An Etymological
Dictionary of
Pre-Thirteenth-Century
Turkish

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PREFACE

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

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

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

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

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

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

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

THE SYSTEM OF TRANSCRIPTION

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

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

Back
\[
\begin{aligned}
\text{short} & \quad a \quad i \quad o \quad u \\
\text{long} & \quad a: \quad i: \quad o: \quad u:
\end{aligned}
\]

Front
\[
\begin{aligned}
\text{short} & \quad e \quad e \quad i \quad ö \quad ü \\
\text{long} & \quad e: \quad e: \quad i: \quad ö: \quad ü:
\end{aligned}
\]

These are arranged, when circumstances demand it, in the following order: a, a:, e, e:, ē, ē:, i, i:, i:, j, o, o:, u, u:, ö, ö:, ü, ü:; note that u, u: precede ö, ö:.

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

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

<table>
<thead>
<tr>
<th></th>
<th>Plosive</th>
<th>Fricative</th>
<th>Nasal</th>
<th>Affricate</th>
<th>Sibilant</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>v.</td>
<td>u.</td>
<td>v.</td>
<td>u.</td>
<td>v.</td>
</tr>
<tr>
<td>Labial</td>
<td>b</td>
<td>p</td>
<td>v</td>
<td>(f)</td>
<td>m</td>
</tr>
<tr>
<td>Dental</td>
<td>d</td>
<td>t</td>
<td>d</td>
<td>n</td>
<td>z</td>
</tr>
<tr>
<td>Denti-palatal</td>
<td>c</td>
<td>ç</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Palatal</td>
<td>ğ</td>
<td>k</td>
<td>?</td>
<td>?</td>
<td>n</td>
</tr>
<tr>
<td>Post-palatal</td>
<td>?</td>
<td>k</td>
<td>ġ</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Velar</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

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

The consonants are arranged, when the circumstances demand it, in the following order: b, p, v, (f), (w); c, ç, j; d, d, t; ğ, (velar) k, x; ğ, (post-palatal) k, (h); 1; m; n, ń; r; s; ą; y; z. Note that the letters are arranged in classes, and not in the normal conventional order, but that the first letters of the classes are arranged in the conventional order.

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

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

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

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

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

THE ARRANGEMENT OF WORDS IN THE DICTIONARY

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

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

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

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

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

A, or if one of the significant sounds is post-palatal g or k, E, representing vowels.
B representing labials, b, p, v, (f), (w) but not m.
C representing denti-palatal affricates c, č, (j).
D representing dentals d, d, t but not n.
Č representing velars ġ, k, x but not ň.
G representing post-palatal g, k, (h) but not ň.
L representing l.
M representing m.
N representing n, ň, ņ.
R representing r.
S representing s.
Š representing š.
Y representing y.
Z representing z.

Each sub-group is divided into the following parts:

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

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

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

<table>
<thead>
<tr>
<th>Word</th>
<th>Code Letters</th>
</tr>
</thead>
<tbody>
<tr>
<td>u:</td>
<td>Mon. A</td>
</tr>
<tr>
<td>u:-</td>
<td>Mon. V. A-</td>
</tr>
<tr>
<td>ak, oğ, u:ğ, ok</td>
<td>Mon. AĞ</td>
</tr>
<tr>
<td>eg-, ek-, 6g-, ük-</td>
<td>Mon. V. EG-</td>
</tr>
<tr>
<td>bu:</td>
<td>Mon. BA</td>
</tr>
</tbody>
</table>
Within each part of a sub-group the words are arranged in the following order, which is designed to make it as easy as possible to locate a word written in any of the various scripts:

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

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

3. In Tris. and Tris. V. the same principles are observed, mutatis mutandis.

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

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

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

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

4. PU Pronunciation uncertain; see (6).

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

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

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

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

AUTHORITIES QUOTED, WITH SHORT TITLES

I. EARLY TEXTS

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

A. Türkü

20. Two periods are distinguished:

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

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

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

(c) the funerary inscription of Bilge: Xağan, composed in a.D. 735, cited as II similarly followed;
(d) the funerary inscription of the Külli Cors at Ixc-Xusotu in central Mongolia, roughly contemporary with the preceding, cited as Ix. followed by the line;

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

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

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

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

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

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

(e) Manichaean (Man.) texts in the Manichaean Syriac or Uygur alphabets and what Prof. A. von Gabain in her Alttürkische Grammatik, Leipzig, 1941, p. 5 (cited as v. G. ATG) called the N-dialect', but which seems in fact, see Studies, p. 118, to be Türkü written in a non-Runic alphabet. The longest and most important of these texts is the 'Confession of Sins' known as the Chuastuanift (more correctly Xwastwanęft). The best manuscript, almost complete, is in the British Museum, and there are other fragments, some of the beginning of the text missing in that manuscript, in Germany. The most convenient edition, with a facsimile of the B.M. manuscript, is still that by A. von Le Coq in JRAS 1911, pp. 279 ff., although the translation is not entirely accurate. I cite it as Chuas. followed by the line of the B.M. manuscript or, in the case of the first part, as Chuas. I followed by the line in von Le Coq's numeration. The other
Manichaean Türkü texts which I quote have all been published in the Abhandlungen or Sitzungsberichte of the Academy of Sciences in Berlin (originally the Königliche preussische, later Preussische, and later still Deutsche, Akademie der Wissenschaften). As these publications also contain Manichaean texts in Uyğur and Uyğur-A it is more convenient to list all the publications of Manichaean texts here to avoid additional references in subsequent paragraphs. The main bulk of them is in A. von Le Coq's Türkische Manichaica aus Chotscho I (AKPAW, 1912); II (APAW, 1919); III (APAW, 1922), cited as M I, II, and III followed by the page and line, the last followed by (i), (ii), etc. if the same line number appears more than once on the same page. Others were published in a series called Türkische Turfan texte (cited as TT), edited at one time or another by W. Bang, A. von Gabain, and G. R. Rachmati (later R. R. Arat), which also contains Uyğur Buddhist and Civil texts. Those parts which contain Manichaean texts (mostly not in Manichaean Türkü) are TT II (SPAW, 1929) cited by page and line, and TT III (SPAW, 1930) and TT IX (ADAW, 1958) both in Uyğur and cited by line. Other short Manichaean texts are in A. von Le Coq, Ein manichäisch-ugurisches Fragment aus Idiqut-Schachri (SKPAW, 1908) cited as Man.-uig. Frag. followed by page and line, and W. Bang and A. von Gabain, Ein uigurisches Fragment über den manichäischen Windgott (Ungarische Jahrbücher VIII, pp. 247 ff.), cited as Wind. followed by the line.

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

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

(1) VIII. The earliest and most substantial Uyğ. inscription in the Runic alphabet is that situated at Şine-usu in Outer Mongolia, which is the funerary monument of an Uyğur Xağan who ruled from A.D. 746 to 759. It is cited as 8U. followed by the side and line on the side.

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

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

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

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

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

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

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

C. Old Kirğiz (O. Kir.)

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

D. Xâkâni (Xak.)

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

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

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

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

E. Oguz

24. Kashgari lists a certain number of words in a language which he calls ‘the language of al-Guzziya’ and says that owing to long contact between the people who spoke it and Persian-speakers it had acquired a number of Persian loanwords, often in a rather corrupt form (see üren and turma). It was no doubt the language spoken by the Oguz tribes, who were then living in the neighbourhood of the Aral Sea and had to some extent lost contact with the other Turkish tribes. They were descendants of the Oguz (Tokkuz Oguz etc.) who had played quite an important part in history during VII and VIII and probably even earlier. There is no reason to suppose that during that period they spoke a language markedly different from that of the Türki; but although even by XI the Oguz language had undergone some phonetic decay and accepted a number of loanwords, it retained, and its modern descendants still retain, some characteristics more primitive even than those of Türki, e.g. initial d- in certain words (see para. 14 (1)). Only a few specifically Oguz words are listed in Kas. but they are the earliest surviving specimens of the language.
25. Kāšgārī also cites a number of words in a language which he calls 'the language of Qifcāq', a language which he describes as similar to Öğuz. Several words are mentioned as being common to Kip. and Öğuz but not known in Xak. In XI the Kipčak were west of the Öğuz in southern Russia and Kaş is the earliest authority for their language.

G. Minor eleventh-century dialects

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

II. MEDIEVAL TEXTS

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

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

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

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

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

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

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

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

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

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

(3) The Sanglax, a Çağ.–Persian dictionary written by Muḥammad Mahdi 
Xān and finished in A.H. 1172 or 1173 (roughly A.D. 1759). A facsimile of one of 
the best manuscripts was published with an introduction and comprehensive 

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

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

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

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

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

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

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

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

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

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

44. Finally there is the free translation into Turkish of Sa'di's Gulistān. Only one manuscript of this work has survived, and a facsimile of it, with a preface by
Prof. F. N. Uzluk, was published by the Türk Dil Kurumu in 1954 under the title *Seyfi Seráyi Gúlístan Tercümesi*. The translator was a native of Sarai on the Volga, but made his translation at the Mamluk court in Egypt in A.D. 1391.

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

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

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

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

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

50. There are two other *xiv* vocabularies. The *Kitābu‘l-idrāk li-lisān‘il-attrāk*, the only list of Turkish words with Arabic equivalents, was written in Egypt, probably in A.D. 1313, by Aḥūr‘ul-dīn Abū Ḥayyān Muḥammad ibn Yūsuf, originally a native of Granada. A critical edition was published by A. Caferoglu, *Abū Hayyān, Kitāb al-Idrāk li-lisān al-Attrāk*, Istanbul, 1931. It is cited as *xiv Id*. followed by the page in the Arabic text.

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

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

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

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

**THE MODERN LANGUAGES**

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

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

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

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

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

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

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

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

63. As pointed out in paras. 2 and 12 it is often important in tracing the history of a Turkish word to know whether it became a loan-word in Mongolian and, if so, when, since this often throws light not only on the age of a word but also on its original pronunciation and meaning. The question of such loan-words is discussed at length in Studies, Chap. 11, and it is there suggested that these words were borrowed in three main periods, the first, probably v and vi, during which words were borrowed by a Mongolian-speaking people, possibly the Kitañ, from an 1fr Turkish-speaking tribe, possibly the Tavğaç; the second, probably between viii and xii; and the third during and after the reign of Chinggis. The earliest substantial remains of Mongolian are not, however, earlier than xiii. In citing Mongolian words borrowed from Turkish I have normally used three authorities:

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

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


OTHER MODERN AUTHORITIES

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

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

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

3) G. Doerfer, Türkische und mongolische Elemente im Neupersischen; I Mongolische Elemente, Wiesbaden, 1963; II Türkische Elemente, alif bis tâ, 1965; III ditto jim bis kaf 1967, cited as Doerfer, followed by the volume and the number of the word.
THE ARRANGEMENT OF INDIVIDUAL ENTRIES

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

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

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

GERARD CLAUSON

August 1968
ABBREVIATIONS, SHORT TITLES, ETC.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>A</td>
<td>Code letter, para. 15.</td>
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<tr>
<td>ADAQW</td>
<td><em>Abhandlungen</em>, etc., para. 20 (2) (e).</td>
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<tr>
<td>AKPAW</td>
<td>see ADAQW.</td>
</tr>
<tr>
<td>A.N.</td>
<td>Abstract noun; cf. Conc. N.</td>
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<tr>
<td>APAW</td>
<td>see ADAQW.</td>
</tr>
<tr>
<td>a.o.</td>
<td>another occurrence.</td>
</tr>
<tr>
<td>a.o.o.</td>
<td>and other occurrences.</td>
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<tr>
<td>Abl.</td>
<td>Ablative case.</td>
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<tr>
<td>Acc.; acc. to</td>
<td>Accusative case; according to.</td>
</tr>
<tr>
<td>Adj.</td>
<td>Adjective.</td>
</tr>
<tr>
<td>'Ali</td>
<td>para. 38.</td>
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<tr>
<td>Alt.</td>
<td>Altay, NE dialect, later called Oyrot, now Gornoaltay (Mountain Altay), para. 57.</td>
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<tr>
<td>Aor.</td>
<td>Aorist.</td>
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<tr>
<td>Ar.</td>
<td>Arabic.</td>
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<td>Ash.</td>
<td>Ashmarin, para. 2.</td>
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<td>At.</td>
<td><em>Atebetü'l-hakayk</em>, para. 30.</td>
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<tr>
<td>Aux.</td>
<td>Auxiliary (verb).</td>
</tr>
<tr>
<td>Az.</td>
<td>Azerbayjani, SW language, para. 62.</td>
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<tr>
<td>B</td>
<td>Code letter, para. 15.</td>
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<tr>
<td>BS</td>
<td>Burhan Şehidi, para. 58.</td>
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<tr>
<td>Bad.</td>
<td><em>Badā'i'u l-luğat</em>, para. 34 (1).</td>
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<td>Bar.</td>
<td>Baraba, NE dialect, para. 57.</td>
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<td>Bas.</td>
<td>Prof. N. A. Baskakov, para. 57.</td>
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<td>Bor.</td>
<td>Prof. A. K. Borovkov, para. 60.</td>
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<td>Brockelmann</td>
<td>para. 64 (4).</td>
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<td>Bud.</td>
<td>Buddhist (<em>Uyğur</em>), para. 21 (3) (c).</td>
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<td>Bul.</td>
<td><em>Bulğatu l-müstâq</em>, etc., para. 50.</td>
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<td>C</td>
<td>(1) Code letter, para. 15; (2) prefix 'Compound', para. 18 (1).</td>
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<tr>
<td>CAJ</td>
<td><em>Central Asiatic Journal</em>.</td>
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<tr>
<td>CCG</td>
<td>Codex Cumanicus, German entries, para. 47.</td>
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<tr>
<td>CCI</td>
<td>Codex Cumanicus, Italian entries, para. 47.</td>
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<tr>
<td>cf.</td>
<td>(Latin) <em>confer</em>, 'compare'.</td>
</tr>
<tr>
<td>c. i. a. p. (a. l.)</td>
<td>common in all periods (and languages).</td>
</tr>
<tr>
<td>Caf.</td>
<td>Caferoğlu, para. 64 (1).</td>
</tr>
<tr>
<td>Caus.</td>
<td>Causative (form of verb).</td>
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<tr>
<td>Chr.</td>
<td>Christian (<em>Uyğur</em>), para. 21 (3) (a).</td>
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<td>Chusas.</td>
<td><em>Chuastuanift</em> (<em>Xwâstwanêft</em>), para. 20 (2) (e).</td>
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<td>Civ.</td>
<td>Civil (<em>Uyğur</em>), para. 21 (2) (d).</td>
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<tr>
<td>Conc. N.</td>
<td>noun describing a concrete object, cf. A.N.</td>
</tr>
<tr>
<td>Co-op.</td>
<td>Co-operative (form of verb); cf. Recip.</td>
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<td>Çağ.</td>
<td>Çağatay language, para. 29.</td>
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<td>Çuv.</td>
<td>Chuvash language, para. 2.</td>
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<td>D</td>
<td>(1) Code letter, para. 15; (2) prefix, 'Derived', para. 18 (2).</td>
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<tr>
<td>Dat.</td>
<td>Dative case.</td>
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</table>
Den.     Denominational, derived from a noun.
der.     derived.
Desid.   Desiderative (form of verb).
Dev.     Deverbal, derived from a verb.
Dim.     Diminutive (form of noun).
Dis.     Dissyllable.
do.     ditto, 'the same'.
Doerfer  Prof. G. Doerfer, para. 64 (3).

E (1) Code letter, para. 15; (2) prefix, 'Error', para. 18 (8).
ETY     Eski Türk Yazıları, para. 20 (2) (a).
e.g.    (Latin) exempli gratia, 'for example'.
Emph.   Emphatic (form of verb).
esp.    especially.
etc.    (Latin) et cetera, 'and others'.

F prefix, 'foreign loan-word', para. 18 (3).
f.      form.
ff.     and following (pages, etc.).
Fam. Arch. Family Archive, para. 64 (6).
fr.     from.
Fundamenta para. 28.
G Code letter, para. 15.
G Code letter, para. 15.
Gen.    Genitive case.
Ger.    Gerund.
Gr.     Prof. K. Gronbech, para. 47.
H I, II Heilkunde, etc., para. 21 (3) (d).
Haenisch Prof. Erich Haenisch, para. 63 (1).
Haltod  Matthew Haltod, para. 63 (3).
Hap. leg. Hapax legomenon, 'occurring only once', para. 7.
Hend.    Hendiadys, two words combined to give one meaning.
Hüen-ts. Hüen-tsang, para. 21 (3) (c).

I inscription of Kül Tegin, para. 20 (1) (b).
II     inscription of Bilge: Xağan, para. 20 (1) (c).
III    Karahalgasun inscription, para. 21 (2).
i.e.   (Latin) id est, 'that is'.
ld.    Kitabul-idrāk, etc., para. 50.
Imperat. Imperative (mood of verb).
Inf.    Infinitive (of verb).
Instr.  Instrumental case.
Intrans. Intransitive (verb).
IrkB    Irk Bitig, para. 20 (2) (d).
Ix.     Ixe-xuṣotu inscription, para. 20 (1) (d).
JRAS    Journal of the Royal Asiatic Society.
Jarring Dr. Gunnar Jarring, para. 58.
KB     Kutadgu: Bilig, para. 23.
KBPP   Prose Preface of KB, para. 23.
KBVP   Verse Preface of KB, para. 23.
ABBREVIATIONS, SHORT TITLES, ETC.

Kaç. Kaça, NE dialect, para. 57.
Kar. L. ditto, Lutsk dialect, para. 61.
Kar. T. ditto, Troki dialect, para. 61.
Karg. Karagas, NE dialect, para. 57.
Kaş. Kasım, para. 23.
Kav. Qawânim'û'l-kulliya, etc., para. 53.
Kaz. (Kazan) Tatar, NW language, para. 61.
Khak. Khakas, NE language, para. 57.
Kip. Kipçe, NW language, para. 25, etc.
Kir. Kirgiz, NC language, para. 59.
Kiz. Kızıl, NE dialect, para. 57.
Kk. Karakalpak, NW language, para. 61.
Koib. Koibal, NE dialect, para. 57.
Kom. Koman, NW language, para. 47.
Kow. (1) T. Kowalski, para. 61; (2) J. E. Kowalewski, para. 63.
Krm. Krm, the Crimea; (1) see Kar. Krm; (2) SW language, para. 61.
Kuan. Kuanji İm Pusar, para. 21 (3) (e).
Kum. Kumyk, NW language, para. 61.
Kumt. Kumandu, NE dialect, para. 57.
Küer. Küerik, NE dialect, para. 57.

L Code letter, para. 15.
L.-w. loan-word.
Leb. Lebed, NE dialect, para. 57.
Leh. Lehce-i Osmaniye, para. 62.
Ligeti Prof. L. Ligeti, para. 27.
lit. literal, literally.
Loc. Locative case.

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

N. (1) Code letter, para. 15; (2) noun.
N./A. noun/adjective, a word performing both functions.
N./A.S. ditto connoting a situation or state.
N.Ac. Nomen actionis, a noun describing an action.
N.Ag. Nomen agentis, a noun describing one who performs an action.
NC north-central language group, para. 59.
NE north-eastern language group, para. 57.
N.I. Nomen instrumenti, a noun describing an instrument or tool.
n.m.e. no main entry.
n.o.a.b. noted only as below.
N. of Assn. Noun describing persons associated in some way.
N.S.A. Noun describing a single action.
NW north-western language group, para. 61.
Nahc. Nahcu’l-Farādis, para. 43.
Neg. Negative (form of verb).
Nog. Nogay, NW language, para. 61.
O. Kir. Old Kirgiz language, para. 22.
o.o. other occurrences.
Ongin Ongin inscription, para. 20 (1) (e).
Osm. Osmanli, SW language, paras. 55, 62.
p., pp. page, pages.
P.N. Proper, or personal name.
P.N./A. Possessive Noun/Adjective.
PP Prof. Paul Pelliot, para. 21 (3) (c).
PU prefix, 'pronunciation uncertain', para. 18 (4).
Pal. A. A. Pal’mbakh, para. 57.
para., paras. paragraph, paragraphs.
Particip. Participle.
Pe. Persian.
pec to peculiar to (a particular language, etc.).
Pek. L. K. Pekarsky, para. 57.
Perf. Perfect tense.
Pfahl. para. 21 (3) (c).
phr. phrase.
Pres. Present tense.
prob. probably.
prov. proverb quoted.
q.v. (Latin) quod vide, 'see that (word, etc.)'.
Qutb para. 41.
R (1) Code letter, para. 15; (2) W. W. Radloff's Versuch, etc. paras. 16, 57.
Rbg. Rabgazi, para. 32.
Recip. Reciprocal form of verb, morphologically same as Co-op.
Red. Sir James Redhouse, para. 62.
refce., refces. reference, references.
Refl. Reflexive form of verb.
Rep. Turkish Republican Turkish, the language now spoken in Turkey.
Rif. Kilisli Rif'at, para. 33.
S (1) Code letter, para. 15; (2) prefix, Secondary form, para. 18 (5).
SC south-central language group, para. 60.
SE south-eastern language group, para. 58.
SH Secret History of the Mongols, paras. 60 (1).
a.i.a.m.l. survives in all modern languages (language groups).
a.i.m.m.l. survives in most modern languages (languages groups).
SKPAW Sitzungsberichte, etc., para. 20 (2) (e).
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<td>s.o.i.</td>
<td>survives only in.</td>
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<td>SPAW</td>
<td>see SKPAW.</td>
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<td>s.v.</td>
<td>(Latin) <em>sub voce</em>, 'under the word...'.</td>
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<td>SW</td>
<td>south-western language group, para. 62.</td>
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<td>Sag.</td>
<td>Sagay, NE language, para. 57.</td>
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<td>Sami</td>
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<td>Sariği Yuğ.</td>
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<td>Sec.</td>
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<td>Shaw</td>
<td>R. B. Shaw, para. 58.</td>
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<td>Shcherbak</td>
<td>A. M. Shcherbak, para. 64 (5).</td>
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<td>sic</td>
<td>(Latin) sic, 'thus'.</td>
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<td>Studies</td>
<td><em>Turkish and Mongolian Studies</em>, para. 1.</td>
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<td>Suci</td>
<td>Suci inscription, para. 21 (2).</td>
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<td>Suff.</td>
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<td><em>Suvarnaprabhāsūtra</em>, para. 21 (3) (c).</td>
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<td>syn. w.</td>
<td>synonymous with.</td>
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<td>Ş</td>
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<td>ŞS</td>
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<td>Şu</td>
<td>Şîne-usu inscription, para. 21 (1).</td>
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<td>T</td>
<td>inscription of (VU) Toňukuk, para. 20 (1) (a).</td>
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<td>TM IV</td>
<td><em>Türkiyat Mecmuası IV</em>, para. 21 (3) (c).</td>
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<td>TT</td>
<td><em>Türkische Turfandtexte</em>, para. 20 (2) (e).</td>
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<td>TTS</td>
<td><em>Taniklarıyle Tarama Sözlüğü</em>, para. 55.</td>
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<td>Tara</td>
<td>NE dialect, para. 57.</td>
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<td>Tat.</td>
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<td>Tef.</td>
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<td>Tel.</td>
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<td><em>Tıştavüstik</em>, para. 21 (3) (c).</td>
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<td>Tkm.</td>
<td>Türkmen, SW language, paras. 47, 62.</td>
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<td>Tob.</td>
<td>Tobol, NE dialect, para. 57.</td>
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<td>Trans.</td>
<td>Transitive (verb.).</td>
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<td>Tris.</td>
<td>Trisyllabic or longer word, other than verb, para. 15.</td>
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<td>U I, etc.</td>
<td><em>Uigurica I</em>, etc., para. 21 (3) (c).</td>
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<td>Uyğ.</td>
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<td>Uzb.</td>
<td>Uzbek, SC language, para. 60.</td>
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**V.**

- *verb.*
- *(Latin)* *vide*, 'see'.
- *(Latin) varia lectio*, 'alternative reading'.

**VII, etc.**

- the 8th, etc., century A.D.
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<td>A. Vambéry, para. 60.</td>
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<td>Vel.</td>
<td>V. de Véliaminov-Zernov, para. 34 (2).</td>
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<td>w.</td>
<td>with</td>
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<td>Wind.</td>
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<td>XI, etc.</td>
<td>the 11th, etc. century A.D.</td>
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<td>Xak.</td>
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<td>the Xwarazmian (Turkish) language, para. 37.</td>
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<td>the inscriptions on the River Yenisei, paras. 20 (2) (b), 22.</td>
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<td>Yud.</td>
<td>Prof. K. K. Yudakhin, para. 59.</td>
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<td>Z</td>
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<td>Zaj.</td>
<td>Prof. A. Zajączkowski.</td>
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<td>Zam.</td>
<td>Zamaxşari, para. 36.</td>
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The importance of Suffixes in the formation of the Turkish vocabulary needs no explanation, and nearly every Turkish grammar contains lists of the Suffixes (excluding declenotional and conjugational Suffixes) used to form derived words. There are, for example, extensive lists in v. G., ATG, paras. 44 to 167 and Brockelmann, paras. 20 to 121 and 148 to 176. I included such a list in Studies, pp. 143 ff. and made some corrections and additions to it in Three Notes on Early Turkish, Türk Dili Araştırmaları Yıllığı, 1966, pp. 1 ff. The following is a more complete list of the Suffixes identified in this dictionary. It is divided into five parts, each arranged in a reversed alphabetical order from the last letter backwards. The first two parts contain the Suffixes attached to Nouns (including under this heading all words which are not Verbs) and Verbs respectively to form derived Nouns, and the next two parts the Suffixes attached to Nouns and Verbs respectively to form derived Verbs. The fifth is a list of Noun endings, which are not technically Suffixes, since if they are removed what is left is not a recognizable Turkish word, but are found at the end of a sufficient number of Nouns with similar meanings to suggest that they form a class of some sort. Two of these endings are known Iranian Suffixes, and the words to which they are attached must be Iranian loan-words. Some other endings are not recognizably, or even probably, foreign and seem to go back to a period far beyond our ken, when the Turkish vocabulary was being built up by methods which have long since been forgotten. Between these two classes are some endings which might be, but are not necessarily, foreign. It is noticeable that there is a high proportion of names of animals, insects, and plants in words with these endings.

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

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

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

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

When a Suff. consisting of, or beginning with, a vowel is attached to a Dis. or Dis.V. ending in a consonant the second vowel of the V. is usually, but not always, elided, e.g. adri: (ad(ı)r-ı:), but biriki: (birik-i:).
It should be noted that when a Suff. beginning with -ğ/-g- is attached to a word ending with -n the two sounds are combined as -ŋ-, e.g. yaŋak (yan-ğak) and that when such a Suff. is attached to a word ending in -ğ/-g or -k in both cases the two sounds are combined as -kk-, which became in practice -k-, e.g. baku: (bak-ğu:), tiken (tik-gen), yaku: (yağ-ğu:).

I. NOMINAL SUFFIXES

(a) DENOMINAL (Den. N.)

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

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

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

-kiña:/kiñe: Dim. Suff.; very rare.

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

-ya/-ye: only in berye:, yirya:, prob. Sec. f. of -ra/-re:.

-çî/-çî: forms N.Ag.s; see Kaş II 48; very common.

-nç/-nçî: See -nç.

-ti/-ti: forms Adv.s. from Adj.s., e.g. edgü-ti:; very rare; also a Dev. Suff.

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

-tirti/-túrti:, etc. forms Loc. Adv.s., e.g. içtirti: which is practically syn. w. içre:; very rare.

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

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

-ğu/-ğü very rare as a Den. Suff.; forms A.N.s like ènçü:; Conc. N.s like tuzgü:, and Adj.s like bügra:ğü:; also a Dev. Suff.

-ägü/-ägü: dominant; forms Collectives, usually fr. Numerals e.g. üçe:ğü: 'three together', but see also iççe:ğü:, yüzçe:ğü:.

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

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

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

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

-č (after vowels) /-ač/-eč/-ič/-iç (after consonants) Dim. Suff.; very rare, esp. the last two.

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

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

-nč/-inč/-inç/-unç/-ünç the ordinary early Suff. of Ordinals; replaced in the medieval period by -nçt/-nçi:, etc.; see also -ntl:

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

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

-liğ/-liğ/-luğ/-lüg forms Poss. N./A.s, see Kaš. I 500; very common.

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

-k/ (after vowels and -r) -ak/-ek (the normal forms) /-1k/-ik/-uk/-ük (all rare) usually forms Dim. N.s, but also less restricted words like ortuk; fairly common.

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

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

-dak/-dek and also (?) -dük/-dük both very rare w. uncertain functions, see bağır'acak, belen'dek, burun'dük; in the last perhaps a crisis of -duruk;

bağır'edek might be a Dev. N./A. in -k fr. a Den. V. in -de:- fr. belinç.

-ğa:k/-ge:k usually forms Conc. N.s, e.g. epek, ki diz'ge:k, mü'nüz'ge:k, yanap; very rare, but a common Dev. Suff.

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

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

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

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

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

-rak/-rek forms Comparative Adj.s; common.

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

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

-suk/-sük function obscure; forms Conc. N.s, e.g. ilersük, bağirsük, sı'arsük and N.I.s, e.g. taň'sük; perhaps Dev. Suff. in -uk/-ük fr. Simulative Den. V.s in -si:-/-si:-.
-çîl/-çîl forms N./A.s of addiction, e.g. iççîl 'sickly' fr. iç 'disease'; rare.

-ğîl/-ğîl (a) attached to Numerals, e.g. üçğîl 'triangular'; (b) otherwise forms N./A.s relating to colour or shape, e.g. başğîl, tartğîl, kırgîl, yîpğîl, yalğîl; rare; also Dev. Suff.

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

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

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

-a:n/-e:n/-un an obsolete Plur. Suff. (see Kaş, I 76); only(?) in oğlan, eren, boðun, and perhaps özên.

-çîn/-çîn function obscure; only(?) in balîçîn, köçîn/köksîn.

-tûn/-tûn/-dûn/-dun, etc. a Loc. Suff., e.g. taštîn 'outside'; to be distinguished fr. the partially homophonous Abl. Suff.

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

-ğun/-a:ğun etc. (also -ge:n in yetîtge:n) forms Collectives, e.g. alkuğun, kada:ğun, keliçûn; very rare; cf. a:ğu/-e:ğû:

-ka:n/ke:n forms an Adj. in teprîken 'devout', and Temporal Adv.s in amtikan, ancaçîncakan; very rare; also an Ending.

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

-şûn. See -çîn.

-iên/-ûn Adj. Suff. in yêliç 'windy'; Dim. Suff. in köliç 'puddle'; also a Dev. Suff.

-da:n/-du:n, etc. forms Conc. N.s only(?) in otûn, ilda:n, and perhaps izdeğ.

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

-ș/-ış/-uş, etc. function obscure; see ûdûş, bâğış, 2 ba:ş, kökîş; very rare; also a Dev. Suff.

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

-muș/-miş only in altmuş, yêtîmuş 'sixty, seventy', a common Conjugational Suff.

-gey only(?) in küçgey 'violent' fr. kûç 'violence'.

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

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

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

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

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

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

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

-\text{ğma/-gme:} properly a Conjugal Suff.; occasionally forms N.s like \text{taniğma:} ‘riddle’.

-\text{ci/-cl:} forms N.Ag.s, e.g. \text{ota:ci:}, \text{ok1:ci:}; common Den. Suff., very rare as a Dev. Suff.

-\text{ğu:ci/-gü:ci:} properly a Conjugal Suff., see \text{Kaş. II 49}, but occasionally forms N.Ag.s, e.g. \text{ayğu:ci:}, \text{bitigü:ci:}.

-\text{di/-dli:}, etc. a common Conjugal Suff. sometimes used to form Pass. N./A.s, usually attached to Refl. V.s, e.g. \text{üdründi:}; occasionally to basic V.s, e.g. \text{oğdi:}, \text{alka:di:}, \text{söktü:}.

-\text{tr/-tli:} different fr. the foregoing; used to form Advs., e.g. \text{artrı:}, \text{uzatri:}, \text{tüke:ti:}; very rare; also a Den. Suff.

-\text{cu/-çü:} forms Pass. N./As; attached only to Refl. f.s; syn. w. -\text{di:}, etc.; rare.

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

-\text{ğu/-gü:} properly a Conjugal Suff. but forms a good many N.s and N./As; rather more than half are N.I.s, e.g. \text{bile:ğü:} ‘whetstone’; most of the remainder are Conc. N.s, e.g. \text{keğdü:} ‘clothing’; the rest are miscellaneous, e.g. \text{oğla:ğü:} ‘gently nurtured’; it appears in crasis in words like \text{ertıp:ü:} and \text{yaku:}.

(-\text{yu:}, etc.; see -\text{a:}, etc.)

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

-\text{ğac/-geç} only(?) in \text{bösgçe}, a Conc. N., and \text{kısgac}, a N.I. in the early period but commoner later; perhaps merely a Sec. f. of -\text{ğuç}.

-\text{ğuç/-güç} normally forms N.I.s, e.g. \text{brçguç}; rare; also a Den. Suff.

-\text{maç/-meç} forms names of foodstuffs, e.g. \text{tutmaç}; rare.

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

-\text{ğut/-güt} usually describes persons, e.g. \text{alpa:ğut}, \text{uruğut}, \text{baya:ğut}, and (etymologically obscure) \text{ura:ğut}; also forms A.N.s, etc. in \text{ögüt}, \text{çapğut}, \text{kızğut}, etc.; very rare and obsolescent.
-ğ/-ıg/-ıg/-uğ/-üg the commonest Dev. Suff.; forms a wide range of Dev. N.s and N./A.s, N.Ac.s, etc.; see Kaş. I 26–7.

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

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

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

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

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

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

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

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

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

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

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

-yük/-yü"k properly a Conjugational Suff., see v. G. ATG, para. 218, but forms some Intrans. N./A.s; note the -n-y- crasis in bulğa"ñuk, etc.; rare.

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

-ğil/-gili in kızgıl relates, like the Den. Suff., to colour; in bıçgıl forms a N.I.; very rare.

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

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

-ğan/-ge:n properly a Conjugational form, Present Participle, but, at any rate in Kaş., connoting repeated or habitual action, see Kaş. I 24; II 53; fairly common; cf. -ğa:k/-ge:k; also a Den. Suff. and Ending.
-ğin/-gin (after unrounded vowels) /-ğun/-gün (after rounded vowels) forms N.s and N./A.s, usually Intrans. or Pass.; not very common; -ğun/-gün also a Den. Suff.

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

-ŋ/-añ (in çalaŋ)/-uŋ (inбурүŋ) very rare; the full phonetic range is prob. wider; forms N.s and N./A.s, exact function obscure.

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

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

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

-s only(?) in öles; ? Sec. f. of -z.

-ğas only(?) in biçğas; perhaps Sec. f. of -ğać.

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

-z/-ız/-iz/-uz/-üz forms N.s and N./A.s, usually Intrans. or Pass., but precise function obscure; it is doubtful whether 1 öz:z and uz should be regarded as Dev. N.s fr. öz: and u: as Bang suggested; very rare and obsolescent.

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

II. VERBAL SUFFIXES

(a) DENOMINAL (Den. V.s)

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

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

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

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

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

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

-sıra:-/-sire:- forms Priv. Den. V.s meaning 'to be without, or deprived of, something', e.g. ögsire:-; cognate to the Den. N. Suff. -sz, etc.; rare and obsolescent.
-sa/-se:- forms Desid. Den. V.s; fairly common; these V.s form two classes:
(1) those derived fr. basic N.s, e.g. evse:- 'to long for home';
(2) those derived fr. N.Ac.s, e.g. barıgsa:- 'to wish to go'. Also a Dev. Suff., equally common;
in Kaş. I 281, 11 it is said that barsa:- is permissible, but barıgsa:- the more
usual form. See also I 279 ff.
-ı:- (-ı:-) very rare Sec. f. of -ıa:-/-le:-, e.g. tumlı:-.
-si:-/-si:- forms Simulative Den. V.s, e.g. açıgsi:-; very rare in the basic f.
but see -sin/-sin-; see Kaş. I 282; also a Dev. Suff.
-d- (after vowels)/a:d/-e:d- (after consonants) these V.s are usually Intrans.
and mean 'to be, or become (something)', but occasionally Trans., e.g.
köze:d-; as in the Perf. the -d- merged with the Suff. -tı:/-tı: and became
-ttı:/-tti:; Kaş. erroneously indexed some of these V.s w. final -t- but it is
unlikely that this was the pronunciation except in the Perf.
-it- (? -i:d-) the nature of this Suff. in töği:it- and terit- is obscure.
-k- (only after vowels)/-ık/-ık/-uk/-ük- forms Intrans., and occasionally
Pass., V.s; see Kaş. I 20; II 118, 165; rather common.
-ı- forms Intrans. V.s, e.g. tusul-; very rare; also a Dev. Suff.
-sın/-sin- the Refl. f. of -si:-/-si:- forming Intrans. Simulative V.s; rare when
attached to basic N.s, e.g. uluğsin-, but fairly common when attached to
N.S.A.s in -m, etc., e.g. almısın- translated in Kaş. I 20 'to pretend to take,
without actually taking'; see also II 202, 259; there are several hybrid forms
like begımsın- in which -ım- is inserted between the basic N. and the Suff.
-r- (after vowels) /ar/-er- (the ordinary form after consonants) /-ıır/-ır-
(very rare, after Dis. N.s in which the second vowel, -ı/-ı-, is elided, e.g.
kurıg- fr. kurığ- forms Intrans. V.s.; see Kaş. II 163; fairly common.
-ğar-/-ger-/-kar- (after -)/(-ker-ıı) normally forms Trans. V.s, occasionally
Intrans.; fairly common.
-ğır/-ğır- forms Inchoative V.s meaning 'almost to do (something); to be on
the point of doing (something)', (see Kaş. II 200, which relates to Dev. V.s);
e.g. tazgır-, tozgır; very rare; also a Dev. Suff.
-ş- identical w. the Dev. Suff. -ş-, etc.; noted only in arkaş-.

(b) DEVERBAL (Dev. V.s)

-sa:-/-se:- forms Desid. V.s; see Kaş. I 21; also a Den. Suff.; fairly common.
-sı:-/-si:- forms Simulative V.s, e.g. emısı:-; very rare; also a Den. Suff.
-d- Trans. and prob. Emphatic in to:d-,-kod-,-yod-,-yüd-.
-t- (after vowels and -r-)/-ıt/-iıt/-uıt/-üıt- the only common Suff. of Caus.
V.s fr. basic V.s ending in vowels; the other forms are rather rare. See Kaş. I
20.
-k- (after vowels and -r-)/-ık/-ık/-uk/-ük- when attached to Intrans. V.s intensifies the
meaning, e.g. a:çı- 'to be hungry'; ağık- 'to be famished', see
Kaş. I 20; when attached to Trans. V.s forms either Pass. V.s, e.g. sançık-
'to rout'; sançık- 'to be routed'; or Intrans. V.s, e.g. bölık- 'to divide, separate'
(Trans.); bölük- 'to separate, part' (Intrans.); rather rare.
-tık/-dük- forms Emphatic Pass. V.s, only(?) in buldük-, bastık-.
SUFFIXES

-ṣi:k-/sik-/suk-/sük- forms Emphatic Pass. V.s, e.g. bil- ‘to know’;
bilṣi:k- ‘to be well known, notorious’; see Kaṣ. I 21; II 138, 237; rare.
-1-/īl-/īl-/ul-/ūl- the normal Suff. for Pass. V.s; see Kaṣ. I 21; II 138, 237;
very common.
-n-/in-/in-/un-/ūn- forms Refl. V.s, which acc. to Kaṣ. had four shades of
meaning ‘to do something to oneself, for oneself, or by oneself; or pretend to
do something but not actually do it’ (the last practically unknown elsewhere);
it was also used to form Intrans. and sometime Pass. V.s fr. Trans.; see Kaṣ.
I 21, II 168, 254; very common.
-īrkən-/irken- in isirken-, kisirkan-; function obscure; see Den. V.Suff.
-irkə:-
-ɾ- (in one or two V.s, ӯrper-, kurir, yélpir-, etc.)/-čir-/čir- (in tamҷir-
kūlcir-)/-gie/-gie- (perhaps occasionally -gie/-gie.; rare) /-sir- (in
kūlsir-) all form Inchoative V.s; see the Den. Suff. -gie/-gie-.
(ar-)/-er-/ur-/ür-, attached only to consonants, the first two very rare, the
second two fairly common, form Caus. V.s, see Kaṣ. II 87, 199.
-dur-/dūr-/tur-/tür-, attached only to consonants, the commonest Suff.
for forming Caus. V.s; see Kaṣ. I 20; II 197.
-ğur-/ğür- attached only to a limited range of consonants, forms Caus. V.s;
see Kaṣ. II 198; rather rare.
-șur-/şür- (occasionally in the Sec. f. -čur-/čür-) is not a primary Suff. but
a combination of -ș- and -ur-, the preceding vowel often being elided, e.g.
tap-, tapış-, tapgur-.
-ʂ- (only after vowels)/-tʃ-/tʃ-/uʃ-/uş-/üş- forms Co-operative and Reciprocal
V.s which, according to Kaṣ., meant ‘to do (something) together (with a Plur.
Subject); to do (something) in every part (with a Sing. Subject); to do (some-
thing) to one another (with a Plur. Subject); to help (someone Dat.) to do
(something Acc.); to compete with (birle:, someone) in doing (something
Acc.). N. See Kaṣ. I 20; II 113 ff., 225; common.
-uz-/ūz- (dominant, e.g. tüte:-, tütüz-)/-duz-/dūz-/ğuz-/ğüz- form
Caus. V.s; obviously cognate to -ur-, etc. (cf. -siz, -sira-:); acc. to Kaṣ. II
87 -dūz- was an Öğüz Suff.; see also II 164; all rare in the early period;
became common, and in some languages almost standard, in the later
period.

ENDINGS

-ğa:/-ge, which was a rare and obsolescent Dev. N. suffix, also appears at the
end of a larger number of words which cannot be so explained. Some are
pretty certainly not l.-w.s, others, like sırıça: ‘crystal, glass’ prob. are. The
list includes one, perhaps significant, pair. avıça: ‘old man’, kurtğa: ‘old
woman’, and several names of animals and insects çekürge:, (PU) çınırğa:,
torı:ga:, kumurğa:, karga:, kirmıga:, kaşga:, sarıça:; etc.
-vəč/-wač in sanduwa:ç, yala:vač is the Iranian word (and Suff.) wāč
‘voice’.
-diç occurs in tardiç, saviç, sağdiç.
-łaç/-laç in ıkılaç, ijiç, toğıç, kargilaç, sokarlaç, sondilaç, three of them names of birds, is prob., but not demonstrably, foreign.
-ğa:n/-ge:n (also Den. and Dev. Suffs.)/-ka:n/-ke:n occurs at the end of several names of animals: tavuşga:n (a very old word), tayğa:n, sıçga:n, sağızga:n, sıkırkan, etc., and of plants: çibıka:n, tuturka:n, kara:kan, kövürgen, etc.
-ła:n occurs at the end of the names of several animals arsla:n, bakla:n, bula:n, bursla:n, kapla:n, kula:n, sırtla:n ('hyaena', first noted in the medieval period), yila:n, and one title çoğlu:a:n.
-va:r in çığlva:r, yala:var is an Iranian Suff. meaning 'carrying'.
-z occurs at the end of three numerals: ottuz, tokkuz, sekkiz; several names of parts of the human or animal body: ağız, boğuz, büňüz, tız, köküz, köz; and several names of animals and insects: uyaz, topuz, kunduz, etc., as well as miscellaneous words like yıltuz and yultuz. None of these are likely to be l.-w.s.
Preliminary note. There were never many Turkish words consisting of a single vowel, and all of them except a: became obsolete at a very early date. To Kaş., with his background of Arabic philosophy, the whole concept was strange, but he did devote a section, headed rather in-Scutably davatu’l-arba’a, ‘four-letter words’, I 39-40, in the chapter containing two-letter words of which the first is hamza to such words. It originally contained one word hamma alif, four hamza waw, and three hamza ya, but in the surviving MS. some of the second group have had letters added to them. As w is not a genuine Turkish sound, the second group must all have been o:; u:, or ü:. Of the third group one was almost certainly ay, the others probably i: or i:. The only common word, i:, occurs in Kaş. as yi:, its true meaning and nature having already been forgotten.

a: Exclamation, usually vocative in character, occasionally expressing surprise, in the early period usually affixed to the word qualified, later, perhaps under foreign influence, placed before it. The attachment of -al- in metri grata at the end of lines in KB and other poems is a Pe. trick, and perhaps not native Turkish. S.1.2.M.G., but also in contiguous non-Turkish languages. Uyg. viii ff. Bud. tüzün őğlüm-a ‘my good son’ U III 35, 26; anğaçm-a ‘my dear mother’ U III 9, 2 (ii); başçı-a ‘my teacher’ U IV 28, 4; a.o.o.: Xak. xi a: an exclamation (horf) of surprise (altahayyur); hence one says ol meni: a: kids: ‘he surprised me’ Kaş. I 39; KB -a is a common verse-filler, e.g. tuş teq-a (or -e?) rhyming with şapa 7; Çag. xv ff. a: (sic) ‘vocative’ (harf-i nıdā) San. 27v. 1 (quotation, including a: yıght ‘oh youth’; also described as an abbreviation of an in such words as alar for anlar): Kom. xiv e ‘vocative exclamation’ CCG; Gr. 84 (quotation): Kip. xv ‘vocative’ (almunndi waw-l-mufiq) a.e. a kılı (for kılı) ‘oh man’ Tuh. 62b. 2 (also 82b. 3; 85b. 7); harf‘ul-nıdă a (also é?) placed before the name of a person called, e.g. a Alultanbuga Kav. 52, 11. Uyg. viii i da: kavuşalın ‘let us assemble in the bush’ Su. E 10-11; vii ff. Man.-A baş fırluq i da:ga da in the five kinds of bushes and trees’ M 8, 19-20; kaltı ta şapı yerdı têmın őrtürürge ‘as one can grow bushes almost immediately on newly planted ground’ M 14, 10; bir narvanda(?) atılq 1 a bush called narvanda(?) (Persian narta’ which elm, Ulmus montana) Man.-uig. Frag. 400, 4; ol 1 üçinda alrdı ‘he sat on the top of that bush’ do. 401, 1; Man. ne tagları 1 iغاça kaya kum bari ‘whatever mountains, bushes, trees, rocks, and sand there are’ M III 8, 3-4 (ii): Bud. (fruits that grow) 1 iğaca U I 27, 5; 1 tarih ‘bushes and cultivated land’ U I 27, 3; U II 77, 27; TT IV 10, 6; VIII K.4. a.o.o.: Xak. xi one says yı: yıgalı for ‘tangled trees’ (mätıfsa mina’l-sacar), originally yıgalı ‘bushy’ (mutarass) but contracted Kaş. III 216 (perhaps a false etymology); a.o. III 25 (yıgalı).

PU 2 1: Hap. leg.; apparently so vocalized in MS. Xak. xi 1: ‘a word used to express refusal’ (halimatul-inhār) alternative to 2 u: Kaş. I 40.

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

PU 1 o: Hap. leg.; the word, no doubt hamza waw was inadvertently omitted in the MS. and replaced in the margin by o:ka; presumably taken from the example; it is not clear whether this word is an abbreviation of őğ, which appears as below and elsewhere in the medieval period, or whether the latter is an expanded form, prob. the latter. Xak. xi (o:o) al-kafl, ‘surety, security, pledge’; one says men a: o:ka: a: didım ‘I took him as security’ (kaffaltu bih) Kaş. I 40; (xiv Muh.(!) damana wa kafala ‘to stand surety’ o:ğlan,- Rif. 111 (only): Xwar. xiv man takallafa wa ‘whoever has guaranteed to me’ translated kaya... mana oğ bolsa Nahi. 34b. 7; some phr. 162, 6 and ff.

PU 2 o: Hap. leg.; originally hamza waw, but later a fatha was placed over the hamza and an alif added in both places. Xak. o: ‘an exclamation (horf) in reply to a caller’. When ya Muhammed is called, the man who answers says o: meaning ‘what are your orders?’ Kaş. I 40 (see 2 u).

S 3 o: See oI.
I u: 'sleep'; the Dev. V. is exceptionally ud-:- which suggests that this word may originally have been *u:d:-; but that word is nowhere noted in this sense; not noted later than xi. Türkü viii uda: basdimiz 'we surprised . . . in their sleep' I E 35, 37; II E 27; uka (sic) basdimiz T 27; viii ff. Man. usinta o'dunti 'he woke from his sleep' M 1, 21-1: Uyğ. viii ff. Man. (gap) u: (sic) o'ndiyu 'sleeping a . . . sleep' TT III 160: Bud. uvarlindn (? read uvarlindn) od'garup 'arousing . . . from their sleep' U: 111, 8; TT VIII A.13 (see ildik); Civ. u:da Usp. 77, 14 (see ud:-): Xak. xi (alter. noted to uldu: 'sleep' (al-na'um); hence one says u'd undi: 'I slept', abbreviated from ud':ndi:ム Ka: 40; udun (MS. in error u'dun) anu: o'dgara: 'arousing him from sleep' H 193, 4; similar phr. I 46, 20; a'gur u:ni: u:surasadim 'I wished to drive away heavy sleep' III 247, 23: KB u: teq 'like sleep' 1424; kiterse usi 'let him repel sleep' 2331; 00. 3952, 4963, 6637.

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

u:- there are a few early occurrences of this verb as an ordinary finite verb meaning 'to be' and the like, but it is normally used as an Aux. verb following a verb in the Ger. f. -u:-/u:- or less often -gul:-/gelli: meaning 'to be able'. Even in this sense the word is rare after xı except in the Neg. f. The Pres. Particip. u'g'an, however, used as a N./A. meaning 'God; Almighty' survived rather longer. The later history of the Neg. f. is discussed by Mal. in Usp., pp. 224-5. Briefly the Ger. suff. -u:-/u:- and u:- coalesced to produce -uma/-üme- the 'Impossible' f. of the verb. This stage was reached in Osm. in the early medieval period, but later, probably as the result of a general tendency to 'unround' round vowels, this became -ama/-eme-, producing such forms as Osm. seveme: 'to be unable to love'. It has been suggested that in such forms the -a/-e- is a reduced form of al- which is used as an Aux. verb in the same sense in some modern languages, but this is improbable. It is more plausible that the Osm. Continuous Pres. Suf. -u:or (not subject to phonetic harmony) is a survival of the positive form of u:- Türkü viii ertu: umaduk 'because they could not organize themselves (Hend.)' I E 16, II E 9: usar 'if possible' T 11: viii ff. kam:şau: um:atini: 'without being able to move' IrkB 16 (and four o.o. of Neg. f.): edGISI: uyu:tu: 'his good and capable men' do. 28; ıtu:zu: suvsu:z kALT: uyu:tu: 'how can I (get on) without fodder or water?' do. 45; (the fat horse's mouth became hard) idGISI: um:azi: 'its master cannot (control it)' do. 65; ada:ru: um:azi: 'cannot endanger him' Toyok 25, 29 (ETY II 59): Uyğ. viii ff. Man.-A sözi:yi: umagay 'will be unable to speak' M 1, 2-3: Man. yok kIm ol umasar Şimnu küçük köprü u:ga:y 'there is nothing that he cannot do; by the power of Ahram he will be able to do everything' M 5, 10-11: Bud. bèru: umad: 'he could not give' PP 15, 8 (a.o.o. of Neg. f.): kl:tu: usar 'if he can make' PP 35, 4; ertini evdIGELI uyu'r 'he can collect jewels' TT V 26, 91-2; Sanskrit abhayavata 'incapacity' umat:ta: ci bolma:k VII A.44 (a.o.o.): körgELI u'daci bolga'y 'he will be able to see' Swv. 444, 4: Civ. tin a:lu umasar 'if he cannot draw breath' H I 141-2 (a.o.o. in II): Xak. xi u'ga:n 'having power over all things' (al-qadir 'al-āl-ayyad), hence God is called u'g'an teqiri: 'almighty God' Ka: 1, 77; (N.B. no occurrences of u:-) u'g'anca: 'the best of your ability' I 44, 2: KB u'g'an bir bayat 'the one almighty God' 2 (a.o.o.): usa 'if possible' 549, 721; u'g'anca (mis-spelt u'mara) 4256: xisi(?) u'g'an 'God', common in At.: xiv Rg. u'g'an used both as a name and as an epithet of God. R I 1007: Muf. qad:ir was used to 'be mighty'; to be able' u:- Rf.: 114: al-qadir u'g'an Mel. 13, 1: Rif. 88; al-qad:ir 'powerful', one of the names of God u'g'an Rf. 137: Çaq. xv ff. ukan (sic) 'God' Bad. 100; u'g'an (also, incorrectly, u'g'an) 'a name of God' Vel. 108 (quotns.); u'g'an (spelt) 'a name of God' San. 76 v. 18 (quotns., points out that the word is once entered correctly in Vel. and is also split into o'g'an, the latter being entered separately (Vel. 308) with the same meaning and quotns.): Xwar. xiii u'g'an 'God' Ali 46; xiv ditto Qutb 195; MN 378: Kip. xiii Allah (teqiri: and in a dialect (buga) which only a few people know) u'g'an Hou. 3, 12; xiv u'g'an Allah, Id. 15.

6:- to think; to think of (something ACC'), hence 'to remember' (something ACC'); often used in the Hend. 6- sakin:; common down to xı, not traceable thereafter. Türkü viii anuq biliğ anta: 6:yür: ermiş they then seem to have thought evil thoughts' I S 5, II N 4 ańaa:sar tosık omeszen bir toşdar a:çık omeszen 'if you are hungry you do not remember being satiated, but if you are once satiated, you do not remember being hungry' I S 8, II N 6: viii ff. turuk at semrili: yér'in 'open a lean horse remembering the place that fattened him' IrkB 16: Uyğ. viii ff. Man.-A bu sau:vi .. ömek sakinmak kerge: he must meditate (Hend.) on this work of his' M III 12, 7-8 (iii): Man. anrăgım öyürmen 'I think of my beloved' M II 8, 8; Bud. așun öde: Şanskrit jatisma 'remembering former
existences' U II 44, 34-5; burxanlarış fís saknim' meditating (Hend.) on the Buddh' U II 80, 61; edği oglî 'having good thoughts', and ayış oglî 'having evil thoughts' PP passim; oglî köpüşerip 'thinking deeply' U II 8, 22; o.o. 9, 1; 9, 11-12 (mis-spelt ongali); 47, 73-4; USp. 102b. 22-3, a.o.o.: Xak. x1: oge: neqini: 'he understood (fatina) the matter, after he had thought (takafahe) about it' Kaz. I 11, 19; ômê: 'do not stop (to think) I 93, 3; n.m.e.: KB eştüglî oglî 'he will hear and think about (what the sage says)' 306; öyü saknim (Hend.) 4334; ettîzke omlûs berme ýaqphî kapuç 'do not give the body what it thinks about [i.e. desires], close the door (on it)' 4560.

Mon. AB

1 ap/ep, etc. Reduplicative intensifying prefix, usually placed before N./A/S connoting colour or physical shape. Occasionally at later periods the two words are fused, and the compound thus formed entered in dictts.; in such cases the final consonant of the prefix is sometimes doubled. Other such prefixes are listed below. C.i.a.p.4. Üyíg. viii ff. Bud. for a possible occurrence see 2 ap: Xak. x1 ap/ep 'a strengthening and intensifying particle' (Mar. ta kid ros mudinahâ); to describe something 'particularly good' one says ep edği; and in Öğuz 'for intensively white' ap ak ... up/üp a strengthening particle for [words connoting colours]; hence one says, in Çigil, xavür 'intensively white' Kaz. I 34: xiv Muh. sadidîl-bayôd 'intensely white' ap ak Mel. 68, 5; Rif. 168: Çağ. xv ff. San. 16v. 8 ff. contains a short note on prefixes of this nature, enumerating several of them, ap (ağ), sap (sarîq), etc., some of these reappear in the lexicon, e.g. ap ('with p') ağ/fak 'very white' 27v. 7; Xwar. xvi (?) ap ak Ög. 231: Kîp. xixi Hou. 31, 4 ff. has a note on such prefixes and lists several, ap (ak), kap (karai), etc.: xiv appak sadidîl-bayîd, followed by a note and another example Id. 7: xv Kav. 5: 4 ff. and Tuh. 85a. 6 ff. have similar notes with examples appak, etc.: Osm. xiv ff. Several examples, from all periods, appak, apâşizda, apâşizina, etc. TTS I 1, 32; II 44; III 30; IV 32.

2 ap a Conjunction unique in having a Neg. connotation and being used with the positive form of the verb (the meaning was not understood by F. W. K. Müller and he mis-translated U II 4, 2-3). There are two usages, (1) ap ... ap 'neither ... nor'; (2) Neg. verb ... ap 'nor', sometimes followed by positive verb. Not traceable later than Tef. Üyíg. viii ff. Bud. bilmezler an nomlûg(?) yoluğ ukrâlar 'they do not know [the way and direction], nor do they understand the way of the Law' U II 4, 2-3; ap yeme közûnlû ajunda ap yeme ikhû 'neither in this world nor the next' U III 86, 8-9; o.o. Suv. 546, 2-3; Tuf. 48a. 3; USp. 102, 38-9; in a long list in TT VII 40, 77 beginning 'if any monk or nun, lay brother or lay sister' the words ap ayış ap ayağış uzug kışq can hardly mean 'neither honourable nor dishonourable, great and small', and this must be a rather unusual use of 1 ap 'very honourable, very dishonourable'. Xak. x1 ap a word taking the place of là, 'not', as in ap bu: ap ol 'neither this nor that' Kaz. I 14: KB (the mind of an ignorant man is like a sand dune) òguz kîrse tolma ap ot yem ômrî 'if the river comes in it does not fill, nor do spices and fragrant herbs grow on it' 925; xiii(?) ap yeme kûni ol ap yeme karuk bitqî 'neither is he upright nor is [his] writing clear'; yêtmes anlaraka zîyan ap yeme ayış 'no harm nor advantage comes to them' Tef. 35.

a:v originally prob. a Conc. N. "wild game", but from the earliest period also used abstractly for 'hunting wild game'. S.i.a.m.l.g. except NE where the synonymous word ap (3 ep, q.v.) is used. From about x1 onwards the sound change v > w took place in some languages, and in case of doubt it has been transcribed aw. In some modern languages aw represents 2 a:g. Türkî vîi ap avlasar 'when he goes hunting' Ia. 9; viii ff. er avka; barmış 'a man went hunting' Irb. I 12; xanilk usî: avka; Osm. bichî 'the army of the Khans' set out on a hunt' do. 63; Üyíg. vii ff. Bud. biçin avka barmâlar 'do not go hunting monkeys' U IV 28, 25; Xak. x1 ap al-sâyîl, primarily 'hunting', also 'game caught hunting'; hence one says beg avka; çikî: 'the beg went hunting' Kaz. I 81; 'the Turks call "hunting" a:v, but they [i.e. Öğuz and related tribes] call it a:w' I 32, 1: KB (if a chief has zeal and generosity, he becomes famous) tileki yorî otrû a:v 'his wishes are fulfilled and his hunting [successful]' 2125; a.o. 3602: xîn(?) a:v 'hunting' Tef. 35; xiv Muh. 'the people of Turkistan call "hunting" a:v and those of our country a:w' Mel. 7, 19; Rif. 79: Çağ. xv ff. aw 'hunting' (sâyîd vax şikrî) Sam. 53r. 27 (adding incorrectly that it also means 'a person' (gax)); this was due to the mistaken belief that Collective numerals like bi:rew (bi:regû) were two words bi:r 'one' and ew 'person'): Xwar. xii(?) aw 'hunting' Oq. 17, etc.: xiv a:v 'wild game, hunting' Qurb. 16; Nahr. 155, 12-16: 116; Kom. xiv a:v hunting' ÓÇG; Gr. Kîp. xiv a:v 'hunting' Id. 25; 'hunting' (al-sâyîd wâl-qa:ns) do. Bul. 10, 5; xv sâdy aw (also awlak) Tuh. 22a. 9.

S ep See 1 ap.

ev basically 'dwelling place', with the particular connotation of a separate dwelling place, the exact meaning, 'tent, house', etc. depending on local circumstances. In some literary texts it also has the same metaphor. meanings as Ar. bâyit, e.g. 'celestial mansion'. C.i.a.p.1. The phonetic history is unusual; the original form was e:v, but this had become ew in some languages by x1 and from this followed the development ew > i:w > i:î > iy; iy, less often iy, is the normal form in all modern language groups except NE, where it has undergone further distortions, and SW where
ev still survives, as it does sporadically elsewhere. The phr. **ev bark** 'dwelling and movable property' is common, particularly in the early period. Türkü viii ev 'dwelling place', presumably 'tent' is very common and ev bark occurs 3 or 4 times, see ETY Index and bark; viiif. ev occurs in Ir. B 5, 9 and 55, but not 8 (see evin): Ug. viiif. Man. Bud. ev and ev bark are common, see Cj. and TT I-V Index, etc.: Xak. xi the word is very common, but the main entry, Kaj. 18 81 (53, 7 of the facsimile) is confused. It is in a section devoted to words beginning with long vowels and comes between a:v (alif alif va) and I a:k (alif alif qa): but is spelt alif va and translated al-bayt, bi-iśmāl-l-alif, wa-l-qāsr fihi afšah 'dwelling place, with a front vowel, the form with a short vowel is more correct', which clearly implies that it should be spelt ev in this entry, though ev is more correct in current usage; the Türk call al-bayt ev, and they [i.e. the Oğuz and related tribes] ev I 32, 1; a.o. II 21 (1 sōk-) q.v.; see bark, kurşaq: KB ev (1) 'residence, dwelling place' 948, 1524 a.o.o. (2) fujurde ev 'his home is in a cave' 6155; 'celestial mansion, i.e. sign of the Zodiac' 131, 132, 743, 744 (evrul-); (in the MSS. usually spelt alif ya va, i.e. ev, less often alif va ev): xiv Muh. al-bayt ev Mel. 76, 4; Rif. 179: Qaç. xiv ff. uy ev, xana ma'nātina 'house' Vel. 122 (qotun.); uy xana San. 92r, 15 (qotun.); Xwar. xiv ev 'Ali 40; xii(?) bedik bin uy 'a large house' Qg. 248; (he went back on the yurt and the place where the yurt was) iyyke 'to his country and home' do. 309; xiv ev Qub 52; MN 177; Nahc. 11, 10-14; Korn. xiv ev (5 or 6 spellings, see Gr. 96) 'house, Cci, CG: Kip. xiii al-bayt ev (各大) Hoh. 6, 3; jil-bayt evde; (sic) do. 10, 17; xiv ev (vātē) al-bayt Id. 25; al-dār 'house' ev (rāvā), unda 'palace' (u) ditto Bul. 9, 15: al-bayt ev (vātē) Kav. 27, 14; 59, 9; bayt uy; Tkm. ev Tuh. 88, 5; Osm. ev in various phr. fr. xiv onwards TTS I 284-5 (ev bark); II 407; III 271; IV 315-16.

Slop See yip.

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

VU I op survives in NC Kaj. op 'a group of animals used to tread out the corn'. Argū xi op 'with -p' al-rāhīs māna-l-tinān 'an ox used on the threshing floor' Kaj. I 34.

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

(S) up/1 üp See 1 ap (Xak.).

*2 üp See üple:.--

Mon. V. AB-

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

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

Uyg. viii ff. Man. (in the end comes death and the descent into a dark hell; countless demons come) tumañılıg yekele avar 'foggy demons crowd round' M II 11, 10-11: Xak. xi aña: kışi: avdi: 'people crowded (iz-dahama) round him' Kaj. I 174 (avvār, avnma:k); körünkçe: kışi: avdi: 'people gathered round (haffa . . . hatel) the thing to see it' I 167 (avvār, avnme:k in error); a.o.o.: KB ev (the people of the world hearing this, and longing for him) ava yiğlu keldi 'came crowding together' 460; ava yiğlı tēlür ajar xalq āver (correct transcription thus) 'they crowd together and assemble, people hurry towards him' 6107.

ev- 'to be in a hurry, to hurry'; survives in SW (only?): Xak. xi er evdi: 'the man hurried' ('acila) Kaj. I 167 (verse; ēvéer, evmek): er evdī: 'the man hurried' ('acalla) III 183 (ēvéer, evmek); a.o.o.: KB ev 'to hurry' is common, and usually described as a vice, 323, 558, 1107, 1998 a.o.o. xiii(?) ēvül sölzemle 'do not speak in a hurry' At. 357; ēv- 'to hurry' Tef. 68: xiv Muh. ista'ala 'to be in a hurry' ev- Mel. 22, 8; ev- Rif. 193; ara'a (terkile-) in margin) ēv- Mel. 22, 10: (Qaç. xv ff. ēvül 'hurry' Vel. 84, a dubious entry; San. 118v. 26 says specifically that the word is Rūmi): Xwar. xiv ev- ēvül 'to hurry' Qub 23, 62; Nahc. 133, 8: Kip. xiii 'acalla ēv- Hov. 42, 12; xiv ēv- (v.l. ēv-) ista'ala Id. 25: Osm. xiv ff. ēv- (sometimes spelt ev-) (i.a.p. TTS I 396; II 554; III 389; IV 445.

op- 'to gulp down, swallow'; the evidence for a back vowel is overwhelming; but the facts that 'to sip' is given as an alternative meaning of op-; and that the der. f.s. opūl-, opūn-, opūr-, opūrl-, and opūrīs- are all shown with Inln. in -me:k suggest that at any rate in Xak. (there is no trace of these words elsewhere) there may have been an alternative form with a front vowel with the attenuated meaning 'to sip', which has a slight semantic connection with ēp- 'to kiss'. Survives in NE Tob. up- R I 1780: NC Kajx. op- Slnit. 153; NW Kar. T. op- Kow. 240; Kaz. up- R I 1780: SW Anat. up- SDD 1419. Türkü vii ff. azu: turuk suk erser opay:ın 'or, if it is clear water, I will swallow it' Toṣ. III r. 1-3 (ETY I 178): Xak. xi er sūv opdi: 'the man swallowed ('abba) the water' Kaj. I 172 (op:ar, opma:k); (after I 6p-), and one says mu:n opdi: 'he sipped (hasad) the soup (etc.)' I 163 (opet, opmek); mu:n opet; (sic) III 122 (6o:r-): Kip. xiv ob- ('with back vowel') 'abba Id. 71; xiv ditto Tuh. 26a. 9: Osm. xiv ob- op- translating 'abba TTS IV 596.

uv- 'to crush, crumble, reduce to powder'. The word seems to have been extended to uvas in some languages in the medieval period, see uvul-, uvun-; a Caus. f. uvat- and a Dev. N. ufak (uvak) also appeared in
this period. Survives in NE u.: R I 1591: SE Türkü uwa- Shaw 16: SW Az., 'Ikrm. ov-Osm. 0g-/ov-', with some developments of meaning. Xak. xi ol etmek uvd: 'he crumbled (fatta) the bread' Kağ. I 167 (uvar:, uvmak corrected from uvmek); uwd: (sic) I 11, 20 (uwa): KB elgın uva 'wringing his hands' 5967; Kom. xiv ol 'to break up, crush' uv- CCG; Gr.: Kip. xiv uv- (not vocalized) fatta, and in the Kitab Beyilik uv- (speel atv-) tahana 'to grind' Id. 25; xv faraha 'to rub (something) in the fingers' u- (or uv-) Tuh. 28a. 13; kabasa 'to squeeze' do. 31b. 1.

I ḍep- 'to kiss'; c.i.a.p.a.l.; tḥp-absence of citations prior to x is fortuitous, der. f.s occur at an earlier date. Xak. xi ol meni: ḍépdi: qabbalanî 'he kissed me' (prov.; ḍeperesaḥ: ḍepmen: Kağ. I 163; KB ḍep- 'to kiss', usually 'to kiss the ground' as a token of respect, is common 451, 939 a.o.o.: Xiv Muh. 'to kiss (bása wa qabbalâ) ḍep- Mel. 23, 14; Rif. 105; al-tagbal ḍepmek 38, 8; 110: Çağ. xv ff.  ḍep- ('with -p-') bûsidân 'to kiss' San. 57 v. 11 (quots.): Xwar. xiii ḍep- 'to kiss' 'Ali 26: xiv ditto Qutb 120; MN 38, etc.: Kom. xiv 'to kiss' ḍep- CCCI, CCG; Gr.

2 ḍep- See ḍep.

Dis. ABA
aba: l apa: ebe/epe: words of this form, connoting various terps of relationship abound in modern Turkish languages with meanings as various as (1) 'ancestor'; (2) 'grandfather'; (3) 'grandmother'; (4) 'father'; (5) 'mother'; (6) 'paternal uncle'; (7) 'paternal aunt'; (8) 'elder brother'; (9) 'elder sister'; (10) (presumably metaph.) 'midwife'. Some, e.g. aba: 'paternal uncle', an abbreviation of Mong. abaga, and other words beginning ab ... etc. are certainly foreign; others, often occurring in only one language group, are of unknown origin. 'The only early forms seem to be Türkü, etc. apa: 'ancestor' and Oğuz ebe: 'mother'. Kağ. does not record the former, but it occurs in KB. In this early period it is often impossible to be sure whether the vowels are back or front and the consonant voiced or unvoiced; the following are the likeliest transcriptions. Türkü viiči: mum apam 'my ancestors' I E 1, II E 3; I E 13, II E 12; eči: mliç apa: miz E I 19; Ongin 1; apa: also occurs as an element in P.N.S., possibly as a title, e.g. apa: tarxan T 34; this phr. occurs in Chinese refeces. to the Türkü and seems to be interpreted as 'commander-in-chief', see Liu Mau-tsai, Die chinesischen Nachrichten zur Geschichte der Ost-Türken, Tu-kieie, index, s.v. A-po-ta-kan: Uyg. viii ff. Man. (the god Zurvan who is) ečesi (sic?) apaslı 'the ancestor' (of all the other gods) M I 22, 3 (ii): Civ. Tartış apam possibly 'my ancestor Tartış' Usp. 12, 2: Tibetan (sic) xi PU aba: al-ab 'father' Kağ. I 86 (said to be an Arabic l.-w., with an absurd pseudo-historical explanation; 'father' in Tibetan is a-p-a): Xak. xii KB njunka apa ēnmi̇jinde berü 'since our ancestors came down to earth' 219; apa oğlanı 'ancestors and their descendants' 1386, 1732, 1922, 1958, etc.; apa yazdi erse 'if an ancestor has sinned' 3520; a.o. 3522 (evln): Çağ. PU ebe cadd, 'ancestor' (and in Rimi, 'inan-qi qəbila (midwife)', apa (with -p-) xəchər-i büzər 'elder sister', also called ečesi (Mon. l.-w.) San. 27v. 5: ebehm körmecl a plant called pantraw and nán-i hulâg in Pe. and xwbâsi in Ar., 'the round-leaved mallow' do. 27v. 15: Oğuz XI ebe: al-umm 'mother', pronounced with -p- by the Karluk Türkmen Kağ. I 86; Kip. xiv ebe: al-umm tua aşıluhul'l-cadda wa yuqâl'll-umm 'alâ fariqâl' tahânnun originally 'female name', used for 'mother' as a term of respect Id. 7; ebehm ečkisim koştu: qawas qawas 'rainbow' (lit. 'my mother has collected her goats') Id. 7; Bul. 3, 1: xv cadda (dede in margin) ebe Tuh. 11b. 11: Osm. xiv ff. ebe; in xiv and xv ebe seems to mean 'grandmother' TTS I 252; II 357, by xviii it meant 'midwife' (see Çağ.); it is also noted in one or two phr. including ebehm gâmcı II 358; IV 274.

PU 2 apa: 'bear (animal); 'bear' is normally 1 aďiğ, but there is a good deal of folklore, mixed up with an ancestor-cult, about bears in Siberia, and this word is prob. merely 1 apa: used metaph.; survives in NE Kaç., Koib., Sag. R I 620 and Khak. aba, same meaning. Kip. (X) PU apa: 'with back vowels' al-dubb 'bear'.

apa: bașt: al-tannüm 'Cannabis sativa'; it is a plant which grows like al-qidda 'Cucumis sativus' and has a thorny stem, it is eaten in the mountains I 86 (this is the normal meaning of al-tannüm but the description hardly agrees with it).

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

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

oba: name of a small social unit, possibly 'clan', but prob. even smaller, 'extended family' and the like; from this the word came to mean 'the dwelling place of such a unit; small encampment or large tent', and thence more generally 'tent, hut', and the like; survives in these later senses in Osm., including Rep. Turkish and Anat. (SDT 108, 141?), and Tkm. (oba) only(?). Oğuz XI obo al-qi gəbila 'clan' (?), an almost word) Kağ. I 86: Çağ. xv ff. obo 'the small tents (xaymahstå) which nomads pitch and in which they reside, when they stop
somewhere; and metaphor. the place where they stop' San. 58r. 22: Osm. xiv ff. oba c.i.p., in xiv to xvi it seems to mean 'a small encampment', in a xiv text an ev qawm 'the family living in one tent' is more important than one man, and an oba qawm 'the families living in a small encampment' are more important than an ev qawm; from xvi onwards it seems to mean 'a tent or hut', particularly a large one occupied by more than one family TTS I 533; II 713; III 530; IV 596.

D uva: Dev. N. in -a; fr. uv; -pec. to Kaş. Xak. xi uva: 'a kind of food' (ta'ām); to make it rice is cooked and thrown in cold water; then it is drained and mixed with ice (or 'snow'); (cmnd) and eaten to cool one (līl-burīda) Kaş. I 90; 'a kind of food is called uwa: (sic) derived fr. the word wudā: (sic), fatta, because sugar is crushed in it' I 11, 20.

VU ḫopā: 'a white cosmetic or face powder', contrast ḫālīk 'rouge'; prob. a Chinese L.-w., the second syllable perhaps pu 'white' (Giles 8, 556); survives in NE Sör oba R I 1157; Tel. obo R I 1159: SE Türk. upa Šaw. Jarring, etc. (and Tar. upa R I 1782); NC Kir. upa; Kxz. upa; cf. klrāsh. Uyğ. viii ff. Man. A oopa TT I 17, 77 (opoulos): Civ. kurnu-yagā (PU) oppo katup 'mixing sesame-seed oil and white lead' II 112, similar phr. II 12, 89: Xak. xi oppo: al-isfīdāc 'white lead' Kaş. I 86: Çağ. xv ff. oppo: 'with -p-' 'liquid white (ṣafid ḏāb) which women put on their faces' San. 58r. 23 (quotn.): Kip. xv isfīdāc (klrēsh and) oppa Tuh. 4b. 13.

Dis. V. ABA-
ab-i: Hap. leg.; but see abit-, abun-. Xak. xil of an: kisi:di:bin abit: 'he hid him (satara:hu) from the people'; also used of any thing that one conceals (tawda) from someone Kaş. III 250 (abun: abunak).

*av-i: See avit-, avin-, etc.

Dis. ABB
S üpüb See üpüb.

Dis. ABC
S avuç See adutu.

D avçī: N.Ag. fr. av; 'hunter'; s.i.a.m.l.g.w. phonetic changes. Uyğ. viii ff. Bud. avci 'a hunter (of wild game)', included in a list of various kinds of hunters PP 1, 8; avci keylıkci U IV 32, 2: Xak. avci: al-qamis 'hunter' I 63, 12; 311 (aptdr-); al-ṣā'id 'hunter' I 425, 19; n.m.e.: KB avći 11 'hunting dog' 3601: xiv Muh. al-ṣayyād 'hunter' avçi: Mel. 57, 16; Rif. 156: Çağ. xv ff. avći ṣayyād San. 53v. 1: Xwar. xiv avći ʿṣayyād (awlawci; in margin) avçi Tuh. 22a. 9.

D evçi: N.Ag. fr. ev with the specific connotation of 'housewife', hence more generally, 'wife, woman'; s.i.s.m.l., mainly NE. Uyğ. viii ff. Bud. er evçli 'man and woman' (or 'husband and wife') Kuun. 137, 138 (mis-transcribed ʔiri in U II 19, 19; 20, 20): Civ. urī ẓglanla: evçli süt: 'the milk of a woman who has born a man child' I II 18, 65; epçli karba:svi bāzcl: [my] female slave, a weaver. Usp. 43; xiv Cin. Uyğ. Dict. 'woman' epçli R I 623; Ligeti 134: Xak. (xi the word does not occur; 'woman' is ura:gu:lt or ñzle:r) xiv Muh. al-ma:n a evcli: Mel. 45, 4; 54, 14; Rif. 138: Korn. xiv 'woman, wife' epçli; 'domestic servant' evdeki epçli ČCI; Gr.

Tris. ABC
?D aba:ççi: Hap. leg.; morphologically a N.Ag. but not semantically connected with aba:ja:apa; there is, however, a semantic connection with aba:ki: q.v. Xak. xi aba:ççi: al-cattim 'a bogy'; to frighten a child one says aba:ççi: keldi: 'the bogy has come' Kaş. I 136.


F avuq:un: Hap. leg.; the - suggests an Iranian L.-w. Xak. xil avuç:un: al-garax 'the fruit of Quercus aegilops with which hides are tanned' Kaş. I 157.

Dis. ABD
S awut See adut.

S I evet See yemet.

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

uvut 'modesty, shyness'; practically synonymous with uyat, q.v., with which it is often used in Hend.; nearly all modern languages use
uyat in this sense and there does not seem to be any certain survival of this word except in SW xx Anat., but SE Türkî uvat Shaw; uvat BŠ; ubat/uvat farring seems to preserve some memory of it. Sometimes transcribed ovut, but uvut is certainly correct, cf. uvutan-, uvutluğ. Türkî vii arığ uvut: yeg [a prov.] 'modesty in a pure man is better [than pride]' T 37: Uyğ. vii fl. Bud. uvut utze çavikmîs 'famed for his modesty' (Hend.) Suv. 489, 12; in TT V 24, 60-1 uvut uyat (transcribed oyut) 'modesty, humility' is one of the seven constituents of piety. Civ. uvut içine sürtsür 'if one rubs [the ointment] into the sexual organs' II 178; uyut yandna 'in the sexual organs' TT VII 21, 8; uyut yerdinde men bolsar 'if there is a mole on the sexual organs' do. 37, 4 (USp. 42, 3): Xak. xi uvut al-hayâ 'modesty, shame'; uvut al-dâ'wa fûdu unuva-ul-sîdîn 'a summons to a meal or [the presence of the Sultan]' Kaş I 51 (there is no other trace of the second meaning): uvut luğa 'dialect form' of uvut lî'l-hayâ? I 83; o.o. I 116, 5; 131, 22 (see utanç), 469, 12, same translation: KB: uvut bârdî 'God' gave [man] modesty' 149; o.o. 1660, 2290-2, 4981, 6474: (xii?) uvut/ujet ditto Tef. 230, 232: Xwar. xiv uvuta (metri gratia for uvutta) tur- 'to be shamed by (something Abîl.)' Qutb 201: Kip. xii 0; 'vegetables' is said also to mean 'fire, remedy' and al-hayâ? Hou. 8, 18 (presumably read up): xiv al-al-hayâ? (also called uyad) Id. 9; Tkm. (uyat and) u al-hayâ? do. 27: Osrn. xiv fl. ud/üt is common till xvi and yet yeri till xvii, both occur sporadically thereafter TTS I 1730; II 934; III 718; IV 790; ud/üt yeri is mentioned in xii dits; in xx Anat. ud SDD 1412 occurs and utter is fairly common do. 1422.

Dls. V. ABD-

D abit- Caus. f. of abit-; but with the same meaning; pec. to Kaş. Xak. xi of ònzî mendîn abitti: 'he hid [hatama] himself from me'; also used when one conceals and hides (satarâ . . . wa hatama) anything Kaş. I 206 (abitur, abitmak); oll ani: kişîdîn abidîn; (sic) 'he hid and concealed him (satarahu wa ashahu) from the people' also used of anything that you hide (coydaytahu) from someone else. Xak. xii (abitur, abitmak, sic); o el ol 5; în kişîdîn abitgân 'that man has a habit of hiding himself (al-ixtifa) from the people' I 154, 14.

D avit- Caus. f. of *avî: 'to comfort (e.g. a crying child Acc.); to amuse or distract (someone Acc.)'; s.i.m.in.m.îg., often in altered forms, e.g. NE Tel. uti-: R I 1702; Tuv. örd-ı: Cak. L T. utuvut- R I 1786, uvut- Kow. 276; see yubat.- Xak. xi KB seve baktî erase sen ònzîn avit 'if it looks lovingly at you, take comfort' 135; yok erase mîd egûn avitgu kerek 'if he is not [to blame] you must comfort him, it is not kind to cry' O.K. o.o. 628, 3574; xii (avut) 'to console' Tef. 36: Çağ. xv ff. avut- (spelt) tavallî dâdan 'to comfort' San. 531. 4 (quotons.): Xwar. xiv avit-favut- 'to comfort, console,' Qutb 17; oyut- ditto 116; avut- Nahc. 107, 4; Kom. xiv u(wut- (?)) ditto CCG; Gr. 268; Kip. xiv awut- 'to comfort' (gâjata) a crying child' Id. 25: Osm. xv avit- 'to comfort' TTS II 68.

evdi:- 'to gather, pick up (things Acc.)'; pec. to Xak. and Uyğ., where it has been mistranscribed as Edîr., q.v. Xak. xi ol yîncü evdilî: 'he picked up, gathered (loqa) pearls'; also used of fruit Kaş I 273 (evdilî, evdilmek): KB (I composed the whole of this book in eighteen months) ûdîrdîm âdîrdîn sız evdîp têre 'I chose, picked out, and collected what I had to say' 6624.

D evdîl- Ûap. leg.; Pass. f. of evdîl-: Xak. xii evdîldî: ne:q 'the thing was picked up' (ultuqîta) Kaş I 246 (evdîlîr, evdîlîmek).

D evdînl- Refl. f. of evdîl-; survives only in SW xx Anat. evdin- (of a dying man) 'to pluck at the bedclothes' SDD 563; ivdînl- do. 822. Xak. xii (ol):zînge: yemîlî evdîlî: he gathered (ultuqata) fruit for himself' Kaş I 251 (no Aor.; evdinmek): a.o. II 254, 15.

D uvant- Refl. Den. V. fr. uvut; 'to feel shy, bashful; to be ashamed (of something Abîl.); to be abashed (by something Abîl.)'; generally abbreviated to utan- from an early date; survives in NW Kaz. utan-; SW utan-; syn. o. uyal-, q.v. and uvutlan. Xak. xii(? ) At. anîp bâxsişindin bulit uvanur 'the clouds are abashed by his generosity' 57: xiv Bûg. utan- do. R I 1784; Muh. istahâyâ 'to feel shy' utan- (u:wân-): Mel. 22, 8; Rif. 103 (in margin utan-); hacala 'to be ashamed' 25, 4; al-hayâ? utanmak (u:wânmak) 38; 91, 125; Çağ. xv ff. utan-:(-ip) utan- Vel. 91 (quotons.). utan- (spelt) a Refl. V., f:rm kardan 'to be bashful, ashamed' San. 60v. 25 (same quont.). Öğuz xi ol mendîn utan: istahâyâ mînî 'he felt shy of me' Kaş I 109 (utanmak, utanmak): a.o. I 291 (utanlan-): Xwar. xii utan- 'to be shy, ashamed' All 5: xiv uvan- do. Qutb. 201; (there is a word in my heart but) aymakka utanurmen 'I am shy of saying it' Nahc. 360, 3; Kip. xiv (after uyut) Tkm. utan- istahâyâ Id. 27; istahâyâ utan- Bul. 25r.; xv istahâyâ (uyal- and also) utan- used chiefly by Tkm. Kau. 76, 9; istahâyâ (uyal- and) utan- Tuh. 6a, 10.

D öptür- Caus. f. of öp-; 'to order (someone Dat., if mentioned) to kiss (someone Acc.)'; survives at least in SW; contrast öpûr. Xak. xii ol anî: öptürîlî: amarahu hattâ gagbala gâryahu 'he ordered him to kiss him [i.e. a third party]' Kaş I 517 (öptürîr, öptürîmek): Çağ. xv ff. öpdûr- Caus. f. básàndîn 'to order to kiss' San. 57v. 29.

Tris. ABD

D evdînl- Hap. leg.; Dev. N. in -di (Pass.) fr. evdînl-. Xak. xii evdîlîni: ne:q 'gleanings (iugâta) of anything' Kaş I 145 (bitherto misread as avrîndi-, but -d- is clear in the MS.).
D uvutluğ P. N/A. fr. uvut; 'modest, ashamed'; survives only (?) in SW xx Anat. utlu SDD 1423. Uyğ. viii ff. Man. kamlar uluğ uivutluğ boldi 'the chief of the magicians became ashamed' Man.-wii. Frag. 401, 9–10; Bud. Sanskrit hi 'bashfulness, shame' uivutluğ (so spel't; but uivutluğ intended) TT VIII A.33: Xak. xi uivutluğ kîşi: al-racul'l-raqiq'i-îlayi 'a humble, modest person' Kay. I 146: KB (of the Prophet) uivutluğ 'humble' 43; (of a girl) 'modest' 4476; a.o.o.: Xvar. xiv uivutluğ 'modest' Quth 201: Osm. xiv xvi tu'lu humble, modest', TTS I 731; II 935; III 718.

D uvutsuz Priv. N./A fr. uvut; 'shameless', 'immodest', in the early period usually with a sexual connotation; n.o.a.b. Türkî viii ff. Man. uvutsuz bilîg sürûp 'having sexual intercourse' M I 5, 6; a.o. 6, 15: Uyğ. viii ff. Man.-A. uvutsuz işîg sûru up umaz 'cannot have sexual intercourse' M I 16, 19–20; uvutsuz bilîg (do.?) 35, 6; Bud. uvutsuz bilîgin U II 77, 23; 86, 10 (mis-spelt uivut?); a.o. U IV 38, 143; Xak. xi KB évêk erse ilkî kîsi ki 'if his character is hasty and he is ashamed' 849; (keep away) uvutsuz kîsi'dîn 'from a shameless man' 1390; xiv Muh.(?) al-wagb 'shameless, impudent' utszu Ris. 153 (only).

D uvutsuzluk A.N. fr. uvutsuz; 'immodesty, shamelessness'; n.o.a.b. Xak. xi KB uvutsuzluk erke içî tepsiz iç 'shamelessness is a completely unparalleled disease in a man' 1662: Osm. xiv uivutluçuk '(female) immodesty' TTS I 732.

Tris. V. ABD-

D uvutgar- Hop. leg.; Den. V. in -gar (Trans.) fr. uvut. Xak. xi ol menî: uvutgirdî: alevâni ilîl-hayât 'hâttâ hayîtî 'he put me to shame, so that I was ashamed' Kay. I 290 (uvutgarî, uvutgarmak).

D uvultan- Refl. Den. V. fr. uvut; 'to be abashed, shy'; apparently survives only in SW xx Anat. uvdan-/utulan- SDD 1412, 1423; cf. uvatan-, uyal-. Xak. xi er uvultanî: istâyîl-racul 'the man felt shy', the Ögûz say utandîr; leaving out several letters Kay. I 291 (uvultanur, uvultanamak).

Dis. ABUG

S abak See abak:

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

Ivîk 'the female gazelle'; the male is VU sukak, q.v.; n.o.a.b. ; it seems possible that the medieval word spelt ayak and the like is a misreading of this word, and accordingly the occurrences are listed here, but this could be a Dev. N. fr. aytr- (açîr-) in the sense of 'an animal with branching horns', the translations of it are somewhat different. Xak. xi ivîk al-sâbba 'the female gazelle, which haunts hot places and deserts' Kay. I 67; o.o. 239, 17 (udlas-); 265, 17 (avlat-); KB sukak yâ ivîk 5324: xiv Muh.(?) al-gazal 'gazelle' i:wûk Rij. 175; (Mel. 72, 8 has arqalî); a Mong. I.­w. meaning 'mountain sheep': Çag. xv Zam. i:wûk 'gazelle', quoted in Hou., p. 59 s.v. aztîk: xiv ff. ayak/ayaq (sic, spel't) buz-i-kuhit nar 'the male mountain goat' and some say that it is an animal like the maral deer, which has twisted (piştî) horns San. 571. 16: Xwar. xiv ivîk/iwûk 'female?' gazelle' Quth 207; bir tîşi i:wûk 'a female gazelle' Nahe. 295, 12: Kip. XIII al-gazal (elîk, in) Tkrm. i:wûk (vocalized with daına over yā) Hou. 11, 6; kobayîl-cabal 'mountain sheep' ayak (unvocalized, ?read i:wûk) do. 11, 8: xiv al-gazal (keyîk, also called) iwîg(k) (sic, but vocalized ayeqâ) Bul. 10, 7; Osm. vii ff. ayîk (so transcribed) occurs in two XVI and one XVII–XIX dicts. translating Ar. and Pe. words for 'antelope' and 'wild sheep' TTS II 84; III 54.

S uvak See uvâk.

Tris. AÂÇG

aba:kî: an unusually shaped word but cf. abâqî, q.v.; as such Hop. leg., but survives as abâk and the like as shown below and in NW Kar. T abâk 'idol' Kow. 150; Krm. abâk ditto. R I 621 (quotns.): SW xx Anat. apâk 'jinn' Tarama Dergisi I 176 (cin); abâk 'ghoul', do. I 259 (guîl); apâk 'jinn' SDD 1092. Xak. xi abâk:i: al-xawîhîlâtî tusqâb fil-mabâqît tartergîya(n) 'anîl-'ayn 'a figure put up in kitchen gardens to avert the evil eye' Kay. I 136: Kip. XIII (in a list of things connected with women, clothing, etc.) al-lu'ba 'doll' abâk Hou. 18, 6: xv saqzî 'shape, figure, etc. (smî) abâk Tsh. 21a. 6 (with a side-note saying that sin can cast a shadow in (22b. 5 it translates şanâm 'idol') but abâk cannot); şûra 'picture' abâk 22b. 5.

Dis. EBG

1'U epek Hop. leg.; but there are similar NW Kaz. childish words epey/epî in R I 919 and lîpî do. 1666; no doubt a mispronunciation of epmek. Xak. xi children call 'bread' (al-xubs) epek Kaj. I 68.

D évek N/A.Ac. fr. év-; 'hurry; hurrying, in a hurry'; survives in NE Kaz., Kób. Sâg. ébek 'light, swift, daring' R I 927; Khab. itbe (of a horse) 'swift' and in Kâch. (of a man) punctual, attentive'. Xak. xi évek al-racul'l-âcîl 'a man in a hurry' Kaj. I 122; évêk 'anta 'hurry' I 77, 101; n.o.o. usually spel't évêk; see 2 évêk: KB évêk 'hurry' 840 (uvutsuz); 1997: XIII(? ) évêk 'hurry' Tef. 68;
Xwar. xiv andin évekrek ışım bar 'I have something more urgent than that to do' Nahc. 436, 3; a.o.o.: Osm. xiv-xvi évke 'hasty, urgent' in several texts TTS I 396; III 389; IV 444.

S ibk/übük See übgük.

öpek: originally in a concrete sense 'lung'; by extension 'anger' an emotion supposed to originate in the lungs; originally prob. öpek: but övke: (öük/ek) occurs quite early, and a Sec. f. öyke: as early as xiii; in one form or another s.i.s.m.l.g. Üyg. vii ff. Man. öpek biliğ 'anger' TT II 16, 35(t) and 46: 17, 54; öpek nizbant 'the passion of anger' do. 17, 73, and 81; övke nizvani TT III 29; Bud. (birds peck his entrails and) öpekser 'his lungs' U III 79, 4--öpek 'anger' U II 25, 11; övke 'anger' U II 85, 25; övke köğül örtmeyük 'not allowing angry thoughts to arise' U III 42, 12; a.o.o.: Civ. tevenü övkesin 'the lungs of a camel' H II 60; öpekser 'his lungs' TT VIII 11: Xak. xi öpek: al-ri'a 'lung'; öpek: al-ğavy 'anger', so called because anger is generated in the lungs, and the two are closely connected Kas. I 128; I 158, etc. (ba/ka): 164 (bő-); 176 (5ûr-); 233 (rav-); ...); III 392 (tapz-) 428 (arnurt-); övkesinde: I 195 (ürrü-): KB övke (so spelt in Fergana MS.) 'anger' 322, 728: XIV Muh. al-ri'a övke: (bâ) Rif. 141: Çağ. xv ff. övke: (so spelt) 'uy 'lung' San. 58, 27: övke qahr wa xisim 'rage, fury' also spelt övke 777, 11; övke (spelt) 'rage, fury' 92v: XVI. Xwar. xiv évke/övke 'anger' Quth 23, 121, 125: Kup. xili al-ri'a övke:; Tkm. övken HKN. 21, 14 (neither vocalized): XIV övke: (bâ) al-ri'a Id. 7: XV al-ri'a övke: Kav. 61, 10: al-ri'a övke: (bâ), in margin övken Tnh. 118b. 8: Osm. xiv ff. övke 'anger'; övken 'lung' c.i.a.p. TTS I 570; II 759, 760; III 570, 570; IV 632.

übgük the earliest of several early onomatopoetic names for this bird; the others are assembled below; some s.i.s.m.l. occasionally with the extended meaning in Çağ. Türki vii ff. kara: übgük 'the black hoopoe' IrkB 21: Üyg. vii ff. Civ. üpıp küşug stuffing 'the bones of a hoopoe' TT VII 23, 5: Xak. xi üpıp al/hudud 'hoopoe'; dialect form of (łuğa fi) übgük Kaş. I 78: Çağil xi üpıp al/hudud Kaş. I 110: XIV Muh. hudud übülk (not vocalized) Mel. 73, 4 (v.l. ibik): Rif. 176: Çağ. xv ff. übülk 'the crest' (tâc) on the heads of such birds as the cock and the hoopoe (hudud), and metaph. 'hoopoe'; the latter is also called püüpük and püüpüs and, in Rûmi, ibik; übülk küşi 'hoopoe' in Pe. şanasar San. 58v. 2: Kip. xv hudud übülk Tuh. 37b. 10: Osm. xv ff. ibik/übük c.i.a.p. TTS II 511; III 351; IV 405.

S îpğin See yıpğin.

Dö: Esper.- (etx.) Den. V. fr. öpek: 'angry, bad tempered'; s.i.s.m.l. Üyg. viii ff. Bud. övke: Kuan. 64; Civ. terk öpekç: 'quick tempered' TT VII 17, 23.

D évekfields A.N. fr. évke: 'urgency, (undue) hurry'; n.o.a.b. Xak. xiv évke: al-acala ill-imur 'urgency in affairs' Kas. I 153: KB évekfields isiz 'undue hurry in a man is a vice' 629; o.o. 1996, 2078 (similar).

D ökeq: (etx.) P.N.A. fr. öpek: usually 'angry, bad tempered'; s.i.s.m.l. Xak. xi KB ökeq: 'bad tempered' 342, 760, 850: Çağ. xv ff. ökeq: hinaa az dialwar 'a metaphor for bold, bellicose' San. 58r. 27: ökeq: xamdd wq qahwillat 'furious, enraged' 92v: 17: Xwar. xiv (the envious man) menim faţlímka ökeq: turur 'is hostile to My grace' Nahc. 414, 4.

Dis. V. EBG.

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

Tris. V. EBG.

E ebug: 'rib', error for eye:gü.

D öpekç: (etx.) N.Ag. fr. öpek: 'angry, bad tempered'; s.i.s.m.l. Üyg. viii ff. Bud. övke: Kuan. 64; Civ. terk öpekç: 'quick tempered' TT VII 17, 23.

D évekfields A.N. fr. évke: 'urgency, (undue) hurry'; n.o.a.b. Xak. xiv évke: al-acala ill-imur 'urgency in affairs' Kas. I 153: KB évekfields isiz 'undue hurry in a man is a vice' 629; o.o. 1996, 2078 (similar).

D ökeq: (etx.) P.N.A. fr. öpek: usually 'angry, bad tempered'; s.i.s.m.l. Xak. xi KB ökeq: 'bad tempered' 342, 760, 850: Çağ. xv ff. ökeq: hinaa az dialwar 'a metaphor for bold, bellicose' San. 58r. 27: ökeq: xamdd wq qahwillat 'furious, enraged' 92v: 17: Xwar. xiv (the envious man) menim faţlímka ökeq: turur 'is hostile to My grace' Nahc. 414, 4.
Man. öz amrakımın öpüğseyürmen 'I wish to kiss my own beloved' M II 8, 10 (ii).

Dis. ABL
D evliğ P.N./A. fr. eвлад; lit. 'possessing (one's own) dwelling', usually 'married', applied both to men ('the head of the household') and women ('living at home'); s.i.a.m.l.g.; in NE somewhat distorted. Xak. xi evliğni: rahbi't- 
-bayt 'the master of the house' I 160, 1; II 176, 271 evliğ (sic) al-zawwa 'the women of the house' I 251, 9; n.m.e.: KB aya evliğ er 
sak 'householder, beware' 164; (there are twelve signs of the Zodiac) kayu iki evliğ kayu 
birke én 'some occupy two celestial mansions (i.e. Ar. bayt), some have the width of one 
138; kalt evliğ almak tilese özüp 'if you wish to take a wife' 4475; XIII (?I) İmran 
evliğì the wife of İmran Tef. 68; xiv Rbğ. evliğ 'wife' Tarama Derğisi I 841 (s.v. 
zerce): Muh. al-muta'ahhîb 'married' evliğ Rif. 153: Çağ. xv ff. iylyük ('with -k') evliğ, 
in the sense of 'householder' (beşudda) Vel. 
122 (quotn.): iylyük (spelt) xâmedîr 'family, 
household' San. 92, 18 (same quotn.; perhaps 
here really the A.N. in -llk): Kip. xiii al-
-muta'ahhîb (PU) ûlû: (so spelt, error either 
for evliğ; or iylyük): Hou. 25, 4: xiv evliğ: ('with 
front vowels') al-muta'aaqvac aca ma'nâhu ûlû 
-bayt 'married', literally 'house-owner' Id. 25.

P U abla:n (unvocalized) Hap. leg. Xak. xi ûruyabba min cinsî't-curdan 'a small animal of 
the rat family' Kaş. I 120.

Dis. V. ABL-
D é:vil-Hap. leg.?: Pass. f. of é:влад- used 
impersonally with the lexical subject in the 
Dat. Xak. xi 1597: évildî 'uîlîl-'ll'amr 'the affair 
was hurried' Kaş. I 271 (évîlür, évîlmek).

D opul- See uvul-.

D uvul- Pass. f. of uvul-; 'to be crushed, 
broken into small pieces'; s.i.a.m.l.g., usually as 
uvul-juval-jufal-, but Osm., as well as 
ufal-, has oğulu- (pronounced uvel-, oval- 
'to be rubbed, kneaded'), which seems to be a 
survival of this word. The rare Türkî word 
hitherto transcribed opul- might be a Pass. f. 
of o:p-, but the meaning 'to be swallowed' is 
awkward, and it is perhaps likelier that it 
should be transcribed uful- and taken as a 
Sec. f. of this word. Türkî viii (gap) binîp 
ployu: tegil sanca: idîp at uvul: (2) üntî; 
yana: ağitıp (gap) 'he mounted ... and 
atacked, panting with fury and plying his 
lance; his horse was crushed(?) he got up, 
making it stand up again' IX. 19, (gap); (opul- 
ülüq: anca: ermiş erînç yâşiktika: yalûqs 
ployu: tegil ufulu: kirîp özî: kîşga: 
kergek built: 'his fate was, it seems, this; 
panting with fury and attacking the enemy 
all alone, entering (the battle) and being 
atacked, he met his end at an early age 
'İx. 23: Xak. xi uvul:; nep: 'the thing was 
crushed' (jutta) Kaş. I 197 (uvulur, uvul-
mak): Kip. xv 3Kat yâşiyi 'to faint' uvul-
Tkm. uğul- Tuh. 273, 11 (cf. uvun-). Osm. 
XVI (s.v. ovlîndu) uvulan nesne 'something 
which is crushed' TTS IV 615.

?S opel- See opül-.

D opül- Pass. f. of 2 óp- (see o:p-); the only 
modern form seems to be NW Kaz. ubul- 'to 
be sucked in, swallowed; to collapse, subside'. 
Uyğ. viii ff. Man.-A (sinful human beings 
in the long cycle of rebirths) orta opelü'r (sic) 
opoç(a) kinlenürel 더ğünkürler 'are swal-
lowed [by the earth] like grass and crushed 
like white face powder(?) and go round and 
round' TT II 17, 77-9: Xak. x 3:ü: opülü: 
hüsyâvîl- harassment 'the milk 
[Kaş., in error, 'brotch', etc.] was sipped' Kaş. 
I 193 (opülûr, opülme:).

D 1 avla:- Den. V. fr. avîv; 'to hunt (wild 
game); s.i.a.m.l.g., with some phonetic 
changes. Türkî viii av avlasar 'when he 
avlap ölürdi 'he hunted and killed' (in-
umerable wild animals) U IV 34, 57: Xak. 
x I beg av avländ: 'the beg hunted wild 
game' (yâda . . . al-rayd) Kaş. I 287 (avla:r, 
avla:ma:k): xiv Muh. iştâda 'to hunt' 
avla:- Mel. 22, 11; Rif. 103: Çağ. xv ff. 
avla:- (spelt) (tikâr kordan 'to hunt' and (2) 
mâhidan, in Arabic dalaka, 'to rub, polish', 
hardly to be regarded as a translation of 2 
avla:-; inexplicable) San. 521, 21: Xwar. 
xiv avla- 'to hunt' Qub 16; MN 271: Kip. 
xIII iştâda mina'l-rayd avla:- Hou. 34, 4; 
yada mina'l-rayd avla:- (vocalized ula:-) do. 
41, 11: xiv (avlu: 'hunting grounds', the verb 
derived from it is) avla:- yâda I 35: xvi 
yada avla:- Tuh. 228, 8: Osm. xiv avla- 'to 
hunt' (actually 'to fish') TTS I 53.

D 2 avla:- 'to crowd round (someone Dat.), 
to surround'; avla: the Ger. of avîv, q.v. is 
used almost as an Adv. and this seems to be 
an abbreviated form of avla:-- a Den. V. fr. 
that word noted only in Kaş. Survives only 
(?2) in NE Khak. abla:- 'to attack (someone) 
in large numbers; to surround (someone or 
something)'. Uyğ. viii ff. Bud. (then the 
demons, seeing King Çasanta ... ) teğrlmleyliy 
avlap 'nulling about and crowding round him' 
U IV 8, 19-20; same phr. do. 18, 192: Xak. 
xi anîp tegre: kîşî: avla:idi: 'the people 
surrounded him (haffa hawlah); this word 
is used only of disorderly behaviour, in other 
cases the word used is a:vdi:; Kaş. I 310 (avla:
ma: k): anâr kîşî: avla:idi: 'the people 
crowded round him' (izdakama ala'ehi) I 287 (avla:ar, avla:ma:k): Osm. XVI sim ü 
zeler kemer avla:yp 'wrapping his belt 
round with silver and gold' TTS II 69.

D evle:- Den. V. fr. ev; survives in one form 
or another in NE Küers. R I 927; SE Türkî 
Shaw 29; NC Kir., but usually meaning 'to 
live in a house; to marry'; the usual modern 
word for the meaning in Uyğ. is evlendir-. 
Uyğ. ix (I had seven younger brothers, three 
sons and three daughters) evlendim baglam
'I installed (my brothers and sons) in dwellings of their own and married (my daughters) into (other) clans' *Suet 6* (translation from Granbech, *The Turkish System of Kinship*, *Studia Orientalia* . . . Johanni Pedersen dicata, Munksgaard, 1953).

**PU opla:** Den. V. fr. a word which survives in NC Kr. *op* 'a sigh' and SW Osm. *ufu:* an expression of impatience or disdain; an onomatopoeic for a puff of breath. *Redhouse 258*; survives in Osm. *ufia:* to ejaculate *uf* *do. 259.* Türkii vii oplayat: teg- 'to attack panting with fury' is a stock phr. in descriptions of battles, *lx. 19* and *26* (see uvul-) o.o. *lx. 10, 11* (15); *E 32, 36*; *N 3* (4), 5.

**VUD üplet:** Den. V. fr. *2 üip,* which seems to be identical with NE Tuv. *üp,* *Pal. 54,* citing the phr. *dayın üvü* 'trophies (of an enemy)'; the verb itself survives in Tuv. üpte- 'to pillage'. *Xak. xi ol aniš tavaran üpletli:* 'he stole (mahobu) his property' *Kaj. I 284* (üpler, üplemek).

**D avlalat:** Caus. f. of *i avlata:* 'to order (someone *Dat.*) to hunt (something *Acc. *):' *Xak. xi ol maşa: ivik avlatti:* 'he ordered me to hunt (ayländi) the gazelle (etc.)' *Kaj. I 265* (avlatur, avlanmak): *Çağ. xv ff. avlalat-Caus. f.; (1) *siḥär farnidán* 'to order to hunt;' and (2) *malândán* 'to order to rub,' cf. *1 avlata:* - *San.* 52v. 14.

**VUD üplet:** Caus. f. of üplet-; survives in NE Tuv. üplet- 'to (let oneself) be pillaged'. *Xak. xi ol aniš tavaran üpletli:* 'anhaba målahu 'he ordered that his property should be stolen' *Kaj. I 264*.

**D avlanat:** Refl. f. of *i avlata:* s.i.s.m.l., usually in a Pass. sense. *Xak. xi er 8:ţiże avländi: * (sic) 'the man busied himself with hunting for himself' (*bi'l-ışişiyd li-nafsihi*) *Kaj. I 298* (avlanur, avlanmak): *Çağ. xv ff. avlanat- Refl. f.; *siḥär şudan* 'to he hunted' *San.* 52v. 15.

**D evlen:** Refl. f. of evle:- lit. 'to get a dwelling of one's own', normally (of a man) 'to get married', in this sense s.i.s.m.l.; *i. *alternative translation is pec. to *Kaj.* i. in modern languages 'to have a halo' is normally *ağilalan-* (not noted earlier than xv ff. Çağ.). *Xak. xi ay evländi : itta:ral'al-gamar dâra *dará* 'the moon got a halo'; and one says *bu evlen:* evlendi: 'he got this house as a residence (maksan), and reckoned himself as one of the community of residents' *min cumula qâtimihi* *Kaj. I 259* (evlenür, evlenmek); *ay kopur (vocalized kapur) evlenüp* 'the moon rose in a halo' *I 258,* 1: xiv Müh. tasawwawca (of a man) 'to get married' *evlen:* *Mel.* 24, 5; *evlen- Râf.* 106: Çağ. xv ff. *uylen-* (spelt) 'to be a householder' (*siḥil-i xana*); and metaphor. an expression for 'to take a wife, get married' (*zan gîrfîtan wa tasawwuc hârdan*) *San.* 91v. 15 (quotsn.): *Kip. xiv evlen- tasawwawca* (*s.v. evlu*) *Id.* 25; xv tasawwawca *uylen-* *Tkmt. evlen- Tuh.* qb. 8.

**D avlaş:** Co-op. f. of *i avla:-;* *Hap. leg.?* the Co-op. f. of *i avla:* is noted only in Çağ.: *Xak. xi kışi: avlaşi:* 'the people crowded together round (izdahama ala) something' *Kaj. I 240* (avlaşiur, avlaşiak).

**D evleš:** Hap. leg.; Recip. f. of evle:-. *Xak. xi beg (aniş) bîrle: evleşi:* *oyya:n* (translated) 'the beg gambled with him (lâ'abahu) and made the stake (al-xa:tar) between them a dwelling place (batyi)'; followed by a note on this use of the Recip. f. *Kaj. I 240* (evleşiur, evleşiak, mis-spelmt - ma:ka).

**VUD üpleš:** Hap. leg.; Recip. f. of üple-: *Xak. xi bo:dun (bir) ekindi: tavaran üplešdi:* 'the people pillaged (ağıra) one another's property' *Kaj. I 238* (üplešür, üpleşiak).

**Tris. ABL**

аба:л: Hap. leg., but the kind of word often omitted from dicts. *Xak. xi aba:š: harf yuqâl *inda:l-istiqlilik bi'l-sayy* 'an exclamation used to disregar a thing' *Kaj. I 137.*

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

**Tris. V. ABL**

**D avla:š:** See *2 avla:-*;

**DIS. ABM**

**PU apam/apan** 'if', used with the Conditional mood. The earlier form is fairly common in Uyg., the later is not traceable after *xiv.* In the early period the -sar form was not always strictly Conditional, and this word perhaps became superfluous and fell into disuse when its usage became more restricted; the word was sometimes used by itself and sometimes followed by birık. Von Le Coq in *Turc, 1918,* p. 457 stated, without giving a reference, that F. W. K. Müller described this word as an 'Arama-Sogdian ideogram'; this is complete nonsense, apparently based on a misunderstanding of the Sogdian 'ideogram' *P* and, sometimes followed by *ža*, which was formerly read *ny.* Uyg. *viii ff.* Man. *apam birık ... koştutar 'if he had ceased (to preach, etc.)' *TT III 64-5*; Bud. *apam birık bu etözümün tıtsermen 'if I renounce this body of mine' *San.* 614, 1-2; the word is common in *San.* see *TT I 29,* note 198: *Civ. apam bir aşakın sisar 'if he breaks one of his legs' *TT I 198*; *apam (by itself) USp. 61, 13; 48,* 19, etc.; *apam birık do. 13, 13; 57, 16 etc.: *Xak. xi apan a conjunction (harf) meaning law 'if'; one says *apan sen barsa:sen 'if you go' *Kaj. I 133,* o.o. *I 390, 22,* *II 209,* 20; *KB apan ikı ayun kulur erse sen 'if you desire the two worlds' *226*; *o.o. 895,* etc. *xii?)
DIS. ABM

KB/VP apaq dostuy erse 'even if he is your friend' 21: xiv Bük. apaq 'if' R I 623 (no quotns.).

VUD öpüm Hap. leg.; the translation suggests this rather than opum; N.S.A. fr. 2 öp- (op-). Xak. x1 bir öpüm mün ğavsc min maraqa 'a sip of soup' Kaj. I 75.

?S epmek 'bread'; cf. etmek the older, and prob. the original, form; in some modern languages there is a third form ekmek; cf. also epek; Xak. x1 epmek only (?) in SW Az. epmek/ eppek R I 925. Yağma, Tuxsi, and some Öğuz and Kip. x1 epmek al-xubh 'bread' Kaj. I 101.

Tris. ABM

PUF abamu 'endless, everlasting'; no doubt a 1.-w. (Indo-European?) Uygü. VIII ff. Bud. mentioned in Hien-ts. Briefe 36, note 1990, as occurring in unpublished parts of that translation translating Chinese yung, same meaning (Giles 13.504), and in such phr. as abamu kalpka teğli 'to endless ages'.


Dis. ABN

apaq See apam.

VUF a:wan (wa:te unvocalized). Sayram x1 (under uvut) 'similarly a:wan 'a tree' (aI-sagara) in the language of Sayram, that is Ispiči' (is also pronounced a:wan). Kaj. I 84. 4.

evîn properly 'seed, grain', less often 'berry, fruit'; the curious idiom whereby it is used in Uyg. Bud. as a nominative is prob. due to over-literal translation; Pe. dama, same meaning is also so used. Survives in NE Tel. ebin 'kernel' R I 931 and SW Xx Anat. efin 'juniper berry' SDD 507; evîn 'seed', etc. do. 598. Türkü VIII ff. evilın 'from the berries' (?) IRB 8 (see l.m., might be evilın 'from its house'); Uygü, VIII ff. Man.-A kaltu uruç evîn ... gerçü 'just as a grain or seed springs up' (in fertile ground) M I 17, 15: Bud. bugday evilûne 'the size of a grain of wheat' Pfahl. 6, 6 (on this passage see Clauson, 'Turkish Ghost Words', JRAS, 1955, p. 134); tû evilîn sayu 'each individual hair' TT V 12, 117 (for o.o.o see note thereon, p. 19); bir evilîn tüsüne 'a single one of his hairs' UIV 20, 259: Civ. evilîn (misread evîn) 'her seed' (i.e. foetus) H I 22: üç tört evilîn yarma monçuk murç 'three or four split peppercorns' do. M I 17: Xak. x1 evilîn al-habb 'seed' Kaj. I 77: evilîn 'deltic form of evîn' J 84, 5: KB apaq uçmak içe yedi kör evilîn 'our ancestor (i.e. Adam) eat the seed (i.e. fruit) in paradise' 3522: (Xwar, xiv a net to catch birds is use-
news or pain' Kaş. I 202 (uvunur, uvunmak); II 147 (tevin-); xii (?). Tef. uvunur iki uyasan 'he wrings his hands' 230; Xwar. xii VU uğun- 'to faint' 'Ali 56: Kip. xiv uğun- nümya 'alayhi 'to faint' Id. 26: xv giğiya 'alayhi 'to faint', in margin uğun. Tuh. 278. 14 (see uvul-); inşafa 'to be broken, split', in margin uvan- do. 6a. 8 (see keras-); tatattata 'to be crushed', in margin uvan- do. 10a. 3 (these three side-notes prob. in a SW hand); Osmanlı. xiv-xvi uvan- 'to be broken up, crushed; to disintegrate' TİS I 732; II 938; III 720; IV 792; ufân- do. till xix I 712, III 697; and uğun- (once in xv uvan- 'to faint, lose consciousness' till xix I 716; II 921; III 707; IV 777; xvii uvan- (spelt) in Rimi, bi-hissudan 'to be unconscious' San. 89r. 15.

D öpün- Refl. f. of 2 öp- (osp-); n.o.a.b. Üyg. vii ff. Man.-A Kálti arslan öküzül böri koynan öpünũ kelifçe 'just as a lion comes to swallow up an ox or a wolf a sheep' M III 11, 8-10 (i) (thus in MS. but obviously both objects should be in the same case, Acc. (with öpün-) or Dat. (with kel-)) Xak. xi ol müm öpündi: 'he pretended to sip (yabûl) the soup, without actually sipping it' Kaş. I 198 (öpûnûr, öpümnê:kk).

Trils. ABN

D avıncu: Dev. N. in -çu: (Intrans.) fr. avın-; lit. 'something which gives pleasure', but normally 'concubine'; n.o.a.b. Türkçe. vii ff. avıncu: xatun bolsub: 'may the concubine become a queen' TrkB. 38: Xak. xi avıncu: negs al-iç'uladâ uto'allal bihi wa yustanaş 'a thing which gives enjoyment and pleasure'; hence 'concubines' (al-cawari) are called avıncu: Kaş. I 134: KB avıncu sevûger bile avınc 8x 'now' he enjoys himself with the love of a concubine' (soon he will be lying flat hidden beneath the ground) 1427: Xwar. xiv köpüll avınçanı 'the comfort of his heart' Qub 16, a.o.c.

D evınlîg P.N./A. fr. evln-; survives in SW xx Anat. evînî (crops) 'in which the seeds have formed' SDD 559. Üyg. vii ff. Bud. adınağunun korılgı evınlıg uzuntonluğka yaxtan yaxltım erser 'if I have sinned against another man's private pregnant woman' A. von le Coq Chastauntift (AKPAW, 1913) 27, 8-9.

Dıs. ABR

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


S avurt See adurt.

D oprak N.A.S. fr. oprâ-: q.v.; originally 'shabby, ragged', esp. of clothing; hence later 'clothing' in general; also anything 'old, disintegrated'; survives in SC, NW, and SW in several forms both with back and front vowels. Xak. xi oprak al-jawwâl-xalâq wa qâyruhu 'shabby clothing, etc.', hence oprak tôm 'shabby clothing' Kaş. I 118; oprak yâsîk 'a shabby bow-case' III 16, 25; neçeme: oprak kedûk erse: however shabby a felt cap (sit) may he' III 38, 21: KB tôdur aç yalçînî ham oprak bûtür 'feed the hungry and clothe the naked' 929; bütür oprakığ 4527: xvi (?) At. yarağ bülşap oprak yalânl bütür 'if you find an opportunity, clothe the naked' 330: Çağ. xv ff. eprik 'with -p-') kuhnâ wa mundanez 'old, worn-out'; and metaph. adâm-i pir-i mustun 'an old man' San. 27v. 12; oprâf (spelt) raxt wa libâs 'clothing' San. 77r. 10 (quotn.) Kip. xiv aprak (bâ, so vocalized) al-qumâ 'linen' or 'rubbish'?' Id. 7 (the word has both meanings): xv qumâ aprak (bâ) wa hucaâl-xalâq (and şürprek) Tuh. 29a. 10 (see şürprek): Osmanlı. xv-xvi yiprağ 'shabby' TİS II 1051; IV 884.

S ovruğ See özgûğ.

S evrek See öredêk.

(E evril Error? for 1 évğ.

PUD) Iprûk Hap. leg.; so vocalized, but prima facie Dev. N. in -ûk (Pass.) fr. öprü-, to be read öprük. Xak. xi Iprûk 'a mixture of curdled and fresh milk which is drunk; it has been constipated by drinking sour milk or butter milk' Kaş. I 101.

D evren presumably Dev. N. fr. evir-; if so, the general connotation is of something which revolves; hence 'the firmament' which was regarded as a revolving dome; and thence in Kaş. 'a dome-shaped oven'; in NW, SW it was used for 'snake', presumably because it coils its body; n.o.a.b. Xak. xi évren joy' yunâ 'old hîn kârîl-âhadaş yuxbaz fîh 'a thing built in the shape of a blacksmith's oven in which bread is baked' Kaş. I 109: KB yarattî kör evren tuçt evrûfêr 'God created the firmament which revolves continuously' 125; o.o. 02, 119, 344, 1642, etc.: xiv Muḥ. al-falâkh 'the firmament' evren (mis-spelt öwezen) evren (mis-spelt abran) Melt. 78, 16; evren (mis-spelt ovêzen) Rif. 183:
evir- basically 'to turn (something Acc.)', with various special applications like 'to turn (a wheel Acc.)'; to overturn (a cup Acc.); to turn (the face, Acc., towards someone, Dat., or away from someone, Abl.)', and, in the early period, 'to translate (something, Acc., from one language, Abl., into another, -ça-çe). S.i.a.m.l.g., sometimes in forms so distorted that they are hard to distinguish from modern forms of egller-. Often associated, and syn., w. çevür- and tevür-; q.v.; in Ar. script easily confused w. i. ör- which has a similar meaning. Türki viii (we travelled for ten days) yantak: toğ evlri: 'skirting the spurs on the side of (the mountain) T 26 köşmen yıışg evlri: 'skirting the Köşmen mountain forest' T 28: Uyg. viii ff. Bud. nom. tılgenin evlirgey (v.l. tevlirgey) 'he will turn the wheel of the law' T T VI 455; (the acts of the body, the mind, and the tongue) ajanlar berü evirdenci 'which cause the (various) states of existence to alternate' U II 7, 9; similar phr. do. 80, 64, 81, 60—enettek tıltınm tavıçılı tınlıa evırmış 'he translated from Sanskrit into Chinese' U I 14, 1-2; similar phr. U II 6 passim;—(my mother and father, my wives) evlri ulularım 'my various great ones' T T VII 40, 144: Xak. xi ol menli: yoldum evlrdi: 'he turned me aside (taraftan) from the road'; and one says ol ayakk evlrdi: (sic) 'he overturned (gatlab) the cup' (etc.) Kaş. I 178 (evlirer, evlirmek); bu: er ol işıq evirgen tevırgen: 'this man is constantly upsetting and disturbing (juvelal . . . wa qullab) the business' I 157, 17; similar phr. I 521, 24; II 81, 24 (tevür-); KÖ evir- is common; evver yüzün 'he turns his face away' 403; similar phr. 628, 649, 718, etc.; izisizli kını birle külümb evür 'reform the wicked man's character with punishment' 5548; xii(?!) At. yüz evüüp 424; Tef. için evürse 'if you turn the (fabric) inside out'; yüz evür 'both away from' and 'towards' 69: Çağ. xv ff. élèür- (spelt) gardändidan 'to turn (away)' San. 118r. 14 (quots.): Xwar. xiv evir- 'to turn (towards or away) Qutb 23; MN 377; Nahec. 322, 2: Osm. xiv evir- 'to turn (the eyes Acc., away from something Abl.)' T T S I 285.

VUD öpür- Caus. f. of 2 öp- (öp-); pec. to Kaş. Xak. xi ol maça mün öpürđi: ahıslıl-maraqa 'he made me sip the soup' (etc.) Kaş. I 176 (öpürür, öpürmek); bu: er ol süt öpüğüne: 'this man is in the habit of giving many sips (šab) . . . hasıra(n) of milk to someone' I 157, 7.

opra- 'to grow old, decay', and esp. (of clothes) 'to wear out' (Intrans.). S.i.a.m.l.g. in a surprisingly wide variety of forms, including NE, NC média- and SW Osm. ipra-, lprü-, yepre-, yipre-. The oldest form seems to be apra-, but this is noted only once, and the basic form can be taken as opr-: Uyg. viii ff. Man. (as the poison takes hold of him) aşqür(t?) erln ýerüp ejeği tamğıki aprap (sic) 'his cheeks(?) and lips split, his chin and his throat decay' T T II 16, 14-16: Ciy. (gap) oprati oltre(s) (gap) T T II 201 (unintelligible, possibly oprat-): Xak. xi tom opradi: 'the garment wore out' (baliya) Kaş. I 273 (oprat-; opramak); kég tom opramäs: 'a loose-fitting garment does not wear out' III 358, 15: KB bu edgä kirmaz yärne opramaz 'this good man does not get old or decrepit' 1640: XIV Rüg. ötükleri opradi 'their boots wore out' R I 153: Muh. (?) 'ataqa wa qadam 'to become, or be old' (eski-; in march) opr-

D oprat- Caus. f. of opr-.: 'to wear out (clothes)' and the like. S.i.s.m.l.g. w. the same phonetic changes as opr-: Xak. xi ol tonım oprattı: 'he wore out (abbi) his garment (etc.)' Kaş. I 261 (opratur, opratmak); Çağ. xv ff. opartmas (sic) pirırmves ve eskimnez 'imperishable' Vel. 86 (quots.): ipre- Caus. f., hukma kardan 'to make (something) old' San. 93r. 5: Xwar. xiv oprat- 'to destroy' (?) Qutb 194.

D evrît- Pass. f. of evir-; usually 'to revolve', sometimes 'to turn (Intrans.) away from (something Abl.);' S.i.a.m.l.g. w. the same phonetic changes as evir-. Uyg. viii ff. Bud. sansarnını berü evirmekin 'ukup 'understanding the constant revolution of samsara' (i.e., the alternations of birth, death, rebirth, etc.) U II 11, 10-11; ôlit ayig küçün evrîmes 'if he does not turn away from the evil deed of killing' U III 4, 12-13; (if the passion of lust rises in their minds) 'iil (sic) in accordance with evil practices' do. 79, 4 (ii); o. U II 10, 102-3 (ryan); U III 45, 7, 100, 2; Suv. 152, 6, 348, 5: Xak. xi tevürldü: raca ila-raclul min wachibi 'the man turned back from his course'; also used of anyone who departs (intärfa) from his course Kaş. I 248 (evvrirül, evvrımek): KB (the moon is in the constellation of Cancer) bu ev evrîlur, evrîlurt man özlî çevrîlur 'this celestial mansion revolves; its celestial mansion revolves and it itself revolves' 744; o.o. 110, 126 (evren): xii(??) Tef. evrül- 'to turn back' 69: Çağ. xv ff. ýevril- (spelt) gardändan 'to revolve' San. 118r. 29 (quots.): Xwar. xiv evryl- 'to
turn towards; to turn downwards' (Intrans.) Qutb 23; 'to be mixed with' Nahe. 179, 6.

VUD öprül - Pass. f. of örprü-; the equivalent form with back vowels, örprül-, survives in SW Osm. Red. 234 and xx Anat. SDD 1081 meaning (of ground) 'to subside, collapse'. Xak. xı mını öprüldı: huşüyätü'l-marāq ā 'the soup was sipped' Kas. I 245 (öprülür, öprülmek). Osm. xiv, xv öprül- to subside, collapse' in several texts TTS I 554: H 714; III 535 (vocalization fixed by Dev. N. obruk 'chasm', etc.).

D evril- Co-op. f. of evrıl-; with a curiously wide range of meanings. S.i.s.m.l.g. w. phonetic changes. Xak. xı anını birle: telim evrılštı: mārasahu hāfārin(n) 'he often wrestled with him'; and one says anını kaçınıs atın evrılštı: 'he helped to turn the horse's course back towards him (fi radd wāχlīl-ṣayāl ilyaḥī after it had run away from him); and one says ol maşţa: tawār: (sic) evrılštı: 'he helped me to turn over (fi taqałb) the goods (etc.), that is to turn them upside down' (yutc'el zahrāhā li-boṭın) Kas. I 235 (evrilüş:r, evrilmiş:); (of a poor man in winter) odğüş bile: evrilşır: yata'ullaḥ bi-qabasīl-nār 'he comforts himself with a firebrand' I 248, 6 (the form must be right, as it rhymes with other similar words, but a der. f. of atıt- might have been expected). Çağ. xv ff. évss-, pirmi:n- i zi gi garīdām 'to surround, or encircle, something', and metaphor. käşiğ kardan 'to meditate, turn (something) over in one's mind' San. 1118v. 11 (quotns.).

D opraș- Hap. leg.; Co-op. f. of opraș-: Xak. xı to:nlar oprașštı: ašaqātīl-awfūlīl-bilīlīl 'the garments began to wear out'; also of other things Kas. I 232 (opraşqr, opraşmak; prov.).

D evrūş- Hap. leg.; Co-op. f. of évruş-: Xak. xı ol maşţa: müni öprüşštı: 'he helped me to sip ('alā hašru the soup (etc.)'; also used for 'to compete' Kas. I 232 (öprüşür, öprüşmek).

Tris. ABR

PU?: avurta: (avurda) 'foster-mother, wet-nurse'; in Osm. (only?) 'midwife'; the word looks foreign (Iranian). N.o.a.b. Uyğ. viii ff. Bud. Sanskrit ḍhṛti 'wet-nurse' avurda: TT VII D.11: Xak. xı avurta: zi'r 'foster-mother' Kas. II 144 (tutun-); n.m.e.: KB (if you have children) avurtası eşği kişi tüt aɾış 'engage a good cleanly woman as their foster-mother' 4505: XIV Meh. zi'rül-sabı鳅 oğlan avurtası: Mel. 11, 7–8; Rif. 85: Osm. xiv to xvi avurda 'midwife' in two or three texts TTS II 60; III 47; IV 51.

D evrılınçıs Priv. N.A. fr. a Dev. N. fr. the Rel. f. of evrıl-; 'which cannot be turned back (or aside)'; an epithet applied usually to the believer's mind; sometimes used in Hend. with ağıncısız 'unshakeable', q.v. Pec. to Uyğ. Bud. Uyğ viii ff. Bud. evrılınçıs . . . köğül TT V 22, 35; ağıncısız evrılınçıs . . . köğülücük Pasw. 6, 3; evrılınçıs törö Suv. 190, 16–17; evrılınçısın (mis-spelt evrılıngüzın) ağıncısın do. 488, 13.

E avrındı: See evvındı.

E evrîngüzış See evrînçız.

F avruzu: Hap. leg.; indexed under Z as the last consonant; l.-w. fr. Pe. ofrūta, same meaning. Xak. xı avruzu: (MS. avruz:n:) al-maqlit mina'l-ṭa'dīm 'mixed food', e.g. wheat and barley flour mixed and baked together Kas. I 145.

DIS. V. ABR -
evús- 'to winnow'; very scantily attested; survives only in SW xx Anat. efls.-, evs-, evse-, evs- SDD 508, 559, 561, 562. Xak. xı evús- n.m.e.; (in the Grammatical Introduction) evüslãg: (q.v.) is derived from the expression evüslãg: nasafa'l-ṣay 'he winnowed the thing' Kas. I 13, 18: Kip. xv nasafa uyûs- Tlç. 37a. 10: Osm. xvi ff. evs- occurs in three xvi and one xviii Pe. dicts. in translations of words meaning 'winnowing basket'.

D 1 evse-: Desid. Den. V. fr. evc; pec. to Kas. xı xı er evse:dı: ištqāq-l-rocuc ilā bayitihi wa tamānnā 'the man longed for his home' Kas. I 277 (evsewr, evsemek); a.o. 279, 18.

D 2 évse-: Hap. leg.; Desid. f. of év-. Xak. xı er evsedı: tamānnā-l-rocucu'l-acala the man wished to hurry' Kas. I 277 (evser, evsemek).

D öpsę-: Desid. f. of 1 öp-; pec. to Kas. xı xı men anı: öpsedim tamānnaytu taqihilahu 'I wished to kiss him' Kas. I 275 (öpsir, öpsemek); er kızın öpsedı: 'the man wished to kiss his daughter' I 280, 13.

D evsét-: Hap. leg.; Caus. f. of 1 evs-. Xak. xı oğłum menı: evsetti: 'my son made me long (mânnâna wa saxvaqanı) for home' Kas. I 262 (evstür, evsetmek).

Tris. ABR

D evüşgü: Hap. leg.; N.I. fr. évüs:-. Xak. xı the word evüşgü: limā yunaf bihi'l-ṣay' for 'the thing with which something is winnowed' is derived from évüs:-, q.v. Kas. I 13, 18; n.m.e.

DIS. ABŞ

D uvus Dev. N. fr. uv-; as such Hap. leg., but oğüs, which is etymologically identical, survives in SW Osm. meaning 'a way of rubbing with the hands', Red. 257. Xak. xı uvus fuqūt fragments' of anything hence duqiqiy'l-ixub 'bread-crumbs' are called uvus etmek Kas. I 61.

D öpüş Dev. N. fr. 1 öp-; 'a kiss', S.i.s.m.l. Xak. xı öpüş al-taqbil 'a kiss', wa huta
D uvsāk Dev. N./A.S. fr. *uvsā:-; very rare in its original form and soon replaced by uvsāk which s.i.s.m.l.g. A more or less synonymous word uvsak, a similar Dev. N./A.S. fr. uvā(-<uv->) is noted as early as xiv in Osm. and s.i.s.m.l.g., in Osm. since xvii as ufsāk. Generally 'crushed, broken up small', but in most languages hardly more than 'small', 'something small', e.g. 'a boy'; 'slander' which occurs from an early period and in several languages is an obscure metaph. meaning. Uyg. viii ff. Man. (gap) uṣāk (or) kīncīgā ikičgū kūpīgūl yālpuklārka 'to men who make slanders(?) and have undecided minds' TT III 117: Civ. (if a mouse) uvsāk isisnsar 'bites (a garment) into small pieces' TT VII 36, 4-5; uvsāk yumgaklar 'broken (i.e. vari-cose) veins' II 111, 116 and 198-uṣāk kart 'a small swelling' Il 168; uṣāk tōgrap 'slicing it up fine' do: 76: Xak. xi xītgāri-gay 'small things' are called uṣāk neq; hence al-xīgān 'boys' are called uṣāk oğlan; and dūqgāt-
-abat 'bits of wood' are called uṣāk otaq; this word is not used in a singular sense (lā yufrad) but only in the plural (lī'-cam) Kaṣ. I 67; uṣāk al-nāmīna 'slander', one says uṣāk soq 'slanderous words' (kāldām) I 122; saq uṣāk al-nāmīna II 20, 6; uṣāk nēp III 279 (tovr-): KB yegī alisa tīṣā uṣāk tānc̣ūla 'if you take food, bite it and chew it up small' 461r: xīn(?) At. uṣāk tāq 'small pebbles' 60: xiv Rūq. uṣāk kil- 'to grind' (grain); uṣāk 'as small' (as ants) R I 1149 (quotns.): Muḥ. samāk xītgār 'small fish' uṣāk bānāk Med. 77, 6; Rif. 180 (uṣāk); tāt-xītgāl 'the lower classes' uṣāk 149 (only): Çağ. xv ff. uṣāq/uṣāk rīsa ma haqīr 'crushed, small' San. 75v. 26 (quotns.): Xwar. xv uṣāk (taq, etc.) Qub 201; uṣāk taq Naḥ. 73, 17: Kom. xiv uṣāk 'bread-germbubs'; uṣāx (sic) 'deforation' CCG; Gr.: Kip xiv uṣāk xītgār celda(?) 'very small (things)' Id. 15: Osm. xv ff. uṣāk (i) 'small'(without connotation of plurality); (2) 'small boy' c.i.a.p. TTS I 729; 933; III 717; IV 778.

evsāk Hap. leg.; al-ārida has several widely divergent meanings, of which the likeliest is 'cross-beam, lintel'. Xak. xi evsāk al-ārida Kaṣ. I 105.

Dls. V. ABŞ-
D ēwiš- Co-op. f. of ēwî- 'to hurry', sometimes with a connotation of group action or competition; survives only(? in SW xx Anat. ēwiš- SDD 559. Xak. xi kīipher ış̣āka: ēwišdī: 'the people hurried (âcela) about the business' Kaṣ. I 186 (ēwišgir, ēwişmek): Osm. xiv-xvi ēwiš- ēwēš- same meaning, in several texts TTS II 554; III 389; IV 445.

D uvsāk- Co-op. f. of uvā-; s.i.s.m.l. w. phonetic changes e.g. NE, NW uvsā-, SW oğūs-/不服-, and some variations of meaning. Xak. xi ol mapa: etmek uvsādī: 'he helped me to crumble(ifiatt) the bread (etc.)'; also for 'to compete' Kaṣ. I 118 (uvasūr, uvasānmīk).

1) ēpūs- Recip. f. of ēpî- 'to kiss one another'; s.i.s.m.l. G. Uyŷ. viii ff. Bud. (the two brothers) ēpîstî (sic) kuç̣ūstī 'kissed and embraced one another' PP 52, 8: Xak. xi ol menlî bīrle: ēpūsî: qabbālan eva anā qabbāltuho 'he kissed me and I kissed him' Kaṣ. I 180 (ēpîsrî, ēpîşmek): Çağ. xv ff. ēpūs- (spelt) Recip. f., yeldigârî bûstân 'to kiss one another' San. 57v. 27: Xwar. xiv ēpūs- ditto Qub 120.

D *uvsā:- Den. V. fr. uvās; lit. 'to become crumbled, crushed', etc.; the only trace of this verb itself is dubious in Muḥ., but it forms several derivatives. (Xak.)xiv Muḥ. tofatattat 'to be crushed, crumbled' (mis-spelt tattattat) (uvsān- (or uvsān-)- Med. 24, 7; uṣān- (or uvasān-)- Rif. 106.

D uvsāt- Caus. f. of *uvsā:- 'to crush, crumble' (something Ace.); s.i.s.m.l. usually as uṣāt-. As in the case of uvsāk there is a more or less synonymous verb uvat-, Caus. f. of uvā- (< uv-), noted as early as xii in Kip. (Hou. 42, 20) and s.i.s.m.l. with phonetic variations, e.g. NE nar-, ot-; SW uvat-. The Rel. f. uṣān- is common from xiv onwards, but there is no trace of a parallel verb uvan-. Uyŷ. vii ff. Bud. (if people find gold ore, break it up, smelt and purify the gold, and make ornaments out of it) uvsatmis (mis-printed uyatsim) altun tözi yeme tegsimen 'the basic character [lit. 'origin'] of the crushed gold (ore) does not alter' Smr. 71, 20-1; Xak. xi ol etmek uvsatî: he crumbled (tattattat) the bread (etc.); this is the correct (form, al-sohîh), also pronounced uṣat- Kaṣ. I 262 (uvsatür, uvsatmak); ol etmek uṣatî: he crumbled (fatta) the bread (etc.); also used when one crushes and crumbles (rafḍa...) eva fatta anything I 211 (uvsatür, uvsatmak) mistranscribed -mek in printed text): KB tili sıẓde yaza uvsatür tı̄sin 'if his tongue makes a mistake in speaking it breaks his teeth' 2515: Çağ. xv ff. uṣat(-mek) uvat- 'to break' (one's bonds) Vel. 107 (quotns.); uṣat- jikasta 'to break' San. 75r. 25 (quotns.): Xwar. xiv uṣat- 'to break' (a bottle, etc.) Qub 201; MN 12; Naḥ. 216, 10: Kip. xiv uvsat- kasaɾa 'to break Id. 26 (in one MS. only, vocalized avat-): xv faqasta 'to crack (an egg, nut, etc.)' uvsat- Tnh. 28a. 12: maʃas uṣatipîr do: 34b. 4: Osm. xiv-xvi uṣat- 'to break' in several texts TTS I 730; II 934; III 717; IV 790; and yuvat- (sic) in one xiv text IV 909.

Tris. ABŞ-
S abuṣka See avicīgā.

Dis. ABY-
S avya: See avya.

Dis. ABZ-
D opuṣ Dev. N. fr. op- 'rough, uneven ground'; survives only in SW xx Anat. obus,
The word early acquired a number of specific connotations, esp. in its derivatives: (1) 'the interior of the human body' (cf. içe:ğü); (2) 'inner', as opposed to outer, clothing (cf. içtort); (3) 'the interior of a household, esp. a royal household' (cf. içrekli); (4) secret, or mental processes, as opposed to physical. With the 3rd Pers. Suffix in the Dat., Abi., and Loc. it serves as a Postposition meaning 'into, from within, within'. In a few phr., the older of which are listed as main entries, it has been fused with another word to form a compound word. S.i.a.m.l.g., with some variations in final consonant. Türkü vii içtci taşın: 'the interior and exterior of the tomb' I S 12, II N 14; iç buyruk 'court official' II S 14; vii ff. kere:kü içi: nestled of 'what is the interior of the tent like?' IrkB 18; Ic. Türges el içtine: beg ben 'I was a chief in the Türges realm' Mal. 37, 3; Uyg. vii ff. Man. kaş içtine türümleş: 'created in the Kaş (?)' TT III 115; Bud. the word, usually in the form İçtine, is common, e.g. karam içtine 'within the ditch' PP 39, 5; balık içtine 'into the town' do. 41, 7; kaş kün içtine 'within a few days' do. 33, 6; Civ. kar içtine iç kirdi: 'disease entered the upper arm' TT I 18; common in H I and II, TT VII, and Usp. (in 12, 11; 47, 15, mis-spelt in istin taştın 'at home and abroad')—y iç 'the bowels' H I 67 (see klr): Xak. xi iç 'the interior (bâtin) of anything'; hence 'a belt' (al-wisâh) is called iç kur because it is a girdle for the stomach (al-bâtin); and 'a secret' (al-sirr) is called iç sâz, that is kalâmâf bâ-l-bâtin 'words (hidden) within'; iç et 'tender meat near from the liver' Kaş. I 35; four o.o.; KB aq iç taş biliğillİ 'oh (God) who knowest the inside and the outside (of everything) 11; kamağ iç içinde yitig tutsa köz 'a man must keep a sharp eye on everything' 329; (if it were not for the merchants) kaçan kegyer erdi kara kış iç 'when would you wear a lining of black sable', 4425: xii(?) At. içi 'the inside' (of a man) 383; (of a snake) 214; içtine 'into' 308; içtine 'in' 53, 218; Çag. xiv ff. iç andarın wa bâtin 'interior, inside' San. 96v. 10 (quotm.); followed by several phr. beginning w. iç: Xwar. xiii(?) Q9, qoöl orman içtine 'in that forest' 22; içtine 'into' 233; xiv iç 'inside' Qub 56; içtine 'in' MN 74, etc.; awval bâbi ... içtine 'in its first chapter' Nohe. 2, 13; a.o.o. Kom. xiv 'interior, inside' iç CCI, CCG; Gr. 104 (phr.): Kip. xiv iç (cam) cawâvâni 'interior' Ic. 9 (also içkur, içton); iç 'in' içtine: (cam) Bul. 15, 9; Osm. xiv ff. içtine in various forms, e.g. için 'secretly', and phr., c.i.a.p. TTS I 363-4; II 514-5; III 353-5; IV 407-10.

1 uç (uç) 'extremity, end, tip', primarily in a physical sense, w. some metaph. extensions, e.g. 'the frontier' of a country. The second consonant survives in the SW (Oğuz) languages. S.i.a.m.l.g. with some variations in the final consonant. Türkü vii biztine: ekl: uç: siparça: artuk erti: 'their two wings were one and a half times as numerous as us'

obuz SDD 1082; ûbûz do. 1100; ubuz do. 1411. Xak. xi opuz hull âzâz fil-ârd 'any uneventfulness in the ground'; hence one says oy opuz qa di: wa fafdad 'hollows and rough ground' Kaş. I 54.

Dis. V. ABZ.
evze-: Hap. leg.; but cf. SW xx Anat. evzil/- evzîn- 'to be flurried, confused, distressed', SDD 563. Xak. xî ol sözini: aqar evzedi: waaqita ilâyi bi-ârâs-î-kalâm 'he told him this story embellished with falsehoods' Kaş. I 275 (evzîn, evzeme:k MS. evze:- but indexed under Z).

Trls. ABZ.
F anbîzan Hap. leg.; l.w. fr. Persian anbîzan 'a bath filled with medicated water'. Uyg. vii ff. Civ. anbîzan kilmiş kergek 'you must give him a medicated bath' H II 22, 131-2.

E avuzi: See avruzı.

Mon. AC
I aç (aç) 'hunger, hungry'; early forms are all aç but the word is aç in SW (Oğuz) languages from the earliest period; homophonous w. 2 aç- (aç-). Originally 'hunger' in a physical sense, hence metaphor. 'covetous' and the like. S.i.a.m.l.g.; Çiv. veç (visîy), Aäh. I V 217. Türkü vii Türkü bûdûn aç (sic) erti: 'the Turkish people were hungry' II E 38; Uyg. vii ff. Bud. aç bars 'a hungry tiger' Swu. 609, 17; a.o.o.; Civ. aç karînka 'on an empty stomach' H I 19; aç bagîrsuktên ditto H II 6, 11; Xak. xi aç al-gârdân 'hunger' Kaş. I 79 (prov.); six o.o. spelč aç and translated al-gârdân or al-câ'î 'hungry': KB men aç men saha 'I am hungry for you' 223; 'every hungry (aç) man if he eats and drinks is then satisfied, and if a covetous (kûzî aç) man dies he lays aside his covetousness (açlık) 2003; a.o. 3923 (see oprauk): xiv Muh. al-câî aç (sic?) Mel. 54, 16; Rif. 152; Çag. xv ff. aç gurunma 'hungry' San. 32r. 25; Xwar. xiv aç 'hunger' Qub 3; Nahc. 257, 7; Kip. xii al-câî aç Hüu. 26, 5; xiv aç (cîm) al-câî Id. 8; xiv çîyân 'hungry' (açlık; in margin) aç Tuh. 11b. 13; Kom. xiv 'hunger' aç CCI; Gr. (phr.): Osm. xiv ff. aç, 'hungry', and various derivatives, açm, aclâ, etc., c.i.a.p. TTS I 1-3, II 2, IV 2.

VU 2 aç an exclamation pec. to Kaş.; the form with h- is prob. der. fr. Ar. Xak. xi aç kalîma taşâm bi-magâm ya{l}î-nilidî 'a word equivalent to the (Arabic) word ya' used to summon (someone)'; one says aç berî: kel 'Hi! Come here' Kaş. I 35: (VU) haç haç kalîma tuscar bihîl-xayl 'a word used to make a horse go faster', originally aç aç, with hâ substituted for hamza; this agrees with the Arabic, when one says hachattu bi-î-ganam 'I shouted haç haç to the sheep, when riding ahead of them' II 282.

Iç 'the interior, or inside (of something)'; originally, and often still, in a concrete sense.
with consistently ucundan 'because of' also occurs at all periods, and its derivatives. Practically synonymous word or from quite an early date 'revenge, vengeance', in which meaning it s.i.a.m.l.g. The final -c survives in the SW (Oğuz) languages in this word and its derivatives. Practically synonymous with kek, q.v. Oğ. viii ff. Man. öc kek aşılu 'taking revenge on one another' TT II 17. 8a-6; Bud. öncü aktarı daha (spelt öök)

kek öüz [gap]; tiitüngünta 'because she felt malice and spite (inherited) from a previous incarnation' U II 23, 13-14; Xak. xi. öc al-biqad 'malice'; öç kek kamug kişişi ve yapılık üze: alım bil translated al-ta‘ ma'lûf bah bâb-5 'they seek to take revenge on one another' I 230, 4; a.o. II 103, 27: KB öc in 145, 369, 1505, 2290, 2311 means 'malice, spite' (a good army commander) titir buğrasi tég kör öc sürse kek 'must act as maliciously and spitefully as a stallion cremel with a herd of females' 2312; (do good) işizce öcin 'in return for evil' 929: xiii(?) Tef. öc 'vengeance' 252; xiv Muh. al-ta‘iqad-qasır blood money, retribution öc Mel. 83, 7; RF. 188. Çag. xv ff öc (with -c) intiğim 'vengeance' Sömr. 69r. 7; Kom. xiv 'vengeance' öc CCG; Gr. 181 (phr.): Kip. xiv öc (with front vowel) al-ta‘ Id. 9; xv ya‘ öc Tuh. 11b. 11; güb. 10-11: Osm. xv ff öc 'vengence' occurs occasionally TTS I 557; II 742.

2 öc 'a stake in gambling' is not noted before Kip. xiii ff Hou. 22, 3-4 etc. and Osm. xv ff. TTS I 557, etc. It can hardly be taken as a secular meaning of öc, but was an old word, see öces.

öç 'three'; c.i.a.p.a.l. with some variations of the final consonant. Türkü viii and vii ff. common: Oğ. viii ff, all varieties, common: Xak. xi öç 'the number three', hence öç yarımak 'three silver coins' (dirham) Ka. I 35: xiii ff. Tef., At. noted: xiv Muh. ta‘hia three öc (sic) Mel. 81, 7; 82, 4; RF. 168. Çag. xv ff öc (with -c) three öc: Sömr. 69r. 8; Kom. xiv 'three' öc CCG; Gr. 1230. Kip. xvi tala‘öç Hou. 22, 3; xiv ditto Id. 8; tala‘öç öc (cm) Bul. 12, 10 ff ditto Tuh. 60b. 7; öç (sic, as usual for -f) Kom. 65, 6.

Mon. V. AC-

I aç- 'to open' (Trans.), originally in a physical sense, with some extensions, physical, e.g. 'to untie (a knot), to clear (the sky)', and metaph., e.g. 'to disclose, explain'. C.i.a.m.l. Türkü viii [gap] şuğlugin açdırız 'we opened (a way) with our lances' T 28. Oğ. viii ff. Man.-A (then the great king) aç đất belgirtmayı 'will disclose and display (his beauty)' M I 11, 5; Kip. açadı 'he opened his door' M I 143, 7; a.o. 13, 12; Bud. temir son açtı 'he untied the iron chain' PP 33, 2-3; kapi açıp U II 76, 1; közön açıp 'opening his eyes' U III 35, 29; ayaq kilinçmumuz açı 'disclosing our evil deeds' TT IV 4, 18; a.o.o.: Xak. xi karpug açdı:he opened (fataldo) the door' Ka. I 163 (açar, açmak); kara: bultuk yel açar urunç bile: elé açar 'the wind clears away (nugi) the black clouds, with a brio one opens the door (fatafa bab) of the kingdom' L 354, 9; ağız: açıp 'opening his mouth' H II 188, 11; a.o.o.: KB açtı üstmay yoli 'He opened the way to Paradise' 63; manja ay ağacı 'a speak
and explain to me' 267, 1000; sözig açsamu yeg 'would it be better to make a statement?' 1018; a.o.o.: xiii(?) Tef. a(-) (1) 'to open'; (2) 'to conquer (a city, etc.); açmaz 'victory' 64, 65.; At. yüz açar 'it reveals its face' 221: xiv Muh. fataha a(-) Mel. 7, 17-18; 19, 11 etc.; Rif. 79, 99, etc.; adwaah 'to explain' a(-) 23, 12; 105; nasara 'to disclose, publish' aç(-) (sic) Rif. 115: Çağ. 20, xv ff. a(-) (irk-, etc.) a(-) VEL. 10; a(-) 'with (-)' husdian 'to open' San. 31r. 2 (quotns.): Xwar. xiii a(-) 'to open'

Ali 28: xii(x) sen munda kal a(-) kalik 'stay here and open the window' (? Oğ. 254: xiv a(-) 'to open', etc. Qub 35; MN 265; Nahc. 88, 8 etc.: Kom. xiv 'to open, to reveal' aç- CCI, CCG; Gr. (phr.) Kip. xiii fataha aç- Hou. 34, 9: xiv dittu. Id. 7; fataha wa kafa (to reveal) a(-) Bul. 58r.: xiv qadafa (to pour out) wa fataha a(-) Tuh. 30a, 23; kafa wa fataha wa addâ (to cross a river, etc.) aç- 31b. 1; aç- aghara muta addâ 'as a Trans., to cause to be conquered' Kas. 9. 5 (cf. 2 a(-): Osm. xiv ff. a(-) c.i.a.p. in various metaphor. meanings, esp. 'to conquer, to publish, to publish' TTS I 2; II 4; II 2; IV 3.

2 a(-) (a(-)): 'to be hungry'; homophonous w. I a(-) (a(-); s.i.s.m.l. in SW (Oğuz) languages as a(-), but in others displaced by acik-, q.v. Türkü viii aïq- (sic) 'if a man is hungry' I S 8, II N 6: viii ff. Man. aç suvsamak-a [gap] (I have suffered?) hunger and thirst' TT II 8, 37: Uyg. viii ff. Bud. açmaz suvsamak emekli 'the pangs of hunger and thirst' Swe. 118, 4: Xak. xi är: a(-) aç-maz 'the man was hungry (hâda) Kas. 172 a(-) aç: açma(-) KBU sukn açmaz ûzel 'souls swallowed by greed' 5384; xiii(?) Tef. Maryamnûñ karni açdi 'Maryan was hungry' 64: xiv Muh. câda a(-) Mel. 24, 16; Rif. 152: Xwar. xiv dittu Qubfasimile 49v. 15; Nahc. 269, 7: Kom. xiv 'to be hungry' aç- CCI, CCG; Gr. Kip. xiv a(-) Id. 7: xiv dittu Tuh. 12a. 5; Kay. 9, 5 (after 1 a(-)) (in all Kip. entries cim, but -ti in xv); Osm. xiv-xv a(-) (di(-)) 'to be hungry' is common TTS I 2; II 2; III 1; IV 3.

Iç- 'to drink' primarily of animated beings, but also of porous objects, earth, etc., 'to absorb'; used without an Object the implication is often 'to drink to excess'. C.i.a.p.a.l. Türkü viii ff. suv iç(-)pen 'drinking water' Irk 17: Uyg. viii ff. Bud. kanıprázırnm içegül 'to drink your blood' U IV 12, 108; a.o.o.: Civ. Iç- 'to drink' is common, esp. in medical texts, in H I, II; T T VII, VIII: Xak. xii xw suv iç(-)ldi: 'the man drank (zariba) water (etc.)'; also used of anything that drinks or absorbs (zariba aw nafa) anything Kas. I 164 (Içer, içmek); seven o.o., two with Perf. in -tl: KB suv içer 73; bör içse 'if a man drinks wine' 339: a.o.o.: xiii(?) Tef. iç- 'to drink' 127; At. yemez içmez 'God does not eat or drink' 262: xiv Muh. halâfa 'to swear an oath' and Iç- Mel. 25, 10 (Rif. 108 is corrupt, perhaps read antak-); sariba iç- 27, 20 (110 ic- is in error): Çağ. xv ff. a(-) (with (-) arâb wa

nişîdan 'to drink' San. 95v. 24 (quotns.) Xwar. xiii(?) iç- 'to drink', common in Oğ. xiv dittu Qub 56; MN 84, etc.: Kom. xiv 'to drink' iç-; to swear an oath' and CCI, CCG; Gr. Kip. xiii zariba iç- (cim) Hou. 34, 6; dittu (cim) 53, 2; xiv dittu Id. 8: xv dittu Tuh. 21b. 7, a.o.o. zariba iç- (cim) Kaw. 7, 13; 19-9, 8; al-mary în 'a drink' Içmek 63, 3.

uç- basically (of a bird) 'to fly', with various metaphor. extensions. The oldest is, as an honorific (of a superior), 'to die'; others are 'to go with great speed; to disappear; to twitch; (of colours) to fade', and, at any rate in recent Osm., 'to be dissolute'. C.i.a.p.a.l. cim kuül Tégln ... uçdi: 'Kül Tégln ... died' I NE; eçim xağan uça: bârdi 'my (paternal) uncle, the xağan, died' I E 20; a.o.o. of uça: bar-: vii ff. (the young bird) uça: azti: 'lost its way in flight' Irk 15; uça: umatîn 'because it could not fly' 61: Uyg. viii kağm uçan uçdi: 'my father, the xağan, died Şu. N 12; viii ff. Bud. uçmâga timliârîgî 'flying creatures' TT IV 8, 57: Civ. kûk kalıdka uçar kîs 'birds flying in the sky' TT I 23; kuğû kuş uçti 'the swan has flown away' dittu 215; bu yilda âga uçup 'as my elder brother died this year' Usb. 22, 53-4 (post-xiii): Xak. xi uç uçdi: 'the bird flew (târa); anâq kuti: uçdi: 'his luck deserted him' (dahaba); er atmân koñ: uçdi: 'the man fell (saqata) off the horse' ... er tûm: uçdi: ingâta' a nasâ's-l-racîl 'the man's breath failed' Kaş. I 163 (uçar; uçmak; two phr. not quoted here belong to 6ç-, q.v., the fast, however, seems to belong here); and four o.o.: KB uç- (of birds) 'to fly' 23, 74, etc.; tirîlgîk uçar 'life is fleeting' 231; (if a stool collapses) uçar of elî 'the man on it falls off' 803; xiii(?) Tef. uçar kuşlar 344; At. uçcan yılgûrûn neç-e 'beings that fly or walk' 6; a.o.o. xiv Muh. târa uç- (sic) Mel. 28, 12; Rif. 111; aľ-tran uçmak 36, 12; 122; Çağ. xv uç(-)mak, etc.) connotes movement, e.g. (of the eye) 'to twitch', (of the heart) 'to flutter', (of a bird) 'to fly', (of sleep) 'to desert one' VEL. 94-6 (quotns.); uç- ('with (-)') (1) fnân wa parîdan 'to fly'; (2) ixtilde 'to quiver, twitch'; (3) meko wa ma'di'm ûdan 'to perish' San. 62v. 19 (quotns.): Xwar. xiv uç- 'to fly away' Qub 194, MN 351. Kom. xiv 'to fly' uç- CCI, CCG; Gr. Kip. xiii târa uç- (cim) Hou. 41, 20: xiv dittu Id. 8, Bul. 61r.: xv dittu Tuh. 24a. 3; uľ- târa Kaw. 9, 9; 97, 8; Osm. xiv ff. uç- (xv, once uç-) is noted in metaphor. meanings in TTS I 710; II 934; III 696. 6ç- (of a fire) 'to go out, be extinguished', with some metaphor. extensions. In Ar. script indistinguishable fr. uç-, so that its separate existence was not recognized in Kaş. or xix Osm. dicts. S.i.a.m.l. w. various phonetic changes, including SW xx Anat. 6ç-, SDD 1100. Cf. són- Uyg. viii ff. Bud. billîgel billîq 6çer 'if ignorance is extinguished' (and so on, 24 occurrences) U II 12, 24 ff.; alki äda tûda bârdar 6çer alkinur 'all dangers completely disappear and come to nothing' TT V
(junior) paternal uncle ascended the throne.

The meaning 'maternal aunt' in NW and SW attached the term 'elder sister'; the term 'one's mother's younger sister' seems to mean rather vaguely 'ancestor'; very rare; perhaps survives in SW xx Anat. acu 'grandfather' (also 'elder brother') SDD 69. Türkü vii. ece: 'the back' Kaş I 87; III 7 (yurç): 'the man's elder brother' Kaş I 87; III 7.

(a) 'the back'; (2) specifically the backbone (söñğa kemigi) in the middle of the back, and more generally 'the back parts' (arka mahallinda) with a note on the Turkish custom of regarding the loins as the most honourable joint at a feast Vel. 96 (quotn.); uca ('with -ç-') (1) 'to hit, strike'; (2) melâd 'to touch, protect'. Support San. 657. 9 (quotns.). Xwar. xiv. uca ('back') Qubh 194: Kom. xiv. the back' uca CGG; Gr. 263 (quotn.). Kip. xiv. uca: al-kafal 'the haunches' Id. 26: xx al-xü'tra 'the haunches' uca Tuhn. 14a. 5; al-aças 'the buttocks' ditto 24b. 7 (in every: Osm. xv ff. uca 'buttocks' c.f. q. TTS I 708-9; II 914; III 694; IV 771; San. 657. 16 gives sur ḫumü exc inhibit as a specifically Rûmi meaning of the word.

1 ece: as pointed out in K. Granbeck, The Turkish System of Kinship, in Studia Orien
talia . . . Johni Pedersen dictata, Munks
gard, 1953, this word means 'a close male relative younger than one's father and older than oneself', i.e. both 'junior' paternal uncle and 'elder brother'. It soon lost its first meaning, and in the medieval period was displaced almost everywhere by the synonymous Mong. l.-w. qā (aka); it survives, however, in SW xx Anat. in forms like those quoted under ece: Türkü vii. eçim xagan olurtt: 'my (junior) paternal uncle ascended the throne' I E 16, II E 14, a.o.o. in this sense; ini:li: eçili: kilxiirtiklim üçiim 'because the (Chinese) aroused mutual enmity between younger brothers (and nephews) and elder brothers (and uncles)' I E 6, II E 6; a.o.o. of ece: and ini:li in apposition: viii ff. Yen. inilim eçimiz Mal. 29, 4; uç eçime: 32, 1 and 13: Man. ini:li eçili Chuas. I 31; ini:li M III 6, 6 (iii); in:li: eçilerm do. 22, 10 (iii): Uyg. viii ff.

Bud. eçil specifically 'elder brother' is common in PP., a.o. U III 82, 13 (in U II 19, 18, 20, 21 eçili is a misreading of ece:); Civ. inil ini:li T I 137; eçili is common in USp., prob. only 'elder brother': O. Kir. ix ff. ece: eçili: is fairly common, and might have either meaning Mal. 6, 2 etc.: Xak. xi eçili: al-xwil-alhar simna(?) 'elder brother' Kaş I 87; III 7 (yurç): 'the man's elder brother' Kaş I 87; III 7 (yurç): Kaş atı bardı ḫes eçili yâ'n în 'your father has gone and your comrades and elder and younger brothers' 3384 (prob. spurious); xii(?) Tef. eçili synonymous with Ar. aamm 'paternal uncle' 86: Kip. xiv. eçili: al-aamn Id. 9; al-aamn ece: Bul. 9, 3 (in both).

Dis. ACA

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

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

Vu 2 eçili: Hap. leg.; prob. a Sec. f. of ece: Barbaraqan xii ece: al-yahla 'an old man (or woman)' Kaş I 87.

eçili: seems to mean rather vaguely 'ancestor'; very rare; perhaps survives in SW xx Anat. acu 'grandfather' (also 'elder brother') SDD 69. Türkü vii. eçili: amap: sm., etc. see 1 apa: Uyg. viii ff. Man. ece: (sic) do.: Xak. xi KB (in an invocation of God) ay mengi eçili 'oh everlasting ancestor' 10.

Uca: (?) uca: an anatomical term used both for man and animals, 'the loins, haunches, rump', and the like; s.i.m.m.l.g., with voiced consonant in some NE languages and SW Osm., perhaps the original pronunciation. Uyg. vii ff. Civ. ört tord yaqıda uçađa 'on the fourth day of the month (the soul is) in the loins' TT VII 20, 6-7: xiv. Cin.-Uyg. Dict. 'the back' uca R I 1734; Iğeti 273: Xak. xi uca: al-zahr 'the back' Kaş I 87; Çağ. xv ff. uça 'the back' (arka), more specifically the backbone (söñğa kemigi) in the middle of the back, and more generally 'the back parts' (arka mahallinda); with a note on the Turkish custom of regarding the loins as the most honourable joint at a feast Vel. 96 (quotns.); uca ('with -ç-') (1) 'to hit, strike'; (2) melâd 'to touch, protect'. Support San. 657. 9 (quotns.). Xwar. xiv. uca 'back' Qubh 194: Kom. xiv. the back' uca CGG; Gr. 263 (quotn.). Kip. xiv. uca: al-kafal 'the haunches' Id. 26: xx al-xü'tra 'the haunches' uca Tuhn. 14a. 5; al-aças 'the buttocks' ditto 24b. 7 (in every: Osm. xv ff. uca 'buttocks' c.f. q. TTS I 708-9; II 914; III 694; IV 771; San. 657. 16 gives surün 'buttocks' as a specifically Rûmi meaning of the word.

Dis. V. ACA-

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

Uyg. viii ff. Civ. *ığl* ağr*iği* ağiçi 'your disease and pain have become acute' *TT I* 49: Xak. xi *sirke*: ağiçi: *hammedal-xall* 'the vinegar (etc.) was sour'; also used of the pain (*waca*) of a wound when it aches (*amadda*) *Kaş. III* 252 (ачыр, ачымак): *KB* urğun içber *təg* açır körse *men* 'it tastes bitterness, see, like one who drinks urğun (q.v.)' 815; (Ögdünis) keçmuş tiriglikkke açıp 'regretting his past life' (begins to repent) *Chap. 73 title* (561-2): XIV Muh. *hamuda* *acı*- Mel. 25, 10: Rif. 108: Çağ. xv ff. *aci*- (with *c*) *talx suda* 'to be bitter' *San. 31*. 18: Kip. xv haraga 'to have a burning feeling' *acci* - *Tuh.* 13b. 8.

D 1 *oçe*- (oçe-): Den. V. fr. 1 *oç*: 'to feel hostile, desire revenge'. Rare, but survives in several NE languages, *R I* 1285, 1286, 1289, 1876, and Tuv. *oçe*-. Xak. xi *KB* *öç* kek *sorar* *else* 'if he dies seeking revenge' 4651: (Kom. xv *to incite, goad on* açılı- *CÇG*; Gr. might be a survival of this word).

D 2 *oçe*- (oçe-): See 2 *oçe*-

**DIS. AÇĞ**

D *oç* Hap. leg.; Dev. N. fr. 1 *oç*-. Xak. xi *oç* *al-fa* vel-hiqd 'revenge, malice'; its origin is 1 *öç* *Kaş*. 150.

C içton compound of iç 'inner' and ton 'garments', used specifically for 'drawers', hence more generally 'trousers'. S.i.a.m.l.g., an early loan-word in Russian as shtany. The form in some modern NE, SE, and NC languages, *iştan*, suggests that some of these may be reborrowings from Russian but SW Osm. içton is a direct survival. Uyg. viii ff. Civ. *tişi kilsını içtonun ağinda* (so read) 'in the gusset of the woman's trousers' *TT VII* 26, 9-10: (Xak.) XIV Muh.(i.) *al-sardawil* 'trousers, drawers' *Iston* Rif. 167 (only); *al-tikka* 'trouser band' *uştan baği* (sic) Mel. 67, 7 (Rif. *Hersük*): Çağ. xv ff. *iştan* *diri* *dom* 'knee-length drawers' *Vel.* 63 (quotn.); *Iştan* corruption (muharrap) of iç *ton zir câma* 'under-garment', in *Ar. ızdır San. 106v. 6* (quotn.: Kip. xiii *al-sardawil* (könçek and lm and) içton *al-qumâqât-dâx* 'under-linen' *Hou.* 18, 13: xiv içton (cin) *al-sardawil*, that is, *taub cause* dân 'inner garment', compounded of iç 'inner' and ton 'garment' *İd.* 9: XV *libâs* 'clothing' (könçek and) içton *Tuh.* 31b. 11.

**DIS. V. AÇĞ**

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

S.i.a.m.l.g., almost always in a metaphor. sense in SW and lit. sense elsewhere. Türkü viii ff. *Man.* teşpriğ neçe açit(t)miz açit(t)miz erser 'inasmuch as we have pained and grieved God *Choras.* 57; a.o. 90: Xak. xi ol *sirke*: açittu *hammedal-xall* 'he made the vinegar (etc.) sour'; and one says of anlı *koşpin* açıt(t) *amadda* qallhun bi-fico'a 'he pained his heart with misfortune'. *Kaş. I* 207 (aç´tur, aç´tumak); ol *küp* ol *süçigni*: açıtgan 'that jar always makes the wine (in it) sour' I 154: *KB* kaş közi tügimsuş âçıtga yüzün 'he knitted his brows and his eyes and made his face grim' 770: *xv* (At. açıtma ağız 'do not make your mouth [i.e. words] bitter' 162: Çağ. xv ff. açit- Caus. f.; (1) talx kordan 'to make bitter'; (2) metaphor, *süzül* hardan bâ xâris 'to make inflamed (or painful) with an itch' *San.* 31r. 20 (quotns.): *Osm. xvi açıt- 'to cause pain' *TTS II* 2; *III I; IV 3.

D açıtur- Caus. f. of 1 aç-; 'to order (someone *Dat.*) to open (something *Acc.*).' S.i.s.m.l. Xak. xi ol *kapuğ* açıtur-; 'he ordered the opening (bi-faþ) of the door', also used for opening anything else *Kaş. I* 218 (açıtum, açıtumak). Çağ. xv ff. açıtur- Caus. f. (of 1 aç-) *San.* 31r. 18: Kip. xv açıtur- açıtah 'to cause to open' *Id.* 8.

D iç´tür- Caus. f. of iç- 'to give (someone *Dat.*, something *Acc.*) to drink'. Very rare alternative to içür-, q.v. Xak. xi *ol* *ma* *ma*; suv içtûrdi: *agrabani-it* 'he gave me water (etc.) to drink'; içûrdi: is also used in this sense *Kaş. I* 218 (icıtûrdû, içtûrmeke): Kip. xv 'they sometimes omit the letter -d- and say for aspâ 'to give to drink' içîr-', the original form being içîr- *Tuh.* 83a. 3-4

**Tris. AÇĞ**


D içtirti: Adv. in -tirti: fr. iç; properly 'inside', but in practice 'inside one another, interlocked'. Pec. to Uyg. Uyg. viii ff. Bud. atszs erğek içik içik içtirti solâ 'interlock the ring and little fingers (of both hands)' *TT V* 8, 55; on içtirti solâp 'interlocking the ten fingers' do. 10, 95.

**Tris. V. AÇĞ**

DC *içtonlan-* Hap. leg.; Refl. Den. V. fr. içton. Xak. xi er *içtonlan*: 'the man wore trousers' *(al-sardawil)*; originally *içtonlan*; but the -ç- was changed into -ç- because of the proximity of the points of utterance *(al-maxrae)* *Kaş. I* 314 (*İçtonlanur, *İçtonlanmak*).

**DIS. AÇĞ**

D 1 açığ (?açığ) N./A.S. fr. aç-: originally 'bitter' in a physical sense, in some languages 'sour', although this is properly *ekșığ*; it soon
acquired metaph. meanings 'grievous, pain-
ful', and in some languages 'anger, angry'.
S.i.a.m.l.g. w. phonetic changes; in some NW
and SW languages there is a curious develop-
ment, act being used for 'bitter, painful', and
acık for 'anger'. The latter might be taken as
a Dev. N. in -k but there is no early trace of
such a word. Uyg. viii ff. Man.-A acık
emgek 'grievous pain' M 19, 6: Bud. acık
öünü siga[yu] 'sobbing in a doleful voice'
U III 13, 5 (6); ağzım taki tataqlar .
acık bolup 'the sweet tastes in my mouth
becoming bitter' U III 37, 30-2; acık
emgek U IV 30, 34; 40, 188: o.o. TT VII
40, 25-6; Sun. 514, 15 (tarkus): Civ. acık
nara 'a bitter pomegranate' H II 16, 2; (when
two hearts are linked as one) eldün xandin
acık bolur mu 'can there come distress from
the realm or ruler?' TT I 179: Xak. xi acık
'anything bitter' (murr) Kaj. I 63; o.o. murr
II 75, 13; hâmîd 'sour' II 311, 15 and 19;
III 272, 23; al-hâmîd wa-murr II 299, 25;
KB acıkça tattîq 'sweet for bitter' 1087;
acık bu öldüm 'death is grievous'; 1170;
âgûda acık 'more bitter than poison' 3913;
a.o.o.: xiii(?). Tef. acık (1) 'bitter'; (2) 'pain,
grief'; 64: At. süçüg tattîn erse acıkça
anun 'if you have tasted sweetness, prepare
yourself for bitterness' 209; a.o. 436: XIV
Muh. al-murr akça/äci Mel. 56, 6; Rif. 154;
ditto acık: 66, 3; 165; al-hâmîd äci: 66, 3;
165; al-hârîr 'pungent' acık, Rif. 145 (in
èkül): al-mâmîlîl mâlih 'salt water' acık: su:
76, 17; 180 (acık): Çağ. xv ff. acık/acik
('with -c') talx 'bitter'; hajf wa ta'assuf 'op-
pression, grief' Mel. 10; acık ('with -c') (1)
xam wa jây 'anger, wrath'; (2) talx San. 32v.
5 (quotun). Xwar. xiv acık 'bitter' Qurb 3;
MN 331; Nahe. 135, 5 etc.: Kip. xiin murr
acî: Hoo. 27, 10; al-madâd 'pain, inflammâ-
an' acık (unvocalized) 32, 20: xiv acı: al-
murr ld. 9: xv hâmîd (èkus) and aci Tuh. 13a.
11 laban 'milk' is translated inter alia by act
'sour' 31b. 12; al-mâmîlîl mâlih acı: su: Kav.
58, 15: Osm. xv ff. acık 'anger' in Dede
(xv) TTS II 2; acık/acik 'pain, painful' in
xv and XVI and act 'bitter' (physical and
metaph.) fr. xv onwards TTS I 1, 2; II 2;
III 1; IV 1, 2.

D 2 acık, although the semantic connection
is tenuous, presumably a Dev. N. fr. 1 ac- cf.
çin-; 'a gift' and more specifically 'a gift from
a ruler'; Kaj.'s second meaning is not noted
elsewhere. N.o.a.b. Uyg. viii ff. Chr. yük-
lerin açılar etkinin açıq bittâsîler (the
Magi) 'opened their packages and presented
their gifts (Hend.)' U I 6, 12-13 (mis-
transcribed and mistranslated): Civ. (if the
base of his ear twitches)新娘lerиндъacık
ayaq alır 'he will receive gifts and honours
from the beg's' TT VII 34, 10-11: Xak. xi
acık the word for 'for a gift from the Sultan'
('edînazîl-i-sultân); hence xanın maşra: acık
bersü'd: aciizanîl-malîç 'the king gave me a
gift': acık al-tanâdım 'contentment, well-
being', hence dükûn: aciqg tut 'make
yourself comfortable' (na'im) with good food
Kaj. I 67: Khî (the king speaks) menîldîn
acık bolsu senîden tapuç 'let there be gifts
from me and service from you' 596; 6î sighed
acık birle açı kapuç 'and the king opened
the door with a gift' 616; o.o. 1035, 2399,
2495, 5218.

D acık: N./A.S. (Pass.) fr. 1 ac-; lit. 'open'
with metaph. extensions, esp. (1) 'clear' (sky);
(2) 'frank, friendly' (disposition); (3) 'obvious,
manifest'; (4) in recent Osm. 'an open financial
account, deficiency, bankruptcy'. S.i.a.m.l.g.
usually as acık and the like. Uyg. viii ff.
Bud. acık udrîtîq 'clearly distinguishable'
TT VI 383 (v.1); acık (gap) U III 35, 16:
Xak. xi acık 'anything open' (mafdûh); hence
acık kapuç 'an open door'; acık kâk 'a
cloudless (mu'îfîya) sky'; and anything ob-
vious (bayyyîm) is called acık 95 Kaj. I 63:
KB acık tuttu yûz 'he maintained a friendly
attitude' 500; acık 'friendly' 691, 2122;
xiii(?). Tef. acık 'obvious, clear' 65: XIV Muh.
al-maftâh acık (cem) Mel. 56, 4; 82, 16; Rif.
154, 188: Çağ. xv ff. acık ('with -c')
kûdûda 'open' San. 32v. 2 (quotn.): Xwar.
xiv acık 'open, clear' Qurb 3; Nahe. 2, 16;
23, 6 etc.: Kip. xiv acık (cem) (al-maftâh Id.
8: xv maftûh acik Tuh. 48b. 7; Osm. xiv ff.
acık/acik 'open, clear', fr. xvi onwards acık
TTS II 3, 5; III 2.

çoq/çoq (çoq) originally 'hearth, fire-
place', and the like; hence esp. in SC, SW 'a
building of which the hearth is the centre', and
hence 'a group of persons assembling in such
a building', that is 'family, guild, regiment of
Janissaries', etc. S.i.a.m.l.g.; in some NE and
NC languages çoq and the like; in the SW
(Oğuz) languages ocak. The evidence points
to çoq as the original form. Uyg. viii ff. Bud.
in a list of parts of the house) çoq taş 'hearthstone'
TT VI 86: Xak. xi çoq al-
-kânîn 'fireplace' Kaj. I 64: kôcûrme: çoq
(šic) 'a fireplace which is transported from
place to place' I 496, 26: XIV Muh. al-mîcmara
ocak (cem) Mel. 68, 15; Rif. 169: Çağ.
xv ff. ocak/çoq (1) aตาs隐约d-dani 'matbav 'a
kitchen fireplace' on which they put cooking-
pots; hence metaph. diidîm xâ xâindân-dî
bezerg a large family or clan'; (2) 'an iron ring'
(face) which they put on a prisoner or criminal
San. 65r. 19 (quotn.); there is no other trace
of the last meaning): Korn. xiv 'fireplace' ocak
CGG; Gr.: Kip. xîlîl al-kânîn ocak (mis-
spelt vector) Hoo. 6, 15; xv kânîn ocak Tuh.
314, 5; Kav. 64, 6: Osm. xv ff. ocak is re-
scribed for 'fireplace' fr. xv and with metaph.
meaning fr. xv XV TTS I 534; III 530; IV 596.

VU ?D acûk assuming, as seems reasonable,
that it is not çoq, there is one early occurrence
of this word, which might, in the con-
text be taken as a Dev. N. fr. uç-. There is one
certain survival of such a word, Korn. xiv
cuc 'chaff' CGG; Gr., 60; but not as called
it flies away. This meaning survives in NW Kaj.,
R I 1327. It is difficult, if not impossible,
to connect uç- with Çağ. xv ff.
cuççuççuççuç (with -ç-) (1) tabâil 'fever spots';

DI. ACİG
TRIS. ACĞ

D açıklüğü P.N./A. fr. açık, N.o.a.b. Xak. xi açıklığa (MS. açığa) kısil: al-insām'al-talq hasanu'l-xulq 'a generous, good-natured man' Kaş 1:147; KB ayu badań emdi açıklığa sa'na 'I have now spoken frankly to you' 851; similar phr. 2176.

D açıkluk A.N. fr. açık; 'openness (lit. or metaphor.), clearness, frankness', and the like. S.i.s. NE, NW, SW languages. Xak. xi yüz açıklığı: talâqatu'l-teçch 'cheerfulness of countenance'; kapuç açıklığı: 'means that the door is open' (maftsul) Kaş 1:150 (so spelt in MS., but in the list of words ending in -luk); xili (?) Tef. açıkluk 'clear utterance' 65; Osm. xiv açıkluk 'friendliness, kindness' TTS I 3; xvi açıkluk (unvocalized) 'clearness of utterance' IV 3.

D oçağlıq (oçağlıq) P.N./A. fr. oçaq; survives only (?) in SW Osm., where it has extended meanings. Xak. xi oçağlıq ev 'a house with a fireplace' (al-kânum) Kaş 1:147.

D oçağlıq (oçağlıq) A.N. (Conc. N.) fr. oçaq; survives only (?) in SW Osm. where it has extended meanings. Xak. xi oçağlıq yê: 'the place for a fireplace' (al-kânum); and one says oçağlıq tiltiq for any material for making a fireplace, clay and the like Kaş 1:150.

Tris. V. ACĞ-

D oçağlan- (oçağlan-) Hap. leg.; Refl. Den. V. fr. oçaq. Xak. xi ev oçağlandi: 'the house had a fireplace' (kânum) Kaş 1:293 (oçağlanur, oçağlanmak).

D açığa-: Hap. leg.; Desid. Den. V. fr. açığa-; Xak. xi er açığa-: 'the man longed for something sour' (al-humudu) Kaş 1:302 (açışar, açışamak); same phr. I 279, 25.

D açığa-: Hap. leg.; Simulative Den. V. fr. açığa- quoted, who adopted a grammatical section; n.m.e. Xak. xi üzüm açığa-: the grapes turned sour (humâda), and the sourness increased at the expense of the sweetness' Kaş 1:282, 7.

Dis. ECG

içik 'fur-skin,' hence later 'fur-coat.' Recorded in Vam. 231 (XIX. Uzb.) as içik; survives in NC Kax. işik. Xak. xi içik 'any fur-skin (furro) taken from a sable, squirrel, and the like' Kaş 1:69; Kom. xiv 'a fur overcoat' içik CCG; Gr.

F üjek 'written character, letter, syllable'. The word has a Sogdian look and may have reached Turkish through that language, but seems ultimately to go back to Chinese tsâ (Giles 12,324; Old Chinese (Pulleyblank dzyîn), same meaning; the spelling varies greatly, the final sound is always kâf or the equivalent, but in Uyg. the initial is more often u- than i-. Survives with much the same meanings in NE Tel. üzük R I 1895; Tuv. üjük Pal. 428; NW Kaz. içik TT V 12, note A 5; SW Xen. üzük SDD 1442. Uyg. viii ff. Bud. bir üjek (sic) a 'single letter' ULI 76, 12 (i); üjek boşgurâlî bürürler 'they teach them the alphabet' ditto 80, 1; v üjek 'the letter u' TT V 4, 5 (and other similar phrs. see p. 12, note A 5); in TT VII 41 (passim) üzük (üjik) means 'a Chineze character', and in Suv. 27, 21; 272, 10, etc. usik (üjik) means 'syllable': Xak. xi üijdik al-hici 'the alphabet' ... and each letter (harf) of the alphabet is called üjdük; hence one says bu: n: üjdik ol 'what is this letter?' Kaş 1:71; Kom. xiv ol sözünüz üzgün CCC; Gr. 267; prob. 'the spelling of that word', not as there translated: Kip. xiii al-golam 'a pen' üzjdik Hou. 23, 8.

uçkü: generic term for 'goat', but in some languages, since there are special words, koç or (q.v.), etc., for 'ram', specifically 'female goat'. S.i.a.m.l.g. with wide variations in pronunciation; the earliest form was uçkü, and keçî: an Oğuz corruption which survives in the SW (Oğuz) languages, although uçkü and išk survive in SW xx Anat. SDD 505, 799. Uyg. viii ff. Civ. uçkü 6'ti 'the gall of a goat' II 24; uçkü, esp. in the phr. uçkü sütü 'goat's milk' is common in II 2; (in a list of livestock) iki sağlık uçkü 'two suckling goats USp. 36, 2; bukan uçküli (sic) 'cattle and goats' 68, 3; Xak. xi uçkü: al-ans 'goat' Kaş 1:128; four o.o.: Çağ. xv ff. üçküli (with -k-) keçî Vel. 97 (quotn.); uçkü (so spelt) buz 'goat' San. 65v 4 (quotn.): Oğuz xi keçî: al-mi'zâ 'goats' Kaş 1:219; Xwar. xiv uçkü Quth 156 (içgü); Kom. xiv (male) goat uçkü CCI; Gr.: Kip./Tkm. xiii al-ma'z mutlaqat(ü) 'goat', generic term uçkü (sic), also called keçî (sic) Hou. 15, 7; xiv uçkü: (cim) al-mi'zâ 'Id. 9; keçî: 'with -ç-' al-mi'zâ: and in Xip. uçkü: 'with -ç-' 79; al-ma'z'i keçî: (cim) Buğ. 7, 13: xiv al-ma'z uçkü (in margin uçkü, keçî) Tuh. 111a 4; xarrib 'carob bean' uçkü mânuzi 14a 11; ma'z uçkü 37b 10; al-ma'z'i keçî: Kav. 62, 1.

D içgü: Conc. N. fr. iç-; originally quite neutral 'drink', usually in association with iç as 'food'. S.i.a.m.l.g. except NC, but usually meaning 'strong drink, intoxicant', or even 'oery', by about xvi became içgü nearly everywhere. Üyg. viii ff. Man.-A as içgü 'food and drink' M III 13, 20 (i); Bud. as içgü PP 71, 7; UIV 38, 117: Civ. as içgü TT VII 24, 8 and 22; [gag] içgü TT VII 211: Xak. xi içgü: 'anything that is drunk' (al-maṣrīb) Kaş 1:128; xili (?) Tef. içgü 'drink' 127; XIV Muh. al-maṣrūb içgü: (sic) Rfl. 164; al-sarba 'a drink' İçgü: Mld. 83, 10; Rfl. 189: Çağ. xv ff. içgü 'wür teacau' 'drinking and imbibing' (with some implication of excess) San. 69v 21 (quotn.): Xwar. xiv içgü 'drink' Quh 56 (içgüiçü); Osm. xiv içgü er- 'to carouse' TTS II 515: xv icle yele-dîtto III 355.

D içgek Dev. N. in -gek, connoting habitual action, fr. iç-; only in conjunction with yeğ 'demon', q.v. Yeğ is the older word, and içgek was prob. coined to use in conjunction
with it to describe another kind of demon; in some Bud. texts ye:k corresponds to Sanskrit yakṣa and lēkge:k to bhūta, 'ghost' and the like.


D üçğlı Den. N./A. fr. uç; 'triangle, triangular.' Survives in NC Kız. üçqil 'triangle' and SW xx Anat. üçgul 'triangular,' trefoil' SDD 1427. Uyg. viii ff. üçqll Caf. 210, quoting two minor texts: Xak. xı üçgıl al-say'ul-muqallat that is a tiğl which has three sides (arḥān) Kaś. I 105: Kıp. xv in a list of three words of this form, including muqallat, in Tuh. 62a. 3 ff. the text is corrupt, passing straight from ikılgıl to begrıl, but the form was no doubt üçğlı.

D ıçkin Hap. leg.; presumably Dev. N. in -in (Intrans.) fr. ıçk-. Xak. xı ıçkın er al-rululli:ğli daxala mın-alli:nuwa mustas-lıma(n) wa dānānu, 'a man who comes over from the enemy asking for peace, and is granted asylum' Kaś. I 108.

Dis. V. ECG-

D ıçk- Intrans. Den. V. fr. iç; 'to submit to an enemy or foreign ruler.' Fairly common in Tūrkī; not noted after xı. Tūrkī viii (having revolted, they were unable to organize and establish themselves and) yana: içkınüs 'submitted again' (to the Chinese) E I 10, II B 7, seven o.o.: Uyg. viii sini:pu boğun içkldı: 'half the people submitted' Su. E 6-7; three o.o.: Xak. xı er içklt: istaslamla: -racul fl'larb wa daxala ilti:harb'l-akir fā'a(n) 'the man asked for peace in a war and obediently submitted to the other side' Kaś. I 192 (İclipir, içkınmek): eri: at: içklt: 'his men and horses asked us for peace' (istsalamla ilayndı) II 118, 16.

D ıçlık- Emp. f. of ıç-; pec. to Xak. Xak. xı er tını: içıkdkl: 'the man's voice failed (saftat) in battle, and his breathing was interrupted (ingqata'ın nasnumu) because of a douche of cold water or a heavy blow' Kaś. I 192 (İclipir, içkınmek): same phr. II 118, 15: KɃ (he went to sleep a little and then woke up again) içkınüs komür teg 'like a dying ember' 3951.

D içger-. Trans. Den. V. fr. iç; 'to bring (something Acn.) into (something Dat.); to subdue (an enemy);' for the second meaning cf. içk-.

Not noted after xı. Tūrkī viii (I campaigned against the Basmıl ... gap) içgerlettım 'I subdue them' II E 25: Uyg. viii [gap] içgerip Su. N 7; anși: içgermedim S 4: viii ff. Bud. kaz bėrși:ip kelin içgerip 'giving one another daughters in marriage and receiving daughters-in-law (from each other's families)' TT VI 311; Sanskrit anugṛhyām 'we will favour, treat graciously' içgerellım VIII A. 41; in IV 12, 53 tört içgermek

represents 'the four smrtypasthāna 'the four things on which the mind should concentrate': Xak. xı ol atın evke: içgerdl: 'he brought (adaxala) the horse into the house'; of an: beğke: içgerdl: 'he falsely accused (nuqf) him to the beg' Kaś. I 127 (İclipir, içgermek).

Tris. ECG

D iççügü: Den. N. fr. iç with the Collective Suffix -egü; cf. yüze:ğü, q.v.; 'intestines, entrails.' S.i.a.m.l.g. in a rather wide range of forms, both shorter, iççüg and the like, and with altered final vowel, e.g. NE içce:ğ. Uyg. viii ff. Bud. (when after death) iç iççügü telüşler 'his internal organs and intestines split' U III 78, 2-3; o.o. do. 43, 24; TT X 548: xiv Chin.-Uyg. Dict. 'entrails' iççügü R I 1520; Içeti 135: Xak. xı iççügü: im mā tāhūt 'alayhi'd-dāla' 'a word for what is enclosed by the ribs' Kaś. I 137; Xwar. xirin(?) Og. (a falcon was eating) iççüglsın 'his entrails' 41: Kom. xiv 'entrails' iççüCCI, Gr.: Kıp. xv müşrân 'intestines' iççüగ Tuh. 33b. 7; the word also occurs in 23b. 7 where there is an omission in the MS.; it should read tabib 'physician' (orta:; salaq 'bowels') iççügü: Osm. xiv and xv iççügü 'intestines' in several texts TTS II 514; IV 407.

D iççügü: Collective f. of iç; 'all three, three together.' S.i.a.m.l.g. except SW usually in abbreviated form with -ğ- elided. The forms with -len-/le attached, which appear from Çağ. onwards (San. 65r. 26) are Turco-Mong., the Mong. Collective Suffix -ülün having been substituted for -egü: Tūrkī viii (the Chinese, Oğuz, and Kitāb) bu iççügü: kaviş(s)ar 'if these three assemble' T 12; iççügüün kaviş süllem 'let us all three assemble and launch a campaign' T 21: Uyg. viii ff. Civ. bu iççügü and biz iççügü is fairly common in Uşp. in contracts to which three persons are parties, e.g. 25, 9: Xak. xı. KB iççügü turur tüz 'all three (legs of a stool) stand level' 620: Çağ. xv ff. iççügü ('with -ğ-') ụpunc 'third' (sic, in error); iççüw ụç 'the three of them' Vel. 94; iççüw (spelt) xh 'three together' San. 65r. 25 (quotn.): Xwar. xirin(?) Og. iççügüsi 'the three (persons named) together' 337, 338: Kom. xiv 'three together'; iççüwię CÇG; Gr.: Kıp. xv in a list of Collective numerals iççüw Tuh. 61b. 10.

D içşılıg Hap. leg.; if correctly read P.N./A. fr. N.Ac. of iç-. Uyg. viii ff. Man. ötrü içşılıg(ç) yaraşi seviç göz boitur 'thereupon it becomes fit to drink, palatable, and pleasant' Wind. 250, 42-3.

D içşerü: Directive f. of iç; properly an Adv. of motion 'inwards'; s.i.m.l.g., usually as a N./A. 'the inside, interior,' the -ğ- being elided in the SW and devoiced in most other languages. Tūrkī viii ff. Man. içşerü křirp 'entering within (the tomb)' M I 5, 3: Uyg. viii ff. Man. (gap) içşerü (sic) TT III 84: Bud. ötrü içşerü kaçi elî(l)gike ötük běrdi 'thereupon (going) into (the palace) he
presented a petition to his father the king' PP 15, 4–5; similar phr. 23, 2; İçğerü balıkka kirçeysiz 'you will enter the town', 39, 8; Civ. (in a list of penalties, to the king a gold ingot, to the princes a silver ingot) İçğerü ağlıkkka bir yastuk İçğerü ağlıkkka bir at 'to the court (or government?) treasury a yastuk [q.v.] and a horse USp. 58, 14–15; XIV Chim.-Uyg. Dict. 'within' İçğerü R I 1518; Ligei 151; Çağ. xvi ff. not listed, but in San. 92 b. 19 ff. İçкерerek andanAndGet 'more internal' (quotn.); İçкерüki andarui 'situated inside'; Kom. xiv 'within, among' İçkeri CCI, Gr.: Kip. xv cowbotu 'inside' İçkeri; Tkm. İçkeri Tekb 112, 10 a.o.o.

D İçkerüllüg P.N./A. fr. İçkerü; the word must have survived until fairly recently as SS. 47 lists İçkerwillik (māw error for ra) maşlāb 'a gentleman-in-waiting on the Sultan' (with other synonyms). Uyg. viii ff. Bud. İçkerüllüg edgii yemisig 'the good fruit belonging to the palace' PP 27, 7.

Tris. V. EGG-

D öçküttür- Hap. leg.; Caus. f. of *öçkü-, Intrans. Den. V. fr. 1 öç. There is no early record of such a verb but it survives with phonetic variations, in NK Kır., Kxx. R I 1306; and NW Kaz. R I 1873 (Xak.) xii(ii)? At. öçküttürme erin tellin 'do not arouse feelings of revenge (or anger?) in men with your tongue' 139.

D içkôle-: Hap. leg.; Den. V. fr. içkôle. Xak. xi ol tomağ içkôle: he covered (aşago) his garment with the fur (furte) of sahibes, squirrels and the like Kaz. I. 305 (İçküler, içkülermek).

DF üjkôle-: Den. V. fr. üjkük (üjük). Survives in NE Tuv. üjkük- 'to read letter by letter' Pal. 428. Xak. xi (after üjük) hence one says bitlg içkôle: hqâr-l-hurif 'al'-l-hisb 'he spelt out the letters and the document' Kas. I 71, 27; n.m.e.

Dis. ACL

VUD üçleç Hap. leg.; Conc. N. fr. üç with the rare suffix -leç. The arrow presumably had a trident-shaped head joined to the shaft by an iron collar. Xak. xi üçleç (łam not vocalized) 'a featherless arrow (al-miğf) used for shooting hares'; teh hvue galâte aqudan yuqumma râ sulâ bi-lâhidâ 'it consists of three reds joined together with a piece of iron' Kas. I 95.

D açlık (aslık) A.N. fr. 1 aç; 'hunger, famine'. S.i.a.m.l.g. except NE; in SW (Oğz) languages açlık (Tkm. aslık). Xak. xiv açlık (sic) al-macâda 'extreme hunger' Kas. I 114: KB 2003 (1 aç): xiii(?). Tef. açlık (1) 'hunger'; (2) 'coveotness' 65; Xwar. xiv açlık 'hunger' Quth 3; Nahe. 28, 8.

D uçlug (uçlug) P.N./A. fr. 1 uç; 'pointed, sharp'. S.i.a.m.l.g. Uyg. viii ff. Bud. süvri uçlug trisul 'a sharp-pointed trident' TM IV 255, 138.

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

D içlık A.N. (Conc. N.) fr. iç; survives in NE Tuv. içlık and SW Osm. içlık. Xak. x içlık midiyatu'l-sarç 'the stuffing of a saddle' Kas. I 102; içlık bolsa: at yağrımás 'if the saddle is stuffed, the horse is not galloped' I 104, 25.

D uçlıg (uçlıg) P.N./A. fr. öd; 'spiteful revengeful'. S.i.a. NE, NC, NW languages with phonetic changes. Uyg. viii ff. Bud. uçlıg (sic) keqlıq 'malicious and revengeful' TT VII N.S.; a.o. Hüms-t. 2005 (urund). Xak. x (after kek) hence one says uçlıq keqlıq klisl: tâbihül-hüqiq 'a spiteful and malicious man' Kas. II 283, 14; n.m.e.

VUF aîlay (unvocalized) Hap. leg. As it comes between ular and İzdeğ and is preceded by L, indicating the second consonant, its general form is certain; no doubt one of the numerous Iranian L-w. in Oğz, see ören. Oğz x aîlay al-hirîb 'chameleon' Kas. I 116.

Dis. V. ACL-

D açlı- Pass. f. of 1 aç-; lit. 'to be opened', with various extended and metaph. meanings. S.i.a.m.l.g. Uyg. viii ff. Bud. köpüller açlıdî 'their minds were enlightened' (?) TT VII 303; in the Chinese date formula in Sw. 199, 19 'ki' 'to open, he opened' (Giles 5794) is translated açlımk: Cev. teğrî kapiq açlıdî 'the gate of heaven was opened' TT I 144; açlı- (of a blocked ear) 'to be unblocked' H I 57, 58, 59; (of a sore throat) 'to be relieved' ditto 154; a.o. H I 12, 90; Xak. x kık açlıdî: infatâha'l-ann 'the thing opened' (sic); also used when toqqa'at'l-samî 'the sky cleared'; and one says köpîl açídî: imarabâl-mâyir 'the heart was gladdened'; also used of anything that is opened Kas. I 193 (açłur, açlımak): tûpürmezîncê: açlılmas 'unless (the wind) blows, (the sky) does not clear' H I 71, 14; KB okisa açlıgây 'if you read, it will be explained' 358, 927; açlıdî taʃûk 'gifts were presented' 5551 (for meaning cf. 2 açlı); xiii(?). Tef. açlı- (of the sky) 'to clear'; (of a town) 'to be conquered' 65; xiv Muv. (?) futiya açlı- (cim) Rif. 130 (only): Çaq. xv ff. açlı- hûsâda yudan 'to be opened' Sam. 311. 14 (quotn.): Xwar. xiv açlı- 'to be opened' Quth 3; (of spring) 'to begin' MN 86: Kom. xiv 'to be opened' açlı- CCG; Gr.: Kip. xiv açlı- (cim) infatâha İd. 8; Bud. 332: Osm. xiv açlı- 'to be explained, disclosed', etc. TTS I 2; II 4; III 2.

D içlı- Pass. f. of iç; 'to be drunk'. S.i.a.m.l.g. Xak. x suv içldîlî 'the water was drunk'
Co-op. f. of ç一方-'to be extinguished'.

Technically ungrammatical, since ç一方, which has the same meaning and is also used in Hend. with alkin-, is Intrans. and should not have a Pass., but survives in NE Tel. üçil-R I 1874. Uyq. viii ff. Bud. (if our sins) üçilmeldi alknmadan erser 'have not been extinguished and wiped out' TT IV 20, note B 42, l. 10; similar phr. Swt. 164, 15.

D içle:- Den. V. fr. iç-'to line (a garment)'. Survives only (?) in NE Bar. etse- R I 869; Tuv. işte-Pal. 196. Xak. x1 ol to iqnedici: ca:ala il'l-jaob bifana 'he lined the garment' Kaş I 286 (çilcin, içleme:).

D alcanç- Hap. leg.; Ref. f. of açılı- and syn. w. it. Xak. x1 kapuç açlendi: 'the door (etc.) opened' (infataha); an alternative form (büğa) of açılı- Kaş I 256 (çilcinur, içlenme:).

D içlen- Refl. f. of içle:-; survives in NE Tuv. içlen- (i) (of a house, etc.) 'to be occupied'; (2) 'to be pregnant' Pal. 196, and has recently been revived, with a different meaning, in SW Rep. Turkish. Xak. x1 tàrığ içlendi: in'aqada habbata'l-zar 'the grains of the cereal crop swelled'; also used of any commodity of which the inner parts (wasat) are eaten when they are mature (mafl'm) Kaş I 257 (çilcinur, içlenme:).


D üçlen- Hap. leg.; Refl. Den. V. fr. iç. Xak. x1 üçlendi: neñ 'sara'l-say' taldita 'the thing turned into three'; e.g. one says ilk: kajz üçlendi: ta'tallal't-battın 'the two ducks [sic, but read 'geese'] became three' Kaş I 256 (çilcinur, içlenme:).

D açılış- Co-op. f. of açılı-; n.o.a.h. Xak. x1 kapuçlar açılış: infatahât't-alebâd 'the doors opened (together)'; also used of things that are locked (mungâliqa) Kaş I 239 (çilcinur, açılışmak): Çağ. xv ff. açılış- (spelt) Co-op. f.; ba-ham va là:udan va şifàtâgi va inibat hårdan 'to be open, to expand, and to be glad, together' San. 31r. 17.

Tris. ACL


Dis. ACM.

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

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

F içme: 'mulberry'; the -j- suggests that it is an Iranian l.-w. Survives only in SE Türkü, ucma (sic) Shaw 19; ucme/ içme BS 795, 800; ucme farring 329; Tar. içme R I 1907; see içmelen-, cisüm. Xak. x1 içme: al-tu't 'mulberry', 'with -j-' Kaş I 130.

VUF ajmuk 'white alum'; the -j- suggests that it is an Iranian l.-w. Spelling uncertain; in the six occurrences here and in the Refl. Den. V. the hanma is vocalized three times with fatha and twice with kasra and is once unvocalized, while the mim carries damna twice here, and fatu four times in the verb; pec. to Kaş. Xak. x1 ajmuk al-sabb'al-abyad 'white alum'. The baldness of a bald man (garu'un-l-agu') is described metaphor. with the phr. ajmuk taz meaning that his head seems to be smeared (mula'ta:xi) with alum; 'with -j-' Kaş I 99.

SF üçmak See üstmax.

(D) içmek survives in NE Bar., Tob. 'woollen, cr fur-lined gloves' R I 1523; SE Türkü 'saddle-pad' Shaw 31. The last meaning, cf. içlik, suggests a connection with iç; there may also be a connection with içük. Xak. x1 içmek farwu'l-birgan 'sheepskin' Kaş I 112: Çağ. xv ff. içmek püstin 'fur-garment' San. 96v. 26.

Tris. V. ACM-

VUDF ajmeklan:- Hap. leg.; Refl. Den. V. fr. ajmek, q.v. Xak. x1 tazı baş: ajmeklandı: 'the head of the bald man, and his baldness, was unhealthy' (or unhealthily?, fasada); and one says yér ajmeklandı: 'there was an abundance of alum in the ground (etc.)' Kaş I 313 (ajmeklanur, ajmek-lanmak).

D içmeklen- Hap. leg.; Refl. Den. V. fr. içmek. Xak. x1 er içmeklenedi: labisn farro baraqan 'the man wore sheepskin (clothing)'; also for 'to own sheepskin' Kaş I 313 (çımkelenür, içmeklenmek).

DF içmelen- Hap. leg.; Refl. Den. V. fr. içme: vocalized içimlen—no doubt in error, since the other words in the section, arpa:dan-,
etc. are of the form here reconstructed. XaK. xi yıgış aç ûjemelendi: 'the tree had a crop of mulberries' (trá: ... du:tùt) Kay. 1 207 (ûjimele-nü) ûjümelenmek).

Dis. ACN
F ajun: the Sogdian word "ziw (âjûn) "life, living being", and the like, used as a Buddhist technical term to mean 'state of existence'; one of a series of lives in the process of birth, death, re-incarnation", was also used as a l.-w. with the same meaning in Turkish Bud. and Man. texts. On the adoption of Islam it came to be used as a translation of Ar. al-dunyâ 'this world', as opposed to al-âxirâ 'the next world', when dûnîyâ was not itself used as a l.-w. Survived in Çag. until about XV and, although not traceable in Old Osm., has recently been adopted in Rep. Turkish as acun under the false belief that it was a real Turkish word suitable to take the place of dûnîyâ. Uyûg. viii ff. Man. kizînûr ajun 'in their present life'. TT III 16, 28; bêş ajun 'the five forms of existence' TT III 4, 31, 47, etc.; Bud. kizînûr ajunda Sun. 474, 476; bêş ajun TT IV 6, 20; 12, 33, and 38; bîr otuz katm ajunlarda 'in the twenty-one layers of worlds' Tîg. 47b. 8; öpme ajundakî Kîlînc 'deeds performed during a previous incarnation' TT VIII F 15; and many o.o.; in TT VIII spelt ajun/ajun/ausun. XaK. xi (described in the main entry as 'Çigîl' but common in XaK. quots.) ajun al-dunyâ; hence bu: ajun al-dunyâ; ol ajun al-âxirâ; a Çigîl word, 'with -t' Kay. I 77; 16 o.o., usually translated al-dunyâ; but sometimes in verses, e.g. I 160, 5; 407, 27; 429, 6 al-zamân 'time' (as the enemy of man): KB ajun 'this world' is common, 63 (e'tt.) 81, 125, 231, 1044, etc.: xii? (?) Tef. bu ajun/acus 'this world' 40, 66: At. ajun 'this world' is common: xiv Rûbh. bu ajun R I 526: MüH. al-dunyâ is called ajun in Turkish and acun in 'our country' Mel. 7, 13; Rif. 79; al-dunyâ ajun 44, 13; 137 (followed by bu: ajun, ol ajun): Çag. xx. ff. acun ('with -c') al-dunyâ Vel. 9 (quotns. fr. Lüfîî and Mir Haydar, adding that in the MSS, esp. of Lüfîî, it is usually spelt ocun); ocun dunyâ ta'dîm ('world') Sam. 65v. 29 (quotn. Mir Haydar, followed in the same para. by üçin, with quotn.). As Naredî is not quoted, the word was probably obsolete in his time): Xwar. xiv ajun ('this world') (and ajuniqî 'belonging to this world') Qudt 18; acun MN 34 etc. (not in Nabî).


D için Instr. of iç used as an Adv.; 'inside, mutually', and later 'secretly'. Survives in NE Tov. Pol. 187; NC Kxâ. MM 418 and became obsolete in SW Osm. only recently, see Red. 291. Uyûg. VIII ff. Man.-A (they curse and abuse one another) taki içîn yontusu okûsurlar 'and quarrel and shout at one another' M I 9, 10-11: XIV Chin.-Uyûg. Dict. 'inside' için R I 521: XaK. xi içîn a Particle (harf) used to express hayvan 'between': one says olar için etiçiller 'tâşûlûhî fî mâ bay-nahum 'they reached a mutual understanding' Kay. I 76: KB yararîk tudadlar karîstî için 'the harmonious natural elements in man were in mutual conflict' 1053: Çag. xiv ff. içîn ara ('with -çw') dar va dar muta'im 'in the middle, between' Son. 76c. 28 (quotns.): Osm. xiv to xvi (only) içîn 'within, between themselves, secretly' in several texts TT S 1 364; II 515; III 314; IV 408.

D 3. ucan Pres. Particip. (in Western form, for 3. ucan) of üç- used as a Noun, 'sailing ship, or boat'. Definitions of size vary; n.o.a.h.; cf. kayğik, kemi: Çag. xiv ff. (?) ucan (spelt) kaçi-yi buzurq 'a large ship', just as a medium sized (mutancassît) ship is called kêמע and a small (hâçik) one kayîk San. 65r. 24 (prob. an xvIII word, not Classical Çag.): Kîp. xiv ucan hull safina dât canâhyn any ship with two sails' Kay. I 122: xiv ucan al-safînâtîl-şâgira 'a small ship' Ld. 9; Bud. 4, 14: xv safina (keme) wâl-şâgîrî ucan Tuh. 19a. 7 (cem everywhere).

uçin one of the four primeval Turkish Post-positions (see K. Gronbech, Der türkische Sprachbau, Kopenhagen, 1936, p. 35), and one of the two never used as an Adv. After a noun 'because of, for the sake of, for'; after a verb usually 'because', less often 'in order to'. The form of the verb to which it is attached varies, even within the same text, apparently without affecting the meaning, see e. g. ATG, para. 301. C.i.a.p.a.l., consistently as üçin and the like; Yakut ışin, Tek. 967 and Osm. ışin üçin (from xvi) began demonstratively recent abbreviations. Türkî 11 têgî: yarîkdukk uçîn özîm kutîn bar üçîn 'because heaven so decreed, and because I myself enjoyed the favour of heaven' I S 9, II N 7; anî: üçîn 'because of that' I E 3: beglîri: boðunî: tüzîsz üçîn 'because their begs and common people were undisciplined' I E 6; II E 6; and many o.o. in I, II, T., Ongün, and Ix., mostly with verbal forms in -dük-dük, and always 'because (of)'; vii ff Isîg Șașun 1teçûk uçîn bitîdîm 'I wrote (this) for Isîg Șașun (and?) Itêçûk' Itêçûk: Bözh. 3en. endemîm üçîn 'because of my many qualities' Mal. 29, 6; a.o.o.: Man. ne üçîn 'why' M III 6, 7 (i): Uyûg. VIII ff. Man. anî üçîn 'therefore' TT II 6, 7; küsseyîr ertî birkerû (read bir gerü) köntîmençeq ti sizî korgû üçîn 'because they unanimously wished to see you daily(?) and continuously' TT III 96: Bud. üçîn is very common, e.g. ne üçîn PP 4, 5; őğlî üçîn 'for the sake of his son' PP 8, 5; o.o. TT V 24, 69 (turgur-) and 70 (odjur-) etc.: Civ. öp bitîgîk yok bolmîs üçîn 'because the original document has disappeared' UsP. 5, 3; temîş üçîn 'because they said' 21, 5; a.o.o.: O. Kir. 11 ff. er endemîm üçîn 'because of my many qualities' Mal. 11, 9; 24,
5 etc.; a.o.o.: Xak. xī üçün a Particle (harf) used to express act 'for (the) sake of;' one says seniň üçün keldim 'I came for your sake' (li-aćlik) Kaş. I 70: KB ummat üçün 'for the sake of the people' 40; yazılık üçün 'because of error' 197; uḵu birle kimiş üçün 'because he had acted with understanding' 304; and many o.o.: xiiii (?). Tef. üçün for the sake of 'because of' 342: At. xī Dād ıpşahlār; Bâg üçün for Dād ıpşahlār Bâg 69: Çağ. xv ff. (after ocum. see a:ți) üçün kalma-i ta'lid, 'a particle of cause, that is à birîy-i an 'because of that,' also pronounced üçün San. 66r. 1: Xwar. xiiii (?). Oğ. anuq üçün 'therefore' 200–1; a.o.o.; xiv üçün 'because of,' etc. Quh 202: MN 260, etc.: Kom. xiv 'because of, for the sake of' üçünCCI, CCG; Gr. 269 (quotsnts.): Kip. xii li-ać üçün Hou. 54, 20 (with several examples): xiv üçün (cim) acl Id. 9; Bul. 15, 7 (üzgün): xv 30'n 'sake' Tuh. 218. 11; alanat'te' acl 'mark of sake' üçün 89b. 13; li-ać üçün Kav. 33, 10.

D üçün Ordinal f. of üç; 'third.' The only form up to Kaş. inclusive; üçün which s.i.a.m.l. except one or two in NE, with minor phonetic variations, first appears in KB and then only metr. gratia. Türkü vii üçün I E 33; I N 6; vii ff. üçün İrk 5 and 15: Uyğ. vii ff. üçün Man.-A M III 12, 4 (iil); Man. TT 6. 28; Bud. PP 17, 6; Swt. 199, 12: Civ. common in H II and USp.: Xak xi. üçünç al-pa'ıt jîl-adad 'third' Kaş. I 131; III 448: KB üçünç 133, 759; xiiii (?). At. üçünç 33: XIV Mük al-jîl-üzgünç (cim): Mel. 82, 8; Ref. 187: Çağ. xv ff. üçün üçünç Vel. 94; üçünç (so spel) ıyuyun; üçünç ıyuyunun San. 66r. 3: Xwar. xiiii (?). Oğ. üçünçüsüke 'to the third of them' 68: xiv üçünç Quh 202: Kom. xiv üçünç CCI, CCG; Gr.: Kip. xiv üçünç (cim)'s Id. 8: xiv, ditto Tuh. 61b. 2; üçünç Kav. 67, 13.

Dis. V. AÇN-

D acın- Preliminary note. In the early period the Refl. f.'s of 1 aç- and aç- would have been homophonous, and it is difficult to decide which form the early occurrences represent, but on balance they all seem to represent the former. If so the earliest occurrence of the latter is in a side-note (prob. in a SW hand) to Kip. x7v ta'llama 'to feel pain' awrórun-(for acın-) Tuh. 9b. 4 with acın- in the margin. On the other hand, at the present day the only survival of the Refl. f. of 1 aç- seems to be NE Sag., 'so acın- (sic) 'to open the mouth'; acın- (with a wide range of phonetic variations) 'to feel pain, grief, anger, or compassion; to grudge; to be pitted,' etc., which s.i.a.m.l.' is clearly the Refl. f. of aç-.

D açın- Refl. f. of 1 aç-; the meaning in some of the passages below is linked with those of 2 açıq, 2 acabığ and, partly, açu-. Uyğ. vii ff. Man. evin barkun açınçlı [kûçûgî people 'who look after and tend the houses and property' (of kings, beg's and notables) Wind. 32–3: Bud. (the ox-herd took him to his house and) açındî 'tended him, or made him comfortable'; (he entrusted him to those in the house, saying) artuk edgı açınçlar 'tend him very well'; bir ay artuk açındî 'he tended him more than a month' PP 67, 6–68, 2: Isığ özünde artukrak açını köyü közedäi tutdu 'you have kept him tending and watching over him more carefully than your own life' U IV 36, 81–3: ökünürmen bilnürmen açınçmen yâ- dinürmen 'I repent, admit, disclose, and publish' (all my misdeeds) Swt. 137, 23: Civ. [gap] suvin açınçm kerek 'you must treat ... with water' H II 25, 65: Xak. xī beg erin açınıdî- al-amir ahrana wa na’a’ama cundahaw 'the beg showed regard and granted favours to his army (etc.); and one says er atın açındî: ahsana'ti-racil li-farashi qadım wa ‘alaf ‘the man gave his horse barley and fodder'; and one says er köy:n açıncı: 'the man pretended to open (yazh) his bosom'; also used of a sick man or a child in the cradle when he throws off his bed-clothes (kaṣa'fa ‘an iddihî) Kaş. I 199 (açınçm, açınm:n): KB açınç occurs (l) without an Object, e.g. (may these my good qualities be useful to the king) açınsun 'may he show favour' (and may my pains disappear) 468; (2) governing the Acc., e.g. tâpûsz açğir açınçdim sêlî 'although you were undutiful I honoured you and showed favour to you' 646.

If içan- this word is read four times in TT I, but nowhere else, and translated 'to avoid, take care.' The text is, however, very badly written, and it may well be a misreading of inûn- 'to trust, rely on'; if not, it is perhaps an earlier form of içen- same meaning. Uyğ. viii ff. Civ. (there is a deceitful official in the realm; he impedes your efforts) dîrî kîşîlerke içêngül? (înîtüngül) edremlî kîşîlerîg ayaqcî 'rely on?' highly placed people, and honour virtuous people' TT I 65; in 196–7 and 214–15 the word is in coordination with saklan - 'to protect oneself' instead of aya:-; a.o. 207.

Tris. ACN-

DF ajuńçî: N.Ag. fr. aǰun; n.o.a.b. Xak. xī KB ajuńçîka erdem kerek min tümen anna tutsa eigün kêterse tuman 'a world ruler must have countless good qualities, he must hold the realm by them and disperse the fog' 285 (if you desire a kingdom, be cautious, oh) ajuńçî kîşî 446: XIV Mük. şahîlî-l-dûnya 'lord of the world' ajuńçî: Mel. 50, 4 (mis-vocalized ajuńçî); Ref. 145.

Dis. ACR-

D uçar Aor. Particip. of uç- used as a N./A.; survives in NE, SE, and SW usually for 'a bird of the wing' but in NE Tel. R I 723: Tuh. Pal. 418 only for 'waterfall' and in SW xx Anat. SDD 141.11 with this additional meaning. Xak. xī KB (if he praises a horse) yûgrû uçarîg yeter 'it gallops and overtakes a bird
**DIS. V. ACŞ**

**Acşik (Acşik)** Hap. leg.; prob. Dev. N. *Acşu* - Simultative f. of 2 acş-. Türkü vili (if once you are satisfied) aːkçık ömezaːn you do not remember having been hungry *I S 8, II N 6.*


**DIS. V. ACŞ**

**D aşaː-** Hap. leg.; Desid. f. of 1 aːç-. Xak. xi er kapuːq aşaːdːu 'the man wished to open (yaftah) the door'; also for opening anything else *Kaj. I* 276 (aʃaːr, aʃaːmək).

**D içseː-** Hap. leg.; Desid. f. of iç-. Xak. xi ol suv içseːdi: 'he wished to drink (turb) water (etc.)' *Kaj. I* 276 (içseːr, içseːmek).

**DIS. ACŞ**

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

**DIS. V. ACŞ**

**D 1 aːçı-** Co-op. f. of 1 aːç-; survives in NE Khak. *Bas. 37* and SE Türkü *Shaw 3*. Xak. xi ol maŋaː kapuːq aşıdːu: 'he helped me to open (fi fath) the door'; also for 'to compete' *Kaj. I* 180 (aʃıdːu, aʃıdːmak).

**D 2 aːçı-** (? aːçı) Co-op. f. of aːç- and almost synonymous with it in its literal and metaph. meanings except that this word tends to connotate plural or group, rather than individual, action. Survives in NE Khak. *Bas. 37*; SE Türkü *Shaw 3*; Tar. *R I* 1511; SW Osm., etc. Xak. xi in a note on the use of the Suff. -sː to connote simultaneous action by members of a group and the like, sirkeː aşıdːu: hamaːl-t-xall baːduhu fi bəd 'the whole of the vinegar was (or became) sour' *Kaj. I* 181, 16; n.m.e. Çağ. xx f. aːçı suːnax yudan zaːm waː cirahat ki bə xarːis bəʃad 'to ache, of a sore or wound which irritates' *Suva 31* v. 6 (quotns.).

**D içliː-** Co-op. f. of iç-; 'to drink together', etc. Survives in NE Khak. *Bar. 66, 69* and SW Osm., *Tkm. Xak.* xi ol meni biːrə süt içliːdə: 'he competed with me in drinking (fi turb) milk'; also used for 'to help' *Kaj. I* 181 (içliːr, içliːmek); tom tanːiː içliːdə: 'the garment (completely) absorbed the sweat' *I 181, 18*; Çağ. xx f. içliː- Co-op. f.; bd-ham nūjadiːn 'to drink together' *Suva 96v, 6*; Kom. xiv içliː- 'to help (someone) to drink' *CCG*; GR.: Osm. xiv içliː- 'to have a drinking competition' *TTS II 516*.

**Tris. V. ACR**

**Ucsrəs:** Desid. f. of uːçev; pec. to *Kaj.* xi ol kuːş ucərəsədə: 'he wished to make bird fly' *Kaj. I* 280, 20; ağur uːːsədəm 'I wished to drive away (tastaː heavy sleep)' *III 247, 23*; n.m.e.

**DIS. AÇS**

**Male and female (birds) mate (yatazdveː) 1; IV 178, 16.**

**Tris. ACR**

Acşara See adğir.

Acşurulğa Hap. leg.; P.N./A. fr. Acşur. whole paragraph is very obscure and may corrupt, but even if atığ is inserted, there is no obvious meaning. Türkü vii ff. atığ atığrınçıŋ yok koːrv: atığrınçıŋ yok ucşurulğ(ətści) kutaːŋ if you have many titles you get no pleasure thereon; if you have a reputation for being ky, you have no (reason to) fear; if you have a reputation for being) ... you do not the favour of heaven *Hrk B 36.*

*Atığrın*: N.I. fr. Acşur-; lit. 'an extinguisher' he like, but actually 'horse blanket, shawl'. Survives in one form or another, sometimes with initial l- in NE (including Khak. *257*), SE and NC *R I* 869, 1517, 1876. *Hrk B 50* vii ff. tokuz kat ucşurulğ topuː (sic, obviously corrupt, tread toplagaːanca: teritzdːum 'pile (?) nine layers of sets on it and so make it sweat' *Hrk B* 50: xv ff. Õçergli (so spelt) takaliz-yi xirin under horsecloth or shabrack) *San. 65r.* Cšurulกาย (so spelt) do: 96v. 17.


Tris. V. ACR-

Ucsrəs:- Desid. f. of uːçev; pec. to *Kaj.* xi ol kuːş ucərəsədə: 'he wished to make bird fly' *Kaj. I* 280, 20; ağur uːːsədəm 'I wished to drive away (tastaː heavy sleep)' *III 247, 23*; n.m.e.
D oğec- Preliminary note: There are two verbs of this form, the Recip. f.s of 1 and 2 oğec- respectively. The first terms to s.w.n.m.g. except NW and SW and the second only in SW, but it is not always easy to decide which verb is concerned since such meanings as 'to wrangle, argue' might come from either.

D 1 oğec- (oğec-) Recip. f. of 1 oğec-: 'to be hostile to one another' and the like. Türkü viii ff. Man. yaruk künler türneride türnerle durumuğal oğecgelir turlarlar 'the bright days arose to resist and fight with the dark nights' M III 19, 9 (ii); Uyg. vii ff. Man. nizalar birle süüşmeq 'to fight (Hend.) with the passions' M III 12, 13-14 (ii); Xak. XI KB oğecme bu başlar bile 'do not enter into conflict with these beings' 406; oğecme bu dawlat bile sen yarar 'do not enter into conflict with fortune, come to terms with it' 4299; Çağ. xv ff. oğec- 'with -c-', spelt and conjugated as oqez-ta meva'dara kardan; the latter means 'to oppose, resist'; kəwiz k. means 'to dig, investigate' and is not appropriate; it may be a translation of Ar. bahî; in Po. bahî kardan means 'to argue, wrangle, wager' which looks more like 2 oğec-San. 64x-23 (quotas.); the miss-spelling suggests that the author was not really familiar with the word: Kip. xiv kîbara 'to treat scornfully, try to overcome' içîs- (sic, with cim) perhaps an error for oğec- BuI. 78r.

D 2 oğec- Recip. f. of 2 *oğec-* 'to wager, or bet, with one another'. Türkü viii ff. [bîr ilknî:lisîke: savin oğecmişler 'they argued (or wagered?) with one another' (and one said 'I maintain that the stars have authority over everything' and the other said—rest lost) Toy. Iir. 1-3 (ETY II 179): Xak. xı omenin birle: oğecdi: bârânî fi sîy òhebet with me about something' Kaj. I 81 (oğecüzir, oğecmeke); (after oğec) same phr. translated xattraya ma'î fi sîy 'he bet with me about something' I 61, 9; XIV Muh. (?) ráhâna 'to bet' oqaz- (sic, for oğec-) Rif. 109 (only): Kom. xiv 'to bet' oğec- CCG; Gr. Kip. xv ráhâna oğec- (sic, with cim's) Tuh. 17b 5.

Dis. ACŞ-

uçuz (uçuz) basically 'not requiring effort', hence in the earliest period (of actions) 'easy', of persons 'not worthy of respect', and of concrete objects 'easy to get' and so 'cheap, worthless'. Survives only (?) in NW uçuz/uçuz R I 1328, 1330, 1729, 1732, 1738 and SW Az, Osm. uçuz; Tkm. uçuz 'cheap, despicable', and the like. Türkü viii yyuka: erkelit: toplâqalit: uçuz emrîş 'when a thing is thin, it is easy to crumple it up' T 13; viii ff. Man. (various things) sözümden idil uçuz yénik boldi: 'have become quite worthless (Hend.) in my eyes' TT VI 8, 44; Uyg. vii ff. Bud. uçuz yénik TT IV 10, 16; U II 77, 18; 86' 35; içîm ... uqrîlî bolqay. niz mez tâki uçuz boqlaymên 'my elder brother, will respect' PI 29, 4; ayağszuz tut uçuz 'unworthy of honour or respect' U II 77, 19; 86, 36; tut uçuz (of 'words') U IV 8, 31-2; ol oğlan oğin emgetmedin uçuz tugâny 'that boy will be born easily without causing pain to his mother' TT VI 278; similar phr. VII 27, 10 and 13; Xak. xi uçuz ne: 'a cheap (râxiş) thing'; and anyone 'base and despicable' (al-dâlîl'e-mühûn) is called uçuz Kaj. I 54: Kî bu tîrt nep uçuz tutma 'do not regard these four things (fire, an enemy, illness, and wisdom) as unimportant' 308; o.o. 540, 901, 1245, 1603, 6452: xii(? ) Tef. uçuz (2) 'despised' 334: At. uçuz 'cheap' 480; xiv al-râxiş uçuz (cim) Mol. 55, 12; Rif. 153: Çağ. xv ff. uçuz arzind 'cheap' San. 65v. 14. Xwar. xiii uçuz 'cheap' 'Ali 49 (once uçuz): xiv ditto Qur. 195: Kom. 'worthless' uçuz CCG; Gr.: Kip. xiii al-râxiş uçuz (cim) Hou. 27, 2; xiv ditto Id. 9; uçuz bol- râxiş wa şahula 'to be, become cheap, or easy' ditto; (under c-2) uz bol- (cim) hâna 'to become easy; to become contemptible, base' 43: xv râxiş uçuz (sic) Tuh. 17a 9; Osm. xiv uçuz tut- 'to despise' TTS I 710.

Trls. ACŞ-

D uçuzluk (uçuzluk) A.N. fr. uçuz and survives in the same languages; 'cheapness, disrespect,' and the like. Xak. xi uçuzluk al-râxiş fi'l-as'âr 'cheapness of price'; uçuzluk al-madâlîla va'l-sâgîr 'vileness, worthlessness' Kaj. I 149: KB (do not go near a beg when he is angry; if you do) uçuzluk anuk 'humiliation awaits you' 783); a.o. 2118: xii(? ) Tef. uçuzluk (1) 'low prices'; (2) 'contempt, humiliation' 334: Xwar. xiv uçuzluk 'cheapness' Qur. 195.

Trls. V. ACŞ-

D uçuzla:- (uçuzla:-) Den. V. fr. uçuz; 'to treat with disrespect', etc.; survives in SW. Uyg. vii ff. Bud. Sanakrit svâlîbhâm nâmoantlya 'one should not disparage one’s own gains’ öz bunuçu nep uçuzlaçgûluk urmez TT VIII E 9; nomüç uçuzlaçdi ‘treating the doctrine with disrespect’ Ilîen-ts. 101; o.o. do. 165; Sur. 136, 10 (total:-); Xak. xi beg anu: uçuzlaçdi: ‘the beg treated him with disrespect’ (a’dâmanu) Kaj. I 301 (uçuzlar); uçuzluk:ma:n: (after uçuz) same phr. and translation I 54, 21: KB kîlîg tî uçuzlar ‘his tongue brings a man into disrespect’ 163.

D uçuzlan- (uçuzlan-) Refl. f. of uçuzlar:- survives in NW, SW. Xak. xi ol bu: ne:nnîl: uçuzlân:ı: ‘adda hâdâl’say’ râxiş he reckoned that this thing was cheap’ Kaj. I 292 (uçuzlanur, uçuzlannak).

Mon. AD-

1 a't (ad): 'name', originally perhaps clan, rather than personal, name (see adas); by extension 'title' and 'good name, reputation'. S.i.a.m.l, SW Az, Osm. ad; Tkm. a't (before vocalic suffixes ad-): Türkü vii Tübri 'the name Türk' I 7 (fatton II E 7);
occurs in the phrase 'other than livestock' and etymological connection with the word a:t.

XIII: 25; XIXI(?)

10; the name for one of the chess-men San. clothing and weapons in order' 474; 34 opposed to 'riding horse'; cf. vrrr, modern languages at means 'gelding', as Kom.

ad in various phr., name' a:d beg gave him a title' 77, one' H Mal. I, 2, etc.; er atrm ditto 2, name is' (common beginning of an inscription) 62: KB bu at 6;

KB bu at 6; a:o.o.: XIIII(? Tef. at 'name' 62: At. ditto, common: XIV Muh. al-isim 'name' ad Mel. 50, 5; at Rif. 145: Çag. xv ff. at ism Vel. 6 (quotn.); at nám 'name' San. 30r. 27 (quotn.): Xwar. xirr(? ) at (or ad) 'name', and at (or ad) koy- to 'name' Ög. common: XIV at 'name' Québ 14; MN 1, etc.; at bér- 'to name' Nahc. 2, 16, etc.: Kom. xiv 'name' noun; at 'to name' at ták-CCI, CCG: Gr.: Kip. xiv ad al-isim Id.: xv ism ad/at Kat. 57, 17: Osm. xiv ff. ad in various phr., c.i.a.p. TTS I 3, 4; III I 5; III 3, 4; IV 4, 5.

2 at 'horse'; nearly always with the implication of 'riding horse'; cf. yilki, yunt; in a few modern languages at means 'gelding', as opposed to adğır 'stallion'. C.i.a.p.a.l. Türki viii, viii ff.: Uyg. viii ff.: O. Kir. ix ff. at 'horse' is common: Xak. xI at al-faras 'horse', bi-şibalk-ı-alif 'with back vowel' Kaş. I 34 (prov.); many o.o.: KB bu Aytoldı ettl kör at ton tolum 'Aytoldı put his horse, clothing and weapons in order' 474; a.o.o.: xirr(? ) Tef. at 'horse' 62: XIV Muh. al-faras ad/at Rif. 81, 170: Çag. xv ff. at ism 'horse' Vel. 6; at umüm ad 'generic term for horse; the name for one of the chess-men' San. 39r. 25: xwar. xiv at 'horse' Québ 15; MN 69; Nahc. 408, 17 etc.: Kip. xiv al-faras muflaq(a) 'generic term for horse' at Hou. 12, 6: XIV 81: (sic) al-faras Id. 15; xv faras at Tuh. 27b. 10; Kat. 17, 21, 31, 21; 01, 19.

e:d acc. to Kaş. 'a manufactured article', but this may arise fr. supposed, but impossible, etymological connection with et-; in practice the word generally means 'movable property, other than livestock' and most commonly occurs in the phr. e:d tavar 'movable property and livestock'. An early l.-w. in Mong. as ed (Haenisch 47 (et in error); Kav. 197, Haltod 45) as there is no trace of the word in Turkish between xi and xx the NE forms esfes (before vowels ez) R I 870, 871; Khak. Bas. 57, 63; Tuv. et Pal. 589, 590 may be reborrowed fr. Mong. Uyg. viii ff. Man. kaltu uz kisi uzungu ed bulmasar 'just as a craftsman, if he cannot find raw material for his craft' M 1 17, 1: Bud. ed tavar U I 27, 2; 29, 2; U II 10, 15; U III 80, 19; TT V 24, 55; VII D. 33; X 383; Swv. 135, 22; 195, 17 edler 'useful goods' Swv. 530, 2 (tayaklik): Civ. ed tavar TT I 10; VII o.o.; el(l)ig yastuklug ednţi 'goods to the value of fifty yastuks' USp. 62, 7; (in a will) eyimini 'my personal property' ditto 78, 5 (the only occurrence in this form): Xak. xI ed kull say 'masnati 'any manufactured article', e.g. brocade and the like; wa god yuğaO fa-yuqal ed wa hadda așaqhi 'also pronounced ed with a short vowel, and this is more correct; and one says edgüd: ed 'good manufactured article'; ed al-falâl 'cayyid' 'good luck'; hence one says ılgıl tutruğ: ed bulur 'it is lucky for a sick man to make a will' (waşfiya), this is said to any sick man to urge him to make a will Kaş. I 79 (the second word seems to be merely the first in a metaph. meaning): KB tavğa ed 'Chinese merchandise' 68; artti ed 'his property increased' 618.

et 'flesh', including both 'living flesh' and 'butchers' meat'; occurs in various phr. of which the most important, etöz 'the human body' (lit. 'flesh and spirit') is listed separately. S.i.a.m.l.g. (Türk and viii et ed/tani in TN 11 is an error for tudal): Uyg. viii ff. Man. (?-A) balık etin yemişler 'they eat the flesh of fish', M I 35, 16: Bud. ed aşlğar 'meat eaters' U II 60, 2 (iii); et etin satğuç 'sellers of dog's flesh' TT IV 8, 58-9; etin kann satar 'he sells their flesh and blood' PP 3, 4-5 (but the reading közmüntir et burxan in 11, 3 is an error for k. ajen b.); et yin see I yin: Civ. ylg yeten 'raw meat' TT I 192; burun içinde et onüp 'the flesh in his nose swells' H I 141; et is 'living flesh' in seven occurrences in H I and II and 'meat' in six; o.o. USp. 91, 5 and 30; TT VII 25, 11: XIV Chun.-Uyg. Dict. 'flesh' et R I 833; Liğeti 136: Xak. xI et bi-islimmâl- adverse 'with front vowel', alas-łam 'meat'; and 'level ground' (al-sahl mina'âl-arâd) is called et yér: Kaş. I 35 (there is no other trace of the second meaning, 'level' is normally tûz); nearly tooo o.o.: KB etîngi yeğey 'he will eat your flesh' 194: XIV Muh. alas-łam et Mel. 6, 16; Rif. 78 (in a list of words containing e, some of which are not normally considered to contain, 6); 65, rt; 164: Rhg. et R I 75: Çag. xv ff. et et güst ma'sûna 'meat' Vel. 43 (quotn.); et güst San. 95v. 8: Xwar. xirr(? ) ylg et 'raw meat' Qg. 10: Kom. XIV 'flesh' et CCI, CCG: Gr.: Kip. xiv al-łam-et Hau. 15, 16 (see biş-, kesek): XIV et (with front vowel) alas-łam Id. 7; Bul. 7, 15; XV ditto Tuh. 31b, 5; Kat. 62, 18.

S 1d Jid See yi:j.
it, 'dog'; used in a number of phr., normally to connote inferior quality, but in some for obscure reasons, e.g. It dirsegl 'a styre in the eye' (lit. 'dog's elbow'). The vowel was a back one in Türki and Xak. and still is in NE Tuv., Pal. 571, but is a front one elsewhere. S.i.a.m.l.g. Türki viii it 'yol the Dog Year (in the 12-year cycle) II S 10; viii ff. Man. it dürüük 'the barking of a dog' M III 45, 1 (i); Ugý. viii ff. Bud. 211 U II 31, 52 (in a list of obnoxious animals); a.o. TT IV 8, 58 (et): Civ. it süütün 'dog's milk' H I 21; a.o.o. it yi1 TT VII common; it burnüça 'the size of a rose-hip' (lit. 'dog's nose') 22, 7: xiv Chin.-Uyg. Dict. 'dog' it R I 1498, Ligeti 158: Xak. xi it al-kalb 'dog' Kaş. I 35; many o.o. including itiğ (4 o.o.) itka: (3 o.o.): KB esrin itiğ 'your hunting panther and your dog' 5379: xiv Muh. al-kalb lst Mel. 72, 7; 81, 1; Rif. 174; 186: Çağ. xv ff. it kelb Vel. 43; it sog 'dog' San. 95s. 5 (quot. and several phr.): Xwar. xiv it 'dog' Qub 62; MN 230; Nahc. 14, 16, etc.: Kom. xiv 'dog' it CCI, CCG; Gr.: Kip. xii al-kalb it Hou. 11, 8 (and see köpek): xiv ditto Id. 8; Bul. 10, 10: xv ditto Tuh. 30b. 10; Kav. 62, 4.

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

ud 'bovine, ox', without reference to sex, not 'bull', which was oğik or buka:, nor 'cow', which was ineg; almost syn. w. sigir. It early became the word for 'ox' in the twelve- animal cycle, and lingered on in this meaning in the west long after it had become obsolete as a common noun. The entries in some Osm. dict., Sami 208 (ot), Red 242 (od), 249 (02), 255 (01) are muddled reminiscences of this. Survives as uy, a common noun, in some NE, SE, and NC languages. Sporadic spellings with -d are errors. See Doerfer II 584. Ugý. viii fl. Man.-A (they kill and destroy) kentii sürügü udug koyanig 'oxen and sheep of their own herd' M I 8, 8; Bud. yerin ud mayakçe uze suvatip 'moistening its ground with ox-dung' U II 29, 6–7 (Suv. 519, 6); amari tinliqlar yunt ud čokar 'some men slaughter horses and cattle' PP 2, 8: o.o. do. 65, 2 and 6; Suv. 341, 22: Civ. (one kid, one horse) bir ud bir inegk 'one ox, one cow' Usp. 55, 10; ud yi1 'ox year' Usp. 63, 1; 197, 1; TT VII (common); VIII F 34: ud in such phr. as ud et 'ox-gall' is common in H I, II; Xak. xi al-baqar 'ox' is called ud (M.S. ud) in Çğil and one says ud (uđd) yil: for one of the twelve Turkish years Kaş. I 45; o.o. in ordinary Xak. II 358 (al-far 'bull', müpreet); II 293, 1 and III 364, 15 (al-baqar, süs-); III 403 (al-farw, mümre-): KB ud 'the constellation Taurus' 139; ud teğ yatur 'he lies down like an ox' 988; ud ingek oğikč 'cattle, cows, and bulls' 5372: Çağ. xv fl. uy (',_inode ile should indicate -e-) sigir 'ox' Vel. 122 (quotns.); (ođ 'gall' and the Ox Year (söl-i gaw), which the people of Iran write as ud yil; this is an obvious error; they should write uy yil, because it means 'Ox Year', and the Turks call the 'ox' (gaw) uy San. 66v. 14; uy (1 gaw, either male or female (quotns.); (2) the name of the constellation Taurus (al-farur); (3) 'Ox Year' (previous statement repeated) San. 92r. 16: Xwar. XIII (7) ud buzaqlar (sic) kip it had many oxen and calves Oj. 263; at kuir (MS. kafatur) ud 'horses, mules, and oxen' 273.

1 oot (oot) 'fire'; normally lit., occasionally metaphor. for 'anger'. Sometimes spelt oot in Ugý., to represent the long vowel for distinguish it fr. oot, S.i.a.m.l.g.; SW Az., Osm. (tkm. oot ... before vowels). Türki viii biriki: bođunig osu lvkilmadm 'I did not make the united people discordant' (lit. 'fire and water') I 27, II E 22: a.o. do. 37, 27 (borač): Ugý. viii fl. Chr. oot yalant birle 'with a blaze of fire' U I 8, 12: Bud. oot yalın TT V 6, 44; 8, 91: a.o. U I 8, 27 (2 tamut); the word spelt od, odh, it occurs several times in TT VII: Civ. otd otkümp 'burying it in the fire' H I 35; a.o.o. oot TT I 19, etc.; oot yémi 123; oot the element of fire', common in TT VII; xiv Chin.-Uyg. Dict. oot see çaktik: Xak. xi oot al-når 'fire' Kaş I 43 (prov.); I 164 (62-6) and nearly 30 o.o., sometimes spelt ot: KB ot 'fire' as one of the elements 143; 249 (ittül); 375 (62-6); a.o.o. xii (3) Tef. ot 'fire' 239; Al. ditto, common: xiv Muh. al-når oot Md. 17, 6; 23, 2; Rif. 95: oot 68, 17; 169: Çağ. xv ff. oot diet 'fire' Vel. 86; ot 'a generic term for fire' San. 62r. 1 (quotns.): Xwar. oot 'fire' Qub 120: Kom. xiv ditto CCI, CCG; Gr.: Kip. xiii al-når oot Hou. 8, 18; 17, 15; xiv ditto Id. 15; oč Bul. 4, 11; Osm. xiv ff. oč c.i.a.p. TTS I 535–6; II 714–17; III 531–3; IV 597–9.

2 ot 'grass, vegetation', usually that growing naturally as opposed to a cultivated crop (tarığ); the basic word and its derivatives soon acquired three special connotations:-(1) 'medicinal herb, remedy'; (2) 'useless vegetation, weeds'; (3) occasionally 'poisonous herb, poison' (normally agü); there seems to be a difference between ot em 'curative herbs' and ot yem (see I yem) but the two are often confused and may be identical. C.i.a.m.l.g. Türki viii ff. yaş ot 'fresh grass' IrkB 17, 53: Man. (the five kinds of) otuç ıcığç 'vegetation and trees' Chius. 318: Ugý. viii ff. Chr. birük otaç emiçi erser ot yem aigay 'if he is a physician (Hend.) he will accept the fragrant herbs and spices' II I 7, 3–4 (but ot em 'curative herbs' must have been intended): Man.-A (however many physicians come) otuç birle 'with their curative herbs' M I 15, 7: Man. 11 içığç otçarl (so spelt) 'shrubs, trees and vegetation' Wind. 7–8; oçu TTS II 17,
guished and eight first days (yaṣū kīn) come into existence) TT VI 124-6; (in the fortunate earth-monkey year) üdrülmüş edgü ödke kulğu koluka 'at a chosen good time and an auspicious moment' Pfahl. 6, 1; (in the Türk Türeş country) öğl kolusĩ tumılıq 'their seasons are cold' Hüen-ts. 106; (since the seven planets cannot conceal themselves from them) öd kolular étgin yaratımlar of 'they have constructed instruments for (measuring) time' 112; öd kolu ezmė 'this is not the time (Hend.)' (to speak at length) TT X 27; kimniy kuntulmakılıq öğl kolusım ögůr- 
grak bilser 'if he knows intimately the moment of anyone's liberation' 273-4; Civ. küntüz ıki ödté 'twice daily' H II 8, 32; üküş ödün isğ 'a recurring fever' ditto 10, 65; tünte tokuzunç öďete 'in the ninth hour of the night' TT VII 9, 32-3; yunt ödınde . . . sıqan ödinde 'in the (Chinese style) double hour of the horse'. . . of the mouse' do. 25, 23 and 25; o.o. TT I 3, USP. 70, 5; in the astronomical text TT VIII L. the word occurs several times spelt öt, there are other similar apparent mis-spellings in these texts due to a shift in the phonetic values of Brähmi letters: xiv Chin.-Uyg. Dict. 'the four seasons' tört öd R I 1259; Ligeti 189; Xak. xI öd (spelt öd in error) al-zamān 'time'; bi-şamatićı-ıdâ 'with front vowel' Kaş. I 44; eleven o.o.: KB (God created) ödleg öd 'times and seasons'; many o.o.: xiv(?) Tef. özd (sic?) 'time' 242; At. (the wise man knows) i.sg lön 'the time for action' 113: xiv Rbg. öd 'time' R I 1259: Muh. al-tawāt 'time' öz Mel. 79, 15; Rif. 184.

1 öt (öd) 'bile, gall; the spleen, the gall- 

bladder'; both the liquid and the organs secreting it. As the spleen was supposed to be the organ connected with fear, and less often anger (usually associated with the lungs, see also spéci), the basic word and its derivatives are sometimes connoté cowardice and other emotions. S.i.a.m.l.g.; SW Az., Osm. öd; Tkm. öt (öd- before vowels). Türkül viii (because heaven and earth were in disorder and öşt˘e: künli: tegdük üçin yağı: 
bolt: 'because envy entered their spleens they became hostile' II E 29 (an almost unique example of intervocalic -d- in Türkül): Uyg. viii ft. Civ. öt in such phr. as üd ött 'ox-gall' is common in H I I and öt tamari 'the gall- 
duct' II 32, 11: Xak. xi öt al-mańra 'gall'; aqall sanka minlu 'the front enunciation of the vowel is less than that of it' (i.e. the preceding entry ött) Kaş. I 43 (the difference noted seems to be that öt- and ö-): KB öt âğu 779 (see âğu; reading uncertain): xiv Muh. (in a phonetic note on the difference between ö and ü) 'and if the ǯamma of the hamsa inclines (amalat) moderately to kasa its (Mel. öd, Rif. öt) meaning is al-mañra Mel. 7, 5; Rif. 78; al-mañra öt 48, 1; 142: Çâğ. xiv ft. öd zahr 'poison, bitterness' in Ar. mańra San. 66v. 14; Ktp. xlii al-mañra öt 

Hou. 21, 18; xiv öt ditto Id. 8; xv ditto Tuh. 32b. 8; Kaş. 61, 10: Osm. xiv ft. öd is noted
in various idioms TT 31 558; II 142; III 554; IV 619.

1) öt presumably Dev. N. in -t fr. öt-; seldom used by itself, usually in the phr. öt sav 'advice and counsel', or in association with 1 erîg 'advice'. In TT VII spell öt, cf. ögüt. N.o.a.b. Türkü vii fl. ögütün ötini alayın: kağım savın teşlayın 'I will accept my mother's advice and listen to my father's words' (Irkh 58; Man. sizler ola savınca ötine yorîlgar 'act in accordance with their advice and counsel' TT II 10, 75-78; Bud. bu ötlerîg sâlîrûg alîg 'deigning to accept this advice and counsel' UL 159, 31-2; öt erîg see 1 erîg: Xak. K KB öt sav 1356; öt saverîg 1548, 2617, 3984; tüsûtamsung erki sözlerim 'will my advice really be of value to you?' 5121.

üt (üdî) 'hole, aperture'. Kaq.'s and Muh.'s remarks point clearly to an initial ü-, and the Ögûz form and long vowel to an original final -d. Survives only in NE öt Koç, Sag. R I 1260; öt Alt., Şor, Tel. R I 1862; Khak. Bas. 257; Tuv. Pal. 435. Üyg. viii fl. Bud. iki burun üt 'his two nasal apertures' TT VII 407: Civ. burun ütinde H II 16, 2 and 11; a.o.o. (if a mouse) bir öt ük kilsar 'makes just a hole' (in a garment) TT VII 36, 7: Xak. öt üt al-taqî fi'l-cidîr wâl-xasîb 'a hole in a wall or piece of wood', bi-sammatî'l-xawî 'with a front vowel' Kaq. I 43 (contrast phonetic note on 1 öt); I 182, 18 (see I karak) and five o.o: xiv Muh. in a phonetic note on the rounded vowels öt 'the hole' (taqîl) of the ear, or a needle or the like is distinguished in character from ü-, öt, and öt; but only by length from üt- Mel. 7, 2; Rif. 78; taqîl-ütdî 'the aperture in a nipple' emêçêk ütî: 141: Ögûz Xi (in a phonetic note) similarly the Turks call al-taqî üt and they the Ögûz üd I 31, 22.

Mon. V. AD-

*1 ad- See âdûn, âdûr-, etc.

*2 ad- See 2 âdûg, âdûl-, etc.

at- basically 'to throw, to shoot', with a very wide range of extended and metaphor meanings. (Red. for examples lists 22). There is a wide variation in the cases of the direct and indirect object; the original usage seems to have been to put the object thrown in the Acc., the target (if mentioned) in the Dat., and the weapon (if mentioned) in the Abî; another usage is to put the target in the Acc., and the weapon in the Instr., and another to mention only the weapon in the Acc. In some phr., e.g. taq at- 'of the dawn, to break' there is no stated Object; and in some languages at- has almost become an Aux. V. C.i.a.m.I.g. Üyg. viii fl. Man.-A âgu Xorumzda teyîrîke atgaymen 'you shall discharge poison at the god Hormuzd M I 19, 15-16; atnîs âgusî 'the poison which he had discharged' 20, 1; atlup Zuuş burxanaq at(f)alar 'they took stones and threw them at Zoroaster the Prophet' Man.-âg. Frag. 400, 9-10; a.o. 401, 7: Bud. ya kurup ok attip 'stringing a bow and shooting arrows' UL 79, 31; okin attip 'shooting with arrows' TT IV 10, 12 (the two texts are strictly parallel): ya kurup ok atkalîr 'stringing his bow he constantly shoots arrows' TT 162: Xak. xi er ok attî: 'the man shot (ramad) an arrow (etc.); and one says taq attî: inbalacal-štûb 'the dawn broke'; and one says ol attî: neqni: he threw (tarâha) the thing' Kaq. I 170 (atâr, atmak); yaşmîn atyp yaşnîdî 'the lightning flashed' I 236, 1; I 403, 27 (karan); tka: yuvut atsa: 'if one instils discipline (dâfî'âl-hayû) in a dog' I 116, 4; about 20 o.o: KB özüg otka atma: 'do not throw yourself in the fire' (for the sake of this world) 1284; a.o.o. xîn(?) Tef. cûdûm otka atmak 'to throw, the magician in the fire'; menî atsunlar 'let them shoot me'; taq at- 62; At. erîn otka yitizîn atguçi til ol 'it is the tongue that throws a man's honour in the fire' 159: xiv Muh. ramâ bî-niljâb 'to shoot an arrow' ok at- ramâ bî'atad(în) 'to shoot a long distance' xîrâk (Rif. urzâk) at- Mel. 26, 14; Rif. 109; at-ramâ (Rif. wal-hadîf) 'to shoot (and hit)' atmak 34, 13; 120: Çağ. xv fl. at- at- bûndândaz mâmdûna 'to throw, shoot' Vel. 6 (quotn.); at- (1) andaxtan 'to throw, shoot'; (2) âliî şudon 'to dawn' in the sense of the dawn breaking (tulû'-i subû); but in this sense 'dawn' must be mentioned San. 278, 7 (quotn.): Xwar. xîn(?) at- 'to shoot', and in idioms Ög. 112, etc.: at- at-towa: 'to throw' of dawn) 'to break' Qotb fasînâmé 401, 1; etc.: MN 140, etc.; Nâhe. 17, 5 etc.: Kêp. xîn ramâ at- Hau. 34, 10: xîv at- (with back vowels) ramâ I. 7: xv at- in grammatical section Tuv. 532, 5; ramà 'amâl-gawes 'to shoot from a bow' at- Kar. 74, 1.

êt- (êtl-) has a long semantic history; it originally meant 'to organize, put in order' (a meaning surviving only (?) in NE Tuv. Pal. 576), then 'to ornament, adorn' (cf. êtlî), then 'to create' (as part of an organized plan), then by a gradual process of attenuation simply 'to make', and finally 'to do'. This attenuation occurred chiefly in the Western languages; the Eastern languages, perhaps for the colourfull reason given by Kaq., rather avoided the word and continued to use kil- for 'to make, do.' S.i.a.m.i.g., nearly always for 'to make, do', but in most languages used chiefly to form compound verbs out of foreign, esp. Ar. nouns. The consonant of this verb, unlike that of at-, is -d- before vowels in the SW (Ögûz) languages and this no doubt represents the earliest form. The intervocalic -d- in the NE languages is not significant as it occurs universally. Türkü viii the word is common (over a dozen occurrences) usually in the phr. bodun et- 'to organize a people (group of clans or tribes) into a realm (êdî)', often with an implication of conquering them first; e.g. Südâk bodun êtyên têyin 'saying 'I will organize the Sogdian people'"' (I crossed the Pearl River) IE 39; another phr.
is çerig ét- 'to marshal troops in battle order'; e.g. süpüş bolsar çerig étér erilli: 'when there was going to be a battle, he used to marshal the troops' Ix. 9; the later meaning perhaps occurs in bark etğüçi: beölç yaratğıma bitig taş etğüçi 'ornamenting the grave goods, having the painted decoration carried out, and ornamenting the memorial stone' I N 13; also occurs in the Hend. ét- yarar-; e.g. Az bodun étip yararıp 'organizing the Az people' I 19; the proper name or title Elél etmîš 'having organized a realm' first occurs in Öngun 4: viii. ëlit étmiş men Irh. 48; Man. biz adrük adrük étip yararip nomka kiğirüsigh töro bar erli 'there was a rule that we should organize (Hend.) various things and introduce them into the doctrine' Chusat. 228-9 (exact meaning obscure): Uyg. viii çerig étdi Şu. E 4; El etmîš (sic) N 1; viii ff. Man.-A. (various gods) yeriğ teprép yaratğali etğell anun tílar 'prepared themselves to organize (Hend.) heaven and earth' M I 14, 4-5; Man. (like the servants of kings and boys who sweep and clean their dwellings and household goods and) eëter toltëyûr 'arrange them and provide them with cushions?') Wind. 35; Bud. öütüük etlik etdimiz turğurdumuz erser yağışığ teprilik etdimiz etser 'if we have organized and set up slaughterhouses and butcher's shops, and erected temples where libations are poured' TT IV 6, 45-6; o.o. VI 35; 290; VII 28, 35: Xak. (and Öguz) xı teprép menliq isim ettili: aslağa bâhî amri 'God put my affairs in order'; and in Öguz they say ol yûkîn ettili: saîla 'he prayed', and they (the Öguz) use ettili: for anything that they do (fa- الدين), while the Turks say kîlîli: for 'make, do' (amina) except that this word is in current use for 'copulation' (yaeri 'nâl-ı-mudâmâ-a'), so they avoid (hâyî) it in favour of another, so as not to embarrass (yaştahîyî) the ladies by using it. And this word may be used min böhî-ı-mîtal 'in examples' (i.e. of compound verbs?) Kaş. I 171 (etâ:er, etmeek); about 20 o.o., all in compound verbs with onomatopoetics 2 booka, I çak, etc.: KB ét- is common for 'to organize, set in order' and the like; e.g. (opened the way to paradise) ajun étgûike 'for (the ruler) who sets the world on order' 63; (the earth seeks to adorn itself) körük étip 'setting its form in order (smartening itself up) 64; o.o. 146, 303, 474 (2 at) etc.: xînî? (Tef.) et- 'to prepare (food); erect (a castle)' and in compound verbs 65: At. ét- is common, e.g. (1) but étîp 'making an idol'; (2) etér bolsal içni samip saknip ét 'if you are performing a task, perform it after due reflection' 367; (3) in compound verbs, e.g. sabr ét 'be patient' 349: xiv Moh. the texts of Mel. and Rif. differ widely; Mel. 16, 14 has eyeğülük ederisen taspik etğemen 'if you do good, I will serve you', Rif. 94 has a similar phr. but with kîl- for ét-; Mel. has a number of compound verbs with ét-fêt- in 22, 12; 23, 2; 24, 2, etc.; most do not appear in Rif. which does, however, have talafa 'to permit' ës ét- 106, saîla wa ta'a'bhabda 'to pray' namaz ét- 111, and dayyâqa 'to constric' dar ét- 111: Çağ. xv ff. ét- Vel. 41-7 lists various conjugal forms translating them eyle- (egle-) and sometimes adding il 'to make, do'; ét- ('with ét-') harkan 'to make, do' (also used in compound verbs) San. 931. 15 (quotns): Öguz xi see Xak.: Xwar. xiii ét-fed- 'to make, do', 'Ali 34: xiv ét- 'to make' Qutb facs. 577. 18; in compound verbs MN, 44 etc.: Kom. xiv ét- (1) 'to do (something Acc., to someone Dat.); (2) in compound verbs CCI, CCC; Gr. 93 (quotns): Kiv. xiv ét- fe'alad Id. 8; ét-fet- in compound verbs Bul. 30v, 40t., 53r., etc.: xvi amila ét- (and eyle-) Tuh. 26a. 7: id'- 'to send (something Acc.); and by extensión 'to allow to go, to release'; in the early period also an Aux. V. with Gerund. -uf-ü: connote completed action. As a basic verb survives in NE is-ıf- R I 1385, 1400; Kak. 18-iz- Bas. 332; Tuv. id- Pal. 560; NC Kzx. 18- R I 1384 (not in MM); NW Kar. L., T. 1- If'y- R I 1409; Kow. 193; but mostly replaced by later forms of the compound verb tdu: bér- like ibar-, éber-, éver-, yeber- which s.i.a.m.lg. except perhaps SW. Türkü viii id- is fairly common; the -g- is assimilated before -s-, e.g. is(s)ar and -t- e.g. it(t); normally 'to send'; e.g. arkiş tirkîs is(s)ar 'if you send envoys and missions' (to China) I S 8, II N 6; less often 'to abandon'; e.g. Türkü begler Türkü attin it(t): I E 7, II E 7; as Aux. V. xağanladuk xaganin yîturî: enîms 'they completely lost the xagan whom they had made their ruler' I E 7; II E 7; o.o. I E 6; II E 7 (çugun-), IX. 19 (çugun-); viii ff. idms: 'sent' IrhB 19: Man. teprép kârîn onçînmülûğûn tepré yérerûr: ëdû 'he sends divine strength and joy to the country of the gods' M III 17, 1-3 (ii); a.o. Cly. 241; unuttu idti (sic) 'he completely forgot' Chusat. I 15: akumî öürgey bir tillîg idmâçaylar 'they will kill them all and not leave one of them alive' TT II 6, 16-17: Uyg. viii Kârzk tapa: er idms 'he sent a man to the Kûrûz' Şu. E 10; a.o.o.: viii ff. Man.-A teprép yérerûr idti M I 13, 20 ff.: Bud. köptin sîgær nam biilçelerke arksî (tir-) kiş îdîpar 'send envoys and missions in every direction to those who know the doctrine' U III 29, 2-3; a.o.o. (common in this sense); saçlar in aartlariça idip 'letting their hair down on their backs' U IV 8, 38; a.o.o.; in İhüen-ts. as an Aux. V. seems rather to connote humility, e.g. ayîtu idur biz 'we venture to ask' 1826; a.o.o.: Civ. id- 'to send' is common USp. 9, 31; 24, 14 etc.: Xak. xi ol maqâ: at içdi: 'he sent (bâ'aata) me a horse'; and one says teprép: ya:la:waç içdi: 'God sent an envoy (or 'prophet', arsala... rasîlâ(n)n) Kaş. III 438 (idur, idmarak); idu: bêrip bıssutûn ıla:ytâha 'I released him and let him go' I 210, 21; II 312, 24 (tonát); and four o.o.: KB id- 'to send' is common, 34, 93, etc.: içyanî tésé idî kâlî tutsa tutsa 'if they say "I will release" him, if "hold" hold him' 750: xiii? (Tef.) id- (occasionally 12-?) (1) 'to send'; (2) 'to
stretch out (a hand); ydu ber- 'to release', "at tD- 'to send' 31, 36, 79; sozlq bo§laq udma yga tat tilg 'do not let words loose at random, keep a firm hold on your tongue' 135: xiv Muh. arsala vy- (or tD-) Mel. 22, 5; Rf. 102; yamara (? read yamasa) te taraka, 'to hurry (to shrink from) and abandon' vy- (or tD-) 27, 11; 110: (Cag. xv ff. id- is not listed; yibler- 'to send' Vel. 41: San. 347v. 22). Xwar. xii 1D- (sic?) "Ali 47: xiv id- Quib 58, ly- 58, id- (sic) 205; (vu) ly-MN 129; id- 'to send' Nahc. 19, 8; 30, 16; 230, 16; 315, 2-3 etc.: Kom. xiv 'to send; to admit(?) 1-fsy- CCI, CCG; Gr. 272: Kip. xiv 1- arsala, with a note saying that id- is conjugated but idl: kana not except in the Perf. Id. 7: xv arsala 1- Tuh. 58. 7.

I it- 'to push, or shove (something Acc.), to push (it) over'. S.i.a.m.l.g., except perhaps NC and SC, where it seems to have been displaced by iter- a der. f. of recent formation. Xak. xi ol an: itt: yadamahu te da:fu'ahu bi-yadihi aci riitelh hitta asagahahu ilarD-arg 'he bumped against him and pushed him with his hands or feet so that he threw him to the ground' Kas. I 171 (Iterc, itneke); (if the waves rise in my lake) tamgi: iter translated 'they beat on the walls of my castle as if they were going to shift it (yulhulhu) from its place and knock it down' (yadafu'ahu) III 137, 5: Cag. xv ff. ite sal- and it- both translated its vr- Vel. 42-3: it- (with l-) cisi-r£ b£ day sadan w£ a fagadan 'to strike something with one's hands and knock it down' San. 93r. 16 (quotns.); ite sal- day sadan w£ pas fagadan 94r. 25 (quotn.): Kom. xiv ite ber-'to bump against' CCG; Gr.: Kip. xiv ite- dafa'a Id. 8: xv dafa'a it-fitte ber- Tuh. 16a. 2.

S 2 it- 'to stray'. See yit-.

S 3 it- 'to smell'. See yidi-.

E 4 it- 'to make, do'. Mistranscription of et-.

*od- See odug, odgr-., odun-, etc.

ud- 'to follow', with metaph. extensions 'to conform to; (of a garment) to fit', and the like. There is no doubt of the existence of this verb, which survives as uy- in SW Az., Osm., Tkm., and some NW languages, but the only forms noted in the early period are the Gerund udu: used as an Adv. sometimes meaning 'then, thereafter and, in Kas., the Infinit. udmak (sic?) used as a noun. Another form occurs in KB and more in Tef. Turk£ viz. Eleri§ xa§an kazaganhmasar udu: ben ozim kazaganhmasar 'if Eleri§ Xa§an had not striven to succeed, and I myself, following him, had not striven to succeed' (there would never have been a (Turk£) realm or people) T 55: vith ff. (the dawn broke) udu: 'then (the land got light) udj: 'then' (the sun rose) IrkB 26: Man. (the sacred king B§ui Xan- gap-) kamaq dindarlar udu: atlantular 'all the birds rode behind him' TT II 8, 63; Uyg. vith (I said (you are my people) udu: keilig 'come and follow me' Stu. E 2; (many of them went down the Selenga) ben Sel£pe: kece: udu: yorzdim 'I crossed the Selenga and marched following them' E 4; 0.0. E 3 and 6: (viiT ff. Civ.; the word has been erroneously read in USp. 77, 14, the correct reading seems to be biz bitlig£ udu kirm§e 'as we were put on the register in our sleep' (i.e. without being informed about it)) xiv Chin.-Uyg. Dict. 'to follow' udu: (mis-spelt udup) kel- R I 1702; Ligert 273: Xak. xi udu: hafa 'behind, following'; hence one says men anip udu: keldim 'I came behind him' (hafahah); and men senii udu: bardim uid§afaytuku 'I followed you' Kas. I 87; udmak al-tahi'tea-l-'§ikari 'follower, servant' I 99; eren kamaq artadi: neqler udu: 'mankind have been ruined, when they have coveted wealth (gany£t'am£ ti'll-chan£) II 17, 16; (God created the world) £ii£ri: udu: (MS. ud in error) tezgii£ur 'and thereafter the firmament revolves' II 303, 9; (the supposed form uy- in Brockelmann's and Atalay's Indices is an error for 2 uy; see kab): KB udu: occurs in the pfh. udu bar- 571, 2710, etc. and udu ctk- 5444; (the begs are the leaders; wherever the leaders go) udula bair barca udmis kis£l 'all the followers follow' 5202 (for udula see udu:la):- xii(?) Tef. (udu-) uzu-juy- 'to follow' (someone Dat.) 'occur in several conjugational forms' 312, 323: At. (God created night; and day) udu (written uduu, misread udup) biri birke yorir og sop-a they follow one another in front and behind' 14: Cag. xv ff. uy- (-up) mutib£a£ et- 'to follow' Vel. 124; uy- mufafagat wa mutib£a£ hardan 'to conform; to follow' San. 80r. 19: Xvar. xiv uy- 'to follow' Quib 196: Kip. xiv uy- taba'a; uygan al-tahi'id Id. 26: xv taba'a uy- Tuh. 94. 4'tawa'a 'to agree with(someone)' uy- 248. 9; 'uwafaggi to conform' uy- 28h. 7; Osm. xv uy- 'to follow' TTS I 735.

ut- (1) 'to win (something Acc.) at gambling'; (2) 'to beat, defeat (someone, various cases) (a) at gambling; (b) in battle, etc. S.i.a.m.l.g. nearly always in meaning (1), less often in 2(a), rarely in 2(b). Turk£ viiT ff. (a gambler) tokuzun bo§ kof untms§ 'won ninety ownerless sheep' IrkB 29; (if a man wears a reddish white stone) kopka: utgay 'he will beat everyone' (or 'win everything') at gambling' Tey. 18 (ETY II 59); Uyg. Man.-A yeg§medk utmak bolzay 'may they have success and victory' Mi. 4 318, 20; 32-3; E. A. 127, 127, 127, 127 (yeg§mediks vr£g^terler) 'the tortuous and successful angels' 27: 1: Bud. (oh my daughter, by your wisdom) utdu§ yeg§mediks 'you have won and succeeded' (in an argument) U II 21, 11-12; similar pfh. (of a competition in unselfishness) U III 46, 18; 69, 21; t£rt tod£l§ §imu§ s©§in ut§p yeg§mediks 'successfuly conquering the army of four kinds of demons' TT IV 12, 55; 0.0. USp. 104, 21; Hu£ns.-t. 2062-3; TT X 80 and 252: Civ. utmak yeg§medk TT I 2: Xak. xi ol an: utt: garmalaru fil'-la'id wa gayh£ri 'he beat him at gambling and other things' Kas. I
170 (utar, utma:kk; verse): andag erig kim utar: 'who can beat (yaqidi) a man like that?' I 200, 20; bizke: kelip o:z utar: 'coming to us they wreak (yaqidi) their vengeance' II 103, 27: KB yagidi utgusi 'conquering the enemy' 2141; same meaning 2641, 4883; s:ozumi utup 'trying to defeat my arguments' 4004: xiii(?). Tef. ut- 'to defeat' (in a contest of skill) 332: XIV Mu:kh. galaba fi'l-qimar ut- Mel. 6, 18; Rif. 78 (in a phonetic note on the rounded vowels, saying that this is the meaning in the normal Ar. pronunciation): Ca:q. xv ff. ut- 'to win' of a gambler Vel. 87 (quotn.); ut- ('with -u-') burdan qimar up girav 'to win at gambling or betting' San. 58v. 8 (quotns.): Xwar. xiv ut- 'to win', esp. to win (a game Acc.). Quth 201; MN 35: Kip. xiii galaba ut- H:ou. 38, 8; XIV ut- qamara Id. 8; ut- zafara 'to be victorious' 15; galaba wa zafara to godara bi-m:na rabaha (to overcome in the sense of gaining) ut- Bul. 67r.: xiv zafara wa galaba ut- Tuh. 24b.1 and (27a. 2): Osm. xiv ff. ut- 'to win', esp. at gambling; to acquire (something Acc.) by conquest; e.g. TTS I 731; II 935; III 718; IV 790; a pronunciation ut-pp., usual to Osm. and still surviving in xx Anat. SDD 1439, is recorded as early as xvi.

VU u:gg- Hay. leg.; previous editors have read o:gg-, taking the word as connected with 2 og, and translated it 'to give advice', but this is etymologically impossible; it seems in fact to be the basic verb of u:gg- 'sexual passion', q.v.; but the text may be corrupt. Cf. u:gl:en-: Turk:lu viii ff. kara: u:gg-ik yil yaru:mas:kan ted: i: u:gg-ene k:omene u:gg-ittike the black hoopoe, before the year became bright, said, 'Do not get excited (??), do not look, you frightened me!' IrKB 21 (the double -tt- is unusual in Runic script, and the word may be an error for u:gg:itkene).

I og- the basic connotation is movement through or over; it is both Trans. and Intrans., in the latter case almost always with 'time' of some sort as the Subject. If Trans. it can govern several cases, with different shades of meaning; with the Acc. it usually means 'to cross', e.g. a river, the movement being over rather than through; with the Dat. it means 'to penetrate into (something)'; and with the Abl. (and/or Loc.) 'to pass right through (something)' and come out the other side. There are various metaphor. meanings, e.g. 'to pass over, forgive (sins, etc., Abl.)'; 'to give up, renounce (something)'; and, if Intrans., (of the bowels) 'to be purged'; (of goods) 'to move freely, be easily marketed'. S:i.a.m.e.g. in SW only: Tim. and xx Anat. SDD 1120. Cf. u:gg-, 2 ir-, ke:cz-: Turk:lu viii T 3 (ol:tt-): U:gg-, viii ff. Bud. (they fall on sharp spits, and these) bu:ttin et:ozd:lerinde (or -den?) arku:ru: uru:ru: o:tt:up uner 'pass right through their whole bodies and emerge (the other side)' TM IV 253, 57-8; (I wish to go home) nemen o:tt:ge:mi: nemen 'how shall I get through?' Hiien-tt. 27; (the loves the aged, he knows the wise) taki arukrak bil:gli:ler: o:tt:ig(?) of 'and he has penetrated their superior wisdom' 125-6; s:oy:ig nomta o:tt:ig ol 'he has become completely familiar with Hina:yana doctrine' 1792-3: sad s:oz: o:tt:ig:u:k:ece 'as no message (Hend.) has come through' 2040; in a list of devils in U II 61 o:tt:ig ye:de:ce:ler (12) which comes after 'eaters of pus, tears, moisture, spittle, mucus, vomit,' no doubt means 'eaters of faecal matter'. C:iv. tin bu:gg:ak ottir 'the shortness of breath passes off' H I 164; kan ottir edgg:u bolur 'the bleeding ceases and he recovers' ditto 183-4; similar phr. H II 8, 23; kar:n otm:ze: is:li:lg: from constipation and fever' ditto 10, 57; kar:n otm:zer if he is constipated' TT VII 22, 16: Xak. x1 ok keylkten ottir: 'the arrow passed through (nafa:ga) the antelope' (etc.); also used of anything which passes through anything; and one says kar:n ottir: ulti:ga:l-ba:nn wa ma:ga: 'the stomach was purged and suffered from diarrhoea' Kas. I 171 (o:te:er, otm:ke:); (the stream) ta:gi: ote:er 'passes through (yan:fid) the mountain' I 424, 17; s:u:sl: kal:n kim oter fa:min harrat'il-cund lam a:d:ad a:b:ru:n 'and because of the density of his army I cannot contrive to pass through' (sic, not a lit. translation) I 371, 2; I 473, 5 (ku:dr:uk; this might belong to 2 6t-): xiii(?). Tef. 6t- (with Abl.) 'to pass through' (a place, or time) 251: XIV Mu:kh. al-'ubir to cross 6t- (mak, in error); al-qat (normally 'to cut, sever', here perhaps 'to separate from someone') 6t- (mak, in error) Rif. 122 (only); al-ishal (Rif. al-iisl:hal) 'diarrhoea' 6t: otm:ke: Mel. 65, 2; Rif. 104 (both texts corrupt, Mel. has 6:zaem:ke, Rif. 6:se: otm:ke): Ca:q. xv ff. 6t- ('il etc., with 6-') variously translated gee- 'to cross'; git- 'to go'; far:u:yt et- and gee- 'to pass through, to penetrate' Ve: 87-8 (quotns.); 6t- (by implication 'with 6-') gu:da:stan 'to pass, pass over, cross', etc. San. 58v. 5 (quotns.): Xwar. xiv balta taki otm:de: 'and an axe could not cut through it' Nac: h. 30, 2: Kom. xiv 6t-, as a Postposition, 'through' CCG; Gr. 184 (quotns.): Kip. xv nafa:ga 6t- Tuh. 21b. 10; 37b. 2; man:fu: dtiiptir 34b. 5: Osm. xiv ff. 6t- 'to pass over, or through', common in xiv and occurs sporadically till xvii TTS I 569; II 759.

2 og- basically (of a bird) 'to sing'; hence metaph. of other animals or inanimate objects 'to emit some kind of sound'; never (of human beings) 'to sing', but in SW 'to chatter, talk nonsense'. Survives only(!) in NE Tuv. et-: Pal. 576 and SW Osm. 6t-. Cf. sa:yra:-: Xak. x1 ta:gi: oter sanuwac: 'the nightingale sings (yut:rub ... ni:lland:) sweetly' I 78, 18: IX 111, 178, 16: and etc. 378 u:nnin 6t- ke:lik: 'the partridge sang his song' 76; o:0, 77, 78: XIV Mu:kh. sa:ca:al-tayr (of a bird) 'to sing' 6t- Mel. 78, note 8 (not in all MSS. or Rif.). Xwar. xiv 6t- (of a bird) 'to sing' Qutb 124: Osm. xvi 6t- (of a goat) 'to bleat' TTS IV 631: xviii 6t- ('with 6-') in Rumi, sw:nn:an:deg:i: wa san:ay:dan: 'to sing', and
metaph. bi-hüda-ga'ı ve şaj-xa'i 'to talk nonsense, babble' San. 58v. 6.

üt - 'to singe'; rather rare and sometimes misspelt owing to a supposed connection with I 0it (e.g. ot- Red. 236). Survives only (?) in NC Kzv. öit- R.I 1863; iot-y MTA 481; NW kaz. öit- R.I 1343; SW xX. nat. öit- SDD 1349.

Xak. XI ol burår iüt: aqda ya'aral'ra's vax a raqauhɐ 'he set fire to the head of the hair and burnt it off'; also used of other things Kaṣ. 171 (üter, ütmek): xiv Muh. ('in a phonetic note on the rounded vowels' and if you do not pronounce the word with a tɔːt (i.e. long i) and join the hamza to the t, with a slight lengthening (bi-nadd haffiy) you have the 2nd Pers. Sing. Imperat. of ʔhɨdɨu'-gənom an 'to singe a sheep' Mel. 7, 3; Rif. 78: Çağ- xv ff. öut- (bi-yUDA-ı damma i.e. with u-jU-', but erroneously with back vowel) 'to pass a flame rapidly over the head and blind of an animal or an ear of wheat to remove the hairs and the like' San. 58v. 9; Kom. XIV xiv 'to singe' öt- CCG.; Gr.: Kip. xiv öt- aṣala bi-når şara'll-ə-nəməli'muña to 'burn off the hair of a slaughtered sheep' Id. 8: xv şevarısta (miscpelt, şevarısta) bi-når 'to singe' öt- Tuh. 21b. 9.

Dis. ADA
ada: not noted later than Uyğ., where it is often used in the Hend. ada: tuda; the contexts indicate that it means 'danger' or the like; a l.-w. in Mong. as ada: devil, evil spirit' (Kom. 64, Haltd. 14), which reappears as a reborrowed item in NE and NC R.I 477 (ada), 557 (aza); not connected, or to be confused, with the Ar. l.-w. ada: injury, damage, pain, and the like. Cf. adaši-, Türkü VIII ff. Man. uluq ada ya'nınc basınç bolşay 'there will be great danger and persecutions (Hend.)' TT II 6, 15; a.o. 22: Uyğ. VIII ff. Man.-x aqa tuda (MS.-i.e. as corrected error) bizni ara yok 'there are no dangers (Hend.) among us' M I 10, 1-2: Man. (may all men be saved) alp adašarımın 'from their grievous dangers' TT III 168; a.o. M I 31, 3-4 (i): Bud. both ada and ada tuda are common; e.g. (when you go to sea) beš tőrlüş ada bar 'there are five kinds of danger' (sea monsters, rocks, demons, waves, winds) PP 17, 1; o.o. PP 18, 5 etc.; U II 51, 5; 64, 8; 73, 5 (iii); Tif. 48a. 7; b. 4; iq agrağ öllum ulati ada tuda bolur 'there are dangers (Hend.) like disease (Hend.), death, and so on' TT VI 232-3; o.o. V 10, 87 (BG-); VIII K 12 (ada: tuda: iğ agrağ); O.6 (iğ agrağ ada: tuda); Kuan. 15, 86; iğ aqa: TT VIII K 9; CIV. ada bolmaz 'there is no danger' H II 8, 28; [gap] ada iğ bolazar 'if there is a dangerous illness' 30, 160; both ada and ada tuda are common in TT I and VII.

atat: 'father'; this word and ana: 'mother' first appear, instead of kaŋ (q.v.) and 1 iğ (q.v.) in Uyg. Bud., but are still rare in that language C.1am.1. Uyğ. vIII ff. Bud. badda kiz atası beyke inca tęp tędı kaqım ulug el₁i₁₁ busuʂul₉ sakingçılı bolmazun 'the maiden Bhadrā said to her father, the beg, 'Let the great king my father not be sorrowful and anxious' ' U II 20, 2 ff; o.o. do. 25, 19; Hien-ts. 120: Xak. XI ata: al-āb 'father'; ata: sağun al-tabiib 'physician' Kaṣ. I 86, and 403, 5 (sağun); about 20 o.o.: K'B ata 'father' 37, 110, 3784 (eçi): a.o.o.: XIII Tef. ata 'father' 62: At. ata 'father' 291, 405: Xiv Muh. abiihul ata:Mel. 11, 9; Rif. 85 (mis-spelt); al-āb ata: 49, 5; 143; al-cadd 'grandfather' ulu: either ata: 49, 5; 143; and other phr.: Çağ. xv ff. ata pıdar 'father', and they call Şüfi sheikhs and ascetics (mañayis-ı sifiya va zuhidi) ata San. 30v. 1; ata baş/beg 'great father' and metaphor. ládž wa rabbı-zi arolid-i salātin 'a princes' tutor' 30v. 2 (quotns. and note on the Atabeg dynasty): Xwar. xiii ata 'father' 'Ali 36: xiii(!) ditto Qbg. 183, etc.: xiv ditto Qlb 15; Nahe. 14, 12: Kip. al-āb ata: Hou. 31, 19; xiv ata:afa: al-āb Id. 8 (ata (sic) adam 7 may be a corruption of something like 'the father of all mankind') Adam; al-amn 'paternal uncle' ata: karınñas; al-amma ata: kiz karıns: Bul. 9, 3 (there is a gap in the MS. where ata: should be): xv dā atā Tuh. 3b. 11; bilın anata: 'the bey's father' Kar. 27, 5; a.o. 44, 16: Osm. XIV ff. ata 'father'; c.i.a.p. TTS I 51; II 64; III 45; IV 48-9.

ata: 'the son of one's younger brother or of one's own son', that is (junior) nephew' or 'grandson'; cf. eça: (and see Gronbech, op cit. therein) and yeğen. L.-w. w. the same meaning in Mong. as ați (one of the few Turkish terms of relationship so borrowed). Survives only in NE Sarığ. Yüg. 19, ata 'grand-child; small child'. Türkü VII (after his youngest younger brother became xarıan) oğlu: ata: xarıan bolsıma erini'n his son and grandson became xarıan I E 1, I E 5; Kül Tegin atası: Yolğ Tegin bitlidim 'I Yolğ Tegin, Kül Tegin's nephew, wrote (this inscription)' I SE: [Bilge: Xa]ğan atası: Yolğ Tegin II SW' (as Y. T. was the at: of both of these brothers, he must have been the son of a younger brother, and could not have been the grandson of either) VIII ff. Ata: Öz Apa: Tutuk proper name? Tun. IV 6-7 (ETY II 96; at: might here mean 'his name is'): Uyğ. IX yeğenlinin atımın körtim amtc: oltim 'I saw my daughters' and younger sisters') daughters and my sons' (and younger brothers') sons, and now I have died' Suci 8.

E tdu: a word read in Kaṣ. I 110, 10, and translated 'trouble, distress' by Brockleman with a query and by Atalay without one. It occurs in a verse, Kaṣ.'s translation of which is too free to help, spoken by a man in a lovers' quarrel, ayin: senip udu; engek telim 1du: (or 1du); yumsar katig udu; köprülim şapa: yürükl. The first 1du: is the Gerund of ud- and the second is 1du: 'sand-dune'. The word after telim might be the Gerund of ud- used in a slightly different meaning as a
Postponed meaning 'after', or it may be the Gerund of id-, although that verb has no obviously appropriate meaning. In any event it cannot be a noun. It must mean something like 'He said, [I] went following you, and after (?) many sufferings, the hard sand-hank softened, and my heart hastened to you'.

1 idi: properly 'master, owner', but in Moslem texts often the 'Lord' (God). The phonetic history of this word is exceptionally complicated. The original form must have been idli, but the syn. word igeliye-i is so old that its independent existence cannot be completely excluded. It seems, however, more probable that this is merely a Sec. f. with an unusual vowel change in the final. The position is complicated by the existence of a syn. Mong. word ece(n) which is as old as the xin SH (Haenisch 42) and looks like a Turkish loanword. idi could have become ici in Mong., but igeliye could hardly have become ece, so if the two words are identical the word must have been borrowed before the vocalic change took place and later altered to conform with it. It survives in a wide range of Sec. f.s, which are not always easy to identify. NE et R 1 657; 1 1407; Is 1 1411; Khak. c: Bat 334; Tuv. e: Pal. 591: SE. Har. e: R 1 604a; Turk. Iga. Shaw; i ye: Ing. NC: Kri. e: ege Kzx. iye MM. Shmt.: SC Uzb. eg a: NW Kaz. iye R 1 1434; 178; Kk. Nogay iye; Kym. es: SW Az. iye; Osm. is; Tkm. iye; xx Anat. iye, iye, ez. Ilas sometimes been mistaken for 2 idi: the existence of which was not at first realized. See Doerfer II 636. Türkii (viii only 2 idi: occurs); viii ff. (the fat horse's mouth has become hard) idisi: umam 'its master is powerless (to control it)' Irb 65; Uyg. viii ff. Bud. buşi idisi tirti kuvari 'the community of Tirkhahs who own (i.e. receive) alms' Usp. 103, 19-20:—the normal Uyg. forms are iye, iye, i-e, different MSS. of 'TI VI having different forms in the same passage; ezwrnalirmiş i-es 'oh Lord of of the Brahmas' U I 23, 10; ol el ulus iyleis the master of that realm and country' Sinit. 90, 15; yer svi iyleis 460, 4; ev iyleis (v. 65. iye, i-e) 'master of the house' TI VI 65, 346; ev iyesi '74 28, 17; ev iyesi '81: Xak. xi idi: al-suyud tal-malâd lord-master'; however one saw idim no: t'er: 'what does my master say?'; and God (allâh taâlâ) is called idî:; they say idimiz yarîqli: amr rabbînia 'Our Lord's commands' Kat 1 87; four o.o.: KB idî: is common; (1) of God, e.g. idî: 'my Lord' 124, etc.; (2) in the same usages as Arabic al-sâhîb 'owner, possessor' e.g. ay dawlat idi: 'oh fortunate one' 551: xii (?): KBVP ulûgułk idi: 'Lord of greatness'; 2 ay yer kük idisi 'Oh Lord of earth and heaven' 3 xiii(?): Tef. idi: (i iyis) 'his master' (that is his elder brother) 121; idisi 122: At. idî: 'Lord'; (2) 'owner' is common: xiv Muh. (in a passage on pronunciation) they call al-sâhîb idi: in 'Turkestan and iylei: (MSS. in error it: in our country' Mel. 7, 11; Rif. 79; al-sâhîb wal-malik idî: (spelt i:di) 44, 9

137: Rbî. idî: 'Lord (God)' R I 1 058: Çağ. xv ff. the position is complicated; Vel. 40 has iye (sic) sâhîb (quotn.); San. 579. 1 adds, after idî: 'and, spelt iye, though, this word is not, however, entered under alîf maksûr ma'âl-va, but iylei- and iyelen- are—Vel. 68 has idesi 'with -â-' translated sâhîb (quotn.) and San. 108v. 2 has idî: 'with -â-' mîlêk wa sâhîb (same quotn.)—San. 97r. 13, under a single entry has idî: xudâ wa xudâncand 'the Lord; master' with a quotn. fr. Nâsrî, idî: was', and idi: 'its smell', and also 97r. 18 idi: kut translated sâhîb-i sâdaat 'lord of felicity' (a false etymology of iduk kut): Xwarr. xiii idî: 'Lord; master' 'Ali 11, 47; iye 51; xiv idî: ditto Quib 56; év idîleri Nahi. 107, 1; idî: 'Lord (God)' 249, 4; 251, 2: Bulgar xiv the sound q does not occur in the language of most of the Turks but it does occur in Bulgar in idî: al-rabb id. 9 (also in adak, u'du-): Kip. xiv (after aya: 'with back vowels') wâl-malîk wâl-sâhîb 27 (presumably iyei): xâë mlûk wa sâhîb iye Tuh. 352, 12 (and 90a. 7): Osm. xiv ff. iye (sometimes mistranscribed aya) and, less often, iye 'master, owner' is noted in over a dozen xiv to xvi texts TTS I 287; II 41; III 274; the synonymous word is c. i. a. p., sometimes as idî: and idisi 111 382, but unusually with the Poss. Suff. as idisi 1 348, II 5 446; III 381; IV 437; the two words occur side by side in 'âql iyeisi fikret idisi' (xiv, 111 382).

2 idi: Intensifying Adv., originally used only to qualify Neg. verbs and expressions, meaning (not) 'at all' and the like; later more generally to qualify any Adj., meaning 'very, extremely'. Not noted later than Xak. unless NC Kir. idî: 'very', e.g. idî: kara 'pitch black' is a reminiscence. Replaced in the West in the medieval period by ien (possibly an Old Oğuz word) as shown below. This, too, is now obsolete, Türkii viii (1 campaigned in all kinds of country). Ötüken yûşa: yeg idi: yok ermiş 'there was no better (place) at all than the Ötüken mountain forest' I S 4 (II N 3); (my ancestors campaigned as far as the Kadîrkan mountain forest to the east and the Iron Gate to the west) eklîn ara: idi: oksz kûk Türki ança: olurur ermiş 'between the two the original (?) Türki lived thus with no tribal organization(?) at all' I E 2-3, II E 4: Türkiş sûr bodun yêntirê: idî: miyazma'nsa usar idi: yok kisam 'on no account let the Türki şir(?) people move out of their own territory, if possible let us completely wipe them out' T 11; (up to that time the Türkiş people) tegemîş idi: yok ermiş had never at all reached (the Iron Gate, etc.) T 47; idi yok erteci: erî: 'there would positively not have been' T 60: viii ff. Man. idi: sevmezmen 'I do not at all like' (living the life of an ordinary man) TI II 8, 42; idi uçuz yênik 3, 44 (uçuz): Uyg. viii ff. Bud. idi: yok is fairly common TI IV 6, 25; 12, 56 (see 1 yok); VI 54 (v. 1); 247, etc.: Xak. xi KB (understanding and wisdom) idi edgü než 'are very good things' 215, 453; idi artuk erdem 'very great virtue' 281; idi terê 'very
perversion' 491; and many o.o. (the word does not occur in Kaj.): (Xwar. xiv qen 'very' Qutb 60; qen üküs 'very many' Nae. 6, 3; 27, 10; a.o.o: Kom. xiv 'very' ČCG; Gr.; Kip. xiv qen (sic) ĉdada(n) 'very' ĉd. 24; (in one MS.) qen (spelt qen) körkfü: ši hadiši mahlih 'extremely beautiful' 25; Osм. xiv ff. qen, and sometimes ipende, 'very' common up to XVII, noted once in xix TTS I 366; II 518; III 357-8; I1' 410).

S til 'sharp'. See yltfě.

S ṝdā See ọtaqīg.

VU 1 udu: pec. to Kaš. Xak. xi udu: al-ahama 'mound, heap'; hence al-hatib 'a sand-dune' is called kum udu; and a town in Arğu is called Ûdu: Kent Kaš. 1 87; a.o. 110, 11 (īdu).

S 2 udu: See ụd-

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

DIS. ADA

D ata-: (ada-) Den. V. fr. 1 a:t (a:d); primarily 'to call out (someone's Acc.) name; to call out to (someone Acc. or Dat.); to call (someone Dat. or Acc. something, unsuffixed case); later in extended meanings, esp. to nominate (someone Acc.) to a post; to betroth (ie. someone as prospective husband or wife); to dedicate (something Acc.) to God or some sacred place'; from this finally developed 'to promise (something).'

S, i.a.m.l.g., in SW Osм. ada-. Tkm. ada-. Uyğ. viii ff. Chr. mēni atṣar 'if he calls out to me, calls my name' M III 48, 2 (v); ma:pa atayu 'calling out to me' do. 49, 6-7: Mān.-A. (the unhappy people because of their sufferings) atayurlar 'call out names' (and curse one another) M I 9, 8. Mān. sīzni atayu 'calling out your names' TT III 97: Bud. ant̲ tēmīn edgli ĝglī attn (mistranscribed 52-ε) atalqā tegimlīg bolur 'it is seemingly to call him immediately by the name of "well-disposed"'. U IV 46, 57-8; ant̲ ada: bōsūk attn atalqā tegimsīl bolur 'it is not seemingly to call him by the name of "kinsman or relation by marriage"' do. 64-5; o.o. Suv. 190, 12; Hūan-ts. 305; Civ. attp atayu kut kiv özīn keltl 'on calling your name divine favour (Hend.)’ it came of its own accord’ TT I 116: Xak. xi ọl apar at atad: ʃaqbaqbaq bi-ʃaqabag 'he gave him a title’ also used for sammed bihm 'he gave him a name’ Kaš. III 250 (atar; atapama); Kβ (for this reason) atim Aytoldi tépt atad: 'he named me Aytoldi' 748: billgis lîkis bilge yîkîl atar ‘a wise man calls an ignorant one “animal”’ 985; xîn(?) KBPP Ćińligiń Adabul-muluk atalajaran 'the Chinese called (the Kutaדר): Bilig “the education of kings”’ 19; Tef. atap- 'to call (someone Acc. or Dat. something unsuffixed case or Acc.) antnuq waqat a predetermined time 63; xiv Muh.(?) sammā ata-: Rıf. 110 (only): Çaq. xiv ff. atap- (di etc.) (1) atap-, adan-, ad koy- 'name’; (2) nāmād (sic) yele 'to betroth' Vel. 6-7 (quotns.); ata-: (1) nāmādn ‘to name’; (2) nāmādn karanan, in Ar. xαθα ‘to betroth’ San. 28r. 19 (quotns.); Xwar. xiv ata- 'to name' Qutb 15; Kip. XV sammā (atla- and) adan- Tuh. 20a. 6; Osм. xiv and xv adn-(once miss-spelt adn-) ‘to name; to dedicate’ in three texts TTS I 3, 4; II 5.

E ildi- error (-v- misunderstood as -l-) for evdl-, q.v.; ‘to collect, gather up’. Pec. to Uyğ. The statement in TT V 34, note 190, that there is a Dev. N. ildi fr. this V. in Kaš is an error; see Kaš. III 62, footnote. Uyğ. viii ff. Bud. (just as a man who has hands, if he reaches a jewel island) kūpū ŋiyin ertinl evdīgeli̲l (idigeli) yur ‘can pick up jewels to his heart’s content’ (but if he has no hands) îrūr ertinl evdīyũ (îdũyũ) umadik kuruq kalt ‘then remains frustrated because he cannot pick up jewels’ TT V 26, 91-3; evdīdīler (ididīler) yīgðilär ‘picked up and collected’ Sin: 627, 17; 642, 4.

D I ọta-: Den. V. fr. 1 ọt; survives only (?) in NE Tuv. oda- Pol. 299; the alternative form otla-: first noted in Çaq. xv ff. as otla- San. 61r. 27 survives in NE Tuv. otta- Pol. 314; SW Osм. oda-. Yagm. Yemeq xol otuŋ atada: ʃiʃal bıll-tıır wa afiraqal-hatib ‘he warmed himself at the fire and burnt firewood’; this is a rare word but used in these dialects Kaš. III 252 (otar; otamak).

D 2 ọta-: Den. V. fr. 2 ort; has developed two meanings; (1) ‘to cut grass, etc.’; in modern times usually more specifically ‘to pull up weeds’; (2) ‘to treat with medicinal herbs.’

S, i.a.m.l.g., usually in the first sense; in SW only in Tkm. and xx Anat. SDD 1095; cf. otla-. Uyğ. viii ff. Man.-A (and however many physicians come with their remedies) am otayu umaqay ‘they will be unable to treat him (successfully)’ M II 15, 7: Civ. oto- ‘to treat (a patient)’ H II 26, 84 and 93; Xak. xi ọl tariq atada: ʃanqaqal-zar, ʃam hura an yuqal ʃirnaqgal koyal yuʃidalubu ‘he cut the grain (crop), that is cut the crop so that it should not spoil’; also used of plough-land (al-har) when the ears (of corn) are cut off (ufṣidali-'r-ūs) Kaš. III 250 (otar; otamak); Kβ (oh ignorant man, go and) iigniŋi ọta ‘have your disease treated’ 158; ọtaqī dārā birle ‘treat him with drugs’ 5244; xîn(?) Tef. ota- ‘to weed’ 239: Oğuz xi (after I ọta-:) and one says in Oğuz emcl: apar otada: al-tahih ‘alacaluhu bi'l-dawā ‘the physician treated him with medicine’ Kaš. III 252 (otar; otamak).

D ọdụ- unusual Den. V. fr. 1 u: q.v.; basically ‘to sleep’, with several metaph. meanings; the earliest (of blood, milk, etc.) ‘to clot, curdle, coagulate’ must have existed in Xak., see uđit-, uđis-, etc.; later (of a limb) ‘to become numb’, (in colloquial English ‘to go to sleep’); also, more generally, ‘to become negligent or slothful’. S, i.a.m.l.g. usually meaning ‘to clot, curdle’; ‘to sleep’ only in
NE and SW (elsewhere displaced in this meaning by der. f. like uykula-). It is sometimes possible to be confused between der. f. and this verb and those of *êdê-* which has the opposite meaning 'to he awake'. Türkü viii (for the sake of the Türkü people) tûn udmadim kûntûz olurmadam 'I did not sleep by night or rest by day' 1 E 27, 11 E 22; tûn udmadim: kûntûz olurmati: 'without sleeping at night or sitting down during the day' 51-2; viii ff. udmânaq odguru: yatgilgiığ turğuru: yori:yunmen 'I go about watching the sleepers and rousing those who are lying down' 1/5 BO: Yûg. viii ff. Man. TT III 160 (1 u): Bud. az udyû 'sleep a little' PP 53, 5; udyû yatmis oğuli 'his son who lay asleep' U III 64, 1; yatpudiyur erken Suv. 620, 16-17: Civ. 'he must drink the medicine' and udyû olı: H I 20; udyû umarsar 8, 14: Xak. xi er:üdâ: 'the man (etc.) slept' (nâma) Ka:j. III 259 (üdâr: üdmânsak); KB (God does not walk about or lie down or udmâz 17; many o.o.: xii Tef. udyû-, uzâ-, uyu- 'to sleep' 312, 322, 324: xiv Maih. nâ:sa 'to doze' u:-(uyu:-) Mel. 31, 15; Rîf. 116; al-nda: u:ymnak 37, 3; 123; nâma uyu:- 41, 77: uyu:- 131; nâma u:di:- (sic) 115 (only): Çag. xv ff. uyu:- (p) uy:u- Vel. 124 (quotn.); uyu- (spelt) xâh bardan 'to sleep', also called uykula- San. ger. 2 (quotns.); uy- (in the same entry as o:y-): xâm hâstan wa mût hâstan 'to form a scab; to coagulate' 8p. 18: Xwar. xiii uy: (or uyu-?) 'to sleep' 'Ali 29: xiii? (he pitched his tent and) şuq bolup uyu turdi 'settled down quietly to sleep' Oğ. 316: xiv udyû-, uyu- 'to sleep' Qub 195, 197; hiç udyûmassen 'you never sleep' Nahr. 289, 9: 'Aqûnî udmâkî 'the sleep of a wise man' (is better than the wakefulness of a fool) 423, 4: Kom. xiv 'to sleep' uyu- CCI, CCG: Gr. 264 (quotns.): Kip. xii nàma mâna'-name uy:-yuyu: Hâw. 44, 1: Bulgar. xiv uyu- nàma and in other languages uyu- Id. 9 (see 1 lgk): Kip. xiv uy:uy: nàma, and in the Türkü language (sic) udyû-, as we said above Id. 26: xv xadara (of a limb) 'to go numb' uyu- Tuh. 159, 9.

ôte- (ôde-): basically 'to carry out an obligation', hence (1) 'to carry out one's obligations to God', e.g. by offering prayer at proper times; (2) 'to carry out one's obligations to superiors' by giving what is due to them; (3) 'to pay a debt'. Survives in some SE, SC (ôta-), NW, and SW languages; Az., Osms. ôde-, Tkm. ôde-. Uyg. vii ff. Man. (these wicked men) üç yuvak yolta ûz ôteô ôteyûr 'repay their debts (metaph.) in the three evil ways' TT III 16, 22-4; ôteô bérim ötmerkleleri eriser 'as for their paying their debts (Hend.) ditto 17, 85-7: Xak. xi ol anûp almin ôte:ü: qedâ daynahu 'he paid his debt to him'; (in a verse) teçârêlti: tapgûn ôte:ü: 'he performs his duty to God' Ka:j. III 252 (ôte: ütemek): KB munûg ���� suikî endê netêq ôteyûn 'how can I now give (adequate) thanks for this?' 390; similar

phr. 1013; tapinsa ôteô beg tapûgû: haqqun 'if a servant is obedient, his master gives him his due' 597; a.o.o. of hâq: ôte- 147; 1560, 1593, etc.: xii(ii? Tef. ôde-ôte- 'to pay a debt' (a debt); to perform one's duty (to God) 242, 251: xiv Muhn. addâl-day'n 'to pay a debt' borc ôde- Mel. 22, 4 (Rif. 102 borc bére-); ingqaâl-day'n 'to settle a debt' borc ôde-: 23, 8; ôte-: 104: Çag. xv ff. ôte- idâ kardan 'to pay (a debt)', fulfil (a duty) San. 6ir. 10: Xwar. xii ôte- 'to pay' 'Ali 49: xiii(i?) kük tepe:ke men ôtemî: 'I have given what was due to high heaven' Oğ. 75: xiv (whoever borrows money and fails) borcî: ôtemekke 'to repay his debt' Nahr. 409, 15: Kip. xiv waâfâ 'to pay a debt' ôde- Bul. 30v: xiv waâfâ ôte- Tuh. 5b. 11; waâfâ ditto. ôte- 38b: 8: Osm. xviii ôde- (and ôde- in) Rumi, ida kardan; also metaph. mukâfât 'to give' compensation, recom pense' San. 66v. 13.

últ-: Hap. leg.; the connection of this word with út- is obvious, but cannot be explained morphologically; Ka:j. clearly distinguished between the two verbs, and regarded ûltûg as derived from últ-:, not út-:. Xak. xi ol tônuq ûltî:di: ahraqa zî'ibul-lâveb bi-ha:低迷 wa malânahû 'he ironed the nap of the garment with an iron and pressed it flat' Ka:j. III 252 (ûltî, ûltémek).

DIS. ADC

D ataç Dim. f. in -ç fr. ataç; 'little, i.e. dear, father'; in the first two passages below the word has been read as a proper name, Taçam, but this is almost certainly an error. Türkü viii bilîgê: ataçım yûqi: korûqûqûn: ko: [rdıs]ım 'my wise, dear father, I held your funeral feast and enclosed(?) your grave plot' Ongin 12; the word has also been restored in line 1 of the Supplementary Inscr.: viii ff. Yen. armt: atatçımka: ağırdım (tread ağırdım) 'I have now been parted from my dear father' Mal. 32, 14: Xak. xi ataç ôguûl şabi mutaçâyûxî hay'annahu abîl-qâx 'a boy who behaves like an old man, as if he was the father of the clan' Ka:j. I 52.

VU etêq Hap. leg.; neither this nor the A.N. (Conc. N.) are vocalized in the MS., but as the Suff. of the latter is -ilk the vowels must be front ones. Xak. xi etêq al-mardân, wa hiyâl-hûfratu'llati yal:ab fihâl-îsbyân bi-il-câwez the target for throwing things, that is the hole in which children throw when playing the nut game' Ka:j. I 52.

D etçî: N.Ag. f. et; 'butcher'; this word was read atçî by Arat in KB, but the context strongly suggests that this is an error; etçî: is otherwise unknown, and etçî: n.o.a.b. Xak. xi KB (I dreamt that I was climbing a staircase and) başinda bir etçî maça sîv bûrûf 'at the head of it a butcher gave me water to drink' (I drank it down and then flew off to heaven) 6035; (in the interpretation) of etçî turûr kér ataçlgârigar ataçez kîlîgî ay
kılık arı; ol etçi turur kör etilmişleriğ buzuzlu yortamağlı canlıg tirig 'that butcher, ob: virtuous man, is the one who makes those who have fathers fatherless; that butcher is the man who destroys what has been set in order and does not leave mortals alive' 6055:6; xiv: Muhi.(? qassab etçi: (cim) Rif. 157 (only): Kip. xiii al-cazzar 'butcher' etçi: Hou. 23, 21; al-lockah'meat-seller' etçi: 50, 20.

D uçu: N.Ag. fr. uç; 'ox-herd', survives as uççu or uççu in NE R I 1604 and NC Kir. Uyg. viii ff. Bud. xan uçuşi 'the king's ox-herd' PP 65, 1; uçuşi 66, 3.

D otça: See otça.

Tris. ADC

D otça: Dev. N.Ag. fr. 2 otça:; 'physician'. L.-w. in Mong. as otçaotot (Kone. 355; Baliid 29), which is prob. the origin of the name of NE Tuc. oluçu Pat. 300; otherwise survives only(? in SW xx Annt. otac/otça SDDD 1064-5. Uyg. viii ff. Chr. otça etmiţ U I 7, 3 (2 otça: Man.-A. a 'physician' M I 15, 6; Bud. but both etmiţ and otça: 'the physicians in the town' U III 41, 5; a.o. Sun. 501, 5. Civ. otçaclar baxılar 'physicians and religious teachers' H II 28, 25; xiv: Chin. - Uyg. 'physician' otça: R I 1118; Lifeti 180; Xak. xI (after 2 ot al-dava) hence al-tabib 'physician' is called otça: Kaş I 15, 8, l 299, 22 (enç,lc): KB otça têrîlî 'the physicians assembled' 1057; o.o. 1065, 2109; 4531; xiv: Mu11 al-tabib otça: (cim) Mel. 58, 6; Rif. 156; (Cağ. xv ff. otça yaylak 'summer station'; otça Xitay the name of an Uzbek clan (atiqu) Sun. 62r. 8; otça in the Mongolian language means kishataband 'bone-setter' 62v. 7; the first entry seems to be an attempt to explain the first word of the clan name, in this context it may have meant 'pastorlist'; the last entry is the Turkish word borrowsom from Mong.: Xwar. xiv otça: (physician) Qubt 120: Kom. xiv 'physician' otça: CCG; Gr.: Kip. xii al-tabib otça: Hoc. 23, 9; xiv otça: (one MS. otça:; cim) al-tabib lI. 15; xv: Tuh. 23b. 7 (see içegi): Osm. xiv ff. otça: (perhaps sometimes to be read otça) occurs in several texts down to xvii, TTS I 550; II 736; III 549; IV 613; xvii otça: ('with -c') tabib we corahh, (surgeon) in Pe. hiszîq Sun. 62r. 11.

VUD eteçlik Hap. leg.; A.N. (Conc. N.) fr. etçe, q.v. Xak. xI etçe: al-machdilallada yulfar fihil{l-mardah li-li-li-l-caus 'the place in which the target for throwing things is dug for the nut game' Kaş I 151.

D otçaçik A.N. (Conc. N.) fr. otçaç; n.o.a. Uyg. vii ff. Man.-A. Mardaspent tegrilnriç otçaçik 'the place of healing of the Mardaspent gods' M I 27, 31: Osm. xiv ff. otçaçik (or otçaçik) 'medical treatment' in omo xx and anv xx text TTS I 550; II 737.
my throne set up there’ Su. E 8; a.o. S 10
(örgün).

D üdut- Cause, f. of üd:; lit. ‘to put (someone Acc.) to sleep’; with various metaphor. meanings like ‘to extinguish (a fire); to make (milk) curdle’. S.i.a.m.l.g., usually as uyut-., but NE Koj., Kaç., Saq. $or uzut- R I 1770; Khak. ditto; Tuv. udut-. Uyg. VIII ff. Civ. ılgılıq uyuttım kereği ‘you must put the sick man to sleep’ H II 33, 222: Xak. xi ol menli: uyuttı: anamani ‘he put me to sleep’; and one says of yuğrut uyuttı: rauwaba’ll-ra'ib ‘he curdled the yoğurt’; and one says of ot uyuttı: cabbana’l-cubun ‘he made the curd cheese’; and one says of ot uyuttı: ‘he extinguished (af'la'da) the fire’ Kağ. I 207 (no Aor. or Infin.); bu ot ol kılmı: uydigan ‘this drug always puts (people) to sleep’ (yurqid) I 154, 20: KB oştur şu uydısa yana tırmızınez ‘if water extinguishes the fire it cannot come to life again’ 2396; (carelessness) uydur kılgı½ ‘puts a man to sleep’ 5267; o.o. 2373, 5266, 5448: xiv Muh. (näñ uyuu-); nautama g payroll uyut-Mel. 41, 7; uyut- Mel. 41, 7: Çağ. xv ff. uyut- xanlıhändan ‘to put to sleep’ San. 90r. 21 (quotn.): Kom. xiv uyutu ‘to let (someone) sleep’ CCG: Gr.: Kip. xii nauçama gaway uyut- Hau. 44, 1: xv (raqada yat-) raqqada [i tea rawawba omitted] ‘îlaban ‘to put to sleep, [and to curdle?] milk’ uyut- Tuh. 17a. 11-12: Osm. XVI uyut-
(‘written with n'uf)’ to curdle (milk)’, in one text TTS III 725.

Trls. ADD


Trls. V. ADD-

D aðutla:- Den. V. fr. adut. Like that word s.i.a.m.l.g. in a wide range of Sec. f.s. o.s. meaning ‘to grasp, or squeeze, in the palm of the hand’. Xak. xi ol yarmak aðutla’d: hafaña’n-rculu’l-dirhim fi kâffîhi ‘the man took a handful of money’; also used for garafa’n-mâ fi yadihi ‘to scoop up water with one’s hands’ Kağ. I 299 (aðutla:r, aðutla:m.:k): Çağ. xv ff. awucla- (so spelt) ba:-kaff-i dast girifan ‘to take in the palm of the hand’ San. 53r. 11 (quotn.).

Dis. ADÇ

aðak originally rather indefinitely ‘leg, foot’; in some contexts one meaning seems to be required to the exclusion of the other, in others vice versa. Became a l.-w. in Mong. as aðak (Kov. 68, Hâlotîd 15) but apparently only in the metaphor. meanings ‘the foot of (a mountain) the end, or mouth (of a river); end, final’. S.i.a.m.l.g., usually as ayak or the like, in its original meaning; but in some languages aðak was reborrowed fr. Mong. with the meanings current in that language. Türkli viii Türkli boðun aðak kamşatlı: ‘the Turkish people let their feet waver’ (and began to panic) I N 7;
same phr. but kamşat(t): II E 30: VIII ff. Man. (seeing with our eyes... touching with our hands) aðak yorîp ‘walking with our legs’ Chuas. 314; (his clothing) bastan (ne) aðak(ka) têgi ‘from head to foot’ M I 5, 13: Uyg. VIII ff. Man.-A. (as the eye is dear) aðakka ‘to the legs’ (and the hand to the mouth) M I 23, 5; a.o. 17, 19 (I usj): Man. bastın berü aðakka têgi ‘from head to foot’ (perhaps metaph. ‘from beginning to end’) M I 30, 24-5: Bud. elînî aðakın beklep ‘binding him hand and foot’ PP 63, 5; (of a bull) tört aðakın ‘his four legs’ do. 65, 5; o.o. U 111, 24, 2; U III 35, 10; TT VII (several): Civ. aðak ağırgıka em ‘a remedy for a pain in the legs’ II I 137; a.o. TT I 198 (apam); (in certain circumstances) Bulmuşka ton ettiåk aðak bás bérmzmen ‘I shall give Bulmuş no clothing or footwear at all’ Úşp. 51, 7 (aðak bás seems to be attached ungrammatically to the previous words): o.o. H II 30, 189; TT VII 21, 4: 25, 4: xiv Chu:-.Uyg. Dict. ‘his foot’ aðakı Ligeti 125: Xak. xi aðak al-ricld leg, foot’ Kağ. I 65; ayak al- qadam ‘foot’ dialect form (taha) of aðak I 84; in the Chapter on phonetics I 32, 3 ff. it is said that the Çigil and other (genuine) Turks call al-ricld aðak and some Kipcak, the Yemek, Suwar, Bulgars, and other peoples stretching to al-Rûs and al-Rûm call it azak, and (by implication) the Ýağma; Tuxisi; (other) Kipcak, Yakabu, Tatar, Kaj, Çumul and Oğuz ayak; about 40 o.o. of aðak, usually al-ricl or al-qadam, nearly always spelt aðak: xii(?) At. (by fate the thorn pierses) aðakka ‘the foot’ 455; Tef. aðak/ayak ‘leg, foot’ 49, 44; xiv Röö, aðag (mis-spelt adag) ‘foot’ R I 478, Muh. al-ricd ayag. Mel. 48, 6: ayak Rif. 142; in the phonetic passage Mel. 7, 9-11; Rif. 79 (which is corrupt and should be restored as follows) it is said that the Türkstânı call al-qa‘î leg aðag/aðak and the Turks of our country ayag/îyak: Çağ. xxv ff. ayag/îyak pây ‘foot’ Vel. 39; ayag/îyak pa San. 57r. 5 (quotn.): aðak (nic) ‘a wooden object (çibi) like a cart which they make for children, so that they may be put into them and learn to walk’ 33r. 29 (no doubt the Mong. l.-w. reborrowed): Xwar. xii ayak ‘foot’ Alti 13: xii(?) aðakî ad adaktî têg ‘his legs were like an ox’s legs’ Ög. 12; a.o. xiv aðak ‘leg, foot’ Qüb. 3; ayak do. 6; aðak MN 168; ayak do. 117, etc.; (he walked looking at) aðakna ‘his feet’ Nahe. 237, 12: Kip. xili (after a list of parts of the legs) macnuü’l-ricld ‘the leg as a whole’ ayak Hau. 21, 9; xiv aðak al-ricld in Bulghar, elsewhere pronounced ayan Id. 9 (cf. 1 Idi; üdüt-): xiv al-ricld ayaq Kov. 61, 9: rïç ayak Tuh. 16b. 8: Osm. XIV ff. ayan in numerous phr. and idioms TTS I 54-7; II 71-5; III 48-51; IV 51-6.

1 aðig ‘bear’ (animal). S.i.a.m.l.g. in various forms, usually ayyi/âyü, cf. Sheherbük, p. 130; sometimes also with metaph. meanings like ‘the constellation of the Great Bear’, and, in Osm. ‘a clumsy fellow’. Cf. 2 apan. The Mong. equivalent ötege is mentioned, as such, in
San. 62r. 19 but does not seem to have been used as a l.-w. in Turkish. Türkü viii ff.

adığılı: toposzli: 'a bear and a boar' Irn 6: Uyğ. xiv Chin.-Uyg. Dict. 'bear' adığ Ligeti 125: Xak. xii adığ al-dubb 'bear' Kaj. I 63 (prov., which also occurs in I 332, 12); (KB adğl灰色 'like a bear' 2311): XIV Muh. al-dubb ayug/aju Mel. 72, 4; ayğ Rif. 174: Çag. xv ff. ayğ/ayk 'the animal called ayu' Vel. 30-40 (quotns.); ayğ/ayk xir's 'bear', in Ar. dubb San. 57v. 7 (quotn.): Oğuz, Kip., Yağma: xii ayğ al-dubb, dialect form (lug'a) of adığ Kaj. I 84: Xwar. xir's (?) (the infant Oğuz's) köğüzli adğ köğüzli teg 'chest was like a bear's chest' Oğ. 13-14; a.o.o.: Kom. xiv 'bear' ayu CCI; Gr.: Kip. xiv ayu al-
dubb Id. 26; Bul. 10, 13: xv ditto. Tüt. 15b, 3; Kav. 62b, 6.

D 2 adığ Dev. N./A/S fr. 2 *ag-, which survived as ay' to 'make (someone) sober' in SW Osm. TTS II 82; III 54; originally lit. 'sober', that is, not drunk; later sometimes metaphor. 'sober-minded, sensible'. S.i.a.m.l.g., usually as ayk or the like, except SE, SC where it has been replaced by Pe. huqay. Xak. xii adığ al-sâhi mina-al-suhr 'sober (free) from intoxication'; hence one says esrûk adığ 'drunk and sober' Kaj. I 63: xir's?) Tef. adığ 'cautious' 41: XIV Muh. al-sâhi ayk/ ayk Mel. 55, 1; in Rif. 152 wa-l-hażim 'and resolute' is added and the word is misspelt 'ayk Çag. xv ff. ayk huqay 'sober' Vel. 39; ayğ/ayk huqay San. 57v. 10: (Xwar. xiv aylg/ak 'sobriety' Qutb 6): Kip. xii al-sâhi (opposite to 'drunk' esrûk) ayk Hou. 26, 15: xiv ayuk al-sâhi Id. 26: xv ayk ayk Tüt. 22b. 4; 47b. 12: Osm. xiv ff. ayğ/ayk 'sober' in several texts TTS II 78; IV 57.

S adûk See ağdûk.

D adûk Dev. Pass. N./A/S. fr. i.d.; lit. 'sent', hence 'sacred' in a more general sense; the phr. iðuk kut 'the sacred favour of heaven' was early adopted as a royal title by some tribes; in course of time its origin was forgotten, and in San. it is spelt iðî kut and given a false etymology (see I 1dû). Survives in various forms, iðîk, iðîk, etc. in NE, NC, and SW xx Anat. SDD 777, 1098. Türkü viii (the Türkü divinity on high thus set in order) türkü iðuk yerî: suvî: 'the sacred Türkü territory' E I 10, II 10; iðuk yer suv E II 35; T 38: iðuk Ötküen yîş 'the sacred Ötküen mountain forest' E I 23 (II 10); Basmîld iðuk(k)ut 'the iðuk kut of the Basmîl' E II 25: iðuk baş a place name E II 25: Uyğ. viii iðuk baş kãldînte: 'west of the iðuk Baş' So. 9; VIII ff. Man. iðuk kamîzim 'our sacred father' TTT III 18, 20; o.o. do. 57, 108; (I)igizim iðuk kut 'our king the iðuk kut' M III 35, 9. 14 and 19; iðuk orgin 'the sacred throne' do. 18, 15: Bud. iðuk 'sacred' is fairly common, Sun. 349, 3; 447, 15; UsP. 43, 8; Civ. UsP. 40 and 41 are documents of a late period addressed to iðuk kut tegrike-nímszx: O. Kir. ix ff. 82 yerim iðuk yerim 'my own land, my sacred land' Mal. 42, 1: Xak. xii iðuk kull gay' muhabût 'anything blessed'; its origin is that any animal which is set free (yuşayyab) is called iðuk; its back is not loaded nor its udders milked nor its fleece shorn because of a vow incumbent on its owner: iðuk ta:gl al-calâhul-mânât'l-tawil 'an inaccessible long mountain' Kaj. I 65: KB iðuk kut 'the blessed favour of heaven' (not as a title) is fairly common, 343, 354, 1335, etc.; iðuk also used in other contexts, e.g. of beglik 1960: XIV Muh. (?) al-qâdâ wa-l-qadr 'destiny, fate' Iyik Rif. 189.

?D ota:ga (oda:ga) originally a small temporary building. S.i.a.m.l.g., the idea of temporariness prevailing in NE and SE, and smallness elsewhere. Morphologically a Dev. N. in -g, possibly fr. 1 ota:- with the connotation of a place to light a fire in (see Muh. below). The Osm. form oda suggests a connection with 1 ota:- and so I o:t (oût). See Dorfer II 489. Xak. xii ota:ka: döklese: sîze: sülle:medik (sic, 'and sülle:medik'): xakib âl-â-qâmül fir'm-xayma fa-mâ takallama ba'dahu ma'al-al-cun 'he got angry with his neighbours in the tent and thereafter did not talk to the army' Kaj. III 208, 13; n.m.e.: KB (he became acquainted with people and) ota:ga tutti oğke 'took a small house for himself' 499; etse ota:ga isli: 'if he puts his domestic affairs in order' 2562: XIV Rbg., (if you leave Joseph) ota:ga 'in the tent' R I 1104: Muh. al-ma-tçiq 'fireplace' ota:ga: Mel. 76, 10; Rif. 180 (there may be a small omission here, oca:ga translating al-matçiq and some Ar. word to be translated by ota:ga): Çag. xv ff. ota:ga:tokar sarây-i nişânan 'dwelling house' abbreviated in Rûmi to oda: San. 62r. 8: Xwar. xii ota:ga 'tent' Ali 12; xv ditto Otb 120: Kip. xiv ota:ga is used for al-xayma 'tent' and al-wa'tan fi'l-barriya 'a place where one lives in the desert'; they say ota:ka: kan: ayna mansûluk 'where do you live?'; Id. 15: Osm. xiv ff. ota:ga:tokar (possibly taken from some cognate language) occurs at all periods with the specific meaning of a 'tent belonging to a distinguished person' TTS I 551; II 737, III 550; IV 613: oda (sometimes in xiv oda: II 716) meaning more vaguely 'tent, dwelling, is also common I 535; II 715-16; but most of the occurrences of oda in TTS are the Dat. of 1 o:t (oût): XVIII oda: (spelt both with final alf and final há) in Rûmi, abbreviation and corruption of ota:ga xûna war sarây 'house, dwelling' San. 66v. 15 (quotn.).

D iðuk N./A/S. fr. iðik: 'sleepy, asleep'. N.o.a.b.; in the medieval period displaced by uykû (a contraction of *uykû: or the like) which occurs in Xwar., Çag., Kom., Kip., and Osm. fr. iii onwards and s.i.a.m.l.g. Not to be confused with oðuk which has exactly the opposite meaning. Uyğ. vii ff. Man.-A kangelan kim ürke udkunak saklan-makan erégler bu bir odûğûrh dinkü tegrike 'strive to keep yourselves from long sleep for this one God of the majesty of the
faith who rouses (men) M III 9, 6-8; Bud. Sanskrit styānāmādhaṁca 'inertia and apathy' udk (spelt utik) u yeme TT VIII A.13; (another danger is this) talim balik udk uen kənakładmtən təzər akunə lem birle səqlərə 'you may inadvertently bump into a predatory fish (Sanskrit mahara) when it is asleep, and it will swallow everyone including the ship' PP 17, 1; Xak. xį al-raçulu'l-wəsəmən, 'a sleepy man' is called udk er Kaq. I 65; KB neğü oğ ilgə emdi udkus neteq 'how is your illness, and how are you sleeping?' 1069 (the two best MSS. read uykus and this may be the right reading).

D oduq (odug) N./A.S. fr. *od-; 'aware, alert'. Apparently survives only in NE Tuv. oduq. There must have been an alternative form *odgak which survives, perhaps in Xwar, xiv oyaq Qub 115; Nahc. 15, 9 and certainly in SC Uzb. uyugok. Uyg. viii ff. Bud. Sanskrit jāgaratə 'for the man who is awake' oduq (spelt otdug) ermekte: eyen TT VIIII E.24-5 (damaged); Sanskrit prati jāgaretap 'let him be awake' oduq (spelt otdaug) erkülük ol do. E.4: Xak. xį oduq er al-raçulu'l-yaqdsən 'a man who is wide awake' and they call a man with an alert mind (al-raçulu'l-mutayyaqızul-galb) oduq köçülük er, that 'is an intelligent man' (al-raçulu'l-faţın) Kaq. I 63; KB sak tur oduq 'stand up alert and wakeful' 1452; a.o. 2354: XIII(?) Tef. oduq 'wakeful' 233.

D uduq N. A. fr. u:; 'obedience, respectful service, the like. N.o.a.b. in the Hend. tapig uduq. Uyg. viii ff. Bud. (then for seven days the prince) lular tapaq uduq uşadı 'enjoyed the service and obedience of the dragons' PP 50, 4-5; tapaq uduq uşadı mesmerer 'if he does not diminish his service and obedience' U II 15, 12-13; ötedle erqlegel tapig uduq kirı:ka 'he advised and exhorted them to give service and obedience' TT VIIII 14, 3; a.o. U I 26, 1; U IV 48, 76.

D oduq N.I. fr. 1 ott (ord). Survives only(?) in S.E. Türkı otkaç 'dry shavings, etc. sold ready packed for kindling material', Shaw 17. Xak. xį oduq, al-fu'la minə-nər 'a fire-brand' Kaq. I 95; otuq oduq birle: öçürmes: 'you cannot put out a fire with kindling material' I 177, 5; a.o. I 248, 6 (evrigis); in the last two occurrences mis-spelt oduq.

D atka:k Hap. leg.; Dev. N. fr. at- but with no close semantic connection; as according to Brockelmann, para. 52a., this suffix is particularly used for plant names, the second may be the original meaning and the others metaphor. extensions. Xak. xį atka:k al-sufir wa'l-gualcən 'bile, colic'; and a plant (nabt) with yellow flowers is called atka:k; used metaphor. for any face which is yellow with grief (tifirra minə-l-huzn) Kaq. I 118.

D atka:k Dev. N. fr. *atka: -; used to translate the Bud. (and later Man.) technical term tihalpa 'attachment (to this world)'; a l.-w. with the same meaning in Mong. (Kote. 62, and, with altered meanings, Halto: 16). Survives only(?) in NE Tel. R I 464; Tuv. Pal. 71 atka:k 'the barb of a fish-book; the gills of a fish'. Uyg. viii ff. Man. (you have turned mankind away from evil deeds and) yafşım in llinmiş atkaqtin 'from the attachments which fasten and tie them (to this world)' TT IIII 27-8.

Vu utqun Hap. leg. Xak. xį utqun 'a broad strap on the left side of the saddle to which the buckle (halaq) of the girth is fastened and secured with its tongue' Kaq. I 107.

Dis. V. Adğ-

D atik- (adik-) Intrans. Den. V. fr. 1 at-(and) lit. 'to be named', but usually 'to have a (good or bad) reputation'. Survives only(?) in SW xx An:at-attik- 'to have a good, or bad, reputation' SDD 71, 124: Xak. xį KB atkinış isə olsə 'if a notorious sinner dies' 246; similar phr. 928: Çağ. xv ff. atkup odlanup 'named' Vel. 6: atik-nám dəxərdən wa mayhür şudan 'to have a name, be famous' San. 30r. 11 (quotoms).

*atka:- See atka:k, atkan-.

D atkan- Refl. f. of *atka:-; A Bud. (and hence Man.) technical term for 'to be attached' (to this world). N.o.a.b. Uyg. viii ff. Man. (nap) ilkiteberül atkanıp 'being attached (to this world) from the beginning' TT IIII 43: Bud. (they enter the five states of existence and) beş ajun ol tép atkanmazlar yapışmazlar 'and so far as the five states of
existence are concerned they are not attacked, and do not cling to them' TT VI, p. 82, note 462, l. 5; a.o.o. in the same note; Sitw. 595, 7.

S utğan- See uvtan-.

D atıqar- Trans. Den. V. fr. 2 at; 'to help (someone Acc.) to mount a horse'. Survives with the same and extended meanings like 'to see off (an honoured guest)' as atıkar- in NE Lek., Tel. R I 464; NC Kir. Xak. XI ol meni atıqar-ı: 'he helped me to mount ('ala rukub) the horse (etc.); and made me mount' (arkabanı) Kaş. I 225 (atıqurur, atıqarmak):

(xii (?)) Tef. (Pharnah) čerig atıqar-ı made his troops mount' 63.

(?) odğur- prima facie a Den. V. in -gar-, but there is no trace of *odg-; 'to recognize (someone Acc.)'. Survives, with much the same meanings, as oyğor- in NE Tel. R I 971, and NC Kir. and uyğar- in Xax. Xak. XI ol anı: kédlin odğar-ı: 'arafaحداثاً بد تاشفكته وا mudda 'he recognized him after a moment of reflection' Kaş. I 225 (odğurur, odğarmak).

D otıqar- Trans. Den. V. fr. 2 ot; 'to pasture (an animal Acc.), to drive (it) out to pasture'. Survives in NE otıqar-ottar- R I 1111, 1115; Khak. otıqar- Bas. 132; and SW (all) otar- Xak. XI ol atıqar-ı: ra'dal-faras 'he pastured the horse (etc.)'; Kaş. I 225 (otıqurur, otıqarmak);

(xiii (?)) Tef. otıqar- 'to pasture' 239; Osm. XVII 7 ov; otar- 'to pasture' and occasionally, fr. XVII onwards, 'to poison'; c.i.a.p. TT II 552; II 738; III 550; IV 614.

D odğur- Caus. f. of *odg-; 'to wake (someone Acc.).' Survives only in NE uskur-/uskur- R I 1747-8; Khak. ussur- Bas. 252 and SW Osm. uyur-; Tkm. uyur-. Other languages use some form of *odğat- (Caus. Den. V. fr. oğuq) which first appears as oyğat-(oyyat-) in Xwar. XIV Qub 115; Çağ. XV ff. San. 100; Kip. XV Tuh. 6. 5. Türkü vii ff. İrb 20 (udıt-); Uyg. vii ff. Man.-A katağlanturdu sakulantur odğurdi 'he made them stride and be vigilant and woke them' M I 13, 4-5; özütlerig odğurğlı 'rousing the souls' do. 26, 12; a.o. M III 9, 8 (udık): Bud. köpülgermek basa basa (sir) odğurdaçi uçgün 'because he rouses the thinking process more and more' TT I 24, 77; Xak. XI ol meni odğurdu ovaçoqan minîl-mermer 'he aroused me from sleep' Kaş. I 225 (odğurur, odğarmak); about a dozen o.o. mainly as examples of conjugation; ol meni: odğurdi: 'he woke me', dialect form (höga) of odğurdi: I 269 (öyğurur, öyğarmak); KB (the warning of time) meni odğuru bûrdî 'roused me' 5690; a.o. 6637.

Tris. ADĞ

D atıqar: Den. N. fr. ata-; pec. to Kaş. Xak. XI atıqar: yi abatı 'father!'; håbina tatîlîf 'a respectful word' Kaş. I 136; -kî: a suffix expressing respect ('aff') attached to terms of relationship (asında'nîl-qa'aba); hence one says atıqar: yâ ubhayy (and anaqar: yâ umayyay) III 212.


D atıqarkan P.N./A. fr. atıqar-; 'having legs, or feet'; usually with a qualifying word 'having (so many) feet', etc. In one form or another s.i.a.m.l.e. Türki viii ff. Man. (if I have offended against) ek atıqarkan kislâk 'two-legged human beings' (or four-legged (tört butluğ) animals) Çühr. 80; O. Kir. ix ff. tört atıqarkan, ykurun sekiz atıqarkan barımım 'my four-footed livestock and my eight-footed goods' Mel. 10, 10; sekizatıqarkan barım da. 11, 3, 42, 6 'the reference is perhaps to eight-wheeled wagons or eight-strutted tents': Xak. XI atıqarkan neq şay dû ricyl 'a thing possessing legs' Kaş. I 147; KB karmuq üç atıqarkan 'everything with three legs' (is stable) 802, 804: XIV Müh. gawâl-ı-arba'a 'four-legged (animals)' dôrd uyyâlug: Mel. 45, 6; Rif. 138 (second word corrupt).

D adağlık A.N. (Conc. N.) fr. adaq. Survives in SW Osm. ayaklık 'still; anything used as a foot or leg'. Xak. XI adağlık al-ıqabulâtî yutaxxad minâhâ sîqût-ı-âris fil-herûm 'wood used to make vine-trellises in vineyards' Kaş. I 149.

D adağlıg P.N./A. fr. lâdığ; 'possessing, or full of, bears'. In one form or another s.i.a.m.l.e. Xak. XI adağlıq taq 'a mountain with many bears' (díbbaba) Kaş. I 147.

D iðukluk Hap. leg.; A.N. (conc. N.) fr. idük. Türkü vii ff. (a cow... gave birth to a white dappled bull-calf) idükülk yarâqay 'it will be suitable as (an animal for) dedication to heaven' İrb 41.

D oðukluk A.N./fr. ouqul: 'wakefulness, alertness'. Survives only (?) in NW Káz. uyawîlak, Xak. XI oðukluk al-tayayqûs fi'ümur 'alertness in affairs' Kaş. I 149; KB oðukluk bu saklukna ûgîlîrîn 'men praise this alertness and watchfulness' 442; o.o. 440 (spurious), 2353; Xwar. XIV tînle oyaqlîk kîlmakîk 'keeping watch at night' Nako. 313, 7.


D atıqkânçisî Hap. leg.; a dubious word which occurs as a v.l. of atıqkânçusîn un Uyg. viii ff. Bud. TT VI 362, and is prob. only a scribal error for that word.
D atkangû: N./A.S. fr. atkàn-; 'attachment (to this world)'; practically syn. w. atka:q. N.o.a.b. Uyûq. viii ff. Bud. altı kaçi:rların:n altı atkangûların: uzkin 'the deceitfulness and falseness of the six objects of sensual perception and the six attachments (to this world)'. Swet. 371, 7 ff.; o.o. U II 10, 19, and 26 (mis-translated and mistranslated); TT VI 189 (v.l.).

D atkangûluksuz Priv. N./A. fr. an A.N. of atkangû: N.o.a.b. Uyûq. viii ff. Bud. atkangûluksuz youkuq bildiler uktilar 'they knew and understood the nothingness (Sanskrit sannyasî) which is free from attachment (to this world)'. TT VII 462 (and see note thereon); o.o. Swet. 60, 8 (1 bo:q).

D odgûrati: Adverb in -ti; as this Suff. is attached only to N./A.S., the word is presumably der. fr. odgûrak, q.v.; the connotation is that the intellect is aroused, so that the conscious action of the mind etc. is stimulated; the best translation is therefore 'rousingly, vividly'. Hitherto transcribed utgûrati and translated 'completely', but neither form nor meaning are etymologically justified. N.o.a.b. Uyûq. viii ff. Man. (damaged passage) odgûrati belgii[i]lîg kârtûrgû bûrdî 'he demonstrated ... so that it became vividly manifest' M III 26, 11 (i): Bud. (then applying his mind to the matter) odgûrati ukar 'he vividly understands'. U II 9, 12: odgûrati belgii[i]lûg TT VI 296; (my good sons, listen carefully) odgûrati nomlau bëreyîn 'I will preach rousingly to you' do. 383.

D adgûrak Dim. f. of adgûr; properly 'a young stallion'. Survives in NE Alt., Leb. a:ygûrak R I 16, 17; Bar. aygûrak do. 17; NC Kir. a:ygûrak do. 16, in this meaning. Kaş's meaning is otherwise unknown. Xak. xı adgûrak al-a'зам mina'l-wul'da, wa huwa bi-mansûlîl-kâblî lî-l'sîyâth 'the white-footed antelope'; it is in the same relation (to the doc) as the ram to the nannygoat Kaş. I 144.

D odgûrak N./A.S. fr. odgûr-, sometimes used as an Adv., cf. odgûrati, q.v.; the two words appear as alternative readings in the MSS. of TT VI. Basically the meaning must be 'rousing' or the like; applied both to human actions (preaching, etc.) and human sensations (perception, feeling, etc.), in the latter case perhaps best translated 'vividly, convincingly', or the like. Pec. to Uyûq. Hitherto transcribed utgûrak, or more recently odgûrak, and translated 'completely', but these seem to be errors. Uyûq. viii ff. Man. (thus long and continuously you have wrought great benefits; by virtue of your good deeds) odgûrak burxan [kutun bułtuqûz?] 'you have convincingly [attained the blessed status of?] Prophet' TT III 105: Bud. (then after reflection) odgûrak tyûdûm 'I vividly perceived'. U II 5, 16 and 4, etc. (tyu-); (my dear son hear) menîy odgûrak sözlerimî savûmîn 'my rousing words'. U III 82, 11-12; o.o. U I 34, 18; U III 80, 25; Tiq. 50b: 6 (see note); TT VI 279 (see note for o.o.); Hiyun-ns. 318; 2084: Civ. odgûrak (spelt oгûrak) ûissû:gnî sør yaglûq kuruq a:slar: 'startlingly, acid, salt, oily, and dry foods' TT VIII 119.

D adgîrlîk A.N. (Conc. N.) fr. adgîr. S.i.a.m.l.g. except? NW usually as ayîrîlîk meaning 'the behaviour of a stallion'. Türkî viii ff. (the beg visited his horses; his white mare had just foaled) altım tuyûnlûg adgîrlîk ya:ra:gay 'the golden-hoofed stud will flourish' Irkî 5.

Tris. V. ADg- D adakla:- Den. V. fr. adak. S.i.a.m.l.g. as ayakla-, etc. with a wide range of meanings, 'to fit legs (to furniture); to trample on; to wade; to give (someone) a leg up on to a horse; to measure in paces', etc. Xak. xı ol ai:nd adakla:lîd: 'he struck him on the leg' (ala ričîhi) Kaş. I 304 (adaklar, adakla:mat:).

D(S) adukla:- Den. V. fr. a:juk (a:jdük). Pec. to Kaş. Xak. xı ol ai:nd adukla:lit: istatrafahu li-kawnîhi machäl 'he found him strange because he wasj unknown to him' Kaş. I 304 (aduklar, adukla:mat:); kûrûp sîmlî: adukla:lit: translated nazala 'alayhi ga:llata(n) ta'acca babu wa'satrafâ 'he stopped suddenly before it, and was astonished by it, and found it strange' III 339, 19 (mis-spelt a:dklâda:; the translation should be 'when he saw the army, he was astonished').

D udlêka:- Den. V. fr. udlîk; 'to be sleepy, drowsy', as opposed to u:dlî:- 'to sleep, go to sleep'; later in languages in which udlî became obsolete it took the meaning of that verb. S.i.a.m.l.g., except NW, often in much abbreviated forms like uxlâ- uktâ-. Uyûq. viii ff. Civ. (his stomach swells) ba:sî têg:ünür udlêkar 'he is dizzy and drowsy' TT VIII 118: Xak. xı yağı: begîn udlêka:lîd: al-aduwuva axa:adâtlu sina min huđûr'il-amîr 'the enemy were drowsy and unaware of the presence of the beg' Kaş. III 339, 18; men udlêkîdam wasan:tu 'I was drowsy' III 349, 3 (a.o.o. in a conjugal para.); n.m.e.: XIII(?) Tef. uklâ- 'to sleep' 325: Kip. xv nâmâ 'to sleep' uykula- Tuh. 37a. 5.

D adaklan- Refl. f. of adakla:- 'to have legs; to stand, or move on one's feet'. Survives in NE Khak. axa:xtâ:- NC Kax. ayaklan- SC NC. NW SW axaklan-. Xak. xı adaklanlî: ne:xîp 'the thing possessed legs' (ricî); prov. alim kêcî kalasî: adakanlar 'if a debt remains unpaid for a long time, it acquires legs' (ricî); that is the creditor sends to ask for it Kaş. I 293 (adakanlar, adakanlâm:ak- sic).

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

D ağdır lan: Refl. Den. V. fr. ağdır. Survives only (?) in SW Osm. ağdır lan- 'to become, or behave like, a stallion'. Xak. x1 tay ağdırlandaː f'a:la:l-muhr f'ila:l-fahl 'the colt performed the functions of a stallion'; also used of mares when they acquire (särat gawit) a stallion Kaːş. I 313 ( ağdırlanur, ağdırlanmak): Osm. xvi ağdırlan- (of a colt) 'to become a stallion' TTS I 77.

Dis. EDG

etek originally 'the skirt' (of a garment); hence 'the edge' (of a skirt) and metaphor, 'the edge' (e.g. of a plain, the shore, etc.). S.i.a.m.l.g. Xak. x1 etek al-dayl 'skirt' Kaːş. I 68: KB karna tān kōrtürmiš etekin ördü 'the black night lifted its skirts' 1952: xiv Muh. al-dayl etek Mel. 66, 15; etek Rif. 166: Çağ. xv ff. etek qafšan eteki dāman ma:nasina 'the skirt of a robe' Vel. 47; etek dāman, and metaphor, dāman-i kūh va kanāra 'sahba the skirts of a mountain, the edge of a plain' San. 95v. 7 (quot.); Xwar. xiv etek 'hem' Qutb 53; (the child) seniq etekinde uplulay 'will grow up under your care' Nac'h. 178, 12; Kip. xii al-dayl etek Hou. 19, 1: xiv ditto Id. 8; xv ditto Tuh. 15b. 7: Osm. xiv ff. etek 'skirt, edge' in one or two typical contexts TTS I 284; II 706.

'étig (édük) Dev. N. fr. ét- (éd-); like that verb it has more than one meaning. Survives only (?) in NE Tel. edú: 'act, action' R I 860; Tuv. edig 'correction, rectification' Pap. 576; SW xx Anat. edí performances, events; method of construction' (and other meanings) SDD 505. Uyğ. viii ff. Bud. étig, by itself, normally means 'ornament' e.g. etözindeki étiglerle barça yanikara turur 'all the ornaments on her body tinkled, jingled' U II 24, 5, a.o. do. 40, 108 (uçrüz); Suv. 71, 19; but in Hüen-ts. 132 (6d) 'machine' - étig yaratılı ReadOnly, too, normally means 'ornament' e.g. (baths, perfumes) Sanskrit vibhīṣana 'personal ornaments' étig yaratıg: TT VII 1 D; Sanskrit bharaṇabhīṣana 'adornments and ornaments' ditto, do. 38-9; (you appear) étigın yaratıgn étimniş yaratınınmis 'adorned (Hend.) with ornaments (Hend.)' TT X 476; but has other meanings; etöz ulatı edd étimniş étig yaratıg tüşmek kān; adak tülibi, tatir 'all created things, the body and so on, which have been exalted are said to be destined by nature to fall and lie on the ground' U III 27, 14-16; in two phr. in TT VI the meaning is less certain, ne törülg étig yaratıg bar erser ... ét er tertler 133-4; and étig yaratıg kiğilı saknsar 452-3 possibly 'whatever the undertaking was, they undertook it' (without con-
edgú: 'good' in every sense of the word, of people 'morally good'; of things 'qualitatively good, serviceable'; of fortune, etc. 'good'. Older than the more or less synonymous yaxs; q.v. S.i.a.m.l.g. except SC, but rare in NE (only? Tuv. eki) and SÈ. Modern forms vary eził, izgl, eyl, lyl, etc. Türkü viii edgú: bılıge: kılığ 'good, wise men' I S 6, II N 4; edgú: ağı: bürür: 'they give goodly treasures' I S 7, II N 5; a.o.o.: viii ff. edgú: 'good', and yavlak or yaviz 'bad' are the terms used to classify the omens in IrkB; Man. edgú anığa 'good and evil' Chuas. I 27-8; edgú kilinçin 'doers of good' Chuas. 70: Uyg. vii ff. Man. edgú 'good' is common TT III 38, etc.: Bud. edgú 'good', usually in a moral sense is very common; edgú oğlı 'having good thoughts' is a common laudatory phr. U I 17, 6; PP 4, 2 and passim; TT VIII B.2; 0.10, etc.: Civ. edgú 'good' qualifying a remedy, the state of a patient, etc., common, in H I and II; edgú bor 'good wine' Uşp. 71, 41; a.o.o.: Xak. x: edgú: al-ḥasan 'good' of anything Kaş. I 114 (verse); about 20 o.o. translated ḥasan and xayar 'good': KB edgú common: xiii(?) At. edgú common; Tef. edgú, eygú common, edgú once (?) 70, 72; xiv Rş. edgú R I 844, 899: Muh. al-ćayyid 'good' is pronounced edgú (so read) in Turkistan and eygú: in our country Mel. 7, 10; Rif. 79; al-ğāthī 'virtuous', upright eygú: (ğ- marked) 54, 15 (v.l. eyyu); 152: Xwar. xiii edgú/eygú 'Ali: xiv edgú Oub 19; edgú (v.l. eygū) MN 39, etc.; edgú Nahe. 2, 15 and passim: Kom. xiv 'good' eygül/egli (for eyl) CCl, CCG; Gr. 85 (quotns.). Kip. xiii al-ćayyid eygül: Hou. 25, 10: xiv eygū xayar (MS. xayarī 'generous, fine') I d. 27; (key ċayyd) in Kip. eygú do. 86: xv xayar eygül (in margin eyl) Tuh. 144a. 9: Osm. xiv ff. eygú once in xiv TTS I 287; eyl fr. xiv to xvi I 290; III 278; IV 322; eyl fr. xv onwards III 275; lyl (lly) ditto I 396; lyl (lly) in xvi IV 447.

D ödk: Hap. leg.; N./A.S. fr. öd. Türkü viii ff. Man. uc ödük normar ig 'the doctrine relating to the three times' (past, present, future) Chuas. 159.

(D) ötk: the form is certain but morphologically obscure; semantically connected with öte-. Survives in SW xx Anat. ötkü same meaning SDD 1120. Çğlī x: ötk: al-ćuad 'equivalent exchange'; one says bu atka: ötk: bērd 'I gave an equivalent (in exchange) for this horse' Kaş. I 128.

D ötek Dev. N. fr. I ötek; cf. I ötük: the basic meaning seems to be 'diarrhoea' or the like; survives in this meaning in NE Tel., Kumd. ötkök; Sag.; Şor ötek R I 1269, 1294. The Kom. entry is quite clear, but the word seems to be confused with a later word for 'cough', cf. NW Kk. cōtel; Nog. yōtkīr- to cough'. Uyg. vii ff. Civ. kan ötek 'diarrhoea with bleeding' H I 83 (the remedy, a daily draught of an infusion of mulberries.
and raisins, is consistent with such a translation: Kom. xiv 'cough' ötek CCG; Gr.

D ötğunç Dev. N. fr. ötğun-, q.v.; survives only (?) in SW xx Anat. ödğuq', ödğuç, ötkç 'story, narrative' SDD 1101, 1120. Xak. xi ötğunç al-hikâya 'a story'; hence one says ötğunç ötgündü: 'he told a story' Kaş. I 161: KB (there are two kinds of good men; one is hereditarily (anindin tugup) good, and acts uprightly because he is good) raktu biri edgû kor ötgûnç bolur, Isîkîe karîsala ol isîg bolur' and one is good (only) by imitation; if he consorts with wicked men he becomes wicked' 874; similar phr. regarding wicked men 877.

Dis. V. EdG

D edîk- Intrans. Den. V. fr. edîq; 'to thrive, prosper, succeed', and the like. N.o.a.b. Uyg. viii ff. Bud. (thus if a man has not faith) ol kîî eîdîkû umaz 'than man cannot prosper' TT V 26, 118: Civ. (the strength of ancient kings will not be beneficial (tusulmangây) and the methods of modern sages edîkmegê 'will not succeed' TT I 107; o.o. 76, 118, 147 (aşçanzan): Xak. xi KB iştîlîk edîkmêxe neçe edîçle 'wickedness does not prosper however hard it works' 347: XIV Muh. (I) cîma 'to be excellent' edîk- Rîf. 107 (only).


(D) ötğun- (ötgûn-) presumably Recl. Den. V. fr. 2 ötîq; Kaş. etymology of ötğun-, q.v., though implausible, confirms the connection; Ar. hâdî has the same double meaning 'to narrate' and 'to imitate'; the basic meaning in both cases may be 'to tell (a story) with illustrative gestures'. Survives in NE Şor, Saq. ötkên-; Tel. ötkên- R I 1182-3; Khâk. ötkên 'to imitate'; SW Osm., Türk. ûkûn- ditto. Xak. xi ol maça: ötgündü: hâkamî fi amîri wa bardamî 'he imitated (Hend.) me in my affairs'; prov. karja: ka'azka: ötgûnê: butî: sinur 'if a crow imitates (hâkamî) a goose (Kaş.) as usual, (duck) its legs are broken' Kaş. I 254 ('ötgûnûnr, ötgûnme-k'); ötğunç ötgündü: âhâmî hâkâmî 'he told a story' I 161, 9: KB (whoever reads this writing to-day, knows it well) aapar ötgûnûnr andîn edguê kellî and imitates it (i.e. acts in conformity with it) and from that good comes' 259; ukuş ötgûnûnr kör biliq bildûrûr 'understanding exasperations and knowledge makes known' 398: Çag. xv ff. ötkên- ('with -k-', -îp, -di) ökyûn- ve taq'id eyle-ye 'to imitate'; ökyûn- ve bener- 'to resemble' Vel. 89, 90 (kar.ûns.); ötnên- (spelt, 'with -î') ve taq'id kardan; Finîqî translated it sabaqat kardan 'to take the lead' and Tâltî-i Haraveq nâsidan 'to give oneself airs'; both were wrong San. 60r. 20 (quotas.): Xwar. xîn ûkûn- 'to imitate' 'Ali 51: Osm. xiv ff. ökyûn- (once in xv ökyûn-) c.i.a.p. TTS I 571; II 761; III 570; IV 633; xvîi ökyûn- (spelt) in Rûmi, taqîlî kardan, in Çağ. ötgên- San. 92r. 14.

D edger- Trans. Den. V. fr. edîq; survives only (?) in NW Kar. I. etkerr- R I 844. Xak. xi ol köçîg sözûç edgerdî: 'he heard the trivial (al-xâsis) statement, exaggerated its importance and acted on it' (wa khabarahan wa 'anîla bihi); this V. is usually used in the negative form (mächidata(ni)); one says ol annp sözîn edgermedî: mîhâfala bikhâlîmî wa mî bûlîhî 'he did not think much of his statement and paid no attention to him'; and one says ol yavuz negni: edgerdî: 'he repaired (a§îhâ) the damaged article' Kaş. I 227 (edgerûr, edgermek); edgermedîp okataar 'they discharge arrows paying no attention to the danger (lit. 'death') from them' (lâ yubâli bi'l-mawt fihi) I 237, 27; edgermedîp idam lam yuðâr 'anhu wa târîka muluma(n) 'if you do not beware of him (an enemy) and disregard him' II 29, 13.

D ötğür- Caus. f. of 1 ötîq; 'to cause to pass through', with various metaph. meanings. S.i.s.m.l.g. (not SC, SW); cf. 2 ötîr-. Uyg. viii ff. Bud. ötğür- in Hîen-te., note 2104, 2 (argû) means 'to let (water) pass into (a lake)'; otherwise it is used only of mental processes, and has been translated 'to get to the bottom of (a problem), understand it thoroughly', and 'to explain' (something to others); both meanings seem to occur; in TT VI 162-88 ötğürü usar occurs six times and must mean 'if he can thoroughly understand' (something Acc.); bilgelîr alîku muni bilmex ukmaz ötğürû umazîlar 'wise men do not know or understand and cannot get to the bottom of all this' do. 211; but in do. 146-9 (if good men and women read and preach this scripture for the sake of all mankind) terîn yörûgân ukturâr ötğürser (and understand the very deep doctrine of the root) the central phr. must mean 'and make them understand and penetrate its deep significance' in PP 74, 1 ff. (the prince interrogated certain wise men) kîm yeme ötğûrû umadîlar 'who were, however, unable to explain', and see ötğûrû:. Xak. xi ötruüm karm ötûrdî: al-mushîl aîfâl-l-baţîn 'the purge loosened the bowels'; and one says of evke: bitîq ötûrdî: 'he got a letter through (anfada) to his home', also used of anything through anything (anfada şari' an şari') Kaş. I 226 (ötğûrûr, ötûrmekê): Çag. xv ff. ötker- ('with -k-', -di, etc.) gejîr- 'to cause to pass through'; finîgat etdîr- 'to cause to abandon'; aatîr- 'to cause to make an impression' Vel. 88 (quotas.); ötğûzûs- (îp) gejîr- do. 89 seems to be an error for ötğûr- but might be a Sec. f.); ötger- (spelt) Caus. f. guçañadan 'to cause to pass through' Sam. 86f. 20; (quotas.): Kip. xv nañfaa 'to transmit, send through' ötğer- Tuh. 55a. 7; ötger- translating sa'âna 'to cough' in do. 20a. 9 and 'atasa 'to sneeze' in 26a. 5 is the different and later word referred to under ötgelîk.
D ötgür: Gerund of ötgür- denoting thoroughness or completeness. It is described in u. G. ATG para. 280 as a Postposition after the Loc. or Abl. meaning 'because of', but it often occurs in other contexts, and even in this context does not seem to have this meaning. Pec. to Uyğ. Uyğ. viii ff. Bud. negüde ötgürü kırmızı olmek töürüyür 'why exactly do old age and death come about? U I I 5, 14; (the dead man's corpse begins to stink and his parents) ötgürü . . . tezlerler 'incontinently run away' U III 43, 21; (the evil spirits) ötgürü artukra bulgiatan 'being all the more thoroughly confused' U IV 8, 35; (from time immemorial) ötgürü bu künk KüM teği 'let us take the present day' TT VI 415; bu üçgüzün kavşakından ötgür ötrü kölige belgürer 'precisely because these three unite a shadow then appears' Surt. 52, 18-20; a.o.o.: Civ. (if he is satisfied, he may keep it himself, if not) adın kişile ötgürü satsun 'he may sell it outright to a third party' USp. 13, 11; a stock phr. in contracts 30, 15; 56, 16; 57, 12; 61, 11, etc.

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

D etliga (etligisi), Priv. N./A. fr. etlig, Bud. technical term opposite to etligü, normally used to translate Chinese ten tei (Giles 12,753 12,521) which translates Sanskrit asamikta 'not subject to cause, condition, or dependence; out of time; inactive; supramundane'; see TT VI, note 386. Pec. to Uyğ. Uyğ. vii ff. Bud. tayşin etligisi buldukmaez terin yörügün 'the profound definition of the Mahāyāna as not subject to condition and unattainable' TT VI 386; etligisi mequlük taluyda 'in the ocean of supramundane joy' Surt. 354, 7; a.o. do. 647, 5 (aşat-).

Tris. V. EDG

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

D eteklen-: Refl. Den. V. fr. etek. N.o.a.b.; the basic form is first noted in Çağ. (Vol. 47; San. 95r. 12) and s.i.m.m.l.g. Xak. xi ton etekleidl: 'the garment had a skirt' (dayl) Koş. I 234 (eteklenür, eteklenmek): Çağ. xv ff. eteklen- Refl. f. (1) (of a fire) 'to be fanned with the skirts' (daman); (2) 'to be made into a skirt' San. 95v. 4.

D etüklen- (edüklen-) Refl. Den. V. fr. etük. Pec. to Koş. Xak. xi er etükleidl: 'the man owned boats' Koş. I 204 (etüklenür, etüklenmek); a.o. III 348, 12.

D edgüleş-: Recip. Den. V. fr. edgü: N.o.a.b. Uyg. vii ff. Bud. edgülemişluğun utuscin 'the reward and joy of benefiting one another' U IV 46, 56; Xak. xi KB katılığın bularının bile edgüles 'associate with these people (the 'ulamâ') and benefit one another' 4354.

D ötgürüs ê: Recip. f. of ötgür-. N.o.a.b. Xak. xi ötgürüsul: Koş. I 232, 19 (ötrüs-): Çağ. xv ff. ötgüre-: Co-op. f; 'to pass (something) through (gudarândan) together' San. bor. 18 (quoted).

Dis. ADL

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

utul: syn. w. and usually used to translate Chinese pao (Giles 8,731) 'reiquital, recompense, reward', that is something given or received in return for something done. Not noted later than Uyğ. and possibly foreign. The first vowel is fixed by utulisz in TT VI. Türkü vii ff. Man. (the five pure gods) kim yeğenemek edgü uth (spelt ütlüli) etitlerler who bring the good rewards for success' M III 6, 2-3 (iii): Uyğ. vii ff. Man.-A (whoever endures sufferings for the sake of the body will find that) anig uthalisi 'the recompense for that' (is death and dissolution) M III 11, 12 (ii); o.o. do. 11, 16 (ii); 12, 6 (i): Man. [gap] utul sevinç [gap] TT III 17 (see below); Bud. edgü külenç uthalisi the reward for good deeds' Kuan. 218; similar phr. USp. 106, 51; edgü külençlönüşün uthalisi 'the fruit and reward for your good deeds' U I 27, 15 (and see utuli, p. 59); similar phr. TT X 220; men inçp uthal bideçbol teğnürmen neş uthul bilmedeç elermenz 'I venture to know my obligations in this matter, I am not one who does not know his obligations' U I 41, 13-14; uthul sevinç and sevinç uth 'the reward and pleasure' (of doing good, etc.) U IV 46, 38, 52, 56 (edgüleş-), 63; 48, 78.

D I actüç (adlıç) P.N./A. fr. 1 act; properly 'named', and often used after a proper name or title; but more often having (a good) name, famous, distinguished'. C.i.a.p.a.l.; SW Az.; Osm. adlı; Tkm. a.:ti. Türkü vii ff. actüç yüzlüg uthuz er (thirty notables)' (Hend.) Tun. IV 8 (ETY II 90); IrkH 36 (uçruğ/ül:); Man. (princesses, high ministers) ulug aṭiğlar 'great notables' TT III 8, 63; aṭiğ yüzlüg
begler M III 10, 3 (i): Uyg. viii (because of the wickedness of Tay Biige Totok and) bir eki: atlik yavlikun ucnun 'because of the wickedness of one or two notables. Su. B 5: viii ff. Man.-A. ayaglag tapagliq (so read) atlag tegri 'his honoured, respected, and famous holiness' (followed by proper name) M I 27, 2: Bud. atlik yilgizlig PP 12, 5; 20, 1; U II 10, 18; Kuan. 136, 136; TT VII 40, 75 (v.l.): atlik yollug 'famous and fortunate' TT V 26, 103; atlik 'famous' U II 36, 47; Naranda atlik lu kani 'the dragon king named Naranda' PP 50, 5; o.o. of atlik 'named' Suw. 99, 14; TT IV 6, 26; TT VII 12, 8; atlik 'named' common in TT I, VII, USC., H II. Xak. (after I a.t) hence 'the head of a clan' (habirul-qawum) is called atlik Kaq. I 79, 2; n.m.e.: KB bir atlik kiqlig 'a distinguished person' 501: xii(i)? Tef. adlu/atlik 'named' 39, 63; xiv Muh. al-musammam 'named' adlik Mel. 50, 7; al-muchasam 'distinguished' atlik Rif. 145: Caq. xv ff. atlik/athik nmdnr 'famous' Vel. 7 (quotn.); atlik ... (2) they say fullan atlik that is 'named (mausum) so-and-so'; (3) metaph. nmdnr wa mahtur 'famous' San. 30v. 22 (quotns.): Xwar. xiv atlik/athli 'named' Qlib 15; Nakh. 3, 3 etc.: Osm. xv adlu 'famous' (once) TTS II 6.

D 2 atlik P.N./A. fr. 2 at: 'horseman, mounted'. C.i.a.p.a. Turkvi [Tav]gaq atlik suili: 'the Chinese army of cavalry' II S 1; eki: uliqli: atlik ertli: 'two-thirds of them were mounted' (and one-third on foot) T 4; bir atlik 'one horseman' T 24; viii ff. aila: atlik 'with a dappled horse' IrkB 2; a.o.o.: Xak. xi atlik er al-raculu-l-farsi 'a mounted man' Kaq. I 97; five o.o.: xiv Muh. atlik bi-farasa 'mounted' Rif. 77; al-farsi atlik Rif. 146, 153: Caq. xv ff. atlik/athik atlu suwur ma'nat'is horseman' Vel. 7; atlik (1) suwur San. 30v. 21 (quotn.): Xwar. xiv atlik/athli (sic) 'mounted' Qlib 15: Kom. xiv 'cavalryman' atlu CCI; Gr.: Kip. xiii al-farsi atlu: Hou. 26, 14; di faras atlu: 51, 20; farasa atlu: 55, 10: xiv atlu: al-farsi oy di-farasa Id. 15: xv faras atlu Tuh. 27b. 10: Osm. xiv both atli and athlu are noted TTS II 67; IV 50.

D tlik P.N./A. fr. x. S.i.s.m.l. with front vowels. Xak. xI tlik ev 'a house owning a dog (kabli) Kaq. I 98.

D uduk A.N. (Conc. N.) fr. uq, which suggests an original meaning of 'a joint of beef', but in practice 'thigh' of any man or beast. Survives only (?) in SW Osm., Tkm. yuluk; cf. 1i but. Turkvi (of a horse) yulukin suyu: 'breaking its thigh-bone' I E 36: Uyg. viii ff. Civ. (on the 29th day of the month the soul is situated) udlukta bilet 'in the thigh and waist' TT VII 21, 10; Xak. xI uduk mustaqiq 'azmli-l-gird 'the thick part of the bone of the foreleg' Kaq. I 98: xiv Muh. (1) 'azmli-l-faxd 'thighbone' uyluk (misvocalized i:l:ik) Rif. 142 (only): Caq. xv ff. uyluk (spelt with u') 'thigh', in Ar. faxd San. 92v. 17.

D 1 oltuk (o:dlug) P.N./A. fr. I ot: S.i.m.m.l.g.; in SW Az., Osm. otlu; Tkm. oltl. Uyg. viii ff. Bud. oltuk ctkil tlgan 'a fiery chara wheel' TT V 6, 43; oltuk irqag 'a fiery hook' do. 12, 118: Caq. xv ff. oltuk/oltuk aitqin 'fiery' Vel. 91; oltuk/oltuk aitqin va aitqin wa aitqin hit do. San. 62v. 26 (quotn.).

D 2 oltuk P.N./A. fr. 2 ot: S.i.m.m.l.g.; in SW Osm. otlu; Tkm. otl; but note that in Osm. 'poisonous', a meaning belonging to this word is also pronounced odlu or to some confusion with I oltuq. Xak. xI oltuq tlg tlg pola mu$l jib 'a mountain covered with vegetation' Kaq. I 98.

D oltuk A.N. (Conc. N.) fr. 2 ot: S.i.m.m.l.g.; in NC 'manger', elsewhere usually 'pasture'. In some languages there is a homonymous A.N. fr. I ot meaning 'a strike-a-light' and the like. The text of the MS. of Kaq. is as shown below; the printed text has atlik and oltuk in error; but the Arq form is peculiar and some confusion with oltuk may have occurred. Xak. xI oltuk al-a'tri fi luggatthim 'manger' in one of their dialects Kaq. I 98: Argu: xI oltuk mahaytu'l-baqar mina'l-atili 'a place where cattle spend the night', (derived) from 'manger'. Kaq. I 98. Caq. xv ff. oltuku oltuku ma'qindik ni gigah wa 'alaf dzhata bjalat 'a place that has much grass and fodder' San. 62r. 25.

D edlig P.N./A. fr. ed; 'possessing property; having value, useful, convenient'. Survives only (?) in NI Koib., Sag. estlig 'having property, rich' R I 885; Khak. istlig 'convenient, comfortable, sympathetic'. Uyg. viii ff. Civ. edlig sanliq bolup yorimakiq (tsarp) 'if you have property and treasure(?)' your course is (difficult) TT I 84 (the editors suggest reading atlig sanliq and translating 'distinguished' but (1) edlig is quite clear in the text; (2) sanliq, q.v., does not have this meaning except in SW; san here is prob. a Sec. f. of saq for tsarp, q.v.). Xak. xI edlig nen yull say yuntafi bithi 'anything which can be used to advantage' Kaq. I 103.

D etlig P.N./A. fr et; 'fleshy, fat'. S.i.m.m.l.g. Xak. xI (after etlik) and a corpulent man al-raculu-l-daxam is called etlik kiqlig, with a -g; and a man who owns meat (al-lahm) is also called etlik kiqlig: Kaq. I 101: xii(i)? Tef. etlig 'corporeal' 86.

D etlik A.N. (Conc. N.) fr. et: Survives only (?) in NW Kaz. Itltk; SW xx Anat. etlik SDD 555 (at stflq). Uyg. viii ff. Bud. TT IV 6, 45 (et-): Xak. xI etlik mi'dlam-l-lahm 'a meat hook'; and a sheep prepared for slaughter is called etlik koq: that is 'sheep for meat' (al-lahm) Kaq. I 101.

D oqdeg Dev. N. fr. oqdeg: Den. V. fr. 5:q. There is no obvious difference in meaning between 5:q and oqdeg in Xak.; Kaq. translates
D udl- - Pass. f. of ud-; 'to be followed, conformed with', etc. Survives only (?) in SW Osm., Tkm. uyul.- Xak. xi KB udl bu 5202 (ud-) seems to be a Ger. of this verb: Çağ. xv ff. uyul- Pass. f. . . (3) munufaqat karda sudan 'to be followed, conformed with' San. 89v. 23.

VUD otul- (imis-spelling of otul-) Hap. leg.; Pass. f. of 2 otua-; Xak. xi taraf otulda: qut'a giriyl' zar, waw hirwa kull nuti yü'tihi bu-yusidhi bu 'the weeds, that is any plant which destroy and get rid of in the standing corn, were cut' Kas. I 193 (otulury otulmaks).

D otel- (ödel-) Pass. f. of öte-; N.o.a.b. Xak. xi ol bu: ötèli: ta'anna fi hada'-amr waw mawas'ul-zidda 'he worked hard at this matter and exerted his strength' Kas. I 193 (ötelir, ötelmek; an odd meaning, but must belong here): KB senigindä öteläin çaqa: söz takı 'let a statement be submitted from you to me and' (a statement from me to you) 2670; XII (?) Tef. kaçan ödelise iğ 'when the task is ordained' 242; otelmesde ûgdin saja anu wahi 'before his (Gabriel's) inspiration is conveyed to you' 251: Çağ. xv ff. ötel- Pass. f.; aadin sudan 'to be paid' San. 61r. 24 (quotn.).

D ötil- - Pass. f. of öt-; 'to he followed, conformed; (of grain) to be parched'. Survives in NC Iksz. üyttlu-; NW Kaz. ötel-; SW Osm., Tkm. üttü-; Xak. xi koy baş: üttüli: 'the sheep's head (etc.)' was singed' (ürlaq) Kas. I 193 (üttüir, üttülmek;) KB isizlik ol ot ot küyürge bolur yolinda keçiq yok ötülgem bolur 'wickedness is a fire; fire constantly burns (people); there is no means of petting it' 249 (Aran reads öttülen, but this word is not recorded and makes no sense).

D edel- - Den. V. fr. ed; in the early period 'to turn (something Acc.) into something useful', hence, e.g. 'to cultivate (a garden, etc.),' and also 'to deem (something Acc.) to be useful', hence 'to esteem (someone)'. Later it came to mean simply 'to make, create', and finally, like öt-, it came to be little more than an Aux. V., used to form compound V. s. w. N.s, usually foreign. In this sense it seems to have been regarded as more graceful than öt-.' Çağ. xv ff. edel-; NW Kaz. edel-; SE Tkm. Shah 37. BS. 807. Jarring 40 (also in its earlier sense); NW Kaz.; SW Osm.; Tkm. Uyğ. viii ff. Civ. (in a text about a vineyard, 'I will give a rent of 60 measures of wine') toquz yil edlemişke 'for cultivating it during the Swine Year' Us. 6. 5; edelegül bir erkülk kis' 'a responsible person to cultivate (the vineyard)' do. 21. 5; bânciniz edel 'cultivating the vineyards' do. 22. 41; baglarımız eyle (ic) do. 22. 47-8 (a xiv text): Xak. xi ol edelid: nesnli: šana'at-şay'a arada(n) 'he made use of the thing' Kas. I 286 (edler; edelidé); tavar dün tepri: edlemişip 'for the sake of money not respecting God' (läd yubibli mina'ladah) I 86. 2; edgii: savıg edelle: 'if a man

esteeoms (or values, robbu) good advice' III 155. 4: KB elig ursa begler klimi edelle 'if the begs stretch out their hands and esteem someone' 1630; a.o. 347 (edgel-): xii(?) At. tiken edleğen er 'a man who cultivates thorn bushes' (does not get grapes from them) 376; Tef. edle-féde- 'to cultivate' 70, 123: Çağ. xv ff. eyle-(-y, etc.) eyle-; Vel. 37-8; eyle-hardon 'to make, do' San. 56r. 7 (quotns. containing compound V.s): XVIIII. xii eyle- 'to make, do' 'Ali 26: xiv eyle- ditto MN 36: Kip. xii. amala 'to make, do' eyle-; Hou. 33, 15 (in compound verb 41, 18): xiv ditto Id. 26: xiv ditto Tuh. 26a. 7 (in compound verb 15b. 13): Osm. xiv ff. eyle- 'to construct (an artif., etc.); to appoint (an official) noted down to XVI TTS I 288; III 276; IV 321.

D etle:- Hap. leg.; Den. V. fr. et. Xak. xi ol koygii etle-di: at'alalit-litahmah(n) 'he fattened(?) the sheep' Kas. I 284 (etler, etlemek).


D udl- - Hap. leg., perhaps used only in Ger.; Den. V. fr. udû. Xak. xi KB yedî arzu ni'mat ozüm udlayu 'my soul desoured desirable things and luxuries like an ox' 5635.

D otla:- Den. V. fr. 2 ot. S.i.a.m.lg., usually for 'to graze, browse'. Cf. 2 ota-; the parallel Den. V. fr. 1 ozt is not noted before xv; see I ota:- Xak. xi at otla:- 'the horse grazed' (t'ilaflaq) Kas. I 285 (verse; otlar, otlamak):

xii(?) Tef. otla- 'to graze' 239; xiv Rbğ. ditto R I 1113 (quotns.); Muh. dâwâ 'to treat medically' otla:- Mel. 26, 3; otla:- Rîf. 108; tabba wa 'alaca ditto Rîf. 111 (only): Çağ. xv ff. otla:- çaridan 'to graze' San. 61l. 28 (quotns.): Kip. xiv otla:- râ'a 'to graze' Id. 8: (Kom. xiv 194 'to treat medically' otla:-; 'a hay field' otlamak GCC; Gr: Osm. xiv otal-a 'to treat medically' in two texts TTS I 551, but, in Kel., Zaj. reads otla-).

VUD odense: Pec. to KB; if thus read Den. V. fr. otg, but perhaps the basic form of ödlen-, q.v. Xak. xi KB kal ôlg (ödling) tlese sâni 'if the king desires you, choosing his time (, or passionately)' 1504; a.o. 1588 (sic in best MSS.).

D ötle:- Den. V. fr. 2 öt; 'to advise (someone Dat., rarely Acc.) to do (something Dat.).' N.o.a.b. Türkü viii întme: ûgluma: ança: ödlemim 'I gave my younger brothers and sons the following advice' Ongin 11: viii ff. Man. ol kamâag boðunda edgii kîlcîni kîlmakka turkaru öleyir tavratur katîganturur 'the king (the king) continuously advises all the people to do good deeds and urges them on and makes them exert themselves' TT II 10, 88-90: Uyğ. viii ff. Bud. biz kendüegi edgûke öleyürbiz
'we advise him to do good' PP 20, 7-8; ayığ ögül téğiníg ötlep 'advising Prince Pápankara' do. 35, 5; Sanskrit samádayápayati (translated 'causes to give'; ?error) ötlel (spelt ötlelti) TT VII 8 G.6; o.o. Hýen-ts. 179, 2113: [yüm]ýak savin ötleýü erlig[ley] 'advising (Hend.) him with mild words' U III 15, 11; o.o. of ötle- erlige: U III 89, 18-19; TT VII 14, 1 (udug); 40, 86; Sav. 597, 6-7 (ya;ilGil): Xak. xi K'I saja ötleter he advises you' 2204, 5713; meni ötlegil 'advise me' 5128.

D éqlet- Caus. f. of éqlet-.; n.a.a.b, Xak. xi of tawarìn (sic) éqlettii: amara bi-isłah mñ kãña muhmal mìn ml                                                                                                bh 'he ordered that any part of his property that had been neglected should be put in order' Kas. I 264 (éqlettur, éqletmek). D udlat- Hap. leg.; apparently abbreviated Caus. f. of udula-: cf. udla-. Xak. xi ol ogün mana: udalti: atda'a waładadhí xa[Uf 'he sent his son after me' Kas. I 264 (udlatur, udlatmak). D éqlet- Hap. leg.; Pass. f. of éqlet-.; Xak. xi kéy etlettli: cûlal'a-ğanam lahn 'the sheep was fattened(?)' also used of other (animals) Kas. I 295 (éqlettur, éqletmek).

D etlet- Hap. leg.; Pass. f. of etlet-.; Xak. xi ol kõy etlettii: cu'ûlal'a-ît ûal ûahn 'he ordered that the sheep should be fattened(?)' Kas. I 264 (etlettur, etlettmek).

D atlan- Refl. Den. V. fr. 2 at; it is not certain whether atla-, a verb which first appears in Xwar. xiii(?). Ög. and occurs in other medival and most modern languages, is connected with 2 at; it seems to mean 'set to out, march against' (in Ög.) and more usually 'to stride' cf. Osm. adum 'a step, pace', and so prob. has some other origin. Sì.m.m.g., in NE usually atlan-: Türkü viii ff. Man. TT II 8, 63 (ud-): Xak. xi er atlanlì: 'the man rode (rakiba)' Kas. I 255 (atlanur, atlanmak); ol at atlanlì: 'he rode a horse' I 285 (erronously inserted between atlan- and the illustrative verse, in which atlanur occurs); two o.o.: xiv Muh. (?) 'I hope our beg will not ride today' begimlubi: bu: kûm atlanunsunmúsun Rif. 93-4 (only): Çag. xv ff. atlan- suwwar šudan 'to ride' Son. 29v. 28 (quotns.; not described as Refl. f. of atla-): Öguz xi ol tagka: atlanlì: ja'ida'l-cabal 'he climbed the mountain', also used of climbing (fi su'id) anything Kas. I 256 (atlanur, atlanmak): Xwar. xiv atlan- 'to ride' Qu1b 15: Korm. xiv 'to ride' atlan- CC1; Gr.: Kip. xiv atlan- rakiba ay ittavaga šaraf 'to ride, that is to take a horse' I1. 15: Osm. xiv ff. atlan- 'to ride; to mount'; ñ.i.a.p. TTS I 52; II 67; III 46; IV 50.

D edlen- Refl. f. of edle-; not noted later than xvi. Xak. xi éqldenti: neq uittuxdad'l-ʃam 'arada(n) (MS. in error garada(n)) wa lam yutрак muhmalän 'the thing was made of and not left on one side'; as, for example, a fur coat is made from a skin or boots from a piece of felt Kas. I 257 (éqldenur, éqldenmek). Osm. xiv-xvi eylen- 'to he constructed', as or Aux. V in three or four texts TTS I 288, II 413; IV 321 (in Osm. the word is normally a Sec. f. of eylen-).

D etlen- Refl. f. of etle-; survives only(?) in NE Khak. itten- Bas. 65, same meaning. Xak. xi oğut etldeni: tarabahla I-sabî 'the boy put on flesh'; also used of anything that gets fat (samina) after being lean Kas. I 256 (etlenur, etlenmek).

D itîn- Hap. leg.; Refl. f. of itî-. Xak. xi taş itîndi: 'the stone (etc.) was pushed on one side' (indafla'a); also used of a child when it begins to claw (tasabaղfa); hence one says menî yîgîlidî itîn uğrub 'ami get out of my sight'; this is said in a fit of anger (al-ğadab) Kas. I 256 (itînür, itînme:k).

D otlan- (odtlan-) Refl. Den. V. fr. 1 ot; see 1 ot-. Survives only(?) in SW Az. Osm. otlan-; Tkm. otlan- 'to blaze up (lit. or metaphor. in anger); to be burnt', etc. Xak. xi at otlandi: itlahabla'lar fasara cayna(n) 'the horse went at a fiery pace'; similarly one says er otlandi: itlahabla'lar-ʁacul ğadabal(n) 'the man blazed with anger' Kas. I 297 (otlanur, otlanmak; in a special section for verbs with initial long vowels): Çag. xv ff. otlan- Refl. f. itîs dargiriştan 'to catch fire' Son. 61 v. 17A.

VUD üdlen- apparently Refl. Den. V. fr. *üd, a noun cognate to üd- q.v.; see also odl-; N.a.o. Üyg. viii ff. Bud. öz köplûmin üdlenip seviçenip 'being excited and delighted in my own mind' Hýen-ts. 215; Xak. xi yîlki: üdleni: xabat'all-danëbb wa yatâ-hatl'î-fûhûl 'the mares were on heat and the stallions excited' Kas. I 257 (üdlenür, üdlenmek).

D atlâsq- Recip. Den. V. fr. 2 at. Survives only(?) in SW xx Anat. atlâsq- (of two men) 'to ride on the same horse' SDD 125; Çag. atlâsq- Co-op. f. 'to bustle about and jump together' San. 29v. 19 prob. is not connected, see atlân-. Xak. xi (in a grammatical section) oynan:dm atlâsq: la'ibtu wa ca'al'tul-xajar fihi-l-farâs 'I gambled and made the stake on it a horse' Kas. II 114, 23; similar phr. II 226, 5; n.m.e.

D edleq- Hap. leg.; Recip. f. of edle-.; Xak. xi olan bir rikendi: edleqi: 'they esteemed (or respected, tafaqqada ... herma) one another' Kas. I 239 (edlesür, edlesmek).

D itîls- Hap. leg.; Co-op. f. itîl-. Xak. xi itîlendi: neq indaflu'at-ayd 'the things
were pushed together' Kaş, I 139 (İtîşür, İtîşmek).

D uşlás- Hap. leg.; abbreviated Recip. f. of uşlata-; cf. uşlata-. Xak. xi ivik bir blir: rike: uşlata: maţat'î-zîdâ xîlfata(n) 'the female gazelles walked one behind the other (in a line) Kaş, I 239 (uşlásur, uşlasmak).

D ütîş- (ütîş-) Recip. Den. V. fr. Bit. Survives only (?) in NW Kaz. 'to pass through (something)' R I 1867. Xak. xi ütîşli: neq inqaqabatı'-n-yâdâ (MS. in error inqaqabat) 'the things were pierced' Kaş I 238 (ütîşür, ütîşmek); wa hâdâ fîl'-nâhab 'and this (is said) in regard to plundering; and one says alpâ: ütîşli: talåhamatı'-âbtal wa tacâdallî 'the warriors smote one another and fought' (ütîşür, ütîşmek; and 'one says' usually introduces a new V.; this V. was prob. İtîş-, misvocalized; this would suit the translation better, but in that case İtîş- was entered twice w. two different meanings).

Trls. ADL

D adâlîg P.N./A. fr. ada-; n.o.a.b. Uyğ. viii ff. Man. adâlîg orunlarîn ozgulûk 'in order to escape from dangerous places' TRS III 139 Bud. ol taluy suvi ertzîlî korîncîîg adâlîg ol 'that ocean is extremely terrible and dangerous' PP 26, 4-6; Civ. adâlîg evîpîde 'in your house which is exposed to danger' TT VII 30, 1.

D atâlîg P.N./A. fr. ata-; 'having a father'. S.i.s.m.l. Xak. xi KB 6055 (etîlî).

D atâlîk A.N. (and later Conc. N.) fr. ata-; 'the position or duties, of a father; someone in the position of a father, e.g. tutor or stepfather'. S.i.m.m.l.g. Xak. xi KB (if your father is dead, I will be a father to you) atâlîk kilayîn 'I will perform the duties of a father' 1522: Çağ. xv ff. atâlîg/atâlîg atâlîk Vel. 8 (quot.); in San. 30v. 12 the second form is said to be an error); atâlîg(1) uhenwot 'fatherhood' (quot.); (2) the name of a hereditary office in Turkistan and Xwarazm San. 30v. 13: Kom. xiv 'stepfather' atâlîk CCG. Gr.

D utîşlîg P.N./A. fr. utîlî; n.o.a.b. Uyğ. viii ff. Civ. (your sons and people are lucky) your elder sisters and sisters-in-law (are joyful) kunîşı (Sec. f. of kunçuyî) kiz utîşlîg 'your wives (?) and daughters are grateful(?)' TTS II 156.


Trls. V. ADL-

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

(D) idala:- 'to give up, renounce (something Anc.);' rare and prob. pec. to Uyğ. where it usually occurs in Hend. with i titl., q.v. Morphologically obscure; perhaps, like udlâ:- Den. V. fr. a Cerdan *ida: (not known otherwise); perhaps survives in NE Tuv. idala- 'to send, dispatch' Pal. 563. Uyğ. viii ff. Bud. îsîg öz yeme idalâp adînâqanı ölürmeyîn 'I will give up my own life (but) not kill others' U III 4, 2-3; same phr. do. 57. z (ri); 71, 27; U IV 22, 274; 40, 187—bu üçegûde birînsiz birînsiz tîgülîk idalâ-guluk kezîlîg 'the order for giving up (Hend.) these three things one by one' TT V 26, 107-8; amti bu kiziq munda ok tîteylîn idalayîn 'I will renounce (Hend.) this maiden here and now' TT X 543 (see note for several o.o. of tit- idala-).


S otâla:- See otâla:-.

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

D atâlânur- Caus. f. of atlan- 'to mount (someone)', give (someone) a horse to ride'. S.i.a.m.l.g. Uyğ. viii ff. Bud. (gap) taşgaru ilinçûke atâlânurî 'they mounted (the prince) for a pleasure excursion outside (the city)' PP 1, 1: (Xak.) xii ff. Tef. atlanur:- to mount (cavalrymen)' 63: Çağ. xv ff. atlanur- Caus. f. suwar kordan 'to mount (someone)' San. 30r. 8 (quoton.): Xwar. xiv atlanur:- ditto Qub 15; Osm. xiv ff. atlanur:- ditto in several texts TTS II 66; III 46; IV 50.

Dists. ADM

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

D idma: Hap. leg.; Pass. Dev. N./A. fr. id-. Xak. xi idma: yîlîk: al-âdîba mina'l-hayawân 'an animal which is allowed to go free' Kaş, I 129 (see iduk).
D uđmak 'servant'. See uđ-.

etmek/ötmek the oldest of three similar words for 'bread', the others being epmek, q.v., and ekmek, noted in NC, NW, and SW and prob. a recent Sec. f. due to a supposed connection with ek-. Ötmek seems to be the earlier of the two forms. Although -mek is normally an Infinitive Suffix, it is not possible to connect the word semantically with any verb, and it should be noted that Kaj. in his main entry spells it with -mek, not -mek. Survives with initial 0- (occasionally ò-) in some NE languages, R1 1275, 1868, and NW Kar. T., and with initial e- or f- in other NE languages, NC, NW, and SW. Üyq. VIII f. Man.-A bir ötmek 'one of your loaves of bread' M III 121, 5 (i); XIV Ctin.-Üyq. Dict. 'bread' ötmek R I 1275; Ligeti 190: Xak. xı etmek al-xubz 'bread' Kat. I 102; 26 o.o. of etmek and three of ötmek: KB tuz etmek kēg tut 'have a liberal supply of salt and bread' 1328: xii(i) Tef. etmek/ötmek 'bread' 86, 251: XIV Muh. al-xubz etmek (? unvocalized) Mel. 66, 2; Rif. 165: Çağ. xı f. ötmek etmek... nøn ma'n̄ısa Inel. 90; ötmek nøn bı rağan 'bread without fat' San. 61r. 29: XwAR. XII ötmek 'bread' 'Ali 46: XIV ötmek/ötmek Qur. 53, 124; etmek Nabe. 301, 4: Kom. etmek/ötmek CCI, CCG; Gr.: KIP. xı al-xubz etmek (unvocalized) Hov. 15, 19: etmek (sir) 50, 20: XIV etmek al-xubz Íd. 7; al-nayda 'a kind of wheat cake' kara katma: etmek Bul. 8, 15: xv xubz etmek Kav. 44, 14; 62, 17: ötmek Tuh. XIV a. 10: Osm. xiv f. etmek 'bread'; c.i.a.p. TTS 1.284; lII 406; lII 270; IV 314; xvIII etmek (spelt) the Rumi word for nøn, 'bread', in Çağ. ötmek San. 30. 25.

Tris. V. ADM-

D etmeklen- Hap. leg.; Refl. Den. V. fr. etmek. Xak. xı er etmekleni: kajitra xubz-ul-racul ya'ni aţra 'the man's bread was abundant, that is he was rich' Kat. I 314 (etmeklenur, etmeklenmek).


Dis. ADM

atan 'a gelded camel'; a l.-w. in Mong. as atanatay (Kou. 60, Halted 13). S.i.m.m.l.l. Xak. xı xan atan-xasi mina-latbil 'a gelded camel' Kat. I 75 (prov.): XIV Muh. (under 'camels') al-xas atın. Rif. 172 (Mel. 70, 12 axta, a Pe. l.-w.): KIP. xı xaf (mis-vocalized atın) al-camahal-xasi Íd. 15.

D aţin Intrans. Dev. N./A. fr. 1 'aţ-; 'other, another'. Common down to XIV but not traced later; almost syn. w. aţdruk, bəl. özge; later displaced, usually by Pe. digar. Uyq. VIII f. Man.-A aţin yerğır 'a man from another country' M 121, 10. aţin...
Osm.,' km. utanç, Xak. xi al-munadiya wal-ma'diyar mina'l-unur, 'something calamitous and disgraceful' is called utanç (mis-vocalized utanç) 125; its origin is from uuvt al-bay'a 'shame' Kas. I 111: Oğuz xi utanç (ta' carries both fatha and dama) 125 al-amru la'da yustahyad minhu 'a thing of which one is ashamed' III 448.

D öten/ötinc preliminary note. The difference between these two words, Dev. N.s fr. öten-(öden)-, Refl. f. of öten-, which survives only in SW Az., Osm. öden-, and ötinc resembles that between ötek and 2 ötik. Only the first exists in Kas. and the vocalization of the second syllable there is uncertain; in the first occurrence the vowel sign might be either faṣa or dama, in the second it is missing, and in the third definitely dama; but in any event by the medieval period the word had definitely become ötinc; it survives in SW Az. ödenis; Osm., Türk. ödünç. The second, after its appearance in Türk., is not noted until its reappearance in SC Uzbek. ötinc: NW Kaz. ötinc I 1864; Kk. ötiniš; SW Türk ötinc all meaning 'request' and the like.

D ötinc1 ötinc (ödenç) Dev. N. in -ç fr. öten (öden); 'loan, debt', and the like. Xak. x ötinc (; see above) al-gard 'a loan', one says men aşar yarmak ötinc (?) bardirm aidin-durh'am 'I lent him money' Kas. I 111: xiv Muh. al-dayn 'debt' ötinc Mel. 83, 5; ötinc Rif. 188; Çaq. xv ff. ötinc (mis-spelt ötinc, and misplaced) ötinc qard ma'dinina Vel. 121; ötinc (spelt) qard wa dayan Sun. 66, 20: Oğuz xi ötinc al-gard, one says men aşar yarmak ötinc bardirm aytan-durh'am qardan (I 'gave him the money as a loan' Kas. III 448; Kom. xiv 'loan' ötinc CC: Gr. 185 (quotn.): Kip. xii iştirada 'to borrow' ödünç al- Hou. 36, 18: xiv al-gard ödünç Bul. 6, 3

D 2 ötinc Dev. N. in -ç fr. ötinc-. Türkü vii xagan[m ben özüm] bilgi: Tonukuk ötünük ötincimini esdi; berti: 'my xagan deigned to hear the representations which I myself, the Counsellor Tonukuk, submitted to him' T 15.

Osm.,' km. utanç, Xak. xi al-munadiya wal-ma'diyar mina'l-unur, 'something calamitous and disgraceful' is called utanç (mis-vocalized utanç) 125; its origin is from uuvt al-bay'a 'shame' Kas. I 111: Oğuz xi utanç (ta' carries both fatha and dama) 125 al-amru la'da yustahyad minhu 'a thing of which one is ashamed' III 448.

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some external force' Kas. 1 199 (oitmnur: altered in second hand to et-), ittn-me:k (in MS. et-); (as a result of these scribal errors and the substitution of -mak for -mek in the printed text, hitherto transcribed otm-); (in a grammatical para.) er ittindi: tozohha'at'-racul, alternative form (luğa fihi) ittili: II 139, 7.

S utan- See utvan-

D udın- Refl. f. of udı̂r-; survives only (?) in Osm. uyun- 'to sleep quietly, go to sleep.' Xak. x ı̂t otdın: xamadat't-l'ndr wa tafif'at 'the fire died down and went out'; and one says yula: uđın: 'the lamp (etc.) went out (tafi'); and once says arı̂p kutt: udın: tafif'a caddibuu 'his good luck died away' Kas. I 200 (udınar, udınmak; this must be the right spelling but the dal is usually marked with dama or left unmarked); (if you strike a light in a hurry) uđın: yula: 'the lamp goes out' (yantafi') III 26, 2; KB avınčın kuençoč uđı̂ngagay (n- undotted, Arat erroneously restores -f-) u tı̂q 'your joy and pride will fade away like sleep' 1142; uđınımı̂ otğî 4412; udınur bu otk 4964.

D odınun- (oden-) Refl. f. of *ød-; 'to wake up' (Intrans.). Survives only in NE Tuv. odünun. In the medieval period displaced by *qdınun- (Ref. Den. V. fr. odınug) which first appeared in (Xak.) xı̂n (?) Tef. ogyan-jogen-jozan-234, and is noted as oyan-in in XIV Muh., ogyan-in Çaq. xv ff. and Xwar. xı̂n 'Ali 47; XIV Qı̂n k 115, and as oyan- (sometimes spelt uyım) in Xwar. XIV Qı̂n k 116; Kom. xı̂n; Kup. xı̂n Hou. 35, 16; XIV ld. 26; XIV Tı̂h. 53, 9; 6a, 5 and Osm. fr. xı̂n onwards; cf. odı̂nur-. Türkiı̂ viii ff. Man. M I 6, 21 (ut): Uyy. viii ff. Bud. Sanskrit suprabuddhism prabuddh-yante 'they wake up completely' uz odınun-mak odınorlar TT VIII E.36 and 40; a.o. Suw. 16, 15; Xak. xı̂r o'udın: istay-gaqa'l-racul min manamnini 'the man woke from his sleep' Kas. I 200 (odınun, odınunmak; followed by udın and then verse illustrating odınun-): KB odı̂ngül ay kökchen 'wake up, grey beard!' 376: odı̂numıs klı̂ 'a man who has woken up' 1308; o.o. 1523, 3951, 4963; xı̂n (?) At. oüğın 'wake up!' 11.

D udın- Refl. f. of udı̂r-; 'follow, obey,' and the like. Always (?) used in association with tapın-. N. o.a.b. Türkiı̂ viii ff. Man. iglı̂ nomka uδ̄ntumuz tapınımızı̂ erser 'if we have followed and worshipped false doctrines Chusas. 148-9: Uyy. vii ff. Bud. ayamak aynamak tapınmak uδ̄nmak khip respecting, honouring, worshipping, and obeying' U I 112, 105; tapın- uδ̄nmak is very common in TT VI and VII; the Bud. texts in Usp.; Kuan, etc.

D ıtın- (öden-) See ötnnir-, ötenç.

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

-uğ-: sometimes hardly more than 'to venture to.' Survives, usually for 'to request', in NC Xır. ötın-; Kxı̂. ötın-; SC Uzb. ötın-; NW Kas. ötnen-ütın- Kk. ötın-; SW Tkm. ötın-. Türkiı̂ viii xaγanısma: ötınım ança: ötınım 'made representations to my xaγan;' this is what I represented' T 12; o.o. do. 14, 15 (ötenç), 25; Orgın v. viii ff. edı̂güll: ötın- 'pray well' irhı̂ 19; kul sawı̂ begı̂ portrayal: ötıninır 'the slave addresses his master' do. 54 (in both cases with parallel clauses containing yulvar-): Man. the refrain at the end of each section of Chusas. is öktınırmen yaγuda boşunu ötınınım 'I repent and beg to be freed from sin'; yulı̂nır ötündiller 'they ventured to pray' T T II 10, 81; sevı̂n ötündiller 'they prayed for (their) favour' do. 83; Uyy. viii ff. Man.- A M I 11, 2 (2 ötğ): Man. ötünı̂ tekınırmen 'I venture to ask' TT IX 54; Chr. öğmen alı̂sk ötündiller 'they presented their praises' U I 6, 15-16; a.o. do. 6, 12-13 (2 açı̂ğ): Bud. inça tıp ötündi 'this is what he represented' PP 4, 7; 5, 3 etc.; U III 35, 32; o.o. U II 16, 21-2 etc. (2 ötğ); U II 79, 52; Ttrh. IV 4, 14, etc. Xak. xı̂r ol xanka: ötğ ötündi: raфа-l-qısqa làd'-małık 'he submitted a petition to the king (etc.); its origin is öğündi: häk-kı̂ mə sani̲̣̱ 'he spoke as he had heard' Kas. I 199 (ötı̂nmır, ötı̂nmek); ötı̂nır yı̂: tapı̂q 'presents (yuı̂hi) his duty afresh' I 376, 12: KB ötündüm manu 'I represented this' 85; ötı̂nne söțı̂m 'if he presents my statement' 529; o.o. 701 (2 ötğ), etc.: xı̂n (?) At. aya til törıt madın öğünğil kanı̂ 'oh tongue! compose praises and present them, pray' 41: Tef. ötı̂n- 'to pray' 251: XIV Muh. 'arağa 'to present, submit ötı̂n- Rif. 112 (Mel. 20, 1 mis-spelt): Çaq. xv ff. ötı̂nmısı̂ kardın 'to request' Sun. 61 v. 17; Xwar. xı̂n ötı̂n- 'to request, represent' Ali 46: XIV dı̂tto Qı̂n 125.

D aδın- Intr. Den. V. fr. aδın-; 'to become different, to change;' later with extended meanings, 'to change colour or flavour, to putrefy,' etc. S.ımı̂ m. in various forms, usually aynı-. Xak. xı̂r o'ødın: tαγαγγατα'λ-ord 'the land (etc.) changed' Kas. I 288 (aδınr-, aδınınmak): xı̂n (?) Tef. aynın: dı̂tto 72: XIV Rış. aδın- 'to change for the worse;' (of meat) to putrefy' R I 491 (quotns.). Muh. (.) tαγαγγατα'la'nunuh 'his colour changed' aδın: (sic, perhaps aδın: intened) Rif. 106 (only): Çaq. xv ff. aynın- (mis-spelt eynı-) mutaγγαγατα'λ-ḥaḍ ṣudan 'to be changed in condition' also called çaγ- and çaγ- (mis-spelt çaγ-; çaγ-) San. 56v. 7 (quotns.). Xwar. xı̂n aynın- 'to change (Intrans.)' Qı̂n 6: Kom. xı̂n 'to change character' aynın- CCG; Gr. 32 (quotns.).

D aδın: Caus. f. of aδın-; 'to change, alter (something).' Survives in same languages as aδın-. Xak. xı̂r o'ødın: tαγαγγατα'λ-racul 'ammad kāna' 'alayhi 'the man changed what was on him'; also used of anything that changes what is on it Kas. I 266 (aδınatur, aδınınmak; sic in MS, not -mek as in printed text): Çaq.
Tris. ADN

D atınış: Hap. leg.; Pass. N./A.S. fr. atın-. Xak. xı atınış: neş al-şay'ul-madżuf 'a thing which is thrown away, discarded' Kaş 1 I 133.

D idānış: Hap. leg.; Pass. N./A.S. fr. idām Refl. f. of idā'; cf. idān: Xak. xı idānış: sæç şa'ru'l-raču't'illaḏi asala baĥa'l-awal va kaqalika liqayiri 'hair which a man lets loose after it has been confined(?) also used of other things; and al-şā'ba mina'l-hayawān 'an animal which is allowed to go free' is called idānış: yilki: Kaş 1 I 133.


D adnīçg adnīșg Den. N./A. fr. adn. The two words, n.o.a.b., seem to be synonymous and to mean 'different from' with various shades of meaning 'special, exceptional, various'; used to translate Middle Iranian višād 'chosen, elect', see 'TT III', note 18. Türkvi ida adnīçg bark ... adnīçg bedź 'special grave goods ... special decoration' (for a tomb) 'I S 12, II N 14: Uyg. viii ff. Man. adnīçg d iquk qumiz 'our elect holy father' 'TT III 18; ikī yeğinli törtüg adnīçg muqad şg belț körtgūrdi 'he showed twelve special and disturbing signs' M III 39, 1-3 (ii); adnīçg amraq (gām) 'my special beloved()' M III 8, 3; adnīçg türkçe başlıq 'another (or 'a special') Turkish hymn' do. 10, 1 (ii): Bud. teq adnīçg ērtentī yinclī 'various jewels and pearls' PP 34, 1; o.o. of teq adnīçg do. 71, 5; Kvan 149 (see 2 teq); adnīçg edgü 'specialy good' U IV 44, 31; adnīçg muqad şg adnīçg 'TT V 20, 9; adnīçg iquk xaqan xan (sic) süș 'the army of the elect holy ruler' 'TT VII 40, 123-4—kişle adnīçg different from (other) men?' USp. 165b; teqrîm yarin cheese adnīçg kilmaygûnmen 'I will do nothing different from my god's commands' do. 166a.

Bırık muni umkadin adnīçg adra tutsar 'if, because they do not understand this, they take things for entirely different()' 'TT V 195: Xak. xı KB erende adnīçg kişle ądîl 'exceptional among men and different from ordinary people' 562; adnīçg bolur barça kulkiq sızû 'your whole character and language become different' 718; a.o. 777.

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


adınağımı olürmeğin 'I will not kill other people' 'U III 4, 3; (I will first seek the right road, and then become a guide) adnàguka 'to others' 'U II 5, 13; o.o. U II 78, 31, 87, 49; 'TT IV 8, 69 and 72; 10, 10 and 13: Xak. xı KB (do not load your own heavy burdens) adnàguka ală ĝayrık 'on other people'; (do not starve yourself and satiate) adnàg:u- ni: ĝyarak 'other people' Kaş III 68, 1-2; n.m.e.

D atanlıg Ilap. leg.?; P.N./A. fr. atan. Xak. xı atanlıg er 'a man who owns a gelled camel' (ba'ir xași) Kaş 1 I 148.

D otupluk (oddupiliki) A.N. (Conc. N.) fr. otup; 'woodpile' and the like. S.i.s.m.l.g.; in SW Osm. odunlik, Tkm. odunlik. Xak. xı otupluk al-muňatfah 'woodpile' Kaş I 162.

VUD utunluk A.N. fr. utun; 'vileness, wickedness'. Pec. to KB but therein common; syn. with isizlik. Xak. xı KB utunluk kilur buşa kulkiq silıq 'if a man of good character loses his temper, he behaves wickedly' 335; o.o. 931, 1155, 2078, 2653, 3780, etc.

S adnîçg See adnîçg.

Tris. V. ADN-

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

D oțupla-: (ođupl)a-: Dev. V. fr. oțup; 'to gather firewood' and the like. S.i.s.m.l.g. in NE. Uyg. viii ff. Man. (gap) oțuplayu 'collecting firewood' (gap) M III 28, 2 (iii) (the context confirms this meaning).


Dis. ADR
degri 'saddle'. S.i.a.m.l.g., usually as eyer but also NE ezer, er; SE Türki iger; NC er; SC Uzb. iger. Xak. xı eger al-sarc 'saddle' 'Kaş. II 224, 25 (2 kökles-), 4 similar o.o.; n.m.e.; xiv Muh. al-sarc iger Mel. 71, 8; Rıf. 173; al-gişiği 'saddle-housing' iger yaşuğ: 71, 12 (Rıf. 173 uses this phr. to translate al-narqwa wa'1-namârıq 'saddle-pad, saddle-pads' (sic; text has al-mâ'riфа wa'1-namâziq); Çağ. xv ff. iger ('with -ğ-') iger zin ma'nâsina 'saddle' Vel. 68 (quotn.); iger (spelt) zin, in Ar. sarc San. 108v. 12 (quotn.); Xwar. xiv iger 'saddle' Qub 49; iger ditto Nohc. 53, 2; Ksp. xiii al-sarc iger Hau. 14, 1; xiv ditto Id. 26; xv ditto Tuh. 16b. 3; sar(u)-faras iger Kav. 64, 3; 77, 2; Osmn. xiv ff. iger 'saddle'; ci.a.p. in phr. 'TT IS 411; III 274; IV 319.

D adrī: Dev. N./A. fr. adrī; 'forked, a forked object'. S.i.a.m.l.g., usually as ayrī, but in NE also azra/zarı 'I 578; Khak. azir; Tuv. adır. Ayru: in Kaş, see below, is
cognate but has a different meaning. Xak. xi ait: al-mi‘dā ‘a pitchfork’, that is (an implement) 
with which wheat-stalks are tossed (yudra) to winnow them; and anything with two 
branches (lahu yubbatan) is called aiti: hence a man is called aiti: butluq, that is 
munfaricil-faxafyn ‘having divergent legs’ Kaq. I 126; aiti: yi‘gn: yacara tidah yubbatan 
‘a forked tree’ II 331, 21; a.o. II 22, 26 (tul-); (misplaced between otra: and aiti: perhaps 
an incorporated source-note) aitu: harf wa ma‘nahu in lam an Indeclinable meaning ‘if not’; hence one says muni: tilmene:sen 
aitu: ne: kerek ‘if you do not want this’, fa-ma‘i da tathagi ‘then what do you want?’ I 126: KB bu kursi adak: uci aiti turur 
‘this stool has three divergent legs’ 771: Caq. 
xv. aitu (spelt) cidda(n): tuu munfa:si, 
‘extremely’, and ‘separated’ San. 577. 18 
(quotn.); aitu: (with ‘ti’) (1) cidda(n) 
wa munfa:sil, also pronounced aitu; (2) di‘ saqa 
‘a forked piece of wood’, which they put on the 
necks of criminals; (1) tutur-i di‘ kahtin ‘a two- 
humped camel’ do. 577. 23: Kom. xiv ‘forked’ 
aitu: CCG; Gr. 32 (quotn.): Kip. xiv. aitu: 
al:sa‘bic wa:ll-wadid ‘a side valley’; a valley’; aitu: (vocalized oyuru) al-wadi li. 27; al:sa‘b 
wa:ll-wadid aitu: Bul. 3, 10: xv gayr ‘other’ 
(osge, ayruk) aitu (ayril(?) and baqaka) 
Tuh. 8gb. 11: Osm. xiv aitu ‘parting, separation’ 
TTS I 62; IV 62; xv ‘other, different’ II 85.

S otra: See ortu:.

D ortu: abbreviated Ger. of *utur- used as Adv. 
or Postposition (see v. G. ATG para. 289) meaning ‘opposite, facing, against’, with 
or without an implication of opposition or hostility. S.i.a.m.1g. except SC and SW. Not 
to be confused with otrii. Tüürli viii ff. 
ortu: ekl: yiliq kist: oglin soku:smish: 
‘I met a two-month-old child’ Irb. 2: ortu: 
yerde: oglin soku:smip ‘a chief met him’ do. 
16; (a falcon went hunting water-birds; a pre- 
datory eagle) ortu: ... kopu:pan barmil: 
‘rose to meet him’ do. 43: Man. yi‘lim: 
mezut ortu: ‘facing us’ (there are great difficulties) 
TT II 6, 6: Uyğ. vii ben ortu: yoridim [I 
‘I went to meet him’ Sa. 8, vii ff. Bud. 
(then his younger brother ... ) Kiliimbi ye 
ortu bard: ‘advanced against the demon 
Hidimba’ U II 26, 17; el(tlig begke ortu 
yoriy miled ‘to meet the king’ U III 
63, 6-7; (gods, men, demons, however they may 
be) anit ortu turda: yok ‘there is no 
one who can stand up against him’ U IV 22, 
283; a.o. (obscure) Hüen-üs, 2005-6: Cig. 
ortu: kel- ‘to come to meet’ TT I 96, 112, 175; 
urtupda ... kelid ‘to come to meet you’ do. 
113; Bu:si: tãgi ortu: borlukin ‘his vine- 
yard facing the Bu:si: mountain’ USp. 2, 4: 
Xak. xi ortu: qubbala hult say ‘opposite, or 
facings, anything’; one says ol: ma:ga: ortu: 
keld: cda‘ bi-yubalati ‘he came to meet me’ 
Kaq. I 126;seven o.o. with similar meaning: KB 
(neither behind, in front, to the right nor the 
left, below, above nor) ortu orun ‘facing’ 18; 
(the moon) yашik birle ortu ‘in opposition (in 
the astronomical sense) to the sun’ 137; keldi 
ortu 193; many o.o.: xiti(?) At. ne iştir ortu 
kelse ‘whatever work comes your way’ 369; 
Tef. ortu kel- and such phr. as anlarin 
urtuda ‘in front of them’ 333 (and see ôtrii): 
Caq. xv ff. ortu: hrsu ‘opposite’ Vel. 91 
(quotns.); ortu: muqabil wa bar-ar bar ‘opposi- 
tive, facing’ San. 62r. 12 (quotns.): Xwar. 
xiv uredutururu ‘in order to meet (someone) 
(facing (something Datur)’ Qutb 201: Kom. 
xiv ‘opposite, against’ ortu (once spelt ortu) is 
common CCI; CCG; Gr. 267 (quotns.).

D ötrü/ôtrü (the latter rare) Ger. of 2 ötrü-
used as Adv. or Postposition (see v. G. ATG, 
para. 281). As an Adv. begins the sentence and 
means ‘then, thereupon’; as a Postposition 
follows the Abl. (and Loc.) and means 
‘because of, following on’. Survives only in 
SW Az. ötrü, Osm. ötrü, Tkm. ôtrü (with 
Abl.) ‘because of, concerning’. Not to be 
confused with ortu: Tüürli vii anta: ötrü: 
‘thereupon’ (or ‘therefore’) T 12, 16: vii ff. 
Man. nede ötrü: ‘why’ Chuat. 165, 170; bész 
törül: savvan ötrü: ‘because of (or ‘by means of’) five kinds of speeches’ M III 20, 
8 (ii) (mis-spelt uredut) inca aydukta ötrü: 
‘because (of the king) that had thus spoken’ 
TT II 8, 53; anta ötrü: do. 10, 86—ötrü: then, 
thereupon’ do. 8, 55 and 56: Uyğ. vii anta: ötrü: 
Śu. 5: vii ff. Man.-A bész tegrallerde ötrü: 
‘because (of spelt uredut) ‘because of (or through the 
intervention of?) the five gods’ M I 8, 19 (and 9, 
1-2); anta ötrü (spelt uredut) do. 9, 3: Chr. 
ötrü (starting sentence) ‘then, thereupon’ 
U I 6, 9; 8, 8; 10, 4: Bud. nizvanlıg otudan 
ötrü: ‘because of the fuel provided by the 
passions’ U II 9, 28-9—ütrü (in TT VII 
C.3 ötrü; do. 11.8 ötrü; occasionally ötrü) 
and ana ötrü are very common: Cig. 
(starting a sentence) ötrük (térasis of ötrü 
ök) ‘thereupon’ TT VII 15; (Xak.) xüf(?) At. 
nepdin ötrü ‘for the sake of material 
things’ 167; bu bir aydinö ötrü ‘because of 
(this single fault)’ 363; Tef. andin ötrü: 
‘thereupon’ 333 (listed as uredut): Xwar. xiv ötrü: 
(1) ‘thereupon’; (2) with Abl.) ‘after, because of’. Qutb 241: Kip. xv 3m: ‘for the sake 
of, because of’ ötrü (and üçin) Tuh. 218a. 11 
(and, only ötrü, 8gb. 1).

D aıtırı Dev. N. fr. aıtir. ‘distinction, differ- 
ence’ (between things Gen.). Survives only(?) 
in SW Osm. ayurf. See aıttrlc:–, *aýtür. 
Uyğ. viii ff. Man. [gag] aıttrın uktırmız 
you have explained the difference between 
... TT III 118: Bud. (since it is fully eluci- 
dated in an extensive commentary in the 
Weishil-lun, he has not elucidated here) on tör- 
lüg edgürler nominal törül tétrü ç hungar 
sakınmak kolulamak aıtır ‘the difference 
between the ten kinds of good things and the 
three kinds of deep and searching medita- 
tion (Hend.)’ TT II 22, 21: Cig. [gag] ayıghı 
savını aıttrın yık ‘there is no difference 
between your [good and] bad speeches’ TT 
181.
aşırt 'cheek-pouch'; judging by the analogy of aşırt, q.v., there is little doubt that this was the original form of avurt, but this form occurs only in one damaged passage. S.i. m.i.l.g. as avurt, aştir, ort, uurt, and the like. Uyğ. viii ff. Man. (as the poison takes hold) aşırt ‘eru yərūp ‘his cheek-pouches and lips split’ (his chin and throat decay) TT II 16, 14-15: Çağ. xv ff. avurt puri-yı daha mouthful’, in Ar. şid ‘San. 53y. (qotut): Kq. 94 ‘I am a man and minl-l-mel’ too gayrīhit ‘a mouthful of water’, etc., oştir (perhaps miscopying of ovurt) Howe. 32, 18 (after taacara’a oştir-ia-): xvi şid ‘cheek-pouch’ ovurt Tuh. 20b. 7: Osim. xv ff. avurt in various p.rh. in several texts TTS II 70; III 47; IV 51.

D *diştir* Dev. N. fr. düür-; cf. aşırt. Not itself recorded but see düştir#, *subтиров*: These words occur in association with similar deriv. of aşırt, and the two words must have had comparable meanings, this one ‘choice, selection’, and the like.

D aşırt Conc. N. fr. aşırt-; morphologically parallel with aşırt but semantically distinct, although some modern forms of the two words are identical; ‘a grass with divergent (adır-) creeping rhizomes; couch-grass, and the like. Survives in SE Türki aşırt ‘dhub-grass’ Shaw 3, ‘couch-grass’ BS 4; SW Osm. aşırt ‘couch-grass’. The form with c- suggests a reborrowing fr. Mong.; but the word is not traceable as a l.-v. in Mong. See Dorrer II 424. Xak. xi aşırt ‘a plant (nabi) called al til’ ‘Cynodon dactylon’ in Ar. Kas. I 98: Çağ. xv ff. aşırt (so spelt) risa-g i yəyak-i xavq ‘the fibre of a dry plant’, also called qayr (not an ancient word) San. 32r. 25 (quotation): Oğuz xi aşırt al-til; it is a useful (nā'ima) plant; the Turks call it aşırt and the Oğuz change it (-d-) into -y Kas. I 113: Osm. xviii aşırt (spelt) . . . (3) in Rümī the name of a plant which is extremely tender and moist and fattens the cattle that eat it, called in Pe. far bás ‘perennial meadow grass’ San. 57r. 20.

D aşırt Pass. N./A.S. fr. aşırt-; cf. aşırt; basically ‘divided, separated’, hence usually ‘different, other’, and esp. ‘different from, superior to (others)’; in comparisons the word compared with it is in the Acc. in Türki viii ff. Man., the Loc. (unless this is a misreading of the Abl.) in Uyğ. Bud. and the Abl. elsewhere. S.i.a.m.l.g. except SC; in NE aşırt, azır, aşırt; Kkak. azırız; Tuv. aşırt; elsewhere aşırt. Cf. aşırt, 6pl, özçe, Türki vii ff. Man. (we do not do what is tेंगी यार्स्क अदर्क ‘different from (i.e. contrary to) God’s commands’ TT II 6, 5; aşırt aşırt ‘various (things)’ Chuas. 228 (et.)-: Uyğ. viii ff. Bud. aşırt uzl ‘various craftsmen’ PP 2, 5; aşırt aşırt do. 2, 7; Sut. 118, 6 (2 tag), 328, 6 a.o.—kişlê aşırt begêrek ‘a more distinguished person, superior to (ordinary) people’ PP 66, 4-5; alku şiganlıarda keyiklerde aşırt rak ‘superior to all (other) maral deer and stags’ U IV 34, 61—(as for being brought together by contact) köülü köprüdekkler bire bûrtûşûp yeg aşırt tiltalâlka tuş kilur üçin ‘it is because the mind, when it comes into contact with what is in the mind, encounters better and superior influences’ TT V 24, 71-2; o.o. of yeg aşırt do. 26, 82; TT VII 40, 135: Xak. xi aşırt kalima wa ma-nâhâgayr a word meaning ‘other’, in Oğuz (ac); the Turks use aşırt for ‘other’ (prov.) Kas. I 98 (this word obviously a muddle); the Oğuz form was ayruk, see below): KB kîşlê kîş aşırt bar telim bu aşırt hildîgîn ayur bu tilm ‘among men there are many who are superior to (other) men; from this superior knowledge my tongue speaks’ 201: xiii(?): Tef. ayruk ‘another’; ayruk ayruk ‘different’ 45: xiv Mah. bi-gayr amirihim ‘excluding their chief’ bêginden ayruk Mel. 18, 8; Rîf. 97: gayr wa ayda(n) ‘other’ and likewise ayruk Rîf. 188 (only); the preceding entry al-malîc ‘owner’ ayruk is an inexplicable error): Çağ. xv ff. ayruk (spelt) (1) bigâna ‘strange, stranger’; (2) digar ‘other’, which they also call dağî and daxî San. 57r. 19: Oğuz xi ayruk buqa bi-ma-nâhâgayr Kas. I 113: Xwar. xiii ayruk/ayr ‘other’ Ali 12: Kip. xiii gayr-ayruk; gayrak senden ayruk Hou. 54, 13 ff. (with other examples): xiv ayruk gayr Id. 27: xiv mufarrag ‘divided’ ayrik (perhaps for aşırt) Tuh. 34b. 12: mufarrag ‘separated’ ayrik (sic, with hâf) do. 48b. 10; bê tari ‘not returning, non-recurrent’ (3) ayruk do. 39a. 1; ûb. 1; gayr ayruk . . . ayrik 89b. 13 (and see aşırt): Osim. xiv to xvi (only) ayruq/ayruk, occasionally ayrik (1) ‘other’, another’; (2) (usually with Neg. verb) ‘again’ TTS I 61; II 82; III 54; IV 60 (common).

(D) otruq ‘island’; too old to be a Dev. N. fr 2 otur- ‘to sit’, as has been suggested, since this form did not evolve fr. olur- until the medieval period; possibly a Den. V. fr. I otur-, with the connotation of something cut off from the mainland. Survives in various forms in one or two NE languages and NW Kaz. utraw. A Dim. f.(?) otrac was current in Kom. and Kip. (Id., Bul., Tuh.), and survives in NW Kas. T., Kow. 442. Most SC, NW, and SW languages use some form of atag/adaq first noted in Muh. and also noted in Kom. and Kip. (Id., Bul., Tuh.), which it is difficult to connect morphologically with this word. Uyğ. vii ff. Bud. otruq ‘island’ PP 33, 7; 36, 6; TT V 26, 91, and 94; Sue 211, 19 and 22 (spelt oturug); Ijen-ts. 1045; Kuan. 20-1 (erqû): Xak. xi otruq al-casira ‘island’ Kas. I 97.


?D idîrîg Hap. leg.; possibly an earlier form of 2 irîg; morphologically a Dev. N. in -g, but there is no trace of *idîr-. Argu: xi idîrîg al-gây-l-xeşir ‘anything hard’; originally irîg Kas. I 102.
D üdreg Hap. leg.; Dev. N./A. fr. üdreg-.
Xak. xî dûder nekî jñal ñoy râ’, na harâvîl-
-{$$$}. ña’dâl-qilla ‘anything thriving, that is
which increases after being scarce’ Kaş I 163.

D ötrük originally ‘crafty, wily’; later ‘un-
truthful, a lie’; presumably Dev. N./A. fr.
2 ötûr- but hard to connect semantically.
Survives only (?) in NC Kir., Kzx. ötrûk/
ötrükì. Cf. igest, esîk, yâlgan. Oğuz xî
ötrük al-muhtal ‘crafty, wily’ Kaş I 101
(verse): Çağ. xv f.f. ötrük (‘with -k’) yalan ñoz
’a lie’ Vel. 90; ötrük dâriñ ‘lie’ San. bsr. 14:
Kip. xîi al-kaðib ‘a lie’ ötrük (also yalan)
Hou. 27, 4 (and see esîk); kadaba ‘to lie’
(ötüle; -î also) ötrük sîyle-(also yalan
sîyle-) do. 36, 4: xî ötrük al-kaðib ñd. 8.

S edrem See erdem.

D edrem Den. N. fr. eder; ‘saddle-pad’. Surv-
ives only (?) in SW Osm. eyrim (often spelt
eğrim). Xak. xî mal tihle-l-hanwàyîl-sarc
mîrâl-cânîhayû ‘which is beneath the
saddle-tree on both sides’ is called eğrim; it is
(made of) leather and felt Kaş I 107: xîv
Muh. mixađatu’t-sarc ‘saddle-pad’ eyrim Mel.
71, 12; Rif. 173; al-cadya ditto eyrim
cesî: Mel. 78, note 2: Çağ. xv f.f. eyrim
namad-zin ‘saddle-pad’; also called têrîlk.
Našîr translated it ‘whirlpool’ San. 57r. 27
(‘whirlpool’ is eğrim): Osm. xv f.f.
eyrim ‘saddle-pad’ c.i.a.p. TTS I 289; II 414; III
278; IV 321; xîii eyrim... and, in Rûmî
the pad which they put below a saddle’ San.
109r. 7.

D üdirm N.S.A. fr. üdûr-; ‘a single choice,
one specially chosen’. N.o.a.b. Xak. xî
üdirm xiydrûl-ayyâ ‘the choicest of things’
Kaş I 1107; KB baša Fârûq erdi kîsi üdirmî
then there was Fârûq, the choicest of men’ 53;
o.o. 50, 279, 417, 900, 1689 (habitually
rhymes with kîdûrîm, q.v.).

D ötrûm N.S.A. fr. 2 ötûr-; ‘purgative med-
cine, purge’. N.o.a.b. Cf. ötrûrîm. Xak. xî
ötrûm al-darâwîl-mushîl ‘a purgative med-
cine’; and al-ṣubriûm ‘spurge, Euphorbia’,
(a plant with milky sap) is called süt ötrûm;
and this is close to the Ar. Kaş I 107 (meaning
of last clause obscure): KB (another said) ötrûm
çırgû kerek ‘we must give him a purge to
drink’ 1059.

PU oturan Hap. leg.; a dubious word entered,
out of alphabetical order, between ürûkîn and
eğrin. xî oturan al-sarâwîl ‘trousers’. I heard
this used in Yağma: Kaş I 108.

D adîrîs Dev. N. fr. adîr-; ‘parting, parting
place’. Survives as aýrisî/aýrisî only (?) in
SE Türkî BS 12 and NC Kir. Xak. xî adîrîs
ra’s kull yanîgîyn ‘the starting point of any two
roads’ Kaş I 96.

D üdûrîs Hap. leg., Dev. N. fr. üdûr-. Xak. xî
üdûrîs al-muxâyara boynâl-ayyâ ‘a choice
between things’ Kaş I 96.

Dis. V. ADR-

D adîr- Caus. f. of 1 *ad-; basically ‘to separate
two things Acc., or something Acc.,
from something else Abh.’; hence ‘to dis-
tinguish (between things Acc.)’ and even ‘to
single out, prefer (something)’; cf. üdûr-,
q.v. Became a l.-w. in Mong. as ajîra-
‘to part from (people), return home’ (Hoenisch 4)
with further developments of meaning (Kow. 124,
Haltod 26). S.i.a.m.l.g. usually as ayr-, but
NE Khak. azîr-; Tuv. adîr-; in NC Kir.,
Kzx. acîra- ‘to part from (people)’, re-
borrowed fr. Mong. also occurs. In some texts
it is difficult to distinguish between the Perf.,
etc. of adîr- and adîrî-, q.v. Türkî viii ff.
Yen. âltî: yâştîma: kañ aðîrdîm blîn-
medîm üç âçîme: ayya: aðîrdîm (the last
word is prob. an error for aðûrdîm) ‘at the
age of six I was parted from my father and did
not get to know him; I said farewell?’ and was
parted from my three elder brothers’ Mal. 32,
16; Man. (in order to release the five gods and)
yarukûg karağ aðîrgâl ‘to separate the light
and darkness’ Chius. 9–10: Uyû. viii ff.
Man. öziç yadiç aðîrînpç ‘you separated
yourself and strangers’ TT III 108; kaltî
kîsi bu munça savîç adîr cu bilmeser
ukmasar ‘just as a man does not know and
understand how to distinguish between say-
ings like these’ M I 18, 3 (i); Bud. Islîg özler-
inte aðîrdîmiz erûür ‘if we have separated
among ourselves’ (living beings)’ TT IV 8, 63;
similar phr. do. 10, 13, and 14; (relying on)
edgûsîn auyûn adîr cu bilmekke ‘ability to
distinguish between its good and evil’ Surv.
297, 9; (meditating and thinking) adara ukar
‘he understands how to distinguish’ U II 9, 2;
TT VI 195 (adînçë); alkûda aðûrûmîs
‘more distinguished than all others’ Hüen-is.
902 (dubious, perhaps an error for üdûrmîs);
Civ. in contracts for the sale of land, USp.
13, 107, 108, and 109 adîr- occurs in stock
phr. like bu bûrlûkûn şîcîsî ògûnî yerke
Karatemûrînî borûcî adîr ‘the bound-
aries of this vineyard; on the east Karatemûr’s
vineyard delimits it’ 13, 7; (in a document
about slaves of different owners who had mar-
rried without permission) aðûrmatin ‘without
parting them’ do. 73, 7: Xak. xî ol edgûnî:
yavla:ktan aðîrdî: axtâr-l-ayyîr minîl-sarr
ta mayyazahî ‘he preferred the good to the
bad and distinguished between them’ (adîrûr,
adîrûm, ms-spelt -me:k); in a prov. etli
ûnûkîlî: aðûrmas ‘the flesh and the nail are
not (i.e. cannot be) separated’ (û vûfarraq)
Kaş I 177 (and see üdîr-); ‘(I sought wisdom
and chose a wise teacher) òzûnnî aðîrdîm
mayaçtu naﬁsi min boynûl-nû ‘I set myself
apart from other people’ III 228, 14: KB
adîrsa üdûrûse ñeçî blise òzî ‘if a man singles
out, selects and can pick’ (the right people) 320;
üdûrdî aðîrdî köttûrdî mënî ‘he selected,
singly out and raised me’ 385; aðîrûn
yarağîç yarağûsî kîsiç ‘distinguishing be-
tween useful and useless people’ 2236; o.o.
797, 3534: xîît (?) Tef. aðûr-ayûr- (sic) ‘to
part, separate (something Acc., from some-

thing Abl.)' 40, 46: Çağ. xv ff. ayır- (spelt) 'Trans. (lit. Caus.) V.; adda hard an 'to part'; also pronounced ayır- San. 55v. 11 (quotns.): Xwar. adur- 'to separate, to distinguish between' CCI, CCG; Gr. 33 (quotns.): Kip. xiv ayır- -farraqa, 'to part, separate' Id. 27: xv dito. Tuh. 28a. 11: Osm. xiv ff. from the earliest times two forms ayır- and ir- existed side by side, meaning (f) 'to separate (two things, or one from another)'; (2) 'to split (something into two)'; (3) 'to distinguish, single out, choose'; (4) 'withdraw, release (someone fr. something)'; ayır- is not listed in TTS but occurs in a xiv quon. (I 355) when it rhymes with ir-; ir- occurs in all periods down to xix, I 355; II 503; III 345; IV 397, and survives in xx Anat. SDI 772, but is hardly mentioned in xix dict.

D adur- Caus. f. of at-; with a range of meanings similar to those of at-'. S.i.m.m.l.g. Çağ. x1 ol ok adurur: 'he ordered (someone) to shoot (bir-ramy) an arrow, and he shot it'; also when he tells him to throw away (atruhahu) something, and he throws it away Çağ. I 217 (adurur, adururmak); x111 (?) Tef. adtur- 'to order to throw' 63: Çağ. xv ff. adtur- Caus. f. andadzedzin: 'to order to throw, or shoot' San. 28sr. 18.

éder- 'to pursue', primarily in the sense of chasing game or pursuing an enemy; hence more vaguely 'to follow'. Survives only (?) in NE Tuv. éder-; NW Kaz., Nag. iyer-; there is a NE Khak. Caus. f. izert-, Tüürki x111 ff. Man. may say aqbugux uultš bprt 'I caused easily adér to emr' 'the maral doe was pursuing the maral stag for sexual reasons' M I 35, 5-7: Uyğ. x111 ff. Bud. [gap] éyn éderlp 'following his wishes' U II 40, 10; 8. Swv. 16, 7: Xax. x1 men ann: ederdmat iqta'yatu tuhu wadatabatu i:trahu 'I followed him and followed his tracks' Çağ. I 178 (eduerur, ederme;k; vocalization chaotic, fatha apparently changed to or from dara and also harru on the alif); bu t ol keykini: edergen; 'this dog habitually chases (übã) wild game'; also used of a man who habitually demands his rights (yaltub hagahu) I 157; edergel: i:da xarga li-ta:qiq "if you go to hunt" I 447, 6; o.o. III 11, 4; III 228, 12 (éderdmat tabalub); KB this word is a shadow ederske kaçar 'if you chase it, it flees' 1409; (if your enemy flees, be satisfied) ederne udu 'do not chase after him' 2395; o.o. 3536, 3970, 4301: x111 (?) At. bliqligi biligili edergen eотur the wise man constantly pursues wisdom' 105; Tef. éder-lezer- dito 122: Xwar. xiv éder- 'to hunt' Quat 58: Kip. xv taba'a 'to follow' éyer- Tuk. 108. 8.

D etur- Caus. f. of et-; with a range of meanings similar to those of et-'. S.i.a.m.m.l.g. In Çağ. included in a section for verbs with short initial vowels, which perhaps indicates that the initial alif mahür yâ was intended to represent é-. Cf. étir-. Uyğ. x111 ff. Bud. étür-ojimiz 'if we have had constructed'; v.l. for étur in TT IV 6, 46 (et-): Xak. x1 ol menis 1111m étürür: 'he gave orders for putting my affair in order' (bi-islâh amri); and one says ol etümk étürür: 'he gave orders for the repair (bi-islâh) of his boat' Çağ. I 217 (éttürür, éttürürmek); x111 Tef. as étümdü 'he had food prepared' 86: Çağ. xv ff. étürür-Caus. f.; ba-digari kumândan 'to make someone else make, or do (something)' San. 94r. 22.

VU(D) ittur- Hap. leg.; between òtur- and a:çur- in a section for verbs with long initial vowels; prima facie a Caus. f. in -tür-, but there is no verb *it- with an appropriate meaning; 'to twist, spin' is normally egir-, q.v., which cannot be connected with this word. Xak. x1 ol açar bilik itýturü: astalahu'l-fatila 'he made him twist (or spin?) the stick'; also used for anything that is twisted (or spun?) Çağ. I 267 (ittürür, iitürürmek).

S otar- See oğur-.

VU I otur- Hap. leg., but see otrul-, otrus-. Certainly with back vowels and if otrug-, q.v., is etymologically connected, with o-. Xak. x1 ol açar otrudri: qasal-âr'wâl- jawb wa nahu'hu 'he cut hair', (cut out) clothes and the like Çağ. I 176 (oturur, otrumak, sic in MS.).

S 2 otur- See otur-.

*utur- (?utur-) 'to meet'; survives only in the Ger. utur-, q.v.; the basis of uthun-, uthus-. Became an early l-w. in Mong. as ugera- to meet' (Haenicl 157) a form presupposing a Turkish *utur-. This Mong. verb was subsequently re borrowed as ugera- San. 64v. 11 and s.i.m.m.l.g. as ugera-, ugera-.

udjur- 'to choose (one of several Acc.); or part, separate, scatter (things, etc. Acc.); or separate (something Acc., fr. something Abl.)', with or without 6ji, see v. C. ATG para. 270. Practically syn. w. adur- (Kaz. uses the same range of words to translate both) and perhaps an "attenuated" form of it. Survives only (?) in NE Khak. izjur-; same meaning, which fixes the first vowel as ü, not â as normally used to transcribe this verb and its der. f.s. Cf. also 6ec-. Uyğ. x111 ff. Man. b6j ajantula ti:nligariq biligisq biliginiq 6ji uğurtügüz 'you separated the mortals in the five states of existence from ignorance' TT II 31-2: Xak. x1 ot iyuru: (so read) 6:nepi: isticral-say 'he choose the thing' Çağ. I 177 (üdürür, üdürürmek; follows the entry of adur- and erroneously vocalized edir- in all 3 places); bu: er 6 ot 6ege: 6:nepi: üdürgen 'this man is constantly making a choice between things' (yuxuyuy barya-l-agyri) I 157; (Buđraç returned and) alpan-gutin üdür: isticrâ abâlalu 'chose his (best) warriors' I 144, 8; alp ereñi: üdürüm 'I scattered (farragüt) (the enemies') warriors' (and twisted their
necks) I 170, 21; (treat your comrade well and) adın uğurme: 'do not choose (lā tātār) another' III 11, 3; bögünü: uğurduṃ 'I choose (ittelîl) a wise (teacher)' III 228, 13 (cf. adır-): KB bu īki bedütür uğurmiştı kulûğ 'these two things make a servant great' 152; kayusun tīlesi uğurğî birın 'choose one of them whichever you wish' 244, o. o. 148, 327, 329 (adır-), 2314 (tıştış:K), 3534 (xīt: T). Tef. uğur- 'to choose; to prefer' 242 (.numericUpDown), 321 (adır-): Xwar. xiv uğur- 'to choose' Qūth 121 (adır-), 195 (adır-), 202 (adır-); aранızda bir kaçını uğurip 'pick out one or two of yourselves' Nako. 365, 13; a. o. 282, 11: Tkm. xiii (after a list of Kp. meanings) lûr- (vocalized eur-) intaxabaš- say' mina-šayd 'to pick one thing out of several' Iłow. 36, 1: Osm. xiv (Π' lûr- 'to choose, pick out', 3 quots. fr. one text TTS I 747.

D ötür-, etc. Preliminary note. There are three early verbs of this form, and in some modern languages verbs of similar form which are f. s. of other verbs like ötür-; it is not always easy to identify the original forms of some of these verbs.

D I ötür- Ḥap. leg.?; Caus. f. of ḍ-. Xak. xi ol maqa: 80:z ötûrdi: dakara fiñ-l-kalad 'he reminded me of the statement (etc.)' Kağ. I 267 (ötürür, ötûrme:k).

D 2 ötür- Caus. f. of I öt-. with a range of meanings similar to those of I öt-. cf. ötûr-which is not or less synonymous. Survives in NE Kağ., Kob., Sag. as ottür- R I 1868; Khab. ötûr-: in NW Kağ. as ötûr-, in SW Tkm. and in xx Anat. as ötûr- SDD 1121 and perhaps ötûr- 1439. Xak. xi ol ta:m ötûrdi: 'he pierced (taqaba) the wall' Kağ. I 176 (ötûrûr, ötûrme:k): Çağ. xv ff. ötûr- (spelt C.) Caus. f.; guduramadun 'to cause to pass through;' abbreviation of ötûr-er San. 59v. 14 (quotn.; pointing out that Vel. 79 gave the same quotn. with the mis-spelling ötûs-): Kp. xiv ötûr- taqaba Iđ. 8: xv naaşfâ 'to transmit, send through' ötûr- Tuh. 54b. 11: Osm. xiv göğsus ötûrdi: 'he sighed deeply, i.e. forced (the breath) through his chest' TTS I 570.

D 3 ötûr-ötûr- Caus. f. of 2 öt-. Survives only(?) in SW Osm. ötûr-, similar meaning. Xak. xi ol sibúcuz: (misvocalized) ötûrdi: sayyaha bi-n-izmed 'he played the flute' Kağ. I 176 (ötûrûr, ötûrme:k); sibûzû: ötûrdu; same translation; also used of anything from which a sound comes as the result of your action (huda dams minîl-šiyâh bi-šîlik) I 217 (ötûrûr, ötûrme:k).

üdred- 'to increase, multiply, flourish,' and the like. Survives only(?) in SW Osm. ötûr-, same meaning. Xak. xi üdredl: neş kahûra rayûl-şayy 'the yield of the thing increased' Kağ. I 173 (ödred, ödredemek): KB(ate-table—stretch out your right hand and pronounce the name of God) yegû üdredyegy 'your food supplies will increase' 1457.

D adâr-. Caus. f. of *adâr-, Intrans. Den. V. f. adā: N.o.a.b. Tûrku vtt. ff. (if you wear a clear blue stone) yat kiš: adârût: (sic) umâz 'a stranger cannot endanger you' Toy. 23-4 (ETY II 58); similar phr. do. 29 (ağûlûg): Uyğ. viii ff. Bud. Swm. 73-4 describes the ten stages through which virtuous beings pass on their way to perfection, in each of which they remove obstacles and dangers which 'endanger' certain things (Dat.) c.g. belûg uğurmek ađârdash 'to remove the obstacles and dangers which endanger the suppression of visible signs'.

D adîr- Caus. f. of adîr- and practically syn. w. it. In some forms difficult to distinguish fr. adîr-; both the early occurrences might belong to adîr-. Survives, with the same phonetic changes in most of the same languages as adîr-. Tûrku viii ff. Yen. Mal. 28, 5 (iniğû): Uyğ. vii ff. Bud. bilîgî bilîgîn adrûtaçî (read adîr(t)taçî) 'distinguished by wisdom' TT 1 24, 67 and 75: (Xak.) xiv Muh. in Mel. 38, 6; Rif. 125 aynîtmak is used to translate a word spelt al-infâd 'to (cause to) pierce through, transmit' (cf. 2 ötûr-) in Mel. and al-itiqâd 'to burn in' Rif.; neither meaning seems appropriate and some words may have fallen out between the Ar. and Turkish entry. Anfâda does not occur in Muh., titqaða is (correctly) translated yâlma- (cf. adîr-).

D üdret- Caus. f. of üdred-. Survives only(fr. SW Osm. üdret-, same meaning. Xak. xi ol tavârîq üdretti: tammarašt-mâl inu namnââhu 'he increased (Iendum.) the property' Kağ. I 261 (üdretür, üdredmek).

D adîl- Pass. f. of adîr-; 'to be separated, parted; to break away from (someone Ahl., occasionally Dat.).' S.i.a.m.l.g. w. the same phonetic changes as adîr-. Tûrku vii Türkî bodun xanînîn bulmaînîn tavqâçda: adîltî: 'the Türkî people, because they had no sun of their own, broke away from China' T 2: kağ yorup Elîerîş Xağanî: adîlmaduk yâqîlmaduk teqri: Bilîg: Xağanda: adîrlîmlîm 'just as father marched and did not break away from Elîerîş Xağan or mis-behave, let us not break away from the holy Bilîg Xağan' Ongû 11: viii ff. Yen. bağm bodûnîm: adîlmûm 'I was parted from my clan and people (by death)' Mal. 27, 7; o.o. do. 27, 3; 28, 2 (?), 3 (?), 6 (adîlîrî bardû, 9; 20, 3; cf. O. Kîr.: Man. yaruk teqrîîrî adîltî 'he was separated from the gods of light' Chaos. I 16; yarukî karâlt kali adîlîgây 'how will the light and darkness be separated?' do. 170-1: Uyğ. vii ff. Man.-A szintze adîltîlukda berû 'since being parted from you' M I 10, 5: Man. adîrlîmlûm 'may we not be parted' M II 8, 17 (ii): Bud. amrak yemê adîlîr 'friends, too, are parted' PP 78, 5: O. Kîr. ix ff. adîltîm 'I have been parted from' (my wife, children, people, etc. Dat., less often Ahl.) occurs in nearly every funerary inscription; cf. Tûrku viii ff. Yen.: Xak. xî yol adîldî: taʃaʃraq-ʃaʃ- 'the two roads
parted'; also used of two friends (ašifān), or two teeth (sinayn) which have a gap (tazaydā) between them Kaš. I 247 (aḍīrūr, aḍīrūmak); Kāf aḍīrūrmūn seniḏiin 'I am parting from you' 1276: xiiii (?) Tef. aḍīrū-, aḍīrūl-, aṣīrūl-, aṣirūl- 'to be separated, parted (from Abl.)' 42, 43, 45; xiv Muh. aṭ-禹īrūl 'to conclude oneself, be isolated' aḍīrūmak Mel. 37, 8; Rf. 123: Çaq. att f. aṣi:rūl (spelt) Pass. f. cudū ṣūdān 'to be parted' San. 54v. 28 (quotation): Xwar. xiiii aḍīrulām bīzler 'let us part' Ahī 28: xiv aḍīrūl- 'part' Quub 4; aṣīrūl- do. 6; MN 371; oğu1 kizlarini- din xatunlarınin aḍīrīlp 'parting with their sons, daughters, and wives' Nahrt. 256, 10; a.o. 271, 8: Kip. xiiii farrāga 'to forsake' aḍīrūl Hou. 42, 21: xiv aṭīrūl- (sic) tafarrāqa ʿād. 27: xiv farrāga (aṭīrūl- and) aṭīrūla- Tuh. 28a. 11 (perhaps a Sec. f., not scribal error).

VUD oṭūrūl- Hap. leg.; Pass. f. of 1 oṭūrū-. Xak. xi ọṣa oṭūrūli: 'the hair (etc.) was cut' (quotation) Kaš. I 246 (oṭūrūr, oṭūrnak).

D ọḍiɾūl- Pass. f. of ọḍiɾūr-; 'to be picked out, chosen, set apart'. Survives only (?) in NE Khak. üzūr-, Uyg. viii ff. Man.-A tüzü ọḍiɾūmiş arıq din达尔lar 'all the picked pure Elect' M I 28, 16: Man. TT II 31-2 (ophi): Bud. yok čiɣā bolmaklik tilta-ğīndin ọp i ọḍiɾūlar 'he is separated from the cause of being poor and destitute' TT V 22, 40-1; o.o. Pjahl. 6, 1 (6d); U II 42, 8 (mis-spelt ọḍiɾūl-); Swb. 166, 7; 618, 4: Xak. xii ọḍiɾūlād: nep mưyirard-ay' wu mûyûza 'the thing was picked out and set apart'; also when a detachment and its men are set apart on one side (inhadzāti- ʿil-a wa ricālihū cabilanā) one says anp eren: ọḍiɾūlaǔ: ināza ricālihū cabilanā 'his men were set on one side' Kaš. I 247 (ọḍiɾūr, ọḍiɾūmek).

D ọtőrūl- Hap. leg.; Pass. f. of 3 ọtőrū-. Xak. xi sibziğ: ọtőrūlǐ: 'the flute was played' (muyyāna) Kaš. I 246 (ọtőrūr, ọtőrūmek).

D utrun- Refl. f. of *utur-; 'to oppose, resist, approach' (someone Dot.). N.o.a.b. Türkî viii ff. Man. M III 19, 9 (i) (1 ọçeś): Uyg. viii ff. Bud. uluğğa utrunudan totdum ọzdėnedim ɴeşer 'if I have opposed, disarmed or rebelled against the great one' U II 77, 17; a.o. do. 86, 34; (the five kinds of sin called) utrunmak 'opposition, rebellion' (Chinese texts ni, same meaning (Giles 8,227)) Swb. 134, 16: Civ. saṇa utrundaça kīṣler 'the people who oppose you' TT V 50: Xak. xi ol mağa: utrunda: qawomani 'he opposed me'; and one says yel yığağka utruna: istaqqalati'l-rīḥa l-ṣaċara 'the wind blew against the tree' Kaš. I 251 (utrunur, utrunmak).

D aḍıɾ- Recip. f. of aḍīr-; 'to part from one another' and the like; usually İntrans., occasionally Trans. S.i.a.m.l.g., w. the same phonetic changes as aḍīr-. Xak. xi olar ʾikl: aḍıɾšiːdː tafāraql-raftaːdː wa tazaydaːdː the two comrades parted and went separate ways'; in a verse yèrde: kopa: aḍıɾšur (the flowers) 'spring from the ground and open' (yanfaric) Kaš. I 233 (aḍıɾšur, aḍıɾšuːmak)- olar ʾikk: aḍıɾšiːdː tazaydaːdː wa tafāraːq; luğa fīl-dīl 'alternative form with -d- I 270 (aḍıɾšur, aḍıɾšuːmak); prob. Oğuz): Çaq. xv f. aḍıɾšiːdː (ṣ-d) ʿayrīl- Vel. 43 (quotation) (San. 55v. 2 spells this word ayɾiš- az ham cudā ṣu�dan 'to be parted from one another', with two quots, one the same as Vel.').

VUD oṭuɾu- Hap. leg.; Co-op. f. of 1 oṭuɾ-. Xak. xi ol mağa: kemsė: oṭuɾuːd: 'he helped me to cut (ṣi caṣz) the forelock'; also used of anything of which the excess quantity is cut off with scissors (yqatā' ziyādaτu válido bǐl'-miqr̚ad) Kaš. I 233 (oṭuɾuɾ, oṭuɾuːmak).

D oṭuɾ- Recip. f. of *ṭuɾ-; 'to oppose one another; to meet one another'. Survives only (?) in NE Tel. uduraṣ- R I 1714 and forms like uṭraṣ- (San. 64v. 28) which are rebor-rowings fr. Mong. Xak. xi ol açar oṭuɾuːd: qawomahu fi amr 'he opposed him over something'; and one says ol mağa: oṭuɾuːd: ucıišaʾnī 'he confronted me' Kaš. I 232 (uṭuɾuɾ, uṭuɾuːmak); oktakaːl: uṭuɾuːr 'each of them was on the point of shooting the other with an arrow' (kāda .. . an yarmi .. . bi-sahm) II 97, 16.

D ọdres- Hap. leg.; Co-op. f. of ọdreb- with the connotation of cumulative action. Xak. xi keçešiːlig biliːg ọdɾeʃük: al-taḍīb ıḍa hana mulaqqa(n) bīl-ṣūra yazdaːd kull yawm ḥusuːhu 'when knowledge is fertilized by counsel, its goodness increases every day' Kaš. I 232, 4; n.m.e.

D ọdɾeː- Co-op. f. of ọdreb-; survives only in NE Khak. üzūr-, Xak. xi ol mağa: tawar (sic) ọdɾeʃiːdː 'he helped me to choose (alā toṣiyr) the wares (etc.)'; also used for competing Kaš. I 234 (ọdɾeʃiːr, ọdɾeʃmek).

D oṭuɾ- Hap. leg. (?); Recip., etc. form of 2 oṭuːr-; cf. oṭuɾuɾ-. Xak. xi olar ʾiṣṭ biɾbeka: bitiːg oṭuɾuːd: 'each of them got a letter through (ṣanfā.. . al-latib) to his comrade'; its origin (aṣlūhu) is oṭuɾuːdliː; also used for helping and competing in getting anything through (fi taʃfīd kull ṣay) Kaš. I 232 (oṭuɾ, oṭuɾmek).

Tris. ADR

PUD oṭura: N.o.a.b.; meaning clear, etymology doubtful; perhaps best explained as a Dev. N. fr. 1 oṭuɾ-. Uyg. viii ff. Civ. (in a prescription for a sore throat) bir sunça buḍanī tüz oṭura yarip utorasar aṣkiya oyup ay kişil 'split a liquorice root about an inch long into (two) equal parts; hollow one part out a little making a hole in it' (and insert various drugs) H I 146-7; a.o. do. 152.

D ọtőrū: See ọtūrū.

PUD iṭerči Hap. leg.; inexplicable in this spelling; perhaps to be read as ederč Dev. N.Ag. fr. eduɾ-, 'hunter'. Uyg. vii ff. Bud. (in
a list of men regarded as disreputable because they take life (butchers, poultry keepers, swineherds, fishermen, hunters, trappers, fowlers) itercili (killers of flying and creeping things) TT IV 8, 57. (See çivgiç. 

D adırtıkli̇k IIap. leg.; occurs in Uyğ. viii ff. Bud. in TT VIII G.67 translating a lost Sanskrit word. Presumably P.N./A. fr. a Dev. N. in *k fr. adırtı̇- and more or less synonymous with adırtılı̇q.

D adırtılı̇q P.N./A. fr. adırtı̇; 'possessing discrimination, able to discriminate; distinguishable; detailed'. N.o.a.b. Uyğ. viii ff. Man.-A üçödük adırtılı̇q diı̇rtılı̇q mısırı̇q tirı̇g öz 'a living soul able to discriminate and choose (between good and evil) and provide explanations in the three times' M 126, 16-17: Bud..am bizi̇ve adırtılı̇q yarılı̇kazun 'let him communicate to us in detail' U III 68, 25; ay emdıl adırtılı̇q sözlėği̇ 'speak to us now (and explain) in detail' USp. 105b. 8; a.o. TT VI 383 (açık).


D adırtılı̇siz Priv. N.A. fr. adırtı̇; n.o.a.b. Uyğ. viii ff. Bud. meni̇n yürekimte isıl özü̇rne adırtılı̇siz köpü̇lin olı̇rül; 'sit with thoughts inseparable from my heart and soul' U III 83, 5-7; (they had a form and body) kamğȧ yalȧnu̇klarda adırtılı̇siz 'indistinguishable from (those of) all men' TT VI 356 (with adı̇rku̇siz v.l. for adırtılı̇siz).

D utru̇ku̇ N./A.S. fr. utru̇. Survives only (?) in NE Tuv. udıṛgu̇ 'front' (teeth). Xak. XII KB ki̇şî utru̇ki̇ aṣka sumna eli̇g 'do not stretch out your hand to food in front of other people' 4130; o.o. 2716, 4598: XII (?). Tef. yu̇zî utru̇kını̇ 'what is in front of his face' 330.


D ötürük Pass. Dev. N./A. fr. 2 ötür.; 'diarrhoea, suffering from diarrhoea'; cf. 1 ötürger; ötürger; morphologically identical, but lexically quite distinct, fr. ötürük. Survives, w. the same meaning, only in SW Anat. ötürger, ötürger, ötürger SDD 1120-1. Uyğ. viii ff. Civ. ötürger 'diarrhoea' II 1 2; ötürger (error for ötürgerke or ötüğke) em 'a remedy for diarrhoea' do. 190.

D ederli̇q P.N./A. fr. eder; s.i.a.m.l.g. with the same phonetic changes as eder as eder. Xak. xi (after ederlik) and with -g (i.e. ederli̇q gehibil-sorc 'owning a saddle' Kaş. I 151.

D ederlik A.N. (Conc. N.) fr. eder; 'saddletree'. S.i.s.m.l.g. Xak. XI ederli̇q 'the piece of wood (a/-rača) on which the saddle is placed' Kaş. I 151.

S edremlı̇g See erdemli̇g.

D ütréndi: Pass. N./A.S. fr. Refl. f. of üdör.; 'chosen, choice, select'. Survives only (?) in SW Osm. ördündü̇rändü̇ Red. 247. Xak. XI üdörü̇ndi: nen; a 'choice (al-muxtar) thing' Kaş. I 145; KB bayat kullanı̇nda en üdörü̇ndü̇si̇ 'the choicest of the servants of God' 2598; xii(?) KBPP yalȧvȧçı̇larda üdörü̇ndü̇si̇ 'the choicest of the Prophets' 6: Xwar. xiv teşrini̇n üdörü̇ndi̇ külü 'the chosen servant of God' Nahe. 90, 12; xalayı̇qların mı̇lları̇n üdörü̇ndü̇si̇ 'the choicest of the people's property' do. 250, 4; Osm. xiv ff. ördündü̇ (sic?) 'chosen, select'; c.i.a.p. down to xvii TT S 747; II 955; III 733; IV 803: xviı̇ı̇ üdörü̇ndü̇ (spell) in Rümı̇, intı̇xāb 'choosing, choice' San. 71v. 22.

D utrunuk IIap. leg.; Pass. N./A.S fr. utrun-. Uyğ. viii ff. Civ. (garp) ay teşrini̇n utrunuk etırını̇ş ke:rek 'he must spend his time exposed to the moonlight' TT VIII 1.18.

Tris. V. ADı̊r-

D adırtı̇: Den. V. fr. adırtı̇; 'to distinguish between (two things Acc.)', with various extended meanings later. Survives only (?) in NW Kas, arı̇stȧ R I 316; Kum arı̇stȧ R I 32; and SW Osm. arı̇stȧ. Considering the constant parallelism between adı̊r- and üdürü̇- and their respective der. f.s, a parallel form *üdörü̇l,- must have existed but only its SW Osm. form üdörü̇l- seems to be noted. It still occurs in Rep. Turkish as oğürlė- (öürlė-) but in xx Anat. where the recorded forms are örtlė- SDD r, 116; öytulė-, öytulė- 1, 441; öytulė- 167; öytulė- 1678, initial ü- prevails. Uyğ. viii ff. Bud. Sanskrit vicaya 'investigation' nom aṭṭṭrȧlmak TT VIII A.21; Sanskrit bhīmeṣṭā in the divided' aṭṭṭramā̇lȧ:ldar: do. F.4 (in these texts -t prob. pronounced -d-); edğû ayığ kliniği̇ aṭṭṭrȧlmali̇ uyur 'he can distinguish between good and bad deeds' U III 5, 12-13; (wisdom) edğûl ayığl nomlarığ çınarıp aṭṭṭrȧlmak 'investigating good and bad doctrines and distinguishing between them' TT V 24, 76; a.o. Suv. 302, 12; Civ. ot küyrü̇l altınuğ aṭṭṭrȧlmuluk belği̇ bar 'there is an indication of refining fire-smelted gold' TT 70-1: (Xak.) xiv Muğh. (?) istārā 'to choose' (öle:-; in margin of one MS.) üyrtle- Mel. 22, 3 (perhaps a SW gloss); Çağ. xv ff. aṭṭṭrȧlmal (spell) as ham eudd kordan 'to separate from one another'; and metaph. taftış te tamyüz-i nik u bad 'to distinguish and discriminate between good and bad' Sam. 557 6: Osm. xiv fr. aṭṭṭrȧlmak- 'to choose, select; refine (metal); investigate (a matter), settle (a dispute); weed, clean (a field)' c.i.a.p. TT S 58; II 78; III 52; IV 58; once (xiv) aṭṭṭrȧlmal 59 (mis-spelling)-üyrtle:- sometimes spelt üyrtle- 'to pick out, choose, select', in all periods I 742; II 945; III 727; IV 801; xvıı̇ı̇ üyrtle- intīkab 'to choose' Sam. 927. 13.

D *üdörü̇l: See aṭṭṭrȧlmȧ-.
D eðerle:- Den. V. fr. eðer; 'to saddle (a horse, etc. Acc.)'. S.i.a.m.l.g. w. same phonetic changes as eðer. Xak. xi er at eðerleld: 'the man saddled (araca) the horse' Kaş. l 300 (eðerle:x, eðerleme:x): XIV Muh. ara:cal:daða eýerle:- Mel. 22, 7; Rif. 103 (in margin eðerle:-); - irràcà 'to saddle it' eyerlemek (spelt -mak in error) Mel. 39, 4; Rif. 126: X-war. xíi eýerle:- ditto 'Alì 55 (XIV eýerle:- ditto Qùth 18: Kip. xíi ara:ca min iråcàl-faràs eýerle:- (misvocalized) Hou. 36, 14; xiv eýerle:- araca ld. 26: xv ditto Kaş. 77, 11; Tuh. 76b. 1 and 3.

D utran:lan- Refl. Den. V. fr. utran; Survives only() in NE Khak., Tuv. udurlan:- but the basic and Recip. f.s.i.s.m.l.g. Xak. xi ol agar utulan:landu: væçhahhu 'he confronted him' Kaş. I 296 (utulan:ran, utran:namak; sic).

Dis. ADS

D atszs (adszs) Priv. N./A. fr. 1 a:t; 'nameless', used particularly in the phr. atszs ërëk 'nameless (i.e. ring) finger'. S.i.a.m.l.g. In some contexts, e.g. the Proper Name Atszs, it is hard to decide whether this is the word concerned or the parallel Priv. N./A. fr. 2 at 'horseless' (first noted in Kip. xíi Hou. 52, 3). Uyg. vii ff. Bud. TT V 8, 55 (lptrtçl: (Xak.) XIV Muh. al-ban:ar 'the ring finger' atszs Mel. 47, 12 (mis-spelt ana:ts): Rif. 141 (mis-spelt ata:tsu:): Çağ. xv ff. atszs bî-nâm 'nameless' Sam. 30v. 15 (with a note on the P.N.). Atszs: Kip. xíi al-ban:ar aðszs parmak (bâ) Hou. 20, 15; XIV aðszs parmak (bâ) ditto ld. 12 (after orta: parmak): xe al-ban:ar aðszs parmak (bâ) Kaş. 61, 4: Osm. xv-xvi aðszs 'of evil repute' in three texts TTS I 14; IV 4.

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

D etsz Priv. N./A. fr. et; 'fleshless, lean'. Survives only() in SW Osm. Xak. xi KB (if you see the face of a shameless man) etszs sôñûk 'it is a bone with no flesh on it' 2206; Çağ. xv ff. in Sam. 30v. etszs bî-gûnt 'fleshless' mentioned as an alternative form of the P.N. Atszs.


D ödçsz Priv. N./A. fr. ödç; 'timeless; untimely, premature'. N.o.a.b. Türkü viii ff. Man. (if you lawlessly sin) ödçszke 'against the Timeless One' (i.e. Zurvan) TT II 6, 8; Uyg. viii ff. Bud. ödçsz konul:sz ömez 'he does not die prematurely (il:ând)' TT VII 135-8: Xak. xK KB kyi: ödçsz ömez 2288; (death) busûçan çikar teg çikar ödçsz:ñ 'comes unexpectedly, like (someone) coming out of an ambush' 4826.

Dis. V. ADS

D ats:z- Hap. leg.; Desid. f. of at:- Xak. xi ol ok ats:z:di: 'he wished to shoot (ramy) an arrow' Kaş. I 275 (atsz:, ats:zmak).


D ëts:z- Hap. leg.; Desid. f. of ı ët:z- Xak. xi ol ëtt:tn ëts:di: 'he wished to get out (yaxar:u) of the hole'; also used of (wishing to) pass through anything (ji muf:du min kull şay) Kaş. I 276 (ëts:er, ëts:emek).


D útsuk- Emphatic Pass. f. of ut-; 'to be defeated by (someone Dat.); to lose at gambling'. N.o.a.b. Uyg. viii ff. Man. bu yok tölüç üpke nizvani ëyin útsuk:up 'being overcome by this passion of anger rooted in nothingness' TT II 17, 80-3: Bud. ãñinl:kar:ka útsuk:arksiz 'unconquerable by others' U II 51, 5; o.o. U II 58, 3 (ö); Hüen.-ts. 1802: Xak. xK yar:mk:za: ët:km 'Harun dar:ham fil:la:tib 'he lost his money at gambling'; also of losing other things; prov. (útsuk:ar: ãçûl: 'he is defeated') Kaş. I 242 (útsuk:är, útsuk:mak).

Tris. ADS

D útsik Intrans. Dev. N. fr. üd:z:- 'sleep', N.o.a.b. Türkü viii (when I heard this news) tün útsik:üm ke:med: 'sleep did not come to me at night' T 12 same phr. but with útsik:um T 22.


D atasiz Priv. N./A. fr. ata; 'fatherless'. N.o.a.b. but prob. s.i.s.i.m.l. Xak. xi KB 6055 (etçi).

D idlisiz Priv. N./A. fr. 1 idi; 'without a master; ownerless'. Survives only (?) in NC Kir. esiz; Kzx. iyesiz, and SW Osm. where it is now spelt isisziz. Türkü viii (may the country which our ancestors held) idlisiz kalmazun (v.l. bolmazun) 'not remain (v.l. become) ownerless' E16, E2 16; E1 20, E 17: Osm. xiv and xv Isisziz idlisiz 'ownerless, desolate' in several texts; also A.N.s isizlik and isizlik TTS I 390; II 549; III 384.

Dis. ADŞ

D adası/adası N. of Assn. fr. 1 at (adr). Abdülkadir İnan in Türk Dili, Belleten 3rd Series, No 1, pp. 41 ff. argued that the original meaning was 'friend, comrade', and that 'namesake' was a later, secondary meaning. This is etymologically impossible, but the meaning 'comrade' is so prevalent in the early period as to suggest that in this context 1 at meant 'clan (rather than personal) name', so that adası meant primarily 'fellow clansman'; cf. kadas. S.i.a.m.l.ig. See Doerfer II 437. Türkü viii ff. Man. yavlar eşt tuş adası kadas 'evil comrades (Hend.) and kinsmen (Hend.)' Choras. 197-8: Uyg. viii ff. Bud. Sanskrit sahāyatā 'comradeship' eşt adası bolmak TT VIII B.4; eşt adası 'comrades' is the term used for the hare, the monkey, and the beaver in the Hare Jataka, U IV 44 ff. 'kinsman' would not here be strictly appropriate; on p. 46 adası occurs twice, 52 and 66, once in adası eşt 62, once in eşt adası 69; and twice in adası boşuk (q.v.) 55 and 64, while eşt appears once by itself, 48 and once in eşt tuş 59; in all cases except adası boşuk the obvious meaning is 'comrade' or the like: O. Kir. ix ff. Mal. 11, 8 (andılığ): Xak. xı adası al-xidha 'friend, comrade, contemporary' Kaj. I 61: KB adası kolda erdeş tutundu kalın 'he acquired a crowd of friends and comrades (double Hend.)' 1697; o.317, 502, 524, 2276, 3485, 4542, often in association with kadas; xilim (?) Tef. attaş 'namesake' 62 (II at): xiv Muh. (?) mu 'āhid wa muwāmi 'ally, brother' ayaş (error for atas; or adası) Rif. 145 (only): Çağ. xv ff. adası hamdüm 'namesake' Sam. 33r. 23 (quotns.): Xwar. xiv adası 'friend' Qultur 3; Kom. xiv 'namesake' atas CGG; Gr.

D atısı N.Ac. fr. atı-. S.i.s.i.m.l. Xak. xı atısı al-murāmağ 'throwing, or shooting, at one another' (also a masculine P.N.) Kaj. I 60: Çağ. xv ff. atısı tutus syn. w. atar tutar Sam. 30r. 26 (quotn.; the latter, not an early phr., is translated in 30v. 8 'an exchange of abuse and blows; military science; the art of war').

İdliş 'cup, vessel', and the like. Survives as idliş in some NE languages, including Khak. and Tuv.; NC Kir. and SC Uzb. Türkü viii ff. uzun:tonluğ idlişin ayak:on kö:du:pan barmi:ş 'a woman left behind her her cup and bowl and went away' IrkB 42 a.o.o.: Uyg. viii ff. Bud. (the minds, thoughts, and bodies of mankind) burxanlarnın nom idisi têti 'are called the vessels of the doctrine of the Buddhais' TT VI 200-1; kara idiş (so read) eliğinde kötûrûp 'carrying a black cup in your hand' USp. 195b 4; a.o. Siv. 28, 10: Civ. altun kizçe eser ornağlı idiş ol 'as for the gold jug, it is a vessel on a solid base' TT II 189: Xak. xi idiş (sic) al-qudah 'cup' Kaj. I 61 (and see Oğuz); ivrik idiş tizlidi: 'the pitcher and cups (al-qadâh) were arranged' III 131, 22; a.o. III 232, 27 (tolu; in both these places spelt idiş): XIV Rbg. idiş 'cup' R I 859 (quotns.): Muh. atıpl'bayt 'household goods, utensils' iyiş Mel. 68, 11; Rif. 168: Çağ. xv ff. idiş zarf 'cup' Vel. 61 (quotn.); idiş zurif te a avunu 'cups and vessels' Sam. 97r. 16 (quotn.): Yağma:; Tuxs.; Yemejk. Oğuz xı idiş (sic) is used (in these languages) for kull qidr aw tavw aw iwâ 'any earthenware pot or small vessel or vase' Kaj. I 161: Xwar. xiv idiş 'cup' Qultur 57.

D itiș N.Ac. fr. it-. Survives only (?) in SW Osm. and xx Anat. SDD 801. Xak. xi itiș al-mudâja'a bayna 'nuay bi'l-yad 'of two people, pushing one another with their hands' Kaj. I 61.

D oğüş Hag. leg.; Den. N. fr. öd; the context suggests a meaning of 'a period of 24 hours'. Türkü vii tümli: kûnil: yêtî: oğüşke: suvsiz keçdim 'I made my way without water for a period of seven days and nights' II SE.

D ötüş N.Ac. fr. 1 öt-. Survives in SC Uzb. ötüş, and perhaps, somewhat distorted, in some NE languages. Uyg. vii ff. Civ. (the root of his tongue, his throat, his lungs, his gullet) suv. 61 ötüş (spelt ašiş) a:ltça ta:marla:ri 'his internal passages lit. "veins" which allow the passage of water and (other) liquids' TT VIII I 1: Xak. xı ötüş bi-tumâ:al-ālif 'with introthawls' used when sit in a circle, and one of them bumps (yuqamu:n) against the boy next to him and says ötüş ötüş, that is 'add 'anka'l-qamâ ilâ man fi canbik 'pass on the bump to the boy next to you' Kaj. I 60 (listed as a noun, but prob. Imperat. of the Recip. f. of I öt-).

Dis. V. ADŞ

D adış- Hag. leg.; Recip. f. of 1 aq-. Xak. xi er adaksi: aqðið: fahica'l-racul bi-richayhi 'the man stranded his legs'; also used of any things which are separated (infraeca) one from the other Kaj. I 181 (aşış:; aqðiða:k).

D atış- Recip. f. of at-; with a range of meanings similar to those of at-. Xak. xı of menið: bird: ok aqðið: he competed with me in shooting (fi't:rai) arrows'; also used of throwing (fi tav) something' Kaj. I 180 (aşış:; aqðiða:k): Çağ. xv ff. atış- Recip. f. andâxtan 'to throw or shoot, stones, arrows,
or spears at one another' San. 28r. 16: Osm. xiv atış- 'to shoot (arrows) at one another' TTS I 52.

D étig- (édığ-) Recip. f. of ét-; with a range of meanings similar to those of ét-. Survives in NE Khāk. idîs- Bas. 56 and SW Osm. edîs-. Xak. xî olâr içîn étîqdlêler topâlahî fînâ bayânâm 'they reached a settlement on matters of mutual interest' Kaş. I 76, 6 (Içûn); n.m.e.: Çağ, xv ff. étîş- (with ét-) Recip. f.; bà yak-dîgar kîrî kârdan 'to do something together' San. 94r. 21.

D iðış- Recip. f. of ta-; N.o.a.b. Xak. xî ol maqâ: ertâl iðışî: hådînî wa innî aydûna(în) ahdaytuhi sayî 'he gave me a present and I, too, gave him something'; also used of anything when you compete with someone else in giving it (fi tîqî'i) Kaş. I 182 (uðîgu, iðîsmak): Kp. xv elčî kelečî iðîspî 'sending envoys and messengers to one another' 'Golden Horde letter dated' AD. 1428 4, 6, 14 a.o.o. (Kurat, Altın Ordu, Kırım ve Türkiye Hanlarına Ait Yılık ve Bitihler, İstanbul, 1940, p. 8).

D îtîş- Recip. f. of it-; 'to push one another', hence later 'to quarrel'. S.î.s.m.lg. Xak. xî ol anîp birle: îtîşî: da'â'a ma'âhu 'he pushed against him'; also used of helping or competing in pushing something (fi mudâfa'a sayî) Kaş. I 180 (îtişûr, îtîsmek): Çağ. xîv ff. îtîş- (with I-) Recip. f.; ham-dîgar-râ bà dast af-gandan 'to knock one another down with the hands' San. 94r. 21.

D uðîs- C-op., etc. f. of uðîs- S.î.s.m.lg. as uyûs- (NE Khâk. uðûs-) except SE, where uyuş- (Jarring 322) is a Sec. f. of uðîs-. Xak. xî ol menîn birle: uðîsî: bârânî fi'în amiya ayûmany anwam 'he competed with me in sleeping to see which of us slept best'; and one says adak uðîsî: xadîratî-î-rîcî 'the leg went to sleep, became numb'; and one says yuqîrî uðîsî: taraawûbâl-taban wa xajîra 'the milk (yoygurt) curdled and clotted' Kaş. I 181 (uðîsûr, uðîsmak): Osm. xvi fl. uyûs- 'to clot, coagulate' in several texts TTS II 942; III 724: xviii uyûs- (splett, with -mek in Rûmî, aîzûnda xûdan-xân dar 'uda' of blood, to clot in a limb'; hence they say ayak uyûs- pâ xûfant 'of a leg, to go to sleep', in X. xadîrâ San. 92r. 12.

D uðûs- Recip. f. of uðûs-; survives as uyûs- 'to come to a mutual understanding, unite' in SE Türkî: NC Kîr. and SW Osm. 'The only supposed early occurrence is dubious, see uðûsûр- Çağ. xv ff. uyûs- Recip. f.; huecîm kârdan wa mutâbâ-atî yak-dîgar namîdân 'to crowd together and follow one another' San. 8yv. 29: Osm. xvi uyûs- 'to reach a mutual understanding' TTS III 724.

D utûs- Recip. f. of utûs- Survives in NW Kâz. utûs- R I 1325 and SW xx Anat. utûs- SDD 1413. Xak. xî ol menîn birle: yarman uðîsî: qâmaranî wa xajîranî fi'il-dirham 'he gambled and betted with me for money (etc.) Kaş. I 180 (utûşûr, utûşmak).

D oðûş- Recip. f. of I oð- 'See oðûş.'

Tris. ADŞ

D Iðîşçi: N.Ag. fr. idîş. N.o.a.b. Xak. xî KB (the steward must supervise) Iðîşî töşekçî yéme aşçîka 'the cupbearer, bedmaker, and cook' 2557; a.o. 4047.

D adaşlık A.N. fr. adaş. Survives in SW Osm. adaşlık 'having the same name' Samî 25. Xak. xî adaşlık al-sâdqa 'friendship' Kaş. I 149; a.o. I 149, 3 (translated almûwashda 'friendship').

D Iðîşçî P.N./A. fr. idîş. Survives in NE Khâk. İdîstîq. Xak. xî KB iðîşçî suvûq 'the water in the cup' 6045, 6057, 6060, 6062.

Tris. V. ADS-

D uðûsûr- Caus. f. of uðûs-. N.o.a.b. The word concerned has hitherto been misunderstood; Thomsen connected it with utûr- and translated it 'in the encounter'; Atalay derived it directly from uðûs- which is morphologically difficult; Malov followed him. But to take it as a Ger. of the Caus. f. of uðûs- gives it exactly the right sense. As such, the word is Hâp. leg. but the parallel Caus. f. in -tursurvives as uyûsûl- in SC Uzb. and prob. elsewhere. Türkî vii bir erîlî okûn uûrî: ekk: erîl uðûsûru: sançît: 'he shot one man with an arrow and speared two men sending one after the other' I E 36; similar phr. I N 2.

Dis. ADZ

atîs survives meaning 'a small field' and the like in SE Türkî atîs Shaw 3; etîz BS 581; Tar. etîz R I 843; NC Kûx. atîz R I 460. Became a First Period I.-w. in Mong. as atar 'uncultivated ground'. Xak. xî atîz kull yûbîna minîl ard baynîl-aramîyân 'any strip of land between two dykes' Kaş. I 54.

edîz/edîz 'high, lofty'. Survives in NE Tel., Tub. e.s R I 870: SE Türkî âlgîz Shaw 37; âlgîz Jarring 123; NC Kûx. âlgîz Cf. yûlsîk. Üyûs, xviii ff. Bud. yûlsîk edîz orunluktu 'from his lofty (Hend.) throne' PP 61, 5; (a fire) âlgîz külâr öretnûr 'blazes (Hend.) high' U II 8, 27; o.o. U III 33, 14 (etîg); Hüets-tns. 2001; Siw. 620, 16 (kalîk): Civ. (earth mounted on earth) edîz bolî 'became high' . . . edîz turûr 'is high' TT I 46-7; Xak. xî edîz kull mutarâtî 'anything high' of land, etc.: edîz taqî cabal mâmî 'an inaccessible mountain' Kaş. I 55; edîz al-mutarâtî, of anything I 122: KB ay sîrka yakûn ay köpûlê edîz 'oh (God) near to the secret and high above the mind' 20; (if the moon is full and) âlgîz edîz 'rises high' 733; edîz 'ars 'the lofty throne' 4776: xîrî? At. edîz 'lofty' 60, 76; simâkîn edîzirêk 'higher than Arcturus' 49: xîf. Rûbî. âlgîz 'high' R I 859 (described as Çağ.): Xwar. xiv ditto Qub 19.
C étöz (often written as two words et öz, but not declined separately) hit. 'flesh spirit', but used as a technical term in Bud. (and Man.) scriptures for 'a live body' as opposed to a corpse or a spirit; very common in early texts, but not adopted for Moslem terminology and not surviving later than about xiv. Uyğ. viii ff. Man. étöz èrtimlikin säknum 'meditating on the transitoriness of the body.' TT III 137: Bud. bu yüzül étözde ozalim 'may we escape from this sinful body' PP 51, 8; etöz kudup adin ajunka barsar 'if he lays down this body and goes to another state of existence' U III 43, 12; numerous o.o., U IV 28, 19, Swu. 446, 15; 613, 19; TT VIII (spelt étöz, etöz, etöz, etöz, etc.). Civ. [gap] ka:ynturup içsér etözke: [gap] 'if one boils ... and drinks it, [it is good?] for the body.' TT VIII M 30; o.o., H II 24, 53, and 61: Xak. xi KB (anger and bad temper are bad for a man; with these two) tüçlü emger étöz 'the body is in permanent pain' 332; o.o. 990 (yavrit-), 991, 1194, 1438, etc. (common): XIII (?) At. see 1 özb: xiv Muh. (?) al-nafs 'the self?' etöz Rif. 139 (only, see 1 özb): Korn. xiv sözb etöz (sic) bolup turur 'the word became flesh' GCG; Gr.

uđuz ('the itch' and other skin diseases. Survives only (?) in SW OsM. uyuz. Cf. kotor. Uyğ. viii ff. Bud. TT VI 443 (örmem': Xak. xi uyuz al-carab 'itch, scab' Kağ. I 54 (prov.); six o.o., in three uyuz: xiv Muh. (?) al-carab (kotor, v.l. in one MS.) uyuz Mel. 95, 1: Çağ. xv ff. uyuz (spelt) ilat-i carab 'a disease, itch' San. 92V. 27.

otüz (ottoz) 'thirty'. For the double -t which was the original pronunciation but is seldom written, see Clauson, 'The Turkish Numerals,' JFRAS, April 1959. S.i.a.m.l.g., usually as étöz, Türkü viii ('Kül Tegin in that battle) otüz yazan:uyurt erti: 'was thirty years of age' I N 2; otüz II E 28; II S 2: Uyğ. viii ff. Man. otüz M III 25, 4 (v); TT III 18, page number: Bud. otüz is common in TT VII: Civ. otoz, consistently so spelt, is common in TT VIII (and UsP): Xak. xi (in a Section headed báb fa'ülūl) otüz yarma: kallatuına dirham 'thirty silver coins (etc.).' This word is also used for 'three'; I heard them say at (VU) Kinüt in Yağma: otüz iççim meaning 'let us have three drinks', although the word means 'thirty'; and in my presence they drank three times three (verse) Kağ. I 142: XIII (?) Tef. otüz 'thirty' 240: xiv Muh. kallatuına otüz Mel. 82, 4; Rif. 187; Çağ. xv ff. otüz 'the number thirty' San. 62V. 10 (quotm.) (this is not one of the numerals with double consonants discussed in 20V. 9): Korn. xiv 'thirty' otüz CCG; Gr.: Korn. xiv kallatuına otüz IIov. 22, 10: xiv ditto Id. 15; Bul. 12, 12; xv ditto Kov. 39, 5; 65, 8; Tuh. 66B. 9.

Dis. V. ADZ-
PUD atüz- N.o.a.b.; 'to play' (a musical instrument); as the first letter in one place looks like a- and in the other è-f- its origin is doubtful, but perhaps a Caus. f. of ét- is the likeliest. Uyğ. viii ff. Bud. (bring me a lute and) eligim atüz? 'agüz yirlayu öz igdelin 'I will support myself by playing it with my hand and singing with my mouth' PP 70, 1-2; elegi kopuz atüz? 'agüz yirlayu olturdu 'he sat, his hand playing the lute and his mouth singing' do. 71, 1-2.

D uduz- Caus. f. of u đ ü z- 'to lead, or conduct (someone Acc.).' N.o.a.b. Türkü viii yetti: yüz kiş ile uduzü:ma: ula:ği: sa:q: erti: 'their chief, who led the 700 men, was a 70' T 5; köplü:ce: uduz 'lead them as you think best' T 15: Uyğ. viii ff. Chr. (an angel appeared and) uduzup andin 'leading them from there' U I 9, 7: Bud. uduzup 'leading him' PP 64, 2; 70, 4; o.o. U II 33, 9; U III 16, 20: yéçil eyler uduzur erti 'he guided and led' Hfen-1s. 1938.

D utuz- Caus. f. in -z- (cf. attz-) fr. ut-. Survives only in SW xx Anat. utuz-fütüz-SDD 1423, 1440. Like the later Caus. f.s, utüz- first noted in Çağ. Vel. 92; San. 60v. 11 and surviving in SE, SC, and uturr-first noted in Kip. Bul. 577, 7 and surviving in NE, NW, and SW xx Anat, üttür-, it has the unusual Caus. meaning of 'to allow others to beat oneself, to lose'. Türkü viii ff. (a gambler) oğlun kilsilin utuznamaduk 'did not lose his son and wife' IrkB 29 (and see utz-): Uyğ. viii ff. Bud. Sanskrit gane- pārīkarna 'by losing the community' kuvar- giğ utuzmak üze: TT VIII C.5: Çağ. xv ff. utuz- (and utku-, -dt, etc.) utul-, ya'ni yenil-, elinde olumun aldır- 'to be beaten, to lose what you have in hand' Vel. 92 (San. 59v. 18 erroneously corrected utuz- in one qoutm. to ortur- 'to sit'): Kip. xv sasıra 'to lose' Tuh. 15a. 2.

Tris ADZ-
D édížlik A.N. fr. édíž. N.o.a.b. Xak. xi édížlik al-trifii 'height, elevation' Kağ. I 152: KB édížlik tiledi süzük căn turug 'his pure soul sought the heavenly height as his resting place' 1521: xiv Rğ.(?) édížlik (spelt édížlik) R I 859 (listed as Çağ. but prob. Rğ.).

DC etözüg P.N./A. fr. etöz. N.o.a.b. Uyğ. viii ff. Man. üküt [törtülüg] öztülg etözülg (sic in error) [gap] 'many kinds of deceased and still living' (etc.) 'M III 36, 7 (ii) (M I 31, 6 (i)): Xak. xi KB etözülg kisike kereki bu ol 'this is what a human being needs' 1023.

D otuzar (ottuzar) Distributive f. of otuz; 'thirty each, thirty at a time'. Survives in SW OsM. Uyğ. viii ff. Civ. (beginning with that sign of the zodiac) otuzar san bér 'give them thirty numbers' (etc) each' TT VIII 19.20; otuzar tenbin süçülü bir kap 'a wine skin containing thirty tenbin of wine' UsP. 10, 8.

Tris. V. ADZ-

D atizlan- Hap. leg.; Refl. f. of atizla-; Xak. xi yer: atizland: cu'l:i-ard mugrat' 'the land was made saleable' (i.e. provided with ditches and dikes). Ka:j 1 292 (the Aor. and Infin. were originally etazlenur, etozlenmek, and the -mek was altered to -mak; this is a prob. case of haplography, the Aor. and Infin. of atizlan- and a sentence illustrating etezlen- (not recorded elsewhere) having been omitted by the scribe).  

D ezilzen- Hap. leg.; Refl. Den. V. fr. ezil. Xak. xi ol tagni: ezilzenli: adda'l-cobal maini jatwil 'he reckoned that the mountain was inaccessible and high' Ka:j 1 292 (ezilzenur, ezilzenmek).  

Mon. AG  

D 1 a:k 'the space between the legs, crotch'; hence also 'the gusset in a pair of trousers'. Survives in the latter meaning only (?) in NW Krim aw R I 66 and SW xx Anat. a:g SDD 72, 1601. Uyg. vii ff. Civ. (i.e. a pregnant woman cannot give birth, you must burn kusrin seed) a:g ari:ri arasinda 'in the space between her legs' H I 23; a:o. TT VII 26, 9-10 (icton): Xak. xi a:g al-masafa'tilati bayna'l-faxdayn 'the space between the thighs'; and one says yu:z at meni a:gan kecht: 'a hundred horses have passed between my thighs', wa wuta bi-maszialat'i-l-fitr baynol-l-ibsi'a:yn and it is of the same order(?) as the space between two fingers' Ka:j 1 80: KB 6536 (arkun): Kip. xi a:gl sarcul-s-raviai 'the gusset of a pair of trousers' Id. 16; Osm. xv Ar. nayfaj ditto a:g TTS I 376 (s:v. im (üm)).  

D 2 a:g 'net', more particularly hunting or fishing net. S.i.a.m.l.g. except SE, SC usually as a:g or aw. Cf. to:r. Xak. xi KB (the third is disease) tirigik a:g 'a net for (catching) life' 307; (the body is a dangerous enemy) kamug ye:dum tusazi a:gi: 'it has spread its snares and nets everywhere' 3677; a:o. 4224: XIV Muh. (?) al-sabaha 'net' a:g (altan, unvocalized, and prob. corrupt follows) Rif. 160 (only): a:g. xv ff. a:g dama wa sabah 'nets' Son. 435, 12 (quotn. in Rumi); Xwar. XIV a:g 'net' Qub; Kon. XIV 'net, fish-net' a:C C:C; aw C:C; Gr.: Kip. XII al-sabaha a:gl Hou. 10, 18; XIV a:g al-sabaha li'l-samak 'fish-net' Id. 16; al-sabaha a:gl Bul. 5, 2: xv ditto aw TTS 20b. 11: Osm. xv aw 'spider's web' TTS I 53: XVI a:gl ditto II 7; IV 8.  

A:k 'white', originally as the colour of an animal's coat as opposed to the more general word urup, q.v., later 'white' in all senses. C.i.a.p.a.l. It occurs, often with a metaph. meaning in various pr. of. which, e.g., San., TTS, and R give long lists. See Doerfler II 504. Türkçe a:k a:d:gi r 'a white stallion' E 35, 36; a:k at 'a white horse' I E 40; a:k of 'white horse' I N 2, 3, 5, 9, 15, 23: a:k bcl: 'his white must' Irk B 5; a:k: vit... do. 10: Uyg. vii ff. Civ. a:k k泉水'z yu:z your white winters are rare' TT I 159 (the only such occurrence noted in Uyg., while urup is common). Xak., O:guz a:gl in Q:guz al-abyaq min kull syy 'white of anything'; and among the Turks it is used in relation to the colour of a horse (fi 'iyyati'l-xayl), and one says a:k at al-sarasul'l-azhab 'a white horse' (and two place-names A:k Savy, A:k Terek) Ka:j 1 81; a:k built ören:li: yarter:ul-muz 'a rain cloud rises' I 2: 2, 2; kcr:pt tutar a:ktorn (the clouds) 'spread their net over the sky', that is a rain cloud III 39, 13: XIII (?) Tef. a:k 'white, transparent' 47: XIV Muh. al-abyaq a:k Mel. 68, 2; Rif. 168; a:o. (a:d:gi): Ça:g, xv ff. a:k by sadir 'tent' Vel. 24 (quotns.); a:g/ a:k safid 'white' San. 43v. 14; 457. 21 and numerous prh., a:g being the preferred form: O:guz x xee Xak.; a:k sakall:er al-raculu'l-ayyab 'a grey-bearded man' Ka:j 1 81: Xwar. XIII a:g 'white' Al: 12: XII (?) a:k koyun 'a white sheep' Ög. 363; a:k sakall:gu do. 312; ap a:k 'quite white' 213, XIV a:k 'white, whiteness' Qub 9; (Jbrk 'whiter' Nac: 57; a:k: Mel. 68, 2: Kmn. XV 'white' a:k a:gl C:C, C:C; Gr.: Kip. XIII al-abyaq a:kt Hov. 31, 2: XIV ditto Id. 17 (and prhr.); Bul. 2, 15 (phr.): XV ditto Tuh. 43s, 1 etc.; to emphasize white (fi 'i'd:li'l-abyaq) they say appak, originally ap a:k Kav. 5, 7; a:o. 58, 18: Osm. XIV ff. a:g and a:k both occur in XIV; a:g survives until XVI and thereafter only in popular verse TTS I 5 ff.; II 6 ff.; III 4 ff.; IV 12.  

F 2 a:k 'hateful'. Hap. leg.; Pelliott considered this to be an idiomatic use of 1 a:k, pointing out that Chinese pai 'white' (Giles 8,556) has a similar meaning in some contexts; but it seems more reasonable to suppose that it is a l.-w. fr. Chinese wen (Ancient Chinese 'dhk') 'to hate, hateful' (Giles 17,779). Cf. acl:.- Uyg. vii ff. Bud. aiy a:gl kiling 'his wicked hateful son' PP 62, 5.  

*ag 'weeping, sobbing'; the base of a:gl-; q.v.; not noted in the early period, but survives in NE Şor I R I 1351; Khak. 12; Türk. t: (only with Poss. Suff. 1:81); NC Kır. 14.  

Tk 'hiccough'; an onomatopoeic, possibly but prob. not identical with *ag. Survives only (?) in NC Kır. and SW Osm. Son. 2, 44 (only) Cf. thla:.... Xak. xi tk the 'hiccough (al-rab) which rises from the chest when cold water is drunk and bread eaten on the top of it'; hence one says a:tk tu:tt: a:gl a:gl r 'he was seized with hiccoughs' Ka:j 1 37.  

1 a:k 'white' originally as the colour of an animal's coat as opposed to the more general word urup, q.v., later 'white' in all senses.
are synonymous. Kip. iv oq xahi fargi 'free, disengaged'; one says bey oglmudur is the chief disengaged (fa'l-xaltea)'; and teyirren oglmudur is the mill disengaged (valiya)?' 1d. 16: xv xaltea (yawak; in margin) og Tuh. 14b. 7.

5 2 og See 1 o.

ug 'a tent rib, wooden strut forming part of a framework of the tent of the yurt type'; sometimes confused with 1 ok, see Çaq. below. Survives in NC Kx. uk, same meaning, R I 1669 (not in MM), and possibly NE Sung urq 'yurt' R I 1617 and SW Osm. huq 'a hut made of reeds or rushes' TTS I 746; Red. 2174. See Doerfer II 602. Cf. uyugluq. Xak. xi uyq hull dil 'min adla'i-xiba' fi a'lahâ 'a rib in the upper part of a tent' Kas. I 148: Çaq. xxv ff. uyq cudhâ-yi favqâniyi alâqâq 'the upper ribs of a tent' San. 76v. 15 (quotn.); the same entry is made in 77v. 17 after the second meaning of 1 ok: Kip. xiv uyq 'id min idâni'-xarbâi'lâtâi tugraz fi qibbatâni 'one of the beams of a tent which are fixed in its roof' 1d. 16.

1 ok 'arrow'. Owing to the use of arrows for various ritual and ceremonial purposes it came to be used at a very early date in the sense of 'sub-trihe' (and as such forms part of such tribal names as On ok) and also of a lot in casting lots. Ok (so spelt) 'a share of an inheritance', noted in Ker. is, no doubt, another special sense of this word. Later it came, like ok, to mean 'a long piece of wood', usually round in section, like an axle, rolling-pin, and the like, and so tended to be confused with uyq. S.i.a.m.l. See Doerfer II 605-6. Türkü viii okun urt: 'he hit with an arrow' I E 33, 36; On ok the tribal name of the Western Türkü occurs several times in I, II, 7: Uyq. viii ff. Man.-A. ok ya altu 'took bows and arrows' Man-nig. Frag. 401, 7: Bud. (I will cause excreting pain to that demon) vacarlig okun tušguru tokup 'smiting him and causing him to meet a tvajara-like arrow' U II 26, 14; okun ursukmus kisi teq 'like a man struck by an arrow' Sun. 623, 17; a.o. do. 621, 1-9; 0.o. TT IV 10, 12; U II 78, 31: Civ. TT I 162 (at-): Xak. xi ok al sahun 'arrow'; ok c'hizatu'bayt 'the cross-beam of a house'; hence one says ev oki: sahnul'bayt 'the main beam (lit. arrow) of a house'; ok yulan 'the adder (al-adf) which throws itself at man' (also III 29, 27; ok al qu'aratulilati yuqasu bihâ-arg te'al ishara 'the woods which are used in dividing up land and shares (of anything)' Kas. I 57; ok al nasib mina'-mird 'a share of an inheritance'; agarn bir ok teqdi: 'one share of the inheritance came to him' I 48; about 60 o.o. KB bodum erdi ok teq 'my body was as (straight as) an arrow' 373; 1090: bolme ok yac 'he becomes as an arrow' 406: xii(2) A. buter ok basti 'an arrow wound heals' 149; ya okun 228: Tef. ok 'arrow; share, portion' 235: xvii Mah. (i) al-mysâb 'arrows' ok '(with 0-)' Ref. 76, 173 (only): Çaq. xv ff. ok (1) ir 'arrow' (quottn.);

(2) metaph. çibhâ-yi dirâz ki bâlâ-yi 'imârat-râ ba-dân pâyand 'the long beams which cover the roof of a house' (quotn.; the reff. to uyq follows): Xwar. xii ok 'arrow 'Ali 15: xii(?) (they fought) ok birle 'with arrows' (swords and spears) Og, 160; a.o.o.; xiv ok 'arrow' Qutt 117; MN 91, etc.: Kom. xiv ok 'arrow' CCG; Gr.: Kip. al-mysâb ok Hou. 13, 16; xiv ok ditto Id. 17: xv ditto ok Kaw. 64, 1; Tuh. 36b. 5: Osm. xiv ff. ok 'arrow' in several texts down to XVI TTS I 536; II 720; III 536; xiv ok brak- 'to cast lots' 1537.

2 ok/fök enclitic particle, the vowel quality of which conforms to that of the word to which it is attached, and to which it adds emphasis. Attached to Personal and Demonstrative Pronouns it means ('1', etc.) 'and no other'; in a context of time it means 'exactly (then) and not earlier or later'. S.i.a.m.l. except SE, where it is now obsolete, and SW where it was apparently never used. Türkü vii ö̀'lizim ok 'I myself' T 6; ben ok ertlm 'it was me (and no other)' (that was his Counselor and Field-Marshal) T 7; ükks ok bâlirti: 'he killed very many' T 7: Uyq. viii ff. Man. ok ot tept: 'that same Fire God' M I 20, 14; Bud. ok is common, esp. after bu and ol; anda ok 'immediately thereupon' U II 20, 2; términ ok 'immediately' see términ: Xak. xi ok harf tä:hâd fil-fil 'a particle adding emphasis to a verb; hence one says bârâl ok idhâbanna 'go!'; ok harf yuṣubâl-hâl 'a particle accompanying expressions of time'; hence one says baya: ok keldim atatytu qabl hâdîhîl'sâ'a hâqatâna(t) 'I really did come short a time ago'; and one says armd: ok aydm qultu sâ'ata'dî 'I said this very moment' Kas. I 37; o.o. I 71, 16 (bûluk): KB ok/fök are common, e.g. bayat ok 99; uluqul ok-a (-a metra grattia) 552: xii(?) At. men ok 90; (fine brocades are scarce) uçuzl bôz ok 'it is just cotton cloth that is common' 480: Tef. ok ok, etc. 235, 243; Çaq. xv ff. ok hamân 'exactly' Vel. 109; ok ... (3) hamânadâm tox fî-l-fatir 'immediately, instantly' (quotn.); (4) hamân 'exactly' (quotn.); (5) ham 'also' (quotn.) San. 77v. 17; Vel. 109 also translates ok najd 'for spot cash' as opposed to nasîya 'on credit'; San. 77v. 23 quotes the verse differently, eliminating the supposed ok, and says that this and other translations by other authors are errors: Xwar. xiv ok as Suff. is common 'Ali 16: xiv ditto Qutt 117 (always ok never ok); MN 75; 621 yok (sic) tustî 'fell off of its own accord' Nahe. 104, 10; alimlar ok 233, 4; 621 ok 355, 12; a.o.o.: Kom. xiv okox emphatic particles CCG, CCG; Gr. 178 (quotns.). (Kip. xv the Kip. verbal suffix -ga'sge (akog-ge) corresponds to ok fil-im투atu Türk.) as in emd ok, anda ok, kündiz ok, kece ok Tuh. 759, 13 ff.)

Mon. V.- Ag-
ağ- Preliminary note. Ağ- 'to rise (from somewhere Abl.); to climb (something Dat.)' is
common in the early period but seems to survive only in some meanings of NC Kir. o.: SW Osm. āg- 'to rise, evaporate', etc. and Thkm. a:g- (inter alia) 'to climb (over); to overflow; to exceed (a stated period). Kaş. gives a:g- in the same para., a meaning which cannot be connected with 'to rise', is, as such, unrecorded elsewhere, and is entered here as 2 a:g-. In modern times there is a verb a:g- meaning (e.g. of a horse's load, or a pair of scales) 'to lean over to one side' and the like, which, though not recorded earlier, is very common in modern times appearing as SE Türkli a:g- Shaw 11/25, 7. Jarring 14; NC Kir. o.: (some meanings) Yud. 593; Kx. aw. RI 167, MM 50; SC USb. 69-; NW Kaz. aw. RI 167; SW Osm. XVIII ff. a:g- 'TTS I 27 and 53 (i.e. avrult-); II 13; XX Antar. a:g-SDI 1603; av. do. 130; Thkm. a:g-.

In some languages the word also means 'to faint' and has other cognate meanings. It is difficult to connect this modern word with 'to rise', but it might have arisen from Kaş. second meaning. See a:k, Osm. XIV and a:gânsiz, which is also connected with this modern meaning.

1 a:g-: 'to rise (from somewhere Abl.); to climb (up something Dat.).' Türkli VIII (gap) yışka: a:dâ: 'climbed the mountain .. forest II E 37; VIII ff. yâylâ: tâgma: a:gdan 'climbing the mountain where I spend the summer IrkB 62; Uyğ. VIII ff. Man. A tamudan yokaru a:gdâk 'after climbing up from hell' M I 13, 15; Man. a:gma:n emmek ajunlarâ korgüttip 'you have shown the rising and descending states of existence' TTS III 58; (he puts the souls in a balance) tâ[f]ara:z] a:gdâr 'if the pan of the balance rises' M I 12, 10; Bud. TTS IV 6, 20 (taqul-); Civ. a:gi:p kelir soqâk suv 'the rising cold water' TTS I 104; Xak. XI ol ta:gdâ a:gdâ: 'ya:da-cabal he climbed the mountain' and one says bulût a:gdâ: nasa:atil':-sahaba 'the cloud rose' Kaş. I 173 (a:gi:ar, a:gmâk); and over a dozen o.o. mainly in grammatical examples with ta:gdâ: and often spelt a:gi-: KB a:g- is common, both in an Indirect Object, e.g. törke a:gar 'he rises to a place of honour' 1661, and without, e.g. uku:sun a:gar ol 'he rises by (possessing) understanding' 289; o.o. 731 (yokaru:u:ru:)) 123 (edizlik); 903, 1049 (en-); etc. xii(?): T3 a:g-: 'to climb', etc. 36: XIV Muh. sa:ida taqâ: 'to climb, ascend' a:gdâ: Mel. 34, 1; Rif. 110; a:gâra ak- 104 (only); al-carayân 'to float' akânak 34, 11; 119; carâ ak- 107 (only); al-mâ:ul-câri akâr 94; 76, 17; 180: Çağ. XV ff. a:gi:kal (spelt) ratâan:sulân:dan iê 'of water, to flow' San. 443. 25 (quotns): Xwar. xii ak- (of blood, etc.) 'to flow' 'Ali 35: XIV ditto Qub 9; MN 251; etc. (two canals) a:gi:kâr akâr 'flow in the open' (and two) ortâlîgî akâr 'flow underground' Nahâc. 57, 5; kâîirtlâ:ri akâp bulun kîlîp 'raising the infidels and taking prisoners' 161, 4: Kom. xiv a:x- 'to flow' CCG; Gr. 30 (quotns); xii- 'to float with the stream' CCG; Gr. 272 (quotns): Kip. XIII al-mâ:ul-câri akâr su: Hau. 7, 3; xiv akâr: săla Id. 17; akâdâr carâ b'l-gûra 'they streamed out on a raid' do. 18; al-nahr 'river' (inter alia) akâr Bul. 4, 13; xv săla akâr: Tuh. 20a. 8: Osm. XIV ff. a:x- (xiv and xv only) / ak- c.i.a.p. in a wide range of meanings TTS I 14; II 17, 18, 21; III 9; IV 12; the meaning 'to lean to one side' (I, II) belongs to (2) a:g-:


ak- primarily 'to flow' of any kind of liquid from tears to rivers. In Uyğ. Bud. it and its derivatives, a:kîlgî, a:kîgsiz, are used in a very technical sense to translate Sanskrit sru:- and its derivatives. Later it was used for the movement of raiding parties and in some modern languages for 'to float', esp. down-stream. S.I.A.M.i.g. as ak- with some traces of a Sec. f. tk- (see Kom.). Uyğ. VIII ff. Bud. (tears) akî 'flowed' U III 66, 5 (ii); akmâz akktmâz lit. 'not flowing or causing to flow', for Sanskrit andrâvâ TTS VI 136 (and note): Civ. suv akâr 'water flows' TTS VII 29, 13; ükûs telim yâs akârsar 'if the eyes water copiously' II 60; yîrî: a:ka 'running with pus' II 26, 85; Xak. XI suv akâr: săla:'mâr' (the water) (etc.) flowed'; and one says yâs: akâr: că'tâ håtâbî:l-ad:war 'enemy raiding detachments came (pouring in)' Kaş. I 168 (a:kâr, akma:k); about 16 o.o. in one meaning or the other: KB akâr suv 669; aka: kül:û arûz 'may what you desire come in abundance' 943; a.o.o.: xiii(?) Tef. ak- 'to flow' 47: XIV Muh. al-î:garâ 'to raid' akânak Mel. 34, 7; Rif. 110; a:gâra ak- 104 (only); al-çarayân 'to flow' akânak 34, 11; 119; carâ ak- 107 (only); al-mâ:ul-câri akâr 94; 76, 17; 180: Çağ. XV ff. a:gi:kal (spelt) ratâan:sulân:dan iê 'of water, to flow' San. 443. 25 (quotns): Xwar. xii ak- (of blood, etc.) 'to flow' 'Ali 35: XIV ditto Qub 9; MN 251; etc. (two canals) a:gi:kâr akâr 'flow in the open' (and two) ortâlîgî akâr 'flow underground' Nahâc. 57, 5; kâîirtlâ:ri akâp bulun kîlîp 'raising the infidels and taking prisoners' 161, 4: Kom. xiv a:x- 'to flow' CCG; Gr. 30 (quotns); xii- 'to float with the stream' CCG; Gr. 272 (quotns): Kip. XIII al-mâ:ul-câri akâr su: Hau. 7, 3; xiv akâr: săla Id. 17; akâdâr carâ b'l-gûra 'they streamed out on a raid' do. 18; al-nahr 'river' (inter alia) akâr Bul. 4, 13; xv săla akâr: Tuh. 20a. 8: Osm. XIV ff. a:x- (xiv and xv only) / ak- c.i.a.p. in a wide range of meanings TTS I 14; II 17, 18, 21; III 9; IV 12; the meaning 'to lean to one side' (I, II) belongs to (2) a:g-:

S tê: pec. to H II; prob. a Sec. f. or mis-transcription of yiç-. Uyğ. VIII ff. Civ. (if blood flows (ünsêr) rub honey on various parts of the head and) kan îgây 'it will coagulate the blood' H II 39, 4 and 7; o.o. do. 18 and 19.

S tk- See ak-.

S oğ- See uv-.

uk- to understand (something Acc.); hence in some modern languages 'to find out; to hear'. Survives in NE, SE, NC.; an early L.-w. in Mong. as uha- (Haenisch 160, Kow. 257). In some forms, esp. in unvocalized texts, liable to be confused with okt-.
early period often in the Hend. bil- uk-; Türkü viii ff. Man. bilmetin ukmatin 'because (we) do not know or understand' Chmrr. 132: Uyğ. viii ff. Man. M I 18, 4 (i) (a०००: Bud. uk- is common, e.g. tędùr ukar 'he completely understands' U III 7, 6; o.o. do. 8, 22; 9, 12; 11; TV 296, 96; VIIH 0.1; PPI 65, s-bil- u kU III 15, 22; TV IV 8, 11; VI 131: Civ. 15 bolşinin uk'a yarlık 'deign to understand what has occurred' Usp. 88, 11; Xak. xI er istn ukd: dilek'tal- racit/ajana armarah 'that man understood his business' Kaş. I 168 (uka:rm, u kma:k); three o.o.: KB uk- 'to understand' is common, esp. for 'to understand what has been said', e.g. 6(1)ig aydî ultum 'the king said' 'I understand' 714; 0.o. 155, 282, 657, 660, 820, etc.: XIII(?). At. esit UK mun 'hear and understand this' 62; a.o.o. : Tef. uk- ditto 324: XIV Muh. 'ara'fa wa 'alîma to 'know' uk-: Rif. 112: Xwar. XIII(?) ukguluk tüzün bir er 'an understanding and gentle man' Oq. 314 (reading doubtful): XIV uk- 'to understand' Qutb 117 (ok-): 199 (uk-): Kip. xiv uk-fahima 'to understand' Id. 17.

Dis. AĞA

ağı: from xI onwards consistently translated 'silk brocade' and the like; earlier contexts suggest the meaning 'treasure', and cf. aşçı; aşlik: 'silk brocade', as the main component of early Turkish treasures, may, however, have been the original meaning. N.o.a.b. The word aş/agi prob. used only in such phr. as aş/agi kurdû 'caterpillar' noted in Osm. xvi TTS II 9 and surviving in xX Anat. SDD 74, 76, 79, 131, 1602 prob. has nothing to do with 'silk' (worm); it seems to be a See. f. of ağ/ü. Cf. barçin. Türkü viii aş/ü: occurs 5 times in lS 5-7, II N 4-5, and several times elsewhere in the context of gifts given by the Chinese to the Turks; in lS 5, II N 4 it summarizes a list of such gifts 'gold, silver', and two words prob. meaning silken fabrics of some kind, so prob. means 'treasure'; in a list of bovί in T 48 sarîg altun үurîn ku 미우ş kiz koqdu eşgi: teve: aşğ: 'yellow gold, white silver, girls, femmes soles, humped camels' ... it looks more like 'brocade'; in other occurrences it could be either, but 'treasure' is more probable; viii ff. Man. [gap] aş/ü/aga mam. iç: aş/ü bulur [ne. 13]: Vg/ü aş/ü emar elî거ûleri kelsa esrîgênOk kișçu/a/ reform kiz/lemez he 'makes no efforts but still acquires treasures; and whatever treasures and property come into his hands he does not retain and hide them in miserliness and greed' M III 21, 1-4 (i) (here, esp. in the Hend.), 'treasure' must be the meaning: Uyğ. viii ff. Man. aş/ü baram M I 15, 4-5; III 11, 20; 13, 6-7 (i): Bud. aş/ü baram U II 76, 2; PP 7, 6 and 9; 9, 12; TV 101, 231, 266; Tsg. 19a. 4: Civ. aş/ü baram TV VII 34, 1: Xak. xI aş/ü: al- dibâc 'silk brocade' Kaş. I 89; (do not rejoice) altun kumîş bulûnum aş/ü: tavan iš iš i Şe:cadata ... iğda wa ą:ahuwa wa dibâc if 'you acquire gold and silver and silk

brocade' II 153, 8 (but tava:r (untranslated) suggests 'treasure' would be better): KB aş/ü çuz aş/ü boldî 'silk brocades (Hend.) are valuable' 902; aş/ü kazmak _skin he opened his treasury' (and distributed many things to the poor) 1034; yadayka uldi kumûş ham aş/ü 'he distributed silver and treasure (or silk brocade?) to the poor' 1564; aş/ü çuz 1426, 4773, 5367; XIII(?): Tef. altun kumûş ağ/ü (sic) barçin ('brocade') 39: XIV Muh. (alt-tawbu't-ibrisami 'silk'en clothing' ağ/ü: Rif. 167 (only): Kip. xiv aş/ü: 'a kind of silk' (al-harîr) Id. 17: Osm. xiv (when a boy grows up he must marry, and you must give him) aş/ü atlas at kattir 'brocade, damask, a horse, and a mule' TTS 7: başladi altun kizıl u aği 'he gave red gold and brocade' II 9.

aki: 'generous, openhanded'. TT VI 57, note 4 suggests that this is a Dev. N. in -fr ak-, which is possible but improbable. Survives only(?) in NE Bar. ağ/ü: R I 172; SW Osm. axt 'a member of a charitable religious order'. It has been suggested that the latter is der. fr. Ar. ax 'brother', but this is improbable, see akl:tk: See Doerfer II 435. Uyğ. viii ff. Bud. bușî bêrgelî axt tînflgâr az 'generous people who gives alms are scarce' TT VI 4: Xak. xi axt: al-cawzû 'generous'; hence 'a ripe walnut' (al-cawzûl-farik) is called axt: yâqâk 'that is a generous walnut' Kaş. I 90 (presumably because it is split open like a hand): KB axt kén elîg 'generous and openhanded' 43, 55; o.o. 104, 257, 948, etc.: XIII(?). At. axt 'generous', always so spelt in Ar. script is common: Xwar. xiv axt: 'generous' Qutb 10: Kip. XIII al-karîm 'generous axt: (opposite to mean ğokmar(?) Hou. 26, 2: xiv axt: ditto Id. 17: Osm. xiv axt (used by wife to husband); XVI (used by father to son) TTS II 7.

1 ağ/ü: 'poison'. S.i.a.m.l.g., often contracted to 0: u:; xI: etc.: see ağ/ü: Uyğ. viii ff. Man.-A sîzlerde alım ağ/ü: 'the poison received from you' M I 10, 15-16; 20, 1 (at-): Man. ağ/üsi kuçedip 'the poison in him taking strong hold of him' (or 'making him violent')? TTS II 16, 13: Bud. (there is a poisonous snake) ağ/ü tîn 'his poisonous breath' PP 38, 4: Civ. ağ/ü 'poison' H II 6, 9; 30, 170: Xak. xi ağ/ü: al-samm 'poison' Kaş. I 89; a.o. III 339, 21: KB ağ/ü külî 'it has poisoned' (my food) 370; (begs when they are angry) bolûr 0 tág/ü 'are gall and poison' 779 (better reading than ot 'fire'); ağ/ü boldî 'he is poisoned' 4659: a.o. 3913 (I axtg:): XIII(?). At. içî pur ağ/ü: 'its inside is full of poison' 214: Tef. ağ/ü: 'poison' 39: Çağ. XV ff. ağ/ü zahr 'poison' San. 441. 8 (quotans): Xwar. xiv ağ/ü 'poison' Qutb 5: Nahe. 33, 11: Kip. XIII al-murr 'bitterness' ... also ağ/ü: al-samm so used by analogy because of its bitterness Hou. 27, 10: xiv ağ/ü: al-samm Id. 17; awu: ditto, do. 26; ditto ağ/ü: Bud. 11, 6: XV samm awu in Tkm. ağ/ü Tuh. 19b. 2.

2 ağ/ü: in Uyğ. vii ff. Man. [gap] kölçülgêr köplûg axt teg butûlgâr 'having eyes,
and legs like abundant...’ TT IX 85 can hardly mean ‘poison’, but its actual meaning and etymology are obscure.

Dis V. AĞC-

oku:- Preliminary note. The two verbs of this form are obviously distinct but the pronunciation of the second is obscure. Ḍal-kaf′āl-rākhika is Kaş′s term for ‘voiced k’, i.e. ɡ, and it is possible that he meant that the second verb was originally, or alternatively ḍɡl-. This is supported by some later forms.

1 oki:- originally ‘to call out aloud’, hence ‘to summon (someone Acc.)’, ‘to recite or read aloud’, and finally simply ‘to read’ which is the normal modern meaning. S ia mlg except NE. (Türk̄ii vii okikil keltl has been read after a gap in II 28, but hardly fits the context, the true reading is probably something like [u]takik[il: keltl): Uyğ. vii fl. Man. bu emnl fli kata okiyu teglimin ‘I have ventured to recite this spell’ (three times) M § 29, 13-15; o.o. do. 30, 17, 26, 6 and 7; okiyular ‘they call on’ (the wind god) Wind. 254, 18; Bud. toyunlar okip sum- moning the monks TT VIII ii. iinlak okiyu ‘calling for his younger brother’ PP 58, 3; okumak tolnslin ‘the ceremonies of invo- king’ (gods, demons, etc.) TT V 10, 114; o.o. USp. 103, 13; Sw. 447, 16. etc.: xiv Chin.-Uyğ. Dict. ‘read the book’ blitt oki R I 1008; Ligeti 186; Xak. xi ol ment: okuti: dal‘n he summoned me’, and one says er blitt okist‘the man read (qara’a) the book’ Kaş. iii 254 (okit, okimak): a.o. ii 333, 5 (sêkrlt-): KB sîlig kiz okir teg köpü ńermisn ‘as a pure maiden calls the man to whom she has given her heart’ 75; (if a generous man dies) at tîrlg tep oki ‘call out that his name lives’ 257; bu künk kim okisna ‘whoever reads (the book) today’ 259; o.o. 319, 719, 3535: xii (iii): At. okîlki klsli ‘the man who reads (my book)’ 44; 3 a.o.: Tef. oki ‘to call out; to read’ 235: xiv Muh. (??) qara’a oki- Rif. 114 (only); al-qin’a okimak 124: Çağ. xv ff. oku- xwândan ‘to recite, invoke, read’ San. 77, 12 (quotns.). Xwar. xiii oki ‘to call out’ Ali 29: xiv oki-foku ‘to call out, recite’ Quth 118; MN 50, etc.: Kip. xii qara’a oki:- Horm. 33, 13: xiv oki- qara’a- and in Kipčak (ne) ĝû- id. 17: Muh. oki- Bul. 722; xiv dito Kaş. 9, 14; a.o.o.: Tuh. 20a. 2 a.o.o.: Osm. xiv oki- (xiv only) foku ‘to call, summon’, etc.; c.i.a.p. TTS I 538; II 723; III 537; IV 603.

PU 2 oki- ‘to beлеч, vomit’. Survives in NE Tel. oki- R I 904; Tuv. ugu- and SW xx Anat. ĝû- SDD 1104. Xak. xi er okidi: ‘the man vomited’ (tqayvyaa‘); wa hâdd rikka tutl-kaf (see Preliminary note) Kaş. III 254 (okir, okimak): Kip. xiv okl- (so spelt; v.l. ĝû-, so spelt) tqayvya‘ Id. 18.

Dis. AĞC

S ağûf See ağûz.
D ağılışçılık A.N. (Conc. N.) fr. giảng. S.i.s.m.l. as ağaçlık. Xak. xi ağaçlık al-maçara 'copses, plantation'; also dârîl-şaxab 'a wood-store' Kaş. III 51.


Tris. V. Ağğ-

D *ığaçlan- Refl. Den. V. fr. ağçaç. S.i.s.m.l. usually as ağçaç-; the basic form *ığaçlaç- also survives with a rather wider range of meanings. Xak. xi yêr yığçaçlandi asçarrâtîl-ard 'the ground was covered with trees', that is there were many trees on it Kaş. III 113 (yığçaçlanur, yığçaçlanmak). Osm. xv ağçaçlan- 'to be beaten with a stick' TTS II 7.

Dis. Ağğ-

D uğut 'yeast'. Survives in NE Şor R I 1619: SE Türkî Shaw 24; NC Kir.; and, with a slightly different meaning, in SW xx Anat. uğut, uhuğ, uğunt SDD 1415. Xak. xi uğut a word for 'yeast' (xamûr) used in making beer (al-mizz). It is various vegetable drugs (adweya) which are collected and mixed with (specially) grown barley; the whole is then kneaded, cut into pieces the size of a nut and dried. Then wheat and barley are boiled, and the yeast is broken up, and an amount the size of a nut is sprinkled on each (lot of) wheat. The boiled wheat is then folded over and put on a clean thing (say) to ferment for three days. Then it is picked up and put in a jar and left to ferment in it for (another) ten days. Then water is put on it and later strained. This is 'wheat wine' (garabûl-hinta) Kaş. I 50.

D ağdûk prob., as Kaş suggests, N.A.S. fr. 2 ağ-, although there is little semantic connection. Survives only() in SW xx Anat. ağdûk 'fault, defect; useless, bad; excessively heavy' SDD 73, unless NE Şor adûk 'weak-minded, confused' is also a survival. The original meaning seems to have been 'stranger, foreigner'. Uyg. viii ff. Man. A maça ağıdûk karr bêtkecî 'to me, the foreign old scribe' M I 28, 19; same phr. (damaged) do. 21, title; men ağıdûk bets[keç] M III 43, 12–13 (v. le Coq, perhaps rightly, took this to be a Proper Name): Xak. xi ağıdûk kîsî: al-racûl'ı-daxîlûla'dî lâ yu'raf man huwa 'a stranger whose identity is unknown'; ağıdûk alternative metathesized form Kaş. I 99; ağıdûk neįn al-sayûl-machîl 'an unknown thing'; its origin is ağıdûk meaning mutağayyir mutanâhkir 'altered, changed', derived from the expression anų neįn: ağıdî: tağâyýara lawwimu 'his colour changed', with the -ê eliminated as an abbreviation I 65: Osm. xiv to xvi ağıdûk 'changed; damaged, imperfect; inopportune' in several texts TTS II; II 8; III 5; IV 6.

D oktam Hap. leg.; N.S.A. fr. okta-. Cf. atım. Xak. xi bir oktam yêr qadar ramyâ mina l-arîd 'a space the length of a bowsho' Kaş. I 107.

Dis. V. Ağğ-

D ağıt- Caus. f. of 1 ağı-. N.o.a.b. Cf. ağtûr-. Türkû viii (the Türkû people were in
a bad way) oza: kelmiş süsün Kül Tégín aşüt 'Kül Tégín roused (that part of) their army which had escaped' I 7; parallel passage II E 30-1; (his horse fell) yana: aşüt 'making it get up again' Ix. 19 (sic on stone, not aşıt as in printed text): viii ff. Man. bilğirmişini köşülümünlüz bu törtlü teşhit eştветur 'if we have excited our knowledge and minds above these four kinds of gods' Chuas. 184-7; Xak. XI ol ânt: tâga: aşıt: 'he made him climb (at adahu) the mountain (etc.)'; and one says tepril: bulut aşıt: 'God made a cloud rise (ansa'a . . . saltûba) Kaş. I 212 (aşıtur, aşıtmark); bu keylik ol atrav: tâga: aşıtğân 'this wild game is constantly making the dog climb (ysa'a'id) the mountain' I 155: KB (Why do you grieve? Why these lamentations? God's summons has come.) aşıtını aşıt 'Away with lamentations' 1233 (an inappropriate use of the word, but perhaps the only rhyme for aşıt).

D aşıt- Caus. f. of ak-; 'to make (liquid, etc.) flow; to send out (a party, etc.) to raid.' S.i.a.m.l.g., except SC, as aşıt-/aşıt- in both meanings. Cf. aktur-. Kürti vii Kü'l Tégín beg başlayau: aşût(t)muz 'we sent out a raiding party under the command of Kü'l Tégín and the begs' I N 8 (hitherto misread); tûn aşûtmdız 'we sent out a raiding party by night' T 35: Uyg. viii ff. Man. buyânilîg taluy över aşıt 'causing an ocean of tears to flow' TTT III 163: Bud. kann över aşıt (itc) 'they cause rivers of blood to flow' PP 3, 4; a.o. TTVI 136 (aşıt). Xak. XI tepril: aşın aşıt: 'God made the stream flow' (asalâ-salây); and one says of svs aşıt: 'he poured out (acar) the water' and one says aşın aşın: aşıt: 'the beg sent a raiding party (ba'âta . . . sarîya) against the enemy' Kaş. I 212 (aşıtur, aşıtmark); bu: tav: ol tavrâ: aşın aşıtğan translated 'this mountain is quick at making the rain run away' (sarî'î-lisâa ilî-l-mâjil) I 156: KB aşıtça suvûq yêrde 'if you pour water on the ground' 973; (we must open a vein and) aşıtğân kant 'bled him' 1056; a.o. 1160 (aşın): XII (KI) BVP xazina tololap aşîtgu kerek 'you must fill (your) treasury and pour it out' 51: XIII (?) Tef. aşıt- 'to pour out' 47: Xwar. Xiv ditto Qutb 10; Nacâb. 68, 17.

PU'S oğat- n.o.a.b.; in Syriac script, so the -g- is certain. In Musen Ö. XXXVIII, p. 45 Bang equated this word with SE Tar. oxtat- 'to awaken' R I 1004, but that is unlikely since the original form of the latter, -ôgatt-, could hardly have lost the -g- so early. It is more likely that it is a Sec. f. of oxt or oxt. Uyg. viii ff. Man. oğat'p keilmis bizlîg ten tînlûq larka evangelyon nom ertîngî nomlap kottupuz 'having come to make people like us recite (or 'understand') it?' you have exhaustively taught the precious doctrine of the gospel' TTV III 62-3: Uyg. viii ff. Bud. (you will certainly be reborn) oğatmatın [ses]metin 'without invoking(?); or . . . ' (the Buddhists) Swv. 24, 20.

D oxt- Caus. f. of oktî-; 'to make (someone) Acc. or Dat.) recite or read (something Acc.).' S.i.a.m.l.g. usually as okut- and meaning 'to teach.' Uyg. viii ff. Bud. kim kayu tînlûq bu nom bitilîg . . . okisar okitsar 'whoever recites this scripture or has it recited' TTV VI 51-2; o.o. do. 68 (TT VII O.9); TTV VII 12, 10; 28, 3; Swv. 347, 19: Xak. xi ol manâ: bitîg okitî- 'he made me read (aqua'ani) the book (etc.)' Kaş. I 212 (okutur, okutmak); bu bitîg ol klîşînî: okitîğan 'this book, because of its length, makes a man read a lot' (hajîrânî mây yuqî) I 156: KB (whoever was intelligent) okîti anî 'he had summoned' 416; (if a servant makes a mistake) okitîg kerek 'you must have him summoned' 641: Çağ. xv ff. okut- Caus. f.; xwînîndan 'to cause to read, or recite' San. 77v. 7: Kom. xiv 'to teach' oğut- CGI; Gr.: Kip. xv aqua'o okut- Kav. 69, 10; 75, 13; istagr'a okut- Tuh. 54b. 8.

D oxt- Caus. f. of uk-. N.o.a.b. Cf. uktur-. Uyg. viii ff. Man. öz tözerîn uktît 'explaining their nature and origin' TTV III 30: Bud. uktur- 'he explains' TTV VII A.16 and 17; o.o. do. A.30, H.1 and 2; these are the only texts in which oxt- and uk- are distinguished; it may have been misread elsewhere.

D oxta- - Den. V. fr 1 ok. Survives only in NE Khak., Tuv. and NC Kir., Kxz., usually 'to load (a weapon); to cock (a rifle). The normal modern form is okla-. Xak. xi keylk kelîgi: bolsa: oxta: iđa kâna waqät huđûrîl- wâbs fa'rmîhi 'when the wild game comes, shoot it' Kaş. I 26, 16: a.o. II 97, 16 (utruş-); n.m.e.

D oxtat- - Hap. leg.; Caus. f. of okta-. Xak. xi beg anî: okttatt: 'the beg ordered him to shoot an arrow' (armâhu bi'il-nâbl) Kaş. I 260 (oktatur, oktatmak).

S așıtul- - See așıtârî-.

D așıtun- - Reft. f. of așıt-. N.o.a.b. Uyg. vii ff. Bud. Sanskrit yânam ârûhâ 'having mounted a chariot' kôlökê: așıtnup TTV VIII A.37; (in order that the flames of hell may not rise to meet me) örtîlîg yérlerde takî așıtnmazkân 'and in order that I may not be made to climb into fiery places' UIV 78, 42-3; a.o. Swv. 601, 23.

așıtar-/așıtar- apparently both Intrans. 'to turn, or roll, over' (rare) and Trans. 'to turn, or roll, (something Acc.) over', with some extended meanings like 'to translate (a book etc. Acc.) from (one language Abl.) into (another -çâç-çê);' more or less syn. with evîr-, esp. in the last meaning. The second syllable, always -tars-, excludes the possibility that this is a Caus. f. Also partly syn. with ağaña-, but unlikely to be connected with it etymologically. As regards the velar, Kaş. is prob. right in saying that așıtar- was the original form, though he habitually uses așıtar-, see his remarks on sîgît; the Uyg.
script is too ambiguous to make the Uyg. form certain. S.i.a.m.l.g., sometimes much distorted, e.g. NE ağdar-/ğağar-/ğağar--; NC, NW awdår- as well as more regular forms, aktar-/axtar- in the same groups. Uyg. viii ff. Bud. axtar- topdaru têgzinuril 'they revolve rolling about (Hend.)' U 114, 10 ff.; (Kitsi Samtsi translated (evrimlis) this work from Indian into Chinese, and then Syrku Sah 'Tutuq' tavgãq tilinnim kilevel tûrînca axtarqast 'in the second place' translated into Chinese from Turkish' U 114, 5-7; similar phr. USp. 94, 8-9; Swt. 33, 10: Xak. xi er tașiğ axtardu 'the man turned over (qallaba) the stone'; and one says tûpi: yiğaçağ axtardu 'the gale knocked over (aqatqa) the tree'; also used of anything that turns over (qallaba) anything; the -x- is altered from -g- as in Arabic xatarl xaddar and xamîrîqam; and one says oy yêr axtardu: 'azaga-îrîd wa'a karabahd, 'he dug the ground and turned it over' Kaq. I 219 (axtarur, axtarmak); bastî: bûlim axtarur: 'ara'ahu'll-mavt 'death laid him low' I 516, 4: same quotn. but âğıtaru: II 74, 14: xiv Muh. al-mayî 'to lean over' axtarmaq (un-vocalized, perhaps error for axtarmak) Mel. 37, 2; Rif. 122 (mâla is translated emit-): Çağ. xv ff. axtar- tafa'hîhs karden 'to examine, search (something)' San. 32v. 8 (quotns.): Kip. xiv axtar- qallaba Id. 17; qallaba/qallaba axtur- (sic) Bu1. 73v.: qallaba axtur- Kaq. 74, 17; Tuh. 29b. 13: Osm. xv ff. axtar-/axtar-/jakdar- (the last two rare) 'to turn over, overthrow' c.i.a.p. TTS I 15; II 21; III 11; IV 13. 

D ağıtur- Caus. f. of ağı- Survives only (?) in SW Osm. ağıdir-; Trm. ağıdîr- with rather different meanings. Cf. ağıt-. Tûrkl. viii T 25 (tiggâç): Uyg. viii ff. Man.-A nxurmuxanda têpreg tamudan yokuvar ağıturdi fîntûrdû 'he raised (Hend.) the God Hormuzd from hell' M 13, 18-20; taqda ertê ulûq yâylêkka ağıturmsun 'that he made (his disciples) go up to the summer room (i.e. lecture hall) early in the morning' Hüen-ts. 1966-7: Xak. xiii (?) Tef. ağıdur- 'to raise' 37: Osm. xiv ff. ağıdur- (later ağıdur-) 'to lift, raise'; c.i.a.p. TTS I 6; II 8; III 5; IV 5. 

D aktur- Caus. f. of akt- 'to pour out, cause to flow'. S.i.a.m.l.l., but rarer than akt-. Uyg. vii ff. Civ. [gap] aktursar 'if one pours out . . .' (on a Horse Day, it is unlucky) TT VII 39, 9: Xak. xi ol suv akturdu: amora bi- tâtayilî-î-ma wa' taîtîtîhi 'he ordered that the water should be poured out'; (verse) akturur közlâm yulak tüsî 'aymi u'yûnîl-miyâh 'my eye pour out of water fountains of water' Kaq. I 222 (akturur, axtarmak); same verse III 17, 9: xiii (?) Tef. akdur- 'to pour out' 47: Çağ. xv ff. aktur- ('dûn')/akiz- ('di') akiz- Vel. 25 (quotns.); akiz-/aktur- (spelt) Civs. f.; râvûn kardan 'to pour out' San. 44v. 25 (quotns.): Xwar. xiv aktur- ditto Qutb 10; Nahc. 224, 14. 

D uktur- Caus. f. of uk-; 'to make (someone Dat.) understand (something Acc.); to explain (it to him)'. Survives in SE Türkî: NC Kîr. Cf. uktir-. Uyg. viii ff. Bud. adınmûka blitûrmedên ukturmadin 'without letting others know or understand' TT VI 355 (v.1); a.o. do. 147-8 (otğûr.): Xak. xi ol maga: aniq sîizin ukturdî: 'he explained to me (afhami) his words (etc.)' Kaq. I 223 (ukturur, ukturmak): KB xâbîg dûnîl kilikân saça ukturur 'it explains the character of this fickle world to you' 598; o.o. 510, 796, etc.: xiii (?) Tef. uktur- 'to explain' 325: xiv Muh. (?) a'lama tua 'arrafa 'to communicate, make known' uktur- Rif. 103; 'arrafa gâyâvalu uktur- 112 (only): Xwar. xiv uktur- 'to explain' Qutb 117 (uktur-): Kip. xiv uktur- fahhame Id. 17. 

D oktas- Recip. f. of oktn-. Survives only (?) in NC Kîr. oktos- 'to make a sudden movement, e.g. of a horse, to shy'. Xak. xi ol anîq birle: oktastî: translated ramâhû bi'l-sahn 'he shot an arrow at him' (error for ramâhû 'he competed in shooting'); also used for qarâ'ahu 'he drew lots with him' Kaq. I 231 (oktaşur, oktaşmak).

Trls. AÇD

D oktqî: Hap. leg.; possibly a scribal error for okûçî, q.v.; if not, an abbreviation, metri graitia, of *okûdaçî: N.A. fr. oku-. Xak. xi KB mênî idiâtê (li)lg oktqî saça 'the king sent me to you to summon you' 3488.

Trls. V. AÇG-

D ağıtarul-/axtarul- Pass. f. of ağıtar-/axtar- survives in most of the same languages with the same phonetic changes. Uyg. viii ff. Bud. kemîl axtarulur 'the ship is overturned' PP 18, 3; axtarul topdarul 'rolling over and over (Hend.)' Swt. 133, 21; 601, 17-12; Civ. (the cold water which rises in the well) axtarul yanturu yorid 'has been turned over and goes back' TT I 105; Xak. xi er ağıtlûd: 'the man was knocked down' (surî'a); its original form was ağıtlûdî: Kaq. I 246 (ağtlur, ağtlîmak): xiv Muh. inqalaba 'to be overturned' axtarul- Mel. 20, 10; Rif. 104: Çağ. xv ff. axtarul- tafa'hîhs ûdan 'to be searched' San. 32v. 26; Osm. xiv, xv axtarul-/axtar- /jakdar- 'to be overturned, turned away' in several texts TTS I 15; II 19; III 11; IV 13. 

D okitsa- Hap. leg.; Desid. f. of okîst-. Xak. xi ol bitîg okitsa'dî: 'he wished to have the book read' (yûgî'l-kîdab); also used of wishing to summon (yadîn) someone Kaq. I 302 (okitsar, okitsa:mak).

Dis. AÇÇ

D ağıîg Dev. N./A. Ac. fr. ak-; 'flow, flowing; liquid'. Survives as ağıîg in NE Leb., Sör R I 154 and ağıu: in NE Alt., Tel.; NC Kzx.; NW Kaq. R I 172. Similar forms with final -k in some languages seem rather to represent
Ar. 'aqiq 'a ravine worn by a stream'. Uyg. viii ff. Bud. (in a list of demons who are foul feeders, between those that eat svlt 'purs' and those that eat s6l 'moisture, juice', yar 'spittle', and l6sip 'mucus') akif ushil'lar 'eaters of serum' (? ) U II 65, 19; 66, 42; in technical Buddhist terminology akif (more particularly in its der. f.s akif'qish, akif'siz) translates Sanskrit srava (Chinese lou, Giles 7, 360) lit. 'flowing', metaphor. 'restlessness, impermanence' TT VI, note 157-61; (mortal) akif akilarin akip 'suppressing all their restlessnesses' Sw. 185, 20-1; and ulati nizzvanilar akifliq 'the passions and restlessnesses, lust and so on' U III 68, 4-5; Civ. [gap] ak if yollarda: 'in the (internal) vessels (that carry) liquids' TT VIII 1,7 (prob. the gullet, intestines, etc., not the veins).

VU?F oxakl Hap. leg.; prob. an Iranian(? ) 1.-w. Xak. x1 oxak 'usara dilatl-imismi yufrab 'the juice of split apricots', used as a beverage KaJ. I 122.

D okif Dev. N. fr. olt:-. Survives, usually as oku: and the like in NC Kir, Kox, and some NW and SW languages. Uyg. viii ff. Civ. emdI bu künde kén bu korularka okilgar ayitlar idimazun USp. 45, 8-9; this document is confused and largely unintelligible; koru here is prob. a Mong. 1.-w., lit. 'bowman', a kind of minor official (Haenisch 67); ayitlar Hap. leg, if correctly read, should mean 'questionnaire'; now from this day onwards he must not send summonses and questionnaires to these koruçs'.

uguk some form of leg-wear, prob. 'felt gaiters or leggings'. The contracted form noted by San. survives as uk 'felt stocking' in all NE dialects. There is another Sec. f. uyuq in NC Kxx: NW Kaz. R I 1318 (only): SW xx Anat. (refugees) SDD 1424. The entry in Uyg. xiv Chin.-Uyg. Dict. wa 'felt stockings' (Giles 12, 434) ucuqc R I 1735; Ligeti 273 can hardly be an error for this work. Xak. x1 uyg ak-curmiq 'gaiters, leggings' KaJ. I 67: Çaq. xxv ff. ug . . . (usu ma ku zu pistan-badzand ba-dzand boots made of leather with the wool on it) San. 76v. 18.

D ukug N.Ac. fr. uk:- 'understanding'. Survives only(?) in NC Kir. ugu: Civ. ukus, which is the normal word in KB. Xak. x1 KB a6ar berdal edem bİlgİ o6 ukug 'God' gave him (i.e. man) manly virtues, knowledge, intelligence, and understanding' 148.

Dis. V. AÇG-

D aquk- Pass. Den. V. fr. aquk: Survives only(?) in NE Khak. oxe:-; Tuv. oXk- 'to be poisoned'. Uyg. viii ff. Man. az nizzvanika aquk up being poisoned by the passion of lust TT III 28: Bud. y6l6lkil aqukup öt6rgell sakmsy 'if he plans to kill him by sorcery or poison' Kuan. 184; 66suz 6lim y6l6lkil aqukm6k to die prematurely by sorcery or poison' Swu. 472, 15; 0.0. (with-oqul 'offspring, child', originally of either sex, but with a strong implication of 'male child'; by itself it can mean 'son', but not 'daughter'; in the Plur. it might mean 'sons and daughters', but oqul kiz would be the more normal expression. One of the very few Turkish words forming a Plur. in -n. Thus oqul was originally the Plur. and understood as such, but this fact was later forgotten and oqul came to mean 'son', and oqul 'boy' and...
later 'servant' or 'bodyguard' (the origin of German Uhlman); the timing of these changes has not yet been worked out. Both words s.i.a.m.l. with various phonetic changes. See 

Dorsfer II 498, 502. Türkü viii various suffixed forms oğulm, oğul, etc. are common in I, II, T, etc., oğlanım, clearly Plur. I S 1, II N i; I N ii; oğlanınıntya: Plur. I SE; a.o. I E 5, II E 5 (atv); VIII ff. ogul: Irkb i 15, etc. (a gambler staked) oğlanım kisi: 'his sons (or children) and his wife' do. 20; oğlanım inca: bi:lgler 'my sons, know this' do. Postscript: Yen. ogul: Mal. 30, 2 etc.; sül tezi: yet: bi: oğlan erki: do. 26, 8 must mean 'the strength of the army was 7,000 young men' (sic, not 'sons'); on ay elid: oğlum oğlan tügdim 'I was born a boy (or Plur.) whom his mother had carried for four months' do. 29, 5: Man. Kormuzta teşri oğlanım bę teşri: 'the five gods, the sons (Plur.) of the god Hormuzd' Chmr. I 8; 16; do. 33. Uyg. viii eki: oğlama: 'to my two sons' Sir. E 7; IX oğlanım: 'oh my sons' Suci 9 (oglınin in do. is a mistranslating of baglıdadı) VIII ff. Man. A kaltı oğlum oğlan erğüsuite erüče 'just as a child comes to maturity (2 er-) in the womb' (lit. 'place for children') M I 14, 12-14; (and the magicians) oğul kiz bérü umşaygalar 'will not be able to give him sons and daughters' do. 15, 10: Man. alku tımi:lı oğlanınu of 'all the children of men' TT III 19: Chr. anmar oğlanılarım (sic) 'my dear sons' I 5; 4: teșrî oğlî 'the son of God' do. 7, 1; oğlan kizlar 'boys and girls' (below the age of two) do. 10, 2; Bud. oğul, oğlî, etc. 'boy, son' are common TT VII, VIII; PP 11, 6 etc.; tımi:lı oğlanıça TT VII 40, 142; in TT V 12, 127 (a fairly late text) teşridemi kiz azer teşri oğlani teğ körküle oğlan 'a child as beautiful as a divine girl or a son of God' oğlan is clearly Sing.: Cıv. oğlüm kısılı üülüül ga 'your children and wives are fortunate' TT I 154-5; kISI oğlu: oğ(k)e kelmez 'children do not come to their mother' do. 216; klı:ç oğlan 'a small boy (Sing.)' do. 161; TT VII 27, 8, kenz oğlan 'a young boy' TT VII 23, 2; H II 12, 87: XIV Uyg.-Chm. Dict. 'son, boy' oğul Ligeti 186: O. Kir. IX ff. oğlum, oğlı are common; oğlanım Mal. 1, 1 etc. is clearly Plur. but oğlum atım do. 45, 1 means itself as a name 'by a name': Xak. xı oğlu al-ıbn 'son'; and gıyru:ı-lbn minlı-sibivin 'boys who are not (a man's) sons' are called oğul; hence one says bu oğul ne: tê:x 'what does this boy (al-ıbn) say?'; ta: yemsca 'alı gıyru:ı-qıviv and it forms the irregular Plur. oğlan but oğullar is also permissible as Plur.; this is like the word eren for al-tıtdal 'men', tea qad wawawhad kidhunus, and both of them are used in the Singh. Xak. I 74, about a boy of oğul: KB oğul normally 'son' is common 110, 186, 187, etc.; klı:ç oğlanı 'a small boy' 293, 1997, etc.; ațın tuti minden bir oğlan bıle 'he took his horse and rode off with one page' 4970: xii (3) At. Mahmūd oğlı 496; Tef. oğlu 'son, Plur. oğullar;

oğlan 'child, boy'; also? Collective Plur. 231: xiv Muh. al-nasl wa-l-quraysh 'offspring' oğul Rif. 143; al-ıarı oğlan 85: Çağ. xv ff. oğul farzand 'son' San. 777r. 6; oğlan (spelt pisar wa farzand 'boy, son'; and metaphor 'heardless boy'; and they call the sons of the Mongol Xans oğlan just as Persian princes are called mirza and Rumi princes sultan; oğlan aşı cundbidastar 'castoreum', beaver's glands, called in Turkish kunduz do. 76v. 24: Arugu xi oğla: (sic) al-fa'ti 'youth' Kaş. I 129: Xwar. xii (? oğul 'son'; Plur. oğullar common in Oğ. xiv oğlan 'boy' Qutb 114; oğul 'son' MN 15: Kom. xiv 'son' oğul CCT; oğuluvul Plur. oğlanlar CCG: Gr. 173 (many suffixed forms): Kıp. xii al-ıbar oğlanı also called oğlan; al-tıfl 'child' kenc oğlan; al-rodi 'foster child' aşğ oğlan Iıou. 24, 20; al-xalad 'son' oğul do. 32, 2; xiv oğul al-ıbn, in Kıpç (sic) owul Id. 16; oğlan: al-gulunm 'boy, page' do. 16; al-ıbn oğlanı/oğul Bud. 9, 2: xv oğlim ibni Kaş. 15, 20; oğlu: do. 44, 12; 59, 12; xalad owul, in Tkm. oğul Tuh. 38a. 8; al-xalad oğlan and (Tkm.) oğlan do. 38b. 6: Osm. xiv ff. oğul 'son', mainly in phr. TTS I 536; III 535; IV 601; oğlan 'son; child (male or female)' by itself and in phr. II 717 ff.; III 533 ff.; IV 599 ff.; xviii oğul oti in Rumi, bābdranbāya 'mountain balm' San. 777r. 6.

VU oğl: Hap. leg. Xak. xi oğlı: al-hinzāb 'parsnip'; it is a white sweet-flavoured root-vegetable (crazar) grown in the city of Kashgar and eaten Kaş. I 129.

D ağılağ N./A.S. fr. 1 ağılağ-: q.v.; almost always of places 'uninhabited, remote, lonely'. S.i.a.m.l.g. with phonetic variations. It seems prob. that SW Osm. ayyak, which cannot otherwise be explained, is a Sec. f. of this word. Uyg. viii ff. Bud. ağılağ yerte 'in a lonely place' U I 163, 10: Xak. xi ağılağ yért al-mawqū 'u'lladi lā anis bihi 'a place where one has no companions' Kaş. I 119; ýerrı: takı: ağılağ wa ma' dāliga ardūnum qafır 'and in addition their land is desert' I 468, 8; a.o. I 365, 19 (aghetti-): xiv Muh. al-nāği 'deficient, lacking' ağılağ Mel. 82, 15; Rif. 188: Xwar. xiv ağılağ 'deserted, solitary, bashful' Qutb 4: Kom. xiv 'desert' ayvak CCG: Gr. Kıp. xiv oğlağ (sic; one MS. ağılağ) ax-xa 'uninhabited' Id. 17: aylak maccan ay bilä yaşi 'free, that is without (paying) anything' do. 27 (prob. Tkm.): XV xalce 'solitude, a remote place' yawlağ (sic) Tuh. 14b. 7; 906. 9 (and see 1 oğ): Osm. xv ff. ayyak (1) 'out of work, unemployed'; (2) 'free, gratis'; c.i.a.p. TTS I 60; II 81; III 54; IV 60; xvii ayyak in Rumi musr 'free, gratis', in Pe. also ràgqân, in Ar. maccan San. 57v. 1 (in SW xx Anat. ağılağ 'lonely, uninhabited' SDD 76; ayyak 'alone, only; free, gratis; idle, unemployed; one who works for his keep without wages' do. 139).

D oğlağ Dim. f. oğul; 'kid, young goat' without any connotation of a particular age, contrast cepli: in some modern languages metaphor for 'boy'. S.i.a.m.l.g. with various
phonetic changes, see Shcherbak, p. 119. Uyğ. viii ff. Civ. (in a list of animals) oglak USp. 55, 10: Xak. xi oglak al-cady 'kid' Kaş 1 119 (prov.); oglak ay 'kid month', the first month of spring; ulug oglak ay 'the following month, because the kid then grows bigger' I 347, 26 ff.; eight o.o.: KB oglak 'the constellation Capricorn' XIV: xiv Rhğ. ditto (copied from KB) R I 1022; Muh. (?) al-cady oglak Rif. 172 (only): Çağ. xv ff. oglak/ oglak 'a kid (buzglana) four months old'; also the name of 'Capricorn' (bure-i-cady) San. 76v. 24: Xwar. xiv oglak 'kid' Qutb 114: Kom. xiv 'kid' oglulak CCI; (sr.): ulax CCG; Gr. Kom. xii al-cady oglak (sic?) Hou. 15, 9: xiv oglak al- 'anag kid' Id. 16; oglak (sic, under olif lám but: owlak intended) noaldul- Các'al 'young gazelle' do. 21; (under yavla:k) and in the Bitik Keybeyl al-cady is yowlak, it has already been said that it is oglak do. 99; al-cady oglulak Bul. 7, 13: xv saxla 'kid' awlak (in margin in SW hand oglak) Tuh. 19b. 2.

D oklug P.N./A. fr. 1 ok; lit. 'possessing arrows'. Survives in NE Khik, uxtiq; Tuv. otktuq (of a gun) 'cocked'; NW Kaz. uktik 'possessing arrows'; SW Osm., Tkm. oklu ditto, but 'normally used only in the phr. okl krpli 'porcupine'. Xak. xii (after krpli, q.v.) and al-dudul 'the porcupine' is called oklug krpli: Kaş. I 415: Kip. xv Tuh. 29a. 7 (see krpli!).

D okluk A.N. (Conc. N.) fr. 1 ok; 'quiver'. Survives in NC Kir. and SW Osm. Xak. xii okluk al-kindina 'quiver' Kaş 1 100.

D oglan See ogul.

DIS. V. AÇL-

D okul Pass. f. of okt--; normally only 'to be read'. S.î.s.m.l.; others use okin- in this sense. Xak. xii bitiq okîld: 'the book was read' (qu'ira) Kaş. I 197 (oklur, okulmak): Çağ. xiv ff. okûl (-di) okun. Vel. 108; okul- Pass. f.; xonâna suden 'to be read, recited' San. 77v. 5 (quotns.).

D ukull Pass. f. of uk--; 'to be understood'. Survives in uggul in some NE languages and NC Kir. Xak. xii bu söz ukulum: 'this remark was understood' (urifa) Kaş. I 197 (ukulur, ukulmak); KB ukulum bu söz 1017; o.o. 2251, 5987.

D 1 ağla- Has leg.; but see ağlak, ağlat-; 'to be deserted, abandoned', and the like. Morphologically a Den. V. connected not with 1, 2 a:g, but with medieval 1 o:g; there are traces of a connection between ağlak, ağlat-, and that word, but there is no good evidence that this verb and its der. fe ever started with o-. Xak. xi ağlayu: Kaş. III 258, 16 (yurt); n.m.e.

S 2 ağla- See ağla:-

DF akla- Den. V. fr. 2 ak, q.v. N.o.a.b. Uyğ. viii ff. Bud. (my father and mother loved (sever) my elder brother the prince and mendi akluyur er'ti 'hated me' PP 29, 1: Civ. (his mouth gets dry; when he drinks water he is not satisfied): aşağ a:klär: 'he hates (the sight of) food' TT VII 12.

D igator- Den. V. fr. *ig; 'to weep'. The phonetic history of this verb is very similar to that of igator, q.v.; the original form was certainly igator-; but a form with prosthetic y-evolved in Uyğ, and was an alternative form in Xak. S.i.a.m.l.g. usually as igla-; iglwa- or a Sec. or metathesized form of one of them, but in NE there are some forms with initial a-or rounded vowels and the SW form ağlwa- (Tkm. a:glwa-) probably emerged as early as xiv. Uyğ. vii ff. Man. of siv kuti iglayur 'the majesty of fire and water weeps' M II 12, 4: Bud. igldim PP 5, 6; iglayu 4, 1 and 7; 5, 2; 10, 6; iglayu (sic?) 10, 5: yaşı tokülü iglayu 'weeping with streaming tears' USp. 106, 47; iglayu sîx(tayu) 'weeping and sobbing' U III 17, 3; bağrın yatıp iglayu yavvara 'lying on their bellies weeping and pleading' TT IV 4, 13; yaşığ közin iglayu 'weeping with tear-filled eyes' TT X 297; Xak. xii iglam; igl:di: 'the boy wept' (bakd); alternative form (luğa) of igl:di: Kaş. I 286 (igl:ar, igl:amak); oglan; igl:mad: same translation III 309 (igl:ar, igl:amak); verse); five o.o. of igl:wa-: KB üküs, igl:la: 1121, 1149; a.o.o.: xiv Rhğ. igla:- (sic, unvocalized) R I 177; Muh. (?) bâkâ igla:- (sic, unvocalized) Rif. 105 (only); al-bakâ iglamak (ditto) 121: Çağ. yigla:- giriya hardan 'to weep' San. 359r. 8 (quotns.): Xwar. xii a:glwa- ditto *Ali 29, etc.; yigla:- do. 40, 49; xii (? lglasa Oğ. 61; xii yigla:- Qutb 90; yigla:- do. 205; yiglduz Nhâc. 103, 8: Kom. 'to weep' igla- CCI; lglwa- CCG; Gr. 272: Kip. xii bâkâ igla:- (unvocalized) Hou. 36, 10: xiv bâkâ bâkâ wa fuithal-l-hamza turkmânı Tkm. a:glwa- Id. 16: xiv bâkâ yigla:- Kaş. 17, 14; 61, 14; yigla:- do. 38, 6; bâkâ yigla:- (in margin yîla:-) Tuh. 8b. 1; nâha wa bâkâ 'to weep and wail' zar zar yîla:-, in Tkm. yigla:- do. 37b. 3.

VUD tla-: Hap. leg.; the afis is unvocalized, but it seems reasonable to suppose that this is a Den. V. fr. *th, an alternative form of tk, q.v., same meaning. Xak. xii (in a note on exclamations ending in 'quesiuent hâ') radical (al-âslî) hâ is not found in the pure (samîm) Turkish language except in the expression er thl:dd: axadâl' raculâl' rabw 'the man was seized with hiccoughs', in which this (ih) is an onomatopoetic for the sound which rises from the chest (and also in the word ihl: 'owl', q.v.) Kaş. III 118, 21; n.m.e.

D ağlat- Caus. f. of 1 ağla-: N.o.a.b. Xak. xii ol kîshî: ağlatt: he sent away (ab'ada) the people from himself, il-yaynwer-l-marâd lahu, so that the grazing land might be empty for him' Kaş. I 265 (âglatur, âglat:mk); (in a grammatical para.) of yeriğ ağlatt: axilâ-l-mahd: 'he emptied the area'; its origin
s ağla:k yêr makân xâli 'an empty, uninhabited area' II 365, 13.

D iğlat- Caus. f. of iğləs-; 'to make (someone Ace) weep'. S.î.s.m.l.g. with the same phonetic changes. Xak. xi ol an: iyğlətə: abhâhû 'be made him weep' Kaz. II 355 (iyğləatur, iyğlətəmak): KB, 3595, 4996 (kültür-) : Çağ. xv ff. iyğlət- Caus. f. gîryândan 'to cause to weep' San. 3595: 22.

Kip. xiv iyğlət- abhâla: 16.

VU?S uğlît- Hap. leg.; the spelling is certain, since it lies between iğlə- and avlə-, but the meaning is identical with that of üklət-, q.v., and this must be either a dialect form or one of Kaz.'s rare mistakes'. Xak. xî ol tawar-in (sic) uğlît: kattârâ màlahu và tammarâ 'he increased (Fnd.) his property' Kaz. I 285 (ûglîrî, uğlîtma:).

D aklîs- Co-op. f. of aklî- (see ak- Çağ). Pass. f. of aklî- but without any Pass. connotation. N.o.a.b. Xak. xî teğme: yûnãkttin bûdun aklîstî: izdâhama 'înîs min kull awb 'the people crowded together from every direction'; wa hådûlîkh-îlîmîyî ûldâ tásâyalat min kull fûce also used of waters when they flow together from every ravine Kaz. I 241 (âklîsur, âklîsmak); a.o. I 88, 1 (ori:).

D igləs- Co-op. f. of iğləs-; 'to weep together'. S.î.s.m.l.g. with the same phonetic variations. Uyğ. viii ff. Bud. (the two brothers) iğləstî otrû siğtastâr 'wept and sobbed together' PP 53, 1: Xak. xî oğlân iğləstî: bahlâti'lı-sîbýân 'the boys wept (together)'; alternative form (liğa): of iğləstî- Kaz. I 240 (öglâsur, öglîsmək); (in a grammatical para.) içî: barçan: iğləstådî: 'the people all wept (together)' III 322, 2; n.m.e. of iğləstî- Çağ. xv ff. iğləs- Co-op. f.; bâ yah-dîgir gîrya kardan 'to weep together' San. 3595: 23.

Tris. AÇL

?F ikîla: Hap. leg.; prob., like the few other words ending in -laç, a l.-w. Xak. xî ikîla: al-farastu'l-râ'i'tu'l-canâdî 'a spirited swift horse' Kaz. I 139 (prove. and verse).

D oğuluk Dim. f. of oğul; 'womb'. N.o.a.b. Similar words meaning 'womb; fish's roe' but with different suffixes appeared in the medieval period, and still survive: oğulduk first noted in Kôm. xiv (ovulduk) and Kip. xv Tuh. 7b. 1 and oğulduruk first noted in Osm. xvi. Xak. xî oğulçuk râbilîmlı mar'a 'the womb' Kaz. I 149: xiii(?). Tef. ditto 232.

D ağlılîk A.N. (Conc. N.) fr. ağlı: 'treasury'. In Buddhist technical term: logic translates Chinese ts'ang (see tsan) which itself translates Sanskrit garbha 'treasure' and the like. N.o.a.b. Uyğ. viii ff. Man.-A M III 11, 3 (ii) (barîmlîk): Man. yêtî ağlılîk nomlarîg nomlatt(Œ)pu? 'you have reached the doctrine of the seven treasures' (or 'seven precious doctrines' assuming ağlılîk is a mis-spelling of ağlıng) TT III 73-4: Bud. yér ağlılîk ...

kök kalîk [ağlılîk] names of two Bodhisattvas 'Kṣitigarbha, Akāśagarbha' U I 18, 4-5; ağlılîktaki ağlı birun 'treasures and property in the treasury' PP 7, 5-6; ağlılîkım taqîm 'my treasury and granary' U I 29, 2; o.o. U III 47, 17; Sut. 270, 4; TT VI common; TT VII 41, 28; Civ. Usp. 78, 14-15 (öçerü).

D aklîk A.N. fr. âklî: 'generosity'. Survives only(?) in NE Bar. ağlūluk, same meaning R I 173 and SW Osm. ağlîk now 'a community of axis' (see âklî). Xak. xî koğgîl maːpa: aklîk bolsun maːpa: ayaq-ːa: translated da'ni hattâ ācid fa-yâhûn laqabî cavoq 'permit me to be generous and may my title be 'generous' 'Kaz. III 172, 11; n.m.e.: KB aklîk 'generosity' (and other virtues are manifest in the good man) 934: xiii(?) At. aklîk (axîlk in the Arabic script MSS.) 'generosity' 230, 232, 233 (eg.), etc.: Osm. xvi Ar. al-samâha 'to be generous' cómèrdlik ve aklîl etmek TTS II 17 (this entry proves that Osm. axî is akt: and not derived fr. Ar. ax 'brother').

D ağlûlûg P.N./A. fr. ağlû; 'poisonous'. S.î.s.m.l.g. w. various phonetic changes. Türkî viii ff. aklûlûg kurt koçu: aːdârû: umâz: 'poisonous worms and insects cannot endanger you' Toy. 28-9 (ETY II 59): Man. ekl aklûlûg yol 'the two poisonous roads' Chusas. 125: Uyğ. viii ff. Man. (they were saved ...). akûluq (sic) yîlîka 'from a poisonous animal (reincarnation)' TT III 26: Bud. aklûlûg yîlan 'a poisonous snake' PP 38, 3; U IV 8, 12 (etn.); o.o. PP 39, 6; U II 31, 53: Civ. aklûlûg 'poisonous' H II 8, 50; Çağ. xv ff. aklûlûg zîhrâk 'poisonous' San. 44f. 10.

D oğlûlûg P.N./A. fr. oglûl; 'having a son, or child'. S.î.s.m.l.g. Xak. xî KB oğlûlûg ata bolsa 'if a father has children' 1221: xiii(?) Tef. oglûlûg (sic) ditto 232.

D oğlûlûk A.N. (and Conc. N.) fr. oglûl; 'adoption; an adopted son'. Survives in some NW and all SW languages. Uyğ. viii ff. Civ. Turmîs atîq oglûlû. Sutpakka ... oğlûlûk bêrdim 'I have given my son named Turmîs to Sutpak as an adopted son' Usp. 98, 2-4.

D oğlûlû: 'gently nurtured, delicate' and the like; presumably Dev. N./A. fr. *oglû:- Den. V. fr. oglûl. N.o.a.b. Uyğ. viii ff. Bud. (she walks with a gliding motion) yûmsâk oğlûlû aːdâkîn on her soft, delicate feet' U II 24, 2; men yeme oğlûlûn öngrenmîs kenc kiçîl 'and I am a young girl gently brought up up' U III 82, 16; oğlûlûn ünîn ündêyî 'speaking with a gentle voice' U IV 14, 142; o.o. U III 7, 21; 17, 14; 44, 3; Xak. xî: oğlûlû: al-muna'am wa'l-murâbã fi ni'ma 'managed, brought up in luxury'; hence 'great ladies' (al-xawûdîn) are called oğlûlû: kastum Kaz. I 138: KB: (the raven's call is like) oğlûlû kîz ünî 'a delicate girl's voice' 77; klîmîn oğlûlû bolsa olgî
kiši 'the man whose children are pampered' (will regret it) 1223.

VUD oğulmak Hap. leg.; apparently Den. N. fr. oğul but w. no obvious semantic connection. Xak. xi oğulmak kult xəوابa mustaawiya fi qudismi'l-arida ‘any straight timber in the supports of a rafter' Kaş. I 149.

D oğlanlık Hap. leg.; P.N./A. fr. oğlan (oğul). The A. oğlanlık 'boyhood', 'the time of youth' is noted in SW Osm. fr. xiv onwards TTS I 536, etc. and in xvi meaning 'infantile convulsions' 719. Uyg. viii. fn. Civ. urı oğlanlığı evvel 'a woman who has (borne) a male child' H I 18, 65.

D oğlan neckline Hap. leg.; N./A. fr. oğlan (oğul). Xak. (in a note on the Suff.-siğ) bu kari: ol oğlanlık haddi saksi yuğibhulu xuluq'taşiyan 'the habits of this old man is like the habits of a child' Kaş. III 128, 21; nme.

Tris. V. Ağl-


D ağula: Den. V. fr. ağu: 'to poison (someone or something Acc.)'. Survives only (?) in SW Osm. ağula. Xak. xi ol aşm ağuladı: 'he poisoned (samma) his food (etc.)' Kaş. I 310 (ağula:r, ağula:mnak).

Dis. AğM

D ağım N.S.A. fr. I ağ:; lit. 'a single act of rising or climbing'. Survives only (?) in SW Osm. for 'ascend, instep'. Xak. xi bir ağım yer'de şu mını'ı-'ard qudr mâ yuz ad dal at(a)n 'alaykh a rise in the ground of a size which can be climbed all on once' Kaş. I 75.

D akım N.S.A. fr. ak:; lit. 'a single act of flowing'. S.i.s.m.l.g. usually for 'stream, current'. Xak. xi bir akım suv mâ qadr mâ yuz小龙虾 mını(m)'n the amount of water that flows once' Kaş. I 75: Kom. xiv akım 'stream' CCG; Gr.

Dis. AğN

I ağan Hap. leg.; the para. concerned is most obscure; Thomsen translated the word 'pencence' as a pure guess, suggesting a connection with ağan- in U II 87, 62; this is a simple misreading of ağan-, which could be a Den. V. fr. this word; if so, it might mean 'prostration' or the like; Orkun's translation 'seclusion', based on a supposed connection with I ağla:- is morphologically improbable. Türkü viii ff. ak at karışma: üç bolğu: talu:lapun ağanka: ıltı:ge i'midii: 'a white horse choosing his adversary in the three states of existence? sent him to prostration(?) and prayer(?)' Iرکب 19.

E 2 ağan Hap. leg.; there is no doubt that Kaş. was misled by the resemblance to the Ar. word and that this is a mis-spelling and mistranslation of ağın which is not listed in Kaş. Xak. xi ağan er al-racül'ü-'ağın 'a man who speaks through his nose'; wa hādihi tafaqbatî'ı-arabiya lafas(n) wa mâ'nâ(n) 'this agrees with Ar. in sound and meaning' Kaş. I 77 (see 2 ağna:-).

ağın 'dumb'. Survives only (?) in NE xix Kür. ağın 'stammering' R I 155. Uyg. viii ff. Chr. (blind) ağın 'dumb' (lame, one armed, etc.) M III 49, 3: Xak. xi KB (if a man goes to a strange country) kelin teg bolur er ağın teg til 'he becomes as (shy as) a bride, and his tongue as if dumb' 494; (why do you say nothing) ağın teg bolup 'as if you had become dumb?' 775; o.o. 1016, 1027, 6118, 6452: xiv Rbg. ağın 'dumb' R I 155; Muh.(?) al-abkam 'dumb' ağın Rfg. 150 (only).

D akın Conc. N. fr. ak:; basically 'stream, current', metaphor 'a marauding raid'. S.i.a.m.l.g. in one or both meanings. Uyg. viii ff. Bud. Sanskrit rasa (N.) 'fluid, liquid' akın TT VIII D 35: Xak. xi akın al-sayl 'stream'; and al-âfi 'a sudden rush of water' is called munduz akın; and this word is used metaphor. (yusta'dar) for al-kabatuelle'-muğira layla(n) 'a detachment which raids by night'; so one says akınçe: keldi: 'the raiding party has come', sâ'ila hâl-saylî-taşî 'pouring in like a sudden rush of water' Kaş. I 77; KB közde akitti akın 'let loose a flood of tears' 1160; Kip. xiii al-iğara 'a raid' akın Hou. 14, 9; ğur mânis'iğara akın et do. 42, 15: xiv akın al-carı hî-îgâra 'rushing out for a raid' Id. 18: xv taydr 'strong current, wave' akın Tuh. 8b. 10; soyal (akmak and) akın do. 19.a 7: Osm. xiv akın 'raid' in various phr. TTS I 14; II 20; IV 12; xvii akın in Rûmi, ğarat wa tāx raid, invasion' San. 45v. 8.

D uğan 'God', etc. See u:-

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E ağan- See ağna:- Uyğ.

D okın- Refl. f. of oki:-. S.i.a.m.l.g. usually in a Pass. sense. Xak. xi bitbîg okindi: 'the book was read' (qari'a); and one says okî bitbîg okindi: 'he pretended to read the book without actually reading it'; the -n- was dropped from -l- Kaş. I 72 (okınmok:); Osm. ix ff. okun- (once xv oxun-) 'to be called, summoned' in several texts TTS I 537; II 723; III 538; IV 603.

S uğun- See uvun-.

D ukun- Refl. f. of uk:-. N.o.a.b. Uyğ. viii ff. Bud. bilinip ukumup 'recognizing (Hend., his sins)' Siv. 140, 1 and 11.

D I ağan- perhaps Den. V. fr. I ağan-; 'to roll on one's back', esp. of a horse or other animal. S.i.a.m.l.g. w. some phonetic changes Uyğ. viii ff. Bud. (he wept and sobbed) balıkça ağnayu 'rolling about (on the ground) like a fish' PP 58, 7; ûz arıqisizinda
agnayu 'rolling in his own filth' U III 35, 20; o.o. U II 87, 62 (mistranscribed aqan); U III 42, 27; Sw. 601, 12; USp. 97, 5-6; 101, 8; Xak. x1 at aqnditi: tamarggl-faras fil'-turab 'the horse rolled in the dust (etc.)' Kaq. I 289 (agnar, aqnarmak): KB sigun muyjig ajgnar 'the martial deer and doe roll on their backs' 79; (you are an ignorant (metaph.) martial deer) agnnap yor-a 'go and roll on your back' 6613; Cag. xx ff. aqna-bor xak gaitidan 'to roll on the ground', in Ar. mararga San. 43r. 22: Xwar. xiv aqna- 'to roll on one's back' Quib 14; Nahe. 315, 16-17; Kip. xin tamaraga-faras at aqnditi: (miscalculated qnnda); used of horses, mules, and donkeys Hous. 13, 2: xiv aqna- tamaraga Id. 16: xv ditto awnaw (in margin Tkm. aqna-) Tak. qa 6; Osm. xiv ff. aqna-ditto; c.i.a.p. TTS I 12; II 14; III 8; IV 9.

D 2 aqna:- Den. V. fr. agn; 'to be tongue-tied, dumb'. Survives only (?) in NE Kner. aqtnma- 'to stammer' R I 156. Xak. x1 and one says er aqnditi: to'ta'al-laqaimat-raclul waa'auqada 'alayji 'the man was tongue-tied (Hend.)'; wa'a aqlibhu minal-igung 'its origin is from speaking through the nose' Kaq. I 289 (agnar, aqnarmak; see 2 aqna).

D 1 aqna:- Caus. f. of 1 aqna:-; 'to make (a horse, etc.) roll on its back'. S.f.m.l.g. Xak. xl ol atin toprrkka: agnnzt: mararga forasahu fil'-turab 'he made his horse roll on its back in the dust (etc.)' Kaq. I 267 (2 agna-follows): Cag. xg xx ff. agn- Caus. f.; bar xak gaitidan 'to cause to roll on the ground'; Ar. tamrag San. 43v. 9; Osm. xvi ff. aqna-ditto, in two texts TTS I 12; II 14.

D 2 aqna:- Hap. leg.; Caus. f. of 2 aqna:-. Xak. x1 (after 1 aqna) yagaskan aniq tiln aqnditi: ukhii-l-caw zahala lisahah battu sana ha'a'namalu aratta 'eating the nut impeded his tongue so that it was as if he stammered' Kaq. I 267 (agnatur, aqnarmak).

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D aq Nina: N.Ag. fr. akn; 'a raider, raiding party.' Survives only (?) in SW Osm., where it was used as late as the 1914-18 War for 'lightly armed irregular troops'. Xak. x1 akincu: (sic, in error under influence of preceding word avincu) al-sariya 'a raiding party which goes by night and attacks the enemy' Kaq. I 134; akinci: I 77 (akin); I 212 (akt-): Osm. xviii akinci (in Rumi, see akin) gharatik wa tustumandu 'raider, marauder' San. 45v. 8.

D uqanca See u:.

D aqincis pec. to Uyg. As pointed out in U I, p. 55 this word is used to translate the Chinese phr. pu t'ui (Giles 9,456 12,183) which translates Sanskrit avinaimdina 'indomitable, unshakeable'. It seems therefore to be a Priv. N/A. fr. agnc Dev. N. fr. the RelL. f. of 2 aq- in its medieval meaning (see aqg-Preliminary note). It could be transcribed as akincisiz and taken as more or less syn. with akigiis, but this is less probable. Uyg. viii ff. Man. aqincis koyju 'an unshakeable mind' TT III 18: Bud. Swt. 488, 13; Pfahl. 6, 4 (ernlingsiz).

D aqinc See sz.:qit.

Dis. AGR

aqr basically 'heavy' in the physical sense; hence metaph. in two contrary meanings: (1) laudatory (a) 'important, distinguished and (b) 'of full weight' hence 'valuable, sincere'; (2) pejorative 'burdensome, grievous; painful'. C.i.a.m.l.g. w. phonetic changes. Türkü viii bunça: aqr törög 'such important tribal laws' II E 2; (gap) aqr taqg 'heavy stone' (or 'important memorial stone?') II S 15: Uyg. viii ff. Man.-A (this work was begun with great joy and finished) aqr sevinçin 'with overwhelming happiness' M I 25, 5; similar phr. but aqr küsüsün 'with overwhelming desire' do. 28, 22; aqr aqr usur 'he suffers grievous pain' M III 31, 5 (iii): Man. aqr aqrus TT II 17, 56; Chr. bu taq eriqi aqr turur 'this stone is exceedingly heavy' U I 8, 4-5; Bud. aqr ayağże 'profound respect' TT VIII E 5; aqr (sic) ayağin U IV 12, 100; eriqi aqr (sic) U III 37, 34; aqr (sic) tsuy iinčileri 'grievous sins (Hend.)' TT IV 4, 9; o.o. Swt. 4, 17 (Iggle-); 96, 22; 132, 12; USp. 97, 21, 101, 21; TT VII (common): Cív. agırögke 'serious illness' USp. 78, 2; aqr künk aqzg 'let him be subjected to severe punishment' do. 115, 20; similar phr. do. 116, 17; a.o. TT VIII I 12 (çıvsagj): Xak. x1 aqr al-faqil 'heavy' of anything; and a man who is honoured (muqram) by the people or the chief is called aqilig isgiti; and one says teqr: men: aqrigsd: 'God made me honoured' (akram-); and when part of the night (hudi) minal-layl) has passed, one says aqr (sic) aqag arrneil: the heavy (al-faqila) foot has come to rest (takan) meaning that it has reached its destination after a slow journey; aqr (sic) neq al-yayu'lgili fil-toman 'a highly-priced thing' Kaq. I 52; o.o. I 99, 26 (agrük); III 247, 26 (u): KB (by speech man) aqr kildi öz 'has made himself respected' 210; uçuz tutmasun açig tuqsm 'let them not hold you worthless, let them hold you in respect' 540; o.o. 'respected' 900, 1028; 'valuable' 902; 'important' 900, 903: xiiii(?): Tef. aqr 'heavy, important, respected' 37; XIV Muq. al-faqil 'heavy' (opp. to 'light') yiğil aqr MeL. 54, 9; Rif. 151; jaqil-qam' 'hard of hearing' aqr kulaqlay 139 (only): Cag. xx ff. aqr taqg wa faqil 'heavy' (Hend.) San. 44r. 10 (quom.); Xwar. xii aqincina 'according to their weight' 'Alt 22;
xiv ağır 'heavy' MN 149; 'massive' (army) Nah. 27, 12 etc.: Kôm. 'heavy; weight; honour' ağır CGI; Gr.: Kip. xili al-taqi (opp. to 'light' yübül, yeyni) ağır Hou. 27, 16: xiv ağır al-taqi İd. 16: ağır (tisic, vertical kasra) al-samin 'corpulent' do. 17; xiv al-taqi ağır Kas. 64, 17; ditto ağıur; Tkm. ağıur Tuh. 11a. 1: Osm. xiv ff. ağır in several meanings; c.i.a.p. TTS I 7, 8; II 9, 10; III 6; IV 6, 7.

F akur 'stable'; early l.-w. fr. Pe. axdeur. S.i.s.m.l. in various forms, sometimes called as l.-w. and sometimes not; in modern times usually means 'manger' rather than 'stable'. See sp. Xák. xii (in the introductory Chap.) akgur a-tısfatı stable' Kas. I, 7, 7; n.m.e.: KB akur 'stable' 5369, 5370: xiv Muh. al-mılafl 'manger' akgur/a:xur Mel. 76, 8; a kur Rif. 179.

?F iğar n.o.a.b. v. G. ATG, p. 309 suggests that this is a Sogdian ʒy'r and prob. means 'strong'. Türk. variously ağı or elğe: iğar xağanlıgdık; yeğ kilım 'I made them better than who those had a strong(?) realm and a strong(?) xəgar' I 29, II 24; iğar onluşızda: 'among your strong(?) sons' I SE.

VU? F oğar pec. to Kaş. In spite of the difference in vocalization it seems likely that this is an Ar. l.-w., perhaps received through Pe. where it is also a l.-w. Xák. xii oğar at al-farasu'l-ağarr 'a horse with a white blaze on its forehead'; this word agrees with the Ar. in sound and meaning except that in Ar. the ağıf carries a fatha and in Turkish a dama Kas. I 53; a.o. I 335 (bol).

VU oğur Hap. leg. Although this is described as Oğur, the A.N. oğurluk, q.v., appears in a Xák. verse. It is entered between the Xák. and Oğur translations of uğur and is possibly a special meaning of that word, but there is no obvious semantic connection. Oğur xii oğur al-tıwaq 'exchange', one says atka: oğur aldim 'I received (something) in exchange for the horse' Kaş. I 53.

uğur semantically rather indefinite; seems to connote both 'time' and 'cause'; in some contexts it is hard to say which is uppermost. 'Time' seems to have evolved into 'the right time, an auspicious time', and thence into 'good fortune' the meaning uppermost today in the word and its der. f.s. Very common in the early period, but survives only (?) in SW Az., Osm., Tkm. (and Kirm R I 1019). Has been fairly consistently transcribed oğur, but TT VIII has uğur and this is the modern pronunciation. See Doerfer II 604. Uyğ. vili ff. Chr. of uğurka 'for that reason' the Magi still worship fire) U 9, 3: Man. -A (after a list of names) el(l)entüč erkisntük uğurınta 'at the time when (the persons named) were ruling and exercising authority' M I 27, 10: Man. az nizvani uğurınta 'because of the passion of lust' TT II 16, 20: Bud. Sanskrit ekadā 'once upon a time' bireş uğurda: TT VIII C.16; aklu uğurları: üzė: 'on all occasions' do. G.8: el(l)enü erksineni yarlikyur uğurda ffahl. 22, 3; o.o. meaning 'time, occasion' U I 4, 4; 5, 11; TT IV 12, 48; V 7, 71 and 76; 26, 107; nizvani uğurınta 'because of (or under the influence of) passions' TT IV 4, 11; nizvani kürüntı midık uğurınta 'by the compulsion of passions and because we lay down' do. 5, 21; yam'du ne-ni erani uğurınta yaprıtı ke eniğine iğar 'after because of this precious doctrine faith is born anew' TT V 22, 20-30: Civ. iğ ağıl giğır uğurınta 'in times of illness' (Hend.) TT I 16; uğurınta is common, and uğıra occurs once (20, 12) in H II meaning either 'in times of' or 'because of': O. Kir. vii ff. elım uğurınta 'for the sake of(?) my realm' Mal. 10, 8 (a chaotic inscription, but these words seem clear): Xák. xii uğur al-tıwaq 'time'; one says ne: uğurda: keldiŋ 'at what time did you come'? uğur al-dawla (here) 'reign'; hence one says beğ uğrında: meniŋ tısm etildiš: salaha amri fi danlalı'l-amir 'my affairs were kept in good order in the reign of the beğ'; uğur al-imkân wal'-furşa fîl-say 'possibility, opportunity for something'; hence one says bu: i ş uğurlıg boldi: sara hädál'l-amir fi imkânı wa furşatıhi 'this affair became possible and opportune' Kas. I 53 (paras. on uğur and uğur in Oğuz follow); and about 20 o.o. meaning 'time, occasion, the right time' (waqt or zamân): KB: (a prudent man) lů uğrınl blür 'knows the right time to work' 2192: xi7: Teuft. oğurda 'at that time; at that very moment' 232 (oğur): Çağ. xv ff. uğur (i) samt wâ maqṣadī bi ḏân taraf tawacchuc teb rū kumand 'a direction towards which one turns and goes'; (a) barakat wa sâdāt 'blessedness and happiness' Sam. 76v. 27: Oğuz xii uğur al-xayr wa'lar-barahta 'good fortune, blessedness'; hence one says to a traveller yol uğur bolsun: 'may your journey be fortunate and blessed' this word is used only in regard to a journey (fi hali'l-taflar) Kaş. I 53: Osm. xiv ff. uğur 'direction; objective; journey' noted in several texts TTS I 716-17; II 921; III 722; IV 778, but in some quotations this is not the meaning, e.g. (I) kadırga tamām bir yîl uğura gittü, denizde mâ'dâ desne gormediller 'the galley went out for a period of a whole year, but they saw nothing except the sea'.

akru: 'gently, quietly', and the like; often doubled. From the earliest period a longer form akuru: occurs and fr. xı forms with -n attached. None of the morphological analyses of this word which have been suggested, e.g. in Brockelmann, para. 104, are plausible, and it seems to be a basic word, the form with attached -n being perhaps an Instr. S.i.m.l. Geography actually with attached -n may have been attested as in SW. Uyğ. viii ff. Bud. akuru akuru maşın yorıyr 'she walks at a quiet pace' U II 24, 2; a.o. U III 72, 17: Civ. ot akuru akuru [gap] 'let the fire [burn] gently'. H II 18, 46: Xák. xı akru: Indecinable (harf)
meaning 'gentle, slow' (ruwayd); one says akru: taraffaq ruwayda(n) 'he gentle' Kaš. I 114; (if you love property which you have acquired, love it) akrun (sic) 'in moderation' Ill. 361, 2: KB (Ay toldi) olturdi akru siltiq 'sat down quietly and modestly' 95; turup çiktı akru 'he got up and went out quietly' 1604; o.o. 3957; 6, 817: xii(?) Tef. akru 'quiet, quietly' 48. xiv: Th. 'mabu 'softly, gently' akrun/xarun Mcl. 8; 8: akru/xarun: Rif. 89; Xarv. xiv akru 'quietly, peacefully' Quth. 9; akrun do. 10; akrun do. 11; (I have a loud voice) hiç akru sözüyle bilmemen 'I cannot speak quietly' Nahe. 371, 14; akrun 'quietly' do. 383, 7: Kom. xiv 'slowly, quietly' akrin/arkun CC1; Gr.: Ktp. xiv akrun rifa(na) 'gently'; one says akrun akrun kelür 'he comes gently' Id. XIV: xv ta'ami 'slowly' akrin/arkun Kan. 77, 8; mahla(n) akrun Th. 90b. 7: Osm. xiv ff. akrin/arkun/xarun 'gently; slowly'; sometimes doubled; c.i.a.p. TTS I 40; II 55; III 38; IV 39–40.

ogrı: 'thief'; the Instr. case ogrı meaning 'furtively' also occurs, esp. in SW, and sometimes has been regarded (falsely) as a separate word. S.i.a.m.l.g. with some phonetic variations. See Doerfer II 497. Türkü vii ff. İrkü 16 (utruru): Uyğ. vii ff. Man. of üç ogrular 'those three thieves' TT II 16, 18: Bud. ogrı kelp 'a thief coming' PP 58, 5: Civ. ogrı bolur 'he will become a thief' TT VII 37, 7; USP. 42, 6: xiv: Chin.–Uyğ. Dict. 'thief' ogrı Lige i 185; Xak. xı ogrı: al-ijsı 'thief'; and one says bu: neq anıgrı: ol 'this thing is inferior (diño) to that'; originally ogrı: but abbreviated like Ar. ibbibly and u'dunluğ Kaš. I 126; ogrı: tuza: 'a trap buried in the ground' I 380, 15; II 234, 3; 13 o.o. meaning 'thief'; KB ogrı: 'thief' 313, 1737, 2861: xii(?) Tef. ditto 231: xiv: Muh.(?) sarrāq 'thief' orı: Rif. 156 (only); Çağ. xv ff. ogrı dıd 'thief' San. 76v, 24: Xarv. xiv: 'thief' Quth. 111; Nahe. 400, 15: Kom. xiv: 'thief' orı CCI; ogrı CCG; 'furtively' ovrun CCG; Gr.: Kip. xii-iliş orı: Hoo. 25, 8; xiv ditto Id. 16: xiv ali-diriq orı Kan. 74, 18; haramı 'thief' ovrun; Tkım. ogrı Th. 12b. 9: Osm. xiv ff. oğrı 'thief' and orı 'furtively'; c.i.a.p. TTS I 714–15; II 919; 920; III 699, 701; IV 775–7 (spelt uğrı, uğrun).

D ağırı N./A.S. fr. ağırı/-ağırı:; 'pain, painful'; hence 'a painful disease', esp. in the Hend. îg ağırı. S.i.a.m.l.g., in some difficult to distinguish fr. ağırı. Uyğ. vii ff. Bud. ağırı usually 'pain; suffering pain'; less often 'illness' and îg ağırı 'illness' are fairly common; ağırı bolu: be 'he became ill' PP 68, 3; o.o. of âgı Sw. 585, 16; USP. 60, lb. 13; îg ağırı TT VII 40, 56, etc.: VIII K.12; Sw. 587, 2: Civ. both ağırı and îg ağırı are fairly common: Xak. xı ağırı al-wac'a 'the camels' ìl-cümia 'pain' in general; then pain in any organ (or limb, 'uğhe) is described by it Kaš. I 98: KB baq ağırı 'headache' 421, 1883; xii(?) Tef. ağırı 'pain' (birth pains) 38; xiv Muḥ.(?) al-wac'a ağırı Rif. 163 (only); Çağ. xv ff. ağırı dār 'd u ranc 'pain'; also used for ranci 'indignation'; ağırı abbreviation of ağırı San. 43v. 27; Xwar. xiv ağırı 'pain'; illness' Quth. 5: baş ağırı Nahe. 167, 2: Kom. xiv 'ill, illness' ağırı/ağırı/ağırı CCG; Gr.: Ktp. xii al-wac'a ağırı: Hoo. 32, 20: xiv ditto air (airt) and ağımak Bal. 10: xiv: 'a running horse' (version I): 'hurling, afflicted' ağırı: Tkım. xı ağırı (rand yarmak, akça, which are translations of dirham) Tuh. 15b. 9: Osm. xiv ff. ağırı 'pain, sorrow' in two texts and ağırı 'painful' in one TTS I 12; II 14; IV 9.

D ağırı Intrans. Conc. N. fr. ağırı/-ağırı:; 'a heavy object, heavy baggage', and the like. Survives only (?) in SW xx Anat. ağıri/ağıru SDD 77, 130, 1603. See Doerfer II 496. Xak. xı ağırı al-tağal ro'/al-matä 'heavy baggage and household goods'; hence one says ağıır ağırı kayuda: kaldı: ayna turukal/-himi ro'/al-tağal 'where have the loads and heavy baggage been left?' Kaš. I 99; Çağ. xv ff. ağırı ahımd ma ataql San. 43v. 27; Kip. xiv ağırı al-tağal Id. 17: xvarwur (untranslated) is the root of awur- (ağırı-) Tuh. 844. 6.

D uğra:q Den. V. fr. ugra:.; Survives only (?) in Osm. Red. 256; SDD 1084, 1413. Ogra:q, ugra: rack 'a halting point on a journey'. Xak. xı ugra:q al-qas'a 'al-azima 'aim, purpose, intention' Kaš. I 118; ugra:ım kendû: yiraq 'my goal (ga'w) is distant' Ill. 29, 4; yando: erinç ugra:q: la:allahu raca'a min 'asmihi 'he has perhaps turned back from his intention' Ill. 65, 12; anın ugra:יג: kör 'see his purpose' (ga'dah) IV 317, 4.

D oğruq Conc. N. fr. ugra:q-. Survives only (?) in NE Tuv. ugraq 'a cliff at the mouth of a river'; orruk (1) 'collar-bone'; (2) 'broken' (e.g. branch) Pal. 309. Xak. xı oğruq (mis-spelt: ağıruq) sûjûki: al-fahqa 'the first vertebra in the neck'; ağıruq (sic) ciz'il-wadlı 'a bend in a valley'; one says taq ağıruq: munqata'ul-cabal 'a vertical end of a mountain' Kaš. I 98; ovruq: masfıl kull 'asam(n) 'a joint in any limb' (cf. kull cubal wa munqata'ulu; alternative form (future) of ağıruq; ovruq al-fahqa; in all three cases ağıruq is more correct (aşaba) I 118; aži: kuğu: oğruq: (mis-spelt ağıruq;) translated raa fi bən'il-wadlı 'and (he himself is) in the bottom of the valley' Ill. 65, 14.

ukruk 'a lasso on the end of a pole'. Survives in NE Bar. ukruk translated by Russian ukhrchina R I 1613; SE Tar. okruk R I 997; NC Kr. ukruk; an early 1.-w. in Mong. as u'kurka (Haensch 160, Kost. 366). See Doerfer II 507. Xak. xı ukruk al-wahaq 'lacco' Kaš. I 100 (prov.); similar prov. III 215, 17: Ktp. 'the lasso (al-rabqa) used to catch horses out at pasture' ukruk Hoo. 13, 11: xiv ukruk 'the rope (al-hab) used to catch a running horse' Id. 17: Osm. xv ukruk 'lacco' TTS II 722; ukruk III 537; xvi ukruk I 538 (all mis-spelt okruk).
D akrun See akrn.

D'ogru See ogru.


Dis. V. AGR−

ogur− Hap. leg., but cf. oğruği, which fixes the initial o−, ogur−, and oğr−. Xak. xi er süülik oğurdu: tábbaqa′l-racuh′l-azm wa faṣalahu 'the man detached and disjoined the bone′. Kas. I 178 (oğurur, oğurmak).

D'agri−/agri−: Den. V. fr. aģir; lit. 'to be, or become, heavy' but usually 'to be in pain or painful' in Kas. and Muh. The two meanings seem to be allocated to the two forms, but after that aĢri− disappeared, except, under the influence of the -w−, in awr−. S. i.a.m.l.g. w. some phonetic changes. For the semantic differences between aĢri−, ağri− and siz− (siz−) see aĢc−. Türkü viii ulug oğur− yok bolça′ 'when my eldest son fell ill and died′ II S 9; Uyğ. viii ff. Bud. ağıryur is (or becomes) ill′ T T VIII C.11; başım ertıplu ağrı′ my head aches violently′ U III 37, 2; Civ. yami adaki ağıryur′ his sides and legs ache′ T T VII 25, 2; boğuz tamaq ar ağrı−maktın′ pains in the throat and palate′ H I 12 (ar is prob. only a false start for ağırmaktın); ağıri−: 'to be painful′ is common in H II; Xak. xı ağırmı: new′ the thing was heavy′ (takula); and one says ılgıl ağırmı: takula′r−marıd wa danıfta′ the illness was severe and critical′ (ağrı−, ağırmı−); anıp başı: ağırdı: suddı′ a ra′shu′ he had a splitting headache′; also used of pain (teaca) in any wound or organ, and also of other pains (al−avoca) Kas. I 273 (ağırı−, ağırmı−; prov.): KB ıği ağırdı′ his illness became serious′ 1115; yükılm ağırdı′ my burden has become heavy′ 5692; xiv Muh.(? ) tağaqa′ to be heavy′ ağıri−: Rif. 106 (only; mis-spelt ağır−): xiv: ağır− (spelt) (1) ba−dar−id damdan′ to be in pain′; (2) rımadan′ to be vexed, angry′ San. 422v. 9 (quotns.). Xwar. xiv ağır− to ache, be painful′ Quth 5; Nahl. 139, 2: Kom. xiv to be painful′ ağıri−/ağrı−/ CCİ; Gr. Ḟip. xiv ağıri− ta−allama id. 16; al−awca′ (ar and ağırmak Bul. 10, 10: xv faqala awur′; Tkm. ağırim Tuh. 118a. 6.

uğra−: Den. V. fr. uğr−, and like it semantically rather indefinite. In Uyğ. it is nearly always constructed with a Ger. in -gall/-gell; and means′ to intend (to do something)′, occasionally with the Dat. with the same meaning; the Ger. uğrayı̄ however seems to mean′ especially, particularly′ (see discussion and further examples in T T V, p. 33, note B86). In Xak. it usually takes the Dat. and means′ to go purposefully (to someone or to do something)′. In Rbg., as well as the earlier usages, the meaning′ to meet′ (someone Dat.)′ first appears; this is the normal modern meaning. Survives in SE Türkü Shaw 11; NE Kar. Krm. I 108 and SW Osm., Tkm. The Osm. spelling uğra− in R, Red., and Sami is irregular, Tkm. and Rep. Turkish have uğra−. Uyğ. viii ff. Bud. başın biçgalı uğrađa− he intended to cut off his head′ (U I 43, 13−14); U IV 10, 49−50; negi ig ilegell ugrasar′ whatever work he intends to do′ U II 23, 26; similar phr. U III 11, 15 (ii); 48, 20; Swv. 475, 16; 600, 16− [gap] azkıya: uğrayı̄r biz′ we plan ... only a little′ T T VIII A.17−ugrayı̄r tüz′ particularly correct′ T T V 26, 86; Civ. uğız ėrtgell uğrändı̄ (ii) you intended to cross a river′ T T V 35−ugramıs ig bütmez′ your plans fail′ do. 75, 176; negi iš ilegell ugrası̄ büter′ whatever he plans to do succeeds′ T T VII 28, 28: xiv Chin.−Uyğ. Dict. chuan′ especially, particularly′ (Giles 2,702) uğrayı̄ T T V, p. 33, note B86. Xak. xi be āğar uğranda− qaṣadału−amir′ the beg moved towards (or against) him′; also used of any intention (qaṣd) Kas. I 274 (ugrår, uğramı̄−; verse); uğr− kelep uğranda″ becoming angry′ I advanced on him′ (qaṣada ilil′−aduwu) I 125, 12; many o.o., used as Conjunctual examples translated qaṣada: KB saŋa keldım uğrap′ I came to you intentionally′ 591; takt bolmaz erse yağı uğrası̄′ but if nevertheless the enemy advances on you′ (and wishes to fight) 2364−kali ěteseler aş saŋa uğrayı̄r′ if they prepare food especially for you′ 4583: xiii(? ) Tef. uğr−a− with−gali or Dat′′ to intend, determine′ 231 (əğra−): xiv Rbg. (see Schinkewitz, Rabghusīs Syntax, para. 147); refes. to facsimile of B.M. MS. in K. Grenbech, Rakbgusu, Narrationes de Prophetis) uğra− (a) with −gali−/gell, Cibrâllí kelip toprak algı̄ uğranda′ Gabriel came and intended to take some earth′ 5v. 14−15; Sâlihı̄ mitğerrı̄ uğranda′ erse′ when they intended (or decided) to kill Sâlih′ 36r. 8; (b) with Dat. of Dev. N. yankuğa uğranda′ he intended to return 236r. 21; (c) with Dat. of Conomon N. Mekkege uğranda′ they set out for Mecca′ 225r. 13; kaçaŋ Adam Hawaẉa uğranda erse′ when Adam met Eve′ 7v. 19: Xwar. xiv uğra− (a) with Dat. of Infın′ to intend, try′ Qub. 114 (əğra−); (b)′ to arrive′ 195 (əğra−): Kip. xiv Tuh. 22b. 7 has tadafa uğranda uğranda′ this is clearly correct, and should read tadafa′ to turn away from′ aștū (not an old word); tadafa′ to meet (by chance)′ uğra−: Osm. xiv ff. uğra− (1) to meet, come upon′ (someone or something Dat.)′; (2)′ to avoid meeting′ (someone, etc. Abıl′); (3)′ to attack′ (someone Dat.)′; c.i.a.p. TTS I 712; II 918; III 697; IV 774: xviii uğra− (and uğras−) in Rümı, đučar șudan′ to meet′, in Ar. muṣâda′ (quotn.); and in mühāwardī− atrakḥ′ Rümı colloquial′ ubrī′ to pass
by as in the phr. fulan könyü př überinden uğrādim 'I passed by that village' San. 76v. 12.

okra:-(of a horse) 'to whinny', particularly when asking for food; contrast klıne:- 'to neigh'. S.i.a.m.lg. Xak. xi at okrádi: hımhamel-faras 'inda-ıstiläf 'the horse whinnded asking for food' Kas. I 275 (okra:, okramak): Çağ. xv ff. okra- dharga dharga şadd karden aś dar alal-i 'ałaf 'of a horse to make a gentle sound asking for forage', in Ar. tahamhul San. 77v. 13: Osm. xiv-xvi okra- 'to whinny' in several texts TTS I 537; II 722; 513; IV 602.

D ağrıt- Caus. f. of ağrı:-/ajrı:-; 'to cause pain (usually physical, less often mental) to (someone Acc.).' S.i.a.m.lg. Türkü viii ff. Man. Chus. 56-7; 89-90 (ağıç-): Uyg. viii ff. Cıv. baş ağırıt 'it makes his head ache' TT VII 24, 21; o.o. do. 24, 23; 25, 2 and 3: Xak. x1 ol an: ağırıt: avuç ahu 'he inflicted pain on him' Kas. I 261 (ağırıtrmak, ağırıtmak): xivX. Tef. baş ağrı:- 39: Çağ. xv ff. ağrı- Caus. f. (i) ba-dard āwardan 'to cause pain'; (ii) rancindan 'to vex or anger' San. 43r. 3: Xwar. xiv baş ağrı:- 5: Kip. xiv (after ağrı-) in the Caus.f., ağrıtırur-later abbreviated to ağrı: Id. 16.

D uğrat- Caus. f. of uğra:-; Survives only (?) in NW Krm; SW Osm., 'to cause to meet'. Xak. x1 ol meni: ı'ska: uğraltlı: aqṣadani ilâi ʾamr 'he made me intend an affair' Kas. I 261 (uğratur, uğrstmak).

D uğrail- Hap. leg.; Pass. f. of uğra:- used Impersonally (unusual). Xak. x1 ol yeːrke: uğrālī: qışdat tilkâl-diyâr 'it was intended to (go to) that place' Kas. I 247 (uğralur, uğrşlmak).

D uğrul- Pass. f. of uğru:-; Pec. to Kas. Xak. x1 süpılı: uğrulı: fusülal-āzom wa ṭubbīqa 'the bone was disjointed and detached'; in a verse erękerlerı: uğrulur: yanqışlı aṣābı'ahu min ʿiddatı-l-bard 'his fingers are split by the intensity of the cold' Kas. I 247 (oğurulur, uğrulmak).

D ağrı'n- Refl. f. of ağrı:-/ağrı:-; 'to suffer pain and the like. Survives only (?) in NC Kır. or'un- and SW xx Anat. ağrı'n- ('to be offended') SDD 77. Uyg. viii ff. Bud. ağırınmak (sic) müpremek inçiklakmak 'complaining of pain, shouting and groaning' (are heard) Suv. 12, 21-2. Xak. x1 başlı ağrı'dı: tavaccaʿa-ʾl-ʾarṭlı: 'the wounded man (etc.) suffered pain from his wounds' Kas. I 252 (ağırırm, ağırınmak).

D ağrı's- Co-op. f. of ağrı:-; Survives only (?) in NE Sag. ağrı's- R I 173. Xak. x1 olar bu: ı'ska: ağrıstul:ar: tavaccaʿa-ʾli-hādqal-amr 'they suffered together because of this affair' Kas. I 235 (ağrıșur, ağrıșmak).

D uğrası- Recip. f. of uğra:-; Survives only (?) in NW Krm, Kar. and SW Osm., usually meaning 'to fight one another'. Xak. x1 ikki: uğşı: uğşıd:ı: 'the two enemies advanced on (qasada) one another'; also used of others Kas. I 234 (uğșur, uğșırmak); (in a verse about summer and winter) utgıl:łamat uğşı:ur 'each of them wishes to conquer (yoklib) the other and overcome him in the dispute' (yasırın) I 170, 20: Osm. xiv-xvi uğșı:- (1) 'to meet'; (2) 'to fight one another' in several texts TTS I 713; II 918; III 698; IV 775: xviii see uğra:-.

D okra:- Co-op. f. of okra:-; Survives only (?) in SE Türkü Shaw 15. Xak. x1 yund kanaūq okra:- tahamhama't-ʾl-vayl ʾl-ʾalaf 'the horses whinneyed together for forage (etc.)' Kas. I 235 (okraşur, okraşmak; verse).

D oğruş- Hap. leg.; Co-op. f. of oğur- Xak. x1 ol maṣa: süpılı: oğüştu: 'he helped me to detach the bone and disjoin it (fı tahbıq-ʾl-ʾazm ʾwa faṣāḥī); also used for competing Kas. I 235 (oğrşur, oğrşmak).

Tris. AGR

S akuru See akuru.

D ağırçaık 'spindle whorl'; later used for other objects of similar shape like 'millstone', 'the knob on the top of a tent', and the like. In spite of the great variety of spellings, there can be little doubt that this is a Conc. N. fr. ağır; although the alternation člı is well established for the Suff. -čın/-şın it is otherwise unknown for -čak; this is more prob. than the alternative possibility that it is a Dim. f., although that form is rather more common. S.i.a.m.lg. in a wide variety of forms, usually ʿurāq/ʿurāq and the like, and perhaps even NE Tuv. eğr:š Pal. 592. Türkü?) kādirık ağırçaık graffito on a spindle whorl found on Olohon Island, Lake Baikal; date quite uncertain, the area is that of the Üc Kurikan tribe; kādirık is a Proper Name ETY II 158: Xak. x1 ağıṛşık (the ʾgayin carries both ḥarrā and ʾdammā) filkatu-l-ʾmiğzal 'spindle whorl' Kas. I 139: xiv Mulu. (?) (among spinner's implements) (UV) al-ṭaqīla 'weight', i.e. 'whorl' ağırsık Rif. 162 (only): Kom. xiv ʿurīq ʾspindle' (sic?) CCG; Gr.: Kip. xiii al-ṭaqālatuʾlātī liʾl-ʾmiğzal 'spindle whorl' ağırsık (sin unvocalized) Hou. 17, 7: xiv ağırsık al-ḥfrancaʾl-ʾnārd 'cheshs and draughts(men)'; ağırsık taqālatuʾl-ʾmiğzal; and anything that resembles it is called ağırsık Id. 16; xv taqāla awurçuk; in margin Tkm. ağırsık Tuh. 11a. 1: Osm. xvi ff. ağırsık 'spindle whorl' in two texts TTS II 11; III 7.

PUĐ oğurğa: 'backbone'. Almost the only stable elements about this word in modern languages are the meaning, the initial o- and the -r-. The last syllable varies between -ğa and -ka (in the Uyg. text it might be either) but -ğa: is more probable. If so, it might be a Dev. N. fr. oğur-, bearing the same relation morphologically to oğrüş as, say, bilğe: to bilğe. This is the likeliest explanation; but
the only early occurrence of the word is in a late Bud. Tantric text, possibly xiii or xiv, and it might be a Turkish l.-w. in Mong. (ogurqa would be the form assumed by oğrug in Mong., cf. uğurha for ukruk) re-borrowed in the Mong. form; there does not, however, appear to be any trace of such a Mong. word. S. i.a.m.l.g. in a wide variety of forms; in some -r-, -n-, -n-, or zero take the place of the first -r- and in others a -r- is inserted after the -r- producing such forms as NC Kır. omurtha, Kız. omurtha, and SW Az. onurğa, Osm. omurğa. Tkm. opurğa. Uyg. viii ff. Bud. (in a passage about the association of certain mystical letters with parts of the body; 'if they have internal position the channels through which they emit light outwards are as follows: if it starts from the earth-wheel') süsûn ögürasınthin über 'it emerges from the backbone of the[?].'

TT VII 41, 26-7: Xwar. xiv menîm oğurkam sînar 'my backbone is broken', Nahc. 275, 9; Kıp. sîsilatu-l-zahr 'backbone', spine ögûntaka (so spelt, error for oğurta) Kav. 60, 17; sîsilatu-l-zahr oruțka; Tkm. oruțga Tuh. 18b. 12; 'acid harima 'old woman' (MS. here omits the Turkish translation and the next Arabic word 'azc-back, buttocks') oruțka do. 24b, 5; Osm. xiv ff. oğurqa (with sağir niin 'backbone'); C.i.a.p. TTS I 547; II 733; III 546; IV 610: xvii in (the aîlî madêmîn-kâf Chapter) ogurqa (spelt, with kâf-i 'acami, i.e.-g-) muhrâhâ-yi puşt 'backbone' San. 8or. 1 (obviously a Rûmî word with sağîr niin misunderstood).

D ağrîlîq P. N./A. fr. ağğ; 'suffering from pain or illness', esp. chronic illness. S. i.a.m.l.g. often much distorted, e.g. NE Khak. freîlîg; NC Kır. oruțlu: Uyg. viii ff. Bud. neçe iğîlîg kêmîlîg ağğîlîg tîkîlîg apar yâkin keslerler 'however many sick (Hend.) and suffering (Hend.) people approach him' Swv. 585, 13-15: Civ. iğîlîg oñeti ağğîlîg katîndî 'the sick man has recovered, and the man in pain regained his strength' TT VII 30, 14-15: Kıp. xvi mawei'in 'in pain' awrûkîli (in margin, in SW(?)) hand ağllîgh/ağrîlîgh) Tuh. 33a. 11.


D ağğîlîg P. N./A. fr. ağğ; lit. 'having weight'; usually metaph. for 'enjoying honour and respect', sometimes 'pregnant' or, more vaguely 'valuable'. Survives only(?) in NE Kaç., Koîb., Sâg. R 1 305; Khak. Bas. 12 ahrîg 'heavy; expensive; precious; distinguished, respected'; NW Kaz. avrîl/avrîlî 'heavy, pregnant'. Uyg. vii ff. Man. 266; [the branches] bokukhanîr ağrîlîq bolur 'form buds and become heavy (with blossom)' Wind. 249, 10: Bud. (if he brings the jewel) ağrîlîq boluyâ 'he will become respected' PP 29, 3: Xak. x1 ağrîlîq er 'a man who is honoured (muhrâm) among the people' Kaç. I 146; tutügîl konuuk ağrîlîq akrimîl-dayf 'honour the guest' I 45, 21; a.o. I 52, 29 (ağğ): xii(? ) KBVP (he adorned it) ağrîlîg bilîqler bile 'with wise saws deserving respect' 10.

D ağrîlîk A.N. (and Conc. N.) fr. ağğ; in the early period usually metaph., 'honour, respect'; in modern languages with a wide range of meanings, 'weight; difficulty; heavy baggage', and in Osm. 'wedding gifts from the bride-groom to the bride'. S. i.a.m.l.g. except SE(?), often much distorted. Xak. x1 kilgîl apar ağrîlîk akrimîh 'honour them' Kaç. I 114, 17; n.m.e.: KB (God gave him) ağrîlîk ükîş 'much honour' 44; o.o. 147, 763, 845, 6039, etc.: xii(?) Tef. ağrîlî 'honour, respect' 38: Xwar. xiv ağrîlîk 'furniture' Nahc. 433, 1 (sinuk): Osm. xiv ff. ağrîlîk occurs with a wide range of meanings TTS I 8; II 10; III 6; IV 7.

D uğrûlûc P. N./A. fr. uğgr; originally 'feasible, opportune', now 'auspicious, fortunate'. Survives only in NW Krm R I 1013 and SW. Xak. x1 uğrûlûc x1 al-amrûlîlîdî waqa'a x1 iîmâkmîhi 'a matter which is feasible' Kaç. I 146; a.o. I 53 (uğgr): KB tapûn öz uğrûlûc bağrsaksâlikin 'serve me with timely sympathy' 595; (in the spurious, later, verse after 476 uğrûlûc safar seems to mean 'an auspicious journey'): Çağ. xv ff. uğrûlûc sahîb-i maymanat 'fortunate, prosperous' San. 76v. 29: Kıp. xiv uğrûlûc: dü summ 'fortunate' Id. 17.

VUD I uğrûlûc Hag. leg.; A.N. fr. 1 uğgr. Although that word is described as Oğuz this one occurs in a Xak. verse. Xak. x1 ertoût alip anuñîlî (MS. in error anuñîlî) edgîl: tavar uğrûluq 'if you receive a gift', fa-âidd lahâ 'swad hasan 'then prepare a good return gift' Kaç. I 114, 19; n.m.e.

S 2 uğrûlûc See ağrîlîk.

D oğrîlîk A.N. fr. oğrî; 'robbery, thievishness', and the like. S. i.a.m.l.g. except NE(?), often in the metathesized form oğrûlûc Xak. x1 Kaç. II 208 (cikûsî-); n.m.e.: KB oğrîlîk 'thievishness' 5768: Çağ. xv ff. oğrûlûc duûdî 'thievishness' San. 76v. 29 (quotn.): Osm. xiv ff. oğrûlûc/oğrûlûc 'robbery, thievishness', in several texts; in some it is impossible to determine which form is intended TTS I 705; III 701; IV 777 (all mis-spelt uğ-).

S ağırsak/ağırsuk See ağırcak.

D uğrâyu: See uğrə.-

Tris. V. AGR-

D uğraklat- Hag. leg.; Caus. Den. V. fr. *uğrak (cf. uğraq); presumably 'to choose an opportune moment', or possibly 'to appoint a rendezvous'. Hitherto read, unconvincingly, as two words. Türkîl vii (I said, 'if we go by that road, it will be possible'. I thought and made a representation to my xoğan. I set the
army in motion. I said, 'make the men mount their horses'. I crossed the Ak Termel and 
ugrakladim 'chose a favourable moment' (and making them go on horseback despite the snow) T 24−5.

agır. Xak. XI ol bu: 139 ağrulanindı: istaṭâqa hâdâl′-amr 'he considered this business burdensome'; also used of a burden (al-himl) when one considers it heavy (addahu taqi) Kaş. I 313 (ağrulanur, ağrulkan-
ma:k).

D ağrkan- Refl. f. of *ağırika:- which seems to be an abbreviated Den. V. fr. ağrıq cf. 
yarılka:- (for *yarılğa:). - N.o.a.b. Uyg. 
viii ff. Bud. (babbling and) ağrıkanıp 'complaining of pain' Suv. 17, 23: Xak. XI er 
ağrkanı:di: zâhâl′-râcâl vaca′dahu 'the man complained of his pain' Kaş. I 312 (ağrı-
kanur, ağrkanınamak).

D ağır-a:- Den. V. fr. ağır; originally 'to honour, respect, reverence', in Uyg. usually in the 
Hend. aya:- ağır-a:-; with some other meanings in modern languages. Survives in several NE languages as a blira:-; Tuv. a blira:-; NC Kir. ərd-ko:-, Kzx. ayırı:-; SW Az 
ayırı:- (ayırıra- R I 159), Osm. ayırı:-. Türkü viii ff. Man. ağırulan aya不断创新 'honour (Hend.) and serve' TT II 10, 79; Uyg. 
viii ff. Bud. sever taplayur ayayır ağırıyalar-
yur 'they love him, are pleased with him, and honour (Hend.) him' TT V 10, 112; o.o. of 
Hend. U II 40, 104−5 (udun-); USp. 106, 10; 
TT VI 112, 132, 144; not in Hend. do. 35: 
Xak. XI tephir: meni: ağırıldı: 'God made me honoured' (ahramani); also used of anyone 
who honours (or makes honoured, akrama) someone else Kaş. I 300 (ağırıları: ağırı-
lama:k); I 53 (ağır) and four o.o.: KB 
kişîq til ağırılar 'the tongue makes a man respected' 163; o.o. 389, 577, etc.: XII(?) KBVP ağırılar 'to honour' 61, 63: XII(?) Tef. 
ditro 38: XIV Rbg. ditro R I 159; Muh.(?) 
akrama ağırılar:- Rif. 104 (only); - i̇krâm ağırılama:kit 123: Çağ. xv ff. ağırılar: ağırı-
sağın dîştan 'to consider heavy'; and metaph. id′- 
şim kardan 'to honour' San. 43r. 4 (quotns.); 
Xwar. xîrâ:'a 'to honour' Ali 39: XIV ditro Qub 5; Nahc. 8, 11, etc.: Kom. 
vxv ditro CCI, CCG; avurra: CCG; Gr.: Kip. 
Xîrâma mína′l-i̇krâm li-gâyrik 'to respect, 
reverence someone' ağırılar:- Hou. 37, 14; 
XIV ağırılar: istaṭâqa bi-ma′nâ i̇krâma wa 
akrama Id. 16; XV haraba (error for garraba 
to reverence) ağırılar:- Kaş. 17, 8; akrama 
avurura- Tuh. 5a. 10.

D ağırılar:-/oğırılar:- Den. V. fr. ağır; 'to steal'. Oddly enough, while ağır is a rare 
Sec. f. of oğırı: oğırılar:- seems to be the oldest form of this verb, so much so that 
Kaş. was inclined to confuse it with uğırla:-. 
S.i.a.m.l.g. in a wide variety of forms. Uyg. 
viii ff. Bud. ağırılanın tavarım oğırılandı-
miz erser 'if we have stolen other people's property' U II 85, 21−2; TT IV 8, 69: Xak. 
XI ol neŋ oğırılandı: 'he stole (saraqa) the 
thing'; and the common people pronounce it 
bi-taškîn′l-râ (i.e. as oğırıls:), và huwa′l-
xâta', but this is a mistake (oğırılar,-oğırı-
lama:k, etc) Kaş. I 316; (after uğırılar:-) hence 
one says er tawār oğırılandı: 'the man stole 
(saraqa) the goods', because he waited for an 
opportunity and a (convenient) time; there is 
another way of looking at it (teach) and that is 
to suppose that oğırı: 'thief' is the nominal 
base (ism matdi), that this word is compounded 
from it, and that the -t- was elided (turihat . . . 
taxfis(ə)m), and this is more 
probable (a'cab), but both theories are ac-
teplable (hasan) I 300 (verse with occurrences 
of oğırılar:- and uğırılar:- rhyming): XIV Rbg. 
üşürılar: 'to steal' R I 1012; Muh.(?) saraqa 
üşürılar: (-?, unvocalized) Rif. 110 (only); al-saraqa oğırılamak (ditro) 123: Çağ. 
xv uğırılar: duzdidian 'to steal' San. 76r. 9 
(quotn.): Xwar. xiv ditro Qub 114; Nahc. 
301, 12; Kip. xiii saraqa oğırılar:- Hou. 35, 6: 
xiv ditro Id. 16; Bul. 48v.: xv ditro Kav. 74, 18: 
Osm. xiv ff. uğırılar:- oğırılar:- 'to steal'; c.i.a.p.; it is often impossible to decide which 
is intended TTS I 714; II 919; III 700; IV 
776 (mis-spelt uğ-).

D uğırılar:- Den. V. fr. uğır. Survives 
only(?) in SW xx Anat. uğırılar: 'to see (a 
guest) off'. Xak. xi er 13ım uğırılandı: 
irtaqaba′l-raclul′-amr wa fa′lalu fi waqti 
wa imkânihi 'the man put off the business and 
did it when it was timely and feasible' Kaş. I 300 (uğırılarlar, uğırılamak: followed by 
oğırılar:-, q.v.):

D oğırılar:- See uğırılar:-.

D ağırılar:- Hap. leg.; Pass. f. of ağırılar:-. In 
III 344 Kaş., discussing the Pass. f. of verbs 
ending in -la:-, gives as an example er ağırılar:-: 'the man was honoured' (ukrima), 
and goes on to say that ağırılar:- is also 
permissible (câza) but that the former is commoner (aktarul′-isti′mil). Experience, 
however, shows that the contrary is the case.

D ağırılar- Refl. f. of ağırılar:-. S.i.a.m.l.g. 
w. some phonetic changes, usually for 'to be 
heavy; to feel ill or depressed', and in SW 
Osm. 'to be discreet, dignified'. Xak. xi er 
ağırılandı: 'the man was honoured' (ukrima), 
the -n- being substituted (mubâla) for -l-; 
and one says ol bu: atn: ağırılandı: 'he 
reckoned that this horse was valuable' (ğâli); 
also used for 'to reckon something to be 
-heavy' (taqi) Kaş. I 291 (ağırılarlar, ağırı-
lamak): a.o. III 344 (ağırılar:-): XIII(?) Tef. 
ağırılanmiş: 'honoured, respected' 38.

öğür. Oğuz xi (in the same para. as uğırı-
lar-) and one says at oğırılarlandı: 'iwrâíla′l-
fasâul′-nawâhih 'the horse which was given 
given in exchange' Kaş. I 292 (oğırılar-
uñur, oğırılamak).

D uğırılar- Hap. leg.; Refl. f. of uğırılar:-. 
Xak. xi uğırılandı: neŋ hâna waqti′l′-göy
'the (favourable) moment for the thing has arrived'; and one says yet: uğurlandı: 'the journey was fortunate' (mubārah) Kaş. I 292 (uğurlanur, uğurlanmak; followed by uğurlan-, the remark 'in Oğuz' may also apply to the second sentence above).

D uğransın- Hip. leg.; given in Kaş. III 322, 11 as an example of the Refl. Simulative Suffix. -msn-; ola şaga: uğransındı: 'he pretended to advance on you (yaqsiduka) but did not actually do so'; n.m.e.

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D aksa:- Nag./A.S. fr. aksa:-; 'lame'. S.i.a.m.l.g., usually as aksa but aska in some NE and SE languages. Metaph. meaning 'sub-tribe'. The identity of be 1 (same qotn. in which it actually means 'drunk'); aksa in some NE and SE languages aksa.- Kaş. xi at aksa:-: 'the horse (etc.) was lame' (arica) Kaş. I 276 (aksar, aksamak); xiv Muh.(?) 'arica aksa:-. Rif. 112 (only); al-arac aksamak 122; Kip. xiv aksa:- lala'a 'to limp' I'd. 16; zala'a wa 'arica aksa:- Bul. 60.; Osm. xv ff. axsak: 'to be lame', once in xv, ağa:- in several texts fr. xvi onwards TTS II 15; III 9; IV 10.

D uksa:- Hip. leg.; Desid. f. of uksa:-. Kaş. xi er s:ůz uksa:-: 'the man wished to understand (yafín) what was said' Kaş. I 277 (ukaar, uksama:-).

D axsat- Caus. f. of axsa:-; 'to lame (someone- Acc.). Survives in the same way as axsak-. Kaş. xi er ol an: axsatt: 'arracahu 'he lamed him' Kaş. I 262 (axsatur, axsatmak).

Vu(D) oxsm- Refl. Simulative Den. V. fr. oxı an unrecorded Exclamation. Pec. to Kaş. Kaş. xi er kilımı şıpwa: oxsnda: 'he regretted (nadima) what he had done' Kaş. I 253 (oxsunur, oxsunmak); üků̄ş sayvı̄n bolsa: katı̄q oxsunur (sic) 'if a man takes pleasure in something, yaytadd hammaduhu fi galtha he is extremely anxious for fear of (losing) it' III 373. 19.

D axsur- See asur-.

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E aksı̄ra in a damaged passage, Uyğ. viii Şu. E 8 Ramstedt read anda: aksırak ordu: örgın anda: ettidim and translated it 'I set up my distinguished (?) court and palace there'. In his note thereon he suggests the alternative reading kasar kurudin; this is no doubt right, the meaning is 'I had my throne set up there to the west of Kasar'.


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D axsumla:- Den. V. fr. axsım; 'to become intoxicated, get(fighting) drunk'. N.o.a.b. San. also records Caus. Refl. and Co-op. f.s. Kaş. xi KB y: ēsrük tutuš kılğa axsumlaga' or he will start a drunken quarrel and
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get intoxicated’ 4586; uğulukka esrûp kim aksamla ‘whoever gets drunk for power’ 6149; Çağ. xv ff. aksamla- badmasti kardan ‘to be intoxicated’; also pronounced aksamla-San. 32v. 27.

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D aşğ N.Ac. fr. 1 aşğ; ‘ascent, rise’. N.o.a.b. Xak. xi aşğ al-sa’did ‘rise, ascent’ Kaş. I 61: ‘KB aşğka eniş ol ‘a fall (follows) a rise’ 1087; o.o. 903, 905, 6039; Kip. xv the translation of aş‘id in Tuh. 22a. 1, nagaş eniş is corrupt; in the margin in a SW(?) hand are yokus and al-hadara eniş; the text prob. originally had aş‘id aşğ wa daddahu (‘and its opposite’) eniş.

uşğ in the early period a population unit smaller than a tribe, or a clan (1 boşd) but larger than a single unitary family, ‘extended family’, or, less precisely, ‘family’; from this it meant to come a ‘generation’ or a family of ‘one clear case’ (one clear case in TT VI), and later a ‘junior member of the family, grandchild’ (properly att). The initial u- is fixed by spellings in TT VII. Survives as aş‘id in SW Osm. Red. 258 (only) and XX Anat. SDD 1085. Türkii viii (listen to me: all you my younger brothers, sons) birikli: aşg‘um boðunüm ‘my united family and my people’ I S 1, II N 1; (if one man and people) they destroyed) aş‘gu boðun: beseðkene: teg: ‘his family and people right down to (infants in) the cradle’ I S 6, II N 4; (we surrounded and killed at Topa: Tegin’s funeral) Topra: bir aşg‘ul alpaðu: on eriq ‘one family of Topra: ten fighting men’ I N 7; (ditto) Topra: yolpaðutu ‘(sic) bir aşguş ‘one family of Topra: fighting men’ II E 31; Basmis Iðuk(kut aquel uşgun boðunum erli: ‘the Basmîl (and their) Iðukkut were my family and people’ II E 25; Uyğ. vii ff. Man. kâmiq tunliq uşgu ‘all the families of mankind’ TT III 35 and 114; Bud. Sanskrit svavrajaka bhavati ‘he becomes one who abandons his family’ uşg‘us (very faint, apparently ukuþ) toþtasru:lu: rak bolur TT VII A 5; Sanskrit kula ‘family’ tûz uşg‘us (spelt tûz u:hus) do. D 27; in U II 34-6 it occurs several times, translating (1) Chinese shên ‘body’ (Giles 9,813) in asuri uşg‘usata ‘the (corporate) body of Asuras’ 34, 18; (2) Chinese chia ‘family’ (Giles 1,130) in bayaqtal uşg‘usata ‘in a family of rich men’ 36, 37; (3) Chinese hsiing ‘extended family, clan’ (Giles 4,590) in the phr. tûz uşg‘us 35, 29 and 30; a.o. of this phr. PP 67, 1 (belgûrt-); (I am a heretic) uşg‘usdan tarîşmîden berû ‘by heredity’ Huien-ts. 293; ‘(all will be well) yêtûq uşg‘uska tegl ‘up to the seventh generation’ (or ‘degree of relationship’) TT VI 300-1; o.o. U II 44, 27, 68, 4 (i): Xak. xi uşg‘ us al-ajrasa Kaş. I 61; o.o., same translation, I 81, 11; 14, 16; II 83, 21; 103, 25; the contexts make it clear that the meaning is ‘extended family’ or ‘clan’; xii(?) Tef. uşg ‘tribe’ (in the context of the twelve tribes of Israel) 233 (oğnî); XIV Rgh. uşg‘us ‘grandson’ R I 1629 (quotn.): Çağ. xv ff. uşg‘us nabîra wa ahfâd ‘grandson’ San. 77r. 6.

D uşk N.Ac. fr. uk, ‘understanding’. N.o.a.b. Xak. xi uşk al-filya ‘understanding’ Kaş. I 62: KB uşk ‘understanding’ is common, and often associated with bilîg ‘knowledge’ and og ‘intelligence’ (cf. uşkûq) 151, 101, 904, 1417, 1542, etc.: xii(?) KB P uşk 55, 61, 73: xii(?) At. uşk hû ‘understanding’ (Hend.) 22, 47; Tef. uşk ijleri ‘those who have understanding’ 325.


?F aşşam ‘evening’. Prob. a L.w. from Sogdian *yîm (Persian yâm), cf. Sogdian yîp ‘night’, (Persian yâb) S.i.a.m.l.g., but rare in NE where içîr ‘dusk’, q.v., is usually used in this sense. ‘Xak. xi aşşam waqatul-majrib ‘sunrise time, evening’ Kaş. I 107: XIV Muh. (?)-al-iqa ‘nightfall’ aşşam Rif. 184 (only); Çağ. xv ff. aşşam yâm ‘evening’ San. 45v. 6 (quotn.): Xwar. xiv aşşam ditto MN 20; Kip. xiii al-majrib aşşam Hou. 28, 16: xiv ditto aşşam Bul. 13, 13; xv ditto Tuh. 352; Osm. xiv ff. aşşam c.i.a.p. TTS I 13: II 18; III 16; IV 11.

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D aşğ- Hap. leg.; Recip. f. of 1 aşğ-. Xak. xi ol menîn birle: taqka: aşşit ‘he competed with me in climbing (fi ya’ûd) the mountain’; and one says ol menîn birle: bir altund a: aşşit ‘gâlînî fîl-sîr bi-dîmâr ‘he tried to make me raise the price by a dinar’; and one says belegler bir ikindi: birle: aşşit: ‘the hêgs dashed (tadaffûtât) at one another’ Kaş. I 185 (aşşitsur, aşşismak).

D aksî- Co-op. f. of ak- ‘to flow together, or into one another’. Survives only (?) in NW Kar. Ezin and SW. Xak. xi svislar aksî: ‘the waters flowed together (tayyâlat) from every direction’ Kaş. I 186 (verse, Aor. and Infin. omitted): Kip. xiv aksî: tçeàtûra ilî cîha ‘to flow together in one direction’ Id. 17: Osm. xiv aksîç (of people) ‘to assemble’ TTS I 14.

D oksî- Recip./Co-op. f. of ok- ‘to call to one another; to read, or recite, together’, and the like. S.i.m.m.l.g. Uyğ. vii ff. Man.-A M I 9, 10-11 (için): Bud. bir ikîtike oksiçip ‘calling to one another’ Huien-ts. 192-3: Xak. xi olar bir ikindi: birle: oksiçilâr ‘they called (da‘a) another’; and one says ol menîn birle: bitîg oksiçi: ‘he competed with me in reading the book’; also used for ‘helping’ Kaş. I 186 (oksîç, oksiçma:); o.o. oksî- da‘a I 359, 15; oksî- da‘a/i土地a I 183, 5; II 103, 25; Çağ. xv ff. oksî- Co-op. f. ;
D okşat- Caus. f. of 1 okş-a:-; 'to compare (someone Acc.) to (someone Dat.)'. S.i.s.m.l.g. Xak. xi ol meni: atama: okşätti: 'he compared me (sabahani) to my father' Kas. I 262 (oşsatur, oşatma-k): Çağ. xv ff. oşat- Caus. f.; taşbih wa mânand kardan 'to compare' San. 66r. 9 (quotn.): Xwar. xiv oşsat- ditto Qub 196 (uşsat-): Kom. xiv 'to accustom (someone to something) oşkat- COI; Gr. 178 (quotn.).

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D okşattı: Dev. N./A. (?) fr. oşsat-; n.o.a.b. Uyğ. viii ff. Bud. uluğ şal söğütke oşattı 'like a great tıla tree' (Vatica robusta, Sanskrit l.-w.) U II 35, 31-3; o.o. Suv. 354, 1, etc.; TT VIII 1.16.


D oşsatğışızıp Hay. leg.; apparently Priv. N./A. fr. a Dev. N. of *oşsat- Caus. f. of 2 oş-a:-; 'free from the compulsion to caress'; the Chinese original means merely 'I wish to cross the sea of sârava suffering' (see akiğlıq). Uyğ. viii ff. Bud. oşsatğışızıp bolayın akiğlıq emekgölœ sulaydın kuna kaların mençeğin 'let me not be compelled to caress (the) impermanent peaceful sea; I beg that I may cross' Suv. 354, 5-6.

D uşçu: Hzp. leg.; Conc. N. fr. 2 oşça:-. Xak. xi uşçu: al-lub 'plaything, pet; used as a nickname (yulaqqab) for a woman Kas. I 138.

D uğüşlüg P.N./A. fr. uğuş. N.o.a.b. Uyğ. viii ff. Bud. Bodisavt uğüşlüg 'belonging to the family of the Bodhisattv Radloff, Kuan-si-im Pusar, St. Petersburg, 1911; 72; 38; (the king is) tepridem uğuş'ol 'of divine lineage' TT X 494; a.o. USp. 102, 28-9: Xak. xu uğüşlıg er al-raculu'l-adlu lahu 'ašra 'a man who belongs to a (well-known) family, or clan' Kas. I 146.

D ukuşluğ P.N./A. fr. ukuş. N.o.a.b. Xak. xu ukuşluğ er al-raculu'l-fatin 'a man with understanding' Kas. I 147: KB ukuşluğ is common, usually in association with nilılıq and in antithesis to ukuşuz and bılılqlı 155, 199, 904, 1946, 2189, etc.: xiv (?) KBVP 12: xiv Muh. (?I al-qâl 'understanding, intelligent' ukuşluğ Rib. 152 (only): Xwar. xiv ukuşluğ ditto Qub 199.

D uxdaşçıq Hzp. leg.; Dev. N./A. fr. Refl. f. of 2 oşca:-. Xak. xi (in a prov., 'a nestling before it is fledged, looks repulsive') It bala:si: oxdaşçıq 'a puppy looks like a toy' (bi-mansila lu'ba fi ruy'atih) Kas. III 233, 15 n.m.e.
D ukuşuz - Priv. N./A. fr. ukuş; 'without understanding'. N.o.a.b. Xak. x1 KB ukuşuz - is common, usually in association with bilgîş; see ukuşluğ 199, 297 (adu) etc.: xiii (?) KBVP 20: xiii (?) At. 458.

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**Dis. Ağţ**

ağiz ‘the mouth’ in an anatomical sense; hence ‘the mouth (of a river)’ or any sort of aperture; and in some modern languages ‘what the mouth says, a claim or representation’. S.i.a.m.l.g. w. phonetic changes; used in many phr. and idioms, see, e.g., R I 179-82. Türkî viii ff. semizat a ağiz: katîq bolti: ‘the fat horse’s mouth became hard’ IrkB 65; a.o. 27 (emsl.-): Man. üç ağızin ‘three (commands must be obeyed) with the mouth’ Chus. 193: Uyğ. viii ff. Man.-A neteğ yeme eliğ aşazkâ sevûk erût ‘and just as the hand is dear to the mouth’ M I 23, 6: Man. ağıztınta sinzi oğe alkaçu ‘praising (Hend.) you with their mouths’ TT III 97; (keep the commandment) ağız arîqen ermek ‘that the mouth should be pure’ do. 140: Bud. ağız ‘mouth’ (anatomical) is common PP 70, 1; 71, 1; U III 36, 21; 37, 30; U IV 22, 266, etc.: Cit. ağız (TT VIII 15 and 3 ağız) (anatomical) is common in H I and H II: XIV Chın.-Uyğ. Dict. kınan k’o ‘the mouth of a pass’ (Giles 6, 266; 6, 174) ağıza ağız R I 167; Ligeti 126: Xak. xiv ağız ‘the mouth’ (fûha) of a river, the mouth (fam) of a wineskin, jar, or well; ağız ‘the mouth’ (fam) of a man or any animal Kaş. I 55 (prov.); 14 o.o.: KB kizîl ağızı (the partridge’s) ‘red bill’ 76; (bow your neck to fate but) könil tut ağız ‘keep your mouth upright’ 1431; a.o. 2687: xiiii (?) At. 155, 162; Tef. 37: XIV al-fam ağız Mel. 47, 1; Rif. 140: Çağ. xv ff. ağız dahan ‘mouth’ San. 44r. 2; ağız do. 16: Xwar. xiv ağız ‘mouth’ MN 116, etc.: Kom. xiv ‘mouth’ ağız ağız GCI; ağız avv. CCG; Gr. 30: Kip./Tkrm. xiv ağız al-fam; in Kip. a‘iz (sic) ld. 17: xv al-fam ağız Kar. 60, 13; avw Tuh. 27b. 4: Osm. xiv ff. ağız ‘mouth’, and in various idioms; c.i.a.p. TT S 9-10; H II 11-12; III 7, 9; IV 7. 10-11.

ağul/ağuz ‘biestings, colostrum, the first milk produced after parturition’; Kaş’s preference for ağul, not noted elsewhere, is inexplicable. S.i.a.m.l.g. often much distorted. See Doerfer II 501. Xak. x1 ağul with ‘al-liba’ ‘biestings’; it may also be pronounced with ‘al-lêha’ Kaş, I 55: x1 (Tef. ağul) (sic) ‘agitastis’ 231: XIV Muh. al-liba’ ağuz Mel. 66, 7; Rif. 165: Çağ. xv ff. ağuz (spelt) šir-i gâlizi ‘the thick milk which is yielded for three or four days after parturition’, called falâ farsa or Pe. and liha in Ar. San. 44r. 9: Xwar. xii (?) (drinking) oğuzni (sic) ‘the biestings’ (from his mother’s breast) Ýg. 9: Kip. xiiii Hou. 24, 21 (oğul): XIV (Tkrm.) ağuz al-liba’; and in Kip. with -w- for -g- ld. 17; awuz (mispocalized) al-liba’ do. 23; al-liba’ awuz Bul. 8, 3; al-minha ‘rennet’ awuz do. 8, 17: XV laban ‘milk’ (inter alia) awuz Tuh. 31b. 13: Osm. xiv ff. ağuz ‘biestings’ in several texts TT S 13; H II 16; IV 10.

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**Tris. Ağz**

D ağzîšîg-P.N./A. fr. ağız; ‘having, or belonging to, the mouth’. S.i.a.m.l.g. with phonetic variations. Uyğ. vii ff. Bud. ağîzîg yolindî akınıms ‘it has flowed by way of the mouth’ USp. 102a. 31-2.

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D ağzlan- Den. V. fr. ağız; with various meanings. Survives in NE Khak. așta-: Bas. 12; Tel. ușta- R I 1750; SW Osm. ağzlan-: Xak. x1 ol arkınî ağızla: itîxaxa il-nahr fiha ‘he constructed a mouth for the canal’; and one says of kulın ağzîš: ‘he hit his slave in the mouth’ (alâ fam) Kaş. I 302 (ağızça, ağzlanmak).

D ağzlan- Refl. f. of ağzlan-; with various meanings. Survives in NE Khak. așta- / ușta- ‘to curse’ Bas. 12, 252; NC Kir. oṣan- ‘to have a mouth like (something)’. Cf. ağzlan-. Uyğ. vii ff. Man.-A ağzlanmiş boltu uluğ öğrüncün ‘it was recited with great joy’ M I 25, 3.

**Mon. EG**

1 I:ğ ‘illness, disease’. Common in the early period, in Uyğ. usually in various Hend.s., but survives only (?) in SW xx Anat. Iğ SDD 781, 1; 802 (rarely). Uyğ. vii ff. Bud. Sanskrit abhâdhat evyuthita ‘having recovered from an illness’ Iğlindin oğezlitTT VII A 22; bu Iğnîn tözîn yîltîzin ‘the root cause’ (Hend.) of this illness U III 41, 7 (i)—Iğ ağğir see ağğir—Iğ toğa see toğa—Iğ kǒgen see kǒgen—Iğ kem see kem (all kinds of) Iğ ade ‘illness and danger’ (will disappear) TT VIII K 6: Cïg. (by itself) TT I 220, 221; VIII M 23; USp. 78, 2; H I 164; H II common—Iğ ağğir TT I 11, etc.—Iğ kem TT VII 28, 5: Xak. x1 Iğ al-marad ‘illness’ Kaş. I 48; III 224, 28 (toğa); I 438, 11 (tal.); 5 o.o.: KB Iğ ‘illness’ is common 156, 157, 794, 1054 ff., etc.—Iğ kem 1057; xiii (?) At. 163, 253, 310; Tel. Iğ ‘illness; pain’ 121, 231 (ağuz): Çağ. xv ff. Iğ (spelt) (2) ağız-i mâ
I: 'intelligence'; practically reflect', (etc.) I N 9; their mother' TT VIII A.34; xiv lg ('with -g') al-dâ 'illness' Id. 19.

S? 2 lg See l:ik.

l:ik 'spindle, distaff', later it came, like I 1 ok, to be used for similar objects like 'pivot (of a mill), axle' and the like. Survives in several NE languages as l:ik R I 1415; SE Turki lyilk Shaw 40 (only): NC Kir, lyilk: SC Uz. lk. SW Az. ly; Osm. lg/ly; Tkr. l:ik. Xak. xi l:ik al-mîzgâl 'spindle'; alternative form (luqa) of ylık I 48; the same entry is repeated in I 85, 19 between ûyûk and oyun, presumably inserted by a scribe who thought ti was yrük; (after ylık) ylık bi'l-kâfi-l-sulba 'with -k', 'spindle'; alternative form of I:ik; this alternation is like that in Ar. al-mâjacki; and alandûñyalandûd III 144; xiv Muh. al-mîzgâl ylık Mel. 64, 1; (VU) ly ilk Rif. 162 (the only vowel marked is kâra on the alif): Çağ. xv ff. lg ('with -g') (1) 'an instrument (dâlati) with which they spin thread', in Pe. ûuk. in Ar. mîzgâl San. 1088. 29: Xwar. xiv l:ik 'spindle' Qutb 57; Kip. xi al-mîzgâl ylk Hou. 17, 7: xiv lg ('with -g') al-mîzgâl Id. 19: xv ditto Tuh. 34a. 9.

1 ûg 'mother'; the oldest Turkish word with this sense. Survives only (?) in SW xx Anat. ûgêlêk SDD 1102, 1106, and in descr.s like ûgîsûz. Otherwise n.o.a.b.; replaced by ana: See 3 ûg and 1 kaç. Türkü viii ogûn Elbîlige: xatunîg 'my mother Elbîlige: Xutan' I Ê 11, 11 Ê 10; ûgûn xutun ulayûn: ügerler ekelerim (etc.) 'my mother the Xutan and my (step)mothers, elder sisters' (etc.) I N 9; a.o. I Ê 25, 11 Ê 20, 11 Ê 31; viii ff. ûglî: kaçî: 'his mother and father' Irk B 35; do. 58 (2 òt); a.o.o.; Yen. ûgûm Mal. 28, 7; 29, 5; Uyg. viii ff. Man.-A ûgî kaçî M I 15, 1; ûgî teğî: 'the mother god- ness' M I 13, 17; a.o. M III 15, 15 (i); Bud. anîn ûgî kaçîna 'in his mother's womb' U II 44, 28; ûgî kaçî is common TT VII D 7, 19; Õ 7; PP 1, 4 and 5, etc.; TT VI 278 (uçuç); a.o.o.; Civ. kîşi ogûl ûgî kaçî: kelmez 'the children of men do not come (back) to their mother' TT I 216.

D 2 ûg N.Ac. fr. ûgî-; 'thought, meditation, reflection', and, by extension, the organ of thought, 'the mind', and the ability to think wisely, 'intelligence'; practically syn. with ukûs and in KB often associated with it; in the early period sometimes in Hend. with köpûl 'for the mind'. Survives only (?) in SW xx Anat. ûk 'mind, intellect' SDD 1106. Türkü viii ff. Man. (because evil demons) oglûmûnî sakinûmunî azûgûndûn üçûn 'have led our thoughts (Hend.) astray' Chuaa. I 18-19: Uyg. viii ff. Man. ûgûn köpûlî azîtîp 'leading his mind (Hend.) astray' TT III 34: Bud. Sanskrit smrti 'thought, memory' ûg TT VIII A.34; E.34; F.9; a.o. same mean-
ek- 'to sow (seed Acc.) in (the ground Dat.); to sow (a field Acc.). S.i.m.m.l.g. Xak. xi ol tarih ekdi: budalar-l-zar 'he sowed the seed'; also used for 'to scatter' (darr) powder or drugs on something Kas. I 168 (ekeri, ekmek); I 64, 1 (urug): KB negi ekse yerke yana ol unur 'whatever a man sows in the ground later comes up' 1394: xiv Rbg. ek- 'to sow' R I 675 (quoting): Mutb. zarla 'to sow' ek- Mel. 26, 6; Rif. 110: al-zar ekmek 14, 1; 120: Çağ. xv ff. ek- (-ti, etc., with -k), ek- ' (with -k) kastan 'to sow' San. 106v, 29 (quoting): Xwar. xii ek- 'to sow' 'Ali 26: xiv ditto. Qutb 49: Kip. xii zarla ek- Hou. 33, 20: xiv ditto Id. 18, 18; Fut. 47r: xiv ditto Kat. 74, 3; Tuh. 18b, 1.

I özg- 'to praise'. Survives only (?) in SW Az. oyu-; Osm. özg- and perhaps NE To uy- 'to sing, recite' R I 1800. Türkü viii ff. yuluzu: özügülü: er 'a man who praises the stars' Toy. xii, 7-8 (ETY II 179): Uyg. viii ff. Chr. özgek akılı otkündiler 'they offered praises (Hend.)' Ü I 6, 15: Man. taş teprib özgelim 'let us praise the Dawn God' M II 9, 4; sizni özgek alayku 'praising (Hend.) you' TT III 97; özge yükünmiş buaynimiz tuštînte 'in return for the merit of our praise and worship' do. 169: Bud. özge: yar:rikađi 'he designed to praise' TT V llh 9; o.o. Ü I 73, 5 (i); Usp. 89, 1—ödümük akadim 'I praised (Hend.)' Swv. 135, 4-5; o.o. do. 517, 18; Usp. 101, 15—U III 46, 13; TT X 146-7 (yiv)-: Xak. xi ol men: özgid: madahani 'he made me praise' Kas. I 174 (özger, özgek); in a para. on the difference between the Infin. suff. -mak and -mek, as an example of a verb containing al-kâşıl-râkika, -g-, ol men: özgid: (sic) II 38, 14; o.o. I 472, 11; II 243, 7: KB özg- 'to praise' is common, 184, 242, 272, 930, etc.; özgbiz: (crasis of özg umaz) 'cannot praise' 33: xii? At. özg- 'to praise' is common; Tef. ditto 241: xiv Rbg. ditto R I 1178 (quoting): Mutb. madahani 65: Mel. 31, 6; Rif. 115 (mus-spel 65): Çağ. xv ff. özg- (özg- et/-k-) özg- 'madh et Vel. 109, 110 (quoting); özg- (with -g-) madh u sitâşî kîdzân 'to praise' San. 78r, 2 (quoting): Xwar. xii ditto. Ali 39; xiv Qutb 121: Kom. xiv 'to praise' özg-föv- CCG; Gr.: Kip. xiv özg- (with -g-) madah ana. Id. 18.

S 2 özg- See özg-.

ük- 'to heap up, accumulate (something Acc.)'. This verb and its derivatives, üküsü etc., have often been spelt with initial доров, but the scriptions in TT VII and modern forms make ҳur certain. Survives in NE Alt., Tel. ür- R I 1708; Kob. Sag, Khak. özg- R I 1807, Bas. 253; NC Kir., Kxz. üy-; SC Uzb. uy-; NW Kız. üy- R I 1335; SW xx Anat. üy-SDD 1441. An irregular form with prosthetic y- occurs once in Xak., and more often in Uyg. (see ümek). Cf. ýüg- Türkü viii (long gap) üktim II 8 (uncertain, might be the end of a longer word): Uyg. viii ff. Bud. occurs only in the Infin. ümek, q.v.: O. Kir. ix ff. (in a badly preserved inscription) uyur kadaşınum üçün üktim 'I heaped up (wealth) for my capable (?) kinsmen' Mal. 17, 2 (rather dubious): Xak. xi ol yarmal üküdi: kavercama'-dirâhim 'he piled up money' (etc.) Kas. I 168 (ükker, ümek): billîgi: yüksermen (sic) aca'm-ül-fadl bi-karamamî 'I accumulate excellence (sic) by His grace' II 243, 8: xii? At. aya hukûm ayn taşû ükügüi 'oh man who concentrates his judgements on this world' 449: Çağ. xv ff. ükü (-er, etc., with -k-) cam et-, yûg- to collect, assemble Vel. 109 (quoting); ük- (sic, in the same para. as I özg- without differentiated spelling) (2) cam' kardan San. 78r, 2 (quoting).

Dis. EGE

eke: originally 'a close female relative older than oneself and younger than one's father', that is both 'junior (paternal) aunt' and 'elder sister', later only 'elder sister'. Cf. eçe; küküy, and baldz. Survives only (?) in NE Alt., Şor, Tel. eye R I 720; SW xx Anat. eye, iyye SDD 563, 803. In the medieval period displaced by the syn. Mong. l-w. egeçı noted in Çag. Vel. 25, 70; San. 108v, 9; Kom. CCG, Gr. and Kip. Hou. 32, 1 and s.i.m.l. A homophonous word eke, meaning 'father, uncle, elder brother' occurs in several modern languages. San. may be right in describing it as a corruption of the Mong. l-w. aha/ağa 'elder brother'; in any event it is not an old Turkish word. See Doerfer II 512. Türkü viii IN 9 (see I 6g): Uyg. viii ff. Bud. ecli ini ka kadaş eke baldız birgeri 'elder and younger brothers, family, kinsmen, elder and younger sisters together' Swv. 554, 15: Civ. eken yengev sevinçliq ol 'your elder sisters and sisters-in-law are joyful' TT I 155: Xak. xi eke: al-tuxtül-kubbra 'elder sister' Kas. I 90; I 86, 26 (eçe); III 7 (yurç): xiv? Tef. (Zikriya's wife and Maryam's mother were eke baldız 72: xiv Mutb. (3) in a rather corrupt list of terms of relationship) al-amma 'paternal aunt' ana: ege: (-g- marked) Rif. 144 (only): Çağ. (?) xv eke '(-g-') corrup- tion of ağa 'elder brother'; among the Ózbeg of Turan used idiomatically (muştâfî) for 'amma-i büzûrşj 'senior paternal aunt' (quoting fr. Babur in latter sense) San. 45v, 14: Oğuz xi after eke: 'and in Oğuz eçe: Kas. I 90 (perhaps a corruption of eçe): Kip. xiv ege: '(-g-') al-amma Id. 18; ece: ditto do. 13: xv 'amma eke (or eçe) Tuh. 25b, 10.

S eki/eiki See ekiye.

ëkke: 'two'. There is no doubt that the -k- was originally doubled, see Clauson, 'The
Turkish Numerals', *JRAS*, 1959, p. 20, and the variations in spelling make it almost certain that the initial vowel was 'ē-', but the early alphabets are so imperfect that it is impossible to follow the evolutions of sound. C. i.a.m.l.; -kk- is noted, usually as an alternative pronunciation, in some NE languages R 1 682, 1421; SE Türkî BS 588, *farring* 139; and some SC spellings; initial e- (or é-) occurs in some NE languages, NC Kir., Kz., some SC, and most NW languages, the rest have I-.

Türkî viii eki: always in I, II, T; viii ff. eki: *Irk* 2, 24; eki: *Titn. IV* 10; Yen. eki *Mal*. 31, 5; Man. eki five times and eki once in *Chuas.*: *Uyğ. vii* eki always in *Su. and III*: viii ff. Man.-A eki *M 12*, 15; *III* 16, 3 (ii): Man. eki (or iki?) *TT 1159*; Bud. *TT VIII* has iki, not eki in various der. f.s., and accordingly spellings in Uyğ. script, which are quite uniform, should be transcribed iki: *Civ. TV* VIII has iki, not eki, four times; other texts always iki: O. Kir. ix ff. eki: *Mal*. 16, 1, 42, 5; Xak. xi the main entry, under the heading fa'dâ, which implies -kk-, is iki: (or eki?): *al-īnān fîl'-l'addad* 'two' *Kâz*. 1 131; about 70 o.o. of iki: and half a dozen each of iki: and iki:; xii (?) *At*. iki 3 times; *Tef. eki* 123; xiv *Muh. eki*: *Mal*. 82, 4; *Rif.* 186, 177; *Iki*: 81, 7; *Çaq.* xv ff. iki: *San.* 108v. 15, but in 20v. 10 it is stated that iki/ikki is one of four numerals which may be spelt with either a single or double consonant: *Xwâr. xiv iki MN 2* etc., *Nahc. passim*; *Kip. xiii yeki* (?error for iki?): *Hov*. 22, 3; XIV iki: *Id.* 18; *Iki*: *Bul.* 12, 10: *xv iki* about a dozen times in *Tuh.*

*S iğe* See 1 iği.

S iki/ikki: See eki/eki.

D iğe: Dev. N. fr. ö:-; a high Turkish title, roughly equivalent to 'Counsellor'; in the Modern period displaced by Arabic l.w. *raziz*. The transcription iğe, advocated by F. W. K. Müller in *U II 93*, is impossible for etymological reasons. N.o.a.b. See *Doerfer II 614.*, Türkî viii ff. iğe: P.N. or title *Miran A.11*, C.2 (*ETY II* 64, 66); Yen. (gap) el iğesi: 'counsellor of the realm' (part of a P.N.) *Mal.* 26, 1; a.o.o.: *Uyğ. IX Bâqa*: *Türkân iğe*: P. *N. Sucî 3*; this name also occurs in the *Mahramag* (AKPAW, 1912) together with many other names containing iğe, el iğesi, etc. (see v. G. in *Der Islam* xxix, p. 61): viii ff. Man.-A el iğesi *M III* 34, 7; 43, 9: Bud. iğe, el iğesi *Pjahl*. 10, 15; 22, 3; 23, 17: Xak. xi iğe: *làqâb man hâna dâq tea sîn mulcarrab flî'umûr, minâl-sîta, ba'da'l-lêğîn bi'daracrâ* 'the title given to a person who is intelligent, understanding, and elderly' (*allaðî bîhi 'aqî wa fitâna wa kiborî-il-sîn*) *I* 48, 13; *I 310*, 23 (*ğê:le:-*); *I 356*, 1 (téglt): *KB* bilğê iğe: 'wise Counsellor' 1754; ne eđûg turur bu kişîke oğ-e, oğ bolsa otru atâğu oğe: 'what a good thing a (trained) mind is for a man; if he has a (trained) mind he will be called "Counsellor"' 1995; a.o. 4240: xiv *Muh.* (? sahib ra'yi 'counsellor' iğe: (*ğ*-marked) *Rif.* 145 (only).

Üglî: 'owl'. S.i.a.m.l.g., occasionally with ö- or -k-. See *Doerfer II* 612. Xak. xi ûbi: *alât-a om*, 'but' most Turks pronounce it ûgi: with a kâf, and this is more correct (apâhî) since -h- is not a Turkish sound *Kâz*. 1 161; (there is no h in Turkish) 'the owl' is called ûhi:, but the correct form is ûgi: with a kâf, which is the Ktp. form (*luğa*) I 9, 10: similar statements *III* 118, 25, 238, 15: *KB* ûgi teg usuz 'sleepless like an owl' 2314: *xiv Muh.* *al-bûm* Üglî: *Rif.* 176; (Mel. 73, 3 *sara*: *kuş*): *Çaq.* xv ff. ûği: (*with -g*) 'a bird like the sparrow-hawk (*parçg*) which can see in the dark' *San.* 79v. 26 (quotn.): *Kip.* xi see Xak.: *Korn.* *xiv* *öw*: ûgi *CCI*; Gr.: *Kip.* xiv ûgi: ('with -g') *al-bûma* *Id.* 19; *al-bûmat'ul-ahîra* 'the great owl' ûgi: *Bul.* 12, 1 (as opposed to al-qubaysa 'the small owl') *Vu veçên*: xv *bûma* ûgi *Tuh.* 7b. 2: *Osm.* xiv ff. ûgi/ûgi: 'owl'; c.i.a.p. *TT* 1742; *II 948; *III* 727; *IV* 801.

Dis. V. EGE-

eğe: 'to file (a metal object)'; metaph. 'to grind (the teeth)'. S.i.a.m.l.; in others displaced by egele- (*tegele-*) which is first noted in (Xak.) xiv *Muh.* (? *Rif.* 108 and *Kip.* *Ixd.* 18: *xv Tuh.* 8a. 11. Xak. xi ol biçe: *ğedî: he filed (sahhâla the knife (etc.)); and one says buğra: *tirin* *ğedî: the camel stallion ground (qaâfa) his teeth* *Kâz*. III 254 (*eğêr, ğegemek*): *Kip.* *xv* *barada* *to file* ege- *Tuh.* 8a. 11 (in margin, in second hand, egele-).

Pl ûğe:- Hap. leg., but see iğen-, iği:, iğe:-. Xak. xi ol aqar iğedî: *haruna wa 'atâ alayhi he was obstinate and insolent to him* *Kâz*. III 255 (*eğêr, ğegemek*).

VÜ ûğî:- 'to grind (grain Acc.); to pulverize (something).' Survives only (?) in NE Alt., Tel. *ökkö: R I 1181*; Sag. ü:-*ûğ- R I 1798, 1807; Tuv. *ûğ-: NC Kîr. ü-; Kz. *ûğ-*. In some other languages replaced by 'ğıft-*, q.v. Considering the diversity of modern forms the initial may have been ü-, but o- is likelier. *Uyğ.* viii ff. Civ. *sûg* *mûgûzin yumsak ûğîp* 'grinding down a maral deer's horn finely' *H I 55*: Xak. xi er buğday *ûğîdî: the man ground (tahama) the wheat (etc.)' *Kâz*. III 254 (*ğîr, ğîmêk*): *Çaq.* xv ff. *ûğer* ('with -g') un *ûgîdîr he grinds flour' *Vel.* 109 (in same sentence as I ûgî;* dubious, not in *San*): *Xwar.* xiv (*Fatîma*) *teğirmen* *ûgûlmêkin* *armîş* 'was weary with turning the mill' *Nahc.* 160, 16; 161, 1.
**Diss. EGG**

D ekeç Hay. leg.; Dim. f. of ekeç. Xak. xı ekeç 'a small girl' (şoqira) who displays intelligence and makes herself, as it were, the (elder) sister of the clan (al-qatun); this word is applied to her as a mark of respect (ald sabiti-l-aff) Kaş. I 52.

D ıgçıl N. of Addiction fr. ı lg; 'sickly, prone to constant illness'. N. o.a.b. Xak. xı (in a para. on -cilc- and) 'a man who is always sickly (al-mimrâd) is called ıgçıl Kaş. III 57, 4; n.m.e.: KB (the man who overeats) ıgçıl bolur 4672; a.o. 1058 (1 ka:n).

**Diss. EGD**

VU ığer 'maid' servant. In Kaş. both this word and its der. fs carry both fathâ and karsa on the älif. Survives only (?) in NE Sag. ığer 'servant, retainer' R I 697 and possibly in SW xx Anat. ekdil/ekti 'servant' DD 516, 519. Xak. xı ığer 'any female servant (xâdima) sent with a bride on her wedding night to wait on her' Kaş. I 51.

PU ığer Hay. leg.; älif unvocalized, but precedes ıgüt, so prob. ıglt. Xak. xı ıglt 'a drug smeared on the faces of children to ward off ulcers and the evil eye' (al-sâfa wal-ayn); it is medicinal herbs (aduïja) mixed with saffron and other things Kaş. I 51.

ıgıl 'false, lying; a lie'. N. o.a.b. Cf. ıtrük, ezük, yalqan. Türki vii azu: bu: savumda: ıgıl ıgarü: 'or is there anything false in these words of mine?' I S 10, II 8: viii ff. Man. ıgıl ıgdilimiz erser 'if we have told lies' Chius. 99; ıgıl ıksi 'a liar' do. 101; ıgıl nom 'false doctrine' 128, 148: Uyg. viii ff. Man. ıgıl mıtl 'the false Mithra' M II 5, 6 (ii): Bud. (the commandments of the Buddhists) ezük ıgıl bolmaz 'are not false' USp. 106, 28–9; a.o. Sut. 371, 8 (atkanğû); ıguz xı ıglt ıkadıb 'a lie'; hence one says ıgıt söz: 'a false statement' Kaş. I 53.

VUD ıglt Dev. N. fr. ıglt. Survives only in SE Tar. R I 1811; Türki Shawa 25; BS 795; Jarring 294 ıgüt 'grain cleaned ready for verb', ıyard 'clean grain ready for grinding'. Xak. xı ıgüt tahmü'l-burr wa garyrihi 'ground wheat, etc.' Kaş. I 51.

D ıgüt 'advice, counsel, admonition'; Dev. N. fr. ıglt. S. i.m.m.lg., sometimes with initial ü. Cf. ıgıt. Xak. xı ıgıt al-ısa 'admonition, warning' Kaş. I 51; (ıltük al-ısa) and ıbüt is also used for al-ısa, its origin is ıgüt I 102, 12; six o.o., mostly ıgüt 'take heed': KB ıgüt v.l. for yanıt 538, for billig 404, xxi 1815; (at.) ıgüt ıgütretür 'he conveys advice' 45; Çaq. xv ff. ıgıt 'with -g-' ānd wa nakašat 'advice and counsel' San. 248; Xwar. xix(?) ditto Ög. 329; xiv ditto ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıðht ıd...
virtues; if he does not like someone) erdem ©ktem bolur 'his virtues become pride (or the like)' 534; bedük sözledi söz bu ©ktem tihp 'your boastful tongue has talked big' 672; lizg ©ktemini 'the wicked boaster' 5522; bo¿¿n ©ktemi the (biggest) boaster of the people' 6167; Kom. xiv 'proud' ©ktem CCG; Gr.: Kip. xv fayi (mis-spelt fayi) 'boastful' ©ktem Tuh. 27b. 5.

PU ögdir n.o.a.b. Its occurrence in the Hend. ögdir ancı suggests that means 'reward' or the like. Perhaps a l.-w. ?Iranian. Ùyg. viii ff. Man.-A üksü ögdir[er] . . . altun ögdir hérsér . . . ögdir hérsér 'many rewards. . . if he gives a reward in gold . . . if he gives a . . . reward' M III 45, 1-6 (iv) (a very fragmentary text); ikinti grilin öz sinlíg ögdir kim kentü ol türîg eddî sakin[c]lar 'secondly by the spirit the reward of his own body(?) which itself is living good thoughts' M I 22, 1-3 (i): Bud. U III 32, 14-16; 56, 8-10 (ançul).}

D ãgdir Dev. N./A. fr. ãgdir; originally 'an animal bred domestically'; hence, later, 'cross-bred, hybrid'. Survives only(?) in SW Osm. ãgidg/ãgdir (in Rep. Turkish also ãgdir/ïdi§) which now means 'gelding'. A l.-w. in Pe. as id disgusted, hybrid', which Red. lists as a Pe. l.-w. in Osm. The alternative final -g, which first appears in San. is inexplicable. See Doerfer II 513. See ãgdirçi. Xak. xi (kapa düs kuma: urur ãgdir öru: tartar translated 'banûl'-allah, half-brothers by different mothers fight violently (ksgdqta. See Pe. as ãgdir). ðigdir gives a isiz ãgdir g. . . . 'boastful' CCG; Bktme betem ãgdir . . . . 'boastful' CCG. An occurrence in the Hend. people were hungry) ol yâk: altîp ãgdir(t)im 'I took those cattle and fed them' II E 38; Türkti sir boðunuğ Òguz boðunuğ ãgdir: olur:ur (Bilge Xa§an) 'rules feeding the fortunate(?) Türkti people and the Òguz people' T 62; artuk yâk: ãgdir(t): 'he fed more livestock' IX. 25; seven o.o. in I and II: viii ff. Man. ançulayu kali éligi ãgdir tégînig avurtalar elîgîne ãgdirçlce 'just like a king feeds his son the prince in the arms of foster-mothers' (that is 'gives the prince to foster-mothers to suckle') M III 14, 3 (iii): Ùyg. viii ff. Bud. Sanskrit nánâyam nîptîya jîvetâ 'he must not live by relying on others' neq adînlárka: tayamnp ãgdirgülük ermez TT VIII E.9 (represented by én t by dî); ann ãgdir ãgdir 'thereby maintains himself' PP 3, 5; takåüg ãgdirgülü 'poultry-keeper' TT IV 8, 56; o.o. PP 72, 3; U II 76, 4: USp. 88, 28; common in TT VI: Civ. Chinese ch'u 'to feed, nourish' (Giles 2,659) ãgdirmek in the names of two hexagrams TT I 159, 161, 205; Xak. xi ol an: ãgdir: rabbâhu 'he reared him'; originally ãgdir: with the -d assimilated to the -t: Kaş. I 213 (ãgdir: ãgdir:me:k): KB (of God) ãgilgen 124; yok erdim torüttü ãgdir: meni 'I did not exist, then He created and nourished me' 1997; a.o. 3549: xiv Muh. (among the titles of God) al-rabb 'lord' ãgdirgen Mel. 44, 11; Rif. 137 (-g- marked, -d- for -d-): Xwar. xiv (of God) ãglıtken Qurb 57.

D ãgît- Caus. f. of ãgî-; properly 'to have (corn) ground'; in the medieval period lost its Caus. meaning and came to mean simply 'to grind, crush'. and the like. Survives only(?) in NE Alt. ãgît.; Tel. ãgît - to crush, destroy' and SW Az. ÿütüt; Osm. ãgît/jûvût 'to grind'. Xak. xi ol tarîg ãgîtli: athanâl-burr wa=âyârâhu 'he had the wheat (etc.) ground' Kaş. I 213 (ãgîtür, ãgitme:k): xiv Muh. tahana 'to grind' ãgût- (sic) Mel. 28, 7; Rif. 111: Çag. xvff. ãgût- 'with -g-.' ãrd kardan 'to make into flour' San. 705: 5; Kom. xiv ãgît- 'to wipe off' (sweat) CCG; Gr. 186 (quotum).: Kip. xii tahana un târît- and ãgît- Hou. 34, 1: xiv ãgît- (with -g-) tahana lîd. 18; tahana (têgîr-) and ãgît- Bul. 58r.: xv tahana (târît-); Tkm. ãgût-(sic; in margin in SW(?)) hand ãgût- Tuh. 244. 8.

D ãgît- Caus. f. of l ãgî-; like alkat-, q.v., noted only in the Particip. ãgûtmîs 'praise-worthy, provoking the praise (of others)'. N.o.a.b. Cf. ãgîtür-. Türkti viii ff. Man. ol yaruk kizi ãgûtmîs ãgî 'the daughter of light, the praise-worthy mother' M III 15, 14.
(1) Uyg. vii ff. Man.-A özümlüș alaktımış 'a praiseworthy (Hend.)' (country) M 1 26, 24: Bud. ögütmişler arasıinda: 'among the praiseworthy' TT VIII 8; özümlüș kișı TT VI 29; (the Buddha called) ulûg özümlüș yegêdir bûlûg 'great, praiseworthy, triumphant wisdom' do. 419.

okte:- See öktem.

D igdlı- Hap. leg.; Pass. f. of igdıl- 'to be nourished, fed'. So spelt in Kaş, prob. correctly. Cf. igdec, igdlı. Xak. xı özül igdılı: 'the boy (etc.) was reared' (rubbiya) Kaş. I 246 (igdlırv, igdlımek).

D ögül- 'to be praised'; presumably Pass. f. of özül-. Pec. to KB; hence Özümlüș (sic) the name one of the principal characters in KB. Xak. KB (the uses of the tongue are many, and the harm that it can do considerable) ara ögülîr ıla ara mıș söğüs 'at one time the tongue is praised, at another (receives) a thousand curses' 177; edgı tuçu ögülîr 'good is constantly praised' 909.

D egtür- Caus. f. of eg-ı, q.v.; 'to have (something Acc.) bent', etc.: Survives in NE Bar. igdıl- R I 1434: NC Kır. eydıl-; lydıl-; Kız. idıl-: NW Kær. Krm. egdıl- and SW Osm., Tkrm. egdıl-.. Xak. xı ol çögen egtür-ı: 'he gave orders for bending ('aff the pole-stick') and also for making anything lean (imâla kull şay)' Kaş. I 223 (egtürür, egtürme:k:). Çaq. xv ff. egtür- (with -g-) 'to give instructions to have (something) bent' San. 1077. 20: Osm. xv eydıl- 'to cause to bow (?)' in one text TTS II 286.

D ektur- Caus. f. of ek-ı; 'to have (seed Acc.) sown', and the like. S.i.s.m.lg. Cf. ektı-. Xak. xı ol tarığ ektırlı: abdaral'-badr 'he had the seed sown'; also used of powder when it is ordered that it shall be sprinkled (umira bi-dorrihi) Kaş. I 223 (ektırlırv, ektırmek). Çaq. xv ff. ektırv- Caus. f.; kârıändan 'to order to cultivate' San. 1077. 20.

D ögütür- Hap. leg.; Caus. f. of 1 özül-. Cf. özüt-.. Xak. xı ol menı: ögütürlü: hamala'liv-ınsän 'alân an yamadahanı 'he urged the man to praise me' Kaş. I 223 (ögütürür, ögütürmek).

D üktür- Caus. f. of ük-ı. Survives (same meaning) in NC Kız. üydlı-; NW Kær. Xak. xı ol anar yarmak üktırlı: kalıfahu 'alâ taktwim-ı-lîrhâm 'he gave him the task of accumulating money' (etc.) Kaş. I 223 (üktırlırv, üktırmek).

Trls. EGD

D egtılıg Hap. leg.; P.N./A. fr. éget. Xak. (after egetik) 'and the bride is called egetılı this is possessing a maid-servant'; followed by a para. explaining the difference between -k and -g in such pairs of words Kaş. I 150.

D egetik Hap. leg.; A.N. (Conc. N.) fr. éget, q.v. Xak. xı egetik kara:baș 'the maid-servant (al-xûdima) who is chosen to be sent with the bride on the night of her wedding' Kaş. I 150.

D originli: P.N./A. fr. originli; 'praised; praiseworthy'. N.o.a.b. Uyg. vii ff. Bud. (to die holding firmly to the faith) originli têrir 'is called praiseworthy' TT V 26, 111-2: Xak. xı KB (if you yourself are good) atın originli 'your name is praised' 240.


D originçlı: N.Ag. fr. originçlı; 'stockbreeder'. Pec. to KB. Xak. xı KB, Chap. 59, verses 4439 ff. gives instructions for dealing with originçlı who are kamûş yulûkara bular başârler 'supervisors of all the livestock'.

Trls. V. EGD

D igidı:- Den. V. fr. igrı; 'to lie'. N.o.a.b. Türkü vii ff. Man. Chuas. 99 (igrı); 100 (andık-); 135 (artız-).

D igdıl- Hap. leg.; Pass. f. of igdıl- 'to be fed, maintained'. Uyg. viii ff. Bud. Sanskrit sataved dhîro'pi 'and maintained like a child' igöl tég igdılıp yeme: TT VIII D.19-20 (d- represented by -t-, cf. igdıl-).

D ęgete:- Hap. leg.; Den. V. fr. éget, q.v. Xak. xı ol kizin ęgete:di: 'he sent a maid-servant (xâdima) with his daughter to her husband's house' Kaş. I 290 (ęgete:ler, ęgete:mek).

D özütı:- Den. V. fr. özüt; 'to advise, admonish (someone Acc.)'. S.i.s.m.lg. Xak. xı ol ingin özütlendi: wa'asa ibnahu 'he admonished his son (etc.) Kaş. I 290 (özütlüer, özütlümek): Xwar. xıı özütı:- 'to advise' 'Ali 39: xiv dıit Qübt 122: Ktp. xiii naşaha minâl-nâşâ bi'l-kalâm wa'll-adll 'to advise about speaking and honesty' özûtı:- (vocalized -git-) Hou. 37, 11: xv anuwa wa naşaha 'to upbraid, advise' özütı:. Tuh. 25b. 8 (in margin, 'also with -ğ-'); naşaha do. 37b. 2; lâma 'to blame, criticize' do. 39a. 3: Osm. xiv xv özütı:- 'to advise' in several texts TTS II 747; III 557; IV 622.

D iktüile:- Den. V. fr. iktü:; 'to feed (a human being or animal Acc.)'; syn. with igrı, and so clearly connected with it etymologically. N.o.a.b. Uyg. viii ff. Bud. kentü özûmûnî iktüelimiz erser 'if we have fed ourselves' (by taking the lives of others) TT V 10, 11; U II 86, 47: Xak. xı ol kocy iktüle:di: 'alafa'lı-sât 'he fed the sheep' (etc.) Kaş. I 317 (ıktüle:ler, ıktüle:mek); xiıı? Tef. ektüele:- ektüle:- 'to feed, maintain' 73: xiv Rbg.
(when the eaglets had grown up) et öktüledi (sic) 'he fed them with meat' (and taught them to eat) R I 1185.

D *iktület- Hap. leg.; Caus. f. of iktüle:-; this word seems to occur in a very late Uyğ. Civ. document, which is probably inaccurately transcribed, and seems to contain several Ar. words. Uyğ. viii ff. Civ. muruwwatlıg. Aryadanıq bizlőq qüt (Ar.) ektilletip (sic) 'giving the gracious Aryadan our food to eat' USp. 88, 23-4.

D ėğetlen- Hap. leg.; Refl. f. of ėğetle:-. Xak. xi krz ėğetleːdi: 'the bride had a maid-servant who was sent with her' Kaş. I 291 (ğetlenür, ėğetlenmek).

D iktülen- Refl. f. of iktüle:-; 'to feed oneself'. N.o.a.b. Uyğ. viii ff. Bud. kentü düzmün iktüledim (sic?) erser 'if I have fed myself' U II 78, 29-30 (the parallel texts have iktüledim): Osm. xv ektilen- 'to play the parasite' in one text TTS I 258.

D őğitse:- Hap. leg.; Desid. f. of őğit. Xak. xi ol tarığ őğitseːdî: 'tammâna an yaṭhatîn-l-burr bi-fi'll şayrihi he wished to have the wheat ground by someone else' Kaş. I 302 (őğitser, őğitsemek).

DIs. EGG

Pu ēkek Hap. leg., unless mis-spelt in Kip. xv 'ayb 'shame' İlik Tuh. 24b. 4 there is no other trace of such a word, and lâm and hâf are sometimes confused with one another; cf. ekeklik. Xak. xi ēkek içler arımimisa mînâl-nisâ 'a prostitute' Kaş. I 78.

PUD ēkekjtôgîk, the first apparently the Man.-A form of the second. A term of affection(?) of uncertain origin. The suggestion in v. G. ATTg, para. 57 that it is a Dim. f. of 1 ŏğg hardly fits the context of its being addressed to a son; the theory that it is a Dev. N. fr. őž- seems semantically more suitable. Uyğ. viii ff. Man.-A yeme ėgi kaçi antâ ēgêk sav sözleyû umâqay 'and his mother and father will not be able to speak such understanding(?) words' (as to enlighten his mind) M I 15, 1-3: Bud. in PP 5, 8; 6, 6; 9, 6; 16, 3 speeches addressed by the king to his son Edgî ėgîlî têqîn begin umrak ėgûkîm and in do. 26, 3 the old man says to the king 'why are you sending your god-like, jewel-like ėgûkînîzînî to the land of death?'. In these contexts it is clearly an alternative word for 'son', but 'sensible, understanding' hardly seems very appropriate.

ēkek originally 'box' or the like; hence metaphor. 'a wall tower' on a city wall, Arabic burc, in certain contexts with the metaphor. meanings of that word. Survives only(?) in NE Tuv. īğeːk 'a small confined space, e.g. dog kennel, the interior of a covered cart, sentry box', and NC Kır. īğkk 'a small box for carrying food'. Xak. xi īğkek al-tâbût wa'l-şûdûq 'coffin, box'; īğkek burc sûrî'l-şâdiːnâr-l-mu'addâ l'il-hasb 'a tower on a city wall built for military purposes' Kaş. I 78; KB on īğkek 'the twelve signs of the zodiac' (Ar. bûrê) 138; īğkîl burîmi kaşqa īğkekçe başîq 'a king with a neck as (thin as) a hair and a head as (thick as) a tower' (the understanding man does not trust him at all) 2154; XIV Rûg. on īğkek R I 1103 (directly copied fr. KB); Muh. al-bûrê (here) 'a sign of the zodiac' īğkek Mel. 78, 17; Rif. 183 (-g- marked).

Tris. EGG

D *ékkegu: Collective f. of īkkîː; 'two together, both'. S.i.a.m.l.g. except SC, SW, often much abbreviated. In some languages ike-ülen, also often much abbreviated, appears as well as, or instead of, this word. It carries a Mong. instead of a Turkish suffix, see Clauson, 'The Turkish Numerals', JRAS, 1959, p. 30. Türkü viii ekek:u should probably be read in I N 3, see 2 ellig. Uyğ. viii ff. Bud. têqîn yêrgi 'a box or the like' ikekîn ka dyslar 'the prince and the old guide remained (alone) together' PP 35, 8; Ikekêkû 'to both' (praise and blame) U III 73, 22; o.o. TT V 26, 108, and 110; Pfahl. 6, 5; Civ. ol ikekînî bîle(?) kaqısr 'add the two together' TT VII L 35; the word occurs about a dozen times in contracts, mostly late, in USp.: Xak. xi barğîlar ikêkî: i'dâhaba intüma 'go the two of you' Kaş. II 45, 3; n.m.e.: KB the word occurs several times, 331, 875, 1463, etc. the spelling varying between ikêkî and ikekî even in the same MS., ikêkîn/ikêkîn also occurs, e.g. yağus-maz ikêkîn (v.l. ikekî) yolî yarsî 'of the roads of the two do not approach (one another) they diverge' 531f.: xii(?) KBVP ikêkîn (v.l. ikekî) âjunda 'in both worlds' 17: xii(?) Tef. ikekî/ikekîn/ikêkîn 'both' 123-4: Çağ. xv ff. ikekî (with -k-, -g-) ikişî bîle Vel. 66 (quotn.); ikekî'ditto 67 (quotn.); ikek dû 'twa both, neither' ikekwe ba-har dû 'to both' San. 108v. 23 (quotns.): Xwar. xiv ikekî Qub 58; ikekîn Nahe. 331, 7; 388, 13.

PUD ekeklik A.N. fr. ekek. Hap. leg., but Kip. xv mu'avyiy 'shameful' ilîlû Tuh. 34b. 2 may be a mis-spelling of the parallel P.N./A. ekeklik; cf. eek. Xak. xi ekeklik xalâ 'atul-mar'â wa qihatuhâ 'wantonness and shamelessness in a woman' Kaş. I 153.

D īkeklik Hap. leg.; P.N./A. fr. īkek. Xak. xi 'a wall which has towers (buric) on it' is called īkeklik tarm Kaş. I 153.


D ikekîn/ikêkîn See īkekîgû:

Tris. V. EGG-

D eekle:- Hap. leg.; Den. V. fr. eek. Xak. xi er uraːqûtnî: eekleːdî: sabâb-al-raçul'u-l-mar'a wa nasabohâ ild-l-facûr 'the man
abused the woman and alleged that she committed fornication) Kaş I 306 (ekekler, ekéklemek).

D ükekle:- Hap. leg.; Den. V. fr. ükek. Xak. xi ol taːmuğ ükekledi: 'he placed towers (vegd'a ... buruc) on the city wall'; also used for making boxes (şanadığ) of anything Kaş I 307.

Dis. EGL

éğl 'common, ordinary, lower class' (person). N.o.a.b. but a l.-w. in Mong. as egel (sic), same meaning (Kow. 232, Haltod 37) Türkü viii ff. Man. éğl çokan kişilerke (gap) 'to common ordinary people' (in antithesis to kings and xan) M III 11, 14 (i): Uyıg. viii (I punished the guilty notables but) kanә: éğl boğduŋã yok kildâmdım 'I did not destroy the ordinary, common people' Şü. E 2: viii ff. Man. [éğl] çokan kişilerleriğ M III 36, 11 (ii): Bud. éğl nomçi törücü 'an ordinary lower-class preacher and teacher' Kuan. 126–7, 128 (same text, partly corrupt U II 19, 9 and 10).


D oğlil: in the phr. æğlil: æğlil: and ayş æğlil: common in Uyıg. vii ff. Bud. and esp. in PP has nothing to do with 'action', as suggested by Pelliot in PP, p. 226, but is the Ger. in -glil: of -il:- and means 'thinking' (good, or evil).

D æglil P./N./A. fr. i æg: 'sick, ill'. Like 1 æg now survives only (?) in SW xx Anat. ægil, ægil, ægil, illi, and perhaps also ilek, ifylek SDD 761, 782, 783, 785, 793, 803. Uyıg. viii ff. Chr. (in a list of sufferers) Ægil toglalı 'sick and diseased' M III 49, 4: Man. [gap] ægliler [gap] TT III 85; Bud. Sanskrit glāna 'sick' ægil er:p TT VI 8 A.24; o.o. do. A.18; Suv. 585, 13 (ağrilgilä); USp. 42, 19; Cig. ægil kişike 'to the invalid' TT VII 8 M.35; o.o. H II 33, 222 (u-dit-); TT VII 28, 39; 30, 14: Xak. xı ægil alm-ähür 'the sick man' Kaş I 79 (e-g): I 106 (u-zal-); II 351 (yarpa:d-); n.n.e.: KB (all ignorant people are ægilg) 157; xiiii (T?) Tef. ægilil (i) 'sick'; (2) 'severe' (punishment) 121: xiv Muh. al-malüül 'weak, sickly' ægil (so spelt) Mel. 64, 11; Rif. 163: Çag. xiv ff. ægil daruğül 'ailings' San. 109r. 9 (quotns.): Xwar. xiv ægilægil ül': Qult 57: Osm. xiv ff. ægil ül: in one xiv text and one xix Pe. dict. TTS II 520; IV 411.

D ægilik A.N. fr. 1 ægil: 'illness'. N.o.a.b. Uyıg. viii ff. Bud. ægil ægil 'fever' TT VII 27 1: Cig. ægilægil H II 8, 46: Xak. xı I 273 (ağri:-ağr:-); possibly to be read ægilg).

D ægililægil P./N./A. fr. 2 ægil: 'capable of thinking rationally and clearly, thoughtfully'. Common in KB, often in antithesis to öbagai;

otherwise n.o.a.b. Xak. xı KB 463, 820, 1246, 1701, 1954, etc.: xiv Muh.(?) al-faşîh 'lucid, intelligible' (opposite to 'dumb' äğin); öağlı: (first -ğ- marked) v. t:ilüğ Rif. 150 (only).

Dis. V. EGL-

D æglil Pass. f. of æg:-; 'to be bent, bowed; to bend (Intrans.)'. S.i.a.m.l.g., sometimes abbreviated to el:- and the like. There is a Sec. f. (? , see eg:-) æglil in NE Tel. R I 712. Cf. emit. Xak. xı yığaç æglil: mâla'li'şın 'the branch (etc.) bent'; (in a prov.) kurg yığaç æglilës 'dry wood (al-xasib) cannot be bent' (yanalif) Kaş I 198 (eğlilér, eglïlmek); bu: butak ol eglilë: 'this branch is constantly bending' (yamatayi) I 159, 11; a.o. III 215, 17: KB kağil teg köni bod æglilidi koçi 'his body, (once) as straight as a whip, has bent down' 1955; o.o. 1099, 4992: xiiii(?) At. 233 (eg:-): xiv Rğ. ægil: 'to bend' R I 701 (quotn.). Kip. x:i:i:uwa: 'to be bent æglil- Mel. 24, 8; Rif. 106: Çag. xv ff. ægil: ('with -ğ-') xam şudan 'to be bent' San. 107r. 18: Xwar. xiv ægil: 'to be bent, to bend' Qult 10; ægil: do. 57: Kom. xiv 'to be bent' II: (for ek:-, confused with II-) CCG; Gr. 105 (quotn.): Kip. xiv ægil: ('with -ğ-') ta:wa:uca ld. 18: xv mâla' eyil:-, Tkm. ægil- Tuh. 35b. 12; ta:ta'a 'to stoop, crawl' ægil-(sic) 24a. 4.

D ekil Pass. f. of ek:-; 'to be sown (etc.)'. S.i.a.m.l.g. Xak. xı tarâği ekildi: zur'a'l-zar: 'the seed was sown'; also used of anything that is sprinkled (durra) over something Kaş I 108 (ekil, ekilmek): Çag. xiv ff. ekil: ('with -k-' implied) ka:sta şudan 'to be sown' San. 107r. 18: Xwar. xiv ekil: (of salt on a wound) 'to be sprinkled' Qult 57.

D ögül Pass. f. of ög:-; 'to be praised'. Survives only (?) in SW Osm. ögül-jâyi:killer. Xak. xı er ögülled: 'the man was praised' (mudiba) Kaş I 198 (ögülür, ögülmek); erdem bile: ögülüm letı:tâx:ur bi-l-manâqib 'let us glory in our merits' II 343, 19: xiiii(?) Tef. ögul: 'to be praised' 242: Çag. xiv ff. ögül: sutüda şudan 'to be praised' San. 78r. 26 (quotns.).

D ükül Pass. f. of ük:-; 'to be heaped up, accumulated'. Survives in NE Koib., Sag.; Khak. ül: R I 1845; Bas. 257; NC Kir. Kzx. üyül:- NW Kaz. öyel:- (This verb has been read in Türkü viii T 32, but the right reading is kël:er erser körð: këlür: 'if he comes, see him and bring him (to me)?): Xak. xı topra:k ükülldi: 'the earth (etc.) was heaped up' (tarihawama) I 198 (ükülür, ükülmek); teğme: çeçe:k ükülldi: 'all the flowers were heaped up' (tarâkama) I 437, 4; II 285, 15 (in the latter iñhatâla 'were collected'): KB ukus ordusî ol neç ükül turur 'understanding is its palace: things are collected there' 310 (cf. ilkül:-): Çag. xiv ff. ükülğen ('with -k:-, -ğ-') cam olup miğilän 'collected, heaped up' Vel. 109 (quotn.);
Ükül- (?sic, in same para. as ögül-) cam' șukan San. 78r. 26 (quotns.)

D ışge- Den. V. fr. I ışg; 'to be sick, ill'; the cause of illness, if mentioned, seems to be in the ışat. Survives only(?)in SW xx Anat. ışge-/yile- SDD 783, 803; Uyg. vii ff. Man.-A esen ermek ışleme: 'to be well or ill' M lll 13, 16 (i); ışleme:arkin ömekin 'sickness and death' M 9, 5; Bud. ışg ığlel: 'he fell grievously ill' Swv. 4, 17; o.o. do. 478, 17; U 11 5, 1; USp. 97, 12; Civ. borka ışleme: 'sufferingfrom alcoholism' H ll 32, 26; o.o. TT VII 24, 17; 25, 26, etc.: Xak. xî er imeInterval: 'maradag-r-acul the man was ill' Kay. I 287 (ışle-ge, ışleme:k); KB kamuq ışleme: 'everyone who falls sick' 1108; a.o. 2109: xiv Muh.(?) tud'â'a'[a] to grow weak' ışle- Rif. 106 (only): Xwar. xiv ışg igele: 'to be ill' Qur elligence: 57.

S ıkle- See ırkle-.

D ışge- See öğilen-, öğleš-.

D ıkuli- Den. V. fr. ıkuli- 'to become larger, more plentiful; to increase (Intrans.)'. Survives only(?) in NE șor țukti-; Tel. țuki- R I 1806, 1185. Uyg. vii ff. Man. yarılkançu kügüleri ükläyü 'their merciful thoughts increasing' TT III 133-4; Bud. edim tavarım țukizün 'my property (Hend.) increase' U I 29, 2; (just as a small fire, when fanned by the wind) ükläyır bedüyür 'increases and grows bigger' (so the passions under the influence of lust) ükläyır așlular 'increase' (Hend.) U II 9, 6-8; o.o. of ıkuli- așl TT IV 12, 44-5; H üen-tr. 2075; Sanskrit puśja 'nourished, brought up' üklemiş TT VIII D.35; Sanskrit vardhante 'increase' ükleiyor (Hend.) do. 3: Civ. șed tavar ükleyor TT VII 28, 29; a.o. TT 11 75 (yala); Xak. xîklidi: nezâ dâl'şay' wa namâ 'the thing increased and grew' Kay. I 287 (țükîrî, țükîlme:k); tavar kimîn țukile: I 362, 24; a.o. translated haftra 'to be abundant' II 366, 6.

D ışgel- Caus. f. of ışgle- 'to make (someone Acc.) ill'. Survives only(?) in SW xx Anat. SDD 782. Xak. xî bu: yêr an: ighetli: 'this place made him ill (amrodahu) because it did not suit him' Kay. I 266 (ighetli, ighetlemek).

S ıklet- See ırkle-.

D ışkül- Caus. f. of ışkül- 'to increase (something Acc.)'. N.o.a.b. Uyg. vii ff. Bud. Sanskrit kleswarðana 'increasing the passions' nizmângü ükle-tecêler er:eür TT VIII A.14; üklitgilîk (do. E.6 (supar:ki)) 'aşdım üklelimm' 'I have increased (Hend.)' Swv. 136, 20; o.o. U IV 22, 27; Xak. ăkuri-; Swv. 29, 15; Xak. xi ol neşni: ükleltti: hâfäll'â mâlûhu wa tammara 'he increased (Hend.) his property' Kay. I 264 (uetype, üklemtmek, mostly unvocalized); same prh. II 366, 6; KB 5590 (îlgişd).

D ışgel- Ħap. Leg.; Pass. f. of ışgel-; Xak. xi têgeme; törflü łg ighetli: mûriqa kull

naw' mina'l-marad 'every kind of illness was suffered' Kay. I 296 (ighetlîr, ighetlmek).

D öğilen- Reff. f. of öğile-; Survives only(?) in SW xx Anat. öğile- (of fruit) 'to wither' SDD 782. Xak. xi ura:git òğlendi: axadatîl-maratâl-7alq 'the woman was in travail'; also used when a man is slightly ill (marida qaliita(n)) Kay. I 259 (no Aor. or Infn.): Kip. xv in'allla 'to be ill' ògilen- (sic) Tuh. 6b. 1; tamârâda 'to be taken ill' (xastalan-; in margin in SW(?) hand) ògilen- do. 9b. 11.

D öğilen- Reff. f. of öğile-; Den. V. fr. 2 øg, which is noted only in Osm. xiv TTS I 559; II 743; 'to collect one's thoughts; to gain, or regain, the power to think', and the like. N.o.a.b. Uyg. vii ff. Bud. Sanskrit smrâsam-prajâta 'who has recovered his memory' òglen: bi[llip] TT VIII G.12; (he feels like a corpse on the ground) dê ke cê tênim òglenli: 'at long last he became fully conscious PP 62, 1; a.o. Svîr. 619, 19 (ançanda); Xak. xi aruk er òglenli: ocomma'l-racul'-mu'yi 'the exhausted man restored'; also used of a boy, idâ kâbura 'when he grows up' (i.e. comes to years of discretion) Kay. I 298 (öglenür, öglenme:k); aruk er òglenli: same translation; also used idâ fatîna-l-say bo'd gâbûna bihi when one understands something after failing to understand it originally òglenli: I 259 (öglenür, öglenme:k); KB tokisîç uzatsa yağlı òglenli: if (you) prolong the battle, the enemy comes to his senses' 2366; ògêlîk teğir erse òglengü ol 'if a man reaches the rank of Counsellor he must use his brains' 4.1.1: Osm. xiv to xvi (only) òglen- 'to come to one's senses' in 5 texts TTS I 560; II 743; III 555; IV 620.

D ızklun- Ħap. leg.; Reff. f. of ûkül-; form fixed by rhymes avlanup and örîleñîp. Xak. bîr bîr üze: üklüneç (the clouds) 'are piled (yatarâkam) on one another' Kay. I 258, 3; n.m.e.

D ışğeš- Ħap. leg.; Co-op. f. of öğleš-. Xak. xi yîkîl: arîg òglîli: marîdatîl-dawabb 'the cattle (etc.) were (all gravely) ill' Kay. I 241 (ighetlîr, ighetlmek).

S ıkles- See ırkle-.

D ışğeš- Co-op. f. of öğleš- 'to take counsel together'. N.o.a.b. Tûrki vii ol üç xâgan òğlešîp 'those that xâgan took counsel together and' (said 'let us converge on the Gold Mountain Forest') ança: òglenmiš 'that is how they must have taken counsel together' T 10: Uyg. vii ff. Civ. (in a series of terrible events) üç özüt ògllešîr 'three souls take counsel together' TT I 29 (mis-translated).

D ızklûş- Ħap. leg.; Co-op. f. of ûkül-. Xak. xi bîr neq bîr üze: üklärî: 'one thing was piled (inkatîba) on another'; for example sand, or locusts, on a reed-bed, or people in a crowd Kay. I 241 (ûklûşîr, üklärî:me:k).
**Tris. EGL**

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**Tris. EGL**

D öğelik A.N. fr. öğe; ‘the office of Counselor’. Pec. to KB. Xak. xi KB (in a list of high offices) kayust öğelik teğir uğ bulur ‘some of them reach the office of Counselor and acquire intelligence?’ 4067; a.o. 4141 (öğlen-).

**Tris. V. EGL**


D *ekkile:-* Den. V. fr. ğkkli; lit. ‘to do something twice’; with some extended meanings. In some modern languages used as an ordinary verb, but in the early period only the Ger. ilkelüy, sometimes abbreviated to ikle is noted. There is no etymological connection between this verb and the Turco-Mong. Collective Numeral ike'ülen (see ğkkegii). Survives in NE Tuv. iyile- Pal. 189; NW Kar. ekle- Koe. 182; (Kaz. iklepen only R I 1419); SW Osm. Tkm. ikle-. Türkü vii ff. Man. ikleyu yayirti ‘afresh’ (Hend.) TT II iv, 84; Uyg. vii ff. Man. ikleyi ‘for a second time’ M III 32, 4 (ii); Bud. ikleyi means not so much ‘for a second time’ in the limited sense, as ‘afresh, anew’ in positive and ‘ever again’ in negative sentences; ikleyü seleri körüsmegeymen ‘I shall never see you again’ PP 76, 3; Ikleyi takı kilamazmen ‘I will never again do’ (written things) Swv. 138, 3-4; a.o. (positive) Hien-ts. 1908 (için); ikleyü üçle[yü] ‘for the second and third time’ U III 59 5 (ii): Xak. xi bir titkül: terisini ikle: soy mas ‘you cannot skin one fox twice’ Kaş. III 244, 21; n.m.e.: KB yumulmadı yandru ikle közl ‘his eyes did not close again’ 6674; Çağ. xxv ff. ikileyi ‘on two occasions’ Babur, Gibb Memorial Trust fascimile 61v. 14, glossed dà pâra ‘two pieces’ Krf. xiv ikile- ‘(with -k-) tanå ‘to do (something) a second time’ Id. 18; xv tañm ‘to double’ Ikile- Tuh. 62a. 2: Osm. xiv ff. ikileyi ‘to repeat (a statement)’ in one xiv text; ikileden/ikileyi ‘for a second time, again; thereafter, next’ in several xiv and xv texts TTS I 368; II 521; III 359; IV 412.


D ğölgentür- Caus. f. of ğğlen-; n.o.a.b. Uyg. vii ff. Bud. ğölgentürgeleli ‘çin in ‘order to revive’ (the stranded fish) Swv. 601, 22.

**Dis. EGM**

D ğegim N.S.A. fr. ğde:- lit. ‘a single fold’, but usually used metaphor. For the Sec. fs(?) with -p- see ğeg-. N.o.a.b.; SW xx Anat. ğegim/iglia SDD 511, 782 have quite different meanings. Uyg. vii ff. Bud. bu dhâranı üç ğegim (written ğkim; gap) ‘this magic spell, a threefold . . . TT VIII K.8; (because of the passions) üç ğegim (sic) sansardak ‘inherent in the threefold samsâra’ U II 24, 24; similar phr. Swv. 133, 16; USp. 1028. 20; ayig kiñçlarin egmîntin . . . kizlegülük yarşûlûk ermez ‘cannot be hidden (Hend.) . . . from the fold(-?) of their evil deeds’ Swv. 140, 19-21.

D ğekim Hep. leg.; N.S.A. fr. ğek-: Xak. xi bir ğekim yêr ‘the quantity of land which can be sown (yuhdar) on a single occasion’ Kaş. I 75.

D üküm N.S.A. fr. ük-; ‘a (single) heap’. Survives in NW Kaz. oyem; SW xx Anat. ügim SDD 1707. Xak. xi bir üküm yarmak ‘a heap (kûma) of coins’; the -m is altered (mutdala) from -n Kaş. I 75.

D ğege: Pass. N./A.S. fr. ğeg-. Survives only (?) in SW Osm. Xak. xi ğege: al-taş fi’l-bayt ‘the arch, or vault, in a house’ Kaş. I 130: Çağ. xv ff. ğege: ‘(with -ğ-)’ eginiz, iki kat olnug ‘bent, folded in two’ Vel. 70; ğege xamida ‘bent, crooked’ San. 1109. 11 (quotn.).


S ğmek See etmek.

D ükmek Infin. of ük- used as a Noun. In Uyg. sometimes used in this form in a lit. sense, but usually with a prothetic y- (see ük-) as a Bud. technical term translating Sanskrit skandha ‘heap, collection’ and sambhâra ‘provision’. N.o.a.b. Uyg. vii ff. Bud. temel (VUM) kozlug ükmeklerig ‘many heaps of glowing embers’(?) TM IV 253, 47; (sorrow, anxiety, pain, frustration, constriction) ulug emgeklig ükmek ‘a great accumulation of pains’ U II 11, 7-8 (mis-translated); Sanskrit sanskhara ‘mental discrimination’ 5 ükmeklerig TT VIII A27 (-k- represented by -ğ-; this is a mistranslation, sanskhara is only one of the five skandhas); a.o. USp. 80, 1 (ülğü)—yükmek skandha is common in TT VI (the Sekiz Yükmek Sirta), see the Preface, pp. 8-9 for further occurrences: Civ. (a tumour) kîg ükmek teg ‘like a dung-hill’ H II 26, 84: (O. Kır. the word read as yükmek in Mal. II, 10 is kökmek, q.v.); Xak. xi ükmek xur-ul- ‘a woman’s earring’ made of gold or silver, wa huwañ-halqa ‘it is a ring’; it is by origin an infinitive (mâșdar); and anything heaped up (muhawawm) is called ükmek; it, too, is by origin an Infinitive Kaş. I 105.

**Tris. EGL**

D ğege:me: Pass. Dev. N. fr. ğegeme:- with the connotation that the instrument is played with
DIS. EGN

a bow. Pec. to Kaş; the second entry misplaced among words of similar form with an initial consonant. Xak. xi éqme: now 'minal'-mazaehir 'a kind of stringed instrument' Kaş. I 137; III 174.

Tris. V. EGM-
D ükmeken- Hayp. leg.; Rel. Den. V. fr. ükmek. Xak. xi urağut ükmeklendi; taşanmalti'm-ar'a taqarakarat 'the woman wore earrings' (ll. end.) Kaş. I 314 (ükmeklenir, ükmeklennmek).

DIS. EGN 'D egin Intrans. Conc. N. -in (Intrans.) fr. eg.; lit. 'something which bends', but usually in an anatomical sense 'shoulder'. For the Sec. l.s(?) with -p see eg-. S.i.a.m.l.g. often contracted to lün or much distorted, e.g. NE Küer. enne R I 715; Soy. (i.e. Tuv.) lklt do. 1422 (pal. has egin, with Poss. Suffix. ekt). Türkü vili ff. (in a series of enquiries about parts of a tent) egni: neteg edgi: 'How are its curved palms? They are good.' InhB 18: Uyğ. viii ff. Bud. bêl yokaru kögüz eginke tegi... egin yokaru sac kidışga tegi 'from the waist up to the chest and shoulders... from the shoulders up to the edge of the hair' TT V 4, 7-11; lkti eginlerinde 'on their two shoulders' do. 24, 49; saçların eginlerinde (sic) tüsürlep 'letting their hair fall over their shoulders' U IV 8, 12 (II 39, 12); a.o. egin Sun. 36, 15; xiv Chin.-Uyğ. Dict. chien 'shoulder' (Giles 1625) egin R I 712; Ligeti 134: Xak. xii egin al-katif 'shoulder'; (egin follows here); egin kirbâs 'a piece of cotton cloth' one and a half spans wide and four cubits long, bâh biyit'd Süwâr in which the goods sold by the Süwâr are wrapped? Kaş. I 78: (the alif of the second entry is unvoiced, but the word must be egin in the sense of 'a folded material', which it has, with elaborations like 'clothing', in some modern languages); emegê eginde kalman: 'pain does not remain on the shoulders' (aktâf) I 110, 3; KB bu emegê neçe boğzî egin üçün 'how great is this pain for his throat and shoulders' 1738: xünn(?) Tef. egin 'shoulder' 69; xiv Muh. al-mankib 'shoulder' egin Mel. 47, 8; Rîf. 141; (under 'weaver's implements') al-tîrâz 'embroidery', eginlo 60, 10; 159: Çağ. XV ff. egin arka 'back' Vel. 64 (quotns.); egin/egiin (both spell) (1) sar-dî düwkat 'kâf (the top of the shoulder)' (2) metaphor. bâzû 'arm' San. 109r. 12 (quotns.); 109v. 7 (quotns.): Xwar. xii egin 'shoulder' 'Ali 7, 46; xiv egin Qurb 19; 'shoulder; sleeve' Nahec. 65. 16 etc.; egin Qurb 49; Nahec. 57, 13: Kip. xii al-katif egin Tkm. egin Hou. 20, 9 (Tkm.) 'the (other part of) al-katif' Kip. eyln Id. 19; egin al-katif do. 26: xvi al-katif 'şikin and also' eyln Kâm. 90, 7; Osm. xiv egin 'shoulders, upper part of back' c.i.a.p. TTS I 254; II 360; III 237; IV 278.

D ekin Intrans. Conc. N. fr. ek-; 'a standing crop, a crop grown from seed and not yet reaped', also 'sown land, land under a sown crop'; it is not always easy to determine which meaning is intended. S.i.a.m.l.g. except NE? Uyğ. viii ff. Bud. yas turkara ekin lütmez 'his fresh plantings consistently fail to produce a crop' TT VI 14: Civ. bu yêrke ekin tutsa 'if I get a crop off this land' USp. 11, 7; 66, 7; similar phr. do. 19, 6; ekin yêr 'on the sown land' do. 29, 6; Bgln/ogUn. xiv the word should perhaps be read in three inscriptions: Mal. 3, 1; 44, 1; and the new inscription from Oust-Elgêuesta (Touva), published by Scherbak in UA, 35B, 1963, p. 145. Mal. reads the word kûnim, but the photograph shows an l not ü in the new inscription, South side, the photograph shows t. The word is obviously not kîn 'musk', and no known meaning of kûn suits the context; ekin, if taken metaph. to mean 'progeny' might, but does not fit very well in the new inscription. The word may be a term of relationship, kîn or ekin otherwise unknown. (I have parted from you my wife and son) ekinim kadaşim aytia: adrlnim 'I have said farewell(? ) and parted from my progeny and kinsmen' Mal. 3, 1; kadaşim ekinime: aytia: adrlnim do. 44, 5 (Shcherbak 3): uru: kadaşim üc ekinim kiz kadaşim üc y... (lost) 'my male kinsmen, my three progeny?) my female kinsmen, three... ' Oust-Elgêuesta, S.: (Xak.) xin(?) Tef. yağaç ekin 'trees and standing crops' 72: xiv ğêna. egin fêki lîg 'the work of sowing and planting' R I 698: Çağ. xv ff. ekin '(-k-)' ekin yâni mastr'a 'sown land' Vel. 65 (quotns.); ekin (spelt) kičt-u zar 'sown land' San. 109r. 28 (quotns.): Oğuz xii ekin al-mazra'a Kaş. I 78: Kip. xii al-zar 'standing crop' ekin Hou. 9, 9; xiv ditto Id. 18; Bul. 6, 15; xiv muñaq al-zar 'a general term for standing crop' ekin Kav. 63, 11; al-zar 'egin Tuh. 18a. 1.

PU oğen 'a brook'; the contexts suggest that it was something smaller than a river. Possibly survives in NE Leb., Tub. 6m: 'the local name of the river Biya' R I 1214. Cf. oğen. N.o.a.b. Uyğ. viii ff. Bud. oğen oğüz suvi 'the water of brooks and rivers' TT V 15, 16; a.o. do. 28, 123 (sargam): Civ. kudux kazar bulak oğen kazar 'if a man digs a well or clears a spring or brook' TT VII 29, 2; in documents in USp. relating to land it occurs several times in descriptions of boundaries, e.g. (PU) Süğü oğen üze 'bounded') by the Süğü(? ) brook' 13, 3; a.o. do. 88, 45-6 (suvçî).

S oğên/oğluin Sec. f. of oğun (ögli) first noted in the Vienna MS. of KB where the other MSS. have oğun, 835, 5530; KBVP 26, 67; KBFP 31. Çağ. xv ff. oğun '(-g-) gayr' other than, different from 'Vel. 110 (quotns. Lufft): oğun gayr San. 80. 6 (quotns. Nau).'

D ükün Intrans. Conc. N. fr. ük-; 'a heap'. Survives only in NE ügün/fün; etc. Uyğ.
something that has happened). Survives as superscribed dots in the MS.)

ne: [the child;' this entry does not seem to occur elsewhere except in SE Türkî yigne/yigne, which proves that the y- in some languages is secondary (cf. ışqç:), as is also the -û- for -û- which occurs in a few languages (cf. ęsq-). Uygh. VIII Man.

yanari ol yigne (sic) yilan 'her index finger is (like a) needle snake' M II 11, 21-2; a.o. Suv. 593, 15; Xák x i yigne: al-ibra 'needle';

temen yigne: al-misalla 'a large (packing) needle' Kaş. III 35; o.o. I 403 (temen); II 3 (sap-); II 120 (sapul-); II 150 (sapını-):

Muh. al-ibra yigne (g-. marked) Mel. 69, 3; Rif. 159; Çág. xv ff. yigne: (spelt) süzan 'needle', in Ar. ibra San. 1095. 13; Xwär. xiv yigne 'needle' Qutb 57: Kom. xiv 'needle' yigne/yigne; Tkm. yigne: Hou. 23, 12: (Tkm.)

yigne: al-ibra; Kp. ine: Id. 19: xv al-ibra yigne: Kav. 64. 9; ibra in Tuh. 4b. 12.

D ekkiñ regular Ordinal f. of ekki; not so old as ekkinti; q.v.; 'second'. Gradually displaced by longer form in -çh, which first appears, metri gratia, in KB. S.i.a.m.lg. with initial ħ-e- and -kk- in the same languages as ekki: Xak. x i ikinc al-tânî 'second' Kaş. I 131 (followed by statement of rules for forming Ordinals): Ikinc neñ III 449: KB ikinc 132; Ikinc 288: xin(3): At ikinc 10, 152; Tel. xin 17 (s.v. ikl): Xv Rhğ. ikinc R I 127: Muh. al-tânî ikinc: Mel. 82, 8; Rif. 187: Çág. xv ff. Ikinc ('with -k-') ikinci Vel. 71: Ikinc (spelt) diyum (quotum): Ikinc diyumin (quotn.) San. 1095. 8 (both Pe. words mean 'second'): Xwär. xin(2) Ikinc Ög. 67, 86: xv ikinc Qutb 49 Ikinc/Ikinc do 58: Ikinc Nahe. 2, 13 etc.: Kom. xiv ekinc CCI, CCG; Gr.: Kp. xiv ikinci: al-tânî Id. 18: xv ikincin Kav. 67, 15; Ikincin Tuh. 61b. 2: Osm. xv ff. Ikinc once in xiv TTS I 521; otherwise ikincl.

Dögünc N.Ac.fr. ögün- 'self-praise'. N.o.a.b. Xak. x i ögün (the -g- marked with three superscribed dots in the MS.) al-tamaduh 'self-praise'; hence one says bu: lıkse: (sic) ne: ögün kerek: 'what need is there for self-praise in this matter?' I 132; ögün al-tamaduh III 449: KB ögünkçe bolup er özün oldürür 'out of vanity a man lets himself be killed' 2292 (cf. alpılık): Kom. xiv 'praise' ögün/ögün CCG; Gr.

D ögün N.Ac.fr. ögün- 'repentance' (for something that has done), 'regret' (for something that has happened). Survives as ögünç and the like in SE Türkî Shaw 26: NC Kır.; Kz.: NW Kk., Kaz. (ückenç); Nog.: as regards Osm. Red. 263 lists a Pe. (sic) word evyungkin (see Çag. below). See Doerfer II 610. O. Kır. x x ff. (I have departed this life) ölim ögünçü (to the regret of my realm) Mal. 28, 8: Xak. x i ögün al-hasra 'grief, regret'; one says of telim ögün ögündi: tahassara bi-hasrát ka'tra 'he greatly regretted' Kaş. I 132; ögün al-hasra; one says ol ağar ögün kildi: ca'ala lahu hasra III 449: KB ıwē kiinsî igser ögünç yarin 'one regrets the next day things done in a hurry'. 587: o.o. 348, 363, 918, 1075, etc.: xiii (3) At (keep your own secrets) sözüdn özünpé ögünç kelmesin 'do not tell them and then regret it' 179; four o.o.: Çág. x v ff. ögünç (spelt) padämät wa pişmāni 'repentance, regret'; in the Burhan-ı Qäti avvqane, in the wasan ('shape') of satranç is mentioned as a Pe. word with this meaning San. 8or. 11: Xwär. xii ögünç 'repentance' Ali 46: xiv. ditto Qutb 122: Osm. xiv ögün al- in one text seems to mean 'to take revenge' TTS I 562.

D. V. EGN-


PUD ıgen- Refl. f. of ıgen-. Kaş's first meaning is normal; there is no obvious connection between it and the second which may be a mistranslation, see Osm. The meaning in I 104, 1 is entirely different and the text is perhaps corrupt; ıgenlemür fr. a Refl. Den. V. fr. ıge: (1 ill:) would suit the context, but there is no evidence for ıge: as a Sec. f. of 1 ill: in Xák. Xák. x i at ıgendîl: ħarumal-faras 'the horse (etc.)' was refractory (or restive); and one says kısraık ıgendîl: hamalati-l-ramaka filwa wa ızâlat 'the mare was pregnant (Hend.)' Kaş. I 203 (ıgenür, ıgenmek): (later he greatly regretted) eil bolğall: ıgendîl: limâ haruna 'inda'l-muşâliha wa camâha 'an dâlika 'because he was obstinate about making peace and resisted it' I 200, 19; kaz: kopsa: ordekk köllî ıgendîl: 'when the goose flies off, the duck takes possession (tamallaha) of the lake' I 104, 1: Çág. xv ff. ıl ol kuyâs yûzüllüñ körğen ıgenür bi-lıxtıyâr 'for anyone seeing that sun-faced beauty involuntarily becomes restive' P. de C. 121 (it is uncertain where ı. de C., who mistranslated it, found this verse; the verb is not mentioned by Vel. or San.); Osm. R I 1425 quotes from Leh. Osm. a verb ıgen- (obsolete) (of an animal giving birth) 'to hold its breath and make violent efforts to expel the child;' this entry does not seem to occur in the edition of A.H. 1306.

D ögün- Refl. f. of ıög-: 'to praise oneself, boast'. Survives only (?) in SW Az. öyün-; Osm. ögün-fýyün- (Red. also quotes the forms ögün-fýyën-fýyün-); Tkm. öyün-; Xak. x i ol özün ögündîl: 'he praised (madaha)
himself' Kaş. I 203 (ögünür, ögünmek:k); and three o.o.: xiv Muh.(?) al-‘acab 'to be pleased with (something)(') ögünmek (unvocalized) Rif. 122 (only): Çağ. xv ff. ögün- (spelt) mufaxarat wa mubadat wa xqv-rā sütudān 'to boast, brag, praise oneself' San. 78v. 3 (quon.): Kom. xiv 'to boast' övnümek CCG; Gr.

öğun- (ögün-) 'to repent, regret (something Dat.).' Survives in the same languages as ögünč. See ökün-. Türkü viii ff. Man. Chas. passim, TT II 10, 81 (ötün-): Uyg. viii ff. Chr. têp önkün diler 'they expressed their regret, saying . . .' Uf. 9, 3: Bud. ökönör yeme: 'and repents' TT VIII A.44: ögün- 'to repent' constantly recurs, sometimes in isolation, sometimes in a string of verbs 'pray, beseech, admit (one's faults), clear oneself (of sin)', etc., esp. in the long confessions of sin in TT IV and Suw. 133 ff., e.g. Suw. 137, 23 (acín-); 140, 1 and 11 (kakın-): Civ. köpülük köpülük öknümekli ökün 'the repentance of your mind and heart are great' TT I 82: Xak. xi ol yayuzkına: ökündi: tahassara 'alā gdnibī wa nadīma 'he regretted his sins and repented'; also used of any repentance (nadāma) Kaş. I 203 (öknünür, öknûmek): I 130, 16 (öknügü); I 200, 18: ökünli ta'asaf 'regret' (a loss) III 363, 4: KB kûsûrmen yegîtlikke öknün özûm 'I long for youth and regret its loss' 363; 244, 919, 928, 1239, etc.; xvi (iit.) At. (a wise man acts at the right time and) öknûmex kédîn 'does not regret later' 114: o.o. 143, 144: xiv Rbg. ökûnûp yûgûstûlû 'they were sorry and wept together' R I 196: Muh. nadima ögünûn-(g.-marked) Mel. 31, 14; Rif. 115; al-nadâmâ öknûmek Rif. 123 (only): Kip. xiv ökün- 'with -k-') tahassara wa talahhûfa 'to regret (Hend.)' İd. 18: xv ditto eknè- (sic; 'error', in margin ökûn-') Tuh. 9b. 3.

D ökün- Refl. f. of ük-; 'to bring together, concentrate (troops).' This word prob. occurs in two passages in Türkü where hitherto ökün- has been read. The reading ökün in I 23 (II E 19) and judging by the photographs and the context, is prob. an error for öğun. Türkü viii (the Kara: Türges had reverted) antâq öğê: ökûnûp Kül Têginî az eren értürûr it(1)nim 'thereupon collecting (our troops) we sent Kül Tégin, providing him with a few men' I 40; (the Oguz fled and went into China) ökûnûp sûledîm 'collecting (my troops) I started a campaign, II E 38.

Bud. esirğençiz ökünsiz köpûllin 'with an unstinting, unregretting mind' Suw. 169, 13-14: Xak. xi KB uzun yaşlıq edgû ökünsüz yörûr 'the long-lived good man without regrets' 348.


D *ékknî: the oldest Ordinal f. of ökkîl, and the only one to carry the Suff. -ntî, which is prob. the origin of the normal Suff. -nc; originally 'second', but when ökknînc appeared retained in the narrow meaning 'the second half of the day' or, even more narrowly, 'the afternoon prayer'. S.is.m.lg. in the last meaning. In Türkü certainly ended in -tlî, in Xak. in -dî, the Uyg. form is uncertain owing to the ambiguity of the Uyg. alphabets. See Doerfer II 650. Türkü viii ekündî: I N 5; ekîntî: I E 33; T 39; ekîntî: II S 1 'second': viii ff. ekîntî: 'second' Irkî bpostscript; ekîntî: ditto Toyok III 2r. 10; F r. 2 (ETY II 179, 180): Man. ekîntî Chas. 81, 129, 179; M III 16, 5 (ii); ekîntî Chas. 23, 75; Uyg. VII ekîntî: 'second' Su. N 9, E 7, W 4, 7; viii ff. Man.-A. bir ekîntikîne 'with one another' M I 9, 9; ekîntî: 'second' M I 22, 1 (i); Man. ekîntî Wind. 249, 4; ekîntî M III 32, 4 (iv); Bud. bir ikîntîkîe (sic, in error) TT VIII G.18; Ikîntî do. H.3; Ikîntî: do. D.14; o.o. PP 17, 4; TT V 8, 75; 22, 23, etc.; TT VII common: Civ. ikîntî (or ikîntî?) common in H I, II, Usp.: Xak. xi ekîntî: neqî 'the second (al-înî) thing'; Ikîntî: waqît sałatîl-î-'arî 'the time of afternoon prayer' Kaş. I 140; bir ikîntî: (three o. of ekîntî:) 'one another' is common: xiv Muh. al-ārî ikîntîn (sic) Mel. 80, 4; Ikîntî: Rif. 184: Çağ. xiv ff. Ikîntî waqît-i-î'ar San. 109v. 11: Kom. xiv (evening prayers) ikîntîî CCF; kinde CCG; Gr.: Tkm. xiii al-ārî yekîntî: (sic) Hou. 28, 16; Kip. xiv ikîntî: ('with -k-') al-ārî Id. 18; ditto yekîntî: Bul. 13, 13: xvi al-ârî ikîntî Tuh. 25b. 4.


E ekîntîqî in the phr. ekîntîqî isîqîtî has been read in Türkü viii II N 11 in a list of precious objects, preceded by 'gold, silver, silk brocade' and followed by 'blood horses and stallions, black eminences, grey squirrels', and interpreted as the name of some kind of cereal for planting (P.N./A. fr. ekîn). But the second word is esîqî'étîr (q.v.): 'brocade' and the first, no doubt, kiqîqî 'musk-scented'.

Tris. EGN

D ökündür- Caus. f. of ökûn-. S.is.m.lg. Xak. xi KB ökûndûrdî söllep mêni bu tillim 'this tongue of mine, when it has spoken has made me regret it' 3879.
Sügür: See eygir.

Eygir: N. A. S. in egir; 'crooked, bent', primarily, in a physical, but also from the earliest period in a moral sense: "Soony assumption, often a place of contention. Cf. bukti. Uyğ. vii. It. Civ. eygir yaırık kemşığıg ilgili 'give up crooked conduct' TT I 110; Xak. xii eygir: mut'a så 'crooked, bent' Kog. I 117 (p. 411); neger eygir eres yol edgir 'however turning to the right'; Kog. I 117. It is believed that 'the path is straight up straight' kah bolsa tört kör bir eygir bolsa 'if there are four, one becomes a crooked' Sog. iii. Soğ. 369, 1582 (a right-hand crooked); 2253 (formerly crooked); 2260 (a crooked hand-crock), 4840 (egir köni the crooked and the upright man). xii) Def. eygir in TTS II 110. al-mahdum al-egir (arabic) Ml. 76, 6; Ref. 154, al-abjub 'hunchback' egir: (ditto) arxa: 47, 141; 141 (arka); al-abjub 'cheek-pocket' egir (ditto, vl. egi: egiz), 47, 2140 (possibly corrupt, cf. adur); al-mahdum lâr, rogue' eyri: (un- vocalized) kış: Ref. 153 (only); Çağ. xxv ff. egir (with -g-) egir Vel. 69; egîr (spelt) (1) xa sa närîst 'crooked, not straight' (quotation); (2) saa 'a musical instrument'; in Pe. çank, in Ar. burhât (quotations); the Rumi author (NB. not Vel. here) quoted the last verse to illustrate the meaning duced 'theft'; the word can have this metaphor meaning, but not in this verse Sog. 369. 1: Xwar. xiv egîr 'crooked, dishonest'; Quèb 19; egîr do. 49: Korn. xiv 'curved'; metaphor, 'lying, crooked' egîr CCI, CGG, Gr.: Kip. xiv al-mahdum (opposite to 'straight' togr.) egir: Hne. 27, 6: Osm. xiv t. egîr (1) 'crooked'; (2) 'a polo-stick' in one or two texts TTS II 364; IV 282.

Vu üğir: 'noodles; broth containing noodles'. Sog. 362. See Doğur. II 611. Uyğ. viii. ii. Bud. the offering to the Sun (1) tört üği rage 'noodles and noodles' TT II 115, 8: Civ. tave elha 2000 'yarn' and bird üği rag: hne. 27, 6: Kog. xii; üğre: al-fa-pra me hiega: al-munîça: hne. 27, 6: antam mân 'noodles', it is like türme but smaller than it Kog. I 117; III 173 (khythm): xiv Mutul (1) in a list of foods) yahâu (Pe. qoz pân' with six constituents) üğre: türk (mis-spelt mûrê) Ref. 163 (only); Çağ. xxv ff. türk ügri: zîr. eyrik 'epaz'dîlîcî soç' Sog. 365. 1: Xwâr. xiv. 20 (tûrîğı).

sügür: Spun yarn, cord, Kog. I 117.
movement' Vel. 59 (for Sun, see SW); Kip. & 'erik, or qua in second hand, egirik' Tre 29, 31; Der. 18ff, egir, see transcribed. But a similar spell-up, egirik, is a verb meaning 'whirl, water, circle, pool', and is used in place of TTS 1.231; II 361; III 238; H 285; yeri egirik in Rich., note it for 'Yug yip egirik white pool' Sun. 357. 7.

Degré 11, N. v. 066, 19, 20, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35.

Degré N.S.A. (Conv. N.) fr. egris, etymologically 'a single act of twisting', but originally 'whirlpool' and the like. Cf. egirik.

There is no reasonable doubt that the meaning of the word in Kip. should be ascribed to 'whirlpool'; the MS. has tyakir (it's last plane, quickened by a pebble), which is not in the list of 'whirlpool' in Kip. II 109; Qaç. xxv ff, Vel. 69 (egirik); eyrum suyun döne döne abis 'a swirling water of flow' (followed by translation, with quotations of of erdem mis-spelt in this way) Vel. 47: eyrum 'the twists and swirls (piç ta sah vele gardisi) which occur in the flow of waters and rivers' Sun. 357. 21 (followed by a reference to the mistake in Vel.).

PU 'eigrum N.o.a. b. syn. with, and perhaps merely a misspelling of ogerum, spell with -s, which often replaces -g- in these texts. Uyg. viii ff. Civ. oigrum suv iip drinking water from the brook' TT VIII I.21; u9, do. 15 (ergum).

Degré N.A. fr. eigrum; see 'joy, joy'; the sound spell -g- in Vel. is a relic of -g- in these texts. Türk. Teri. 3, 6, 7.

Eigrum in Uyg. is a verb meaning 'to surround and encircle (something); to twist, spin (something);' and in its derivations, it is unlikely that this is a Claus. f. of eg- since both are Trans. verbs and this one has no Claus. connotation. It is almost syn. with eigrum, which is occasionally used by itself, but usually in the form of 'egirish. Egirish, meaning 'to surround, encircle (something); to twist, spin (something);' is a verb used in the Turkish language, especially among the Turkic people who thought they were on the point of death (in vain) and would be glad' (their last hours of worldly asceticism) H & E 2 (previously read urug egirik which does not make sense; the -g- has disappeared in a small break in the stone); Vel. 357. 14 (gir, in one instance the meaning is 'to besiege'; this seems to be a simple mis-spelling).
rejoiced and were glad' TT II 8, 60: Uyy. viii ff. Man.-A oglmek sevinmek bolzun M I 28, 13: Man. Wind. 249, 9 (edged): Bud. oglir- by itself Swv. 152, 5; Pfahl. 23, 11 and 22; oglir- sevin- PP 53, 2; Swv. 151, 19; 153, 5; Hüen-Is. 226.

D *ögër*- not itself noted, but the base of *ögret-*, *ögren-* ogreyik, etc.; sometimes translated 'teach a boy wisdom when he only (or) in SW xx Anat. oglir- oglüri- oglürlük 'to teach a boy wisdom when he is a small'. Survives only (?) in SW xx Anat. oglir- oglüri- oglürlük 'to teach, in the sense of teaching something, normal learning' (etc.); verse; and several texts in SW 5 245; II 542; III 238; IV 279.

D oglir- Caus. f. of *ögër-*: 'to teach (someone, Dat., something, Acc.)' S.i.a.m.l.g., in some abbreviated to *ögret-*, and the like; meta-thesized to *ögret-* in SE Türkî and *ögret-* in SC Uzb. Xak. XI or mapa: bilig ogletti: 'allaman' t-adab wa'l-hikma 'he taught me culture and wisdom' (etc.) Kaq. I 261 (ögretür, *ögretmek*): KB kiçik erkên oglu pli bili̇g 'teach a boy wisdom when he is small' 1493; a.o. 1494: xivii (??) At. oglig öğretür 'he conveys advice' 45; Tef. *ögret-* 'to teach' 241: Çaq. xv ff. *ögret-* (sic) Caus. f.; *taлим düdän' ve 'deepening' to teach, instruct; to accustom (someone to something)' Swv. 169, 8 (quotns.): Kom. XIV 'to teach' *ögret*- CCI, CCG; üret*- CCG; Gr. 185 (quotns.): Kip. XIII *allama min ta'lim'i'lim ve gayrihi 'to teach, in the sense of teaching knowledge, etc.' *ögret-*. Tkm. *ögret*- Hou. 42, 6: XIV *ögret-*(with *-g*') *'allama I'd. 19: xv *'allama *ögret*- Kav. 78, 9: Osm. XIV *ögret-* 'to accustom (someone to something)' in one text *TTS IV 620* (meaning 'to teach' c.i.a.p.).

D ügür- Caus. f. of *ögür-*. Survives only (?) in SW xx Anat. *ögür-* 'to trick', etc. *TTD* 1405. Xak. XI ol aşırı bèşik ügître: 'he gave him the task of rocking (ta'hirik) the child's cradle' Kaq. I 261 (ügörtür, *ügretmek*).

D egrl- Pass. f. of *eğir-*: 'to be besieged, etc.; to be spun'. Survives in NE Khak. frili- NC Kir., Kzx. *lyrl-* 'to be spun'. In SW Az. *egrill*- Tkm. egrl- also mean 'to be spun', but in Osm. & Rep. 'Türkî egrl- is normally translated as 'to be bent', i.e. as syn. with *egrll-*. Xak. XI kend egrilldi: 'the town was besieged' (or invested, *hişrat*); and one says *yip egrilldi*: 'the thread was spun' (*ğusilat*) Kaq. I 248 (eğrilür, *eğrelmek*).

D ügür- Hap. leg.; Pass. f. of *eğir-*. Xak. XI *bèşik ügültüldü: 'the cradle was rocked' (hurrika) Kaq. I 248 (eğrilür, *eğrelmek*).

D egrn- Hap. leg.; Refl. f. of *eğir-*. Xak. XI *bèşik ügültüldü: 'the cradle was rocked' (hurrika) Kaq. I 253 (eğrnür, *eğrelmek*).

S *ögren*- See *yigren-*. 

D *ögren*- Refl. f. of *ögër-*: normally 'to learn (something Acc.)', with some wider meanings. In Uyy. the meaning seems to be 'to be brought up', which has a vague semantic connection with *ögür*. S.i.a.m.l.g. w. the same phonetic changes as *ögret-*. Uyy. viii ff. Bud. U III 82, 16 (öglgnũ): Xak. XI or bilig *ögrendi: 'he learnt (ta'allama) knowledge and wisdom' (etc.)'; verse; and one says *er uzluq ogrendi: 'the man learnt a handicraft (al-birfı) Kaq. I 252 (ögrenür, *ögremek*); o.o. I 385, 18 (bilig); II 140, 8: KB ayittün *ğesitik yeme ogreni' you have asked questions and heard (answers) learning thereby' 1187; a.o. 1680: xixii (??) Tef. ogren-* 'to learn' 241: Çaq. xv ff. *ögren-* ('sc, 'with *-g'*) *ögren-Vel. 101; *ögren-* (spelt) (1) *taлим gurifan* 'to receive instruction'; (2) *aḍat kordan' to become accustomed to (something)'; etc. *TTD* 1409; Xwar. xiogr-* 'to learn' *Qub* 121; MN 359: Kip. xiii *ta'allama *öwren-* (*sic, 'terror for *öwren-*'); also (*Tkm.*) ogren-* *Hem. 305, 1: XIV *ögren-* (*sic under alf r', but terror for *öwren-*) *ta'allama *Id. 12; *ögren-* ('with *-g'*) *ta'allama ditte 19; *ta'allama *ögren-* *Bul. 356*: *xv *ta'allama *ögren-* ('with *-g''); *misvocalized *egrn-* *Kem. 77, 8; *ta'allama *ören-* (or *öwren-?) Tvh. 93, 13: alima wa 'arafa to 'know' (bilz-) *ören-* (or *öwren?- tani-) do. 25b. 10: Osm. xv ff. *ögren-* (normally 'to learn') noted in several texts as meaning 'to become accustomed to (something)' *TTT II 745; III 556; IV 620.

are distinguished' *TT IV 325; *ikir *ikir aylarış 'periods of two months each' Swv. 58, 16: Civ. *ikir *bakır 'two pennyweights each' *I I 9; o.o. in *I I II: *Cağ. xv ff. *ikir (spelt) dü ta 'two portions (each)' San. 109r. 23 (quoting); *ikiser dü ta do. 26.

D ögreyük Hap. leg.; Dev. N. fr. *ögre:-
For the meaning cf. *Cağ. and later meanings of *ögret-, *ögren-. Xav. xi ögreyük al-'āda 'habit, custom' *Kas. I 159 (verse).

Tris. V. EGR-

D ögretin- Refl. f. of *ögret-; 'to teach oneself (Acc., something Loc.)'. N.o.a.b. Uyg. viii ff. Bud. Sanskrit śikṣāñāmasa 'the praise of teaching' (? *ögretininmek aşğılıg (or -lik?) *TT VIII A.47; kop törülü egdlük īlserde etoziūmin *ögretinürmen 'I am teaching myself (or accustoming myself to?) all kinds of acts of goodness' *Usp. 100, 3-4: egďi törüllerde birşurınmadın *ögretinmedin 'without assimilating or teaching myself (or accustoming myself to?) good rules (of life)' Swv. 136, 18-19; o.o. *TT V 20, 8; Swv. 22, 12.

D ögürlen- Refl. Den. V. fr. *ögür; 'to live in a herd'. Survives only in NE ögürten-Khat.; *Tuv. R I 1233 (Pal. 322 ögürle-). Xav. xi yund ögürleli 'səratılı'xayl gät fahl ra'hila(t) 'the horses lived in a herd with a stallion'; also used of any animals when they are in flocks (səraq qu'ât) *Kas. I 292 (ögürleñür, ögürleñmek).


D öğrüncen- Hap. leg.?; Refl. Den. V. fr. öğrünc. Türkii viii ff. Man. ötüş bir ĕkîntike savlașip eştrüşüp öğrůncülendî 'then they enjoyed themselves talking to one another and making one another listen' *TT II 8, 55-6.

D öğründür- Caus. f. of öğrünc-, surviving only in the same languages; 'to make (someone Acc.) rejoice'. Uyg. viii ff. Bud. sekiz otuz yultuzlar kuvrağın *öğründürdeçî (sic) 'who makes the twenty-eight groups of stars (i.e. the lunar mansions) 'rejoice' *U II 58, 4-5 (iii).


D 2 egirse:- Hap. leg.; Desid. f. of egir-; included in same para. as D 1 egirse-. Xav. xi uraşiyip yip egirsedî: 'the woman determined and desired to spin' (tögi-sil); and one says bek kend egirsedî: 'the beg determined and desired to besiege the stronghold' (yuxhâsirâ'l-hiṣn) *Kas. I 302 (egirser, egrismek).

Dis. EGS

D egsük Intrans. N./A.J. fr. egsü:- 'deficient, defective; deficiency, defect', and the like. The exact original pronunciation is now fixed by the amended O. Kir. text, but it is likely that the -g- was devoiced by the following -s- at a fairly early period. S.i.s.m.i.g. usually as eksük and the like. Türkii viii ff. Man. neçe egsük kergê bolt erser 'whatever may have been deficient or stinted' *Chaus. 280-90:
O. Kir. ix ff. er erdem[im]jde: egsükim yok 'there was no deficiency in my manly qualities' *Mal. 44, 6 (re-edited by Scherbak in Narody Azii ii Afrika, 1964, 4, p. 141): Xav. xi egsük (or eksük?) 'defective' (al-naqiş) of anything; hence one says egsük yarmak 'a defective coin' *Kas. I 105: xiii (?) *Tef. eksük 'deficient; a shortfall' (opposite to artuk 'an excess') 72: *xrv. öksük 'deficient' *R I 1180 (quoting; sîc even in B.M. MS.); *Muh. al-naqîşa 'deficiency' (opposite to al-ziyâda 'excess' artuk) eksük (öksük ali_if not vocalized) *Mel. 54, 16; *Rf. 151; al-naqîs eksüks(?) 82, 15 (Rif. 188 afga:): *Cağ. xv ff. öksük ('with -k-', -k') eksük *Vel. 111 (quoting); öksük kam wa andah 'deficient, small' *San. 79v. 23 (quoting): *Xwar. xiv ekssük 'imperfect, faulty', etc. *Qub 20; *Nahc. 38, 10, etc.: *Kip. xiii al-naqîs (opposite to al-zîyâda 'excess' artuk) eksük *Hou. 28, 4; xiv ekssük ('with -k') al-naqîs Id. 18: xv nqisk eksûk *Tuh. 36b. 7, etc.


Dögüssüz Preliminary note. *The Priv. N./A.s of 1 and 2 ög are homophonous, and it is not always easy to determine which is meant; even *Kas. seems to have confused them, but 1 ðogsûz is the commoner word.

D 1 ðogsûz (ögüsü) Priv. N./A. fr. 1 1g; 'motherless', the normal word for 'orphan', since 'fatherless' is seldom used; hence more generally, 'helpless, destitute', e.g., in NE of a widow. S.i.a.n.i.g. except SE(?), usually with -g- devoiced. *Türkii viii (Kül Tegîn) ðogsûz aktîn binîp 'riding his white horse (called) ðogsûz' *I N 9 (probably 'orphan', since a horse would hardly be called 'witless'): viii ff. Yen. (I was left fatherless at the age of five, and at the age of 10) ðogsûz bolûp 'became fatherless' *Mal. 45, 2: *Uyg. viii ff. Bud. ðogsûz ögî kâpsiz kâpî siz bûltûnuz 'you became the mother of the motherless and the father of the fatherless' *PP 77, 6: Xav. ògûsz ðogsûz al-yatîm 'orphan' . . . *Kas. I 96 (and see 2 ðogsûz): *Kip. xiiii al-yatîm ðogsûs Hou. 32, 7: xv ditto ðogsûs *Tuh. 39a. 7: *Osm. xviii ðogsûz (spelt in 'Rûmi, an expression for a child.
that is an orphan (yatırm) with neither father nor mother. San. 70v. 24.

D 2 öğszüz (ögsüz) Priv. N./A. fr. 2 ög; 'witless, incapable of rational thought'. N.o.a.b. Türki vii ff. Man. ögsüz köpülsüz bolut (sic, not helti as in printed text) 'became witless (Hend.)' Chuas. I 13-14; bilgilsüz ögsüz bolukumuz üçün 'because we have become ignorant and witless' do. I 20; ögsüz bolup M I 6, 16; Uyğ. viii ff. Man.-A bu ögsüz etözde tügül 'they were born in this irrational body' M I 9, 2: Man. ögsüz köplünüz ertiler TT III 30: Bud. (the demon Hiđimba in his fury/ögsüz teg bolut 'became like a madman' U II 25, 25; o.o. U III 76, 13; U IV 40, 171 (tal-): Civ. (just as madness, epilepsy, and demonic seizure (epilepsi) köpüllü saçıp kodur ögsüz kulur 'dis-order the intellect and make (a man) lunatic' H II 22, 27; (if the right eyebrow twitches he will be) ögsüz 'witless' (and if the left twitches he will be busu(s)güz 'free from anxiety') TT VII 34, 11: Xak. xi ögsüz . . . wa1- hayran 'confused, perplexed', originally ögsüz, derived from 6q al-şol wil-fıtına 'intelligence, mind' Kaş. I 96: KB (at the sight of death . . .) uküşluğ öğli yitti ögsüz bolup 'the understanding man's mind wanders and he becomes witless' 1178; (the words of the wise are) ögsüz közi 'the eyes of the witless' 1246: xiii (?) Tef. ögsüz/ögsüz 'witless, unconscious' 242: xiv Muḥ. al-ablnh 'brainless, stupid' (opposite to ad-dahi 'sagacious' t'étik) ögsüz Mel. 54, 12; Rif. 151.

Dis. V. EGS-

D egse:- Hap. leg.; Desid. f. of eg-. Xak. xi men butak egse:dim 'I determined and desired to bend (imála) the branch' Kaş. I 277 (egsër, egse:me:k).

eğsü:- 'to be, or become, defective, deficient, lacking', and the like; for the spelling see eğsük. Survives in SE Türki oğsü-: Jarrings: NC Kir. 6küsü; SW Osm. eksé, the latter now obsolete and displaced by eksil-. Türki vii ff. Man. neçe egsümüz kergetmilz erser 'if we have been deficient or have tainted' Chuas. 202-3; 332-3: Uyğ. vii ff. Bud. aşa tuğa kor yas egximoz 'danger (Hend.)' damage and loss do not diminish TT VII 7 VI 63; 80. VII 205: Civ. asıni ayagın egsüldi 'your advantage and honour have diminished, become lacking' TT I 58-9: Xak. xi egsüldi: (eksüldi): neq naqaşal-say 'the thing has become deficient' Kaş. I 278 (egsër, egsämë:k); kudza: kar egsümës: 'snow is not lacking (lā yaxtılı) on the northern slope of a mountain' (or fat on a sheep) I 326, 3: KB eksü- (constantly spelt öksüz- in the Vienna MS.) is common, e.g. (of the stars) kayısı yarukrank kayu eksil'di 'some get brighter and some wane' 130; billögül kişnişi savı egsümüz ağılı süüzı kul suvi egsüm 'the words of a wise man are never lacking, and the water of a running clear spring never fails' 973; o.o.

Tris. EGS

D egsükülü P.N./Afr. egsük- 'imperfect', usually in a moral sense. Survives only(?) in SW. Later forms of the corresponding A.N. egsüklik 'deficiency, lack', normally 'moral deficiency' survive also in NW from Kom. egsüklik 'moral defect' CCG; Gr., onwards as well as in Osm. from the same date. Türki vii ff. Man. egsükülü yazıklu büz 'we are imperfect and sinful' Chuas. 308: Osm.
of words with two short vowels) nep al-kāfir min kull sayy 'many', of anything Kaš. I 62
(prov.); nine o.o. of ükūs, one of ükūs: KB (if a man has understanding) asgū ükūs 'he
has many advantages' 160; o.o. 44, 1034, 1112, etc.: xii (?) KBVP ükūs 'ibrat aqīl,
accept many warnings' 76: xiii (?) KBKP (Laud, honour, and) ükūs aqīl 'many
praises' (to God) 1: At. ükūs is common: Tef. ükūs 'many; much' (opposite to az
'little') 338: XIV Rqg. 'limī ükūs 'his knowledge is great' R I 1812: Muh. al-kāfir yūkūs
Mel. 55, 13: ükūs, Rif. 153: Çağ. xv ff. ükūs bi-hadd 'unlimited' Vel. 111; ügūs (so
spelt) bisyār wa farāwīn 'numerous, abundant' San. 8or. 3: Xwar. xii ükūs 'many'
'Ali 51: xv ditto Qubh 122; MN 90, etc.;
Nahc. 24, 17 (yadāg); 232, 1 etc.: Kip. al-kāfir (köp and) ükūs Hou. 25, 13: xiv
ükūs ('with -k') al-kāfir Id. 18; a.o. do. 78
(köp): Osm. xiv ff. ükūs 'numerous, abundant,
demand, but only down to xvi TTS I
561; II 746; III 557; IV 621 (ügūs every-
where); ügūs is noted in one or two xiv
and xv texts and is mentioned in San. 8or. 5 as the
Rūmī spelling.

D eksig N./A.S. in -g fr. eksig:-; 'sour, acid,
tart', as opposed to 1 açıq 'bitter'. Survives
only in SW Osm. eksig; displaced elsewhere
by 1 açıq or l.-w.s. Xak. xi eksig kull sayy
mizzz 'anything sour, acid', for example an
acid pomengrate Kaš. I 105; xiv Muh.
hāmid 'sour' (opposite to huhw 'sweet' sūçūq)
acığaci but in one or two MSS. eksig: Mel.
54. 8; 66, 1; Rif. 151, 165; al-hirrif 'pungent'
eksi: Rif. 165 (only); Çağ. xv ff. eksig (spelt)
türş 'sour, acid', in Ar. hāmid San. 45v. 14:
Tkm. xiii al-hāmid (parallel to 'bitter' açıq;
and opposite to 'sweet' sūçūq; fa:tu:) eksig:
Hou. 27. 12: Kip. xv hāmid eksig Tuh. 13a. 11;
rā'ib 'curdled, clotted' eksig (sic) do. 106. 10
eksig is also included in the equivalents of
laban 'milk' do. 31b. 10.

D ekig - Co-op. f. of ekig:-. Survives in NE
Khak. ekig- 'to help to file, or to saw (wood)';
NC Kir. ekig- 'to be filed'. Xak. xi ol mağa:
temür ekigdi: 'he helped me to file (fi sohl)
the iron' (etc.) Kaš. I 187 (ekigdi: r. ekigmek).

D eğiş - Co-op. f. of eği:-. Survives only(?)
in SW: NE Alt., Tel. ikiş- 'to bend (Trans.)' R I 1550;
Bar. iğiş- 'to bend down (Intrans.); huddle
up' do. 1432: SE Türkı eğiş- 'to bow'
jarring 42. Xak. ol mağa: gögen eğişdi:
'he helped me to bend (ji 'aff) the polo-stick';
also used for competing Kaš. I 187 (eğişur, eğişmek): Çağ. xv ff: it is likely that this
verb existed in Çağ. as eğiş- 'to be huddled up';
P. de C. 142 lists it with this form and
meaning, quoting Babur (fol. 194v., II. 6-7 'of
the Gībb Trust facsimile) (the snow fell so
boisterously till bedtime) kiím eğişip olurup
ildim 'that I just sat huddled up'. San. 1177.
29, using the same quot. as evidence, listed
the word as 1194-, immediately after 119a-
iran- and translated it by the same word nālidan-i zār 'to moan, groan'; but this seems to be merely a mistranslation based on a false etymology.

D ēkṣ- Hap. leg.; Co-op. f. of ek-. Xak. xi ol maṇa: tārīg ekṣīlī: 'he helped me to sow the seed' (alā bāḍīl-ī-rār'); also used for competing Kāṣ. I 187 (ekṣīlī: ekṣīlīmek).

PUD I ēgēṣ- Recip. f. of ēgēṣ-; 'to quarrel' and the like. This is the best attested word in this group, surviving with much the same meaning in NC Kūr. ēgēṣ-, Kax. ēgēṣ-, SW xx Anat. ēgēṣ-, ēlī-, ēkē-, ēyē-, ēgāṣ-, ēyē-, SDD 510, 512, 517, 564, 781, 782, 803. The modern form suggests fairly definitely medial -g- not -k- and less definitely initial ē- rather than l-, Xak. xi ikkī: būṛa: īgedlī: taśādamaṭl-falḥān va taśādā 'two camel stallions attacked and bit one another' Kāṣ. I 187 (prov.; no Aor., or Infin., possibly regarded as a second meaning of ēgēṣ- which it follows immediately).

PUD(D) 2 ēgēṣ- Hap. leg.; 'to rely on one another'. Listed between 2 ēgūṣ- and ēgēṣ-.

Clearly a Recip. f. but not semantically connected with any known verb, except that there is a faint connection with the third, unexplained, meaning of īgen-. Xak. xi īkiš:leč ’es:ā: bi rūrīk: īgedlī:leč: 'the people relied (ittakala) on one another in the matter' Kāṣ. I 187 (Īgūṣīr, Īgūṣmek).


D 2 ēgūṣ- Recip./Co-op. f. of ēg-. Survives in NE Tuv. ēgūṣ- 'to rub one another' and the like; must also have survived fairly recently in SW Osm. since in a xvii-xviii Ar. dict. doras (of the teeth) 'to be set on edge' is translated eḵsī nesne čiğnemek ile diş ēgūṣmek 'to translate one's teeth one's owing to biting something sour' TTS I 736 (uyusmak).

Türkū vīv. ft. toγan kuśup trīnākā: ēgūṣūn-pen the falcon's claws ground against one another' Ikūr 44: Xak. xi ol maṇa: tārīg ēgūṣīlī: 'he helped me to grind the corn' (ft tāmīl-ī-lurr, etc.); also used for competing Kāṣ. I 187 (Īgūṣūr, Īgūṣūmek).

ēkSI:- 'to be sour, acid, tart'; no doubt an old word since ēkṣī occurs in Xak., but not noted before xv. S.i.s.m.l. in NW, SW. Ėgā. xv ft. ēkSI- (spelt) tāṛī ṣudān 'to be acid, sour', also used in Rūmī San. 45v. 9.

Tris. EGZ


PUD ükṣūṣrūg Hap. leg.; the last letter is missing, but the meaning is fixed by the Chinese original and a Dev. N./A. in -g fr. ükṣūṛ- Caus. Co-op. f. of ük- seems the likeliest reading. Uyğ. viii ff. Bud. bu ükṣūṛ-üg ötüşım in bütûrû yrilikazun 'may he deign to fulfill this repeated request of mine' Hūn-ts. 310-11.

Tris. V. EGZ

D ükṣūṣle- Den. V. fr. ükṣūs. N.o.a.b. Xak. xi er tawa:rın ükṣūṣle: 'the man reckoned that his property was abundant' (kaṭr) Kāṣ. I 903 (ūkṣūṣle:, ükṣīlīmek) xiv Muh. akhara to increase (Trans.) make abundant ükṣīlī Meł. 23; 6: Rif. 104.

Dis. EGY

ŏgęy- 'related through one parent only; step- (father, etc.)' S.i.a.m.tg. w. phonetic changes, e.g. NE óyúy:iy. See Doerfer II 615. Uyğ. viii ff. Civ. ōgęy anamızür 'our stepmother' USp. 78, 8 (as corrected by Arat in 1565 65, 62); Xak. xi ŏgęy atna: al-rabb, 'stepfather', al-rahib 'stepson' ōgęy ọgul, al-rahiba ōgęy kiz Kāṣ. I 123: Çāq. xv ft. ōgęy (spelt) nā-pidari wa nā-madari wa nā-biradari 'stepfather, -mother, -brother' San. 79v. 9: Köp. xiiu bnu'l-zatoca, 'wife's son' ōgęy ọgılan; bnu'l-zatoc 'husband's son', ditto (miṭluku) Hou. 32, 6.

Dis. EGZ

D *ekkiz 'twin', sometimes merely 'a pair'; Den. N. fr. ēkki: S.i.a.m.tg. w. some phonetic changes. Early L-w. in Mong. as ihir (Kow. 317). See Doerfer II 651. O. Kır. ix ff. Îkлизме: (?isic) (I was parted) 'my twin' Mal. 29, 2: Xak. xi ikkiz ọgılan al-tawāmān 'twins' Kāṣ. I 143: xiv Rhū. ikkiz R I 702 (quotn.): Çāq. xv ff. Ikki (spelt) tawu'am San. 199v. 25 (quotn.): Kom. xiv 'twin' ēğğ CCG; Gr.; Kip. xii al-mawăłūd atawama(ŋ) yikiz wa hawai woqut'l-arş also 'afternoon' Hou. 26, 5; al-arş yikiz; Tkrm. yekindü: 28, 16 (no other trace of this meaning): xv taw'um ikkiz Tuh. 9a. 3.

Vu ọgūz 'river'; L-w. in Mong. as ūyér (Kow. 553); but Kom. form suggests initial 0-. See Doerfer II 613. N.o.a.b. Türkū ọgūz, less often ọgūz, standard word for 'river' in I, II T, Ix. 16: vii ff. toγan ọgūz kuşū: 'a falcon and a river bird' (went hunting together) Ikūr 43: Uyğ. viii Ėrtis (ọgūz) 'the river Ėrtis' Ėru. 71v: Ft. Man. takλ ọgūztekî balîkîr 'the fish in the sea' TT III 90; a.o. do. 163: Bud. kan ọgūz 'a river of blood' PP 3, 4; Ėrtis ọgūz 'the River Ganges' U II 15, 11; 'the ocean' which the prince crossed in PP is alternatively described as taluy or taluy ọgūz; o.o. TT V 15, 16 (ọgın); Suw. 529, 3; USp. 89, 11; Civ. TT I 35 (uğra:); xiv Chīn.-Uyğ. Dict. ho 'river' (Giles 3,936) ọgūz R I 1811; Ligeti 189: Xak. xi ọgūz kull wādǐ(n) cārǐ(n) 'any flowing river' like the Jayhūn or the Euphrates; and when the Ọgūz use this word they mean the river called the Wādi Banākat on which their towns (bilādīhüm) are situated, and on the
banks of which the nomads (ahlul'-tawbar) among them settle. Many rivers in the Turkish lands (diyar) are called by this name; and the town 1kl: Ögüüz (sic) is called after it because it is situated between the rivers ıllı and Yafıq Kāj. I 59; I 438 (tāqgūn) and about 10 o.o., occasionally spelt Ögüüz: KB ögüüz; in Kāj. is 'he crosses rivers' 1735; mütx tér eşitgil ayribi göüz 'hear what the man says whose knowledge is as (wide as a) river' 2243; o.o. 3626, 4546; XIII(?) Tsf. ögüüz 'river' 335; Xwar. XIII(?) köp mürrenler köp ögüzler bar erdi 'there were many streams (Mong. l.-w.) and rivers' Oğ. 20; Kom. XIV 'river' ögüüz (spelt ochus) CCI; Gr.

F öküz (ököz) one of several terms for bovines, best translated 'ox', since it is more specific than ud and āgir but not quite so specific as buka: 'bull'. Became an early l.-w. in Mong. as hiker (Haimisch, p. 78) hiker Kow. p. 562) 'ox'. S.i.m.m.l.g., but usually now meaning 'castrated bull, bulllock', see Schcherbak, p. 98. Almost certainly borrowed from Türkahian; Prof. Werner Winter has told me that the source is more likely to be Türkahian A than Türkahian B okso. The A form has survived only as of gap in a much damaged text (Sieg and Siegling A 450b. 1) but can be restored fairly confidently as okis, which would have become ıkizzykız in Standard Turkish and ıkzer in the 1r language from which the First Period Mong. loan-words were taken. Türkü vili ff. (a man fastened) eki: öküz:üg 'two oxen' (to one yoke) Īrb 25; a.o. do. 37: Uyğ. vili ff. Man. A M 111, 11, 9 (i) (öpün-): O. Kır. ix el(lij) göüzin 'fifty oxen' Mel. 10, 9 (dubious reading, text chaotic): Xak. XI öküz al-tavr 'bull' Kaj. I 59 (prov.); three o.o. spelt öküz: KB ud ingek öküz 'cattle, cows, and oxen' 5372: XIV Rğ. öküz 'ox' R I 1200 (quotns.); Muh. al-tavr öküz (v.l. öküz:ü:öküz) Mel. 71, 2; Rif. 172; al-tavr 'the constellation Taurus' öküz 77, 5; öküz 183; Çag. xv ff. öküz 'avamlı-kär agent, business manager' (quotns.): San. 80r. 2 (translation inexplicable): Kip. XIII al-tavr öküz Hou. 14, 18; XIV öküz ('with -k-') al-tavr ld. 10; al-tavr:ül:轴ši 'a suspicious bull' öküz (al-tavr:ül:rayb 'an entire bull' buğa:) Bul. 7, 4: xv al-tavr öküz (also buğa:) Kav. 62, 2; Tuh. xiv. 2: Osm. XVIII öküz gözi in Rümı a plant called göö çaşma 'ox-cye' in P' and 'ayni:la-hagar in Ar. San. 8or. 2.

Tris. V. EGZ


Mon. AL

al Preliminary note. There were certainly two ancient words spelt al. It is doubtful whether there was a third, probably al if genuine; see below.

1 ál 'device, method of doing something', originally quite neutral and used for honourable as well as dishonourable devices and methods; later it became imperatorive only and meant specifically 'deceit, guile, dirty trick'.

In the early period usually used in the Hund. al cevis or al altağ. Became a 1.-w. in Pe.; survives only (?) in SW Osm. al: Tkm. al.

XIV Osm. lexicographers regarded it as foreign, Red. 179 describing it as Pe. and Sami 47 as a corruption of Ar. hila, 'better not used'. See Doerfer II 516. Türkü viii ff. yeğ alí buluşgali: unamadu:klar 'they did not agree on finding a good device' Toyok III 2356; 5-6 (ETY II 179): Uyğ. viii ff. Man. al altağ uznamakkılıg (or uznamaklar) təskarıp 'putting out the skillful use of devices (Hund.)' T T III 68; same phr. but üntürlüp 'promoting' do. 122; al cevis M III 44, 4 (i) (damaged): Bud. Sanskrit upāya 'a beneficial expedient method' (of teaching, etc.) is translated by Chinese fang pien (Giles 3.435 9.187) and that phr. by al cevis Kuan. 98, 99-100, etc. (U II 16, 22-3 and 24, etc.) and al altağ uznamak Sw. 363, 20-1; al cevis ayu bergeyemen 'I will describe a method' (of ensuring that the birds do not eat the fruit) PP 75, 1; apar edğü kilguluk em yöründek al altağ bar 'there is a remedy (Hund) and device (Hund.) for making him do good' T T IV, 14, note A11, 8; al altağ üntürlüp U III 85, 9; o.o. of al cevis TT VII 20 (see note), 268 and al altağ U II 48, 15; Sw. 9, 9; 37, 8; Civ. (the strength of kings of old time will not be beneficial and) sop futsi bilgenip ali the 'methods of modern sages (Chinese l.-w.) and wise men' (will not succeed) TT I 107; XIV Chin.-Uyğ. Dict. 'trick' al altağ Ligeti 128: Xak. XI al al-mahрак e'1-xadı 'a trick, subter-fuge'; aín arslan tuta:r 'one can catch a lion by guile' (bi'lı-hila; see oyuk) Kaj. I 81; o.o. I 63, 13 (al); I 289, 22; III 412, 10 (the last two the same prov. repeated): KB bultın çın turur hıç al yok ukuş 'understanding is perfect truth, there is no trick about it' 1863; e'n aşnu yağıka kerek hila al 'the first necessity for (dealing with) an enemy is deceit and guile' 2356: xiiii(?) Tsf. al 'deceit, guile' 48; XIV Rğ. ditto R I 349 (quotns.): Çag. xv ff. al . . . (x) xidi xav makr San. 49r. 13 (note). Xwar. xi:al 'trick device' Qutb 6: Kom. XIV 'deceit' al CCG; Gr.: Kip. XIV al al-hila ld. 20: Osm. XIV ff. al 'deceit, trickery'; c.i.a.p. TTS I 15; II 27; III 12; IV 13.

2 ál 'scarlet'; a l.-w. in Mong. (Kow. 71; Halted 16) for the colour of the (Chinese) scarlet ink with which the rulers sealed documents; also borrowed in Russian as alvi, same meaning. S.i.s.m.l.g.; in SW Tkm. al. Cf. kizıl. See Doerfer, II 517. Türkü viii ff. Man. al [gap] keşip 'putting on a scarlet (robe)' T T II 8, 67-8: Uyğ. viii ff. Bud. (of a planet) al sariğ 'reddy yellow' TT VII 15, 5; a.o. Sw. 28, 15; Civ. USp. 79, 2 (ýe'lıg): XIV Chin.-Uyğ. Dict. hung 'Chinese red' (Giles 5.270) al I 349; Ligeti 128: Xak. XI al dibic
whether it was. In the early period it occurs well be situation is complicated by the oblique cases of -njarrr't-m~iyil 01-afqar

q.v., There when this, too, is a hack word, meant 'front, if really an ancient word, meant 'front, covered a simile about a fish).

and there is a good deal of confusion hence regarding this word. See (~tcr: in the presence of, before Vel. 27 (quotns. containing alyya and alnma); ali on ve yan 'front, side' do. 27 (quotn. containing anip alyya); al (1)hudur 'presence' (Vel.'s first quotn.). Oblique

(2) pişimi 'forehead' (quotn. beginning Nawâ'î alîna yazgambar 'that which is written on Nawâ'îs forehead'; the word here is clearly aln): Xwar. xiii(3) bir köl arasinda alinda bIn irâg kördi 'he saw a tree in front of him in the middle of a lake' Qf. 71: Kom. xiv teqerl alinda 'in the presence of God' and o.o. CCG; alindaki kâş 'the front saddle-bow' CCI; Gr. 35 (quotns.): Kip. xiv quddâm 'in front of' alinda: Bul. 14, 4.

1 êl: the basic, original meaning was 'a political unit organized and ruled by an independent ruler'; the most convenient short term in English is 'realm'. In the early texts it usually occurs in association with other political terms, xâgam the ruler of such a realm, bodun its people, törö: the unwritten customary law under which it was administered by the ruler, ulus the geographical area which is occupied and òge: the chief administrative officer of the ruler. From Xak. onwards, but not apparently earlier, it developed some extended meanings. In particular it often seems to mean 'the community, the people of the realm', displacing bodun in this sense. As the Turks became involved in international politics it also began to have an international application and came to mean 'organized international relations' from which the transition to 'peace', one of its modern meanings, was an easy one. It is an open question whether 'courtyard', one of the meanings' given by Kâş, belongs to this word, but it is prob. merely a metaphor. Using meaning literally the 'realm of the owner of the house'. The phr. usually spelt êl kün in two words, which is first noted in KB and seems to mean 'people', has given some trouble. The theory in ïd. that kün here is 1 kün 'sun' is not at all plausible. The most reasonable explanation is that the second syllable is the Collective Suff. -gün and that the spelling should be êl:gün in one word. S.i.a.m.l.g. as êl/êl meaning 'country, province; people, community (esp. one's own people as opposed to foreigners) and, less often, 'peace'. See Doerfer II 653. Turkish âl tutusk yê ûtiyê ye û rmeînê the 'Ötükân mountain forest was the place from which to control the realm I S 4, II N 3; (if you stay there) beşû: êl tuta: olurtça sen 'you will sit (on the throne) holding the realm for ever' I S 8, II N 6; (because of fratricidal strife and internal disorder) Türkü bodun êledük êlîn içginû: îmdîs xâgânlanduk xâgân:n yîtirû: îmdîs 'the Türkü people let the realm
which they had organized collapse, and lost the xagán whom they had made xagán' I E 6–7, II E 7; Tavğaç xaganka: él ilin törösín 'believe, think' bérništ 'they consented to accept his Chinese rule and custom law from the Chinese emperor' I E 8, II E 8; (the Törkti, Török said) élil: bodun elin amtu: kara: kilek: élil kazgänurnen 'we were a people with a realm (of our own), where is our realm now? For whom are we striving to obtain a realm?' I E 9, II E 8; (the xagán) élil tutup törögi étmis 'controlled the realm and put the customary law in order' I E 3, II E 4; él: yeme: él: bolt: bodun yeme: bodun bolt: 'the realm became an (independent) realm, and the people became an (independent) people' T 56; and many o.o.: VIII ff. (a xan ascended the throne and fixed his capital) élil: turmišt 'his realm was stable' IrkB 28; élil: étmis: men 'I have organized the realm' do. 48: Man. slizin éliliz TT II 6, 17, and 19: Yen. él. (spelt il) is fairly common, éliliz Mal. 26, 4; élim 29, 7 and 8; a.o.o.: VIII ff. Uyg. VIII étmis is one component in the title of the Xağan commemorated in Şu. (N 1) and most of his successors: VIII ff. Man. -A élite xanta 'in the realm and with the xan' M III 10, 2 (i) (damaged); o.o. do. 34, 7; 43, 9 (őge): Man. koptin sünar él uluslarig kežtiniz 'you have travelled through realms and countries in every direction' TT III 60–1; élil bodun [nuj]: M II 5, 16: Chr. meni élim cincible 'in my (Herod's) realm' U I I 10, 1: Bud. Samskrit ajatvanmakshova 'revolt of the forest dwellers' él (so spelt) ulus: bug: gağ:amak:ki: TT VII A 31; janapatá 'the (common) people' él: uluš do. A 42; röyabhiṣkarn iva 'like the imitation of a kingdom' él: ornghi: ahabšiğk teg do. A 17; but also for 'earth, nation, world' élmke 'from town to town, from country to country, from realm to realm' TT IV 10, 20–1; élil törög bulgadumı erzer 'if we have disturbed the realm and the customary laws' do. 10, 17; P Fahr. 10, 15, etc. (őge); and many o.o.: Civ. él xan 'the realm and its ruler' TTI (common), VII 30, 15; and many o.o.: IX o.o. Chín.-Uyğ. Dict. fën min 'mankind' (Glèse 5,624.17: 506) élil un R 1803; Ligeti 156: O. Kir. IX ff. él (so spelt) is common, as in Proper Names él Toğan Tutuk Mal. 1, 2; élmeke élc:si: értém 'I was the envoy for my realm' do. 1, 2; tepré: élmeke: évükmedim 'I could not remain in my sacred realm' do. 2, 2; Xak. xt él: eli-ilivâya 'realm, province', and the like; hence one says bég élil: wilyatwil-amic- élil: eli-fâna 'courtyard' hence one says kapuğ élil: (not translated) él ism yaqa 'al-ilxayl 'a word used with reference to horses, because horses are the Turks' wings (çandâh), hence a groom (al-sâis) is called él: başi: meaning (literally) 'the head of a province' (al-wilyâya) but used for sâxin-nilxayl- 'el: el-sulh baynâl- malikâyân 'peace between two kings'; one says tâ: bégi: bé:li: élil: boldi: sâla:la:la:la- amič:riin ma'a(n) 'the two being graded made peace with another one' Kâ. 1 48–9; él törü: yetlisun baslala:la-wilyâya 'let the realm be set in order' I 106, 9; a.o. II 25, 8 (kal); and many o.o. of él: al-wilyâya—kül: éldin kirse: türül-tüllüktin cikar 'if violence enters (the house) from the courtyard (al-fâna)' customary law goes out of the smoke-hole' (or window, al-kutuwa) III 120, 23: KB él 'realm' is common by itself 123, 2, and in association with türü 286, 822, etc. — (three signs of the zodiac are fire, three water, three air, and three earth) ajen boldil él 'the world becomes peaceful' 143—sinanüs kiši bildi élğün isl 'the experienced man knows the business of the people' 245—biliğizike tördö orun bolsa kür bu tör élke sandi élil buldi tör 'if an ignorant man has a seat in the place of honour, this place of honour is reckoned to be the courtyard, and the (real) place of honour finds the courtyard (as its site) (and if a wise man is given a seat in the courtyard, that courtyard is much superior to the seat of honour) 262–3; kopup çikti élke 'he rose and went out into the courtyard' 6213; a.o. 2553 (lív): XII (? KBVP bu maşriq élinde 'in this eastern kingdom' 19, 29; XIII (? KBPP maşriq wilâyatında kamug Türkistan élérinde 13–4; Tef. él 'country; people; town(?)' 74; XIV Rbh. él aşasun yuz yasasun 'may his realm flourish and may he live a hundred years' R I 803 (cf. KB 123): Muh (? al-nâhiya wa-l-âmal 'district, province' él: Rif. 179 (only): Çağ. xv ff. él xaql 'people' Vel. 72 (quotn.); él ahil xaql 'people, village', 'the people of Surx, 5 (quotn.); (under gün, so spelt) and él: wa gün (sic, but ëred élğün) is also used as a Hend. (ba-larig-i musâraca) in the meaning of 'allies and auxiliaries (a'twân wa anâşar); él can be used by itself, but gün cannot be used—by itself in this meaning See 31, 6 (P. div. C 11, 4); quotes from several passages fr. Böhler in which élğün means 'people, retainue, subjects (of a ruler)': Xwar. xii (? élğün (spelt ylgun) occurs 14 times in Ök., e.g. (the monster) yilklarni élğünleri yér érdil 'used to eat cattle and people' 23: xiv él (1) 'kingdom, province', (2) people' Qutb 49 (1) only MN 14: Kom. XIV él 'province' CCl; 'people' CCG: Gr.: Kip. xii (after 'hand' élil wa huwal-l-iqlim wa huwa-l-sîlm dâddil-harîb also 'province', and 'peace', as opposed to war Hou. 20, 17; (among the Proper Names) élbegli: amirul-l-iqlim; élaldisi: axâda'l-balad 'he captured the country' do. 29, 8–9: xiv él (mufaxam, here with 'é'x, not l-') al-balad wa-l-sulh Id. 20; élğün al-dalal 'government, realm', compound of al-balad 'realm' and kân al-sams 'sun', used as an expression (‘îbâra) for al-dalâl do. 22; al-salâm 'peace' él Bul. 6, 9: xv xaql wa 'âlam 'people, world' élğün Tuh. 148. 3; sulh él do. 22a. 9; 'âlam élğün also without (bi-isqat) gün do. 24b. 3; al-xaql wa-l-âlam élğün, él uluś do. 85b. 9: Osm. xiv ff. él (spelt both el and eil) (1) 'country, state, province'; (2) 'people', esp. 'other people'; (3) 'peace, at peace, friendly' (as opposed to yâğl hostile); c.i.a.p.; élğün occurs in several xiv and xv texts TTS I 370–5; II 521–8; III 360–6; IV 413–19.
ol both (1) an indeclinable Demonstrative Adj. 'that' as opposed to bu: 'this'; (2) a declinable Demonstrative Pron. 'that', also used for the 3rd Pers. Pron. 'he, she, it'. As a Pron. it was also used in the early period as the equivalent of the copula 'is, are'. In this last case there are two usages: (a) subject (sometimes implied, not stated), predicate, ol, meaning that the subject is the same as, or has the quality described by, the predicate; (b) subject, ol, meaning that the subject is 'that', often followed by a subordinate clause as in such phr. as āmid ol 'my hope is (that . . . ).' C.i.a.p.a.l.; in most form the still ol, but in one or two the -I has been elided, probably comparatively recently (the only early occurrence, once in Türkü, is almost certainly a scribal error). Such forms are SE Türkü ol; o, o Shaw, B.ş., jarring, and SW Az., Osm. o. In one or two other languages, e.g. SW Tkm. o occurs as a colloquial form, beside the more formal ol. The oblique stem has been from the earliest period an-, and three cases anl: an, anta, antan are listed separately since they are used as Adtr., but there seems to have been an alternative stem In- of which traces are to be found under ança: and aparu; and in the early period the Plur. was olar. In one or two languages, esp. SW Osm. this stem has been converted by false analogy to on-; the only early occurrence is listed under Xak.; and there are sporadic cases of the elimination of -n- in the Plur., e.g. Çağ. alar. Türkü VIII ol is normally an Adj. e.g. ol savag 'that word' I S 7, II N 6—barduk yerdé: edgü ol erinç 'your (only) advantage in the places to which you went was presumably that' (your blood flowed like water, etc.). Oğuz: yeme: tárkän ol 'his Oğuz, too, are in a difficult mood' T 22; Bilge: Toňukuk anığ ol 'the Counsellor Toňukuk is evil' T 34—ani: körüp 'when you see it' I S 13; an: üçün 'because of that' I E 3; I E 28; four o. of ani; VIII ff. in Irk every para. ends with the phr. edgü (yavız, etc.) of 'the omen' is good (bad, etc.); o taşığ 'that stone' Toy. 16 (ETY II 58); (a blue-white stone) tür tölög ol 'has its origin in 'Mercury' do. 5-6; Man. ol ödünü 'at that time' Chars. 6-7—ani: savin 'his words' do. 137; an: üçün do. 305—edgü anığ kop teşr şarbatimis ol 'God was the creator of all good and evil' do. I 28; a.o.o.: Uyğ. VIII ol ay 'that month' Şu. E 6; a. o. E 8—ani: do. S 6: VIII ff. Man. A bazgan kışça kim kentli ol ok temiren etlimiş ol 'the hammer and tongs which are themselves constructed from exactly that iron' M I 8, 10-12—ani M I 15, 7 (2 ota):
moisten'; and hence (after Xwar., ratb cultiving the
6:l ycrp. 1246; byCrlp. 1246; languages.
the foundation of the wall' 506; but
agar, arla:rm~: _drihn'l-qodr
ratb, BIII. 50;
TTS 1 539 ff.; IV 724 ff.; III 538 ff.; IV 604 ff.;
agar, arla:n, anui, anar, etc. are noted
as late as xvii, I 26 ff.; IV 34 ff.; III 22 ff.; IV
23 ff.; but onça for ança is as old as xv III
545.

u1 'foundation, basis' (lit. and metaphor.).
Survives only (?) in SE Türkî ul 'foundation,
earth floor' Jarring 322. Xak. xi u1: uss kull hâ'it wa ciddâr 'the foundation of any kind of
wall (Hend.).' hence one says t:ma u1: 'the
foundation of the wall' Kaq. I 48: KB sönîn
sözedi sözke ul túb urup 'he made his speech laying a foundation for his words'
506; o.o. (all metaphor.) 819, 921, 1772: xiv(?)
KBPP (this precious book has been built)
tört ulâq aqir ul üze 'on four great and
important foundations' 29; At. 81 (ur-), 341:
xiv Muh.(?) al-asâs 'foundation' ul Rif. 178
(only); Xwar. xiv ul 'the sole of the foot'
Quth 197: Kip. xiv (after o1) also in the
meaning of al-âṣî 'basis, origin' ld. 20: Osm. xiv ul 'the foundations (of the mountains)'
in one text TTS I 540 (o1).

6l 'damp, moist'; with some extended
meanings like 'fresh' (not stale) in some modern
languages. S.i.a.m.l.g., in SE Türkî as hól
with a recently acquired prosthetic h- Shaw
188, BS 318, Jarring 122 (also yó1, yulî); Tar.
hól R II 1798. Türkî viii ff. Man. kuruq
öl yér 'dry and moist land' Chius. 58, 316:
Uyg. viii ff. Bud. kuruq yérîg suvayu öl
yérîg taryu 'irrigating the dry land and
cultivating the moist land' PP 1, 3-4: Civ.
öl (sic) TT VIII I.1 (öttäq) xiv Chîn.-Uyg.
Dict. shîh 'damp, moist' (Giles 9,038) öl R I
1246; Ligeti 189: Xak. xi öl neq 'anything moist'
(raft); hence one says öl tön 'a moist
garment'; a word not known to the Öğuz Kaq.
I 48; a.o. I 338, 11 (cfm): KB (God created)
kuruğ ya olûq 'dryness and moisture' 3726:
xiv Muh. al-rañb (yaş and) öl Mel. 54, 14;
Rif. 151 (mis-spelt): Çağ. xv öl (with 0) 'yaş
nam ma'nâsna 'moist'; also used for daryâl
sea' Vel. 113 (quotns.). (after o1) ... (2)öl
rañb tsa tar 'moist' (quotn.); (3) metaphor. dö
sea daryâl, water (sea) (quotn.) San. 85v. 15:
Xwar. xiv öl 'moisture' Quth 122: Kip. xiv
(after o1.) one says öl dûr, rataba mubîl 'it is
moist', and hence öl: kêmtedî: 'its moisture
(nujîbâtûhu) has not gone off' ld. 20: ibtlâla
to be moist' öl ol- Bul. 271: balla 'to
moisten' öl: eyle-ñêt- do. 35r.: Osm. xiv ff.
öl 'moist' in one xiv and one xvi text TTS II
747; IV 622.

Mon. V. AL-
al- 'to take', with all the shades of meaning of
the English word, 'to seize, collect (a debt),
receive, accept', and some others as well, such
as 'to take off' (a cap, saddle, etc.), 'to marry'
and (as an abbreviation of satfîn al-) 'to buy'.
S.i.a.m.l.g. The word is used in many
idioms and compounds in which it is sometimes
the second element. When it is the first in
expressions like alîp bar- and alîp kêt-
'to take away', and alîp kel- 'to fetch', the two
words are often fused and assume forms like
appar-, ekkit-, akkel-. Jarring 18-19 lists
about 30 phr. beginning with a'up (alîp) in
SE Türkî. In compounds in which al- is the
second element the meaning largely depends
on the form of the first verb. In modern NE
and NC languages a Ger. in -p is followed
alternatively by al- or bêr-, e.g. satîp al-
'to buy', satîp bêr- 'to sell'. In such cases
Pal. says that al- in NE Tuv. connotes action
taken in one's own interest or for oneself. But,
if the first element is a Ger. in -a/-ç, al-
has the same meaning as u- 'to be able'. In
such expressions al-, like u-, is usually, but not
always, in the Neg. f.; phr. like kele almandi
'he could not come' are common, but phr. like
kele aîdî 'he was able to come' occur also.
The date when this idiom evolved is uncertain.
The earliest languages in which it is traceable
are Kom. and Çağ., but no examples have been
noted in Xwar., Kip., or any earlier language
or in the SW languages. It has often been sugges-
ted, e.g. in R I 348, that the SW Impossible
f. barama- 'to be unable to go' is a contraction
of bara al- but this is an error, the second
element is u-; q.v. In the basic meaning 'to
take' the object is in the Acc., the source from
which it is taken in the Abîl., and the third-
party beneficiary, if mentioned, in the Dat.
Türkî viii al- is common, usually 'to capture
(by military action)', e.g. (I killed their xaqan
and) élin anta: altm 'thereupon took his
realm' II E 27; but ol savîq alîp 'accepting
that statement (as true)' IS 7, II N 6; Türçî
xaqan] kizin etirîni: ulâq törün olithicma:
al: bértim 'I took the daughter of the
Türçî xaqla in (marriage for my son
with great honour' II N 10; a.o. I E 8, II E 8
(1 él): viii ff. ögüm ôtin alayin: 'I will
accept my mother's advice' Irkî 48; kaltü
yürlü: taşîq alar 'if a man takes a white
stone' Toy. 15 (ETY II 58): Man. anûq savin
alip Chius. 137; a.o. 198: Yen. alü: yeğrmlî:
yâsma: alîms künçuyîm 'my wife whom I
married at the age of sixteen' Mal. 48, 7:
Uyg. viii al- 'to capture' occurs four times in
Ju.: viii ff. Man. A szlderê alîms âğu 'the
poison received from you' M I 19, 15: Man.
alq aîmi 'now acting' (the worship of of
men) TT III 3-4; Bud. al- (in TT VII
usually a1-) 'to take' is common, e.g. tavarîn
altmiz yûpladıszm erser 'if we have taken
and used their property' TT IV 6, 44; maytri
burxanta burxan kutiga alkis alip 'receiving from Maitreya Buddha praise for the blessed state of Buddhahood' TT IV 12, 51-2: Civ. al- is common for 'to receive' in contracts, e.g. Turi Baxdiin yarin kap bord alim 'I have received half a skin of wine from Turi Baxdi' USp. 1, 3-4; and for 'to take' (e.g. a drug in compounding a remedy) in H I and II: Xak. xi ol alimin als: qabada daynahu 'he collected the debt due to him'; and one says beg elo: axada'l-amiru'l-suluya 'the beg captured the province' Kaj. I 228 (alim, almak: and over 30 o.o. with various shades of meaning: KB al- 'to take, receive', etc. is very common: xii (?): At. ditto; Tamil: ditto 48: xiv Muh. axada al- Mal. 22, 2; Rif. 102 and several o.o.: Caq. al- (gum, etc.) al- almak almas, almasin; but in many passages it is also used with (another) word (bir lafiza) e.g. kita almay eyeleyimezin, eyeleyimedin, eyeleyimez 'without being able to do, is unable to do' Vel. 28-9 (quotn.); al- girifan 'to take' (quotn.); it is also a word which in conjunction with certain words a meaning expresses not inherent in it? (lafizi ki ba ba'di kalimati ifada-i mana gayar matwud) lahu mi-kunad, e.g. ara (nala) almak tawun girifan 'to be able to take'; bara almak tawun raftan 'to be able to go'; koppul almak dil-citi kardan 'to be satisfied'; satgun almak xaridan 'to buy' Sun. 45v. 27 (quotns.): Xwar. xii al- 'to take', etc. "Al: 26 xii (?): ditto, common Og.: xiv ditto Qub 7; MN 284, etc.; Nahc. 47, 8 etc.: Kom. xiv al- (-ur CCI; -ur CCG) 'to take, to receive' CCI, CCG; 'to marry' (in Neg. f.) 'to be unable to' CCG; Gr. 33 (many quotns.): Kip. xiii axada al- Hou. 39, 18; xiv ditto Id. 19; Bul. 20v.: xiv ditto Kaj. 5, 1; 8, 16; 77, 12 (al- 'to back vowel'); al- not translated, is used to illustrate conjugation in Tuh. 40b. 2 ff.: Osm. xiv ff. al- in its ordinary meanings is not listed in TTS but phr. and unusual meanings are quoted in I 22; II 29; III 17; IV 15.

il-il- Preliminary note. There is some difficulty about the vocalization of these verbs. Kaq. I 169 says that there were two: (1) il-, Aor. ilur, with a back vowel 'to descend'; (2) il-, Aor. iller, with a front vowel (of a thorn) 'to catch (a garment, etc.)'; but the former is spelt with a front vowel in KB (and the Caus. f. illur- survives with front vowels in NC), and the latter with back vowels in Caq.; in the latter language however some meanings are so close to those of al- as to suggest that il- here was a Sec. f. of al-, just as in some languages there is a Sec. f. of ak-, q.v. There is in fact no doubt that the second verb did have a front vowel.

il- 'to descend (from something Abl.).' N.o.a. The suggestion in Kaq. I 169 that elo, q.v., is a Sec. f. of this verb is phonetically impossible. Xak. xi er tagdan kod: ildi: 'the man descended (nazala) from the mountain' (etc.); Aor. ilur, with a dambu on the lam; Inf. ilmak fi'l-muzul Kaq. I 169; attiti iniz ma'nal-faras I 175, 8; o.o. I 175, 19; III 69, 2; 220, 14 (kodi): KB kayu neg agar erse ilgi kerek 'anything which goes up must come down' 1086 (Vienna MS. engil); o.o. 746 (yokla-), 4754 (iler glossed xurdar yida 'becomes smaller' in Vienna MS.).

il- (il-1) 'to catch (something, with the hand, a hook, a noose, etc.)' and more commonly in modern languages 'to hang (something Acc., on to something Dat.)' with some extended meanings esp. in SW. S.i.a.m. q.v.; with long vowel in Yakut il- Pek. 912 and Tkcm. il- which may represent the original form. Uyg. viii ff. Man. bodullakil ilgi tibike sirismishlarksa 'to those attached to the clinging (Hend.) root TTT III 53-2: Bud. Sanskrit sajaya 'clinging' ilip (spelt ylip) TT VIII F. 5; kalim yekler tegirmileyi avlap iltiler erkli 'hordes of demons crowding round him seem to have got hold of him' U IV 20, 233; same phr. 18, 192: Xak. xi tikem to'mul illdi: caqada'l-sawk'l-tawb 'the thorn caught on to the garment'; Aor. iler with a fathah on the lam; Infin. Ilmek fl'il-gab Kaq. I 169: Caq. xiv fl. il- (mak, etc.) ilidir- to 'hang on' (Trans.); ilifati eye- to favour', etc. Vel. 74-5 (quotns.): Il- girifan wa ba-nazar girifan 'to take, seize; to pay attention to' Sim. 109v. 14 (quotns.): Xwar. xiv il- 'to fasten, attach' Qub 58: Kom. xiv il- 'to hang, suspend' C CG; Gr.: Kip. xiv il- allaqi 'to hang, suspend' Id. 19: xiv ditto Tuh. 26a. 7: Osm. xiv ff. il- 'to fasten into, grip' (something Dat.) in several xiv to xvi texts TTS I 376; II 531; IV 420.

ol- 'to be, or become, ripe, soft, fully or over-cooked'. Survives only in SW Krim R I 1098 and Osm. It is, however, doubtful whether in these languages it is now realized that this verb is by origin quite different from the much commoner 2 ol- (boil-). Xak. xi et bisip oldi: jubisa'l-lahm hattai taharra'a minal-fabax 'the meat was boiled until it dis-integrated'; also used of a garment when it becomes threadbare and worn out (xaliqqa ta baliya) with long use Kaq. I 169 (olur, olmak): xiv Muh. (in the section on food) muhra 'over-cooked' olilmel. 65, 12; Rif. 164: Kip. xiv istanq to become ripe' ol- Bul. 291.: Osm. xiv ff. one or two of the numerous forms listed in TTS seem to belong to this verb and not 2 ol-, including xiv olmaz waqtin 'untimely' I 541; oldaci ksiol 'a mature man' H 726; xiv olmaz yere 'fruitlessly' III 543, and perhaps one usage of ol- in I 541.

S 2 ol- See boil-.

ol- 'to die' C.i.a.p.a.l. Türkü viii ol- 'to die' is common, but is not used for persons of the highest rank for whom uq-, q.v., was used: viii ff. ol- 'to die' IrkB 41, 57: Man. ditto Chus. 23: Yen. ditto Mal. 26, 5, etc.: Uyq. viii ditto 6u. 5, etc.; Suci 8: viii ff. Man.-A ditto M I 9, 5 etc.: Man. TTT II 16, 17, etc.: Bud. ditto, very common: Civ. ditto H I 102; USp. 12, 2 etc.: O. Kir. ix ff. ditto Mal. 10, 11, etc.: Xak. xi ol- translated mdtta 'to die'
with short initial vowels) the names of two different water birds Vel. 

4. cf. a:la follow): Xwar. xiv a:la 'a speckled bird' Hou. 29, 7; xiv a:la: ('with back vowels') al-faras:ü-ablaq also called ala:ca: Id. 20; xv al-‘aym:ü-sühlä 'a blood-shot eye' ala: kö:ž Kav. 60, 12; ablaq ala: Tuh. 4a. 3; 4b. 5; Osm. xiv to xvii ala normally 'parti-coloured'; but sometimes 'treacherous' seems to be implied; in several texts TTS I 16; II 22; III 14; IV 14.

D. ele: See 1 ele:.

S ile See birle:.


VU ula: perhaps survives in SW xx Anat. ula 'a place, or clump of trees which serves as a boundary mark in the fields' SDD 1415; not connected w. ula 'mountain' in some NE, SE dialects which is a l.-w. fr. Mong. a ula 'mountain' (Haenisch 10, Kow. 32). Xak. x: ula: 'a mound (or barrow, al-şuwâq) which serves as a landmark (alam) in the desert'; one says ula: bolsâ: y:ol azma:s 'if there is a landmark (iram) in the desert, the way is not lost' Ka: I 92.

Dls. V. Aла:.

1 ele: - 'to keep calm, move gently' and the like; n.o.a.b.; no longer recognized by Ka: as an ordinary V. Uyûg. viii ff. Bud. (Ku Tao recovered from his trance and the people who had come to bury him all began to panic and run away; seeing this he said) elepler edd:ü-lerîm 'keep your heads, my good people' (why are you running away?) Suw. 5, 14; Xak. x: ele: harf wa ma:nâhu rüwayd an Exclamation meaning 'gently, slowly'; one also says ele: 'gently, gently', and ele:gl:î w. -gî attached Ka: I 92; a.o. III 26; 1 (2 6vet).

S 2 ele: - See elge:.

D elle: - Den. V. fr. 1 el:; survives only(?) in NC Kir. edele: 'to be peaceably disposed'. Türkü VIII I 6-7, II 7 (1 el:); O. Kir. ix ff. ta:ş ya:q:î; ya:q:î-ladîm (el)ledîm 'I fought foreign enemies and incorporated them in my realm' Mal. 45, 4; Osm. xiv elle: 'to incorporate in one's realm' in two texts TTS I 371 (ile:); II 531 (ille:).

ula: - 'to repair (something broken Acc.)'; to join (things Acc.) together; to join (something Acc.) to (something Dat.).' S.i.a.m.l. The SE Tar. meaning 'to twist together', RI 1678, seems rather to belong to 2 *ulu:-. See also ula:yu; Türkü (viii, this word has been erroneously read in I 32 see ançula:); viii ff. (I make good your broken things and)
Üzüklü: ğın: u lýa:vı:rmen 'join together your torn things' lnkB 48 (see sap-): Uyg. Man. A kenčül kögül niğosaktar üzé bamaž umalam 'he does not attach (I-llnd.) his own mind to the Heers' M III 22, 12-13 (i). Bud.'s umalamkılı eddışi 'his goodness in attaching the doctrine' (to his Heers) (was like that of Deva Bodhisatta) yarukün umalamkılı edremli 'his manliness in attaching its light' (to them) (was like that of Nāgājuna Bodhisatta) Hūen-ts. 1904-6: Xak. xi yip ulad: waşala'ľ-xayt 'he joined together the cord' (etc.); and one says ol yağük ulad: waşala'ľ-rahım 'he did good to the neighbours' (?, an Ar. idiom) Kaş. III 255 (ular, ulamak): ulama:gen: keş: kull mā yușal bihi'l- say 'anything to which something is fastended', e.g. a patch on a garment Kaş. I 136, 16: KB kayuka yağusaṣ apar 6z ular 'it joins itself to whichever (planet) it approaches' 136; kögül bı̄r bayatıka uladım kınl 'I have sincerely joined my mind to the One God' 4778; o.o. 460, 676, 961, 2008, 4790; xiii (??) At. ula 'join various qualities together) 62; bilgılılke özni ulu 82; a.o.o. (Tef. umalamıklık 'union or the like) 225: xiv Muh.(?) awesala 'to join (something to something) ulada: Rif. 105 (only): xiv At. Post- script ğın ğın körürbız Adib Səzini bıle bilmęgendın uları özni 'we see all people join themselves (to him) whether they know or not' 505: Çağ. xxv ff. ulada: (uland-); ile: ulanda:-, both spell Ca:; band hardan wa paywaṣatan rižiwa tıw rısınm ba-cå'ti 'to tie or join together cords or ropes at a place' Sun.ştir. 11 (quoṭs.): Kom. xiv 'to tie together, join' ulada: CCG; Gr. Kip. xiii awesala min waṣıli'say bi'lı'şay ulada: Hou. 37, 21: xiv ulada: awesala Id. 20: xiv waṣala (yet-, yeğṭir-): in margin in second hand) ulada: Tuh. 38b. 7: Osm. xiv ulada: 'to join, fasten' in three texts TTS I 718; II 924.

VU 2 ulad: See ulit-, ulin-, etc. üle:- 'to divide (something Acc.) into shares (to them people Dat.)'; the word implies both division and distribution. Survives only in one or two NE languages and SE Tar. R I 1849; elsewhere, like evle-;, it has been displaced by Caus. f.6 of der. f.8 of this verb. Uyg. vii ff. Man. rtnlg... ile:ü yarımaktız... tınılmaları 'you have designed to distribute the jewels (of the doctrine called "good") to (suffering) mortals' TT III 109-10: Bud. adınınlarla ülemiş buyan küçünde 'by virtue of the merit distributes to others' TT VII 40, 122: Civ. (VU) çokını ülep kitabımız 'our memorandum allocating the çok' (some kind of tax, Chinese? l.-w.) Uşp. 9, 4: Xak. xi ol yarmak: üledi: farraga'darähım 'he divided and distributed the coins (etc.) Kaş. III 255 (üler:; ilemen): (when you become a distinguished wise man in the tribe) bilgılınie üle: (sic) 'distribute your wisdom (to others)' I 51, 16: KB çığyaka üledi: üküs neğ tavar 'he distributed many (useful) things and goods to the poor' 1112: o.o. 1034, 1517, 1564 (aqü): Xwar. xiv (if your drink is water, beware of drinking alone, the man that eats alone) yağız üler zär 'has no one to share his misery with' (fol. 73v. 11) Qu't 197 (ula-): Klp. xiv üle: (with front vowels) qasama 'to divide up' Id. 20: xv qasama üle:- Tuh. 30a. 5.

D ölли: Intrans. Den. V. fr. ölili: 'to be moist, damp'. N.o.a.b. The more normal Den. V. oltre- s.i.s.m. but as a Trans. V. 'to moisten'. Xak. xi to: öllili: itiballa'il-xawb 'the garment was moist' Kaş. III 256 (prov.); öiller, ölli: mek): a.o. ìi 324, 9: xiv Muh. itiballa ölli: Mel. 21, 15; (tüveş-; in margin) ölli: Rif. 102: Kip. xiv öllil: itiballa Id. 20: xv ditto öllü: Tuh. 5a. 7: Osm. xiv, xv ölli: 'to be moist' in two texts TTS I 563; III 559.

Mon. ALB

alp basically 'tough, resistant, hard to overcome' originally applicable both to persons, when the conventional translation 'brave' is reasonably accurate, and to inanimate objects and even to abstract ideas like 'danger'. S.i.a.m.l.g. except SE; in SW it became obsolete except as an element in Proper Names but was revived during XIX. See Doerfer II 526. Türkü vii alp 'brave' qualifying, or as a predicate, er, kılı: xaga:n I S 6, II N 4: I E 3, II E 4: I E 40; II N 7: T 10, 21, 29, 49: Ongin 3, 12: alpı: erdemi: 'his bravery and manliness' Ix. 4: o.o. do. 7 and 12; (Külü Cor was his Counsellor and army commander) alpı: bókesi: earli: 'his brave and strong warrior' do. 17—(when a thing is thin it is easy
(see uçuz) to crumple it up, but) yuyu kalın bolsar toplaga:lu: alp ermiş 'when the thin becomes thick it is a tough job to crumple it up' T 133; a.o. T 14; (we came over the Altay mountain forest and along the Erțiğ river) kelmiş: alp 'it was difficult to come,' T 38: viii ff. alp 'brave' IrkB 40, 55; antağ alp men erdemli: men 'I am so brave and manly' do. 10; Man. alp e[mgekler?] 'grievous sufferings' TT II 6, 6; Yen. atasr alp ertiplz 'you were powerful when shooting,' Mal. 28, 2; alp nunca erdemli: nunca do. 31, 2; o.o. dubious: Uyg. viii ff. Man. alp 'difficult' TT III 19 (damaged); a.o. do. 169 (ada:); Bud. alp ýerci suvcî 'a tough guide and pilot' PP 23, 8; alp ada do. 38, 8; alp erdemli: TT VI 347; (actions) alp kil-ğuluk alp bürtügülük 'hard to perform and hard to carry out' TT V 20, 8; a.o.o. qualifying persons and abstract ideas: Civ. alp after an Inf'n 'it is difficult to' TT I 78, 84; a.o. 160 (edgülük); Alp as a component in Proper Names Usp. 36, 1; 111, 4 etc.: O. Kir. ix ff. Alp in P.N. Mal. 10, 5; 16, 1; er erdemli: nunca do. 11, 9 (dubious): Xak. xi alp 'brave' Kaş. I 41 (prov. (see alcak), verse): Bud. 128 (ütüles) and many o.o. (i) as Adj. 'brave'; (2) as Noun 'brave warrior'; (3) as a component in P.N.s like Topa: Alp Er and Alp Tégín: KB alp er 691; Topa Alp Er 277; a.o.o. xii (?): KBVP alp ýurek 'stouthearted' 51: xii (?). Tef. alp 'brave' 49: xiv Muh. al-suca alp Mel. 13, 16; Rif. 89, 152; acdal (of a man) 'tough' 18, 2; 96; mihrarî: va mihrarî 'warlike, aggressive' alp 50, 9 (Rif. 145 yağşıči:); Çağ. xv ff. alp (spelt) pahlavan: va bahcir 'hero, warrior,' Plur. alilar; alp arslan the name of a well-known emperor, meaning şir-i dilar 'heart-ravishing lion' San. 49v. 23; Xvar. xiv menci alp bahutar têsünler 'let them call me a brave warrior' Nahe. 405, 8; Kip. xiin al-suca alp Hou. 26, 4: xiv alp (spelt) al-suca' Id. 21: Osm. xiv to xvi alp 'brave,' in several texts; in two xvi dicts. described as Tkm. TTS I 22; II 30; III 17; IV 19.

Dis. ALB
D alplik A.N. fr. alp. N.o.a.b. Xak. xi KB uvu:ta bolup korkh alplik kilur 'out of shame a coward performs brave deeds' 2292 (cf. oğuçu: xiii (?)) Tef. (all the people of Mecca feared 'Omarr) anu: alplik inen 'because of his toughness' 49: xiv Muh. al-suca'a 'bravery' alplik (spelt in error with -ik) Mel. 13, 16; Rif. 89: Osm. xiv alplik (1) 'bravery'; (2) 'obstinacy, resistance to the will of God' in two texts TTS I 22.

Dis. V. ALB-
VU alvrir- Hap. leg.; the general shape of this word is fixed by its position between angar- (andgar-) and ıtgür-; it is not clear from the facsimile whether the Inf'n, was altered from -mek to -mak or vice versa but the first is likelier. Xak. xı olı: anı: yu:zi:pe: alvir:ard: wa:taba fi te:wc:hi:fi kal:ın ka:ın:an:hu yu:rid muqaratarahu 'he jumped down his throat as if he wished to pick a quarrel with him' Kaş. I 226 (alvir:ar, alvir:mark:).

Tris. ALB
D alpa:ğut Dev. N. fr. *alpa:- Den. V. fr. alp: 'warrior'. L.-w. in Mong. alpa:ğut (Kone. 84) where it was falsely connected w. alban 'head tax' and used for 'subject, taxpayer', and the like; reborrowed in NE Tob. alpa:ğut: NW Kar. alpawt R I 430-1; Tat. alpavít 'householder, property owner.' Türkü vii I N 7, IIE 31 (uğus), the word, which should, by the context, be alpa:ğuti:, was mis-spelt alpa:ğu: in and corrected to ylpa:ğu:: (with front y-) in II, but the y- must be an error: Uyg. viii ff. Bud. ol Dantipalı el(ê)alı alpa:ğuti birle 'that king Dantiapalá, with all his fighting men' U IV. 34, 63-4: Alp Sa:np:üe Alpa:ğut occurs in a list of Proper Names in Pfa:bl. 23, 14: Xak. xı alpa:ğut al-mubărızı-bu:huha 'a brave warrior'; in verse quoted, alpa:ğut:n uürdi: it:stä abtahalu 'chose his fighting men' Kaş. I 144: alpa:ğut:n (sic) abtahalu III 422, 10: xiv Rbg. Xalxan atlıg suça:alı:țı alpa:ğu: 'a brave warrior called Xalxan' R I 433: Kom. xiv 'soldier' alpawt CCG; Gr.: Kip. xv must:all 'destitute, mentally disturbed' al-pawt Tuh. 33b. 29 (prob. the Turkish translation of mustall and an Ar. word, perhaps mubäriz has fallen out of the MS. between these two words).

F alaw:wa:n Hap. leg.; general shape fixed by inclusion under the heading afi:ül; no doubt a foreign l.-w., perhaps with prosthetic a-. Xak. xi alaw: wa:n al-timsähı 'crocodile' Kaş. I 140.

Tris. V. ALB-

Dis. ALC
F aluç: a fruit, prob. 'the fruit of the Cretaegus azorolus, Neapolitan medlar'; L.-w. cognate to Pe. alu: 'plum'. Survives only(? ) in SW Osm. Xak. xı aluć barıd (sic, not al-barıd 'cold', as in printed text; Brockelmann may be right in suggesting that it is an error for barlıg 'apricot') Kaş. I 122: Kip. xiv alu:ç (sic; 'with back vowels') tramar yaqar fi bi:lidi-1-turk şabih bi:l-zu:rid 'a tree fruit in the Turkish country like the medlar' Id. 21: Osm. xvii aluç (spelt), in Rûmi, zu:rid-i cabalı, in Pe. kähic 'mountain medlar' San. 50r. 27.

D olıç irregular Dim. f. of oğul. N.o.a.b. Karluk xi olıç harf tahamin wa ta:affüf 'al:î-hanın' an affectionate (Hend.) exclamation to children'; one says olıçım bunaya 'my
dear child' Kaş, I 52; a.o. II 250, 4 (in a Xak. verse): xiv Muh. (in a list of titles, etc.) mun wuli'id-l-malik 'a king's son' oriq Mel. 50, 4; Rif. 143.

D alçık: N.Ag. fr. 1 a.l. No.a.b. Xak. xi KB yana alçık bolsa kizıl tilkü teg 'again if he is as crafty as a red fox' 2312; bu alçık ajun 'this deceitful world' 5321: xiv Muh. (?) muhtal 'crafty' alçık: Rif. 157 (only).

D elçi: N.Ag. fr. 1 ğl. S.i.a.m.lg. The modern meaning is 'ambassador, representative of government in foreign countries', and there is nothing in the early texts to suggest that it ever had any other meaning, although in some Uyg. Civ. contracts it appears as a Proper Name. It seems clear that in the early period it was not a hereditary title, but, like bilge, elğesi: çağus, etc., an appointment normally held by a commoner and not a member of the royal family. Cf. yala vaç. See Doerfer II 656. Uyg. viii ff. Man. the word occurs in two lists of high dignitaries, tegrik en kuncuy (ta)rxan elçiler: elçi bilgiler 'out consorts, tarxan, princes, ambassadors, and counsellors' M III 36, 5 (ii); tarxan kuncuyun te privately tegiktil elçi (el)ğesi elçi bilgiler M III 34, 6-7; Bud. elçiler are mentioned in Kuan. 129-30 in a long list of kinds of people, starting with Buddhhas, Pratyekabuddhas, etc., they come between 'ordinary preachers' (see elğil) and before brahmanas, but the list does not seem to be in any logical order: Civ. one of the parties to the contract in USp. 28 was called Elçi and so were witnesses to do. 19, 9 and 34, 13; an Elçi tılr is mentioned in do. 4, 7: O. Kir. ix ff. atım El Toğan Tutuk ben, tepri: élımke: elğisi: ertim, altı: bağ boğduka: beg etkim 'my name was El Toğan Tutuk; I was the ambassador for my sacred realm and beg of the Altı: Beg (see 1 bag) people' Mal. 1, 2 (should be 1, 1); Elçi: Çor Kük Bars Proper Name do. 14, 1; Xak. xi KB (a monarch requires helpers and) ukusug biliglig bölgü elçiler 'understanding, wise, sag ambassadors' 427 (sic?, but in KB 'ambassador' is normally yala vaç): xiv?) Tef. elçil, elçi 'ambassador, envoy' xiv Muh. as-ralisi 'envoy, ambassador' elçi: Mel. 57, 12 (Rif. 156 savci): Çağ. xv ff. elçil rastıl wa barid 'ambassador, messenger' San. 112v. 14 (qotns.): Xwar. xiii(?): (Oğuz Xan send his commands to the four corners of the world, he wrote what he wished to make known and elçilerike bérir yiberdil (or yibardil) 'gave it to his ambassadors and sent it off' Oğ. 104-15: xiv elçi 'envoy' (sent to collect tribute from subordinate rulers) Qub 40; Nahc. 77, 12: Kom. xiv 'envoy'CCI; Gr.: Kip. xiv al-rasili elçi: mustaqq mina'l-sa'y fi'l-sülh 'a compound word from endeavour for peace' Hou. 25, 6: xiv (after el) hence al-rasili'l-lâyi yahubul-sülh 'the ambassador who seeks for peace' is called elçi: Id. 20; xv haridi wa'l-sa'i 'messenger, courier' elçi Tuh. 8a. 1; rastil elçi 16b. 4.

D alçak 'gentle, mild, humble' in a laudatory sense; survives in this meaning in NE Alt., Tel. R I 423: NC. Kir.: NW Kaz. and SW Tkm., but in SW Osm. and Kirin, it has (recently?) acquired a pejorative meaning 'low (in stature or character), base, vile'. Prima facie a N./A.S. fr. alçaka-, but this verb is very poorly attested, occurring only in Osm. Red. 184, in a pejorative sense; the Pass. f. elçali- is, however, better attested in recent Osm. dicts. In these circumstances it is possible that alçaka- is a back formation fr. alçak and that the latter is a Den. N. for an earlier *alçak der. fr. alt, but this depends on the question whether the latter, q.v., is an ancient word. See aşak. Xak. xi alçak as-halim'l-zarif 'gentle, mild; graceful, polite' Kaş. I 100: alp yağda: alçak çoğında: 'a man's braveness is tested only in the presence of the enemy, and the mildness of a mild man is proved in a quarrel' (halim'l-halim yusarrab'il-tctdal) 141, 11: KB (of the Prophet) tüzün erdl alçak kilinci siliq 'he was good and humble and his conduct was pure' 43; o.o. 703, 2231 (alçak amul 'gentle and peaceable'), 2295; xiv?) Tef. alçak gardanları aşak 'their humble necks (Pe. 1.-w.) were bowed down' 50: xiv Rıh. alçak amul tüzün klik 'humble, peaceable, and well-behaved' R I 649 (amul): Çağ. xv ff. alçak past wa dün wa näsil 'humble, lowly' San. 50r. 11: Kip. xv mutawaddi 'gentle, meek' alçak Tuh. 32a. 1; (in a list of Advs. of position) aşak/alşak wañi 'low' alçak, which also means wañi 'humble' Kav. 36, 8: Osm. xiv to xvi alçak (once xiv alşak) 'humble, mild' in several texts; alçak od 'a gentle fire' (xv); alçagıa rak 'low-lying' (ground) (xvi) TTS I 17; II 26, 30; III 14; IV 16.

Tris. ALC

?F alaçü: 'tent, hut'. Later forms usually have final -k; this inconsistency suggests that it is a l.-w. Survives w. phonetic changes and nearly always with -k, usually meaning 'a hut made out of branches of trees' in some NE languages (Tuv. alaci); NC Kir.; several NW languages including Kar. and SW Osm. (with eight or nine slightly different forms in xx Anat. SDD 87, 89, 91, 93, 94, 95, 522, 523) See Doerfer II 510. Uyg. viii ff. Bud. Harîçandı tégın alçatu tususinda (meanless, ?amend to tuşinda) yoryur erken 'while he was walking about opposite(?). Prince Harichandra's tent' U III 6, 1-2 (iii): Xak. xi alçaçu: al-fása wañ-l-fustât 'a tent with two poles; a large tent made of coarse fabric' Kaş. I 136 (between üle:tü; and abaci:ţi): Çağ. xv ff. alaçuk ('with -ç') the same as aç already mentioned, that is a tent (xayma) which nomads (sadranînçed) make from poles (çûbûd) San. 49r. 1; a.o. 205r. 19 (I çatir). Kom. xiv 'hut' alaçuk CCI; Gr. Osm. xiv-xxvi alaçuk/jalaçuk specifically 'a nomad's hut' in several texts TTS I 16; II 23; III 13; IV 14.
VUF alaçuçun Hap. leg.; no doubt a l.-w., prob. fr. Chinese with prothetic a-. Xak. xi alaçuçun nahn lahu anărib yu'hal 'an edible plant with a knotted stem' Kaş 1 138.

Tris. V. ALC-

Mon. ALT
alt as in the cases of 3 al and ast, there is grave doubt whether this is really an independent ancient word. If it was it meant 'the bottom, or lower surface (of something)'. It has been suggested that altín, astín, which is synonymous with it, and üstün, which is often used in antithesis to it, all carry the suffix -dun/-dün/-tun/-tün, etc., which is clearly recognizable in words like ödün and kédin, and that these are cases of *alttin, *asttim, *üsttitn. This is probably correct, but it does involve assuming that alt and ast are in a class by themselves, and different from iç and 2 taş which are the bases of comparable forms içtun and taştun but are also normal N/A.s, since they are used only in suffixed forms. If this is correct, then alçak, q.v., can also be regarded as a crasis of *altçak and derived from this word. The only medieval forms of this word, always in suffixed form, are in Tef. Kom. and Kip. In modern languages there is some confusion between alt and 3 al, but suffixed forms of alt meaning 'below' certainly occur in some NE, NW, and SW languages, and similar forms of ast with the same meaning in SE, NC, and some NW languages. (Xak.) XIII ff. Tef. altusn, altindn, alndindn 'beneath, from beneath' are noted after nouns under altin 49: Kom. XIV altindn 'subordinate to him' CCG; Gr. 36: Kip. (in the grammatical part) 'as for Ar. word taht "below, under", its root (aql̄ha) in Turkish is alt' ('with back -l-'), if you wish to say tahtak you say altnda; tahtakum altınpḍa: (and other examples) Hou. 53, 8 ff.: XIV (under 'adverbs of position') taht altnda: Bul. 14, 4; xv (ditto) taht alt: Kav. 35, 6; taht alt Tuh. 8b. 10; 73b. 9 (followed by two examples with Suffis.)

Mon. V. AL-Y-
ölț- See ölt-

Dis. ALD
D olút Hap. leg.; Dev. N./A. fr. l- olut- Xak. xi olút er 'a mature, stout (al-kahu'l-tar) man' Kaş 1 52.

D olút (ölüt) Dev. N. in -üt (here Caus.) fr. ölt-; 'killing, murder'. In the medieval period became ölet, usually meaning 'epidemic; sudden death'. This s.i.m.m.l.g., but ölt, w. same meaning, survives in NE Alt., Tel. R I 1250. L.-w. in Pe., see Doerfer II 618. Uyg. VIII fl. Bud. ölütölürme karmapadiğ 'the sin (Sanskrit l.-w.) of murder' U III 4, 13-14; yínín ölt öldrmdizmr erser 'if we have murdered a (living) body' TT IV 8, 68; o.o. U III 4, 6-12 (evrill-): Xak. xi ölt olut al-qităł 'killing, murder' Kaş I 52: XIV Muh. (?r al-cinăd� 'animate' (opposite to al-hayăcän 'animate') olväet Rif. 138 (only): Çağ. XV fl. ölet 'postelliene, epidemic' (margi) San. 85v. 20: Kip. xv fl avant 'annihilation' ölet Tuh. 27b. 9: Osm. XIV fl. ölet 'epidemic death'; in several texts TTS I 563; II 748; IV 623.

D altar: N.Ac. fr. altta:; syn. w., and in Uyg. apparently used only in Hend. w., I a1; originally rather neutral 'device, method of doing something'; later only pejoratively 'deceit, guile, dirty trick'. S.i.a.m.l.g., but rare in SE and in SW Osm. only in xx Anat., SDD 94: Ktm. alдав. Uyg. VIII fl. Man. TT III 68, 122 (1 a1): Bud. Sw. 363, 20-1, etc. (1 a1): Çağ. xv fl aldar adokm Vel. 26 (quot. hilaşi çok al wa aldağ köp); aldar farib 'deceit', syn. w. I a1 Sân. 50r. 13 (Vel.'s quot. under I a1): Xaw. XIV aldar 'trick, deceit' Qu6t 7.

VUD oluk Pass. N/A.S. fr. olut- Xak. xi olduk at 'a horse (etc.) which is unshod' (al-hači) Kaş I 101; xü1? (?) Tef. Mısşal Elig uzatud yilan teq oldukarı'ti turđi 'Moses stretched out his hand and grasped his (staff) as smooth as a snake' 236.

D altımış 'sixty'; der. f. alt: with the unusual suffix -miş. S.i.a.m.l.g. including Çuv. otmal/otmal Ash. III 333, but excluding the NE languages which have altan and other cases of alt: on, and Yakut alta uon Pek. 81. Türkü VIII ff. Yen. tokuz altımış er 'fifty-nine men' Mal. 48, 3; a.o. 26. 10: Uyg. VIII ff. Civ. altımış 'sixty' TT VII L. 6, 7; USp. 6, 6; 57, 57; 74. 11; Yazılğird élil(ş) sam üzb takti sekliz altımış 'the year 358 in the era of Yazılğird' TT VII 9, 11-13: O. Kir. IX fl. altımış yazındra: 'in my sixtieth year' Mal. 1, 1 (should be, 1, 2); altımış at bintim 'I rode sixty horses' (in the course of my life) do. 41, 9: Xak. xi KB (I have reached the age of fifty and) okir emdli altımış mağa kel teyil 'sixty is now summoning me, saying "come!"' 566; a.o.o. esp. in chapter headings: XIX (?) Tef. altımış 507 XIV Muh. attımam 'sixty' altımış Mel. 81, 14; Rif. 87; Çağ. xv fl altımış favs-i lahar ka ba-umunu farh bıdıand 'a detachment of troops which they place at the head of (the army)'; also the number 'sixty' San. 50r. 3: Kip. XIII attımam Hou. 22, 13; XIV attımam (sic) Bul. 12, 13; xiv ditto Kav. 39, 6; 65, 9: attımam (sic) Tuh. 69b. 10.
altın Adj. and Adv. of place and metaph. of time, prob. a crisis of *altin* der. fr. alt., q.v.; 'below beneath lower.' N.o.a.b. except for the dubious entry in *shaw* 13 altın 'lower,' not attested in any other Sl. Turkish authority. Not found in Turkish where asra:, q.v., is used instead. Uyğ. vii in a damaged passage ('I crossed the Ertiş river opposite Arkar Başı') er kamış altın. nta: s. p., perhaps to be restored as yanta: sallap 'putting the men on rafts below the reeds' Șu. S 1: viii ff. Chr. ıki yaşda altın oğlan 'boys below the age of two' U 110, 1–2: (Arjuna took the girl in his arms) söğüt altın etli bardı 'carried her to beneath the tree' UMI 15, 18; bu yer altın vajırıl yêrê 'in the countryside of the vajira beneath this earth' TT V 6, 41; üstün tegri yeri altın tamu yeri 'heaven above and hell below' do 6, 27–8; o.o. of üstün ... altın in antithesis Süv. 133, 16 and 20–1, 584, 4–5; TT VII 40, 11–12; Pfahl. 8, 7–8: Civ. üstün çekçidik ... altın çekçidik 'the upper flower-garden ... the lower flower-garden' USp. 15, 5–6; o-o. TT VII 37, 6 and 8 (USp. 42, 5 and 7): xiv Chin. – Uyğ. Dict. hsiu 'below' (Giles 4,230) altın Ligeti 128: Xak. xi altın haf toa mânâhî têht an Adverb meaning 'below' Kat. I 109; a.o. I 108 (astin): KB bulardia ep altın bu yalçık yorun 'the lowest of these (planets) is the moon' 137; oğul mende altın manya ne teğ-e 'my son is inferior (or subordinate?) to me'; what is equal to me? 186: xii(?) Tef. yüz karadin altın 'deeper than 100 cubits'; farmanı altın 'under (Solomon's) commands' 49 (and see altın): xiv Muḥ. (among 'Adverbs of position') al-asfal 'lower' (opposite to al-âl 'higher') üstün altın Mel. 14, 10; Rİf. 90: Koyn. xiv 'word belt' altın kur CCG; Gr.: Kip. xii tâht 'below' (opposite to al-âl 'upon' üstün/jûzüre: altın Hou. 26, 20; Osm. xiv, xv altın 'lower' in two or three texts TTS I 23; III 18; IV 19.

altın 'gold.' A very early l.-w. in Mong. as altın (Haenisch 6, Kov. 85). S.i.a.m.l.g. usually as altın. Exceptionally in Yakut altın means 'copper' Pek. 82. (See Döerfer II 529. Tûrîk VII altın kümüs 'gold and silver' I S 5; II N 3; I N 12; I SW; IV S 11; sariğ altın urûn kümüs 'yellow gold and white silver' T 48; altın yîs 'the Altay mountain forest' occurs several times in I, II, and T.; also a component in Proper Names; viii ff. altın örgün üzre: on a golden throne Irkîb 1; o.o. do. 3, 5 (açgirişik, etc.); yüz altın 100 gold coins' Toyok IVr. 3–4 (ETY II 180); Altın Taq Sapaun P.N. Tun. I 5–7 (do. II 60); Uyğ. viii ff. Man. Altın Arûgû (sic) ulûs 'the golden country of Arûgû'M I 26, 29; altın Arûgû (sic) [Talas] ulûs do 27, 5; Chr. altın 'gold' (and frankincense and myrrh) U I 6, 14; Bud. Sivas 'swarvarvaro' gold coloured' altın öngû TT VIII G 64; sariğ altın yip 'yellow gold thread' PP 34, 2; bêz yûz altın yartmak (for yarmak) '500 gold coins' U III 68, 12; and many o.o.: Civ. TT I 70 (ażirtla:-) xiv Chin. – Uyğ. Dict. chin 'gold' (Giles 2,032) altın R I 411; Ligeti 129: O. Kır. ix ff. altın occurs several times; altın kümüsşik Mal. 11, 9; altın këş 'golden quiver' do. 25, 3: Xak. xi altın al-dahab 'gold' Kat. I 120; and 16 o.o.: KB (wisdom is) altın taş 'the gold ore' (in the brown earth) 213; o.o. 188, 946, etc.: xii(?) Tef. altın kümüs; altın 'a gold coin' 50: xiv Muḥ. al-dahab altın Mel. 18, 15; 15; 75, 6; Rİf. 98, 178: Çağ. xv ff. altın tilâ 'gold', in Ar. dahab, in Pe. zar San. 504. 4 (quoitn and three phr.): Xwar. xii(?) altın kümüs Öğ. 181 a.o.o.: xiv altın 'gold' Qutb 8: Kom. xiv 'gold' altın CCI, CCG; Gr.: Kip. xii al-dahab altın Hou. 31, 12; dînâr 'gold coin' altın do. 55, 11: xiv al-dahab altın BuI. 4, 8; xv dînâr altın Kav. 56, 21; dahâb altın Tuh. 16a. 13.

D ullah (Duldu) Den. N. fr. ul; 'the sole' (of a boot, etc.); the earliest form was perhaps ullah (see ullahnu). S.i.a.m.l.g. as ullah with minor phonetic variations, in SW Tkm. and xx Anat. (SDD 1688) oltag and in NE Koib., Kaç., Sag., (R I 1699, 1700.) Khak. and Tuv. as ullah/ullah. Uyğ. viii ff. Civ. the word appears as ulyak in TT VII 42, i a very late text prob. transcribed from an Arabic original, in which it was misread; (a manly man is equal to a jewel) erdemisz kîsi etlik içindeki ultan (written ulyak) birle tüz ol 'a man without manly qualities is equal to the sole in a boot': Xak. xı ullah asfalul-l-xuff 'the sole of a boot' Kat. I 116 (prov.): Çağ. xv ff. ullah gûn 'leather' which is fastened to the sole of a boot or slipper Vel. 114 (quoitn.); ultan (spelt) pästi 'a piece of leather which they sew onto the sole of a boot or shoe' (quoitn.); it is also the word which the vulgar (awâm) corrupt to ullah and use as a term of abuse (dusam); just as they corrupt tabâb to dabaβ and use that as a term of abuse San. 85v. 24 (see taban).

D altınç Ordinal f. of altın; 'sixth'; the only form recorded in the early period; the longer form altınçi appears first in the Vienna MS. of KB, and s.i.a.m.l.g. w. minor phonetic changes. Uyğ. viii ff. Bud. altınç TT V 24, 62; TT VII 40, 105, etc.: Civ. altınç common in TT VII and USp.: xiv Chin. – Uyğ. Dict. altınç R I 409; Ligeti 128: Xak. xi fr. KB altınç and altınç both occur in the list of chapters on pp. 8–10 of the Vienna MS.

D oldrüg abbrev. Conc. N. fr. oldur- (olur-) one of several words for 'seat' derived fr. this verb and apparently pec. to KB. Xak. xı KB (you have prepared this ball) oldruguka ne oldrüg yêrî bu 'to sit on; what kind of a seat is this? 647; o.o. 787, 2547, 2588.

D ildrük prob. Pass. Dev. N. fr. ildre- (ildre-) the plant rue, *Peganum harmala*. Ildrük is fully vocalized, but ildrük in III 412 in a section containing dissyllables with first syllables ending in two consonants is completely unvocalized and in III 21, 22 the only vowel points are a taṣid and ḍamma over
the dāl, which is presumably an error for a cazm over the dāl and a damma over the rā. N.o.a.b.; SW xx Anat. ilezik 'ruce' is more likely to be a corruption of yüzlerlik, q.v., than of this word. The situation is further complicated by the fact that in 111 12 it is ıladrük and not ılruķ that is described as being in the language of Üç and Barsğan. Xak. 11 ıladrük al-harmal 'ruce' Kā. 111 412; a.o. 111 12, 22 (uyğî)-Üç 11 ıladrük al-harmal l 105.

D oldrum abbreviated N.S.A. fr. oldur- (olur-); lit. 'a single act of sitting'; but actually 'crippled, incapable of standing up'. N.o.a.b. Xak. 11 oldrum (vocalized oldurum in the MS., but in a section containing dissyllables with the first syllable ending in two consonants) al-muq'ad mina'l-nâs 'a crippled person' Kā. 111 412: xv Rbg. (he saw that they were blind, some lame, some in pain) kimmî olturum 'some crippled' R 1 109; Muh. (after 'lame' axsak) al-muq'ad olturum Mel. 48, 5; Rif. 142.

Dis. V. ALD-

élet- (?élet) the basic meaning seems to be, physically 'to carry', but with several extended meanings like 'to bring (something Acc.), to carry away (something Acc.).' It is not clear whether the word was originally monosyllabic or dissyllabic, and, if the latter, whether the second vowel was -e- or -i-, but- on balance it was probably originally élt-. S.i.s.m.l. with phonetic variations. Türkî vînî yarhîlg kantîn kellî yaña: éltlî: sünîğîlgî kantîn kellî sîrp: éltlî: 'Whence came the man in armour, routed you and carried you off? Whence came the lancer, drove you and carried you off?' 1 E 23; 2 E 19; bu sîg el têtî: 'He said, "take this army"' T 32: viii ff. edgî: sîz sav éltî: kellî: 'he comes bringing good tidings' 'hrB 7, 11: Man. (gap) öllüggî elîtser if they (bring sheep) to slaughter them' M 333, 1 (ii); a.o. do. 6, 2-3 (iii) (ultî): Yen. on ay éltî: ögûm oğlân tuğdîm 'I was born a child, whom my mother had carried (in her womb) for ten months' Mal. 20, 5; same phr. modern 28, 7: Uyg. viii ff. Man. edgû nirvanka yakin elîttipîz 'you have brought us near to the good nirvâna' TTV 335: 52: Chr. (why does our house stand still unable to carry it?) elîtgel umaygî biz 'we shall be unable to carry it away' U 1 8, 7. Bud. Sanskrit niyati 'he will lead' elîtkey (so spelt) TTV VIII D.10: uhyate 'is carried, conveyed' elîtter (sic) do. F.9; men sizlerini küçêp elîttmezen 'I am not taking you (with me) by force' PP 32, 5-6; men yerçîler elîttgeyenî 'I will act as guide and take you (with me)' do. 60, 2; a.o.o., sometimes spelt elît- TTV 12 25, 18 (altîn); U III 16, 20; PP 52, 3, etc.; TTV V 10, 85-6; 20, 3; Swv. 138, 10: Civ. (the Indian monk —gap—) elîtû tavâqka kellep 'came to China bringing —' TTV VII 14, 2: Xak. xi ol kaq'un evke: elêttî: gahaba bi'l-battux ıla bayâtihi 'he carried the melon off to his house' (élettû, elêttmek); ol keçîşni suv élêttî: 'the water carried away (adhaba bi-) that ford' I 369, 24; elîttip 'carrying away' II 263, 21: Kâh elêtû mâpa açtî dunyâ sôzîn 'the world brought and explained its words to me' 82; buştîk yavuz erke elîttû bîllîg 'a bad temper deprives the wicked man of knowledge' 115 o.o. of élt- 3883, 3976, etc.; of elît- 2267, 2492, etc.: xiii (?) Tef. elît-élt- 'to bring', etc. 75: Çağ. xvi ff. elît- (-tl, etc.) elêt- Vel. 76 (quotns.); élt- hurdan 'to carry', etc. San. 1111, 20 (quotns.): Xwar. xiii élît- 'to carry off' 'Ali 7, etc.: xiv élît- 'to bring' Qub. 50; élêt- do. 58, MN 128; Nak. 37, 5; 238, 6; 249, 9; Kîp. xiii xaddr mina'l-tawhidı hîl-jay' âlîl- makâni-musayar ıtyahi 'to send, in the sense of sending something to the place to which it should be sent' élît-, elîtî: ber- (unvocalized) Hou. 44, 9: xiv xaddr élît- Bul. 88v.; xv ditto élît- Tih. 38b. 5: Osm. xiv élêt- (sometimes in verse ilît-) 'to carry, to bring, to carry away'; c.i.a.p. TTS I 373; II 525; III 364; IV 417.

D ulat- Caus. f. of ulâ-; 'to order (someone Dat.) to join (something Acc., to something Dat.).' S.i.s.m.l. Xak. xi ol yîp ulattî: (sic) awșalahu iyâhu' 'hîb he ordered him to tie the cord' Kâ. 1 213 (ulattur, ultmak; -u-, not u-, is correct, the section contains verbs with two short vowels).

D I ulit- Caus. f. of I ulî-: 'to make (an animal or a person) howl, scream', and the like. Survives only(?) in NE Khak., NE Kır., Kxz. Xak. xi ol anî: urup ulittî: darabahû hattat a'wânu 'uwwâl 'al-dîb 'he beat him until he made him howl like a wolf' Kâ. I 213 (ulittur, ultmak; the u- is an error, see ulat-); bu: er ol tîn ultğam 'this man constantly makes his dog bark' (yunbîh kalbahu) I 156, 9: Kâb (the bad-tempered man) ultîr kîşığ sôşê aça tilîg 'makes people scream when he opens his mouth and curses' 342; o.o. 1463, 5521, 5738, 6264, 6369 (all of persons).

VUD 2 ultît- 1hap. leg.; Caus. f. of 2 *ultî:-. Apart from a possible survival of that V. in SE (see ulâ-) this V. and ultî-, q.v., which is commoner, are the only representatives of this group of V.s. Xak. xi ol anîp boynîn ulattî: (sic) âret 'umqahu 'he twisted his neck'; also used of twisting anything else Kâ. 1 213 (ulittur, ultmak; the u- is an error, see ulat-).

D ület- Caus. f. of üle-; 'to have (something Acc.) divided and distributed (to people Dat.).' Survives only(?) in NE Khak., Tuv. Xak. xi ol çığâyka: yarmak ülettî: amara bi-tawsî 'l-dârîhim wa tafrîqîhâ 'âlîl-l-fugarâ' 'he gave orders for the money to be divided and distributed to the poor' Kâ. I 214 (ülettür, ülettmek).

D ölt- Caus. f. of öll-; 'to moisten, or wet (something Acc.).' Apparently survives only in NE Tuv. ölt- and SW xx Anat. öltî- SDD 1431. Other similar forms like NE Khak.
öllet- are Caus. f. of ölLE: (see öLL:). Xak. XI 10: öLL:t; 'he wetted (balla) the garment' (etc.) Kaš. I 214 (öLL:tür, öLL:me:k); a.o. II 324, 11: XIV MuH. balla öLL-t- Mel. 24, 4; Rif. 105 (mis-spelt öLL:-): Çağ. xv ff. öLL:t (spelt) tar kardan 'to wet, moisten' San. 84r. 12 (quotn.): Kip. xxi balla öLL- Hou. 38, 10: Osm. xiv and XV öLL:t- 'to wet' in several texts TTS I 563; II 749; IV 624.

E öLL-t- 'to kill'. This word has been erroneously read in Türkü VIII 3. The photographs, which are clear, show that the actual word in the inscription is öLM:is, but there is a small crack in the stone between ô and t which has been taken for an l. The text reads (you abandoned your xañB:n and surrendered) (to the Chinese). Because you surrendered teyiri: öLM:is erînc 'Heaven, no doubt, abandoned you'.

D alta:- Den. V. fr. 1 a, l.; although 1 a, l. and altar: q.v. were originally neutral in meaning and only later became pejorative, alta:- always meant 'to deceive, trick, cheat (someone)', with a few extended meanings like 'to soothe (a child), to console' in some modern languages. S.i.a.m.I.L. Cf. Doerfer II 535. Üyğ. VII ff. Civ. alDHu cevišîlî klîșiler altayu turur 'resourceful (Hend.) men who are constantly deceiving you' TT I 26; gâyi yavîlak altayu 'enemies and wicked people deceive you' do. 39: XIV Chin.-Üyğ. Dict. 'to deceive' alda:- R I 412 (only): Xak. XI ol: yavlî: altâd:da; xâda'a-l-'adwû: bi-hâyad wa mâhr 'he deceived the enemy by stratagems and tricks' Kaš. I 273 (alDâr, alDâmak); alDâp yana: kaçtîmiz 'we escaped them again and again by tricks and deception' I 472, 13; xarîf(?) Tef. alda:- 'to deceive, trick, cheat' gâyi: xak. XV alDA-sel: (spelt) farîb dâdan ditm. San. 48r. 15 (quotn.): Xwar. xiv ditm Quth 7; Nahe. 402, 7; Kom. XIV ditm CCl, CCC; Gr.: Kip. xiii gâyi: xalî: 'to deceive' hâl-âla 'to deceive by tricks' alda:- Hou. 42, 17: XV alda:- ('with back vowels') xâda'a ÿd: 21: xiv ditm Tuh. 14b. 7; gâsa 'to cheat' in the meaning of al-xâda'a yalda:- (sic) do. 278, 10: Osm. xiv ff. alda:- 'to deceive, trick' is common until XVII and occurs sporadically later TTS I 18; II 26; III 14; IV 16 (now replaced by alDât:-).

VU oldâ:- 'to go barefoot, unshod'; pec. to Kaš., but cf. olduk. Xak. XI at oldâ:-: hâfîya'l-faras 'the horse was unshod' Kaš. I 273 (oldûr, oldûmak); izîlî boltsa: er oldâma:s 'if a man has shoes, he does not go barefoot' (lây yahfî rîchîhu) I 104, 24.

D altur:- Caus. f. of al:; properly 'to order (someone Dot.) to take (something Acc.)', but in some modern languages 'to allow (something Acc.) to be taken from oneself'. S.i.a.m.l.g. Cf. altuz-. Xak. XI men andan yarumâk alturdum 'I ordered that the money should be taken (bi-axd) from him' Kaš. I 223 (altururмен, alturmak): Çağ. xv ff. alDUR:- Caus. f. girûtînâdan wa girîştâr kardan 'to order to take, to have (someone) made a prisoner' San. 46r. 22 (quotn.): Xwar. xii alDUR:- 'to order to take' 'Alî 35: xiv ditm Quth 7; 'to have taken from one' Nahe. 325, 4: Osm. xiv ff. alDUR/-alDUR:- in several texts TTS I 19; II 28.

D ildur:-, iltur- Preliminary note. The same inconsistencies of vocalization occur in these two verbs as occur in il:- and Ill:-, but there is no clear evidence of the vocalization of the first in KB and the Çağ. form of the second looks like a Sec. f. of altitude-. The Infin. of the first is apparently spelt:-mak, later corrected to -mek in the MS. of Kaš.

VUD ildur:- Caus. f. of il:-; 'to order (someone Acc.) to descend (from somewhere Abß.)'; to bring (something Acc.) down'. Survives as ildir- in NC Kir., Kzr. Xak. XI ol anî: taqgdîn ildûrdî: 'he ordered him to descend (anzelahu) from the mountain'; also spelt with -n-, endûrdî: Kaš. I 224 (ildurur, ildurmak; see above): KB ulûg taq başın yerê ildûrdî egîp 'the great mountain lowers its head to the ground bowing' 2647; in 1003 the Vienna MS. has ildûrdî for endûrdî.

D iltûr- Caus. f. of Il:-; 'to order (someone Dot.) to hang up (something Acc.)', with extended meanings like 'to fasten, hook, button' in some modern languages. S.i.a.m.l.g. except SE(?). Xak. XI ol mapâ: keyîk iltûrdî: amarâmì bi-ta'lîqîl-šayd fi'il-šîbâla 'he ordered me to hang the game up in a noose'; also used for hanging anything up Kaš. I 224 (iltûrûr, iltûrmek): Çağ. xv ff. ildur:- Caus. f. band kardan wa girûndân 'to tie up, to order to take' San. 110r. 7.

D 1 olur- Caus. f. of 1 ol:-; 'to cause to ripen or mature; to cook thoroughly'. Survives only in SW Osm. Xak. XI ol 10: ec le: et olûr: harrâ'o'l-lahm fi'il-qâdr 'he boiled the meat to rags in the cooking pot'; also used for wearing out (al'da'a) clothing, etc. Kaš. I 223 (olurrur, olurmak): (Osm. xiv and XV the early occurrences of olur- in TTS I 541 are Caus. f.s of 2 ol:- (bol-)).

S 2 olur- See olur-.

D öldür- See öldür-.

S öldür-ölûtür- Caus. f. of ol:-, later than öldür- q.v.; 'to kill'. S.i.a.m.l.g. Xak. XI ol ögûr:nt: öldûrdî: qaîlata'-sarîq wa amâthalu 'he killed (Hend.) the thief' Kaš. I 224 (öldûrdûr, öldûrmek); a.o. I 522, 7: KB 2202c (ögûnc); xii(?) Tef. öldûr/-ölûtür- 'to kill' 244-5: xiv Rbg. 36r. 8 (ûgrâ-); Muh.
qatala öldürü-Mel. 13, 17; 30, 6; Rf. 89, 114; al-mumayyiz (an attribute of God) öldürge
44, 10; 137: Çağ, xv ff. öldür- (-di; imala ile i.e. with front vowels?) öldür- Vel. 117; öldür-
husan 'to kill' San. 82v. 15 (quotans): Xwar. xii öldür-fütür- 'to kill' Ali 7, 24: 
XIII(?) öldür- Oğ. 40 a.o.o.: xiv öldür- Qutb 123, etn.: Kom. 177: 'to kill' 
ölüdür-fütür- CCG; Gr.: Kip. xiii qatala öldür- Hou. 33, 18; xiv öldür- amada ld. 20; qatala öldür- 
Bul. 75: xv ditto öldür- Kas. 75, 14; Tuh. 30a. 6; mumayyiz öldürgen do. 
32r. 2.

D eltis- Co-op. f. of educt. Survives only(?) in NW Kaz. iltész.- Uyg. viii ff. Civ. 
kılı[ku ter]gis kişi birle eltisgüçü 'his character is difficult(?) and brings him into 
conflict(?) with others' T T VII 17, 6-7; yat 
kişiler şaga yakin eltismiş kişiler köpüli 
teriş (ambiguous, probably) 'the minds of 
people who bring strangers near to you are 
deep' do. 10, 11-10.

D altuz- Caus. f. of alt-; n.o.a.b. Cf. altur- 
Türkül VIII [gap] tutuzt: eki:si:n özü: 
altuzdu: he ordered . . . to grasp, and himself 
ordered that both of them should be taken' 
I E 38 (here perhaps an Emphatic rather than 
a Caus. V.): Oğuz xi the Oğuz sometimes use 
-x- instead of -r-; hence they say ol tavar 
alduzdu: 'his property was stolen and carried 
off' (huriba . . . toa suiba; lit. 'he let his property 
be taken'); its origin (ašizül) is ald: 'he took' 
Kâş. II 85, 17 ff.; n.m.e.: Kip. xiv altuğ: 
alaksa: altindakin altuzur 'if a group of six 
dispeople, that which is beneath them 
is taken from them' (yu'axxal minhum; lit. 
'they . . . be taken') ld. 22.

Tris. ALD

D ulatt: prob. Ger. in -t: fr. ulat-; used in 
two ways: (1) after one or more N.s or P.N.s, 
sometimes linked by -it: . . . -it: or, less often, 
in the Loc., meaning 'et cetera' (see v. G. 
ATG, para. 287); (2) occasionally, prob. only 
in translations fr. other languages, as a Con-
junction meaning 'and' (see do., para. 415). 
N.o.a.b. Türkül VIII ff. (we, persons of distinction, 
thirty in all have arrived) ati: Öz Apa: 
Tottok ulatt: 'one named Öz Apa: Totok 
and the rest' Tan. IV 6-9 (ETY'II 96): Uyg. 
viii ff. Man. üzte buzta ulatı üklüs telim 
nizvanlar 'the many (Hend.) passions of anger 
(Hend.), etc.' TT II 33; a.o. M III 36, 
3 (1): Bud. koy lağzun ulati tinilgariğ 
'living creatures, sheep, pigs, etc.' PP 3, 2: 
öglü kağıt ulati 'mother and father, etc.' 
Sve. 554, 13: yüz mığ tümren ulatt 'a hundred, 
thousand, thousand, etc. times.' TT 
V 8, 67; many o.o.o. -yurtunuz . . . ulatı 
sizine idi bitmemiik kalımdı 'you have 
illuminated (the Mahâyana and Hinasvâna) and 
(various scriptures) have not remained 
unknown to you' Hîlen-ts. 1772-7; a.o. do. 1977: 
Civ. lodur ulati 'Symposiac racemosa (San-
skrit lodhra), etc.' H II 26, 101.

VÜD ülütü: 'silk handkerchief'; perhaps 
Dev. N. fr. ület- in the sense of a section of 
large parts. Survives only(?) in SW xx Anat. 
alatu a word for 'silk handkerchief' used by Türk-
men, SDD 192. Uyg. viii ff. Civ. ületü (front 
vowels) occurs twice in Pam. Arch.; bir 
ületü (purchased with one other article for 4 
bahrs) l. 55; üç ületü (purchased with two 
other articles for 6 bahrs) l. 144: Xak. x1 
ületü: 'a piece of silk to wipe his nose with' 
Kâş. I 136.

PUÉ ellidober a title for a tribal ruler subordi-
nate to a superior ruler. N.o.a.b. in Turkish 
texts, but very common in Chinese historical 
texts transcribed 'elteh (or sût) li fa (Giles 
1,472 or 10,281 6,885 3,376). In spite of the 
dissimilarity of their modern pronunciations, 
there is no reasonable doubt that Müller was 
right in making this identification in U II 94. 
Prob. a l.-w., if not a compound of iy élé and 
the Aor. in -r of a verb which might have been 
ste- or tev- (but not the familiar tev- 'to 
pierce'). See Doerfer II 655. Türkül VIII 
(Kül Tégin captured) Az elteberi 'the 
elteber of the Az I N 3; Uygür elteber II E 
37; [Karluk el]teber II E 40 (restored from 
the context); bunça: bedizcin Toygun 
elteber kelli:rti: 'Toygun, the elteber, brought 
all these decorators' I NE; a.o. 1x. 21: Uyg. 
VIII ben bl... elteber Su. edge.

PUDC elteberi Hap. leg.; P.N./A. fr. 
elteberi. Türkül VIII eki: elteberliq boðun 
(gap) 'two tribes ruled by eltebers' II E 38.

D ötülchi: N.Ag. fr. ölit; 'one who delib-
erately takes life, murderer, executioner'. 
N.o.a.b. Uyg. viii ff. Chr. U 9, 17 (bukaðu-
luqchi): Bud. (that beg, having become beg 
of the town) erte ked ötülchi boldi 'soon became 
very prone to taking life' Sun. 4, 9-10; (who-
ever for a long time) ötülchi bolsar 'is a taker 
of life' U II 3, 11; TT VII 89 (kınç) ; Xak. 
x1 (after ölit) hence al-qatil 'a killer' is called 
öltüçü: Kâş. I 52; KB 1737 (basımcı).

S altnç: See altnç.

D altink: N./A.S. fr. altün; 'situated below'. 
Both this and the later form altindaki, 
first noted in Kip., see altuz-, s.i.s.m.l. 
Uyg. viii ff. Man. üstünkî altinkı teþirler 
'the gods situated above and beneath (the 
earth)' TT III 169: Civ. altinkı TT VIII 
L.23, 43; üstünkî altinkı tapladi 'those 
above and beneath were pleased' TT I 128: 
(Xak.) xiii(?) Tef. altınç/altink ditto 50.

D altuluq P.N./A. fr. altnun; 'possessing 
gold; golden; ornamented with gold'. 
S.i.s.m.l.g. Türkül viii ff. Man. altuluq 
örgin özü 'on a golden throne' TT II 8, 68: 
Uyg. viii ff. Man. altuluq yinchilugu kap 
yerê 'in the land of gold and pearls' TT II 
15, 8-10: Bud. altuluq xua çeceg saçip 
10; a.o. do. 43, 10: (xiv Chin.-Uyg. Dict. altulnuk 'gold brocade' Ligeti 129; R I 411): O. Kir. ix ff. Mal. 3, 2; 10, 5 (kéś): (Xák.) xiv Muh. dí dhabab 'possessing gold' altulnuq Mel. 6, 4; 10, 9; Rif. 77, 83: Çağ. xv ff. altulnuq zarbat wa dibá-yi fihil-báb 'cloth of gold; woven-brocade' San. 50r. q. Xwär. xiii (?) altulnuq bélbağí 'his gold-ornamented belt' Ölg. 33: xiv altulnuq 'golden' Qubr 8.


eldrî: (eildril) basically either 'kid-' or 'lambskin'. Survives only (?) in NW Kaz. iltir 'lambskin' R I 1494. Xák. xi eildrî: al-badra wa hiya eildrî-l-caddy 'a milk bucket that is a goat-skin'; also called eildrî: bi-ziyadatî-l-dâl Kaş. I 127; xiv Muh. (?) in (a list of clothing, etc.) al-farwata(l)-comila 'a fine fur' elitrîg (?: unvocalized) Rif. 166 (only): Kom. xiv 'lambskin' iltirî CCl; Gr.

S ultorum. See oldrum.

D alttrar. Hap. leg.; 'six each'; the older Distributive f. of altu: cf. *ekkîrîr. The later form altuṣar survives in some NW and SW languages. Uyg. viii ff. Civ. alttrar böznî könlî belârbîz 'we undertake to give (back) six lengths of cloth each' USp. 34, 6–7.

Tris. V. ALD-


D altulnas- Hap. leg.; Recip. Den. V. fr. altum. Given as a grammatical example; prob. used only in the Ger. Xák. xi synad-dim altulnasu: 'I gambled with him making gold the stake on it' (ca'al'tu:l-çatir fihl'-dahan) Kaş. II 114, 23.

Mon. V. ALČ-

alk- 'to use up, finish, come to the end of (something Acc.)'; hence sometimes 'to destroy (something Acc.)'. v. G. ATG, para. 160 suggests that this is an Epithetic f. of al-, but this is unlikely since there is no real semantic connection and no evidence that the Epithetic Suff. was -k- as well as -ik-. Survives only (?) in SW xx Anat. alk- 'to destroy' SDD 97. Türkü viii kopp akdímdiz 'we completed everything' (the tomb chamber, its ornamentation, and the memorial stone) I NE: Uyg. viii ff. Bud. Sanskrit tyaidsaçaguśaba 'the pleasure of destroying lust' aziğ alkmakšliğ (gap) TT VII 8. G.21; samšaçavây 'by complete destruction' alkmakšin do. 23; burxan şazînîn alkîp 'destroying the Buddhist doctrine' Ilüen-ts. 315; o.o. Swv. 185, 21 (akşîg); U III 66, 16; 88, 4 — sakînc kilu alksar 'when he has come to the end of meditating' TT V 6, 41: Xák. xi ol tawarîn alksı: afnâ mâlalu 'he dissipated all his property (etc.)' Kaş. III 419 (alksr, almak); alksı: menîr yâyım: afnâ tâyîf fi 'ufîla 'he wasted my summer in idleness' III 188, 22: KB osallîk menî almkt 'carelessness has ruined me' 1209: xiv Muh. (?): alhaka tala'dama 'to destroy' alk- Rif. 107 (only).

Dis. ALÇ

?s alîq syn. w. afîq, q.v., and perhaps a Sec. f. of it. In this meaning survives only (?) in SW xx Anat. aluk (of a man) 'bad' SDD 98. It is, however, possible that a word meaning 'crazy, stupid, mad', and the like, NE several dialects alîq R I 373; Tel. alu: do. 387; Khak. alîq and SW Osm. alîk is a survival of this word. See Doerfer II 535. Kip., Oğuz xi alîq al-raddî 'min hull sayî' 'bad' of anything Kaş. I 64; also occurs in I 384, 6 in a verse (repeated in I 85, 5 with yavuz instead of alîk (the men who reckoned it good fortune to have a guest have all disappeared) kalûd: alîq oyuk körüp evni: yikâ: baqgyllağîn têdä ra'atâv-l-hâyal naqadî axtibyatahâm kayfâ yanzi: alâyyî 'but those who, when they see a mirage, strike their tents in order that (a guest) may not lodge with them, have remained'; alîq is not specifically translated but must have meant 'wicked' or the like: Xwär. xiv alîq 'weak, inadequate' Qubr 8: Kip. al-câbân 'cowardly' (opposite to 'brave' alp) alîq Hou. 26, 4: xiv alu: al-'âçiz 'on şarimmi' 'weaker than (or inferior to) his adversary'; bu: bundan alu: dur 'this is inferior ('âçiz) to that'; and for a'çaz 'more inferior' they say alurak ld. 22: Osm. xiv alu: 'weak, inferior', often in contrast to ulu 'great' or yêg 'better', common in xiv and xv and occurs in xvi TTS I 23; II 31; III 18; IV 19.


?d alîk/âluk; it is an open question how many etymologically different words of these forms there are and which of them can be explained as Pass. Dev. N./A.s fr. al-. This is obviously true of the word in KB, and possibly true of Kaş's Oğuz meaning of alik. But it is less obviously true of Kaş's meaning of aluk, and rather improbable of the Kip. meaning. It is difficult to connect NC Kir. alîk 'peak, summit' R I 372 with any earlier meaning, but SW xx Anat. alîk/âluk retains the second early Osm. meaning and has other meanings like 'driftwood carried away by a flood' which clearly represent a Dev. N. fr. al. See Doerfer II 547. (O. Kir. ix ff. the word read aluk in Mal. 44, 2 is corrected to alp in Shcherbak's revised text): Xák. xi KB tükel bilse bolmaz kiklîklarîn ýême alsa bolmaz aliklîkîn 'it is impossible (for a servant) to understand completely (his master's) character,
or to accept his habits (?):' 4757 (for meaning see Osm.): Oğuz xi alik mingāruš-tā'ir 'a bird’s beak' Kaš. I 68; aluk er al-raculul-ādāla (sic, not al-āsla ‘bald’ as in printed text) ‘a sturly, powerful man’ I 67; Kip. xiv aluk uddattu-l-dabba kā’in mā hāna ‘any kind of equipment (harness, etc.) for a horse’ Id. 21 (and aluka:- sawrāl-udda ‘to put harness, etc. (on a horse)’): Osm. xiv alik ‘habit(s) and the like in one xiv text; (however just a strange ruler may be) alıgün anlayınca elı yiıkur ‘the country is disorganized until it gets to understand his habits’; alır olı cihanı alıgün bilir olı zamanın kiğiınım ‘he will come to accept the habits of this world and to know the character of the (present) age’ TTS I 20—alik xvi translates al-qurīf ‘a thick felt put on a horse’s back beneath the saddle’ in one text I 28.

S ılığ See ılığ.

D ı 1 ulag: Dev. N. fr. ula:-; lit. ‘something on hand’, and the like with various specific applications. Survives only(? ) in NC Kir. ulo: ‘joining, attachting’, and SW Osm. ulak ‘something within easy reach’. Cf. sapig. Uyg. vii ff. Man.-A. ulag şaşapda ‘in endles sesession’ M III 13, 19 (ii): Bud. noted only in the Hend. ulag sapig which is common in TIV VI, e.g. tuağ ölő ulag sapig ‘the endles sesession of birth and death’ ; o.o. 312, 345, 388, etc.; Swv. 61, 17: Xak. xi ulag ruq’atul-l-taaw ‘a patch on a garment’ Kaš. I 122.

D ı 2 ulag: a technical term for a horse used for carrying goods or riding, more particularly a horse for hire and a post horse. The specific meaning seems to be that it is one of a string of horses available for hire or use, and it may originally have meant a string of horses rather than a single animal, but if so this meaning became obsolete very early. It is therefore prob. a Dev. N. fr. ula:-, etymologically identical with ılığ, but with a specialized meaning. An early l.-w. in Mong. as ula’a ulag (Haenisch 162, Kow. 394) ‘posthorse, relay horse’. S.i.a.m.l.g. in a wide range of forms including such divergent ones as NC Kir. ılo, ulo; uno: See Doerfer II 521. Uyg. vii ff. Civ. ılığ ‘transport horse let out on hire’ is common in late contracts e.g. maça Sarapča Usunka bargü esek ılığ kergeq bolup ‘as I, Saranuch, needed donkeys and transport animals (or ‘donkeys for transport’) to go to Usun’. UsP. 3, 2-3; (I gave one roll of cloth for) Melekli Kurcuń ılığka ‘Melekli Kurça’s transport animal(s)’ (and fifteen rolls of cloth for) Kültürtle ılığ terike ‘the hire of Kültürtle’s transport animal(s)’ do. 31, 9-13; o.o. 38, 15; 39, 4, 91, 20: Xak. xi ılığ ‘any horse (jars) which an express post-ride (al-ıbaradu l-mursı) takes by order of the amir (i.e. beg) and rides until he finds another’ Kaš. I 122; tidal meni: tokuşga; yovgıl maça: ılığ-a: ‘send me to the battle, we a’inni li-tu’ ifyanı foras yubahiliği ılılar-l-barb ‘and help me by giving me a horse to carry me to the battle’ III 172, 12: Çağ. xv ff. ılığ/ulak at ‘horse’ Vel. 118 (quotn.); ılığ/ulak (1) marhab-i susväri ‘riding horse’ (same quotn.); (2) payvak ve qazid ‘a messenger, or courier’ sent from one place to another; (3) hür bi-ucrat ‘unpaid labour’; the author of the Burhān-i qatı included this as a Pe. word with the same meanings San. 8xv. 21; Kip. xiv ılığ al-barad Id. 21: Osm. xiv ff. ılığ, more often ılığ, once (xvii) in error uglak, usually ‘mounted messenger’, occasionally (xiv, xv) ‘post horse’; c.i.a.p. TTS I 717; II 922; III 702; IV 778.

ulag ‘big, great’, physically and metaphor., including such usages as ‘grandfather’, eldest (son). Prob. a basic word and not a P.N./A in -ulag, since it has no semantic connection with: and cannot be derived fr. ur:-. C.i.a.m.l.g., but in SW, while ılığ is the standard word in Tkm., it has been almost entirely displaced by böyük (bedük) in Az. and böyük in Osm. See Doerfer II 536. Türkiye viii ulag ‘great’ (army, battle, ceremony) E E 28, 40; II 10, E 34; ulag oğlim ‘my eldest son’ II S 9, (I myself have become old and) ulag bolum ‘senior, advanced in years’ T 56; o.o. T 5 (uđuz-); fx. 3: viii ff. ulag év ‘a large residence’ IrkB 9; Man. ulag TT II 6,6 and 15, etc.; Yen. Mel. 29, 1; 36, 3 (both dubious): Uyg. ix ulag oğlim: Suci 10; ulag III A 9; B 8 (ETY III 37): vii ff. Man. ulag asıg tusu ‘great advantages (Hend.)’ TTS I 105; a.o.o.: Bud. ulag, spelt ulag in TT VII A 17; is very common; ulag eręgė thumbl’ TT V 8, 56: Civ. ulag is common: Xak. xi ulag al-ıbar min kull ıjav ‘great’ of anything Kaš. I 64; many o.d., KB ulag is common: xin(?) Al-ditt: Tel. xiv ı176; xiv Muk. yavımın-l-qiyımät ‘resurrection day’ ulag kün Mel. 44, 13; Rif. 137: Adım alayhı’l-salâm ulag ata: 45, 1 (Rif. aşınıku: ata): al-cadd ‘grandfather’ ulag ata; al-cadda ulag anna: 49, 4; 143-4; habırlı-qawm ‘chief of a tribe’ ulag 50, 6; 145; al-ıbar ulag 55, 13; 153; ismül-nahr ‘the name of a river’ ulag: su: 4; 20; 75: Çağ. xv ff. ulag/ulag buzurg va azım ‘big, great’ San. 8fr. 29 (quotns.): Xwar. xii ulag/ulag ‘Ali 12: xin(?) ulag common in Og. xiv ulag/ulag Qtb 198; ulag MN 1, etc.: Kom. xiv ‘great’ ulag CCI, CCG; Gr. 265 (quotns.): Kip. xii al-ıbham ‘thumbl’ ulag: barmak Hou. 20, 14: xiv ulag (with back vowels) al-ıbar; ulag: anası: (sic) ummi-l-ummi: ulag: az: kiharı-l-adräs ‘big tooth, molar’ Id. 20: xiv hırul ulag: Kat. 44, 17; 59, 20; Tuh. 30b.3: Osm. xiv ff. ulag occurs twice (III, III) and ulag several times TTS I 720-1; II 924; III 706; IV 782-3.

I ulag (olak) basically ‘a hollowed-out tree trunk’, hence ‘trench, boat’, and later ‘gutter’, etc. S.i.a.m.l.g., sometimes spelt olak. Xak. xi ulag jay yunqar min ašr šababa kah-la’laʃ yabarrad fišt-ı’ajıra ya yusqā fišt-ı-dabba ‘an object hollowed out of a tree trunk’, e.g. a trough in which grape-juice is cooled, or
cattle watered... oluk al-zawraqul-σαγ̃ir 'a small (dug out) canoe'; its origin is from the previous word Kāṣ. I 67-8; xiv Muh.(?) (among words relating to buildings) al-misāb 'gutter' oluk Rif. 179 (only): Kip. xiv oluk al-maqab 'a channel, water-course' in which water flows swiftly İd. 21; olak (sic) al-hawd 'tank, basin' do. 22; al-hawd alak (sic, in error) Bud. 3, 15; xx qaf'a 'a wooden bowl, or trough' olak (sic) Tuh. 29b. 4; Osm. xx ff. (after ulug/uluk) (3) in Kūmi navedān, 'channel, gutter, spout' San. 86v. 5. 

2 oluk Hat. leg.; prob. a metaphor, use of 1 oluk in the sense of something hollow. Cf. keriš. Xak. xi oluk minaqlul-faras 'a horse's withers' Kāṣ. I 68 (prov.).

D 3 oluk Intrans. N./A.S. fr. 1 ol-. Possibly survives in NE Tel.; NC Mzx. uluk 'useless, valueless' R I 1604; SW xx Anat. uluk 'decaying, weak, idle', etc. SDD 1417. Xak. xi oluk ton al-tawbulu-xalaqul-balāt 'a shabby worn-out garment'; also used for anything worn out Kāṣ. I 67.

D alku: Gerund, used as N./A. fr. alık-; one of several early words for 'all, everyone, every' thing', lit. 'something which has come to an end'. N.o.a.b. Türkü viii ff. ancıp alku: kentiği: ölgiliq; erkilğil ol 'thus everyone is master of his own fate' IrkB Postscript: Man. (if they find Hearsers or merchants) alkuñ öltürgey 'they will kill them all' TT II 6, 16; edğül töro edğül edgul kəlqay 'they will all (follow) good customs and do good deeds' do. 6, 21: Uyg. viii ff. Man. alku anunuş bişrunmus nomlariğ 'all the doctrines which they have prepared and assimilated' TT II 17, 61-3/65-7: Bud. aliku is fairly common and occurs in three usages: (1) as a Noun in oblique cases, e.g. alküni taplamiði teğ 'although he had disapproved of all (the others)' PP 15, 2; alkuka bərlip 'giving to everyone'; o.o. U II 78, 39; U III 45, 18; (2) as a Adj. preceding the Nom. qualified, e.g. alku əlgərið qədə-itürdeçi 'curing all diseases' Sant. 595, 19-20; TT V 10, 87 (66-); a.o.o.; (3) as an Adj. following the Nom. qualified, e.g. ne kergəkin alku tükəni bərlip 'giving absolutely that which is necessary' PP 28, 4; ann alku ənkviəribə binənribiç 'we repent and confess all those (sins)' TT IV 8, 76; kəsiş alku blür 'all men die' PP 15, 2; TT VIII O 5 (alko, same as VI 61); TT V 6, 26 and 38; a.o.o.: Civ. (early only?) buvsu:vl alko uç doş belkulei: tükiel ködə:niur 'all three basic (Sanskrit dosa) signs of thirst appear' TT VIII 1 9, 9; a.o. do. 16 (buvus).

S ilki See 1 yilki.

D alkığ 'wide, broad'; well established in Uyg., where it occurs only in the Hend. kép alkığ, otherwise known only in NE in a curious variety of forms; Karagas alkı (sic); Khak., Koib. alkıg; Şor alığı, aldiği. R I 373, etc.; Bas. 23; Tuv. alğığ Pal. 55.

Prima facie N./A.S. fr. alık-; the semantic connection is tenuous, but cf. alkuğ: There is a NE Khak., Tuv. verb alğı 'to expand, become broader', but this can hardly be as old as Uyg., and may well be a late form of alık- or even a back-formation fr. alkığ. Uyg. viii ff. Man.-A (you will live in that country) képın alkığın mũgusuzun 'at your ease (Hend.), and carefree' M III 30, 5-6 (i); Bud. (of a kingdom) Sanskrit vipulam 'broad, wide' kép alkığ TT VIII C 1; 'of property' və$tìrma ditto do. D 33; o.o. do. G 35; K 4; kép alkığ (of heaven, earth, a palace, etc.) is common in TT VI 07, 241, 243, etc.; a.o. X 26.

D olgun N./A.S. fr. 1 ol-; 'ripe'. Survives only in SW Osm. and xx Anat. ulğun/ulikun SDD 1416-17. The word is not fully vocalized in Kāṣ. and the Ar. translation corrupt, but its identity is certain. Xak. xı seçərəli olgün konak (mis-spelt koyak) qalla rəb (?) həbbətli-əčərs o' the quantity(?) of grains of millet was small' Kāṣ. III 167, 7 (the second word must be a Noun as the third is a Gen. but rəb (not fully vocalized) does not look right); n.m.e.

D alkıç Dev. N. fr. alkin-; 'coming to an end, annihilation', and the like. N.o.a.b., but cf. alkıçız. The -u- is no doubt euphonic before a consonantal Suff. Uyg. viii ff. Bud. alkıçuka tegi burxan uruğı üzülmez 'the seed (i.e. succession) of Buddhas will be unbroken until the end of time' TT VI 205; səzəlik köpülümüz alkıçuka tegi üzül-zün 'may our doubts be utterly dispelled' do. 380-1.

D alkış N.Ac. fr. alka-; 'praise'; originally in the sense of praising God, later also in ordinary human relations, where 'blessing' is sometimes the better translation. S.i.a.m.lg., except SC where it has been displaced by the Mong. l.-w. maktoğ. Türkü viii ff. yaruk ay teprikçe: alkısta: 'in praise of the bright moon god' Toy. fr. 2-3 (ETY II 176): Man. alkısmüz otğümüz 'our prayers and prayers' Chuas. 216; başqal alkış çaxşapat 'fasting, praise, the commandments (l.-w.)' do. 330; a.o. do. 206 (alikan-): Uyg. viii ff. Man.-A esenğil alkış 'well-being and praise' M I 27, 11 ff.: Man. alkış pasığ sızələğ 'reciting praise and hymns (l.-w.)' TT III 161: Chr. əğmek alkış otündiller 'they presented their prayers (Hend.)' U I 6, 15-16: Bud. burxan kutpuña alkış alıp 'receiving praise for the honourable state of (being a) Buddha' TT IV 12, 51-2; o.o. V 10, 109; Pfahl. 8, 11: Xak. xı alkış al-ʃaːnd əl-dəːdə waGe: alvey'diɾ-bal ça: add maŋ:phibi 'praise, blessing, an account of the great deeds of a man and an enumeration of his virtues'; hence one says ol beğ: alkış běrđi: 'he praised (a[m]) the beg', and yala:wəç:ka: alkış bər:ğil 'bless (galli əlah) the Prophet' Kāṣ. I 97; I 249, 5 (alikal-); 284, 5 (2 arkan-): KB kı:ı alḳış atın kör alḳış bulur 'a man earns praise by his good reputation' 240; o.o. 760, 1309; xii1 ff. Tef. əqdi alkış esenlik.
DALKAT- Caus. f. of akla-. N.o.a.b.; apparently, like oğlit-, q.v., used only in the Particip. f. aktmatış 'praiseworthy, provoking praise; blessed'. Uyg. viii ff. Man.A. (at an auspicious moment, on an auspicious day) yeme aktmatışs akya 'in a blessed month' M I 26, 22-3; a.o. do. 24 (oğlit-): Man. aktmatışs bəs kat teşri yetirin 'in the blessed five-fold heavens' TTT III 59: Bud. aktmatışs iduk eliğ uluşq 'the blessed, holy realm, and country' TTT VII 40, 17.

D olxut- Hap. leg. Der. f. olur-; Kaş. is quite right in saying that it is completely irregular, but oğlut- would be equally irregular. It looks rather like an abbreviation of oğlûrt-, q.v. Xak. xi oi menl: olxuttu: aksam 'he seated me'; originally with -ğ, oğlittu: lî-anna lî-îl lû yu'adda bi'-xa' albatta because a verb is certainly not made Causative with -x-, but is made Causative with -ğ-, e.g. oğdur- 'to wake', toďdur- 'to satiate'; in these the verb is made Causative with a -ğ-Kâş. I 260 (olxutur, olxutmak).

D ulgåd- Intrans. Den. V. fr. ulgû; 'to become big, or bigger; to grow up'. S.i.m.l.g. except SW, usually as ulgây-. Türkî viii ff. Yen. erîn ulğû:n(t)im 'I grew up to manhood' Mâl. 29, 5 (see ĉet-); Uyg. viii ff. Man. Wind. 249, 9 (edêd-); Bud. edgû kutûl tûnlûlnûn ogûlan (sic) ulgâdår 'when the sons of good, divinely favoured mortals grow up' U III 80, 27; Ciy. bu kîsînîn ulguðaðu (sic) yâstî keîmîste edgû körûr 'when this man reaches the years of maturity he experiences good (fortune)' TTT VII 28, 11-2; O. Kîr. ix ff. bözû:usul ulgâd:t(t)im 'I grew up free from care' Mâl. 7, 2; Xak. xi oğlû:n ulgât:tt; 'the boy grew up (kobura)'; originally ulgâd:tt; but assimilated Kâş. I. 263 (ulğatûr, ulğatmak); (if a man exerts himself when he is young) ulğâd:tu: sevûr yarfrî fî kibarihi 'he is happy when he grows up' I 268, 20; III 87, 26; a.o. I 505, 4 (ulğulûk): TTT VII 170 (kobura (Rib. and nâmâ 'to grow up') ulgây- Mâl. 30, 13; Rib. 114: Çaq. xv ff. Vel. 115-16 lists three conjunctival forms of ulgây-, two of ulgân- and one of ulgây- (the last two errors) translating them bûyû- and explaining that they mean sometimes 'middle age' (mertêbi-i kuhû) and sometimes 'old age' (pîrlik) with several quots.; ulgây-(spelt) (1) 'azîm tua buzûrg yûdan 'to become big, great'; (2) metath., pûra mâmu'nn yûdan 'to become old, aged' San. 8zr. 9 (quotons.); Xwar. xiv ulgây- 'to become bigger' Qûtub 197: Kom. xiv to grow' ulgây-CÇî; Gr.; Kîp. xvi (sic) xûyalû 'to be haughty' (biyî-, in the margin in second hand) ulgad-, also with -k- instead of -ğ- Ttb. 14b. 11.

D alka- Pass. f. of alka-. Survives only() in NE Alt. alka-; Sag. al-gal- 'to be blessed' R I 389, 393. Xak. xi beğke: alkîs al-kalîdî: ümîya 'alâl'amîr wa 'adda mândûbihûlu 'the beg was praised and his merits were enumerated' Kâş. I 249 (alkalur, alkmak).

D 1 alkan- Refl. f. of alka-; but syn. w. it. Survives only() in NE Tuv. âlgan- 'to call out invocations'. Türkî viii ff. Man. kînke tört alkîs . . . alkanismanîz erser . . . alkanar erken 'there was a rule that we should recite praises four times a day (to certain gods); if we have not recited them (properly or if) while reciting them (we have been inattentive) Chas. 206-213; Uyg. viii ff. Man.A bir ekintîe kargañurlar alkanurlar 'they curse and call down curses on one another' M I 9, 9-10; a.o. do. 16-17 (cf. arka-).

D 2 alkan- See alkin- Man.-A.

D alka- Reff. f. of alka--; (1) 'to use (something Acc.) up for one's own advantage'; (2) 'to use oneself up, exhaust oneself'; (3) 'to be used up, exhausted'. Survives, with some extensions of meaning only() in NC Kîr., Kxz.
NW Kaz. R I 390 and SW xx Anat. SDD 97. Türkü vili kop anta: alkinsi ariltit 'you all exhausted yourselves and were wearied there' I S 9; II N 7; a.o. T 3; Uyg. viii ff. Man.-A (when a lamb or calf dies and is reborn as a lion- or wolf-cub) kentli sürüg uduğ koyanuñ alkanur yok kutir 'it consumes and annihilates its own flock of oxen and sheep' M I 8, 7-9; eliti kelmış azuki alkananıdı eresen 'if he has not consumed the food which he is brought' M III 10, 9 (b): Man. elmıtka teğ yérincti alkinnezmu eerti telliğär 'would not the world and mankind have perished before now?' TT III 65; Bud. aği barmın askasarı 'if the treasures (Hend.) are all used up?' PP 7, 9, 9, 2; TT IV 20, note B 42, 10 (öçüll); TT V 10, 89 (öçç); (may our sins) arizun alkınzin 'be washed out and put an end to' TT IV 12, 40; o.o. of ar-alkın- Sw. 132, 15; 138, 21, etc. (common); o.o. U II 42, 35; 79, 53; U III 33, 13; Sw. 600, 6: Civ. kişi sözleser savi alkinur 'if a man speaks, his words come to nothing' TT I 33; teperser alkınıdiq tepremesser yegetdiq 'if you move you exhaust yourself, if you do not get better' do. 204-5: Xak. xi alkindiq: nen the thing was completely used up' (nafada bi-rummatihi); and one says er alkindiq: 'the man died and perished' (müta wa handa) Kaş. I 254 (alkinur, alkinmak); tün kün keçe: alkinur öqek bile: ayy al-dahr yanfad wa'l-sahr yanfa bi-mudiyil-layl wa'l-nahar 'as the days and nights pass, time is consumed and the months elapse' I 82, 14; (man is like an inflated bladder) ağız: yaziyl alkinur: idga'n扩建a famahu yafandirmi-l-rih 'when the mouth is opened, the air (in him) is exhausted' I 195, 27: KB neçe tërse dünuy tyker alkinur 'whatever this world accumulates comes to an end and is used up' 114; o.o. of tüke:- alkin- tür, 3782, 5265: XIII(?). Tef. alkın- 'to come to an end, perish' 49: XIV Muh. (!) al-adın 'to be destroyed' alkinmak Rif. 124 (only).

D olğurt- to seat (someone Acc.); metaph., 'to place (something Acc.); somewhere', to establish (something Acc.);. Morphologically obscure; prima facie Caus. f. in-t of *olğur- which is possibly a very early (pre-vili) form of olur-, o.v. N.o.a.b. See olxut-. Türkü vili arku: karğuñ olğurdim 'I established the watch tower of Arkuy (place-name) T 53 (the earlier explanation ulğurdim 'I enlarged' is morphologically impossible): viii ff. Man. tirazug içinte olğurtur 'he places the sinsful souls on the scales' (Iranian l-w.) M II 12, 9; Uyg. viii ff. Man. içinte olğurtur M III 29, 11 (i): Bud. ertenlig orunluk üze olğurt(t) 'he seated him on a jewelled throne' PP 46, 2-3; yolda opli olğurt(t) 'he seated him off the road' do. 66, 2-3 (sic), and not 'facing the road' as Pelliot suggested); üskinte olğurtup 'seating him facing himself'. Hüen.-ts. 20.

D alkaq- Recip. f. of alkaq-; 'to praise (bless, etc.) one another'. Survives only (?) in NE Khak. ağaş- SE Türk alkaq- Shaw 13 (only). Xak. xi ol meniñ birle: alkiş alkaşdi: 'he competed with me in praising' (fi'l-madh wa'l-танår); also used of helping (to praise) Kaş. I 237 (verse; alkaşur, alkaşma).x

D alkiş- Recip. f. of alk-; 'to destroy one another'. Survives only (?) in NE Tuv. alkiş- 'to quarrel'. Xak. xi boy- (bir) ikki: bile: alkiştı: taşanällt-gawm ba'dhum ba'd 'the tribe destroyed one another'; also used for competing in destroying (fi ifnā) something Kaş. I 237 (alkişur, alkişma): a.o. I 237, 23: Osm. xiv (then, wherever he indicates, the locusts all) ol araya alkişip barırd 'go there and destroy the (crops)' TTS I 20.

S ulغا- See ulga:d-.

Tris. Alğ

D *alkađi: Hap. leg.; Dev. N. fr. alka-; 'praise'. Noted only in a metathesized form, but unmistakable owing to its association with öğdii.. Uyg. viii ff. Bud. bo üç erdinını ağağlıdı ögtileri es传销edi 'the praise (Hend.) of these three precious things was not heard' TT VIII H.9-10.

D alkuğun Collection f. of alku; 'all together'. N.o.a.b. Uyg. viii ff. Bud. alkuğun bir teg biji yarlıkazunlar 'may they deign to know, all together as one man' Sw. 137, 13-14; a.o. do. 15; listed, without reference, in U I 54 as translating Chinese hsi 'all' (Giles 4.138).

D uluğluk A.N. fr. uluğ; 'greatness' both physically and in abstract and moral sense; 'seniority' and the like. S.i.a.m.l.g. Xak. xi uluğluk al-kibińy wa'l-sarf 'glory and honour'; hence one says uluğluk teýri:ke; 'glory to God'; uluğluk al-kibar fi'l-sinn 'greatness of age, seniority' Kaş. I 150; uluğluk:kuğ bülṣa; sen 'if you attain high rank and distinction' (cäh wa basça) I 64, 13; for example uluğluk al-kibińy is derived from uloğ.zt: kabura I 505, 4; o.o. I 352, 17; II 91, 6: KB uluğluk saqa ol 'glory belongs to Thee (Oh God)' 7; saqa tegeș begiğk uluğluk ok-a 'if the rank of beg and a high position come to you' 552: xii(?) KBVP uluğluk içdi 'the Lord of Glory' 2: xiii(?) KBPP ditto 2; At. uluğluk several occurrences; Tef. uluğluk 'greatness; seniority, old age' 327: Çağ. XV ff. uluğluk/uluğluk buzurğu ta piri 'greatness; old age' Sard. 86v. 5; Xwar. xiv uluğluk ditto Quib 198: Kom. xiv 'greatness' uluğluk CCI; Gr.

TRIS. ALG

D uluğşığ Simulative Den. N/A. fr. uluğ; 'vain, proud'. Pec. to KB. Xak. xi KB uluğşığ kâveç ... kâši 'a vain, proud man' 1706; uluğşığ beďük tutsa begler köğül 'if the begs cherish vain, ambitious thoughts' 2118: (xiii(?)) Tef. uluğslîk 'pride, vainglory' 327).

Tris. V. ALG-

D uluğla:- Den. V. fr. uluğ; 'to make, or consider (someone Acc.) great; to respect (him)'. S.i.a.m.l.g., usually in the last sense. Xak. xi têrî miši: uluğlađi: 'God gave me glory' (al-khurîyâ); and one says beg meni: uluğlađi: 'the beg reckoned me to be great' (kabir); prov. uluğnl: uluğlaša: kut bulur: 'if a man respects the aged (taqqâqaral- sayx li-sinnihî); he is lucky' Kas. I 304 (uluğlar, uluğla:ma:k) xiii(?) Tef. kabbara 'to magnify' uluğla, 327: Kiv. xiv ulula- taqqara İd. 20. Osm. xiv fl. ulula- 'to respect' in several texts, also (xv) 'to put (someone) over (someone else, ízserine); to keep (the sacred month) holy' TTS I 720; II 925; III 707; IV 782.

D allkindur- Caus. f. of alkin-; 'to bring to an end, to wipe out (sins)'. Pec. to Uyğ. Uyğ. viii Bud. ... ayyî külcünlarin ... arîttîlar allkindurîlar erser 'if they have washed out and wiped out ... their sins' Surv. 139, 10-12; 139, 23 ff.

alakir- Pec. to Uyğ., where it is used only in Hend. with kikir-/-ikkîrîs-, q.v. Obviously, as pointed out in the note to TT X 363, the origin of SW Osm. lakirdî 'talk, chatter', and meaning 'to shout' or the like; prob. a quasimonotopoeic. Cf. alakir- Uyğ. viii fl. (then King Danîtpâla and his suite went hunting and, seeing the 500 maral deer, circled round them six times and) yavîlak ûnîn kikîrîsu alakîrdîlar 'shouted (Hend.) with a loud voice' U IV 34, 67; similar phr. TT X 303.

D alakirîs- Hap. leg.; Co-op. f. of alakir-, q.v. Uyğ. viii ff. (then innumerable demons surrounding King Câstaña and, in order to intimidate him) katîq ûnîn kikîrîstîl alakîristîl 'shouted (Hend.) with a loud voice' U IV 22, 295-6.

D aliğsa:- Desid. Den. V. fr. (2) aliğ Dev. N. fr. al- (not noted earlier than Çağ); 'to wish'. Survives in some NE languages. Xak. xi on ândân yarmak aliğsc:di: 'he intended to take (qasada an yaqabîd) the money from him' Kas. I 281, 18 (grammatical example); n.m.e.


D uluğsun- Refl. Simulative Den. V. fr. uluğ; 'to consider oneself great, or greater; to boast of one's greatness'. Survives only(?) in NC Kir. Xak. xiii(?) At ol er kim uluğsîndi men men têdî 'the man who thinks himself important and says 'I, I' (neither created beings nor did the Creator love him) 271; o. 283, 285; Tef. uluğsun-/uluğsun- 327; Xwar. xiv ol kel kim xalâyiq ûze uluğsunîgay 'the slave who thinks himself better than ordinary people' Naheç. 376, 11.

Mon. ELG

ilk 'first' in order of time or space. No doubt, originally a Mon. but often, prob. for reasons of euphony, spelt ilkî. It is possible that in some early cases the latter word is a N./A.S. in -êl: i.e. ilkî; but there is no means of proving this. Survives in some NW languages and SW Az., Osm. ilkî; Tkm. ilkî. In the early period often combined with I ep, q.v. Türkü vîît (I campaigned against theUGH.) ilkî: sül taşkîms eerti: 'the first army had set out' (the second stayed at home) II E 32; ilkî: kün 'on the first day' (. . . and on the second day) II S 1: Man. ilkî özün bu özün 'in a previous self (i.e. incarnation) and in the present self' Chaus. 116-17: Uyğ. viii ff. Man. ilkî bogõ (I)gler 'former wise kings' M III 35, 17; ilkîte berü 'from the beginning' TT III 43 (atkan-); 116: Bud. ilkî etözîlerde 'in former bodies' Surv. 134, 1; ilkî tiltâq 'the first cause' U II 7, 1: Civ. ilkî ajuntakî 'in previous incarnations' H II 22, 13; ilkî yêr 'the first land' (which I received) Uşp. 55, 20: Xak. xi ilk 'first' (awvel) of anything; one says ilk sen barğıl do you go first!' Kas. I 43: xiii(?) Tef. ilk/ilk/ilkî 'first, former(l)' 124: Çağ. xv ff. ilk (spelt) awvel wa iiídîd 'first, beginning' Sam. 113 r. 5 (quoth.): Kom. xii 'March' lyas av, prob. a refl. of ilk yaz ûnîn CCI; Gr. 119: Kom. xv awvel ilk Tuh. 3b. 10; a.u. 62b. 1 (birîncî): Osm. xiv ilk 'at first' TTS II 530.

Dis. ELG

S elek See elêgek.
elîg (êlîg) 'hand, forearm', with some extended meanings like 'finger's breadth' in some modern idioms. For some obscure reason abbreviated to el in some languages in the medieval period; in some languages displaced by ko:l in the meaning 'hand'. S.i.a.m.l.g. in a wide range of forms and meanings. Possibly to be spelt elîg; see elîgîg. Uyğ. viii ff. Bud. 'Türkü' vîît Oğ Toîkot vurçîn yarkaşî elîgîn tutî: 'he grasped Wang Toîkot's brother-in-law with his armoured hand' I E 32; similar phr. do. 38: viii ff. xan elîgîn tutî: 'the xan grasped them with his hand' İrb. 63; kulî: elîgînte: ... ûdîte: 'sent ... by the hand of his servant' Toîkot İvr. 5-7 (ETY H 180): Man. (we must keep three commandments with our mouths, three with our minds) üç elîgîn 'three with (our) hands' Chaus. 193-4; elîgîn sunup 'reaching out with (our) hands' do. 314; M III 14, 3 (ii'); Uyğ. viii ff. Man- A neteg kim elîg açâzka sevük ergü 'just as the
hand is dear to the mouth' M I 23, 6–7: Chr. Xirodis xan elündze 'in the hands of King Herod' U I 9, 12: Bud. bataré elü bülündü 'he showed an opened hand' TT VIII K 5; elüg eätzlin jip elger 'their hands spin a jewelled thread' PP 46, 2; do. 63, 5 (adāk); a.o.o. in PP—elüngerinde 'in their hands' TT V 10, 11; o.o. do. 22, 47; 24, 51, etc.: C. čan be tajat gät elüg 'with your hands' TT I 129 (a.o.o.); elüg H I 31, 180; elüge de. 32, 2; öz elüg bitiyyug tegindim 'I ventured to write this with my own hand' USp. 15, 17; similar phr. do. 35; elüg tartup 'shaking hands' (on a bargain) do. 87, 4–5: Xak. x¡ elüg di-yad 'hand, fore-arm'; 'the right hand' (al-yumānā) is called on elüg, in O uz saq elüg, and 'the left hand' (al-yadul-yusrā) so: elüg in both Kaş. I 72; about 40 o.o.; KB munāmīs yérimde elüg tut maşā 'in my difficult position hold my hand' 29; many o.o.: xin(?) A. elüg is common; Tef. both el and elüg 'hand, arm' are common 74, 75: xiv Muh. al-yadul-yusrā so: elüg Mel. 7, 15; Rif. 79; al-yadur diito 141 (only); al-yadul- yumānā sat: elüg 141 (only); asir wa mustaf'ad of prisoner, reduced 40 submission elüg ara:ki: 147 (only): Çağ. xv ff. elük 'with -k' el . . . dast ma'nāsina 'hand' Vel. 70, 71 (quoten.); el bu daxi el mendekir dast ma'nāsina do. 72 (quoten.); el dast (quoten.) also called elüg; el and elüg are terms (ibārat) for (the hand) from the fingers to the wrist, and kol for (the arm) from the fingers to the shoulder San. 112v; elüg ('with -g') dast do. 113r. 4 (quoten.; only with vowel suffixes); elük (by implication with 6'-) dast (quoten.) also called el and elüg do. 113r. 10 (both forms occur in quotens. fr. Nawā':) Xwar. xin(?) el 'hand' Ali 8; xv ff. elüg diito Qutb 20; elüg diito 49; diito MN 2, etc.; elüg Nahc. 231, 257; 16, 280; 11: Korn. xiv 'hand' el CCI, CCG; Gr.: Kip. xii (after a list of fingers, etc.) macmī'-ul-yad 'the whole hand' el: Hou. 20, 17: xiv el (with front vowel) al-yad Id. 20; xv al-yad (kol; also) el Kav. 61, 1; kaff 'the palm of the hand' el (and aya) Tuh. 30b. 8; yad el do. 30a. 7: Osm. xiv ff. phr. containing el c.i.a.p. TTS I 259 ff.; II 367 ff.; III 242 ff.; IV 285 ff.

I elüg 'fifty'. Certainly with double -II- (see Clauson, op. cit., s.v. ēkkii: and, in view of the O. Kır. spelling, with initial e-, not é-. C.i.a.m.i.ğ. with phonetic variations. Türkü vii elüg yil 'for fifty years' I E 8; elüg yil 'in my fiftieth year' II S 7; elüg ye er tudumüz 'we captured about fifty men' T 42; vii ff. Man. elüg kün 'fifty days' Chius. 245; Uyğ. vii elüg yil Şu. N 4; vii ff. Bud. bir elüg onurlanda 'in the forty one places' Swu. 133, 17: Civ. elüg (so spelt) 5 occurrences in TT VIII L.; elüg in several page numbers in TTS I; in USp. seven occurrences of elüg; elüg in USp. 8, 5: O. Kır. ix ff. yüz elüg Mal. 9, 3; elüg elkızin 'his fifty oxen' do. 10, 2; ek(k): elüg yahşım do. 21, 2; üç elüg yahşım do. 22, 3; tokuz elüg yahşadı: do. 48, 3: Xak. xi (in the fa'ul section) elüg yarmark 'fifty coins' (etc.) I 143; elüg kari: bōźzin 'with fifty cubits of cloth' I 117, 5: KB elüg yahşım 365 (taşdid on lūm in Ferqanā MS.): xii(?) Tef. elüg elüg elüg elüg 74–5 (at least one taşdid): xiv Rüg. elüg elüg R I 817 (quoten.): Muh. xamasin 'fifty' elüg: Mel. 81, 14; elüg Rif. 187; Çağ. xv ff. elüg (with taşdid and -g') elüg Vel. 71 (quoten.); elüg (with -g'maddado) 'fifty' San. 113r. (quoten.): Xwar. xii elüg elüg 'Ali 12: xv elüg Qutb 49; MN 96: Kip. xii xamasin elüg: (with taşdid) Hou. 22, 12: xiv ditto Id. 21; Bud. 12, 13: xv ditto Kav. 39; 65, 8; Tuh. 60b. 9.

D 2 elüg P.N./A. fr. I elü; originally lit. 'having a realm', it soon came to mean 'king', perhaps at first to supply a word with the meaning for translations of Bud. and Man. scriptures. In Uyğ. Bud. it is often combined, or alternates, with xan. q.v. It then came to be spelt, and perhaps pronounced, elüg with a singl -I-, and perhaps, at some uncertain later date, elüg. In Persian it suffered further changes, e.g. to ilek, but this was prob. never really a Turkish word. Apart from the refences below, the only survivals seem to be in NC Kir. eldı 'populated'; eldı (1) 'democrat'; (2) in phr. calpi eldı 'embracing all the people', and possibly ilek or ilek ilek 'neighbour'. See Doerfer II 661. Türkü vii elüg (spelt with two I's) bodun erti'm 'we were a people with a realm of our own' I E 9, II E 8; o.o. I E 15, II E 13 (elsirret-); I E 18 (ditto); I E 29, II E 24 (īgār); ecast xafan elüg: kamsa̰q boltukinta: bodun elüg: elüg: elüg: boltukinta: 'because my uncle the xafan's realm became insecure and the people and their ruler came to be at variance' I N 3: vii ff. Man. tepré elüg TT II 6, 27, etc.; elüg xan do. 10, 88; M III 14, 3 (iii) (eldg): Yen. elüg er Mal. 26, 10 (doubious, text chaotic): Uyğ. viii ff. Man.-A (our gracious father) ēdgın külncığ elüg ilegmez 'our beneficent king' M I 10, 3–4: Man. elüg ileg begler 'begs who have a realm of their own' Wind. 250, 31: Chr. elüg xan Maşıxa tepré 'to the divine king, the Messiah' U I 6, 16–17; a.o.o. do. 7, 2: Bud. elüg is used in three ways: (1) as an Adj. qualifying xan, etc., e.g. elüg xan Swu. 314, 5; elüg ileg Beg U I 31, 7 (ii): Sanskrit rāstrām 'kingdom' elüg (sic) uluşu TT VIII C. 1; (2) after Proper Names, usually representing Sanskrit rāja 'king', e.g. Prasenajī elüg (so spelt) TT VIII H 2; Māyājī elüg PP 3, 2; o.o. U I 25, 5 and 8; (3) by itself as a Noun, e.g. kan elüg 'his father the king' PP 6, 5: Civ. Kağir Bilge tepré elüg kutt 'his divine majesty Kağir Bilge' USp. 88, 2; a.o. TT VII 9, 11 (so: N): O. Kır. ix ff. Mal. 15, 3 (2 uyanı): Xak. xi KB Küntüdüğü elüg 353; many o.o. xii(?) KBVP ditto 68: xii(?) KBBP ditto 31–2; Tef. Madina elüg kışler 'the people of the city of Medina' 75: Çağ. xv ff. elüg or elüg a title used on coins, no date specified R I 816; ilek (spelt) (1) a place-name; (2) the title of the pādişah of the town of Yeğma (Pe.
quoting.) San. 113fr. 6: Xwar. xiv el•lilg ‘belonging to (what?, etc.) country’ Qub 49: Osm. xiv el•lil ‘the people of a realm’ in one text TTS II 531.

eilik survives only (?) in several NE languages R I 815, 1484 including Khak. and Tuv.; NC Kird. Kxx., and SW xx Anat. SDD 524; most authorities translate it ‘roe-buck’, but some ‘female wild goat’; the original meaning was almost certainly ‘roe-buck’, rather than ‘roe-deer’ in general. Türkii viii ff. IrkB 63 (iotype): Xak. xi KB elik külmız ‘the roe-buck and his doe’ 79; xii(? ) At. qadă birle ilnir tuzakka elik ‘by fate the roe-buck is caught in the trap’ 456: Kip. xiii al•gazäl ‘male gazelle’ elik (Tknn. i:vuk) Hou. 11, 6: xiv elik al•gazäl Id. 21.

S elik See el•lilg.

?D el•lilg (el•lilg) ‘mockery, ridicule’; prima facie a N.Ac. fr. *el•lilg-. An early 1.-w. in Mong. as eleg (with Den. V. elege-; Kow. 205-6, Halotd 47). The modern forms, NE elik R I 815; elik do. 815; Khak. Bas. 334; NW Kar. elik R I 815; Kow. 183; Kaz. elik do. 811 look more like reborrowings fr. Mong. than direct survivals. Xak. xi el•lilg al•n•surixya ‘mockery’ Kaj. I 122.

D el•lilg Dev. N. fr. ii:-; ‘attachment’ and the like. N.o.a.b., but see il•lilg. There are several modern words of similar forms and some may be descended from this word, e.g. SW xx Anat. ilk çeken ‘the cords that tie the ends of a camel’s wooden collar together’ SDD 786. Uyg. viii ff. Bud. ev barkilg il•lilg tutuğug ‘attachments and ties to home and household goods’ Usp. 105, 7-8.

D el•lilg N./A.S. fr. ol-; ‘dead; a dead person, corpse’. S.i.a.m.lg. w. phonetic variations. NW Kaz. distinguishes between üll ‘dead’, and ülik ‘corpse’ R I 1849 but this is unlikely to reflect an earlier antithesis between el•lilg and el•lilg, the word is consistently spelt el•lilg in those alphabets, Runic and Manichean, which distinguish g and k. See Doerfer II 621. Türkü viii tiri•lilg: el•lilg ‘those of you who survived... those of you who died’ IN 9 (yurt); viii ff. (a dappled cow gave birth to a dappled calf ...) el•lilg: ozmi: IrkB 41; this could conceivably ‘was saved from death’, but the phr. used for this in 13, 17, and 49 is ölümde: ozmi:, and the form in 41 is prob. a scribal error: Man. ol•lilge katildi ‘he had intercourse with that dead (woman)’ M I 5, 7; o.o. 5, 8; 6, 4: Yen. tiri•lilg ara: ‘between the living and the dead’ should perhaps be read in Mal. 26, 1: Uyg. viii ff. Man. A ol•lilg tiri•lilgeli (sic, but ?error for tiri•lilgeli) ‘raising the dead’ M I 24, 27-8: Bud. el•lilg teg ‘like a dead man’ PP 61, 7; a.o. 26, 7; ol•lilg kergekisiyy etöz ‘a dead, useless, stinking body’ TTS VI 229; o.o. 284, 280: Xak. xi elilg (sic) al•m•mayit ‘dead’ Kağ. I 72 (in a section containing words with two short vowels, the i- is an error); nine o.o., spelt ölüg, al•m•mayit: KB ölüg•dîn tiri•lilg•kumu sôz ol ‘this is a legacy from the dead to the living’ 270: xiii(?) At. el•lilg ‘dead, dead man’ 17, etc.; Tef. ditto 245: xiv Rbg. ditto R I 1249: Çağ. xv ff. el•lilg (‘with -k’) murda ‘dead’ Vel. 114; ölük (sic) murda San. 86v. 5 (quoting): Xwar. xii(?) el•lilg ‘dead man’ Oğ. 286, etc.; el•lilg barğu ‘inanimate booty’ (as opposed to tiri•lilg barğı) do. 170: xiv el•lilg ‘corpse’ Qub 123: Kom. xiv ‘dead, a dead man’ ölü CCI, CCG; Gr.: Kip. xii al•m•mayit ölü Hou. 26, 4: xiv ditto Id. 20: xv mayyet öli Tuh. 33b. 4.

D el•lilg Dev. N. fr. úle:-; ‘share, part’, (in the sense of one of several equal shares or parts); hence, metaph., ‘destiny, fate’. Less common in modern times than the sync. word ülls but survives in NE (several dialects) üll: R I 1850; Tuv. el•lilg, and, with a wide range of meanings, SW xx Anat. üll SDD 1430. Türkü viii T 4 (2 atili̇g, yadağı: el•lilg: (sic, not ol•lilg:) ança: ermiş erinç ‘his fate was presumably this’ (he attacked the enemy alone and was killed) lx: 23; viii ff. IrkB Postscript (akku): Uyg. viii ff. Man.-A in a metaphorical prescription ýeti el•lilg... bir el•lilg... iki el•lilg ‘seven parts of... one of... two of...’ M III 32, 4-9 (i): Bud. têgin kuti el•lilg üçün ‘because it was the prince’s fortune and destiny’ PP 33, 5; similar phr. do. 64, 1: Xak. xi el•lilg (bi-ğami‘l-alif ‘with ú-, not û-) al•nisib fate, destiny’ Kaj. I 72 (the long ú- is an error, see el•lilg); I 62, 19 (el•lilg): KB el•lilg normally means ‘share’, less often ‘destiny’, sometimes it contains implications of both; etöz el•lilg barça boğuzdan kîrêr ‘the body’s share always enters by the throat’ (and the soul’s by the ear) 991; bayat kînke bêrêse ‘înâyat üllü’le the man to whom God gives His favour as his destiny’ 1707; o.o. 179, 271, 812, 1202, 1829, 3726, 4282, 4696: Kip. xiv el•lilg: ‘(with front vowels’; and el•lilg: al•nisib ld. 20: Osm. xiv to xvii el•lilg ‘share, part; destiny’ in several direct survivals. TTS I 743; Il 950; III 728; IV 802.

D el•lilg: (1) as N.Ac. ‘measuring, weighing’; (2) as Conc. N. ‘weighing machine, pair of scales’; presumably Dev. N. fr.*üli-, since it cannot either morphologically or semantically be derived fr. üle:-. S.i.a.m.lg. except SE, with a wide range of meanings, usually ‘model, pattern’, in such applications as ‘boot-last’. See Doerfer II 539. Uyg. viii ff. Bud. ol•bunaylilg ükmeknîlîg ülüssin têqîn ül•lilgeli sana•galî bolgî ‘it will be possible to measure and estimate the measure (Hend.) of that accumulation of merit’ Usp. 89, 1-2; similar phr. do. 4 and 14; Swt. 136, 22; o.o. Hûen-ts. 134 (batur.-), 1834: Xak. xi el•lilg: al•faytnal ’a measure’ Kaj. I 129: KB (in the signs of the zodiac) ül•lilg ‘Libra, the Scales’, 140: xiv Rbg. ditto (in the passage quoted fr. KB) R I 1254: Çağ. xv ff. el•lilg (spelt with ú-, -g-) (1) an•dâza ‘measure, measuring’; (2) bûrc-i mıdân ‘Libra’ San. 86r. 16.
D ‘elgek Conc. N. fr. ‘elge-; ‘sieve’ (for solids, as opposed to süzgül; ‘strainer’ for liquids). No doubt an old word, although there is no certain early occurrence. S.i.a.m.l.g. in a variety of forms, usually elek, elek, ilek. The alternative modern word kalbur is a corruption of Persian giribāl. See Doerfer I 537. (Xak.) XIV Muh. (among the cook’s implements) al-munxal ‘sieve’ elek Mel. 64, 7; ün elekli: Rif. 163: Çağ. xv ff. elek partiwaan ‘sieve’, in Ar. munxal San. 112v. 8 (quoting): Kom. XIV ‘sieve’ elek CCI; Gr.: Kip. xiii al-munxal elek (alif unvocalized) Hou. 17, 13: XIV elek al-munxal; wa‘l-hāf li-l-dā ‘the -k is (the Suff.) for an implement’ Id. 22: xv munxal elek Tuh. 34a. 10; 498. 8.

S elgin See elgin.

C? elgün See 1 él.

ülker ‘the constellation of the Pleiades’; Kaş alone gives a second meaning, but since most Turkish star names are names of other objects (‘black bird’, ‘white stallion’, etc.) used metaphor. It is possible that this was the original meaning. S.i.a.m.l.g. usually as ülker and the like. Forms like ürker in some NC and SC languages are a fairly recent corruption. Uyğ. 571ff. Civ. ülker yultuz ‘the 18th lunar station’ TT VII 57, document T. II D 79, 1 (see Clauson, ‘Early Turkish Astronomical Terms’, UAJ XXXV D. 363): Xak. xi ülker al-turayyā ‘Pleiades’; and in war ‘an ambush’ (kayad) is called ülker çift; it is operated as follows, yutakbatchu‘l-cadn katā‘ib kata‘ib min kull awb ‘the army is broken up into detachments (posted) in various places’, and when one detachment falls back (karrat) the others follow after it, and by this device qallama yanhasim ‘the enemy’ is often routed’ Kaş. I 95 (ülker çift thus means literally ‘an army made up of (a group of) detachments’, a good simile for a group of stars); ülker al-turayyā III 40, 11 (yultuz): KB ülker savabirüş bāsi ‘the Pleiades were declining’ 488q, 6216: XIV Muh. al-turayyā ülger (f-marked) Mel. 79, 8; ülker Rif. 163: Çağ. xv ff. ürker (sic) nâm-i stîrâ-i parun ‘Pleiades’, in Ar. turayyā San. 71r. 19: Xwar. xiv ülker ditto Qutb 123 (ücker), 203; Kip. xiii al-turayyā ülger Hou. 5, 5: XIV ditto Id. 22; Bul. 2, 14: xv ditto Tuh. 87, 8; Osm. xiv ditto in one text TTS I 743 (as there pointed out ülger ‘the face of a woven fabric’ is a corruption of Persian ruy kār).

Dis. V. ELG-

elğe- ‘to sift (a solid substance Acc.), pass (it) through a sieve’. S.i.a.m.l.g. often with -gelid; the variations (ε-, ε-, i-) in the initial point to an original ε-. Contrast süz- ‘to strain (a liquid)’. Uyğ. viii ff. Civ. teveniş śweskin kutürüf (error for kuritiq) sokuş ülgep ‘dry crust, and sift a camel’s dung’ H I 60; o.o. 77, 111; inge elğe ‘sift it finely’ H II 12, 13; a.o.o.: Xak. xi ol ün ülgešli: ‘he sifted (naxala) the flour’ (etc.) Kaş. I 284 (elğer, elğemek): xiv Muh. naxala üle:- Mel. 31, 12 (mis-spelt -le:-); Rif. 115; naxula‘l-dağiq üle(mak in error) 37, 6; 123: Çağ. xv ff. üle- ‘to sift (bixtan wa elek kardan) flour, etc. with a sieve’, San. 110v. 20 (quoting): Kip. xiii naxala elek- (unvocalized) Hou. 34, 2: xiv üle- ‘(with front vowels)’ naxala Id. 22: xv naxala elek- Tuh. 37b. 4.

D elğet- Caus. f. of elğe-: S.i.s.m.l. Xak. xi ol ün elgett: (sic in MS.) anxala‘l-dağiq ‘he had the flour sifted’ Kaş. I 264 (elğettür, elğemek).

D elğel- Pass. f. of elğe-: Survives only in NE Khak. elğel- ‘to be sifted’; Kiz. elgel-’to shiver’; Koib. elgel- ‘to clatter’ R I 812; for these metaph. meanings cf. elğen- (Kom.). Xak. xi ün elgeld: ‘the flour (etc.) was sifted’ Kaş. I 250 (elğelür, elğemek).

D elğen- Refl. f. of elğe-: also used as Pass. S.i.s.m.l. in NC, SW. Xak. xi uragut ün elgend: ‘the woman sifted flour for herself’ Kaş. I 255 (elgenür, elgenmek): Kom. XIV ‘to be frightened’ (prob. lit. ‘to shiver’, cf. elğel-) elgen- CCG; Gr.: Kip. xiv elen-nuxida Id. 20.

PU ilğın- Hap. leg.; perhaps an error for elğen- ‘to be shaken’. Uyğ. viii ff. Man. yeme kamağ üküş 1 iğac otlar’ o yel teprî kucin ilğünmekin tuğar ‘and all shrubs, trees, and plants come into existence by reason of the strength and shaking(? of the wind god’ Wind. 249, 6–8.

D elğes- Co-op. f. of elğe-: S.i.s.m.l. Xak. xi ol anar ün elgesti: ‘he helped him to sift the flour’; also used for competing Kaş. I 238 (elğesür, elğemek).

Tris. ELG

D oliğe: Hap. leg.; Dev. N. fr. öllü-, presumably in the sense of something moist and sticky. ‘The MS. is stained at this point and al-sar, which is not shown with this meaning in the dicts. is perhaps an error. Xak. xi öllige: nabil‘u‘l-dibq wa munca‘l-sar ‘the plant which produces bird-lime’ Kaş. I 137.

D elğici: Hap. leg.; N.Ag. fr. elğig; presumably ‘one who works with his hands’; but the passage may be corrupt. The word so read in USJp. 57, 12 is an error for almct. Uyğ. viii ff. Bud. (I will explain a device for dealing with the matter; the birds and crows will not damage your fruit); ötrü yemşılı elğici er elteyin ‘and then I will bring in your fruit as a labourer(?)’ PP 75, 4–5.

D elğilig (elğilig see TT VIII) P.N./Af. fr. elğig; usually preceded by qualifying Adj., ‘having . . . hands’. Survives only(?) in SW Osm. el'lli. Uyğ. viii ff. Bud. yünmaşık elğilig (as) adâkâr elğilig kür ‘has soft hands and elğilig’ TT VIII G 58; (arms) uzun körkâ elğilig ‘with long beautiful hands’ Swv. 349, 2–3: Xak. xi Kaş. I 336 (şal şi:). Osm. xiv el'lli elinde ‘with his own hands’ TTS II 373.
TRIS. ELG

D elğilık A.N. (Conc. N.) fr. elğil: 'glove, gauntlet'. Survives only (?) in NE 'eltek, elğil, etc. R I 824, 826, 1492; SW xx Anat. elğilık, enlik ND 525, 530. Xak. xi elğilık al-quffzâsan 'a pair of gloves or gauntlets' Kaş. I 153; Kip. xiv elğilık al-quffzâ: compounded of el 'hand' and -îlk al-lâhîq 'all-l't-dâd 'suffix designating (kinds of) equipment' Fr. 21: Osm. 15 xvi elğil 'glove' in several texts TTS II 246; IV 290.

D ülğilüg P.N./A. fr. ülğil: lit. 'having a share, or destiny', but normally 'having a good destiny, fortunate'. N.o.a.b. Türkü viii ff. Fr. man. kutlug ülğilüg 6l(i)g xan 'the divinely favoured fortunate king' TT II 10, 87-8: Uyğ. Man.-A. ülğilüg kutlug bodun biz M III 29, 2 (iii): Bud. kutlug ülğilüg (or vice versa) U II 15, 5; PP 21, 4; Swâ. 474, 21: Civ. TT I 154-5 (ögül): Xak. xi bilğil kişî: ara: ülğilüg ol 'wisdom is shared out (maqûm) between people' Kaş. I 511, 25 (grammatical example); n.m.e.

D ülğilençiz Priv. N./A. fr. Dev. N. fr. Rel. f. of ülğil-: 'immeasurable, inestimable'. Pec. to Uyğ. syn. w. ülğüsüz. Uyğ. vii ff. Fr. bud. ülğilençiz teplençiz buyan edgû kilincç 'immeasurable and immeasurable merits and good deeds' Swâ. 151, 5-7; similar phr. do. 45, 2-3; 366, 11-12; ülğilençiz ükî 'Hüsn-fr. 2041 (1 us.)

D ilğerî: (*ilğerû): abbreviated Directive f. of ilğî; normally 'forwards' of space, and in the earliest period, when the cardinal points were fixed by facing east, 'eastwards'; later also sometimes of time, 'earlier, preceding'. S.i.a.m.l.g. w. phonetic variations. Türkü viii ilğerî: is common and normally means 'eastwards', e.g. ilğerî: kûn tuşsukda: 'in the East' I' E 8, II E 8: Uyğ. ix ilğerî: kûn tuşsuk (gap) III B 7 (ETY II 38): vii ff. Fr. man.-A. yokuçar koç ilğeri kûrû atî eştîlmisz 'whose name has been heard above, below, in front, and behind' M I 26, 26-7; (Xak.) XIII (?) Tef. ilğeri:ilğeri 'forwards; before (of time) 124: XIV Mûh. gâbîl 'before, in front' (of place) ilgirî: Mel. 14, 11; Rif. 90; iâqaddâm 'to go forwards' ilgirî: kêt- (in margin) 24, 9 (only): al-tâladalî-actual 'eldest son' ilgirî: oğul 40, 10 (tun 144): Çağ. xv ff. ilgîrî:îlgerî Vel. 71: Ilgîrî piş dâddîs pas 'before', in front', opposite to 'after, behind' Son. 1131. 2 (quotn.): Xwar. XIII (?) ilğeri kêtêler 'they went forwards' Oğ. 215; a.o.o.: xiv ilğeri 'forwards' Quth. 58: Kom. xiv 'forwards, in front' Ilgîrî CÇI, CCÇ; Gr. 106 (quotn.): Kip. gûddâm 'in front' (opposite to 'behind' kûru): yûlgerî: (sic, in error) Hon. 26, 19: xiv ilğeri: al-anwaal Id. 21; (of time) gâbl ilgirî: Bud. 13, 10: xv (of place) gûddâm ilgîrî (and ileyîn) Kav. 35, 4; amâm 'in front of' ilgîrî Tûh. 5a. 6; 73b. 7: Osm. xiv ff. ilerî (as late as xvii) iilerî (as early as xv) 'before' both of time and place, and as Adj., Adv., and Postposition (with Abl.) and in phr.; c.i.a.p. TTS I 372-3; II 524-5; III 362-3; IV 415-17.


D ilkisiz Priv. N./A. fr. ilki: (ilk): lit. 'having nothing before it'. Pec. to Uyğ. Bud. Uyğ. vii ff. Fr. Bud. ilkisiz uzun sansârdâm berû 'since the immemorially old, long chain of rebirths (Sanskrit sansârâ) began' Swâ. 133, 12; similar phr. TT IV 4, 19; ilkisizîn berûkî külmiş (sins) committed from time immemorial' do. 14, 62; similar phr. do. 6, 23: 8, 53.

D ülğüsiz Priv. N./A. fr. ülğil: 'unfortunate, ill-fated'. N.o.a.b. Also occurs in some Bud. texts as a mis-spelling of ülğüsiz. Uyğ. vii ff. Fr. Bud. (therefore of this world) kutsuz ülügsiz erûr 'are unfortunate and ill-fated' TT VII 7; a.o.o. 8 (in both cases with v. l. ilgûzîs): Xak. xi KB (people without understanding) ülügsiz turûr 'are ill-fated' 296.

D ölgüsiz Priv. N./A. fr. ölgî: 'immortal'. Xak. xi KB (what is born dies, but words remain as a memorial) sôzû edgû sözle özûn ölgüsiz 'speak good words and you yourself will be immortal' 180.

D ülğüsiz Priv. N./A. fr. ölgî: 'immeasurable, inestimable'. Survives only (?) in SW xx Anat. 'shapeless' SDD 1430. Cf. ülğilençiz. Uyğ. vii ff. Fr. man. ülğüsiz (sic, in error) sansiz tînilgarîka 'to innumerable (Hend.) mortals' TT II 102: Bud. ülğüsiz sansiz tînilgarî Swâ. 260, 13-14: do. 584, 12-13 (uçszîz): ülğüsiz ülgsiz TT VII 12; 12; ÜSp. 102b, 7; Swâ. 31, 2; ülğüsiz (misspelt ülğüsiz) buyan edgû kilinc 'innumerable merits and good deeds' TT V 6, 49; 8, 74: a.o. Swâ. 21, 16 (kałusuz): (Xak.) XIII(?) Tef. (we have mentioned a few here) ayat tâfsîr ülğüsiz bolmasun tép 'in order that the interpretation of the verses may not be unduly prolix' (?, Borovok translates 'without illustrative examples', but this is improbable) 338 (s.v. ülğilî).

Tris. V. ELG-

D elğile-: (? elğile-,): Den. V. fr. elğil: 'to handle, seize with the hand', and the like.
Survives in NE Tuv. ilig-le- 'to measure in thumb's breadths'; SE Tar. ilikle- ditto R I 1485; and elle- 'to handle', etc. in some NW and SW languages. Uyg. VIII ff. Bud. bu bučak eligleyü 'taking this knife in their hands' U IV 32, 7: Çağ. xv ff. ěllikle- ('with -k-') ele görür- 'to take up in one's hand' Vel. 71 (quotns.); ěllikle- ha-dašt āwardan va dastgar kardan 'to take in one's hand, to seize' San. 112v. 15 (quotn.).

D eligleye: Den. V. fr. eliğ 'to ridicule, mock'. In the MS. of Ka$ the lām is vocalized both with kāra and dārna. Survives in some NE languages as ělkete-jeljekte; NC Kzx., Kzx. ělkete-; NW Kaz. ělkete-; cf. eliğ. Xak. xi ol an: eliğled: hazi'a bhi ki saxira minhu 'he ridiculed and mocked him' Ka$ 1 307 (verse; eligle:r, eligle:me:k): xill(?) Tef. saxira eligle- 76: xiv Muh. tawāqāba 'to be impudent, insolent' ěrűğle- (1) Mel. 24, 13; Rif. 106 (seems to belong here, but the MSS. show a wide range of vocalization, ěrũğle-, ěrũğle-, ěrũğle-, ěrũğle-, ěrũğle-, ěrũğle-): Kom. xiv 'to mock' ělĆke- CCI, ĆĆG; Gr. Kp. xv a'da 'to put (someone) to shame' ělĆke- Tuh. 58. 13; 'ayyaba ditto 25b. 9.

D ělğüle: Den. V. fr. ělğü 'to measure, estimate', etc. Survives only(?) in NC Kzx. ělğüːbυ-: Tob. ělğüle- R I 1859. Uyg. VIII ff. Bud. Usbp. 80, 1-2; 4-5 (iiliğü): Xak. xi KB (if you hide perfume, its smell makes it obvious) billıg kizlese ten illigüler 'if you hide wisdom, it gives measure to the tongue' 312; açayın sözümü saa pháp lügulep 'I will reveal my speech to you measuring (my words)' 792; (in the year 462) bitly tükettim bu söz lügule 'I finished writing this treatise, measuring (my words)' 6495: xiv Muh. (?) al-waazn 'to weigh' ělğüle:me:k Rif. 126 (mis-spelt ělğülemak, unvocalized; Mel. 39, 3 darţmак).

D eliğle:- (1 eliğle-); Recip. f. of eliğle:- 'to grasp one another by the hands' and the verbs Survives only(?) in SW Arb. Osm. Tkm. elle:- Xak. xi KB (he and the king bade one another good-bye) ěliğleşti kaldi ěliğli kadgüra 'they shook hands, and the king stayed there grieving' 5445: xiii(?) Tef. ěliğle:- 'to hold one another's hands' 75: Çağ. xv ff. ěllikle- Recip. f.; bā yah-digar dastbāi kardan va dast āwardan 'to engage in horse-play and grasp one another' San. 112v. 1: Osm. xv ff. elle:s (1) (in a friendly fashion) 'to shake hands'; (2) (in a hostile fashion) 'to grapple with one another'; in several texts TTS I 263; II 373; III 245; IV 289.

D ölçüge:- Hap. leg.; Desid. Den. V. fr. ölçü. Xak. xi er ölçüesdi: 'the man wished he was dead' (an yakın maniyit) Ka$ 1 393 (ölügesr; ölçüge:me:k).

DIS. ALL

VU ělâl a respectful word for 'yes'. Pec. to Xak. xî ělâl hâr va mânâhû nâmân;
luğatu'l-xâğâniya an Exclamation meaning 'yes'; a word in the Xâkânî (here probably, more technically 'court') language; used in answering amirs (begs) and kings Ka$ 1 78: KB (at the end of an interview with the king) ělâl tép turup çiktı Ôğdülmüş-e Ôğdülmüş said "yes", stood up and went out' 3946, 5027, 5668.

?Üül Hap. leg. In the text below both l's are marked as doubtful, and while ?Üül is a possible Dev. N. fr. *Ül-, it seems more likely that the word should be read yyu l gyy g, ?Ülgü. Uyg. VIII ff. Bud. Sanskrit mātrākāri 'a maker of measures' yyu yyu(?) yyu(?) g kitâqi TT VIII A.45.

DIS. V. ALL-

D alil- Pass. f. of alî-; 'to be taken, received', etc. A rare word usually replaced by the Refl. f. alîn-. Survives only(?) in NE Tel. R I 378. Uyg. VIII ff. Bud. Sanskrit bhītā 'salieried, paid a wage' terke: alînimîs TT VIII D.43: (Xak. xi KB 782 alîgîl v.i. in Vienna MS. for alîngil): xiv Muh. (in a section on the Pass. f.) axađa ašlîd; uxiđa alîldî: Rif. 129 (Mel. alînîd:).

D uala:- Pass. f. of ula:-; 'to be joined (together), attached'. N.o.a.b. A quite different verb ulâl- 'to become big, or bigger' (now obsolete?) is noted in Çağ. Xwar., Kp., and Osm. fr. xiii onwards; it is obviously ultimately derived fr. ulûg but is inexplicable morphologically. Uyg. VIII ff. Bud. Sanskrit amudâmâti 'he fastens on' (sic Active,) ěyîn ulâlur TT VIII F.14; (let us now have recited) bu nomûnû kêgûrijû ulâlmis sî tiltağın 'the widely attached preface (Chinese l.-w.)—root of this scripture' Šuw. 2, 4-5: (Xak.) xii(?) Tef. (some say that) şû'ubûn(?) şeherlerde ulâlmis 'the (sedentary) tribes are attached to (Borovkov 'reside in') towns' 325.

Tris. ALL

E elîlg Hap. leg.; no doubt a mis-spelling of ělîlg perhaps due to overemphasis on the fact that the word contained two l's. Uyg. VIII ff. Man. (you were born as a divine teacher) bar ělîlg kög kög kög yûzînte 'in the face of the sky over all realms' TT III 129.

DIS. ALM

D alîm N.S.A. fr. alî-; lit. 'a single act of taking, or receiving', in practice usually 'a debt' (due to oneself), or 'a tax' (taken by the government). S.i.m.m.l.g. w. a wider range of meanings including 'purchase'. See bêrîm. Uyg. VIII ff. Civ. (in a lease; 'if I get a crop from the land and') bêrîm alîm kelse 'if debts and credits arise' Usbp. 11, 7-8; 19, 6-7; (66, 7-8); o.o. do. 32, 2; 111, 5 (üzüş); Xak. xi alîm al-daynu'lldâ' alâl'-insân 'a debt which is due to a man' Ka$ 1 75 (prov.); f.43 (1 65); III 252 (ôte:-); alîm bêrim II 185, 2 (şastur); 214, 15 (satgâs-); III 288, 8 (satgâs-); a.o.o: KB
kilysi bérim téq kayusi alım 'some of them are like a debt one owes, some like a debt owed to one' 309: Osm. xiv to xvi alım 'a debt due to oneself' in several texts; alım satüm 'buying and selling, commerce' once (xvi) TTS I 20; III 16; IV 17.

D alım N.S.A. fr. ulan-; lit. 'a single act of attachment', in practice, rather indefinitely, 'continuous, lasting, permanent'. Survives in several NE languages R I 1375, 1687; Khak., Tuv.; NC Kir.; SW xx Anat. SDD 1415, 1416. See Dörf er II 522. Üyg. viii ff. Civ. (my female slave named (PU) Tolat) men Kalmun tu kisidin ulam s[âtip] almış 'whom I Kalmu had bought irrevocably(?) from my wife' USp. 56, 4-5 (a peculiar transaction, perhaps mistranslated); ulam yarlıg bértüru yarlıkayuk ermiş 'he designed to command that an irrevocable(?) order should be given' do. 88, 9: Xak. xì KB (present to His Four worthy Companions innumerable greetings) kesůżk tutası ulam 'uninterrupted, constant, and continuous' 31; kesůžk ulam 61, 1348; kícığ oğlan kőr uküşka ulam 'see that the small boy is constantly attached to understanding' 293; (if medicines were effective against death) otaçi turu kalıgay erdί ulam 'the physician would be permanently in attendance' 1199; o.o. 3714, 5490: xitt(?) KDV yeme eşleriği saлим ham ulası 'and also continuous greetings to His Companions' 7; xitt(?) At. (the wise man...) tırdıli ulamız ulamı bolup 'spends his life attached to those who have no (other) attachment' (?) (and dies leaving a good reputation) 239; Tef. ulam artulak 'an addition attached' 245: Xwar. xiv ulam 'continuous' (greetings; cf. KB 31) 116: (Kom. xiv ulam is used as a Postposn. with the Abl, meaning 'by means of, through', and the like; it is difficult to see how this meaning evolved CCG; Gr. 265 (quotata)).

D ölüm N.S.A. fr. öl-; a single act of dying, 'death'. C.i.a.p.a.l. Türkü viii ff. ölůmde: ozmiş 'he escaped death' Irk 13, 17, 49 (and see öldık). Üyg. viii ff. Man.-A ölům künli 'the day of death' M III 11, 11 (1); Man. ölůmunte TT III 150: Chr. ölům tegnimisi 'how he met his death' U 9, 9: Bud. ölům yérli 'the land of death' PP 16; 26; 3; 29, 8: ölům öđî 'the time of death' U 11, 43; 28; a.o.o. Xak. xì alım al-maut 'death' Kaş. I 751; a.o.o.: KB ölmün 1170 (xv. á.:v.); 295, 881, 1067, etc.: xitt(?) At. (átümdin 6p ö before death) 12; Tef. Ölm 'death' 245: XIV Muh. al-maut ö:lüm 8:lüm Mel. 45, 6; Ref. 138: Çağ. ölfım xvi ff. ölfım (1) marg 'death' (2) 'the foam on camel's milk' is an corruption of Mong. ƈrêm, same meaning (Kom. 584, Halote. 114): Xwar. xiv öľüm 'Death' Qutb 123; MN 145, etc.: Kom. xiv ditto CCI, CCG; Gr.: Kip. xiv ditto Tuh. 5, 11; iv ditto Tuh. 33b. 4.

If alma: 'apple'; cf. alma: The double form, and the fact that the apple is unlikely to have been native to the original Turkish habitat, suggest that this is a l.-w., possibly Indo-European. S.i.a.m.lg. except NE where Russian yabloko (a recent l.-w.) is used instead; in SW Osm. but not Az., Tkm. pronounced elma. See almalık. (Xak.) xiv Muh. al-tułfàh 'apple' alma: Mel. 5, 7; 6, 2; 78, 13; Ref. 17, 87; 193; Ozg. xii alma: al-tułfàh; the Turks call it alima: Kaş. I 130: Xwar. xiv alma 'apple' Qutb 8; MN 110: Kom. xiv ditto CCI: Gr.: Kip. xii al-tułfàh alma: Hou. 7, 15; xiv ditto Id. 22; a.o. do. 17 (iğac): xiv ditto Kaş. 59, 3 (and see iğac); Tuh. 9a. 2: Osm. xiv ff. alma: 'apple' in several texts TTS I 21; II 29.

VU'D olma: 'jar, pitcher'; morphologically Dev. N. fr. I ol-, but it is hard to see any semantic connection. N.o.a.b. Xak. xì olma: al-carra 'jar, pitcher' Kaş. I 130; o.o. I 375, 21 (kuruğ): II 234, 24 (kutru-); III 182, 13 (siz-): xiv Muh. al-carra (mis-spelt arcara) olma: Mel. 6; 2; Rif. 77; al-qulla 'earthenware jug, pitcher' olma: 170 (only).

VUF almir used only in the Ilen. az almúr 'overwhelming desire, lust', corresponds to Sanskrit trṣna. Pec. to Üyg.: no doubt, like 2 a.z., a l.-w., possibly Iranian but not Sogdian. Üyg. viii ff. Bud. U II 11, 15; 12, 16; TT VI 71; o.o. in do., p. 59 note 71.

Tris. ALM

D almir: N.Ag. fr. almír; 'creditor', with some implication of activity in the collection of debts; contrast almlîg. Survives only(?) in NE Tel. almir 'debtor collector' R I 385. Üyg. viii ff. Bud. almíçlarım (my creditors) Siv. 10, 16; o.o. do. 8, 12; 18, 12: Civ. almíçlarım ma telim bolup 'and as I have many creditors' USp. 32, 31 in do. 57, 13 in a list of persons who may not object to a sale, read bizin[la[ urulmuz düzülmüz almíçmiz bérimimiz agamız inizm[ ocr progeny, blood relation(?) creditors, debtors, elder and younger brothers': Xak. xì almir: arslan bérimîç: şuğân 'a creditor is (like) a lion, and a debtor (like) a mouse' Kaş. I 75, 18; 409, 9; n.m.e.

C ćlima: See I ćima:

If alma: 'apple'; cf. alma: Pec. to Xak.; prob. a l.-w. Xak. xì alma: al-tułfàh 'apple' Kaş. I 138; o.o. I, 130, 11 (almca); II 311, 19; III 272, 19.

D almlîg P.N./A. fr. almír; originally 'creditor, one who is due to receive money', contrast almir. Survives with the same meaning in various forms in NE R I 385, including Khak., and as almlî 'capable, attractive' in SW Osm. and xx Anat. Xak. xì almlîg er al-requl'l-dà'in 'creditor' Kaş. I 148; a.o. I 240, 5 (üzüls).

D almalik A.N. (Conc. N.) fr. alma: 'apple orchard'. Survives in its literal meaning in some NW and SW languages, but used as a place-name over a much wider area. Does not occur in any Turkish text before xvi, and then
only as a place-name, but occurs as a place-name in a Sogdian document found at Mount Mug in Fergana which can be firmly dated to the first quarter of viii. It is unfortunately impossible to determine which of the various places with this name is referred to, but it must have been within reasonable distance of Fergana, and the name must be a legacy from the period when the Western Türkü ruled in this area. Türkü viii in a much damaged Sogdian document, ii; relating to the issue of various kinds of military equipment, quivers, weapons, etc. it is stated (l. 4) that 'dmdtuki ywlo m rz 'the assistant to the governor of Almaluk' (Sogdian d (Hebrew lamed) here used with its original value l) received five weapons of an uncertain kind, M. N. Bogolyubov and O. I. Smirnova Sogdiiskie dokumenty s gory Mug: III, Khozyaistvennye dokumenty, Moskow, 1963, p. 44: Çağ. xv ff. almlük 'the name of a town in Turkistan two weeks journey from Beş Balıq ...'; its literal meaning is sibistan 'apple orchard' San. 50r. 22.

D Ölmüllük P.N./A. fr. ölmüm; 'mortal' in the sense of 'destined to die'. S.i.m.m.l.g. in this sense, and, less often, 'deathly, certain to kill'. Uyg. viii ff. Bud. Sanskrit kālakramena 'in the course of time' ölö[m]łük kezirik birle: azu üze: lit. 'with, or in, the cycle of mortality' (i.e. repeated (births and deaths) TT VIII D. 28-9: Çağ. xiv ff. Ölmüllük (or -k?l) kus-tani wa wıcibul' qall 'destined to be killed, deserving death' San. 86v. 11a: Xwar. xiv Ölmüllük 'mortal' Qub 123: Kom. 'mortal' Ölmülük CCG; Gr.

D ulamsız Hap. leg. See ulam 11.

Trls. V. ALM-

D alımın- Refl. Simulative Den. V. fr. alım. Survives only (?) in NC Kir. aliasının 'to be satisfied, satiated'. Xak. xl öl mendin yarımak alımsın: he pretended to take (arän an ya'sud) money from me! (but did not actually do so) Kaş. I 20, 13 (grammatical example); n.m.e.

Dis. ALN

1 alap basic meaning uncertain; it seems to be 'level open ground' with some implication that it is, in particular, 'an area of open level ground, a clearing in a forest'. Survives in this meaning as alam in NW Kaz. R I 359; SW Osm. and xx Anat. SDD 90 and 139 (aylan); in the last it also means 'level open ground' in general. Tkm. alap now means 'hill, high ground'. See Doerfer II 544. Xak. xl alap yazi: al-qyll-yl-qarqar 'level soft ground'; it is a metathesis (qalb) of açıl 'an open door' Kaş. I 135 (the etymology is preposterous): Çağ. xv ff. alap (spelt) bulandihâ ... ki dar atraf-i nahrâ-yi şihatla bâsad 'heights in the neighbourhood of broken (i.e. winding?) rivers' San. 49v. 17 (quoting).

2 *alap See alapad-.

alin 'forehead', perhaps with some extended meanings. The extent of these depends on the question whether various words in oblique cases are to be taken as derived fr. alin or fr. 3 al, q.v., with a Poss. Suff. Alin 'forehead' survives only in SW Az., Oman. There where it has been displaced by l-ws, usually Mng. manlay, less often Pe. pišına. Uyg. vii ff. Bud. alinka tamgakka yürekke tegürüp 'touching the forehead, the throat, and (the region of the heart) (with the left ring-finger) TT V 16 note A 54, 6; Cev. bîçin kûnde alinda bolur 'on the Monkey Day (the soul) is in the forehead' TT VII 19, 10; alin lâkânînîn 'from the sign (Sanskrit l-w.) on the forehead' do. 41, 29: (if the eyes are weak and watery) balîk ötîn közke alinka sürtsee 'if one rubs fish's gall on the eyes and forehead' HI I 155-6: o.o. do. 157, 159: Xak. xi alin al-cabba 'the forehead'; alin-al-hayd wâl-rûkh 'the convex parts and slopes' of any mountain Kaş. I 78; alin tôpû: yâsadîr; 'the summits of the mountains (qululâ't-cibdâl) have become green with vegetation' II 79, 18: KB açuk tut yüzünil yaruk tut alin 'keep your face open and your forehead bright' 5222; 8.0. 2371 (kûrîgîl); xiiiii (?) At. (the world smiles and then) alin kaş catar 'wrinkles its forehead and eyebrows' 205; Tef. alin 'forehead' 49: xiv Mah. al-cabba alin Me. 46, 11; Rîf. 149: Kom. xiv 'forehead' alin CCI; Gr.: Kip. al-cabba alin Hou. 20, 1: xiv ditto Id. 19: xiv cabba (mağlay; in margin) alin Tuk. 11a. 12.

ulun 'a thin stick, or shoot'; hence 'the shaft of an arrow'. Survives in SW xx Anat. ulun 'the root of a wheat or barley plant' SDD 1417. The word is not recorded in early Çağ. dicts. but P. de C. somewhere found a word ulun 'arrow-shaft' which he entered twice, one starting ali-flow, etc. (p. 35) and once altî wâl lâm, etc., (p. 80); these entries were much distorted in R I 388, 1852 and SS. Uyg. vii ff. Bud. yîltizlar unulînîn butiklarîn ya-şıkalarîn 'the roots, shoots, branches, and leaves' (of various flowering and fruit trees) Swv. 520, 7-9: Xak. xl ulun qidîhîl'-nîbâl 'the shaft of an arrow' Kaş. I 78.

D oleğ Dev. N. fr. ölli-; 'grass', esp. 'fresh growing grass'; hence, by extension 'a grassy meadow'. S.i.a.m.l.g.; in SW only Tkm. and xx Anat. There is, supposedly another oleğ meaning 'a wedding song' quoted in San. 86r. 21 and surviving in NC Kir., Kxx., and SW Tkm., but this meaning prob. derives from the fact that the refrain (quoted in San. and Tkm.) is hay oleğ hay oleğ, which looks like a metaph. reference to the bride. See Doerfer II 620. Uyg. viii ff. Bud. bir kuruğ oleğde 'in a dry meadow' Swv. 599, 13: a.o. do. 31, 19: Çağ. xv ff. Oleğ mu'iiaq sabzâzar 'meadow' in general Vel. 112 (quoting.); Oleğ (spelt) sabza sa sabzâzar 'fresh vegetation, meadow' San. 86r. 19 (quoting).

D*alinç See alinçîg.
imprecation, curse' in SW Osm. Xak. xi llenç ta'iyar 'alâl-muşîr fi anîr baddâ fihi xalâl ra'ayhi 'a reproach to an adviser on a matter in which the faultiness of his views has become apparent' I 133; III 450; (after llen-) hence al-malâma 'a reproof is called llenç I 204; KB I 410 (I sarîl-): Osm. xiv to xvi llenç 'reproach' in several texts; la'ana 'to curse' llenç et- (xvi) TTS I 371; II 524; III 361; IV 415.

D ûlînc N./A.S. fr. ulînc-; (of a road) 'winding, not straight'. Pec. to Kaş. Xak. xi ulînc yoi al-tariqî-muîtawä vi layâs bi'l-muîtawi 'a road which is winding and not straight'; also used of anything winding Kaş. I 133; III 450 (misvocalized).

Dis. V. ALN-
D almûn- Refl. f. of al-; originally to 'catch oneself' for the same range of meanings as al-. S.i.a.m.l.g., usually in a Pass. sense. Uyğ. viii ff. Bud. teğînnek nomuğ ûzke almîn 'taking for oneself the doctrine (Sanskrit dharma) of perception' TT V 24, 74; a.o. USp. 45, 4: O. K.îr. ix ff. beş yegûrni: yaşda: almûsîm kûncûyına: (I have been parted) 'from my wife whom I took (in marriage) at the age of fifteen' Mal. 11, 1: Xak. xi ol almûn alîndî: inûbara bi-qabî daynî: 'he acted alone in collecting the debt due to himself', without the help of others Kaş. I 203 (almûn, almûnak); similar phr. II 159, 3; ol yarmûkan alîndî: 'he applied himself solely to collecting (istabûda bi-qabî) his money' I 22, 1: KB yiğîltîk yava kîlma asgûn alîm 'do not waste youth, take its advantages for yourself' 360; o.o. 782, 1333, 4455; XII (?). At. ulûgülk man sîz almûnak têdî (God) said; "greatness is mine, do not take it for yourself": 283; Tef. almîn- 'to be taken' 49: xiv Muh. uûxda 'to be taken' Mel. 40, 13 (Rif. alînl-): Cağ. xv ff. almîn- girîfîrîdîn 'to be taken' San. 477, 13: Kp. xiv alîn- uûxda I'd. 21: Osm. xiv to xvi alîn- 'to be captivated, fascinated by (someone Dat.)' in several texts TTS I 20; II 28; other meanings not listed in TTS.

D ellen- Refl. f. of elle-; 'to rule, exercise rule'. N.o.a.b. Türkî viii ff. Man. eki yêgîrnî ellî(en)enmek 'the twelve rulers' M III 16, 6 (ii); 20, 14 (i); ellî(en)enmek etöz meşîlî 'my physical pleasure in being a ruler' TT II 8, 43; o.o. M III 16, 9 (ii); 19, 14 (erksîn-): Uyğ. viii ff. Man.-A M 27, 10 (ûgûr); Bud. altî tôrîlê ellî(en)enür yîltül'ar 'the six kinds of ruling roots' (i.e. the sense organs) TT VI 189-90; (those devils) kentû-lêrînî üze ellî(en)enûrler 'rule over themselves' do. 267-8; o.o. Pfahl. 22, 3 (ûgûr); Suk. 567, 6; Tîj. 10b. 8: xiv Chin.-Uyğ. Dict. kelim 'to submit, return to allegiance' (Gîlîs 5, 410 3, 726) îlînîp. R I 1486, may belong here and not to ellen-; the normal word with this meaning is îlcînî-; not listed in Ligeti.

ellen- 'to reproach, blame (someone Dat.).' Survives only (?) in SW Osm. with the stronger meaning 'to abuse, curse'. Xak. xi ol apâr ilîndî: 'he reproved him' ('myyarahî) because he relied on him in his affairs, and the right course (al-xayr) turned out to be the opposite (to what he had advised) Kaş. I 204 (ellen-ûr (sic), ellenîmek; verse): KB körîr buştûm erse illenîdî 'only when I saw it and was angry, it was you who reproached me' 795; o.o. 1294, 1266; Kp. xiv illen- tasaşxata va ilam yustamal minhu ma'nâ saxta 'to be thoroughly angry', not used in the (milder) meaning 'to be displeased' Id. 20: Osm. xiv to xvi ellen- occurs in several texts; in xvi certainly 'to curse', earlier prob. nearer to this than to 'to reprove' TTS I 372; II 524; III 362; IV 415.

D illên- Refl. f. (often used as Pass.) of ill-; 'to catch oneself on (something Dat.).' to be attached to (it Dat.).' to be caught suspended, hung (on it Dat.).' S.i.a.m.l.g. with some extended meanings. Türkî viii ff. (a crane) tuymatîn tuza(k)a: illêmîs 'inadvertently got caught in a trap' IkB 61: Uyğ. viii ff. Man. ertûnilî meñîke illêmîşke 'to the man who is attached to transitory pleasure' TT III 50; o.o. do. 128 (atkağ); M III 37, 5 (ii) (3 al): Bud. Sanskrit asaja 'not attached' illêmêtîn TT VIII A.29; o.o. do. A.40 (illîzîla); D.8, 32; yillênmek (sic) 3 apînmaklarîgî (worldly) attachments' U III 36, 36; similar phr. U IV 36, 96; TT X 479(?) yertûnilîke artûrkaq illêmîş yapsînmis minkilik îlêr 'if he has a mind excessively attached (illên'd.) to this world' Swt. 148, 15-16; o.o. do. 263, 1; 373, 14: Xak. xi tiken tönka: illênî: 'the thigh was caught (ta'llâlqâq) in the garment' (illênîr, illêmîmek; verse with illênî) (misvocalized alînlîndî): usîra 'was made prisoner'; and one says er yağîr:ka: illênî: (same misvocalization) 'the man was made prisoner by the enemy', and keyîk tuzaqkaq: illênî: 'the wild animal was caught (ta'llâlqâq) in the trap' Kaş. I 204; tepîî: karga:çîna: illênî: 'do not come under (îl tadsül fi) the curse of God' II 288, 14; illênîr yûta'llâlq III 358, 24: KB mâna kim ilînîse tutarîm anÎ: whoever attaches himself to me I hold' 664; o.o. 1902, 4397; (XII) At. 456 (ellîk): xiv Rîğ. ilînî- 'to be caught' (in the snares of the devil) R I 1485 (quotn.). Cağ. xv ff. illênî- (sic) handî-ûr girîfîrîdîn 'to be bound, taken'; the Rûmî author (i.e. Vel. 76) translated it 'azîz sûdân 'to become weak, incapable' but was mistaken San. 110r. 8 (quotns.; perhaps a Sec. f. of almîn- q.v.): Kom. xiv 'to be caught (in a trap)' ilînî CCG: Gr. 106 (quotn.): Kp. xiv illên-ta'llâlqâq Id. 19: xv insâbaka 'to be entangled' ilînî- Tuh. 6a. 11; ta'llâlqâq ilînî- do 10a. 11: Osm. xiv to xvi ilînî- 'to be entangled in, attracted by, interested in (something)' in several texts TTS I 530.

D ulanî- (ulan-) Refl. f. (often used as Pass.) of ula-; 'to be joined to (something Dat.).' S.i.a.m.l.g. Xak. xi ulandî: ney 'the thing was joined (ittișâla) to something' Kaş. I 204

D ulunluğ Hap. leg.; P.N./A. fr. ulun. Xak. xī ulunluğ er 'a man who owns arrow-shafts' (dī‘ qidāh li‘-sithām) Kaş I 148.

D ölenliğ P.N./A. fr. ölen; 'grassy'. Survives in some NW languages, e.g. Kaz. Ulenli R I 1847. Uyg. viii ff. Bud. xważiğ çeçekliğ ölenliğ yer suv 'flowery (Hend.), grassy country' TT V 12, 123.

D alanďad- Intrans. Den. V. fr. 2 *alanď; 'to become weak; to lose one's strength'. The form is correctly represented in TT V and confirmed by the Caus. *alanďatur-, but elsewhere has been much mishandled by scribes and transcribers; written alanď- with the round -t- (Aramaic taut) it was written, or at any rate transcribed as alanďu- in PP and alanďu- in Swv. There is no early trace of 2 alanď but it seems to survive as alanď, broadly speaking 'confused, disconcerted, uncomfortable' in some NE languages R I 357, Khak., Tuv.; NC Kir., Kzx. and, in the phr. alanď talan/ alanď tanan in SW Osm. N.o.a.b. Uyg. viii ff. Bud. anda yek içeck yik kóm alanďďamasar 'then there is no demon (Hend.) who does not become weak' TT V 10, 97; (then exhaustion overcame the old man and) küči alanďďtti (transcribed alanydi) 'his strength failed' PP 37, 2; kayu neçe açmak suvsamak emeğkin alanďďmaş (transcribed alanďďmarmak) koşsamış tinliğar eresor 'however some mortals there may be weakened (Hend.) by the pains of hunger and thirst' Swv. 118, 4–6; kim bun alanďďmaş (alanymm) aç barsıği tirgür-gülük 'which will revive this weakened hungry tigeress' do. 610, 18; a.o. do. 117, 16.

D alaďďtur- Caus. f. of alanďď; 'to weaken'. N.o.a.b. Türkiī viii ff. Man. kamaľağ alanďďturur 'it weakens all men' M III 11, 12 (i); (the bright day) kararîğ
tünüşlü alaçapturdu 'has weakened the dark night' do. 19, 11 (i): Uyg. viii ff. Bud. the word occurs four times in a passage in TT V 10, 87–98 beginning alaçapturdu sakinç 'a meditation on weakening (demons) and ending uluş alaçapturdu iş bütür 'here ends the great work of weakening'.

D İl tritur- Caus. f. of ilin-. Survives only (?!) in NW Kar. T ildirir- 'to entangle, catch in a snare' R I 1486; Kor. 193. Uyg. viii ff. Bud. Sanskrit kāmagraḍhā 'longing after sexual pleasure' kamaḍhatuka ildaːtir-teːːľer TT VIII A.14: Kom. xiv of (a trap) 'to catch (someone Arc') ildaːir- CCG; Gr. 106 (quotn.).

Dis. ALR
ular- 'cock partridge'. Survives, always as ular, in NE Tuv. 'wild turkey': SC Türkî 'snow-pheasant Tetrao australis' Shaw 26; also 'T. himalayensis' do. 209; Jarring 323 (ulaːyular); NC Kir. 'pheasant, Tetraonidae'; Kxz. 'wild turkey'. Uyg. viii ff. Civ. ularanıp melyîsin 'the brains of a partridge' H I 63; Xak. xı ular- al-yəːqu 'partridge' Kaš. II 22; II 213, 6 (sikrиск); KB ular kus 75; xıv Muh.(?) al-qabe 'partridge' u-lar- Rif. 75 (only).

S elrî: See eldîrî.
S ilrûk See ildrûk.

Dis. V. ALR-
D alar- (alar-) Intrans. Den. V. fr. aːlaː; 'to become dappled or variegated, to change colour'. Survives w. some extended meanings in SE Türkî Shaw 12: NC Kxz.; NW Kız. and SW xx Anat. SDD 91. Cf. alar-t Xak. xı talaka: alardî: talawvlal-əjsım wa gapiru maːlaː-əjsim 'the unripe (and other) fruit changed color'; and one says kisî: yînla: alardî: 'the man's body (etc.) became leprous (bariːa); and anîp köːzî: alardî: 'his eyes were dazzled' (bariːa) Kaš. I 179 (alaruru (sic), alarumak).

iler- acc. to Kaš. 'to be dimly visible'. Became a l.-w. in Mong. as ilere- 'to appear, become clearly visible' (Kov. 300, Hallod 67). NE Tel. iler- with the latter meaning, R I 1480, might be either a survival or a re-borrowing fr. Mong. Cf. iler-. Xak. xı menîn köːzûme: npeed ilerî: taxavalaːl-əajî 'fi ayni fi bd'aw zulma 'the thing was dimly visible to my eyes in the distance or the dark'; (in verse) taglaː baːşî: ilerî: 'the heads of the mountains were dimly visible' Kaš. I 179 (no Aor. or Infin.); II 283, 3 (same verse).

olur- (olor-) 'to sit', with various extended meanings. The phonetics of this word are complicated. The Caus. f. olgurt- q.v. suggests that the original form was oloːgur-, but there is no other trace of such a word. The only form in Uyg. and earlier languages is olur-, but this form survives only in NE Tuv.

olur- and Yakut olur- Pek. 1819. In Yak. there are two forms olur- and oltur- which are best explained as very early examples of the Turkish habit of dis-similating -l- to -d- (cf. the pronunciation alda for allah in some modern languages). The form oltur- still survives in some modern languages, but in others the -l- has been assimilated to -tt- (some NE languages), -d- (other NE languages) or -t- (all SW languages and some others). The verb originally meant 'to sit', possibly with a distinction of meaning between 'to sit down on (something Dat.)' and 'to be seated on (something Loc.).' The special application to rulers seems to have been pec. to the early period. Another shade of meaning is (of nomads) 'to settle down, reside' (in a particular place); in some languages only of temporary settlement, permanent settlement being described by yat-. In some modern languages used as an Auxiliary Verb, preceded by a Ger. in -p, meaning 'to do (something) habitually, continuously, or frequently', but sometimes with a very tenuous meaning. Türkî VIII olur- is very common in three distinct meanings; (1) 'to sit down (for a rest) I E 27, II E 22; T 51–2 (udː-); (2) 'to take (one's) seat on the throne' xaːgan olurtum 'I took my seat as xaːgan I S 9, II N 7; a.o. I S 8, II N 6 (1 ēl); (3) 'to settle down, take up residence' (temporarily, in a particular place Loc.) altun yışda: oluruːn 'settle down for (a time) in the Altay mountains' T 11 oluruːn tēyēn tedi 'he said, "stay where you are"', T 34; o.o. I S 4, etc.: viii ff. a (bird) çintan içaːː üze: oluruːp: 'perching on a sandal-wood tree' IrkB 4; xan oluruːp: 'a Xan, taking his seat on the throne' (built himself a capital) do. 28; (a pail) kūnêːkê: oluruːr: 'is sitting in the sunlight' do. 57; (a crane) uçaː: umatːen oluruːr: 'sits still, because it cannot fly' do. 61; Man. (the king) altunlûg orğın üze olurdi 'took his seat on the golden throne' TT II 8, 68; similar phr. do. 74; baːçak oluruːp: 'while sittingasting' Chaua. 257; similar phr. do. 273, 281: Uyg. viii yüːz yil oluruːp: 'sitting on the throne for a hundred years' Şu. N 3; o.o. do. N 2, 4; W. 3; E 10: viii ff. Man.-A men anata oluruːn y 'I will sit there' M I 33, 5; a.o. do. 34, 9; Man. M II 11, 12–13 (tülűːr-): Bud. Sanskrit sruːha niːraː 'standing or sitting' lurup olorup TT VIII B.16 (Sanskrit lost) birgerũ yiːːp orolɔːrlaː eːrdi 'they gathered together and sat down' do. C.12; (of a monk) olurdaːt: 'residing' (in a monastery) Hürn-ts. 1767; o.o. U II 26, 6 (linçül-): PP 65, 1; 71, 2; TT V 8, 64; 12, 128; U II 18 13 CIV. oluruv ev 'the house where I reside' Ušp. 55, 24; a.o. TT I 120 (yurt): xiv Chin.–Uyg. Diet. tso 'to sit' (Giles 11,756) olur- Ligeti 187; R I 1087: Xak. xı ol er olurduː: 'that man (etc.) sat down' (calasa) Kaš. I 224 (prov.): olururur, olurumak; munda: kalip olurur: baːqā 'indanā caliː 'he remained residing with us' I 210, 25; kêmî: içre: olurup rahuːnl/-safina we sat in a boat' III 235, 11: KB 'to sit' is consistently
spelt oldur- 420, 577, 620-2, 765, 956, 5971, etc.: XIII(?) Tef. olur-/ol/tur- 'to sit, to re-
main stationary' 237, 240: XIV Muh. (?) qa’ada 'to sit' olur- Rif. 114 (only); al-qü’id ol-turmak 124: Çağ. xv ff. olur- -(di) olur- Vel. 117; olur- ('with back vowels') niştan 'to sit' San. 82v, 12: Xwar. XIII olur-/ol/tur-
'Ali 7, 12: xrv (?) yalıçuz olur-/ol/tur-(or -d-?) ěrdi 'she was sitting alone' Ög. 56; a.o.o.: XIV olur-/ol/tur- Qub 116, 120; MN 88, etc.; takt üzre olurup 'sitting on the throne' Nahc. 204, 9; biznim olurguna yerle-
rımız 'the places where we reside' do. 304, 14; Kom. xiv 'to sit' olur- CCI, CCG: Gr.: Kip. xiii qa’ada olur- Hov. 35, 9; xrv ditto Id. 21; qa’ada wa calasa olur- Bud. 71, 5; xv qa’ada olur- Kow. (7, 1 and 5); 30, 10; 75, 2; olur-/ol/tur- Tuh. 29h. 11: Osm. xiv ff. olur- (only in phr.) is noted in several texts TTS I 553; II 739; IV 615.

D olür- (öldör-) the earlier Caus. f. of öl- 'to kill'. Survives only in one or two NE languages R I 1250 and Tuv. Elsewhere displaced by öldür- in about xi. Türkü VIII very common in I, II, T, olür- being about three times as common as olür-; but this may not be significant: vii ff. Man. olür- occurs several times in Chua-: Yen. (in my 39th year) tok(k)uz altım dr olür:rmiz 'I killed 59 men' Mal. 48, 3; Uyg. vii ff. Man. 31: Tüürümlum 'I have killed' TT II 15, 2; a.o.o. M I 18, 5; Bud. nörgöke TT VIII N 9; U III 4, 3 (daala-): Pr 1, 6, 2, 2, 3, and many o.o.o: O. Kir. 11 ff. yet: bör: olürdim 'I killed seven wolves' Mal. 11, 10; o.o.o. Mal. 44, 3 (Sherberak 44, 5); do. 49, 3.

D alar- Caus. f. of alar-; used only in the restricted sense of 'to make (the eyes) red with anger'. The word 'eyes' was normally expressed, but later omitted, the word then meaning 'to look angrily'. Survives in this meaning only(?) in NC Kex. Xak. xi ol açar közin alart: tamah'a ila:hi bi-boşar băşir şaz :ar 'he glanced at him with the look of one whose eyes are red with anger' Kaş. III 428 (alar:rtur, alarmak): KB in 4845 the Vienna MS. reads alart: for saçit:ti, q.v.: Çağ. xv ff. alart:- (spelt) çsm-ră az ġaz: xira khardan 'to make the eyes stare in anger'; but the verb cannot be used by itself, the word 'eyes' must be expressed San. 47v. 8: Xwar. xiv ata anaga alartu baksə 'a man looks angrily at his father and mother' Nahc. 284, 17 ff.: Osm. xiv alardu baks- 'to look angrily at (someone Dat.)' in one text TTS II 24.

D ilert- Caus. f. of iler-. Apparently survives only(?) in NE Tel. ilert- 'to disclose', R I 1481, but see iler-. Xak. xi ol anup köz'ı:ne: blri nef ilertit: awqa:a bi-başarjat xayāl şay 'he put the faint outline of some-
ting before his eyes' Kaş. III 428 (iler:rtür, ilertmek).

D olurt- Caus. f. of olur- 'to seat (someone Acc.) on (something Dat. or Loc.).' Survives with much the same range of meanings and phonetic changes as olur-. Cf. olxut-, olgurt-. Türkü VIII özümün ol teşrif:
xağan olurtd: 'that same Heaven (which had helped my parents) seated me myself (on the throne) as xağan' I E 26, II E 21: Çağ. xv ff. olurt- (spelt) Caus. f.; nişândan 'to seat' San. 83r. 29 (quotation): Xwar. xiv olurt- 'to seat' Qub 120: Kip. xiv olurt- 'mis-spel': olur/tur- qa’ada 'to seat' Id. 21: xv ditto olurt- Tuh. 54b. 8.

D olürt- Caus. f. of olürt-; 'to have (someone, Acc.) killed'. N.o.a.b. Uyg. vii ff. Bud. (the beg called Ku Tao) bizni olürtdi 'had us killed' Kur. 7, 2-3; o.o. do. 8, 11, etc.

* Tris. ALR

S ilerli/ileri See igerü:


D olursik Dev. N. fr. olur-; n.o.a.b. Türkü VIII (when I heard this news, sleep did not come to me by night and) künüt olursik kelmedi: 'rest did not come to me by day' T 12; a.o.o. T 22.

Iler squirrel 'waist-belt'. Survives only(?) in SW Anat. ilersık, ilersük, ilersık SDD 789-7. Xak. xi ilersük tikkatul-sarauwi 'trouser-belt' Kaş. I 152: XIV Muh. (?) al-tikka ilersük (?), (unvocalized) Rif. 167 (only): Kip. xv tikka ilersük Tuh. 9a. 1: Osm. xv-xvi ilersük 'trouser-belt' in several texts TTS II 526; IV 416.

**Dis. ALS**

S ulus See uluş.

D əles: vocalization dubious since it is listed, under -S, in a section containing N.s w. two short vowels. No doubt a Dev. N./A. fr. əıl, but -əes does not seem to occur elsewhere as a Dev. Suff. Pec. to Kaş. Xak. xi əles köz al-ayml:It-lajfata:lt-rim:īv 'an eye with a kindly look', like the eye of a drunkard (al-sarakan); in a verse bulnær meni: əles köz 'this melting (al-sarak) eye captivates me' Kaş. I 59.

D əlsik second syllable unvocalized, but the obvious transcription is əlsik rather than ülesik or other variants which have been sug-
gested; if so, a Dev. N./A. fr. əıl- meaning 'dying, death', or the like. N.o.a.b. Türkü VIII (deceived by the honeyed words and luxurious treasures (of the Chinese) many of your Türkü people died) Türkü bodun əlsik: berye: Çağay gyä tüssütü:n (q.v.) yazi: konayin tēser Türkü bodun əlsik: anta: aniq kişi: anca: boğ:urur ermiş 'evil people saying, 'you Türkü people are dying, let us settle in the east in the Yin Shan mountains and (the PU) Tüssütün(? ) plain' seem thus to have advised the death of the Türkü people there' I S 6-7, II N 5; Türkü bodu[n ...] eş ı tutsik:un bunt: uru: yasına applicant
Dis. ALS

ölşiklin yeme: bunta: urther 'oh Türkü people, I have set down here how you maintained a realm when you (stood together?), and I have set down here how you died when you went astray' do. 10-11, do. 8.

Dis. V. ALS-

D alsar:- Hap. leg.; Desid. f. of al.-. Xak. x1 ol at alsar:di: 'he decided and desired to buy (yaştari) a horse' Kas. I 278 (alsar, alsamar).

D ursar:- Hap. leg.; Desid. f. of il.-. Xak. x1 er tağdim illsar:di: 'the man decided to descend (yamzil) from the mountain (etc.)' Kas. I 278 (illsar, illsamak).

D ëlse:- Hap. leg.; Desid. f. of ël.-. Xak. x1 ol er ëlsed: 'that man decided to die (al-maut) and wished to' Kas. I 278 (ölsene: mök).

D alsik:- Emphatic Pass. f. of al.-; 'to be robbed of (something Acc.)'. N.o.a.b. Xak. x1 ol tara:rm alsik:t: hurba mâdi'l-racul t£a sülba 'the man's property was plundered and carried off by force' Kas. I 243 (alsikar, alsikmak): KB 'if he sees gold or silver, he covets it' iddil basir yer yâ bas alsikar 'he devours the head of its owner or loses his own' 2726; similar phr. 4119: xiv Müh (?) al-mâqûr 'coveted, grudged (?)' alsikmush Rif. 148 (only).

Tris. V. ALS-

D élšere:- Hap. leg.; Priv. Den. V. fr. 1 él. Türkü ëlsire:ms xâqanırsmâş bo:ðün:ik 'the people who were not organized in a realm and had no xâgan' IE I 13.

D élšere: Caus. f. of élšere:-; n.o.a.b. Türkü ëlšiğ:qds xâqenüs:q xâqanırsmâş 'put an end to the realm of those who had a realm and deposed the xâgan of those who had a xâgan' IE I 16, IE I 13; similar phr. IE I 18.

Dis. ALŞ

D alâş N.Ac. (connoting reciprocity) fr. al-; by itself, 'taking, receiving', and the like, but usually used in the phr. alâş bëris 'buying and selling, commerce'. S.f.a.m.Ig. See Dererf II 534, 539. Uyğ. viii ff. Civ. alsar seems to be a generic term for 'tax, levy'; (after a list of four specific taxes) ngëi me alâş biz ilëmez biz 'we will not demand (the four taxes named or) any kind of levy' Usp. 21, 13; bâleki alâş bëris titaqinda 'concerning our joint trading operations' do. 111, 3-4; Xak. x1 alâş fihadü'l-şibî wä'l-anbâbî 'places for drawing water from water-holes and tanks'; (also the name of a village); alâş al-mi'âxâda bi:d-dayn lîl-ğarn 'a claim on a debtor for what is owing'; hence one says alâş (sic) bëris: 'receipt and payment of what is due' (hâqq) Kas. I 62: KB 'consort with merchants as they come and go' ngëi kolsa bërgil alâş harb bëris 'give them whatever they want in the way of receipts and payments' 4421.

ulus has a curious history; originally it meant 'country' in a geographical sense, as opposed to 1 él (q.v.) with its political implications, but it began to be associated with the names of cities, and by x1 in some languages it meant 'city' rather than 'country'. An early l.-w. in Mong., where it became ulus to comply with Mong. phonetics and acquired a political rather than a geographical sense. It was originally used for the largest political unit known, the Mong. empire (see XIII below), and when this was split into four between the four sons of Chingis it was used for each of these four parts, e.g. 'the ulus of Çağatay'. Then, since the Mongols thought more in terms of peoples than of territories, it came to mean 'a confederation of peoples (él)', the peoples being divided into 'tribes' (aymag), the tribes into 'clans' (boy), and these into families (uruğ). All these words, except perhaps the third, were Turkish and the second, fourth, and fifth have a continuous history in Turkish, but the first had so completely lost its original meaning that when it was reintroduced into Turkish it appeared in its Mong. form ulus (not ulus) and with its Mong. meaning. Ulus seems to survive only in NW Kar. L. R 1697; in all other language groups (except NC where it is obsolete) it is ulus 'nation, people, tribe', and the like. Türkü viii (in the list of foreign powers represented at Kül Tegin's funeral) Buxarak ulus 'the country of the Bokhariots' (prob. in Inner Mongolia, not Bokhara itself, see S. G. Klyashtorny, Drevneyturkice runcihsche pamyatniki, Moscow, 1964 pp. 126 ff.) I N 12: Uyğ. viii ff., Man.-A ulus 'country', several occurrences M I 26, 25-9: Man. Koço ulûs ìkî otuz balik 'the country of Koço and its 22 towns' M III 40, 6 (ii); burxanlar ulûs 'the country of the Buddhias' TT VII 53, 164; a.o. do. 60-1 (1 él): Bud. Cambudvip ulûs 'the country of Jambudvipa' Hicen-ts. 184; TT VIII K.8; Baranas ulûs 'the country (or city?) of Benares' PP 23, 7; 44, 2; Cîndâpês ulûs 'the country of China' Hicen-ts. 240, 267; o.o. TT VIII A.31 (1 él); C.1 (2 élûq); E.17; TT IV 10, 21 (1 él); V1 08; VII 40, 34; U II 23, 21; PP 3, 6-7 (ulus boðûn 'the people of the country'); 30, 8; 62, 3: Civ. kamaq él ulûsler 'all realms and countries' TT I I; balik ulus do. 71; a.o. USp. 88, 15: xiv Chin.-Uyğ. Dict. knu 'country' (Giles 6,606) ulûs (sic) R I 1606; Lifeti 274: Xak. x1 ulûs 'in the language of Çígül al-qarya 'village', and among the people of Balâsigin, and the towns (or districts) bîlîd of Arûq associated with it, al-balda 'town' (or district?); hence the town (balda) of Balâsigin is called Kuz Ulûs (sic) Kas. I 62: KB telim arttì élde yâgi kend ulûs 'many new towns (Hend.) sprang up in the realm' 1043; kend ulûska 4316; ulûsin ulûska köçügü bûş 'a man who travels from one town to another' 4814; x1(?) KBVP kayu kend ulûs ordu karši yér-e every town
exceptionally 'to get accustomed to (something Dat.)'. Uyğ. viii ff. Man. TT II 17, 84-5 (1 ö:ç): Xak. xii ol maça: alım alişi: 'he helped me to collect a debt (fi qabdî-l-dayn), etc. Kaş. I 188 (alîşur, alîşma:\k); olar ikki: tavar sâtiçân alîşanlar: ol those two are constantly selling property to, and buying it from (yaşarîyân) one another' I 518, 22: KB 2360 (yarkan):- xiv Muh. 'azda xina l-ayd (terror for ûxir) 'to take from one another alîş- Mel. 42, 6; Rif. 133: Çâq. xv ff. alîş- (spelt) Recip. f.; (1) mu-â-waÎda kardan 'to barter' (quotn.); (2) metaphor, mus'tâna wa dast-bîzî kardan 'to exchange abuse and blows'; (3) az-ham rabûdan wa az yak-dîgar girîftan 'to rob and take from one another' San. 46v. 13 (quotns.): Kom. xiv 'to exchange, trade in' alîş- CCI, CCG: Gr.: Kip. XIV ld. 50 (1 bín:): Osm. xiv and xvi alîş- verîş- 'to give and take mutually'; xiv alîş- 'to set light to (something Dat.)' TTS I 21; IV 18: xviii alîş- ... and, in Rûmî, 'âdat kardan 'to get used to (something)' San. 46v. 17.

D elle- Recip. f. of elle-: ; 'to come to an agreement, make peace, with one another'. S.i.m.m.l.g. with much the same meaning. Xak. xi KB (if you can get no help against an enemy) yalavâç idsp sen bar elle- yori 'send an ambassador and go and make peace with him' 2362; xiii (f) Tef. ûlişemek 'peace' 74: Kip. xiii igtalah- 'to be reconciled (barr- and) ûlişemek- Hou. 34, 11; igtalah mina-l-suh 'to make peace' (barr- and) ûlişemek- do. 41, 13: XV igtalah- ûlişemek- sic, in another' San. 46v. 13 (quotns.): xiv and xvi ûliş- 'to make peace, come to terms'; in two texts TTS II 530; III 366.

D îliş- Hap. leg.; Recip. f. of îl-: Xak. xi ol menîş birle: ta-bind koði: îlişdî: 'he competed with me in descending (fi'l-nuzul min the mountain)' Kaş. I 190 (îlişur, îlişmak).

D îlis- Recip. f. of îl-: 'to get caught in one another' and other cognate meanings. Survives in some NE and SW languages, with a wide range of meanings in Osm. Xak. xi ûlişdî: neq birle: îlişdî: ta'allaqa l-tay' bi-l-tay' 'one thing got caught in another'; and one says kânçık îlişdî: 'the dog's penis was caught (ta'allaq) in the bitch'; and one says adîr îlişdî: 'the stallions (either horses or camels) bit one another' (ta'daðda) (îlişûr, îlişmek, sic in MS.). (here follow ulîş- ülûs-, ülûs-, ülûs-, îliş-); ol menîş birle: tobiik îlişdî: 'he competed with me in hanging up the ball (fi ta'liq-l-kura), and argued with me about which of us hung it up best' (ayyunda l-âqîla) (îlişûr, îlişmek) Kaş. I 188-90: KB yâ-ûsaka çerîqke îlişdê erîf 'if (the enemy's) men approach and engage the army' ... tîşnîn tîînîn ûlişdî 'go for him tooth and nail, grab his collar and engage him' 2375- 2377: Çâq. xv ff. îliş- band sultan- û 'ziži bi-câ'î 'of a thing, to be tied or fastened in a place'; the reason why the Infin. is -mek (kafî, i.e. as opposed to îl-, 'San.'s spelling of
D ulas- Recip. f. of ulas; 'to be joined together (or to something Dat.)'. In the medieval period the Ger. ulasu: was used as an Adv. meaning 'continuously'. S.i.m.m.l. Xak. xi bír ne; birke: ulasdi: 'one thing was joined (ittasala) to another' Kas. I 189 (ulasur, ulasnak): KB iki ajun ulas 'join together the two worlds' (i.e. this world and the next, by seeking the company of pious men) 4154: (in the end) ulasmiç et özler uzulgi turur 'bodies and souls joined to one another will be parted' 6146; xii(?). At ne ciguke bu anl ulasCert 'why does it continuously punish him?' 446: Tef. ulas 'to be joined one to another (Dat.)'; to communicate (something Acc.) secretly (to someone Dat.); Iki ay ulas 'continuously for two months' 326: xiv Rhg. ulas 'to join oneself to (something Dat.)' R I 188 (quotn.): Çağ. xv ff. ulas- bo-yab-digar paywastan ta band súdan 'to be joined or bound to one another' San. 81v. 16 (quotn.): Xwar. xiv ulas- 'to be joined to (something Dat.)'; ulasu/ulası 'continuously' Qutb 197; ulas- MN 325: Kip. xv katila 'to adhere, stick together' ulas- (specifically so spelt) Kur. 72, 6: Osm. xiv ff. ulas- c.i.a.p.; six shades of meaning distinguished TTS I 719; II 924; III 704; IV 781.

D ulus- Co-op. f. of I ulu-; (of wolves) 'to howl together' and the like. Survives in NE Khak. and SW. Xak. xi börli: barça: ulsdí: 'the wolves (etc.) howled (moat) together'; in a verse ulisip eren börleyü 'the men howl (ta'tó) like wolves' Kas. I 188 (ulasır, ulisəmak): Çağ. xv ff. San. 82r. 16 (ultr-).

D üles- Co-op. f. of üle-; properly (of several people) 'to divide (something Acc.) equally among themselves', but sometimes, more vaguely, 'to divide (something) up'. S.i.m.m.l. with phonetic variations. Uyğ. viii ff. Civ. bolms tüsün teş üleşür biz 'we will share the resultant crop equally' Usp. 28, 6; a.o. do. 55, 16: xiv Chin.-Uyğ. Dict. fé 'to divide' (Giles 3,506) üles- R I 138: Xak. xi olan ikki: tavarım üleslő: mayaya kull wáldin min humá målah uwa axáda hissatatu 'each of them divided his property and took his share' Kas. I 189 (ülèsür, ülesemek): xiv Rhg. ülesi- 'to divide among oneself, to share; to distribute' R I 1488 (quotns.): Çağ. xv ff. ülesi- (spelt) tasım kardan 'to divide, distribute' San. 81v. 16 (quotn.): Xwar. xiv ülesi- 'to divide (something, Acc.)' between (people Dat.) Qutb 202; Korn. xiv 'to divide, share' üles- CCI; Ger.: Kip. xiv qasamal-ıya' 'to divide, distribute (something)' ulesi- Bol. 76r.: Osm. xiv to xvii ülesi- 'to divide into shares; to share'; c.i.a.p. TTS I 742; II 949; III 728; IV 801.

D ölsüş- Hap. leg.; Co-op. f. (with a connotation of completeness) of ölis-. Xak. xi ölüssü- ne; ibtalla-l-say' wa nağa faṭar-l-rúthi fi açaayîhi 'the thing was wet, and moisture penetrated every part of it' Kas. I 189 (ölisüür, ölisımek).

VUD? ölsçe- Hap. leg. but cf. ölset-; neither verb is vocalized in the MS, but the reference to eyes suggests a connection with öls, cf. öles. Prima facie a Den. V. fr. ölesç, which might be identical with ölesç, q.v., if that word was mis-spelt. Çiğil xi er açıp ölsedil: ca'el-racul hattá ismadara tarfishu wa kada an yuğü 'alayhi min bêtat-i'cit' the man was so hungry that his eyes felt dizzy, and almost closed, because of his extreme hunger Kas. I 283 (ölsçe, ölsemeke).

VUD ölsêt- Hap. leg.; Caus. f. of ölsçe-; q.v. Xak. (or Çiğil?) xi ol an: ölsätti: aça'ahu hattá ismadara tarfishu min dâlika 'hestarved him until his eyes felt dizzy as a result of it' Kas. I 262 (ölsetüür, ölsetmek): (Kip. xv faşasa 'to ill-treat (someone) else'- (sic) Tuh. 28a. 13; mãfix 'ill-treated' ölséyptir do. 34b. 3; might be a mis-spelt reminiscence of this verb or ölsçe-).

Tris. ALŞ


D ılıslılıg P.N./A. fr. ülis; (of objects) 'held in equal shares'; (of persons) 'entitled to a share (of something)'. S.i.s.m.l. Uyğ. viii ff. Civ. Elçi(?!) birleki teñ ıllislılıg yeri 'the land which I hold in equal shares with Elçi(?!)' Usp. 11, 4-5; 0.o. do. 3, 10; 13, 3; 29, 9; 55, 5: Xwar. xiv ilıslılıg 'having a share (in something Abł.)' Qutb 203.

Dis. ALY

S alay See ayla.

E uylak See uylap.

VU? uyłan Hap. leg.; prob. a l.-w. Al-ral is not a known Ar. word; Atalay is perhaps right in amending it to al-rabul 'a kind of fleabane, Pulicaria'. Xak. xi uyłan al-ral (sic) wa hurwa aʃl na̲b tiyibi l'-rish yu'kal 'the edible root of a fragrant plant' Kas. I 121.

Tris. ALY

D ulayyu: Ger. of ula- used as an Adv.; cognate to ula-tt.: Survives only (?) in NE Tuv. ulay ulay 'continuously, one after the other' Pal. 421. See ançulayu: Türkül viii ulayyu: 'all together, en bloc', qualifies the following noun; (Listen) ulayu: inliçünum 'all of you my younger brothers' (my sons, my clan, etc.) I 71, I I N I; (my mother) ulayu: öglerim 'all my stepmothers' (etc.) I N 9; 0.o. I N I I; I I S 13; I I S 14; Ix. 24; Osm. xvi (only?) ulayu/ulayı 'continuously, without
Mon. AM

am 'vulva, pudenda muliebria'. S.i.a.m.l.g., but like tilák, q.v., for reasons of modesty sparsely recorded in the dicts. Sam., for example, mentions it only indirectly, saying that em was originally pronounced am (which is untrue) but was altered to avoid an indecent ambiguity. Öğuz, Kip. xi am çházú-la'mar'a 'pudenda muliebria' Kaş. I 38; (under slk q.v.) in reciting the Koran the Óğuz leave out verses containing Ar. am "or" because am in Óğuz means farcü-la'mar'a I 335, 5: Kom. xiv 'vulva' amu (sic), CCI; Gr.: Kip. xiii farcü-la'mar'a am Hou. 21, 4: xiv ditto Id. 22: xv ditto Kav. 61, 6; Tuh. 27b. 4.

em 'remedy'; in the early period 'remedy' in general, 'vegetable remedy' in particular being ot em (see 2 ot); other early Hends. for 'remedy' are em sem and em (PU) yörün- dek (q.v.). S.i.m.m.l.g. (not SE or SC), but in some languages 'remedy' (proper) is represented by Ar. or Pe. I.-s 'lālāc, dārū, dārä, etc., and em means 'quack remedy, folk medicine'. Uyg. viii ff. Man. M I 29, 14 (oku-): Chr. U I 7, 4 (2 ot): Bud. em by itself Sub. 478, 17; 596, 2 and 21—Sw. 598, 2 (2 ot); TT VI 264— (sem): TT IV 14, note A 11 (1 a1): Civ. em 'remedy' very common in H I, I; Iğl'ye ağırğina em yok 'there is no remedy for your disease' TT I 203; a.o. do. 109 (anat.-): Xak. xi em 'lālāc 'remedy' Kaş. I 38; o.o. I 95, 13; 407, 28 (sem): II 363, 19; III 157 (sem): KB ayu bërdim emdi ıgım ham emim 'I have now told you my disease and my remedy' 749; ot em kalmadı 'no (vegetable) remedy remained (to be tried)' 1061; o.o. 1085, etc.; xiii(2) At. (who knows) emin 'the remedy' (for the disease of miseliness?) 310; Tef. 76 (sem): Çag. xv ff. em dārū 'remedy' Sen. 59; em ott giyāh-i dārū-i 'curative plant' do. 503: Xwar. xiv em 'remedy' Qubb 50: Kom. xiv 'medicine' em CCG; Gr.: Kip. xiii al-aqqār 'drugs, simples' yem (?; undotted and unconvalized) Hou. 23, 10: Osm. xiv ff. em 'remedy' c.i.a.p. and see sem TT S I 265; II 375; III 248; IV 293.

im 'sign, wink, password', essentially a secret or surreptitious notification conveyed by a gesture or orally, of which only the parties concerned understand the significance. Survives in NE Alt., Tel., Tuv. im R I 1571, Pal. 192; Şor, Tel. um R I 1787: NC Kir., Kzox. em; NW Kaz. im: SW xx Anat. im SDD 780; Tkm. um. See Doerfer II 665. Xak. xi im al-amāra 'the password' which a king prescribes to his army taking the name of a bird or weapon or something else. It is used as a challenge (yatāfātaq(?)?ibhā) when two parties meet, so that each detachment (hizb) may recognize its own side, and in order that they may not round on (yakur) another one by mistake. When two men meet at night one is asked (yus'al) about his countersign (al-amātihi), and if he replies to the man who has the password with the same one (ayda(n)), the other leaves him alone because he belongs to his detachment; but if the one who is questioned mentions a countersign which is different from the password the questioner rounds on him Kaş. I 38 (prov.): KB ömeg arkişığı yolda iiml yorıt 'help visitors and caravans on their way with the (right) password' 5546: Xwar. xiv im 'sign' Qubb 50: Kip. xiv (under 'military terms') al-xarāc 'poll-tax' Im Bul. 6, 12 (this must be an error; some words may have fallen out between the two words): Osm. xiv im 'sign', hint in two texts; ım 'password' in Dede (N.B. Tkm.) TTS I 376.

VU o:m Hap. leg.; the length suggests o:- rather than u:-. Xak. xi ım al-tuxama 'indigestion'; hence one says er o:m holdsı: 'the man had indigestion and a stomach-ache (itxama . . . va ıamita) from eating meat' Kaş. I 49.

VU üm 'trousers; drawers' (prob. a generic term covering both). N.o.a.b. Uyg. vii ff. Civ. (if a mouse) üm kılanınde isırsar 'gnaws at the fastenings of the trousers' TT VII 36, 14—15 (USp. 42, 27—8): Xak. xı üm al-sarāqwil 'trousers, drawers' Kaş. I 38; o.o. I 117, 5; 203, 14 (artat-): Kip. xiii al-sarāqwil (kıınicık, also) ım (and içton al-gümşâ'l-dâsıl 'under- lining') Hou. 18, 12; al-rânmät 'gaiters' ışılım (for iç üm) raiqü'l-sarâqwil 'thin drawers' do. 13: Osm. xiv and xım (sic) 'trousers' in two texts TTS I 376.

Mon. V. AM-

em- 'to suck'; originally prob. only of an infant, later more generally. S.i.a.m.l.g. Xak. xı ıncen anasıın emdi: ra'da'al-šabi ummahu 'the infant sucked its mother's breast' (ra'da'a is specifically 'to suck the breast'); also used of any animal when it sucks the breast Kaş. I 169 (emeer, emmeke): xiii(2) Tef. ım- 'to suck the breast' 76: xiv Rbg. ım- ditto R I 95 (quotn.): xiv Muh. ra'da'a em Mel. 26, 95; Rif. 109; al-radda emmak (sic, in error) 34, 12; 120; mazza 'to suck, suck up' em- 41, 112: Çag. xv ff. ımegen siid emen ya'ni jir-xwāra 'sucking milk' Vel. 79 (quotn.); emmakidan 'to suck' San. 113: 22 (quotn.): Xwar. xiv ım- ditto Qubb 50: Kip. xiii em- ra'da'a Hou. 36, 12; xiv ditto Id. 23: xv ra'da'a ım- Tuh. 17b. 6.

um- originally 'to ask for, or covet (something)'; the thing asked for is normally Acc. and the person from whom it is asked, if mentioned, Abl., but sometimes the thing asked for is Abl. Survives only (?) in SW Osm. The phonetic resemblance to Pe. umiddi 'hope' suggested some later modifications of meaning. Xak. xı ol menden nen umdi: 'he coveted (ta-ma'a) the thing from me' Kaş. I 169 (umār,
ummak): *KB umup xayridin* ‘asking for his bounty’ 5062: xiiii (?) *At. seniğ rahma-
-tinand umar men op-a ‘I ask for well being from Thy mercy’ 2; *aya gam katiksr surur
umgüzi ‘oh thou, that covetest joy unmixed with sorrow’ 211; a.o. 375: xiv Muh. (?) racã
vea amala ‘to hope’ um-Rif. 109 (only): *Krp. xiv um-
tarace ‘to hope for (something)’ Id. 23: xv taracca wa tamamna ‘(to desire)’ um-
Tuh. 9a: Osm. xiv ff. um- ‘to hope for’ in several texts TTS II 926; III 709; IV 783;
xvii um- (Infin. -mek in error) in Rûmî, tawacqui kordan vea umid daštan ‘to expect, 
hope’ San. 86v. 14 (quoting. Füdûlî).

**Dis. AMA**

VUF oma: *Hap. leg.* ‘mother’ in Tibetian is a-ma; the word may have reached Kaṣ in a
form sufficiently distorted to suggest his absurd etymology. This and abâ ‘father’ are the
other Tibetan words mentioned by Kaṣ. Tibetian xi oma: al-ummi, ka’amanîh baqiyyat fîhim minâ-
-arâhiya ‘mother’; the word remained with them from Ar. Kaṣ. I 92.

VU 6me: ‘visitor, guest’. Ilitherto transcribed *uma*, but the front vowels are proved by the
Acc. in KB and *ömele:- q.v. N.o.a.b. Xak. xı öme: al-dayfîl-nâzîl fîl-bayy ‘a guest who
comes to stay in one’s house’ Kaṣ. I 92 (prov., verse); o.o. I 106, 11; II 316, 10: KB ömêg
edğil tutğil ‘treat a guest well’ 406, 4435; o.o. 4437, 5546 (1m).

**Dis. AMC**

F amaç a very early 1.-w. fr. Pe., no doubt acquired with the plough, when the Turks
first became agriculturalists. Persian *âmâc* meant primarily ‘plough’, thence ‘a heap of
earth thrown up by the plough’, thence ‘such a heap, perhaps further enlarged, used as an
archery target’, and thence ‘a furlong, one twenty-fourth of a parasang’, a suitable dis-
tance for an archery range. Kaṣ. noted two of these meanings, San., who recognized the
word as Pe., gave only one Turkish meaning. It is listed in SE Türkçe amaç ‘plough’
*Shaw 14; SC Sart ditto R I 646; Uzb. omaç ‘plough’ (obsolete) Bor. 304 and in SW Tkm.
omaç ‘plough’ (obsolete). It existed in SW Osm. fr. an early period (see below), but
Red. marked it as Pe. and so did Sam. 54, describing it as a ‘superfluous’ word for ‘target’.
It has, however, been adopted in Rep. Turkish meaning (physically) ‘a target’ and (metaph.) ‘aim, objective’ on the ground that it means ‘target’ in SW Anat. (amaç SDD 98;
emec do. 528). See Doerfer II 552; and cf. bokursl. Xak. xı amaç (amaç) al-hadaf
‘target’; amaç al-faddân wa hîya dilu’l-fîlâh-'plough’; that is, an agricultural implement
*Kaṣ. I 52; o.o. all meaning ‘target’; I 333, 8 (2 çak); II 329, 1 (kircat-); III 107, 5
(yastal-); 276, 14 (kircâ-): Çag. xiv ff. amaç (sic) ‘an iron implement (âlat) which
farmers fasten to the necks of oxen and use to plough the land’; in this meaning the word is
shared (mustarâk) with Pe.; and in Pe. it also means ‘a mound of earth (xâkî) on which they
put an archery target, a king’s throne, and one twenty-fourth of a parasang’ San. 50v. 1:
Xwar. xiv. omaç/omança ‘target’ *Qutb 198: Krp. xiv amaç al-garadu’l-mutaggirib (tread
mutaâgarîd) ‘a target which is near’ (?aimed at’) Id. 23: xv marmâ ‘target’ omaç (sic) Tuh.
33b. 13: Osm. xiv ff. amaç, often spelt omac c.r.a.p. TTS I 24, 542: II 31, 728; III 543;
IV 20.

F amaç one of the few serious scribal errors in Kaṣ. In I 140, 7, after translating armağan
(‘gift’) and saying that there is an alternative form yarmağan, *wa huwâ amaç* is added.
This has been taken to mean that this was another word for ‘gift’, but it is merely a
miscopying of *wa huwâ asâhh* ‘and it is more correct’.

D emêç: N.Ag. fr. em; ‘physician’. Survives in much the same languages as em, sometimes
meaning specifically ‘quack doctor’. See Doer-
fer II 667. Uyğ. viii ff. Chr. U I 7, 3 (2 ot): Xak. x1 (after em) hence al-muâ‘îhe ‘a healer’
is called emêç: Kaṣ. I 18; 4; n.m.e.: Oguz x1
Kaṣ. III 252, 12 (2 ot-::): Osm. xvi al-fîhh
‘the medical profession’ otaçlík etemek ve
emêç semêç olmak TTS II 379.

D emçêk See emêç.

**Tris. AMC**

DF amaçlıq (amaçlık) Hap. leg.; A.N. fr.
amça. Xak. xi amaçlık yêr: ‘a place in
which archery targets (al-hadaf ël’-ramy) can be
found’ Kaṣ. I 150.

**Tris. V. AMC**

DF amaçla:- Hap. leg.; Den. V. fr. amaç. Xak. x1 er kuşuq amaçla:di: ‘the man made
the bird a target’ (garad) Kaṣ. I 290 (amaçlar; amaça:maq; sic, corrected from -mek).

**Dis. AMD**

S emet See yemet.

?D amti: ‘now’. Prima facie, an Adv. in -tî: (Studies, p. 145) fr. *am*, but the only trace of
this word in this sense is in NE Saf., *çor R I
643, Khak. and Tuv. where it exists side by
side with amti, and looks like an abbreviation
of that word. It certainly had back vowels as
late as Xak. but in some Uyğ. texts it seems to
be spelt with e-.. The dental was certainly un-
voiced in Türkî and voiced in Xak. and later;
the position in Uyğ. is uncertain owing to the
ambiguity of the script. S.i.a.m.l.g., with back
vowels only in NE. Elsewhere the initial varies
between e, ê, and 1 and the nasal between
-m- and -n-. In Türkî only the word seems to
be not only an Adv. ‘now’ but also an Adj.
‘existing now, present’. Türkû viii amti:
‘now’ I I 9, II E 8 (1 ê début Türkû amti: 
bödûn begler ‘the Türkî people and bëgs of
to-day’ I 811, II N 8; similar phr. II S 13;
D IS. AMĞ

D umduru- Caus. f. of um-; survives only (?) in SW Osm. umduru- 'to make, or let, something be hoped for'. Xak. xi (in an elegy) koştı: eriğ umdurdu: taraka-l-ricâl yarınç min xayrîhî wa bîrîrîhî (he has died and) 'left men begging for his welfare and good works' (lit. 'making them beg') Kaş. 114, 4; n.m.e.

Dis. V. AMD-

D emderil- Hap. leg.; almost certainly an error for VU imlîtî; it is listed in a section, headed 'afâl with -i attached' under the cross heading -L- for the third consonant, but as this precedes -Ç-, -D-, and -R- it is probably an error for -T-. Çigil xi one says bu: 191;ğ imlîtî: kıldî: fa'âla hâdâl-amr min âyâr tadâbbur wa lâ râyihâ cünsâ(r) 'he did arbitrarily and without thought or reflection' Kaş. 1141.

D amtlkî, amtlkina See amtu:

Dis. V. AMD-

D umdusuz Hap. leg. (?); Priv. N./A. fr. umdusuz. Xak. xi KB (of a secretary) közî tok kerek ham özi umdusuz 'his eyes must be satisfied and he himself without covetousness' 2721.

Dis. V. EMD-

emider- (?emter-) n.o.a.b. The Uyğ. text is the first verse of a stanza of which the rest is damaged beyond reconstruction, and its meaning can only be conjectured. Uyğ. viii ff. Man. ayağlar handa sizîple emter-tilîz 'you have heaped (?) all honours upon yourselves' TT II 75-6; Kip. xiv emderilî: gallabella wa yusta'mal fi qalîbi-l-qumâd wa-l-hubbi wa-nhîwîhî minâ'-âcâmî-l-taqlî âhâdâlâ 'alâ dâlî wa lâ yugalînîn wa-nhîwîhî minâ'-âcâmî-l-xaşîfî 'to turn over', used of turning heavy objects, rubbish, grain and the like, upside down, but not used of light objects, cotton lint and the like' Id. 23; ender- gallabella do. 24.

D umduru- Caus. f. of um-; survives only (?) in SW Osm. umduru- 'to make, or let, something be hoped for'. Xak. xi (in an elegy) koştı: eriğ umdurdu: taraka-l-ricâl yarınç min xayrîhî wa bîrîrîhî (he has died and) 'left men begging for his welfare and good works' (lit. 'making them beg') Kaş. 114, 4; n.m.e.

Tris. AMD

D umduru: N.Ag. fr. umduru; 'beggar' and the like. N.o.a.b. Xak. xi umduru: al-sâ'o 'one who asks, beggar' Kaş. 1141; a.o. I 125, 24 (umduru): KB isîl umduru bolsa boldî bulun 'if a man becomes a beggar, he becomes a prisoner' 2723; o.o. 2724, 4214, 4215, 4272: xiv Muh.(?) fâmi 'wa tufayli 'covetous, sponger, parasite' umduru: (miscoveted umduru:?) Rif. 148 (only).

PU imtlît: Hap. leg.; almost certainly an error for VU imlîtî; it is listed in a section, headed 'afâl with -i attached' under the cross heading -L- for the third consonant, but as this precedes -Ç-, -D-, and -R- it is probably an error for -T-. Çigil xi one says bu: 191;ğ imlîtî: kıldî: fa'âla hâdâl-amr min âyâr tadâbbur wa lâ râyihâ cünsâ(r) 'he did arbitrarily and without thought or reflection' Kaş. 1141.

D amtlkî, amtlkina See amtu:

Dis. V. AMD-

D emderil- Hap. leg.; pass. f. of emder-.

D umdusuz Hap. leg. (?) Priv. N./A. fr. umdusuz Xak. xi KB (of a secretary) közî tok kerek ham özi umdusuz 'his eyes must be satisfied and he himself without covetousness' 2721.

Dis. AMĞ

D umuğ Dev. N. fr. umuğ-; in the early period it must have meant 'an object of desire', and the phr. umuğ mağ, in which it nearly always occurs 'something, or some one, desired and trusted'. When um- came to mean 'to hope', it followed suit, and umuğ 'hope, expectation' survived in the xix SW Osm. dicts., but is now obsolete and base.
displaced, usually by Pe. umid; SW xx Anat. umu still means 'request' SDD 1418. Uyğ. viii ff. Man. alku bęs ajuñnarp umug 'oh object of desire of all five states of existence' TT II 1 —(receive now) umug inaq 'oh object of desire and trust' (the worship of all men) do. 4; yerüncke umug inaq torütügüz 'you were created in this world as an object of desire and trust' do. 73; Bud. umug inaq is common either as an epithet of the Buddha or in U III 35, 23 or as something which the Buddha will be for mortals as in USp. 101, 2; Surv. 24, 14; 137, 20; exceptionally in TT VIII E.46 Sanskrit kurutvam desam atmana 'make an island for yourself' (sic) is translated kilip- lar umug inaqi ş: e:torüpüzlerke: Osm. xiv to xvi (only) umu 'hope'; c.i.a.p. TTS I 721; II 926; III 709; IV 873.

I imğa: 'wild mountain goat'; an old word w. ending -ga. 'The spelling in Türkü seems to be amğa; since Runic mj ą a: could hardly be read imğa: Became an early L.-w. in Mong. as imğa(n)/ima(d)n 'male (wild) goat' (Kov. 309, Haldot 68); Mong. Plur. im'at in xiii Secret History (Haenisch 82). On this word see Studies, p. 235 and also Shcherbak 118 and L. Bazin, 'Noms de la chèvre' en turc et en mongol, in Studia Altaica, Fest- schrift für Nikolaus Poppe, Wiesbaden, 1957, pp. 28 ff., both of which contain minor errors, e.g. that the word originally had an initial y- which rests on no better evidence than a mis-spelling in the Vienna MS. of the KB. Survives apparently only in SW xx Anat. imla/Ime SDD 780, 790, both of which seem to mean some kind of wild goat. Türkü viii passages in I N 8 and II E 31 have hitherto been read Amğa: Kurğan kiliplar and Amğt: (error for Amğa:; the stone is chipped here) Kurğan kişädükda: 'after spending the winter at Amğa Kurğan'. This is open to two objections: (1) in the only other early (Uyğ. viii) occurrence of kişla- it is preceded by the Instr., Ötiyken irtın kişädimd 'I spent the winter north of the Ötiyken' St. E 7; (2) kurğan, 'fort' and the like, is not noted earlier than Kip. xiii and Çağ. xv ff. The correct reading is prob. amgakörögin 'at the hunting ground for wild goats' reserved for the xoğan (see korög) prob. used as a place-name: viii ff. (a leopard and a stag went searching for game and grain) ortu: yérde: amğaka: sokumშlis esrî: amğa: yahim kaya:ka: ünüp barmış: in the middle country they met a wild goat; the dappled wild goat climbed a bare rock and made off' IrkB 49 (for kaya: cf. KB): Xak. x1 Kaya käbaya yörögüt bu imğa teke 'these mountain goats and ibexes ranging among the rocks' (cannot escape you) 5373: xiv Much. kabça'I-cabal 'wild mountain goat' imğa: Mel. 72, 101; Rśf. 175 (mis-spelt, mis- for 3a): Çağ. xv ff. imğa (spelt) zu-khì or 'mountain goat' Sun. 114.14. 29; (yaman . . . and, in Mong., buz 3377. 4); Osm. xiv to xvi lme (or im) 'mountain goat'; in several texts TTS I 337; II 532; III 368; IV 421.

2 imğa: the title of a 'Turkish official; in Turkish n.o.a.b., but basically identical with a title included in the lists of Türkü officials in the Sui Shu and two 'I'ang Shu's (see Chavannes, Documents sur le Tou-houe (Turc) Occidentaux, p. 376; Liu Mau-tseai Die chinesischen Nachrichten zur Geschichte der Ost-Türken, p. 824) in the form yen-hung-ta (Giles 13,153 5,252 10,473) representing in Karlgren's 'Ancient Chinese' tiim yung d'at, and probably pronounced in the 'I'ang period as something like im fo dar, which might represent imğa:lar. Xak. x1 imğa: al-xaizin l'il-ameal wał-gayyim 'ala cam'ihä 'the treasurer in charge of (public) moneys and the superintendent over their collection' Kaş. I 128; (in a section headed fa'allaër muskanatu'l-lami'l-lùa wa mimma kasirat fa'ahu) C elmez: (i.e. I 'el imğa:) al-rāhumu'lliäd yahataba marisîla'l-sultan bi-xat'îl-turkiya 'the secretary who writes the Sultan's letters in Turkish (i.e. Uyğur) script' I 143: KB Chap. 34 (2672 ff.) relates to the duties of the bitiçîl elmez: but only the bitiçîl is mentioned in the text; in a long list of officials in 4064 ff. the el imğa: comes after the sül bashi 'army commander' and häcîl 'chancellor' and before the oğe: 'counsellor' and the kük ayuk 'village headman' (q.v.).

Tris. AMĞ

D umüşüz Priv. N./A. fr. umü; n.o.a.b. In the early period it must have meant, etymologically, something like 'without an object of desire, with nothing to look forward to'. Uyğ. viii ff. Man. umuşuz irtınç . . . yilkita (has been saved) 'from existence as an animal without anything to look forward to and miserable' TT III 25: Bud. umuşuz imğisiz 'with no object of desire and trust' U II 4, 7; U III 16, 21; Surv. 587, 3: Civ. (in an adoption document) (gap) umuşuz uruşs każąg têp 'considering that . . . will remain with nothing to look forward to, and with no male issue' USp. 98, 1; Osm. xvi and xvii umusuz 'hopeless' in two texts TTS II 927; III 709.

Dis. EMĞ

D emğ Conc. N. fr. em-; 'nipple, tent' or more generally 'breast, udder'; unlike yeltin q.v., which is used only of animals, used both of human beings and animals. Survives only(?) in NE Tuv. emğ I 954; Pal. 882; SW Osm. emlik 'sucked (dry)', etc. is a Dev. N./A. in -lük (Pass.) and a different word. Elsewhere displaced everywhere by emçek, Conc. N. in -çek which is first noted in xiii(?) TeF. 77 and thereafter in Much., Çağ., Kom., Kip., and Osm., and, i.a.m.g. Türkü viii ff. teğlik kulum 'ěrkük yunt(õ)a: emğ' tey'tür: 'a blind foal looks for an udder on a stallion' IrkB 24: Uyğ. viii ff. Man. kaşquirrel tek kara boy emğ 'her black coloured nipples like pegs' M II 11, 18: kép yětiz köşgüinde iki emğ 'her two breasts on her broad (Hung.) bosom' U IV 30, 54-5: Civ. emğ
omgg: an anatomical term; survives in NE Bar. œmgon 'a horse's chest' (dubious, R; gives the same meaning in Çağ.) R I 315; Khak. œmgen 'collar-bone'. Xak. xi œmgen al-wadac 'the jugular vein' Kaz. I 120: Çağ. xv ff. œmgen/œmgün ('with -ğ-') unvocalized with both (alif) and vocalized (saxuna); gives the same meaning in later dis- placed by emgen- or periphrases sometimes containing l.-w.s. Uyg. VIII ff. Bud. the word qualifying tīnīg, bodún, etc. and transcribed imgerme in Usp. 1029. 25; Swv. 154, 1; 173, 6; 585, 4 etc. is an error for emgerme 'suffering' (mortals, etc.); Xak. xi er emg:dl. imtahan'al-racul wa qası'āl-miğna 'the man was in pain and suffered pain' Kaz. I 284 (emgerme, emgenemek); emgerme: azat (3) yat'āb 'is exhausted' I 362, 25; KU till emgermēğ 'a man exhausted by talking' 165; emger kaṭiq 'rets very weary' 689; o.o. 332 (etőz), 837 (1. a-r-): Xwar. xiv emge: 'to suffer' Qutb 50.

D emge: Caus. f. of œmge:; 'to cause pain to (someone Acc.).' Survives only (?) in NW Kaz. œmget-. Türkii VIII [gap] ısılçı emgetmen tolgatmap 'feed [the people] and do not cause them pain or distress' II N 12: VIII ff. Man. tizmē emgettē: 'I have caused before you pain' TT II 8, 37; o.o. do. 51; MIII 45, 1-4 (þüür); Chivas. 299, 315 (1 ür): Uyg. VIII ff. Man. (whatever things there are) tınliğärış neçe emgetğülük tolgatğuluk intirtığülük busanturğuluk 'which cause pain and distress to mortals and make them unhappy and dispose' (sic, metri 96, 34); Bud. emgetil irintürüm erser Ull I 78, 34; tınliğärış örelłem emgettēm ..., erser if I have disturbed mortals or caused them pain' Swv. 135, 16-17; o.o. TT VI 278 (uçuz); TT VIII O.6 (emgetür), etc. Xak. xi ol anu: emgettī: a'yāhū 'he wearied him' Kaz. I 264 (emgetür, emgetmek): KU meni emgettēr till 166: xiv (?). Tef. (Pharaoh) biziñı kınar emgetēr erdī 'tortured (Hend.) us' 77: Çağ.

but this is merely a Dat. TTS I 268; II 379, 380; III 251: XVIII (after Çağ. emge) in Rumi corrupted to emek San. 114v. 29.

VU 2 emge: the fontanel, the gap in the crown of an infant's skull before the bones join up. The word appears in the MS, between the prov. and verse under I emge and is spelt ümgük, but this seems to be an error. Possibly merely a special meaning of I emge, but the modern spellings point rather to ëmge. Survives in NE Kür, Tel. emge: emgey R I 960; Khak. œmek Bas. 336; NC Kır. œmek; Kzx. ébek; SW Osm. omgl: some of these mean 'the crown of the head' rather than 'fontanel'. Xak. xi ëmgük (?) al-arğıq wa ṭuwa rammâ'atu-l-ra' the fontanel' Kaz. I 110.

D I emgek N.A.S. fr. emge:; 'pain, agony', hence 'anything accompanied by pain, labourous effort, and hence 'laboured movement, (of a child) crawling'. S.i.a.m.l.g. in all meanings w. various phonetic changes. See emgek:-. Türkii VIII on ok bodun emgek körti: 'the people of the Ten Arrows (i.e. the Western Türkii) experienced suffering' I E 159, II 270: xiv Muh. yavax mu'tadili 'a mild day' omgl kün (aif vocalized both with fatha and kasra); and anything which gets warm (suxama) after being cold, but is not excessively hot (lā yāstadd dhrāratuhi) is called omgl (spelt emik) Kaz. I 72: xiv Muh. yavax mu'tadili: aif unvocalized) Mel. 80, 7; Rf. 185 (ditto; mis-spelt iml:).

fatha or cause pain to people' emtarr'. 13: al-tunduwa 'the (male) nipple' Kaz. I 72: eml bag: 'he sucked the udder' I 20, I: a.o. I 485, 23 (çur).

ilmk (of the weather) 'mild, warm'. Survives with the same meaning in SW xiv. Anat. imglk, tamak (sic, SDD 760, 1410). Cf. yuğ. Xak. xi al-yaxumul-fātirul-harr 'a mild day' is called omgl kün (aif vocalized both with fatha and kasra); and anything which gets warm (suxama) after being cold, but is not excessively hot (lā yāstadd dhrāratuhi) is called omgl (spelt emik) Kaz. I 72: xiv Muh. yavax mu'tadili: aif mild day: omgl gün (g- marked; aif unvocalized) Mel. 80, 7; Rf. 185 (ditto; mis-spelt iml:).

The people of the Ten Arrows (i.e. the Western Türkii) experienced suffering' I E 159, II E 16: VIII ff. bu ırk başınınta: aaz eomglk: bar 'at the beginning of this omen there is a little pain' (later it becomes good) Irk B 57: Uyg. VIII ff. Man.-A M I 9, 6 (I aqč): Man. sektz tūrlul emek (sic) 'eight kinds of pain' TT III 39; o.o.o.: Bud. bu mundaq emgek içinde 'in pain of this kind' U II 4, 10; o.o. U IV 30, 34, etc. (I aqč); PP 2, 7 and many others; in TT VVIII spelt emgek: xiv Chín.-Uyg. Kj. 'kitterus, affliction' (Giles 6,258) emgek Ligeti 134; R I 959 (misread as emge): Xak. xi emgek al-miğna 'pain, agony' Kaz. I 110 (prov., verse); and seven o.o.: KB sēnī koldī tūn kün bu emgek bille 'the (Prophet) prayed for you by night and day with this effort' 39; o.o. 373, 1738 (eğin), 4293, 4608: xiv(?) At. kūc eomglk tēğırme kışkçe 'do not use violence or cause pain to people' 331; Tef. emgek 'pain, embarrasment' 76: xiv Rbg. eomglk 'effort, suffering' R I 960 (prov.): Çağ. xv ff. emgek 'with -ğ- and -k' emek ve zahmat 'suffering, pain,' also oğlanlıklarını yürüzümden evel emekledikleri 'of infants, crawling when they can walk' Vel. 30 (prov.): emgek emeklemek do. 78 (prov.): emgek (spelt) (x) ranu maqaqat 'pain, affliction, labour' (quorn.) (2) ba-dast-u på raftan-i atfål 'of children running on hands and knees' (quorn.) San. 114v. 29: Xwar. xiv(?) berge emgek berge emgek bası bası bası bası bası bası 'he was enforcing the people with whips and tortures' Qū. 24-5; (Oğuz Xağan) emgek ekıp turdu 'endured many sufferings' do. 235: xiv emgek 'trouble, toil' Qutb 20; emek do. 20; emgek do. 50, 59: emgek Nahec. 270, 2 and 7: Kom. xv 'pain, suffering' emgek CCG; Gr.: Kpx. xiv emgek al-ta'ab 'toil, weariness'; Tkx. emek Il. 23: Osm. xiv emek 'pain, suffering, effort'. in several texts in (III 251 also emge
D emgen - Refl. f. of emge:-; 'to suffer pain' (occasionally with correlative Acc.). Survives only (?) in SE Turkish Shat 38, Jarand 22; NW Kaz. Inmo: SW Tkm. emen-; xx Anat. emen-jemin- SDD 528 q. Uygh. viii ff. Man.-A emgenmsgi (sic) emgekmiz 'the pains which we have suffered' M I 11, 18: Bud. Sanskrit adipita 'set on fire' (?): cu: kup: emgentip TT VIII 5 C: (emgenmekki 'painful' do. G. 34); emge emgenip U III 31, 9 (i); similar phr. do. 46, 19; a.o.o. (in Usp. 23, 4 emen-nurm is an error for emgen-nurm): Civ. isig kuyska: emgenmi: 'suffering from sunstroke' TT VIII L 10: Xak. xio bbo: rysca: tellim emgeni: he got very tired (tayaliga) over this business'; hence one says xan kar:ksa: emgeni: 'the xan reached (naza) the palace'; the meaning is 'he arrived at it tired (tayaligala tala) by the journey until he reached it'; this word is addressed to amirs and nobles extremely politely (bi-giayirat-latafa); the Oguz do not know it Kaq. 1 255 (emgenur emgenmek): Çaq. xv ff emgen: rane-cul sahlmat kaftidan 'to suffer pain' San. 114t. 9 (quotns.): Xwar. xiv emgen: 'to suffer, to be troubled' Quvb 20; emgen- do. 50, 59: emgen: 'to suffer 'Naheh 279, 8: Kom. xiv 'to weep oneself' emgen- CCG: Gr.: Kip. xiv emgen- taiba; Tkm. emen- Ld. 23; Osm. xiv, xv emen: 'to suffer pain or weariness', in two texts TTS II 380; III 251.

Dis. EMG

D emgedes N. of Assacen. fr. emig: 'foster-brother, or -sister'. Survives only (?) in NE Tuv. R I 554 (not in Pal.); in one or two languages, e.g. NE Kir, Kız, displaced by emekteş, in others by paraphrases; in Çaq. after a time displaced by the Mong.-Turkish compound kökeltes (see San.) now obsolete. Xak. xi (in a para. on -das/-deş) and al-tady 'the female breast' is called emigedes, and those who suck the same breast are called emigedes, that is musabihu/-tady 'comrades of the breast' Kaq. 1 407; n.m.e.: Xwar. xiv emigedes 'foster-brother' Quvb 21: Kip. xv (in a para. on -das/-deş) emigedes (mis-spelt emigaides) raiqatu/-rida: 'comrades in sucking' Tuh. 86b. 9: Osm. XV, xvi emigedes, with minor variations of spelling; in several texts TTS II 381; III 252; IV 296.

D emgeklig P.N.Af. fr. I emgek: 'suffering, painful', and the like. S. i. s. m. l., sometimes with extended meanings like Osm. emekli 'retired from work'. Uygh. viii ff. Man. emgedelik... tinligr 'suffering mortals' TT III 109: Bud. emgeklig tinligr PP. 5, 0: III 31, 9 (ii); emgeklig karapogu tarkardaşı 'dispelling the painful dark' USp. 102a. 34: (Xak.) xiiil(?): Tef. emgeklig 'painful' 77 (so read instead of A.N. emgeklig): xiv Muh.(.) al-taqi 'misereous, wretched' (? so read for al-pai) emgeguli: (-g.-'marked' Rif. 154 (only): Xwar. xiv emgeklig 'suffering' Quvb 50.

Dis. EMG

D emgeksiç Priv. N./A. fr. emgek: 'without pain, effort' and the like. Survives only in SW Osm. emgeksi, same meaning. Uygh. ix emgesiçizin III C 8 (ETY II 38; no context): viii ff. Bud. (they will be able to do their work) emgesiçizin 'without effort' Susw. 447, 21: Xak. (man cannot live in this world) emgesiçizin min gayr ta'ab 'without (experiencing) weariness' Kaq. I 420, 5; n.m.e.


Dis. EMG

D emgekle: Den. V. fr. I emgek; apparently used only for 'to crawl' and the like. Si. i. m. l. g. except NW, often with the -g., elided, and sometimes with the initial vowel rounded, as in Uygh., by assimilation with the -m. - Uygh. viii ff. Bud. emgekleler (sic) U IV 34, 70 (bösek): Çaq. xv ff. emgeklegen ('with -g.-, -k.-, -g.-) emgekleyen tifl 'a crawling (infant)' Vel. 78 (quotn.); emgekleba-ðiubat ba-dast-u pə räh raftan-i afaq-i bir-xwara 'of sucking infants to crawl with difficulty on the hands and knees' San. 114r. 26 (same quotns.): Kip. xv hahb 'to crawl' emgekle- (in the margin in a ?SW hand emeke-) Tuh. 13b. 13: Osm. xv ff. emekle- 'to crawl' in several texts TTS III 377; III 368; IV 421.

D emgekleen - Refl. f. of emgekle:; survives in NE Kir. emgekenen-; Kyz. embeketen-; NW Kaz. emgekenen-, usually 'to exert oneself' or 'to suffer pain or hardship'. Xak. xi bu: xisi emgekleli: 'adda hadd-i- amr min cumlati/-mlina 'he reckoned that this business was of a painful kind' Kaq. I 315 (emgekenenur, emgekenmek).


Dis. AML

amul (jamul) 'quiet, mild, equable, peaceable, even-tempered'; generally used of people, but occasionally of places. Survives only (?) in SW xx Anat. imil imilul umul 'quietly, gently' SDD 769, 1410; a l.-w. in Mong. (Kow. 109, Haltet 24). There was an alternative form *amur which is the basis of
emlettirm amartu bi-'iläcici' 'I gave orders that he should be treated' Kaš. I 266 (emlettür, emleme:ek).

D imlet- Hip. leg.; Caus. f. of imle-: Xak. xi men ani: imlettirm 'I ordered that he should be beckoned to or winked at' Kaš. I 266 (imlettürmen, imleme:ek).

D emmel- Pass. f. of emle-: survives only(?) in NC Kır., Kzx. emdel- 'to be treated with incantations, etc.' Xak. xi iğil emeldil: 'the sick man was treated' ("ülîca) Kaš. I 296 (emleme:ülür, emleme:ek).

D imle-: Hip. leg.; Pass. f. of imle-: Xak. xi kişi: imleldil: 'the man was winked at', and the like Kaš. I 296 (emleme:ülür, imleme:ek).

D emle-: Recip. f. of imle-: X ak. xî başliga: emleştiller: 'the wounded man treated one another' (ta'alacat) Kaš. I 242 (emleştürler, emleme:ek).

VUD töme-: Hip. leg.; Recip. Den. V. fr. üm; prob. in fact used only in the Ger. Xak. xi ol amû bîle: elîgin ümešleşi: aqara iâyhi bi-yadîhî va fa'ala'l-âxîr miýtâhu 'he beckoned to him and the other did the same' Kaš. I 242 (ümleşiür, ümleme:ek).

Tris. AML

VUD ömele:- Hip. leg.; Den. V. fr. öme-; not connected, as Thomsen suggested, with SE Tar. ömûle- 'to crawl' which is merely a much altered Sec. f. of emgekle-. Türkü vii er ömeleyû barmiș teşrike: sokuşmiş 'a man went visiting and met a god' IrkB 47.

DIS. AMN

F emîn 'safe, secure'; pec., as such, to KB. The contexts make the meaning certain, and, in spite of the eccentric spelling (with two yâs) in the Ar. script, there is no doubt that this is merely a corruption of Ar. âmino, same meaning. Xak. xi KB salâm ol kişi-ek eënîlik amân salâm kûsqa ötrü eâm boldu cân 'a greeting is assuredly a protection
D umunçu Dev. N. fr. umunç-; originally 'desire, request, prayer', turning in the medieval period into 'expectation, hope'. Survives only (?) in NW Kar. L. umunçs R I 1793; SW xx Anat. umunca SDD 1419 'hope, desire'. Uyğ. VIII ff. Bud. küsüşüğ umunççu türşurur üçün 'because it arouses wishes and desires' TT V 24, 68-9: Xak. XI umunç al-ried Request, prayer; hence one says umunç teştrike: tat 'make your prayer to God' Kaş. I 133; almost identical entry III 450: KB umunçım saşa 'my prayers are to Thee' 29; ıdım rahmatında aşın yok umunç 'I have no desire other than the mercy of my Lord' 1364; sözün kıyığiçği beğe tutma umunç 'make no requests to a beg who breaks his promises' 2013: XIII (?) Al(Oh thou that covetest (see umu-) joy unmixed with sorrow) bu ajan kaçan ol umunçka orun 'what is room there for that desire in this world?' 212; Tef. umunç (?read umunc) Borovkov translates 'hope', but 'prayer' seems likelier 328: XIV Rbg. umunç (sic) 'hope' (?request) R I 1790 (quotation): Çağ. XV ff. umunc (spelt) tawaqqu 'wa umid' 'expectation, hope' San. 86v. 24: Xar. XV umunc/umunç 'hope' (fairly definitely); boldi umunç 'he became the target' (for the arrow of misfortune and pain) Qub. 198; uzun umınçlar tutar endiller 'they prayed long prayers' Nahç. 391, 5; o.o. 435, 16; 436, 2: Kom. XIV 'hope' umunç CCG; Gr.

Dis. V. AMN-

D umun- Refl. f. of um-; properly 'to desire, request, or pray for (something Dat. from someone Abl.)'. Survives only in SW Osüm. umun- 'to set one's hopes on (something)'. Uyğ. VIII ff. Bud. küsüür umunur erdim 'I was wishing and desiring' [that he . . . gap] Han-ts. 1955; Sanskrit satarana na 'having protection (?); perhaps "desiring protection") umunçluğulu özü: TT VIII A.28; (Sanskrit lost) umunça do. D.7: Xak. XI men tegrinden umunum racaattu minallah 'I prayed God' Kaş. I 206 (umunur, umunçka): (in a verse in which both text and translation are corrupt) turtm(?) sa:mu: umnalm 'let us ask for the number (of game) which he has taken (?) for ourselves' III 429, 6: KB kćič ėrse umunur sakal ungükte 'when he is small he looks forward to (the time when) his beard grows' (when it grows he looks forward to the time when it goes white) 3622; XIII (?) Tef. uman- (so spelt) translates raca, and in other quotations means 'to look forward to' and possibly 'to hope' 328: Xwar. XII uman- to hope 'Ali 28: XIV uman- (once spelt umen-) 'to hope, trust', possibly 'to ask for' Qub. 198, 203.

Tris. AMN

D umunçluq P.N./A. fr. umunç-; n.o.a.b. Xak. XI umunçluq adaq tepsiedi: hasadan-šadigu'lu-marciine 'the friend, for whom we longed, envied us' Kaş. I 155, 17; n.m.e.: KB (today, choosing his time, the king has summoned me) umunçığka dawlat mana kur badi 'fortune has tightened my belt for me, who long for him?' 1588: Xwar. XIV (Usâma was a man) ičen uzak umunçluq (sic, in error) who prayed very long prayers' Nahc. 433, 14-15.

D umunçsz Priv. N./A. fr. umunç-; n.o.a.b. Xak. XI KB (Aytopol's illness worsened) umunçsz bolup cândın elîg yûdî 'losing the desire (?) to live) he washed his hands of life' 1115: XIII (?) Tef. umunçsz boldi kim yalîgan sözledi erse 'the man who has lied is without hope (in the next world?)' 328.

DF emînlik A.N. fr. emîn-; 'safety, security'; n.o.a.b. Xak. XI KB emînlik törü ĕlîk enîçlik bolur 'customary law is a source of security and peace for the realm' 5734; a.o. 5062 (emîn): Kom. XIV 'security' emînlik CCI; Gr.

Dis. AMR

*amur See amul, amra-: etc.

S imir Ögüz form of ìljr, q.v.: 'gloom, dusk', both the dusk of dawn and sunset and the gloom caused by fog or a dust-storm. Survives only (?) in NE Tuv. imir; NÇ Kirk., Kxz. imîrt (sic) (morning or evening) 'dusk'; SW Tkm. ümîr 'fog'. Ögüz XI Imir (mis-vocalized enîr) al-dacn wa'll-abâb 'gloom; mist, fog' Kaş. I 54; (after ìljr) in Ögüz Imîr I 94: Çağ. XV ff. imîr (spelt) buxâr 'a fog', which rises from the ground and blots out the sky, in Ar. qabâb, in Be. najm San. 115r. 5.

?D amru: pec. to Uyğ. Bud.; its use in Hend. with üzûksüz and most other contexts in which it occurs suggests that it means 'continuously'; if so, difficult to connect semantically with *amur or *amur- although morphologically it could be a Ger. of the latter. Uyğ. VIII ff. Bud. amro (spelt emrn) ayıq kimçîlîrîg ok aşdın ibîltîmîr erser mean 'if I have continuously accumulated (Hend.) evil deeds'. Usâ. 135, 10-21; same meaning TT VI 270; kayu ögün kaçào kilsar amru bolur seems to mean something like 'it is a matter of indifference at that time one performs the kao chao meditation' TT V 10, 115; (he returned to his palace, said nothing to anyone and) amru busanu sakîn olur-as 'sit continuously (could be 'quietly') feeling anxious and thoughtful' USp. 97, 27; o.o. Swâ. 109, 7; 464, 17 (üzûksüz).

D amrak N./A.S. fr. amra-; q.v. for the meaning; properly 'benign, friendly', it came also to mean 'to whom one is friendly; beloved, dear'; it is often difficult to determine which sense is uppermost. It became an early
1. w. in Mong. as amaraŋ 'love, friendship' (Haenisch 6); survives in some NE, SE, and perhaps NW languages, the dissyllabic forms being true survivals and the trisyllabic re-borrowings fr. Mong. See Doerfer II 554. Türkü viii ff. IrkB Postscript (amtrt): Uyğ. viii ff. Man.-A Ezwra tepkrtm amrak kzi 'the benign daughter of the god Zurvan' M I 25, 32-3; Man. M II 8, 10 (ii) (öpüge:-): Chr. Herod addressed the Magi as amrak oğlanlarım U I 5, 4: Bud. the king habitually addressed his son as amrak oğlum or oğüklüm PP 4, 4; 5, 7 etc.: amrak ýeme aðrilur sevig ýeme serüjr 'friends are parted and lovers areickle(?) PP 76, 5-6; o.o. TT IV 10, 14; Swv. 446, 18; U I 78, 32; U III 12, 18; 36, 14 etc.; U IV 14, 143-5. Civ. (if a man has a hole on his pudenda) uzentonluğa amrak bolur 'he is friendly to women' TT VII 37, 6-7: xiv Chin.-Uyğ. Dict. ho hao (Giles 3,945, 3,889) 'friendly' amrak (N.B. Mong. form) Ligeti 129; R I 648: Xak. xi amrak köüğü al-qalbul'-'mahmilul'-'nagí 'a warm, pure heart' Kas. I 101: Çag. xv ff. ímrâq (sic, spelt) maðib wa maðib 'desired, loved' San. 114v. 27 (quotns.): Xwar. xiii (? anuq birle amrak (sic) boldí 'he was friendly with him' Ög. 123: Kom. XIV: 'having a liking for (something)' amrak CCG; Gr.: Kip. xiiî 'aqiqa 'to love (passionately) amrak bol. - Hau. 34, 8: xv mayî 'inclination towards (someone)' amrak Tuh. 90a. 13.

Vu ümrem 'a public gathering'; pec. to Kas. Xak. xi amrak hull camâ'dat min ahîl'-wulâyâ idâ xâdî fi amr 'any gatherings of the people of a province when they meet to discuss a matter'; one says ümrem têrîštî: tabbarahâla camâ'da 'the assembly started to move' Kas. I 107; yaqî: kelse: ümrem têp-resûr: idâ câl-adûtû intama'al-añzûb li-potâîhîm 'when the enemy comes the troops assemble to fight them' I 88, 2 (the translations make it clear that the original text had têp-resûl in I 107 and têrîštû in I 88, 2).

D amranç Dev. N./A. fr. amran-; lit. 'in easy circumstances' or the like. Acc. to F. W. K. Müller's note to U II 18, 6 corresponds to têţâlîhî (which is normally translated bâyâhat) in the Sanskrit original. N.o.a.b. Uyğ. viii ff. Bud. ulûm amrançlar atîqlar 'great merchants and distinguished persons' Kuan. 124, 126 (U II 18, 6 and 8): Osm. xiv ýemrene/ ýemrence (ýmranca/ýmranca) occurs in two texts where it could have much the same meaning 'TTS I 379.

Dis. V. AMR-  *amur-  See amru; amurt-, amrul-.

E imer-/imir-  See emge-.

D amra-/amrul-  Den. V. fr. *amur (see amul). N.o.a.b. but an early 1.-w. in Mong. as amara- 'to be contented, at peace' (Haenisch 6, Kow. 99). NE Alt. amra-; Kumld., Tel. R I 648, Khak., Tuv. amira- 'to be at peace', euphemism for 'to die', no doubt re-borrowings fr. Mong. rather than direct survivals. See amramaklîg. Uyğ. vii ff. Man. ânculayu amrar erî siizi tüzęğî 'they loved you all in the same way' (as children love (sever) their mother and father') TT III 98.

emri-  Hap. leg., but see emrit-, emrîs-, Xak. xi ol menîn yîlim emrîlî: ihtahka casadi 'he scratched my body' Kas. I 275 (emrîr, emrîmek).

D amurt- Caus. f. of *amur-; 'to quieten, calm (someone or something Acc.). Survives only (?) in SW xx Anat. amurt- same meaning SDD 99. See also amrtgur-. Xak. xi ol began ölkesi: amurtittî: ashana qadobal-amir 'he calmed the anger of the beg'; also used for quietening the excitement of a colt or the boiling of a pot and the like, Kas. III 428 (verse; no Aor. or Infin.).

D emrit- Hap. leg.; Caus. f. of emrî-. Xak. xi kaşınma: menîn yîlim emrîlî: al-hîkka âhakka casadi 'the irritation made my body itch', as when a man has an itch in his arm-pit or neck, and his body is irritated (yathakka) by it and he bursts out laughing Kas. I 261 (emrîttûr, emrîte:ik).

D amrul-/amrul- Pass. f. of *amur-; n.o.a.b. Uyğ. vii ff. Man. amrûmûs nirvâna- 'to live in peace and attain nirvâna' TT III 168: Bud. ârgötê teg amrûmûs köplüllû 'with minds at peace like fi's' U IV 34, 59-60; otîl köplülîr amrûmûs turulma: 'then their minds are uneasy (Hend.)' (and become filled of doubt) Swv. 200, 16; o.o. U III 7, 3; UsP 103, 23; TT VIII D.24: Xak. xi kaynar eviç amrûdlî: sakana'l-qîdr fi galayânhâ' the pot ceased to boil', because cold water was poured in it; and one says er tûn: amrûdûl: askana'nafsl-racul wa matâ 'the man's breathing ceased, and he died'; also used of anything that calms down (sakana) after being excited Kas. I 248 (amrûlîr, amrûmûk; sic in MS.); a.o. I 53, 4 (aûrî): KB barîna büttîn boğîl amrul amul 'be sure of His existence, he be at peace and quiet' 26; köpûl ýeme amrulup 'and your mind at rest' 5760; a.o. 5826: xiii (?) Tef. amrud 'to be at peace', 51.

D amrul-/amrul-  Refl. f. of amrul-; basically 'to be friendly, loving' and the like in a good sense, it came sometimes to mean 'to desire, lust' in an evil sense in Uyğ. Bud., possibly because Chinese ai (Giles 15) was used in both senses. S.i.s.m.1.; NE Alt. amrun- 'to live in peace' R I 650, and SW xx Anat. amrun- 'to loll, sprawl' SDD 90 are prob. reflections of the meaning of amara- (amrul-) as a l.-w. in Mong. but NC Kxz. êmren-/êmren- (of a mother) 'to fondle' R I 963, MM 141 and SW Osm. Imren- 'to long for, covet'; Tkm. îmrîn- 'to sympathize with, like' are no doubt direct survivals. Türkü vii ff. Man. (the four seals put on the minds of believers are)
**Tris. V AMR**

1. *amırtgûr*: Caus. f. of *amırt-*, (amurt-), and practically syn. w. it. N.o.a.b. Türki vii ff. Man. köpülmüz *amırtgûrump* 'pacifying our minds' *TT II* 8, 72-3; *Uyğ.* vii ff. Bud. *amırtgûrdaç* *erûr 'it calms down' (all dissertation and strife) *U* II 68, 5 (i); *adâsin amırtgûrump* 'reducing its danger' *Suv.* 410, 17; *yaviz tûlnû* *ayîg* *tûsîn amırtgûrdaç* 'counteracting the evil effects of bad dreams' *Suv.* 475, 10-11; 0.0. *TT V* 24, 78 (*êğrik*); *Suv.* 309, 19 (*kîgen*); *Hüen-iS.* 2000 (3 *yûpla*-).

2. *amırtlur*: Caus. f. of *amırl-*, syn. w. *amırtgûr-*. N.o.a.b. *Uyğ.* viii ff. Bud. dyan köpûlüg *amırtlurur* 'meditation (Sanskrit dhyâna) calms the mind' *TT V* 24, 74; *xiv Chin.-*Uyğ. *Dîct. an wên* 'to pacify, calm' (Gîles 44 12,660) *amırtlur- R I* 650.

**Dis. V. AMS**

1. *emese*: - Hap. leg.; Desid. f. of *emem-. Xak. *xi kênç ana* *sîn emesedi* 'the child decided and desired to suck (yarka) his mother' *Kâş. I* 278 (*emesehr, emesemek*).

2. *emesi*: - Hap. leg.; Simulative f. of *emem-. Türki viii ff. (a rich man's sheep ran away in a fright and met a wolf) *bûrî: ağız* *emesi*: *miš* 'the wolf's mouth watered' *IrkB* 27.

**Dis. AMŞ**

1. *amışu*: - Hap. leg.; prob. a Chinese l.w. The meaning must be something like 'offering'. *Uyğ.* vii ff. Bud. (give offerings and libations to the Buddha and food to the spirits) *yekke amışusu* *bu erûr* 'the offerings (?) to the demon are these' (a long list follows) *TT VII* 25, 8-9.


**Dis. V. AMŞ**

1. *amışu*: - Hap. leg.; no obvious Turkish etymology, perhaps der. fr. Pe. *xamîs* or some cognate Iranian word. *Xak. *xi amuş: *er sakatâ* *râcîl munîrqa(n) min *îtâb aw làima, wa hadalika *gâyruhu* 'the man (etc.) was silent either because he was risapproved or because he agreed' *Kâş. I* 190 (*amuşur, amuşmâk*).

**Dis. AMY**

1. *umây*: originally 'placenta, afterbirth'; also used as the name of the (only?) Turkish goddess, whose particular function was to look after women and children, possibly because
this object was supposed to have magic qualities. Survives, more or less in the second meaning, in NE Sor umay R I 1788; Khak. umay (sic) and NC Kir. umay; the last also means 'a mythical bird that builds its nest in the air', but this is merely a corruption of Persian hamay. Türkî VIII (my younger brother grew to manhood) umay teğ ögüm kat'un kutuna: 'under the auspices of my mother who is like (the goddess) Umay' IE 31; a.o. T 38 (basa):— Köğmen [. . .] idük yer suv [. . .] kan tepridje: [. . .] umay kutun: Inscription on a tile found near Ulân Bator ETY II 161: VIII ff. Ynp. in Mal. 28, a jumble of two separate inscriptions, one seems to begin at l. 3 bu atmiz Umay beg atim, but Umay Beg is an unlikely name for a man: Uyğ. VIII ff. Civ. two parties to a contract described themselves as Baliğ Umay ikigü 'Baliğ and Umay, the two of us together' USp. 5, 1 and 6; umay kée tüys̄er 'if the placenta is slow in coming away' TT VII 27, 16: Xak. xi umay: 'a thing like a small container (kal-huqqa) which comes out a woman's womb after a birth; it is said that it is the child's comrade (sâhiču-l-walad) in the womb'. (Prov.) umay:ka: tapınsa: oğul bulursüz; 'if one worships the placenta (or Umay?) one gets a son'; the women take omens (yatasa-'alın) with it Każ. I 123: Kip. XV xalağ (al-mar'a inserted above) umay Tuh. 14a. 9 (xalağ means 'salvation', which is quite inappropriate, and also 'end'; the addition of a woman' suggests that 'placenta' was intended).

Dis. AMZ

VU ümzük Hap. leg.; hardly to be connected with SW xx Anat. ümzük 'short pieces of thread' SDD 1431. The difference between the meanings of this word and yaliç is obscure. Xak. xi ümzük tarâf hamû'marc muqaddam wa mû'aaxar 'the extremity of a saddle-bow in front and behind' Każ. I 105.

Dis. V. AMZ-

D emüz- Caus. f. of em-; 'to cause to suck'. This is the oldest form; emgiz-, prob. a Sec. f. of it, is first noted in Muh. and survives in one or two modern languages, and emzûr-, prob. a Sec. f. of it, is also noted in Muh. and was the standard form in Kip. (Hou. 36, 13; Id. 23; Kay. 69, 13). Emgiz- s.i.a.m.l.g. sometimes perhaps for emgiz-, except in SW Az. emizdr-; Osm. emzlr-; Tkm. emdir-. Xak. xi urağt oğulçu: süt emzûr: arda'a'tîl-mar-a'tîl-laban 'Ibnîhâ the woman who suckled her child (with milk) ' Każ. I 180 (emüzür, emüzme:k); a.o. III 264, 11; xiv(?) Tef. emüz- 'to put out (a child) to nurse' 77: XIV Muh. amaşa 'to cause to suck' emgiz- (sic) Mel. 41, 11; emiz- Rif. 132; (arda'a'l-walad emzûr- 22, 5; emüzdr- 102): Çağ. xv ff. emiz- (spelt) Caus. f. of em-; mahâmidan wa gir dîdan 'to suckle, give milk' San. 113v. 5; (emizdr- Caus. f. of emiz-, gir dihâmadan do. 113v. 17).

Preliminary note. Apart from m there were three nasal sounds in early Turkish: dental n, which has survived in all languages, guttural ng, which has survived in some languages, been weakened to n in others and in a few, under the influence of Mong. (see Studies, p. 220), strengthened to ñg, yk, and palatal ñ, which was already becoming obsolete in VIII and has now evolved into y; or a combination of the two, usually meta-thesized, see Clauson, 'The Turkish Y and Related Sounds' in Studia Altaica, Festschrift für Nikolaus Poppe, Wiesbaden, 1957. There is some difficulty in texts in Ar. script in distinguishing between ng and ng, but the latter combination seems to occur only when -g- is the first letter of a suffix, and in Kaş. words containing ng are placed in special sections for words containing that sound. Some authorities, e.g. Id., tried to overcome the difficulty by representing ng by n with a diacritical mark, usually three subscribed dots, but this mark is often lacking in the surviving MSS.; in others ng sometimes seems to be used to represent ñ.

D an- stem for the oblique cases of ol, q.v.

1 aŋ 'understanding, intelligence.' The earliest note of this word is in San., but as it is the basis of aŋlǻr- it must be much older. S.i.a.m.l.g. except NE and ?SC. See Doerfer II 565. Çağ. xv ff. aŋ (spelt) 'aŋ-lǻr 'intelligence, understanding' San. 52r: 2: Kip. XIV 32 see aŋlǻr.-

VU 2 aŋ Hap. leg.; possibly a Chinese l-w. Xak. xi aŋ i'm tâ'ir yutâ'dâw bi-sâhmihi 'the name of a bird whose fat is used for medicinal purposes', if it is rubbed on the palm of the hand it penetrates to the other side Każ. I 40.

VU 3 aŋ Hap. leg.; cf. 2 u.; Oğuz xi aŋ an exclamation (harf) meaning 'no' (lä); when a man is given an order he says aŋ aŋ 'no no', Każ. I 40.

S? 4 aŋ See 3 en.

E? 5 aŋ See 1 en.

1 ém 'breadth', as opposed to length. S.i.a.m.l.g. in forms which clearly point to an original é-. Xak. xi ém 'the breadth' (al-ard) of anything; hence one says but bårz: ël-ñeçe: 'what is the breadth of this cloth?' Każ. I 493; a.o. I 1349 (turk): KB 138 (evli): xiv(?) Tef. ém 'breadth' 77: XIV Rbg. ditto R I 726 (quoton.); Muh. (?) 'ardu'l-tâw 'the breadth of a garment' tom éni: Rif. 167 (only): Çağ. xv ff. ém ' (with é-) 'ardu-pahâ' 'breadth' San. 117v. 17: XIVÉm. I 180 en (erroneously marked 'with back vowel'; v.l. ém) al-ardu'l-tâw 'breadth', opposite to length Id. 23: xv 'àrid' 'broad' (yâssî and) enjên Tuh. 25a: 4.

2 ém 'sloping downwards'; pec. to Xak.; homophonous w. ém-. Xak. xi ém yér al-Áhâb mînâ-l-ard 'downward sloping ground'
hence one says ēn yok habta wa sa'ūd 'up and down country' Kaş. I 49; a.o. III 4, 12 (Yīn).

3 ēn 'earmark' on sheep or other animals; not noted before xiv but the Dev. ēnē- is older. Survives in NE Khak. Bas. 59; NC Kir., Kxz., and SW xx Anat. en, in, in SDD 531, 770, 791. Kip. xiv (after I ēn) also used šarāt uūni-l-gānam 'an earmark on sheep' Id. 23 (156).

1 ēp an Adjectival Prefix forming a quasi-Superlative. S.i.a.m.l.g. as ēq occasionally ēp. In spite of the fairly consistent spelling an ēq in Uyğ., which is contradicted by ēp in TT VIII, there is no reasonable doubt that this was always ēp. See Doerfer II 566. Türkül VIII ēp ilk I N 4; ēq ilkli: I E 32; I E 30 'first of all' (adverbially): Uyğ. VIII ff. Man.-A ēq ilkli ēd M I 14; Bud.: Sanskrit āntima 'last of all' (Adj.) ēp kēnki TT VIII A.48; ēq (sic) ēd TT VIII V 20, 2; ēp başlayuk īltitāgi 'its primary cause' do. 20, 3 and 7; ēq başi do. 20, 10; 24, 55; ēq başlayu Sw. 348, 6; ēq tūbilde 'finally' TT VII 40, 143; Civ. ēp ēq 'first' (Adv.) TT VIII L.33; ēq ilkli TT VII 14, 4; H I 14: Xak. XI KB bularda ēq altn 'the lowest of these' 137, 793 (āsnukrī); 3997: Komp. xiv ēq (before labialis em) ĈC ĈC; Ĝr. 89 (quotns.).

2 ēq survives only in SW xix Os'm but even there described in Sam. 143 as 'obsolete'. Most authorities translate 'cheek', but as it is often associated with colours, 'complexion', the Osm. meaning, may sometimes be intended; yaqāsk, the alternative word for 'cheek' seems originally to have meant specifically 'cheek-bone'. Xak. XI ēq al-xadd 'cheek'; one says kizil ēp 'red cheeks' Kaş. I 40: KB sārisīgīlā ēp 'it will make my cheeks yellow' 477; o.o. (see kiz-) 1100, 2538: xiv(?). At. (the prophets have white faces, Muhammad is the eye in the face) yāa lār kizil ēq bu eqe meqe-ê 'or they (have) red cheeks, and he is the mole on the cheek' 26: Muh. (? aldadd ēq (followed by al-ārid 'cheek-bone') yaqāsk) Rif. 140 (only): Ĉağ. xv ff. ēq yaqāsk Vel. 31 (quotn.); ēq ditto 84 (quotn.); ğīnā wa ăr ārid 'complexion, cheek' Sam. 117v. 28 (quotns.): Ĉwar. xiv ēq 'cheek' Qubt 21; ēq do. 50; MN 6, etc.: Ċip. xiv ēq (with -y) yugāl 'al-xadd 'is used with reference to the cheek' Id. 25; (under bugday) em lau'nul-xadd 'the colour of the cheeks' do. 34.

3 ēq with a front vowel occurs only in IrkB, where it might mean 'wild game' (but for this āv might be expected) or, more generally, 'food' (usually ās). Its relationship to Mong. ān 'wild game' (Kow. 15, Haltōd 2) is obscure, but since the Mongols must have had their own word for 'wild game' the resemblance is prob. fortuitous. Aŋ 'wild game' in most NE languages R I 182, Khak., Tuv., and NC Kir., is no doubt a Mong. 1-w. Türkül VIII ff. bars keykā ēqe: meqe: barmēs ēglān meqn bulmēs 'a leopard and a deer went to look for game (or food?) and grain and found it' IrkB 31 (cf. ēlē-).
meanings, in SW only in the second meaning and in Tkm. and xx Anat. S.DD. 1090–1. See Doener II 624. Üyğ. viii ff. Man. A Oginta teğri yerlerinde kapağın açıda 'on his right he opened the door to heaven' M 1 134, 7: Bud: (if he performs two kinds of deeds) teğri öplü egüßlü ayidii 'wrong and right, good and bad' TT VI 196; similar phr. do. 451: Civ. (let him hold this amulet) öp ayasinda 'in his right palm' TT VII 27, 8: Çiğil XI öp elig al-yadul-yumma 'the right hand' Kay. I 41; a.o. (Xak.) I 72, 14 (ellig): KB kędin öplün ermez ná soldın opun (God) is not behind or in front, to the left or the right' 18; o.o. of 'right' (not left) 772, 917, 1857, 4906, etc.—'right' (not wrong) 536 (in antithesis to tetrub), 1225, 5909: xiii(?) At. the uses of öp are obscure; in senlä rahma-tığdun umarmen öp-a in it seems to mean 'I long for right (guidance) from thy mercy' but in 115–16 (and 108) it seems rather to mean 'destiny, fate', kamuğ tğliring iştte bilgislö öp öükün ol aşar yok öp anda ağıdn 'in all kinds of things the fate of the ignorant man is regret, he has no other fate but this'; Tef. öp 'right' (not left) 237: Çağ. xv ff. ög soğ taraf 'the right side' (quotns.)...., and soğdö ve rást 'right, correct' Vel. 121; öp (1) rást ba-na-ma'n-yi soğdö (quotn.). (2) rást gaddö cap 'opposite to left' (quotn.) San. Srq. 6; Xwar. 149, 7-22 (2) a number of phrases on the right side' Ög. 115; xiv öp dito Qubh 117: Kom. xiv 'right (side); right (in antithesis to ters); salvation' ÖCİ, CCG; Gr. 177 (quotns.).: Kip. xiv öp ('with -öp') al-ynam Id. 25; a.o. do. 58 (I saq); öp al-mustaqim 'right, straightforward' do. 25; xv yamin öp (mis-spelt osn) Kav. 35, 4; Tuh. 39n. 9; 73b. 8; mustaqim öp öp Tuh. 34b. 10.

? 2 öp I Kap. leg.; there is no other trace of such an abbreviation of öp-a, and it is possible that this was a misunderstanding of I öp in the sense of 'right (not wrong)', which is not noted in Kaş. Xak. XI öp 119 al-amr-ul-sahh va huwa qayr öpa'y an 'easy thing', abbreviation of öp-a Kaş. I 41.

ün/ün originally 'the sound of the human voice', hence more generally 'sound'. The metaphor meaning 'fame' in KB seems to survive only in SW Öd. Although Kaş. gives the alternative ün, ün was prob. the usual form. S.i.a.m.l.g. Türki vii ff. Man. ulug ünün maşrpadi 'he shouted in a loud voice' M I 6, 10; a.o. M III 45, 5 (i) (E etin): Üyğ. viii ff. Bud. sevligı Ezra ünün 'with Zurvan's (i.e. Brahman's) lovely voice U III 34, 3 (ii); vürgründin ün 'à sound rises from the drum' Sww. 375, 9: o.o. U III 13, 5 (i) (a açg); Sww. 346, 23, 490, 18; TT V 10, 104 and 108: Civ. klm ün ünütıp 'if anyone loses his voice' H I 146; a.o. II 16, 29: Xak. XI ün al-savet; it is also permissible (yaciz) to say ün Kaş. I 39; ün al-savet, mamdük va maqür 'with long or short vowel' I 49; six o.o.: KB ün (1) 'human voice' 77, 1132; (2) bird's call' 74–8; (3) 'noise' 5954; (4) a.-ünlü 'his name and fame' 1692; a.o. 5153: xiii(?): Tef. ün 'human voice; animal call' 338: xiv Muh. al-savet ün: Id. 73, 12; Rif. 176: Çağ. xx ff. ün ('with -ö') sadâ va aña 'voice, sound' San. 38v. 20 (quotn.): Xwar. xiv dito 'Ali: xiv dito Qubh 203: Kom. xiv dito CCl, CCG; Gr. Kip. xiii (after oln) also al-savet wal-hiss 'voice' Hou. 22, 7: xiv ün ('with front vowel') al-savet Id. 23: xiv hiss (in margin hiusul-n'am 'voices of animals') ün Tuh. 12b. 6; sadâ ((1) taṭ, pas with sadâ minâl-hadid 'iron rust' in the margin; (2) with al-bayâq 'the ordinary (meaning) in the margin) ün do. 22a. 11: Osm. xiv ff. ün 'sound, voice' ci.a.p.; 'fame' not noted before xiv TTS I 744–5; II 950–2; III 729; IV 802.

1 öp 'the front of anything'; in the early period used mainly in oblique cases of which two, öpdün and öpge: are listed separately; the form öpü, q.v., may be a crisis of öpükü, N./A.S. in -ki (between). Survives only(?) in SW Az., Osm., Tkm. Türki viii ff. Man. (if they go to heaven) öpü kapçiğün ayy teğri of 'its front gate is the sun and moon gods Chnas. 7–8: Civ. Xzfüje öp i buğal 'begin the work which confronts you' TT I 150; in Usp. 5, 3 (üçün); 48, 3; 112, 7 which are all receipts given to replace previous receipts, the original, lost, document is called öp bitig 'previous(?) document': Xak. xi öp al-quddäm 'the front'; one says ol menden öpdün bardî: 'he went in front of me' (quddâmi) Kaş. I 40: xii(?) KBV/P (they read this book) malikân öpünde 'in the presence of the king' 60: xiii(?) At. öp (1) as an Adv. e.g., (day and night follow one another) öp sop-a 'in front and behind' 14 (ud-); (2) as a Postpos. e.g. (save yourself from the fire) ölümün öp-e 'before death'; (3) as an Adj., e.g. (this world is an inn at which travellers halt as they pass) öp arkiş uzadi kopup yol tutup öp öpümsî arkiş nçe keççülkü 'the caravan in front has gone away, starting and taking the road, how can another caravan which has (already) started be far behind? 179–80; Tef. öp occurs as an Adv. and Postpos. after Abî and in phr. like senlä öpüdîpe 'in your presence' 246: xiv Rbg. Qâbinü öpünde 'in the presence of Cain' R I 1202: Çağ. xv ff. öp xevel 'first', etc. Vel. 121: Öguş xiv after öpün al-quddäm the Oguz omit the -dün and say öp Kaş. I 115; Xwar. xiv öp with Abî 'before' (of time); öpüpe 'into his presence' Qubh 123: Kom. xiv 'in the presence of God' tegerî öpünde (sic) CCG; Gr. 183: Kip. xiii maqádimil- faras 'a horse's forelegs' öp ayaklarî: Hou. 12, 18: Osm. xiv to xvi öp, as an Adv., and Postpos. after Abî, 'before' (of time and place) is common; occasionally means 'superior to (something) Abî' TTS I 564; III 559; IV 624.

2 öp 'colour', of anything. Since Chinese se (Giles 9,602), properly 'colour', is also used to translate Sanskrit rípa 'material form', in some Man. and Bud. texts öp is used in the same technical sense, instead of the natural
who were in towns took to the mountains, and


which point to an original 6-.


'understand, call to mind' 'remember'


in


of


agunog

deserts of bright colours TT


(agon)


VIII


translates Sanskrit nāmārūpa 'identity and material form' U II 12, 19, etc.; 6n körk rūpa TT VI 151, etc.; Swv. 164, 20: Xak. xi 6n 'the colour' (lawn) of anything; hence one says yaşıl öpük ton 'a green (asfâr) coloured garment' Kaş. I 41.


VU 3 6n (6n) 'desolate, uninhabited, desert'. A rare word, n.o.a.b., first identified by Bang in Turcica (M.V.A.G. 1917) p. 286. The synonymous word en in most NE languages R I 729; Khak. Bst. 334; Tuv. Pst. 591 and NC Kir. is phonetically so remote that it is hard to connect with this word. Türkî viii ff. özlük at 6n yerde: arîp ogun: turu: kalımlı: 'a well-breid horse came to a standstill in a desert exhausted and wilting' IrkB 17: Uyg. viii ff. Bud. tâga 6n (vi. tâs) yerde kanda yorîsar 'on the mountains and in the deserts (vi. stony or foreign places) wherever he goes. TT VI 115; tâstın 6n yerde yorîy-[ur] do., p. 62 note 115, 2; samsarlıg uzun ög kürtüküg 'the long deserts and snowdrifts of sanâsara' U III 29, 35; ög kürtük ötəsində boltukta 'when one is in the middle of deserts and snowdrifts' Tsh. 50b. 5.


Mon. V. AN-
ap- 'to remember, call to mind'. Unless aâmın q.v. is an error, not noted before xiiii?' but prob. an older word. Sans. transla- tion 'to understand' is prob. due to confusion with 1 ap and not evidence for an earlier connection between the two words. Survives in NW Kar. Kirm R I 123 and SW Osm., Tkm. (Xak.) xiiii? Al. muni kek ap-a 'be sure to remember this' 18; şüzümlı ap-a 'remember my words' 22; Tef. ap- 'to remember' 55: Çağ. xv ff. ap- yâd kardan wa fahmidan wa mutādakir yûdan 'to remember, understand, call to mind' San. gov. (quotns. in Çağ. and Rümû): Xwar. xiv ap- 'to remember' Qutb 9: Kip. xii obâka min diha dîhîl-pâvi 'to remember in the sense of recalling the thought of something' ap- Hou. 35, 8: xiv ap- (with -p') obâka id. 24: xiv iftakara 'to think of (something)' ap- Tuh. 50b. 12.

én- 'to descend, come down'. S.i.a.m.l.g. except SE in a variety of forms én-, en-, in- which point to an original é-. Türkî viii balîkdak: tağıkmış tağıdak: énimsî 'those who were in towns took to the mountains, and those in the mountains came down' I E 12, II E 11; ibarîlk(?) açdımız yuvulu: étêmîniz 'we crossed the Barîk (mountain?) and went rolling (?) down hill' T 26; viii ff. Man. éntî 'he came down' Châus. I 4: Yen. başım kelîp esenên ènîp 'my clan came and descended in safety' Mal. 39, 4 (fragmentary, dubious text): Uyg. viii ff. Man. kalîgîn ködî èntîfiiz 'you came down from the firmament' TT III 35; a.o.o.: Bud. bu yértîçikû éne yarîkasar 'if (Maitreya) design to come down to this world' TT IV 12, 47; ulûg bedûk küsîûsî ènîp 'sinking in great (Hend.) longing' Swv. 615, 6-7; o.o. PP 49, 5; UsP. 94, 4: Civ. așî ködî énmeser 'if (the patient's) food will not go down' H II 14, 110: Xak. xi ol tağdîn ködî: èndü: 'he descended (nazâla) from the mountain'; the -n- is changed (muhdala) from -l- (see 1-) as in Ar. şatînîşlî and kabînîkabl Kaş. I 169 (no Aror. or Infin.). (the snow) èner 'falls' (yanzîl) II 204, 13: KB ènîlîl ağaç ol ağıçîl èner 'what falls rises, and what rises fails' 1049; a.o. 210: xiii?(?) Tef. èn- 'to descend, come down' 125 (in-): xiv Rbg. èn-ditto R I 727 (quotn.): Muh. nazâla èn- Mel. 31, 11; Rif. 115; o.o. 8, 6; 9, 1, 3, and 8; 81, 123: Çağ. xv ff. èn- 'with -e' 117v. 7. furûd âmâdan wa nätzîl yûdan 'to come down, descend' San. 115r. 12 (quotns.): Xwar. xiv èn- ditto MN 137: Kom. xiv 'to descend' enCG, CCG; Gr.: Kip. xiii nazâla (tuş- and en- (?), unvocalized) Hou. 33, 16: xiv èn- nazâla Id. 23.

1 ep- 'to be perplexed' ; n.o.a.b., but see epît-, epîtürk- Xak. xi er epîl: takhayyârâl- racul 'the man was perplexed' Kaş. I 174 (eper, epmek); (see manly virtue and learn it but do not be proud; if a man boasts of his manly virtue without possessing it) epmekgûde: (sic) eper yatahayyarâ hâlatal-îmitihan 'he is perplexed when it comes to a test' 252, 19 (the verse has two more syllables than that, and the first word is probably corrupt): KB èlîp kaldû Ögûdümîl elgin uva 'Ögûdümî stood in perplexity, wringing his hands' 5967: Osm. xiv to xvi epîl yau 'perplexed, at a loss' in a few texts TTS I 270; II 385; III 254; IV 299.

S? 2 ep- 'to bend', etc. See eg-.

on-, etc. Preliminary note. Kaş. lists three verbs of this form op- 'to fade', ün- 'to rise', and ün- 'to hollow out', but not on- 'to prosper' which was well established at an earlier date, and still survives, though in most languages as ûg-. Two more verbs appeared in the medieval period, ün- 'to be stubborn' and ün- 'to lie in wait'. It is not always easy in texts to decide which verb is intended and sometimes whether words like ûpar and onions are conjugational forms of one of these verbs or a longer verb like ûpar- or a Pronoun (see D onu).

on- 'to thrive, prosper'. Certainly so spelit in the early period, but became ûpar- in the medieval period, possibly by false analogy with 1 op, ûpar-, etc., and s.i.a.m.l.g. with these and some extended meanings, usually as ûpar-. Uyg. viii ff. Man.-A. o tıšî takîgûlar
kamağan onarlar emrîş yeme érkekli neq [onmaz] emrîş 'the hens all seemed to thrive and the cocks [not to thrive] at all' M I 36, 5-11; onar . . . onmaz . . . onar . . . onar do. 32, 16-17: (Bud. ongâli köpülgerip in U I I 8, 422: 9, 1 etc. is a mistranscription of òggel): Xak. xi KB bilig bilse ötrü kamuğış onur 'if he learns wisdom, all his affairs prosper' 1680; similar phr. 2451; serinse kîsî teqme òsun onur 'if a man is patient he is successful in all his deeds' 2612; the interjections ay onur 'oh successful man', and ay külk onur 'oh man of a successful character' are fairly common 2143, 4501, 5561; a.o. 2353; (the theory in R I 1626 that there was also a form op- in Xak. is based on misunderstanding of opdì, q.v. in 4605 and opar (Imperat.) in 4265): Kip. xiv isl opî: istaqâma'lat-amr 'the matter was satisfactory, in good order' Id. 25: xv istaqâma op- Tuh. 5b. 7; afha: 'to prosper, thrive' (yalâşî- and) op- do. 5b. 10: Osm. xiv ff. op- 'to thrive, prosper; (of a wind) to be favourable' c.i.a.p. TTS I 545; II 731; III 546; IV 610.

1 op- 'to turn pale, to fade, to wilt': S.i.a.1 1 ff. in SE Türkî öp- Türkî vii ff. Irbê 17 (3 öp): Xak. xi barçin bodûq: opdì întamasawa dahanâ lavunl-dibâc wa garyiri 'the colour of the brocade faded and disappeared' Kas. I I 75 (öp: : opmak (sic)): KB yûlzi kîzî òpðî 'his face turned red, and then pale' 5845; (the sky, like a devil's face) karardi opup 'faded and turned black' 5029; Xvar. xiv op- 'to turn pale' Quth 117 (sic; the word seems actually to be 2 op- (on-): Kom. xiv 'to fade, wilt' op- CÇG; Gr.

S 2 op- See on-.

VU ûn- 'to rise', while still maintaining contact with the point of departure, e.g. (of a plant) 'to sprout', (of a man) 'to stand up', as opposed to 1 ëg- 'to ascend, climb', from one point to another. There is great inconsistency about the vowel, the form is ön- in Komand NC Kir, Kzk., but ûn- in NE Tuv. R I 1820, Pal. 432. SE Türkî Shaw 26; BS 7977; Jarring 327, and SC Uzb. as well as TT VIII, so ûn- is prob. the original pronunciation; see 1 ö:r-. Türkî vii ff. yaq òst ündî 'the fresh grass sprang up' Irbê 53: a.o. 60 (beğliz); xanlik süsî: avka: ünsmî: 'the Xin's army set out for a hunt' 63; a.o. 49 (1 imâqa): - in the following passages yun 'seems to' Xw-x; See f. ün-; (if one takes a white stone and) kiz:lisî: ñuv yünser 'a reddish water (i.e. tint) rises in it' Toyok 16 (ETY II 58); a.o. do. 22; Man. M III 22, 12 (ii) (ezük): Uyêg. vii ff. Man.-A M I 7, 2-3 (iğac): Man. kisig oruntakilar barçta ûntîler 'those who were in confined spaces all rose up' TT III 103-4; evtin barktin ûntîler 'they left their homes' do. 138: Chr. neçkin Þrîslîmtûn ünnûp bardîlar erser 'however they went when they rose and left Jerusalem' U I 6, 5: Bud. Sanskrit abrahmuñka 'released from the clouds' (moon) bu:lüttn ünnûs TT VIII B.14: medhîyalalajatam 'born in unclean water'

Dis. Ana

ana: 'mother'. Like atat; q.v., first appears in Uyêg., where it is still rare and ã ãg, q.v., still common. C.i.a.m.l.g., except NE where it has been partially displaced by Mong. ecce; sometimes subjected to unusual deformations, e.g. ane, to make it a term of more intimate affection. See Doerfer II 567. Uyêg. vii ff. Man. anasîn [gap] oglînan seveç 'as children love their mother [and father?] TT III 98-9 (babasîn is restored in the gap, but this
is quite a modern word and can hardly be right': Bud. Sanskrit mātīgama 'the company of mothers' analar kuvarşı U II 54, 1 (0); öz elğin anasin♀ğürmiş 'who had killed his mother with his own hands' U III 53, 5 (II); (no o.o. noted): Civ. ana teğirli 'the mother's share' USp. 55, 26; ögey anamız 'our step-mother' USp. 78, 8 (Arat's corrected text): XIV Chın.-Uyğ. Dict. ana lasti 130: 'mother-in-law' kaadin ana R I 226; Xak. xi ana: al-umnum 'the mother' kaš I 93; (in the Preface to the Turkic call 'mother ana' and they (the (non-Turkish) inhabitants of Khotan and Gancak) call her mana: I 32, 29; and 12 o.o.: KB atasin anasin 37; a.o.o.: xii(?) At. ata bir ana bir 'with the same father and mother' 201; Tef. ana 'mother' 51: XIV Muh. al-umnum ana: Mcl. 49, 3; Rif. 143; a.o.o.: Xwar. xii(?) ana 'mother' Qğ. 8; XIV ditto Qub 8; Nacsc. 4, 14: Kom. xiv ditto CCI, CGG; Gr.: Kip. xii al-umnum ana: How. 31, 19; XIV ditto Id. 23 (with back vowels); Bul. 9, 2: XIV ditto Kav. 44, 17; Tuh. jb. 11.

Inl: 'younger brother'. C.i.a.p.a.l., but in SW Osm. largely displaced by such phr. as kiçük kardeş. Cf. ecli: See Doerfer II 674. Türkii xiiinin and inlisi: are common in I and II; a collective Plur. in -gün occurs three times; in I S 1 the spelling is clearly inyinism, in II N 1 the stone seems to be damaged beyond repair at this point, and Radloff's 'retouched' squeeze simply reproduces the word fr. I S 1; in I N 11 the third letter is not clear in either Russian squeeze or Finnish phonograph, but it is clearly not y and could well be i; the -y- in I S 1 can, therefore, be taken as one of several mason's errors and the word read everywhere, as might be expected, inl:güninm 'my younger brothers': VIII ff. Man. inin ecli 'younger and elder brothers' Chbus. I 31: Yen. inimin ecli Mal. 28, 4; a.o.o.: Uyğ. IX inin Suci 6: VIII ff. Bud. inisi U II 26, 15; PP 28, 7; a.o.o.: Civ. ini is common in USp.: XIV Chın.-Uyğ. Dict. 'younger brother' inl Ligeti 157; R I 1444: O. Krr. IX ff. inimin ecli Mal. 18, 2; a.o.o.: Xak. xi inl: al-azlılar-aglar fil-sım 'a younger brother' Kaq. I 93: KB ecli yā ana: 3784: Çağ. xvi ff. ini kičikut koruunda Vel. 8o (quotns.): ini brđadari kirsık. San. 15r. 13 (quon.). Xwar. xii(?) ağaları inleri 'elder (Mong. l.-w.) and younger Qğ. 331: xiv inl Qub 59 ("young") is suggested as translation, but 'younger brother' would suit the text): Kom. xiv grandson (sic) inl CCI; Gr.: Kip. xiv inmin al-kair yuxatılı-zığar 'an elder addresses a younger (thus) 'ld. 24: Osm. xv inl in one text TTS II 542.

VU ona: an Adv., pec. to Uyğ. and discussed at length in TT V, p. 32, note B 80. It seems to mean both (1) 'precisely, exactly' and (2) 'very soon'. It seems to be the origin of a modern word ana (with other forms ene, anav) used as an Excl. meaning 'here, here you are', and an Adv. meaning 'merely, simply' which occurs in some NE and NW languages, NC Kxz., and in a wide range of forms in SW XX Anat. SDD 99, 100, 101, 104, 532, 534, 537, 791, 793. The Kxz. phr. ana mina suggests a connection with ol and v. G. ATG, para. 190 adopts this suggestion, but the oblique stem of ol is consistently an- (with some traces of in-) in Uyğ. Cf. onan. Uyğ. viii ff. Bud. Ratnaraşı aṭih aṣari ona aṭi bu eru 'now this is the teacher named Ratnaraşı' Swt. 573, 20; I. Brahmadati elglnm [eslunčili] ona inškin kozunun turur 'King Brahmadattas' tale cr. a. Onin(?) just appearing in the distance' U II 22, 5-6; mana ona basta șöltim I have certainly gone astray' Swt. 615, 14-15; ona at the beginning of a long sentence TT V 24, 80; (for the second meaning see onakaya).

D onu: pec. to Xak.(?) and space: and apparently the Acc. of ol used as a sort of Excl., but irregular since the oblique stem of ol in Xak. is an-. Possibly a later form of ona: q.v. Xak. xi one says onu: meaning daka 'that' and munu: meaning hadda 'this' fil-işāra tilāl-aymmin 'a perform one thing from another' Kaq. III 238: KB onu and munu occur several times as rhymes at the end of consecutive hemistichs but add little or nothing to the meaning; ayur emdl oğlum barırrı munu saça kaldi ornum barı neq onu 'he said "now, my son, I am going away (from here); my position and all my goods remain (there) for you"' I 1161; sözün keati Ögdlumsız aydı munu bu yanlış bolur beg tapuşçu onu Ögdlumsız finished his speech and said (this) "the (relations between the) beg and the servant are like this" (there)' 4155.

öpli: 'other than (something Abl.), different'; when doubled, öpli: öpli: means 'various, different kinds of'; Kaq. quotes an alternative form ögün, no doubt Secondary, which appears in some medieval texts, and was the origin of ögün/ögün, q.v. Survives, with minor phonetic variations in most modern language groups, not SW, in SE, SC meaning 'variegated, parti-coloured', perhaps owing to a supposed connection with 2 öpl. Cf. aðin, adrük, özge. Türkii viii ff. (how shall I get on) idslinte: ayakunta: öpli: 'without my cup and bowl' IrbB 42: Man. (if we have said) kentı özüümüzn (sic) kunte ayda öpli biz 'we ourselves are independent(?) of the sun and moon' Chaus. 26-7; antin öpli bolgay 'it will be different from that' TT II 6, 25: Uyğ. viii ff. Man. bilgilsiz [bilgilit] öpli düürtüştüz 'you separated (mortals) from ignorance' TT III 31-2: öpli öpli kut waxşılg-lerını 'of various good spirits (Hend.)' do. 170: Chr. andin öpli yolça 'by a different road' U I 9, 14: Bud. Sanskrit anyatrā öpli TT VIII A.30; vipragam'ita 'separated, parted' öpli barrılar erdi do. C.11; öpli öpli 'various, different' do. A.2, G.14, H.8 (öpε̇d); Swt. 598, 1 etc.; burxandın öpli 'other than the Buddha' U II 32, 65; muntada aðin taki öpli aş içgül yok 'there is no other (Hend.) food and drink but this' Swt. 610, 15-15; o.o. PP
unā - (Intrans.) 'to be pleased, satisfied; to agree to (do something, -gā/-gell); (Trans.) 'to be pleased with, to approve (something, originally Acc., later Dat. or AbL.). All occurrences prior to ši seem to be in the Neg. f. S.i.a.m.l.g., in NE inā-/unā-. Türkü viii ff. tepri: unamaduk ašnu: 'the slave girl whom Heaven did not favour' Irb E 38; a.o. Toyo lí 25.6-5 (ETY II 179) (1 a): Uyğ. viii ff. Bud. (the prince) yokaru tur-gāli aş aşlağalı unamadī 'refused to stand up or take food' PP 19, 5-6; neñ unamadī 'he flatly refused' do. 20, 4; tiḏiğalı unamadī 'he refused to be prevented' U III 49, 26; (whoever obstructs and...) unamadar 'does not agree' do. 76, 4: Çiv. unamayım 'I will not agree' Uşp. 9, 5; (reading dubious) Xak. xi ol bu: tişg unadā: radīya bi-hāgal-āmī 'he was pleased with this business'; and one says sen unandānu: aqabilta va radayta anta 'did you accept and were you pleased?'
Kaş. III 256 (unār, unamak): xi (f)? Tef. unamadī with Acc.; also Intrans. 327: xiv Rb. ol kizig unamadī 'he did not like that girl'; (the serpent was afraid and) unamadī 'did not agree' R I 1640; Muh. al-īhtimāl 'to permit, be thankful' (and other meanings) unamak (unvocalized) Mel. 35, 14; Rif. 121; tamakbana 'to have authority, to be able' unān- (unvocalized); al-tamakbur unamak (ditto) Rif. 106, 121 (only) (it is not certain that these latter entries belong here): Çağ. xv ff. unān- (and, etc.) rādī ol- 'to be pleased' Vel. 119 (quotn.): unā- rādī sudan (Nadar 'Ali erroneously translated it rādī kardan) San. 87, 17 (quotns.): Xwar. xiv munlar unamadilar Nahc. 366, 11: Kom. xiv unā- 'to agree, consent, obey' CCG; Gr. 265 (quotns.): Kip. xii tā' a'mina-l-tā 'to obey' unā: Hou. 41, 21: Osm. xiv to xii unā- 'to approve', etc. in three texts TTS II 729; IV 608 (spelt ona-).

D *oqa.- See oṣpāl, oṣpār.-

E ōne: the word transcribed ōneyū in U III 79, 6; U IV 8, 11 and 36 is oynayu.

Dis. ANB

F anvant the Sogdian word *npt (anvant) 'cause' occurs several times in Uyğ. Bud., apparently always in Hend. with tīlta; it has been transcribed variously as avant, avant, avant, and avyat, but these are all errors.
Uyğ. viii ff. Bud. neğī üçün kayu anvant tilta ǧun 'why and for what reason (Hend.)'
U I 42, 2; o.o. U III 4, 1; Suv. 24, 18; 140, 16.

Mon. ANC

enco 'tranquil, at peace, at rest'; for the ē see ençgülūg. N.o.a.b. (Türkü viii ēnc has been read in I E 32, but this is an error, see āncula-): Uyğ. viii ff. Bud. alku tutaç-ılar din enç esen kilzun méni 'may he make
me at peace and safe from all grasping (evil spirits) 'U II 64, 8-9; o.o. of enç esen Tij. 10a. 3 etc.; (at times even of slight illness and discomfort) neteg enç mü erki 'how do you suppose that he can be at peace?' Huöen.-I. 1828-9; (to all men) enç tinc (mis-spelt tüng) bürürmen 'I give peace and rest' USp. 100, 4-5; Ci. kiyn enç bolur 'the pain dies down' TT VII 122, 15; a.o.o. enç occurs in TT I 112, 222; xiv Chin.-UYa. T. t'ai p'ing 'great peace' (Giles 10, 573, 9,310) enç esen R I 745; Xak. xi enç al-mutma'mul-sâhin 'at rest, tranquil'; hence one says künpi ençmu 'is your mind at rest?'; enç kend a village belonging to the people of al-Muqanna', God curse him, now ruined Kaö. III 437; erdirî mundane: enç (sic) amul 'you were at rest and tranquil (sâhin sâkin) here' I 74, 18; KB ajan ençke tegdi 'the world attained peace' 103; o.o. 965, 1044, 1772, etc.: xiiii? At. tilêcek tîril enç 'live at peace as you wish' 415; Tef. enç seems rather to mean 'to feel comfortable material circumstances' 77: xiv Muh. (?) al-mustarih 'at peace, tranquil' enç (?), (unvocalized) Rif. 154 (only) (also falsely converted into a verb isterâhâ ençâddi: do. 103): Xvar. xiv enç 'at rest' Qub 59: Korn. xiv 'at peace' enç CCG; Gr. 88 (quotn.): Osm. xiv enç (rhyming with genç) in one text TT S I 382.

VU onç Hap. leg. but cf. onçsus, q.v. This word has been read unç and taken to be a Dev. N. in -ç fr. *un*- Reff. f. of uç-; indeed in KB Arat consistently transcribed onç- and un- and took to be such a word, but it is unlikely that an Intrans. verb like uç- would have a Reff. f. (though such cases admittedly do occur), and it seems more reasonable to take this word as a Dev. N. in -ç fr. on- meaning 'a promising' (course of action) or the like. Türki viii ol yolin yörüsr onç tedim 'I said "if one went by that route, it is a promising (course of action)"

Dis. ANC

D ança Dim. f. fr. ana: used affectionately, 'dear mother' and the like. Survives only (?) in SW Osm. where it has developed various extended meanings. Uyğ. viii ff. Bud. anaçm-a 'my dear mother' 'U III 9, 2 (ii): Xak. xi anaç al-şaatîvâtîl-latî tum 'min naşîhâ fisna ha annâla-şamîl-tâqan 'a small girl who has such natural intelligence that she seems like the mother of the clan'; this word is addressed to her affectionately ('âlâ sahibîl-t'aṭâ'fûf) Kaö. I 52: xiv Muh. (?) (among 'terms of relationship') sahibatu'-umm 'like a mother' ançaç 'with cim' Rif. 144 (only).

enuç Hap. leg., but cf. enüce-, enüçlen-. Xak. xi enuç safaratü'l-ayn 'a catarrh on the eye' Kaö. I 52.

öguç properly 'larynx, wind-pipe', also used later for 'oesophagus, gullet' and more generally 'throat'. Survives in several NE languages, often much abraded to 8ç, 8çç, 8ç, and the like; SE Türkö ögöç; NC Kir. ögöç, Kzx. öpeç; SC Uzb. öngac. In SW the word used is öpük which is noted from xiv onwards TTS I 745; II 678; IV 519 (transcribed inçûk) in phr. kurz öpük. Uyğ. viii ff. (in a list of diseases translated fr. a Chinese text) öpük ağırî isiq 'a disease (Hend.) of the larynx' (Chinese yeh hou (Giles 12,981,4007). U II 69, 4 (i).

D ança: Equative form of ol; properly 'as much as that', but normally in the early period hardly more than 'thus'. There is also, in the early period, a Sec. f. beginning with 1- of this and other cognate words (ançip, anarû, etc.). This is usually transcribed încâ, a spelling which does occur in TT VIII, but as there is also a spelling inçâ in those texts, and as the word survives in this form in NE Tuv., it is likely that the original form was inçâ: and that încâ is merely one of several examples of the tendency of 1- to move into a front position (cf. 1-9, 1-3, etc.). S.i.a.m.l.g. as ança and the like. As inçâ: always means 'thus', some editors of early texts have tended to 'correct' words meaning 'thus' to încâ even when ança: is clearly written. See Doerfer II 560. Türüki viii ança: 'thus' is common in I and II and occurs in T 2, 6, 8, 10 (ûçes-), etc.; Ongin 8, 11; IX 26, 23; it is generally used near the end of a sentence or para. to summarize briefly what has gone before or, less often, what follows, e.g. an: körîp ança: biliq 'when you see it (the memorial tablet) know thus' (i.e. what has been said in the preceding sentences) I 9, 13: viii ff. the concluding sentence of each para. in IlbB begins ança: biliq (or biliqler) 'know thus' (i.e. as follows), the omen is good or bad); ança: têmiş 'this is what he said' Tayyiik III 2r. 4 and 11; v 2 (ETY II 179): Man. nêçe yûglûrî ertî ança kusar yarsîyor ertî 'the more he ran the more he vomited (Hend.)' M I 7, 12-13; ança (sic) sakinti 'thus he thought' (i.e. as follows) do. 5, 1: Uyğ. viii ff. Man.-A inça kaltî 'just as... taki yeme ançalayu kaltî 'and also just as... inça belûrtiî 'thus he explained' M I 7, 2-8, 18: Man. inça kaltî Wind. 22: Chr. (then King Herod) încê térîlarîk gibi olaraka 'gave them the following orders' U I 5, 3; ança barîp 'as they went thus', do. 8, 10-11: Bud. inça: (sic) térîlarîk TT VIII H.I.; încâ: (sic) saksum 'if one thinks thus' do. K.2; o.o. of încê: do. O.1, 9; inçâ térê ûdî is common U III 7, 6; U IV 28, 3 and 6; PP passim; inça kaltî TT IV 8, 55—ança yeme kutluğ kiliq ermezennû men 'am I not as fortunate (Hend.; as him) 'U III 7, 6-7; a.o. U IV 28, 5; etözlerîne ança munça tusulur 'they get more or less advantages for their bodies' TT VI 262: Civ. ana kitay simkin anca munça sokup 'put in it a certain amount of Chinese simkê' H I 148; inça sôzleştîmiz 'we have agreed as follows' USp. 108, 5; 109, 4: Xak. xî avën neçe: aî bilse: aîq ança: yod bîlîr: however many tricks the hunter knows the bear knows as many ways out' Kaö.
I 63, 13; 332, 12: ozaki: biilde: anca: aymisi: 'the ancient sage said as follows' I 88, 22: 00. III 153, 8 (bêl); 233, 16; n.m.e.; no occurrence of inciça; KB (of the stars) bir anca: ... bir anca: 'some ... some' 129; tillig ögdüm anca ara sogdüküm 'I have praised the tongue to some extent and at times abused it' 184; bir anca: 'a certain amount, for some period' 234, 954: XIII(1) At. bir anca: bodun 'a certain number of people' 123; Tef. 150 no (much) bir anca: 'a certain number of'; ançaka tegi 'until'; ançadin berü 'for some time past' 53: Çağ. xv ff. anca (sic) än qadr 'that amount, so much San. 51 v. 12 (quotn.); Xwar. xiv bir anca: ... bir anca: 'a certain amount ... a certain amount' Nahc. 260, 16: Kom. xiv 'so (much)' anca: (sometimes followed by neçe) 'now forthwith' (sic) bir anca CCI, CCG; Gr. 37 (quotns.); Kip. xiv (under degme) bir anca: means 'some' (ba'd); bir means 'one' (taghdi) and anca 'like it' (mîltalu) and the two combined ba'd id. 49: Osm. xiv ff. anca 'so much', occasionally onca, and bir inciça c.i.a.p. TTS I 25; II 33; III 20; IV 22.

D ançi: N.Ag. fr. 4 an (3 ep) 'hunter'. Rare in Uyg., but clearly so spelt. A l.-w. in Mong. as ançi (Kow. 18, also ançi); Haltod 4). It is not clear whether the same word in some NE languages and NC Kir., Kzx. is a survival or reborrowing fr. Mong. Uyg. VIII ff. Bud. käylkiç ançi tuzakç boltumuz erser 'if we have been hunters of stags and wild game or trapper' U II 84, 9-10; TT IV 8, 56-7.

?F ançi: n.o.a.b., but cf. ançula:-; used only in the Hend. ögdir ançu which seems to mean 'gift' or 'reward'. In U III 92, in a note on 32, 16 it is suggested that it is the Chinese phr. an chu 'to live in peace' (Giles 44, 2, 527); the semantic connection is not convincing, but the word is prob. a Chinese l.-w. Uyg. VIII ff. Bud. ali yarlikazun teprî baxsi nomlumî nom etmînin ögdiri ançun 'may the sacred preacher deign to receive a reward (or gift in return?) for the precious doctrine which he has preached' U III 122, 14-16; (go and kill the six-tusked elephant; if you do this) saça uluğ törlüg ögûr ançu bar 'there are various great rewards (or gifts?) for you' do. 58, 8-10.

S inciça/inçu: See ançu:

1 inciç: n.o.a.b.; poorly attested in the early period, the only occurrences being in Uyg. Civ. documents of which one certainly, and the other two probably, date from the Mong. period. There is, however, no good reason for supposing that this is a l.-w. The only early (xvn) Mong. word of comparable form is inç 'a maid-servant given to a bride at her marriage' (Hoa-nisch 83, there connected with Chinese ying, same meaning (Giles 13, 343)) which is no doubt the original form of inciça 'dowry' (Kow. 280, Haltod 62). This latter is a Mong. l.-w. in various NE languages and NC Kir., Kzx. There is no real semantic connection between these Mong. words and inciç; which at any rate in the medieval period had much the same meaning as English 'fief', that is 'a piece of land granted by a ruler on condition of the performance of certain services', and, by extension, 'the person(s) bound to perform such services'. Whether this was the original meaning it is hard to say. It has been plausibly suggested that this is the word which appears in the Stael-Holstein scroll, a Khotanese Saka document dated A.D. 925, in the forms 'gîuva and inçî, meaning apparently 'the chief tribe in a confederation', that is the ruler's own tribe (see Asia Major, n.s., vol. II (1951), p. 17; vol. IV (1954), pp. 90 ff.). The original meaning may have been nearer to 'family or clan property', and in particular 'a chief's own property'. See Doerfer II 670. Uyg. VIII ff. Civ. (two landowners too old to work say) urluk inciçlerinden inçu bolukka egelegii bir erkliğ kışî bërÎn 'let them give a responsible person from the family propertyes(?) to the family (?) vineyard to cultivate it' USp. 21, 3-4; in USp. 22 (mid-xiv) inçu bagçi 'a worker in the family(?) vineyards' occurs 10 times; inçü kilki bile inçu bolukki kezîkete barca barsun 'in accordance with the custom of the family estates(?) let all the vineyard workers on the family estates(?) go in turn' do. 25, 5-7: Çağ. xv ff. inciç 'a vassal (tapu adami) who goes voluntarily to a beg, enters his service and works for him' Vel. 82 (quotn.); inciç (spelt) ((1) 'pearl'); (2)مامlak 'servant, slave'; (3) amlak va raqbat-i xârsa-i dînaî 'private lands and slaves belonging to the government' San. 1177, 15: Xwar. xiii inciç 'inheritance' 'Ali 47: Kip. xv in a Golden Horde letter dated A.D. 1428 (they went off) öz étlerîn ala 'retaining (only) their own realms', with étlierîn glossed inciç 'fiefs' A. N. Kurat, Altin Ordu, Kirm ve Türkistan Hanlarina ait Yarlik ve Bitikler, Istanbul, 1940, p. 9, 1, 11: Osm. xv inciçleri ya'ni asîrleri ve kulları 'their vassals, that is prisoners and slaves' TTS II 541.

S 2 inçu: See yinclu:

C? ançip/inçip prob. a crasis of ança erip. Occurs always in isolation at the beginning of a sentence, normally meaning 'this being so', or 'so much for that', less often almost 'on the other hand, but' or used without any particular content to mark the beginning of a new para. N.o.a.b. Türkî VIII ff. IrkB, Postscript (alkui): Man. (you will make me a Manciçean) inçip 'on the other hand' (my mind is not yet stable) TT II 8, 40; (I have been a great enemy and sinned against him) inçip but'(I will submit(?) to God and the doctrine) M III 13, 7 (iv); a.o. do. M III 21, 1 (1) (ağit): Uyg. VIII (after describing the events of one year) ançip bars yîlka 'So much for that, now in the Leapord Year' Şu. E 7; ançip oyl küzûn 'So much for that, in the autumn of that year' do. 8; o.o. do. W 1, 4; VIII ff. Man.-A ançulayu kaltı ... inçip 'just as ... so also' M I 16, 13-15: Chr. (Herod gave his orders
to the Magi) inçip 'that being so' (they set out) \( U I \) 6, 4; (the flame shot up) inçip 'that being so' (the Magi did obeisance) do. 8, 14: Bud. inçip is common in \( TT \) \( VIII \), and is the standard translation of Sanskrit tu 'but' and hi a particle of vague meaning emphasizing the previous word; as these are enclitics inçip exceptionally occurs otherwise than as the first word of the sentence; (if one wishes to be cured of a disease) inçip 'then' (one must burn incense) \( TT \) \( VII \) 40, 19; inçip merely starts a new para. PP 15, 1; 24, 4: Civ. inçip 'but' (? \( TT \) 179.

C ançak almost certainly a crisis of ançça: ok, practically synonymous with ançça; the parallel form inççak occurs only (?) once, and there is a suspect form inççaq, see below. See also inççek. Survives in NE Khak. anççox 'just that amount' Bas. 27; NW Kar. K, L anççax/anççex 'only, but' \( R I \) 242; Kow. 156; SW Az. anççaq, Osm. anççak 'only, only just, but, particularly'. See Doerfer II 559. Türkül VIII judging by the squeeze the correct reading of \( Ix. 17 \) is [Küül Çor inççak (not antak) bilgesi: çaçüş: ertli: Küül Çor was thus his Counsellor and Army Commander]: \( \text{viii ff.} \) Man. (the tore off his clothes and) inççak (sic) yüğürtti bardı 'ran off like that' \( M I \) 7, 17; seni̊ ayağan inççak ol 'what you say is like this' \( M III \) 23, 6–7 (i): Yen. in a graffiti edited in Mal. 39, 6 and amended in H. N. Orkun Türk Dili Belleten, S. III, no. 14–15, p. 53. anççaq étip ... anççaq et 'so organizing ... so organize' (these texts are incoherent, and the transcription and orthography dubious, the only early occurrence of inççqqâq) (Xak.) (xiii (?): Tef. (you will see it) inççaq'n 'like this' (?); inççak (1) 'if it were not so' (?); (2) 'so long as'; (3) 'thus, in order that'; inççak (3) only: Xwar. xiv inççak 'only, however' Qub 8; Kom. xiv (when he had said this the angel) inççaq körümüd 'forthwith disappeared' CCG; Gr.: Kip. xiv inççak hasbu (so vocalized) 'equivalent, sufficient'; you say son bu dir inççak not translated, 'the conclusion is just this' \( Id. \) 24; (in a list of proouns, adverbs, etc.) bas 'only' inççak Bul. 15, 6: \( xv \) lägayır 'not otherwise' inççak, which also means sıktı 'equally' and wahdlahu 'by itself' Thb. 90b: 2. Osm. xiv to xvii inççak (sometimes inççaq) 'thus, so much', and the like in several texts \( TT S \) II 26; \( II I \) 33; \( II I \) 20; IV 22; xvi inççak (spelt) in Kümi, hamân 'exactly so' Sun. 51 v. 14 (quot. Fudilli).

inççik 'growing'; cf. inççıkla... A Den. V., inççir-, appeared in the medieval period in Çağ (as inççikr-), Kip., and Osm. fr. xiv onwards. Inççik (inççik) 'growing' survives in SF Turfan dialect K. Menges, Volkstümliche Texte aus Ost-Türkistan, SPAW 1933, XXXII, p. 108. See Doerfer II 558. Xak. xi \( KB \) yatur inççînken 'he lies groaning' 4722, 5963, 4439: Osm. xiv inççaq (sic) 'a pitiable state' \( TT S \) I 351.

SC inççek Hap. leg.; apparently a Sec. f. of anççak (cf. inçce). Türkül VIII ff. Man. (the sacred king and the Hearsers discussed these questions for two days and nights, on the third day) bir köüzüne teğl teprîiken inççek katılaglantı 'the devout struggled on in this way to the very last(?)' (thereafter the sacred king's mind weakened a little) \( TT II \) 6, 29.

D ènçği A.N. fr. ènç; 'peace, tranquillity'. Survives in some NE languages as enççö/ènççig/ènççîg R I 746. Uyg. viii ff. Civ. ènççiğîn meğlî bultukmiyz 'no peace and joy are found for you' \( TT I \) 20.

S inççe: See yincçe.

D ènççîk A.N. fr. ènç; 'tranquillity, security'. N.o.a.b. Xak. xi \( KB \) (if he has a sword and a bodyguard) beg ènççîk bulur 'a beg obtains security' ... (if the sword is sheathed) beg ènççîk ýerêm 'a beg does not enjoy security' 2143, 2144; a.o. 5734 (ënminlik): xivii (?): Tef. ènççîk 'comfortable material circumstances' (? 78.

VUF oñçin 'a kind of devil'; almost certainly a Chinese 1.-w., possibly representing, as suggested in \( TT III \) 29, note 91, wong fën 'dead man' (Giles 12,502,5,624). N.o.a.b. Uyg. viii ff. Man. yeğ oñçınlar 'demons and devils' \( TT III \) 91: Bud. \( TT VI \) 59 (yéçîlîk): Xak. x1 oñçîjn (specifically so spelt) al-qullalîdi yayğülî-insdn fîl-mâfsaça 'the demon who devours men in the desert' Kâş. I 145.

D ènççsz Priv. N./A. fr. ènç. N.o.a.b. Uyg. viii ff. Civ. (a man will not be freed) bu ènççîzîdn 'from this restlessness' \( TT I \) 80; (a remedy for pains in the back, breathlessness) ènççsz bolmâk âlkî yel îlgî 'restlessness and all windy diseases' (see 1 yê!î) H I 13: Xak. xi \( KB \) ènççsz in an obviously erroneous v.l. 1871.

VUD onççuz Hap. leg.; Priv. N./A. fr. onç q.v.; if this is the right transcription, 'incurable' is the logical meaning; unççsz might mean 'disabling', but is improbable. Uyg. viii ff. Bud. ulûq törlüç onççoz serînçsz emgetlerîç 'various great incurable and intolerable pains' \( UI \) 32, 61.

Dis. V. ANC-

VU?D ènçîk- Hap. leg.; morphologically an Intrans. Den. V. fr. ènç, possibly in the sense of being at or attending on unfeasible. Xak. x1 ènçîklî: dahabat hîssatul-raluc min sabbi-l-mâ'l-bârid 'alayhi ha'annahu muğmâ wa arara'da minhu wa taqallasa 'the man lost all feeling through having cold water poured on him, as if he had fainted, quivered and shrivelled up' Kâş. I 243 (ènçîklîr, ènçîk-nek).

D ènçlên- Hap. leg.?; Refl. Den. V. fr. ènç; cf. ènçrîn- Xak. xi \( KB \) tûmen arzû nî'mat yedîç ènçlênip 'you have enjoyed all that you wanted, living in peace' 8û0î.

D ènçrûn- pec. to \( KB \); apparently Refl. f. of *énçer-, Intrans. Den. V. fr. ènç; syn. w.
Tris. ANC

Danca: Lec. of anca: declined irregularly as a Noun; 'then, thereafter'. Survives only (?) in NE Khak. ancada same meaning. Uyg. viii ff. Bud. (they fainted and) ançada kẽn temmûm oglenîp 'then immediately afterwards recovered consciousness' Sut. 619, 18-19; Civ. (if you reach the last month of the year) ançada temmûn 'then immediately' TT I 86.

D ançakûn: Dim. f. of anç; 'a very little', in Neg., sentences 'in the least'. No.a.b. Uyg. viii ff. Bud. ançak'î yeme korkmatîn 'and without being in the least afraid' U IV 8, 24; ançak'î yeme timmatîn 'and without resting at all' do. 22, 272; o.o. do. 36, 95-6; T'ış. 15a. 2; Sut. 601, 22; (when I heard that they were in good health) antak'tî (sic) ok kûrmêz yarudi 'everything' became bright (to an extent which) had never in the least been seen (before) Hîyen-ts. 1876-7; antak'tî ok ol tuğûrum umamkâlî emge-kîntîn ozup 'being released from the pain of being completely unable to give birth' UsP. 102c. 6-7 (antak'tî makes no sense in these contexts and is prob. an error for ançak'î). D ançakçançak Han. leg.; anç: with the Suf. (normally Dev.) -çîna (v. G. ATG, para. 436) 'until' and the Suf. -kan (do., para. 437) which has a vague temporal significance; 'soon afterwards' or the like. Türkî viii ff. Man. (in his drunkenness he thought he was very happy) ançakçançak yarin yarudi kûn tuğdi 'soon afterwards it got light and the sun rose' M I 6, 19-20.

D ençûlûg P.N./A. fr. engû: 'peaceful, tranquil'; some of the occurrences (which may be the A.N. ençûlûg. No.a.b. Uyg. viii ff. Man. ençûlûg orunka 'to a peaceful place' TT III 12: Bud. Sanskrit yogaksmâti-vâhana 'bringing advantageous security' yarastî ençûlûgî yarîgî 'peaceful' TT VII III A. 36 (so spelt, but prob. A.N.); ençûlûg . . . nirvan 'a peaceful . . . nirvâna TT IV 9, 59-60; o.o. U III 11 4; T'ış. 22b. 7-8; UsP. 102a. 35 (prob. A.N.): Civ. ençûlûg bolgûluk belgûn belgûrzem 'the sign that you will become at peace does not appear' TT I 61-2; a.o. do. 152-3.

?C ançulûy: prob. a crisis of anca: and ulayû: ci. bulûcûlyû: munçulûyû: not connected with ançulû:; 'thus, so, so much'. Survived until recently in SW Osm. as ancûlyûn, same meaning, described in Sani 57 as 'obsoleto'. Türkî viii ff. Man. M III 14, 3(iii) (łąqð-): Uyg. vii ff. Man. Anca kalti . . . ançulûyû ançulûyû ma 'just as . . . so also' M I 13, 7-10; kalti . . . ançulûyû ma do. 17, 14-16; ançulûyû kalti . . . incp. do. 16, 13-15; Man. TT III 98-9 (amra-): Bud. Kalti . . . ançulûyû Sutw. 138, 22; ançulûyû . . . kalti . . . ççe PP 38, 5-7; inca kalti . . . ançulûyû TT V 26, 93; ne teg . . . ançulûyû do. 24, 52; Sanskrit tathâvca 'and like that' ançulûyû ok TT VII III 8.15; Sanskrit tathâgata 'having thus come' epithet of Buddhâ ançulûyû kelmiš U II 32, 63 and 2 etc.; ançulûyû 'similarly' TT V 8, 77; Civ. bu irk yeme ançulûyû ok ol 'this omen, too, is the same (as the previous one)' TT VII III 28, 9 a.o.o.: Çaqg. xv ff. ançulûyûn (spelt) ânçûn 'thus, so, in a like manner' Sani. siv. 15; Osm. xiv ff. ancûlyûn 'thus, so, the same, likewise': c.i.a.p. TT S I 26; II 34; III 20; IV 22.

S oğlun: See oğlun.

Tris. V. ANÇ-

D inçêk-i: Den. V. fr. inç; 'to groan'. Survives only (?) in SW xx Anat. SDD 771; but the Reff. f. also survives in NE Khak. Uyg. viii ff. Bud. kûçüz savin inçînyû ançulûyû yatur erdi 'he was lying groaning with a feeble voice' U III 35, 22-3; o.o. do. 27 (ko- durûm) Sut. 12, 22 (âegrûn).


D?F ançûla: Den. V. fr. ançû: 'to present, offer (something Acc.)', sometimes to God or a superior; not connected with ançulûyû. No.a.b. Türkû viii (he seized Oq Totok's brother-in-law with his armoured hand, and) yariklîgî: xaçangkwa: ançulû:dû: 'still in armour presented him to the çangq I E 32 (hitherto misread as ñçulû:dû:); Uyg. viii Çik bojunqka touto bêrîm ìjavas taraxt anta: ançulâd[im] 'I gave the Çik people a toutok (military governor) and presented ìjavas (q.v.) and taraxs to them there' Su. S 2: vii ff. Bud. (let him take various flowers and foodstuffs and) âqar ayamakîn tapinsz ançulazun 'worship with profound respect and present them' U I 30, 8-9 (the Chinese original has çeng qisem 'respectfully present' ( Giles 3,574 4,530); ançulazar tapinsar TT V 28, 125-6.


D ençûsire: Priv. Den. V. fr. ençî; n.o.a.b. Uyg. viii ff. Bud. neqülîgî mûn teq ençûsiyûrûsen . . . both tilted ençûsire-gülûk savang keplûr sözledi 'why are you uneasy like this? . . . he explained the
reasons which made him uneasy about his son' UsP. 102b. 11-13.

1) ënçsire- Caus. f. of ënçsire-: n.o.a.b. Uyğ. viii ff. Bud. (these many kinds of) tinšlărâcq ënçsiremtek tšyu 'sins of making people uneasy (or insecure)' U II 87, 56; a.o. do. 78, 38.

Mon. AND

anđant (the first prob. the original form) 'an oath'; also used in the phr. and iç- 'to swear (lit. to drink) an oath'. See Doerfer II 561. S.i.a.m.l.g. except NE; and iç- s.i.m.m.l.g. Uyğ. viii ff. Bud. Kuan 14, 177 (andik-): Xák. xi and ál-half 'an oath'; hence one says andik ithif 'swear an oath' Kaš. I 42; and key yeme bèrùrler 'and firmly give an oath' I 459, 6; xiii(?). Tef. and iç-ant iç- 51-3: XIV Muh. al-yamin wall-half 'sworn undertaking, oath' and Mel. 82, 15; Rif. 188; a.o. 25, 9 (icz-): Çağ. xv ff. ant (spelt) saqang 'oath' Sun. 51. 10 (quotn. containing ant-ç-): Xwar. xiv ant, ant iç- Qubit 8; Nahc. 265, 2; 333, 15: Kom. xiv 'to swear an oath' ant iç- CCG; Gr. 38 (quotn.): Kip. xii halafa andiç- (sic) Hou. 36, 18: xiv ant ál-yamin; hence antis (sic) 'to drink an oath, that is swear' ld. 24: xv ft'/u-l-qatam 'laha 'mudahim' their word for "oath" is ant ("with a back vowel") and the Imperat. is ants (other conjugational forms given) Kav. 43, 14; halafa ant bér- do. 77, 8: halafa ant iç- Tuh. 13b. 10; yanimunál-half ant do. 39a. 8; yamin. ant do. 86b. 1: Osm. xiv ff. and, and iç- C.C.i.a.p. TTS I 30: II 42; III 29; IV 26.

Dis. AND

agît 'a rather large bird predominantly red', originally 'the ruddy goose (Anas casarcra)', but later used for other large birds. Survives in NE Khak. a[t 'the black diver (Anas nigra) and SW Osm. agît 'ruddy goose' (xx Anat. anikut/fankut/fängurt SDD 104-5). There may have been some confusion between this word and Mong. angir 'black diver', which occurs as a.l.-w. in NE Alt. aŋuar R I 184, Tuv. aŋgir and NC Kir aŋgit (Anas tadorum). Ankud in San. 51 v. 29 was misread as ankur and appears as an alternative to ankut in this form in later authorities, e.g. R I 186. See Doerfer II 563. Uyğ. viii ff. Bud. (if they are reborn as animals, they become) aŋgir kogur gen aŋkî tšu-geese, pigeons, or hedgehogs' Sun. 209, 6: Xák. xi aŋgit al-nahum 'the ruddy goose', which is a red bird like a goose (al-tvæsa) Kaš. I 93: Çağ. xv ff. ankud/fankut 'a kind of bird (murq) smaller than a goose (gâz) and larger than a duck (urdak), variegated in colour (albâq) with black, white and red tending towards yellow, with warm, moist flesh'; also called anikut, in Ar. nahâm San. 51 v. 29; 'anikut 'the well-known bird smaller than a goose and larger than a duck, also called anikut/ankud/ do. 261 v. 17: Kip. xiv aŋgit (with -p-) a bird called al-tvæsa (so vocalized, but ?al-anîsa 'magpie') ld. 25; xv abû fawr 'a chestnut' anikut Tuh. 4b. 11 (a very odd translation, some words may have fallen out between the two); Kar. L. pre-xx 'I am a companion to owls' (Job 30, 29) da dost anikut balalarina R I 235; Kom. 156: Osm. xx ff. aŋlit occurs in one xv text, and in a number of dict. translating Ar. nahâm and lê. rhâm (unidentified), surxâb 'ruddy goose', szawt (normally 'bustard') and gümân (normally 'owl') TTS I 28; II 37; III 25; IV 28.

VU aŋgit 'the smaller of the two': prov. bart kîçk bolta: aŋgit bèdûk ur idâ kânl'nyatul sâlgir fa-da'il-qam kabir 'if the wine measure is small, put in a big funnel' Kaš. I 93 (VU bart, q.v., is mis-spelt yurt in the MS.).

D anta: Loc. of ol used as an Adv. normally of place 'there', and in the earlier period, of time, 'then', in the latter case usually followed by a Postpos. In Runic script also written with a ligature representing -tt-; the form in Uyğ. is uncertain and prob. not uniform. S.i.a.m.l.g. except SW where it has recently been displaced by orada (o arada) in Az., Osm., and phr. like ol yerde in Tkm. Türkü xv anta: 'there is common; anta: kêsre: 'thereafter' IE 5, 30, etc.; IE 85, etc.; lx. 19; anta: ôtrû: 'thereupon' T 12, 16: viii ff. anta: 'there' IrkB 36: Man. anta ôtrû T'TH 10, 86: Uyğ. xv anta: 'there' common in Su.; anta: ôtrû do. S 5: viii ff. Man.-A anta ôtrû M I 9, 3; Chr. anta 'there' U I 6, 9; Bud. Sanskrit tata 'there' and:anda: (sic) TT VIII A46; anda: do. K.7(3); and:anda 'there' is common; 'then' TT V 16, 66; anta ok 'then and there' U II 23, 17; anta basa 'thereafter' do. 19; anda munda 'in every direction' Swv. 625, 10-11: Civ. and:anda: basa TT VIII L33-4; anta ok TT VII 21, 9: O. Kir. ix ff. anta: 'there' Mal. 11, 3: Xák. xi and:anda: an Adv. (harf) meaning hunûkâ 'there' Kaš. I 125; ditto I 130; I 109 III; 224 (bas:); 5 or 6 o.o.: xiii(?). At. anda 'there' 244, 276; Tef. anda 'there, then'; anda kêdîn (sic); anda son 'thereafter'; anda ôqdin 'before that' xiv Muh. tamma 'there' and:anda: Mel. 5, 7; 15, 4; Rif. 75, 91: Kom. xiv 'there, then' anda: 'then' anda ox CCI, CCG; Gr. 176: Kip. xiii hunûkâ 'there' and:anda: Hou. 57, 4: xiv ditto ld. 2b; hunûkâ and:and: Bud. 14, 13: xv ditto Kav. 35, 18; Tuh. 42b. 2 etc.: Osm. xiv ff. anda: 'there', less often 'thither' and 'then', common to xvi, sporadic later TTS I 26; II 34; III 21; IV 23.

VU? ôqdlî: pec. to KB, where it is common; it nearly always occurs in assoc. w. tôrô: and the contexts suggest that it means 'the traditional customs (of a people)', that is something fairly authoritative, but not as binding as tôrô: 'traditional, customary law'. Xák. xi KB isiz ôqdlî urma tôrô edgû ur 'do not impose evil customs, impose good traditional laws' 1456: neteg tutsa begler kör ôqdlî tôrô boğun boldı andâq ol ôqdlî körü
'whatever kind of customs and traditional laws the begs maintain, the people become of the same kind, observing those customs' 211; 0.o. 1459, (1460 spurious), 1547 (tönd), 2179, 2490, 4605, 4720, 5735, 5765.

C antağ a crisis of an-(ol) and teğ (the original form anteğ actually occurs twice in T); an Adv., occasionally used Adjectively, meaning 'like that, thus, so'. S.i.a.m.l.g. except apparently NW. Türkü viii b.k: anteğ erdemli 'that was our situation' T 8; (a spy came from the Türges şağan) sav: anteğ 'his report was as follows' T 29—körüg sav: antağ (sic) T 9, similar phr. J 36; antağpin üçüm 'because you were like that' I 8, II N 6; antağ külgük şağan ermiş 'he was such a famous şağan' I 4, II E 5; (antak in Ix. 17 is a misreading of ançak q.v.): viii ff. antağ külgük men 'I am so strong' IrkB 3, 20, 60; o.o. do. 10, 40; antağ têr 'this is what he says' do. 44: Man. antak (sic) terklin 'so quickly' M I 7, 15; Yen. andağ (so spelt) ermiş Mel. 29, 7 (rather a dubious text): Ýyq. viii ff.

Man. A yek antağ öltü 'thus the demon died' Man.-Uig. Frag. 401, 9: Man. neñ andağ (sic) tev kür yveli arviss yok kım ol umâyýa 'there are no tricks (Hend.), sorceries and spells such that he cannot perform them' M I 5, 8-10; erdemli sevîncî yel teprînn antağ 'the virtue and attraction of the wind god is like this' Wind. 5 (in a later parallel passage muntâq): Bud. Sanskrit kathâ 'thus' andağ/andağ TT VIII E 4, also spelt andaq; andağ erlip 'that being so' TT V 22, 17; nê üçüm andağ têrî 'why is it so called?' do. 24, 63; many o.o.: Civ. bu çurmi kûl andağ (sic) 'of the strength of this powder in such that' TT VIII M 20; andağ (sic) mûhrutta andağ yultüz andağ raşta: ermiş 'during such a period of an hour (Sanskrit) such a star was in such a sign of the Zodiac (Sanskrit) do. L 31; bu yeme andağ irkl ol 'this, too, is the same kind of omen' TT VII 29, 8 (cf. ançaluya): Çağîl xi andağ an Adverb (harf) meaning kâdalika 'thus'; hence one says andağ (sic) aydim 'I spoke thus' (kađâ) Kaş. I 118; about a dozen o.o. in Xak. quots.: xiii (?) Tef. andağ thus; such (Adj.); andaq ok 'thus' 51: Çağî xv ff. andak ançalainy Vcl. 31; andak ânçalain 'thus' San. 51 v. 21 (quotn.): Xwark. xiii (??) andağ körülük 'so beautiful that' (kîm) Oğ. 59-60; a.o.o. qualifying Adj.: xiv andağ olトルur erdi kîm ka'annahu 'he sat as if he was' (a prisoner awaiting execution) ... andağ kâdû 'hasrat birle olトルuri: he sat in such anxiety and distress' Nac. 236, 15-17: Kip. xiv dançakow (< andağ ok) kadûkay miyîl dâkâ Id. 24: Osm. xiv to XVI andak 'forthwith, immediately; so much' in several texts TTS I 26; III 22; IV 24 (other meanings not listed).

Vu?D andrağ Hap. leg.; this word, spelt alif nûn dâl gâyn follows andağ; in a section containing words with -a- in the second syllable, an alif must therefore be restored after dâl; there is a kasra more or less below the nûn, but this must belong to the initial alf: Xak. xi maka: itârul-marxul we'l-ğirbâl 'the hoop of a sieve (Hend.)' Kaş. I 118.

endeke Hap. leg.? Oğuz xi endek al-şath 'a flat roof, a level surface' Kaş. I 105: xiv Muh. (?) al-nihâya 'end, extremity', and the like endek Rif. 188 (only) can hardly be the same word.

endik 'simple-minded, stupid'. Survives in SW xx Anat. endik 'bashful, gauche' SDD 533. Xak. xi endik er al-rajcululü-âblâh 'a simple-minded, stupid man' Kaş. I 105 (prov., verse): (Xwar. xiv usi entiktî yiklu yazdi turdi he was dumbfounded, almost collapsed and stood still; unless entiktî can be explained as a crasis of entik erdî, this must be a cognate verb entik- Qub 21): Osm. xiv bu yolda ki ükûş yîter ende baş 'on this road where many stupid people go astray' TTS II 382 (perhaps the same word).

D andîl li P.N./Afr. and: 'bound by an oath, sworn (friend)'. Survives only (?) in NC Kir. anttu: and SW Osm. antli. (Türkii ix ff. Yen. the reading antilî in Mal. 39, 2 is discarded in Orkun's (see ançak) revised edition): O. Kir. ix ff. antilî adağma: (I have parted) 'from my sworn comrades' Mal. 11, 8: Xwar. xi KB ukuş ol sağa edgü andîl adâş 'understanding is a good sworn comrade to you' 317: xiv Muh. al-muhalîf 'bound by an oath' andîlî (sic) Mel. 50, 1; Rif. 145: Kip. xv muhalîf antli Tuh. 33a. 11; jâhîb 'friend' (dost and) antlim (sic, antli with 1st Pers. Sing. Poss. Suff.) do. 22a. 7.

D andan/andin Abl. of ol used as an Adv.; 'thence', less often 'thereafter' (usually with a Postposn.). Cf. anta, which is used in this sense in those languages in which Loc. and Abl. are identical. S.i.a.m.l.g. as simple Abl. and in most languages with these meanings also. See indun. Ýyq. viii ff. Civ. andin kên meşilüljî bolur 'thereafter he becomes happy' TT VII 28, 47: Xak. xi andin (n.m.e.) is common as an Abl., but occurs as an Adv. at any rate in I 397, 7 (yaval-): xiv Muh. min fàmma 'thence' andan (or ?andin) Mel. 15, 3; Rif. 91-2: Çağî, xv ff. andin az ù 'from him' (simple Abl.?) San. 51 v. 25: Oğuz xi ba'd dâlîka 'thereafter'; hence one says andan aydim 'I then (ba'dahu) said', the Turks say andan; with -a-, meaning 'there'; hence one says men anda: erdim 'I was there' I 109; (after anda): the Oğuz turn this -a- into -an when it means 'thereafter', but when it means 'there' they follow the same practice as the Turks. (A note on similar interchanges in Ar. follows) I 130: Xwar. xii (?) andun son 'thereafter' is common Oğ. 31, etc.: Kom. xiv 'then, thence' andan CCI, CCG; Gr. 177 (under ol, quots.): Kip. xiv andan fàmma then' (or fàmma?); this is a compound word meaning min dâka Id. 24: Osm. xiv ff.
andān 'therefore, therewith', etc., by itself and with Postposns., is common until xvi and sporadic thereafter. *TTS I 27; I 35-6; III 22-3; IV 24-5.

S *inda*/*intin* occurs several times in Uyğ. Bud., and has hitherto been transcribed *intin*, but the Quotn. fr. Swu. below shows that it had back vowels, and there is no reasonable doubt that it is a Sec. f. of *andān*, which has not been noted in Uyğ. Bud., cf. ança/*inan*, etc. It seems probable that it survives in *inda* 'the day after to-morrow' SE Tar. R 1 1450, Türkī *BS* 530; SC Uzb. and perhaps Sw xx Anat. *inda* *gūn* same meaning *SDD* 791. Uyğ. viii ff. Bud. Sanskrit *pārāgb* 'having gone to the far shore' *inda* *kidāngpa* ni *bārmasīlar* *TT VIII A.6*; other examples of *inda* *kidā* translating Chinese *pi an* 'that shore' (*Giles* 8,666 63) do. A.48 and various examples in *Hüem-ts*. p. 23; note 1810; *la* bintar yār inmandaki *ay tepir* kōrūrye 'as one sees the moon beyond the (unidentified Sanskrit?) word' *Svrt. 44*, 8-9; (thus, too, the Arhat Upasena) sansārdin inān *yogūç* *eryūk* erdl 'had passed the far shore beyond *samsāra* U III 88, 2-3 (the only?) occurrence in Uyğ. of *yogūç*, the normal Turkish word for 'the far shore'); innti̇nberdir ağır uluğ, *ayn* *mar* *kip* *ül* 'with feelings of long-standing(?)', deep, and great respect' *Hüem-ts.* 1810-12.

D *ödün* Den. Adj./Adv. fr. 1 *öp*; ['situated'] on the right. *N.o.a.b. Uyğ. viii ff. Bud. *soltun* ... *ödün* ... *küntün* ... *kedin* on the left (east) ... on the right (west) ... *y_song* behind (north) *TT VI* 94-5; Civ. *ödün* *baș* 'the right side of the head' ... *ödün* *kuľgak* 'the right ear' ... *ödün* *nic* (sic in error) *kaš* 'the right eyebrow' *TT VII* 34, 4-11.

D *ödün* Den. Adj./Adv. fr. 1 *öp*; ['situated'] in front; when used of the cardinal points 'east(wards)'. Survives only(?) in SW xx Anat. *ödün*/ödün 'before; already; (payment) in advance' *SDD* 1110. Türkī viii (you Chinese) *berdin yan* (?) *teğ* (you *Kitağ*) *ödün* *yan* (?) *teğ*, ben *yirınta*; yan *(sic)* *teğ* *yılın* 'attack from the south side ... attack from the east side, I will attack from the north side'. *T 11*; *ödün* *xaŋgargar*; sū *yor* *lip* 'let us make an expedition eastwards against the *xaŋg* T 29? *Keyerde:* (?) *ödün* *yantač:* (!) 'turning east at Keyer' (?place-name) *Su. N 6* viii ff. Chr. *M III* 48, 1 (v) (batsik): Bud. *ödün* is usually used as a cardinal point; *küntın* *ṣıgar* *tačin* *yınak* ... *ödün* *yınak* *kēdin* *yınak* on the south and north sides on the east and west sides *TT VI* 83-5; *ödün* *kēdin* (VU) *yırın* *bērdin* 'east, west, north, south' do. 291; *ödün* *yınak* *orunda* ... *küntın* *yınak* *orunda* ... *kēdin* *yınak* *orunda* ... *tačin* *yınak* *orunda* 'in a place to the east ... in a place to the south ... in a place to the west ... in a place to the north' *Suw. 466, 5-10; *ödün* *kēdin* *satīgka* *yulugka* *barsar* 'if one goes east and west trading' *PP* 13, 7; *müntuda* (sic?) *ınar* *ödün* *yınak* 'beyond here to the east' do. 37, 4-5; *ödün* *kapağ* 'the front gate' is mentioned between the city gate (?) in gap) and the ordu *kapağ* 'palace gate' do. 41, 1-42, 7—Sanskrit prāg 'first of all' (Adv.) *öttön* *TT VIII E.41*; *ööttün* *savīg* *tüzün* *yımak* *kopīllig* 'honest(?) in their speech and good and gentle in their thoughts' *U III* 73, 15-16; Civ. *ödün* *kēdin* ... *küntün* *ațg* *ödün* *tačin* do. 142-3; *taș* *koprīngp* *ödün* *şarkī* 'situated to the east of the stone bridge' *USp. 15*, 2; *ödün* *yınak* ... *yınak* ... *küntün* *yınak* ... *ödün* *yınak* do. 109, 8-10; *ödün* *cērtigd* 'from the advanced troops' do. 53 (1) 2; a.o.o.; *ödün* *tīngn* *ikin* 'with two of the front teeth' *H I* 162: xiv *Chn.-Uyğ. Dict. tang 'east' *Giles* 12,248) *ödün* *R I* 1208; *ligi* 189: *Xak. xi* *ödün* an Adv. (haf) meaning *el-qūdān* 'in front'; the *Öguz* omit the *güdün* and say *öp*; one says *ödün* *yoryt* *ride in front* (*gudām*) *Kṣ. 115*: *KB* kamūq aşnuda sen sen *ödun* *kēdin* *Thou* art before all, *Thou* art in front and behind; 8; *baș* *erdi* *ödün* *kamūq* *bașcīka* 'his head was in front of all leaders' 45; *tātgārdin* *esē* *kēdin* *yel* *äll* 'an east wind came blowing from the sunrise (quarter) 63; a.o. 2370 (okçu), 5675; xxxii (?) *ödün* *previously*; *munda* *ödün* 'before this', etc. *Tef. 247*: *Osm. xiv ff. ödün (commoner) *ödün* 'before' (of time), often as Postposn. after *Abl., common until xvi, sporadic later; fr. about xviii (payment) 'in advance' *TT S I* 564; *I 750*, *III 560; *IV 625*.

*apdu* a medicinal shrub, *elecampane* (*imula* *helenium*). Survives in NW Nog.; *Sw Om*. Tkm., and possibly elsewhere. *Xak. xi* *apdu* *al-rāsan* 'elecampane', the root of a plant which is dug up (*yınbaş*) and used to treat stomach-ache in horses *Kaș. I 115* (prov. 'if there is elecampane, a horse does not die'; similar prov. in *Baskakov*, *Nogaisko-russkis lovar*, p. 42); *Cağ. xv ff. anduz* (spelt) the plant *gilīg* (Red., *Iris florentina*) in medical language *rāsan, qīst-i șamī* ('Syrian costus') and *zan-cībi-i sāmī* ('Syrian ginger'), beneficial for treating all kinds of blisters and pains and rubbing on animals. *Söc. 51* xii *Osm. xv ff. andüz*/*anduz* 'elecampane' in several texts, mainly dict.s., of all periods, also, rather later, *anduz* *ağaçı*, with *arduș* *ağaçı* as alternative, is used to translate Ar. and Pe. words for 'cypress' and 'juniper' *TTS II* 36; *III 24*; *IV 26.

Intīz Ḥap. leg.; this word occurs in a list of semi-precious stones between *kōk yūrīng* [blue white] and *sārīg* 'yellow'; it is quite clear in the facsimile. Türkī viii ff. Intīz *yūrīng* raš *ormzt* *tōlzlig* ol a 'a ... white stone has its origin in (the planet) Jupiter' *Toyok 6-7* (ETY II 58).
D 2 epit- Caus. f. of 2 ep- (eg-) and syn. w. it; 'to bend (something), to bow (the head, etc.).' Pec. to Uyg. Bud. Uyg. viii ff. Bud. Sanskrit anuvanatahāyaḥ, 'with bent body' epītme: [gap] TT VIII G.60; epīte etōzin 'bending their bodies' (in respect) U III 12, 16; 38, 28-29; nomluğ etōzlerke yeme epīt 'bowing also to the dharmahāyas' Swv. 32, 22-3.

D unat- (unat-) Caus. f. of unat-; 'to make (someone Acc.) pleased, satisfied' Vel. 119 (quotns.); unat- (spelt) rādi kardan San. 87v. 5 (quotn.).

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andik- 'to lurk, lie in wait (for someone Acc.). Survives in NE Khak.; NC Kir., Kzx; NW Kar. L. T; Kaz. R I 195, 239; Kore. 156; there is a syn., but unconnected verb öp-, which first appears in Kip. xiv. Id. 25 and Osm. xiv ff. TTS I 567, and survives in NC Kir. öpil- and SW xx Anat. ön-/öne/-önü- SDD 1112-3. Xak. xi avy: keyklin: ändüd: ihtala'-qanlıs il-zalıbı wa lâwaça lâyhi ili-yâ-xudahu 'the hunter crept stealthily up to the antelope and watched it intently to catch it'; and one says ol anı: ändüd: 'he crept stealthily up to him to catch him' Kas. I 311 (ändür, ändim:); a.o. III 401, 12: Çağ. xv ff. änd(')-p/änd(')-p) maxi cus-ça kul- va kamin edüp sös dile- 'to make secret investigations and eavesdrop on conversations' Vel. 30 (quotns.); ändü (mis-spelt ändil; spell) kum kardan, wa mutarâsîd südan 'to lie in wait and spy on (someone)' San. 51r. 19 (quotns.). Korn. xiv to lurk' ändi- CCG; Gr.

Sインド- See ünde-.

D ünde-: Den. V. fr. ün/ün: 'to call', with various shades of meaning 'to call out (Insan., of human beings and some animals), to call (someone Acc.), etc. S.i.a.m.lg. (in SW now only in Tkm.) w. various phonetic changes. Uyg. viii ff. Man. ulug ünün ündedî mağrâdî 'called out with a loud voice and shouted' M III 9, 12-13 (i): Bud. (he ordered) kim neq ündemûreser 'that no one should utter a sound' PP 33, 2; teprîsl ündeyû yolayû bêtöri 'his god called and directed him, do. 60, 6; mênî ündêgli U II 26, 13: Civ. ündedêği til 'the vocal tongue' TT I 108: Xak. xi ol men: ündedî: da'dînî wa nâdânî 'he called and summoned me' Kas. I 273 (ündere, ündermek); a.o. III 69, 1: KB ular kûs ünîn tüzdî ündere eşin 'the partridge makes a harmonious sound and calls its mate' 75; elîg aydi ünde mağa kirsünî 'the king said 'call him, let him come in to me' 579; o.o. 95, 955, 1655, 5954, 6285 (in some cases the Vienna MS. has ündir-): XIII : Tef. Índe- 'to call, summon' 125; ÿnde- ditto 339: XV Rbg. Índe- 'to invite (someone Acc., to a meal Dat.)' R I 1447 (quotns.): Muh. nâdå ünde-: Mel. 31, 9; Rif. 115; al-ândâ ündermek (sic, in error) 37, 3; 123: Çağ. xv ff. ündere-(dil, etc.) kögni- te da'vat yele- 'to shout, to invite' Vel. 120 (quotns.); ündi-(dil, etc.) ditto do. 79-80 (quotns.); ünde- (spelt) şadâ zadân ('to call out') wa da'vat kardan, also spelt ÿnde-: San. 85r. 2; ÿnde- (spelt) 'to invite', also 'to invite to be here (ba-xana talabidân), also spelt ünde-. Do. 116r. 26 (quotns.). Xwar. xvi: ünde- 'to call' 5, 7; ditto Io 202; Noh. 38, 2; Korn. xiv 'to call, to invite ünde- CCI, CCG; Gr. 270 (quotns.). Kip. xiii nîdâ mina-l-mundâtî fi jalan min tagasâd hûrdîrî 'to call, in the sense of requesting someone's presence' ünde- (not vocalized) Houn. 44, 3: XIV ünde- da'da Id. 24; XV ünde- nîdâv Kav. 9, 17; da'da mina'-I-da'wa ünde- Tuh. 166. 9; talaba mina-l-dâwa ünde- do. 249. 2; Osm. xiv ünde- 'to call, to send, invite, in several texts TTS I 745; II 951; III 729; IV 803.

D andik- Intrans. Den. V. fr. and; 'to swear an oath'. Survives only (i) in NE Tölös andik- 'to declare oneself innocent' R I 239. Türkü viii ff. Man. yeme neçe ìğişey ìntikûnis erser 'if we may sometimes have sworn falsely' Chias. 100-1: Uyg. viii ff. Bud. and andiknîsî taluy ìğûzde ìterîqel of the oath which he has sworn is deeper than the ocean' Kuran. 1577, a.o. do. 159. Xak. xii er ändikî: 'the man swore an oath' (halala) Kas. I 243 (andikar, andikmak); a.o. I 42, 11 (and): (xiv Muh. for halala Rif. 108 has antka-, which may be a reminiscence of this word, instead of and lç- in Mel.).

D andgär- Trans. Den. V. fr. and; pec. to Kas. where there are three main entries. Xak. xi ol anu: ançgârd: halalafrhu 'he made him swear an oath' originally andgardi: the -d- was elided for the sake of euphony (xifastat(n)) (an Ar. parallel is quoted) Kas. I 226 (andgarur, andgarmak sic); man anü: andgârdim halâlafrhu I 312 (andgârmen, andgarmak); ol anü: andgârd: halâlafrhu III 423 (andgarur, andgarmak).

D ândur- Caus. f. of âp-, q.v., and like it not noted before xiii (i). Survives in the same languages as âp-. (Xak.) xiii ff. Tef. dakkkara 'to remind' ândur- 55: Çağ. xv ff. ândur- Caus. f.; mutadâkkir kardan wa fahmânidan 'to remind; to cause to understand' San. 50v. 26: Kip. xiii dakkkara ândur- Hou. 40, 10: Osm. xv ff. ândur- (once ândur-) 'to remind', in several texts TTS II 36; III 23; IV 26.

Sender- See emder-.

D ândür- Caus. f. of ën-; 'to cause (someone Acc.) to descend' with various shades of meaning. S.i.a.m.lg. except SE as endir-/ëndir/ indir-. Uyg. viii ff. Man. A bu yerde muğlûn endûrû basinduru yorîyur slzler 'you live in this world in distress, letting yourselves be sent down to it (?) and oppressed' M III 30, 3-5 (ii): Bud. (the 500 beggars wept and lamented) kâlti bûzaqasîn ëntürmîs îngêk têg 'like a cow giving birth to its calf' PP 77, 3-4 (mistranslated): Civ. yêl yêltirip ëntûrdî lm sîndî 'the wind blew and knocked down (the house?) and the roof beam(?) was broken' TT I 225: Xak. xi Kas. I 224 (Idur-): KB (if the tongue cannot speak a word. even if it is up in the blue sky) ëndûr ëziyeg 'it depresses the spirit' 1003: xiii (i) Tef. ëndür- 'to send down (anazla, a person or rain) 125: Çağ. xv ff. ëndür- (dil, etc.) da'vat et- kögîr- ve bir nesnî yoburadan aqogo ëndûr- 'to invite, to shout, to send something down from above' Vel. 80 (quotn., the first two translations due to a misreading of ìnde- (ünde-)); ëndûrû- Caus. f., furûd ìâwårdan 'to cause to descend' San. 115r. 27 (quotns.): Xwar. xiv ëndûrû- 'to send down' Qurb 59: Korn. xiv ëndûrû- 'to send down, to lower' ëndir-/ëndûrû- CCI, CCG;
Gr. 88 (quotns.): Kip. xiv ğndür- nozzala 'to cause to descend' Id. 22 (under altaka); xv dahnara 'to roll (something) along' ğndür- Tuh. 168. 3; Osm. xiv ğndür- 'to send down (something Acc., to someone Dat., from somewhere Abl.)' TTS I 385; 'to humiliate (someone-one) IV 431.

D ğňtür- Hap. leg.; Caus. f. of ęp-; cf. ept-. Xak. xi ėrni: ğñtûrdî: hâyyârâl-râcul fi amrîhi wa adhâsahu 'he surprised and bewildered the man about his business' Kaş. I 290 (eğtûrû, ğñtûrmek).

VUD ğñtûr- Caus. f. of üm-; 'to cause (something Acc.) to rise from', etc. Survives with the same phonetic changes in the same languages as üm-. Türkî viii Bolçuka: taq ğñtûrdî: teğdimiz 'we reached Bolçu as dawn broke' (lit. 'making the dawn rise') T 35: Uyg. viii ff. Man.-A M I 13, 20 (ağğur-): Man. T 713 i (a:i); Bud. (he gave them preparations for their journey and) uzâtu ğñtûrdîl 'saw them off and started them on (their journey)' PP 28, 5; a.o. da. 31, 2; kükîn ğñtûrgêy blz 'we will must our strength' U II 25, 13-14; a.o. do. 84, 12 and TT IV 8, 60 (luk); etöz üzê yaruk üntürmîs kergêk 'one must cause light to rise over the body' TT V 6, 20-23; o.o. do. 6, 35; 10, 126; 26, 85-8; U III 85, 9 (a:i); Civ. (the physicians must) bilge bîlligrêm üntürûp inçêgele 'muster and refine their skills' H II 8, 26; (PU) Tuşkûka ûntûrgî bîrdîn 'from the wine to be produced at Tuşkû (I)' USp. 71, 3; o.o. do. 28, 4-6 (2 urûgî); 115, 18; [gap] äginzîn taşâru: ğñtûrdî: 'he brings up (his food)' TT VIII I.3: Xak. xi tepîl: ot (sic) ündîrdî: 'God made the plants grow' (anbatta-l-nabâtî); and one says, in Uyg. (cf. ünk-) ol anî: evke: ündîrdî: aşqasahu ilâl-hayt 'he started him off on his way home'; this is an Uyg. meaning (luğat) and the Oğuz do not know it Kaş. I 225 (ûndûrûr, ündîrmek): xînî (? Tef. ündûr- 'to make (a plant) grow' 339: Çağ. xv ff. ündûr- Caus. f.; ruyâîndan 'to cause to rise, grow', etc.; also in the meanings of axad-i haqq 'to levy taxes'; and sabs kardan harf 'to confirm a statement' San. 87r. 14 (quontr): Xwar. xiv ündîr- 'to raise' Qüb 123 (ündûr-); 204.

?E ãdpûr- Hap. leg.; this word has been read in KB 5971; the -p- appears in three other MSS. and the Vienna MS. (in the Mong. Official Alphabet) has a front vowel, but this last is not conclusive. Obviously it cannot be üdpûr-; the alternatives are to assume that the vocalization is wrong and read opdur- Caus. f. of ıp-, which survives in some NE and NC languages, or assume that the -p- is wrong and üdpür-, which makes better sense. Xak. xi KB (he could not get to sleep) yana tûrdî aça bu oldûrdî- a sarîq taq ata keldî opdurî (or ündûrdî)-i 'he stood up for a little and then sat down; the yellow dawn broke and made him look pale (or made him get up)' 5971.

D ünpûr- Hap. leg.; Caus. f. of üp- Xak. xi ol apar yîqaç üptûrdîl: aqtbagahu-l-xâşî 'he ordered him to hollow out the piece of wood' Kaş. I 290 (ünpûrû, üptûrmek).

D ündêş- Recip. f. of ündê-; 'to call out to one another'. S.i.s.m.l. Xak. xI ol anîp birîle: ündêslîl: tândâyâd 'the two men called to one another' Kaş. I 231 (ündêşür, ündêşmek).

Trîs. AND

D antaça Hap. leg.; Equative f. of anta; presumably 'more or less there, nearby'. Uyg. viii ff. Chr. ötrü antaça bîr kuďûg belgîrtî 'then a well came into sight nearby' U I 8, 8-9.

D antada Loc. f. of anta; apparently used only with Postposns. of time, presumably because anta: had become so stabilized as an Adv. meaning 'then' that its Loc. character had been forgotten. N.o.a.b. Türkî viii ff. Man. antada kërîs 'thereafter' Chuaș. 172; antatada (-ta at the beginning of a new line, ?ditography) berî 'since that time' do. I 16-17; Uyg. viii ff. Man. antada kên 'thereafter' M II 7, 15; Bud. Sanskrit tata 'thereafter' andanda: i:nar:u: TT VIII A.46; andanda kên Swv. 59, 18; a.o.o.

?S antaki'a See âçakna.:


D üpûnki N./A.S. fr. opdûn; (of time) 'previous'; (of place) 'front'. N.o.a.b. Cf. üpûrtli. Uyg. viii ff. Civ. öpûnki 'previous' (moment) TT VIII L.29: Xak. xi Kaş. III 14 (yalîç): xînî (? Tef. öpûnki 'the previous' (one) 237; Osm. xv, xvi öpûnki TTS II 751; III 561; IV 626.

D üpûrtli: Adv. fr. ıp- ıp; 'in front, in the east'. N.o.a.b. Uyg. viii ff. Bud. ûpûrtli tart(tî) 'they dragged (me) forwards' Swv. 10, 8-9; Civ. (the powerful enemy that was moving in the west has gone away) ûpûrtli teprêmîş ot yalinî 獗î 'the flame of fire that was moving in the east has gone out' TT I 123-124; suv adaisa sapa ûpûrtli utru kelîr 'the danger from water comes to meet you in the east' do. 174-5.

D andîrdîn occurs three times in TT VIII; it is obviously an Abl. and ultimately derived fr. anda: but the second syllable is inexplicable. Uyg. viii ff. Bud. Sanskrit tatas 'thereafter' andîrdîn TT VIII A.9; tasmât 'from that' ditto do. A.22; a.o.o. do. C.17.
which represents both na'am 'good' and bi'is 'bad'; hence one says ayîq ejgû: ni'm'al-yây and ayîq yavuz nep: bi'sal-yây': this Adv. adds emphasis to good, etc. (yadwil ta'îrida(n) fi'l-xayr va ga'yrih) Kas. 11:84; KB ayî 4599 (kovdas).

D anuk Intrans. Adj. fr. anu-: 'ready' and the like. S.i.s.m.l.g., usually as anuk and with some extended meanings. See Doerfer II 560. Uyûg. viii ff. Bud. anuk tururbîz 'we stand ready' (at all times, awaiting the king's commands) U III 28, 16; anuk bolyuk ol 'he is ready' (to go to King Śīfâtya) Hûn. 257: Civ. yarım $$şi'âr yelrin anukun tutdum 'I have received half a $$qîb of his land ready (for cultivation)' USp. 28, 3-4; in USp. 98, 14-16, a list of property to be shared between an adopted son and any subsequent children is almost illegible, but might read menînpîg (dittography) evîmtekî bârkîmtakî negî kîlmînmînîmînîmîn îmanker (metathesis of oprak?) anuk sinuk baraîm bûlguça bolsa 'whatever property of mine, clothing (?) and household goods, fit for use or broken there are in my house (Hend.)' Xak. xi anuk nep al-say'ul-hâdîr 'a thing which is ready' Kas. I 68 (prov.); o.o. I 18, 2; 9, 3, 5 (particularly applied to food ready to be served): KB bir tanuki anuk 'one witness to it is ready to hand' 15, 1; applied to food ready to be served); KB bir tanuki anuk 'one witness to it is ready to hand' 15, 1; applied to food ready to be served); KB bir tanuki anuk 'one witness to it is ready to hand' 15, 1; yavuz (for yavûz, 'intimate friend, confident, (royal) favourite'), and the like. S.i.s.m.l.g. See Doerfer II 668. Uyûg. viii ff. Man. Bud. only in the phr. umüq inaq 'something, or someone, desired and trusted', see umüq: Çağ. xv ff. inaq bi-takalluf olan müsâhîb 'a friend with whom one does not stand on ceremony'; mak nâyîb ve muqarrab 'a royal representative or senior minister' Vel. 83; inaq/nak nadîm wa râsî ta müsâhîb 'friend, comrade, intimate' (quotn. for inaq); the Rûmî author (i.e. Vel.) distinguished between the meanings of inaq (translated as above) and mak (ditto), and Nador 'Ali and Naşîrî followed him; and also, in the realms of the Turkish xams (xewdân-î Türk), the name of a hereditary office (manşab) which they give as a distinction (ițişâd) to muqarrab-ı müsâhîb San. 117v. 8: Xwar. xiv inaq 'friend, intimate' Quth 205; Kom. xiv 'trustworthy, faithful' inaq/max CCG; Gr.: Kip. xit al-sâdîq 'close friend' inaq (T kém. dosî, taken from the Persian) Hou. 26, 12; (opposite to

Dis. ANÇ

aïîqiq Adj. Adv. meaning both (a) 'extremely(ly), excessive(ly)' and (b) 'evil(ly)' and the like, so practically sv. w. yavlak. It is not clear whether (b) evolved from (a) or vice versa. N.o.b. 'Türkî vîn ol amîn: aïîqiq yîk Tîrkti xâqan the present good (lit. 'without evil') Türkî sâdôn J 5, II N 2; aïîqiq bîlîg (II bîlîgîn) anta: aîyûr ermis 'then they began to think evil thoughts' J 5, II N 4; aïîqiq kiï: 'evil men' J 5, II N 7, II N 5: bîlîg: Toñûkuk aïîqiq ol âz (sic; quite clearly, but ?error for uz) ol 'the Counsellor Toñûkuk is evil and (cunning?)' T 34: vii ff. in IrkB at the end of each para. the omen is usually described as 'good' or 'bad'; but in 5, 11, 18, 55, 64 it is aïîqiq ejgû 'extremely good'; and in 22, 36 aïîqiq yavlak 'extremely bad'; aïîqiq kiînlîçîg şîmmu: 'the evil doing demon (Ahriman)' Toyokî 1, 2-4 (ETY II 178); Man. aïîqiq (sic) kiînlîçîg şîmmu Chiusa. I 4, 18, o.o. of aïîqiq 'evil(ly)' do. I 28; 236, 298; aïîqiq yavlak bîlîgin 'with extremely evil intentions' do. 50: Uyûg. vii ff. Man.-A aïîqiq bul[gap] bulop 'becoming very . . .' M 35, 8 (possibly bûrusî 'grieved') Man. aïîqiq ûgrünçüîçîg 'extremely happy' M 16, 17; aïîqiq kiîncî TT II 6, 23; aïîqiq 'evil(ly)' esp. in the phr. aïîqiq kiîncÎ is common in TT III 10, 70, 136, etc.; aïîqiq terkkîe tûyunup 'very quickly acquiring perception' do. 120 (aïîqiq seems to be an unusually early example of the elision of -g; it occurs only as an Adv.): Chr. aïîqiq kiîncî TT I 9, 11; aïîqiş qovîksî ketiî 'he became extremely angry' do. 9, 16: Bud. aïîqiq 'evil(ly)' esp. in the phr. aïîqiq kiîncÎ and aïîqiq oğîl 'evil-minded' is very common PP 2, 1; 3, 7, etc.; TT IV 4, 5, etc.; TT VI 196, etc.; aïîqiq (sic) körkêsz 'extremely ugly' TT VI 443; munda sanaru aïîqi irak ermez 'it is not very far from here' U IV 16, 156; o.o. of aïîqi do. 48, 98; Hüen-ts. 287 (ködîv): Civ. aïîqiq kiîncî H II 22, 14: Xak. xi aïîqiq an Adverb (hardt)
"enemy" yağud); 32, 10: xv xaðs 'senior royal minister' inak Tuh. 149. 9; Osm. xiv inað; xv inað/nax; xvi inak in several texts, originally 'the confidential adviser of a minister', later not much more than 'reliable' TTS I 350; II 538; III 372; IV 427.

Inað: 'vile, worthless'; pec. to Xak.; the alif is unvocalized in Kaj. but all MSS. of KB have rnað: Xak. x1 inað: er al-raculul-drəḍ 'a vile man'; and anything worthless (sāqiq) is called inað: Kaq. I 128: KB saranlīkta lnga negü bar adam 'what other thing is there that is viler than miserliness?' 1672.

Dis. V. ANG-
D opuk- Emphatic f. of 1 op.; pec. to Kaq. Xak. x1 er yulzü: opukti: 'the man's face became pale' (sakum); and one says barçn opukti: daḥahat farwaṭul-dībāc wa nāwāhi 'the brocade (and the like) lost its freshness' Kaq. I 216 (opukar, opukma:k); in a duplicate entry in III 394 the first sentence is translated 'his face became lean (dāmara) because of illness, etc.', and the second 'the brocade lost its freshness, brightness, and sheen' (farwaṭuḥu wa naḍaratuḥu wa māḥu'l wa raawnaḥu).

S anğar- See anďgar.

Tris. ANG
D anukluk A.N. fr. anuk; n.o.a.h. Xak. x1 anukluk al-isti'dād fil-lumūr 'readiness in affairs' Kaq. I 150: Xwar. xiv anukluk 'readiness' Qutb 9.

D inağsiq Priv. N/A. fr. inağ; noted only in Uyg. Bud. in the phr. umuğunsiq inağsiq; Uyg. VIII ff. Bud. [ingen [yarin]lg umuğunsiq inağsiq 'miserable, destitute, without no object of desire or trust' U II 4, 6-7; o.o. U III 16, 21; Swv. 587, 3.


Tris. V. ANG-
D anukla:- Den. V. fr. anuk; 'to prepare (something Acc.), to make (it) ready'. Survives with the same meaning in NW Kaq. anukla- R I 231, and with the meaning 'to explain, make clear' (fr. the modern meaning of anuk in those languages) in NC Kir., Kxz.; NW Kk. anukla-; NW Krm anukla- R I 231. Xak. x1 ol anukladi: ənpn: wocadal-əjāy ġaḍir mu'odd fa-axadahu 'he found the thing ready and prepared and so took it' Kaq. I 305 (anuklaar, anuklamanar): KB dilməke əzəū çin anuklap yoɾi 'go your way, preparing your soul sincerely for death' 1476: Korn. xiv Samar 'to prepare anukla' CCI; Gr.; Kip. xiv (anuk al-ḥaḍir, hence) anukla:- aḥadār Id. 23: xv aḥdara anikla- Tuh. 5b. 12.

Dis. ENG
?D eņek perhaps crasis of *ęņek Den. N. fr. 2 ān, cf. yaŋan:k; originally, rather broadly, 'lower jaw, jawbone, chin'; later, more specifically 'chin'. S.t.a.m.l.g. usually much distorted, in NE usually eke:k; SE ëŋγek; NC eke:lyek; SC lyek; NW lyek; in SW Tkm. ěņek; xx Anat. various forms eyek/enek, etc. (in Az., Osm. usually çene fr. Pe. çana). See sakak. Uyg. VIII ff. Man. TTS II 16, 15-16 (opr naï): Xak. x1 ěņek al-mādghān wāl-fanṭāhān min canbataylif 'the two jaws and the junctions of the jaw each side of the mouth'; ěņek al-xaytul-lāḍi taqadd biḥil-l-ma' xinārāhā wa mijna'atăhā 'the string with which a woman fastened her veil (Hend.).' Kaq. I 135 (there is no other trace of the second meaning, which is perhaps a metaphor. use of the first): Čağ. xv ff. ěņek ěņek xanaḍān ma'na'dina 'chin' Vel. 31; ěņek ditto do. 83 (quotn.); ěņek ('with -ā') xanaḍān (quotn.); the author of the Mu'ayyidul-fudalāf mis-spelt it ėyēl San. 118r. 2: Xwar. xii eyek 'ch'in 'Ali 49: xiv ěņek 'ch'in, lower jaw' Qutb 51; (whoever undertakes to keep his tongue) īk ěņek arasindak: 'between his two jaws' Nahe. 382, 2: Kip. xiv enek ('testicles, and also) al-daqān 'ch'in' Id. 23; ěņek (with -ā) al-daqān do. 25: xv al-hanak 'lower jaw' ěņek Kav. 60, 15; Tuh. 12b. 5; in Tuh. 3b. 5 mentioned as one of the words containing -ā: Osm. xiv ff. ěņek 'ch'in', etc., c.i.a.p. TTS II 268; II 383; III 253; IV 297.

enūk 'the young of a carnivorous animal, cub, puppy, etc.' Survives only (?) in NE Tuv. and SW Osm. and xx Anat. (enūk/fonok/fonūk). Uyg. VIII ff. Bud. enūk 'tiger' cub' Swv. 610, 3 and 7: Xak. x1 enūk siblu'-asad 'lion-cub'; and the young (wolad) of a hyena, wolf or dog is called enūk; and ismānūl-g̣alq̣a ['the teeth (i.e. wards) of a wooden lock'] are called kirītlik enūk:i: (sic) Kaq. I 72: Çağ. xv ff. enūk (spelt) baṣṣa-i siha' wa hilāb 'the young of beasts of prey and dogs', just as 'lamb' and the like are called kuзи, 'calf' and the like bu zaw, 'donkey-colt' and the like xuduk, 'pigel' cogʔa, 'the young of elephants' and the like bala, 'game-bird chicks' corpe and other 'chicks' yawri San. 118r. 10: Tkm. xiii caru'il-kalb 'puppy' enūk (mis-spelt eniik; Kip. kčuk) Hou. 11, 10: Kip. xiv enūk 'the young (caru) of a beast of prey or a dog' Id. 24: xv caru (kčuk, uruk and) enūk Tuh. 11b. 6; enūk is also one of the translations of kalb do. 30b. 6: Osm. xiv, xv enūk: xv enūk 'lion cub, puppy, etc.' and 'young snake' in several texts TTS I 269; II 385; III 253; IV 298.

S inek See Šegėk.

VUD əŋI̯k pec. to Kaq.; in the second meaning, the second syllable carries both kasra and damma the latter prob. added later. Kaq.'s etymology is implausible; prob. a Dim. f. of 1 əŋ, 'little front'. Xak. x1 əŋI̯k al-rud'ul-lafal yuta:ladāl-lār'ma min ya'ri'1-an'laz zuã(n) 'a
false fringe which a woman makes of goat’s hair’; also called ömiş yörgeye; its origin is ömiş: meaning gayr ‘other’; ömiş adnabat- 
-tisâda ve âdânima min harîr ‘the silk tails (i.e. fringes) of a cushion and its ears (i.e. tassels)’ Kaş. I 135.

?S ömiş See ömiş.

(D) İneg; ‘cow’; apparently Den. (?) N. fr. *ín, cf. İneg; it seems prob. that these two words have a common origin in the remote past; S.t.a.m.i.g. as İneg, and the like. Türkî VIII (I get the people) ... to the Ötükên mountains) İneg kollük ‘with(? the cattle and baggage animals’ T 15; VIII ff. Irk B 41 (buz:guula:)-: Uyğ. vii ff. Bud. İneg yağ süt birle ‘with cows butter and milk’ Sûr. 596, 1; a.0. PP 77, 4 (êndûr:-); Civ. İneg yağı TT VII 26, 13; H I 77, etc.; H II 12, 99, etc.; o.o. TT VII 22, 17; Üü. 55, 3: xiv Chin.-Uyğ. Dict. ‘cow’ İneg Ligeti 177; R 1422: Xak. xi İneg al-haqara ‘cow’ Kaş. I 111; o.o. III 91, 22; (buz:guula:); III 121, 7 (2 külç): KB 3372 (u:nd): xii(?): Tef. téve İnegki ‘female camel’ 125; xiv Muh.(?) al-haqara İne: Mel. 51, 1 (only): Çağ. xv ff. İneg (spelt) mâh gaw ‘cow’ San. 118r. 1: Öğuz xi İneg al-unâ mîna:l-sâlâhîf ‘a female cattle tortoise’ Kaş. I 111: Xwar. xiv İneg ‘cow’ Gujar 50: Kom. xiv ‘cow’ İneg CCI: Gr. Kip. xiii al-haqara İne: Hou. 14, 19: xiv İneg ditto Id. 24; Bul. 7, 9: xv ditto Kat. 62, 2; Tuh. 7b. 6.

(D) İneg; ‘female cattle’; apparently Den. (?) N. fr. *ın, see İneg. Surives as İneg and the name in NE Tuv.; SE Türkî, Shaw, Jarring; NC Kir., Kex.; NW Kk. Türkî VIII ff. Irk B 5 (botula:-). Xak. xi İneg al-nâqa ‘female camel’ Kaş. I 120 (prov.); a.o. I 285, 19 (trupan): xii(?): Tef. İneg ditto 125; xiv Muh. al-nâqa İneg (–g- marked) Mel. 70, 7; Rif. 177 Çağ. xv ff. İneg (spelt) nâqa te: putur (quodin) also abbreviated to İnen San. 118r. 1; İnen putur abbreviation of İneg do. 117y. 12: Xwar. xiv İneg ditto Nahc. 73, 16; Kip. xiii al-nâqa İneg Hou. 14, 13: xiv huxxi ‘the Bactrian camel’ besrek (Mong. l.-w.) wa:l-unâ minhu âf ‘and the female’ İneg Tuh. 7b. 5; nâqa (tişl tewe; in margin) İneg do. 36b. 1; Osm. xiv İneg ditto in one text TTS II 384 (ingen).

Tris. ENG

(D) ënegû: ‘colic’; n.o.a.b. Prima facie a Dev. N. in-ğê; the obvious connection is with ân-, but the er- is hard to explain morphologically; not connected with ënegû-, Uyğ. vii ff. Civ. (if one drinks the medicine and goes to sleep) ënegû ärğî kîter ‘the colic pains pass away’ H I 20; a.o. do. 16: Xak. xî ënegû: im da: ya:xud muqâbbala: -surra kal-qluqan ‘the name of an illness like colic which attacks the region of the naval’ Kaş. I 137.

D enüklüg P.N./A. fr. enûk. Survives only (?) in SW xx Anat. enikil/ennikî SDD 338-

539. Xak. xî enüklüg arslan labwa dît aşbâ ‘a lioness with cubs’ Kaş. I 153.

D Inî: qualità See Ini.:

Tris. V. ENG-

D enûkû:- Den. V. fr. enûk; (of a beast of prey, dog, etc.) ‘to give birth to young’. Survived in xix Osm. but now obsolete everywhere (?) Uyğ. vii ff. Bud. yaqî enüklûmîs bir tîşl barsîq ‘a tigress that had just given birth’ Sûr. 609, 16: Xak. xî it enûkîl:di: ‘the bitch pupped’ (arcat); and one says arslan: enûkîl:di: ‘the lioness had cubs’ (aşbalat) Kaş. I 308 (enûklîr, enüklû:me:k); a.o. III 92, 11: Osm. xiv, xv enûkî- in two texts TTS I 269; II 385.


Dis ANL

VU aqil pec. to Kaş.; as the basic meaning is ‘very’, it is tempting to read qilî and connect the word with 1 qîl, but the (preposterior) suggestion in I 135, 19 that aqâ is a metathesis of this word points to aqîl. Xak. xî aqîl açkû kapuç bâb futuh cidda(n) ‘a wide open door’ Kaş. I 94.

S aqîl See amul.

D inal- Pass. N./A.S. fr. ina:-; etymologically it must originally have meant something like ‘trustworthy’, but in practice it seems to be used only as a title of office; Kaş.’s specific explanation would fit this well, but shows that by xî the etymological meaning was forgotten. Uyğ. vii ff. Bud. inal occurs 14 times as an element in Proper Names in the lists of distinguished persons in the third ‘phâl’ Föahl. 22-4; usually at the end of the name, e.g. Tepride bolmîs inal (l. 14) but sometimes at the beginning if the punctuation is right e.g. Inal çor (l. 25); the word is almost certainly a title; the main list of six inals (ll. 15-16) comes after the names of two sepîns (‘army commanders’); upasi (VU) Terbi inal ‘the lay-brother Terbi Inal’ TT VII 40, 9: Xak. xî inal îm kull fâta ummuhu xàtûn wa abûhu sîqa, хâdî huwa:al-äf ‘a word for any youth whose mother is a princess and his father a commoner; this is the original meaning (i.e. of the title?)’ Kaş. I 122; VU Tapar qan: Inal: Ööz min mulîk Qifqâq ‘(the name of) the son of Inal: Ööz, one of the kings of Kipçak’ J 361: Çaqî(?): xiv ff. according to Raşidu:li-din (early xiv) one of the rulers of the Kirîgûs was Urus
D ünlüg P.N./A. fr. ün; lit. 'having a voice'. S.i.s.m.l. w. phonetic changes; in SW Osm. it has come to mean 'famous'. Xak. xI KB (for the post of Grand Vezir a man must be good-looking, clean-shaven) toqan ersiğ ünlüg sozî belgülüg 'as brave as a falcon, with a good voice and clear speech' 2458.

D ünlüg P.N./A. fr. 2 ðö; 'coloured'; normally with a preceding word indicating the colour. S.i.s.m.l. w. phonetic changes. Uyg. viii ff. Bud. sarıg ünlüg 'yellow-coloured' Suw. 28, 14; o.o. do. 28, 17 ff; TT V 6, 22; TT VII G.64 (altun); PP 17, 4; U III 40, 36 etc. Civ. çıntan ünlüg 'sandal-wood coloured' H II 30, 153: xiv Chin.-Uyg. Dict. yen se 'coloured' (Giles 13,110 9,602) ünlüg; şan se 'flame coloured' (Giles 9,707 9,602) şamse ünlüg Ligeti 190: R I 1207: Xak. xI Kaz. 1 41 (2 ðö).

D eplîg P.N./A. fr. 2 ep; normally with a preceding word connoting colour, 'having ... cheeks or complexion'. Survives only (?) in SW Osm. Xak. xi KB kizгу eplîg 'with ruddy cheeks' 4524: Çağ. xv ff. (under ep) kuyas eplîg 'with cheeks like the sun' Vel. 31 (quotn.); kuyas eplîg (sic) ditto San. 118r. 7 (same quotn.): Xwar. xiv çeçek eplîg 'flower coloured' Qutb 51; al eplîg 'with scarlet cheeks' do. 60: Kip. xiv buğday eplî: (sic) asmar 'swarthy' (lit. 'wheat coloured') fd. 34: Osm. xv, xvi buğday eplîg/eplîg in two texts TTS II 381 (under en).

D eplîk A.N. (Conc. N.) fr. 2 ep; 'red cosmetic, rouge', not used 'for white cosmetic' which is opo: or kırşen. S.i.m.l.g., except SC(?), w. phonetic changes. Uyg. viii ff. Civ. ulug kîçîg eplîk, 'a large and a small packet of rouge', occurs twice in lists of goods for a bride in Fam. Arch.: Xak. xI eplîk al-raxf wa huwa šibh ahamm yufla bihi waçantul-niśa' rouge, that is a red dye daubed on women's cheekbones' Kaş. I 115: xiv Rbğ. eplîk A. Battal, Ibnü-Muhammed Lügati, Istanbul, 1934, p. 29; Muh. xidâbûl-hâcib wa hamratul-xadd 'eyebrow paint and rouge for the cheeks' eplîk Mel. 63, 15 (Rf. 162 has kaşîlîg for the first and eplîk (mis-spelt eplîk) wa mîtûhu for the second, and adds ak eplîk bayadull-âris 'a bride's white (cosmetic)' : Çağ. xv ff. eplîk (the red cosmetic (kusul reng) which women rub on their faces' Vel. 84 (quotn.); eplîk 'rouge (gäsa wa gülûna) which women rub on their faces' San. 118r. 8 (quotn.): Kip. xiii al-hamra 'rouge' which women put on their faces eplîk : and they have a vegetable (nabätîya) rouge; it is a plant (al-haşîga) which is grown in our country with the aromatic plants (al-riyâhân) and which we call al-yamâfûa; kerti: eplîk 'genuine (al-şêqa) rouge' Hou. 18, 1-4; xiv eplîk (misvocalized eplîk, under -n- not -p-) al-hamra li-ti-nîsa' Id. 24; Osm. xvi ff. eplîk 'rouge' in several texts TTS III 254; IV 298.

D ünlüg- Pass. f. of ünp; 'to be dug into, hollowed out'. N.o.a.b. unless NC Krr., Kxz. ünlüg- used in the Ger. with verbs meaning 'to
look, to read', etc., to connote 'fixedly, intently' can be taken as a survival. Xak. xi yığaç üstünlük: nügir-i-yaşah 'the piece of wood (etc.) was hollowed out' Kaş. 111 395 (üstünlük, üstünlükme:k) Kip. xv mucazuvaft 'hollowed out' üstünlük Tuh. 34b. 3.

D apl a:- Den. V. fr. 1 aŋ; 'to understand' with the same shades of meaning as the English word. The normal early word for 'to understand' was uk-, and apla was very rare, which perhaps explains why Kaş thought it was specifically Öğuz. S.i.n.m.g. often much distorted, e.g. NE oγna, etc., (Türkî VIII the word aplar read at the end of T 34 (see aňıñg) in Radlov's edition is a figment, the photograph in Aalto's edition shows no sign of it): Uyğ. viii ff. Chr. (the Magi seeing this wonderful manifestation) apla bilip 'understanding and knowing (its meaning)' U I 8, 16 (the word is damaged but the reading fairly certain): (O. Kir. ix ff. the reading aplar in Mal. 41, 1 is certainly an error, prob. for üçün): (Xak.) XIV Muh, (?) fahima 'to understand' aŋla:- Rif. 113 (only); al-dîkî 'to remember' anglamak (sic?, unvocalized) do. 123 (only): Çağı. xv ff. aŋla- (spelt) fahindan San. 50, 27 (quotns.): Öğuz xi ol sözülg apla:di:'he understood (fahima) the statements (etc.)' Kaş. I 290 (aŋla: aŋla:kam:). Xwar. xvIII aŋla- 'to understand' 'Ali: 26: XIV ditto Qoxt 9: Kom. xiv ditto CCI, CCG; Gr.: Kip. XIV (aŋ hâez 'a fence, partition'; one says bunun aŋ yok dur mâ li-hâdz hâez; and al-âyîl-ı-mâfiımı 'a thing which is understood' called apla: that is dî ĕeziz, derived from the previous word, because that which is understood is distinguished (tanayyaza) from that which is not (gayrihi) hence one says aŋla- 'to understand' 'Id. 25 (aŋ fence, partition') is otherwise known only in SW xx Anat. ğâfûn/aŋ a 'boundary between two fields' SDD 72, 99, 103; it clearly has nothing to do with I aŋ): xv fahima aŋla- (spelt aŋla: bi-ğayîn magîmna 'with a nasalized ğayn') Kav. 26, 6; fahima aŋla- Tuh. 28a. 9.

D eple:- Den. V. fr. 3 eg, q.v. N.o.a.b.; agna/-apda- in several NE languages R I 188, 193, Khak. Tuv. seems to be a l.-w. fr. Mong. agna- (Kow. 14, Hallot 2) rather than a survival of this word. Türkî VIII ff. bars keyîk epleý: menleý: barmî: 'a leopard and a stag went looking for wild game (or food?) and grain' IrkB 49.

?E ingle:- Hap. leg.; Pellen read this word in the text below and translated it 'to bend', connecting it with 2 eg- (eg-) which is morphologically impossible; it is no doubt a mistranscription of irkle:- q.v. Uyğ. viii ff. Bud. (then the bull came out at the head of the herd; he made the prince lie down flat and) tört adaqın ingleý (read irkleý) költîdî turdi 'bending (substitute 'stamping with') his four legs stood shading him' PP 65, 5-6.

D öplen- Reff. Den. V. fr. 2 öp; 'to become coloured, to recover one's colour'. Survives in NE Khak. öppen-; NC Kir., Kzv. öpødîn-; the basic verb öppen-/öpødî also exists in these languages. Xak. xi üzüm öpleni: talawe-wana'l'-iňaň 'the grapes became coloured'; also used of a man when he recovers his colour (talawe-wana) after an illness Kaş. I 289 (ölün: örûn: örûnme:k).

Trls. ANL

E inilgi: this word has been read in two inscriptions and translated in various ways. It does not exist. Türkî VIII tepti: yarhkâ-duk üçün men kazğanduk üçün türkî boðun kazğanmış erinç ini: ölgü: buçça: başlayu: kazğanmatun türkî boðun öl-teç: ertî: 'because heaven was gracious and because I gained (victories) the Türkî people gained. If my younger brother when he died had not gained so much by his leadership the Türkî people would have died' II E 33 (Inl: ölgü: is reasonably clear in the Finnish photograph, but has been read men inilgi: with m for the first i and n for the ḍ): viii ff. Yen. in Mal. 28 a very obscure text, apparently consisting of two separate inscriptions read as one and largely unintelligible, ll. 4 and 5, which are among the more intelligible, are read er edem üçün inil ečim uyarin üçün begülün: ni: tike: ertî: tört enelgi: (?). ertimiz bīnî: erkilġ ađirt(?) (or ađirt(?) 'because of my(? many qualities, and because of (the ability) of my elder and younger brother, they erected our memorial stone; we were four ... (Mal. 'we had four younger brothers', which is impossible), the lord (of the underworld) parted us'). Here too n seems to be a misreading of ḍ, ölgü: might mean here 'destined to die'.

Trls. V. ANL


D aŋla:- Den. V. fr. *aŋ:; onomatopoeic; 'to bray'. One of several onomatopoeic Verbs of this general form; prob. the origin of aŋda:- NC Kir. 'to shout, scream'; SW xx Anat. (of a buffalo) 'to bellow' SDD 103; parallel medieval forms are added below; inle:- (ingle-) still survives in SW Rep. Turkish. Xak. xi esye:k aŋla:di: nahaqaqlím-himâr 'the donkey brayed' Kaş. I 311 (aŋla: aŋla:ma:k). Kip. xiv ingle:- (with -ę-) anna 'to moan, groan' 'Id. 25: xv anna ingle- Tuh. 5b. 6: Osm. xvIII ingle-/ı̇pılıde- in Rûmi nûldîdan wa zîrdîdan 'to groan, lament' San. 117v. 2.

Dis. ANM

S ečim See ečim.

?E aŋmin n.o.a.b.; all occurrences are in the Abl. and in rather late block prints, and as the form is unusual and unlikely, it seems possible that it is an error for aŋma(ttn) Neg.
Ger. in -matin (r. G. ATG, parâ. 340) fr. ap. "without noticing it, inadvertently'. "Uyg. viii ff. Bud. (if anyone sees the spell fastened to the top of a pole) azu yakin tursar âçmîntin (âçmîntin) ânan kölgîles tegsêr 'or stands near it and, without noticing it, gets into its shadow' U II 39, 79-90: (if someone recites this spell in the ears of) âçmîntin (âçmîntin) yilkî ajuna mata barmiş kuşîrînê keyîklêrê' of birds or quadrupeds which have inadvertently been reborn as animals' do. 43, 12-14: o.o. Sw. 169, 8, 177, 16; 227, 7; 424, 21; Tf. 49b. 2-3.

D ônûmen See ërman.

Tris. ANM


Dis. ANN

D anûn Instr. of ol used as an Adv.; 'therefore, thereby'. N.o.a.b.; anûn in the Kip. declensions of ol (Hou. 52, 9; Bul. 15, 4; Kat. 34, 5) is a Sec. f. of the Gen. anûn. Türkî viii ff. Man. anûn korkdî 'he was therefore afraid' TT II 6, 32: 'Uyg. viii ff. Man. anûn (at the beginning of a sentence) 'therefore' TT II 17, 72: Chr. (the horse could not carry it) anûn kêneşîlêr 'they, therefore, took counsel together' U I 8, 4: Bud. Sanskrit tasmâd 'therefore' anûn TT VII D.36; (some people slaughter animals and sell their flesh and blood) anûn âsîlgûr 'and thereby maintain themselves' PP 3, 5; anûn anâç têtir 'it is therefore so called' TT V 24, 79-80: o.o. do. 26, 81; Sw. 401, 9; Xak. xi bodûn anûn ûrûkûzîr: 'the people are therefore (li-acalihi) panic-stricken' Kaş. I 155, 19; and seven, or eight o.o.; n.m.e.: KB anûn ötêr begler bedûtîr kuçîn 'thereby then, he increases the strength of the beg's 4015; a.o. 2211: Çağ. xxv ff. Vel. 32 lists anûn (spelt ann) translating it anûn üyûn 'therefore' and supporting it by a quotn.; San. 52r. 10 (s.v. anî) says that the correct reading in this verse is anî and that Vel. got anûn from a faulty MS. and gave it an 'invented' (ixîrûdî) meaning; the spelling is unusual, but anûn 'therefore' suits the context better than ant, and may well be right; in any event Vel.'s translation shows that the word was still known in early XVI.

S eğin See eğin.

Içen See 2 lîlî.

S eğin See ëlîl.

D inanç Dev. N./A. fr. inan-; etymologically a N./A. meaning 'reliance, trust; reliable, trust-
KB the form used in the list of Chapters in the Vienna MS. is onunç.

Dis. V. ANN-

D anun- Reff. f. of anu-: 'to prepare oneself (for something Dat., or to do something Gerund in -galak-/-geli)'. N.o.a.b. Uyg. viii ff. Man.-A M I 14, 4-5 (Etè-): Man. TT II 17, 60-3 (alku): anuntimiz sizqpe 'we have prepared ourselves for you' TT III 3: Xak. xi ol yaqqa: anuñi: he made ready (istica adda) for the enemy' Kas. I 206 (anunur, anunmak); Islzlikig (sic? error for Islz-likke): anumma: lā tasta'idanna līl-sarr 'do not prepare for wickedness' (i.e. do not assume that people will be wicked) III 161, 3; (I 114, 19 see 1 oğurluk): KB yegüçi anunidi anuk tut aşi 'the eater has prepared himself, has his food ready for him' 1675; sapa ma anunmis turur bu ollum 'this death has prepared itself for you' 1405; o.o. 3530 and spurious verse in Vienna MS. after 1183: xiv? (III): At. 209 (I aq aqui).

D manan- (manan-): Refl. f. of *maña-: 'to trust, rely on (someone Dat.)'. S.i.a.m.I., sometimes also for 'to believe (something Dat.).' Türkü viii ff. Man. burxanlaka inanınız taytanimiz 'we have trusted and relied on the prophets' (sic?, not 'Buddhas' in Man.) Chws. 175-6: Uyg. viii ff. Bud. sizle anıma nınp 'relying on you' U III 35, 34; bu savka manap kertgünüp 'trusting and believing these words' Us1p. 102b, 27; o.o. do. 100, 8; Hiien-ts. 2061: Civ. öz kentüqke anıqat 'rely on yourself' TT I 40-1; o.o. do. 80, 1009; see also içan-: Xak. xi men aqar inanmin ʃi'mattu ølayhî 'I relied on him' Kas. I 206 (inanur (sinanma): yaq korkişe: manma: 'do not trust or expect any good from (la ta'tamid wa la tarcu xayr) the beauty of spring' III 161, 1: KB inanma mana 666; o.o. 668, 2374: xiv? (III): At. qışım tep inanma sîr ayma sakin 'do not tell a secret, saying 'he is my friend' and trusting him; keep it to yourself' 173; Tef. inan- 'to believe (in God)' 129: Çag. xv ff. inan- bâWARE kardan 'to believe in' San. 115v. 17 (quomat.): Xwar. xii inan- 'to believe in' Ali 39: xiv inan- 'to trust' (this world) Quib 59: Kom. xiv 'to believe in' (God, etc. Dat.) inan- CCI, CCG; Gr. 273 (quomat.): Kip. xiii xaddag maš taddiqa-kalâm 'to believe, in the sense of believing a statement' inan- Hou. 41, 16: xiv inan- xadda ma āmana 'to believe, trust' tül. 24: xiv ditto Tuh. 22b. 7, a.o.o.: Osm. xvi manan- 'to rely on (a promise)' TTS I 383.

Dis. ANN

ijir 'dusk', the half-light between day and night at sunset (and prob. also at dawn). Cf. lmr. Survives in several NE languages as ijir/îr, etc.: NC Kir. îpîr/îjr, îpîr and îpîr; Kxz. îpîr and several NW languages as ijîr/îçîr and the like, usually only of evening dusk. Uyg. vith ff. Bud. kïn durée uğurma . . . ijîr uğurma 'at sunrise . . . , at dusk' TT V 8, 70-6: Civ. (in a calendar of A.D. 1368) (the planet Mercury) îçîrde sözünbur 'becomes visible at dusk' TT VII 1, 22: Xak. xi îçîr al-sudfa 'dusk', that is a mixture (ixtilat) of light and darkness; in Oğuz îmrî Kas. I 94.

D onan Distributive form of o:n; 'ten each' Survives only (?) in NC Kxz. R I 1043, some NW languages and SW Osm. Türkü vii ff. Man. onan erke bir er [small gap] baştı urdi 'he put one man as head of each ten men' TT II 10, 91-2: Xwar. xiii onan Ali 23.

D onur See on- KB.

D öğür apparently der. fr. l öğî, but morphologically difficult. Survives in NC Kir. öğür 'the skirt of a robe or coat; needlework on the front of a woman's dress; a dress thus ornamented', and SW Osm. öğür 'advanced, superior, eminent' (Red.); 'well educated; (of an animal) domesticated' (Somi); in Rep. Turkish this is spell onur (unless this is merely French honneur). Uyg. îç öğürde ʃırsar 'if (a mouse) bites (a hole) in the inner skirt' . . . taş öğürde ñırsar 'if it bites (a hole) in the outer skirt' TT VII 36, 8-17: Çag. xv ff. öğür (spelt) ğıpla-ðam-an-qabä 'the corner of the skirt of a robe' San. 89r. 10 (quomat.).

D üçür Dev. fr. l üçî; etymologically 'something hollowed out', in practice usually 'cave' or similar cavity. Survives usually as üçûu or the like in NE Tuv.; SE Türkî Shwe, BŞ, Jarring and NC Kir., Kxz. Uyg. vii ff. Man. üçûrintekî (spelt ünhû-î) ñek oñjinlar 'devils and demons in their caves' TT III 91: Xak. xi üçû al-kafe 'cave' Kas. I 94: KB bu ağzî miştû üçû sanî teq 'this mouth of yours is just like a cave' (when the words come out, it is like the chilly dawn
wind) 2684; ipurde 1uru/gi 'living in a cave' 4766; ipurde 6155; xii(?) Tef. iPur 'cave' 339: Xwar. xiii IiEl (sic) 'hollow, cave' Ali 47, no doubt an error for this word: xiv ipur 'cave' Qubt 123; Nahc. 292, 8; 342, 17.

D ögre: Den. Adj./Adv. fr. 1 ög; used both of time and space, and implying both motion and rest; in the earliest period apparently only as a cardinal point 'in the east, eastwards', later 'in front, forwards,' and (with a preceding Gerund or Ab1) 'before'. Cf. ögündün. N.o.a.b. Türkî vii ögre: kün tuğsikda: 'in the east, where the sun rises' I E 4, I E 5; ögre: 'in the east' II S 13; f. 10, 14, 20; (he killed many of the people) berye: Tavqagçi ögre: Kitaâfî gîrya: Oğuzî 'in the south Chinese, in the east Kitans, in the north Oğuz?' T 7; ögre: kün tuğşîkia: Ongin 2: viii ff. Man. yer teprî erken ögre 'before earth and heaven existed' Churs. 162-3; Uyg. vii ögre: 'in the east' 1. Süt. N 6; S 7: viii ff. Bud. Sanskrit (a)gatajarîvum 'not having come previously' ögretin berü barma:tu-ku: T T VIII A.1; prâg bodhe 'before enlightenment' bodhisvinde(?) ögre: do. D.5; pürokar:meva 'like previous action' (i.e. action in a previous incarnation) ögre: a:junda:ki kilinç [gap] do. P.15; U.II 23, 13-14 1 (8 c); and many o.o.: Xak. xî er ögre: yattî: istalâqÎ}l-racul 'âld qâfâmub 'the man lay on his back' (i.e. face upwards) Kâf. III 378 (see tögre).

S eçreq See eçreq.

Dis. V. ANR-

S eçir- See eçir-

D öpær- Caus. f. of *öpär:-i (cf. opal-.), 'to make (someone or something Acc.) better, to put (it) right'. S.i.m.m.l.g. Uyg. viii ff. Bud. bu muţumuzni amtî kilînc teprîl oqar- zûn 'now let the god of action (i.e. Sanskrit karma, which operates to inflict retribution for past misdeeds) relieve our distress' Swv. 7, 11-12; s.o. Hürm.-ts. Briefe, p. 30, note 1870, 27; Xak. xî(?) Kâf. I 244 (êrpeI-): KB kedd ûlûq kerek beq îpqara îqî 'a beg must be very intelligent if he is to manage his affairs right' 1980; tapuqüq îpqara bu yanîq kilînc âgilîn yagûdi oqar-keçî 'a youth like this, if he does good service, draws near to his beg and secures access to him' 4042; o.o. 1990, 3988, 4265, 5653: Çaq. xv ff. öpær- (spelt, 'with -p') râst hardan kår 'to put a matter right', in Ar. itbartân San. 88r. 15: Xwar. xiv öpær- 'to correct (someone) Qubt 117; Kup. xiv öpær- (with -p-) ga:wawma ãqayruh 'to set someone aright, to rectify' Id. 2d (this entry immediately follows that of 2 op- (on-),) istaqdima, with the (erroneous) implication that it is the Caus. f. of that Verb):
Osm. xiv ff. öpær- 'to improve, correct, put on the right road'; c.i.a.p. TTS I 543; II 729; III 554; 1V 608.

D üpur- Hap. leg.; if authentic presumably Caus. f. of üpur-, but it occurs in a very obscure sentence (yaşuruki is also Hap. leg.) in a series of sentences describing the effects of an evil omen, and the meaning is uncertain. Uyg. vii ff. CIV. (the swan has flown away and does not settle on the lake; the child does not come to its mother(?), your wife is depressed) yaşuruki îqî bâzî kañûq üpjürsen [gap] ur perhaps 'if someone has your door broken through on his secret business' TT I 217-18.

VU(D) aprâ-/:îpär- 'to whine, scream, bellow', and the like; prob. Den. V. fr. an onomatopoeic *açür/îpür, the latter still existing as an onomatopoeic for creating or grating sounds in some NE languages. There is great inconsistency in the vocalization of this verb and its derivatives; the MS. of Kâf. has îpär-*, îpâr-, îparan- but aprâ- mainly of the female camel. S.i.a.m.l.g., in a wide variety of forms, some with inserted velar -g-, some trisyllabic like NC äçîrâ-, and some with front vowels e- or l-. Xak. xî îngen îprâsa: buto: bozlâr 'if the female camel calls (hammat), the colt bellows (râgâ in reply) Kâf. I 120, 18; n.m.e.: Çaq. xv ff. îpârân- (spelt) âlidan 'to lament', followed by a long passage saying that the Rûmû author (i.e. Vel. s.v. îprâ-?) spelt the word with front vowels quoting the Muñâki matu'l-ûjatatyn which he himself had not seen, but that in his experience it had back vowels San. 117r. 2 (quotns.): Xwar. xiv îpër-(-mek etc.) 'to lament' Qubt 60; îpär-(-p) do. 266; VU îpé:ditto MN 376; Nahc. 73, 16 (buto); Kip. xv za'ara'î-asad (of a lion) 'to roar' VU aprâ- Tuh. 18b. 6: Osm. xiv ff. aprâ-/îpâr- (sometimes spelt îpër- in I and II, but the Infins. are all -mak) 'to roar, bellow, howl, etc.' c.i.a.p. TTS I 29, 386; II 40, 543; III 27; IV 30.

VUD aprâ-/:îpär- Caus. f. of aprâ-/:îpär-. S.i.s.m.l. Xak. xî ol anî îprâti: aramânu minâ:î-râmi 'he made him moan, groan (ect.)' Kâf. I 357 (îprâtsur, îpârân-mak): Xwar. xiv îpere- 'to make (someone) lament' Qubt 60.

VUD aprân-/:îpår- Ref. f. of aprâ-/:îpär-: and synonymous with it. S.i.s.m.l. Xak. xî îngen îprândî: hammatî'l- nâqa wa ǧayruhu Kâf. I 289 (îpärnur, îpärnma:k): Çaq. îpëren-(-dl) dârâ ild âpe yap gâsilce âqla- 'to sob quietly for pain' Vel. 81 (quotn. Muñâhi- matu'l- luqatatyn, giving this meaning for îpërerekek/îpërerek); îprâ- San. 117r. 2 (see îpär-?) Osm. xiv ff. several occurrences of aprân-/:îpår- are included under aprâ-/:îpär- q.v.

VUD aprâş-/:îpârâ- Co-op. f. of aprâ-/:îpär- S.i.s.m.l. Xak. xî âqalar aprâsa:(sic) adiyattî'-pîyân 'the boys were hurt' (sic, i.e. screamed) Kâf. I 280 (apräsür, aprâş-): S.V. asîlîp suvi: aprâşur (?: alîf unvocalized) 'their (the clouds') water pours down and makes a noise and murmurs' (sawt wa xarîn) I 258, 4; âkin akar aprâşur 'the torrent flows with a groaning plaintive
sound' (bi-anin wa hanin) III 39, 15; ördöi; 
built irgrasu: (sic) 'the clouds rose noisily' 
(sacl'a) III 398, 24; Xwar. xiii lreş- (sic?) 
'to weep together' Alt. 47.

Tris. ANR

D aparːu/įparːu/įnaru: Directive f. of an-
(ol); etymologically 'up to that (time or place)'
but from an early period used as a Postposn.
w. the Abl. meaning 'from then or there'
onwards (to some indefinite point in space or
'time'); it therefore became associated anti-
thetically with bērũ: meaning 'on that side, 
there', as opposed to 'on this side, here'.
The phonetic history is complicated; the parallel
form with -i is normally spelt
naru: (the only occurrence of ingaru: seems to be in Ug.
(1)); in Xak. the only form seems to be
naru: (apar in KB 6110, Vienna MS.,
is a false reading) and this survives in SE
Türk. Shaw (nari) BŠ (néř), Jarring
(nari/nerl) and SC Uzb. (nari); aparů 
(later aparů) still survives in SW Tkm. aprů 
and xx Anat. anar SDD 100, but
elsewhere the word has been abbreviated; in NE the
forms are anar/ınar/onar/ari and even ar
(cf. the Khak. phr. ar ber:); in SE Türkî
Shaw has ara as well as nari; in NC the forms,
often with rhyming forms of berů, are
ar/ari/eri and in NW ar/ar:ri. Türkî viii
(let us make an expedition eastwards against
the Türkî xağan) aparů: sülemeser 'if we
do not march in that direction' T 20: Ugý.
viil Türkî bodun anta: ingaru: (sic) yek
bold: 'the Türkî people from that time
wards ceased to exist' Şu. N 10: viii ff.
Man.-A az inaru barmış 'he went a little
further' M I 35, 4 and 12: Man. muntada
inaru 'from now onwards' M III 25, 9 (iii); 
sizinte inaru şecilıp 'being parted (?) from
you' do. 25, 11 (iii); Bud. (not very far)
munda inaru 'from here' U IV 16, 156; 
inaru berů anda munda 'that way and this,
here and there' Sw. 625, 10; berů ... inaru
UII 11, 10-11; bu künde inaru 'from this day
forward' U III 65, 2-3 (ii); Hüen-ts. 50; o.o.
TT VIII A.46 (antadah): do. N.11; PP 27, 
4-5 (öşdün)—aparů also occurs, but much
less often, and has hitherto been misread
agyau: (Tritipaka Ācārya) yantut bêlôg 
beklep aparů Inanprabů âcārkkâ bitiğ
kildi 'packed up a return gift and furthermore
more composed a letter to Jñânâprabů 
Ācārya Hüen-ts. 1859-60; o.o., normally
meaning 'furthermore, thenceforward', in note
on that passage (Hüen-ts. Briefe, p. 28);
Swu. 28, 11; 45; 11: Civ. bu künde inaru USP.
88, 23; 107, 8 (and, with kün 116, 11): Xak.
xaru: a particle (harf) meaning al-ciha
'direction'; hence one says naru: bar 'go in that
direction' Kaš. III 223; o.o. I 199, 6 (atm-; 
translated gâlikâl'-cânîb 'in that direction'); I352,13 (translated ba'dahu 'thereafter').
IV 140, 19; 193, 5: KB bu künde naru 597;
munndů naru 'from here onwards' 49709;
(there is also a N./A.S., e.g. munndů narloj: 
... yol 'the road from here on' 4876): xiii(?)

Tef. aparû-k bârdî 'went forward' 55: Çağ.
xv ff. nari ôte in the meaning which it has in
andan ötel/andandan aparů 'beyond that' Vel. 390 
(quotn.); nari (spelt) â apar in that direc-
tion' (quotn.); narûk â aparâ' further
on in that direction' San. 321 v. 11; Kom. xiv 
ari 'onwards, towards' CCI, CCG; Gr. 41 
(quotns.): Kip. xiv al-bâ'id minâ'l-jay taşîr 
îlayî 'further than the thing at which you 
point' âgaru (and 'nearer than it towards 
you' berû:) Bul. 14, 7: xv (wa minâl-iğara 
and of the demonstratives lîl-ğarîb ay hunâ 
for 'near, that is here' berî and) lîl-ba'îd ay 
humaxa for 'far, that is there' Âr. 42a. 10: 
Osm. xiv ff, aparû at any rate till xvi/aparû 
fr. xvi onwards (1) 'on that side, beyond' (as 
opposed to berû), (2) as Postposn. after Abl. 
'beyond, on the other side of', of place and 
rarely of time; c.i.a.p. TTS I 24; II 33; III 
19; IV 21.

D ōparů: Directive f. of 1 09; 'towards the 
(right side)'. Survives only in some NE lan-
guages, R I 1028 (various forms) and Khak.
Bas. 516, where it sometimes means 'right 
(not wrong)'. Ugý. viii ff. Bud. (the emblems on 
your head-dress) ōparů evrilip tururlar 'are 
turned to the right'; ōparů tegzînmek klîp 
'making a turn to the right' U II 41, 17.

D öprekî: N./A.S. fr. öpre; 'previous', e.g.
N.0.a.b. Türkî viii T 17 (beryekli): Ugý.
viil ff. Bud. öprekî bilge: ba:xšlär 'wise
teachers of old times' TT VIII H.4; a.o. do.
A.16: Civ. öprekî el(l)gler 'former kings' 
TT I 93; (take one in ten from these stones 
and) öprekî taşqa: kat 'add them to the 
previous stone' TT VIII L.17.

Dis. ANS

PU Īleş Hap. leg.: Xak. xi a man who is 
constantly glancing right and left, as if he were 
a stranger ('acami) is called Īleş kışlî: Kaš. I 
94 (sic, listed under -5).

D aşsiz Priv. N./A. fr. 1 aş; lit. 'without 
understanding'; later it came to mean (1) 
'without understanding, ignorant, stupid',
(2) 'without thinking', hence either 'sudden,
'suddenly' or 'mechanically'. S.i.a.m.I.g. except 
NE.Uşy. viii ff. Bud. (you completely refuted 
him) bu yeme aşsiz uyatip utsukup özîn 
blinkîd 'and he admitted himself to be without 
understanding, put to shame and defeated' 
Hüen-ts. 1802-3; (I will make all the rivers ... 
trees ... plants ... aşsiz körtle sevûlţû ... 
'unbelievably(?) beautiful, lovely' (agreeably 
coloured, fragrant, etc.) Swu. 529, 11: Çağ.
xv ff. aşsiz/aşsiz (spelt) (1) bi'-aqî wa 
nâ-faham 'without intelligence and understand-
ing' (quotn.), (2) nâ-galâm wâ gâfîl 
'suddenly and unawares' San. 52r. 3: Xwar.
xiv anisz 'suddenly' Qutb 8; aşsuzun/aşsizda 
ditto do. 9: Kom. xiv 'suddenly' 
anisz CCG; Gr. 38 (quotn.): Kip. xiv 
anisz (sic) al-gâfîl 'suddenly, unawares' Id.
24: Osm. xiv ff. 'suddenly' in several forms, 
xiv aşsuz/aşsuzda; xv aşsuzin/aşsizin; 
xx aşsiz TTS I 30; II 41; III 28; IV 31.
D ḍeqūz Priv. N./A. fr. 2 ḍeq; n.o.a.b. Uyg.-viii ff. Man. (then that realm, city, or country becomes) ḍeqūz meqūz[siz kūz]sūz kūsūn-sūz 'colourless, unbeautiful, and powerless (Hend.)' M III 37, 16–17 (f).

Dis. V. ANS-

D ēnēs:- Hap. leg.; Desid. f. of ēn-. Xak. xī er kötı:ūn ēnēs:ū 'the man intended and desired to descend (yansūt) from the roof' (etc.); the -n- is changed
VIII becomes) site is
a.0.

D ēnīs N.ac. in -ṣ fr. ēn- 'descent', and sometimes as a Conc. N. 'declivity, downright-slope'. S.i.m.m.1.g. Xak. xī KB ēnīs ēnīs 'descent' is fairly common, usually in antithesis to ağış 'rise' 903, 1050, 1087 (AĞIȘ), etc.: xiv Muh. al-hudār 'slope, declivity' ēnīs Mel. 74, 13; Rif. 177 (mis-spelt): Kom. xiv 'valley, declivity' ēnīs CCI; Gr.: Kip. xī al-hudāra ēnīs (opposite to 'acclivity' yokūq) ēnīs Hou. 6, 15; xiv ēnīs al-hudur (and the opposite is yokūq al-ṣaʿud)... ēnīs al-nūżūl ēnīs 'descent' Id. 24; xv hadara ēnīs Tuh. 12b. 11; a.o. 22a. 1 (AĞIȘ).

D ēnūs Dev. N. fr. ēn-; survives only(?) in NE Tuv. ēnūs 'plant, crop'; it is doubtful whether this word has been correctly read in the text below; in most late Uyg. scripts ēnūs and ērūs are practically indistinguishable, and ērūs would seem to suit the context better.

Uyg. viii ff. Bud. (until those who hold this dhārānī ēnūs(?) yolkā tegginče 'reach the rising road' Swv. 361, 5–6.

Dis. V. ANȘ


S ēşīs- See eģīs-.

D unas- (unās-) Recip. f. of unās- 'to reach a satisfactory agreement (about something Acc.)'. Survives only(?) in SE Türkī, Shau, BŞ., and NC Kır. Xak. xī bu:ışg olār kamūq unabd:īlar: tarādalā haḍāl-ámır 'they all reached a mutually satisfactory agreement about this affair' Kaṭ. 1 190 (unās:ūr:lar: unās:ūmek).

D ḍūpūs- Hap. leg.; Co-op. f. in the sense of total action) of ḍūp-. Türkī viii ff. (a falcon swooped on a hare, but just missed it; the falcon's talons were skinned and) tavīsgań ter:lis: ḍūpūs:ūl yūgü:țū: rū: barmīl: 'the hare ran off with its skin thoroughly lacerated' Iṛk: B 44.

Tris. ANȘ


Dis. ANY

I 1. oğay basically 'easy', hence, later, 'easy to get, i.e. cheap'. S.i.a.m.l.g. (in SW only Tkm.; in Osm. 'easy' is koliy, not an old word) w. many phonetic changes, e.g. NE oğday/ oğday, Khak. oğay, NC Kır. iŋgay/ īŋtay/ oğay/oğo:tyo. Uyg. viii ff. Civ. (after a prescription for difficult parturition) oğay tuğurur 'she gives birth easily' H I 118; xiv Chin.-Uyg. Dict. i 'easy' (Giles 5.497) oğay Ligeti 187; R I 1026: Xak. xi Kaṭ. I 41 (2 oğ); n.m.c.: KB kulnçī köln erdī kilki oğay 'his conduct was upright and his character easy' 407; similar phr. 325, 674; aytrimak oğay boldi 'it was easy to ask questions' 1907: (xii?) At. oğaylık 'easy to do' 237: Çağ, xv ff. oğay iki kat olur 'folded double' (quotn.); waqqiyā 'ounce' (quotn.) Vel. 120: oğay (spelt) arzān wa paḥā-i andak 'cheap, low priced' (second quotn.); the 'two Rūmī authors' spell it oğay and translated it 'ounce', quoting the same sentence; Naṣīrī followed them and also invented (ståxta) the meaning 'folded in two' San. 8gr. 2 (Vel.'s spelling is the better but San.'s translation clearly right; 'ounce' may be some muddled recollection of Latin uncia; 'folded double' is inexplicable).

VU 2. oğay 'the planet Jupiter'; possibly, like some other names of stars in KB, a l.-w.; the phr. for 'Jupiter' in Kaṭ. is kara: ḍuṣ. Oğay reappears in ŞS 42 translated müṣṭeri, bircī, both 'Jupiter'; it is not known where ŞS found this word. In SW xx Anat. oğay (sic) 'Jupiter' SD 111: Xak. xī KB anida basa keldi ɨki'nç oğay 'after him came Jupiter in the second place' 132.

Tris. ANY

E aŋayu See aŋaru:.

E ȵeyü See E ȵe-.

VU(D) ʉye-yük Hap. leg.; Den. or Dev.(?) N./A. but not obviously connected w. any known meaning of ʉeq or ʉeq. Xak. xī ʉye-yük (sic in MS.) ʉeq al-ṣayʿu-l-xāṣ biʾl-ṣayʿ, wa kull ṣay xas:fa biḥiʾ-l-ruca:fa huwa lahuḥ ʉye-yük 'anything which is peculiar to something else'; and anything which is the private property(?) of someone is called his ʉye-yük Kaṭ. 1 162.

2. ʉnuyūn See ʉn.:-

Dis. ANZ

apiz 'a stubble-field'; later perhaps also 'stubble'. Survives in NC Kır. and SW Osm. and xx Anat. (Türkī viii ff. Yen. it is unlikely that the reading apiz:ga: in Mal. 48, 6 is correct): Xak. xī apiz al-cill, wa huwa sūqūl-burr wa ɡayrihi ba:damā huṣada 'a field of wheat or other (cereals) after it has been reaped' Kaṭ. I 94: Çağ. xv ff. apiz (spelt, 'with -p-') mahall-i ʒirā: at ki ˈhapid-i ˈtæza ɾaf' ʃuda wa xāfʒ-i ˈtæn zarin mānda.
bğad 'arable land from which the crop has recently been reaped and the stubble left on the ground' Sam. 52r. 7: Osm. xiv ff. apiz is used in several diets. to translate Ar. and Pe. words, most of which mean 'stubble' rather than 'a stubble field' TTS I 28; II 39; III 26; IV 29.

Mon. AR

ar 'auburn, bay (coloured)'; pec. to Kaz.; practically syn. w., and perhaps a Sec. f. of or. Xak. xi ar böri: al-dabu 'hyaena' (verse); ar neş al-latemi'/așhab 'auburn or bay colour', also called arsîl (sic in MS.) bi'l-ziyada 'with a suffix' Kaz. I 79.

1 er 'man', originally merely 'a human male', later in such specialized meanings as 'male (not female); a fighting man; husband'. See eren. S.i.a.m.l.g. Türkü viii térill yetmis er 'boloms 'when they assembled, they became seventy men' I E 12, II E 11; inim Köl Tégün er at bult: 'my younger brother Kül Tégün received his adult name' I E 31 (er at, fairly common in early epitaphs, was the name given to, or assumed by(?), a man when he grew up, in place of his childhood's name, which is seldom mentioned); el(l)îğçe: er tutdim 'we captured about fifty (fighting) men' T 42: viii ff. er 'a man', often qualified, e.g. bay er 'a rich man', is common in IrkB 5, 7, etc.; beg er do. 5 therefore presumably means merely 'a beg': Man. ol tüzün er 'that good man' M I 5, 12; 6, 20; a.o. TT II 10, 91–2 (onar): Yen. er and er at are fairly common Mal. 26, 3 etc.; 26, 13 etc.: Uyg. viii er 'fighting man' is common in Sùc. E 4, 9, 11, 12, etc.: IX oğlanım erde: marıncınça: bol 'my sons, when you grow to manhood(?), become like my teacher' Suci 9 (but the correct reading of Suci 7 is marına: yýzer turuğ bertim 'I gave my teachers a hundred bay horses each', not yüz er turuğ 'a hundred men and a dwelling?': viii ff. Man.-A erîl uzunotluğulî: 'men and women' M I 16, 15–16; ne er sen 'what man are you?' M I 33, 19: Man. inça kaltî er 'just as a man' (who blows into a bladder) Wind. 23: Bud. er both by itself and with a qualifying Adj. or Noun, e.g. beg er 'a beg', aşıç er 'a cook' is common; in TT VIII D.20 the translation of Sanskrit bharteva 'like a husband' is very tentatively read here: teg. Er. er kişi er ıslığa ked bolmayan téser 'if a man wishes to become sexually potent' I I 75; altî er körmür börlukumî 'my vineyard in which six men (are required) for digging' Usp. 13, 4; a.o. (but in do. 22, 5 (xiv) the correct reading is har (Pe. l-w.-, not er) bir kişi 'every single man?': O. Kır. ix ff. er and er at are common Mal. 2, 3 etc.; 2, 5 etc.: Xak. xi er al-racul 'man'; yucma eren de ağa sâgdi li-anna simata'l-can 'la:r plural eren; this is irregular because the sign of the plural is -la:r' Kaz. I 35; very common in Kaz. KB er at boldî beþer kanatî yüglî 'men and horses are the wings and feathers of beþs' 3005; er at 'troops' 2138; and many o.o. of er:

xiii(?) At. er (spelt er/er) is common; Tef. er 'man, fighting men' 78: xiv Muh. racul er Mel. 6, 16; Rif. 78, a.o.o.; al-zarec 'husband' er 49, 10; 144 (the word is spelt both er and ér, the latter commoner): Çağ. xv ff. er ér yâni mard Vel. 54; érféren (spelt) mard (quotw. w. éren), and metaph. azâda mardân 'free men' (quotw. w. éren) San. 99r. 16: Xwar. xiii(?) er (usually spelt er, once 114, ér) occurs several times in Qg.: xiv er 'man' Qubh. 21, 5 (ér): Kom. xi er 'man, male, husband' er CCI, CCG; Gr. 89 (quotw.): Kip. xiii al-racul er Hou. 24, 17: xiv ditto Id. 1: xiv ditto Kav. 59, 14; Tuh. 166, 7; zarec er Tuh. 17b. 12 (a.o.o.): Osm. xiv ff. er usually 'husband', less often 'man, fighting man', c.i.a.p. TTS I 270; II 337; III 256; IV 300.

S 2 er See yér Xak.

1 ir (or ir?) 'song'. The prosthetic y- in Uyg. and Xak. is clearly secondary, as in other words like irak, since nearly all modern languages which convert verbs into nouns, e.g. as in NE Khak. Tuv. ir; NC Kzx. ir; NW KumyK. Nog. yir; SW Osm. ir; only NC Kir., NW Kk. have ir; in some modern languages also 'tune, epic, folk-tale', etc. See iran… Uyg. viii ff. Bud. irin oyunun irlayu bödîlyü 'singing their songs and dancing their dances' TT X 144–5 yirtag tanlayu 'adming the song' PP 71, 3: Xak. xi yir al-gînâ 'a song', one says yir yirlad: 'he sang a song'; this is generally used of love songs (al-gazad); and one can also say yir, initial afi being substituted (for yâ) Kaz. III 3; yir al-gazal wâl-gînâ III 143; o.o. II 14, 9 (koş): 135, 19 (kosul)-; III 131, 4 (2 kuğ): xiv Muh. al-gînâ yir Mel. 63, 4; Rif. 161: Çağ. xv ff. yir xwândandagi wâ savat-i âhâng 'singing, melodious sound' San. 349r. 22: Kom. xiv 'song' ir CCI, CCG; Gr. 273 (quotw.): Kip. xiv lr (with front vowel, sic) Íd. 10: Osm. xiv ff. ir (once, xiv yir) 'song', c.i.a.p. TTS I 351; II 498; III 342; IV 393: xviii ir in Rûmî, sûrîd 'song' San. 99r. 20.

VU 1 ir Hap. leg.; prob. a mere onomatopoeic, but there may be some connection with Ar. 'är 'shame', much used in some later Turkish languages. See irra. Xak. xi ir harf yûkân bûhî 'antî-îhacâ 'a particle alluding to shame'; hence one says er ir boldî: haçîl'-racul 'the man was ashamed' Kaz. I 36.


S 2 lr See 1 yir.

or: a word used to describe the colour of an animal's coat, the meaning varying from language to language. Survives in NE Tel. or 'greyish' R I 1047; NC Kzx. or 'dark reddish brown' R I 1047; MM 202. Two words ending in -z have been entered here, since no such words with this meaning have been noted elsewhere. See ar. Xak. xi or at faras baynal-aşgar wa1-kumayt 'a horse with a coat
between chestnut and bay' Kaş. I 45: xiv Muh.(?) (in the list of colours of horse's coats) al-samand 'dun or (spelt o:z) Rif. 171 (only): Kip. xiv az (sic) al-asfar mina'l-xayl 'of a horse' yellow' Id. 12 (prob. an error for or ar but entered under ar-dzay).

1 or 'height, high, high ground'; N/A. homophonous with 1 or- but perhaps not connected since the exact connotation is slightly different. Not noted before the medieval period, but older since it is the basis of the word 'high ground'.

2 or- 'to deceive, trick'. The suggestion in Hüen-ts. Briefe, p. 29, note 1867 of a connection with ara: is unconvincing; some remote connection with 1 a:1 is possible.

N.o.a.b.; replaced by altar-. Türkü viii şuğîği savin yımsak aşım arpin 'tricking (people) with their honeyed words and luxurious treasures' I S 5; II N 4; Uyg. vii ff. Man.-A (the human body is created entirely) teven kûrma armakan asagyarmak 'by tricks (Hend.) and deceit (Hend.)' M III 9, 11-12 (ii); a.o. do. 29, 5 (ii) (1 yov.-): Bud. U 117, 26; 86, 43, TTV I 10, 5 (1 yov.-); Swv. 135, 10 (ezülge-): Xak. xii ol ari: ardi: garrahu 'he deceived him' Kaş. I 172 (arar, armak): ardi: (sic) semi: kiiz 'the girl deceived you' (kada'aatka) I 412, 21; a.o. III 62, 3 (1 yov.-): KB mene ardi dunyâ 'the world deceived me' 1172.

1 er- 'to be' (something, somewhere, etc.), necessarily accompanied by a Predicate; it cannot be used by itself to mean 'to exist' (for which see bar), but is often used as an Aux. V. after Participles, etc. of other verbs. In the earliest period it was conjugated completely, but the -r- began to be elided fairly early, and after that the tenses formed by attaching suffixes with initial vowels became obsolete and were replaced by the corresponding tenses of bol-jol- in some languages and tur- in others. However, some tenses, usually without the -r-, s.i.a.m.lg. The unusual very early Gerunds(?) erkü, erken, erling are listed separately.

Türkü viii; vii ff including Man. and Yen. er-, to be', and as Aux. V., is very common: Uyg. viii; vii ff. Man.-A, Man., Bud., Civ. ditto; in TT VIII spelt er- or, less often, er- never er- e:ser (for erseer) occurs once: Xak. xii olanda: erli: koda kâna 'he was thus' Kaş. I 164 (erdi, ermeid); a.o.: KB ditto: xii (1) At. ditto; Tef. er-dèr- ditto: XVIII Muh. I dio: and also erdi: mã kâna 'it was not' yoruk erdi: and also dêyûl li: Mel. 19, 16; Rif. 99 (the alternative translations suggest that, in Muh.'s terminology, er- was the form used in Turkistan, i.e. late Xak. and - the form used in 'our country', i.e. early Az.), it is added that most tenses of 'to be' are supplied by bol-, er-/-: surviving only in some: Çağ. xv ff. some individual forms, erdî, etc., are listed in Vel. 50-4 and translated idi, etc.; 'to be' is not listed as a Verb in San., but various forms like erdî, ıdî are listed among the Nouns: Xwar. xii er: Ali 27, é do. 35: xii (1) er- 'to be', and as Aux. V. is common in Oğ.: xiv er- is common, Qub 51; MM 66, etc. Kom. xiv er- and more often e- occurs in CGI, CCG.
in various forms listed at length in Gr. 89-90: Kip. xiii idi: (partially conjugated) is a Turkish word (lafza) corresponding to kähna Hou. 50, 11 ff.: xiv (under ‘alif alone’) idi: means both arsala ‘to send’ (see 1-d)- and kähna; in the first sense it is conjugated (mutatsarrafı), but in the second only in the Perf. (al-mudi) Id. 7: xv there are three forms (lub) for kähna 6:dl, idli, -dli: Kov. 27, 19 (with examples); idli, etc. are common in Tuh.

2 ěr- ‘to reach, arrive; to meet(?).’ This verb is well established in several medieval languages and survives in SW Osm., but in the early period is so overshadowed by I er- that it is difficult to identify, particularly since its Perf. can hardly be distinguished from that of ert-. In the early period there is a phr. er-bar- which seems to mean ‘to behave in an independent, unsubordinate fashion,’ and can hardly be an idiocy of I er-. In this case it may be the basis of erk, etc.; the same meaning seems to survive in NW Nog. erű (A Nog. Inlin. form) ‘freedom, liberty,’ and NW Kk. er- ‘to follow; to meet; to amuse oneself’ is also connected. See I ěrtır-, I ěrış-. Türtük VIII temir kapığa: ěrtmiş ‘we reached the Iron Gates’ T 45 (not from erta-, which occurs as ěrt(t)miş and ěrtü in T 44) — Karluk bodun ěrůur barâr erlikli: yâğı: bolu: ‘the Karluk people, behaving in an independent fashion, became hostile’ I N 1; the same phr. with bujșiz ‘careless, thoughtless’ inserted after bodun II E 29; xanğanina: ermiş barmış ěgdü: elipe: kentü: yapılıtğ ‘you misbehaved against your xanğan and your independence(?) good realm’ I E 23, II E 19: VIII idli: adğı: tıpuzî: aert üzü: sokołuştı: ěrlmiş ‘a bear and a boar met (Hend.) one another on a mountain ridge’ Irk 6: Uyğ. VIII [gap] ermiş barmiş [gap] Şu. N 2; a.o. do. F 2 (yîçe): VIII ff. Man.-A M 1 14, 12-14 (oğul): Bud. ěrů erů translating Chinese chien ‘gradually’ (Giles 1629) occurs several times in Hüetns. e.g. (the weather) ěrů ěrů isig başladî ‘has gradually begun to get warm’ 11382, see also note 1780, last para.: (Xak.) xiii(?) Tes. maña faryâtî ěrgîl ‘come to my help’ (cf. the Persian phr. (ba-)faryâd rasıdan ‘to come to someone’s help’) 2:96: Çax. xv ff. ěr- (1p-etc.) ěrî: ‘to reach, arrive’ Vel. 54; ěr- occurs both as an Intrans. and ‘Trans. Verb (lazım va muta‘addî), rasıdan va rasıdan ‘to arrive, to cause to arrive’ San. 97(2. 23 (quotns.): Xwar. xiii(?) ěr- ‘to reach’ ‘Ali 4: Kip. xiii adraka ‘to reach, attain’ er- (unvoiced) Hou. 37, 4: xiv ěr- with (front vowel) adraka Id. 10: Osm. xiv ff. ěr- ěr- ‘to reach, attain,’ in various idioms, c.i.a.p. TTS 1 273; II 393; III 260; IV 304; XVIII (after Çax. entry) ‘this verb is used in Rûmî with both back and front vowels’ (see) San. 97(2. 23.

1 ěr- (‘ěr- see Irk-) ‘to moe, feel lonely or bored.’ N.o.a.b. unless it survives as a ‘Trans. V. in SW XX Anat. ěr- (sic) ‘to annoy, or worry (someone)’ SDD 774, Uyğ. xv ff. Bud. catklık ışleriğ bûtûrgeli irmekszin yalkımsızın uzun ȍdûn katğîlanmakları üze ‘in their long-continued efforts to carry out the tasks (prescribed) in the Jâtkas without getting bored or nauseated’ Sun. 235, 10-12: Xak. xir irâl: instaçha’s-‘l-racil, va hunte min qillâti’s-‘l-mu ‘anasa ‘the man moved for lack of company’ Kaš. I 172 (2 Ir- follows): KB tayîgka yakin tut маça irmedin ‘keep close to me in my service without being bored’ 592; (I have been very fond of you, but) İrre$$ menî ‘you are bored with me’ 714; o.o. 697, 5671, 6628 (yalk-) Xwar xiv Ir- ‘to be bored’ Quth bo: Kip. xiv Ir- ‘(with a front vowel) dacara ‘to be bored’ Id. 10.

2 Ir- ‘to make a notch, or breach, in (something Acc.).’ Very rare, n.o.a.b., almost syn. w. I őt- ‘to pierce’ and ipp ‘to hollow out’. Cf. iri: Irak. xii ol 5:am irâl: ‘he made a breach (talam) in the wall’ Kaš. I 172 (Ir: Ir: me:ki: Kip. xiv Ir- azâla ‘to cause to wane’ (sic, see Iril-) Id. 10.

or- ‘to mow (grass, etc.), to reap (crops),’ and the like. S.i.a.m.î; not always easy to distinguish fr. ur- in written texts, but has long or- and Aor. orrâ: Xak. xii ol 5: (sic, in error) orl: qata’s-al-bagai ‘he cut the grass;’ also used when one reaps a cereal crop (hasadâl-‘l-rar), etc. Kaš. I 172 (orâ: ormak); same phr. I 14, 11; III 45, 4: KB 1393 (2 ot): Çag. xv ff. or- (‘er, etc., ‘with 0-) 5:ir- ‘to cut, reap’ Vel. 103-4 (quotns.); or- (by implication ‘with 0-) dirâve kardon ‘to reap’ San. 66v. 21 (quotns.); Xwar. xiv orr or- to reap Quth 118: Kip. xv hasâ ‘to mow’ Tuh. 13b. 9.

ur- distinguishable from or- by its short vowel and Aor. ur:or: c.i.a.p.âl. From the earliest period it had two distinct meanings linked by the fact that it involve use of the arms; (1) ‘to put (something Acc., on something Dat. or Loc.);’ (2) ‘to strike (someone or something Acc.),’ from which, esp. the first, a wide range of idiomatic meanings has developed. Those scholars who have tried to discriminate between these two meanings (e.g. Prof. Pelliot) by spelling (1) or- and (2) ur- were unquestionably mistaken. Türtük VIII yelme: karğ: edgû:ti: urğ:il ‘set up a proper (system of) reconnoitring patrols and watch towers’ T 34; a.o. I S 10-11, II N 8 (ölısik) — yarıkînata: yalmasînta: yîz artuk okun urtt: (the enemy) hit him with more than a hundred arrows on his armour and quitted coat’ I E 33; o.o. I E 36; Ix. 21: VIII ff. oyma: er 8:glâ:nn kîsî:si:ün ururpan ‘a gambler(?), put up his children and wife as a stake’ Irk 29; kuğ: kuş kana:tna: urup ‘putting (himself) on the swan’s wings’ do. 35; yapul:ma:zuzzun têp bilgeg urutt: he set up a wise man telling him not to make mistakes’ Tun. III a. 6-8 (ETY II 94) — kldîzî:lg suvk: sukmî: taki: ur katğîdi: ba: ‘thrust the felt in the water and beat it, tie it firmly’ Irk 33; o.o. do. 35, 40; Man. diðimin bânsa urdu (the king) ‘put his crown on his head’ TT II 8, 67; nom törü
urdu 'he established the doctrine and rules' do. 10, 91; a.o. do. 10, 92 (onar) - neça urtumuz yontumuz urszer 'if we have somehow struck or wounded them' Clitnus. 88-9: Uyg. viii ff. Man.-A iççe urmiş erdi he had put (the fowls) in it' M I 16,4: Man- yeme teflğî edî yû tüşîş urîr kîyûrîler(?) 'and put up and burn pleasant, fragrant incense sticks' Wind.'35-7—yekleîrî urgay 'he will smite the demons' M III 37, 6 (i): Chr. bir kapanda urup kîgûrîler (the magi) 'placed (their offerings) on a dish and brought them' U I 7, 4-5: Bud. ur- is very common; for 'to put, set up', and the like PP 34, 3; U II 9, 12; 39, 86-7(Sw) 21, 12; 129, 8; TT V 10, 109; for 'to strike' PP 6, 7 etc.: Civ. ilkler taş: aîîl birîn ur (so spel'take' two stones for each and put one down' TT VIII L 13, a.o. in this text and H I, II: Xak. xi elgîndeki: nepûn: yerde: urdu: 'he put (wet’dça) the thing which was in his hands on ground' (prov.—ol kuln urdu: 'he heat (draraha) his slave, etc.' Każ. I 165 (urur- ur- ma:k; this entry is among the V.s w. a short vowel but is everywhere spel’ll ur in the MS); and many o.o.: KB ur- is very common in both senses, e.g. tûrî edîlî ursî kişi yeglerî 'the best of men have laid down a good code' 252; kitâb atî urudam Kutadgu Bilig 'I have given the book the name Kutadgu: Bilig' 350— urdi nawbat tugî 'the sentry beat his drum' 86: xii(?)(KBV) xazîma içînde urup kîzîlme'sî 'he put it in the treasury and hid it' 13: xiii(?)(KBPP) at iğab urdlar 'they gave it the name and title' 18-19: At. bilîdîn ururmen sâzîmke ul-a 'I lay a foundation of my words in wisdom' 81; boğun mällîî erke urupa yuzîler 'the people set their faces towards the wealthy man' 421; a.o. 461; Tef. ur- 'to strike; to put', etc. is common 329: xiv Muh.(?) daraba ur- Rif. 75, etc. (only); ur- 120, etc. (only): Çağ. xv ff. ur- (-ar, etc.) ur-, zadan ma'nâsîna 'to strike' Vel. 103-4 (quotns.); ur- 'with u-') zadan San. 66v. 21 (quotns.): Xwar. xiii ur- 'to strike' 'Ali 28, 29: xiii(?) ditto Oq. 38: xiv ditto and various idioms M N 109, etc.:Kom. xiv ur- 'to put; to strike', and in idioms CCI, CC; Gr. 266 (quotns.): Kip. xiii daraba wr- (sic) Hou. 52, 20: xiv ur- daraba Id. 10: daraba wr- Bul. 56a.: xiv daraba Kav. 7, 13; 8, 16; 74, 19; Tuh. 23a. 11 a.o.o. Osm. xiv ff. ur with a rather wide range of meanings c.i.a.p., consistently spel’ ur- not vr- TTS I 723; II 928; III 710; IV 784.

1 ûr- practically syn. w. ün-, q.v., from which it can hardly be distinguished in badly written Uyg. texts; 'to rise', usually while still maintaining contact with the point of departure, e.g. (of a plant) 'to sprout'; often used metaph. Survives, sometimes in the extended form örû-, in NC Kir., Kxx., and SW xx Anat. 1118 (öru-?); 1435 (öru-). See örû-. Uyg. viii ff. Man.-A M I 16, 12 (kaç); do. 17, 16 (evm): Bud. köklîmde inça saknî örî 'the following thought arose in my mind' U II 5, 13-14: Civ. (when the abscess has cleared up, apply certain drugs) et örgûlîk 'so that the flesh can grow up' H II 20, 7-8; suvsalûk ör: re: 'thirst supernerves' TT VIII 1, 12: Xak. xî buîlt örâli: 'the cloud rose' (nâpa’at); and one says koy örâli: 'the sheep got up' (nahâdat) out of its sheep-fold and was driven towards its pasture; also used when it grazed by itself at night (nafâpat tahtâ-l-layl) Każ. I 173 (ôrêr, ôrmenç: MS, in error, orma:k); o.o. I 257, 22 (ôrên); III 398, 24 (arçâş): Kip. xiv ör- ('with front vowel') naîba 'to sprout', in the sense of the sprouting of beans and the like Id. 10.

2 ör- 'to plait'; also used metaph. for building a wall with bricks; Sam. 199 says that in Osm. ör- is used to describe any process of plaiting or knitting, but not weaving on a loom. S.î.a.m.lg.; see tokk-; Xak. xî ol saq örâli: ramaîla-l-sâr wa nasacahu 'he plaited (Hend.) the hair'; also of other things besides hair Każ. I 172 (ôrêr, ôrmenç; (after I ûr-) and one says ol saevdç örâli: ramaîla-l-sâlwa ramâla 'he plaited a basket (Hend.)'; also used of anything that is plaited by hand from cord or palm-leaves I 173; xiv Muh. sâr madfur 'plaited hair' ôrmenç saq Mel. 45, 6; Rif. 139: Çağ. xv ff. ör- (by implication 'with û-') dâ ciş-râ ba-am tâbidan wa bâftan 'to twist two things together, to plait' San. 66v. 22: Kip. xiii daîfara-l-sâr ör- (misvocalized evr-) Hout. 36, 1: xiv ör- both banâ 'to build' and daîfara Id. 10 (misdescribed as ‘with back vowel’).

1 ûr- 'to blow (a trumpet, a fire, etc. Acc.): to blow (into something Dat.), occasionally without an Object. S.î.a.m.lg.; SE Türkî hür-; in SW only (?) xx Anat. SDD 1435. Uyg. viii ff. Man. inça kaltî er kiim yel kûçîne tolkuču ürere 'just like a man who inflates a bladder by the force of wind' Wind. 22-4: Bud. (just as fire is produced by a fire drill, dry tinder and) ermi şaçmaşi ürnişi (mistranscribed omişi) 'the vigorous action and blowing of a man' U II 10, 23-4: Civ. (if anyone says that anything is false or lacking in my statement and) ayak ürûp sôzi çînb bolisar 'if after blowing in a cup (as a form of solemn attestation) his words prove to be true' USp. 40, 7-8; 41, 6-7; the phr. burunda ûr- 'to blow (something) up the nose' occurs in H II 20, 4-5 and 18 and 23; in H I the word occurs several times, mistranscribed yûr-, e.g. boğaz iççene örsêr yarîlur açgîdîn ûrgûlu ol 'if one blows into the throat, (the swelling) bursts; one must blow it out of the mouth' 188-9; o.o. 130, 131, 185 (kamis): Xak. xî 56: ûrûd 'nûrûd' nafaxa-l-nûr 'he blew on the fire, etc.' Kaţ. I 164 (2 scr.) ûrûd 'nûrûd' nafaxa-l-nûr 'blowing on live embers is better than blowing on ashes' I 337, 12: xiii(?) Tef. ûr- 'to blow (bellows, etc.)' 338: xiv Muh.(?) nafaxa ûr- (Rif.) 116 (only): Çağ. xv ff. ûr- ('with û-, not û-'), but mis-spelt with back
vowel), also hür- *dumidan 'to blow'. San. 66v.
21: Xwar. xiv (the wise man said 'give me your hand') takt elgiene ağız birle urđi 'and blew into his hand with his mouth' Nahe. 231, 14: Kip. xii nafaxa ur- (misvocalized eur-) Hwv. 38, 11: xiv ur- ('with front vowel') nafaxa Id. 10; safar (to whistle) wa nafaxa ur- Bul. 54, v.: 85, v.: xv al-nafz urmek Kov. 61, 15; nafaxa ur- ('with front vowel') do. 76, 1; Tuh. 37a. 4: Osm. xiv to xvi ur- 'to blow' in several texts TTS I 747; II 955; III 732; IV 805.

2 ur- (of a dog) 'to bark, howl'. S.i.a.m.l.g. sometimes as urū; in SE Türkü hür- - Türkü VIII ff. Man. M III 45, 1 (i) (1t): Uyğ. viii ff. Cив. it kari bolsar yatip urūr 'when a dog gets old it barks lying down' TT VII 42, 6: Xak. xii ti urūd: nabahal'-halb 'the dog barked' Kağ. I 164 (üre: urmek): xii(iii) (? Tef. ur- 'to bark' 339: xiv Muh. nabalil'-halb urmek Mel. 73, 11; Rif. 176: Çağ. xv ff. ur- ('with -') farşad kadan, wa in maxus-ī farşad-ī sog 'to howl, in particular of a dog, to howl', in Ar. nibāḥ San. 66v. 23: Kom. xiv to 'bark' ur- CCG; Gr. 270 (quotn.): Kip. xiv Ur- ('with front vowel') nabāḥa Id. 10: xiv nabāḥa (ulu; in margin) ur- Tuh. 378. 8.

S 3 ur- See uğdur.-

Dis. ARA
ara: (?:ara) difficult to pin down grammatically; there does not seem to be any record of it as the subject of a sentence or in other contexts in which it could be regarded as an ordinary Noun. In the early period it is used only as a Postposn. meaning 'between (two places), among (a number of people)', and the like; but Kağ. translates it as a Noun and does not describe it as a harf. Later it seems to be used almost only in the Loc., either with a preceding Pron. Adj., e.g. bu arada 'in this locality', or with a Poss. Suff. e.g. aramızda 'among us' or with a 3rd Pers. Poss. Suff. and a preceding Noun, e.g. oğbu yarın arada 'in the middle of this light'. Normally used of space, less often of time. S.i.a.m.l.g. The spelling ara: in İrbB and TT VIII (SW Tkm. ara:) is the probable original. Türkü VIII (when the blue heaven was created above and the brown earth below, man was created) ekin ara: 'between the two' I E 1, E II 2; similar phr. I E 2, II E 4; Ogin 10; (then to the north of the Chinese) Tag(?) Oğuz ara: yetti; eren yağı: bolmiş 'seven men among the Tag(?) Oğuz became hostile' Ogin 5: viii ff. kamu:ş (sic, error for kamu:ş) ara: (sic) 'among the reeds' İrbB 10; kamu:ş ara: do. 38: (man was unhappy and the sky cloudy) bulu: ara: kün tuğmiliş busan:ç ara: (sic) mepli: kemli: 'the sun rose among its clouds, joy came in the midst of grief' do. 52: Yen. el ara:nda: 'from within the realm' Mal. 30, 4; el ara: do. 32, 10: Uyğ. vii Yarış Ağülü ara: Yit(?) başinta ara: 'between Yarış and Ağülü and within the summit of Yit(?) Şu. IV '6 (text damaged and dubious): viii ff. Man. -

A ol takılı buş ara 'among those fowls' M I 36, 6-7; a.o. do. 10, 2 (ada); dintarka ara 'among the Elect' M III 70, 11 (sic; the only case of ara: after Dat.): Man. yalanjkular ara 'among men' TT III 22: Bud. Sanskrit antarā 'between' ara: TT VIII G.1-ara: also appears for the first time in oblique cases, e.g. toynların arasında: 'among the monks' do. A.24; similar phr. do. H.5, 9; U III 13, 6-7 (ii), etc.-aradan aţın 'the intermediate state' U II 81, 69-70: birikle (sic?) atrimişindir beri anı ara on yil boldi 'it is ten years since we parted' Hülen-ts. 1867: Civ. kișî ara 'among men' TT I 160: balık ara 'within the city' Usp. 88, 43: kișiran urūqın ağı arası (sic, ditography) arasinda tütügü ol 'he must fumigate between her thighs with kișiran seed' II 22-3: O. Kir. ix ff. bodun ara: 'among the people' Mal. 15, 3: Xak. xii ara: 'wasıl-ğay' 'the middle of a thing'; hence one says kișî: ara: kirdim 'I went in among the people' (bayna-ı-qawun) Kağ. I 87; similar phr. I 317, 7: 511, 26 (üllülgül): 528, 18; II 17, 6; III 60, 8: KB lkyer ot ara in the middle of a blazing fire' 1483; ara . . . ara: 'at one time'. . . at another, 177 (ğdil); 400-2; 735; xii(iii) KBB P anlar ara: 'between them' 36; At. kișîler ara 75; a.o.o.; Tef. ara in phr. likebizîlar ara and with Poss. Suffs. in the Loc. is common 56: Çağ. xv ff. ara arasinda Vel. 16; ara miyân wa taşt 'middle, centre'; also called aralığ; also used in the meaning of arasinda dar miyânash San. 36v. 2; various other phr. like ara ayi 'the month of Şawwâl', arasinda, arasinda men/ara men are listed: Xwar. xii(iii) oğbu yarın arasinda 'in the middle of this light' Qg. 55: a.o. do. 162: xiv ara: 'among Qurb 10; MN 7, etc.: Kom. xiv only in the form arasinda 'among', etc. CCG; Gr. 39 (quotns.): Kip. xii ara: ara: III 53, 15 (also quoted with Poss. Suffs. in Loc. and Abl.): xiv ara: baya: Id. 11; baya with Poss. Suffs. ara: with ditto: al-baya ara: Bul. 14, 5-7: xv ara: baya Tuh. 73b. 10; arasinda, arapiza do. 74a. 5, 7: Osm. xiv ff. ara c.i.a.p.; as early as xiv it means 'place' in phr. like bu arada and 'time(s)' in phr. like har arada 'at all times'; ara . . . ara occurs in xv, XVI, and ara as a Postposn., e.g. xünkâh-i 'aşq ara 'in the temple of love' down to xvi TTS I 32; II 46; III 30; IV 32.

VU ara (sic) Hap. leg.; onomatopoetic. Xak. xii ara: al-başel 'urine'; an Excl. (hurhur) addressed to a donkey to encourage it to urinate; it is repeated two or three times (and the donkey) urinates. This agrees (nəfəqat) with Ar. because al-ar means 'copulation' (al-cimā) in Ar. Kağ. I 38.

ara: a large stinging insect, 'bee, wasp, hornet'. S.i.a.m.l.g. w. minor phonetic changes (ara, etc.); in some the particular kind of insect is defined by an Attribute, e.g. Osm. bal arası 'honey bee'. Xak. xii ara: al-zanbūr 'hornet, wasp'. This agrees (nəfəqat) with Al. because al-ar means 'honey' (al-asal) in Ar., but in Turkish the 'source of honey' (ma-
yatawwalladu'l-āsal min hu); and the Čiğil Turks call 'honey' arī: yagī: sammu'nl-nahl 'bee's oil' Kaš. I 87; o.o. II 329, 10 and 13; III 156 (ba:1); 276, 19: xiii(?) At. 'āsal kayda erse bile arī: 'wherever there is honey there is a bee with it', 439: xiv Muḥ. al-zambīr arī: Mel. 74, 8; Rif. 177: Čaḡ. xv ff. arī (spelt) zambīr San. 37v. 11 (quotns.): Xwar. xiv arī: 'bee' Qūb 11; MN 10: Kip. xili al-nahl arī: Hou. 10, 11: xiv arī: both al-nahl wāl-zambīr; and if they mean 'bee' specifically (bi-aynīh) they say bad arī: Id. 10; al-nahl arū: (al-zambīr kōkū) Bul. 11; x: xiv Kav. 62, 19 (ba:1).

VU ırra (sic) onomatopoec, cf. arıra; see 2 ir. Pec. to Kaš. Xak. xi ırra hacla 'shame'; yuxaft tā wā yutaqal 'it is made both light and heavy' (tw. -r- and -rr-) Kaš. I 39; a.o. I 322 (1 tar).

VU ırra: 'omen, sign'; often in Hend. ırra: belgū: Vocalization uncertain; P.N./A. ırrū-lūgū: q.v., but survives in Yakut as ira:ria; Pek. 3808, and is a l.-w. in. Mong. as ira:ra: (Kow. 321) w. a N.Ag. iru:raquo, see Doerfer in C.A.J. X, pp. 55 ff. Uyg. xiv: a.o. - Man. A yavlak ırra erūr 'it is an evil omen' M I 35, 3: Bud. tūkel tōrlūg yavlak ırra belgū:ler 'all kinds of evil omens (Hend.)' TT VI 60; VIII 0, 5; ermez ırra belgū: közzīn 'if false omens (Hend.) appear' TT VII 40, 39; o.o. of ırra belgū: U IV 24, 13: Sw. 185, 5-6; 315, 14-15, etc.: Civ. ngeh yūr (sic) (? so read) ırra urklasa 'if one seeks by divination for an omen to explain something' TT VII 28, 6.

VU ıtf urra (sic) Hap. leg.; possibly a corruption of the Ar. word. Xak. xi urra al-udra fi'l-rīdāl 'hernia' Kaš. I 39.

orū: 'shout, outcry', etc. No doubt the base, of orla:; and so to be spelt with o-. N.o.a.b. Xak. xi orū: al-ṣīyād wāl'-calāba 'shout, outcry'; (prov. orū: kopsa: oğu: akīqur::idu waqā'a-l'-ṣarxīc iṣma'at'all-a':ṣra savy: hu-yū'mul-salīx' when the cry for help is raised, the tribe rally to it to help the man who raises it' Kaš. I 87; a.o. III 327 (kktk); xiv Muḥ. (7) al-dacca wāl'-galaba 'shouting, hubbub' orū: Rif. 146 (only).

VU ı uru: 'male child, son'; unlike oğul, exclusively masculine. Not noted later than Xak., but common until then. Türkī vībihīk uru: oğul: (sic) kul kīlt: 'their sons, who were fit to be legs they made slaves' II E 7 (and I E 7 with bolt: in error for kīltī); a.o. I E 24, II E 20: xiv: Man. the nature of the sin in Churas. 116-17 is obscure, and the text almost certainly corrupt; ızūn looks like an error for ın:ūn and ık: bolup is unintelligible; (if we have erred) ızūn ı:zūn bu ızūn uzununlug urular ık bolup 'in a previous incarnation or the present incarnation by .. women and boys'; Yen. uru: oğlan 'sons' Mal. 26, 2; ı'tī: uru: oğlul ıçın tike: bertimiz 'we erected (this memorial) for his seven sons' do. 48, 9; Uyg. ix inim ı'tī: urum iç kizım iç ırtī: 'I had seven younger brothers, three sons, and three daughters' Suci 6: xiii ff. Bud. kenc uru kenc kizlar 'young boys and girls' U II 20, 20; teplr uru: 'a son of a god' (Sanskrit devaputra) do. 28, 6 (ii); 29, 16; a.o. Sw. 597, 23; Civ. uru oğul kelûrgey 'she will bring forth a son' TT VII 28, 18; uru oğlan ıçv civ 'a woman with male children' II 18, 65: Xak. xi uru: al-gakkar mina'l-awlid 'a male child'; one says uru: oğlan: 'male children' Kaš. I 88; a.o. I 251, 9: KB ay erışg uru 'my brave boy!' 3832.

VU ı uru: n.o.a.b.; Irbk ı40 is a cryptic para. which continues 'he walks alone striking and cleaving precipitous rocks with a broad arrowhead'; nearly every word in it begins with y-, which may explain the curious use of words; this word obviously means 'ravine' or the like. Türkī xiv: f. talim (terror for telim) uru: yardnça: 'until hecleaves many ravines' Irbk ı40: Oğu:x uru: (under terip q.v.) terip uru: al-faccul'-'amāq 'a deep ravine' Kaš. III 370, 10; n.m.e.

oru: (?oro): 'a storage pit dug in the ground'. S.i.m.l.g. except NW, SW with variations in the final vowel (-a, -o, -u) which suggest an original -o: See Doerfer II 502. Xak. xi oru: 'a hole (al-lufra) which is dug for the storage of wheat, root vegetables (al-salcam) and the like' Kaš. II 87: KB ısizg ı40 ya gađda oruda kerek 'you must put a bad man in a sack or a pit' 5549 (see ay-a-): Çaḡ. xv ff. ora (sic) taxl kuyusu 'a grain pit' Vel. 104; oru čah-i ġalla ditto San. 71v. 7: Kip. xiv oru: al-naftmira 'storage pit' Id. 10; ditto, but oru: Bult. 3, 16: xv cubb 'pit' oru Tuh. 12a. 3.

S oru: See orū:

D orū: (orū) Ger. of ı oru-, normally used as an Adv. meaning 'upwards' (in KB there is even a Comparative f. orūre:k) particularly in the phr. orū: tur-, properly 'to rise to one's feet', but sometimes 'to stand upright'. In the medieval period it also came, usually as ıre, to be used as a Noun meaning 'height, elevation; an upright, pillar, support', and survives with such meanings in SE Türkī BS 773: NC Kxz. MM 496; SW Tkm., and perhaps elsewhere. As an Adv., usually in the phr. orū: (also ıre, orū) tur- s.i.a.m.l.g. except SC(?). Uyg. xv ff. Bud. Sanskrit uttisātā 'rise to your feet' orū: duru:la:ar: TT VIII 846; orū: tikmi:ni erdi: nomluq tuğ: u 'he has planted the banner of the doctrine upright' Hiien-trs. 1909-10; orū: kodî 'upwards and downwards' U III 31, 8; 44, 4 (l); TT X 438; oranlar:ım: dı: orū: turu: 'rising from their seats' Sut. 182, 6-7; Civ. ıre kodî Usp. 67, 4; Xak. xi ıre Kaš. III 38, 10 (lgds): KB orū: birle: atın kupurdi: orū: 'by his code of laws he raised his reputation' 103; similar phr. 269; (the planets move) kayu:ı orure:k kayu:ı kodî 130; tur:ı orū: 519; o.o. 438, 3725; xiii(?) Tef. ıre:für orū tur-; ıre: 'pillar, support' 248, 250; xiv Rbg. ıre kopol- 'to rise to one's feet' R I 1217

D arpağan Den. N. fr. arpa:; 'wild barley', a plant of the wild oats type. S.i.s.m.l. Xak. xi arpağan nahi ka-hay'att'l-sa'ir yanbut musanbil 'la lahab lahu 'a plant with the appearance of barley which grows seedless ears' Kaš. I 140; Çağ. XV ff. arpağan 'a small plant which grows in the open country (sahra'dah) and forms an ear (xüga) like barley' San. 36v. 26.

D arpa:siz Hap. leg. in a prov. under arpa: fr. which it is the Priv. N./A. Xak. xi arpa:siz at aşuma's 'a horse cannot get over the pass until it has had a feed of barley' (hâtta taqdam'l-sa'ir) Kaš. I 123, 19; n.m.e.

D arvişçi N.Ag. fr. arviş: 'spell-binder, sorcerer'. Survives only in NE Tel. arvişçi R I 338; in some other languages the word used is arbağçı or the like, der. fr. arbağ a later Dev. N. fr. arva:- first noted in Çağ. Uyg. viii ff. Bud. arvişçilär begli 'the chief of the sorcerers' U IV 20, 230; a.o. TT V 12, 128.

Tris. V. ARB-

D arpa:la:- Den. V. fr. arpa:; 'to eat barley, feed with barley'. Survives only (?) in SW Osm. Uyg. viii ff. Bud. ne yep arpalap edgüleker yakın kalğıl 'eating something (?)', and eating barley remain close to good men' USp. 46, 1 and 3 (a short very obscure text, perhaps mistranscribed). Xak. xi ol atın arpaladı: qogdana farasaolu'l-sa'ir he fed his horse with barley' Kaš. I 316 (arpalara: arpalanmak).

D arpa:lan- Hap. leg.; Refl. f. of arpa:la:- Xak. xi at arpalandı: (sic) 'the horse had barley' Kaš. I 296 (arpalanur, arpalanmak sic).

Dis. ARG-

F erej 'happiness, bliss'; corruption of Sogdian táz (pronounced rēj), same meaning. In this spelling pec. to KB; for some unknown reason, perhaps confusion with ērinq which has exactly the opposite meaning, it became corrupted to ērínq/ěrinq, in which form it appears in Kaš. and sometimes in the Vienna MS. of KB. Survives in most NE languages as ērisīrisī R I 1368; III 719; Khak. ērisī; NC Kir., Kız. ērisī (and Kız. ērisī in R III 719); SC Uzb. ĕroz; NW Kaz. uras R I 1655; SW xx Anat. araz juraz SDD 109, 1420. Xak. xi ērinq al-tanum'om wa'l-taqallub f'l-ni'ma 'happiness, enjoyment; reverse of fortune' and in some languages (lajž) pronounced ērinq Kaš. I 132; III 449 (duplicate entries; the second meaning, if correctly translated, seems to belong to ērinq): KB erej kolsa emek tegır ol uliš 'if he asks for happiness, pain comes (instead) as his portion' 432 (I see that man's behaviour is bad) ereji az ol kör ökünüzł uzun 'his happiness is slight and his repentence long-lasting' 926; o.o. 434, 677, 937, 2150, 3672 (salın-), 5208, etc. (in 5208 Vienna MS. ērincī) xiii(? Tef. üstımaks turğuluk ērinci might mean 'paradise is permanent happiness' (Borovkov translates it 'residence', taking it as a Dev. N. fr. ērincī- Refl. f. of ērincī, but this is not very plausible) 81.

F oruç 'a religious fast'. See başa:к.

F arça 'juniper'. See artuç.

(1) arç: 'saddle-bag'; prob. a crasis of artçi:; N.Ag. of art. Pec. to Kaš.; Malov in the index to USp. suggested that a word in USp. 3. 4 read ārça was connected with this word, but actually it occurs in a transcription of an Ar. phr., icār haqqi, 'amount due for rent'. Xak. xi ārça: al-haqiha 'saddle-bag' Kaš. I 124; o.o. I 231, 14 (artistÇ)-; 250, 11 (artın-).

?F ārja: 'jackal, or hyæna(?);' n.o.a.b. The -J- suggests a foreign (Sögедин) origin. There does not seem to be a native word for 'jackal', most languages using Pe. gağāl. Xak. xi ārja: 'with -J-' ibn ādaw 'jackal' Kaš. I 127; xiv Muḥ. al-dabu 'hyæna', in Turkistan ārja:, in 'our country' (Azerbaijan) ārja: Mel. 7, 13; Rif. 79; a.o. 72, 5; 174.

S örgüç See 2 örgüç.

Tris. V. ARC-

DF arju:la:- Den. V. fr. arju:; n.o.a.b. Prob. used only in the Ger. Uyg. viii ff. Civ. erklig xanın yarlığı arjulayu (mistranscribed arjulayu) turur evide the orders (sic) of the king of the underworld stand like jackals in your house' TT I 25; Xak. xi (after arju:), and they say of people when they crowd round (harfii) something kiši: arjulayu kuri: (sic, terror for turdii) 'the people crowded (izdahama) round it, as jackals crowd round a man to eat him' Kaš. I 127, 20; arjulayu: er avari translated 'the crowd of men round him were like jackals, because if they find a man alone they surround him and eat him' III 401, 14.

DF erejlen- Refl. Dev. V. fr. erej; n.o.a.b. Xak. xi KB ēl(l)gı erejlenã ēlke yetürörü biliţ 'may Your Majesty live happily and bring wisdom to the realm' 5804.

Mon. ARD-

art (a:rd) originally 'the nape of the neck'; hence (1) 'a mountain pass or col' (like the nape of the neck a depression between two elevations); (2) 'the back or hinder part of anything'. In (2) it was syn. w. arka: q.v., but for Adv. expressions meaning 'behind' art was used in preference to arka:. The Directive f. artgaru 'backwards' is not noted before the medieval period. S.i.a.m.l.g.; in SW Osm., Tkm. (a:rt) before Suffs. beginning with vowels ard, which may represent the
Mon. V. Arđ- 

original form. Türkü viii ff. art üze: 'on a mountain pass' Irkl 6 (2 ěr-): Uyğ. viii ff. Bud. art basut bol- 'to back, support (someone Dat.) Sumt. 127, 21; 409, 11; a.o. U IV 8, 38 (1d̄-): Civ. (a man who unexpectedly becomes famous) art sayu maya- kayur 'defecates on every mountain pass' TT VII 42, 5: Xak. xi art sač şa'rul-qafâ 'the back hair', because art is al-ragaha 'the nape of the neck'; art al-agabha fi'l-eihāl 'a mountain pass' (prov.) Kas. I 42; I 247, 18 (ašrul-); 277, 3 (2 asša:-) and 5 o.o. translated al-agabha: KB kayu art asăr kör oğuzler keçer 'some climb over mountain passes and cross rivers' 1735; xiii (?) Tef'tanq aridinda/ aridindin 'behind him' 56; arđina/artınğa 'behind' 57, 60; arđgaru/artkaru 'backwards' 59: xiv Muh. 'the hindquarters of a horse (kîl; in the margin of one MS.)' Ard. Mel. 69, 14: Çağ. xv ff. art (spell) 'agabha ta râh-i tâng ('a narrow road') San. 36v. 26; ard (rhyming with kârâd) 'agab 'back' do. 37r. 2; arđina az 'agabas 'behind him' do. 37r. 3 (quotns.): Xwar. xiii(3) (the army was protecting) of börünî ardîmîn 'the hindquarters of that wolf' Oğ. 152: xiv artkaru 'backwards' Qutb 11, Nahc. 93, 4; (if Yusuf's shirt is torn) art yandin 'in the back' Nahc. 362, 7; artına 'backwards' do. 93, 5; Kom. xiv 'back, behind' art GCI, CGG; Gr. 40 (quotns. including arđina/artınğa): Kip. xiv ard, also art, xalîf 'behind' Id. 10; xalîf arđunca Bul. 14, 4; xv (in a list of Advs. describing directions) wařa 'backwards' artkarı: bi-gâyir rá 'without -r.' (i.e. for artkarî) Kas. 35, 5; art wařa Tuh. 73b. 9 (with Poss. Sufıfs. do. 678, 3; 74a, 7, 11); xalîf artkarı do. 14b. 6; 74a. 7; ta'axxâra 'to be behind, late', etc. artkarı kal- do 10b. 2: Osm. xiv ff. ard with Poss. Sufıfs. and arđınça, both meaning generally 'behind', c.i.a.p. TTS I 33; II 47; III 32-3; IV 34-5.

Vu ěrt pec. to Uyğ. and only in the phr. ěrt bêtît, prob. a mere jingle with ěrt, q.v. Uyğ. viii ff. Bud. ěrtî bêtît ağır bolur 'his taxes are heavy' TT VI 11; and see note thereon with o.o.: Civ. ěrt bêtît almaidın 'without levying taxes' USp. 88, 41-2; bu yèrinî negû yeme ěrtî bêtît yok 'this land is not liable to any taxes whatever' USp. 108, 20-1.

Vu urt Hap. lcg.; Atalay points out that in SW xx Anat. (see SDD 763) 'the eye of a needle' is called ighne yurdu; this might well be a corruption of this word, but this word cannot be a corruption of ěurt, q.v., the meaning of which in Xak. would be quite inappropriate. There is another possible trace of this word; in ŞS 29 the translation of őrt, q.v., includes the words señor, ağı 'poison'; this might be a misunderstanding of samın (see Kas.'s translation) the normal meaning of which is 'poison'. Xak. xi urt sommu1-xiyâf 'the eye of a needle' Kas. I 42.

őrt 'flame, conflagration'; more specific than 1 o: 'fire in general', practically syn. w. yalin. S.i.a.m.l.g., in SW only Tkm. Türkü viii (the next day) őrtc: kizip kețî: sünüşdimiz 'they came (against us) flaming like a conflagration, and we fought' T 40; Uyğ. viii ff. Bud. inçâ kaltî temîrinli tađın őrt yalin üner erser 'just as flames (Hend.) rise from the Iron Mountain' U II 25, 25-7; ökmünkilî őrt üze örtênip 'blazing with the flame of repentance' U III, 5, 1-2; őrt yalin TT V 10, 91 and 93; 12, 121; TT X 340, 360; ěrt otlüg dyân 'a meditation on flame and fire' TT V 10, 116; őrt yâlinlî 'flammng' do. 8, 65; Xak. xi ört al-hartiq 'conflagration, blaze' Kas. I 42: Çağ. xv ff. ěrt jila-i ațas 'flame'; and they also use the word when they set fire to one end of a prairie (sahrâ), and it goes in front of the wind and burns off the whole prairie Vel. 100 (quotn.); ěrt (spelt) ism-i cîn az bîrîyî ațas 'a generic term for fire' San. 71r. 3 (quotn.): Osm. xvi őrt 'blaze' in one text TTS I 340 (mis-spelt ort).

Mon. V. ARD-

art- Preliminary note. There are two verbs of this form; one, Trans. 'to load (baggage, etc.) on (an animal, etc.),' the Pass. and Refl. f.s of which in SW xx Anat. show that it was originally ard-; the other, Intrans., 'to grow bigger, increase', which was always art-, since its der. f.s like artuk are spelt with -t- in all modern languages. The first is first noted in Osm. XVI, but its Pass. and Refl. f.s are noted in Xak. XI; the second is noted fr. an early period.

1 ěrt- (ard-) 'to load (something Acc.) onto (something Dat.)'; to load (an animal, etc. Acc.) with (something bille, etc.); to put (something, e.g. an arm) round (something, e.g. a neck). S.i.a.m.l.g.; in SW only xx Anat. ard-art-SDD 111, 117. Osm. xvi ard- 'to put (an arm Acc.) round (a neck Dat.); to put (a garment Acc.) over (a shoulder Dat.)' in two texts TTS II 48; III 33.

2 ěrt- 'to become bigger, increase; to be, or become, excessive'. S.i.a.m.l.g. Türkü viii ff. Yen. artzu:n 'may it increase' is read three times in Mal. 48, 4 and 5, but the text is chaotic; Uyğ. vii ff. Civ. (the income from certain properties is to be used for stated purposes) armtşın kepęșip işletţünler 'let them employ what is in excess (of these requirements) by mutual agreement' USp. 88, 28: Xak. xi arttu: neg: 'the thing became bigger (zâda); and one says anů eyeğüşi: arttu: zâda şıla:xuwa too hıva kinîya 'anti'taţatcul 'his ribs expanded', an idiom for arrogance Kas. 415 (arttîr, artmak): KB kutt kündê arttu: 'his good fortune increased daily' 438; o.o. 618(e:d), 736, 1043, 1062, etc.: xiii (?) At. annî kündê arttu tarir bu bıda: 'therefore this heresy increases daily' 404; Tef. art- 'to grow bigger' 59: xiv Muh. zâda, katûra 'to become bigger, more numerous' art- Mel. 26, 13; Rif. 109: Çağ. xv ff. art-ziyâd şudan 'to increase' San. 35r. 5: Xvar. 
(?) in NC Kir., Kxz., and perhaps SW xx Anat. "ürpek 'a large mushroom' SDD 1116. Xak. xi ürpek (the -p- has three preceding dots, possibly two of them added later) al-qa'a ma:n-l-hayawan wa'l-nā'ī 'shaggy of beast or man' Kaš. I 103: Xwar. xiv baṣṣi ürpek bolsa 'if his head is dishevelled' Nahe. 380, 13; a.o. 400, 9; Kom. xiv 'crisp, crinkled' ürpek CCG; Gg. Kup. xiv ürpek al-qa'a 'a curl or lock of hair' Id. 11: Osm. xvi ürpek 'dishevelled' in one text TTS III 733.

D arvīs Dev. N. fr. arva:-; 'a magic spell, or charm'; used to translate Sanskrit dhāranī. Became a l.-w. in Mong. us/arbis/arvis Kow. 157, 164 (translated 'knowledge, erudition') and survives only (?) in NE Tel. arbis 'witchcraft, incantation' R I 338. Uyg. viii ff. Man. M II 5, 9 (antāq): Bud. in TT VI 465 arvīs nom bitiğ represents Sanskrit dhārāṇītra; the prfr. dar(ā)n arvīs occurs several times in TT VI in Pahl. 8, 13 Arvīs (mis-transcribed Arvīt) Thīrīgīn female Proper Name; o.o. TT VI 373-4 (nomç); U II 58, 3: (ii): Xak. xi Kaš. I 149, 12 (arval-); 283, 19 (arva-); n.m.e.

PU irbīs 'the Siberian panther, Felis irbis'. Became a l.-w. in Mong. as irbis (Kow. 324, Haltd 72) from which the word entered European zoological terminology and was re-borrowed in NE Lęb., Tel. Irbis R I 1471. NE Tuv. irbīs prob. preserves the original pronunciation, but it might have been Irpīš. All the early occurrences are in Uyg. where the alphabet is so ambiguous that the final sound is not quite certain; it was certainly not -s and both -ç and -z are improbable. Uyg. viii ff. Bud. irbīs is included in lists of savage beasts with 'lion, leopard', etc. in TT VI 116: Sis, 331, 23: 599, 16; 610, 13; irbīs kuďroğ: translates Chinese pao wei 'panther's tail' (Giles 8, 607 12, 601), the name of a constellation TT VI 93; in U IV 44, 6 and 11 apparently spelt Irbīş.

Dis. V. ARB-
arva:- 'to make magic, cast spells'. Survives, generally as arba- in some NE languages: SE Türki; NC Kir., Kxz., and as arva- in SC Uzb. Xak. xii kaṃ arvaś (later misvocalized arvay in the MS.) arvādα: raqγl- kāhīn ruqya 'the sorcerer cast a spell' Kaš. I 283 (arvar, arva:mak): Çağ. xv ff. arba- afti:n kardan 'to make magic' Saq. 34v. 23.

érpe-: Hap. leg., but see erpē-, ērpēl. Xak. xii ol yiğić ērpedli: 'he saved (naqara) the wood' (etc.); and one says ol ışış ērpedli: āfsada-l-amr li-mā arādo islāhāhu 'he spoilt the business in trying to improve it' Kaš. I 271 (ērpe, ērpe:me:k).

?D ėrpe:- 'to be shaggy, dishevelled', and the like, is not actually noted but must be the basis of ürpek, örpē-, örpe:-; its relationship to the practically synonymous ürpe:- is obscure, but the likeliest explanation is that both are Den. V.s in -e- and -er- respectively fr. öürp. The modern forms örpē:- and the like which survive in NC Kir., Kxz. and NW Kar. Ṭ, Ḫk., and Nog. seem to go back to örpe:- rather than ürpe:-.

D ērpēt- Hap. leg.; Caus. f. of örpe:-. Xak. xii ol yiğığ ērpetti: 'he gave orders for the wood (etc.) to be sawn with a saw' (bi-nāprīl/-xāṣab wa gayrīh bi'l minār) Kaš. I 260 (ērpetür, ērpetme:k).

D ürpet- Caus. f. of ürpe:-; 'to make (the hair, etc.) dishevelled'. Survives as ürpeyt- and the like in the languages listed under ürpe:-. Xak. xii er baṣṣi ürpetti: 'the man ruffled (ṣa'afa) his head (etc.)' Kaš. I 259 (ērpetür, ürpetmek; MS in error -ma:k).

D arval- Hap. leg.; Pass. f. of arva-: Xak. xii arvis arvaldi: ruqita'ti-ruqya 'the spell was cast' Kaš. I 249 (arvalur, arvalmak; arvis mis-spelt arhīt).

D ērpēl- Pass. f. of örpē-; n.o.a.b. Uyg. viii ff. Bud. (in a fragmentary text) kinda: pa:rmūs ērpēle:kūlūg (sic) 'having gone to the torture he will be sawn' TT VII G.61: Xak. xii yiğığ ērpēlendi: 'the wood was sawn with a saw (naqira . . . bi'l-minār)'; and in the prov. a:pa:kiy (so spelt, but obviously corrupt, perhaps read o:pa:ri: ērpēlidi: ışa urdal'amr bi'-ištah fa-nqira ya'nī ufṣida 'it was wished to improve the business but it was sawn, that is spoilt' Kaš. I 244 (ērpēlür, ērpēlme:k).

?D ürper- 'to bristle, stand on end', of hair, and the like; perhaps Intrans. Den. V. fr. *ürp, cf. *ürpe:-. Survives only (?) in SW Az., Osm. Xak. xii er ürperdi: tanaffasa'l-racul wa'za'ba arra ma:n'l-ğadab aw li'l-qītal 'the man and the like in the languages listed under *ürper-: Xak. xii er baṣṣi ürperdi: 'the man ruffled (ṣa'afa) his head (etc.)' Kaš. I 259 (ērpetür, ürpetmek; MS in error -ma:k).

D arvaš- Co-op. f. of arva:-; 'to say spells together'. S.i.s.m.l. like arva:-. Xak. xii kaṃlār kaṃuğ arvašdi: haynarmati/-sahana bi-ka'lm 'the sorcerers (all) mumbled (certain) words'; also used when they cast spells for ulcers (raqaw min sa'fa) and the like Kaš. I 236 (arvašur, arvašmak).

D ürpeš- Co-op. f. of *ürpe:- survives only (?) in NC Kxz. Xak. xii eren ürpeśli: taṣa'ab'al-ahīf wa'zaba'arru ġadaba(n) 'the warriors bristled (Hend.) with rage'; also used of other people Kaš. I 229 (ürpešür, ürpešmek; verse).
ART- 'to increase' *Ali 29: xiv ditto MN 483, etc.; Quth facsimile 88v. 21; 99v. 12: Kip. xiv ART- ūzā Ida. 10; ūzāl-yāy nafsahu 'the thing increased in its own accord' arttī: Bul. 457. xiv ūzā art- Kav. 78, 3: Osm. xiv ARTA dur- 'to go on increasing'; xvi ARTA var-ditto TTS I 43.

1 ART- normally Intrans., 'to pass' in all the usual meanings of that English word e.g. (of time) 'to pass'; (of an illness) 'to pass off'; (of physical movement) 'to pass' (from one place to another); occasionally Trans. 'to pass' (e.g. a place); in a few passages in Uyğ. Bud. it is a Trans. with 'sin' or the like as Object, and in this case seems to mean 'to commit persistently' (the conclusion in TT IV 14, note A.1 that this must be a different verb is improbable).

Survives only (?) in most NE languages. Türkû VIII (I mobilized the army of the On Ok; we, too, took the field and) arttī: (tll)irmiz 'went past them' . . . (geographical name) tağır ērttī 'going past the . . . mountain' T 44; VIII ll. Man. bu etözden ērtılığı 'when he passes from this body (i.e. incarnation)' M III 17, 2-3 (i); 18, 13-14; a.o. TT II 15, 7-8 (kerk): Uyğ. VIII ll. Bud. Sanskrit upātītyātī 'those who have passed away' ērtišer 'to pass over' TT VIII A.7; dūrātāg 'difficult to pass' ēlp ērtgiülük: do. A.14; kalit alti kün ērtip bardī 'when six days had passed' PP 20, 1-2; kalın satıcıqlar yolaya ērtgielik 'to cross, to pass' in many; a.o. TT IV 21 and 32, etc.: a.o. TT I 45 (ugra-): Xak. XI ötdsig ērtti: maḏūl-zamān 'time passed'; and one says er evinden ērtti: cāwaza/-račul min bayṭith 'the man passed out of his house', also used of anything or anyone which maḏūl wa cāwaza 'an maružū' Kaš. III 425 (erter, ērtmek); (if difficulties arise, he patient) ērtter (sic) teyū 'saying 'they will pass' 'III 323, 15; KB ol ērtter oḏūn 'at the time when he passes on (to the next world) 1925: Çağ. xv ff. after art- 'to increase' a second meaning tayy yudan 'to be crossed, traversed' is added with a quotn., clearly a mispronunciation of ērt- San. 357. 5.

VUD 2 ėrt- in Uyğ. VIII ll. Bud. Hien-ts. 1981 the Chinese phr. fa chiang (Giles 3666 1,212) lit. 'drhma general' i.e. 'a monk of outstanding character' is translated nom ērtgūsī 'leader(!) of the doctrine', chiang being taken as a verb 'to lead'. If this is so, ėrt- seems to be the Caus. f. of 2 ėrt- and presumably survives in NC Kz. ėrt- 'to take (someone) with one, allow (him) to follow one' R I 790; MM 144. ėrt- 'to cover, conceal (something Acc.)'; Survives in NW Kaz. and SW Az., Osm., Tkm. Uyğ. VIII ll. Bud. yērīg ērttūp 'covering the earth' TT V 6, 45-6; Sanskrit pratīcchādayati 'it covers' ērtter (sic, perhaps the original pronunciation) TT VIII G.69; yāsurmażmen baturmażmen ērtmezmen kizlemezemen 'I do not hide, suppress, cover over or conceal' (my sins) SiM. 138, 1-2: Xak. xı ol ērttī: neqšī: 'he concealed (satare) the thing' Kaš. III 425 (erter, ērtmek): KB (clothing) etōz ērttū 'to cover the body' 4773; kiši 'aybī aṣma sen ērtūp yīttī 'do not reveal a man's shame; cover it up and suppress it' 6096; tišide uvut kētti ērtmezeyin 'women have lost their modesty and do not veil their faces' 6474: xı(x)? Tef. ērt- (1) 'to cover (something Dat. or őze) with (something Acc.)'; (2) 'to suppress, i.e. forgive (sins Acc.)' 248: xıv Muh. gōttī to cover, conceal ērtt-Mel. 29, 7; Rif. 113; al-fātiyyā ērtmek (spelt -mak in error) 36, 11; 121: Xwar. xıı ērt- 'to cover' Ali 28; xiv ditto Qub 124; MN 132; to suppress (sins) Nahc. 240, 7: Kip. xıı ērt- 'to cover' (with front vowel) gōttī Ida. 10; Bud. 67b.: xiv ditto Tuf. 273. 12 (spelt ērūıt-).

Dis. ARD

D orut Pass.(?) Dev. N./A. fr. or-; lit. 'reaped', in practice (grass) 'which has been reaped and left out on the ground to wither'. Pec. to Xak. Xak. xı orut (unvocalized) ot al-daśči lār huva l-nabṭu-l-āmnīm 'limp withered grass, that is last year's grass' Kaš. I 59; orut otin yuṣūrdū: ǧamara/-nabṭu/-⌈ariju⌈-daśča/-madīn wa huva l-nabṭu-l-āmnī 'the fresh grass has covered the limp ragged grass, that is last year's grass' II 79, 19; kūyūrdī: orut (vocalized arut) ot (the fire) 'has burnt the limp withered grass' II 133, 15; KB sakal boldı yazku ḡulaf teq orut 'my beard has become withered like a spring rose' 5639; same phr. 'my hair' 5097.

ērt- 'the early morning'; in the early period usually associated with 1 tap 'dawn'; in the medieval period it developed two contrary meanings; (1) 'early tomorrow morning; tomorrow'; (2) 'earlier than this', i.e. in the past. S.i.a.m.l.g. with variations in the initial vowel which point to an original ērt- and sometimes with -n (ertem, etc.). Cf. 2 yarın. Uyğ. VIII ll. Bud. tapda sayu ērtê turup 'rising early every morning' USp. 60, 1a. 15; o.o. Siw. 4, 9 (ölūtiçi); Hien-ts. 1996 (ağtur-): Cív. tap eter TEV VII 1. 24, and 31: Xak. xı ērtê: al-bukra 'the early morning' Kaš. I 124: KB tapūdğa kiyûlmadı ērtê turu 'he did not fail in his duty, rising early in the morning' 627: xı(x)? At. bu māl kelse ērtê barū bāz keče 'if this wealth comes early in the morning it goes away again late at night' 184; Tef. ērtê 'in the early morning' 83: xiv Muh. al-gāda 'tomorrow' ērtê: Mel. 80, 1; Rif. 184; layla gūd 'tomorrow night' ērtê: gecel: 80, 9 (Rif. 185 yarın tünле): Çağ. xv ff. ērtê by itself and in
phr. like ērē çağda all translated ēnvelhi zamanda ve ēnvel geçenler ve qadim gelenler 'in the (remote) past', (quotns.), one containing har taq ērē; and ērē also means yarını güün and yarını şabāh 'tomorrow; tomorrow morning' (quotns.) Vēl. 50; ērē (spelt) (1) šābïq 'former' (quotns.); (2) ēnvel waqt 'time past' (quotns.); (3) metaph. (sic) ibidha-yi şahīb 'the start of anything', just as āğsam is ēnvel-i şab 'the beginning of the night' (quotns.) San. 99r. 22; ērēq ēnvel-i şahīb do. 99v. 3; Xwar. xii(?) andin soq ērē bolid taq ērē çağda keldi 'after that it was the early morning, he came early at dawn' Oğ. 31-2; 35-6; o.o. 222, 331: xiv ērē 'early' Quth 51; (he used to pray) tünle (so read) ērēkete tegî 'at night until early morning' Nahe. 233, 16; (no one knows) ądaq oğlı ērē ēn kilgüş turur 'what a man is going to do tomorrow' do. 234, 10; Kom. xiv 'early', in due time ērē; 'in former times' ērē çakta; 'dawn' taq ērē CCI, CCG; Gr. 93; Kip. xii hukrā ērē; also used for al-ğad 'to-morning' Hου. 28, 13: xiv ērē: al-ğad Îd. 10; ğada(n) ērē: (also ında; yarın) Bul. 13, 6; xiv sæhār 'dawn' ērē Tuh. 19a. 4; Osm. xiv ff. ērē/érē c.i.a.p. in numerous phr.; at first 'early morning', by xvi usually 'to-morning'; no trace of 'former times' TTS I 274; II 393; III 261; IV 305; ordu 'early' occasionally in xvi, xvi, II 389; III 257.

ordu; ordu: Preliminary note. This is one of the few cases in which two words semantically different are, at any rate in Tūrki and Xak., differentiated phonetically only by the difference between -rd- and -rt-; in Uyğ., owing to the ambiguity of the script, only the context can decide which word is intended. The second is spelt orto in TT VIII, and the fact that in most modern languages both words now end in -a suggests that originally both ended in -a: ṉ. It is prob. that the words, entered as 1 and 2 ordu; have a common origin, but as they had developed quite different meanings by XI they have been entered separately; -rd- is an unusual combination of sounds in Tūrki and suggests that this is a l.-w., cf. 2 karşi.

1 ordu: (ordo:) originally 'a royal residence', that is 'palace' or 'royal camp' as the circumstances demanded; in the religious (Bud. and Man.) texts also 'a heavenly mansion'. An early l.-w. for 'palace, royal camp' as ordo in Mong. (Haemisch 125). Survives in NE Tuv. ordu; SE Tūrki orda Shaw 20, BŠ 761, Jar- rîng 215 (with Sec. s.f.); NC Kır. ordo; Kzx. orda; SC Uzb. orda; NW Kk., Nag. orda; SW Az., Osm. ordu, 'Tkm. orda. In SW Az., Osm. it came to mean 'a royal camp', thence any 'military camp' and finally, in military terminology, the largest type of military formation, 'army'. Elsewhere it retained its original meaning, but there are indications that in some languages it was reborrowed fr. Mong. See Doerfler II 452. Tūrki viii Oğuz yağğ:

ordo: basli: 'hostile Oğuz attacked the royal camp' I N 8; ordo: bârmedî: 'he did not surrender the royal camp' I N 9; viii ff. xan olur:iran ordu: yâmpiš: 'the xan came to the throne and erected a royal residence' IrkBa 28; a.o. do. 34: Man. îki yaruk ordu içère 'in the two palaces of light' Chias. 15; Uyğ. (viii ordu: in Şu. E 8 is an error, see E. aksirak): viii ff. Man.-A Ordu kent geographical name M I 26, 30; 27, 6 (see Xak.): Man. îki yaruk ordu M I 29, 9; 30, 1; anosağan orduta tuğku üçûn 'in order to be born (again) in the palace of immortality' TT III 140; similar phr. do. 165; ay teyri ordusî ... kûn tepri ordusî 'the heavenly mansion of the moon/sun god' M III 7, 6-7 (v): Bud. ay teşri ordusî TT V 4, 5; tuşt ordudakı mayträ Mâheitra (Buddha) in the Tuštâ palace' TT IV 10, 31; o.o. FP 39, 3; 42, 7; 43, 5; U I 25, 19; USh. 30, 3-4 etc.: Civ. ordu: 'celestial mansion' (in a calendar text) TT VII 4, 1 etc.: xiv Čin.-Uyğ. Dict. kung 'palace' (Giles 6,580) ordu Lîgi; 118; R I 1072: Xak. xı ordu: qasbatul-malik 'a king's capital'; hence the town of Kâşgar is called Ordu: kendi; that is the residence and capital of the kings': Ordu: a qašba near Balâsâğûn; and Balâsâğûn is also called Kuz Ordu: from this; ordu: başî: ismu'll-farrag ilîl-mulîk 'the word for the kings' personal servant' Kaş. I 124: KB kâlp têdû ëllûq turur orduka 'the king arrived and took up residence in the capital' 487; karşi ordu: tura 'the palace, the capital, the fortress' 5263; a.o. 310 (ükûl-): xii(?) KBVP kayu kendi, uluş, ordu, karşi, yér-e 'every town, country, capital, palace, and place' 26: xiv Muh. dârîči-malîk 'royal residence' ordu: Mel. 75, 15; Rif. 179 (adding va hallatu' and his quarter of the town'): Çâq. xiv ff. ordu (orlù) xaymogâ-yâl-salâq 'royal encampment' (quotns.); ordu (spelt) haram, ya'ni xâna ki zanîn-i salâqî va abâhîr dar âncâ bûndî 'the harem, that is the residence of the wives of kings and nobles'; ordu beği kis-i safîd-i haram 'the white eunuch of the harem' San. 71r. 14 (orda is prob. a reborrowing from Mong.): Xwar. xiii kîl orduka 'come to the royal residence' Oğ. 255; a.o. 270: xiv orda (sic) 'palace' Quth 118: Kom. xiv 'royal court' orda (sic) CCI; Gr.: Osm. xiv, xv ordu (once ordi) 'encampment' in Dede (Rossi, p. 343; orda in TTS I 549 is a mistake); 'military camp' in two texts III 348.


ortu: (orto:) originally 'the middle, or centre, of anything', hence 'situated in the middle, medium, middling', with some extensions of meaning, esp. in SW. S.i.a.m.I.G., almost always as orta, with one or two forms with
-n (ortan, etc.) which is always an Adj. and noted as early as Uyğ. A metathesized form otrə; occurs at least as early as xi, but is now rare. See Doerfer II 587. Türkü viii bérge-rü: kün ortusı:garu: ... yırgar: tün ortusı:garu: 'southwardss towards midday ... northwards towards midnight' I S 2, II N 2: viii ff. kün ortu: ... tün ortu: Irık 24; a.o. do. 40 (I imğa): Uyğ. viii ff. Man.-Aic. kün ortudun (sic) siçar 'in a southerly direction' M III 10, 12-13 (i); Bavi[Balıku] ortusı:garu: bardı 'he went towards the middle of the city of Babylon' Man.-uig. Frag. 401, 11-12: Bud. ol linxwa ortusında 'in the middle of that lotus' TT V 6, 20; kün ortu: öğün kün ortu: yığık yızılpenlip 'facing south at mid-day' do. 10, 88-90; o.o. do. 12, 125; PP 70, 4-5 etc.; -ortusınada Tiş. 50b. 5 (3 6p)-iki ortun erpek 'the two middle fingers' TT V 8, 55; ortun enerkek elinde 'in the country of central India' Huien-ts. 1765, 1864; Civ. kün ortuduna TT VII 35, 4-5; teşri ortusında (sic) 'in the middle of the sky' TT VII L.38; Çilig (sic) xı ortu: 'in the middle 'teşat' of anything'; hence one says ortu: er raçul taçataşına min 'urmihi 'a middle-aged man'; and one says ev ortusı: 'the middle of the house'; and hence 'midday' (al-zulur) is called kün ortu: Kaş. I 124: Xak. xi orta: wasat kull say' lahu cawulim 'the middle of anything that has sides'; meta- thesis (qalb) of ortu: I 125; (two camel stallions fight) orta: Kökçe:gün yançlır 'the blue fly is squared between them' (baynahum) I 188, 1; II 287, 21; o.o. I 308, 18 (aradan):-II 89, 13; KB bōd ortu bolsa 'if he is of medium stature' 2083; similar phr. 2087; ortu: kişi 'the middle-class man' (neither very rich nor poor) 5362 ff.: xiii (i) Tef. ortu' the middle' 238: XIV Muh. al-wasat: orta: Mcl. 14, 10; 83, 5; Rif. 90, 188; al-wasiti 'the middle finger') orta: barmak 47, 11; 141; al-kahl 'middle aged' orta: 48, 17 (143 çal): Çag. xv ff. orta: (spelt) wasat sa mivin 'in the middle') (quoton), and also an idiom (kınaya) for arwāsit'lu-nās 'the middle classes' (quoton). ... orta çaglıg hadd-i wasat 'of moderate extent' (quoton). San. 717. 4; Xwar. XIV orta 'middle' Qutb 119; MN 82: Kom. xiv 'middle orta:; 'normally, ordinarily' orta kīlCCI; Gr. 179 (quoton): Kip. xiii al-wasat: orta: Hou. 53, 18 (oblique cases follow); al-wasiti orta: barmak do. 20, 15; xiv orta: 'with back vowels') al-wasat: Id. 10; orta: barmak al-asbu'l-wasiti do. 12: xv wasat orta Kaw. 35, 7; al-mu'tadil 'medium' (stature) orta do. 59, 16; al-wasiti orta barmak do. 61, 4; wasat orta Tuh. 73b. 10; Osm. xiv to XVI orta 'middle, medium', etc. c.i.a.p. one or two early cases of ortu mistaken for I ortu: TUTS I 549; II 735-6; III 548-9; IV 611-62.

Artuç (arduç) a generic term for the 'juniper tree'. In modern languages largely displaced by the syn. Mong. word arga (Kow. 161, Haultod 33) but survives in NE Tel. artıus R J 314; Tuv. ditto; S.S E Türkic arđač BS 30; SC Khokand artiş Shav. 5; NW Kar.ardic R I 323; Kaz. artis; SW Az., Osm. arđač/dardic. See Doerfer II 448. Uyğ. viii ff. Civ. artuç söğüt butikti 'the branches of a juniper tree' TT I 165; artuç uruğü 'juniper seed' II 30, 177: XIV Chin.-Uyğ. Dict. 'juniper' artuç Ligeti 131; R I 315: Xak. xi artuç al-ar'ar 'juniper', and two villages near Kashgar are called Artuç Kaş. 1 95; three o.o.: Çağ. xv ff. arduc nām-i dirast-i ahbal 'the name of the juniper tree', in Pe. awirs and in Ar. 'ar-ar; it is a kind of mountain cypress (sarî-tu-kîli) San. 377. 4.

D ertürt Intrans. Dev. N. fr. 1 ert-; 'a gift'. N.o.a.b. Uyğ. viii ff. Chr. öz yüklerin açtilar ertürtin aqışun öttündiler 'they opened their baggade and presented their gifts (Hend.)' U I 6, 11-13 (mistranslated): Xak. xi ertürt al-hadîya 'a gift like a horse, etc. which passes between (tumadd bayn yaday) amirs and other persons'; thence it came to be used for any kind of gift Kaş. 109; 101. 114, 18 (1 ogurul): 182, 6 (iddış-): KB nê ertürt kidip 'making things gifts' 1760: xiii (?). At. men ertürt (spelt artat) kilayn şahmka am l will present it to my king' 42.

D artak N.A.S. fr. arta:; 'spoil, decaying, putrid'. Survives only(?) in SW xx Anat. ardağ SDD 110. Uyğ. viii ff. Bud. (if I have given to others) kîrlîq tapçaçılı yavuz artak aş içgülerî 'dirty, damaged, bad, putrid food and drink' Sut. 135, 13-14: Xak. xi artak nêp al-say-ul-fâsid 'a rotten, decaying thing' Kaş. I 119; II 40, 13 (tinič): KB ukus bîrle aslur kišî artakî 'with the help of understanding corrupt men are hanged' 221; (small but well organized is better than numerous) telim tuştı artak ükîs sü bile 'much that is rotten meets you with a numerous army' 2340; idî artak erdî tapûq kôdana men 'it would be very disgusting if I abandoned my duty' 5752: xiii (?). At. sen artak sen 'you are corrupt' 395; a.o. 413.

D artîğ Conc. N. fr. l art:; etymologically 'something which is loaded, or put round something'. N.o.a.b. Xak. xi artîğ şudrâtu'll-mar'a 'a woman's bodice'; artîğ ahad 'idlayî-l-himl 'one of two (equal) half loads' Kaş. I 98.

D artuk (?artok) Pass. N.A.S. fr. 2 art:; originally 'additional, an extra amount'; in the earliest texts used chiefly in numerical expressions; later usually 'a large additional amount', less often 'excess, excessive'. S.i.a.m.l.g. as artuk in SE and sometimes SC and artik elsewhere, with some extended meanings esp. in SW. The theory in TT V 33, note B. 71 that in a number of passages in Uyğ. Bud. the word read adrîk is the derivation of artuk is not well plausable. Türkü viiir kirk artuktki yet: forty-seven (normally yet: ellig) I E 15; artuk ylik: ellig (lit): 'he fed more livestock' Ix. 25; ay artuk: tört kün 'a month and four days' II SW; o.o. I E 33 (ur-); T 40 (uş): viii ff. Man. yüz artuktki kirk '140' Chumas. I 12; artuk eriş
erėr 'it is extremely numerous' TT II 8, 61: Uyğ. viii ff. Man.-A bės yüz artuk eki otuzuç yîlka 'in the 522nd year' M I 12, 15-16: Ilud. artuk in TT VIII spelt artok, arttok, arttok, is very common; (1) in numerical expressions, e.g. otuz artuk ulûg él ulûslarîg 'more than thirty great realms and countries' Swv. 3, 20; bir ay artuk 'more than a month' PP 68, 1; (2) meaning 'a large amount', e.g. kamûşînîlêrka artuk asîg kılî umaqâyîmen 'I shall not be able to do a great deal of good to all mankind' PP 34, 6-7 a.o. do. 67, 8 (açin); (3) with some suggestion of excessiveness, e.g. ig kem emgekkîn artuk bulup 'finding the pain of his illness (Hend.) excessive' U III 35, 19-20; (4) in Tîg. 46a. 3 ff. there is a string of identical phr. in which is seems to represent a step in amount teprêl artuk tepreî têzî tepréî 'he moved, he moved more, he moved as much as he could'. Civ. (if a particular remedy is applied) artuk eddû bolur 'it becomes much better' H I 133; artuk içser bolmaz 'if he drinks more than that, it does not help' do. 171-2: Xak. xî artuk al-ziyâda 'an increase, an excessive amount' Kaş. I 99; ortuk erden artuk almâs 'a partner does not take too big a share (ziyada fil-qism) from his partner' I 99, 5; a.o. II 137, 6 (kûsûl): KB üküş sôzde artuk asîg körmedim 'I never saw much advantage in verbosity' 171; idî artuk erdem kerek ãgî bîlgî (a world-conqueror) 'needs a very large amount of manly qualities, intellect, and knowledge' 281; o.o., similar meaning, 629, 758, 837 (I art-): xiiît(?) At. artuk tîlême 'do not ask for more' 190: Tef. artuk 'very great; superior'; îkî yüz artuk 'over two or three hundred (years)' 60; a.o. 72 (egşûk): xiv Muh. al-ziyâda artuk Mel. 54, 14; Rif. 151: Çağ. xv ff. artuk (and artukni) ziyâda wa ahsîn 'excess, abundance' San. 36v. 27: Xwar. xiiît artukrak/artûgûk 'more' 'Ali 19: xiv artuk 'more, superior, (to others); exec. Do. Qutb 111, 612. 173, etc.; Nac. 111: Xwar. xiiît artuk 'a generic term for' artuk 'more than' artuk/artuk cci. CCG; Gr. 41 (quotns.); Osm. xiv ff. artuk (once artux) consistently till xvi, sporadically thereafter, then artuk, cî.i.c.p.: normally with preceding Abl. 'more than' (occasionally 'other than'), also by itself 'abundant, superfluous'; biq artuk 'over 1000' in xvi, xîl artuxun 'over a year' in xv TTS I 42 ff.; II 56 ff.; III 39 ff.; IV 42 ff.

D ortuk (ortok) apparently Den. N. fr. ortu-, but the function of the Suff., normally Diminutive, is obscure; 'partner'. Became ortak at a fairly early date (the MS. of Kaş. where the scribe tended to substitute the later form must have been written during the transitional period). S.i.a.m.lg. ortok in NE Alt., Tel. R I 1071; NC Kir. and ortak elsewhere. See Doerfer II 446. Uyğ. viii ff. Civ. ortuk seems to occur in two damaged and obscure texts; in USp. 55, 26-7 Memet Mongol çin ötekul bile ortuk altu şik yêr might mean 'six ûk of land held in common with Mehmed Mongol the true debtor' (the last two words might be another Proper Name); in USp. 30, 7 ortak looks like a N./A.S. in -ki 'situated in the middle', but ortuk in 30, 12 seems to be this word, meaning obscure: Xak. xî ortuk al-şerîk 'a partner' Kaş. I 99 (prov. see artuk); börînîp ortuk (vocalized ortok) kuşgunnuq yûqara başında: meaning "the crow is the partner (yuşarîk) of the wolf in hunting and what the crow catches is (put) at the top of a tree". I 439, 28; ortuk bolup bilişdî: 'he was my partner (sâraha ma'î) and knew me intimately' III 71, 17 (the first and last clearly vocalized ortuk, the second and third ortak): KB (a servant) begî birle ortuk 'in partnership with his master' 2997; xiiît(?) Tef. ortuk 'partner' 238: xiv Muh. al-şerîk ortak Mel. 49, 15; Rif. 144: Çağ. xv ff. ortaq/ortaq (by implication with o-): yarik ва sâhîm (associate) San. 71s. 9 (quotn.): Xwar. xiv ortak 'partner' Qutb 119: Kom. xiv 'partner' ortak CCI. Gr.: Kip. xiiît al-şerîk ortak Hou. 32, 11; 41, 6; sâroka mina'l-sîrka ma' gayrak ortak bol- do. 41, 5; xiv ortâk (with back vowels) al-şerîk Id. 11: xîl sîrka ortâk Tuh. 21a. 10; muwašîta 'meditation' ortak do. 35b. 3: Osm. xiv ortak (in phr.) 'partner' in two texts TTS II 735; IV 612.

D ertiq Hap. leg.; Conc. N. fr. 1 ert-; lit. 'something over which one passes'. Xak. xî ertiq al-ʃarîq-ul-masîlik 'a beaten track' Kaş. I 103.

?D őrdek a generic term for 'duck', particular varieties being distinguished by qualifying Adjs. or Nouns. Exceptionally Kaş. consistently translates őrdek 'goose' and ka:z 'duck', but this must be an error. Morphologically perhaps Dev. N. fr. őr- (the bird) 'which rises' (from the water). The meta-thesized form in Swv. (of which the MS. is xiv) must be a Sec. f.; it survives as őrtek in NE Tuv. and the eccentric forms in Xwar. and Kip. may also go back to it. S.i.a.m.lg., normally as őrdek and the like. See Doerfer II 450. Uyğ. viii ff. Bud. (oxen, sheep, swine) kaz ödirek takigu 'geese, ducks, and poultry' Swv. 4, 12: xiv Chin.-Uyğ. Dict. 'duck' őrdek Ligeti 190: Xak. xî őrdek al-icazz 'goose' Kaş. I 103 (prov.); I 222, 18 (yuşak) and 4 o.o.: KB őrdek in a list of birds 72: xiv Muh. (?) al-átt 'duck' őrdek Mel. 73, 5 (added to the text in one MS. only): Xwar. őrdek 'duck' Qutb 123; ewrek ditto 23; évrek ditto 62; évrek ditto 53; ővrek ditto 125: Tkm. xiiît al-átt őrdek Hou. 10, 6: xiv őrdek al-átt Id. 10; Kip. (?) ewrek al-átt wa'l-aqadar (‘green’) do. 26; al-átt ewrek (unvocalized) jôrdek (sic) Bul. 11, 13: xiv őrdek Tuh. 7b. 3.

D örtîç Conc. N. fr. ört-; originally 'covering' in general (Uyğ. Man. 'covered' may be the Pass. Dev. N./A in -lik, 'covered' not otherwise recorded); in modern languages usually more specifically 'head-covering, veil'.
Survives in SE Tar. örtü: R I 1326; NC Kir. örtük, SC Uz-Z Turk. Bor. 480 (described as ‘literary’, mistranscribed): SW Az., Osm. örtü: Tkm. örtük. Uyg. vii ff. Man. ö lar yaruk örtük (sic) say ‘every time that light is obscured’ (the mansion of the moon god is near the mansion of the sun god) M III 7, 5 (v): Bud. örtüg tülügar ‘coverings and obstacles’ U II 23, 5: 42, 9: Civ. ö küülüg bir külgiz tört örtülgüb bêrdim ‘I gave four covers, three with borders and one without’ USp. 79, 11-12: Xak. ö örtüg ‘the covering (al-surtu) over anything, for example the saddle-cloth (al-ğläyja) over a saddle, and the brocade (al-dibäc) which is laid on the tombs of notables; and also ötä küllay say’ ‘the cover, lid, roof’, etc. of anything Kaš. I 103: KB many tâpği barça kerek örtügün ‘God’s worship must always be performed under cover’ 3919; mana örtülg erdil bu sözer neçe kötûrûn bu örtüg sen aydın aça ‘these words were somewhat obscure to me; you have removed this obscurity and spoken explaining them’ 5818: xiii(?) Tef. örtüg ‘covering, curtain’, etc. 249: XIV Muh. (among words relating to buildings) al-ġläyja ‘the roof’ ew örtüg: Mel. 76, 3; Rif. 179; (among furnishings, etc.) al-nil ‘leather floor-covering’ özğüg 67, 15; örğüg 168 (both corruptions of örtüg): Çağ. xv ff. örtük (‘with -k’) örtüllü … maxfi ma’nâsinâ ‘hidden, concealed’ Vel. 101; örtük lhâf va püştî hi ba-bâlâ-yi xwud püand ‘a covering or garment that people drape over themselves’ San. 711 R 2 Kip. XIV örtü: (so read, most MSS. in error örtük) al-ġläyja ļd. 10: xv(?) in margin in SW(?) hand al-ġläyja örtü Tuh. 26b. 6.

D örtülgün: Conc. N. fr. örtü; etymologically ‘something covered’, in practice ‘haystack’ and the like. Survives only in NE Şör R I 1842 and Khak. örtün ‘threshing-floor’. The status of the Kip. word is uncertain; it may belong here, but Mong. inder ‘balcony, raised platform’ (Kow. 279, Haltod 62) was borrowed, as indirfindir in some NW languages to represent ‘threshing-floor’ and is listed in Kom. XIV Gr. 273; it survives in NW Kar R I 1364, Kow. 194 and in SW xx Anat. SDD 771 (from one place only); the Kip. word might be a metathesis of this. Uyg. viii ff. Civ. in a contract for the sale of land USp. 108, 18-20 the boundaries are described as: E. Buxhan kultun Örtüg; S. ‘the big road’; W. ‘Taçt’s land’; N. Buxancungnu örtün; it must here mean ‘stackyard’ or the like: Xak. xi örtün al-ġläyja ‘a heap (of cut corn and the like)’ Kaš. III 412; sondlaca 15: ermès örtülgün tepme: it is not the wren’s job to thresh the stacked corn (daqqu’il-kuds) I 526, 22: sabanda: sandriş, bolsa: örtülgünde: irtes bolmasi ‘if there are quarrels at the plough, there will be no disputes fi hâlât’Il-subra wâl’kuds I 402, 20; hâlât’Il-kuds II 214, 5; waqqlit’Il-kuds III 416, 23; these must all mean ‘when the crop is being stacked’: XIV Müh.(?) Rif. 150 (2 ot): Kip. XIV (VU) īrdin (dâl unvocalized) al-baydar ‘threshing-floor; barn’ Idı. 10.

D örtülüg P.N./A. fr. ört; ‘blazing, flaming’. N.o.a.b. Uyg. viii ff. Bud. avış tamudâki örtülüg yalınlîg yérde ‘in a blazing (Hend.) place situated in the attic hell’ TT IV 10, 25-6; örtülüg (sic) tamudâki ‘situated in the blazing hell’ TT VIII N. 12: Xwar. XIII örtüli ‘fiery’ Alî 46: Kom. XIV ‘lamming (hell)’ örtüllü/türtük CCC; Gr. 184 (quotns.).

D erdem: Den. N. fr. īr; etymologically ‘manly qualities’, esp. ‘bravery’, but more commonly used in a broader sense for ‘goodness, virtue, good qualities’ and sometimes applied to things as well as people. In Uyg. sometimes appears metathesized as īrde. An early loan-word in Mong. where it was originally used for ‘competence, efficiency, capability’ (Haenisch 44) and later also for ‘wisdom, knowledge’ (Kow. 260, Haltod 60). NE Tuv. īrtem ‘knowledge, science’ Pol. 587 is no doubt reborrowed fr. Mong., but SW xx Anat. īrden/iřem ‘virtue, excellence’ SDD 542 is a direct survival. See Doerfer II 451. Türki viii alp: īrtemli: ‘his bravery and manliness’ Ix. 4: o.o. do. 7 and 12: viii ff. īrden occurs several times in the Toyok doct. (ETY II 57-9) as a technical term for ‘the magical quality, virtue’ of a precious stone: Yen. plr. like īrden üçün and er īrden üçün ‘because of his manly qualities’ are common Mal. 29, 4 and 7 etc.: Uyg. viii ff. Man.-A īyî törlül īrdente örtü ‘by means of his (Xormuza’s) seven kinds of (magic) powers’ M 15, 17-18: Man. īrden sevînc ‘the special virtue and attractiveness’ (of the Wind God) Wind. 4, 24, 44; Bud. kuan şi im pusar kutaqmak erdemli ‘Kuan-şi im Budhisattava’s power to bestowed good fortune’ Kuan. 60; similar phr. 71, 218; īrdenmek (v.l. īrtemmek) tükêllîg erdîler ‘they were perfected by the (magical) power’ (of the great dhârânî) TT VI 352; kentünûn yaruk küçülg bûglûg erdemin (v.l. īrtemen) ‘by his own bright, strong, magic power’ do. 354; a.o.o: Civ. ǒtnuğ īrtemli ‘the virtue of the remedy’ H II 6, 1; O. Kir. IX ff. īrden and er īrden are common Mal. 2, 31 5, t etc.: Xak. xi īrden al-adab wa›l-manqaş ‘refined manners, merits’ Kaš. I 107 (prov.); II 343, 19 (oğüb); about a dozen o.o. translated al-adab, al-adab or both; exceptionally in I 252, 18 translated al-łąhm wâl’ ‘hol wisdom, knowledge’; KB īrden is fairly common in the same meaning as in Kaš, e.g. (God created man, and choshem) apâr bêrdil īrden bilig 99 ukus ‘He gave him bêrdîl īrden, knowledge, intelligence, and understanding’ 148; similar phr. 278, 465; in 284-5, 672-3, 683 it means ‘merit, virtue’, as opposed to mün ‘defect, vice’; xiii(?) At. aya şahêm īrdenlerin sanağan ‘oh you, who (try to) count my king’s virtues’ (can you count the grains of sand?) 59: Çağ. xv ff. īrden sipâhitkik wa siľâhsârlik mahârât ‘skill in military matters and the use of arms’ Vel. 51 (quotns.); īrden (spelt) funîn-i furîstîvat ıca
adāb-i sipāhīkāri 'the science of chivalry and the military arts' (quotns.); the Rūmī author (i.e. V e l.) in one place read ērdem as ēryūm (spelt) and indexed it under alif mašṭāhā and in another place read it as ērdem and indexed it under alif maškīrā, and in both places gave the following quotn. (quoted) as an example; Naṣīrī followed him and recognized ēryūm and ērdem as synonyms, and gave them this meaning; both were in error (s a n. 99v. 3 (the quotn. does in fact occur twice in V e l., but not under ērdem, it occurs under ēryūm and tūrum spelt with alif mašmīmā): Xwar. xiv ērdem/jerdem 'manliness' Quth 21, 51; Kom. xiv 'virtue, skill' ērdem CCG; Gr.: Kip. xiv ērdem al-fadāla 'virtue, excellence' Id. 11: xii (s a n. a 'art' peše (Persian pāyāyā); šāhīb funīn 'master of sciences' (pešekkār and ērdem) Īyēsī Tıh. 222. 6–7; Osm. xiv, xv ěrdik ērdeml 'manly virtues' in two texts, and ērdem 'military skill' in one TSS III 257.

D ėrtīm N.S.A. fr. 1 ert-; 'transitoriness', see ėrtīmīlīg.

D ārtīm Cong. N. fr. ērt-; 'roof' and the like. Survives only in SW xx Anat. 'the upper surface of (something)' S D D 1117. Xak. xi ārtīm al-sāṣt 'a (flat) roof' Kaş. III 412: xiii(?) Tef. ārtīm 88 (bađig) (and 248).

PU?F ārdun (or ārtun?) 'cumin', or the like. N.o.a.b.; prob. a foreign word. Uyğ. viii ff. Bud. (P U) vībunl ārtīm corresponds to āvann 'Carum cypitcicum' in the Sanskrit text and ma ch'in (Giles 7,576 2,092) 'cumin, ammium, pipercula' in the Chinese translation S S h. 476, 12: Cīv. ārdun T T VII 22, 10; II 115; II 11, 8, 38 a.o.

S ěrtēn/jertēn See ērētē.

S ārtun See ārtūt.

?S ārdeš N. of Assn., ?fr. 2 ēr (yēr), pec. to KB and used only in conjunction with other similar words; in 1697 glossed ārdeš in the Fergana MS.; since Kaş. describes ārdeš as Īqūz and mentions 2 ēr as a Sec. f. of yēr in Xak. this is possibly correct, because 'fellow countryman' is a likely meaning in the context and the meaning of a N. of Assn. fr. 1 ēr is not obvious. Kaş. xi KB 1697, 2276 (adaš).

D īrēs N.A. fr. īrēt-; etymologically 'search' or the like. Pec. to Kaş. Kaş. xi īrēs al-tāfāhūs wa'l-mutilābā yaqūs baynāl-qawm fī sāy 'a close scrutiny and calling to account which takes place in a tribe about something;' hence one says īrēs kopīd: hačāl-baḥt wa'l-tāfāhūs 'an investigation and close scrutiny was started' Kaş. I 97; o.o. I 402, 20; II 214, 5; III 416, 23 (the same prov., see ārtgūn; translated al-mūṣafāra 'quarrel, dispute' in I and al-mūṣaxgāma 'mutual enmity' in II and III).

PU?F ārtiz (or ārtiz?) Hap. leg.; unidentified, prob. foreign. Uyğ. viii ff. Cīv. ārtiz in a list-of drugs II 20, 79.

D ārīt- Caus. f. of ārt-; 'to clean, or purify (something Acc.);' to cleanse (something Acc., of dirt, etc. Abl.); 'to clean (dirt, etc. Acc.) off (something Abl.),' S i.a.m.l.g.: minor phonetic changes like ārt- in some NE and NC languages. Uyğ. viii ff. Man. (like a man who sweeps) āritrīr 'clears' (and sets in order a house) Wind. 35; Bud. Sanskrit nirāhāramāla 'whose impurities, have been wiped away' āritūṣams kīrlīgār TT VIII 48; ārūgislärın anritıp 'wiping away his dirt' (on the body of the sick monk) U S H 32, 20–1; köňūlič suzer ārturū içčin 'because it purifies (H e n.) the mind' TT V 26, 98; kentū özümüz ārıp adınıāğū yeme anritıp 'being ourselves pure and purifying others' U S P. 101, 114–öö. Š S h. 139, 11–öö, 140, 2–7 (alkindur-): Xak. xi ol tārīğ ārtīt: naqā'il-hinjä 'he cleansed the grain' (etc.); and one says of kuźzi: ārtīt: naza'a xuyata'l-barq 'he castrated the lamb' (etc.); also used when one circumcizes (xattana) a boy Kaş. I 208 (ąrtut, ārtuk): o.o. I 154, 23 and several in II 319–22: KB özündin ārtğlī yazukūn mūnūn 'cleanse yourself of your sins and faults' 1440; o.o. 4407, 4997, 5503: xii(?) Tef. ārt- 'to cleanse' 58: xiv Muḥ. ākhāra 'to cleanse' ārt- Mel. 28, 11; Rif. 103; tāhara ditto 45, 15; 112: Çağ. xvi ff. ārtıp kordan ditto San. 34r. 15 (quotn.): Xwar. xiv ārt- 'to clean, purify' Quth 12: Kom. xiv 'to wipe (something Acc.) off (something Abl.)' ārt- CCG; 'cleansing' ārtīmak (sic?) CCI; Gr. 42 (quotn.): Kip. xiv ārt- nazaʃa 'to cleanse' Id. 10; Buł. 87r.: Xv qasara ('to peel') na nazaʃa ārt- Tıh. 30a. 7; Osm. xiv ff. ārt- usually 'to wipe (something Acc.) off (something Abl.),' c.i.a.p. T S S I 39; II 53; III 36; IV 38.

D ārəq - Intrans. Den. V. fr. 1 ər; pec. to Kaş. Kaş. xi oğlām eretit: 'uddat'l-šabi mina'l-rıdāl 'the boy was reckoned to be a man'; originally eretiti; but assimilated, just as one says al-mudākhir (i.e. for mudākhir) from al-dīr Kar. I 208 (erəqür, erəmek); o.o. I 206 (ataş-).

D ārət - Caus. f. of ārə; 'to melt, liquefy (something Acc.),' S i.a.m.l.g., usually as ārət-. Kaş. xi o l yağ eretit: 'he melted (ağlāb) the fat' (etc.) Kaş. I 208 (erərür, erəmek): xii(?) Tef. 81 (dubious; Bor. enters the same quotn. under ārət- and ārət-, as the Object of the verb is altun kümüş kānlarım 'gold and silver mines' the first is the likelier): xiv Muḥ. ağlāba ārərt- Mel. 22, 5; Rif. 102: Çağ. xvi ff. ārət- Caus. f.; gudazānidan 'to melt,' in Ar. ağlāba San. 97v. 24 (quotn.): Kip. xiv (sizdrır- ağlāba) this in the Kitāb Beylīk, but our master Fakru'l-din said 'this is wrong, ağlāba is erət- because ağlāba is erl- , while siz means naddixa fi nasiši "to be fully ripe" or the like' Id. 57.

D ārıt- Caus. f. of ārıt-; 'to send (someone Acc.) away, or far away.' For the phonetics see ārıt-.
investigate the matter closely' 292; similar phr. 321; Osm. xiv to xvi irde- (sic) 'to seek, inquire for' occurs in several texts, sometimes in Hend. with sor- and Iste-, but one xvi dict. translates Pe. custom 'to seek' by Iste- and Irde- as if they had slightly different meanings TTS I 387; II 544; III 380; IV 434.

D örte:- Den. V. fr. ört 'to light, or burn (something Acc.)'. S.i.a.m.lg. (in SW only Tkm.) w. some phonetic changes; some NE and NC forms contain double -tt- which suggests that these go back not to this V. but to örtte- which survives in SW xx Anat. SDD 1116. Üyg. viii ff. Man.-A otüşüg [gap] köyürür örtutyür 'burns (Hend.) the firewood' M I 18, 1-2; a.o. M I 7, 3 (iğaç): Bud. kentü özümün örtеп köyürür (metaphorically) 'burning (Hend.) myself' U III 37, 4-5: Xak. xi olt örti: 'he burnt (afraga) the firewood' K a 3 (örteme:k); örté kil-e 'burning cinders' I 120, 4; II 26, 12; o.o. I 245, 12; III 356, 3; xiii(?): At. yemişsz işçinin kesip örtgel'll cut down and burn the tree that bears no fruit' 324; Tef. örtü- 'to burn' 249: Çağ. xv ff örtü- (-gün, etc.) yah- 'to burn' Vel. 101 (quotn.); örtü- süzändan 'to burn' San. 68r. 28 (quotns.): Xwar. xiv ditto Quh 119: Kip. xiii afraga (kıyındır- and) örtte-: Hou. 35, 4: Osm. xiv örtü- 'to burn (metaph.) in one text TTS I 550.

D artat:- Caus. f. of arta-; 'to damage, or spoil (something Acc.)' lit. or metaphor. Survives only in the same NE languages as arta.- Türkü viii (oh Türkü people, if haven't had been hostile) elin özümün kim arat(t): 'who would have disrupted your realm and customary law?' I E 32, II E 10: viii ff. birB 59(yıldı); Man. könlün biglin artatdamız er ser if we have corrupted their minds' Chius. 107-8: Bud. kuşlar artatır üçin 'because the birds spoil' (the fruit) PP 72, 7-8; similar phr. do. 75, 4; arıc şimansăng aratdamız er ser if we have corrupted pure nuns' TTS IV 6, 49; o.o. TTS V 14, note A.23, 11; Üyg. 134, 20: Civ. işinjun küşün artatır 'it brings your efforts (Hend.) to nought' TTS I 64-5; and see buz:- Xak. xi ol neğni: artatti: 'he spoilt (afsada) the thing' K a 1 260 (artatür, artatmak); öngüncü: üminder (sic, ?error for umind) aratür (sic) mådïlu'l-nef serifidü'l-afraga:lhu 'the self-praiser spoils his drawers' I 203, 14; a.o. II 360, 11: in I 335 6 artalur: translated yütü 'it destroys him' is an error in text aratalur: KE ýureksz kışiler çerçig artatür "cowards spoil an army" 2284; a.o. 4076: Kip. xvi(?) afsada (azdır-), in the margin in a later hand) ardat-: Tuh. 6a.1.

D irtet:- Hap. leg.: Caus. f. of irtet:- Xak. xi ol an: irreteti: fahhaşa 'anhu ve alfaba'hu 'he had inquiries and a search made for him' K a 1 260 (irtetür, irteme:k).

D ört-:- Caus. f. of ört-: 'to have (something Acc.)' set on fire, or burnt. Survives
only(?) in NE Khak., Tuv., and NC Kxx. Xak. xi of bük örtttil: amara bi-tahriq(l)-acama 'he gave orders that the thicket should be burn' Kaq. I 260 (örtetür, örtetmek).

E artal- See artal- Xak.

D artil- (ardil-) Pass. f. of I art- (ard-); 'to be loaded (on to something)' and the like. Survives as artil- in NE Khak.; SE Türk; NC Kir. and as ardil- in SW xx Anat. SDD 111. Xak. xi er at üze: artildi: alğıl-ralcul nafisahu alâl-ı-faras 'the man threw himself across the horse' in such a way that half his body was one side of it anq the other half the other side; and one says tâqân eşyek üze: artildi: the sack was loaded (himalat) on to the donkey' Kaq. I 244 (artlur-, artilmak): Çaq. xv ff. artl- '(to increase' fr 2 art-; and) takâpî kardan wa qaţra qazdan 'to hustle about, nake haste' Sun. 357. 24 ff.; this is a curious mistake, the translation having apparently been falsely deduced from two quots.; one is têpîz eyleben qat' u taq artilip 'crossing the ocean and throwing himself over the mountains' (mistranslated 'hurriedly crossing the ocean and mountains'); it is said in 35v. 5 that Vel. read artayip or artanip and invented a verb arta-/artan- meaning 'to cross'; in fact, although the reading is faulty, the translation is about right; the other is bu körür her kirâkipikme artilip bir qaţra yaș (not translated) which clearly means 'this man sees a drop of moisture loaded on each of my eyelashes': Osm. xvi Ar. al-muflaq translated 'an animal which is let loose after its halter has been put round its neck' (yulâri boyuna ardilmiş) TTS II 47.

D İrtel- Iap. leg.; Pass. f. of irte-: Xak. xi İrtelidi: neç fohlaça 'all-ı-şay wa fohla 'the thing was inquired for and sought' Kaq. I 245 (İrtelür, İrtelmek).

D örtel- Pass. f. of örtel-; 'to be set on fire, burn'. Survives only(?) in NE Khak.; NC Kir., Kxx. Xak. xi bük örtelidi: uhrigiitl-'gaybagai 'the thick tangled trees were burnt' Kaq. I 245 (örtelür, örtelmek).

D oörtül- Pass. f. of ört-; 'to be covered, concealed', also in the early period 'to be put over (üze: something) as a covering'. Survives in the same languages as örtel-: Uyğ. viii ff. Bud. Sanskrit niyātānām 'of those who are covered' örtümlüşlerke: (sic) TT VIII 1.3. 'bilg-sizlik kargağü üze köglüm örtülüp 'my mind being covered with the darkness of ignorance' Sun. 101, 16-17; similar phr., but mis-spelt örlütlip do. 136, 17; Xak. xi 18 ez üze: örtlüldi: ubhima'l-anr 'alâl-ralcul 'the thing was put over the man as a covering'; and one says kök örtüldi: 'the sky was covered (tâqâyamat); wa aştulu hull şay' sutira tahtal-ı-şay 'basically (it is used of) anything that is concealed under something else' Kaq. I 244 (örtülür, örtülmek); second phr. repeated I 139, 18; izipcode örtlüldi: 'the thing was obscure, ambiguous' (itibasa) I 237, 13:

Osm. xvi örtäl- (of a port) 'to be storm-bound' TTS II 568.

D artla- (ardla-) Den. V. fr. art (ard). Survives in NE Tuv. artta- 'to step over (the back of something)', SW xx Anat. arda- 'to follow up (something)' SDD 111. Xak. xi ol ani: artla:di: safâ'ahu 'he slapped him on the back of the neck' Kaq. III 443 (artları, artlama:ki).

D artın- (ardin-) Refl. f. of I art- (ard-); 'to load (something Acc.) for, or on to oneself', Survives as artın- in NE Alt., Tel., Khak., Tuv.; SE Türkü and NC Kir., Kxx., and as ardin- in SW xx Anat. SDD 111. Xak. xi er arçins arıntid: 'the man loaded (hamala) his saddle-bag on the pack animal'; also used of other things Kaq. I 250 (artınur, artınma:ki).

D örtën- Refl. f. of ört-; 'to blaze, burn (Intrans.)'; to be burnt'. Survives in much the same languages as örtel-: Türkü viii ulûg ev örtênims: 'a big house was burnt down' Irb.B 9: Man. M III 7, 11-12 (ii) (sağurlul); quieroรง örtengyesen 'you will be burnt (Hend.)' do. 23, 4 (ii): Uyğ. viii ff. Bud. tort yıpak örtendi 'the quarter of the world burst into flames' U IV 40, 164; o.O. U II 8, 27 (ediz); III 5, 1-2 (örtl); TT IV 4, 1: Civ. karni etözi örtênür 'his stomach and whole body feel as if they were burning' H II 22, 30: Xak. xi örtendi: neç 'the thing was burnt' (ihtaraqqa); and one says bulit örtendi: 'the cloud was red (ahnamrat) after the sunset'; the Turks take omens by this Kaq. I 251 (örten-nûr, örtêne:me:ki; prov.); a.o. H 133, 16: Çaq. xv ff. örtên-(ür) yan- 'to be burnt', of something which is burnt so completely that no trace of it is left Vel. 100 (quotn.); örtên- Refl. f.; sixta şudan 'to be burnt' San. 68v. 22 (quotns).

D örtün- Refl. f. ört-; 'to cover oneself, be covered'; survives only in SW, Uyğ. viii ff. Civ. örtünmiş böş grahal 'the five hidden planets (Sanskrit I.-w.)' TT VII 1, 5 and 75: XIV Chin.-Uyğ. Dict. fou tii'en (Giles 3.723 11,208) 'a cloudy sky' tegri örtünmiş Ligeti 190; R I 1239: Xak. xi uragut yüzın örtündii: safarati'l-mar'a wahahâ wa kadâlîka ıdâ satarît; obviously corrupt, safa means 'to unveil', râd satarati and add ıgâyahu at the end; 'the woman hid her face', also used when she hides anything else Kaq. I 250 (örtünür, örtünmek): xiii (?) Tef. örtün- 'to cover oneself' 250: Xwar. xiv dito Nahe. 31, 7; Kip. xiii istatara 'to hide oneself' örtün- Hou. 36, 12: xv tâçîta ditto. (yapinand) örtün- Tuh. 9a. 5.

D artur-., etc. Preliminary note. It is morphologically almost impossible to distinguish between the Caus. f.s of ar- and art-. Only those of 2 ar- and 2 art- occur in the early period. Ardur- Caus. f. of 1 ar- 'to tire (someone) out' is first noted in XIV Muh. Mel. 41, 12; 42, 2; Rif. 132 and survives in NW Kaz. Artur-/ arttur- the Caus. f. of 1 art-(ard-) exists in
several NE, SE, and NC languages, but is not noted before XIX.

D 1 artur-  Hap. len.; Caus. f. of 2 ar-; cf. the quotns. under that word, and artiz-. Türkii vii süçülg sav:i-pa; yimşak agis:sa: artur:up ükii: süçülg boðun öltig 'letting yourselves be tricked by their honeyed words and luxurious treasures many of you Turkii people died' I S 6; II N 5.

D 2 artur-  Caus. f. of 2 ar-; 'to cause (something) to increase, grow bigger', with various extended meanings, esp. in SW. Si.a.m.lgc., usually as artur- / artur- Xak. xi on yarmak üze: bir arturdu: zada tawhid 'allâ 'asrâr darârîm 'he added one more on top of the ten silver coins'; and one says er arturdu: 'adâd-racul tawrah 'the man gave himself airs'; (verse) kold: berü: arturul: bûrül: âlun (VU) ertiirî: 'he came towards us with an enormous army, boasting and giving himself airs (yaslaft wa ya'da tawrah); then he surrendered his realm to us' (the third and sixth words are vocalized the same, but must have different meanings; the first is obviously arturu: 'boasting'; the second is not specifically translated, but the likeliest explanation is that it is the Ger. of 2 ertiir- 'letting it pass to us') Kaç. I 219 (arturur, arturmak:); KB (he went every day) tapuq arturu: 'giving more and more service' 610; âukur kalsa ni'mat bayat arturur 'if (a man) gives thanks, God increases His favours to him' 756; xiiii(?). At. akiltik şaraf cah camâl arturur 'generosity increases a man's honour, dignity, and grace' 258; Tef. artur- 'to make greater' 60; Çag. xv ff. artur- ziyâd kardan 'to increase' (Trans.) San. 353. 24: Xwar. xiv ditto Qurii 11: Kom. xiv 'to surpass' artur- CCG; Gr. 2: Kip. xiii zada artur- Hou. 40, 14: xiv (the Perf. of art- is artâçi; this is Intrans. (al-lâsemi) but in the 'Trans. (al-muta'addi) you say arturdu: Id. 10; (after arf-) zada ifl'l-yâr 'to increase the quantity in something' artur- Bul. 453: xv zada artur- Tih. 18b. 4: Osm. xiv to xvii artur- occurs in a few texts TTS I 45; II 58; III 41.

D ertur-, etc. Preliminary note. As in the case of artur-, verbs of this form may be Caus. f.s of 1 er-, 2 er- or 1 or 2 ert-, but all early forms seem to be explicable as Caus. f.s of 2 er-, which is rare, or 1 ert- which is not much commoner.

D 1 ertiir-  Caus. f. of 2 er-; 'to cause to arrive, bring to a successful conclusion' and the like. Survives only (?) in SW Osm. erdir-. Türkii vii tokunç yaz âyet: otuzka: yoz ertiir-imiz 'we brought the funeral ceremonies to a conclusion on the 27th of the 9th month' I NE; similar phr. II S 10; a.o. I E 40 (ükün:).

D 2 ertiir- Caus. f. of 1 ertiir-; 'to cause to pass, pass by', etc. with various extended meanings. Survives as ertiir- / ertiir- in most NE languages R I 793, Khak., Tuv., and perhaps NC Kx. (R I 793, not MM). Üyû. viii ff. Bud. [gap] ertiirûr emizim 'we have passed (our lives?) U III 16, 2; üç yavblak yolun ertiirgill umâkinn (a cause) 'of being able to pass by (i.e. avoid) the three evil roads' TT V 22, 32; ertiirmezin 'let (Silabhadra) not allow (Huen-tsang) to pass (us) by' Huen-ts. 309; Civ. ertiirmis kerek: 'one must pass (the time)' TT VIII I 18: Xak. xi anq yauzuq ertiirû: 'he pardoned (safañha an) his sins'; and one says anq îsîn ertiirû: 'he authorized (acâza) his affair, that he is agreed to it (qabilahû); also used of anyone who overlooks something (çavasa ûy an matûd) Kaç. I 220 (ertiirûr, ertiirmezin:); a.o. (?). I 219 (artur-).

D ertiir-  Caus. f. of ur-; with a corresponding range of meanings. Survives as ertiir- in NE Khak.; NC Kir.; SC Uzb. (urdir-), some NW languages and SW Tkm. and vurdur- in SW Az., Osm. Türkii vii âcin in âcin adincig bedil ertiirtim 'I have various decorations placed inside and outside' (Kül Têgin's tomb) I S 12: Üyû. viii ff. Bud. bediük kaplllarda . . . urdirup 'having them placed on large waggons' U III 40, 28-9: (Xak.) xiii(?). Tef. ertiir-jirdur- 'to order to put (something  Acc., into something Dat.)' 331: xiv Rûq. ertiir- 'to let oneself be beaten' (with something birle) R I 1672 (quoto:); Çaq. xv ff. ertiir- 'with u-) madrub sûxîtan 'to cause to be beaten' Sam. 67v. 22: Xwar. xiv ertiir- 'to order to put (something Acc., on something üze) Qûb 190: Osm. xv ertiir- 'to order that (a country Acc.) should be attacked' in one text TTS III 710.

D örtur-  Hap. leg. (?); Caus. f. of 1 ör-: 'to grow (a plant, etc. Acc.)'. Üyû. viii ff. Man.-A M I 14, 10-11 (t).

D artas-  Co-op. f. of arta:- Survives only (?) in NE Sag., 'Tel. ardaç- / artas- 'to fall out with one another' R I 309, 322. Xak. xi yalîçuk için artasdi: f asada-lûnis ba'dhûnum bi-rü'ya ba'd 'some of the people became corrupt in the view of the others(?); also used of a number of things (kull ûy kaftûr) when some of them become corrupt among the rest Kaç. I 230 (artaçur, artasmak:); 1si: anîs artasip f asada anrîhû 'his affairs deteriorated' II 219, 4.

D arüs- (ardis-) Co-op. f. of 1 art- (ard-); 'to help (someone Dat.) to load (something Acc.),' and the like. S.i.s.m.l. Xaq. xi ol magna: arç: artisdi: 'he helped me to load (a'nâni 'ala tilqâ ... ve hamilîhî) the saddle-bag on the baggage animal'; also used for 'to compete' Kaç. I 231 (artisur, artismak:).

D erlis-  Recip. etc. f. of 1 ertiir- Survives only (?) in NE Khak. Bas. 63. Xak. xi ol meniç birle: arslanandan erlisdi: 'he competed with me in getting past (fîl-l-muçeâwaza) the lion', or anything else that is feared Kaç. I 231 (ertiirûr, ertiirmezin:); in the para. on the river Ertis. I 07, it is said that the name is taken from the word erlis meaning bîrînî fîl-l-mû 'abara 'compete with me in crossing', no doubt a false etymology.
D īrēş - Co-op. f. of īrē; - n.o.a.b.; SW xx Anat. īrēş - 'to quarrel, push one another about' is a Sec. f. of īrēş. Xak. xi olar bu: sōźğ īrēştlər: təʃəbəşə həddəl- haləm 'they scrutinized this statement', or affair, or something else Kaş. I 230 (īrēşər; īrēşmək); a.o. I 230, 4 (1 öç).

D īrēş - Recip., etc. f. of īrē:-; lit. 'to burn one another, to burn (something) together', and the like. Survives in NE Khak.; NC Kır.; NW Kaz. (ūrēş-), usually for 'to be angry with one another' or the like (and see SW īrēş-). Xak. xi boğun bir əlkəndən evərin ə-relative: 'the people burnt (əbəşə) one another's houses'; also used for 'to compete' and 'to help' Kaş. I 231 (ōrtüşər, ərtüşmək). Oğrak bilm: ārəşəp 'competing with the Oğrak in burning (each other's property)' II 219, 5 (the translation in Kaş. is obviously wrong).

D ərtüş - Hap. leg.; Co-op. f. of ərt-. Xak. xi olar bu: əsığ ərtüşli: 'they mutually agreed to conceal (təwuşələ 'alə satr) this affair'; also used for 'to help someone to hide or conceal (təgüyə ... wə satr) something' Kaş. I 230 (ərtüşər, ərtüşmək).

D artur- Hap. leg.; Cause. f. of ərər-. Cf. artur-. Türk. vər fn. Man. trətə yana ilədəyən teşərəmən nomçəmən əltəmək 'letting (myself) be deceived by one who says falsely and untruthfully 'I am a man of God and a preacher' " Čhus. 185-6.

Tris. ARD

D ārət: perhaps Ger. in ər: fr. şiţ:,- cf. ulət:,- etymologically it should mean 'cleanly', but normally means 'completely'; usually, but not, as implied in v. G. ATG. paras. 214, 354, invariably used with a Neg. Verb. Türk. vii fn. Man. bir əlki çašəpati əeqətii: təkətii ərət tu tu uμəndəmiz erər 'if we have been unable to keep one month's commandments well, perfectly and completely' Čhus. 282-4: Uyğ. viii fn. Bud. amranmak nizvam ələrdə ərətt bəltənməz 'the passion (of sensual) love is completely lacking in them' TT V 16, note A. 39, 4; o.o. U III 37, 33; 55, 3; U IV 22, 273 (1 a-r:-), etc.; in TT V 26, 109 the word ərəti (quite clear in the facsimile) is prob. a scriptio defectiva für ərət, (if one has get on to something without an army or food it is thus after all) bitəğəncii ərti (ərəti) tölser idəlasar boltəməz 'if one completely (-) renounces and abandon's confidence, it is not'; Civ. ārtət yu: 'washing it clean' H II 20, 6.

S oruğə See oğurğə:
PUČ ordu:atal: al-nərə, presumably 'deploratory paste', the normal meaning. Pec. to Kaş. and entered twice, once, with a ədna on the ələf, among disyllables between ordu: and əqədi, which would imply that it was a compound word, and once, with a fəntə on the ələf and -d- for -d-, among the tri-syllables after arkaçak; possibly a l.-w. Xak. xi ordu:atal: al-nərə in one of the two languages (luğațən, '?Turkish' and Oğuz/Kip.) Kaş. I 124: ardu:atal: al-nərə I 145.

D artułuk A.N. fr. artuk; 'abundance, excess', and the like. S.i.a.m.lg. except NE(?) Xak. yarağ bulup yağışdı: artukluquin söklüşd: Kaş. says that this describes a man's partner who hid something from him after they had made a joint profit, and gives a translation which is not wholly intelligible, the words must mean 'he struck off an opportunity and approached me, he stripped off the surplus (i.e. profit)' Kaş. II 90, 9-10; n.m.e.: xii(?) Tef. artuklu (I) 'an additional amount'; (2) 'outrage, excess' 60: Osm. xiv to xvii artukluq 'excellence, surplus, superiority (over someone, üzere)' TT S 45; II 58; III 41.

D urtułuk (ortokluğ) P.N./A. fr. ortuk Survives in NE Alt., Tel. ortoku: Tu I 1071 and NW Kaz. ərtəlik both meaning 'jointly owned' and the like. Cf. ortuluq. Uyğ. viii fn. Man. -A men ol edğü meşqui ortułuq belə boluyan 'may I become his fellow participant in that good joy' M I 12, 10-11: (Xak.) xiii(?) Tef. artuklak 'incitement' 238.

D artgərə See art.

D artukrak Comparative of artuk; mainly used as an Adv. meaning 'extremely, excessively'. S.i.s.m.l. Türk vii fn. Man. (gap) artukrak dintərlar (gap) meaning uncertain TT II 8, 71: Uyğ. viii fn. Bud. (the pleasant flavours in my mouth have disappeared and) artukrak açiq bolup 'become excessively bitter' U III 37, 31-2; artukrak basuştı 'extremely helpful' TT V 22, 20; artukrak korksər bellələser 'if he fears (Hend.) excessively' Surv. 141, 71; o.o. Surv. 70, 20 and 21; 74, 23, 148, 15; USp. 60 IIa. 4 etc.: Civ. ay teşrə artukrak yalıntdı 'the moon shone particularly brightly' TT V 30, 5-6: Xwar. xii(?) (the child drank the first milk from his mother's breast but) munəd artukrak içmedii 'did not drink more than this' Oğ. 9-10: Kip. xvi (g) artukrak la ayəzd minlu 'more than anything else' Tuh. 55b. 11: Osm. xiv, xv arturğək 'more abundant' and the like in several texts TT S 43; II 56; III 39.

D örtüləg P.N./A. fr. örtül:; 'concealed, covered'. Survives only (?) in SW Osm. örtülü. Uyğ. viii fn. Bud. örtüləg kizıləğəlgəğ ayıgın kiçənməz 'our hidden (Hend.) grievous misdeeds' USp. 101, 20-1; kop törləg təsuəd irinçüdə örtüləg yazəkləgə boləmə 'may we not become covered by and guilty of all sorts of sins (Hend.)' TT IV 14, 64-5; a.o. Surv. 37, 18: (Xak.) xii(?) Tef. örtüləg/örtüləg 'hidden, secret' 240, 250: Çağ. xv fn. örtülək (with -k-, -k) örtülüş Vel. I 101: Xwar. xiv örtüləg sözi: 'my secret words' Nahe. 421, 7; a.o.
do. 57, 5 (ak.-); Osm. xx, xvi ārtīlīū 'hidden, secret' in several texts TTS III 566; IV 629.

D ārtīšūz Hap. leg.; Priv. N./A. fr. ārtīliū, prob. a metathesis, metri gratia, of ārtīlīū, but a possible Dev. N. fr. ārtīlīū. Xak. x1 KB ēṣṭtī tūzī xalq ār ārtīsūz 'all the people listened to him without concealment' 2685.

D ordułūq P.N./A. fr. orduː; noted only in Uyg. VIII ff. Civ. in two astrological texts TT VII 13 and 18 where it means 'having, or belonging to (such and such) a heavenly mansion'.


D ertɛmlığ P.N./A. fr. ērdem; 'possessing manly qualities, brave, virtuous', etc. Survives only (?) in NE Tuv. ertemnlîq 'learned, educated', and SW xx Anat. ērdemlîq 'capable, dextrous'. SDD 542. Türkü VIII ff. Irk B 10 (alp); Yen. (I could not remain with) ērdemnlîq 'my brave followers' Mal. 28, 1; a.o. do. 48, 8; Uyg. VIII ff. Man. Ātül ērdemnlîq 'perfectly virtuous' (one of the epitaphs of a high Manichean dignitary) M I 12, 18. Bud. edēqlūq ērdemnlîqr (sic) 'good and virtuous men' TT VIII H.10: Civ. ērdemnlîq 'a virtuous, or worthy, man' TT VII 42, 1 (Xak.) xiv Muh. al-mùsta'ād dīl-āʾmāl (Rf., ēld-āy) 'a capable man of affairs' ērdemnlîq Mal. 56, 1; Rf. 153: Kip. xii al-ʿālīm dīl-faṭīḥa 'virtuous and wise ērdemnlîq; Hov. 26, 1; Osm. xiv ērdemnlîq 'brave' in one text TTS I 271.


D ērdemsız Priv. N./A. fr. ērdem; 'lacking in manly qualities, bravery or virtue'. N.o.a. Uyg. VIII ff. Civ. TT VII 42, 1 (uldaq); Xak. xi ērdemsizden kut ērtiːlir 'good fortune is withheld from the man without merits or refined manners' (allāği lā mûntaka lā adāba ma ʿālī) II 229, 22; O.o. III 211, 3 (928); I 252, 19; n.m.o.: xiv Muh. al-dīlāl flī-ʿāmāl (Rf., ēl-xīlīn mīnāl-ʿayn) 'in experienced affairs' ērdemsız Mal. 56, 3; Rf. 153.

arudūn See arumduṃ.

F ērtiːn, etc. 'jewel', more vaguely 'precious (object)'; fr. Sanskrit ratna through some intermediate language, prob. Sogdian rvn, with prosthetic e-; the phonetic evolution fr. -rt- -rd- is obscure, owing to the ambiguity of the Uyg. alphabet, but the word became a l-w. in Mong. as ērdeni (Kov. 259, Haldıd 60); the only modern form NE Tel. ērdine R I 795 is prob. a reborrowing fr. Mong. Uyg. VIII ff. Man. rdnide (? sic) yēg 'better than a jewel' M II 7, 6-7; a.o. TT III 62-3 (oğaːt)-; Chr. ērdiːn bērūp ermīs 'he gave us a precious thing' U I 8, 18: Bud. āntěmānī ērdiːn būlṣar 'if he finds the āntěmānī jewel' PP 14, 7-8; ātūlīq āğāliːnliːdary daːšis ātūlīq ērdiːnliːzler (he will steal and carry away) 'your precious souls, which are in the treasury of your body' U III 14, 10-12; and many o.o., esp. in such phr. as nom ērtiːn used instead of nom bītīgī for Sanskrit sitīra; Xak. x1 ērdiːn: al-du珥rāl-ʾyatîn 'a matchless pearl'; hence one calls a woman ērdiːnī ātūlīq meaning 'having a body like a matchless pearl', the -d- being contracted into (uḡimāt fi)-, as one says muḍlahir for muḍlahir Kaš. I 141 (clearly both forms with -t- and -d- were current, but the 'explanation' is absurd); a.o. I 71 (ātūlīq): KB ājin mepzd bǔldi ʿūrūg ērdiːn 'the complexion of the world became (like) a white pearl' 38:10; xiv Muh. al-du珥r ērden Mel. 77, 8; ērdūn Rf. 180: Xwar. xii (sic) (gold, silver, many rubies) kop teliːm ērdiːnliːr 'very many jewels' Oḡ. 120; a.o.o.

D ērtiːnīq: Dev. Adj./Adv fr. ērtiːn-; but used only as an Adv. qualifying Adj.s, and V.s and meaning 'extremely, very much'. Common in Uyg. but not noted later. Türkü VIII ērtiːnīq: ulûq tūrūn 'with a very great ceremony' II N 9 and 10 (of a wedding); o.o. II S 14 and 15 (meaning obscure) VIII ff. Man. ērtiːnīq ārūnçuʎulq 'very joyful' TT VII 8, 54: Uyg. VIII ff. Chr. U I 8, 4-5 (ağıːr): Bud. Sanskrit subhāja 'very many' ērtiːnīq uḫīs TT VII D.40; U II 15, 6; 16, 15; ērtiːnīq (sic) ärriːq 'very pure' TT VIIII G.20; o.o. with Adj. PP 3, 8; 16, 1; 26, 5; 38, 8; TT VII 40, 32; Sw. 510, 7 etc.—ērtiːnīq katiːliːnap 'making great efforts' U III 35, 29; o.o. do. 37, 2 (ağıːr-); Sw. 141, 4-5 (uyad-).

D ortunki: Hap. leg.; N./A.S. fr. ortun (ortuː); 'situated in the middle, intermediate'. Replaced in the medieval period by ortanca/ ortançi ( Çağ., San. 717, 11; Kip., Türk. 38a, 9; Osm., TTS I 550; II 736) which still survives in NC Kız. ortançi; SW Osm. ortanca, Tkm. ortancı, Uyg. VII ff. Bud. Ilki ētőzlerde ortunki kēnki ētőzlerde 'in their first bodies (i.e. incarnations) and intermediate and last bodies' Sw. 134, 1-2.

D ērtin린lîq P.N./A. fr. ērtiːn; 'jewelled, full of jewels'. Pec. to Uyg. Bud. Uyg. VIII ff. Bud. ērtin린lîq oṯrūq 'the island of jewels' PP 33, 7; TT V 26, 91, and 94; ērtin린lîq oruŋluk 'a jewelled throne' PP 46, 2; a.o.o.

Tris. V. ARD-

D ārtučlan- Hap. leg.; Refl. Den. V. fr. ārtuːč. Xak. x1 taːq ārtučlandiː 'the mountain was covered with junipers' (al-ʾarar) Kaš. I 312 (ārtučlanur, ārtučlanmaːk).

D ārtučlan- Refl. f. of ārtučlaː- (which s. i.s.m.l with a wide range of meanings); 'to give oneself airs'. Survives with the same meaning in NE Tel. R I 311 and Khak. ārtiːʔtan-. 
Xak. XI er artuklani: 'ada'l-raclac tawrahu 'the man gave himself airs' Kaš. I 313 (artuklanur, artuklanmak).


Tef. ěrtel-e: same meaning 84: Osm. xiv to xvi ěrtel-e: 'to get up early' in a few texts TTS I 274; 11 394.

D ortula:- Den. V. fr. ortula; S.i.s.m.l. with variations in the middle vowel, usually meaning 'to reduce by half, split down the middle', and the like. Xak. XI er yašın ortula:di: tanaisafal-racl min 'umrini 'the man reached middle age' Kaš. I 316 (ortula:lar, ortula:namak).


D arıtın- Co-op. f. of arıt-; survives only in NE Khak. artdan. Xak. XI ol maqa: tarığ arıtın:di: 'he helped me to clean the grain' (fitintiyati'l-jinta) Kaš. II 322, 16 (in a grammatical section); n.m.e.

Mon. ARĞ

1 arık 'excrement', esp. 'human excrement'. Survives only (?) in NE Khak. arıx. Cf. 1 bo:q. Xak. XI arık al-adır'a 'human excrement'; and 'iron slag' (xabarul-hadid) is called temır arık: Kaš. I 42: xiv Muḥ. (?) al-ğā'it 'dung' (bo:q, in margin) arık Rif. 142: Kip. XIII al-aydın (bo:q, also called) arık (mis-vocalized ork) wo heza ln̄a 'it is a dialect word' Hou. 21, 19: xiv arık (so vocalized) al-xari: 'excrement' Id. 12.

S 2 arık See 1 arık.

Irık originally a Conc. N. 'dice, sticks, etc. used for casting lots, divination, etc.', thence 'a magical figure, hexagram', and the like; thence abstract, 'an omen, taking omens, divination, etc.' It is listed in R I 1370 (quoting Zenker) as a SW Osm. word meaning 'luck, fortune' and survives in this meaning in SW xx Anat. irık/irık/irık/irık SDD 772-4. NC Kir. irık 'comfort, a peaceful life' can hardly be the same word. Türkü VIII ff. bu irık başsana: 'at the beginning of this omen' Irık B 57; bu irık hitt:lig 'this book of omens' do. Postscript. Uyg. VIII ff. Bud. (he asked for a piece of chalk, took it and drew a pattern on the ground) irık saçıtı irık körnêšidin kên 'threw the dice (or rods?) and after scrutinizing their omen' (rather than 'the dice'—he said) Hûen-ts. 37: Civ. Irık is the technical term for the Chinese hexagrams in TTS I (14, etc.), and also for the omens stated in short sentences in TTS VII 18 (8, etc.): Xak. XI Irık al-kohana me:la-fal tea irırcal' democrat 'divination, taking omens, and elucidating secrets' Kaš. I 42.

S urık See 1 uruk.

Dis. ARĞ

D I arıg N./A.S. fr. arıg: 'clean', 'pure', lit. and metaphor; sometimes also used as an Adv. like arıtt: for 'completely, thoroughly'. S.i.a.m.l.g. w. phonetic changes in the second syllable. Türkü VIII arık uvvî: yeğ a proverb quoted to justify a military retreat, perhaps 'modesty becomes the pure man' T 37: VIII ff.

Man. arıg dindarlar 'the pure Elect' Chus. 66-7; arıg baçaq baçaq 'keeping a pure fast' do. 247; o.o. do. 217, 245; TTS I 6, 2: Uyg. VIII ff. Man. arıg yol dara yorip 'walking in pure ways' TTS III 164-5; a.o.o.: Bud. ilk arıg kizlar 'two pure maidens' PP 41, 2; arıg by itself and the Hends. arıg sütük (as in TTS V 6, 22) and sütük arıg (as in do. 6, 24) 'purer' are very common; the spelling in TTS VII is arıg; see also I turuk: Xak. XI arıg ne:ği 'anything clean' (nazif) Kaš. I 63; o.o. same translation I 66, 17; 342, 4; arıg (of 'gold') xaltis 'pure' I 376, 25; in six other passages arıg means 'completely, thoroughly', e.g. alılar arıg alıskur 'the warriors completely destroy one another' I 237, 231; o.o. I 103, 2; 230, 3; 241, 23 (Igler-); II 328, 16; XIII 41, 18—arıg ne:ği al-yâl-nazif cidda(n) wa'l-taşık lîl-mülâbağa 'an extremely clean thing', the double -rr- for emphasis I 143: KB arıg bolsa ozi 'if his soul is pure' 722; o.o. meaning 'pure' 831, 3809; (God created innumerable beings) till birle teptip ölger arıg 'they greatly praise God with their tongues' 1022; bu kûn kim okısa ol arıg (so read) bilir 'whoever reads today, he knows full well' 250: xiv (?). Tef. arıg 'pure, clean' 57: xiv Muḥ. al-fâhir 'clean, pure' aru: Mel. 55, 5; arıg (with -ğ below the -k) Rif. 152; al-fâhir 'virgin' (opposite to al-fayyib 'married woman', eristikm) aru: kiz Rif. 149; arı: kiz 150 (only); Rûq. arıg 'clean' (clothes) R I 269 (quots.): Çağ. xv ff. arıg/arık arı: tea pâk Vel. 12 (quots.); arı: pâk wa muṣaṭṭa 'clean, pure' San. 377, 12; arıg ditto 15 (quots.); arıg ditto 21: Xwár. xiv arıg 'pure' Qub 12; MN 10; Nahi. 232, 10; 277, 1: Kom. xiv arı: 'clean' ÇÇÇ, 'pure, holy' ÇÇÇ, arov 'clean, guiltless' ÇÇÇ; Q. 40, 41 (quots.): Kip. XIII al-nazif aru: Hou. 27, 17: xiv arı: al-nazif; arıg muṣaṭṭar 'cleaned', and it is equivalent (râcî) to aru: in the sense of al-nazif Id. 10: xiv al-nazif (mis-spelt al-nadif) aru: (misvocalized ork): Kür. 64, 17; fâhir aru: Tuh. 23b: 7; nazif aru do. 36b. 5: Osm. xiv ff. arı: occasionally in xiv aru: 'clean, pure' lit. and metaphor, c.i.a.p. TTS I 39; II 49; XIII 33; IV 35.
2 arıg "cypress, wood, forest, jungle"; sometimes used in Hind. with simke, q.v. Survives only (?) in NE Khak., Tuv. Uyg., vii ff. Bud. Sanskrit śārvama "living in a wood" arıgtintak TT VII B 8; vanasande 'in the forest' arıgtina: do. C.4; arıgtta: do. G.3; a.o. U III 55, 2; arıg simkev same meaning (?) U IV 10, 13-14; 58, 6; U IV 44, 25; Usp. 105, 10; Sw. 529, 5 etc.

Vu 3 arıg 11ep. leg.; precedes ı arıg, and so correctly vocalized but semantically close to 1 uruk. Barsgan ı arıg ızarul-iliba 'the rope bound round a (felt) tent' Kaş. I 63.

arık 'an irrigation canal'. S.i.a.m.l.g. See Dorfer II 469. Xak. ı arık al-nahr (here) 'irrigation canal' Kaş. I 65 (prov.); I 302 (ażilza-); I 382 (kazuk); a.o. xii (?) Tef. arık ditto 58; Çaf. xv ff. arık/arık 'a water course (su yolu) dug to provide a flow of water', for example a mill-race (değirmen arıg) Fel. 13 (quotns.); arık nahr San. 37v. 15 (quotn.); arık 'the same as arık do. 21; arık/arık abbreviation of arık/arık nahr 37t. 20 (quotn.). Kip. xiv arık al-nahr (and al-nahr (if taken as 'river') is called irmak) Id. 11; al-nahr (inter alta) arık Bul. 4, 13; xiv al-nahr arık (and irmak (terror), irmak, özen) Tuh. 36a. 5; Osm. xiv ff. arık (the standard modern form) in one xiv and one xv text, arık once in xv and arık once in xvi TTS I 39; II 51; III 37.

D aruk (a rok) Pass. N./A.S. fr. 1 arı-; originally 'tired out, exhausted', hence 'emaciated, weak for the lack of food'; in the latter sense normally of animals. S.i.a.m.l.g. usually as arık. Uyg. viii ff. Bud. yeğ a rok 'very exhausted' TT VIII N.14; siz arık siz 'you are tired out' PP 55, 4: o.o. do. 37, 1; Hien-ts. 1914: Xak. ı aruk er 'an exhausted (mu'yi) emaciated' Kaş. I 66; o.o. same translation I 259, 8; 298, 10 (6:glen-); II 28, 3; azukul aruk ermes 'a well-fed man does not tire (la yal'yi) on a journey' I 148, t: xiv Muh. al-naht 'emaciated' aruk Mel. 48, 12; Rif. 143 (mis-spelt aruk); al-hazil 'thin, out of condition' aruk 65, 14; aruk 165 (also 143, 152); hazila wu nahiya aruk bol- 116 (Mek aruguşa-); Çaf. xv ff. arık lager 'thin, emaciated' San. 37v. 17 (quotn.); arık same as arık do. 21; Oğuz/Kip. xı arık al-mahzil 'emaciated' Kaş. I 66: Kom. xiv 'emaciated' arık CCI, CCG; Gr.: Kip. xıı al-hazil (opposite to al-samin semiz) aruk Hou. 27, 18; xiv al-mahzil aruk Id. 11: xiv hazil aruk Tuh. 37b. 12; Osm. xiv ff. aruk 'lean, emaciated' in some xiv, xv texts, arık fr. xiv onwards TTS I 36; II 50; III 34; IV 36.

D irak N./A.S. fr. ira-: 'distant, far away'. S.i.a.m.l.g.; irak is the only form in SW, and, with rakin, in NE, and occurs in all other language groups; irak is an alternative form in three of them, cırak only in NW. This proves that the y-, where it exists is secondary and prosthetic. Türkî xıı irak bodunug anços: 'yagurtur ermes 'this they brought distant people nearer to them' IS 5, II N.4; a.o. IS 7, II N.5; turuk bukali: semiz bukali:

irakta: bölsér 'if one tries to distinguish between a lean ox and a fat ox from afar off' T 5-6; irak and yağuk seem to occur in anti thesis on a balbal ETY II 164: Uyg. viii ff. Bud. U IV 16, 156 (arıg); (48, 98); irakkin 'from afar off' P 38, 4; U II 22, 6; U III 58, 8; i.o.o. Usp. 103, 18, TT VII 40, 67: Civ. irak is common in TT VII; yirak (sic ?) barmış kişi kemîmlî sarp 'it is difficult for a man who has gone far away to come TT I 78: Xak. xi yirak yêr 'a distant (ba'id) place'; also used for anything distant from friends (al-ıxeva), etc. Kaş. III 28 (verse); III 29, 4 (uğrağ); and two o.o.: KB közhim-de yirak sen könlîke yakin 'you are far from my eyes but near to my thoughts' I 11; o.o. 527, 781, etc.: xii (?) KBVP yirak 'afar' 48, 49; xii (?) At. yirak tur 'keep away' (from liars) 153; Tef. irak/yırak 'distant; extreme' 129, 158; xiv Muh. al-ba'id irak Mel. 83, 9; Rif. 189; a.o. 26, 14 (at-): Çaf. xv ff. irak dir 'distant' San. 349r. 25: Xwar. xiv ditto Quth 91; irak do. 206; yirak MN 100, etc.; irak Nahe. 115, 14: Kom. xiv 'distant' irak/irak CCI, CCG; Gr. 274 (quotns.): Kip. xıı al-ba'id (opposite to al-qarîb yowuk, yakin) yirak Hou. 25, 12: xiv irak al-ba'id Id. 93; xiv ditto Tuh. 8a. 6: Osm. xiv ff. irak (occasionally irak/irak down to xvi) 'distant'; c.i.a.p. TTS I 352; II 498; III 342; IV 393.

uruğ Preliminary note. As a N.Ac. in -ğ fr. ur- occurs twice in Kaş., but otherwise means 'seed, pip' with some extended meanings. In this sense unlikely to be a Dev. N. fr. ur- even in its meaning of 'to put' and the like.

D 1 urug N.Ac. in -ğ fr. ur-; 'a beating'. N.o.a.h.; cf. I urugluğ. Xak. ı xl olum urug urdu: daraba 'ahlati darb mubâlaq fihi 'he gave his slave a severe beating' Kaş. I 27, 4; similar phr. I 386, 16; both as grammatical examples.

2 urug originally a Conc. N. 'seed, pip, kernel', but with metaphor. extensions like 'progeny, descendants', and even 'clan', i.e. descendants of a common ancestor. S.i.a.m.l.g. in various forms (urug/urug/urudu, etc.). See ulus. See Dorfer II 468. Türkî viii ff. Yen. possibly occurs in Kom. 32, 15 (ınanç): Uyg. viii ff. Man.-A M I 17, 14 (evin): Bud. yana burxan kutça urug tariği kemîmlî bolur 'and will throw seed and grain before the majesty of the Buddha' TT VI 454—oğuñ kizi uruglu tariği bağıri bûsûk ûlûs bolur 'his sons and daughters, progeny (Hind.) blood relations and relations by marriage become numerous' do. 105; o.o. do. 205 (alûnç); TT VII 40, 127; Civ. kendir urug hemp seed TT VII 13, 49; nara urug 'pomegranate pipe' H I 3; o.o. do. 22, 101 and H II (common); bu yerke neçe urug batarur 'he kept the quantity of seed is planted in this ground, we will raise and produce twice that amount' Usp. 28, 4-6—men Sadanîn âgam inm urugum
tuğmuşım oğulum özlügilım (‘so read’) my, Sada’s, elder and younger brothers, progeny (Hend.), sons and blood-relations(s)?’ VSp. 13, 12: xiv Chin.-Uyğ. Diet. changed ‘seed, progeny’ (Giles, 2886) urug tuğum R I 1658; ch’in chi’i ‘relations by marriage’ (Giles, 2083, 1, 018) urug tariğ Lijeti, p. 275; Xak. xi uruk hâbb kull say ‘the seeds, pins of anything’, and al-hâdd ‘cereal seed’ is called urug; hence one says urug ekti ‘he sowed seed’; and metaph. al-qârâb ‘relatives (by marriage)’ are called urug tariğ (mis-spelt tariğ) Kaṣ. I 63; a.o. I 449, 14 (zaranza): KB ay edgû kiñîñ aşî edgû urug ‘oh progeny of good conduct and good stock’ 108; Karâf egriler isiz urgu bolur ‘all crooked things have evil progeny’ 806; kök edgû bolsun urug hâm tariğ ‘let her lineage be good on both sides of the family’ 4476; a.o. 1959: xiii(?) ‘Tef. urug ‘seed’ 331: xiv Muh. al-hâdd urug Mel. 78, 1; Rif. 181: Çağ. xiv. ff. uruk kayas xisim qawun; relatives and sinners these words are not used separately kayas is added in this entry; urug/uruk is used for a man’s xisîq xays and that is the sons and brothers of relatives, like (Pe.) xisîq and kayas for those who are the xisîq xays xavanda that is the sons and brothers of relatives, like (Pe.) tabâr Vel. 98 (quotns.); urug/uruk (1) xisîq tabâr tabâr wa mansûbân wa muta-allîgin (quot.); (2) hâdd-i zirât (quotn.). San. 71 v. 10; uruk kayas Hend. (az ittihât), nasl tabâr wa tabâr wa xisîq (quotn.); uruk kayas are used linked together, kayas is not used in isolation, but urug can be do. 14: Xwar. xiii(?) bîniñ urugûzîseni içgaçissors urugî bolmiş bolup turur ‘our progeny are the seed of your tree’ Oğ. 191-3; a.o. do. 327; xiv urug ‘seed, descendants, progeny’ Qub 199; MN 64; Makkada urugûzîkaşım (sic) bar ‘I have children and kinmen in Mecca’ Nahe. 48, 15: Kom. xiv progeny’ urug/uruk progeny’ CGG; Gr. 266 (quotns.).; Kip. xiv(?) uruk ‘a clan, the descendants of a single ancestor’, marginal note to Id., Izbudak, El-îdîrî Haçiyest, p. 49. Osm. xiv to xvi uruk/uruk ‘progeny’ in several texts, ‘seed’ in one TTS I 550 (oruk), 725; H 929.

oruk (orok) ‘path’. Survives in several NE languages R I 1050 (orak), 1054 (orok); Khak. orax/orgax; Tuv. oruk. Türki bu bir oruken: ermiş ‘there is (reported to be) a path for one horse (at a time)’ T 24: Uyğ. xiii ff. Man. TTT III 46 (I ug): Bud. (he designed to show erring mortals) könil yol oruk ‘the true path’ TTV I 236; similar phr. Sun. 160, 2: Civ. yol oruk TTV I 21: (Xak.) xiii(?) Tef. oruk ‘path’ (metaph.) 238.

VÜ?D I uruk ‘rope’; n.o.a.b.; prob. a Pass. Dev. N. fr. ur- in the sense of something put onto something else; the modern word uruk in several NE languages R I 1658-9, Khak., Tuv. meaning ‘lasso’ and the like seems to be a Sec. f. of ukruk, q.v., rather than a survival of this word. Uyğ. xiii ff. Bud. (one of the three demons) uruk üze boyununm badi ‘bound my neck with a rope’ Swu. 7, 19; Xak. xi uruk al-sanat ‘rope’ Kaṣ. I 66; six o.o. translated al-habîl ‘rope, cord’; xiii(?) Tef. uruk ‘rope, cord’ 60 (?mis-spelt uruk), 331: Oğuz xi uruk abbreviation (taxif) of uruk, like ‘urq’, urq Kaṣ. I 42.

S 2 uruk See urug.

arka: originally ‘the back’ of a person, animal, or thing; hence metaph. ‘a backer, someone who stands behind and supports a person’. S.i.a.m.l.g. Uyğ. viii ff. Man.-A yeme amti bolun esenği aiki tüzü nom arkasına ‘and now let there be well-being and praise to all supporters of the (true) doctrine’ M I 27, 11 ff.: Bud. otâpxaça arksında yaðilur turup ‘his flame-colored hair hanging down his back’ U IV 10, 67-8; arka berep ‘turning his back’ (on the light (Dat.) of the gods) TT VII 273; tüz könuğül bursa kuvarlaçarg iki arka kildim erser ‘if I have caused discord in level-minded religious communities (Hend.).’ Swu. 134, 12-14; similar phr. TT IV 10, 20: Civ. süsgûnil arkası tutuşur ‘(pain) grips his shoulders and back’ TT VII 25, 4: Xak. xi arka: al-zahar ‘the back’; arka: al-zahirul’läği yu’üxımîl fi-l-dawâhî ‘a backer’, who helps you in difficulties’ Kaṣ. I 128 (prov.); a.o. ‘(back)’ I 139, 6: KB bayat ok bolu bersü arka yölek ‘may God give you abundant backing and support’ 90; xiv ‘supporting’ 1657-8; arka yölek 116, 1045; xiii(?) Tef. arka ‘back’, ‘backing’ 58: xiv Muh. al-zahar arka: Mel. 47, 13; arka: Rif. 114; al-misnad ‘couch’ arka: yatafk Rif. 168 (only): Çağ. xiv ff. arka put ‘back’, in Ar. zahr San. 377: 22: Xwar. xiv arka ‘back’ Quvb 11: Kom. xiv ‘back’ arka CCI; Gr.; Kip. xiii al-zahar wa tł-muşâ’ada ‘back, support, help’ arka: Hon. 21, 1; a’dâna ‘to help’ arka: ber- do. 34, 20; sâ’ada ‘to support, help’ do. 40, 17: xiv arka: al-zahar Id. 11: xv do. Kav. 66, 17; Tuh. 24a. 11: Osm. xiv ff, arka (once in xiv arka) (1) ‘back’; (2) ‘backer, helper’; c.i.a.p. by itself and in phr. TTS I 39; II 54; III 37; IV 38-9.

arûq: ‘valley’; as a Noun n.o.a.b., but noted as a geog. name in M I 26, 25 and 29; 27, 5 as well as in Kaṣ. Uyğ. viii ff. Man. arku (sic) taglılar yapakurtur ‘he makes the valleys and mountains re-echo’ TT IX 84, Bud. Ştrî anupadat yul suvin 5tgârdî tawjâc elînîv sekiz ulûg argalınum ‘then he let the waters of the Anupadat spring pass into eight great valleys in China’ Hüen-ts., Briefe 41, note 2104; a.o. TT IX 22, note 77, 5; Xak. xi argu: al-ğbî ‘the water bayna-l-cabâlayn ‘a valley between two mountains’; hence the country (al-bilâd) between Tirâx and Balâcçûn is called Arûq: because it is between two mountains Kaṣ. I 127.

*arku: See arkuç, arkuru, arqula:.

VÜ urğa: Hap. leg.; the translation does not make it clear whether it is a generic term or the name of a specific kind of tree. Oğuz, Argu:
XI urga: al-dawha 'a tall and spreading tree'
Kaş. I 118.

D arguç: Hap. leg.; Dev. N. (N.I.): fr. 2 ar.:
Xak. XI arguç 'anything by which a man is deceived' (yuğartır); hence the world is called arguç ajun al-dunyâ garîr (sic) Kaş. I 95.

(D) arkağ 'the wood (or weft) of a woven material'. S.î.a.m.l.g. except SW. During the medieval period a synonymous word arguç appeared in Çağ. xv ff. (Som. 377. 8) and Osm. xiv ff. (TTS I 34; II 48; III 33; IV 35), and is still the word used in this sense in SW Osm./Rep. Turkish; Tkm. It seems reasonable to suppose that these two words are Dev. N.s in -kağ and -çaç respectively fr. şar- which cannot be identified with either 1 or 2 arç, and possible that arç 'warp', q.v., is also a Dev. N. fr. this verb, but in the last case there are some difficulties of vocalization. Uyğ. viii ff. Bud. aruşi (?; spelt erüşîj) arkaği 'the wood and the warp' TT VI 391 (arkanü); a.o. do. 394: Xak. XI arkağ kültmâ-util-tawb 'the wood of cloth' Kaş. I 118; a.o. I 61 (arîşj): XIV Muh. al-kultmâ arkağ Mel. 60, 9; Rif. 159 (misvocalized arkuş).

arkuk 'obstinate, refractory', with a second meaning in Kaş.: N.o.a.b. Türkü viii I S 8; II N 6 (1 tok): Xak. XI arkaç kisi: 'an obstinate, refractory (al-harin) person': arkaç al-qaybatâl-mu'tarişa bayân hâ'taytân av sâriyatun av a transverse strut between two walls or pillars' Kaş. I 109: KB (in a list of bad habits) taki birî erke bu arkaç kilinc, bu arkaç kilincığka bolmaz sevinc 'and another is refractory behaviour in a man, a man who behaves in a refractory way is not liked' (or 'has no pleasure in life') 340; o.o. 1668, 1670, 2066; XIV Muh. al-qadîrî (? 'dirty' (? arkaç Mel. 56, 3; Rif. 153 (neither word vocalized, the 'opposite' is corrupt and un-intelligible).

D irgaç Dev. N. (Conc. N.) fr. irgân (q.v.) the semantic connection is obscure); 'hook' and the like. S.î.a.m.l.g. usually as irgaç. Uyğ. viii ff. Bud. TT V 12, 118 (otluş): Xak. XI irgaç 'a hook (al-şisî) used to catch fish': irgaç 'an iron hook (al-yâtîf) used to drag ice from the water to the ice-house' Kaş. I 141: Xvar. XIV (the elephant would not get up however much they hit him) temür irgaçlar birle 'with iron elephant goads' Nahéc. 42, 15; o.o. 'hook' 268, 1-2: Kom. XIV 'hook' irgaç (sic) CCC; Gr.: Kip. XIV irgaç al-kullâb wa'l-sinnâra 'iron hook, fish hook' Id. 11; Bul. 5, 3 (misvocalized irgîh): XV zaqalâm (?), corrupt) wa'l-kullâb irgaç Tuh. 18a. 2.

D orgâç: N.I. fr. orç; 'sickle, reaping hook'. S.î.a.m.l.g. as orgâç/orâç, sometimes with the additional meaning 'harvest'. Xak. XI orgâç al-mincal 'sickle' Kaş. I 119; six o.o. translated al-mincal or asâ말-mincal 'the teeth of a sickle': XIV Muh. al-mincal orgâç Mel. 60, 4; orgâç Rif. 159: Çağ. XV ff.

orgâç/orâç: dâs 'sickle', in Ar. mişad, mincal Sam. 70v. 24: Kip. xiii al-mincal worak (sic?) Hou. 9, 11; xv mincal orâç Tuh. 34a. 11; 404. 8 (and in a second hand in the margin of 13h. 9 against hasça or -); Osm. xv ff. orâç (once in xv orçak) 'sickle' in several texts TTS I 536, 547; II 734; III 547.

argun: Hap. leg.; prob. 'weasel' or the like. Xak. XI argun dartuqgha miñ eḏissî-l-curûdan 'a small animal of the rat family' with a body about half a cubit long, which hunts birds in the services of walls; if it jumps on a sheep, the (sheep's) flesh turns yellow, and if it jumps on a man when he is asleep he is seized with strangury (al-sur) Kaş. I 120.

1 arkü 'cross-bred': Survives in SE Türkî argun/arğun BS 30; NC Kır. argîn with various applications animal and human. Xak. XI arḵun faras mutuqâld 'a cross-bred horse', the offspring of a wild stallion and a tame mare, the fastest kind of horse in a race Kaş. I 107; arḵun mûnûp idâ râkîbî-l-curâd 'riding a swift horse' I 421, 17: KB kevel midâl arḵun 'you ride a cross-bred of high quality' 5803; uçar kûş teq arḵun âq adu tâda keler 'then when next year there come serious dangers (Hend.)' TT VI 269-2: Xak. XI arkun umel'-âmîl-muqâdîl 'a word for the coming year'; hence one says arkun (VU) iži: 'âm muqâdîl wa quhâbîh 'next year and the year after' Kaş. I 108; I 89, 16 (iži).

S 3 arku: See akrû:

arkar prob. always 'the mountain sheep, Ovis argali', although the Ar. words used by Kaş. normally mean 'mountain goat, chamois' (it is likely that the animal was exotic to Arabs and had no specific name in Ar.). S.î.a.m.l.g., see Scherberk, p. 117, usually as a generic term without indication of sex. The Mong. synonym aģâld is perhaps a l.-w. fr. this word. Uyğ. viii arkar başi: tusînda: prob. 'opposite (the place called) Arkar başî'. Şu. S 1: Xak. XI arkar al-urâciya, the female of al-tu'îl'; its horns are made into knife-handles Kaş. I 117; o.o. I 214, 17 (sukak); 421, 17 (translated al-xâlî): Çağ. XV ff. arkar-i gâçhî 'the wild (Pe. l.-w.) mountain sheep is mentioned twice in Babur (Gibb Memorial facsimile, 141 v. 13; 276v. 10); alkar (sic) quç-i īli 'mountain ram' Sam. 59r. 20.

D arkâş Dev. N. fr. I arku-; 'a person or group of persons travelling for commercial or official purposes', hence both 'travelling merchants, caravan', and 'official envoys, mission'; it is not always easy to see which is meant and merchants were often used as official envoys.
Survives in NE several dialects arğis/arğiş R 1300-1; Khak. arğiš 'travelling companion'; NC Kzx. arksi ditto R 193 (not in MM); SW xx Anat. (arğiš SDD 115) erkiş 'caravan' 546. See Dürfer II 460. Türkü viii (the Basmul iğlik was my subject) arkiş idmaz têyin sülûdem 'because he sent no envoy, I campaigned against him' II E 25; (gap) arkiş: kemelid: (so read) 'no envoy came' II E 41; a.o. I 8 9, II 6 (1st-d): Uyğ. viii ff. Bud. (then King Mahendrasena) tört yuqatın kelmiş arkiş yalaçalar okip 'summoning the envoy and ambassadors who had come from all four corners of the world' U II 21, 17-18; o.o. arkiş arkiş same meaning U III 29, 2-3 (1st-d); do. 11; arkiş do. 29, 14, 30, 20; Hüen-ts. 12, 235-6, 1886: Xak. x1 arkiş al-ır 'caravan' (prov., arkiş translated safr 'traveller'): arkiş the word for 'an envoy' (al-mursal) to people from one's native country (al-mawtûn); hence one says anîq arkiş: keled: cà'a rasihiul; also used in the sense of arsâla 'a mission' Kaş. I 97 (in I 249, 12 arkiş: is an error for arvişî); KB Xitay arkiş: yaqti tvâçâ edî 'the caravan from China distributed Chinese wares' 68; o.o. 1386, 1443, 5357, 5546 (im), 5574: xii(?); At. arkiş 'caravan' 179, 180 (1 stg): xiv, xvi arğiş 'caravan' R 1301: Çağa. xv ff. arğiş mûtâma:-iğâla 'trade in foodstuffs' San. 377. 20; Kip. xiv(?) arğiş 'caravan, the transport of men or goods by horse and mule', marginal note to Id., Izbudak, El-idrîk Hâsiyete, p. 6: Osm. xiv argiş 'caravan' Dede Qorut, ed. Rossi, p. 332.

D. V. ARĞ-

1 arka:- 'to search, investigate', etc. N.o.a.b., but no doubt the earlier form of the synonymous SW Osm.: Tkm. word ara-, which is not traceable earlier than San. 349. 18 where it is treated as a Çağ. word translated miyân-i çiizi-râ tafaḫûsh kardan 'to make an investigation into something', but illustrated only by a Rûmî quott. (Xak.) xiii(?) At. senîp birlî- kîye dalî arkağân: anyone 'who seeks a proof of Thy uniqueness' 7; (the Prophet) bîlîg Çinde erse siz arka têdi 'said seek knowledge (even) if it is in China' 104: Oğuz x1 ol anîq evîn arkağı: bâhâta mâ fi bûyihii wa tałahâra mâ sana fihi 'he enquired what was in his house and searched it and investigated what he thought was in it' Kaş. I 283 (2 arka:- follows).

2 arka:- a rhyming jingle not used in isolation; n.o.a.b. Xak. x1 (after 1 arka:- in the same para.), and one says ol anîq: karğadî: arkağadî: la anîq wa tałahâra mâsad'tahû he cursed him and spoke of his wickedness: used as a Hend. (muse dovoca(n)) and not by itself; taken from their word for 'praise' (al-tamâ) alkiş; since it was used frequently in a Hend. alka:- also acquired a poeticallymeaning (cu'ilî flî-i'sâr); and since it was originally laudatory the -r- was substituted for -l-, as mâlîğî became marşîş in Ar. Kaş. I 284 (arka:- arka:-mak; the theory, though prima facie improbable may be corrected, see karğan-).

irğâ: 'to shake, or rock (something Ace.); survives only(?) in NC Kir., Kzx.; it also existed earlier in SW Osm. but there has been displaced by the Freq. (?) irğala. -It is difficult to connect this verb semantically with irğâ, but there is a NE Tuv. verb irgay- with this meaning. Xak. x1 ol yığâ; irğadî: hazzâ'ül-sacara wa nafadaðâ-h li-yasqûm 1marâlîhu 'he shook (Hend.) the tree so that the fruit should fall'; also used of other things Kaş. I 283 (irğar, irğamak); o.o. translated nafaða III 316, 15; 321, 16; xiiii(?) Tef. irğâ- 'to shake' (atree) 120: (Xwar. xiv irğâ/-yirğâ-Qubt 91, 206, and Kom. xiv irğâ- CGG; Gr. 133 both meaning 'to enjoy oneself' have no connection with this verb but are Sec. f. of a l.-w. fr. Mong. irğâ- (Haemisch 90) same meaning); Kip. xiv irğa:- harraka fi'l-mâh wâ mà násabahu 'to rock in a cradle and the like, also pronounced irğas-, which also means hazzâ İd. 11; Osm. xiv to xvi irğâ- 'to shake (something)' in a few texts TTS I 353; IV 394.

D irğâ- Caus. f. of irğâ:-; properly 'to order (something) to be shaken', but from a fairly early date used in the same meaning as, and in place of, irğâ:- S.i.s.m.l. w. some phonetic changes like NC Kzx. irtâ-. Xak. x1 ol yığâ; irğattî: anfaða'ül-sacara wa gâyrâha 'he had the tree (etc.) shaken' Kaş. I 263 (verse; no Aor. or Infinit.): xiiii(?) Tef. irğat- 'to shake (someone)' 129: Çağ. xv ff. irğat- cunbânîdan 'to shake, move (something)' San. 98r. 17 (quott.).

D irğâ- Pass. f. of irğâ:- 'to be shaken, to sway', and the like. Survive: only(?) in NC Kir., Kzx. Uyğ. viii ff. Bud. 1 irğâçlar irğurîl 'the bushes and trees sway' San. 621, 5; Civ. artuç sogût butûk yûz tûrlûlgir irğurîl 'the stem of the juniper tree sways in every direction' TT f 165-6: Xak. x1 yığâ; irğaldî: 'the tree was shaken' (nufda); also used of anything that is shaken (huzza) Kaş. I 249 (irğurîl, irğalmak); Kom. 'to be shaken, to sway' irğal- CGG; Gr.

D irkla:- Den. V. fr. irk; 'to cast lots, consult the omens'. Survives only(?) in SW Anat. irkla- SDD 773. Uyğ. viii ff. Civ. TT VII 28, 6 (irü): a.o.o. in this text: Xak. x1 ka:m irklädi: takâhâna'l-kâhin mutafa'îl'an(?) fi yay 'the magician made magic consulting the omens about something' Kaş. III 443 (irkla- irkla: mak).

D irğan- Refl. f. of irğan-; 'to shake, sway, rock', etc. (Intrans.). The commonest member of the group, s.i.a.m.lg. Xak. x1 yığâç irğandî: ihtâzâzûl-sacara wa takâhârat 'the tree (etc.) shook and rocked' Kaş. I 254 (irğanur, irğanmak): Çağ. xv ff. irğan-(-ıp) irğala- Vel. 54; irğan- Refl. V., cunbîdan
'to move, stir' *San. 98v. 2: Xwar. xiv irqan-tou shake' *Qub 268: Kip. xv inhaaza irqan-Tuh. 6b. 5: Osm. xiv if. irqan- (in xvi irqan-, irkan-, iran- also occur) 'to move, sway'; c.i.a.p. *TTS I 353; II 500; III 344; IV 395.

D argur- Caus. f. of 1 argur- 'to tire (someone) out'. Pec. to Kaj. Kaj. xi ol atn argurdi: a'yā farasahu 'he tired his horse out' *Kaj. I 225 (verse; argurur, argururmak: sic, not -gar-, in MS.); a.o. I 486, 14.

D argur- Hanp. leg.; mentioned only as an example of a Caus. f. of a Caus. f.; cf. argurur- turur- Xnk. xi anin anin argurtt: ḥamalāl‘i-iniān ‘alā‘ i‘yā farasiihi 'he urged the man to tire his horse out' *Kaj. I 229, 13; n.m.e.

D arkaš- wholly irregular Co-op. Den. V. fr. arkaš: survives only (?) in NE Tuv. argu, 'to lift something heavy together'. Uyg. xvii ff. Bud. Sanskrit hastasamāghyāyā 'by the act of clasping someone closely.' arkašmak: uze: *TT VIII C.11: Xnk. xi ol anin birle: yūq arkaşt: ḥamala mā’ahul‘-bilm muṣāhara-ta(n), wa husa an yac‘al kull wāhid minimum zahrūhu li-sāhibihī 'he carried the burden on his back with him, which is each of them made a back for the other' *Kaj. I 237 (arkašur, arkašmak); a.o. I 395, 3 (yükeş).

D irḡaş- Co-op. f. of irḡa-; 'to shake (something) together'. Survives only (?) in NC Kir. Xnk. xi ol meniŋ birle: yūq ac irḵaşt: 'he shook (nafađ) the tree in co-operation or competition with me' *Kaj. III 322, 1; a grammatical example, n.m.e.

Tris. ARG

PUĐ arku:şi: Halp. leg.; listed between umduca: and erdini: which excludes the possibility that it is an error for *arkuşi: a word which might be expected in this sense; it seems rather to be connected with argula:n-, and is presumably a N.Ag. fr. arku: (or *arku:; but not the argu: listed above) which seems to be also the basis of arkuru: Xnk. xi arğu:şi: 'an intermediary (al-mutawaṣṣif) between two people, and the messenger (al-rasil) between the relatives of the two parties to a prospective marriage' *Kaj. I 141.

VU Đ arkaḵaş Hap. leg.; in a section headed ofāli which requires a long second vowel, and completely unvocalized; perhaps Den. N. fr. arkaş: Xnk. xi arkaḵaş the word for an instrument (āla) for pouring medicine into the corner of the mouth; it is in the shape of a saucer (al-sukurraça) and has a spout (mafat) *Kaj. I 144.

VU(D) uruḡu:ţi: woman, more specific than tisli: which is also used of animals; morphologically a Dev. N. in-ste; noted only during a limited period but very common during that period, during which it displaced evcǐ: and the plur. uzun tonlıŋ, and was used in parallel with şişler (işli); in Çaq. it was displaced by urğaşi (San. 711r. 18) which may be connected etymologically and s.i.m.l. including NC Kir., SC Uzb., SW Tkm.; in other modern languages displaced by forms of kafaːn and the Ar. 1-V. acuː, but it is possible that words in some Kip. texts (Hou. 25, 2; Id. 25; Tuh. 1b. 13) and elsewhere which have been described as, or taken to be, 'rearr written with initial af instead of 'ayn are actually later, contracted forms of uruːguːt: Xnk. xi uruːguːt al-mar‘a ‘woman’ *Kaj. I 138; about 60 o.o., all spelt uruːguːt: xii(3) Tef. uraːguːt ‘woman, wife’ 330; xiv Rhg. uraːguːt/uralwut is the standard word for ‘woman’ in the earlier MSS. (in the later often replaced by xatun) R I 1651-5 (adding that it is also common in Zam.): Kip. xiv uruːguːt al-mar‘a Id. 9.

D arınlık A.N. fr. 1 arıː; ‘cleanliness, purity’. S.i.m.m.Lg. w. phonetic changes. Xnk. xi arınlık al-nazāfa ‘cleanliness’ *Kaj. I 149: KB (a man fit to be a beg) iːtdāk of bi begliːnlık arınlık tiler ‘wishes for this blessed position of beg and for purity’ 1960; xiii(?) Tef. arınlık ‘purity’ (? and metaphor. ‘alms’) 577: Çaq. xv ff. arınlık (sic) pākī na tahārat ‘cleanliness, purity’ *San. 37v. 19: Korn. xv ‘purity, chastity’ aruːvliːx CCG; Gr. 41: Osm. xiv ff. arınlık ‘cleanness, purity, innocence’ et c.; c.i.a.p. TTS I 37; II 52; III 35; IV 37.


D arınluk A.N. fr. aruː; originally, and correctly, ‘exhaustion, fatigue’, but fr. the Medieval period onwards ‘cleanliness, emaciation’. S.i.a.m.lg. Xnk. xi arınluk al-iːyāː ‘exhaustion, prostration’ *Kaj. I 150; (if a guest comes, put him up) tūnṣiː anin arınluk hattā yastarili ‘so that he can recover from his exhaustion’ *II 316, 10: Çaq. xv ff. arınlık (sic) lāːgār ‘thinness’ *San. 37v. 19: Kip. xv huraːla ‘emaciation’ arınlık Tuh. 40b. 7: Osm. xv ff. arınlık used in several dicts. to translate Ar. and Pe. words meaning ‘emaciation’, etc. TTS I 37; II 52; III 34; IV 37.

D arınlık A.N. fr. irak; n.o.a.b.? Xnk. xi yıralık al-bū ‘distance, remoteness’ *Kaj. III 51: Xwar. xiv yıralık ditto MN 146.

D 1 uruːluguː P.N./A. fr. 1 uruː; survives only (?) in SW Osm. urulu (vulgarily wurulu) ‘struck, wounded’ *Red. 248. Xnk. xi uruːluguː alːtuːn al-dāhaːb-uːrwaːd’ét ‘minted gold (coin)’, etc. *Kaj. I 147: KB in 6033 (see suːtu) yǔːz utru uruːluguː prob. means ‘erected facing me’.

D 2 uruːluguː P.N./A. fr. 2 uruː; ‘of good family’. Survives only (?) in NW Kaz. urulu R I 1322. Xnk. xi KB (a vezir) uruːluguː kerek ham saːnuːn kōnī ‘must be of good
family, thoughtful, and upright' 2186; uruğluğ ‘well-born on both sides(?)’ 4496 (cf. 2 uruğ); o.o. 2107, 4488: xin(?) Tef. uruğluğ (of fruit) ‘growing (or more prob. bearing seed)’ 331.

D uruğluğ A.N. (Conc. N.) fr. 2 uruğ; survives only(?) in SE Türtü (of grain) ‘kept for use as seed’ BS 389, but see urukluğ. Xak. x1 uruğluğ buğday al-burun‘lullahi‘adhi‘xurara il-lahad ‘seed wheat’; also used for any kind of seed (badr te bazr) Kas. I 149; Çağ. xv ff. uruğluğ/uruğluğ (sic) xüri‘fi te ərəhət uə intisəh ‘kinship, relationship’ San. 71 v. 12 (quotn.; another translationdıridani ‘reaping’ is added; it seems to imply a pronunciation uruğluğ and is prob. only a ‘dictionary word’).

VUD uruğluğ Hap. leg.; P.N./A. fr. 1 uruk. Xak. x1 uruğluğ kowa: (sic) dalu du ənihl ‘a bucket with a rope’ Kas. I 147.

VUD uruğluğ Hap. leg.; A.N. (Conc. N.) fr. 1 uruk. Xak. x1 uruğluğ xun: ‘wool which is destined to be made into a rope’ (al-lahad) Kas. I 150.

D *uruğluğ Hap. leg.; P.N./A. fr. argu. Uyğ. vi v ff. Man. arukuğ (sic) tağiğ ‘the mountain surrounded (or ‘with its sides clef’t?)’ by valleys’ TT IX 77.

E arkułayu See arjula:--

?F uruğ:un a kind of drug; prob. a l.-w. of Indian origin. Xak. x1 uruğ:un dαvα ‘hindi yutadə töi bihi ‘an Indian drug used for medicinal purposes’ Kas. I 138; KB occurs in 772, 789, 814, 815 (äc:'), its bitterness often contrasted with the sweetness of sugar.

?D arkuşu: perhaps Ger. of *ar sunk- Den. V. fr. *ar sunk; see ar sunk('; ‘crosswise, slanting’, and the like. In the early period an Adv. sometimes associated with turkuş, q.v.; in modern times also an Adj. ‘transverse, perverse, incongruous’, etc. Survives in NE Bar. arkuşu R I 302; Tel. arkuş do. 302; NC Kır. arkuş terki; Kz. arkuş; SW Osm. arkuşu/akırki; xx Anat. arkuş SDD 115; avğir do. 127; aykırki/aykıry doyku do. 138. Uyğ. vii ff. Bud. halki xertişdig arusi (?, spelt eriği) arkaşi ikigü arkuşu turkuş kavşurup ‘just as in this world the warping and the wool grasp another one crosswise’ (and become a single fabric) TT VII 390–1; üsttin altın arkuşu turkuşu ağtarlu toptarlu evrili tevriil ‘twisting (Hend.)‘ and turning (Hend.) up and down and across’ Swu. 133, 20–22; a.o. TM IV 253, 57–8 (1 öit'; Civ. kayu kuçuğulären karnında oğul arkuşu turup tuğurun umsars ‘if a child lies crosswise in a woman’s womb and cannot let itself be born’ TT VII 27, 15: (Xak.) xin(?) Tef. arkuşu ‘crosswise, across’ 59. Kom. xiv tuvrami arkuştı ‘straight (to/gurur) or crooked?’ CCG; Gr.: Osm. xiv ff. arkuşu (down to xv1) /arkırki(fr. xv) ‘crosswise’, etc.; c.i.a.p. TTS I 42; II 54; III 38; IV 40.

D arısqiz Priv. N./A. fr. 1 arıq ‘unclean, impure; uncleanliness, excrement’. S.i.s.m.l. Türtü vii ff. Man. (of a corpse) arısqiz yavılak ‘unclean and unpleasant’ M I 5, 10: Uyğ. vii ff. Bud. Sanskrit aśic ‘uncleanliness’ arısqiz TT VIII D.35; o.o. U III 35, 20 (aŋna-); 37, 4: Civ. arısqiz ‘excrement’ H II 27, 145–8: Xak. x1 KB yana bir arısqiz bu kılık utan ‘and another (evil thing) is an impure and wicked man’ 341; o.o. 831, 2108 (ərə-); 2194, 2198: xin(?) At. 111 (ərə-); Tef. arısqiz ‘unclean, uncleanliness’ 58: xiv Muh. al-nasr ‘filthy’ (opposite to ‘clean’ arıq) arısqiz Mel. 55, 5; Rif. 152: Kom. xiv ‘impure’ arısqiz CCG; Gr. 42 (quotn.): Osm. xiv, xv arısqiz ‘impure’ in several texts TTS I 38; II 53; III 36.


D uruğsz Priv. N./A. fr. 2 uruğ; n.o.a.b. Xak. x1 KB uruğsz kışler arısqiz bolur ‘men who are not well-born (tend to) become impure’ 2194.


Tris. V. ARG-

D arukukan- Hap. leg.; Refl. Den. V. fr. arukuk. Xak. x1 er arukulan- ‘atəl-racal fi qabili-l-amr va haruma ‘the man was insolent and refractory when he received the order’ Kas. I 315 (arukulanur, arukulanmak).

D ariglia- Den. V. fr. 1 arıq; lit. ‘to make (something) clean’, but, as arıq- already has that meaning, usually used with specialized meanings. S.i.s.m.l., sometimes much distorted, e.g. NE arda-/arla- R I 320, 302. Xak. x1 ol kuz: ariglia: naza’ar xesya hamalitih ‘he castrated his lamb’, or something else; and one says ol yarımakiq ariglia: iltaqata acwadı-l-darähin ‘he picked out the best silver coins’; also used of anything when one chooses the best of it (ixdrə minhu nıacuwațatu) Kas. I 303 (ariglia; ariglia: mak).
phonetic changes, usually with the meaning 'to be weak, emaciated' and the like. Uyğ. viii ff. Bud. sız aruk sız arklanağa 'you are exhausted'; take a rest' PP 55. 4-5: Xak. xı beg arklanağa: acamama'lanır mina~l-ankab 'the beg took a rest because he was exhausted'; this is an expression for 'sleep' (al-ana'um) in the court language (bugdî'l-vaqînîya), the original meaning is 'he rested because of exhaustion' (istara la mina~l-kalâla) Kay. 1 304 (arklanağa, arklana: mak); xiv Muḥ. da'ufa 'to be weak' aruqla:~ Mel. 28, 5 (Rif. 111 yavt-) hazala wa nafa'ha 'to be thin, emaciated' aruqla:~ Mel. 32, 7 (Rif. 116 aruk bol~): Kip. xiv aruqla~ damara 'to be emaciated' Id. 11: xv hazala arıklaka- Tuh. 38a. 6: Osm. xiv, xv aruqla~; xv ff. arıklaka-ditto in several texts TTS I 37; II 51; III 34; IV 36.

D uruqla:~ Den. V. fr. 2 uruql:; survives only? (s.v. in SE Türkî; 'to sow seed; to swarm; (of a crop) to form ears' Shaw 21-2; BS 780. Xak. xı ol kebez uruqla:nda: naza' a habba'l-qutun 'ahu he cleaned the cotton lint of seed'; also used for extracting the stone from any kind of fruit Kay. 1 303 (uruqla:~; uruqla: ma:k); a.o. III 346, 27.

D argula:~: Hap. leq.; so spelt, a Den. V. but semantically connected not with argu: but with *arku:; cf. arku:; arkıru:; and more remotely with arık. Xak. xı ol ikki: kişil: ara: aruqladil: marra bayma'l-racaulya wa suqqa'umâ he went to and fro between the two men and mediated between them' Kay. 1 317 (argula:~; argula:ma:k).

D arıklaka: Hap. leq.; Rełf. Den. V. fr. arıklaka... Xak. xı suv arıklaka: inta'a'ha la'mad 'the water was canalized'; also used of land when it contains banks and channels like canals (cûrûf teva axadîd ka'li-anhâr) Kay. 1 294 (arıklaka:~; arıklaka: ma:k).


D uruqla:~: Hap. leq.; Rełf. f. of uruqla:~; Xak. xı tarîq uruqla:nda: in' qadada habbâl-zar 'the cereal crop formed seed'; and one says kebez uruqla:nda: 'the cotton formed seed'; also used of any fruit Kay. 1 293 (uruqla:~; uruqla: ma:k).

D arıklaka:~: Rełf. Den. V. fr. arıka:; 'to use (someone or something Acc.) as a backer'. This and arıklaka: s.i.m.m.l.:g. Xak. xı ol ma:k arıklaka:nda: istanaka li-fa'shîtî zahir 'he took me as his backer'; and one says ol ta:ğn: arıklaka:nda: istanaka tâ'ral-rabal 'he made the mountain his support' Kay. 1 207 (arıklaka:~; arıklaka: ma:k); Osm. xvi ff. arıklaka:~: to gain support, lean on (someone) in several texts TTS I 40; II 54; IV 39.

D arığturur: Hap. leq.; Caus. f. of arığtur- Xak. xı arığtur- q.v., 'and there is another form (each) for this, one says arığtur- turdu: ama:ra bi-i'ya:hi 'he ordered that he should be tired out' 'Kay. I 229, 16; n.m.e.


Mon. ERG

erku has two basic meanings, (1) 'authority' that is the power to impose one's will on others; (2) 'free-will, independence' that is freedom to decide for oneself without being subject to the authority of others. It became an early l-w. in Meng.: as erku (Haenisch, p. 45) and s.i.a.m.l.e.g. in a variety of forms, erku/erk, etc. sometimes with a less precise meaning, 'strength, power', and the like. Türkî viii ff. Man. (if we say that the sun and moon die, or that they rise and set involuntarily or) erku bar erser tuğmazun 'if they have free-will, let them refrain from rising' Chıdaus. 24-5: Uyğ. viii ff. Bud. (I could not prevent him) erkim tükemedi 'my authority was not sufficient' PP 27, 4; erkimçe tapiçça ışedidem erser 'if I have acted as I chose and pleased' Sıw. 136, 1; the word also occurs fairly often in the phr. erku türk 'free-will (or independence) and maturity' e.g. (as a result of that perception—Sanskrit vedana) ajunlaka ed tavarka erkke türkke azlamanak turur 'desire (Sanskrit tṛṇāḍa) for rebirth, inanimate and animate possessions, independence, and maturity arise' U II 10, 14-16; o.o. TTS IV 4, 4 (esühr-) and in a recurrent phr. in Tızh. 19a. 5; 20a. 6; 21b. 2; 25a. 6; 26a. 7 etc.; Civ. (in a favourable omen) ulûg erku keldi 'you have acquired a large measure of independence' TTS I 121; erikke (sic) tegîr 'he attains independence' TTS VII 34, 6; (in a document describing arrangements for the cultivation of a vineyard) (gap)yi-kara Miń-kara ikegü erku yok 'the owner? ... yi-kara and Min-kara are both no longer able to manage their own affairs?' Uṣp. 21, 2: Xak. xı erku al-salana wa nafa'ul-an 'political power and effective authority' Kay. 1 43; K:B bar erse yazukum kın erku sapa 'If I have sinned, punish me; you have authority' 639; aju:n erku baldup 'you have acquired authority over the world' 940; (your father was beg before you) erku türk tüzê 'enjoying independence and maturity' 5151; 90. 942, 1784 Çağ, xv ff. erku istiyär 'free-will, liberty to choose' Vel. 51 (quotns.); erku (spelt) istiyâr wa qudarı (power) San. 507. 21 (quotns.); Xvar. xiv erku 'authority, influence' Qutb 21 (s.v. erklik); öz kulup turur ne erkî bolqay 'he is your own slave, what liberty of action will he have?' Nahi. 306, 8: Kom. xiv erku (k) 'power, authority'; (2) 'free-will' CCG; Gr. q2 (quotns.); Osm. xiv erku 'authority' in Yumus; xv liberty to choose between (ara-sinda) two things' in Ent. TTS I 272.

Irêk 'râm': rare and prob. always v. some more specific meaning like 'three-year-old
Dörk Conc. N. fr. 2 ö:r-; 'tether' and the like. Survives in NE Tel. ö:r: R I 1220: NC Kir. ö:rö; Kxx. öre; SW xx Anat. ök SDD 1106; örek 1114; öruk 1115. Xak. xi örk zımına’l-bahın 'wa tawilatu’l-sayyîl 'a halter for a young animal, a horse's tether' Kaş. I 43: KIR ay yayığ kutka örk 'oh tether of hickle fortune' 91; bu el bağı örkı 'these (the vezir and the army commander) are the bonds and tethers of the realm' 2419; ilkıncı havağa okies ki; örkı secondly, if örkı makes understanding a tether for his emotions' 2504; o. 722, 1988, 2009: Çağ. xv ff. öre ('grain-pit', i.e. ora) and at köşte 'a horse's hobble' Vel. 104 (?miss-spelt); örik (spelt) risminî 'a rope' which they tie to a horse's legs when he is grazing' San. 71 v. 16: Osm. xiv ff. örk 'a horse's tether' in several texts, mainly dicts. TTS I 568; II 755.

Mon. V. ERG-

Irık- 'to collect or assemble (things Acc.).' Survives at any rate in SW Osm. but usually as Intrans., e.g. (of water) 'to stagnate'. Cf. uk-, yiğ-. Xak. xi er tayar: irktı: camâ'el-ır-racu’l-mâl 'wa gayruh 'the man collected property (etc.)' Kaş. III 420 (irker; irmek): Kır. xiv irık- 'irktı: cam'a'ıda. Id. 11: Osm. xiv to xvi irk- 'to collect, heap up' (wealth, etc.) in several texts TTS I 388; II 545; III 581; IV 435; xviii irık- (spelt) in Rûmi, cam' handan 'to collect' San. 99r. 15.

ürk- 'to be startled, scared, frightened'. S.i.a.m.l.g., sometimes as ürkl-üyrük- and the like. Türkü viii ff. bay er koını: ürikip barmış 'the rich man's sheep went off in a fright' Irık B 27: Uyğ. viii evi: on kün öpre: ürkip barmış 'his household had gone off in a fright ten days before' Şu. S 7: vii ff. Bud. korkup ürkip belinıp 'frightened, startled and panic-stricken' U II 29, 17; yaşa artı: ürkmiz belinip: 'the elephant is not in the least startled or panic-stricken' U III 55, 3; ürıkse belinip silâr TT VII 40, 46: Xak. xi koını ürklı: the sheep was scared (nafarat) by night or day by a wolf or the like; and one says boğun: ürktı: 'the people were scared by the presence of the enemy and panic (al-hazādz) broke out among them' Kaş. III 420 (ürker, ürmek): Xiv Rûg. ürkl- 'to be scared' R I 1835 (quotn.); Muh. (al) näfr ürmek (unvocalized) Rûf. 123 (only). Çağ. xv ff. ürkl- (spelt) also pronounced hürk-ramidan 'to be startled' San. 68v. 27 (quotns.); hürk- synonym of ürkl- ramidan 324v. 9:

**Xwar. xiv ürkl- ditto Quth 124 (ürk-), 204: Kırp. xiv ürkl- (v.l. ürük-) câfala 'to be scared' Id. 12: xv ditto Katv. 9, 7; câfala ürück- Tuh. 128. 8; tavakhamwa wa câfala ditto 9b. 6.**

Drs. ERG-

eriğ, etc. Preliminary note. Kaş. lists a number of words spelt alf-r-käf, but the vocalization of the printed texts and editions is not wholly reliable. The order of the words is chaotic and seems to be as follows (numbering the words as below) 1 error, örik, örük, 1 irig, 4 eriğ, îrik, 2 èрук, 5 erilg (sic), 2 irlig; Uyğ. has some of these words and also 1 irig, 2 erilig, and perhaps 3 erik. 1 erig. Erig. the Acc. of 1 er occurs several times in Türkü, and also in KB where it has sometimes been mistaken for 1 erig, but in 1 S 12 erig is almost certainly not the Acc. of 1 er and may be 3 erig. There are of course considerable possibilities of confusion, particularly between the various eriğs.

1 erig 'advice'; readily recognizable in the Hend. (2) öt erig, but hard to identify when alone. Uyğ. viii ff. Bud. sızıp üstünlûn (sic) eriğlizn 'your advice' TT VIII N.10: bazılarınıp uluğlarını körğütmüş boşgünmiş ötine eriğlincı incip evrilmeldim eser 'If I have not behaved in accordance with the advice (Hend.) displayed and learnt of the teachers and great ones' Swv. 136, 4–6; yaqıp nomluy ćılıgler teg ötin eriğin disseminating his advice (Hend.) like the dharmarajôs' Hûn-tûns. 2003–4; a. o. do. 2017: Xak. xi KB öt sav erig 'advice and guidance' 1548, 2517, 3984, etc.; erig in the phr. snaddi erig 593 (and 619, 764) seems to mean the man'.

D 2 erig (ćeğir) in the phr. barig. N.s fr. er- bar- (see 2 er-); pec. to Uyğ. but see 5 erig. Uyğ. vii ff. Bud. (Hidimba, jumping about in demoniac rage) ğelîn adakan Arcuni toqan olûgül erîg barîg kılıp 'making wild motions(?) with hands and feet to kill the hero Arjuna' U II 25, 2 ff.; anîq yavlak erîglîrin barîglarîn 'his evil wild motions(?)' TT X 347; o. o. U III 63, 5 (yalântar-); Hûn-tûns. 2078 (not pejorative, but reading uncertain, tuş-).

D 3 erig Dev. N. fr. 1 er-; perhaps occurs as below. Türkü viii eriğ yertê: 'in the place where it is(?)' I S 13 (twice): Uyğ. viii ff. Bud. Sanskrit brāhma’ica 'and by the Brahmanical' tört törlûç zarwa: (?so read) erîglîrî üze: 'by the four kinds of Brahmanical existence (?)' TT VIII F.10: tözîn eriğin 'its origin and existence (or nature?)' Swv. 593, 22.

D 4 eriğ N./A.S. fr. eri- (eri-); 'melting, lique dissent'. S.i.s.m.l., usually as erî. Xak. xi erîg neç 'anything liqueuscent' (dařîb) like oil (al-sann), etc., also anything that melts after being frozen (dâhã ba’dal'-cumûd) Kaş. I 70.
5 erük (erîq) possibly identifiable with 2 erîq; n. o. a. h., but see erîlîk. Xak. xî erîq (sic) yulî: al-dâbbatu'l-fâriha 'a lively pack-
animal'; hence one says erîk at faras râî 'a spirited horse'; not known in Oğuz Kaş. I 70; iklaçm erîq (sic) bold: sahaba cavâdîva wa adâî fi-l-sûr 'my thoroughbred horse ran swiftly on the journey' I 139, 16; Kom. xiv 'lively, energetic' erûv CCG; Gr.

I erûk a generic term for 'stone fruit', the particular variety being indicated by a qualifying Adj. S. i. a. m. l. g. except NE usually with initial 6-fû' except in SW; a. I. w. in Russian as uryuk, which is also used as a reverse I. w. in some NE languages. Uyûg. viii f. Civ. tüliç erûknûn kaskîn 'the skin of a peach' H I 37-8; sarîç erûk urûk 'an apricot kernel' do. 101; et(2) erûk xvari 'the flower (Chinese) huva of an et(3) plum' H II 8, 22; tüliç erûk (5o read) çeççeklenîr 'the peach flowers' TT VIII P. 7; XIV Chun.-Uyûg. Dict. hising 'apricot' (Giles 4,637 erûk Ligeht 135; R 774. Xak. xî erûk a generic term (tîm câmî) for peach, apricot, and plum which are distinguished by adjectives (hût-sîfa); (the 'peach') al-xauzî ye tüliç erûk, 'the apricot' (al-mâmisî) sarîç erûk and 'the plum' (al-iccaçî) kara: erûk Kaş. I 69; o. o. I 318, 14 (gap); H II 282, 11 (1 kâk); XIV Muh. (?) al-iccaçî kara: erûk; al-xauzî tüliç erûk; al-
mâmisî sarûç erûk Rif. 182 (only); Çaq. xv f. ürîk (error for erûk) 'the fruit called erûk' and especially zarbâlî 'apricot' Vel. 101; erûk nâm-i zarbâlî San. 377 vii. Kom. xiv 'plum' erûk CCI; Gr.: Kip. xiii al-mâmisî sarûç: erûk 'in (Tkm. 'inserted in error) also called zarbâlî: in Tkm. taken from Pe. Hou. 7, 17: xiv erîk al-iccaçî; it is a general term (mustârâb) for peach, cherry, yellow plum (al-harqîq), and apricot; and if they mean 'apricot' they say sarî: erûk; 'peach' is called paiînâlî; a. Pe. word Id. 12: xiv iccaçî kara erûk Tuh. 5a. 3; harqîq erûk do. 7b. 10; qirîsiya 'cherry' kara erûk do. 29a. 4; mâmînî sarîr erûk do. 35a. 2.

2 erûk (?erûk) 'tanning material'; later also 'tanned leather'. Survives in NE Alt., Kob., Leb., Saq., Tel. erûk R 1459; NC Kzî. erûk do.; erûk MM 145. Xak. xî erûk (vocalized erûk as well) kull mâ yudabî bâhîl-cîld 'anything with which a hide is tanned'; hence one says terî; erûkledî: 'the hide was tanned' Kaş. I 70. Kom. xiv 'tanned leather' erûk CCI; Gr.

D 1 erûq N. A. S. in -g fr. irî-: 'mouldering, decayed'. Survives as irûq/irîk in several NE languages, including Khâk, Tuv, and as irû in NC Kir. Xak. xî erûq ngên kull say biyalî 'anything decayed'; hence hajînîl-xatap 'rotten wood' is called erûq oçîn Kaş. I 70.

?S 2 irûq 'tough, hard' of persons and things, lit. and metaphor. S. i. m. l. g. as irîlîk, rarely yîrîk. Prob. a. Sec. f. of iddirîg q. v. Uyûg. viii f. lîkd. irûg sarsîg sûz (or say) 'rough, harsh language' U II 76, 6; 85, 23; TT IV 8, 71; Sut. 220, 2; TM IV 352, 17; 255, 114 (clear in Sut.; in the first three cases mistranscribed erįk; the last two passages are damaged)

irîg yavân körpüllûg 'hard-hearted' TT X 13; similar phr. U III 17, 12 (tâyaqû); TM IV 254, 89-90; Xak. xî irîg er al-racultûl-
caldûl-nafîf fi-l-unîr 'a man who is tough and competent in affairs' (prov.): irîg neyeq hûl yâyî xasîn 'anything hard'; hence the head of a scrouful man (al-carbûn) is called irîg Kaş. I 70; a.o. I 102 (irdîq): KB tapûqka irîg bol 'be tough in service' 1380; irîg sözlemegî kişike tillîn; irîq til ot ol kör kûyer teg yalin 'do not speak to a man with a harsh tongue; a harsh tongue is like fire or a burning flame' 1415; o.o. 2586, 3846-7, 4303, 5221, 5590: XIV Muh. al-xasîn (opposite to 'soft' yümşak) irîg Meî. 56, 9; Rîf. 154 (irirlîq): Çaq. xv f. irîq 'with -g' iî, durûq 'tough, hard, rough' Vel. 53 (quoth.); irîq (spelt) durûq ve xasîn (quoth.); irîrek durûqtar (quoth. and correction of error in Vel. 53, see erîkîdî) San. 100r. 26. xiv erîq 'tough, harsh, coarse' Quth 51; Nahî 105, 11-12; 150, 16: XIV xasîn al-xasîn (opposite to 'soft' yümşak) irî: Hou. 26, 18: xv xasîn irî (irîq added in margin) Tuh. 14b. 8: Osm. xiv to xvi irî 'rough, harsh' of persons and things, in several texts TTS I 387; II 544; III 380; IV 134.

D irûk Pass. Dev. N. A. fr. 2 fr.; Hap. leg. but see irûlîk. Xak. xî irûk al-tûlma fi-l-hâfîta wa gãyrîhtî 'a crack, or breach, in a wall, etc.' Kaş. I 70 (prov.).

örûg 'rest, repose (esp. in the course of a journey); quiet, restful'. Survives in NE Şor örûfûrû (3ic) 'quiet, modest' R I 1224, 1883; NC Kir. örgû/lorgû; Kzî. ërû 'a halt on a journey; sedentary' and SW xx Anat. örûg 'a vacation' SDD 1117. The occurrences in Uyûg. have been much misunderstood; sometimes it has been taken as a Sec. f. of ërûng and translated 'serene', which is not the meaning of either word (see e.g. TT V p. 28, note B.1) and sometimes transcribed ërûk, taken as derived fr. 1 ërî and translated 'everlasting' (see e.g. Index to Üsp.). Uyûg. viii fr. Man. tûngûluk orûnta örûgin 'by rest in a place of repose' TT III 110: Bud. örûg uzatı simtâgsîz dyanda örûgin amîn erûrlen 'they rest and are peaceful in restful, long-lasting meditation free from neglectfulness' Sutv. 247, 16-18; o.o. of örûg amîl see amîl; o.o. of örûg uzatı U II 72, 1 (1); Üsp. 102a. 41; Sutv. 613, 6: Xak. xî örûg al-tûgma fi makkun muddat(n) 'a temporary halt at a place'; hence one says óh: on kûn örûg boldî: 'the army halted (agdam) in one place for ten days without leaving it or raiding'; also used of an amîr (i.e beg) or a tribe (qabîla) when they halt Kaş. I 69: KB (like caravans) örûg tûgma boldîs they do not remain stationary 1386; örûg bol amîl bol 'become quiet and peaceful' 1416; a.o. 1852: Çaq. xv ff. ërûk 'with -k, -c?' (inter alia) 'a person who is stationary (muqûm olmû) at a place'; e.g. they say of an army which stays at a place o ol kûn ërûk oldl. Vel. 101; ërûk (so spelt) (inter alia) mahât wa
Dörük Pass. Dev. N. fr. 2 őr-; lit. 'anything plaited', w. various specific applications. Easily confused w. örk, but s.i.s.m.l., usually as örü. Xak. xi örü küll şay'ı madfiş 'anything plaited', hence al-dafira, 'a plait of hair' is called örüük satış Kaç. I 69: Kip. xv şafira Tüh. 24a. 13 misread as şafira and glossed örmeç/örüük.

D erki: an Adv. discussed in v. G. ATG para. 359 and Hiten-is. Biog., p. 21, note 62; in spite of the contrary opinion expressed therein, it seems, except on the rarest possible occasions, to be used only at the end of questions to indicate that a categorical answer is not expected; the best translation is, therefore, a periphrasis like 'do you suppose that ' or 'is it likely that..'. Like erken and I erinç it seems to be a Dev. form fr. I er- dating back to a time when the verbal Sufl.s were rather different fr. those in VIII and later. Survives only (?) in NE Tuv. irlg 'a particle used in questions to make them more polite'. Uyg. viii ff. Man. amtî ertip kalir erki sen 'now you are perhaps passing away?' TT II 15, 7-8: Bud. bolar (sic) yég mü erki azu ermez mü erki tép sězīkīg bolmuş 'having become uncertain whether these things were good or perhaps not' TT VIII H.5-6; ali čeşiş neteg erki 'what sort of devices (Hend.) do you suppose that he uses?' U II 16, 24; Kuan. 99-100 ne tiiltâg ne čiin učéggin bolur erki 'for what reason and why do you suppose that perception (Sanskrit vedāna) occurs?' U II 10, 17-18; o.o. of direct questions U II 22, 4; 31; 43; U III 45, 6; U IV 14, 145-6; Sun. 132, 15; 509, 23; Hiten-is. 62(f), 1829, 1884, etc.—tiğlağii bolgây erki men 'I shall, I suppose, listen' U III 29, 4-5: Xak. xi erki: harf şak 'a particle expressing doubt'; hence one says ol kelir mü erki: a yahdum huwa am là 'do you suppose he is coming or not?'; wa huwa yunâh manâba\

"dwell" TT VI 464; yekler ergüsi őtrügların'da 'in the islands where devils dwell' Kuan. 20-1.

D örgü: N./A.S. fr. 1 ör; 'high, lofty', etc. Survives only (?) in NE Sag. örükü R I 1228. Uyg. viii ff. Bud. örükü badrakalpik bodisatvlar 'the lofty Bhadrakalpika Bodhi-sattva' TT IV 10, 32: Civ. TT I 65 (çan-).


erkeç 'he-goat'; originally quite a general word but survives in NC Kir., SW Az., Osm., Tkm. (see Scheherbak, p. 111) and xx Anat. ergeç SDD 543; ergeç do. 546: ürgeç do. 1434, usually for a 'castrated goat', in SW sometimes 'a three-year-old goat'; Cf. teke: Uyg. viii ff. Civ. 11 sünğük ergeç etin 'two bones of a goat with flesh on them' H I 16: Xak. xi ergeç al-tays 'he-goat' Kaç. I 95 (prov.): KB bular ol sürüg köyka ergeç sant 'these (learned men) are like a goat in a flock of sheep' 4353: XIV Muh. (under 'sheep and goats') al-xaşşî 'castrated' ergeç Mel. 70, 16; Rif. 72 (vocalized ürgeç): Çag. xv ff. ergeç buz-i nar-i sîh sâla wa buz-i pişraw-i kalla 'a three-year-old goat; a goat that leads the flock' Sun. 371. 25; ergeç same translation, also spelt with - do. 99v. 24: Kom. XIV 'he-goat' ergeç CÇG; Gr.: Kip./Tkm. XIV ergeç (vocalized ergeç) al-tays (presumably in Tkm.) and in Kip. al-muţxa mina'll-mi'za 'a castrated goat' Id. 11; al-xaşşî mina'll-mâ'az ergeç Bul. 7, 14: Osm. xv ff. ergeç 'he-goat' (generic term) in several texts TT S 272; II 391; III 259.

D ı örgüç Dev. N. (Conc. N.) fr. I ör-; lit. 'something which rises or protrudes', usually specifically 'a camel's hump': S.i.m.l.g. with minor phonetic variations. Cf. örgüç: Xak. xi ıörgüç al-macce 'a wave'; hence one says suv örgüçlendi: mæcæl-m'd': (here comes 2 örgüç): örgüç al-ulfiya 'the base of a pot' Kaç. I 95: XIV Muh. (under 'camels') al-sanâm 'hump' örçëç Mel. 70, 11; Rif. 172: Çag. xv ff. örgüç sar-i şina-i isb wa kâhân-i sûtur 'the crest of a horse's mane; a camel's hump', and metaphor. bulandi wa sar-i kâh 'an eminence, the crest of a mountain' Sun. 711. 25: M. xi sanâm'm-camal örçëç Hou. 14, 15: XIV örgüç al-sanâm ìd. 11: XV 'emacel örçëç (sic; in margin örçëç) Tuh. 19b. 2; a.o. do. 15b. 2 (ya:ç): Osm. xiv ff. örgüç 'a camel's hump'; in several texts TT S 755; III 566; IV 629.

D 2 örgüç Dev. N. fr. 2 ör-; survives only (?) in SW xx Anat. örgüç 'a weaver's implement' SDD 1115: Xak. xi ıörgüç daşıratul'\-\-mar'a wa qunza'at thu 'a woman's plait of hair and her tresses' Kaç. I 95: Oğuz xi ıörgüç al-daşırara: metathesis (qalb) of örgüç I 103.

erkek 'male, masculine', in antithesis to tiši: 'female', a generic term applied to men and animals; said in v. G. ATG, para. 50, to be an
Intensive form in -kek of 1 er, but this is certainly wrong since the initial is ē-, not e-, and there is no adequate evidence of the existence of a suffix -kek (as well as -gek, which is not an Intensive). S.i.a.m.l.g., usually as ērke/irk. Türkü viii ff. ērke buzağ: 'bull calf' IrkB 41; a.o. do. 24 (emlig): Uyg. viii ff. Man.-A (concupiscence) kim ērkeki tısil li etozinde erür 'which in the bodies of males and females' M I 17, 8-10; (all the horns) yemen ērkeki nep [onmaz] ermiş 'and the cocks did not flourish at all' M I 36, 10-11; a.o. M I 7, 19: Bud. ērkeki ketc wuxseğer 'the female and male protecting spirits' (Iranian 1-w.) Srw. 425, 1-2; tısil ērkekti TT VI 321 (and USp. 99, 1); altı [ér]-kek [o]ylar 'the six male pipes' (of a musical instrument) Hüen. 133 (and see ergek): Xak. xi ērkeki 'the male (al-dakar) of any animal; hence 'a cock' is called ērkeki takğu: Kas. I 111; tur u o.o. KB uyntmaklir ērkekti 'questioning is masculine', and unmarking feminine 179; o.o. 068. 142. 331 (?); Tef. 'keke' male 82. XIV al-dakar ērkekti Mel. 15, 4; 54, 11; Rft. 138 [ér-gek]: 151 (unvocalized): Çağ. xv ff. ērkeki (speler) nar 'masculine', of humans muhawks 'male', of horses fabl 'stallion' San. 99y. 27: Xwar. xiii(? ērkeki oğul 'a male child' Og. 4, etc.; ērkeki börli 'a male wolf' do. 141, etc.; Kóm. XIV 'masculine' ērkeki (k) CCI; Gr.: Kip. xiii al-dakar ērkekti (? not vocalized) Hou. 24, 7: XIV ērkeki al-dakar as opposed to female lid. 11; XV al-dakar min kuli'l-hayvanat ērkekti Kav. 61, 21; ditto Tuh. 16a. 12: Osm. xv, XVI ērkekti in several phr. TTS I 272; III 259; IV 303.

D) ērklig P.N.A. fr. ērk; both 'possessing power or authority' and 'possessing free-will or independence, free to do as one likes'. The two meanings are very close together, and it is often difficult to decide which is intended; when applied to God prob. both are, and 'mighty' is the best translation, though it does not give the whole meaning. Survives in NC Kir. erktü; Kxz. ērktli, ērktli, and NW Kar. L., T. ērktli; Zac. īrktli. The phr. ērklig xan was early adopted as the title of 'the ruler of the underworld', it was borrowed by Mong. as erlk kəğan and this phr. has been reborrowed by some NE languages. Türkü viii üze: tépri: ērklig (gap) 'Heaven is mighty above' Ir. A. c.1 (ETY II 123); viii ff. (a man went hunting) téprä: kamınmus tépri:-de: ērklig 'he made magic in the mountains (and became) independent of Heaven(') IrkB 12; o.o. do. 55 (törtürt-); do. Postscript (alkum); kn: màgdaga: ērklig yultuz ermiş: 'it was a star more powerful than all the others' Toyok III 2r. 7-9 (ETY II 179); a.o. do. xv. 11-12: Man. (if we have believed that He is) kėrtü ērklig küćiğ 'tepri the true, mighty, powerful God' Chinas. 18-19; ērkligien erksizin 'voluntarily or involuntarily' do. 255; similar phr. do. 265-6: Yen. Mal. 28, 5 (inlig): Uyg. viii ff. Man.-A Ordu ğiğl Ként erkligii 'the independent ruler of Ordu Kent and ğiğl Ként' M I 27, 6-7: Bud. ērklig kan yértinçisin 'the world of the Mighty Ruler' (i.e. the underworld) U II 33. 7-8; [tinlj]lar tugum üze ērklig bolular 'mortal's acquire control over their rebirths' U IV 28, 7-8; kamaği teqrilere üze ērklig türkliğ erürsz 'you have authority over all the gods and maturity' Tiş. 51a. 8 ff.; o.o. TT IV 18, note B. 7, 7; V 22, 26-7; and see Indices to TT VI and VII: Civ. borluk üze ... Solt (Tweediiutan) 'Aaga ērklig bolzun 'let S.A. have full ownership rights over the vineyard' USp. 13, 10; similar phr. do. 16, 12; 30, 14; similar phr. but with Dat. instead of üze do. 51, 6; 56, 12; 57, 20 (in these cases relating to persons not property); ērklig beğ 'the competent authority' do. 114, 14; a.o. TT I 25 (arjulnai): Xak. xi KB ny ērklig uğan mequl muhsuz bayat oh mighty, powerful, everlasting, unwearying 'God' 6; bırlig kisi ilike 'He is a slavok 'the man must control his own' 671, a.o. 1520; xiii(? At. kul ol malla malla ana ērklig ol 'he is a slave to his wealth, his wealth is his master' 256; Tef. ērklig 'having authority' (usually with üze) 83; XIV R古老的 erklig farşeta 'the angel that rules the wind' R I 782; Muñ(?) såhib formän 'responsible minister' ērklig Rf. 145 (only): Xwar. xiv ērklig/erklig 'authoritative, having control' Qotb 21; ērklig do. 51; erklig Nahc. 344. 3: Kom. xiv ērklig 'mighty'; erklig eřksiz voluntarily or involuntarily' CCG; Gr.: Osm. xiv ērklig 'free to choose' (between two alternatives) in one text TTS I 272. S ėróg See ėrpen. ėrken like erki: (q.v.) and 1 ėrinç an archaic Dév. form fr. 1 ėr-; originally used after verbs in the Aor. f. to mean 'while', later used rather more freely to mean 'while being', see v. G. ATOG. para. 437. Survives in NE Tuv. ěrgin 'a particle used to give a flavour of indefiniteness to a statement' (perhaps a Sec. f. of erki) and as eken/iken, etc. 'while being' in most other language groups. Türkü viii ff. Man. Chinas. 213 (1 alkanai): Uyg. viii ff. Bud. ança sözleye turur ėrken 'while they were thus speaking' U IV 20, 233; similar phr. do. 28, 18; yorıyur ėrken 'while he was walking' do. 30, 34, etc.; sız Enetkekte ėrken 'while you were in India' Hüem.-ts. 1790 (and see note thereon); o.o. do. 2022, 2142; Svw. 620, 17 etc. 621, 19: Civ. Tardış aparn őlen ėrken a'ı 'grandfather Tardış being (now deceased) 'USp. 12, 2: Xak. xi ėrken a particle meaning hala hǎda 'the position being so-and-so'; hence one says ol kellir ėrken körüüm 'I saw him while he was coming' (hala ityänin) Kaş. I 108; similar usages II 249, 9; 301, 2; 333, 5 (sıkér): KB kícığ oğlan ėrken bilig oğrenür 'a man learns wisdom when he is a small boy' 1823; xiii(?) At. biliglisiz tırığ ėrken at olğ 'the ignorant man's name (reputation) dies while he is still alive' 66; a.o. 215; Tef. ylığt ėrken 'while a young man' and similar phr. 78 ff. (s.v. 1 er-): Çağ. xv ff. both authorities list
elteber özü: kelti: sırr(?) Irkin oğlu: Yıgen Čor kelti: 'the great(?) Elteber of ...' came himself; Yıgen (or Yegen(?)) Čor the son of the Sir(?) Irkin came' Ix. 21 (it is possible that the word before Bayırku: in the first quon. which is damaged on the stone and the word before Irkin in the second are identical and may be sir, q.v.): (Uyğ. viii ff. Civ. the words Irkent irkin in USp. 22, 8–9 are transcribed as two P.Ns Irkenir Irkey in Arat's revised text, prob. correctly): Xak. Xi Kaj. 108 (1 Irkin): KB in the list of ranks and official titles in 4065 ff. which is possibly connected with MSS. 4068b. prob. reads kayusu köl irkin 'some become köl irkin'; negü tér eşitgıl Ila irkinı (so read) 'hear what the irkin of Ila says' 4752.

D òrgen Conc. N. fr. 2 ör.; 'plaited rope, cord', and the like. Survives, sometimes with slightly different meanings, in NE Küer. örgöy (sic) RI 1230; NW Kar. L. T. örken (and L. erken) RI 1779, 1227; Krm örkün do. and SW xx Anat. örügen/orken SDD 1115. The word is syn. w. Č ak. uruk, the two words are quite unconnected but some medieval and modern words like urchan in Xwar. xii 'Altı 56 and SW Osm., Tkm. and perhaps argan/ arkan in SE Türk., NC Kir., Kxk., etc. seem to lie squarely between the two. Oğuz (sic?) xı örgan al-nis' 'the thong of a camel's girth' Kaj. 1108; a.o. (in Xak.) I 195, 17 (örüllü); (Xak.) XIV Muh. (under 'camels') al-habīl 'rope' örgen(-g-marked) Mel. 70, 11; Rif. 1272 Çag. xv ff. örügen (spelt) 'a stout rope (rismän-i pahın) used to fasten packages (on pack animals)' San. 71, 23; Xwar. xiv örügen 'rope' Qub 124; Kom. XIV 'rope' örügen CC; Gr.: Kip./Tkm. XIV urchan (Tkm.) 'the long rope (al-habîl) with which sheep are tied for milking and other purposes'; in Kip. örügen Ia. 11: Osm. XVI ff. örügen occurs in several dict. translating Pe. words for 'rope' and the like TTS II 756; III 566.

D 1 Irkin Intrans. Dev. N./A. fr. irk.; 'collected together in one place' and the like. Survives in SW xx Anat. irkin (and irkin) 'a hoard, buried treasure' SDD 796, and also perhaps Osm. ürkün 'a pool of rain water' and the like. Xak. XI Irkin suv al-mā'ul-mustanqa 'stagnant water'; also used of anything collected together (muqam)'; hence the chiefs (akhib) of the Karlik are called köl Irkin meaning that 'his intellect is concentrated like a full pool' (aq schedule mutam 'ka'l-ğādir-i-munqal') (see 2 irkin; Irkin yağmur al-ma'faral-d-a'im ayydım 'continuous rain for several days' Kaj. 1108.

2 irkin a title borne by tribal chiefs, inferior to xajlan but superior to bg. cf. elteber, 1 ċor. In addition to the occurrences in Turkish-Uyghur in the word often occurs in Chinese records transcribed i-kin (sometimes mis-spelt sū-kin owing to confusion between two similar Chinese characters). The subject is discussed at length by F. W. K. Müller in 'Uigurische Glossen' in the Festschrift für Friedrich Hirth, Berlin, 1920, pp. 317 ff where it is stated that the title Kül Irkin (sic) also occurs in Raşidul'd-din and Abîl-gêzî, but in the Russian translation of the former, Rashid-ad-din. Sbornik letopisec, Moscow—Leningrad, 1952 ff., vol. I, p. 147, the spelling is Kül Irkin. Kaj.'s etymology is unconvincing; it is almost certain that the title ĉâ qül, i.e. is not identical with köl; this word, too, is prob. merely a title, but if it is der. fr. irk- the meaning is prob. something like 'convener'. Türkü viii anta: keşre: yer(?) bayirku: ulug Irkin yağı: bolt: 'after that the paramount mount of the Yer (reading uncertain) Bayırku: became hostile' I E 34; [?] ulug
Irlkmek 6rug; VU srtbci!~ moring' (quotns., see below) and 'to be irritable' irik- do. KIP. gin-ning of spring1; in a verse as dialects, erik- R I 764, also Khak., Tuv.; Son. irik- (spelt) trl- these and the SE Turki irik- KIP. ergiizi: suffix himself' 261 I; (if me say that the sun and moon) bolur erksiz (spelt) D I 783; Kaz. irik- (spelt) 'when I gave it my heart, it quickly got bored' 1172; (s.v.) 28 (quotns.) 11:7 ergsiz. Hap. (s.v. 265-6 (erklig): Bud. (my authority was not sufficient) irksiz i3urmen 'I am sending him against my will' PP 27, 4; ann1yarlika erksizin men bu muntaq yavlak ada kilurmen 'I create these so evil dangers by her command and involuntarily' U IV 16, 160-1; a.o. U III 84, 8 (ii): Xak. x1 KB kozi suk ksi: ozke erksiz erur 'the man with a greedy eye has no control over himself' 2611; (when his heart is captivated) bolur erksiz ksi: 'a man ceases to be master of himself' 3555; isiz kilsa boyun1 eger erksizin 'if he does evil, he involuntarily bows his neck' 4064; xen1(? 261 I 763 (werk): 265-6 (erklig): Kom. xiv CCG; Gr. (erklig).

D ergiz Hap. leg.; Dev. N. fr. erli- with suffix -gliz otherwise unknown; for the elision of -li- cf. ergur-. The form of the word is firmly fixed by its location between VU Arvuq, a P.N., and ogisz. Xak. x1 eriiz sony guwahatul-tale wot-camd fi ibtidai-il-rabi 'the melting of snow and ice at the beginning of spring'; in a verse yay: yarunan ergizi: akti: akin munduzi: translated 'the spring morning has dawned and the melted ice, and the streams in the flow have flowed down' Ka3. I 96.

Dis. V. ERG-

D irlk- (irlk-) Emphatic f. of 1 irr-; 'to be disgusted, bored'. Survives in NE, several dialects, erik- R I 764, also Khak., Tuv.; SE Turkish erlk- Shaw 33; NC Kir. erlk-, Kx. erlg-, XX WW Anat. erlk- DD 544. these forms suggest an original pronunciation as erlk-. Xak. x1 KB (the world called me lovingly) kep1 belirdim irlk1 i3ev 'when I gave it my heart, it quickly got bored' 1172; 0.0. 548, 5674: Cag. xv ff. erlk- (-di) sabah erkendan kal- 'to get up early in the morning' (quotns., see below) and serl- yorul- 'to be vexed, bored' (quotns.) Vel. 53; irlk- (spelt) digir yordan 'to be displeased' San. 98v. 28 (quotns.) (the error of Vel.'s first translation is pointed out in do. 100r. 26 s.v. 2 irlg); Xwar. xiv irlk- 'to be disgusted, bored (with someone Abl.)' Quib 51: (irlk-) Kom. xiv 'to be disgusted' erlk- CCI; Gr.; KIP. xii al-dacar 'to be annoyed, disgusted' irlmek Hou. 27, 14: xv dacara (yada, sizla; in margin) irlk- Tuh. 23a. 12; nazaqa 'to be irritable' irlk- do. 37a. 12.

VU (?D) örge- possibly Den. V. fr. 2 örãg; see örğin. The word in Tef., if it belongs here, would support the suggested etymology. Uyg. VIII orkun balklãq beltirir:te: el qn-mn:nta: 3rglipen aâldim 'I set up the throne of the realm at the junction of the Orkhon and Balklãq (rivers) and rested(?) there' Su. S 10 (the word is damaged only the -rã- being clear, but there is no other obvious reading): (Xak.) xiii(?) Tef. labi ya 'to stay, tarry' (at a place on a journey) örge-: (sic) (and örget-) 339, 340.

D irlk- Caus. f. of irlk-; 'to startle (someone Acc.)'; to scare (game, etc.) away'. S.i.a.m.l.g. Türkii viii ff. IrkB 21 (lug-): Man. mne korkit(t)miz irlk(t)miz 3rser 'if we have somehow frightened or startled people' Chaus. 87-8; Xak. x1 ol ko; y3:ûrkttil: 'he scared (naflara) the sheep' (etc.) Ka3. I 263 (erkûtmur: 3rkülme:k): Cag. xv ff. irlküt- (spelt) Caus. f.; ram dâdan 'to scare, frighten', also spelt hérküt- San. 69r. 12; hûrktût- (spelt) Caus. f., alternative form of 3rkûtmanâidan 3san. 324V. 9 (quotns.); KIP. xiii caffala 'to scare away' irlk- Hou. 39, 11: xiv ditto Quib 21 (s.v. erlk): Kom. xiv CCG; Gr. (erklg).

D irlk- Pass. f. of irlk-; 'to be collected; to come together, assemble'. S.i.s.m.l. Cf. ürsk-, yûsil. Xak. x1 sii: telim irlkilâ: 'a numerous army assembled' (ic3ama'a); also used of any assembly that until they are numerous (katura) Ka3. I 249 (irkülür, irlkilme:k): KB billg kimiyà teg ol neñ irlkû turur 'wisdom is like alchemy; it is a thing which accumulates' 310; Xwar. xiv irlkil- 'to be collected' Quib 60: Kip. xiv irlkil- ic3ama'a Id. 11: Osman. xiv ff. irlkil- 'to assemble'; c.i.a.p. TTS I 388; II 545; III 380; IV 535.

D irlkil- Hap. leg.; Pass. f. (used only as an Impersonal verb) of irlk-. Xak. x1 ürskûn bolup irlkülâ: waqa'atl-ihazîh hattà mufara minià 'panic broken out so that (the people) scattered because of it' Ka3. I 250 (erkülür, irlkülme:k).

D irlk-: 'to trample on (something Acc.)'; Dev. N. fr. irlk, but the semantic connection is only metaphor. The entries in Ka3. are mostly unvocalized but the Uyg. spellings of this verb and irlklet- and the alternative form with prosthetic y- make the spelling certain. Uyg. viii ff. Bud. PP 65: (e. E ileg-); Xak. x1 ol yergir irlkile:/ meni neñ keime: he trampled on the ground (etc.)'; dialect form (lugê) of irlkile:/ (visvocalized ekile:di:) Ka3. III 443 (irlkler, irlkilemek, all unvocalized); ol yergir irlkile:/ same translation Ka3. I 287 (ikler, irlkilemek all unvocalized); ol yergir irlkile:/ same translation, in the dialect of those who converted alif into ya'; the more correct form (al-afla) is irlkile:/ III 399 (ylkler, irlkilemek): KB see irlk:-.

D örkile:- Den. V. fr. örêk; 'to tether (a horse, etc. Acc.)'. Survives in SW xx Anat. ökle-
örekle-/förkle-/frükle-/fürükle- SDD 1106, etc.; some of these forms and NE Tel. örölo-, NC Kir., ditto.; Kzx. örële- are perhaps der. fr. örük. Xak. xi ol atig örkedi: 'he tethered (sjadda) the horse to a stake with a long rope' Kaç. III 443 (örkler; örklemek): KB (any beg who is prudent watches over his realm) yağı boynu yanıtn üzü örkledi 'he crushes the enemy's neck and ties him down' 2016 (the Fergana MS. reads ilkled 'trampled', and this, or ilkler, makes better sense, and is prob. the correct reading): (xiii.?; Tef örirken- 'to be fastened to (something Dat.)': Refl. f. 248 (örken-); 340 (örken-, same quont.); Osm. xvi ördite- translates Ar. words for 'to tether' in two dict. TTS II 756; IV 629.

D Iırlklet- Caus. f. of ırkle-: 'to make (someone Dat.) trample on (something Acc.)'. N.o.a.b. Uyg. vii ff. Man. beğ ajenığ ilıkletip oozkurtuçuz 'Thou hast saved us, making us trample on the five forms of existence' TTS III 47: Xak. xi ol ajan yér ilkleti: 'he made him trample (açdja'anu) on the ground' Kaç. I 265 (ilkletir, ilkletmek, all unvocalized).

D erken- Refl. Den. V. fr. erk; 'to possess power or authority'. Survives only (?) in NW Kar. L., T. R I 781; Kow. 184. Türkü vii ff. Man. él(ı)nnemek etöz meşli beged-mekim erkenmekmek 'my being a ruler, bodily pleasure, my being a beg, and my possession of authority' (have become very worthless and trivial in my sight) TT II 8, 43-4.

D Írkin- Refl. f. of Írke-: 'to collect (things) for oneself'. N.o.a.b.; Írkin- 'to stop from hesitation or fright' Red. 293 is no doubt a Sec. f. of ērkin- (see ērkuń). Xak. xi ol özle: neğ Írkinli: 'he collected (cana'a) things for himself' Kaç. I 254 (îrkinîr, Írkinmek): Çag. xv ff. Írkin--(ür) translated qasd u mayl eyle- 'to be inclined towards', but in the supporting quont. the meaning is clearly 'to collect' Vel. 52 (not in San. where Írke- is described as Rûmi).

VUD örgen- Refl. f. of örgi-: 'to rest' or the like. This seems the obvious etymological explanation of this word, although 'to be saturated' or the like would suit the context better. N.o.a.b. Türkü vii ff. Man. (then that good man) kamağ özü toni bastan (sic, as usually in this text) aðak(a) tegi kanka iirg(k)e örgenip 'with his whole body and clothing from head to foot lying in blood and pus' M I 5, 12-14; arıgsizka örgenimisın (seeing himself) 'lying in filth' do. 6, 7-8.

D 1 ergür- contracted (cf. ergüz, ergür-) Caus. f. of erü-: 'to melt, dissolve (something Acc.)'; 'to macerate (something Acc., in something Dat.)'. N.o.a.b. Uyg. viii ff. Man. (the fourth virtue of the Wind God is that he) tum[i]lgîg ırgürer 'melts what is frozen' Wind. 39-40; (the fifth that) lslîg ırgürer tarkarur 'he melts and dissipates heat' do. 46-7; Civ. matu luq suvka ırgürüp 'macerating citrons (l.-w.) in water' H II 22, 41; a.o. do. 24, 42; Xak. xi yağ ırgürül: 'he melted (agda) the fat' (etc.) Kaç. I 227 (ırgürüp, ırgürmek).

D 2 ergür- Caus. f. of 2 er-; etymologically 'to cause (something) to reach or arrive', but except in Osm. with rather different meanings. Survived in Osm. until fairly recently, but now only in xx Anat. ırgör-/ırgür-/ırkör-/ırgör- SDD 544, 796. Uyg. vii ff. Civ. érte kün tavrack buynan kıl aşısun ırgürü 'etgözîni közeq 'early in the morning swiftly do good deeds; seizing the first possible opportunity (?) preserve your body' TT I 171-3; ırgürüp buynan kıl TT VII 28, 2 is prob. a misreading of ırgürül: Xak. xi ol aşka: ırgürüldi: adraça'lä Jám qabîl an yfanfali: 'he got hold of the food before it went past him'; also used of anyone who gets hold of anything before it goes past him Kaç. I 227 (ırgürüp, ırgürmek): Osm. XIV ff. ırgör-/ırgür-/ırgör- 'to make, or let (someone Acc.) reach (a place Dat.)'; to bring (something Acc., to someone Dat.), c.i.a.p. TTS I 275; II 395; III 263; IV 436.

D erksin- Refl. Simulative Den. V. fr. erk; 'to have power, or authority (over someone Acc. or üzê)'. N.o.a.b. Türkü vii ff. Man. él(ı)nnemek erksinmek 'to be a ruler and have authority' M III 16, 9 (ii); a.o. do. 19, 14: Uyg. vii ff. Man.-A M I 27, 10 (ügür): Bud. bursaş kuvağ üzê erksindimiz erser 'if we have exercised authority over Buddhist communities (Hend.)' TT IV 6, 45; o.o. Pfahl, 22, 3 (ügür); UsP. 102a. 7-8: Civ. şulvantılar sellere erksinip 'the clergy and laity (l.-w.) having authority' (over certain properties) UsP. 86, 26-7; Kom. xiv barçınlar erkindsê 'ruler over all' CCG; Gr.

D Írkiş- Co-op. f. of Írke-; 'to help to collect', etc. S.i.s.m.l. Xak. xi ol mapa: tawar (spclt) synonym (murådiî) of ñrke- in the sense of ram kardin 'to be frightened' San. 69r. 11.

D ergüz- Co-op. f. of Írke-; 'to be completely panic-stricken'. Survives only (?) in NE Khak. Xak. xi Kaç. I 155, 19 (anin); n.m.e.: Çag. xv ff. ürkiş- (spelt) synonym (murådiî) of ñrke- 'in the sense of ram kardin' to be frightened' San. 69r. 11.

D ırğüz- contracted (cf. ergüz, ergür-) Caus. f. of erü-: Survives only (?) in NE Tuv. Uyg. viii ff. Civ. ölümüz mişêniçni ırgüzür 'melting the fat of a dead wild cat' H I 57-8.

D erılgıl P.N./A. fr. 3 erığ(?); n.o.a.b. Uyg. viii ff. Bud. Sanskrit sādhvāhari (damaged, but prob. reading) 'one who spends his life virtuously' edēg ērılğıl TT VIII C.1: (Xak.) xiii(?) Tef. zahara 'to appear (to someone, üze) ērılğıl bol- 81 (belongs here!).

D ērılğıl Hap. leg. (but see ērülğil); A.N. fr. 5 erığ, Xak. xi ērılğıl farāhatu'l'- daraebb 'liveliness in pack animals' Kaj. I 152.

D erıltläk A.N. (Conc. N.) fr. 1 erık; survives in SW Osm. ērılık 'a plum orchard'. Xak. xi ērılık manbatu'l-xawx 'a peach orchard' Kaj. I 152.

D ērlıltläk A.N. fr. ērık; n.o.a.b. Xak. xi KB (if a beg does not perform the essential duties just mentioned) īrılık kırıır ēleka anda basa 'disintegration sets in in the realm in due course' 5906.

D ērlıltläk A.N. fr. ērık; 'calm, quietness', and the like. Survives in a word meaning 'an entertainment provided for a newly-arrived neighbour by earlier residents' noted as NC Kır. īrılıkflörüllük; Kzx. īrılık (stc); SW xx Anat. īrılık SDD 1118. See Doerfer II 590. Xak. xi KB amulluk kerek ērık kalı opay, ērılğıl kerek bekge tügşa kün ay 'a man of upright character must be tranquil and a beg calm whether the sun or moon is rising' 325; a.o. 1988: (xiii(?)) Tef. istanwa 'to rest' ērılğıl bol-81 (transcribed ērlılgık).

D ērlıltläk P.N./A. fr. ērık; 'plaited' and the like. S.i.s.m.l. as ērülğil/orülük. Xak. xi KB ērlıltläk saçı 'his plaited hair' 5825.

D ērıkliğıl A.N. fr. ērılığ; 'power, authority'. Survives only(?) in NC Kır. īrıkliğıl; Kzx. īrıkliğıl. Xak. xi KB tüzü nepke yetti bu īrıkliğıl 'Thine authority extends over all things' 9: xiii(?). Tef. īrıkliğıl 'independence, arbitrary behaviour(?)' 83.

F ērıkse'ın 'thorn' a Mong. word (Kov. 590, Halod 114) is mentioned as such in San, but does not seem to have become a l.w. in any Turkish languages; it is therefore very unlikely that this is the word in H II since these medicinal texts are almost certainly all anterior to XIII; it is perhaps a misreading of ûrıkse'ın 'his lung'. Uyg. viii ff. Civ. kizil ērıkse'ın name of a drug H II 34, 21: Çaq. xv ff. ērıkse'ın (spelt) in Mong. xər 'thorn', in Ar. called cəwak San. 711, 20.

D ėrıkzlık A.N. fr. ėrıkz; 'lack of independence', etc. Survives only(?) in NC Kzx. ėrıkzlık and NW Kar. L. T. ėrıkzlık R I 784. Xak. xi KB körü barsa yaiııp bu ėrıkzlıklin 'if a man could see that he has no (real) freedom of action' (how could he behave so badly?) 1534.

Tris. V. ėrıkçilen- Refl. Den. V. fr. 1 ėrıkç; to be lumpy, lumped', etc. S.i.s.m.l. Uyg. vii ff. Man.-A. (of the sea) ėrıkçilenmek 'being rough' M III 9, 3 (ii): Xak. xı suv ėrıkçilendi: mäca'l-mä 'the water was covered with waves'; (here comes 2 ėrıkçilen-); and one says eşış ėrıkçilenlendi: sərati'l-qidir dät ʊfşyə 'the pot had a foot-stand' (i.e. not a spherical bottom) Kaj. I 312 (őrıkçilenür, ėrıkçilenmek); a.o. I 95 (1 ėrıkç). 

D 2 ėrıkçilen- Refl. Den. V. fr. 2 ėrıkç. Xak. xi kiż ėrıkçilendi: 'the girl had a plait of hair' (qımsa'a va daşıfıra) Kaj. I 312 (őrıkçilenür, őrıkçilenmek).

D ėrıkken- Refl. Den. V. fr. ėrık. N.o.a.b. Uyg. vii ff. Civ. (in a fragmentary calendar text) ērıkkenlür 'is masculine' (? TT VIII P.19: Xak. xi suv ėrıkkenlendi: mäca'l-mä 'the water was covered with waves'; and one says ann yntı: ėrıkkenlendi: ʊşə ar-rə ačila 'his skin was covered with goose-flesh'; wa əqalikə irdə ar-rəl-racul ɾaćunu and also when a man shows virility' Kaj. I 315 (őrıkkenür, őrıkkenmek; in the first sol meanings the word seems to be a muddle with 1 ėrıkçilen-).

D ėrıkle-: Den. V. fr. 1 ėrık; noted only in the Hend. 6tie:- ėrıkle:- 'to advise'. Uyg. vii ff. Bud. U III 15, 11, etc. (głte:-).

D ėrıkle-: (ėrıkle:-) Den. V. fr. 2 ėrık (ėrük) 'to tan (hides)'. Xak. xi ọlterl: ērıkle:ld: dabaq'a-l-cidl 'he tanned the hide' Kaj. I 306 (ērıkler; őrıklemelek); a.o. I 70 (2 ėrük): Kom. xiv 'tanned leather' ėrıklegen terl CCG; Gr.

D ėrıklen- Refl. Den. V. fr. 1 ėrük; pec. to Kaj. Xak. xi ėrıkç; ėrıklenlendi: 'the tree bore peaches, apricots, or plums' Kaj. I 294 (őrıklenür, ėrıklenmek); a.o. III 348, 13.

D ėrıklen- Refl. Den. V. fr. 2 ėrük; survives only(?) in NC Kır. ėrüklen- 'to grow (in size or bulk) 'Yud. 370. Xak. xi KB ėrüklenlendi ődlek maña tüğdî kaş 'the times were harsh and frowned on me' 1586; (do not be angry if harsh words are addressed to you) köni söz ėrık ol ėrıklenme öz 'truth is harsh, do not be harsh yourself' 5775.

D ėrıkse-: Hap. leg.; Desid. Den. V. fr. 1 ėrük Xak. xi er ėrıkçilendi: 'the man longed (tamamlađ) for peaches, etc.' Kaj. I 303 (őrıkse-r; őrıksemek).

D ėrıkstınur- Caus. f. of ėrıkse-; but practically syn. w. it. N.o.a.b. Uyg. viii ff. Bud. Sanskrit adhipatim kṛtvā 'making him a supreme ruler' ėrıkstınırmek kilip TT VIII A.7; ɾilađhipati 'the lord of uprightness' čaxşapat ėrıkstınırmek kilip do. A.44.

D ėrıkse-: Hap. leg.; Priv. Den. V. fr. ėrük; 'to lack independence or authority'. Uyg. viii ff. (gap) ėrıkseýin (gap) M II 6, 8.
D̄ u r u l̄ j ̄ 'seed' (for sowing); metaph. 'progeny, descendants'. Not definitely traceable earlier than xiii, the prob. earliest date of the Uyg. texts quoted below. Prima facie A.N. fr. ur, but the only evidence for the existence of such a word is the entry in Id. below where ur may be a misunderstanding of uru; Sec. f. of 2 uruğ. The likeliest explanation is that this is a crisis of uruğluk, q.v. Survives only (?) in NW Kar. L., T. urluk-urlulx R 1670; Kom. 275; Kaz. urluk and SW xx Anat. urluk SDD 1420. Uyg. viii ff. Civ. (in the usual formula renouncing any further interest in a sold property; ourselves, our elder and younger brothers) urlukumuz əzüllümgüz 'our progeny and blood relations' USp. 16, 15 ff. (ağă 'elder brother' dates this document to xiii or later); similar phr. do. 57, 13 (alımıçti); in a similar formula in do. 13, 12 the word used is uruğum; a.o. do. 21, 3 (1 ənc): Xwar. xiv (looking with lust is) zináz urlukl 'the progeny of adultery' Nahc. 350, 12: Kom. xiv 'seed' urluk CG; Gr.: Kip. xiii al-bidğar 'seed for sowing' urluğ (sic) Hov. 9, 15: xiv (ur (v.l. urzu) al-baźr 'seed'); urluk al-mu'add minhu il-ɭ-zar 'that (part of it) which is destined for sowing' Id. 10: xvb baźr 'seed' urluk Tuh. 7b. 13.

D ērli̇k A.N. fr. 1 er 'manliness, virility'. S.i.m.m.1g. Uyg. viii ff. Civ. ērlik ked bulur 'his virility becomes excellent' H 78: Xak. xi ērlik 'virility' Kaş. I 104: Çaq. xv ff. ērlik (and ērenlik) ērlik Vel. 54 (quotn.); ērlik mardi wa əzād mardi 'manliness, liberty' (the latter ?confused with ērlik) San. 100r. 14: Xwar. xiv ērlik 'manliness, bravery' Qurb 21; ērlik do. 52: Kom. xiv (human) nature ērlik CCG; Gr.: Osm. xiv ff. ērlik 'bravery', and occasionally 'virility' in several texts TTS II 392; III 260; IV 393.

D urul̄ ḡ P.N./A. fr. 1 ur; 'everlasting'. N.o.a.b. Uyg. viii ff. Bud. urul̄ ḡ enç nırvan balıklı̄ 'dwelling in the city of everlasting peaceful nirvāna' Swu. 680, 18 (a text printed in the same volume as Swu.); a.o. Swu. 33, 4.

D őrlem Hap.lg.(?); N.S.A. fr. őrle:- Xāk. xi 1K̄ toğardan batarka bir őrlem yér ol 'from east to west it is a distance which can be covered as a single stage(?)' 3706.

D 2 arlt- Hap. leg.; the context seems to require that this should be taken as a Pass f.

of 1 ar-; although that is an Intrans. V.; 'to be tired'. If a Pass. f. of 2 ar-, 'to be tricked'. Türrkī VII 1S 9, II 7 (alikan-).

D 2 arlt- Hap. leg.; a mere jingle used only in the phr. arlt saril- (see 1 saril-) and without a separate existence; apparently different from ērîl-, q.v.

D ērîl- Hap. leg.; so spelt but ?erîl-. Prima facie a mere jingle like 2 arlt-, but unlike that word entered separately with Aor. and Infin. See seril-. Xak. xi ērîlî: serîlî: ihtazza'll-racul min ɭamā wa lāmā nafsahu fīhi 'the man was shaken with grief and blamed himself for it' Kaş. I 196 (erlûrî, erlîmek).

D īrli̇l- Pass. f. of 2 īr-; lit. 'to be breached' and the like; metaph. (of the moon) 'to wane' (i.e. to have part of its visible surface cut off). N.o.a.b. Xak. xi tām īrîlî: 'the wall (etc.) was breached' (intâlâmå); hence one says ay īrîlî: 'the moon waned' (ażaqāl-gamar fi'l-nuqṣān) towards the end of the month Kaş. I 270 (īrîlîr, īrlimek): KB kūn ək (so read) kîr irîlmez tolo okturur 'the sun does not wane, it is (always) full' 825; tolo ērdî āyım irîlî tolo 'my moon was full, the full (moon) has waned' 1971; kūrûg kaldî omt.irîlî īslâm 'his place has remained empty and my fortunes have declined' 1576: xiii (?) At. kamûg tolgan īrlür 'everything that waxes wanes' 199: Kip. xiv īrlî zâla 'to wane' Id. 10.

D orul-. Pass. f. of or-; 'to be reaped, mown'. Survives only (?) in NC Kir. Xak. xi in the same para. as urul-. tarîq orulûdû: hûrdî'l-zar 'the crop was reaped' Kaş. I 104 (no Aor. or Infin.): Çaq. xv ff. orul- (by implication 'with o-') diraw şudan 'to be reaped' San. 67v. 15.

D urul- Pass. f. of ur-; 'to be put; to be struck', etc. (cf. ur-). No doubt s.i.a.m.lg.; in SW Os. vuruł-. Xak. xi er urulî: 'the man (etc.) was beaten' (durîba); and one says têrgî urulî: 'the table was put into position'; and one says tuğ urulûdû: durîbatî'l-nabîwa hiya'l-jubul 'the watch was beaten, that is the drums'; (orul- follows) Kaş. I 194 (uruler, urulma:k; verse): xiii (?) At. ozâki urulmiş maṭal 'a proverb cited of old' 164 (literal translation of Ar. phr. durîba maṭal); Tef. urul- 'to be put', etc. 331: xiv Mûk(?) durûba urul- Rif. 129 (only): Çaq. xv ff. urul- ('with u-') zada şudan 'to be beaten' San. 67v. 16; Xwar. xiv urul-(1) (of a table) 'to be placed in position'; (2) (of a drum) 'to be beaten' Qurb 199; (1) only MN 21: Kip. xv durûba urul- Kasv. 26, 10 (mis-spelt urun-) and 13; Tuh. 86a. 13.

D orûl- Pass. f. of 2 ör-; 'to be plaited' and the like. S.i.a.m.lg. Xak. xi ərgên orûlîdî: rumila'l-nîs 'the thong of the camel's girth was plaited' Kaş. I 105 (orûlûr, orûle:; MS. in error -mâk); Çaq. xv ff. orûl- bâfta şudan 'to be plaited, twisted', etc. San. 67v. 16 (quotn.).
D ürül- Pass. f. of I ür-; ‘to be inflated', and metaph. ‘to swell, be distended’. S.i.s.m.l. Uyg. viii ff. Man. (in the spring months) ı ıgaçlar sışar ürülür ‘the shrubs and trees swell and are distended’ (as a man blows up a bladder) Wind. 21–2: Civ. karnı ürülür ‘his stomach is distended’ TT VII 18; karnı ürülmeği kerilmeği ‘distension (Hend.) of the stomach’ H II 8, 39; 10, 60: Xak. XI er övkesinde: ürülü: ‘the man smelled (intafava) with anger'; and one says kab ürülü: ‘the bladder was inflated’ (nuxfa); and one says orti ürülü: ‘the fire was blown up’ (nuxfa); both Pass. and Intrans. Kaž. I 193 (prov.; no Aor. or Infin.); bu er ol ööken: ürülgén ‘this man is constantly swelling with anger like a bladder’ I 158; xii(2) Tef. ürül- (of a trumpet) ‘to be blown’ 340: Xarw. XIV ditto Nahr. 177, 3; Osm. XV to XVIII (only) ürül- ‘to be distended; (of a trumpet) to be blown’ in several texts TTS I 747; II 955; III 733; IV 805.

D ırla:- Den. V. fr. I ırr; ‘to sing, recite', and the like. S.i.m.m.lg. Although often spelt with prosthetic y-, most early forms and the NE form ırla- and NC Kır. irda- show that this is secondary. Uyg. viii ff. Bud. irlauy ‘singing’ (with a lovely voice) U III 46, 13; a.o. TT X 144–5 (I ırr)—yrlap U III 75, 11; TT X 442; bødîyî yrlayu ‘dancing and singing’ U I 41, 21; IV 8, 36; o.o. PP 70, 2; 71, 1: Xak. XI er yrla:id): toagamn-1-račul ugý'miya ‘the man sang a song’ Kaž. III 308 (yrlar, yrla:mmak); a.o. III 3, 26 (I ırr): xiiii(2) Tef. ırla:- ‘to sing’ 129: XIV Muh. gamn-ırla:— Mel. 29, 11; ırla:-: Rif. 113; Çağ. xvff. yrla:- (y-)ırla:- rrl. 419 (quotation); ırla:- ‘spelt; with (--) xanandagi kardan ‘to sing’ Sung. 3499. 9: Kom. XIV ‘to sing’ ırla:- CGG, CGG: Gr. Kip. xiii gamn- minel-ülma ‘(--) Pll in error) Hm. 42, 14: XIV gamn- iıd. 10; XV gamn- yrla:- Tsh. 27a. 8: Osm. XV ff. ırla:- (very rarely yrla:-) ‘to sing'; c.i.a.p. TTS I 355; II 502; III 344; IV 396.

(ısl) orla:- (orla:-) abbreviates Den. V. fr. ırr:; ‘to make a loud noise, shout', and the like. Survives only(? in NE orla:– Koib. ‘to moo' RI 1064; Khak. ditto and ‘to shout', which establishes o-as against u-. Uyg. viii ff. Bud. anta okodı:va yapa katg ünin orla:li ‘thereupon the Bodhisattva elephant trumpeted loudly’ U III 58, 5 (i): Xak. XI er orla:ıd): sâhâl-1-raçul tca rafa: 'agiratalnu ‘the man shouted and raised his voice'; and one says or er orla:ıd): sâhâl-1-raçul wa sâda fišn aml-gâva ‘the man boasted and exaggerated grossly’ Kaž. I 309 (orla:ıar, orla:mmak); yirtip (so read) yaka: orlayu: tamaszaqa-1-curbbun bi-awil ma':alu ‘they tear their collars shouting at the same time’ I 189, 2 (or possibly orlayu:): XIV al- nida’d ‘to shouts’ orlalamak Mel. 38, 1; Rif. 124.

D orle:- Dev. N. fr. I ört: ‘to rise, go upwards’ and the like. S.i.m.m.lg. w. some phonetic changes and extensions of meaning; in SW only in xx Anat. SDD 1116. Xak. XI KB (a man by virtue surpasses others) ıê(kuş bolsa erdem er orlep uçar ‘if he has many good qualities a man soars upwards’ 2846; (the sun turned back to the earth and hid its face) kalik menzi kış teg bolup orleldi ‘the colour of the firmament turned to sable and rose’ (the world rubbed a coal-black colour on its face) 3836; o.o. 3840, 4889, 4967–8, 5677 (usually of stars, etc., rising): Çağ. xv ff. orle:- (p) yokuyla:- . . . ya'-ni yokuyla ıscar ‘to rise, go upwards’ Vel. 102 (quotation); orle:- (spelt) bolâ raıftan ditto Sam. 70r. 7 (same quotation).

D örlet- Caus. f. of orle:-; lit. ‘to raise', but in the early period rather 'to rouse, disturb'. S.i.s.m.l. Uyg. viii ff. Man. (passions, hatred, etc.) örelêtür erti timlîgarîg ‘have disturbed mankind’ TT III 34: Bud. bu muntaq nüzvanlar turkara amru örelşer ‘if emotions like this constantly (Hend.) disturb him’ TT VII 74; o.o. Swm. 135, 16–17 (emgetic) 136, 17; TT VII 61, 374; VII 40, 38 etc.


D örlen- Refl. f. of orle:- ‘to rise, climb', etc. esp. of heavenly bodies. Survives in some NE dialects and SE Türkiye. Xak. XI bulit örlendi: na:ta'atil:salîba ‘the cloud rose'; it better (wał'-ahsan) to say (I) ırdı: Kaž. I 257 (örelenir, örelenmek; verse): Çağ. xv ff. orle:1: na:ba-hâl bar-âmada: ‘to rise up’ Sung. 70r. 21 (with a quotation about a dead donkey on whose bones the flesh reappeared; Vel. 103 gives the same quotation. but mistranslates örlendi ırrtili: ‘was covered').


Tris. ARL

PU arali: Hap. leg.; the central vowel, if any, is unknown. Some meaning like ‘nine months old', or ‘with nine points to its horns' might be expected, but cannot be got out of the word as it stands; ~II: is not a possible P.N./A. Suff. in Türkçe. Probably corrupt or a foreign word. Türkçe viii ff. tokuz arali:şun käyik men ‘I am a nine . . . maral deer' TrKB 60.

D aralik A.N. (sometimes Conc. N.) in -lk fr. ara:-; s.i.a.m.lg. in a wide range of mean-
his third wife had given birth to a male

34v

D orum Hap. leg. (?) ; N.S.A. fr. 2 orr; ‘something plaited or woven‘. Xak. XI KB 4768 (çuz).

D örme: Pass. Dev. N./A. fr. 2 orr; ‘something plaited or spun‘ and the like. S.i.a.m.l.g. Xak. xi örme: saç al-dafrica ‘a plait of hair‘ Kaş I 120; ö: rnes:ac ditto I 11, 27: xiv Muh. (?) Jauwul-l-xargâh ‘the covering of a tent‘ örme: Rif. 180 (only; mis-spelt ö:zme): Çag. xv ff. örme (spelt) yak nawi‘i rismani aš bi-tariq-i navâr-i pahn mi-bâfand ‘a kind of rope which they spin in the form of a thick cable‘ San. 71v. 1.

D örmek Infìn. of 2 orr- used as a Conc. N.; apparently ‘a plaited, knitted or woven garment‘. In NC Kır, Kız. örmek now means ‘a primitive loom‘ and in NW Kaz. ermek ‘a garment of camel’s hair‘ (hence Russian armya ‘a peasant’s overcoat‘). See Doerfer II 466. Uyğ. viii ff. Civ. in a document relating to the delivery of various goods, mainly cloth, örmek ök ton ‘two woven garments(?)‘, two (made up) garments‘ USp. 31, 18: Çag. xv ff. örmek yak nawi‘i sala-i nizâk ki az pasmi si tutur mi-bâfand ‘a kind of thin mantle woven from camel’s hair‘ San. 71r. 27.

D örmen Conc. N. fr. 1 orr; ‘swelling‘ or the like. In TT VI there are v.l. ünmen (if genuine, a similar Dev. N. fr. ün-) and ömen (with the -r- elided). The latter became a l.-w. in Mong. meaning ‘cancer, scirrhous tumour‘ (Kow. 536, Halitd 111). N.o.a.b. Uyğ. viii ff. Bud. (that mortal in this world) amg körksüz uduz örmen kart yirlip ılgıl bolur ‘becomes a sufferer from evil uglyitches, swellings, ulcers, and pus‘ TT VI 443: Civ. (eighteen kinds of) örmen kart H II 20, 10; 22, 16.

D örmüçek Conc. N. fr. örüm; ‘spider‘. Survives, more or less in this form, in NE, SE, and SW. In the medieval period an alternative word örmekçit; N.Ag. fr. örnek, appeared, and survives more or less in this form in NC, NW. This word was metathesized to örgemçî which is first noted in Çağ. xv ff. Vel. 102; San. 71r. 21, and still survives in SC. See also I bög. Xak. xi örmüçek al-ankabût ‘spider‘ Kaş I 152: xiv Muh. al-ankabût örmüçik Mel. 74, 4: örmüçük Rif. 177; Xwar. xiv örmüçük ditto Qutb 124; Kom. xiv ‘spider‘ örmüçik CCG: Gr.: Kip. xv ‘ankabût (bög) and örmüçük Thuh. 253a. 13 (in margin, ‘also örmüçek‘). Osm. xiv, xv örmüçek in two texts Tib. 757; III 568; xvi örmüçek (spelt) in Rümi, ‘ankabût San. 71v. 2; örmüçek in Rümi ‘ankabût, also pronounced örmüçek do. 71v. 19.


45, if correctly restored, prob. means ‘in the intermediate state‘. Çağ. xv ff. aralıq (sic, but certainly A.N.) wasat va miyan ‘centre, middle‘ San. 36v. 11 (quoten).


Tris. V. ARL-

D ara-l:– Den. V. fr. ara:; ‘to be, or go, between; to mediate‘, and the like. S.i.a.m.l.g., with some extended meanings. Xak. XI ol ìkki: kîşî: ot:ra: ara-la:di: he made peace (sâlaha) between the two people; also ‘he passed (ədâwaza) between‘ them, or two things; and for ‘making peace‘ (fi‘l-sulh) ara-la:di: is also used, but this is a vulgar expression (la.ʃ(a)-tî-áma) and the first is more correct (a.ʃ(a)) Kaş I 308 (ara-la:ra:la:ma:k): Çağ. xv ff. ara-la: (1) taʃaɊhus kardan ‘to investigate, examine‘; (2) dar miyârin-i daî anâ darâmadan va miyanisârî kardan ‘to pass over two things‘; to act as mediator‘ San. 34v. 2 (quoten.): Osm. xv ara-la:yn geçı ‘to pass over‘ (a word in making a translation) TT S 33; ara-la: ‘to separate‘ (two people) III 32; ‘to appear between‘ (two things) IV 33.

S orla:- See orla:-.

D örülê:– Den. V. fr. örû: in Kaş‘s meaning Hap. leg.; örûle-ferele ‘to rise‘ in several modern languages may be Sec. fs of örûle-. Xak. XI ol koŋu œrûle:-di: dâbaɊaɊ-l-Ɋanaám gâ-mâna(n) ‘he slaughtered the sheep while it was standing‘ Kaş. I 309 (örüler; örûle:-me:k).


S orla:ş– See orla:ş–.
PU(E) arumdu'n Han. leg.; prob. a l.-w.; in a section for words of the form fa'ali with -n attached and listed after -D- between ałuçin and urağun; undoubtedly an error for arumdu'n. Xak. xi arumdu'n 'a kind of dye' (a-šğ) Kaβ. I 138.

VU urumday Han. leg.; morphologically obscure, perhaps l.-w. Xak. xi urumday al-hacaru'ładı yudu'a bihi madarratu'l-samm 'a stone which is used to avert damage from poison' Kaβ. I 159.

D armakçı: Han. leg.; N.Ag. fr. Infin. of 2 a'r-. Türkvi viii (because of the intricacies of the Chinese people and) armakçı'sin üçün 'because of their deceit' IE 6.

?F armagăn/yarmağan 'gift', and more specifically 'a gift brought back from a journey'. The word also exists in both forms in Pe., and, as there is no obvious Turkish etymology for either form, it is prob. one of the Pe. l.-w. in early Oğuz (see ôren). Survives only (?) in SW Osm. armagăn. See Doerfer II 465. Oğuz xi armagăn 'a gift (hadiya) which a traveller who has prospered (a-ğadim-ğanim) brings back from his journey for his neighbours': there is another form (luda), yarmağan, and this is more correct (așgh) Kaβ. I 140 (in the MS. așgh is mis-spelt amuq, and this has been taken as an alternative word for 'gift' by some editors): Xwar. xiv armagăn 'gift' Qub 10; MN 33, etc.: Kip. xiv ld. 23 (anuk); al-hadiya armagăn Bul. 5, 7; xiv ditt Tuh. 37b. 10; aṣd 'to give a present' armagăn ber- do. 5a. 11.

D ermegü: 'lazy, slothful'; morphologically obscure; prima facie a Neg. Dev. N. in-ğü, but the semantic connection with erin is makes this improbable. N.o.a.b.: cf. ermegur. Uyg. viii ff. Bud. ayığka tavaran ermegü tiniğâr ƙükâu 'lazy mortals who (nevertheless) hurry even after evil are numerous' TT IV iv 021-2: Civ. (he suffers from dizziness, drowsiness and nausea and) ermekü (qap) 'is listless' (?I' TT IV III 1.8: Xak. xi ermegü 'at-kâplan 'lazy' Kaβ. I 138 (prov.); similar provs. I 42, 4 (eşik); 70, 27: xiv Mush. (? under 'horses') al-bati 'uwa'll-mutawaffiq 'sleekish and slow' ermegü: (g- marked) Rif. 171 (only): Kip. xiii 'at-kâlan (opposite to 'lively' çağlt) ermezü: Hou. 26, 10.

VUFermelli: 'swift horse, courseur', or the like; l.-w. cognate to Tokharian B ramer/mer, 'swift'. N.o.a.b. Türkvi (when he went hunting) ermelî: teğ ertî: he was like a a courseur' lv. 9: Karluk yeğren ermelî arkasîn siyu: urî: 'he struck the Karluk chestnut courseur and broke its back' do. 21.

Tris. V. ARM-

D ermegür: Intrans. Den. V. fr. ermegür; 'to be lazy, indolent'. N.o.a.b. Türkvi ff. Man. (if we have not praised God well and perfectly) korkmattan ermegürür 'because we do not fear him and are lazy' Ohuas. 211; erlinip ermegürür 'being indolent and lazy' do. 255, 266; a.o. TT II 10, 94: Xak. xi ermeğürül Türkvi-dî: takâsalâ'l-racul 'the man was lazy'; also abbreviated to ermegürüli: Kaβ. III 349 (ermegürür, ermegürürmek).

Dis. ARN-

aran originally 'a stable'. Survives in NC Kaβ., NW Mog. and several minor dialects (R I 251) for 'cattle pen' and in SW xx Anat. 'tobacco barn' SDD 109. Xak. xi aran (with back vowels) al-ârî 'a stable' Kaβ. I 76. Çaq. xv ff. aran (1) 'a row of stakes (sîdâ) which they erect in game-paths for hunting purposes (quotn.); (2) 'an enclosure (muhaawenat) which they make for cattle to sleep in' San. 36v. 15.

D eren irregular Plur. of 1 er; properly 'men', but as in the case of oğlan, its true nature was forgotten quite early, and it was treated as a Sing. S.i.a.m.l.g. usually meaning 'real man, fighting man', and the like. Türkvi viii eren is fairly common but invariably follows a numeral or numerical expression like az 'few', which suggests that it was regarded more as a collective than a Plur. (which would not normally follow a numeral), e.g. kaŋım xaŋan yetî yeğirmi: eren taşkimisi 'my father the xaŋan and 17 men marched out' IE 11, IE 10; o.o. IE 34; IE 40 (ûkûn-); IN 9; IE 37; II S 11; Ongin. 5: Uyg. viii ff. Man. uç erenler (sic) 'the three men' TT II 16, 30-1: Bud. bês ью satîçîq erenler '500 merchants' PP 22, 8; bês ью erenliq do. 28, 2; 53, 6; yöðîlî erenler (sic) 'distinguished people' TT VII 40, 75-6: O. Kır. ix ff. yöð erenler Mal. 10, 2 (dubious, text corrupt): Xak. xi eren er-rîçîl 'men'; an irregular Plur. (can't ñââå) Kaβ. I 76; o.o. I 74 (oğul, q.v.); I 229 (ûrpeş-) and over 20 others, in nearly all of which the word is certainly Plur.: KB ajûnda ne yaŋlîq eren tuğdi kôr 'see what kind of men are born in the world' 234; a.o. 279; xiii(? ) At. eren (rather broadly) 'man-kind' 89, 90, 93, 373: Tef. erenler 'human beings; men (not women) 'So: xiv Rûg. erenler 'men; husbands' R I 758 (quotns.); Çaq. xv ff. San. outr. 16 (1 er): Xwar. xiv erenler (brave) men' Qub 21: Osm. xiv ff. eren (1) 'male' (not female); (2) 'real man, hero'; (3) 'man of experience'; c.i.a.p. normally as Sing. erenler; too, is common TTS I 271; II 380 ff.; III 257; IV 302.

érin 'lip', sometimes specifically 'the lower lip', and metaphor, 'the lip of a cup'. S.i.a.m.l.g. as érin, érin, érin, but almost obsolete in SW where 'lip' is normally Az., Tkm. dodak; Osm. düdak. Uyg. viii ff. Man.-A ol külüq (?read klubûq) érin 'that smiling(? ) lip' M I 8, 8: Man. TT II 16, 15 (a[subt]: Bud. üstiniät altni erinleri 'his upper and lower lips' UIV 30, 52-3; a.o. Sue. 595, 17: Civ. on yaqda érin înik ara 'on the 10th of the month (the soul) is between the two lips' TT VII 20, 14-16; érin üzä mej bolur 'if there is a mole on the lip' do. 37, 9 (USp. 42, 8). Xak.
xi ērin al-ṣafa 'lip' Kaş. I 77; ērin: şafatuhu do. 70, 24: xii Tef. ērin 'lip' 81: Çağ. xv ff. ērin-(iğ) muļlaq alt duduk 'specifically the lower lip' Vel. 52 (quotns.); ērin labb 'lip' San. 100r. 21 (quotns.). Xəvar. xiv ērin 'lip' Qüb 51 (erin), 60 (érin); MN 121, etc.: Kom. xiv nostril, gums (sic) ērin CCl; Gr.: Kip. xiii al-ṣafa eren (sic?) Hou. 20, 4; xiv ērin al-ṣafa id. 12: xv ṣafa (dakard and) ērin Tuḥ. 20b. 6.

D İriğ Conc. N. fr. İriğ; 'pus'. S.ı.a.m.l.İg. (in SE Türkî jirî). Türkî viii ff. Man. kan İriğ 'blood and pus' M I 5, 10, and 14; 6, 4: Bud. yirîg aşılğlar (demons)'who eat pus' U II 61, 9, o.o. TT VI 443 (örmen); X 549: Civ. H 36, 85 (aK): Xak. xı İriğ al-qiğ wa'l-ya'did 'pus' (Hend.) Kaş. I 135; a.o. III 59, 18 (I yüz-): xiiii (?): Tef. İriğ 'pus' 126: Muh. xiiii İriğ İriğ Rif. 139 (only): Xəvar. xiiii dita. Nahec. 331, 12; Kip. xiiii (al-ṣafa İriğ?) ve xiiii (al-qiğ İriğ?) Hou. 20, 4; xiv İriğ al-qiğ wa l-miidd (ˈmiiḍ) 'pus' id. 12: xv al-qiğ İriğ Kaş. 61, 12; Tuḥ. 29a. 1: Osm. xvii İriğ (spelt) in Rāmī, ʾtîr wa rîn 'mucus, pus'; in Ar. midda and qīgh San. 100v. 4.

orun (orun) originally 'place', and more specifically 'high place, throne'; the first is quite clear in phr. like yeq orun 'a place' (Hend.) and the second in phr. like linxwa orun 'lotus throne'; also used abstractly in phr. like orunta: 'in place of (something else)'; An early l.-w. in Mong. as orun 'throne' (Höneysch 126), later 'place, country, province', and other meanings (Kow. 447, Halldot 82). S.ı.a.m.l.İg., but not current in Osm. after about xvi until revived recently. Türkî viii ff. Man. orunta kamış(t)ımz eser 'if we have overthrow (the four kinds of gods) from their thrones' Chus. 187–8; men keltim orunma olurdum 'I have come and seated myself on my throne' TT II 8, 74: Uyğ. viii ff. Man. tıngülük orunta 'in a place of rest' TT III 110; o.o. do. 12 (eņč-gülğ): 139 (aqaʃal-) or orunka olurku yarikadı 'he deigned to sit on that throne' M III 34, 5 (ii): Bud. Sanskrit əsana 'seat' tület oron (sic) üze: TT VIII D.12; linxwa orun 'lotus throne' TT V 12, 126, etc.; o.o. Swv. 182, 6–7 (örriş): U III 43, 29 (bez-, here 'bed')—(King Maharāt) törtütt sıgar yeq orunux yımış basmıs 'subdued (Hend.) countries in all parts of the world' Swv. 607, 14–15; o.o. of yeq orun Hüien-ts. 94, 149, 177: Civ. ıg oronlamanda: 'on sick-beds' TT VIII L.25 A; (if) orunun yeqn kilmınlim 'I do not provide him with lodging' and 'food' USp. 98, 20–1—place of H İII 6, 14, 8, 21 (ötğürgü).—orunux ścişım orunlında orunux burukliše 'if (you) want (another) vineyard in place of your vineyard' USp. 24, 7–8; similar phr. do. 84, 3; Xak. xı orun maqewidi or mahin 'place' Kaş. II 72, 4 (kopur-); 177, 25 (турğur-); III 430, 9 (kopurt-); karä orun al-qaba or 'the grave', meaning 'the dark place' (al-mađći-ˈl-μ.xlabel- 'the father's place' in:last sense of substitution (quotns.) Vel. 99; orun 'the father's place' Nahc. 14, 5: Kom. xiv 'place' orun CCG; Gr.: Kip. xiv orun mahän wa gyarhu ild. 11: Osm. xiv to xvi orun 'place' in several texts TTS II 736; III 549; IV 612.

F ören 'bad, ruined'; as Kaş, says a corruption of Persian wárārn, which occurs as a l.-w. in several modern languages in its original or a corrupt form, e.g. NC Kır., Kex. oyran/oyron. The latest trace of ören is in Osm. Sami 200, where it is described as "obsolete". Öğuz xı ören al-radi 'min kull ʂaw' 'bad' of anything; I consider this to be taken from the Per. word wārān 'ruined' (al-xarəb); the Öğuz when they mixed with the Persians (ıxtalatı bi-l-furs) forgot many Turkish words and used Pe. words instead; this is one of them Kaş. I 76: Osm. xiv ören 'ruined, desolate' in several texts TTS I 568; II 755.

F(E) üren the Mongolian word üren 'seed, fruit, progeny' (Kow. 577, Halldot 126) occurs as a l.-w. in several NE languages and NC Kır. It has also been read in Türkî viii ff. Man. üren yaşarun yaşıtlar 'the seed turns green and spreads' M III 20, 10–11 (i), but it is said that the text is very difficult to read, and there is no reasonable doubt that this word is a misreading of evin.

ürün 'white' in a general sense, cf. I a:k Very common down to xı but almost obsolete thereafter. Survives in Yakut ürün 'white' (Pek. 3178), and perhaps NC Kır. ürün baɾan 'dawn' and SW xx Anat. ürün 'milk, yogur' SDD 1436. Sporadic Uyğ. spellings yürün are unlikely to represent an earlier form. Türkî viii ürün külmuš 'his white silver' II N 11; a.o. T 48 (altun): viii ff. ürün esr: 'white dappled' IrKb 4 ('falcon'); 41 ('cow' and 'bull calf'); o.o. do. 5, 20; yürün taş 'white stone' Toy. 5 (ETY II 57), a.o.o.: Uyğ. viii ff. Man. A yürün tonluq dindarka 'to a white-robed Elec' M III 30, 10–11; ürün M I 22, 4 (ii): Bud. yürün yipin yaruk yausık 'white and violet light (Hend.) TT V 4, 12; o.o. PP 42, 2 (egl-) TT V 6, 47; U IV 30, 51–2, etc.: Civ. ürün yérılıg (a mattress) 'with a white ground' (and coloured
ornamentation) USp. 79, 6; yürüp bult 'a white cloud' TT 1 14; o.o. TT VII 13, 20; H I 91, etc.: O. Kir. ix ff. ürünumiğ karamürüz
azdim 'I strayed from (?) my white and black (livestock?)' Mal. 11, 3; (my kinsmen, my children) ürünum: karam: do. 45, 7: Xak. xi ürü
al-abyad 'white' of anything, in Oğuz (1) ak: ürüg al-kudha 'the white crescent in a finger-nail', that is al-fifa (dìto) in the nails of young people; one says tirpax ürüği: bahya'l-lüzûf: ürüg hütudan'l-khuin 'a fortune-teller's fee'; one says elğü ürüği: bûr 'give the fee' Kaş. I 134; three o.o.: KB ürüg 'white' is common, e.g. (putting off your widow's weeds) ürüg köştûm 'as I have put on (a garment of) white ermine' 84; o.o. 881, 1103 (I saç), 1319, 3840 (eritini), 5640, 6622: xiiii (?) At. (the prophets have) ürüg yûz 'white (i.e. shining) faces' 25; Tef. ürüg 'white' (hair, light) 250 (öriş): Çağ. xv ff. ewrüg (so spelt) rûsân wa nirrân wa hâdî-yî
'sâf 'shining, bright, clear weather' San. 53v. 1: Kip. xiii al-lahab muflağâ 'milk' in general ürüg Hor. 16, 11.

D I erîç like erki: and erken, q.v., a very archaic der. f. of er-; its particular function (see v. G. ATG, para. 359) seems to be to make statements in which it is included less than categorically, and it is usually best translated 'presumably, supposedly', and the like. N.o.a.b. Türkü viii (their xoguans were wise and tough) buyrukû: yeme: biğele: ermiş erîç alp ermişî erîç 'their officers, too, were presumably wise and tough' ... an: üçün elğü açça: tutmuş erîç 'and for this reason apparently they thus held the realm' IIE 3, II E 4; a whole string of similar phr. follows IIE 5, IIIE 5, 6; IIE 11, IIIE 10; o.o. IIE 24, IIIE 20 (ol); IIE 26; IIIE 35; lx. 23 (ülûg): Uyğ. viii ff. Bud. (I have done evil) bilîp kilmadım erîç 'but not, I think, I done it knowingly' U II 87, 59; kaşım xan boðûn tîlkûr korkup inça yarlıkûdî erîç 'my father the xan apparently gave this order over here because he feared what the people might say' PP 11, 1–3; o.o. do. 10, 1; 45, 5: Xak. xi erîç a Particle (harîf) meaning lâ'dîla 'perhaps', hence one says olsı ke'di: erîç 'he has perhaps come' Kaş. I 132; similar entry, but bard: 'he has (perhaps) gone' III 449; o.o. I 46, 20 (kanik); III 65, 12 (uğraň): 245, 18; 309, 11: KB ölem buzmâçina buzulmaz erîç 'until death destroys him, we probably not be destroyed' 882; o.o. 2062–4, 3739.

SF 2 erîç/erînc See erej.

D irînc (şerînc): N./A.S. fr. irînc; 'wretched, miserable, unhappy'. N.o.a.b.; see irîncü: Türkü vii ff. Man. irînç boldlar 'they became miserable' M III 6, 3 (1); 7, 6–7. (ii): Uyğ. viii ff. Man.-A irînç kişî oğlu 'miserable mortals' M I 9, 7: Man. (gap) irînç kulup öürtüm 'I have made ... miserable and killed them' TT II 15, 2–3; o.o. TT III 25, 48: Bud. (you will encounter dreadful dangers, and die, and) bizni irînç küfâyisz 'make us unhapy' PP 18, 6; o.o. U II 4, 6 (inâfisiz); 29, 14; U III 10, 4 (kolunguçî); 16, 21 (inâfisiz); 36, 20; TT IV 10, 13 (2 yarlığ); 12, 44 (ol); Siv. 448, 2: Xak. xi Kaş. I 132; III 449 (?; erej).

D urunç 'bribe'; the only modern survival is SW xx Anat. örunç SDD 1118, noted in one village only; if it can be assumed that this is a mispronunciation, the obvious explanation of this word is to take it as a Dev. N. fr. urun- in the sense of 'something put down'. Cf. urunçak. Xak. xi urunç al-riswa 'a bribe' Kaş. I 132; III 449 (duplicate entries); o.o. I 354, 9 (aç-); III 217, 1: KB urunç alsa häcîl bolur beg küllûç 'if the minister takes bribes, the ruler becomes a laughing-stoke' 2442; urunç almanâsa (so read) 'he should not take bribes' 2506; o.o. 2443, 4144: XIV Muh. (?) al-riswa urunç Rif. 188 (only)....

D ornaç Conc. N. fr. ornaç-: 'place, seat'. A rare word which survives only in NC Kir. ornaç: described by Yu. as the N.Ac. of ornaç- and possibly NE Tel. urna 'insert, insertion' R I 1667. Uyû. viii ff. Bud. arîç simek orunda sögût altinda [tüne]rîç ornaç tutunmuş erûr 'he took for himself a dark (?) seat under a tree in the jungle' USp. 105, 10–12: Civ. îç ağırî ornaç tutkalîr 'diseases (Hend.) promptly occupy the place' TT I 167–8; xiv Chin.-Uyû. Dict. chuang 'bed' (Gîler 2,778) lornuç (sic) R I 1604; ornuk Liçeti 188 (the latter could be a Dev. N./A. in -uk (Pass.) from ornaç-).

erpek 'finger'. Survives only as erpek in most NE languages including Khak. and Tuv., elsewhere displaced by barmak (parmak) which is noted in this meaning in all medieval languages:—Muh., Çağ., Xwar., Kom., Kip., and Osm. Türkû vii ff. Man. on yanl balûç erpekin 'with ten snake-headed fingers' Churas. 54: Uyû. viii ff. Man. erpek 'her fingers' M II 11, 22: Bud. atsiz erpek 'ring finger', kicîç erpek 'little finger', qurtn erpek 'middle finger', yamar erpek 'index finger', ulûç erpek 'thumb' TT V 8, 54–7; 12, 119–20; suk erpeki (sic) 'index finger' U II 46, 71–2 (eg-); o.o. TM IV 253, 65–6: Civ. ulûç erpek TT VII 37, 12 (USp. 42, 11): Xak. xi erneke al-isbi 'finger', dialect form of erpek Kaş. I 104; erpek (sic, in chap. containing dissyllables) al-isbi' I 121 (prov.); o.o. I 248, 5 (oğrul-); III 130 (I su:K); III 443 (söprüle–): xiv Rîg. erneker ucnda 'at the tips of the fingers' R I 87; Muh. (r) ra’ul-isbi 'finger-tip' erpek (spelt in error with qaf) Rif. 141 (only): Çağ. xv ff. erneke angûş ki ha’arabi ‘ibarat az bánın bâyad ‘finger’, which is one meaning of bánın in Ar. San. 37v. 5 (in 121r. 25 angûş is also used to translate barmak).

of ur- 'to put', and 'to strike'. S.i.a.m.l.g. Xak. xi ol özün urundı: 'he beat (daraba) himself in penitence for what he had done'; also used for 'to pretend to best'; and one says er suvluk urundı: ta'amama'l-racul 'the man put on a turban' and ura:ğut birünçük urundı: istamaraği-mar'a 'the woman put on a veil' Kay. I 201 (urunur, urunmak): KB kışlık üçün at urundı kış 'a man has acquired a reputation for humanity' 1600; xażina urunsa 'if he builds up a treasure' 1926; o.o. 135 (sevıt), 2184, 2399, 3751, 5803 -urundı: 'he beat himself' (in mourning) 6292: Çağ. xv ff. urun- (spel) xwid-rà ba-in u an żadan 'to bump against one thing or another' San. 67v. 23 (quotn.): Kip. xiv zalama 'to oppress, injure' urundı (but other conjugational forms are translated žulm et-) Bul. bór.: xv urun- indarabo 'to beat oneself' is used as a model conjugation Tuh. 58b. ff.: Osm. xiv ff. urun- 'to put on (something, esp. a crown)' is fairly common TTS I 726; II 930; III 713; IV 786.

D orun- Hap. leg.; Refl. f. of I ör-. Xak. xi er skl: öründı: na'azl-racul 'the man's penis was erect' Kay. I 201 (örunür, örunmek, sic in MS.).

D orna:- Den. V. fr. orun; 'to take one's place, establish oneself (somewhere Dat. or Loc.)', with some extended meanings. S.i.a.m.l.g.; in SW only Tkm. Xak. xi men bu: yérde; ornamıd.I 'I settled down (tawat̄tantu) in this place'; and one says ornamıd: nep: 'the thing was put (tamakkan) in a place and rested there' (istagra).; and Küün ornamıd: the sun set' (qabat) Kay. I 288 (ornar, ornamak): KB ajun tindi ornap bu xakan üze: 'the world was at rest when this ruler ascended the throne over it' 93: xiiii(?) Tef. orna- 'to ascend the throne; to establish oneself' 237: Çağ. xv ff. orna- (spelt) că giriftan wa că kardan 'to take place, to find a place' San. 7or. 23 (quotns.). Xwar. xiv orna- 'to be situated, to dwell' Qubt 118: Kom. xiv 'to dwell' orna- CCG; Gr.: Osm. xv orna- 'to establish oneself, settle' in two texts TTS II 735; III 548.

D ornat- Caus. f. of orna-; 'to put (something Acc.) in (its place Dat.)', with some extended meanings. S.i.s.m.l. Xak. xi men neq ornattım wada'lu- say mawdū ahı 'I put the thing in its place' Kay. I 266 (ornat-turon, ornamak): xiii(?) KBPP wazıır ornıpa ornatımsı turur 'he has put him in the position of vezir 377 (v.e. in Vienna MS., other MSS. kodn); Tef. ornat- 'to put' 238: Çağ. xv ff. ornat-(x-7) bir nesneyi bir yere ur- bernis- ve sanc- ve mxla- 'to put something somewhere, to fasten, transfix and nail it' Vel. 103; ornat- Caus. f., că dādan 'to place'; also metaph muhkm kardan 'to fasten' San. 7ov. 9 (quotns.). Xwar. xiv ornat- 'to put, place' Qubt 118, Nahe. 427; 12: Kip. xv tamakhir donné ornat- Tuh. 9a. 9: Osm. xviv and xiv ornat- (x-7) 'to lay down

D urun- Refl. f. of ur-; with a wide range of meanings derived from the two basic meanings (sic, in chap. containing dissyllables) al-cağ 'plaster, gypsum' Kay. I 121.

D eren- 'bachelor'; possibly contraction of eringen- 'one who is habitually lazy' fr. erin-. Survives only (?) in SW Osm. eren-; there are several words for 'bachelor' in other modern languages, the commonest being boydak. Xak. xi eren: (sic. in chap. containing dissyllables) er al-racul'ul-azab 'a bachelor' Kay. I 117 (prov.): XIV Muh. (?) al-azab (opposite to al-muta'ah bil ewllig) eren Ref. 153 (only): Kip. xii al-azab mina'l-racal eren Hous. 25, 4: xv 'azib eren Tuh. 24h. 19: Osm. xiv ff. eren 'unmarried'; c.i.a.p. TTS II 390; III 259; IV 303; xvii eren in Rümî 'an unmarried man or woman' San. 37r. 26; eren in Rümî, 'azab, gîyir mut'a'ahhil do. 100r. 5.

Dis. V. ARN-

D arın- Refl. f. of arı-; 'to clean oneself'. S.i.m.m.l.g., with some metaphor. meanings. Uyg. vili ff. Bud. (if those mortals) ol antaq avgır aygün kilninçlordan arımak tıleser 'wish to clean themselves from those so grievous evil deeds' Swiv. 141, 24: Xak. xi er arındı: istaǰhāl'ul-racul wağıtasala 'the man wiped his backside and washed himself'; and one says er arındı: narrwa-ul-racul wa ista'da ay halaqa 'anatāhu 'the man applied depilatory and shaved his pubes' Kay. I 201 (arınır: arınmak): iriq 'clean' is derived fr. arındı: neq: 'the thing was clean' (naziqa) I 12, 23: xiiii(?) Tef. arın- 'to clean oneself' 58: Kom. xiv arın- (1) 'to be clean' CCG (quotn.). (2) 'to clear oneself of an accusation' CCI; Gr. 42: Kip. xiv arın- tağhara 'to clean oneself' Id. 10: Osm. xiv ff. arın- 'to clean oneself; to clear oneself of something'; c.i.a.p. TTS I 77; II 52; III 35; IV 37.

D orın- (érin-) 'to be lazy, indolent'; morphologically a Refl. f. but with an inexplicable semantic connection with erenmek-. S.i.a.m.l.g. as erin-érin-frin which suggests an original erin-. See also erinçig. Türkï VIII ff. Man. Chuar. 255, 266 (eremόr-): Xak. xi er tıska: erinli: tahqala-racul il'ı-amr mustażchia(n) lahu 'the man was lazy (or dilatory) about the affair because he was uneasy about it' Kay. I 201 (erinür, erinmek): KB erinmez kilur bara yalnuk ışiş 'he does all the work of a man without idling' 2462: Kip. xv takassala erın- Tuh. 9a. 12: Osm. xiv to xvi erin- 'to be lazy' in several texts TTS I 271; II 391; III 259.

D irın- (érin-) Refl. f. of I iɾ- (ér-): 'to be miserable, unhappy'. In view of the der. f.s Irınç, irințur- there is no doubt about the existence of this word, but occurrences are scarce, and there is some possibility of confusion with yerın-. q.v. Uyg. vii ff. Man. Irınır M II 12, 3 (i) (Kut): Bud. köpl irındı (sic) 'his mind was distressed' PP 68, 5 (belongs here?).
külü:ğ uruçu: A.7; (c) in the middle, e.g. Kür:ebir (tribal name) uruçu: sa:pu:n (title) Br.9; from the contexts it is clearly neither a title nor a tribal name: O. Kır. ix ff. (inscription starts) alp uruçu totok ben 'I am Alp Uruçu: Totok (title) Mal. 16, 3; körtle: xan alp uruçu: P.N. do. 10, 5; uruçu: külüs tok bögü: terkepe: (i.e. terken-ke:?) P.N. do. 10, 6 (neither reading certain, this text is in disorder): (Xak.) xiv Muh. bayrąq wa'l-'alam 'flag, standard' uruçu: Mel. 51, 5; Rif. 146 (bayrąq wa ra'sul-'alam): Kip. xiv urğa: (sic) al-bayrąq Id. 11.

D İrinçü: 'sin, fault'. Morphology uncertain, at first sight hears the same relation to İrinç as əğrıncü: to əğrınc, but those two words are synonymous and these are not. N.o.a.b. Türkü viii ff. Man. anıq kilinçka İrinçüke 'by evil deeds and sins' Chaus. 298: Uyğ. viii ff. Man. İrinçü kilıgmalar 'committing sins' M II 11, 8; İrinçü kılıms kilinci do. 12, 11-12: Bud. İrinçüde boş bolalim 'may we be freed from our sins' TT IV 8, 52 and 66; tsuya İrinçüde boş bolalım ditto do. 6, 32, and 41; tsuy İrinci do. 4, 9, etc.; Sum. 139, 10 and 13 etc.: Xak. xı İrinçü: (sic in MS.) al-im's 'sin' Kaş. I 134.

D ırıncak: N.Ag. fr. ırıncak. Survives in NE Soy. (i.e. Tiv.), Tel. 'heir, youngest son' R I 1054-6; Khak. 'substitute, locum tenens' Bas. 431 and NC Kır. 'bedding', 'The entry in Sum. is inexplicable, there is no such word in Mong., Uyğ. viii ff. Bud. ırıncaklar court officials of some kind, 'attendants on the throne' Pfahl. 23, 24 (see ird:ki): Çağ. xxv fr. ırıncı (spelt) in Mong. ədət va sə'il 'a beggar' (Hend.) San. 71v. 22.

D uruçu: Conc. N. fr. uruçu: 'depositor, security, pledge'. Survives only? in NE Khak. uruçu: 'sudden illness' (sic) and SW xx Anat. uruçu: 'security' SDD 1421. Türkü viii ff. Man. necessità əvni əvni (760 read) əvni uruçu:na yədilmə erser 'if we have misappropriated a householders'? deposit' Chaus. 112-14: Uyğ. viii ff. Bud. tulp etu-zimın sapça uruçu:na tutuzurmen 'I entrust my whole body as a security to you' U III 83, 7-9; a.n. Tiğ. 22b. 6: Xak. xı uruçu: al-wad'a wa-l-amâma 'deposit, pledge'; may also be pronounced uruçu:Kaş. I 148 (verse): KB uruçu: turur bu seviki cân rawan, uruçu: yana bir kötünmez bu cân 'this dear, lively soul is a pledge, but a pledge does not bring back the soul' 3781 (not in Ferghana MS., spurious): xiv Muh.(?) al-əriya wa-l-amâna 'loan, pledge' uruçu: Rif. 188 (only).

D ırıncık (?ırıncık) N.A.S. fr. erincık: 'indolent' and the like. S.i.a.m.l.g. w. some phonetic changes. Xak. xı KB ərınçık kış: bigi sordı yazık esin 'the spring breeze has swept away the lazy winter' 65; kamug eski nepler İrinçik bolur İrinçik yükl kör yırınçık bolur 'all old things become lazy, the lazy man's burden becomes displeasing'
D uruguţ a word used in Bud. texts to represent Sanskrit words like senāpati ‘army commander, general’, and the like. Radirov in a note on Tiğ. 20b. 4 indirectly, but plausibly, suggests that it is a crisis of *uruguţ Dev. N. fr. urun-. Uyğ. viii ff. Bud. Tiğ. 20b. 4; 26b. 5; 33a. 3; 36a. 8, and 37a. 6 list the names of tört (or törtgeğl) ulug yekler uruguţlar¹ four great generals of demons (yakşaks) and do. 35b. 1 those of four gods of gods (tēpripi); (P.U.) Kańçañaçavi uruguţ Siir. 425, 7; o.o. do. 10; U IV 18, 220.


C eren tüz a star name, to be explained as a compound of eren ‘men’ and tüz ‘alike’; almost certainly ‘Gemini, the Twins’, which fits the occurrences in KB; Kaş’s translations are certainly wrong, see Clauson, op. cit., s.w. ülker. N.o.a.b. Xak. xi eren tüz (in a Chap. containing dissyllables, so to be taken as two words) islmuţ-mizān fir-l’nucum wa hiya min manāsīl-l’qamar ‘the word for the constellation Libra, the Scales’; it is one of the mansions of the moon Kaş. I 76; a.o. III 40 (yulduz): KB in the list of signs of the Zodiac in 8ff. ērendiz, glossed causea ‘Gemini’ in the Vienna MS., comes in the third place, i.e. for ‘Gemini’; o.o. spelt erentiz 5676, 6221: xiv Rūg. the word re-appears, spelt ērendend in the passage (fol. 66v. of the British Museum MS.) taken from KB, see Clauson, op. cit., p. 357.


D aranlıq P.N./A. fr. aran-. Survives only(?) in NE Bar. arannti; Tob. aranlı R 1 252. Xak. xi aranlıq ev ‘a house with a stable’ (ıştabl) Kaş. I 148.

D orunliq P.N./A. fr. orun-. There is only one early occurrence, spelt orunliq, but the word s.i.s.m.l. with minor phonetic variations Uyğ. vii ff. Bud. TT VIIII D.17 (1 6l).

D orunluk A.N. (Conc. N.) fr. orun; ‘throne, seat’, and the like. S.i.s.m.l. with minor phonetic variations. See Doerfer II 591. Uyğ. vii ff. Bud. yüçek ediz orunluktin ‘from (his) lofty (Hend.) throne’ PP 61, 5; a.o. do. 46, 2 (oľgurta): (Cağ. xv ff. orunduk zin püş ‘saddle cloth’, in Ar. ǧašiya also pronounced aranduk San. 71 v. 23; aranduk same translation do. 37v. 5 seems rather to be a Conc. N. fr. aran meaning ‘something used in the stable’).

D uruguţul P.N./A. fr. uruni; n.o.a.b. Uyğ. viii ff. Bud. (in a list of stars which are also demons) sariq uruguţul ‘having a yellow flag’ TT VI 93.

Tris. V. ARN-

D irinçe:- (ṭérinçek-) Den. V. fr. irinç; ‘to realize the misery of (someone Ac.), to have compassion on (him)’. N.o.a.b. Uyğ. vii ff. Man.-A. Irinç emkemek (?) so read; text irinçemek but the MS. is difficult to read) yarlikamak ‘to have compassion and mercy’ M III 31, 9 (iii); Man. soyurkayu irinçeyi yarlikatiţ ‘you have deigned to pardon and have compassion on (us sinners)’ TT VIIII 113: Bud. méni irinçeyi U II 88, 71; o.o. TT IV 12, 35; Swu. 587, 21: xiv Chin.-Uyğ. Dict. liem min ‘having compassion’ (Giles 7,156, 7,930) irinçek; tt’êşin ‘compassionate’ (Giles 11,697, 12,276) irinçenççççç (sic?) U I 57 (only).

D irintür- (ṭérintür-) Caus. f. of irinç; ‘to make (someone) unhappy’. N.o.a.b. Uyğ. viii ff. Man. TT II 16, 40–5 (emget-); Bud. U II 78, 34 (emget-); TT VIIII 11, 17(7); Swu. 136, 11 (E burçıntur-).

D ürüper- Intrans. Den. V. fr. ürüp; ‘to be white’. N.o.a.b. Uyğ. viii ff. Bud. saça başı yürüpereser ‘if his hair and head are white’ Swu. 594, 8–9; Xak. xi ürüperdi: neş abyoada’l-jay ‘the thing was white’ Kaş. I 289 (ürperdir, ürpermek; sic in a chapter containing dissyllabic verbs); xiii(?) Tef. ürüper- ‘to become white’ 250 (ürüper-).

DIS. ARS


D erseg N./A. fr. erse:- Desid. Den. V. fr. 1 er which s.i.s.m.l.; ‘a woman who runs after men, nymphomaniac’. A.l.-w. in Mong. as erseg (Haltod 55). S.i.a.m.l.g. except SC(?), usually as erseg; in SW only in xx Anat. ersek/erzük SDD 547, 548. Xak. xi erseg išler: al-mar’atîl-mimisatuł-bağiţa ‘an amorous prostitute’ Kaş. I 104; bu: uра-гut of erseg ‘this woman desires men’
**D** ersig N./A. fr. *ersi*-: Simulative Den. V. fr. 1 er; 'manly, virile'. N.o.a.b. Xak. xi (under -siq 'a particle of comparison (harf taghib) attached to nouns to form Adj.s., in order to compare the noun qualified by it to the noun to which it is attached...') and one says bu ogul ol ersig hag~a sabi yubhihil-ricil wa yataxallug bi-xulqilhim 'this boy is like men and behaves like them' Kaş. III 128, 24: KB kür ersig yürek~il 'brave, manly and courageous' 57; ay ersig topa 'oh manly hero!' 196, 1360, etc.; o.o. 279, 2251, 2371, 2458 (ünülül), 3832 (1 ur.; etc.: xiv(iii)?) At. ersig topa 34.

D arsal (or arsl?) Den. N./A fr. arz; 'auburn, bay'. Pec. to Kaş. Xak. xi arsal (sic) saç al-sar'ul-ashab 'auburn hair' Kaş. I 105; a.o. I 79 (ar, spelt arsl).

F érsel (for vocalization cf. érsellik) almost certainly a l.-w. with prosthetic é- (cf. erej) fr. Ar. rasl 'easy-going, leisurely'. N.o.a.b. Xak. xi KB bu érsel yayiq kükli kurtqa n骏n 'this easy-going old world with its sickle character' 399; ayur kilmik érsel manna maqa 'it says 'my character is lethargic, do not trust me' '666; o.o. 548, 685, 1088, 3533, etc.: xiv Muh.(?) al-mal~îl 'tired, languid' érsül (sic?) Rif. 148 (only).

arslan 'lion'; animal name w. ending -lan. An early l.-w. in Mong. as arslan/arslan. S.ia.m.l., sometimes as aslan or a tri-syllable arsîlan, etc.; frequently occurs as an element in P.N.s. See Doerfer II 453. Uyg. viii ff. Man.-A. Arslan 6, 12. -M 18, 5; o.o. do. 18, 3; M III 11, 8 (öpin-); Bud. yalpuklûnîlar arslan 'oh lion among men! U I 43, 19; o.o. Swt. 464, 3; USp. 102a. 28: Xak. xi arslan arslan arslan 'lion', and kings are called by this name Kaş. III 412 (prov.); I 75, 18 and 409, 1 (alm.) and 14 o.o. KB arslan 'the constellation Leo' 140; til arslan turur 'the tongue is (like) a lion' 164; o.o. 784, 2047-8, 2354: xiv(iii)? AT. (the monarch is kindly) wa iikin bûşarda Şara Tef. arslan 'lion' 59: xiv Muh. al-sab' lion' arslan Mel. 72, 4; Rif. 174; al-asad (a sign of the zodiac) ditto 79, 4; 183: Çağ. xv ff. arslan (so spelt) šir 'lion', in Ar. asad; also one of the signs of the zodiac; also abbreviated to arslan San. 37r. 6; arslan šir ya'nî asad, also arslan do. 4ov. 11; Xwar. xiv arslan/ arslan Qub 11, 12; arslan MN 64, etc.

Kom. XIV 'lion' arslan/astlan (sic) CÇI; Gr.: Kip. xiv al-asad aslan (sic) Hou. 11, 12; (in the list of P.N.s) arslan racul asad 'a lion man' do. 30, 4: xiv arslan (sic) al-sab'u' Id. 11; al-sab' arslan Bul. 10, 5: xiv al-asad arslan Kaş. 62, 5; arslan Tuh. 4b. 6 a.o.o.

**Dis. V. ARS**

?E ersi:- the verb yarsa:- q.v. is thus misread in Uyg. viii ff. Civ. TT VIII 18; it is prob. that the same mistake has been made in the following passage in a damaged MS.; where *ersi:-* the base of ersi~ would not give an appropriate meaning. Türkü viii ff. Man. 'the day of death comes, it weakens all men and kills them mercilessly; it is not afraid of kings; it does not [.,.] commoners'

avcba kurtqa arslamizin 'it is not revolting by (yarsmaz) old men or women' M III 11, 15 (i).


D arsk- Emphatic Pass. f. of 2 ar-; 'to be deceived, tricked'. N.o.a.b. Xak. xi er arsk:ta: ġurral-racul va huwa maqrur 'the man was deceived' Kaş. I 242 (arskar-, arskmak): KB (if a man is satisfied, he does not covet anything) kişî nêp bîle bursa arskmak ol 'such a man, even if he finds something, is not deceived by it' 5722; o.o. 2363, 2726, 3618: xiv(iii?) Tef. arsk- 'to be deceived (by something Dat.)' 59: xiv Muh. al-maqr urskmak Mel. 52, 11; Rif. 148; al-iştarar 'to be deceived' arskmak 123 (only): Xwar. xiv ditto Qub 11.

D ursuk- Emphatic Pass. f. of ur-; 'to be struck, beaten', etc. N.o.a.b. Uyg. viii ff. Bud. Swt. 621, 89-9 and 623, 17 (1 ok): Xak. xi er urskukti; ġilîba'l- racul fil-l-darb va şara ma'drib 'the man was defeated in a fight and was beaten' Kaş. I 242 (ursukar, ursukmak): KB ura:ni têqüç üzı ursukar 'the man who says 'I will beat' is himself beaten' 679.

D ersin- Refl. Simulative Den. V. fr. 1 er; survives only(? in NC Kır. and SW xx Anat. SDD 547. Xak. xi oqul ersindi: abdâl-sabî min nașfîli rucïlyïa 'the boy was aware of his own virility for the first time' Kaş. I 253 (ersinür, ersinmek).

**Tris. ARS**

?D arsalik in this form Hap. leg., but survives in SW Osm. as askîk 'woman with imperfect sexual organs, sterile'. Prima facie a Conc. N. in -îk but with no obvious etymology. Öğuz xi arsalik (of the form af'adal) al-xanûta mîna'l-hayawan 'a hermaphrodite animal' Kaş. I 159: Osm. xvi askik 'a sterile woman' TTS II 59.

DF érsellik A.N. fr. érsel; 'laziness, lethargy'. Pec. to KB. Xak. xi KB mün
ermez maqa kör bu érselliilim 'this lethargy of mine is not my fault' 686; a.o. 715 (yayığlık).

Tris. V. ARŞ-

D arsila:na-—Den. V. fr. arsila:; pec. to Kaş. and found only in the Ger. in -ur, prob. only in association with cók-re:—. Xak. xi arsila:nyu: kökredim 'I feared like a lion' Kaş. I 125, 13; similar phr. I 142, 13; II 13, 13; 138, 1; n.m.e.

Dis. ARŞ
VU!D aris 'the warp' of a woven fabric; prima facie this word, arka:q, q.v., and arğaç are all Dev. N.s fr. a lost verb *ar*, but some doubt is cast on this by the fact that it seems often to contain front vowels. Survives in NE Tel. ırış R 1126; NC Kir. ırış; SW Osm. aris; xx Anat. ırış SDD 545. It should not be confused with aris *'the pole, or shafts of a cart'* first noted in SC xvii Ozb. Abul'-gazi (P. de C. 13) and surviving in several NC, NW, and SW languages, which is a 1.-w. fr. Ar. arri, same meaning. Üyğ. viii ff. Bud. eri:şi (tiiue) TT VI 391 (arkuru): Xak. xi (VU) aris al-sadal 'the warp'; there only one says aris arka:q al-sadal wa'l-luhma 'warp and web' Kaş. I 61: xiv Muh. (7) al-taq:na 'warp' (opposite to al-luhma arkuğ) eri:şi Rif. 159 (only): Çağ. xv ff. (VU) aris t-aware: card al-luhma 'the warp on a loom' Sin. 113; ırış ditto do. 100. 24: Osm. xiv ff. ırış 'warp', often in association with arğaç, c.i.a.p. TTS I 38; II 53; III 36; IV 38.

?D eriş 'many, numerous'; often used in association with ükü:ş, N.o.a.b. Türkü vii ff. Man. artuk ırıs eri:ri 'they are very numerous' TT II 8, 61: Üyğ. viii ff. Man.-A (gap) tolu eri:ş ükü:ş törфи:ş (gap) 'very many (Hend.) kinds' Mi I 25, 11: Bud. of edgü klin:ın eri:ri 'are those good deeds numerous?' U II 16, 14 (the answer is 'yes', ertişi ükü:ş); o.o. of eriş Kuan. 57, 68; eriş ükü:ş Sin. 109, 4: Xak. xi KB (VU) ürüş rhyming with ükü:ş and apparently meaning 'numerous' in 4247 (tebüz) seems to be a survival of this word.

D ıruş N.Ac. (connoting reciprocal action) fr. ur:- 'fight, quarrel'. S.i.a.m.l.g. Türkü vii ıruş ki:lip ['fighting'] Ongin 10: Xak. xi ıruş al-mudā'ara wa'l-harb ayda:na 'a quarrel, also a fight' Kaş. I 61; al-muçā'da la-harb 'battle, fight' ıruş toku:ş I 12, 17; a.o. II 83, 23: KB kilki ıruş 'his character is quarrelsome' 2008; (in 4247 read ırüş, see ırüş): xixii: (?). Tef. ıruş 'battle, war' 332: xiv Rbg. ıruş kil 'to fight' R 1164 (quotns.): Çağ. xv ff. ıruş cang 'fight, war' Vel. 102 (quotns.); ıruş (spelt) deverbal noun fr. ıruşmak ba-ya:q diqa: qazan 'to strike one another'; and metaph. cang u caddā 'fight, quarrel' San. 71 v. 7 (quotn.): Xwar. xiii: (?); ıruş toku:ş başlandi 'the battle (Hend.) began' Qğ. 266: xiv ıruş ditto Qutb 200: Köş. xv darəbru darb 'I struck a blow' ıruş urdum Kaş. 23, 3: şa:bi 'hitting the target' ıruş Tuh. 22b. 5; o.o. do. 49b. 11; ca:sa 1 and 2: Osm. xiv ff. ıruş 'battle, fight' in several texts TTS I 726; II 931; III 713.


?E eriş: See ersü.

Dis. V. ARŞ-
D aris-—Hap. leg.; Recip. f. of 2 ar:—. Xak. xi olar ikki: aris-di: 'both of them deceived each other' Kaş. I 182 (arisür: arismak).

D 1 eri:ş- Co-op. f. of 2 er:—; properly 'to reach, or arrive, together'. S.i.a.m.l.g. but with such a wide range of meanings that it is doubtful whether all are survivals of this word; they cannot, however, reasonably be connected with 2 eri:ş- (eriş-). Üyğ. viii ff. Man. (gap)makıç eri:şmek sürgür:hapus 'you have hindered (or prevented) . . . , and arrival' TTS III 77: Çağ. xv ff. eri:ş- (spelt) biru:ri (i) kardan wa an za:fa ra:ftan wa mu:ta:ba at kardan 'to follow, follow behind' San. 98v. 3 (quotns.): Köş. xv lo:hiqa 'to reach' (yeltı:ş- and eri:ş- Tuh. 32a. 9: Osm. xiv ff. eri:ş-feri:ş- 'to reach', also, with lle, 'to consort with', in several texts TTS I 39 (ariş-), 272; II 391, 501 (iriş-).

S 2 eriş-—See eriş-.

D ırüş- Co-op. f. of eriş-; usually in the sense of 'to melt (Intrans.) completely'. Survives only (?) in SE Türkü irdüş- Shaw 33 and perhaps SW Osm. eriș- (of milk) 'to curdle' R 1772 (only). Xak. xi ya:q irdüş: 'the fat (etc.) melted' (tadāba) Kaş. I 182 (erişür: erişmek; see in MS.); xar bu:z kamuş irdüş: 'all the snow and ice have melted' (dōba) I 166, 10.

D ıruş- Recip. f. of ur- 'to strike one another, fight, quarrel'. S.i.a.m.l.g. with some extended meanings. Xak. xi anu: bi:le: ıruşdu:ši: toşācāra 'the two men quarrelled' (sic); also used when two rulers make war on one another (tahāraba) Kaş. I 182 (uruşür: uruşmak); four o.o. xiit: (?). Tef. ıruş- 'to fight (with someone bi:le:)' 332: xiv Muh. (?) dāraba 'to strike one another' ıruş- Rif. 133 (only): Çağ. xv ff. ıruş- Recip. f.; 'to strike (zadan) one another'; and an expression for cang u cadi: kardan 'to fight, quarrel' San. 69r. 11 (quotns.): Xwar. xiv ıruş- 'to fight' Qutb 200: Köş. xiv 'to quarrel' ıruş- CCG;
Gr.: Kip. xv tadāraba urūs- Kav. 70, 4; gātala wa dāraba urūs- do. 78, 11; 5āba 'to hit (a target)' urūs- Tuh. 22b. 13; dāraba urūs-do. 59a. 13 ff.; Osm. xiv ff. urūs- 'to fight' in several texts TTS I 726; II 931; III 714; IV 787.

D 1 ırūs- Hap. leg.; Co-op. f. of ı ır-; 'to rise together'. Xak. XI Kap. 1 186, 12 (eğriş-); n.m.e.

D 2 ırūs- Co-op. f. of ı ır-; 'to help (someone Dat.) to plait (etc., something Acc.).' Survives in NE Khak. and SE Türkî Shaw 21 (only). Xak. XI ol maşa: yışık ırūşı: 'he helped me to plait (fi tawänî) a rope'; also used for competing in weaving (al-raml) something Kaq. I 183 (ırūşür, ırūşmek).

D ırūs- Co-op. f. of ı ır-; 'to help (someone Dat.) to blow, or blow something (Acc.).' Survives only (?) in NE Tel. R I 1835. Xak. XI ol maşa: ot ırūşı: 'he helped me to blow up (tâla naʃx) the fire'; also used for competing Kaq. I 183 (ırūşür, ırūşmek).

Mon. AS

as- properly 'ermine', occasionally used for 'weasel'. The combination of long vowel and final unvoiced consonant is unusual, but apparently original. Both Kaq.'s alternative form a:z and medieval and modern a:rs are clearly Sec. f.'s, the latter perhaps influenced by Arabic ır.',. Survives in NE a:sa: most dialects R I 535 and Khak., Tuv.; NC Kir. a:rs; NW Kaq. a:z; SW Osm. a:z; xx Anat. a:sa:S SDD 116, 113. See Doerfer II 477. Üyg. xiv Chin.-Üyg. Dict. yin shu (Giles 13.13510.072, the latter misspelled as chii 3034) 'ermine' as Liğeti 131; R I 535: Xak. XI a:z al-ğāqum 'ermine', alternative form a:z; a:z used as a name for slave-girls (al-cawarı): a:z al-ğāqum, alternative form a:z, and the latter is more correct (a:za) Kaq. I 80: KB 84 (ürūş) 662 (2 kiz): XIV Mugh. (?) al-ğāqum as (mis-spelt a:q) Rif. 174 (only); Çağ. xv ff. a:ka:m 'the well-known animal with a white coat and a black tip to its tail, of which they make garments' Sam. 40r. 20 (and see Osm.). Xwar. xiv as 'ermine' Quht II: Kip. xiv al-ıras 'weasel' as Bul. 10. 10: xv qāqum as Tuh. 29a. 7: Osm. xvi as a:me (ermine) (Qutb)? TTS II 58: xvii as . . . and in Rümî the animal called râşi 'weasel' Sam. 30r. 22.

es 'carrion' and the like; pec. to Xak. Xak. xii es casarul-sâbî 'the prey of wild beasts' Kaq. I 36; tava:r körüp uslau: (so read, MS. us. uslau: in error) eske: çokar: 'when they see wealth they swoop down on it as a vulture swoops when it sees its prey' (inquaḍ) oluyhi kamâ yaqanqaql-ul-nasr âdâ râl-al-cawar) II 17, 17; us es körüp III 46, 7.

I us 'intelligence, the power of discrimination'; and the like. A purely Western word to be distinguished carefully from uz. Survives only (?) in NW Kar. L., T. R I 1741; Kow. 275 and SW A., Osm. Oğuz XI us al-tamıyiz bayna'l-xayr wa'l-zâr 'discrimination between good and evil'; hence one says ol us bold: 'aqala'l-xayr mina'l-zâr 'he understood (the difference between) good and evil' Kaq. I 36: Xwar. xii (?)(when he saw her) us kâlma:kîti 'he lost his senses' Og., a.o. 81: xiv us 'intelligence, sense' Quht 200: Kom. xiv 'understanding, intelligence' us CCI, CCG;

Gr.: Kip. xii al-aql 'intelligence, understanding' us Hou. 10, 6; xiv us (v.l. uş) ditto Id. 14; Bul. 5, 16; xiv ditto Tuh. 24b. 5; gişiyâ aleyhi 'not to understand, to be at a loss' us a:z- do. 27a. 11: Osm. xiv ff. us 'intelligence, sense'; ci.a.p. TTS I 727; II 931; III 714; IV 787; xvii hûz ditto . . . and in Rümî us San. 75r. 9.

Vu II us 'vulture'; n.o.a.b. Xak. XI us al-nasr 'vulture' Kaq. I 36 (verse); o.o. I 228, 14; III 46, 7 (es): xiv Muh. (?) (under 'birds') akhîl-ul-mayta 'carrier eater' us (unvocalized, spelt uş) Rif. 175 (only).

Mon. V. AS-

-as- (a:sa-) 'to hang, suspend (something Acc., on something, in Üyg. üzê, later Dat.); to execute by hanging'. S.i.a.m.l.g. with some extended meanings. Üyg. xvii ff. Bud. ka:ç kepîlî yemîns sûgit üze birer çu:artgu asîîn 'hang bells on several spreading fruit trees' PP 79, 4-6; o.o. USP. 104, 13; Civ. USP. 88, 45 (üzüm): Xak. XI ol et a:sdî: 'he hung (alloqa) the meat (etc.) on a stake' (al-watd); also used for 'crucifying' (yalaba) a man Kaq. I 173 (as:ar, as:mak): xiv (?): Tef. as- 'to hang' (in both senses) 60: xiv Muh. 'alloqa as- Mel. 29, 6; 40, 15; Rif. 113, 130; al-tarîq a:smak 34, 9; 110; yalaba as-34, 9; 111; al-ma:şîb a:smîs (v.l. a:slim): 50, 13; 146; Rbg. ditto R I 533: Çağ. xv ff. as- (as-tt) a:stî: xwar xanqa 'to hang up' Ali 34: ditto Nahe. 126, 2: Kom. xii 'to hang' as- CCI; Gr.: Kip. xii xanqa 'to execute by hanging' a:, also 'alloqa Hou. 34, 15; 'alloqa, a:, do. 42, 11; xiv a:, 'alloqa bi'l-tadîliya wa ra'sûhu a:sa:l 'to hang (someone) head downwards' Id. 15; a.o. do. 98 (2 y:\:m): xv 'alloqa a:, Kaq. 10, 9; Tuh. 26a. 7; xanqa wa 'alloqa a:, do. 21b. 6.

I es- (1) Intrans. (of the wind) 'to blow', usually with 'gently' implied; (2) Trans. 'to blow (e.g. dust) about; to winnow (grain)', and the like. S.i.a.m.l.g. Xak. XI es in: esdî: nasama:nl-nasîm 'the breeze blew gently'; and one says târîq esdî: he winnowed (nasafa) the wheat (etc.); also used of the wind when it blows the dust about (nasafat-ul-turûb); both Trans. and Intrans. Kaq. I 165 (no Aor. or Infin.): KB 63 (ögdûn): xiv (?): Tef. as- 'to blow' (Intrans.) 61 (mis-spelt a:,); 84: Çağ. xv ff. es- (-i, etc.) yel esdî, etc. Vel. 58 (quotn.); es- wazîdan-il-nasîm 'of a breeze, to blow' San. 101r. 7: Xwar. xiv es- 'to blow' (Intrans.) Quht 52; MN 343: Kip. xii habba 'to blow' (of a wind or breeze) es- Hou. 44, 8 (mis-
...and is earlier noted as below. In

and is earlier noted as below. In

and is earlier noted as below. In

and is earlier noted as below. In

and is earlier noted as below. In

...
Developing in the same way as those of Isteğ.

Survives in NE Khak. Isteğ 'tracking, following, search' Bus. 68; NC Kir. Izdö 'enquiry, search'; SW. Osm. Isteğ 'wish, request'. Xak. Isteğ 'al-talab al-wal' talabbu tvl-faqh 'am'l-faqh' 'request, examination, investigation of something'; hence one says Isteğ (sic) kopdıl: háca'l-talab 'a request arose' Kös. I 120.

Isteğ Dev. N fr. Isteğ: 'something added to something else'. S. i.a.m. I. Xak. Isteğ 'an increase (al-ziyādā) of something, e.g. an increase of 1000 by (another) 100'; hence one says men Isteğ bérdim 'I gave him an increase' Kös. I 120.

Isteğ N.S.A. fr. Isteğ: etymologically a single act of putting something on something, actually 'gold or silver belt or harness ornaments'. Pec. to Xak., but a l.-w. in Pe. as üstän with some extended meanings. Xak. I I üstän 'anything, gold or silver, which is inlaid (yuraş'ā) on the buckles of belts or harness straps'; it is what the Oğuz call saxt (Pe. l.-w.) Kös. I 107: KB ayąg bérđi tarmğa at üstän keđid 'he gave him a title of honour, a seal, decorated harness and clothing' 1766; o.o. of at üstän 2280, 2385.

Astd N. Adj. and Adv. of place, prob. a basis of *asttin, see alt.; syn. v. altin: liable to be confused with oblique cases of ast, q.v. Survives in SE Turch Shaw, BŞ, Jarring, and prob. NC Kir. astan kesten 'upside down' (said to be a corruption of astin üstän) RI 550; astan kesten MM 42. Xak. I I astin a particle (harf) meaning taht 'under, beneath'; lǔga radiya 'an incorrect form'; the more correct (al-ısfah) is altın Kös. I 108: KB nä astın ná üstın 'neither below nor above' 18: Çağ. xxv fr. astin (spelt) (1) zirin 'situated below', in Ar. tahłtāni (quotn.); (2) harakat-i kasra 'the vowel sign kasra', also called asir San. 40v. 2; a.o. do. 5.

VU üstın survives in SE Turch Shaw, BŞ, Jarring and NC Kir. (Östün) 'a main irrigation canil'; it is not clear whether this is the word used in KB or what its etymology is. Xak. I I KB ('Oğdümüş replied and said, 'O King') uzun kēc yaşasu bu üstın elğ long live this open-handed one (?) 1796, similar phr. 1948.

Istin Adj. and Adv. connoting motion onto or situation on (something), prob. a basis of *üstören, see alt; liable to be confused with oblique cases of üst. S. i.a.m. l. except NF and with some distorted forms in NW like Kar. L. ıne; T. üstünü. Uyg. VIII ff. Bus. üstün ... altın 'above ... below', see altın; Civ. üstün ... altın ditto; üstin, presumably 'north', is used in conjunction with ödün, [altın] and kédin in describing the boundaries of a property USp. 30, 9-11: XIV Chin.-Uyg. Dict. thang 'above, upon' (Giles 9,729) üstın Ligi't 276; R I 1886: Xak. I I üstın a particle meaning fāqe 'above'; hence one says andan üstın
fawqahu Kas. I 108: KB bularda ep üstün 'the highest of these' (is Saturn) 131; o.o. 18 (astin), 1836: xiii(?) Tef. üstün 'above' (Ad.), 'top' (Noun) 341: xiv Muh. al-ala 'higher' (opposite to 'lower') üstün Mel. 14, 10; Rif. 90: Çağ. xx ft. üstün (spelt) (1) fawq wa fāyiq (quotns.); (2) the vowel sign fatha (vocalized) (I)

isitiir, Kas. 35, 6: Uyg. 11: al-qahwa 'the thing higher' (someone) in his tracks to look for him' (someone) in his tracks to look for him' Kaj. I 272 (irte-): xii(?) Tef. iste- 'to seek (someone Acc.)'; xiv Muh. yaʃfub 'he seeks' is ızde: in Turkistan and iste: in 'our country' Mel. 8, 11; Rif. 80; arda 'to desire' iste- 22, 7: 103 (tile:- in margin); fattaq 'to investigate' iste- 29, 13 (only); al-taftij istemek 36, 3 (only); al-ibtiq 'to desire' ızdé- 35, 14; 121; al-sahuwa 'to long for' ızde- cf. 36, 9; 122: Çağ. xx ft. iste- (i-.li, etc.) iste- Vel. 59 (quotns.); iste- (spelt) xwastan wa jalab kardan 'to wish for, to seek' San. 1011. 23 (quotns.): Xwar. 113 iste- 'to wish' 'Ali 29: xiv ızde- 'to seek' Qutb 62: Kom. xiv 'to seek; to summon (to a court of law)' ızde- CCI, CCG; Gr. 104 (quotns.): Kip. xiiin fattaq ızde- Hou. 43, 2: xiv ditto Id. 13: xiv ditto Tuh. 28b. 3; jalaba ızde- Kav. 9, 17; 74, 19 (also tile-): Osm. xiv ft. iste- 'to seek; search for (something) common till xvi, once in xviii, in this sense TTS I 391; II 549; III 385; IV 439.

D üstü: Den. V. fr. üst; 'to add an additional piece to (something Acc.), to increase (it)' S.i.s.m.l. Çağ. f. ft. üstü (fü. dikkat ını) 'one man yâ rabb ıste dawlat tükël ki tillek 'O Lord! Increase his good fortune and fulfil all his wishes' 116.

D ıste-: Caus. f. of ıste-; with a similar range of meanings. S.i.s.m. là: 'to attack' Kas. I 260 (istemek): XII (?) Tef. ıste- same meaning 126: Çağ. xx ft. ıste- Caus. f. jalab farmu'dan 'to order to seek' San. 101 v. 17: Osm. xiv ıste- 'to have (someone) sought' TTS II 550.

FU? Çökist- Kas. is prob. right in describing this verb as a crisis of ı 6ı2 and tık-. Apparently survives in NE Şor. üstik- 'to attack' (Trans.) R I 1886; Sag. üstük- 'to hurry' (Intrans.) Bas. 257 and NC Kur. üstik- üzdük- 'to be ravenous and hungry'. Çağ. xii ol bu: ışka: üstikti: 'he coveted (harisa) this thing and desired it (iştqā)'; originally ık: tıtki: Kas. I 244 (üstikerr, üstikmek): KB bireğü baya evik tiler üstikîp 'one man seeks a rich wife out of greed' 4487 (two MSS. read 62 tıkîp).

D ıstel-: Pass. f. of ıste-.. Survives only (? ) in NE Tuv. ıstel- and NC Kur. ızdel-. Çak. xii ıstelde: niş: puliba' -şay 'was fuhsta 'the thing...
was sought and searched for' Kaş. I 246

(istelir, istelmek): Çağ. xv ff. istel- Pass. f.; xveştä yudan ‘to be desired’ San. 101 v. 12.

D üstel- Pass. f. of üstel-; ‘to be enlarged, increased’. Survives only (?) in NC Kx. Uyg. vii ff. Man. üstelzün tepridem küç- leri ‘may their divine powers be increased’ TT III 170; a.o. M II 6, 4; Bud. köpükdeki eďgüleri neteq üstelmiş bolur ‘how are the good things in their increased?’ U III 73, 11-12; o.o. U I 26, 12; TT V 24, 67 and 74; VII 40, 46; Hüen-ts. 1872; alku ödté buyanları asılıp üstelip ‘their merits increasing (Hend.) at all times’ TT VII 40, 128; a.o. Hüen-ts. 2015; Xak. xi suv üsteldi: ‘the water increased’ V V 309. 10; Xvar. XIII (?) tağurak (i.e. tavrak) basip üsturup yok bolzungül tep kılırmen ‘I quickly attack, have him hanged and order his destruction’ Oğl. 114-15.

D astur- Caus. f. of as-; ‘to order to suspend, or to execute’. S.i.a.m.i.g. Xak. xi ol asturdu: ‘he ordered the crucifixion (palb) of the man’; and one says ol et asturdu: ‘he ordered that the meat should be hung (ta’liq) on a stake’ Kaş. I 220 (asturur, asturnak): XIII (?) Tef. astur- ‘to order to hang’ 62: Çağ. xv ff. astur (spelt) Caus. f.; avvăszdă ‘to order to hang up’ San. 39v. 10; Xvar. XIII (?) tağurak (i.e. tavrak) asılı üsturup yok bolzungül tep kılırmen ‘I quickly attack, have him hanged and order his destruction’ Oğl. 114-15.

D I estür- Caus. f. of I es-; survives only (?) in SW Osm. Xak. xi ol kavik estürdi: ‘he gave orders for winnowing (nasf) the bran out of the milllet and for cleaning it’ (nagiyatthi); also used for winnowing in general Kaş. I 221 (estürür, estürme:k): Çağ. xv ff. estürgey yel esateryin ‘I will make the wind blow’ Vel. 58; estür- Caus. f. vażändân ‘to cause to blow’ San. 101r. 21 (quotn.).

D 2 estür- Hap. leg.; Caus. f. of 2 es-; cf. esit-. Xak. xi (ol) uruk estürdi: maddal’-habî (no doubt error for amadda) ‘he ordered that the rope should be stretched’ Kaş. I 221 (followed by 1 estür-).

VÜ?D üstêr- presumably Intrans. Den. V. fr. üst, but the semantic connection is tenuous; the general connotation seems to be ‘to be quarrelsome, uncooperative’, and the like. N.o.a.b. Xak. xi ol mağa: üstêrdi: ‘he opposed me (marâni) in the matter’; and one says ol kilmış 1isin üstêrden: cahada mà fa’ala ‘he disowned (or accepted no responsibility for) what he had done’; also used for any kind of denial or disowning (inkär va cuhîd) Kaş. I 221 (üstêrûr, üstêrme:k; prov.): KB uvutsuz bolur üsteriği karak ‘a defiant look is shameless’ 2205: XIII (?) Tef. üstêr ‘to be quarrelsome’ 341.

Tris. ASD

D üstünkî: N/A.S. fr. üstünk; ‘situated above, or on the top’, hence metaphor. ‘better, superior’; if the latter meaning usually in the Hend. yeg üstünkî. S.i.s.m.l. Uyg. vii ff. Man.-A üstünkî kök ‘heaven above’ M III 10, 7 (ii); Man. yeg üstünkî/üstünkî yeg ‘highest’ (place, heaven, etc.) TT III 75, 143, 166; a.o. do. 169 (altünkî): Bud. yeg üstünkî (teaching, knowledge) TT VIII G.33; Swv. 148, 20-1; TT IV 12, 57 (tüzgerinsiz): Civ. VIII I 128 (altünkî): VIII I 16: xiv Chin.-Uyg. Dict. ‘imperial court’ üstünkî Ligeti 276; R I 1886: (Xak.) XIII (?) Tef. üstünkî ‘upper’ (lip) 341; Kom. xiv ‘highest’ üstünkî CCI; Gr. 271 (quotn.).

D üstürti: Adv. of place fr. üst; noted only in the phr. üstürti: ködî ‘from on high’ as below. Uyg. viii ff. Man. üstürti ködî ‘that if you had not descended from on high’ TT III 20; Bud. üzgen yağmur oğlince üstürti ködî tükürlür ‘the destructive rain pours down from on high in due season’ U I 26, 15-16, Swv. 517, 4; a.o. Swv. 380, 9.

Dis. ASG

asîg ‘profit, advantage’, and the like; I.-w. in Mong. as asîg (sic, see Studies, p. 206; Kow. 50, Haliod 13); survives in NE Tuv. ajik (reborrowed fr. Mong.) and SW Osm. asîg/asîk ‘profit, benefit’. See Doerfer II 480. Türkü viii ff. asîgi: bar eďgü: ‘there is advantage in it, it is good’ Irk. 32: Uyg. viii ff. Man.-A mağa ol kişi asîg bolgay ‘that man will be useful to me’ M I 34, 20: asîg tusu kiltıq ‘you have brought advantage (Hend.)’ TT III 123; a.o. do. 105 (uluq); Bud. Sanskr. artham ‘advantage, profit’ asîg TT VIII D.34; E.44; asîg do. D.18; a.o.o.; asîg tusu kil ‘to bring advantage, or profit, to (someone Dat.)’ is very common PP 20, 5; 34, 7, etc.; U I 25, 8; II 16, 20, and many o.o.: Civ. asîg bolur ‘it is advantageous’ TT VII 28, 36, and 45, etc.; utrupda asîg tusu yetirli keltî ‘he has come to meet you bringing you advantages’ TT IV 11: do. 58 (egsili-); in contracts in Usp. asîg ‘interest (on a loan)’ is common, e.g. biz el yapinça asîg birle köni bërürbüz ‘we promise to repay with interest at the customary rate’ 10, 7-8; xiv Chin.-Uyg. Dict. li i ‘advantage, profit’ (Giles 688, 5485) asîg tusu Ligeti 131: Xak. xi asîg al-ribîh ‘profit, gain’ Kaş. I 64; asîg kilgû: emes là yana’uha ‘it gives you no advantage’ I 494, 4; a.o. III 13, 7: KB asîg kolsa barça özünp yasserîn ‘if you seek profit (or advantage) in all things without any losses’ 106; o.o. 160 (übüsü), 171, 232, etc. (common): XIII (?) At. (let a man who reads this book) asîg alsu ‘get advantage from it’ 78; tavar asîg ‘the advantage of wealth’ 287; Tef. asîg ‘profit’ (also ‘a pendant’ Dev. N. fr. as-, occurring later, but first noted here) 61: (xiv Muh. rahâha ‘to gain, make a profit’ asît-, no doubt a crasis of asî: ét-, Mel. 26, 7; Rif. 190): Çağ. xv ff. asîg/asîk asîg (sic?) ve fâyida ‘profit, advantage’ Vel. 19 (quotns.); asîg naf va fâyida San. 40v. 14; Xwar. xiv asîg ditto Quib 13: Kip. xii al-ribîh (opposite to ‘loss’ kor) asîg Hou. 28, 2: xiv asîg (and
aslan) al-faydla 1d. 15; al-rīb fil-'bī' wa'la-
-jūdrā 'profit in buying and selling' aşṣū Bul. 5,
6: xv rābahā (aslamla-; in margin in later
hand) aşṣū eyle- Tuh. 16b. 1: Osm. xiv ff.
asu, less often aşṣī, 'profit, advantage';
c.i.a.p. TTS I 47-8; II 60-1; III 42-3; IV
45: xviii (after Çağ. entry) 'and in Rumi aşṣī'

S 1 aşğ See lşğ.
E 2 aşğ See yışğ.

D usak Dev. N. fr. 1 us-; n.o.a.b. Uyğ.
viii ff. Civ. usak yança ingres (sic) 'drink in
accordance to (your) thirst' H I 171; a.o. 199.

osuğ (osuğ) 'a way of using (something)';
n.o.a.b., but see osuğluğ. Uyğ. viii ff. Bud.
(deign to explain) bu darning incge yaçi
osuğī 'the subtle way of using (Hend.) this
dhara'ni U II 41, 20; o.o. do. 48, 14-15;
fragment in Oğ. p. 28, note 76: Xak. xi osuğ
rādyulul-lay' bi-l-lay' 'a way of using some-
things for something'; hence one says bu
ıș aşğonium: mundaği: 'the way of using this
thing is as follows' Kaş. I 64: xiv Muh.(?)
osuğ al-bāl wa-rā)dāsa (uncertain, condition,
sight) Rif. 188 (only): (Xvar.
xiii(?)) anuq sağı saçi müren osuğī teg 'her
hair (flowed down her back) like a river' (Mong.
l.w.) Oğ. 76; Arat points out that the word
is out of place here, and suggests that it is an
error for suğul (suvi) 'water'.

PU) osuğ both this word and oskuk (osuğuk),
included below are Hap. lag. They
are obviously cognate Dev. N.s in -uç and-
-guk respectively, and the simplest explana-
tion is to derive them fr. os-, q.v., but it is
doubtful whether this is an ancient verb in this
form and other transcriptions, esp. of osuğuč,
are possible. Apart from the difference in the
quality of the vowels, 2 uş- would be an
appropriate base. Uyğ. vii ff. Bud. (they force
them to lie down in places surrounded by
yüğül osuğ teğ bl bicuğ 'knives and
cutting instruments like razors and ...TM
IV 253, 41: (Xak.) xiv Muh. (under cobbler's
tools) afra 'a cobbler's knife' oskuk Mel.
59, 12; Rif. 158.

PU(S) osuğun 'onion'; presumably a meta-
thesis of soğun, same meaning; survives in
most NE languages in a wide range of forms,
oksum, uskum, uskum, usxum, usxum and
even musxun, and in NW Kaz. i)cxun 'wild garlic'
Bud. 145: Uyğ. vii ff. Civ. osuğun kasıkin yiltiz birle yorgurtka (sic)
tokup 'pound the skin of an onion with its
roots in yoğurt' H II 44-5.

Tris. Asğ

D aşçı: N.A. fr. aşşī; 'benefactor'. N.o.a.b. Xak. xi KB bigle aşşī bağr-
sakml bl 'know that the kindly man is a ben-
factor to his master' 2609; a.o. 4419.

D aşğliğ P.N./A. fr. aşşī; 'advantageous,
beneficial, profitable'. Survives in NE Tuv.
adımlaraka aşşığ işiş işlettiğiş 'you
have done a deed beneficial to others' TT III
68-9: Bud. aşşığ is TT VIII E.41, 42; a.o. do.
A.47; tusulug aşşığ Üsp. 43, 11: Civ.
trak barsar aşşīğ yanar 'if he goes
on a long journey, he comes back with a
profit' TT VII 28, 55; (a particular omen)
aslığ tusulug bolur 'is favourable (Hend.)'
do. 198, 3 (USp. 42, 16); aşşīğ defatr kumüşüğ tükel aldim 'I have received
in full five satir in cash with (or as?) interest'
Üsp. 48, 2-3: Xak. xi așşīğ 13 'amal dē
manfa'a 'beneficial work' Kaş. I 147: KB
aşşīğ kipsi aşşīğ elke tolur 'the value of
a benefactor is abundant for the realm'
5731; xii(?). KBVP așşīğ turur bu 'this is a useful
(book)'; xiii(?) A't. bitiiğ teğ așşīğ 'as
advantageous as knowledge' 100: xiv Muh.
al-nafi' 'useful, beneficial' așslı Mel. 52, 1
Rif. 148: Çağ. xv ff. așşīğ așslı ve fāyidentally
profitable, advantageous' Vel. 19; așşīğ
sidmand wa bā manfaat ditto San. 40v. 16.
Kom. xiv 'useful' așşīğ (spelt așslı) CCG;
Gr.: Osm. xiv to xvi așslı 'useful, profitable'
in several texts TTS I 48; II 61; IV 43;
IV 46.

D așşīğ A.N. fr. aşşī; 'benefit' and the
like; n.o.a.b. Uyğ. vii ff. Bud. tíniglärn
așşīği menliği üçün 'for the benefit and
happiness of mankind' U II 34, 6-8.

S lşğ See lşğık.

D osuğluğ (osuğloğ) P.N./A.; always pre-
ceded by a qualifying word. 'The spelling is
fixed by TT VII. N.o.a.b. Uyğ. vii ff. Bud.
Sanskrīt idirg 'made in this way' mondağ
osuğloğ TT VIII A.37; evanwijde 'like this'
ditto do. Do. 49; o.o. do. E.42; yula osuğluğ
'serving as a lamp' U III 28, 26; ol er neteq
osuğluğ körkülğ meşnülğ erdlī 'in what
two was that man good-looking (Hend.)?'
U III 57, 6 (i); o.o. do. 54, 10 (U II 23, 23);
U IV 8, 19 (kilin); TT V 6, 16; X 134-5:
Xak. xı KB bu yavıak osuğluğ turur
bu etęż 'this body has a bad way of behaving'
(if it gets fat, it is wicked) 3599; a.o. 974
(byük).

?E aşşangű See aşşangű.

D aşşangüş Priv. N./A. fr. aşşī; 'useless,
unprofitable'. Survives in NK Kr. așsısış(?)
and SW xx Anat. așsısı SDD 120. Uyğ.
viii ff. Bud. (if a man without hands goes to
an island full of jewels) așşangış kuruğ
kalır 'he is unable to take advantage of the
situation (Hend.)' TT V 33, note B.90, 3-4:
Xak. xı KB kövezlik așşangış 'pride is
unprofitable' 2120; asışsiz kişiler kişide turi 'useless men are bad-tempered to people'.

Tris. V. ASG-

Mon. ESG
VU usk a word like alt., etc., used only with Poss. Suff.s in oblique cases; w. back vowels in some NE and NW languages and SW Az, and back vowels elsewhere. Türkü viii ff. Man. kün tegri yaruki isılg engel the light and heat of the sun will descend M III 23, 2-3 (ii); a.o. do. 45, 6-7 (i): Uyg. viii ff. Man.-A.

Dis. ESG
D isılg N./A.S. fr. isi:-; 'hot, heat'. S.i.a.m.l.g., sometimes much distorted, w. front vowels in some NE and NW languages and SW Az, and back vowels elsewhere. Türkü vii ff. Man. kün tegri yaruki isılg engel the light and heat of the sun will descend ° M III 23, 2-3 (ii); a.o. do. 45, 6-7 (i): Uyg. viii ff. Man.-A.

Dis. V. ESG
iske:- 'to pluck out'; survives only(?) in NE Tob. R I 1528, but the Dev. N. iskek 'tweezers' survives in SE Türkü Shaw 34 and NC Kır., Kız. Xak. xi ol anyq isılgidi: 'he plucked out (natafa) the wool (etc.)' Kas. I 284 (iske:- ismek): xiv Muh. (?) qaraša 'to pluck, tweak' isılg:- (unvocalized, -g-marked) Rif. 114 (only).

D isken- Hap. leg.; Rell. f. of iske:-. Xak. at ot iskendi: 'the horse cropped (natafas) a little (gala[la]) of the grass'; also used of anyone who plucked out hair or herbage sparingly Kas. I 255 (iskenür, iskenmek).
bolma saklan kamuğ işle sen ‘do not be negligent, be vigilant in all things’ 443; o.o. 654, 1066: Çağ. xv f. osal tahawwun wa takâsul edip an yawmâmah ‘negligence, indolence, or lying’ Vcl. 107; osal (spelt) qudâ ‘negligence’ (quotns.); also used for dâyi ‘in usefulness, useless, negligent’ (quotn.). San. 757. 9: Xwar. xiv osal kil ‘to be negligent’ Quth 119; Nahc. 224, 10; osal Quth 200 (usal): Kom. xiv ‘negligent’ osal CCG; Gr. 179 (quotn.): Kip. xv gafâl ‘to be negligent’ osân bol, with note in second hand that osal, too, is used Tuh. 27a. 10: Osm. xiv and xv osal ‘careless, negligent’ in three texts TTS I 727; II 932 (spelt usal); osan/osan ditto, c.i.a.p. I 728; II 931; III 715; IV 787–8 (spelt usan/usam): xviii osan (spelt) in Râmi, kähîl ‘negligent, indolent’ San. 757. 13. D uslug P.N./A. fr. 1 us and surviving in the same languages; ‘discriminating, of sound judgement’. Xwar. xii(i) (of elderly men) uslug Qô. 208, 275; uslug ‘long headed’ do. 313; xv uslug ‘of sound judgement’ Quth 200; Nahc. 37, XV, Kom. XIV ‘wise’ usthu (sic) CCG; Gr. xiv al-jâîl ‘intelligent’ (opposite to bîlâ ‘aql wîsâz: uslu: Hou. 25, 20. Dis. ASL-

D asîl- Pass. f. of as- ‘to be hung, suspended; to be hanged, crucified’. S.i.a.m.lg. Xak. xî bür nem birke: asildî: ‘one thing was hung (taallaqa) on another’ Kaş 1 196 (asâlur, so vocalized, asîlma:k) KB 221 (artâ:ka): xiv Muh. taallaqa asîl- Mel. 49, 15; Rif. 130; al-wassî ‘to join’ a sınâmak 37, 5; 123 (unvocalized, perhaps not connected): Çağ. xv f. asîl- (spelt) Pass. f. a światia şudan ‘to be hung, suspended’ San. 39v. 4; Kom. ‘to be hung up, suspended’ asîl- CCG; Gr.: Kip. xiv a sílataallaqa Id. 15; Osm. xiv asîla: ‘precious’ (cliff) TTS I 46; XVI asîmalu ‘who deserved to be hanged’ III 42; XVII–XVIII astîlaczak ditto 46; XVIII asîl-… and in Râmi, maštîb şudan ‘to be executed’ San. 39v. 4.

D esîl- Pass. f. of 2 es- ‘to be stretched, to stretch (Intrans.).’ Pec. to Kaş; in one or two places altered to esîl-, cf. 2 es-. Xak. xî yîsîl esîldî: intâddâl-habl ‘the rope, etc. stretched’; also used for ‘to be stretched’ (mudda) Kaş. I 196 (esîlur (sic), esîlme:k, sic in MS.); bu yîp ol esîlge:n ‘this cord is constantly stretching’ (yamadd) I 158.

D osul- Pass. f. of os-, q.v. N.o.a.b.; it is possible that the Uyûg. word is mistranscribed, and should be read usaha or üzüllüf which would perhaps suit the context better. Uyûg. viii ff. Bud. tolp etezîlaren tancu tancu bolup biçîlur osulur ‘all their bodies are cut (Hend.) into small pieces’ TM IV 253, 63: Çağ. xv ff. osul- (spelt) güşt az ustıwân pâh şudan ‘of meat, to be scraped off the bones’ San. 75r. 5.

VUD ı usla:- Hap. leg.; Den. V. fr. ı us. 'to behave like a vulture'. Prob. used only in the Ger. 'in us-. Xak. Xı Kaş. II 17, 17 (es).

D asın: Hap. leg.; Refl. f. of asın:. Xak. Xı asındı: ne:gnı: 'the thing was hung (tdallahqa) on to something' Kaş. I 258 (asın:nur, asın:nmak).

Tris. ASL
D osallık A. N. fr. osa:l; 'carelessness, negligence'. S.i.s.m.l. Xak. Xı KB 1209 (alk-); 6675.

E isılqı: Hap. leg.; no doubt an error for eğilqı: which suits the context perfectly. Uyg. viii ff. Bud. (for respect for you is constantly increasing) ne:q isılqısı (read eğilqısı) yok 'there is no diminution of it' Hüen-is. 2076.

Tris. V. ASM
SF ismarla:- See ospurla:-.

Dis. ASN
esın 'in good health, sound; safe'. S.i.a.m.l.g. except S. The spelling asan, which is common in Uyg. is prob. an aberration. Not to be confused with Pe. asın 'easy', but see Dorner II 478. Türkü viii ff. esın tükel 'healthy and complete; safe and sound' IrkB 15, 27, 42: Uyg. viii ff. Man.-a esenin bardazmaz esenin keltemez 'we went and came back, safe and sound' M I 10, 11-12; a.o. M III 13, 16 (i) (igle:-); Bud. esen (asan) tükel PP 22, 6; 24, 3 etc.; sız öz ulusuşupuka esen şetqysiz 'you will get through safely to your own country' Hüen-is. 45-6; o.o. do. 66, 1574, 1956, 2043; U II 64, 8-9 etc. (eğ). Čiv. irtraktı kişi esen (asan) yandex 'the man who is afar off does not return safely' TV VII 28, 6; (even if the foetus dies) esen (asan) ozar 'she is delivered safely' H I 109; o.o. do. 110, 114; Xak. Xı esen al-sālim 'safe, sound, in good health'; hence one says esenmū sen 'are you in good health?' Kaş. I 77 (prov.); a.o. I 62, 5 (tirilg): KB esen böl 1190; esen enç tirilg 'live in good health and tranquility' 1948; a.o.o.: xiii(1)?. Esenininde 'in his lifetime' 263: xiv Muh. al-mu'ajah 'healthy, well' esen Mel. 56, 3; Rif. 154: Çağ. xv ff. esen sahilı va salvarı 'safe and sound', also spelt esen Sen. 30v. 14; esen ditto 104v. 21: Kıp. xiii al-sālim esen Hau. 26, 7; a.o. in P.N. 20, 13; xiv ditto Id. 13 Osm. xiv ff. esen 'in good health, sound'; c.i.a.p. TTS I 276; II 397; III 264; IV 307.

could I possibly neglect them?' 32; o.o. 103, 309 (1 a.r.-): xiv Muh. tamattat (e.g. of the day) 'to be long and dreary' osan- Mel. 24, 9; Rif. 106: al-tamatfah osannak 36, 3; 121; al-malaf 'to be listless, peevish' osannak 38, 1; 124; al-`)affa 'to be negligent' ditto 124 (only): Çağ. xv ff. osan- (spelt) bi-zär safeguard 'to be listless, and feel revulsion' San. 74r. 18 (quotns.): Xwar. xiv osan- 'to be tired of (something Abl.)' Qubt 200 (usan-): Kip. xv malla osan- Tuh. 35b. 11.

D esne-: Den. V. fr. esin; properly 'to blow gently', but usually emph. 'to yawn'. S. i.a.m.l.g., much distorted in NE (este-jeke-) Türkü viii ff. esnegen bars men 'I am a yawning leopard' IrkB 10: Xak. xi esin esnedi: tanasama-l-nasim 'the breeze blew gently', and one says er esnedi: 'the man yawned' (tata'aba) Kaş. I 288 (esner, esnemek); o.o. ll 223, 13: III 147, 13: xiv Muh. (?): al-tata'aba esnu- Rif. 105 (only): Çağ. xv ff. esnedi: yeyusuk geldi, esnedi 'to feel sleepy, to yawn' Vel. 60; esne- (spelt) dahane dardan 'to yawn', in Ar. tata'ub San. 104r. 20 (quotns.): Korn. xiv 'to yawn' esnegi:Ç; Gr.: Kip. xiii al-tata'ab esne:Ç (mislabeled is-): Hov. 32, 2; tata'aba esne:do. 38, 18; xiv al-tata'ub esnemek Kav. 61, 14; tata'aba esne- Tuh. 9a. 10.

VU ösne: 'to resemble'. Pec. to Kaş.; in the Caus. f. the Infin. is spelt with -mak. Cf. I öxasa-: Xak. xi bir neb birke: ösnedi: 'one thing resembled (sabaha) another' Kaş. I 288 (ösnor (sic), ösremek); kaidka: tükeli ösneyü: 'exactly like a snowstorm' II 223, 10; III 147, 14.

D esnet-: Caus. f. of esne-: in both meanings. S.i.s.m.l. Xak. xi tepe: esn esneti: 'God made the breeze blow gently' (nasemal'-nasim); and one says ye: ak: äni: esneti: 'the devil made him yawn' Kaş. I 266 (esnetur, esnetmek): Çağ. xv ff. esnet- Caus. f.; dahan dara hänändan 'to make (someone) yawn' San. 104v. 6 (quotn.).

VUD ösnet-: Hap. lec.; Caus. f. of ösne-: Xak. xi men așar ösnetümm (sic) şabah-tuu bi bi va zaantiy annahu huwa 'I compared him to him, and thought that he was him' Kaş. I 267 (öşnetır, osnmatk):.

VUD aspar-: Hap. lec.; disyllabic and with back vowels, but the only vowel shown is fatha once on the alif. Apparently an Intrans. V. V.; apart from the question whether the word is old enough, it could be a Den. V. fr. osap (osa-l). Xak. xi er aspar: haruna-l-raçul mina-l' amat va calasa 'the man stopped (work) on the affair and sat down' Kaş. I 289 (asparar, asnarmak).

Tris. ASN

PUD osa:fük 'careless, listless'; a comparison between the forms in KB and the other authorities suggests that the original form was osa:fük for osa:nyük, and that it is a Dev. N./A. fr. osan-; cf. bulğa:fük and sarki:fük.

N.o.o.b. Xak. xi osa:fük er al-raçul-l-ğäfl 'a careless, or negligent man' Kaş. I 160 (MS. faint at this point, osa:fük is a possible reading): KB osayuk bu yalıfük bıbir dğüşin özünden kétermey osallık usin 'this man is negligent, he knows that he will die but does not shake off from himself the sleep of negligence (or indolence)' 6075; a.o. 3568 (serimsiz): xiii (?) Tef. osan'ik 'careless' (and osanuluk ğäfla) 332: xiv Muh. (?) al-taçälül (for al-mutagafl): osan:fük Rif. 148 (Mel. 52, 7 unmutmak).


D esnegülgü P.N.A. fr. esfrü;: n.o.o.b. Uyğ. viii ff. Bud. (then the Buddha) engelgülug esnegülgü ermekid kil kalyrładı 'deigned to create a state of peace and security' (for the merchants) Tis. 22b. 8.

D esenlik A.N. fr. esen: 'good health, soundness, security', and the like. S. i.a.m.l.g. Xak. xi KB esenlik tilese 'if (you) wish to be safe' 169, 964: Xwar. xiv esenlik 'security, prosperity' Qubt 22: Kip. xiv esenlik (?sic, text eselik) al-salam 'for al-salam 'security, good health' Id. 14; al-salam esenlik Bul. 6, 1: xv ditto Tuh. 19a. 4: Osm. xv ff. esenlik normally 'greetings, good wishes'; c.i.a.p. TTS I 277; II 399; III 265; IV 308.

Tris. V. ASN.

D osandur-: Caus. f. of osan-: survives only (? in SW Osm. umundur 'to bore, sicken, disgust (someone)'. Xak. xi K: o:sa:nuk (sic); o:sa:nu:k (a) 'do not be careless or stay near your enemy; withdraw') yağıg sen osandur ani torka yeti 'make the enemy careless and lure him into the net' 4262: Çağ. xv ff. osandur-: Caus. f.; bi-zär hordan 'to make (someone) listless' San. 74v. 7.

D esengüle:- Den. V. fr. esengü;: syn. w. esenle-; n.o.o.b. Uyğ. vii ff. Bud. ağır ayamakin esengüleyü üküş köşül ayitu: i:ndurbiz 'We enquire after your health with deep respect and respectfully enquire (after you with our) many thoughts' Hüen-ts. 1825.

D esenle:- Den. V. fr. esen-: 'to enquire after (someone's Dat.) health; to greet (him).' Survives only(?) in some NE languages (rather distorted) and SW Osm. usually for 'to bid farewell'. Xak. xi ol maça: esenle:di: hayyani bi-tahiya va sáfahan 'he greeted and shook hands with me' Kaş. I 308 (esenler, esenlemek): xiv Muh. sallama va hayyä 'to salute, greet' esenle:- Mel. 27, 7; Rif. 110: Kip. xiv esenle- wadda'a 'to bid farewell' Id.
Dis. ASR

D asra: abbreviated Adv. fr. ast; properly an Adv. 'below, under', also used as a Postposn. 'below, beneath', and an Adj. 'low, lowly, inferior'. There is a rare Sec. f. isra: cf. anca:ınca: Survives only(?) in SW Osrn. esre 'the vowel below the letter', i.e. kasra and xx Anat. asra 'beneath' SDD 120. Türkii vii üze: kık tekri: asra: yaqış yâr kurHum. T: 'when the blue heaven was created above and the brown earth below' I E 1, I E 2; üze: tekri: . . . asra: yâr I E 22, I E 18; I I N 10; viii üze: . . . asra: Irk 15, 20, 33, 40: . . . Man: üze on kat tekri asra segiz (sic) kat yâr 'the ten-fold heaven above and the eight-fold earth below' Chius. 42-4; a.o. M III 7, 11-12 (i): Uyg. vii ff. Man. asra: kögünliv 'with humble minds' TTT III 3; asra mansiz sancınlıq' 'humble, unassuaging thoughts' TTT II 17, 68-9: Bud. asrasında aynalm 'let us roll on the ground below (i.e. before) him' USp. 101, 8; Civ. asra atü yedektir 'you have improved your low reputation' TTT I 7-8; köd asra (sic) kışığe tuwsarnem 'if I treat him as a low and inferior person' USp. 33, 21-2: Xak. xi asra: a Particle (hur) meaning tahit, 'below'; isra: (glossed bi-kasr 'with 1-') a word (kalima) meaning dün dâlîka-mâkân, 'beneath that place'; hence one says ol andan asra: ol annahâ ba dâlîka va dânahâ he is after and beneath him' Kas. I 126: xii(?) At. 204 (bus.) Tef. asra: below (something Ahly) 61: Çağ. xxv ff. asr (spelt) harakat-i kasra 'the vowel sign kasra', also called astin San. 40v. 5; a.o. do. 40v. 2: Xvar. xiv adaklar asra 'beneath the feet' Quth 12; taxt din asra 'beneath the throne' Nahr. 204, 10: asrasında ... asrasanın do. 289, 11-12: Kip. xii ol-aqṣa: 'farther away' (opposite to 'nearer before') isra: Hou. 56, 21: xiv isra: aqṣa: Id. 15: xvi aqṣal amîr 'the day before yesterday' Xak. ö Kdn Tuh. su 5 (cf. asrakû): Osm. xiv to xv isra: asra as Adv., Adj., and Postposn., also asrasında, in several texts TTS I 46; II 59; III 42; IV 44.

S asra: See asrû.

esrî: 'spotted, dappled', hence various kinds of dappled felines, 'leopard', and the like.

N.o.a.b. Türkii vii ff. urûr esrî: togan kusmen 'I am a white spotted falcon' IrkB 4; also applied to a cow and calf do. 41, and a mountain goat do. 49 (1 ina:); Uyg. viii ff. Civ. ikinilı esrî atılış 'the second (kind of swelling) is called mottled' H II 22, 18-19:

Xak. xi esrî: al-namir 'leopard' (and other similar felines); and any "black and white (mublîq) rope" is called esrî: yış:î; and anything 'of two colours' (dî lawâyûn) is called esrî: because it is like a leopard Kaş. I 126:

KB (an army commander must have the heart of a lion and) karıştkta esrî bileli kerek 'and in close conflict a wrist like a leopard's' 2310; esrîn tîn 'your hunting leopard and your dog' 5379; (Çağ. xv ff. esrî 'lynx, snow leopard' P. de C. 111 only): Tkm. xiv esrî: al-fahd 'lynx, hunting leopard' Id. 13.

S isra: See asrâ.

D isrîk prima facie abbreviated Dev. N. fr. isrî-, but Kaş.'s explanation suggests that it was originally the Imperat. of *isrîk- Emphatic Pass. f. of *isrî-. Survives in SE Türkii isrîk 'incense used in driving out evil spirits' K. Menges, Volksschändliche Texte aus Ost-Türkistan, SPAW, 1933; xxii 12; NC Kir. isrîk 'wild rue', SW Osrn. isrîk/isrîk 'a bite, the mark left by a bite'. Xak. xi isrîk 'a word used when treating boys suffering from an ulcer on the head or the evil eye' (minâl-î sa: a: atul-î:yn); the patient's face is fumigated with incense and one says isrîk, that is kun ma: di: yâ cinn 'be bitten, oh evil spirit' Kaş. I 99.

(D) usrûk Hap. leg.; etymology obscure but ultimately der. fr. u.: Xak. xi usrûk al-wasnîn minâl-nâs, 'of people, slumbering' Kaş. I 99.

D osrûk abbreviated Pass. Dev. N. fr. osrûr- 'fart, flatus ventris'. S.i.s.m.l.g., usually as osrûk; to be distinguished fr. osrûrûk (osrûgâk) 'one who frequently breaks wind', first noted in Kip. xv Tuh. 12b 8; 47b 12 and also s.i.s.m.l. Xak. xi osrûk al-rudâm 'fart' Kaş. I 99; Kip. xv (in Grammatical Section) osrûk osurdi Tuh. 83b 7.

D esrûk abbreviated Pass. N./A.S. fr. esûr- 'drunk, intoxicated; drunkenness'. S.i.a.m.l.g., in several forms, often trisyllabic. Türkii vii ff. Man. esrûk binîlgîn inçin 'because of his drunkenness and folly' Mî 5, 4: o.o. do. 6, 16; 6, 21 (1 a:ın-);: Uyg. vii ff. Civ. têgirmî tîm içînden esrûk boldûn 'you have become drunk within an encircling wall' TTT I 57-8: Xak. xi esrûk al-sâkrân 'intoxicated' Kaş. I 105; o.o. I 63 (2 a:îç); I 194 (a:îç) etc.: KB kut esrûk sûç esrûkîncinde batar 'intoxication with good fortune is worse (Pe. l.-w.) than alcoholic intoxication' 6141: a.o. 4586 (axsûmîla-): xii(?) Tef. ditte 86: xiv Muh. al-sâkrân esrûk Mel. 55, 1; Rif. 152: Çağ. xxv ff. usrûk (sic) masta 'intoxicated' Vel. 107; usrûk masta va maxmûr ditte San. 75t. 19 (quotens): Xwar. xiv esrûk 'intoxicated' Quth 22; 'melting' (eyes) MN 347:
Kip. xiii al-sahrān (opposite to 'sober' ayik) essrūk Hou. 26, 15: xiv ditto Id. 13; xv al-sahrān essrūk Kav. 63, 6; Tuh. 19a. 1; 48a. 3: Osm. xiv (once) essrūk; xiv to xvi essrūk; xvi ff. essrūk 'intoxicated'; metaphor. 'mad' TTS I 281; II 403; III 268; IV 311. 


**Dis. V. ASR-**

asur- 'to sneeze'. It is surprising that this is the oldest form of what is presumably an onomatopoeic verb, which became asurūn- in the medieval period and s.i.n.m.l.g. mainly in the latter or similar forms like aspīr- (NE) and aspīr- (NW, SW). A similar verb āsūrūr- 'to cough' was common in the medieval period and also s.i.s.m.l., sometimes metathesized to āsūk-. Uyğ. VIII ff. Civ. asursar 'if one sneezes' TT VII 35, 2 ff. (many occurrences): Xak. xī er asurādī: 'the man sneezed' ('atasa) Kaś. I 178 (asurūn, asurūmā:k); bu: er ol tellim asurānī: 'this man is constantly sneezing' I 156: xiv Muh. (?): 'atasa asłu: - Rif. 113 (only); al-sa'dāl 'to cough' asçućxr (unvocalized, error for asurxrmūn) 122; al-ā'tās asurxrmūn (?; alif unvocalized, first -k- āfā; might be intended for āsūkān) 124: Kip. xiii 'atasa asur- Hou. 36, 10; xiv (Tkm.)? āsūr- 'asula; in Kip. cūcātūr- (with cīms) Id. 17: 'atasa āsůr- Bul. 63v.: Osm. xiv to xvi āsůr- in several texts TTS I 13; II 18; III 9; IV 11.

(ID) āsūr- 'to be, or become, drunk, intoxicated', lit. or metaphor. S.ai.m.m.lg. Uyğ. VIII ff. Bud. (just as great kings like Ājātāśāstru and Kanīṣa) ākār türk[ērī] meqīn āsūrtūp 'being intoxicated by the joys of independence and maturity' (committed grieved sins) TT IV 4, 4 and note (tentative reconstruction of the text in one MS.). Civ. (if one puts dried partridge's spleen in wine or beer, however much a man drinks) āsūrmē: he does not get intoxicated' H I 53: Xak. xī KB (how many things that ought to be done remain undone when that a man drinks wine) neçe kilmağū ış ēsürse kelir 'how many things that ought not to be done are done if he is drunk' 2101; o.o. 2102, 6140 (āsmumā:-), 6142: xiv Muh. sakirā 'to be, or become, drunk' āsūr- (sic) Mel. 27, 5; āsūr- Rif. 110; al-sahr āsūr: mek 37, 12 (mis-spelt -mak); 123 (mis-spelt āvertisćak): Čag. xv ff. īsūrgen (sic) mast olan 'being drunk' Vel. 107 (quotn.): īsūr- (so spelt) mast jūdan wa masti kardān; also spelt āsūr-, but as 'drunk' is āsūrk the first is more correct San. 74v. 7 (quotns.): Xwar. xiv āsūr- āsūr- 'to be, or become, drunk' Quḥ. 22: Kom. xiv 'to be drunk' āsūr- CCG; Gr. 94 (quotn.): Kip. xiv āsūr- sakirā Id. 13; xv sakirā āsūr- Tuh. 20a. 8: Osm. xiv ff. āsūr- āsūr- 'to be drunk'; metaphor. 'to be mad'; both forms c.i.a.p. TTS I 279; II 401; III 267; IV 311. āsūr- 'to bite'. Survives in some NE and SW languages. Xak. xī āsūrdī: the dog (etc.) bit ('addā) Kaś. I 178 (āsūrūn, āsūrūmā:k; prov.); āsūrdīnī it 'a biting (āqūrū) dog' I 156; o.o. I 163, 18; II 329, 13: xiv Muh. ādā āsūr- Mel. 29, 3; Rif. 112; ādā āsūrmā:k 36, 13; āsūrmā:k 122: Čag. xv ff. āsūr- (sin,-çan) jōmek ye' to eat' Vel. 59 (quotn.); āsūr- (speltl) ba-dandān gāszan 'to bite', and metaphor. āxwrdn 'to eat'; but the latter is the more usual San. 102v. 29 (quotn.): Tkm. xiv āsūr- ādā īd. 15; xv ādā (in Kip. tülge)- ašra (correct in margin to āsūr-) Tuh. 25b. 10.

ōsūr- 'to break, break wind'. Like other in- decorous words omitted in some authorities (e.g. Sam.) but prob. s.i.a.m.lg. Xak. xī er ossurdi: radamāl-racul the man broke wind' Kaś. I 178 (ōsūrūn, āsūrūmā:k); bu: er ol ossūrānī 'this man is constantly breaking wind' (darrē) I 156: xiv Muh. (?) axraça rih 'to let out wind' ṣūrūf- Rif. 102 (only): Kip. xiii āsūrtā ṣūrī- Hou. 36, 11: xiv āsūr-āsūrtā; āsūrmā:k āsūrāt wāl-ju 'both a loud and a silent fart' Id. 15; xv āsūrtā āsūrtā Tuh. 23b. 1; 83b. 7 (ōsūrk).

PUD āsūr- if correctly read a Caus. f. of ōs-, q.v.; but it occurs only once in the Uyğ. VIII ff. Bud. phr. ānīler āsūrūp apparently 'raising their voices' in a text first published in U I 43, 17-18 and republished in U IV 10, 52-3; in the latter the second word is printed in italics as doubtful. It is almost certainly an error for āntūrūp. If so there is no good reason for supposing that ōs- is not a Mong. verb, used as a l.-w. in some Turkish languages.

D āsurt- Caus. f. of āsūr-. Survives only(?) n NE ḇar, azīrt- R I 569: Xak. xī āsūrtūgī: ọt al-ā'tās'snuff' Kaś. III 442; n.m.e.

D āsūrt- Caus. f. of āsūr- 'to intoxicate (someone Acc.)'. S.i.m.m.lg. Xak. xī sücīg ani: āsūrtī: 'the wine intoxicated him' (asbarahu) Kaś. III 427 (āsūrtūr, āsūrtmē:k) KB āsūrtmēsī dawīltīn śen 'do not let good fortune intoxicate you' 6137; a.o. 6143: Xwar. xiv āsūrt- (sic?) ditto MN 218; āsūrt- Nahe. 363, 2: Kom. xiv 'to intoxicate' āsūrt- CCG; Gr. 94 (quotn.): Osm. xv and xvi āsūrt- (sic) ditto TTS III 269; IV 311.

D āsūrt- Caus. f. of āsūr- 'to make, or let (someone Dat.) bite (something Acc.)'. Survives only(?) in NE, Khak., Tuv. azīrt-; SW Osm. āsūr-. Xak. xī ol āpar etmek āsūrtī: 'he made him bite (dāqūhah) the bread' (etc.); also used of anyone who makes someone bite something Kaś. III 428 (āsūrūr, āsūrmā:k).

D āsūr- Pass. f. of āsūr- 'to be bitten'. Survives only(?) in SW Osm. Xak. x}
**DİS. V. ASR-**

etmek ısrıldı: ‘the bread (etc.) was bitten’ (‘yıda) Kaş I 247 (ısrılur, ısrılmak).

D ısrı- Refl. f. of ısrı-; survives only (?) in NE Khak., Tuv. ızırın- ‘to clench one’s teeth’, etc., and NC Kir. ızırın- ‘to fly into a violent rage’. Xak. xı er ısrındı: ikla’azzal-racal gıdaba(ın) ‘alā şay’ ‘the man flew into a violent rage about something’; its origin (ašlınu) is a cauliflower (al-qunmabīt) or similar vegetable, which, if it is cooked and then before it is finished cooking (cold) water is poured on it, turns hard and cannot be cooked, so also a mild-mannered man, when he becomes violent (ıstadda), does the same Kaş I 251 (ısrınur, ısrınmak).

D arsuş- Hap. leg.; Compet. f. of arsur-. Xak. xı ikki: er arsuşdı: ‘the two men sneezed together (ti’dāša) to see which could sneeze most’ Kaş I 234 (arsuşur, arsusmak).

D ırsı- Recip. f. of ısrı-; ‘to bite each other’. Survives only (?) in NE Tuv. ızırıs-. Xak. xı ikki: ağıır birle: ırsıtı: ‘the two stallions bite each other’ (ti’aḷda); also used for helping and competing Kaş I 234 (ırsıtıur, ırsıımak); a.o. I 285, 14.


**Tris. ASR**

PUD arsık: Hap. leg.; this word occurs in a section containing trisyllables ending in a long vowel, following arıstgü and ağırtgü: which are headed by the letter -G- and preceding emırçe: which is headed by the letter -K- or -G- (kāf); it is itself headed by the letter -K- (qdf), the spelling in the MS. arıstgük is therefore obviously wrong and must be corrected to arıstık: There is a fatha over the alif, but no vowel sign on the second syllable. Morphologically the word is obscure; -ku: is a very unusual variant of the common suffix -gü: and there is no semantic connection between the word and any known verb of suitable form. Xak. xı al-racul-t-faimu’l-muta’diq, ‘a clever, intelligent man’ is called (earlier) arıstık: er Kaş I 442.

D arıstık: See arıstık.

D asırtık: N./A.S. fr. aıstık; lit. ‘situated below’. N.o.a.b. Xak. xı KB yēme edgı tutgıl elıq asırtık ‘Moreover treat the people under your control well’ (give them food and drink, and provide clothing for them) 4527: XIV Muh. awwal amis ‘the day before yesterday’ aıstıq: kün Mel. 80, 5 (so vocalized); Rif. 185 (unvocalized); Kip. xıı awwal amis aısıg: (sic) kün How. 28, 12: XIV ditto yaasıgı (unvocalized, Flor ıșırgı): kün Bul. 13, 7 (and see asırtık): Osm. xııı to xııı aısıg: ‘the (day/night) before last’ in several texts TTS I 60; III 42; IV 44.


D erişii: Den. (?) N./A. fr. erśli: and syn. w. that word. Pec. to Uyğ. Uyğ. viii ff. Bud. ıșırıp önlüğ yaylak ortal yalin ‘a fierce parti-coloured flame’ (Hend.’ U IV 40, 158-9; ıșırıp köçkle tağ sepinliq yér orun ‘a place (Hend.) with variégated beautiful mountains and projecting rocks’ Tıı 318, 5-6; o.o. U I 30, 7 (mistranslated); Swt. 71, 19.

**Tris. V. ASR**

D ıșırı-: Den. V. (?) but not semantically connected with any known word *se*; the basic meaning was apparently ‘to regret’ which evolved in two opposite directions; (1) ‘to be sorry for (someone)’; (2) ‘to regret parting with (something); to grudge’. Survives in NC Kir., Kzx., and SW Osm. Uyğ. viii ff. Bud. ıșırıp taşlayu ıșırıgyü ığlayu ‘admirning the song, pitying him and weeping’ PP 71, 3-4: Xak. xı ol ıșırıgida: neqını: tahassara ala fanet’s-øy ve ta’assafa ‘he regretted the loss of the thing and was distressed’ Kaş I 306 (ıșırıg: ıșırıg:me:kg). Çağ. xv ff. ıșırıg-dırığı daştan ‘to grudge, withhold’ San. 103r. 16. (quotns.): Xwar. xiv ıșırıg: ‘to pity (someone Acc.)’ Qub 22: Kom. xiv ditto GCG; Gr. 94 (quotn.); Kip. xiv ıșırıg:ralıma ‘to pity’ Iı. 13, xv ditto Tuh. 12b. 3: Osm. xiv ff. ıșırıg: ‘to pity’; c.i.a.p.; the second translation ‘to protect’ is less common TTS I 278; II 400; III 266; IV 310; xviii after Çağ. entry; and in Rüm i rahim kardan San. 103r. 16.


D ıșrile-: Hap. leg.; Den. V. fr. ıșrı: Xak. xı ol kiḍлизi: ıșriledı: naqşa’s-l-hbd wa
D asis- Hag. leg.; Co-op. f. of as-. Xak. xi ol maça: et asisd: 'he helped me to hang (ji ta'liq) the meat on a stake' Kaş. I 184 (asisur, asisma:k).

D esis- Hag. leg.; Co-op. f. of 2 es-. Xak. xi ol maça: yip esisii: 'he helped me to stretch (fi maddi) the cord'; also used for competing Kaş. I 185 (esisur, esisme:k; sic in MS.).

D Isis- Hag. leg.; Co-op. f. of Isi-. Xak. xi Isisii: ne:ja 'the thing became hot (harra)', in the sense that the heat penetrated (aa'dadj) all parts of it' Kaş. I 185 (isisur, isisme:k; sic in MS.).

Tris. ASY
S osayük See osa:nük.

Dis. ASZ

Vu essiz an Exclamation, 'alas'; n.o.a.b. Xak. xi essiz halima talahhuf 'a word expressing sorrow', like ya asafâ 'alas'; hence one says essiz anı ýiglitkii: ya lafhâ 'alâ şobhibi 'alas for his youth' Kaş. I 143; o.o. II 188, 12; III 51 (ýiglitkii): xiv Muh. al-asaf essiz (mis-spelt ýeser) Mel. 83, 9; Rif. 189: (Cağ. xv ff.(!) the word is listed three times in SS; (1) essiz sayf, afsis 'alas' 12; esbiz (sic, an obvious error) ditto 13; ýesiz ditto (also 'sleep, dream') 51, the first and last illustrated by quatrains of unknown authorship and date).

PU(?D) Isiz/lissiz 'evil, bad', and the like. N.o.a.b. Türkü viii ff. bêtge:ç: Isiz yavr:z kul 'the scree, (your) bad, useless servant' Tun. IV 10-11 (ETY II 96): Uyg. vii ff. Man.-A Isiz kergeksiz yançalanlar 'bad and useless ones, may you be crushed' M I 9, 12: Bud. Isiz yavz (gap) II 23, 23-4: Xak. xi Isiz (in a section headed fa'alla'ul al-da'r manila'liyyân 'of a boy, unruly' Kaş. I 122; in a section headed fa'alla'ul al-qawihu'li-gaddari'ul-xali'l-îddari'ul-sarir 'an impudent, perfidious man who has thrown off all shame and is very wicked'; the double -ss- connotes excess (al-mudâlaga) I 142; edðli: Isiz katmas 'good and bad (al-rad) don't mix' I 386, 24; a.o. II 117 (tulk-); KB edðli Isiz 235, 246 (atik-) and many o.o.: xiii(?). At. Isiz (sometimes spelt essiz) 'bad' is common; Tef. esiz (sic) 'bad'; harm' 84.

vii fl. Bud. eş usually occurs in the Hends. eş adas ТТ VIII 8.4; U IV 44 fl. (adas), and eş tuş e.g. eşte tuşına karşı kadsına 'to his comrades (Hend.), family and kinsmen' ТТ VII 40, 83-5; o.o. TT IV 6, 21; PP 53, 45 etc.: Civ. eş tuş ТТ I 48; edgü külgli eşlerke mananaça 'without trusting virtuous comrades' do. 79-80; eşizmiz USp. 14, 5; O. Kir. IX ff. eşin Mal. 2, 1, and 16, 2(?) ; eşime: (twice) do. 51, 3; Xak. xı: eş al-tähib 'comrade' Kay. I 47 (verse); a.o. translated al-tähib wa-r-rajő 'comrade, companion' İ 458, 13; KB both eş 49, 75 (inade.) 165, etc. and eş tuş 500, 1694, 2254, 3784 ( će) etc. are common: x tendrá (?) At. eş 'comrade' is common; Tef. ditto 86: xırıd væl-rajő 'friend' is mentioned as one of the words in which the ẏa is pronounced cl Mel. 5, 7; Rif. 76; o.o. 6, 6; 49, 15; 77, 111, 144; Çağ. xv ff. eş ev yoldaş agır and amfıl manasına 'comrade, travelling companion in the sense of equals (Hend.) Vel. 60; eş 'with -ér' sulh va irštāb 'peace, connection'; hence iklin bir birike eş ile rašāda 'connected' eş boldar marbi marb̀ 'they were connected' San. 106v. 5 (in Vel. eş is connected with 4 eş- (2 es-), and this seems to have caused a misunderstanding in San.): Xwar. xırıd 'comrade' Qutb 52: Kom. xırıd al-r-rajő Id. 14; Bul. 6, 6; Osm. xırıd ff. eş 'spouse, friend' in several texts TTS I 282; II 403.

I ıṣ (1 ıṣ) basically 'work, labour'; hence 'something done, a deed' and, more indefinitely, 'affair' and 'thing' in a semi-automatic sense. In Кaş, consistently spell ıṣ, which is perhaps the original form, almost everywhere else, both earlier and later, iṣ. S.i.a.m.l.g. Türkii viiš içiş külgç bêr- to give one's services to (someone Dat.) ЫE I 8, 9, 10; II E 4, 10, 11; T 2: Orig. 5, (iş bêr), 11, 11: viiš ff. ýerine: ne ıṣ varan varan kop[k]ar: iṣi: yor: bolgõy and whatever work he orders to be done, the work will be completely successful Tov. 18-20 (ETY II 58): Man. içiş neće içişli emer 'whatever we have done' Chus. 115-16; içiş külgç talt胺 'making the excuse?' that we were busy' do. 27; 36. 307: Uyğ. viii içiş külgç ber- Šu. ЫE 5; the meaning of ıṣ in E 11, 12; S 1 is obscure, but it is unlikely to be eş as suggested by Orkun: viiš ff. Man.-A ayduk isegezen (sic) tüketi ısladiemez 'we have done all the work that you ordered' M I 10, 13: (just as a craftsman) is isleyii umaz 'cannot work with' (unserviceable materials) do. 16, 14: Man. içiş barça kõdur 'he stops don work completely' İ 17, 2: edgü külgli içilariği (sic) ıs Justiierung 'you have caused good works to be done' ТТ III 80; o.o. ТТ II 16, 44-5 (ıslari küdlüge); ТТ III 68; MIII 34, 2: Bud. ıṣ (always so spelt?) is common in all its usual meanings; ıṣ külgç also occurs frequently and seems to mean 'affairs, undertakings' or the like, e.g. ıslari külgç ıslariği 'undertakings called siddii' U I 34, 17; o.o. ЫE I 20, 9; 24, 50 etc.: Civ. (corrupt officials) içişin külgçin artatur 'frustrate your efforts' ЫE I 64-5; a.o. of ıṣ külgç ЫE VII 35, 15; ıṣ külgç is common, ЫE I 51, 72, 73, etc.; er ıṣi er ıslari küldüg bolayin téser 'if a man wishes to be sexually potent' ЫI 75; ıṣ 'work' is common in USp.: Xak. xı: ıṣ al-amal væl-amr 'work, affair, thing' Kay. ЫI 47; 18, Acc. ıslariği, Dat. ısu:ка is very common; ıske: occurs twice 113, 27; II 315, 28: KB ıṣ (so spelt) is common; ıṣ küldüg 161, 1038, etc.: xzzarella (?) At. ıṣ, Dat. ıslariği 'work' is common; Tef. ıṣ 'work, affair' 127: xırıd Müh. ıṣ al-aşli iş 'work, business' is mentioned as a word in which the ẏa is pronounced with 'conspicuous clarity', as I I: Mel. 5, 13; Rif. 76; o.o. 40, 3; 83, 9, 128, 189; al-amal ısu 51, 14 (kilmış 147): Çağ. xv ff. (after ıṣ) also means 'war' (cang) Vel. 61 (quotons.); ıṣ (1) kär 'work' (quotons.); (2) metaph., harba ve kärän 'war, conflict' (quotons.) San. 106v. 2: ıṣ küç a Hend. (as ibdā) meaning kär u bär 'business, affairs' (meaning analysed) 106v. 17; a.o. 307v. 10 (I ikki): Xwar. xırıd ıṣ 'work' Ali 32: xırıd Qutb 61; MN 73, etc.: Kom. xırıd 'work, business' ıs COI, CCG; Gr. 107 (quotons.): Kip. xırıd ısu al-anr; ısu al-amal Id. 14; al-aşli ısu Bul. 5, 4; xırıd Hw. 21a. 9: Osm. xırıd ff. ıṣ with the usual range of meanings in various pr.; c.i.a.p. TTS I 393-4; II 550-3; III 385-8; IV 441-3.

2 ıṣ (1 ıṣ) 'soot, dirty smoke'; unlike I ıṣ with a short vowel, but with the same uncertainty regarding its quality; the position is complicated by the fact that in the medieval it became confused with ısu, a Sec. f. of ýuq, q.v. It seems, however, to survive in NE most dialects and Tuv. ıṣ; Khaik., Koiib., Sag. ısu; SE Tär., Türkii ısu; NC Kir. ısu, Kxz. ısu; SC Uzb. ısu; NW ısu; SW Az. his, Osm. his. Xak. ıslisi icin ıslisi væl-duxan 'alá'l-há'it wa gayrihit 'lamp-black and smoke marks on walls, etc.' hence one says ton ısu bold: tadsaxanl-таevb 'the garment was blackened with soot' Kay. ЫI 37.

1 ıṣ an explanation used to call attention to something or someone, 'look, see here', and the like. Not noted as an independent word after about XVI, but fr. about XIII fused with the Demonstrative Pronoms. oI 'that' and bu: 'this' to add emphasis to them. These fused forms s.i.a.m.l.g. except NE(?), often much distorted, e.g. in Osm. they have become şu and ıslu. Xak. xı ısu a Particle (harf) meaning hâkãa 'thus'; hence one says oI mundaq kI 'do thus'; oI a Particle meaning al-ān, 'now, this very moment'; hence one says oI keldüküm bu: hadirî al-ān 'I have just arrived' Kay. ЫI 36; o.o. II 45, 27; 128, 7: KB oI occasionally occurs as an Exclamation, e.g. ay bilge özüm oI tapuqçi senin 'oh wise man, I myself, see, am your servant' 203, but usually in the prf. oI of 565, etc.; oI bu 202, 984, etc. (xIRR.) At. ann in oI 'for that reason, sell' 473; Tef. oI translates waa la-qad 'and indeed'; osoI, oşbu (and even oşbu anlar),
oşanlar 240, 234 (nr.), 335: Çağ. xv ff. oş
ismi iğara 'a word used to call attention'
(quotn.); also used for emphasis (birdıyı
mudallago) before the Demonstrative Pros.
osbo in 'this' and oşal án 'that' San. 75v. 24;
osol/oşal ol nesne ve of kimesme 'that thing or
person' Vel. 107-8; oşal (spelt) shortened
and corrupt form of oş ol án San. 75v. 28
(quotns.); oşol án. do. 76r. 7 (quotns.);
osanca do. 76r. 2; oşandak do. 76r. 3; oşbu
in do. 76r. 4; oşumncu do. 76r. 6; Xwar.
xiii(?') oşol and oşbu are common in Oğ. and
oşu and oğul occur once each: xiv emdi 'now
at once' Qutb 13; 'to outstrip' MN 69, etc.: Korn.
xiv 'to pass over' aş- CCG; Gr.: Kip. xiv aş-
'adda min mawdı mutarfi 'to pass over a high
place' Id. 14: xv căşa aş- Tuh. 12a, 7; 'adda
aş- do. 25b. 13: Osm. xiv and xv aş- 'to
overflow' TTS II 64; xvi 'to cross' IV 47;
xvii aş- (after Çağ.) and, in Rüm, custan
nar-i wuhis tu wuyur bar mađa wa cuft yudan
'of male animals and birds, to mount the
female and copulate' San. 40v. 19 (also TTS
I 51; II 64).

2 aş- 'to enlarge, increase (something Acc.),
Pec. to Uyg.; has sometimes been transcribed
aş-, but the spelling in TT VIII and (for
aşı1-) in Man. Syriac script is conclusively
against this. Uyg. viii ff. Bud. köpüllin
yüreki buyan eğgii kılınça üklıttı aştı
'he enlarged (Hend.) his mind and heart by
virtue and good deeds' U IV 22, 269 ff.; kut
aşgāli sakinsar 'if he thinks of increasing the
favour of heaven (to himself)' TT T 7, 70; (in
a damaged passage) aşga yeq 'more and better'
TT VIII N 6; o.o. Swt. 136, 20 (ůklıtt-);
266, 6-8 (ůste-):

VU 2 uş an Exclamation used to call or drive
animals; Survives in NC Kir. őg /uṣṣ, SW
Osm. ős/uṣṣ/oṣṭa and prob. elsewhere.
Xak. xi ős aş an Exclamation with which
cattle are called (yugrıl) to drink Kaş. I 36.

VU 3 ḥap. leg. Xak. xi oş 'the heart,
centre (qalıb) of a tree-trunk, branch or horn';
and corrupt one mülüş oṣṭa: 'the core (qalıb)
of a horn'; and the tail bone (ašıbul-danah) of
a horse or bird is called oṣ Kaş. I 36.

Mon. V. AŞ-

1 aş- 'to cross (a mountain, etc. Acc.,
later Abl.),' as opposed to keç- 'to cross (a
river, etc.);' also Intrans., e.g. of time, 'to pass'.
Similar in some meanings to I aş- but
without the implication of rising implicit in that
word. S.i.a.m.i.g. Türkü vii Koğmen aşa: 'crossing
the Koğmen mountains' I 17, II 13; O.I.
I 22; I 27; T 25, 35, 37: Uyg. viii 11-
kara: kum aşmağ 'having crossed the Black
Sand (desert) 'Su. N 8: viii ff. Civ. aşayın
tesersen ézdıg turur 'if you say 'I will
cross it', it is (too) high' TT I 47: Xak. ołtaq aşa:
he crossed ('çatıwa the mountain') (etc.)
Kaş. I 173 (aşar: ašmak); 0.O. I 123, 21
(arpasiz); III 261, 7; it is also likely that a
phr., which is out of place in a para., translating
I, 2 aş- , belongs here; kaynar eşık eşık:
('read eşık) galatı l-ğidir galayān 'the cooking
pot boiled over' I 166, 13: xiii(?') Tef. aş- 
'to rise (to heaven); to pass through; (of water)
to overflowing (the brim Abl.)' xiv Ruby
aş- 'to climb onto (something wtre) ' R I 586
(quotn.); Müh. (?) 'abara wa cātwa 'to cross,

pass over' aş- (in margin keç-) Rif. 122
(only): Çağ. xv ff. aş- (spelt) aş hadd gufudan
wa ba-tacawuz kardan 'to exceed, surpass
San. 40v. 19 (quotns.): Xwar. xiii aş- 'to
climb down' (sic?) 'Ali 39: xiv aş- 'of time'
to pass; to pass (through something Abl.)
Qutb 13; 'to outstrip' MN 69, etc.: Korn.
xiv 'to pass over' aş- CCG; Gr.: Kip. xiv aş-
'adda min mawdı mutarfi 'to pass over a high
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favour of heaven (to himself)' TT T 7, 70; (in
a damaged passage) aşga yeq 'more and better'
TT VIII N 6; o.o. Swt. 136, 20 (ůklıtt-);
266, 6-8 (ůste-):

eş- Preliminary note. Kaş. gives two meanings
'to amble' and 'to pour (a dry substance);' his
third meaning seems to belong to 1 aş- . In
the medieval period two more meanings appeared,'to
twist', which seems to represent a Sec. f. of
2 eş- , q.v., and 'to dig, or row,' which seems to
belong to an old verb fortuitously not noted in the
earlier period.

1 eş- 'to amble'; survives only, with slightly
altered meaning 'to run, hurry,' in SW Osm.
Türkü vii ff. (I am the Road (or Spring?)
God with the dappled horse) yarın keçe:
eşürmen 'early and late I amble along' IrvB
2: Xak. xi atılı eşıd: xabba l-fāris wa rakaḍa
'the horseman ambled (Hend.)' Kaş. I
166 (eşer, ešmek): xiv Muĥ. (?) qağqaza
(corrupt; ?qağaza) wa harsala 'to move fast,
to amble' eş- Rif. 114 (only): Kip. xiii
('food' aş) and the same word (in fact eş) is
used when you order someone to hurry
(yasığ) his horse or baggage animal Hou. 15,
14; sir bi'll-dabba 'travel on horseback' eşgıl
I 40, 19; Osm. xiv ff. eş- 'to amble'; less
precisely 'to hurry (on horseback)'; c.i.a.p.
TTS II 283; II 405; III 269; IV 313.

2 eş- 'to pour (a dry substance Acc.).' Per-
haps survives in NE Khak. eş- (of a cow) 'to
yield milk' Bas. 64. Xak. xi oI kayırın: eşl:ı:
aḥāla raml he poured the sand'; also used
for pouring flour into a sack and the like Kaş. I
166 (eşer, ešmek).

3 eş- 'to dig; to row (i.e. dig water);' not
recorded before the medieval period, but no
doubt existed earlier. S.i.a.m.lg. for 'to row' except in SW and for 'to dig' only in NE Tuv. and SW Osm.; in the latter it connotes less vigorous digging than kazi-
Cağ. xv ff. āy-
(2) zamin-rā kāvidān 'to dig the ground', in Ar. tangr San. 104v. 26: Kom. xiv 'to row'
es- CCG; Gr.: Osm. xvii es- 'to dig' TTS II 405.

2 es- See 2 es-

*ṣ*- (or *ṣay*-?) See ṣayl-

1 ʿṣ- 'to crowd together, collect in a crowd'. Survives only (?) in SW Osm. ṣ-, Ṭkm. ṣyṣ-
Cf. a:v-. Xak. xī etme:kke: tellim kīš: ʿṣidl: 'many people crowded together (izdahama) to get bread' Kaš. I 166 (uṣer-, uṣmek): Xwar. xiii ʿṣ- 'to assemble' 'Ali ṣb: Kip. xiv ʿṣīṭlīr itamama wā 'ndāmmā al-da'ā'a say 'they assembled and collected round something' Id. 14: Osm. xviii ʿṣ- (sic; Red. describes this form as 'vulgar') in Rūmī, az atrāf hūcım kārdan wa yah-cā' cām kārdan 'to crowd together from all sides and assemble in one place' San. 75v. 20.

2 ʿṣ- 'to perforate, cut a hole in (something Acc.).' Survives only (?) in NC Kir. ʿṣū- 'to bore with an awl' and SW xx Anat. ʿṣ- 'to hollow out' SDD 1439, but the N.I. 'awl, auger', uṣūgī: first noted in Kip., Hou. 23, 15; Tuh. 34a. 4 survives in several SE. NC, and NW languages. Cf. uṣer-, 1 ṣt-, uṣ-
Xak. xī ol ok ʿṣidl: 'he notched (taqaba) the arrow (etc.) with a tool' (biil-mitqab) Kaš. I 166 (uṣer-, uṣmek).

Dis. AṢA

Xak. xī aṣu: al-magā wa huwa:tu-l'-timāl'-ahmar 'red ochre' that is red clay Kaš. I 89.

VU?D Iṣlī: 'lady', the feminine counterpart of beğ; the Sing. occurs only in Uyğ. and apparently only in association with beğ; iṣler, which is said by Kaš. to be an abbreviated Plur., survived rather longer. It may well be that the Sing. f. ēṣ: with a Poss. Suff. 'his consort', and that the Plur. is merely an honorific Plur. of that word, but if so it is odd that Kaš. did not suggest this. See Doerfer II 645. Uyğ. viii ff. Bud. (various gods will protect) elīg xanīğ beğīg iṣlīg boğuꞌunūq karaq 'the realm, the monarch, the beğ and his lady, and the common people (Hend.)' Swu. 192, 8-9; 0.0. do. 192, 19-20; 194, 7-8; TT VII 40, 51, and 75: Cif. (if anyone makes a claim against the authority of) erkliġ beğīl iṣlīg yala:vaga 'the responsible (district) governor, his lady and the envys (of the central government)'. Uṣp. 13, 13; 16, 18; 0.0. of beğ iṣlī TTT I 149, 168; TT VII 19, 11; Uṣp. 77, 15; TTT remain; etc.: Xak. xī iṣler al-ma'rā 'woman', originally iṣler, that is al-sayyidat mina-l-mīl 'well-born ladies', the -l- was elided because the word is used so much; there is a long story (qisqa tawila) about the origin of this name Kaš. I 117; about a dozen 0.0., all translated al-ma'rā; exactly syn. w. ura:gu, but the latter is five times as common: xiv Muh. (?) al-ma'rā ʿışlīr Rif. 138 (in margin, ʿe︒yī in text), 151 (Mel. ʿe︒yī in both places).

Dis. V. AṢA-

Aṣa:- Den. V. fr. I aṣ; properly 'to eat' in a physical sense; sometimes metaphor. 'to eat up, destroy' or 'to enjoy, experience (something)'. S.i.a.m.lg. Cf. yē:-. Türkü viii ff. (or, if it is savoury food) aṣa:yn: 'may I eat it' Toyok III 1 r. 7 (ETY II 179): Man. künke aṣadukumuz bęs teğri yaruki 'the light of the five gods which we have enjoyed daily' Chuas. 300-1: Uyğ. viii ff. Bud. kértgünk ērser nomilug tatīqg aṣaguluk ēlīg erūr 'as for faith, it is the hand with which one consumes the sweet (food) of the doctrine' TT V 22, 45; o.0. PP 50, 3-5 (uğuğ): TT V 24, 53 (yē- aṣa): Suv. 529, 13 (ditto); in Buddhist terminology the skanda of vedanā 'perception', usually translated téglim, is sometimes translated aṣamak TT VI, p. 66, note 157: Xak. xī er aṣa:adī: 'the man eat (akala) the food'; the Xakānī Turks use this word only of the nobility (al-aḥābīrā), but other Turks use it indiscriminately Kaš. III 253 (aṣar, aṣamak); it is pointed out in III 261, 7-11 that aṣar is the Aor. of both I as- and aṣa:- KB sevinčin avınıncın kūvančın ēl āṣasu 'may he enjoy his realm in joy, happiness and pride' 123; o.0. 836, 1480: Cağ. xv ff. aṣa:- (spelt) wuɾdan wa dʒəmənəd 'to eat and drink' San. 41r. 14; Xwar. xii(?) aṣa- lć- 'to eat and drink' Oğ. 94, 364: xiv aṣa- Quub 13, MN 96: Kom. xiv 'to eat' aṣa- CCG; Gr.: Kip. xiii akala- (ye: and) aṣa- Hou. 43, 9.

Eüşi:- 'to cover, envelop'. Pec. to Xak. Xak. xī ol aṣar yuğurka:n ēṣu:dī: dataɾarahu biil-di:tär 'he wrapped him in a blanket', or anything (else) that covered (Hend.) him (satara 'alayhi wa ʾaʃārā' Kaš. III 253 (eṣu:r, ēṣu:me:k); eṣu:ki al-di:tär is derived from ēṣu:dī: dataɾa 'alayhi I 14, 18: KB ähnlich yekm kūmli ēṣu:lī yērīɡ 'death buried him in the earth and covered him with earth' 5212.

Suṣa:- See uvṣa:-

Uṣe:- 'to scrape'. Survives only (?) in NE Tuv. uje:-. Cf. 2 ʿṣ:-. Xak. xī ol yērīg uṣedī: 'he scraped (baha:ta) the ground (etc.) searching for something' Kaš. III 253 (uṣer-, uṣemek).

Iṣlī:- 'to be very cold, to shiver with cold'; used only of animate beings, not inanimate objects, but contrast īṣūt-. S.i.a.m.lg. except SC. Xak. xī er īṣlī: hazira:l-racul mina:l-bard 'the man fainted with cold' Kaš. III 254 (īṣlīr, īṣlīme:k); o.o. I 463, 12 (emnīs); II 137, 8 (ūṣīylūr taci'dul-qur 'he gets chilled'): Kom. xiv 'to be frozen' ʿuṣl- (Aor. ʿuṣūr) CCG, CCG; Gr.: Kip. xiii barada mina:l-bard 'to be cold' īṣl:- Hou. 36, 13:
xiv barada uştı- (sic) Bul. 36r.: xv şay' hârid üşemek (sic) Tuh. 7a. 10; barada minâl-şîtâ 'to be cold because of the winter' uştı- do. 8a. 10; saqî'a (mis-spelt saqı'a) 'to be cold' uşê- do. 20a. 10.

Dis. AŞB

C oşbu: See I oş.

C aşbâr: a compound of I aş and an unidentified second component. Pec. to Kaş. Xak. XI aşbâr (a word) 'used when straw and bran are moistened and mixed and fed to a horse' Kaş. I 117; a.o. II 251, 21 (yeğpit-).

Tris. AŞB

PUF ışvara: undoubtedly a l.-w. discussed, with many refs., in S. G. Klyashtorny, Drevnyurturkskie rumicheskie pamyatniki, Moscow, 1964, p. 113, note 179. Although several scholars have proposed an Iranian origin, the most acceptable theory, supported by the fact that there is a Plur. f. ışvaras, is that it is Sanskrit īśvara 'lord, prince', obtained through Tokharian in both dialects of which it has been noted. Türkü vii ışvara: occurs only as a title in front of P.N.s.; (VU) Yamtar I E 33; Čukan Külli: Čor Is. 2; Bilge: Külli: Čor Is. 8, 22, 24; Tamâgam Čor Yavgu: (spelt yora) Ongin 4; Tamâgam Tarxan ditto; Tarxan the balbal associated with Ongin (ETY I 130): Uyğ. viii ışvaras Plur. N. Şu. S 2 (ançula:-).

Dis. AŞC

eğ emplec 'an (earthenware) cooking pot'; n.o.a.B. Uyğ. viii ff. Bud. eşiteklı teğ 'like (an offering) in the cooking pot' U III 24, 8 (j); eşiteklı da. 44, (6); Civ. in (a list of goods); one cow bir eşil (one leather bag, etc.) Uşp. 55, 3; eşile çokuratıp 'boiling in a cooking pot' H I 47; a.o.o. in H I, II: Xak. xi eşil al-qîdîr 'an (earthenware) cooking pot' Kaş. I 52 (prov.); about 30 o.o. xiv Muh. (j al-qîdîr eşil Rif. 169 (Mel. çünkülek): (Çag. xv ff. (j) eşil 'cooking pot' P. de C. 22 only).

PU uçış: See uçış.

D aşçi: N.Ag. fr. 1 aş: 'a cook'. Survives only in SW Osm. Uyğ. vii ff. Bud. Mlünkî aşçi 'Mlünkî the cook' U III 64, 1 and 18; a.o. T'T V. p. 21, note 124; 3; Xak. XI KB 2557 (iğilÇilx): xiv Ribg. aşçi ... ayaqça 'cook ... cup-bearer' R I 605 (quoton.); Muh. tabbâx 'cook pot' Mel. 58, 3; Rif. 156.

D işçi: (işiçi) N.Ag. fr. 1 işt: 'workman'. S.i.a.m.l.g. except NC(?). Xak. XI tavrak işiçi 'amîl müsti 'a quick worker' Kaş. I 468, 25; n.m.e.: KB (if a leader of the people is good) kamûğ eşîqgî: bold: aniş işçisi 'all his workmen become good' 894; a.o. 4148: xin? Tef. ditto 128: Çag. xv ff. işçî (spelt şahîh-i kâr wa muhabîr-i kâr 'workman, foreman' Sam. 106v. 12 (quoton.); Kóm. xiv 'workman, işçî CÇG; Gr.

Tris. V. AŞC-


Dis. AŞD

VU aştal Hap. leg. Xak. XI aştäl oğul 'uzza valadîl-racul 'a man's youngest son' Kaş. I 105.

F üçmak 'paradise'; l.-w. fr. Sogdian 'votîmy, same sound and meaning. Not noted in Uyğ. but adopted at an early date by Moslem Turks to translate Arabic canna 'paradise'. The Sogdian form was rarely used; the word became corrupted to uçmak, presumably owing to a false etymology fr. uç-. Survives as uçmak in SE Tar., Türki (Shaw, Jarring): NC Kir.; Kzx. (uçmak) R I 1780; SC Uzb. (uçmox) and SW Osm. where it was obsolete in xix but has recently been revived in Rep. Turkish. See Doerfer II 423. Xak. XI uçmak al-canna Kaş. I 118 (verse); a.o. III 374, 7; KB uçmak (Fergana MS.)/uçmak (Çairo MS.)/uçmak (Vienna MS.) 63; in 3503, 3522 (evin), 3562 all MSS. have uçmak: xiii(?) Tef. uçmak/uçmak 334-5; xiv Ribg. uçmak in one early MS., otherwise uçmak R I 1731; Muh. al-canna uçmak Mel. 44, 16; Rif. 138 (uçmak in margin): Çağ. xv ff. uçmacığ/uçmak bihiş 'paradise', also spelt with -ç-. San. 65v. 7 (quoton.); XIV dito Qutb 104; uçmak da. 195; Nahc. 254, 13, 280, 11; uçmak MN 83, etc.: Tkm. XIII al-canna uçmak Hou. 8, 20; Kip. xiv uçmak al-canna Id. 8; Bul. 2, 15; xv ditto Tuh. 11a, 8 etc.; Kom. 'paradise' uçmak CCI, CÇG; Gr.: Osm. xiv ff. uçmak common to xvi, sporadic thereafter TTS I 710; II 916; III 695; IV 773.

Dis. V. AŞD-

D aşat- Caus. f. of aşat-; 'to feed (someone Dat., with something Acc.)'. S.i.a,m.l.g.; in SW only xx Anat. SDD 120. Uyğ. viii ff. Bud. nos tatıqış eğîçszsî mengî aşatursiz 'you cause (us) to enjoy ambrosia (l.-w.)—flavoured supramundane everlasting joy' Šuv. 647, 4: Xak. XI ol maça aşatı: atamani l-ta'âm 'he fed me'; most Turks use the word only for feeding kings and noblemen, but the Oğuz use it for anyone; the example is Oğuz Kaş. I 210 (aşatur, aşatmak): Çağ. xv ff. aşat- Caus. f.: aşamdan 'to drink', but 'to feed' must be meant) San. 41r. 28: Oğuz xi see Xak.: Osm. xiv aşat- 'to feed' once TTS I 50.

eğîd- primarily 'to hear (something Acc.)' in a physical sense, with some extended meanings, like 'to get news of (something Acc.)' and, esp. in the Imperat., 'to listen' without specific Object, although 'to listen' is properly tülâna-. The variations in spelling at all periods, and the position of the word after uştê- in Kaş., point clearly to an original initial ê-. The
second consonant is consistently -d- in Runic script and this -d- survives in the modern Oguz languages in spellings like the Pass. f., Osm. ışdıll-, Tkm. ışdıidd-. It became -t- in Xak. and most modern languages; the Uyğ. spellings are too ambiguous to indicate where and when the change occurred. S.i.a.m.lg. Xak. iterals: tumliğka: üstüttl: awcadanl'-qurr 'he exposed me to the cold'; and one says ol süçig üstüttl: (sic) 'he exposed (wađa' a) the wine to the cold (hîl'-hard) until it was chilled' (toucadal-qurr): this is a kind of beverage Kaş. I 211 (üşütür, üstünekk).

S üstül- See üstul-.

D üstül-  Hap. leg.; Caus. f. of 2 üst- Xak. Xk ol kum üstürülü: 'he ordered that the sand should be poured in (bi-îlâli'-târâlî): also used of ordering that flour should be poured into a sack Kaş. I 222 (üştûrûr, üstünekk).

S 2 üstür-  See üstüdbu-.

D üstûrabu-  Hap. leg.; Caus. f. of 2 üst- Xak. Xk ol ok üstûrabu: 'he gave orders for a notch to be cut (bi-îlsfâ ru'z) in an arrow'; also used for piercing a narrow (hole) (îlsfâ dayîq) Kaş. I 222 (üstûrabu, üstünekk).

D üstürüsf-  Hap. leg.; Recip. f. of 2 üstür-: 'to make one another hear'. Türkî viii ff. Man. TT II 8, 56 (ögûncelen-).

Tris. AŞD

D eşdîdil  Hap. leg.; Active N.Ac. fr. eşdîdil- Uyûg. viiî ff. Civ. irakta sav eşdîdili edgû, yağuktaki iş bütün edgû 'hearing news from afar is good; completing the task near at hand is good' TT I 139-40.

Tris. V. AŞD

D eşdîdil-  Pass. f. of eşdîll-; 'to be heard'. S.i.a.m.lg.; in Sw Azm., Thm. eşdîlll-; Osm. eşdîll-, elsewhere eşdîll-/-ezdîll- or the like. Türkî viii ff. Man. M III 45, 4 (î) (ögûr): Uyûg. viiî ff. Man.-A atî eşdîlmis 'his name has been heard' M I 26, 27; Bud. eşdîlmedîl 'has not been heard' TT VIII II.10; eşdîlmedîl U IV 24, 316: Civ. (the sound of the conch) ükûs tinlînrka eşdîlîr 'is heard by many mortals' TT VII 28, 31; eşdîlîr TT I 95, 134: Xak. xi bu: sox eşdîll: 'this word (etc.) was heard' (uzum'a) Kaş. I 246 (ezdîlîr, eşdîlme); xiiîû (?). Tef. eşdîll- 87: Çağ. xv ff. eşdîllt- (spelt) Pass. f.; nomzû 63621 'to be heard' San. 106r. 29 (quitun-).

S ıştonlan-  See ıştonlan-.

D ıştonlan-  Caus. f. of ışdîll-; 'to make, or let (someone Dat.) hear (something Acc.)' to inform (him) of (it)'. S.i.a.m.lg. Uyûg. viiî ff. Chr. maşa ıştonlanrugu 'inform me' U I 6, 3: Xak. xi ol maşa: edgû: sox eşdîld: 'he let me hear (asma'ani) the good news'; originally eşdîlrdîl: Kaş. I 221 (észtrûr, əştûrnekk): KB (if he comes) əştûr maşa 'inform me' 5022: xiiiiî ff. Tef. eşdîll- 'to inform (someone Dat.) of (something Acc.): 87: xiv Mihr. asma'a əştûrî: Mel. 22, 7; əştûr-  Ref. 103: Çağ. xv ff. əştûrît- (spelt) Caus. f.; şinawîndan 'to cause to hear' San.
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166r. 28: Xwar. xiii eşıltdıür- 'Ali 28: Kom. xiv 'to make oneself heard' işıltıır-
CGG; Gr.: Kıp. xiv eşıltı- asma'a ld. 14.

Dis. AŞG

D 1 aşaq Dev. N. fr. aşar-: 'eating, food'. This word is said to survive in NC Kır. aşaw R I 556; Kızx. aşaw do. 580, but these words are not noted in the xx dict., and the only two early occurrences might be Acc. in Uyğ.-A fr. 1 aş. Uyğ. viii ff. Civ. TT VIII 1.2 (akla:-), 8 (yarsı:-).

S 2 aşaq See aşak.

?S aşaq 'low' and the like, lit. and metaph. A rare word surviving only (?) in SW Tkm. aşak; the Dat. of aşaqa included herein survives in SW Osm. aşaðı, described in Lkh. 25 as a (recent) corruption of aşaqa. The word is specifically Western and is perhaps a corruption of a halk. Oğuz xi aşak al-salıf 'the foot of a mountain' Kas. I 66: xiii(?) Tef. aşaqa 'downwards'; aşak kul- 'to lower' 66: xiv Muh. qasırlı-zahr 'with a short back' (opposite to al-mustafıf 'tall' PU sıd) aşaðı Rıf. 143 (only); toht 'below' aşaqa: Mel. 14, 10; Rıf. 90: Kıp. xiii al-mustafıf 'low' (opposite to 'high' yüksel:k/yüce):

aşaq Hou. 25, 17; aşal 'downwards' (opposite to 'upwards' yok'unun: aşıqa: do. 26, 19: xiv aşal al-mutawadlı 'humble'; aşaqa: al-mawdıl'n-nunhadır 'a place sloping downwards'; in Türki (%a) aşaqa: Id. 14; al-
mustafıf (opposite to 'high' yüce:) aşaqa Bul. 14, 12; aşal (opposite to 'upwards' yögaru: aşıqa: do. 14, 4: xv dito Kav. 55, 3; Tuh. 5a. 6: 73b. 6: aşak do. 73b. 11 (açal): Osm.
xiv and xv (only) aşak/aşaq 'low, humble' in several texts TTS I 50; II 63; xiv to xvıı aşaqa (1) 'below (something Abl.)'; (2) 'lower'; (3) (socially) 'inferior'; common I 48-9; II 62; III 43; IV 46.

aşak properly 'the ankle joint' of a man or animal; but the phr. aşak kemği 'knuckle bone', esp. the knuckle bone of a sheep used for various games, is often abbreviated to aşak/aşık. S.i.a.m.lg. usually as aşık but with other phonetic changes. Xak. xi aşak ka'bül-insan wa gayrihi (sic in MS.) 'the ankle joint of another or another (animal)' Kas. I 66: Çağ. xv ff. aşak toptuk . . . ve dersek kemği 'the ankle; the bone of the elbow' Vel. 21 (quotns.); aşaqa/aşık gizık-ı pay 'ankle', in Ar. ka'bSan. 427. 5 (quotn.): Kıp. xiv aşık al-ka'b (mis-spelt al-akb) Id. 14: xv al-urğub 'tendo Achillis, hock' aşık Tuh. 24b. 8: Osm. xv and xvi aşık/aşık 'knuckle-bone', for games; in two texts TTS III 44.

?S işiği See wśığı.

VUS aşık See yosüp.

S aşak See uvşak.


Dis. V. AŞG-

aşuk- originally 'to long for (something Dat.)'; later attenuated to 'to feel agitated, be in a hurry'. S.i.a.m.lg. but now 'boisterous in SW. Xak. xi ol evke: aşukti: 'he longed for (ištği) home (etc.)'; also used for anyone who longs for something (malt- maştq ilâ šay') Kas. I 191 (aşıkvar, aşıkmak); a.o. II 165, 20: xv Rıbg. aşük- 'to be in a hurry' R I 577; Çağ. xvııı. aşuk- '(-ti, etc.)' acente ve idirâb eyle- 'to be in a hurry, to feel agitated' Vel. 20-1 (quotns.); aşük-(-ti) ditto do. 107 (quotns.); aşük- (spelt) ta'cel kardan 'to be in a hurry'; mis-spelt aşük- by some early authorities San. 4 tr. 29 (quotns.): Xwar. xiv aşük/-aşık- 'to hurry' Qutb 14: Kom. xiv ditto aşık- CGG; Gr.: Kıp. xvıı 'acala 'to hurry' aştıkmak (and tezletemek; in margin aştıkmak) Tuh. 25b. 3: Osm. xiv aşık/-aşık- ditto; in two texts TTS I 63.

D aşığın - Refl. f. of aşığı-: which survives in NC Kır. işki- 'to rub (something) against (something)'; 'to be rubbed down, worn away'. Survives in NW Kaz. işkin- R I 1401; SW Osm. aşın-. Xak. xi taş aşığinda: 'the stone was worn away' (insaqaqa); also used of anything hard (süb) when it is worn away Kas. I 254 (aşıgünar, aşınmak): Osm. xvııı aşın (spelt) in Rümü, süvida şudan ya farında şudan 'to be rubbed down, worn away' San. 41v. 19.

S işkir- See ı işkir-.

Tris. AŞG

S aşaqa: See aşak.

D uşakçi N.Ag. fr. uşak (uvşak) 'slanderer, false witness'. Survives in NC Kır. uşakçi; Kızx. öşeksi and NW Kaz. Xak. xı KB evînke yağutma uşakçı kişiş 'do not let a slanderer come near your house' 1299; a.o. 5303: xiv Muh. (?) al-namämân 'slanderer' uşakçı: Rıf. 148 (only): Kom. xiv 'false witness' uşakçı/uşakçi/uşuaxçı CGG; Gr.

D uşalıkklı A.N. fr. uşak (uvşak); survives only (?) in SW Osm. Xak. xı uşalıkkl al-sibyânî fî-l-âmîr 'childish behaviour'; hence one says uşalıkkl kilma: lâ totasîb 'don't be childish' Kas. I 150.

Tris. V. AŞG-

D aşakla-: Den. V. fr. aşak; no doubt an Oğuz word, though not so described. A cognate form NW Kırn aşaqala-; SW Osm. aşagalı survival meaning 'to descend; to fall in price; to lower (price or quality); to treat as an inferior'. (Oğuz) xı ol anu: aşak-
lâ: 'addahu şağır 'he considered him small';
Dis. EŞG

S eşek See eşek.

eşik 'threshold'. S.i.a.m.l.g., with variations in the -s- (-s-, -z-, etc.) in NE, sometimes meaning 'door'. See Doerfer II 446. Uyg. viii ff. Civ. eşik 'threshold' in an astrological sense, common in TT VII 12 and 13. Xak. xi ermeği: eşik art bolur 'to a lazy man a threshold (al-ataba) becomes (as steep as) a mountain pass' (al-aqaba) Kaş I 42; 5; n.m.e.: KB (the tongue is a lion) eşıkte yatur 'lying on the threshold' 164; (whoever came) öpti eliğekte eşik 'kissed the king's threshold' 451: xiiii(?) Tef. eşik diitti 87; xiv al-ataba eşik Mel. 76; 5; Rif. 179; Çag. xv ff. eşik kapu 'door' Vel. 63 (quotns.); eşık xına va sarā 'house, palace' Sun. 106v. 21 (quotns., the translations erroneous deductions from the contexts): Xwar. xiv eşik in some contexts, e.g. eşik bağla- clearly 'to fasten' the door' in others perhaps 'threshold' Qutb 52; 'threshold' MN 38, etc.; Kom. xiv 'door' eşik CCI, CCG; Gr.: Kip. xiii al-bäh 'door' (kapu); and also eşik that is at-atabal-fatqâ 'a high threshold' Hou. 6; 5: xiv eşik 'atababatla bâ va yûkmâl-bâl-bâl 'also used in alluding to the door' Izd. 14: xv bâb eşik Kaw. 44; 13; 59; 10; ataba eşik Tuh. 25b. 5.

D eşük Conc. N. fr. eşû: 'blanket, covering', etc. Survives in SW Tkm. eşék. Xak. xî eşük al-dîfîr 'blanket'; eşük the word for anything of brocade (minâl-dîhâr) which is sent to or laid on the graves of amirs and kings as a sign of respect, and is then later divided among the poor' Kaş I 72; a.o. I 14; 18 (eşû-): KB şarîat yazindan keterdi eşük he removed the veil from the face of the sacred law' 54: xiv Muh.(?) (in a list of soft furnishings) al-parél 'curtain' eşûik Rif. 168 (only).

Düşük N.A.S. fr. üšî: 'hard frost, frozen'. S.i.a.m.l.g. except SC(?); in SW only in xx Anat. SDD 1439. Xak. xî müşik the 'cold' (al-bard) which scorches (yûhrî) the fruit and prevents it from forming Kaş I 72.

Düşü: See 2 üš-.

D eşek 'donkey'; prob. a Dev. N. connoting habitual action fr. 1 eş-, lit. 'an animal' which habitually ambles'. S.i.a.m.l.g. usually as eşek/eşek, in some NE dialects eşêk. The parallel Dev. N. fr. 3 eş-, eşêk, 'an oar' is not noted before the medieval period (Çag., Kom., Kip.), and also s.i.m.l.g., but usually as eşêk or the like. See Doerfer II 486. Uyg. VIII ff. Man.-A M I 16, 11-12 (kaş): Bud. eşêk karnında 'in the womb of a donkey' U III 26, 21; a.o. Sirc. 341, 22: Civ. eşêk tüsin 'the hair of a donkey' H I 103-4; (one cart, one cow) üç eşêk 'three donkeys' UsP. 55, 25; eşêk (sic) occurs several times in UsP. 3, a late text: Xak. xî eşêk al-himâr 'donkey' in one of the two pronunciations of eşêk (sic); the -y- in the latter is changed from one of the two repeated letters (has-sîyi-l-tayîf) as occurs in Ar. (three examples quoted, but the phonetic phenomenon is quite different) Kaş I 111; eşêk (sic) al-himâr; another pronunciation is eşêk but eşêk is more correct (afsâh) Kaş I 114; spelt eşêk in I 244 (arttl-), and five o.o., and eşêk (terror for eşêk) in II 246, 9; xiiii(?) Tef. eşêk/eşêk diitti 86-7: xiv Muh. al-himâr eşêk Mel. 70, 7; Rif. 171: Çaq. xv ff. eşêk 'with -k-' eşêk Vel. 62 (quotns.): Xwar. xiv eşêk 'donkey' Qutb 22; eşêk 52: Kom. xiv 'donkey' eşêk CCI, CCG; Gr.: Kip. xiii al-himâr eşêk Hou. 12, 14; xiv diitti Id. 14: xv diitti Kaw. 28, 11; 31; 7; 61; 22; Tuh. 13a. 4.

?F işküm Hat. leg.; prob. a l-w., ?Sogdian. Cf. tevisî: Xak. xî işküm 'a table (mû'ida) in the shape of a large dish (çafa) used by kings; it has no legs' (qawâ'itâm) Kaş I 107.

D L eşgin Dev. N/A. fr. 1 eş-; usually 'a trot, amble; trotting, ambling'. Survives only(?) in NE Bar. işkîn R I 1556 and SW Osm. eşkin. Xak. xî (after 2 eşgin) wa yuqâl lîl-safarî-mîdâ, and 'a journey at high speed' is called eşgin Kaş I 109: Kip. xiii in Hou. 13, 10 ff. (al-farasîl-râhêcân 'an ambling horse' yörğâ): al-farasîl-ťarîq 'a trotting(?) horse' eşgün: (or ?eskûn): Osm. xvi ff. eşkin/eskîn usually 'trotting' (Adj.), in several texts TTS I 283; II 504; III 260; IV 313: xviii eşkin (spelt) in Rûmî, rastîr-î ash 'the gait of a horse', and metaphor. oshî xwûxîrâh 'a horse that goes well' Sun. 106v. 19.

D 2 eşgin Hat. leg.; Dev. N/A. (cf. 1 eşgin) fr. 2 eş-. Xak. xî eşgin top-râk al-turîb wâl-ramlûl-mun-hâl, 'earth and sand which is poured out' Kaş I 109.

Dis. V. EŞG-

I üskîr- Intrans., 'to whistle, hiss', and the like; Trans., 'to incite (someone, etc. Acc.) against (someone, etc. Dat.)'. Survives in NC Kir., Kzx. üskûr- 'to whistle'; NW Kaz. üskîr- 'to spit' (in magical ceremonies) R I 1351; SW Osm. eşkîr- 'to excite, incite' Red. 122 (SDD 553 eşsêr-), but in most NC, SC, SW languages 'to whistle' is iškîr- Xak. xî ol itîg keyikke: üskûrîl: âqâ-1-kaib 'alâ-1-sâvâd he incited the dog to chase the wild game'; also used when a man incites someone
barçın 'brocade ( dibâç) destined to be made into a covering (al-dişâr); wa şâhibu hu bîl-hâfîl-rajîha and 'owning a covering' is eşûlûg Kaş. 1 153.


PUS? F eşçirtî See eşçürtî.

Triv. V. EŞG

D eşçeklen: Refl. Den. V. fr. eşçek; 'to own a donkey'. Survives in this and cognate meanings in SW Osm. eşçeklen-. Kaş. xi er eşçeklenî: 'the man owned a donkey'; in one of the two pronunciations Kaş. 1 315 (esçeklenîr, eşçeklenmek; the alternative pronunciation eşçeklen- is not listed).

D üsikle: Den. V. fr. üsik; pec. to Kaş. Kaş. xi ol keykînî: üsikleldî ayardal’-zahî fi hasrîti te haîla wucûdîl’-bard ‘he caught the antelope when it was distressed and its body was frozen’ Kaş. 1 306 (üsîklern, üsîkle:mek); Taçut süsîn üsîkîlde: ‘he made a night attack (hayyata) on the Taçut in the extreme cold’ (fi syllattîl’-bard) I 307, 15.

D şiçürtûr- See şiçürtî.-

Dis. AŞL

C çoşol See I 1 0ş.

D aşîç P.N./A. fr. 1 açî; n.o.a.b. It is possible that the first occurrence is a P.N./A. fr. 2 açî. Kaş. xi KB siyâsât yorîştû kerek sû başî siyâsâtka aşîç bolur sû işî; siyâsât yorîtsa sû başîç bolur ‘the army commander must facilitate government policy; the work of the army becomes to repair (if fr. 2 açî or to feed) government policy. If it facilitates government policy, the army gets a commander; if his army has a commander a man is (sure to be) supplied with food’ 2300–1.

D aşîçik A.N. (usually Conc. N.) fr. 1 açî. S.i.m.m.lg., usually ‘food, provisions’, less often ‘cereals’. Uyg. viii ff. Bud. (in a detailed description of a house) aşîçik ‘the kitchen’ TT VI 85; Kaş. xi aşîçik al-mithâx ‘the kitchen’ Kaş. 1 114; aşîçik tariç annûn üner minhu yantûtu’l-’alam ‘the food (crops) spring up because of it’ (i.e. the snow) II 204, 14: xiv Muh. (under ‘trees and plants’) al-galla ‘cereals’ aşîçik (followed by al-hinta ‘wheat’ buğdây) Mel. 77, 13; Rif. 181: Çağ. xv ff. aşîçik galla San. 42r. 3 (quotns.) Gûzi x (after the Xak. entry) and in Gûzi al-burr, ‘wheat’ is called aşîçik Kaş. 1 114; a.o. I 373, 22 (tariç): Xwar. xii xvi aşîçik food(?) ‘Ali 40: xiv aşîçik ‘corn, grain’ Qutb 14: Kom. xiv ‘grain, wheat’ aşîçik GÇF; Gr.; Kom. xiv
aşlık al-gamh 'wheat' ḏd. 14; al-ğalla a.нак ḏul. 6, 15: ḏv ditto ḏub. 26b. 4; ḏs. b. 13.

D eşlik P.N./A. fr. eş; 'having a companion'. Survives in NW Kızır I 1561; Uyğ. viii ff. Bud. Sanskrit bāhāsāvātā 'having a fool for a companion' bīligišės eşlek (sic) holmaš TT VIII B6; Xık. x (after ḏes) wa yiɣdil lidilma/'a男人ini mañala-cin, 'and a man who has a familiar spirit' is called eşlek Kaş. I 47.

D işlık (2;işlık) P.N./A. fr. 1 las (21 ḏs). Survives in SE Türk 'işlık 'businesslike' BS 603; NC Kır. 'işığı: 'industrious' and SW Osüm. 'işliği, Tkm. iš: 'usually, fully occupied'. Xık. x işlık Kaş. I 485, 9 (siðrîm, which is described as an Oğuz word); I 509, 3 (küdük-lüg); n.m.e.

D İşler See iş:.

Dış V. AŞL-

D aşul- Pass. f. of 2 aṣ-, q.v.; 'to increase' (Intrans.) Pcc. to Uyğ. and noted almost only in Hends. Uyğ. viii ff. Man. bu ok [ey]ke biiğe aşüş[aşa]r küçędser 'if this emotion of anger increases and becomes strong' TT II 17, 53-6; Bud. uklı- aşul- U II 9, 6-8 etc. (uklli-); aşul- üşel- TT VII 40, 128 etc. (üñel-); o.o. TT VI, 348 (kutad-); PP 13, 6 (yıl).

D eşil- Pass. f. of 2 es-; 'to be poured out'. Survives in NC Kır. eşil- (also used with kum). Xık. x kum eşilidi: 'the sand (etc.) was poured out' (or 'poured out', inhaša) Kaş. I 197 (eşilir, eşilmek); bu kayır ol eşileni 'this sand dust is constantly pouring out' (i.e. 'on the move') yanhal I 158.

D eşül- Hap. leg.; Pass. f. of eşil-. Xık. x anın üzé: yöğurkan eşüldi: altira 'alaši/:=-;/-=-išir 'the blanket was spread over him'; also used when something is put as a cover (qatyla) over something else Kaş. I 197 (eşülür, eşülmek).

PUD işil- (2işil-) 'to become expert (at doing something Daut.)'. This V. is apparently cognate to yıšiş (yısiš), yısim and yısimlan-; there is no doubt, in spite of the erratic vocalization in the MS., that the whole group had back vowels, but it is not clear whether the original initial was i- or yi-; as the Uyğ. form of yıšiş was yışä, the first is the likelier. Survives only? in NC Kızır. işil- 'to acquire a habit'; metaph. 'to get thin'. Xık. x anın eliši: yıška: işildi: 'his hand became accustomed (maranat) to the task' (etc.) Kaş. I 197 (işilir, işilmak; MS. -mek); anın eliši: yıška: işilidi; (a further example of yısilul- follows here) III 79 (yısilir, yısilmak; corrected fr. -mek; vocalized yısil)-; bu er of eliši: yıška: yısilgan (MS. buylıgın) 'this man's hand is constantly nimble (ýuxaʃ, MS. yüṣif) in the task and has become expert (madaba) at it' ḏIII 53.

D uşal- (uşal-) Pass. f. of uşar- (uşar-); 'to be crushed, broken into small pieces'. S.i.s.m.l., the normal word with this sense being uval-, q.v. See osul-. Xık. x etmek uşaldr-: 'the bread (etc.) was crumbled' (taʃatattā); Kaş. I 197 uşaldr (sic), usılmak); an. II 235 (tüysel-); Xık. uşal- 'to be smashed, crushed' RV 775 (quotns.); Çağ. xIV uşal-üşatul- (spelit) Pass. f. šistasça šudan 'to be broken' San. v 13 (quotns.); Kom. xIV uşalı 'crushed' (perhaps a Dev. N.A./ in -di) CCG; Gr.

D üsel- Hap. leg.; Pass. f. of üse:. Xık. x anın evi: üseldi; 'his house was searched' (buñita); also used of anything else that you search (tabbaṭullu) Kaş. I 197 (üşeľür, üseľmek).

D 1 aşla:- Den. V. fr. 1 aṣ; to eat food'; a very rare alternative to aşa:. Uyğ. viii ff. Bud. PP 19, 6 (un-); Kip. xv łożymana 'to feed on meat' aşla-: ḏub. 32a. 13.

D 2 aşla:- Den. V. fr. 2 aṣ; 'to repair'. N.o.a.b., but the Reň. fl. aşlan- 'to be repaired' occurs in Xwar. xIV, Qubh 13, and aşłak 'a patch; the (sole of a boot)' is noted in SW xX Anat. SDD 123. Xık. xI öl ayak aşladı: 'he repaired (ra'aba) the cup' Kaş. I 286 (aşlar, aşla:ma); a.o. I 80, 17 (2 aṣ): Kip. xIV aşla:- 'to mend (waṣala) an arrow when it is broken' ḏd. 14.

D işe:- Den. V. fr. 1 iṣ; 'to work'; to do something (Acc.).' with front vowels everywhere even in Kaş. S.i.a.m.l. with minor phonetic variations. Türkvi viii ff. Man. neçe işlemeišig iş işleýürbiz 'how many things we do that we ought not to do' Chinas. 206/-: teŋi ayim tüketi işleýürbiz 'we do everything that God prescribes' TT II 6, 3; Uyğ. viii ff. Man.-A (just as a craftsman) eğışiz neš isleýi (stc) umâz 'cannot make an unserviceable thing' (or cannot make anything without (suitable) raw materials) M I 16, 14-15; Man. in TT III 69 and 72 işletimiz prob. represents işlet(ṭ)lmiz; see işlet: Bud. (and various craftsmen) kentü uz işin işleýür 'each do their own skilled work' PP 2, 6; o.o. of iş- Iśe- U III 26, 10; TT IV 8, 63, etc.; sakınıp işлeler (if a man) 'devotes himself to thinking' TT V 6, 39; Civ. işleüzün 'let them work' Jvsp. 122, 8; kuzi burçak biler işleyi tutţi 'work up (the decoction) with red beans and keep it' II H 8, 32; (if one crushes the rootlets(?) of onion and garlic and) yığuruk işлeler 'kneads them and works them up' I H 145; Xık. xI er işleːši: 'the man (etc.) worked' (amine) Kaş. I 286 (işler, işlemek): KB ukuş birle işle kamug iş küdük ḏo all your work (Hend.) with understanding' 161; a.o. 255: xiïn(?). Tef. işle- Iśe- 127: xIV Muh. (al-şul iṣ) d'amul-iṣul Iśe:- Mel. 40, 3; Rif. 128: Çağ. xv ff. Iśe:- (spelit) hār ērdan 'to work' San. 105v. 29; Xwar. xIII işle- 'to perform (work) 'Alı 32: xiv ditto Qubh 61: Kom. xIV 'work' Iślemek CCG; Gr. Kip.
D aşılat- Hap. leg.; Caus. f. of 2 aşla-. Xak. xi ol øyak aşlattı: arba'äl-inä wa'll-qa'a 'he had the vessel or cup repaired' Kaş. I 265 (aşlatur, aşlamak).

D işlet- Caus. f. of işle-: 'to make (someone Acc.) work; to operate (something Dat.) to make (someone Dat.) make or do (something Acc.)'. S.i.a.m.l.g., with minor phonetic variations. Üyg. viii. fl. Manç edgü kılınçlı işlarış (sic) işlettılgız 'you have made do good deeds' TT III 350 (and see İşle-): Bud. kul kühng işlettimiz erser 'if we have made a male or female slave work' TT IV 10, 8; similar phr. TT IV 25, 51 and 58; San. 136, 1; 596, 22: Civ. işletgil yênik edgü işlarış 'make the light-weight good mules; Chinese l.-w.' work' TT I 125-6; o.o. Uşp. 51, 8; 52, 28 (2 art-); 88, 42: Xak. xi ol øyar rş işletti: ista'malul-l-amal 'he made him do the work' Kaş. I 265 (İşletür, işletmek); ýigletil İşletti: 'putting the young men to work' I 263, 8: KB ani işletip 483; o.o. 215, 479, etc.; Çağ. xv ff. işlel- Caus. f.; hær farnûdân 'to order to work' San. 106r. 11: Kıp. xiv aşğil gıyark 'make someone else work' İşlet Iou. 35, 13: Osm. xv ff. işlet- 'to put (someone) to work'; in several texts TT III 1 394; II 552; IV 442.

D aşlal- Hap. leg.; Pass. f. of 2 aşla-. Xak. xi øyak aşlaldı: the cup was repaired' (rub'i) Kaş. I 295 (aşlatur, aşlalmak).

D işlel- Pass. f. of işle-; of (work) 'to be done'. S.i.a.m.lg. Xak. xi rş işleldi: 'the work was done' (simila) Kaş. I 295 (İşlelür, işlemlerek).

D I işlen- Refl. f. of işle-; s.i.a.m.l.g., except NC, often with a Pass. meaning. Xak. xi er işlelendi: (sic) arâl-iracul annanu ya'mal 'the man pretended to work' Kaş. I 297 (2 işlel- follows): Çağ. xv ff. işlen- Pass. f.; hær harda şidan (of work) 'to be done' San. 106r. 12.

VUD 2 işlen- (işlen-) Refl. Den. V. fr. 2 iş (2ış); 'to be blocked with smoke'. Similar difficulties and confusions arise in regard to the vocalization and survival of this word as in the case of 2 iş, but broadly speaking it survives in the same languages and with the same phonetic changes. In Kaş. the position is further complicated by the fact that this verb, which probably had back vowels, and 1 işlen-, which almost certainly had front vowels, are treated in a single para., with the result that the İnfm. is shown as -mæk altered to -mek or vice versa. In addition a later scribe familiar with modern forms of this verb like Osm. işlen- altered the -s to -ş- Xak. xi ev (VU) işländan: laziqa'l-daxan bi'll-bayt 'we astounded minhu 'the smoke passed to the house, and it was blackened by it'; also used of clothing and other things Kaş. I 296 (işlanur, işlanmak?) (?), see above; türün kopursa (VU) işlanur: 'if a man raises smoke, he (inevitably) gets dirtied by it' (yatadaxan) I 72, 10 (-ş- later altered to -ş-).

D işlel- Co-op. f. of işle-; 'to work together' and the like. S.i.s.m.l. Xak. xi ol menlı birle: işleddî: 'he competed with me in working' (ilî-amil); also used for helping Kaş. I 240 (işleþür, işleþmek): (Xwar. xiv işlel- 'to be friends with one another' Quth 61 is a Co-op. Den. V. fr. eş and should be transcribed eşle-).

Tris. V. AŞM-

D eşimsin- Hap. leg.; almost certainly Refl. Simulative Den. V. fr. eş; 'to treat as a comrade, or equal'. The Suff. -imsin- is properly attached to V.s and seems to be a Refl. Simulative Den. Suff. -sin- attached to the N.S.A. of that V.; it is here attached to a N. by false analogy. Xak. xi KB (however close the rulers hold you to them, do not forget yourself, act uprightly; however well they treat you, stand in awe of them) eşimsinmegil sen kaya baknur 'do not treat them as equals, stand looking over your shoulder at them' 4094-5.


öşün 'shoulder' or the like. Survives in NE Alt., Leb., Şor öjün 'collar-bone' R I 1308 (Ştti Şor 'shoulder' 1907 is merely the same word with Poss. Suff.); Bar. üjûn 'humerus, upper arm' 1907; Tuv. öjèn 'humerus; fore-arm'; SE Türkî öşneöşnî, etc. 'shoulder' Shaw 24, farring 219. Xak. xi öşün ra'su'k-hatîf (sic in MS.) 'the point of the shoulder' Kaş. I 77.

D aşnu: abbreviated Ger. of aşın-; as Adv. 'previously first (of all)'; as a Postpos. with Abl. 'before' (of time). N.o.a.b. Üyg. vii ff. Bud. eê aşnu 'first of all' TT V 26, note 5, 9; başda aşnu 'first of all' TT V 24, 58; (the bull) aşnu ündî: 'coming out first' PP 65, 3; aşnuça 'as previously' U I 31, 14; USp. 58, 18: Civ. aşnu üç kaşuk iclesin 'first let him drink three spoonfuls' H II 18, 63; a.o.o: Xak. xi aşnu: a Particle (harf) meaning qabl 'before'; hence one says men anadan aşnu: keldim 'I came before him' (qablaha) Kaş. I 130: KB 'Atîq er'di aşnu kamûgda üze 'Atîq was first, above all the others' 51; o.o. 8 (öşdûn), 253, 509, 2356 (1 a=), etc. xiii (?) Tef. aşnu Adv. and Postpos. 66: xiv Rhg. R I 601; Muh. qabl aşnu; qabl menden aşnu: Mel. 14, 7; Rif. 93: Xwar. xiii aşnadan 'from of old' Ali 46: xiv aşnu Adv. and Postpos. Quth 14; MN 289; Nak. 4, 13, 241, 16: Kıp. xiv aşnu;
al-qadim mina'l-zaman 'previous in time' *Id. 14: Osm. xiv aşnu zaman 'once upon a time' TTS I 51.

Dis. V. AŞN-

D aşan- Refl. f. of aşan--; the two early occurrences are not certain, but the word survives in NE Kür., Tel. ajan- R I 606; NC Kir., Tob. aşan- do. 590, 'to eat to satiety'. Türkü vii T 27 (? see aşan-): Uyg. viii ff. Bud. (I invite two monks) kim kün tekem menli eşimde aşanunlar 'to eat daily in my house' *TT I p. 26, note 160, 4-5.

S aşan- See aşan-.

D aşun- Refl. f. of a şan- the -u- is unusual; 'to excel (Intrans.); to exceed, surpass (something or someone Aht.).' Survives in NE Alt., Tel. ajan- R I 608; Khak. aşun- NC Kir. aşun- NW Kum. aşan- R I 594. Xak. xi ol mendiri aşun: sabaqa minin 'he surpassed (or outstripped) me' *Kaş. I 202 (aşunur, aşunmak): KB bury içte aşun aşunsa ukuş 'in whatever matter (his) understanding excels' 2604; o. o. 1384, 4848, 5052: xiii(?l) Tef. sözü aşun- 'to speak first'; aşun- 'to excel' 67.

D eşun- Refl. f. of eşün-; o.o.a.b. Xak. xî KB (Oh mortal man! You see the dead and the living) sizik tutma bir kün esgüney yeriş 'have no doubt, one day you will put on a covering of earth' 3785. İşen- 'to trust, believe in, rely on (someone Dot.).' S.i.a.m.l.g. except SW. Exceptionally the NW forms Kar. L. işan- R I 1387; T. işan- do. 1400; Koc. 195 and Kaş. işan- R I 1400 have back vowels, perhaps under the influence of inan- which is practically synonymous. See işan- Xak. xî ol maşa: işendî: ititakala alyaya fi'l-amr vad' idamada' he relied (Hend.) on me in the matter' *Kaş. I 202 (aşunur, işenmek): KB bitligke işenmek 'do not rely on the letter' (do the best you can) 1804; (do not entrust a task to two people) işeğü bir ol kalur kilmadin 'they will rely (on each other) and the task will remain undone' 5533: Çağ. xv ff. işenme (mis-translated) Yel. 66 (quot.); işen-mutma'amin bâr kad itimad hardan 'to feel secure, to rely on' *Sam. 159r. 22 (quotns.): Xwar. xiv (VI) İşen- 'to trust, rely on' Quth 266 (işan-); Kom. xiv 'to trust' işan- (sic) CGL, CCG; Gr.: Kip. xv tavakkala (VU) işan- Tob. 10b. 9.

Sı şan- See uşan-.

Tris. AŞN

D aşılık: N./A.S. fr. aşıl-; 'former' and the like. N.o.a.b. Uyg. vii aşılık: tavşag- daku oğuz türkü taşikmiş 'the Oğuz and Türkü who were previously (settled) in China came out' *Śu. S 8; vii ff. Bud. aşılık ikliği 'the first two' (of three) *TT V 26, 108; aşılık sezik 'the first eight' (of ten) do. 127:

Civ. aşılık tüzünler törösin 'the traditional law (or customs?) of good men of old times' *TT VII 30, 1-2; aşılıkna öpil 'different from before' *TT I 150 (dubious meaning): (O. Kir. ix ff. aşılık: is read in Mal. 41, 2 and 4 but this inscription makes no sense): Xak. xî KB eş aşılık kün 'on the very first day' 793: xiii(?) Tef. aşılık 'previous'; aşılıklar 'men of old time' 67: xiv Muh. al-awwal 'first, former' aşılık; al-awval aşılık kullar: Mel. 14, 7; Rif. 90; Adam 'alyahi'salam aşılık atâ: Rif. 138 (only): Xwar. xiv aşılık 'former' Quth 14; Kip. xiv aşını: yil 'îm'îl-îmîl-îmîl' the year before last', also called aşını yil; the phrase now used is keşgen (i.e. keşgen) yil id. 14: 'îm'âm awval aşını: yil *Bul. 13, 15; Osm. xiv aşını (x 'former'; (2) men) 'of old times' in three texts TTS I 51, II 64.


D aşırank Comparative f. of aşını; n.o.a.b. Uyg. viii ff. Bud. (you who are afraid) aşırank yörinler 'get off (the ship) before (we sail)' PP 32, 4.

Dis. AŞR

D aşru: abbreviated Ger. of aşur- used as an Adv.; 'very much, extremely'. Survives in NE Tel. ajira R I 608; Khak. aşra; Tuv. ajir all meaning 'across, above, beyond; to excess'; NW Kar. T. aşarı/aşıra 'across, through' *Koc. 159, 160, and SW Osm. aşırı 'extreme, excessive; situated on the other side of (something)'; Türk. aşıra 'a streamer attached to a veil or other similar garment'. The word is rather rare in the early period and for a brief time but over a wide area became asrı (sic) in the medieval period. Xak. xî KB aşırıları aşru 'he honoured him greatly' 1766: (the word does not occur in xiii(?) At., but keş is twice glossed asrı and once asrı yahşi 'very good': Çağ. xv ff. asrı yiyada ve çok 'more, very much' *Yel. 17 (quotns.); asrı biyär ditto *San. 40v. 9 (quotn.): Xwar. xiv asrı/asrı 'very, very much', qualifying Adjis. and Verbs Quth 12-13; asrı ditto *MN 98, etc.: Kom. xiv ditto asrı/astrı/asrı CCG; Gr. 43 (quotns.; survives as astrı in NW Kar. T. Kow. 159).
**Dis. V. ASR-**

D asur- Caus. f. of 1 a$:; 'to cause to pass over or exceed; to extol', and the like. Fortuitously not noted before XIV, but cf. a:ru-, a:ru-. Xwar. XIV asur- 'to make (something) exceed, go beyond, overflow' Quot; 14; a:ru- a:ra:itar- ditto MN 165, etc.; bir kulnum 'amalini kökke aşğuraylar 'they will extol a servant’s work to the skies' Nahr. 402, 13: Çağ. xv ff. a:ru- (spelt) Caus. f.; gudara:nidan wa mutaçamı saxtan 'to cause to pass over or exceed' San. 41r. 2.

VU öğer- (of the eyes) 'to be dazzled, or bleary'; pec. to Kaş. Xak. XI a:ru- közli: öğerdir: sadrat 'aynuwu wa:mnadat mina l-intisâr am'i-cawt' 'his eyes were dazzled and bleary because of staring (at something) or hunger' Kaş. I 178 (öğer:ör, örseme:k);

bu er ol közli: öğerge:m 'this man's eyes are constantly dazzled (yatahâyay) by hunger and the like' I 157; a:ro. III 68, 2.

D a:ru- Pass. f. of a:ru- 'to be dazzled, or bleary';pec. noted otherwise only in SE Türkî B3 766 (ıqurul-); NC Kir. and SW Osm.; Tkm. (a:ṣirîl). Xak. XI yık arttıär a:ru:ldî: 'the load was carried over (uciza) the pass (etc.)' Kaş. I 247 (a:ru:rl, a:ru:ma:k).

**Dis. AŞS**

D a:şız Priv. N./A. fr. 1 a:ş; 'without food'. Xak. XI a:ş-; 'without food, with no occupation'. S.i.a.m.l. Uyg. viii ff. Man. Işız boş 'without work and idle' M 117, 2.

**Dis. V. AŞS-**


**Dis. V. AŞŞ-**


**Mon. AY**

A:Y ı ay originally 'the moon'; hence from the earliest period 'a (lunar) month'; as an Adj. 'crescent shaped'. S.i.a.m.l. Speakers Doerfer II 627. Türkî viii ay 'month' I NE; II N 10; II NW; Öniniz 12; viii ay 'month' Irk, Postscript; a.o. do. 59 (yıld-); yaru:k ay teğri:ke: 'to the bright moon god' Tav. Ir. 2 (ETY II 176); Man. bir ay 'for one month' Chua. 274; a.o. do. 338: Yen. on ay elli: ögüm əğlan 'the son of my mother who carried me (in her womb) for ten months' Mal. 20, 5; a.o. do. 28, 7: Uyg. viii ay 'month' Şu. N 9; a:o.o.: viii ff. Man. ay belgillüg bolur 'the moon becomes visible' Wind. 15; ol aylarka 'in those months' do. 19: Bud. yilin ayin 'for years and months' TTS VI 62; VIII 0.6 (ay:in); ay 'moon' and 'month' is common; Civ. ay (ay in TT VIII L.) 'moon' and 'month' is common: xiv. Cheng.-Uyg. Dict. 'month' ay and phr. Liqeti 126; R I 3: O. Kir. ix ff. kök teğri:de: kün ay a:zdîm 'I stayed from the sun and moon in the blue sky' Mal. 10, 3 (a standard phr. for 'to die in these times'); o.o. do. 11, 1; (44, 4); 45, 5; Xak. XI ay al-qamar 'the moon'; and 'the full moon' (al-badr) is called to:lu:n ay; ay is also 'month' (sahr) (verse); the month is called by the name of the moon because its course is known by it (prov.) Kaş. I 82; ay biti:gi: the name for 'the register' (türkâr) in which the soldiers' names and rations are entered' I 40 (lit. 'the book of the month'); a.o. in this sense III 77, 7; and about a dozen o.o.: KB ay 'month' is common; 'moon' in the name Aytoldi (and see yalçık): xii(?); Tef. ay 'moon'; month' 43: xiv. Muh. al-sahr ay Mel. 79, 15; Rif. 184: Çağ. xv ff. ay: (1) mâh ba:ma:nâ qamar; (2) mâh ba:ma:nâ şahr; also used as a P.N. San. 56v. 26 (quotn.): Xwar. xiii ay 'moon' Alî i:li: 36: xiii(? ay 'moon' Qò. 53; also a P.N.: xiv ay 'moon', 'month' Qur. 5; MN 5, etc.; Korn. xiv, 'moon, month' a:yasa CCI, CCG; Gr. 30 (quotns.): Kip. xiii al-qamar ay te huwa:li:ftar Hou. 5, 3; al-sahr ay do. 28, 8: xiv ay 'with back vowel' al-qamar, wa: yulâq ay a:yda:n) alâl-:li:ftar Id. 26; al-qamar ay Bul. 2, 11; al-sahr ay do. 13, 10; xv al-qamar ay Kut. 15, 17; şahr ay Tuh. 218, 6; Kut. 22, 2; ditto, te huwa ism li'il-lilâl (a 'crescent') twâl-qamar do. 36, 11.

2 ay Exclamation; often no more than a Vocative Prefix. The word is also Ar. and Pe. and s.i.a.m.l. Uyg. viii ff. Chr. ay mogol:lar'a 'Oh Magi!' U 17, 10: Bud. ay kîm sen Hi: Who are you? U 10, 8; 26; Hûnen-H 186, 191; Usp. 105b., 110; Xak. XI ay a:go:lu: 'oh my son!' I 74, 17; n.m.e.: KB ay introducing a Voc. is common 6, etc.: xii(? At. ay ditto 166, 474 (but aya is commoner): Çağ. xv ff. ay harf-i nişâ exclamation' San. 56v. 26; Xwar. xiii ay introducing a Voc. Qò. 324, etc.; also at the beginning of a sentence do. 182, etc.: Korn. xiv ay Voc. CCI; Gr. 31 (quotn.).

1 oy 'hole, cavity', with various special applications; homophonous, and semantically connected with, 1 oy-; S.i.a.m.l., except SW, usually for 'valley' and the like. Türkî viii ff. (a gambler, staking his wife and
aygay 'will address the Elect as follows' M II 5, 7 (ii); ayu yarlıkadaş olarka 'you have designed to prescribe to them' TT III 162; Bud. önl önl kazgan č kullmak ayu bərdilə . . . biri ayur . . . biri ayur 'they told of various ways of making a profit . . . one of them said . . . another said . . . another said' PP 13, 1-6; in the Tantric text TT V 4 ff. the formula sakinč ayu bərelim 'let us prescribe the (appropriate) thought' in 8, 76 and 10, 99 is replaced by sölzüy bərelim in 10, 114; o.o. of ayu bər- TT VI 265-6; VII 12, 5; 36, 1 etc.; VIII H. 4: Civ. in TT I the standard formula is 'if this irk, called . . . appears, savin ma č tər 'it makes the following statement', but in 14, 32 and 70 ayur replaces tər; kutory emin ayla- lim 'let us prescribe a remedy for the itch' H II 168: Xak. x1 ol mapa: söz aydını qala li'l-kalâm 'he said a word to me' Kpi. XIII 2 (ayur, aynak): amdi: ok aymdın qultu sa'ata'di 'I have this moment spoken' I 37, 16; aymdın amdi: yax 'I said 'lie down at once' ' I 36, 12; and over 30 o.o.: KB (the Prophet) ayu bərdi yol 'prescribed the way (of salvation)'; see omdı ayu sen sənə mapa ay aça 'tell me now and explain who you are' 267; Təljklər ayur ani Afrasiyab 'the Persians call him Afrasiyab' 280; and many occurrences of Hacıb (etc.) aydini 'the Chancellors (etc.) said' 580, followed by oratio recta: xiv (?). At. ay- with the usual range of meanings is common; Tef. ditto 44: xiv Muh.? qalə ya sələ (?corrupt for sa'ala 'to ask') 'to say and?' ay- Rif. 114 (only) (see ayt-): Xwar. xiv ay- 'to say; to recite' Qub 6; MN 33, etc.; Nuhc. 3, 5, etc.

1/fy- Preliminary note. There are V.s of these forms in several modern languages, which will also be seen. f.s of təd-, eg- or ɣiy-. There is only one early verb, which must be iy- (see iyin-) and is n.o.a.b.

iy- except for two doubtful occurrences in U II 29, 18 and 24 (see tay-) occurs only in Hend. iy- bas- 'to suppress'. Uyg. VIII ff. Man. aniın tiniğlar öpke nizbanılar inya basa umadın ok'therefore mortals because they cannot suppress (Hend.) their passion (l.-w.) of anger' TT II 17, 72-5; Bud. (then the rulers will so organize their countries) kim ayiğ külçilğ çusun yavakı (PU) můyga tiniğlariğ iyn basar 'that they suppress (Hend.) wicked rebellious evil and headstrong(?) men' TT VI 254-5; a.o. Suv. 607, 14-15 (orun): and see basa:

oy- 'to hoover out (something Acc., by removing its contents)', with some extensions of meaning. S.i.a.m.l.: in Tkm. oy-: Uyg. VIII ff. Civ. H I 147 (otura): Xak. x1 ol kağ'un o:ydı: he hollowed out (qawwara) the melon (etc.) Kaj. I 174 (o:yär, o:ymak): xiv (?). Tef. o-y- 'to gouge out (the eyes)' 234: xiv Muh. naqşaça 'to engrave' o-y- Mel. 32, 1; Rif. 116 (adding wa taqaba 'and to pierce') Çaq. xx ff. oy- hävidan 'to hollow out', in


2 oy a word for a colour of a horse's coat; definitions vary but point mainly to 'dun'. Survives only in NE several dialects. R I 169, Khak. Tuv. oy 'dun'; ağaş o: y 'light bay' or 'pale grey'. Xak. x1 oy at al-faɾaʃul dayzacs Kar. I 49 (dayzacs is said by Steingass (Persian Dict.) 553 to be the Ar. form of Persian diza 'grey', but is translated 'dun'); xiv Muh. oy faras baya'l-sₐₐrqa va'l-kətna 'a horse of a colour between reddish and brown' is quoted as an example of a word in which təd wațen represents o- (not w-) Mel. 5, 12; 6, 3; Rif. 76-7: Kip. XIII al-agbaːrul-ramədəi 'dust- or ash-coloured' oy Hou. 13, 7.

?E 3 oy Hap. leg.; the reading is uncertain, and should perhaps be tűler, l.-w. fr. Chinese lǐ 'areed' (Giles 7,548) Uyg. VIII ff. Bud. altt ğerlek (PU) oylar 'the six male reeds' (of the Chinese 'Pan's pipes') Iḥi-en-ts. 133.

S uy See uğ.

Mon. V. Ay-

ay- (1) Intrans. 'to speak'; (2) 'to say, declare, prescribe (something Acc.)'; (3) 'to say' with the words said in oratio recta. There is little difference of meaning between ay-, tec- and səzliːː-, but at any rate in the earliest period ay- seems to be to some extent honorific, while the others are not. N.o.a.b.; apparently became obsolete when ayitin, q.v., came to mean 'to say', but in the transition period it is sometimes hard to say whether Perf. f.s represent ay- or ayitin-. Türkü VIII oğ teqr: aysar 'when heaven prescribes the time' (all men are destined to die) IN I To Łoŋ İ(ka) ka: bapa: aya: . . . kynğ kəŋpulpe: ayə bən saːqæ: ne: ayəniː tədi: '(my xəqɑŋ) spoke to me, Tołıq; he said 'prescribe the punishment as you think fit; what should I say to you (as a guide)?' ' T 31-2: VIII ff. Man. təqr aymıs ətɛ bəliːqə yorəmədəm erser 'if we have not behaved in accordance with the advice and knowledge declared by God' Chuas. 326-8; (then a voice came from high heaven and) mêni okidı inça tɛp aydi 'called me and said as follows' M III 23, 5 (1): Uyg. xiv kulım künlim bodum tɛpɛ: yən ayu bərdi: 'heaven and earth designed to declare that the people were my slaves' . . . kyn̞ aydumn 'I prescribed (their) punishment' Şu E 1-3; a.o. do. S 9; VIII ff. Man. A (we have completely performed) ayduk işepezen 'the work which you prescribed' M I 10, 13; o.o. M I 14, 10-13; TT II 8, 51 and 53: Man. (the false Mithra) ol dindarlaɾka inça
Ar. tağwir, sic, error for taqwir) Sanq. 89, 18 (and see u'd- and u'di-).

uy- 'to squeeze'. N.o.a.b.; for the vowel see uyma: Close in meaning to uv- and iy-, but hardly to be connected etymologically with either since uv- > uy- is not a possible sound change in Xak., and the alif is consistently vocalized with ދ (not ފ) in all words in the group. Xak. xi ol unusug uydi: 'he squeezed (dağıta) the flour in order to make it compact and feed it to (animals)' (yaştadd wa yanca') Kaj. 174 (uyar, uyma:k): xiv Muh. (?) 'acana, to knead' uy- Rif. 112 (Mel. 28, 15 yuqur-).

Dis. AYA

I aya: 'the palm of the hand', with some extended meanings later. S.i.m.m.l.; in others displaced by Mong. l.-w. alakan or Ar. l.-w. kaff. Uyg. viii ff. Bud. ikl ayarlarm kav-şurup 'putting the two palms together' U II 46, 70 and o.o. of this prh.; o.o. Sw. 168, 23 ff. (adnut) TT V 12, 119; PP 6, 7–8, etc.: Civ. sezik yapida ayada 'on the 8th of the month (it is) in the palm of the hand' TT VII 20, 8; a.o. do. 27, 8: Xak. xi aya: al-kaff 'the palm of the hand' Kaj. 185; a.o. I 348 (2 kars): KB ayada tutarsen 'you hold in the palm of your hand' 717; a.o. 864: xiini(?) Tef. aya ditto 44; a.o. 230 (uvun-): Çağ. xv ff. aya kaff-i dest San. 56 v., 28 (quotn.): Kom. xiv 'the palm' aya CCI, CCG; Gr.: Kip. xiii al-kaff-i-maşhk 'the open palm' aya: Hou. 20, 13: xiv aya: 'with back vowels' al-kaff; aya: ur- seffaqa ay darabla-yad 'to clap, that is strike the hands together' Id. 27: xv al-kaff aya: Kav. 61, 2; Tuh. 30b. 8: Osm. xiv ff. aya (1) 'the palm'; (2) 'the pan of a pair of scales' in several texts! TTS I 54: III 50.

?F 2 aya: an Exclamation, 'oh', which also exists in Ar. and Pe.; prob. a l.-w., but possibly an expanded form of 2 ay. Survives in NC Kir, and SW Osm. Xak. xi KB aya as a Vocative Prefix is common 8, 164, 168, etc.: xiini(?) At ditto; Tef. aya 'oh!' 44.

S aya: See anığ.

S eyelifye See 1 idji.

D yuva/(E) lye See eyilin and basa:

I uyva: properly 'a bird's nest'; sometimes by extension the resting place or 'lair' (properly lirn) of any wild beast. S.i.a.m.l.g. except NW and SW as uyva; in the latter languages as yuva which seems to be the old Oğuz/Kip. form. Türkü viii ff. (a leopard and a deer, see 3 en . . .) bulupan uyas:saqraru: ọğlira: sevini: kellir: 'having found it they come rejoicing (Hend.) to their resting places' IrkB 31: Uyg. viii ff. Civ. kargiç uyasadak ọptrakrrn 'the earthy material in a swallow's nest' H 195–6: Xak. xi uyva: tukru*1-l-fuyr wa 'msyyhu 'the nest (in general) of a bird and its nest in a tree' Kaj. I 85: xiv Muh. al-uyva: uyva: Mel. 73, 8; Rif. 176: Xwar. xiv yuva 'nest' Quib 87: Kip. xiii al-uyva: Hou. 10, 17: xiv uyva: al-uyva: thus in the Kitāb Bâyifq, but our şayx Fazru'-din said 'I do not know (any word for) it except uyva:' Id. 27; uyva: al-wakar; and one says kuş yuwas: wakar'a-l-ayr do. 99; al-uyva: Bul. 12, 6: xv 'uyva:uyva Tuh. 25r. 10: Osm. xviii yuva (? in Rümı omitted) dîyunâ-i tuyûr 'a bird's nest', in Ar. him 'hiding place', 'uyva and maşfah 'a nest in the ground' San. 347v. 9 (quotn. Fudûlî).

VU 2 uyva: a term of relationship of uncertain significance, in some contexts apparently 'blood brother', a general term covering both āğl: and āgl; in others hardly more than 'blood relation'. N.o.a.b. O. Kir. ix ff. ėl(ī)g uyamaka: aşqûltum 'I have been parted from my kinsmen of my realm' Mal. 15, 3: Xak. xi uyva: al-ax wâ-liqir 'brother, kinsman'; (verse) tavar üçün tepri: edlemidip, uyva: kadaş ọğlint: çînlâ: boğâr it describes the lack of compassion between brethren (al-îxwân) and says 'man looks for money and does not fear God, so that he (literally?) strangles his brother's son (ihb axîhi) for the sake of money' Kaj. I 85; a.o. III 146 (ka:b): xiv(?) At. ata bir ana bir uyalar bu xalq 'these people are kinsmen with the same father and mother' 291; Tef. uyva corresponds to Ar. al-āx: 324: Çağ. xv ff. uyva hâmîra-i kûîch 'younger sister', also called sipîl San. 92r. 22 (sipîl is the normal word, no other trace of uyva: in this sense): Xwar. xiii uyva: 'brother' 'Ali 45: xiv uyva: 'blood relation'(?) Quib 196.

Dis. V. AYA-

aya:-- originally 'to treat (a person Acc.) with respect, to honour; to present (a thing Acc.), to look after it carefully'. S.i.a.m.l.g. (in SW only Tkm. and xx Anat. SDD 134) with a rather miscellaneous set of meanings, of which the commonest are 'to have compassion on (someone)', to spare; to withhold, or withdraw (something). Türkü viii ff. (in Tov. IV r. 3–5 (ETY II 180) there seems to be a scribal error, the text should prob. read yuva altun baap (not aya:rap) tâmgâlap 'pack up and sealing a hundred gold coins'):

Man. TT II 10, 78–9 (ağria:--): Uyg. viii ff. Bud. ağır ayamakın 'with profound respect' U I 30, 8; normally occurs in Hends., U II 14, 2 etc. (ağria:--): Swt. 195, 21–2 (ciltje): Civ. TT I 65–6 (içan): Xak. xi ol tomm anyada: sâna twabahu 'he looked after his clothing (etc.) carefully'; and one says aya: aya: aya: aya: aya: ayadi: laqabahu-l-malik bi-laqab 'the xan gave him a title of honour' Kaj. I 271 (aya:ar, ayamak): KB ayamna: 'do not treat them gently' (let boys and girls taste the whip) 1494; (a wicked man ought to be kept in captivity) yorik bolsa eddî aya sarp yûrek 'if he obtains his liberty, control him well with a stern mind' 5549: xiv Muh. al-mubahâba 'to behave in a friendly manner to (someone)' ayamak Mel. 35, 10.
Aya' balanced. Survives in SW Tar. ayap (or aya?) er acralut-l-ala'a 'a bald man' Kaš. I 116.

Dis. AYD

uyat 'shame, modesty, shyness'; practically syn. w. uvut, q.v., with which it is used in Hend. in Uyg.; connected with uyad- and uyal-, but morphologically obscure, possibly abbreviated Dev. N. in t. fr. uyad-. S.i.a.m.lg. as uyat, in SW only in Tkm. uyat, xx Anat. uyat SDD 1997. Uyg. viii ff. Bud. uvut uyat Sw. 489, 12; TT V 24, 60-1 (uvut, the spelling uyat in the latter looks like a misspelling): Çağ. xv ff. uyat şarm 'shame' Vel. 123 (quotn. containing uyatif); uyat (1) şarm wic xicalat (‘modesty’); (2) 'ayb woa qobhát 'disgrace, baseness' San. 92r. 22 (quotn.): Xwar. (xii) uyatlı 'ashamed' 'Ali 46): xiv uyat 'shame, modesty' Qutb 196 (and at uyatif); Nahe. 366, 1: Kom. xiv 'shame, modesty' uyat CGI, CGG; Gr.: Kip. xiv ud ( 'crasis of uvut) al-hayá 'modesty, bashfulness' also called uyad Id. 9; Tkm. uyat and uy-al-hayá do. 27.

D aytık N.Ac. fr. ayt- 'enquiry'. S.i.a.m.lg. w. minor phonetic changes, but now means 'statement' (cf. ayt-). Uyg. viii ff. Man. aytık 'enquiry' (?) in damaged passage M II 12, 10: Xak. xi aytık alternative form (luğa fi) of aytis in the sense of istihrá' ani'l-saláma wa nahwihá 'an enquiry about (someone's health and the like' Kaš. I 113: KB ēlğiniz üküs ögdi aytık salám iðurmen saqa 'I send you many praises, enquiries, and greetings from the king' 3907; saqa bolga axlr bayat aytık 'for you at the last there will be God's cross-questioning' 5273; o.o. 5740, 6120.

Dis. AYD-

D aytat Caus. f. of aya-; survives only (?) in SE Tar. aytat 'to order (someone) to spare, or protect (someone)' R I 214. Uyg. viii ff. Bud. (faith is called) sevitmek aytatmak edgüke tegürdeç 'that which brings men to the good state of arousing love and respect in others' TT V 28, 119; sevitmiş aytatmak eürsziz 'you have made yourself loved and respected' (by, Dat., all the teachers) Hüen-ts. 1782; (then that king ... see orun) üküshe aytatmak ağırlatlamış 'made himself respected by many' Sw. 607, 15-16.

D aytat Caus. f. of ay-, often spelt aytat-before vowel Suffis; properly 'to make (someone) to speak', that is 'to ask'. For some unknown reason it lost its Caus. meaning, as early as x in Oğuz, and became syn. w. ay-, which then became obsolete. S.i.a.m.lg., often as eyit-/eyt-. Türkü vii (gap) arkiş: kelmed: (sic, not yelmed) an: aytayim (sic, not aitayim) tıp süledim 'no envoys came (from him). I launched an expedition to demand (an explanation) from him' II E.21: viii ff. mağa: aytatmak tēdı: he said "do not question me'" Toy. IV. 7-4 (ETY II 180); a.o. do. 4-5: Yen. see O. Kir.: Uyg. viii ff. Man.-A tıp şekl aytar 'if one asks in doubt' (after a speech in oratio recta) Mt 19, 17; (the sorcerer in the temple) Mar Amu Mojakka nça tıp aytat(tı) 'asked Mar Amu Mojak' (the question follows in oratio
eya:t- 'to be shamed by, or ashamed of (something, or someone, Dat. or Abl.)'. Except in TT VIII, where -t- prob. represents -d-, and in the Perf., the final consonant seems to have been consistently -d- until xv. Survives in most NE languages as uyat-, occasionally iyat-, and in some SC Uzb. dialects as uyat-.

UYG. VIII ff. Man.-A uyadmakin(?) in damaged passage M I 25, 8: Bud. Sanskrit alajjetyaye laijjante 'they are ashamed of things of which they should not be ashamed' uya:ma:gluk savta: uyat-urliar; (the opposite) uyat-gulukta: in çip uyatmadqcgal TT VIII E.49-50 (see above); artukrak uyat'ti 'he was more ashamed than ever' U III 83, 11; öz kilim kilincilani eterti uyadsar eyrmenser 'if they are very much ashamed (Hend.) of what they have done' Sutv. 141, 4-5; a.o. of Hend.

HÜN. 2051: Xak. xi ol mendin uyatt: istahyâ mimni 'he was shamed by me'; originally uyâd'ti: but assimilated Kaj. I 216 (uyadur, uyadmak): âgüz âse: köüz uyadür 'if the mouth eats, the eye is ashamed' (istahyâ) I 55, 15: KB yorisa uyadmasa yaljük körüp 'if he walks abroad and is not ashamed when he sees (other) men' 864: xiiii(?) At. uyadip 'being ashamed' 432 (some MSS. uyatip): Çağ. xv ff. uyat-(1p) utan- Vel. 123.

D uyât- Pass. f. of uyit-; 'to be asked'. S.i.a.m.lg. except SW, meaning 'to be said, spoken', etc. Xak. xi sôz uyâtildi: su:la 'anîl-ül-hâlâm va gâyrîhî 'a question was asked about the statement (etc.)' Kaj. I 270 (uyituar, uyitmak): xiiii(?) Tef. uyat- 'to be said' (Imper.); Çag. xv ff. uyitmayin eydimedim Vel. 40; atyit- Pass. f.; guta şudan 'to be said' San. 54v. 6 (quotns.): Kom. xiv 'to be said' (by someone Abl.) CCG, Gr. 33 (quotns.).

D uyitn- Refl. f. of uyit-, S.i.s.m.l. with a miscellaneous collection of meanings. Xak. xi sôz uyitnidi: tavallâ su:li'l-hâlâm bi-'nafshihi, 'he took it upon himself to ask a question' Kaj. I 270 (uyitnûr, uyitnma:k).

D uyitur- Caus. f. of uyit-, with a different shade of meaning fr. uyit-. Prob. Hap. leg. uyitur- (and the like), which s.i.a.m.lg. in the same meaning is a Caus. f. of uyit- in its later meaning. Xak. xi ol maqa: sôz uyitur: kafîlânî 'ala takallumi'l-ül-hâlâm ma'a:hu 'he made me responsible for making the statement with him' Kaj. I 269 (uyiturur, uyitma:k): Kom. xiv 'to make (someone) confess (a sin)' uyit- CCG, Gr. 33 (quotn.).

D uyit- - Caus. f. of oy-; 'to make, or let (someone Dat.) hollow out (something Acc.)'. S.i.m.lg. Xak. xi ol maqa: ku:gu uyit-: 'he ordered me to hollow out (bi-taqui) the melon' (etc.) Kaj. I 269 (uyitur, eyitmak): Çag. xv ff. oyit-: Caus. f.; kâwânand hitto San. 89v. 28.

D uyitur- Hap. leg.; Caus. f. of uyit-, Xak. xi ol uyit- 'he gave orders for compressing
('ažı ğıdd) the flour and squeezing it (dağtılıği) into a sack' (etc.) Kaş. I 269 (uyturur, uturmak).

Tris. AYD
PUD uyadsılık ḫap. leg.; almost certainly mis-spelt; in a section headed fa'ilül, which containsısa:yuk followed by the cross-heading wa nāw minhu manqūs 'defective (?) variety' K (qāf) and this word; it can grammatically agree. ḫak. xi uyadsılık ır-rahculu-lładī galabahu'l-hayā' 'a man overcome by shame' Kaş. I 160.

Tris. V. AYD

Mon. AYG
S ayg. See 1 ayg.

Dis. AYG
D ayag N.Ac. fr. ayg.-; with a parallel evolution of meaning. Survives in NE ḫak. ayag 'compassion, sympathy'; NC Kır. ayo, Kızı. ayaw (R 200) ditto; NW Kızı, Kırım ayaw ditto, and (Kırım only) 'stinginess' and SW xx Anthem. ayâ 'protection'; ayāg 'a title' SDD 133. Uyğ. viii f.f. Man. TT III 75 (emerder)-: Bud. Sanskrit sattāram 'profound respect' aţıl ayag:q TT VIII E.5; ayağ 'honour and respect' U II 77, 18 etc. (qiteg); ayag:ka teğimlig (TT VIII A.29 ayağ:ka: teğimlig) 'worthy of respect', a stock epithet for Bodhisattvas, monks, etc. U II 11.9; 32, 63, etc. (this phr., spelt ayağ:teğinlig (Kore. 127, Haliod 28) was borrowed in Mong., and there erroneously connected with ayag:ka 'begging bowl', 1.-w. fr. 1 ayag: Ciy. ayağ:ka tegimlig Usp. 15, 8; 84, 3; 88, 5; aşıq: ayağ:ka eşgși 'your advantage and honour have diminished' TT I 58-91 o.o. do. 114 (ornan-); TT VII 34, 10-11 (2 aq:ăş); Xak. xi ayağ:ka al-laqab 'a title of honour' Kaş. III 172 (verse, see aktıl); aya: (ayag:ka) I 271, 11 (ayag:ka): KB waźirilık aqar bērdil taşma ayağ 'he gave him the post of vezir, a seal and a title of honour' 176; a. 1766 (istem): XIII(?). Tef- at ayağ 'a title of honour' (for a Sūra of the Koran); ayâ 'protection'(?) 44: XIV Muh. al-qaşal aqab: Rif. 145 (Meh. 50, 4 is-spelt ăg). 45: I 84; and 17 o.o.; XIII(?). Tef. ayağ 'cup' XIV Muh. al-qadah 'cup' ayağ Mel. 7, 10; Rif. 79 (confused with 2 ayağ); al-qas'a ayağ 69, 6 (ayağ); 170 (ayağ): al-mangal 'portable brazier' ayağ 169 (only): Çağ. XV ff. ayağ:yağ:q qadah Vel. 39; kāsā (cup') wa qadah San. 575.2 (quotns.): Xwar. XIV ayağ (and, by false analogy, ağaqt) 'cup, goblet' Qub 6: Kip. XV sukurka 'bowl' ayağ Tuh. 19b. 6; sābitar (meaning unknown, corrupted) ayağ do. 20b. 11: Osm. XIV to XVI ayağ:ayağ 'bowl, cup'; common TTS I 54; II 70; 111 48.

S 2 ayag. See ağaqt.

D 1 ayagı Dev. N. fr. ay-; 'word, speech, command'. N.o.a.b., always(?) abbreviated to ayağ. Türkçe VIII ff. Man. bu savıq ayağ:gap[? 'these words' (Hend.)] TT II 6, 25; a.o. do. 3 (îslec.-): senîn ayağ: ançaq ol 'your commands are like that' M III 23, 6-7 (i): Uyğ. viii ff. Man.-A Man Név Mani Mağistik ayğin 'by the command of Man Név Mani Mağistik M I 12, 20.

S 2 ayğ. See 1 âdıq.

S 3 aıyq. See 2 âdıq.

S 4 aıyq. See 3 âdıq.

D aıyq Dev. N. fr. ay-; hardly distinguishable fr. 1 aıyq. N.o.a.b. Uyğ. viii ff. Civ. (it gives headaches and eye-aches) tenîrîte yağış ayy[k?] bürmeyükke 'to the man who does not give libations and vows(?) to God' TT VII 25, 1 (restore thus?): Xak. xi ayyq al-i'da 'a promise'; hence one says anîn maşq aıyq: bâr 'I have a promise from him' Kaş. I 84: ayyq ayir kaymaşız aqduq idatâk 'keep your promise to me' II 45, 26.

(D) ayyük 'mirage, landmark', and the like; specifically Oğuz and with some common meanings with öyük, q.v., also specifically Oğuz. Clearly not identical with öyük, Pass. Dev. N./A. fr. oy-, 'hollowed out, a hole, cavity' first noted in Kip. xv Tuh. 34b. 8; 48b. 8 and s.i.a.m.l.g.; both it and öyük may be Oğuz corruptions of some foreign word (cf. dren). Survives only(?) in SW Osm. öyük 'scarcecrow'; xx Anat. öyuk/hoyuk 'scarcecrow'; landmark, carin', and the like, SDD 749, 1998 (höyük, 756, also has these meanings, inter alia); al-xayal means both 'mirage' and 'scarcecrow'. Cf. küşgük. Oğuz xi öyuk al-xayal wa'll-iram 'mirage, landmark' Kaş. I 85 (verse; öyuk translated irm wa xayal il'îf-ma'sa in the desert'); o.o. I 384, 6 (same verse, alığ); kûçîn öyuk tutma's la yiimk bin-l'quwma min ayyq:al-xayal'läti yiynab il'îf- fada'iz (mis-spelt fada'iz) 'you cannot catch the mirage which rises in the deserts by force' I 81, 21: Çağ. xv ff. öyuk say qıîn ni dar sar-i râhîh birâyî al'âman bi-gûdarand 'a stone marker which they put up at the beginning of (side) roads to indicate them' Sun. 92v. 28:
Kip. xiv oyuk al-ricém wa hiya'l-ahcär ba'duhā 'alā ba'd 'alāmatat(n) li'l-sayj 'a heap of stones one on top of another to mark something' Id. 26: Osm. xiv ff. oyuk c.i.a.p., usually in Pe, and Ar. dicts. translating words meaning 'scarecrow, statue, heap of stones' TTS I 554; II 739; III 551; IV 616.

S uyku See uıkık.

S ayyır See aadığır.

Dis. V. AYG-

S oğyat- See oğur-

S oğan- See oğur-

Aykır- 'to shout' and the like. Survives in several NE, NC, and SW languages. Türkü viii ff. Man. (a large gathering of the common people did obeisance to the king) yeıme aykirdir 'and applauded him' TTH II 10, 82.

S oğur- See oğur-

Tris. AYG

D ayakçı: N.Ag. fr. 1 ayak: (1) 'one who makes cups, bowls, etc.'; (2) 'a cup-bearer'. Survives in SE Türkî, Shaw 30, and NC Kir., Kzx. See Doerfer II 630. Xak. xı ayakçı: (sirə) al-gaṣa' 'a potter' Kaş. III 296, 23 (sirə:); n.m.e.: xı Rüğ. ayakçı 'cup-bearer' R I 208 (quotn.), 605 (asçt): Muh. al-gaṣa'wir 'a maker of bowls' ayakçı: Mel. 58, 5; ayakçı: Rıf. 157: Çağ. xı ff. ayakçı 'cup-bearer' Vel. 39 (quotn.); ayakçı/ayağlı a word for 'cup-bearer' San. 57r. 5 (same quotn.).

D ayyuççı: Dev. N.Ag. fr. ay-; lit. 'one who speaks, or issues commands', but in practice the title of an office. Türkü viii in the phr. 'their xağan seems to be brave, and their ayuççi: wise', T 10, 21, 29, the title, which refers to Toğnumuk, is clearly a high one: Uyg. xı Bud. in the list of officials in the first Pjahl 15 ayůğlı (PU) Avluç Tarxan, 13, 21, has a rather humbler position near the carpenter, and here seems to mean merely 'foreman of works'.

D ayağlı P.N./A. fr. ayąg; originally 'enjoying respect'. Survives with phonetic changes in NE Khak.; NC Kir., Kzx., and NW Kaz., Krm, usually meaning either 'companion' or 'pitiable, deserving compassion'. Uyğ. viıı ff. Man.-A M I 27, 2 (I aılığ): Man. ayağlı ağılı käman 'my respected and famous family' TTH II 3; Bud. ayążlı bolmak dyan 'the meditation (l.-w.) about becoming respected' TT V 10, 98; o.o. TT VII 40, 77 (2 ap); Sww. 446, 17-19: Civ. kişidin ayążlı 'respected by (all) men' TV VII 17, 22.

D ayylık P.N./A. fr. ayık; n.o.a.b., apparently 'one who carries out a promise'. Xak. xı KB ayylık turur bu ölüm belülüş 'death manifestly keeps its promises' (a famous man does not die before his time comes) 2286.

D ayylıkuk See 5 kök.

?ED uyulug'- Hat. leg.; by its meaning a P.N./A. uğ; occurs in a grammatical section as an example immediately after ayylık, q.v., and presumably a scribal error for uğlugh. Xak. xı uyulug ev bayt dü fəqät 'a domed tent' (i.e. one with curved wooden struts) Kaş. III 50, 27; n.m.e.

?ED uyuklug P.N./A. leg.; this word has been read in USp. 79, a list of articles mainly tosek 'mattresses'; the phr. below comes after these entries and before a list of örtgün 'coverlets', and the transcription is based on the assumption that it is a P.N./A. uyuk 'feet boots, woollen stocking' which exists in some NC and NW languages; see uyma:. It is unlikely to be connected with this word; it might perhaps be uyuklug 'with a pattern of depressions, or incisions', or merely mistranscribed. Uyğ. viıı ff. Civ. bir tatarm uyuklug kiğidiz 'one Tatars'... felt' USp. 79, 11-12.

S ayyırı See arkuru:. D ayağsz Priv. N./A. fr. ayağ; originally 'not enjoying respect'. Survives in much the same languages as ayağlı with the opposite meaning to that word. Uyğ. viıı ff. Bud. U II 77, 19 and 86, 36 (uçuz); TT VII 40, 77 (2 ap).

Tris. AYG-

D ayyığla:- Den. V. fr. 4 ayığ (ağığ); 'to dishonour'; used in antithesis to ağırla:-. Pec. to Uyğ. Uyğ. viıı ff. Bud. könl kırtı nom ayyığladim tandem erser 'if I have dishonoured and denied the rightful true doctrine' Sww. 134, 11-12; a.o. do. 137, 1.

S uyık See uıkık.

VU oyık Preliminary note. There seem to be two different words of this form, the first a VU Xak. word connected with oyık-, the second the Oğuz word oyık which is still current.

VU 1 oyık 'quicksand'; homophonous with oyık-. N.o.a.b., but see 2 oyık. Xak. xı oyık yer al-‘änıq mina’-raml ‘a quicksand’, that is (sand) in which footprints disappear and their traces are effaced by water, etc. Kaş. I 85: KB oyık çım osuğlug bolur bilgeler, çikar su yuyuda ağaç tepseler 'wise men come to be like quicksands or peat; wherever they put their feet water emerges' 974; Xwar. xiv oyık 'the sediment in wine' Qub 122, 202 (ayıığ).

2 oyık 'an artificial mound, cairn' and the like. An Oğuz word with an ill-defined
connection with öyük, q.v. Survives only (̄) in SW Osm. öyük 'an artificial mound, a scarecrow' (acc. to Samt 231 identical with öyük) and xx Anat. öyek, öyük, öyyük, höyük, hüyük with these and other meanings some of which seem to belong to I öyük SDD 756, 766, 1123-4, 1441. Öğüz xi öyük kull mutafa' mina'-ard şibla'-tall 'any piece of raised ground like an artificial mound' Kaş I 85; Tkm. xii al-tall öyük (Kip. tepe:) Hou. 6, 16; xiv (not specifically Tkm.) öyük al-tallul-kabir 'a large artificial mound', also called baş (ʔKip.) ld. 27; ditto öyük Bul. 3, 9; Osm. xv ff. öyük 'artificial mound' in several texts, esp. Pe. and Ar. dicts. translating words with that meaning and once (xvi) 'scarecrow' TTS I 753; II 961; IV 812 (everywhere öyük).

S eyğ/eyğü See edğü.

Dis. V. EYG-

VU öyük- Hap. leg.; cf. I öyük. Xak. xi anında aşka: kumda: öyültü: 'his foot sank (sütak) in the quicksand' (al-ániq); and one says anında aşka: öyültü: latamati'l-hicāra ricalahu wa haftiya 'the stones bruised his feet and he was footloose' Kaş. I 268 (öyükler, öyükme:).

S öykün- See ötgün-.

Tris. EYG

eyeğü: properly 'rib' as an anatomical term; also used metaphor. for 'the rib of a tent', etc. Survives in NE Tuv. eğlı and SW Osm. yeği/yeğel (prob. both now obsolete), and in various shortened forms eyi in Osm. eği (i.e. eye) in Rep. 'Turkish' and in xx Anat. eya/eye/eya/eya SDD 509, 563, 1123. Otherwise entirely displaced by the Mong. l.-w. kaburğa or the like. Üyğ. vii ff. Civ. (in a list of parts of the body) ikı yeğilüde 'in the two sets of ribs' H II 22, 29: Xak. xi yeği: al-dil- 'a rib'; and adla'il-xibā 'the ribs of a tent' are called yeği: and ard fi wasa'ti'l-cibā ka'annahu ṣa'ud 'a piece of rising ground in the middle of the mountains' is called yeği: yér Kaş. I 137; yeği: 'the rib of an animal' (etc.) III 174; a.o. III 425, 7 (2 art-): xii(?) Tef. yeği: rib-: xiv Rığ. dito R I 721 (quotn.): Çağ. xv ff. yeği: (spelt sustuw-i-i pahli 'side bone' (i.e. rib), also spelt üyegü Sasn. 572. 6; reverse entry 92v. 2: Xwar. xiv yeği: Naka. 279, 12: Kip. xii al-dil' eyeğ Hou. 21, 2: xiv eyeğ: al-dil' (one MS. adds and kaburka also means al-dil'); and it is said of a man who heeds neither reproof nor blame eyeğisi: 'erk tür 'his ribs are firm' Id. 27: xv al-dil' eyeğ (in margin yeğü) Tuh. 238. 7; Osm. xiv ff. eyeğü is fairly common till xvi and eğ occurs once in xvii TTS I 287; II 411; IV 318.

Dis. AYL

(D) ayla-: thus, like that. The original form must have been ayla: see aylık, but it survives only as SW Az. ele; Osm. eyle; Tkm. eyle: the date of the vowel change is undiscoverable. In the medieval period an alternative form alay appeared in NW and still survives, with minor alterations in NE Bar. R I 353; NC Kir. (Kzx. olay) and some NW languages (others have şolay from *şős alay).

This latter form looks like a crasis of anlayu:, Ger. of a Den. V. fr. an.... If so, ayla- is perhaps a metathesis of this word, since the current theory that it is a crasis of an... and ille (birle) is open to the objections that it is semantically inappropriate and that there is no evidence that birle: had become ille anywhere before xii. Öğüz xi ayla: hagoluha 'thus'; one says ayla: kulgıl 'do thus' (kadà) Kaş. I 113; o.o. I 166, 5 (2 us-); III 186, 3 (buyur-): xii(?) Tef. ayla 'thus' 72 (eyle): Çağ. xv ff. VU ayla hâmcûn 'thus, in that way' San. 57v. 2 (quotn.): Xwar. xii VU ayla 'thus' Ali 16: xiv alyay 'thus' Qoth 7: Kom. xiv 'thus' alay (common)fallay (twice) CCI, CCG; Gr. 34 (quotns.). Kip. xiv kamà 'just as' ayla: kim Bul. 15, 13; xv (hâsavâ 'like this' bulay dir) hâsavâ 'like that' alay dir Tuh. 37b. 12-13; ida(n) 'with -n' and hina'id(n) 'if so, in that event' alayaya do. 60a. 10, a.o.o.: Osm. xiv ff. VU ayla is common to xvi and sporadic later TTS I 188; II 412; III 275; IV 320: xV uyèle occurs in documents, see A. N. Kurat, Altn Ord. Kırım ve Türkistan Hanlarına ait Yakıt ve Bitikler, Istanbul, 1940: xviii öyle, in Rûmî, hamçûnân San. 92v. 19.

S 1 öyle See odense.

S 2 öyle See ayla:

D aylığ P.N. A. fr. 1 aıy- originally with preceding numeral (so many) 'months old'; later, of a woman, 'pregnant'. S.i.a.m.l.g. except SW in both meanings. Türkü viii ff. ekl. aylığ; kışi: oğlùn 'a two-months-old child' IrkB. 2 (Xak.) xiv Müh. al-halîlî pregnant ayla: Mel. 53, i (o.) habilitî-l-mar'a ayla: bod- Mel. 25, 2 (Rif. 197 yükle.:): Kom. xiv 'pregnant' ayla CCG; Gr. 31 (quotn.): Kip. xiii al-hâmîl 'pregnant' ayla: (and yükülü:) Hou. 25, 2.

VUC aylık Hap. leg.; crisis of ayla: and 2 ok. Öğüz xi aylık aylık hâda kadà 'thus, thus' Kaş. I 113.

Dis. V. AYL-

D 1 ayl- Hap. leg.;? Pass. f. of aıy-. Xak. xi apar söz aylıd: 'a word was said (qila) to him' Kaş. I 268 (ayilur, ayilma:).

S 2 ayl- See aql-.

(D) uyał- 'to be shamed (by something Abl.); to be put to shame'; presumably a crasis of *uyağt-. S.i.a.m.l.g. except SW, where it is replaced by utan- (uvtan-). Xak. xì ol mendin uyual: istâhalî minî fi amr, tw'na'cara 'anî'l-iqâmî 'aşlîhî' he was shamed by me about a (proposed) action and was dissuaded from venturing upon it' Kaş. I 269
(uyalur: uyalmak: Çağ. xv ff. uyal-(-yan, etc.) utam- Vel. 121 ff. (quotn.); uyal- (spelt) xacal pudan 'to be ashamed' San. 90r. 24 (quotns.). Xwar. xiv uyal- 'to feel ashamed, to be shamed (by someone Abl) Quib 196; MN 74, etc.; Nahe. 59, 10; 183, 7; 351, 17; Kom. xiv uyal- 'to be ashamed' CCI, CCG; Gr. 264 (quotns.). Kip. xiv uyal- istahyät; Tkm. utan- Id. 27: xv istahyät uyal-/uṭan- Kav. 76, 9; Tuh. 6a. 10: Osm. xiv and xv uyal- ditto in two texts TTS II 940.

D oyul- Pass. f. of oy-; 'to be hollowed out, pierced', etc. S.i.a.m.lg. Uyg. vii ff. Bud. (a sick man says) turuk bolılmışma iki yannm yerke (doubtful, ?read birke) kirip oyulup telingell turur 'because he has become lean, my two sides have come together (?) and are hollowed out and pierced' U III 37, 2-3: Xak. xi yér oyuldi: hārātīl-ārd tu:x tasaut 'the earth crumbled and sank'; and one says: oyuldu: hārātīl-ārd: 'the roof was penetrated' by a downfall of rain Kaş. I 268 (oyulur, uyalmak: Çağ. xv ff. uyal- (spelt) ḥāwīda pudan 'to be hollowed out' San. 89v. 22 (quotn.). Kom. xiv oyul- (of the ground) 'to sink' CCG; Gr. 175 (quotn.).

D uyul- Hap. leg.; Pass. f. of uy-. Xak. xi uyuldu: nep 'the thing was squeezed'(duyita), as for example flour into a sack Kaş. I 269 (uyulur, uyulmak).

S eyle:- See eddle:-.

Tris. V. AYL-

D ayalːa:- Den. V. fr. 1 ayaː; s.i.a.m.lg. except SC with a miscellaneous set of meanings 'to clap, to slap, to fondle, to grasp', etc. Xak. xi krz ayalːaːdː soffaqati-l-mar'a bi yadayhā 'the girl clapped her hands'; luğa faşiha 'a correct word' (? import obscure) Kaş. III 328 (ayalar, ayalːamak).

D uyalaː:- Den. V. fr. 1 uyːaː; 'to nest, to build a nest'. S.i.a.m.lg. in SE Türkî uyuli- BS 793/uwala- Jarring 325; SW Osm. yuvalaː; elsewhere uyalaː. Xak. xi kuş uyalaːdː: 'aṣaːl-ṭid' awa'ttasaːda wakar 'the bird nested and made a nest' Kaş. III 328 (uyalar, uyalmakː) Kip. xiv yuvalaː- caːala lahu wakar 'to build a nest' Id. 99: Osm. xvi ditto TTS IV 908.

Dis. AYM

D ayim 1 ay with 1st Pers. Poss. Suff.; lit. 'my moon', but often used, like teprim, as a Noun for 'beautiful, or distinguished, woman'; the transitional stage is seen in Kaş. where the Poss. Suff. still has its ordinary meaning but ay is already used metaphorically. Survives in SE Türkî BS 10; NC Kir. and some SC dialects. Xak. xi satti meniŋ ayimː hıːa xādīmi bi-_SPACE-gunakan ānā 'he sold my servant without my permission' Kaş. II 193, 6; n.m.e.: Çağ. xv ff. ayim

xwāṭūn wa ḥānī-ya haram 'a lady of high birth, or of the harem' San. 57v. 11.

D oymː Pass. Dev. N./A. fr. oyː; s.i.a.m.lg. usually meaning 'engraved or decorated work'. This seems to be the word used in a cryptic para. in IrkB about gambling. As in many Turkish games, the play consisted in putting pebbles or counters in 'holes' (I oyː in this para.) and oymːa: er, which obviously means 'a gambler', might mean literally 'a man who makes holes for the game'. Türkü vii ff. IrkB 29 (ur-).

D uyamː Pass. Conc. N. fr. uyː; n.o.a.b.; the ref. to 'felt boots' clearly links this word with the modern NC word uyuk 'felt boot, woollen stocking', and possibly with uyukluːg, q.v., and so fixes the vowel of this verb as u-. Xak. xi uyamːaː al-lūbdːi-l ('t-luʁmdːim) 'lādi yutar xadad minhu-l-xaʃf 'the (Turkmen) felt out of which boots are made' Kaş. I 100, 22 (basrːː-); 207, 3 (talkːsː-); n.m.e.: Çağ. xv ff. uyamː (spelt) xik waw muʃ 'a leather, or skin, bag', also called tulum, in Arabic ẓaːqg San. 92v. 23 (no doubt belongs here in the sense of something filled under pressure, a meaning also inherent in tulum).

D eyemenː See eyemenʃsiz.

Dis. V. AYM-

eyemenː 'to be timid, shy (of something or someone, Dat. or Abl)'; the occasional spellings avː in Uyg. were merely a device for ensuring that the word was not read as imen-. S.i.m.m.l. Cf. uvtanː-, uyaːdː-, Uyg. vii ff. Bud. Sanskrit parisaccharadyahayam 'fear of being put to shame before the community' kuvraːgːka: eyemenmakːlig (sic) korkinː TTS VIII A.11; birık amtu bu emgek emgengeli korksar eymensersen 'if you now fear and are timid about suffering this pain' U III 31, 12-13 (ii); a.o. Sw. 141, 5 (uvaːdː-); Xak. xi ol mendin bu 1ːstaː eyemendiː istahyā minnu wa cabūna 'am̱l-i-qaddam fi hadā-l-amar 'he was shamed by me and hesitated to proceed with this action' Kaş. I 270 (eyemenːr, eyemenmekː); korkup aŋar eyemenː}: oynamaːgil 'be afraid of (God) and out of shyness and fear of Him (hayāt'a:n wa xawfaː(n) minhu) refrain from playing about' III 377, 14: KB 8ədːum 'udrın ayaː yeme eyemenː if I shaly make my excuses' 191; aŋar eyemenːrnemː 'I am rather afraid of it' 777; o.o. 204, 5069, 5869; Çağ. xv ff. eyemen utan hicabː eyle 'be ashamed and embarrassed' Vel. 35 (quotn.); imenː (so spelt, in error) ihtirāːzin kardin wa sarːm kardin 'to be cautious and shy' San. 113v. 18 (quotns.). Xwar. xii eyemenː- to be shy 'Ali 47; xiv ditto Quib 19 (eyemenmekːlik 'modesty', misspelt 58); MN 252; korka eyemenː Nahe. 76, 4; Kom. xiv to be shy 'emen-imenː CCG; Gr. Osm. xiv to xvi eyemenː to be deficient, shy (of people Abl.) in several texts TTS I 289; II 413; III 277.
Tris. AYM


Dis. AYN

D aynän See ayınla.-

?f ĳyin (sic, as in TT VIII, not ĳyin as spelt hitherto) pect. to Uyg. (but see 1 yir). Its meanings are discussed at length in v. G. ATG, para. 206; although sometimes used as an Adv. in such phr. as ĳyin kezığçe, it is normally a Postposn. following a noun in the unsuffixed or Dat. case and meaning 'because of, according to, in accordance with', and the like. It is therefore practically syn. w. the Khotanese Saka Postposn. ʰii; see S. Konow, Primer of Khotanese Saka, para. 95, and is prob. a l.-w. fr. that word. This is more satisfactory than v. G.'s suggestion, loc. cit., that it and a supposed word *iy-e, which is prob. merely a misspelling of ĵyin, are derived fr. a hypothetical verb *iy-. Uyg. viii ff. Man. az biiğ ĳyın ... ayiğ kilını ĳyin 'because of lust ... because of wickedness' TT II 16, 26-7; a.o. do. 35: Bud. Sanskrit ye ĺițan ģayyārānti 'those who will follow these' kémler muqā 'ēyin (sic) bα:ɾsaːlaːr; 'n. r. burlxan ēyên bارد:ɾçalaːɾ 'uqutur' (this signifies those who walk according to (the precepts of) the divine Buddha) TT VIII A.16-17; onąpürən parjitā 'those who have adapted themselves to the (proper) order ēyên kezığçe tıĢımlınims do. B.11; a.o. do. F.14 (ulal); köpüll ĳyin ātpınça küsüşler terk kanar 'his wishes are quickly fulfilled in accordance with' U IV 27, 8; köpüll ĳyin U III 43, 10; IV 12, 114 etc.; tap ĳyın Stw. 245, 22; ĳyin kezığçe 'one after another, in succession' U II 22, 8; III 35, 16; miscellaneous o.o. U II 49, 23; III 79, 4 (ii) (evrǐl); Stw. 101, 18; 133, 16; 349, 10; 596, 22.

?D ĳyın 'game, play, merriment' and the like; considering the importance of holes in Turkish games (see oyun) the possibility that this is a Dev. N. fr. oy-an cannot be completely excluded. S.i.a.m.lg. Türkü viii ff. Man. ükũş törũş teq oyunun 'with many kinds (Hend.) of amusements' TT VII 8, 58; a.o. do. 66 (ogrung); Uyg. viii ff. Man.-A (they curse and swear at one another, and this cursing and swearing like idiots) sığışçe oyunça sakanur 'they think of as abuse and amusement' M I 10, 19: Bud. TT X 144-5 (1 yr): Cev. on kat kaş oyun ýaŋkısu eșidiliür 'the echo of the ten-fold kaš game is heard' TT I 94-5: Xak. xı oyun al-la'ib 'game, sport' Kaş I 85; o.oyuna: kaltı: turka fī-l-rīhān 'he was left behind in the race' II 25, 4: KB oyunka katımlasna ģlı̇n tılın 'if he does not take part in sport with hand and tongue' 709; a.o. 2093 (oyun 'gambling', as an evil): xıt(?) 'Tcf. oyun/oyun 'game, amusement' 234-5: xrv Muh. al-la'ib waw-lahwe 'game, pastime' oyun Mel. 63, 12; Rif. 162: Çağ. xv ff. oyın (spelt) bāzı te házl 'game, playfulness', also pronounced oyun San. 92v. 23; reverse entry do. 28 (quotn.): Xwar. xiv oyın 'game', etc. Qub. 116: Kom. xiv 'game' oyın CCI; Gr.: Kip. xiv oyın al-la'ib Id. 26.

D aynän N.Ac. fr. 1 ayın-; n.o.a.b. in the phr. korkınç aynän, Uyg. viii ff. Bud. (that man) korkınç aynän bulmaz (or bolmaz?) 'has no fear (Hend.)' (of becoming wicked) U II 39, 93-4; o.o. U III 57, 1 (i); Tif. 18a. 2.

D ıyınç N.Ac. fr. ıyın-; n.o.a.b. in the phr. ıyınç basınc 'oppression, persecution', and the like. Türki viii ff. Man.-A (we do only what God commands but) yüzmüz utruluk ıyınç basınc alp e(mğekler?) erür 'persecution (Hend.) and grievous sufferings(?), confront us' TT II 6, 6; a.o. do. 15 (ada): Uyg. viii ff. Man. (he has suffered many kinds of ıyınç basınc M III 37, 14 (ii)).

D oynak Conc. N. fr. oynä-; lit. 'a playing-thing' with various special applications, esp. 'a flighty woman'. S.i.a.m.lg. except SE(?). Xak. xı oynak ış plagued: al-mar'atu-l-ula'at-ul-saba'a 'a woman who peeps out and hides again' Kaş. I 120: Çağ. xv ff. oynak 'a place (zamini) that a gazelle digs out (xv) with his feet and makes his sleeping place' San. 92v. 26 (the translation implies a false etymology fr. oy-).

D oynasn Dev. N. fr. oynän-; etymologically and semantically very close to oynak but with a slight connotation of reciprocity, usually 'one who engages in an illicit love affair'. S.i.a.m.lg. See Doorfer II 671. Xak. xı oynasn al-mar'atu'lli iah man xaraquq hārāman(') 'a woman who has a secret lover' Kaş. I 120: xiv Muh. al-ma'siq 'a loved one' oynasn Mel. 49, 15; ESSAGE: (corruption of ıāq), oynasn in margin Rif. 144: Çağ. xv ff. oynasn ma'siq-i zan San. 92v. 24; Kom. xiv 'concubine, harlot' oynasn CCI, CCG; Gr.: Kip. xiv oynasn al-ma'siq Id. 27; Bul. 9, 5; xv ma'siq oynasn Tuh. 32b. 10: Osm. xiv ff. oynasn 'illicit lover, concubine'; c.i.a.p., esp. in Ar. and Pe. dicts. TTS I 554; II 739; III 551; IV 616.

Dis. V. AYN-

D *ayan- See ayanaça.-

1 ayın- used only in association with kork and no doubt more or less syn. w. it. One of the words for 'to fear' in Mong. is aiyi- (Kow. 2, Halted 1) but the x11 form is ayu- (Haemisch 11) and the resemblance is prob. fortuitous. N.o.a.b. Türkü viii ff. korkma: eðgülüti: ötüm, ayınma: eðgülüti: yalvar 'fear not, pray well' (twice in different words) Irk. B 19: Man. (gap) korkmaz ayınma M III 10, 6 (ii).
S 2 ayn- See 1 adın-.

D iyın- Refl. f. of iy; survives only (?) in NC Kir. iyın- 'to strive, strain oneself'. Uyg. viii ff. Bud. iymn basınur 'they suffer oppression' TT VI 10 (mistranscribed iyınır and with a false etymology in the note thereon): Xak. xı er iyınd: achatd-l-racal jubi-atahu fi ixxä'll-baraz 'the man exhausted himself defecating' Kaş. I 269 (iyınur, iyınmak).

S oyan- See ödün-.

D oyna-: Den. V. fr. oyun; 'to play' and the like; sometimes Intrans., sometimes 'to play (a game, musical instrument, etc., Acc.)' and sometimes 'to play with (someone Acc. or Dat.).' There is sometimes a connotation of amorous dalliance. Uyg. viii ff. Bud. U II 26, 6 (İlinçüle-le); Xak. xı eight occurrences but n.m.e.; sometimes translated la'iba, e.g. ol menį birle: oynai: la'iba ma'ni he played with me' II 226, 12; and sometimes la'aba, e.g. iç tin anar oynauy: hina la'abtuhu daxila'l-där 'when I dallied with him in the house' I 225, 28; oynap menli: fa-la'abani 'and he dallied with me' I 226, 2: KB eilık külmiz oynar çeçekler üze 'the roebuck and his doe play among the flowers' 79: xⅷⅷ?) Tef. oyna- 'to play, amuse oneself' 234: xiv la'iba oyna: Mel. 31, 1; Rif. 115; nowa: 'to joke' ditto 31, 5; 115; Çağ. xv ff. oynaba: kardin 'to play' San. 91r. 3 (quotns.): Xwar. xⅷⅷ?) ditto Ög. 12: xiv ditto Qutb 115; MN 125; Nахc. 183, 11: Kom. xiv 'to play' oyna- CCI; Gr.: Kip xIll la'iba oyna: HOU. 34, 14: xiv ditto I'd. 26: Osm. xiv ff. oyna- 'to lose (something) gambling' in several texts TTS III 551; IV 616.

D oynat- Caus. f. of oyna-: 'to make, or let (someone) play'. S.i.a.m.l.g. with various idiomatic meanings. Xak. xı ol an: oynatt: al'abahu Kaş. I 271 (oynatur, oynatmak): Çæ. xv ff. oynat- bâsi: farmaidan San. 91r. 21 (quotd.): Xwar. xiv oynat- 'to allow to play' Qutb 116.

Tris. AYN

D ayança: N./A. of Habitual Action fr. ayan-: The Refl. f. of aya- which is not recorded before the medieval period, Kom. xiv CCG; Gr.: 'reverent'. Uyg. viii ff. Man. ayanca kögün yuŋkuŋü 'worshipping with a reverent mind' TT III 2: Bud. ayan- kögün Huien-ts. 1866.

D éynik: N./A.S fr. éynin; n.o.a.b. Uyg. viii ff. Bud. (the soft cleave geams in even ranks in due season (ödincę) özgen yaŋmur töklilir öd éynik koluda 'the dashing rain teems down at the season which accords with the season' Swb. 560, 3-4.

Tris. V. AYN-

D aynıla:- Hap. leg.(); Den. V. fr. *ayını, Dev. N. fr. ay-: The N.A. fr. this Noun, ayını 'slanderer' is noted in Kom. xiv CCG; Gr., and a Dev. N. fr. this verb ayındı: (ayınla:ğı) 'slander, abuse', survives in NC Kir. Xak. xı KB aynılamalar seni xalq aranı, atıp artaması muntu ko đêr-e 'let them not slander you among the people; let not your reputation deteriorate, look well to this' 4463.

Dis. AYR

Seyer See eðer.

PUD uyar this word has been read in two O. Kir. ix ff. and one Türkü viii ff. Yen. inscription, Mal. 10, 17, and 28, for the text of the last see E inilğü. This last passage and Mal. 10, 2 yüz er kadaşim uyarin üçin stand together; in both uyar could be an Aor. of u-: used as a Noun to mean 'ability', 'because of the ability of my hundred kinsmen' and, in 28, 4, 'because of the ability of my elder and younger brothers', but in that case the word might well be uyur, q.v. This explanation does not suit Mal. 17 where the word has been read three times uyar kada- sınıma üçin 17, 2; uyar beğimke: ... uyar kadaşımka: 17, 3; this text is a very unsatisfactory one, and it would not be too difficult, epigraphically speaking, to correct the word to öz; 'for the sake of my own relations by marriage'; (I have been parted from) 'my own beg ... and my own kinsmen': Talas ix ff. (?) Talas 117 (see özge):.

D uyur presumably Aor. of u-: used as a Noun; 'capable, powerful', and the like, cf. uğan and see uyur. Türkü viii ff. (the xan mounted the throne and established his court) tört buluntaki edğüb: uyur. 56 11: 'The xan: meşle:lyûr bedîzleyüb: his good and capable men in all quarters of the world assemble, rejoice and adorn (his court)' IربB 28: Uyg. viii ff. Man. the word has been restored in elîg beylıg [uyur]larmı' of the king, begs and powerful men' Wind. 31: (Xwar. xiv uyur in Qutb 197 identified with this word looks more like a finite verb).

üyür some kind of small seed, 'millet' or the like. The Brahmi (TT VIII) spelling uyuri would normally be read ērī or uyurı but is the only convenient way of writing uyür in this alphabet. In the Uyg. script the word is sometimes spelt uyur, sometimes uyur and uyur or uyır. The Xak. form uyır is unexpected and probably the same word in a different dialect. There is disagreement among the meanings of kaz uyur; Müller in a note in Pfahl. 14 says that in an unpublished text (T III 56-4) it corresponds to Chinese su mo 'Perilla ocyoides' (Giles 1,320 7,969), and v. G. in a note in TT VIII 68 that in Swv. 476, 12 it corresponds to Chinese chieh ts’un 'mustard seed' (Giles 1,525 11,317). N.o.a.b. Uyg. viii ff. Bud. kaz uyurı Pfahl. 6, 6 (ilius); Swv. 476, 12 (see above): Civ. (gap) kaz uyurı bu otlar ‘... and mustard seed(?), these drugs' TT VIII M. 25: uyur (uyur) tüşil ‘husked millet' TT VII 14, 8, in Uṣb. 120 and 123 there are
several mentions of yeti (or some other numeral) kuri yeti (uyur) 'seven (etc.) pecks of millet'; bir yeti yeti (uyr) 'one shh (ten pecks) of millet' do. 31, 9; o.o. do. 14, 14; 32, 2. Xak. xi uylg ur-al-duyxn indal-turk 'millet' among the Turks; the Oguz do not know the word (in this sense) KaJ. I 54; a.o. II 121, 5 (katil-); yugur alternative form (laqa fi) of uylgur 'millet' III 9: KB sakar halwa yegi ya arpa uylr (sic) 'the man who eats sweets and streetmeats, or barley and millet' (goes to sleep full and wakes up empty) 3612: Oguz xi yag uylgur: al-simsim 'sesame seed' KaJ. I 54.

S ayr: See adrl.

ayyak 'ibex' See tvk.

S ayrk See adrlk.

S ayruk See adruk.

S ayrurm See agdrum.

?D ayran 'butter milk' or the life; if this could be taken to mean lit. 'something separated', it could be taken as a Dev. N. fr. ayr- (ador-), but it is very odd that such a sound change should have occurred in Xak., and it is prob. merely a false etymology. S.i.am.l.g. See Dorofter II 639. Xak. xi ayran al-maxid (error; read al-maxid) buttermilk KaJ. I 120: xiv Muh. al-maxid ayran; al-zuhd wa'al-samun 'fresh and melted butter' ayran yaggu: Mel. 66, 9; Rif. 166 (mis-spelt in part): Kip. xii al-maxid ayran Hou. 16, 12: xiv (ayr-, farraqa 'to separate') and ar-ra'id 'butter-milk', from which the butter has been extracted is called ayrak and ayran, al-mufaraq; and in Kip. ayran is al-qarid 'sour milk' Id. 27 (ayrak) is otherwise unknown in Turkish, it is the Mong. word (possibly a Turkish 1.-w.) ayrak 'kumis', Kow. 8, Halld. 2); al-qarid ayran Bul. 8, 3: xiv laban 'milk' (inter alia) . . . ayran Tuh. 312. 12.

Dis. V. AYR-

S ayr- See adril.

S uyur- See ojgrur.

S ayrul See adrilul.

S ayris See adris.

Dis. AYS

PU ayas (ayyaz) 'bright, cloudless', occasionally, because winter days in the steppes are often cloudless, 'very cold'. The final sound is uncertain; in Uygh. it might be either; in KaJ. it is -s, but as KaJ. also spells the Neg. Suff. -mus, this may be a dialectic peculiarity. S.i.am.l.g., ayas this NE, ayaz elsewhere. See Dorofter II 628. Uygh. vish ff. Bud. ayaz (or ayas?) appears in two P.N.s in the third 'Pfahl', Ay a. inal, Arig a. inal Pfahl. 23, 16: Xak. xi ayas koko al-samal-l-musfiya 'a bright sky'; and al-mamalik, 'slaves' are called ayas, yusubhah safi' waqithi bihi 'as a simile for the brightness of their faces' KaJ. I 123: Aqg. xv ff. ayaz yab-i saf-i bi-ahir 'a clear, cloudless night'; and also the name of a page (qilum) of Sultan Ma&mud Sabubtegin who was his favourite (maajig) San. 572. 2: Kom. xiv 'clear, cloudless' ayas/ayaz CCI, CCG; Gr.: Kip. xv sahu 'clear weather' ayaz Tuh. 21b. 13: Osm. xiv ayaz 'clear, cloudless' in two texts TTS II 76; IV 47.

Dis. V. AYS-

S eysil- See eksil-.

Dis. V. AYS-

D oyus- Co-op. f. of oy-. Survives in several NE dialects, Khak., and Tuv., usually for 'to become concave or distorted' and NC Kx. oyis- (1) 'to help (someone) to break through (ice, etc.); (2) 'to walk or ride on a curve, not straight'. Xak. xi olar ikki: kaq'un oyusdu: 'those two competed in hollowing out (ji taywar) a melon'; also used for helping KaJ. I 268 (oyusur, uysmak).

D 1 uyus- Hyap. leg.; Co-op. f. of uy-. Xak. xi ol apar karka: un uyusdu: 'he helped him to squeeze (ji sad) the flour into a sack (etc.)' KaJ. I 268 (uyusur, uyusmak).

S 2 uyus- See udis-.

S 3 uyus- See udis-.

Dis. AYZ

ayaz See ayas.

VU uyaz 'some kind or kinds of biting insect, fly, gnat, mosquito', etc. Survives only in SW Osm., where Red. (only) lists uyaz, oyaz (272) and iyez (312), and xx Anat., where the forms are so various iyez/ivez/oven/ovez (common)/uyaz/ivez SDD 802, etc. that it is impossible to decide whether the vowels were originally back or front. Oguz xi uyaz al-hamac mina-l-ba'ud 'gnot, or mosquito' KaJ. I 84; xiv Muh. al-qaras 'a small flea' uyaz Mel. 74, 8; Rif. 177: Kip. xii al-namin 'gnot' uyaz Hou. 10, 12: xiv uyaz al-barqas 'gnot' Id. 27; Bul. 11, 1 (mis-spelt ayur): xv barqas uyaz Tuh. 7b, 8; namin uyaz do. 36b. 3: Osm. xv ff. uyaz 'gnot, mosquito' in several early texts; fr. xvi used in Ar. and Pe. dict. to translate several words, some meaning larger stinging insects; iyez/ivez sporadically fr. xv TTS I 753; II 961; III 739; IV 811 (all under uyaz).

S uyuz See uozuz.

Mon. AZ

az Preliminary note. There are three different words in the early texts: (1) az 'few'; (2) az 'lust', a Middle Iranian I.-w.; (3) Az the name of a tribe, which occurs only in Tukur, and has not always been recognized. The passages in
which it occurs are I E 20, I E 17; I E 38; I N 2, 3: T 23, 24; in I N 5, 8 the name of one of Kül Tégin's horses is Az yaghti: 'the bay horse (taken from the Az').

I az 'few, scanty, a little'. S.i.a.m.l.g.: in NE as. Türkî viii az boðunçük üküš kildim 'I made the scanty people numerous' I S I 10, II N 7; similar phr. I E 19 (II E 16); I E 29, II E 24; II E 14 (I E 17); o.o. of az 'few' I E 40; II E 32; T 39; Ongin 7: viii ff. (at the beginning of this omen) az (sic) emgeki: bar 'it has a little pain' KřB: 57: Man. (the king's heart) az ko 25, 188: 'sleep a little' I.-w. (agaru:): Bud.

I TTS 188: 'I sent a few men' Su: 11: viii ff. Man.-A M I 35, 4 and 12 (aajarud): Bud. az udun 'sleep a little' PP 55; 5; az edremliég toyn 'I) a monk of little virtue' Hüen-ts. 2050: Civ. köfluğ [köküz] büntmeki az the achievements of your mind are scanty' TT II 82-3; o.o. do. 159; II II 18, 64; USp. 22, 49: Xak. xi az: nezg al-jay'ull-qalil something scanty' Kay. I 80; ajan yi:li; az bolsa: açıka: az (sic) kürünür 'if a camel has a load of food, to a hungry man it seems scanty' I 75, 25: KB üküš sözleme söz birer sözle az do. 'say many words, say a few one at a time' 172; o.o. 305-6, 734, 866 (2 ku:iz), 4580: xviII (?): At. az 'few', etc., is common; Tef. ditto: xiv Muh. al-qalil az Mel. 56; 1, 82; 15; Rif. 153, 188: Çağ. xg. ff. az andak 'few, a little' Sän. 39r. 5: Xwar. ditto Qubb 17; MN 49; etc.; azin azin 'little by little' Qubb 18: Kom. xiv 'a little' az CCG; Gr. 45 (quotn.): Kix. xii al-qalil (opposite to 'many', köp, etc.) az Hou. 25, 14: xiv ditto; az boldi: yara qalil bi-ma'na qalla Id. 12: xii qalil az Kaw. 21, 15; Tuh. 84a. 8; Osm. xiv ff. az in several phr.; c.i.a.p. TTS I 63-6; II O; 57; 1/IV 82-3.

F 2 az 'lust'; l.w. fr. Middle Persian 'z', same meaning, Pec. to Uyg. in which it is fairly common. Uyg. viii ff. Man.-A M I 16, 5; 17, 8 etc.; Man. TT II 16, 19 and 25; III 28; Bud. az kilinç corresponding to Sanskrit tyrnā 'lust', lit. 'thirst' U II 9, 2 and 7; az bilig ditto do. 13, 2; o.o. do. 11, 15 etc. (almir); 76, 14; 86, 31; TT VI 71 (see note theron); Swt. 133, 18 etc.

S 3 az See a.s.

Iz (2iz) 'footprint, track, trace', lit. and metaphor. Iziq in KB 4411 seems to be the Acc. of this word and suggests that it was originally iz, S.i.a.m.l.g.; in NE Is. See Doerfer II 470. Uyg. viii ff. Bud. (although the all-wise Buddha has designed to enter Nirvâna) koðmis iz 'the footprints which he has left' (still remain) Hüen-ts. 92; (I have ventured to follow) iðuklar iz iðukuq yèr onunca 'the footprints of the saints to the holy place' do. 211-12: Xak. xi iz (so read, the MS. has az corrected to it) kull xelqit fr-êrd wajl cil tûl(tîn) (any long scratch in the skin or the skin) Kaj. I 80: KB at kaldi iz 'his name remains as a trace (of him)' 235; o.o. 871, 877, 5264: xviII (?): At. biligilg izi izlegil 'follow the footprints of the wise' 225; Tef. Iq (sic) 'track' 122: xiv Muh. al-ítr 'alâ'l-ard 'a track on the ground' Iz Mel. 83, 11; Rif. 189: Çağ. xg. ff. iz niçan-i qadam wa irt-i pâ 'footprint' (Hend.) Sân. 101r. 5 (quotn.): Xwar. xiv iz 'track' Qubb 62; MN 260: Kom. xiv ditto CCG; Gr.: Kip. xiv iz al-ítr Id. 12: xv ditto Tuh. 4b. 9: Osm. xiv iz 'footprint'; c.i.a.p. in phr. TTS I 197; II 556; III 391; IV 447.

oz, uz, ûz, ûz Preliminary note. Such words are hard to distinguish in oriental scripts. There is no clear trace of oz as a Noun. There is certainly one uz, prob. not more than two ûz, and more than one ûz. There is some doubt about the pronunciation of 'fat', but the evidence points towards ûz.

uz 'a skilled craftsman'; hence, of a man or his work, 'skilled', and by extension, of inanimate objects, 'perfect, in sound condition'. S.i.m.m.l.g., with much extended meanings in SW. See Doerfer II 593. Türkî xivii izîq prob. 'skilled work' occurs in a damaged passage in II SW; see also I ûz: viii ff. Yen. Uz Bilge: Çağış: P.N. Mel. 31; 1: Uyg. viii ff. Man.-A M I 16, 13-15 (edsiz): Man. kaltu uz kisi uzlangu ed bulmasar 'just as a craftsman, if he cannot find material fit to be skilfully wrought' M I 17, 1: Bud. tégîn kopuzka ertzîg ûz ertz 'the prince was extremely skilful in (playing the) guitar' PP 70, 6-7; o.o. do. 2, 5-6 (Istel-): U II 33, 4; TT VII 28, 49 and 55; in some phr. it hardly means more than 'completely' e.g. uz açîlîq açîlîq 'with fully opened flowers' U II 56, 3 (i); o.o. TT VII A 15; B.10; E.39 (odun): Civ. (in a cure for sore throat; if one does this two or three times) keze uz açîlur 'it passes off and is completely cured' I H 154; in TT VII 13, 43 and 52 uz teprîl is the equivalent of the Indian deity Lakṣmî: II Chun.-Uuz. Dict. chîan-jen 'craftsman' (Giles, 1,246 5,624) uz kisi Ligeti 275; R I 1742: Xak. uz kisi: inspector 'he who is skilful with his hands and expert at his craft' Kaš. I 46: KB till uz sôzî 'the words of his tongue were skilful' 531; éter uz lisi 'he arranges his affairs skilfully' 4814; Chap. 60, 4456 ff. deals with uzlar 'craftsmen'; o.o. 805, 1707, 2660, 5902 (yörgüç): xviII (?) At. ann à uz erû bu kitâb 'therefore this book is skilfully written' 477: xiv Muh. (in a list of words in which taww is pronounced u) al-sâni wa'l-ustâd 'craftsman, skilled worker' uz Mel. 5, 9; 51, 11; Rif. 75, 147; al-mustâ:'ida 'a capable woman' uz Mel. 53, 2; Rif. 149: Çağ. xg. ff. uz balîg wa sancida wa mähîr 'efficacious, experienced, skilled' San. 73v. 3: Xwar. xiv uz 'sage' (N. and Adj.) Qubb 201: Kip. xiv uz al-sâni'l-mähî Id. 12: xv lobiq 'skilled' (sêber and) uz Tuh. 31b. 6: Osm. xiv ff. uz c.i.a.p.; originally 'skilled', it came by xv to mean also 'clever, sensible' and by xvii even 'suitable, convenient' TTS I 737-9; II 943-5; III 725; IV 797.
öz basically the intangible part of human personality 'spirit' as opposed to the tangible body, hence the early compound word etöz, q.v., 'a live body', lit. 'flesh and spirit'; from this it came usually to mean no more than 'self' (generally with Poss. Suffixs.), but sometimes 'the interior part of an organism, pith, marrow', and the like. It is not always easy to catch the exact sense in some passages, but 'self' is the commonest meaning, and often in this sense it is combined with kentü, usually as kentü: öz, less often öz kentü. An ancient word surviving in Çuw. as var 'centre, middle', Astd. I 166. S.i.a.m.t.g., but rare in NE where it is öz-füs. Türkü viii öz 'self' is very common, esp. in the forms özüm 'I myself' and özül: he himself'; in II 11 çintan ḏaqa ketürpi öz zar[gap] 'bringing sandal-wood trees ...' it perhaps means 'the heart wood of a tree'; in T 34 bilgč: Türkük aniq ol öz ol (see anche) it is prob. an error for uz: viii ff. öz 'self', with Poss. Suffixs. 14 B 8, 46, 47, 55; öz süsli: his own army do. 34; ol taṣğ öz öz: (or özinte): tutsar 'if a man keeps that stone on his person' Toy. 17, 23, 27 (ETY II 58-9); Man. öz is common in Çinças. öz 'ourselves' 92, 118; kentü özümüzni 'ourselves' 299; in other passages it means rather 'spirit' and the like; in 46 the Five Gods are özli 'the spirit' of everything on earth; türüğ özüg 'living creatures' 55; in 194 it is said that these commandments must be kept with the mouth, three with the mind, three with the hands, and one kamağ özün 'with the whole being'; a.o.o.; in 116-17 ikli özün ... bu özün 'in a previous incarnation ... in this incarnation' it prob. a scribal error for ajūn: Yen. see O. Kır.: Uyg. viii özümün 'me myself' Þu. N 6: viii ff. Man. A öz tilin 'with his own tongue' M I 19, 12; türüğ öz do. 26, 17 (adrtiltis); o.o. do. 11, 17; 17, 19, 20; 1 M III 8, 9 (ii) (1 yarın): Man. öz 'own' TT II 16, 23; III 30; özüg 'spirit' TT III 101: Bud. öz with Poss. Suffixs., and in phr. kentü öz/öz kentü 'self and 'other' öz 'are very common; öz 'bilingleri tuta 'each (god) holding his own attribute' TT V 7, 34, öz 璠buz uzen bolur 'his life is long' U II 49, 20-1; similar phr. TM IV 252, 4; TT VII 40, 94; isig öz 'life' (see isig): Civ. öz konuk 'the location of the soul' TT VII 21, 3 etc.; öz 璠buz do. 33, 6: (illnesses arise) özde başda iki eyegüde 'in the internal organs, the head and the two (sets of) ribs' H II 22, 20; a.o. do. 6, 3; öz 'self and 'own' are common in U.Sp.: O. Kır. 11ff. öz occurs as part of a P.N. in Mac. 5, 2 and is fairly common in phr. like öz yerm 'my own place' do. 42, 1; in three passages do. 3, 1 (so read here); 7, 41, 10; ?option is said to kundag kundagım özde oughlmy 'in the inner chamber, and my son(s) (presumably) in the inside of the camp', or the like. The two words are linked in Türkü viii ff. Yen. in the phr. öz kuy aytma: do. 26, 4; Xak. xi öz is very common; there are five main entries and over 60 o.o., the latter nearly all with Poss. Suffixs. and meaning 'self'—öz al-nafs 'self' (verse; 2 öz follows here): öz kخش: al-qarib mina-l-näs 'a neighbour'; one says bu báziz öz kخش: ol 'this man is one of our neighbours'; öz al-qalib ta' mā yahwi 'alayhi-l-batn 'the heart and organs enclosed by the stomach'; one says özüm ağıri: 'I have a stomach ache': öz qalbi-ul-zacara 'the heart of a tree'; one says yığaç özlu: meaning, for example 'the pit of a palm tree' (cummārīd l-nasd): (uz) follows here: öz konuk: ism mā yaxttal mina-l-casad, ta' yuğul liya'l-rūh 'the word for what moves within() the body, it is said that it is the soul' (verse) Kaj. I 46: KB öz 'self' (usually with Poss. Suffixs) and 'own' is common; it sometimes means something like 'personality' e.g. kūler yūs sücīq sūl sīlīq öz kerek '(a beg)' must have a smiling face, friendly speech, and a pure personality' 2072: xīt(?): At. öz 'self' and 'own' is common; Tef. ditto: et öz also occurs and seems to mean 'soul, living being'; öz kendi and kendi öz also occur for 'self' 243: XIV Muh. (under 'parts of the body') al-haddon 'the trunk' öz Mel. 42, 12; Rif. 138 (adding al-nafs etöz); (under al-qariba 'terms of relationship' and the like) al-qarib-ul-öziz (sic') 'an honoured neighbour (or relative)'; öz Rif. 143 (only): Çağ. xv ff. öz kendi Vel. 105; öz (1) xvud we xwistán 'self' (quotm.); (2) xwist wa özna 'relative, comrade' (quotm.) San. 73v. 3: Xwar. xii(3) öz 'own' Oz. 269, 293: xiv öz 'self, own' Quit 125; MN 135, etc.; Nahc. 239, 16: Kom. xiv 'self, own' öz CGG; Gr. 145 (quotation): Kip. xii al-insēhāl 'diarrhoea' öz xurrimek Hou. 33, 3: xiv öz al-nafs Id. 13: xv (in a Conjugation) öz: ... özlileri: he ... they Koy. 20, 15; xwintan 'with him' öz: xantar: do. 36, 2; nafs öz Tuh. 36a. 6; 3rd Pers. Pron. (kens wa kendi wa) öz do. 36b. 13: Osm. xiv ff. öz with Poss. Suffixs. and in various phr. 'self' down to xvii; it also means 'the heart or middle (of something), the essence (of a subject)' TTS I 572-4; II 762-7; III 571-4; IV 634-7.

2 öz 'valley' and the like. An ancient word surviving in Çuw. as var, Aš. V 167, but otherwise only(?) in SW xx Anat. SDD 1124. See 2 özek, 2 özən, 2 kuy. Uyg. viii ff. Bud. özlerdeki özlerdeki situated in valleys and small-valleys' TT V 28, 121 (and see note thereon): Civ. (in a proverb about incongruities) tağda öz (spelt oz) yok 'there are no valleys on a mountain' TT V 42, 8: Xak. xi öz al-tehdī fl-l-cibāl 'a valley in the mountains'; one says tağ Öz: ditto. Kaj. I 46; v.o. III 65, 14 (oğrug): 106, 15 (2 kuy): Osm. xvii öz translates tāddī in a Ph. dict. TTS II 763.

1 öz 'fat' and the like. Survives only as öz in some NE dialects R I 1877, Khak. and Tuv. Xak. xi öz: (hi)-l-ṣamna, 'with front vowel' al-dasam 'fat' Kaj. I 45; al-dasam I 36: Kip. xiv (after öz-) ta háva (i.e. öz) ism li-ma yaa-l-l-tabiba mina-l-dühm inda'l-galāyān 'a word for the fat which rises when food is boiled' Id. 12; a.o. do. 65 (tojuz): Osm. xviii
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(under I oz etc.) (7) (üz) and in Rūmi gil-i ğaspanda 'clinging mud' San. 73v. 15 may be the same word; Sam. 201 gives 'sticky mud' as one of the meanings of I öz.

2 üz Imperat. of üz- used in Hend. with the Imperat. of buz- as a Noun; it is one of the standard vices or passions, usually coming after anger, lust, and the like; etymologically it should mean 'destructiveness' but according to TTT III 27, note 33 it corresponds in M III 19, 16 (i) to yısan 'hatred' (Giles 13.716) in the original Chinese of that text. N.o.a.b. Türkü III vii ff. Man. üz buz billiğ as the first of the evil biligis M III 19, 16 (i); o.0. Chas. 120: Uyğ. vii ff. Man.-A üz buz M III 13, 5 (iii): Man. TTT III 33 (ulatt): Bud. öpke üz buz kınül tutdum erser 'if I have cherished thoughts of anger or hatred' U II 76, 8; 85, 25; TTT IV 8, 73.

VU 3 üz Hap. leg.; inadventer omittted in the printed text. Atalay transcribed ız, assuming a connection with özne- but this is a false etymology. Perhaps survives in NC Kır. ez 'deaf'. See azt-: Xak. xi (between I üz and I ız) üz al-aşannm 'deaf'; one says üz kiş-: Kaş. I 45.

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az- 'to go astray, to lose one's way'; sometimes used as a quasi-Trans. with Objects like yo:1 'way'. Practically syn. w. 2 ya:z-. S.i.a.m.l.g. Türkü III teprî: bilige: xağanta: adırumalın azalmam 'let us not be parted from Teprî Bilige Xağan and go astray' Ongin 11: vii ff. kuş özli: uça: aztî: (sic) keyikli özli: yüśli:ru: aztî: 'the young birds lost their way flying and the young deer running' Irkıb 15; azmazn têp ýeryî: yarattî: 'he got hold (?) of a guide, so as not to lose the way' Tuh. III 6-7 (ETY II 64); and 3 o.o.: Uyğ. viii ff. Man.-A azmî mumun ters azâq nomlaglar 'false (Hend.) preachers who have gone astray (Hend.)' M III 29, 3-4 (ii): Man. azmîslarîa yolçî ýerçî (MS. ýerî) boltuquz 'you have become a guide (Hend.) to those who have gone astray' TTT III 69: Civ. yol azars ev tapamiz 'if a man loses his way, he does not find his home' TTT I 33; bu özli kiz azmazgâ yağagâ vu ol 'this is an amulet (L.-w.) which boys and girls should lick so as not to go astray' TTT VII 27, 4: O. Kır. ix ff. Mal. 10, 3 etc. (I ay): Xak. xi ol yo:1 azdî: dalla-laçuluflarîq 'the man lost his way' Kaş. I 173 (azar: azma:k); a.o. I 92, 7 (ula): KB sözüg sözelğül azam ham yazar 'a speaker goes astray and makes mistakes' 205; o.o. 384, 677 (yol azar), 2023, 3600, 5262: xiiii (Tef. az- to stray (from the road Abl.) 41: xiv Muh. xor'a to err' az- Mel. 25, 15 (Rif. 108, reading xor'a to stride has atla-); dalla az- 28, 5: III il: al-dalal azmak 35, 1; 120: Çag. xv ff. az- (1) râh gum kordan 'to lose one's way'; (2) bi-xuwid qudan 'to lose one's senses'; és az- is also used in the latter sense San. 37v. 22 (quotms): Xwar. xiv yol/yoldun az- 'to lose one's way'.

Qutb 17: Kip. xiii dalla mina1-dalal az- Hou. 41, 17: xiv az- dalla I'd. 12: xv xsta'a wa tâha 'to go astray, have a disordered mind' az- Tuh. 6a. 12; dalla az- do. 23b. 1; fasedo wa tâha 'to be vicious, have a disordered mind' az- do. 28b. 7; a.o. do. 27a. 11 (us): Osm. xiv ff. az- (1) 'to lose one's way'; (2) 'to deteriorate, go bad'; c.i.a.p. TTS I 65; II 88; III 57; IV 64.

ez- basically 'to scratch (something Acc.)' w. some extended meanings. S.i.a.m.l.g. except NE(?). Xak. xi ol yérlî: ezdî: (omission) al-arđ xa đaşa1-cild wa näwshuwe 'he (ploughed) the land and scratched the skin, and the like' Kaş. I 165 (ezer: ezmek): xiv Muh. tarada 'to crumble and dip' (e.g. bread in soup) ez- Mel. 25, 15; Rif. 107; al-tard ezmek (armk in text, corrected in margin) 119 (only): Çag. xv ff. ez- (spelt) sàyidan 'to crush' San. 100v. 5 (quotn): Xwar. xiv Nahc. 95, 5 (1 yar): Kip. xiv ez- halla bi-mând dawasba 'to melt (something)' Id. 12: xiv ez- adâba ditto Kav. 9, 20; 76, 3; adâba 'to melt' (Intrans.) ériz-, Ez- Tuh. 16b. 3 (dawasba has prob. fallen out between the two).

öz- basically 'to outstrip (sometimes someone Onecc), hence 'to escape (from something Abl.); to surpass (someone Aec.).' S.i.a.m.l.g. Türkü III beşbalik anı: üçün ozdî: 'Bégbalik therefore escaped' II E 28; o.o. I N 7 (ağıt-); II E 31: vii ff. Irkıb 13, etc. (ölüm): a.o. do. 49: Uyğ. viii ff. Man. ozku kutrulu: yol yînakîg 'the way (Hend.) of escape and salvation' TTT III 63; o.o. do. 126, 135, 139 (âdalîg), etc.; M III 35, 3 (ii): Bud. PP 51, 8 ff. (etöz); USp. 102c. 7 (ançaküna); oz- kutrul- TTT IV 12, 50; V 22, 39; a.o.o.: Civ. bu adadin ozgûlul yolç ołunnu köznûnez 'a way and place of escape from this danger does not appear' TTT I 20-1: yeme esen ozar 'and she escapes in good health' H I 109: Xak. xi anâq a1: ozdî: 'his horse won' (sabaqa); also used of anyone who outstrips someone else (sabaqa 'an gayrûhu) Kaş. I 173 (ozûr: ozmazk); ozgân at fasas sabbaq 'a horse that always wins' I 470, 24: KB ozû bolmaðî (the wicked man) 'could not win' 248: xiiii (Tat. tetlikite kendi Ayastun ozup 'himself surpassing Ayas in shrewdness' 55; Tef. al-sâhiqin ozgânlar 234: xiv Muh. sabaqa o:z- Mel. 27, 1; oz- Rif. 111; al-sâhiq ozgân 174 (only): Xwar Abu Bakrî xayarat icinde ozgâymen 'I will surpass Abu Bakr in good deeds' Nahc. 95, 5: Kom. xiv 'to precede (someone Acc.)' oz- CCG; Gr. 81 (quotn): Kip. xiii sabaqa oz- Hou. 35, 10: xiv ditto I'd. 12; Bul. 48v.: xv Kav. 74, 7; Tuh. 28a. 1.

üz- 'to tear (something Acc.), to pull (it) apart or to pieces'. S.i.a.m.l.g. with some extended meanings. Türkü IV谨ge: erlikîg üzgêll: üzçû 'it is easy to tear a thing when it is thin' 73: a.o. T 14 (yoğun): vii ff. Man. üze biça yirtip 'tearing, cutting, and pulling apart' M I 7, 16: Uyğ. viii ff.
üzé: originally an Adv., 'above, on high', also used as a Postpos. w. the unsuffixed case, or occasionally Loc., of N.s and Gen. of Prons., meaning 'above, upon, on'. In Uyğ. it developed some rather different meanings, in some cases being used practically as a substitute for the Instr. case. Survives only (?) in SE Türk. ube, jarring 328. It was replaced almost everywhere in the medieval period by ube with Suff. -ref. This word is first noted in (Xak.) XIII(?) Text. 377; Çağ. xv ff. San. 73v. 23; Kip. XIII Hën. 26, 20 and Osm. XIV TTS I 754, etc. and, in one form or another, s.i.s.m.l. Türtük VIII ube: is common both as Adv. and as Postpos., e.g. I E 1, II E 2 (asra)—(my ancestors ruled) kişi: oğlunda: ube: 'over the children of men' I E 1, II E 3; tarduş bodun ube: şad ertim (II olurtum) 'I was (enthroned as) şad over the Tarduş people' I E 17, II E 15; VIII ff. ube: as Adv. and Postpos. w. unsuffixed case is common in Irk:; (if a man carries that stone) ožı: ube: 'on his person' Toy. 16-17 (ETY II 58): Man. ube: on kat kık 'the ten-fold heavens above' Chars. 42: Uyğ. VIII ube:... olurip Şu. N.? 3: VIII ff. Man. -A ezra tegri ube: kędîlîp 'being placed as clothing on the god Zuvan' M I 21, 3-4 (1); o.o. do. 28, 14 and 20: Man. bu yör ube: 'on this earth' M I 28; amvardsınışlıg ot ube apar yöründek kilınış 'you have made a remedy for him with the herb amvardsınîş büzü, ot ube apar yöründek kilınış' you have made a remedy for him with the herb amvardsınîş TT III 28-9; a.o.o. of ube 'by means of, with': Bud. ube: occurs as an Adv. but is commonest as a Postpos. meaning: (1) 'on', erteniiğ orunuk ube: oğlurchi 'he seated him on a jewelled throne' PP 46, 2-3 and many o.o.; (2) 'in', rather than 'on', U II 40, 107-8 (uçruğ); (3) most often, 'by means of, with' ube: ožı kazağınım ube: egdía kilınıç kilayın 'I will do good deeds with my own earnings' PP 12, 2; iğ: ube: bütünme-zler: 'they do not make good by labour' TT VIII A.2.; o.o. do. II.8 (oğlu); U I 29, 6-7 (uğ), etc.: Cev. ube 'with' TT VIII I.20 (icleğü); kum ube 'in the sand' TT I 51; köz ube sürtser 'if one rubs it on the eyes' H I 65-6, and many similar o.o. in H I, II; (my vineyard) Sügül ögen ube 'on the (banks of the) Sügül river' USp. 13, 3; bitiğ kilınış kün ube 'on the day on which the contract was made' do. 13, 5-6: O. Kt. IX ff. ube: tegri: yarıkladı: 'heaven on high decreed' Mal. 32, 5: Xak. ube occurs about 25 times as a Postpos., usually translated 'ala upon, on', e.g. yol ube: (sic) 'olâ qarîati'll-fâriq' on the surface of the road' Kâz. I 66, 17;

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Chr. U I 7, 16-18 (bészik): Bud. bu ifniş tönün yaltizin üzeli katiğlanmar 'strive to tear up the roots (Hend.) of this disease' U III 415, 7-8 (1); az-zahamün ısıl özün üzüp 'tearing to pieces the living bodies of others' TT IV 10, 10-11; üzgen yağmur 'destructive rain' U II 26, 15 etc. (üstürtül): Cev. yallık kita tokup ok üzkelir 'taking a naked sword he smashes the arrow' TT I 162-163; kalann el ıkkin yaşa üzüp 'disclosing his (liability for) land tax before the people' TT IV 7; he broke (qata'a) the cord (etc.) Kâz. I 165 (uzer; üzme:); ısılar üzüp keçürğen kâna fasâl xutta 'he settled the affairs' (?) I 52, 6: KB bu sözün eşitligi sözün üzüp 'he hear this word and cut short your words here' 153; o.o. 655, 1008, 5383, 5458: XII(?) Tef. üz. 'to break' (a rope) 335: Çağ. xv ff. üz ki yarîni bi-güsil 'break' Vel. 106; üz (with üz-) guixista kordan 'to break apart, tear off' San. 71v. 25 (quotns.): Xwar. XIV üz. 'to pluck (a flower or fruit), to destroy' Qütb 254; MN 92; Nahe. 2651, 6: Kom. xiv 'to break, tear apart' üz- CCG; Gr. 271 (quotns.): Kip. XIV üz. 'with (front vowels)' inqâta 'to break' (Intrans.; ?error); üz ifsil 'separate' ld. 12: xf fasâla 'to cut out' (a garment) üz: Tbuat. 8b. 4; qata'a üz- Gr. 30a. 10: Osm. XIV ff. üz-'to tear apart, break off', etc.; c.i.a.p. TTS I 754; II 962; III 740; IV 813.

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azu: 'or'. Survives in NE Tuv. azı; elsewhere displaced by Pe. or Ar. l.-w.s or by phr. like Osm. yoksa. Türtük VIII (I have made the Türtük people rich and numerous) azu: bu: savında: igid barğu: 'or is there anything false in these my words?' I S 10: VIII ff. azu:... azu: 'either... or' Toyok III 1. and 4 (ETY II 178): Man. azu... azu Churs. 230; M III 38, 3-6 (ii): Uyğ. VIII ff. Bud. azu (in TT VIII azu) azu: and azu are common; e.g. in Sır. 135, 7-22 azu occurs twice, azu yeme twice and azuca yeme twice: Cev. azu I H 167; II 18, 59; Xak. xi azu: kalima byteçin bayanla-yay'a'yan a word (offering) a choice between two things; hence one says uzum: yélıg azu: hakıg yélıg: 'eat grapes or (ave) melon'; generally used in interrogative sentences (f'il-istâfîmîn); one says kelif mü: sen azu: bartrmî: sehrî mar: 'are these (am) going?' Kâz. I 88: KB azu is common, e.g. 16, 243, 1618, 1678, 4701 (three times in questions); xvi(?) At. azu (mis-spelt in all MSS.) 48 (bun.); Text. azu/azuyâ... yâ aду/yâ âdurca occur, often in questions 42-3.

VU izi: 'the year after next'. Pec. to Kâz. Xak. xi izi: al-qubâbic 'the year after next'; hence one says arkin (sic) izi: 'next year and the year after' Kâz. I 89; a.o. I 108, 14 (arkun).

D oza: Ger. in -oz Fr. oz used as an Adv. of time, 'formerly', and perhaps also of space, and as a Postpos. w. Abl. meaning 'before'. Survives in NE Alt., Tel. ozofolzo R I 1095, 1145, SE: 'tr. ozos R I 1143; 'Türti ozu BŞ 760. Xak. xi oza: al-dâhribîl-ülif 'time past' Kâz. I 88 (verse, oza: meaning 'formerly'); Kâz karmağuda oza 'before all (the others)'; similar phr. 250, 4903, 5151: XIII(?) At. art: zabrî tatgi' 'asaldin oza 'you will taste the bee's sting before the honey' 440; Tef. oza: Postpos. 233; Xwar. xiv oza 'formerly' MN 66; Postpos. Nahec. 328, 15.
Upon, above' Sun.; 74r. 1

yarattl mercy I

mctaph. blessings these four things' 72r.

sky and the stars (when wicked men are near a water', also

mountain' means of, because of'

Uzesige, out', usually of time, less often of space.

the noise' when it oozes; and one says

Uyg.)

the etymology of the verb in its first

kula:k comes long'

uzamak long', etc. (and

Well as long, or long drawn

extended

long, or long drawn

Eto,' to he, or

in

two

texts

1199; 72v.

bolur 'and that mortal's life

hurries over, drags out and

322:

k&$ kala:

ruznr ~alrn-tree)

unt

titl-t-ltrthh

kddali'l-r&rn

n.m.e.:

Ah!.)'

long', etc. (and

(1

253

(3)

(2)

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D üzürt- Caus. f. of üz.; 'to cause, or allow (something Acc.) to be torn, pulled to pieces', etc. S.î.m.m.l.g. Xak. xî ol yîp üzîrîlî: ahyadag'il-labîl 'he had the cord (etc.) broken' Kaş. I 220 (üzîrtür, üzîrtmek).

Tris. AZD

D uzat; for the form cf. ula'ttî; prob. Ger. in -t: fr. uzat-; 'for a long time' and the like. Unlike most Adv.s. of this form, survives in NE Khak. uzada; NC Kir. uzata and SW Osm. uzadî, only (?) in the phr. uzun uzadîya 'at great length'. Uyûg. viii.î. Man.-A uzat (so read?) 'for a long time' M I 9, 3: Man. uzatî üzûksîz 'for a long time continuously' TT III 104; Bud. uzatî 'for a long time' U I 20; 15; U III 4, 14; TT V 6, 39; Hiten.-ts. XV 2; Curt. 354, 7-8 (llîncüül-); do. 247, 16-18 etc. (2 örlû): Civ. uzatî 'for a long time' TT VII 27, 11; VIII 16; M 35 (uzata); H II 74, 31; in TT VII 36, 2 (Uşp. 42, 15) prob. 'lengthways'.

D özültülî P.N./A. fr. özüt; n.î.o.b. The meaning seems to be 'relating to the souls of the departed', or in some contexts perhaps 'deceased, no longer in the body'. Türki vii.î. Man. (thereafter they continuously devoted themselves to) özültül iske edgü kimçîka 'spiritual works (or work for the souls of the departed?) and good deeds' TT II 10, 86: Uyûg. viii.î. Man.-A özültül nîgöşaklar 'the deceased (?) Hearsers' M I 28, 24; Man. M III 36, 7 (îii) (etözüül).

D üzîltülik Hap. leg., but cf. üzîtle-; although there is not a close semantic connection presumably a P.N./A. fr. *üzült Active Dev. N. fr. üz-. Xak. xî üzîltûlîk al-dînm bi'il-sa'y 'niggardliness over something' Kaş. I 150.

Tris. V. AZD-

D uzatî- Pass. f. of uzat-; 'to be lengthened' and the like. Survives in NC Kxz. and SW Osm. Tkm. Xak. xî KB sözünlî kısûrgîl uzatîldî yaş 'shorten your speeches and your life will have been lengthened' 176.


Dis. AZG

D I azâk Dev. N./A. fr. azî; syn. w. 2 azuk. N.î.o.b., but see Doerfer II 470. Uyûg. vii.î. Man.-A azâq (sic) nómâqlar 'false preachers' M III 29, 4 (ii): Man. azâq (sic) nómâqlar TT IX 89; Bud. kaltî puram utât azak nómâqlar sözleyîrîlî 'as the false preachers, the Purâns, etc., say' U II, 13-14: Xak. xî atgalîr okmî: azak teğmedi: bu: sav uşâk lam yahûl ilâyâ hâdhîl-l-nâmîma bi'an hâdhîl-l-fattânîl šûrtîn an tarmî ilâyâ bi-sâhm jını 'this slander did not reach me,
although this trouble-maker meant to shoot a stray arrow at me' Kaş I 20, 6 (for garb cf. 2 azuk); n.m.c.

S 2 azuk See adak.

azığ 'a large tooth or tusk' of a human being or animal, originally 'canine tooth', later usually molar'. An early, First Period, l.-w. in Mong. as arağ'/ara'a' (Haenisch 8). S.i.a.m.l.g. w. minor phonetic changes. See Doerfer II 474. Türkü viii ff. topuzunazığ 'the boar's tusk was broken' Irk 6: Uyğ. viii ff. Bud. (the demon ... tears countless mortals) ağığları üze 'with his fangs' U I 45, 17/IV 16, 71; a.o. TT V 24, 48: Xak. xi azığ 'the canine tooth of (animal) of any animal' Kaş I 64; Çag. xv ff. azu dandan-i niş 'canine tooth', in Ar. nāb San. 39r. 13: Kip. xii al-dirs 'molar tooth' azığ. Hou. 206: xiv azu: '(with back vowels) al-dirs İd. 13; a.o. do. 20 (ulugu): xv dirs azik (in margin azin) Tuh. 23a. 6.

1 azuk properly 'food for a journey' for man or beast; sometimes more generally 'food, provisions', S.i.a.m.l.g. See Doerfer II 475. Türkü viii (our horses were lean and) azuku: yok erti: 'they had no food for the journey' I E 39: Uyğ. viii ff. Man. A M III 10, 9 (ii) (alkin-): Bud. azuk ditto U III 29; 36 (damaged): Xak. xi azuk al-zād 'provisions for a journey' Kaş I 66 (prov.); four o.o., same translation: xin? At. çığahyk yarınik azuk yokluk 'poverty is lack of food for tomorrow' 187; Tef. azuk 'food' 43 (and azuksun): xiv Muh. zādul-tariq 'food for a journey' Mel. 82, 15 (azik/azuk); Riff. 188 (azık): Çag. xv ff. azuk/azuk tuza vəi xwirak 'food for a journey' San. 39r. 14 (quotn.): Xwar. xiv azik/azuk ditto Quih 18: Kon. xiv 'food' azik CCG. Gr.: Kip. xiv azik al-zād İd. 13; al-zuwaid, same meaning azik Bul. 8, 17; XV zād azuk Tuh. 13a. 1; 23a. 6; Osm. xiv ff. azuk till xvi, azık fr. xiv onwards, both meanings; c.i.a.p. TTS I 64; I I 86; III 56; IV 63.

D 2 azuk Intrans. N.A.S. fr. az.; cf. 1 azak. Xak. xi azuk ok sahmi-garbat vəi humlu'da' la yudra man ramahu 'a stray arrow, that is one shot by a person unknown'; azuk munuk al-abuqul-dalat 'runaway, lost' Kaş I 66: KB azuklar yolindin keterdi meni '(God) removed me from the way of those who had gone astray' 385: Çag. xiv ff. (under 1 azuk) Tāli±-Harawi derived this word fr. az. and translated it gunmah 'lost' and Naşiri followed him; they were mistaken San. 39r. 14.

D uzak N.A.S. fr. uzaka-; 'long drawn out, long lasting'; hence, through such phr. as 'a long journey', 'far away, distant, remote'. S.i.a.m.l.g. Uyğ. viii ff. Civ. Iğg Ir erze uzak bolur 'if he is ill, he becomes a long drawn out affair' TT VII 28, 21 etc.: Xak. xi al-anır iy da 'a long drawn out affair' is called uzak 19; hence one says yala:waç uzak bard: ahtas'a-l-mursi l' the envoy has been gone a long time' Kaş I 66; Iğdemid andin uzak (sic) 'I was ill a long time (tawila)n) because of it' I 380, 16: xiii (?) Tef. uzak (you should not sleep) 'for a long time' 322: xiv Muh (?) Rif. 109 (at-): Çag. xv ff. uzak dūr va ba'id 'far away, distant' San. 73v. 18: Osm. xv uzak 'long' of time or space in two phr. TTS II 944; IV 797.

D ozuk Intrans. N.A.S. fr. oz-; survives only (?) in NE Bar. ozok 'previously' R I 1146; NC Kız. ozik 'in the front rank'. Xak. xi ozuk at al-farasu's-l-sābiq fil-halaha wa gāryīha 'a horse that wins a race, etc.' Kaş I 66.

D azğan N.A. of Habitudinal Action fr. az-; lit. 'habitually going astray', but in practice normally used as the name of a shrub, 'wild rose, wild briar', and the like. Survives in its literal sense in some NC, NW languages and for 'wild rose' in SE Türk Shew 8; BS 48; Farring 31 and SW xx Anat. azan/azzan/ azğan SDD 145-2. Uyğ. viii ff. Bud. in a list of P.N.s azğan çecet terim Suw. 137, 18: Xak. xi (in a prov.) yiğac yavuzi: azğan 'the worst (arḍal) kind of tree is the (one called) azğan'; this is a tree (šrub) which has white and yellow flowers like a rose and a red fruit like the drop of an earring; in our country it is planted round the edges of vineyards (?); fi xasiř-l-kurīm), because it is useless as firewood, since when it is kindled it splits and flies out of the fire and sets light to clothes or anything else in the house Kaş I 439, 7; n.m.c.

D azğun N.A.S. fr. ažz-; lit. 'lost, straying'. S.i.a.m.l.g. except NE. Meanings vary fr. the original one to 'dissolute', 'wild, ferocious', and 'thin, emaciated'. Xak. xi KB (as dangerous as a wild boar, as strong as a wolf) adğilayu azğun (MSS. in error ažgr) 'as ferocious as a bear' (as vicious as a mad dog) 2311: xii (?) Tef. azğun 'lost, astray' 42 (and azğunik): Çag. xv ff. azğun gumraẖ vəi aṣřiṣa 'lost, distanced' San. 39r. 9 (quotn.): Kip. xiv azğun 'mis-spelt ozɡun' al-dāl 'lost' İd. 12: Osm. xv azğun/azkun 'erroneous' in two texts TTS II 86.

E azgîr See azğun.

Dis. V. AŽG-

D azgur- Caus. f. of aziz- 'to lead astray', esp. in a moral sense. S.i.a.m.l.g. Türkü viii ff. Man. azguruqlı yolka 'to the road that leads astray' Chiasus. 127; a.o. do. I 18-19 (2:8): Uyğ. viii ff. Man. A M III 9, 11-12 (ii): (2 azz-): Xak. xv ff. ažzur- 'dżur- ditto R I 777: Çag. xv ff. azgur-(du)-en, etc. azdur-Vel. 17; ažgur- (spelt) Caus. f.; az räh ba-dar hardan vəi adil hardan 'to lead astray' San. 38v. 15 (quotns). D ozgur- Caus. f. of ozz-; 'to rescue, save (someone Acc. or Dat., from something Abl.)'. Survives only (?) in NE Khak. osxr-
Trls. AZĞ

D ozakı: N.A.S. fr. oza; 'previous, of old time', and the like. Survives in some NE and SE dialects. Türkü VIII ff. Man. M III 15, 9-11 (i) (yorûk): Uyg. VIII ff. Man.-A ozakı öälke 'in a previous incarnation' M I 9, 4: Xak. xi (after oza) hence one says ozakı: bilge: ançça: aynımı 'a sage of old age (hakimu'l-dakhrı-l-saltıf) said as follows' Kaş. I 88; o.o. I 385, 26: KB seninže ozaki alun tutuğuç 'the ruler of the world who pre- ceded you' 5137; o.o. 2699, 5339: xii(?). At. bu bir söz ozaki urumısı maşal 'this one saying is an old time proverb' 164; Tef. oğdaki/ozaki 'previous(l)' 233; Çağ. xv ff. ozakı kün diñik gin deñil ıteki gin ... ve uzun gin 'the day before yesterday ... a previous day' Tel. 166; ozakı kün pairiuz 'the day before yesterday' San. 73v. 16 (quornt.): Xwar. xiv ozaki 'previous (year), former (times), (men) of old time' Qub. 201; Nahe. 11, 6; 266, 2; 368, 2–3: Kom. xiv 'the day before yesterday' ozan kün CCG; Gr.

D azığılıg P.N/A. fr. azig; 'having tusks, canine teeth', etc.; s.i.a.m.l.g. except SC, SW with some phonetic changes. Uyg. VIII ff. Bud. (an elephant) Sanskrit isādanta 'with strong tusks' yoğın azığılıg TT VIII C.7; kaça rıyałık azığılıg tırapılıg tinılıg 'a creature with strong and dangerous teeth and claws' U II 35, 21-2: Xak. xi azığılıg at-farasanıq-aşırı 'a horse that has cut all its teeth'; also used of any animal that has cut its canine teeth (tala'a nābhu) Kaş. I 147: KB idi yıyaşı aıyımı azığılıg kör er 'the mature man very aptly said' 283; a.o. 2287: xii(?). Tef. azığılıg (animals) 'having tusks' 42: Xwar. xiv azığılıg (a wolf) 'with sharp teeth' Qubt 18.

D azıklık P.N/A. fr. 1 azuk; 'having food for a journey'. S.i.a.m.l.g. with some phonetic changes and extensions of meaning. Xak. xi azıklık er inan dı ašad 'a man who has food for a journey' Kaş. I 148 (prov.).

D azıkluk A.N. (Conc. N.) fr. 1 azuk; 'food prepared for a journey'. Survives only(?) in SW. Xak. xi azıkluk mà u'dida lı-lızd 'food prepared as food for a journey' I 274, 17.

Xak. xi azıklık al-ihtā fi'l-amr 'dilatoriness over something' Kaş. I 150.

D azıknıa: Dim. f. of I aziz; 'very few, very little'. S.i.m.m.l.g. w. some phonetic changes and some additional Suffs., e.g. askıncak.

Türků VIII uluq Irkin azıknıa: 'very few' bardı: 'the great Irkin and very few men fled' I E 34; azıknıa: türků [boðun] very few of the Türků people' T 9: Uyg. VIII ff. Bud. Sanskrit al potiswas 'worrying about trifles' azıyna sikışlíkın TT VIII B.5; pulhá-mítram 'equal to the weight of a (single) seed'

azıyna: tıpping: do. F.12; o.o. do. Aqg, 17; azıka kaldi 'very little (of the treasure) remained' PP 7, 6: Cïv. aski-a opuy 'scooping it out a little' H I 147; a.o. 161: Xak. xi KB azıka tat 'a little (food)' 5400: xii(?). Tef. azıguna/azıka'a little; a few 41: Çağ. xv ff. azıguna kam kamak va andak andakak 'very little' San. 30r. 6 (quornt.): Osm. xiv aziknık (sic) 'very little' in one text TT IS 290.

D azıgançu: no doubt to be so spelt and not azıgançu; morphologically obscure but ultimately derived fr. aziz; the context indicates the meaning 'deceit', but perhaps 'flattery' is also implied. N.o.a.b. See azıgança:-. Uyg. VIII ff. Bud. tağun azıgançu sözle- to speak in deceitful and flattering(?) words occurs several times in an unpublished text TT IV 18, note A72, 8.

S azıkyıa See azıknıa:

D uzıkyıa Dim. f. of uz; 'rather skilfully, wisely'. Pec. to Uyg. Uyg. VIII ff. Bud. mandal kutzu uzıkyıa 'let him make the manžıla (magical) cast skilfully' Sia. 487, 8: Civ. kınjil kepit tutup uzıkyıa oluruzn 'let him sit (i.e. conduct himself) with mind at ease' USp. 45, 13.

Trls. V. AZĞ-

D azıgıl:a:- Den. V. fr. azıg; survives only(?) in NE Alt., Tel. azıgalı:- 'to gore' R I 573. Xak. xi toğuṣ atıq azıgalıdi: 'the boar struck the horse with its tusks (bi-nābihi) and wounded it'; and one says men toğuznı: azıgalıdim 'I struck the boar on its tusks'; also used in both senses of any wild beast (siba) that have tusks Kaş. I 304 (azıgalıar, azıgalıma:k).

D azıklan- Refl. Den. V. fr. 1 azuk; 'to procure, or have, food for a journey'. S.i.m.m.l.g. Xak. xi er azıklanı: sārāl-račul diil-zād 'the man came into possession of food for a journey' Kaş. I 294 (azıklanıar, azıklanıma:k).

D azıgançulu:- Den. V. fr. azıgançu:; the contexts indicate the meaning 'to deceive'; the spelling in U I, which is quite clear, is either an error or a dialect form. N.o.a.b. Uyg. VIII ff. Chr. mënı ozıgançuladı bu möğçel-ıar 'these Maqi have deceived me' U I 9, 15: Bud. (in a long confession of sins) azıgan-
çuladım (sic) erser 'if I have been deceitful' U II 76, 7; aşagçuladım do. 35, 24; aşagçuladımız tağuladımız erser TT IV 8, 72; özümde yavzilər körə üçuladım aşıçuladım erser 'if, seeing evil things in myself, I have belittled them and been deceitful' Swr. 136, 13-14; a.o. do. 220, 3.

**DIS. EZG**


ezüg (or ezük?) 'false, lying; falsehood, lie'. N.o.a.b. Cf. örük, ılgd, yalçın. Türkü viii ff. Man. kimni ızye ızmeg tanuk únmez 'and he does not rise up as a false witness against anyone' M III 22, 12 (ii): Uyğ. viii ff. Bud. ezug yalgan söz 'false lying words' U II 76, 5; 85, 22; TT IV 8, 70; ezçüzg 'a lie' Swr. 135, 12; (the decrees of the Buddha) ezug ılgıbolmaz 'are not false (Hend.). USp. 106, 28; o.o. U III 69, 1; 70, 29; Swr. 371, 8 (atçanlıq): Kip. xii al-khp ılgı lie' (otrük-fyalan; and 'truth' is also called ın and lie') ezüg (sic, MS. erlik) wa hiya luga là ya'rifshá ahad 'but it is a word that no one knows' Hou. 27, 4.

**SE uzük** See ılezek.

D I ızék Dim. f. fr. 1 ızz; basically 'the core or centre' (of something), with various specific applications. S.i.a.m.l.g. except SE. See Doerfer II 595. Xak. xi ızık ab-ıibar wa hewa 'irq fi bättini-l-sib 'the spinal cord, that is the vein in the centre of the spinal column' Kaş. I 71 (quoit. fr. the Koran illustrating ab-ıibar): Çağ. xv ff. ızık (spelt) mada wa riśa-i qurı̇ah wa daimam the matter and pus in ulcers and boils' San. 349: Kip. xv qalbul-laṣarqa 'the heart of a tree' ızık Tuh. 29b. 13; nası 'spinal cord' ızık do. 36a. 11.

D 2 ızık Dim. f. fr. 2 ızz; 'a small valley'. Survives in NE Alt., Tel. ızık R 1302; NC Kzx. ızık MM 493 and SW xx Anat. ızık SDD 1125. Uyğ. viii ff. Bud. TT V 28, 122-3 (2 ızz); this word corresponds to chri 'a stream, or valley between two mountains' (Giles 1007) in the Chinese original: (Xak. xi see üzük).

VU?C or S ızık Kaş.'s explanation is possible, but it is perhaps a Sec. f. of 1 ızık, with the vocalization altered to suit the etymology. Çğilı xi ızık laqag li't-nisa'a 'a Proper Name for women'; hence one says altun ızık naqiyatul-nafs kal-dahabi-xalıś 'with a soul as pure as pure gold', and ertzınl: ızık saqiyatul-śaban kal-durra 'with a body as pure as a pearl'; because the peerless pearl is called ertzınl: and is contracted (sic, see ertzınl:); this Proper Name is used of Çğil women; its origin is ızık al-nafs and the kaf i.e. -ık attached to a word to mean 'pre-cisely that thing'; hence one says ol ermist ık keldür 'bring that man (and not someone else)'; with words with back vowels and those containing ık or ıkuy ok is used instead Kaş. I 71; a.o. I 141 (értini).

D üzük Pass. N./A.S. fr. üz-; 'broken, torn off', and the like. It is not clear whether the entry in Kaş. is correctly placed here, or whether it should be transcribed özük and regarded as a Sec. f. of 1 ızık. In a number of medieval and modern languages üzük is a Sec. f. of yüzük, q.v., and the word in Çağ. relating to a tent may belong there. Türkü viii ff. Irh B 48 (ula-): (Uyğ. see üzük-suz): Xak. xi üzük hull mā istancala minal-ărđ wa şara biyyad 'any piece of ground which is swampy and becomes waterlogged'; and any 'branch of a valley' (yalic minal-awidiya) is called üzük suv Kaş. I 71: (xvıı Rbg. (some of their statements are) üzük 'abbreviated' R I 1896, but the older B.M. MS., xv. 16, has kesüük, same meaning): Çağ. xv ff. üzük ' (with -k)' xargah asbābi . . . wa xātim 'components of a tent . . . (and finger-ring)' Vel. 106 (see above); üzük ((1) anguşar 'finger-ring' (quoit.)); (2) nam-d-i ru-yi alaqū 'the felt covering of a tent'; (3) pāra%(v) a gustika 'piece, fragment, broken, torn' San. 71ü. 8.

özge: 'other, other than (something Abi)', different. Poorly attested in the early period, the occurrence in Talas is very dubious, the Uyğ. documents quoted are xii or later, and the supposed occurrence in KB 1375 (see R I 1294) is imaginary (etözke read at özge), but s.i.a.m.l.g. Cf. adın, adrük, öpl: Talas ix ff. (?) özge: uyarmıa: adrilım 'separated from his other capable men?' (?) Talas II 5 (ETY II 134) (after a gap; özge: is reasonably clear in the facsimile but the next word is prob. wrong, and the whole very dubious): Uyğ. xiii ff. (?) Civ. özge alban yasak tutrmayı'n 'not being liable to any other land tax or tribute' USp. 22, 42-3; özge köşi 'a third party' do. 32, 8 and 10; a.o. do. 112, 5: (Xak. xiii (?)) Tef. özge 'another; other than' 243: xiv Rbg. ditto R I 1303 (quoit.): Muh. koçdan özge: gayrt=lqabı 'apart from (i.e. in addition to) the ram' Mel. 18, 11; Rif. 97: Çağ. xv ff. özge: (with -g') (kendiyse özge) gayr (to himself and other); and it is also used in praise or censure, when one says of someone özge dür Vel. 105 (quoins.); özge (spelt) (1) gayr 'other (than)'; (2) nahw digar 'another'; özgege ba-digarı 'to another' (quoit.): San. 73v. 25: Xwar. xiv özge 'other (than)'; Quht 125; MN 82, etc. Nahc. 85, 17: Kom. xiv 'other' özge CGL, CCG; Gr. 186 (quoins.): Kip. xiii gayr 'other than' (ayruk; and there is another expression) özge: (and another özü) Hou. 54, 13 ff.: xiv özge: both gayr 'other' and sayır 'the rest' Id. 13: xiv özgey (sic) means gayrRomu (and ayruk much the same), and also swa 'except' . . . illa anı 'except me' menden özgey Kaw. 40, 7 ff.: gayr özge Tuh. 26b. 10, 89b. 13: Osm. xiv ff. özge 'other (than something Abl)'; c.i.a.p. TTS I 573; II 764; III 572; IV 636.
D uzułk N.A. fr. už; 'craft, profession' or, more generally, 'skill, dexterity'. Survives only (?) in SW Osm. Türkü 11 ff. Yen. Mal. 31, 1-2 should probably be read (Uz. Bilge: Çağış: uzuku için alınıp alın erdeninрин için 'because of his craftsmanship, toughness, and many virtues'. Yak. x1 uzułk al-�ifa 'a craft' Kaş. I 253, 1 (Ögren); n.m.c.: KB (a man cannot get any advantages from his enemies) kaţ kildi erse özə uzuku 'however much skill he himself exercises' 4191; (another class of the community are the uzułk, craftsmen) tirlągü tîlep özə uzułku kilur 'they exercise their craft because they wish to make a living for themselves' 4456; Osm. XIV ff. uzułk 'skill, tact (as a virtue), cunning (as a vice)', in several texts TTİ 738; 111145; IV 798.

D izliķ N.A. (Conc. N.) fr. iz: lit. 'something connected with footprints or tracks'. Survives only (?) in NW Kaz. izliķ 'track, path' and SW xx Anat. izliķ 'a line'; izliķ 'footpath' SDD 778, 804. Yak. x1 izliķ 'the Turkish shoe (al-hiida) made from the hides of slaughtered beasts' Kaş. I 104 (prov., see oldi:-): Kip. XIII al-sarmiça 'slipper (başmak, also) izliķ Hau. 19, 5: XIV izliķ ma yulbas fi'l-rid 'footwear' Id. 13.

D özliķ P.N.A. fr. 1 öz; originally 'possesses a vital spark, living', and the like. Survives only (?) in SW Osm. özliķ; Tkm. 6üzliķ, where it has a rather wide range of meanings. Uyg. VIII ff. Bud. sansiz tûmen özliķ olûrûr 'they kill countless myriads of living beings' PP 1, 5-6; o.o. same meanings, Swv. 21, 11; U IV 40, 190; kişû özliķ yaşlıq tınliqlar 'short-lived mortals' U II 42, 27-8; uzun özliķ yaşlıq 'long-lived' Swv. 474, 21; isığ özliķ ertinîş 'your jewel of life' U III 14, 11ii); Civ. in Usp. 13, 12 (2 uzliķ); 16, 17 özliķûnûn(üz) seems to mean 'in your blood relations' or the like; Yak. x1 KB özliķ ukuş 'inborn understanding' 1870; kişîg oğlan özliķ etöz mezęgil 'a small boy is like a living body' 3603; Xwar. XIV özliķ 'living, lively' Qubb 125.

D özliķ A.N. (sometimes Conc. N.) fr. 1 öz; in the early period used only of horses, where it is not clear whether the connotation is 'personal' (öz 'self' of the owner) or 'spirited' (öz 'vital spark' of the horse); in either event it means, in practice, 'a high bred horse'. S.i.m.m.l.g., where it usually means 'personality' and the like, but has other meanings also. Türkü VIII (in a list of precious objects) özliķ attin 'their blood-horses' II 11; II S 12; o.o. 1x. 4, 15; VIII ff. IrkB 17 (3 öz): Yen. özliķ at Mal. 28, 3: Yak. x1 özliķ ma-qagarraba (so read, the MS. has al-maqarr bihi, which seems to give no sense) ma'nâ'l-xaid, ve ka'dalikta hul şay' xassahu'l-racal li-nasghihi 'a favourite horse', also 'anything which a man reserves for himself' Kaş. 111 438: Çığ. xv fl. özliķ xawadı 'te haşîı te anâmiyat 'personality, existence,
egoism', (quotn.), also hā xwud 'solitariness' (quotn.) San. 74r. 6.

D uzülág (uzülük) P.N./A. fr. 1 uz; 'fatty, sticky, glutinous', and the like. S.i.s.m.l. Xak. xi (after 1 uz) hence uzülág as 'fatty (dough) food' Kaz. I 45; (after 1 uz) hence uzülük müm 'fatty broth' J 36; n.m.e.: Xwar. xii uzül 'narrowly' (sic?) Afi. 56.

Disz. V. AZL-

D azul- Pass. f. of az-; n.o.a.b. Xak. xi yo: azuldi: qallal-tarig 'the way was lost' Kaz. I 196 (azulur, alzimak): xiiii (?) At. yirak turğu yumşak têp azulmağu 'you must keep well away (from a snake) and must not be deceived into thinking that it is harmless' 216.

D ezil- Pass. f. of ez-; 'to be scratched', etc. S.i.a.m.l.g. with the same extensions of meaning as ez-. Xak. xi anîn etli: ezilidî: xidiga talu:muhi 'his flesh was scratched'; also used of anything in which long scratches are made Kaz. I 196 (ezilîr, ezlimek): in the MS. the alif is unvocalized, the printed text is falsely vocalized): Çağ. xv fî. ezilî (spelt) sâylâ şudan 'to be ground, worn down' San. 100v. 19: Xwar. xiv ezil 'to be rubbed, worn down' Qutb 23: mahâsînî tükel ezilidî 'his beauty was completely destroyed' Nahc. 79, 10; a.o. 103, 6.

D uzal- Pass. f. of uzâ-; irregular, since uzâ- is Intrans., and practically synonymous with it. Xak. xi er uzaldu: ta'aâyâl-racul wa baqiya fi amîr lâ yanîfaric 'anhu sarti:na(Î) 'the man was unable (to finish) and persevered with an affront but did not dispose of it quickly'; hence one says iğlî uzalidî: 'the pangs of death were difficult (azura) for the sick man' so that he could not put an end to (lâ yuqaddî) because of his strength (i.e. 'he lingered') Kaz. I 107 (uzalur, uzalma:ki): in the MS. the alif is mis-spelt): (of flowers in the spring) îlîkîs yatip uzaldu: fa-tâla mû qâda fîl-ard 'and for a long time they stayed below ground' I 233, 28; sensiz özum uzaldu: translated nâsîn taştâg ilayka 'my soul longs for you' III 131, 23: KB bu beglik uzala uzon bûlî yağ 'this rule endured and had a long life' 405: mapî özne sine kim uzalip öllür 'whatever rebels against me dies a lingering death' 678; o.o. 801, 809, 1006, 4261 (everywhere mis-spelt özzel): xiiii (?) KBVP bu tört nik sûrîflîr uzala kutur 'these four good and distinguished people play a prolonged part' 64: xiiii (?) At. (the miser) wâbâl kötôrîp bardî uzala sogûş 'has gone (from this world) bearing a load of retribution and prolonged curses' 242: Çağ. xv fî. uzalip/uzala uzumur ve biyiîyip . . . ve uzumur yatip 'growing longer and bigger . . . liyng outstretched' Vel. 106 (quotn.); uzal- see uzâ: San. 72v. 16.

D uzüül- Pass. f. of üzâ-; 'to be torn, or pulled to pieces', and the like. S.i.a.m.l.g. with some extended meanings. Uyûq. vii fî. Bud. kûnîpe kolguçlar üzümedî 'the daily (stream
Düzlen- Refl. Den. V. fr. İüz; survives only (?) in SW Osm. Düzlen- 'to be fatty, glutinous'.

Xak. xi eşiş Düzlenl: iritaLa'da qasamalqidir tire fat in the rose pulse (to the top) 'Kaş. I 283 (ülzelen, üleme)

D üzünl- Refl. f. of üzul-; syn. w. It. N.o.a.b. Üyö. vii. ff. Bud. üzünlün v.l. in one MS. for üzüllün TT IV 381; Xak. xi uruk üzünlü: (sic) 'the rose broke' (ingatqa'a) Kaş. 1. Hz. ii; 'şilin' (üleme).

D üzüş- Recip. f. of üzul-; lit. 'to be torn apart from one another'. Survives only (?) in NW Kız. üzüsül- (of a creditor and debtor) to settle their accounts' R I 1349. Xak. xi üzüslü: neq: 'the thing broke' (ingatqa'a); and one says: 'kisi: (sic); this is the word required, the three dots changing it to kisi: to seem to have been added later) üzüslü: the presence between the husband and wife was to symbolize the breaking up of the marriage. üzüslü is a fraze used (ingatqa'a) from the debtor (i.e. by the rich party) Kaş. I 249 (ülzüşlü (sic), üzüslünek).

Tris. AZL-

D uzula- See üzül-

D ております Priv. N.A. fr. an A.N. fr. üz-; it. 'without anything above', that is 'supreme, all-highest'. Pec. to Üyö. Üyö. viii. ff. Bud. üzülüsü translates Sanskrit anuttara, same meaning U II 39, 101; üzülüsü nom boşgumus ışı baxşilərəm 'my own teachers who have learnt the supreme doctrine' TT VII 40, 145; o.o. Sic. 24; 10 etc.

D üzülünü: N.A. fr. üzülün-; 'termination, ultimate'. Pec. to Üyö. Üyö. vii. ff. Bud. üzülünü bu ok üzülünü erur this indeed puts an end to his evil road (of rāmamārgas) U II 43; 16; 18; similar phr. lo. 44; 29; üzülünü tüb 'the ultimate basis' Hizen. II; 1554; a.o. TT VIII A 31.

D üzülüllüg P.N.A. fr. üzülün-; n.o.a.b. Üyö. vii. Bud. 5 üzülünnek üzülüllüg 'where there ends the introduction' TT VIII 47-7.

Tris. V. AZL-

D üzül- Den. V. fr. üz-; survives only(?) in NE Tur. üzül üzide- to examine superficially', and SE Turk. üzide- 'look at the top' (sic); in NE Turk. üzül- '洞察' (sic); in NW Kız. üzül- 'to glance at (someone)' Kaş. 1. Üyö. viii. ff. Bud. üzül is the prime cause of üzül üzülün beküa 'the highest run' TT IV 13; 19.

Dis. AZM-

D üzüen N.S.A. fr. üz-; bu. 'a single act of picking', in practice almost always a bunch of grapes, a 'bunch grape'. Şüttlq in this sense w. some phonetic changes; in NC and NW Kız. üzüm (fr. the Sec. f. üzüüm). See Donner II 473. Üyö. viii.f. Civ. kürük üzüm suvi 'a decoction of dried grapes' H I 83; in H II several phr. including kürük üzüm and it üzüm 'wild grapes' (lit. 'dog's grapes'); aşgu üzüm 'grapes hanging (on the vine)' U Sp. 48; 45-6; xiv Chun.-Üyö. Dctt. pit-t'a'qo grape' (Giles 0,497 10,827) üzüm Ligeni 277; R I 1303. Xak. xi üzüm al-ba's- (sic) Kaş. 1 75; 7 250. 20 o.o. xii (sic) At. 376 (edic-); Tef. ditto 377; xiv Mah. al-karm 'vine üzüm ağacı; al-inab üzüm/üzüm; al-zabib 'raisin' kuru: üzüm Mel. 78; 9; Bif. 182 (üzüm omitted); 'raisin' kuru: üzüm; Kom. xiv 'grapes' üzüm CCI; Gr. 132 (quom); Kip. xiii al-inab üzüm (and borla) Had. 7; 20; xiv üzüm al-inab Id. 13; al-zabib: kuru: üzüm Bul. 8; 7; xiv seq'ul-l's- üzüm kuru: üzüm Bul. 9; 2; xiv al-seq'ul-l's- üzüm kuru: üzüm Bul. 11; 12.

D üzüm: Dev. N. fr. üz-; Kaş's translation is not found elsewhere but links with the Kip. word below, and the Osm., meaning 'hybrid, extraoctive' as deriving something unnatural. S.i.s.m. in a wide range of meanings Xak. xi uzuma: kall kahs yagmında ciçilme- boyluyuza fauna aqda 'alâl'xidâq e gathered team' Kaş. I 190; (Kim. xiv azamman 'a horse gathered when fully grown' Id. 13).

Tris. V. AZM-

D üzumele- Den. V. fr. üzme- which exists in some modern languages. Survives only (?) in NC Kız. üzbele- 'to pull up gently'. Üyö. viii. ff. Bud. alku törül düstünuq tozin yitizin birtem üzumele 'pulling up completely the roots (Hend.) of all sins' TT IV 12; 58-9.


Dis. AZN-

D üznüm Insans. Dev. N.A. fr. uzun-; 'long', of time and space. The phr. uçun toluğ 'with long clothes' in the early period meant 'man not, as originally suggested, 'mean'. Şüttlq. Türkü 11 T 72 (adicm). Üyö. vii. Bud. uçun; uçun reel buryel; uçun reel buryel türkül 'the highest run' TT IV 12; 19.

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DÜZÜŞ- Recip. f. of öz: 'to race one another' and the like. S.i.s.m.l. Xak. xi ol meniğ birle: at özülmiş: 'he competed with me in horse racing' (fi sibüq'ı'-xayl); also used for helping Kaş. I 184 (özüşür, özüşmek, MS. in error -mek).

D üzüş- Co-op. f. of üz-; 'to pull off, tear, break, etc., together'. Survives only(?) in NC Kir. and one xix Osm. text TTS I 755. Uyg. viii ff. Civ. alım bérım üzüsdimiz 'we have ceased to trade' USp. 111, 5-6; (I have received half a yastak of silver from İnançu) üzüşüp kesişip kétdimiz 'we have (thus) reached a final settlement' do. 116, 11: Xak. xi ol mağa: üzüm üzüsdü: 'he helped me to pick ('alâ qaf) grapes'; also used in the case of cutting a rope (fi hadqi'ı'-habl) and for competing Kaş. I 184 (özüşür, üzüşmek): Çağ. xv ff. üzüs- (spelt) Co-op. f.; hâ-ham qaf kardan 'to break together' San. 72v. 9 (quotn.).
INITIAL LABIAL PLOSIVES

Preliminary note. The initial labial sounds in the Turkish languages were discussed at length in a paper of that name (Studies, p. xvii) and the conclusions there reached are summarized in Studies, pp. 177–2. Briefly they are as follows: (1) there were originally in pre-VIII Turkish both voiced and unvoiced initial labial plosives, b- and p-, but the latter had disappeared nearly everywhere by VIII, and is now found only in a few words in some languages in the Oğuz group, which was unusually conservative in some matters; (2) contrary to this tendency, some Oğuz languages converted the initial b- in three words bar, bar-, and bér-, and words derived from them into v- at an early date; (3) m- was not an initial sound in native Turkish words in pre-VIII Turkish, but evolved by a process of retrogressive assimilation in most languages, probably during VIII, in words containing a nasal sound later in the word. In this case, too, the Oğuz languages were conservative and retained the original b-, which is also found sporadically in Türkî VIII, and VIII ff. Yen., and in Uyg. VIII, Şu. only. Where the later nasal was n or ŋ the position is quite clear, 'I is ben in the languages just mentioned and men elsewhere. Where but the nasal was f the position is confused by the fact that in most words this f had become y before the word comes to our notice. Exceptionally we can be sure that 'dung' was *ba'fak because, in addition to the Uyg., Xak., etc. form mayak, Kaş, records an Oğuz form baynak, but in the case of a word like mu'gak the original form *bu'gak can only be inferred.

In the present section all words are indexed with initial b-; where there is evidence from the Oğuz languages that it was originally p-, (p-), or in doubtful cases (? p-) is added after the word. Where a word containing a nasal is noted only with initial m-, it is indexed in that form, but the original form with initial *b- is listed here with a cross-reference, but where the original b-survives somewhere, even if only in a modern language it is indexed in that form.

Mon. BA

*ba: See ba:lg.

?F wa: Exclamation; not a proper Turkish sound, perhaps a l.-w. fr. the Arabic excl. wa 'alas', etc., also used in Persian. Cf. 2 ya: Xak. xi wu: harf inkâr li-amr âmir müxtâb 'an exclamation of dissent from something which someone says'; hence one says wa: ne: târcen inkâr 'alayka bi-mâ taqîl 'I disagree with what you are saying'; also harf tawacu'

ff-alam 'an exclamation of distress in time of pain' Kaş. 311

1 be: Hap. leg.; onomatopoeic. Xak. xi be: hikâya 'an tu'âcî l-dâ'a 'an onomatopoeic for the bleating of sheep'; hence one says koy be:ledî: 'the sheep baed' Kaş. 310.

2 bé: 'mare'. Survives in NE Alt., Leb., Tel. pe: R IV 1212; Khâk., Tuv. bé; bleye in NC Kx. and several NW languages. 'These forms point to bé; not bi:. Türkî VIII ff. (the beg went to his horses) âk (sic) bée; kulu:n-: bõ 'his white mare had foaled' IrkB 5: Xak. xi bé: al-ramaka 'mare'; for (all) 'Turke except the Oğuz Kaş. 310; III 88 (yozar-?); 310 (yelne-?); VIII (? T) bé: 'mare' 100: xiv Muh. (? after 'mare' kisra:k) al-ðubâla wa má lâha wâlad 'a (mare) in foal or with a foal' bé: Rif. 170 (only); Çağ. xv ff. bleye (spelt) mädiyân 'mare' San. 150v: 3: Kom. xiv 'mare' be: CCG; Gr.: Kip. xiv al-ðircul'-raðût 'a mare with a foal at the udder' be: Hou. 12, 8.

VU\?F I bI: 'knife' or the like. Prob. the base of bile-:. Pec. to Uyg. and normally used in the Hend. bi bêçu. Possibly a Chinese l.-w. fr. some word like p'i 'to split' (Giles 9,018). Uyg. VIII ff. Bud. Sanskrit ḫurasya dhāvā 'like the sharp edge of a razor' yûllîgûnûn bêsi (spelt pî) te: gî TT VIII A;1; (all kinds of dangers including) aqî bi bêçu ort sêv 'poison, sharp instruments, fire and water' U II 59, 4 (i); o.o. of bi bêçu do: 71, 4 (i); U IV 20, 277; TM IV 253, 41 (osgûç); Tîg. 31a: 1; 49a: 3.

VUS 2 bI: See bêtg.

1 bu: 'this'. C.i.a.p.a.l. The oblique stem seems to have been bun- (changing in most languages to mun-) fr. the earliest period, but the Plur. was budâr: for a long time. The Abl. and Loc. are often used as Ads, meaning 'hence' and 'here' respectively. See also bunça:, buntau: Türkî VIII bu: 'this' is common; bunt: II N 15; buntâ: 'here' I S 10, etc.; VIII ff. bu is common in IrkB, etc.: Man., ditto (but see bunça): Yen. ditto: Uyg. VIII ff. Man.-A bu; Dat. munâr M I 23, 8; a.o.o.: Man. bu; munî te: 'like this' TT III 26, 104, etc.: Bud. in Brâhî script (TT VIII) invariably spelt bo/bhvo/po, oblique cases mon- and mun-/mun- in about equal proportions; this prob. represents a dialect pronunciation, perhaps under the influence of ol, rather than the original form: Civ. as in Bud.: O. Kîr. ix ff. bu occurs and possibly bunta: 'here' in Mal. 13, 5: Xak. xi bu: harf wa má'nâhu hâda a particle meaning 'this'; hence one says bu: er 'this man' Kaş. 310; a.o.o.; one says munâr aytîm 'I said to
this man' III 375; munu: hurf wa ma'nahu hurea da a particle meaning 'this'; it is the answer to the question kaum: ayna hurea 'where is it?' III 237; other oblique cases are: munu: 'here', munun 'hence', bu: 'these'; bunu: 'this' occurs once. I 445, 17 (xumaru:) perhaps a scribal error: KB as in Ka.: xiii(?) At. the forms are bu, munu, munu, mumu, munu, munun, munda, munun, bu:lnar/munul 108, 110, 225-6: XIV Muh. hadda bu: Mel. 5, 4; 18, 15, etc.; Rif. 174, 81, etc.; h'ula: bu:lar 8, 15; 81; hahhun munda:; min hahhun Mundan 15, 3; 91: Çag. XV ff. munu: munda bunun; bunda Vel. 385-6; bu: Demonstrative Pron. in 'this' Sun. 141 v. 24 (qotun.); munu: munu/mu:pa, munda do. 320v. 9 ff.; some declensional forms, with quotns., do. 15 v. 16 ff.: Xwar. XIV bu, in oblique cases both b- and m- e.g. bula:lnar/munular 'Ali q: xiii(?) the forms in Qa.: are bu, munu, munu, etc. bunda (twice)munda (8 times), munu: XIV bu, oblique cases in m- Qotb (only munda 'here' listed 112); MN passim: Kom. XIV bu and oblique cases with m- in Sing. and b- in Plur. are common CCG, CCG; Gr. 67: Kip. xiii hadda bu: h'ula: munular Hou. 50, 14: XIV bu: bimama:nda Id. 28; in the grammar do. 118-19 bu:, bulnar, bunda: are mentioned; in Bul. 15, a grammatical section, the forms occur are bu:; munular, bunun, bunu:, munularun (li-h'ula:), bulara: and bulular (lahum), munularun (lahum fil-ibti'idata) 'to them in the beginning?'; XV in a para. on the Demonstrative Pron. in Kav. 49 the forms quoted are bu:; bulnar and munda:; in a similar para. in Tuh. 42a. bu and mu are given as alternative forms; forms occurring elsewhere are bularah: mular, munu, munu, munda: Osm. XIV ff. bu, bunu, etc. are the normal forms at all periods, bular was the standard form till XVI and occurs sporadically later TTS I 122 ff.; II 174 ff.; II 115 ff.; IV 130 ff.; munda occurs in one XIV text II 698.

2 bu: 'steam'; this is the oldest form of this word, but in almost all modern languages in which it survives the form is buq or the equivalent. S.i.a.m.l.g. Almost syn. w. bus but an etymological connection is improbable. See Doerfer II 791. Xak. xi bu: al:buxar 'steam'; hence one says esiq busi: 'steam from a cooking pot' Ka.: III 206; XIV Muh.(?) al:buxar bu: Rif. 184 (only): Çag. XV ff. buq 'the steam' (buxar) which rises from boiling water or a cooking-pot and the like; the steam (i.e. mist) which rises from the ground or in the mountains is called duman Sun. 136r. 23; reverse entry do. 225v. 20: Kip. XIV buq ma: yartafti min buxarin'l-qiqr 'the steam which rises from a cooking pot' Id. 33: Osm. XIV ff. buq 'steam' in several texts TTS I 120; II 171; IV 128.

Mon. BA-

Bu: to bind; to fasten (something 'Acc.', to something 'Dat.'), both lit. and metaph.
is uncertain. Türkü viii (at the funeral) bunça:codegen săçın kulakları: yanakları: biçidi: ‘so many people lacquered their teeth, their ears, and their cheeks’ II 5 12: viii ff. (ants gnawed an old ox) bèlín biçec: ‘cutting into its waist’ Ir'h. 37: Man. M 1 7, 16 (fiz.): Uyğ. viii fim. Bud. yiğin biçec ‘cutting with a sharp sword’ U II 78, 30-1; biçği: U IV 10, 49-50 (eğrə-): o.o. U III 37, 8; 45, 12: Civ. tirak biçar ‘if a man cuts his nails’ TT VII 32, 2 and 17; ton biçar ‘if a man cuts out a garment’ do. 38, 10: biçği do. 32, 1 (tirak): Xak. xi er et biçar: ‘the man cut (qat'a) the meat’ (etc) Kas. II 4 (biçar, biçmak); Mi新区 erin biçtimiz ‘we killed (gaatən) the men of Mi新区’ I 434, 9; 6 o.o. translated qata'a: KB kiliç ursa biçar yıği boyun’ ‘if the strikes and severs the enemy’s neck’ 286; (this dagger) biçigi kesilir turur ‘cut (Hend.)’ VIII 312)? At. 376; Tef. biç- and kesbiç- ditto 105: XIV Muh. hasına ‘to reap’ biç- Mel. 25, 7; Rif. 107 (biç-); al-qat' biçmak 35, 7; 120; ditto biçmek 36, 13 (Rif. öt-): Çağ. xv ff. biç- (scpl) er qat' hardan ‘the man killed with a sword’ Sand. 143r. 22: Xwar. xiv biçği ‘reaping’ Qud 32: biç- ‘to cut’ MN 45: Kip. xxii hasaña biç- (qat) hawwaa tasfi{l}i'gumus wa hawwaa'la wasfi{li} bi{li}sayf also ‘to cut out’ (cloth) and ‘to cut in two’ with the sword Hou. 33, 20; fəsəla mina{l}-tasfi ì bil - do. 42, 21: XIV biç- (with -g-) hawaa muşarak bayn bəçədən-zar ‘to fast’ li-gumus ld. 29; fəsəla biç- (mek) Bul. 70v: xv fəsəla tua wasaşa biç- (sic) Kav. 9, 8; wasaşa biç- do. 25, 10; fəsəla (üz- and) biç- Tuh. 28b. 55; wasaşa do. 38b. 9.

Dis. BCA

Vu biça: Har. leg., but see bəçəsiz; spelt biça, perhaps a l.-w. Uyğ. viii ff. Man.-A (or Türkü viii ff. Man.) (all men desire this) yeme birkiney mün biça sında mişni kimde [gap]p bolmadi erser ‘and if (or because) there has not been one single defect or fault (?) in my body and bones’ M 1 23, 31-4.

Puf pọçı: no doubt a Chinese l.-w., perhaps p'a tzi 'lute, guitar' (Giles 8, 551, 1317). Pec. to Kas. Xak. xı pọçı: kopuz al-arann mina{l}-a-wod, wa hawwaa nau mina{l}-barabat ‘a lute which is plucked’ (a kind of guitar Kas. III 173: pọçı: al-kir'an wa hawwaa'-arann mina{l}-mazdhir ‘a lute, it is a stringed instrument which is plucked’ (III) 219.

Dis. V. BCA-

baça: ‘to fast’ for religious reasons. No doubt a pure Turkish word, contrary to the views expressed regarding baçaq, q.v. No.o.b. Türkü viii ff. Man. necə yaŋlu biça baçaçamız erser ‘if we have sometimes kept irregular fasts’ Chias. 137–8: o.o. do. 248, 258, 276: Uyğ. viii ff. Chr. kim maça atayu arıq biçaq baçaşar ‘whoever calls on me and keeps a pure fast’ M III 49, 7: Civ. (if a childless woman wants a child) yətti künke tegi begli yutuzlu baçaq ‘the husband and wife must fast for seven days, and ...’ TT VII 7, 4-5.

Dis. V. BCĐ-

1) Điçtur- Caus. f. of biç-. S.i.a.m.l.g. w. the same phonetic variations as biç-. In some NE and SE languages it has acquired the restricted meaning ‘to have (an animal) casu-trated’. Xak. xi er yığaç biçturdı ‘the man ordered that the wood should be cut (biç-gat'il-xaṣab) so that it was cut’ Kas. II 171 (biçtutar; biçturmak): xii(?) Tef. biçaçur- ‘to order to cut off’ (hands and feet) 105.

Dis. BCĐ

1) baçaq N.Ac. fr. baça- ‘a (religious) fast’. A Turkish l.-w. in Mong. as baçaq (Kow. 1081) and also maçaq (Kow. 1996) which shows it must also have been used in Uyğ. Bud. Salemann, who was unaware of the etymology and true meaning of this word, suggested that it was a l.-w. fr. Sogdian p'tyqk 'hymn', a word which does exist as a l.-w. in Turkish, see pəşik, and Benveniste accepted this in Journal asiatique, vol. 236, 2, p. 184, but it is an error. N.o.a.b. It was displaced in the medieval period by oruç noted in (Xak.) xii(?) Tef. 239; XIV Muh. Mel. 27, 15; Rif. 111; Kom. xiv CCI, CCG; Gr. 179 (quotn.): Kip. xv Tuh. 68b. 9 and Oman. xvi TTS III 549: IV 612 and still surviving in some NW and SW languages, which is an Iranian (?Sogdian) l.-w. with prosthetic -ə, cf. Persian rūzā. Türkü viii ff. Man. baçaç sidimiz erser ‘if we have broken our fast Chias. 255: baçaç okurup ‘while keeping a fast do. 257; baçaç: baçaç (baçaç): (when day dawned) kicık baçaç erdi ‘it was the small fast’ TT II 8, 62; o.o. Chias. 285, 330; M III 38, 4-5 (ii): Uyğ. viii ff. Chr. M III 49, 7 (baçaç-): Xak. xı baçaç şarumul-naşerî ‘a Christian fast’ Kas. I 411.

D biçek Dev. N.(1.) lfr. biç-; ‘knife’ and the like. S.i.a.m.l.g. w. back vowels, and also w. front vowels in some SC, NW languages. See Dofter II 721, 844. Uyğ. viii ff. Bud. biçak U IV 32, 7 (çıqlı-); ylä bicekn ‘his sharp knife’ U III 64, 9: Civ. biçek uqma ‘on the point of a knife’ H II 117, a.o. do. 11, 8; Xak. xı biçek al-sikkin ‘a knife’ Kas. I 384 (prov.): over 20 o.o. normally same translation, once al-sayf ‘sword’: KB (he holds) bedik bir biçeklik ‘a big knife’ 772; o.o. 810-1, 4111: xii(?) Tef. biçek 105: XIV Muh. al-sikkin biçak Mel. 12, 1 ff; 71, 6; Rif. 86, 173: Çağ. xv ff. biçek igne, sızan mó naşına ‘needle’ Vel. 134 (quotn.); biçak ‘(with -ç-) härk ‘knife’, in Ar. sikkin San. 144r. 7 (quotn.); biçek (spelt) sızan, in Ar. ibra do. 144r. 9: Xwar. xiv biçak ‘knife’ Nahiç. 214, 7: Kom. xiv ‘knife, dagger’ biçak CCI, CCG; Gr.: Kip. xiv biçak (with ç-ç) al-sikkin id. 29: xv sikkən biçak (sic) Kav. 44, 13; 64, 1;
al-fabar 'axe' nakič, 'error for biçak do. 63, 19; haşşād 'reaper' (sic, but apparently an alteration) biçak Tuh. 13b. 2; sikkīn biçak 19b. 4; Osm. xiv ff. biçak in several phr. TTS I 95; II 136; IV 99.

D biçiğ Dev. N. fr. biç-; 'an agreement'; the semantic connection is not obvious, but the derivation is certain, cf. biçiğ:as. Survives only (?) in NE Tel. piştikt; SC biçik 'the cut of a garment' R IV 1318. Xak. xī biçiğ (unvocalized biçik) al-маiğāt үа'l-аћd 'contract, agreement', hence one says of menilp birle: biçiğ (sic) kildt: ˹ahāda ma'i he made an agreement with me ˭Kaq. I 371: xiii(?) Tef. biçiğ translates al-аћd and biçiğ 'the kid axle' 93 (unvocalized; Bortokos, misled by the main entry in Kaf., transcribed as baqpi).

D biçak Pass. N./A.S. fr. biç-; properly 'cut', but usually 'half', cf. yarım. The word is unvocalized in Kaf., but was prob. still spelt biçak; in the medieval period it tended to become biçuk by regressive assimilation. Survives in SE Türkî piştikt 'snub-nosed' Shaw 58; ditto and 'with broken edges' BŞ 127; 'a piece; dilapidated' Farring 232, and SW Osm. biçak 'half'. Xak. xī biçuk(?) 'anything cut (maqti)', hence 'half anything (nifs kull sa)' is called biçuk; one says biçuk yarım: 'half a dirham' Kaş. I 177: xiv Muh. (under al-ba'ā'ul-makṣura) al-maqtü: biçuk Mel. 82, 17; Rif. 189; nifsul-layl 'midnight' dün biçukuc: 80, 8; 185; Çağ. xv ff. biçuk/buquc kasi ki bini-yi u maculul gaṣṭa ma'yib suda 'a man whose nose has been injured and has become disfigured' San. 130v. 16: Xwarr. xiv biçuk batman 'half a bat-\man' Nakh. 97, 7; Kip. xiii al-nifş biçuk Hou. 23, 1; xiv biçuk('with -ç) al-nifş Id. 29; al-nifş (yo:sm:im) Tkm. biçukuc Bul. 9, 2; xiv al-nifş biçuk (sic); some people say yarım; the latter is used only to qualify a noun (mu'dafa:n), but biçuk (sic) is used both way and in isolation (mufrida:n) Kay. 64, 19; nifs biçuk (and yarım) Tuh. 36b. 6; 62b. 5; Osm. xiv ff. biçuk 'half'; c.i.a.p. TTS I 110; II 171; III 113; IV 127; xviii biçuk/buquc ... and, in Rüm, nifs San. 130v. 16.

S bučak See bučak.

S bučak Sec bučak.

D biçiğ Dev. N. (N.I.) fr. biç-; 'saw' or other cutting instrument. Survives in NE Alt., Leb. piştikt, Tuv. biskt 'a churn stick', and in several NW and SW languages as biçiğ (and the like) 'saw'. Uyğ. viii ff. bi biçiğ see I 11; kičči biçğiš (sic) 'words and saws(?)' Kuam. 27. Xak. xī (in a para. on the N.I.) biçiğ (sic) ism il-аlat'is'ta yuqta' biha'l-sayy 'the word for an instrument with which something is cut', derived fr. biçak 'the axe (al-fa'j) with which wood, etc., is cut' II 69, 27; n.m.e.: xiii(?) Tef. biçiğ 'sword' 195; Çağ. xv ff. biçiğ (spelt) arra 'a saw', in Ar. mә'nәr San. 144r. 8: Xwarr. xiv biçiğ (sic) 'saw' Nахc. 11, 6-7; Kom. xiv 'saw' bičk; 'scissors' biçki (sic) CCI; Gr.: Kip. xiii al-miğār biçiğ: Hou. 23, 15; xv ditto bički: (sic) Kav. 25, 9; biçiğ Tuh. 34b. 3; 49a. 3.

D biçiğ:us N.I. fr. biç-; 'scissors'. N.o.a.b. Xak. xī biçiğ:us 'scissors (al-miğār), that is anything used to cut things Kaş. I 452; Kip. xiii al-miğār 'scissors' (kipš); also called biçiğ:us (mis-spelt and unvocalized); Tkm. sindu: Hou. 23, 11.

D biçiğak Dev. N. (Conc. N.) fr. biç-; lit. 'something cut off', 'segment', and the like, with various particular applications. In some languages, even Uyğ. (see bučiğ:aksiz), became bučiğak by labial assimilation at a very early date. Survives in Kaş's last meaning in NE Şor piştik; Tel. piştik R IV 1318-22; Tuv. biçiğ:ak; SE Türkî piştik BŞ 127 and NC Kir. biçiğ:ak and for 'corner' and the like in several NW and SW languages as bučak/bučak. See Doerfer II 842 and 843. Xak. xī biçiğ:ak qutr'l-әrd 'a region, or zone (segment) of the earth', hence one says yer biçiğ:ka: biçiğ:ak 'a corner' (al-zāyiya) and the like: biçiğ:ak ьölt ahāri'l- ścian 'the skin of the shank of a slaughtered beast used to make a shoe' Kaş. I 465; Çağ. xv ff. bucak (sic?) kane wa di'l-i xın 'the corner or side of a house' San. 130v. 10 (quotn. Fadili, i.e. Rüm!); yaka bucak-dağı kentler 'remote villages' Bābar (Gibb facsimile, 311v. 13): Kom. xiv kiš tuvunus bicak (sic) 'the eastern quarter' CCG; Gr.: Kip. xiii al-zāyiya minā'l-bayt ta gałyiri bučak Hou. 6, 14; xiv bucak (with -ç) al-zāyiya Id. 28; zāyiyanatl'-bayt bučak Bul. 14, 10; xv zāyiya bučak Tuh. 18a. 3: Osm. xiv ff. bučak 'corner' TTS I 119; II 170; III 112; IV 127.

S bučak: See bucak.

D biçiğ:il 1ap. leg.; Dev. N. fr. biç- Xak. xī biçiğ:il yuqqu'q-yad үал-n-yel ta hadatka yuqqu'q-әrd 'cracks in the hands or feet', also 'cracks in the ground' Kaş. I 480; (in the grammatical introduction) biçiğ:il (sic) yeq yuqqu'q-әrd, derived fr. biçiğ:il: (sic) neq 'the thing was cut' (inqeqa:n) I 15, 4 (see biçiğ:ilan).

D biçiğ:as der. fr. biç-; for the meaning cf. biçiğ. There is no doubt that Kaş. intended the word to be spelt in this way, it is placed with bekmes and kirbas: in a section headed -S, but there is no other known word with the Suff. -gas: and it may be a Sec. f. of -ga: dissimilated fr. the preceding -ç. Xak. xī biçiğ:as al-аbā' al-miğāt baynul-qaten tu falaryn 'an agreement or contract between (the members of) a tribe, etc.' Kaş. I 459 (verse): xiv Muh. (sic) al-maṣāira 'danger' (sic)? biçiğ:as (sic?) Rif. 189.

Tris BCČ

D bucăcaşiz Priv. N/A. fr. bucăcăşk (bica:sk); n.o.a.b. Uyğ. viii ff. Bud. uluşu
The document contains a discussion on the connection between the meanings of certain words, particularly the word "biqek" (knife) in various languages and contexts. It also references other terms like "beqkem" and "beqel". The text is in a mix of languages, including Persian, Sogdian, and Turkish, and discusses the evolution of these terms over time and across different cultures.
DIS. BCN

drinks wine and plays) béciner birle itler birle 'with monkeys and dogs' Nahc. 183, 10-11: Kip. xiv al-qird beçin (-e) Bul. 10, 15.


Dis. V. BCN-
1) biçin- Refl. f. of biç-; n.a.b. Xak. xi er özüne: et biçindi: 'the man pretended to cut (yuçatti) meat for himself'; also used for doing it by oneself (al-infigâr bihi) Kaj. II 141 (biçinür, biçinmak): Kip. xiv fâşâla 'to cut out (clothes)' (biç- and) biçin- Bul. 70v.; Osm. xvi and xviii biçin- 'to cut out (clothes) for oneself' in two texts TTS I 96; IV 101.

Tris. BGS

Dis. BC§
D) biçîs- Hap. leg.; Dev. N. fr. biç-. Xak. xi biçîs 'the word for any piece (qi)a) of brocade given to a guest who attended banquets given by notables, and feasts' Kaj. I 366.

Dis. V. BCŞ-
D) büyük- Hap. leg.; Recip. f. of biç-. Xak. xi ol menîp birle: yûguç biçüsdî: 'he competed with me in cutting (fi qa) wood' (etc.); also used for helping; also used of two men when they part company (al-raçulân idâ tahtâcarrî) Kaj. II 92 (biçinür, biçinmak).

Mon. BD
bat Preliminary note. There is no doubt about the existence of an Adv. bat (Ipat) which was originally a pure onomatopoeic (see Kâş.), and came to mean 'quickly' and the like. There is no reason to doubt the authenticity of a second bat noted in Kâş., and prob. surviving in NC Kir. Finally there are two or perhaps three early occurrences of what seems to be a different word which may survive in NE Tuv.

1 bat (Ipat) originally an onomatopoeic for the sound of a falling object hitting the ground, but normally used as an onomatopoeic meaning 'quickly, hurriedly'. Survives in NE Tuv. pat 'extremely' (e.g. tired) Pol. 328; SE Türkî pat 'quickly, soon' Shaw. BS, farrin; NC Kir. bat ditto; SC Uzb. bat ditto; SW Osman. pat ditto, and onomatopoeic. Uyg. viii ff. Civ. (the child) bat tüşer 'is soon born' H I 23; bat edgî bolur 'he quickly recovers' do. 28; o.o. TT VII 28, 28 (opaz-); 28, 37: Xak. xî one says bat kel, like the expression (VU) sap kel in telling (someone) to hurry (hîl-înd); and for the sound (hîz-ät) of anything light which falls bat tüsîdl: ('it fell with a plop') Kaj. I 319: Çağ. xv ff. bat zîd va sari 'quick, quickly (quotn.); bat bat zîd zîd San. 119v. 13: Xwar. XIII bat 'quickly' "Ali 47.

2 bat perhaps survives in NE Kir. bat 'glue, paste'. Xak. xi bat al-jaçir 'the thick juice of pressed dates' Kaj. I 319.

3 bat the first two quotes. below come fr. inscriptions of which the text is very dubious, but if rightly read may the word pretended to survive in NE Tuv. pat 'worthless, insignificant' Pol. 328; the third quote, may have 1 bat in an unusual meaning. Türkü viii (gap) yayic bat biz aziq ükûsüg körtîlg er[sik]til: sül'e[I]m 'we are in a bad way and worth very little; you have seen how few (we are) and how many (they are); let us take the field bravely' Öngin 7: O. Kir. ix ff. (gap) bat ermiş standards 'I was worthless and died Mal. 10, 11; Uyg. viii ff. Bud. (if a man has offended the begs and they contemplate killing or torturing him, their swords and saws(?), and whips break into small pieces and) neq bat kilû umaz 'they cannot do him harm('? Kuan. 27.

bêt 'the (human) face'. Rare in the early period being syn. w. 2 yûz but survives with this and extended meanings, 'cheek, the surface (of water)', etc., as bêt/bet in NC Kir. Kâş.: SC Uzb; several NW languages and in SW Osman. in the phr. bet bezî 'com- pletion'. Uyg. viii ff. Bud. (tantric) bir yeğîrmînc isak(?) atîq uzîk ol bêtî ize urgu ol 'the eleventh is the letter called isak (?); one should put it on one's face' TT VII 41, 2-5: Çağ. xv ff. bet rû va 'ari rî 'face, cheek' San. 119v. 19.

bit originally 'louse', but also used for 'bug' and other parasites, including those on stored products. S.i.a.m.lg. Uyg. viii ff. Man.-A tonunî bitî 'body (lit. clothes)' louse' M l 8, 14: Xak. xî bit al-qaml 'louse'; and the worm (al-did) which attacks wheat is called tariq bitî: Kaj. I 320: xiv Muh. al-qaml bit: Mel. 74, 6; Rif. 177: Kom. xiv 'louse' bit CCI; Gr.: Kip. xiii al-baqiq váll-fasaç, 'bug' (kandala) Tkm. beşik bitî that is 'the cradle louse' (gamîl-l-mahdî) Hou. 11, 20 ff.: xiv al-qaml Id. 28; Bul. 11, 6: xv ditto Tah. 29a. 8.

1 bõd prob. originally 'stature, the size of a man'; but from the earliest period it also clearly means 'a clan', the Sing. of boðun, q.v.; the meaning underlying the latter is perhaps 'lineage' that is the size of a clan as a number of natural families. S.i.a.m.lg.; in NE bot/pot/pou/poy, elsewhere usually boy, usually 'stature', but in NE 'self'; the meaning 'clan' is rare, but survives in SW Osman. See Doerfer II 812. Türkü viii (the Türkî people (boðun) died, disintegrated, and were destroyed) Türkü şiîrî (?) boðun yerînte: boð kalmadî: 'no clan remained in the country of the fortunate(?) Türkî people
to be the original form of boy in "bo:d monçuk" presumably contains a similar error.

1 buti (bud:) properly 'the thigh'; sometimes more generally 'the leg', 'the hind legs (of an animal)', and the like. The original -d, which could in any case be inferred fr. the long vowel, survives in Sw Az. bud and the obsolete cases (budu, etc.) in Osm. and the long vowel in Tkm. butu. Sia.a.m.lg.; cf. ugluk. Uyg. viii ff. (But. but kutúrmecê tiniq oglanla'n) 'for the sons of men who walk on their legs' TT VII 40, 141-2 is thus transcribed in the text, but the word is more likely to be bod 'having a bodily form': Civ. kolun butun sizlarat 'it makes his arms and legs ache' TT VII 25, 2; kayu kişinin köli butu baş yomgâ tepreser 'if a man's (arms), legs, and head all twitch' do. 34, 2-3; Xak. buti al-fâsid 'the thigh' Kas. III 120; (of a bird) butu: sinur tanaksir riculhu 'its leg breaks' I 254, 24: KB (of farmers) kereklig kişiler turur bu butu 'these are the mainstay(?) of people, essential (to the community)' 4400: xiii (?) Tef. bud/but 'leg' (in phr. 'arms and legs') 109, 112: XIV Muh. al-fâsid but Mel. 48, 3; Rif. 142 (followed by 'thigh bone') uyluk: Çag. xv ff. but bud, rân mânnâna 'thigh' Vel. 146; but az rân tâ sar-i angustân-i pâ 'the leg from the thigh to the toes' San. 130r. 23 (quotn.): Kom. xiv 'thigh' but CCl; Gr. Kip. xiii al-fâsid but Han. 21, 6: xiv bud (sic) al-fâsid, and some of them substitute -t and call it but Id. 29; but al-fâsid do. 33: xv al-warik 'haunch, hip-bone' but: Kav. 61, 7; faxid but Tuh. 27b. 4.

F 2 but the normal rendering of 'Buddha' in Uyg. Bud. is burxan, but but, prob. a l-w. fr. the Chinese rendering of Buddha, fo (Giles 3,589; Ancient Chinese bijînt in Karlgen's Grammata Serica, No. 500 l.) occurs in narno but the Uyg. rendering of the Sanskrit formula narno Buddhâya homage to the Buddha in TT IV 14, 69; VII 40, 3 etc. But in the passages below is more likely to be a l-w. fr. Pe. than Chinese direct, but the Pe. word itself is likely to be a l-w. for Chinese prob. through Sogdian, dating from the time when there were Buddhist temples in the Sogdian-speaking areas. Cf. burxan. See Doeerfer II 716. (Xak.) xiii (?) At. öz elgin but étip işim bu tédi 'making an idol with his own hands he said "this is my lord"' 124; Tef. but/but burxan 'idol' (also but xana 'idol temple') 112: Xwar. xiv but 'idol' Quht 38.

VU 3 but (bud?) pec. to Kas.; the meaning common to his two translations seems to be something like 'a valuable object'. Xak. xi but the word for an 'large and precious turquoise' (fayrussâh) hung on the forelocks (al-nawâzî) of the sons and daughters of notables; hence one says kiz but urdu: (MS. urdu:; but wada'tat requires urdu:) wada'ati'l-câjîyâ dâlîka 'the servant maid put on that object' (presumably on the child, not herself): but the word for the provision (mirâ) made for

E 3 bod 'bustard' follows I bod in Kas. III 121; it is an obvious error for to, q.v.; the following entry bod monçuk presumably contains a similar error.

T 4; (if it had not been for Êlêtrîs Kağan and myself) bod yeme; bodûn yeme: kişi: yeme: Idî: yok ertêci; ertî: 'there would not have been a clan or a people or (even) an individual' T 60: Uyg. (viii) bod has been read in Şu. E 10 and W 1 but in both places seems to be a part of another word, in E 10 a place-name (?Bo duklu:) and in W 1 of bodun: vii ff. Bud. körk meziç 69 bod ûze atkanluknu z ûzên 'because of their freedom from attachment (to this world) in respect of perceptible qualities (Sanskrit vizâya) form and substance' Swv. 60; 6-8; a.o. do. 593, 20: Civ. bodka: teğnîste 'when he has grown to full stature' USp. 98, 20: Xak. xi bod qaddûl'-insân wa gâmatuha 'the size and stature of a man', hence one says uzun bodulûki kişi: 'a tall (tawshul-qadd) man' Kas. III 121; o.o. I 412, 21 (1 ta'll); III 216, 21 (tapa'î); and see Oğuz: KB (God does not walk or lie down or sleep) nâ meşeg nâ yazâq kôrûrmê boduq 'He has no likeness or resembling Him and does not wear a physical form' 17; o.o. meaning 'body' 371, 1099 (I ok); 1055 (egli)—kapatça kalın bod terîldî tolu 'a dense mob of people has assembled at the gate' (but where can I find a competent man to manage my affairs?) 1614; kalın bod karâ bâş 'a dense mob, common people' 1622: xiii (?) At. halâl yeğli kân körûrmê bôd 'where is the man that eats (only) permitted food? His shape is not seen' 418: XIV Muh. al-qadd wa'l-qâma bôy Mel. 48, 7; 66, 14; 83, 15; Rif. 142: Çag. xv ff. boy (1) qâmât San. 142v. 12: Oğuz xîki: bodu: ra'wâ wa'l-qâba wa'l-qahila 'a clan, sub-tribe, tribe'; anecdote describing its use in the phr. boyo kim 'what tribe do you belong to?' Klâs. III 144; o.o. under words described specifically as Oğuz I 44, 13 (1 wç, al-qawm) 'tribe'; I 338, 27 (kim, al-qâba wa huwa isam cam', a 'collective noun'); II 209, 2 (çakrîns-, al-qawm); III 447, 13 (toldra:-, al-nâs 'the people', MS. to:uy in error); o.o. of boy under words specifically or by implication described as Xak. I 51, 16 (ögût, al-qawm); 237, 10 (alküs-, al-qawm); 238, 17 (emgeç-, al-nâs); II 274, 10 (tarmaklan- al-hilal wa'l-qâba'i 'clans and tribes'); 316, 21 (yulit-, qaliba): Xwar. xiv bod/böy 'body, stature', etc. Qutb 35; boy ditto MN 6, etc.; boy bör- 'to submit' Nahc. 111, 17: 380, 9: Kom. xiv 'body' boy common CCl, CCG; Gr. 63: Kip. xiii al-qadd wa'l-qâma boy: (sic) Hou. 19, 17: XIV boy al-qadd Id. 37; ditto boy: (sic) Bul. 9, 11: xv badan 'body' boyu, corrected to boy Tuh. 8a. 3: Osm. xiv 'boy' clan, 'c.i.a.p.; 'body, stature' in two texts; 'branch' (not 'bank as translated) of a river in one xvi text TTS I 112; II 162; 1039; IV 121.

2*bo:d 'colour' or the like. This word seems to be the original form of boy in Uyg. viii ff. Man. and the basis of 1 bo:du-. Uyg. viii ff. Man. karâ boy 'black coloured' M II 11, 18 (emig).
büt- has an extraordinarily wide range of meanings, the starting-point of which seems to be 'to become complete'. This developed in two contrary directions, 'to come to an end, be finished', and 'to be ready to start' with various special applications. S.i.a.m.l.g., in NE, SE, NC Kir. büt-/püüt- in NC Kax, SC, NW, and SW but-. Uyğ. viii ff. Bud. Sanskrit sampannarrpāhāna (a man) 'whose efforts are complete' (i.e. 'crowned with success') bütmilš (pütmis) katügänma:kg TT VIII A.5; na kptam bhava:hi 'it is not done' (by wisdom) yara:tilmiş bolmasar: azu bütmis (pütmis) do. A.11; (a man strives only so much) yavād arthasya nisaptta 'as to achieve his purpose' neçe:ke: teqil asiq:n bütmekli bolsa: (pütmeki pava) do. E.44; alku to:ruç küsüşleri kanip büttup 'his desires of all kinds are satisfied and fulfilled' TT VII 40, 130; similar phr. U IV 14, 136—uluğ alapad:urgyüz is bütt 'the great task of weakening (the devils) comes to a (successful) end' TT V 10, 97-8; a.o. Sîr. 533, 1—(a stainless pure magic body) and 'has come into existence' TT VII 8, 52; Civ. in fortune-telling texts, e.g. TT I 75, 176; VII 28, 28 (ugra- ) phr. like is bütt or bütnaz are common—in medical texts bütt- 'to heal (Intrans.)' is common, e.g. bèş on yi: kart büttmeler kiş:eti etin yaka:q of bat bütt 'if a man has an ulcer which will not heal for five or ten years, he must rub it with human flesh and it heals quickly' H I 70—1—kimün büttup 'if a man's voice fails' do. 146; Xak. xi er:ii: büttü: 'the man's voice failed' (çar:fat) because of hoarseness in the chest, or illness, or a blow; and one says ann: alım: büttü: əbata davanu:hu 'alyah:j wa sahuha 'the debt due to him was proved and authenticated'; and one says bàs büttü: indama:lar:çurh 'the wound healed'; and one says kul teprtek: büttü: 'the servant acknowledged (aqarr) the uniqueness of God' Kaş. II 294 (continues in Kip., q.v.); (when the wise man sees it) sö:zek: bütt:er yusaddiq kalâmÎ 'he confirms his statement' III 137, 6; o.o. I 219, 26; III 166, 20; 240, 26; KB büt- is common, usually 'to believe, rely on (someone Dat.)', e.g. büt mağa 742; o.o. 25, 46, 51, 290, 725, 729, 915, 1090, etc.—berge başi büttü 'the wound inflicted by a whip heals' 2580: xiii(?) At. bu til başik-tursa büttmaz büttü ok başi 'if the tongue wounds (the wound) does not heal, (as) an arrow wound heals' 139-40; Teçi. bit- (of a girl's breast) 'to grow, fill out' 104; bütt- 'to believe in (someone Dat.)' 113: xiv Muh. nabata (of a plant) 'to grow' bit- Mel. 31, 9; Rif. 115: Çağ. xv ff. büt-(-til, etc.) bit-... eker yerden nabat bit-... ceyn carâhat ayalup bit-... ve ya bir iç ve bir binä tamam alup bit-
apprehension; one quotn. refers to botalik tève 'a camel with a colt', in the other botam is used to address a dying son, obviously in a purely metaphor. sense: Xwar. xiv (like) Ḭen Ḭen (sic) bodalarına ḥreyēy 'camels calling to their colts' Nahc. 73, 16: Kip. xv al-qā'idatu ʾl-ṣagīr 'a small camel colt' bota: Kav. 61, 20; ḥawīyyīl-ibīl 'a one-year-old camel colt' bota Tuh. 136. 2.

būṭe: Ger. in -e; of būṭe - used as an Adv.; noted only in Xak. Xak. xī būṭe: horf taw ma-nilhul-kaṭir a Particle meaning 'a great deal'; hence one says men ajar būṭe: yarmer bērdim aʿla-yūtulu (words omitted) 'I gave him (a great deal of money)'; and one says bu: iškā: būṭe: bold: madā zamān minal- dahr li-hādā 'the time for this is past', like (be: manāzla) the Oğuz word kibe: for a period of time (li-buruha minal-dahr) Kās. 317: KB būte boldi eği yezin körmedim 'It is a long time since I saw the king's face' 1587; a.o. 3035.

Dis. V. BDA-
bedū: 'to be, or become, big, great, etc.' Survives only(?) in NE Tuv. bedī- and SW Osm. büyyū-. Uyg. vii ff. Man. kāṭīfi beḍūmīs padḍ the padḍ (? : L.-w.) whose violence has become great' TT III 88: Bud. U II 9, 6 (əkli-); see also F kēdi-: Xak. xī oğlam bedūddī: 'the boy became big' (ka- hur); also used of anything that becomes big after being small Kās. 315 (bedūr, bedūmīk; everywhere spelt bedūi-; this verb and bōdi-, which is so spelt, are placed under the cross-heading -Dī-, and before the cross-heading -Dī-, which is followed by uḍī-, boḍū-, etc.) it seems fairly certain that both -Dī- and bedūi- were intended, see bedūt-, but seem to be dialect pronunciations; a.o. I 319, 11 (kop, also spelt bedūdi-): KB bedūu:, consistently so spelt, is common, (God gave him wisdom and) yalan bedūi man became great 150; o.o. 289, 731, 737, 1757, 5153; xiv Muh.(?) 'azuma 'to be, or become, big' (VU) buyū-: (unvocalized) Ref. 131 (only); iratfā'a 'to rise' PU berūi-: (unvocalized, first letter undotted) should perhaps be read bedū-: 102 (only): Kip. xī xāyala 'to behave conceitedly' bīyi- Tuh. 146. 11.

DF bīti-: 'to write; to write (something Acc.)'. This word is considered to be a Den. V. in -l- fr. *bit, an unrecorded l.-w. fr. Chinese pi 'writing brush' (Giles 8,979; Pulleblank's Middle Chinese pīt); it became an early l.-w. in Mong. as bi- (Haensch 15), and this Mong. word has been reborrowed in some NE languages (but Khak. pas- looks more like a l.-w. fr. Russian pisal); otherwise survives only in SE Türkic pīt- Shaw; pūt BȘ; pīt/pīt/-pīt(; farring. Cf. 3 yaz-, Türkī vii beņgē: taš tokî:dim bīti:dim 'I had this memorial stone driven into (the ground) and inscribed it' I S 12-13; o.o. I SE, I SW, I SW, lx. 28; vii ff. bīti:dim IrkB, Postscript;


**DIS. V. BDA -**

*Tun. IV 11 (ETY II 96): Uyğ. viii bitiğ [biti:dim Şu. Sh.; viii ff. Man.-A bitidim M I 28, 22; Bud. bititdeci bititdeçī 'writing (this stītra) or causing it to be written' Swv. 447, 17; Civ. biti- (usually in the form bitidiim) is very common in the contracts in *USP.* O. Kır. ix ff. bitilig: Mal. 24, 3; bitidim do.

42, 6; Xak. xi (in grammatical section) er bitig biti:dlī: kataba'l-raculu-l-hitib 'the man wrote a letter (or book, etc.)' Kaş. II 325, 7; n.m.e.: KB biti- is common 114, 258, 1342, etc.: xii(?) At. bitidim 465, 475; Tef. biti- (and biti-) 'to write' 104: Xiv Muh. kataba biti:- Mel. 30, 11; 30, 2; 41, 6; Rif. 114, 131: Çağ. xiv ff. biti:- (dl, etc.) yaz- 'to write' Vel. 134-6 (quotn.); biti- (spelt) nuwistān 'to write' Sam. 1437. 13 (quotn.); Xvar. xii(?) (Then Oğuz Xan sent his orders to the four quarters and) bildür güllük 'wrote to inform them' Q Ş. 104: xiv bitij ditto Qubah 34 MN, 78, etc.: Kom. xiv 'to write' biti- CCC; Gk. Xip. xiv bitij kataba Id. 28: Osm. xiv and xv biti- 'to be destined', i.e. written by fate in a few texts TTS I 110; II 156; IV 116.

S buta:- See buti:-.

butu:- 'to prune (a tree, etc.)'. This was no doubt the original vocalization of this verb, cf. butuk, but it became buta- early in the medieval period. S.i.s.m.l. in its original meaning and also for (of a tree) 'to throw out branches'. Xak. xi Kaş. III 337 (butikla:-); n.m.e.: Kip. xiv budja- galla'ma 'to prune' Id. 29: xv ditto Tuh. 30a. 6 (in margin in second hand budadi ay ĝasa:na, same meaning): Osm. xviii budja-, in Rimi, pıratan bı: g a 8*dav ast x:az-x:azid 'to prune the superfluous branches off a vine or tree' Sam. 1131. 28.

?D 1 bodu:- (?bodo:-) 'to dye (something Acc.)'; presumably Den. V. fr. 2*bo:q q. survives in NE Tel. pudu:-, Tuv. budu- and in all other language groups as boya- or the like. Xak. xi ol tumuğ bodudi: sabağa'la:-tor: 'he dyed the garment' (etc.) Kaş. III 260 (2 bodu-) 'to dye': Xip. xiv follows in the same para.: xiv Muh. sabağa boya:- Mel. 27, 13; Rif. 111; al-sa'b boya:ma:tk 37, 14; 124: Çağ. xiv ff. boya:- (b) bir renge boya:- 'to dye with a colour' Vel. 158; boya:- rong kordan Sam. 1417. 27: Xvar. xiv boya- ditto Qubah 35: Kom. xiv ditto CCC; Gk. Xip. xiv sabağa boya:- Hou. 37, 2 (Imperat, in error, -gil): xiv ditto Bul. 557: xv ditto Tuh. 23a. 2.

VU 2 bodu:- 'to fasten, or nail (something Acc., to something Dat., or ʒë): N.o.a.b., but see bodul-'. Uyğ. viii ff. Bud. (the merci-less rulers of hell) örütğ öyrke bodu:yu çalarlar 'throw them down and fasten them to the fiery ground' *TT VI* p. 73, note 308, 30; örütğ yer öye etözlerin bodu:yu tokip do. 31-2: Xak. xii (after I bodu-), and one says ol o núr ured: key:kî:n; yig}:ça:ba: bodu:la: ra'mal-rayd wa alsqahu bi'l-saqara 'he shot the wild animal and fastened it to the tree' (etc.) Kaş. III 260 (boyu:n, bodu:mu:ak, mis-sel:pt bodu:ma:k).

bodi:- 'to dance'. An l.-w. in Mong. as boci- (Kow. 1220, Haltd 311) which fixes the first vowel as -ö-, not -ii- as usually transcribed, but suggests that the original form was bodi-; this links with the fact that in Kaş. this word, though spelt bodi-, is indexed under -D, see bèdu:-, but this form, if authentic, must have been a dialect pronunciation. Survives only in several NW languages as bylj-; the NC forms Kır. biyle:- Kzx. bile:- are Den. V. s fr. bly (bödlig, q.v.). Uyğ. viii ff. Bud. U I 41, 21; IV 8, 36 (ırla:-); *TT X* 144-5 (I 117); o.o. do. 469; U I 24, 4; 25, t: Xak. xiii bodi:dlı: (sic) raqaşatı'l-caríaya 'the servant girl (etc.) danced' Kaş. III 259 (bodi:-, boli:-mek, see above; prov. containing bodiğ: xiv Muh. raqaş (VU) boly:- Mel. 26, 11; Rif. 109; al-raqs (VU) bóymek 120 (only, -mak in error): Kom. xiv 'to dance, clap' beyl-/bily:- CCC, CCG; Gk. Xip. xiii raqaş bey- Hou. 34, 14; xiv boý- raqaş Id. 37 (and see 1 bük-).

**Dis. DDB**

SF bitbül See bitmül.

**Tris. DDB**

SF pitpli See bitmül.

**Dis. DBC**

FBaçiç 'vine trellis'; no doubt like other words connected with vines, e.g. 2 ba:q, bo:r, an Iranian l.-w. N.o.a.b. The word is noted in Pe. as volsic (Steingass 1454) and Tajik vo'iq (Tef. 88). Xak. xii rapidement al-ar'isi 'vine trellis' Kaş. I 295 (üzmülen-); n.m.e.: xii(?) Tef. 'alā ʿuruşhā baçıçläri 9 ortmenleri üze 88 (apparently alternative translations for al-ar'isi which means both 'vine trellis' and 'open hut with a light roof').

**Tris. DBC**


**Dis. DDB**

the following sentence, 'some of them (i.e. the Turks) make the dâls in all these verbs yâ on the (false) assumption (alâ tawâhûm) that they are gâl (with a dot over). I heard this among the Yağna; Tuyûx, and Oğuz and parts (ağrafilâ) of the Uygûr. The alteration of dâl to gâl is also permissible in Ar., as one says mâ dâqtu 'adiqâtun tawâhûm.' The spelling bedüût- was therefore deliberate, but seems to represent a dialect pronunciation: KB the word is consistently spelt bedüût- (know that knowledge is great (bedüût) and understanding great (uluq); but lik bedüût- udrugîmîs kulûq ‘these two make the chosen servant great’ 152; n.o. 298, 1001, 359, 401 (amîn), 5801 (bûka): xiv Muh. (?) ‘azzama gûyâlu ‘to make (someone else) great’ (VU) beyüt- (unvocalized) Rif. 131 (only).

DF bliît- Caus. f. of bliis- ‘to have (something Acc.) written’. N.o.a.b. Türkî vîili Türkî Bilîge: Xağan âlîqî: bliît:dim ‘I had (this inscription) written for (i.e. addressed to) the realm of Türkî Bilîge: Xağan’ T58: Uyûg. viii ff. Bud. bliît- usually means ‘to have (a Buddhist scripture) written’ as an act of piety e.g. Suw. 447, 17 (bliit-); U II 38, 69, and 77; TT VII 40, 10; (any man who in order to seduce women) yirnap tesrîrîp bilit- bliîtser ‘sings, or composes verses, or has letters written’ (will be reborn blind) U III 75, 11: Xak. xî ol bilit- bliît- ahtaba:b:litab ‘he had a letter (book, etc.) written’ Ken. I 298 (bliîtür, bliîtmeke): a.o.o: MIV Muh. kaddob: bliît- Mel. 41, 7; Rif. 131: Çağ. xvi ff. bliît-(-ti) yazdur: Vel. 134; bliît- (spelt) Caus. f.; nuwîsînîdân San. 143v. 15 (quot.).

PUD boûtû (boôtû-) Caus. f. of bi: û: ‘to have (something) dyed’. This is almost certainly the verb in PP 2, 4-5 which Pelliot transcribed butat- and derived fr. butu:-; Pelliot’s translation, including a mistranscription of kars as karîs, is not plausible. Survives as boyat- in SE Türkî Shaw, jarring; NC Kir. (boytot-); Kâx.: SC Uzb. (bøytø-); and several NW and SW languages. Uyûg. viii ff. Bud. (some people spin wild hemp, wool, or hemp) and bûz bødü:tîps kars tokîyûr ‘have the thread (lit. ‘cloth’) dyed and weave garments’ PP 2, 4-5.

D buûtû- Iap. leg.; Caus. f. of buût:-; an earlier form of the Caus. f. than SW Tkm. buytûr-. Xak. xî ol kîsînî: tumluqîga: buûtûtî: ahîkala:Î-racul fiÎ-hard wa wacada:Î--qurÎ hattâ: mîta ‘he killed the man in the cold, and (the man) experienced such cold that he died’ KaS. II 302 (bûtutur: buütutim:); the initial seems to have been altered to y- in the MS. by someone who supposed that the word was the Caus. f. of yûd-; but such verbs with initial y- are listed in II 315 ff. and not in this section).

xi butuk al-şuṣn wa'l-ṣu'ba min hatt ġay 'a branch or twig of anything'; butik al-ğribatu'l-ṣōgira 'as mall water-skin' in the dialect of Kāşār: butik 'a skin container (gird) made from the skin of a horse's leg and used for storing kurnis (al-āmiṣ); etc.': butak also 'a branch' in one dialect; the tā can carry either a fatha or a kasra. 'Ä. 377 (verse containing butak); ści.o. of butik and ạ of butak: KB yādiıldı butik 'its branches have spread out' 4892; xiii(?) Tef. budak 'branch' (and budaklit 'having (many) branches') 109; xiv Muh.(?) al-şuṣn butak: Rif. 182 (only): Çağ. xv ff. budağ/budak sāx-i dirax 'the branch of a tree' San. 135r. 27; Ēxwr. xiii budak ditto 'Ali 57; xiv budak ditto Qubt 30; MN 133: Kom. xiv ditto butak CCl; Gr.: Kip. xiii al-far 'branch' butak (and see čišb): Hou. 7, 11: xiv budak al-şuṣn; and some of them turn the -d- into -t-. Íd. 20; reverse entry do. 33; al-şuṣn butak Bul. 3, 13: xiv firāl-śarac butak Kaw. 59, 9; Montserrat Tuh. 26b. 5; budak al-ṣuṣn (in margin in second hand, cf. butt-/); do. 30a. 5: Osm. xv ff. budak 'branch'; c.i.a.p.; occasionally butak fr. xv onwards TTS I 119; II 171; III 113; IV 127.

D buduğ (bodug) Conc. N. fr. bodu:-; 'dye', sometimes more specifically 'hair dye', or more generally 'a bright colour'. S.i.a.m.l.g. usually as boyağ, boyaw, or boya. 'Uyğ. xii ff. Cív. boduğ 'dye' H II 11, 13; Xak. x_i al-ṣuṣn al-tādāb (hair) dye' 'Ä. 11, 3 (kus-); 304, 23; lāunél-diibā 'the colour of the broccoli' 1 175, 1 (09-): n.m.e.: KB sōzi kör çekçek teğ tūm butuğ 'his words are like flowers with their innumerable colours' 452; o.o. 1390, 1957 (tutun-), 4885; Çağ. xv ff. boyağ/boyaw rāng-i şabbāği 'a dyer's colour' San. 142v. 14a: Kom. xiv 'dye' boyows ( {? CCG}; 14v: Kom. xiv al-ṣuṣn CCl; Gr.: Kip. xiii al-ṣuṣn isla huwāl-fāwauwa 'dye' ... that is 'madder'. boya: Hou. 2, 4, 6, 31, 8: xv (in a list of Dev. N.s) boyaw boyaw boya: Tuh. 8a. 4: Osm. xv boyağ 'dye' in one text TTS II 163.

E butok See butu:-.

?F butğa: Hap. leg.: prob. l.-w. fr. Syriac peqiça petiq which is a l.-w. fr. Greek pittakion, originally 'a board, or writing tablet', hence more generally 'a document'. Cf. ḏaḥ: Kel. Xak. x_i butğa: 'the board (al-lamḥ) on which felt and goat's hair fabric for caps is cut out' 'Ä. 1424.

S budğay See buďday.

Dis. BDG

S buďa:- See buďda:-.

Tris. BDG

D butğılık A.N. ( Conc. N.) fr. butğ; 'a lavatory' or the like. Pec. to Uyğ.; not the original form of SW Osm. butaklik 'morass, bog' which is an A.N. ( Conc. N.) fr. butak (butağ). 'Uyğ. xvii ff. Bud. Sanskrit var-
bayاغut erdi 'he was a rich and great merchant' USp. 102b. 7-8: Civ. (in a list) bir bedük bir klicg (so read) liki ьшш 'two cooking pots, one big, one small' USp. 55, 25: Xak. x bir bedük 'big' (al-kahrib) of anything; one says bedük tevey 'a big camel' Kas. I 385; five o.o. of bedük, one, I 94, 3 of bedük (the spelling with -d- is deliberate, see bedüüt): KB bedük (tie) in a reputation, both in a concrete sense, e.g. bedük bir biçegik 'a big knife', and an abstract, e.g. ati bedük 'his reputation is great' 58; o.o. 152, 278, 420, 672 (Oktzem), 2118 (uluşağ): xirr (?): Tef. buyuk (and bitürük) 'big' (e.g. of a tent pole) 113: Çag. xv ff. beyýik bigi/Vel. 134: beylik (for blyik) buland wa buzurg 'tall, big'. San. 150v. 3 (quotns.): Xwar. xirr (?): bedük, once bedük, one, bedük (physically) 'big' is common in Oğ.: xiv bedük 'big, high'; of voice) 'loud' Qutb 29; Nah. 128, 3: Kom. xv high beyük CÇG; Gr. 54 (quotns.): 'thick, obese' baseæ CÇI; Gr. also belongs here: Kip. xv 'ali 'high, tall' (yüsek and) buyuk Kav. 36, 8; ali blyik Tuh. 24b. 2; 73b. 13.

DF bitług Conc. N. fr. bitl-; a general word for anything written, 'inscription, book, letter, document', etc. Survives only (?) in SE Türkî plîtk Shaw, pütük BŠ (Jarring pütük) and NW Kar. L., T., Krim bitlik; bitl/bitik is listed in xin Osm. dict. as 'old Turkish'. See Doerfer II 717. Türkî xiv bitlg 'inscription', and bitlg taş 'memorial stone' occur several times in I and II, IX. 28 and Ongin: xiv bitl bu irk bitlug 'this book of omens' IrkB, Postscript; Tum. III a. 2-4 (tamaʂlig): Uyğ. xiv bitlug 'inscription' several occurrences in Şu.: xiv ff. Man. nom bitlug 'a (Manichaean) scripture' M I 25, 10: Bud. nom bitlug 'a (Buddhist) scripture' TT IV 14, 68; this phr. and bitlug, same meaning, are common in TT VI and VII: Civ. bitlug is the standard term for 'document, contract' in USp.; kisiim (PU) Şilaŋka bitlug koqum 'I have made (this) will in favour of my wife Şilaŋ (?) 78, 4: Xak. x bitlug al-kitâb 'anything written (book, letter, etc.)' bitlug alkitâba 'handwriting'; also a Dev. N. (al-mlsadar); hence one says anu bitlug: belgili- tug bitlabatu şahira 'his handwriting is clear' Kas. I 384; and about 40 o.o.: bitli: al-kitâb mina'l-kutubi'l-munzala mina'l-samâ' 'a revealed scripture' III 217 (not a Xak. form, possibly dialect): KB (a wise man) 621 bardî koqdi bizîne bitlug 'has gone himself, but has left his will for us' 755; (the good vezir must understand) bu toères bitlug 'documents of this kind' 2218; o.o. 258, 4048 (agît:): xûr: (xiv): Tef. bitlug translates al-kitâb in the particular sense of 'holy book, scripture' 104: Çag. xv ff. bitlug ('with -k') makût 'letter', etc. Vel. 135 (quotns. adding 'also a plant growing out of the ground'); San. 150v. 7 (s.v. blyik (bedük)) points out that this is an error arising fr. a misreading of blyik); bitlug (spelt makût wa nişatta 'letter, something written' (quotns.), adding that the word in this sense is included as Pe. in two Pe. dict. San. 143v. 19; Öğüz x bitlug al-ûda 'amulet, charm' Kas. I 384; a.o. III 164, 1 (kowuç): Xvar. xiii bitlug: 'letter', etc. Ali 51: xiv bitlug ditto Qutb 34: Kom. xiv bitlug 'book, register' CÇG, CÇG; Gr. 61 (q.v.; quotns.): Kip. xii al-kitâb bitlug Hov. 23, 7, 50, 19: xiv bitlug: al-kitâb bitlug, 'the (word with) final -g is the original form, later it was turned into -l': Id. 28: xv katbabul-kitâb bitlug yazdum Kav. 31, 8: kitâb bitlug (wa kebîn) Tuh. 31a. 3 (kebîn is otherwise unknown, Atalay translates bitlug (a) hitap; (b) kefin 'shroud'; (c) mihr 'dowry', which suggests that he took kebin to be a corruption of kefin, but there does not seem to be any justification for the last two translations. Nabât 'plant' bitług do. 36a. 5 and bitlug Dev. N. fr. bitl do. 84b. 2 is obviously a different word. There is no etymological objection to a Dev. N. fr. bitl-(bütt-) meaning 'plant' in Kip. but the word is otherwise recorded only in Vel. where it is an error): Osm. xiv bitlug: xiv to xvi bitlug usually 'a letter', sometimes more generally 'written document'; in xiv and xv also in the special sense of 'an obituary, the record of a man's deeds compiled during his lifetime and published on his death' TTS IV 109; II 155; III 105; IV 115.

D bûtlug N.Ac. fr. bül: -; 'a dance'. The only certain survival is NC Kir. bly; Kex. bl, but NE Tuv. devij 'dance' Pal. 138 is perhaps a metathesized form. Xak. x bûtlug as-fa wa-l-râqs 'a dance' Kas. I 412 (the -d- is deliberate, see bül: -); a.o. bûtlug (sic) al-râqs III 259, 19.

D bûlgû: Dev. N. fr. bût-; n.o.a. In Xak. obviously an euphemism. Uyğ. xiv ff. Civ. (a particular kind of vessel) tajaƙlar bûlgûke tayagî têtir 'it is called a support for the preparation of (or the man who prepares?) delicacies' TT I 191-2: Xak. x bûtgu: al-gâi it 'excrement'; this word is used only for addressing children in a special meaning (kax{a}tana(n)); one says bûtgu: ba'rinnu: a bi-ha ga{i}t om la 'do you want to defecate or not?' Kas. I 430.

Dis. V. BDG-

D bülgür- Caus. f. of bût-. N.o.a.; the normal Caus. f. of bütt- is büttü-, q.v. Uyğ. xiv ff. Civ. bu yilda [kallgan urubini büttgerdimiz 'this year we have paid the outstanding taxes (l.-w. Ar. rub 'a quarter') USp. 22, 53-5 (as corrected in Arat, Uygunca Yazilar Arasinda, Istanbul, 1957); kuz yayaqda yetî tan kebez büttürûren 'I will deliver seven tan (see 6 tan) of cotton seed on the first day of autumn' do. 70, 6: Çag. xv ff. büttü−(-ü, etc.; 'with -k') bitür-; tamâm et- 'to complete'; ört-, satr et-... pardâ phûphun ma'nasına 'to cover, conceal', in the sense of covering with a curtain Vel. 145 (quotns.); büttüker- (1) riyânîdan 'to cause to grow'; (2) itilîyâm adâden 'to treat, cure'; (3) sîxistan wa ancâm kardan 'to make, finish'; (4) ba-amal adardan 'to produce'; (5) püsâñîdan 'to conceal' San. 129v. 12 (quotns.);
D. bedükülük A.N. fr. bedük; 'greatness, bigness'. Survives in the same language and with the same phonetic changes as bedük except in NE. Xak. XI KB uşuluk saça ol bedükülük saça 'might and greatness belong to Thee (oh God)'; 71.o.1.154, 941, etc.: xiiii(?) Tef. Büyükük 'the height (or size, of a wall)' 113: Kom. xiv 'height' beyilkil CCI; Gr.

D. bitiglig P.N./A. fr. bitig; survives only (?) in SW Türk; bitiglik (tur-) 'to be written' 'farring. Xak. XI (after bitiglik) and with final -g 'sahibühu' 'the owner (of writing material)' Kaş. I 508; bitiglig er 'a man who owns a written document (ru'a)'; do. 511, 19; xiiii(?) Tef. bitiglig (1) 'written' (in a book); (2) (of the bezel of a ring) 'inscribed' 104: Çag. XV ff. bitiklik 'with -k- -k' yazlirm 'written (matter)' Vel. 136; bitiklik maktub 'a written letter' 'written' (quotn.). In this passage bitiklik is the equivalent of 'muraðıf' of bitilgen and bitilmin.' San. Sr. 28.

D. bitiglik Hap. leg.: A.N. (Conc. N.) fr. bitig. Xak. XI bitiglik nej̣ yay' yu'add li-yukt tab 'alayhi 'something prepared to be written on' (i.e. writing paper, etc.) Kaş. I 508.

D. bütgüzüz Priv. N./A. fr. bütgü; n.o.a.b. Uyğ. VIII ff. Bud. (if you want a similar; if men want gold ore, and search everywhere and find it, they break it into small pieces—small gap) bütgüzus kavişgusuz kilip (and then at the appropriate moment smelt it) Swm. 71, 12-16; the meaning must be something like 'making it completely amorphous'.

Tris. V. BDG-

D. bedükle- Den. V. fr. bedük; 'to be, or become, big; to consider to be big', etc. Survives in much the same languages and with the same phonetic changes as bedükülük. Xak. XI 01 meni: bedükledi: 'addani kabir he thought that I was big' Kaş. III 340 (bedükler, bedüklemek; the -d- is deliberate, see bedütt-); Xwar. xiiii(?) (forty days after he was born) bedükledi yûridi oynadi 'he grew big, walked, and played' Oğ. 12.

D. bedüklenürtür- Caus. f. of the Refl. f. of bedükle:- n.o.a.b. Uyğ. VIII ff. Bud. (it is called the moon (month) which shines) i içge'n kamşatığı bedüklenürtül in order to shake the bushes and trees and make them grow' Wind. 16-17.

Dis. BDL

VU butlu: 'a camel's nose peg'; pec. to Kaş. Xak. XI butlu: xaqış anfîl-ba'ir 'a camel's...
D bo fool - P.N./A. fr. 1 bodu: - usually with preceding Adj, 'having a (tall, short, etc.) stature'; i.e., itself, 'tall'. S.l.m.l.g. is usually as boyli/bolyuk:. Türkü viii: altun bo fool: (miss-spelt bodli) bugra:lik yara:gay 'the golden-bodied camel stool will flourish' IrkB 5: Xak. xi III 121, 10 (bod): 138, 19 (1 stn): 156, 23 (tabl); n.m.c.: xii?: Tef. boy 'stature' 106: Çağ. xv ff. bolyul/bolyuluk the Suffix -ižul/-ižul/-ižul/-ižul is an Adjectival and Possessive Suff. as in the prr. sarw bolyul sarwo gama with 'a figure like a poplar' San. 142v. 23 (quotn.): Xwar. xiv xuz bolyul 'tall' Qubh 35; Nahe. 102, 6; orta bolyul 'of medium height' do. 22, 15: Kit. xv al-ralcu'l- mu'tadi'l-gama 'a man of medium height' orta bo:li:(sic) Ksi. 59, 17.


VUD 2 bolo: - Pass. f. of 2 bodu:-; 'to be fastened, or attached to (something Dat)', usually metaph. Pec. to Uyg. Uyg. viii ff. Man. TT III 52 (ii): Bud. mephilne bodumis kisli men 'I am a man attached to the pleasures (of this world)' Hüen-ts. 290-1; sansa:ka yemė ilinme:z nirvanka yeme bodumaz 'he is neither involved in sansara nor attached to nirvana' Sin. 373, 14-15; o.o. do. 102, 19-20; Hüen-ts. 2121, etc.

D batla:- Hap. leg.; Den. V. fr. 2 bat; the modern NW, SW verb patla: 'to burst, crack', etc. is a Den. V. fr. I bat, but does not seem to be an ancient word. Xak. xi ol börzli: batla:di: tacara'l-kirba bit-tacar 'he dressed the linen with the thick juice of pressed dates' Ksi. III 291 (batlar, batla:ma:k).

D bitle:- Den. V. fr. btt; 'to delouse'. S.l.s.m.l. w. minor phonetic changes. Xak. xì er bit bitli:dd: tala:b-al-ralcu'l-qaml 'the man hunted for lice' Ksi. III 291 (bitle, bitle:me:k): xiv Mu:h. (i) fal:Ja ra'sahu 'he deloused his head' Rif. 113 (only, spelt bitle:-): Kip. xiv fal:Ja min tafti:yi:t-l-qaml bitle:- Hou. 42, 19: xiv bitle- fal:Ja Id. 28: ditto Tuh. 28b. 2.

D butla:- Hap. leg. (?); Den. V. fr. 1 but: Xak. xi er içig butla:dd: 'the dog bit ('adda) the man's leg (täq)'; also used when one man hits another on the leg Ksi. III 291 (butla:ar, butla:ma:k).

Tris. V. BDL-

D botula:- ('botola:;) Hap. leg.; Den. V. fr. botu:-; 'to give birth to a foal'. Türkü viii ff. firü gi:gi: botula:ma:qis his white she-camel had given birth to a foal' IrkB 5.

D batm Hap. leg.; N.S.A. fr. bat-. Türkü viii sügü:batm: karig soküpen 'forcing our way through snow as deep as (the length of) a lance' I'I' 35; I'I 26-7.

PUF bitmiş one of several words for 'long pepper' going back ultimately to Sanskrit pippala, which survived almost unchanged in biblit: ('pipili:'), q.v. There is an intermediate form PU pitpitil in Uyg. viii ff. Civ. H 17, 15, 35, 159, which is probably taken fr. some Iranian form of the word lying behind Pe. pipil (Ar. filfil). There is another intermediate form PU bitbül ('tipitül', N.o.a.b.; cf. murç. Uyg. viii ff. Civ. (PU) bitbül TT VII 22, 8; (PU) bitbül H II 28, 126: Xak. xi (PU) bitbül al-där fulful 'long pepper' Ksi. I 481 (ba unvocalized).

D batma:n Dev. N. fr. bat:-; etymologically 'something which sinks' (i.e. in the scales); actually a unit of weight. In the early period it was used both for liquids and solids, and judging by the contexts in which it is used cannot have been very large, perhaps about 2 pounds avoirdupois. S.l.m.l.g. with a very
wide range of values; e.g. in SE Türkî Shaw puts it at anything between 320 and 1280 lb., BS 57-3 kilos (about 113 lb.) and Jarring 573-44 kilos (about 1,130 lb.); in SC Uzb. Borovkov says that it varies from 52 to 306 lb.; while in SW Osman, Redhouse says, it varies fr. 5 to 22 lb. Uyğ. viii ff. Civ. yegirmi batman edgi bodun 'twenty batmans of good wine' USp. 71, 4; on bęs batman mën 'fifteen batmans of flour' do. 76, 8; o.o. do. 91 (flour, meat, horse; hair); II 19 (meaning obscure). Xak. xi batman al-muna 'a unit of weight (here prob. 2 lb.); hence one says bir batman et 'a batman of meat' Kaş. I 444; XIV Muh.(?) al-manna ditto batman Rif. 187 (only): Çağ. xv f.f. batman ważn-i mu'ayyan 'a unit of weight' in Pe. munn (between 40 and 84 lb.) San. 119v. 7; Xwar. XIV batman (three of barley) Nahe. 28, 11; (half of red gold) do. 97, 7; Kip. xii ral-rafl 'a unit of weight' (about a lb.) batman Hou. 55, 15; XIV batman ditto Il. 33; Bul. 9, 12: xv ditto Kav. 22, 4; 39, 11; Tuh. 17a. 1.

**DIS. BDN**

D bodun Plur. or Collective f. (?) of 1 boğ, cf. eren; lit. 'clans', in practice a semitechnical term for 'an organized tribal community, a people', in the sense of a community ruled by a particular ruler; hence, esp. in such phr. as kara: bodun, 'the common people' in antithesis to the supreme ruler, and the subordinate tribal or clan rulers, the begi. Very common in the early period but n.o.a.b. Kaş. mentions a form boyun as current in languages in which -d- had become -y-, but there is no record of the word in this sense, although it is common meaning 'neck'. Türkü vii bodun is perhaps the commonest word in the inscriptions; it occurs (1) by itself; (2) in the expression used by a ruler bodunım 'my people'; (3) preceded by an ethnic name, which may be either Turkish or foreign, e.g. Türkü bodun 'the Türkü people'; Tavğıç bodun 'the Chinese people' (practically equivalent to 'the Chinese Empire') I S 4, 5 etc.; Soğdak bodun 'the Sorbian people' I E 39; (2) and (3) both occur in tokuz oğuz boğun kentü: bodunım erti: 'the Tokkuz Oğuz people were my own (subject) people' I N 4. The later meaning occurs in kara: bodun 'the common people' II E 41 and Türkü kara: kamağ bodun 'all the Türkü common people' I E 8-9, II E 8, and is even clearer in I E 6, II E 6 (ücün): viii ff. Man. türk bodun TT II 6, 10; uluş kćiç kamağ bodun 'all the people great and small' do. 8, 65; beğçe kara bodunka do. 8, 69; Yen. kara: bodun Mal. 32, 6; a.o.o.: Uyğ. vii bodun in all usages is common in Şu, c.g. kentü: bodunım E 2; türk bodun N 8 and kara: eğil bodunım 'the common, ordinary people' E 2; vii ff. Bud. uluş bodun 'the people of the country' PP 3, 6; 30, 8; 62, 3; (my father the Xan) bodun tlinj korkup 'fearing what the people would say' do. 11, 1-2; kamağ kara bodun TT X 170; yeti tümen yeti miş bodunlar '77,000 people' TT VI 302; kent teğreli bodunuğ bokunuğ 'the people (jingling Hend.) in the neighbourhood of the town' TT X 51-2; a.o.o.: Civ. el bodun in USp. 14, 6; 17, 2 after lists of names (some the same) seems to mean 'people (resident in this district)'; a.o.o. of bodun in the sense of 'individual people': O. Kl. ix f.f. alt: bağ bodun 'the people of the Six Clans' Mal. I, 2; 5; a.o.o. of bodun 'people': Xak. (Çığlı) xi bodun al-ra'iya taq arxmái-l-nas 'the peasantry and common people' in Çigil Kaş. I 398; about 30 o.o. in ordinary Xak. quots., almost half with -d- for -d-; the commonest spellings are bodun and bodunım and the translations al-qawun 'tribe', al-nas 'people', and occasionally al-aqūwām 'tribes' and al-qabilā 'tribe'; boyun al-qawun in the language of those who make -d- -y- Kaş. III 169; KB bodun is very common, it sometimes means 'the people' as a community but more often 'people' as individuals, e.g. (the Prophet) bodunda talusı kıside keği 'most excellent of people and best of men' 34; bodunım till 'people's tongues' 194; bayudi bodun 'the people (the community) became rich' 291: XIII (?) At. bodun talusı 257; bir ança bodun 'a few people' 123; 421 (ur-); Tef. bodun is common translating al-qawun, al-ahl 'the people', al-ahzāb 'groups of men', etc. 109 bodun ditto (once?) 110.

E bodun (Tef.) See yozun.

D bütün Intrans. N./A.S. fr. büt-; usually 'complete, entire'. S.i.a.m.i.g.; unlike büt-hardly ever with -l- for -d- but with some other phonetic changes (b-/p-; d-/t-). See Doerfler I 719. Uyğ. viii ff. Man.-A (may all our bodies) bütünün kataqin turzun 'stand complete and strong' I 28, 26: Bud. bütün yérłączi 'the whole earth' TT X 251; bütün etözî 'his whole body' do. 293; Sun. 4, 20; a.o.o.: Civ. tükeli bütün (spelt p-) 'perfect and complete' TT VIII L.5a.; ay tغضب bütun (pütin) 'the man is full' do. 30; (big affairs are not cheerful and) kćiç is kغذيler bütün ermez 'small tasks are not carried out' (T?) TT I 73; bütün bérđî 'he has delivered the full (amount of cotton cloth)' USp. 34, 17; Xak. xi çin bütün kışi: al-anımîl-nâsih 'a reliable and sincere person': bütün al-şahîh 'genuine, complete', of anything; one says bütün yarmark dîrham şahîh 'a genuine (or undamaged?) silver coin' Kaş. I 398; a.o.o. I 224, 6 (ümlülg): KB bütün is common; bütün bol muqar 'be assured of this' 19, a.o.o. 26 (amrul-)—bolur 6tırl İsller bütün 330—çin bütün er 868—o.o. 407, 763, 865, 1980, etc.: XIII (?) At. bütün çin 57; bütün kiki 'his whole character' 341; Tef. bütün 'complete', etc. 113: XIV Muh. al-şahîh bütün/bütün Mal. 55, 1; 83, 17; Rif. 153; 189; Çağ. xv ff. bütün durust 'complete, perfect', etc. San. 130v. 6 (quots.).: Kom. xiv 'whole, complete' bütün CCl, CCG; Gr. 71 (quots.).: Kip. xii al-şahîh mina-l-afr wa amîlîhâ 'complete (free) from defects and the like' (opposite to 'defective', smuk) bütün Hou. 27, 1; XIV bütün (misvocalized) al-kâmîl.
'perfect'; bütün al-saḥīḥ ld. 28: Osm. xiv bütün 'complete' in a few texts TTS III 124; IV 140.

Dls. V. BDN-

DF bitin- Refl. f. of bititi-; n.o.a.b. Xak. xi er bitgin bitindî: 'the man pretended to write a book (document, etc. al-kitab)'; also used when he applied himself to writing it by himself (istabadda bitgi'il-bitaba) without getting help from anyone else Kaš. II 140 (bitinîr; bitinemek); bittgî bitindî: 'the book (etc.) was written (kutiba), also bitilî: II 139, 7; 160, 13: KB kitabaka bitindî bu xakan ahi 'this Xakan's name was written in the Book (of Fate)' 115 (Vienna MS. bitilî); xii(?) Tef. bitin- 'to be written' 105.

D butan- Refl. f. of buta- (butti-); survives only (?) in SW Osm. budan- 'of (a tree) to be pruned; (of branches) to be cut off a tree'. Xak. xi yiğaç butani: qut'at ağızünü 'l-tacara 'the tree was pruned'; also used of a man who pretend to hit (yağribuha) Kaš. II 141 (bitanur; butanmak); Osm. xviii budan- 'by implication 'in Râmi' pirâsta şudan bâg wa diraxt az sâx-i zâyid 'of a vine or tree to be cleared of superfluous branches' San. 131r. 26.

Tris. BDN-

D bođunluğ槐 Hap. leg.; P/N/A fr. bođun. Xak. xi bođunluğ bokunluğ kîşt: insân diâ raht wâ 'ajira 'a man belonging to a clan and tribe' Kaš. I 499 (spelt with -d- for -d-, a jingling Hend.).

Tris. V. BDN-

D bütünle-: Den. V. fr. bütün; survives in SW Osm., but there meaning to 'complete, repair'. Xak. xi o1 bostûz bütünle:di: fahasa 'an haqiqati il-halâm 'he investigated the truth of the statement' Kaš. III 341 (büttünler; büttünelmek).

Dis. BDR

badar (padar?) onomatopoeic for the sound of footsteps and the like. Survives only (?) in SW Osm., Tkm. patir patar, same meaning. Cf. English patter. Xak. xi patar badar yûgûrdî: ada wa sum'a it-adawî haqfa(n) 'he ran and (the sound of) his footsteps was heard faintly' Kaš. I 360 (MS., in error, yadar yadatar); a.o. I 349 (çalk).

F patir Sanskrit pâtra 'a bowl', received through Sogdian p'tir. N.o.a.b. Became a l.-w. in Mong. as badir (Kow. 1070); badar (Haldot 273) specifically for 'a monk's begging bowl'. Uyğ. xxi ff. Bud. (the Buddha said, 'my good Ananda') patirimin (PU) sancugmun kötûrgil 'take up my begging bowl and my (?)' TT X 124-5: Civ. bir patir ayak bir patir ayak suv birle 'one bowl of wine and one bowl of water' H I 16-17; 82 patir bile on iki patir künçül aldum 'I have received twelve bowls of millet (measured) in my own bowl' USp. 27, 5-6.

PUF butar Hap. leg.; this is the first entry in the section headed -R and precedes badar; the first letter is undotted but must be bâ and carries a āmma, the second has two faint dots and is unvocalized; this section is not free from scribal errors (see badar) and judging by the meaning, it is likely that Kaš. actually wrote papur. Xak. xi butar fâtu'l-hirdi 'the papyrus reed' Kaš. I 360.

S büttü: See büttüri.

PU?F batrak 'flag, banner, standard'. First occurs in Uyğ. as part of the panoply of demons in association with various l.-w. s. of Sanskrit origin and probably itself a similar l.-w., possibly received through Sogdian. It has no obvious Turkish etymology, and its phonetic history is obscure. The Uyğ. alphabet is too ambiguous (b/p, d/j/dj) to make its Uyğ. pronunciation certain; the second vowel was rounded but this is unparalleled elsewhere. The Xak. spelling was certainly batrak, the main entry preceding that of buçak; it was originally the same elsewhere, but some later user of the MS. added two dots below the tâ, and this caused the spelling bayrak in the printed edition. By Çağ. the word had in fact become bayrak and this is the form in all modern SE, SC, NW, and SW languages in which the word survives; there must therefore have been, subsequent to Xak., an evolution batrak > badrak > badrak > bayrak, the intermediate stages of which are lost. See Doerfer II 727, 824. Uyğ. viii ff. Bud. (the demons holding in their hands) trzul (PU) batrak 'tridents (Sanskrit triśula) and flags' U IV 8, 9; trzul (PU) batrak vìrîg tòkımak 'tridents, flags, thunderbolt (wajra) maces' do. 8, 39-40; trzul (PU) batrak çirindipal 'tridents, flags, wheels (cekra), and lances (bhindipala)' do. 20, 236-7: Xak. xi batrak 'a lance (mafrada) with a piece of silk at its head which a champion uses as a badge (yatasaowam) on the day of battle' Kaš. I 455; aği: kizil batrak 'the red flag (al-alam) was raised' III 183, 6; a.o. II 305, 2 (talipš-): Çağ. xv ff. bayrak (spelt) 'alam-i hücîc 'a small flag'; also 'the winning-post' (qasaabul'-sabq) in a race San. 138r. 6.

VUD boďrak Hap. leg. in a rather well-preserved inscription. Mal. identifies this with a Çağ. word botrak (P. de C. 161, not in San.) 'scattered', but this is impossible since that word is der. fr. botra- which is not Turkish but a corruption of Mong. bôteere-(Kow. 1231, Haldot 309). Perhaps der. fr. I bođ; but -rak is normally attached to Adj. not Nouns. O. Kır. ix ff. (I have been parted) biğ boďrak yuntim sizime: 'you, my thousand sturdy(?) horses' Mal. 45, 8.

?F bitirk pec. to Xak.; no doubt the basic meaning is 'pistachio nut' and a l.-w. fr. some Iranian language, cf. Pe. pīšith. Xak. xi bitirk bagül'mara 'elitoris'; Argú: xi bitirk al-fulstuq 'pistachio nut' Kaš. I 476.
F badram 'merriment' and the like, hence 'a feast'. No doubt an Iranian l.-w., cf. Pe. ba'dram 'a delightful place' (Steingass). S.i.a.m.l.g. except NE as bayram (in NC KIr. -mayram; Kx. meryam) as the Turkish equivalent of Arabic al-'id 'a (Moslem) feast'. See Doerfer II 82., Xak. xi badram al-sawr wa'll-dahika bayn'al-qanum 'general merriment and laughter', and the ground (al-arid) when it is covered with flowers and blossoms, is called badram yar er arz nazha 'pleasant ground'; I do not know what its origin (asluhu) is because I have heard it from the lips of Persians (al-furs), but the Oğuz call 'the (Moslem) feast day' (yawmala's-0) bayram that is 'a day of pleasant merriment'; the -d- being changed to -y- as is their custom; it is a genuine word (luğa madha, pure Turkish?) in this sense Kaş. I 484; a.o. I 263., 11 (avv.i.): xii(?) Tef. bayram 'religious feast' 80: Çağ. xv ff. bayram al-'id Sam. 1287. 7 (quotn.; also 'a kind of cotton fabric like 'Irāqī linen but finer' (quotn.); there is no other trace of this meaning): Oğuz xı bayram al-'id; I reckon that it is an alteration of the popular word (qatul'l-nās) badram meaning 'merriment and enjoyment'; the (Moslem) feast day is a day of merriment. The pagans do not have a feast day or consequently a word for it; if there was one, all the Turks would know it, but the only ones who know this (word in this sense) are those who have turned -d- into -y- in their language Kaş. III 176: Xwar. xiv bayram 'the (Moslem) feast' MN 20, etc.

D batrus Hap. leg.; presumably a Dev. N./A. fr. 1 batrur-, but there is no obvious semantic connection. Xak. xı batrus suv al-maw'll-kadir 'muddy water'; and also macaroni (al-ıtriya) when it contains too much flour and too little water Kaş. I 459.

**DIS. BDR**

**D 1 bayur**- Caus. f. of bat-; lit. 'to cause to sink', with various extended meanings. S.i.a.m.l.g. except NE(?). Uyg. vii ff. Bud. erdemir baturup 'concealing their special virtues' TT VI 352; (the six male pipes of the Pan's pipes) baturum umaz ılıgilisin 'cannot lower their pitch'?) Hii-en-ts. 133-4; (If the Master did not deign to return, should we mortals not all be) sansarlıq ızun tünde çomurmuş batarmış (sic!) 'submerged and sunk in the long night of somsara?' do. 301-4 (batur- lit. 'to allow oneself to sink'); a.o. Swv. 138, 1 (örti-): Xak. xı ol sözı: in mendin batür: kadama minni sirrahu wa kalamahu 'he hid his secret and his statement from me'; and one says ol an: suvka: batür: 'he ducked him (maqalahu) in the water'; also used of anything that one puts into something liquid or soft, for example candied sugar (al-fʊmid) into fruit juice Kaş. II 73 (batıurur, batırusmak); bu kişı ol söz batırgan 'this man habitually conceals (kitmān) his statements' I 515, 19: KB (the gate keeper must watch the first light drive away dark night at the gate and) kapuşda batursa yarumuş künüş 'must let the bright sun sink at the gate' 2530: Kom. xiv 'to conceal' batı- CGG; Gr.: Tkm. xiv batır-(cāhaba; no doubt an error for) cāhara 'to burrow, drive into a burrow', and the like Id. 33.

**D 2 batıur-** Hap. leg.; only quoted in a grammatical section as an example of a Dis. V. der. fr. a Mon. V.; Caus. f. of ba:- Xak. xı ol koysuq batıurdı: arba'ıla'-gānum 'he had the sheep tied up' Kaş. III 192, 11.

D büttür- Caus. f. of büt-, with the same wide range of meanings. S.i.a.m.l.g. with the same phonetic variations as büt-. Cf. büttür- Uyg. viii ff. Man. çaxşapağı büttört (spelt p-') 'they carried out the commandment' TT III 139-8, 142; a.o. do. 144: Bud. büttür- 'to perform, carry out is common, e.g. (whatever) your command is' and see yarışgun büttürgeli anuk tururuz 'we stand ready to carry out that command' UIV 2, 104; 1972. 8 (alp.); 22, 13 and 20; 24, 51: VII 40, 91 and 97; VIII A.2 (üzre): U 3. 4; 18; III 44, 4 (i); Hii-en-ts. 2, 3 (üksürüğ); Swv. 71, 20; 235, 10-12 (I 1r-); 320, 22; 602, 12: Civ. büttürg büürbüz 'we will pay in full' USp. 12, 10: Xak. xı ot basıq büttür: 'the medicament hesled (domala) the wound'; and one says <ol> amıp özü: alımın büttür: 'he enforced (abarra) his contract and rejected (barhana) his plea and insisted (alzama) on (being paid) his debt in accordance with the contract'; also used of things other than debts Kaş. II 72 (büttürür, büttürmek): KB (a man must have knowledge) kek büttürse ıziq 'if he is to carry out his work properly' 327; (I was bare-faced, God) büttür dükal 'made my beard grow' 1098; (give them food and drink) and büttür oprakığ 'give them proper clothing' 4527 (and see büttürg): xii(?) At. ya-raq bulaq oprak yalını büttür 'if you find suitable clothing, clothe the naked' 330; Tef. büttür- 'to make (plant) grow' 105: Xwar. xiv büttür- 'to carry out, perform' Qubit 34: Kom. xiv 'to complete, carry out' büttür- CGG; Gr.: Kip. xii qada'll-hacca 'to perform a necessary task' (VU) büttür- Hov. 35, 12: batıa min b宛'l-amr wəll-suğl 'to settle a matter, perform a task' büttür- (sic) do. 38, 11: xiv büttür- (sic) cabara 'to repair, put right' Id. 28: qada'll-suğl büttür- Bul. 75v.: Osm. xiv and xv büttür- 'to produce; to perform; to satisfy (a need); to heal (a wound)' in several texts TTS I 111; II 157; IV 117.

D batrus- Hap. leg.; Recip. f. of batıur-. Xak. xı olar ikki: bir bıırıq suvka: batırdşı: 'the two of them ducked (maqala) one another in the water' Kaş. II 203 (batırusur, batırusmak).

D büttüş- Recip. f. of büttür-; n.o.a.b. Xak. xı olar ikki: büttüşdi: 'the two of them negotiated and argued about their mutual claims' (taḥākam wa tabarhād ma'dda'ayā) Kaş. II 203 (büttüşür, büttüş-
quickly tearing to pieces (tearing, cutting, and tearing to strip his clothes)’ M I 7, 15: Uyg. viii ff. Man. (like a calf, which when reborn as a lion) [gap] tiritir butarlayur ‘terrifies and tears to pieces (oxen)’ M I 18, 4 (ii): Bud. tilki börde ulati yaviz tiniğlar butarlayur tartip ‘evil creatures, foxes, wolves, etc., tear to pieces and drag’ U III 79, 1–3 (i).

**DIS. V. BDŞ**

**DIS. BDS**

D batıiš- Co-op. f. of butiš-; n.o.a.b. See also bütüş-. Xak. xi basin bütüşedik: garuba:-erus mina:-indimâl ‘the wound came near to being healed’ Kaş. II 283 (bütşer:-, büştüme:).

**DIS. V. BDS**

**DIS. V. BDS**

D bötü-: - buter:-; n.o.a.b. See also bütüş-. Xak. xi basin bütüşedik: garuba:-erus mina:-indimâl ‘the wound came near to being healed’ Kaş. II 283 (bütşer:-, büştüme:).


**DIS. V. BDŞ**

D bûlaştırma: Haş. leg.; Desid. f. of büt-: Xak. ibas bûştırma:di: garuba:-erus mina:-indimâl ‘the wound came near to being healed’ Kaş. II 283 (bütşer:-, büştüme:).

VUD buďuş-: Haş. leg.; unvocalized but obviously the Co-op. f. of buď-: with the particular connotation of ‘to be completely split by the cold’. Xak. xi budış:di: nep infara:cal-şay wa taga:asa ka:la:-riclayn idda tafajhacâ ‘the thing was split and (the parts) separated like the legs when they are straddled’ Kaş. II 93 (buduşur, buduşma:).

D bûgû-: Co-op. f. of bügû:- (bodi:-); survives only(?) in NW XIX Kaz. bilyiş- ‘to dance together’ R IV 1790. Xak. xi oğlan bûgû:-di: tabârd:-sipyan fil:-zañn wâl-raqs ‘the boys competed with one another in dancing (Hend.)’ Kaş. II 93 (bûgûslâr, bûgûşmek).

D bûtüş- Recip. f. of büt-; survives at any rate in SW Osm., Tkm. bîtüş- ‘to be contiguous to one another, to join, adhere’. In the MS. of Kaş, the Perf. is unvocalized and the other two forms vocalized bîtüş-: ? in a later hand, but the word must have been bûtüş- in Xak. Xak. xi olan ikki: bûtûşti:ler
agarra hull vəhhd minhumā mā'addā 'alayhi šināhu 'each of them admitted the other's claim on him' Kaṣ. II 88 (büttüşür, büttüşmek).

Dis. BDZ
bediz 'ornamentation', perhaps specifically 'painted ornamentation'. N.o.a.b., but a First Period 1-w. in Mong as beder 'marks, stains', etc. (Korc. 1113, Haliot 282). Türkü viii (in the account of the erection of Kül Tégin's tomb) I S 12 (urtur-), I N 13 (ét); o.o. I NW; II N 14; II SW; Ix. 24 (bedez-): viii ff. (I am a maral deor) bediz tiz ʿuze: ṭunūpenn (I ror) IrkB 60; the word is clearly out of place here and prob. an error for bediük, 'rising on my great legs', the scribe's eye having caught the next word): Yen. bedezizin ʿüz混 for 'their ornamentation' Mal. 32, 10: Uyğ. vii ff. Bud. (they have made a model of the heavens) kım yêtî grahal kizleyû umaz bedezizin 'in order that the seven planets (Sanskrit graha) may not hide their representations?' (they have made a time keeping device) Hiien-ts. 130; Xak. xi Kaṣ. I 436 (burxan): KB tanuk ol saqa başça şarat bediz 'all forms and adornments (?) are a witness to This 20; bu törilğ içeq yérde muńça bediz 'these various flowers are so many adornments on the ground' 96; (He created the blue firmament and raised it on high) kın ay birlə yulduz bezedi bediz 'and adorned it with the sun, moon, and stars' 3724; a.o. 1524; xiv Muh.(?) al-nağq 'picture, painting', etc. bedizi(3); Rif. 189 (bedezi); Mel. 83, 14 has baxiṣ.

Dis. V. BDZ-
D) bedez-: Hap. leg. in a very dubious text, but no doubt Den. V. fr. bediz and the original form of bezeh-, q.v. Türkü viii bedežemîş 'adorned' (the tomb) Xe Sevsete a. 2; c. 3 (IYYII 121); the reading bedeziṣ in a. 3 is improbable.

D) bedezet-: Caus. f. of bedez-: N.o.a.b. Türkü viii (I obtained a decorator from the Emperor [of China]) bedezetim 'and ordered him to ornament (the tomb) I S 9; (I, Yoluğ Tégin, stayed here for a month and four days and) bitidim bedezetim (the inscription) and had (the tomb) ornamented' II SW; (various people held a funeral feast (see yoğlat-) and) bedezizin bedezet(t): 'had (the tomb) ornamented' Is. 24: xiv. Uyğ. viii ff. Bud. (let him make a picture of me four feet high and wide and) ikî elğilmed bügede balut tuta bedezizetin (sic) 'let him paint me holding a dagger and an axe in my two hands' Swv. 544, 6-7.

Tris. BDZ
D) bediziçi: N.Ag. fr. bediz; 'painter, decorator'. N.o.a.b. Türkü viii [Tavğ]; käğanta: bediziçi: kelûrîm 'I obtained a decorator from the Emperor of China' I S 11; o.o. I S 12 (içeqkî); I NE (êleber); II N 14: Uyğ. viii ff. Bud. (in a colophon) Koço da bedizîçi (PU) El-țoz 'El-țoz(?) the illuminator in Koço' U III 20, 1 (i): Civ. (in a list of names) bedizîçi Usp. 61, 18; Xak. xi KB (in a list of craftsmen) bedezîçi 4458.

D) bedizîlîg: P.N./A. fr. bediz; 'painted, ornamented'. N.o.a.b. Xak. xi bedizîlîg ev bâayt mizaxnraf 'a house painted (with frescoes)!' Kaṣ. I 507: KB ediz kēg bedizîlîg sarayîn kalîp 'your high, spacious, painted (frescoed) palace remains' (but you lie in the grave) 1419; a.o. 1524.

Tris. V. BDZ-
D) bedizle-: Hap. leg.; Den. V. fr. bediz; 'to ornament, adorn (metaph.?)'. Cf. bedeze-. Türkü viii ff. IrkB 28 (uyur).

Mon. BG
D) 1 baqg Conc. N. fr. baq-; 'bond, tie, belt', and the like; also 'something tied or fastened together, bundle, bale', etc. In early political terminology baqg also seems to mean 'a confederation', that is a number of clans united by contractual arrangements, as opposed to bóq 'clan', a number of families united by ties of blood, and bóqun 'a group of such clans'. S.a.m.l. as baqg, baw, boq, etc. See also bóqg. See Dacorfer II 705. Türkü viii ff. Yen. baqom boğummkah: adrîtlîm 'I have been partied (by death) from my confederation and people' Mol. 27, 7; a.o. 38, 4 (dubious): Uyğ. viii ff. Mon.-A kaman yekle baqg bolun 'may it become a bond to bind all the demons' M I 15, 19-20; o.o. M III 12, 18 (i): Bud. alku tinîâlınanc baqlarından özgürdaçî 'the 'saviour of all mortals from their bonds' U III 58, 5 (ii); baqg çugq 'bonds and wrappings' Swv. 165, 20-1; a.o. TT V 26, 116 (boğuz); 24, 78 (eçirçik); VI 110, etc. (bukaşu); VIII A. 35: Civ. in astronomical terminology baqg is one of the 'units' in the cycle of sixty TT VII 1, 2 and 72; 2, 6 and 2; yüz iki baqg bôznil '102 bales of cloth' UsP. 13, 5; a.o. do. 29, 3; 91, 10 (2 ot); TT I 9 (yulun)-: O. Kirk. ix ff. altu: baqg 'the six confederations' was a political unit in Tuva in the O. Kirk. period, usually described as altu: baqg bodun Mol. 1, 2; 5, 2; 24, 5; 49, 4 (see also L. R. Kyzlasow, 'Novaya davatirova yensicosi pis mnennosti', Sovetskaya arkeologija, 1060) 3; Xak. xi baqg any 'bundle' (huzma) of firewood or anything else; hence one says otum baqgî: 'a bundle of firewood' Kaṣ. III 152; o.o. I 409, 6; II 21, 19 (çigğ): KB münun baqg mundag 'the connection between these things is like this' 727: xiii(?): Tef. baqg 'bond; dog's lead', etc. 87; xiv Muh. al-įşâba 'urban' baqg baği; al-miqâb 'veil' (baqg); (Rif. addas yôdâb-il-sadîr (a woman's) breast binder) tûbî baqgî): Mel. 53, 6; Rif. 150; a.o. 67, 7; 167 (bâlî): Çag. xv ff. baqg band (a rope or thread 'bond, fastening, cord') San. 125f. 16 (quotm.): Xwar. xii ton baqg 'belt': ʿAli 21: xiii(?): Ogû 33 (altunlûq): xiv baqg 'bonds' Quth 23; a.o. do. 44 (çugq): Kom. xiv
bav 'chain, fetter' CCG; Gr.: Kip. xiv baṅk 'al-rītāf fastening' Id. 33: xv al-uqda 'a bundle', for example a bale of silk or the like baṅk Kav. 39, 3.

F 2 baṅk: the Persian word baṅk 'garden' was a very early l.-w. in Turkish, primarily for 'vineyard', for which there is no native Turkish word. S. i.a.m.l.g. except NE, usually in its Pc. meaning. Uyg. viii ff. baṅk borluk 'vineyard' (Hend.) 'TT IV' 10, 6: (xiv) Civ. baṅnant edlepn 'cultivating the vineyard' USp. 22, 41; xiv Chun. Uyg. Dict. 'vineyard' baṅk borluk higeti 137; R IV 1127: Xak. xiv baṅk al-karm 'karm' (Kaf. III 152; baṅk: kni urdu fil'-karm 'go into the vineyard') VII 212, 1: KB yēr sviw baṅmī 'my landed property and vineyards' (or gardens?) 2278: xiiii (?) Tef. baṅk 'garden' 87: Kom. xiv 'vineyard' baṅk CCI; Gr.: Kom. xiv (after I baṅk) and baṅk al-bustān 'garden' borrowed from Pe. Id. 33.

(D) boṅk 'bundle' and the like; presumably a Sec. f. of I baṅk; the word also occurs in Pe., but seems there to be a Turkish l.-w., for the difference between the two words see boṅln-. N.o.a.h. See Doerfer II 789. Uyg. viii ff. Civ. (a donkey is hired) tokoz otuz boṅk (text in error) boṅk (text in error tok) börke 'for (a rent of) 29 bales of cloth' USp. 3, 4-5: Xak. xii boṅk 'aybatul-matā wa rizmatuha 'a bale or bundle of merchandise' Kaj. III 127; o.o. II 341, 13 (boṅlāt-) and ?I 133, 1 (çeqil-): Osm. xiv boṅk 'bundle' in one text TTS IV 117.

S boṅk See 2 buṅ.

I boṅk (sic) (1) 'green mould'; (2) 'excrement, dung'. S. i.a.m.l.g. in the second meaning, in the first only (?) in NE Koi., Sag. poṅ R IV 1265. The secondary meaning 'metallic slag' also occurs. Cf. I awk. Uyg. viii ff. Civ. (a virtuous man is as good as the Buddhhas) buyansiz kīṣī boṅk bakir birle tūsz ol 'a man without merit is no more use than copper slag' TT VII 42, 2: Xak. xii boṅk 'the green mould (al-xudra) which forms on bread when it turns musty owing to age or putridity', also of other things Kaj. III 129; xiv Muh. al-gāt 'excrement' boṅk Mel. 48, 1; Rf. 142: Öğüz xii boṅk al-gāt (K. Asn. 29; Kom. xiv 'dung' bok CCG; Gr.: Kip. xiii al-adāra 'human excrement' boṅk Hou. 21, 19; xiv boṅk al-xur 'excrement' Id. 34; xv 'adāra bok Tukh. 258. 6.

VU 2 boṅk Hap. leg.; an onomatopoetic. The only modern trace seems to be in NE Khak. poṅlā (of the heart) 'to beat'. Xak. xii (after I boṅk), and one says kaṅgūn boṅk ārke: tūsdī; 'the melon fell to the ground with this sound' (al-tawāl); and one says of anything hollow that falls to the ground and bursts boṅk etttī; it is an onomatopoetic (hikāya) for the sound Kaj. III 129.

Mon. V. B新京

bak: 'to look at (someone or something Dat.),' with some extended meanings like 'to look after (someone); to look to, obey (someone).'

S.i.a.m.l.g. Xak. xii ol maga: bakdti: narzara ilayya 'he looked at me' Kaj. II 16 (bakkar, bokmak): 16 o.o. KB bak- is common, e.g. ög özle bakkip 'looking at itself' 81; (the planet Venus) see bakkīt across (if she looks lovingly (at you)) 135; o.o. 195, 255, etc.; xiiii (?) At. baklīt okūgī asīg also in tep 'saying "let him look and read and draw advantage from it"' 78; baka kōrgīl 'look and see' 99; Tef. bak- 'to look (at something Dat.)' 89: xiv Muh. narzara bok- Mel. 7, 18; 31, 15; Rf. 79, 116; al-tatallu 'to look towards, stare at' bokmak 34, 8; 119: Çağ. xv ff. bak- (mayın, etc.) bakh- Vel. 131; bak- nūgb hordan 'to look at') San. 125v. 13 (quotns.): Xwar. xiii bark- 'to look, glance (at something Dat.)' 'Ali 31: xiv ditto Qubh 27, MN 108, etc., Hac. 39. 13 (alart-). Kom. xiv bak- bakh- 'to look, look at, look after' CCI, CCG; Gr. 49 (quotns.): Kip. xiii lahaţa 'to glance at'; intazara bokura: tur- Hou. 36, 17, tatalla'a min tatallu' alā ciha 'to look towards' bok- 42, 2: xiv bok- narzara Id. 34; tatalla'a wa talalla' wa narzara bok- Bund. 39.: xv bok- narzara wa tatalla' a bok- Kav. 9, 12; 4. 30. 11, 11; başara 'to see, perceive' bok- Tuh. 8b. 2; ra'an 'to see' bok- 12a. 12; narzara bok- 37b. 5: Osm. xiv TTS II 24 (alart-).

boṅk- 'to strange, choke (someone Acc.).' S. i.a.m.l.g. w. some phonetic changes (b-p/-; oṅ/-o/-u/-). Uyg. viii ff. Civ. boṅkmat bolsar 'if a man has a choking fit' H I 184: Xak. xii ol erni: boṅdī: he strangled (xanaqa the man) (etc.) Kaj. II 14 (bokar, bokmak); I 85 (2 uya:) and three o.o.: KB yaraqtsisni boṅdī eligde urup 'he strangled the useless ones, seizing them with his hands' 437: Çağ. xv ff. boṅk- xafa kordan wa gūla-rū tàng fuyurdun 'to strange, to squeeze the throat' Sān. 135v. 20 (quotns.): Kip. xiii xanaqa boṅk- Hou. 35, 17: xiv boṅk- xanaqa Id. 28; boṅdī: xanaqa; wa hawat 'alam, wa taraqqaqā bāhu uyā kānā 'alam 'to strangule'; and buṅdī with -u- means 'flag, sign, landmark' (?) Id. 33 (there is no other trace of buṅdī: in any such sense): xv boṅk- xanaqa Kav. 10, 6; 76, 14; ditto bo-:; Tkm. boṅk- Tuh. 15a. 3.

bok- 'to cross (the legs)'. Survives in NE Leb. puṅ- R IV 1361; Tel. pok- do. 1264; SE Tar. bok- do. 1647. Cf. baṅda-. Xak. xii ol aşa:kin bokdti: he drew in (damna) his legs towards himself after they had been stretched out' Kaj. II 16 (bokar, bokmak): KB (do not hurry over anything) serin öz bokta 'sit' crossing your legs and be patient' 1310.

Dis. BĢA

baka: by itself 'frog'; also 'tortoise' if preceded by words meaning 'horn, stone', and the like. S. i.a.m.l.g. w. minor phonetic changes in both meanings. See kurbaka: Uyg. vii ff. Bud. mūyīz baka: (horn) 'tortoise' U II 35, 21: Xak. xii baka: al-disda 'frog'; hence 'the tortoise' (al-salhaqā, etc.) is called mūyīz baka: Kaj. III 226: Çağ. xv ff. baka and
baka çanak lâk pu'ıt 'tortoise', also called tâş baka/taś bakkâ 'stone frog', in Ar. PU hât (or hâf, unlike any known Ar. word for 'tortoise') (San. 126r. 18; tâş bakkâ song pu'ıt 'tortoise', also called baka/baka çanak' in Ar. (as above) do. 157r. 10; Xwar. xiv baka 'frog' Quib 27: Kip. xiii (al-ďidâš kurbâga); al-sulâhťa (VU) kâbirçâkî: bâğa: yâ niďidâ 'daɪla (mis-spelt 'dîyî-a') that 'is a frog with a box' Hou. 7, 5: xiv kâburçâkî: bâğa: al-sulâhťa 'Id. 68; ditto (but kâburçâkî) mâ'nâhu fidâš qabrba meaning 'a frog with a dome' Bul. 5, 2: xv sulâhťa kâbirçâkî bâğa Tuh. 191. 9; kâburçâkî (sic) bâğa 39g. 3; dîdaš bâğa do. 23b. 7; Osm. xvi (after Çağ entry) and in Râmi kâblu baka and (PU) tos baka San. 126r. 18 (the latter Hap. leg.).

1) baku: (bakku): Dev. N. in -çu; with the -ş assimilated, fr. bak-; lit. 'a look-out'. N.o.a.b. Xak. xi baku: al- quàf 'a hill, high ground' Kaş. III 226; (after soku) 'just as the word baku: al- quàf was abbreviated, it originally had -ku- (al- quàf musâddâd) do. 26; (the wolf) baku: âğıš: 'climbed the hill (to escape me)' III 219, 17.

PUF I bûga: Hap. leg.; a Sanskrit l.-w., perhaps piğâ 'betel-nut'. Xak. xi bûga: a drug (dâvâ) imported from India one says sar:qâ bûga: 'yellow (asfar) bûga'; and boz: bûga: 'reddish (ashab) bûga'; Kaş. III 224.

2) bûga: See buka.

buka: 'bull'. S.i.a.m.l.g. with some phonetic changes (b/p; k/g). Some NW Tat. dialects and SW, Osm. only, have -o- for -u-; see Shcherbak, p. 99. Cf. u.:î, âkûz, âsigîr. Not in the Mong. word bûgu 'stag' (Haenha 21, Kow. 1160) which occurs as a l.-w. in the Chin.-Uygh. Dict.; Xwar. xiv (? Oq. 29, etc.; Çağ. Vel. 1533; San. 136v. 9, and survives in SW Turkic and KKr. See Doerfer II 752. Türki vili T 5 (track): Uyğ. viii ff. Bud. bukâsi âsnu âünüp 'his bull came out first and ...' PP 65, 3: Civ. U.Sp. 68, 3 (çekçû): Xak. xi buka: fahillâ-baqara 'bull' Kaş. III 226; a.o. al-tawr 'bull' Il 79, 21 (mügres-); KB boyun yal bedûtûn bûga tekip kîl 'you have made your neck and the back of your neck bigger like a bull's' 580. Kay. xvii: bûga gâre va gâreva 'bull stuff' (also a Proper Name) San. 13br. 24; bûka the same as bûga do. 137r. 4: Kom. xiv 'bull' bûga CCl; Gr. Kip. xiii (cattle) in general şigir: al-tawr (okûz) al-'išlaš-šâbıš-šurtadû-şuğâş 'a sturdy bull calf which is ready to breed' bûga: Hou. 14, 19; xiv bûga: al-fahili-muddakir il- (VU) dirâb 'a male animal' (?) and any male animal (fahî) is called this, the Turks and Persians say bâğa: (sic?); its origin is the Ar. word bağıl 'lustful', but its (form) is incorrect (al-ma'bîn) Il: 33; 'bullock' (okûz) al-tawur-l-rayn 'an entire bull' buğâ; used specifically in this sense and also (more generally) for the best (al-cayyid) of anything Bul. 7, 8; xv al-tawr (okûz and) bûga: Kav. 62, 2; tawr bûga (and okûz) Tuh. 11a. 2; Ala Buğa Proper Name do. 41b. 7.

Dis. BGC

VU bukaç/bukaç n.o.a.b. Xak. xi bukaç al-tawr âw'il-qrîd muç xazaf 'a jar or cooking pot of clay'; one says esîç bukaç qîdr wa tawr as a Mend. (âla'-îl-îthû) Kaş. I 357; (bukaç art the name of a mountain pass (aqaba:)) bukaç al-tawr 'al-qrîd'; one says esîç bukaç I 411: xiv Muh. (?) (among black-smith's implements) for 'a blacksmith's furnace' bâkaç (sic) Rf. 160 (only).

F bâkçaç 'silent meditation'; n.o.a.b. L.-w. fr. the synonymous Chinese phr. no chân 'silent meditation' (Giles 8,621 348; Ancient Chinese m(b)ok ts'an). Uyğ. viii ff. Bud. (then the venerable arhat Sâriputra in that monastery) bâkçaç bolur erdi 'was (sunk in) silent meditation' U III 88, 17; a.o. do. 89, 2.

Tris. BGC

1) bakaçuk Hap. leg.; Dim. f. of bakaç; lit. 'little frog', for a parallel animal simile cf. Latin musculus 'little mouse'. Cf. siğçanak. Xak. xi bakaçuk taşîr baka: wa huwa farîsatu-l-ûrûd 'Dim. f. of bakaç; the muscle of the forelimb' (sic but ?beçps') Kaş. III 226.

Dis. BGD

buğdi: See boğ NW.

2) bokdam Hap. leg.; N.A.S. in -dam (connoting resemblance) fr. bok: 'mould-like'. Uyğ. vii ff. Civ. (your old name has been changed and has become new) bokdam atîp 'your mouldy reputation' (has been changed, etc.) TT I 118.

Buğday 'wheat'. S.i.a.m.l.g. w. some phonetic changes. Uyğ. viii ff. Bud. (a statue of Buddha) buğday evînîçê 'the size of a grain of wheat' Pfahl. 6, 6: Civ. livi aşî buğday têrir 'the (appropriate) offering' (li:vi) of food to it is said to be wheat' TT VII 14, 39: Xak. xi buğday al-huña 'wheat' (prov.); the people of Barsâgan cannot pronounce buğday and call it budgây and this word (is used) to test anyone who says 'I am not one of them' Kaş. III 240; and 7 o.o.: KB in (the list of the signs of the zodiac) buğday başi 'the ear of wheat' the Ar. name of Virgo 140; xiii(?) Tef. buğday 'wheat' 106 (budgây): xiv Msh. al-hinta buğday Mel. 6, 13; 65, 14; 77, 13; 79, 6; Rf. 77, 165, 181, 183; Çağ. xv ff. buğday gandum 'wheat'; also used for bure-i sunbulâ 'Virgo' San. 13br. 29: Xwar. xiv buğday 'wheat' Quib 37; 'a fruit (on the tree of the knowledge of good and evil)' Nahc. 281, 6: Kom. xiv 'wheat' bugday/budgây/budgây/bodday
DIS. BĠĠ

CCI, CCG; Gr.: Kip. xiii al-hiṅa buday also called buĝday Hov. 12, 15; xiv Tkm. buğday al-gamī 'wheat'; Kip. buyday; and to describe a man with a brown complexion (asmar) they say buğday emli: (see ēqlīg) . . . and (in Kip.) buğday is not used except in this phr. Id. 33; al-gamī buğay Bul. 6, 15; al-gamīya 'wheaten food' buğday as do. 8, 2; xv al-gamī buğay Kav. 63, 12; gumb day; Tkm. buğday Tuh. 29a, 3; Osm. xv ff. buğay 'wheat' is noted fr. xiv onwards; a Sec. f. buğda is noted in xiv and xv and buğday emli fr. xiv to xviii TTS I 119; II 173; III 114; IV 128.

D boxtay: Hap. leg.; Den. N. fr. boğ. The sound change -ēt- > -xt- also occurs in agtār-. The Sufi.-tay, which has no relation to the Mong. P.N./A. suffix -tay-tay (Studies, p. 202), is very rare, and its significance is obscure, cf. turumtay; as Kaš gives practically the same translation for boğ and this word, it cannot have much content. Xak. xī boxtay 'aybatul-tiyāb 'a bale of clothing'; VU boxtay: alternative form (luğa fīhī) Kaš. III 239.

Dis. V. BĠĠ-

D bakit-: Hap. leg.; Caus. f. of bak-; cf. bakur-. The modern Caus. f. baktur does not seem to be noted earlier than (Xak.) xiv Muh. amara bi-l-ta'ammul 'to order to contemplate' bakdur-, Mel. 41, 5, where Rif. 131 has bakur- Xak. xī ol ani: evdi: bakittī: aša'/ahu wa amaraahu an yuḥsiṣ <words omitted> 'he showed him and told him to look (at the house); also used for anyone who urges someone to look towards a place (yanżur ila maṭawī) Kaš. II 308 (bakitur, bakitmak).

D buka:-(bukad-) Hap. leg.; Intrans. Den. V. fr. buka: Xak. xī buza:gu būkattī: (sic) šāra'-l-ilic fahl li'il-hagara wa 'udda min cumlat-l-fubāl 'the calf became a bull and was reckoned among the bulls'; originally bukaddī: Kaš. II 308 (bukatur, buktamak).

D baĝa:-(bağad-) Hap. leg.; Den. V. fr. I bağ with a different meaning fr. bağā-. Survives only(?) in SW Osm. bağda: 'to cross the legs, sit cross-legged'; cf. baĝadās. Xak. xī ol ani aḍakān bağaddī: žaqsāba ričału fi'lt-jirā 'he tripped his leg while wrestling' Kaš. III 276 (bağdar, bağdama:k); a.o. II 364, 14; ol ani aḍakān bağaddī: same translation; a metathesized (alā qabū) form of bağda:- III 288 (bađagar, bađadamak).

D bağdat- Caus. f. of bağda:-; n.o.a.b. Xak. xī ol ani aḍakān bağdatī: 'he ordered (someone) to trip (bi-žaqsāba) his leg while wrestling' Kaš. II 327 (bağdatur, bağdatmak).

D boğtur- Caus. f. of boğ-; 'to order (someone Dat.) to strangle (someone Acc.)'. Survives only(?) in SW Osm., Tkm. boğdur-. Xak. xī ol ani: boğturūdī: 'he ordered that he should be strangled' (bi-xarquhi) Kaš. II 171 (boğturur, boğturmak:); a.o. II 173, 18: Çağ. xv ff. boğdur-. Caus. f.: xafa famirdun 'to order to strangle' San. 136r: 5.

Tris. BĠĠ

(F) bağatur by origin almost certainly a Hunnish (Hsiung-nu) Proper Name, and more specifically that of the second Hsiung-nu shan-yu (209-174 n.C.) whose name was transcribed by the Chinese as Maotun (Giles 7,699 12,221; Old Chinese prob. something like moj-tun). The word occurs only once in the early period and then still as a P.N. but was an early 1.-w. in Mong. as ba'datur (Haenisch 11)bağatur (Kav. 1058), primarily as an element in P.N.s., e.g. Yesege Ba'datur (Haensch 184) but also as a common noun meaning 'picked warrior'. It is prob. that the transition from name to noun took place in Mong.; Turkish had other words like alpağrut with this meaning. The word reappears in Turkish in the medieval period generally in forms with medial -h- which suggest that the immediate source was Pe. S.i.s.m.l. in SE, NC, SC, and NW as barı:batur, R IV 1511-15, which seem to be direct borrowings fr. Mong. See Doerfer II 817 and Studies, p. 19. Türkü viii fl. atım Bağatur Çağlı: 'my name is Bağatur Çağlı:' Tum. IV 12 (ETY II 96): Xwar. xiv maça alp bahatur quwwatlığ kılşer 1-da bérğil 'send me tough warriors and strong men' Nahc. 151, 9; Kom. xiv 'brave (man)' bağatur CCI; bahadur CCG; Gr.: Kip. xv ixcə 'brave' bahadur Tuh. 208; 8; Kav. 23, 12; 60, 6.

Dis. BĠĠ

D bakiğ Hap. leg.?; N.Ac. fr. bak-. Xak. xī bakiğ al-naṣa: 'a glance, look'; hence one says anı bakiğ: kör abṣir naẓratahu 'see how he glances' Kaš. I 373.

VU bokuk (bokok) 'a swelling, esp. in the throat', in humans 'goitre, double chin', in birds 'crop'; metaphor. 'a bud'. Survives in NE Alt., Tel. poğok; Lb. po:k R IV 1264-5; Şor poğak da. 1362; Khak. poğo 'goitre, bird's crop', sometimes 'a (bride's) necklace'; SE Türkî pokak 'goitre' BS; poxak/po:kak/porkak farring: NC Kır. poğok 'necklace'; bokok 'bird's crop' R IV 1265, 164b; bokok 'goitre' Yud.; Kxz. buğa:k 'goitre'; NW Kk. buğa:k 'goitre'. The evidence points to -o- in the first syllable. See Doerfer II 801. Xak. xī bokak (sic) al-ḥarșala 'a bird's crop'; bokuk camā'atu'l-nawr wa akmāmul-anṣār wal-azkār 'a cluster of flowers, the buds of flowers'; hence one says çekçe bokuklândı 'the flower has come into bud' (takamama), that is before the blossom has actually opened (yatafatṭara'l-zahr) (verse): bokuk 'goitrous flesh' (lahtm ġudad) which grows between the skin and the flesh each side of the Adam's apple (al-hargada); (a long account of the prevalence of this disease in Fergana and the Șińqi country and of the reasons for it follows)
Kaz. II 285: Kip. xiv (VU) boğaş al-halq 'throat'; Id. 33 (an inexact translation, see boğaş); al-hansala (VU) boğaşı: (sic) (and kursak): Bul. 12, 7: xv tahtul-hanak 'the part beneath the chin' boğaş Kaz. 60, 15.

Tris. BĠG

(D) bukağı: 'fetter, leg-iron, handcuff'; morphologically Conc. N. fr. *bukaki*.- S.i.s.m.l. (NC, NW, SW). See Doerfer II 725. Uyg. viii ff. Man.-A yazuklug erini... bukağı 'the fetters', of a criminal' MIII 12, 19 (i): Man. bukağıtaklar 'those who are in fetters' TT III 49: Bud. bağda bukağı- qula yatıp 'lying in bonds and fetters' Kuan. 38; a.o. TT VI 110: Xak. xi bukağı: al-magata (sic) 'the chains' that are put on a thief Kaz. I 446: xiv (sic) Tef. bukağı 'fetters' 107 (boğaş): Çağ. xv ff. bukağı/bukak the same as buxaq/buxa (Osm.) in the sense of tawq wa zinc 'neck-ring; chain' San. 1317. 5: Kip. xiv bukağı: al-qayd 'fetters' Id. 33: (guyyada bukağıla- Bul. 74v): xv qayd buwaawi; Tkm. buğawa (in margin in SW hand bukağı) Tuh. 29a. 13: Osm. xiv ff. bukağı 'fetters, etc.' fairly c.i.a.p. TTS I 122; II 173; III 578 (p.-) ; IV 130; XVIII buxaq in Rümü, 'a chain' (cinir) that they are put on the legs of animals or criminals San. 1317r. 7.

D bukağıçi: N.Ag. fr. bukağı:; n.o.a.b. Cf. bukağülüği: Uyg. viii ff. Bud. (in a list of disreputable occupations) bukağıçi boltum crser 'if I have become a jailer' U II 85, 13; a.o. TT IV 8, 61 (2 kina:-).


Tris. V. BĠG-


Dis. BĠL

I bağlı: P.N./A. fr. I bağlı: with several meanings der. fr. that word. S.i.s.m.l. with the same phonetic changes as I bağlı. Uyg. viii ff. Bud. çan bağlı (PU) kii tuo atlıg bir berg 'a berg named Kii tao?' of the Chang family' Swiv. 4, 7; edğü oglı bağlı bodisatv Avalokitesvara Bodhisattva, 'the B. who looks kindly (on men)' U I 17, 6; as Müller, do.

I 56, points out this must be an error for bağiqliğ: (Civ. in a contract USp. 13 relating to the sale of a vineyard the price is quoted in l. 2 as yüz iki bağılık uzun karde böz (see uzun) and in l. 5 as yüz iki bağ bözl; bağılık must be syn. w. I bağlı and is either an A.N. (Conc. N.) fr. it, otherwise unnoted, or a scribal error): Xak. xi K] bég atu biliğ birle bağılık turur 'a beg's reputation is bound up with his wisdom' 1953: xiv Muh. al-muğlaq 'bolted' (opposite to 'open' açuk) bağlık (sic) Rif. 154: (Mel. 56, 3 baglaman in error): Çağ. xv ff. bağıl/bağlık bağıl ve bağılulu: ... ve bir daxi hantla buğlu 'owning a vineyard or garden' (fr. 2 bağlı) and also 'tied with bonds' Vel. 130 (quotn.); bağıl/bağlı 'bound' San. 1357. 21 (quotn.): Xwar. xiv bağıl/bağlık/bağlı 'bound, fastened' Qutb 24.

(D) bakan: one of the group of animal names ending in -lan; a particular kind of lamb, but whether of a particular age 'or fat' or the like is obscure. N.o.a.b. Cf. Doerfer II 751. Xak. xi bakan kuza: al-hanabl-l-tariyul-samin 'a tender, fat lamb' Kaz. I 444: Xwar. xiv (one should eat a lamb) bakan erkén (before it becomes a şişek (tisek)) Qutb 27.

Dis. V. BĠL-

baks- Pass. f. of bağl-; s.i.s.m.l. meaning 'to be watched, looked after', and the like. Xak. xi yér:ke: baktl: tali'a wa myrza ilt-lard 'the ground was carefully examined and looked at' Kaz. II 131 (baktur, bakilmak): Çağ. xv ff. baktılı- mğa? karla şudan 'to be looked at' San. 126r. 1.

D bögü- Pass. f. of bö*: 'to be strangled, choked'. S.i.m.m.l.g. Xak. xi er bögül: xümügül-racul 'the man (etc.) was strangled' Kaz. II 131 (bogur, bogulmak): Kom. xiv 'to be drowned' bögül- CC; Gr.

D bokul- Hap. leg.; Pass. f. of bok-, Xak. x1 ađak: bokuli: uşidet wa qüambil-l-rich'il-mafriša 'the leg which had been outstretched was grasped and drawn in' Kaz. II 131 (bokilur, bokulmak sic, both kasa and damman on the Infis.).

D bağla:- Den. V. fr. I bağ:; usually 'to tie, fasten', and the like. S.i.a.m.l.g. with the same phonetic changes as I bağış. Cf. bağı:-, bağlı:-, Uyg. ix (I had three sons and three daughters) evledim bağladım 'I married off (the sons, i.e. gave them their own homes) and gave (the daughters) in marriage (i.e. to another clan)' Suci 6 (text as corrected by Gronhech): Xak. xi ol otu, bağla:da: hadamal-hatab 'he tied the firewood (etc.) in a bundle' Kaz. III 292 (bağlar; bağlanmak); köprü ajar apar bağlayu: 'aqaddu qallı 'alā hubbii i 'fastened my heart to (love for) him' III 309, 10: xiv (?) (At. 183, 220 v.l. see ba-); Tef. bağla- 'to tie (the hands); to bolt a (door)'; etc. 88: xiv Muh. aqlaqa wa şadda 'to bolt, fasten' bağla:- Rif. 104. (Mel. 23, 3 bağlan): gavyada 'to bind' (Rif. wa katefa 'to handcuff')
bağla - 30, 11; bağla: - 114: Çağ. xv ff. bağla-bastan to bind’ Sen. 1245. 18 (quotns.): Xvar. xii bağla- to bind, fasten’, etc. ‘Ali 26: xiii(?) ditto. Oğ. 30, 34, 363, 366: xiv ditto. Quth 23; MN 365; Nahi. 17. i (yp): Kom. xiv to tie up, fasten’ bağla- bağla-CCI; ditto and bayla- CCG; Gr. 47 (quotns.). Kip. xiii rabata to tie up’ bağla-: Hôw. 36. 3; sâdda min sâddÎ-faras va g张某r张某 va huwa’-rÎibât to fasten, that is tie up a horse etc. bağla-: do. 41. 3: xiv bağla- rabata, der. fr. bağ al-rÎibât 1d. 33; gâlлага to bolt’ bağla- Bul. 64r.; xiv rabaţa bağla- Kav. 74. 6; bağla-, and some of them substitute -y-for -g- do. 75, 11: rabaţa bayla-; Tkm. bağla- Tuh. 17b. 2; sarrâ va rabaţa ditto bayla- do. 23a. 5: Osm. xiv ff. bağla- to tie (on); to bolt’ c.i.a.p. TTS I 69; II 95; III 62; IV 68, 6g7 (kapu).

D bağla- Hap. leg. (later absorbed by bağla-). Xak. xi ol ton bağla’d: ‘âbbâl-’tawb fi swâinîhi ‘he packed the clothing in his baggage’ they distinguish between packing clothes (sâddî’-tawb) and tying up other things (hazm g张某r张某) placing fotha on the bà’ in the first verb (i.e. bağla-) and qamma on the bà’ in the second (i.e. bağla-) Kaş. III 292 (bağlar, baglamanak).


D bağlat- Caus. f. of bağla-; ‘to order (someone Data) to tie up (something Acc.)’. S.i.s.m.i.g. w. the same phonetic changes as I bâg. The MS. of Kaş. gives one example of this verb and then one example of what is evidently bağlat-, unvocalized, with a single Aor. and Infin. for both. Xak. xi (men) aezr otuz bağlat llamdi ‘I ordered him to tie up (olzamtuwu’h) the firewood’ (etc) Kaş. II 341 (bağlaturmen, baglatmak): Xvar. xiv bağlat- ‘to have (a door) bolted’ Quth 24.

D bağlat- Hap. leg.; Caus. f. of bağla-. Xak. xi (men) aezr bag baglat llamdi (b‘â unvocalized) h张某ma’ilwu’h ‘alÎ s张某dÎ-’ayba va’-l-ruzzma li-ÎswânÎ tawbî-ÎnÎsâ ‘I ordered him to fasten up the bag or bale to pack the women’s clothes’ Kaş. II 341 (baglaturmen, baglatmak; both vocalized ba-).

D bağlan- Refl. f. (sometimes used for Pass.) of bağla-: S.i.m.m.i.g. w. the same phonetic changes as I bâg. Xak. xi otuz bağlandi: ‘the firewood was tied up’ (huzisma); and one says özîpe: otuz bağlandi: ‘he set out to collect firewood (b‘Î-Îhtîfâb) and tie up (huzîm) a bundle of it for himself’; baglanur, baglamanak; and one says koy bağlandi: ‘the sheep (etc.) was tied up’ (rubitâ) Kaş. II 238; KB oyunka katîsîn boyun bağlanur ‘if a man gets involved in gambling, his neck is bound’ 5928: xiii(?) Tef. bağlan- ‘to be fastened, tied’ 88: Xwar. xiv ditto Quth 24.

D bağlan- Hap. leg.; Refl. f. (used as Pass.) of bağla-: Xak. xi ton bağlandi: ‘ubbijya bÎl-‘Iswânî’-tawb ‘the clothing was packed in the baggage’ Kaş. II 239 (baglanur, baglanmak).

D baglur- Hap. leg.; Refl. f. of bagul- and syn. w. it. Xak. xi at baglundi: ‘the horse (etc.) was strangled’ (irxanaq) Kaş. II 239 (baglurun, baglumanak).

Tefs. BGL S baglur. See bagrîdk.

Dis. BGM

D bagm N.S.A. fr. bag- (semantic connection obscure); ‘a joint, or articulation; a knot (in a stalk, etc.)’. Survives in SE Türkî and SW Osm. Tkm. See Doerfer II 799. Cf. bagún, bagisz. Xak. xi bagm al-qasî fîl-izÎ ‘the knockles of the fingers’; ambîbûl-’qasîl va’hâfÎ ‘the knots in a cane or alfalfa grass’, ton, are called bagm Kaş. I 395 (and see bagun): Kom. xiv ‘joint’ bagm CCI, CCG; Gr.

D bagmak Infin. of bag- used as a Conc. N.; ‘something worn tightly round, or on, the neck, collar-button, neckline’, and the like (for the semantic connection, cf. English ‘choker’). Survives only(?) in SW Osm. where it is now normally syn. w. bagum (but Sami 316 distinguishes between bagmak ‘joint, knot’ and bagmuq ‘necklace’). Xak. xi bagmak zirrûl-gamiq ‘the (collar) button of a shirt’ bagmak al-tiqsîr, that is ‘a neckline (gîldâa) of gold, etc. set with jewels and pearls, with which the bride is dressed for her wedding’ (tuzaff bIhÎl-‘arÎsî) Kaş. I 466: xiv Muh. (?) (among articles of clothing) al-mixanqa ‘necklace’ (‘choker’) bagmuq Rif. 150 (only): Osm. xiv ff. bagmak ‘necklace’; c.i.a.p.; bagmuq ditto occasionally fr. xvi onwards: xvii bagmak in Rûmî, garden-band ‘necklace’, in Ar. tiqsr Sen. 136v. 7.

Tefs. V. BGM

D bagmakla- Hap. leg.; Den. V. fr. bagmak; its existence is rather dubious; it is listed among verbs ending in -la-‘, but none of the words quoted are so spelt; prob. the only form actually current was the Refl. f. Xak. xi köplek bagmakladdi: (sic) ‘the shirt buttons (etc.) were fastened’ (yudda) Kaş. III 350 (bagmaklunur, bagmaklamanak; sic).

D bagmakla- Hap. leg.; Refl. f. of bagmak: q.v. Xak. xi er bagmakladdi: yudda’-rÎcul urwuota’-gamiq ‘the man fastened up the button-loop of his shirt’ Kaş. II 274 (bagmaklunur, bagmaklamanak).
bakan 'torque, necklace'. Pec. to Kaš, and not connected with NC Kirk. Kz.x. bakan 'tent pole' which is a l.w. fr. Mong. bogana (Kow. 1936, Halot 270); there seems to be no basis for the statement in R IV 1437 that the word also exists with this meaning in Çağ, and his Kom. bahan is a misreading of bakan a l.w. fr. Ar. bógàdn 'logwood (a dye wood)'. Xak. x1 bakan al-halqa wa'l-tawq 'a torque or necklace' made of bronze; one says altun bakan 'gold necklace' and so on on Kaš. 1, 1399; (in a para. under turma: on Ar. and Pe. l.w. in Oğuz) the Oğuz call al-tawq kalda:za, which is Ar. aclada, but the Turks call a 'necklace or torque' bakan I 1432, 7.

bikin 'the hip, or flank' of a human being or animal. Survives in NE Tel. pikkin R IV 1307; Khak. pizh (i.e. pixin with 3rd Pers. Poss. Suffix); Tuv. bégim; NC Kirk. Kz.k. mukin. See Doerfer II 754. Uyğ. viii ff. Ctv. bikin üze ısrdar 'if it bites on the hip' TT V11 36, 16 (USp. 42, 29, misread boyun); Xak. x1 bikin al-xâsira 'hip, flank' Kaš. I 399: Çağ. xv ff. bikin (spelt) pahlî wa tahlîgî 'flank, hip' San. 147v. 6: Xwar. xiv bikin ditto Qub 39; Kip. xiv bikin al-xâsira Id. 34: XV xâsira (uca wa) bigin (in margin, and 'with k-') Tuh. 144a. 5.

PU bogun See bogay.

D bogun Intrans. Conc. N. fr. bog-; syn. w. bogûm, but much commoner. S.i.a.m.l.g. with some phonetic changes. Xak. x1 bogun al-asçâ 'knuckle', also anhibîl-qsâb 'the knots in a cane'; the -n is changed fr. -rn; this is permissible (cf is); (Ar. parallels are quoted) Kaš. I 399: Çağ. xv ff. bogûn (spelt) band wa mafragî 'a joint or articulation' in the limbs of a man, or the trunk (tama) of a tree San. 136v. 13 (quotom.): Kom. xiv 'joint' buun (i.e. buwun?) CGL; Gr.: Kip. xiii 'aqdâl-âsâbî 'a joint in the finger' bogûn Hou. 26, 17: Osm. xiv ff. bogûn 'joint; knot'; c.i.a.p. TTS I 112; II 159; III 150; IV 119.

bokun a word without independent existence used as a jingle with bodun. N.o.a. Uyğ. viii ff. Man. kamaq yak çigay kap kara bogun bokun 'all (of us) destitute, ordinary common people' M III 35, 10-11; a.o. do. 34, 9: Bud. TT X 51-2 (boðun).

D bogun Dev. N.A. fr. boðun-; the general connotation must be something like 'stiffening', but translations vary. Survives only (?) in SW Osm. bogunak 'stiffled, choked; violent nasty rain'. (Xak. x1 see boganlak-) Çağ. xv ff. bogunak/bogunuk (both spelt) hawâ-yi muhtâb-is-i tira 'an oppressive and gloomy atmosphere' San. 136v. 8; bogunak hawâ-yi muhtâbî, also called bogunak do. 136r. 26: Kip. xiv bogunak (?; so vocalized) çu'ûbî mina'-maatar 'deluges of rain' Id. 33: Osm. xviii bogunak/bogunuk (after Çağ.) and in Rînit, hârin ki dargudur bâsad 'heavy rain'; also gird-bâd 'whirlwind' San. 136v. 8.

Dıs. BGN

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Trls. BGN

Dı boyunlak Den. N. fr. baka; 'the frog' in a horse's hoof (the metaphor is the same as in English). Survives with the same meaning, and for 'one half of a cloven hoof' in NC Kirk. Kz.k. bakay and SW Osm. bakan. In Kaš, the word is in a Chapter listing words containing -y-, and the original spelling must have been bakayak but in both places a dot has been put over the ya' in addition to the two below it, no doubt by someone familiar with the Osm. pronunciation; in the second occurrence this letter carries a dama instead of a fatha. Uyğ. viii ff. Man. (long gap) bakan turkurup (long gap) TT IX 82: Xak. x1
baka:yak mâ bayn zilfay hull di zilf wa abad šiqqayi 'l-zilf 'the part within the cloven hoof of any animal with cloven hooves, and one half of a cloven hoof': baka:yak (so read) nusir hawásfir'l-xayl 'the frog in a horse’s foot' Kaš. III 177; Osm. xv ff. bakanak common in Ar. and Pe. dicts. translating words meaning 'frog' and 'cloven hoof' TTS I 71; II 99; III 63; IV 70.

D bakanliğ Hap. leg.; P.N./A. fr. bakan. Xak. x1 bakanliğ kaðış sayr qa halqa 'a strap with a ring on it' Kaš. I 499.

D bokunluğ Hap. leg.; P.N./A. fr. bokun, q.v. Xak. x1 Kaš I 499 (bojunlug).

D bagnaliğ Hap. leg.; P.N./A. fr. bagna. Xak. x1 KB ediz bagnaliğ men şatu kordükim 'the high ladder (staircase) with rungs (steps) which I saw' 6052.

Trls. V. BGN-

D boğnaklan- Hap. leg.; Refl. Den. V. fr. boğnak. Xak. x1 bulut boğnaklandı: sara'l-sahāb qasa'dāt 'the clouds broke up' Kaš. II 274 (boğnaklanur, boğnaklan-mak).

Dis. BGR

bağır properly 'the liver' with various extended and metaphor. meanings, the latter mainly arising from the belief that the liver was the source of the emotions. S.i.a.m.l.g., sometimes with large phonetic changes e.g. NE Alt., Tel. purr, other dialects par. See Doerfer II 707. Türkü vii ff. Man. yerdeki bagrîn yorîgına tinîğ 'terrestrial creatures that crawl on their bellies' Chiasa. 84: Uyğ. viii ff. Man. (gap) özî bagrî (gap) M III 36,7 (v): Bud. bagrîn yorîgına TT IV 8,58; a.o. do. 4, 6 (igaila); (birds peck his entrails, his lungs and) bagrîn 'his liver' U III 79,4; o.o. U IV 14,153; TT X 175 (sun)—(his sons and daughters, his progeny) bagrî bößüki prob. 'his blood relations and relations by marriage (see bössük) TT VI 105 (2 uruğ), 124, 309; Civ. bagrîndin tepremiş ığ ol 'it is a disease arising from the liver' TT I 221; (in a remedy for a swelling in the nose) kizîl bagrî ilksîn yar tuz birle ince kînîp 'slicing two raw livers (? , perhaps a technical term) finely with rock salt' H I 142–3: Xak. bagrî al-kabîd 'the liver'; and a man who obeys nobody is called bedûk bagrîlî, that is 'big-livered', and kabûdû'l-gates 'the central hand hold of a (long) bow' is called ya: bagrî: Kaš. I 360; 3. o.o. of bagrî (kabîd) as the source of emotions: KB qölgüm bu bagrînlî otî 'my son, this fire in my liver' (i.e. dearly loved) 1482; bagrîsakni bulsa üzûn bagrî kil 'if you find a kindly (master), be yourself affectionate to him' 2609; xiv Muh. al-kabîd bagrî Mel. 47, 15; Rif. 141: Çağ. xv ff. bagrî 'cigar liver' San. 1253, 23 (quotn.): Xwar. xiv bagrî 'liver' (the centre of a mattress)', etc. Qûb. 24; MN 279, etc.; Nahe. 177, 7; Kip. al-kabîd bagrî Hov. 21, 13; xiv bagrî ditto Id. 33: xv ditto bawur; Tkm. bagrî Tuh. 36b. 9; Osm. xiv ff. bagrî 'liver' lit. and as the source of emotions; c.i.a.p. TTS I 68; II 91; III 60; IV 67. bagrî 'copper'; sometimes 'a copper coin', or 'the weight of a copper coin', a 'mace' one-tenth of a Chinese ounce. S.i.s.m.l. in most groups, but more often replaced by l.-w.s. Cf. tüç. Türkü vii ff. Yen. [gap]: bagrî: bumpaz e.trt.: 'his . . . and his copper were without limit' Mal. 26, 7: bagrî (3nc) (küzü): Uyğ. Civ. bagrî is the normal unit of weight in prescriptions in H I 6 ff. and, and TT VII 22 e.g. bit bagrî 'one mace'; in UsP. 18, 50, etc. and Fam. Arch. bagrî frequently occurs as a unit of currency, 'copper cash', one-tenth of a sitir and one-fifth-hundredth of a yastuk; a.o. TT VII 42, 2 (1 bok): Xak. x1 bagrî al-nuḫâs 'copper' (prov.): bagrî fulûs bi’t-‘Sih bihâ biyâ’aluhum ‘a copper cash' in China, their purchases are made in them: bagrî sukim the name of 'the planet Mars' (al-mirrîh) as a simile for its redness Kaš. I 360; o.o. (sikum): KB yağız yér bagrî bolmağınça kizil 'the brown earth is as red as copper' 120; (if you do not speak, your words are considered gold) bagrî boldî tîldîn çıkarsa anı 'they become copper if you let them pass your tongue' 1916; a.o. 4888 (sikum): xiiii (?:) Tef. bagrî '90: Xwar. xiv bagrî 'copper' Quth. 27: Kom. xiv 'copper' bagrî (sic) CCI; Gr.: Kip. xii al-nuḫâs bagrî Hov. 31; 30; 50; 19; bagrî do. 23, 21: xiv bagrî al-mis; bagrî (VU) 'the star called Aldebaran' Id. 33 (the latter may be an error of the author's for yağız şîgîn 'brown maral deer') bagrî al-nuḫâs do. 34 (mis is a Pe.1.-w., nuâs Ar; in this dialect of Ar. one may have had another meaning, perhaps 'brass' or 'bronce'); al-nuḫâs bagrî (MS. yağır) and tuç; al-nuḫâs-l-âsar (yellow) yez; al-mis bagrî Bul. 4, 9–10; (al-dabârân yağız (; MS. yağın) şîgîn do. 2, 14): xiv al-nuḫâs bagrî Kav. 58, 13; Tuh. 368, 7; häwûn 'a mortar' bagrî kell do. 37b, 11: Osm. xviii pakîr ('with p-') in Râmi, mis, in Ar. şîf 'copper'; also in the meaning of yang ki bar rû-yi mis miştînât 'corrosion which settles on the surface of copper' San. 126r. 19 (there is no other trace of bagrî in this sense, perhaps an error for pas).

boğra: 'a camel stallion'. The word was used as a P.N. by the Karakhanid dynasty and was an early l.-w. in Mong. as bu'ura (Hoenisch 24)/bugῦra (Kow. 1166). Survives only in SE Türki bugça Shaw; boğa/buğra/buğur jarring; NC Kir. bura (perhaps reborrowed fr. Mong.) and, until recently, SW Osm. buğur. For camel terminology generally see Schcherbak 103 ff. and J.-P. Roux 'Le chameau en Asie centrale', C.A.J V, pp. 35 ff. See Doerfer II 747. Türkü vii ff. titlr bugrâ: men 'I am a camel stallion with a herd of females' IrkB 20; Xak. x1 buğra: faisul-libil 'a camel stallion'; Bugra: Xan took his name from it Kaş. I 420; ten o.o.: KB titir bugrast
VU buğrî, boğrûl Preliminary note. Although these words are vocalized differently in the MS. the translations make it clear that they are etymologically connected and the most probable explanation is that they are Dev. N.s fr. boğrû-, Cau.s. f. of boğ-, which survives only in NE Sag. poğûr- R IV 1266. A general connotation of ‘throttling’ is therefore indicated, but the precise meaning in this context of al-amt, which has several meanings, is obscure; possibly ‘a bulge’ (in the sense of something produced by excessive pressure) or ‘overfilling’. It is not easy to connect the second meaning of boğrûl with the first, semantically it is easier to connect with boğrûl q.v.

VUD boğruğ Hag. lep.; see above. Xak. xî boğruğ (MS. bıgğî) al-amt fil-l-ğirâ ra’al-’a’bâb wa na[wîhî) ‘a bulge (?) in a sack, milk-skin, or the like’ Kaş I 461.

VUD boğrûl (boğrûl) Hag. lep.; see above. Xak. xî boğrûl (ra‘ unvocalized) al-amt fil-l-wi‘ât l-mal’ân ra’al-’a’bâb (MS. in error fâbb) wa na[wîhî ‘a bulge (?) in a full food-bag, milk-skin, or the like’ boğlîrg (so vocalized) ko[y al-ğanamâ l-lla’dî iyya’dîa halqîhî ‘a sheep with a white throat’ Kaş I 481.

VU/D bağram Hag. lep.; so vocalized, but etymologically it could be a N.S.A. of bağrî: meaning ‘notched’ that is ‘in ridges’. Xak. xî bağram kum al-ramul‘-’âllîcî’-’ubâyî ‘sand heaped in layers and small hills’; the sands between Kâşgar and Yärkend are called bağram kumî: (sic) Kaş I 484.

Dis. V. BGR-

ba’îrmak): (xîhunt) ‘of. bakra- (of a camel) to bellow’ 90); Osm. xviii bağrî- in Rûmî, farkâd hardan ‘to shout’ San. 2521 15.

D bakur- Cau.s. f. of bak-; see bakit. N.o.a.b. Xak. xi ol maça: kişi: bakurî: ançara (omission) ‘he made me look (at the man)’ Kaş II 83 (bakuruk, bakurmak): (xîhunt Muh. amara bi’l-ta’amul ‘to order to contemplate’ ba’dur- Mel. 41.5; Rif. 130; Rif. 131 adds that -t- may be substituted for -d- but quotes the alternative form as bakur-, not bakur-, a scribal error?).

S buğar- See buğra-.

D bokur- Hag. lep.; Cau.s. f. of bok- with the connotation of drawing in or contracting something. Xak. xi ol at teğlîrinden bokurî: haçta min qimâtî’l-faras wa gayrahî bi’l-muhâbbât aw gayirîhî ‘he reduced the price of the horse (etc.) as a personal favour or for some other reason’; also used for anything that you bring down from its place (haçtatta min ma’hâlîhi) Kaş II 82 (bokuruk, buğurmak).

VU buğra-: the relationship between the two forms of this verb is morphologically obscure; both are n.o.a.b., but the first seems to be an earlier form of NW Kaž. bûr- ‘to fashion (logs); to build (a house) out of fashioned logs’. They have no connection with buğrâg-, q.v. Xak. xî ol yiğhac buğrâd: ba’darîl-’axap ‘he carved, cut incisions or dovetails, in the wood’ (etc.) Kaş III 277 (buatrâ, buğrâmak): ol yiğhac buğd: ba’darîl-’axap ‘he made incisions or dovetails, in the wood’; the original form (a’sluhî) was bu’grâd: Kaş II 80 (buatur, buğurmak).

VU bukra-: Hag. lep.; this is prob. the correct form of this verb, the -t- in the Perf. seems to be a scribal error caused by the form of the preceding verb. Xak. xî at suç: bu:krî: (sic) wa:ba’al-faras wa camaba ‘the horse reared up and ran away’; this verb is used only in the Hend. (mzilâwâca(n)) Kaş II 279 (buatrâ, bukramâk).

D bağrik- Hag. lep.; Intrans. Den. V. fr. bağir. Xak. xî aç er ba’ırîkî: laşıqâ xisârî-tul’-râ’ul’-câ ’il-ka’idî ‘the hungry man’s sides stuck to his liver’ Kaş II 227 (Aor. and Infin. omitted).

VUD buğrûş- Hag. lep.; Co-op. f. of buğra-; Xak. xî ol maça: yiğhac buğrûşî: ‘he helped me to carve, make incisions (fi’hazz) in the wood’; also used for competing Kaş II 203 (buatrûshur, buğruşmak).

Tris. BGR

D bağrîçak Conc. N. fr. bağîr; survived until recently in SW Osm. Sami 269; R IV 1452 meaning ‘the point of junction of the pole or shafts with the body of a wagon’. Xak. xî bağrîçak aḥâfî’l-hımâr ‘a donkey’s pack-saddle’ Kaş. I 502.
VU buğurda: (of hair) 'curly'; the form is certain since it follows a cross heading -D-, but morphologically obscure and with a foreign look. Survives as buyra in NC Kir.; NW Kk., Nog., and SW Tkm. and as bôd're in SE Türkî; NW Tat. Xak. buğurda: sac-al-ya:rul-ca'd 'curly hair' Kaş. I 488.

D bağirdak Conc. N. fr. bağir; translations vary but the general concept is one of a garment or wrapping to protect the liver; bağirdak which first appears in the medieval period is a Sec. f. Both survive in SW Ösm. only(?) meaning 'swaddling clothes, a girth to hold a baby in the cradle', etc. See Doerfer II 750. Xak. bağirdak 'ydratul-mar'a 'a woman's bodice' Kaş. I 502; xiv Muh. (?) (under 'women's clothing') al-bağiltak bağırt: Rif. 150 (only): Çağ. xv ff. bağıltak 'a cotton robe (penbêli haftan) worn over the head and body beneath a robe' (çubbe) Vel. 131; bağirdak 'a piece of material or girth' (parca va bandi) tied onto a cradle over the infant's stomach' San. 125r. 25; bağıltak/bağiltak arxâliq (Azerbaiyânî) 'jacket' (spelt) followed by quotns. fr. Vel. with çubbe miss-read as cebe 'armour worn in battle' and two Pe. dicts. in which the word is described as Pe. San. 125v. 6 (this suggests that bağıltak may be a Pe. corruption of bağırdak): Kip. xiii al-kûtûta (Pe.) 'a woman's veil' bağırdak Hou. 18, 15; (xiv boğurdak/boğurdak 'throat, larynx Id. 33-4 and xiv boğardak ditto Kav. 60, 15 have no connection with this word but are Sec. f.s or, more probably, errors for boğazdak a word not noted earlier than xiv Muh. Rif. 140 (only); the same words (errors?) occur in Çağ. xv ff. San. 136v. 11; 137r. 6); Ösm. xiv ff. bağirdak 'swaddling clothes; girth for a cradle'; c.i.a.p. TTS I 69; II 94; III 61; IV 68.

D buğrağu: Den. N./A. fr. buğra; lit. 'with a character like a camel stallion''s', hence 'violent, aggressive'. N.o.a.b. Xak. KB (if a man eats to satiety) ki:kî bolur buğrağu 'his character becomes aggressive' 1126; aya buğrağu 6166.

D bağırlak 'sand grouse'; presumably Dev. N. fr. bağırla:-, but the semantic connection is not apparent. Survives in SE Türkî bağırtak 'the large sand grouse, Pterocles alchaterius' Shaw 210, which is a later form of xvIII bagırtak 'Tibetan short-toed sand grouse, Syraptes tibetanus' in the 'Five Language Mirror', see E. D. Ross, 'A polyglot list of birds in Turki, Manchu and Chinese' Monographs of the Asiatic Society of Bengal II 9, Calcutta, 1900, p. 287 (the sound change -I- > -t- suggests an origin further north-west) and in SW Ösm. bagırtak (sic) 'the sand grouse Tetrao alchater; the black grouse, Tetrao tetrix' Redhouse 330; bagırtak (sic) Kav. 'a kind of Partridge (parca)' Sami 316. Xav. xii bagırtak al-qa'd Lamar and Ösm. bagırtak 'Kaş. I 503; Çağ. xv ff. bagırtak (spelt) same as bağırt kara San. 125r. 24; (bagırt kara 'a bird (paranda) larger than a dove, striped with various colours, predominantly yellow, with a black breast, which lives in the waterless stony desert (ṣahra) (quoting); also called bagırtläk, in Pe. sangizbækani(?) (cf. Ar. qatāt do. 125r. 18): Ösm. xv ff. bagırtläk fairly common in Ar. and Pe. dicts. for 'sand grouse', etc.; once (IV 119) xvi bagırtläk TTS I 69; II 95; III 61; IV 68.

D bağırlıg P.N./A. fr. bağır; 'possessing, or containing copper'. Survives in NW Kar. L. bağılt R IV 1452. Uyg. viii ff. Man. (gap) bağırlıg (spelt p-) köçülgler with copper (colour?) eyes' TTS IX 63; Xak. xii bağırlıg 'the name of a place near Balâşgân'. bağırlıg ta:q cabal dî nahlas 'a mountain containing copper (ore)' Kaş. I 495.


VUF bokurs: 'a wooden plough'. Survives only(?) in SE Türkî bukusa BS 97; bukusa/bukusa farring 59; an odd-looking word, with no Turkish etymology; prob. a corruption of Tokharian A pu:kâ:k 'a pointed stake', van Windekens, Lexique étymologique des dialectes tokhariens, Louvain, 1941, p. 104. Cf. amaç. Türkî viii ff. eki: öküzülg bir bokurs:ka: kömlûş 'a (man) harnessed two oxen to one wooden plough' (they stand still unable to move) IrkB 25; Xak. xii bokurs:ka: al-mân 'a ploughshare' Kaş. III 242.

D bağırsak, bağırsuk Preliminary note. The phonetic difference between these two words is clear down to about xiv and there is no trace of the first word after that date. By about xiii the second had become bağırsak and survives meaning 'entailments' in NW Kar. T. bavursak R IV 1566 and SW Az. bağırsag; Ösm. bağırsak; a word meaning 'small pieces of dough fried in oil', which seems to be the same word with an altered meaning, survives in SE Türkî bavursak/bağırsak BS 52, 82 and NC Kkr. borosk; Kzx. bavursak; see Doerfer II 797.

D bağırsak N./A.S. fr. bağırsa:-; 'compassionate, kindly', and the like. Uyg. viii ff. Man. bağırsakim 'Oh my kindly one' M II 8, 12 (ii): Xak. xii bağırsak klay: al-imânul'-'atiful'hafti 'a kindly, gracious man' Kaş. I 502: KB bağırsak ìdî (God) 'the compassionate Lord' 34; (his manner was humble and) bağırsak köpül 'his thoughts kindly' 107; atadin anadin bağırsak bolup 'being by heredity kindly' 777, 41, 317, 785, 113, 2574, 2600 (asâyglı bağır), etc. xiiith(?) Tek. bağırsak 'compassionate' 88: Kom. xiv bavursak 'compassionate' (Grenbecca's 'be-loved' is dubious) CCG; Gr. 53 (quotns.)

2) bağır sakčik A.n. fr. bağır sakcik: 'compassion, kindliness, loyalty', etc. N.o.a.b. Xak. XI KB 895 (tugurlug), 608, 953, 1481, 5706: xiv (晷?) Td. bağır sakčik 'kindliness' 88.

D bağır sız Priv. N.A. fr. bağır; n.o.a.b. Xak. XI KB bağır sız tusumaz oğuida 'there is no benefit to be got from a son lacking affection' 2574.

Tris. V. BGR-

D buğrağur- Intrans. Den. V. fr. buğrağu; n.o.a.b. Xak. XI KB ozić buğrağursa beğütse boyun 'if you yourself are aggressive and thicken your neck' 6369.

D bağır-la:- Den. V. fr. bağır; survives only (? ) in NC Kir. bu:ro:dо-/bo:ro:lo- 'to skirt' (a mountain); Kzx. baurla- (1) 'to lie on the stomach'; (2) 'to feel deep affection' R IV 1432; bawirla- 'to flog a horse'; (of water) bawirlap (kat-) 'to freeze solid' MM 98. Xak. XI ol am: bağır-la:d: darabahu 'alā kabīdīha wa kabadahu 'he hit him over, or wounded him in the liver'; and one says ol yasın bağır la:d: asla ha ma'cıs qevisi 'he repaired the handhold of his bow' Kaş. III 331 (bağır-lar: bağır-la:ma:k).

D bağır-ılan- Hap. leg.; Refl. f. of bağır-la:-. Xak. XI kan bağır-ılan: it'ancara'l-dam tea'n'aqaqa 'the blood coagulated and became solid'; also used of sour milk when it curdles (al-ra'b iba xa'tura) Kaş. II 264 (bağır lanur:, bağır-ılanma:k).


D bağır is: Hap. leg.; Desid. Den. V. fr. bağır-; cf. bağır sak where the meaning is more metaphorical. Xak. XI er bağır is:di: it广泛的'al-racul'l-kabid 'the man longed for liver' Kaş. III 332 (bağır is: bağır is: ma:k).

Dis. BGS

VU buxsi: Hap. leg.; perhaps a l.-w.; cf. buxsum. Xak. XI buxsi: the name of a kind of food (al-t-e'am); to make it wheat is boiled and put in a jar with almond kernels and al:talbina (a mixture of bran, milk, and honey) is poured over it; it is then left to ferment, and the solids are eaten and the liquid drunk Kaş. I 423.

VU boxsa: Hap. leg.; a mere jingle with axsak. Xak. XI Kaş, I 465 (axsa:k).

VUD boxsuk (?boxsok) 'manacle, fetter', and the like; perhaps a Conc. N. fr. boxsuk:- but the semantic connection is tenuous. Survives only (? ) in NE bar. poksak 'fetters' R IV 1265. Cf. buka:gu:. Xak. XI buxsox al-guli 'hand-cuffs, iron collar'; boğsuk luğa fihi 'a dialect form of the same; there are similar interchanges of x and g in Ar. e.g. xatarlgadar Kaş. I 465: Kip. xiv boxsak sayr yu'mal'f-qiwwet'si muwattar ri-yu taldila'l-camīl-ma'īl 'a strap fastened to a bow when it is streung to straighten a bent end' Id. 34.

PU buxsum 'beer'; perhaps a l.-w.; cf. buxsi: and begini. N.o.a.b. See Doerfer II 723. Xak. XI buxsum 'beer' (al-mig) a beverage made out of millet (al-dusn) Kaş. I 485 (in a para. for words with final -M); a.o. buxsum (sic) III 234 (toma): xiv Muh.(?) nabi'du'l-ṣa'ir PU buxsum (yuksun unvocalized) Rif. 161 (only).

Dis. V. BGS-

VU boxsa:- the semantic connections between this verb and boxsuk, and between the two meanings of this verb are tenuous; the Çağ. meaning would be more appropriate if in that case it were regarded as a Soc. f. of *boğzar- a Den. V. fr. boğuz. Cf. boxsak:-. Xak. XI ol ajar boxsak:di: alā qabil ummihi tea fīla (? terror for fa'alā)'l-fi' l-kirīha('n) 'he refused to obey his orders and did his work reluctantly' Kaş. III 284 (boxsak:ma:k): Çağ. xv ff. boxsak:-(di) 'ażiqun hacr u firqa'da aqīla (of a lover) 'to weep in enforced absence and separation'; not used as a general alternative to aqīla- but only of a lover Vel. 147 (quotn. fr. Muh:amatul-lugatay drawing this distinction); boxsak- (spelt) girya dar gurl girihi gasan az yiddi-at in anbīh 'to be on the point of sobbing in the throat because of deep distress', in Ar. ġuṣṣa; followed by a statement of Vel.'s explanation; other forms translated ğaṣṣa-nāk su'dan 'to be distressed' San. 130v. 18 (quotn.; the reference to 'throat' suggests a connection with boğaz).

VUD boxsat- Caus. f. of boxsa:-; perhaps survives in NC Kir. buksat- 'to grasp' R IV 1804 (only). Xak. XI ol oğlın: tik:ka: boxsat: : hama la ibnahu 'alāl'-uțwumu fi'l-āmr 'he urged his son to be insolent over the matter', also in other contexts Kaş. II 335 (boxsat:ur:, boxsat:ma:k).

Tris. V. BGR-

VUD boxsuklan- Hap. leg.; Refl. Den. V. fr. boxsuk; occurs only in a prov. quoted under boşlağlan-. Xak. XI boşlağlan:sa: boxsuklanur: man tahawwara fi'l-umār wa 'asal'lu-muṣir tuğall yadduhi tīl ānaqūhi 'if a man
rushes heedlessly into affairs and disregards advice his hand is chained to his neck’ Kâş. II 272, 14.

Dis. BÇŞ

Dı bağış Den. N, fr. 1 bağı, with the connotation of something which fastens things together. Survives only (?) in SETürkî bağiş Shaw, Jarring; Tar. bÇğiş R IV 1455 'joint, articulation'. Cf. boğım/böğün. See Doerfer II 706. Türkî viii ff. (in a series of questions about the parts of a tent) bağış: ne: teğ bar ol 'how are its girth-ropes(?) It has it them'. IrkB 18: Xák. xî bağiş mafâsiül'äüşü' vu sâi'ir-l-ădâ 'the joints of the fingers and other limbs', and also anâbûl'qâbâb the 'knots in a cane' (etc.) Kâş. I 367: Çağ. xv ff. bağış band u bâğ 'bond, tie'; also used for xargâb asbâbi ‘tent gear’ Vel. 131; bağış (1) band vu tanâh-i xayma 'a tent rope'; (2) mafasîl-xânî 'kneel joint' San. 125r. 26.

F 2 bağış See bağıştâ.

D bağış N.Ac. fr. bakı; 'look, glance'. Survives in SW Az. baçiş; Osm., Tkm. baçûs. Xák. xî baçûs al-munâşara bi-l-başur 'a mutual look or glance' Kâş. I 367: KB yitti közialûg ol kör baçûs yirak 'he is keen-eyed and long-eyed' 1855: Çağ. xv ff. baçûs nîğâh 'look, glance' San. 126r. 20 (quotn.).

F baçûs: l-w, fr. Chinese po-shih (Giles 9,072 9,099; Ancient Chinese bâk-ši) (Buddhist) 'religious teacher'; an early l-w. in this sense in Mong., occurring in the two A.D. 1352 hPags-pa inscriptions where it is spelt baçûs, not baçûs (the alphabet distinguishes clearly between these two sounds) and still surviving in this form but with rather altered meanings (Haltod 272). As baçûs: is the most probable pronunciation of the Chinese phr. at the date when it was borrowed, the word was prob. so pronounced in Uyğ., where it is common, but as -çûs is not a possible combination in pure Turkish words (see Studies, p. 169) it no doubt fairly soon became baçûs. There is no trace of the word between Uyğ. and Kom. xiv/Çâğ. xv ff., and it is prob. that when it reappeared it had been reborrowed fr. Mong.; by this time it meant 'a scribe' and more specifically 'a scribe able to write in the Uyğ. (or rather Mongolian official) alphabet' (see Studies, pp. 175 ff.). It still survives with such meanings as 'strolling minstrel, magician, shaman, quack doctor' in SE Türkî baçûs Shaw, BS, Jarring; NC Kir. baçûs, Kex. baçûs, and SC Uzb. baçûs. See Doerfer II 724. Türkî viii ff. Man. baçûsça 'to teach a teacher' M III 21, 6 (iiii): Uyğ. viii ff. Bud. in TT VIII A. 5, C.19, etc., baçûs; (or baçûs>; spelt pâhî-pâhî/bûhû) translates šâstâ, guru, archâya, all meaning 'religious teacher'; o.o. U Î 46, 1; U IV 28, 4; Pfahl. 6, 5; Swe. 187, 9 etc.: Civ. lükçüştüng baçûska 'to the teacher living at Lükçü'n Usp. 91, 14-15; a.o. H Î 8, 25 (otaçû); xiv Chin.-Uyğ. Dict. teacher' baçûs R IV 1132; Litigei 138. Çağ. xv ff. baçûs 'the word for the scribes of the Shahs of Turkistan who do not know Persian' Vel. 125 (quotn.); baçûs (spelt) navîsana wa dabir wa xwînânda wa cărrâb 'scribe, secretary, singer, surgeon' San. 119v. 26 (quotns. including one fr. Babur saying that 'surgeon is a Mong. meaning'); Kom. xiv 'scribe' baçûs CCI; Gr.: Osm. xv the scribe who wrote MS. B of the Alâ't. in Istanbul in A.H. 884 (A.D. 1479-80) in the Mong. official alphabet with Ar. transcription describes himself as Şayx-zâda 'Abdul-râzzâq baçûs.

Dis. V. BÇŞ

D baçûs - Recip. f. of bakı; 'to look at one another'. S.i.s.m.l. Xák. xî olar: bir blîrke: baçûs: tua-şara bu-l-haş 'they looked at one another out of the corner of their eyes' Kâş. II 103 (baçûs:; baçûsma:k); o.o. I 170, 18; 183, 6; 310, 9: KB (the sun is the fourth planet, it gives light to the world) yakîsîsâ yarutur baçûsâ özün 'when they approach and look at one another it illuminates it' 134; a.o. 137: xiv Muh. tua-şara baçûs: Mel. 42, 4; Rif. 133: Çağ. xv ff. baçûs: - Recip. f. ; ba-ham nîğâh kardin 'to look at one another' San. 125v. 29: Xwar. xiv ditto Qutb 27.

D boğûs- Recip. f. of boğ-; 'to strange, or try to strangle, one another'. Survives in SW Osm., Tkm. Xák. xî olar: ikkî: boğûsî:q; 'each of them strangled (xanqaq) the other' Kâş. II 101 (boğûsî:r, boğûsma:k): Çağ. xv ff. boğûs- - Recip. f.; 'to squeeze' (aʃûranda) or strangle (xuʃa kardin) one another' San. 136r. 5.

Tris. BÇŞ

DF baçûsîlîg P.N./A. fr. baçûsî (baçûsî); n.o.a.b. Uyû. viii ff. Man. baçûsîlîg (burxan teljîrî tuştûnuş 'you were born as a divine teacher-burxan' TÜ III 129-30.

Tris. V. BÇŞ

DF baçûșla:- Den. V. fr. 2 baçûş 'a gift', a l-w. fr. some Iranian language (cf. Pe. baçûş) which is recorded only in Kom. xiv CCI; Gr. Survives only (?) in SE Türkî baçûşla/-baçûşla: 'to give' Shaw 40, 44; be Çâşîlîl: 'to dedicate (something to someone)' BS 64; baçûşla: 'to forgive; to give' Jarring 50. Xák. xî ol maşâ: at baçûşla:dî: wâhaba li faras 'he gave me a horse (etc.)' Kâş. III 335 (baçûşla(java, baçûşla:ma:k): KB aki bol baçûşla 'become generous, give gifts' 2053: xiii (?) Tef. baçûşla: wâhaba 88: xiv Muh. (?) al-haba 'to give' baçûşla:marak Rif. 125 (only): Çağ. xv ff. baçûşla: 'to exaggerate, tâ-ha'na 'atâ kardin on 'to forgive, to give' San. 124v. 27 (quotn.): Xwar. xiv baçûşla: 'to give', to reward' Qutb 24; MN 368: Kom. xiv 'to give' baçûşla: CCI; Gr.: Kîp. xiii wâhaba mina'l-haba (mis-spelt hayba) baçûşla:- (sic) Hou. 44, 7: xiv baçûşla: wâhaba; its origin is baçûşî taken from the Persian Id. 33; wâhaba baçûşla: (sic) Bul.
TRIS. V. BĞS-

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TRIS. BĞY

Dis. BĞY

PU-boğaylow'; n.o.a.b. Prob. the origin of Mong. bogoni'short, low' (Kow. I 160, Halldor 291), in which case the Turkish word must originally have been *bogai*; the suggested parallels in Hüen.-ts., note 2091, are not very plausible. Uyğ. VIII ff. Bud. eğlizi boğay's 'his height and lowness', translating Chinese kao hsiu 'high and low' (Giles 5,927 4,230) Hüen.-ts. 2091; a.o. do. note 2091 translating Chinese pei 'low, humble' (Giles 8,759).

TRIS. BĞZ

S bakayak See baka:naak.

Dis. BĞZ

boğuz (boğoz) 'throat'. The second vowel was very short and habitually elided before Suff. beginning with a vowel, and the inconsistency between -u- and -a- in its later representation suggests an original -o-. Survives in NE Tuv. bos.; SE Türkî bogaz; buğuz Share; boguz BS, jarring; NC Kex, buaz; SC Uzb. buğz; NW Kaz. buaz; Nog. buğaz and SW Az., Osm., Tkm. bogaz. Some of these words mean only (or also) 'of an animal' 'pregnant'; the connection is obscure but as old as Xwar. XIII (?). See Doerfer II 792, 798. Cf. ţamgğaš. Türkî vii. boğuz: tok ert: 'their throats were satisfied' (eating hares and wild game) T 8: Uyğ. VIII ff. Bud. kiçic kaplinım kışqoço boğuz boğay yok erse 'if a small cart has no shafts or throat band' (i.e. horse collar, it cannot move) TT V 26, 116; yalıng boğazi (sic. I. boğzi) todmaz 'his naked throat is not satisfied' TT VI 14: Civ. boğzi 'his throat' TT VIII 11.: boğzinta do. 7: boğuz içinde kart bolup 'if there is a swelling in his throat' H I 187: o.o 12 (<ağırr>), 185-8: Xak. VI boğuz (sic here and elsewhere, not boğaz as in printed text) al-halq 'throat' Kau. 3 164; three o.o.; boğzi: II 290, 8; III 264, 7; bogzin II 306, 4: KB boguz 'throat' is common 991 (šüg), 993, 1312 (boğuzuç), 2096 (boğzi), 3797 (boğzum), etc. XIII (?). Tef. boğaz (sic) 'throat' 166: XIV Muh. al-halq boğuz Mel. 47, 1; Rif. 140 (boğaz): Çag. XV ff. boğuz boğuz hulqum ma'natına 'throat, windpipe' Vel. 153; boğz (spelt) guli 'a kullum ditto San. 136v. 4 (quotn.); boğuz (spelt) guli 'a lüqis-i davâbreh throat' and 'cattle fodder' (sic?) 130v. 12; boğuz is the Çag. equivalent of Rûmî boğaca 136r. 26: Xwar. XIII (?i) töl boğaz boldi 'she became pregnant' Og. 64-5: 83; XIV boğaz 'throat; the neck of a stringed instrument' Qutb 35; boğaz 'throat' Nахc. 18, 6: Kom. XIV 'throat' boğaz CCI; Gr.: Kip. XIII al-hulqum boğaz Hou. 20, 8: XIV boğaz al-halq, also boğurdak and boğaz Id. 33: XV al-halq boğaz Kau. 60, 14; hulqum bowaz (in margin Tkm.? boğaz) Tuh. 126. 5: Osm. XIV ff. boğaz (once XIV boğuz I 112) 'throat' in phr. TTS I 112; II 158; III 107; IV 118.

Dis. BĞZ

D boğuzlan:- Den. V. fr. boğuz; 'to cut the throat of(someone Acc.), slaughter'. Not noted before XIII but see boğuzlan-. Survives in SE Türkî boğuzla; SW boğazla. (Xak.) XIII (?i) Tef. boğuzla- 'to slaughter' (a lamb) 166: XIV Muh. dabaha 'to slaughter' boğuzla:- Mel. 26, 5; Rif. 109: Çag. XV ff. boğuzla-dabk kardan San. 136r. 7 (quotns.). Xwar. XIV boğuzla- ditto Qutb 35; Nахc. 214, 7: Kip. XIII dabaha boğuzla:- Hou. 34, 4: XIV boğuzla- ditto. Id. 33: XV dabaha boğazla-bil-imân (? meaning here; normally with front vowels) Kau. 75, 4; ditto bowuzla:- Tkm. boğuzla- Tuh. 16b. 2; a.o.o.

D boğuzlan- Reff. f. (used as Pass.) of boğuzla:- Türkî vii. yerce: yér yapılıp boğuzlant: 'the guide lost the way and had his throat cut' T 26: Çag. XV ff. boğuzlan- Pass. f.; dabh şudan San. 136r. 22.

Mon. BG

F beg originally 'the head of a clan, or tribe, a subordinate chief', and the like. C.i.a.p.a.1. from the earliest period, but almost certainly a L.-w. fr. Chinese po 'the head of a hundred men' (Giles 9,358; 'Ancient Chinese' (Karlgren 'poh). Survives with some phonetic changes (b-/>/-; -e/-; -g/-y) and alterations in meaning parallel to the alterations in social structure; e.g. in the Ottoman Empire it came to mean 'a junior administrative officer' and finally hardly more than a complimentary title given to members of the gentry. See Doerfer II 818, 828. Türkî vii. beg is very common; the Türkî 'realm' (êl) consisted of the xoğan and his ministers and officials, begler 'the begs' (one of the very rare uses of the Plur. Suff. in Türkî and bodun, 'the tribes, clans, common people'; in the opening address in I S I 1-2; II N I-2 the xoğan's own family, bodunim, various kinds of begs and finally Tok(k)uz Oğuz begleri: bodun: are addressed: vii. ff. beg is common in 1rkB, e.g. in 5 beg er 'a chief' went to inspect his studs: Yen. beg occurs several times as the title of the person commemorated: Uyğ. vii. beg and begler occur several times:
viii ff. Man.-A bek occurs as the last component in the title of a subordinate ruler M I 27, 9; and as a title in bilge bek tepri Mar Nev Mani do. 12, 19; olülgü iririgülı (sic) bek ay tepri 'the Moon God, the lord who brings the dead to life' do. 24, 27; ol (i) peg béglér 'monarchs' Wind. 31: Man. turuğlar kamug béglér kadaslar 'stand up all chiefs and kinsmen' M III 9, 4; Bud: el tuduçag bek er 'for a chief who controls a realm' (three things are necessary) TT V 26, 104–5; bek isli 'a chief and his lady' Sws. 192, 8–9 etc. (isl); el (i) peg béglér 'a monarch' U III 41, 7, (ii); a.o.o.; kazlar béglér oxçağ 'like the leader of a flock of geese' TT X 133; a wife speaks of her husband as béglér U III 85, 6 and 11; a.o.o.: Ciy. béglér er TT I 16, etc.; béglér TT I 108, etc. (isl); o.o. TT VII 12, 7–8; 34, 10–11 etc., O. Ktr. IX ff béglér is common, usually as the title of the person commemorated, e.g. alt: beqッグ bodunka: béglér etilm 'I was the chief of the Six Confederations' Mal. 1, 2 (see 1 baq'; Xak. xi béglér al-amir 'a chief': beqッグ savüctul-mar 'a woman's husband' Kas. III 155; over 100 o.o., spell béglér, once béglér I 521 (keçür) and once béglér III 133, 16; the standard translation is al-amir; it occurs as a title e.g. Çağrı: Begg I 421, 8; Bilge: Beg I 428, 18; occasionally 'husband' I 240 3 (üzüləş); III 133, 16: KB béglér is common both in the specific sense of 'a subordinate ruler' e.g. el kend béglér 216, and more vaguely as 'lord, master', e.g. béglér 'my lord' 85; Chapters 28 and 38 relate to the position of béglér in the kingdom: XIII (7) At. is dedicated to Dâd Isphâsâhler Beg 69; Tef. béglér (sic) 'ruler' (of a town or province); el béglér 94: Xiv Muh. al-umâr béglér: Mel. 5, 5; Rif. 75; amir béglér 6, 177, 78; a.o.o.: Çağ, xiv ff. béglér 'with -g' beqッグ mir ma'nâsına Vel. 140; béglér 'with -g' abbreviation of biyik (bedük) 'tall, great', and metaph. maşıl ta sultan 'lord, king' San. 147v. 22 (quotns.): Xwar. xiv. (7) béglér 'chief' is common in Qq and béglér are mentioned as a classic, 92, 93, 245, twice in association with ağlınler 'the common people': xiv béglér 'chief, master' Qub 30 (also béglér 'mistress'), Nac. 36, 6; béglér ditto M N 20, etc.: Kom. xiv 'prince' (in Granbech's view rehabilitated fr. Persian): 'chief' (CGG; 'Lord' (God)) bey CGI, CGI; Gr. 54 (quotns.): Kip. xii al-amir bey Hou. 23, 6; in the list of Proper Names spell béglér 29, 3; bey 30, 6; be: 29, 14–15; béglér 29, 8 and 17; in 29, 13 and 17, 30, 3 and 8 the author hesitates between béglér amir and bek kawwıl 'strong': xiv Tkm. béglér 'with -g' al-amir; Kip. bey I 35; a.o. do. 37: xv al-amir bey Kaur. 12, 17; bli: 15, 13; bey 16, 17; 31, 11; bli, not translated is very common in Tuh. 41a. ff.: Osm. xiv béglér 'subordinate ruler', fr. xvii occasionally bey; c.i.a.p. TTS I 87; II 123, 133; III 77, 86; IV 89 (fr. xv onwards occasionally 'live decoy bird').

(S) bek (ipekg) 'firm, solid, stable', and the like; Kas. s.v. berk, q.v., says that bek was the original form and berk an expanded form with -r- added (za'ida) but the facts are; no doubt, the opposite; both forms occur as early as Uyg. viii ff. Man. S.i.a.m.i.g., in Sw as pek but this may not be the original form as perk does not occur. In some modern languages bek but not berk, is used as an Adv. meaning 'very' qualifying Adj.s. and a few Verbs. Uyg. vii ff. Man. bek katıq kertgülgü 'having a firm (Hend.) faith' M I 30, 2–3; a.o. M III 36, 3 (iii): Bud. bek katıq ... kertgülc TT VII 40, 117; bek tutup 'holding fast' TT V 26, 111; a.o. U III 44, 6 (i): Civ. bek tutup TT I 34, 5, 41: Xak. xi bek neq 'anything firm, solid' (muhbun) Kas. I 333; bek tut 'ahap' 'hold firmly' III 11, 4: o.o. I 349, 21 (berk); 455, 21: KI nåq neq talalur ma özke beklim 'I am (always) seeking new things but I am stable at heart' 686; bek tutayın (sic in all MSS.) 721; o.o. 697, 2015, xiiii(?): At tilin bekte tutğul ... kalı çığsa bektin 'keep your tongue under control ... if it escapes from control' 131–2; Çağ, xiv ff. pek 'with -p' camlı wa hama 'all' San. 126r. 24 (quotn. fr. which this false meaning was inferred; see also Osm.): Xwar. xiiii (?) (he loved that stallion) bek (ipekg) çök 'very much' Oğ. 224: xiv bek 'firmly' Qub 30: Kip. xii (among Proper Names) bektemür (amir hådîd av) hådîd gawwî 'strong iron' Hou. 29, 13 (see bek) xiv bek al-rahtul-sadîd 'a firm bond', originally berk; the original form is also used and is commoner Id. 34: Osm. xv ff. pek 'firm, solid, violent'; c.i.a.p. TTS II 769; III 577; IV 639: xviii pek ... and in Rûm, mumkam wa matin wa ustuwâr 'firm, solid, stable' San. 126r. 24.

1 bög 'a poisonous spider, tarantula'. Survives in NC Kzx. büy Büy; NC Kumyk miya; Nagay biy; SW Osm. bög/böye (now obsolete)?; Tkm. mây. Arabic al-taṭāt is not the usual word for 'spider' and prob. means 'poisonous spider'. The Kip. translation 'scorpion' (normally çagân) is odd, and perhaps an error. Cf. örumçek, Xak. xi bög al-taṭāt 'a (poisonous) spider' in one of the two languages (i.e. Xak. and Oğuz?) Kas. III 131; bög al-taṭāt, alternative form of bög, the latter is more correct (asâhî) III 141: Çağ, xiv ff. bew (or baw) rutaydâ 'tarantula' San. 127r. 29: Oğuz xi bög (so vocalized, but read bög) alternative form (lit. 'fi') of bög III 206 (it is perhaps implied that bög, was Oğuz): Kip. xiv bög 'spider' CGI; Gr.: Kip. xiii al-ágrob 'scorpion' bög (also czayan) Hou. 11, 17: xiv bög al-ágrob Id. 37; Bul. 11, 4: xiv ankabût 'spider' (bög and örumçük and) bew Tuh. 25a. 13: Osm. xiv ff. bög/böye 'tarantula' fairly c.i.a.p., esp. in dictates. TTS II 169; III 111; IV 125.

VU 2 bög a technical term used in the game of knucklebones. Survives only (? in NC Kzr. bög; Kzx. büy büy büy R IV 881–2. 1 Cks. q.v., which has the opposite meaning, is commoner. Xak. xi bög 'mons', lit 'ka-b fi'il-lašib la-zahrî' 'the word used when the knucklebone falls on its back in the game of (knucklebones)', one says çik bög Kas. III 130.
1 bük 'thicket' and the like. Survives in NE bük/pük several dialects R IV 1394, Khak., Tuv., and SW Osm. bük; the origin of the entry bük 'forest' in P. de C. 173 is obscure, it does not occur in earlier Çağ. authorities. Xak. x bük al-acama 'a thicket, brushwood' Kaş. I 333; o.o. I 233, 27; 245, 3 (örtel-); 260, 12 (örtel-): Kip. xiv bük al-gâba 'thicket' Id. 34: Osm. xiv f. bük 'thicket' in two xiv texts and several xviii dicts. TTS I 132; II 186; III 123; IV 139.

VU 2 bük 'corner; the corner post of a house'. N.o.a.b. Türkü viii ff. (a big house was burnt; right down to its floor nothing remained) bükl:pe: tégil: koğmaduk 'right to its corner posts(?) nothing was left' TrkB 9 (cf. 1 kat): Arğ: x bük al-zâwîya 'a corner' Kaş. I 333.

Mon. V. BG-

bög- 'to collect, gather together (people or things)' and in particular 'to collect, or dam up (running water)'. Survives in NC Kir. bögö--; Kzx. bögö- 'to dam up (water); to block (a road)' and SW xx Anat. böge-/böye-/böge 'to dam up' SDD 224-8, 237. The verb seems to have become böge- in the medieval period; see bögül-, bögun-Uyg. viii ff. Bud. türé böge 'rolling up and gathering together' (all my sins) Surv. 137, 4: Xak. xi ol suvûg bögî: he collected (qara) the water and gathered it together in a basin (tîr) that he had prepared for it; and one says bag sû:w bögî: the bag assembled (camâ'a) his army's volume; the (katra) of an army is constantly compared to water, for example one says suv aktt: 'the water flowed' (sâla) and sû: aktt: 'the army streamed out' (sâla) Kaş. II 19 (bögêr, bögmemek); teplizî: kaygûkin bögmès al-bahr là yuskar bî:l-sawraq you cannot dam the sea with a small boat' I 100, 18.

1 bük - Kaş. gives two meanings (1) 'to bend, bow', and the like (Intrans.); (2) 'to feel aversion, be revolted by (something Abl.)', but it was unlikely that this reflects a genuine original meaning, be revolted by (something Abl.)', but it was a Sec. f. of büy- (bögî-), q.v.; büg- 'fatale 'to twist' (a thread, etc.) Id. 34; inta: bük- Bul. 47v.: xv ditto Kon. 9, 7, 74, 4; Tuh. 248. 8; baraka (of a camel) 'to kneel' do. 8b. 6.

?E 2 bük - See evûk-.

S bügî See klb.

Dis. BGA

bögû: although Kaş. says that the primary meaning was 'a big snake' and that it was used metaphorically of strong warriors the evidence points rather in the opposite direction. An early l.-w. in Mong. as bûkû 'warrior, wrestler' (Haenisch 17); survives in this sense in NE pûkô several dialects R IV 1209; bûkû Rûsko-alt. stolwar (s.v. silaç); SE Tar. börê R IV 1693-4 and perhaps NC Kir. bûkô, but these may be reborrows fr. Mong. See Doerfer II 89-119. Türkü vii 17. (alp): Xak. xi bók al-tû:bûn: 'a big snake', it is said in the folk-tale (al-matûl) yëlî: bûshû yël bók; 'a snake with seven heads' (yël is unexplained, possibly 'demon', see I yël); and warriors (al-abûtül) are called by it, for example one of the great men ('uçamâ) of the Yabûkû was called bókê (VU) Bodraç (a long anecdote about his defeat by Arslan Tügın follows) Kaş. III 227: KB börê yölichî 'having a warrior as a guide' 2354; ay börê 3545; bókê yavgûst 5523: Çağ. xv ff. bókê 'a strong man and wrestler (pahlavân tea kuştî-gir) who defeats all his rivals' San. 138r. 1 ('wrestler' suggests a re-borrowing from Mong.; see also a:ln)}

bögû: (bögô): 'sage, wizard'; the word seems to connote both wisdom and mysterious spiritual power. An early l.-w. in Mong. as bôê (Haenisch 16)/bögê (Kow. 1242, Hatlod 307) where it means 'a male shaman', as opposed to idûgan 'female shaman' (a purely Mong. word). Bögû: Kaş. III 227: KB börê yölichî 'having a warrior as a guide' 2354; ay börê 3545; bókê yavgûst 5523: Çağ. xv ff. bókê 'a strong man and wrestler (pahlavân tea kuştî-gir) who defeats all his rivals' San. 138r. 1 ('wrestler' suggests a re-borrowing from Mong.; see also a:ln).
DIS. V. BGD-

xi bögû: al-’alîm wa-l-’âkim wa-l-’âqîl ‘learned, wise, intelligent’, hence the Hend. bögû: bilîge: Kaş, III 228; o.o. I 428, 23 (bilîge); III 228, 13 (üdür-); 303, 9: KB ay bögû 183, etc., and ay bilîge bögû 191-2, etc. are very common; bögû be kü kim erse billîge yakın ‘whoever is a wise ruler is close to knowl|edge’ 254; a.o.o.: xii(?) KBVP ol ȅnilîn bögûsi: hakîmi turup ‘being the sage and wise man of that realm’ 27; a.o. do. 11: xiv Muh. al-sîr ‘witchcraft’ bögû: Mel. 83, 17; Rîf. 189; Kom. xiv bügûler ‘the (Jewish) prophets’ CCG; Gr.: Kîp. xv sihr (câdû (Pc.) and) bögû Tuh. 19a. 3: Osm. xvîîli bügûl (spelt) in Rûmî, sihr wa fîsîn ‘magic, witchcraft’ San. 133r. 11.

Diss. V. BGE-

D bekü: Den. V. fr. bek. N.o.a.b.; cf. berkli-. Uyğ. viii ff. Bud. (all good doctrine is ...) kurtulmâkin beküde ni: ‘conformed by salvation’ TT V 24, 67 and 77 (there mis-read bekü): Xak. xi tûgân beküdîl: istahkamati‘l-’udqa ‘the word was firmly tied’; also used an affair when it is conformed (istahkama) Kaş. III 270 (bekûr, beküme:k): KB (the tribal customs were put in order and the realm organized; the king attained peace) bekûp el uli ‘the foundation of the realm being firm’ 1772: xii(?) Tef. bekü- ‘to be firm, stable’ 96: Kîp. xiv (after bek/bekr) and bekli-/berkl- are derived from them Íd. 34.

Diss. BGC

DF begeç Dim. f. in -ç (rare; usually affectionate) fr. bek-, originally ‘little chief’ as a term of affection. In the medieval period, like begûm, ‘my chief’ it acquired a female connotation. It seems to survive only in NC Kzx. bike: ‘husband’s elder sister’ and NW Kaz. bîkeç ‘young woman, fiancée’. Xak. xi begeç laqabul-tâkahîn ‘a title of princes’, hence one says Begeç (perhaps Bekeç in Ar.) Arslan Tegîn; when it is pronounced with -g- its meaning is yâ umayyar ‘oh little chief!’ as a Dim. f. of amir, to express affection and tenderness (’aff wa tahanmun); the word beg al-amir has a -g Kaş. I 357; Çaq. xv ff. begeç ‘(with -g-)’ duxtar kiz mâ’ânîna ‘girl’ Vel. 141 (quotn.); begeç anz-x muhtarana ‘a lady of quality’ also spelt beçe San. 147v. 27; the same entry reversed 148r. 5 (quotn.).

Diss. BGD

D bekût Hipp. leg. and quoted only in a Hend.; Dev. N. fr. bekü: ‘secured’ or the like. Xak. xi Kaş. III 8 (yaşut).

VU bügû: ‘dagger’. N.o.a.b. See Döfer II 746. Uyğ. viiî ff. Bud. (in a list of arms and ornaments: lance, sword, crown, thunder-bolt, wheel) bügû (bûgû) TT V 10a, 93; o.o. Swv. 28, 201: 544, 6 (bedzet-): Xak. xi bügû al-xancar ‘dagger’ Kaş. I 418; a.o. III 272, 1: KB bu bügû beige kirm elide turur ‘this dagger which is in my hand’ 810:

Oğuz xi (the Turks say bügû: for ‘dagger’ and the Oğuz) büke: Kaş. I 31, 24.

PU bügû: Hap. leg. and noted only in a Hend.; cf. bügetçî: Türkî viii ff. Man. (if by mistake we have done something wicked, saying) buyan bügêç kilurubiz ‘we are performing a meritorious act (Hend.)’ Chuas. 141-2.

VU büktel n.o.a.b.; the underlying meaning may be ‘mature’. Xak. xi büktel er al-raçulis-râb‘a ‘a mature man’; büktel at-al-farasîl-adak ‘a horse with a broad flat back’ Kaş. I 481: KB (your stable is full of) kevel taçi büktel taki arkuni ‘blood horses, Arabs, horses with broad flat backs and cross-breeds’ 5369.

PU D bügtür Hap. leg.; the tâ’ carries both hasra and damma, but the latter must be correct if this can be taken as a Dev. N. fr. *bügot-, Caus. f. of bög-, in the sense of ‘a place where (water) collects’. The Kîp. xiv word for al-hûdâ ‘a camel litter for women’ PU bügtür Íd. 34; Bul. 7, 6 (mis-spelt with y-)? is difficult to connect with this word. Xak. xi bügtür al-hasan wa’l-wahada fi’l-cabal ‘rough ground, a deep valley in the mountains’ Kaş. I 455 (verse).

Diss. V. BGD-


D bekût- Caus. f. of bekû:- ‘to fasten, make fast, consolidate’. Cf. berkît-, bekle:. S.t.a.m.l.g. except NE, which uses forms of bekle-. In other language-groups the words used vary between bekît- and berkît- and in some both occur; in SW Osm. has pekit- and Tkm. berkît-. Xak. xi ol îsiq beküttî ‘he fixed (ahhama) the business’, the original usage is for fastening a knot (iqda’ sâddal-’udqa) Kaş. II 309 (beküttür, beküttmek, etc.): KB (Aytol’d) beküttî tilig ‘held his tongue’ 956; beküttî îsiq 1580 (one MS. beküttî): xii(?) KBVP bir ança beküttî yakin tutgûn ‘he will take firm hold of a certain number and keep them near him’ 49: xii(?) Tef. bekütt- ‘to establish’ (Islam) 96; Osm. xv ff. pekit- (tso read) ‘to consolidate, secure’; in several texts TTS II 124; III 78; IV 89.

D bükt- Hipp. leg.; Caus. f. of 1 bük-. Xak. xi yağıçî âş meni: büktüttî: ‘the fatty food turned my stomach (gala’ba alâ’alqalb), and I was satiated (sabtu) with it and had indigestion (gâmita al’alya) without my stomach being filled’; similarly if someone gives property (mâl) to someone else until he has a surfeit of it (imtala’a ‘aymanu), the latter says ol meni: tava rin büktüttî: ‘he has satiated me (yaqba’anî) with property’ Kaş. II 309 (büktüttîr, büktüttmek).
Dis. V. BGL-
D bögül- Pass. f. of böğ-'to be damned up', etc. Survives only(?) in NC Kir. böğel-
Xak. xi suri bögülid: ic'tama'al-mad min sakr uttusida lâha wa kafara 'the water was collected by a basin (or dam) which was made for it and grew in volume' Kas. II 132 (bögülür, böğülmek; miss-spelt with y- which is an impossible initial in this chapter).

D bükküll- Pass. f. of 1 bük- 'to be bent, folded, etc.' S.i.a.m.lg. Xak. xi butuk bükküldü: inqa'tat'il-xif'ta 'the bough broke', also used when it is bent ('utufs'; Intrans. and Pass. (yata'adda wa lá yata'adda); also used of anything when it is doubled over or folded (id'ân'na wa'n'âfâ) Kas. II 132 (bükküllür, bükkülmek).

Dis. BGL-
DF beglig P.N./A. fr. beg. 
DF beglik A.N. (sometimes used as Conc. N.) fr. beg. These two words must be taken together since to a large extent they have the same meanings, and in most texts the scripts are too ambiguous to make it possible to determine which word is intended. The P.N./A. usually means 'having the rank, or status of beg', less often it means 'having a chief, or a husband'. The A.N. originally meant 'the rank or status of beg', or 'fit to hold such a rank'. Later it came to mean 'a district governed by a beg'. Beglig now seems to be obsolete, but beglik with various phonetic changes (see beg) s.i.a.m.lg. except NE with some changes of meaning, e.g. in NC Kir blylik is the normal word for a 'government' and SW Osm. belylik often has that sense. Türkü vili taygaç bođunka: beglik urč kul boltr (corrected in II to klttž) they made your sons who were fit to be chiefs slaves to the Chinese people' I 7, II 7; similar phr. I 21, II 20: vili ff. nelük öğeý ol beglilg 'why should it die? It is fit for a chief?' IrbB 57 (see kaŋt); Yen. bęglık kast [zap] 'his family of chiefs' Mal. 26, 9; Uyg. vili ff. Bud. beglig (or -k?) cenerlen 'men with the rank of chief' U III 45, 8: Xak. xi tavar kiniş ÿikile: beglik aŋar keregyir 'if a man's wealth accumulates, he is more worthy of the chiefship than the others' (hüva aqildi bi'il-imâra min ğawrihi) Kas. I 362, 24; n.m.e.: KB beglik 'the rank, or position, of chief' is common, e.g. beglik bulur 'he attains the rank of chief' 301; o.o. 430, 552, 819, etc.; (the king had his eyes and ears fixed on the whole realm) açildi aŋar barça beglik (sic?) kapuğ 'all the doors of the government(?) were open to him' 436; similar phr. 554 (in this passages Arat reads beglig and translates 'closed', but there is no evidence that such a word existed and a P.N./A. of an Adj would be very unusual): xiii(?) Tef. (a Christian came from the Christians of Rôm and) anda beglig (or -k?) mallketke olturdi 'and sat in the seat of government there' 94; xiv Muh.(?) al-muzzawwaca 'a married woman' beglig Rif. 149 (Mel. 53, 1 erlenmis).

D bęglık A.N. fr. bek; 'firmness', etc. S.i.s.m.l. Xak. xi KB 2132 (tutruk).
in several texts *TTS I 87; IV 90: xviii bekle-* (spelt) in *Rami, pār dāfān 'to guard, protect' Sam. 126r, 22 (quot.).

D beklet- Caus. f. of bekle-; survives in SW Osm. with extended meanings. Öğüz xi bek oğrın:nı: bekletti: 'the beg ordered that the thief should be bound and imprisoned' (*bi'sitiği'-l-lys wa habshih); and one says men at beklettım 'I ordered that the horse (etc.) should be fastened up' (*bi-hifz) *Kaj. II 341 (bekleştirmen, bekleştmek).

D bekle-: Hen. leg.?; Pass. f. of bekle-; occurs in a series of clauses describing sufferings of various kinds; no ordinary meaning of *çığ/cık suits the context, and it is prob. a Chinese I.-w. Uyğ. viii ff. Bud. (if they are flogged with all kinds of whips and willow rods) and *bekte *çığta beklemiş eresler 'bound in' (*Suv. 117, 13-14.

D beklen-: Refl. f. of *begle:-; n.o.a.b. Xak. xi uruç: gut begländi: *tazawwacat'il-mar'a 'the woman was married' *Kaj. II 239 (beglenü:r, beglenmek); a.o. *II 254, 3: *KB in 3535 a passage relating to the activities of the fickle world the Cairo MS. *reads biri§t begunü:r kör taki bir begun okiyu turur tekme kendü: in' 'he make one man a beg and summons a different beg every day'; the Vienna MS. has begunü:r which looks the better reading; the Fergana MS. is quite different and probably corrupt.

D beklen-: Refl. f. (sometimes used as Pass.) of bekle-; survives in SW Osm. Uyğ. viii ff. Civ. ti[n b]eklenme[k]g 'shortness of breath' *H I 12: Xak. xi bekleni: ne§ istahkamal-say 'the thing was firm, solid, secure'; and one says er evinde: bekleni: 'the man barricaded himself (*tahaşşana) in his house'; also used if he was imprisoned (*habısa) in it *Kaj. II 239 (Öğuz follows): Xak. xi bekleni: ne§ ahsısa-l-say, yat� adda ta hya adda 'the thing was stored up' or the thickest oak in the forest in it *Kaj. II 239 (bekleni:n, beklenmek): *Osm. xvi beklen- 'to be solid, hard' in one text *TTS III 78.

D bülgün-: Hen. leg.; Refl. f. of *bögü-. Xak. xi suv bülgüni: *istanq'a*l-ma 'the water was stagnant'; and one says su*: bülgün-: 'the army assembled' (*istama'a) *Kaj. II 239 (bülgünü:r, bülgünmek).

D büküm-: Hen. leg.; Refl. f. of *bökül-. Xak. xi büküni: ne§ in'atafal-say 'wa yuştanma 'the thing was bent (or folded) and doubled over' *Kaj. II 239 (büküni:n, bükünimek).

D bekleş-: Co-op. f. of bekle-: survives only (?) in SW Osm. 'to keep watch together; to gather for one another'. Xak. xi ol menin birle: beklesdi: 'ahada ma'i 'he made a compact with me'; and one says ol ma laboratories: kapuğ beklesdi: 'he helped me to fasten (*fi tarsifiq) the door' *Kaj. II 203 (Öğuz follows): Öğuz xi ol maça: at beklesdi: 'he helped me to

fasten up (*fi hifz) the horse' *Kaj. II 203 (bekleştür, bekleştmek).

D bögüle:- (bögül)-: Den. V. fr. bögü:, n.o.a.b. but see *bögülen-; (Xak.) xiv *Muh. sahara 'to make magic, bewitch' bögüle:-; *Mel. 27, 3; *Rif. 110 (bögüle:-); al-sihr bögülemek (in error -mak) 37, 12, 124.

D bögülen- (bögülen-): Refl. f. of bögüle:-; 'to have mystical wisdom' and the like. N.o.a.b. Türkü viii ff. Man. (*I have told you about these three divine kings' coming, descent, virtue) bösüsin bögülenmekin' 'wizardry and mystical wisdom' *M III 15, 6 (ii): Uyğ. viii ff. Man.-A vidya bögülenmekin 'its wisdom (Sanskrit I.-w.) and mystical wisdom' *M I 21, 1 (ii): Man. [*teprl burxan] bögülenmek kutü:kivig bulmuş boğay 'he will have attained the good fortune (Hend.) of the mystical wisdom [of the divine burxan]' *M II 5, 3-5 (ii): Bud. (Kuan-şili:im Bodhisattva by his mystical knowledge) alkuni kürür bögülenür 'sees all things and has mystical knowledge of them' *Kuan. 207-8.

Dis. BGM

D büküm N.S.A. fr. bük-; survives only (?) in SW Osm. for 'a fold; a skin (of wool)', and the like. Öğuz xi büküm etlik 'the slipper (al-xuff) worn by women'; the other (Turks) call it miüküm/mükün, substituting m- for b- and -m for -m; I reckon that this is incorrect (laya bi-şamin) but the Kipçe and other confederations (ahlâf) call it by these names *Kaj. I 395 (Atalay, loc. cit., suggests correcting to aclâf and translating 'tribes', but aclâf does not mean 'tribes'; in the passage quoted, I 280, 13 (equals I 334, 21 under 81k aclâfi'd-turk means 'the vulgar uneducated Turks').


Tris. V. BGM-

DF beğımsin-: Hen. leg.; Refl. *Simulative Den. V. fr. beği; (irregular, see *atağımsın-).
TRIS. V. BGM-

Uyg. viii ff. Civ. begimişinmeyük beg bolsar 'if someone not fitted to be a beg becomes a beg' TT VII 42, 5.

Dis. BGN
VUD büken (?büken) Kaş. lists this word w. three meanings, except in the third the kaf is unvocalized; it is noted only once elsewhere. All meanings seem to be appropriate for an Intrans. Dev. N./A. fr. bük-; 'melon' only if it is one with a folded, corrugated surface. Xak. xi büken al-im'in 'impotent': büken al-mammadag (to read al:mmadmaga) minal-an'a 'part of the entrails, the coecum': büken al-bițiñu'l-hindi 'the Indian melon' Kaş. I 390: Xwar. xiv (the Prophet went to pray; then that assured man threw) téveniñ nacásaltılıq bükenleriini (sic) hâğırsuklarıını 'the filthy bowels and entrails of a camel' (all over him) Nahe. 12, 4.

?F bégni: 'beer'; n.o.a. Ab. There is a widely distributed Turkish word for 'beer', and this word and buxsum, q.v., are perhaps L.-w.s. See Doerfer II 759. Türkî viii ff. bir kün bir koñ içki: küp bégni: 'for one day one sheep and two jars of beer' Tun. IV 9–10 (ETY II 96): Uyg. viii ff. borka: bégni:ke: (spelt bekneke:) toktimış kışlı 'a man who lets himself be overcome by wine or beer' TT VIII I 11; bor bégni H I 52 (mis-spelt begni) and 53; bor bégni TT VII 25, 14: Xak. xi bégni: gâribêli-hînta wa'l-dûxn wa'll-â'r 'a drink made of wheat, millet, and barley' Kaş. I 343; o.o. III 60, 15 (yuş); III 81, 7 (yîvîl); Xiv Muh. (!) nubi'dü'l-dûxn 'millet beer' bégni: (?g-marked) Rif. 161 (only).

Dis. BGR
1. D börûn- Refl. f. of börûn; survives only (?) in SW xx Anat. börven/bûgenen- (of a stream) 'to be dammed'; (of water) 'to collect and become higher'; (of people) 'to assemble' SDD 228, 217. Uyg. viii ff. Man. ürlûksûz nomlarîg börûniî匹 'discarding' (or proposing) non-transitive dyctionaries TT III 142–3 (spelt pókünîp): (Xak.) XIII (?) At. (if two qualities are combined in a man) börûndî ol erke muruwwat yollow 'the road to nobility is blocked for that man' 150.

Dis. BGR
VU börû (bî börû) 'the kidneys'; hence, more generally, the part of the body near the kidneys, 'the loins'. An early L.-w. in Mong. as börere (Haenisch 16). Survives in NW Kaz. börer, but generally displaced by börger, q.v. Uyg. viii ff. Bud. (in a tantric text; the tenth letter is called [gap]) lîl börûr üzü urgu ol 'he should place it over the two kidneys (or loins?)' TT VII 41, 1–2: Xak. xi börûr al-kulya 'kidney' (and börûr (the same word used metaph.) 'the name of a castle on a high mountain between Kuça and Uygûr, one of the frontier posts') Kaş. I 361: Çağ. xv ff. börûr tahîgah wa gurdagah 'the loins, the place where the kidneys are'; also called börûr, in Arabic xâ'îra San. 138r. 2; börûr the same as börûr tahîgah do. 7.

D békûrü: Ger. of *beker-, Intrans. Den. V. fr. bek, used as an Adv.; 'firmly, tightly'. N.o.a. Ab. Uyg. viii ff. Man.-A békûrü (spelt bekûrû) kizle yaşasgul 'hide (Hend.) it carefully' M III 29, 1 (ii): Bud. békûrü kizlep PP 56, 1: Civ. ýerde kağzuk bekûrû tokayın têser 'if he says "I will fasten a peg firmly in the ground"' TT I 185–6: Xak. xi KB (if you find fickle fortune) lîl békûrü tut 'grasp it very firmly' 725; küjçez békûrü til 'keep a close watch on your tongue' 4344.

D bûkri: presumably. Dev. N./A.S. fr. *bükürr- Caus. f. of bük-; 'bent, bowed, hunchbacked', and the like, primarily of persons; survives in SC Uzb. bûkri; NW Krim bûkür/bûgûr and SW Osm. only in the phr. egri bûgûr; some NC, NW languages use cognate forms like bûgûr; other languages use other words, generally egri:. See Doerfer II 804. Xak. xi bûkri: al-aðhab min kull ûy 'humpbacked, convex of anything' Kaş. I 420: bûkri: bolup muðadhâbî zahruhu 'with a bent back' (in submission, not through infirmity) I 219, 26: Xwar. xiv arkasî bûkri ermiş 'his back was bent' Nahe. 274, 17: Kom. xiv bûkri 'humpbacked' CCCI; 'bent' CCG; Gr.: Xiv bûkri al-aðhab (and bûker al-musûna 'cut down, destroyed' (??) Id. 34: xx aðhab bûkri Tuh. 4a. 10.

DF bérek Comparative f. in -rek fr. bé: irregular since bérek is a N.; 'superior, more than an (ordinary) bég'. N.o.a. Ab. Uyg. vii ff. Man. (in a hymn?) teğrim alîmp béreklim M II 7, 6 and 8: Bud. siz kişide âdrûk bérek er közûnûrûsz 'you appear to be different from and superior to other people' PP 66, 4–5.

VUD börûr Dim. f. fr. börûr and syn. w. it; not noted before the medieval period. S.i.a.m.l.g.; NE several dialects pûrek/pûrek RIV 1306–7; Khak. pûgûrek/pûrek; Tuv. börrek; SE Türkî burak (with kaf) Shaw; börrek BS, Jarring: NC Kur. bûyörk; Kxz. börer; SC Uzb. buyrak; NW Kk, Kumyk, Nog. boryek; Kaz. börerek; SW Az. börerek; Osm. (börerek)bûerk/bûyrêk; Tkm. börerek. See Doerfer II 807. Çağ. xv ff. (VU) börerek qîlwa wa gurda 'kidney'; börerekçi 'bodies of troops which are kept in reserve' on the right and left flanks when dispositions are made on the field of battle; that on the right is called sak (saqg) börerek and that on the left sol börerek San. 138r. 3: Kip. xiii al-kulya 'kidney' (VU) börerek Hou. 21, 17: xiv ditto Id. 34: xx hutwa börerek (in margin börerek) Tuh. 30b. 9; al-kultaca börerek Kaş. 61, 10: Osm. xiv ff. börerek is common down to XVI and noted as late as XVIII–XIX but seems now to have been displaced by börerek TTS I 117; 1167; IV 125.

VUD börûrlî Hap. leg.; there is obviously a semantic and structural parallel between this
word and bögrul (a sheep) 'with a white neck (bögz)', which can be explained morphologically by regarding this as a Den. N. fr. bögrür and bögrul as a similar Den. N. fr. *bögur, an L/R form of bögz. Xak. xi bögrül at al-farasal-‘asaf wa koğidiali-ğanatul-‘asgl wa ġafrühru ’a horse with white flanks, or dappled'; also used for a sheep, etc., which is 'parti-coloured' Kaş. I 481 (asgh, too, has semantic connections with sükial "side, flank").

**Dis. V. BGS**

D *beker* - See bekrül, bekriş-

PUD bekriş- Hap. leg.; Co-op. f. of *beker*, see bekrül; the first letter is undotted and the word completely unvocalized, but the translation suggests that a word of this form must be assumed. Xak. xi (winter says to summer: 'under my influence men and horses become active; diseases, too, abate') et yin tak: bekrişür wa Yaşaba abdânu-l-nâs wa luhi- muhum 'and people's bodies and flesh become hard' Kaş. III 278, 14; n.m.e.

**Tris. V. BGR**

VUD böqrülre:- Hap. leg.; Den. V. fr. bögrü. Forms of a parallel Den. V. fr. bögrek have similar meanings in some modern languages. Xak. xi ol an: bögrülreld: 'he hit him over the kidneys' (kalâhhu); and one says ol yağıını: bögrülreld: 'he broke into the enemy's ranks (daxala saffâl-l-adweeyu) on the right or left, so that he routed him without meeting him face to face' Kaş. III 332 (bögürler, böğürлемek); a.o. III 345, 28.

**Dis. BGS**

D* beşsig* Dev. N./A.S. fr. *beşisi*; Simulata Dev. V. fr. beş; 'fit to be a beg'. Pec. to Xak. Xak. xi bu: er ol beşsig hâdâ racûl yuṣibîlxuluqhu xuquliq-ul-unârâ 'this man's character is like the character of begs' Kaş. III 128, 25 (s.v. -siğ): KB aadrâmazmân beşsig yâ kulisg kîşîg 'I do not differentiate between a man fit to be a beg and one fit to be a slave' 809.

bökseş 'the upper part of the chest; a woman's breasts.' As such N.o.a.b., but prob. the origin of Mong. böksé (Haenisch 17; Kow. 1252). This word is said to mean 'the buttocks', but retains its original meaning as a reborrowing in Çâğ, and also in NC Kir., Kzx. böksâ, and in at least one passage in the Secret History this meaning suits the context better than 'buttocks'. Uyg. viii ff. Bud. (the 500 maral deer were terrified by the fear of losing their lives and lay flat on the ground and) [gap] işin böksin (sic) ûmgêlekleder cowerked on their... and chests' U IV 34, 70: Xak. xi böksesk tarihûtul-mar'a 'a woman's breasts': böksesk al-nâr 'the upper part of the chest' Kaş. I 476: Çâğ. xv ff. böksê ('with -kê') 'the part of a human or animal body above the waist' Vel. 153 (quottn.); böksê (spelt) bâltär az kamar '(the part) above the waist' San. 138r. 6 (same quott.).


**Dis. V. BGS**

?B töksül- See bükşül-

**Tris. V. BGR**

D böksêglen- Hap. leg.; Refl. Den. V. fr. böksêg; the word is consistently spelt böksêglen-, but this must be an error. Xak. xi kiz böksêglenld: nahada țiadyul-‘cariya 'the girl's breasts became rounded' Kaş. II 277 (böksêglenür, böksêglenmek).

**Dis. BGS**

D böğûs Dev. N. fr. böğ-; 'concentration of thought' and the like. N.o.a.b. This word has been taken as meaning 'wisdom' or the like and connected with böğü, but this is morphologically impossible and does not suit the contexts. Uyg. viii ff. Bud. (then the Bodhisattva thought 'from what origin and under what impulse does lust come into existence?') antağ oğeli böğüs urup odgurati uka, 'thus thinking and concentrating (on the problem) he vividly understood' U II 9, 11-12; saknü üzü işletip köğlüşiği yüz öşi şastrlarda, böğüs üzü kılıp saknçınızi tokuz bölük nomlarda 'setting your minds to work on thoughts about the hundred odd tâstras and concentrating your thoughts on the nine sections of doctrine' Hüen-ts. 2056-9.

**Dis. V. BGS**

D beküş- Hap. leg.; Co-op. f. of bekii-; this is clearly the right form; in the MS. the damma is struck out in two places and replaced by hasara. Xak. xi beküshi: neş ista̅kama’l-şay ‘the thing was thoroughly firm’ Kaş. II 105 (beküşiür, beküsimek).

D böğüs- Co-op. f. of böğ-; s.i.s.m.l. Xak. xi ol mapa: suv böğüsdi: ‘he helped me to dam and collect the water’ (fi sakri’l-mâ wa qarwihi); also used for competing Kaş. II 105 (böğüsür, böğüsme).

D büküşi- Co-op. f. of bük-; s.i.s.m.l. Xak. xi ol mapa: ta:> büküski: ‘he helped me to bend (fi ‘aff) the branch’ Kaş. II 105 (büküşür, büküşme).

PUD büksül- Hap. leg.; spelt everywhere with -s- but this is morphologically impossible and clearly an error for -ç-; the word is obviously a Pass. f. and its position in Kaṣ between borbal- and türüpl- makes the initial b- certain, but it has no obvious semantic connection with any other verb in this section. It should probably be taken as a Pass. f. of büküsi- in the sense of 'to be bent to breaking point'. Xak. xi ka:b büksüld.
F bekiz n.o.a.b., only in the phr. bekiz belgülüğ 'clearly apprehended'. As pointed out in T IX, p. 20, note 29 a l.-w. fr. Persian pahīza 'is true, correct', and the 'nike', or some cognate Iranian word. Xak. viii ff.

Man. bekiz belgülüğ bolzun translates Tokharian pāhī zahā 'may it be manifest' T T IX 29; Bud. Sanskrit suprabhātī 'well explained' uz bekiz belgülüğ (spelt pekiz pelgülug) külmişler TT VIII A.16; o.o. TT VI 383 (v.l. l. 9); 417 (v.l.)

Dis. BGZ

F baːl 'honey'. Cf. mir. It is generally agreed that this is a very early l.-w. fr. some Indo-European language, dating fr. a period when m- was so inaudible as an initial that it was replaced by b-, cf. burç for murç 'pepper' q.v. The closest IE parallel is Latin mel; the Sanskrit form is madhu. Kaş. describes the word as Western, but the 4 o.o. are all in quotations of pure Xak. words. S.ä.m.Ig. Suvārīn, Kip., Oğuz xí baːl al-əsəl 'honey'; the Turks call it aːtr; yagaː Kaʃ. III 156 (verse); o.o. II 267, 3 (suviŋləŋ); 354, 8 (yalŋət); III 153, 16 (yalğaː); 338, 15 (kaːskləŋ-); xiii(?). Tef. baːl 'honey' 90; xiv Muːh. al-əsəl baːl Mel. 18, 3; 66, 1; Rif. 96, 165; Çaːğ. xv ff. baːl 'aːzəl (quonn); also 'a kind of intoxicant' (mushkərə) made of honey water Sān. 126v. 20 (the latter perhaps a Pe. usage, illustrated by a Pe. quonn.). Xwar. xiv baːl 'honey' Qutb 26: Kom. xiv dīto CCI, CCG; Gr. (and 'bees-wax') balzuː; aʊz fr. Russian vəʃ 'wax'; Kip. xiii al-əsəl baːl Hou. 16, 1; xiv baːl ('with back vowel') al-əsəl (and balwəsəl-gaːma) ('bees-wax') Iːd. 35; al-əsəl baːl Būl. 8, 4; xv mutlaːq al-əsəl 'honey in general' baːl; aʃəl'ə-nəl beess' honey araː (mis-spelt uruː) baːlːt that is 'pure honey' (aːzəl naːsəf; arːi; 'bee' being mistaken for aːɾiːq 'pure'); aʃəl'-əqəb 'cane sugar' in all its varieties is called karaː baːl Kae. 62, 18–20; aʃəl baːl Tuh. 25a. 6; (gama (mum wa) balawuz do. 21a. 5).

bél 'waist', with some explanations of meaning like 'mountain col'. S.ä.m.Ig. Türkiūl viii ff. İrkB 37 (buːŋ-). Uyg. viii ff. Bud. belçe boğuzça suyuva 'in water up to their waists and necks' PP 36, 4–5; o.o. U II 24, 1 (uң-); TT V 4, 4; 7 (eŋin): Civ. say yazida bél yok 'there are no mountain cols on level stony ground' TT VII A.12, 8; o.o. do. 24, 23 (kolbúç) 25, 3 etc.; O. Kl. ix ff. Mal. 3, 2 (kėğ); 10, 5: Çığil (sic) xí bél al-əxəɾiə 'the waist'; hence one says anːiː bél:inde: tut 'seize him by the waist'; and one says of aːɾaː anːaː aːɾərdl: bél kildíː 'he gave him so much food that his waist was filled' (imtalaːt xaːuː-širuːhů); similarly if anyone gives someone more food than he wants one says of him bél: kildː Kaš. III 133: KB belín báːɾiː 'he girded his waist' 5824; a.o. 2360 (yarıklaːn-): xiii(?). Tef. bél 'waist' 96; xiv Muːh. handulː-təːst 'waist-hand' bél: baːɾiː: Mel. 67, 7; Rif. 167; Çaːğ. xv ff. bél kəmar 'waist' San. 149r. 29 (quonn.). Xwar. xiii(?). O. 12–13; 33 (altunluːg): xiv bél 'waist' Qutb 30; MN 107: Kom. xiv 'waist' (lit. 'kidneys') bél CCI; Gr.; Kip. xiii al-hiːşəq 'belt' (kuːɾə, kuːɾ) bél: baːɾiː: that is 'waist-band' (ɾibabːuːl-ɾaxːəɾ) Hou. 19, 3; xiv bél al-ətaːst Id. 35: xvi-əxəɾ al-əzəl also used for al-əzəɾ 'back' and al-əstəːt Kae. 60, 18; Osm. xv ff. bél (so spelt) 'waist' in several texts TTS IV 102.

Vu bol Hap. leg.; although (Vu) oɡar, q.v., may well be an Ar. l.-w., the resemblance between this word and Ar. baliya, which Kaš. mentions, is purely fortuitous. Xak. xí bol al-farəsəl-məhəcəl 'a horse with white stockings' and al-aːgəɾəl-məhəcəl 'one with a blaze and white stockings' is called (Vu) oɡar bol; and state wheat that has lost its taste is called bol təɾiːɾ; the same ph. is used when it has been spoilt by rain or moisture; and anything that has deteriorated (baliya) with age is called bol; there is a phonetic and semantic resemblance between baliya and bol Kaʃ. I 335.

Mon. B. V.

D baːl (baːl-) Pass. f. of baːː; 'to be fastened, tightened'; and the like. N.o.a.b. Uyg. vii ff. Bud. (our thoughts, love, and longing for you) kiːnuː kənɨnə uʃtəlːr bəɾər 'increase and are intensified from day to day' Hūn-tts. 1870–3; (Xak. xí Kaʃ. II 27 (ban-): the language suggests that Kaʃ. did not think that bal- still existed).

Blī- 'to know'; c.i.a.p.a.l. Can be used both by itself and for 'to know (something Acc.)'; in the early period the phr. blīɡ blī- 'to have knowledge, be wise' is common both in the positive and negative form ('to be ignorant'). Also used as an Aux. V. with the main verb in the Ger. in -uː-áː; meaning 'to know how to, to be able to (do something). Türkiūl viii blī- is common both by itself, e.g. aːɾar kəɾuː; blīɡ 'look at it (my memorial stone) and know (what it contains)' I S 11, II N 8 and in such phr. as blīɡ bilməzes kiːʃiː; 'ignorant people' I S 7, II N 5; viii ff. anːaː: blīɡ (or blīɡler) 'know thus' precedes the last sentence of every para. in IrkB: M. blīɡ bilmətən 'witibly or unwittily' Chuat. 196; eki yuːtztəɾ ʊɾiː dəkli nomuː qəblaːt bilmətən 'we knew the two roots and the doctrine of the three times' do. 159; a.o.o.: Uyg. viii ff. Man.-A bilməz kiːʃiː təɾ 'like an ignorant man' M I 9, 18: Man. (if a man) buː məɾuː səɾvəɾ aːɾəɾ uʃməɾə uʃməɾə 'cannot distinguish and understand words like this' M I 18, 4 (i); a.o. TT II 16, 38: Bud. blī- is common both by itself and with an Object, e.g. bir bilge nom bilmər er 'a man who
knows wise doctrine' PP 14, 2-3, and in such phr. as tuyguluk bilgülük yol 'the road which one should perceive and know' TT V 24, 70: Civ. bil- is common in the same usages as in Bud.: Xak. xi ol bilig bildi: 'arafal'-aqil 'al-'ilm 'al-ihkma wa gâyrahâ 'he knew wisdom, knowledge (etc.)' Kaş. II 22 (biller, bilemek; the people of Arugu: say billur, but the other (Turks) do not agree with them about this); bil- is common both with an Object, and by itself, e.g. kula: k eşiti: kbgü1 billi: if the ear hears, the mind knows it (yaraf) I 232, 1 and as an Aux. V. e.g. III 20 (ylpgil): KB bil- is common in all three usages: xiii(?) At. ditto; Tef. ditto 100: XIV Muh. fahima 'to understand' bil- Mel. 30, 3 (Rif. 113 aqla-): 'arafa bil- 43, 9 and 14; 15; al-ma'ařîfa bilmek 35, q; 121: Çağ. XV ff. bil- ('menmû, etc.) bil- Vel. 142; bill- ('with -I') 'to know' (dâmiştan); and in combination (with another verb) it expresses the meaning of 'to be able' (qadрат va tawânahâi) San. 148r. 13 (quotns.): Xwar. XIV 'bil- 'to know' Qutb 32, MN 173, etc.: Kom. XIV 'bil- 'to know' and as Aux. V. CCI, CCG; Gr. 57 (quotns.): Kip. xiii alima 'to know' bil- Hou. 33, 15 (visceralized bel-); 'arafa wa 'alima bil- do. 38, 6 (ditto): XIV alima ld. 35; 'arafa wa 'alima bil- Bul. gov.: XV ditto Kay. 9, 21; 74, 5; Tuh. 25b. 11; a.o.o. bol- originally 'to become (something)', implying a change of state, in contrast to er- 'to be (something)' with the contrary implication. From a fairly early date, however, bol- began to lose its distinctive character and verge, at any rate sometimes, towards 'to be', and when some tenses of er- became obsolete they were usually replaced by tenses of bol- (but see 1 tur-). Ci.a.p.a.l. For unknown reasons the bol- was elided in some Western languages at an early date, prob. through an intermediate form with w-. Today oL- is the only form in SW Az., Osm. (but not Tkm.) and occurs sporadically elsewhere, but only under the influence of Osm.; otherwise the form is bol- with minor phonetic changes. Türki viii bol- is common and always implies a change of state; e.g. (the xağan died and) bodun: Küng küi bolti: 'his people became maidservants and slaves' I E 20, II E 17; it also occurs in the phr. yok bol- 'to cease to exist', e.g. the türköl bodun yok bolmazun: 'may the Türki people not cease to exist' I E 11, II E 10; viii ff. (the sun rose) kamaq äze: yaruk bolti: 'it became light everywhere' JKB 26; bir tavilku: yûz bolti: yûz tavilku: miğ bolti: 'one spirea became a hundred, and a hundred spireas became a thousand' do. 32; a.o.o.: Man. niğosak bolmuzum 'we have become. Hurers (-I-)' Chaus. 176; rede dörü yok bolgây 'why will he cease to exist?' do. 169; antada kесre ne bolgây 'what will happen after that?' do. 172; a.o.o. Uyg. vii the title of the author of the Şine-ustu inscription was teqrîde: bolmüs el 'timsî bilge: xağan 'the wise xağan who came into existence in (or from?) heaven and organized the realm' N 1; both bol- and yol bol- are common: IX oğlanım erde: mavin-ça: bol 'my sons, come to be like my teacher among men' Suri 9: VIII ff. Man.- (if a lamb or a calf changes its body and is reborn) arslan oğlı bol ol bulop 'becoming a lion cub or a wolf cub' M I 8, 5-6; a.o. do. 12, 10-11 (ortukluğ) etc.: Bud. bol- 'to become' is very common; when used in the Imperat. form in phr. like kütluq bolzun 'good luck' the drift from 'to become' to 'to be' is already apparent; also used idiomatically, e.g. (a monarch has need of three things, an army, food-supplies, and loyalty; if he has to lose the first two) bolur 'he can survive' (but if he loses the third) bolmaz 'he cannot' TT V 26, 109-10: Civ. bol- 'to become' is common; in such phr. as maşa ... bolkerge bolup 'since I needed, or came to need, wine', USp. 1, 3, the drift in meaning is beginning: O. Kir. ix ff. üç yasinda kaçpiz boltum 'I became fatherless at the age of three' Mal. 6, 1; a.o. do. 45, 2-3 etc.: Xak. x bol- is very common, two or three times commoner than er-, but as there is n.m.e. for either it is impossible to decide whether Kaş distinguished between the meanings of the two verbs; bol- with aPredicate is normally translated by a single Ar. verb, but where this is not the case, e.g. I 446, 20 (bogu:gu) and 23 (tusa:gu) it is usually translated sara 'to become'; in I 26, 15 and 16 it is translated kâna 'to be', but the context requires 'to become' (bolur: bolma:k): KB bol- is very common and seems to mean 'to become' rather than 'to be', see e.g. 66, 113, 116, 119; er- is equally common or commoner; in the list of planets, 131 ff., bol- and kel- alternative, both indicating a change of circumstances, e.g. anıpa basa boldi ikinç opay 'after it Jupiter, the second planet, became (visible)' 132: xiii(?) At. bol-, about equally common with er-, sometimes clearly means 'to become', but sometimes hardly more than 'to be'; Tef. ditto but bol- seems to be less common; bolur 'it is (possible)' 107: XIV Muh. in the introductory section (Mel. 7-8; Rif. 79-80) on the differences in pronunciation between the Turks of Türkistan and those of 'our country' (Iraq or Azerbâyjan?) it is said that some of the latter elide b- before (vocalic) zâw and for oy kâna 'what was it?' say: wold: for ne: boldi and for oy yâkun: ne: wolgây for ne: bolgây: in 19, 13 ff.; 99 it is said that kâna is translated by er- only in the Perf., the other tenses being supplied by bol-; al-kawn bolmak 35, 7; 120; sara wa tamma 'to become, to be complete' bol- 27, 13; 111: oL- occurs in 24, 4; 25, 1 (107); 29, 10; 30, 7 but was prob. not in the original text: Çağ. XV ff. bol-(alu, etc.) ol- Vel. 154-5; ol- sudan wa büdan 'to become; be' also pronounced bol- San. 80r. 15 (quotns.); bol-ditto 138r. 11 (quotns.): Xwar. xiii bol- 'to be'; 'Ali 47; xiv bol- 'to be' Qutb 35; MN 17; Nahe. 29, 3 etc.: Kom. XIV bol- 'to become; to be' CCI, CCG; Gr. 63 (quotns.): Kip. xiii sara bol- 'with back vowel?' Hou. 41, 9; kâna
böl- do. 43, 11; xiv ol- šära ld. 19; bolt- (‘with back vowel’) šära do. 35; känä ol- Bul. 77 (šära not listed): xiv bolt- känä aw šära aw carä (‘to happen’) Kav. 10, 5; šära bol- Tuh. 22b. 10 a.o.o. (känä not listed): Osm. xiv fl. ol- in various conjugational forms; c.i.a.p. TTS I 540 fl.; II 724 fl.; III 540 fl.; IV 604 fl.; bolt- occurs sporadically i.a.p. I 113; II 159; III 108; IV 119.

bul- ‘to find’ with some extensions of meaning, ‘to obtain’ and the like. The relationship between this word and the synonymous 2 tap- is discussed in Clauson, Türkçe sözler üzerinde araştırımlar, Jean Deny Armacanı, Ankara, 1958, p. 68; briefly bul-, though common in the earlier period, now survives only in SW Osm., all other languages, even Az., Tkm. having tap-. As bol- and bul- are normally indistinguishable graphically some occurrences of bul- may have been missed. Türkü viii (I looked for a guide and VU) cülgi: Az erl: bultim ‘found a man of the cülği’ (?), q.v. Az (tribe) T23; înim Kül Tegin er at bulti: (so read) ‘my younger brother Kül Tegin acquired his adult name’ I E 31; the honorific term for ‘to die’ should probably be read kergek bul-, e.g. (my younger brother Kül Tegin) öznce: kergek bulti: ‘met his destined (?) fate’ I E 30; o.o. do. 4; Is. 23: viii fl. oğlan kekek tezekin bulti: ‘a boy found the dung of (some kind of) falcon’ IrKB 13; a.o.o.: Man. yilikka biramka bulup ‘acquiring cattle and property’ Chius. 200, 250; a.o.o. M III 21, 1 (i) (aquit): Uyg. vii fl. Man. ükük telim tunğlar bultu erte ‘many (Hend.) mortals have found’ (the three evil ways?) TTS II 21; Bud. bulmakta tapmak bolur ‘it results in finding (a pure rebirth)’ U II 36, 43; (fear of) ayığ kulun bulgülük ‘finding (i.e. acquiring) evil behaviour’ do. 39, 92; ağçıların bulmadi ‘he did not find his treasurers’ PP 10, 5; o.o. U III 67, 1 (iii) etc.: Civ. TT VII 42, 5 (ataksımns-): Xak. xi ol yarmak buldi: ‘he found (waccada) the coin’ (etc.) Kaj. II 22 (bulur, bulmak); and about 20 o.o.: KB uluglik bul ke bulkü elke erk by might acquire authority over many realms 942; o.o. 940 (erk), etc.: xiii (?) At. bulur bir neğ içere dalillar mi-ep- he finds within one too a thousand proofs’ 8; a.o.o.: Tel. bul- ‘to find’ T23: xiv Muh. hasiba ‘to think, deem’ bul- Rij. 217 (only); waccada tan laha ‘to find, attain’ bul- Mel. 32, 11: Çeç. xiv fl. bul- yıftan wa dark kardan ‘to find, reach’ San. 138r. 11 (quotons.): Xwar. xiii bul- ‘to find’ Ali 31; xiv ditto Qub 77; MN 50, etc.: Nahe. 20, 7 etc.: Tkm. xiv bulwaccada (Kip. tap-) ld. 36; laqal-â-lây ‘to find something that has strayed’ bul- Bul. 79r.

böl- ‘to divide, separate, distinguishing’, etc. Poorly attested in the early period but s.i.a.m.l. Cf. ağır-.- Türkü viii in T 5-6 (trakk) the last word in the sentence has been read bilser (by Radloff and Thomsen) and büser (by Ramstedt), but the photograph shows quite clearly böšer ‘if one (tries to) distinguish between’ (a lean ox and a fat ox in the distance): Çağ. xv fl. bol-qismat wa hışa kardan wa cudâ kardan ‘to divide into shares, to distribute; to separate’ San. 138r. 14 (quotons.): Kip. xiv bol- ‘azala ‘to remove, set apart, discharge (from office)’ ld. 36.

Dis. BLA

bala: originally ‘a young bird, nestling’, a meaning which seems to survive only in SW Osm.; hence, by extension, ‘the young of an animal’, and in modern times even ‘a human child’. S.i.a.m.l. g. Xak. xi bala: farxul-â-yâr ‘a nestling’; this word is also used metaphor for ‘the young of any predatory animal (malad sobu)’, etc., so long as it is small (prov.): (bulu follows here): bala: ‘a helper (a’uðn) for a man in his work’, esp. used in regard to agricultural work Kaj. III 232 (the second word is presumably the first used metaphor?): Çağ. xv fl. bala baça-ı cimnär ‘the young of an animal’ San. 126v. 25 (quoto.); under enûk ‘puppy’ do. 118r. 11 fl. it is said that bala is the word used for the young of elephants, wild beasts, and reptiles: Xwar. xiv bala ‘a young animal’ (gazelle, cat, etc.) Qub 26: Kip. xiii bala: occurs in the names of slave girls, ak bala: farx ayaqd and ay bala: farx qamar Hou. 30, 12: xiv bala: (‘with back vowels’) al-farx ld. 36: xv farx bala (tuğ, yawrî, (PU) mamrax) Tuh. 27b. 12.

VU balu: Hap. leg.; onomatopoec. Xak. xi balu: balu: ‘an Exclamation (harf) with which a woman puts her child to sleep in its cradle’ Kaj. III 232.

S bile: See birele.

Dis. V. BLA

D 1 bele- (bele):- Den. V. fr. 1 be; pec. to Xak. Xak. xi köy beleledi: ta’aça-d’al’a-n ‘the sheep bleated’ Kaj. III 270 (beleer, beleemek); a.o.o., spelt bele:— III 206 (1 be).

2 bele-/-bèle-: ‘to swaddle (a child)’ and the like. Survives, with the same meaning in NE Khak. pôle- and NW Kaz. bile: R IV 1761; perhaps the origin of Russian pelenat’ same meaning. Xak. xi ol kençin beleledi: he laid (adça’a) his child in the cradle and fastened him (areaqabu) in it; and one says ol an: kananqa: beleledi: (sic) ‘he laid him in his blood’ Kaj. III 270 (beleer, beleemek sic): Kom. xiv ‘to swaddle’ bele- CCG; Gr: Osm. xvi ditto in one text TTS II 127.

D? F bile-: Den. V. fr. 1 bt; ‘to sharpen’ (a knife, etc.). S.i.a.m.l.g. w. some extended meanings; cf. kond-:, klik-, yitit-, yanu-. Xak. xi ol bıcêk bileledi: ahma wa asannal-’sikkin’al’-misann ‘he sharpened and whetted the knife on the whetstone’; and one says ol têş bileledi: he sharpened (ahadda) his teeth’ Kaj. III 270 (biler, bileemek): xiv Muh. (i) ahadda bile (Rif. 102 (only)): Xwar. xiv bile- ditto Qub 32: Kom. xiv ditto CCG; Gr.: Kip. xiv bile- sanna ld. 35; xv ditto Tuh. 20a. 2; Osm. xvii bile- in Rümı
to whet on a whetstone, to sharpen" San. 149r. 27.

D bula:- Den. V. fr. 2 bu; 'to cook', more precisely 'to cook in steam' (see bulat). As bulğa:- became bulşa- in many modern languages, it is not clear to what extent this verb has survived, but it certainly survives in NE Khak. pula- (of steam) 'to rise in clouds' and NW Kaz. bulala-ditto R I 1836. Cf. büşur.

Xak. xi kuz: bulada: tabaxa-l-hamal başa-lika (tred tua gavyrahu) 'he cooked the lamb (etc.)' Kaj. III 270 (bular, bulmak): Xav. Muh. (?) tabaxa bulâ- Rif. 111 (Mel. 28, 8 has büşur- (sic), and Rif. in margin büşur-.

Dis. BLB

balbal 'a stone pillar erected on a grave in token of an enemy killed by the deceased and occasionally inscribed with the name of the enemy'. N.o.a.b., but survives as a l.w. in Russian (ramenmaya) baba 'a stone' bal-bal'. Türkü viii (my father the xagan died) kaqun-xağanka: başlayu: baz xaqanıq balbal tıkmiš 'we erected stone pillars, with (one symbolizing) Baz Kağan at the head of them, for my father the xagan' I E 16, II E 13; o.o. I E 25; II S 7, 9; Öngin 3, Tölüs Şadıq bal-bal: balbal near Öngin (ETY I 190) (VU) Işvara: Tarkan balbal: balbal near Öngin (do. 131): vii ff. Yen. türk xan bal-bal: Mel. 32, 10 (the other supposed occurrences in Mal. are very dubious).

Tris. BLB

S bilewû: See bileğî.

CF balavuz See bal.

Dis. BLC

balçık 'mud'. Kaj.'s description of the word as Öğuz is odd; it occurs in a Xak. quotn, in Kaj. and in later Xak. languages and s.i.a.m.l.g., w. various phonetic changes, and metatheses of -ç- and -k. Cf. 3 balık, 2 titği. Öğuz xi balçık al-walî 'liquid mud' Kaj. I 467; a.o. in a verse certainly Xak. I 248, 3 (yuğrul): xiiii(?). Tef. balçık 'clay' 90: Xav. Muh. al-fîn 'mud' ba:lcık Mel. 50, 9: Rif. 158: al-fîn balçık: 7ımlı-ra' baş balçık; al-usaan'alkalı', MSS. al-øyun, unvocalized) kara: balçık 75; 178: Çağ. xv ff. paçığ (so spelit) gil 'mud'; in Ar. wall San. 127r. 1: Kom. xiv mu'd balçıkCCI; Gr.: Kip. xiii al-fîn balçık (-c-) Hou. 24, 13; balçık (-ç-) do. 42, 1: xiv balçık al-fîn I'd. 36: Bul. 4, 10: xv al-fîn balçık Kav. 58, 14; Tuh. 23b. 6.

Dis. BLD

bulut 'cloud'; s.i.a.m.l.g., usually as bulut. See Doerfer II 771. Türkü viii ff. (men were bad-tempered and the sky cloudy) buluit: (so read) ara: kün tuğmuş 'the sun rose among the clouds' IrkB 52; a.o. 53: Uyğ. viii ff. Man. boz buluit 'a grey cloud' M 11, 19; a.o. do. 16 (tolsiğ): Bud. kalti bulutin

ünmiş ay teğri teğ 'like the moon-god rising from the clouds' TT IV 4, 8; a.o. VIII B.14 (ün-): Civ. TT I 5 (ün-): Xak. xi buluit al-sahâba 'a cloud'; kara: buluit 'a black cloud'; an k buluit 'a rain cloud' (al-muzn) Kaj. I 354 (prov., verse); over 20 o.o., three times vocalized bulut: KB bulut kökredi 'the cloud thundered' 86: xiiii (?) At. anü bâx-şîyûnîn buliit uvtanur 'the clouds are put to shame by his generosity' 57; two o.o. (some MSS. have bulut); Tef. bulut 'cloud' 111: xiv Muh. al-guym 'cloud' bulût: Mel. 79, 10; Rif. 184 (mis-spelt): Çağ. xv ff. bulût abr 'cloud' San. 141 v. 13: Xwar. xiv bulut/ bulût 'cloud' Quth 37, 38; MN 11; Nahe. 38, 9 etc.: Kom. xiv 'cloud' bulut CCI; Gr.: Kip. xiii al-sâbâ bulût: Hou. 6, 6: xiv bulût ditto Id. 36; Bul. 2, 15: xv ditto Kav. 58, 4; Tuh. 18b. 19; şanmâm 'thin white clouds' bulût do. 26b. 2.

bultu: (balto:) 'an axe'; in the early period more specifically 'a battle axe', later more generally. S.i.a.m.l.g., in SE Türkî paldû/paltu Shaw, jarring; paltu BŞ; elsewhere bulta. Uyğ. vii ff. Man.-A (then the god Hormuz split the fiend's head) ot teğri bultuça kîlp 'using the Fire God as an axe' M I 20, 13: Bud. Swu. 544, 6 (bedzet-): Xak. xi baldû: (sic) al-fa's 'axe' Kaj. I 418; a.o. III 421, 25: KB kayusi çerîdeki kılıc baldû yér 'some men suffer sword and axe (wounds) in the ranks' 1736; a.o. 2141: xiiii (?) Tef. balta 'axe' 90: xiv Muh. (?) al-tabar 'axe' balta: Rif. 169 (only): Çağ. xv ff. balta balta tabar ma'dânsa Vel. 133 (quotn.); balta tabar, in Ar. fa's San. 12b. 7 (same quotn.): Öğuz xi otuq kesesi: baldû: 'an axe (fa') for cutting firewood' Kaj. I 14, 2; n.m.e.: Xwar. xiv balta 'axe' Quth 26: Kom. xiv 'small axe' balta CCI; Gr.: Kip. xiv balta: 'an axe (al-fa's) used for chopping firewood' Id. 36: xv al-fa's balta: Kav. 64, 1; Tuh. 28a. 2.

baldır, etc. Preliminary note. Kaj. mentions five different words with these consonants variously vocalized, of which the last two present no particular problems. The first is mentioned twice, the second twice, and the third three times followed by the sentence wa hâqîhi-l-arba'a bi-îsâbîl-lâ' and these four have back vowels', the problem is which four? The first word seems to be identical with the well-known word beltrî, there is no difficulty about the difference between -d- and -t-, cf. balutu, Kaj. baldû; the 'four' therefore which have back vowels seem to be the second word, the two mentions being taken as identical, and the three occurrences of the third. These two words therefore, which are pec. to Kaj., can be taken as baldîr. There is another well-known word baldut not mentioned by Kaj.

baldır (bldır) ‘the calf of the leg’; in some modern languages other adjacent parts of the leg. S.i.a.m.1g. except SE (?) with some phonetic changes. Uyğ. viii ff. Civ. (on the second day it is in the heel) üç yanık baltır; da ‘the calf, the fourth’ (in the calf) TT VII 20, 5–6: (Xak.) XIV Muh. (?)) lahmät-siq ‘the fleshly part of the lower leg’ baltır Rif. 142 (only): Çağ. xv ff. baltır gişi-i varı ‘baltır gişi-i varı’ ‘the soft flesh on the shin-bone’; Nasırī mistranslated it as rān ‘thigh’ San. 1271. 2: Kip. XIII al-saq baltır (mispelled baltar) Hov. 21, 6: XIV baltır lahmät-siq Id. 36: xv al-saq baltır Kas. 61, 7; Tuh. 18b. 13.

baltır properly ‘the calf of the leg’; in some modern languages other adjacent parts of the leg. S.i.a.m.l.g. except SE (?) with some phonetic changes. Uyğ. viii ff. Civ. (on the second day it is in the heel) üç yanık baltır; da ‘the calf, the fourth’ (in the calf) TT VII 20, 5–6: (Xak.) XIV Muh. (?)) lahmät-siq ‘the fleshly part of the lower leg’ baltır Rif. 142 (only): Çağ. xv ff. baltır gişi-i varı ‘baltır gişi-i varı’ ‘the soft flesh on the shin-bone’; Nasırī mistranslated it as rān ‘thigh’ San. 1271. 2: Kip. XIII al-saq baltır (mispelled baltar) Hov. 21, 6: XIV baltır lahmät-siq Id. 36: xv al-saq baltır Kas. 61, 7; Tuh. 18b. 13.

beldir ‘the junction of two or more roads or rivers’. An early l.-w. in Mong. as belOr (Haa Nelson 14, Kow. 1116, the -r- implies -t- not -d-). Survives in NE several dialects Beltr R IV 1246; Khak. piltr; Tuv. beldr. beldir. vii (I spent the summer there, west of Dulq Ba) yavaq (VU) tokus beltrinda: at the junction of the Yavag and Tokus (rivers) Şu. E 9; a.o. S 10 (örqil-): viii ff. Bud. balik ortusinda beltrinda ‘at a cross-roads in the middle of the town’ PP 76, 5; o.o. U IV 6, 3 and 13 (U I 39, 3 and 13); Hüen-ts 1939. Civ. tört beldirindeki topak ‘earth from the junction of four roads’ H I 1 yu; ‘if a man unite to be a beg becomes a beg) beldir sayu or berçe salur ‘he gave on the whole at every cross-roads’ TT VII 42, 5: Xak. xi beldir ra’mlu’-calbal ‘the crest or a mountain’ (i.e. the point where the slopes on each side meet); one says tag beldir: Kas. 1456.

beldir ‘last year’; Radloff’s suggestion that it is a crisis of the purely modern phr. bir yil dir is, of course, preposterous. Survives in NE Alt., Tel. piitr R IV 1315; Khak. piltr; NC Kir., Kzx. biltir; SC biltur NW Kz. biltur; SW Az., Tkm. bildir. Osm. bldir. It is an open question whether SE Türk beldir/baldır, etc. Shaw 45; BS 55; Farring 47 ‘before, formerly, earlier’ is a survival of this word or 2 beldir but suggests that they may originally have been identical. Xak. xi beldir al-âmlu-mâdî ‘last year’ Kas. 1456: Çağ. xv ff. biltur pâr-sâl ditto San. 149v. 13 (quotn.): Kip. xii al-âmlu-mâdî biltir Hov. 28, 7: xv ditto Id. 56; al-âmlu-âvvalo baltır(d) (sic) Bul. 13, 14: xv al-sanatu’l-mâdiyo biltir yil Kas. 26, 12; sala (yal wa) biltir Tuh. 15b. 11; mâdî biltir do. 35a. 9: Osm. XIV biltur in one text; xv ff. biltir in several diets. TTS II 136; III 89; IV 99. VU biltur a reduplicated onomatopoeic of: type common in Turkish languages; the only direct parallel seems to be NC Kzx.

baldur biltur ‘glittering’ or ‘rapidly, noisily’ R IV 1843 (not in MM); cf. also SW Osm. güldür. Xak. xit a şu kudugka: tüşti: bultur biltur etti: ‘the stone fell down the well and the noise of its fall rose like this onomatopoeic’ (miṭṭi ḥaddīl-ḥikāya) Kas. I 456.

baldiz ‘a man’s wife’s younger sister’. Survives in this meaning in NW Kz. and SW Az., Osm., Tkm., and also in NC Kir., Kzx. but according to MM 68 in Kzx. it also means ‘younger sister’ and even ‘brother-in-law’. The last usage must be quite modern, but the use of the phr. eke baldiz in Uyğ. directly parallel to eč’il int suggests that it was also sometimes used in the sense of ‘younger sister’ even in Uyğ. Uyğ. viii ff. Bud. Svwt. 554, 15–16 (eke): Xak. xi baldiz uxtul-mar’at’-i-suqrâ ‘a (man’s) wife’s younger sister’; a man’s sister is called sîpl, not baldiz Kas. I 457; a.o. III 7 (yurç): xii (?) Tef. 72 (eke); 90: XIV Muh. (?)) uxtul-mar’a baltur: Rif. 144 (only). (eke).}

Dis. V. BLD-

D?F bilet- Caus. f. of bille:-. Survives in SW Osm. Xak. xi ol biçe:k bilette: asanna (NS. here amarra, but asanna in a.o.) 1-sikhin toa amara bi-imhâyihi ‘ala’l-misann ‘he had the knife whetted and ordered that it should be sharpened on the whetstone’ Kas. II 310 (biletur: biletmek); a.o. II 325, 16.

D bulat- Caus. f. of bula:-; Hap. leg.? (see bula:-); the translation shows that this is a Caus. f. and the statement that the form was originally bulad- arises fr. a false analogy with Den. V.s in -d-. Xak. xi ol kuzt: bulatt: amara bi-tabi’l-hamal ‘fi buxari’l-qıdır ‘he ordered that the lamb should be cooked in the steam of the cooking pot’; also used of anything that is cooked in the steam of the cooking pot; buladat: askhl(üh) fa-hudjdati’l- toev tahdifsan) was the original form; then the (long) wâdi was elided to shorten it (fa-udjima ‘and it was contracted’ is added between the lines, perhaps later) Kas. II 310 (bulatur: bulatmak).

D bulduk(-bulduk-): to be found’, etc.; Pass. f.s. of bul-. N.o.a.b. Uyğ. viii ff. Bud. (the passion of love) olarda arti buldukmaz ‘is never found among them’ TT V, p. 16, note A39, I. 4; a.o. VI 386 (etlîgsiz): Civ. ęncğuğ mepiŋ buldukmaz ‘you do not find peace or joy’ TT I 21–2: Xak. xi buldukt: nep wucida’l-say ‘the thing was found’ Kas. II 227 (buldukar: buldukmak).

D biltür- Caus. f. of bilt-; to make (something Acc.) known (to someone Dat.); to inform (someone of something). S.i.a.m.l.g. w. minor phonetic changes. Cf. bildüz- Uyğ. viii ff. Man. avış tamu emgerkin biltür-tüljüz ‘you have made known the pains of the ater (Sanskrit) hell’ TT III 58–9: Bud. (baltır: biltır)}
bilütürmedin 'without informing' v.1. in TT
VI 355 (bildüz-): Xak. xi ol maqa: i5
bilütül: 'arräfani'l-amr wa ałamanih he made the matter known to me and informed
me of it' Kaş. II 176 (bilütür, bilütürmek): KB
biliğ bildürür 'he disseminates knowledge'
398: XIII (?) At. biliğ bildürür 107;
Tef. bildür-/bildür- ditto 101-2: Çağ. xv ff.
bildür- Caus. f.; fahamündan wa małüm
kardan 'to inform, make known' San.
148v. 10 (quotns.): Xwar. xiii bildür-
ditto 'Ali 37: XIII (?) ditto Oğ. 104 (bildtí-
323: Kom. xiv 'to make known' bildür-
CCG; Gr. 58 (quotns.): Kip. xv byle bildürdim
atı eyleneripti 'I informed the bez that
the horse was saddled' Tuh. 70b. 10.

D bultur- Caus. f. of bul- 'to make, or
let (someone Dat.) find (something Acc.).
N.o.a.b. The parallel Caus. f. of bol-
s.a.m.l. is not noted before Kip. xiv 1d. 35
and perhaps Çağ. xv ff. San. 140v. 6, the
translation here, however, does not
really suit either word. The entry in
Bul. seems to belong here. Cf. bulduz-,
Uyg. viii ff. Man. (you have shown us . .
you have erected ... [gap])
bultuınuz 'you have made us find' TT III
55: Bud. tınılg oğlanıpa bultuynmını
varanı 'let me cause (or help?) the children of
men to find nırcäna' TT VII 40, 142: Kip.
XIV kafia 'to give enough' (?) buldur- Bul.
77v.

D bildüz- Caus. f. of bil- 'syn. w. bultur-
N.o.a.b. Uyg. viii ff. Bud. (they go about
doing good to mankind) biltüzmedin
tuzyuzmadın 'without letting it be known or
noticed' TT VI 335: Oğuz xi ol maqa i5
bildüzül: ałamani'l-amr 'he informed me of
the matter' (bildüzür, bildüzmek): this
Oğuz word is irregular (xärica ani'l-qiyâz),
the Turks do not use it Kaş. II 202.

D bulduz- Hap. leg.; Caus. f. of bul-
cf. bultur-. Xak. xi bulduzdı: neğni: awcada-
çui'say he made him find the thing' Kaş.
II 202 (bulduzur, bulduzmak).

Tris. BLD
?C bulüçulayu Hap. leg.; prob. a crasis of
bulçça Equative f. of bulit and ulayu; cf.
çulelayu. Uyg. vii ff. Bud. (PU) yañalığ
sü bulüçulayu ýyygäymen 'I will collect
an army of elephants (as massive) as a cloud'
Hüen-is. 319-20.

D bulütlig P.N./A. fr. bulit; 'cloudy'.
S.i.m.l.g. w. some phonetic changes.
Türkii vii ff. er busušułg teğri: bulütlig
'people were anxious and the sky was cloudy'
IrkB 52.

PUF bulduni: Hap. leg.; no doubt a l.-w.,
perhaps Iranian (see kendük). Gancak xi
bulduni: 'the name of a milk dish (al-rošiya)
in which fresh grapes and raisins are mixed,
it is then eaten' Kaş. I 492 (the fourth con-
sonant is certainly wrong; the word occurs
in a small section headed fululu, with four
cross-headings -N-, -R-, -L-, -N-; the first,
under which this is the only word, is obviously
an error, prob. for -T- or possibly -B-).

?S bildirçin See budursun.

D bulutsiz Priv. N./A. fr. bulit; 'cloudless'.
N.o.a.b. Uyg. vii ff. Bud. anabrák atılg
bulutsiz teğri yerinde 'in the cloudless
heaven called Anahdraka' (Sanskrit 'cloud-
less') Sun. 143, 11-12.

Tris. V. BLD-
D bulütlan- Refi. Den. V. fr. bulit; 'to be
cloudy, overcast'. Survives in SW Osm.
bulütlan-. Xak. xi kık bulütändi: şama-
sıl-samâ 'the sky was cloudy' Kaş. II 264
(bültütlanur, bulütlanmak): Kip. xv gay-
yama bulütlan- Tuh. 274. 8.

Mon. BLD
S balik See 3 balik.

Dis. BLD
(D) baliğ 'wounded'; P.N./A. fr. *ba;
which is also the basis of 2 baš and ba:lik-.
Survives in NE, most dialects, pašiğ:
palîğ:palu: 'wound, swelling' R IV 1168; Khak.
palîğ; Tuv. palîğ. Türkii vii ff. Man. (our souls,
fighting with sin and devilry) balîğ balîğ
boltt 'became wounded (Hend.)' Chas. I 9-
10: Xak. xi balîğ al-carih 'wounded' Kaş.
I 407 (verse); o.o. I 242 (emles-); I 252
(ağrm-): KB bu ödleg oki birle köprü balîğ
'this man whose mind is wounded by the
arrow of time' 5430.

I balik 'fish'. S.i.a.m.l.g. including Yak.
balik; Çuv. pulâ/polâ Ath. IX 278. Uyg.
viifi ff. Man.-A kalti balak (sic) suv içre
yüzerçe 'just as a fish swims in the water'
M I 17, 13-14; o.o. do. 35, 16; 36, 20-1: Man.
taluy öğuzteki balıklar 'the fishes in the sea'
TT III 90: Bud. PP 17, 1 (uðlak): 58, 7
(âqna-); Sun. 601, 11; 603, 10: Cîv. balik
öttin 'the gall-bladder of a fish' H I 155;
kudug suvında balık yok 'there are no fish
in the water of a well' TT VII 42, 7; a.o. do.
28, 46; in VIII F.3 and 9, a calendar text,
balik (spelt with p-), is prob. 'the constella-
tion Pisces' (a sign of the zodiac): Xak. xi
balik al-samak 'fish' Kaş. I 379 (prov.);
a.o.o.: KB balık kudrugündûn 'from the
tail of Pisces' 66; a.o. in the list of signs of
the zodiac 141: XIII (?) Tef. balık 'fish' 90:
Xiv. Muh. al-samaka balık: Mel. 14, 18; 77, 6;
Rif. 91, 180; al-hû 'Pisces' balîğ 79, 8;
balîk 183: Çağ. xv ff. balîğ mâhî 'a fish'
San. 127r. 9 (quotn.): Kom. xiv 'fish' baluk
CCI; Gr.; Kip. xiii al-samak balîk Hou.
7, 4: XIV balîk al-samak; balîk bey al-bûrî
amir'ul-samak 'the mullet', that is 'the chief
of the fish' Id. 36; al-samak balîk Bul.
5, 1: xv ditto balîk Kâr. 63, 2; Tuh. 19a. 8.

2 balik 'town'; the standard Turkish word in
the early period, but n.o.a.b. except as a com-
ponent in place-names. A very early l.-w. in
Mong. as balağasun, Plur. balağad (Haeisch
hacked horse gets fat, it goes wild and bolts'

(Rif.)... semrise less bubbles out of the ground' Vel.

(a spring')

Xak.

VLr bulax Son.

Gag.

Civ.

Xar.

379; the word in Muh. may he 3 bulak.

buktel; the word in Muh. may be 3 bulak.

Man.-A balik (da?) teggindii 'he wandered about the town' Mj. 32, 11: Bud. Kançanabati balikta U III. 29, 12; (the people) menlii balikmita 'in my town' U IV 8, 26; balik 'town' is common in PP and elsewhere: Civ. (a man whose head twitches on the right) irak balikka barri TT VII 34, 5; balik also occurs in USp. usually as a component in place-names: Xak. xi balik al-hiiyn tev'l-madina 'a strongholds, town' in the language of the pagans (li-hujjati'l-cahlilayati'l-cuhali] and Uykur; hence Bxg. balik, the biggest Uykur town, meaning 'Five towns'; and another of their towns is called Yaqi: balik, that is New Town' Kaq. 1. 379; xiv Chin.-Uyg. Dict. 'walled town' balik Litig., p. 138; R IV 1166: Çaq. xv ff. balik sahr rehlayat 'town, province', as in Xanaxbalig, BxSbulak. San. 1279. Xwar. xii (?) baluk (sic) 'town' occurs 8 times in Oq.

3 balik 'mud'; pec. to Kaq.; the morphological connection between this word and balik, q.v., is obscure. Arq: some Oğuz x balik al-tin 'mud'; some Arq: pronounce it baluk with three consecutive unvowelled consonants (sacakhir, i.e. counting the alif as a consonant); in Turkish only two consecutive unvowelled consonants are permissible, but in the language of the people of the Arq: there is an incorrect practice (rihka) Kaq. 1. 379; a.o. I 248, 3 (uygurul).

1 baluk 'a spring (of water)'; s.i.a.m.lg. See Doerfer II 809. Cf. bupar, yul. Uyur, xvi ff. Civ. kudug kazar baluk 'a spring of water' 'if a man digs a well or digs out a spring or brook' TT VII 29, 2; a.o. do. 20: Xak. xi KB aka tmmz azart baluklar ara 'it does not cease to flow, but increases among the springs' 6626; xiv Muh. al-a'yn 'a spring' bulak: Mel. 77, 1 (Rif. 180 hawalluy-l 'the surroundings of a spring' yulak: (sic); the words are more or less syn. but baluk is prob. the original text): Çaq. xv ff. bulak 'a spring (propr) which bubbles out of the ground' Vel. 156 (quotns.); bulak/bulak çaasma-i ab 'a spring of water' San. 1415. 15: Xwar. xiv baluk 'a spring' Qult 37; MN 124: Xom. xiv 'spring' baluk/bulak CCI, CCG; Gr.: Kip. xiii al-gadir 'a pool' baluk: Hou. 6, 19.

VF 2 baluk n.o.a.b.; an Adj. applied to a horse; Kaq.'s translation is the same as that of buktel; the word in Muh. may be 3 bulak. Xak. xi baluk at al-adakša mina-l-xayy 'a broad-backed horse' Kaq. 1. 379: KB buluk semrle kör munar ham azaš 'if a broad-backed horse gets fat, he goes wild andbolts' 3600: xiv Muh. (?)(among the words applied to horses) al-gumis 'restive' bulak: Rif. 171 (only): Çaq. xv ff. bulak/bulak asb li hini-yi an gah bâdil 'a horse with cleft nostrils' San. 1415. 15.

S 3 bulak See bulgak.

D bulug Hap. leg., but see buluğlugu; apparently Dev. N. fr. bol; 'a state of (coming into) existence' (?). Türkü viii ff. IrkB 19 (1 aqan).

D bulga: N/A.S. fr. bulga: -1: 'confusion, disorder; confused, disorderly'. Survives as bulga:bulga in NE several dialects R IV 1376 and Khak.; NC Kiz. bulguk and with some extended meanings in NE Kiz. buluk and prob. in the phr. alak buluk 'confused', noted in Çaq. xv ff. San. 459. 9 and SW Osm. fr. xiv onwards TTS II 24; III 13. See Doerfer II 768. Türkü viii (the Tokkuz Oğuz were my people) têprar yê bulgakan ourcên yağ: bulut 'because of disorder in heaven and earth they became hostile' I N 4; a.o. II E 29: Uyur. viii ff. Man.-A M III 9, 17 (ii), etc. (telgek): Bud. el bulgakina kattt'p 'being involved in civil disorders' U II 78, 35; o.o. do. 87, 53 (telgek); TT IV 10, 17: Xak. xi bulgak 'the panic (halazhiz) which breaks out in a tribe on the approach of their enemy': Bulgak a masculine Proper Name (verse bulgak translated al-fistan 'disorders') Kaq. 1. 467; in a grammatical para. III 320, 15 bulguk: is derived fr. bulgakun but the commentary suggests that this is an error for bulgak: KB bu bulguk kânu 'on this day of (political) disorder' 4121: xiii (?) Tef. fistna bulgak 110: xiv Muh. al-fistna bulgak Mel. 50, 12; bulgak Rif. 146: Çaq. xv ff. bulgak 'turbid, muddy' bulgak (Kip. bulanak) Tuh. 25a. 8.

?E bulganc this word is restored in the passage below as a parallel to tarkc; it is a possible Dev. N. fr. bulgan but would be Hap. leg.; the right reading is prob. bulgak. Türkü viii [gap] bulgânc [gap] oğuz: yeme: tarkcin ol [this Türkü people?] are in disorder, and his [Tokkuz?] Oğuz in a difficult mood' T 22.

D bulgu: N/A.S. fr. bulga: - syn. w. bulgak but perhaps with a hint of joint action. NE Şor bulgac 'a stick for stirring liquids' R IV 1378 is prob. not a survival of this word; Şor-S normally corresponds to an earlier -ç (see Radloff, Phonethik der nördlichen Türkischen, Leipzig, 1882, p. 189), so this word prob. represents *buluca: N. I. in -gac. Xak. xi bulgac 'the disorder (al-fistna) which breaks out in a tribe because of the approach of an enemy' Kaq. 1. 460.
D balık-: morphologically obscure; perhaps emphatic f. of *bala-: Den. V. fr. *ba; cf. bulğa and 2 ba. etc. 

bulğa-; curbur'ı-raçul the man was wounded' Kaş. II 119 (balik-a,r, balikmak); in a para. saying that verbs in -k- fall into two classes: (1) verbs in which the Suff. is attached to add emphasis to verbs connoting defeat, e.g. bassik (this seems to be a misunderstanding of the suffix -stuk), (2) verbs, of which this is one, in which the -k- is an integral part of the verb (yaqın a$t lü-bihh); KB balıklım bar erse 'if there is a wounded man' (make sure that he is medically treated) 2402.

bulğa-: acc. to Kaş, q.v., basically 'to stir' (a liquid, etc.) and metaphor. 'to confuse, disturb (someone), produce a state of disorder', but the second is the older and commoner meaning. S.i.a.m.l.g., in SE, sometimes, and SW Az., Osm., Tkm. always as bulğa-, elsewhere as bulğa-. Türki viii (in an account of a battle) bulğuyu: 'putting (the enemy) in disorder' Arr. 5. 4: viii ff. Man. M III 45, 2–3 (ogûr): Uyg. viii (he said) içre: ben bulğayın 'I will cause internal disorder' Sîr. S 4: viii ff. Man.-A. (if the wind blows from the west it drives) ol bulğamak gi bulğamak 'those disturbances and storms' (eastwards) M III 17, 5–6: id. bulğardırmek 'if I have caused trouble' (to the innocent) U 78, 32; o.o. do. 87, 50 (mis-spelt); TT IV 10, 14; 10, 17 (1 e): Tîq. 48a. 2; Üsp. 60 ib. 11. Civ. (crushing red salt with camel's dung and) bor birle bulgarp 'stirring it up with wine' H I 99; a.o. TT I 63 (1 ôg): Xak. xi suv: bulgadı: 'he stirred (kaddara) the water'; and one says ot tuçaç bulğadı: 'he vigorously stirred (harraka) the tutmaç in the cooking pot (etc.)'; also when one vigorously stirs anything, e.g. gruel and the like, so that the top and bottom (of the mixture) are both cooked; and one says ol er anığ köpiln bulğadı: 'that man annoyed him and made him angry' (açorahu wa ajdahahu); the origin of the phr. is that the man's physical condition is upset (yatakaddarul-tab) by eating food not properly cooked so that he nearly vomits (yatagaqya) Kaş. III 289 (bulğa:; bulğa:; bulğa:; o.o. III 291, 2 (telge)–); 320, 13. Civ. xvi ff. bulğa: (di) tolaçur- we biri: 'to cause to be confused (etc.)' to wrap up'; bulğa: (p) bulğa: (p) bula- ve bulğa: ve bulaçur- Vel. 157 (quotation)–8: bulğa: bulğa: (Caus. f.) dildâ hardan wa şirândân te ámbixtan 'to confuse, to stir up (mud), to mix' San. 140b. 27 (quotns.); bulga- abbrevia-

tion of bulğu- 139v. 15: Xwar. xiv bulğa: 'to put (an army) in disorder' Qutb 37: Kom. xiv 'to disturb, trouble' CCI; Gr.: Kip. xiv bulğa-yiti: (sic) bulğa:ndurdu: kaddara Id. 36.; Tkm. bulğa: xabatta 'l-mâyi: 'to beat a liquid' (one MS. adds ya'ni harrahahu); Kip. bulğa: Id. 35.

D bulğan- Refl. f. (normally used as Pass.) of bulğa-; s.i.m.m.l.g. with the same range of meanings. Türkü viii ff. Man. (seeing him-

self) kop kanka bulğanmis (sic) 'completely saturated with blood' M I 6, 6; a.o. TT II 6, 9; Uyg. viii ff. Man. A bulğanmakı yaykanmakı M III 10, 12 (i) ('terror for bulğar-', q.v.) Bud. bulğanmış yâvâl tüllerig 'disturbed and evil dreams' U II 58, 1 (i); a.o. do. 2 (iii); (the demons, hearing these stern words) arturkak bulğanıp 'be-

coming still more agitated' U IV 8, 35; o.o. TT V 26, 101; VIII A. 31 (1 él): Civ. (the bile) kûz ñuda bulğanur 'is stirred up in the autumn season (Sanskrit I.-w.)' TT VIII I 23: Xak. xi suv bulğandi: 'the water was stirred' (takaddara); and one says könül bulğandi: zolamati-l-tafâ 'a physical condition troubled him' because he had eaten something with filth (qadar) in it; also when he vomited (qad'a) one says könül bulğandi:; and one says beg aqâr bulğandi: 'the beg was angry (gâdiha) with him' (bulğanur); and one says èl bulğandi: 'the realm was in disorder' (tasawwugat) (bulğanmak:i) Kaş. II 238; o.o. II 232 (telgen)—III 21 (1 yarin) xii (3) Tef. (of a wounded head) kanka bulğan-' to be covered with blood' 110: Çag. xv ff. bulgân- (and bulğas-) ámbira şuvan te ámbida şuwan wa ba-ham ámbixtan 'to be confused, stirred, mixed together' San. 139v. 18 (quotns.; translations of other forms rightly substitute ámbixa ámbixtan for ámbixtan): Xwar. xii bulğan-/bulwan- 'to be confused' Ali 11, 48: xiv kanka bulğan-/bulgas- Qutb 37: Kom. xiv 'to be troubled, confused' bulğan- CCG; Gr. 68 (quotn.): Kip. xv akira (of water) 'to be turbid' bulan- (and tolân)-; Tkm. bulğan- (and tolân-) Tuh. 26a. 3 (these descriptions should be reversed?).

Tris. BLG

D balıklı: N.Ag. fr. 1 balık; 'fisherman'. The only early occurrences are in translated Bud. texts, and not evidence that the Turks themselves fished in this period. S.i.a.m.l.g. Uyg. viii ff. Bud. (in a list of disreputable occupations) balıklı PP 1, 8; TT IV 8, 56; Swi. 602, 6: xiv Muh. şâyâyâl-l-samah baikli: Mel. 58, 1; Rif. 156: Kip. xiv 'fisherman' balıklı CCI; Gr.

D balıkçın Den. N. fr. 1 balık; 'heron', lit. 'fish-eating bird'. Survives only (?) in SW Osm. where Red. translates balıkçı 'tern, Sterna hirundo' and balikçıl 'heron'; etc. Arn. Botaurus. In SE Türkî xviii (the 'Five Language Mirror') kök balıkçı (sic) 'was the common heron, Ardea melanocephala', and ala balıkçı (sic) 'the purple heron, A. purpurea', see E. D. Ross, A Polyglot List of Birds in Turki, Manchu and Chinese, Calcutta, 1909, Nos. 32 and 33; and xx balıkçı (sic) 'heron' jarring 47. Xak. xii balıkçın the name of a white bird called mûlûku-'hasin 'heron', which hunts fish Kaş. I 512: Osm. xiv balıkçır (sic?) prob. 'heron' in two texts TTS I 72; II 101; xvii balikçıl (spelt)balığıç in Rümî, paraña-i mäh 'a fish-eating bird', in Pe. bî-tûmâr 'heron' and
D 1 balıkliği P.N./A. fr. 1 balık; 'full of fish'.

S. i. s. m. l. Üyğ. viii balıkliği the name of a river Şu. S. 10 (örg.: -) Xak. xi balıkliği öğüz (a river full of fish) Kas. 1 498.

D 2 balıkliği Hap. leg.; P. N./A. fr. 3 balık. Arğu: xi balıkliği is also (used for) -arlıllatlı, fihâ wahl 'muddy ground' in the language of Arğu: Kas. I 498.

D buluğlu P. N./A. fr. buluğ; n. o. a. h. Xak. xi KB (the doorkeeper must decide) yarâğı kayu ol asîğı kayu buluğlu kayo ol tusulûg kayo 'which (of them) is useful, which advantageous, which likely to develop (7), and which beneficial' 2544.

D bulğama: Pass. Dev. N. fr. bulğat; 'gruel', lit. 'something stirred together'. In the medieval period replaced by parallel Dev. N. 'gruel', lit. 'something stirred together'. In SW Osm. bulamaç, Tkm. bulama/bulamak. See Doerfer II 770. Xak. xi bulğama: 'gruel (al-ajûda) which contains neither sweetening nor oil' Kas. I 491: (xiv Muh. hurra 'gruel' bulamaç: Mel. 65, 14; bulğamaç: Rif. 165; Çağ. xv ff. bulamaç/bulamak 'a kind of thin gruel (î-i raqiqî) made with flour' San. 1411: 19; Xwar. xiv bulamak (sic) 'gruel' Nahe. 197, 14; 108, 1-2; Kip. xiv bulgamaç (-c) al-ajûda Id. 35; Bul. 8, 11 (MS. yâlûmök): xvi xabîb wa mâ fi ma'mâhû 'sweetmeat made of dates, cream, etc.', and the like bulamaç (c) Tuh. 14a. 12).

PUF bulğuna: Hap. leg.; no doubt a l.-w. Malûguna is a perfectly regular, but rare, Ar. Pass. Particip. meaning 'tangled' (of trees, etc.), but it is unlikely that this would be converted into bulğuna in Xak., since in that language the assimilation to nasals is usually the other way; such a change might, however, occur in an Oğuz language. Xak. xî bulğuna: (so vocalized) 'a red, plant (rixve) tree the shape of a tamarisk (al-tařâ)d' eaten by camels'; malğuna: (so vocalized) dialect form of it (lüğa fihi) Kas. I 492.

D bulğanûk N./A.S. fr. bulğan-; although the -n is in this word a compound sound and not an original -n- it followed the usual course of evolution to become -y- in Kas. and usually -n- elsewhere; 'mixed, turbid, confused', and the like. Survives in SW Osm. bulanik 'turbid, cloudy'; Tkm. ditto (and bulancañ). Üyğ. viii ff. Man. bulkanyuk (sic) köplüllüg 'mortals with confused minds' TT III 162: Bud. bulğanûk köüplüllüg TT VI 65; VIII 0.8 (spelt bulganyuk); a.o. U I 14, 3 (çöblk): Xak. xî bulğayuk suv al-mâ'(îl-

Dis. BLG

D bêleg Dev. N. fr. 2 bêle:-; lit. 'something wrapped up', in practice a 'gift', with the specific implication that it is one wrapped up to be transported. Survives in several minor NE and NC languages and NW Kaz. bûlèk. The word is a l.-w. in Mong. as bélég (Kov. 1115, Haltod 282) and some NE occurrences may be reborrowings fr. Mong. See Doerfer II 833. Üyğ. viii ff. Bud. (I have ventured to present) bêleg öttûgüm 'my humble gift' Hüen-tx. 1843 (see note thereon); o.o. 1859 (bekle:-), 1881, 2024: Xak. xî bêleg 'a gift (hadiya) which a traveller brings (back) for his neighbours, or one sent from one place (burgr'a) to another' Kas. I 385; bêleg al-

E bêlik See bêlik.

blek' the wrist'. S. i. a. n. l. g. w. minor phonetic changes and extensions of meaning. Üyğ. viii ff. Bud. (then the king's right hand)
bilek núndan kesilip ‘being severed from his wrist’ U IV 38, 135; a.o. U II 25, 15 (siğın-): Xak. xi bilek mi’samul’-yad ‘wrist’ Kaş. I 385; o.o. I 325, 9; 518, 12 (kavir-); II 148, 6; 214, 20 (siğnas-): KB 2310 (esril-): Çağ. xv ff. bilek sâd ‘forearm’ San. 149v. 3 (quorn-): Xwar. xiv bilek ‘wrist’ Qub 32: Kip. xiii al-sâd ‘bilek’ Hou. 20, 12; xiv bilek al-sâd ‘Id. 35: xv al-mafsal ‘joints’ bilek Kav. 61, 2; zand ‘wrist, forearm’ (kol too) bilek Tuh. 17b. 11.

D bilik N.Ac. fr. bil- ‘knowledge’. Very common in the early period as the standard word for ‘knowledge’, and also in a much wider range of meanings, some of which are very indefinite; the underlying connotation is perhaps ‘mental process’ or the like. In modern times almost completely displaced by other Dev. N.s fr. bil- or l.-w.s, but survives in NE Alt., Tel. pilik R IV 1339; Tuv. bilig (but Khak. bilis); SE Türkî bilik Shav 56 (but BŠ bilim; Jarring bilmeklik); NC Kkz. bilik exists but bilim preferred (Kır. only bilim); SC Uzb. as for Kkz.; NW Kk. bilik (but also bilim, which alone seems to be used in other NW languages); SW Tkm. as for Kkz.; bilik also exists in one or two xw Anat. dialects SDD 207. See Doerfer II 835. Türkî viii bilik bilmez kişi: ‘ignorant people’ I S 7, II N 5; aništ bilig (II biligin) annt: öyür ermiş ‘they must then have thought up evil ideas’ I S 5, II N 4; (my eye which sees has become as if it could not) bilir biligim bilmez teğ bolti: ‘my mind(?) which knows has become as if it did not know’ I N 10; a.o. T 6 (but not T 7 where bilig eqi: is a mistranscription of biligési-): viii ff. mişt kişi: yüzü biligine: bir kişi: att: (si) bilig ol ‘compared to knowing a thousand people by sight, (knowing) one man’s separation is (real) knowledge’ Tur. III 8, 4–6 (ETY II 94): Man. aništ yavak biligin ‘with very evil intentions’ Chas. 50–1; bilge bilig ‘wisdom’ do. 183; biligimiz kührümlümiz ‘our minds and thoughts’ do. 184–5; teprı ayını şe şe biligue ‘in accordance with the guidance given to us by God’ do. 326–7; o.o. M III 19, 16 (i) (2 üz), etc.: Uyg. vii ff. Man. A bilige bilig M I 23, 3 etc.: Man. bilige bilig TT III 32; in az bilig ‘lust’ and öpek bilig ‘anger’ TT II 16, 26 and 34 bilig is really superfluous but might mean ‘mental process’ or ‘emotion’: Bud. bilig is very common with the same wide range of meanings as in the Man. dialects; it often repre- sents Sanskrit vijnāna ‘consciousness’; see TT VI Index for a long list of usages: Xak. xi bilig al-im ‘knowledge’; hence one says bilig ögren ta’allami-l-im ‘acquire knowledge’: bilig al-hikma ‘wisdom’; hence one says oza:ki: bilğeler (siç, correctly) ‘wise men (al-fakamad) of old’; bilig al-azi ‘under- standing’; hence one says oğlan bilig: ‘boys lack understanding’ Kaş. I 385; I 261 (ogret-); II 243, 8 (bk-); and many o.o.: KB bilig is very common with the same wide range of meanings as in Kaş., e.g. 1493 (ögreť-): iii(?). At. bilig ‘knowledge, wisdom, understanding’ is common; Tef. bilig (also bilmek, bilmeklik) ditto 102: (xiv Muh. see billigil): Çağ. xv ff. bilig (‘with -g’) bilmek ve idrak ‘understanding’) Vel. 142 (quorns.); bilig ‘i’m wa dâmiş ‘knowledge’ (Hend.); and metaph. pand wa ta’lîm wa iyrâd ‘advice, instruction, guidance’ San. 150r. 5 (quorns.): Xwar. xiv bilig ‘knowledge, wisdom’ Qub 32; MN 274: Kom. xiv ‘knowledge’ bilik CCG; Gr.: Kip. xiv bilik/bilin (MS. belik) al-im Ich. 35: Qarâm. xv ff. bilig less often bill ‘knowledge’, etc., is common till xv and occurs till xvii TTS I 99; II 42; III 95; IV 100.

bilik (p-p-) ‘a wick’. Survives as pillik in SE Türkî Shav, BŠ, Jarring; SC Uzb. and NW Kk., and as bilik in NC Kır. Some other modern languages have bilite/pilite/melte, but it is doubtful whether this word, which seems to be Pe. (Steingass pilta) is etymologically connected. Xak. xi bilik (mis- vocalized belik) fâtialatu’l-şirâc ‘a lamp wick’: bilik (bâa unvocalized) al-misbâr ‘a surgeon’s probe’ Kaş. I 385; o.o. I 267, 22 (litüîr-; unvocalized); II 323, 13 (komît-; bilikîn).}

D bölük (bölük) Pass. Dev. N./A. fr. bol-; usually a N., ‘section, part’, and the like, sometimes, later, w. extended meanings, like ‘separate, different’. S.i.a.m.l.g. as bölük, less often bölük; l.-w. in Mong. as bölék (Haenisch 17), in Pe. as bölük, and in other languages, see Doerfer II, No. 772. Türkî viii ff. Man. béş yeğîrmî böülüg xwaswaneft ‘the Xwastwanef, fifteen sections’ colophon of main text in von Le Coq, Chuastuanft, AKPAW, Berlin, 1918, p. 25, 11: Uyg. vii ff. Bud. (the doctrine of the three treasures and) ikl yeğîrmî böülüg yarîgli ‘the decree (sûtra) in twelve sections’ TT VI 201; Sanskrit bodhyàgî ‘the constituent parts of enlightenment’ tuyoıunmak böülükléri TT VIII A.15, 21, 22; amîs ‘part, share’ bölük (spelt p.) do. C.17; a.o. U ÍII 55, 16: Cîv. tastic kac bölük yermi ‘of some sections of land outside (the town)’ USp. 12, 4; a.o. do. 29, 10: Xak. xi bölük al-tayîfa min kull hâyowîn ‘a (detached) group of any kind of living creatures’, hence one says bir bölük ko:ya ‘a flock (qatî) of sheep’, and bir bölük kiçi: ‘a group (tayîfa) of men’; this is a collective noun (ism cam) like al-qawam and al-ibîl in Ar. Kaş. I 385; iii(?). Tef. böyük bölük ‘in groups, flocks’ 108 (and see bulun): Çağ. xv ff. böük firqa wa gurîh ‘group, band’, etc. (Rûm. quorn.) also pronounced böyük San. 141r. 17; bölük same translation do. 141v. 11; böük (1) same translation (quorn.); (2) ‘a district’ (mahâdlî) composed of several towns and villages (parallel terms in India, etc. mentioned); but in some other böük is always used for firqa wa gurîh and bölük for ‘villages and’ ‘province’ (dihâât wa wilîyayt) do. 141v. 17: Kap. xiv böyük al-sârif minînlâpis ‘a large group of people’, böük (misvocalized belük) al-qafta minînl-ya’tar ‘a lock of hair’ Id. 35: xv cam ‘crowd, flock’, etc.
bölük (in margin bölük) 

Dörfer II 836. Türkü viii bilge: xağan lit. 'wise xağan', but prob. often regarded rather as a regnal title I E 3, II E 4; I E 23; bilge: Toñukuk prob. 'Counsellor Toñukuk' rather than 'wise T.' T 1, etc.; bilgeli: cavuş: ben ök ertim 'it was I that was his Counsellor and his Army Commander' T 7; a.o. of this phr. Ix. 17 (cavuş); bilge: kişilg' 'wise men' I S 6, II N 4; a.o.: viii ff. yâğılmaz:un tep bilgêg urti: 'he appointed a Counsellor who would not make mistakes' Tun. lII a. 7; a.o. do. 9 (ETY II 94–5): Man. bilge bilig 'wisdom' Chusas. 183: Yen. uz. bilge: çâşsi: Proper Name Mal. 31, 1 (see çâşsi): a.o.: Uyğ. viii ff. Man.-A bilge bilig M l 23, 3; 24, 26; bilge beg do. 12, 10: Man. bilge bilig TT III 32; bilgeler 'counsellors' M III 34, 6–7; 36, 5 (ii) (âñçi): Bud. bilge 'wise; a wise man' is very common PP 74, 2; 74, 4–6 etc. (âñçi): bilgeler Kuan. 129, 130: Civar. futsi bilge 'the wise master' (Chinese fu tsü, prob. Confcuscius) TT 160–7; têtilk bilge kişi ezer 'if he is a quick-witted, wise man' VII 28, 53–4: O. Kîr. ix ff. Bilige in P.N.S Mal. 13, 3; 24, 6: Xak. xii bilge: al-hakim 'wise; bilge: al-âlim 'knowing'; bilge: al-âqil 'intelligent' (verse); hence a man is called bilge: beg 'a wise, knowing, intelligent chief'; and there was an Uyğur xam called Kül Bilige: Xan that is 'his intelligence is (as big) as a lake' ('aqlahu kal-â Favor; a. a clash etymology, see 2 kül) and one says bögü: bilge: al-âqil Kâ. I 428; about 20 o.o.: KB bilge is common 158, 191 (bögüi), 263, 167 etc.: XIV Muh. insân 'âlim bilge: er Mal. 12, 14; Rif. 87: Xwar. XIV bilge 'wise, wise man' Quth 32: Kom. xiv ditto CCG; Gr.: Kip. XIV bilge: al-âlim Id. 35: Osm. XIV and XV bilge 'wise man' in several texts TTS 799; II 142.

D. V. BG.

D böülük- Hap. leg.; Intrans. f. of böül-.


bile: (belgö): 'sign, mark' occasionally in a concrete, but usually in an abstract sense; 'distinguishing characteristic.' An early l.-w. in Mong. as belge (Haenisch 14; see also Dörfer I 96 with a long list of modern Turkish and Mong. forms). S.i.a.m.t.g., usually as belügi/belügi; Cuv. palâ/palâ Ash. 82–6; Yak. belle Pek. 429, and perhaps bilge do. 46. Türkü viii ff. kamûg taşları: kentü: erdemli: belügi: bar 'all (precious) stones have their individual virtues and distinguishing characteristics' Toy. 12–14 (ETY II 108): Uyğ. viii belügi: bin tılgın inanta: yaratıdum 'I had my sign and inscription erected there' Su. E 8; a.o. E: viii ff. Man.-A mança kaldı Xormuzta teşri: belüginse 'like the distinguishing characteristics of the god Hormuzd' M I 24, 10–11; a.o. do. 35, 2: Man. belügi: ratnî 'his sign is a jewel' M II 7, 3–4; a.o. M III 39, 1–3 (a alcanç): Chr. (then the Magi seeing) ol taşlancı: belügi: 'that marvellous sign' U I 8, 14–15: Bud. belügi: is commonest in the pr. fr. belügi: 'omen, sign' (see fr.), but also occurs by itself corresponding to Sanskrit lakṣa 'distinguishing mark' TT VI 190; a.o. Sin. 73, 20, 14 (adart); Civar. busuş kadju: belügi: 'a sign of anxiety and distress' TT 199; o.o. do. 62 (Qengilüg), 71 (adurtla:); (now I will describe) xaxgan belügin 'omens from mice' VII 36, 1: Xak. xii belügi: al-amâra wâl ‘alâma’ sign, indication) Kâ. I 427 (proverb): KB ukus kimde bolma: bu ol belügin 'whoever acquires understanding, this is his distinguishing characteristic' 1864: (chosen among men) kişi belügi: 'and an example to others' 7591; o.o. 180, 4284, 5108: XIII (ii) Tef. belügi: 'a sign' 97: Çağ. vii ff. belügi: ('with -g-') miğan ve alâma ve bilimeyek 'sign, mark, something recognizable' Vel. 142 (quoton); belügi: (spelt) tamğa wa miğan wa alâmat (see tamção; quotons); and metaph. (1) miğanâ-i tîr 'an archery target'; (2) taxullus 'poetic pseudonym' (quoton) San. 149v. Volga Bulgar XIII–XIV the word often occurs on tombstones in this language in the form bâ lâm tâma ya'; the ya' is the 3rd Pers. Poss. Suff.; it is an open question whether this should be transcribed belwîl: or belwûyl or belwîl: but the meaning in any case is 'his memorial'; the best edition of these texts is Gr. B. Yusypov, Vvedenie v bulgaro-tatar-šuyu epigrifiku, Moscow–Leningrad, 1960; on this word see K. Thomsen, Zür wolfgang-bolgarischen Epigraphik, Acta Orientalia, XXVI 3–4, 180; Xwar. xiv belügi: 'sign, mark' Quth 27; Kip. XIV belügi: zähîr 'conspicious' lÌ, 36 (mistranslation, deduced from preceding entry belügi: zabara).

D bilge: Dev. N./A. fr. bil_; primarily 'a wise man', but in the early period apparently sometimes a specific title of office, 'Counsellor' or the like; also used as an Adj. N.o.a.b. See
D belgür- Intrans. Den. V. fr. belgür; 'to appear, become manifest'. Survives in NW Kaz. belgîr- R IV 1768 and SW Osm. belîr-. In other languages the same meaning is given by belgîlên- (not an old word) or other words like kért-. Uyg. v ii ff. Man. tûgar belgîrêr 'sprout and appear'. Wind. 11: Chr. U 18, 8-9 (antaca): Bud. òğlum savi edgü yavlaw belgîrgûnce 'whether my son's word appear good or bad' PP 63, 2-3; Uygûr el(lîlîg?) ortun ulûsta tüşûp belgîrûp 'arriving and appearing in the royal central country (or in the royal palace and country?) of the Uygûr realm'. USp. 43, 3-4; o.o. TT: VIII K 3 (ûkûn, spelt bîhe:li:kor): X 486; Swv. 75, 1; Civ. TT I 62 (êncûlûg): Xak. xi tûs belgûrdi: zahara'-almar 'the affair become manifest' Kaş. II 172 (belgîrûr, belgîrmeke): a.o. I 387, 10: KB (if you hide musk) yüdi belgîrû 'its smell becomes manifest' 312; tüüzûnlûk senîndîn kelê belgûrî 'goodness comes and becomes manifest from Thee' 6638: XIV Muð. (?): zahara belgîr-Rif. 112 (Mel. 28, 13 görûn-); al-zühir belgîrmek 37, 15, 124: Çağ. xv ff. belgîr- (ûr, etc.) belîr- Vel. 141 (quotn.): belgîr- 'with -g-') Intrans. V. meaning mâlîm şûdan 'to become known' (N.B. false etymology fr. bilîr-); the two Rûmi authorities and Tâli'i Harawi took it to be a duplicate (muraddîf) of bildîr- meaning fahûmandan 'to inform', and Nâzûrî followed them; they were in error San. 148v. 25 (quotns.): Xwar. xi belgîr- 'to appear, become manifest' Quth 20; Nahc. 16, 16; belgîr- Quth 36; belîr- do. 32: belîr-/belgîr- MN 116, etc.: Kip. xiv belgîr- zahara Id. 36: xv naba:'a 'to emerge' bûlgûr- (sic) Tuh. 37a. 7: Osm. xiv ff. belîr- 'to appear' common till xvi TT III 81; IV 93.

D belgûrt- Caus. f. of belgûr- 'to make manifest, display'. Survives in NW Kar. L. belgîrt- R IV 1613; Kaz. bilgîrt- 1768; Sw Osm. belîrt-/belîrt-. Türkî xii ff. Man. tâştirtî belgîrtûlîr 'they displayed openly' (the inner . . . of the mind) M III 19, 12 (ii): Uyg. vii ff. Man.-A M III 11, 5 (i ac.-): 21, 3 (ii): Bud. tûzûnîn uguşûmûn belgîrtû sôzûsler 'if (I openly) show my origin and clan' PP 67, 1-2; (my dear son) kögüzûnûn dîrîlûmîsî azûzûnî tûg-mîs 'brought to light from my breast and born from my mouth' U 58, 21-2; o.o. UIV 16 belgîrt 127; TVV 6, 34: dût Tuh. 106: Xak. xi KB (this world adorns itself and displays itself) êtnûmîs kelin teq köpûl belgîrtû 'as a bride adorns displays her inmost thoughts' 3540 (so the Fergana MS., the other two MSS. have yikûktûr here and in 3567, but this verb does not exist; the Fergana MS. omits 3566-7, and they are prob. spurious): xîhîii (1) Tef. belgîrt- 'to display, make manifest' 97: Çağ. xv ff. belgîrt- (spelt) Caus. f.; mâlîm hûrûn 'to make known' (false etymology, see belgûr-) San. 149r. 22 (quotn.): Xwar. xiv belgîrt-/ belgîrt- 'to show, display' Quth 30; belgîrt-

d. 32: Kom. xiv belgîrt- ditto CCG; Gr.: Osm. xiv to xvi belîr-/belîrt- ditto in several texts TT II 127; III 81; IV 93.

Tris. BLG


D bîllîlîg P.N./A. fr. bîlîg 'possessing knowledge-ledge', etc. Survives only (?) in NE Tuv. bîllîlîg 'educated' (but this may be a recent reconstruction). Uyg. vii ff. Man. bîllîlgîm tûzûnûm 'my wise one, my good one' M II 8, 11 (i): [bilge] bîllîlîg şatu tiktîtîpîz 'you have set up the ladder of wisdom' TT III 47: Bulg. bîlêge bîllîlîg 'wise' Swv. 127, 19; 354, 2: Xak. xi al-'alîmûl-'âqîlu-hakîm 'a knowledgeable, intelligent, wise man' is called bîllîlîg kîşi: Kaş. I 510; KB bîllîlîg, ditto, is common 166, 254, etc.: xiv Muð. sâhib iîm bîllîlîg: (g-s marked) Mel. 5, 7; Rif. 76; al-'âlîm 6, 9; 55, 8; 77, 152 (mis-spelt bilîlîg): sâhibûl-ra'y 'with sound judgement' bîllîlîg (sic, in error 50, 9; Rif. 145 ô:ge): Çağ. xv ff. bîllîlîg 'alîm wa dânişmand ("wise''): also used for dânişmandi 'wisdom' (i.e. the A.N. in -ilik is); they also use bîllîlmîlîg in these senses San. 150r. 8: Xwar. xiv bîlêge "wise" Quth 32: Kip. xv 'arîf 'knowledgeable' billîlîg Tuh. 24b. 13.

D bîliklik Hap. leg.; A.N. (Conc. N.) fr. bîlik. Xak. xi bîliklik (mivocalized bêliklik) kebez qutma mu'adda lil-fâtila 'cotton prepared for (making into) a wick' Kaş. I 510.

D bêlgûlûg P.N./A. fr. bêlgûr; 'manifest, significant, possessing distinguishing characteristics', etc. Türkî vii ff. erdêmi: bêlgûlûg savlar 'statements regarding the virtues and distinguishing characteristics' (of various jewels and (precious) stones) Tey. 4 (ETY II 57): Uyg. vii ff. Man.-A (they are) bêş tûrûgûn bêlgûlûg 'significant in five ways' M I 24, 8: Man. M III 26, 11 (i) (odûguratu): TT IX 29 (bekiz): Bud. TT VI 266 (odûguratu); VIII A.16 (bekiz): Xak. xi bêlgûlûg neñ al-şay:yy 'l-badîyûl-zâhîr 'anything manifest and conspicuous' Kaş. I 528 (prov., spelt bêlgûlûg); o.o. spelt bêlgûlûg I 384, 20 (bîlîg); II 40, 11; III 160, 20: KB bîlîlsiz karağû turur bêlgûlûg 'the ignorant man is manifestly blind' 179, 271; o.o. 2286 (ayîkûlîg), 2458 (ûnûlîg), etc.: xiiii (?) At. bîlîg bildî bûldî eren bêlgûlûg 'a man acquires knowledge and becomes
conspicuous' 93; Tef. mubin 'manifest, obvious' belgiligi 97: Çağ. xxv ff. belgililiq tan-ğadär wa nişąndar 'branded, conspicuous' San. 149v. 24 (quotn.): Xwar. xiv belgililig 'manifest, visible' Qubt 29.

D bilgiliq.Hap. leg.?; P.N./A. fr. bilğe: Türkü viii ff. belgililing yanı:imaz 'a man who has a (wise) counsellor does not make mistakes' Tum. IIIa. 11 (ETY II 95).


D bilğısız Priv. N./A. fr. bilğ: 'ignorant, devoid of understanding', etc. N.o.a.b. Türkü viii ff. belğiysız aqanlarımıq 'kogns who did not understand (how to govern) ascended the throne' I E 5, I E 6; viii ff. Man. bilğısız 'through ignorance' Chwar. 73; o.o. do. I 20 (öğüşü): M I 5, 4; Uyğ. viii ff. Man. TT III 31-2 (ödур-). Bud. bilğisisiz 'ignorance' Surv. 133, 18; 136, 16; a.o. do. 384, 21-2 (tümge): Xak. xi oğlan bilğısız lâ aqil-i-siyin 'boys lack intelligence' I 119, 24; 386, 1; n.m.e.: KB bilğısız 'ignorant' 179, 211 (belğıisiz); a.o.o.: xitil? Tef. bi-ğor- 'in bilğısiz'in 102: xiv Muḥ. bilğ: !îm bilğısız MeL 10, 14; Rif. 84; al-cəhîl 'ignorant, foolish' bilğısız 55, 7; 152; Xwar. xiv bilğısız ditto Qubt 32.

D belğısiz Priv. N./A. fr. bilğ: 'without a sign, mark, etc.'. Survives in NC Kir., Kız. belğiysiz. Uyğ. viii ff. Bud. körküsiz tuyuç- susz belğiysiz 'without form, perception or distinguishing characteristics' TT VI 460; a.o. Tiğ. 24b. 3: Xak. xı kaqča: bariir belğiysiz translated fa-lâ yudırâ lâ ay cihattacih 'it does not see in which principle does it (the cloud) goes' Kaş. I 354, 26; n.m.e.: KB bu tüşt eq tirilik keçer belğiysiz 'this life passes away like a dream, leaving no trace' 1396; common as a rhyme 1532; etc. xiti? Tef. bi-ğor-yay 'secretly' belğiysiz'in 97.

D bileğüşüz Hap. leg.; Priv. N./A. fr. bileğ: Uyğ. viii ff. Man. bileğüşüz yiti vacir 'the thunderbolt (Sanskrit vajra) that is sharp without (being sharpened on) a whetstone' M II 7, 8; 9, 1 (t).

D bilğisilik A.N.fr. bilğıslıq; 'ignorance', used to translate Sanskrit avidhyā, the same meaning. N.o.a.b. Uyğ. viii ff. Bud. bilği- slıq karağuş üzə kögmül omertui 'my mind being clouded by the darkness of ignorance' Surv. 101, 16-17; Xak. xi bilğisilik keter adfa'î-ı-sefah 'an nafishek 'drive ignorance away from yourself' Kaş. I 449, 20; n.m.e.: xiti? Tef. bilğisilik ditto 102: Xwar. xiv ditto Qubt 32.

Tris. V. BLG-

D bèlelegi: Den. V. fr. béleg; n.o.a.b. Xak. xı ol mana: bèlelegidi: 'he gave me a gift' (hadiya) Kaş. III 340 (belegen, bèleleg; mek); a.o. I 307, 17 (misvocalized).

D belğüle: Den. V. fr. belğü; 'to make manifest' and the like. Survives in NW Kk., Kumyk, Nog. belğile; Kaz. bilğele-. Cf. belğürt-. Xak. xı KB ellig aydi uktum sözün belğilüq 'the king said “I have understood your statement which (you) expounded”' 792.

D bilğelen- Hap. leg.; Refl. Den. V. fr. bilğe: Xak. xı er bilğelenli: ta'agall-racîl 'the man pretended to be intelligent'; the better word for this (al-ahsan fi hādä) is billimsindi: (mis-spelt bilgrimsindi:) Kaş. III 202 (bilğelenür, bilğelenmek).


Dls. V. BLL-

D bélélel- Pass. f. of 2 bélée; n.o.a.b. Xak. xı er terke: béléleli: 'the man was bathed (gāriga) in sweat'; and one says oğlan bélélel: 'the boy was fastened (ğadda in the cradle'; the first is Intrans. (ləsim), and the second Pass. (muta'add); and one says at kañka: béléleli: 'the horse was bathed in blood', that is because of the great slaughtering Kaş. III 196 (béléleür, bélélemek).

D biliili- Pass. f. of bili:; n.o.a.b. Cf. blinli-. Uyğ. vii ff. Bud. (immediately after he had left) özün kentü billilir 'the matter became known spontaneously' Hien-ts. 2007: Kip. xv (in a grammatical section) billili ki bly keledir 'it became known that the beg was coming' Tuh. 48b. 5.

D buluiü- Pass. f. of bul-; n.o.a.b. Cf. bulun-. Uyğ. vii ff. Bud. Sanskrit śramanyaphalam adhgatām 'the fruits of asceticism are obtained' toyın tüşü bululmuş (spelt p-) erür TT VIII G.48.

Tris. V. BLL-

D balala:- Den. V. fr. bala; 'to give birth to or produce young'. S.i.s.m.l. R IV 1492. Xak. xı (in a grammatical section) 'a nestling' is called balal;i and if you wish to say that a bird has hatched out young (afraxa) you say kuş balala:la:rd: Kaş. III 92, 1; n.m.e.: Çağ. xv ff. balala:(-,p, etc.) kuş ve hayvan yavrula: of birds and animals, to produce young' Vel. 132 (quotms.): balala- baça gudştan ve tereci hordan 'unuım hayvan dét ve canverin 'to produce or give birth to young, a general term for animals and living creatures' San. 126v. 5 (quotms.): Kip. xv aflrxa balala-Tuh. 78. 2.

Tris. BLM

$ bulamaç/bulamak- See bulğama;
Dıf bilimsin- Hap. leg.; Refl. Simulative Den. V. fr. *bilem, N.S.A. fr. bile-ı-. Xak. xı ol biçek bilimsindı: 'he pretended to whet (yasum) the knife without actually doing so' Kaş. II 260, 1; 262, 9 (in a grammatical section); n.m.e.

D bilimsin- Hap. leg.; Refl. Simulative Den. V. fr. bilim (see билгит). Xak. xı < ol > ı5 bilimsindı: ‘he pretended to know (ya’rif) about the matter’ Kaş. II 262, 13 (in a grammatical section); a.o. III 202 (bilğelen-); n.m.e.

Dis. BLN

belğ ‘panic, terror’. Survives in NE Alt., Tel. pelğ ‘a simulated disease’ R IV 1244 and SW Tkm. belğ ‘repugnance’ and, until recently, Osm. belğ ‘terror’; elsewhere displaced by der. fs of kork- or ürk-. Uyg. VIII ff. (Bud. belğ téq in UII 25, 16 is a misreading of beltipék, q.v.): Ciy. er quwwatu (so read for kuth) belğ suq quwwatu terlıq ‘the strength of a man is (his power to inspire) panic, the strength of water is its depth’ TT VII 42, 4; Xak. xı belğ ‘the panic (al-hasä-hiz) which breaks out in a tribe on the approach of their enemy’ Kaş. III 370 (cf. bulğak).

bulań ‘the elk’. Survives in NE several dialects pulan RIV 1374; Khak. ditto; Tuv. bulan; NC Kir., Kask bulan all meaning ‘elk’; SC Uzb. bulan a folk-lore word for ‘a wild horse’ Bor. 89; NW Tat. bulan ‘stag’. Ciy. pánan Ash. X 105 normally means ‘stag’ but in some dialects ‘elk’. See Scherbak, p. 141, Doerfer II 810. Xak. xı bulan ‘the name of a large wild animal which is hunted; it is in the Kıpçaq country. It has one horn in the form of a vessel (al-liubb) with a hollow top like a roof (al-samä)’ in which snow and water collect; the female kneels down to let the male drink out of her horn, and the male kneels down to let the female drink out of his horn’ Kaş. I 413 (obviously ‘elk’): Kpx. xv yahmür ‘wild ass, onager’ (sic) bulan Tuh. 39a, 7 (xIV bulnak (v.l. bulanak) yahmür Id. 35 is perhaps a Dim. f. of this word).


D bulun ‘prisoner’; Intrans. Dev. N. fr. bul-, but the semantic connection is not very close. N.o.a.b. Cf. tutğun. Türkü VIII oğlın kişısın bulun kılıp ‘making his children and wife prisoners’ Ýz. 5; a.o. do. 22a(?): Uyg. VIII ff. Man. sizin ve sizinle bulun bol tumult ‘I am yours; I have become your prisoner’ M III 24, 10-11 (i); a.o. do. 25, 9 (iii): Xak. xı bulun al-axif taw-t‘arş ‘captive, prisoner’ Kaş. I 399 (verse); a.o. II 307, 7 (boşat-); IVI 63, 21 (yul-); 85, 20 (yulun-); 97, 12 (yulturn-): KB bulun ‘prisoner’ is common 1438, 2388, 2723 (umduçi-); 3636 (yul-), etc.: Xwar. xIV bulun ‘prisoner’ Qutb 36; Nahe. 70, 6; 82, 15; 117, 4; 161, 4 (ak-): Tkm. xIV bulun al-gärä ‘a raid’; in Kip. al-barru-l-muttaşîl bi-l-cazira wa-l-gânima wa-l-kab ‘land adjacent to an island; booty, gain’ Id. 36: Osm. xIV bulun in four texts TTS I 123, II 175.

buluş ‘corner, angle’, and, in the early period only, ‘a cardinal point, a quarter of the world’. Survives in NE several dialects R I 1375 (p-); Khak. (p-); Tuv.; SE Türkî; NC Kir. Türkü VIII tört buluş kop yağı ‘eremis ‘the four quarters of the world were all hostile’ IE II, IE 3; tört buluşdaki: boğunğı IE 2, IE 3, etc.: VIII ff. tört buluştakı: edğüüli: uyur: ‘his good and capable men in all directions’ Irkö 28 (the reading buluşpin in do. 13 is an error for buluşan): Man. tört buluşq (spelt bulunuşg) yarurt ‘he illuminates the four quarters’ Chuas. 11-12: Yen. tört buluşka: Mal. 31, 3: Uyg. VIII ff. Chr. UI 7, 16-17 (bêsük); Bud. Sanskrit disam ‘point of the compass, quarter’ buluş yuqak TT VIII A.1; o.o. of this phr. UI I 12, 6-7; IV 20, 251; in the Tantric text TT VII 15 buluş means ‘a segment of the sky’ and yuqak ‘direction, compass bearing’ (see note thereon, p. 68); tört buluş PP 7, 2; o.o. U III 65, 4-5 (ii) (sel格尔), etc.; Ciy. ölçün küdür buluşda ... kedin tağdın buluşda ‘in the east and south quarters ... in the west and north quarters’ TT I 142-3 (buluş in H I 19 is the (Chinese?) name of some drug and not connected with this word); xIV Chın.-Uyg. Dict. ‘the four quarters’ tört buluş ligeti 146 R IV 1375: Xak. xı buluş al-zeyt-iya ‘a corner’ Kaş. III 371: XIII(? Tef. buluş ‘corner’ 110 (in 108 a phr. transcribed bir böluq ... bir böluq explained as ba’di ... ba’di ‘some (believed) and some (did not)’ is prob. a misreading of böluq ... bóluq): Xwar. XIII(? kündüklü buluşda ‘in the southern quarter’ Oğ. 295: Kom. xIV ‘corner’ buluş CGG; Gr.

D bulunç Dev. N. fr. bulun-; ‘gain, acquisition’, and the like. Pec. to Uyg. Uyg. VIII ff. Man.-A (whoever endures suffering for the sake of his body) anaq utlîsî etözke ölmek artarnak bulunç ol ‘his reward is the acquisition of death and decay for his body’ M III 14, 12-14 (i); Bud. nom. bulunçba tegûrû ‘achieving acquisition of the doctrine’ Suv. 154, 8; o.o. do. 195, 20; 506, 8; TT VII E.3 (ninçlikü), 9 (uçuzla-), 10: Ciy. bulunç [gap] TT VII 35, 70.

Dis. V. BLN

D bilin- Refl. f. of bil-, often used as Pass.; ‘to know oneself, to know one's own (something Acc.)'; to be known’. S.i.a.m.l.g., usually as Pass. and with some extended meanings. Türkü VIII ff. Yen. altı: yaşımta: kap açaðDIM bilinmedim ‘in my sixth year I was parted from my father, I did not know him’ Mal. 32, 16: Uyg. VIII ff. Man. bilinmedin
In a damaged passage) *'inadvertently'(

*TT III* 49: Bud. *kentii bilingley erinç* 'he will surely know for himself' (without being told) *PP* 10, 1; *bilin-* is commonest in the sense of 'to realize that (one has sinned)', e.g. *yazukumun* bilinirbis *we realize that we have sinned* *TT IV* 8, 64-5; o.o. *Swar* 137, 23 (açım-); 140, 1 and 11 (kakim-) and many in *TT IV*, *U* 85, 17 ff.: *Xak.* *xi er ışın bilindi*: 'the man who came and understood (arafa wa fatina) his own business'; and one says *er yazikun bilindi*: 'the man acknowledged (i'tarafa) his sin' *Kat.* *II* 143 (bilinir, bilinmek); *bilinir* 'arifa 'it is known' *LI* 23, 18; o.o. 228, 19; *KB* *bilinğü mun* 'he must know this' 727; o.o. 969: *KIV* (*At. bilig* birle bilinir törütgen id) 'the Lord, the Creator, is known by wisdom' *LI* 121; *Tel. bilin-* 'to be known' 102: *Çağ.* *xv* ff. *bilin-* dınısta şudan 'to be known' *Sun.* 1486v. 6 (quotons): *Xwar.* *xiv* ditto *Qub* 33: *Kom.* *xiv* *bilinmegn* 'not known (hitherto)' *CCG*; Gr.

*D bulun-* Refl. f. of *bul-* usually in Pass. sense 'to be found'. Survives only (?) in SW Osm. with several meanings including 'to be found' and, simply, 'to be' (cf. French *se trouver*). *Uyg.* VIII ff. Civ. *seniñ satmınş* ýer bulunup *finding the land which the Creator had sold* *Usp.* 24, 4-5 (dubious, this text is unsatisfactory): *Xak.* *xi xitlğı bulundu* 'the stray (etc.) was found' (*tevevia*) *Kat.* *II* 143 (bulunur, bulunmak); *bulunur* yieded *III* 374, 6: *KB* bayusa tleli bulunsa tükél 'if a man grows rich and acquires all that he desires' 1423; o.o. 2066, 2332, 4235, etc.: *Çağ.* *xv* ff. *bulun-* (*sa) adın- 'to be' *Tel.* *154*; bulun- bütün *wa macedid wa yalt* şudan 'to be; to be found' (*Hurm.*) *Srn.* 139v. 7 (*Rumi* quotons): *Xwar.* *xiv* bulun- 'to find for oneself; to be(?)' *Qub* 36 (Zaj. transcribes *bulun*).

*D buluna-* Den. V. fr. *bulun-* 'to capture, take (someone Acc.) prisoner'. N.o.a. *Xak.* *xi er yağañ* bulanak-: *bulancı* 'he captured the enemy' *Kat.* *III* 301 (bulanar, bulanmak); o.o. *I* 60, 4 (*böl-es*); *II* 153, 8, (mis-translated *tevecia* 'to find'): *KB* köjül bulunasa boldı erksız kişi 'when his mind is captured, a man ceases to be his own master'. 3855: *Xwar.* *xiv* *buluna-* 'to take prisoner' *Qub* 37.

*D bulnat-* [Hap. leg.; Caus. f. of bulna-. Xak. *xi ol ani* bulnati: amara bi-isarihi fa-usira 'he ordered that he should be captured, so he was captured' *Kat.* *II* 350 (*bulnatur*; *bulnatmak*).

**Tris. BLN**

*D beliçi-*: N.Ac fr. *beliç*; survives only (?) in NE Bar. *piliği* *RI* 1340. Xak. *xi* (after *beliç*) and 'a man who is scared' (al- *nafsir*) of something is called *beliçi* kişi: *Kat.* *III* 371; n.m.e.

*D bilinci* Hap. leg.; Conc. N. fr. *bilin.* *Xak. *xi* *bilsen* neğ 'the word for anything stolen which is subsequently found in the possession of the thief or someone else' hence one says *bilsin* bildi: 'he recognized and found (aranfa wa tawadi) the stolen object in the hands of the thief' *Kar. I* 510.

*D buluqszuz Priv. N./A. fr. *beluq*; 'unde-coverable, unattainable', and the like. N.o.a.b. *Uyg.* VIII ff. Man. (my God ...) *buloqszuzum* 'my unattainable one' *MII* 8, 18; Bud. *buloqszuz* (sic) çıntamani ertini 'the unattainable jewel *çintamani* PP 14, 7; *buluqszuz* occurs several times in *TT* VI, see p. 65, note 140.


**Tris. V. BLN**

*D beliple-* Den. V. fr. *beliç*; 'to be panic-striken, terrified', and the like. Survives only (?) in NE Alt., *Tel. pelinde- 'to suffer from an imaginary disease' *R* *IV* 1244 and SW Osm. *belipe-*/beline- 'to be startled, to wake with a start'. Türkı VIII ff. Man. *beliledi* aniğ korkuttu (sic) 'he was panic-stricken and very frightened' *MI* 6, 9: *Uyg.* VIII ff. Bud. Sanskrit *vyambita*me (?)* my terror* (?)* pelileme téc meniğ TIII C15; o.o. *II* 20, 17 etc. (*ürk*); *U* 38, 137; *Suar* 5, 10 (korkup belilep); 141, 7: *Xak.* *xi* er *beliledi*: 'the man woke with a start (wataha) because he had been terrified (bi-faza) asâbanu'; also used of any animal when it is frightened (faza'a) of something suddenly and shies away and is scared (nafara) *Kat.* *III* 409 (*belilen*, *belilemek*): *KB* *belilep* oğundi 'he woke with a start' 4963; a.o. 4950: *Xwar.* *xiv* *belilep* ditto *Qub* 26 (mis-spelt *altilfa*).

**Dis. V. BLR**

*S belür- See belgür-.

**Tris. BLR**

E bilerziv See bilsizük.

**Dis. V. BLS**

*D bilisik-* Emphatic (?) Pass. f. of *bil-*; 'to be known'. N.o.a.b. *Uyg.* VIII ff. Bud. Sanskrit *jñatapurujo 'a well-known man' *bilisikni* *kişi* yağłąpuk *TT VII* 37: *Xak.* *xi anığ* yaşııt 131: *bilisik* 'his private affairs became known' (*urifa*) *Kat.* *II* 228 (*bilisiker*, *bilisikmek*); a.o. *I* 21, 12.

**Dis. BLȘ**

*D bilis Dev. N. (with some connotation of mutuality) fr. *bil-* 'an acquaintance, friend.'
S.l.s.m.l. in this sense, and sometimes more generally for 'knowledge' and the like. Uyğ. viii ff. Bud. yathā saṃstutikayā 'like praisers' (perhaps as taken to mean 'like those who praise you') kalti: bilişliżelişçe: TT VII A 3 (spelt piş): etaj jādāsā yathāḥbhātan 'as if this man was known to you'?) bán biliş (gap) do. E.Ş: Xak. xi biliş al-ma'rifā wahha hāmunā ṣīfa wa layya mašdār 'acquaintance'; (al-ma'rifā) is here a common Noun and not an Infinitive Kaş. I 367 (i.e. 'acquaintance', not 'knowledge'); -ş is a Suff. in such words as biliş li-man yakın al-ma'āhu ma'rifa 'for one with whom you are acquainted' I 12, 15: KB (a new-comer always meets with difficulties) bilişli yok erse 'if he has no acquaintances' 492; kışike kerek teğme yerde biliş 'a man needs acquaintances everywhere' 497; o.o. 524, 2251: Xwar. xiv biliş ditto Qub 33: Kip. xiii (in a list of various kinds of people) al-ma'rifā biliş Hou. 32, 9: xiv ditto Bul. 9, ş: Osm. xiv fl. biliş 'an acquaintance'; c.i.a.p. TTS I 100; II 144; III 94; IV 105.

D boluş 'help, helper'; Dev. N. fr. bol-, the semantic connection is tenuous, but cf. boluş- S.i.s.m.l. Xak. xi boluş al-t'āna bi'l-halām 'helping with words'; hence one says ol maça: boluş kildi: a'ānani bi'l-halām Kaş. I 367: Kom. xiv 'helper' boluş CCG; Gr.: Kip.xv in a grammatical section under istiğät 'calling for help' the recommended phr. are ma: (fr. maça:) boluşuşuz/bolus eyleyigli/madad eyleyigli Tuh. 85b. 6.

D boluş Dev. N. fr. bul-; survives in SW Osm. in such meanings as 'invention, discovery'. Xak. xi buluş al-manfa'atüllâti yaciduha'l-racul 'âlā fîl'ısa'alahu 'the advantage which a man gets from something that he has done' Kaş. I 367.

Dis. V. BLŞ-

D biliş- Recip. f. of bil-; 'to know one another; to be acquainted with (someone, birle).' S.i.m.m.l. Xak. ol mepiş birle: bilişli: ta'ārafa ma'i 'he was acquainted with me' Kaş. II 107 (bilişli; bilişme:k); o.o. III 71, 17; 188, 19 (verse, Object in Dat.): KB bilişmez kişiler karağû sanî 'people without acquaintances are like blind men' 493; bilişli yeme ol kişiler biliş he became acquainted, too, with people' 499; a.o. 2251: Xwar. xiv biliş- (sic) 'to be acquainted with (someone, birle)' Qub 33.

D boluş- Recip. f. of bol-; lit. 'to come together', but usually 'to help (someone Dat.)'. S.i.s.m.l. in NE, SE, NW in one or both meanings. Xak. xi ma şa: boloşdu: ta'āşaba li wa arâdî hatâ'u wa ūcâra li-acâli ma' man Yunârâni he allied himself to me and desired my friendship and fought on my side against anyone who rose up against me' Kaş. II 108 (boloşur, boloşmak): a.o. II 110, 3 (tüpür): Çağ. xv ff. boloş- Recip. f.; ba-ham âdun wa bîdan 'to come or be together' San. 139v. 11: Kip. xiii dâfara mina'il-mudâfira 'to help' boluş- Hou. 41, 19: xv boloştû: a'âna 'to help'; bolos a'in wa sê'd 'help (me)'; the origin is bol meaning sir 'become', fr. boldâ: âara, and the -ş indicates reciprocal action, that is âyâra; and it was transferred (mugiya) to the meaning sê'a-da; the essence of the transfer of meaning is that whoever is with you makes it his business to give you his help Id. 35; xv Tuh. 85b. 6 (boloş).

D buluş- Co-op. and Recip. f. of bul-; 'to find (something Acc.) together; to find one another', and the like. Survives only (?) in SW Osm. Türkü vii ff. Toy. III 2v. 3-5 (I a-l): Xak. xi olar: ikki: bîl: birîg buluşti: 'those two found (wacada) one another' Kaş. II 107 (buloşur, buluşmak): Çağ. xv ff. buluş- Recip. f.; ham-digar-râ dar-yâftan 'to find one another' San. 139v. 11: Kip. xiv boloş- ittâfaqa 'make an agreement with one another' Id. 35.

Tris. BLZ-

?C bilezük 'bracelet'. Radloff's suggestion that this is a crasis of bilek yüzük is plausible; the connection with bilek is obvious, and the word is hard to explain in any other way. The existence of forms with medial -r- is disconcerting, but they are all late (the Uyğ. occurrence is in an xviii MS.) and are prob. Sec. f.s. Survives in SE Türki bîlezkük; NC Kir. bîlerik (sic); Kzxx. bîlezkük: SC Sart bîlerizhik R IV 1763; Üzb. bilağuzuk (sic): NW bîlezkük (Kaz. bîlezêk); SW Az. bîlezkük; Osm., Òkm. bîlezkük. In some modern languages 'bracelet' is represented by other der. f.s of bilek, NE Khak. piletek; Tuv. bîlezkük; NC kay Tob. bîlezkük R IV 1762. See Doerfer II 756: Uyğ. xiv fl. bud. (people find gold ore and smelt and refine it; and with the gold manufacture) bilerizhûk (text bilerizhûte) u[al[â]]siripi adrûk ađrûk etiglerîg 'various particoloured ornaments, bracelets and the like' Sev. 71, 18-19: Xak. xi bîlezkük al-mi'sam 'bracelet' Kaş. I 518, 12 etc. (kavir); n.m.e.: xiii(?) Tef. bîlezkük 'bracelet' 101: xiv Muḥ. al-sitâr 'bracelet' bîlezkük Mel. 53, 6; Rif. 150 (adding al-axalâk 'anket' etc. bîlezkük): Çağ. xv ff. bîlezkük (sic) 'a bracelet (dastina) that women wear on their arms' in Pe. dast-barancan, in Ar. sitâr San. 149v. 2: Kip. xiii al-sitâr bîlezkük Hou. 17, 20: xiv bîlezkük ditto Id. 36: xv bîlezkük Kav. 64, 12; Tuh. 19b. 6: Osm. xv bîlezkük in a phr. TTS III 94.

Tris. V. BLZ-


Dis. BMG-

F bamuq 'cotton'; ultimately der. fr. Greek bombix 'silk worm', but prob. acquired through some Middle Iranian language, cf. Pe. pamba.
Mon. BN

F 1 ban 'a wooden writing tablet'; l.-w. fr. Chinese pan (Giles 8,588 or 8,589); n.o.a.b. Uyğ. viii ff. Bud. (write it on (birch) bark or (palm) leaf, or paper or linen or) banda U II 70, 5 (ii).

F 2 ban 'ten thousand'; l.-w. fr. Chinese wên (Giles 12,486; pronounced something like mban in medieval NW Chinese). N.o.a.b. Uyğ. viii ff. Civ. (the murmur of pure water echoes) tûmen ban yêrde 'in ten thousand thousand places' TT I 143-4; (you will meet people) miğ bança irak barmış 'who have gone thousands and thousands (of miles) away' vii 30, 7.

*3 ban See man.

1 bağ Hap. leg.; an onomatopoeic. The combination b-î- is very unusual in Xak., and this might be a l.-w. fr. Pe. bêng 'noise, clamour'. Xak. xî oğlan baq şigtâdi: 'the boy sobbed (hâkâ bûkâ) Kas. III 355.

*2 bağ See map.

ben the 1st Pers. Sing. Pron. 'I'. C.i.a.p.a.l. The vocalization is irregular, the Dat. having apparently always had back vowels. In the other cases the vowel was almost certainly -e-, but spellings with -ê- are fairly common in some languages; it is possible that in some languages, as in the case of sen, the vowel became -ê- when the word was used as a Predicate. The word was originally ben, but except in the Oğuz dialects became men by assimilation at an early date; it is one of the criteria for differentiating between Türkî viii ff. Yen., and O. Kir. Ben now survives only in SW Osm., in all other languages, including SW Az., in Xak., it is now men. The original sound is preserved in Çuv. ep/êpê 'I. Ash. III 20-1, but here too the base of the oblique cases is man do. VII 190. Türkî viii ben (benî; benîp, bağa:) is common, and the only form in T, and perhaps occurs in Ix. 27 (damaged); men (menîp) is the only form in I and II; viii ff. men is common in IrkB; mağâ: Toyok IVv. 3 (ETY II 180): Man. men (Predicate) Çius. 135-6: Yen. men Mal. 28, 7; 29, 11; 32, 7; Uyğ. vii ff. ben occurs seven times in Su. and men once: ix men three times in Suci: viii ff. Man.-A, Man. Bud. Civ. men, often spelt mên, mênî, menîp, mağâ are common and mendiè (sic?) occurs once in U IV 48, 86 as Abl.: O. Kir. ix ff. ben is common in Mal. (excluding the Türkî inscriptions); bağa: do. 12, 11: Xak. xi men Pron. (harf) meaning 'I' in the language of the Turks Kaş. I 340; men, menîp: (menî: twice in error?) menîp, mağâ, mendiè, mendièn/mendin are all common: xiiu(?) At. men, occasionally mên, and oblique cases of both are common; Tuh. the forms are men, menî, menîn/menîn, mendiè, mendin 221: xiv Muh. the Turks of our country (i.e. Azerbâyjan) change m- into b-, e.g. for 'I, men, they say ben Mal. 8, 2; Rif. 80; a.o.o.: Çağ. xv ff. the 1st Pers. Sing. Pron. is mên. Pe. men, Ar. anî, they say mên men manam 'I am I', olğamên bî-awâm 'I shall be' San. 157, 26; Oğuz, Kip., Suwârin xi convert every initial m- into b-, e.g. the Turks say men bardîm and those tribes (al-firaq) say ben bardîm Kaş. I 31, 15; ben Pron. (harf) meaning 'I', one says ben bardîm in Oğuz, and the Turks say men bardîm I 339: Xwar. xiii both ben and men with corresponding oblique cases occur 'Ali 13-14: xiv men Qub 110, MN passim: Kom. xiv men with oblique cases is common CCI, CCG; Gr. 163: Kip. xiiii men Hou. 50, 9; menûm 52, 10; mağâ: 52, 15: xiv b- and m- often interchange; for men anâ they say ben in Tkm. Id. 36; men 'I do. 88; ma'm menîm bile Bul. 14, 13; 'indî menûm katinda: do. 14, 15; li benîm/benî: do. 15, 4; anâ men do. 16, 6: xv men Kav. 21, 1; oblique cases do. 32, 6-8; 45, 6-14; in Tuh. the forms, which occur several times, are men, menî, mendîen, ma'a: Osm. xviii (after Çağ. entry) the Rûm spell this Pron. with b- but use -m as a Suff. they say benem for manam and benêm sulţâmîn for 'my Sultan' San. 157. 27.

1 bep 'a mole on the face'. S.i.a.m.l.g., as bep in SW Osm. and mep elsewhere. Uyğ. vii ff. Civ. mep 'mole' is common in TT VII, 37 (USP 42): Xak. xi men al-xâl fîl-wäch 'a mole on the face' Kaş. III 359 (verse): xiiu(?) At. yâ o lar kîzîl eî bu epêke mep-e (glossed bep in one MS.) 'or they are the red check and he the mole on the cheek' 26: Tef. mep 'mole' 222: xiv Muh. al-xâl mep Mal. 46, 9; Rif. 140: Çağ. xv ff. mep (spelt) xâl San. 321 v. 4 (quotation). Xwar. xiiii (?) mep 'mole' Oğ. 58: xiv ditto Qub 110, 111 (mep); MN 6, etc.: Kip. xiv mep (ô, marked) al-xâl Id. 89; xv ditto Tuh. 14a. 4.

*2 bep See 1 mep.

bûp 'a thousand'. A 1.-w. in Mong. as miğân (Haoenisch 109) which confirms the fact that the vowel was originally -ê- although it became -ê- at a very early date in all languages. S.i.a.m.l.g., in SW Osm. bûp; in Çuv. pîn Ash. IX 215; elsewhere miû or the like, Tkm. müp. Türkî viii bûp T 16, 18; bûp II S 1; T 14: viii ff. (a hundred Spiraca) miû bôltî: 'became
a thousand' IrkB 32; a.o. Tun. IIIa. 4 (ETY II 94): (Man. miğlıq tümeniğli kuvrag 'communities of a thousand and ten thousand (people) TT II 8, 57): Uyg. viii biq certainly occurs in Sūr. F 9, 11; N 6 and prob. S 2; the reading biq in the much damaged line between N and W is very dubious: viii ff. Bud., Civ. miğ is fairly common: O. Kir. ix ff. biq certainly occurs in Mal. 3, 5; 42, 2 and biq in 45, 8; other supposed occurrences are dubious or errors: Xak. XI miğ 'a thousand' Kas. III 360 (prov.); a.o. KB miğ is common 111, 112, 284-5, etc.: xiii(?). At. miğ is common 8, 36, etc.; Tef. miğ 224: xiv Muh.'a thousand' is miğ in Turkistan and biq in 'our country' Mel. 8, 2; Rif. 80 (cf. ben); a.o. 82, 1, 187: Çağ. xv ff. biq biq 'adad ma’nâsna Vel. 384; xi 'thousand', in Ar. alif Sam. 321 v. 5 (quotation): Xwar. xiv miğ Qutb 111; MN 50 etc.: Kom. xiv miğ CCG; Gr.: Kip. XIII min' Hou. 22, 19; xiv min' Id. 88; bin Bul. 13, 1: xv min Kaw. 38, 20; miğ Kaw. 60b. 13; Osm. xvii ff. biq c.i.a.p.: xvi biq (spelt) in Rûmî 'a thousand', in Çağ. pronounced miğ Sam. 150r. 26.

F bun l.w. from Sogdian puva 'basis, foundation'; n.o.a.b. Uyg. viii ff. Civ. kün teğri bun sani 'the basic number of the sun' TT VII 9, 13-14; a.o. do. 18.

Vu buh brog a mere onomatopoeia; it is hard to explain the combination of b- and -q in Xak. in any other way. N.o.a.b. Xak. xi al-raculu’l-ca’zariyullu’l-’abi 'a thickset, big man' is called buh kisi: buh abbreviation (qar) of (VU) šubār al-miz̄abba 'sledgehammer'; and one says of the sound of a heavy object falling to the ground buh ettî: Kas. III 354.

bun 'grief, sorrow, melancholy', and the like. S.i.a.m.l.g.; in SW only(?) in xx Anat. bun SDD 231. Türkî viii ëlte: buh yok 'there is no distress in the realm' I S 3; a.o. do. 8; ne buh: bar erteçi: ermîq 'what (cause for) distress would he have had?' T. 57: viii ff. Man. (if we have broken these commandments) mupumuz takmiz tegip 'because distress or compulsion (?) affected us' Chhas. 200; muq üçin 'because of (our distress) do. 230; a.o. 251: Uyg. vii ff. Bud. ne muq tak bolti 'what irresistible compulsion came into existence?' (so that you had to send your son on a dangerous journey) PP 26, 1 (this seems the best translation here); a.o. Swv. 7, 11 (ogar-): Xak. XI muq taq: dîrsu’l-hulûm 'wisdom tooth'; hence one says muq taq: ündî: 'the wisdom tooth has erupted' (this looks like the same phr. used metaphor): muq al-mînha 'distress, sorrow' Kas. III 360 (prov.); (do not cross the Kara: Ya’gâ: pass) kara: muq (sic) kelmekine: 'unless an overwhelming calamity (al-dâhiyyatul-mu’âlima) approaches' IIL 33, 2; two o.o.: KB (all suffering mortals were created by Him) muq yok 1dî 'the Lord who has no sufferings'; 5; isîznî kûngî muq artar muq 'the sorrows of the wicked man increase at the rate of a thousand a day'

349; mûnum ham takim 391; o.o. 3503, 3584; xiii(?). At. 30 (ego-r): Çağ. xv ff. muq balda ve miñha ... buyuî ve miñnatu' mis-fortune, sorrow ... unhappy, sorrowful' Vel. 356; muq (spelt) dard wa gam 'sorrow, grief' San. 320v. 22 (quotation): Kip. xiv bun ( 'with back vowels') al-racul’-ûmî 'ignorant man, simpleton' Id. 37; muq (-û marked) al-haca wâl-‘ârâra 'need, distress' Id. 88: xiv baldî 'silly, foolish' (VU) muq Tuh. 7a. 9; sîc wa muğaffal 'simpleton' (VU) muq do. 19a. 1 (if it were not for the statement 'with back vowels' all these words except one might be taken to belong to 1 bun): Osm. xiv to xvii bun 'pain, distress'; common till xvi TTS 123; II 175; III 116; IV 131.

VI 1 bun 'defect' and the like. In this meaning survives only(?) in NC Kir. mûn; Kzx. mûn. It seems prob., however, that the Osman word bûn 'simpleton', in xix spelt, or mis-spelt, bóq, is the same word with a rather different meaning, and the long vowel in Kâş. points more to -û-: -û-: Uyg. viii ff. Man.-A M 123, 32 (baç:); Bud. Swv. 135, 5-7 etc. (kaçaq): Xak. XI mûn al-da’ wa’l-‘ayb 'illness, defect'; one says mûn sûzûx klsî: al-raculu’l-sâîmmî-qalb 'a sound-hearted man' Kas. III 140 (prov. containing mûnsûz which should obviously be restored in the preceding phr.): KB mûn is common in anti-thesis to erdem; e.g. the king said 'I have grasped these virtues of yours (erdemlerig), now tell me mûnîp bar mu have you any defects?' 683; tirîglîkî mûn ku ‘lîte to the full’ 232; o.o. 533, 686 (ersellik), 720, 908: xiv Muh. al-‘ayb mûn in Turkish, bun in 'our country' Mel. 8, 2; Rif. 80 (cf. ben); a.o. 52, 5, 143; Kip. (?Tkm.) xiv bun al-‘ayb Id. 36 (and see buh): Osm. xvii ff. bûn 'simpleton, idiot'; c.i.a.p. TTS 1118; III 168; III 112; IV 126.

2 bun 'soup, broth'. Survives only(?) in NE, several dialects mûn/mûn R IV 2152, 2221; Khak, Tuv. mûn; most modern languages use Pe. şurba often changed to çorba. Uyg. vii ff. Civ. mûn birle içgû ol 'he should drink it with soup' H I 111-2; o.o. do. 43; II 12, 17: Xak. XI mûn al-marâqa 'soup, broth'; I have heard a Yağm. say mûn keldür 'bring the soup', and it was brought with noodles (bi’l-‘iпiya), because that is what they meant. In writing the words 'soup' in the script (i.e. Uyğur) it is necessary to insert a vowel letter (harsa’ll-layn), but in speaking they are pronounced as I have written them (i.e. with a short vowel) Kas. I 349; about a dozen o.o., usually spelt mûn: Oğuz, Kip., Suvwîrin xi the Turks call 'soup' mûn; and this group (al-ta‘hâq) call it bun Kas. I 31, 18: xiv Muh. (?7) al-‘urba’ 'soup' mûn Rif. 165 (only): Kip. xiii al-marâqa muyûn (sic; also called şurba: Pe. word) Hou. 15, 15.

Mon. V. BN-

D 1 ban- Refl. f., sometimes used as Pass., of ba-; 'to bind on oneself; to be bound'.

MÔN. V. BN-

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2 ban- 'to dip (something Acc., in a liquid, etc., Dat.).' Survives as man- in SE Türkî R IV 2015 (only) and NW Kaz., and as ban- in SW Osm. 'There is a cognate word mun-, with the same meaning, in SE Türkî, Shaw, Jarring, and NC Kir., Kzx. Xak. x1 ... and one says er etmek sirkeke: manda: 'the man dipped (şahna) the bread in vinegar and seasoned (i'tadama) it with it'; also used of anything that is dipped and seasoned Kaş II 30 (manar, manmak); Çağ. xv ff. man- (spelt) 'to dip' (furî burdan) bread and the like in water, sour milk, etc. San. 318v. 19 (quotns.): Xwar. xiv man- ditto Nahe. 301, 4; Kom. xiv 'to baptise' man- CCG; Gr.: Kip. (?Tkm.) xiv ban-gamasra 'to dip' Id. 35; Osm. xviii ban- in Rûmî furî raftan 'to go down, sink', in Çağ. man- San. 127r. 21 (mistranslation due to the fact that in Osm. both ban- and bandur-, q.v., mean 'to dip').

*bap- See maap-.

*bân- See maylî, maylî-, maylîs- and-* bânak.

bin- 'to mount, or ride (a horse, etc., Acc.).' C.i.a.p.a.l.; in SW Osm. bin-, elsewhere min-/mûn-. Türkî vili box atît binp 'riding the grey horse' 1 E 32; o.o.o. in I and two in in: vili ff. (a thief) tutupan minmî: 'caught and mounted it' Irk B 16: Uyğ. xvi ff. Cvg. mûngül ikat 'two riding horses' USp. 53 (i), 5; O. Kir. ix ff. Mal. 41, 9 (altnîs): Xak. x1 er at mûndî: 'the man rode (râhka) the horse (etc.)' Kaş. II 30 (mûnîher, mûnmek); a.o.o.: KB atun mûndî keldî 'he mounted his horse and came' 576; o.o.o. 388, 168, etc. (v.l. min- in some cases): xiv (?Tef. min-/mûn- 'to mount, ride' 223-227; xiv Muâd. (Zayd came) 'Amrî aţîn: mûngac (s.c.) 'riding Amrû's horse' Mel. 14, 5; Réf. 90 (but binêgac); mûnîpl/mûnmîpl 15, 12; mînîpl 92; n.m.e.: Çag. xv ff. min- 'with -l-) wiinî şudan 'to ride' San. 321r. 14 (quotns.): Xwar. xiii bin- ditto 'Ali Mel. 13: xii min- Oqâ. 16, 226; xiv min- Qûtib 112, MN 49; mûn- Qûtib 112; Nahe. 23, 15; 39. 3-4: Kom. xiv 'to mount min- CCG; Gr. 165 (quotns.): Kip. xiv rakiba min- Hou. 33, 17; xiv min- ditto Id. 88 (and 36); Tkm. bîndo. 36 (and 88): xv Kip. ditto min- Kav. 22, 20; Tuh. 17a. 13; a.o.o.

bun- 'to be mentally deranged or disturbed', in the sense either of 'being senile, feeble-minded' or of 'losing control of oneself, going fighting mad'. N.o.a.b., but the first vowel is fixed by munduz, q.v. Some connection is also possible with SW xx Anat. bonul- 'to be feeble-minded' SSD 218 and bun- 'to be dissatisfied' do. 282. Uyğ. viii ff. Man.-A M III 29, 3-4 (ii) (a2-): Bud. TT VI 215 (tan-): Xak. x1 karî: er mundî 'the old man (etc.)' was senile' Kaş II 30 (munar, munmak): KB ukûsuz kîlî kûr karîsa munar 'an intelligent man when he grows old becomes senile' 294; a.o. 3600 (2 buluk): xvi (?) At. azu kutsuz aţun karîpî munar 'or is this unhappy world old and senile'? 418: xiv Muh. (?) cumna 'to be possessed by evil spirits, mad mun' (and delî: ol-): Rif. 107 (only): Kip. (?Tkm.) bun- xarifa 'to be senile' Id. 36: Osm. xviii bun- (sic) in Rûmî xarîf wa furtî 'senile, a dotard' San. 141v. 19 (there is no other trace of this verb in Osm.; it is translated as a Noun, and may be an error for 1 bun).

VU *bûp- See mûp-.

Dis. BNA

bepl: 'joy' and the like. N.o.a.b.; to be carefully distinguished fr. begehü: with which it is easily confused in some scripts. Türkî viii Elteriş xâgân elînte: karîp edgü: bepl: körtî: 'he grew old in the realm of Elteriş Xâgan and experienced great joy' Ix. 3; viii ff. Man. etöz mejesî 'bodily pleasures' TT III 8, 43: Uyğ. vii ff. Man.-A M I 12, 10-11 (ortukûl): Man. ertimîlî meşîke ilmişîke 'to one attached to transitory pleasures' TT III 50; a.o. 123: Bud. mepl telînemek emegî telînemek 'to experience joy and sorrow' U II 10, 29; visââyîlî meşîper 'sensual (Sanskrit l.-w.) pleasures' do. 28, 2 (ii); o.o. U III 43, 13; TT IV 12, 69; Pçahl. 8, 8: Civ. TT I 21-2 (buldûk-): Xak. xî KB meşîlî turur kîr meşî yok çitîy 'the joyless poor man is joyful' 6370.

*bêfîl: 'brain'. This word occurs in a puzzling variety of forms which are best explained by assuming that they ultimately go back to *bêfîl. Cf. bañoğak. Survives in NE Alt., Kund., Şor, Tel. me: R IV 2066; Khak. ml; SE Türkî mlîp/mlîpl/mlîp Shaw, BS, Jarring; NC Kir. me.; Kzx. miy; SC Uzîh. miya; NW Kaz. ml Kk. miy; Krm meq R IV 2079; Kumyk miy; Mog. miy; SW Az., Osm. beyîn; Tkm. beyîn. Çuv. mîme Ash. VIII 242 shows a complicated picture of cross-assimilation. Uyğ. viii ff. Civ. ullahînî mîyesîn 'the brain of a partridge' I 163: a.o.o. 89; Xak. xî miyî: dimâq 'brain' Kaş. II 299 (saçit-): n.m.e.: KB mejesî telu 'with a full brain' (i.e. intelligent) 57; ukûs ornu üstîn meyped (v.l. mepede) turur 'the seat of understanding is up in the brain' 1836: Çag. xv ff. meyîn/meyîn maqâ-i tar 'the brain' San. 319r. 29; meyê (spelt) ditto 321v. 10: Xwar. xiv meyî 'brain' Qûtib 111: Kom. xiv 'brain' meq CCI; Gr.: Kip. xiii mxuxul'-dimâq 'the fleshy part of the brain' beyîn Hou. 21, 11: xiv meyî al-dimâq; Tkm.
beynī Ḏ. Ṣ89; xv ummu'lar's 'the brain' (tūphe; in margin) beynī Ṭuh. 49 a. 13; dhu'nul-dīmīq 'the soft material of the brain' méyyini (in margin beynī) Ḍ. 158 a. 12; Osm. xiv ff. beynī 'brain' in several texts down to xvii and one later TTS I 94; II 133; III 87; IV 98.

Dis. V. BNA-

D bûne:- Den. V. fr. 1 bûn; rare but found with two different meanings: (1) 'to be, or find, defective'; (2) 'to trim' (in the sense of removing defects). Survives only in the latter sense in NC Ḍ. mine-. Uyğ. viii ff. Bud. (because he held these views) uzatu yéfono mûneynûr ertlpiz 'you blamed and found fault with him at great length' Ḥūn-is. 1798: Xak. xl ol tonuq mûne:di 'he cut the sides (qāra'a'l-ātārf) of the garment in order to save in from unevenness (al-inhrār), etc.' Kaş. III 274 (mûne:n, mûne:mek): xiv Muh. (?) 'âba min nafshi 'to have a personal defect' mûne:n: Rf. 112 (only): Kip. xiv (after bûn al-āyb) hence one says bûne- (and bûnîle-, sic?) 'âba Ḏ. 36.

Dis. BNC

D bunca: Equative f. of I bu: 'as many, or as much, as this; so many, or much', and the like. S.i.s.m.l. as munça and the like, and in SW Osm. as bunca. Cf. anca: Türkî viii bunça: is fairly common, e.g. bunca: yérke: sülledim 'I made expeditions to as many countries as this' I 5'4 (they had just been enumerated); II S 12 (biç-); viii ff. Man. munça üküš tınılgka 'so many living creatures' Chias. 110; a.o. do. 91: Uyğ. viii bunca: bitülqī 'so many (?) inscriptions' Şu. Šb.: viii ff. Man.; Bud.: Civ. munça is fairly common, e.g. M I 18, 3 (i) (aqr-): Xak. xi KB munça bedîx 'so much adornment' 966: xiii (2) At. nelîk mâlka munça kūqul bamaqît why do you set your mind so much on wealth? 183; a.o. 429: Çağ. xv ff. munca (spelt) inadqr 'this amount, as much as this' San. 320v. 10 (quotn.): Xwar. xiv munça 'so many' Qutb. 111: Kom. xiv munça 'so much', etc. CCG; Gr. 165 (quotns.): Kip. xv 'for so many years past' munca yıldan berî Tuh. 90b. 12; Osm. xiv ff. bunca (in two xiv and xv texts munça) 'so much, etc.; occasionally' thus; c.i.a.p. TTS I 124; II 178, 698; III 116; IV 131.

D *bançuk See mançuk.

bonçuk (bonçok) 'bead, bead necklace'; in some early occurrences perhaps, more generally, 'jewel'. The modern forms suggest strongly that the second vowel was originally -o-. Survives in NE Ḍ. monçuk: SE Türkî monçak: NC Kır. monçok; Kçok. monșak: SC Uzb. munçok: NW Kk. monșak; Kumyk mıncak; Nog. moysak (sic): SW A2. munçuk; Osm. bonçok; Tkm. monçuk. Türkî viii ff. (a statement regarding the virtues) tölûq munçuk:šga tâšlarîn 'of various jewels and (precious) stones' Toy. 2-3 (ETY II 57): Uyğ. viii ff. Man. yıncuﬂüg munçuklar 'pearl necklaces' TT II 15, 11-12: Bud. manı monçuk ertini 'the Mani (Sanskrit) necklace(? ) jewel' TT II 37, 55; morvarit (fr. Greek margarites) monçak 'a pearl necklace' U III 15, 4 (ii); (my dear son I love you) ayadakı yıncuﬂ munçuk têq 'like a pearl necklace in the palm of the hand' PP 6, 8; o.o. TT V 20, 14 (in Note A 125); 26, 100: Civ. (if one burns and pulverizes) yılan bâsı munçuknî meaning obscure, 'a necklace of snake's heads', or 'the beads in (or on) a snake's head' H I 130: Xak. xi monçuk küll xoraza mina-l-huli 'any bead used as a personal ornament': munçak 'any kind of jewel, lion's claw or amulet (mina'l-cawdhir aw bardîn-tîl-âsad austin-l-tamîyim) hung on the neck of a horse' Kaş. I 475; o.o. I123 (sûrîl-); III 121 (to:d); xii (7) Tef. munçak 'necklace' 226 (munçak): Çağ. xv ff. minçag (sic, spelt) xâr-muhra 'bead' San. 321 v. 3 (quotn.): Kip. xiv munçak al-xaraz wâ'l-füstit 'bead, the bezel of a ring'; also called bonçok (? in Tkm.) I d. 89: xv xoraz bonçok Tuh. 14b. 2: Osm. xvii bonçuk in Rûmi, 'bead' in Ar. xoraza San. 141 v. 20.

V U *bunçeg See münkîlc.

Tris. BNG C *bunçulayu: See munçulayu.

Tris. V. BNC-

D *bançuklan- See mançuklan.

D *bonçuklan- See mançuklan.

Dis. BND

C buntaq (Crasis of bu: and teq; 'like this'; cf. antaq with which this word is practically synonymous. As pointed out by T. Tekin in On Köh Türkî bünîeg, CAy VIII 196, there is one occurrence of this word with progressive instead of progressive vocalic assimilation. S.i.s.m.l. except SW as mutaq with minor phonetic changes (-u-l-t-; -l-t-; -g-k-y-). Türkî viii ney yerdeki: xağanîlc bodunka: bünîegli: bar erser 'if a people ruled by a xağan in any country had a (xağan) like this' T56-7: viii ff. Man. bu mutaq tölüq alp ada 'these kinds of grievous dangers' TT II 6, 22; o.o. 8, 38 and 45: Uyğ. viii ff. Bud. mundâq sakînc kilip 'thinking thus' TT V 8, 68-9; 10, 110; a.o.o. Xak. xi Kaş. I 36 (1 oş); I 64 (osug); I 160, 3; III 154 (savw); n.m.e.: KB kali mundâq erse yorîk 'if his conduct is like this' 175; o.o. 292, 727, etc.: xiii (7) Tef. mundâq 'thus, like this' 225: Çağ. xv ff. mundak bunçulayn wa bunun gibî Vel. 385; mundak (1) incûnin 'thus' (quotn.); (2) in waqat 'at this time'; mundakta dar in waqat (quotn.) San. 320v. 13: Xwar. xii mundag/mundak 'thus' 'Åtî 12: xiv mundag 'thus' Nahc. 237, 3; 413, 5-6.

F *bandar(?) See mandaq.

D *bunduz See munçuz.
**D. Bunašt - See maŋt.**

D buŋsad - Intrans. Den. V. fr. buŋ; 'to be distressed' and the like. Survives in SE Türkî muŋay - Shaw 184 (only); NC Kır., Kız. muŋay -; and presumably SC Üzb. munayk- 'to be bowed, bent'; and SW Osm. buŋa - but all etymology agree that this means 'to be senile' and the like, which suggests a false etymology fr. bun. Türkî vii (the guide lost the way and was strangled) buŋadip xaŋan 'the xaŋan, being worried' (said 'advance at a trot') T 26: Uyğ. viii ff. Bud. U II 31, 47, etc. (2 ađin -); U III 22, 22 etc. (2 taʃla -): Xak. vii (in a prov.) or eʃi: muŋadmas 'a son of man is not permanently at a loss' (lā yaʃdār ididirā yahāfi; but uses his ingenuity and so gets out of his difficulty) Kaş II 84, 25; n.m.e.: KB (he came to the town but found no lodgings) muŋadit muŋanlkta tūštį barip 'he was at a loss, and went to a charitable institution and lodged there' 486: 0. 0. 29 (elšg), 492, 572, 3767 (štāg): xiv Muh.(?) ifaqara 'to be poor, destitute' muŋa: - (3, the entry is a muddle) Rif. 104 (only): al-fuqr muŋaymak 125: Çağ. xiv ff. muŋay - (spelt) miŋkūn wa gaʃmāŋk ēdan 'to be sorrowful, distressed' San. 319v. 27 (quots.).

**D *beŋde - See meŋde -**

D *beŋdêt - See meŋdêt -

D 1 bandur - Caus. f. of 2 ban -; survives only (?) in SW Osm. bandur -; which is however syn. w. 2 ban - and has no Caus. connotation. Xak. vii ol maŋa: etmekiŋ yaŋka: munurdu: 'he told me to dip (aʃaŋgani) the bread in oil' Kaş II 197 (mandurur, munurmak): Osm. xviii bandur - furū burdan 'to dip' San. 127r. 22 (Rūmī quot.).

D *2 bandur - See 1 mandur -

D binttir - Caus. f. of bın -; 'to make (someone Dat.) mount' (a horse, etc. Acc., or ēuze). S.im.m.l. with the same phonetic changes as bın -. Türkî vii at ēuze: binttire: 'telling (the men) to mount their horses' T 25: Xak. vii ol maŋa: at mündürli: 'he told me to mount (aʃkabani) the horse (etc.)' Kaş II 197 (mündürur, mündürmek): xiii (?) Tes. mündür - ditto 224: xiv Muh.(?) ardafa 'to mount (someone) behind (someone else on the same horse) bındür - Rif. 103: Çağ. xiv ff. mündür - Caus. f.; suwār kardan 'to make (someone) ride' San. 321r. 23: Xwar. xiv mündür - ditto Qub 111.

**D *buntur - See muntur -**

D *beŋdeš - See meŋdeš -

**Trls. BND**

D *buŋadincig - See muŋadincig -

**Trls. V. BND**

D *buŋadit - See muŋadit -

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**DIS. V. BND**

*buŋak 'dung', perhaps specifically 'animal dung'. For the phonetic evolution cf. *beŋəl: Survives only (?) in SE Türkî mayak 'sheep's and camels' droppings' Shaw, Jarring. Uyğ. viii ff. Bud. ud mayaki 'cow-dung' U 1 29, 6 (ud): Cív. mayak 'dung' occurs several times in H I and II the animals concerned being pigeons, cows, camels, and wolves: Xak. xi mayak 'dung' (baстраива), specifically of the camel; thence the word is used more generally (yusta’dar), and one says koy mayaki: 'sheep's dung'; it is not used of horses, for which the word is yundak Kaş. III 167 (prov.): mejek ('with -') car'ul-halb 'dog's dung'; hence one says it mejek: I 392 (presumably a further corruption of this word): Oğuz xi baynak al-faʃt 'dung' Kaş. III 175: Kip. xiii al-haʃ't mayak Hou. 15, 5.

D *baŋiŋ See maŋiŋ.

D *bunuk See munuk.

D *buŋgak See muguŋak.

D *buŋgan See muguŋan.

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**DIS. V. BNG**

F binik - Hap. leg.; there does not seem to be any doubt that this is a misreading of *tınik- Den. V. in -ik- fr. tin although this Suff. normally forms Intrans. verbs. Uyğ. viii ff. Bud. (then that rich man's son Kaŋcanadeva) boŋun karasin emlep əŋedtîler biniktîlar (read tımkıtîlar) 'treated the common people (in the realm of King Indrayaprabhâ and cured them and gave them rest' Swv. 598, 16–17.

**DIS. BNG**

?f benek almost certainly l-w. fr. Pe. banak 'a small seed, pimple', and the like. Survives only (?) in SW Osm. benek 'spot, speck, freckle'. Arğu and a few dialects (wa ʃ ībā'lı-luğă) xiv benek al-habba 'seed, berry, pimple': benek al-fals 'a small copper coin' Kaş. I 386: Çağ. xiv ff. benek 'blotches and spots' (gal wa niʃān) which appear on the face as the result of drinking (and in Pe. (1) 'a forest fruit' also called ban; (2) a kind of fabric with a background of brocade and gold spots on it) San. 127r. 26: Kip. xiv benek al-vaʃta 'a spot' Id. 36.

beŋgû: (?beŋgô) 'eternal, everlasting'. An early l-w. in Mong. as möŋke (Haenisch 112 möŋke, but the modern pronunciation (Haltold 508) is möŋke). S.i.a.m.l.g. except SW. The NE forms möŋkū R Ⅳ 2131 and Tuv.
mögge are reborrowings fr. Mong., elsewhere normally menği or the like; to be carefully distinguished fr. beğli: with it is easily distinguished in some scripts.

Türkü viii beğli: teş 'memorial (lit. 'everlasting') stone' I. S 11, II 8, I S 12 (btlt.); II N 15; a.o. I S 8, II N 6 (1 e); viii ff.: Man. menği teşri yerin 'the country of the eternal gods' Chias. I 15; a.o. do. I 29; M III 15, 2 (i); mengü Zrwa 'the eternal god Zurvan' M III 5, 8; Yen. beğli:menği tine: berti: 'he erected my memorial' Mal. 28, 4; same phr. but beşli: do. 30, 3; o. 27, 8; 33, 3; 36, 3 (all beğli:); meğüz; 39, 1; 48, 6 (both beğli:); meğü: 39, 5; Uyg. viii ff. Man.-Amengü M I 11, 19, etc. (bungnürlüg); o.o. do. I 11, 16; 12, 11: Chr. mengü teşri U I 7, 5: Bud. yerinçüdeki özüg yaşşı mengü sakindüzülar 'you thought that life (Hend.) in (this) world is everlasting' M IV 252, 4; Mengü as a P. N. Pfahl. 12, 19: O. Krr. ix ff. beşli: (sic?) Mal. 9, 3; o. 42, 5 (i); beşli:menği do. 13, 5; a.o. 24, 2; meningü: bori 16: Xak. xi mengü: al-say'ul-xalîd wa'l-xulûd 'anything eternal; eternity'; both common N. (ism) and Dev. N. (maydar); one says mengü: ajun dârîl-xulûd 'the eternal (i.e. future) world' Kaş. III 378 (verse): KB mengü (so spelt) 'eternal' is common 10, 113, 115, etc.: xiiu(?) Tef. mengü ditto 233; Xwar. xiv ditto Qurb 110; MN 121; mengü Nahe. 281, 2-3: Kom. xiv mengü/mengü/mengli CGö; Gr. 164: Kip. xiii dama 'to continue, endure' mengü kal-(mi-spelt kol-) Hou. 46, 3: xiv mengü: şu: ma'dul-hayat ay ma'dul-davâm 'the water of life, that is, the water of eternity' lld. 89.

DIS. B. VNG-
D *bünük- See münük.-
D *bañil See mayıl.
D *buñul- See muñul.
D *banil- See manîl.
D *banañ- See mayil.
D binil- Pass. f. of bin-; (of a horse, etc.) 'to be mounted, ridden'. S.is.m.i.g. as münül/-münül-; SW Osm. binil-. Xak. xi at münülüd: 'the horse (etc.) was ridden' (rukiba) Kaş. II 138 (münülür, münülmek).
D *bünel- See münel.-
D *baña.- See maña.-
D *bünle- See münle.-
D *beñlet- See meçlet.-
D *beñlen- See meçlen.-

Trls. BNL
D *beñli:lg See meçli:lg.
D *beñlik See meçlik.

Tris. B. VNl-
D *beñli:ce: See 1 meçli:ce:-
D *beñli:ce: See 2 meçli:ce:-

DIS. BNR
biçər (p) 'a spring of water'. A purely Oğuz word surviving only in SW Osm. piçar/puçar. Cf. I bulak, yul. Oğuz xi piçar 'aynul-mâ' 'a spring of water' Kaş. III 376: 'aynul-mâ' is called piçar III 363; a.o. III 280 (gokra:-, not an Oğuz word): xiiu(?) Tef. piçar ditto 224: Tkm. xiiii al-ayn, 'aynu'l-mâ' (köz; in Tkm.) piçar (spelt bığa:r) Hou. 6, 20, xiv minar al-ayn minâl-mâ' Id. 88; manba'uł-mâ' ditto biçar (unvocalized) Bul. 4, 13: Osm. xiii to xvi biçar, less often buçar (piçar/puçar) 'spring' is common TTS I 96; II 137; III 86; IV 100; xivit puçar (spelt with p- and b-) in Rümî, sah-i âb çama'n-i âb 'a well, or spring, of the eye', and metaphor. giya-i çam 'the corner of the eye' Snan. 141 v. 23.

DIS. V. BNR-
?D *bapra:-, etc. See mapra:-

DIS. BNS
D bensiz Priv. N./A. fr. ben; survives in SW Osm. normally meaning 'without me, in my absence'. It is possible that it occurs in the passage below with the meaning 'without self-interest'. Alternatively the word might be read as a Priv. N./A. fr. *man taken as a l.-w. fr. Sanskrit māna 'pride, insolence'. The meaning of the phr. is fixed by the context. Uyg. viii ff. Man. asra mensiz (or mansiz) 'sakınçalar' 'humble (Hend.) thoughts' TT II 17, 68-9.

D buçar Priv. N./A. fr. buç; 'without care, anxiety, grief', and the like. N.o.a.b. Türkü viii (the Chinese give gold, silver, etc.) buçar 'without stint' I S 5, II N 4; (you will live in comfort and) buçar boluçu:sen 'will become carefree' II N 14; a.o. II E 29 (2 ér-); T 48: viii ff. Yen. tämkâhî (sic) yilki: buç[i]z] er[i]: 'his branded cattle were innumerable' Mal. 26, 6; a.o. do. 7 (bakır): Uyg. viii ff. Man.-A (you will live in that country at your ease and) muçusuz 'without a care' M III 30, 6 (ii): Bud. (rich men, paying no taxes and) muçusuz takçiz 'not feeling anxiety or constraint' TT VI, p. 57, note 11, 5: O. Krr. ix ff. buçu:uzu ulğat(t)im 'I grew up without a care' Mal. 7, 2; a.o. do. 6, 3: Xak. xii KB (oh all-powerful, eternal) muçusuz bayat 'carefree God' 6; a.o. 28: xiiu(?) Tef. muçusuz 'careless' 226: Xwar. xiv (my son has become rich and I poor; my son) muçusuz 'carefree' (and I muçul) Nahe. 286, 6; (I have become a king) ortak-larnî ortaklikindin muçus 'not dependent on the companionship of companions' do. 401, 3.

D bünsiz See münsiz.
D *baṇiṣ- See mayiṣ-.
(D) *bipeṣ- See mipeṣ-.

Dis. BNZ

beplz 'the complexion'. Survives only(?) in SE Tar. meplz R IV 2084; Türkî ditto BS 698 and SW Osm. beplz. Türkî viii ff.
Man. tişi kişilərniş körkün meplzîn 'the shape and complexion of women' M III 22, 7–8 (i); a.o. Chus. 46 (2 øğ): Yen. [gap] üz er yüzü: begler beplzî: beglîk 'the faces of the . . .', and the complexion of the beg's(?) Mal. 26, 9 (a very obscure and damaged inscription): Uyğ. viii ff.
Man. A körk meplz teqsürmək 'to change one's shape and complexion' M I 25, 29–30: Bud. körk meplz U III 23, 2(ii); Sun. 60, 3: a.o. U IV 8, 15–17 (toqa): Xak. xi meplz 'the colour (lawn) of a man'; hence one says kizli meplziş 'with red cheeks' (əltəna): the word is usually applied to (the colour of) the cheeks Kas. III 363; o.o. I 60, 5; 65, 9 (ağdük); 486, 16: KB meplz is common; (plain and mountain high and low ground) yaslı kör meplz 'become green (Hend.)' 66 (exceptionally not used of the human face); (the king was angry) artuk karartı meplz 'and made his face even blacker' 629; o.o. 733 (körk meplz), 1116 (ditto. following the Vienna MS.), 802, 3840 (ertəni): xii(iii)? Tef. meplz 'look, appearance' 222: XIV Rvg. meplz 'complexion' R V 2081 (quotns.):
Çaq. xv ff. bèglz (spelt, 'with -ə') giına va bəqara 'colour, skin' Sun. 150r. 25; meplz the same as bèglz 'skin and complexion' (sìmu) do. 321v 8: Xwar. xiv meplz (i) 'colour, complexion'; (2) 'resembling' Qutb 110: Kom. xiv face meplz CCI; Gr.: Xip. xiv ləvən səhum caча'lı-mişa 'alad ayy şifa kənat 'the colour of a man's face, however it is described' meplz (spelt meplz); Tkm. bèglz (bengiz) Hou. 31, 9; a.o. (megiz) 19, 17: xiv meplz 'the colour of the face' Id. 88: Osm. xiv ff. bèglz 'complexion' in several texts TTS II 128; III 83; IV 94: xvii bèglz in Rəmi 'colour, skin', in Çaq. bèglz Sun. 127r. 29.

*büfühl 'horn'. The various forms in which this word appears point clearly to an original -n-, cf. *bënî: Survives in NE müs: R IV 2225 and Khak.; miyis R IV 2140 and Tuv.: SE Türkî müglüz Shaw, BS; mügüz Jarring: NC Kir. mügûz; Kx. mügulz; SC Uzb. mügulz; NW Kk., Komyk, Nogay mügülz/ mùgülz; Kaz. mögelz: SW Az., Tkm. buynuz; Osm. boynuz: and Çuv. máyra/máyraka Ash. VII 292. Uyğ. viii ff.
Man.-A müglüz M I 16, 11–12 (kaç): Bud. mügülz U II 35, 21 (baka): Cive. kilen keyik müglüz teq 'like the horn of an unicorn (Chicago l.-w.) T T I 42; ingekniŋ koyniŋ (50 rad) miŋliš 'the horn of a cow or sheep' H I 42; a.o. müglüzin do. 55 (bgl.): Xak. xi müglüz 'the horn (al-garn) of any kind of animal'; mügülz mügülz 'the name of a children's game' (described at length) Kas. III 363 (prov.): o.o.

I 37 (3 øğ); III 226 (baka): Cаг. xv ff. büglüz (spelt, 'with -ə') səx–ı haywənät 'an animal's horn'; also called buynuz and müglüz Sun. 141 r. 22; same entry reversed 142v. 26 (buynuz); 321r. 2 (müglüz): Kom. xiv 'horn' müğ CCG; Gr.: Kip./Tkm. xiii garmul– baqar wa əqyrih 'horn of cattle, etc.' buynuz Hou. 14, 21: xiv müglüz al-garn; Tkm. buynuz Id. 89; Bul. 8, 8 (əčkü); xv qarn mügüz (in margin buynuz əqarı fihi) Tuh. 20b. 2; a.o. 14a. 10 (əčkü).

VUF banzi: Hap. leg.; no doubt, like other Gancak words a l.-w. Gancak xı banzi: baqəyəl-ınəb ba'dəl-qüfi 'aləl-əri' 'stray grapes left on the trellis after the bunched have been picked' Kas. I 422.

D *bəpظام See meğظام.

Dis. V. BNZ

D beş çe:- Den. V. fr. bèglz but with little semantic connection; 'to resemble'. Survives only in SW Az. bezen-; Osm. bezen-; Tkm. meçze-. Cf. 1 oxṣa:-, yagız-:-. Xak. xı bılr neq birke: meçze-dle: 'one thing resembled (tasababa) another' Kas. III 403 (meçze-r, meçze-mek): KB muğar meçze-yü keldi sə́l' tili 'the poet's tongue (i.e. statement) is like this' 441; o.o. 1306, 6147: xiii(?). Tef. meçze- ditto 222: XIV Rvg. ditto R IV 2084 (quotns.): Çaq. xv ff. beşçe- (spelt) şəbiə wa mənənd şədən 'to resemble' San. 150r. 10; meçze- (spelt) same as bèglz- do. 321r. 24: Xwar. xiv meçze-ditto 'Alı 32: Kom. xiv ditto beşçe- CCI; Gr.: Kip. Tkm. xiv meçze- ašbəha ditto Id. 88; laʃzu-l-musəbiha 'a word for comparison' benzer Bul. 16, 4: xv in paras. on comparison beşçe and okšar in Kur. 28, 13 ff. and menzer, owsar, and okšar in Tuh. 44b. 2. ff. are said to be synonymous: Osm. xv beşçe 'it is as if . . .' TT IV 95; xvii beşçe- (in Rəmi) şəbiə wa mənənd şədən San. 127r. 21.

D beşçe- Caus. f. of beşçe-:- 'to compare (something Acc., to something Dat.)'. Survives in the same languages. Uyğ. viii ff. Bud. Hii-en-ts. 1889–90 (abamuluğ): Xak. ol bılr neqni: birke: meçzetli: 'he compared (əşbəha) one thing to another' Kas. II 358 (meçzetür, meçzetmek): KB muğar meçzetli 'making the following comparison' is a stock phr. 273, 319, 412, etc.: Çaq. xv ff. bèşzet- Caus. f. taşıbə hərdan 'to compare' San. 150r. 24; meğzet- ditto 321r. 25 (quotn.): Xwar. xiv meçzet- ditto Qutb 111: Osm. xvii beşçe- (spelt) in Rəmi 'to compare', in Çaq. bèşçe- San. 127r. 18 (quotn.).

Trls. BNZ

D *bünüşə: See müğüşək.

D *bəççizılıg See meççizılıg.

Trls. BNZ

D *bəççizlen- See meççizlen-.

D *bünüşəlen- See müğüşəlen-.
**Mon. BR**

bar: *Kaj* 's definition of this word as a Particle (harf) connoting existence, or presence in a particular place as the opposite of yok: q.v., is very apt. It is in fact nearly always used as the predicate of a sentence, the subject being either stated or inferred. In this usage, therefore, it is of the nature of a Verb, but it cannot be conjugated and must be supplemented by an Aux. *V.*, *er-* or the like, if a mood or tense form is required. Its use as a Noun meaning 'existence' or 'property' (the latter meaning uncertain, if authentic, *a* abbreviation of *barim*) is unusual. *C.*i.a.p.a.l.; one of the three basic words in which the initial has become *v*- in SW Až. and Osm. (but not Tkm.), cf. *bar-, bär-.* Türkü viii (because heaven so ordained and) *özüm kutum bar üçün 'because I myself had the favour of heaven' I S 9, II N 7; similar phr. I E 29, II E 23; *ol ekli: klşl: bar erser 'there are those two men' T 10; similar phr. T 30, 57; *o. o.* I S 10, II N 8; T 14: *vii.* ff. *Irkb* 18 (connoting existence; 1 *bağlı*); *o. o.* do. 32, 57; *Toy.* 14 (with Gen. connoting possession, *belgili*): *Man.* (we knew) ne *bar ermiş 'what existed' (before there was a heaven and earth) *Chuas.* 163; *o. o.* do. 273, etc. *Yen.* bar üçün *Mal.* 48, 1 and 2: *Uyg.* *IX* bar bar er 'I was rich' *Suç* 5; *vii.* ff. *Man.* -a evimde yeme ülük takılış kuslar *bar erlir* 'in my house, too, there are many fowls' *M* 37, 14-15; *a.o.*: *Bud.* (ever since heaven and earth were created) *bay yeme bar yok çığ yeme bar* 'there have been rich and poor' *PP* 6. 1-2; and many *Civ.* *bar* is common in its usual meanings, and, in contracts, in phr. like *bärğînce* *bar yok bolsar* 'if I die before repaying it' *Uşp.* 1, 7-8: *O. Kur.* *ix* ff. *tört ögüm bar üçün 'because I had four sons* *Mal.* 20, 1: *Xak.* *xî* *bar*: a Particle which connotes the existence (*teücüd*) of a thing and its being present in its place (*hawini* *hâdîr* *fi mahallîhi*); hence one says *sende: yarma:k bar:rmu: 'have you any money?' and the other says *bar: 'I have'; it is the opposite (*nağid*) of *laysa* in *Ar.* and *yok* in *Turkish* *bar: yğde: al-ğubayrât*:- *bîbîr* 'the greater jujube tree, *Zizyphus rubra* *Kaj.* *III* 147 (the semantic connection of this phr. is not obvious, *bar* here may be a different word, perhaps a l.-w. fr. *pe. bêr* 'fruit'); *about a dozen o.o.*: *KB* *törtügan* *barga törümsü tanku* 'the created witness to the existence of the Creator' 15; *hidâ kildî barin negi* *ojin* *hâdîr* 'he sacrificed his being, his property, and himself' *Bar:* *bîbîr* *bok* 'pour out the essence of your words' 195; *o.o.* in the normal usage *201, 207, 735, etc.*: *xii.* (?)* At. (I did not exist and you created me) *yana yok ilık ilçen bar klûrsen 'you then destroyed me and brought me into existence a second time' 10; *a.o.*: *Tef.* *bar 'existent'*; etc. *xv.* *Muh.* *a lak faras* 'have you a horse?' *senin anîn bar:rmu:* *Mel.* 18, 2 etc.; *Rif.* 97; *hâdîr* *bar* 54, 7, 151; *na'am 'yes* *bar* 56, 9, 154; *Câg.* *xv* *ff.* *bar* **hält** *ma'na:jina 'there is' *Vel.* 126; *bar (1) möwâdîd 'present, existent, etc.; (2) *hält* *San.* 120v. 27 (quotn. and several phr. bar plus Conjugational f.s of -ê (-1 er-): *Xwar.* *xnî* 'there is' *etc.* *Alt.* 32; *xî* *do:* *bar* 'not to exist' *Qutb* 27; *barim yokum 'what I have and what I lack' do. 86 (s.v. *yuku*); *bar* 'there is' *MN* 34, etc.; *Nahc.* 3, 11, etc.: *Kom.* *xiv* *bar* in the full range of meanings *CCI, CCG*; *Gr.* 50 (quotns.): *Kip.* *xiv* *bar* *mawêdî*, its opposite (*muğâbâluhû*) is *yok ma* *dîn*; neither is conjugated as a Verb *Id.* 29: *xv* *bar:bar* *mawêdît Kav. 27, 14-15 (phr.); *mawêdût bar* *Tuh.* 35A. 12; *a.o.*: *Osm.* *xiv* *ff.* *var* (with 3rd Pers. Pos. Suff. *varisî*) *c.i.a.p.* with a wide range of meanings, 'there is; existence; property; all,' etc. *TTS* 1 756 ff.; II 964 ff.; III 742 ff.; IV 815 ff.

*ber* (?ber) See berû.

*bi'r* originally the Cardinal Number 'one'; later attenuated, through such phr. as *bi'r* *ne:ng* ... *bi'r* 'one thing ... another' to little more than an Indefinite Pron. *Adj. 'a, an'. *C.*i.a.p.a.l Türkü viii *bi'r* is common, always as a Numerical, e.g. *bir kîşî* *yapıslar* 'if one man goes astray' (they exterminate the whole family) *I S* 6, *II N* 5; *bi r* *tolaş* *âçük* ömëszen 'once you are satisfied, you are not to become hungry' *I S* 8, *II N* 6; *vii.* ff. *bi'r* common as a Numerical *Irkb* 25 (bokûrsî), etc.: *Man.* in a list of four seals in *Chuas.* 172 ff. they are enumerated as *bi'r, ekinti, üçün, törtünç, bir ikintike savlaşip* 'conversing with one another' *TT* *II* 8, 55-6; *a.o.* as a Numerical: *Uyg.* *vii* *bir* *ikl* *atîg* 'one or two horsemen' *Su* *E* 5; *a.o.*: *vii.* *ff.* *Man., Bud., Civ.* *bir* as a Numerical is common: *O. Kur.* *ix* *ff.* *bi'r* *otuz* *yasma*da: 'in my twenty-first year' *Mal.* 15, 1; *a.o.*: *Xak.* *xî* *bi'r* al-âwîdî fi l'-âdât* 'the Numerical 'one'; hence one says *bi'r* *yarma:k* 'one *dirham* *Kaj.* *III* 121; very common as a Numerical and in the phr. *bi'r ... bi'rke:* *e.g.* *III* 403 (bezę:*- and *bi'r* *ikindi:* 'one another': *KB* *bi'r* is common (1) as a Numerical, *e.g.* *ûgan* *bi'r* *bayatka* 'to the one almighty God' 2; (2) more indefinitely meaning 'a man' *e.g.* 339 (1 *bûr*): *xii.* (?)* At. *bi'r* is common as a Numerical, and in such phr. as *ûdu bi'r* *bi'rke* 'one after another' 14; *bi'ança* *boğun* 'a few people' 123: *Tef.* *bi'r* (with 3rd Pers. Poss. Suff. *bi'r/ibirii*) is common as a Numerical and in phr. like *bi'r* *bi'r* and *bi'r* *ança* 102: *xiv* *Muh.* al-âwîdî *minâ l'-âdât* *bi'r* *Mel.* 5, 14 ff.; *Rif.* 76; *ahad* *bi'r* 81, 7: 186: *ahad* *bi'r* *tara* 'isolate' *bi'r* *ketür:* 104 (only): *Çâg.* *xv* *ff.* *bi'r* *adad* *ma'nâ:nîna* *Vel.* 137: *bir* (and *birer*) *yak 'one* *San.* 145v. 10; *Xwar.* *xii.* (?)* bir 'one': *a* is common in *Og.* *xiv* *bi'r* 'one; a* once *Qutb* 33; *MN.* 5, etc.: *birin* *bîri* 'one' *Qutb* 33: *Kom.* *xiv* *bi'r* 'one; a'; *bir* ... *bi'r* 'one ... the other'; common *CCI, CCG*; *Gr.* 58 (quotns.): *Kip.* *xii* *wâhid* *Hou.* 22, 2; *ba'dül-ğâd* 'the day after to-morrow' *ibirîsî:* *köm* do. 28, 12; *al-âwâr* *bi'r* *közûl:* that is 'with one eye' do. 26, 9: *xiv* *bi'r* *wâhid* *Id.* 29; *Bul.* 12, 10; *warâqa* 'a page in the phr.
(‘every time you write) bir waraqa (I will give you a dirhâm)’ Kav. 21, 21; bir ‘one, a’ is common in Tuh.

F I bor-'wine'; l.-w. fr. Middle Persian bôr, see Doerfer I, p. 24; II 780. An early l.-w. in Mong. as bor (I Iarmondic 19); n.o.a.b. Cf. çagir, süçü. Ugq. viii ff. Civ. (if a man has a headache let him soak this dhârânu borka 'in wine', o.o. TT VII L11 (beginii): H11 22, 26 (igleri); TT VII 24, 12, 25, 4, 27, 12, and many in H I and II: Xak. XI bor al-xamr ‘wine’ Kâ. III 121 (prov.): KBB bir bor lçe sevse ‘if a man drinks wine and likes it’ 339; o.o. 708, 1334, 1434, 2091, etc.: Kom. xiv ‘wine’ bor CCG: Gr. Kip. xili al-xamr bor (also süçü; çakir) Hou. 16, 3.

2 bor? See borça.

bûr ‘a bud’. The only early occurrence is in a conjectural restoration, but see bürlên- Survives, sometimes with somewhat changed meaning, in NE Alt., Şâq. Tel. pûr ‘leaf of a tree’ (in Tel. also ‘bud’) R IV 1397 (ditto püçîk ‘bud’ do. 1400): Rûk. pûr ‘leaf’; Tûr. büri ‘leaf’; NC Kir. bir ‘bud’; Kzû. büyû/büri ‘pine-needle’ (büşük ‘bud’). Ugq. viii ff. Man. (plants spring up; their branches grow and spread out) [bûr] conjectured bokuklar ‘[their buds] swell’ Wind. 6-10; Kom. xiv ‘bud’ bir CCG: Gr.

Mon. V. BR-

bar- ‘to go’, often more specifically ‘to go away’. For its use as a Descriptive V. see V. G., ATG, para. 256; Brockelmann, para. 237 (4). C.i.a.p.a.l; one of three basic words of which the initial has become v- in SW Az., Osm.: cf. bar, bêr-. Cf. 2 kêt-. Türkî viii ‘to go’ is very common, e.g. yêr sayu: bardîg ‘you went to every country’ I I 9, II N 7; uça: bar-: Honorific phr. for ‘to die’, see uç-; er- bar- ‘to behave in an independent fashion’ see 2 er-: viii ff. beg er yûntipar: barmlis ‘a beg went to his steward’ IrcB 5; a.o.o.: Man. teprî yerînerî baru umatîn ‘because they could not go to the heavenly country’ Chias. 85 (in v.l. C.‘s edition of this text bàrû is often mistranscribed barâ); yûqulî bardî ‘he ran away’ MI 1, 17: Yen. âdrilu: bar- ‘to be parted (from one’s friends, etc.) and go away’, i.e. ‘to die’ Mal. 28, 6; 29, 3; erdemîn üçûn el arada: kara: xanka: barîpan yalâvâc barîpan kemîdîliz ‘because of (your) high qualities in the realm you went to Kara Xan (i.e. the Karakhandî court), you went as an ambassador but did not come back’ do. 30, 4-5: Ugq. viii (the Karluk with evil intentions) zece: bardî: ‘ran away’ (from my rule) Sri. N 11; viii ff. Man. A (the 52nd year since the holy prophet Man) teprî yerînerî barîdîkta ‘went to the heavenly country’ MI 12, 14; a.o.o.: Man. barko (sic) kîînî yol ‘the straight road to go’ TT III 72-3; Bud. bar- is very common both for ‘to go’, e.g. keli barî kîlip ‘making (the index finger) go and fro (seven times) TT V 8, 58; and ‘to go away’ e.g. koltûçîlar yîqîlayu barsar ‘if the beggars go away weeping’ PP 10, 5-6: Civ. bar- is very common in both senses: O. Kir. ix ff. âdrilu: bar- Mal. 16, 2; 18, 2; a.o.o.: Xak. xi ol eyke: bardî: ‘he went (idahaba) to his house’ (or somewhere else) Kâ. II 6 (barrî, barma:k); over 100 o.o.: KB barr- is very common for ‘to go’ and ‘to go away’; e.g. (the tongue decicates a man and) bârî er bâsî ‘off goes his head’ 163; a.o.o. 375 (ôç-), and occurs as a Descriptive V. e.g. (if he has done my work and) kûrî bârî erse içim taşlîrm ‘and has seen my inner (thoughts) and my outward (appearance)’ 425: xilih(l) At. bar- ‘to go (away)’ 184, etc.: Tef. dito qî1: XIV Muh. madâ ‘to go away’ bar- Mal. 12; 5, 21; 7; Rîf. 86, 115; al-mâjî ‘walking’ bar:Îçn 13, 2; 88; a.o.o.: Çag. xv ff. bar- (ay, etc.) var- fist. 126; bar- (1) raftan ‘to go’; (2) sulik kârdan ‘to behave’ (cf. barîs-) Sam. 1202. (quotns.): Xwar. xiiî bar- ‘to go’, etc. ‘Ali 26; var- do. 27: xilih(l): bar- ditto Oûg. 120, etc.: xiv dort Otûb 27; MN 111, etc.: Nacî. 15, 16, etc.: Kom. xii ditto CCG ‘TCT. 50 o.o.) (quotns.): Kip. xiiî râba ‘to go away’ Hou. 40, 12; xiv bar- dohaha ld. 29: kançan: barursen ayna taçhab: also one says (by implication in Tkm.) warursen do. 75: xv bar-dohaha Kav. 8, 16; râha do. 9, 18; (to illustrate 2 ok) bârîm ok Tuh. 904. (12 in Tuh. dohaha and râha ket-) Osm. xiv ff. var- ‘to go, go away’, and in one or two idioms; c.i.a.p. TTS I 757; II 965; III 743; IV 817.

bër- ‘to give’; also used as a Descriptive V. connoting action for the benefit of someone else, see V. G., ATG, para. 255; Brockelmann, para. 239b. C.i.a.p.a.l; one of the three basic words of which the initial has become v- in SW Az., Osm.: cf. bar, bâr-. Türkî viii (the Chinese) bûrmî ‘give’ (gifts of gold, etc.) I S 5, II N 4; (Kûl Tegin killed nine men and) ordûg bermîdî: ‘did not surrender the camp’ I N 9—(my ancestors Bunnî Xaçan and Eştemî: Xaçan ascended the throne and) tûrûk bûdûnîn êli: tûrûsîn tuta: bermîs ûti: bermîs ‘took control of the realm and unwritten law of the Türkî people and organized them’ I E 1, II E 3; many o.o.: vii ff. kurb ûçegyemen ‘I will give you the favour of heaven’ IrcB 2; a.o.o. do. 47: Man. puşî bûrdîmîzer ‘if we have given alms’ Chias. 140-1; o.o. do. 231-3: Yen. bêçghî: tîke: ber- ‘to erect a memorial (to someone)’ Mal. 28, 4; 30, 3; 48, 9; Ugq. viii yêce: Işıq kucîç bêçghî ‘give me (your) services as before’ Sri. E 5; a.o.o.: viii ff. Man. A esenqûsin bérîdî ‘he gave him well-being’ MI 12, 2—kapûçîn aça bûrdî ‘he opened his door’ (for them) do. 13, 12; a.o.o.: Man. (PU) karmasûhî bûrû yarîkuzuz ‘may he deign to give absolution (l.-w.)’ TT III 75; oem tûsî bûrî ‘gives seed and’ Man. 11: Bud. bêtîr—very common, both for ‘to give’, e.g. (the beggars came and asked for more gifts) yeme bûrdî ‘and he gave (them) again’ PP 7, 4; and as a Descriptive V. e.g.

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**MON. BR**
Jarring ditto. The fragrance of modern languages, several in the sense of 'to repay' (a loan) 1, 5, etc.: Xak. x1 ol maga: yarmak bër'di: 'he gave me (a'ţâni) a dirham' (etc.) Kaş. 111 180 (bër'rûr, bêr'me:k); over 50 o.o. most spelt bêr'- but a few bêr'-: KB bêr- is very common both for 'to give' and as a Descriptive V. e.g. ayu bêrdî yol 'he told (them) the way (to salvation)' 37: xiii(?) At. (all created things) senîlî barlîkka ta'nulûk bêrdû 'bear witness to Thine existence' 5; gyu bêr maga 314; a.o.o.: Tef. bêr- is common in both usages 97: XIV Muh. (as an example of yâ pronounced -ê-) a'tî bêr. Mel. 5, 7; Rif. 76; al-aye bér'me(k) (mis-spelt with -mak) 36, 11; 122: Çağ. xv ff. bêr-(-gûn, etc.) vër: Vel. 136-8; bër- dàdan 'to give'; also one of the verbs attached to other verbs to give emphasis or embellishment (mû dolphin yà tazîyn) as in tuta bêr- giriftan 'to take, grasp' and koya bêr- râhâ kardan 'to concede' San. 1441. 16 (quotns.): Xwar. xiii bêr-, less often ber-: 'Ali 26-7; xiii(?) carlig bêrl 'he gave orders' Qg. 96; Oğuz xâganka soyurkap bêrdî 'he showed favour to Oğuz Xâgân da. 121-2; a.o.o.: XIV bêr- in both usages Qub 31; MN 2 ff.; Nahc. 21, 8 etc.: Kom. xiv bêr- in both usages CCI, CCG; Gr. 55 (quotns.): Kip. xiii a'tâ bêr/-bêr- Hou. 56, 11; talaqa 'to hand over' sâlit: ber: 34, 18; a.o.o.: XIV bêr- a'tâ 1d. 29; Bul. 21r: xv ditto Kav. 9, 18; 28, 29; a'tâ ber- Tuh. 5b, 13; a.o.o.: Osm. xiv ff. vêr- (less often vër-) is not listed as such in TTS but various compound Verbs are, the oldest vêriba- (verip 1d.) 'to send' TTS I 760; II 968 (once, xiv, bûrribi-); III 477; IV 819.

D bur-: Intrans. Den. V. fr. 2 bur; 'to steam; to be fragrant'. Survives only (?) in SE Tar. pura.- 'to smell' (Intrans. and Trans.) R IV 1365; Türkî puru- BÇ: buru/-buru- jarring ditto. Uyû. viii ff. Bud. Huen-ts. 145-6 (köntl-): Civ. (the cooked meat's) yâd yipari buru turur 'sweet odor (Hend.) is fragrant' TT I 193: Xak. x1 yipar burdi: fâhat râyihattul'-misk 'the fragrance of the musk diffused itself'; also used of anything sweet-scented which is diffused (yataqawada'); and one says suv burdî: irtafa'a bûxarûl'-mâ wa qâyiri 'steam rose from the water (etc.)' Kaş. II 6 (buru:, burmâk); yipar burdi: same translation; and one says suv burdi: same translation; also used of any fragrant odor (îth dahi) which diffuses itself or steams III 180 (buru:, burmâk sic): KB ajun barça bûtrû yipar burdi kin 'the whole world thoroughly diffused the fragrance of musk' 71; a.o. 1937: Kip. xiv buru- (so vocalized) fâhatul'-misk 1d. 29.

bûr- 'to twist, wind round, screw together', and the like. S.i.a.m.l.g. The vowel was originally a front one, but there is great inconsistency in modern languages, several having forms both with front and with back vowels, usually with different meanings. The modern forms are: NE Tel. (R IV 1373) and Khák. pur- (Tuv. bûrge-); SE Türkî buru- Sha-w; bur- BÇ; bûrû- jarring; NC Kir., Kzz. bûr- and buru-; SC Uzb. bur-; NW Kaz bur-; Kk., Nag. buru-buru- and bur-; SW Az., Osm., Tkm. bur- and burû-. Cf. tür-. Xak. x1 ol yaçuk ağız: bûrdî: za'vâ ra'sal-xariţa 'he twisted up the mouth of the leather bag'; also used of anything similar like the waist-band of a pair of trousers (nayraqatîl-saravvîl) Kaş. II 6 (bûrre:k, bér'me:k): KB kısenin bûr-e 'twist his hobbles tight' 6615; Çağ. xv ff. bur- (sic) piţidân wa tâb dâdan 'to twist, wind up' San. 131 v. 4; Xwar. xiv (VU) bûr- 'to twist' Qub 38 (bur-): Kom. xiv 'to twist' (VU) bûr- CCI; Gr.: Kip. xiii fatala min fatti'îl-habal wa qâyiri 'to twist (or spin, a rope, etc.)' bûr- (Imperat. -gûl) Hou. 37, 9; xiv (VU) buru- ka'a bâtmu (to have a stomach-ache) wa fatala Id. 20; fatala wa fa:ra:ka (to rub in the hands) bûr- (Imperat. -gûl) Bul. 70r.: xv bûr-fatala ow laud (to twist) Kaw. 9, 18; fatala (ây- (eg-)); in margin) bûr- Tuh. 28b. 6: Osm. xiv ff. bur- (Infin. xvi-mak) 'to twist; to have a stomach-ache; to divert' in several texts TTS 1 126; II 180; III 118; IV 134; bûrû- 'to wrap up' in several texts II 187; III 24.

Dis. BRA

F bërë: a measure of length; n.o.a.b., but a l.-w. in Mong. as bëre (Kaw. 1126) where it is taken as equivalent to Sanskrit yojana 'a mile of 8,000 yards'. Obviously a l.-w., which, as it is certainly not Chinese and does not look Iranian, is prob. Tokhari. Phonetically the only suitable equivalent is B përe; A cara 'an arrow', which if taken to mean 'a bow shot', which is a unit of length at any rate in Çağ. (see attm), might have such a sense. This explanation is not, however, self-evident. Uyû. viii ff. Man.-A yêmîsî tümen bëre sügpü tel 'like a lance 700,000 bërë long' M I 20, 15-16: Bud. (on the bank of that river there is an iron tree) bîr bëre ëgîz 'one bërë high' TM IV 253, 64; o.o. do. 129, 131; TT IX, p. 22, note 77, 5 tümen bëre in Huen-ts. (unpublished fragment) translates Chinese '10,000 li'; a li is about 600 metres.

?D berû?: (?bërû?) an Adv. used both of time and of space, meaning broadly 'to this side, on this side'. The phonetics of this word are obscure. So far as the first vowel is concerned the Türkî spellings of cognate words point more to -ê- than -ë- and there are sporadic spellings with -ë- later, but the evidence for -ë- is not conclusive. The word does not occur in Türkî viii (the word sometimes so read in T 26, 28 is evirû') and the spellings of cognate forms in Türkî and Uyû. are more easily derived fr. *ber- (?bër) than this word. It is, therefore, prob. that berû: is itself a der. f., a crasis of *berrû:, that is *ber (bër) with the Directional Suffix -rû: and this is corroborated by the fact that it is often used in antithesis to
apərəu: vq. S.i.a.m.lg., usually as beri. See berdin, (7) birərəu: bergerii; berüləkii; VU berye: Türkii viii ff. Man. beri occurs several times of time in Chna.; antata da (3im) berü 'since then' I 16-17: kertü teğriq ariq nomuq biltükümüzde berü 'ever since we got to know the true God and the pure doctrine' 158; o.o. 19, etc. (sob): Uğq. viii ff. Man.-A (sufferings which we have endured) ükiş oğte berü 'for a long time past' M 11, 17-18; o.o. do. 10, 5-6: Man. muncəda berü 'for so long' M 11 5, 8 (ii); o.o. M 11 24-5 (a jak): Bud. Sanskrit [arn]ataparvam 'not having come before' ögretin berü (spelt p-) barmatukü (ditto) TT VIII A.1; berü used of time is fairly common, TT IV 4, 19; 6, 23; 8, 53; PP 56, 7 etc.—barça berü kiezünler 'let them all come hither' U 11 21, 6; o.o. Suv. 625, 10 etc. (aparu): Civ. burunki bu xanlar çağında berü 'ever since the reigns (lit. times, Mong. l.-w.) of these former Xans' USp. 22, 39; o.o. do. 31, 3; 120, 3, 77, 5 (read ozadun berü 'for a long time past'): Xak. xi keldii: berü: cii' laiymii 'he came towards us' I 219, 23; köğü berü: yaymadiiq (why) have you not turned your heart towards us? III 245, 18; o.o. I 35 (2 aç); II 259, 7 (kellimsii): III 212, 12 (kti); n.m.e.: KB berü is common, both of time, e.g. türən yıldza berü 'for the last ten thousand years' 84, and of space, e.g. berü kel 106; o.o. 486, 23: xvi (11?f) Tef. təmii berüsilii 'the front (top and bottom) of the wall' 91 (baru); berü of time 99: Xwar. xiv berü (with Abl.) 'since, because of' Qutb 27 (baru); berü ditto 31: Kom. xiv berü (with Abl.) 'since' CCG; Gr. 56 (quon.)

bərili: 'wolf'. C.i.a.p.a.l. except in SW Az., Osm. where 'wolf' is kurt; in Tkm. bərili (sic) is known, but is not the standard word. See Doerfer II 784. Türkii viii (the army of the father's xaqan) bərili: təğ ərmisii 'was like a wolf' (and his enemies like sheep) I E 12, II E 11: viii ff. (a rich man's sheep) bərili: sokusəmiši 'encountered a wolf' IrkB 27: Uğq. viii ff. Man.-A bərili əgilə 'a wolf cub' M 18, 6; a.o. M III 11, 0(i) (öpän-): Man. (a lamb which) bərili kədəliq is dressed (i.e. reborn) as a wolf' M 11 8, 5; Er Bərili Proper Name TT IX 114. Bud. (evil creatures such as) bars irbiş bərili 'leopards, panthers, and wolves' TT VI 116: Civ. bərili as an animal whose gall, bones, tongue, etc. are used in medicine is common in H I: O. Kir. IX ff. yetti: bərili: ölürdii 'i killed seven wolves' Mal. 11, 10; Çöçük Bərili: Şaqun Proper Name do. 12, 1: Xak. xi bərili: al-di'o 'wolf' Kaş. III 220 (prov.); ten o.o. KB (he organized the realm, enriched the people and) bərili koi əble suvladii o ədiiin 'the wolf then drank water with the lamb' 449; a.o. 1040: Çağ. XV ff. bərili kurt, gurq ma'nəsarı 'a wolf' Vel. 148 (quotm.); bərili gurq, in Ar. di'o San. 13r. 22 (quotm.): Xwar. xini (i?) ərke bərili 'a male wolf' Oğ. 141; a.o.o. XIV bərili Qutb 36, MN 76; Nahe. 112, 10; 343, 7 etc.; bərili Qutb 37: Kom. xiv 'wolf' CCG; bərili CCG; Gr.: Kip. xiii al-di'o bərili: (Tkm. kur)o Hun. 11, 3; XIV bərili al-di'o 1d. 30; a.o. do. 70 (kurk); al-di'o bərili: Bul. 10, 6: XV ditto bərili: Kay. 62, 7; Tuh. 16a. 12.

VU?D bərili: Hap. leg.; the underlying concept seems to be 'something screwed into something else'; if so, Dev. N. fr. bür-. Xak. XI bərili: "ayuru'lah'm fi madaxli-l'ru'z 'the head of an arrow shaft in the entry to the socket (of the arrow head); hence one says başak bərilişii: bərili: oşəh musnada fi fiihəlt'i-l'ərb mürgəza muralkaba ba'dələ bi-ba'd hay'la yanəsq quihəlt kull ərb 'pieces of wood placed in the mouths of vessels and pushed in and fitted together so that the mouths of the vessels shall not be damaged' Kaş. III 220.

Dis. BRB


D borbəq: N.AS. fr. borbə-. Survives only(f) in NC Kzx. borbəs (of a man) 'flabby, inert'; (of ground) 'soft, yielding'. Xak. xi borbəq: xid al-amrul'‑mustaštii iللاغ ذ يرف maxraculu 'a confused affair of which the issue is unknown' Kaş. I 459 (MS., in error, yorbəq).

Dis. V. BRB-

borbə-: this V. and its der. f.s, except borbəq, where a survival fixes the first vowel, are all Hap. leg. Cf. boyba-. Xak. xi er xii borbədi: sawcafa'‑raclulu l'ərn va lam yubrimhu 'the man was dilatory over the affair and did not handle it efficiently' Kaş. III 275 (bərbar, borbəmək).

D borbat-: Caus. f. of borbə-. Xak. xi ol aniq xii borbəti: awoq'a amralu fi taswif wa taswif 'he got his (someone else's) affair into a muddle by dilatoriness' Kaş. II 327 (bərbar, borbəmatk).

D borbəl-: Pass. f. of borbə-. Xak. xi aniq xii borbəli: tasawwaqa amruhu 'his affair got into a muddle' Kaş. II 228 (bərbarul, borbəmalık).

D borbəq-: Co-op. f. of borbə-, with a connotation of action affecting the whole of the Subject. Xak. xi xii borbəqda: ixtalafl'amr 'the affair (etc.) got (thoroughly) confused' Kaş. II 203 (bərbaruq, borbəqma:).
thought of) barça: [gap] 'all of them' Tov. III 1v. 7 (ETY II 179): Uyg. VIII barça: Şu. Sa. (damaged passage): VIII ff. Man.-A (after a list of gods) bular barça 'all these' M I 21, 3 (i); a.o. do. 6 (i): Man. İşin barça ködür 'he puts down his work completely' M I 17, 2; (whatever things distress mankind) barça 'they all' (arise from anger and perversity) TT II 16, 46; olar barça kâmiğûn 'they all together' III 125; o.o. do. 75, 104: Chr. (whatever children are under two years old) barça'nı öñürüler 'kill them all' U II 10, 3: Bud. olarını barça U III 28, 5; (giving away) barçosun bërûr erdi 'he gave them all away' do. 40, 31; and many o.o.: Civ. (the wishes in your mind) barça kendi 'are all satisfied' TT VII 115; (if one mixes hoopoe's bones and musk) yûzke barça sürû întar 'and rubs it thoroughly into the face' TT VII 23, 6; and many o.o.: Xak. barça: a Particle (harf) meaning al-kull 'all'; one says barça: keldîleri 'they all came' Kaş. I 417 (verse); seven o.o.: KB kamûgû barça muñûﬂ tûrûltûmilî 'all those created by Ilîm are oppressed with care' 5; o.o. 266, etc.: xiiii(? ) Tef. barça 'all' 91: Çağ. xv ff. barça (and barî) cîmiîsî 'all of them' Vel. 128 (quotn.). barça (i) hama 'all' (quotn.) (and 2) 'while it exists' San. 121r. 16: Xwär. xiiii barça 'all' Ali 51; xiv ditto MN 119; Nahc. 379, 2: Kom. xiv ditto in several usages CCI, CGG, Gr. 50 (quotn.).: Kip. xiv barça: al-kull Id. 30: xii âlatûl hulum barça: (sic) kîslîler Kav. 39, 19; barça/barça in grammatical section Tuh. 82a. 4 ff.

VUD borça: Hap. leg.: Equative f. of 2 bor (?), which from the context must be something violent. V. Thomsen (Turcica 94, note 2) suggested that there was an old word bor meaning 'a storm', of which NE, NC barça- 'to be stormy' R IV 1662 was the Den. V.; and it has been suggested that SW Osm. bara 'a violent wind' is a later form. This is not wholly impossible, but it is more probable that Osm. bara is a corruption of Greek boroas 'north wind', and it is very odd that, if there really was a word bor meaning anything as ordinary as 'a storm', there should be no other trace of it. It is more likely that this is the Equative f. of 1 bor 'wine' with the implication that too much wine leads to disorder. Türkü VIII Tûrçe xûgûn sûû: Boçïuda: oçça: barça: keltî: 'the Tûrçe xûgûn's army advanced from Boççu: like a fire or . . . ' I E 37; II E 27.

D borç: N.Ag. fr. 1 bor; n.o.a.b. Uyg. viii (? ) Civ. borç Salğar 'the wine merchant (or wine grower?) Salğar' USp. 53, 4: 3–4: Xak. xi KB (in a list of the kind of people the king dislikes) yava erse borçî yû kâygan elîg 'if a man is a reckless wine-bibber or crooked-handed' 850; bor içme âyâ borçî 'do not drink wine, you wine-bibber' 2096; xiiii(?) At. (in a passage lamenting the decay of present-day morals) kim ol borçî erse kîslî yêgû ol, kerek erse yêgûk yori borçî bol 'if a man is a wine merchant (or wine-bibber?) he is (reconciled) the most superior of mankind, if you must be superior, go and become a wine merchant (or wine-bibber?) 409–16 (two MSS. read borçî, in one glossed may-fûrû 'wine merchant', and this is clearly the better reading whichever the meaning of borçî; the other two read yüzü, in one glossed yûs alay (? ); Arat preferred to read yüzü translating it 'two-faced', but the word would be Hap. leg. and this would not be the normal meaning of such a word).

S bûrçe: See bûrçe:

?D borçak perhaps Dev. N. fr. bu:r- in the sense of something fragrant; various kinds of pulse, usually 'bean', sometimes 'pea'; and metaphor, 'a hailstone, a bead of sweat', and the like. S.i.a.m.l.g. except NE with minor phonetic changes. See Doerfer II 730. Uyg. viii ff. Civ. borçak 'beans', sometimes specified as black, green, or red TT VII 14, 60 ff.; 16, 10 ff.; tuturkanlar borçak (spelt p-) şeker 'rice, beans, and sugar' VIII 1.13; borçakça 'the size of a bean' H I 197; a.o. H II 8, 32 (išle:-): Xak. xi borçak al-lûbîyâ 'beans' borçak habbûtû'-aragh 'beads of sweat' Kaş. I 466: Çağ. xv ff. borçak a kind of pulse (kûhdâtî) like chick-peas (mûxud) of a greenish (âhi) colour; in Ar. sullar (pea, bean, lentil); and metaph. tagar-i kişîk 'a small hailstone the size of a chick-pea' San. 132v. 15: Kom. xiv haiîl borçak; 'vegetables' borçak (sic) CCI; Gr. Kip. xivi al-barad 'hailstone' borçak, which also meant al-hîmmos 'peas' Hou. 5, 8; al-hîmmas borçak do. 9, 16: xiv borçak al-barad Id. 30: al-bûsinan 'chick-peas' borçak Bul. 6, 16 (but al-hîmmas mûxut): xî hâzî 'pebble' borçak Tuh. 12b. 11: Osm. xviii borçak (after Çağ.) and in Rûmî, gawdâna 'cattlefood', in Pe. mûlk (black beans) and in Ar. culûbân (peas, vetch) San. 132v. 15. D bûrçek Dev. N. fr. bûr- in the sense of something twisted and curly; 'forelock' and the like. Survives in SW Osm. bûrçek/bûrçük (also spelt with p-) 'curly hair', and perhaps elsewhere; but NE pûrçük; NC Kir. bûrçük; Kzû bûrçük 'bud' are Dim. f.s of bûr and SF Türkî burcek/bürcek: NC Kir. bûrçek 'corner, angle' seems to be a Dim. f. of Ar. bûrce. See Doerfer II 731. Xak. xi bûrcek nûşiyatûł-insan wa sahabatuł-faras 'the forelock of a man or horse' Kaş. I 476: xiiii(?) Tef. bûrcek ditto 108 (bûrcek): Çağ. xv ff. pûrçük (so spelt) 'a small flag (alâma) in the shape of a ribbon (mangala) made of brocade (birşım)' San. 132v. 17: Kip. xiiii ru usuł-ogâşan 'the tips of branches' bûrcek which also means 'tufts (al-surrû)' of silk, etc.' Hou. 7, 13: xiv bûrcek al-nûşiyâ Id. 30: Osm. xiv ff. bûrcek/bûrçük (fp-) 'curl, forelock'; c.i.a.p. TTS I 133; II 187; III 579 (p-); IV 643 (p-).

F perçem See beçkem.

?F barçın 'silk brocade'. N.o.a.b., but the standard word for 'silk' in Çuv. where it is spelt purçın, purçın, purçum, purçun,
porçâm, purçân, porçên Asl. IX 300-10 (Çuv. -ç- is a sound like -sy-). One of several words with this meaning; cf. ağâ, eşgüünl, çiç, çîxansu, 2 çîkin, çûz, torku, kaťfâr, kaçaç, kutay, xûlûp, loxtay, zumûm. The Turks did not manufacture silk brocade, and it is unlikely that there were many, if any, native words for it. Morphologically çîxansu, kutay, xûlûp, loxtay, and zumûm look Chinese. Eşgüünl looks Tokharian, since šk, šk- are characteristic initials in that language. Baçan may be a L.-w. fr. Tokharian Pašîm 'treasure' (van Windekens, op. cit. s.v. bokursu; p. 88). For the use of the same word for 'silk brocade' and 'treasure' cf. ağâ: Uyg. viii ff. Bud. baçan Maṇhistīsma fragment 98 (TT VI, p. 80, note 391, 17): Xak. xi baçan al-dibâc 'silk brocade' occurs 15 times, I 153 (esgüükl); 175 (1 o9-), etc.; n.m.e.: KB (the words of a wise man are) baçan tözî 'like brocade' 555: xiii (?). Tef. istâbraq a silk garment embroidered with gold baçan 91: XIV Muh. (? al-dibâc baçan Rif. 167 (only): Xwar. xvi ditto Nahe. 33, 1-2; Kip. XIV baçan dibâc 1d. 30.

Trîs. V. Burg.-
D burçaklan- Refl. Den. V. fr. burçak; pec. to Kaş. Xak. xi ter burçaklando: taḥab-babâl-’arâq 'the sweat formed drops'; also used of other liquids when they form drops Kaş. II 273 (burçaklanur, burçaklanmak); o.o. I 466, 9; II 279, 20.

D bûrcenken- Hap. leg.; Refl. Den. V. fr. bûrcêk. Xak. xi at bûrcêklenâ: nabatat šâbatul-’faras 'the horse grew a forelock'; also used when a man’s forelock (nâjava) grows Kaş. II 276 (bûrcênleri, bûrcênmek).

F bûrcuntur- occurs in Suv. 136, 11 in a string of verbs meaning ‘to distress, hurt’ (bûrcunturum bûrcunturdum örelêdîm emjiæem; comparison with other similar phr. shows that it is an error for busandur-.

Mon. BRD

BU bûrt n.o.a.b. Xak. xi bûrt nayfâlul-’şarâb wa miyâl kull mâyî 'a vessel for measuring wine or any other liquid' Kaş. I 341; a.o. I 93 (açût): Oğuz xi bûrt al-küzüllüde yuṣrahül-’maî fihi ‘a mug for drinking water’ I 341 (mis-spelt yart in the MS.).

BU 1 bûrt bûrt a quasi-onomatopoetic; the nearest parallel seems to be SW Osm. pert pert/pert mert 'bruised'. Xak. xi one says bûrt bûrt tuttu: ayaḫahûn min kull çâmb faca’ata(n) he took him by surprise from all sides' Kaş. I 341 (mis-spelt yurt yurt).

D 2 bêrt Pass. Dev. N. fr. bêr-; lit. 'something given', in practice some kind of a tax, prob. 'a head tax'. Uyg. viii ff. Bud. TT VI 11 (êrt): Civ. in USp. 73, an agreement between two persons whose slaves had married without permission, it is provided that each party should receive the tax (bêrt al-) of his own slave; a.o.o.; ért bêrt USp. 88, 41-2 etc. (êrt): Xak. xi bêrt 'the tax (al-đarîbâ) which a master receives from his slave each year'; it is more correct (al-awwâd) to say bêrt with -â: Kaş. I 341.

BU? D bûrt perhaps Dev. N. fr. bûr- in the sense of something that twists the victim. Xak. xi bûrt al-çâtim 'nightmare', and one calls it (BU) kôfi: (unvocalized) bûrt Kaş. I 341; a.o. II 10 (bas-).

Mon. V. BRD-

burt- (i-p) 'to injure, hurt (someone, etc. Acc.)' more particularly without breaking the skin. Survives only(?) in SE Tar. bert- 'to cut, hack, incise' IV 1604 and SW Osm. pert- 'to bruise, sprain'. Türkî viii ff. Man. (if through ignorance or wickedness) bêp- têrîg . . . neçe sidîmîz bert(t)îmîz erser 'we have somehow injure or hurt the five gods' Chnas. 49-52; teprîler köpûlîn bert(t)-îmîz erser do. 328-9; Uyg. viii ff. Bud. köpûlîn bertmekper 'do not break his heart' PP 8, 5; a.o.o. in PP: Civ. (gap) sidi sênî bertgell 'it injures(Hend.) you' TT I 17: Xak. xi ol annum elîgîn berttî: he bruised (avata'a) his hand'; also used of anything which wounds or breaks it without inflicting a visible injury (carahahuwa wa kasara ḫâyir mubîn) Kaş. III 425 (berter, bertmek).

BU bûrt- 'to touch' and the like. In Bud. terminology bûrtmek translates Sanskrit sparśa 'touching, feeling' one of the five senses. In TT VIII spellings with -ô- and -û- both occur. N.o.a.b.; modern verbs of this form cannot be connected semantically. Uyg. viii ff. Bud. Sanskrit spaṭa 'he touches' bûrt(e) (spelt p-) TT VIII A.27: samhâţya 'having collected' bûrt(e) (spelt p-) yîşgî do. C.5; (then I considered how perception arises, and after deep reflection I fully understood that it arises) bûrtmekte ûktûrû 'because of touching (sparśa)' U II 7, 18; o.o. U III 17, 15 (karva-); TT V 24, 66; VI 178; X 445 (yumşak); Suv. 349, 2; 367, 13 etc.

Dis. BRD


D birtem Den. Adj./Adv. fr. bir-; lit. 'like', or something like something like 'completely, wholeheartedly'. N.o.a.b. Uyg. viii ff. Man.-A M III 32, 2 (v) (damaged passage): Bud. brîk . . . birtem kêtgel umasîr ‘if he is quite unable to depart’ U III 76, 20; birtem ozûp kutrulî ‘being completely saved (Hend.)’ TT IV 12, 50; o.o. do. 59 (üzmele-); IV 24, 78 (égîrl); Suv. 49, 1; 618, 4 etc.: Xak. xi one says ol yumuşaka: birtem bardû ‘he went on the errand (il’-risîla) devotedly and for a long time (mun-
qatı‘a(n) tawila(n)), as if he did not wish to return’ Kaş. I 484: KB (if a man takes pleasure in drinking wine) güzel siz bu er bol bir örtən yava ‘undoubtedly this man becomes completely irresponsible’ 339.


PUF borduz. Hap. leg.; l.-w. through some unidentified Iranian language, prob. Middle Pe., fr. Greek paradesios ‘a park’. Xak. XI borduz al-fəltiz ‘kitchen garden; melon patch’; this is not a native Turkish word (gayr aştıya) Kaş. I 457 (Ar. fältiz fr. Pe. paltiz, also fr. Greek paradeisos).

Dis. V. BRĐ-

D burut- Hap. leg.; Caus. f. of bur-. Xak. XI ot eşçnli: burutli: ‘the fire made the pot (etc.) steam’ (haxvarat); and one says oglan buruttı: radaməl- şabi munitàna ‘the boy let a maladorous fart’. burrüt (sic:; only rə vocalized) alternative form Kaş. I 302 (burutur: burutman: rə not vocalized).

VUD bütül- Pass. f. of büt-; n.o.a.b. Uyg. VIII ff. Bud. (then the Buddha washed the sick man and) tegrı burxan yumşak kol[in] túgli bütünlümüşe ‘when his (body) hairs were touched by the soft hands of the Buddha’ U III 38, 33-4.

D bertın- (?p-) Ref. f., generally used as Pass., fr. bert-; ‘to be injured’, etc. Survives in NE Alt., Bar., Leb., Tel. pertın- ‘to be dislocated; to have a miscarriage’ R IV 1237; Tuv. bertın- ‘to be injured’ and SW Osm. pertın- ‘to be bruised, sprained’. Uyg. VIII ff. Civ. (a remedy for a man who owing to a fall from a horse or a roof, or a lodging) iç bertinümüşe kan tomurmuça ‘suffers from internal injuries or loss of blood’ II 1 181: Xak. XI eliğ bertindli: ‘the hand was bruised’ (watə’at, sic) by a blow (sadma) and the like, and weakness and limppn (rechtə wa futir) appeared in it Kaş. II 237 (bertinür, bertininmek): Kip. XIV (bertük al-luqtuul’-mafhık ‘a dislocated limb’, hence one says) bertindli: watə’ı Id. 30: Osm. XIV to XVI bertın- (?pertın) ‘to be dislocated or sprained’ TTS II 132; IV 97.

D bartur- Caus. f. of bar-; ‘to cause (someone Acc.) to go, or go away’. Survives in several NE languages as pardır-; SW Osm. vardır-. Xak. XI ol meni: evke: barturdı: ‘he made me go (adhabani) home (etc.)’ Kaş. II 171 (barturur, barturmak).

D bërturst Caus. f. of bér-; ‘to cause (someone Dat.) to give (something Acc.)‘ to cause (something Acc.) to be given’. S.i.s.m.i.

Uyg. VIII ff. Civ. bértürü yarlıkamız ‘we have designed to order that (this binding written command) shall be given’ USp. 88, 47-8: Xwar. xi(t?): bértürum ‘may he order that (the whole world) shall be given’ (to your descendants) Oğ. 327.

D bertiş- (?p-) Hap. leg.; Recip. f. of bert-. Xak. XI olar: bir ikindin: köpin bertişdiler ‘they exasperated one another (taxağanlı) and wounded (caraha) one another’s hearts’ Kaş. II 203 (bertişür, bertişmek).

VUD bütüş- Recip. f. of būrt-, ‘to come into contact with (something, birle)’. N.o.a.b. Uyg. VIII ff. Bud. TT V 24, 71 (ađrük).

Tris. BRĐ-

VUD bütünlük P.N./A. fr. *büťug N.Ac. fr. bürt-. N.o.a.b. Uyg. VIII ff. Bud. (the king touched us) lınxwa teg yumşak bütünlük oğlaɣu eliğin ‘with his delicate hand which is as soft as a lotus to the touch’ U III 17, 14.


Tris. V. BRĐ-

VUD bortala:- Hap. leg.; Den. V. fr. borta; mis-spelt with initial t- on all three occasions. Xak. XI ol börk bortala:di: ‘he fastened plates of gold (alasaq ruğqatı:‘-dahab) on the cap’ (etc.) Kaş. III 351 (bortala:-, bortalamak; corrected fr. -mek).


VUD bortalan- Hap. leg.; Refl. f. of bortala:-. In one place the initial is t-, in another b-, in the third it is undotted. Xak. XI börk bortaland: ‘the cap was gilded (dahhabat) with plates of gold’ Kaş. III 200 (bortalanur, bortalanmak).

Mon. BRĐ-

?D bark perhaps Den. N. fr. bar; ‘movable property, household goods’; hardly ever used by itself, nearly always in the phr. ev bark ‘dwelling and household goods’. This phr. survives in SW Osm. and Jarring records it in SE Türk as ôybara/gývaka ’household’, and also the phr. balabarks/balavaka ‘family’ but otherwise bark seems to be extinct. Türkü VIII in the accounts of the erection of Kül Têgin’s and Bilge: Xağan’s tombs bark ‘grave goods’ is mentioned several times in association with bediz (painted) ornamentation’ (of the walls, etc.), e.g. apar adınıç bark yarağurım ‘I had various kinds of grave goods made for it’ I S 12; o.o. I N 13 (ēt-); I NE; II N 14; II NE- sıçar süsül: evik barkığ yulûlg: bardı:
'one wing of his army went to pillage (our) tents and household goods' II E 32; o.o. do. 34 and 37; viii ff. Man. (if we have found the light of five gods) evke barkka 'to our dwellings and household goods' Chias. 235; o.o. do. 249; TT II 8, 41-2: Uyg. viii evin barkin Şte. E 2, 12(?); viii ff. Man.-A kalti yapı yemişlik ev barka yaratırça 'as one makes a new orchard or house and household goods' M I 14, 8-10: Man. (meditating on the transitoriness of the body) evтин barkin üntiler 'they left house and home' TT III 137-8; o.o. İndr. 32, 34; TT IX 62: Bud. evde barkta aşa kilguci (devils) 'who cause danger in the house and home' TT V 10, 84; o.o. VI 61, 63 etc.: Civ. (various kinds of property) eviimdeki barkımdate USp. 98, 14: Xak. xi one says ev bark bayt wa dér 'house and home'; bark can never be used separately (yufa'd), but only in (this) combination (muṣṭaṭṭic(ta)n) Kaş. I 348; (the enemy wished to sell) evin barkın darya humiliation his house and property III 333, 9: Kb ev bark 45,36, 45,45, 4727: xiii(?) Tef. ev bark 'home' 91: Çaq. xv ff. bark is used coupled (ba-tariq-i muṣṭaṭṭica) with őy in the phr. őy bark xanumân wa xana wa aţăt al-bayt 'house and furniture' Sam. 121r. 21.

Dis. BRG
barak 'a long-haired dog'. Survives in NC Kir., Kxx.; some NW languages and SW Osm. in its original meaning and sometimes more generally for 'shaggy, long-haired' of other animals, rugs, etc. See Doerfer II 728. Xak. xı barak 'a long-haired (aḥālī) dog'; the 'Turks believe that when a vulture (al-naṣr) gets old it lays two eggs and incubates them; and out of one of them there hatches this dog which is called barak, and is the swiftest and the best hunter of all dogs, and out of the other a chick, and this is its last brood' Kaş. I 377: Kip. xv kalb 'dog' translated inter alia barak glossed in the margin 'sheep dog' Tuh. 30b. 10.

D bariğ N.Ac. fr. bar-, except in the phr. eriğ bariğ (see 2 eriğ) n.o.a.b., but see buriğ. Xak. xi one says ol bariğ bardi: dahaba dahaba(n) wa lam yu'aric' ala ɟay 'he went straight ahead and did not turn aside for anything' Kaş. I 371.

S buřuk See buyruk.

D buřuk Hip. leg.; N./A.S. fr. bur-; misvocalized burig in the MS. Xak. xi buřig al-ayu'ul-μunin 'something malodorous'; it is used in the Hend. (fīl-zidwāq) sāsīg buriğ Kaş. I 372.

D burku: 'wrinkled'; n.o.a.b. The morphological relationship between this and other connected words is obscure; burkiğ and burkit- look like Dev. N. and Caus. f. of *burk- and burkur- like a Den. V. fr. this word. The two groups can be joined only by assuming that this word is a Dev. N. fr. *burk- 'to be wrinkled'. Uyg. viii ff. Civ. koxşak burki (spelt purkê) bolor 'he becomes weak and wrinkled' TT VIII 1.4: Xak. xi anything which has wrinkles (τυφόν) in it is called burkiğ: neq; for example a frowning face (al-waxhul-‘abist) with a wrinkled forehead Kaş. I 427; a.o. I 18, 15.

S börūg: See börūqyū.

D burkiğ Hip. leg.; (of a horse, etc.) 'a snort'. Presumably Dev. N. fr. *burk- or *burkiğ-; the only cognate word is burkur-, q.v., and there are the same morphological problems as in the case of burkiğ: q.v. NE. Tuv. biği 'snort' is presumably a corruption of this word. Xak. xi burkiğ 'the snort (naxır) of a horse or donkey'; one says at burkiğ: Kaş. I 461.

E buğan See hazgan.

D burkani (barkun) Dev. N./A. fr. bar-; the word is in a section of which the heading 'fi'lānfi'lan (variously vocalized)', requires a long vowel in the Suff., which seems to be unique but a Sec. f. of -gān. Pec. to Xak. Xak. xi bārkiğ kişli: 'a traveller (al-raṣūlul-musāfir) whom nothing turns aside from his objective' Kaş. I 440: KB (I treat all people alike, whether they are my son, or a neighbour, or stranger) kerek burkani erse keçiliğin konuk or a guest passing through and determined to push on '817; kişli bārkiğ a man who has travelled widely' 4326; a.o. 4727.

CF burxan compound of Chinese fa (Giles 3,589) and presumably xan. The Chinese character was the one chosen to transcribe Buddha, and was pronounced approximately bur in NW China in vii-viii. This word, corresponding properly to some phr. like Buddharağā, was the one chosen to represent Buddha in the earliest Turkish translations of Buddhist scriptures, which must have antecedent the appearance of Manichaeism among the Turks, and was taken over by the Manichaean missionaries to translate words like 'prophet' applied e.g. to Mani himself. In the Moslem period, like 2 but, q.v. it came to mean 'idol' and still survives in one or two NE languages purkan R IV 1386; Tuv. burğan 'God' and in NC Kir. epics burkan 'idol'. See Doerfer II 732. Türkü viii ff. Man. burxan, usually in the Plur., is common in Chias., e.g. teşrī yalavaçi burxanlar 'God's messengers, the buraxes' 64-5, 69; 'the burxans and the pure Elect' 133; the god Zurvan, the sun and moon gods, the mighty god and the burxans 173-5; teşri Mani burxan M III 15, 7 (i): Uyg. viii ff. Man.-A teşri Mani burxan M I 12, 13: Man. kaşım Mani burxan TT III 2 (and note); M III 36, 1 (i) (teşriken): Bud. burxan Buddha is very
common: Civ. buyanlığ kişi burxanlar birle tüz earur 'a virtuous man is equal to the Buddha' TT VII 42, 2; Xak. XI burxan al-tanam 'idol'; and 'a painted idol' (al-dunyay) is called beđiz burxan Kaş. I 436; burxan (sic) evin yiktımiz burxan üzeṣşimiz 'we destroyed the idol house and defaced on the idols' I 343, 26; a.o. II 84, (yüktün); KB siglı burxanın 'break his idol' 5486: x111(?). Tef. burxan/but burxan 'idol' 112; Kip. XV sawba'ar 'devil' (yek) and burgan Tuh. 17b. 11.

VU borqgyu 'trumpet'; the phonetics are chaotic and it may well be a 1.-w. Kaş. alone has final -y; Muh. may point to -o- and Kom. points to -u- in the first syllable, but it survives in some NE and NW languages as bérq/pirq and in SW Az., Osm. as boru. See Doerfer II 735. Uyg. viii ff. Bud. borgu 'trumpet' in Maitrisimif, see 'Ali 51: Xak. XI borqgyu (in a section for words ending in a long vowel followed by -y) 'the trumpet (al-sabbir) which is blown Kaş. III 241: x111(?) Tef. borgyu/borku 'trumpet' I 111: xiv Muh. in Mel. 5, 9 ff., Rief. 75-6 there is a para. about three pronunciations of vocaic taww, the first pronunciation is -ur- as in urr, urr 'strike' and b urgency; the second is apparently short -ur- illustrated by al-gar (corruption of al-garb 'a blow') urqu; al-biq 'trumpet' borgyu and abdub (corruption of al-axd) alq; and seems to refer to the final -u; the third is apparently -o- or -oz- and is illustrated again by al-gar (sic) orqgu; al-biq borgyu; alldiq 053; and arcw ok. The text is obviously corrupt in places, but does seem to suggest a pronunciation borgyu; a.o. 51, 3; 146: Çağ. xv ff. VU borqgu 'a hollow twig (sax) which they blow like a fife' (nofir) San. 132v. 25: Xwar. xiii (VU) borqgu 'trumpet' AY. 51: xiv ditto Qurb 38; Nahe. 177, 3: Kom. xiv burqgu 'trumpet' CGI; Gr.: Kip. Xiv (VU) borgu: al-biq Id. 20; al-biq borqu: (sic); al-biqd-l-nafir tuq borgu: (sic; let 'brass trumpet') Bul. 6, 7; xv biq borga: (in margin in SW(?)) hand hori) Tuh. 8a. 1; Osm. xvii burqgu in Rumi followed by several translations in San. 132v. 25 has nothing to do with this word but is a Dev. N. fr. bur- for bür- which is still current with the same range of meanings).

Dis. V. BRĠ-

D burkrit- Tuh. leg.; Caus. f. of *burk(-); see burki: Xak. XI ol yuzin burkitti: kalaha (sic) wachahu 'he made his face stern' Kaş. II 339 (burkritur, burkimak).

?D burkr- (of a horse, etc.) 'to snort'; morphologically obscure, see birki. This and other cognates Verbs occur in several modern languages, NE Koib., Sag. pirqir-; Khak. ditto; SE Türk pırxara-pırxara- Shaw; pirkun- B:; burxara-farring; NC Kır. burkula-; Kz. birkula-; SC Uzb. pisqir-; (sic); NW Każ. birgula-; Kk. pirkira-piskir-; Kumyk piskir-; Nog. prixuda-pirkir- Xak. XI at birkird: naxara-l-faras 'the horse (etc.) snorted' Kaş. II 171 (birkiraar, birkimak:)

D burkur- Intrans. Den. V. fr. burkit- 'to be wrinkled'. Pec. to Kaş. Xak. XI işler yüzü: burkuri: 'the woman's face was wrinkled and drawn together' (insataçta... wongaba); also used of skin when it is wrinkled Kaş. II 171 (burkuraar, burkurmak); essiz yüzü: burkaraar (sic) 'alas for his shrunken (sähim) face' II 188, 12.

Tris. BRĠ-


?E bırgarı: (?bırgeri): Uyg. leg.; Directive f. of *ber; this is the only der. f. this word with back vowels and is prob. mis-spelt. Uyg. viii ff. Man.-A (in a passage about the effect of winds blowing from various quarters) bırgarudun sıpar yel tursar 'if a wind rises blowing from the south' M III 10, 14-15 (l).

D barangışak N./A.S. fr. barangis-; 'wishing to go away'. Pec. to Kaş. and mentioned only in grammatical examples. Xak. XI Kaş. I 24, 19; II 55, 11; 57, 2-3.

Tris. V. BRĠ-

D barangis- Desid. Den. V. fr. barang. N.o.a.b. Uyg. viii ff. Bud. (then he said 'I am going away'; and the oxherd said) negülük barangisdniz 'why did you want to go away' PP 68, 8 (mistranslated by Pelliot): Xak. IX ol evke: barangis: 'he wished to go (tannmen'-ahlhah) to his house' (etc.) Kaş. III 333 (barangiscaar, barangisnak); a.o. I 281, 7; xiv Muh. (?) aradal'-muḍiy 'to wish to go' barangis-: Rief. 134 (only).

Mon. BRĠ-

berk 'firm, stable, solid'; the original form of the word which also appears as bek (q.v.) fr. an early date. An early l.-w. in Mong. as berke (Haenisch 15) where it means rather 'difficult, severe', and the like. S.i.a.m.l.g. except perhaps NE where Tuv. bege is a reborrowing fr. Mong., in some languages bérk/bérk. In some languages berk and bekt have developed rather different meanings, berk being only (of a door) 'shut, fastened'. Uyg. viii ff. Man. berk TT IX 109 (damaged): Bud. Sanskrit dyka 'firm, stable' berk (spelt -p-): yarp TT VIII B 33: after it ditto but yarp do. 15; berkerle arğлаda (gap) 'among firm, pure men' TT IV 6, 48-9 (in a parallel passage U II 84, 2 the first word is mistranscribed(?)) beglerde: Civ. (let him hold this amulet) ayasında berk 'firmly in the palm of his hand' TT VII 27, 8: Xak. XI berk nēn 'something solid, firm' (muhham) the original (form) was bek and the -r- was added (zāyida) Kaş. I 349; a.o. III 445 (berkle-): KB aziğiğ eren berk tüğünler yazar 'a
man with long teeth can loosen tight knots' 283; 

bu erk birle beğik ulı bolsu berrk 'with this authority may the foundation of the province become solid' 942; o.o. 361, 701, etc.: xii(?)

Kiev berrk bu mulkni tuttuğlu kış 'a man who holds this kingdom firmly' 40: xii(?)

Tef. berrk 'strong' (cord) 90: xiv Muh. al-

muhham berk Mel. 83, 14; Rif. 189: Çağ.

xv ff. berrk ('with -k') berk ve muhham Vel. 138 (quotn.); berk muhham ta ustawîr 'firm, solid' San. 145y. 18 (quotns.): Xwar. xiii(?)

yaxsi berk (or berlik) baluk 'a good

strongly defended town' Oğ. 176—with Mong.

form and meaning bérke emegk 'severe

pain' do. 24: xiv berk 'firm, firmly' Qub 30;

berk kil- 'to fasten' (a door) Nahc. 19, 12: 

Kom. i. 'firm, rigorous' berk CCI, CCY; Gr. 

56 (quotns.).: Kip. xiv berk al-gawwi 'strong

Id. 30: xv yadid 'steady, firm' berk Tuh. 208;

4; gawwi (kâth and) berk, the latter also 

al-sidda do. 20b. 9: Osm. xiv ff. berk 'firm, 

solid', etc.; c.i.a.p. TTS I 91; II 131; III 83; 

IV 95.

börk 'a cap'. S.i.a.m.l.g. with minor phonetic 

canges, e.g. NC Kir. börük. See Doerfer II 

1177. Xak. xi börk al-qalansuwâ 'a cap' Kaş. 

I 340 (prov.); III 200 (burtalân—); 355 

(bortala-): a.o.o. KB neçe baş başüse 

beğül börk kędur 'the bigger a man's head 

gets, the bigger the cap that he wears' 435: 

xii(?). At. burun başa borkni keger baş 

kerek 'you must first have a head before you 

put a cap on it' 300: XIV Muh. al-qalansuwâ 

börk Mel. 66, 12; Rif. 166: Çağ. xv ff. börk 

cülâh 'cap' San. 132v. 27: Xwar. xiv berk 

ditto Qub 36; börük Nahc. 349, 12: Kom. 

'cap' börk CCI; Gr.: Kip. xv üçîya 'skull-

cap' berk Tuh. 23b. 8: Osm. xiv börk 'cap'; 

c.i.a.p. TTS I 118; II 168; III 112; IV 126.

Dis. BRG

C birük Adv. or Conjunction; bür with ök 

(2 ök) attached. A word of very indefinite 

meaning used at or near the beginning of 

sentences; v. G. (ATG, para. 417) translates 

it 'nun, aber' ('well, but, however'); but it is 

doubtful whether it had even as precise a 

meaning as this. Except for one occurrence 

in Türkü, it seems to occur only in 

Conditional sentences sometimes in the phr. 
apam birük (see apaq). It is therefore often 

translated 'if', but this sense is inherent in the 

Verb even if birük is absent. N.o.a.b. Türkü 

vi ff. Man. birük follows a finite Verb and 

seems to qualify a Ger. in -lep followed by 

another finite Verb M I 6; it begins a Cond. 

sentence TT II 6, 20; 10, 93: Uyğ. vii ff.

Man. apam birük followed by Cond. sen-

tence TT III 64; Bud. birük introducing a 

Cond. sentence is common TT IV 6, 25; 

V 26, 92-3; 28, 121; VII 40, 22 etc.: VIII 

B1, etc.: Civ. every major para. in TT I 

begins birük . . . atılıg irk keler 'if the 

hexagram named . . . appears'; a.o.o.: xiv 

Chin.–Uyğ. Dict. ju huo 'if' (Giles 5,668 5,316)

börük me U I 56 (s.v. bürük).

D bürük Pass. Conc. N. fr. bür-. Survives 

in SE Türkü bürük 'pucker, gather' Shaw 48 

(only). It is an open question whether bürük, 

'a stuffed pancake', is also a later form of 

this word. It has no other obvious etymology, 

but it is consistently spelt with -ö in SC xii 

Xiva Vam. 246; several NW languages: SW Osm., 

Tkm. Xak. xi bürük 'any circular draw-

string' (xayt mudawwar) like that in the mouth 
of a leather food bag or the top of the tourist 
servers and the like Kaş. I 385; (Kip. xiv börük 

'pieces of dough stuffed with meat'; and when 

it is eaten on a skewer it is called sig börük 

Id. 30; similar entry, adding 'if stuffed with 
sugar called çeker bösük' Bul. 8, 12).

berçe: 'a whip'; an old word ending in -ge:

It is suggested in TT IV, p. 18, note B47 that 
it is a l.-w. fr. Latin virga 'a rod, stick' ob-

tained through Middle Pe. but there does not 

seem to be any trace of the word in Pe., and 

the theory is improbable. N.o.a.b., completely 

displaced by the syn. word kamçi; q.v. Cf. 

kağıd. Uyğ. viii ff. Bud. temir berge 'an 

iron whip' TT V 10, 93; o.o. TT IV 10, 7 

(and see note thereon) etc. (beğül). Swv. 5, 

23 (bıreğ): Civ. kamçi bërge yeğ 'being 

flogged' Usp. 55, 34; a.o. TT VII 42, 5 

(beğil): Xak. xi berge: 'a rod or whip (al-

gahd wa-sawt) used to toss flocks or drive 

donkeys' Kaş. I 427; a.o. III 123, 7 (catla-): 

KB ayama oğul kizka berge yedir 'have 

no mercy, whip your son and daughter' 1494;

o.o. 893 (2 ktni), 2296, 2580 (sön-), 2088: 

Xwar. xiii(?) Oğ. 24-5 (enmegk).

I bërğü: Dev. N. fr. bër:-; 'something 

which ought to be, or is, given'. Survives in 

SW Osm. vërgü/vërgi 'gift, tax'; Tkm. 

bergî 'debt'. Uyğ. viii ff. Civ. (I bought a 

skin of wine) sekiz sitir kümüs bërğü 

'at a price of 8 sîr in cash' Fam. Arch., I 114: 

Xak. xi bërğü: al-dayn 'a debt'; one says 

anuç mana: bür at bërgüları: bür 'he owes 

me one horse' Kaş. I 427; Xwar. xiii(?) 

(him he made friends) yaxşi bërğü bürre 

with goodly gifts' Oğ. 122; a.o. 195.

bürge: an old word ending in -ge; 'flea'. An 

early (xiv) l.-w. in Mong. (see Haenisch, 

Sino-mongolische Glossare I (ADAW, 1957), 

p. 13, No. 179); survives as bürge and the 

like in SE Türkü; NC Kir., Kx.; SC Uzb.; 

NW Kk. and in SW Osm. püre, Tkm. bürge. 

There is an irregular form NW Kaz. börçâ, 

Krm. Kumyk bürçe; Nog. bürçe, and see 

below, perhaps an abbreviated Dim. f. Xak. 

xi bürge: al-barğü 'flea'; and a light-hearted 

fickle (al-tayyâq) man is called bürge: kış: 

Kaş. I 427: XIV Muh. al-barğü bürge: 

(-ğ- marked) Mel. 74, 6; Rif. 177: Çağ. xv ff. 

bürge ('with -ğ') kâyk 'flea', in Ar. barğü 

San. 132v. 28: Kip. xiii al-barğü bürçe;

Tkm. bürge: Hou. 12, 2: xiv bürçe: ditto 

Id. 30; ditto bürge/bürçe: Bul. 11, 6: Osm. 

xiv to xvii bürge 'flea'; c.i.a.p. TTS I 133; 

II 187; III 133; IV 140.

PUD bürgüc Hap. leg.; spelt vergi in the 

MS. but its position between bodràc (P.N.)
and böşgeç indicates initial b- and the meaning shows it to be a N.I. fr. bür-. There are many words in SW xx Anat. with this meaning and termination der. fr. syn. verbs, see e.g. evirgeç SDD 559. Xak. xi bürgiç: 'a piece of wood (xqaha) shaped like a sword used to turn bread in the oven' Kaş. I 452.

D börkçi: N.Ag. fr. berk; 'a maker or seller of caps'. Xak. xi börkçi: al-gelamisi 'a cap-maker' occurs in a prov. quoted in Kaş. I 26, 20; II 41, 15:2, 18; n.m.e.: XIV Muḥ. kuludāzi ditto börkçi: Mel. 58, 9; börkçi: Rif. 157; Kom. xiv ditto bör(k)çi; CCG; Gr.

D bürkek Hap. leg.; spelt w. y. in the MS. but between tolkuk and bezek: Etymologically connected w. bürkūr-, q.v. Xak. xi one says kô:k bürkē r boldi: dacanati'l-samā' 'the sky poured down rain' Kaş. II 289: xiii(?) Tef. bürkūk (sic) 'spray' 113.

D berkil P.N./A. fr. berk and practically syn. w. it. N.o.a.b. Uyğ. viii ff. Civ. berkilīk yek içgeler 6l tutgalir 'devils (Hend.) with firm grips grasp the realm' TT I 166: (Xak.) xiii(?) Tef. berkilīn 'the miser's hand is very unyielding in the matter of giving' 254; Tef. berkilkī (of a cell) 'closed, shut' 99; Xwar. xiv cānmūğa berkilkī 'with a firm grip on my soul' Qubt 31.

Dis. V. BRG-

D birlik- Intrans. Den. V. fr. bir-; 'to come together, be united', and the like. S.i.A.M.lg. Türki viii see birliklı: Uyğ. viii ff. Bud. terți yinchıg savardıa bilge bilgileri berkimiyor ol, teşrendim köpülke birlikmekde kō:k teğrî yıanı̂n kımlı̂g ol 'their wisdom has been concentrated in deep subtle sayings; by uniting themselves with the divine mind they have acted like heaven itself' Hüi̇men-ts. 126-30; Civ. ıki köpûl birldı 'the two minds have come together' TT I 136: o.o. VII 30, 4-5; Xak. xi KB aya bir birikmez sąqa bir ağın 'oh! Thou One (God), no other is joined to Thee' 8; bu ıki birlikes bolur er tükel 'if these two qualities are joined together a man becomes complete (or perfect)' 225; o.o. 343, 862, 1664; xiii(?) Tef. ıki neg berkikse bir erke kalı 'if the two things are joined in one man' 149: Çağ. xv ff. birlik (spelt) muutahid şudan 'to be united' San. 1457. 26 (birlik- is syn. w. birık- do. 145v. 9); Xwar. xiv birlik- ditto Qubt 33; Kom. xiv ditto CCG; Gr.: Kip. xv ittahada wa'lla'tama 'to be united (Hend.)' Hıbir- Tuh. 5b. 5b.

D berkit- Caus. f. of berkī-: Den. V. fr. berk (which is not noted earlier than Çağ. xv ff. Vel. 138; San. 144v. 29; Xwar. xiv Qubt 30 and Kip. xiv İd. 30, 34); 'to fasten, make firm, consolidate', and the like. Syn. w. bekkāt-; survives in SE, SC, where it is the preferred form, NW and SW. Xak. xi ol berkittil: nefn: he fixed (ahkam) the thing (or affair) Kaş. II 340 (berkittil: berkīmek): KB bu söz berkittü 'confirming this statement' 661; a.o. 794: xiii(?) Tef. berküt- 'to fasten' (a door) 99: Çağ. xv ff. berkīt- ('with -k-') berkīt- Vel. 138; berkīt- (and berkītül-) Caus. f.; muhkam hordan 'to make firm' San. 1457. 23 (quotn.); Xwar. berkīt- xiii 'to strengthen' Ali 54: Kom. xiv 'to make fast, strengthen' berkīt- CCG; Gr.: Kip. xiii qaʕwā mi₵ taqwiyyatīj-say'i māṣānī 'to fasten (a manufactured article) berkīt-Hou. 43, 8: xiv (under bek and following the entry of berkī-:) and in the Caus. f. berkīt- berkīt- Ḭd. 34.


D berkile- Den. V. fr. berk; morphologically alternative to, and more or less syn. w. berkile:- N.o.a.b. Xak. xi ol tawarrūn berkliildi: 'albara malahu wa ḥafazahu he guarded his property closely and protected it'; also used for imprisoning (ṣababa) a man, etc. or protecting (ḥafaza) a thing; originally berkiledi: or possibly taken fr. the phr. berk yer: 'a secure (al-harīz) place' Kaş. III 445 (berkle:, berkle:me:k); berkile: neg:ni: isticātiğıj-say' 'keep the thing secure' 446, 8: KB neg āt kēšan de ānī berkleyü 'what kind of a hobble is it that fastens you?' 701 (but in 700 bekle:-): xiii(?) Tef. berkile- 'to fasten' (a door) 99: Kom. xiv berkli̇ 'firmly' CCG; Gr.

D berklet- Caus. f. of berklet:-; n.o.a.b. Xak. xi (as a grammatical example of a Caus. f. of this shape) ol ne:ง berklettī: 'he gave orders for the protection (bi-hijz) of the thing' Kaş. III 424, 4; n.m.e.: xiii(?) Tef. berklett- 'to order (someone) to imprison (someone Acc.)' 99.

bürkūr- (ʔ-p-) 'to spurt, gush'. Etymologically connected with bürkek. Morphologically difficult; it is possible that this is an Intrans. Den. V. and bürkek a Den. N. fr. *burk (ʔ-p-) which might be an onomatopoeic for the sound of spurtling. The modern forms mostly lack the final -r-. Survives in NE Alt., Tel. pürkū- pürkūr- 'to spatter' RIV 1399; Khak. pūrgir-; SE Türki pürkū- By; pürk- farrīng; ND Kir., Kz. bürk-; SC Uzb. purka-; NW Kaz. bürk-; Kk., Kumyk bürk-; Nog. bürkū-; Xak. xi kō:k bürkūrdī: dacanati'l-samā 'the heavens poured down rain'; and one says yuğuçu: tonka: suv bürkūrdī: raʃqal-qaʃšabu'l-mā' alad- l-tawb li-yabillahu 'the fuller sprayed water on the garment to moisten it' (irregular; the Verb is Intrans., perhaps an error of the author's for *bürkūrtdi:); and one says ka:n bürkūrd: 'blood gushed (na'ara) from the wound' Kaş. II 170 (bürkūr:end, bürkūreme:k): KB (some flowers stretch out their hands holding incense) kaya bürkhrer (MS, in error bürkhrer) ki:na ajun yaq kopa'some spray musk on the world and the fragrance rises' 98; (the night was dark) 'abîr būrkırteg 'as if perfume was being sprayed' 482: Kom. xiv bürkūr- 'to splutter' CCG; Gr.
Trls. BRG

D berükl: (? berükl); N./A.S. fr. berü; 'situated' towards this side'. N.o.a.b. Cf. (VU) beryekl: Türkü vii T 45-6, which is much damaged, contains a list of peoples who submitted to İnel Kağan; 45 perhaps ends Saka: Tejik Tovar sayau? (2) and 46 certainly begins anta: berükl: (PU) Suk başlıq Sogdak 'all?' the Saka, Persians and Tokharians and on this side of them the Sogdians headed by (PU) Suk' (the previous reading yeriki: is certainly wrong and meaningless): Uyğ. vii ff. Bud. (faith) yiliktin sünpiktin berükl 'from the (inmost) marrow and bones outswards' (i.e. all-pervading) Suv. 153, 2-3; a.o. TT IV 14, 62 (illkslz).

D bireğü: Collective f. of bi:r; properly 'one by itself, single', occasionally 'one of several'. S.i.s.m.l. in NE and NC only (?). Uyğ. vii ff. Bud. (several demons approached me) bireğü bu dayak berge tumnüş 'one of them held a great whip' (kintinski . . . uçuncü . . . törtüncü) Suv. 5, 22: Xak. xii KB bu kaç nev birkse bireğü üze 'if these few things come together in a single individual' 343; kamûg dunyâ bolsa bireğü tüz 'even if the whole world is made up to (i.e. no more important than) a single individual' (the world's share remains, his is no more than two cloths for a shroud) 1238: xii(?) Tef. bireğü 'a single (man)' 103: Çaq. xv ff. birew birkime 'one person' Vel. 130 (quotns.) (also ew bir kinne; also used in the phr. bir ew do. 32 (quotns.).): birew (spelt) yakı 'one (man)' Sun. 145v. 15 (quotn.): also ew saxw 'a person' do. 537. 27 (one of the same quotns.; the word had been completely destroyed and was taken to be a compound with the purely imaginary word ew): Xvar. xii birew 'single' 'All 23: Kip. xiv in Id. 114, 21 ff. there is a list of collective numerals from ikeğü: to sekeçegü, followed by 'the same suffix appears in bireğü: meaning "solitary, by himself" (al-munfard bi-dâthi)'.

D birkii: 'united'; n.o.a.b.; Dev. N./A. fr. birk-. Türkü vii listen all of you, my younger brothers, my sons) birkii: uğşım bodunım 'my united clan and people' I S 1, II N 1; a.o. I E 27, II E 22 (1 01).)

D berger: (?bergerü) Directive f. of iber; see berü; (?E) birğaru. Pec. to Türkii and used only for 'southwards'. Türkii vii (I campaigned) Berger: ' southwards' (as far as the Tokuz Ersin, and almost as far as Tibet) I S 3; a.o. I S 2, II N 2, (ortu); I E 28, II E 23; II N 11.

D birğer: Directive f. of bir; 'at (or into) one place'. N.o.a.b. Uyğ. vii ff. Man. TT III 96 (üçün); Bud. yığılıntlar birğerü 'they assembled at one place' U I 23, 4; TT VIII C.12 (olur); a.o.o.

Trls. V. BRG-

D berğelen-Hap. leg.; Refl. f. of berğele:-; Den. V. fr. berğe: which is first noted in xiv Muh. yaf'a 'to slap' Rif. 111 only). Xak. xi tamar bergelendi: (misvocalized bir-) 'the man's veins were distended (imtala'at) with blood' (i.e. so that they looked like a whip thong); and one says er bergelendi: 'the man owned a whip (sawr) to drive cattle' Kaš. III 201 (bergelenür, bergelenmek).


PUD bergese:- Hap. leg.; Desid. Den. V. fr. berge; 'to wish to flog'. This word possibly occurs in a rather obscure and damaged Man. document describing the sufferings of the wicked in hell. Uyğ. vii ff. Man. (the demons in hell seize them; the . . . demons come) min . . . k . . . perken (sic) urupan plrke-seyür (sic) 'they wish to whip them, beating them with a . . . whip' M H 13, 8-9.

Dls. BRL

?D birle: 'with'; Gronbech in Der türkische Sprachbau, p. 35, describes this and üçün, ütze, and teg as the four old Turkish Postposns. also used as Adv.s; he analyses it as bir with 'emphatic' Particle -la, but there is no other trace of such a Particle. The word is obviously very old, and it seems more reasonable to analyse it as an abbreviated Ger. of a Den. V. fr. bir, birle:- which occurs as a V. meaning 'to unite' (Trans.) in Xwar. xiii(?) a.o.o. The y- began to be elided at an early date, producing the f. bile, but in some modern languages this has been further abraded and words quite unlike the original have resulted; a long list of these forms will be found in N. F. Katano, Opyt isledovaniya uryankhaiskogo yazska, Kazan, 1903, p. 151. Broadly speaking in NE the word survives more or less unchanged as in Tuv. bile or grossly deformed as in Khak. nuna; in SE farring records birle/bile/vile/birlen/ bilen/vllen; NC Kir. men/menen; Kz. ben/pen/men; SC Uzb. bilan; in NW all the forms found in NC as well as more conventional ones; SW Az., Osm. Ile; Tkm. bile/bilen. As a Postposn. bile: has much the same meanings (comitative, instrumental) as English 'with'. At some unknown date, but as early as Xak. it came to be used as an Adv. meaning 'even', and in Osm., while as a Postposn. it is ile, as an Adv. it is still bile, see Deny, Grammaire de la langue turque, Paris, 1920, para. 437. Türkii viii bile: 'with' occurs in a simple comitative sense, e.g. eğlim xağan bile: 'with my uncle the xağan' I E 17, II E 15, or with the indirect Obj. after verbs like 'to come to an agreement' I S 4,
"together", and less often as an Adv. meaning 'also' or 'even'.

**D barlığ** P.N.A. fr. bar'; 'possessing (much) property, rich'. Syn. w. bay'y and almost completely displaced by it, but survives in some NE dialects as parlığ/parlu: R IV 1156. See Doerfer II 687. Xak. xi barlığ er al-racular-işti (MS. in error üçti) dür'i-mal 'a rich man owning property' Kaş. III 438: xiv Muh. Mel. 55, 9 (ba:y): Çağ. xv ff. barlığ varul akçulu ma'nâsına 'rich, moneyed' Vel. 127 (quotn.); barlığ mäğär wa' gâni ditto San. 121r. 23 (quotn.): Kom. xiv 'a rich man' barlu kışlCCI; Gr.: Kip. xii al-müriti dür'i-çadada 'rich, prosperous' (opposite to 'desstitute' yoklu') barlu: Hou. 26, 14: xiv barlu: gâni ay dâ matçad ld. 29: Osm. xiv and xv varlu/varlu 'rich' in three texts TTS I 757; IV 817 (and see Vel).

**DF borluk** A.N. (Conc. N.) fr. 1 bor; 'vineyard'. N.o.a.b. Uyg. vii ff. Bud. borlukını közedzün 'let him guard my vineyard' PP 73, 3; o.o. do. 79, 1; TT IV 10, 6; Civ. borluk 'vineyard' is common in Usp., e.g. 2, 4, 11 (quotn.): xiv Chin.-Uyg. Dict. 'vineyard' bağ borluk, see 2 bag.

**Dis. V. BRL**

D baril- Pass. f. of bar-; used in Kaş. to illustrate the point that a Pass. f. of an Intrans. V. can only be used Impersonally. Survives only(?) in SW Osm. varil-; Tkm. baril-; Uyg. TT V 57; o.o. do. 79, 1; TT IV 10, 6; Civ. borluk 'vineyard' is common in Usp. and science, e.g. 2, 4, 11 (quotn.): xiv Chin.-Uyg. Dict. 'vineyard' bağ borluk, see 2 bag.

D bérl- Pass. f. of bérl- 'to be given'. S.i.a.m.l.g. Xak. xi aşappear yarmak bérlili 'the dirham (etc.) was given (du'a) to him' Kaş. II 130 (bérlüür, bérlüme:k): KB (if a madman strikes a man and he dies) Ông yok aqar ham bérlüme şěši 'there is no death (sentence) for him and no security is given for him' 295: xii(?) At. (there is a saying that) bérlise aşar adami (sic) kî kol dinâr 'if a man is given two handfuls of gold coins' (he asks for three) 311-12: Tef. bérlil- 'to be given' (in some cases the recipient is the Subject and the thing the Object) 99: Çağ. xv ff. bérlil dâda şudan 'to be given' San. 144v. 14 (quotn.): Kom. xiv bérlit- ditto CCG; Gr. 56 (quotn.): Kip. xv kulça bir ömek bérlili 'a loaf was given to the slave') is quoted to illustrate the use of Dat. for the indirect Object after a Pass. V. Tuh. 47b. 3.

D bürürl- Pass. f. of bür- 'to be twisted, folded', etc. S.i.a.m.l. with the same phonetic changes as bür-. Cf. dürürl-. Xak. xi bitlöl bürürlili ineqacal'll-kitâb 'the letter (etc.) was folded up' Kaş. II 131 (bürürlül, bürülmek): Çağ. xv ff. burul- (sic) pêrida şudan 'to be twisted' San. 141v. 14: Xwar. xiv (VU) bürürl- ditto Qutb 38; Kom. xiv burul- (sic) (of a snake) 'to curl up' CCG; Gr. 69 (quotn.):
Osm. xv burul- (of a whirlpool) 'to twist' (intrans.) TTS IV 135.

D bürlen- Ref. Den. V. fr. bür.; 'to come into bud'. Survives as pürlen- in several NE dialects R IV 1399 and Khak. Xak. x1 yığaç bürlemedi: 'the tree came into bud (bar'amat) that is when it puts out its young shoots' (axracat 'asalıcahaho) Kaş. II 237 (bürilenür, bürlemen:ke) Kom. XIV bürlen-/bürlen- 'to sprout' CCG; Gr. 71 (quoten.).

Tris. BRL

Df borlukça N.Ag. fr. borluk; 'vine grower, vine cultivator'. N.o.a.b. Uyg. viii ff. Bud. Kadını xan borlukçısı 'the king of Kadim's wine cultivator' PP 72, 5; a.o. do. 79, 2; Civ. borlukçı 'a wine cultivator' (not the owner of a vineyard) occurs 4 or 5 times in USp.

D börleyü: Hap. leg.; Ger. of a Den. V. fr. börli: which is prob. used only in this form. Xak. x1 (the men howled) börleyü: (sic) 'like wolves' Kaş. I 189, 1; n.m.e.

Dis. BRM

Dbarım Den. N. fr. barı; 'property, wealth'. N.o.a.b. SW Osm. barm 'at least, anyhow', etc. is unconnected with this, but is a Sec. f. of Pe. barı. Cf. bark. Türkü viii (Kül Tégin's gold, silver) ağış:ın barmın 'treasure and property' I SW; (I captured their sons, wives) baramlın 'livestock and property' II E 24; II S 3 (in I N 1 evla barmın: is a misreading of evla barmın:); viii ff. Man. ylkka barmıka bulup 'obtaining livestock and property' Chus. 200, 250; Uyg. viii (I carried off) ylkısın barmına Şu. E 3; viii ff. Man.-A M. I 15, 4-5 etc. (ağış): Bud. U II 76, 2 etc. (ağış): Civ. TT VII 34, 3-4 (ağış): O. Kır. ix f. tört adak (iq) ylkım sekiz adaklı bARMın 'my four-legged livestock, and my eight-legged property' Mel. 10, 10 (obscure, perhaps wagons or tents?); similar phr. do. 11, 3; 42, 6.

Dbérım N.Ag. fr. bér-; lit. 'a single act of giving', but normally in the early period 'a debt' (due to be paid) in antithesis to alım 'a debt' (due to be received). S.i.s.m.l. sometimes as 'a form of tax' (cf. bért), sometimes as 'bribe', in SW Osm. (verim) 'output, yield, profit', and sometimes in the phr. alım bérım 'commerce, exchange'. Uyg. vii ff. Man. TT II 17, 85-7 (ôtetc.): Bud. TT VII 40, 72-3 (ôtetc.): Civ. bérım 'debt, obligation' occurs several times in USp.; it is commonest in relation to leases of land, vineyards, etc. in the phr. alım bérım 'receipts and outgoings': Xak. x1 bérım al-dâyım 'debt' Kaş. I 409; o.o. II 185, 2 etc. (alım): KB 309 (alım): xīt (?): At. 254 (berlig).

Dbürme: Pass. Conc. N. fr. bür-; lit. 'something twisted or wound round something'. S.i.s.m.l. with the same phonetic changes as bür-.- See Doerfer II 7833. Xak. x1 bürme: al-nayfâqa 'waist-band' Kaş. II 94 (bürüs-);

n.m.e.: Çâğ. xv ff. bûrma (sic) 'a tie' (band) which they put round the top of a purse, and when they pull it the top of the purse comes together and is gathered tight; also 'a sheaf' (dastta) of forage which they twist up and dry and feed to livestock in winter; also 'a tap' (ıf) which they fix in baths and places for storing water, and when they turn it water comes out San. 132v 29: Kip. xv nananiciq 'balista, siege catapult' (VU) bürma Tuh. 344. 1.

Tris. BRM


D barîmailğı P.N./A. fr. barı:im; 'owning property'. N.o.a.b. Uyg. vii ff. Bud. bay barîmailğı tînlîğar az 'rich men and men of property are scarce' TT VI 024; a.o.o. of this phr. in TT VI.

D barîmîk Ha:lp. leg.?; A.N. (Conc. N.) fr. barım; 'storehouse'. Uyg. vii ff. Man.-A (give alms to the poor Elêct, hunger and suffer pain yourselves and) tolturuq ol meğülûl barmîk aǧilikizîka 'store up (these alms) in that storehouse and treasury of happiness' M III 11, 3 (ii).

Dbérimliq P.N./A. fr. bér:im; Survives only(?) in SW Osm. verîmlî 'productive, profitable'. Uyg. viii ff. Man. bêrîmailqi 'indebted(?)' TT III 160 (damaged): Xak. x1 Kaş. I 240, 4 (üzülüt-); n.m.e.

Tris. V. BRM-

D barımsın- Ref. Simulative Den. V. fr. barım N.S.A. fr. barı-. N.o.a.b. Xak. x1 ol evke: barımsında: 'he pretended to go (yadîab) to (his) home but did not actually do so' Kaş. II 238 (barımsınum, barımsına:); o.o. II 260, 22; 261, 27.

Dis. BRN

burun lit. 'the nose' (of a human being or animal), 'the beak' (of a bird) and the like; hence 'a protruding natural feature, headland, peak (of a mountain)'; hence metaphor 'in front, preceding', and by a further development 'preceding in times, previous'. S.i.a.m.l.g., but not everywhere in the full range of meanings. Uyg. viii ff. Man. burnında boz bulıt ünûr 'a grey cloud rises from her nose' M III 11, 19: Bud. körte burnı 'her beautiful nose' U IV 30, 50; (the elephant) burnun elğîn Işıletîp 'putting the hand of its trunk to work' TT V 24, 51: Civ. bu klşi burnuna etez engemnîş 'this man at first had a painful body' TT VII 28, 46; bíçîn burnû bërğçî (a servant) 'whom we gave previously' USp. 14, 9: Xak. x1 burnun al-ank 'the nose'; burnun ra'nu'l-cahabl 'the peak of a mountain'; one says taq burnun: and 'the first (al-atwâal) of anything' is called burnû bardî: 'he went ahead of me' (qudâmi);
this word exactly corresponds to the Ar. (al-
-anf) in meaning but not in sound Kaš. I 308;
about a dozen o.o. : KB (the sun has returned
and will be again in his position) balık
kuşruğdının koşu burunça 'from the tail of
Pisces to the nose of Aries' 66; têve burun teg
'like a camel's nose' 206; bu kândir burun
'before to-day' 230; 0.o. 466, 1500 (Arat in
error burûn), 407; xitn(?) At. 300 (bîrîk):
Tefs. burun (1) 'nose'; (2) 'first, before (of
time)' I11: xiv Muh. al-anf burun Mel. 46,
16; Rif. 140: Çağ. xv ff. burun væval Vel.
148 (quots. and other forms); burun (spelt)
bin' 'nose' (quoth.) also spelt burun San.
132r. 2; burun (1) avvali wa ilitâd wa
muqaddim 'first, beginning, preceding' (quoth.);
also called burna (for which there is a sepa-
rate entry); (2) binî (quoth.); they call the nose
metaph. burun because it is the outstanding
(muqaddım) feature of the face, but the metaph.
meaning is commoner than the real one; also
called burun do. 12: Xwar. xiv burun 'first'
(Adv.) Qub 38; MN 63; 'nose' Nahc. 25, 11,
50, 16: Kom. xiv burun 'nose'; formerly,
first, before' CCI, CCG; Gr. 60 (quoths.):
Kip. xiii al-anf burun Hou. 20, 4; qabî
'before' (opposite to 'after' 80gra) burun do.
26, 20: xiv burun al-anf, also qabî and awwal
Id. 30: xv qabî burun Kov. 36, 17; qabî wa
awwal burun do. 53; 5-al anf burun do. 60,
13; anf burun (sic) Tuh. 4b. 1; qabî burun
occurs in do. 73a. 12 and elsewhere; it should
also have appeared in 72a. 11 where the text
now reads qusâqa 'nail-clippings' (<...> qabî)
burun.

VUJD burur Hap. leg.; it is possible that
this is merely another meaning of bûrûp
which follows it, though the semantic con-
nection is not obvious, but the fact that the
second is described specifically (and excep-
tionally) as 'with front vowels' suggests that
they were pronounced differently. This word
can hardly be derived fr. burur- Xak. x1
burur al-galwa il-l-ramy 'the distance of a
bow-shot'; one says bururât attî: 'he shot a
(full) bow-shot' Kaš. III 370.

Survives in NE Kumd. poroç; Tel. poroç
'turbid water' R IV 1270. Xak. x1 bûrûp
'with front vowels' (hi-işimâ'î-l-trâ) tayûrû'l-
-ma' 'a wave in water' Kaš. III 370.

D birînç Ordinal f. of bîr; 'first'. As Kaš.
points out, relatively rare, since at all times
other words have tended to be used in this
sense, e.g. in the earlier period İLl1/İLl2,
baştınkı; etc. and in modern languages the
Ar. l.-w. væval. It is, however, the only word
for 'first' after a ten, i.e. eleventh, twenty-first,
etc. S.i.a.m.l.g., except NE, in the longer form
birînçî: and the like, which displaced birînç
before xiv. Xak. x1 birînçin 'first of
something'; a regular form but rarely used
(lûqa qiyâsîya qalîlat-ul-isti'mâl) Kaš. III 373:
xiv Muh. al-anf birînçî: Mel. 82, 7; Rif.
187: Çağ. xv ff. birînçî yakûnum 'first' San.
17r. 20; Xwar. xii(? ) (she gave birth to three
sons) birînçîsike 'to the first of them' (she
gave the name Kûn) Ög. 66; a.o. do. 85; Kip.
xv (in the section concerning Ordinals) in the
meaning of hâdi 'first' (only with tens in Ar.)
you say birînçî, and you also say birînçî:
for væval when it is followed by liknîc:
'second'; and one also says burunçî (mis-
vocalized birînçî:) and with a Poss. Suff.
burunçîsî: (birînçîsî): Kav. 67, 11 ff.; in a
para. on the Ordinals in Tuh. 61b. 1 ff. it is
said that neither birînçî nor onunçî can be
used by themselves because -incî means
'following' and neither 'one' nor 'ten' can
follow a previous number, but birînçî can
be used in such expressions as on birînçî; in
3b. 10; 62b. 1 væval is translated ilk.

D buñ ça Den. N. fr. burur; 'a jug', with
the connotation of one with a nose, i.e. spout.
N.o.a.b. Uyğ. viii ff. Bud. Sanskrit kalpi-
hâhâtakam 'a jug for ritual (washing)
yunçuluk buñ ça (spelt p-); parîbhojagha-
hâtakam 'a jug for drinking (water)' içgülük
buñ ça (-p-) TT VIII C.8; Chinese p'î chî
'a crude earthenware vessel' (Giles 9,069 1,123)
yiğ buñ ça Hiiin-ts. 2128 (mistranscribed
and mistranslated).

Dis. V. BRN-

D barur- Ref. f. of barur-; survives only(? ) in
SW Osm. barur- 'to take shelter, to lodge'.
Xak. xi urağüttn kan barîndî: (lit.
'blood went (of its own accord) out of the
woman') translated 'al-âdîl gushed with
blood; al-âdîl is the vein from which men-
struous blood emerges' (barunur, barînmak);
and one says er evke: barîndî: 'the man pre-
tended to go (yadhat) to the house (etc.)'
Kâş. II 141 (barurm, barûnmak); Osm.
xiv (there was plenty of food on the table)
am yeyûpen barîrn idî lî 'he managed to get
along by eating it' TTS II 104 (this seems
to be the sense).

D bûrûn- Ref. f. of bûr-, 'to wrap (some-
thing Acc.) round oneself'. Survives only(? )
in SW Osm. Xak. xi urağüt yûörükas
burûndî: 'the woman wrapped herself (iltaha-
fat) in the blanket and covered herself up'
(taqanna'at); also used of other things Kaš.
II 141 (bûrûnm, bûrûnmek): KB 236
should perhaps be read kamûñ edûlûk kil
sen edûl bûrûn 'do all kinds of good and
wrap yourself in goodness' (burun gives less
sense); Çağ. xv ff. burur- (sic) 'to wrap
(pîçîdîm) oneself in something' San. 131 v. 15.

Tris. BRN

D bûrûnçük Conc. N. fr. bûrûn-; 'a
woman's cloak, or veil'. Survives only(? ) in
SW Osm. bûrûnçük. Xak. x1 bûrûnçük
zîmârul-mar'a 'a woman's cloak' Kaš. I 510;
0.o. 1 201 (urun-); 1151 (sarin-): xiv Muh.
al-mînâ'a 'a woman's cloak or veil' bûrûnç-
çük Mel. 53, 6; Rif. 149: Çağ. xv ff. bûrûn-
çek (so spelt) (i) mic'ar wa mînâ'a-i xandîn
ditto (quotns.); (2) zîr-pîçîk 'a small turban'
D burunduk Conc. N. fr. burun; lit. 'nose-piece' or the like, in practice 'leading-rein, nose-ring', and other similar devices for controlling animals, esp. camels. Survives in NE Tuv. burunduk; NC Kir. murunduk; Kz. murundik; NW Nog. burindik; (in SW Osm. burunduruk; Tkm. burunlik). See Doerfer II 738. Xak. x1 burunduk al-zimâm 'leading rein' Kas. I 501; a.o. II 16, 26 (tak-, described as Oğuz): KB ukuş ol burunduk 'understanding is the leading rein' (if a man leads with it he attains all his desires) 159: xii? Tef. burunduk ditto 112: Muh. al-zimâm burunduk Mel. 70, 9; burundak (sic) Rif. 172: (Çag. xv ff. burunduruk same meaning San. 133. 20): Xwar. xiv burunduruk 'a camel's leading rein' Nahe. 162, 13: Kip. xiii xâfâmî'l-camal 'a camel's leading rein' burunduk Hou. 14, 16: xiv burunduruk (one MS., more correctly; burundak) al-bura 'a camel's nose ring', and in the Kitâb Bahyîk burunduk zimâmîl-camal Id. 29; burundak (sic) al-zimâm Bul. 7, 7: xv xâsâmîz 'a camel's nose ring' burunduk Tuh. 14b. 4: Osm. xiv ff. burunduruk (twice in xv and xvi burunduruk) 'camel's nose ring, leading rein', etc.; c.i.a.p. TTS I 127; II 182; III 119; IV 135.

Tris. V. BRN-

Dis. BRR
D birer Distributive f. of bir: 'one each'; also in the phr. birer birer 'every single'. Common in SW Osm. but very rare elsewhere. Uyğ. viii ff. Bud. ol lınxwa sayû birer açluğ yilan bar 'there is a poisonous snake in each of those louses' Pp 38, 3-4; o.o. do. 9, 8; 79, 4-6 (as-); TT VIII C.16 (uyğur)— altun açluğ yinilzde birer birer tût sayû 'every single hair on your golden skin' Swv. 348, 1-2: Civ. birer is common in USp., e.g. (I will faithfully repay the six stirr) ay sayû birer yârm bâkr kimîş aşıgi birle 'with interest at the rate of one and a half cash a month' (i.e. 30 per cent per annum) 18, 4-5; (Xak.) xiii? Tef. birer birer 'one by one' 103 (s.v. bir): Çag. xv ff. birer birer have the same meaning, that is 'one' San. 145v. 11: Xwar. xiv birer 'every single one' MN 142, etc.: Kip. xv (in a note on the Distributive a'tî ha'îlî dînâr(n) 'give them a dînâr (each)' bu:lanrâ: birer alün bür Kav. 68, 2; firâtî 'by ones' (teker) and) birer Tuh. 27b. 9; birer in the list of Distributives do. 61b. 13: Kom. xiv birerdë 'sometimes' CCI; Gr.

Mon. BRS
F bars (p-) a very early Iranian I.-w., but from which Iranian language it was taken is uncertain. Properly 'leopard' but in Turkish apparently also used for other large felines. One of the animals of the 12-year animal cycle and so, at any rate in this context, an early l.w. in Mong. S.in.m.l.p., but when, as in SW Osm., the form is pars no doubt a recent borrowing fr. Pe. and not a survival. Yolbars 'tiger', which s.i.a.m.l.g. except NE, SW, is a compound of yol, here metaph. 'streak, stripe', and bars. See Doerfer II 685. Türkü vii ff. bars yil 'the Leopard Year' IrkB, Postscript; o.o. do. 10 (esne-), 31 (3 eq), 49 (eple-): Uyğ. viii bars yilka: Śu. E 7: viii ff. Man. Kütâmiş Bars P.N. TT IX 114: Bud. bir tîx bars 'a tigress' U III 63, 4-5 etc.; Swv. 609, 17 (no doubt the only word available to translate Sanskrit 'tigress'); Kutluğ Bars Têgin P.N. TT IV, p. 20, note B60: Civ. in the calendar texts TT VII 4, etc.; VIIIP. bars is used both for the third of the ten 'Stems' (ping, Giles 9,295) and for the third of the twelve 'Branches' (yin, Giles 13,246); in USp. it occurs both in bars yil and as an element in P.N.s: O. Kir. ix ff. (I killed seven wolves but did not kill) barsik Mal. 11, 10; Küç Bars P.N. do. 14, 1; 17, 1: Xak. x1 bars al-fahd 'hunting leopard, cheetah': bars one of the twelve years in 'Turkish'; a long account of the twelve-year cycle follows: bars 'any swelling (warum) on the body from the bite of a bug or flea or the appearance of an eruption'; one says any eti: bars bold: tawarrama eildihu 'his skin was covered with swellings' Kas. 3 444-8 (the last meaning presumably metaphor. fr. the leopard's spots); xiv Muh. sanatul-nîr the 'leopard year' bars yil: Mel. 80, 19; Rif. 186 (al-nimr also means 'tiger, panther'; al-fahrad 'a man who hunts with hunting leopards' pa:rsck: (sic) 58, 7; esrîc: 157): Çag. xv ff. bars 'an agile (cambah) animal rather smaller than a leopard (palang) which they tame and use like hunting dogs for hunting wild animals', in Pe. yiz (cheetah), in Ar. fahd San. 139. 18 (quotn.): Kip. xii al-fahd bars Hou. 11, 6: bars is also an element in several names of al-mamâlik 'Mamluks' do. 29: xiv bars al-fahd Id. 30; al-fahd bars Bul. 10, 5; xv ditto Kav. 62, 6; Tuh. 27b. 13; Ak Bars P.N. do. 39b. 1.

Dis. BRS
S?F borsuk (?p-) See borsmuk.

VU burslan Hap. leg.; the text of Kaş. is rather incoherent but it seems prob. that this is merely a jingle to arslan and not an independent word. Xak. x1 burslan al-bahir fi haqiqati'l-lûğ a strictly speaking 'tiger', hence one says arslan burslan 'lion and tiger': burslan a masculine Proper Name; ta yaciz an yakân burslan taba'â(n) li-
-arslan li-annawâma yûgûran ma'a(n) ta lâ yûfrad burslan 'burslan may be used following arslan because they are mentioned together, but may not be used by itself; and the best explanation (al-asîh) is that it is 'tiger', li-annawâma yuçu kana taba'â(n) lamâ cîza tasmâyati'l-ra'cîl hihi, because if it was (only)
a jingle then it could not be used as a Proper Name, because one does not say hâdalî-say' basan as one can say hasan basan (i.e. basan is a mere jingle and cannot be used otherwise) Kaş, III 418.

?F borsmak (?p-)'a badger'. In this form the word occurs only in Kaş, where it appears in a chapter devoted to Dissyllables containing three consecutive consonants, but is mis-vocalized. Its form is quite -Turkish and it is almost certainly a 1.-w., perhaps fr. Tokharian where the initial would necessarily have been p-. S.i.a.m.l.g., see Şcherbak, p. 139.

An unusually large number of modern forms start w. p- including NE Khak. persîx: NW Kk. persîk, Kumyk persûk: SW Az. persûq; Osm. persûk. The aberrant Tkm. form torsîk also has an unvoiced initial. These are all consistent w. the theory that it is a 1.-w. initial p- and so suggest that the modern V. borsî/-porsî- 'to smell foul' is a back-formation fr. this word and not its origin. A 1.-w. in Pe. and other languages, see Docter II 733. Xak. xi borsmak (vocalized borsu-ma'uk) dwâyabba mitâl-wârk (sic), wa bîhi yuôrubîl-mâtîl fîl-sînân 'a small animal like the ?, used as a metaphor for fatness' Kaş, III 417 (al-wârk means 'hip-bone' and seems to be corrupt, perhaps read al-wâbr 'marmot', al-wurâl 'large venomous lizard', or al-wadah which properly means 'fat' but may also have been used as the name of some fat animal): Çağ, xv ff. persûk (so spelt) 'an animal called in Pe. rûdâ (an animal found in Tartary of whose skin fur garments are made) Steingass), in Isfahânî (VU) xûrûra and in Ar. (VU) waśaq and ibn 'irs (normally 'weasel'); it is about the size of a small dog and has black and white stripes on its face and parts of its skin; they make fur garments of its skin; whenever they kill it, it is fat, and so long as it has not eaten carrion its flesh is wholesome food; two mitgâl of its flesh, salted, are a protection against unwholesome airs, and garments made of its fur beneficial in cases of gout, painful joints, and palsy' San. 132v. 22 (clearly 'badger'; xûrûra and waśaq are unidentified): Oğuz xi (after Xak.) the Oğuz omit the -m- and call it borsuk; but they insert -m- in başmak 'shoe' (al-mâdis), which the Turks call başak Kaş, III 417: Kıp. xiv borsuk 'an animal like al-dâbû (the hyaena) with a foul smell' Id. 29; al-nîms 'weasel, ferret, mongoose' (küzen) borsuk Bul. 10, 9.

FC bursaç the Chinese phr. fo sêng (Giles 3,589 9,617) Buddhasthangha 'a Buddhist religious community'; generally used in Hend. w. kuvaqâ, q.v. Pec. to Uyg. Bud. Uyg. viii ff. Bud. bursâq and bursaç kuvaqâ are common TT IV 6, 45, etc. (erkisin); Swv. 134, 4 ff.; TT VIII 12, 5, 9; bursaç dindarlar 'the religious community and believers' U II 77, 15.

Dis. V. BRŞ-

D barsa:- Hap. leg.; Desid. f. of bar-.. Xak. xi in a description of the Desid. f. it is said that if one says barsa:dî: for 'he wished to go', is permissible (câ'îz) but that the normal form (for Verbs ending in -r-) is barîga:dî: Kaş. I 281, 11; n.m.e.

Dis. BRŞ-

D barîs N.Ac. fr. bar:- lit. 'going', but in the early period noted only in the phr. barîs keliş 'going and coming, social intercourse', and the like. S.i.m.m.l.g., usually only in the phr. barîs keliş. In SW Osm. the usual Dev. N. fr. var- (bar-) is varîs but barîs is used for 'mutual agreement, reconciliation'. Uyg. VIII ff. Bud. in keliş barîs sav Hüen-ts. 293 (see note on p. 28) the first two words are an over-literary translation of a Chinese phr. hui hsiang (Giles 5,173 4,283) used to translate the Sanskrit word parinâma 'the concept of transference (of merit)', see Soothill and Hodous, A Dictionary of Chinese Buddhist Terms, p. 205â; barîs keliş arasinda 'between going and coming' do. 2089: Xak. xi al-dahâb wa'l-mâcî 'going and coming' is called keliş barîs Kaş. I 370: KB olara katkîglî keliş ham barîs 'make contact with them (the merchants) as they come and go' 4421: Çağ. xv ff. barîs gidîz gitmek ma'nâsîna 'going' Vel. 162; barîs xirâm wa râfîr 'walking, going' (quotn.); also barîs keliş rafî u âmad 'going and coming' (quotn.) San. 121 v. 5.

D bérîs N.Ac. fr. bér:- lit. 'giving', but normally used in the phr. alîs bérîs 'buying and selling, commerce'. This phr. s.i.m.m.l.g. and bérîs by itself 'debt, payment of tax', etc. in SE Tar. R IV 1600; Türkçe BS 67. Uyg. viii ff. Civ. USp. 111, 3 (alîs): Xak. xi Kaş. I 62; KB 4421 (alîs).

D bûrîs Dev. N. (Conc. N.) fr. bûr:- n.o.a.b. Xak. xi bûrîs 'a wrinkle' (al-inzîwâ) in the skin or a garment Kaş. I 367.

Dis. V. BRŞ-

D barîs- Co-op. f. of bar:- 'to go together' and the like. S.i.s.m.l. in this meaning. In SW Osm. both varîs- 'to visit one another' and barîs- 'to be reconciled, to make peace' survive, cf. barîs. Xak. xi olâr bîr bûrke: barîsî: 'they went (dahâba) to (visit) one another'; also used for helping and competing Kaş, II 94 (barîsür, barîsma:k); a.o. II 110 (keliş-): KB barîsûr kerek kab kadašlar bîle 'one must associate with one's family and kinsmen' 3209; a.o. 4569 (keliş-): xîl (i?) Tef. barûs- (sic) 'to go together' q1: xîl Muv. waqâqa 'to agree' barîs- (v.l. in error varî-): Mel. 32, 1 (waqâqa wa saluha sekles- (Hap. leg.) Rif. 116): Çağ. xv ff. barîs- Recip. f. bâ yak digar sulh kardan wa sulûk nik kardan 'to make peace and improve relations with one another' San. 120v. 22 (quotn.): Xwar. xiv barîs- 'to come to an agreement, live in harmony' Qutb 27: Kıp. xivî tîstulaha 'to make peace' barîs: Hoû. 34, 11: xv ('to reconcile' (two people) in the sense of removing the unfriendliness between them is barîsîr-), and for tîstulaha ma' fayrîhi you say barîs- without the Caus. Suff. Kaş. 76, 16.
D bérīs- Recip. f. of bër-; 'to give to one another' and the like. S.i.m.m.l.g. Uyg. viii fl. Bud. TT VI 311 (iğer-); Xak. xi 12: rīrke: kiz bérīsdi: 'they gave (dafa'a) one another their daughters (in marriage)'; also used when they gave one another (taffee) something Kaş. II 94 (beri-şür, berišmek): Kom. XIV 'to help in giving' bérīs- CCG; Gr. 65 (quotn.): Kip. XIV berišmek al-mu'alla't to exchange gifts' Id. 29.

D būrūs- Co-op. f. of būr-; s.i.m.m.l.g. sometimes with front and sometimes with back vowels; the modern V.s are often Intrans. and mean 'to be wrinkled' and the like, with a Caus. f. giving the Trans. meaning. The vowel shift must go back some way, since in the MS. of Kaş. there are two separate paras., the first giving the Trans. meaning with Infin. in -mek and the second giving the Intrans. meaning with Infin. in -mak but the second must be a scribal error. Xak. xi ol mapa: būrūsdi: 'he helped me to wrap round the waist-band' (fi kaffi' n-nayfaya); also used of anything which has a round opening and something surrounding it (lahu tadwir wa istidāra) like the top of a leather bag and the like (būrūšlīr, būrūšmek); and one says būrūšdi: nez ingaba'da-šay toa huwa nahu kulilih-wach 'the thing was drawn together, wrinkled', as the face in frowning (būrūšlur, būrūšmek, MS. -mak) Kaş. II 94: Çağ. XV fl. bururus- (sic) piĉida ūdān 'to be twisted, wound up'; also used in the sense of 'to be shrivelled' (dar ham kaşida ūdān of the skin or hair owing to the heat of a fire, or 'to be wrinkled' (jihecí ṣaftan) of the face in old age San. 131 v. 15: Kom. XIV 'wrinkled' (VU) burūniş CCI; Gr.: Kip. XV takarnaşa (muşpel takarnaşa) 'to be wrinkled' (in margin 'and also ingaba'da') (VU) burūs- Tūh. 10a. 18; 'ahasa to frown' (VU burtur-); Tkm. (burtar- and) (VU) burūs- do. 26a. 1.

Tris. BRŠ


Dis. BRY

VUD béréye: Den. Adv./Adj. in -ye: fr. *ber (bēr); this Suff., which occurs only in this word, kuriya: and (VU) yiyaya: seems to be a Sec. f. of -ra/-re: attached to words ending in -r; lit. 'on this side', but in practice used only as a cardinal point 'in the south'. Pec. to Türkī. The first vowel is -ē- once in I and three times in II and -ē- twice in I, in T 7, 14, and in Ongin 2. Türkī viii bérēye: ...yiyaya: I S 1, I N 1; I E 14, II E 12; Ongin 2; bérēye: I S 6; II N 5; II E 36, 40; bérēye: ...ögre: ...yiyaya: T 7; ögre: ...bèrēye: ...kuriya: ...yiyaya: T 14.

Tris. BRY


Mon. BS

bas (p-') 'rust'. This seems prima facie to be an Oğuz word which survives only in NW Krim R IV 1185; SW Az. Osm. pas; Tkm. pos, but it seems possible that the Xak. word entered below, which has a similar meaning, is an earlier occurrence although it is quite clearly vocalized with a kara:; there is no other trace of a word bis or bis. Cf. 2 tat, 6 kli̇g. Xak. xi (VU) büfala kulf nahy ateq ta huwa şay 'miti;l-ārīr 'the sediment in any bag for making butter or wineskin'; it is a substance like pitch Kaş. I 328: XIV Muh(?) xaβatl- -hadid 'iron slag' bas (unvocalized) Rif. 160 (only); Kip. XIV pas (with p') al-sama 'rurst' Id. 32: xv şāda (tata and) bas Tuh. 22a. 11: Osm. (xv paslu 'mouldy' TTS III 575): XVIII pas (with p') in Rūmī, zang 'rust', in Ar. şada 'Same' San. 122v. 1.

bus (p') 'mist, fog', and the like. Survives, usually meaning 'steam' in NE Şoğ. 8 R IV 1384; Tuv. bus; SE Turki bus; NW Kumyk pus; SW Osm. pus. Cf. 2 bus: (not connected etymologically), tuman: Xak. xi kōk bus boldi: dacanatı-şamal mina'l-dubāb toa nahi- viti the sky became overcast with mist and the like'; and one says er közl: bus boldi: 'the man's sight became clouded (ażlama) by wind in his stomach' Kaş. III 124; Kip. XV nafas 'breath', etc. (tin and) bus Tuh. 30a. 8; habāb 'fine dust' bus do. 37b. 12. Osm. XIV pus 'mist, fog', etc. in several texts TTS I 581; II 773: XVIII pus 'with p' in Rūmī, 'a mist (buxārī) which rises from the mountains'; also havā-ı muhtabas 'close weather', and metaphor, 'a morose man' (ādam-i munqahid) San. 134v. 6.

Mon. V. BS-

bas- 'to press, crush, oppress, make a surprise attack (on someone Aec.)', and the like. S.i.a.m.l.g. in a wide range of basic and extended meanings, e.g. 'to print'. See basa: Türkī viii kirkiz boğunū uan: basrimon 'we made a surprise attack on the Kirgiz people while they were asleep' I E 35; about a dozen similar occurrences: Uyg. viii yelmesin meni̇p er anta: basımı̇ 'my men made a surprise attack on his reconnoitring patrol there' Şu. E 12: viii fl. Man. (the pure blessed ones) ['ayğılər] armastlar 'have suppressed their evil (desires) TTS III 121; o.o. MII, 11, 12, TT II 17, 72-5 (ty.); Bud. (fold three fingers in the palm of the hand and) uluğ ṇepek üze bus 'press the thumb on them' TT V 12, 120; o.o. TT VI 254-5, etc. (ty.): Civ. tamgalarımizini basıp 'impressing our seals' US sáng. 21, 10-11; a.o. TT I 97-8 (tiq): Xak. xi an: bürü basdı: catama 'alayhi) -cātīm 'he had a nightmare'; and one says begel basdı: 'the beg oppressed (gahara) the province and treated it as if he were crushing it' (catama 'alayhi); and one says beğen: yağı: basdı: 'the enemy (etc.) made a night
attack on the beg' (bayyata'el-amir); and one says er kuzng basd: 'the man copulated with (tasammuna) the servant girl'; and one says it keyikni: basd: 'the dog caught the wild animal and brought it down' (axada . . . fa-sara'ahu) Ka5. 110 (basar, basmak); five o.o.: KB bodun basguka 'in order to keep the people in order' 217; (it takes a lion) bu kulan basguka 'to bring down this wild ass' 284; 6zn basgan er 'a man who controls himself' 965; o.o. 1053, etc.: xiii(?) Tef. wafat'a 'to tread underfoot' bas: 91: xiv Muh. gamasa wa daa 'to press, trample on' bas: Mel. 29, 9; bas: Rif. 111; al-daws baSmak 34, 12; 119: Qag. xv ff. bas: Vel. 128; bas- is one of the words used in phr. (al-fa's-ih-mustarak) with a special meaning in each case; e.g. kOplul bas- dil-darim giriftan 'to take away (a man's) peace of mind'; dusman bas- 'to conquer (giiib wadan) an enemy'; may bas- and uyku bas- 'to be overcome (masgb yadan) by wine or sleep'; aya:q bas- 'to put (gudastan) one's foot on something'; muhr bas- 'to impress a seal'; toz bas- 'to lay (furii giriftan) the dust'; and kaygd bas- 'to overcome grief' San. 121 v. 18 (quotns.). Xwar. xiii(?) Qag. 24-5 (1 emgek): xiv bas- 'to tread on' MN 226: Kom. xiv bas- 'to crush', etc. CCG. 51 (quotns.): Kip. xili kabasa 'to make a surprise attack' bas- Hou. 30, 5; 23, 5; daa mina'l-daws bas- do. 40, 5; xiv bas-sara'a, and in the Kitab Beylik bas- daa In. 32: xiv bas- bataha 'to flatten', aw daa aw kabasa Kav. 10, 9; o.o. do. 75, 4; 77, 16; daa bas- TuI. 13; darasa 'to annihilate' (etc.) (yanag- and) bas- do. 16a. 9: Osm. xiv ff. bas- in a wide range of meanings, c.i.a.p. TTS I 75; II 107; III 67; IV 75.

bus-(p.) 'to hide, lie in wait, lay an ambush' (for someone Dat.). Survives in NW Kaz. pos.; SW Az., Osm. pus.; Tkm. bus.; See busug Xak. xi beg yaq:ka: busd: dksala'el-amir fi kamini'l-adstuq 'the beg laid an ambush for the enemy' Ka5. 10 (busar, busmak); (we attacked by surprise at night and) tegme: yanajk busdirmz 'laid ambushes on both sides' I 434, 7 (and see bOs-): xiii(?) At. amal asrasinda busdrg acal 'destiny lies in ambush beneath hope' 294: xiv Muh.(?) asfA wa xaba'a 'to lie hid, conceal oneself' bus- (mor-spelt bu:) Rif. 102 (only): Qag. xv ff. bus- kamin hardon (and giis-bi-inhad yadan) 'to lay an ambush, to be in a secret hiding place' San. 134r. 19 (quotns.): Kip. xiv buskamanr daa. xv labida 'to crouch' bus-Tuh. 32a. 12: Osm. xiv ff. pus- 'to lie in ambush' in several texts TTS I 582; II 773.

VU bOs- perhaps survives in SE Turkish bOs- 'to drag (something) along the ground', jarring 59, but the semantic connection is dubious. In the section quoted below, the translation of which is imperfect, there is a confusion between bus- and this word. Xak. xi er kulun bOsdi: 'the man beat his slave severely' (daraba . . . mudalib(i)nu) Ka5. II 10 (boser, bosmek); ol kulun bOsug bOsdi: ittarsada'l-kamin wa kadhila ida daraba girirab(n) 'he laid an ambush, and also when he gave a beating' (actually 'he gave his slave a severe beating') I 385, 10.

Dis. BSA

D basa: Ger. in -as: fr. bas-. In addition to its use as an ordinary verbal form, this word began at a very early period to be used as an Adv. or Conjunction, see v. G., ATG, para. 410. An early l.-w. in Mong. as basa also, then, thereafter (Haenisch 13). Survives only(?) in NE several dialects R IV 1013; Khak. paza; Tuv. basa used (1) as a Conjunction between two words 'and'; (2) as an Adv. at or near the beginning of a sentence 'also, in addition, once more' (perhaps a reborrowing fr. Mong.) and NW Kaz. basa R IV 1527 where it is used at the end of a sentence after the Suff. -laf- -na, and means something like 'indeed, in fact, really'. Türki viii üç Oğuz sûst: basa: keltl: three Oğuz armies came to attack us' II 32; teqri: Umay ilduk yer suv basa: bérti: 'the goddess Umay and the sacred land and water crushed them for our benefit' T 38: Uyy. viii ff. Bud. Sanskrit onantaram 'immediately thereafter' basa:(p.) TTV III. A 46-7; (bend the two index fingers, press the two thumbs together and) anda basa 'after that' (meditate on this dharaq) II 47, 73; o.o. of anda basa do. 81, 69; TTV X 217: ÜSb. 44, 1-2; 103, 13; yana munda basa 'and after this' links two quotns. fr. Bud. scriptures TTV V 26, 85-6—basa basa 'more and more, increasingly', e.g. basa basa sevdigã kozln 'with increasingly loving eyes' U IV 46, 49; o.o. TTV V 24, 70 (oddur-); Swv. 17, 23—iya basa (see iy-) has much the same meaning, e.g. kamaq kuttar wassøegler turkara yu basa köylü køzüdæ tutarlar 'all the benevolent spirits (Hend.) will always and more and more keep and protect them' TTV VI 48-9—in the form basasinda it has so far lost its original character as to be declined as a N., e.g. élig beg basasinda yoruyu 'walking after (pursuing) the king' U IV 14, 141-2; (innumerable deities) teqri burxan basasinda bardlar 'followed the Buddha' TTV X 142-3; a.o. do. 562-3; Civ. anda basa TTV VII L 34: Xak. xi basa: Particle (harf) meaning 'and' 'after'; hence one says men anda: basa: keldim 'I came after him' Ka5. III 224; KB bu ikisi basa tutsa 'if he keeps these two (the tongue and the throat) under control' 993—basa as a Conjunction 'then, next' is common, e.g. in the list of the Four Companions basa Fariq 53; basa 'Utmân 55—ainqada basa 'after him' 132—in (a list of four things) basasi biliq 'the last of them is wisdom' 308—basa 'afterwards' 6140 (2 ktm): xiiii(?) Tef. anlarda basa 92: Kom. xiv basa occurs several times as a Conjunction meaning 'but' or 'therefore, also' rather than 'and', which is daqii CCG, CCG; Gr. 52: Kip. xiv basa: is used in asking for more news (inda'il-istiqå- datii'l-hadîf) like ihi in Ar.; and the <Kitab> Beylik says 'and among their Conjunctions
(kalâmihiham fâsila) is the word basa:, which sometimes means "then" (nunna) and sometimes "if not" (illâ) and sometimes "likewise" (îyâmâ) Id. 32.

D basu: Hap. leg.; as this is a dialect word, it is prob. a Sec. f. of some other Dev. N. fr. basu (cf. basiğ) rather than a Dev. N. with the unusual Suff. -u. Xak. xi basu: al-mirzâbbâ fi lûga 'a sledge-hammer' in one dialect Kaş. III 224.

S busu (p-) See busuş.”

Dis. V. BSA-

?A) busu:- See bususan - etc.

Dis. BSB


Dis. BSD

D basut presumably Dev. N. fr. basu:- although the semantic connection is not close: 'support, help'. N.o.a.b. Uyg. viii ff. Man. yetilli ilkî yeğirmili erkilî küçük basut kelsün 'may strength and support come from the seven and the twelve independent mighty ones' M III 35, 20-t: Bud. oltî suvî bir ikîntike küç basut bolup 'when fire and water strength and support one another' TT VI 326; art basut bol- 'to back and support (someone Dat.)' Sww. 127, 21; 409, 11: Xak. xi basut al-sahir wa'l-nûâ-sinî-mu'âfiq 'a backer and sympathetic helper'; basut al-îdîna 'help'; hence one says ol maña: basut bërdî: d'âmanî 'he helped me': the two meanings are closely related (qarîbân) Kaş. I 354; xandîn basut tîlerler 'they ask the xam for help' I 459, 7: KB (he sought for outstanding people) özîge basut kîlsa 'to give him support' 419; bu işke basut barça anîndîn xerîl 'all the support for this task came from him' 2502.

VU?F bistâ: Hap. leg.; neither the form nor meaning of the word suggest that this is a native Turkish word; the urban context indicates rather that it is a l.-w., prob. Iranian. NW Kaz. bistè 'a small settlement, a quarter of a town' R IV 754 can hardly be the same word. Xak. xi (in a note on a verse quoted under yarîsî in which this word appears) bistà: the word for 'a person whose business it is to accommodate merchants' (mustîfî lîl-tâcir); the merchant puts up in his house, and he buys the other's wares, collects his sheep and supplies his other needs. Then, when his customer takes one in twenty of his sheep.


Dis. V. BSD-

D basut:- the oldest Caus. f. of basu:- with the less common quasi-Pass. meaning; 'to allow oneself to be attacked, etc.' N.o.a.b. Cf. bas-tur-, basistik-, basur-. Türkü viii (stay where you are; organize reconnoitring patrols and lookout posts properly) basîma: 'do not let yourself be taken by surprise' T 38: Uyg. viii ff. Bud. (innumerable human beings) 6g ağırga basîtîp 'letting themselves fall victim to disease (Hend.).' (lie without hope or confidence) Sww. 587, 1: Cîv. kîşî küchî korasar yat kiştike basitur 'if a man's strength diminishes, he lets himself be oppressed by strangers' TT I 56-7: Xak. xi KB xîgî satîgamasî kävezîlî bîst-masâ özî kiştike kûle 'he must not trample on people in his pride, or let himself be oppressed by unimportant people with a smile' 797; (attack the enemy, do not let him take your property) uzatsa basërîgî 'if you procrastinate, you will have let yourself be beaten' 2369.

D basît- Pass. f. of basu:- with the rare Suff. -tik- (cf. buldük-) which should perhaps be explained as the Emphatic f. in -k- of bas-.- N.o.a.b. Uyg. viii ff. Bud. (faith, because it has strength) tört törülî şımmûlanka çalsıkmaç basıtikmaç 'is not struck down or overcome by the four kinds of evil spirits (Ahrimans)' TT V 22, 28-9; 6g ağırga basîtikmak 'to fall victim to disease' VII 40, 134.

D basur- the normal Caus. f. of basu:-; with a similar wide range of meanings. S.i.a.m.lg. Xak. xi beg ögrîînî: basurdi: 'the beg gave orders that the extremities of the thief should be seized and that he should be held down' (bi-gabîl atîrî-lîsî wa batîâhî); also used of pressing down (teqâda) anything to prevent it from rising or turning over (al-mühîl wâl-inqilâb) Kaş. I 171 (basurur, basurmak):

Çag. xv ff. basur- Caus. f.; ârâm dâdan wa gâlîb sâxan wa mağlîb sâxan wa pâ gudaşan wà furû girândan wa muhr zadan; this incoherent list attempts (rather ineffectively) to turn the various meanings of basu:- into Caus. f.s San. 1225, 23.

Dis. BSD

D basûçî: N.Ag. fr. basut; 'supporter, helper'. N.o.a.b. Uyg. viii ff. Bud. basûçisî kîm erîr 'who is its supporter?' U II 8, 21; o.o. do. 9, 5 (esim); 9, 11; U III 14, 10 (esîm); (egülîlik): TT V 22, 20 (artukrak): Xak. xi KB bu erdi basûçî könl dînka kök 'he (Fârûq) was the supporter and root of the true faith' 54; basûçî kerek erke yarîçîlar 'a man needs supporters and helpers' 427; o.o. 428-31.

Trîs. BSD

D basût: N.Ag. fr. basut; 'supporter, helper'. N.o.a.b. Uyg. viii ff. Bud. basûtçisî kîm erîr 'who is its supporter?' U II 8, 21; o.o. do. 9, 5 (esim); 9, 11; U III 14, 10 (esîm); (egülîlik): TT V 22, 20 (artukrak): Xak. xi KB bu erdi basûçî könl dînka kök 'he (Fârûq) was the supporter and root of the true faith' 54; basûçî kerek erke yarîçîlar 'a man needs supporters and helpers' 427; o.o. 428-31.

VU?F bustûlî: entered twice in Kaş, in the first case the only entry under the heading
fu'luri, in the second one of five words under a similar heading of which the second vowel is not marked but was perhaps -a- or -e-. N.o.a.b.; prob. a foreign word; there is a common word for this vegetable in the modern languages. Xak. xi bustuhl: al-sarmaq'i'lladi yu'hal 'edible orach or mountain spinach (Atriplex hortensis)' Kaş. I 451; 493.

Dis. BSğ

D basiğ Dev. N. fr. bas-; the Uyg. word is transcribed basik in UsP., but -ik is not an Uyg. Suff. Prob. n.o.a.b. SW Osm. basik 'compressed, low' is a survival of the cognate form *basuk, Pass. Dev. N./A.; NE Kum., Tel. pazik 'gait', R IV 1194. might come fr. either. Uyg. viii ff. Civ. basik some kind of mud, the exact nature of which is uncertain (see Cafernklu pazlk 'gait', IV 142, 44, 14, 14, w. various taxes in do. 88, 44, (tütün), and by itself in do. 112, 5: Xak. xi basiğ mahalulu't-tabiyi [yuqad inserted in error] wəl-aš' alə́r girra 'the place of a night attack and taking by surprise'; one says ol ani: basiğnda: (sic) tutt: he caught him at an opportune moment by a night attack (fi awānīhi baydāta(n)) Kaş. I 372.

D busuğ (p-) Dev. N. fr. bus-. 'ambush'. Survives only (?) in SW Osm. pusu; cognate f.s w. the same meaning are NW Kumyk pusgun; SW Az. pasů. A 1.-w. in P. and other languages, see Doerfer II 742. Xak. xi busuğ al-kamin 'ambush' Kaş. I 372; a.o. I 407, 27: KB (the age of sixty now calls me saying 'come here') busuğ bolmasa bardim emdi naru 'if it does not turn out to be an ambush, I am going there' 366; o.o. 1381, 2370; 4826 (oğulşız): xiv Muh. al-kamin busuğ (MSS. in error yauq) Mel. 47, 10; Rif. 145: Çağ. XV ff. busu kamin San. 134x. 10 (quoten.): Kip. xii al-kamin busu: Hou. 14, 9: xiv busu: ditto Id. 31; busu: do. 33; Osm. XVI pusı koy- 'to lay an ambush' TAS IV 643.

D basığuk Conc. N. fr. bas- connoting something massive and oppressive. N.o.a.b. Uyg. viii ff. Bud. (the four quarters of the world burst into flames) uluğ beđük tağlarmış basılıkları yemrildi 'the massive crests(?) of the great (Hend.) mountains were smashed' U IV 40, 164-8; in TT X 366 (damaged) basığuk seems to mean 'the club, or mace' (of a demon).

D basığan See basığan.

a

Dis. V. BSğ-

D basiğ-/bassık- Kaş. is no doubt right in saying that the longer form is the original; Emphatic Pass. f. of bas-; 'to be attacked by night, crushed, etc.' N.o.a.b.; cf. basığ-Xak. xi kısi: yağı:ka: basıkti: translated bəyyəta'l-aduwə ala'dal-qawm 'the enemy attacked the people by night' (properly 'the people were attacked by the enemy by night'); originally basıkti: with a ta'did on the sin Kaş. II 116 (basıka:r, basıkmak); er yağı:ka: basıkti: (written with two sin) bəyyəta'l- 'aduwə ala'dal-racul wa axəda'xələyi II 228 (basıka:r, basıkmak: ditto); a.o. II 165, 7: KB (oh slave of passion) ölmüke basıktma kəlir afgaθ 'do not be caught by surprise by death; it is coming to take you' 5145; o.o. 679, 5196.

D busuğ- (busuğ-; p-) Hap. leg.; Emphatic Pass. f. of bus-. Xak. xi er busuğt: xudal'-racul fi'l-kamin 'the man was caught in an ambush' Kaş. II 116 (busuka:r, busuka:k).

Tris. BSğ

D basa:ki: N./A.S. fr. basa:-; 'next, following'. N.o.a.b. Xak. xi KB 'Ali erdi munda basaki 'Ali was the next after him' 57: Kip. xiv basa:ği: kən ba'd gəd 'the day after tomorrow' Id. 33; ditto Bul. 13, 6 (vocalized bașği:).

D busuğçi: (p-) N.Ag. fr. busuğ; n.o.a.b. Xak. xi KB (when your black hair and beard have turned white) anuŋu busuğçi ölmüke tükel 'you must prepare yourself completely for death the ambusher' 1103.

Dis. BSğ

VUD böşiğ Hap. leg.; Dev. N. fr. böṣ-, 'a severe beating'. Xak. xi Kaş. I 385 (böṣ-).


Tris. BSm

D basımcı: Hap. leg.; N.Ag. fr. basım, N.S.A. fr. bas-, which has not yet been noted in the early period but s.i.s.m.l. R IV 1531; presumably 'oppressor' or the like. Xak. xı KB (some are thieves, cheats, cut-purses, and windlers) kavusu basımcı ölutęri kiruk 'some are oppressors, murderers, and cripples (?)' 1737.

Dis. BSğ

VU basan Hap. leg.; this word must be a basic one, if vocalized correctly, and is not connected with the later forms of basan collected under bazan. The difference between basan and yọğ is that the first means 'food prepared for the deceased' and prob. buried with him, while the second means a funeral meal or wake provided for the mourners. Xak. xı basan ta'am yuttaxad l'il-mayyit ba'd mə dafağanu 'food prepared for the deceased after they have buried him'; and one says yọğ basan Kaş. I 398.

D busanç N./A.S. fr. busanç: 'grief'. N.o.a.b. Türkü viii ff. (a man was sorrowful and the sky rose among the clouds and) busanc ara: megl: kelmiş 'in the midst of grief joy came' IrkB 52.

Dis. BSN

D basinç- Refl. f. of bas; with a wide range of meanings comparable to those of bas-, some unusual for a Reff. f. S.i.s.m.lg., but? not in SE, SC, SW. Türkü vii (why should we be afraid because (the enemy) are many?) az teyn in basinalım 'why should we be downcast because (we are few') T 39: viii ff. (a camel fell into a bog) basinc: yemliş þihin tilkú; ýemliş 'while he was sinking he ate, but a fox eat him' IrkB 46: Man. (all the Türk people will sin against God) kanyuda dindarlarîç [gap] basîngay birigeyle 'and wherever [they find?] Elect them and oppress and kill them'. Uyğ. vii ff. Bud. TT VI 10 (tyn)-: Xak. xi ol erîç basinda: istad'ašaf- -racul wa gaharahu 'he despised the man and oppressed him' Kaş. II 142 (basınç, basınç: mask: KB (if the king calls for you, mend your ways, do him service and) basınçma ani 'do not treat him with disrespect' 1504: (the fame of an enemy whom you have not met face to face spreads far and wide) körüüs basınç körûlğil karak 'when you see one another, the seeing eye despires him' 2368: o.o. 646, 4085: Xwar. xiv basınç - to treat with disrespect' Quth 28.

D busanç- Reff. of *busa-: 'to grieve, be sorrowful', and the like. Morphologically *busa-: might be a Den. V. fr. bus, but the semantic connection is not close. This word and the other Den. f.'s of *busa- are pec. to Türkü and Uyğ. but the first vowel is fixed by T VII. Uyğ. vii ff. Bud. Sanskrit ma sócāte 'does not grieve, is not distressed' basánçma: sâr: (p-) TT VII A 36; ulus barang tégim ûçüm basanç 'the whole country grieves because of the prince' PP 27, 1-20. o.o. do. 40, 4; 54, 3-4; TT X 524; USp. 97, 25 (amru): 102, 15; Hüen-ts. 63, etc.; Swm. 624, 16 (busrul-).

Tris. BSN

D basınçak N./A.S. fr. basınç; survives only (?) in NW Kaz. basınçak (sic) 'importunate, troublesome'. Xak. xi basınçak er air-racul't-mustad' 'a man who is despised' Kaş. I 501: KB 911-12 (satçaq); xiv Muh. (?) mustad'af basınçak (-c-) Ref. 149 (only).

Tris. V. BSN

D basindur- Caus. f. of busanç-; syn. w. basanç, 'to let oneself be oppressed'. N.o.a.b. Uyğ. viii ff. Man.-A M III 30, 3-5 (ii) (ëndür-): Bud. (if a son or daughter of good people) yekke içegkke basindurmus bolsar 'lets himself be oppressed by demons (Hend.)' TT VII 40, 36-7.

D busandur- Caus. f. of busanç- 'to make (someone) grieve, be sorrowful'. N.o.a.b. Uyğ. viii ff. Man. TT II 16, 42-4 (enşet-): Bud. Swm. 136, 11 (E. burçindur-).

Dis. BSR

basar Hap. leg. and so perhaps a l.-w.; 'garlic' is normally sarmusak. Cf. basarîç. Xak. xi basar tümül'çabal 'mountain garlic' Kaş. I 360.

D basrük Pass. N./A.S. fr. basrük-; lit. 'pressed down', but more commonly 'something put over (something else)'. Survives only (?) in SW Tkm. basrik 'a horse cloth' R IV 1535. Xak. xi basrük faqul kall soy 'a burden on anything' (with a prov. saying that the earth's burden is the mountains and the people's burden the hills) Kaş. I 466: Çağ. xv ff. basrûq xarğan esbûh 'tent gear' Vel. 128; basrûk (spell) 'a cover (şişti) which they put over a tent, but, or horse to protect it against the wind and rain' Sun. 122v. 4.

Dis. V. BSN

D basur- morphologically a Caus. f. of bas-, but semantically syn. w. it; 'to press down, weigh down (physically)'. Survives in NE pazir-, same meaning Alt., Şor, Tel. R IV 1196 and Khak.; SW Tkm. basir- 'to cover' (etc). Uyğ. vii ff. Man.-A basürup M III 8, 17 (damaged): Civ. kartka basürû ol 'one must press (a substance just described) on the ulcer' H I 180: Xak. xi teprî: taتبعë birle; yêrîç basûrdî: 'God pressed down (tayfaba) the earth with the mountains'; also used of anything which is put under something heavy (tayîl) Kaş. II 77 (basurû, basûrmak): Kip. xiv basur- 'to heap coverings (hatîaral- -tağiya) on something, that is to cover it, to fasten the covering and press it down' (balaq fihâ) Yd. 32.

D basur- Intrans. Den. V. fr. bus; Hap. leg. but Id. 32 records a Kip. xiv Dev. N. busarik translated 'dust which comes from a long way off'. Xak. xi kûk basûrdî: gâmatîl'samâ wa qanâl'dahbî 'the sky became cloudy and the mist rose' Kaş. II 78 (basürûr (sic), basûrmak).

Tris. BSR

D basarîç Hap. leg.; P.N./A. fr. basarîç. Xak. xî basarîç tağ çabal dîr tûm 'a mountain with garlic on it' Kaş. I 494.

Dis. BSŞ

D busuş Dev. N. fr. *busa-: 'grief, sorrow', and the like. N.o.a.b. Uyğ. viii ff. Man. kop busuşı sakinci 'all their grief and anxiety' M III 26, 9 (ii): Bud. busuş kadgu emêk 'grief, distress, and pain' (representing Sanskrit ioka parideva dūkha) U II 11, 6; busuş sakîç TT X 107: o.o. USp. 97, 22; Swm. 545, 14-15: Civ. ëidîn xandin busûs bar 'there is grief from' (concerning) the realm and xan' TT I 60: o.o. do. 79 (belğû); etc.
Gr. 52 (quot.); Kip. xii al-ra’s baş Hou. 19, 18: xiv ditto, It. 31; basbarmak (sic under -) ali-ibhâm ‘the thumb’ do. 31, ra’si baş: Sum. Bul. 16, 10; xI al-ra’s baş: Kar. 43, 11; 56, 10; Tuh. 16b. 7 (and o.o.); ali-ibhâm baş barmak Kar. 61, 3.

1) 2 baş presumably Den. N. fr. *ba:; see ba:lig; ‘a wound’ and the like. Survives only (?) in Yakut and SW Tkm.; see above; elsewhere displaced by l-w. s like Mong. yara and Ar. carâbat, etc. Türkî viii ff. Man. tört yegirmi törliğ baş kiltimiz erser ‘if we have inflicted the fourteen kinds of wounds’ Chumas. 52-3: Uyy. viii ff. Civ. baş kilsar ‘if one makes a (surgical) incision’ TT VII 21, 2 (see kanaq;). Xak. xi baş al-çirâha ‘a wound’ Kaj. 115 1st (prov.); III 301 (tugne); and nearly 20 o.o. translated al-çirâha, al-cur ‘wound’, al-qarha ‘ulcer’; KB berge baŞ: ‘the wounds inflicted by a whip’ 2580; (do not be angry with) kögil kimla baş: ‘do not wound my mind’ 3965; a.o. 6287; xi11?: At. 140 (1 ok); Xwar. xiv baş ‘wound, wounded’ Quth. 28; (he spoke with lamentations and tears) bağrî başi birle ‘with an ulcerated liver’ Nacu. 182, 16: Kip. xii ‘(head)’ baş: as “hwa:la’-çurh te a hwa:la’-dumual also ‘wound’ and ‘boil’ Hou. 19, 18; a.o. do. 33, 5: xiv baş: al-curh te baş: al-xurâ ‘abscissa’ Id. 31; al-curh baş: Bul. 10, 2; Osma. xiv ff. baş: ‘wound, ulcer’; common until xvi; occurs rarely in xvii TTS 176; 1106, III 68, IV 76.

bâş: ‘five’; ci.a.p.t.a.l. Türkî viii bâş is common (speït bâş: in T 49; Iv. 17 and once in II. vii ff. Man. bâş: tepri ‘the five gods’ Chumas. I, 8; Uyy. vii ff. Man.-; IV. Civ. bâş: consistently so spelt, is common; O. Kır. ix ff. bâş: with the special letter for -â- occurs in Mal. 25, 4 bâş kirk ‘thirty-five’ (years of age) and do. 45, 2 bâş yaşımta: ‘in my fifth year’; in do. 11, 9 the photograph shows that the line begins yegirmi: yaşımta: ‘in my twentieth year’; the supposed preceding word bâş: (so spelt) is wrongly deduced from a flaw in the stone: Xak. xi bâş al-xama f’il-adad ‘five’ Kaj. 1125; a.o.o. KB bâş: 1432; xiv Muh. xama bâş: Mel. 81, 6; Rif. 186; xiv ff. bâş: b’add Vel. 139; bâş:beser ‘added-i panic ‘five’ Sana. 1477, 14: Xwar. xiv bâş (ha: mafta:ha, y.a, sin) namaz ‘the five (daily) prayers’ Nacu. 240, 6; Korn. xiv bâş: CCG; Gr.: Kip. xii xama bâş: Hou. 41, 1: xiv xama xama bâş: Hou. 31, 1; Bul. 12, 11: xiv xama bâş: (father, y.a) Kar. 39, 4: 65, 6; bâş Tuh. 60b. 7 a.o.o.: Osma. xiv ff. the spelling bâş: seems to be standard in xiv, and xiv and occurs sporadically down to xvii TTS 1154; III 104; IV 113.

boş?: boş: basically ‘not subject to external control, free’ (not very different fr. erkilîg), with extended meanings like ‘empty’ as opposed to ‘full’, and ‘soft’ as opposed to ‘hard’. The original length of the vowel is uncertain; Kaj. lists both forms, but it is short in SW Tkm.; it does not seem to exist in Yakut. S.i.a.m.lg. with minor phonetic changes. Türkî viii ff. IrkB 29 (ut-): Uyy. vii ff. Man. M I 17, 2 ff. (1812): Bud. (then you must imagine that various calms) bu burxan etožin boş kilmışin ‘have set free this Buddha-body’ TT V 6, 46; o.o. TT IV 6, 33 etc. (irlnçî:); Civ. (if a man’s voice fails) edğüti boş inmeser ‘will not come out well and freely’ H I 146: Xak. xi boş yulki: al-dâbâbat’-musuyyaha ‘an animal that is allowed to go free’ (cf. idük); hence one says ol isler boş (kildî: omitted) talqa:la’-mar’a ka-anamah ahmalaha ‘he divorced the woman, as if he let her go free’; and one says ol kul boş kildî: ‘he emancipated (a taqay) the slave’; and al-hurr ‘free’ is called boş: as in the prov. boş: neqje: idi: bolmas ‘a thing which is allowed to go free (al-muhmal) has no owner’ Kaj. 1390; boş: kîli: ‘a free (hurr) man’; boş: uragut ‘a divorced (tâlig) woman’: boş: elîg yad fârîga mina’l-amal wa-l’mal ‘a hand without work or property’: boş: et ‘soft (ravex) meat’, also used of soft ground: boş: at ‘to a loose (mutlag) horse’; and one says boş: ev ‘an empty (fârîg) house’, and vessels and tools that are not in use (al-fârîga mina’l-amal) are called boş: 1124; KBJ boş âzâd kîli: barça edgül kul ‘a free, independent man is the servant of all good (men?)’ 2367; xii11?: At. till boş: kîli: ‘a man with an unbridled tongue’ 1377: xiv Muh. al-xalî ‘empty’ (opposite to ‘full’): (nemesiz; one MS.) boş: Mel. 54, 9 (Rf. 131 atalasî); hur: (opposite to ‘slave’ kul) boş: Rif. 151 (only): Çag. xiv ff. boş: (1) xalî (quotn.); (2) xalî ‘soft, idle’, etc. Sana. 135v. 17: Korn. xiv xalî ‘empty’ (space) CCG; Gr.: Kip. xii xalî (opposite to ‘full’ folu): boş: wa hwa:la’-xalî wa-l’talag ‘(divorce)’ Hou. 27, 12, xiv boş: xalî: ‘(with back vowel) mutfolia released, set free’ Id. 32: xvi xalî boş Tuh. 14b. 6; xalî, tafarraqa ‘to be unoccupied (boşan- and) boş: bol- do. 14b. 12; xalî ‘to be disappointed’ boş: kiyat- do. 151. 8; fârîg boş do. 28a. 2; ‘soft’ (yaş and) boş do. 31b. 7: Osma. xiv ff. boş: noted in several phr. TTS 1114; II 161; III 108-9.

Mon. V. BŞ-

boş: (p-) ‘to come to maturity, ripen’, with some extended meanings, both Intrans. and Trans.; vowel originally -t-, but -l- also occurs as early as Türkî. S.i.a.m.lg.; the vowel is a back one in NE, SE Türkî (in suffixes) and NC Kir., but a front one elsewhere. The initial is p- in an unusually wide range of languages, NE (not significant); SE Türkî BŞ. 120; NC Kzx. MM 276; SC Uzb. Bor. 328; NW Kz., Kk., Nog.; SW Osm. and some Tkm. forms. See Doerfer 11 845. Türkî viii ff. (it rained) tarîg bûsdî: (sic) ‘the crops ripened’ IrkB 53: Uyy. viii ff. Man. (VU) bûsp M III 28, 6 (iii) (damaged): Bud. öpre ajanduki kîlînc tûš bûsma: ‘the maturing of the fruits of things done in a former existence’ Tis. 50a. 5-6; a.o. U IV 50, 124 (étîl-): Xak. x1 esîç bûsî: ‘the pot boiled (adrakat) and the broth was cooked’ (tuibaçat); and one says ye:mîs bûsî: ‘the fruit ripened’
(nadicat); and one says er kimiz bışđ: 'the man stirred (harraka) the kumis so that it should mature' (li-yudrik) Kaš. II 12 (bişar, bişma:k); et bışđ: 'the meat was cooked' (intabaxa) III 321, 8; o.o. I 169 (I ol"); II 120 (ttiy); III 382, 2: KB (hear the saying of) köpili bışmaj kiş the man with a mature mind' 6165; (if one eats) éc bışmaj aşni 'food cooked too quickly' 632: xiv Muh. al-nādič 'ripe' (opposite to 'unripe') qış bışmaj Med. 56, 7; Rif. 154: Çağ. xv ff. bış: (sic, see bışur-) Intrans.; puxta şudan 'to be cooked' and tadakth yūstān 'to remember' San. 146v. 24 (quotn.; the second meaning, otherwise unknown, is picked up by the following entry bışkar- 'to remind', supported by two quotns. fr. Navādī, but also otherwise unknown): Xwar. xiv bış- (sic) 'to be matured' Qutb 34: Kip. xiiii 'cooked (al-mathīq) meat' bīşmaţ et Hou. 15, 16: xiv bīs- intabaxa; one says aş bıştı 'Honi: the food is thoroughly cooked' (istāda) Id. 32: tātabbaxa wa intabaxa bīs- Bul. 85r.: xv aş bışmişŌ: dür 'is the food thoroughly cooked?' (istāda) Kat. 15, 19; a.o. do. 42, 16: Osm. xiv ff. bīs- (?pīs) 'to be cooked, to ripen', etc.; c.i.a.p. TTS I 109; II 154; III 104; IV 154.

būs- (?p)- 'to be irritated, annoyed'. Survives in SE Türki Türkçe Pşt 59 (only, but BŞ. 129 lists the Refl. p. puşun- and jarrang 233 the Dev. N. puşuk). Uyğ. xvii ff. Civ. TT VIII 1.6 (isırken-): Xak. xi men bu: ışdūn būsdūm 'I was irritated (daciçu) by this affair' Kaš. II 12 (buşma:men [sic (for buşar:men), buşma:k]); two o.o.: KB bușar öldže beglerke barma yağduck 'do not go near bogs when they are irritated' 779, 783; o.o. 324, 335 (utunluk), 795 (len), 398, 4292: xiiii (?p) 52 (ars1a:n): xiv Muḥ. al-dacar 'be weak, lazy; to be empty' San. 96v. 13 (quotn.): Çağ. xv būs- 'to be irritated, furious' buşma:k Mel. 34, 16; Rif. 120: dacira wa kasila (to be lazy) būs- in margin Rf. 113 (only): Çağ. xv būs- şalqata tanda olak--ve incin- bi-üzür ol- 'to be angry and rude, to push ... to be hurt and irritable' Vel. 152 (quotns.); būs- ziyan radidan 'to be injured, damaged' San. 134v. 13 (quotns.): Xwar. xiv buş- ditto Qutb 36 (boş), 38: Tkm. xiv būs- iqṭāṣa 'to become angry' in Kip. ygilir-(Hap. leg.) Id. 32: Osm. xvi ff. būs- (once in xvi puş-) 'to be irritated, angry'; common down to xvi TTS I 128; II 183; III 120; IV 643.

Dis. BŞA

D 1 buşı N./A.S. fr. buş-; 'bad-tempered, irritable'. Pec. to KB, Xak. xi KB buši bolsa yağğuk bīlgisiz bolur 'if a man becomes bad-tempered, he loses his sense of judgement' 334; buši bolma 1414; o.o. 850, 966, 1997, 4292.

F 2 buşī (p-)'alms'; the Chinese phr. pu shih (Giles 9, 479, 9, 934), same meaning, borrowed by Turkish Buddhists and from them by the Manicheans. Common in Uyğ., and sometimes spelt with the original p- but not noted later. Türkü viii ff. Man. puşī bėrdimiz erser 'if we have given alms' Chus. 140-1; a.o.o.: Uyğ. vii ff. Man.-A edgiği kulnicığ buşı küçün kılızun 'may they do good deeds by the strength of (giving) alms' M III 11, 1-2: Man. ariğ bušī (sic, Man. Syriac script) bērelīm 'let us give pure alms' M III 29, 8-9; o.o. do. 10; M I 32, 12: Bud. barca buşī bērīg 'give it all as alms' PP 16, 6; o.o. do. 46, 6 etc.; USp. 103, 19-20 (1 ifd.); U III 12, 8; U IV 36, 92 etc.—ol bodusav sizlerke korkunçszu buşī bērgēy 'that bodhisatta will give you the gift of freedom from fear' Kuan. 52; a.o. 153.

Dis. V. BŞA-

D baša:- Den. V. fr. 2 baş: 'to wound, make incisions', and the like. N.o.a.b. Xak. xi ol yığaçığ baša:di 'he made incisions (ittaxada hüzüz) in the wood'; also used of anything else when one cuts it (hazzahii); also used when one dovetails pieces of wood (wađa'a-l-xaşāb musannda ba'dihā 'ālā ba'da) Kaš. III 265 (başar, bašma:ak): Xwar. xiii (?) a word apparently spelt başdi but transcribed by Arat başadi occurs five times in Οg. usually in the phr. Oğüz kağan başadi 'Oğuz kağan attacked', or the like. It cannot be a misreading of başdī since the phr. başadī basdī occurs in 294, and seems to be a survival of this word.

D boşu:- (boşo:-) Den. V. fr. boş: properly 'to free, liberate', with some extended meanings. S.i.a.m.l.g., usually as başo-, with several Trans. and Intrans. meanings. Türkü vii ff. Man. beş teppiči boşuğalı 'in order to liberate the five gods' Chus. 9; yazuku- muzni ... boşuğalı kolmadimiz erser 'if we have not prayed (God) to release (us from) our sins' do. 287-9: Uyğ. vii ff. Bud. yazukumuzni boşuyu yarıkazunlar 'may they deign to release (us from) our sins' TT IV 12, 36; tsuyunda yazukumda boşuyu bērzün same meaning Kuan. 200: Xak. xi anğ őzl: boşudi: istašlqat tafi'atihu 'his bowels were opened'; and one says tūgūn boşudi: 'the knot came untied' (sehanna); and one says at boşudi: inhaltla'laras minal'-meqaq 'the horse got loose from the tether'; and one says xan yalaşawçıq boşudi: adana'l-malik bi-rucā'il-rasadī lāl masrilihi 'the king gave the ambassador leave to return to (the king) who sent him'; and, in Arğu, er ura:ğutin boşudi: 'the man divorced (tallaga) his wife'; this verb is both Intrans. and Trans. Kaš. III 266 (boşur, boşma:k): xiv Muh. a'taga wa talaga (?read tallaga) wa taraka 'to release, to hand over (or ?divorce), to give up' boşa:- Mel. 23, 3; Rif. 104; balama fi nawmih 'to have a nocturnal emission' boşa:- 108 (only); al-mulâq 'released' boşam:iş 51, 11; 147: Çağ. xv ff. boşa- (and boşan-) sust şudan, xalı şudan 'to be weak, lazy; to be empty' San. 1351. 2 (quotns.): Xwar. xiv boşa- 'to release' Nahc. 7, 17: Kip. xiv boşa- tallaga Id. 32; Bul. 59v.
Dis. BŞÇ

D başçı: N.Ag. fr. 1 baş; ‘leader, supervisor’, and the like. S.i.s.m.l. Xak. xi KB kalı edğü bolsa başçıları ‘if there is a good leader of the people’ 894; o.o. 45 (ödün), 4439 (Iğdışçii: xiv Müah.(?) in a list of words for craftsmen, etc.), al-ral’s ‘foreman’ başçı: Rīf. 155 (only): Çağ. xv ff. başçı halad va daif va rähnumā ‘guide, leader’ San. 124r. 10; Xwar. xiv başçı ‘leader’ Qutb 28.

Tris. BŞÇ

DF başçısı: (p-) N.Ac. fr. 2 başçı; ‘beggar, mendicant; one who collects, or lives entirely on, alms’. N.o.a.b. Uyg. vii ff. Bud. toğa yok çığay başçı men ‘I am an infirm and destitute beggar’ PP 67, 3-4: bu başçısı bra-man ‘this mendicant Brahmín’ U III 15, 18; o.o. do. 10, 4-5 (koluńgüçü); 22, 9.

Dis. BŞD

?C baştak survives only in NW Kaz. baştak ‘leaderless’ and the like; otherwise n.o.a.b. The SW Osм. phr. tek başıpa, ‘all by oneself, all alone’, suggests that this is a Compound of 1 baş and 1 tek with phonetic assimilation. Xak. xi baştak (MS. başnak, but as the word precedes başmak this must be an error) er al-ralcu-t’hâsir va şayruhu ‘a bare (or unarmed) man’, etc. Kaz. I 466: Kip. xii-ardī minâh-ah va şayruhimm ‘a man without family ties’ baş daäk (two words) ya’ni bi-ra’shi 3 that is ‘on his own (head)’ Hou. 25, 5.


Dis. V. BŞD-

D başad - Intrans. Den. V. fr. 1 baş; ‘to be a leader, at the head of a body of men’. Occurs only twice, but clearly legible. Cf. başlaca-. Türkü viii Ku Sepinh başadu: tört tümen sü: kelti; ‘an army of 40,000 men came with Ku chiang-chin (Chinese ‘general’) at their head’ II N 8; (500 men) Lissün tay şeşın başad[u: ‘with Li Hsin-tay at their head’ do. 11.

D boşut- (?,boșut-); Caus. f. boşu-; ‘to release’, etc. The spellings boşat- in the MS. of Kaş are due to the scribe; it must originally have been boşut-. S.i.a.m.l.g., usually as boşat-, with the same range of meanings. Uyg. vii ff. Cív. (out of the sixBIT and six bâkhr due to the bêg we have received fiveBIT and five bâkhr) bir bir bîr bağımlını bêg boşut(du) ‘the beg has renounced one BIT and one bâkhr’ Usp. 125, 3-4: Xak. xi ol tağar: boşat: ‘he emptied (aqa) the sack of its contents’, also used of any container (zarf) when it is emptied of what had been stored in it; and one says ol tiğin boşat: ‘he untied (awâhad) the knot’, etc.; and in Arğu: one says ol ularğat boşat: ‘he divorced (tallaqan) the woman’; and one says ol bulunug boşattu: ‘he released (aqlqa) the prisoner’; also used of anyone who released (fakka) someone from letters or bonds Kaş. II 306 (boșatuir, boșattam, sic everywhere); bu: ot karin boșutgan (sic) ‘this drug purges (yahsil) the stomach’; also used of anything when it frequently reduces the strength of a thing by loosening it (yishin qutwa-tal’-gay bi’t-hall) I 514; a.o. I 210, 21 (td.‘, rhyming with aşı-, tașı-): KB özel katrmis emdi boșutgu kerek ‘he is constipated, we must now loosen his bowels’ 1059: Çağ. xv ff. boşat- Caus. f., suf hardan va xâli hardan ‘to weaken, to empty’ San. 135v. 1: Kom.xiv ‘to release; to forgive (sins)’ boșat- CIG, CCG; Gr. 65 (quotns.): Kip. xv talaqa boșat- Kav. 78, 8; farrağa boșat- (sic) do. 78, i: Osm. xv ff. boșat- ‘to empty’ or in one or two texts TTS II 161; IV 120.

Dis. BŞD


Dis. BŞÇ

D 1 başak Dim. f. of 1 baş; lit. ‘a small head’, at first specifically ‘an arrow-head’, later ‘ear of corn’, etc. S.i.a.m.l.g. with various phonetic changes (b-/m-; s/-s/-j-). Xak. xi başak nashul-lasahm va sināmā-lumnh ‘the iron head of an arrow or lance’ Kaş. I 378; four o.o.: Çağ. xv ff. başak ok demren ‘arrow head’ Vel. 128 (quotn.); başak (1) payhān ditto (quotn.). (2) xâpa ‘ear of corn’ (quotn.) San. 124r. 4: Xwar. xiv başak ‘ear of corn’ Qutb 28; ‘arrow-head’ MN 91: Kip. XIV ff. başak al-sunbula ‘an ear of corn’; one says başak démäkka: (sic, in error) bârdi: ‘he has gone to pluck ears of corn’ Id. 32; (Tkm. demiren) al-nâlp, in Kip. başak do. 50.

?S 2 başak See başmak.

F başak (paşık) the Man. Sogdian word pأًش ‘hymn’, occurs occasionally in Man. texts. Türkü viii ff. Man. (in the title, mainly Sogdian, of a hymn) pașık Toy. I v. 5 (ETY II 177): Uyg. vii ff. Man. alı̃s paşık sözleğ‘ reciting praises and hymns’ TT III 161; o.o. M II 9, 1; 10, 1 (i); 10, 1 (ii); M III 26, 11 (ii).

D bişığ (p-) N./A.S. fr. biş- ‘ripe; nature; ripeness, maturity’, etc. Survives only(2) in NE several dialects pașık R IV 1323. Türkü viii ff. Man. (in a list of twelve virtues) çın çiṣığ inermek ‘in truthfulness and maturity’ M III 17; 12-13 (i): Uyg. vii ff. Bud. (Sanskrit lost) biışığ (p-) ereser semıp TT VIII A 19: Cív. biışığ sişir ‘ginger’ H I 4, etc. (sişir q.v.); (in an adoption agreement; let the adopted boy) Köni bișığ tapınzn ‘serve faithfully when he reaches maturity(2)’ Usp. 98, 8; yiğ etler teqšîl bişığ boldi ‘raw meats have changed and become fully
cooked'. *TT I* 192: Xak. *xi* *büşüg* aș al-ta'umul-matbatx 'cooked food'; and anything cooked is so called, hence 'a baked brick' (al-acurr) is called *büşüg* kerpiq 'a baked mud brick' (*labin*); (in margin in second (?) hand) *büşüg* süçüg 'cooked wine' *Kas.* I 372; several o.o.: KB bililig bilig bërdî tilie büşüg 'wisdom gives the tongue maturity' 168; bolur ötrü işler bütün ham büşüg; bililig klîler büşüg yêr așiq 'then his actions are proper and well thought out; wise men eat their food well cooked' 330; o.o.: 448: xiv Muh. (?) lahm matbîx büşüg (sic) et Rif. 164: Çağ. xv ff. büşüg/büşük *pusya* 'cooked' *San.* 147r. 20; (VU) bûsi (or bûşma) nêhâi-i klîîh 'small bread rolls', which they cook in butter *do.* 147r. 9: Yağiha: xi büşük et 'cooked meat', etc., the Yağima: form of büşüg (mis-spelt bûşma in the MS.) *Kas.* I 377: Xwar. xi bûş 'cooked, made'. *Quîb.* 34: Koma. xiv 'ripe, cooked' bûsl CCI; Gr. *Kip.* xiv bûsî: 'thin leaves' (*teğdâ*), well known among them *Id.* 32: Osm. XIV ff. *bûsî* 'cakes cooked in butter'; c.i.a.p. *TTS* I 108; II 154; III 104; IV 114; (after Çağ.) and the Rûmi call a cake made of dough beaten up with an egg and baked in butter bûsî/bûșmîe *San.* 147r. 19.

**D buşak** Sec. f. of *buşak* Dev. N./A. (connoting habitual action) fr. *buș*; *Kas*'s explanation is confused and erroneous. N.o.a.b. Oğuz (and others, wa gayruhu) *xi* buşak 'an irritable (al-daçûr) man' *Kas.* I 378; (under the heading fa'ilgân) words of this form are N./A. of Habitual Action corresponding to the Ar. form *mu'allâ* . . . and most of the Oğuz and Kipçaq turn the *-n* into -k and omit the -êg-; for example (the Turks) call 'an irritable man buşqan' and the Oğuz say buşak I 154: Kip. xiv buşak al-racûlûl-kâfîrîl-gâys 'a bad-tempered man' from *buş* -iğîzá *Id.* 32.

**D boşuğ** (boşqûg) N.Ac. fr. *buçu|- |bûșu|-; n.o.a.b. Uyğ. viii ff. Bud. elğî beğdin boşuğ bulup ovutuqta bardt 'he received from the king the permission to leave and went off to his own country' *U* III 67, 1-2 (iii); armaduks tsuy irinçülîrîm bosuğ koluq 'asking for forgiveness for my sins (Hend.) which have not been purged' *TT IV* 12, 50: Xak. *xi* boşuğ 'the permission (al-îchîq) for the return journey', which is given by a Sultan to an ambassador who has been sent to him; and the gift (al-c'dîza) which is given to the latter is also called this. This is analogous to the Ar. word *al-sufrâ* which primarily means 'food prepared for a traveller', and then the leather cloth on which the food is laid out is also called *sufrâ*. Similarly a neighbour who goes to visit (another) neighbour far away, when the time for his return comes sends out an invitation, all the neighbours and others are invited, and he asks their permission to return, giving the neighbours gifts; this is called *boşuğ* aş al-ta'umîl-îchîq 'the food for permission' *Kas.* I 372: KB boşuğ bërgü 'giving (the ambassadors) permission to depart' 2495: Kom. xiv 'release' boşuğ *CCG*; Gr. *D buşuğ* Hap. leg.; N.Ac. fr. *buçu|. Xak. *xi* one says buşuğ buşdi: *daciya dacara*('n) 'he was bad-tempered, irritable' *Kas.* I 373.

**D boşgût** (bosqut) 'instruction, teaching', and the like; Dev. N. fr. *bosqû*:—which is morphologically a Den. V. fr. *bosuq* with a very tenuous semantic connection. Neither this nor cognate words (bosqût-, bosqûn-, etc.) are noted later than Xak. but the *-o-* is fixed by *TT VIII* spellings. Türkül viii ff. Man. adinfrauka bosgût boisgûrmakın sevev 'he loves to give instruction to others' *M* III 21, 1-2 (ii); *edgû* bosgût *bosqap* *TT* II 10, 95; Uyg. viii ff. Man. Tokharian 'upright behaviour and knowledge' çaxçapat boskut (sic) *TT IX* 33; Bud. nom bosgût boşgûnduça eser 'if they are persons being instructed in the (true) doctrine' *TT* V 22, 46; o.o. do. 24, 52; 26, 83; Sanskrit *iruta* 'tradition, instruction' *bosqut* (spelt *poşkodh*) bilig *TT VIII* D 27; *bosgût* alp 'receiving instruction' *USp.* 43, 6: Xak. *xi* *bosqut* al-tîmlîd fi'il-hîrfa 'an apprentice to a craft' *Kas.* I 451.

**E başqak** Sec *sapqak*. **D başqîl** Hap. leg. (so is başîl); Den. N./A. in -gil (connected with colours) fr. *I* baş. Xak. *xi* a quadruped with a white head (glacîitu-girha) idâ abyaqda ra'nuhu) is called *bosqil* yîlki: *Kas.* I 481; başîl kory al-aqqa mina'l-gaîan 'a sheep with a white spot on its head', in one dialect (*fi luzqa*) I 392.

**D başqan** Hap. leg.; presumably Den. N. fr. *I* baş. The *raîf* varied fr. about 12 ounces to 5 pounds avoirdupois in various places and periods. Xak. *xi* başqan 'a large fish (al-samak) weighing between 100 and 50 raîf; used as a simile for the head-man (kabir) of a tribe, one says boşun başqan: that is 'the head (raîs) of a tribe' *Kas.* I 438.

**D başgu** Hap. leg.; Caus. f. of *boşqû*:—Uyğ. viii ff. Bud. bu daşrîn bosqutup 'teaching this dhârâni' *TT VIII* K.7.

**D 1 boşqun** - Recf. f. of *boşqù*:—'to learn, receive instruction'. Pec. to Uyğ. where it is fairly common. Uyğ. viii ff. Bud. blîrak bu nomuç eşidîp boşgunår tutsar 'if they hear this doctrine, learn it and keep it' *TT VII* 40, 40-1; o.o. do. 145 (izelîksiz); *TT* V 22, 46 etc. (bosqut); U I 13, 7; II 34, 4; *Tîs.* 47b. 5; Suw. 2, 9; 17, 14; 136, 4-6 (I eriq); 447, 16 etc.

**D 2 boşqun** - Hap. leg.; *Kas*.'s explanation is morphologically impossible unless the insertion of *-g* by a false analogy can be assumed. Xak. *xi* er elğî: boşqündi: 'his hand was empty (inxtalaqat) and stopped work' (fatarâ 'ani 'l-amâl); also used of a man himself; the origin of that (verb) is boşendü: *Kas.* II 338 (bôsungûñur, bôsungûnak).
D başkar- Trans. Den. V. fr. 1 baş; the original meaning must have been something like 'to begin; to lead, guide', but in the medieval period there was a wide development of meanings, of which the commonest is now 'to complete', i.e. 'to guide to a successful conclusion'. The only early occurrence is unintelligible. S.i.m.m.l.g. usually as başkar-; SW başar-. Uyğ. viii ff. Civ. (your command) has been obeyed; if you wanted a male child, you got one; if you wanted property, you obtained it; illness (Hend.) has disappeared). Körnek yazit başgardi 'the pill and rolling board ... (?)' TT I 11: Çağ. xv ff. başkar(-ürsen, etc.) syn. w. başla-, yol göster- 'to show the way, guide'; bir jet başar- ve becer- 'to complete a task successfully' Vel. 130 (quots.); başkar- (1) onaçm dändan 'to complete'; (2) matuvaččok sätzänd 'to direct towards'; (3) baladi va rahnümä kardon 'to guide'; (4) rahi kardon 'to travel' San. 123r. 26 (quots.): Xwar. xiv başar- 'to bring to a conclusion' Qutb 28: Kip. xiv başar- (with back vowels) atama va babara 'to complete and settle (something)' Id. 32 (phr.): xvi babara va datelaba (sic, meaning) başkar- (in margin başar-) Tuh. 16a. 5.


Tris. BSĞ

D boşuguğ- Hap. leg.; Dev. N. fr. boşugu-. Xak. xii at boşuguğ boldh- 'it became time to release (orta etem išliš) the horse (etc.) from its rope' Kaš. I 446.

D boşgutçu- N.Ag. fr. boşgut; 'teacher, instructor'. N.o.a.b. Uyğ. viii ff. Bud. nom boşgutçulara tisdig kidimizser erser 'if we have obstructed the teachers of the (true) doctrine' TT IV 6. 48; a.o. V 21, 56.

D boşgutlug (bosgötloc) P.N.A. fr. boşgut; 'pupil; under instruction'. N.o.a.b. Uyğ. viii ff. Bud. Sanskrit šatiska 'pupil' boşgutlug- (p-). TT VIII A. 46; bodisavšariği boşgutlugariği 'olürdümüz erser 'if we have killed the Bodhisattvas, pupils, and blessed ones' TT IV 6. 36-7.

D başašlığ Hap. leg.; P.N.A. fr. 1 başak. Xak. xix başašlığ süpür- 'a lance with an iron head' (sinäm); also used of an arrow with an iron head (naslı) Kaš. I 497.

D başaklık Hap. leg.; A.N. fr. başak, which is properly Oğuz. Xak. xix KB başaklık bile erke ovke yavuz 'anger and irritability are bad for a man' 332.

Dis. BSĞ

büşük 'carlidel'. S.i.m.m.l.g. with some phonetic changes; usually bešik, but in SE Türk büsük/büşük, Türkü vii S 6, II N 5 (üşg): Uyğ. viii ff. Chr. (he broke off a lump of stone for those Magi) taš bešikiniñ buluñun tamin üzmiş teği 'as if he had broken off the corner and side wall of the stone carlele' U I 7, 16-18: Xak. xii bešik malehul-sobi 'an infant's cradle' Kaš. I 408: 7 o.o., mainly with üğir- and its der.f.s bešik (twice), bešik (twice), bešik (three times): xiv Muh. al-mahd bešik Mel. 68, 12; Rif. 169: Çağ. xv ff. bešik gahwara 'cardele' in Ar. mahd San. 147r. 22 (quots.): Kip. xii 'a child's cradle (al-mahd) bešik (unvocalized) Hou. 18, 8; a.o. do. 11, 22 (bl): xiv bešik 'a small cradle (mahd), and in Kitâb Bebek al-sarin 'cradle' I'd. 33: a.o. do. 19 (üğrümük): xvi al-mahdul-la düações fah-l-leföl 'a cradle in which infants are kept' bešik Kaš. 64, 10; taxt 'bedstead' (taşçek) and bešik (glossed taxtul-leföl) Tuh. 8b. 12.

PU bešik a word, like tüşür, concerned with inter-clan marriage customs. In the end both words came to mean no more than 'a person who actually is, or possibly could become, a relation by marriage', but in the Mong. translation of the same text as that translated in TT VI the phr. corresponding to tüşür bešik in l. 308 is quda anda which is explained as follows in San. 284r. 5, quda is 'a tribe to which daughters are given in marriage' and anda (which also means generally 'friend, companion') is 'a tribe from which daughters are taken in marriage'. If the parallel is exact bešik must originally have had the latter meaning. It also occurs in the phr. adaş bešik and beşik both meaning 'blood relations and relations by marriage'. This word is not mentioned in the useful summary of terms of relationship, L. A. Pokrovskaia, 'Terminy rodstva v turkçeskih yazykakh' in Istoričeskoe razvitie leksiki
tyurkshkh yazikov, Moscow, 1961. Pec. to Uyg. Uydg. vii ff. Bud. (the people of this country all look on one another as equals) "tunjur bosphuk bolusup kiz beriship bagir bosphug edgul oglu bolurlar' 'they are free to intermarry, they give one another their daughters in marriage, they are blood relations and relations by marriage, and are mutually well disposed" TT VI 308-9 (and see note thereon and o. in Index); (his father the king had asked the king of that country for the hand of his daughter for the Prince) tunjur bosphuk bolmis erdi 'they had become members of families who were free to intermarry' PP 64, 6 (and see footnote); adaq bosphuk U III 33, 17; U IV 46, 55 (ata-); bagir bosphug TT VI 105, etc. (bagir).

PU bosphug Hap. leg.; the general form of this word, which is listed between bitmull and bohorl is certain, but, since its semantic connection seems to be with either bosgue or bisa (bosphug) its spelling may be incorrect. It is morphologically obscure and is perhaps an honorific word. Xak. xi bosphug al-ragada minald-xubs 'a thin loaf of bread', bi-1ugati-l-Xaqaniya Kaq. I 481.

Tris. BSG
D beseqgi: Collective f. of beseq; 'five together'. Survives in NC Kir. beseqj; Kx. beseqj; SC Uzb. beseqov. Uydg. viii ff. Bud. (faith, effort, understanding, contemplation, and knowledge) bu beseqgi 'these five things' TT V 22, 17: Cag. xv ff. beseqg ranc tata 'five together' San. 147r. 15 (quotn.): Kip. xiv (in a list of Collectives) beseqgi Id. 114, 21.


Dis. BSll
S baslg See baslg.

D baslg N.Ac. fr. basla-; 'beginning'. N.o.a.b.; the word spelt baslaq in Kaq. is an error for baslageq. Uydg. viii ff. Man. ulug baslaq atiyi yilinan ikinti yilinda 'in the second year of the regnal period of the Great Beginning' T II D 180 in TT II, p. 17 (this seems to represent Chinese shang yilan, the period A.D. 760-1): Bud. Sanskrit adu 'at the beginning' (baslaqginda: TT VIII A.42; (faith) kamag edgul nomlarini baslaqi teter 'is called the beginning of all good doctrines' TT V 24, 63: Civ. Sogun tegme baslug basligu cinde 'in the regnal period of the Chief Beginning' called shang kuan' TT VII 1, 1 and 71 (A.D. 1368).

D I baslg P.N./A. fr. 1 bas; 'having a head' and the like. S.i.a.m.l.g. w. various phonetic changes and often extended meanings. Turkii I baslagi yotkundurmiiz tizligil soku:rmish 'they made those who had heads bow them and those who had knees bend them' I E 2, II E 3; o.o. I E 15, 18, II E 13, 16; II N 10: anta: berulki: Suk(?) baslag Suogdak boqun 'on this side of them the Sogdian people with Suk(?) at their head' T 46: viii ff. altun baslag yilan 'a golden-headed snake' IrkB 8: Man. on yilan baslag erinkein 'with ten snake-headed fingers' Churas. 53-4: Uydg. viii ff. Civ. baslag begler preceded by P.N.s 'the begs with (so-and-so) at their head' Usp. 21, 6; 22, 5; 65, 3: Xak. xi Kaq. III 227 (boket).

D 2 baslag P.N./A. fr. 2 bas; 'wounded'. N.o.a.b. Turkii viii ff. Man. Churas. I 9-10 (baslagi): Xak. xi baslag kozulg al-aynalg-carhi 'the wounded eye' Kaq. II 172, 12; n.m.e.: Xwar. xiv yetmis ilk yerde baslag boldi 'he was wounded in seventy-two places' Nahc. 184, 9: Kip. xiv baslig: eyile-caroha 'to wound' Id. 31: Osm. xiv to xvi baslig 'wounded' in several texts TTS I 80.

D baslik A.N. (sometimes Conc. N.) in -lik fr. 1 bas. S.i.s.m.l. with a wide range of meanings 'beginning'; leadership; headgear'. In the early period hard to distinguish fr. 1 baslig; the occurrence in Uydg. is suspect, the word to be expected here is baslaga. See Doerfer II 701. Uydg. viii ff. Bud. az kilinc yeme ne baslikin(?) kayu basutcin beldiglug 'erur and lust, from what beginning and through what supporter does it appear?' U II 9, 10-11 (in parallel passages tiliag occurs instead of baslikin): (Xak.) xiv Muh. (?) (among words for horses) al-sabiig 'the winner in a race' baslig Rif. 171 (only): Cag. xv fF. baslag (sic) sardar wa ra 'commander, chief' San. 124r. 13 (quotn.): Xwar. xiii(?) sen mundu beglerke baslik bolgii 'become the head of the begs here' Og. 245: Kip. xiv baslag al-malig 'king', originally pdsiglik a Persian word Id. 31 (false etymology): Osm. xvi baslag (after Cag.) and in Rumi kallagi-yi licam 'the headstall of a bridle'; and there is also (a prob. Cag.) saying baslag basiga bullor 'every man is his own master' San. 124r. 13.

D baslag Dev. N./A. fr. boqla-; not noted elsewhere in the early period, but surviving in SW Osm. for 'to loosen, let go, abandon'. N.o.a.b. Xak. xi boqlag (misvocalized baslaq) nesl al-sayul-muhmal 'anything let go, abandoned'; hence one says boqlag (ditto) yilki: dabba muhmalata 'an animal which has been turned loose' Kaq. I 461: KB baslag yulurme ozun 'do not run loose by yourself' 1956; A.O. 4061: xiii(?) At. 135-6 (14-5).

D boqluk A.N. fr. boql; S.i.s.m.l. with several related meanings. Xak. xi KB (if greed makes a man its slave) ann boqluki k6r olum birle ol 'his emancipation comes (only) with death' 2616.

Dis. V. BSll
D 1 basla- Den. V. fr. 1 bas; properly Trans. 'to begin, to lead', but often used without an Object and practically Intrans.
Dis. v. bsl.

Sia.m.l.g. with various phonetic changes. See Doerfer II 700. Türkü viii only the Ger. başlayu: occurs, e.g. (my father the x ağan died) başlayu: kirkiz x ağan başbaal tık-dim 'as a start I erected a memorial stone (representing) the Kırız x ağan' I E 24, II E 20; I N 8 (aktt-): viii ff. Biliğ Köpüül Saşan başlaat kelti: 'Bilig Köpül Saşan arrived leading (a party) 'Tun. IV 2-3 (ETY II 96): Yen. otuz eriq başlayu: 'leading thirty men' Mal. 32, 12: Uyğ. viii ff. Bud. eş başlayu tufüdükta 'the very first time that he was born' Swv. 348, 6-7; kusaba sitibala başlaat altun ursuları birle 'with its golden seeds, beginning with kusala and sitibala' (Sanskrit I-w.) TT VII, 126-7: Civ. özüge öz işin başlaatlı 'begin with the work which confronts you' TT I 150; (if you count the years of a male for divination purposes) yeñi başlaat sanao ol 'you must begin your count with the demon (step) do. VII 12, 1-2; ol raşig başlaat (p-): utuzar san bér 'when beginning the zodiacal sign, allow 30 sânh (degrees) each' do. VIII L 20; a.o.o. O. Kir. ix ff. kirk yel el tutduum boşun başlaatim 'for forty years I held the realm and led the people' Mal. 45, 4 (Shcherbak's revised text): Xak. xii er ış başlaatid: 'the man began (badala) the work (başlaat)'; and one says ol yos başlaatid: galaat-leqir was shown the way, and one says ol şu: başlaatid: 'he commanded (gâda) the Army' Kaş, III 291 (başlaatma: k): KB (let the gate-keeper get up early and) kapuç başlaatasa 'supervise the gate' 2536: xiv Muh. ibtad'âa 'to begin' başla: Mel. 21, 12; Rif. 102: Çağ. xv ff. başlaat-(p): ibtâdâ eyele...; wa kulârez ol-... yol göster 'to begin... to guide, show the way' Vel. 129 (quotn.); başlaat-(1) şûru kardan 'to begin'; (2) mutawacchin sâxtân 'to direct toward'; (3) baladi kardan 'to guide'; (4) râhi kardan 'to travel' San. 1222. 11 (quotns.) a.o. do. 123r. 26 (başgar-): Xwar. xiv başlaat-'to begin' Qutb 28; MN 60, etc.; Nahec. 7, 5; Kom. xiv başlaat-'to begin'; to lead 'CCI, CCg; Gr. 52 (quotns.): Kip. XIII al-şûru 'to begin' başlaat: Hou. 35, 15: xiv (baş: 'head', hence) başlaat ibtad'âa'id. 31: xv for the concept of 'to begin (iili-şûru)' to do something, etc.' they use başlaat-following the Infin. in the Dat.' Kav. 30, 7 (quotns.): ibtad'âa'a wa anja'a (ditto) başlaat Tuh. 6b. 3, a.o.o.: Osm. xiv başlaat (normally 'to begin') 'to lead, guide' in several xiv and xv texts TTS II 115; III 72.

D 2 başlaat: Den. V, fr. 2 baş: 'to wound'. N.o.a.b. (Xak.) xiv Muh. (carâha 'to wound' başlaat: Rif. 107 (only); al-macular başlaatmüs 146: Kip. XIII carâha başlaat: Hou. 35, 15.

D başlaat-Caus. f. of 1 başlaat: 'to order to begin', etc., with some extended meanings. S.i.s.m.l. See Doerfer II 699. Xak. x1 men anapar 13 başlaatlamim 'I ordered him to begin (bi-idibâ) the task' Kaş. II 341 (başlaatür, başlaatmak): Çağ. xv ff. başlaat-Caus. f.: 'to order to begin, direct, guide, or travel' San. 123r. 25: Kip. xv (in a list of Caus. f. formed by adding -t to the verb) istuabda başlaat Tuh. 54b. 9.

D başlaat- Refl. f. of 1 başlaat:; normally 'to begin' (Intrans.); occasionally (of a crop) 'to form ears', and the like. S.i.s.m.l.g. Türkü viii ff. başlaatdi 'here begins' followed by a noun indicating a subject to be discussed Toy. 1 (ETY II 57); Toy. I. v. title (do. II 176); Uyğ. viii ff. Man. ditto M II 7, 1; III 31, 9 (ii): Xak. xii er ışka: başlaatdi: ax̣aqla-racid fi'amal va zahara amruüh 'the man began the task and his action became visible (?)'; and one says köy taşka: başlaatdi: 'the sheep was driven (instaqt) towards the mountain'; and one says tarîq başlaatdi: 'the crop formed ears' (tasanbala) Kaş. II 238 (başlaatmak); Aor. omitted in MS.: Çağ. xv ff. başlaat- Refl. f.; 'to begin; to be directed, guided, or sent' San. 123r. 21 (quotn.): Xwar. xiii (3) Oğ. 266 (urus): xiv başlaat- 'to begin' Qutb 28.


Tris. bsl

D buşlûk Hap. leg.; A.N. fr. I buşt: 'bad temper'. Xak. xI KB 335 (ilet-).

E buşulğan in Kaş, III 53, 26 is an error for yuṣulğan.

Tris. v. bsl


Dis. bsm

?[Daşmak 'shoe, slipper'; prima facie a Dev. N. fr. *baş-, possibly a Co-op. f. of basgiving the sense of something tied together, or tied to the foot. Its relation to 2 başak is obscure. Survives in NW Kaz., Kumyk, Nog. (fr. which it has become a I.-w. in Russian); SW Az., Osm. Tkm., and the Den. V. başmakta- 'to sole (a boot, etc.)' in NC Kir. The origin of the Çağ. second meaning 'a one-year-old calf' which survives in NC Kzx., NW Kk. başak is obscure. See Doerfer II 144, 841. Oğuz xI başmak al-mik'ab 'a low shoe, slipper' Kaş. I 466: Çiligli xI başak al-mik'ab: the Oğuz and Kıpçak insert -m- in it and say başmak (Ar. parallels of inserted -m- quoted) I 378: a.o. III 417 (bormuük): xiv Muh. al-tumşak 'a Baghdad sandal' başmak Mel. 67, 9; Rif. 167 (also al-askâf 'shoemaker' başmakça: 56, 12; 154): Çağ. xv ff. başmak (1) ğisâla-i yaksâla 'a one-year-old calf'; (2) kaş 'shoe, slipper' San. 124r. 16: Kom. xiv 'shoe' başmakCCI: Gr.; Kip. xiii al-sarmica 'slipper' başmak (and ižik) Hou. 19, 5: xiv başmak al-madâs 'slipper',
originally başmak *ld. 31* (false etymology fr. bas-): *xv al-sarmiça başmak* *Kav. 64, 2; zarına başmak* *Tuh. 18a. 5-6; madās ditto do. 34a. 2; *Osm. xiv ff. başmak* (sometimes spelt paşmak) 'shoe, slipper, sandal'; c.i.a.p. *TTS I 80; II 115; III 72; IV 83;* (xviii after Çağ, and in Rümi 'a kerchief (dastmâlî)' that women tie over their heads) *San. 124r. 16* is a misreading by the author of *yaşmak*.

Trls. V. *BŞN-*


**D. BaşN.**

D bēşînci the original Ordinal f. of bēş; 'fifth'. This shorter form n.o.a.b.; the longer form bēşînci: first appeared in *KB metri gratia* and was universally adopted in the medieval period. S.i.a.m.l.g. (some NE forms are irregular). Türkü viii bēşînci 'fifthly' (we fought the Oğuz at (PU) Ezentgi: Kadaz) *N 7*; *lağızın yil bēşînci* ay 'in the fifth month of the Swine year' *II 5*; viii bēşînci ay *Tun. IV 1* (ETY II 96); Man. bēşînci 'fifthly' *Chusas. 37; M III 19, 2; Uyg. viii bēşînci ay * Şu. E 3*; *4, 9; viii ff. Man. bēşînci Wind. 44: Bud. ditto *PP 18, 2; TT IV 10, 113, 24; 54:* Cib. ay common in *Uşp.:* *Xak. xi bēşînci al-xâmis* 'fifth' *Kaj. I 132, 5; III 449, 4:* *KB sevîk yûz urundu bēşînci Sevîlt 'fifth Venus showed her lovely face' *IV 135; XIV Muh. al-xâmis bēşînci Mel. 82, 9; Rif. 187 (with a refce. to the longer form): *Kip. xv al-xâmis bēşînci Kav. 67, 16; (in a list) bēşînci (sic) *Tuh. 6rb. 2.*

E başnak See baştak.

**DIS. V. BŞR-**

D boşun- (boşun-) Refl. f. of boşun-; 'to free oneself, to be freed', and the like. *S.i.a.m.l.g., usually as boşan-. Türkü viii ff.* Man. teşpiğerî bardaçi boşunca- 'going to heaven and freeing themselves (from sin?)' *Chusas. 225-6, 234-5;* the refrain at the end of each section of Chusas. is yazuku boşunu- öttünürbîz 'we pray to be freed from sin' *do. I 37, etc.; o.o. do. 268-9; TT II 4, 46:* *Uyg. viii* (I settled down there and spent the winter over the Ötüken) *yağida: boşuna: boşunladim* 'having rid myself of the enemy I lived at ease(?)' *Şu. E 7; viii ff. Man.-A yazuku boşunmak bolzun M I 28, 23; a.o. do. 29, 32: Bud. ökünü boşunu- *repeating* and freeing ourselves (from sin) *TT IV 4, 7 and 13-14;* Cib. (fire has entered the mind, anxiety exists) *boşunüluk* 'one must free oneself from it' *TT I 20:* *Xak. xi koqy boşanida:* 'the sheep was turned loose (irtaflaga) and released (başmak) its tether' (boşanur)(, boşunmak (sic)); and one says tüğiin boşanid: 'the knot came untied' *(tuxhat);* and one says uraq:ußer boşanid: 'the woman was divorced' *(tulliqat)* in the incor-

rect *(rakika)* dialect of Arğu: *Kaş. I 142* (boşunur, boşunmak; in this case the -s- is unvoctalized; the spellings boşan- must be due to scribal errors, cf. boşut-); *a.o. II 238* (boşun-): *Çaq. xv ff. boşan- *San. 135r. 2* (boş-): *Kom. xiv boşan-* 'to free oneself, to be freed' *CCI; Gr.*: *Kip. xiv boşan- inflaqa* 'to be released'; also used for 'the divorce of a woman *(fi jaltaq-mar'a)* *Id. 32:* *Osm. xiv boşan-* 'to be freed' in three texts; *xvi* to be emptied' *TTS I 114; II 161; IV 120.*

Trls. *BŞN-

VUF? bükşîncêk *Hap. leg.; prob. a l-w.* Garncak *xi bükşîncêk* 'ungûdûl'-inaq 'a bunch of grapes' *Kaj. I 506.*


Trls. *BŞN-*

PUD boşuna:- *Hap. leg.; this word is reasonably clear in the photograph, except that the -l- might be -s-; in either event the obvious explanation is that this is a Den. V. in -la-: (or -s-) fr. *boşun Intrans. Dev. N. fr. boşu:-* If so, it must mean something like 'to live at ease.' *Uyg. viii Şu. E 7 (boşun-).*

**DIS. V. BŞR-**

S başar- See başgar-.

D bûşir-(p-)* Caus. f. of bûş-; lit. *to cause to mature*, usually 'to cook', but with several other meanings. *S.i.a.m.l.g.* w. the same phonetic changes as bûş-*. Uyg. viii ff. Bud. *gag* bûşurup yegêyem 'I will cook and eat' *IV 50, 128; a.o. III 65, 3 (ii):* *Civ. soğanî bûsurup* 'cooking an onion' *H I 128; o.o. do. 178; II 24, 48;* Xak. *xî ol et bûsûrdî:* 'he cooked *(tabaxa)* the meat (etc.)' *Kaş. II 78* (bûsurur, bûsurmak): *KB eştîmsî sozînî bûsûrdî uzun he reflected for a long time on the words that he had heard' *483; XIV Muh. tabaxa bûsur- Mel. 28, 8; (BU) bûsur- in margin *Rif. 111* *(bula- in text); a.o. 132 (only): Çağ. xv ff. bûsur-puxtan 'to cook'; although the *Dev. N. bûşî* 'cooked' ends in -g, and therefore the verb ought to have back vowels *(gâfi bûsad)*, in fact the forms actually used are irregular *San. 145v. 8* *(quots.)*: *Kwar. xiv bûsîr- 'to cook' Qûth 34: *Kom. xiv 'to cook, bring to maturity' bûsîr- *CCI; bûsîr- *CCI; Gr. 60* *(quots.)*: *Kip. xiii tabaxa bûsîr- Hou. 34, 5: xiv bûsûr- ditto Id. 32; bûsûr- *Bul. 57v.* : *xv tabaxa wa sawûdîl-fa'âm* 'to bake, prepare food' bûsîr- *Tuh. 15a. 6; waused bûsîr- (and *tûzît-)* do. 208, 2; *tabaxa wa xaxaxa wa sawedî bûsîr-* *(in margin bûsîr-)* do. 242, 6: *Osm. xiv ff. bûsîr-, less often bûsîr- 'to cook; bring to maturity' c.i.a.p. *TTS I 104; II 154; III 105; IV 114* *(?read pişür-/pişîr-).*
D buṣur- Caus. f. of buṣr-; 'to irritate, annoy (someone). Acc.'). N.o.a.b. Xak. xi ol meni: buṣurdi aθarani 'he annoyed me' Kaṣ. II 78 (buṣurur, buṣururmak); KB (these begs are like lions) buṣursa keser baṣ 'if you annoy them, they cut off your head' 784; a.o. 794: xiii(?). At. (avoid misplaced humour) uluğ-ı̄lari buṣurup sağa bu mızâh 'this humour which makes the great angry with you' 347.

D biṣrîl- (p-) Hap. leg.?; Pass. f. of biṣrur-. Xak. xi biṣrîlur yakrî: kayâk (mis-spelt kâya:k) 'the sweet and skin of milk are cooked' (yutubâx) Kaṣ. III 32, 3; n.m.e.

D buṣurul- Hap. leg.?; Pass. f. of biṣrur-. Uyğ. viii ff. Bud. etözim busanur buṣurulur 'my body is distressed and annoyed' Sunr. 624, 16.

D biṣrûn-(p-) Refl. f. of biṣrur-; pec. to Uyğ., where it seems to mean 'to assimilate (a doctrine), to learn its essential meaning'. Uyğ. viii ff. Man. (anger obliterator) kögül-tiki algu anunmus biṣrûnûs nomlarîg 'all the doctrines which they have prepared for themselves and assimilated in their minds' TT II 17, 60-3; egû bínomarà piṣrûnû 'assimilating good doctrines' TT III 138: Bud. Sanskrit sanâdham bhâvayatath 'practising meditation' dyamîg piṣrûnâ:cinîn TT VIII A.39; o.o. Sunr. 136, 18-19 etc. (öğret-în-); TT V 20, 8; U II 33, 2 etc.

Tris. V. BŞR-

D biṣruṇul-(p-) Pass. f. of biṣrûn-; n.o.a.b. Uyğ. viii ff. Bud. Sanskrit pârîpîrûhâ subhârûta 'if (it is) completely and well practised' tolo tûkkel už biṣrûnûlûs (p-) erser TT VIII B.9-10; ekhâmâshhârûta 'having formed his being in one single part' I bûlûk (p-) üze: biṣrûnuûlû (p-) do. C.17.

Mon. BY

bayî 'rich; a rich man'. S.i.a.m.l.g.; in some with extended meanings like 'a member of the upper classes' and 'husband'. See Doerfer II 714-15. Türki viiç çâgin boðunîq bay kîltîm 'I made the poor people rich' I S 10, II N 7; o.o. E (16), 29; II E 14, 23: viii ff. bay er köñî: 'a rich man's sheep' Irkb 27: Uyğ. ix bay bar ertîm 'I was rich (Hend.)' Suci 5: viii ff. Bud. bay yeme bar yõĉng yeme bar 'there are rich and poor' PP 6, 1; o.o. do. 13, 6 etc.; TT VI 024, etc. (barîmlîg); Sunr. 192, 5; Usp. 102b. 7: Civ. (if a man cuts his hair on the Mouse day) bay bolûr 'he will become rich' TT VII 33, 3; o.o. do. 33, 17, 37, 3 and 8 (Usp. 42, 2 and 7): O. Kir. ix ff. bay seems to be an element in a P.N. Mal. 17, 1: Xak. xi bay ál-ğâeri 'rich' (and bay yîqâç a place-name) Kaṣ. III 158; two o.o.: KB tîlî çîn bûtûn ham közî kögilî bay 'his tongue was truthful and reliable, and his eye and mind rich' 407; xiii(?). Tef. bay 'rich, a rich man' 89; xiv Mal. ál-ğâeri bay Mel. 12, 15: Rif. 87; bay/bayân/barlu: 55, 9; bay (mis-spelt ba:n) 153; al-muhaulam 'dis-tinguished' ba:y 50, 6 (Rif. 145 atîlıq): Çağ. xv ff. bay (1) ğâni; (2) one says bay bûr- bûrâd dâdan wa nist kardan 'to throw away, squander'; (3) in the Mongolian terminology (iştîlâm-i muğliya) the umarâ-i bây are a class of officials who enter judicial decisions in the day books, review them monthly, and raise objections to any that are contrary to the law (quotns.); bay xatun 'a bird also called bay kûş', in Pe. çûğd 'owl'; . . bay kûş çûd San. 127v. 18: Xwar. xiv bay 'rich' Qub 25; MN 104, etc.; Nahc. 250, 3: Kom. xiv 'rich' bay CCI, CCG; Gr.: Kip. xiii ál-ğâeri bay Hou. 26, 13; al-qubaysa 'the small owl' bay kûş do. 10, 5: xiv bay ál-ğâeri Id. 37: xv ditto Kav. 23, 14; sa'id 'prosperous' bay Tuh. 19a. 1: Osm. xiv ff. bay 'rich', occasionally 'a man of distinction'; c.i.a.p. TTS I 83; II 118; III 73; IV 85.

1 boy 'fenugreek, Trigonella foenum graecum'. Survives only (?) in SW Osm. boy otu. Oğuz xii boy 'edible fenugreek' (al-hulba) Kaṣ. III 141: xiv Muh. ál-hulba boy Mel. 5, 12; 6, 3; 78, 1; Rif. 76, 18: Çağ. xv ff. boy . . . the name of a plant called in Pe. swâbalîa 'fenugreek' and in Ar. hulba; boy ertz San. 127v. 12: Kip. xiv ál-hulba boy Bul. 7, 1: Osm. xiv boy 'fenugreek' in several texts, mainly Ar. and Pe. ditcts. TTS II 163; IV 121.

S 2 boy See 1 bôd.

S bôy See 1 bôğ.

Mon. V. BY-

VU *boy- See *boyum, boyma-, etc.

Dis. V. BYA-

bayâ: 'recently; in the immediate past'; very rare in the early period, and survives only (?) in SE Türkî; NC Kir.; SC Uzb.; NW Kaz. The Uyğ. occurrence is in the Dim. f. *bayâkînâ; the Osm. f. is a crisis of bayâ: and 2 ok, which still survives in Tkm. and xx Anat. SDD 175. See bayakî. Uyğ. viii ff. Bud. bayakîya tuğmîs kûn teprî emdi sön ündî (so read) 'the sun which has just risen has now at last climbed (the sky)' U II 88, 77-8; Xak. xi Kaṣ. I 37 (2 ok): Osm. xiv to xiVI bayak same meaning in several texts TTS I 84; II 120.

S boya See boðûq.

S blye See bêê.

Dis. V. BYA-

D bayu:- Dev. N. fr. bayî; 'to be, or become, rich'. S.i.a.m.l.g. except SE, SW. Xak. xiv for bayu:di: 'the man (etc.) was rich (gâner Kaṣ. III 274 (bayur, bayumak); a.o. do. 456, 5; KB (if the begs are good) bayur boðîn 'their people become rich'; o.o. 256, 291 (boðûn). D 1423, 1523: xiv Muh. ıştaqân 'to become rich' bayû:- Mel. 22, 9; Rif. 103: Çağ. xv ff. bayî- ğâni şûdan San. 127v. 5; Kip. xiv
baya: 'God'. The distribution of this word is astonishingly limited; apart fr. its survival in SW xx Anat. SDD 176, where it is very rare, it is n.o.a.b. It can hardly be connected with Bayat the name of one of the Oğuz tribes, mentioned in Kaş., San., and other authorities. See Doerfer II 819. Cf. tepréi. Arğu: xi bayat ismi san ta'āla 'the name of God most high' Kaş. III 171: KB bayat birle söüz bağladım 'I have begun my story with the name of God' 124 (this was the original position of this verse; it was later repeated as verse 1, but not in the Fergana MS.); a.o. 1021; bayat and ugan are the standard words for 'God' in KB: xiiii(?) At. bir bayat 'the one God' 19, 283; a.o. 246 (but 1 begins lâhî); Tef. bayat 89; Çag. xv ff. bayat xudâ 'the Lord' Vel. 133; bayat (1) xudâread ditto San. 128r. 3 (2) and (3) are the tribal names: Xwar. xiv bayat 'God' MN 185; (Kip.) xiv bayat (mis-spelt bayar) the name of God most high in the language of Uygûr and they are Turkistan (sic) Id. 37: Osm. xvi bayat is mentioned incidentally in one text as 'a name of God in Turkish' TTS III 75.

Dis. BYL

C bayak See bayâa: and bayak:ki:.

bayık 'true, reliable'. Specifically Oğuz; survives only (?) in SW xx Anat. SDD 176. Cf. çin. Oğuz x bayik 80:z al-kalâm'ul-şâdiq 'a true word' Kaş. III 166: xiv Muh. (?) al-tîqa 'trustworthy, honest' bayik Rif. 147 (Mel. 52, 1 doğru): Xwar. xiii bayik 'certainly' 'Ali 35: xiv ditto Qutb 25; MN 224: Osm. xiv ff. bayik 'true, certain', and the like; common to xv; sporadic till xvii TTS I 84; I 120; III 75; IV 86.

Dis. V. BYD-

D bayak:ki: N./A.S. fr. bayâa:; properly 'previously mentioned, former, recent'; also used as an Adv. Survives in the same languages as bayâa: and one or two more in the same groups, sometimes with extended meanings, e.g. SW Osm. bayâği 'common, ordinary, rough, coarse', presumably through an intermediate meaning 'old-fashioned'. Üyg. viii ff. Bud. bayakî bês ujek 'the five previously mentioned letters' TT V 8, 50; bayakî teğ etöz tegşürüp 'changing the body in the same way as before' do. 10, 100, and 115: Xwar. xiii bayâği değ 'as formerly' 'Ali 18 and 50: xiv bayâği 'formerly' Qutb 25; Nahi. 55, 7; 413, 6: Kip. xv sâ'a mădiya 'the past hour' bayak Tuh. 10b. 12; mădâ (bîltîr i.e. 'last year') min sâ'a bayak do. 35a. 9: Osm. xiii to xvi bayâği 'former, previous' is common TTS I 83; II 119; III 74; IV 86.

D bayak:gu:tt Dev. N./A. fr. bayâa:-, Den. V. fr. bay:; 'a rich merchant', standard translation of Sanskrit śreṇi. Pec. to Üyg. Üyg. viii ff. Bud. şireşti bayâgûtlar uğuşinda tuğmâk ('rebirth in a family of rich merchants (Hend.)') U II 36, 36-7; ulûg bay bayâgûtlar do. 97, note 1, 5; o.o. U III 80, 20; UŞp. 102b. 7 etc. (bedük); Sivv. 597, 22 etc.

Dis. BYG

S beyik/biyik/büyük See bedük.

Dis. BYL

?F boyla: a high title, the exact significance of which is uncertain; except among the Proto-Bulgar, n.o.a.b. Among the Proto-Bulgar, where the word goes back to the earliest period, at least to early ix, the boyla: seems to have been next in rank to the xâgan, see O. Pritsak, Die bulgarischen Fürstenliste and die Sprache der Protobulgar, Wiesbaden, 1955, pp. 40, etc. The Western authorities point firmly to -o- as the first vowel. The word is very old, prob. pre-Turkish and possibly Hsiung-nu, but has not yet been traced in Chinese texts regarding that people. Türkî viii Tofûkuk Boyla: Bağa: Tarkan II S 14; T 6: Üyg. ix Boyla: Kutluğ Yargan Suci 2.

S boyluğ See bo:dluğ.
buymul originally 'having a white neck', but except in Kağ. consistently used as the name of a bird. Survives only (?) in SW Osm. buymul 'the hen-harrier, Circus cyaneus, or marsh harrier, Circus ceruginosus' (Red. 413). The Çağ. word küyükene[küükene[k, with which San. identifies this bird, is a l.-w. fr. Mong. küyükene[k, which E. D. Ross in A Polyglot List of Birds in Türkü, Manchu and Chinese, Calcutta, 1909, No. 64 kükene[k (sic) tentatively identifies with the 'kestrel, Cerchinsis tinnunculus'. Türkü VIII ff. kök buymul toğan küs men 'I am a grey falcon with a white neck (?) IrkB 64: Xak. XI buymul at 'a horse which has white on its neck' (fj 'unughi boyâd'); also used of sheep, etc. Kağ. III 176: Osm. xvi ff. buymul occurs in several texts, mainly dicts., usually as a bird name, but in one with Kağ.'s meaning of a goat TT S II 164 (boymul); IV 122 (ditto): muymul xvi ff. in dicts. translating words meaning 'kestrel' and 'sparrow-hawk' II 700: XVIII muymul (spelt) in Rûmi (küyükene[k, that is a bird like a sparrow-hawk (bâspa), ki dum-i u-râ ba-dum-i bâspa tabî ml-kunand 'whose tail they fix like the tail of a sparrow-hawk?') San. 32 r1. 8; o.o. 307v. 25 (küyükene[k, same translation); 311r. 10 (küyükene[k, ditto).

Dis. V. BYM-

VUD *boyma- See boymaš.-
VUD *boymal- See moymal-

VUD boymaš- Recip. f. of *boyma-, Den. V. fr. *boymu (bohum), see moyun. N.o.a.b. Xak. X 1s kamüg boymasdî: 'the whole affair (etc.) was complicated' (ixtalaşta) Kağ. III 194 (boymaşır, boymašmak); yip boymasdî: iltâşal-faţal fa-lâ yanşarî 'the cord was tangled so that it could not be straightened out' II 227, 6.

Dis. BYN

E boyn in Kağ. III 20, 13 is an error for yipîn (yipğın) and in Bul. 56v. for boyn.

S boyn/beyn See *bêni-.

F boynu a metathesis (cf. koñi > koyon) of Sanskrit punya 'merit; meritorious deeds; the happy condition which results fr. meritorious deeds'; a Buddhist technical term, which became a l.-w. in Mong. (the occurrence in Xwar. is a reborrowing fr. Mong.) and became muyan in Xak. No.a.ab. Türkü VIII ff. Man. Chiasu. 141-2 (bügüte): Uyğ. VIII ff. Man. ol buyanıç düzinte 'as a reward for those meritorious deeds of yours' TT III 105; o.o. M I 30, 7-9 (unüt-); TT III 169 (bg-1); IX 96: Bud. (striving after) boynu eşgü kilnçîg iške 'meritorious deeds and good works' TT IV 12, 53; similar phr. VI 6, 40; 8, 74; VII 40, 19 etc.; San. 151, 6; 584, 12 a.o.o.: Civ. phr. like boynu kilnçîg 'to perform meritorious deeds'; boynu eşgü kilnçîg and boynu aşlur 'merit increases' are common in TT I and VII: Xak. XI muyan al-fâwâb 'recompense, esp. for good deeds' Kağ. III 172; a.o. do. 179 (muyanlık): KB kışiler araki muyan eşgüülük 'meritorious deeds and goodness among men' 3499; o.o. 3976, 5161, 5292, 5733, 6287: xiv Muh. (?) al-fâwâb muyan Rif. 138 (Mel. 44, 15 alğıst): Xwar. xii(?) tamğa bîzke bolzûn buyan kök bûrî bolzungîl urch 'let merit be our tamğa and 'the grey wolf' our battlecry (Mong. l.-w.)' Ög. 88-9.

boym 'the neck', sometimes specifically 'the back of the neck'. S.i.a.m.l.g, usually as boynu, but with initial m- in NE, NC. Uyğ. VIII ff. Bud. Sanskrit grīñgâyân 'on the neck' boyninda: (p-?) TT VIII G.66; sigun begins boynun kesîr: severing the neck of the chief of the 'wild deer' U II 38, 135; uglûg boynu kilip 'making thought the neck' TT V 24, 48: Civ. kuljak boyn tôle phạm? seems to mean 'offering his ear (to commands) and his neck (to work)' USp. 68, 27-8: Xak. XI boyn 'the neck (raqağa) of a man etc.'; and the pommel (ja'ira) of a sword is called kilîç boyn: and that of a knife bicêk boyn: Kağ. III 169; over 20 o.o. sometimes spel boyn/boyun in the MS.: KB boyn is common, 101 (eg-), 286 (birc-), 450 (eg-), 1027, 1431, 1437, 2154 (ûikek), etc.; xvn (?) Tef. boyn 'neck' 107: xiv Muh. al-'unüq boyun Mel. 47, 7; Rif. 141: Çağ. xv ff. boyun/boyun 'neck' San. 142v. 27 (quotns.): Xwar. xiv boyun 'neck' Outb 37; MN 254; Kor. xiv ditto CCI, CCG; Gr.: Kip. xiii al-'unüq boyun Hou. 20, 8: xiv ditto Id. 37; damana 'to guarantee' boyunday (mis-spelt boyunday) ol-Bul. 56v.: xiv al-raqağa boyun Kaw. 60, 16; Tuh. 16b, 7; raqa 'joint' (?) boyun do. 24b. 7: Osm. xiv ff. boyun c.i.a.p. in several phr. including boyun ol-to guarantee; to undertake (to do something Dat.) TT S II 115-16; II 164-5; III 109-10; IV 123.

S 1 boyun See boğun.

S 2 boyun See boyun.

S boyanak See *bañak.

D 1 boyanak (?) (boyonuk) Dim. f. of boyon; survives in NC Kir. moyon (1) 'a narrow pass'; (2) 'a camel's neck, or the skin on it'; Kzx. moyon (2) and 'a nickname for a dog'. The semantic connection of Kağ.'s second meaning is obscure. Xak. XI boyanak al-ku'niya fi'il-cibâl 'a narrow pass in the mountains'; boyonak al-azâyâ dâhba 'a large lizard, an animal' Kağ. III 175.

S buyunuz See *bûnûz.

Dis. V. BYN-

S beyen- See begun-

D boyonak- Den. V. fr. boyon; survives only (?) in NC Kir. moyon- 'to be obstinate or (of
a horse) refractory. Xak. xi keldi: manə: boynayu: 'he came to me with pride and haughtiness' (ma'tutuw omay tawil) Kaş. 1: 266; tün kün tapin tekipı: boynaməxil 'worship God day and night and do not be proud' (lā tā'tu) IIT 377, 13; n.m.e.

D boynat- Hap. leg.; Caus. f. of boyn-. Xak. xi ol əğənnı: boynättu: 'he urged his son to be proud of his work' (lātawam fəl-əmr) Kaş. II 357 (boynatur, boynatmak).

Tris. BYN

D boynunduruk Conc. N. (N.I.) fr. boyun (boyin); 'a yoke (put on the neck of a draught animal)' S.i.a.m.l.ıg. with some phonetic changes, m- in NE, NC. Uyg. viii ff. Bud. (Sanskrit) lost: yoğun küpələyə boyon-tor-ov (p-) ereser 'if he has deep thoughtfulness' as a yoke (TT VII A.33: kütə ulugə kapəlniy boynunduruk yok erser 'if a great wagon has no yoke' TT V 26, 114-15: Xak. xi boynunduruk al-samniqan 'the yoke', that is a piece of wood which rests on the neck of the two oxen Kaş. III 179: Çağ. xv ff. boynunduruk 'a wooden implement which farmers put on the necks of their cattle when ploughing', in Pe. yiyın in Ar. nör Son. 1433. 3: Kip. xiii al-nəfə wa huwa'l-nir boynunduruk How. 9, 9.

DF buynulğ P.N.A. fr. buyan; n.o.a.b. Uyg. vii ff. Man. buynulğ sumérg tərəəxətəp you have raised a Mount Sumeru (i.e. a vast amount of merit) TT III 54; a.o. 163: Bud. buynulğ bitəlig bitəlig yəviğeri bəntənər 'may my equipment of merit and wisdom be completed' Swv. 354, 1; a.o. Usp. 89, 1.

DF *buynuluk See muyanlik.


Tris. V. BYN
DF buyanla:- Hap. leg.; Den. V. fr. buyan. Uyg. viii ff. Bud. mēnə kələuləy buylanay yarlıkazan 'may he be deign to examine me and find me meritorious?' (x) Kuan. 197.

D boyunla:- Den. V. fr. buyon (boyin); 'to strike on the neck'. S.i.a.m.l. in NC, NW but with different meanings 'to accept responsibility, to admit a fault', and the like. Xak. xi Kaş. III 145 (gə:b): Kip. xii sofə'a 'to strike on (the back of the neck) buyunla-: How. 32, 14: XV ditto Id. 37; Bul. 542: XV 'əmməqə 'to seize by the neck' (kuçakla-) in margin boyunla-: Tuh. 258. 8.

Dis. BYR
S bayrak See batrak.

D buyruk Pass. Dev. N. fr. buyur-; lit. 'commanded (to do something)'; in the early period a title of office, apparently a generic term for all persons commanded by the xanğan to perform specific duties, civil or military. In the medieval period, perhaps because Ar. and Pe. titles of office came into use, it came to mean 'order, command'. S.i.a.m.l.ıg. except NE in this sense. See Döfer 1185. Türkü viii (in a series of invitations, 'listen...') berye: şədəp; it bəğler yirya: tarxat buyuruk bəğler 'in the south the şədəpəts and begıs, in the north the tarxans, officers, and begıs' I 1 1; II 1 1; Tûrğəx xanğan buyuruk: 'the Tûrğəx xanğan's officer' I E 38; in II S 14 (damaged) ulayu: buyuruk 'all the officers' occurs twice and iç buyuruk 'domestic officer' once; 0.0. I E 3, II E 4 (erlnç); I E 5, 19; II E 6, 16: Uyg. 11 Kutlug Başan: Tarxan Öğe: buyuruki: men 'I was K.B.T. Ö.'s officer' Suci 3: viii ff. Man. kənə buyuruk (spelt buuruk) 'the upright officer' M II 12, 6: Bud. ətər elğeg bəguruyuklarin okip 'then the king summoning his officers' U IV 28, 23-4; in the third Pfahl among a list of officials, etc. Köço buyuruki 'the governor of Köço' 21, another buyuruki 23; a.o. PP 8, 7 (manç): TT VII A.12; U III 44, 4(ii); Tug. 23b. 1; Usp. 97, 30 etc.: Civ. (PU) Buşçi buyuruk bəgə bilməsdə . . . Otçı buyuruk bəgə bilməsdə Usp. 91, 1-2 and 27; the context suggests 'when Buşçi/Otçı became the local governor', a.o. TT I 64 (tevlig): Xak. xii buyuruki 'the name of the man who puts the notables in their order of precedence (yuntzul'- akbərə fi marțištibim) in the presence of the king'; originally buyuruk, meaning 'order, command' (al-amr) because he gives them orders about this Kaş. I 378: xii(?) Tef. buyuruk 'order, command' 110: Çağ. xv ff. buyurug/buyuruk amr u fərmən 'order, command' (quotn.); also the name of the brother of Tayan Xan, the ruler of the Nayman, whom Çığız Xan fought and defeated at the beginning of his career San. 1425. 20: Xwar. xiv buyuruk 'command' Qub. 37; Kom. xiv ditto buyuruk/buyuruk CCI, CCG; Gr. 68 (quotns.): Kip. xiii al-amr wa'l-mərsiim 'a command, a written order' (VU) buyuruk How. 43, 22: xiv buyuruk al-amr Id. 37; al-maresıim buyuruk (and al-amr fərmən) Bul. 6, 13; Osm. xiv ff. buyuruk (the form buyrurk also occurs fr. xv onwards) c.i.a.p.; in one or two xiv texts it still means 'officer', but 'order' is the normal meaning fr. xv onwards TTS I 130-1; II 184; III 121-2; IV 136-7.

S bayram See baqram.

Dis. V. BYR-

buyuruk - 'to order, command'; s.i.a.m.l.ıg. except NE. Considering the history of buyuruk this must be a very old word, but the pattern below suggests that it was obsolete in many languages in xi. (Xak.) xiii(?) KVP 40 (yarağlıq); xiii(?) Tef. buyur- 'to order (someone Dat., to do something Infin.)' 110: xiv Muh. amara 'to order' buyur- Mel. 23, 7; Rif. 104; taqaddama 'to command' buyur- 24, 9; (mis-spelt yarur- in 106); rasama ('to
Tris. BYR

S buyurçın See budursten.

Mon. BZ

baz 'peace, peaceable'. Survives, in this sense, only (?) in NW Kar. L., T., Krm R IV 1541; Kow. 166. Although yat baz certainly meant 'stranger, foreigner' it seems doubtful whether baz by itself ever did; it is more probable that it actually meant 'friendly', with 'alien' understood. Türkü viii baz occurs only in the phr. baz kil- 'to pacify, subjugate', e.g. (he captured all the peoples in every direction and) kop baz kilmiş 'pacified them all' I E 2 (II E 3); o.o. I E 15, 30; II E 13, 24; Baz Xağan P.N. I E 14, 16; II E 12, 13; Xax. x 1 baz al-acnabi væl-girbî 'stranger, foreigner'; hence one says yat baz yazdîli 'the strangers were separated, segregated' (t afarraqa) Kağ. III 148; a.o. III 159 (yatt); KB yat baz yalavac 'foreign (Hend.) ambassadors' 2495; o.o. of yat baz 2534, 2548; Xwar. xiv baz 'peace, peaceable' Qub 20; Kip. xiv baz al-çulî 'peace' (also bazlaz- ištahala) ld. 30.

1 béz 'a swelling on the surface of the body which does not break, tumour, boil', and the like, as opposed to kart 'one which does break it, ulcer'. S.î.a.m.l.g. in this sense, and, more generally, 'a gland'. Xax. x 1 béz 'a swelling (al-ğudda) which develops between the skin and the flesh' Kağ. III 123: xiv Muh. béz al-ğudda is mentioned twice in the Chapter on phonetics, once as a word of a word which yâd is pronounced as -ê- Mel. 5, 7; Rif. 76; and once as an example of al-imâla, which has the same effect 5, 15; 77: Çâq. xxv ff. bez 'new flesh which grows beneath a wound, and superfluous (zâvid) flesh which grows beneath the skin', in Ar. ğudda San. 121v. 15; mezz similar translation do. 318v. 1: Kip. xiv bez al-ğudda ld. 30; xv ditto Tuh. 266b. 7.

S 2 béz/bez See böz.

biz 1st Pers. Plur. Pronoun, 'we'. C.î.a.p.a.l. Two usages can be distinguished (1) as Subject of the sentence, in which case it comes at or near the beginning of the sentence, and, if followed by a Verb in the 1st Pers. Plur., it is really superfluous; (2) like ol, q.v., as a sort of copula, in which case it comes at the end of the sentence following the Predicate, which it links to the Subject. This Subject is sometimes also biz. Türkü viii xâgan at bunta: biz bërtimiz 'we gave him hereupon the title of xâgan' I E 20, II E 17; biz az eritimiz 'we were felt' II E 32; kalteç: biz özce taşın tümüşeg tob biz 'we shall remain (unable to move); we are, so we speak, held closely (?) by a stone' T 13; and many o.o. esp. in oblique cases: viii ff. Man. biz argî biz 'we are' TT IV 6, 2: Uyğ. viii ff. Bud. (if there have been no evil deeds) kim biz kilmadimiz 'which we have not done' TT IV 6, 23-4; biz followed by two P.N.s do. VII 48, 7; a.o.o.: Civ. biz, esp. followed by two or more P.N.s is common in UsP.: Xax. x 1 biz a Particle (harf) meaning nahnu 'we'; one says biz kelimimiz 'we have come' Kağ. I 325; many o.o. aixii (?) Trf. biz is common as Subject of the sentence and in oblique cases; there is a curious form in the phr. biz ol miz 'it is we' (who receive the inheritance) 100: xiv Muh. biz nahnu is given as an example of a word in which the yâd is pronounced as in Ar. Mel. 5, 17; Rif. 76; a.o. 12, 8; 86: Çâq. xxv ff. biz (1) mä 'we', in Ar. nahnu; (2) at the end of the sentence as a copula with the same meaning (quotation) San. 148r. 24; a.o. 15v. 2: Xwar. xiv biz 'We' (not indexed); MN passim: Kom. xiv biz and oblique cases CCI, CCG; Gr.: Kip. xxi biz 'we' Hou. 50, 9; oblique cases 52, 10 ff.: xiv biz nahnu, also called miz ld. 30; a.o. do. 36 (under ben); nahnu biz Bul. 16, 6; ma'anâ bizim biler do. 14, 4: xv bizni: etc. Kav. 32, 15; 45, 6 ff.; in a list of Pronouns Tuh. 30b. 11 ff.

boz 'grey', both generally and more specifically as the colour of a horse's coat. A very early 1.-w. in Mong. ashor (Haenisch 19). S.î.a.m.l.g. w. some phonetic changes (b-p/-z -s). See Doerfer II 786. Cf. çal. Türkü viii boz at 'a grey horse' IE 32, 33, 37; Ís. 4: viii ff. boz bulut: 'a grey cloud' IrkB 53: Uyğ. viii ff. Bud. (of a dying man) altın erini boz bolup 'his lower lip becomes grey' Swv. 595, 17; Xax. x 1 boz at al-farasîl-äşhab, laysa bi'l-äşhab 'a grey horse, but not of a light shade (?); this word is used of any animal when (its colour) is between white (al-äbyad) and roan (al-äyar); and one says boz koy 'a brown (al-äşhab) sheep' Kağ. III 122; boz kuş al-biçîya'l-äbyad 'a white falcon' Tuh. 12, 9; a.o. III 224 (I bugûf); xiv Muh. (among the colours) al-râmîdî 'ashe coloured' boz Mel. 68, 4; Rif. 168: Çâq. xxv ff. boz (1) rang-i-habidi mâyil bo-safidi 'a blue colour tending towards white'; (2) metaph. asl-i nila 'an indigo-coloured (i.e. dark grey) horse' San. 134r. 6: Xwar. xixii (?) (of an old man) möz saclÎç 'grey-haired' Qf. 312: Kom. xiv 'grey' boz ax CCI; Gr.: Kip. xiii (among colours of horses) al-äşhab boz; al-axdar 'dark-coloured' temûr (VU, unvocalized) boz yâni al-äşhab hadîd 'iron-grey' Hou. 13, 4; (among the names of mamlûks) boqûz, properly (wa'l-sahîh) boqûz xar ashab do. 29, 8: xiv boz 'with back vowel') al-äşhab ld. 30; al-farqâdân 'the two calves') 'beta and
gamma in Ursa Minor 'lik: boz at Bul. 2, 12 (see note p. 22): xv (after 'ice' buz) also 'white' (al-abayd) of horses, mules, and asses Kav. 58, 5; a.o. do. 50, 4; (among colours of horses) al-abayd 'a'ala-ghab boz; al-axdar temir boz (and kir at) Tuh. 4b. 4.

1 buz 'ice'. S.i.a.m.l.g.; in several texts TTS II 132 (prov.); I 186 (eruş-) and five o.o.: KB buz kar tolt 'ice, snow, and hail' 6013: xiv Muh. al-ile (properly 'snow') buz Mel. 79, 12; Rif. 184; ditto in a list of words in which buz is pronounced in the same way as in Ar. 5, 9; 75; Çağ. xv ff. buz . . . yax 'ice', also pronounced muz, in Ar. camd San. 134r. 7A; muz yax, in Ar. camd do. 319v. 10 (quotn.): Xwar. xrv(?) muz 'ice', esp. in the phr. muz taq occurs several times in Q.: Kom. xiv 'ice' buz CCG; Gr.: Kip. xiii al-calid 'ice' buz Hou. 5, 9; xiv buz (misdescribed as 'with front vowel') al-calid Id. 30; al-calid buz Bul. 3, 4; xv ditto Tuh. 11a. 9; al-bard 'cold' buz Kav. 58, 5.

D 2 buz Imperat. of buz-, used in the phr. ûz buz in Türgü and Uyg. See 2 ûz.

F buz 'cotton cloth'. A 1.-w. ultimately derived fr. Greek βάλτος (bassos) 'linen', but the route by which it reached Turkish is obscure, see W. Bang, Vom Khoiturksichen zum Osmanischen IV (A.P.A.W. 1921), p. 14, note 2. S.i.a.m.l.g., in nearly all languages with -o-, in but one or two pronounced bez and in Tkm. bize. These forms may be due to the late Greek pronunciation of the word, tis, or the form which it took in Arabic bazz (bazz). Uyğ. viii ff. Bud. (write the dharami on birchbark, palmleaves, paper, or gedze) 'on cloth' U/I 70, 5 (ii); o.o. PP 2, 4 (bozut-); TT V 391-2 (esqüt); IIlen-r. 1810, 2947: Civ. bôz hark 'mark with a strip of small cotton bag' H I 99; bôz bez 'bale of a little cotton' and more precisely 'a bale of cotton cloth' is very common in USp.: Xax. xi bôz (biil-)'işm with a front vowel') al-kirbas 'cotton cloth' Kav. 132; nearly 20 o.o.: KB (however great a treasure of gold and silver you heap up) saha tegüsti ol likt bôz ûlûs 'the share of it that will come to you (in the end) is two cotton cloths (for a shroud)' 1420: xiii(?) At. (rich brocades are scarce) üçuzi bôz ök 'what is cheap is cotton cloth' 480; a.o. 354 (untt-): xiv Muh. (?) al-qum 'cotton' buz Rif. 167 (only): Çağ. xv ff. bôz (imale ile, 'with -ö-not -î-') 'very thick cotton cloth' (penhe bez) Vel. 150 (quotn.); buz kirbas, in Ar. bazz San. 134r. 4 (quotn.): Xwar. xiv kfenilig buz 'cotton cloth for a shroud' Nahe. 131, 10; Kom. xiv 'cotton cloth' bôz CCG; Gr.: Kip. xiii ismîl-vebik wâl-qumâş 'a word for strips of cloth and cotton-stuffs' bôz; Tkm. bôz 159, 10; xv xirqa 'piece of material', bôz Tuh. 14b. 7; bôz temir bôz 'a strip of clothing material' bôz (in margin bôz) do. 21a. 2: Osm. xiv to xvi bôz 'cotton cloth' in several texts TTS II 157; IV 117: xvi (after Çağ.) and in Tkm. and Rûmi bêz San. 134r. 4; bêz ('in Rûmi' omitted) kirbas, which they also call bôz; in Ar. bazz San. 146r. 24.

Mon. V. BZ-

bez- originally 'to shiver, tremble, shudder'; in the medieval period it came to mean 'to shudder at the sight of (something)' and thence 'to feel aversion from (something)', to lose one's taste for (something)' and the like. Survives in these meanings in SE Türkû; NC; SC Uzb.; some NW languages, and SW Osm., Tkm. Cf. titre-. Türkû viii ff. Man. anin korkdi bezi he was therefore frightened and trembled' TT II 6, 32: Uyğ. viii ff. Bud. (as the hour of death approaches, he lies on his bed and) top etöz titreyîr bezer 'his whole body shivers and shakes' U III 43, 28-30; a.o. IV 48, 90: Xax. xi er tumlûnd bezli: 'the man shivered (irta'ada because of the cold (etc.)' Kaş. II 8 (bezer, bezmek); a.o. I 385 (bezîg): Xwar. xiv bez- 'to be tired of (something AbL)' Quth 31; 'to shiver' Nahe. 152, 15: Kom. xiv 'to renounce, relinquish' bez- CCG; Gr.: Kip. xiv bez- tabarra'a minhu 'to clear oneself from something, feel an aversion from it'; derived from the Pe. word bazar (error for bi-zâr) al-mutabarri, with the -r omitted Id. 31; the phonetic resemblance between bez- and bi-zâr is quite fortuitous): xiv tabarra'a bez- Tuh. 10a. 2; 'em' a to feel aversion' bez- do. 24a. 7 (yarsî-, q.v. is written in a second hand both below bezand in the margin).

buz- (buz-) 'to destroy, damage', and the like. S.i.a.m.l.g. with -u- except in SW Osm., Tkm. where it is -o-. Türkû viii alt: çuv Soğdag tapa: süledimiz buzdimiz 'we campaigned against the Soğdians of the Six Districts: (Chinese l.-w. chou) and routed them' I 31; evvin barkan: buzdim 'I destroyed their dwellings and property' II 34; o.o. I 34; I 24, 25, 37, 39; Uyğ. viii ff. Bud. varhar sanğram buzdmuz söktümüz erser 'if we have destroyed and pulled down monasteries (Sanskrit Hend.)' TT IV 6, 39; o.o. U/I 53, 4 (iii); TT X 190; commonest in the phr. buz-artat- e.g. ortal ditiştirilgį alku emgekilig tuğumlariğ buzdağı artatdağı 'destroying and putting an end to coverages, obstacles, and all painful rebirths' U III 33, 5-6; o.o. Swv. 134, 20; TT V, p. 14, note A23, 11 etc. the words read tini boşup 'his breath is laboured in' U III 43, 31 should prob. be read tini buzup: Civ. ýurek skilmak 'heart disease' and tin buzmak (sic?, see above) are associated in H I 1-5: Xax. xi ol ev budzi: 'he destroyed (hadama) the house (etc.)' Kaş. II 8 (buzar, buzmak): KB bûzî bolsa beger buzar begliikin 'if the begs become bad-tempered it destroys the rule of the begs' 1414; o.o. 1180 (êtîlgîgî), 548, 882 (erîncî), 5263, 6056 (etîlî): xiv Muh. ahfela wa nahaba 'to render worthless, to plunder' buz- Mel. 21, 14 (only);
D bezl sporting (by a) cold shiver' (ara'dahu) Kas. II 305 (beztilir, bezlettek) (and see bezgek).

Tris. BZD


Xak. XII ol evin bezetigelik he longs to have his house painted (al'a tanjift'lbayt) and wishes for it Kat. II 319, 9.

Dis. BZG

D buzuk Pass. N./A/S. fr. buz- 'spoilt, ruined, destroyed'; and the like. S.i.a.m.g., sometimes with the metaphor, meaning (of a man) 'dissolute'. See Dorfer II 787. Xak. XII buzuk ev 'a ruined (almunhadin) house'; and anything broken (mahsur) or ruined is called buzuk Kas. I 378: K8 (understanding) sinukug sapon ol buzukug 'tedes what is broken and puts right what is broken' 1858: Çağ. XV ff. buzug wayrana 'ruined, desolate' Vel. 150; buzug/buzuk wayrana San. 134r. 15 (qunot): Xwar. XIII (?) buzuk in Oğ. 367 is the name of one half of the Oğuz confederacy, the other being Uğ ok; as usual it is explained by what is no doubt a false etymology. Acc. to Arat, op. cit. note 367, this name occurs only in the Oğuz Xan legend; it is mentioned in the same context in San. 134r. 17: Kip. XIV buzuk 'a word applied to someone (or something?) who is regarded as vile and strange (al-mustahcanil-mustograb), and whom they consider 'dumb' (axras sic, perhaps a corruption) Id. 31: Osm. XVIII buzuk in Rüm 'a kind of musical instrument with six or seven strings' San. 134r. 17; a.o. same meaning TTS II 166; buzuk in its usual meaning seems to be common.

PUD buzgak Dev. N./A. of Habitual Action fr. buz-; this seems the likeliest transcription of a word pec. to Uyg. Civ. and used only in the phr. tin buzgak 'shortness of breath' (cf. buz-). Uyg. VII ff. Civ. tin buzgak H I 60, 162, 164 (I öt-).

D bazgan 'a blacksmith's hammer'; thus spelt twice in Man. Uyg. texts in which zoyn is unlikely to represent -s- and also in Kas, but the obvious explanation is that it is a Dev. N./A. of Habitual Action fr. bas- the -s- having been (exceptionally) voiced by the -g-. The translation in Kas, al-fats 'myrtle berries', is no doubt an error for al-fitti 'blacksmith's hammer'. See Dorfer II 692. Uyg. VIII ff. Man.-A M I 8, 10 (ol); a.o. do. 18, 6 (ii): Xak. XII al-fats (unvocalized, read al-fitti) bazgân H I 18, 8; bazgân (miss-spelt bargan) al-fats (read al-fitti) I 438: Xuy. mitirga habira 'a large hammer' yaltuk (Hap. leg.) bazgân Mel. 61, 8; the same but the fist word unvocalized and with b- for y- (? read balatçuk 'small axe') and bazgan only in margin Rif. 160: Kip. XIV bâzan a word for a dog, derived fr. bas- şarâ'a 'to
bring down', because it brings down wolves.

**Trls. BZG**

(D) buza:gu: 'a calf'; a very old word ending in -ku: (Haensch 22). S.i.a.m.l.g. often much distorted, e.g. NE Khak. pizzi; Tuv. buzai; SE Türkî moza'y; see Shekerbok 100, where the suggested connection with boz is very improbable. Çuv. parû Ath. X 133. Cf. ta'dun, tûge'. Türkî vii ff. (a dappled white cow was on the point of calving)

**Trls. V. BZG**

D buza:gu:lana: Den. V. fr. buza:gu:; (of a cow etc.) 'to calve'. S.i.s.m.l. w. phonetic changes. Türkî vii ff. ürûn esrl: érkek buza:gu:; kelûrmis: 'she gave birth to a white dappled bull calf' IrkB 41: Uyg. vii ff. Man.-A kuza buza:gu: 'a lamb or a calf' M 18, 4; 18, 3; Bud. (Sanskrit lost, but the context is with elephants) buza:gu:lar:rin:iñ (p-) TT VIII C 6; a.o. PP 77, 3-4 (éntür-): Xak. xi buza:gu:; 'al-icd' calf' (prov.): buza:gu: tili: ér:ci:rdun 'a mole (or rat?)'; it is a small animal (dovynyba) Kas. I 446; three o.o.: xiv Muh. al-icd buza:gu:; (v.l. buzaw) Mel. 71, 1 (only): Çaq. xv ff. buza:gu: buza:gu (sic) buzaw (all spelt) baça-i gava wa gâmîz wa hargadan 'the young of a cow, buffalo, or rhinoceros' San. 134r. 8 (quon): Xwar. xiii (?). Og. 263 (udg): Kom. xiv 'calf' buzaw CCI, CCG; Gr.: Kip. xiii al-tel'â-:qar 'a small calf' buza:gu:; Hou. 14, 19; xv buzawu 'a small calf', also called buza:gu:; in the Kitâb Beylik the same translation and also wuladuâ:aylî 'a young deer' Id. 31; 'a large calf' buza:gu:; Bul. 7, 19; 'a young deer' buzawu: do. 10, 15; xv 'a small sucking calf' buza:gu:; Kas. 62, 3; Osm. xiv to xvi buza:gu: 'calf'; once in xv buza:gu: TTS II 185; iv 138.

**Dis. BZG**

D(S) bezel (bezek) N.Ac. (and Conc. N.) fr. bezel- q.v.; 'ornamentation, painting, etc.; an ornament'. S.i.s.m.l. in all groups except NE. See Doerfer II 741. Xak. xi bezel al-nâq: 'ornamentation, painting; an ornament, picture' in one dialect Kas. I 385; bezel hava (omission in MS.) I 412; o.o. II 99 (beze:q-); KB bu kö:ðq: x:nduz b:rd anç:q 'bezek of these stars in the sky are some ornaments' (and some guides ...) 128: xiiii (?). At. aqiz til bezelki 'the tongue is an ornament of the mouth' 155; a.o.: Çaq. xv ff. bezel dâriyî 'ornamentation' San. 146r. 27: Xwar. xiv bezel (sic) 'an ornament' Quvb 31 (and bezel silicon 'ornamented'); Nahe. 380, 9; Kip. xiv bezel al-ayna 'ornamentation' Id. 30: Osm. xiv ff. bezel 'ornament, decoration'; c.i.a.p. TTS I 94; II 134; III 88; IV 98.


D bezegke Dev. N. connoting Habitual Action fr. bezel-; 'ague, malaria'. S.i.a.m.l.g. except NE (in SW only Tkm.). See Doerfer II 825. Uyg. vii ff. Civ. bezegke em 'a remedy forague' H I 102; a.o. II 10, 74: Xak. xii bezegke al-ri'da 'shivering' Kas. II 289; (after bezilt-) hence al-hummâl-nâfîd 'fever accompanied by shivering' is called bezegke II 305: Xwar. xiv bezegke 'fever,ague Quvb 30; bezegke do. 31: Kom. xiv 'a cold fever' bezegke CCG; Gr.: Kip. xiv bezegke al-hummâl-bâridâ 'a cold fever' Id. 31.

**Dis. BZL**

D buzzul P.N./A. fr. buzz; 'icy, containing ice', and the like. S.i.s.m.l. Uyg. viii ff. Bud. (the ninth and tenth months) karîg buzzul öd bolur 'become the time of snow and ice' Suv. 590, 4-5; Civ. (a man suffering from sunstroke) küçek buzzul (p-) yêlla:lg Iç[zun?] 'should drink heavily iced?' TT VIII I 10 (the third word is Hap. leg. and phonetically obscure, perhaps a l.-w.).

D buzzuluk A.N. (Conc. N.) fr. buzz; 'an ice-house'. Survives with the same meaning in SW Osm. and Tkm. (buzzuluk). See Doerfer II 786. Xak. xii buzzuluk al-macmanda 'an ice-house' Kas. I 466: xiv Muh. al-ma:la:ca 'ice-house' buzzuluk Mel. 77, 10; Rif. 181.

**Dis. V. BZL**

D(S) bezel- (bezel-) Pass. f. of bezel-; 'to be ornamented, painted', etc. N.o.a.b.; in modern languages bezel- is used in this sense. Xak. xi ev bezelde: 'the house etc. was painted' (nuqita) Kas. II 131 (bezel:li: bezemel): xiii (?). Og. 72 (edlet-): Çaq. xv ff. bezel-(ip, etc.) bezen-, müzyen al- 'to be ornamented, adorned' Vel. 141; bezel-ârîsta șudan ditto San. 146r. 20 (quotns.).

D buzzul- Pass. f. of buzz; 'to be destroyed, damaged', and the like. S.i.a.m.l.g. w. the same phonetic changes as buzz-. Türkî vii ff. Man. teprî tamgâsi buzzul erser 'if God's seal has been broken' Chus. 188-9: Uyg. viii ff. Bud. yîkî prêt buzzul (pusûlur) tamuda: 'animals and ghosts are (will be) destroyed in hell' TT VIII N.11: Civ. in a calendar text Chinese po 'destruction' (Giles 9,410) is translated buzzulmak 'TT VII 11, 7); Xak. xii ev buzzulde: 'the house fell into ruin' (xarîba); also used when someone has destroyed it (hadamahu) (buzzulur, buzzulmak); this verb is Intrans. and Pass.; and one says er buzzuldi: xarîba mâlêl-racul 'the man was (financially) ruined' Kas. II 131: KB buzzulmasu beleg bejîjkîlî bîle 'may (your) rule and greatness not be destroyed'
D(S) bezenç (unvocalized in the MS., but no doubt to be so read) Dev. N. fr. bezen-. N.o.a.b. Xak. XI bezenç 'a hank (sahraç) of silk or thread'; bezenç 'the name of a plant (uabt) with a red stem and leaves, which grows among the vines and is eaten as a drug' Kağ. III 373.

Dis. V. BZN-

D(S) bezen- Refl. f., often used as Pass., of beze-; 'to adorn oneself; to be ornamented, adorned'. S.i.s.m.l. in all groups except NE, usually as Pass. Xak. XI urağut bezen-: 'the woman adorned herself' (tabarranat); and one says ev bezen-: 'the house was ornamented' (zaxrafa); the -n- (in the latter instance) was changed from -l- Kağ. II 142 (bezenür, bezenmek): a.o. II 155 (kozan-): KB bezenmek tler dunyâ 'the earth wishes to adorn itself' 64; bezenmiş kelin teg 'like a bride adorned' 3567; a.o. 67: Xwar. XIV bezen- (sic) 'to be adorned' Quub 31: KIP. XIV bezen- izdâna 'to be adorned' Id. 30: xw tazawväqta 'to be ornamented' bezen- Tuh. 1oa. 5; ziawväqta ditto da. 18a. 13: Osm. XIV ff. bezen- 'to adorn oneself, be adorned', etc.; c.i.a.p. TTS I 95; II 135; III 88; IV 99.

Dis. V. BZŞ-

D(S) bezęş- Co-op. f. of beze-; n.o.a.b. Xak. XI ol mapça: bezek bezęşdi 'he helped me to paint (fi naği) the thing'; also used for competing Kağ. II 99 (bezęşür, bezęşmek): Çag. XV ff. bezęş- 'to be adorned (ârdista şudan) together' San. 146r. 23.

D buzuş- Co-op. f. of buz-; survives only (?) in SW Osm., Tkm. buzuş- 'to quarrel, be estranged'. Xak. XI ol maşa: ev buzuşdı: 'he helped me to demolish (fi hadm) the house'; also used for competing Kağ. II 99 (buzuşur, buzuşma:k).

VUD bozla:- (?bozla:-) (of a camel), 'to bellow', with some extended meanings; Den. V. fr. *boz, a different word from boz 'grey'. S.i.a.m.l.g. except perhaps SE; the first vowel is -u- in NÊ, and -o- (in Tkm. -o:-) elsewhere. Xak. XI titir bozla:di: 'the she-camel (etc.) bellowed' (rağat) Kağ. III 291 (bozlâr, bozlamak): a.o. I 120 (apra:-): XIV Muh. (?) 'acea'l-camal 'of a camel, to bellow' bozla- Rif. 112 (only); 'aceen'l-camal bozlamak 124; rağa'l-camal bozlamak 176: Çag. XV ff. bozla-(di) 'of mourners, to groan and lament with a melancholy voice' (quotn.); the word is used in this sense and also of a camel, 'to bellow' Vel. 130; bozla- 'of a female camel, to bellow, when calling its young', in Ar. hanin; and metaph. 'of mourners, to lament in a melancholy voice' San. 133v. 19 (quotns.): KIP. XIV bozla- rağa'l-camal Id. 31: XV ba'ba'a 'to gurgle' bozla- (also calida 'to be frozen', i.e. buzla-), Den. V. fr. büz) Tuh. 8b. 7: Osm. XIV and XV bozla- (once bozula-) 'to bellow' in one or two texts TTS I 117; II 166.

VUD bozlat- Hap. leg.?; Caus. f. of bozla-. Xak. XI ol botunu: bozllatt: 'he made the camel colt (etc.) bellow' (arğa) Kağ. II 341 (bozlattur, bozlatmak).

Dis. BZN

S bozun See boğun.

ES buzuun (Tef.) See yödun.
INITIAL DENTIPALATAL AFFRICATE

Preliminary note. Initial ç- is not very common in Turkish as an original initial. Although there is good evidence that both unvoiced ç and voiced c existed in the medial and final positions, there is no evidence that there was ever a voiced initial ç-, see Studies, pp. 167, 170. There are many Secondary initial ç-s, ç-y and j-s in some modern languages, usually representing an original y-, less often an original s- or t-, with some interchange between the three. Conversely in some languages ç- has become ş-. There are in Mong. and Pe. a good many words with initial ç- which have become l- tos in Turkish and have erroneously been regarded as native Turkish words.

Mon. CA
VU ḉ: as such Hap. leg., but perhaps connected with ḉğ, q.v. If as seems probable 2 ḉ- is derived from this word it must have had a back vowel, see also ḉlal-ä-. Xak. xi ḉ: al-nadá 'moisture'; hence one says ḉ: ye:r ārd nadiya 'moist ground' Kaş. 311 207.

çúçú: N.o.a.b. Xak. xi çúçú(çúú): 'an Interjection (harf) attached to Imperatives both positive and negative in order to strengthen them' (alā ma nā tá-kid); hence one says kel çú: 'come at once!' and barma: çú: 'do not on any account go'. The word is not used except in conversation (fi-ı-xitäh) Kaş. 311 207: çúçú(çúú): an Interjection which alternates (yamüh) with çúçú(çúú), one says barğil şú: 'go at once' and kel şú: 'come at once' III 211.

Mon. CB
çáp Onomatopoeic; Kaş. is usually the only early authority for such words, but they are common in modern languages, though not always entered in the dicts. Xak. xi çáp çáp hikāya 'an waq'il-siyāt wa'l-sibīl-sifāh 'an onomatopoeic for the blow of a hammer and smacking the lips'; hence one says ol erük çáp çáp yédil: 'he eat a peach smacking his lips' Kaş. 318.

çaw originally 'fame, good reputation' with a favourable connotation, later 'reputation' (good or bad), and finally merely 'rumour, noise', perhaps owing to confusion with onomatopoeics like çap. Survives in NE Alt., Leb., Tel. çap R III 191, Tel. çú: do. 2164; Bar. tsap IV 196; NC Kir. çú; SW xx Anat. çaw SDD 310. (Türkíç viçaw, read in T 7, 1x. 17 is an error, see çavus; ix ff. Yen. ditto): Xak. xi yaşsun çaw çav bûdûnska: 'so that he may spread your fame (sîlah) among the people' Kaş. I 45, 22; kalsun çaw yarûnka: 'so that your name (ismik) may remain—until the morrow' II 250, 5; n.m.e.; KB çaw 'fame, reputation' is common, both by itself (737, 1693, etc.) and in association with kû: (87, 102, etc.) or I at (1924, etc.): xwx(?) KBPPâtî çaw 28: xiv Müh. (among the words pronounced with -v in 'Turkistan and -w in 'our country') al-śax 'fame' çaw çaw Mel. 8, 1; Rif. 79: Çâg. xv ff. çaw âcâza (the quotn. indicates 'bad') reputation) San. 209v. 9 (quotn.): Xwar, xiv çaw 'fame' MN 46 etc.: Kip. xiv çaw (ç-) al-dâcî 'bustle, uproar' Id. 47: Ösm. xiv to xvi çaw initially 'reputation' (neutral), later hardly more than 'news'; common till xvi TTS I 150-1; II 214-15; III 141-2; IV 158.

F çaw l.w. fr. Chinese ch'ao 'a paper currency note' (Giles 514); appears as a unit of currency in late (x11 1-xiv) Uyg. Civ. documents; also used in Çâg. since such notes were issued by the Mongols in their western dominions. N.o.a.b. Uyg. vii ff. Civ. çaw is common in USp. and, like ch'ao, seems to mean sometimes an actual currency note and sometimes 'expressed in notes and not coin' (kümüs), e.g. 12, 5 alti yüz yastuk çaw 'notes for (or a sum of) 600 yastuks'; 12, 6 bu çawni 'this sum'; 15, 8 yeğirmi yastuk çaw tuwp baw çaw 'notes for twenty yastuks in heavy current copper coin' (Chinese ch'ung t'ung pao, Giles 2,880 12,294 8,720); the word transcribed çaw in 54, 9 etc. is the same word: Çâg. xv ff. çaw 'an oblong piece of paper which circulated instead of gold in the dominions of the Mongol ñans with a special mark and the name of the pâdisâh inscribed on it'. They conducted business with it. Waşâf in the second volume of his History in an account of the çaw which were current in the reign of Gayxatû Xan says that the shape and appearance of the çaw were as follows: around the face of an oblong piece of paper were written a number of words in Chinese characters, and at the top 'lâ ìlā tâlā ìlā ìlâh, Muhammed rasûlu ìlâh, a metallic coin' and below that was written irmeçîn mûra śmierci (a corrupt Mong. phr.) in an oval below the centre; they were in denominations from half a diran to ten dirârs and have become obsolete San. 209v. 10.

çûb (çûb) Hap. leg.; perhaps the basic word of which çíbik was a Dim. f. Xak. xi çû 'any thin slender branch' (çûn), abbreviated (maqsaar) from çíbik, just as a 'ball' is called tobb, abbreviated from tobik Kaş. I 318.

çüf (çív) Hap. leg.; onomatopoeic. Cf. çûf: Xak. xi çüf 'an onomatopoeic (hikâya) for the gurgling (golayûn) of wine in a jar and the like' Kaş. I 332.

F çyw (çiw) Hap. leg.; prob. a l.w. fr. Chinese chio (Giles 2,215) 'horn, corner'; 'three chio' and 'four chio' are common phr,
for 'triangular' and 'rectangular' in Chinese. Uygh. viii ff. Civ. (as for the golden food-vessel (küzeč) it is a solid vessel) tört ulug čiw-larda belgülüg idši ol 'it is a vessel distinguished by its four great corners' TT I 189-91.

F 1 čuv Hap. leg.; l.-w. fr. Chinese chou 'district' (Giles 2.444). This identification was made by S. G. Kyashtorny, Drevenyturkskie runicheskie pamyatniki, Moscow, 1964, p. 94. Türkü viii altu: čuv Soğdak 'the Sogdians of the Six Districts' I F 31.

SF 2 čuv See çaw.

cőb originally 'sediment, dregs', and the like; hence, more generally, 'something worthless, rubbish', and hence, more specifically, 'splinters, bits of chaff, straw', and the like. S.i.a.m.l.g. in the last meaning, with some phonetic changes. See çöblık. Uyğ. viii ff. Bud. kalınçu çöb öd 'the period of residues and dregs' Hijen-t.s. 2011 (see note thereon, the Chinese original reads hstang yein chih mo 'the end of the period of formalism', i.e. the beginning of decadence): Xak. xi çöb durduynl-xamr 'the dregs of wine', also 'akar kull şay' the residue of anything; hence 'the dregs of the population' (hülålattu'-när) are called çöb çöb (so vocalized) kišiliser; (şip follows here); çöb 'any piece of nooodles' (tulmär); one says bir çöb yérgil 'eat a little nooodles', also used for pieces of vermicelli or macaroni (al-latšt wa'-tiriya) Kağ. I 318; çöb tfis kull şay ya wa'asırhu 'the sediment and expressed juice of anything', one says üzüm çöbl: taşrul'-ináb 'grape juice'; yag çöbl: 'akarul'-dün 'the sediment in oil'; bör çöbl: durduynl-xamr 'the dregs of wine' (etc.); tutmace çöbl: 'the word for any piece of the douch of macaroni or vermicelli' III 110; a.o. II 346 (suvlat-): Çag. xv ff. çöb ('with -p') xagdák 'rubbish' San. 211 v. 3 (quotn.): Kom. xiv tırkt çöbbi 'the residue of a sacrificial offering' CCG; Gr. 76 (quotn.): Kip. xiv çöb (c-) qaš 'rubbish' Id. 41: Osm. xv and xvi çöb 'rubbish' and the like in several phr. TTS IV 182 (the supposed occurrence in III 160 seems to be an error for Pe. çöb 'a stick', a word sometimes confused with this one).

Mon. V. CB-

čap- an onomatopoetic verb (cf. çap) with several meanings both Trans. and Intrans., the only connecting link between which seems to be that they all describe noisy action. S.i.a.m.l.g. w. some phonetic changes and several different meanings. Xak. xi er suvda: čapd: 'the man swam (maba) in the water'; and one says of attn: çöb béldë: çapd: 'he struck the horse lightly (daraba xoʃaʃi(m)) with a stick'; and one says komak tat boynçın čapd: 'the Moslem struck the neck of the unbeliever' Uyğ.; and one says er evın čapd: 'the man plastered (lataxa) his house with clean mud' Kağ. II 3 (çapar, çapmak); a.o. II 149, 12 (çapın-): KB (some birds rise, some settle) kayuši çapar 'some swim' (and some drink water) 73; xiv111? Tef. čap- (1) 'to strike (with a whip)'; (2) 'to hurry (Intrans.)' 357: Çag. xv ff. čap-(-ti etc.) (1) segirt- 'to run, gallop'; (2) baş kes- 'to behead' Vel. 228-9 (quotns.); čap- ('with ç- -p-') (1) tāxtan ba-mã'-dawidan 'to gallop'; (2) da-wāndān 'to cause to gallop'; (3) tāxtan ba-mã'-gārāt kardan 'to raid, plunder'; (4) 'to strike with a sword, to wound, to sever with a single blow' San. 203v. 11 (quotns.): Xwar. xiv čap- 'to hurry; to strike; to sever' Qub 39:*Kip. xiv čap- ('with -p') daraba wa qa'ta'a bi-marra wāḥīda 'to strike; to sever with a single blow' Id. 41: xv 'to drive (sâqa), in the sense of driving livestock' sap- (sic) Kat. 78, 3: Osm. xiv čap- (1) 'to attack, raid', common in xiv and xv, sporadic later; (2) 'to gallop' and more generally 'to hurry' fr. xv onwards; (3) 'to make (a horse) gallop' fr. xvi onwards TTS I 147; II 210; III 140; IV 156.

*čiv- See čıvğın.

Dis. CBA

UY?F çava: Hap. leg.; prob. an Iranian l.-w. cognate with Pe. caudan 'young'. Xak. xi çava: min aşma'il-jitýân 'a boy's name' Kağ. III 225.

PU?F ciwli: Hap. leg.; the single karsa under the word might belong either to the c- or to the s-; possibly an Iranian l.-w. with an initial dental converted to a affricate, cf. Iranian daevn 'demon' (Pe. diew). Xak. xi ciwli: 'the word for a class of demons' (pišbi'l-cimm). The Turks assert that when two-communities (cam'ayn) fight one another, before the battle the demons inhabit the territories (uylýva) of these two communities fight one another furiously on behalf of the human owners of the two communities; and whichever of them wins, the victory goes to the owner of that territory on the next day; and whichever of them is defeated on that night, defeat comes to the ruler of the community of the territory inhabited by that class of demons. On the night before the encounter (al-ma'ād) the 'Turkish armies hide themselves and go into their tents to take cover from injuries by the arrows of these demons. This is well known (ma'rij) among them Kağ. III 225.

UY?F?S čuvı: Hap. leg.; a Khotanese word might be native Saka, the language of that area, or corrupted 'Turkish; as the Türkü order of precedence seems to have been xagan—şad (and tégın)—yabgu: (q.v.) it is possible that this is a corruption of the last word. Xotan xi çuvı: 'a title (Iaqab) given to a man who is two steps below the xagán (bo-da'l-xagán bi-doracatayn) in the order of precedence (fi rastm) of Xotan; wa li'l-turk rasm fisah 'the Turks have a (similar) order of precedence' Kağ. III 225.
DIS. CBĞ

S çepiş See çepiş.

VU?F çowaq: 'a royal parasol'. No doubt a l.-w., esp. considering the -w-, but of unknown origin. N.o.a.h. Xak. xi karwi: (mis-vocalized kurvi:) çowaq: kuruldu: nişrat fihâ qubbata'i-malih 'the royal parasol was set up there'; this is a parasol made of silk for the kings of the 'Turks under which they seek shade in the summer heat and take shelter from rain and snow Kağ. I 195, 1 (s.v. urul-); o.o. II 7, 24 (kur-); 190, 11 (kururt-); III 60, 1 (yas-); n.m.e.: xiv Ribâ, ol ediz kökî üstide çowaq (?sic, R. cawac) kildi 'he made the high heaven a parasol over him' R IV 59.

PU?F çavju: Hap. leg.; completely unvocalized; entered under Z between -ünzlî: and kenzi: which suggests that the -j- ought to be -z- and the initial some letter later than sin, perhaps haf; prob. a l.-w. Xak. xi çavju: 'a tree with a red trunk and branches and bitter red berries which grows in the mountains'; it is al-'anam (translated in the dicts. 'a tree with red fruit') to which the fingers of young women are compared Kağ. I 422.

DIS. CBD

S çaput See çapugt.

VU?F çûwit some kind of dye-stuff prob. mineral, perhaps a coloured earth; note that Kağ. describes it as a generic term, not tied to a particular colour. Prob. a l.-w., but of unknown origin. Survives only (?) in NE Tel. čîbt 'ochre' R III 2155 and SW Osm. čîвид/čîvit 'indigo'. For the last meaning cf. maraz. Uyg. viii ff. Civ. (as a remedy for weak eyes) çûvitî suvka simlep kînle akma sûrtser edgü bolur 'if you crush ( ?, Hend.) a blue (?) dyestuff in water and rub it on the forehead they get better' II I 157-8: Xak. xi kizîl çûwit al-sincar 'cinnabar'; al çûwit al-istranc 'red lead, vermilion'; kîk çûwit al-lâzaward 'lapsis lazuli'; yaqîl çûwit al-sîncar 'verdigris'; sârîq çûwit al-sînîx 'yellow arsenic'; çûvit a dialect form (luğa fîhi). Know that çûwit is a generic term (ism câmi) for all these dyestuffs (al-altuân), is differentiated by mentioning the individual colour with it Kağ. III 162: (Çag. xv ff. çewek (with -k) 'reng' colour; for example kara çewek 'black coloured', kizîl çewek 'red coloured', also used for a cloth which women wear on their heads, and a fabric (qûnâş) if it is of one particular colour Vel. 236 (quoton.). çewek løw wa râng 'colour' (quoton.); also used for râng 'coloured' (quoton.) San. 209v. 18; çewek is otherwise unknown and perhaps an error for this word): Osm. xivîl çîwit (spelt) in Rümi, 'indigo' (nil) with which they dye clothes San. 222r. 8.

DIS. V. CBD-

D çapit: Caus. f. of çap-; n.o.a.b. Cf. çaptur-. Xak. xi it ki'shîke: çapiti: hamalâl-kaibû 'ald-l-insân li-yâ'adâlu 'the dog attacked the man to bite him' (this is the clear meaning of the Ar., but the meaning to be expected is he egged on the dog to bite the man'); and one says beğ anîn boynın çapitti: 'the dog ordered that he should be struck on the neck' (bi-darb 'umughi) in Uyğ. Kağ. II 298 (çaptur-, çapitma-k): Xwar. xiv çapit- 'to make (the heart) beat' Qutb 40.

D çapur- Caus. f. of çap-, s.i.s.m.l. with the same range of meanings as çap- turned into Caus. Cf. çapit-. Xak. xi er kulin suvdâ çâpurdî: 'the man made his slave swim (asbaha 'abdahu) in the water'; and one says ol anîn boynın çâpurdî: 'he ordered that he should be struck on the neck', in Uyğ.; and one says ol evîn çâpurdî: 'he gave orders for the plastering (bi-tamuq) of his house with clean mud' Kağ. II 180 (çaptur-, çapurtur-, çapurtur-): xîîîîîn? (?) Tef. çapurtur- 'to make (a horse) gallop' 357: ÇQâ. xv ff. çapurtur-(d) segirdir: ditto Vel. 228 (quoton.): çaptur- Caus. f.; (1) davuðmadan ditto; (2) tâxt faruðanda 'to order to raid or pillage' San. 204r. 18 (quotns.): Osm. xiv ff. çapit- with the same two meanings in several xiv and xv and one xix text TTS I 147; II 211; III 140; IV 157.

DIS. CBĞ

çabak (?1 çabak) a small freshwater fish, usually 'the bream' (Abramis brama). S.i.a.m.l.g. with much the same meaning; l.-w. in Russian, chebak 'bream'. See Doerfer III 1061. Xak. xi çabak 'the name of a kind of small fish (samak şıgar) in the Turkish lake' (bi-buhastrate'î-türk); hence a despicable (al-nadîl) man is metaphorically called çabak er Kağ. I 381: Çag. xv ff. çabak (so spelt) mähi-yi riza 'a small fish' San. 204r. 28.

S 2 çapak See çelpek.

çaviq 'a whip-lash'; in II 210, 18 spelt çaviq, no doubt in error. N.o.a.b. Xak. xi çaviq 'açabattu'î-l-sawt 'a whip-lash' Kağ. I 374; o.o. II 210, 18 (çërmes-): 231, 1 (çërmel-).

D çûbit Dim. f. of çip; 'a rod or stick', esp. a flexible one. S.i.a.m.l.g. with a rather wide range of phonetic changes, in SW Tkm. çûbit; the Osm. form çübuk prob. due to a supposed connection with Pe. çûb, same meaning. See Doerfer III 1059. Uyg. xiv Çhin.-Uyğ. Dict. chih 'a branch' (Giles 1,875) çûbit Lifeti 151; R III 2099: Xak. xi çûbit al-qaðibu'l-rall minâl-aqân 'a fresh fish (taken) from tree branches' Kağ. I 381; a.o. II 3 (çap-): Çag. xv ff. çûbügçûbük 'a fresh twig (saxça)': a thin, flexible stick' (çûbit) San. 211v. 13: Xwar. xîîîîîîn? dalma çübuki 'a willow shoot' Oq. 30: Kom. xiv 'twig, rod' çûkçûkçûbux CÇG; Gr.: Kip. xiii al-ğûsun wâl-qaðibi çûbit Hou. 7, 11: xiv çûbit al-qaðib Id. 41: Osm. xv çûbük bûrk 'a tall pointed cap (?) TTS III 149.

Çûvâ: See çûvâçî.

PU çûfa: (çûvâca) an old word ending in -ga; the -f- in all the spellings is prob. an
error for -v-. N.o.a.b. Xak. *çufqa*: a horse which a fast-post-rider (al-baridul-muri) takes on the road and rides until he finds another. Kaş. I 442: Qoquz/Kip. *çufqa*: al-dali'l wa'l-qad'id 'a guide, leader', and in the prov. kalin kuılan çufgasiz bolmas 'there is no herd (xusultf, miss-spelt) of wild asses without a guide and leader' (dalil vea häd) Kaş. I 442.

?D çapqat perhaps Dev. N. fr. çap-, but the semantic connection is remote. Survives only(?) in NC Kir. çapan çapkit 'outer clothing'; çopuk 'body armour', and SW Osm. çapat 'rag, patch; gore, gusset'. The original meaning may have been 'a quilted coat', cf. yalma. See Doerfer III 1082. Xak. xi çapqat al-haşiyu 'a padded garment' Kaş. I 451: Kip. xiv çaput (e.b.) al-hudma 'a patched garment' Id. 41.

Dis. V. CBG-

D çavk- Intrans. Dev. V. fr. çav: 'to be, become, famous'. N.o.a.b. Uyg. viii ff. Bud. utmiş çavkmış vaqir pasakılı 'the victorious and famous vaira-crowned' (Sanskrit and Soghdian l.-w.s) U II 59, 4 (iii): Xak. xi er çavkidi: sira il-il-racul sit 'the man became famous' Kaş. II 117 (çavkar, çavkmak): KB ajunda çavkmış 'famous all over the world' 406; similar phr. 1928; isizke çavkmış kişiisin yira 'keep away from a man who is notorious for his wickedness' 4238: Xwar. XIV çavuk- 'to be famous' (and çavuktur- 'to make famous') Qub 42.

Tris. CBG-

D çivqaçi Hat. leg.; N.Ag. fr. çivqa: which survives only(?) in SW Osm. and xx Anat. where it, and the Sec. f.s in the latter (çivka, çivgar, çivkar, etc.), have a wide range of meanings, 'thin, weak' (Red.); 'a cow's horn' (Samu); 'thin; shoot, sucker', etc. (SDD 346). The N.Ag. by its context obviously relates to catching birds, possibly by some sort of trap contrived by using thin twigs under tension. Uyg. vii ff. Bud. (if we have been butchers, poultry-keepers, pig-keepers, or fishermen) keyikçi ançi tuzuakçı bolmutum erser torç çivqaçi kuçiç (iterçil, q.v.) . . . bolmutuz erser 'if we have become wild game (Hend.) hunters or trappers; if we have become bird netters, bird snarers (?) wild-fowlers ...' TT IV 8, 56-8.

PUF çibikan, etc. lit. 'a jujube fruit, Zizyphus vulgaris'; hence metaphor. 'an inflamed boil or ulcer'. No doubt a l.-w., prob. of Indian origin, which explains the variations in spelling. In the medieval period the -k- was voiced and ultimately elided. Survives only(?) in SW Osm. çiban; Tkm. çiban 'boil, ulcer'. See Doerfer III 1511. Uyg. viii ff. Civ. (VU) çubakan 'jujube fruit' H II 22, 39: xiv Chin.-Uyg. Diet. 'jujube fruit' çubgan LG1 153; R III 2185; 'sweetmeat çubyan do. 151; 215: Xak. xi (under the heading fa'ālan/ta'ilan -K-) çibikan al-unmâb 'the jujube fruit'; çibkan al-dumal 'a boil', it resembles a jujube fruit in its redness Kaş. I 448: xiv Moh. al-dumal çiban Mrl. 69, 3; Rif. 164: Çaq. xv ff. çiban (spelt) 'a boil or pustule (garha) which appears on the limbs' San. 215v. 14: Xwar. XIII (?) 'they eat and drank various kinds of food and wine') çubyanlar kimizlar 'jujube fruits and houmis' Öğ. 93-4: Kip. XII al-dumal (bas); Tkm. çiban (vocalized çib:an) Hou. 33, 5: xiv çiban al-dumal Id. 41; Bul. 10, 2.

Tris. V. CBG-

D çibkla: Den. V. fr. çibuk; s.i.s.m. with some phonetic changes, usually for 'to beat with a stick'. Xak. xi ol atın çibklad: he beat his horse with a freshly-cut switch' (bi-qadîl nā'im) Kaş. III 337 (çibklara: çibkla:ma:).

Dis. CBG-

?S çewek See çuvit. VU çibek pec. to Kaş. and used only in the phr. çibek kirurgy al-yyu' prob. 'the merlin', as opposed to kirguy, by itself, al-hâtiq 'the sparrow-hawk'. There is an entry (VU) çupek jührāt-i nar 'a male bird of prey' in the Calcutta Dict. (R III 2201), but it does not occur in any other Çaq. authority, and its origin is obscure. Xak. x çibek kirguy (misvocalized kirguy) al-yyu' Kaş. I 388; a.o. (-univocalized) III 241 (kirguy).

PU çiçek Hat. leg., but such words are often omitted in the dict.; perhaps an earlier form of the syn. word çik which s.i.s.m. including SW Osm. See Doerfer III 1140. Xak. x çiçek falasatul'-sâbi 'a boy's penis' Kaş. I 388: (Kip. xiv çuk al-dakar muqâbîl-ul-farc 'penis' opposite to 'vagina' Id. 44).

D çöblk Dim. f. of çöbc. N.o.a.b. The passage in U I 14, 3, left untranslated there, is discussed in a note in U II 91, where it is pointed out that bês çöbl is a translation of the Chinese phr. 'the five cho, impurities' (Giles 2,409), see Soothill and Hodous, A Dictionary of Chinese Buddhist Terms, London, 1937, p. 448a. Uyg. viii ff. Bud. bu kelyik bulganyuk bês çöbl yaklak ödetki 'living in this present confused evil period of the five impurities' U I 14, 3 (cf. similar phr. under çöb): Xak. x sôbîk (silc) 'the debris (al-zamâd) which is thrown away after fruit has been eaten'; the -s- is changed from ç- Kaş. I 390.

F çawgan See çogen.

D çivgin Dev. N./Afr. *çiv*; n.o.a.b. Xak. x çivgin aș al-ya'dîlul-makul mutsummin 'wholesome fattening food'; and one says çivgin ot 'a plant which fattens cattle' Kaş. I 443; a.o. I 443, 23 (çeygin).

Tris. V. CBG-

reckoned that this food was nourishing for the body and wholesome 'mussib il-lil-badan naçî') \textit{Kas}. II 278 (çiyginlenâr, çiyginlenmek); in all cases a \textit{damma} is inserted over the -ğ- by a later hand, in addition to the original kasra).

**Dis. CBL**

1 çavîl: 'a falcon', precise variety uncertain. It occurs, mis-spelt qulî, in the xviii Manchu, etc. Five Language Mirror, see E. D. Ross, \textit{A Polyglot List of Birds in Turki, Manchu and Chinese}, Calcutta, 1909, No. 61; Ross could not get any specific meaning fr. the Manchu and Chinese equivalents and the Tibetan \textit{khra-ţur} 'a falcon' and Mong. \textit{söykur karkîgây} 'gerfalcon, goshawk' are equally vague. Survives in SW Osm. çavîl 'a young, untrained falcon' Cf. çîhek, çârru:, toğan, turum-tay, kîrguy, la incontro, Şînk. Türkî if f. Yen. çavîl: occurs in an obscure context in \textit{Mal}. 48, 6; \textit{Xak}. xi çavîl: al-sâhin 'gerfalcon, or peregrine falcon' \textit{Kas}. I 431: \textit{KB} (in a list of bêgs) kayûsî manç bêg kayûsî têgin bêg (â corrupt, see têgin) kayû çarî bêg 4068; the çavîl bêg and çarî bêg were prob. both keepers of the king's falcons: xiv \textit{Muh}.(?) dakarul-bâz 'male falcon' çavîl: (mis-spelt çâkâli: Rîf. 175 (only).

F 2 çavîl: Hap. leg.; no doubt a l.-w., prob. Iranian, cf. çovîl: Gancâki xi çavîl: 'the rinds (qâqr) of peaches and nuts which are used to light fires' \textit{Kas}. III 442.

**VUF coşvîl:** presumably the same as, or cognate to, Pe. çâvîli 'a winnowing-fan of reeds' (\textit{Steingass}); 'a sieve for sifting cereals' (B. V. Miller \textit{Persiisko-russkii slovari}, Moscow, 1953). Gancâki xi çovîl: (vocalized çawîlî: in second hand) misfât tutmâr 'a strainer for tutmaç', it is made of thin rods plaited together, and made like a ladle (al-miğrafa) \textit{Kas}. III 442: Kip. xii miğrafa-tutmac çawîl: A. R. 197, 10.

\textbf{D çavîlî:} P.N./A. fr. çâvîl: 'famous, renowned'. Survives only (? in NE), in several dialects çaptîç/çâptu:/tsaplu: \textit{R} III 1926; IV 196. \textit{Xak}. xi \textit{KB} tümen miç külîç çavîlî ertsigerî 'innumerable famous (Hend.) heroes' 4525: xiv \textit{Muh}.(?) şâhîb şît 'famous' çavîlî Rîf. 145 (only, mis-spelt çâkîlîç): (Çag. xv ff. çâlgîn (sic) muta'ayyin ve nâmîdâr 'distinguished, famous' \textit{Vel}. 233 may be a corruption of this word).

**Dis. V. CBL**-

\textbf{D çapul-} Pass. f. of çap-; s.i.m.m.l. with the same range of meanings as çap- in the Pass. \textit{Xak}. xi annu evîl: çapûldî: 'his house was plastered (çiyuýina) with thin clean mud' (çapulur, çapîlîmâk); also used in Uyâ, when a man is struck on the neck \textit{Kas}. II 119: (xiii(?)) \textit{Tej}. çäpulû- 'to be pulled apart, to disintegrate', 357 may be a mis-spelling of this word): Çag. xv ff. çapul: (1) davândîa şudan 'to be made to gallop'; (2) tâx tîdane 'to be pillaged'; (3) 'to be wounded (çaxnîdâr) by a sword blow and the like' \textit{San}. 204r. 17: \textit{Xwar}. xiv çapul- (sic) 'to be driven, set in motion' \textit{Qub} 40: \textit{Osm}. xiv çapul- 'to be pillaged' in one text \textit{TTS} I 146.

**PUD çavîlî-** Hap. leg.; the ç- carries a fatâha in the Perf. and a \textit{damma} in the Aor. and Infinit.; it lies between çîlî- and çînlî-; it is clearly a Den. V., but as there is no obvious base with -v- it is possible that this is an error for -k-, or -ğ- mis-vocalized; cf. 2 çîlîlî-. \textit{Xak}. xi et çavîlîdû: 'the meat was spoilt' (luhtuwa), that is when it is not cooked soft (lam yana' am fâbsulu) \textit{Kas}. III 296 (çovlarç, çôvlâmâk).

\textbf{D çavîl:} - Refl. Den. V. fr. çâvîl: 'to be, or become, famous, renowned'. Survives in NE Bar. tsaplan-—same meaning, R IV 196; and SW Osm. çavîl- 'to be noised abroad'. \textit{Xak}. xi er çavîlîndî: şaâra il-lâcul šît 'the man became famous' \textit{Kas}. II 196 (çavîlanur, çavîlânmak); in an excursus on Refl. Den. V.s fr. trilateral Nouns, \textit{III} 199, 24 ff. it is said that er sâvîlîndî: 'the man quoted proverbs' and er çavîlîndî: 'the man became famous' are impossible forms, but that if someone uses them, no one blames him; as both Verbs are known to have existed with a short vowel in the first syllable the point seems to be that if Verbs are formed from monosyllables with a long medial vowel the vowel is shortened: \textit{KB} ke'îr kut kišike aši çavîlanur 'good luck comes to a man and his name becomes famous' 7425; a.o. 2950: Osm. xiv çavîl- 'to be famous' in one text \textit{TTS} I 150.

**Tris. CBL**-

\textbf{DU(D) çobulmak} Hap. leg.; the word occurs in the middle of a long string of words ending in -lîk, and it is perhaps an error for *çobum-lik, but there is no obvious etymology for either word. The place mentioned is no doubt that listed in 4198 as 'the name of a town near Şaraz', but the allîf is not vocalized in either place. (\textit{Xak}. l.) çobulmak 'apple segments' (fâlgî'l-tâkha) in the language of (\textit{VU}) \textit{Atîk Kas}. 1 503.

**Tris. V. CBL**-

\textbf{D çîlîla:} (çîvîla:-) Hap. leg.; Den. V. (irregular) fr. çîf (çîv). \textit{Xak}. xi kâp çîlîla: hadara'l-dann 'the jar made a noise' (?) when tapped or when boiling); also used when fruit juice is boiled (gâlût) and a bubbling sound (azîz) is heard because of its boiling \textit{Kas}. III 325 (çîlîlarç, çîlîlamâk).

**Dis. CBN**-

\textbf{SF çîban} See çibîkan.

\textbf{çîbun} See sişèk.

\textbf{PU çûpan} an early word meaning 'minor official, village headman', or the like. The earliest occurrences are in \textit{Protobulgur} ix (?) see Gy. Moravseki, \textit{Byzantoturcica}, Budapest, 1943, 121 (s.v. òunavos), with a full
bibliography and O. Pritsak, *Die bulgarische Fürstenliste* . . . Wiesbaden, 1955, pp. 85 ff. This word became a l.-w. in Hungarian and some Slavonic languages as *zupan* (jupan) and the like, 'district head'. It is unlikely that it is connected with Pe. *çipán* (sec. f. *şabăn* / *subăn*) 'shepherd' which became a l.-w. in Russian as *chaban*, s.i.a.m.l.g. except SE as a l.-w. in various languages, and is sometimes confused with *çolpan*, q.v. 

Xak. xi (PU) *çupan* 'awān 'arići-l-qaryə 'the assistant to a village headman' *Kāj*. I 402: (xiiii?) Tef. *çoban* 'shepherd' 360: Çağ. xv ff. *çupan* ('with -p-') *şaban* *San*. 211 v. 7 (followed by several phrs.): Xwar. xiv *çoban* 'shepherd' *Qutb* 44.

**Dis. V. CBN**

D *çapın*- Refl. f. of *çap* - s.i.s.m.l. Xak. xi er atın *çapında*: 'the man whipped (şatı) his horse'; and one says er *suvda* *çapdı*: 'the man swam (sahaba) in the water', and *çapında*: is also so used (lüga fihi) *Kāj*. II 149 (*çapınur*), *çapınmıs*: Kip. xiv *çapın* - hamala 'ālā gūy 'daf'a to whiffle to make a single attack on something' *Id*. 41: Osm. xiv to xvi *çapın* - (1) 'to hurry, bustle'; (2) 'to attack (something Dat.)' in several texts *TTTS* I 146; II 210; III 140; IV 156.

**Dis. CBR**

*çavar* 'kindling'; n.o.a.b., but see *çavrılgı*. Cf. otnup. Xak. xi *çavar* 'the kindling (al-darm) with which a fire is lit'; and one says in a jingle (lit-il-izdvoc) *çavar* *çuvun* *Kāj*. I 411; a.o. *I* 17, 16.

PU *çîpûr* 'goat's hair' with some extended meanings; as there is no trace of a Den. Suff. -ir, this word cannot be derived fr. *çob*, and this raises the question whether the meaning 'rubbish, debris' is not due to a false etymology. Vocalization uncertain since the word survives as *çüpûr* 'goat's hair' in SE Türkî, and *çübûr/*çüpûr/*çübûr* 'goat's hair; rubbish' in SW xx Anat. *SDD* 284, 380, 388. Xak. xi (PU) *çîpûr* *şar*ar-'maţ 'goat's hair', and 'rubbishy goods' (al-xurîj mina'l-mîmit) are called *çüpûr* *çepûr* as a jingle ('alā tariqi-l-itba') *Kāj*. I 363: Çağ. xv ff. *çûpûr* ('with ç- -p-') (1) miy-i buz wa güfand *goat's hair; sheep's wool*; (2) cagul wa bija-i pur diraxt 'jungle; a thicket of trees' *San*. 211 v. 12: Kip. xiv (PU) *çûpûr* (ç- -b-) *al-qas bi-wasax* 'rubbish in dirt' *Id*. 41.

PU(D) *çopa*: as such n.o.a.b.; *Kāj*.ı's translation is almost the same as that of *oprak*, which suggests the same kind of connection as that between *çevûr* and *evîr* - but there is also a semantic connection with *çob* and *çûpûr*, and the later form of this word seems to be (VU) *çûprek* which s.i.s.m.l. in NE, NC, NW with either -i- or -l- in the first syllable. *Uyg*, viii ff. Civ. (in a list of goods exempted from taxation; millet, cotton, wine) *çopa* perhaps 'used clothing' *USP*. 88, 41: Xak. xi *çopa*: *al-xalq mina*-tiyâb 'worn, or tattered, clothing' *Kāj*. I 421: (Kom. xiv 'swaddling clothes' *çüperek* *CGG*; Gr.: *Kip.* xiii al-şiqqa wa'l-xirga 'a piece of cloth; a ragged garment' *çüperek* (*ç- -b*) *Hou*. 19, 8).

**Dis. V. CBR**

cēvûr- 'to twist, or turn (something Acc.'); practically syn. w. *evîr- and *tevîr-; as the latter, q.v., is not noted after xiv or this word before xi, it is possible that this is a Sec. f. of *tevîr-. Survives in NE Bar. *tsür*-; SW *Az.* Osm. *čeşër-*, and perhaps SE Türkî (*Show* 101 only). Xak. xi er ok *čeşërd*: 'the man turned (nagara) the arrow on his (thumb) nail' (nagara means 'to turn as on a lathe'); also used of anything when you rotate it (dauwartaḥu) on your left thumb nail; and one says ol *çîrîn*: *čeşërd*: adâra'l-babra 'he turned the pulley' (etc.) *Kāj*. II 82 (čeşëre:, *čeşemek*); bu er ol teîm ok *čeşërgen* 'that man is constantly turning arrows, that is rotating them on his thumb nail' *I* 522; xiiii? (Tef. *čeşvür- 'to turn away (the face)' 357: xiv *Muh.* dāra 'to turn (Intrans.)' *če- wür*: *Mel*. 26, 1; *Rif*.: 108; al-dawrūn *čeşemek*- (mak in error) 37, 12; 123: Çağ. xv ff. *čeşwür-* (spelt) Caus. f.; gardāmodo 'to twist, turn (something)' *San*. 221 v. 19 (quotn.): Xwar. xiv *čeşwür-* ditto; also 'to translate' *Qutb* 43; MN 335; *Nahe.* 412, 6-7: Kom. xiv 'to turn' *čeşwür* *CCI*; Gr.: *Kip.* xv *duawara mina'l-idāra *šeşwür-* (mis-spelt *seşwür*) *Kav*. 77, 17.

**VUD *ćibirt*- Caus. f. of an Intrans. Den. V. fr. *çip*; survives only (?) in SW xx Anat. *ćibart/*ćibert- *SDD* 255, 270; the -b- carries a *kasra in all places, but a *fatha*, as in the modern verb, might have been expected. Xak. xi ol *oğlin* *ćibirt*: *daraba* *waladahu bi-qadib n'allm* 'he beat his son with a supple rod' *Kāj*. III 430 (*ćibirtur*, *ćibirtmak*).

**PUD *ćobart*- Hap. leg.; presumably Caus. f. of a Den. V., but the base, which can hardly be any word listed above, has not survived. Xak. xi *oğri*: *eriq* *ćobart*: (misvocalized *çoart*: 'the thief stole (salaba) the man's property, to the extent of stripping him naked' (hatta *a'rəhu*) (ćobartur, *ćobartmak*); and one says *ćobartu*: *sidi*: 'he robbed and stripped him' *Kāj*. III 429.

cęvîlîl- Pass. f. of *çevûr* - survives in the same languages. Xak. xi *çığı*: *çevûlîd*: 'the pulley turned (dārāt); also used of anything when it revolves (istādārā) *Kāj*. II 230 (*çevûlîr*, *çevûlîmek*): KB 744 (evîl-). *Çag*. xv ff. *çevûlîr*- (spelt) *gurdîdan* 'to turn, revolve' *San*. 221 v. 29 (quotn.): Xwar. xiv *çevûlî-* ditto *Qutb* 43; MN 49, etc.: Osm. xiv and xv *çevîlî* 'to turn back, return; to be roasted on a spit' in two texts *TTTS* I 156; II 225.

cęvûrûs- Co-op. f. of *çevûr*- Xak. xi ol *menîd* *bîlre*: ok *çevûrûl*: 'he competed with me in turning (fi *tangir*) arrows'; and also in turning anything that revolving (*fi*
TRIS. CBŞ 399

idâra kull şuy' mudaawwar) Kaş. II 208 (cev- rüşür, čevrüsme:k): Osm. xvi čevrüs (of an ear) 'to be twisted, cramped' TTS IV 166.

Tris. CBŞ

D cava:riğ İlap. leg.; P.N./A. fr. cavar. Xak. xi cava:riğ ye'r 'a place with kindling' (çarın) Kaş. I 495.

Tris. V. CBŞ-

VUD çöpürlen- Refl. Den. V. fr. çöpur; survives only (?) in SW xx Anat. çöpürlen- (of a tree) 'to put out shoots' SDD 381. Xak. xi ekli: çöpürendi: nabdat șa'ru'l-ma'z 'the goat's hair grew' Kaş. II 266 (çöpürlenme:k).

Dis. V. CBS-

D čapsa:- İlap. leg.; Desid. f. of čap-. Xak. xi ol suvda: čapsadu: 'he wished to swim (ya'üm) in the water' Kaş. II 284 (čapsaar, čapsama:k).

Dis. CBŞ

čavuş originally the principal military officer of a sağan, 'army commander', and the like, the military counterpart of bilge: As time went on the post gradually lost status; in the medieval period no standard translation is possible since the čavuş was at various times the principal escort of the sovereign, a member of the corps of royal sergeants-at-arms, and a police officer in government offices and provincial headquarters. Survives only (?) in SW Osm. where it now means '(military) sergeant; (civil) door-keeper or messenger in government offices and the like'. See Doerfer III 1055. Türkü vii bilge: čavuşu ertti: he was his Counsellor, and Army Commander IX. 17 (and see șap); a.o. T 7 (bilge): (these passages are mistranscribed and mistranslated in the current editions); viii f. Yen. Čavuş Tun Tarxan bejûsi: tíke: bertimiz 'we have erected a memorial stone to the Army Commander Tun Tarxan' Mal. 30, 3 (there mistranscribed): Xak. xi čavuş ala'di̇ yausu-tail' tufuf fi'l-habrb wa șay'ul-cund 'ani'l-zulm (the officer) who marshals the ranks in battle and restrains the army from (committing) atrocities' Kaş. I 368: xiv Muh. (in a list of titles of office, etc.) şâ'ibu čavuşu (mis-spelt ša:huş) Mel. 57, 15; Rif. 156: Çağ. xvii. čavuşu (spelt) (1) şübâr 'mace-bearer' which is written for the yausuwal (mounted mace-bearer) and ışik ăkan (door-keeper) (quoton.); (2) 'a man who goes ahead of a caravan and acts as their guide (baladi) and announces the departure and the stop for the night'; in Ar. qa'id (quoton.). Sin. 209, 22: Xwar. xiv čavuşu 'mace-bearer, herald' etc. Qub 42: Kip. xiv čavuşu (c-) huna'alla'di yašihat amâ-mal-malik bi'l-ta'žim we'al-ti̇hirâm (the officer) who goes before the king and calls for honour and respect' Id. 47.

čepîş 'a kid more than half grown'. Survives in NC Kır. čebîş; Kız. şîbiş (tie); NW Kk. şîbiş; SW Az. čepîş; Osm. şepîş; Tkm. čebîş. See Schieberb 120. There is a syn. Pe. word șepişiš and Schieberb may be right in suggesting that this is an Iranian -w., since the Pe. word is cognate to Latin caper, Celtic kaper-o, while the word has no obvious Turkish etymology. Xak. xi čepîş 'a kid (min aši‡dî'l-ma'z) when it has reached the age of six months' Kaş. I 368: Kip. xii 111 'a kid (al-cady) one year old' čepîş (-b-) Hou. 15, 9; xiv čepîş (-c-) 'matured (al-şâ'it)' 'a fully grown kid' Id. 41: Osm. xiv and xvi čepîş 'kid' in two texts TTS I 151; IV 162.

čevîş 'device, method of doing something'; syn. w. 1 až and used only in the Hend. al čevîş. N.o.a.b. but cf. čevîšilîg. Uyg. viii ff. Man. M III 44, 4 (1) až: Bud. Kuan. 98 etc. (1 až).

Vu 1 čavşan: Hap. leg.; morphologically parallel to čavşan but with no known origin. Xak. xî čavşan (-f-) 'the shears (al-miqaşt) with which sheep are sheared' (yuçaaz) Kaş. III 385.

Vu 2 čavşan n.o.a.b.; the Kip. word, there transcribed with fr. vowels for no stated reason, is obviously a later form of the same word with an extended meaning. Xak. xî čavşan (-ç-) unvocalized 'al-amaq 'bleary-eyed' Kaş. III 385; Kip. xiv čavşan (c-c-) 'al-qaða:ya 'the small owl' (cf. bâý) Id. 47; al-qaða:ya ditto (vocalized čavçan) Bul. 12, 2.


Dis. V. CBŞ-

S čavşa:- See čavşa:- (.D) čivşat:- Hap. leg.; 'to be, or become, sour; to ferment'; prima facie Den. V. fr. čivşat. Spelt čavşas- in the MS., but the -s- is fixed by the der. fr. Xak. xî çağş čavşadu: (p-) 'the wine fermented (gala) and threw up a scum' and one says karîn čavşadu: (p-) 'the food burnt (la'a'da) the stomach and turned it sour' (himmada) Kaş. III 286 (civşatı̇r, civşama:ka; both p-).

D čivsât- Caus. f. of čivşat:- Xak. xi er (MS. ol) çağir čivsâtti: (p-) 'the man fermented (himmada) the wine (etc.)'; and one says sîrke: karîn čivsâtti: 'the vinegar made the stomach acid (himmada), also used when it is poured on the ground and makes it acid (aqlat) Kaş. II 336 (civsâtr, civsâmaka).

Tris. CBŞ

D čivşagûn: Dev. N./A. fr. čivsâ:- 'sour, acid'. N.o.a.b. Uyg. viii ff. Bud. (in a poem about foods appropriate to the four seasons; in winter let them eat cold fatty sweet food) čivşagûn 'as acid' Swc. 591, 21; Civ. (thirst is caused by) ağîr čivşagûn şor aşîn 'heavy, acid, salt (Pe. l.-w.) food' TT VIII 1.12; a.o. do. 19 (odgûrak).

Tris. V. CBŞ-
D čeplšen- Hap. leg.; Refl. Den. V. fr. čeplš. Xak. xi oigik čeplšendi: šara'1-cady min čumlat'l-creda 'the kid got into the category of half-grown kids, and was reckoned as such'; this is when it has reached the age of six months Kaş II 266 (čeplšenurič, čeplšennmek).

Mon. CC-
VU čēj: 'an iron nail'; as such Hap. leg., but there are several syn. modern words clearly derived fr. it; NC Kir. čëgē; Kzż. čëgē; SC Uzb. čëga; NW Kaz., Krim, Kümük čëy; Kk. čëgē; SW Osm. čwil; Tkm. čūy. These forms suggest that the vowel was originally -ë-. As regards the final, strictly 'non-Turkish', -j- this is more likely to be a Sec. sound rather than an indication of foreign origin. If so, it was prob. dissimilated fr. -c and the evolution may have been *cēc > čēj > čēv > čeq/cūv > čūy. Xak. xi čēj: ('with -j') al-'mismir ma'mal-had 'an iron nail'; and 'a rivet on a breastplate' (quatrīl-dir) is called čēj Kaş III 123.

Mon. V. CC-
VU č-pill- Hap. leg.; the -j- is prob. a Sec. sound, see čēj; the Infin. here has -mak, that of the Caus. f. -mek; it is not clear which is an error. As the word precedes čēj the vowel should perhaps be fatwa, see čijtur-. Xak. xi yağğur at čijtur: ('with -j-') 'the galloped horse lay down' (inafxada) when someone wished to mount it, fearing for its back; and any galled animal does the same when someone wishes to put a load on it Kaş II 9 (čijtar, čijma'k).

čūj- as such Hap. leg.; at any rate in later times practically syn. w. šeq-, q.v., which makes it difficult to separate modern forms of the two words, but this one at any rate survives in SW Az., Osm., Tkm. čöş- to unite, unravel'. The -j- is no doubt a Sec. sound, perhaps dissimilated fr. -c, cf. čēj, in which case the original form may have been *cēc-. Xak. xi ularağt yip čijtur: ('with -j-') 'the woman pulled on (cadabat) the thread'; also used of anything that can be stretched (yumkin tiiltalulu) by pulling, like a cord or a sheep's entrails Kaş II 9 (čijer, čijmek): Çağ. xv ff. čöş- az ham darbardan wa az ham to kardan ta paraganda kardan 'to take off, pull off, dispers, Ser. 312, 27; Xwar. xiv čöş- 'to lay down'; Kom. xiv čöş- 'to pull' CCG; Gr. Kup. xiv čöş- (c-c) naqda'k- 'to untwist, untie a thread' Id. 43.

Dis. CCA-
PU čeqe Hap. leg.; occurs only in the following passage, where its meaning and nature, perhaps a Ger. in -e, are undiscoverable. Xak. xi KB (the King asked, 'When is he coming? Where can I meet him?') Özgülüms replied kçe yaruk dunyâ meqzi tünerves 4će 'Late, when the bright colour of the world turns to night... ' 5018.

Dis. V. CCG-
VUD čijtur- Hap. leg.; Caus. f. of čij- (sic), q.v. As this word precedes čijtur- the vowel should perhaps be fatwa. Xak. xi bu: yük atır čijturi: 'this load and its weight made the horse's back collapse' (axfeda zabrah- -faras), as a galled horse, etc. behaves when he is loaded and lies down Kaş II 180 (čijturür, čijturme:k, etc.).

D čijtur-. Caus. f. of čij-, q.v.; survives in SW Osm., Tkm. čozdūr-. Xak. xi ol yupię čijturþ: ('with -j-') 'he had the slack cord pulled out' (amadda); also used for pulling out the entrails of a sheep Kaş II 180 (čijtürür only).

Dis. CCG-
çoçuk 'sucking pig'; in this form survives only in SW Osm. çoçuk 'child', but a Sec. f. çoçqa/çoçka and the like, 'sucking pig; pig (in general)', which looks like a Mong. corruption of this word but is not in fact a l.-w. in Mong., appeared in the medieval period and s.i.a.m.l.g. (in SW only xx Anat.). O. Kir. ix ff. Çoçuk börri: saçu:n, if correctly read in Mal. 12, 1, must be a P.N.: Xak. xi çoçuk al-xanmi's (sic) 'sucking pig' Kaş I 381; Çağ. xv ff. çoçqa (so spelt) baça-i xük 'sucking pig' Sdn. 212f. 12; Kip. xii al-xamni çoçka: Hou. 11, 13.

Dis. CCG-
çeqek 'flower', hence metaph. 'a skin eruption', esp. 'smallpox'. An early l.-w. in Mong., as çeqeqg. S.i.a.m.l.g. usually as çeqek, occasionally çeqek, SW Az., Osm. çeqek. See Doerfer III 1073. Uyğ. viii ff. Bud. çeqeq is used as the equivalent of Sanskrit puspā; Chinese hua (Giles 5,002) 'flower', sometimes by itself TT V 20, 1; Swu. 137, 18; 173, 5 etc. and sometimes in the Sino-Turkish Hend. xwa çeqeq U III 46, 11; TT V 10, 104-7; Swu. 183, 14 etc. Civ. Kir Çeqek 'Desert Flower', P.N. Uşp. 54, 3: Xak. xi çeqek al-nüri (sic) wa'al-sahr 'flower, blossom'; çeqeq (mis-spelt çeqek, çim maftuha read as kad) al-hasa 'scarlet fever' in Çigil Kaş 1 388; I 437, 4 etc. (üklû) and 6 o.o.: KB usually çeqeq in the Fergana, çeqeq in the Cairo, and çeqeq in the Vienna MS., is common, 70, 79 (oyna-), 829, etc.: xii(?) Tef. çeqeq ditto 358: xiv Muh. al-ward 'rose' çeqeq Mel. 78, 5; çeqeq (e-c) Rif. 182: Çağ. xv ff. çeqeq (so spelt) (1) sigifa 'flower'; (2) metaphor. abîla 'small-pox', in Ar. cadari Sân. 216f. 11 (quots.); Xwar. xvii çeqeq 'flower', and specifically 'rose' Qubb 43; MN 87 etc.: Kom. xiv çeqeq çeqeq CCG, CCG; Gr. Kip. xi al-zahr çeqeq (e-c), unvocalized Hou. 7, 12; xiv çeqeq (e-c) ditto Id. 42; xv al-azhâr
Di ciçek - Refl. Den. V. fr. cicek; [of a bush etc.] 'to flower'. S.is.m.l. Uyg. VIII ff. Civ. USp. 15, 5-6 (altm); Xak. XI ciceklik 'the name of the place where flowers (al-zahr) grow' Kas. I 508; KB (the nightingale sings a thousand songs) ciceklikte 78; a.o. 5972.

Tris. CCG

D ciceklik P.N./A. fr. cicek; 'flower, covered with flowers'. S.is.m.l. sometimes with metaph. meanings like 'pock-marked'. Uyg. VIII ff. Bud. xwalig ciceklik yer 'a place covered with flowers (Hend.)' U III 56, 4 (ii); a.o. TT V 12, 123 (ölenlig): (Xak.) VIII (?) Tef. ciceklik 'flowering' (garden) 358.

D ciceklik A.N. (Conc. N.) fr. cicek; 'flower garden'. S.is.m.l. Uyg. VIII ff. Civ. USp. 15, 5-6 (altm); Xak. XI ciceklik 'the name of the place where flowers (al-zahr) grow' Kas. I 508; KB (the nightingale sings a thousand songs) ciceklikte 78; a.o. 5972.

Tris. V. CCG-

D ciceklen - Refl. Den. V. fr. cicek; [of a bush etc.] 'to flower'. S.is.m.l. Uyg. VIII ff. Civ. TT VIII P.24 (erik, spelt ciceklenir): Xak. XI yigac ciceklenli: (sic) 'the tree (etc.) flowered' (tawarrada) Kas. II 266 (ciceklenir: (sic); ciceklenmek, unvocalized; VIII (?) Tef. ciceklen- ditto 358: Kom. XIV 'to flower' ciceklen- CCG; Gr.: Kip. XV 'to flower' (ashzara), that is to have flowers ciceklen- (sic) Kas. 59, 8.

Dis. V. CCL-

D çojul- Pass. f. of çoj-; survives in SW Osm., Tkm. çozul- 'to be untied, disentangled', etc. Xak. XI yip çojuld: ('with -j') 'the slack cord was pulled out' (or stretched, imtadada); çojuld: is also used of glutinous substances like thick syrup and chewing-gum (al-rubb wa'l-lik) when they are pulled out Kas. II 132 (çojullur, çojulme:k): Çaq. XV ff. çozul- (spelt) az ham wa' yadan wa paraganda yadan 'to be pulled off, dispersed' San. 213r. 6.

Tris. CCL

çicacak 'the little finger'; a specific name for this finger is lacking in some languages, e.g. in Uyg. It is called klcig erpek; but this word survives in NE Alt. çicacak R III 2094; Kiz. Sag. çumçalçak do. 2188; Khak. çimalçik Bas. 326; Kiz. çimalçak do. 329; SE Turkish çimalçak/çimçalçak Show 104, jarring 70; NC Kir. çicacak/cicpanak; KzX. çinaşax; SC Uzb. çimalçak/çimjilik; NW Kk. çunatak; Kunyk çicacay; Nog. çintatay; Tat. çençe; SW Az. çecike; (Osm. serçe parcak 'sparrow finger', perhaps a corruption of this word, based on false etymology; Tkm. külembike not related). It is difficult to explain some of these forms without assuming an original *çicacak, but the word is obviously related to çicacak, q.v. Although -lak and -muk are possible Turkish suffixes the words give rather the impression of l-w-s fr. some other language, possibly monosyllabic, but not Chinese, where although 'finger' is chih (Giles 1,791) any words like 'little' qualifying it would necessarily precede and not follow it. Xak. XI çicicak:al al-xinsir 'the little finger' Kas. I 487; XIV Muh. al-xinsir çicicak:al Mel. 47, 11; çicicak:al Rif. 141: Çag. XV ff. çicanak (so spelt) angust-i kicak 'the little finger', in Ar. xinsir San. 221r. 21: Kip. XIII al-xinsir çicicak:al Hou. 20, 16: XIV (Tkm.) çecicak: al-xinsir, in Kip. çicicak:al (c-e:, vocalized çicicak) Id. 42: XV al-xinsir çuluk (sic) barmak Kas. 61, 4.

Tris. CCM

çicamuk 'the ring finger'; n.o.a.b.; the normal phr. for this finger is atsz barmak (see atsiz). Cf. çicicak:al. Uyg. VIII ff. Bud. (in order to make the mudra called 'fastening the uajra') ulug epreklilerin suk epreklilerin çicamuk epreklilerin kavsrup tikc illiku 'join the thumbs, index fingers, and ring fingers, hold them upright, and make a triangle' TT V, p. 16, note Asq. 8; Xak. XI çicicak:al al-xinsir 'the ring finger', wa hadda qalla ma 'yu'raf, this word is little known Kas. I 487.

Dis. CCR

SF çaat:tr See I çaat:tr.

Mon. CD

1 çat onomatopoetic, normally for the sound of a blow; cf. çap. S.is.m.l. in such forms as çat, çet, çit, çit which are used either singly, reduplicated, or in combinations. Xak. XI çat çat hicayya 'an waq 'an onomatopoetic for (the sound of) a blow'; hence one says çat çat urdi: 'he beat him noisily' (muşawwata(n) Kas. I 320.


çit originally prob in a physical sense 'a fence'. The vowel was originally -i-, but, as frequently happens, later became -i-. S.is.m.l.g., usually as çit or çet used either for physical objects 'hedge (e.g. of thorn bushes), wattle fence, hurdle', etc. or for 'boundary, edge (e.g. of a river, a blanket, etc.)', and the like. See Doerfer III 1152. Uyg. VIII (I had my throne set up (etlir-) there) çit anta: tok:tdim 'I had a stockade driven into the ground' (I spent the summer there, I established the frontier (yaka:) there) Şu. E 8; [gap]tsiz başi çitmin yayaldim 'I spent the summer at my stockade at [...]. Itisz Baş:; do. S 2: Xak. XI çit al-xüns minal-qasab awal-l-sawk 'an enclosure (?) normally 'hut') of reeds or thorns Kas. I 320: Çag. XV ff. çet (sic 'with ç-') kanar 'edge, boundary', and the like; the Turks of Kışgar pronounce it çit San. 205r. 3; çit ('with ç-') in the language of Kışgar, kanar do. 216r. 5; Kip. XIV çet (c-e: vocalized) al-darz 'a seam' Id. 41: Osm. xviç çit: ... and in Rımı, 'an enclosure or fence (hînâ wa 'hâ't) made of sticks and reeds' San. 216r. 5.
F čıt ‘flowered silk’ and the like; a 1.-w. prob. ultimately der. fr. Sanskrit citra ‘variegated (fabric etc.)’, perhaps through some Iranian language, cf. Pe. čıt, which usually means ‘chintz’ (a corruption of the same word) or similar cotton fabrics. S. i.a.m.l.g. except NE as čıt/ʃıt but one of these words may be direct borrowings fr. Pe. See Daerfer III 1153. Cf. barçın etc. Xak. xi čıt ism dibāc ķaň lāhu wavy maqās ‘a word for Chinese silk brocade with an embroidered ornamentation’ Kaš. III 120.

Mon. V. CD-

čat- basically ‘to bring together, join (something Acc., to something else Dat.)’, with various special applications. Survives as čat- in SE Türkî; SC Usb.; SW Az., Osm., Tkm.; the Çağ. Sec. f. survives in NC Kir. čıt-; Kz. čıt- ‘to knit (the brows), frown’. (Xak.) xiii(3). At. 205 ‘(to frown, aln): Çağ. xv ff. čat- (spelt) ‘to join together (ba-ham payvästan), to fasten (basta) two things to one another, to bring together’ (sar ba-ham āvārān) San. 204v. 15 (quotns.)—čıt- (spelt) rā tumuš kardan wa inqābād-i wāch ‘to make a sour face, to frown’, the verb does not convey this meaning if used by itself, the noun ‘face’ must be mentioned do. 215v. 18 (quotn.): Oğuz xi er oglak/kuzı:ka čatta: ‘the man put (parana) the kid in with the lamb (etc.)’ Kaš. II 294 (čaţar, čatmak; verse) Xwar. xiv čat- ‘to join, add’; kaşın čat- ‘to frown’ Qubt 41: Kip. xiv čat- (e-) cama’a baynāla- dar ausp ‘to join two edges in a seam’; and one says kaş čat- ‘absa ay cama’a al-lāhēcbayn ‘to frown, that is knitt the brows’ Id. 41: Osm. xvi ff. čat- ‘to fasten’, etc. in several texts TTS I 149; II 214; IV 158.

Dis. CDA

VU/F čatu: Hap. leg.; this is the original form of the word in the MS.; the waš was turned into a qâf by a second hand, and it has so far been indexed as čatuk, cf. botu: Morphologically it could be a Dev. N. fr. čat-, but as this would be semantically suitable only for the Sec. meaning ‘knife-handle’ it is prob. a Chinese l.-w.; the second syllable looks like t’ou (Giles 11,441) often used as a suffix to form Conc. Ns. Xak. xi čatu: ‘the horn of a sea creature (garn samak bahri) imported from China’; it is also said that it is the root of a tree (irraq sacara); knife handles are made from it, and poison in fish detected by it; broth or other food is stirred with it in a bowl, and the food (if poisonous) boils without (being put on) a fire; or this bone is put on the bowl and sweats without there being any steam Kaš. III 218.

Tris. CDB

E čatuxa: Hap. leg.; this word occurs in a list of disyllabic words of which the order is determined by (1) the last consonant, (2) the first, and (3) the second and comes between klıp: and VU kenbe:. The -ba/-be: is certainly correct, the other letters all errors. The initial must be k- (hâf misread as cim maʃfûha, cf. şefek for şeçeğ where the opposite error occurs); the second consonant lies between râ and mûn, and as there is a superfluous ‘tooth’ in the word was prob. x- Kes-. qur., sometimes means ‘to levy, or assess, taxes’; -be: is not a Turkish Suff. but k̨esbe: might be a Sec. f. of kesme; which does not occur in the meaning given, but etymologically could. Çıgîl xi čatuxa: (k̨esbe:) ‘the word for a fine (rahn) which the headman of a village (ârîf, qarya) collects from anyone who does not turn out to dig a canal or the head-works of a subsidiary channel’ (al-nahr wa ra’sîl-îrîb) Kaš. I 416.

Dis. CDG

D 1 čatuk (čaṭok) Pass. Dev. N./A. fr. čat-; ‘joined to something else’, with various extended meanings. S. i.a.m.l.g. except NE, in forms of which the commonest is čatak and others čatik, čitak, čitik, čituk and a wide range of meanings. Uyğ. viii ff. Civ. ötrü ol leşp čatuk titiğ teg kirüyur ‘then that mucus dries like clinging mud’ TT VIII 1:7: Çağ. xv ff. čatuk (spelt) şaxs-i munqobi tür-ru ‘a frowning sour-faced individual’ San. 216r. 6 (quotn.): Kip. xiv čatuk (c-) kaşlu: maqrîmîl-hâcibayn ‘with knitted eye-brows’ Id. 41.

E 2 čatuk See čatu:

Dis. CDG

?F čêtuk (femalene) cat’. The various Turkish words for ‘cat’ are collected in Schcherbak, p. 129. Some of them, e.g. maçaç, VU mûşq, and mışķiç, are demonstrably l.-w.s, and it is likely that the rest, including this one, which has no obvious etymology, are also l.-w.s. The Turks prob. did not meet cats early enough to have their own word for them. (Xak.) xiv Muh. al-sínmar ‘cat’ čêtuk Mel. 72; 6; čêtuk Rif. 174: Oğuz xi čêtuk al-hîrra ‘female cat’ (VU) kûwîk (unvocalized) čêtuk al-dàyvam ‘tom cat’ Kaš. 1388; s.o. III 127 (mûşq): Xwar. xiv čêtuk (femalene) cat’ Qubt 42: Kip. xiii al-qît ‘tom cat’ (maçç; also called) čêtuk Hov. 11, 11: xiv čêtik (c-) al-qît Id. 42; Bul. 10, 10: xîl al-qît setlik (sic) Kat. 62, 3; sînmar (maçç and) čêtik Tuh. 19a. 11: Osm. xiv ff. čêtik, occasionally čêtik, ‘cat’; common till xvi, occasionally later TTS I 155; II 222; III 147; IV 165; xviii čêtik (spelt) in Rûmi, gubra ‘cat’, in Ar. hîrra and sînmar San. 205f. 14.

?E četken: Hap. leg.; the ordinary word for ‘bridle rein’ is tigîzn, which occurs twice in Kaš. but not as a main entry; if it had been a main entry it would have come between terkin and Taşken (place-name) two places before this word. It is possible that the text is in disorder and that tigîzn has dropped out and its translation been attached to this word, this may or may not have been given another meaning or perhaps merely inserted in the
text to match the translation. Xak. xi çetken: 'inamîl-licâm 'bridge rein' Kaş. I 443.

Dis. V. CDL-
D çatla:- See çatla:-.

Trls. V. CDL-
D çatla:- elongated Den. V. (cf. toki:la-) fr. çat; 'to make a cracking sound', and by extension 'to break with such a sound' or more generally 'to split, break' (Intrans.). The more regular form çatla:- is noted in the medieval period and survivals in SW Osm., Tkm., and with phonetic changes in such words as NW Kk. şatna-. See şefkirtük. Xak. xi berge: çatla:di: 'the whip cracked' (sûta); also used for any similar sound Kaş. III 323 (çatla:madı: only): Çaq. xv ff. çatla:- 'with ç-' torkidan 'to crack, burst' San. 2057. 1: Kip. xiv çatla:- sânavata bi:jarqa:a 'to make a cracking sound' Id. 42.

Dis. CDN
câdan 'scorpion'. S.i.a.m.l.g. except NE with some phonetic changes usually as çayan/çiyän; in SW Tkm. içyan (sic) and SW xx Anat. çayan still mean 'centipede' and the Ar. l.-w. 'aqrab is used for 'scorpion'. Xak. xi çadan al-aqrab Kaş. I 409; a.o. III 367, 8: KB çadan 'the constellation Scorpio' 140, 488: xiv Rêh. ditto (in the quotn. fr. KB) R III 1903; Muh. al-aqrab çayan Mel. 74, 3; Rif. 177; ditto as a sign of the zodiac 79, 5; 183: Çaq. xv ff. çayan 'Scorpio' Vel. 237; çayan (spelt) 'scorpion'; the sign of the zodiac Scorpio (quotn.); also scelt çiyan San. 210 v. 14 (quotn.); çiyan ditto do. 2221, 13 (quotns.): Xwar. xiv çayan 'scorpion' Qutb 40: Kip. xiv al-aqrab (bûy) also called çayan (unnvocalized) wa hurwa süm arba'a wa arba'in 'the latter also means "centipede"' Hou. 11, 17; xv aqrab çiyan (later vocalized çiyan) Tuh. 258. 12: Osm. xv in the phr. in one text yilanlar ve 'aqrablar ve çayanlar presumably 'centipede' TTS II 225; xviii çayan ... and in Rûmî 'the animal called in Pe. hasar pâ or sad pâ centipede' San. 210 v. 14 (quotn.).

çödîn s.i.a.m.l.g. with a bewildering variety of spellings—front and back vowels; -y/-î/-î/-i/-î/-î/-î/-y-g/-g-—from one of which came the l.-w. chuigan in Turkish. This and all the modern words mean 'cast iron' or the like. This is, however, likely not to have been the original meaning; al-qîr normally means 'copper' (which is not in point here, since copper was bakîr) or 'brass', and the latter, or rather 'bronze', is the likeliest material for a cooking pot in xi. See Doerfer III 1149. Xak. xi çödîn al-qîr 'bronze' (?); hence one says çödîn eşîc qîr min qîr 'a bronze?' cooking pot Kaş. I 409: Çaq. xv ff. çöyn (spelt) corruption (muharraf) of çödîn (almost the only mention of -d- in San.) that is dûnî nû pîxta 'unsmelted (sic) iron'

San. 215 v. 11: Kom. xiv çöyun 'bronze' CCG; Gr.

Dis. CDR
F I çatîr l.-w. ultimately derived fr. Sanskrit chattrâ 'a (royal) umbrella'; this meaning, for which çowâq, q.v., is an alternative, has survived sporadically but the usual meaning is 'a (canvas) tent'. The channel through which the word reached Turkish through this change of meaning is uncertain, prob. some Iranian language. A l.-w. in Russian as shatyr (shatyor). S.i.a.m.l.g. with some phonetic changes (ç/-ç/-; t/-ç/-), in some perhaps direct borrowings fr. Pe. or Russian. See Doerfer III 1042. Uyg. xiv Chin.-Uyg. Dict. 'sunshade' kûn çatîr R 3 III 1903; chang fang 'tent' (Giles 409, 3, 440) çatîr Ligeti 150: Xak. xi çatîr al-xayma (a canvas tent); çatîr al-xayma Kaş. I 406: xii(?) Tef. çâtîr ditto 355: xiv Muh. al-xayma çaddar (sic) Mel. 76, 11; çâtîr Rif. 180: Çaq. xv ff. çâtîr 'a tent (xayma) made of canvas' (kibrâ); and one made of sticks and felt is called ak ûr or alâçuk San. 2057. 19: Oğuz xi (after çatîr) and the Oğuz call it çâtîr Kaş. I 406: Xwar. xiv çâtîr 'tent' Qutb 40: Kom. xiv 'tent' çätîr CCG; Gr.: Kip. xiv çâtîr (ç-) al-zalâda 'sunshade' Id. 42: xv isar 'a woman's cloak' çâtîr Tuh. 46. 12: Osm. xiv çâtîr dut- 'to pitch a tent' TTS II 198 (and some xviii phr.).

F 2 çâtîr (çâtîr) 'sal ammoniac, alkali', and the like. No doubt a l.-w. fr. some Iranian language, cf. Pe. niyâdur, same meaning. Survives in SW Osm. çadîr uşaqlî 'gum ammoniac' and xx Anat. çîtr/cûtûr 'alkali' etc. SDD 343, 374. Uyg. viii ff. Bud. in an unpublished translation of a Chinese sûtra the phr. hut ho (Giles 5,155 3,936) 'ash river' (in hell) is translated çadîr (or çâtîr?) qâiz TT Index 18, footnote (also çadîrîq qâiz). a.o. TT IV, p. 15, footnote l. iv: Cîv. çadar 'sal ammoniac' as an ingredient H 11 18, 33: Kuçâ: xi çadar al-mûdîqîr (sic) 'sal ammoniac' Kaş. I 406 (Tokharian was probably extinct in Kuçâ: by xi, perhaps an Iranian dialect).

cûtûr s.i.a.m.l. in most groups meaning 'pock-marked'; flat-nosed; stocky; mis-shapen', and the like. Xak. xi 'a man of bad character' (al-raculul'l-sayyu'lu-xuluq) is called cûtûr kîslî: Kaş. I 363.

Trls. CDR
DF çatîrlîq P.N./A. fr. 2 çatîr; n.o.a.b. Uyg. viii ff. Bud. (the sinners) çatîrlîq qâizlîzde tûsîerler 'fall into the river of ashes' TM IV 253, 49 (Uyğ.-A form); a.o. see 2 çâtîr./

Mon. CG
câg/-l câk onomatopoecs, cf. çap, çat, çî:k, etc. These and similar onomatopoecs, often relictuated, s.i.s.m.l. Note that câg 'time, a point in time, a period of time' which occurs in USp. 22; Oğ. 18-19, etc.; Vel. 232; San. 207 v. 15 and later authorities is a Mong. l.-w.
do not use this word šak but use instead the verb with the Sufi -gəs/-gəs/-kəs Kav. 21, 10: Osm. xiv ff. çag/cak/cak 'exactly, precisely' before the word qualified; c.i.a.p. TTS I 141; II 201; III 136; IV 151; in one xvi dict. (III) Pe. viji 'pure, unadulterated' is translated çak (as well as the Ar. l.w.s šifi, xalīs, širf).

1 çığ usually translated 'reed', which is the most convenient word, but prob. used indiscriminately for several kinds of stiff steppe grasses which, botanically speaking, are grasses and not reeds. Jarring 70 translates it 'a grass or reed, Arundinella nepalensis, used for making baskets and mats'. It was also used fr. an early period for artifacts made fr. such grasses, 'reed-curtain' and the like. S.i.a.m.l.g. except NE with some phonetic changes (ç-Ç-; ʒ-ʒ-; g-ğ-). Became a l.w. in Russian as chii and in Pe. as çığ (Steingass 396) fr. which it passed into Hindustani, Anglique 'chick', a reed curtain. See Doerfer III 1155. Uyg. viii ff. Bud. (in a list of offerings) bir çığ lik xwa 'one reed and two flowers' T'T VII 24, 10: Xak. x1 çığ 'a plaited curtain' (qıram) made as a shelter (sitra) for tent dwellers out of southernwood, Abrotanum (qayyum); this is a plant thinner and supplier rather than a reed (al-qasab) Kṣ. III 128: Çag. xvi ff. çığ 'with ç- 'a mat (kaşira) woven out of reeds (kaşna) and thread which they put on tent walls Vel. 245 (quotns.); çığ (with ç-) 'a screen' (ba'it) in the shape of a curtain (parma) made of reeds (naş) and thin sticks which is hung over the door of a house or tent San. 218v. 18 (quotns.).

2 çığ 'a Chinese foot', about 35 cm.; l.w. fr. Chinese chīlō (Giles 1992; Middle Chinese (Pulleyblank) chyek). No.a.b., but SE Türkî çi 'a Chinese foot' BS 254 is a l.w. fr. the modern form of the same word. Uyg. viii ff. Bud. (in a list of forms of fraud) çığın tıssın in (measurements of) feet and inches U II 77, 25; 86, 42; Suv. 135, 8; törç çığ 'four feet' (prescribed as the length and breadth of a picture) do. 544, 5: Xak. x1 çığ the word for 'the Turkish cubit' (dira' turki), it is about two-thirds of the (ordinary) cubit; cotton cloth is measured (yüdra) by it among the nomads Kṣ. III 128.

S 3 çığ See çığ.

(S) çik hardly more than a Sec. f. of I and 2 çak. It survives as an onomatopoeic in some NE languages and NC Kir. and as an Adv. meaning 'exactly, completely' in some NE, SE, and NC languages and SW xx Anat. The Exclamation çik used to drive away dogs noted in San. 219v. 5 and Íld. 44 is no doubt the Imperat. of çik- and not this word. Xak. x1 one says to a man when one is frightening him çık et kɔreyin şih bi-sat xafı hattı ard calנדاتاح fih 'call out in a subdued voice so that I can see how determined you are about it' Kṣ. III 130: Osm. xiv and xv çık 'exactly' in two texts TTS I 157; IV 168.
çog, etc. Preliminary note. Those words of this general form which can be specifically identified are listed below. There may be in Uyg. other Chinese l.-to.s which have not yet been identified, e.g. in Usp. 9' PU çok looks like the name of some kind of tax.

çog originally 'glowing heat, flame'; hence metaphor. 'splendour, glory'. S.i.m.n.g. with phonetic changes (ç- pronounced -g- in -k., -k.). Cf. yalm. See Dorfer III 1138. Uyg. viii ff.

Man. (you shine) çıxsapałtıq iduk çog yalin üze 'with the holy splendour and glory of the commandments' TT IX 18-19: Bud. (then those demons when they saw King Caștana's might) çog yalinın kutun kivin 'his splendour (Hend.) and the divine favour (Hend.) which he enjoyed' IV 10, 51; Sanskrit śreya 'the best' çog yalmig TT VIII D.17; a0. U 73 12; çog yalmlıq 'flaming' Usp. 46, 2; Civ. kün çogi 'the heat of the sun' TT VIII I.23: Xak. xi çog : sagrrl-sams wa lu'abuh (read luhabuh) 'the scorching heat of the sun and its blaze'; hence one says kün çogı lu'abu (lubahu)¯: çogı lahah-r'n-rár 'the blaze of a fire', after the wood has become red hot Ka$h. III 128: KB (God sends one enemy against another) kesti çogi 'and cuts off their heat' 144; (if he has subjugated the enemy and) kiterse çogi 'taken the heat out of him' 1920; a0. 318: Çag. xv ff. çog (c.)-kor . . . axgar ma'nàsina 'a red-hot ember' Vel. 250 (quotn.); çogı (with ç-) axgar San. 213r. 22 (same quotn.). Osm. xiv çog 'glow' in one text TT$ II 240.

I çuğ 'bundle' and the like; the difference between this and î bağı is obscure, perhaps this meant primarily the actual bundle and bağı the cords, etc. with which it is tied. Survives in NE Lek. çuğ 'wrapping, shroud' R 3 2169; Tel. çu: 2164; Sgr. šu IV 1095 and SW xx Anat. çuğ 'a sheaf of corn' SDD 386. Uyg. viii ff. Bud. Swv. 165, 20-1 (I bağı): Xak. xi çuğ (bi-l-lamma, 'with -u, not -o-') aybatulu-mita 'a bag for merchandise' Ka$h. III 128: KB 5549 (orru): xiv(2) Tef. bu çuk (sic) batman altun 'this sack of gold' 360 (pok): Xwar. xiv eyeri baği çuğı barça altun 'his saddle, cords, and packages were all gold' (? Quq 44: Kom. xiv çog ÇCG, 114, 27r.; Gr. transcribes the German as eym galame 'a noise', but the facsimile shows eya galadine 'a bundle'.

PUF 2 çuğ no doubt, as suggested in the note mentioned below, l.-w. fr. Chinese çhu 'muddy, clouded' (Giles 2,409; Middle Chinese (Puleyblank) cuk). Uyg. viii ff. Bud. (just as the water-clarifying jewel called udakarapsada) çuğ suvuklıktı suzgelı umusu 'can clarify muddy liquids'; (so also faith) kértgündüs tüz üze bulganimı çuğ bolmö könlülgı suzer 'clarifies the mind which has become confused and clouded by reason of faithlessness' TT V 26, 100-2 (and see note thereon); çuğ (sic) suviq 'muddy water' Swv. 74, 22 (sargür-).

VU çuğ Hap. leg.; may survive as çak 'bad, useless' in NW Ka$h. R 3 181, but obviously not connected with the Adj./Adv. çok 'many; much', which first occurs in Xwar. Oq. 227, is noted in Çag. San. 212r. 17; 214r. 1; Kip. Id. 44, 78 (köp); Kav. 24, 14; and Osm. fr. xiv onwards TT$ II 238-9; III 156; IV 177 and survives in NE Sag. R 3 2004; SE Türkî; some NW languages, and SW Az., Osm. Oğuz xi çok er al-raculu'l-nadıl'a vile, cowardly man' Ka$h. III 130.

Mon. V. ÇG-

çak- like I çak of an onomatopoeic character and used to describe action of a violent character, physical or mental, e.g. 'to strike fire (with a flint and steel); (of a snake or scorpion) to bite, sting; to slander, decry, betray'. S.i.a.m.n.g. with a wide range of meanings, e.g. for SW Osm. Red. 707 distinguishes ten meanings. Uyg. viii ff. Bud. U 10, 23-4 (I ür-): Xak. xi ol ıkki: kişi: ara: çakdi: 'he made mischief (ağr) between the two men'; and one says ol çakmak çakdi: qadaha l-zand 'he struck the steel (on the flint)' Ka$h. II 17 (çakar, çakmak); o.o. II 23, 18 (tutun-): III 26, 2: xiv Muh.(?) al-si-aya 'to slander, decry' çakmak Rif. 120 (only): Çag. xv ff. çak (-ti) gamz et., kol- 'to calumniate, seek out (?) Vel. 234 (quotns.); çak- ('with ç-') (1) gasidan 'to bite or sting', of a snake, scorpion, and the like; (2) bad-gü tı wašaš ayat kardan 'to abuse, slander'; (3) Jİduš atas zana 'of a steel to strike fire', in Ar. qaddah; (4) qadhi'i qaddah ya'ni çakmak zadan 'to strike a steel and light' (quotn.); (5) durux- sidan 'to shine, flash' of fire, or lightning, in Ar. ramiš, taladu', and tamaš San. 206v. 26 (quotns.). Oğuz xi çak- (sic) sılıg anıp kulakka çakdı: 'he drummed (ballag) the words into his ear' Ka$h. II 17: Xwar. xii(2) (if anyone disobeys me, I take him as an enemy) çimaid çakıp çeriç çekip 'heaping reproaches (Mong. l.-w.) on him and leading out an army' Oq. 112-13: Kom. xiv 'to calumniate, accuse' çak- / çak- - CCl.; Gr.: Kip. xiii qadaha (l-zand), and also şađa şayırvuho 'to complain of someone' to a minister çak- Hou. 37, 9: xiv çak- / çak- - CCl.; 'to calumniate' Id. 44: xiv iştakı 'to complain of' çak- (sic) Kav. 9, 12; 74, 9: Osm. xiv to xvi çak- 'to calumniate; to betray (a secret Acc., to someone Dat.); kulaga çak- (cf. Oğuz xi) TT$ I 143; II 203.

cığ - 'to tie up (a parcel etc.);' in Ka$h. syn. w. ba-. Cf. çığ-. N.o.a.b. but the Dev. N. cığ / cığ / cığkı 'a parcel' occurs in SW xx Anat. SDD 322, 334. Xak. xi ol dürgek çığdı: 'he tied up (şadda) the parcel (etc.)' Ka$h. II 14 (çığar, çığmak): a0. I 210, 23: Kip. xiv çık- (c.) sara şay' fi şay 'to wrap something in something else' Id. 44.

1 çık- 'to go out; to come out'. S.i.a.m.n.g. with a wide range of extended meanings esp. in SW. It is no doubt fortuitous that neither çık- nor çıkar- are noted before xı. The theory propounded in Oq., p. 27, note 27 that
that is a crasis of tašık- is quite unconvincing. Xak. xı er evdin çıkdu: 'the man went out (xaraca) of the house (etc.)' Kaş. 1/7 (prov.; no Lar. or Infin.); 1/16 (tašık-) and about a dozen o.o. KB çık- 'to go out, come out' is common 87, 213, 394, 951, etc.: xırx (?) Tef. çık- ditto 358: XIV Muh. xaraca çık-Mel. 25, 13; Rif. 108; al-tılıf 'of the sun, etc.' to rise' çıkmak Mel. 35, 1; Rif. 120: Çag. xv ff. çık-(-ku, etc.) çık- Vel. 241; çık-(with ç-) bar âmadan 'to come out, rise' San. 218v. 29 (quotns.); Xwar. xırx çık- 'to go out' Ali 26: ('xırxx') avık çık't 'he went hunting' Og. 27; o.o. 141, 196; XIV çık- ditto MN 88: Kom. xırx ditto çık/çık- CCI, CCC, Gr. 79 (quotns.): Kip. xırx xaraca çık- Hou. 33, 16: xırx ditto Id. 44; al-sahurü-xaric 'the outgoing month' çıkant ay Bul. 13, 11; sa'ıda 'to rise' (ağ-; in margin) çık- do. 55v.: xv 'ală'a wa xaraca çık- (sic) Kaş. 9, 12, a.o.o.; Tuḥ. 15a. 4; raq'a 'to ascend slowly' çık- do. 17b. 11; sa'ıda çık- do. 23a. 3; a.o.o.

D 2 çık-: Hap. leg.; Intrans. Den. V. fr. çık. Xak. xı tım çıkdu: 'the garment absorbed moisture (al-nadă); also used of anything which absorbs dampness (al-mudurwa) from the ground Kaş. 1/3 183 (çıkär, çıkmaik).

çık- originally (of a bird) 'to swoop down (on something Dat.); to peck, peck out' with various extended meanings. S.i.a.m.I.g.: the modern phonetics are confusing; it is nearly always lengthened to çoki-çoku- (soki/-soku-, etc.) but in NC Kir. both çök- and çoku- occur with slightly different shades of meaning and in Kax. çök- and şök-. There do not seem to be any other genuine occurrences of u- in the verb (both Uzb. -u- and Kaz. -u- represent earlier -o-) but there is what seems to be a Dev. N./A. in -u meaning 'hole, cavity, depression; hollowed out, deep' which first appears in Çag. San. 214r. 6 and Kip. Id. 44; Tuḥ. 11b. 12; 12b. 11 and s.i.a.m.I.g. as çukur (şukur, etc.). See Coşur III 1099. This must surely be der. fr. this Verb; so too is SE Türkî çokur 'pitted with small-pox', unless this is a Sec. f. of çotur. Uyg. vii ff. Bud. PP 2, 8 (ud): Xak. xı kuş çokdu: 'the bird swooped' (ingađda) Kaş. 1/7 (çokar, çokmak; verse, see es): Çag. xv ff. çık (also -uğ, -ti) darbala biri yerî upîp çukur el- 'to strike a blow at a place and make a hole'; çık- (-mak, -ti, -uğçaç, -ardın) cam al- 'to come together, assemble' (quotns.) Vel. 251; çoku/-çoku- (spelt) kâwedan wa gawd kardan 'to dig out, hollow out; to peck, peck out' San. 213r. 28 (quotns.; adding that Vel.'s translation 'to come together' is an error) Osm. xıv to xvi çık/çık- (1)(of a bird) 'to swoop down on' (a fish); (2) (of a group of persons) 'to swoop down, attack'; (3) (once; of an insect) 'to sting' (error for çak-); in several texts TTS I 164; II 240; III 157.

çuk-: Hap. leg.; the vocalization seems to make it impossible to regard this as a crasis of a Dev. V. in -k- fr. çog. Uyg. viii ff. Bud. Sanskrit ādipito (spelt ādhipito) 'ignited, set on fire' çukur emegeniç TT VIII C.5.

Dis. ÇGA
D or F çaha: (or çehê) Hap. leg.; most Gancak words are certainly l.-w.s; if this word had back vowels it might be regarded as a corrup Dev. N. fr. çak-. Gancak xı (h does not properly occur in Turkish but ...) yuqal l'il-zand ('a strike-a-light') (VU) çaha: laga Gancak rahiç Kaş. I 9, 11 (rahiç normally means 'with front vowels'; prob. here means 'incorrect').

S çatı/çog: onomatopoeic; prob. an elongated f. of çog. N.o.a.b. Uyg. viii ff. Bud. alku tiği çog 'all sounds (Hend.)' Sur. 166, 6: Xak. xı çog: al-câlaba 'uproar, hubbub' in all Turkish languages except Arûğ: which has çog: Kaş. 1/3 225; o.o. of çog: I 41, 11 (açak); III 128, 3 (çog); 234, 16 (çamit): KB çog 'a noisy quarrel' 318, 2651, 4232: xırx (?) Tef. çog 'a loud noise; quarrel' 360: Osm. xiv to xvi su çagusu 'the sound of running water' in one text; çogu 'uproar, noise' in three TTS I 141; III 150; IV 177.

Tris. ÇGB

Dis. ÇGD
S çogđu: (?sic) See yoğđu.

Dis. V. ÇGD
D çaktur- Caus. f. of çak-; s.i.a.m.I. Xak. xı ol çakmak çakturdi: aqâlahu'li-zannad (sic) 'he made him strike fire'; also used when one provokes a quarrel (aqtâlg al-taşdur) between two men and makes mischief (aqrâd) between them Kaş. 1/1 181 (çakturur, çakturmak).

D 1 çiktur- Hap. leg.; Caus. f. of 1 çık-, instead of the usual form çikar. Xak. xı ol ani: evdin çikturdi: 'he ordered that he should be put out (bi-ixräci) of the house (etc.)' Kaş. 1/1 181 (çikturur, çikturmak).

D 2 çiktur- Hap. leg.; Caus. f. of 2 çık-. Xak. xı ol to:mn çikturdi: 'he put his garment in a moist (nadi) place for it to get wet' (hattrî nadiya) Kaş. 1/1 181 (çikturur, çikturmak).

D çoktur- Caus. f. of çok-; survives only (?) in SE Tar. 'to plunge (something) in water' R III 2010; the alternative form çokut-s.i.a.m.I. Xak. xı ol kusuf ka:zka: çokturdi: 'he sent his falcon (bûzîyahu) to swoop ('ala'l-iqiqâd) on the goose' (Kaş., as usual, 'duck', etc.) Kaş. 1/1 181 (çokturur, çokturmak).
D Çığil- Hap. leg.; the whole entry is unvocalized and a superfluous er has found its way into the text, but the original can be restored fr. the translation; Pass. f. of çığ-. Xak. xi [er] boğ çığildi: * Şu'da'ir-rizma b'il-fūnāb 'the parcel was tied with rope (and the like)' Kas. II 133 (çığilur, çığilmak).

D çığil- Pass. f. of 1 çığ- used only as an Impersonal V.; survives in the same idiom in NC Kir. çığil-; SW Osm. çığil-. Xak. xi evdin çığildi: 'an exit was made (xurica) from the house (etc.)' Kas. II 133 (çığilur, çığilmak).

DF çığla:- Hap. leg.; Den. V. fr. 2 çığ-. Xak. xi ol bóż çığla'di: 'he measured the cotton cloth in Turkish cubits (bi-dir'a turki) Kas. III 256 (çığlar, çığlamak).

D çığla:- prob. an abbreviated form of çığla:-, q.v., rather than a Dev. V. fr. *çoğ as a Sec. f. of çığ. Xak. xi çığla'di: like çarla'di: (q.v.) fi sīyāhīl-fīl, 'of the trumpeting of an elephant' Kas. III 295 (çoğlar, çoğlamak): KB ke'liir çgaylur az ğeç terk ăn (this world) 'comes and shouts a little, but its voice quickly dies away' 5314: (Xwar. xii çoğla:- 'to shout to one another' 'Ali 40.

D çığla:- Den. V. fr. çığ-; 'to wrap, pack up', and the like. Survives as such in NE Leb. çığla- R III 2170; Tel. çığla- do. 2175; the cental consonants were metathesized in the medieval period and the metathesized form, with some phonetic changes, s.i.m.m.l.g.; in SE Türkî both forms occur çığla/-çığla/-çığla- farring 77, 97. Xak. xi ol tonuq çığla'di: 'he tied up the garment and wrapped it and made it into a parcel' (dabbara ... wa 'abḥāwu wa razzamahu) Kas. III 295 (çoğlar, çoğlamak): KB (true words are harsh) ĭrîg ç gåliamiş 'he has wrapped up the harshness' 3847: xrv Muh. çığla:- Mel. 35, 1 (i bük-): Çağ. xv ff. çûlga- ('with ç') piştdan 'to wind, wrap' San. 214r. 28: Xwar. xiii çûla:- 'to wrap' 'Ali 50: xiv ditvo Nahec. 8, 8; 9, 9.

DF çığlaç- Hap. leg.; Caus. f. of çığlaç-. Xak. xi ol böç çığlaçtti: 'he told the man to measure the cotton cloth in Turkish cubits'; a Turkish cubit is two-thirds of an (ordinary) cubit Kas. II 345 (çığlatrur, çığlatmak).

D çığlat- Hap. leg.; Caus. f. of çığlaç-. Xak. xi ol to'nun çığlat:' he ordered (someone) to wrap up his garment' (the translation hamala min ğa'yri fa'wîhi is corrupt) Kas. II 345 (çığlatur, çığlatmak).

D çığlat- Caus. f. of çığlaç:-; s.i.s.m.l. as çığlat-. Xak. xi ol to'nun çığlaç'tt: 'he ordered (someone) to wrap up his garment' (the translation hamala min ğa'yri fa'wîhi is corrupt) Kas. II 345 (çığlatur, çığlatmak).

D çığlaç- Hap. leg.; vocalized çığlaç- but obviously Refl. f. of çığil-; 'to flare up', Kas.'s translation is very free. Xak. xi âmîn menîn budursin: ote: anîç çakînûr (çaklûnur) it describes his love and says 'my heart is like a quail and revolles (on a spit) over the
fire of love for him' (yatagallab 'alā nār hubbīhi) Kaṣ. I 513, 5; n.m.e.

DF I čīglan- Ḥap. leg.; Relf. f. of čīglan-; the word is actually spelt čīglan-but is used in a para. regarding the meanings of Relf. Den. V.s fr. 'trilateral' words, which implies čīg-. Xak. xi bōč čīglan: dūrīzalʾ-l-kībah 'the cotton cloth was measured in [Turkish] cubits' Kaṣ. III 198, 19; n.m.e.

D 2 čīglan- Ḥap. leg.; vocalized čīglan- but this must be an error. This is clearly a Relf. Den. V. of 3 čīg (čīg) and syn. with čīlan-q.v., so is anachronistic in Kaṣ.; as there is no Aor. or Infin. it was prob. inserted by a later hand. Survives in NW Kaz. čīglan: 'to be moist, wet' R III 206a. Cf. čavla-. Xak. xi čīt čīglan: talahwacalʾ-lahm 'the meat was half cooked' (i.e. still moist) Kaṣ. II 245.

D čoğlan- (čoğlan-)/čoğlan- Ḥap. leg.; Relf. Den. V. fr. čoğ-. Kaṣ. xi oč čoğlan: 'the fire was scorching hot' (ttalahva) also used of the sun when its scorching rays (lubāhāhū, mis-spelt hūʾahā) fall Kaṣ. II 245 (čoğlanur, čoğlanmak sic).

D čuğlan- (čuğlan-)/čuğlan- Relf. f. of čuğla-; Kaṣ.'s translation in the main entry is metaphor. S.i.s.m.lg. as čuğlan- 'to be wrapped', etc. Xak. xi šū ka:nuq čuğlan: 'a l'c-eʿlind bi-gadžihi wā gadižihi 'the army came in a solid mass'; also used of anything that when they gather together (iaʾallabā) Kaṣ. II 245 (čuğlanur, čuğlanmak); (in the same para. as I čiğlan-, q.v.) tavar čuğlan: (sic) razinaʾl-mita: 'the merchandise was packed up' III 198, 18; xiv Muḥ. laffa (? lūf'a) 'to wrap up' (to be wrapped up) čuğlan- Mel. 31, I (only; Rif. 115 see saru-): Čağ. xv ff., čuğlān-čuğlaš- pīqda šūdan 'to be wrapped' San. 214v. 9: Xwar. xiv čuğlan- 'to be wrapped' (in something Dat.) Quṭb 44 (also čuğlāt, -čuğlaš- and čuğlaš- 'to curl up like a snake'); Kom. xiv 'to be wrapped' (in swaddling clothes) čuğlan- CGG; Gr. 77 (quon.).

Tris. CGL
I čuğlāva:r obviously a 1.-w. prob. Iranian, since -vār is a common Iranian suffix. It seems clear that this means 'cross-bow'; cross-bow arrows are shorter than ordinary arrows, and this explains Kaṣ.'s translation. The cross-bow was not a native Turkish weapon. In the form in Muḥ. -m may be a scribal error for -v- or a Sec. sound. Xak. xi čuğlāva:r oki: al-ḥusba:na wa hiya l-shāmaʾl-gisār 'short arrows' Kaṣ. I 493 (verse): xiv Muḥ.(?) qwasū-l-caξ 'cross-bow' čuğlumarr (unvocalized) Rif. 173 (only).

Tris. V. CGL-
D čuğla:-/čuğla:- Den. V. fr. čuğl/:čuğl/: n.o.a.h., but the shorter form čuğla- occurs in SW Osm. and longer forms like čuğlda-, čuğlda- in several modern languages. Xak.

xi er čuğlaːdːiː 'the man screamed and shouted' (ya:kaba ... wa sāha) (čuğlar, čuğlumak); also pronounced čuğlaːdːiː; one says suv čuğlaːdːiː: 'the water babbled' (xarriː); čuğlaːdːiː, čuğlaːdːiː: both dialect forms (luğa) (čuğlar, čuğlumak) Kaṣ. III 324 (verse containing čuğlaːdːiː: xasaba and Jaːglalal; (blood flowed) bi-xarir ha-xariri-l-māːː): xiv Muḥ. xariru-l-māː su: čuğlaːmak Mel. 73, 13; Rif. 176.

Dis. CGM
D čakmak Conc. N. fr. čak-; 'a strike-a-light, flint and steel'. S.i.a.m.lg. except NE which uses forms of otluk (cf. I otlūq). See Doerfer III 1097. Xak. xi čakmak 'the strike-a-light' (al-zand) with which (fire) is struck; it is both a Noun and an Infin. like camd and camid (sic) in Ar. Kaṣ. I 469; o.o. II 17 (čak-); 133 (čakul, etc.): xiv Muḥ. al-miqdāha 'a steel' čakmak Mel. 58, 14; Rif. 169; čağ. xv ff. čakmak filadāl-i δaγza-nā 'a steel for striking fire', in Ar. gaddāha and miqdāha San. 257v. 21 (quon.): Xwar. xiv ditto Quṭb 41: Kp. xii al-zinād čakmak Id. 17, 17: xiv čakmak (c-) al-gaddāla Id. 44: xv al-zinād čakmak (sic) Kav. 64, 8.

VUF čukmūn Ḥap. leg.; l.w. fr. Chinese, the second syllable perhaps man 'steamed dumplings' (Giles 7,639). Xak. xi čukmūn 'a loaf (suva) made in the shape of a cake' (al-haːk) and cooked in steam in a cooking pot; it is the wholesome (amra) form of bread Kaṣ. I 444.

čağmūr 'turnip, Brassica rapa'; although this spelling is pcc. to Kaṣ. it is prob. the original one, cf. yağmūr. Survives as çamgūr in SE Türk 'turnip' Shaw 96; Jarring 64; 'radish' BS 239 and SW xx Anat. 'turnip' SSD 246, but in most languages displaced by Pe. şalcam. Xak. xi çagmūr al-lift 'turnip' Kaṣ. I 16, 21; çagmūr al-salcam; çamgür the same, metathesized I 457.

Tris. V. CGM-
PUD çokmaklan- Ḥap. leg.; as this word occurs between tiğtraklan- and çamgūklan- the -c- and -klan- can be taken as certain, but there is no semantic connection with čok-. the semantic connection is rather with čuğ- a connection with čuğ is morphologically impossible, but note the Xwar. meaning of čuğās- (čuğlan-). Xak. yīlan çokmaklan- 'the snake curled up and wound itself up' (taralhāt .. wa istadārat) Kaṣ. II 275 (çokmaklanur, çokmaklanmak).

Dis. CGN
čiğān 'poor, destitute'. Survives only (?) in SW xx Anat. čiğan (sic) SSD 258. Türkü vii yok čiğan bođunŭ kop kuvratdim čiğan bođunŭ bay kudim 'I collected all the destitute poor people; I made the poor people rich' I S 10, II N 8; two o.o. viii ff. čiğān er ǧīl: IrkB 30: Uyğ. viii ff. Man.
yok çığıy M III 35, 10; a.o. TT III 142; Bud. yok çığıy PP 5, 5; 6, 1, etc.; TT V 22, 40 (üdrül-); çığıy U II 29, 14; 31, 41, etc.; U III 10, 4; U IV 34, 47; Civ. çığıy kalancı boğan 'the poor people who pay kalanı (taxes)'; USp. 77, 5; Xak. 'in the people of Arğu: substitute minn für ya'... thus for 'poor' (al-faqir) the Turks say çığıy, and they say çığan Kaş. I 31; çığıy al-faqir III 238 (verse containing yok çığıy); three o.o.: KB çığıy as opposite to bay 313, 1923; o.o. 1014, 1112 (ilele-), 1564 (ağıt-, xiiii-); Tef. kısa 'poor, poor man' 358; xiv Muh. (?) al-faqir çığan (sic, ☻ ,or for çığan) Rif. 153 (only); Rbğ. çığıy dito R III 2109 (quoting); Çağ. xv ff. çığan (so spelt) muflis 'poor' San. 218v. 20 (quoting); Xwar. xiiii (?). Oğuz xağan måndun coppia çığan em góc kep turdi 'because of this (his past horse having run away) Oğuz Xağan was very wretched and distressed' Oğ. 234-5; xiv çığıy 'poor' Qubt 45; Kip. xiii al-faqir (yokesul and çığay (vocalized čīgy) Hou. 26, 13: xiv çığan (e-) al-baxil 'misery' Id. 43; Osm. xiv al-baxil çığan (sic): xv çığan kul 'a wretched slave' (as opposed to a gracious God) TTS III 129.

1 çıkan 'the son of one's maternal aunt'. N.o.a.b. cf. yegen. Türki viii çıkan Tonyukuk arığa bermis [the xağan] 'gave him the title “Cousin Tonyukuk”' Is. 1; a.o. do 2: Xak. xi çıkan ibnil-xla 'the son of one's maternal aunt' Kaş. I 402: Çağ. xv ff. çığan ('with ç-') xiała-zāda San. 218v. 21.

F 2 çıkan the passage below relates to the person sent to arrange Kılı Tẹğın's mausoleum, to ornament it, and to erect a memorial stone; it is unlikely that the Emperor's cousin would have been sent for such a menial task and this is probably a Chinese l.w. Türki vii Tavşaq xağan çıkan: Çağ Şenqin helti: ‘Chang chiang-chin the Chinese Emperor's çıkan came’ IN 13.

?E çıkan this word occurs twice in the same phr. in much damaged passages; the word to be expected here would be çığan and this may be a misreading of that word. Türki vii ff. Man. ğgli çıkan kişilerke [gap] 'to ordinary poor (?) people' M III 11, 14 (i); [ē]lı çıkan [şi]l [gap] do. 36, 11 (ii).

D. V. CĞN-

D çakın- Refl. f. of çak. Xak. xi er özlıçe: çakınak çakindı: ‘the man struck the steel (on the flint) for himself’ (Kaş. translates 'pretended to strike', but this disregards özlıçe) Kaş. II 149 (çakinur, çakinmak).

Tris. CĞN

D *çığanlık See çığaylık.

F çixansı: Hap. leg.; Chinese l.-w., prob. representing chih han ssí 'embroidered Chinese silk' (Giles 1,891 3,836 10,259): cf. barçın etc. See Doerfer III 1132. Xak. xi (under the heading fa'alli) çixansı: harir šini munaoqqaq 'embroidered Chinese silk' Kaş. I 489.

D. CĞR

çığır Kaš. 's alternative translation 'unfermented grape juice' may be the original meaning, but otherwise it is always 'wine', or in modern times some other intoxicating liquor. Survives in SE Tar. çığır R III 1958; Türkî çığır Jarring 68; NW Karaim çığır R III 1845-6; Kow. 176; Kunyk çığır; Nog. şagır; SW Az. şaxir; Osm. Tkm. çakır. Cf. boır, şuçığ, sorma. See Doerfer III 1090. Xak. xi çığır al-aşır 'unfermented grape juice'; çığır al-xamr 'wine'; this word is one of those with two opposite meanings (minlad-addradı) Kaş. I 363 (the third çığır is an error for çığır); three o.o.: xiiii (?) Tef. çığır (so spelt) 'wine' 359: xiv Muh. al-xamr çığır Mel. 63, 7; Rif. 151; Rbğ. dist. III 1848 (quoting): Çağ. xv ff. çığır al-faqir sici 'wine' Vel. 233 (quoting); çığır (spelt) sarâb 'wine' San. 409v. (quoting); çığır (spelt) xamr wa sarâb do. 207v. 23; Xwar. xiv çığır 'wine' Qubt 41: Kom. xiv 'wine' çığır CCI; Gr.: Kip. xiii al-xamr (bor ...) şuçığ; ... and also çığır which is Mong. (wa huwa biil-Muğuli) Hou. 16, 5: xvi al-xamr şagır (sic) Kaş. 63, 5; 78, 10: Osm. xiv to xvi çığır (once, xvi, çakır) 'wine'; in several texts TTS I 140; II 200.

çakır 'blue, blue-grey' prob. originally of the eyes, later used more generally. S.i.s.m.l. In Osm. this word was also used, generally in the phr. çakır doğan, for 'the merlin, stone falcon, Hypothorichis aesselon' fr. xv onwards; Osm. lexicographers generally consider that it is the same word, but it is almost certainly a corruption of Ar. šagir, which is itself a corruption of Latin sacer 'saker falcon'. See Doerfer III 1090. Xak. xi çakır al-aşraq 'blue-grey' Kaş. I 363 (prov., 'a grey (al-aşraq) dog is worth as much as a horse, but a wall-eyed (al-aşraq) horse is not worth as much as a dog': xiiii (?) Tef. çığır közlüq 'grey-eyed' 355: Çağ. xv ff. çığır kanat ('grey wing') 'a kind of duck' Vel. 234; çığır (spelt) așraç çamş 'grey-eyed' ... çığır kanat 'the name of a kind of water-fowl' San. 207v. 23: Kip. xiv çığır közlüq: di ayn zarad İd. 44.

çiğır 'foot-path, narrow track', and the like. Survives in SW Osm. çığır translated in Leh. Osm. 370 'a track or path through the snow, the track left by an avalanche' (which perhaps links with the translation in San.): Tkm. 'a boundary, frontier'. Xak. xi çığır (mıs- vocalized çığır) al-qaqah, that is a narrow, small path (al-ṭarq) Kaş. I 363: Çağ. xv ff. çığır (spelt) 'snow (barfi) which has become hard owing to wind action'; also a hide (píst) and the like which has shrunk (xuwdrā ba-ham haşid) owing to exposure to heat' San. 218v. 23.

D çukur See çok-.
D. "çağır-" Caus. f. of "çık-"; 'to bring out, send out', and the like. S.i.a.m.l.g. w. some phonetic changes and extensions of meaning, esp. in SW. Cf. "çiktur-". Xak. x1 men ani: evden "çıkardım" 'I brought (or sent, axracthula) him out of the house' (etc.) Kaş, 112.8 (çıkarur- - (sic), çıkarmak): KB "tilhidike "çikarma" yarağıziz süzül" do not let a useless remark escape your tongue" 169; teştizin çıkarma"" massa yiniç küsî 'if a man does not bring up a pearl out of the sea' 212; (Aytoldi) "çıkardı tobek 'brought out a ball' 622; o.o. 1916 (hakir), etc.: x11 (?); Tef. "çıkart-" ditto 359: xiv Muh. (?) xala'a 'to take off, throw off' çıkar- Rif. 108 (only): Çağ. xv ff. "çıkar-" (gali) "çıkar-" Vel. 214 (quotns.): "çıkar-" (spelt) Caus. f.; ba-dar âwardan 'to bring out', and idiomatically 'to give one's daughter to a suitor' San. 219r. 15 (quotns.): Xwar. x11 "çık-" 'to bring out' 'Ali 27: xiv ditto Qutb 46: Kom. xiv 'to bring out, draw out' çıgar- CCI, CCG; Gr. 78 (quotns.): Kip. x11 xala'a "çık-" Hou. 33, 20: xiv çıgar- axraca; the "g-" was changed from -k-; the original form (aqlhul) was "çık-" because it is the Caus. f. of "çık-" Id. 43: xiv axraca "çıkar-" (sic) Kaş. 69, 4; qala'a ('to send away, dismiss') axraca, af'a'a ('to bring up, vomit') "çık-" Tuh. 30a. 9; a.o. 54b. 11.

Çakır: - Hip. leg., but see "çığırku, çığır-"; prob. a Den. V. fr. "çığır-". Xak. x1 yeğ "çığır-" telahkadatul 'the telahka'; "çığır-" min kita rahl ise magh "layhi 'the ground was trampled down and hardened because of a great deal of stamping and walking on it'; also used of anything which was originally soft (fibi raxâwû) and subsequently becomes hard Kaş, III 280 (çığır; çığırma:k).

Çıkra: - 'to squeak, grate', and the like. Survives only(?) in NE Tel. "çıkra-" R III 2508. Xak. x1 tes "çıkra:d-" 'the teeth grated' ('sarra'); and one says kapuç "çıkra:d-" 'the door creaked' ('sarra'); also used when a man shouts in a quarrel (saha fi xizima) and the like Kaş. III 280 (çıkra; çıkra:ma:k).

Çökra: - (of liquids, primarily those which are thick) 'to bubble, boil'. Survives in SW Osam. and xx Anat. SDD 365. Uyûg. vii ff. Man.-A (in the human body there are many thoughts and ideas which) çökkyurular kamșayurlar 'are (constantly) bubbling and stirring' M III 9, 15 (ii): Xak. x1 esic "çıkra:d-" 'the cooking pot boiled'("galat) with something thick (favin) like a meat and grain stew or porridge; but it boils with something thin (rajoq) one says
ka'ani: when one forcibly applies pressure to it one says er' (hard') it.' qakir: 'to call out to one another' (etc.); it is used of boiling anything (fa'-cal'ha ka'amanhu azraa lit. 'made them as if they were grey') Kaj. II 334 (qakratma:k).

D qakrad- Hap. leg.; Trans. Den. V. fr. qakir; the -d- was assimilated in the Perf. and so in some other cases Kaj. has carried the resultant -t- through to other conjugational forms, prob. in error. Xaj. xi er koziin qakratt: 'the man rolled (qallaba) his eyes and turned them round (adaraha) so that he showed the whites' (fa'-cal'ha ka'amanhu azraa lit. 'made them as if they were grey') Kaj. II 334 (qakratma:k).

D qigurut- Hap. leg.; Caus. f. of qigru:-; the vocalization in the MS., as shown below, is chaotic, but this must have been the original form. Xaj. xi ol yerilig qigurt: 'he trampled (rakkala) on the ground with his feet and made it hard' (qallaba) also used of anything when one forcibly applies pressure to it (saddahu bi-quoqua) and makes it hard, e.g. flour in a sack when one compresses it; and one says er oglin igit: qigurt: 'the man hardened (qallaba) his root with hard work' Kaj. II 333 (qigru:utur, qigru:utma:k; both kasra and dama on the ra').

D qikrat- Hap. leg.; Caus. f. of qikra-: Xaj. xi ol igit qikratt: 'he ground (arara) his teeth'; similarly one says bugra: igit qikratt: 'the camel stallion gnashed his teeth' (qa'sa.. bi-nabibi); also used of the creaking (al-sar) of a door or a pen Kaj. II 334 (qikratma:k).

D qokrat- Caus. f. of qokra-: 'to boil' (a pot, or something in it, Acc.). Survive in SW Osrm. and xx Anat. SDD 366. Uyg. viii ff. Civ. kogurcing mayakin karin men birle qokuratap 'boil dove's dung with black flour (Chinese l.-w.)' H 40; o.o. do. 47, 98, 123 (eslig); Xaj. xi eslig qokratt: 'he boiled (agli') the pot' (etc.); it is used of boiling anything with a little water and a large quantity of spices and grain (afasih wa hubih) Kaj. II 333 (qokratma:k).

D qokrat- Caus. f. of qokra-: 'to boil' (a pot, or something in it, Acc.). Survive in SW Osrm. and xx Anat. SDD 366. Uyg. viii ff. Civ. kogurcing mayakin karin men birle qokuratap 'boil dove's dung with black flour (Chinese l.-w.)' H 40; o.o. do. 47, 98, 123 (eslig); Xaj. xi eslig qokratt: 'he boiled (agli') the pot' (etc.); it is used of boiling anything with a little water and a large quantity of spices and grain (afasih wa hubih) Kaj. II 333 (qokratma:k).

D qokratma:k- Hap. leg.; Recip. f. of qakr-; s.i.s.m.l. with some phonetic changes, e.g. qakr-. Oguz xi boya bir birike: qakrid: 'the tribe shouted (qaha) to one another' Kaj. II 209 (qakrur, qakratma:k; Kip. xiv bu etni: qokrat 'boil (agli') this meat' Id. 44.

D qikri: Recip. f. of qakr-: 'to call out to one another'. Qaj. xi er qakrid: 'the tribe shouted (qaha) to one another' Kaj. II 209 (qakrur, qakratma:k; Kip. xiv bu etni: qokrat 'boil (agli') this meat' Id. 44.

D qikra- Hap. leg.; Recip. f. of qikra-: Xaj. xi xis qikrast: 'sarrat-i'amn the tribe shouted (qaha) to one another'; also used of several of any kind of things when they grate (against each other) Kaj. II 209 (no Aor. or Infin.).

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D qakratma:k- Hap. leg.; Recip. f. of qakr-; s.i.s.m.l. with some phonetic changes, e.g. qakr-. Oguz xi boya bir birike: qakr-: 'the tribe shouted (qaha) to one another' Kaj. II 209 (qakrur, qakratma:k; Kip. xiv bu etni: qokrat 'boil (agli') this meat' Id. 44.

D qikra- Co-op. f. of qokra-: survives only in SW xx Anat. SDD 365, with metaphor. meanings. Xaj. xi teplizer qokrast: 'the salt marshes bubbled (gallat); also used of several of things (guy kita') when they bubble or jostle (meca) together; hence one says kita: 'those men jostled (meca) one another' Kaj. II 208 (qoksrur, qoksrma:k).

Tris. CGR

VUJF qakrurda:n Hap. leg.; listed under fa'allan after the heading D which makes the form reasonably certain. It does not, however, look Turkish, and the last syllable looks like the Pe. suffix -dan 'containing'. It may be a hybrid with a corruption of qukur 'hole' as the first element. Xaj. xi qakrurda:n al-curuf 'a river bank undermined by water' Kaj. F 312.

D qakr- Hap. leg.; P.N./A. fr. qakr-. Xaj. xi qakrl er 'a man who owns unfermented grape juice' (asir) Kaj. I 494.


Tris. V. CGR

D qakr- Hap. leg.; Den. V. fr. qakir. Xaj. xi ol uzummi: qakrla:di: 'he took grape juice (asir) out of the grapes'; also used for 'to drink (yaribo) grape juice' Kaj. III 331 (qakrlar, qakrlama:k).

D qikr- Hap. leg.; Den. V. fr. qigr-; cf. qikru-: Xaj. xi (ol) yerilig qikr-l- 'he made a small path (abda:a . . . tariqa) on the ground, and beat it out vigorously' (? ,gasama fiha); also used when snow covers the ground and a man treads out (abda:a . . . bi-ricilhi) a path over it Kaj. III 331 (qikrlar, qikrlama:k).

D qakrlar- Hap. leg.; Refl. f. of qakr-. Xaj. xi er qakrlandi: 'the man owned grape-juice or wine' Kaj. II 267 (qakrlanur, qakrlanmaka).
DIS. ÇGS


Tris. ÇGS


DIS. ÇGS

D çıkış Dev. N. (N.Ac.) fr. çık-; lit. 'coming out', with a wide range of applications. S.i.a.m.l.g., the commonest meanings being 'expenditure' and 'sunrise'. Xak. xî çîğiş al-manfa'a 'profit'; one says îlîsä: çîğîs yoks 'there is no profit in that undertaking' (al-'amal) Kaş. I 368: KB (oh you who waste your life eating and drinking, prepare for the reckoning and) çîğiş yol tile 'seek for a way out' 5377; (the third is a shrewd treasurer) kiris ham çikis bîlsce ziknzd tofur 'if he knows what is coming in and going out, the treasury fills' 5913: xiv Muh.(?) al-xarc 'expenditure' (opposite to al-daxîl 'income' kirîs) çîğiş Rif. 151 (only): Çağ. xv ff. çikis (spelt) mahall-i xurruc az tangndy ba-sadr-î rosi 'the exit from a defile into a broad open space' San. 219v. 11 (quot.).  

F çaxsu: Hap. leg.; l.-w. with extended meaning fr. Sanskrit çaxsu 'eye'. Xak. xı çaxsu: al-xuda'd 'box thorn, Lyceium', which is used to treat ophthalmia (ramadul'-âyın); gîvr ašîya, not an original (Turkish word) Kaş. I 423.  

D çaxsak Conc. N. fr. çaxsâ-. Survives only(?) in SW xx Anat. where it occurs with a surprising range of phonetic changes (-a/-e/-ı; -g/-k/-v/-y/-z) and used meaning 'stony ground'. Xak. xî çaxsak al-râdâr 'a scree', on the top of a mountain (prov. çârak): Karluk xî çaxsak faliqi'/l-miNûs tev'l-zahib 'dried split apricots and raisins' Kaş. I 469.  

DIS. V. ÇGS-

D çaks- Recip. etc. f. of çak--; s.i.s.m.l. in SE, NC, SW with a wide range of meanings derived fr. those of çak-. Xak. xî ol maṣa: çâkmkâ çaksîd: 'he helped me to strike (fire with) a strike-a-light'; also used for competing Kaş. II 104 (çaks江, çâksmakçî): Çağ. xv ff. çâksî (spelt) ba-ham xwurdan tova lâdâhûd hardan 'to clash with one another and show mutual enmity' San. 207v. 10.  

D çikîs- Co-op., etc. f. of çik-; s.i.a.m.l.g. except NE with a wide range of meanings. Xak. xî olâr ikkî: edvîl çikîsîd: 'they two competed in leaving (fi zirîq) the house'; also used for helping Kaş. II 104 (çikîsîr, çikîsmakçî); Çağ. xv ff. çikîs 'to come to an agreement (xwîş bar-ûmda) with one another' San. 219r. 22.  

D çaxsa- Den. V. fr. çâksi, Dev. N. fr. çak-, which seems to be recorded only in SW Osm. Xak. xî taṣs çaxsâ: sîwawatâl-râdâr 'the scree cluttered'; also used for the clinging (zûriya) of personal ornaments (bulki) and other similar sounds Kaş. III 286 (çaxsâ: çaxsâmakçî); xjîf(?) Tef. 'to whisper' (xawwata) is translated çaxsâ:; prob. a scribal error for çaxsâ: 355; Osm. xv çaxs- 'of the foundations of a building' 'to collapse with a clattering noise' in one text TT III 136.  

Tris. ÇGS

F çaxsapat, etc. the Sanskrit word sikhâpada became a l.-w. in Sogdian as çîfîb, no doubt originally in translations of the Buddhist scriptures, and from Sogdian became a l.-w. in Turkish, usually with the same spelling except for the last letter. It was adopted by the Manichaean missionaries, with other Buddhist technical terms, to translate 'commandment', but in Buddhist terminology was often used more vaguely to translate 'good behaviour', Sanskrit śîla, see TT VI, p. 66, note 157; it was adopted, for some obscure reason, as the name of the 12th month of the Uyg. calendar, see Doerfer II, 627. Türki viii ff. Man. on çaxsapat 'the ten commandments' Chius. 191-2; a.o.o.: Uyg. viii ff. Man. yâznçîszin ermek çaxsaptî 'the commandment to be without sin' TT III 134; a.o.o.: Bud. Sanskrit śîla çaxsapat TT VIII A.33; śîla çaxsapat do. A.44; çaxsapat 'commandment' do. H.8; yâznçîsz arîg çaxsapat tutnak uze 'by keeping the commandment (to be) sinless and pure' Swv. 205, 15-16; o.o. spelt çaxsamp TT V 22, 37-9, etc.: Civ. çaxsapat/caxsapat [ay] 'the twelfth month' TT VII 1, 18; 24, 15; çaxsapat/caxsapat [çaxs]pat ay is common in U.S.p.: xiv Chîn.-Uyg. Dict. 'the twelfth month' çaxsapat ay R III 1839; Ligeti 150.  

DIS. ÇGY

VU 1 çâyay Hap. leg. as such; the context indicates that it means some kind of textile fibre. Perhaps survives in SE Türki çîle 'wild hemp, a cord made of wild hemp' Shaw 104, B5 255, farrang 72. Uyg. vii ff. Bud. amari tinîngîlar çêyay (sic?) epiërîr yuŋ epiërîr kentir epiërîr 'some people spin wild hemp(? or cotton(? or hemp(?)) PP 2, 2-4 (and see bođt-).  

S 2 çîyay See çîâyîn.  

VU çoyay occurs only in a place-name. It is discussed at length in K. Çezgîldî, 'Çoyay-quis, Qara-quin, Kök-öng' Acta Orient. Hung. XV 1-3, 1962, where it is suggested, on the basis of investigations of previous scholars, that it is a Common N./A. related to Osm. çoyay/çoyay 'shade, shady'. This is possible, but, if so, it is odd that it is so poorly attested. 'Shade' is normally kölle: Türki viii bêrye: çoyay yis (PU) tûğûltîn yaz: konaym 'let us settle down in the south in the Çoyay mountain forest and the Tûğûltîn


2 clk Hap. leg.; a quasi-onomatopoeic Exclamation. Xak. xi clk 'a word used for calling (du`da) kids, and also when they are driven (siqa) Kaj. I 334.

D çök the Imperat. of çök-, but listed separately in Kaj. and other dict. as an Exclamation, and even used as a Noun in compound Verbs like çök et-, çök tüs-. S.i.a.m.l.g. except NE. See Doerfer III 1141-2. Xak. xi çök çok 'a word used to make camels‘ kneel down’ (yunäx bihi`l-\-ba`ir) Kaj. I 334: Çağ. xv ff. çök (‘with ç.’) a Dev. N. for firii nişin ‘sitting down’, in Ar. qu`ud and rüsib San. 214r. 22: Osm. xiv to xvi çök ur- ‘to kneel down’; in several texts TTS II 244; III 115; IV 180.

?S çük See çübek.

Mon. V. CG-

çek- the original meaning is obscure; the prevailing meaning is now ‘to pull’, but it very soon developed many extended meanings, both Trans. ‘to borrow (money), to suffer (pain), to smoke (tobacco) and Intrans. ‘to withdraw’; in SW Rep. Turkish over 30 shades of meaning are distinguished. S.i.a.m.l.g.; in NE only(?) in Tuv. Xak. xi ol bitig çekdi: 'nqaqal-hibd 'he put the diacritical marks (muqta) on the writing’; and one says of atin çekdi: fasada irqa`-faras ‘he bled his horse’ Kaj. II 21 (çekerr, çekmek): xiii(? Tef. çek- ‘to pull (a garment Acc. over one’s head Dat.)’ xiv Muh.(?) al-natf ‘to pluck out (hair, etc.)’ çekmek Rif. 121 (only): Çağ. xv ff. çek- (mequum dür, etc.) çek- Vel. 241-2; çek- (‘with ç.’) kaşdan ‘to pull’ San. 219v. 13 (quotn.): Xwar. xiii(?) çerğ çekip ‘calling up an army’ Oğ. 113; a.o. 235 (I emger): Kip. xiv çek- (c-) cadaba ‘to pull’ Id. 44: xv wasana aw cadaba (meta\-thesis of cadaba) ‘to weigh, or to pull’ секр- (sic) Kav. 9, 7; 75, 11; 78, 3; cadaba aw carr (‘to drag’) секр-Tuh. 12a. 4: Osm. xvi ff. çerğ ‘to pull, to weigh’; in several texts TTS II 216; III 143; IV 161; and used to translate tart- in Vel.

çığ- ‘to tie up, fasten, knot’, The vocalization of this V. and some der. f.s is chaotic in Kaj., prob. owing to some confusion with çer-, Syn. w. ba- (and bağla-) and çığ-. Survives only(?) in SE Türk. Shwe, BŞ, Farring. Xak. xi ol türçek bağın çığdi: (vocalized çeşdi:) ‘he made fast (sadda) the cords round the parcel’ Kaj. II 21 (çiger, çigmek un\-vocalized): KB 6110 (lizepüši).

cök- ‘to kneel down’, esp. of a camel, but also of human beings, and more vaguely ‘to sink, subside, collapse’, and the like. S.i.a.m.l.g. w. some phonetic changes (ç-çg; -k-çg, etc.). Cf. 2 sök-. Türkü viii ff. Man. köpülm cökli kor[kti] ‘my heart sank and was afraid’
TT II 8, 48: Uyğ. xiv Chín.-Uyğ. Dict. 'to kneel' çök- R II 234; Ligeti 154: Xak. xi ol 'begged' çök-lîl: 'he knelt (catã) before the beg ('etc.') and one says tevey çök-lîl: 'the camel knelt down' (barahe); and one says temtur suvda: çök-lê: 'the iron sank (rasahe) in the water ('etc.)' Kaï. II 21 (çök-rey, çök-me:k): xiii (cf. Tef. tuzän çök-'to kneel' 360; Çağ. xv ff. çök- (spelt) firü nişistan 'to subside' San. 214r. 20: Xwar. xiv çök- 'to kneel; to collapse' Qub 44: Kom. xiv 'to kneel' çök- CCG; Gr. 76 (quotn.): Kup. xiii barakaç-l-camal tewe: çök-ti: Hou. 14. 15: xiv çök- (c-) catã-l-insân Id. 44: xv çök- (sic) 'to kneel (barahe) on both front knees' Kaï. 9, 6; 76, 3; barahe çök- Tuh. 8b. 6; catã (bağdaş oltur-; in margin) çök- do. 12a. 10.

Dis. CGE

S çgli: See çgli;

PUF çğle: Hap. leg.; the -g- is so marked in the Fergana MS.; the word must mean something like 'cloak' and may be an early corruption of Pe. cixā 'a woolen cloak', which appears as a l.-w. i.a.m.lg. except NE, SE in various forms including çğga/çğa. Xak. xi KB kadašun kordi uzatu yatur çğesin tåsenmiş yeğin yastanur 'he saw his friend lying outstretched, covered with his cloak with his sleeves as a pillow' 5974.

D çoke: Dev. N. fr. çök-. Survives(?) in SE Türkî çoke 'the beam of a weighing machine' (i.e. the part that sinks) BS 268; 'chop-sticks' Jarring 76 (prob. a corruption of a Chinese phr.) and SW Osm. çoke 'the breath of a camel' (which touches the ground when it kneels). Uyğ. viii ff. Bud. kilguluk çoke yakın 'the kind of obedience which should be made' U II 41, 21: (xiv Chín.-Uyğ. Dict. chû 'chop-sticks' (Giles 2,563) çûkî Ligeti 154).

Dis. CGD

çğit 'cotton-seed'. Survives in SE Türkî, Shaw, BS, Jarring; SC Uzb.; and SW Osm. (where it is also spelt çğit and also means 'a freckle'), Tkm. (where it is used for melon, pomegranate, etc., seeds). See Doerfer III 1108. Argu. xi çğit habûl-l-qûn 'cotton-seed' Kaï. J 357: Çag. xv ff. çğit (spelt) panha dîna 'cotton-seed' San. 220r. 10: Kip. xiv çğiç habûl-l-qûn 'cotton-seed' Id. 45: Osm. xiv ff. çğiç 'a freckle or other spot on the face'; c.i.a.p. TT S I 157; II 227; III 149; IV 167; xiv çğiç (spelt) in Rümî, 'spots' (dânahâ) which appear on the face of a pregnant woman; a corruption of çğit 'cotton-seed' San. 218v. 22.


PU çğle: 'the projecting bone behind the ear, processus mastoides'. N.o.a. Uyğ. viii ff.

Bud. Sanskrit hâṇudhâsaḥam, meaning unknown (adjacent words refer to elephants) çûgtesin TT VII 35 (t- in these texts often represents -d-); Cûg-de teprer esîg bolur 'if the mastoid process twitches, it will be profitable' TT VII 34, 7: Xak. xi çûg-de: (spelt çûgdey, which might represent çûgde; as in the heading to the section falsa'ie (i.e. fa'fê, fa'fê, fa'î, or be a misvocalization of çûgdi) al-xusâ, that is the projection (al-fa'î) in the skull behind the ear Kaï. I 418.

D çûgdem presumably Den. N.A. fr. çğ which etymologically should mean 'moistish' or the like. Survives in SW Osm. meaning 'crocus, Crocus sativus'. Uyğ. vii ff. Bud. özederek özderdeki çûgdem (sic) 'fungi(?) and crocuses(?) growing in valleys and small valleys' TT V 28, 122-3 (see note thereon).

?F çktên Hap. leg.; prob. a Chinese l.-w.; there are other common words with this meaning. Xak. xi çktên çñiyatu'l-sarc 'saddle cover' Kaï. I 435.

Dis. V. CGD-

D çûkîtçûkît- Caus. f. of çûk-; pec. to Uyğ.: cf. çûkûrî- çûkûrî-. Uyğ. viii ff. Bud. on çûkît çûktîp 'bending his right knee' U II 47, 78; ilk tuzän çûkûlî olurup 'sitting cross-legged' U III 28, 12; o.o. UIV 36, 106; Siv. 36, 17 (opdunk): USp. 101, 7

D çûkûrî- Caus. f. of çêk-; survives in much the same languages with the same wide range of meanings. Xak. xi (ol) apar çûkîç çûkûrdî: anqâfañu nuqâ'at-kitâb 'he told him to put diacritical marks on the writing'; and one says ol atîn çûkûrdî: 'he had his horse bled (afjada) because of sore hooves (al-rahsa) etc.' Kaï. II 181 (çûkûrdî, çûkûrîldî): Çag. xv ff. çûkûrî- (spelt) Caus. f.; kaqûtîndan 'to order to pull' San. 219v. 28: Kip. xv (in a para. on the Caus. f.) istanbañu ditto çûkûrî-Tuh. 55a. 2.

D çûtîrî- Hap. leg.; Caus. f. of çû-. Xak. xi ol tûgüm çûtûrdî: 'he ordered that the knots on the parcel (etc.) should be tightened' (bi-yadd) Kaï. II 180 (çûtûrdî, çûtûrîmek, so spelt everywhere).

D çûkûrî- Caus. f. of çûk-; cf. çûkîtçûkîtçûkûrî-. Survives in the same languages and with the same range of meanings as çûk-. Xak. xi ol annû tevesîn çûkûrdî: 'he made his camel kneel' (istanbâha bo'irahu); one also says ol kümüts altundan çûkûrdî: axlasa'-dahab mina'l-fêda bil'-iddâba wa arsabahu fi't-ôrd 'he separated the gold from the silver by smelting and precipitated it in earth' Kaï. II 181 (çûkûrîldî, çûkûrîmek).

Trls. CGD

the knot was tightened' (ištaddat); also used of a rope when it is knotted (in'qada) Kaş. II 134 (çigilmür, çigilmeğ). D çekleş- Hap. leg.; Recip. Den. V. fr. 2 çek. Xak. xī ol menış bürle: çekleşdi: qara'a ma'i minal-qr'a 'he drew lots with me' Kaş. II 210 (çekleşür, çekleşmek); everywhere vocalized çigilis-).

Dis. CGN
çekün Hap. leg. Xak. xī çekün waladul'-wafr 'the young of the marmot' Kaş. I 402.

E çigen in KB 6110; read çiğgen and see üzępü.

ciğın/ciğkin Preliminary note. There is some confusion about words of this form. There was almost certainly in the medieval period a Dev. N. fr. çiğ-, çiğin 'a knot' noted in XIV Rbg. R III 1358 (quotn.) and Çağ. XV ff. Vel. 242, although San. 220r. 24 says, rather unconvincingly, that this is a mistranslation. This word now seems to be obsolete. There was also a word çiğin meaning 'the upper part of the shoulder between the neck and the shoulder-blade' (Red.) (perhaps etymologically the same word in the sense of 'the part which ties the neck to the shoulder-blade') noted in Çağ. Vel. 242, San. 220r. 22, current in Osm. fr. the earliest period and still current there and in Tkm., and in Az. as çiğin. Kaş. lists two words of this form meaning respectively 'a kind of plant' and 'a kind of silk fabric'. San. has two parallel entries, but in each case quotes alternative forms with -e- in the first syllable, which suggests an original -ë-. In the latter case the word survives with -ë- so this is unlikely. In the former San. lists different plants with -k- and -g- in the middle. As no such plant names seem to survive, the number of plants involved, and the pronunciation, remain obscure.

PU 1 çiğın: name of a plant or plants n.o.a.b. Xak. xī çiğın 'a plant (nabīt) which grows among the vines, forms ears (or blossoms, musanbala(n)), and is eaten by cattle' Kaş. I 414: Çağ. xīf. çiğın (spelt in full 'with -g-', but -k- intended, see below) (1) sabza wa gıyâh 'green vegetable or grass' San. 220r. 19 (quotns.)... çiğin ('with -g-') (3) 'black seeds (danaşah) which grow among the rice fields and have sharp ends (or beards, dum) like rice' ... (3) the name of a plant called uṣūlahā 'French lavender' used as a laxative, and to strengthen the heart and reduce anxiety(?) 220r. 22; çiğin same translation; çeğin ('with -g-') (1) only 208r. 15-16.

?F 2 çiğın survives in NW Kaz. çiğın 'gold embroidery' RIII 2114. Prob. a Chinese l.-w;
the second syllable might be chín (kin) 'gold' (Giles 2.032). Xák. xi čik'in al-imbrisam 'silk'; hence one says čik'in yipu: 'silk thread' (xayt): čik'in xiyaṭatu'll-dībāc muqargama(n) bi'll-dahāb 'embroidered brocade embellished(?) with gold (thread)'. Kaš. 1 414 (the dict. meaning of muqargam is 'of a child, ill-fed', which is inapplicable here, but the meaning is clear): Çağ. x.v ff. čik'in (spelt as I čik'in) (2) bītāḥa k 'az imbrisam dRussa?nd 'floral designs embroidered in silk'; also spelt ček'in San. 220r. 19; ček'in same translation 208r. 15.

F čog'en l-w. fr. Pe. qawgūn 'a stick with a curved end', and more specifically 'polo stick'. S.is.m.l. both as čog'en and in its original form qawgūn, or its form in Ar. qawgān. Xák. xi čog' en al-pawlācān 'a stick with a curved end, polo stick' Kaš. 1 402; o.o., spelt čog'en I 187 (eqlis-); 223 (eqltūr-); 242 (umlēs-): (Xwar. xiv qawgān Qub. 42): Osm. xiv and xvi čog' en 'polo stick'; in two texts TTS I 116-116; II 243.

čikne: (or čigne?:) n.o.a.b.; al-mimlaqa, etymologically 'a smoothing implement', is used both for 'a mason's trowel' and 'a stone roller'. Yağma: xi čikne: al-mimlaqa Kaš. I 435; a.o. (not described as Yağma: III 301 (čikne:-).

Dis. V. CGN-

D ček'in- Refl. f. of ček-; s.i.m.m.l. generally for 'to draw back, withdraw (Intrans.)'. Xák. xi er bitigke: čekig čekindī: 'the man made it his business to add the diacritical marks' (bi-naqīl'-nuqat) Kaš. II 149 (čekinlūr, čekinmek): Çag. xv ff. San. 220r. 1 (čekīl-): Osm. xvi ff. ček'in- 'to long for (something Dat.)' in several texts TTS II 216; IV 160.

D čig'in- Ap. leg.; Refl. f. of čig-; Xák. xi ol tig'in (mis-spelt yig'in) čigindī: 'the man made it his business to fasten up the parcel and knot it' (bi-ṣayl ... wa-aqidh) Kaš. II 149 (čigenlūr, čigenmek; č-: unvocalised everywhere).

D? Fčikne: Den. V. fr. 2 čik'in; n.o.a.b. It is hard to see any semantic connection between Kaš.'s two translations. It is not connected with SW Osm. čigē- (čyneye-) which is a Sec. f. of čeyne:-. Xák. kiz čik'in čiknedī: al-cāriya xatāτ gāzāla'll-dībāc 'alā'll-dībāc bi-taṣaw ur the maid sewed gold thread on the brocade in an ornamental design'; and one says er čikne: čiknedī: ittāzada'll-racul il'llard mimlaqa 'the man applied a roller (?; see čikne:) to the ground' Kaš. III 301; (after 2 čik'in) one says čik'in čiknedī: qargama'll-dībāc 'he embellished(?) the brocade' I 414, 27: KB agar torku ʿudum tiken čiknemis 'I sent him a piece of brocade embroidered with thorns' 1846.

Dis. CGR-

2F čeker Ap. leg. in the phr. yandak čeker 'mannu' (see yandak) is prob. a corruption of Pe. šakar 'sugar'.

uçgır Hap. leg.?; onomatopoeic. Xák. xi uçgır uçgır 'the sound (sret) made by the teeth when there is grit in the bread and the teeth grate on it' Kaš. I 363.

PU čekrek (or čekrek?) n.o.a.b., cf. čekrekken-. Úyq. xiv Chun.-Úyq. Dict. pu čhen 'a cotton shirt' (Giles 9.479 604) čekrek Ligeti 150; R III 1959. Xák. xi čekrek qabā ṭaqi(n) min ʿṣīf yabaša'ul-labīd 'a loose(?) woolen gown worn by slaves' Kaš. I 477 (owing to an error in the printed text qabā has been taken as a Turkish word attached to čekrek but it is clearly the first word of the translation; the meaning of ṭaqi(n), so spelt in the MS., is obscure, as it has several meanings).

Dis. V. GGR-

D čokur- Caus. f. of čok-; 'to make (a camel or person) kneel' with some extended meanings. S.is.m.l.; cf. čökikt-, čoktur-, sókur-. Xák. xi ol tevey čokūrdī: 'he made the camel kneel' (ānāka); also used when one makes a man kneel (āṣfād) on both knees Kaš. II 84 (čokūrūr, čokūrmek): KB (God will cure you of this disease) kūpūlāν čokūrmē 'do not be downcast' 1109; a.o. 1551: xii(?) Ar. bilgilsızluk ʿer n čokerja: (nc) kodi-g ignorance makes a man downcast' 102: xiv ṭāb. čokūr- 'to cause (the moon) to sink' R III 2038 (quotn.): Çag. xv ff. čokor- (so spelt) ʿan niyānān 'to cause to kneel, to suppress' San. 214r. 7 (quotn.): Osm. xiv ff. čokor- (occasionally čokūr-) 'to cause to kneel' etc.; c.i.a.p. TTS I 166-177; II 244; III 159; IV 180.

D čigre- Den. V. fr. čigır; in this sense Hap. leg. There is no semantic connection with Çag. xv ff. čikre- 'to lie awake at night' San. 220r. 2, which survives in NW Kaz. čikrey- R III 2112 and SW Osm. čigre-čikre- or with SW Tkm. čigre- (of the weather) 'to turn cold'. Xák. xi etmekte: taş čigredī: translated 'the teeth grated (garrat) because of a stone in the bread' Kaš. III 280 (čigrer, čigremek).

Tris. GGR-

PU(D) čürkūrge: one of several old names of animals and insects ending in -ğe-. 'locust', later also 'grasshopper'. S.i.a.m.l.g. w. a wide range of phonetic changes, -k/-ğ/-w-, etc., and esp. later in the word, where except in SW Osm. (but not Az. or Tkm.) -ğ is replaced by -rk-; indeed this may be the original pronunciation, although it is not the oldest recorded. Cf. sarığça: Xák./Oğuz xı čürkūge: al-cardā 'locust' in Oğuz, but among the Turks ('a locust') before it flies (i.e. 'a hopper'); it is used as a simile for a large group of families (al-iyāl) or a large army; one says čürkūge: tég sii: 'an army like a horde of locusts in density' (katafa1ata(n) Kaš. I 490: xii(?) Třf. čürkūge ditto 357; Çag. xv ff. čiğürkte (spelt) malax 'locust'; also pronounced čewčůrtke San. 220r. 15; čewčůrtke spelt) malax do. 222r. 5: Oğuz xi see Xák.;
Kip. xii11 al-carād (şarınçka): Tkm. (PU) çekürge: (c-; unvocalized) Hou. 10, 18: xiv (PU) çekürge: (c-; so vocalized) al-carād Id. 45; ditto, but -g- so written Bul. 11, 1: xv carād çeşterke (in margin in second hand Tkm. çekürge) Tuh. 11b. 5.

Tris. V. CGR-
PÜ çekerklen- Hap. leg.; Refl. Den. V. fr. çekrek; everywhere with āmma on the cim, but in view of the Uyğ. spelling of çekrek this must be an error. Xak. xi kul çekerklenedi: 'the slave owned a woolen garment (libās min şif) and wore it' Kaş. II 277 (çekerklenenür, çekerklenmek; see above).

Dis. CGŞ
(?D) çeküş See çekük.


Dis. V. CGŞ-
D çekış- Recip. (etc.) f. of çek-; s.i.s.m.l. with several meanings. Xak. xi ol maþa: çekış (mis-spelt icip) çekisticsh: 'he helped me to add the diacritical marks' (fi naqül-naqat); also used for competing Kaş. II 107 (çekilsüz, çekilsmek): Çağ. xv ff. çekış- Recip. f.: 'to have a tug-of-war (kaş-kaş) with one another'; to pull (kaşidan) together San. 219v. 29: Kip. xv taçāda 'to pull against one another' çekış- (sic) Kau. 79, 5; lāwā wa cābaqā 'to pull with, pull against one another' çekış- (sic) Tuh. 309. 5; Ösm. xiv ff. çekış- 'to pull against one another' in several texts 'TTS I 152; III 143; IV 160.

Mon. CL-
çal- originally 'to knock (someone Acc.) down, to throw (him) to the ground'. S.i.a.m.l. except NE with a wide range of extended meanings; in SW Ösm. Sami distinguishes nearly twenty. Uyğ. vii ff. Bud. çalmuş erdi yalin otuq ters körümül taðda 'he has beaten out the flaming fire on the mountain of false omens' Hüen-ts. 1911-12; o.o. TT VI, p. 73, note 308, 30 (2 boðuù-); Sun. 625, 12: Xak. xi ol anu; çalti: 'he knocked him down (sar-aahu); and one says ol soz menin kulakka çaltl: samma'i-l-kalim 'he made me hear the statement' (prov.); and one says (?) tonuq tañ uze: çaltl: 'the fuller heat (darabaq-açsær) the garment on a stone' (verse) Kaş. II 23 (Aor. and Infin. entered erroneously as çakә:r, çakmark): KB tutup çaltl yerke aşığ iger kelip 'a serious illness came, gripped and prostrated him' 1956; çal bañuq 'put your head to the ground' 1392; a.o. 6177: xiii(?) Tef. yerke çal- 'to throw to the ground'; çal- 'to play (a musical instrument)' 356: Çağ. xv ff. çal- 'with ç-' nançastan 'to play (a musical instrument)' San. 208r. 16 (quotns.): Xwar. xiv çal- ditto; 'to throw to the ground' Qutt 40: Kip. xiii šabbaba bi-l- šabbaba 'to play the flute' düdülçal Hou. 41, 7: xiv çal- (c-; 'with back vowel') naqara'- daff awi'l-rababa 'to play the tambourine, lute,
or other musical instruments' (al-malāḥī) Id. 45; Osm. xiv ff. gal- c.i.a.p. with a wide range of meanings, 'to strike, strike down, strike off, play, rub on (ointment, etc.), mix', etc. TTS I 145; II 208; III 138; IV 154–5.

Dis. CLA

VU cīla: Hap. leg. in this meaning; cīle/cīle noted in various meanings fr. Çağ. onwards are not connected semantically. Xak. xi cīla: 'fresh horse dung (raw) in a stable' Kaj. III 233.

Dis. V. CLA-

VU cīla:- Den. V. fr. cīlt; 'to moisten'. The Infin. is given in the MS. as mēk; but as cīlāt-, cīlan-, cīlas- all have -mak this is presumably an error. Survives only(? in SW xx Anat. cīle- 'to drizzle, to be moist' SDD 350. Cf. 2 cīlān-. Xak. xi (ol) to:nūq cīla:ti: 'nourished (naddā) the garment' (etc.); originally cīla:ti: but abbreviated Kaj. III 271 (cīla:; cīle/mēk sic); Kip. xiv (VU) cīla: (sic) tahlul/-matar 'gentle rain'; and one says cīla:ti: matarı fa:lla(n) 'it rained gently' like cīsdti: already mentioned Id. 45.

Dis. CLB

VUF cīl̄u: pec. to Manichean Tūrkı and no doubt a l.-w., prob. Sogdian, but not identifiable as such. The contexts point clearly to 'blasphemy'. Tūrkı vii ff. ne: yavūk cīl̄u: sakt̄u:ntu: 'what evil blasphemy did (the wicked demon) think of?' Tony. III v 4–7 (ETY II 178): Man. muntaq ulūg cīl̄u: sav sözülemdiz erset 'if we have spoken such great blasphemies' Chua. I 33:4; a.o. do. 21.

çal̄p, çel̄pek Preliminary note. Kaj. distinguishes between these two words, but the meanings are very close to one another, and nearly all later forms of the latter have back vowels. It is therefore no doubt a Sec. f. of the former.

D çal̄p N./A.S. fr. çal̄pa: (this V. has so far been traced only in SW xx Anat. 'to thin thick dough by moistening it with water' SDD 299, but cf. çal̄pa, çal̄paš, çal̄paš-); 'fat, fatly'. Survives in NE Tuv. çil̄bak 'fatly'; SW xx Anat. çal̄p 'a hole filled with water' SDD 299; çil̄bak 'frozen ground becoming muddy in the sun' do. 336; çil̄pek 'a mud stain on a garment'; çil̄pek 'ice, hoarfrost' do. 351 (some of these have other unrelated meanings). Xak. xi çal̄p al-qadar wa'll-wasax 'dirt, filth'; çal̄p i:s al-amur/-mušali't 'a muddled affair' Kaj. I 470: Çağ. xv ff. çal̄pawçal̄puk (both fully spelt) 'a place which has become muddy (gıl u halab şuda) after a fall of rain' San. 208v. 19.

S çel̄pek 'mucus discharged by the eye'; except for SW Osm. çel̄pik Red. 728 (only) all modern words with this meaning have back vowels, SE çel̄pik Shaw (only); çapak Shaw, BŞ; NC Kir. çil̄pik; SW Osm. çapak. In the meaning 'a thin flap of bread cooked in oil', which first appears in San. and links with the meaning of çal̄pa- in SW xx Anat., the word survives in NC Kir. çel̄pek; Kızx. çel̄pek; SC Uzb. çal̄pak. Xak. xi çel̄pek ɾama=w/-'a:yn 'mucus discharged by the eye' Kaj. I 477: xiv Muh. al-ramas 'dry mucus on the eyelids' çil̄puk Mel. 46, 15; Ref. 140 (unvoicedal: Çağ. xv ff. çil̄pik (spelt) qırık-ı çam ditto (and çil̄piklik kőz 'an eye discharging mucus') San. 220v. 11; çel̄pek (spelt) 'a kind of thin bread fried in oil' do. 208v. 18: Kip. xiv çapak (e-b) rama=w/-'a:yn Id. 41: Osm. xviii çapak (spelt) in Rimi, qırık-ı çam, in Ar. ramaq San. 204v. 12.

D çal̄pa:ç Hap. leg.; Dev. N. fr. çal̄pa:ç. Xak. xi çal̄pa:ç al-wa'bli 'liquid mud' Kaj. III 385. çol̄pa:ç 'the planet Venus'; not noted before xiv but no doubt older, although the word for 'Venus' in the idiosyncratic Tūrkı vii ff. document Toyoh 8 (ETY II 58) is the Sogdian l.-w. nax̄:ıd: and in Xak. xi KB sevi't, q.v. S.i.a.m.ıg. with some phonetic changes (ç-/-š-) etc. but in SW Osm. çaban yıldızı 'the shepherd's star', no doubt owing to a false etymology. Uyg. xiv Chın.-Uyg. Dict. 'Venus' çol̄pa:ç Ligeti 153; R III 2025: (Xak.) xiv Muh. kawkabul'-subhi 'the morning star', i.e. Venus çol̄pa:ç (b-) Mel. 79, 10; Rif. 184: Çağ. xv ff. çol̄pa:ç (spelt) the star called in Rūmi kervan hıran, in Ar. ǧirā, and in Pe. kārwān kuš San. 214v. 18 (quotn.; there is a curious mistake here; the Rūmi phr. does mean 'Venus', the other two 'Sirius'): Kip. xiv çol̄pa:ç (e-b) al-zuhra 'Venus' Id. 45; kawkabul'-subhi çol̄pa:ç (e-b) Bul. 2, 13: xv kawkab ... Tkm. çol̄pa Tuh. 30b. 3.

D çal̄pa:ç Hap. leg.; Dev. N. fr. çal̄pa:ç.- Xak. xi çal̄pa:ç 'the viscous excretion (ma hāna min lū emits) of fruit which sticks to the clothing and hands' Kaj. I 460 (vocalized in error çal̄pa:ç).

Dis. V. CLB-

çal̄pa:ç- See çal̄pak.

D çal̄pa:ç- Hap. leg.; Recip. f. of çal̄pa:ç.- Xak. xi olar ikki: çal̄pa:did: 'the two (men) quarrelled and treated one another rudely (tacādalā wa taxāšānā) over an affair'; also used of things when dirt settles on them (irtakabah qadar) Kaj. II 207 (çal̄pa:çur, çal̄pa:smak).

Tris. V. CLB-

D çel̄peklen- Refl. Den. V. fr. çel̄pek; survives only(? in SW Osm. çel̄peklen- same meaning. Red. 728 (only). Xak. xi köz çel̄peklen:di 'the eye discharged mucus (γαμιστά) Kaj. II 277 (çel̄peklen:ür, çel̄peklen:mek); a.o. II 279, 14.

D çal̄pa:šan- Hap. leg.; Refl. Den. V. fr. çal̄pa:ç. Xak. xi eliğ çal̄pa:šlandan: 'stickiness was smeared (talañfaxatı̄l-luzülca) on the hand
from eating fruit and the like‘ Kaš. II 271 (ça|p|s|a|n|a|r|, ça|p|s|a|l|a|n|m|k; vocalized -p|ur- everywhere).

**DIS. CLG**

D ça|l|de|g Dev. N. in -g fr. *ç|l|de|g-; Den. V. fr. ç’il; the alternative form is a very early example of the sound change -g > -y > zero. Xak. xi çil|de|g qar|r| yax|ru|c fi za|w|ri-|-s|wa|y minhu’l-qa|y|y|w wa|l-|m|ı|d|ı|d fa-|yu|kuw ba-|dahu ‘an ulcer which forms on the chest of a horse; it exudes pus and matter and is then cauterized‘ Kaš. I 477; çil|dey an ulcer which forms on the chest of a horse and is cauterized until it heals’ (h|a|t|ı|d|a|b yab|ra) III 240.

D çil|te|g N.Ac. fr. çil|te-; used only in Hend. w. aya|g, with which it is no doubt more or less syn. Uyg. viii ff. Bud. aya|g|ka çil|te|ge|ke te|ğ|ı|m|lı|g ‘worthy of honour and respect’ U II 77, 18; 86, 35 (a less common variant of aya|g|ka te|ğ|ı|m|lı|g; see aya|g); o.o. of aya|g çil|te|g USp. 101, 8; Suv. 444, 5; Civ. T Ti 114 (or|na-).

çal|d|ı|r onomatopoetic; survives in NC Kir. çal|dur. Xak. xi ok ke|ş|te: çal|d|ı|r çal|d|ı|r ettê: ‘the arrows rattled (ta|qal|qala) in the quiver’; also used when the grass rustles (za|wa|tawa) when the wind blows over it Kaš. I 457.

S çil|de|y See çil|de|g.

**DIS. V. CLG**

D çilat- (ç|l|a|t-) Caus. f. of çilat-; survives in NW Kaš. Xak. xi ol kepe|k çilatı: ‘he ordered that the bran (etc.) should be moistened (bi-|tan|di|ya); originally çilat- but shortened Kaš. II 310 (çilaturç|l|a|t|ma|k).

E çal|da: See çal|ra-.

D *ç|l|de|g- See çil|de|g.

çil|te- used only in Hend. w. aya|g; cf. çil|te|g; o.o.a.b. Uyg. viii ff. Bud. (even when name and fame, gain and acquisition come to them of their own accord) kama|qa|ka aya|g|lu|k çil|te|gül|lı|k bol|ğa|layar ‘they will honour and respect all men’ Suv. 195, 21-2.

çal|tur- Caus. f. of çal-; s.i.s.m.l. with several meanings. Xak. xi ol an: çal|tur|di|s aya|r|a|hu tyahu ‘he made him knock him down’; and one says of yı|r|ık çal|tur|du: ‘he ordered that the strayed animal should be called’ (or searched for, bi-|ni|ş|da|n) Kaš. II 182 (çal|tururç|l|a|t|ma|k). Öğüz xi, also, in Öğüz, used of any statement when it is forced on the hearing (mi|di|ya bil-sum’a) do.

D çal|dra:- (sic in a section for DIS. V.s containing three consecutive consonants) abbreviated Den. V. fr. çal|dur; survives in NW Kaš. R III 1889; the further abbreviation çal|ra:- is Hap. leg. Xak. xi ta|ç çal|dra:di: ‘the scree (al-ra|q|a|r|a|d) made a clattering noise’ (za|ro|wa|t); also used of other similar things like chains when they fall to the ground and make a noise Kaš. III 447 (çal|dra|rç|l|a|r|ma|k; everywhere misvocalized çal|dra:). ok ke|ş|te: çal|dra:di: ‘the arrows rattled (ta|qal|qala) in the quiver’; also used of any similar sound (qura) Kaš. III 281 (çal|ra:rç|l|a|r|ma|k, both vocalized çila:- in a second (? hand).

**Mon. CLG**

cul|k Hap. leg.; onomatopoetic. Xak. xi one says cul|k cul|k ba|dar (sic?); unvocalized kıld: wa|ka|z|ahu ‘he thumped him’; it is an onomatopoetic (hi|k|a|y|a) for the sound of thumping Kaš. I 349.

cul|k Hap. leg.; a quasi-onomatopoetic Adv. Xak. xi cul|k esrük (mise-spelt esrük, which is perhaps a corruption of esrük: al-sa|k|ra|nu|l’-tȁf|îh ‘incapably drunk’ Kaš. I 349.

**DIS. CLG**

D çal|ğ N.Ac. fr. çal-. In Kaš. this word is entered not in its proper alphabetical order but as an appendage to soru|ğ; it is not, however, likely to be a later addition to the text. The only certain survival of this word is NE Alt. çalu: ‘a shaman’s drum’ R III 1884. There are several medieval words assembled below which seem rather to represent a parallel (Pass.) Dev. N./A. in -uk, which survives in NE Alt., Tel. çal|ık entering (trader); un|ru|l (horse); dan|ger|ous (disease) R III 1880; SW Osm. çal|ık with several meanings. It is unlikely that these words are corruptions of Pe. çal|ık ‘numble, quick’, but this may be a 1.-w. in some modern languages. Xak. xi çal|ğ niş|da|nul’-d ál|a|yad|a|n) also (i.e. as well as soru|ğ) calling (or searching for) a strayed animal; also used when a matter of importance to the chiefs (mu|hi|m bı’l-umar|a) arises, and they send to the villagers and nomads and tell them to come to them Kaš. I 174: xiv Mu|h. al-|mu|ğã|f|îl care|less (opposite to al-şahi wa|l-hãz|ı|m ‘sleepful, resolute’ ay|ık) çal|ık Mel. 55, 1; Rif. 152: Çaq. xv ff. çal|ık çal|ık ‘spelt with both ç- and ç-’) ‘a skittish, fast (ca|lf wa|l|ı|nd) horse’; it is a corruption of (Pe.) çal|ık San. 209r. 2 (quotn.): Xwar. xiv çal|ık ‘violent, impulsive’ Qub 40: Kom. xiv ‘bad-tempered, violent’ çal|ık CCG; Gr.: Ksp. xii al-|mu|är|bi|d di|l-šâr ‘quarrelsome, malicious’ çal|ık; the opposite to çal|ık is ya|wa|s; it is also a word used of horses Hou. 25, 10: xiv çal|ık (ç-) ‘restive’ (al-çam|ã|h) of a horse; it is used as a masculine Proper Name (ala|m) and also for ‘wounded with a sword’ (al-qar|ı bil-say) Id. 45: Osm. xiv ff. çal|ık ‘quickly-tempered; restive’, esp. of a horse; common TTS I 144; II 205; III 138; IV 153.

(D) çolu|k (ço|lo|k) prob. Pass. Dev. N./A. fr. *çol-; originally ‘with one arm’, that is with the other missing or paralysed. S.i.a.m.l.g. except NE as çol|ık and the like, often with the more general meaning ‘crippled, lame’. Çf. çolu|k. See Doerfer III 1111. Uyg. viii ff. Chr. çolu|k M III 49, 4 (a|xsa|k): Xak. xi çolu|k (sic in MS., not çol|ık as in printed text)
çulak a kind of bird; survives in SE Türkic çulluk a name for several kinds of 'plover' Share 212; SW Osm. çulluk 'woodcock'; su çullugu 'common sandpiper'; common snipe'; kükçik çulluk 'green sandpiper'; common snipe' Red. 740. As Kaş. describes it as a 'water-bird', prob. originally 'sandpiper' or 'snipe'. Xak. xi çuluk fayir f'il-mâ luballaq 'alâ qadarîl-fâxiita 'a spotted black-and-white water-bird about the size of a ring-dove' Kaş. I 381.

calğan apparently survives as çalğan 'stinging nettle' in several NE languages and NC Kir. Xak. xi çalğan 'the spread of an injury and its transfer (ta'diyatl-cürli wa sirayatuhu) from one place to another, for example if the leg is swollen and the glands in the groin are affected' Kaş. I 441.

calğay survives in NW Kaş. çalğiy 'goose-feather' R III 1887. Xak. xi çalğay gawaddin riqîl-fâyir 'the front feathers of a bird' Kaş. III 241.

(D) çolukuy Hep. leg.; der. fr. çol-, cf. çoluk, but there is no other example of a suffix -ku-uy. Xak. xi çolukuy etük 'a boot of which the heel is worn down (inxaraga) on one side'; and one calls a man 'with a defective arm' (al-axraqi-l-yad) çolukuy eğîç Kaş. III 242.

S çulga:- See çula:-
S çügan- See çügan-

Dis. CLG

PU çülig this word has been read in Türkü viii I 4 E 4, II E 5 in the list of countries which sent representatives to Eştemî Xağan’s(?) funeral; it begins ‘from the east, where the sun rises’ Bükli: (PU) Çülg el Tavğaç Tüput, etc. in the “The Date of the Early Sogdian Letters”, BSOAS XI 601 ff. showed that Bükli: meant ‘Korea’; Tavğaç is of course ‘China’ and Tüput ‘Tibet’; as the list is presumably in a strict geographical order, the entry between Korea and China must be some unidentified ‘realm’ (el) between Korea and China, perhaps one of the minor kingdoms in Korea. The word looks like a Chinic representation of some name like chi li(ıg). It has been read as cüllûg and explained as a P.N./A. fr. çol meaning ‘belonging to the steppes’, but this is impossible since çol is a Mong. word which is not traceable as a L.W. in Turkish earlier than Çağ. xv ff. Vel. 252; San. 214v. 15. The word is perhaps to be connected with the equally unexplained word (PU) çülgî: in Türkü viii (I searched for a guide and çülgî: Az. erl: butum T.23. Az is a tribal name (see Az Preliminary note), so çülgî: is prob. a place-name. ‘I found an Az man from Çülgî.’ The suggested translations ‘distant’ and ‘strange’ are purely hypothetical since they do not rest on any solid etymological basis.


PU çülgî: See çulîg.

Dis. V. CLG-

VU çilik- pec. to Kaş., who in II 119, 10 and 166, 1 says that it is a basic V. and not an Intensive Pass. f. like basîk-. On the second point he is no doubt right, but it is more likely to be an Intrans. Den. V. fr. *çulî than a strictly basic V. Xak. xi çulî: sîlki: buqalî: râfire hi-yatul-racul ‘the man’s things (Kaş. clothes) were shabby’ Kaş. II 118 (çülîke:r, çülîkme:k); a.o. do. II 166, 1.

Dis. CLM

D çalma: Pass. Conc. N. fr. çal- with a range of meanings hard to connect with the basic meaning of that of V. S.t.a.m.l.g. w. meanings varying from language to language, the commonest being ‘a lump of earth or dung; a turban; a lasso’. Xak. xi çalma: al-nadar ‘a clod of earth or clay’; ‘the lumps of dung (al-kirs) which are collected from sheep-folds and camel stables and dried to burn in the winter are called çalma: Kaş. I 433: Çağ. xv ff. çalma: (spelt) ‘a striped or fine muslin cloth (fîta wa dostâri) which they wrap round their heads’; and in the idiom (ba-iştûli) of the people of Iran ‘a kind of bottle (maqraba) sewn together from leather (talâtîn; sic) which they fasten to the pommels of their saddles on expeditions and drink from’ San. 208v. 24: Kom. xiv ‘turban’ çalma CCI; Gr.: Osm. xvi çalma ‘turban’ in one text TTS II 207.

Tris. CLM

VUF çulumân Hep. leg.; no doubt a L.W. Gancak xi çulumân i̇s al-amr lâ yu’raf maxraculu ‘an affair the outcome of which is unknown’; its original meaning was mus-tanga’ul-mâ ‘a pool of stagnant water’ Kaş. I 448.

Dis. CLN

D çalan Hap. leg.; Dev. N. fr. çal-; not connected with the çalan in several NE and NC languages which is a Sec. f. of yalân (yalâp). Xak. xi ‘a noisy, talkative man’ (al-raculu’l- tâxiaçul-l-kâlam) is called çalâb ba-şî:; çalan ye:x ‘saline (al-saçma) black earth on which there is no vegetation, as if it had been burn’ Kaş. III 371.

VUF çalâp Hap. leg.; no doubt a Chinese l.w., the first syllable perhaps ch’în ‘tea’ (Giles 208).
Xak. x1 al-qas'atu'l-ş définiya 'a Chinese bowl' is called çaliş Kaž. III 371.

D. V. CLN-
D çaliş- Refl. f. of çal-; s.i.a.m.l.g. except NE with a wide range of meanings. Xak. x1 at çalişindi: 'the horse was emaciated (bazala) because of bad grazing', ... and one says er dixín yérke; çalişindi: 'the man threw himself to the ground' (sara'a ... ilâ'dard) or 'pretended to throw himself' Kaž. II 149 (çalnur, çalnma:k): Çaq. xv ff. çaln-çaliş- na-waxta yudan (of an instrument) 'to be played' San. 208v. 1 (quon.): Qğuz xı söz beg kula:kiña: çalişindi: 'the word reached (bolağa ilâ) the beg's ear' Kaž. II 149: Xwar. XIII(?). I (require you) baş çalnülü: (sic) 'to bow your heads to the ground' Og. 108: xiv çaliş- 'to be played' Quth 40.

D çilan- (çil:n-) Refl. f. of çila:-; survives as çilan- in NC Kir.; NW Kaz. and as çilen- in SW xx Anat. SDD 350. Xak. x1 çilandi: neq 'the thing was moistened by the damp' (nadiya ... minâl-rujûba); originally çilan- (çilnur; çilnma:k); and one says at çilandi: 'the horse sweated' (araqa) Kaž. II 150: Kip. xiv (VU) çilan- ihtalla 'to be wet, soaked' Id. 45.

Dis. CLR-
S çalra:- See caldra:-.

D çalrat- Hap. leg.; Caus. f. of çalar:- (çalrat-); the Infin. is unvocalized, the Perf. and Aor. vocalized çalrat- apparently by a second hand. Xak. x1 ol okun këşte: çalrat: 'he made his arrows rattle (sawwata) in the quiver'; also used of anything when one rattles with it (tqalqala bihi) Kaž. II 333 (çalarur; çalratma:k).

Dis. V. CLS-
D çalsık- Hap. leg.; Emphatic Pass. f. of çal-; 'to be thrown down'. Uyğ. viii ff. Bud. TT V 22, 28-9 (bastik-).

Dis. CLS-
D çalis- Dev. N. fr. çal-; survives with various meanings NE Kumd. 'cross-eyed' R III 1882; SE Türki 'wrestling' BŞ 249; Jarring 64; NC Kir. 'resembles; semi-; cross-bred; thoroughbred (horse)'; NW Kaz. 'crooked'. See Doerfer III 1051. Xak. x1 çalis al-musârâ'a 'a wrestling match' Kaž. I 368: Çaq. xv ff. çalis kîqîş 'effort, endeavours' (a long para. saying that the author of the Farhang-i Jahângirî described the word as Pe. and quoted Pe. verses, suggesting a different meaning, but that kîqîş would be a more appropriate one); çalis (spelt çalis; not çalís) 'anything cross-eyed (du-tusma); that is with a father and mother of different races (cins), also called saqala (pec. to San.) and, if a camel, besrek (Mong. 1.-w.) San. 208v. 27: Kom. xiv 'cross-eyed' çalis CÇ1; Gr.: Kip. xiv al-harb 'battle', etc. çalis Hou. 14, 8: xiv al-munâdila wa'1-murâmât 'shooting and throwing things at one another' çalis (c-) Bul. 9, to: xv munâdila çalis Tuh. 33b. 13: Osm. xiv and xv çalis 'war, battle' in several texts TTS II 206; III 138.

Dis. V. CLS-
D çalis- Recip. f. of çal-; s.i.a.m.l.g. w. a wide range of meanings of which 'to fight one another', and 'to strive, make efforts, be industrious' are the commonest. Uyğ. xiv Chin.-Uyğ. Dict. 'to bow the head, kowow' baş çalis- R III 1882; Ligeti 150: Xak. x1 kapu çalisdi: 'the component parts (sûdû') of the door came apart' (infaracat), also used of patches on a bowl (ru'ubâ'l-qas'a) and the component parts (mafasîf, mis-spelt muqasîf) of a saddle Kaž. II 108 (çaln sûrur, çalnma:k); a.o. II 114, 5: xiv Muh. (? in Rif.) 107 both cda 'to be hungry' (an error) and cda 'to wheel about in battle' are translated çalis:- Çaq. xv ff. çalis- ba-ham navâxton 'to play (instruments) together' and metaph. küjîdan 'to strive' San. 208v. 4: Kip. XIII qatâla minâl- muqatîla: 'to wage war with one another' çalis-: Hou. 43, 7: Osm. xiv to XVI çalis- 'to fight one another'; in three texts TTS II 206; IV 154.

D çilis- (çila:-) Co-op. f. of çila:-; survives in SE Türki. Xak. xı ol mapa: ot çilâsdı: 'he helped me to moisten the forage' (fi ballî'l- alaf), etc.; originally çilâsdı: but used in this form Kaž. II 108 (çila:sur, çila:smak sic).

Mon. CM
çam pec. to Uyğ. viii ff. Civ., USp., where it is common, usually in the phr. çam çarım kil- 'to lodge an objection' to the performance of a contract, the terms of a will, and the like. Çarım might well be a Chinese l.-w., but çarım, which is used only in this phr., could not be. See çamguk, çamla:-, çamuiz.

VU?D 1 çım as such Hap. leg., but prob. the basis of SW Osm. çimlen- 'to sprout, as moistened seeds' and çimlendir- 'to make (seeds) sprout by moistening them before planting' Red. 747. Although Kaž. describes this as something less than a word in its own right, it looks like an ordinary Adj. and, if so, a Den. N./A. fr. çi: See çım and çomerük. Xak. xı çım a Particle (harp) used in the case of the excessiveness of a thing (inda mubâla- gâtîl-say') and its description in respect of moisture (bi'l-rutbâ) or being raw (ni); hence one says çım yiş: et 'very (cidda(n)) raw meat', and çım ol to: on 'a very wet garment' Kaž. I 338.

VU?D 2 çım 'turf' and more particularly 'peat'. S.i.s.m.l. in SE, NC, SC, SW. The spellings çim in NC Kir. and çim in Kxz. suggest that this is etymologically identical w. 1 çım. Xak. xı çım 'peat' (al-nil), that is what is cut out of the ground and dried and used to feed a fire, because vegetation and
roots are incorporated in it; one says çim bütt: 'he cut peat' Kaş. I 338; KB 974 (1 ᵒyük): Kp. xiv (V.U) çim (c-) al-qullá'a mina'l-ṭin wa fiha'l-nabát 'a lump of mud with plants in it' Id. 46.

S 3 çim See 2 çiğ.

Mon. V. CM-
çim/-çöm- Kaş. distinguishes both here and in the der. f.s between çim- 'to sink in (water, etc. Loc.)' and çöm- 'to dive into (water, etc. Dat.)', but it seems impossible to trace this subtle correlation between vowel and meaning in modern languages. S.i.a.m.l.g., the prevailing pronunciation being çöm-; there are some very odd forms in some NC, NW languages which seem to be due to contamination by the syn. Mong. l.-w. suñğ (Kot. 1537, Hadd. 387). Uyğ. viii ff. Man. kün têrpcê çom[ba bata] yarîkamîşî üçîn 'because he has designed to have descended like the divine sun' M III 33, 1–2 (iii): Bud. TT VI 195 (v.l.), etc. (bat.): Kün çûñ çôm(m)akta: öştürû: (ö:dhkhûrû) 'exactly when the sun's heat sinks' TT VII 1123: Xak. xi öglan suvda: çêmî: 'the boy sank (gâsâ) in the water' (çomar, çomakmak); and one says ördek suvka: çêmî: 'the duck dived deep (gâsâ ... gâsen(n) muhâlîga(n) fihi) into the water' (çömger, çömmeke); the Infîn. of this V. has -mek and of that of the first has -mask so that the distinction (al-farg) between the two may be known Kaş. II 26; a.o. of çiom- I 401, 11: XIV Mîh. sâbaha 'to swim' (V.U) çom- Mel. 27, 3; Rif. 110: Çağ. xv ff. çom- (çêy, etc.) suya darâl- 'to dive into the water' Vel. 253 (quotn.); çom- ba-zhir-i äb frîrî raftan wa äb żâdan zadan ditto San. 214v. 26 (quotns.): Xwar. xiv atm oş sazgâ (V.U) çömî 'my boy sank into the marsh' Qub 44: Kp. xv gâsa'ta 'to dive' (V.U) çom- Tuh. 27a. 2.

Dis. CMA
câmî: Hâp. leg.; a mere jingle, not to be connected w. çâm. Xak. xi one says (ol) çôğ: çâmî: kûldî: calaba wa sahaba 'he shouted and made a hubbû'; çâmî: yustâ'mal mus-dancâca(n) 'is used as a jingle' Kaş. III 234.

Dis. V. CMB-
?E çombrâ- Hâp. leg.; an unusual form, prob. a false transcription of çombrâ-, q.v. Uyğ. viii ff. Bud. (the bull came out first and) tegînin çombrû (çombrû) yatqûrup 'making the prince sink to the ground and lie down' (stood stamping with his four feet and overshadowing him) PP 65, 3–4.

Dis. CMC
?F çömçê: 'ladle, scoop', etc.; prob. a l.-w. fr. Pe. çemça, same meaning; such l.-w.s are common in Öğûz, see ören. S.i.a.m.l.g. except NE; in SW Az. çömê; Osm., Tkm. çemçe, in other languages metathesized as çûmîç, etc. Cf. kamış, kâşîk. See Doerfer III 1121. Öğûz xi çômçê: al-migraša 'ladle' Kaş. I 417: xiv Mîh.(?) (in the list of domestic equipment; al-migraša kamîç (V.U) cûmêh (cf. kamîç NW) (V.U) çômçê (c.- -; un-vocalized) Rif. 169 (only): Çağ. xv ff. çêmçê 'a large spoon (qâqîq) made of wood or brass with which they stir broth' (ây) Sam. 209r. 19 çômçê 'a large spoon made of wood or brass with which they stir a pot' (dîg); also spelt çêmçê do. 215r. 21 çêmûş 'a kind of ladle (kâfisîr) carved out of wood, with which they pull food out of the pot' do. 215r. 25: Kor. xiv 'ladle, skimmer' çêmçê (ÇI); Gr.: Kp. xii al-migraša çêmçê: (sic) Hou. 17, 10: xiv çêmçê: (c.- -) al-magnîsa (sic) Id. 46: xiv migraša çêmçê (sic) Tuh. 34a. 6: Osm. xiv to xvi çêmçê 'ladle', etc.; in several texts TTS I 167; II 245; IV 181.

Dis. V. CMBD-
D çomtur/-çômtûr- Caus. f. of çom-/çôm-; cf. çomur-, and see E çombr-. Survives in NE Alt., Leb., Tel. çomdir- R III 2033; SE Türkî çumdur- (sic) Shaw 100 (only); NC Kr. çumdirur-. Xak. xi ol anî: suvka: çomturû: amqala.vn fi'l-mâł 'he plunged him into the water' (çomturur, çomturûnûk); çômûrûdî: (çêmûrûrûr, çêmûrûmekû) hâdâ aq'âr minhu fi'l-maql 'this (implies) plunging more deeply than the other' Kaş. II 182.

Dis. CMG
?F çomak originally 'a cudgel' and the like, and more particularly 'a mace' used in battle. Survives in the last sense in SE Tar. R III 2032; Türkî Shawk, BS, Jarring and SW Osm. The mace was not originally a Turkish weapon and it is likely that the word was also used by pagan Turks for 'Moslem' because the foreign religion and weapon reached them together. In U II 26, 16; 27, 23, etc., an Indian(_) l.-w. lurzî is used for 'mace'. In the medieval period another word for 'mace' appeared, çôkmar noted in Çağ. xv ff. San. 214r. 5; Kp. xiii ff. Hou. 13, 17; Id. 44; Kao. 63, 19; Tuh. 16b. 5; 33b. 12, and Osm. xv TTS II 158, and s.i.a.m.l.g. as çôkmarak, çôkman, çôkmaran, çôkmar, çôkmar, çôkmar, çôkmar, çôkmar. It is prob. that both çôkmarak and çôkmarak, etc. are l.-w.s etymologically connected, but their origin is obscure. See Doerfer III 1120. Xak. xi çômak al-îşâ 'a stick, cudgel'; çôkmar al-muslim among the Ùygûr and pagans generally (ânmattâ-l-hafara); one says çôkmar erî: 'a Moslem' (lit. 'a man with a mace?') Kaş. I 381; a.o. II 3 (çap-): KB ny bersî çômak 'oh valiant Moslem' 4701: xiv Mîh. al-dabbris 'a mace' çômçê mel. 71, 8; Rif. 173: Çağ. xv ff. çômak (with ç-) 'a cudgel' (çûb-adastî) of which the head is carved in the shape of a mace (gurz); in Ar. dabbûs San. 215r. 18: Kp. xii al-dabbûsî-l-xasîb 'a wooden mace' çômçê Hou. 13, 17: xiv çômak (c-) 'a wooden cudgel (çâţa) with a rounded head like a mace' Id. 46: xiv dabbûs (inter alia çôkmar ... ) çômuk (sic) Tuh. 15b. 5: Osm.
objection to the terms of a contract, Pec., vocalized) word (yamdaan) 209r., as they have a good Turkish etymology, the Pe. 

ruption of Pe. this land: by Tamguk; the Pe. is prob. a Turkish

46; wa'l-ha'i?) the

survives in several ways, but the word it obviously re-

sembles is Russian muravei 'an ant', whatever the etymological origin of that word may be.

VUD çümelett: 'an ant'; a queerly shaped word, prob. a 1.-w. since there are two other old words for 'ant' kumursga', karniçga; q.v. Survives only in NE Bar. tsmümlü Đ IV 214; Leb., Tuba 319; Tel. çümelt III 2103; SE Tar. çümelt R III 2204; Türkü ditto BS, Farring; SC Uzb. çumoll. Uyğ. vii ff. Bud. (birds, flies, mantises(( çümelet 'ants' (beetles, etc.) U II, 35: 23; Çigil xi çümelet: al-naml 'an ant' Kaš. I 448: Kip. xv (FU) murabba çümelet Tuh. 33a. 7 (the Ar. word could be transcribed in several ways, but the word it obviously resembles is Russian muravei 'an ant', whatever the etymological origin of that word may be).

S çım men See çımgen.

S çamrap See 2 çał.

D çomur-/çömür- Caus. f. of çom-/çım-; survives in SW Osm. çomur- Red. 740 (only). Cf. çomtur-. Uyğ. vii ff. Bud. suvda yekler urup kemî suvka çomurur 'demons in the water strike the ship and make it sink in the water' PF 17, 6-8; a.o. Hün-ts. 70-1 (batur-): Civ. (in a list of ingredients for an offering to a demon, together with meal, pieces of meat, green beans, etc.) blir çomur-miş suv perhaps 'a full vessel of water' TT VII 25, 11 (very dubious, prob. mistranscribed): Xak. xi ol an: suvka: çomurdü: 'he plunged him in the water and ducked him' (çârratu . wa maqalahu) (çomurur, çomurur, çomurur, çomurur, çomurur, çomurur, çomurur); and one says çümürüdii, çümürüf, çümürmek; this means 'plunging deeper' (a'maq minahu fi'l-çattu) Kaš. II 85: xiiii(?) Tef. suva (Vi) çomurur- 361: Çag. xv ff. çomur- (spell) Caus. f.; ba-âb firû burdan wa kuwâwar sâxtan 'to plunge (someone) in the water and make (him) dive' San. 215r. 10 (quotns.).

D çomruş- Hap. leg.; Co-op. f. of çomur-. Xak. xi ol menî birle: suvda: çomruşdi: 'he competed with me in plunging (fi çatt, someone) in the water'; also used for helping Kaš. II 208 (çomruşur, çomruşmak).
Tris. CMR

VU: Đ gömérük (gömérük) Hap. leg.; morphologically an Intrans. Dev. N./A. fr. a Den. V. in -er-, the obvious connection is w. çim (I çim); for the erratic vocalization cf. çimger. Xak. XI çomerük kişi: al-racîlul' -a'mas, 'a man with watery eyes' Kas. 1 488.

Dis. CMS
D çamisiz Hap. leg.; Priv. N./A. fr. çam. Uyg. viii ff. Civ. bu bitiğdeki çawni bitit yosunça negoci me tildamayın çamsiz köm birübüz 'we undertake to pay the sum mentioned in this contract according to the terms (Mong. l.-w.) of the contract without seeking any pretext (to refuse) and without objection' USp. 12, 14-16.

Dis. V. CMS-
I çomusç-çömüs- Recip. f. of çom-/göm-; pec. to Kas. Xak. XI ol meniğ birle: svuka: çomusdu: 'he competed with me in diving (f't-îngîmâs) into the water', çomusur, çomusnak; and one says çomüsdîl, çomüszur, çomüsmek (miss-spelt -mak), this also means inûmsâ but deeper (aq'ar minhu) Kas. II 111.

Tris. CMS
I çomusluğ Hap. leg.; A.N. (Conc. N.) fr. a Dev. N. fr. çom- which seems to survive only in SE Türkî çömüs 'bathing' BS 269; al-kanîf, lit. 'a secluded place', usually means 'priest, lavatory, wash-house', and the like. Xak. XI çomusluğ al-kanîf Kas. I 503.

Mon. CN
F çan l.-w. fr. Chinese chan 'a wine cup' (Giles 300); n.o.a.b. Uyg. viii ff. Civ. birer çan xuma yagın 'one cup a day of linseed (or millet, Chinese l.-w.) oil' II I 64; o.o. do. 122-3.

F çap 'bell, cymbals', and the like; so obviously onomatopoeic that it is impossible to say whether it is a native word or a l.-w. fr. e.g. Chinese where chêng (Giles 695) means 'gong', or Pe. çang (the origin of Ar. şanc) 'harp, lute, cymbals', etc.; the Xak. word at any rate seems to be a l.-w. S.i.s.m.I in NE, SE, NW, SW as çap/șap, etc., usually meaning 'bell'. The word has no connection with çap 'dust', a word of unknown origin in several modern languages. Cf. I çap, kop-rağu: See Doerfer III 1128. Uyg. viii ff. Bud. (the sound which comes) silîkmiş ulûq çapçiğizdin 'from the great bell which you have shaken' Stw. 490, 17: Xak. XI çap al-şame (see above) Kas. III 357: Kip. xv cučul 'a bell hung round an animal's neck' çap Tuh. ii. 2.

F çin 'true, genuine; truth', and the like; a l.-w. fr. Chinese chên, same meaning (Giles 589). S.i.a.m.l.g., as çin çim, etc. Türkü viii ff. Man. M III 17, 12-13 (i) (bîsiğ): Uyg. viii ff. Bud. Sanskrit satyânâma 'by having the name "truth"' çin kertö atîğ üze: TT VII 8.16; çin kertü 'true, truthful, true' (Hend.) do. H.3; U III 70, 6; TT V 22, 24; 28, 127; Swiv. 137, 8-9; 192, 21, etc.—çin kişi têtir 'is called a truthful man' TT V 26, 113; (these words of mine) kalt kün teghe çin ol 'are as true as the divine sun' Hiiien-ts. 324: Civ. çin 'of a statement' true; (of a document) genuine' is common in USp.: Xak. XI çin al-şidq 'the truth'; hence one says çin sözlemer 'the words are true' (yâdver), and çin aydıi you spoke the truth' (sâdqa) Kas. I 339: çin sibâa 'a true (al-şidq) word' and çin kişi: 'a reliable, truthful (al-âminül-şadîq) man' III 138; a.o. I 398 (bûtün): KB ol köni çin kişi 'that honest, truthful man' 863; bütün çin başırsak 'reliable, truthful, and compassionate' 763; o.o. 60, 336, 868, etc.: xiii(? ) Tef. çin 'truth, truthful'; çin 'ok 'truly' 359: XIV Muh. sâdaga çin ay- (or ayt-) Mel. 26, 8; Rif. I11: Çag. xv ff. çin gereh 'true' Vel. 244 (quotn.); çin 'with ç-' rast daddî-î durûq 'true', opposite to 'lie' San. 221f. 20 (quotn.): Xwar. xiv çin ditto Qob 45: Kom. xiv 'true, genuine' çin CCG; Gr. 78 (quotns.): Kip. x1l (al-şidq kerti) and al-şidq is also called çin, but not everyone knows the word Hou. 27, 4-5: Osm. xiv ff. çin 'true, correct' is noted in various phr. down to xvi and çin seher 'the true dawn' down to xviii TTS I 163; II 235; III 154; IV 175 (cin everywhere).

1 çin onomatopoeic for a ringing sound and the like; n.o.a.b. Cf. çap, çîpra-. Xak. XI one says kulakım çip ettî: tamaat udunî 'I had singing in my ears'; also used for the sound made by bells on animals' necks, brass basins (savu'l-calâcî wul'taş), and the like. (2 çip follows; in the following entry the çim seems to carry a kasra and the mim a fatha, perhaps çan was intended), and one says kulakım (VU) çap ettî and this is more correct (ofşah) than the first Kas. III 357.

2 çip an Intensifying Particle, perhaps merely a special usage of 1 çip. Medieval çim, which survives in NC Kr. çim (ak); Kxz. çîm (kara) seems to be a later form of this word. Xak. XI and one says çîn tolu: kîl: 'a lake full (mal'ûn) of water', also used of anything that is completely full (imîlala'a gâyâ fihi) Kas. III 357: (xiv Muh.(?) (çîddâl-aydây 'intensely white' aq'âr); al-yadî sadîc 'plain white' çim âk; (intensely black' kâp karas); xâli'sul-savâd 'pure black' çîm kara: Rif. 168. Kip. XIV çim ak al-ayyadâl-yaqqaq 'snow white'; çim şodîd Id. 46).

VU çon Hap. leg.; it is possible that this is identical with çon 'big', a l.-w. fr. Chinese chung 'heavy, important', etc. (Giles 2,880), which is first mentioned in Çag. xv ff. San. 215f. 1 and survives in SE, NC, SC. Xak. XI çon et al-hâb murîl-lâmîm 'a lump of meat without bones or fat' Kas. III 357.

Mon. V. CN
S cun- See yun-.
he urged him to refuse to take part in 'alāl,-

-bā' fī) this business'; originally çandturi: (misvocalized çinduturi) Kaṣ. II 182 (çan-
turur, çanturma:k).

D çandrū- Hap. leg.; Recip. f. of çand-. Xak. xi olare ikkāl: çandisdi: 'those two were rude to one another (taxāndā) and each opposed (a'raďa) the other' Kaṣ. II 207 (çandisṭur, çandisṭa:mak).

Dis. CNG

çanāç Hap. leg.; morphologically a Dim. f. in -aç but not semantically connected w. the çan listed above, although this is a possible etymology for çanāç 'a leather bottle' in SE Türkī, BrS 239 and NC Kūr. Xak. xi çanāç 'an effeminate and cowardly person (al-
muhānaṭ wa'l-cabān); anyone who has no competence in affairs but shows languor and remissness' Kaṣ. I 358.

F çançu: Hap. leg.; l.w. fr. Chinese chān chou (Giles 205 2,468), same meaning. Xak. xi çançu: 'a rolling-pin (al-Γ :mīlāma) used to flatten dough for making noodles' Kaṣ. I 417.

S çinçū: See yinçu.

Tris. CNG

D çançāltık Hap. leg.; A.N. fr. çanāç. Xak. xi çançāltık (unvocalized, mīn undotted) al-
xurf wa'l-tahniṭ 'stupidity, effeminacy' Kaṣ. I 503.

PU çinçīṛgā: Hap. leg.; completely unvocalized, the mark on the second letter looks more like a cazīn than a dot, in which case the word should perhaps be read çinçīṛgā: and taken as an earlier form of çinçīfrçuːk 'sparrow' noted in xiv Muh. Rif. 175 (only): Çağ. xv ff. Vel. 247; San. 211 v. 10: Kom. xiv CCI; Kip. xiii to xv in all authorities and surviving in some modern languages. An old animal name ending in -gāː. Xak. xi (PU) çinçīṛgāː al-nsurf 'sparrow' Kaṣ. III 242.

Tris. V. CNG-


Mon. V. CND

*çand- See çantur-, çandis-.

Dis. CND

F çintan (çindan) 'sandal-wood'; l.w. ultimately der. fr. Sanskrit cindana 'Santalum album, the sandal-wood tree', through some unknown intermediary. N.o.a.b. Türkī viii çintan iğac kelurīp 'bringing sandal-wood' II 111; viii ff. çintan iğac izzato: olurupan 'sitting on a sandal-wood tree' Ihrk 4; Uyğ. viii ff. Bud. (in a list of 32 plants and the like, mainly l.w.s) kizil çintan 'red sandal-wood' Səw. 476, 4ː Civ. çindan, sometimes specified as 'red' or 'white', is an ingredient in several remedies in H I and II: Xak. xi çindan al-
-sandal 'sandal-wood': çindan at 'a reddish bay (al-ward) horse' Kaṣ. I 436; a.o. II 122, 24.

Dis. V. CND-

D çantur- (çandtur-) Hap. leg.; Caus. f. of çand-. Xak. xi ol anu: bu: iška: çanturdi: 'he urged him to refuse to take part in (al-āl-

-bā' fī) this business'; originally çandturi: (misvocalized çinduturi) Kaṣ. II 182 (çan-
turur, çanturma:k).

D çandis- Hap. leg.; Recip. f. of çand-. Xak. xi olare ikkāl: çandisdi: 'those two were rude to one another (taxāndā) and each opposed (a'raďa) the other' Kaṣ. II 207 (çandisṭur, çandisṭa:mak).
Dis. CNG

The word çöpek (Hap. leg.) and çenelik (q.v.) are included in a subsection containing words with five consonants of the form ‘st’ or ‘smt’; there is perhaps a serious error somewhere. Cf. köpek. Çigil (inden’ii) should be verified (or confirmed, of a children’s name; qunla:ma:k).

VU çünkük ‘plane tree’; n.o.a.b.; cf. çarum: displaced everywhere, except in NE where there is (?) no word for ‘plane tree’, by Pe. çınár. Uyğ. xiv Chın.–Uyğ. Dict. ch’un ‘a long-lived tree’ (several varieties) (Giles 2,863) çünkük Ligetí 199; R IV 1189: Xak. xi çünkük şacarul-dub ‘the plane tree, Platanus orientalis’ Kas. I 388: ‘the plane tree’ is called çünkük, the ş- being altered from ç- I 390.

Dis. CNL

PU çapal (Hap. leg.); see çökek regarding spelling. Xak. xi çapal er ‘a wicked (al-şarir) man’ Kas. II 290.

VU çıpil (Hap. leg.); onomatopoeic; cf. çıp, etc. Xak. xi one says yuqüün çıpil çıpil etti: ‘the bridle jingled (saywata); also used for any similar sound Kas. III 366.

VU çapi: mašlu: (Hap. leg.); no doubt a meaningless jingle; cf. SW xx Osm. çatal matal the name of a similar children’s game SDD VI 46. Xak. xi çapi: mašlu: ‘the name of a children’s game (la’ib), called in Ar. al-dawatî ‘sleeve’ casaralı’; see-saw’ Kas. III 379.

VU çeplik (Hap. leg.); the word between tüükük and köpek but is completely unvocalized; presumably an A.N. (Conc. N.) of unknown origin. Xak. xi çeçilik al-lablab ‘bindweed, Dolichos lablab’ Kas. III 383.

Dis. V. CNL-

D çinla:- Den. V. fr. çin; s.i.s.m.l. (not SC, SW) meaning ‘to speak the truth, behave correctly’. Cf. çıng-çıng-, Xak. xi ol ışığ çınla:dı: haqqqa’l-amr ‘he confirmed (or verified) the affair’ Kas. III 296 (çınlar, çınlama:ka).

D çınlat- Caus. f. of çınlar:-; s.i.s.m.l. Xak. xi ol anıp ışin çınlattı: ‘he ordered that what he (i.e. someone else) said or claimed (idda’da) should be verified’ (or, confirmed, bi-taşdiq) Kas. II 345 (çınlatur, çınlatmak).

Tris. V. CNL-

D çapıla:- Den. V. fr. an extended form of çap; survives only (?) in SW xx Anat. çenile-çenilde- (of a dog) ‘to yelp, howl’ SDD 324. Xak. xi it çapıla:dı: ‘the dog howled (harra) when it was beaten’; this is used for a sound other than a bark (sautuhu dina’n-nubäh); and one says to a man when he has used abominable language (çama’a bi-haflaminh) tellim çapıla:dı: safahta kätir(a)n wa sihta ‘you have stirred up a lot of discord and made a loud noise’ Kas. III 404 (çapıla:ar, çapıla:ma:k).

Dis. CNR

D çıpra:k Dev. N. fr. çıpra:-. Survives in SC Uzb. çınktorok ‘strenent, squeaky’ (but çınkırlık ‘a scream’) as well as SW Osm. çıngırak (sic) ‘a small bell’. Xak. xi çıpra:k ‘a loud, clear (al-cahiru’l-saff) sound’ Kas. III 383: xiv Muh. al-panc ‘cymbals’ etc. çıpra:(sic) Mel. 51, 4; Rif. 148: Çağ. xvi ff. çıngırak/çınkırav (spelt) caras ‘a bell’ San. 221r. 22.

Dis. V. CNR-

D çıprat:- Den. V. fr. çıprat an onomatopoeic cognate to 1 çıp noted only in NE Tel. R III 2068, and as çıngır/çıngır çıngır in SW Osm. S.i.s.m.l. in NE, NC, NW, and SW Tkm. as çıngır/çıngır/çıngır- etc. Xak. xi ol copra:gu: çıprat:ı ‘the bell on the horse’s neck jingled (saywata) and the bridle rattled (çıngır)’ Kas. III 402 (çıprat, çıpratmak; the ol is superfluous; cf. çıprat-): Xiv (under konraw) çıprat:ı: is used for ‘to ring, buzz’ (mina’l-śa‘īn); our sayx Fuxru’l-din informed us to this effect Id. 75: Osm. xiv to xvii çıpra:- ‘to ring, jingle’ etc.; in several texts TTS I 160; II 231; III 151; IV 171.

D çıprat- Caus. f. of çıpra:-; now obsolete? Xak. xi ol çıpra:gu: çıpratt:ı ‘he made the bells on the horse’s neck jingle and the bridle rattle’ Kas. II 358 (çıpratur, çıpratmak; same translation as çıpiı: - but here clearly Trans.): Osm. xiv to xvi çıpra:- ‘to make (something) ring, jingle’; in several texts TTS I 160; II 282; III 151; IV 171.

Tris. CNR

D çıpratgu: (misreading of çıpratgu:) Hap. leg.?: Dev. N. (Conc. N.) fr. çıpra:- ‘a bell’. Uyğ. viii ff. Bud. PP 79, 4-6 (as-).

Dis. CNŞ

F çapsı: l.-w. fr. Chinese ch’ang shih ‘remembrancer, annalist’ (Giles 450, 9,893) appears as a title in several Turkish names. Türkü viii ff. Yen. Uz Bilige: Çapsı: Mel. 31, 1: Uyğ. viii ff. Man. bilir Çapsı: M 31-4. 4 (iii): Bud. Çapsı occurs at the end of several P.N.s in İşfahl. 22, 5; 23, 14-20: Xak. xi Çapsı: the name of an amir of Xotan; that country was conquered because of him; it is said that he was overthrown (mağlib, or read mağlıb ‘conquered’?) by Camişid Kas. III 378.

Tris. ČNŇ

(D) čenštürük Hap. leg.; Conc. N. fr. *čenšt, which might be a Dev. N. fr. *čen-, but there is no trace of either word. By its description this might be 'the lichee'. See čenštürükse:-. Xak. xi čenštürük 'a tree fruit (haml [qarır] like a nut (al-banādíq), red and white'; it ripens at the beginning of the summer and is eaten Kaš. I 530.

Tris. V. ČŃŇ

D čenštürükse:- Hap. leg.; Desid. Den. V. fr. čenštürük; quoted only as an example of the Desid. f. Xak. xi er čenštürükse:di: 'he longed for the well-known fruit' (tamar); it is spherical (thuwa bi'l-kūra, l.-w. fr. Pe. kura) like a Chinese nut (al-banādíq šin, or 'like a nut, Chinese (by origin)') Kaš. I 180, 4 (completely unvocalized in the MS.); n.m.e.

Mon. CR

1 čar in the onomatopoeic jingle čar čur, which survives in SW Rep. Turkish in such phr. as čar čur et- 'to squander, dissipate'. The phr. was no doubt colloquial and is not noted in the Osm. dicts. See šar, which is said to be a Sec. f. of čar and is an onomatopoeic with a slightly different meaning. This entry is appended to that of šar, and so is out of its alphabetical position in the MS. Xak. xi one says ol čar čur yedili: 'he eat everything that he found and left nothing' Kaš. I 323.

2 čar in the phr. čar čarmak which seems to be a mere jingle, perhaps in children's language; prec. to Kaš. Xak. xi 'young children' (al-darádıqul-afält) are called čar čarmak Kaš. III 148; (between čaxšak and čigtрук) čar čarmak al-darádıq wi'l-afält; one of them is a jingle (išba) of the other; čarmak is an alternative form (luğa fihi) I 469.

1 čer Hap. leg.; it is hard to see what hıkída means 'here'; it can hardly mean 'onomatopoeic', perhaps 'a word used only to form Den. V.s'. Cf. čerlet-, čerlen-. Xak. xi čer 'a hıkída for great bodily weight' (an iqálti'badan); hence one says er čerlenedi: 'the man's body was heavy' (taqala). A Xakāni word Kaš. I 322.

2 čer Hap. leg.; 'time'; cf. ďq; it is possible that this was the Oğuz equivalent of ďq, which is not recorded in any Oğuz language except XX Anat., but if so it was displaced by l.-w.s like wqıt and zarınan at an early date. Oğuz xi čer al-wqıt 'time', hence one says bu: čer-likde: kel 'come at this time' (i.e. 'now') Kaš. I 323.

3 čer (?čer) Hap. leg.; it is prob. that this is merely an Oğuz form of šer 'place', and that Kaš. gave it this meaning owing to the erroneous belief that it is connected with čerš, a word almost certainly older than the Oğuz sound-change y- > c-. Oğuz xi čer the opposite of something' (qubālātš-šay'); hence one says anıŋ evit: bu: čerlikde: 'his house is opposite this thing' (šic, but ?his house is in this locality); hence čerš is used for 'the two battle ranks' (raʃāʃy'-l-harb) because they confront one another (yatagāباحlan) Kaš. I 323.

1 čırg an onomatopoeic; survives, with slightly different shades of meaning in NC Kir. čırg and SW Osm. čırg Red. 743 (only); it is possible that SW Osm. čırg/čırg 'sparrow' is an extended meaning of this word, and that the Çağ. word below has the same meaning. Xak. xi čır an onomatopoeic for the sound (al-sawt) produced by tearing (min masq) a garment, etc.; hence one says anıŋ tonın čırg yırttu: 'he tore his garment with this sound' (muṣawwiṭa(n) lahu) Kaš. I 323: Çağ. xv ff. čırg 'the name of a bird which flies about in large flocks' (fawc fawc) San. 218r. 2 (quoth.).

Vu 2 čırg Hap. leg.; 'fat'; the words used to translate it suggest a rather more solid commodity than yaşq; al-dasam seems to mean 'dripping' or more generally 'fat', al-sahm is usually 'suet', but al-simmāq normally means 'the pericranial membrane', here perhaps more generally 'membrane', and al-samn is more usually 'clarified butter' than 'fat' proper. In the absence of any known connecting link the resemblance to Russian zhir 'fat, suet' is prob. a mere coincidence. Xak. xi čırg 'fat' (al-dasam); one says eşichte: čırg yo:k 'there is no fat in the pot'; its origin is 'the membrane on suet' (al-simmāq mina'l-sahm); hence one says bu: ette: čırg yo:k 'there is nothing in the way of suet or fat(yaʃ mina'l-sahm wa'l-samn) on this meat' Kaš. I 323.

1 čơr a Turkish title rather rare in Turkish texts and perhaps commoner in the Chinese records where it is represented by cho (Giles 2.421). It is stated in the Chiu' T'o T'ung Shih that Liu Mau-tsai, the Chinese envoy, in Nachrichten zur Geschichte der Ost-Türken (T'u-hine, Wiesbaden, 1938, p. 158) that Kutluğ Xaŋan, before he became Xaŋan, was a hereditary toðun čơr, and his brother, who became Kaŋgan Xaŋan, is always called by the Chinese M'o-cho (see op. cit., passim) which appears in Tibetan script as hIg-Cor, and perhaps represents *BvoieG: čơr: There is also a reference (op. cit., p. 170) to the 'Cor of the five To-loci (Tölis) tribes of the Left Wing of the Ten Tribes (i.e. the Western Turks)'. A čơr therefore seems to have been something less than a xaŋan and more than a beq, perhaps the head of a small confederation, cf. elteber, ěr irkin. As regards the pronunciation, the Middle Chinese pronunciation of cho, though uncertain, is likely to have been nearer chor than chur and the Tibetan transcription čơr points in the same direction. Türkü viii (Vu) Tağıḳ Chor I E 32; Tardus Ingu: Čor I N 13; Kül Chor the leader of the Tardus beq's II S 13; Işvara: Targan Čor Yaqb: Ongin 4; ěx. is a memorial to Kül Čor and

VU çor Hap. leg. Xak. XI çor uragt çar al-ratgä mird-l-nisâ 'a woman with a tight vagina': Öğuz xi the woman call 'dense vegetation' (al-nabüit-l-muttañ) çor ot; the first (i.e. Xak.) meaning comes from this Kâş. III 121.

VU çur Pec. to Kâş. Xak. XI çur çur 'an onomatopoeic for the sound of milk falling from the udder into the pail'; also used of any liquid when it makes a noise (sawwata) Kâş. I 323; çurçur (among the words with four consonants) one says tevey emiğl: çurçur 'an onomatopoeic for the fall of milk into a deep dish' (fi'll-cafa) (lit. 'the gurgling sound of a camel's udder') I 485.

VU çûr Hap. leg.; cf. âsîq, which seems to have displaced this word completely. Cf. çûrel-, çûrel- Xak. XI çûr al-manfa'a 'advantage, profit' Kâş. I 323 (and see çûrel-:).

Mon. CRD
cçârt- an onomatopoeic with a series of not very closely related meanings. NC Kir. ççârt tükkû-rûn- is exactly syn. w. the Xak. phr., but otherwise Kir. ççârt and Kâx. çûrt; SC Uzb. çûrt mean 'a cracking noise' (but Uzb. çûrt çîrt is syn. w. ççârt çûrt above); NW Nog. çûrt çûrt mean 'to snap the fingers' (cf. çûrt-) and SW Osm. çûrt (sic), Red. 653, 'a screeching noise'. Xak. XI when a man spits through gaps in his teeth (başaga . . . min xâlîd âmândîhî) one says çûrt sôdû: Kâş. I 341: Çağ. xv ff. çûrt karmûndan yêl çîkkûngâ dêler the word for 'breaking wind' Vel. 241.

Mon. V. CRD-
cçêrt- an onomatopoeic word meaning basically 'to make some kind of noise while doing something'; cf. çûrt. S.î.a.m.i.l.g. (in SW not Osm.) usually for 'to snap (the fingers), to pluck (a stringed instrument)'. Xak. XI ol çûrtî: neçîl: afatâl-i'ayî 'he let the thing drop'; and one says ol yarmak uçîn çûrtî: he clipped (başara) the edge of the silver coin'; also used when you clip the edge of anything else Kâş. III 426 (çûrtîr, çûrtîmek): Çağ. xv ff. çûrtî- (sic. 'in error') (1) miğrâb zadan 'to ply the plectrum, in Pe. zumma; (2) 'to use a razor on the limbs'; (3) 'to split (sîhastan) kernels and seeds containing kernels with the teeth', in Ar. talâbbûb; the V. cannot be used alone but must have an appropriate Object San. 216v. 13 (quotn.): Kom. xiv 'to snap the fingers çûrt- CCG; Gr.

Dis. V. CRD-
cçertîl- Pass. f. of çûrtî-; s.i.s.m.l. Xak. XI çertîlîdi: neq jâfâtât-i'ayî 'the thing slipped, escaped, passed by', and the like Kâş. II 229 (çertîlîr, çertîlîmek; prov; see erdemîsîa); o.o., same translation, I 103, 4; II 148, 9; III 41, 21.

Dis. CRG
cçarûk a kind of footwear; more specifically 'a rough, home-made boot', as opposed to etîk 'a professionally made boot'. Survives in the same meaning in NC Kir.; SW Az., Osm., Tkm. as çûrûk. Note that çûrûk (çûrûk) in Xvar. xin (?) Öğ. is a Sec. f. of yarûk. See Doerfer III 1044. Xak. XI çûrûk al-hîdâ 'a sandal, rough boot' Kâş. I 381 (prov.; also 'a tribe of Turks residing in Barçûk'): Çağ. xv ff. çûrûk (spelt) 'a sandal (azsâr) with a leather sole and an upper made of cordage' Sam. 205v. 29: Kîp. xiv çûrûk (-) 'a sandal (al-hîdâ) made of hide, used in snow and worn over the felt stockings (or boots?, al-cawârîb)' Id. 42.

cçûrgûy n.o.a.b.; the meaning in KB 'is obscure; perhaps a metaphor. for someone who takes in but does not give out. Xak. XI çûrgûy 'ây naçîl-i-sahm, 'the midrib of an arrow-head': çûrgûy 'the loop (al-arwâa) through which the belt passes on either side of a rope' Kâş. III 241; KB ay çûrgûy ay munûlg ay tûmîngi elîq 'oh . . ., miserable, close-fisted man' 1673.

Tris. CRG
cçûrûkûgî P.N./A. fr. çûrûk; survives in SW Osm. çûrûklî. Xak. XI çûrûklûg er a man wearing sandals' (muçtadî) Kâş. I 497 (also the name of an Öğuz tribe).


Tris. V. CRG-
cçûrûklaster- Den. V. fr. çûrûk; survives in NC Kir. çûrûkta- 'to wrap (an unshod horse's hooves) in (something before riding over rough ground); to circle (when flying)'. Xak. XI ol adçûkûn çûrûklaster: 'the man put on Turkish sandals' (hadâ . . . bi-hîdâ turîk) Kâş. III 337 (çûrûklaster, çûrûklâmak).

cçûrûklûkî Hap. leg.; Refl. f. of çûrûklaster-. Xak. XI er çûrûklûndi: 'the man wore sandals, or became an owner of them' Kâş. II 266 (çûrûklûnstû, çûrûklâmâmak).

Dis. CRG
cçêrlîg originally prob. 'troops drawn up in battle order', a rather more restricted concept than 'army', which was sîlû; but when sîlû became obsolete it was used more generally
for 'army, troops', etc. Kaş's derivation fr. 3 čer is morphologically impossible. An early l.-v. in Mong. (Hoenisch 26); s.i.a.m.l.g. with minor phonetic variations, but now become obsolete in some SC, NW languages. See Doerfer III 1279. Türkü viii süpüş bolsar čerîq éter eerî: 'when there was a battle he arranged the troops in battle order' Ix. 9: Uyğ. viii čerîq étidim Şu. E 3; a.o. do. 4 (1 uc); viii ff. Bud. adınlarmız süsün čerîgîn tıdman şerdermek kilurmen 'I bring about the obstruction of the army and troops' U II 69, 5 (ii); o.o. do. 74, 4 (i)(sü): Swv. 409, 11: Ciy. oğdün čerîgîn at algâlî kelgül 'coming from the eastern army to collect horses' USp. 53 (i) 2–3; o.o. do. 104, 19–20; T T I 39 (kölün–); Xak. xi čerîg șaffîl-l-harb 'battle ranks' Kaş. I 388 (prov.); I 95 (ülker) a.o. with the same, or a similar, translation: KB čerîgîn söküp 'breaking the (enemy's) ranks' 2268: xii(?) KBVP uruşlar Đoında čerîg tıdmanı 'putting the ranks in order in time of battle' 44; o.o. do. 38, 45: xii? (7) Tef. čerîg 'army' 358: xiv al-'așkar 'army, troops' čerîg Mel. 50, 8; Rif. 145 (reading 'așkarîl-harb'); Çağ. xv ff. čerîk ('with -k') laşhâ 'army' Vel. 240; Sun. 216v. 6 (quotns.): Oğuz xi čerîg 'the opposite (qubâla) of anything' and 'the time (waqât) of anything' Kaş. I 388 (no other trace of such meanings, see 2, 3 čerîg); Xwar. xiii(?)

čerîg is the standard word for 'army, troops' in Oğ.; sü: does not occur; xiv ditto Quot 42; MN 72: Kom. xiv 'army' čeri CČI, CCG; Gr. 47 (phr.): Kip. xiiixi 'așkar čeri (sic); also called sü:; hence sü: baș: 'the head of the army' Hou. 14, 10; (in the list of P.N.s) Bekčerî: either 'strong army' or 'chief of the army', a phrase (?, huwa luğa) do. 30, 3: xiv čeri: (c-e) al-'așkar, also called čeri 1d. 42; al-'așkar čeri: (b-x) Bul. 6, 10.

cörek 'a round loaf of bread'; more restricted in meaning than etmek. S.i.a.m.l.g. in NW and SW usually for 'cake, pastry'. See Doerfer III 135. Xak. xi čerîg al-qurîs 'a round loaf of bread' Kaş. I 388: Çağ. xv ff. čerîg ott siyâh dâna 'coriander seed' in Ar. habbatul-sateda San. 212v. 23 (the same phr. occurs in Osm. and this should perhaps have been labelled Rûmi): Kip. xiii al-qurîs čerîg Hou. 15, 19: xiv ditto 1d. 42; čerîg al-baqṣimâṭal-şîdâr 'small biscuits' do. 43; al-stînîz 'coriander seed' čerîg ott: Bul. 7, 2: Osm. xiv čerîg 'a round loaf of bread'; c.i.a.p. TTS I 168; II 246; III 160; IV 182.

VU čerîgî: Háp. leg.; on the analogy of bûtîgî; q.v., which follows immediately out of alphabetical order, it has been suggested that the missing word is 'to urinate'. Xak. xi one says to a boy when he is asked 'whether he wants to or not' (hal bihi am lâ) čerîgî: bar mu: Kaş. I 430.

Dis. V. CRG-


čerâqâl-qitdl 'the two battle formations formed up in battle ranks' Kaş. II 209 (čerêgešîr, čerêgešmek; verse); o.o. I 442, 8 (same verse): I 170, 22 and II 283, 5 (both the same verse, of flowers growing up in rows); II 303, 9 (of stars).

Trls. CRG-

D čerêquçi: Háp. leg.; N.Ag. fr. *čerqû gü; this word and a parallel Den. V. occur in a passage lamenting the coming of old age between the sentences 'whatever youth collected for me, old age has come and taken away. It will come to you too' and 'I have become the prisoner of years and months to my sorrow'. There is no real clue to their meaning, but they might mean 'mourner' and 'mourn' or the like. Xak. xi KB aya čerêquoi kel mâne čergüle 373.

Trls. V. CRG-

D čörekê:- Háp. leg.; Den. V. fr. čörek. Xak. xi ol unûq čörekêldî: 'he made a round loaf (garâça) from the flour' Kaş. III 340 (čeôkeqler, čerêquemek).

D čerqüle:- See čerqüçi.

Dis. CRL

D čerîquí: Háp. leg.; P.N./A. fr. I čer; difficult to connect semantically w. that word, but cf. čerlet-. Xak. xi al-axfas 'a man with weak sight' is called közi: čerêqî Kaş. I 477.

D 1, 2 čerlik See 2, 3 čer.

Dis. V. CRL-

D carla:- Den. V. fr. 1 čar, but with a rather wider meaning; survives in SW Osm. carla- (sic), same meaning. Xak. xi oğlan carla:di: 'boy sobbed (tobâ); and one says yaqan carla:di: 'the elephant trumpetet' (tâhâ) Kaş. III 295 (carla:, carla:ma:); and see çølgâ:-); Çağ. xv ff. carla- (or carla-?, not spelt) şatâ zadân wa nîdâ wa äwâz hârân 'to call out, shout', and the like San. 205v. 23: Xwar. xiii carla- ditto 'Ali 48: xiii(?): carla- 'to call to, summon' Oğ. 99, 332, 358.

VUD čûrle:- Háp. leg.; Den. V. fr. cúr. Xak. xi (after cúr) hence one says ol andin neğ cümleldî: nûla minhu manfa:la 'he obtained a benefit (or profit?) from him' Kaş. I 323; n.m.e.

D carlat- Caus. f. of carla:-. Xak. xi ol oğlamîn carlat:tu: 'he made the boy sob (tobâ); also used for making an elephant trumpet Kaş. II 344 (carlat:ur, carlat:ma:k); Çağ. xv ff. carla- (or carla-?) 'to order to call out' (sadâ zadân) San. 205v. 6.

D čerlet- Caus. Den. V. fr. 1 čer; apparently survives in SW xx Anat. SDD 327. Xak. xi ot anûf közûn çerlet:ti: 'the drug injured (âfsada) his eye'; also used for making a man heavy (âskala) through the consumption of
coarse (ğalîz) food and the like Kaş. II 345 (çerletür, çerlemek).

VUD çürel-: Hap. leg.; Caus. f. of çürel-:
Xak. xi ol andin neq çürelleti: 'he urged someone to pilfer (qağfa) something from his (someone else's) property' Kaş. II 345 (çüreltür, çürelmek).

D çürel-: Refl. Den. V. fr. I çer; cf. çürel-.
Apparently survives in SW xx Anat. SDD 327.
Xak. xi er əzîl çürelendi: 'the man was ill (i'taila), and his body was heavy' (taqula); and hence one says anıp közî çürelendi: 'his eye suffered from ophthalmia' (ramadat) Kaş. II 244 (çürelnür, çürelmek); these two erroneously vocalized ə-; a.o. I 332 (I çer).

VUD çüren-: Hap. leg.; Refl. f. of çürel-:
Xak. xi ol andin neq çürenli: 'he drew a profit (carra ... manfa'a) from him' Kaş. II 245 (çürennür, çürenmek).

D çarlas-: Hap. leg.; Co-op. f. of çarla-:
Xak. xi əğlân çarlasdi: babatîl-sıbyân 'the boys sobbed (together)'; and one says yapan-A: çarlasdi: 'the elephants trumpeted (babat ... ya'ni ətâb; together)' Kaş. II 210 (çarlasnur, çarlasmak).

Dis. CRM
carım See çam.

VU çuram: Hap. leg. Xak. xi çuram a shot (ramya) with a light arrow'; it is longer (ab'ad) than a standard shot (al-galtwa); a man shoots it lying on his back (mustalqâl) so that it may go further (yakun âmâda wa ab'ad); and one says çuram oki: for the arrow used in that kind of shot Kaş. I 412.

S çarım See 2 çar.

Dis. V. CRM-
cerme-: 'to twist up (something); roll up (one's sleeves, etc.).' S.i.a.m.l.g.; in SW Osm., Tkm. cerme-: (but in Osm. the metathesized form cerme- is commoner), but in all other languages where it survives, including SW Az., çirma-.
Not noted in Xak. although der. f.s are. Çağ. xv ff. çırma-: (p sar- ve bagla- 'to wrap and tie up' Vel. 240 (quotn.); çırma-piştân 'to twist, wrap up' San. 217r. 12 (quotns.): Kom. xiv 'to wrap up' çırma-: CCG; Gr.: Osm. xv çerme- 'to roll up (one's skirts, etc.)' in one text; xvi ff. çemreditto, in several TTS II 217.

D çermet-: Caus. f. of cerme-: S.i.a.m.l with similar phonetic changes. Xak. xi alper atın çermetti: 'the warrior had his horse's tail plaited with a silk ribbon' (armala ... bi-harira); this is one of the distinguishing marks ('alâmdî) of warriors; also used of anything which is twisted and plaited (yurmal maftûla(n)) like the lash of a whip which is plaited with leather thongs (yulaf bi-gidd) Kaş. II 349 (çermetûr, çermetmek): Çağ. xv ff. çırmat-/çırmastur-: Caus. f.s; piçăn-
dan 'to have (something) twisted or wrapped up' San. 217v. 16 (quotn.).

D çermel-: Pass. f. of çermel-: s.i.s.m.l. with similar phonetic changes. Xak. xi çavıq çermeldi: 'the whip-lash (etc.) was twisted and plaited' (lunwîya wa rummila) Kaş. I 231 (çermelûr, çermelmek): Çağ. xv ff. çırmal-/çırmam-/çırmast: piştî ɣudan 'to be twisted, or wrapped up' San. 217r. 27 (quotns.): Kom. xiv 'to be wrapped up' çırmal-: CCG; Gr.

D çermeş-: Co-op. f. of çermel-: s.i.s.m.l. with similar phonetic changes. Xak. xi ol mańa: çavıq (mis-spelt çâqîq) çermeşdî: 'he helped me to plait (fi laff) the whip-lash' Kaş. II 210 (çermeşûr, çermeşmek): Çağ. xv ff. San. 217r. 27 (çermel-).

Dis. CRN

VU çırıp: Hap. leg.; an onomatopoeic, cf. 1 çır, 1 çıp. Xak. xi çırıp 'an onomatopoeic for the sound made by a brass basin (al-tast) and the like' Kaş. III 370.

F çurnı: 'powder'; l.w. ultimately der. f. Sanskrit cūrṇa, same meaning. N.o.a.b. Uyg. viıı f. Civ. (in medical prescriptions) rasayan çurnı 'rasayana powder' TT VII 22, 1; VII M.29-30 (antak); common in H I and II: Xak. xi çurnı: 'a laxative drug (dawû mushil) compounded by Turkish physicians' Kaş. I 435: KB (in a verse with several unidentified drugs) ya çurnı əğlit 'or have a powder ground' 1064; a.o. 2887 (Kaş.'s translation should perhaps be adopted here).

Mon. CRS
VU çars: Hap. leg.; onomatopoeic. Xak. xi one says ol anı: çars çars urdı: darabahu 'alâ cildhî bi-ısanat 'he beat him noisily on his bare skin' Kaş. I 348.

Dis. GSD
çasut See çasut.

Dis. GSM
?e çüşüm See çüşüm.

Dis. V. CSR-
çasur- See çasur-

Mon. GÇ
VU çash 'turquoise'; n.o.a.b.; displaced in about xiv in all languages by the Pe. l.w.; fırıça. Xak. xi ças al-fayrıraça 'turquoise' Kaş. I 330 (verse); o.o. II 79 (saşur-); II 192 (kontur-): xiv Muh. al-fayırıraça ças (ç- Melt. 75, 8; ças (ç-) Rif. 178.

ciş originally a quasi-onomatopoeic; survives in SW Osm. as a common N. for 'urination,
defecation'. Xak. xi čiş čiş 'an expression used by a woman when making a boy (etc.) urinate' ('inda ibâlat-î-šabi'); also used by a horseman when making his horse urinate after a journey Kaš. I 331.

Mon. V. CŞ-

*çaş- See çaşut, çaşur-.

S çaş- See say-.

Dis. V. CŞA-

D čişe-: Hap. leg.; Den. V. fr. čiş. Xak. xi oğlân čişê: 'the boy defecated; this word is used only of children Kaš. III 207 (no Aor. or Infinit.).

Dis. ČŞD

PUD çaşut the exact pronunciation (-ş- or -s-) is uncertain since the Uyg. script is ambiguous and the Kip. and Osm. forms may have been altered to conform to a supposed etymological connection with Ar. cāsūs; the meaning too may have altered for the same reason. Active Dev. N. fr. *çaş-, cf. çaşur-, q.v. The meaning in Uyg. can only be conjectured, but as both words are used in Hend. with yoğaq/yopaş-: 'delation' or 'false accusation' seems the likeliest. Uyg. viii ff. Bud. (in a confession of sins; if I have spoken lies or) çaşut yoğaq kütüm erse'r 'practised delation or false accusation' U II 76, 6; çaşut çaşurdumuz yopadumuz eser TT IV 8, 71 v.l. (see note thereon): Civ. tu talaşur çaşut yoğaq tiglîesîr 'there is a battle of tongues, and delations and false accusations are whispered' TT I 74: Kip. xiv çaşut (c-) al{-câsûs 'spy'; it is a Turcized (mutarrak) form of the Ar. word lâd. 43: Osm. xiv ff. çaşut(rare)/çaşit 'spy'; in several texts TTS I 148; II 212 (the word still survives in Osm. and xx Anat. çaşit 'mischief-maker, trickster' SDD 307; çaşut 'spy' do. 312).

Dis. V. ČŞD-

D čiş-: Hap. leg.; Caus. f. of čişe-: Xak. xi ırag çuştîn kênçin çışettî: 'the woman made her child urinate and defecate' Kaš. II 307 (čîşettîr, čîştînemek).

Dis. ČŞG

VUF ścişek Hap. leg.; the obvious translation of bi{l-suğdaya is 'in the language of Suğd', but it is doubtful whether in xi this means what we call 'Sogdian'. Suğd xi ścişek al{-rî 'pasturâg land' Kaš. I 389.

?F ścişkel survives as çaşxal 'pot, pan' in G. Jarring, Usbek Texts from Afghan Turkestan, Lund/Leipzig, undated, p. 182, but prob. an Iranian 1.-w. Gancak xi ścişel xâzaf (mis-spelt cașaf) tvâl-bûrmata{l}-aşrî 'tread, with Atalay, wâl{-aşrî 'an earthenware or stone cooking pot or pieces of such pottery' Kaš. I 482.

Dis. ČŞM

PU? ścişûm 'mulberry'; survives in the SE Turfan dialect as ściçem/yüçem, A. von le Coq, Sprichwörter und Lieder aus der Gegend von Turfan, Leipzig, 1910, p. 89. The Uyg. texts are all late and the second consonant could be read as -j-. The relationship between this word and ülmez, q.v., is obscure; both are prob. 1.-w.s. they can hardly go back to one original but might have been borrowed fr. different Iranian dialects. Uyg. viii ff. Civ. ścişûm kurûg üzûm suvi 'a decoction of mulberries and raisins' H I 83; ścişûm sîgîtênîş yûrûp kastî 'the white bark of a mulberry-tree' do. 191: xiv Chin.-Uyg. Dict. 'mulberry-tree' ścişûm (sic) R III 2182; ścişûm (içgûm) Liqetî 155.

Dis. ČŞR

SF çaşîr See I çaûtr.

Dis. V. ČŞR-

D çaşur- presumably Caus. f. of *çaş-; cf. çaşut, q.v. N.o.a.b. Uyg. vii ff. Bud. (if I have lied or) çaşurdum (mistranscribed çaşurdum) 'delated' (or used rough, harsh language) U II 85, 23; (if we have lied or) çaşurdumuz yopadumuz erse'r 'delated and made false accusations' TT IV 8, 71 (for v.l. see çaşut); çaşut çaşurmamak 'not to delate' (or use rough, harsh language) Sue. 220, 2.

Dis. CYD

VU? ściydam the ç- is vocalized with both fatha and kasra; survives in NC Kir. ściydan (sic) 'a shepherd's woollen overcoat with a felt lining'; Kxz. czyedam (sic) 'an open-necked shirt' R IV 66 (only); the word has a foreign look. Xak. xı ściydam 'the name of a thin felt (libd), which is used to make raincoats (al{-mamâîr) and to stuff mattresses (yuvşî bîhî{-fur) Kaš. III 176.

Dis. ČYN

S çayan See çağan.

S çoyın See çoûm.

Mon. CÖZ

cüz 'brocade' or the like. One of numerous words with this meaning, see bârçin, but unlike most of them not demonstrably 1.-w. N.o.a.b. Xak. xı cüz dibîcû sînî muqhab huvar wa athami 'Chinese gold brocade, red and black' Kaš. I 325: KB (anything that is worthless lies on the ground) âgu cüz âgu icle Türkede yatur 'silk and gold brocades have become precious and lie on the place of honour' 902; o.o. of âgu cüz 1426, 4773, 5367; cüz ol bu dûrum ton âgu lar teplî this woven garment is gold brocade, the equal of silk brocades' 4768: xîrli(?) At. cüz âtlas bolur kHz 'gold brocade and satin become costly' 480: Kom. xiv 'light taffeta' cüz CÇI; Gr.: Kip. xii al{-âtlas 'satin' cüz; al{-sandalat (sic,
precise meaning obscure, perhaps 'taffeta')
yupka: çüz that is 'thin satin' Hou. 19, 6.

Mon. V. CZ-

çüz- originally 'to scratch', hence 'to draw a line' or more generally 'to draw'; s.i.a.m.l.g. except NE; in NC and some NW languages çüz-/siz-, the latter commoner, SW Osm. (only) çüz- (sic), with these and some extended meanings. Uyg. viii ff. Bud. (he took a white stone) yér çüzip 'scratched lines on the ground' (and cast lots) Hien-ts. 36: Civ. nişan çüzip bitlg bördüm 'I have given (this) document drawing (my) personal sign on it' USp. 3, 16: (Çağ. xv ff. siz- naq kardan 'to draw, paint' San. 251 v. 24): Xwar. xiv çüz- 'to draw (a picture, etc.)' Qutb 46: Kom. xiv 'to write' çüz- (or ?çüz-; and yaz-) CCI; Gr.: Kip. xiii hataba 'to write' çüz- ('with back vowel'); Tkm. yaz- Hou. 33, 12; xatťa mina'l-xatť 'to draw a line' çüz- (and yaz-) do. 30, 20; o.o. 45, 16 ff.: xiv çüz- xatťa Iđ. 43: Osm. xviii çüz- ('with -l- not -6-') in Rūmi, xatť haşidan 'to draw a line' San. 218 v. 9.

S çüz- See çoğ-.

Dis. V. CZD-

D çüzdur- Caus. f. of çüz-; s.i.s.m.l. w. the same phonetic changes. Uyg. viii ff. Civ. vusin çüzdurup 'having their magic figure (Chinese l.-w., fu) drawn' TT VII 26, 8.
INITIAL DENTAL PLOSIVES

Mon. DA

VU 71 there is no doubt that this word exists, since it begins a line in TT III, but it is very rare and n.o.a.b.; from the context 'continuously' or the like. See tuđin. Uyğ. viii ff. Man. tu turkar meğllikin 'continuously and completely in happiness' TT III 110; a.o. do. 96 (uçun) Bud. Swu. 594, 3-4 (ornaglıq).

VU7F to: Hap. leg.; prob. a Chinese l.-w., but cf. (VU) top; Chinese t'ang 'soup' (Giles to,751) was prob. pronounced to in NW China in viii ff. Xak. xi to: (bi-l-ibā' with a back vowel) the word for 'flour (daqāq) cooked in the manner of al-talbina ('bran, milk and honey soup'), poured over boiled wheat ('alā xađima; in the MS. mis-spelt xađibihī), fermented and then drunk' Kaş. III 207.

tu: specifically 'the hair of the body' (as opposed to sac 'the hair of the head'; kūl 'hair' generally, and esp. 'a stiff hair, bristle'; and yūğ 'feather') but also occasionally used for 'feathers', and in Xak. as a Numerative. Kaş.'s other translations are peculiar to him. In Uyğ. consistently spelt tuw; tüßl in U III 38, 33-4 (bürtül-) the word for a misreading of tüsll, but the word did become tüssl in the medieval period (exceptionally, this is certainly the later not the earlier form) and s.i.a.m.l.g. as tūg/tüss; SW Osm., Tkm. tūy. Türkü viii ff. (I am a golden-winged eagle) tanım tüsll: tak: tüke:menek'sen [which my body feathers are not yet fully grown] IrkB 3: Uyğ. viii ff. Bud. (he was terrified and) tu tülbiri yokar u turup 'the roots of his body hair stood up' U II 29, 17-18; tū kūz kaș kașkak kūzünū turur 'her hair, eyebrows, and eyelids are clearly visible' TT X 436-7 (so read); birer birer tu sayu 'every single hair' Swu. 348, 2; a.o. TT V 12, 117 (evin): Civ. (if a man rubs the ashes of a dog's tooth on himself) tū unmez bolur 'the body hair does not grow' TT VII 23, 3-4; eşêk tüssl 'donkey's hair' II I 104; o.o. do. 116: xiv Chın.-Uyğ. Dict. 'hair' tük tüllük (sic?) R III 1530; Ligiti 271: Xak. xi tū: ša'ru'l-bodan 'the body hair'; hence one says bir tū: ša'nu'aşra one small hair'; tū: al-lawn 'colour'; hence one says tūdeș tomlar: 'garments of one colour' ('alā lawn wa'līd); tū: šiyatu'l-xayl 'a horse's coat'; hence one says atū ne: tūlūg 'what (coloured) coat has your horse?' Kaş. III 207; a.o. II 24, 4: tū: çeçek çeçekler: 'flowers of every kind (min kull cins) grow in rows' I 179, 22 and I 283, 5: KB tümen tū çeçekler 'innumerable flowers' 70; tümen miş tū erdern 'innumerable manly virtues' 304; (my fiftieth year has come and) kuğu kūdī kuzgun tūsl tug başım 'and has made my head which was like a raven's feathers like a swan's' 365; o.o. 1106, 1512, 1979: xii(?) Tef. tüş 'body hair' 318: Çağ. xv ff. tūk 'rhyming with ğuk') mú 'hair'; in Rûmî tüly San. 181r. 4: Xwar. xiii(?) bedeniniŋ kamaŋ tüşliülklig boldi 'the whole of his body became hairy' Ḟq. 14-15: Kip. xv riş 'feathers' (yuŋ and) tüş Tuh. 16b. 13: Osm. xiv and xv tū 'body hair' in several texts TTIS I 704; III 692; IV 769: XVII tüş once (III); XVIII tūy (5) in Rûmî, mišy 'hair', also called by them tüş San. 188r. 15; a.o. do. 183r. 4.

Mon. V. DA-
té:- (dé-) specifically 'to say', not 'to speak', which is ay- or sözlé:-; in the early period necessarily accompanied by words in oratio recta; in some cases the words spoken are followed by tęp leading up to some other word; tęp tédil is common in Uyğ. Bud., e.g. TT V. The word does not necessarily imply actual utterance, and in phr. like tęp sakıntum, 'I thought that,' tęp is barely more than inverted commas expressed as a word. In course of time tęp:- came to be used in various idioms without words in oratio recta, e.g. SW Osm. demek ki 'that means that . . . ' and Türkcede buna ne dersiniz 'what do you call this in Turkish?' S.i.a.m.l.g. w. initial d- even in languages which have few initial d-s; the only exceptions are those languages like Xakas which devote all initial plosives, even d- Türkü viii té:- 'to say,' spelt indiscriminately té:- and te:- even in the same line, is very common; one unusual form used as a kind of written inverted comma is generally transcribed teryn/teyln, but in fact it seems to be a Participle replacing tēgēn and should be transcribed tēyen: viii ff. té:-, usually spelt té:-, occasionally te:- is common in IrkB, other documents, and Man. texts: Uyğ. viii té:-, so spelt, is common in Şu: viii ff. Man.-A: Man.; Bud. and Civ. té:-, so spelt, is common; in TT VIII except for one example of ti- and one doubtful one of te:-, it is consistently spelt tęp:- Xak. xi ol mapa: andaŋ tēdil: kadā qaš lī 'this is what he said to me' Kaş. III 247 (ćér, tēmek); many o.o.: KB tē- is common, esp. in such phr. as negû tér eştɡil 'hear what (so-and-so) says' followed by a passage in oratio recta 216, etc.: xiii(?) At. tē:- 'to say,' in some MSS. tęs:- is common; Tef. tē:- 'to say' (with the words spoken); to call (something Dat., something); also in the phr. tęp ay- 'to say' (with the words spoken) is very common 291: Çağ. xv ff. dē-gufutan 'to say' San. 227r. 7 (quotns.: listed among words beginning with dę-dę-) it is explained that this has been done, although the ya in dę- merely represents é- since the der. fs are spelt dêýil-, dêýiš-): Xwar. xiii dē:- 'Ali
his satisfaction, as much as he wished' U III 28, 2; 30, 32; tapinča ditto Sun. 176, 1; 487, 8; Civ. öpün kädän yér öz tapinča 'east and west the land is as you yourself wish' TT I 6; a.o.o.; (if a man cuts his nails on a Swine Day) tavar tap bolur 'he gets satisfaction in his possessions' TT VII 32, 18; köpülünçe tapinča USp. 98, 23; Xak. xi tap a Particle (harf) meaning 'sufficient, satisfactory'; hence one says bu: aş maşa: tap 'this food is sufficient for me' (hashi); and one says tap bold: kafä 'it was sufficient' Kaş. I 318: KB uküşluğ kışke eşil tap kuş 'to a man of understanding, understanding is a sufficient companion' o.o. 318, 4762-7, 6078: xrv(?) At. (put greed of riches out of your heart) keğlim birle tap tut karın toklukun 'he satisfied with clothes to wear and a full belly' 186; o.o. 277-8: Tef. tap 'sufficient, sufficiently' 285; Xwar. xrv(?)(?) atam çımäd etüp èrse menęp tapum érürmü 'if my father gives disagreeable orders (Mong. I.-w.), is it any satisfaction to me?' Og. 187-8; xrv ajar tap bolur öpün rähatalardin 'he is satisfied with it without other comforts' Nahe. 439, 11.

tév 'trick, device'; practically syn. w. 1 n:ı and çeviş, q.v., but always used in a pejorative sense; in Uyg. only in the Hend. tev (UV 2) kür. Cf. tevlıg. N.o.a.b. Uyg. xvff. Man.-A M III 9, 11-12 (ii) (2 sur.); Man. M IV 5, (8-10 antağ); Bud. tev [kür] yavlak sänılćı tricks (Hend.) and evil thoughts' U II 23, 12: Xak. xi tev (spelt tef) al-maqr wa'l- tête 'trick, ruse' Kaş. I 332 (prov.).

tob 'a ball'; Kaş's etymology is of course erroneous, see tobık. S.i.a.m.i.l.g. except NE(?) usually as top. See Döerfer II 948. Xak. xi 'a ball' (al-kura) is called tob: it is an abbreviation (qar) of tobık Kaş. III 119; a.o. I 318 (çip): xrv Muh. al-kura top Mel. 63, 12 (only): Çağ. xv ff. top giý-i midatdwar 'a spherical ball', in Ar. kura; and they use it metaphor. for 'a cannon' (topi) which they fire in the direction of the enemy, in Ar. madja' San. 167v. 1; Kom. xiv 'ball' top CCG; Gr.: Kip. xiv tob (sic?, between tap and tap- with -p- marked in both) al-kura I d. 61: xv kura tob Tuh. 318. 11.

S top See tolp.

VU töp perhaps survives in NC xix Kzx. töp 'gruel; porridge' (Russian kasha). Xak. xi töp 'boiled wheat (xadima) mixed with barley dough (or yeast? xamır), wrapped in felt, left in a warm place to mature, and eaten later' Kaş. I 318.

tób (d-) originally 'the root of a tree or plant'; hence metaphor. 'the foundation (of a structure); the bottom (e.g. of the sea); the ancestry or origin (e.g. of a man). S.i.a.m.i.l.g., usually as tób, but NE Tuv. düp; SW Az. dlb; Osm. dlb/dlp; Thom. düp. Cf. tób, I kök, yitz. See Döerfer II 995. Uyg. xvii ff. Man. (after a list of four great sins) tóbnde ol ok ma ölçmek bar 'in their roots
is precisely their death' M II 11, 8-9; a.o. TT III 52-3 (II-); Bud. Sanskrit jātihhavantādāsirī 'seeing the end of birth and existence' tuṣānta jānuṇaḥ tūpīn (torī tūpīn) korteći TT VIII A.47; altin tūb avış tamuka 'down to the lowest avici hell' Sue. 133, 16; eō tūbinder at the last, in the end' TT VII 40, 143; o.o. U II 29, 17 (tūs); Hūn-ī. 154 (.untilūṃ): Civ. kulak tūbī tepréser 'if the root of the ear twitches' TT VII 34, 10; til tūpī (torī tūbī) 'the root of the tongue' TT VIII I.1; o.o. H I 162, 165, 191 (buda) Xak. xī tūbī 'the root' (asīl) of any tree; one says yīgač tūbī: 'the root of a tree'; tūbī 'the foundation (uss) of a wall; one says tām tūbī: 'the foundation of a wall; one also says tūbī for 'the ancestry of a man' (asīl-insan), hence one says tūbīlgī eren 'a well-born (asīl) man' Kaf. III 119; (the pot says) tūbīm altuw 'my bottom (asīl) is gold' I 52; 10; kaya: tūbīl: (sic) 'the foot (asīl) of the rock' I 73, 9; (hit a Persian in the eye and) tīkēng tūbēre: 'a thorn bush at the roots' (al-asīl); II 280, 14 a.o. III 123 (tōe2): KB (a man's mind is like a bottomless sea) bīlīg yinčī sānī tūbīndē yatur 'wisdom lies like a pearl, on its bottom' 211; (the sun is stable) būfātī tēdūkūm tūbī berk bolūr 'by 'stable' I mean that its foundation is firm' 833; būzī tūbī aṣlī 'the foundation (Hend.) of a statement' 999; (if you take a wife, take one socially inferior to yourself) bērūk tūbēk yakma 'do not go near a noble family' 4479; o.o. 506 (uss), 889, 1140 (I uce), 1704, 441, etc.: xīn (kī) KBVP I11 (tīz): xīn (kī) Tef. tūb 'the root of a tree'; the bottom of a well) 316, 319 Muh. 'the root (asīl) of the tongue' dīl tūbīl: Mel. 47, 3; Rif. 141 (tīl): sādru'l-bayt 'the front(?) of a house' ēw tūbīl: 179 only: Çağ. xv ff. tūp dib, either 'the root' (dīb) of a tree or of anything else 'Vel. 201 (quotns.); tūb zīr wa bīx bi būm 'bottom, root, foundation' Sanan. 167. 26 (quotns.): Xwar. xīn dúb 'root of a tree', foundation 'Ali 57: xīn tūb 'bottom' (of water) Qubt 189; Kom. xīn 'root, foundation; beneath tūb ĆĆ, ĆĆ; Gr. 260 (quotns.): Kip. xīn aṣīl'- -jaca tīb Hou. 7, 11: xiv dib al-qār 'the bottom' Id. 47: xv qār'u'l-say wa asalułu hīn tūb (in margin, in second hand) Tuh. 20b. 4; a.o. 73b. 9: Osm. xiv to xvi dib 'root' in several texts, but dib in dib ded 'ancestor' looks more like a jingle TTS I 209; II 302; III 196; IV 227.

Mon. V. DB-

1 tāp - 'to serve', in the sense both of serving a human master, and serving God, i.e. worshipping. Survives only (?) in SW Osm. tap- 'to worship'. Türkī viii ff. Man. TT II 10, 79 (ağır:): Uyğ. ix (my sons, grow up like my teacher and) xanaka: tāp 'serve the Xan' Suci 9: viii ff. Civ. înndeqči til ağız tāpğay 'the vociferous tongue and mouth will serve' (sic?) TT I108: O. Kīr. ix ff. xanım ēlimkə: tāpdr 'I served my Xan and my realm' Mal. 13, 2; o.o. do. 3, etc.; 46, 2: Xak. xī kul tēprίke: tāpdr: 'the servant served (or wor-

shipped, 'abada'-'abd) God'; and one says ol xanaka: tāpdr: he served (xadama) the king' (etc.) Kaş. II 3 (tapra, tapmaka): yəlɨp tapar karınca: 'man serves (yasдум) his belly' III 222, 1: KB tāpüşkə taspə ucuzulk bolur 'if a man serves a servant he gets no value for it' 3750: Çağ. xv ff. tap- (so spelt) parasidam to worship'; der. fr. tabuk San. 150v. 8: Xwar. xiv tap- to worship' Qubt 167.

2 tap- 'to find'. S.i.a.m.l.g., the only word for 'to find' except in SW Bud. whul., q.v., is commoner. Uyğ. viii ff. Man. kutğari tūnilgari tapdükta 'when you found mortals to save' TT III 61; a.o. do. 168 (amril): Bud. U II 36, 43 (bul-): Civ. nene tapmaz 'he does not find anything' TT VII 28, 40; tavar tapar 'he attains wealth' do. 29, 16; (if you seek for wealth) buldup taptup you attain (Hend.) TT I 11: Xak. xī ol neqni: tāpdr: 'he found (wacada) the thing', which was lost Kaş. II 3 (same para. as tap): a.o. I 425, 12 (aşlav): xīn (kī) Tef. tap- to find, attain 285: xiv Muh. wacada darp- Mel. 20, 1; Rif. 99 (tap): laqiqa 'to reach' darp- 20, 1 (114 yet): Çağ. xv ff. tap- (with -p') yəfətn to find' San. 150v. 8; a.o.o.: Kom. xv 'to find' tap- CCG; Gr. 235 (quotn.): Xwar. xīn (kī) tap- to find' O₂ 3, a.o.o.: xiv ditto Qubt 167; Nabic. 343, 4; to obtain MN 140, etc.: Kip. xiv tap- (with -p') wacada Id. 61; Bul. 88v.; tāp- iltaq to meet'; hence beynt: tāqīl 'meet the beg' Id. 61; a.o. do. 36 (bul-): xiv tāp- wacada au iltaq au sədafa 'to meet') Kav. 10, 10; wacada tap- Tuh. 3db. 6.

tav- See tavīs-.

tep- (?d-)'to kick (someone Acc.)', hence 'to stamp, clap', etc. S.i.a.m.l.g.; in SW Az. tep-; Osm. tep-; Tkm. tep- Uyğ. viii ff. Bud. (my own evil deeds) başda tepdī 'have kicked me on the head' U IV 38, 151; a.o. III 14, 3: Xak. xī ol kulın tepdī: he kicked (rakala . . . bi-rhetic) his slave' Kaş. II 3 (teper-, tēmpmek); o.o. I 386 (teplaq); 526 (örtgüm), etc.: KB čikar su kayuda aðak tepesler 'water comes out wherever they tread' 974: xiv Muh. rafasa to 'kick' dep- Mal. 26, 11; Rif. 109 (tep-): Çağ. xv ff. tēp- (with -p') lakad zadan wa pā zadan 'to kick' San. 188v. 1 (quotn.): Xwar. xiv tep- ditto Qubt 176: Kip. xiv rafasa tep- Hou. 34, 13: xiv ditto Id. 37; dep- (with -p') rafasa do. 47: xiv tep- rafasa Kav. 9, 3; Tuh. 17b. 3.

tev- 'to impale' (on a spit) and the like. N.o.a.b. Xak. xī ol ettiq siḳa: tevdii 'he impaled (nazama) the meat on the spit' (etc.) Kaş. II 15 (tever-, tēvmeq): tevdii: etnii 'he impaled (ṣaḥka) the meat on a spit' I 401, 7; a.o. do. 9: Kip. xiv dew- xanima to scratch', one says yūzīn dewdtii: 'he scratched his face' Id. 51.

Dis. DBA

D tapa- Ger. fr. 2 tap-; normally a Post- position meaning 'towards', but there are
traces of its use as a Common N. Survives in NW Kaz. *taba* *R III* 959 but there following the *Dat.* Cf. *tapa:* Türkü *vii* *tapa:* is fairly common, e.g. (I campaigned) *yırgray:* Oğuz *budun* *tapa:* 'northwards towards (i.e. against) the Oğuz people' *IE E 28:* Uyğ. *vii* *tapa:* is fairly common, e.g. Çik *tapa:* *yorudum* 'I marched towards (against) the Çik' *Su:* 7: a.o. *do.* *E 10*(1: d): *vii* ff. Bud. *tapa* is common, e.g. *iğer* *kapan* *tapa* *kıgırdr* 'he brought him into the palace to his father the king' *PP* 25, 2–3; o.o. *do.* 61, 4; *U II* 23, 11; 24, 3; *U III* 36, 17; *TT X* common: Civ. *iğ* *tapa* *körsersen* 'if you consult (the omens) concerning an illness' *TT I* 77, 98; a.o.o.: Xak. *xi* *tapa:* a Particle (harp) representing 'to' (i'da); one says *menüp* *tapa:* *keldi:* 'he came to me': *tapa:* a Particle meaning 'dislike, aversion' *(al-râqâm)*; hence one says of *anîn* *tapa:* *keldi:* *ca:ala lahu mâ yargamulâ* 'he did what he disliked to him' *Kaş III* 216; several o.o. in the first sense: KB isizler yakın bolsa begler *tapa* 'if evil men are near the beg's' *889*; o.o. *do.* 578, 543: *dil:* (At.) 449 (ük.): *Tef.* *tapa* 'to, towards' *28o.* *xiv Râq.* Ta'if *tapa* *in the direction of Ta'if* *Kaş III* 959. Xwar. *xii ditto* *Ali* 22: *xiv ditto* *Qutb 67:* *Nahe* 78, 14; 102, 9; 139, 6–7.

F *dawa:* the two meanings are unconnected; the first seems to represent Ar. *dawâ* 'drug', etc., a l.-w. in many modern languages; the second is inexplicable. Xak. *xi* *dawa:* 'the fruit of the tamarisk *(hamâlul-tarbâf)* which is used by dyers': *dawa:* 'flocks *(amîta)* of wool which are twisted into a rough rope, put on the distaff, and spun' *Kaş III* 237.

D *tapi:* 'satisfaction' and the like; prob. *tapi* with the 3rd Pers. Poss. Suff. regarded as a Common N. Pec. to Xak. Xak. *xi* *tapi:* 'satisfaction' *(al-râdâb)* with something; hence one says *bu:* *ısta: anîn* *tapisi:* *kere:k* 'he ought to be satisfied with this affair'; and one says *bodi:* *tapi:* *er racul* *rab'a* 'a man of moderate stature' *Kaş III* 216: KB *tapuq* *beg tapişsi* *üze bolmasa* 'if the service is not to the beg's satisfaction' *849*; a.o. *do.* 843; (however decrEEP this good man may be) *tapi* *men bulayin* *(so read?)* *bu eddül* *esl* 'I shall find satisfaction in this good companion' *924.*

S *teve:* *(deve)* See tevey.

tüpîl: originally merely 'a high wind', later 'a high wind carrying snow or dust'. Survives only (?) in SW Osm. *tipl* 'snow-storm', but Tkm. tüveyle 'dust-storm' is clearly a der. f. Xak. *xi* *tipl:* *al-rîhu-l-âsîf* 'a high wind' *Kaş III* 216 *(verse)*; *I 219* *(âgtar*) a.o.o. in the context of a high wind clearing the sky or fanning the flames: Kip. *xii* al-âsîf *mîn-l-* *tile wa ga'yrî* 'a high wind driving snow, etc.' *(VU)* *tipl:* *(unvocalized, -b)-* *Hou:* 5, 12: *xiv* *tipl:* *(b-b)* 'wind *(rîh)* coming with snow' *Id.* 37; *dipl:* *(with -p-)* ditto *do.* 47.

töpü: *(töpö)* 'the top', more esp. of a natural feature (mountain, etc.) or a man's head; hence, by extension, 'a hill'. S.i.a.m.l.g., the forms varying fr. NE, NC töbô through SE tôpe; NW tôbe to SC Uzb. *tepa*; SW Az., Osm. *tepe*; Tkm. depe. See Doerfer II 872. Türkü *vii* *(reaching down)* tegiri: töpüsle: 'from the height of heaven' *IE 11,* *IE 10:* Uyğ. *vii* *ff.* Man.-A otka örtenke töpün *tüşüpir* *(sic)* 'fall headlong into fire and flames' *MI* 9, 13–14; o.o. *do.* 17, 19–20; 20, 3: Man. töpüsün toptaru 'turning him head downwards' *MI* 13, 5; a.o. *TT X* 16: Chr. (the Magi) töpün tüșüpir yüküntller 'fell on their faces and worshipped' *UI* 8, 16–17: Bud. töpüsül üzü yokunüp *UI* 29, 23–4: Sumür *taqınq* töpüsle: 'on the summit of Mount Sumeru' *UI* 23, 4–5: töpün yatâqurlarlar 'make them lie on their faces' *TM IV* 252, 34; o.o. *UI* 40, 107–8 *(uçrûq)*; *TT V* 58, 90; Civ. topez künde töpûde bolur 'on the Swine Day it is in the top of this head' *TT VII* 19, 13: Xak. *xi* töpû: *qullatul-cabal* 'the summit of a mountain'; hence one says *taq* töpûsli: töpû: *hamatul-insân* the crown of a man's head *Kaş III* 216; töpû: *âdûq:* *he climbed the hill* *(al-quff)* *I* 309, 16; a.o. *II* 79, 18 *(alun)*: *xii* *(At.)* Tef. *tepe-têpe* 'the summit of (a mountain)' *299, 309:* *xiv Muh.* *al-hâma* *töpe:* *Mel.* 46, 2, *Rûf:* 139; *(under 'kinds of ground')* murtafi *wa* *âli* *high* *tepe:* *74,* 11, 177: Çaq. *xxiv* *töpe* *(with -p-)* *(1)* 'a tall hill' *(tall-î buland)*; *(2)* 'the top of the head' *(farg-i sor)* *(quoton.)* San. 167v. 22; *tepe* *(with -p-)* same translations *do.* 189v. 10: Xwar. *xiv* *töpe* *(the top of the head, of a mountain)* *Qutb* 183, 18 *tibi:* *Nahe.* 283, 11; Kom. *xiv* 'the crown of the head' of the *tebe* *CCG* *(CCG)* Gr.: *Kip.* *xii* al-tall *tepe:* *(b-b)* *Hou:* 6, 16; *mugaddama-l*-*ra* 'the front of the head' *tepe:* *(b-b)* *do.* 19, 18: *xiv* *tepe:* *(b-b)* *al-tall* *Id.* 37; *depe:* *(with -p-)* yâfûxîn*-*la* 'the crown of the head', also *al-tall* *do.* 47; a.o. *do.* 22 s.v. al-tâq a: *al-tala* 'a height' *töpe:* *(b-b)* *Bul.* 3, 10 *(in do)* 10, 16 *gîta* *u*tâ 'the cover (of a storage pit) is translated *toba,* the t- implies back vowels, but this is no doubt meant for *töpe*): *xv* *ummul*-*la* 'the brain' *töpe:* *(b-b)* *Kav.* 60, 10; *Tuh.* 48, 13 *(in margin beyiini)*; tall *töpe* *do.* 8b. 9 *(in margin depe, tepe)*: *kuwan* 'heaps of earth, etc.' *töpe* *do.* 31a. 9 *wasîlul-* *ra* 'the middle of the head' *töpe* *do.* 38a. 9.

**Dis. DBA**

VU?F *tapaçan/tapaçan* prob. a l.-w. of unknown origin: it is likely that both forms are Gancak. N.o.a.b. Xak. (?) *xi* *tapaçan* 'a thing in the shape of a tray *(al-xitûn)* with three legs *(al-qawa'îm)*; one climbs on it when picking grapes in order to pick the bunches that are out of reach (from the ground) *Kaş I* 435: Gancak *xi* *tapaçan* 'a thing in the shape of a tray with three legs, on which the vineyard keeper *(read al-nâtâr)* climbs when picking grapes to reach the bunches' *III* 355: Kip. *xiv* *tapaçan* *(b-)* *(VU)* *al-naht* a word with several meanings; the verb means 'to scratch, cut, carve'; possibly 'grape' cutting *(Id.* 61.)
D tapuči: Rap. leg.; mentioned only in the definition of the suffix -či-či as forming Adj. (piča) connoting the possession of something in excessive quantities. Hitherto mis-transcribed tüpfil, but a Den. N. in -či fr. tüpši, correctly spelt in the MS. Xak. xi for example, the expression for al-mirādāt that is 'a place where there are excessive gales' (hubi'bu'l-riḥ) tüpfil yēr; tüpši: means 'wind' and -či is added to it to connote a large quantity (al-kaṯr) Kas. II 56.


D tapasas Rap. leg.; Priv. N./A. fr. *tappa; 'unbruised, undamaged'; cf. tapaša-l. Uyğ. viii ff. Bud. (that blessed individual) inça kalti cambunad altun inçep ertiqā kīrsī tapasas ertiqā rāq sūzūk ertiqā amrançāq ertiqā sevīqqā erūr 'is very clean and undamaged like jambinadā gold, very pure (Hend.), very lovable, and very lovely' U II 37, 60-3.

Dis. V. DBG-

D tepit- Rap. leg.; Caus. f. of tep-; the more normal Caus. f. teptür- does not seem to be noted earlier than Çağ. xv ff. tēdpır- Sanv. 188v. 16 and s.i.s.m.l. in SE and SW. Uyğ. viii ff. Bud. bargaymen and šrınalandaṃ sangramış tēptiq kum kıcılm kılaygemen 'I will go there and make (my elephants) trample down the monastery (Sanskrit l-w.) of Şrınalândarma and will turn it into sand and dust' Hīen-ts. 321-3.

Dis. DBG-

D tapig N.Ac. fr. 1 tap-; 'service' and the like. The word fairly soon became tapuq by labial attraction, and the Uyğ. A-form tapaq is not uncommon in Uyğ. Bud. Survived until xix in SW Osm. as tapu, but then became confused with tapu 'land certificate', a corruption of Greek tapas, and is now obsolete. See Doerfer II 849. Uyğ. viii [long gap] ançip kelti: eki: kizin tapiq bér [long gap] 'thus he came and gave(?) me his two daughters to serve me' Şu. W 4-5: viii ff. Bud. bu tapiq yarayar 'this service of his is advantageous' TT V 28, 126; bu yağışça tapiqımıuzu teğırıp (so read for teğirip) offering this our service, accompanied by libations' Swv. 29, 8-9; tapaq/tapig uduq PP 50, 4-5 etc. (uduq): Cīv. ělusurator tapiq yūgerū kelti iştikpe 'the respectful service of realms and countries has come into your presence' TT 1 1; burxanlarka tapiq kil 'worship the Buddhhas' do. 131; Xak. xi tapug al-xidma 'service': tapuq al-ţā'a 'obedience (to God)'; hence one says teşrif: tapuq: 'obedience to God' Kas. I 373; III 252 (öte:-); a.o.o. KB kayısı yidi birle tapnur tapuq 'some (flowers) show their respect with their perfume' 97; o.o. 101, 849 (tap iq), 841, 4232, etc., all of service to a human master: xii (3) KBVP tapug kilgūka 'to one who serves him' 48: xiii (?) Tef. tapaq 'service' (to a human master) 286: xiv Muh. xadama tapaq kil- Mel. 16, 14; Rif. 94 (al-ţad 'slave' tapuq 52, 5; 148 (mis-spelt)): Çağ. xv ff. tapuq xidma ve tapiq 'service' Vel. 160 (quotn.): tapaq/tapuq sica wa paraşī 'worship' (to God); and metaphor. (1) 'a kind of obeissance (ta'zīm) which is prescribed in Turkistan and the dominions of the Mongol xains (described at length); (2) xidma wa bandagi 'service' Sanv. 151v. 4 (quotns.): Xwar. xii (?) tapuq in Oğ. seems to mean something like 'nearness', e.g. tapuqularmarka men yūrūr bōla men 'I shall be walking near (or in front of) you' 145; o.o. 149, 150, 224: xiv tapaq 'service' Qutb 168; MN 148, etc.: Kom. xiv 'honor, respect' tabux CGG; Gr.: Kip. xiii xadama tapuq (-b-) et- Hou. 37, 8: xiv tapuq: (with -p-) al-xidma, one says tapuq kil- ca'ala'l-xidma Id. 61; xadama tapuq (-b-) et- But. 442: xv xidma tapuq (-b-) Tuh. 14a. 8; xadama tapuq (-b-) eyle- do. 153a. 5.

D tobik Dim. f. fr. tob: properly 'a ball', but more often used metaphor. for 'a rounded protuberant bone', usually 'ankle-bone', or 'knee-cap'. S.i.m.a.Ig. with minor phonetic changes, in NE, NC 'knee-cap', usually 'ankle-bone' elsewhere. Uyğ. viii ff. Civ. in a list of parts of the body in which the soul lodges(?) the first item is missing, then come taş tobikta, the calf, the loins, the mouth, the hands (or arms?), iç tobikta, the palm of the hand, (missing), the tip of the (missing); lit. the two phr. mean 'the outer, and inner, protuberant bones', but 'ankle-bone and 'wrist-bone' seem to be implied TT VII 20, 3-11; in a similar list regarding the position of moles the order is 'the loins, the sexual organs, below the navel, above the navel, the lips, tobik tūze, the thumb'; in this case 'on the wrist-bone' seems likeliest do. 37, 10: Xak. xi tobik the ball (al-hurax) which is struck with a poļo-stick'; tobik sūpā: Xalurdīs mināl-ţa'ēm 'a (cooked) bone with meat on it' Kas. 1 380; I 190 (Ilış-) and 11 o.o. meaning 'ball'; KB čikārdı tobik 'he brought out a ball' 622; a.o. 647: xiv Muh. (?) 'aynu'l-rukkan 'knee-cap' to:bug Rif. 142 (only): Çağ.
Tavşaq: its name is well known in China (pronounced *hlan*, Middle Chinese *t`ak bat*); the name is probably of Central Asian origin. Tavşaq is a Turkish tribe whose name is recorded in Chinese texts of the 13th century. It is known that this tribe traded with China and the Islamic world during this period, and it is possible that the name Tavşaq was used by the Chinese to refer to the Turks who traded with them.

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Tavşaq, the name of a Turkish tribe transcribed in Chinese *t’o po* (Giles 11,336 9,335; Pulleyblank, Middle Chinese *t’ak bat*); the emperors of the Yuan Wei Dynasty which ruled China a.d. 386 to 535 belonged to this tribe, and the Türk, who deservedly first came into contact with China during this period, called China Tavşaq. Apart fr. the references in Chinese texts, the name is first mentioned in literature by a Byzantine chronicler, Theophanes Simocatta, who wrote in the second quarter of VII and mentions Tavşaq (pronounced *Tavşag*) as ‘a famous city inhabited by the people called Tourki’ (see G. Max, *Byzantoturcica*, Budapest, 1943, 11255). This form proves that the word was at this period pronounced Tavşaq and should be thus transcribed in the Türk texts. It would, however, be rash to analyse it etymologically as a Dev. N. in -šaq fr. *tav-, since this Sufi normally forms N.İ.Ş. Türkvi *tavşaq* is common in *I*, *I* fr. ‘China’ and *Chinese* (emperor, people, etc.); VII viii. Man. tavşaq *yırınte* in China *TT* II 6, 13; Uyğ. VIII tavşaq xanı: ‘the emperor of China’ *Su*. W 31 (1 had Balik built on the Selene: river) *soğuk tavşaq*: for the *soğdians* and Chinese *do. IV*. 5; a.o.o.: VII vii.

Bud. tavşaq *elînte* ‘in the Chinese empire’ *U I* 13, 4; o.o. do. 14, 2 (ttl); *TT* VII 14, 2 etc. O. Kir. (when I was 20 years old) tavşaq *xanaga*: ‘I went to the emperor of China’ *Mal*. 11, 9; Xak. *xi* tavşaq the name of Mā Šin, which is three months’ journey farther than Šin. Šin was originally (*fī‘l-šaf)* three (parts); Upper (*al-šikā*) in the east Tavşaq, Middle (*al-šafī*) Xifay, and Lower (*al-sufīda*) Barxan, that is in Kāşgar; but at the present time (*al-durr*) Tavşaq is known as Mā Šin and Xifay as Šin: Tavşaq ay Uygur *waheva* Tat, wa Šin *waheva* Tavşaq ‘Tavşaq’ means Uygur, which is the same as Tat (q.v.); and *Chinese* is Tavşaq: and any manufactured goods (*al-maşnu‘āt*) when they are old and important are called Tavşaq *elīnte,* as one says in Ar. *yay* ‘old’; and the kings are called after it Tavşaq *xanı,* that is an ‘important old-established king’; and one says a linked phrase (*bī‘l-tdnq)* ‘Tat Tavşaq, meaning Russians and Turks’; but in my view what I have said above is more correct (*al-aqāb*) and is well known in the Moslem countries; and there (outside the Moslem countries) that phrase is used, and both are acceptable (*hasan*). Tavşaq (VU) yoda:sa: ‘a tree the leaves of which are like the leaves of a lily (*al-sūsān*), used for medical purposes’ (*yutadawā bih*; the phr. might mean literally ‘a Chiman’s thigh’) *Kaş*. I 453: KB 68 (arkis): XIII(3) KBPP (the author of the KB completed his book in the province of Kāşgar and presented it to the king of the East) Tavşaq *Buğra Xan* 25-6 (the same title, with some additions, occurs in the heading of Chap. IV (63 ff.) of the Fergana MS.; Tavşaq was a frequent component in Karakhanid royal titles).
Kip. word below is a Sec. f. of *tepge:k (Dev. N./A. in -gekk (connoting habitual action). N.o.a.b. See Doerfer II 869, 871. Xak. x1 tepük 'a thing cast from lead (yuṣāq mināl-uruf) in the shape of the spindle whorl of a distaff which is wrapped in goat's hair or the like and used as a toy by boys who kick it about'; and one says ol kulun tepiz tepdi:  'he gave his slave several kicks' (rakla) Kaṣ. I 386; a.o. I 27, 13: Cağ. xv ff. tepük (with -p-') lakad 'a kick' San. 180v. 8: Kip. xiv depek (with -p-') al-raffās 'a kicker'; one says bu at depekdi 'this horse is a kicker' Id. 47: tepük (b-) 'a toy (yuṣba) with which children play' do. 37.

Vu tüvek Hap. leg.; 'a blow-pipe'; cf. tāvekklik Xak. x1 tüvek the translation is in disorder and corrupt; 'read liha ṣacaril-xilāf wa liha-l-qadril-rath yunza' (swa yutaxaad mitraîl-sabir, yurmar bihi-l-usfur bi-l-hanādiq wa kadañihik yutaxaad min(hu) al-qanaṭ 'the bark of a willow-tree or a freshly cut branch stripped off (and made) into the shape of a trumpet; small birds are shot with it with pellets; in addition tubes are made from it' Kaṣ. I 388 (al-qanaṭ has several meanings; if min and not minhu is correct the last words would mean 'in addition it (i.e. a blow-pipe) is made from a reed').

Dir. V. DBG-

D tābger- (d-) Trans. Den. V. fr. tāb; n.o.a.b. Uyg. vii ff. Bud. kertigue tegser yörğülğ tübgerser sav tübi ertmez 'if you attain the truth and base the explanation on it, the basis of your words does not pass away' Hūn-ts. 2116: Xak. x1 ol ışığı tübgerdii: tafahhaša 'an aṣl-i-amr wa[t]taba'a atarahu 'he investigated the origin of the affair and followed up its traces' Kaṣ. II 179 (tübgerür, tübgermek).

Tris. DBG

Vud tāvekklik Hap. leg.; A.N. (Conc. N.) fr. tüvek. Xak. x1 tūvekklik 'a twig (yuṣba) suitable for the manufacture of a pellet-shooter with one's breath (marmāl-banādiq bi-l-nafs) with which small birds are shot' (yuṣrub) Kaṣ. I 508.

Dir. DBG

F tawil l.-w. fr. Ar. tābī, 'a drum', no doubt acquired through some (?)Iranian intermediary; survives in SW Az. teblī; Osm. davul. Xak. x1 tawul (or tawul, the tāvek carries both kasra and ẓamma) 'the drum' (al-tābī) which is beaten for the falcon when hunting; I reckon that it is taken from the Ar. word, the f- being changed to t- because the two sounds are near one another (examples of similar sound changes in Ar. are given) Kaṣ. III 165.

Pu topulu: Hap. leg.; this word has no obvious etymology to suggest its pronunciation. Xak. x1 topulu: al-qabr, 'the grave'; when a man is cursed (ṣuba) one says topulu:ka: tol 'may the grave be filled (li-yamtałā) with him' Kaṣ. I 439.

D taplaq N.Ac. fr. tapla:-; 'satisfaction' and the like. N.o.a.b. Uyg. viii ff. Bud. no ertinniñiğ uraynu tüz taplağin sözled̄ukda 'when speaking of the particularly impartial(?) satisfaction (given by) this precious doctrine' TT V 26, 86; o.o. Hüen-ts. 2061, 2088: Xak. x1 taplaq al-rigā bi-l-say 'satisfaction, gratification about something'; one says bu i:da: senli taplağın bar: mu: 'are you satisfied, or gratified, about this affair?' Kaṣ. I 462.

D tabluk Hap. leg.; spelt tabluk, but this is perhaps an error; the Section is headed 'fa'lal, fa'lal with various vowels'; A.N. (Conc. N.) fr. tab. Xak. x1 tabluk al-suqāq fī-l-ard 'cracks in the ground' Kaṣ. I 467.

D tevlig P.N.A. fr. tev; 'deceitful, tricky'. Except in Xak. always in the Hend. tevlig kürlūg; n.o.a.b. Türki viii tavgaç bodun tevlin kürlūgin üçûn 'because the Chinese people were deceitful and tricky' I E 6, II E 6: Uyg. viii ff. fr. tev kürlūg savlarīg 'deceitful and tricky words' U III 85, 16; a.o. TT IV, p. 18, note A72, 3; Ciy. tevlig kürlūg buyruk 'a deceitful, tricky official' TT I 63-4; a.o. do. 182 (tapçığı): Xak. x1 tevlig al-muhtāl wa-l-xaddā 'artful, deceitful' Kaṣ. I 477; a.o. III 33, 26: KB oğri tevlig 'an artful thief' 313; 1737 (kunuk).

D tūblūg (d-) P.N.A. fr. tüb; 'having a root' and the like. S.i.s.m.l. w. the same phonetic changes. Uyg. vii ff. Bud. könlūg tūblūg könl tölūg 'rooted in the mind (Hend.)' TT V 20, 9; a.o. do. 24, 68; tūz tūblūg kapīğīg 'the door of fundamental things' do. 26, 82; a.o. U III 33, 15 (etği): Xak. x1 Kaṣ. III 40, 16 (yildızlig): KB (a man who has (influential) supporters becomes powerful) bu könlūg kișir kutka tūblūg bolur 'this man when powerful becomes fundamentally fortunate' 1999; (even if fortunate sometimes stays with the ignorant man) biliğil böle turğar tūblūg erlp 'it will stay firmly based with the wise one' 1710.

Dir. V. DBG-

D tapil- Pass. f. of 2 tap-; 'to be found'. S.i.a.m.l.g., often as tabil-. Xak. x1 tapildi: neğ 'the thing (which was lost) was found' (wucida) Kaṣ. II 119 (taplur, tapılmak sic): Cağ. xv ff. tapil- (with -p-) yâfta sudan 'to be found' San. 151r. 9 (quotn.): Xwar. xiv tapil-/tapul- ditto Qulb 168; Naḥ. 408, 7.

D teplil- (?) Pass. f. of tep-; 'to be kicked, trampled', and the like. S.i.m.m.l.g., often as tebıl-; SW Tkm. depıl-. Xak. x1 teplilid: yer 'the ground (etc.) was kicked' (rukila) Kaṣ. II 119 (teplilir, teplilmek sic): Cağ. xv ff. tēplil- lakad zada sudan 'to be kicked' San. 151r. 9 (quotn.):
VU tupul- usually 'to pierce (something Acc.)' in spite of its apparently Pass. form. N.o.a.b.; for pronunciation see tupulga:k. Uyg. viii ff. Bud. (in a long metrical passage about medical treatment; 'the physician must know the eight kinds of virtues (of remedies?), by being a master of all the drugs with knowledge held together (?). If he does not see the appropriate time for using them') yaruk yaşak tupulu (sic) örtü uyur emlegell iğin kemlerim timlişariği 'penetrating the light (?)', then he can treat man's illnesses and diseases' Swv. 503, 13-15: Xak. xi ol üt: tupuldu: maqaba'1-naq 'he pierced a hole' (latter revocalized maqaba'1-naq), presumably because it looked Pass.); (Öğuz follows) Kas. II 119 (tupurlur, tupulma:k); kıkıp tupulga'an al-süm'm 'a mountain swallow'; it is the name of a bird; it is said that it has steel (al-falād) in its wings and strikes the summit of a mountain and penetrates (yanfūd) through to the other side; this was told me by a man from whom I received many favours; and one says bu er ol çerğ tupulga'an 'this man is always piercing (hattâlî) the (enemy's) ranks'; its origin is the phr. tênür tupuldu: 'the iron pierced (taqaba) because of its strength and hardness' I 519: KB kayu tağ kazar korısı tupurlur kayâğ 'some men, you see, dig into mountains and pierce rocks' 1734: tittimğ kerek ham tupulsa çerğ 'he must be destructive (?) and pierce the (enemy's) ranks' 2128: Öğuz xı er tênür: tupuldu: 'the man took off (naza'a) his clothes' Kas. II 119.

D tapla:- Den. V. fr. tap: 'to be pleased, satisfied (with something Acc.)', and the like. N.o.a.b.; the modern verbs of this form seem to Den. V.s fr. tap as an onomatopoeic for a tapping or dripping sound. Türkü vii üze: têpři: idük yer suc [têçim xağan kutu: taplamad: emergence 'heaven above, the sacred land and water, and the divine favour [enjoyed by my uncle the xağan] were apparently not pleased' II E 35: vii ff. taplandu:kmim: tutarmen 'I take what I please' IrkB 3: Man. (the holy moğak will hear this and) neç taplamuğay 'will not be at all pleased' TT II 6, 26; kân ay têpři taplamaz isğ neçe işledilmiş erser 'if we have done things which are displeasing to the sun and moon gods' Chias. 114-16: Uyg. viii ff. Bud. (I will see the suitors) men kentü öğrencileri bek begli taplağaymen 'I myself will be satisfied with a well-born one' U II 21, 8: têğin akuni taplamadı teğ taluy öğüz kirmişi tapladi: 'the prince, while he disliked all (the other suggestions) liked (the idea) of embarking on the ocean' PP 15, 2-4; 0.o. TT V 10, 112 (ağrıla:); U III 25, 4, 36, 2 etc.: Civ. senî kemun taplandı 'they were all pleased with you' TT I 10; 0.o. do. 128 (aîtünk); Xak. xı ol tonuğ taplandır: 'he received (qabila) the garment (etc.) and was pleased with it' (roğiya-hu) Kas. III 203 (taplar, taplamak): KB kemun sönzîyyışa ukuş taplamaz 'if a man heaps up a lot of words, the understanding is not pleased' 185; begli taplasa tapğî açať kapuç 'if his beğ is pleased, his service has opened a door' 843; 0.o. 848, 1431, 1619, 396, etc.: xiii (?) Tef. ditto 286; Xwar. xiv ditto Qurb 167; MN 231.

D tevle:- Hap. leg. ?; Den. V. fr. tev. Türkü viii ff. Man. neçe tevledimiz küreledimiz erser 'if we have been somewhat deceitful and tricky' Chias. 111.

D topla:- Den. V. fr. tob; survives in SC Uzun. topla:- NW, SW all languages topla- 'to collect, gather together ('Trans.). Cf. yığ:- Türkü viii topla:- 'to crumple (something soft) into a ball' T 13 (uçuz): vii ff. IrkB 50 (ôçûgûj).}

D tıble:- (d-) Den. V. fr. tüb; survives in NE Bar. tüble- 'to lay a foundation; to reach the bottom (of something); to investigate thoroughly' R III 1596. Cf. tübger:- Xak. xı ol isğ tübledi: fahaça 'an aşı'lı-amr wa bahatăhu 'he investigated the origin of the affair and searched it out' Kas. III 203 (tübler: tüblemek): Kip. xiv tible- așsala 'to trace the origin (of something) 'Id. 37.

D taplax- Hap. leg. ?; Caus. f. of tapla:- Xak. xi men ani: bu: rıskara taplattım 'I satisfied him (ardaytuha) over this affair' Kas. II 341 (taplaturmen, taplattak).

D tüble:- (d-) Hap. leg. ; Caus. f. of tible:- Xak. xı ol bu: isğ telim tübletti: 'he had this affair thoroughly investigated' (áfhaça . . . kafira(n)) Kas. III 342 (tübletüür, tüblemek).

VUD tuplun- Hap. leg.; Refl. f. of tupul- Xak. xı tam tuplundu: 'the wall (etc.) was pierced' (MS. yıgağ, error for yüzba?) Kas. II 242 (tuplunur, tuplunma:k).

D tūblen- (d-) Hap. leg.; Refl. f. of tüble:- Xak. xı yığaç tūblendi: 'the tree took root' (or was firmly rooted, ta'aşsala, MS. in error ta'acala); and one says er tūblendi: 'the man became wealthy' (lamawala); also used of anything that takes root (MS. in error ta'acala) Kas. II 242 (tūblenür, tūblenmek).

D taplaş- Hap. leg.; Co-op. f. of tapla:- Xak. xı olar bu: isğ kamuğ taplasdı: 'they were all pleased (roğiya) over this affair' Kas. II 206 (taplasur, taplaşmak corrected fr. -mek in the MS.).

D tuleş- (d-) Co-op. f. of tüble:- Xak. xı olar bu: isğ tuleşdi: 'they investigated the origin (tufahâşî 'ani-l-âş) of this affair together' Kas. II 206 (tuleşür, tuleşmek corrected fr. -mek in the MS.).

Tris. DBL

?D tâvâkku: 'Spirea', perhaps specifically Spirea alata; according to Yud, a shrub with particularly strong branches used to make bows and the like; botanically distinct fr. 'the jujube tree (or shrub), Zizyphus', but not
D. V. DBN-

unlike t. For the form cf. avilkü; -ku: is not a recognized Turkish suffix, but this word and tavılığüz must have a common origin, possibly foreign. Survives in several NE dialects as tabalğa: tabalğa: tabalğa: R III 972; Khak. tabalğa: NC Kir. tabalğa: Kz. tabalğa: tobalğa: SC Uzb. tabalğa: NW Kum. tobarğ. A l.-w. in Russian as tavolga (and tavolzhnik). Türkü viii ff. bir tavılığüz: yüz boltı: 'one Spiraea became a hundred' (a frequent basis, and a thousand S. ten thousand) IrkB 32: Xak. xi tavılığüz: dialect form (range of tavılığüz) 'jujube tree': Kaq. I 1485: Çağ. xv ff. tabulğa: the name of a hard red-coloured tree (diffx: ... suba surx-rang) from the branches of which they make handles for whips' San. 167v. 21.


VUD tobulan: Dev. N./A. connoting Habitual Action fr. tutul-: lit. 'constantly piercing', in practice (1) 'colic' (i.e. a constant piercing pain); (2) certain vegetables with a pungent odour. Survives in SW Osm. topalak 'globular; a globular lump', topalak ağacı 'the buckthorn, Rhamnus chlorophorus globosus'; topalak kılı 'muskroot; the root of Nardoschis jatsamansu or Cyperus bullhos' Red. 1249, in the last meaning also Türk. the first meaning, and perhaps the vocalization, due to the erroneous supposition of an etymological connection with to:b. The first vowel in TT VIII is -u- and this was prob. the original pronunciation, since SW -o- often represents an original -u-, cf. toq- for tuq-, but later forms like toplanak may represent an earlier toplanak. Uyg. vii ff. Bud. tutulğa: 'Cyperus?' occurs in Sov. 476, 3 in a list of 32 vegetable drugs, mainly l.-w.s: Civ. (a remedy) tutulğa:ka: 'for colic'; tutulğa: eneğükii em 'a remedy for colic (Hend.)' H 115-16; (red and white sandalwood, Costus root) tutulğa: 'Cyperus' (yellow incense) do. 89: Xak. xi tutulğa: al-su'd Cyperus: tutulğa: al-qalanc 'colic' Kaq. I 502: Çağ. xv ff. (VU) toplanak ('with -p-') 'a root (bix) the size of an olive or bigger, black with a white inside and sweet-smelling, called su'd in medical terminology and musk-i zamin, 'musk-root'; in it, it is gelled, dissolved stone in the bladder, clears the veins, heals wounds, and is beneficial as a potion or poultice for scorpion stings' San. 167v. 6: Kom. xiv tobalak 'globular, a lump?' (CCG) Gr.: Kip. xiv (VU) toplanak ('with -p-') a plant (nabat) with a sweet scent and a seed (habb) the size of a pea (al-hummat) called al-su'd; women are named after it Id. 62: (VU) toplanak (Sec. f. of toplanak) al-maql fil-bañat 'colic' do. 62; al-su'd (VU) toplanak (sic) Bul. 3, 14: xv su'd (VU) toplanak Tuh. 19a. 5.

Tris. V. DBL-
PUD tapala:- Den. V. fr. (PU) tapa: which survives as taba: 'taking pleasure in the mis-

fortunes of others' in NC Kir., Kz., and NW Kaq. (R III 961), a word which it is not easy to identify semantically with tapa: above. Survives as tabala- in the same languages. Xak. xI ol an: tabala:di: 'ayyarahu wa aşmatic bihi 'he insulted him and took pleasure in his misfortunes' Kaq. III 322 (tabala:r, tabala:mak): XIV Muh. al-samàtta (taba: Mel. 84, 5; Rif. 190); tabala:mak 124 (only).

D töpü:- Den. V. fr. töpü:-; s.i.m.m.l.g. w. some phonetic changes, generally meaning 'to strike, hit', not necessarily on the head, perhaps owing to some confusion with tep-.

Xak. xI ol yağım: töpüile:li: 'he struck the enemy on the head' (alà hämatihî) Kaq. III 322 (töpü:ler, töpü:lemek): Kip. xiv deple:- ('with -p-') qatala 'to kill' Id. 47: Osm. xviii tepele:- (so spelt, but with -mak in error) in Rûni, farq sadan 'to hit on the head'; and metaph. 'to kill, destroy' San. 151r. 27.

D. tevliğlen- Hap. leg.; Refl. Den. V. fr. tevlig (tevlig). Xak. xI er tevliğlendi: 'the man reckoned himself to be among the deceivers (min cumulet'il-muhtalin) and behaved like them' (tatarrqa bi-fariqhim) Kaq. II 277 (tevliğlenir, tevliğlenmek).

Dis. DBN

taban 'the sole of the foot'; s.i.a.m.l.g. w. various extended and metaph. meanings. Taban the name of a plant in Uyg. viii ff. Civ. H II 14, 125 is no doubt a l.-w.; and daban 'a mountain pass' in the Uyg. xiv Cin.-Uyg. Dict. (R III 964) is a Mong. l.-w. Xak. xI taban xunaflu'la'hir Kaq. I 400; 403, 3 (the natural meaning of this is 'a camel's heel' but see tahanülğ): xiv Tef. 1.1 daban (sic) and kibli 'like the bottom of the two soles of the feet' 116: Çağ. xv ff. taban pâşino-i pâ 'the sole of the foot'; in Ar. 'aqb (properly 'heel') San. 151r. 28 (quotn.). a.o. do. 85v. 27 (see u'dan): Kom. xiv 'the sole' (of the foot or a boot) taban CCI, CCG; Gr. 231 (quotn.): Kip. xIII al-qadam 'the foot' taban Hou. 21, 8; xiv taban ahmasul- (so read for axmas) qadam 'the firm part of the foot' Id. 61: xv ba'tuul-ricel 'the bottom of the foot' taban Kav. 61, 9; qadam taban Tuh. 28b. 12.

PU toban Hap. leg., but cf. tobulnuğ, which is not ascribed to any particular language. Perhaps der. fr. tob. Bi-ğa Uç xI toban ku'buratu'l-ta'dam 'a lump of food' Kaq. I 400.

D töpün See töpü::

Dis. V. DBN-

D tapin- Refl. f. of 1 tap-; (1) 'to serve, or worship (God Dat.)'; (2) 'to serve (a human master Dat.).' S.i.a.m.l.g. except NE, but normally only in the first sense. In the early period usually in Hend. w. u'dun-. Türkü vii ff. Man. yekke tapintimiz erser 'if we have worshipped demons' Chuat. 152: a.o. do. 148-9 (u'dun-): Uyg. vii ff. Bud. tapin- (by itself) 'to worship (God); to show respect to
D tapindur- Caus. f. of tapin-; survives in NW Kaz. tabindur- 'to subjugate' and the like R III 970. Uyg. viii ff. Bud. TT VI 266 (uduntur-): Civ. kelin alsa tapindumnaz 'if he gets a daughter-in-law he cannot make her respect him' TT VII 28, 51: Xak. xi KB (I was too precipitate in making you my confidant without knowing you) and tapindurman (without making you respect me)

D tabanla:- Den. V. fr. taban; survives in SW Osm. tabanla:- Tkm. dabanla:- 'to trample down, press down; to put a roller (on a field)'. Xak. xi tevey (sic) tabanlada: 'the camel kicked him with its hooves' (rahalahu bi-yuṣfiḥi) Kaš. III 342 (tabanlar, tabanlamak).

Dis. DBR

tavar (d-) originally 'livestock', a meaning which comes out clearly in the phrase ed tavar 'inanimate and animate property' (see ed), and from an early date, since livestock was the commonest form of property in Turkish society, 'property' in general and even specifically 'merchandise, trade goods'. As Ar. māl is equally ambiguous, the exact meaning in some medieval texts is obscure. An early 1.-w. in Mong. as tabar (Haenisch 143) and Russian as tavar, both in the second sense. The first was prob. borrowed in NE Alt., Leb., Tel. tabar R III 466 and the second in several modern languages in the Soviet Union; but the word seems to survive genuinely in SE Tūrkī tavar 'silk goods, trade goods (generally)'; SC Uzb. tawar (perhaps the origin of the Russian word); NW Kk. tawar 'goods' and SW Osm. davar 'livestock'. Uyg. viii türge karluğ (sic, 'irregular Gen.) tavarun alip 'I seized the livestock of the Tūrgeş and Karkūk' (pilleged their dwellings and returned home) St. S 5: vii ff. Bud. tavar by itself seems to mean primarily 'property' U II 86, 41; U III 81, 14; Hüm-Res. 2026 (tapilğ). ed tavar is common, see ed. Civ. ed tavar is fairly common, see eg. in TT VII tavar is commoner than ed tavar and seems always to mean 'property'; in the commercial docts, in USp. tavar, which occurs, occasionally, seems to mean specifically 'merchandise, trade goods': xiv Chın.-Uyg. Dict. 'satin' tavar Ligeti 261: Xak. xi tavar al-sil'a mā sāṭ(a) wā fānta 'property noisy and silent' (i.e. animate and inanimate) Kaš. I 362 (verse); tavar al-sil'a wel'māl 1 411; over 50 o.o. of tavar/tavar: translated al-māl, al-aydā ('things'), al-mīdā ('merchandise') and over a dozen (not all Oğuz) of tavar/tavar: KB tavar is common, usually in the pl. nēg tavar 'property, goods', sometimes associated with altun 'gold' and kūmüş 'silver' 485, 1112, 1786, 3982, 4372, etc.; eliğ kışta tutar tavar tārmedīm 'I have not been grasping, I have not accumulated property' 6079: xii (f.) At. several o.o. of tavar 'property, wealth'; Tef. tavar but more usually tavar (spelt t-I-for) 'livestock, property' 280, 303: xiv Muh. al-māl dawar Mel. 68, 11; Rif. 169: Çag. xv ff. tavar a generic term for all 'livestock and quadrupeds' (sūṭur wa ḏāʾīḍiyān), and in Mong. qumās 'merchandise, piece-goods' San. 165v. 7: Oğuz xi (after Xak.) and the Oğuz and others (as Faytum) say tavar with -w- Kaš. I 162: Xwar. xv mêl Larson 'property, wealth' Qtb. 174, Nahc. 236, 6: Kip. xiv al-matçaşi 'cattle' dawar Bul. 7, 5: xv bahima 'quadruped' tavar (vocalized tavar with d- added below in a second hand) Tuh. 7b. 7; in do. 13a. 13 hārif 'wall' is similarly translated (representing Pe. dīwār) with bahima diwar added in a second hand in the margin: Osm. xv ff. davar 'livestock',

(AN INDIVIDUAL) IS FAIRLY COMMON, E.G. PP 71, 7; U I 30, 9; TT IV 10, 24; V 8, 73, ETC.; TAPIN-UDUN- IS VERY COMMON U II 40, 105 ETC. (UDUN-): XAK. XI TAPINLAKI: TAPIN-DIM 'I obeyed (ağā'tu) God, and followed His commandments'; and one says of begke: tapind: 'he served (xadama) the beg' Kaš. II 140 (tapinur, tapinmak; verse) and over a dozen o.o.: KB tapin- 'to serve' (a human master) is common 97 (tapiği), 528, 595 (uğurluğ), 597, 615, etc. xiii (?) Tef. tapin/- tapun- 'to worship; to serve' 286-7 (and some der. f.s): xiv Rbh. tapin- 'to worship' R III 970 (quotn.); Muh. xadama tapin- (-b-) Mel. 25, 15; Rif. 168: Çag. xv ff. tabin- (sic) 'to bow in prayer, to worship, to prostrate oneself' San. 151r. 7 (quotn.): Xwar. xiv tapun- 'to worship' Qtb 168; Nahc. 405, 10-11: Kom. xiv 'to worship, adore' tabun- CCC; Gr. 231 (quotu).

D teplu- (d-) Refl. f. of tep-; s.i.s.m.1. Xak. xi er atin teplindi: 'the man urged on (rakada) his horse with his feet'; also used when a man moves (harraka) his feet for something Kaš. II 140 (teplinir, teplimker).

D tevin- Hap. leg.; Refl. f. of tev-; 'to interlock', or the like. Xak. xi er elin uvundi: tevindi: 'the man was distressed (ihtamana) about some affair and wrung (dalaika) his hands in shame and regret' Kaš. II 147 (tevinur, tevinmek).

E topun- See täpir-.

Tris. DBN

D tabanlig P.N/A. fr. taban; s.i.s.m.1. both in its lit. meaning and metaphor. for 'robust, energetic'; it is possible that this is the intended meaning of the Xak. phr.; al-bur means both 'a camel's hoof' and 'footwear, boot'; it seems unnecessary to describe a camel as having hooves, and improbable that it should wear boots. Xak. x tabanlig (sic, misprinted tadanlig in printed text) tevey ba'dir ḏu'l-x̱ūfī Kaš. I 499.

PUD tobulanlug Hap. leg.; P.N/A. fr. tobun, q.v. Xak. (?x) xı tobulanlug tarig al-burr di'i-ku'bura 'wheat containing lumps' Kaš. I 499.

Tris. V. DBN-

D tabipdur- Caus. f. of tabin-; survives in NW Kaz. tabindur- 'to subjugate' and the like R III 970. Uyg. viii ff. Bud. TT VI 266 (uduntur-): Civ. kelin alsa tabindurmanaz 'if he gets a daughter-in-law he cannot make her respect him' TT VII 28, 51: Xak. xi KB (I was too precipitate in making you my confidant without knowing you) and tapindurman (without making you respect me)

D tabanla:- Den. V. fr. taban; survives in SW Osm. tabanla:- Tkm. dabanla:- 'to trample down, press down; to put a roller (on a field)'. Xak. xi tevey (sic) tabanlandi: 'the camel kicked him with his hooves' (rahalahu bi-yuṣfiḥi) Kaš. III 342 (tabanlar, tabanlamak).
and more specifically 'animal to ride'; c.i.a.p. TTS I 181; II 262; III 169; IV 192.

PU tovar See tovara:-

D tavrak (d.v.) N./A.Ac. fr. tavra:-; 'speed, hurry; quick.' Survives in NE several dialects tabirak/tabrak R III 971, 981. Uyg. viii ff. Bud. yel teg tavrak yugurip 'running quickly like the wind' TT X 205; a.o. do. 115; ne yeme tan ne yeme tavrak 'how surprising and swift' Hiten-ts. 1855; terk tavrak 'hurriedly (Hend.) U III 22, 1 (iii) (and do. 56, 5 i) terkin'; Swv. 179, 13; 248, 15 etc.: Civ. ērte kün tavrak buyan kil 'hurry to do good early in the morning' TT IX 171-2; a.o.o. xiv Chin.-Uyg. Dict. 'go quickly' tavrak bagrin (sic) Lišeti 261; R III 981: Xak. xi tavrak al-sur'a 'speed, hurry'; hence one says tavra:kin kel 'come quickly'; and this word is made an Adv. (sifa), one says tavrak išçi: 'a quick (mursi) worker' Kaj. I 468; o.o. I 156, 4 (akit-); and three more: KB kisi idi tavrak 'he sent a man quickly' 5954; yême tavrakin 'do not bolt your food' 4132: Xwar. xiv(?) q. 114-15 (astur-).

D toprak Dev. N. (Conc. N.) fr. topar:-; lit. 'something dry,' in practice 'dry ground, soil, earth, dust.' S.i.a.m.l.g. w. minor phonetic changes, and occasionally some metaph. meanings like 'province, country.' Uyg. viii ff. Man. TT III 27 (batil-): Bud. tozi (toozì) toparki 'his dust (Hend.)' U II 39, 89; topark in a Chinese type date represents t'u 'earth' (Giles 12,099) as one of the five elements Iphal. 6, 1; a.o. Swv. 528, 23; Civ. toz toprak özün sündi: 'the dust (Hend.) settled of its own accord' TT I 5-6; topark 'earth' do. 45; toprak as one of the five elements occurs several times in TT VII and is an ingredient of several remedies in II I: Xak. xi toprak 'dust, soil' Kaj. I 467; I 267 (I ağnat-), a.o.o. translated al-turāb or al-gābār 'dust'; al-turāb or al-gābār is a word of this type (for fire, water, and air), 143: xiv(?) At. (when he lies and) toprak içe kirip 'goes underground' 308; Tsf. toprak al-turāb 309: xiv Rbg. 5v. 14-15 (uğra-): Muh. al-turāb (b-). Mel. 75, 1; Rif. 178; Çaq. xv ff. toprağ toprak xak 'earth, soil' Sam. 167v. 16 (quotn.); toprağ toprağ same as toprak/toprak do. 179v. 28: Xwar. xiv toprak ditto Qub 180; MN 7 etc.: Kom. xiv 'dust, dirt' toprak CCI, CCG; Gr.: Ksp. xiv al-turāb toprak (b-) Hou. 5, 15; xiv toprak 'with -p-' al-turāb ld. 61; Bul. 4, 10: xv ditto Kajv. 58, 11; Tuh. 8b. 9.

D tevreñ Han. leg.; Dev. N. fr. tevire:-, but the long -e- is unusual. Xak. xi tevreñ 'threads (xuyūq) which are gathered together and twisted (yuftal) to make waistbands for trousers or cords for slings' Kaj 1436.

The text appears to be a page from a book discussing language and verb conjugations. It includes several key points:

- "tavrat- (d-)" is mentioned, possibly referring to a verb or verb conjugation.
- "topra-k" is discussed, with mentions of "topra:-", "toprap-," and "topraka:-".
- "tavratamak" or "tavranu:-" is noted, suggesting a verb form.
- "tavranmak" is mentioned, indicating another verb form.
- "tavranu:- (muvahhat kordan usunhadden 'to set in motion')" is highlighted, indicating a focus on verb conjugation and motion.

The text also contains references to Sanskrit and other languages, indicating a comparative study of verb conjugations. The presence of verbs such as "tavranmak" and "tavranu:-", along with the discussion of "tavrat- (d-)", suggests a comprehensive analysis of verb forms and their usage in different linguistic contexts.
(i.e. living) creature' 1021, 4417; a.o. 1832: xiv Bng. tepren- (of dry bones, or a mountain) 'to stir' R III 1124: Muh. (?) tabarraka tepren- (-b-) Rif. 130 (Mel. 40, 19 ditren-): Çağ. xv ff. San. 188v. 17 (tepren-) Xwar. xiv tepren- (of the heart) 'to beat' Qutb 176: Kip. xiv tepren- (-b-) tabarraka Id. 37; depren- ('with -p-') ditto do. 47; ditto tepren- (-b-) Bul. 38r.: xiv ditto Tuh. 9a. 13: Osm. xiv ff. depren- 'to move, stir', etc.; c.i.a.p. TTS I 194; II 282; III 194; IV 209.

D tabris- (or tapris-) Hap. leg.; Co-op. f. of tabri-. Xak. xi tevey karnuq tabrisdi: 'the camels all jumped about together' (gafazar, mis-spelt gafarat) Kaş. II 217 (tabrıscrur, tabrısmak, mis-spelt tabrıs-).

D tepres- (d-) Co-op. f. of tepre-; s.i.s.m.l. with the same phonetic changes. Uyg. viii ff. Civ. teqrıl yérli tepresdı: 'heaven and earth shook together' TT I 92: Xak. xi kışlı: karnuq tepresdi: 'the people all moved (together) (tabarraka); also used of any things that move (together) Kaş. II 204 (teprešür, tepreşmek; verse); a.o. I 88, 2 (imrem); Osm. xvi depres- 'to move together' TTS II 283.

D topraş- Hap. leg.; Co-op. f. of topra-: Xak. xi yer kurup topraşdı: 'the ground (yabisat) for lack of rain until dust (al-ḥabā) almost rose from it' Kaş. II 206 (topraşur, topraşmak).

Tris. DBR-

D taparuru: tapa-, q.v., with the Directive Suff. attached; syn. w. tapa-. N.o.a.b. Xak. xi one says of meniq taparuru: kaldı: hądartı ilayya 'he came into my presence'; and one says of anığ tapara: bardu: 'he went into his presence'; tapar: is a Particle (harf) meaning ildı 'to', and the -ru: is a Suff. Kaş. I 445; o.o. III 69, 1; 440, 20: KB hàcib taparu 'to the Chancellor' 521; a.o. 530; xiii(?) At. uluqluk taparu eliğ sundukun 'if you have stretched out your hand to greatness' 286: Tef. taparuru ditto 286 (tabaru): Xwar. ditto Qutb 167.

D tavarrçu: Hap. leg.; N.Ag. fr. tavar; 'an animal for carrying merchandise'. Xak. xi Kaş. III 149 (taçç); n.m.e.

'PU tepirtsiz See tigirtisiz.

D toprakliğ P.N./A. fr. toprak; n.o.a.b. There is no doubt that the first vowel was normally -o-, but since toz is correctly spelt it seems likely that the -u- represents a local dialect pronunciation, not a simple error. Uyg. viii ff. Bud. Sanskrit vigataraja 'whose dust (uncleanness) has disappeared'[gap]ış toz toprakliğlar: TT VIII A.6-7; Civ. tozluğ toprakliğ [gap] 'dusty and earthy' do. I.18.

D toprag̣an Hap. leg.; Dev. N./A. noting Habitual Action fr. toprag̣a-: the word is so spelt in the MS. but the vowel points are slightly misplaced, and the word has been transcribed toprag̣an. Xak. xi toprag̣an yăr: 'soft (al-layma) ground', that is bare ground (al-batna) from which the dust (al-ḥabā) rises when it is trodden on Kaş. I 516; (there are no homes in the grave, and) toprağanda: av bolmas: 'there is no wild game on bare ground', they only inhabit places where there is vegetation and water do. 516, 16.

D tavarlığ P.N./A. fr. tavar, q.v., where the ambiguity of al-mal, both 'cattle' and 'property', is pointed out. N.o.a.b. Xak. xi tavarlığ er raçul dü māl Kaş. I 495: xii(?) Tef. tvarlığ (sic, spell s:farliga) 'wealthy' 303: xiv Muh. bi-māl tavarlığ (-f-) Mel. 6, 4; Rif. 77; dü māl ditto 10, 9 (spelt tusarlığ): 83.


Tris. V. DBR-

D tavarış- Hap. leg.; mentioned only as an example of the Co-op. f. Xak. xi ol anığ birle: tavarışdı: 'he competed with him in swiftness of foot (fi'l-acala) to see which of them could go quickest' Kaş. II 363, 6; n.m.e.

D tepretiş-(d-) Hap. leg.; given as an alternative example with tavarat-. Xak. xi ol yiğać tepretişdi: 'he helped to move (fi'l-tarih) the tree', or 'competed with him' Kaş. II 363, 2; n.m.e.

Dis. DBS-

F tevsi: 'dish, plate', and the like; I.-w. fr. Chinese tieh tsu, same meaning (Giles 11,123 12,317; Pulleyblank, Middle Chinese dep tsi); this is more plausible than Sir Harold Bailey's suggestion (BSOAS, 1963, p. 85) that the word is Iranian, see Doerfer I 123. A.-w. in Mong. as tebs (Kow. 1703). The word survives in various NE dialects R III 1115-17 (in forms which suggest that they are reborrowings fr. Mong.); SW Az. tepsi R III 1117 looks the same, but Osm. tebes/tepsi may be a genuine survival. Uyg. viii ff. Man.-A. tevsi koyğasi: 'his dish (or trough?) and pail' M I 36, 20 (in a damaged passage relating to catching fish): Xak. xi tevsi: al-xīzān 'a tray standing on a foot' Kaş. I 423; a.o. III 50, 26 (ayakliğ): Xwar. xiv tépsi (-b-) 'dish' Qutb 176: Kom. xiv 'dish' tépsi CCI; Gr.: Kip. xv sahn 'dish' tepsi (-b-).

D tibsiz (d-) Priv. N./A. fr. tib; survives in SW Osm. dibsl/dipsiz 'bottomless', and metaph., 'unfound, false'. Uyg. viii ff. Bud. S. 136, 21; 430, 7–8 (usluz): Xak. xi KB (man's mind is like) tibsiz tepiz 'a bottomless sea' 211; a.o. 1164: Çağ. xv ff. tüpsiz dibsz Vel. 201 (quotn., tüpsiz tefiz); tüpsiz 'very deep, bottomless' San. 167v. 17 (same quotn.).

D, V. DBS

S tepse:- See tepzeto:-

S tepset- See tepzeto-

Trls. DBS

D tapsiz Hipp. leg.; Priv. N./A. fr. tap: Xak. xi KB kali kilsar begler tapsiz tapuq 'if a man does service which does not please his masters' 1611.

Dis. DBŞ

D tapiş Hipp. leg. at any rate in this sense; N.Ac. (with a connotation of mutuality) fr. I tap-.. Xak. xi tapiş 'mutual trust (al-mutakaba) between two men, or two others' Kaş. I 367.

tavş 'a sound', and more specifically 'a soft, not a loud, sound'. S.i.a.m.l.g. w. a wide range of phonetic changes, t-/d- and a/i/o in NC; -b-/v-/w- and -r-/u-. See Doerfer II 862. Xak. xi tavuş (sic) al-hiss wdl하라 'slight sound, movement' Kaş. I 367: tavuş (sic) same translation, dialect form (buga) of tavş (sic) III 165: xiii (?): Tef. tavış 'sound' (ya'ni ün 'voice') 280: Çağ. xv ff. tavuş ayak davzi the sound of footsteps' Vel. 180 (quotn.); tavuş 'a sound' (sada) in general and 'the sound of footsteps' in particular San. 165v. 18 (quotn.).

Dis. V. DBŞ

D tapiş Recip. f. of 2 tap-; lit. 'to find one another', hence 'to meet'. S.i.a.m.l. in several meanings of which this is the commonest. See Doerfer II 847. Uyg. viii ff. Civ. bodun birle tapiş 'consulting with?' (the community) USp. 24, 4; tusuç tapişip 'meeting (Hend.)' do. 43, 5; (my Chinese boy has disappeared) kaç kände tleip tapişmadin turur [gap] 'I (or we) have looked for him for several days but not found him' do. 116, 3–4; taşdin ünse tavar tapişur 'if he goes abroad, he finds wealth' TT VII 28, 27–8; o.o. do. 16, 49 (in these instances there is no visible Recip. meaning): Çağ. xv ff. tapiş-(ṣ) buluş- 'to find one another' Vel. 161 (quotn.); tapiş- (spelt)

Recip. f. hamdigar-rā yāfiya to find one another' San. 151r. 12: Kom. xiv 'to discuss' tabuş- CCG; Gr.: Kip. xiv tapiş- (b-) talāqā 'to meet one another' Id. 61.

D tavş- Recip. f. of tav-; the only authority for the existence of these words is the passage in Kaş. below; it is perhaps significant that Kaş. uses tasarrafa also in the translation of tevir-, but apart fr. the difference in vocalization there are great difficulties about deriving tevir-, with its close association with evir-fr. *tev- and the association between the two words is prob. fortuitous. It is equally difficult semantically to derive tavş fr. tav-. Xak. xi (those two are constantly selling and buying (satisğan alisğan) merchandise), and in another dialect (buga) one says satisğan tavşğan, taken fr. the words satti: bāhe sold', and tavdi: tasarrafa 'he was in possession of' Kaş. I 518–9.

D tepiş- (d-) Recip. f. of tep-; 'to kick one another'. S.i.a.m.l. Xak. xi ol meniş birle tepişdi: râkalanî bi'l-rîcl 'he competed with me' in kicking' Kaş. II 87 (tepşür, tepişmek); a.o. II 113, 16.

D teviş- Hipp. leg.; Recip. f. of tevs-; consistently spelt tiviş in the MS., ?in error. Xak. xi ol meniş birle et tevişdi: 'he competed with me in arranging (fi namn) the meat on the spit' also used for helping and for other things Kaş. II 102 (tevşür, tevişmek).

tevşe-, tüşe-: Preliminary note. The vocalization of these V.s and their Der. f.s is chaotic; they should perhaps be reversed; tüşe- and its Pass. f. precede tevşe- and its Pass. f. in the MS., but the Caus. f. of the latter precedes that of the former.

?D tevşe- Hipp. leg., but see tevşet-, etc.; Den. V. fr. *teviş, perhaps a Dev. N. fr. tev- in the sense of 'interlocking'. Xak. xi yip kamuğ tevşedi: 'the thread was all tangled (taşawwusa) and mixed up (iştala) so that the end of it (ra'ahu) could not be found' Kaş. III 286 (tevşen, tevşenmek).

VU?D tüşe- N.o.a.b.; presumably Den. V. fr. *tüşviş. Xak. xi anî anî terî: tüşvedi: (sic) 'he was headed with sweat (tahabba araquhu) because of working' Kaş. III 286 (tevşer, tevşenmek); xiv Mus (?) ihtila 'to be moist, soaked' tüşe-: (s-; unvocalized) Rif. 102 (Mel. 21, 15 öli:-).

D tevşet- Hipp. leg.; Caus. f. of tevşer-. Xak. xi ol yipg tivitàtti: 'he tangled (sawawa) the thread when he could not find the end of it'. Kaş. II 336 (tevşetür, tevşetmek).

VUD tüşvet- Hipp. leg.; this is mutilated in the MS.; the following sentence is added after the Infin. of tevşet-, but it should clearly be a separate para. Xak. xi ol anî anî terîn tivitàtti: (tevşetti): 'he made him work (a'yahu) until he was beaded with sweat', also (kalâlika) Kaş. II 336.
D tevşel- Hap. leg.; Pass. f. of tevşeci-; Xak. xı yıp tevşeldi: (tevşildi:) ‘the thread (etc.) was tangled (ištetta) owing to being handled a great deal’ Kaş. II 236 (tevşelür, tevşelmek, spelt tüşel-).

D tevşen- Hap. leg.; Refl. f. of tevşec-; lit. ‘to entangle oneself (with something)’. Xak. xı er yısta: tellim tevşendii: (tevşindi:) ‘the man occupied himself (i’tamala) with the affair and was very active’ (taharraka kaftına) Kaş. II 241 (tevşenür, tevşenmek; spelt tevşünür, tevşünmek).

D tapşur- Caus. f. of tapş-; ‘to hand over, entrust (something Acc. to someone Dat.)’. S.ı.a.m.ıp., except NEıp., with the same meaning. Kaş. is the only authority for the Sec. f. tapşur-. Uyg. viii ff. Civ. Buddaşiri başşıka tapşurup beldirmez ‘we have handed over the property to Buddhāṣī the basiṣ’. USp. 14, 16; a.o. do. 17, 16; Xak. xı men oğulun: anaşına: tapşurūmid ‘I have attached (alaghu) the boy to his mother and made him her companion (aştquate bīhā (MS. bihā))’ the original form (al-apsible) -c was -s; also used in other contexts Kaş. II 175 (tapşurur, tapşurmak): xii(?) Tef. tapşur- ‘to entrust’ (with Acc. and Dat.) 287; Çağ. xv ff. tapşur- (spelt) siparun ‘to hand over, entrust’ San. 151. 14 (tapşurul-teslim olun- ‘to be handed over’ Vel. 160): Xwar. xiv tapşur- ditto Qubt 167; Nahc. 4, 16; 5, 10; 161, 6.

Tris. DBŞ-

(D) tavişgan: hare’; an old animal name ending in -ğan. This word has a very long history; it was a pre-vii l-w. in Kitan as (PU) taišli, see V. S. Starikov and V. M. Nedelyaev, Predvaritel’noe soobščenie o deshifrove kaidashkogo pis’ma, Moscow, 1964, p. 10, fr. which it passed into Mong. as taołai (Haenisch 145); these words represent, of course, the L/R Turkish form *tavişgān. It was one of the animals of the twelve-year cycle in Turkish and Mong. Survives in SE Türk tawşkan, etc. jarring, p. 297, and in several SC, NW, SW languages, see Scherbak, p. 136. The SW Az. form is dovşan and in Osm. and Tkm. both t- and d- are noted, the former prevailing; initial d- is therefore improbable. In other languages the word for ‘hare’ is koyan (kögan). See Doefer II 966. Türk vii keylk yeyli tavişgān yeyli ‘eating wild game and hares’ T 8: viii ff. IrkB 44 (üpüş-): Uyg. viii tavişgan yil ‘in the Hare Year’ Şu. E 8: viii ff. Civ. tavişgān (once spelt tavişgān in TT VII) ‘Hare (year, day, etc.)’ occurs in USp. 86, 108; TT VIII P.1, 36 and is common in TT VII; hare’s gallbladders, brains, and hair (for burning) occur in prescriptions in H I 25, 89, 116: xiv Chin. - Uyg. Dict. ‘hare’ tavişgān Ligeti 261: Xak. xı tavişgān al-arnab ‘hare’; tavişgān yiili: ‘one of the twelve years in Turkish: tavişgān (sic) ḏūz the name of a river which flows past (aldu) the town of Uc Kaş. I 513; in I 525, 25 tavişgān (sic) is given as an example of a Common Noun in which -ğan is not a Dev. Suff.: xiv Muh. al-arnab (koyan in text; in margin) tawşan Mel. 72; tawşkan (-f-) Rif. 175; sanal’l-arnab tavişgān yiili: 80, 19; tavişgān (-f-) yiili: 186: Çağ. xv ff. tawşkan ‘the animal called tawşan Vel. 180; tawşkan xargūs ‘hare’; also the name of one of the Turkish years; abbreviated form tawşan San. 165y. 20: Tkm. xii al-arnab tawşan Hou. 11, 5: Kip.(?) xiv ditto ... also called dawşgān (so vocalized) Bul. 10, 6: xv ditto tawşan Kav. 62, 7; Tuh. 4b. 8 (and see koyan).


Tris. V. DBŞ-

D tavişgānlaš- Recip. Den. V. fr. tavişgān; Hap. leg., quoted to illustrate the meaning of verbs of this form and prob. only used in the Ger. Xak. xı ol at yarişidi: meni büre: tavişgānlašu: ‘he had a horse-race with me for the prize of a hare; and the competitor who outlasted the other got it’ Kaş. II 226, 16.

D tavişla: - Hap. leg.; Den. V. fr. taviş. Xak. xı tavişladi: (tawşla:da) neñ badā fi’l-ṣay hiss wa haraka ‘a slight sound and movement were noticed in the thing’ Kaş. III 335 (tavişlar, tavişlamak; spelt tawšla-:).

Dis. DBY
tevey (d-) ‘camel’. There is real doubt about the original form of this word; the oldest recorded form is teve; but it became an early, First Period, l.-w. in Mong. as temeyen/temen (Haenisch 148; Studies, p. 234) which presupposes a final -y. Kaş.’s main entry, III 225, is spelt clearly tevey and occurs in a Section headed ‘fa’al, fa’il, fa’ul with various vowels on the second consonant’, the third being alif, in word or ya’. Nearly all the words in the Section end with long open vowels, e.g. tapa; tapi: and it could be argued that tevey was intended to be an ‘Arabic’ spelling of teve: like ma’mā, which also has a final ya’, but this is improbable in itself and inconsistent with the simultaneous spelling of the Oğuz form deve: with final alif. It seems clear therefore that Kaş. meant the word to be pronounced tevey, and this was prob. the original form. S.ı.a.m.ıp.; see Scherbak, p. 193; the NW
Bashkir, Tat. and SW Az., Gagauz, Osm., and Tkm. forms mentioned there all begin with d-, which was prob. the original initial. See Doerfer II 1015. Türkü viii T 48 (egrı: teve): viii ft. teveslerü: barmiş: ‘(a man) went to his camels’ lKB 5; a.o. do 46 (2 titlg): Uyg, ‘u:ltu: i. Cív. various parts and exertions of the camel (teve) are mentioned in prescriptions H I 54, 60, 71 (üğ:me), 98: xiv Chin. – Uyg. Dict. ‘camel’ teve Ligeti 264; R III 1127: O. Kr. ix ft. Mel. 11, 9; 46, 3 (egrı: teve): Xak. xi teve al-ibl ‘camel’, with ‘-v’, used both as a Sing. and as a Plur. Kaš. III 225 (and see Ögüz); (the Ögüz and related tribes turn all t-s into d-s) for example the Turks call ‘the camel’ (ba’-a’ir) teve and the Ögüz, etc. dewey I 31, 20; they call al-ibl teve and the Ögüz dewe: II 195, 25; the ‘Turks call al-ibl tevéy with a kara on the t’a, and the Ögüz and tribes that I have mentioned with them say teve: (sic) with a naş (i.e. fatha) on the t’a III 139, 7; the word is common, but the vocalization is chaotic, tevi: as often as tevey; there are three occurrences, no doubt errors, of tevey in Xak. texts: KB téve (sic) burni teg ‘like a camel’s nose’ 206: xiii(?) Tef. téve: ‘(-f-) ’camel’ 292: xiv Muh. al-camal dewe: Mel. 15, 11; téve Rif. 92; al-ibl te’al-camal tepe: 70, 7; déwey: 172: Çag. xv ft. déwe dewe Iël. 190 (quom.): the word as such is not listed in Sun., but two Çag. phr. containing téwe are listed in 203r. 2–3 and two Rüm. phr. containing déwe in 2227r. 4–5; Ögüz xi (after Xak. entry) ‘the Ögüz-call it (al-ibl) dewe’: Kaš. III 225; o.o. I 31, 2: II 195, 25; III 139, 7 (see Xak.): Xwar. xiv téve ‘camel’ Quth 178; Nahr. 133, 7; 415, 3: Kom. xiv ‘camel’ töve CCI; Gr.: Kıp. xiii al-camal teve: Houn. 14, 13: xiv dewe: ditto Id. 51; Bul. 7, 5: xv ditto Kav. 39, 7; 61, 20; camal töwe Tuh. 11b. 8.

Dis. DBZ

?D teplz lit. ‘salty ground, a salt pan’, hence metaphor. ‘envy’ and the like. Bang’s suggestion in ‘Das negative Verbum in der Türkischen’, SPAW, 1923, p. 114 that it is a Dev. N, in -lz fr. tep is possible, but there is no obvious semantic connection. N.o.a.b. Uyg. viii ft. Cív. tepezdəke teve mayaki ‘camel’s dung on salty ground’ II 195: Xak. xi teplz al-sabxa ‘salt marsh’: tepliz (ba’ unvocalized?) kiş: an envious (al-’as-əd) man: tei: xugan: li’l-barda: aaw’i’-l-hill:’l-alayi: la yastaqir rähบubun: and a pack saddle or load on which the rider cannot settle comfortably’ is called tepliz yük (sic; the only vowel on these words is a damma on the ba which is prob. an error; the word seems to be used metaphor. for ‘awkward, uncomfortable’) Kaš. I 365: a.o. II 208, 12 (çokraş-): KB teplizlik bolur bu kapuşda ükkis tepliz kayda erse tütüs ol urus ‘there is a great deal of envy behind these (palace) gates; wherever there is an envious man there are (constant) disputes and quarrels’ 4247; a.o. 4254: Kıp. xiv tepliz al-arðu’l-sabxa Id. 37; al-sabxa tepliz Bul. 3, 9.

D tapuzgu: Hap. leg.; Dev. N. fr. tapuz-; note that the quotation contains a different word. Xak. xi tapuzgu ‘a riddle’ (al-’alğızə) which is used to test (the intelligence) (yuhâci bihâ); one says tapuzguk (sic) tapuzdim ‘I asked a riddle’ Kaš. I 462.

Dis. V. DBZ-

D tapuz: Caus. f. fr. 2 tap-; pcc. to Kaš.; there is at any rate one word for ‘riddle’ der. fr. 2 tap–, NC Kr. tabısmak; SC Uzb. topısmək; see also tapuzguk; but in other modern languages quite different words are used. Xak. xi ol mapa: sız tapuzguk al-’azgə’l-kañm min’l-’alğızə ‘he asked me a riddle’ Kaš. II 86 (tapuzur, tapuzmak); o.o. I 620 (tapuzg), II 164, 25 (tapuzguk).

D tepze:- Den. V. fr. tepliz; n.o.a.b. Xak. xi ol an: tepezdə: hasadahu ‘he envied him’ (tepezər, tepezmek) . . . ol an: tepezdə: same translation, dialect form (luğə) under -z (fi’l-zəv) Kaš. III 283 (tepesr, tepezmək); tepezdə: hasada is derived fr. tepliz al-sabxa I 19, 10; o.o. of tepez– hasada I 463, 10; 155, 17 (umunçuğ): KB kişî tepesmegli ‘do not envy people’ 1302; o.o. 974 (1 důyũk), 4248–9, 4254–5: xiii?) Tef. tepes– ‘to be envious’ 299.

D tepze:- Caus. f. of tepze–; pcc. to Kaš. Xak. xi ol meni: bu: ișka: tepetzəti: ‘he incited me to envy (al-’as-əd) over this affair’ Kaš. II 335 (tepetzər, tepetzemək); ol meni: tepetzet: ‘he incited me to envy’ luğə fi’l-zañ I 336 (tepetzər, tepetzemək).

D tepzəs–. Hap. leg.; Recip. f. of tepze–. Xak. xi olar kamnu: bu: ișka: tepezdəler: ‘they all envied one another (tahăsədü) over this affair’ Kaš. II 206 (tepesüzər, tepezmək).

Tris. DBZ


D tapuzguk: Dev. N. fr. tapuz-; a ‘riddle’. Survives in NE Tel. tabızik R III 973. Xak. xi tapuzguk al-’alğızə ‘a riddle’ Kaš. I 502; (in a para. on verbs ending in -z which are not Caus. f.s; which is in this case an error) tapuzguk tapızdə: (sic) al-’azgə’l-’alğızə II 164, 25; a.o. I 462, 6 (tapuzg).

D tepilizik: Hap. leg.; P.N./A. fr. tepliz; the passage is in Man. Syriac script which makes the -p- certain. Türkü viii ft. Man. (just as if one sows seed) tepilizik yerde ‘on salty ground’ (it does not come up) M III 14, 4 (iv).

**Mon. DC**

tuç (tuç) an alloy of copper, no doubt in an early Turkish context 'bronze' (copper and tin), rather than 'brass' (copper and zinc). Ar. terminology on this subject is very indecisive; if the dicta are to be trusted; yabah, sufr, and nühah all seem to mean basically 'a yellow metal' and are translated indiscriminately 'copper' or 'brass'; quulaq the one word translated 'bronze' as well as 'brass' does not appear below. The word also exists in Pe. as tüç, but clearly as a Turkish 1.-w. S. i.s.m.l. in SE, NW, SW; in Osm. tüç and more recently tunc a modern Sec. f. Xak. 

**Dis. DCA**

Stuçi See tuçu.

**Mon. DD**

1. tat the basic meaning of this word, which is translated very variously, seems to have been not so much 'stranger', which is 1 yat, as 'an alien', prob. a subject, but in any case inferior. Radloff (III 899) says that he had personally heard of it only as applied to a section of the Tatar population in the Crimea; his quoth. fr. Budagov goes back to Vel. As regards SW Osm., Leh. Osm. 286 (repeated in R III 899 and Sami 370) says that it was a word applied to the old Iranian and Kurdish populations of the provinces absorbed into the Ottoman Empire and hence came to mean 'miserable, destitute'. Türc. XI. 11, 1253: olğuns: tatına: teğl: bun: körül: bilin 'see and know this (all of you) down to your sons and alien subjects?' I S 12; II N 15: Xak. XI tat among the Turks generally 'a Persian' (al-fârbî); hence the proverb tutâg közre: tikenlî tübre: 'hit a Persian in the eye and a thorn-bush at the roots'; tat among the Yağiça: and Tuğsî: kafara Uyğur 'a pagan Uyğur'; I heard this from them in their country; and there is a phr. current there tat tavgâç 'Uyğur and Chinese'; they have this same proverb similarly explained, because they do not trust them; just as the right thing to do to a thornbush is to cut it down at the roots, so also the right thing to do to an Uyğur is to hit him in the eye. And they have another proverb tattsú türk bolmas: bászî bôr bolmas: 'there are no Persians except those mixed up with Turks (sic, la yakamul-fârîstî tâlî wa yuxâli不利-terkî), just as there is no cap unless it has a head to be put on'. K. II 280; a.o. I 453 (tavgâç) and several others translated al-fârîstî, kâhîr, or Uyğur: Çağ, xv ff. tat a class of serfs (ri’dâyä) who do not live in towns and, without being actual slaves (kul), are in the service of landed gentry (akâbir); also used of a class of unemployed roughs (bi-kâr levend) Vel. 162 (quoth.); tat fiqqa-i tâçik 'a clan of Persians' San. 1252. 5 (quoth.); Kip. XIV tat al-fâlhâ 'a peasant' (one MS. adds 'Arab and Persian'); Id. 62; tat al-mustârâb 'assimilated to the Arabs' (perhaps an error for al-mustârâb 'foreigner') Bul. 5, 9: xv hadnâri 'villager' (sart) and tat Tuh. 13b. 3; fallâh tat do. 27b. 8.

2. tat (2d.) 'rust'; survives in NE, several dialects (R III 898), and Khat. Tat; Tuv. tat; Türc. tat B5, tat bar: 297; NC Kir. tat; Kxx. tat; NW Kk. tat; Kumyk, Noseg tot. Initial d- is very unusual in those languages where dat is used. Cf. bas, 6 küg. Xak. XI tat (with fatha, and dama added above) 'rust' (al-tab') which attacks swords and the like Kaj. II 281 (prov., see tut): Kip. xv Tuh. 22a. 11 (ln).

S 3 tat See tatçğ.

tt 'larch-tree'. Survives in all NE languages R III 1334 including Khat. and Tuv. (dit), but not elsewhere (NC Kir. tat 'mulberry-tree' is a Sec. f. of Ar. tat). Uyğ. VIII ff. Civ. tat sœgît 'larch-tree' TT 163 (butik); VII 29, 17: Xak. XI tat 'the larch (al-sanawbar) tree which grows in the mountains' Kaj. III 120.

tod 'the bastard, Ott. spp.'. Survives only (?) in SW Osm. to:Y. Xak. XI to:Y (mis-spelt bo:Y, and immediately following that word) al-hubârî 'bastard': to:Y (also spelt bo:Y; it is possible, but improbable, that that spelling is correct) monquk 'beads (arazât) made of solid perfume and musk (sükk wa mus) which are worn by women' Kaj. III 121; Cüglí XI to:Y al-hubârî, luqa fi’d-dâl Kaj. III 142: KB (in a list of eight game birds) to:Y 5377: Çağ. xv ff. to:Y (2) to:Y 'bastard', also called to:Y kuş San. 188r. 10 Kip. XIII al-hubârî to:Y Hau. 10, 5; XV to:Y al-hubârî 'bastard' Id. 67; doq (sic) al-hubârî do. 49 (Bul. 12, 2 has al-hubârî b:rga:gt:Y, which is obviously corrupt; reading tť for ba‘ and wâw for râ‘ it becomes to:ga:tay, which looks like a Sec. f. of Mong. togodak (Kov. 1807); doq, under dâl-gayan and so not a mis-spelling, may have some Mong. connection): Osm. xiv ff. to:Y 'bastard' in several texts TTS I 696.

Putot peculiar to Uyğ. Bud. and used only in the Hend. tot uçuz; presumably 'worthless' or the like. See (PU) tota:-. Uyğ. VIII ff. Bud. bu muntaq tot uçuz savlarîn 'these so worthless words' U IV 8, 31-2; o.o. U II 77, 19; 86, 36.

**Mon. V. DD**

tat-( ?-dah-) 'to taste' (Trans.); for the see tatâq: tat:sur-. The relationship between this V. and tatâq- 'to be tasty' (Intrans.) is obscure. Except in NE where they have been displaced by the Mong. 1.-w. amda- and the like, either or both s.i.a.m.l.g., but not necessarily as Trans. and Intrans. respectively. In
SE Türkü tatti- is both Trans. and Intrans., and in NC Kxz. tat-, but in Kir. tat- is Trans. and tatti- Intrans.; in SC Uzb. both tott- and tott- are both; in NW languages tat- is the usual form; SW Az. dad-; Osm. tat- (tatt-before vowels) and Tkm. dat- (dad- before vowels) are Trans. only. Uyg. viii ff. till... 

tatt- tatar 'his tongue tastes (various) tastes' TT VI 174; tatmn̄ tattiḡ 'the taste which he has tasted' do. 176: Civ. [gap] çift tatir TT VIII 16 (if this is to be restored as aciç tattir 'it tastes better', it probably belongs to tatt-): Xak. xi KB (he brought out various foods and drinks and) ayur azkina tat 'he said 'taste a little'' 5440; (he said the morning prayer and) tatt- aš- a 'tasted food' 5820: xii(? ) Tef. tat- 'to taste (Trans.)' 280; At. 209 (I aciç) a.o.o.: Muh. daga 'to taste' dat- Mel. 26; tat- Rif. 109; tata' ama dat tat- 106 (only): Çağ. xv ff. tat- (a-ay) tat- (a-ayn) Vel. 162; tat- çiçadan 'to taste' San. 151i v. 8 (quoifs.): Xwar. xiv ditto MN 362: Kom. xiv 'to taste, or savour (something)tat- CCI, CCG; Gr.: K1p. xiii daga tat-: Hou. 40, 9: xiv tat- daga İd. 64: xv ditto Kav. 77, 18; daga tat- Tuh. 16a. 3; 16b. 2; ta'ima ditto do. 23b. 9; 24a. 5.

tet-), tıd-, ttt-, till- Preliminary note. It is reasonably clear how many Verbs of each of these forms there are, but, as they are usually graphically indistinguishable, it is often difficult, and in damaged passages like U III 25, 15 (i) and TT III 112 impossible, to determine which Verb is concerned.

1 1 tett- (d- ) Caus. f. of tett-; with the idiomatic use of Caus. as Pass.; 'to be said to be, to be called'; almost always in the form tettir 'is said to be, is called'. Pec. to Uyg. Uyg. vii ff. Mor. eddī tettük nomluğ [terinğ] 'the precious doctrine called 'good'' TT III 108: Bud. tettir is very common in texts like TT V 4 ff., e.g. tız yokar kėlė bęcgi sır uluğ tettir 'from the knee up to the waist (the element) of water' is said to be 'predominant' do. 4, 4; o.o. TT IV 10: VII 40, 71; Siw. 110, 6; PP 11, 4; 38, 7, 6; tettirsz 'you are called' U I 23, 11: Civ. tettir is common in texts like TT VII 14.

2 tett- (tett-) pec. to Xak., but cf. tettik, tettül-, tettin-, tettü, tettü, it is difficult to fit the first two in semantically with the rest, and they may be derived fr. some other V., perhaps tētt-. Xak. xi kul begke: tettik: the slave resisted (or opposed, qawamıa) the begı (followed by two illustrations of tettük) Kaş II 292 (teter, ttemek): KB (I was friendly disposed to you but) maapa tettgü teg sen adınlı boldı sız 'you seem to be hostile to me and your tone has changed' 1083.

tuğ- (?tuğ-) 'to obstruct, restrain', and the like. S.i.s.m.l. (not SE or SW) usually as tẏ-, Türkü viii ff. Man. nomuğ tureğ ya'damət̄ matuğmət̄ erse 'if we have failed to disseminate and have obstructed the doctrine and rules' Chua. 74-5: Uyg. viii ff. Man. ayığda yaratançağırə tırməz 'you have restrained those who fall into evil ways' TT III 74-5; a.o. do. 112(? ): Bud. yarlıg bolun tırmazun 'let there be an order, let them not obstruct me' PP 19, 1; a.o.o. do. 27, 3; 40, 7; 51, 6 (mistranscribed); U II 69, 5 (ii) (çerğ), U III 49, 25, 51, 19; TT X 106, 496, etc.: Civ. kūn ay yarukin tiğ katılganur 'he strives to obstruct the light of the sun and moon' TT I 27; a.o.: Xak. x1 ol an: tttu: mana'aahu 'he prevented (or hindered) him'; originally tiğtu: but assimilated to -tt- (uildima tec yudda) Kaş. II 292 (tiğar, tiğmak): ol: an: tyyd: mana'aahu; originally tiğtu: but modified (suffisə) III 244 (tiyər, tiymak); ol: an: aska: tiğtu: mana'aahu li'l-fa'dam 'he prevented him from (getting) food' III 439 (tiğar, tiğmak): KB (on your journey) kereklimi alğul kerekləni tıg 'take what you need and discard what you do not' 1445; yırag tımsasa tiğsa yığa erig 'he should not send (the troops) far (from the 'camp' but restrain and concentrate them' 2347; o.o. 4071, 5292, 5439, 5581, 6182, 6472: xii(? )); At. söğünc kelgül yolul akılık tyyur 'liberality blocks the road by which abuse comes' 232: xiv Muh. (? ) mana'a tyy- Rif. 115 (only); o.o. 112 (mis-spelt): Çağ. xv ff. tyy- (-ip, etc.) man' eyle Vel. 199 (quoifs.); tyy- ('with -ty-) man' karden San. 2043; 4 (quoifs.): Xwar. xiv tyy- -ttyy- to restrain, hold back Qub 192: Kom. xiv ditto tyy- CCI, CCG; Gr. 261 (quoifs.): K1p. xv avawawqo 'to impede, hinder' tyy- Tuh. 26a. 11.

ttt- (?tt-) 'to tear to pieces' and the like. S.i.a.m.l. except NW(? ); in NE Khak, NC Kir. ttt-; NC Kxz. ttt-; SW Osm. dit-; Tkm. dit-tyuyt-: elsewhere ttt-. See Doerfer II 996 and titilmığ. Xak. x1 el ot tttu: mazzaqa'la-ha'ma-muharrā 'he tore the boiled meat to shreds', also used when one tears a garment to shreds (mazzaqa tampıqo(n) băliga(n)) Kaş II 292 (ttar, ttmak): Çağ. xv ff. ttt- 'to tear something to pieces (çiçi părā părā kardan) with the hands'; and 'to separate' cotton lint, etc. from the seed San. 1900: 1: K1p. xiii natafa 'to pluck out' (leathers, hair, etc.) ttt- (geg) Hau. 34, 20; 5: XXI ddd- ('with back vowels') 'to pluck (natafa) wool, cotton, and the like; Imperat. ddd İd. 48: xx nasala wa nasara 'to unravel, pluck out' (VV) tyy- Tuh. 37a. 1 (if with back vowel it would be spelt -tt-).

1 ttt- 'to give up, renounce'; pec. to Uyg. Bud. Cf. ifdal-. Uyg. viii ff. Bud. Sanskrit tyakta 'having given up' titip TT VIII D.22, 40; jahātī 'he gives up' ifdar do. 39; (in a list of virtues) ttemek 'renunciation' TT V 24, 61 (and see note thereon); o.o. TT V 26, 107-8, etc. (ifdal-); Kuan-fi-im Pusar 70, 7-11 (yüze-gi); U IV 48, 82-3, etc.

VÜ 2 ttt- (?ttt-) 'to ache, throb'; pec. to Kaş, where it occurs twice in different spellings. The main entry opens the list of words of this form, is vocalized with gama and has
the Infin. in -ma:k, but the Dev. N. is vocalized with hasra and ends in -lg. The -lg can hardly be a mistake and, since Infin. terminations tend to be erratic, it can be taken as certain that this V. had a front vowel, but the position of the main entry before tut- suggests that the damma is correct and the word may have been tőt- or tüt-. Xak. xi baš-tötti(?) 'the wound ached (amađa) because of a blow' Kas. II 291 (tőttet; tőtmek spelt -ma:k); one says baš-títig títli 'the wound ached a great deal' (amađa'a ayya imđált) I 386.

D bd- (2d-) 'to be full, satiated', and the like; apparently a der. f. in -d-(see v. G. ATG, para. 153 and cf. yođ-, yıld- and perhaps koğ-) fr. to:-, which in this case seems to be a Pass. Suff. S.i.a.m.l., usually as toy-; SW Az., Osm., Tkm. doy.- Türkü vili bir todsar aşıçık ömëzen 'if you are once satiated, you do not remember being hungry' I S 8, II N 6: Uyğ. viii ff. Bud. na pârı-pûrayte 'he is not satiated' todmâsa(r) (spelt-tot-) TT VIII C.9: Xak. xi menînî karîn toďtû 'my stomach was satiated' (sabî'a) Kas. III 439 (tôdır:toďür 'both forms' (lûgâta光明, todmâk); karîn todyî: sabî'âl-bâbîn; originally todyî with the -d- changed to -y- in colloquial speech (bi-lûgâta-l-qowm) III 244 (toyarî, toyamîk); the Çigi Turks say karîn toŭdî: sabî'âl-bâbîn, and they (the Kipcak, Yemeq, Suvar, Bulqar, and tribes in the direction of Rûs and Rûm) say todî: with -z- I 32, 16 a.o. II 324, 22: KB kara karîn tôdsa 'if the common people's stomachs are full' 988; o.o. 923, 3602, 3611 (arpâş), 3766, 4769: xrr' (xrr'?) At. hârîl-dîmaz 'the miser is never satisfied' 305; a.o. 255; Teôf. 'he is satiated, full' 306: xiv Muh. sabî'a toy- Mel. 27, 9; 41, 10; Réf. 110, 131; al-sabî toyamâk 36, 7; 122: Çağ. xv ff. toy-(-mağur) toy- (i.e. doy-) Vel. 226; toy- sîr sîdân 'to be satiated' San. 187r. 24 (quotns.): Xwâr. xiii doy-toy-dîto 'Ali 30, 36; xiv toy- ditto Qub 181: Kip. xiv toy- sabî'a Id. 67; (tôk al-sâbîn) the Perf. is todyî; the regular form (giyâstutu) should be tôdû; but I have never heard it do. 65; sabî'a toy- Bull. 40yv.: xiv ditto. Kav. 74, 8; Tuh. 21b. 7.

tut- 'to hold, grasp, seize', and the like. C.i.a.p.a.l. sometimes with idiomatic meanings. The initial d- in early Osm. is not confirmed elsewhere. Türkü vili tut- is common; e.g. (if you stay in the Ötükên mountain forests) beğdî: el tuta: olurçaqten 'you will sit (on the thing) and get hold of it for ever' I S 8; viii ff. Irk. 3 (tapla-); ol taşq- âzî: üze: tutür: 'if a man keeps that stone on his person' Toyoh 17 (ETY II 58); a.o.o.: Man. īğî nomud târıq tutuğa: 'holding to a false doctrine and rules' Chihas. 128-9; a.o.o.: Uyğ. viii tut- occurs in several damaged passages: viii ff. Man. küyî ködezû tutmâklarî bolżun 'may they watch over you (Hend.) and keep us' M I 31, 4-5 (i); a.o.o.: Bud. tut- 'to keep, hold', etc. is common, see e.g. Index to TT I-V: Civ. tut- is common, see e.g. TT I 34-5, 41 (bek); bor sîrkesîn ağızdâ tutup 'holding wine vinegar in one's mouth' H I 70: Xak. xi it keyik tutû: 'the dog seized (axađa) the antelope' (etc.); also used for anyone who seizes something; and one says of maça: elîg tutû: kafala bi 'he gave me a guarantee' Kas. II 292 (tutâr: tutmak); 145, 21 (ağırlîq) and many o.o.o.: KB amul tutgîl ûg 'keep your mind at peace' 25; bu soţ eykê tutgîl 'keep this saying as a companion' 165; o.o. 99, 183, 306, 540 (ağırlîq), 750 (1:d-), etc.: xir' (xir') At. tut- is common; Teôf. ditto 312-13: xiv Muh. qabada 'to grasp' duv. Mel. 30, 5; 40, 7; qabada ma amsaka 'to take hold of' iad.- Rif. 111, 129: làzama 'to cling to' ditu- 30, 15; 115: Çağ. xv ff. tut-(-kûsî, etc.) ditu- Vel. 201; tutgûrîfân wa dâştan 'to seize, hold' San. 168r, 1 (quotns.): Xwâr. xiiit ditto 'Ali 26, 30; xir' (xir') tut- (or -du?) Óg. 111, etc.: xiv tut-dîto Qub 187; MN 35, etc.: Kom. xiv ditto tut- ĆČI, ĆČG; Gr. 258 (quotns.): Kip. xir' amsaka tut- Hou. 35, 5: xiv tut- changed fr. tut- ditto Id. 62; amsaka wa ãbata 'to hold fast' tut- Bul. 241: xv amsaka tut- Kav. 74, 6; amsaka tut- Tuh. 35; a. 9, a.o.o.: Osm. xiv-xvi and ?later ditu- with various idiomatic meanings TTS I 233; II 330; III 217; IV 252.

VU töt- See 2 tit.-

?S tût- See tûte:-.
known xiv (or xv) character Dede Korkud: xviii dede in Rūmī 'paternal or maternal grandfather', also used of ascetic holy men and dervishes San. 223v. 1.

VU tuaça pec. to Uyğ., and used only in the phr. ada tuaça, see ada; prob. a mere jingle with that word and not an independent word.

Dis. V. DDA-

?S tat? - 'to taste (Intrans.), to be tasty'. The relationship between this V. and tat-, q.v., is obscure; it can hardly be a der. f. since there is no trace of a Dev. Suff. -t-, so is presumably a Sec. f. For modern occurrences see Tat- Xak. xi a ş açıuzu: tattdi: yuvaç± t±'m hâdâ±-t±'m f±'l-fam va talâddàgâ biÁ 'the taste of the food was ascertained in the mouth, and it (the mouth) found it delightful' Kaš. III 257 (tattur, tatmak; prov.): KB tatdî tirlglik 'life was sweet' 5627.

PUD tota:- Den. V. fr. tot, q.v.; 'to dis- parage' or the like. N.o.a.b. Uyğ. vii ff. Bud. söögü sarsup totap uçuzlap 'cursing, abusing, and disparaging (Hend.)' Swv. 136, 9-10; a.o. U l 77, 17-18 (utrun-): Cis. Tt VII 25, 5-6 (térgeš).

tüte:- 'to emit smoke or steam'; survives in most NC, SC, NW languages, and SW Tkm.; the Osrn. form tüte- seems to be a Sec. f. rather than the original form. See tüetet-, tütek, tüün. Uyğ. viii ff. Bud. kaltl luwxu sayu tüüüt tüün tüte- of erser 'when every lotus (Chinese l.-w.) seems to be emitting smoke' PP 38, 5-7.

Dis. DDC

S tutçi: See tutçi.

Dis. V. DDD-

D tat- Caus. f. of tat-; s.i.s.m.l. Xak. xi tu:z ašt± tattt: 'the salt brought out the flavour (aveçada t±'m) of the food'; also used of anything that impresses on you (açarra laka) the flavour of anything Kap. II 299; xiii (?) At. 'asal tatrup ilkin tâmak tatip first he makes you taste honey and gives a pleasant taste to your throat' 207: Xwar. xiv tatutu 'to make (someone) taste (something Acc.) Qurb 173.

D tutet- Caus. f. of tüte-; s.i.s.m.l. in NE, NC, NW, 'to make (something) smoke, to smoke out (an animal from a hole)'. Xak. xi ot tüüüt tütt: 'the fire smoked' (daxxanâ' -dûxan) Kaš. II 299 (tüttêrûr, tüttetmek; both spelt tütt): Xwar. xiii dütet - 'to smoke' Ali 25 (misdescribed as a Den. V.).

Dis. DDG

D tatîg (in Kaš. under the heading fà'îl) Dev. N. fr. tat- (tat-) rather than tatçç; 'taste, flavour', often with the implication of 'a pleasant taste'. This is the only form of this word in the early period and it still survives as tatû in NE, NC, but fr. the medieval period a syn. word tat appeared, which survives in all other language groups. There is no good reason for supposing that it is a really old word. Uyğ. viii f. Man.-A tatâg M III 12, 17 (i) (1 teş): Bud. in Bud. terminology tatîg 'taste' is normally the fourth of the six senses, see Tt VI 174 f.; U III 37, 30-1 (1 aşçç)— in Swv. 118, 7 tatçç must mean concretely 'tasty food', (if any are suffering from hunger and thirst) adrûk adrûk tâş tâşûk tatççlûr üze todûrdaci bolaym 1 will be the one who satisfies them with various wonderful (Hend.) tasty foods'— in Swv. 590, 23 ff. the seven uğûq of the body are enumerated as 'flesh, blood, tuttâq, skin, bone, marrow, and olûq(?)'; this seems to be an error for tutâq: Cis. tatççlûr bütünûke tâşê te'tir it is called a support for the preparation of tasty foods' TT I 191; o.o. do. 187, 199: Xak. xi tatçç al-êdâj 'a pleasant taste', one says in a jingile (fl-izdîwê) tatçç tatçç Kaš. I 408; ašt-tatçç: tu:z yôgrun yêmes: 'one gives a flavour (tâm) to food with salt, but one does not eat it as a (separate dish) III 31, 22: KB (when a man reaches the age of sixty) de:dî dîrîg bardî andîn 'the savour (of life) has gone' 367; tatçç erdi barça yigiltikिसम 'when I was young all my work was pleasant' 370; o.o. 375 (b-çç), 689, 1087, 1891-3, 3586, etc., all with the connotation of a pleasant flavour: xiii (?) At. (the wise man knows) bîlîg tatçç 'the sweet taste of wisdom' 106; Tef. mizdçç 'the physical characteristics' (of a particular kind of water) tatçç 289; xiv Muh. al-dâşq-taste dat Mel. 34, 2-3; tatt Rlf. 119; al-tâm datî 66, 3; tatî 165: Çaq. xv ff. tat maza ('flavour') wa lâjda wa tâ'm San. 152r. 5: Xwar. xiv tatçç 'taste' Qurb 174: Kom. xiv 'taste, savour' tatçç CCl, tatov CCG; Gr.: Kp. xiii after tatçç: 'sweet', opposite to 'bitter' al-tâm min kulli şay 'tatt: Hou. 27, 10; a.o. 40, 9: xiv tat-al-halâwe 'sweetness'; tat-al-tâm ld. 64.

D tîgîg N.Ac. fr. tîgîg; 'hindrance, obstruction', and the like. S.i.s.m.l. w. similar phonetic changes. Uyğ. viii ff. Bud. (destroying and putting an end to) örtûg tdyâlgâr çoverings and obstructions' U II 33, 5; o.o. Tt IV 6, 48 (bosgucuç); Swv. 73, 21 (adart-); U III 18, 12; 28, 8; Cis. adîn kîslerîn tîgîg bar 'there is obstruction by others' Tt II 213-14: Xak. xi tîgîg al-hêzr mâna-lşay po-l-man 'denial of access to something, prevention' Kaš. I 377; KB (out of ten remarks) bîlîr söçgelî ul tokuzi tîgîg, tîgîg söç tûbi ašîl barça yîdçç 'one is a foundation (j.e. constructive) and nine are obstructive, the basis (Hend.) of obstructive remarks is completely disgusting' 999.

D tutçç Dev. N. fr. tutçç; with a rather wide range of meanings. Apparently survives in NE Şor tutçç 'pillage' R III 1495; Tuv. tutçç 'a building'; NC Kır. tutçç: (1) 'holding, grasping'; (2) 'the felt cover of a tent'; SW Osm. tutçç (1) 'a stake' (at gambling); (2) 'security' (for a debt). Cf. tutuk. See Doerfer
III 1449. Türkü viii ff. IrkB 29 (ur-); Yen. otuz eriş başlayıu: tutuğka: badi erişç Mal. 32, 12; the whole inscription is damaged and incoherent; this might mean 'he bound (someone) at the head of thirty men as a hostage'; Uyğ. viii ff. Bud. anin ne? (?) tiđiğ tutuğ (?) ișiği (sic) bar erser 'therefore whatever obstructions and restraints on (?!) your work there may be' (get rid of them all) U III 28, 7–8; a.o. Usp. 105, 7–8 (liğ): Civ. yarım yastık kümüşe tutuğ 'security for half a yastık in coin (i.e. not notes)' Usp. 51, 3: Xak. xi tutuğ al-rahn 'security, pledge': tutuğ al-xdz wahted-l-safa minal-l-cimm 'possession by an evil spirit'; one says anıp tutuğ: bar 'he is possessed by an evil spirit' Kaş. I 373; a.o. III 63 (yul-): KB olğülü kişi barca öğke tutuğ 'all mortal men are hostages to time 1211; tapuğka turur kut tutuğ 'divine favour is a security (for good) service' 4180: xii (Tef.) tutuğ('?)/tutuğ 'security'; in turuğ: x: xiv tutuğ 'the cover of a tent'? (tutuğsuz 'without security') Quth 188; tutuğ 'security' Nahc. 163, 7; Kip. xiii rahanu tutuğ: koyu—...al-rahn tuğ: Hou. 36, 19; xiv rahn (fınak Hap. leg.?) and tuğ Türk. 17a. 4.

F totoğ l.-w. fr. Chinese tu-tu (Giles 12,050 12,057; Pulleyblank, Middle Chinese tou tofok) 'military governor' (of a district or region). As pointed out in Doerfer II 874, where numerous occurrences of this word are collected, the correct transcription is totoğ and not tutuğ, as it has usually been transcribed, but see tutuğ. In Turkish it occurs both in the transcriptions of Chinese names and as a title given to Turks by the Chinese Emperor or, very prob. in some cases, assumed by Turks themselves. Türkü viii 09 totoğ 'Wang Tu-tu' (a Chinese) IE 31; Türges xagan buyruğu: Az Totoğ: 'Az Totok, an officer of the Türges Xagan' I E 39; Koço: Totok IN I; Bukağ Totok II S 10: viii ff. Yen. (PU) Köç Totok Mal. 35, 2; Uyğ. viii ff. tarxan kunçu [zap] beğ totoğ çığişi a list of titles in a fragmentary text M 41, 3–4 (iv): Bud. kebünün çu totoğ beglm (?!): Chinese name U II 20, 2–3 (i); El őgesi Isığ Edgü Totok ... Isığ Edgü Totok P.Ns Pfahl. 10, 15: O. Kir. ix ff. El Toğan Totok Mal. 1, 2; seven other similar names.

D tutuğ Pass. Dev. N./A. fr. tutuğ; s.i.s.m.l. with a wide range of meanings; 'overcast (sky); tongue-tied; paralysed; closed (curtains); etc. Cf. tutuğ. See Doerfer II 875. Xak. xi totoğ al-xağsi wa'l-machbub ma'a?m both 'gelding' and 'eunuch' Kaş. I 380 (these meanings do not seem to occur elsewhere): Çağ. xv ff. tutuğ metaph. 'a curtain or screen (parda wa hâ'if) which they put in front of a door' Sam. 169v. 13 (quotns.): Kip. xiv tutuğ al-başxuva 'vestibule' or the like I'd. 37.

D tutuğç N.I. fr. tutuğ; survives in SE Tar.; Türkçe; NC Kir. tutuğ; NC Kız.; NW Kk.; Nog., etc. tutkuş; SC Uzb. tutkîç 'a piece of felt for holding kettles, cooking-pots, etc.; a handle', and the like. Xak. xi tutuğc al-sulfa mina?l-ta?ám Kaş. I 453 (al-sulfa normally means 'breakfast', but al-salf means 'a (leather) provision bag', and that is prob. the meaning here).

D tutuğak Dev. N./A. connoting Habitual Action fr. tutuğ; survives at any rate in NC Kir. tutukak 'a fit (of rage)' and SW tutak Osm. 'a handle, anything that holds or impedes' (Red?); Tk'm. (of a dog) 'that holds fast (to its prey)'. A cognate word s.i.s.m.l. in NC, SC, NW as tutka 'handle' and the like. This word had several meanings, some of which are obscure. Uyğ. viii ff. Bud. (as a result of birth, old age, and death come about) 'and the appearance of depression, anxiety, pain, tutuğak, embarrassment, bewilderment, and a great accumulation of pains comes about' U II 11, 6–7 (obviously an emotion of some kind, perhaps 'a feeling of frustration'): Xak. xi tutuğak 'a mounted detachment (carida) that goes out to capture the enemy's patrols and reconnoiters' Kaş. I 467: KB olüm tutuğak iğ teğirmiş elig 'disease, the advance-guard of death, stretched out his hand (to him)' 1067; olüm tutuğak 1352, 3580, 5976; (in the presence of the enemy a general) adırgu 悒dırgu yezek tutuğak 'must single out and choose advance-guards and reconnoiters patrols' 2342: xiv Rbg. (I am a son of the Prophet) bızde tutuğak (tie) 'iğlari bolmazs 'we do not suffer from seizures (?)' R III 1488: (xiv Muh.) qabadatt'ol-sayf 'the hilt of a sword' kılıç tutuğak: Rh. 173 (only): Kip. tutuğ: q'dim'l-sayf ditto I'd. 64.

PUD toduğun: Hap. leg.; spelt toduğun but no doubt Pass. Dev. N./A. fr. tod: in the sense of 'full (of water)'. Xak. xi toduğun 'a river' (al-wadi) like the Euphrates and the like; used in place of őğüz for any constantly flowing river (wâdi gûrî) Kaş. I 438.

D tutuğun Pass. Dev. N./A. fr. tutuğ; 'prisoner, captured'. S.i.m.m.l. as tutuğun/tutuğun, same meaning. Xak. xi tutuğun al-axşíd wa'l-axşîr 'prisoner, captive' Kaş. I 438; o.o. spelt tutuğun I 104, 11 (dhl-); 205, 6; II 219, 7: KB yil ay tuyuğun, boil 'I have become the prisoner of years and months.' 37 Çağ. xv ff. tutuğun giriftar wa mabhis ditto Sam. 169v. 10 (quotns.): Kom. xiv ditto tutuğun/ tutuğun CCI, CCC; Gr.: Kip. xiii al-axşîr tutuğun (and tuşak) Hou. 32, 13; xiv tutuğun al-axşîr I'd. 64: Osm. xiv-xvi tutuğun ditto TTS II 330, 908; III 217; IV 252.

Dis. V. DDG-

D I tatuk- Intrans. Den. V. fr. 1 tat; n.o.a. Xak. xi türk tutuált: 'the Turk adopted Persian habits'(taxallaqa ... bi-axşîq'i-l-arist) Kaş. II 116 (Aor. and Inf. in 2 tatuk-): kılıç tatıksa: türk yunçur er tatıksa: et tınçur (mis-spel tutuk) 'if a sword gets rusty, (its owner's) affairs deteriorate; if a man adopts Persian habits his flesh putrefies' (yatarawrah) II 281 11: Kip. xiv tatıks: 'his speech and
language became like the language of a peasant (al-fallah) Id. 62.

D 2 tatik- Intrans. Den. V. fr. 2 tat; ‘to get rusty’. Survives in NC Kx. R III 95; in other languages where such a Den. V. exists it is tatina or the like. Xak. xi kiliq tatitki; (later vocalized as totukt): ‘rust appeared (‘al-l-tab’) on the sword’ Kaş. II 116 (tatikar, tatikmak, vocalized totukt-); a.o. II 281, 11 (I tatik-).

D tatıgan- Refl. Den. V. fr. tatıg; survived until recently in SW Osm. tadan- (now obsolete). Xak. xi er ašığ tatıganı: talağdada-racu bi-l-ta’am va tamağça ‘the man found the food delicious and smacked his lips’ Kaş. II 241 (tatıganur, tatıgınmak).

D todıgur- (d-) Caus. f. of todı-; ‘to satiate, satisfy’. S.i.s.m.i. as toyur/-do-yur- (cf. todı-). Uyg. VIII ff. Sw. 118, 6-8 (tatıg): Xak. xi ol menı: todıgurdu: (sic, in error) apha’ani ‘he satiated me’ (todıgurur, todıgurmak; prov.; verse); and one says ol menı: bu: ırıstı todıgurdu: ‘he woreied me (omal-ami) with this affair until I acquired a loathing (sa’am) for it’ Kaş. II 176; men anı: todıdum apha tuhu originally todıgurdu Kum. II 76 (todıurumen, todıurmak); about a dozen o.o. of todıgur- and one of todıur-: KB yetirise içurde todısra karın ‘if he gives him food and fills his stomach’ 2560; a.o. 3766, 4769 (açının): XIII(?): Tef. toyur- (and todıur-) ditto 306-7; XIV Muh. apha’a (toyıgız- Mel. 41, 10) toyıgur-: Rif. 131: Çağ. XV ff. toyıgar-/-mayn, etc.) doyıur-: Vel. 225-6; toyıgar- sir hardan ditto Sam. 187v. 19 (quotns.): Xwar. XIV toyıur- ditto Qub 182: (Korn. XIV ditto toyıdur- CCG; Gr. 248 (quotns.).

D todıgur-: Hap. leg.; Caus. f. of todıgur-; mentioned only in a para. on the formation of Caus. f.s with -t- fr. V. s ending in -r-. Xak. xi men anı: todıgurrum I gave orders that he should be satisfied’ (bi-isbaddıhi) Kaş. II 256, 6.

Tris. DDG

D tatıgılıg P.N./A. fr. tatıg; always specifically ‘having a pleasant taste’. S.i.m.m.i.g. in the shorter form tatılı/tatılı/tatılı: and the like, cf. tatıg. Türkü VIII ff. Toy. III 176, 6-7 (aşığ): Uyg. VIII ff. Man.-A (tatıgılıg 41 M. 27, 2 is an error for tapağılag, see I tatılıg): körtle (VIU) tatıgilağ nomı ‘his lovely, sweet doctrine’ Man.-Uig. Frag. 400 heading: Man. Wind. 250, 36 (ur-): Bud. tatıgılıg soğançızı nom nomıladı ‘he preached the sweet and excellent doctrine’ PP 46, 4; tatıgilağ (sic) as içgü ‘savoury food and drink, do. 71, 6; a.o. Sw. 647, 4 (aşatı-): Civ. TT I 118: Xak. xi tatıgılıg neğ ‘a delicious (lađıg) thing’, originally tatıgılıg Kaş. I 495; the shorter form also occurs in verse quotes. tatıgilağ ‘delicious food’ I 45, 20; tatıgilağ ıstı sandıuvağıc ‘the nightingale sings sweetly’ I 529, 7; III 178, 16; (a bird’s) tatıgılıg ınnum ‘sweet song’ III 104, 15; XIII(?): Tef. tatıgılıg/tatıgilağ/tatıgilağ: ‘sweet’ (of fruit, water, words) 289; XIV Muh. al-hulw ‘sweet’ (opposite to acı: ‘bitter’) đağılag, súcü: Mel. 54, 7; (sıcü: Rif. 151; lahu fa’m ‘tasty’ (opposite to tatıgilağ ‘tasteless’) Dağılag 66, 3; tatıgilağ 165: Çağ. xxv tatıgilağ Tatıla: Vel. 167; tatıgilağ hâ maza ‘tasty, savoury’, abbreviated in Rimi to tatıla: which is also used for ‘sweetmeat’ Sw. 152r. 4: Xwar. xiv tatıla:g/tatıla: ‘sweet’ Qub 173; 4: MN 163: Kom. xiv ‘sweet’ tatıla: CCG (common); Gr. 237 (quotns.): ‘savoury’ tatıgilağ CCG. Gr. XI tatıgilağ; Civ. XIII al-hulw (to ‘bitter’ acı, etc.) furuç yu’m di fa’m Hou. 27. 9: xiv tatıla: al-hulw, also pronounced tatıla: Id. 62: xv al-madu’ul-hulw tatıla: şu: Kav. 158, 5; hulw tatıla: Tuh. 13a. 12; in do. 32a. 1 tatıla: is given as one of thirteen translations of laban ‘milk’.

D tatıgılıg P.N./A. fr. tatıg; n.o.a.b. Uyg. VIII ff. Civ. künleki (sic, ?künleki) İşi: tatıgilağ ‘your day-to-day work is obstructed’ TT I 161; a.o. (?misread) do. 185: Xak. xi tatıgilağ neğ ol-say’ul-mammu ‘ani’l-üşûfîl iłayhi ‘a thing access to which is obstructed’ Kaş. I 496.

D tutuľuğ P.N./A. fr. tutuľ; SW Osm. tutukluk ‘paralysis’ is an A.N. fr. tutuk. Xak. xi tutuľuğ yers al-macanna, that is ‘a place occupied by evil spirits who injure anyone that goes there’ Kaş. I 496.

D tudıgısz P.N./A. fr. tudıg; ‘unhindered, unimpeded’; pec. to Uyg.; particularly common in TT VI where tudıgısz bodısav translates Sanskrit asatigas bodhisattava, see p. 56, note 10c. Uyg. VIII ff. Man. tudıgısz burxan kuțun buł[tuğuz] ‘you have attained the divine favour of the unimpeded burxan (?Mani) TT III 107; tudıgıszin ‘without impediment’ do. IX 23: Bud. (the demon Hidżimba went to meet him) tudıgısz köşülin ‘with an unperturbed mind’ 1ü II 16; 16; tudıgısz bûrdî ‘he gave unstintingly’ PP 6, 6; tudıgısz bodısav TT VI 10a, etc.; TT VIII G.19; Sw. 186, 1.


Tris. V. DDG

D tutukla:- Hap. leg.; Den. V. fr. tutuk. Xak. xi ol oğlım tutukla:- ‘he castrated (xaşı) his son, or destined him (nusabahı) for castration’ Kaş. III 337 (tutuklar, tutuklamak).

D tutıgılân- Refl. Den. V. fr. tutıgî; survives with the same meaning in SW Osm. as tatılan-, and in NW Kaş. as tutılan- ‘to become reconciled’ (tutılaş- exists with the latter
meaning it. NC Kir.) Xak. xi üzüm tatıg-
lando: 'the grapes became tasty and delicious'
(dâ' a'm wa ladda) Kaş. 11 265 (tatıglandunr,
tatıglandmak).

D tutuklan- Hap. leg.; Refl. f. of tutukla-:
Xak. xi uralı tutuklanló: 'the woman procured a lunch as chamberlain to walk in
front of her' (hâcîha(n) vâqdamahd) Kaş. 11 265 (tatıglandunr, tutıglandmak).

D todıgurums- Hap. leg.; Refl. Simulative
Den. V. fr. a N.SA. fr. todıgur-; mentioned
only as an example in a grammatical section.
Xak. xi ol ani: todıgurumsd: 'he pre-
tended to satisfy him' Kaş. 11 263, 2.

D todıgurun- Hap. leg.; Refl. f. of todıgur-
mentioned only as a grammatical example. Xak. xi ol karın todıguru: 'he pretended
to fill his stomac, or devoted his whole at-
tention to filling it' Kaş. 11 202, 4.

D todıguruş- Hap. leg.; Recip. f. of todıgur-
mentioned only as a grammatical example. Xak. xi ol menîn bîrle: karın todıguruşd: 'he
competed with me in filling the stomach'
Kaş. 11 201, 24.

D tatıgsa:- Desid. Den. V. fr. tatıg-; pec. to
Kaş. Xak. xi er tatıgsa:di: 'the man longed

tatıg. Türkî viii ff. Man. bilîgê bilîgê
tatıgsaray: 'he loses his taste for wisdom'
**M 111** i8, 12 (i).

Dis. DDG

D têlik morphologically a Dev. N./A. fr.
2 têt-; semantically there is no obvious con-
nection with that V., but a close connection
with têftiz; 'quick-witted, intelligent';
i.a.m.1.1.g., but some meanings in NC, NW
are hard to connect with the original one.
Uyg. viii ff. Bud. (in a list of good qualities)
tatıg odıgurak 'quick-witted and wide awake'
TT VI 279: Civ. (T'T VII 28, 53-4 (bilîgê):
Xak. xi oğli: têlik al-walad fażin 'her intel-
ligent son' Kaş. 11 33, 27; n.m.e.: KB têlik
is a stock laudatory Adj.; e.g. ajunda têlik
er yêli bu cîhân 'in this world the quick-
witted man conquers the world' 279; o.o.
297 (adult), 475, 893, 1188; in 58 têdûk,
for which there is no obvious etymology or
explanation, may be a distortion of this word
to rhyme with bedûk, a.k. erdi elgi yûrekê
têdûk bilîgê sakinûk kör ati bedûk 'his
hand was generous, his heart intelligent (?),
wise and thoughtful, he had a great reputation':
xiii(2) At. (an occasional mistake comes) nêçe
'êlik erdîn 'from a man however intelligent
he may be' 361: xiv Muh. (?) al-sâhih 'sagac-
ious' têlik Rîf. 151 (only): Çağ, xv ff. têlik
'active, enterprising; capable in business
matters' Vel. 183 (quotns.); (teyîl (sic) of a
sick man 'losing his senses and talking wildly'
do. 182 (quotn.)); têlik (spelt) same translation
and quotn. as teyîl above; also pronounced
têlik; the Rûmî author (Vel.) translated it
'active, enterprising; capable', and Tâli'-i
Haravi (see Bud. 52b. 9) translated it 'in good
health' (paÒîh) as opposed to 'ill' (marîd) and
quoted this verse; they were mistaken Sañ.
152r. 15; têlik similar translation (same verse
as Vel. s.v. têlik) also pronounced têlik do.
192r. 7 (there is obviously considerable con-
fusion here; Vel.'s first translation and Tâli'-i
Haravi's translation are substantially correct,
Sañ. was mistaken in accepting Vel.'s second
translation based on a misunderstanding of the
verse quoted): Kip. xii al-yaki (opposite to
'stupid' PU abru:) têlik Hou. 26, 11: xiv
têlik 'the key (mutûh) to something secret,
which no one knows except its maker Id. 37.

I8 teêdük See têlik.

F dîdek Hap. leg.; no doubt a l.w., prob.
Iranian. Xak. xi dîdek 'the cover of the litter
(habisatu'l-za'ima) in which a bride hides
from the neighbours on the day of her wedding'
Kaş. I 408.

D 1 têtîg Hap. leg.; N.Ac. fr. 2 tît-; 'aching'.
Xak. xi Kaş. I 386 (2 tît-).

2 têtîg 'mud', both in its natural state and as
a raw material for house-building. N.o.a.b., see
balûk. Tûrkî viii ff. teve: têtîgke: tiss-
mîas: 'a camel fell into mud' lirK 46: Uyîg.
viii ff. Bud. (he drew mortals) ñansara
kôk têtîgden 'out of the grey mud of sam-
sâra' TT V. 26, 85-8; têtîg yûguru 'kneading
mud' (to build a house) TT VI 82; a.o. Swv.
610, 15: Cim. emdi têtîg kîlû kûmînrîn
ayalîm 'now let us prescribe the days appro-
priate for making (builders') mud' TT VII 38,
12; yêrde ñûlp têtîgîn alip 'urinate on the
ground and take the mud so made' H I 74:
o.o. TT VII 1.3 (çañuk); H II 26, 110: Xak. xi
tîtig al-jin 'mud' Kaş. I 386; o.o. I 150, 7
(oçakltik), 506, 12 (kûzêçêlik); III 297, 22
(suvla-).

D têtêk Dev. N. (Conc. N.) fr. tûtê:-
etymologically 'something which stems or
smokes', in practice 'a spout' or more generally
'a tube; a pipe as a musical instrument; water-
pipe', and the like. Survives in NC Kir.
tûtêk; Kxz. tûtêk: NW Kk. tûtê/tûtik:
Krim düdük; Nog. düdük; SW Az., Osm.
düdük; Tkm. têyîdük; l.w. in Russian as
dukh. Xak. xi têtêk 'the spout (furniture) of
ever and the like Kaş. I 386: xiv Muh.
al-sâhaba 'reed pipe, flute' düdük Mel. 63, 2
(only): Kip. xii al-sâhaba düdük Hou. 24,
10, 41, 7: xiv düdük ditto Id. 48: xx daff
'tambourine ('dümmi) Tkm. düdük Tuh. 15b.
8: Osm. xv ff. düdû/düdük 'reed pipe' TTS
III 254.

Dis. V. DDG-

?E têtîtür- See tutur-

Tris. DDG

D tiîtîçî: Hap. leg.; N.Ac. fr. 2 tîtîç: 'a man
who makes mud walls'. Uyîg. viii ff. Bud. (in
a list of workmen) tiîtîçî Atesiz Pfahl. 24, 29.
TRIS. DDG

?E töökek: See tümnek.

D tettiklik A.N. fr. téttii, 'intelligence, quick-wittedness'. Survives in SW Osm. Xak. xi KB tettiklik bile kildi yalpuk fış 'with intelligence a man does his work (properly)' 2222; o.0. 2188, 2224: xill (?) At. 55 (ozz.).

Tris. V. DDG-

D tettiker- Hap. leg.; Intrans. Den. V. fr. tettik; properly 'to be quick-witted, intelligent'. Uyg. viii ff. Bud. (if a man's hair turns white while he is still young; if he sweats freely and is bad-tempered) artukrak yaruk yaşuk tettikser tellinde yana ot körser 'if he has a brilliant intellect(?) and constantly sees fire in his dreams' (you should know that that man has a bilious disposition) Sur. 594, 10-11.

Dis. DDL-

P?F toduç Hap. leg.; this word occurs in Xak. xi KB 5377 together with 'swan, pelican(?), crane, and bustard' (toy) in a list of eight game-birds; the other three like this are Hap. leg. If pure Turkish, the word must be all these sunlla:~ which hustard 'the meat was boiled to rags'; also used of clothing when it has become shabby and torn to rags (aqlaga va tamazzaqa) Kaj. II 120 (tutulur, titlimak).

D tutulur- Hap. leg.; Refl. Den. V. fr. tut; quoted only as a grammatical example. Xak. xi ta:ğ tutlandi: 'the mountain was covered with larch-trees' (sanawbar) Kaj. III 199, 5.

D titlim- Hap. leg.; Refl. f. of titil-. Xak. xi er iştin titlimdi: 'the man gave up (imtana'a) the enterprise' (etc.); also used when he has been reluctant to speak (tawaqqa a fi khalamihi) Kaj. II 242 (tidlmur, titlimmak).

Tris. V. DDL-

D tutulurur- Hap. leg.; Caus. f. of tutulurul. Uyg. viii ff. Man. [gap]larig tutunfturquz 'you have caused the . . . to be restrained' TT 79.

Dis. DDM

F didim 'crown'; l-w. fr. Greek diáσμα, obtained through Sogdian διασμόν. N.o.a.b. Türkü viii ff. Man. TT II 8, 67 (ur-): Xak. xi didim (sic) 'the crown (al-ilîlîl) which a bride wears on her wedding night' Kaj. I. 397.

D titlim (d-) Hap. leg.; N.S.A. fr. ttt-, but judging by titlimlik, q.v., already with front vowels. Xak. xi KB (a beg must be stout-hearted and a good shot) yurek birle boldi yağîka titlim 'with a stout heart he becomes destruction (or the like) to the enemy' 2043.
D tutum (tutum) N.S.A. fr. tut-, lit. 'a single act of grasping', but normally used as a Cone. N. meaning 'a handful', with other cognate meanings. In the medieval period became tutam, presumably because of the original form was tutom (cf. tutuğ), and s.i.a.m.l.g. in this form. Osm. tutum 'sumach' is a Pe. 1.-w., not connected with this word. Uyğ. viii ff. Civ. yéli tutum talkan 'seven handfuls of meal' TT VII 24; 9; 25; 9-10: Xak. xi KB (man is born to die) tutunça trígülik tüker alknur 'his handful of life comes to an end and perishes' 5265: Çağ. xv ff. tutum (1) girift-i kâr va dîrî-i kâr 'seizing a thing and traces of a thing'; (2) fişi va hadüdät 'pickles' (and in Pe. 'sumach') So. 169y. 17 (the first translation is obscure; neither meaning seems to be noted elsewhere); her tutam tört ölg 'every tutam is two double handfuls' Bahur (P. de C. 222): Kip. xiv tutum al-qabda 'a handful' Id. 64; Bul. 9, 10.

D tutama: Pass.(?) Dev. N. fr. tut-; Hap. leg. in this meaning, but in a common N. Ac. in some modern languages. Xak. xi tutama: al-sandiq 'chest, coffers' Kaş. I 431.

D tutmac: Dev. N. in -mac (denoting kinds of food); some kind or kinds of farinaceous food, 'noodles, macaroni, vermicelli', and the like; popular in the medieval period, but now obsolete; the latest trace is in SW Osm. tutmac 'for tutma (.a7) 'a dish of stewed mutton in gobbets with chick peas' Red. 1251. See Doerfer II 876. Xak. xi tutmac: a food (ta'âm) well known to the Turks', followed by a story about Dâl-qarnayn, who is said to have provided this food when his troops said tutmac: aç 'do not keep us hungry' Kaş. I 452; o.o. III 119 (q6:b); 3 o.o. translated tutmac: Çağ. xv ff. tutmac 'a kind of food (aq) made by rolling out dough and shredding it' San. 169y. 12: Kip. xiv tutmac (-c) 'handfuls (qabdât) of dough placed in meat soup'; its meaning is 'held back for hunger' (al-mumask li'-çane); tutma: 'do not hold back', ac 'hungry'; the phrase (al-cumla) is used as a name Id. 64; (in a list of foodstuffs) al-tutmac qibedqaya Kip. word Bul. 8, 12: Osm. xiv to xvii tutmac 'macaroni soup' in several texts TTS II 907; III 689; IV 766.

Tris. DDN

D titimliq (d-). P.N. fr. titim; pec. to KB; the context indicates some meaning like 'destructive, disruptive'. Xak. xi KB (an army commander in the face of the enemy must be as brave as a lion, with a wreath like a leopard's) toquz teg titimliq 'as destructive as a wild boar' (as strong as a wolf, etc.) 2311; o.o. 2328 (tupul-), 5905.

Dis. DDN

tadun originally 'a calf, one or two years old'. Survives only in NE Kaş., Koib. (R III 928): Kinh. tazın 'an ox, a gilded bull'. Xak. xi tadun al-cada' minal-bağar 'a two-year-old calf'; and the feminine is tiśli: tadun Kaş. I 400; tadun (?; -d-) al-tabi' minal-bağar 'a one-year-old calf' III 171.

VU?D tün n.o.a.b. For the description in Kaş. cf. Türk; in a Section in Kaş. headed fa'il together with tadun and tođun. If the -d- could be taken as an error for -d- this might be an Abb. of ti; with which there is some semantic connection. Uyğ. viii ff. Bud. (if a man, because he does not understand this, takes it as the meaning of the term) tür (PU) tünçça yapılık nomlasar 'or preaches errors at inappropriate times'? TT VI 195 (one of several v.l. of this para.; the translation is purely hypothetical, but it is hard to see any alternative): Xak. xi tün (sic, but an error under fa'il) här yunhi 'omi'nî-waqt 'a Particle connoting time'; hence one says bu: tün (sic) keldi: ça'a fi mišt hádâl'-waqt 'he came at about this time' Kaş. III 171.

tođun (hitherto transcribed tođun, but the Chinese transcription indicates tođun, cf. totok); a Türkü title of office. It occurs fairly frequently in Chinese records regarding the Türkü, where it is spelt tu tu'n (Giles 12,100 12,232; Pulleyblank, Middle Chinese tou duan), see Chavannes, Documents sur les Tou-kiue (Turcs) occidentaux, St. Petersburg, 1906, Index s.a. 'Tu 'dun. In the list of Turkish offices in the Chiu T'arg Shu, Chap. 194b. (Chavannes, p. 21) the tu-'tun occupies the 7th place, coming after the hsieh-li-fa (életber); when T'un Yavgu:, who was the Western Türkü xagan in the first quarter of the 7th century, conquered foreign countries he gave his rulers the title of életber, but sent a tođun to supervise them and collect the taxes (Chavannes, p. 24); the word appears in these records, as an element either first or second, in P.N.s, e.g. Tü'n tođun and Tođun Şad (Chavannes, Index). By xi the office had obviously lost importance. N.o.a.b. in Turkish texts. See Doerfer III 1194. Türkü viii tođun (Vu) Yamtar ttit(tum) 'I sent the tođun Yamtar' (telling him 'attack the Karluk to the south') II 42; Kül Tođun inicial: younger brother of Kül Tođun' Ixe-Assete a.1; b.1 (ETY II 121-2): vii ff. Urupu: Tođun Çigisi: Miran A 2-3 (ETY II 64); Xak. xi tođun 'the headman (also of a village, and the man who allocates water for watering livestock' (muwazzîl'-miyâh fi'l-sîr) Kaş. I 400; tođun 'the man who allocates water for watering livestock among villagers' III 171.

D tütün Dev. N. fr. tüne-; 'smoke'. S.i.a.m.l.g., usually as tütün, but NW Kk., Nog. tütüen; Kaz. tüten. See Doerfer II 953. Uyğ. viii ff. Man. tamgakanda kara tütün taşıkar 'black smoke comes out of her throat' M II 11, 20: Bud. tütsüngü'n tütün 'the smoke of incense' Suro. 424, 6: o.o. PP 38, 6 (tüte-); TT VII 21. Çu. tütün occurs frequently in lists of taxes mentioned in contracts, e.g. kalan kurut tütün kabin USp. 14, 12; 21, 12; a.o. do. 88, 44; its exact significance is obscure, perhaps a hut tax (see
Caferoğlu in *TM IV*, p. 42): Xak. xî tutûn
al-duxân 'smoke' Kaş, I 400 (prov.); o.o.,
spelt tutûn II 72, 9; II 299, 8 (tûtêt)- KB
kiŞler evinde bu kopur tûtûn 'this man
raises smoke in people's houses' 341; yaruk-
luki arzak ükûsî tûtûn 'he gives out very
little light and a lot of smoke' 6127; xiv Mich.
al-duxân tûtûn Mel., 68, 16; Rif. 169:
Xwar. xîv tûtûn 'smoke' Qutb 191; Nahê.
439, 4-5; Kom. xiv ditto CCI; Gr. : Kp.
xîl al-duxân tûtûn Hou. 40, 8; xiv ditto Id.
37; dûtûn al-duxân already mentioned un-
ter t- but commoner (aktar) with d- do. 47; al-
duxân tûtûn Bal. 4, 12; xv ditto Tuh. 15b. 8;
Osm. xiv ff. dûtûn is the normal form until
xvi but tûtûn is noted fr. xiv onwards;
c.i.a.p. TTS I 706; II 350, 913; III 230; IV
265.

**Dis. V. DDN**

D tutun- (? d-d-) Hap. leg.; Refl. f. of tat-
-quoted only to illustrate this meaning of
the Refl. f. Xak. xî ol aŞ tatîndî: he pretended
to taste (yadîq) the food without actually
tasting it' Kaş II 158, 17.

D têtin- Hap. leg.; Refl. f. of 2 têt-. Xak.
î ol aŞ têtîndî: 'he pretended to taste
(food)'; hence one says anu yûzîqe:
têtîndî: baksâ: 'a man cannot look
at his face boldly (?); MS. lamxâ(n) nâşira(n)
which might have this meaning; or, reading
lamxâ(n) 'stealthily') because of his beauty
Kaş, II 144 (têtîndî, têtîneq). D

D tu鳖n- Refl. f. of tut-; 'to restrain, or
control, oneself and the like. Survives in NE Tel.
tuîn- R III 1311. Türkiî viii ff. Man. (if our
praises and prayers have not reached God, but)
ne yêrde ticîndi tutunti erser 'have been
obstructed or detained somewhere' Chias.
TT III 111 (damaged; sic but 'belongs here'.
Chr. (then the Magi approached and entered)
tutun 'keeping control of themselves' U
6, 11 (so read, though better clear in the MS., Müller,
in error, tûdîn): Xak. xî er uŞîn ticîndi
'he gave up (intama)n the enterprise' Kaş,
II 144 (tûdîn, tutunmaq).

D tutun- (d-) Hap. leg.; Refl. f. of tutu
.Türkiî viii ff. tokan gus tirpaka: suçu-
ulumnîş yana: tutûnmaq: 'the falcon's claws
were skinned and torn' IrkB 44.

D toduñ- (d-) Refl. f. of todn-; usually 'to be
satisfied, satisfied'; survives in NC Kir.,
Kzx. toyun-. Xak. xî er toduñ-: 'the man
pretended to be satisfied (ta'bân); also used
when he has been satisfied (tugabba'a)n Kaş, II
144 (tudûnnûn, tutunmaq; mis-spelt toduñ-).

D tutun- Refl. f. of tut-; s.i.m.m.l. with a
wide range of meanings. Türkiî vî T 25
H I 37 (tişî): Xak. xî kûn tutun; the sun
was eclipsed' (kusîfet); and one says ay

tutundî: 'the moon was eclipsed' (kusîfet); and
one says beş meni: oğul tutundî: 'the beg
adopted me (tabanînî) and took me as a son';
also in other contexts (wağayırhu hadîlikâ); and
one says er keyîl tutundî: 'the man devoted
himself to catching (istabadda . . . bi-axd) the
antelept'; also used of catching anything when
one concentrates on it (infrareda hii); and
one says ot tutundî: 'the fire caught hold'
(iitqaqladit) (tutunûr, tutunmaq; spelt
tutan,- cf. tutun, verse) and one says ot
avurta: tutundî: 'he engaged (ittaxada) a
wet-nurse'; and ol meni: ûltüg: tutundî:
'he engaged me as an intercessor with the king'
(hadîlikâ'lu-nasdar 'with the same Aor. and
Infin.,) Kaş, II 143; çaksâ: tutun: 'if one
stikes (a strike-a-light) the fire catches hold'
II 23, 17: KB ati edgû bolsa tutunsa boğugu
'if a man's reputation becomes good and
retains its colour' 1957; (listen to) ûzîn tutun-
er 'the man who controls himself' 4103; a.o.
1697 (adaš); 2276; XIII (?) At. (if the fire of
anger) yâlmânâsă tutun 'catches hold and
flames up' 339; Tef. tutun- 'to take (as one's
own God, friend, etc.)' 315.

**Dis. DDN**

D tutunçu: Hap. leg.; Dev. N./A. fr. tutun-
Xak. xî tutunçu: ûgül 'a boy whom a man
has adopted' (tabanîn) Kaş, III 375.

toñun-; 'insatiable'. N.o.a. Türkî ufi ff.
Man. Chias. 252-3, etc. (I suk): Bud. toduñ-
șaruk yula têg 'like an insatiable burning
lamp' TT V 6, 49; o.o. Chias. Berlin 27, 7-8
(anran-); Sw. 582, 4.

tatın-. Xak. xî tatîndî: süt: al-ûbr (MS.
-al-'ubr, but this has no suitable meaning)
mina-l-laban 'the residue of milk' Kaş, I
449.

tidn-. Xak. xî tidoñdu: neq (misvocalized
tuidañ:] al-py'ul-mumandâ 'something in-
accessible' Kaş, I 449.

D tutunşüt Priv. N./A. fr. tutun; n.o.a.
Xak. xî ot tutunşüt bolma: 'there is no
fire without smoke' Kaş, I 400, 19; III 16, 18;
n.m.e.: XIII (?) Tef. tutunşüt ditto 319.

**Dis. DDR**

tâtir perhaps survives in NC Kzx. tâtir; this
now means 'salt pan' (which should be tepiz)
but may originally have meant, more generally,
'flat ground'. Cf. tâtirîg. Xak. xî tâtir
yer: al-qarâh mina-l-ard 'a flat sown field' Kaş,
I 361 (or 'land free from salt').
tîtir 'female camel'; the difference in mean-
ing, if any, between this word and înêmîn is
not apparent. N.o.a. Türkiî viii ff. IrkB 20
(ûbrâ): Xak. xî tîtir al-nâqâ 'female camel'
Kaş, I 361: KB (the grey cranes fly) tîzîlmis
titir têg 'like camels tied in a line' 74; o.o.
D tétrü: presumably Ger. of *stetürt-*, Caus. f. of 2 té-t- (cf. tétrü-), used as an Adv./Adj., with a rather wide range of meanings some of which can only be inferred. The word is several times spelt quite clearly tétrü: and survives in SE Türk as tettür/tettür/tettü: 'inverted, inside out, the wrong way, wrong, topsy turvy' *farrin 304; Tar. tettür ditto R III 1093. It is possible that this was the original pronunciation, but the vocalization in Türkü and SE Türkü excludes the possibility of connecting this word with tart- and there is no other trace of *t tertü*. Türkü VIII ff. (VU) tüğ: tétrü: (sic) kişemü: (sic) 'a man' hobbled the roan horse(?) crosswise (it stands unable to move) *Irk. 39: Man. (being deceived by those who say) tétrü: (sic) yana ılgıdevü 'wrongly and untruthfully' *Chaus. 135: Uyg. VIII ff. Man. tétrü: (sic) saçlıg kurta (sic, error for kurtga) yek 'an old female demon with dishevelled hair' M II 11, 16; same phr. with tétrü: and kurtga do. 12, 1 (ii); körürler erti siziye tétrü: 'they were looking askance at you' TT III 82: Bud. tétrü: körmeğiğ yarukn ıdти 'she sent the brightness of a sidelong glance' (at the king) U II 23, 11-12; o.o. of tétrü: kör- in TT-X — in the phr. tétrü uk- U II 7, 6 etc. and tétrü: sakin- TT V 22, 14-21; U II 5, 4 etc. the word has no pejorative significance and seems to mean (to understand, or meditate) 'deeply, thoroughly, through and through' — ters tétrü (sic) körüm ördümlmez erser 'if we have caused false (Hend.) omens to arise' TT IV 8, 74; o.o. of ters tétrü TT VI 331; VIII 40, 37; VIII 0.2: Civ. tétrü sakin- TT I 170: Xia. XI tétrü: (sic) al-ma'ku: 'inverted', of anything *Kaş. I 420; (after té-t-) and one says ol agar tá: térü: (sic) bakkı: aqdaqal-ı naşarı lâyhi 'he stared fixedly at him'; and one says of a handsome man (al-camil) agar térü: bakş: bolmas: 'a man cannot stare fixedly at him'; ve qa yakın bi-ma'nā naşarı-far 'and it (also) means "looking askance"' *II 292: KB yarağlı gayrısız térü: körüp: 'looking closely at his useful and useless qualities' 328; (if you love someone his faults become virtues) kamug tétrüsül 0p 'everything crooked about him is straight' 536; o.o. (all pejorative) 1670, 1902, 1984, 5507: *Kiv. XIV dêtrü: baksan-ı haddan (n) 'to look intently at (someone)' *Id. 48.

PU tudrüç Hip. leg.; so spelt, but ?read -d-.

?E tutruğ Hip. leg.; n.m.e.; prob. an error for *tütü, see tutsüg. Xia XI igilg tutruğ: e'd bolur waqiyatü'l-marişt takin lahu fāl hasan 'a sick man's will is a good omen for him' *Kaş. I 79, 13.

D tutrup Hip. leg.; this is the reading in all three MSS. and can be explained as a Pass. Dev.:N./A. fr. tutur-, lit. 'one who is ordered to hold', but it may be an error for buyruk which would suit the context; the verse occurs in a passage about the functions of bgs. Xia XI KB bu él tutruki ham tüb beklikli 'the basic quality of this man who is put in charge of the realm is his firmness' 2132.

PU?D tütrüm pec. to Uyg. Bud. and found only in the Hend. tütrüm teriğ presumably 'profound, deep'. Uyg. VIII ff. Bud. tütrüm teriğ qualifying noun 'doctrine' *TT V 22, 18; VII 283 (v.l.); *Hüen.-ts. 214; tütrüm terıp yarlığılıg nom 'a doctrine of which the interpretation is deep (?) and profound' *Suv. 87, 29; 88, 16, 371, 3; tütrüm terıp edğüsün 'his deep (?) and profound goodness' *Hüen.-ts. 1958.

Dís. V. Diir.-

D tattur- (?)dädur-) Caus. f. of tat-; 'to make or let (someone Dat.) taste (something Acc.);' as such n.o.a.b., but s.i.s.m.l. as tattur-/ tattur-; SW Tkm. dädir-. Xia XI men agar aş tatturumd 'I made him taste (adaqtuhu) the food' *Kaş. I 73 (tatturunmen, tatturma:k); ol ma:ga aş tattür: 'he made me taste the food' (etc.) III 186 (tatturur, tatturma:k); o.o. I 515, 22; II 74, 11: (xill?) *At. 'asal tatrup 'giving him honey to taste' 2077; a.o. 263; *Tef. tatdir- ditto 289; *Çag. XV ff. tattur-(-mas) tattür- Vel. (*qatn;); tattür- (spelt)- çanıdandan 'to cause to taste' *San. 152r. 3 (ditto); Kom. Xiv ditto tatir-CGG; *Gr. 237 (quotn.); *Kiv. XIII داعش تارت- (sic) *Hou. 40, 9.

D têtür- (d-) Caus. f. of tê-t-; survives with the same meaning in SW Az. dedirt- (sic); Osm. dedir-/dedirt-. *Cf. I tê-t-. Xia XI ol andağ têtür: kalafa hattı qila kodâ 'he arranged for it to be said thus' *Kaş. III 186 (têtürür, têtürme:k); *Xwar. xill (?) (there was a stretch of uncultivated steppe) muça Çürcet têtürüler; (?)d- erdl 'they had it called Çürcet' *Og. 261.

D tıdıtr- Hip. leg.; Caus. f. of tıdı-; prob. here 'to let oneself be obstructed'. Uyg. VIII ff. Bud. TT VII 40, 19 (boğun-).

S toďur- See toďuçur-

D tutur- Caus. f. of tut-; 'to order to seize' etc. S.i.a.m.l.g., usually as tutur-. Xia XI ol agar it tuturdi: 'he set (ağr) the dog on him to seize him' (li-xa' çadofuh; this is irregular; grammatically it should mean 'he ordered him to seize the dog'); and one says (qad yuqâl) tutturdu: (this was no doubt the original text, it has been changed by a later hand to tütügûrd; originally it contained three tâ's, it tutturdu: with -tt- (muçuđada), and one of them was elided as an abbreviation (tusifä(n)) *Kaş. I 73 (tutturur, tutturme:k); this spelling may be a deliberate correction by a later scribe, cf. tutus-; it is unlikely to be original); beğ oğrûru: tutturdu: 'the beg ordered the capture (bi-axd) of the thief, and he was captured' II 174 (tutturur, tutturma:k; spelt with two tâ's, not a taşdil): Xiv
Muh. (?) avṛa: to bequeath' tutur:- Rif. 105 (this is the likeliest of several meanings of avṛa in this context and the likeliest transcription of the 'Turkish word which is unvocalized, but it might be an error for tutuZ:-, q.v.): Xwar. xiv tutur- 'to order (someone Dat.) to accept (a command Acc.)' Yoth 188: Kom. xiv 'to order to hold' tutur- CCG; Gr.

E tötür- in Usp. Index is an error for tutur-

titre:- (td-.) 'to shiver, shake'. S.i.a.m.lg. usually as titre/-titre/-; NW Kk., Nog. dirilide-; Kaz. derede- may be a Sec. f.; in SW Az. dîtr/-titre/-; Osm. dîtr-; Tkm. titre-; Cf. bez.: Uyg. viii ff. Bud. U III 43, 10 (etc.) (bez.-); do. 8; Civ. (the branches of the larch) mîn törlügin titreyür 'shiver a thousand ways' TT I 164; basî titrêr 'his head shakes' VIII 1.4: (Xak.) xiii(?). Tef. titre- 'to shake, shiver' 303: xiv Muh. iirts'ada 'to tremble' titre-: Mel. 22, 5; Rif. 103; harraha 'to move' (Trans.; ? read haraka) dîtr- 40, 19 (130 tepre-): Rbg. yêr tîtrîdî 'the earth shook' R III 1391: Çağ. xv ff. titre- (spelt larsîdûn 'to shiver, tremble' San. 189v. 12 (quotns.): Kom. xiv 'to tremble, quake' titre- CCI, CCG; Gr. 246 (quotns.): Kip. xiv dîtr- iirts'ada Id. 48; xv ditto titre- Tuh. 6b. 3; ra'da 'shudder' titremek do. 17a. 4; zalsala 'earthquake' ditto do. 17b. 10: Osm. xv ff. dîtr- 'to shiver, quake, tremble'; c.i.a.p. TTS I 213; III 201; IV 232.

D titre- (td-) Caus. f. of titre-:- 'to shake (something), to make (it) tremble', etc. S.i.s.m.l. Uyg. viii ff. Man. M I 18, 4 (ii) (butarla-): Bud. TT X 450-1 (têrêt): (Xak.) xiv Muh. (?) a râda gâryahu 'to shake someone' titre-: Rif. 103 (only): Çağ. xv ff. titre- Caus. f. larzîdûn 'to make (something) shiver, tremble', also used as an Intrans. (lzîm) for larzîdan San. 189v. 27 (quotns.): Kip. xiv al-humma'l-hârâda 'a cold fever,ague' dîtrîmek (spelt -mah in error) Bul. 9, 16.

D têrül- Pass. f. of *têtrûr-, see têrûr-; 'to be turned round, reversed, perverted', and the like. N.o.a.b., always with -e-. Uyg. viii ff. Man. az bîîîg éyin têrûlmekîg 'being perverted by lust' TT II 16, 25-6; o.o. do. 34-5, 46-7: Bud. [têrûnlîms băngîl Killsçî slz [xan] üskîndekîlerîg 'you make those who stand before the king confused(?)' Hien-ts. 2065-6: Xak. xî yêl titrêlîg 'the wind veered (ingalaba) from south to north or north to south'; and one says titrêlî 'neq: the thing was reversed and inverted' (ingalaba... xan'nakasî); and one says er kiîlî titrêlî 'the man's conduct (etc.) deteriorated' (s'da) Kaç. II 229 (têrûlîr; têrûlmek).

D tatruș- (taððruð-) Hat. leg.; Recup. f. of tatruș- Xak. xî ola: bir ikîndîike et tatruș-: they gave one another meat (etc.) to taste (aðdqa) Kaç. II 217 (tatrușur, tatrușma:k).

D titreș- (? d-) Co-op. f. of titre:; 'to shiver, shake, etc., together'. Survives in SW Osm. dîtrîs:. Xak. xî kişî: tulumîhad titresîdîgî: 'the people (all) shivered (irtâ'ada) because of the cold'; also used of a thing when it shakes (tazalâzâna) Kaç. II 217 (titresîr; titresmek): xiii(?). Çağ. xv ff. titre- ba-ham larsîdîn 'to tremble together' San. 189v. 26: Xwar. xiii titres-dîto 'Ali 54: Osm. xiv dîtrîs- 'to tremble (in awe)' TTS IV 232.

Tris. DDR

PU tatrîr: Hat. leg.; the word is slightly misplaced under -K- between tararuki: and tavrîku: and may be mis-spelt. Xak. xî tatrîr: al-qadâm wahvera cold abâyad madbûg 'white tanned skin' Kaç. I 489 (this seems to require some meaning like 'vellum' for al-qadâm, but it is not in the dicts.).

D tuturîgî: Hat. leg.; Dev. N./A. fr. tutur:- Xak. xî tuturîgî: neq: 'soy' haqqahu yî'az fihî 'something to be recommended' Kaç. I 489.

PU?F tuturkan: 'rice'; spelt clearly with -k- in TT VIII and Kaç.; other Uyg. spellings are ambiguous; later forms all have -g-; unless it is a -w-, which is quite possible for a commodity like rice, it is hardly likely to be a basic word, but there is no semantic connection with tutur-. An early (xiv) l.-w. in Mong. as tuturgân (see N. Poppe, Mongol'ski slovar' Muvahîdatim al-Adab, Moscow—Leningrad, 1938, p. 356), but obsolete in 'Turkish soon after that date. Uyg. viii ff. Bud. tuturkan susvûs 'rice wine' Hien-ts. 1941-2: Civ. tuturkan: TT VIII I.13 (burçaç); îlîv aşı tuturkan têtrî its (appropriate) food offering is said to be rice' VII 14, 28: Xak. xî (under -K-) tuturkan: al-urus 'rice' Kaç. I 521: xiv al-urus tuturgan Med. 78, 1; Rif. 181: Çağ. xv ff. tuturgan/tuturgu (the latter an error, min read as wîw) in Mong. (sic) 'rice' (birine), in Ar. urus San. 169v. 12: Kom. xiv 'rice' tuturgan CCI; Gr.: Kip. xiii al-urus tuturgan Hou. 9, 16: xiv tuturган/ tuturgan al-urus Id. 64; al-urus tuturgan Bul. 6, 15: xv ditto Kav. 63, 13; Tuh. 5a. 1.

D tatürîgî Hat. leg.; P.N./A. fr. tatür. Xak. xî tatürîgî yêr arî dîît cadad wa safîba 'smooth, hard ground' Kaç. I 494.

Dis. DDS

D tutsuq Dev. N./A. fr. tut-. N.o.a.b. Türklî VIII (there has never been a better place than the Ötükên mountain forest) el tutsuq yer Ötükên yîs ërmiş 'the Ötükên mountain forest was the place which controls the realm' I S 4; a.o. I S 10-11; II N 8 (ölsîk).

D(S) tutsuq 'a will, testament'; prob. a Sec. f. of *tutuZ Dev. N. fr. tutuZ-, for which tutuZ, q.v., is prob. a scribal error. N.o.a.b.; cf. xuma:ru:; and, for the form, I tûtüss: Xak. xî tutsuq al-waşîya 'a will, testament';
one says men a.Gray tutsuq tuzudum awayatu hu bi-waʃiya 'I made a will in his favour' Kaʃ. I 402.

D(S) I tutsuq 'incense' and the like; prob. a Sec. f. of *tutsug, Dev. N. fr. tutug; owing to the ambiguity of the Uyg. script this may in fact be the Uyg. form. survives in SW Az. tutsül 'smoke'; Osm. tutsül 'fumigant, inasmuch as' Tkms. tutsül 'smoke'. Uyg. viii ff. Man. Wind. 36-7 (ur.): Chr. ariŋ tutsug 'pure incense' M III 49, 12 (ii): Bud. kuji tutsug 'incense sticks' U IV 40, 105-6; 47, 77; eŋigung yipariŋ tutsug küyur 'burning sweet-scented, fragrant incense' TT V 8, 72-9; o.o. U II 61, 6; TT VII 40, 60; Surv. 129, 8; 424, 10-12 (tûtuun); USp. 101, 11, 102b. 21: Xak. KB kayast elıg sundi tutsug tutar 'some stretch out their hands, holding incense' 78: Çaq. xv ff. tutısı did wa baxur 'smoke, fragrant odour' San. 169v. 9: Xwar. XII dütüsi 'smoke' 'Ali 57: xiv tutsül ditto Qub 191.

?E 2 tutsug 'hostile'; 1 tutsug, though it occurs in KB, is not listed in the present text of Kaʒ. and it seems likely that some word meaning 'incense', prob. al-baxur, followed tutsug in Kaʒ. I 476 and was followed by some word meaning 'hostile'; as the next word is türpılıg, the second concomitant might have been -t-, -ç-, or -d-, but some word ending in -g and cognate to türpılıg, türpılıg, possibly *türpılıg is the likeliest. Xak. XI (PU) tutsug kılı: al-muwaʃin 'a hostile person' Kaʒ. I 476.

Dis. V. DDS

D tutsuk- Emphatic Pass. f. of tut- 'to be caught, seized', etc. N.o.a.b. Uyg. viii ff. Bud. a.0.a. ağırlasar tuusuksar 'if a thief steals and is caught' TT VII 110: Xak. XI er yağ:ka: tuusukdu: 'the man was captured (uxıda) by the enemy' Kaʒ. II 227 (tutsuka:; tutsukmak).

Tris. DDS

D *tutsugluq P.N./A. fr. 1 tutsug; 'containing incense'; n.o.a.b.; the omission of -g is prob. inadvertent; Iloq is a Chinese l.-w. Uyg. viii ff. Bud. (then the officiating priest must take black incense sticks (küji), recite the dhəramı seven times, and) tutsušluq (sic) loqda küyrəmi kergek 'burn them in the censer' TT V 12, 130 (and see note).

D tutsugluq A.N. (Conc. N.) fr. 1 tutsug; 'censer'. N.o.a.b. Uyg. viii ff. Bud. elliginde tutsugluq tuta bu tutsugluq urup menci okzun 'let him take a censer in his hand, put this incense in it, and call on me' Surv. 129, 7-9.

VUD tudasiz Priv. N./A. fr. tudac; q.v.; pec. to Uyg. and used only in Hend. with aďasiz, q.v.

Dis. DDS


D tutsuʃ/tüüş (ʔtutuʃ) Dev. N./A. (connoting reciprocity) fr. tut-; with various meanings, usually 'quarrel' and the like. For the vocalization see tutsuñ; consistently spelt tüzüş; all modern forms have back vowels. Survives as tutsuñ meaning either 'continuous, complete', or 'touching, adjacent' in SE Türk; NČ Kir., Kzx.; SC Uzb.; NW Kk., Nog. (tutas); Kumyk; SW Osm.; tudus/tutuñ ditto in NE Alt., Tel., Tuv.; SW Tkms., and tudus 'quarrel, fight' in NE Khak. Uyg. viii ff. Bud. (he pacifies) alko kor ariŋ tüssi kenli kuris-makig 'all damaging, evil quarrels (Hend.) and disputes' U II 58, 4-5 (i): Civ. tüzüş kenle zeğli 'fly from quarrels (Hend.)' TT I 48; o.o. of tüzüş kenli do. 177, 180; VII 28, 5; (if a man misbehaves in what he does) tüzüş bolur 'a quarrel ensues' TT I 195; o.o. do. 196; VII 33, 16; 36, 5: Xak. XI (after tapug 'mutual trust') (UYG) tuzziş aša yegi: Kmi: al-muwaʃa a stronger expression, 'clinging to one another'. Kaʒ. I 367: KB (mine is an enemy) kiliŋi (UYG) tuzziş boluŋ kolki uruş 'its actions are quarrelsome and its conduct pugnacious' 2098; o.o. 265, 5347 (tepiz), 4586 (aksu:mla::); Xwar. xiv tuzziş rüzə tutaŋi: 'do not fast continuously' Nacn. 260, 15; a.o. 416, 14.

'D tündeš N./A. of Asssocn. lit. 'having hair the same colour', but used more indefinitely. Pec. to Xak. XI any class (cin) of things which resemble (yuqbiñ) one another is called tündeš nep, derived fr. tü: 'hair' ('al-ʃar'); one says of an animal bu: at ne: tüzüg 'what are the markings (giya) on this horse?'; and -deş harf muşahaba wa muqärana 'a Particle connoting companionship and association'...

tündeš muqarınu/-l-əwen wal-ʃiya 'of the same colour and markings' Kaʒ. I 406-7; a.o. III 207 (tüşi:): KB adašlı kaดาşlı ıkilgün tündeš 'friends and kinsmen are like one another' (English 'birds of a feather') 3485; köği tündeš 'like minded' 5721.

D tutsu: 'constantly, continuously'; Adv. fr. tutu-. N.o.a.b.; common in Xak. the original form *tutsu: (tutuš) does not occur, but the Sec. f. tutsu: occurs in Xak.; often corrupted to tutuçi: and even (metri gratia?) tuçi:; which is prob. the commonest form in KB. Uyg. viii ff. Man. tutuçi üüzüksüz 'continuously and uninterrupted'; TT III 26, 41: Xak. XI tutuçi: al-say'ül-muqarınu/l-mucaştir 'something associated or adjacent'; one says anip yeri: meniŋ yeq:ke: tutsuçi: ol 'his land is adjacent to (i.e. continuous with) mine'; -ş- and -ç- are close to one another (tataqraban) here and one (also) says tutuçi: tutsuçi:, an alternative form (luğa fihi); one says men saça: tutsuçi: bari:rmen 'I am constantly (da'iba(n)) going to you' Kaʒ. I 423; about a dozen o.o. of tutuçi: often translated abada(n) 'everlasting': KB the word meaning 'constantly, continuously' common, the form depends on the position in the verse, tutsuçi (ʃ ~) 31 (ulam), 343, etc.; tutsuçi (ʃ ~) 41, 878; tuçi (ʃ ~) 119, 126 (evren),
472. 909 (ögdil?), etc.: xiii(?). Tef. tutuṣ- ditto 314: Xwar. xiv tutuṣ/tutuṣ ditto Quth 188.

Dis. V. DD§-
D tuṭuṣ- /tutuṣ- (tutuṣ-) Recip./Co-op. f. of tut-; n.o.a.b. Xak. x[i olar b]ir b]irli[tuṭuṣ-: tamāna’d]i jay(y)i’n) ‘they obstructed one another over something’ Kaṯ. 92 (tuṭuṣur, tuṭuṣmak).

D tutuṣ- (d-) Co-op. f. of tut-; n.o.a.b. Xak. x[i ol mara: yan tutuṣ-: ‘he helped me to pluck (fi najj) the wool by hand so that it might be spun’ (yugzal); also used for competing and when two people tear (nisaga) one another’s clothes Kaṯ. 89 (tuṭuṣur, tuṭuṣmak, altered from or to (?) -mek): Xwar. xiii (VU) dldiṣ- (sic) ‘to tear one another, quarrel’ Ali 57.

D tuṭuṣ- /tutuṣ- (tutuṣ-) ‘lighting’ (all kinds of incense sticks) U II 47, 77; ilk ēlīg tutuṣ (sic) ‘clasping the two hands’ TT V 26, 88; tutuṣgeli keri-geč bolur ‘they become quarrelsome (Hend.)’ U III 81, 1: Civ. tutuṣgeli ēmgek bar ‘there is the pain of conflict (?)’ TT I 72; ēdgū ēgli tutuṣdači (sic) ‘clinging to the well-disposed VII 17, 23; süsünli arkaši tutuṣur his back (Hend.?)’ grips him painfully (?) do. 25, 4: Xak. x[i olar ikki] tutuṣdilcer ‘they seized (avaga) one another’; also used of anything that sticks (laqiqa) to something else (tutuṣur, tutuṣmak); and one says ol mara: keyik (VU) tuṭuṣ: ‘he helped me to catch (alâ axd) the wild animal’ (etc.); also for competing; and one says ol ikki] tutuṣdilcer: ‘those two quarrelled (taşā-carda) (tütuṣür, tütuṣmek); the original form (al-asl) is the first Kaṯ. II 88; tutuṣkali: (sic) yakisti tiyos ‘they drew near (iyax) one another’ I 170, 19; tutuṣgeli: tuažilmeş ‘without quarrelling (al-taşqur) one cannot be reconciled’ II 71, 13 (in Kaṯ. at any rate the implication?) that tutuṣ- means ‘to quarrel’ while tutuṣ- conveys all the other meanings): KB mara: kelse (VU) tuṭuṣi ‘if he comes to quarrel with me 815; kan ol tutuṣgeli dunyâ üçin ‘where is the man who fought for the sake of this world?’ (this world remains, but he died by violence) 6442: x[i] tuṭuṣ- (sic) (of a fire) ‘to catch light’ 315; xalâzama ‘to cleave to one another’ duṭuṣ- Mel. 47, 7 and 15; tuṭuṣ- Rif. 133: Çağ. xv ff. tuṭuṣ-/tuṭuṣlaç-Recip. f. ham-di-gar-ri-girifan (of one another) San. 168v. 13 (quotons.); tariq ifar-ri-girifan usually in the sense) or ‘to strike up’ (a fire) 10 (quotons.): Ali 48:


Tris. DD§
S tutuṣ-: See tutuṣ-.

D tutuṣlûg (tutuṣlûg) P.N./A. fr. tutuṣ; ‘quarrelsome, mutually hostile’. N.o.a.b. Uyg. vii ff. Bud. otiš svulv teğ tutuṣlûg bolur ‘they become mutually hostile, like fire and water’ TT VI 64–5; VIII 0.8 (spelt tutoṣlûg): Civ. sözlenniš savın tutuṣlûg ‘whatever you say meets with opposition’ TT I 38 (cf. yugzîlûg).

Dis. DDY
D tutuṣak Dev. N. in -yak fr. tut-; this seems to be the only occurrence of this Suff.; it might be an early example of the sound change -o > -a-, and thus a Sec. f. of -yuk which may originally have been -yok just as the Pass. Dev. N/A. Suffix -uk was originally -ok; for this same sound change see tutuṣ, tutuṣ-. Normally used to translate the Buddhist technical term upâdana ‘grasping’, Chinese ch’u (Giles 3,118), the fourth of the twelve links in the chain of Nirâdâ. Pec. to Uyg. vii ff. Man. ot teqrinîn teqrî yerindeki tutuṣkî (long gap) ‘the Fire God’s… in the country of the Gods’ M III 36, 9 (lîbi): Bud. tutuṣkata ötgürli kîlnç bolur ‘action (bhaava) comes about precisely from grasping (upâdana)’ U II 8, 22–3; o.o. do. 6, 8 ff.; in do. 6, 9–10 mis-spelt (or mistranscribed?) tutuṣak: in do. 11, 2–14 replaced by tutuṣkam; (bring all your wealth here quickly) tutuṣkâz köpülin büşi bérnûlûk ‘to give it away in alms with an ungrasping mind’ U III 12, 12.

Dis. DDZ
VU?D tittiz ‘unpleasant’ and the like; there is some semantic connection with 2 têz- and it should perhaps be spelt têzî, and taken as a Dev. N./A. Survives in SW Osm. têzî ‘peevish, captious, meticulous’, and the like. Xak. x[i tittiz neq][ anything with a bitter (or pungent, ‘off’) taste, like the taste of a myrobalan’ (ʔililac) Kaṯ. I 65: xiv Muh.? (after ‘sweet, sour, bitter, salty’) harî ‘disagreeable, unpleasant’ tittiz (MS. tittiz) Rif. 165 (only).

D tutuṣq See tutuṣq.

D tütuṣq See tiituṣq.

Dis. V. DDZ-
D tutuṣ- Caus. f. of tut-; ‘to entrust (something Acc., to someone Dat.)’ and the like. N.o.a.b. Türkîî viii [gap] tutuṣ: ekîsin özî: altuzdî: ‘he ordered to grasp… and himself had two of them taken’ I E 38: Uyg. vii ff. Man. (you have shown the bridge of the true doctrine; you have taught the excellent
mon: dğ 463

III 153 (prov.) and nearly 70 o.o.: KB yaζ tağ 'plains and mountains' 21, 69, 96, etc.: xin(?): Tef. tağ/tağ ditto 281: xiv Muh. al-cabal daŋ (sic) Mel. 24, 13; tağ Rif. 178; qullatalu-al-cabal 'the crest of a mountain' daŋ başi: Mel.; tağ başi: Rif. do.: Çağ. xv ff. tağ küh 'mountain' (also 'tamarisk') a Pe. l-w. San. 1577, 16: Xwar. xin(?): tağ ditto is common in Oğ.: xiv ditto Qutb 168: Kom. xiv 'mountain' tağ/tav CCI, CCG; Gr.: Kip. xiii al-cabal tağ Hou. 5, 17; xiv ditto Id. 64 (tağ); Bul. 3, 9; xv al-cabal tağ; also called țaw bi1-taww Kav. 58, 11; cabal țaw 'also with -q' Tuh. 11a. 9.

S 2 tağ. See tak (Xak.).

taqu the colour of a horse's coat; the Ar. words used to translate it are apparently imprecise, but the colour seems to have been some kind of 'roan', dark or light. N.o.a.b.; Türkii xiv ff. tiq at IrkB 50; a.o. do. 39 (têtru); in Toyok 11 (ETY II 58) tiq taq: 'a brown (?) stone' is associated with the moon (this document is based on a Sogdian document with Man. associations): Xak. x1 tiq at al-farasa bayna1-l-agar wal-humayt 'a horse with a coat between roan (bay, sorrel, or chestnut) and reddish brown (or dark bay)' Kağ. 1127.

I toq: 'dust'; an early l-w. in Mong. as to-aun (the -sun a common Mong. Suff.; Haenisch 151); survives only(?) in SE Türkii toq 'dirt which as a result of a dust storm gathers on the leaves of trees and bushes' farring 309. Cf. I toz. Uyğ. xiv Chin.-Uyğ. Dict. 'dust' toq (VU) tömel Ligeti 265: Xak. x1 toq 'the dust (al-habā) which rises from horses' hooves' Kağ. 1127; a.o. III 183, 1 (tuq): KB tuq keldi toq 'the dust rose' 5672; o.o. 1773, 4803; Çağ. xv ff. toq toz ... gūbara ma'nāna 'dust' Vel. 213 (quorn.; only): Xwar. xiv yüzümdeki toqunu kiterdi 'he wiped away the dust on my face' Nahe. 153, 2.

?D 2 toq: the basic meaning seems to be something like 'obstructed; obstruction, barrier', and the like; if so perhaps a Dev. N.A. fr. toz-; and also perhaps the origin of a word meaning 'barren' (of an animal, i.e. 'with an obstructed womb') which survives as NE Sag. Şor toq R III 1157; Koib. Sag. tıq do. 1430; NC Kir., Kex. tu. Türkii xiv (we marched for ten days) yantak: toq evrûr: 'skirting the
kókredi urdi nwbaw tuqi yasin yasnađi
tartti xakan tuqi 'the cloud thundered and
to the drums; the lightning
flashed and the xakan unfurled his standar'
86; (he gave him the post of wazir, a seal, a tite)
tuğ küvürüği 'his standard(?) and drum'
(and a suit of armour) 1036; a.o. 2553: xiv
Muh. al-alam türk Mel. 51, 4 (Röf. 146
süngülü:) Kom. xiv 'flag' tow CCI; Gr.

I 1 tok Pass. Dev. N./A. fr. to:-'full,
satiated', and the like. S.i.a.m.lg. w. some extended meanings. Türkü vünl (O Türkü people
tok aruk sen 'you are satiated and refractory'
I S 8, II N 6 (? so read); boğun
boğazi: tok erti: 'the peoples threats were
3, 5 is an error for boğ): Xak. xi tok toki:
ali-'alami-yababa 'a man who is satiated' Kaş
1 332; I 358, 5 (tokaç), and 3 o.o.: KB ay
kölüm toki 'O thou of whom my mind is
full' 801; o.o. 19821 (umdusuz), 4729, 5384
xv Rbg. kölnüm toki R 11144; Muh. al-
'ababa toğ Mel. 54, 15; tok Rif. 152: Çağ.
xv ff. tok 'satiated' (sir) opposite to 'hungry'
(gursa) San. 180v. 25: Kip. al- yaban
tok Hov. 26, 5; 29, 10: xv dito Id. 65 (tot-):
xv dito Tuh. 20b. 8.

VU 2 tok Hap. leg., but see 2 tokluk; cf. taz.
Xak. xi tok er 'a man who, like the Turks,
had no hair on his head' (the implication is
'close shaven' rather than 'naturally bald');
tok yilki: a hornless (al-acanm) animal', that is
one that has no horns Kaş I 332.

3 tok in the Reduplication tok tok an
onomatopoiec; see toktla:- and tokw.:
Xak. xi tok tok erti: 'the solid (al-musmat)
things made a noise (sawwata) like one stonealling on another'; and one says er kissi: (sic)
birle: tok tok boldi: 'rough language was
exchanged (waqaa'il-u-xustina) between the man
and woman' (or husband and wife?) Kaş I 332.

Mon. V. DG-
tak- 'to fix, or attach (something Acc.,
to something Dat.)'; the early occurrences con-
firm Kaş's statement that in his period this
Verb was Oğuz, but it s.i.a.m.lg. and he
does not so describe taktur- or takli:
Uyg. vünl ff. Civ. kumbandı takzun TT VII 25,
19 (in a damaged passage; dubious, kum-
bända is a kind of demon): Oğuz xı er
burunduk butluka: takdül: 'the man
fastened the leading rein to the camel's nose
peg'; also used of any cord, when it is fastened
to something Kaş II 16 (takar:, takmak):
 Çağ. xv ff. tak- bastan 'to fasten' but only in
certain special contexts (mawrad) such as 'to
put on' (ornaments), 'to fasten' (a cord or rope
to something), 'to put on' (a bracelet or neck-
lace), and the like San. 157f. 25 (quots.):
Xwar. xiv dak-(and dağ-) 'to fasten' Alı 13:
Kom. xiv tak- CCI; Gr. 235 (1 at): Kip.
xiv tak- 'allaga' 'to suspend (something from
something) Id. 65.
VU tığ- 'to blunt (something Acc.);' so vocalized everywhere but the Pass. f. is everywhere vocalized tâğ-; in the phr. başı tığ- the Verb seems to be used metaphor. Pec. to Kaş. Xak. xi ok başakın taş tîgdi: 'the stone blunted (kallala) the point of the arrow,' that is removed (âdhaba) its sharpness by striking it Kaş; II 14 (tîgar, tîgmac); bulun bol:up başı: tîgdi: 'becoming a prisoner he bowed his head' (j'a'ja'ra'sahu; lit. 'he blunted his head') I 307, 18: eren körûp başı: tîtîgdi: 'when he saw (my) men, he veiled his head and fled' (tqûnna'ra'sahu wa haraba) II 83, 24; in III 230, 18 the correct reading seems to be udu:kama: tîpûn (unvocalized) tîgdi: (first letter undotted and marked with fathâ) 'then he lowered and blunted (the crown of) his head,' but the translation, which is very loose, does not confirm this.

tik- 'to thrust, squeeze, or cram (something Acc., into something Dat.).' S.i.a.m.l.g. Uyg. viii ff. Man. (the demons drag the lost souls to hell and) tûpsi'n togtar tîkcar 'push them in head downwards' M II 13, 5; a.o. M III 28, 4 (iii): Bud. tîkmiş erdi ulûg dûgzûg têtrû nomîlûg talûyka 'he has thrust the great river into the sea of false doctrine' Hülen-ts. 1912–13: Civ. (if you crush garlic cloves and) ikî kulakiga tolü tîkcar 'push them into both his ears (until they are) full' II 176–7; a.o. II 16, 11: Xak. xi ol ka:kbka: un tîkdi: 'he forced (sadda) the flour into the container' (al-zarf); also used for anything which is inserted into a container by force (udu:kîla fi:rû'bi'îddâ) or by kicking or squeezing it; hence 'compressed grapes' (al-înâbû(-mutarahîmu'î-hathat) are called tîkmâ: izim Kaş. II 16 (no Aor. or Infin.): xiv Muh. al-sadd dokmak (error for dikmak or dokmâk?) Mel. 34, 16; ditto unvocalized Rif. 1290: Çâg. xv ff. tîk- anîhasta wa ta'pânda'm 'to fill up, cram' San. 1955. 18 (quotas): Kom. xiv 'to stop up' tîx- (or tîxa-?) CCG; Gr.: Kip. xiii sadda (sic) 'to stop up, dam' tîkcar Hou. 41, 2: ditto (but tîtîk-) Id. 65; Bul. 471: xv ditto Kaw. 9, 12; hasa 'to fill up, stuff' tîk- do. 13, 17; haşâ (sok- and) tîk- Tuh. 13b. 10; sadda do. - do. 24a. 4.

tûg- (d-) n.o.a.b.; the Caus. f. tûgur- is equally rare, except in the Ger. tûgoru; q.v., which still survives; the general connotation seems to be 'to go straight for (something Acc.)' disregarding such things as curves in the road. Türki viii (wading through the swamp). Kökmen yîsîg tûg- yon: 'marching straight on (or through?) the Kökmen mountain forest' I 35, II E 27; (we marched) [altun yîsîg] tûgâ: 'going straight through the Altai mountain forest' I 36–7 (II E 27 substitutes asa: 'crossing').

tûg- (d-) 'to be born', with some extended and metaphor. meanings. S.i.a.m.l.g. The vowel is -u in TT VIII and all modern language groups except SW where the form is in Az., Ösm., Tkm. is doğ-. In the medieval period the Verb became Trans. 'to give birth to (a child), etc. in some languages, and is now Trans. in NC Ktz.; SC Uzb., and some NW languages; in NC Kir. tu- is both Trans. and Intrans.; in other languages the Caus. f. is used for Trans., doğur- in SW and tûgur- or the like elsewhere. Türkü viii ff. kûn tûtîgdi: 'the sun rose' IrKB 26; a.o. do. 52: Man. kentü tûgmiş külmiş 'the spontaneously born and self-created (gods) ' Chuas. I 14; (if we say that the sun and moon) erk-sîzîn tuğar batar 'rise and set involuntarily' Chuas. 24: Yen. on ay etldî: ögîm ögîn tûgîm 'I was born a boy carried (in the womb) by my mother for ten months'Mal. 29, 5: o.o. do. 26, 2; 48, 5; Uyg. viii ff. Man. baxşîlîg birxan tegi tuğtunuz 'you have been born as a divine teaching Burxan' TT III 129–30; (under the influence of the Wind God all kinds of shrubs, trees, and plants) tûgur 'emerge (from the ground)' Wind. 8; a.o. do. 11: Bud. Sanskrit medvajalâtâm iva 'as if born in dirty water' ârisîszîlîg suvta: ümînîszîlîg azu tûgmişîg (sic) têg TT VIII D 36; jâtiyârâm 'being born and growing old' tûgmark karîmîg do. E 48; ne üçûn karîmâk ölmek tûgar 'why do old age and death come about?' U 2 14, 14; tûgâ teglûk 'born blind' U II 20, 14; 31, 41; U III 77, 20; a.o. PP 5, 1; U 1 24, 6; U III 36, 22 etc.; Civ. kûn tûga: (sic) 'at sunrise' TT VIII L 8; özmüde tûgmişîs . . . öglûm 'my own son' USp. 51, 2; in contracts tûgmişîm 'my descendants' is common do. 13, 12, 30, 17 etc.; a.o.o.: Xak. xi kûn tûgü: 'the sun rose (tala'at); and one says ogul tûgü: 'the child was born' (wulidat) Kay. II 14 (tûgâr, tûgmark; prov.): tûg tûgidi: 'the dust which was kicked rose' (sata'a) III 183 (tûgâr, tûgmark; verse; the -u- is prob. an error, there is no other evidence for it and Tkm. has doğ-); nearly 20 o.o. in both senses: KB tûg- is common, e.g. tûgûlî birür 'man is born and dies' 180; o.o. 99, 234, 1932, etc.: xiii(?) KBVP tûgmişîs âlînîn dikpî 'leaving the country where he was born' 58: xiii(?) At. Postscript tûgâ kûrmêz erdi 'he was born blind' 485; Tef. tûg- 'to be born' (of the sun) to rise'; tûgâ köszûb 'born blind' 305: xiv Muh. tala'a duğ- Mel. 20, 3; Rif. 100; tûg- 33, 8; 118; wulida duğ- 32, 5; tûg- 116: Çag. xv ff. tûg- (gân etc.) doğ- tûg Vel. 213 (quotas); tûg- za'idan 'to be born'; metaph. fîlî yudan 'to rise' San. 1785. 14 (quotas): Xwar. xiv tûg- 'to be born; to rise' Ali 37, 45; tûg- ditto Qub. 181 (tîg-); Mel. 51, 22; etc.: Kom. xiv tûg- hov- hov- tûg- ditto CCl, CCG. 247 (quotas, and note): Kp. xii (among the P.N.s) Ayduğû/Ayduğüns 'the moon rose (bazaqâ), that is was born' (wulida); Kündügü/Kündüğüns similar translation Hou. 29, 10–12: xiv duğ- tala'a, originally duwj-; also tûg- Id. 49; tûg- wulida, hence Ayduğüns mawûlîd qamar; Kündüğüns mawûlîd sams; the meaning is both wulida and tala'a do. 64: xv tala'a tûg- Kaw. 58, 9; aqrâqa 'to rise and shine' duğ- Tuh. 6a. 3; Kündügü, Ayduğû noted as P.N.s do.
tağ: n.o.a.b., in contexts suggesting that it is the female of the kuln, q.v.; or 'so female of the wild ass, Equus hemionus'. L.-w. in Mong. as taki 'wild horse, wild ass' (Kow. 1966, Haltd 992). Ugýg. xiv Chin.-Ugyg. Dict. see kulun. Xak. xii KB kulun yâ taki tokük tokâ teke 'capture the male or female wild ass and the grey he-goat' 5375.

?I) taki: (d-) prima facie Ger. of taki- used as an Adv., but there is this difficulty that there is no evidence that taki- was ever *dak- while the evidence that this word originally had d-is unusually strong. It is most often used in the early period as a Conjunction at the beginning of a sentence meaning 'and, furthermore', or after one or two words meaning 'also', but there are other usages which need a special study. S.i.a.m.l.g., sometimes as takl/tağı or dakl/daki (in NC Kk.; NW Kk. both tağı and dakl occur), sometimes (NE Tuv.; SC Uzb.; NW Kaz.) in the extended form tağın, sometimes as an enclitic ta/te/da/dé is common; in Osm. two forms daxi 'and, also' and dánh 'more' evolved; in Tkm. only dağı. Türki viii ff. TrKB f. (für); 33 (urn.): Ugýg. viii ff. Man.-A (at the beginning of a sentence) takl yeme 'and again' M 17, 1; 8, 4; (ditto) taki 'and' do 8, 9 and 13 a.o.o.: Man. takl 'and' do. TT III 92 a.o.o.: Chr. (at the beginning of a new para.) takl yeme 'and in addition' U 19, 9; Bud. takl and taki yeme at the beginning of a sentence are common, and taki 'also' after one or two words: Cîv. ditto; bêg yuz takl sekiz almtâş 'three hundred and fifty eight' TT VII 9, 12-13: Xak. xi takl: a Particle (lurf) meaning aydan(0) 'too, also'; hence one says takl: yarmâk beár 'give another (áxar) dirhám'; and it also occurs meaning mâna 'with' in Oğuz; hence one says ol takl: anda: 'he too (aydan(n)) is there with him' (ma'a(n)) Kaş. III 226; the Turks say takl: meaning aydan(n) and the Oğuz dakl: II 195, 26; a.o.o.: KB takl 'and, also' is common both by itself and in association with the enclitic mâa-mê; it occurs both at the beginning of a sentence, e.g. takl 'and' 874; takl mâa 'and also' 122, and near it, e.g. âdin mâa takl bolsu 111: xîîn (??) Tef. takl 'and', or at near the beginning of a sentence 282: xiv Muh. ñayw wa/Mâa(n) 'in addition to, also' takl: Mel. 16, 7; Rif. 93: Çağ. xv ff. daxi daği; daği birisi daći Vel. 257; takl digar 'another' San. 157v. 22 (quotn.); daxi digar, also takl/dağı 223r. 22; daği digar, also takl/daçi 224r. 4 (quotn.); a.o. 57r. 19 (adrûk): Oğuz xi see Xak.: Xwar. xîîn (? takl (or dakl) 'and') is common in Oğ. both at the beginning of a sentence, 2, etc., and in such phr. as ya takl: kalkan 'bow and shield' 97-8: xiv takl 'and, also' Qub 171; takl (once daği) MN 15, etc.: Kom. xiv daği/taki, dağın, -da-/-de CCÇ, CÇM; Gr. 71, 81 many quotns.; Kip. xiii ayda(n) is daği, and if you wish to say qala ayda(n) you say daği: ayîtî: ... and for d'tini ayda(n) bêrgil daği: or daği: bêrgil Hou. 56, 8: xiv takl: bi-mâa(0) ayda(n); and it has been explained (furîha; i.e. in the grammatical section, 150, 4 ff., q.v.): takl: âsar Id. 39: xiv daği: ayda(n) Kaş. 20, 22; kâma anna li'likewise' (yene, gene) daği, and they also mean ayda(n) Taş. 26: a.o.o.: Osm. xiv ff. daği with xiv and xv also daği/daki with six or seven shades of meaning, e.i.a.p. TT III 171; II 250; III 162; IV 186 (there are no referecs. to daha or -da/-de in TTS).

VF 1 toğa: 'illness'; n.o.a.b. Not to be confused with tugâ; Ger. of tug- (q.v.), which occurs in such phr. as tûgâ: tegâte 'born blind'. Ugýg. viii ff. Bud. ig toğa 'illness' (Ilend.) U 145, 9; III 41, 4 (ii); Sunv. 592, 9 etc. (common); a.o. PP 67, 3-4 (bûskîc): Cîv. ig toğa TT I 17: Xak. xi toğa: al-dâ' wa tûgâ-'/nafs 'illness, dyspnoea (difficult breathing)'; hence one says ig toğa: same translation Kaş. III 224.

S 2 toğa: See 2 toku.

VF 1 toku: (?toko): n.o.a.b., always in association with törö, q.v., in contexts which suggest some meaning like 'traditional ceremonies'. The only possible survival seems to be SW xx Anat. toka SDD 1372, which is generally a survival of 2 toku: but in one district is syn. w. dörü/dûrü 'wedding present'. Ugýg. viii ff. Bud. (when a man dies, they choose an auspicious day and) ulûg törü toku eterler 'perform a great (funeral) ceremony' TT VI 231; o.o. of törü toku do. 285 (a funeral), 334 (a feast), 344 (a wedding): Xak. xi KB törü ham toku ûpdir yincê tapûş ulûg hâcib ûtse açaç yol kapûş 'if the Chancellor observes the traditional law, ceremonies, and customs and (performs) scrupulous service he opens (all) ways and doors' 2490; törü yok toku yok ûrme kîk kûlîc törüşiz tapûçî yarâmaz erîç 'a servant who does not observe the traditional laws and ceremonies and is undisciplined in his character and conduct is really useless' 3739: Çağ. xv ff. toka asûb-i tacamûn 'at the formal clothing and equipment' taki:m is used in the same sense Sun. 18r. 23 (the translation looks like a mere guess; the illustrative quotns., taken fr. Bûhur (Gibb Memorial facsimile 237v. 5) têre wa toka bile elçilik kûlûnû koygîl seems to mean 'stop carrying out your diplomatic functions in accordance with the traditional rules and ceremonies').

2 toku: (?toko:) 'buck' and the like; s.i.a.m.l.g. except NE (? as toka/toga; l.-w. in Pn. and other languages, see Doerfer II 910. Xak. xi toka: ibizimîl-mintaqa 'belt buckles' Kaş. III 226: Çağ. xv ff. (after toka (1 toku) tokka 'with -kk- (bâ qaf mayâaddâ)' a buckle with a tongue (halqa-i sâbûnûdâr) made of iron or bronze through which they pass sword-
D tokac 'a loaf or cake'; Kaʃ. may be right in linking this word with tok; if so, it is a Dim. f. Survives with the same meaning in SE Tar. togaç R III 1160; Türki tokaç; SC Uzb. tokac. Osm. tokac 'a maltel, a bat (for beating washing)' seems to be the same word with the meaning changed owing to a supposed derivation fr. tokir-. Xak. xir tokac (qaf unvocalized, the damma in the printed text is an error) al-gurṣ 'a loaf or cake', taken from the phrase tok er 'a man who is satiated' (al-ṣabān), because it satiates him (yuṣbu'yuḥu) Kaʃ. I 358: Çağ. xv ff. tokac 'a piece of wood (cibī) which they put at the back of a door so that it cannot be opened', in Pe. matars; also 'a maltel (ṭuqmaq, a Turkish l.-w.) which is used to beat laundry when washing it' San. 1805. 25.

D t uğči: N.Ag. fr. tuğ: 'a standard-bearer'; the word occurs in Çağ. xvi Abul-ğazı and is a l.-w. in Pe., see Doerfer II 973. Xak. xii KB (the Chief Gate-keeper should supervise the cup-bearers, bed-makers, and the cooks and also) tüğči̇ка 2557.

PUF tążek Hap. leg.; unvocalized, the second consonant is ḥā', presumably an error for xā', cf. taxtu; obviously a l.-w. fr. an unidentifiable language; the -x- is not very likely to occur in a Chinese l.-w. Xak. xii tążek darb min ḥariri'l-ṣin 'a kind of Chinese silk' Kaʃ. I 476.

Dis. DĠD


D tążdın Den. Adj./Adv. fr. 1 tağ: 'or, on, to, the north' fr. 'the mountain'; pec. to Uyğ., where it is used instead of Türkii yırdın, q.v. Uyğ. viii ff. Bud. TT VI 83-5; Suw. 466, 5-10 (ğūndün): Civ. TT I 6, etc. (ğūndün).

Dis. V. DĠD

D tikit- Caus. f. of tik-; as such Hap. leg., but there is in SW Osm. tikat- Caus. f. of tika- a Sec. f. of tik-. Cf. tiktur-. Xak. xii ol aŋar aș tiktti: alqamału iyāhu'l-ja'ām bi-unuf 'he ordered him to feed him forcibly'; originally used of anything which is inserted into a container with a violent kick (bi-rākā ḥaddid) Kaʃ. I 308 (tiktürt, tikttma:k).

D tokit- (d-) Caus. f. of toktu-, with the same range of meanings. See, in general, usually for 'to have (something) woven'. Türkii vii taṣ tokitdim 'I had a (memorial) stone driven into the ground' I S 12; beŋgī: taṣ tokitdim I S 12-13; 13 (the parallel passage in II N 14 is lost, Orkun's reconstruction tok:dim is an error): Uyğ. vii Ṣu. E 8 (qiṭ): vii ff. Bud. uluğ küvrūq tokitip 'ordering that the great drum should be beaten' PP 31, 8: Civ. TT VIII I.11 (beŋgī): Xak. xii ol aŋ buynın tokittı: 'he ordered that his neck should be struck' (aḍraba umμaqahu) (tikturut, tikttma:k); and one says ol börz tokittı: 'he had
cotton fabric woven' (ansaca); and one says ol kılıç tokitti: 'he had a sword (or knife) forged' (ataβa) (tokturur, toktrmak); and one says ol kapı göktoki: 'he had the door knocked' (aqraβa) Kasım I 308 Çag, xv ff. tokut- bafından to order to weave' Sun. 18or. 16.

(*) taktur- Caus. f. of tak-; but unlike that word not described as Oğuz. S. i.s.m.l. Xak. xi et ssı ska: takturdi: 'he strung (nazama; ? error for nazama 'he had . . . strung') the meat on a spit' Kasım II 174 (takturur, takturmak).

(**) diktur- Caus. f. of dik-; survives in NW Kaz. tiktur-. Cf. tikt-. Xak. xi (ol) qınu qabaka: tikturdu: 'he urged the man to insert (bi-ıdzdîl) the flour into the container and force it in'; also used of other things Kasım II 174 (tikturur, tikturmak).

(***) tuğur- (d-) Caus. f. of tuğ-, q.v.; survives in SE, SC in the normal meaning 'to give birth to' and in NC Kir. (where tu- means both 'to be born' and 'to give birth to') tuğur- (1) 'to give birth to' (lit. and metaphor.); (2) 'to deliver a woman (of a child)'. Xak. xi teğri: qınu tuğurdu: awluva julhul�-watad mınal- -mar'a 'God caused the child to be born of the woman'; originally tuğurtdi: (sic, but ?tuğurdu: in the original text). This is in accordance with the rule, which is that if a verb is a Caus. f. without the attachment of -t- (ilhapa'ta) then when a -t- is attached to it it makes it Causative in such a way that the Object (al-elif) is operated upon by two Subjects (al-fıllan), one of whom gives an order and the other performs an act; for example suyu içürdi: ayılabalı-ma 'he gave (someone) a drink of water', but if one says suyu içürdi: (sic, but ?çiürtdi: in the original text) it means 'he ordered someone else to give (someone) a drink of water'; again ol ani: boğdı: means 'he strangled him', but if one says boğurdu: it means 'he ordered someone else to strangle him'; there is the same difference of meaning in Ar. between laqata and alaqata and naqata and anaqata, where the addition of a makes the verb Causative with two Subjects (falılom) operating on the Object Kasım II 173 (tuğurur, tuğurmak; MS. boğurur, boğurmak; it is probably that it was a copyist, and not the author, who made nonsense of this para.; the translations of içür- and içür- are identical in Kaz.; there is no other trace of içür-, which is clearly the form required by the words ida ulihqat bihil-ta').

Tris. V. DGD-

D toktıl- (d-) Pass. f. of tokt-; n.o.a.b. Ulug, viii ff. Bud. inça kaltı ulûg i iqaq kчикliŋ kaŋh yelke toktılıp kamılmış teg 'just as a great bush or tree when it is struck by a strong and violent wind falls to the ground' Sun. 625, 13-14; azz anıŋ tozi topıra yel üze toktılıg teşger 'or if the dust (Hend.) from it is driven by the wind and reaches them' U II 39, 89-90.

Dis. DGG-

S takuk See takığu:

Dis. DGG-

D tağı- - Intrans. Den. V. fr. 1 taği; 'to go to the mountains'. N.o.a.b. Türkkın viii I E 12 (én-): Xak. xi etgikt: tağıkt: 'the goat (etc.) became wild and took to the mountains' (ta'abbada . . . ra lağıpa bi'l-cabal) Kasım II 117 (taqıkar, taqkımak).

Tris. DGG-

takığu: (etc.) 'a domestic fowl'; a very old word both in its natural meaning and as one of the animals in the twelve-year cycle. An early l.-w. in Mong. as takaya (Haenisch 144; Studies, p. 235). C.i.a.p.a.l. in a bewildering variety of forms, which are set out very fully in Doerfer II 861. Doerfer suggests that it is by origin a quasi-onomatopoetic, but it is more likely to be an old animal name ending in -gu, unless it is a l.-w. Ulug, viii takığu-yılka: 'in the Fowl year' Şu. Ni 10; V 4; viii ff. Man.-A takığu (distinguished as erkek and tişi) 'fowl' (cock/hen) M I 36, 5 ff. Bud. takığu ıqıdıkçı poylury keeperer 'TT VII 4 5-6; a.o. Sun. 4, 12 (förde). Cev. takığu as an animal of the cycle is common in TT VII and VIII: xiv Ulug.-D. 'domestic fowl' takıcu Ligeti 257; R III 800: Xak. xi takâg-: (sic) a generic term for 'cocks and domestic fowl' (or 'hens', al-dık væl-dâcê), they are differentiated by saying erkek takığâ: for 'cock' and tişi: takıgâ: for 'hen' (prov.): takığâ: yûl: 'the name of one of the twelve years in Turkish' Kasım I 447: xiv Muh: al- dâcê takûk Med. 73, 5, 81, 1 (in the cycle); daikuk Rîf. 170; tañgûk 186: Çağ. xv ff. tañgûk murq 'a bird'; also tañwug/tawuk, in Ar. daçeça Sav. 157r. 23; takuk the same as tañwug murq do. 157v. 21; tañwug/tawuk murq-i xanagî 'domestic fowl'; in Mong. (sic) tañwug/taxuk/taxakuy, in Ar. daçeça do. 165v. 22; (taxuk/taxakuy murq in Mong.; in Ar. daçeça; also the name of one of the Turkish years do. 152v. 3): Tkm. (sic) xt takuk al-daçe bi-luğatî' Türkâm Kas. II 286; o.o. (not so described) III 13 (yalıq); 114 (yalıqan): Xwar. xiv takuk 'fowl' Qutb 174; takuk çâkımakupa 'before the cock crows' Nahe. 318, 7; Kom. xiv 'fowl' takuk CCC, CCG; Gr.: Kip. xiii al-daçe dağt (sic); Tkm. daikuk Hou. 10, 12; xiv takuk al-daçe Id. 65; But. 12, 7 (mis-vocalized tokuk); xiv daçeça takuk Kat. 39, 4; 62, 12; Tuh. 15b. 7.

D tokuk: (d-)- Pass. f. of tok-; n.o.a.b. Ulug, viii ff. Bud. (just as a sound is constantly produced from a drum by the combined action of wood, leather) toküg 'a drum-stick' (and the (human) hand) Sun. 375. 7.

D takukluğ: Hap. leg.; Dev. N. (N.I.) fr. tok-; 'a drum-stick'. Ulug, viii ff. Bud. (just as a sound is constantly produced from a drum by the combined action of wood, leather) tokukluğ 'a drum-stick' (and the (human) hand) Sun. 375. 7.
PUD toğa:klük an A.N. (Conc. N.) pec. to Kas. and mentioned twice with slightly different spellings. There is no trace of *toğa:k/toğak 'a strainer (of liquida)' or of any verb for 'to strain' in SW. The normal word for 'to strain' is süz-, but süzgeç 'a strainer' is not noted earlier than Çağ. Xak. xi toğa:klük 'a piece of wood (şayab) suitable for making a strainer' (al-şidām) Kas. I 503; (in a note on the significance of the Sufi. -ilk/-lik) toğa:klük yığ:ça: similar translation I 505, 11.

Dis. DGL /

*tiği See *çığı.

VU?I) tuğ:li n.o.a.b.; the context suggests 'shining', but there is no etymological basis for such a meaning; perhaps Dev. N. A. fr. tuğ-. lit. 'rising'. It cannot be connected with tokuluğ as suggested in a note on the appearance when the latter word is mistranslated. Uyg. vi. (-f.) fr. Man. Tokhari: *ik:ski *ık:xye 'shining to see' (like the crown of Brahma) körge:li tuğ:li TT IX 14; o. (Tokharian lost) do. 20.

tokl: 'a lamb a few months old'; older than a kozi: but younger than a kozi:, the exact age varying in different languages. S.i.a.m.l.g except SE, see Schcherba: 115 (where the word is incorrectly connected with tuğ-) and Doerfer II 909, which mentions its appearance as a l.-w. in other languages. Xak. xı tokl: al-şada m:na:li-l-dān 'a lamb', that is on which has reached the age of six months Kas. I 431; tokl: bör:li: kât:lisnu:s (sic, MS. apparently kâyt:lisnu:s) fa-yânsi:l-dib ma:al-şada a m:na:li-l-dān (so read, MS. dîb) which is clearly an error due to the earlier occurrence of this word) let the lamb and the wolf go together' (lit. 'be intermingled') I 106, 10: XIV Jahl. al-anž li-sana 'a one-year-old goat (Rif. al-ğanum 'one-year-old' tokl: in Turkish, tokh:li: in 'our country' Mel. 8, 8; Rif. 80; (under 'sheep') al-hawli 'one-year-old' tokl: 70, 14; tokl: 172: Kip. XIII (al-xariif 'lamb' kozu): al-xariif ibn sana tokl: Hou. 15, 2: XIV al-xariflu:lewasa t: 'a middle-sized lamb' tokl: ('a small one' kozi): Bul. 7, 13.

D. toğluğ P.N./A. fr. tuğ:; having ... standard(s), etc. Survives in SW Osman. toğlu:u. As Red. says that tuğ: at any rate in Osman., meant, inter alia, 'a badge worn on a helmet' it seems prob. that Mong. duğluğa (Kov. 1810) 'helmet' which occurs in some modern languages in place of yüşük, q.v., is a l.-w. fr. this word with the usual metaphase and sound changes (cf. *ni:drugi > *nirdug; körprüg > ke:ürge, Studies, pp. 228, 238).

Uyg. VIII üç tuğluğ türkül boðun 'the Türkül people with three standards' Şu. N 8; W 7: Xak. xi Kas. III 127 (tuğ:li; similar phr.).

D. I tokluk A.N. fr. 1 tok: 'satiety', etc. S.i.s.m.l. Xak. xi tokluk al-sidha 'satiety' Kas. I 469: KB ajun tokluki 'the satiety of this world' (is really hunger) 5137: XIII (?) At. (be satisfied with enough to wear and) karin toklukin 'a full stomach' 186: Çağ. xv ff. tokluk sirî 'satiety', and metaph. arszu:na ta: *ruza *wa *wufür-i ni:mat 'cheapness, plenty, and abundance of good things' San. 8tr. 4 (quotn.): Xwar. xiv tokluk 'satiety' Qutb 182: Kom. xiv 'superfluity' tokluk CCG; Gr.

VUD 2 tokluk Hap. leg.; A.N. fr. 2 tok. Xak. xi tokluk al-camam, that is, 'of a man's head being hairless, or of an animal being without horns' Kas. I 469.

Dis. V. DÇL-

*E tuğli- See *tiği.--

D. taqil- Pass. f. of taqil-; s.i.s.m.l. w. some phonetic changes, e.g. taqil-. Cf. tev-. Xak. xi et su:ška: (sic and altered later to mu:ška:) takild: 'the meat was strung (mužima) on the spit' (etc.) Kas. II 129 (takilur, takilmak): XIII (?) Tef. takil- 'to be unrolled' (?); dubious) 283; Çağ. xvi ff. takil-: hasta şudan 'to be fastened' San. 157: 15: Xwar. xiv laškarim takilmusun 'may my army not be hampered' (?) Qutb 171 (very obscure).

VUD tuğli- Hap. leg.; Pass. f. of (VU) tuğ-, q.v., but everywhere vocalized taqil-. Xak. xi ok başak: taška: teqil tigild: (sic) 'the point of the arrow (hidda naš), when it hit a stone, was blunted and broken' (halla wa'washer), also used of anything pointed when it is blunted by hitting something hard or a rock Kas. II 129 (tigilur, tigilmak, isic).

D. tikil- Pass. f. of tikil-; s.i.s.m.l. w. some phonetic changes, e.g. tigil-. Xak. xı kendükke: un tikild: 'the flour was poured into the large storage jar under pressure' (subba ... bi-yidda wa daqj); and one says evke: kisi: tikil: 'the people crowded (izdahama) into the house'; also used of anything that crowds together until its space is restricted (tadj mahānahu) Kas. II 129 (tikilur, tikilmak): Çağ. xv ff. tikil-l/tikiliş: ba camilat wa izdaham ba-ca'i tapidan 'to crowd together in one place' San. 195: 2.

D. tokil- (d-) Pass. f. of tokui-; s.i.s.m.l. Xak. xı er tokil: 'the man was beaten' (duriba); and one says bör: tokil: 'the cotton fabric (etc.) was woven' (mušica); and one says köliç tokil: 'the sword (or knife) was forged' (ruba); the phr. er tokil: is Oğuz Kas. II 129 (tokilur, tokilmak; sic, the other occurrences are vocalized tokul-): Çağ. xv ff. tokul- hafìa şudan 'to be woven' San. 180: 16: Oğuz xi see Xak.: Xwar. xiv tokul: 'to be woven' Qutb 182.

D. taqla.- (d-) Den. V. fr. 2 daqj; 'to brand (an animal)'. S.i.s.m.l., usually as daqla-. Xak. xi ol atın taqla:di: 'the man branded (wasama) his horse'; also used of other animals, not originally a Turkish word (tuğa jayr aši:ya) Kas. III 294 (taqla:rt, taqlamak).
D toğa:—Hap. leg.; Den. V. fr. 2 toğ. Xak. xi ol yarını toğłądi: sada’ll-baq‘ 'he blocked the breach' (in a river bank or the like) Kaş. III 294 (toğłą, toğłąmak).

DF tağłat- (d-) Hap. leg.; Caus. f. of tağla:-. Xak. xi ol atın tağlátti: 'the man had his horse marked with a branding iron' (atsama ... bi-l-khay); the Persians (al-furs) took this word from the Turks, so that they say teğ for al-tasım, just as they took from the Turks the word for 'castle' (al-qal‘a) and say diz; in Turkish it is teş yer’ 'a high place' Kaş. II 344 (tağlatur, tağlakmak; both statements are, of course, false).

Tris. DĞL-
VUD toğa:—Hap. leg. (?); P.N./A. fr. 1 toğa: Uyg. viii ff. Chr. (blind, dumb, lame, crippled, mad) iiğlı toğa: 'ill' (Hend.) M III 49, 4–5.

VUD tokulağ P.N./A. fr. 1 toku:; pec. to Uyg. Bud. Uyg. viii ff. Bud. (that king) yarlaçançu köpülgü törülğ tokulağ erlîp 'having a merciful heart and being faithful to the traditional law and ceremonies' U 339. 24–5; similar phr. do. 80, 25; körkle kövsek tokuliği (sic) nimiz ‘my lovely, gentle younger brother, faithful to the traditional ceremonies (?)' Sur. 619, 22; a.o. USp. 43, 10.

Tris. V. DĞL-
D tokula:—elongated Den. V. (cf. çattula:—) fr. 3 tok; survives in NE Alt., Tel. tokula:—R III 1149; NC Kir., Kzk. tokula:—; the vocalization in the MS. is chaotic, a kasra below the tā ‘and what looks like a fatihah turned into a damma above it, but -o- is certainly correct. Xak. xi tokula:ldi: neþ ‘the solid (al-musmat) object made a noise (sauvatma) because it fell on something hard’, for example a cross beam falling on a column (al-‘ārida ‘alā-l-sārīya) and the like Kaş. III 326 (tokula:ı, tokula:ımak).


Dis. DĞM-
D şuğum (d-) N.S./A. fr. şuğ-; 'birth'. S.i.s.m.l.; not to be confused with şuğum ‘seed’ in NC Kir., Kzk., etc. which is a l.-w. fr. Pe. tuvum, same meaning. Uyg. viii ff. Man. tuğum ajun ‘rebirth’ (Turco-Sogdian Hend.) TT III 26, 79; tört tuğum ‘the four (kinds of) rebirth’ do. 38; IX 49; yek tuğum ‘rebirth as a demon’ IX 61: Bud. Sanskrit jaññhottara ‘birth and existence’ tuğum ajun TT VIII A.47; o.o. do. A.48; E.48; U II 18, 18; emeqleq tuğumlariq ‘unpleasent rebirths’ U II 33, 6, a.o.o.: xiv Chun.—Uyg. Dict. R I 1668 (2 uruğ): O. Kir. IX ff. eni: éli:(li?) tuğum (so read?) yasda: ‘in my forty-second year’ Mal. 49, 3.

D tuğum (d-) N.S./A. fr. tuğ-; s.i.a.m.l.g. except SW as toğum or the like ‘a numnah, under-saddle felt’; a (fairly recent?) l.-w. in this sense in Mong. as toğom. Xak. xi toğum al-casîr ‘an animal for slaughter’; this is generally used of a horse for slaughter Kaş. I 396; o.o. I 472, 26 etc. (2 yûz-): Çag. xv ff. toğum ‘a pack-saddle which they put on an animal’s back’; also ‘a horse blanket' (cull-i asb) San. 1811. 23; a.o. 347V. 14 (yonak).


Tris. DĞM-
D tokunmak (d-) Dev. N. (N.I.) fr. toğ:— ‘club, mallet’, and the like; the second vowel was elided in the medieval period and the word, sometimes w. further phonetic changes, s.i.a.m.l.g. and has become a l.-w. in Pe. and other languages, see Doerfer II 877. Uyg. viii ff. Bud. U IV 8, 39–40 (batrax): Xak. xi tokunmak mizbaru (mis-spelt mi zarîri) ‘a-paş-šär ‘a fuller’s mallet’ Kaş. III 177: xiv (under agricultural implements) al-mi’daqqa ‘a mallet’ tokunmak Mel. 60, 2; Ref. 159; (under fuller’s implements) kudin (sic) ‘a mallet’ tokmak 61, 2; 159: Çag. xv ff. tokmak ‘the well-known implement (dilāt) used to drive in tent pegs’ (also the name of a Turkish tribe) San. 1872. 7 (quotm.): Xwar. xiv tokmak ‘mallet’ Qub. 182: Korn. ditto CCI; Gr.; Kip. xiv tokma: (sic; 7eror) al-irzabba wāl-mi’adda ‘iron bar; pickaxe’; Arabiziced as al-duqwaq Id. 65: xv dobbās ‘club’ (inter alia) dokmak Tuh. 15b. 5–6: Osm. viii tokmak ... and, in Rūmi, muṣta‘-i ḥallāc ‘a cotton-dresser’s implement’ San. 1811. 7.

Dis. DĞN-

toğan (d-) ‘falcon’ of some kind. Survives only(?) in SW Osm, where doğan is a generic term for ‘falcon’ and, acc. to Red., specifically ‘a lanner, Falco lanarius’; it forms part of the names of seven or eight other related birds. It is often used as a P.N. Cf. 1 çavlî etc. See Doerfer III 351. Türkî viii ff. turer esrî: toğan ‘a white dappled falcon’ lrb B 4; o.o. do. 43, 14 (ttin-, 64 (beymul): O. Kir. ix Külüğ Toğan P.N. Mal. 44, 7; Xak. xi KB 2458 (ünülğ): Çag. xv ff. toğan ‘a kind of bird of prey used in hunting’ (cáwtar-i šihatā) also called itelügı San. 179v. 2 (the latter a l.-w. fr. Mong. itelügı ‘lanner falcon’); toğan same translation, but itelüg, and metaphor. suça ‘asaf-öfkan ‘intrepid, overthrowing enemies’; also a P.N. do. 261r. 29: Kip. xii (under birds) al-cărical mındă mutlaqag(n) ‘bird of prey’ in general toğan Hou. 9, 19; ditto asa P.N. do. 29, 5; xiv toğan al-băzî ‘falcon’ Id. 64; Çag. (sic) al-băzî, also called toğan do. 64; al-băzî çogan (sic) (and PU)
tağna: Hap. leg.; perhaps a l.-w.; 1 yava, q.v., seems to be some kind of fungus or truffle; al-mahrût, lit. 'cultivated', is an elusive word but Steingass's Persian (sic) Dict. translates it 'root of benzoin', and that may be the meaning here. Xak. xi a kind of al-mahrût is called tağna: yaya, it is 'a substance which is cut up and mixed (yumuşac maqûr) with sour milk and used to colour (ziqbaş) tutağ (q.v.) Kaş. I 434.

Dis. DGR

tağar: 'a large container', usually but not necessarily 'a sack'; perhaps a l.-w.; s.i.s.m.l., and a l.-w. in Pe. and several other languages, discussed at great length in Doerfer II 905. Xak. xi tağar: 'a sack (al-ğarara) for containing wheat and other things' Kaş. I 411; I 244 (artt.), and three o.o., same translation: (xiii (1) Tef. tağara 'an earthenware dish' 281; XIV Muh. al-cirdâ 'a leather bag' tağarçuk Mel. 60, 7; Rif. 170: Çağ. xv ff. tağar (1) 'a clay jar (taşt-i gilè) or large bowl (gadûh) (quotn.); (2) 'a fixed measure or quantity' (Pe. qotum., Watûf); (3) 'soldiers' rations' (gallâ) (ditto); (4) 'a kind of long narrow sack' (çiwâl) San. 157r. 19.

takîr an onomatopoeic; survives in SW Osm. Xak. xi at ađâk: takir takir ettî: 'the horse's hooves clattered' (savvoata); one also says tîgîr tîgîr ettî: with the same meaning Kaş. I 361.

Dis. DGR

togar: 'a royal sign manual'; survives only (?) in SW Osm. as tuğra. See Doerfer III 1344. Oğuz xi tuğra: tâbiül-malik wa tawqî 'ulu 'the seal and signature of a king' in Oğuz; the Turks do not know the word and I do not know its origin (aşlahu) Kaş. I 462: XIV Muh. al-tawqî: tuğra: (and other words) are pronounced with a vigorously articulated gavn in Turkistan, and with a tawwa in our country Mel. 6, 12; Rif. 77; a.o. 51, 2; 146.
D toğrak 'poplar'; survives only (?) in SE Türkî Shame, BŞ, Jarring, the last specifying 'balsam poplar, *Populus balsamifera*', but the refe. to 'nurts' in *IrkB* is puzzling; *al-hamad* is not traceable in the dicts. and may be corrupt. Türkî viii ff. (of a falcon) yağaklı:ğ toğrak:üst: tüşü:pen 'settling on a toğrak full of nuts' *IrkB* 64: Xak. xi toğrak al-ğarab (MS. al-ğarb) 'a poplar', *ta huca, sacarı* al-hamad *Kâş* 1 468.

D toğrul a bird of prey, exact identity unknown, described by *Kâş* as larger than a sînkur, q.v.; it is best known as a P.N. and has not survived as a Common Noun; prob. Dev. N. fr. toğra:- with which there is a clear semantic connection. See *Düerter* III 1445. Uyğ. viii ff. Bud. Alp Togrul Töğün Pfahl. 23, 13: Civ. Togrul occurs several times and Togrul once as an element in P.N.s in *USp.* and *Studies*, p. 98: Xak. xi toğrul 'a bird of prey (*carâh min sîhâl-î-fây); it kills a thousand ducks and eats one of them; men are called Togrul after it *Kâş* 1 482; a.o. III 381 (sînkur); (Gancâk xi (VI) toğrul (completely unvocalized) 'a length of gut stuffed with meat and fruit' (possibly the same word) *Kâş* 1 482; xiv *Muh.* (2) (among birds) now *mînâl-çavardîh 'a kind of bird of prey' toğrul (râ unvocalized) Rip. 175 (only): Çağ. xv ff. toğrul (spelt) 'the name of a hunting bird' (parando-i şikârî); also the name of a well-known Saluqu pâdrîh whose father was Alp Arslan *San.* 261 v. 5; (zağanus in *Rûmî*, same translation, also called togrul do. 228r. 22; Red. translates zağanus 'the hunting owl, *Bubo maximus* trained like a falcon'): Kip. xiv togrul 'the well-known bird'; when it is sent after cranes it goes on attacking and killing one after another until it reaches the end of them; then it eats only the first one that it has killed *Id.* 64.

**Dis. V. DGR-**

D toğur- (d-) Incohoative(?) f. of toğ:- as such n.o.a.b., but the Ger. toğuru: is common and the Pass. f. toğril- is used to translate *istqâdana* 'to be upright, straight, straightforward' in *Tmhl.* 5a. 9 and survives as *doğrul* in SW Osm. See also toğrusu:-. Uyğ. viii ff. Bud. (may 1 reach the jewelled island after surmounting huge difficult snowdrifts and) keçîncîş terîn taluy âqüz suvon toğurup 'traversing the waters of deep oceans hard to cross' *TTV* VI, p. 62, footnote l. 2: Xak. xi ol maça: toğurdu: 'he came precipitately (*mutuqgâşminra*) to me, leaving the road'; also used of anyone who has a slapdash attitude (*mutu*âsîfî) towards something *Kâş* 1 80 (toğurur, toğurmak); the vocalization is imperfect and shows signs of an attempt to make the word toğru:-.

D tuğur- (d-) Caus. f. of toğ:- 'to give birth to (a child Acc.)'. Survives, as doğur- only in NW Krm R III 1706; SW Az., Osm., Tkm. In other modern languages either tuğ- or tuğur- is used in this sense. Uyğ. vii ff. eki: yapık: kân tuğuru: süpüşdim 'I started the battle at sunrise on the second day of the month' *Sû.* E 1; a.o. do. S 5: viii ff. Man. tuğurutuqz 'you have caused them to be born' *TT* III 60: Bud. *USp.* 102a. 4-5 (alpirkan-): Civ. (if a woman wears this amulet) uçuz tuğurur 'she gives birth without difficulty' *TTV* VII 27, 13; o.o. do. 15 (arkuru-): *H I* 118: xî Xak. urâgut oğul tuğurdu: 'the woman gave birth (valadat) to a son'; also used metaphor. (*ala-l-isti'âra) of animals giving birth *Kâş* 2 80 (tuğurur, tuğurmak; prov., containing tuğ-): KB I (I was in the dark of night and) tuğurdu kûnûm 'it made my sun rise' 383; (a feast to celebrate) tuğursa oğul 'the birth of a son' 4575: xiii(?) Tef. tuğur- 'to give birth' 306: xiv *Muh.* (under woman) allâtî valadat duğurmus *Mel.* 53, 4 (only): Çağ. xv ff. tuğur- Caus. f.; zayandidan 'to give birth' *San.* 179r. 9 (quotns.): Kom. xiv ditto tuvur-/tu(ş)ur-/tuğur-:CCG: *Gr.* 247 (quotns.): Kip. xiii valada minâl-wâlada tuğur- *Han.* 43, 15: xiv valada duğur- Bud. 88v: xv ditto tuvur-: Tkm. tuğur- *Tuh.* 38b. 6.

tıgır-: to be tough, sturdy; n.o.a.b. Xak. xi er tıgrattî: 'the man was tough, sturdy' (calata) *Kâş* III 277 (tığrâr, tığramak; and see tavra:-): xiv *Muh.* (?-) t心血管 tıgrâ- (unvocalized) Rip. 106 (only).

toğra:- (d-) 'to cut, or split into slices or small pieces'; s.i.a.m.l.g. with some phonetic variations; except in some NC and NW languages which have *tuvra-/tura-*, consistently spelt with -o-; SW Az., Osm., Tkm. doğra-.. Uyğ. vii ff. Civ. *H* I 76 (uvsça:k): Xak. xi (ol) et togra:-: 'he sliced (xardala) the meat for tutmaç or something else' *Kâş* III 277 (tigator, togramak); the word, translated qafa'a 'to cut', occurs frequently in the list of conjugational forms in III 311 ff.: Çağ. xv ff. togra:- (spelt) riza kordan 'to break in pieces' *San.* 179r. 13 (quotns.): Kip. xiv tograqatta 'to cut in pieces' *Id.* 64.

D tigator- Hal. leg.; Caus. f. of toğra:-. Xak. xi oğlin uşka: tigator: 'he toughened (yaddada) his son and made him forceful (calad) in all negotiations and business transactions' *Kâş* II 330 (tigator:u:, togramak); a.o. II 330 (tigret-).

D toğrat- (d-) Caus. f. of toğrat-; s.i.m.m.l.g. Xak. xi ol aqar et toğrat: 'he ordered him to cut the meat in slices' (bi-qafa ... mxardala); used only of foodstuffs (*al-sayl'î-malâm*) *Kâş* II 330 (tigator:u:, togramak): Çağ. xv ff. togra:- Caus. f.; riza kunânidan 'to order to break in pieces' *San.* 179r. 27.

D toğral- (d-) Pass. f. of toğral-; s.i.m.m.l.g. Uyğ. viii ff. Bud. [gap] toğrulup (sic) yüp sapis 'broken in pieces and stinking (Hend.)' *U* III 25. 6: Xak. xi et toğraldi: 'the meat was cut in slices' (*qafa* u mxardala(n)) (tоТгrulur, toгxmalak); and one says *ton ki:rdin toğraldî:' the garment was
tattered (tafazzara) because of dirt'; also used when cracks (al-sa′qaq) appear in a foot or a fabric (fil-rīl wa'l-mansūḥ) for any reason Kas. II 230 (toğral:toğralma:k): Çağ. xv ff. toğral–riza pudan 'to be broken in pieces' San. 179v. 29 (quoting).

D toğran- (d-) Refl. f. of toğra-: Xak. xi ol özüze: et toğrandı: 'he pretended to cut (annahu yuquš'ti) meat (etc.) in pieces for himself' Kas. II 240 (toğranur, toğranma:k): Kip. xv taqṣa'a 'to be cut in pieces' towran-; Tkm. toğran- Tuh. 10b. 5.

D tığraş- Hap. leg.; Co-op. f. of tığra-: Xak. xi oğlan tığrādī: 'the boy was thoroughly tough and sturdy'; taken from their word tığrāk for al-calad Kas. II 212 (no Aor. or Infin.).

D toğraş- (d-) Co-op. f. of toğra-; the second sentence is separated fr. the first by tığraş- and toğrūs-. Xak. xi ol maqas: et toğrādī: 'he helped me to cut the meat in slices' (toğrāṣur, toğrāsma:k) ... and one says to:n kirdin toğrādī: 'parts of the garment were tattered (tafazzara) because of dirt'; also used of anything when cuts and cracks appear in it Kas. II 211-12 (toğrāṣur, toğrāsma:k).

D toğrūs- (d-) Hap. leg.; Co-op. f. of toğrurur-. Xak. xi ol meniŋ bile: yolluka: toğrūdū: 'he competed with me in travelling (fil-sayr) and cutting (qaṭ) a path precipitately (muqashma:mna(n)) to the objective' Kas. II 212 (no Aor. or Infin., see tığraş-).

Tris. DCHR
D toğrū: (d-) Ger. of toğrū- used as an Adv. and N./A., originally (physically) 'straight', hence metaph. 'straight, honest, upright, true'. Soon contracted to toğrū:; s.i.a.m.l.g. in a variety of forms, e.g. NE toğrə; SE toğra/toğri; NC tuwa; NW Kk. tuwri; Nog. tuwra; SW Az., Osm., Tkm. doğri/duğru. A l.-w. in Pe. and other languages, see Doerfer II 971. Uyg. viii ff. Civ. toğrū (or toğrū) tumitu satdım 'I have sold outright and irrevocably a common stock phr. in contracts in USp. 13, 14; 56, 6 etc.; a.o. do. 32, 19 (PU toğū): Xak. xi toğrū: 'the tang (al-silān), that is the tail (danab) of a sword, knife, or dagger which is stuck into the handle' Kas. I 420: xiii(?). Tef. (they went) anar toğrū: 'straight to him' 305: xiv Muḥ. sādaqa 'to tell the truth' doğrū: ayt- Mel. 25, 15 (Ref. 111 corrupt); al-tığa 'trustworthy, honest' doğrū: 52, 1 (147 bayiık); al-muqawwam 'straight' doğrū: 56, 5 (154 könl): Çağ. xv ff. toğrū: (r) rast 'true', opposite to durāq 'lie'; (2) barābār saa muḥāda 'equal, level, facing' San. 179v. 6 (quoting); Xwar. xiii doğrū 'exactly opposite?' Ali 55: xiv toğrū/toğrū 'straight, honestly' Qub 181: Kom. xiv 'straight' toğrū CCI; tuvar CCG (arkuru); Gr.: Kip. xii mustaqim 'straight' (opposite to egri: 'crooked') toğrū: Hous. 28, 6: xiv toğrū: al-muqawwam toğrū: lašādīq 'straight, true', one says toğrū: səzler 'true statements' Id. 64: xv gawām 'uprightness, truth' to(w)rə: Tkm. toğrū Tuh. 29b. 7; 73b. 13; muestaqim ditto do. 34b. 10 (09 in margin in second hand).

?F tokurka: Hap. leg.; 'a spout'; un-Turkish in form and prob. a l.-w.; not to be connected with Mong. tožurka 'the felt fabric of a tent' (Kow. 1815) which is listed as Çağ. in San. 179v. 13. Xak. xi tokurka: al-šunbur fil-dinān wa'l-maṣāhir 'the spout of a wine jar or jug'; also the name of a place in the summer station (al-muṣṭāf) of Kāšgar Kas. I 489.

Tris. V. DCHR
D tığraklan- Hap. leg.; Refl. Den. V. fr. tığrə: Xak. xi er tığraklandi: 'the man demonstrated his own toughness (ashara ... min nafsīha calāda) Kas. II 274 (tığraklanur, tığraklanma:k; verse).

VUD toğrağlan- Hap. leg.; Refl. Den. V. fr. toğrağ: Xak. xi oğlan toğrağlandi: 'the boy had a toğrağ', that is a horse which the king gives his troops when he goes out with his retinue (yawma'/maṣukib), and which is returned to him when they dismount Kas. II 272 (toğrağlanur, toğrağlanma:k).

D tuğrağlan- Hap. leg.; Refl. Den. V. fr. tuğrağ: mentioned only in a note after toğrağlan-. Öğüz xi 'it is also used in Öğüz of a document when it is signed' (al-kität iđâ waqṣ'a).

Dis. DGS
E tağsu/tagṣut See takṣut.

VUD tuğsak: Hap. leg. See tu: l. Xak. xi tuğsak al-armalā 'a widow'; usually used in the Hend. (muzdawwa(n)) tu: tuğsak Kas. I 468.

D tuğsīk Dev. N. fr. tuğ-; used only in the phr. kūn tuğsīk 'sunrise, east'. N.o.a.b.; cf. batsık, tuğar. Türkī viii ilgēri: kūn tuğsīk(k): 'eastwards towards the sunrise' I S 2 (II N 2 but tuğsīk:n): 'in the east where the sun rises' I E 4, II E 5: Uyg. ix ilgēri: kūn tuğsūk: [(k):] III B 7(ETY II 38); kūn tuğsūk(k): batsık(k): Suci 4: viii ff. Man.-A kūn tuğsūkdunki yēl 'the east wind' M III 9, 1 (ii): Xak. xi 'the east' (al-sarq) is called kūn tuğsīk: (sic, both ṭara and ḍamna marked) Kas. I 463: xiii(?). Tef. kūn tuğsūk 'the east' 306.

C toksan: (d-) crasis of tokkuz on, which phr. was used down to Uyg. inclusive; 'nine'. S.i.a.m.l.g. usually as toksan; SW Az. doكسan; Osm. doксan; Tkm. tokısan (although 'nine' doқkız). An important word as giving an incontrovertible example of modern -a representing earlier -o-. Xak. xi tokısan the numeral 'ninety', originally toku on that is 'nine times ten' and then
combined (cu’lâtâ wâhid) Kaş I 437: xiii(?)
Tef. toksan: xiv Muh. tis’îna dokuzan
Mel. 81, 15; toksan Rif. 187; Kip. xiii
tis’îna toksan Hou. 22, 7: xiv toksan ditto
İd. 65; toksan Bul. 12, 14: xiv toksan Kav.
4, 21; a.o.o.; Tuh. 60b. 10.

D tokiş (d-). Dev. N. connoting reciprocity fr.
tokis-. S.i.s.m.l.; SW Osm. dokus.
Xak. xi tokis (vocalized tokus) al-harb
‘battle’ Kaş I 367 (verse tokis (sic) al-hayda-
‘battle’); o.o. I 12, 17 (urus); İI 83, 23; İII
172, 12 (2 ulağ): KB 2366 (6ğlenn);
iiii(?) Tef. tokus ‘quarrel, fight’ 307; xiv
Muh.(?) al-maṣaff ‘battle array’ Rif. 146 (only):
 Çağ. xv ff. tokus (1) mahr-yi ʕalâha ‘a
weaver’s shuttle’; (2) ‘a violent collision be-
tween two things’ San. 181r. 22: Xwâr. xiii
(?). Oğ. 266 (urus): xiv tokus ‘battle’ Qubb
182; Nohc. 12, 13-15.

D takṣut Dev. N. fr. *takṣis- ‘verse, poem,
song, lit. (words) strung together’. Pec. to
Cır têgin kügi takšutları bitittim ‘I have
had the hymns and poems of Afrin Çır Têgin
written down’ M II 7, 1-2: Bud. ötdü şok
 takšutun inca têp têdi ‘then he recited the
following verses (Hend., Sanskrit šokû)’ U I
26, 4; o.o. of şok takšut Sun. 93, 17; Kuan.
171-5; TT VI 205 (v.l.); UşP. 106, 45;
Hüni-ts. 1832.

D. V. DĢS-

D tıkis- Co-op. f. of tik-. Survives in SW
Osm. ‘to crowd together (Trans. and Intrans.)’
Xak. xi kişi: evde tıkisit: ‘the people
crowded together (izdahama) and filled
the house’ Kaş I 104 (tikisîr, tikismaş). D tokis- (d-). Recip. f. of tokis-. S.i.s.m.l.,
usually meaning ‘to collide’ and the like. Xak.
xi beğer tokisit: ‘the begs (etc.) fought one
another’ (hârâba) Kaş I 103 (tokisûr,
tokismaş; verse); four o.o. translated hârâba/
tahârâba, sometimes vocalized tokus-: xiii
(?) Tef. tokis- /tokus- ‘to quarrel, fight’ 307:
 Çağ. xv ff. San. 180r. 19 (tokinin-): Kip. xv
tatshâma ‘to collide’ tokusunus-, with note in
margin also without-nu-Tuh. toh. 1: Osm.
xiv ff. dokus- (occasionally tokus- ‘to fight;
to collide with’; c.i.a.p. TTS I 693; İI 897;
III 682; IV 755.

D takšur- Hap. leg.; Caus. f. of *takšis-
Recip. f. of -taksh-. Pec. to compose (verses).
Uyg. viii ff. Bud. U III 75, 11 (ii) (biltit-).

D. ĞG-

taqây (d- ‘maternal uncle’ (unlike 1 ğpli:
without reference to the question whether
he is older or younger than the mother).
S.i.a.m.l.g. usually as tayî; in NW Kk.; SW
Az., Osm., Tkm. dayî. See kükûyû and
Doerfer III 1176. Uyg. viii ff. Bud. ulattu ka
kadaş yegen taqay (so read) ‘all the family
and kinsmen, nephews, and maternal uncles

Psahl. 24, 26; yegen taqay U III 33, 17;
taqay. Toña Sanûn ‘uncle Toña Sanûn’
U II 80, 67: Civ. taqayım in a list of various
kinds of relatives concerned in a contract
UşP. 114, 9: 115, 14: Xak. xi taqay al-xâl
‘maternal uncle’ Kaş. III 238; xiv Muh. ditto
Mel. 49, 6; Rif. 144: Çağ. xv ff. taqay/
taqayi birâr-î mâdar ‘mother’s brother’, in
Ar. xâl San. 261r. 16: Kóm. xiv ‘maternal
uncle’ taqay CÇ; Gr.: Kip. xiii al-xâl
tây also called têgân (so spelL perhaps a
muddle of taqay) a dialect form (hûgân);
al-xâl taqây eje: (sic) Hou. 31, 20: xiv tayi al-xâl
İd. 67; al-xâl tay; al-xâla (ana: kiz karin-
dâş and) taqay: Bul. 9, 3.

D. DĠZ-
tokkuz (d-) ‘nine’. There is no doubt that
this word and some other numerals originally
had a medial double consonant, see Clauson,
‘The Turkish Numerals’, JIRAS, 1959, p. 20,
and this double consonant would not have
been written in the Runic or Uyğ. scripts. It
survives at any rate in SC Uzb. tמקס; SW
Az. doğgûz and Çuv. tâxur, as well as
tâxur Ash. xv 7, 11. The initial d- sur
in SW Az., Osm., Tkm. A l-w. in Pe.
and other languages, see Doerfer II 976. Türkei
viii tokuz I N 6, 9; viii ff. tokuz Irk B. 55,
60: Yen. tokuz Mal. 50, 2; 32, 10: Uyg. viii
 tokuz Si. E 3; viii ff. Bud., Civ. tokuz is
fairly common: O. Kir. ix ff. tokuz Mal. 23,
1; 51, 2; tokuz do. 45, 2: Xak. xı tokuz
Kaş. I 437 (tokszom); İII 127, 14; n.m.e.;
xxii(?) Tef. tokus 309; xiv Muh. tis’a dokuz
Mel. 81, 8; tokuz Rif. 186: Çağ. xv ff.
tokuz ‘adad-i mih, in Ar. tis’a San. 181r. 9;
in do. 20v. 15 mentioned as one of the numerals
spelt alternatively ba-tasûd or ba-tasîf, i.e.
as tokkuz or tokuz; Kom. xiv tokgû CÇ;
Gr.: Kip. xii tis’a tokûz Hou. 22, 7: xiv
ditto İd. 65; tokuz (sic) Bul. 12, 12: xiv
tokuz Kav. 5, 1 a.o.o.; takuz (sic, in error)
Tuh. 60b. 8.

Tris. DĢZ-

PU(D) tağuzmak Hap. leg.; a dubious word,
the last syllable is unvocalized but otherwise
certain, the ـ might be an error for ـ with
a casm over it, but there is no obvious et-
ymology. Xak. xi tağuzmak er al-naca’il-
buhturûl-qaşîr ‘a short stout man’; also spelt
with -k- and used of other than men Kaş
I 504.

D tokkuzunç (d-) Ordinal f. of tokkuz;
’ninth’. S.i.a.m.l.g., but everywhere with final
-ı-u, cf. üçünç. Türkei viii tokkuzunç
-viiı ff. Bud. ditto Psahl. 6, 2: Civ. ditto several
times in TT VII and UşP.: (Xak.) xiii(?)
Tef. tokkuzunç 309 (under tokkuz).

D tokkuzar (d-) Distributive f. of tokkuz;
’nine each’. Survives in SW Osm., dokuzar,
but rare or unknown elsewhere. Uyg. viii ff.
Civ. tokkuzar tâşîg ‘nine stones each’ TT
VIII L.17.
Mon. DG

teğ (d-) Postposn. 'like'; together with üçün, üzef and birle: one of the 'four old postposns.' discussed in K. Grünbech, Der türkische Sprachbau, Copenhagen, 1936, p. 35. When attached to the oblique stem of of of it soon became fused with it as antaq, q.v.; later it became similarly fused with the oblique stem of I bu: S.i.a.m.i.g. except SW where it is replaced by other words like Oguz qbit (kb); the vowel varies between -e, -a, and -i, and the final between -g and -y, but the initial is consistently d- everywhere. Türkü vlll tepri: teg 'god-like' I S 1, I N 1, a.o.o.; Uyg. vlll ff. Man. bulit teg 'like a cloud' M II 11, 17, a.o.o.; Bud. monçuk teg 'like a (pearl) necklace' PP 6, 8; many o.o.: Civ. muni teg kilsar 'if he acts like this' I I 154; a.o.o.: Xak. xi teg horf taðibh 'Particle of comparison'; hence one says ol andaq teg 'he is like that' Kaş III 155; o.o., spelt teg I 353 (türk): 354, 18; 490 (sekkürge): 407 (karaksit): KB tolun teg yüzün 'his face like a full moon' 48: xiii(?) At. biltiq teg 'like wisdom' 100; a.o.o.: xiv Muh. Adverbs of comparison. The commonest is teg, and some of 'our Turks' change the t- to d- when it is (attached) at the end of a word; e.g. 'his tongue is like a sword' dill: kükç deq; 'this is as sweet as honey' bu da:tlur: dur bail deq Mel. 18, 4; til: ... teg; süçüd teg Rif. 96; Çaq. xv ff. the word is mentioned several times in San. as adat-i taðibh 'Adv. of comparison'; the forms quoted are deq 17r. 24 (quotns.); 226v. 3 (quotns.); teg 198r. 15: Xwar. xin(?) teg (or deq?) is common in Qg., e.g. adakû ud adakû teg 'his legs were like an ox's legs' 12: xiv teg 'like' Quth 176; teg MN 5, etc.; Nahc. 263, 15; 387, 15: Kom. xiv 'like' dek/dey CCG; Gr. 82 (quotn.): Ktp. xiv deq mitl 'like' Id. 49.

tek Preliminary note. There was certainly a word tek meaning 'only', which is not mentioned in this meaning by Kaş.; it seems likely, however, that his translation 'for no particular purpose' is a misunderstanding of it. There was also certainly a word tek meaning 'silent ly' which is generally used to qualify tur-, and must be carefully distinguished fr. tik which is similarly used. There is a modern word in NC Kzx. teg/tek 'family, origin', which Radloff, certainly in error, read in some early texts; in Türkü vlll ff. Yen. Mal. 28, I the correct reading is prob. tegme: 'all'; in Xak. xi KB the readings are all due to scribal errors in the Vienna MS., in 344 akran teki for evren başi; in 950 teqin for teqin and in 1630 teginde for beqinde. A word tek 'under' first mentioned in Çaq. xv ff. San. 157v. 24 and surviving in several modern languages looks like a corruption of Ar. tabh, which is the word used to translate it in San.

1 tek 'only'; survives with some extended meanings, 'alone, solitary, odd (not even) in NC Kzx., several NW languages and SW Az., Osm., Tkm. Uyg. vlll ff. Bud. bir tek ... tek bir dğün 'only once ... on one single occasion' Kuar. 90-1; têgin aðkuni taplamadî tek talu ydgikte kirmişq taplamî 'the prince did not approve any (of these proposals), and only approved of going to Iraq' PP 15, 2-3; a.o. Hien-ts. 253 (sec-); Xak. xi tek kalima va ma'nâhü bi-lây qadî 'a word meaning (the phr.) without any particular purpose'; hence one says tek keldîm 'I have come without any particular purpose'. Kaş. I 334 (i.e. 'the only thing I have done is to come'): KB till köçêl bir tek 'unequivocal and single-minded' 53 (sic, not teg as in Arat's text): xiii(?) At. erî bardî kaldî kuruq tek yêrî 'the man has gone (i.e. died), only his empty place has remained' 202; o.o. 304, 434; Çaq. xv ff. tek fard va tanhâ 'alone, solitary' San. 157v. 24; tek ditto 198r. 17 (quotn.): Xwar. xiv tek 'only'; one only' Qub 177; MN 95: Ktp. xv fard/tek Tuh. 27b. 9; 62a. 10-11; b. 4.

2 tek 'silent, silently'; normally used to qualify a verb, generally tur-. Survives in such phr. in NC Kir.; SC Uzb.; NW Kk., Nog.; SW Osm. Cf. şik. (Xak.) xiii(?) Tef. tek 'silently'; tek tur- 'to be silent' 295-6: xiv Muh sakata 'to be silent' deq dur- Mel. 27, 5; tek tur- Rif. 110: Çaq. xv ff. tek 'silent' (sâhît va xwamûş) San. 198r. 16; tek tur- 'to stand silent' 197r. 21 (quotns.); dêk ditto 226v. 5: Oğuz xi and one says tek tur uskut in Oğuz Kaş. I 334: Xwar. xiv tek/tek tur- ditto Nahc. 309, 9; 418, 1: Kom. xiv 'to be silent' tek tur- CCI; Gr.: Ktp. xiv sakata mina'l-sûkât va-l-çami tek tur- also tek yêrîl: - Hou. 38, 1: xiv tek oltur- sakata ay qada' sûkât(n) ('to sit silent') Id. 39; sakata tek tur- Bul. 48r-v: xv sâh 'hush' tek tur, or more emphatically tep tek tur. Kay. 52, 1; uskut tek tur (also epseam) do. 75, 13; sakata tek tur- Tuh. 20a. 5; 59b. 12.

?F tik (d-) 'straight; vertical, upright'; hence (of a cliff) 'precipitous' and the like. S.i.a.m.i.g. except NE?; in SW Az., Osm., Tkm. dîk; almost the only word in Kaş. which preserves the original d-. A l.-w. in Pe. Deorfer II 1905. As he points out, practically syn. w. Chinese chih (Giles, 1,846, Fulleyblank, Middle Chinese qish), and prob. a l.-w. fr. It. Its relationship to Mong. çike (Kow. 218) is obscured on balance it is perhaps more likely to be a l.-w. fr. Turkish than direct fr. Chinese, although the unvoiced initial and the fact that the Mong. word has Sec. meanings peculiar to Chinese point rather in the other direction. Xak. xi 'when a thing is vertical' (ida'nasaba-l-jay) qâ'ima(n) one says dîk turdu: Kaş. I 334: (xiii(?) Tef. the phr. spelt tîk tur- but transcribed tek tur- in 295-6 seems to belong here): xiv Muh.(?) al-agâba 'cliff, acclivity' tîk Rif. 177 (only): Çaq. xv ff. tîk ('with -l, not -e-') 'straight' (râst) opposed to 'crooked, bent' San. 198r. 20 (quotn.): Kom. xiv 'a column' tîk ağaç CCI; Gr.: Ktp. xv Tuh. 36a. 8 (ôrû).
PU düğ (? d-) Particle meaning 'several, many' placed before high numbers; perhaps best explained as an alliterative jingle before tümen subsequently used also before mıp, but this does not explain the d- in Kaş. N.o.a.b. Uyğ. viii ff. Man. tük (sic) tümen tınlılarık kekül ifartınpı 'you have saved many myriads of mortals' TT III 67: Bud. tüg tümen kekile Sw¼. 587, 1: Xak. xı düg mıp mă banyal-ülif 'several thousand'; one says düg mıp yarmak 'several thousand dirhams' Kaş. I 334: KB tusulmaz sığa etse tür mıp tulum 'even if one prepares several thousand weapons, they are no use against you' (O death!) 1537.

S 2 tüg See tü:

PU dük Hap. leg.; onomatopoeic. Xak. xı dük urdlı 'he struck him gently (Daraba . . . darb xalıf) with his fist' Kaş. I 334.

Mon. V. DG-
teg- (d-) properly 'to reach (a place Dat') but with various extended meanings from an early date, including 'to attack (someone), to touch (something), to concern (someone), to be worth (i.e. to reach a price of, so much)'. S.i.a.m.l.g.; in NC, NW generally tıly-; in NW Krn; SW Az., Osm. deg.; Tkm. deg-. Türkü viii teg- occurs over 30 times meaning either (1) 'to attack' e.g. Külı Tégın yadagın oflayu: tegdıl: 'Kul Tégın attacked on foot gasping' I E 32, or (2) 'to reach' e.g. (I campaigned in the Shantung plain and) taluyka: keğiğ tegmedim 'only just failed to reach the sea' I S 3; similar phr. I S 3, II N 3; viii ff. üze: tırpirke: tegdıl: 'it reaches the sky above' IrkB 20; o.o. do. 59 (yidit-); Toyok 24-5 (I uç-): Man. (if our prayers and praises tırpirke tegmedir erser Chias. 216-17; o.o. do. 200 (buun); M I 7, 19 (toş): Yen. yağk: ka: tegmîş 'when he attacked the enemy' Mal. 26, 8; a.o. 28, 8: Uyğ. ix (my fame and reputation) tegdıl: 'reached' (the sunrise and sunset) Suci 5: viii ff. Man. tulumuğ (?so read, MS. tonumuğ with tail of -1- omitted) tegir 'the armed man attacks' M II 11, 12: Bud. teg- 'to reach, attain' is common, e.g. erıntılı otruğa tegdılere 'they reached the island of jewels' PP 33, 7-8: Cüit. ditto e.g. edığke tegir 'he attains goodness' TT VII 28, 47; (let my wife, after I am dead) erke bekeke tegmedim 'not marry again' (but keep my house and look after my son Altımsı Kağa. If my sons Kosanı and Esen Kaya say) ögey amamız bizke tegır arırbiz 'our step-mother belongs to us, we will take her' USp. 78, 5-9 (text revised by Arat); a.o. do. 116, 17 (ağır-): Xak. xı ol evke: tegdıl: 'he reached (balağa the house) (etc.) Kaş. II 10 (tegır, tegmedek; prov., verse, azak): I 48 (1 ok) and about 20 o.o. KB ajun enke teğdi: 'the world has attained peace' 193; (a wise, understanding man) tilekke teğir 'achieves his desires' 155-9; (one is the Secretary, the other the Minister) bu ıki keğiçe söz nçmak teğir 'it is the duty of these two people to express their views' 2679; o.o. 263, 713, etc.: XIII(?) At. bu kün tegsü mêndÎ durud 'let my praise reach (the Prophet) today' 29; a.o.o. 'Tef- teg- 'to reach', etc. 202: XIV Muh. aşıba 'to attain' deg- Mel. 22, 14 (Rif. 103 degîr-): wasalâ 'to reach' teg- 32, 3 (misvocalized tıke-); 116 (-g- marked); 132: Çağ. xx f.f. teg- (so spell) (ı) 'to hit' (xwurdan) of one thing like an arrow, stone or blow hitting another; (2) 'to reach' (rasidân); (3) 'to be worth' (arzidan) San. 1955. 7 (quotns.): Xwar. XIII teg- 'to reach' Ali 38: deg- 'to be worth, to cost' do. 57: XIII(?) teg- 'to reach' Og. 310: XIV ditto Quth 177; MN 91: Kom. XIV teg- têy- 'to reach, touch' CÇI, CÇG; 'to be worth' CCÇI; Gr. 238 (quotns.): Kip. XIV deg- wasalâ Id. 49; Bug. 88r.: XV massa 'to touch' têy- Kaş. 10, 1; tăba 'to hit (a target, etc.)' (urûş- and) têy- Tuh. 22b. 13: Osm. XIV deg- 'to reach', etc.: c.i.a.p. TTS I 187; II 268-9; III 174; IV 198.

Tlk- (d-) basically 'to insert (something Acc., in something else Dat.)' with a wide range of specialized meanings, e.g. 'to erect (a memorial stone), to plant (a plant)', (in both cases lit. 'to insert' (in the ground)); 'to sew' (insert a needle), etc. Although in some meanings there is a connotation of inserting vertically, it is prob. that the phonetic identity with tık is fortuitous, esp. if that is a 1-w., unless this is also one, which is improbable. S.i.a.m.l.g.; see östık-. Türkü viii balbal tikmiş 'they erected memorial stones' (to my father the xağan) I E 16; o.o. I E 25; II S 9, 11; viii ff. Yen. Mal. 28, 4 etc. (bengül): Uyğ. viii ff. Man. TT III 46-7 (bullıgıl): Bud. (listen) tıke kulgañ 'with pricked cars' TT X 30; TM IV 254, 93; (accept the flowers and) başında tikgıl 'stick them in (the hair of) your head' TT X 488; o.o. TT V, p. 16 (ciçəm:ək): Hien-ts. 1909 (Grü): Civ. kim kayu kişli sögût tikser 'if anyone plants a tree' TT VII 28, 42: Xak. xı er ton tikdlı (sic) 'the man sewed (xâfi) the garment'; and one says att: yilan tiktlı (sic) 'the snake bit (lása'at) the horse' (etc.); also used of a scorpion (stinging); and one says er yığa tiktlı: 'the man planted (garaša) a tree'; also used of anything that one sets up vertically (nasabahe qâ'ima(n)) Kaş. II 20 (tikler; tıkmek): o.o. I 195, 2; 401, 3 (tiken); III 25 (yıgli): 229 (ditto): 367, 11: KB (he sat down quietly and) közîn yrêke tikî 'fastened his eyes on the ground' 769, 956: XIII(?) Tef. tik- (sic) 'to stick' (a staff in the ground) 301; 'to insert' (something in a leak) 304 (tık-): XIV Rbg. çadır tiklp 'pitching a tent' R III 1346; Muh. xağa tik- Mel. 25, 11; Rif. 108: al-xayyaja tıkmek 34, 13; tıkmek 119; al-gars tıkmek 120 (only): Çağ. xv ff. tik- (with -l- not -ê-) (1) dıxtan 'to sew'; (2) metaphor. nasb kardan 'to erect'; (3) 'to plant (gars kardan) a tree' San. 1955. 7 (quotns.): Xwar. XIV tik- 'to pitch (a tent); to fix (one's eyes on something) Quth 178: Kom.xiv 'to sew together, to plant' tik- CÇI: Gr.: Kip. XIII garasar min gars'lı-sarac tikêkoy- Hon. 36, 7;
xāta mina'-l-xayāta tik- do. 30, 20: xiv tik-
laqqama 'to feed' (as a bird feeds its young)
wā xāta lq. 39; tik- garasa wā xāta wā naqaba
do. 49; xayāta wā laqqama tik- Bul. 43r;
laša 'tik- do. 79v.: xv tik- xayāyta wā garasa
Kav. 9, 7; a.o. do. 75, 10; laqqama tik-
236, 6; (mašaba) 'cām. To set out the drinking
crips' kurr- do. 36b, 13; a later (ISW) scribe
misunderstanding this connected al-cām with
lacama 'to sew' and added diktl): Osm.
xiv ff. dit-t, dike, etc. in several meanings,
fairly common TTS I 204-5; II 206; III 193;
IV 222.

VU tōg- (d-) 'to pound, crush, grind'; as the
vowel is long, -ō- rather than -ū- is prob.,
and this vowel survives in SW Az. dōy-; Osm.
dōg- (usually pronounced dov-). Tkm. dōv-,
but the word also survives as NC Kzx. tūy-;
SC Uzb. tūy-; NW Kk., Kunyk, Nog. tūg-,
so the point is not clear; similar doubts arise
regarding VU tōgįt; q.v. It is probable
that a sound change occurred at a fairly early
period. Xar. xrv tōgį: 'the man
thrown (daqaq) 'the salt' (etc.) CCG; Kaş. 118
(tōg̣er, tūgmek): Xwar. xrv tōg- (of hail)
'to beat (flowers); 'to forge' (iron) Qutb
183 (tōg̣-tōg): Kip. xiv daqqa dīg-
Hou. 40, 4; xiv tūw- daqqa lq. 37: xv daraba
'to beat' (inter alia) tūy- Tuh. 23b, 11 (in
margin in second hand, also tōg̣-tūg̣-).

tūg- (d-) 'to tie (a knot), to knot (a string)',
and the like, hence metaphor. 'to knot the
brows in anger, etc.'). S.i.a.m.l.g. with some phonetic
changes in -g̣-; in SW Az. dūy-; Osm. dūg-/
dūy-. Tkm. dūv-. Türkü viii ff. tīq
at kudrūkīn tūgūp 'to knot the horse's tail'
IrkB 50: Uyg. viii ff. Bud. U 119, 3 (iii)
(ahnlīg): Xak. xī er tūğin tūgį ť: 'the man
knotted the knot' (etc.) ('aqāda . . . al-ṣugdā
Kaş. 112 20 (tūğer, tūgmeć; prov.): o.o.
I 472, 10; II 243, 9. (same translation) KB
kész tāq)dī tūq āl-tāxaq āl-lāmāt; the atmosphere
knitted the brows' (and pounded on tears, i.e. rain
80; o.o. 191, 770 (aspect), 1356 (Irγen),
1673 (çrg̣ỵu), etc. Çaq. xv ff. tīq- (specifically
so spelt) pīrī zādān 'to knot' San. 181r. 26
(quotns.): Kom. xiv tū-/tīv- 'to knot' CCG;
Gr. 252 (mis-spelt t:): Kip. xiv dūg̣- 'aqāda
Id. 49.

tōk- (d-) 'to pour out (a liquid Acc.)',
therefore more generally 'to pour out, scatter'.
S.i.a.m.l.g. in NW Kkm, SW Osm., Tkm.
(but not Az.) dōk-. Türkü viii the word has
been read in T 52 where the stone is very
much weathered between (A) and (B),
(neither sleeping at night, nor sitting down by day)
kızl (A) kanım tōkį: kārā: term
yūğrū lışg (B) kūcığ āl-tāxaq āl-ōk 'I gave
my services to the xāga: with my red blood
streaming and my black sweat flowing'; tōkî:
with -t- following -k- cannot be right,
tōkūlū: would suit the sense best and be
parallel to yūğrū; but cannot be read with
certainty [gap] tōkį: Ix. 17 (no translation
possible); the word may also occur in Ix. 4
alp: erdeml: anta: tōkį: 'he poured out
his bravery and manly qualities there', the
-ł is not clear, but the rest is, and kūkî: which
has been read here is not attested elsewhere;
in both Ix. passages tūḳedi: is the likelier reading:
viu ff. Man. tōktūmūd nāṣāmiz āsrer
'if we have poured out or scattered' (the light
of the five gods) Chas. 239; Uyg. vii ff. Ciy.
(if a man has a worm in his tooth he should
hold wine vinegar in his mouth and) birgērū
(so read?) tōḳgū 'spit it out together (with
the worm)' H I 70-1: Xak. xı oğlan suv
tōkį: 'the boy poured out (al-qāqa) water' Kaş.
119 (prov.; no Aor. or Infin.): KB sōzūg
ḅari tōk 'pour out all that you have to say'
195; tōkme kan 'do not shed blood' 1395:
xiv Rhg. kan tōkmek R III 1242; Muh.
baddada 'to scatter' dōk- Mel. 23, 15; tōk-
Rif. 105: sakaba'l-mā 'to pour out water'
sunu: dōk- 7, 7: tōk- 110: sakūl-mā
dōkmek 34, 14; tōkmek 120: Çaq. xv ff.
tōk- rīxtan 'to pour out', used as both Trans.
and Intrans. San. 181r. 16: Xwar. xiv tōk-
'to pour (water); to shed (blood)' Quihal 183:
Kom. xiv ditto CCG; Gr.: Kip. xii sakaba
-tōk- Hou. 34, 6; baddada tōk- do. 38, 15;
sabba min sābibl-mā 'to pour out' tōk-
do. 41, 10: xiv tōk- baddada lq. 39; dōk-
baddada wa sabba do. 49; baddada tōk-
Bul. 357: xv ditto Tuh. 8a. 12; sabba wa baddada tōk-
do. 22b, 9; katta (to pour out') wa baddada
tōk- do. 31a, 13.

Dis. DGE
tekte: 'he goat'; the difference of meaning, if
any, between this word and erkeš is obscure.
S.i.a.m.l.g., see Scherbak, 112, 118; a.l.-w. in
Pe. and other languages, see Doerfer II 917.
Uyg. viii ff. Civ. (two ewes, two she-goats)
bir tēke 'he-goat' USp. 36, 3: Xak. x i
kteke: fahuł-ilba 'the male mountain goat',
out of whose horns bows are made: teke:
al-tays 'he-goat'; hence a man with a scanty
beard (al-hawṣak) is called teke: sakun:
because his beard is like a goat's Kaş. 111:
xiv Muh. al-tays: teke: Mel. 70, 16; Rif. 172:
Çaq. xv ff. tekke (so spelt) bizz-i nar 'a
he-goat', in Ar. cadī and tays San. 158r. 6
(quotns.; also the name of a Türkmen tribe):
Kip. xii al-tays: teke: Hou. 15, 8; xiv ditto
Id. 39; deke: al-tays, also pronounced teke:
do. 49; al-tays: teke: Bul. 7, 13: xv ditto
Tuh. 8b. 13.

D tēk*: (d-) Ger. fr. teg- used as a Postposn.
after Nouns in the Dat. meaning 'up to, as far
as', (e) place', and 'until' (a time). Like some
other words, e.g. akru: ťokt: it acquired a final
-n in the medieval period for no obvious
reason (Brockelmann's suggestion in para.
141 (i) that this form is a Participle is not
plausible) and s.i.s.m.l., usually in this form
e.g. SW Osm. degeń/deyn/deg. Türkü vii
`tēk*: is fairly common, e.g. Şanţan Yazıcka:
tēk*: süleldim 'I campaigned as far as the
Shantung plain' l S 3; a.o. l S 6, II N 4
(uğuş) (the word has been erroneously read
in l N 5 where the right reading is sülengi:
sind: 'his lance was broken', not sūl: [t]eği-
D tikli: (dikgö) Kaj.'s suggestion that this is a contracted Dev. N. in -ğü: fr. tik- is prob. correct, cf. tikim. S.i.s.m.l. and a 1.-w. in Pe. and other languages usually as tik-tekke (rare) see Doerfer II 918. Xak. xi one says tik: 'and' a piece (or slice, falda) of meat'; originally it had a double -kk- then it was shortened and (one k) absorbed in the other (wüsufa va uhiqa li-axawathiti) Kaj. III 229: Çag. xv ff. tikke 'a piece' P. de C. 263; kaj göstün bir ilk tike aldım 'I took one or two pieces of dried meat' (quotn. Bâbur) do. 406 (s.v. kik): Kip. xv luqma 'morsel, mouthful' tik (later vocalized tik), [rend tikke; and (VU) sukum) Tuh. 31h. 8.

tüge: (?d-) 'a (half-)grown calf'; survives in SW Az. dügê/düyye; Osm. düve; Tkm. tîve usually for 'heifer', Shcherbak, p. 101; acc. to Sami 871 (s.v. dana) a düye is a female, and a tosun a male, calf bigger than a buza:gu: or dana; Kaj.'s translation is cryptic, but unless tígi: has fallen out before the second tüge: it may mean that this word already meant 'a female half-grown calf'. Xak. xi tüge: a calf' (tealadul'-bqara) when it has reached the second year; and the female (al-unça) is called tüge: Kaj. III 229: Kip. xiii al-carya 'slave girl' (kirmak, also called kara:vas, kara:bas) and tüge: Hau. 32, 17 (prob. the same word used metaphor.).

VUD tigli: (?) Dev. N. fr. (VU) tög-, q.v.; 'crushed or cleaned cereals'; the first vowel is given as -d- in TT VII in a text in which the spelling is erratic, but all modern forms have .reload or the equivalent see Doerfer II 979 where its forms as a 1.-w. in Pe. and other languages, are shown. S.i.s.m.l. in NW and SW fairly consistently with -d- even in languages in which this initial is rare. Üyg. viii fl. Bud. tögömin ... tögöden (spelt töhö) TT VII K.3 (sika-); do. VII 14, 8 (lüür); do. 17, etc. (konak): Cip. (VU) tígı 'husked millet' (?) is mentioned twice in a list of deliveries of foodstuffs, etc. USp. 91, 5 and 24: xiv Chin.-Üyg. Dict. mi 'hulled rice' (Gilet 7,802) tígı Ligeti p. 270; R 111 1539: Oğuz xi (VU) tígı: 'millet seeds (lubû'l-dum) after the husks have been removed' Kaj. III 229: Kom. xiv 'crushed millet, millet flour' tüväl/tüvli CCI, CCG; Gr. Kip. xiv (under tâ) followed by tăvği: (tûvğî:)-al-dura, 'maize', also called tıvğöl 1d. 40 (glossed al-duxum)-...maqûr 'husked millet' in one MS.).
PU tükü: Hap. leg.; onomatopoeic. Xak. xi one says, in calling a puppy (al-cartu) tükü: tükü: Kağ. 111 229.

Dls. V. DGE-
tükê: - 'to come to an end, finish', and the like. Survives in SE Tar., Türkü tüge/-tükü. - SC Uzb. tuga-, Türkü 'a.' (a hymn) tükêli: 'is finished' Tov. 1 v. 4 (ETY II 177); a.o. 'IrB 3 (tik): Üyğ. viii [long gap] barça: tükêp teze: [long gap] 'all coming to the end (of their strength) ran away' - Şu. S.a.: viii ff. kirü tükêser 'if they have finally entered' TT V 22, 35; tuyguluk bilgülük yol tölmiş tükemis üçün 'because the way which they must perceive and know is fulfilled and completed' do. 24, 79; (Sanskrit lost) tükemis do. VIII A.11; (I could not prevent him) erkim tükemedi 'my authority was insufficient' PP 27, 4; (loading the ship) tükê-güçe 'until (its capacity) was exhausted' do. 34, 3; Civ. tükêdi alti otuz [sakişi] 'number 26 is ended' TT VII 21, 5; a.o.; tükê 'to come to an end' occurs several times in the calendar text TT VIII L: Xak. xi iş tükêdi: 'the task has been completed (tamma) and nothing has remained'; and one says bu: aş kamûka: tükêdi: 'the food went round (swatîla . . . wa balâga) to everyone'; this is one of the words with two contrary meanings (mina'l-aqddîd) Kağ. III 270 (no Aor. or Infin.; the two contrary meanings are 'to come to an end' and 'to go round completely without being exhausted'): KB I 11, 4, etc. (alkin-), 076, 1047, 1056, etc. (xirx) At. tükêdi sölî 'his speech has come to an end' 436; Tef. tükê-ditto 316; xiw Muh. famî 'to come to an end' tükê- Mel. 30, 3 (tükê- Rif. 113).

Dls. DGC
D tîkûç Hap. leg.; crasis of *tîkûç N.I. fr. tîk-. Xak. xi tîkûç al-mina'ta 'a pastry-cook's implement for ornamenting bread and cakes' Kağ. I 338.

Dls. DGD
D(f) tégît Plur. in -t of têgîn; q.v.; the only other word which forms a similar Plur. is tarxan and there is no doubt that both these titles were borrowed fr. some earlier language (see tarxan), and that the Plur. suff. -t is foreign also. There is, however, no reasonable doubt that its resemblance to the Mong. Plur. Suff. -d is purely fortuitous. The other supposed Plurs. in -t listed in v. G. ATG para. 65 are not Plurs.; sütît (sütîd) is a basic word, taksut a Dev. N. in -ut and the other words Dev. N.'s in -gut. Üyğ. viii ff. Man. (in a list of dignitaries) tarxan tégîtler elçi bilgelere M I 31, 5 (ii): Bud. (in a list) tégîtler buyrulkâr U III 42, 24; o.o. Swv. 608, 10; 620, 9; Civ. (in a list of persons, etc., to whom fines are to be paid) oğlan tégîtlerke USp. 78, 12; a.o. 115, 16-17; Xak. xi tégît Plur. of têgîn: it was originally a word for 'slave' (al-abd) then it was turned (êyゆira) into a title (laqab) of the sons of xâqans (al-xâqânya); it is an irregular ('alâ _gateway') Plur.; one says öge: tégît that is 'senior commoners (al-kibîr mina'l-suwaqa) and junior princes'; the two words are used together (muzadasca(n)); the origin of the name öge: was in the time of Dö'l-qarnayn, when there was a conflict between his troops and the troops of the Turks before they made peace Kağ. I 355.

Dls. V. DGD-
D tükê- (tükêt)- Caus. f. of tükê-: 'to bring to an end, complete', and the like. S.i.a.m.i.g.; see tükettî. Üyğ. viii ff. Bud. tükêt- seems to be used only as an Aux. V. denoting completed action, e.g. kilu tükêt-силь 'kiling the trees' (etc.) to commit suicide'); Swv. 140, 3-16; 140, 7; di tükêt- 'he has sent' Hûen-ts. 75; munda teğî tükêtîp 'having arrived here' do. 96-7; a.o. do. 2071-2; Xak. xi ol 'sin tüketti: 'he has finished (farâq) his task' Kağ. II 304 (tükte:tür (sic), tükemek): KB kîmîî atmîs tükêtse sakîs 'whoever reaches the age of sixty' 367; a.o. 1051: xirx (At.) tükêt- tür 'umurni bu yazım kûzîm 'this summer and autumn complete my life' 472; Tef. ditto 317: Çağ. xv ff. tükêt- tanâm kardan 'to complete' San. 182r. 13 (quotms.) Xwar. xiv tükê- 'to finish' (e.g. a speech) Qub 180; 102: Kip. xv if you wish to say 'finish the work on which you are engaged' or 'eat up the food which is in front of you' you say tükêt Kav. 77; 2; tükê- is also entered in the margin of Tuh. 5a. 13 against aqna'a 'to kill' (kîr- in text).

D tiktûr- (d)- Caus. f. of tîk-; s.i.s.m.i.l. with a more restricted range of meanings than tîk-. Xak. xi ol ton tiktûrdî: 'he ordered the sewing (xiyâta) of the garment, and it was sewn' Kağ. II 174 (tiktûrûr, tiktûrmek): (xiv Muh.?) suhanya wa quara 'to dwell or settle in' diktûr- Rif. 110; this should probably be read dîk tur-): Çağ. xv ff. tiktûr- (spelt) Caus. f.; 'to order to sew' (dûzînîdân) and 'to order to erect' (ba-nâsh farmîdân) San. 197r. 18: Xwar. xirx (At.) kîrk kulaç içâçını tiktûrdî 'he had a pole forty fathoms high erected' Ogq. 364: xiv tiktûr- 'to have (a tent) pitched' Qub 179.

D tôtûr- (d)- Caus. f. of töök-; s.i.s.m.i.l. Xak. xi ol suv tôtûrdî: 'he ordered the pouring out (sâbîb) of the water' (etc.) Kağ. II 174 (tôtûrûr, tôtûrmek): Çağ. xv ff. tôtûr- Caus. f.; 'to order to pour out' (rizânîdan) San. 182r. 12.

Trls. DGD
D tükêti: Ger. of tükê- used as an Adv.; 'completely' and the like. Survives in some NE languages as tügêde R III 1638. Türkü viii I 1, I 11 (ęşi:); viii ff. Man. teprî年龄段 tükêti išlayîr biz 'we carry out God's commands completely' TT II 6, 3; o.o. do. 8, 55; Chuat. 212 (ed葛) , 257, 285: Bud. alku tükêti berîp 'giving everything completely' PP 28, 3; o.o. U II 21, 19-20, etc. (tüzu): O. Kir. ix ff. Mal. 11, 3(?) (yilkî).
D tikilg Dev. N. fr. tik-; meaning obscure, but clearly some kind of discomfort, 'itching' or 'pricking' N.o.a.b.; but cf. tikilg Ug. viii ff. Bud. (then the Buddha washed the sick monk; and with the touch of the hair on his soft arm) etözme dekili [gri]7; tikilg sönüp 'the pain?' and itching in his body died down' (and his illness disappeared) Kaf. II 287.

PUD tugü (d-) Dev. N. fr. tug-. Survives in SW Osm. dükü/düküvé 'a trailing plant'. Xak. xi tugü al-far 'that is a wooden ring at the end of a cord with which loads are fastened' Kaf. II 38, 35.

D tugük (d-) Pass. Dev. N/A. fr. tug-.; lit. 'knotted'. Pec. to KB? Xak. xi KB bu kašim tugüki 'this knitting of my brows' 816; sakinci tugük 'frowning in deep thought' 1563; tugük yüz açığ söz 'a frowning face and bitter words' 2577.

D töök (d-) Pass. Dev. N/A. fr. töök-; lit. 'poured out'. Survives in SW Rep. Turkish dökük (and dökük çaqıc) (of hair, etc.) 'hanging loosely over the shoulders'. Ug. viii ff. Bud. ač yoku 'hanging offerings - scattered offerings and libations to the hungry demons (Hend.)' TT VI 265-6: Civi. saçıq töök TT VII 25, 7.

Trls. DGG


D töökylg (d-) P.N/A. fr. töökik; lit. 'poured (into a container)'. Xak. xi töökylg tirg 'wheat (etc.) which is stored' maşim Kaf. I 509.

Dis. DGL

(C) tegül (d-) 'is not'. The word seems to have been specifically Western, rather than Oğuz in the narrow sense. Kap.'s etymology looks like a folk one but may be correct, and is supported by the NW kk., Nog. form tuvül. Also survives in NW Kaz. tügül; Kumyk tügül; SW Az. deylit; Osm. deylit/deylit; Tkm. del. Oğuz xi tegül laya kadala 'is not so'; originally taken from the Arşu: prr. daq ol with d- changed to t-, -g-, and the two alifs elided Kaf. I 393; III 153 (1 daq; and four o.o. in Oğuz prr.: xilin?) Tef. deylit dito 117; tegül 294: xiv Muh. if you (wish to) say 'it was not' (mâ kân) you say yok erdl: or deylit erdl: meaning mā kân or laya hâna Mel. 19, 17; Röf. 99; Çøg. xv ff. tügül deylit Vel. 217 (quotns. fr. Lutfi): Xvar. xiv deylit Ali 27; xiv deylit MN 253: Kom. xiv dewül CCg; Gr. 83 (quotns.): Kip. xiv deylit laya Id. 49; xiv laya both deylit and tügül; the first is better known (ayhur) and most commonly used Kav. 28, 3: (in a grammatical Section) and the negative is tüyül, you say alasi tüyül men 'I will not take'; the Tkm. say alacak and the negative is dügül Tuh. 47a, 9; a.o.o.: Osm. xiv ff. c.i.a.p.; until early xvi spelt dügül TT VII 188; II 270-1; III 175-6; IV 199; xvi dügül (spelt) niš 'is not' (quotn. Hâydar Télêh). This word is not used in Çağ., but is used by the Turks of Irân and Rûm San 224r. 17.

D tüke: Pass. Dev. N/A. fr. tüke:-; 'complete, entire', and the like. Survives in SC Uzb. tugal. Türkü viii ff. (three years later they met again) kop esen tüke: 'all safe and sound' IrêB 15, 11o.o. (tükeli) do. 27, 42: Ug. viii ff. Man.-A. tüke: erdemlig 'completely virtuous' M I 12, 18. Bud. tüke: bilge: 'the all-wise' (Buddha) TT VIII H. 5, 6; U II 79, 54; III 34, 2; 35, 24; esen tüke: PP 23, 6; 24, 3 etc.; on ayâg kâlin tükel kildimiz erset if we have committed all the ten evil deeds' TT IV 8, 75; a.o. do. VII B.10 (bisrunul): Civ. (the three signs of thirth) tüke: köznûn 'all appear' TT VII 1; such phr. as tükel aldım 'I have received in full', and tükel bêtîrdim 'I have paid in full' are common in USp.: Xak. xi tükel al-tamâm 'completion'; and one calls 'a complete thing' (al-say-lî-tâmûm) tüke:; hence one says tükel: aâlîg 'receive in full' (âmâmînu) Kaf. I 422; 6 o.o. (tükeli/tükeli/tükeli:) usually meaning 'completely'; KB tüke: kil tûke: 'fulfil his every wish' 116; (if wisdom is combined with understanding) bolur er tüke: 'a man becomes complete' 225; tüke: bolsa ... ay 'when the moon becomes full' 733; a.o.o.: xil(?) At. hawâdârlîkîmi tüke: bilisû 'may he fully know my love for him' 80; a.o. 199 (eçû:-); Tef. tüke: ditto 316; (Çag. xv ff. tüke: tafahhus wa curt-ei 'investigation, diligent search' San. 183r. 6; obviously based on a misunderstanding of some kind, cf. Osm.): Xvar. xii tüke: 'all, the whole'; very common till about xvi TT VII 1; II 335; III 220 (occasionally tükel; the only word der. fr. tüke:- in which d- is at all common): xvi tügel (spelt) in Rûmi, camî wa cumla; also spelt with d- San. 183r. 7; same entry reversed do. 225r. 23.

D tegül (d-) contracted Pass. Dev. N/A. fr. tegül-; q.v.; 'blind'. N.o.a.b.; modern languages use for 'blind' either the Pe. l-w. hâr (in Turkish kûr) or Mong. sôkôr or a paraphrasis. Türkü viii ff. IrêB 24 (emig): Ug. viii ff. Man.-A. (they curse one another saying) tegül teg 'you are' like a blind man' M I 9, 15: Man. közsüz tegül 'blind (Hend.)' M I 18, 6 (i); a.o.o. TT VII 89: Chr. tegül M III 49, 3: Bud. tuğa tegül 'born blind' U II 29, 14, etc. (tuğ-): Civ. tegül bolur TT VII 33, 11: Xak. xi tegül al-arîv 'blind'; hence one says tegül közlû 'a blind man' Kaf. I 477 (misperceived tegül): Kóm. xiv blind 'towük CCg; Gr.: Kip. xiv al-a-lô 'blind' (közlû; and one says)
D. tewlik—Hou. 26, 8: xiv (under tā' with lām) tülük al-ā'mā ʿId. 4: (?misunderstanding of tewlik or təwlik).

Dis. V. DGl- D tegil- (d-) Pass. f. of tegl-; properly 'to be reached', but nearly always 'to be blinded' (i.e. reached by some sharp object). N.o.a.b. VIII ff. Man.-A. Bozūt azkız breakaru aqīmer tegilmek 'the ascent of souls to the calendar and their absorption in it (etc.) M III 12, 13 (i): Man. tegilmis közler [gap] 'blinded eyes' TT III 71: Bud. (the merchant in the dark fell over a tree and) sōğūt butkīca közlī teglī bir közlī tegİL dlī 'his eye ran into the branch of the tree and one eye was blinded' TT III, p. 28, note 71, 3-4. Xak. XI anıq közlī: tegil 'his eye was blinded' (awarrat) Kaṣ. II 130 (tegilür, tegilmek): XIII (i) At. tegilmez murādka aki er teger 'the generous man attains unattainable wishes' 234; Tef. tegıl- 'to be attained (?)' 293; 'to be blinded' 301 (mistranscribed tikil-).

D tixlīm- (d-) Pass. f. of tikl-; s.i.m.m.lg. with the same rather wide range of meanings; in SW Az., Osm., Tkım. dikl-. Xak. XI yiğas tiklīl 'the tree was planted' (girrata); also used when something is set up vertically (intasaba qā′ima(n)) Kaṣ. II 130 (tiklīr, tikllımeč).

D tixgul- Pass. f. of tığ-; 'to be knotted, tied'. S.i.m.l. Xak. XI tigliın tigunglī: in'aqada-l-uqda 'the string got into a knot'; also used when someone has knotted it (aqaqada ḍavruhu; i.e. 'to be knotted'); both Intrans. and Pass. (tigunglīr, tigunglīmeč); and one says aṣ boğazda: tigunglī 'the man choked (gusra) over the food, and it got caught (in'aqada) in his throat' Kaṣ. II 130 (tigunglīr, tigunglīmeč repeated): KB tigunglī yužb your face (i.e. bow) was knotted 795; tigunglīmiş tigunglī 5817: Çağ. XV ff. tigunglī 'with g'- girih qudan 'to be knotted' San. 181v. 28 (quotns.).

D tixkl- (d-) Pass. f. of tık-; 'to be poured out' and the like'. S.i.m.m.lg.; SW Osm., Tkım. dökül-. Türkçe VIII T 52 (?) ; see tık-): VIII ff. Man. Irīf kan tıklīn 'the fowl blood pours out' M III 6, 4-5; a.o. do. 11 (tegil-): Uyğ. VIII ff. Bud. U 1 26, 15-16 (üstürtil); USp. 106, 46 (gğa-); Sw. 566, 3 (ōs); Civ. (if one breaks a vessel) içindeki tatığ tıkulüğke [gap] 'it makes' the delicacies in it spill' TT I 199: Xak. XI süv tıkclud 'the water was poured out' (urğa); also used of anything composed of individual units (icāda) which pour out and scatter (tanhūl wa tanšāb) for example wheat or flour when it is scattered over something; this verb is both Intrans. and Pass. Kaṣ. II 130 (tıkülīr, tıkülīmeč): XIII (i) At. tılлин tıklijli tellim er kanı 'many men's blood has been shed by the tongue' 142; Tef. tıklij- 'to be shed, scattered' 309: Çağ. XV ff. tıklij- rixta qudan 'to be poured out' San. 181v. 27 (quotns.): Xwar.

TRIS. DGL

PUD tīlgīg P.N./A. fr. tīglīg; 'noisy, resounding'. N.o.a.b. Uyg. VIII ff. Bud. tīlgīg yaqkulug . . . unin 'with a resounding echoing voice' TT X 191-2; same phr. do. 318; Sw. 346, 21.

D tıkellīg P.N./A. fr. tükellī; 'perfect'. N.o.a.b. Uyg. VIII ff. Man.-A. baraça edgü kılımça tıkellīg bolum 'may we become perfect in all good deeds' M II 29, 30-1; Bud. biğe bılgıke tıkellīg 'perfect in wisdom' U IV 10, 77-8; kért büyük üzge tıkellīg 'perfect in faith' USp. 59, 6; o.o. TT VI 352; VIII D 37, etc.: Civ. alku ediremke (for
erdemke) tükellig 'perfect in all virtues'

TT VII 17, 21.

VU tükültün Hap. leg.; various attempts have been made to find an etymology and meaning for this word, but it seems likelier that it is merely a geog. name. Türkü viii I S 6, II N 5 (çoğun)

Tris. V. DGL-


PUD tıglıes:- Hap. leg.; Co-op. f. of tıglle:-

Uyğ. viii ff. Civ. TT I 74 (çaşut).

Dis. DGM

D tıgılm (d-) N.S.A. fr. tıg:; 'entitlement, what is due', or the like. Survives in SW Osm. dikle: 'sewn' etc. Survives in SW Osm. as dikme 'sewn'; a l-w. in Pe, see Doerfer II 914. Xak. XI tıgıl: neğ 'something sewn (muxayyat)' Kaş. I 433: Kom. xiv tıgıl: 'sewn together' CCI; 'a post, pillar' CCG; Gr. D tıglme:- (d-) Pass. Dev. N./A. fr. tıg:-; properly 'knotted'; the ordinary meaning 'button' prob. originally referred to a cord knotted and re-knotted at the end to form a button of a type still common in China. S.i.s.m.l. meaning 'button', in SW Az. düyme; Osm. dügme:/ düyme; Tkm. düğme/düyme. See Doerfer III 1187. Xak. XI tıglme: 'a button' (zirr) on a shirt; also the buttons of tunics and cloaks Kaş. I 433: xiv Muh. al-zirr tıgılme: (g-marked) Mel. 67, 1; Rif. 166; (under 'buildings'; al-tâlaâ' alâ talâta axâb (Rif. axâbat) 'a ruined building standing on three timbers' (i.e. with the fourth gone?) (VU) tıgılme: 76, 13; 180; perhaps to be transcribed tıgılme: and derived fr. tıg:- Çaq.: xiv ff. tıgılme: (spelt) 'silk buttons' (dânahâ-yi irbris) which they sew on garments instead of tapes. xiv derived fr. tıg: 'to knot' San. 183r. 12 (quon.): Kom. xiv 'wily, intriguing' tıgılme: ( protestors; if so a different word, but hard to connect semantically with tıg:-) CCI; Gr. 'button' tüwme: diito: Kip. xiv al-zirr tüwme: which also means al-racula'l-ayyâr 'an intriguer' Hon. 16, 2; al-ayyâr (PU) tüwme: diito: 25, 8: xiv (under tâ) followed by mim: tüwme: (?read tüwme:) al-zirr. Id. 40; (Tkm.) dügme: al-zirr; (PU) dügme: al-ka'irol-hilâ 'very wily' diito: 49: xiv al-zirr tüwme: Tkm. dügme: Tuh. 18a. 5.

Tris. DGM

D tıgılmlıg P.N./A. fr. tıgim: 'worthy, deserving', and the like; usually preceded by Noun in Dat. or Verb in Ger. in -gil/-çeli: 'worthy of, or to be'. N.o.a.b. Uyğ. viii ff. Man. tekılmılçı (sic) işlerig işletinip 'you have done your work worthily' TT III 72; Tokharian (a jewel) 'worthy to be worn on the crown of the head' töz töpüte tutkali tekım-

lig (sic) do: IX 16; a.o. do. 26: Bud. ayagka
teğimlig 'worthy of respect', a very common stock epithet of gods, Buddhas and holy men 132; 12; 64; 77; 18; TT IV 10, 29; VIII A.29; X 83, 108, etc.; [gap] körğül tegimlig bəlt 'has become worthy to see (or be seen by)'; U.II.17, 13; a.o. U.IV 46, 57-8 (ata-): Civ. ayakta tegimlig 'venerable', perhaps here a Noun 'monk' follows P.N.s in USp. 15, 8; 61, 4; 84, 3; 88, 6; Xak. xı KB silil bolsa kutka tegimlig bolur 'if he becomes pure, he deserves the favour of heaven' 246.

D tegimsiz Priv. N./A. fr. tegim; 'unworthy of respect'. O.o.a. Uyg. viii ff. Chr. biz təpin-guka tegimsiz ermış biz 'we were unworthy of respect' U I 9, 1: Bud. U.IV 46, 64-5 (ata-): Xak. xı KB tegimsiz tapuq birle törke telğ 'an unworthy man by rendering service attains a place of honour' 614; tegim-siz ści 2516, 4074.

Tris. V. DGN-

D tügmelen- (d-) Refl. Den. V. fr. tügmen-: 'to button'. The basic form tügmeneli is noted in Kip. and survives with the same meaning in SW Az. düymele.; Osm. düymel-; and with a slightly different meaning in Tkm. düymele-., with this Refl. f. as the Pass. Xak. xı er tügmeneldi: 'the man fastened the buttons (yadda . . . aızr) of his shirt' Kaş. III 202 (tügmelenen ري, tügmenemek);

Dis. DGN

(F) telg (or ? telg) a very old title, like tarxan, q.v., inherited fr. some earlier non-Turkish language, as shown by the fact that it had the non-Turkish Pl. f. telg, q.v. In the Türkii period it meant 'prince' in the limited specific sense of 'a son, or grandson, of a ruling xışan'; after that period it was used in a much less restricted sense as a title of honor on the Turks is 'good-looking' Son. of slaves) and the meaning of tegin in the language of the Turks is 'good-looking' (nikab şurur San. 158r. 9; Kir. xii in the list of names of slaves) aydegın amir qamer 'ruler of the moon', wa huwa luğa Hou. 29, 18.

S telg See təlgı.
tğenek CCG; Gr.: Kip. xiii al-sawk tğenek; Tkm. tğen Hou. 9, 1: xiv tğenek al-sawk Id. 30; (Tkm.) dik en ditto 49: xv al-sawk tğenek (mis-spelt tğene) Kav. 59, 9; sawk tğenek Tuh. 21a, 3 (‘also without the final -ek’ in the margin).

VUD tğün (tğgün) ‘a brand’; presumably Dev. N. fr. tug; although the semantic connection is obscure. Survives only (?) in SW Osm. dğün ‘tattoo mark’ Red. 926 (only?). See 2 dğ: tugne—, tğünliğ. Xak. xi tğün al-wazm wa‘l-kayy ‘a mark (of ownership), brand’ Kas. I 414; xiii(2) Tef. tğün ‘brand’ 318 (tigün): Çağ. xv ff. tğen (sic, ‘with -g-’) dåq ‘brand’ Vel. 216 (quotn.); ditto San. 183r. 7 (quotn.).

D tğün (d-) Dev. N. fr. tug; ‘a knot’. S.i.a.m.l.g. w. some phonetic changes; in SW Az. dğün; Osm. dğün/dğün (‘marriage, or circumcision, feast’, see Kip. below; ‘knot is dğüm/dğüm’); Tkm. dğün/dğün. See Doerfer II 978. Uyg. 887 ff. Bud. amran-makhlugh baq tğünin ‘with the bonds (Hend.) of love’ U III 83, 1: Xak. xi tug en al-uqda ‘a knot’ Kas. I 400; III 270 (bek$:), and about 30 o.o., all except one spelt tğün: KB yazldi tğün ‘the knot was untied’ 150; o.o. (mainly with yaz- or yazil-) 172, 283 (berk) 1084, 1858, 4029, etc.: Çağ. xv ff. tğün (‘with -g-’) girih ‘knot’ Vel. 216; tğün (spelt) girih wa‘uqda San. 183r. 11 (quotn.); dğün (1) girih; (2) sür wa‘a’risi ‘a wedding feast’ do. 225r. 26: Xwar. xiv tug en ‘a knot’ Qub 189: Kip. xiv dğün al-uqda; (after dğ-) hence cam‘ul-urs ‘a wedding party’ is called dğün, that is in’aqada-l-cami ‘there was a contract of marriage; hence Sancar dğünleındeyidik ‘we were at Sancar’s wedding’ Id. 49: xv ‘a knot’ (uqda) in a cord or the like (baw and) tğün Tuh. 25a, 3.

PU tekne: ‘a trough’; perhaps an early l.-w. Survives in (SE Türkije tepel/tepen?); NC Kx. tğene; SC Uzb. tegana; SW Osm. tekne. Xak. xi tekne: al-naqir ‘a trough’ Kas. I 434: xiv Muh.(?) al-taş ‘basin’ (PU) tekne: (unvocalized) Rif. 170 (only): Kom. xiv ‘basin, water trough’ tğene CCI; Gr.: Kip. xiv tğene: (sic) al-naqir Id. 39; xv dasqari (sic, corrupt Pe.) ‘basin’ tğene Tuh. 15b, 8: Osm. xviii tekne: (spelt) in Rümü, ‘a large round vessel carved out of wood in which they wash things and knead dough’; and metaph. ‘a small round boat used to cross a piece of water’ San. 158r. 5.

D tğın Dev. N. fr. tugın;— etymologically this should mean ‘reaching, attainment’, but the meaning in Uyg. is obscure, and in Tef. the word is syn. w. teg and looks like an abbreviation of the Equative form in -çe of tğın (tegin). Cf. tğınçiz. Uyg. viii ff. Bud. Sanskrit kṣaṇasaṁputāyam ‘whose meeting lasts (only) a moment’ tğınçip yiğilmak in TT VIII D.16: (Xak.) xiii(?) Tef. eğnînîn elîne tğınç ‘from his shoulder to his hand’ (is seventy cubits) 293.

Dis. V. DGN—

D tğın-(d-) Refl. f. of teg—; with a curiously wide range of meanings; (1) (occasionally) ‘to reach, attain (something Dat.),’ very occasionally without an Indirect Obj.; (2) tğınmek was the word chosen to translate the Buddhist technical term vedanā ‘sensation, perception (of external objects);’ (3) most commonly it is used as a self-deprecatory Aux. V. following a Ger. in -u~/-d: ‘to venture (to do something)’ in direct antithesis to the Honorific Aux. V. yarîka-; ‘to deign (to do something)’. Survives in NE Koib. Sad. tğín- (of a sword or lance) ’to penetrate’ R III 1034. Uyg. viii ff. Man. okuu yğîndîm ‘I have ventured to recite’ M I 29, 15; otnu teklûrmên (sic) ‘I venture to ask’ TT IX 54; o.o. do. 5, 44; TT XIX 175; Chr. bitîyî tğîngemîn; w. some phonetic changes; rõ bûya dûndûrûm ölûm tğîngemîsî ‘we shall venture to recite how the high priest Zacharias met his death’ U I 9, 0:11; Bud. (may we be saved from this sinful body and) kurtulmak yolda yğîngelîm ‘attain the way of salvation’ PP 52, 1—2; annî bizîn yêtirîncî közîtî têp atîmîz tğînîn ‘this is how we have come by our title of “world guardians”’ (Sanskrit lokapâla) Swu. 401, 9—10: tğîngemîk translating vedanâ TT V 24, 66 ff. (alin—); U II 6, 14 ff.; yagîşılg tâpiğmûnîz tğînîn ‘noticing our service of sacrifice’ Swu. 29, 8—9 (possibly an error for tğîrîlp (offering)); a.o.(?) U III 4, 1 (i) (damaged; sipîr); tâplayu tğîndîm ‘I have ventured to be satisfied’ (to keep your commandments) U III 36, 2; and many o.o.; Civ. USp. 15, 17 (elig): Çiğil xi when a king or amîr in Çiğil is notified of the arrival of someone one says to him of tğîndî: that is he has arrived (hadâra) meaning ‘he is glad to have arrived’ (taballâga bi‘l-teşîlâ); similarly when he has gone one says to him tğîndî; the Öğüz dislike (tûbiqîd) this word Kas. II 143 (tğînîr; tğîngemîk; presumably the Öğüz disliked the self-deprecatory connotation): Kip. xiii tawâsûl ‘to reach’ deîln- Hou. 39, 3 desîn.

D tûken— Refl. f. of tûke-—; ‘to come to an end, be exhausted’, and the like. Prob. only fortuitously first noted in xiii(?). Survives in NC Kir. tûgîn—; SW Osm., Tkm. tûken—. (Xak.) (xiii(?)) Tef. tâvârsûka bîlîgî tûkenîm mez tavar ‘to the poor man his knowledge is inexhaustable wealth’ 127; Tef. tûken— (of food) ‘to be exhausted’ 316 (tûgen—; xiv Muh. fânâ tûken—: Rif. 113 (Mel. tûke-—, q.v.): Çağ. xv ff. tûken— tânâm ûsdân ‘to come to an end’ San. 182v. 2 (quotns.): Xwar. xiii dûken— ditto ‘Ali 56: xiv tûken— ditto Qub 180; MN 439: Kom. xiv ditto fânâ CCG; Gr. 359 (quotns.): Kip. xiv tûken— fârâqâ ‘to come to an end, be idle’ Id. 39: (Tkm.) dûken— ditto do. 49; fârâqâ tûken— Bul. 69v.: xiv ditto Kas. 9, 22; 77, 2; Tuh. 28b, 1; tama ‘to come to an end’ tûken— do. qa. 5; naqida
D tütün- (d-) Refl. f. of tı̂g-; n.o.a.b.? Xak. XI of tütün tügenderi: 'he concentrated on tying a knot' (bi-aqdi'l-uqada); also used for pretending to tie Kaş III 143 (tüglądür, tüğünmek).

D tökü̈n- (d-) Refl. f. of tö̈k-. Survives in SW Osm., Tkm. dö̈kün- 'to pour (e.g. water) over oneself'. Uyg. viii ff. Civ. tümen sav tökü̈n sénı de (sic, for sende) boltı̈ 'innumerable words came pouring out in your favour?' TT I 126-7.

VUD tögene:- (d-) Den. V. fr. tögü̈n; 'to brand, cauterize'. Perhaps survives in SW Tkm. dö̈vne-, but with quite different meanings. Uyg. viii ff. Civ. TT VII 21 is a text regarding the effects of bleeding, cauterizing and making incisions on various days of the month; tüğener 'if one cauterizes (the patient)' 2, 14 (see also 2 baş; kana-): Xak. XI of başın tüğnedi̇ : kawād qarhatahu bi'll-nār 'he cauterized his wound' Kaş III 301 (tüğner, tüğnemek): xiv Muh. (d) dawwaqa (hybrid P. Ar. word fr. dāgā) 'to brand' tügene:- Rif. 109 (only).

Trls. DGN

D teginüz Priv. N./A. fr. teginç; 'inaccessible' or the like. Uyg. viii ff. Bud. (if I have committed grievous sins) tamu prêt yîlki ajununda asurîl yêrîne ulati sezik törlîq teginçsiz orunlarka étdeği 'which carry me to the eight kinds of inaccessible places, rebirth in hell, or as a harmful ghost (Sanskrit l-āw) or animal or in the country of the demons' Susa. 138, 8-10; a.o.o.

D titkenek See tiken.

D tuglünük (d-) 'the smoke hole in the top of a tent'; apparently Dim. f. of tugün. Syn. w. tünfü̈k, q.v.; both words seem to survive, but only NE Alt., Leb., Tel. tugün; NC Kız. tunlük R III 1553 seem to go back to this word. Tüürk üiīi ff. (in a para. relating to various parts of a tent) tügenden: ne: teg 'what is its smoke-hole like?' Irk.B 18: Kip. xiv dünger (so vocalized) qubbatul-l-xaragah 'the dome of a tent' Id. 49.

VUD tugünlïg. Hag. leg.; this word is more likely to be a P.N./A. fr. tugün than one fr. tugün which would be hard to translate in this context. Tüürk VII (I sent out distant patrols; I erected the watch-tower at Arkuý(?) I reported the approach of the enemy; I persuaded my xaqan to take the field; by the favour of heaven, among this Tüürk people I did not allow enemy in armour to gallop about) tugünlïg tug yügürtmedim 'I did not let the branded horses run wild' T 54.

Dis. DGR

D tugır (d-) Aor. of teg- used as a Dev. N.; in Uyg. 'share' i.e. that which comes to some-

one; later 'value, price'. Survives in SW Osm. degér 'value, price', and the like. Uyg. viii ff. Civ. USp. 55, 26 (ana): Xak. XI Kaş II 82 (bokur-); n.m.e.: Kip. xiv al-qytma 'price' degér (mistranscribed diger) Bul. 6, 2.

tugır Hap. leg. but see tlgere:- onomatopoeic for a clattering noise. Xak. XI Kaş I 361 (takır).

D tegere: (d-) Dev. N. (?) fr. tegir-; used both as an Adv. (and Postposn.) meaning 'all around' and the like, and as a N. meaning 'surroundings'. Survives in both meanings in SC Uzb. tegra. See tegrek. Tüürk üiīi T 8 (uçuk); VIII ff. Man. (the sun and moon gods) tegre (so lc.d) tölı tegzênür 'revolve round and round' Chus. 10-11; Uyg. viii (long gap) tegre: x: 'his surroundings?' and his realm' Şu N: 2; VIII ff. Bud. (all the people in the town came together and) tegre tölı tururlar erdiler 'were standing round him' PP 71 4; teñrî Burxan tegresinde (gap) yügüürür [erdi? ] 'he ran round and round the holy Buddha' TT X 349-50; o.o. do. 337(2); TM IV 252, 35; Civ. etözüeg tegre ada bar 'there is danger round about your body' TT I 60; (if a man) etözüeg tegere körser 'consults an oracle about your body' do. 219; in TT VII 29 6 ff. the same phr. is spelt tegere körser: Xak. XI tegere: hawwul-l-say wa hitâruru 'the surroundings or rim of something'; one says kudug tegres (sic) 'the rim of a well (etc.)' Kaş I 421: I 310 (avala-); six o.o. as Adv. or Postposn.: XIII(? ) Tef. degre 'the fence' (round a garden) 117; tegre 'surroundings, around' 204: Çağ. xv ff. tegre 'with -g-' dâ'ira ve aфрafsurroundings, around' Vel. 191 (quotns.); San. 1985. 25 (quotns., but dawra in error): Xwâr. xii tegre 'the rim' (of a well) 'Ali 48: xiv tegre 'around' Qub 177-8; bu madina tegresinde 'round this city' Nach. 27, 17: Kom. xiv 'surroundings' teyäre CCI; Gr.

D tegrek (d-) Dim.? f. of tegre: and syn. w. it. S.i.s.m. with some phonetic changes, e.g. NE Alt., Tel. tegerek R III 1031; NC Kir. tegerek; Kız. tógerek/tógerek; NW Nog. tógerek. See tegrikle:- Xak. XI tegrek 'the rim (hitâr) of anything'; hence one says kudug tegrek: 'the rim of a well' Kaş I 477: Kip. xv ½alqa 'ring, circle' tegrek Tuh. 13a. 3; (mudawwar 'circular) tógerik 34b. 10.

Dis. V. DGR

*tégir- (d-) See tegre, tegirme; etc.

D tegür- (d-) Caus. f. of teg-; lit. 'to cause to reach', but usually 'to deliver or convey (something Acc.) to (someone Dat.)'. Survives in SE Tüürk tegür- Fshq 86; SW Tkm. degir-, but in most other languages the Caus. f., not always with the same meaning, usually assumes other forms, e.g. SE Tüürk tegür-/teğür- jarring 305; SC Uzb. tegiz-; SW Osm. deı̈gir-. Tüürk üiīi I mobilized an army and şantan yazika: taluy Ýlgüzke: teğür- tim 'took them to the plain of Shantuń
and the sea' T 18-19; o.o. do. 26, 47; viii ff. oglige: karpa: tegürmi: 'it brought him to his father and mother' IrkB 35; Uyg. viii ff.

Man.-A yaruk tepri yeşirin teğürdeşi 'conveying them to the country of the god of light' M 1 26, 17-18: Chr. keğ köpjil teğürüp 'concentrating your minds' U 6 1; 1: Bud. yapalar beşine kin kişğin teğürdeşi 'I will inflict tortures (Hend.) on the lord of the elephants' U 20 1 (ii); taluy ogüzke kişiğina teğürdi 'he conveyed him to the sea shore' PP 52, 4-5; o.o. U 15 8, 1-13; TT V, p. 16, note A54, 6 (aln), etc.: Civ. H 1 178 (salim): Xak. xi ol maşa: beşgin söz teğürdi: ‘he brought me (ballağanı) a message from the beg (or someone else) Kaş. II 209 (tigresür, tigremek).

Tris. DGR

PU D tigirsiz. Han. lq.?; this and the following word seem to be mis-spelt and both present morphological difficulties; they are, perhaps, Priv. N./A.s fr. Dev. N.s fr. tigres- and tepre:- respectively, but even so are hard to interpret. Uyg. viii ff. Bud. ol uphill tigirsiz (tigrisiz) teplirteş (tepresiz) alki tiğli çırk doğ upbringing thus all sounds (Hend.) (even) those which are not noisy and stirring (3) are distant and far removed' Swt. 166, 5-7.

D tefreki: (d-) N./A.s fr. tegre: ‘in the neighbourhood of’ and the like. Pec. to Uyg. Uyg. viii ff. Bud. ol tefreki yır orun ‘places (Hend.) in that vicinity’ Usp. 103, 22; o.o. U 22 2, 2 (tapgści); do. 25, 21-2; TT X 51-2 (bođun).


The spelling with -mi: is pec. to Uyg. and seems to be sufficiently common to exclude the possibility of misinscription, it survives in SW Az. deyirmi: Osm. deyirmi, but there does not seem to be any other trace of such a suffix. Uyg. viii ff. Bud. (a golden drum) kün teprli tiğen teğ teğirmi ‘round like the disk of the sun’ Swt. 92, 18; a.o. do. 400, 21: Civ. (if a mouse) teğirmi isisars ‘bites a round hole’ (in a garment) TT VII 36, 3; a.o. do. I 57-8 (esrık): Xak. xı teğirm: neş ‘anything circular’ (mudawar) as a loaf, mill-stone, or coin’ Kaş. I 490: Oğuz xı the Oğuz when they wish to stress the circular character of something says tes teğirmi: Kaş. I 328: Kom. xıv ‘circular’ teğirmi CCI: Gr.: Kip. xiv teyirme: yužići ‘round-faced’ I 14; xv Tuh. 43b. 10 (see terek; in margin in SW? hand) değirmi.

VUD teğirmek (d-) Han. lq.; if correctly spelt Dev. N. fr. *tegr-* but the semantic connection is tenuous and a Dev. V. fr. teğirmi meaning ‘a conveyance’ is possible. Xak. xı teğirmek al-heradac ‘a camel litter’; the Oğuz call it üğirmek Kaş. I 506.

D teğirmen: (d-) Dev. N. fr. *tegr-; ‘a rotary mill’ for grinding corn. S.i.a.m.lg., in some much abbreviated e.g. NE termen/terben; Tub. derbe; NW Kümכי firmen; Nog. termen; with initial d- in NW Kk. digirmen; SW Az. deyirmen; Osm., Tkm. değirmen. Uyg. viii ff. Bud. (in a list of household equipment; kitchen, guests’ quarters, large and small doors, well, fireplace) sokçu teğirmen ‘a mortar, a (hand) mill’ TT VI 86 (two separate objects, not a Hend. as in the translation): Xak. xı teğirmen is a generic term for ‘a mill’ (al-tähım) Kaş. III
(1) ‘meeting one another’; (2) ‘encounter, collision, hostilities’ (quotm.); (3) ‘price, value’ (arzii). San. 198v. 3: Xwar. xiv tegis ‘a meeting’ Qub. 177.

D tegisüt (d-) Hap. leg.; abbreviated Dev. N. fr. tegis-, Xak. xi tegisüt ‘an exchange (badl) of something by way of exchange’ (al-‘iwaq), as for example base coin (al-zuyuf) is given and good received Kaž. I 451.

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Tris. V. DGR-
VUD tegrikle:- so transcribed, but apparently a Den. V. fr. tegrek; there may, however, have been a Dev. N. *tegrik fr. tegigr-; n.o.a.b. Uyg. viii ff. Bud. süsün tegresinde tegriklep ‘assembling his army around him’ TT X 337; [gap] keyklerrn tegriklep kéesari arslan tumnis teg ‘like the lion Kesarin rounding up the deer of . . .’ U IV 18, 215.

D tegirmile:- (d-) Den. V. fr. tegirmi; pec to Uyg. but the der. f.s tegirmilet-, tegirmilen- survive in SW Osm. Uyg. viii ff. Bud. (the demons) tegirmileyi avlap ‘crowding round him’ U IV 8, 20 (1 41, 4); 18, 192; 20, 232; 36, 89-90; etzioniýarjuyu tegirmileyi yarrrtu ondin sinar yer suvíj ‘the light of your body illuminated the country all round in all ten directions’ Swm. 348, 7-8; Civ. tegirmileyüli yagın telim bolti ‘the enemies surrounding you have become numerous’ TT I 58.

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Dis. DG5
D tugisi Dev. N. ultimately der. fr. tug-, there is no other known occurrence of a Suff.-sin; the word may be a Dev. N. fr. the Simulative f. *tugisi-. In its second meaning it may be the same word used metaphorically, but is more likely to be a Chinese l.-w. or an old title like tegin inherited fr. some earlier language. N.o.a.b., but see Doerfer II 912; his conjecture that the word also occurs in KB 4069 (possibly spurious) is improbable. Xak. xi tugisi ‘a kind of knot’ (minii ‘uqad) tied with four components (adli, lit. ‘ribs’) (verse): tugisi ‘the title of a commoner (minii ‘uqad) who is in the third rank (al-daraca) below the king’ Kaž. I 436.

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Tris. DG5

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Dis. DG5
D tegis (d-) Dev. N. (connoting reciprocity) fr. teg; s.i.a.m.l.g. w. some phonetic changes, sometimes contracted to tug; SW Osm. değiş; usually means ‘exchange’. Xak. xi tegis ‘exchange’ (al-munawala) in the sense that a morsel (hugma) is given to you and that you give one in exchange: tegis al-fuyan wa‘l-madad fi kull say ‘the objective or goal’ of anything Kaž. I 368; Çağ. xv ff. tegis (spelt)
töküşmek): Çağ. xv ff. töküş- 'to pour (rixtan) on one another' San. 182r. 9.

I) teşişl- (d-) Pass. f. of teşiş-; usually 'to he changed'. Survives in SW Osm. deşişl- (Red. only). Uyg. viii ff. Man.-A (just as a lamb or a calf) etözli teşşilip 'when its body is changed' (becomes a lion or wolf cub) M I 8, 5; adın özke teşşilmek 'their being changed into another living being' (on recircarnation) M III 12, 14 (i): Bud. teşşilmedin artamadın 'without being changed or deteriorating' U III 23, 3 (iii); o.o. Sun. 71, 20-1 (uyşatat-); 395, 13; TT V 5, 21 and 42; VI 206: Civ. TT I 117 (eskili), 118 (bokdam), 192 (bışığ).

I) teşşir- (d-) Caus. f. of teşiş-; 'to change, alter (something Acc.)'. N.o.a.b.; in some languages replaced by some form of teşşir-.

Uyg. viii ff. Man.-A körk menj zişşirmek 'changing one's appearance' (rixtan) on one another' M I 25, 29-30; a.o. do. 19, 13: Man. körk teşşirüp (sic) TT III 124: Bud. TT V 10, 115 (bayakst-); USp. 104, 4-5: (Xak. xiiii?) Tef. teşşir-; give in exchange' 294, 206 (teşşir-): XIV Muh. baddala 'to exchange' deşşir- Mel. 23, 16; teşşir- Rf. 105 (but gayıyara 'to change, alter' deşşir- 29, 11; 113): Kip. xiii gayıyara deşşir-; hence al-daşşirü (l.-w.; 'horse-dealer') because he changes the kinds (sifat) of horses when he sells them Hou. 42, 16: XIV gayıyara deşşir- Bul. 66r.: XIV badala 'to change' (in margin in SW? hand deşşir-) Tuh. 8b. 5: Osm. xiv ff. deşşir- 'to change, exchange'; fairly common down to XVI TTS I 187; II 260; III 174; IV 199; this word as well as devşir- occasionally occurs as a corruption of deşşür- (Caus. f. of térir-) 'to assemble, collect, recruit'.

Trls. V. DGŞ-
E teşşirtdür- See teşşinzür-.

I) teşşürül- (d-) Pass. f. of teşşür-; n.o.a.b.
Xak. xi KB (see, too, my character) bir yapın özüm teşşürülmez yaruka özun 'unlike the light I myself am not changed in any way' 835; tdu teşşürülüdili 'his constitution altered' (and he became ill) 1054; ajun teşşürülüdili 'the world has changed' 6487.

I) teşşürüş- (d-) Hap. leg.; Recip. f. of teşşür-. Uyg. viii ff. Civ. (one party to a contract having given (bërpl a property which is described, and received (alip) another property) teşşürüşimiz ['miž] 'we have exchanged them' USp. 30, 8.

Dis. DGZ-
PU tügüz 'having a white blaze on the forehead'. The first vowel is uncertain; in I 365 the tâ' is unvocalized, in I 367, 24 it has a clear ãamma; in the A.N., q.v., it twice has a fátha. Not connected with Çağ. xv ff. tügü 'complete, perfect' Vel. 217 (quotn.); San. 183r. 10 noted in SW Osm. as tügü/ dügüz Sami 632, which is a Dev. N./A. fr. tüke-. Xak. xi tügüz at al-farasul-âqrah 'a horse with a white blaze on the forehead' Kaş. I 365; a.o. I 367, 24.

I) teşţinz Dev. N. fr. teşţinz-; with various related meanings. For the metathesized form see teşţinz-. N.o.a.b. Uyg. viii ff. Bud. (the Sîtra named so-and-so) bir teşţinz- 'one scroll' TT IV 14, 68; USp. 106, 85; üçün teşţinz- 'third scroll' (i.e. Chapter of a Sîtra) USp. 102, 2; uluğ teşţinzler teşţiniz 'great eddies (or whirlpools) swirl' (in the river of ashes in hell) TM IV 253, 54; similar phr. PP 17, 8; eşičti keke teşţinzler 'the eddies in a cooking pot' U III 44, 3 (i); (drawing him out of the bottomless) Tuğrak démekli sanâsrâg teşţinizin 'whirlpool of the cycle (Sanksrit sanâsrâta) of birth and death' Sun. 439, 8-9: Xak. xi teşţínç (sic) me'dâjul- 'the wheels of a mountain range' and the like; and one also says teşţınc yox 'a winding (al-mulawt) road' Kaş. III 387; a.o. do. (yörgenç): KB 126 (teşţinz-).

Dis. V. DGZ-
D teşţiz- See teşţinz-.

I) teşţiniz- Refl. f. of teşţiz-; 'to revolve, rotate, travel about', and the like. The etymology of this word is obscure; teşţiz- is the current Caus. f. of teş- in SC Uzv., but this word seems rather to be related to *tegč- and its der. f.s. Except in SW Osm. it became metathesized to teşţiniz- at an early date, and it is now obsolete everywhere. Türkîli viii ff. Man. Chns. 10-11 (teğre): Yen. ölmde: tör téşţinizdim 'I made four circular tours (?) in my realm' Mal. 29, 6; üç kata teşţiniz: do. 31, 4; tokuz teşţiniz (sic) do. 32, 11: Uyg. viii ff. Man.-A mar amu mojak bârav[?un]da teşţinizdi buls köldî 'Mar Amu Mojak wandered round in his(?) town and begged for alms' M I 32, 11-12: Man. (living beings) teksinizler (sic) 'revolve' (in the cycle of rebirths) TT II 17, 79: Bud. azun sansar içinde teşţiniz 'revolving in the long cycle of rebirths' (Sanksrit sansârâ) U III 76, 15-16; (the sun) teşţiniz yorîr 'revolves (round the earth)' Hîjen-ts. 186; o.o. do. 93-4 (kez-); U II 4, 10 ff. (âgтар-); do. 41, 17 (o.pairu); TT VI 195 v.l. (bat-); TM IV 253, 54 (teşţiniz): Civ. TT VIII 18 (udâkla-): Xak. xi çğır: teşţinizdi; (sic) 'the pulley rotated (dörat)'; and one says of yêrîg teşţinizdi: 'he walked about (âfsan) the country'; also used of anyone who walks about a place Kaş. II 241 (teşţiniz; teşţinizmek); kor- kup başî: teşţiniz 'they are dizzy with fear' II 312, 6; a.o. II 303, 9 (ud-): KB ajun teşţiniz 'the world revolves' 114; (God created the heavens; they constantly revolve) anîn birî teşţiniz yeme teşţiniz 'and therewith they rotate(?) 126; (merchants) ajun teşţinizler 'travel all over the world' 4420; o.o. 344, 669, etc.; xiiii?) Tef. teşţiniz- to rotate; (of water) to swirl; to travel about' 295: XIV Rbg. teşşinizürde 'when walking about R III 1104: Çağ. xv ff. teşţinz- (spelt)
Tris. DGZ

PUD tuguzlik Lab. leg.; A.N. fr. tuguzit; in both cases the te carries a fattha. Xak, xi tuguzlik kartuml-;arasi-agar 'the condition of a horse with a white blaze on its forehead'. Kas. I 507 (prov.).

Tris. V. DGZ

D tegzindir- (d-) Caus. f. of tegzin-; n.o.a.b. Uyg. viii ff. Bud. USp. 192b. 22 (i6lum): Civ. tiyuktaki tash kopruq odpun sagarki tegzindir- (mistranscribed tekiz-turi) tamli kavaliilini 'my vegetable garden with an encircling wall to the east of the stone bridge at 'Iyuk.' USp. 15, 2-3: (Xak.) xiil(?). Tef. tegzindir- to make (something) revolve; to pass round' (e.g. wine cups) 295: CGI. xiv tegzindir-. Caus. f., dat- dadiin tezgirin to cause to revolve'. San. 1945. 15 (quotn.); tészindir- same as tészindir- 1945. 26.

Mon. DL

tad (d-) the earliest meaning seems to be 'branch, twig'; this meaning survives in SW Osm. dal; everywhere else the word has meant, from a fairly early period 'willow tree', which in Osm. is sogut and in Tkm. both tadd and s0vut. See talu: Uyg. xiv Chin.-Uyg. Dict. lit. 'willow tree, Sage spp.' (Giles 7, 251) tal Jeteti 258; R III 875: Xak, xi tal- agdadial-rajh 'a green branch'; hence a slim, supple man is called tal bodlug as a metaphor for his suppleness; the term is chiefly used of tall slim girls Kas. III 156; (of a girl) bodu: annin tad: I 412, 21: a.o. II 105 (bukusy): KB kolt tal bodi 'his figure is like a straight branch' 1102; a.o. in 1495A a spurious (?) verse in the Vienna MS. only: Cag. xv ff. tal dal budak ma'nasina 'a branch' (quotns.); also sogut aqart 'willow tree' (quotns.). Vel. 171: tal the name of 'the willow tree' (dirax-i bid), in Ar. xilif San. 160r. 23 (quotns.): dal ((i) 'shoulder or back', i.e. Mong. dalu); (2) 'tree in general and willow tree' in particular; and in this context they call cheap red cloth (landra) which they cut out and sew in an intricate branching fashion (ba-tahri-i mustacar) dalbar (i.e. dal with Pe. Suff. -bar 'bearing') do. 224v. 4: Xwar. xin? (he tied the stag to the tree) talunq cibiki brle 'with a willow shoot'. Oq. 29-30; kop telim tallar kop tellim iqaclar

'Very many willows and other trees' do. 209: xiv tal 'willow' Qub. 168; MN 243: Kip. xiii al-safa' willow tree 'tad; Tkm. sogut Hou. 8, 6: xv safaf tal aqag Tuh. 22b. 2: Osm. xvi tal 'branch' in one text TTS IV 731; xvii tal ... in Rumi taxca-i dirax 'a small branch of a tree'. San. 158t. 25.

til (d-) lit. 'the tongue'; hence metaph. 'an information, information, particularly secret information, language', etc. S.i.a.m.1.p.; in SW Az., Osm., Tkm. dll; as the vowel is short in Tkm. it was prob. always short; it was -t- in Turk. and Ka. apparently both -1- and -l- in KB and -l- in Uyg. and all later languages except NE Tuv. dll. Turk. xilif (if the enemy do not come) tiric savag ali: olur 'stay there collecting informers and reports'. T 32: tiric kelurti: 'they brought an information'. T 30; a.o. I N 11 (sgrit): vii ff. Man. (seeing with the eyes, hearing with the ears) tilin szelep 'speaking with the tongue'. Chias. 313: Uyg. xiiii (my men attacked his skirmishers and) til tutmish 'captured an information'. Tuh. E 12; vii ff. Man.-A oz tilin tegszirup 'changing (i.e. disguising) his own speech'. J 19, 12: Man. esziz idik tili: tiric 'with your tongue a movable sacred tongue'. TTS III 108. Bud. enettek tilindin cavac tilince evrimiis 'translated from the language of India into the language of China' I 14, 2; etozdeki kujiledeki tildeki (sic) kilinler 'actions by the body, the mind, and the tongue' I 7, 9-10; (may the king) tilke (sic) kirmizun 'not become subject to criticism'. PP 12, 2; o.o. do. 11, 2 (erinc); 65, 7; U III 33, 22; Huein-ts. 2151, etc.: Civ. boriniin soguk in tilin kurutip 'drying the bones and tongue of a wolf'. H I 79; undefined til aqiz tapqay 'the vociferous tongue and mouth will serve(?)' TTS I 110; a.o. do. 74 (causul); til ter tegmizun 'may criticism not come to restrict us(?)' TTS VII 27, 3; a.o. do. 36, 10: Xak, xi til al-kalam 'speech'; one says of aqar til tegurd: 'he injured him (adaha) with his tongue and his speech'; til al-lisan 'the tongue' (prov.): til al-agh 'a language'; one says oguz til: laga-lagziya 'the oguz language', and Yaba:ku: tilis; this word corresponds to Ar. in meaning, because al-lisan means 'speech' and 'language' (as well as 'tongue'; Arabic quotn.); and 'a prisoner' (al-axid) taken from the enemy is called til; hence one says til tutum 'I captured a man from the enemy to question him about the situation'. Kas. 136 til (sic, ?error, see above) al-lisan (same prov.): til al-lagha; hence one says Uyugur til: 'the uygur language' and xitya: tilis (sic) 'the language of China (a-sim): til al-kalam; hence one says ol beke: til tegurd: asehla-arnim bi-kalam fihi sabb 'he used abusive language to the beg': til al-casus 'a spy'; hence one says yag or til: tutu: he captured a spy (al-ayn) from the enemy' III 133; several o.o. in both spellings: KB 162 ff. (Chap. VII) describes the merits and defects of til 'the tongue'; the Dat. in 108 is tilka but the Acc. in 312 (iilule:-),
tül (d-) 'widow'; and perhaps also 'widower' with a word attached to indicate the sex. S.i.a.m.l.g.; in SW Az., Osm. dul-, Tkm. dul-. Türkü vi. if. terkin tu. tonta tassik tepzdi 'he immediately stripped off his mourning garments and ran away' M I 7, 10-11: Taliș xatun: tuli: kalmus 'his wife remained a widow' has been read in Ta. I 2; IV 5, and tuli: in III 4, but very dubiously ETய Y 133 ff. Uyğ. viii ff. Civ. [gap; if a man has a mole somewhere] tutuli (so read) alıqıı bolur 'he will marry a widow' TT VII 37, 2: Xak. xi tu: urağut al-ārmala 'widow' Kat. III 33 (prov.); o.o. I 468 (tuğ-solid): KB tu. erdim ... bu tu. ton suçup 'I was a widow ... stripping off these mourning garments' 84; (benevolent to) çığay tutuli yati'mke 'to the poor widows and orphans (l.-w.)' 2473; o.o. 5302: xii.796 (d.) Tuf. tutuli xatun 'widow' 311: XIV Muh. (?-) al-ārmala tu: Rif. 149 (only): Çağ. xv ff. tuli dül 'avrat ... ki eri olmaya 'a widow who has no husband' Vel. 220 (quotn.): tutul 'with -u-' san-ı bi-yaçar wa biwa 'widow', in Ar. armalad San. 184r. 29 (quotn.); adding 'also a horse in mourning (ta'siya) trappings': Kom. XIV xiv tutuli xatun 'widow' CCG; Gr.: Kip. xii al-ārmala tutuli: Hou. 25, 1: XIV tul al-mar'atul-ayyim 'widow' Id. 66: XV armala tutul Tuh. 135. 12.

töl (d-) basically 'progeny, descendants'; s.i.a.m.l.g. with this meaning but in some languages also with extended ones, for example SW Osm. döl 'fetus, unborn child'; Tkm. döl: 'semen; (a fruit) crop; lambing': Uyğ. viii ff. Civ. ēldin xandin töl yok 'the realm and the sun have no progeny' TT II 202-3: Oğuz xi töl (böl-mula 'with a front vowel') vaqulat-ınit 'the season when animals give birth to their young'; and al-nitül 'the new born young' are called töl Kat. III 133: (xiv Muh. dül-nais 'having progeny') töl: Ms. Mel. 49. 3; Rif. 143): Çağ. xv ff. töl 'the progeny (mitac) of ewes or cows' San. 184v. 2: Xwar. xii (d.) Oğ. 64-5, etc. (boğuz): Osm. xiv ff. döl 'progeny, descendants; young (of animals)' and in phr.; fairly common TTS I 221; II 319; III 207; IV 240.

tül 'dream'; syn. w. 2 tül; (d-); an unusual example of a d- form in Uyğ. N.o.a.b. Uyğ. vii ff. Chr. (then an angel appeared) Yawispın-ın yülinden 'in a dream to Joseph' U I 10, 5: Bud. bu munçağ tül türeyek men 'I have dreamed a dream like this' U II 24, 27 and III 54, 15; aklu bulganım yavuz tülleriğ 'all confused bad dreams' do. 58, 1 (ii); o.o. TT VII 30, 38; USp. 104, 5; Swm. 475, 9-11 (amṛt-gur); 593, 23; 594, 5; 620, 17; U II 58, 2 (ii) (yokaftur).

Mon. V. DL-

tel (d-) to lose strength; to lose consciousness, to faint'. S.i.a.m.l.g. with these meanings; SW Osm. dal- also means 'to be sunk in (thought, sleep, etc.)', and hence 'to dive (into water')'. Uyğ. vii ff. Bud. oğuzul bolup talip 'becoming insensible and fainting' IV 49, 171; o.o. PP 66, 6 (oğşire); Swm. 620, 10: Xak. xi tağan iğ al-šar 'epilepsy' (lit. 'a disease involving frequent fainting') Kat. I 438; n.m.e.: (xii.796) Tuf. zamana talmış belgürmis 'an appointed time'; hard to connect with this verb 283: Çağ. xv ff. tal-vorul 'to be exhausted' Vel. 173 (quotn.): tel-(1) xasta ʃudan 'to be infirm, ill'; syn. w. ar-, har-, talik-, taşval- (the second is a corruption of ʃarr-; the third and fourth are not early words); (2) firu raşan 'to plunge, to plunge', esp. into water (ba-áb) or in thought (ba-fikr) Sin. 158r. 10 (quotn.): Xwar. xiv tal- 'to become exhausted' Qutb 169: Kip. xiv tal- 'to be he or become exhausted'; but in Tkm. it is used for ʃatasa 'to dive, plunge' Id. 65: xv ta-ša tel- Kat. 74, 11; (ar and) tal- Tuh. 9b, 6; Osm. xviii dalin in Rūm the same as tal- in the meaning 'to plunge into water, to dive' San. 224v. 3.

tel (d-) 'to pierce; and the like; survives only (?) in SW Az., Osm. del-; other languages use 'ot-, teş- (note the -1/-s- correspondence, cf. tiili/tiılış); and occasionally ozy- in this sense. Uyğ. vii ff. Bud. [gap] telip kuna kespi kapığ açıp 'breaking through (walls)', robbing and cutting off, breaking open doors' U II 76, 1: Xak. xi er taml teldi: 'the man broke through (taqaba) the wall' (etc.)'; and one says ol oğlaşqığ sağlikka: teldi: 'he put the kid to the milch-eve (al-ná ca labün) to suck', that is when the she-goat's (al-maṣ) milk is insufficient, or it has died, and the kid or lamb has been left uncared for Kat. I 22 (tellir; telmeč): xii.796; Tuf. tel- to 'piere' 296: XIV Muh. taqaba del- Mel. 24, 13; Rif. 106: Çığ. xv ff. tel- sirax hardan 'to make a hole (in something)', derived from (sic) telilık San. 198v. 9 (quotn.): Xwar. xiv tel- to 'pierce' Qutb 177-9: Kip. xii taqaba tel- (sic) Hou. 37, 16; xiv del- ditto Id. 50: xv bağasa to 'bore' tel-teş Tuh. 8b. 3; taqaba ditto do. 11a. 6.

tel (d-) 'to cut into slices'. S.i.a.m.l.g.; in SW Osm., Tkm. del-. Cf. teğra-. Uyğ. vii ff. Bud. (the Brahman) tölü 'sliced' (the king's flesh) U III 30, 7: Xak. xi er yarin-
talu: 'choice, select, chosen'. N.o.a.b. This word has no connection with dalu (sometimes dali/dal) 'shoulderblade, shoulder' in some modern languages, which is a Mong. l.w. Xak. xi talu: neq al-jay'ul-muxtar 'something chosen, choice' Ka. III 232: KB talu is common, e.g. (the Prophet) boconomics talusi kisti ke'di 'choice of the people, the best of men' 14; (my moon was full, but now it has waned) talu erdi kilkem barrr bu talu 'my character was excellent, but this excellence is going' 1071; o.o. 57, 112, 688 (yaviz), 825, 2349, 4491, etc.: xii(?). At. ol ol ha'lq talus1 'he (the Prophet) was the choice of men' 23; a.o.o.: xiv Muh. (?) al-muxtar talu: Rif. 192 (only).

S telii: See telve.

P.U.D tilli: Hap. leg.; presumably Dev. N. fr. til in the sense of a narrow strip of hide or the like. Xak. xi till: rasafatul-sa'nh 'the thong which ties the head to an arrow' Ka. III 233.

1 tol: (d-) 'hail'. Survives in NE Kuer. tol R III 1106; Tuv. dolu: Khak. tol (top) 'frozen hard'; NC Kir. dobul/dol; SC Uzb. dol; SW Az., Osm. dolu: Tkm. dol. ('the best of men') in other languages is burcak (metaph.) or the Mong. l.w. möldür. Uyg. viii ff. Bud. iglemekligotu yagmur 'hail and rain of illnesses' (pour down on you) U 14 45; Xak. xi tol: 'the hail (al-barad) which descends from the sky' Ka. III 233; o.o. I 139, 19; 354, 24: KB 6013 (1 buz): Çağ. xv ff. tolun tayg1 'hail'; in Pe. jala, in Ar. haliq (sic) and barad Sam. 184v. 15: Xwar. xiv ditto Qutb 182: (Kom. xiv in CCI 'hail' is translated burcak in Kom. and toolu in Pe.: Kip. xii al-barad burcak; Tkm. tolun: Hou. 5, 8: xiv tol: al-barad Id. 66.


D tolu: (dolo) Dev. N./A. fr. tol- 'full'. S.i.m.m.l.g.; in SW Az., Osm. dolu: Tkm. do1. Cf. tolun. Uyg. viii ff. Man.-A M I 25, 11 (erüs): Bud. tolo TT VIII B-9-10 (birşunul-); maytrı sakıncın tolu 'full of Maitreya-like thoughts' TT X 183: (at the end of a colophon; this book) tolu tückel boldi 'has been completed' Sirc. 199, 20; yarımli toluli nomarik 'the half and whole doctrines' Hùen-ts. 1923: Civ. (if one cuts up a garlic bulb and) liki kulakına tolu tiksiir 'stuffs his ears full of it' H II 176-71: Xak. xi tolu: idş 'a full (al-mul') vessel'; also used for anything full to overflowing (tāfih) Ka. III 232; o.o. I 100, 7; III 357 (2 çîñ): KB mepesi tolu 'with a full brain' 57; sevinçin tolu 'full of love' 117; o.o. 825, etc. (irril.), 1351: xii(?) Tef. toll/tolu (and toluç) 'full'.

dak tilld: qadda-raculul-qidd minul-cild 'the man sliced off a strap from the hide'; also used of anything when one splits it lengthways (qaqqalin tildd(n)) Ka. II 23 (tiller, tilmek): Çağ. xv ff. til: -çii-rā xaṭḫ xaṭṭ wa yaṛba šorba buridan 'to cut something into strips or slices'; derived (sic) fr. tilim 'slice' San. 198v. 9 (quotn): Kip. xii qadda 'to slice', in the sense of slicing a melon, etc. with a knife -dil- (mivocalized) Hou. 42, 6; xiv dil- qaqqal _WRAPPER_ al-ulqiq Íd. 50: xv (qaqqal va) qadda til- (in margin del., sic) Tuh. 21b. 1 (under 3); qadda til- do. 30a. 5.

D tol- (d-) Pass. f. of toll-; 'to be filled, or full'. S.i.a.m.l.g. with these and some extended meanings like 'to be fulfilled'; in SW Az., Osm. dol-, Tkm. do1-, the last proving the long vowel. Uyg. viii ff. Bud. ağıkım tsaqım toltuzn 'may my store-house and treasury (Chinese l.w.) be full' U I 29, 2-3; cambudvûr ypr suv tolu: yël 'a great wind filling the universe' TT V 8, 81-2; tuygluk bilglilük yol tolmş tükemis üçün 'because the way which we must perceive and know is fulfilled and completed' do. 24, 79: Civ. in an astronomical text the Chinese term man 'to he full' (Giles 7,622) is translated tolmak TT VII II 11, 3: Xak. xi Ka. I 430 (toplus); n.m.e.: KB yagız yer yırpar toldi 'the brown earth is full of fragrances' 64: (the moon) yastık birdiy utru bağıysa tolir 'when it and the sun look squarely at one another is full' 137; o.o. 70, 536, 723. 759 (neq); 975, 1052, 5731 (asgîng), 5913 (çiiksî): xii(?) At. aniq wudu birdiy köglüler tolup aniq yadlı birdiy ajun tolsu tep 'saying 'may all things be full of love for him and the (whole) world full of memory of him' 73-4; 199 (irril-); a.o.o.; Tef. tol- (and tolo (?)) 'to be full' 308: xiv Muh. intimala'a 'to be full' dol- Mel. 23, 7; tolo: Rif. 104; al-intîla' tolmak 35, 14; 121: Çağ. xv ff. tol- (-çium, etc) tol:Vel. 218; tol: pur ışudan 'to be full' San. 183r. 15 (quotons): Xwar. xiv tol: ditto MN 253, etc.: Kom. xiv ditto CCG; Gr. 248 (quotons): Kip. xiv tol: intimala'a Id. 65.

VU tul- the Xak. verb seems to be Hap. leg. but see tuld:— except for the Uyg. phr. below, which it is hard to connect semantically, there does not seem to be any other trace of a Trans. verb. tol- or tul-. Uyg. viii ff. Bud. tüzî yûgîn tilmîş [gap] translates the Chinese phr. ping p'ei 'gathering together the reins' (Giles 9,282 8,837) Hùen-ts. 162: Xak. xi er tobbin: ağı: rile: tuld: 'the man struck the ball with a forked stick' (ålal şîbataym); this is a kind of Turkish game, and is played as follows. When one of the players wishes the game to start and strikes in this way, the (right to) start the game is given to the man who is most capable (aqdar) and for 'playing tipcat' (gobrîl-qal wa'al-kala) one says tuld: (vocalized tuld): Ka. II 22 (tular; sic), tulmak unvocalized: (KB tuldâdim in 171 is an error for bulmadim 'I have not found').
DIS. DLA

tala-: to damage, pillage'; an early 1.-w. in Mong. tala- (Hsienisch 144); s.i.a.m.l.g. with some extended meanings. Cf. talas-. Uygh. viii ff. Bud. nomi törüsi talağuluk ermek bolguluk 'his doctrine and rules must not be violated' Hiiien-ts. 118-19: Xak. XI KB (the Taciks call him Afrasiyab) bu Afrasiyab tutti éllel talap 'this Afrasiyab seized and pillaged (many) realms' 280: Çağ. xv ff. tala- (-y, etc.) yağma eyle-îtarac eyle- 'to pillage' Vel. 172 (quotns.); tala- gârat kardan 'to pillage' San. 158v. 12 (quotns.); Kip. XIV tala- xarbaql- kalb 'of a dog, to bite' tear' Id. 65; xv nahaba 'to plunder' tala- Tuh. 37b. 5: Osm. XIV ff. tala-dala- 'to pillage; of a dog, to bite'; c.i.a.p.; in TTS instances with the first meaning are indexed under tala- and those with the second under dala- but the difference is not real TTS I 173, 670; II 253, 872; III 165; IV 731; XVIII tala- ... and in, Rimi, gazidan-ı sag 'of a dog, to bite' San. 158v. 12.

tile-: (1.) originally 'to seek (for something Acc.)'; hence to desire ( Acc.)'; to ask (someone Abl.) for (something Acc.). S.i.a.m.l.g. usually in all meanings; in SW Az., Osm., Tkm. dîle-. Türkü viii yeriç tiledim 'I sought for a guide' T 23: VIII ff. Irkh 24 (emig): Man. M III 22, 3-5 (ii) (etiglig): Uygh. vii ff. Man. A barça kısîler içci tileyûlér 'all men seek for (or desire) this' M III 23, 30-1: Man. kutrulğu yol yuvağlarığ tileyû 'seeking for the way (Hend.) of salvation' TTT III 60: Chr. U I 6, 1 (iste-): Bud. [gap] söözlg têler [sic] 'he seeks for a ... word' TTT VIII A 25; burxan kutun tileyû 'seeking for (or desiring) the blessed state of being a Buddha' (for all mankind) PP 47, 7 ff.; bir kûpâk tilep 'asking for a guitar (Chinese 1.-w.)' do. 69, 70; 70, 3; (if a woman) ırai oğul tileser 'wishes to have a son' U II 15, 3; tileyûrûn küsîeyûrûn 'I desire (Hend.)' U III 8, 18; a.o.o.: Cîv. ed tavâr tileser (co-ordinate with küsîer) 'if you desire wealth' TTT 10; o.o. do. 183, 184, 197: Xak. xt ol an: tileddî: talabahu wa inaqqandahu 'he sought and searched for him'; and one says fâg: andag tileli: 'God so wished' (arûda) Kîs. III 271 (tile:r, tilemek); about a dozen o.o., usually translated talaba: KB tile- is very common, e.g. (God) tileli 'wished' (and created the universe) 4; yalavaç şevinci tileldî 'he desired (or sought for?) the Prophet's love' 52; bayat bêrdî barça tilemis tilek 'God granted his every wish' 90; xii(? KBBP hila düşman çerînin siga tile 'seek for a device to break this enemy's ranks' 45; xiiii(? KBBP (God) nenî kim tileldî erse kûldî 'did whatever he wished' 3-4; At. (take food and clothing from the things of this world) artuk tileme 'do not seek for (or desire?) more' 190; a.o.o.: Tef. tile- (and tîla-) 'to desire; ask for' 301-4: XIV Muh. arûda tile: Mel. 17, 19; Ref. 94 (and 103 margin); ihtâg 'to wish, request' tile- 102 (only); talab wa arûda dîle- 24, 11; tile: 112; al-talab dîlemek 36, 11; tilelemek 122: Çağ. xv ff. tile- (-p, etc.) dîle- Vel. 193-4; tile- tile- xaâsatan wa talab kardan 'to wish, request', etc. San. 199r. 5 (quotns.): Xwar. xii tile- 'to ask for (pardon, etc.); to wish' 'A'. 26, 56: xi(2) tile- 'to ask for, to wish' Oã. 11, 25, etc.: XIV ditto Qutb 179; MN 36, etc.: Kom. xiv ditto CCI, CCG; Gr. 244 (quotns.): Kip. xiii talaba tile:- Hau. 34, 12; 38, 8: XIV tile- talaba, also pronounced dîle- Id. 40; dîle- arûda wa sa'alâ (to ask for'); one says ne dîlseren 'what are you asking for, or do you want?' do. 50; talaba dîle- Bal. 57r: xv talaba (izde-), and also tile: Kav. 74, 19; Tuh. 24a, 2; sa'alâ tile- Kav. 76, 6: Osm. XIV-xv dîle- 'to beg (for alms, etc.); to intercede for TTS I 206; IV 224.

S tola- See tolçai-

D 1 töle:- (d-) Har. leg.: Den. V. fr. 161. Oguz xi köy töleldî: untctatt'-toganam 'the ewe lambed' Kâs. III 271 (tîler, tilemek). PF 2 töle-: 'to pay (a debt), repay (a loan)'; almost certainly a Mong. 1.-w. fr. tôli- (Kow. 1922, Haltod 435); the only early occurrences are in late Uygh. texts containing other 1.-w.s. S.i.a.m.l.g.: in SW only Tkm. See Döerfer II 980, and töleç. Uygh. xiii(? ) Cîv. bu men Tasîk yanîn kelep Turtka tilep bêrseren men 'if I, Tasîk, return and exchange (or desire?) the horse ('aqqantar), return and exchange (or desire?) the horse (ctc.) moulted' XI 250, and shed hair'; VR. 27-8 (boyn): Kom. xiv 'to pay; to remit (sins)' töle CCI, CCG; Gr. 250 (quotns.): Kip. xv şarina 'to pay (a debt)' tôl- (sic?) Tuh. 27a. 12.

D tile-: (tile-): 'to moult, shed feathers or hair'; Den. V. fr. tôl: S.i.a.m.l.g. Xak. xi at tileldî: 'the horse (etc.) moulted' (faceqqa), that is the winter coat fell out and the young hair ('aqqatâhbu) grew' tileler, tilemek originally tileldî: but the -le- was shortened Kâs. III 270: Çağ. xv ff. töle- inâd kardan 'to exchange, change', and in particular, of birds of prey 'exchange their feathers' (i.e. moult'), the Dev. N. is tilek San. 183v. 7.

Mon. DBL

D tolû (d-) crasis of tolup Ger. of tell-, and perhaps merely a shortened scription for that word which does occur occasionally in the same sense; 'all, whole, completely'. Since tolû is sometimes used in much the same
sense, some of the occurrences below may be misreadings of that word, but tolp is written quite clearly in Manichaean script. There seems to be a further abbreviation to top in one passage below, and there are traces of such a meaning for top in some modern languages; otherwise n.o.a.b. Cf. barça: Uyg. viii ff. Man.-A (your human bodies) tolup (sic) barça teven . . . etmiş yaratmıs ol 'have been entirely made and created by deceit' (trickery and the like) M III 9, 11-13: Man. bu tolp sansar içindeki tınıklar 'mortal sins involved in this whole cycle of rebirths' (Sanskrit sansāra) TT II 16, 39-40; tolp sansarır do. III 78; top (sic) yokardur 'he completely destroys' do. II 17, 70-1: Bud. tolp etdün 'his whole body' TT X 547; tolp norm ukuşındaki tınıklar 'all mortal sins who have understanding of the (true) doctrine' do. Sun. 137, 19; o.o. U III 15, 9, 83, 7-8 (urunçka): TM IV 25a, 21: 253, 63 (osul-); Suv. 188, 11; 646, 4: Xak. X I K B neçe miş tırlık öldü tolup batar 'however many living beings have died, they all sink out of sight' 4835.

Dis. DBL

telve: (d-) 'lunatic, mad'. The evidence seems to point to -e- rather than -e- as the original first vowel. Survives in SE Türk telbe (farring 302); SC Uzb. telba; SW Az., Osm., Tkm. deli; l.-w. in Pe. and other languages, see Doerfer II 1908. Uyg. viii ff. Man. kal telve (-f-) tegg etterler 'they were like lunatics (Hend.)' TT III 115: Bud. özgüxz kal telve U III 76, 13-14: Xak. xi telve: al-macnün 'lunatic' Kaş. I 426: KB telve (sic), often in Hend. with munduz, is common 295, 473, 741, 953, 2099, 2655, 6304: xiiii(?) Tef. delü 'mad' 117; telve ditto 269: XIV telbe 'mad' R III 1090; Muh. al-macnün (opposite to 'same' sukanš)-delü: Mel. 55, 7; telbe Rif. 152; cumna 'to be mad' (mun-, likewise) delü: ad- 107 (only): Çağ. xv ff. telbe delü Vel. 195; telbe (spelt) ditwana 'mad' San. 2009, 23 (quon.): Oğuz xi telü: al-ahmaq 'an idiot' Kaş. III 232; a.o. III 156, 13: Xwar. xvii delü 'mad' Qutb 47; telbe do. 174: Kom. xiv 'fool' telli GCC; Gr.: Kip. xiii al-macnün telü: Hov. 25, 21, 33, 6: xiv delü al-macnün . . . also tellü: tell. Id. 50; al-bida'a 'the kite' (bird) delü: toğan BuI. 11, 10: xv macnün tell Tuh. 33b. 4.

Dis. DLC

Koj. I 457; o.o. II 173 (talpîr-); III 100 (yelîvr-): Osm. xvi talvar 'a shelter for garden-watchers built in the branches of a tree' in three Ar.-Turkish dicts. TTS II 872; IV 732.

Dis. V. DBL

talpîr- 'to flutter, palpitate, pulsate', and the like; not noted before the medieval period but see the der. f.s below. Survives only(?) in NE Tel. talbh-; SW Osm. talabî-. Xwar. xiv talbh- 'to struggle, flutter' Qutb 169: Kip. xiv talabî- farqa'a-l: tür ir canânahu 'of a bird, to flutter its wings' Id. 66: Osm. xiv ff. talabî-, occasionally spelt talbh- and in xvi dalabî- 'to flutter'; (of the heart) 'to beat fast' in several texts TTS I 173; II 252; III 164; IV 187: xvi talabî- (spelt) in Rûmî, yapidan 'to palpitate, flutter' San. 160r. 22; a.o. 159r. 28 (talpîn-).

D talpîn- Refl. f. of talpîr- and syn. w. it, with some extended meanings like 'to struggle'. S.i.m.m.l.g., but not NE or SW, as talpîn- and the like. Xak. xi kuş talpîndî 'the bird struggled (idfaraba) and fluttered (xafaqa) its wings', also used of anything that struggles Kaş. II 239 (talpînr, talpînma:): Çağ. xv ff. talpîn-(sakî) dîrûrs- ye çahs- 'to struggle, strive' Vel. 174 (quon.); talpîn- (so spelt) yapîdan 'to palpitate, flutter', in Rûmî talabı- San. 159r. 27 (quon.). Kip. xv xarfara 'to flutter talpîn- (in margin in second hand talban-) Tuh. 17a. 10: Osm. xiv to xvi talbîn-*, occasionally dalbn-,' to flutter, palpitate' in several texts TTS I 174; III 164; IV 732.

D talpîr- Hap. leg.: İnchoative f. of talpîr-; syn. w. yelîvr-, Xak. xi kuş talpîrdî 'the bird fluttered (xafaqa) its wings'; (VU) talvîr (sic) talpîrdî: xafaqa'ti-l-hacala 'the canopy(?) fluttered'; also used of anything which struggles (idfaraba) Kaş. II 173 (talpîrr, talîpîrmak).

D talpîş- Hap. leg.; Co-op. f. of talpîr-; Xak. xi kuşlar kamûq talpîşdîr: 'the birds all fluttered (xafaqaat) together'; also one says batrak (sic, later altered to bayrak?) kamûq talpîşdî: the flags fluttered, and the silken penions of the points of lances and the like were agitated (idfarabat) Kaş. II 204 (talpîşur, talpîşma:).

Dis. DLC

PU?F telôç n.o.a.b.; in Uyg. spelt telç; morphologically inexplicable, since although there is some semantic connection with F 2 telê-, -ç is not a possible suffix either in Turkish or Mong. Both Uyg. occurrences are in very late documents relating to the same man, (PU) Tur, which contain several l.-w.s. The meaning seems to be 'free, gratis, without payment'. Uyg. xiîi(?) Civ. telôç kurûq kalmayın 'let me not remain unpaid and without the land' (?) Uşp. 24, 10 (this seems to be the meaning, but the whole document is very obscure);
(if I do not return within three years and give
these things to Turu) borluk Turika toğru
tölec bolsun 'let the vineyard go to Turu
outright and free of charge' do. 32, 19-20;
Kom. xiv tölec bergil 'give it free, gratis'
CCG; Gr.

Dis. DLD

D tölet n.o.a.b.; the context suggests the
meaning 'cushion' or the like; apparently a
Dev. N.; there is obviously no semantic
connection with 1 or 2 töle-; and the word seems
rather to be derived fr. *töle- as an fig form
of töse-, cf. tül/tüs Uyg. viii ff. Bud. (food
to eat, clothes to wear) olurguluk orunun
töletin töşekin 'a seat, cushions, and mattres
to sit on' Sun. 513, 13; a.o. TT VIII D.12
(orun).

D tilda:giltiltä:
(d-) Dev. N. fr. tilda:-; prob. with -il- in Uyg. and -il- later; the
meaning is very elusive in some Uyg. passages
'cause, reason' suits the context best, in others
perhaps 'pretex', which is nearer the
typological meaning of tilda:-. N.o.a.b., but
NE Tob. tildak 'elloquent', R III 1333, seems
to be a parallel Dev. N./A. in -k. Became an
early l.-w. in Mong. as gitilä/gitä '(*tiltä)
reason, cause' (Hänenisch 140); this word was
then reborrowed in this form but with meanings
more akin to those in Xak., in Çağ. (San.
260v: 3), Kom. (ultov CCG; Gr. 238) and
various modern languages, as well as in Pe.
and other foreign languages, see Doerfer I 236.
Uyg. viii ff. Man. in TT IX Tokharian tu sa
'thereupon, therefore' is variously translated
anim, ani üzle (and 32) ol tiltağ üze: Chr.
ol uğurka bükün (sic) künke tegi moçoqlar
ötka tapma: tiltağ bi erûr 'therefore
this is the reason for which the Magi worship
fire down to the present day' U I 9, 3-5; Bud.
tiltağ 'cause, reason' is common, e.g. Sanskrit
stihatā to 'because of the good preaching'
edū (etkii) nom tiltağında: TT VIII D.5;
o.o. do. E.3, 4 etc.; yavla: es lf tiltağında
'because of (or under the influence of) evil
companions (Hend.)' TT IV 6, 21; o.o. U I
24, 2 (anvant); TT V 22, 27; 24, 71-2
(adruk); U II 8, 26 etc.; Civ. USp. 111, 3-4
(aliş): Xak. x: tildağ al-taca:na'a al'l-işan
'a false accusation against a man'; hence one
says ol apar tildağ kitür 'he makes a false
accusation against him'; in Pe. it is bahdana
Kaş. I 462; munda: adın tildağ (the län
was later? altered to hâf) ok sa: gây: hâdâ
minâ'ı:åbâb el-mulîhâ 'ила and in addition
to this there is a reason among its (time's)
destructive causes' I 160, 4: KB (If God asks
'why did you behave like this?') nebul tilda-
güm bar 'what excuse have I got?' 6544; XIV
Muh. (?) (VU) al-'ard (?read al-'urd 'purpose,
intention') tildağ Rif. 190 (only): Xwar.
tildağ 'motive, cause' Qutb 192: Kip. xiii
(ishacta minâ'l-îhtidâc 'to offer an
excuse' dilda:gal:-); al-în:ca 'excuse, pre-
text, argument' dildağ Hou. 37, 12: xiv
diltak al-în:ca, more commonly pronounced
with t- l'd. 50.

Dis. V. DLD

D tilet- (d-) Caus. f. of til:-; s.i.s.m.l.
Uyg. viii ff. Bud. biziq kut tiletü yarlâkap
'designing to order that the favour of heaven
should be sought for us' USp. 88, 13; Xak. xi
ol ani: tiletli: 'he ordered someone to seek
him' (yaflubahu), so he searched for him
(fa'ıqadaqahu) Kaş. II 310 (tiletürlü, tilet-
me:K): Çağ. xv ff. tilet- Caus. f.; jalačünidâ
'to order to seek or summon (someone)' Sun.
199v. 8 (quotn.).

D tölet- (d-) Hap. leg.; Caus. f. of I töle:-;
Kaş.'s explanation of the origin of the word
would be applicable to a Caus. f. of töle:-;
either he confused the two words or some
words have fallen out. Oğuz xi ol koy
töletli: natacat'ti-l générâm (error for natact) 'he
helped the ewe to lamb'; aşûnu sqiql'ı:qîqâ
minâ'l-5â'ir 'its origin is making the hair fall
out' Kaş. II 310 (töle:tlur, töle:tl:me:K).

D tilda:/tilta- (d-) Den. V. fr. tıl; regarding
the phonetics see tildağ; etymologically this
should mean 'to use the tongue', but in prac-
tice it seems usually to mean 'to make excuses,
to seek pretexits', and the like. Survives only
(?) in NC Kir. tilde- 'to abuse'. Uyg. viii ff.
 Civ. (in a pledge by executors of an estate; 'if
anyone presents these documents to us')
negi:ke tilmad:aym bûltûriç bûrgiybz 'we
will pay in full, without seeking any pretext'
Usp. 12, 9-10; a.o. do. 14-15 (cansiz): Xak.
x: KB (if you are now willing to learn) tilin
tilmada emdi kesgîl sözû 'do not make
any excuses and stop talking at once' 4030:
Xwar. xiv tilta- 'to incite, induce (someone
Acc., to do something Dat.)' Qutb 192: Kom.
xiv tiltağan söz 'a false statement' CCG; Gr.

tölet which could mean 'to provide with
cushions'. Uyg. viii ff. Man. Wind. 34-5 (êt-).

D tiltan- (d-) Hap. leg.; Refl. f. of tilta-;
perhaps 'to make (something Dat.) an excuse'.
Türkü viii ff. Man. Chuat. 267 (I lş:).

D taltur- (d-) Caus. f. of tal-; s.i.s.m.l.,
usually as taltur- 'to tire out, exhaust', but
SW Osm. daldir- means 'to plunge (some-
ting Acc.) into water'. Xak. xi ol ani:
urup taltur:di 'he beat him until he almost
fainted' (kâda an yûgû 'alayhî) Kaş. II 174
talturur, talturma:k).

D teltür- (d-) Caus. f. of tel-; survives in
SW Osm. deldir-. Xak. xi ol ta:m teltür:di;
'he ordered the piercing (bi-^tâq) of the 'wall'
(etc.); the second tâ is changed from dâl (MS.
lâm), as they say in Ar. qatara and qadara
with the same meaning (quotns.); a dâl may
be changed from tâ, and a tâ (MS. hâ') from
dâl (quotns.) Kaş. II 174 (teltürür, teltür-
me:K).

D tildir- (d-) Caus. f. of til-; s.i.s.m.l.g.,
usually as tildir-. Tildir- in Kaş. follows
tuldur- so presumably belongs here, although
semantically it is nearer teiltur-, but the text is in some disorder and it is followed by biltur-, tamtur-, etc.; the scribe was obviously confused between -t- and -d-, but biltur- is misplaced in any event. Xak. xi er yarunda:k tellurdi: 'the man ordered that a strap (lit. strip) should be cut' (bi-qadda'l-qi'dd), but this seems to be an error. Prima facie a section containing three other verbs all of 

'to clatter away' or the like. 

Prima facie a 'the basic meaning of this verb, which is pec. to Kaʃ, but without a main entry is obscure. It survives as talkt- 'to work (leather) while tanning it; to scotch (hemp)' in NE Alt., Şor, Tel. (Tuv. dalgê-), and NW Kaza. R III 890. Cf. talku:, talqut-, talkt-, talkil-. 

Xak. xi talka:r yadurr 'injures, harms' Kaʃ. I 506 (tepêlik); öEDGE karatmîşka: boðuq talkmas 'hair-dye does not shame (tâ ya'b) a man whom time has made white-haired' II 304, 23; n.m.e.

Mon. v. DLG-
talk: the basic meaning of this verb, which is pec. to Kaʃ, but without a main entry is obscure. It survives as talkt- 'to work (leather) while tanning it; to scotch (hemp)' in NE Alt., Şor, Tel. (Tuv. dalgê-), and NW Kaza. R III 890. Cf. talku:, talqut-, talkt-, talkil-. Xak. xi talka:r yadurr 'injures, harms' Kaʃ. I 506 (tepêlik); öEDGE karatmîşka: boðuq talkmas 'hair-dye does not shame (tâ ya'b) a man whom time has made white-haired' II 304, 23; n.m.e.

VUD tuldur- Hap. leg.; Caus. f. of tulur-. Xak. xi atlaq anu tuldurdi: 'the horseman (etc.) collided with him' (aadamahu) Kaʃ. II 175 (no Aor. or Infl.). PUD tellur- Hap. leg.; the passage occurs in a list of the unpleasant results of sin; the spelling is quite clear in the MS.; v. I. C. suggests that it means 'to make (someone) dream', connecting it with tell, this is possible only by assuming a homophonous V. and N. of this form, but there is no other trace of VU *tıl- or this verb, and no convincing sense is given by assuming that either this word or tuldur- is mis-spelt. Uyg. VIII ff. Man. tūug üze olurup (so read) tülürür (the demons) 'sit on your chest and?' M II 17, 12-13.

VUD toldur- Hap. leg.; this verb is listed in a Chapter devoted to disyllables, in a small section containing three other verbs all of which are onomatopoeics; the vocalization is chaotic; in the case of this verb the I and d carry cayms in the Perf. but are unmarked in the other tenses; in the case of the other verbs the third consonant usually carries a kāra, but this seems to be an error. Prima facie a Den. V. fr. *toldur, possibly onomatopoeic 'to clatter away' or the like. Oğuz xi boý (mis-spelt toý) toldurda: taفاراق:ل-ناس min kull cāntib 'the people scattered in every direction' Kaʃ. III 447 (toldurra:r, toldurra:mk). Trls. DLD

D tila:k (d-) 'the spleen'. Survives in NW Osm. dila:k and prob. all modern language groups, but the kind of word often omitted fr. dicts.; l.-w. in Pe., see Doerfer II 925. Çiğil xi tilak matal-umar'a 'elictoris' Kaʃ. I 411; (Xak.? xrr) tilak farcû-umar'a ditto I 335, 3: Kip. XIV xil ba:sar ditto tilak Hou. 21, 5; xiv tilak al-sulh-ur'llağı fi'l-farc ditto Id. 66; xiv ba:sar (mis-spelt ba:dr) tilak Tuh. 7a. 5. Osm. XVI ff. ditak/tilak (also dîlcîk) 'elictoris' in several Ar. and Pe. dicts. TTS II 292, 893; IV 217.

D tili:q P.N./A. fr. til; 'having a tongue'. S.i.m.m.l.g. usually w. a preceding qualifying Adj., 'having a . . . tongue'; but tiliq in some NE languages means 'eloquent' and SW Az., Osm. dik. 'glib, voluble'. Xak. xi yavla:k tiliq bēg 'a foul-mouthed husband' Kaʃ. III 133, 15; n.m.e.: XIV Muh. al-fasîh 'eloquent' (opposite to 'stammering' til:sliz:) dilli: Mel. 55, 11; tiliq Rif. 153; a.o. do. 150 (6glq): Xwar. xiv tilliq/tilliq 'having a . . . tongue' Qutb 179.

VUD tuluk Hap. leg.; the meaning can only be conjectured; the editors suggest a connection with modern word forms similar meaning 'wine-skin' and the like, no doubt der. fr. to:-, but this is not very plausible; the meaning seems rather 'barrier', or the like, which is a possible meaning for a Pass. Dev. N./A fr. tul-. Uyg. VIII ff. Bud. (when a murderer is reborn in hell, the lords of hell lay him face downwards on a surface of red-hot iron) üzesinde yalinlayu turur yoğun tuluklar teğresinde tokip aynış içinde batururlar 'they fasten thick barriers(? constantly flaming on the top round him and lower him within them' TM IV 252, 34 ff.
F talka: See tarka.

D talku: prob. a crasis of *talkçu: Dev. N. fr. talk-; survives in NE Tel. talku; NC Kir. ditto; Kzx. talki; NW Kaz., Nog. ditto 'an instrument for working leather while it is being tanned'. It is difficult to see the semantic connection of the Nakh word with this, but it is connected with the meanings of other der. f.s. Xak. xi anything 'spun or twisted' (naftul mudawer) is called talku; hence a 'twisted cord' is called talku: yışış. Kas. I 427.

D talguç: Hap. leg.; abbreviation of *talkçu: N.I. fr. talk-; 'a toggle' and the like. Xak. xi talguç: 'the name of the piece of wood (al-xaqaba) which is inserted between a package (al-īdāl) and the cord (round it)'; the cord is twisted several times (yuftal ... faftala), until the cord is stretched (yuqadd) and the load secured (yuqadd), so that the package cannot shift (fā yu'awwara) Kas. I 453.

?E talga: See tolga:.

D talkig: Dev. N. fr. talk-; n.o.a.b. Xak. xi talkig mustadātim-l-hibāl (so read, MS. cibāl) 'tension (?) of cords'; talkig taq'īqul-tumūr 'a business complication' Kas. I 463.

D talkug: abbreviation of *talkgu:k N.I. fr. talk-; n.o.a.b. Uyğ. viii ff. terkin beş yüz talğuklarīg anuțqī 'quickly prepare the 500 iron nails' U III 47, 9: Xak. xi talkug: 'the peg (or tang, al-wadīt) which is inserted in the handle (maqbaq) of a spade or axe, so that the (spade or) axe head can be secured (yauqadd) to it' Kas. I 469.

D tolaga: (d-) Dev. N. fr. tolga-; lit. 'twisting, something twisted', and the like; Kas. give three meanings; in the third 'snow-storm' it is vocalized talaga: this meaning is not found elsewhere, but there is no reasonable doubt that it is the same word in the sense of 'something swirling'. It is possible that the Uyğ. word was a parallel Dev. N. in -k, tolka:, which would have had the same meaning, and most modern forms seem to go back to this word rather than tola:; they include NE Şor tola:k; Khat. tolga:k; Tuv. dolga:k 'twisted, intertwined,' and the like; SE Türkī tola:k 'birth pangs'; NC Kir. toloq:tolog: ditto, and 'the act of twisting; pressing, urgent' Kzx. tola:k ditto; SC Uzb. tolog: 'birth pangs'; NW Kh., Nog. tolog: ditto; SW Az. dolog; Osm., Tkm. dolog 'puttes'; Uyğ. viii ff. Bud. tolog (or tolga?) 'pain, distress', occurs both by itself, e.g. ayīq adalīq tolog 'evil, dangerous pain' USp. 99 II 10, 19, and in lists of near synonyms, e.g. iğ kem sikiq tāqīg a-da tuwā tolog:larīn:da 'in diseases' (Hend.), constrictions (Hend.), dangers (Hend.), and pains' U II 73, 2 (iiii) ff.; and in Priv. N.A. form e.g. emgesiksz tolgasqasq 'without pain' TT VI 280: Civ. tolog: bolup sōmēsere 'if a man has colic' (?) and it is not relieved' H I 44: Xak. xi tola:k ganafül-maar 'a woman's earring'; hence one says yinc̄u: tola:k 'a pearl earring'; tola:k al-miẖma 'pain'; hence one says emgek tola:k originally al-zahīr wāl'qanīle 'dysentery, colic'; hence one says aniq karni: tola:k 'he has an attack of dysentery and diarrhoea' (al-hayda): tola:q (apparently tola:q corrected to toloq;g) 'a snowstorm (al-damaq) which takes a man by surprise' (yuqāq-īnān) so that it nearly kills him; hence one says ta:g ube: tola:q (spelt talog:q) boldi: 'a snowstorm arose (qamā) on the mountain' Kas. II 288: Xwar. xiv tolaq: zahmati is used both for 'birth pangs' and the 'sufferings' endured by a pilgrim Nahe. 287, 2-3): Kip. xiii (in a list of clothing, between 'boot' and 'slipper') al-lafāq 'puttes, or leggins' tołakc (?ic, MS. torla:k) Har. 19, 5: xiv tolaq: al-jay'iqul-malīfī 'something wrapped up or round' Id. 65; in do. 45 against čolmak al-līfāqa one MS. adds, 'also called dolak'.

D toluk: (d-) 'an inflated skin container, or bladder', and more generally 'a skin container'; morphologically a Pass. Dev. N.A. fr. toluk-, Emphatic Pass. f. of tol-, which is traceable as doluk- in SW Osm. fr. xvi onwards (TT'S I 216; IV 236), and still survives in xx Anat. SDD 456. The latest trace of this word is in SW Osm. Red. 1261; it is now obsolete everywhere. Uyğ. vii ff. Man. Wind. 22-4 (1 ür-): Xak. xi toluk: al-ziqq-ul-manfūx fīhī 'an inflated skin' Kas. II 289: xiv Muh. (?) (under 'wine merchant’s equipment’) al-ziqq tołuk: Rif. 162 (only): Kip. xiv doluk: al-ziqq, also pronounced ʃ- Id. 50; tolu:k al-ziqq do. xv sarf cild 'a skin container' toluk: Tuh. 24a. 12; Osm. xiv tolūk: (spelt with tā) occurs in three dicts. translating Pe. words for 'skin container' TTS III 686; IV 760 (Red. spells with tā 'pronounced d-').

D talkan: 'crushed parched grain' and the like; prob. abbreviation of *talkgu:n: Dev. N. fr. talk-. S.i.a.m.lg.: in SW only Tkm. talkan: a l.w. in Pe. and other foreign languages see Doerfer II 928 (his proposed etymology is false). Uyğ. vii ff. Civ. yētī tutum talkan 'seven handfuls of parched grain' TT VII 24, 9; 25, 10; a.o. H II 12, 91 (arpn): Xak. xi talkan: al-sawiq 'crushed parched grain' Kas. I 440 (verse); o.o. H II 80, 24 (katīs): 154, 16 (1 katin-); 189, 28 (kattur-); 190, 5 (1 kartur-): xiv Muh. (?) al-sawiq talkan: (mis-spelt with qāf for tā) Rif. 165 (only): Çaq. xv ff. talkan: 'a food made of crushed parched wheat' Vel. 173; talgan: talkan 'wheat parched, crushed, and made into food' in particular, and 'anything softened by crushing' in general (quotn., prov.); it is pointed out that the translation of talgan: talkan as 'pillage' in Vel. 172 in the same verse is an error Sam. 160v. 14:

Dis. V. DLG-

D tilik- (d-) Hap. leg.; Intrns. Den. V. fr. til. Xak./Oğuz xi kisi: meniŋ birle: tilkdi: 'the man conversed (takallama) with
me and tried to obtain (ittacarr) information from me'; and one says ol er l:siz tilihtli: 'that man became a target for gossip (garad li'l-alsun) being criticized and abused for discrecible conduct'; the first is an Oğuz phrase and the Turks do not know it Kaş. II 116 (tilikar, tilikmak).

?D tolğa:- (d-) basically 'to twist, wrap round', and the like. S.i.a.m.l.g., usually as tolğa-, but NE Tuv. dolğa-; SW Az., Osm., Tkm. dolga-, with a wide range of meanings in some languages. See tolğar-. Xak. xi kız yınla: tolğadi: 'the girl put on earrings (garratat li-nafaša şam) of pearls' (etc.); and one says ol yun tolğadi: 'he wrapped together hanks (ammata 'amita) of raw wool' (i.e. for spinning); and one says anıp karni: tolğandi: 'his stomach writhed (latav) with diarrhoea and the like' Kaş. III 289 (tolgär, tolgamak); in three places the niqtas of the t'a are missing, and in the first phrase it has fatha instead of damma): xiv Muh.(?) 'amaša mixadda 'to make a pillow, or bolster tola:- Rif. 113 (only); the t- requires back vowels, which excludes a connection with tolğa-; the implication may be 'to wrap up material to make a pillow': Çağ. xv ff. tolg(a:- (di, -p) toldur- (sic? error for tola:- or dönür-) ve bıır-; dönür- 'to twist; to turn (away)' Vel. 219 (quotns.); tolg'a:- a Trans. verb (maşdar-i muda'adlı) piqidan 'to twist, turn'; tolgandur- is quoted in the same sense San. 184r. 8; Kip. xv tola- laffa 'to wrap (round)' Id. 65; xv talaqat 'to be in the throes of child-birth' tolg'a- Tuh. 224a. 6; lanaâ (kayrılbî-mayrlî-; in margin in second hand) tola:- do. 32a. 12.

D talkt- Hap. leg.; Caus. f. of talk-; this must be the correct form, it is the vocalization of the Aor., elsewhere the vowel signs are absent or wrong. Xak. ol anıp ışın talkittu: 'he urged someone to obstruct (awoowa) his business'; and one says ol yünkü: talkittu: 'he urged someone to push the load into position' (yuşdim̄ul-haml); also used when one orders someone to secure it (bi-tislâhi) with a rod (mirba'a) which is inserted between the cord and the load and twisted (yuftal) until the load is straight (yuftaqım) Kaş. II 339 (talktûr, talktmak).

D tolgat- (d-) Caus. f. of tolg'a:- ; to cause pain or suffering'. S.i.s.m.l. with extended meanings. Türkû viii II N 13 (emget-): Úyg. viii ff. Man. TT II 16, 41-4 (emget-).

D talkil- Hap. leg.; Pass. f. of talk-. Xak. xi talkildu: neq insadama'l-say 'wa'nadafa'a 'the thing was pushed back into position'; and one says r:ç talkildu: 'the business was pushed back' (postponed, indafa'a); and one says yûk talkildu: indafa'a'l-haml ft'l-habl 'the load was pushed back under the cord (holding it in position)' Kaş. II 230 (talkîlur, talkîmak).

D tolgan- (d-) Refl. f. of tolg'a:-; s.i.m.l.g. with extended meanings; in SW Az., Osm., Tkm. dolan- 'to rotate, revolve; to circulate, saunter about', and the like. Úyg. viii ff. Man.-A kim etöz üçin emgeser tolgan-sar 'whoever undergoes pain and suffering for the sake of his body' M III 11, 11-12 (ii): Bud. U II 24, 1 (ulin-): Xak. xi er ulîndi: tolgandi: 'the man writhed (iltawd) with pain and tossed (tqallaba) from one side to the other'; and one says er ızîl: tolgandi: 'the man was seized with diarrhoea and dysentery'; and one says er ızîl: tolgandi: 'the man wrapped together hanks of raw wool for himself' Kaş. II 243 (tolgânur, tolgamak): Çağ. xv ff. tolgan- (Ar) tolan- Vel. 219; tolgan-/tölgaş- pişida sudan 'to be twisted' San. 184r. 23 (quotns.): Kip. xv 'akra (of water) 'to be turbid' (bulan- and tolan-); Tkm. (bulgan- and) tolgan- Tuh. 26a. 3 (these descriptions should be reversed?).

VUD tolgar- Pec. to Kaş.; the vocalization and etymology of this verb are most obscure; of the six occurrences the first syllable is vocalized tal- six times with the alternative (two vowel signs) tol- once, nevertheless considering the meanings tol- is almost certainly right; the second syllable is -gur- four times and -gur- twice. The word can hardly be a Caus. f. since it is Intrans., and the likeliest explanation is that tolgar- is a Trans. Den. V. and this verb an Intrans. Den. V. from *tolği in which case the correct form of this verb should be tolgar-. Xak. x kölgüm tolgârd: 'my constitution (safsi) was almost thoroughly upset (read tatamawwac for tatahawwac in M3.) when it was revolted (laqsiat) by eating putrid food' (tolgårur, tolgarmak); art baş: tolgârd: 'a snowstorm rose (qâmatî'l-damaq) over the head of the pass' (etc.) Kaş. II 178 (tolgârur, tolgarmak).

D talkış- Hap. leg.; Co-op. f. of talk-. Xak. xi ol maşaça: uyma: talkışdi: 'he helped me to twist (fi lây)' the felt out of which boots are made'; also used of anything that is twisted (yuftal wa yuftal) Kaş. II 207 (talkışur, talkışma:k).

D tolgas- Co-op. f. of tolg-a-; s.i.s.m.l. with various extended meanings; in SW Az., Osm., Tkm. dolâs-. Xak. xi ol menîq birle: yûn tolgasdi: 'he competed with me in wrapping together (fi ta'mit) hanks of wool'; also used of twisting (fi lây) anything, and also of colic (al-lawî) when it attacks the stomach Kaş. II 220 (tolgâşur, tolgâşmak); Çağ. xv ff. San. 184r. 23 (tolgân-).

Tris. DLG


Tris. V. DLG-

D tolkuklan- (d-) Hap. leg.; Refl. Den. V. fr. tolkuk. Xak. xi tolkukländi: neq 'the thing was inflated (intaflaxa) like a skin con-
tainer’ Kaş. II 351 (tolukulanur; tolkulanmak).

DF talkalan- Hap. leg.; Reli. Den. V. fr. talka: (tarka); inadequately vocalized but certainly of this form. Xak. xi üzüm talkalanıd; ‘the grapes were sour’ (tahşarşama) Kaş. III 201 (talkalanur; talkalanmak).

Dis. DLG

D telük (d-) Pass. Dev. N. fr. tel-; ‘a hole’. Survives in SW Az., Osm. delik. Cf. teşük. Xak. xi telük (sic, MS. telik) al-taqq ‘a hole’, Kaş. I 388; xinlit) Tef. telük/telik ‘a hole (in a ship); the aperture (of a cow’s udder)’ 296: xiv Rbg. teşük telük koymadi ‘he left no hole’ R III 1085: Çağ. xxv ff. telük delik Vel. 194 (quotem.); telük (spelt) sūrā ‘hole’ San. 200r. 26 (same quonem.). Kıp. xiv telük (?); lâm unvocalized) al-buxx ‘hole’ Id. 39; (Tkm.) delük al-taqq do. 50; al-buxx (t-) delik (sic) Bul. 3, 16: bx buxx telük Tuh. 7a. 12: Osm. xiv delük; telik VII 402.

D telık (d-) Dev. N. fr. tilek-; ‘request, wish’. S.i.a.m.l.g.; in NE Tuv. dilek; SW Az., Osm. dilek; Tkm. dilek. Uyg. viii ff. Civ. őtű (so read) tilek bulgulukı sarp ‘it is difficult to achieve one’s desires’ (Hend.) TT I 221-2: Xak. xi tilek al-murād ‘wish’ Kaş. I 412; 0.0. II 148, 7 (tilek); III 95, 3 (tilekli): KB bayat běrdi bärça tilekli tilek ‘God granted him all his wishes’ 90; many o.o. 37, 119, 125, 135, etc.: xiv (tilek). Al. tileký ‘live as you wish’ 415: Tef. tilek ‘wish’ 302: xiv Muḥ. al-murād tilek Mel. 84, 10; Rf. 193: Çağ. xxv ff. tilek dilek Vel. 193; tilek (spelt) tolab wa ma’tala ‘request’ San. 200r. 20 (quotem.). Xwar. xiii tilek ‘wish, request’ Ali 56: xiv tilek ditto Qutb 179: Kom. xiv ‘wish’ tilek CCG; Gr.: Kıp. xiv (Tkm.) dilek al-murād ld. 50: xv tilek Dev. N. of tilek Tuh. 84a. 2.

VUF dölük Hap. leg.; the lâm is unvocalized; it is possible that the damina is misplaced and that this should be read as delük (telük) but initial d- is so rare in Kaş. that it may well be a foreign l.-w. Xak. xi dölük al-hazafā’l-ājā (sic in MS. ‘read d’āya or ājā’ in hwa naḥ-yu’l-carratū’l-maksiratū-’l-ra’s; (al-ā’ha ‘night-blind’ is an obvious error; al-ājā means ‘rubbish’; though grammatically dubious, the phr. hazafā’l-ājā, gives the best sense) ‘a rubbish pot’, for example a jar with a broken neck Kaş. I 389.

VUD tilek (d-) ‘tranquil, sedate, quiet’, and the like. Survives only (?) in SW xx Anat. dölük, same meaning (and others) SDD 464; there are also in this language several related verbs dölēt-, dölen-, dölendir-, döles-. For Osm. Red. 927 (only) lists dölük in this sense and dölen- ‘to become quiet’; these are prob. misvocalized. It seems clear that tilek is a Dev. N. fr. *tilek- (d-) a different word from 1, 2 tilek- above. Oğuz xi tilek al-mut imagined vel’-tāhān ‘quiet, sedate’; aç évek toke tilek ‘the hungry man hurries to

the food, the satisfied man is sedate and does not care if the meal is late’ Kaş. I 387: xinlit) Tef. tilek (meaning obscure, but al-sahina ‘tranquility’ translated telilik) 318 (tilek): xiv Rbg. ay yaşas tilek ‘oh gentle and tranquil man’ R III 1568; Muḥ. al-hudūn ‘quiet’ tilek (g marked) Meq. 2; (corrupt); Rif. 146. Çağ. xxv ff. (after tilek) it (here tilek) also occurs with the meaning yarış ‘quiet, gentle’ Vel. 220: Xwar. xiv tilek ‘mild, kindly’ Qutb 189 (tilek).

D tilek Dev. N./A. fr. tile-; ‘moulting; the molting season’. Survives in SW Osm. tilek, same meaning (and others); 1.-w. in Pe., see Dörfier II 982. Xak. xi tilek waqt isqi’ti’-l-dawwab ‘aqāqiyqh ‘the season when animals shed their winter coats’; one says koy tilek-icine: (sic) keldi: ‘the sheep has reached the molting season’ Kaş. I 387; tilek yilk: al-mu’iqq mina’l-hawawin, ‘animals whose winter coat has fallen out and whose summer coat is growing’ I 412: Çağ. xv ff. tilek ‘(with -k)’ ‘the time when birds change their feathers’ Vel. 220 (quotem.); tilek (spelt) ‘of animals and birds, shedding their coats or feathers and growing new ones’ San. 184v. 15 (same quonem.).

PU(D) tilekpec. to Uyg.; some meaning like ‘vigour’ or ‘violence’ seems to be indicated; etymology obscure. Uyg. viii ff. Bud. bar kūcīn īntürū tilekün sékriyū barp sumonning all his strength and going with vigorous leaps’ U IV 10, 46-7 (I 43, 10-11); āpkest tilek-ikinde ‘in the violence of his rage’ U II 25, 25; tilekün urup ‘violently striking’ do. 27, 24; belin[dek] tilekün ‘with terrifying violence’ TT X 354-5; o.o. Sun. 102, 4 (kivrīqak); 615, 6 (kimiq).

D tülüg P.N./A. fr. tür; ‘hairy, feathered’. S.i.a.m.l.g. but in such forms as SE Türk tülük; SW Osm., Tkm. tülüyl with inserted consonant. Uyg. viii ff. Bud. etlüz tülük ‘the body is hairy’ TT VIII G.63: Civ. P. 24; II 37-8 (eruk): Xak. xi tülükli (sic) Cic. 467: (eruk) Ligeti 271; Xak. xi one says of a horse bu at ne tülük mây’a ‘what is the colour of this horse’s coat?’ Kaş. I 406, 24; I 60 (eruk); III 19 (yadm); III 207 (fb.); n.m.e.: IV Muḥ. dā’- Sanford ‘hairy’ tülülg Mel. 10, 10 (Rif. 83 saq’ulqia: sie); (Xwar. xivii(?)) tülük tülük tülük tülük ‘hairy’ Oq. 15; kök tülükli (‘grey-haired’) do. 140, etc.; Kom. xiv ‘hairy’ tülük CCG; Gr.

D tilğe: (d-) Hap. leg.; Dev. N. Conc. (N. Conc.) fr. til-. Xak. xi one says bir tilğe: et ‘a slice (fida) of meat’; also used of anything cut lengthways (gū’i tilā(n)); hence one calls ‘a strip (ṣafīth) of land’ bir tilğe: yěr Kaş. I 429.

tilkū: ‘fox’; s.i.a.m.l.g., usually with two rounded vowels, tülkū and the like; SW Az. tülkū, but Osm., Tkm. tilek, see Schérerbat, p. 135. Türkü vii ff. tilek tilek yēm; fox eat him! Ḳrb 46: Uyg. viii ff. Bud. tilkū (in lists of evil carnivorous animals) U II 31,
XI but always follows in awqa‘a Xak, 24; ‘like a cart wheel’ tet) rl el turbances’ M D 206; rribdh Mel. id. Hou. Qurb 343. unlikely to be IV 87, 53 (in the parallel texts transcribed t[elgek] turbances’ M D 206; rribdh Mel. id. Hou. Qurb 343. for reasons explained at Gr.:

D telgek Dev. N. fr. telge-; n.o.a.b. in the Hend. bulgak telgek. Uyg. vlll fr. Man.-A (it is like the great ocean) kim bulgak [telgek] ukü is ol ‘where there are many disturbances’ M III 9, 17 (ii); o.o. do. 9, 2 (ii); 10, 15 (i); Bud. bu bulgak telgekke (mis-transcribed tilgejekte) katiltim ... erser ‘if I have been involved in these disturbances’ U II 87, 53 (in the parallel texts U II 78, 35; TT IV 10, 17 the phr. used is é bulgakka ‘civil disturbances’).

PU(D) tilgen ‘wheel, disc;’ pec. to Uyg; unlikely to be a basic word but with no obvious etymology. Uyg. vlll fr. Bud. Sanskrit cakra tilgen TT VIII A 34; yüz tilkemin (sic) ‘with a hundred wheels’ do. G69; kün tepri tilgeni tég ‘like a cart disc’ TT V 6, 21: Swu. 92, 18 etc.; kâpli tilgeni tég ‘like a cart wheel’ Swu. 133, 20 o.o. TT V 6, 43-45 (1 otlug); VI 455 (tevirc); VII 41, 24; U III 17, 9.

Dis. V. DLM-
telge- Hel. leg.; but see telgek, telgen. Xak. xí ol atasín bulgadí: <telgedí: awqa’a abhâb fu harad wa dacr ‘he infuriated and enraged his father’; telgedí: is used only in Hend. (muzawuca(m)) and not by itself Kaş. III 291 (telger, telgenmek).

D telgen- Hel. leg.; Refl. f. of telge-. Xak. xí ol apar bulgandí: ‘he was infuriated and enraged by him’(gâdisba ... wa harida); telgenndi: is not used by itself, but always follows bulgandi: Kaş. II 242 (telgenürr, telgenmek).

Tris. DLM

tilim an Adj. used to qualify words for animals, prob. ‘predatory’, or the like. N.o.a.b. Türki vlll fr. tilim kara: kuş ‘a predatory (?) eagle’ IrkB 3, 43, 51; tilim uri: in do. 40 makes no sense and is prob. an error for tellim uri: ‘many ravines’. Uyg. vlll fr. Bud. tilim kara kuš in Kuan. 142 (U II 20, 23) corresponds to Sanskrit garuda ‘a mythical bird, king of the birds and enemy of serpents’; tilim balik PP 17, 1 represents Sanskrit makara ‘a mythical but dangerous sea monster’.

tellim (d-) ‘many’, one of the commonest words with this meaning down to xi, but now obsolete everywhere. Uyg. vlll fr. Man. TT III 21, 145 (üküš): Bud. tellim is common, both by itself, e.g. nom bitgillerin tellim yiğyuk men ‘I have collected many scriptures’ Hüen-ts. 75-9, and in the phr. üküš tellim Swt. 140, 22 etc. and tellim üküš U III 40, 28 etc.: Civ. (if an eye) üküš tellim yaş aksar ‘waters profusely’ H I 65; Xak. xi tellim al-katîr ‘many; one says tellim yarma: man‘ many dirhams’ Kaş. I 307; nearly 40 o.o.: KB méni emgetür il iki où tellim ‘my tongue very often injures me’ 166;

D tolilg (d-) P.N./A. fr. tolt; n.o.a.b. Uyg. vlll fr. Man. tolilg bulit tég ‘like a cloud full of hair’ M II 11, 16.

D toluluk (d-) A.N. fr. tolu.; n.o.a.b. Xak. xi KB atim erdi Aytoold kilkm tolu illldi toluluk ‘my name was Aytoold (the moon has become full), my character was full (like the moon); the fullness has waned’ 1351.

Tris. V. DLM-

talula:- Den. V. fr. talu; ‘to choose’. N.o.a.b. Türki vlll fr. talula:pan ‘choosing’ IrkB 10 (this para. is unintelligible, and possibly corrupt): Uyg. vlll fr. Bud. (human beings) tygdukta kün tulalamaz ‘do not choose the day of their birth’ ... öldükte ýeme kün tulalamaz ‘and do not choose the day of their death’ TT VI 227 ff.: Xak. xí ol talula:adi: negín: ‘he chose (îstéra) the thing’ Kaş. III 326 (talular:, talula:mak): KB (if this favour of heaven comes, a man’s days (read kûnul) are favoured) tümén arzu bûle tululap yer as ‘he chooses and enjoys food and countless (other) desires’ 682; o.o. 686, 890, etc.: xiv(?). At. (this is a wise book) bir sözug tululap ketürdim ‘I have chosen one (wise) word and brought it to you’ 477 (sözüg seems a better reading than sözüük).

D tolulak:- Hel. leg.?: Den. V. fr. tolu.; ‘to fill’. Xak. xiv(?) KBVP 51 (akit-).

Dis. DLM

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kişlde kişl adıru bar telim 'there are many differences between one man and another' 201; o.o. 272, 404, 761, etc.; telimrek 2148: xili (?) At. telim er kani 'many men's blood' 142; 3 o.o.; Tef. telim 'many, much' 297: Xwar. xili didto 'Ali 52: xil(?) köp telim 'very many' Og. 119, 120, etc.; xiv telim/telim 'many' Qutb 174-6; MN 366; Nuhe. 336, 7: Tkm. xili al-kaṭāf (Kip. köpüküş) telim Hou. 25, 13: xiv delim al-kaṭāf; and one says bu delim dur 'this is too much', on finding something excessive ('ind istikišār-l-sayy) Id. 50: Osm. xiv ff. delim 'many, much'; very common in xiv and xv, once in xvi TTS I 191; II 275; III 177; IV 201: xvil telim, in Rümî, farāwdan wa bcasts 'much, many' San. 1660. 25.

D tilim (d-) N.S.A. fr. til-; 'a (single) slice' and the like. S.i.a.m.l.g.; in SW Az., Osm., Tkm. dilm; a. l.w. in Pe., sec Doerfer II 932; cf. tilgê: Xak. xili bir tilim et 'a slice ( fid$a) of meat'; also used of anything cut or split lengthways Kaş. I 397: Çağ. xv ff. tilim qâs birida 'cut in slices' San. 2000. 29 (quot.n.). a.o. do. 198v. 9 (til-) Kom. xiv 'a slice of bread' tilim CCG; Gr.

VU(?D) I tulum the only meaning in Xak. is 'weapons, military equipment'; fr. the medieval period onwards the only meaning, except when it is a Sec. f. of tulup, is 'a skin container, inflated skin used as a float', etc. It is, of course, Poss. but not very likely that these are two different words. In both cases the word might semantically be regarded as a N.S.A. fr. tol-, but it is consistently pronounced tulum in all the modern languages in which it survives and is a l.w. in this form and the second meaning in Mong. (Kow. 185, Haltod 431). The evidence against any con-
nection with tol- seems to be overwhelming, but there is no semantic connection w. tul-
A l.-w. in Pe. and other foreign languages, sec Doerfer II 931. Xak. xili tulum al-silâh ism cãmi 'a generic term for weapons (or military equipment) Kaş. I 397; I 215 (anutt.-), II 30 (1 ban-) and 2 o.o.: KB (do not forget death) aqar yok tulum 'there are no weapons against it' 1381; ok ya tulum 'bow and arrows and military equipment' 3623; er at sü tulum 'men and horses, an army, and weapons' 5485; o.o. 1381 (2 at), 1537 (1 tûg), 2339, 2355: Çağ. xv ff. tulum xiih 'a skin container', in Ar. siq San. 184v. 18; a.o. 92v. 23 (uyma).

S 2 tulum See tulup.

ID tilmaç (d-) 'interpreter'; prima facie der. fr. til, but morphologically obscure since-
maç is otherwise a Dev. Suff. forming names of foodstuffs; the possibility that it is a l.w.
cannot therefore be excluded, particularly since in a slightly different form it exists in Old Church Slavonic, while in Turkish it is not traceable earlier than KB; the reading tilmçi in U II 19, 9 (Kuan. 127) is a mis-
reading of nomçt. S.i.a.m.l.g.; the forms which it takes in Turkish and various foreign languages are discussed at length in Doerfer II 1010. Xak. xI KB ukuşka biligke bu tilmaç til 'the interpreter of this to be understood and knowledge is the tongue' 162: xiv Muh. (?) tarcumân 'interpreter' tilmaç Rif. 115 (only): Çağ. xv ff. tilmaç (spelt) 'an inter-
preter' (tarcumân) who is an intermediary between two people and translates their words from one language to another, also pronounced dilmac San. 2000. 25: Kom. 'interpreter' telmaç (sic, in the Pe. column talamaç) CCI; talmaç CCG; Gr. (the latter a Slavonic form): Kip. xiv al-tarcumân talmaç (sic) Bul. 6, 11: xv ditto tilmaç (in margin, with 't-
and d-') Tuh. 9a. 3.

Dis. V. DLM-

D telmir- (?d-) perhaps Intrans. Den. V. fr. telim, but, if so, it should mean 'to do something many times'; in practice it means 'to look (at someone) tenderly, or expectantly'. Survives in SE Türkî telmir-; NC Kir., Kzî. telmir-; SW Tkm. dilmir-, same meaning. Uyg. VII f. Bud. telmirde közün teğr xatunlarina kördûrler 'they look tenderly (or expectantly) at their divine consorts' TTS I, p. 19, note 432 (fr. Maembrisi). Xak. xili telim telmirdi- 'the man glanced (talaffata) to the right and left as if he was looking for something or saw a man or the like' Kaş. II 179 (telmirer, telmirmek): KB tilim tutti bardü közl telmirde 'death took (the lords of this world) and they went off glancing about them' 6634: Çağ. xv ff. telmir- (-di, -ıp) (VU) çârî, 'tok to look expectantly' (Vel. 195 (quot.n.); the first verb is unvocalized and cannot be identified); telmir- (spelt) bâz mândan-iâm dur intizâr wa afâla-i nazar kardan 'to look long and expectantly' San. 2000. 1 (quot.n.). Xwar. xiv telmir- 'to look tenderly' Qutb 174.

Tris. DLM-

VUD tulumluq P.N./A. fr. tulum; n.o.a.b. Uyg. viii ff. Man. M II 11, 12 (tég.-) Xak. xili tulumluq er al-mudacca 'an armed man' Kaş. I 498 (verse): KB (a famous warior) er üdrüm kerek sü tulumluq têmis 'said "your men must be picked and your army well armed"' 2337.

Tris. V. DLM-


D tilemsin- (d-) Refl. Syntheticative Den. V. *tilem, N.S.A. fr. tile-; mentioned only to illustrate this verbal form. Xak. xI ol andin neg tilemsindë: 'he pretended to ask (yaqîdû) him for the thing' Kaş. II 259, 29.

D tilemsin- (d-) Refl. Syntheticative Den. V. fr. tilem; mentioned in the same way as tile-
sem- Xak. xI ol ýarinda: tilemsindë: 'he pretended to cut a strap' (yaqîdûlar) Qutb Kaş. II 262, 8.
D telin- (d-) Intrans. Dev. N./A. fr. tel-; used only in the phr. tolmun (a-tel-); sometimes omitted; s.i.s.m.l., in SW Osm. dolun. Xak. xi telin ay al-bad' 'the full moon' *Kaj. I 402; I 82 (tolun ay); I 288, 5 (tolun); III 33, 14 (tolun): KB qiyamatta korgit telun teeg yuzi 'show his face like a full moon on the day of resurrection' 48;

D bulsa tolsa 'when (the moon) becomes full and is full' *32; XIII (?) Telf. tolmun ay 309: Çağ. xv ff. tolmun pur va manlati 'full, filled'; tolmun ay badr-i kamli 'the full moon' Sen. 144v. 22 (quotn.): Xwar. xiv tolmun ay Qutb 182; MN 5, etc.: Kip. xill al-badr ay tolmun that is qamar mal'an Hou. 5, 4: xiv (tol-'to be full'); hence tolmun ay/tolun ay 'the moon filled with light' Id. 66.

tulup 'the temples' (anatomical); hence 'the hair on the temples', and later more generally 'a lock of hair'. Survives 'a lock of hair', sometimes specifically over the temples, in NE, most dialects, tulup; NC Kr., Kzk. tulum SC Uzb. tolim/tulum; NW Kaz. tolim; Kk., Nog. tulim; SW xx Anat. dulum/dulun/tulun/tulum SDD 472, 1396.

Çağ. xv ff. Civ. tulupar sança 'he has a splitting headache' TT VII 1.4: Xak. xi tulup al-shu'da 'the temples': tulup 'a small component (hama) in a horse's bridle, its position is below the horse's ear, and the temple and head straps are passed through it'; hence one says yügin tulup: tahit'atu'll-litam 'bride fittings' *Kaj. III 371; tulum 'the temples' in one of the two dialects (luqatatayn); and the small component of a bridle which is on the temples to the right and left is called tulun I 401: Xwar. xiv tulup 'hair on the forehead' Qutb 185: Korn. xiv 'a lock of hair' tulum CCG; Gr.: Kip. xill al-dajra 'a lock of hair' tulum Hou. 19, 20; (VU) ad-fard va huna'l-shu'da tulum (sic?), vocalized tulum) do. 22, 1: xiv tulup ('with -g') al-shu'da Id. 66: xak. nq (tinslay Mong. 1.-w.; in marginal) tulum. Tal. 22a. 3: Osm. xiv ff. dulum, less often tulup, 'temple' in several texts TTS I 227; II 323; III 211; IV 244.

E tilipę See telgelık.

Dis. V. DLN-

D telin- (d-) Refl. f. of tel-; survives in SW Osm. delin- 'to be perforated, worn through'. Türki viii üzbe: tepi: basmasar asra: yěr telinmeser 'if the sky does not press down from above, or the earth be pierced be beneath' (who can harm the Türki people?) I E 22, II 18: Uyğ. viii ff. Bud. U III 37, 3 (oyul-): Civ. sii süleser yěr telinür 'if he goes on an expedition the earth is pierced' (i.e. collapses before or beneath him) TT I 32; (a remedy) telinmex kartka 'for an ulcer that does not discharge' II 42 (tenilip in do. 43 is an error for telinmex); Xak. xi tolmun ay al-bad' 'the wall was pierced' *intaqoba Kaş. I 147 (telnür, telinmek): xill (?) Telf. telin 'to be perforated, pierced' (of a ship, and pearls) 297:

Çağ. xv ff. tělin- sýrāx sýdan 'to be perforated' San. 199r. 4.

D tilen- (d-) Refl. f. of tile:-; s.i.s.m.l., in SW Az., Osm., Tkm. dilen-, usually meaning 'to ask for (something) for oneself, to beg'. Uyğ. viii Civ. men Künbermiş Sapında tilengü ol 'he must ask me, Künbermiş S. (for the payment)' USp. 35, 4: Xak. xi em sem așar tilenip 'I sought for (talabuat) a remedy (Hend.) for it' *Kaj. I 407, 28; tilengük 'seek' III 43, 20; n.m.e.: KB lki ajuń tilen 'seek for both worlds for yourself' 443: Kip. xill kadda mina'l-kudya 'to beg' tilen- Hou. 43, 10: xiv yahda ditto dilen- Bul. 50v.: xv xhata ditto (kovala-/kov-)tilen- Tuh. 21b. 9.

D tilin- (d-) Refl. f. of til-; n.o.a.b. Xak. xi teri: tilinli: 'the hide split lengthways (intaqqa tilaan) like straps' (al-qidd) Kaş. II 149 (tilinnir, tilinmek): Çağ. xv ff. tilinšarha sarba burida sýdan 'to be cut in slices' San. 199r. 4.

Tris. V. DLN-

D tuluna:- Den. V. fr. tulup; properly 'to strike on the temples'. Xak. xi ol kulun tulunla: ḏawasahu 'alā lahýa' va taht umdhi 'he struck (his slave) on the chin and below the ear' Kaş. III 409 (tuluna:ir, tulun- la:ma:ak).

D tiłapur- pec. to Uyğ. and noted only in the Infin. which seems to mean 'eloquence'; morphologically obscure, but ultimately der. f. til. Uyğ. viii ff. Bud. tiłapurmak TT VII G.11; U I 17, 9; Hütn-ts. 1966; USp. 59, 18; Suw. 506, 13.

Dis. DLR

VU(D) tiler Hap. leg.; the name of some kind of insect; Müller suggests 'the praying mantis', no doubt regarding it as the Aor. of tile:- used as a Noun. Uyğ. viii ff. Bud. (dogs, tortoises, snakes, violent evil animals with fangs and talons, birds, flies) tiler, (ants, beetles, etc.) U II 35, 20-24.

Tris. DLR

VU(D) tolursuk the second vowel has been read as a fatia but looks more like a domma; survives in NC Kr. tolarsak R III 1119, in Yud. tolorsuk 'a small bone which links the knuckle bone to the shinbone in the leg of a quadruped'; there is a related Kxz. word tiłersek translated 'shin bone' in R III 1293 and 'Achilles' tendon' in MM 361. Morphologically obscure, but hardly a basic word. Xak. xi tolorsuk 'the heel' (al-aqib), usually used for the heel of a quadruped (aqibul-dabbah) Kaş. I 502.

Dis. DLS

VU(2) talas n.o.a.b.; 1 a.l.w.: Kaş. also mentions the word as a place-name. Xak. xi talas (lám unvocalized) al-miqbaş (error for al-miqbaş) that is 'the chord which is stripped at the winning post (al-göya) for horse races and
DIS. DLS

(competitions at) striking with a polo-stick’ 
Kaz. I 366; tasal ‘the boundary (al-madā' wāl-hadd) which is set up for (competitions) in striking with a polo-stick’; it is a metathesis (qalh) of talas (sic) (a similar metathesis in Ar. is quoted) I 392.

VU talas n.o.a.b. Xak. xi al-wacch'ul-sāhim ‘a pale (or emaciated) face’ is called tulas yūz Kaz. I 366; KB tūmen yīlda berū tā erdim tulas ‘for countless years I have been a pale widow’ 84v: Kip. xii al-haqr ‘humble, despised’ (opposite to calil ‘illustrious’) tulas Hou. 26, 17.

Dis. V. DLS-

D talas- (?d-) Recip. f. of talan-; s.i.a.m.l.g., in SW Az., Osm., ‘Tkm. dalas-’, with the same shades of meaning as tala-: See Doerfler II 923-4. Uyğ. viii ff. Civ. (in a contract for the cession of land; my elder and younger brothers, children and relatives whoever they may be) tala$mazunlar ‘are not to dispute (this cession)’ USp. 15, 11-12; bèş yek tašur ‘five demons fight one another’ TT I 29; a.o. do. 74 (çaşat): Çağ. xv ff. talar- küşi kordan ‘to make war, quarrel’ San. 159r. 2 (quotns.): Xwar. xiv talar- ‘to dispute, object, quarrel’ Quth 160; Kom. xiv ‘to quarrel’ talas-CG; Gr.: Kip. xiii xasa ma ‘to quarrel’ talas- (Imperat. in error -gll) Hou. 40, 1: xv (whoever speaks) ann bile talaškaymen aqārīb ma'ahu ‘I shall come to blows with him’ Kav. 27, 10; xasa (savas- and) talas Tuh. 15a. 3: Osm. xv-xvi dalas- ‘(once tala-) ‘to quarrel’; in two or three texts TTS I 173; II 254; IV 731.

D telīš- (d-) Hap. leg.; Co-op. f. of tel-. Xak. xi olar înk: tam telīyi: ‘they two competed in breaking through (fi tuq) a wall’ (etc.); also used for helping Kaz. II 108 (telīṣür, telīsmek).

D tīleš- (d-) Co-op. f. of tīle-; survives in SE Türkī tīles- (Shaw only); Tkm. dīleš- ‘to ask of one another’. Xak. xi ol meniıp bilir ne: neıp tīlešdi: ‘he competed with me in searching for the thing’ (fi qaddil-t bāy ‘wā nuṣūdāhī) Kaş. II 108 (tīlēṣür, tīlēsmek): Çağ. xv ff. San. 199r. 5 (tīle-).

D tīlīš- (d-) Hap. leg. ?; Co-op. f. of til-. Xak. xi of maṇa: yarınak tīlīyi: ‘he helped me to cut a strap’ (fi qaddil-t qaddil; also used for competing Kaş. II 108 (tīlēṣür, tīlēsmek).

Dis. DLY

F talūy (?d?) originally specifically ‘the sea’, later used for any large body of water. A Chinese L.-w. In ‘Nachworte zur Inschrift von Tonjukuk’ (in Radloff, Die alttürkischen Inschriften von Mongoliae, zweite Folge, St-Petersbourg, 1899) p. 18, Hirth made the plausible suggestion that it represented the Chinese phr. ta ‘great’ (Giles 10,470) and lei (Giles 6,843 w. the ‘water radical’ attached). This lei (Middle Chinese liui i.e. ‘lui’ was a medieval name of the Sang-khan River in Chih-li (NE China) down which the Türkū advanced in their raids towards the sea in late vii. As they had never before approached the sea they may well have thought that it was the Great Lui River. An early l.-w. in Mong. as dalay (Haenisch 31) perhaps borrowed direct fr. Chinese. ‘The word in Oğ. below and NE, most dialects, talay R III 878 and Tuv. dalay are re-borrowings fr. Mong. Türkū viii (I campaigned up to the Shantung plain) and taluyka: kichiq tēgmēd ‘just failed to reach the sea’ I S 3; a.o. T 18: viii ff. (I am a golden eagle ..) taluyda: yattıp ‘lying by the sea’ IrkB 3: Uyğ. viii ff. Man.-A. of taluy ‘that sea’ (or lake?) M III 10, 14 (i): Man. emʤekliq taluydun keçurttijniz ‘you have brought us across a sea of suffering’ TT III 51; talay əqüzdeki balıklar ‘the fishes in the sea’ do. 90; a.o. do. 163; Bud. ulug talay əqüz (līg)līg (the Bodhissattva) ‘a great ruler of the sea’ U I 18, 1; o.o. Srw. 354, 7 (etil gslsz): Kuan. 177 (andik-): U II 55, 3 (ii); in PP taluy and taluy əqüz, both meaning ‘sea’, are common: (Xwar. xii(?)) munda til müren degen bir dalay bar erdl ‘here there was a large body of water called ‘the river (Mong. l.-w.) Volga’’ Oğ. 157; daki daluy (sic?) daki müren ‘lakes and rivers’ do. 101).

Mon. DM

I tam (?d?) originally ‘a wall’ (by implication built of mud or mud bricks); s.i.a.m.l.g. w. a wide range of extended meanings including ‘a building with earth walls; a brick-built structure; a grave mound’; SW Az., Osm. dam ‘roof’; Tkm. tam ‘a brick-built structure’. Türkū viii (I have written this inscription) but: tāmka: but: tama: (sic) ‘(on) this stone and these walls’ SE. Uyğ. viii ff. Chr. U I 7, 16-17 (bëçli): Bud. tamiy tokayu ‘pounding into shape the (earth) walls’ (in building a house) TT VI 82: Civ. (if a man falls from his horse or is flogged or) tamin tūşut ‘falls off a wall’ II I 181; tegirmi tām içte esrük bol tract ‘you have become drunk within a walled enclosure’ TT I 57; Xak. xi tam al-cidār ‘wall’ Kaş. III 157; I 153 (iikekliq), 307 (iikekliq-), and nearly 40 o.o. translated al-cidār, al-hât ‘wall’ or al-sir ‘town wall’; XIII(?) Tsf. dam ‘wall, building’ 161; tam ditto 283; XIV Muh. al-hât tam Rif. 179 (Mel. 75, 13 tvar): al-sah ‘a roof’ dam 76, 6; tam 179: Çağ. xv ff. tam . . . saqf ma’nsina ‘roof’ Vel. 175 (quotn.); tam dīcār-i saray ‘palace wall’ San. 161v. 4: Xwar. xii(?) bu ýünip da‘ami ‘the wall of this house’ Oğ. 249 (Mongolid spelling representing a long vowel): XIV tam ‘wall’ Quth 160: Kom. xiv ‘roof’ tam CGI; Gr.: Kip. xiii al-sath tam üštli: Hou. 6, 4; XIV tam (t-) sic ditto. Id. 66; ditto tam Bul. 16, 10: xv sužih (also al-qadr meaning, perhaps error for al-qad’ina ‘foundation’) tam Tuh. 19b. 11: Osm. xiv ff. dam (and? ‘tam’) ‘building, cowshed, prison’, and the like in several texts TTS I 174; II 254; III 165; IV 188.
Uyg. S.i.s.m.1. appeared. Medieval (ink) drips dirty'.

F 1 tamu: 'hell' (cahannum) Kaš. 136.

Mon. V. DM-
tam- (d-) 'to drip'; s.i.m.m.l., in SW Az., Osm., Tkún. - dam-; in some modern languages the der. f. tamçila 'used; to the water (etc.) dripped (qatara) Kaš. II 26 (tamur; sometimes spelt tamu-). V. 14 (adding va naqata 'to drip'); Çağ. xv ff. tam- 'to drip' (pakidan); in Rımı tamla- Sam. 161r. 11.

VU 2 tum pec. to Xak. Xak. xi tum 'uniform' (al-bahim) of a colour when speaking of horse's coats (fi şiktili' tuxul); hence one says tum kara: at 'a uniformly black horse', and tum torgat at 'a uniformly dark bay (humayt) horse' Kaš. I 338: KB (do not look for a big army) er üdrüm tile ham tulum tum bile 'look for picked men with standard equipment' 2339.

Dis. V. DMA-
time: n.o.a.b.; noted only in the Hend. -ftime-, which seems to mean 'to prepare'. See timeq, timen-. Uyğ. viii ff. Bud. [gap] etdi timedi 'he prepared' (acc. to the Chinese text his 'books and pictures' (for the homeward journey)) Hüen-tr. 84; oğurak etingey timeğeymen 'I shall make thorough preparations' (collect an enormous army with elephants) do. 318-19.

Dis. DMB
PUF tembin/tenpin a liquid measure for wine, pec. to Uyğ. Civ. and clearly a Chinese l-w.; it must have been a fairly small quantity since in UsP. 4, 1-2 otuz tembin bir kab 'a skin of wine containing 30 tembins' and in Malov DUD 1, 6 otuz tembin bir kab sülığ, same meaning, are mentioned. The word is discussed at length, in Japanese, by N. Yamada in Memoirs of the Faculty of Letters, Osaka University, XI, March 1965, pp. 92-3.

Dis. DMA
F 1 tamu: 'hell'; l-w. fr. Sogdian tme; in the medieval period the form tamçug, possibly borrowed fr. some other Iranian language, appeared. One of the few pagan religious terms which was taken over by Islam. S.i.m.m.l. in both forms; see Doerfer II 936. Türkü viii ff. (the road which leads) tamu kapça 'to the door of hell' Chhas. 126; tamu yérin 'the country of hell' do. 161: Uyğ. viii ff. Man.-A M I 13, 15 (I a-g-): Man. TT III 14 (to>): Bud. tamu is fairly common, e.g. tamuli yilki (‘rebirth in) hell or as an animal’ U II 33, 7; (you have suffered grievous pains) tamudaki teq ‘like those in hell’ U III 16, 18 etc.: Xak. xi tamu: a name for ‘hell’ (cahannum) Kaš. III 234: KB tamu-din yırar ‘it is far from hell’ 292; soluq din tamu ornı üstmax op ol ‘hell is on your left and paradise on the right’ 917; iki ev yarattı bu xalqka kamug biri atı uçmak birinlığı tamuğ (sic) ‘he created two dwelling places for all these people, the name of one is paradise and of the other hell’ 3654: xrvv (sic) Tef. tamuğ ‘hell’ 284: xiv Muh. (?) cahannum tamuğ Rif. 138 (only): Çağ. xv ff. tamuq/ tamuk tamuğ cahannum ma‘nâsina Vel. 175; tamuq/tamuq diuzax ‘hell’ San. 161v. 19 (quotation): Xwar. xii tamuq ‘Ali 52: xiv diito Qub 169: Kom. xiv ‘hell’ tamuq/tamuq CCG, CCG; Gr.: (Kip.) xii cahannum Tikm. tamuq: Hou. 8, 21: xiv tamuq: diito Id. 66: xiv diito Tuh. 11a. 8: Osm. xiv ff. diito, c.i.a.p. TTs 1671; II 873; III 603; IV 733.

Dis. DMC-
VUDF tımçıl: N.Ag. fr. tım; ‘wine merchant’; n.o.a.b. Xak. xi Kaš. III 136 (tım): KB yağı ol bu bor tımçıl ‘the wine merchant is an enemy (of mankind)’ 2008.
Sec. f. of -ṣur/-ṣûr-, which is prima facie a Caus. f. of -ṣ-, but there is no parallel -ṣ- form of this verb and the question whether there is one of külțir- is an open one. This may, of course, be fortuitous, Kaš's statement that it formed Inchoative Verbs is prima facie convincing, whatever its origin morphologically. Xak. xi yağmur tamçurdu: taraşça (MIS, in error tarsasa) '1-majar taça’itt a tall' ‘the rain drizzled and there was a slight shower’ (and the like) Kaš. II 175 (tamçurar: (MS. tamçurar), tamçurmak:); (in a note on the four kinds of verbs containing four consonants) the third kind consists of Intrans. Verbs meaning ‘almost to do something, and genuinely intend to do it but to approach the action gradually and by degrees’, for example suvı tamçurdu (MS. tamçurdu) ‘the water drizzled (taraşça) from the clouds and oozed out (sarîha) a little’ II 200, 26 ff. (and see tâşur); (Çag. xv ff. tamsi: ‘to drink wine slowly from the glass, not hurriedly but enjoying the flavour’ 1/el. 175 (quotn.): tamsı- (spelt) same translation Šan. 161r. 19 (quotn.): no doubt a survival of this Verb).

Dis. DMD

İ tramdu/tamduk: Hap. leg., but see tramduksuz; presumably Dev. N.s fr. tamdu-. Xak. xi tramdu: al-daram ‘a fierce fire, blaze’; also called tamduk Kaš. I 418.

Dis. V. DMD-

PU?F tama: Hap. leg.; the first letter is undotted but must be either b- or t-, prob. the latter since b- before -m- is very unusual in Xak.; Brockelmann’s and Atalay’s suggestion of y- is excluded by its position in Kaš. a very unusual form, prob. a l.-w. Xak. xı tama: ‘a piece of thin dough (açiın) of the kind used for pastry wrapped round a fat fowl, or a piece of meat so that its juices (tadahkah) are not spilt when it is cooked’ Kaš. I 445.


Dis. DMÇ

SF tamuğ See tamuğ.

S tamak See tamgak.

1 tamğa: an old word ending in -ğa; not semantically connected with 2 tamğa; originally a ‘brand’ or mark of ownership placed on horses, cattle, and other livestock; it became at a very early date something like a European coat of arms or crest, and as such appears at the head of several Türkü and many O. Kr. funerary monuments, see L. P. Kyzlasov, ‘Novaya datirovka yeniseiskoi pis’mennosti’ (Sovetskaya arkeologiya, 1960, III) and ‘O datirovke pamyatnikov yeniseiskoi pis’mennosti’ (do. 1965, III). It was the word used for a Chinese ‘scale’ and passed into Mong. in this meaning as tanmaža (Kew. 143). S. i.a.m.i.g. w. some phonetic variations; in SW Az., Osm. damğa; Tkm. tagma; a l.-w. in Pe. and other foreign languages, see Doerfer II 933, where the word is discussed at great length. Türkü viii ff. Man. tamga is used for the mystical ‘scales’ of the Manichaens Chias. 177 (see note thereon). 81 f.; Uyg. viii ff. Man. üç tamkaları (sic) bûtûrdî ‘they carried out the (obligations created by the) three seals’ TT III 144: Bud. in Buddhist terminology Sanskrit mudrā ‘a mystical gesture or pose’ translated in Chinese by a word.

the torch of the supremely good doctrine' U I 22, 3-4; o.o. III 32, 19 ff. (süküsk) and 23; TT III 40, 98, and 112; 11ien-ts. 1908-9 (iyin); USp. 102. 35 (yula): Xak. xı ol ot tamdurdu: (MS. in error tâmdurdu) ‘he kindled (açqâda) the fire’; also used for ‘to light’ (a lamp, asraça) Kaš. II 176 (tamdurur, tamdurmak): KB fașad tamdurul or 0 ünkûnus otg ‘wickedness makes that dying fire blaze up’ 4412.

Tris. DMD

PU?F tama: Hap. leg.; the first letter is undotted but must be either b- or t-, prob. the latter since b- before -m- is very unusual in Xak.; Brockelmann’s and Atalay’s suggestion of y- is excluded by its position in Kaš. a very unusual form, prob. a l.-w. Xak. xı tama: ‘a piece of thin dough (açiın) of the kind used for pastry wrapped round a fat fowl, or a piece of meat so that its juices (tadahkah) are not spilt when it is cooked’ Kaš. I 445.
which normally means 'self' is translated tamğa, e.g. etöz közedğü tamğa tutmiş kergék 'one must assume the pose (mudrâ) for protecting the body' TT V 8, 53; a.o.o. in TT V: Civ. TT I 129 (3 al); in USp. tamğa is very common for 'the personal seal' impressed on commercial documents: Xak. xi tamğa: 'the seal' (tablâ) of a king or other individual Kaş. I 424: KB käдин boldi tamğa kamûg savçika 'thereafter he (Muhammad) became the seal (Ar. technical term al-xatn) of all the prophets' 45; (the king) wazirîlkân ajar bêrdi tamğa ayâg gave him the post of Vizier, a seal and a title 13: Xiv. Muh. al-âlâmâ 'a mark' tamğa: Mel. 51, 2; Rif. 146; al-xatm (‘seal’) wa‘l-ḥaddâra... ‘seal and (?’meaning’; Rif. dâq ‘brand’) tamğa: 85, 1; 119; Çâş. xvff. tamğa: ‘a sign or mark’ (âlâmâ wa näfân); and the implement with which they seal or mark (muhr wa näfân lânum) something, or brand (dâq numâyân) livestock; and a grant (fattah) of tithes or government taxes; and also a seal or sign on the decrees of Turkish rulers, those written in liquid gold being called altun tamğa, those in red ink al tamğa and those in black ink kara tamğa. San. 161 v. 13 (this refers primarily to the chancery practices of the Mongol rulers of Persia): Xwâr. xii/11 (I have become your xâqân...) tamğa bizke bolzan buyan ‘let virtue be our distinguishing mark’ Oğ. 98–9: Kom. xiv ‘seal’ tamxa CCG; Gr.: Kip. xv xatm tamğa Tuh. 14b. 8; kavy ‘brand’ tamğa do. 31a. 1.

D 2 tamğa: Hap. leg.; Dev. N. fr. tam-.
Xak. xi tamğa: ‘any affluent (sâ‘îd) of seas, pools, rivers, and the like’; and ‘a narrow arm of the sea’ (jurdattî-l-bahr) is called tamğa: Kaş. I 424 (verse).

D tamâqak (d-) Dev. N. (connoting habitual action) fr. tam-, lit. ‘constantly dripping’, but in practice ‘the throat’, or perhaps more precisely ‘the soft palate’. Practically syn. w. boğuz. S.i.m.m.l.g. sometimes with extended meanings of ‘mouth of a river’ (ç. 2 tamğa: ‘foot’; and in SW Az. (meaning ‘palate’), Osm. Tkm. damak. Uyğ. viii ff. Man. TT II 16, 16 (opra-); M II 11, 20 (tütün): Bud. tülm tamâgâkim... kuryu ‘my tongue and throat being dry’ U III 17, 29–30; (placing the ring finger in turn) alnka tamâgâkka yürekké ‘on the forehead, the throat, and the heart’ Müller, Zauberritual (SPAW, 1928), 22, 5: Civ. til tüpl boğzi âpkesi tamâgâki ‘the root of the tongue, the throat, lungs, and throat (or palate)’ TT VII/8 I.1 (the difference of meaning between it and boğuz here is obscure); boğuz tamâgak (sic) H I 12 (âgri-): Xak. xi tamâgak al-hâl wâl-hancara ‘throat (or palate) and throat (or gullet)’ Kaş. I 460; (if a man talks too much) tamâgak katar ‘his jaw (al-hanâk) stiffens through dryness of the mouth’ I 467, 9; the Turks call al-hulqâm ‘the throat or gullet’ tamâgak and the Oğuz call tamâgak I 13, 17; xvii (?) At. ‘asal tatrup ilkîn tamâgak (sic) tatîtip ‘first he gives you honey to taste, and makes a pleasant taste in your throat’ 207; Tef. tamaqım ‘my throat’ 283: Xiv. Muh. (2) al-lahât ‘the uvula’ tamâ-gak (mis-spelt ya:ma:ka; and al-hâlc bagaz) Rif. 140 (only): Xwâr. xiv tamak ‘throat’ Quvb 169: Kom. xiv ditto CCG, CCC; Gr.: Kip. xii saq’ul-halq ‘the roof of the throat’ tamak (and al-hulqîm bagaz) Hou. 20, 5; XV tamak ditto I d. 66: xv zardama ‘throat’ tamaw; Tkm. tamâq Tuh. 17b. 10.

DIS. v. DMG.-
D tamâqir- (d-) Hap. leg.; Inchoative f. of tam-. cf. tamçur-. Xak. xi suv tamaqirdê: ‘the water was on the point of dripping (kâda... an yaqûr) from the ice’ Kaş. II 179 (tamçir at, tamçirmak).

Tris. DMG
D tumâqü: (d-) Dev. N. fr. *tuma-: Dev. V. fr. I tum; ‘a cold in the head’. S.i.a.m.l.g. the first vowel is consistently -u- or an equivalent; in SW Az. tumov; Tkm. dûmev; in Osm. Sami 910 spells it tûmaq but says that it was obsolete. Red. has the same spelling, the xv tumûq tumûq dumaq, dumâq, dumâq, SDD 473-4 (all very common) and dumaq, dumaq do. 456 (both Hap. leg.). Uyğ. viii ff. Civ. tumâqü bolup kêtmeser ‘if a man has a cold which will not go away’ H I 144; a.o. H II 35, 27: Xak. xi tumâqü: al-zûkâm ‘a cold in the head’ Kaş. I 447: Xiv. Muh. zûkâm dumâqü: Mel. 65, 1; tumâqü: Rif. 164: Kip. xv azam ‘having a cold in the head’ tumav (in margin in SW(!) hand tumâq) Tuh. 4a. 7; zûkâm tumaw (MS. in error tamaw); ditto tumâq do. 18a. 1: Osm. xiv-xvii dumaqû/ tumûqû, occasionally dumâqû/tûmaqû, common down to xviii, esp. in dicta., TTS II 324; III 212; IV 245.

D tamâqçî: N.Ag. fr. I tumâq: the official title of an officer whose duties related to the tamâq: as the meaning of the latter term varied it is impossible to translate the word with confidence in most contexts. A L.w. in Pe. and Mong. see Doerfer II 934. Türkûvii the two representatives of ‘my son the Türges Xâgân of the On Ok (Western Türkû) at Kûl Têgin’s two funeral were Maxarác (Sanskrit Mahârâja) tamâqçî and Oğuz bilğe: tamâqçî: I N 13: Uyğ. viii ff. Civ. a tamâqçî is mentioned in UsP, 64, 2 an obscure late document relating to tamâq külmûs ‘money due for taxes’ (not, as Radloff supposed, ‘minted money’), and seems to mean some kind of ‘tax collector’: Xak. xi KB kûl erse kikîl bolur tamâqçî ‘if his character is upright he becomes a tamâqçî’ 4046: Çâş. xv ff. tamâqçî ‘ântîl wa mubâşîr-i fil-lî tamâq ‘an official, the supervisor of the business of the tamâq’ (which seems fr. the quotn. to be taxation) San. 161 v. 15.

D tamâqalâg P.N./A. fr. 1 tamâq: s.i.s.m.l. Türkûvii ff. tanukûg tamâqalâg bitlîg eşâmdemîste: körî: körînis yêg ‘a statement before witnesses, a sealed document; seeing is better than hearing’ Tun. IIIa. 2-4
(ETY II 94): Yen. tamkali (sic) yılk: buışuz etri: his branded livestock were unlimited" Mel. 26, 6; Xak. xī tamgaliq Kaç. I 527 (tamgaliq): xii (7) Tef. tamgaliq 'sealed' (book) 283.

D tamgaliq A.N. (Conc. N.) fr. I tamga; pec. to Kaş. Xak. xī tamgaliq 'a small euer (al-ibrīq): tamgaliq 'a small table (al-māyidā) which a man keeps for his own use (yayaš bīhā); its origin is tamgaliq 'marked with a seal' (al-ṭablī), because a king seals (yaxtim) his euer and his private table; they contain (and carry) sufficient drink and food for a man. Hence such every euer and table are called tamgaliq because they are destined to have a seal (xātim) put on them, so that no one except the king can get hold of them; and if it was said that the qāf took the place of the gāin (MS. in error qāf) because their points of articulation (maxvûc) are close together, it would be correct (ēzi) Kaş. I 527.

Tris. V. DMG


D tamgala: Den. V. fr. I tamga; s.i.s.m.l. usually for 'to brand, to seal, to stamp', and the like. Türkü viii ff. Toy. Šr. 3-5 (ayār):; Man. tört yaruk tamgala köpûmüzdê tamgalaðımiz 'we have sealed our minds with the four seals of light' Chius. 177-8: Uyg. viii ff. Bud. kögüz üze tamgalaq 'making the mudrā over the breast' TT V 8, 59: Xak. xī ol bitgīg tamgalað;: 'he put the Sultan's seal (ṭablī)' on the letter' Kaş. III 353 (tamgalaq, tamgalaq) xiv Muh. xatama to seal tamgalaq: Mel. 25, 13: Rif. 108; 'allahma (Rif. adds 'allahma)' to mark' ditto 29, 5; 113.

Dis. DMG

D timeq Hap. leg.: transliterated tūmekh, but the association with etiq makes it certain that this must be a Dev. N. fr. time: the spelling of which is certain. Uyg. viii ff. Bud. ... ulatu etiq timeqler üze 'with such preparations (or arrangements) as ...' U 11 40, 108.


Dis. DML

D tamlūq (d-) P.N./A. fr. tam: 'having a wall'; n.o.a.b. Uyg. viii ff. Civ. USp. 15, 2-3 (tegzindür-): (Xak. xiii (7) Tef. tamlūq suv translating mutta 'a drop of semen' is a parallel P.N./A. fr. tam 'a drop' a homophonous N. associated with tam- which is not noted before the medieval period).

D tamlūq (2d-) P.N./A. fr. 1 tum (š, see tamlūt): n.o.a.b. Uyg. viii ff. Man. tamlūq suv 'cold water' in antithesis to isīq suv 'hot water' Wind. 41, 48; a.o. do. 39 (ergür-): Bud. tamlūq yūlūq 'cold faced' (i.e. hostile, unsympathetic) U III 17, 17; 86, 3; TT 152, 18; TT X 354 (with an unacceptable suggested etymology); a.o. Hîjen-tr. 106-7 (bud-): Xak. xī tamlūq al-hard wa'l-bārid 'cold' (N. and Adj); (verse); the origin of tamlūq (sic) is tum' and one says ālīg yūzī: tamlūq 'the dead man's face is cold'; that is his relatives shun him after his death Kaş. I 463; I 338 (1 tum); IV 217 (tittres-); III 439 (bud-).and a dozen o.o. of tamlūq or tamlūq: KB (God created) isīg tamlūq gh 'heat and cold' 3726: xii (7) Tef. tamlūq/tamlūq 'cold' (Adj) 311; xiv Muh. (al-)bārid (opposite to 'hot' īsi) tumlūq Rif. 150 (only, sa:wuk in margin): Kip. xiv dumlu: al-albard 1d. 50; tumlu: al-bārid do. 66.

Dis. V. DMG

D tamlift: (2d-) Den. V. fr. I tum with the unusual, Suff. -l- instead of -la:- 'to be cold'; n.o.a.b. It is possible that tamlift the use of which both as N. and as Adj. is remarked on Kaş. is a Dev. N./A. fr. this V. and not a P.N./A. fr. I tum. Uyg. viii ff. Bud. 8lūp butūn etožī tumlīp (sic) 'he died and his whole body became cold' Suv. 4, 20: Xak. xī suv tamlifti: 'the water was cold' (barada) Kaş. III 294 (tumlīr, tumlīmāk; verse): KB bu munča isînme azu tamlīmāk 'to be so hot or cold' 4701: irīg sızê tumir kişî köpl têr 'a man's heart is quickly chilled by harsh words' 5221.


D tamlift- (2d-) Caus. f. of tamlift: 'to chill'; n.o.a.b. Xak. xī ol suv tamliftt: 'he chilled (barrada) the water' (milk, etc.) (tumlīt; tumlīmāk); and one says ol nûn köpûnîn tamliftt: 'he angered him (agda-bahu) and chilled his heart so that he came to dislike him' Kaş. II 344 (tumlīt; tumlīmāk): KB (pride is unprofitable and) köpûl tumlītur 2120; (a frowning face and bitter words) kişîg tumlītur 2577; a.o. 4706; xiv Muh. dabbara 'to exert oneself' (this makes no sense, ?metathesis of barrada) tumlīt- Mel. 26, 1; Rif. 108.

Tris. DML

PU?D tumlīt: this word occurs in Uyg. viii ff. Civ. in eight documents in USp. (13, 4, 56, 6 etc.) in the phr. toğurum tumlīt satdīm which clearly means 'I have sold outright and irrevocably'. It is difficult semantically to regard it as a Ger. in -tumlīt - cf. tölçe.

DF tumluq P.N./A. fr. tamu: 'hellish'; n.o.a.b. Uyg. viii ff. Bud. (if someone breaks his father's and mother's heart) ol tumlīq tumluq bolur 'that individual becomes destined for hell' (and is not reckoned as a son or daughter) P 11, 6: (Xak. xī KB the wise man's saying has come to me as follows
tamudun yirar tep tamuluk özl 'the man whose spirit is hellishness is far from hell' 292; this makes little sense in the context and may be corrupt).

Trls. V. DML-

D tamu:la:- Hap. leg.; clearly der. fr. 1 tam; but morphologically inexplicable. Xak. xi ol survuq tamulakd; şadda sibir 'li-m' 'he dammed up the water' Kaş. III 327 (tamu:lar, tamulamak).


D tümülü:ganda:- Refl. Den. V. fr. tümülü:g (tümül:g); n.o.a.b. Xak. xi ol bu: ugurni: tümülü:glanda:- 'he reckoned that this period (al-waqqt) was cold' (bārid) and gave up his plan (irtada'a 'anl'-azm); and one says ol agar tümülü:glanda:- 'he showed him boorishness and hostile looks (cafa' wa kuilba'-l-waach) Kaş. II 273 (tümül:lanur, tümül:lamak).

VUD tümle:- See tüml:en:-.

Dis. DMN

temen 'a large needle, packing needle'. Survives in NC K. telen and perhaps one or two other languages. Üyg. viii ff. Civ. temen 'a large needle' is tentatively read in Farn. Arch. 2, 48, 50: Xak. xi temen 'gifne: al-ibratu'l- habirat 'a large needle' Kaş. I 402; III 35 (gifne); (Atalay erroneously altered tümen, q.v., to temen in III 367, 10): xiv Muh. al-misalda 'a large packing needle' temen Mel. 69, 3; Rif. 170: Kom. xiv 'needle' temen CCG; Gr.: Kip. xv (PU) băbüza (unidentifiable, ?corrupt) temen Tuh. 7b. 13.

témin (d-) 'immediately', originally apparently in the sense of the immediate future, but more often, from an early date, 'in the immediate past, just now'. Survives in SW Osman. as demín (with the accent on the first syllable) in the latter sense. The discussions of this word in PP. p. 254, note 3 and TT I, p. 21, note 86, written before the publication of Kaş. are not well founded. Üyg. viii ff. Man.-A M I 14, 10–11 (i): Bud. antada basa temín 'immediately after that' U I 33, 12; (if a man has faith) ol kisî temín çin kisî tefir 'that man is immediately called a loyal man' TT V 26, 113; temín 6k 'immediately' do. 24, 53; 26, 116; X 274; U III 5, 12; o.o. PP 62, 1 (öğlen-); Şum. 619, 18–19 (ançada): Civ. TT I 86 (ançada): Xak. xi témin an Adv. (harf) meaning qabl hadiili's-d'a 'before this moment'; one says témin keldim 'I have just arrived' Kaş. I 409.

tumun (d-) 'mist, fog'. S.i.a.m.l.g.; in NW Kk.; SW Az. Osm. dumun; Tkm. dumun; a l.-w. in Pe. and other foreign languages, see Doerfer II 935. Cf. bus. Türkî viii ff. üze: tumun turdi: asra: toz turdi:

'the fog was stationary above and the dust below' IrkB. 15: Üyg. viii ff. Bud. Hün-en. frag. (saftga:-): Xak. xi tuman: al-dabāb 'mist, fog' Kaş. I 414; and 3 o.o. 'KB 285 (ajunçti): Çag. xv ff. tuman . . . (2) 'a thick mist' (buxur-i galtęp) which rises from the ground and covers the face of the sky; also called dumun. Sab. 182r, 16: dumun the mist which rises from the ground'; but the steam (also buxur) which rises from soup, food, and the like is called buğ do. 225v, 20; a.o. do. 13fr. 23 (2 bu): Xwar. xiv tuman 'fog' Qub. 185: Kom. xiv 'fog' tuman CCI; 'gloomy faced' tuman betli CCG; Gr.: Kip. xiv al-dabāb tuman: xiv tuman ditto Iđ. 66; Bud. 2, 16: xv ditto Tuh. 23r. 6; agâyüm 'fog' tuman Kaş. 58, 4.

F tümen properly 'ten thousand', but often used for 'an indefinitely large number'; immediately borrowed from Tokharian, where the forms are A tumān; B tume, tumane, but Prof. Pulleyblank has told me orally that he thinks this word may have been borrowed in its turn fr. a Proto-Chinese form *tuman, or the like, of ten 'ten thousand' (Giles 12, 486). It became an early L.-w. in Mong. as tüme(n) (Haenisch 154) and in Pe. as tume'n and other foreign languages, see Doerfer II 983, where the word is discussed at great length. S.i.s.m.l., but in some, perhaps a reborrowing fr. Pe. or Mong. Türkî viii bir tumen artuk; yeli: big '17,000' II 61; a.o.o. for '10,000'; bir tumen aqr: 'innumerable precious things' I N 12; vii ff. (one spirea became a hundred, a hundred a thousand) mığ tavukur: tumen boltı: 'a thousand spireas became ten thousand' IrkB. 32: Man. yız artuk tumen yek '1,400,000 demons' Chus. I 12: Üyg. viii [i]c tuman: '30,000' Su. W 7; in big yunt tumen koń 'a thousand horses and ten thousand sheep' do W 9(?) and side (ETY I 182) the word is not intended to be precise: viii ff. Man.-A sansaz tumen yil boltı 'it has been countless millions of years' (since we departed from you) M I 10, 4–5: Bud. PP 1, 5 (özülü) a.o.o., nearly always for 'an indefinitely large number': Civ. the irrevocable sale of a property is often described as mığ yil tumen künke teglı 'for a thousand years and ten thousand days' Usp. 13, 10 etc. (the phr., which also occurs in vii Su. E 9, is prob. taken from Chinese): Xak. xi tumen al-kafir 'much, many' of anything; one says tumen türlüg səzli:di: 'he talked volubly or every kind of subject'; tumen mığ al if if' al-adad 'a million'; one says tumen mığ yarmak 'a million dirhama' (sic) Kaş. I 402; tumen (sic) şeçek 'all kinds (anwa?) of flowers' I 233, 26; (scorpions, flies, and snakes) dük mığ kayu tumenler 'in innumerable quantities' III 367, 10: KB tumen an 'an indefinitely large number' is common, e.g. tumen mığ törütütb bu sansiz tirğ 'Thou hast created these innumerable living beings' 21; o.o. 2, 22, 84, 159, 172, etc.: xii3(?) At. (this world looks nice from the outside, but within it are) tumen na-xwüşi 'innumerable
unpleasantnesses' 218: Çağ, xv ff. tämen an expression for 'a large number' (gokuk); also on his mugdări 'Uşman hada a sum of ten thousand Osmanlı small coins' Vel. 220 (quotn.); tämen '10,000'; and the Mongols call an amir with an army of 10,000 mir-i tämen; and the people of Persia call '10,000 dinaş' yak tämen San. 1857. 14: Xwam. xiv tämen in both senses Quth 190: Kom. xiv '10,000' tämen CCG; Gr.: Kip. xiv tämen al-hadra 'a sum of 10,000 dirhams', Id. 40; dümne '10,000'; also called tämen do. 50: Osm. xiv-xvi tämen in both senses, fairly common TTS I 705; II 911; III 692.

Dis. V. DMN-

D tamun-(d-1) Hap. leg.; Refl. f. of tamun;—irregular since tamis—Intrans. Xak. xi of özigne yay tämündi: 'he set himself to drip (bi-tagır) the oil for himself' Xaj. II 149 (taminur, taminnak).


Tris. DMN

D tamundu-(d-) Hap. leg.; Dev. N./A. fr. tamun-; Xak. xvi tamundu: syy qatarratul-ma 'dripping water' Xaj. I 450.

D tumanlıq-(d-) P./A. fr. tuman;—'foggy, misty'. S.İ.m.m.l.g.; in NW Kk.; SW Az.; Tkm. dumanlı. Uyg. xvi ff. Man. tumanlıq yekler 'the demons of fog' M III 11, 10: (Xak.) xiv Muh. (?) yamcuq milq 'a foggy day' tumanlıq-lêq (mis-spelt tumanlıq) kün Rıf. 185 (only).


Dis. DMR

?D tamam/tamur-(d-) 'vein, artery' (the two are not distinguished in the texts quoted below). The original form seems to have been tamur with tamar as the Oğuz form, and this makes it improb., although still poss., that it is the Aor. of tam- used as a N., since that should have been tamar everywhere. Tamur was in any event a Sec. f. due to labial attraction. S.İ.a.m.l.g. w. some extended meanings; in SW Az., Osm. Tkm. damar, elsewhere tamur, or occasionally tamur. Uyg. viii ff. Man.-A (the arrow) 62 tamaraq (?, MS. tanıra) tıgdi 'reached his own vein' Man.-uig. Frag. 401, 8: Bud. shîfîr tamrî 'his muscles and veins' U III 35, 20; TM IV 254, 101; iki kata tamurrim tokıp 'my pulse beats twice' (but cannot beat a third time and comes to rest) U III 37, 35-6: Civ. suv tamrî 'if the veins of water dry up' he vegetation dries up) TTS I 55—kîmînlî nari yoğun bolsar kanatăq yepîl 'if a man's arteries thicken it is easy to bleed him' do. VII 42, 3: sùv oîl ötûş(?) axtaç; tamaraq 'the internal vessels which receive the passage of water and moisture' do. VIII 12: Xak. xi tamur (sic) 'a vein (al-irq) in the body'; the Oğuz say tamar with -a- because they always seek lightness (al-xifâ) and -a- is the lightest of the vowels, so they have recourse to it Xaj. I 162; III 201 (bergen.len-): KJ otaqî têrîldî tamur kordîl 'the physicians assembled and felt his pulse' 1057; tamurîn têsêr 'he pierces his vein' (and sucks his blood) 4099; XIII (?) Tef. tamâr 'vein' 283: xiv Muḥ. al-irq tamar Mel. 45, 14; Rif. 139: Çağ, xvi ff. tamur tamar ... rag ma'nâsina 'vein' Vel. 174 (quotn.); tamur (spell. rag wa rîa-i dirâx û vein; the roots of a tree' San. 191 v. 17 (quotn.): Oğuz xvi tamar see Xak.: Xwam. XIII tamar 'vein' Ali 35: xiv tamar Quth 169: Kom. xiv 'vein' tamar CCI, CCG; Gr.: Kip. XIII al-irq tamar Hou. 21, 18; xiv tamar 'al-irq wa-cins mûštarak both 'vein' and 'race, kind' Id. 66; al-irq tamar Bul. 3, 13; al-cins (kêk and) tamar do. 5, 6: xiv al-irq tamar Kaw. 51, 9; Tuh. 248. 6; cadr (for cadr) 'root, origin' tamur (in marqın tamur) do. 11 b. 11.

temur (d-) 'iron'. S.İ.a.m.l.g., usually as temir; in NE Tuv.; SW Az., Osm., Tkm. demir; a.-l.w. in Mong., Pe., and other foreign languages see Doerfer II 1012, III 1190-1. Türkü VIII temir kâpîq 'the Iron Gate', a pass on the road between Samarkand and Balkh mentioned several times in I, II, T., IX.: Uyg. vii ff. Man.-A M I 8, 11-12 (ol): Bud. temir talqûk 'an iron nail' U III 47, 9; o-o. PP 31, 5; 33, 2 (f-ac-); TT IV 12, 42; V 10, 93: Civ. in the calendar text TT VII 17, 57 temur is used to translate (Chint.) rîâm in the list of the five elements: Temür is a common element in P.N.s in Usp.; Xak. xvi temur al-haddîd 'iron' Xaj. I 361 (prov.): o-o. I 42 (1 ark): 187 (êgê-); 519 (tupul-); II 21 (gêk-); III 40 (yultz): XIV (?) Tef. temur demir ... 'an iron lance' (Mong.-l.w.) Oğ. 99; a.-o.o.: xiv temur/témur Quth 175-6; Nakeh. 11, 7: Kiv. XIV 'iron' temir: CCI, CCG; Gr. 240 (quotn.): Kip. XIII al-haddîd temûr Hou. 23, 19; both temur and demir appear as a component in P.N.s listed in do. 29; al-haddîd temur (sic) also called demür do. 31, 13: xiv temir al-haddîd also pronounced with d- Id. 40 (and 3 prhr.); demür al-haddîd, also pronounced with t- do. 50; al-haddîd temür Bul. 4, 12; a.-o. in prhr. 2, 12: Xx al-haddîd temür Kaw. 55, 3; 58, 7; Tuh. 12b, 12 (and in several prhr.); Osm. xiv ff. demür (but in xiv-xvi normally demür) 'iron'; c.i.a.p. TTS I 191; II 276-7; III 178; IV 203.
tümürğ (d-) 'tambourine' or the like; n.o.a.b.; cf. küvrığ.ottie xi tümürğ al-daff 'tambourine' Kaş. I 478; xiv Muh. (among the royal instruments) al-tabl 'drum' dümürğ Mel. 51, 4; tümürğ (misspelt) Rif. 146; al-daff dümürğ: 63, 2; tümürğ: 161; Kip. xiii (in a list of craftsmen and the like and their instruments) al-mudif 'tambourine player' (tümürğ); al-daff dümürğ: Hou. 24, 10 (this must have been the original text); xiv dümürğ: al-daff Id. 50; Osm. xiv-xviii dümürğ (itim, dümür in text) 'tambourine' in three xiv and one or two later texts TTS I 228; II 325; IV 249.

VUD tomrum Hap. leg.; N.S.A. fr. 2 tomur-. Xak. xi tomrum yığaç saqab maqti'i ka-'alalî-i-ástak 'a shaped piece of wood like a shoe-maker's last' (and the like) Kaş. I 485.

**Dis. V. DMR**

VÜD I 1 tomur- (of the nose, etc.) 'to bleed'; n.o.a.b. This meaning would be very appropriate for a Caus. f. of tam-, and it is tempting to regard this as a Sec. f. of *tomur-*, particularly since the word is occasionally so vocalized in Kaş, but there is no doubt that the first vowel was rounded, and a sound change -a->-o- is unlikely at this period even before -m-. Uyg. viii ff. Civ. kan tomurmakka em 'a remedy for nose bleeding' II 1 126, 129 (specifically in the nose, in both cases the remedy is inserted in it); a.o. do. 181 (berntin-): Xak. xi er burnu: tomurdi 'the man's nose bled' (ra'da) Kaş. II 85 (spelt temurdi, followed by 2 tomur-); bu: oğul ol burnu: tomurgan (spelt tamurgan) 'this boy's nose is constantly bleeding' I 518; same phr., but spelt yomurgan, similar translation I 524, 16.

VÜD 2 tomur- prima facie Caus. f. of VÚ *tom-*; 'to cut in a rounded shape'. Hap. leg. (but see tomur, tomüş-) unless it survives in NE Tel. tomur- 'to cut through (a log)' R III 1238. The first vowel is uncertain; SW Osm. tomruk 'a bud; a boulder; a lump of wood' seems to be a Pass. Dev. N./A. fr. it, and this, taken with the Tel. V. would point to -o-, but in Osm. 'the rounded beak (of a bird)' is pronounced tomuşk, whereas in all other languages, including Tkm., it is pronounced tumuşk, and this looks like a parallel Dev. N. fr. *tomuş-, Recip. f. of *tum-. Xak. xi (following 1 tomur- and one says er yığaç tomurdi: (kasra as well as damma on mim) 'the man cut a piece of wood in a rounded shape (qata'a ... müdafavara(a(n)) like the base of a column' Kaş. II 85 (tomurur (t'd' unvocalized), tomurmak).]

VUD tomurur - Hap. leg.; Recip. f. of 2 tomur-. Xak. xi ol meniğ birle: yıgaç tomurşuludi; 'he competed with me in cutting a piece of wood in a rounded shape like a tray with a foot-stand' (k'al-xiteğ) Kaş. II 213 (tomuruş, tomurşuğmak).

**Tris. DMR**

D temirçîl: (d-) N.Ag. fr. temîrî, 'blacksmith'. S.i.m.m.l.; in SW Az., Tkm. demirçîl; Osm. demircl. Uyg. viii ff. Civ. (my slave named [gap]) temirlî 'a blacksmith' USp. 73, 2: Xak. xi Kaş. III 268 (toku-); KB (in a list of craftsmen) temirţi 4458: xiv Muh. al-haddâd 'blacksmith' demirçîl Mel. 11, 12; 57, 5; Rif. 85; temürçîl (unvocalized) 155: Kom. xiv 'blacksmith' temîrlî GÇf; Gr.: Xî. XIII al-haddâd temirũ: Hou. 23, 19; 50, 18.

D temrêgîl (d-) Dev. N. fr. *temregist: Den. V. fr. temir; 'a skin disease in which the skin is covered with dry scabs'; herpes, tetter, and the like; presumably so called because the skin looks like rusty iron. Survives either directly or in cognate forms in NE Khak. temire: NC Kîr., Kz. temirîkti; SC Uzb. temirîkti; NW Kaz. timrêi; Kk. temirîkti/temirê; Kumyk, Nog. temirêv; SW Az. demrov; Osm. temrêv; Tkm. demrev. Xak. xi temregül: al-quwâ'da 'tetter' Kaş. I 491: Kip. xiv temregül: al-quwâda Id. 50: xv ditto temrew (in margin in second hand temregîl) Tuh. 28b. 13.

D temürţen (d-) Den. N. fr. temîrî; recorded by Red. only in SW Osm. as temren which is not a genuine Osm. form. See 1 başak.ottie xi temürţen nasî'ul-sahm 'arrow-head' Kaş. I 522: (xiv Muh.?) al-nusîli 'a maker of arrow-heads' demirçîl Rif. 157 only): Kip. xiii al-sînân 'spare-head' temren Hou. 13, 15; xiv Tkm. demren al-nasî; (Kip. başak) Id. 50: Osm. xvi demren Vel. 128 (1 başak).

D tamurîlîg (d-) Hap. leg. (?); P.N./A. fr. tamîrî. Xak. xi tamurîlî et 'meat which is full of veins and sinews' ('urîq wâ a'sâb) Kaş. I 495.

D temurîlîg (d-) P.N./A. fr. temîrîlî; 'made of iron' and the like. N.o.a.b. Uyg. viii ff. Bud. U II 25, 26 (ört): TM IV 253, 65-6 (tiken): Xak. xi (after temîrlûk) and with -g săhîhu, i.e. temürülîg 'owning iron' Kaş. I 506.

D temîrlûlîk (d-) Hap. leg.; A.N. (Conc. N.) fr. temîrî. Xak. xi temîrlûlîk 'a place at which iron-stone is melted and iron is refined from it' Kaş I 506.

**Dis. DMS**


**Dis. DMS**

?D tumsuk 'a bird's beak', perhaps with the implication of its being a curved beak; if so perhaps a Pass. Dev. N. fr. *tumüş-, see 2 tomur-. S.i.a.m.l.g.: a 1-w. in Pe., see Doerfer II 984. Uyg. viii ff. Bud. (vacir tumuşukluğ with a varja for a nose' U II, 6o 2 (i)); (birds seize their entrails, lungs, and
livers) tümüşkilarda 'in their beaks' U III 79, 4: Xak. x1 tümüşük al-mingär il-lây 'a bird's beak' Kaş. I 469: KB 77 (çoğuk): xiv Muh. al-mingär tümüşik Mel. 73, 8 (mis-vocalized tümüşük); Rif. 176: Çağ. xv ff. tümüşük/tümüşık (1) minqar-ı tuyur; (2) metaph. 'a nose'; (3) metaph. 'the spur of a mountain' San. 185r. 23 (quotons.): Xwar. xiv tümüşük 'a bird's beak' Nuhc. 43, 11: 338, 13: Kip. XIII al-mingär dumüşak (sic?) Hon. 10, 15: xv minqar (burun; in margin in SW (? hand) tümüşük Tuh. 33b. 8.

Dis. V. DMŞ-
D tamış- (d-.) Hap. leg.; Co-op. f. of tam-. Xak. x1 suv: tamışdı: 'the water dripped' (tadżatar) from the ice, etc. Kaş. I 110 (tamüşur, tamüşmak).

Dis. V. DMZ-
D tamız- (d-; tamuz-) Caus. f. of tam-; cf. 2 tamturu-, 1 tamt-. Survives in one or two NE and NW languages. Not to be confused w. the tamız- which is the modern f. of tamız-, q.v. Uyg. viii ff. Civ. karagų sicçğanını ştın tamızar 'if one drips the gall of a black mouse into it' H I 56–7; üç kata burunka tamızğı ol 'one must drip it three times into the nose' do. 127; s.o. H I 12, 86: Xak. x1 ol suv: tamızdı: 'he dripped (qatțara) the water' (etc.) Kaş. II 86 (tamuzur, tamuzmak); a.o. II 164, 20: KB kulc kan tamuzsa 'if the sword drips blood' 2715: (Kip. xv in a list of 'very unusual' Caus. f.s, the Caus. f. of naqata 'to drip' is given as tamız- Kaş. 69, 15; cf. emüş-).

Tris. DMZ
D tamızım (d-) N.S.A. fr. tamız- 'a single drop' (of water, etc.). No.a.b. Uyg. viii ff. Bud. (it is possible to count) bir bir tamızım şanın 'the number of individual drops' (in a great ocean) USp. 69, 12: Kip. xv tamızım (sic) al-qatra 'a drop' Id. 66.

Mon. DN
1 tan 'a cool breeze'. Survives in NE Kaş., Koib., Sag. R III 822, and Khak. Xak. x1 tan 'a cold wind' (al-niğûl-bârid) which blows at dawn and sunset Kaş. III 157; KB (your mouth is like a cave) sızüj çıksa andin sahar tanı teg 'if words proceed out of it (they are as cool) as a dawn wind' 2684.

F 2 tan 'body'. An Iranian l.-w., cf. Persian tan, which was borrowed at an unusually early date. S.i.s.m. Türki vii ff. IrkB 3 (tiš): Xak. x1 Kaş. II 307 (kaşış-): XIII (?). At. ka şuq atada tan turup 'every morning the body stands up' (bows to the tongue and does worship) 147–8; Tef. tan 'body, individual, self' 297 (ten): xiv Muh. al-ctığa 'body' tan Mel. 45, 12: Rif. 138: Xwar. xiv xten/ten 'body'; Quth 175–7: Kip. xiv 'body; flesh' (as opposed to 'spirit') tan; common CCG; Gr. 240 (quotons.): Kip. xiv tan al-cism 'body' Id. 40.

dağ Hap. leg.?; onomatopoeic. Xak. x1 dağ doq etti: neq ahassâl-s-yay 'the thing made a low sound'; like the phr. tağ toq etti: sâveta 'it made a noise' Kaş. III 357.

1 tağ (d-) 'dawn'; s.i.a.m.l.g. in NE Tuv.; SW Az. dağ, Osm. dağ/tağ. Tkm. dağ. Cf. érté. Türkü vii T 35 (üntür-) in VIII ff. tağ taqlardi: (terror for, or misreading of, taqlad) 'the dawn broke' IrkB 26: Man. katli yerme taq atti) and as dawn [broke] TT II 6, 81: Uyg. vii ff. Man. the text in M I 9 is a hymn to the (Sogdian Maînechaian) god Vâm 'dawn', translated taq tepir: Bud. tağ taqlayır erken PEN 31, 7; taqla sayu 'every morning' USp. 60 la. 15 (érté): 104, 2; o.o. Hüen-ts. 1966 (agür-): Civ. taqla sayu H I 83, 163;/ac karinda toquz otl uça taqla birle içser 'if he drinks pig's gall on an empty stomach on three (consecutive) mornings' (sic?, an unusual idiom) do. 175; o.o. TT I 11, 24–31 (érté): 35, 8 etc.: Xak. x1 taq al-subh 'the dawn' (verse); one says taq atti: tala-âl-facır 'dawn broke' Kaş. III 355; KB taq 'dawn' is common 2536, 3612, 3954, etc. (xiiii?) At. 147 (2 tan); Tef. ditto 284: xiv Muh. al-subh taqla Mel. 80, 1; tan Rif. 184: Çağ. xv ff. taq sabâh Vel. 178 (quotn.); taqla erte do; taq subh San. 164r. 22 (quotn.); Kip. xiv (?) Og. 31–2 (érté): a.o.o.: xiv taq 'dawn' Quth 170; MN 40, etc.: Kom. xiv 'morning' taq erte; tomorrow' taqla CCI, CCG; Gr. 234: Kip. xiii waqtul-sahar taql (sic) Hou. 28, 13: (among the L. N.s) Tanıkuš (vocalized Tonkuş) 'the bird of dawn' do. 30, 6: xiv taq ('with -y) al-subh; taqla: waqtul-subh; you say taqla: keldim 'I came at dawn', and I shall come at dawn' taqla: kalgemen Id. 65; gadda 'tomorrow' [taqla: Bul. 13, 6; al-subh (d) tan (sic) do. 13, 14: xv ditto tan Kaş. 36, 13; Tuh. 21b. 13; gadda tanâ do. 30, 10; tan 26b. 7; taq sabâh do. 72b. 10; a.o.o.: Osm. xiv ff. taq 'dawn'; c.i.a.p. TTS I 672; II 874; III 664; IV 733.

2 taq (ʔtaq) 'wonder, surprise', and the like; s.i.a.m.l.g. except NE, esp. in the phr. taqlmak 'to be astonished'; in SW only Tkm. taq. Uyg. vii ff. Man. ne taq savlar 'what extraordinary statements' M I 15, 10; 36, 13 (a damaged text, the word is clear enough, but in 36, 13 at the end of a line and possibly only an extended scription of ne teq 'what kind of?') Bud. körkül teq arg kizlar 'beautiful, wonderful, pure maidens' PP 42, 8; taq körülle sevıgîl köz bin 'her wonderful, beautiful, lovely eye' TT X 550; o.o.; Hüen-ts. 1895 (tavrak); Sw. 118, 6–7 (tattr): Xak. x1 teq neq al-sayul-l-aœiûb 'something wonderful, marvellous'; hence one says taq körðüm 'I saw something wonderful' Kaş. III 355; a.o. 162, 6; KB taqım bu menli ('is what surprises me') 786; bu taqım ıslût isler 'these wonderful marvellous deeds' 794; XIII (?) Tef. taq 'arib 284; Çağ. xv ff. taq âq ta acab 'all acceptable ma'nâsın' 'surprise' Vel. 177 (quotn.); taq acab San. 164r. 24 (quotn.); Xwar. xiv taq 'wonder, wonderful' Quth 179. Kom. xiv
I. (wonder, miracle) taq CCG; Gr.: Kip. xiv taq ('with g') al-acab 'wonder' Id. 65; Osm. xiv fl. taq (in xv occasionally dan) 'wonder, wonderful'; common till xvi, sporadic till xviii TTS I 175; II 256; III 166; IV 188.

Vu 3 taq onomatopoetic in the phr. taq toj; pec. to Kas. The vowel in the main element is damma, but see dan. Xak. xi taq (or toq?) toq etti 'the heavy thing made a noise (tajawwala) when it fell on a solid object' Kas. III 356; a.o. III 357 (dan).

Vu 4 taq (tëg) Hap. leg.; the vowel is fatha, but this word comes after l. taq where damma or kasra might be expected; perhaps a l.-w. Xak. xi taq 'any building (binda) which once existed, of which the superstructure (MS. 'amahtu, ? read 'imaatuhu) has disappeared and the foundations (asluhu) remain as a high mound (tall)'; it is the foundations of any ancient town (MS. qhendar, read quhandiz) and the like Kas. III 356.

7F 5 taq Hap. leg.; almost certainly a l.-w.; 'sieve' is normally elgek. Arqu: xia taq bii-lisha 'with a back vowel', al-munzuul 'a sieve' Kas. III 355.

Vu/F 6 taq occurs several times in commercial documents in Uyg. viii ff. Civ. as a measure of capacity for seed cotton; it must have been a fairly large measure since in USp. 2 the rent of a piece of ground for growing cotton was 'ten taq kebesh', and USp. 70, 6 (büğür-) relates to a transaction involving borrowing four taq kebesh in the spring and returning seven in the autumn. Perhaps to be connected with Pe. tang 'a donkey load', but this word also means 'half a load', and in this sense looks like a l.-w. fr. I teq, q.v. It is, however, unlikely that I teq should be read in these Uyg. passages.

1 teq (d.) basically 'equal' (to something else), hence 'equivalent' (to something else) and, of the two pans on a pair of scales 'level' (equal to one another). S.i.a.m.lg.: in NE Tuv.; SW Osm., Tkm. deq. A l.-w. in various foreign languages including Pe. (see Döerfer II 941) where in the forms tang/dang it acquired the special meaning of 'half a load' (on an animal's back; i.e. one equal to the other half), hence more generally 'a load, or package'. With these forms and meanings these Pe. words were reborrowed by some modern Turkish languages, e.g. Rep., Turkish denk. While there is no reasonable doubt that the Chinese word têng was a l.-w. in some early languages, see 2 teq, the theory that it was also the origin of this word (see Döerfer, loc. cit.) is untenable since the meanings are quite different. Türkî viii ff. Yen. yaq(ka) tegmis sü tegî: yetî: bîn oğlan tertî 'he knew the value (?) of the people' do. 32, 3 (both readings very dubious): Uyg. viii ff. Man.-A (the fourth thought is unceasing warfare with the passions. If you ask why? nizvanlaran etözke teq teq tataq tataq üçün inça küçükü bolurlar 'your passions become so strong because taste is equivalent to the body (??) M III 12, 17 (ii) (in Buddhists terminology 'taste' is the fourth of the six visayas, the point seems to be that it is as strong as the body and so may overpower it); Bud. bodisatvrnarp kôpüli birle teq kôpüli bulmakı erir 'it is acquiring a mind equal to the minds of the Bodhisattvas' U II 48, 12-13; (if when engaged in trading I have cheated) teqin tarazukin 'with a pair of scales' (measures of length and volume and so on) U II 77, 25; 86, 42; TT IV 10, 4; Swu. 135, 8; (for a ruler) süli asli kërztgünlü üçgüte teq kërgek 'the army, the food supply and faith' does not seem to be connected with Pe. tang 'a donkey load', and its borrowing four tag kebesh in the spring and returning seven in the autumn. Perhaps to be connected with Pe. tang 'a donkey load', but this word also means 'half a load', and in this sense looks like a l.-w. fr. I teq, q.v. It is, however, unlikely that I teq should be read in these Uyg. passages.

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following passages seem the clearest cases of this word, but there are prob. others where it has been mistaken for 2 taŋ and thus transcribed. Türkî viii ff. Man. TT II 8, 58 (oyun): Uyg. viii ff. Bud. teŋ aðmîc cigar ertiŋ yiŋčû various kinds of jewels and pearls’ PP 34, 1-2; o.o. of teŋ aðmîc do. 71, 5; Khun. 149.

E 3 teŋ a word so transcribed and translated 'marsh(?)' (Brockelm.) 'lake' (Atalay) has been read in a verse in Kaŋ. I 528, 9-10; it is not vocalized; it is very unlikely that a word with this meaning should be a Hap. leg. Kaŋ. 's translation of the verse is 'it describes wild fowling and says "when the goose (should be "duck") saw me in that pool (al-ğudar) with a blunt arrow, this bird (the kaşgâlak) dived into the water'. It will be noticed that the last word of the first line (ata:n in the MS.) is not translated. The likeliest explanation is that al-ğudar is a scribal error for al-ğadâ and that the verse read taŋda: bîle: körse: meni: ördeken əter kalva: körüp kaşgâlak suvka: batar: 'the duck seeing me at dawn quacks; the kaşgâlak seeing (my) blunt arrow dives into the water'.

tîn (d-) Kaŋ. has two main entries tîn ‘breath’ and tîn ‘rest’, but it is unlikely that the distinction in length is semantically valid since elsewhere 'breath' is consistently spelt tîn (note also that there are two main entries for 'bridele', tîn and tîn). Indeed it is likely that the same word was used for 'breath' and 'rest' (i.e. stopping to take breath). It is significant that this is one of the rare cases of a homophonous N. and V. and that the V. is translated both 'to breathe' and 'to rest'. The two words have therefore been treated as identical. Tîn ‘breath’, sometimes by extension: 'spirit, life', survives in all NE languages; NC Kâr. (also dîm); NW Kâz., Kk. NE Tel. (RII 1342), Khak. also have a word tîn ‘silent’ which seems to be a Sec. f. Türkî viii ff. Man. tîn turtəp the God of the Zephyr(?) Chius 34, etc. (see tîrât): Uyg. viii ff. Man. tîn turtəp M J 21, 1; Bud. PP 38, 4 (1 ağu); U III 43, 31 (buz-): Civ. tîn alu umasar ‘if he cannot draw breath’ H I 141; o.o. do. 60, etc. (buzgâk); tîn uzun ‘his life is long’ TT VII 29, 17: Xak. xi tîn al-rûh wâl-nafas ‘breath, soul(?); hence one says ann tîn: (sic) keslîd: ‘the man's breath was cut off’ Kaŋ. I 339; tîn kây ‘a man who has retired (almucimm) and does not engage in work’; also used of any animal when it rests for some days and is released from work (idâ istardâha ayvâna acamma) Kaŋ. III 138; o.o. I 176 (6çütr-); 192 (6çûkçiv-); 248 nd three o.o.; all 'breath’ and n.: KB tîn tokîgli ‘drawing eşgîl äxir tîn ‘cut off my t’ 394; o.o. 773: Xwar. xiv 192: Kom. xiv ‘spirit, soul’ (tamaño); ‘a fallow field’ tîn ‘tîn (sic) bol- CCG; ‘ip. xiv tîn al-rûh Id.

40: din al-nafas; one says dinm alıştı: ‘he breathed’ (tanaffusa) that is alıştı: ‘he received, or took’, fr. aldr; with -ış- for reciprocity (al-naşabatu), his breath do. 50: xv nafas tîn Tuh. 36a. 8.

VU tîn Hap. leg.; meaning doubtful. It has been suggested that this is the basis of tipla:-but this is very dubious. Uyg. vii ff. Civ. (the clatter of the ten-fold kac (?'jude') game is heard . . . if you break off(? the game, your property has gone as garlic goes) kaş tîn tig eðgûn basdu (?read bezdi) 'your good things have been shaken(?) like the sound(?) of the kac' TT I 97-8.

tîn the exact meaning is doubtful; the likeliest is ‘halter’, or ‘leading-rein’, but ‘bridle’ and ‘rein’ cannot be excluded. Survives in NE several dialects (RII 1360), Khak. and Tuv. (dîn). Uyg. viii ff. Bud. (then the prince) rîn tintin tartap (sic) 'reining in his horse' USp. 97, 3; a.o. do. 20 (kcurd): Xak. xi tîn al-miqwad 'halter'; hence one says tîn tizgîn migwed tay ann ‘halter and rein’ Kaŋ. I 339; tîn al-inân III 138.

VU tîn Hap. leg.; exactly synonymous with tik. Xak. xi one says er tîn turdi: intaqabâl-rracal qâ’tîma(n) ‘the man stood upright’ Kaŋ. III 356.

ton (d-) ‘garment, clothing’. Si.a.m.l.g., in most modern languages for 'outer garment, overcoat'; in SW Az., Osm. don; Tkm. don. It has been usual for some years to describe this as a l.-w. fr. Saka fauna 'clothing', but it is unlikely that the Turks would have had no native word for 'clothing', and there are difficulties about the initial sound; the resemblance is therefore prob. due to coincidence. Türkûf viii (tonstz, q.v.): viii ff. Man. ton ‘clothing’ (i.e. everything that a man is wearing) M I 5, 13, 7, 11-14: Uyg. viii ff. tonnuq bilti ‘a body louse’ (lit. clothing louse) M I 8, 14; Bud. ton ‘clothing’ common U II 15, 13; III 38, 17; PP 76, 1; Sanskrit vrastra ‘clothing’ ton TT VIII D 11; borà ditto ton keðim (khetim) do. 38; Civ. ton ‘clothing’ common TT I 149; VII 26, 10, 38, 10 (bûcç-), etc.; VIII I 20; USp. passim: Xak. xi ton al-tawb ‘clothing’ Kaŋ. III 137; over 100 o.o.: KB 84 (tul); 474 (2 at): xiii(?). At. könlık tonn keg . . . keðim ton talusû könlık ton ‘put on the clothing of uprightness . . . the clothing of uprightness is the choicest of (all) clothing (Hend.)’ 167-8; Tef. keðim ton 309: xiv Muh. al-tawb ton:ton Mel. 10, 10-11; Rif. 83: Çag. xiv ff. ton gieyek . . . qafa:n ma:nâuna ‘wearing apparel, outer robe’ Vel. 224 (quotn.); ton qabâ ‘garment’ Sam. 186v. 26 (quotn.): Xwar. xiii ton bagi ‘belt’ ‘Ali 21: xiv ton ‘clothing’ Qutb. 182 MN 62, etc.: Kom. xiv ‘garment’ ton CCI; Gr.: Kp. xiii al-farna ‘a fur garment’ (kûrîk; also called) ton, which is a generic term for ‘clothing’ (al-malûbût) Hou. 19, 12: xiv ton al-tawb Id. 67; xv al-malûtâ ‘cloak(?)’ ton Kaŋ. 63, 17; Tuh. 34a. 13; faqeb ton do. 10b. 
1 tu:n 'first born'. Survives only (?) in NE Alt., Tel. tu:n R III 1439; Khak. tu:n; Tuv. dun. Xak. xi tu:n o'gul bi'run-mar'a 'a woman's first born', that is the first child that a woman bears whether it is male or female; a female is (also) called tu:n kiz or 'the first daughter', and a woman's first husband is called tu:n beq Kaş. III 137: XIV Muk. (?) al-waladu'l-aqwal tu:n Rif. 144 (Mel. kilerü).

VÜ 2 tu:n Hap. leg.; comes between to:n and 1 tu:n in Kaş. so cannot be a scribal error for tu:n although syn. w. it. Xak. xi tu:n al-tum'anina 'tranquillity'; hence one says könnt tu:n bold: 'his mind was at rest' (ti'ma anna) Kaş. III 137.

1 to:p (d-) properly 'frozen hard', but sometimes, more indefinitely for 'very cold' and the like. S.i.a.m.l.g.; in NE Tuv.; SW Tkm. tog.; Az., Osm. don. Homophonous w. to:p-Xak. xi 'anything frozen hard' (çamid) is called to:p; hence 'frozen meat' is called to:p et; also anything else Kaş. III 356: (xii?) Tef. kış tonluğda (sic) 'in the winter cold' 309: Xwar. xiii (?) (there is a high mountain here and on the top of it there is) to:p or ?dop taki (or ?daki) muz 'solid ice' (Hend.) Og. 230: Kip. xiv to:p 'with -g') al-calid 'solid ice' Id. 65; a.o. do. (to:puz).

VÜ 2 to:p 'solid' (not hollow); pec. to Xak. and prob. merely 1 to:p used metaph. ; al-hal-fâ normally means 'alfalfa' or 'esparto grass', but also, acc. to Steingass 'bull-rush', which is prob. the meaning here. Xak. xi 'anything which has no internal hollow' (caew) is called to:p; hence al-hal-fâ is called to:p kâmâş that is 'solid (muşmat) reed' Kaş. III 356: KB a man of exceptional strength of character is called (a powerful archer, resistant, hard and) to:p yûrek 'stout-hearted' 1049, 2271.

3 to:p See 3 ta:p.

tu:n (d-) 'night'; in some modern languages additionally or alternatively 'yesterday'. Tü'n ortusun: properly means 'midnight', and is often so used, but in the earliest period was also used as a cardinal here. S.i.a.m.l. in NE Tuv. dun 'night'; dü'n (crasis of dünen) 'yesterday'; in SW Az. dünen; Osm. dünen; Tkm. dü'n 'all' meaning 'yesterday'. Tü'nle 'at night', which is more likely to be an abbreviated Ger. of *tün-le: - than a crasis of tü'n bîrle, occurs from an early period. Cf. 3 kçe: Türkü viii yi:lgär: tü'n ortusun:garu: 'to the north' I 2, II N 2; o.o. E 27, II E 22 (udtu-); etc.; viii ff. (at midday he was astray) tü'n ortu: kanta: neghâde: bolqay 'where and how will he be at midnight?' IrhB 24: Man. [kî kûn] tü'n 'for two days and nights' TT IV 6, 27-8; a.o. M III 19, 9 (i) (1 ùçès): - Uyğ. viii kîn [gap] mi:ş tü'n têrlêmîş by day they [scattered?], and at 'night they came together' Şu. E 1:

viii ff. Bud. tü'n sayû 'every night' TT V 109; bir kûn bir tü'n 'one day and one night' Suv. 140, 22; a.o.o. — Sanskrit divā ca râtrau ca 'by day and night' tü'nle yeme: kündüz yeme: TT VII E 38; o.o. do. 32; U ll 28, 5; III 25, 18; kap kara tü'nle 'on a very dark night' TT III, p. 28, note 71, 3: Civ. tü'nle: ... tünü:ng künûng TT VIII 1.14: Xak. xi tü'n al-layla 'night'; hence one says tü'nle: keldim 'I came at night' Kaş. I 339; n'arly 20 o.o., occasionally spelt tü:n: KB (God created) kûn ay biirle tü'n 'the sun and moon and night' 3; tü'n kûn 'by night and day' 39; tü'nûn ham kûnûn 78; tü'nle sayû 'every night' 2314; o.o. 952, etc. : xii(?) At. (God created) tü'nülü kündüzüng 'your night and day' 13; o.o. 15, 16; Tef. dü'n 119; tü'n 'night, dark' 318: XIV Rûq. tü'n uykûsun 'sleep at night' R III 1548; Muh. al layl dü'n Mel. So. 3; tü'n Rif. 184; amis 'yesterday' dü'n do. do. do., followed by several phr. containing dü'n tü'n and dünle:tü'nle: Çaq. xv ff. tü'n (with -e:, not -u-) 'gece' night Vel. 224; tü'n (l) târik too muslim 'dark' (quotn.); (2) metaph. sob 'night' (quotn.) Sun. 186v. 23: Xwar. xii dü'nün günün 'Ali 22: xii(?) tü'n (or? dü'n) yağğakka 'towards the north' Og. 320; tü'n (?dun) sarika, opposite to taq (?dun) sarika do. 336-8 seems rather to mean 'towards the west': xiv tü'n, tü'nle Qutb 190; tü'n 'night, yesterday' MN 3, etc.: Kom. xiv tü'n; 'yesterday' tü'nle kûn CCJ, CCG: Gr.: Kip. xii amis tü'n kûn Hou. 28, 11; nisfu!-layl 'midnight' tü'n buçkî: (sic?) do. 17; al-layl tü'n do. 18; alba:riha 'yesterday' (or 'last night'?) tü'n keçe: do. 19; xiv tü'nle: al-layl; tü'n amis Id. 40; dü'n al-layl also pronounced tü'n, also used for nahâr-l'amis; tü'n kûn tü'n keçe: al-laylatu'l-bâriha do. 50; amis Bu: 13, 7: xv amis tü'n kûn Kav. 36, 10; al-layl tü'nle: do. 13; amis tü'nle: Th. 5a. 5; al-layl keçe: and tü'n do. 32: Osm. amis 'this night', dü'l 'at night', and dü'n in various phr. is very common till XVI and occurs sporadically in this sense later; düne gün 'yesterday' in XVI TTTS I 239; III 337; III 222; IV 257.

?*töng See töngли, etc.
faith Abl.: to deny (something Dat.) 117;
tan- ditto 284; tenmeklik (sic) 'infidelity' (al-
-kufa) 298: Çağ. xv ff. tan- inhär hardan 'to deny' San. 161 v. 21 (quotrons.; pointing out that 
tan- 'to know' in Vel. 178-9 is an error for 
tan-: Xwar. xiv tan- 'to take down (someone Abl.)'; to put an end to (a friendship) 
'Qutb 170; ol tandi 'he denied' (saying 
'I did not kill my uncle)' Nahe. 339, 17; a.o. 
do. 273, 9: Kom. xiv 'to disclaim (a debt) 
tan- CÇLI; Gr.

tap- (ýd- 'to wrap up, tie up tightly' (with 
a cord, bandage, etc.). S.i.a.m.1.g.; in SW 
only?) Tkm. dãp-. Xak. x i ol aniq bash 
tapd: yadda ra'ahu bi-îşäha 'he tied up his 
head in a turban'; also used of anything which 
you tie up tightly (saddadta . . . sadd qawi 
with a cord and the like Kaî. III 390 (tapár, 
tampa:): Çağ. x v ff. tap- (ýp, etc.) sær-
ve baglala- 'to wrap, tie up' Vel. 175-7 (quotrons.); 
tapa- piçadan ve batten ditto San. 162v. 5 
(quotrons.): Kom. xiv 'to tie up' tap- 
CCGL; Gr.

VU tep- this V. and its Caus. f.s tepli-, 
tepâr-, tepâr- are all Hap. reg. and have 
inconsistent, or no, vowel points and dots, but 
e- is the likeliest vowel. See also tepiz-. Xak. 
xi kuş tepdi: 'the bird soared (hallaqá); 
similarly when an arrow is shot high towards the 
sky and disappears in the air one says ok 
tepdi: hallaqal-nabl Kaî. III 390 (teqer, 
tepmek; the first letter is everywhere undotted 
and unvocalized, but the entry comes between 
the heading T- and tap-).

1 tun- (2d-) the basic meaning seems to be 'to 
breathe', thence 'to breathe quietly' and so 
'to be tranquil or at ease, to come to rest', thence (e.g. of rain) 'to cease'. S.i.a.m.1.g. 
with meanings of this kind, but in some languages 
are rare or non-existent and replaced by der. f.s.; 
in SW only Osm. din/-dilp- (sic) in Tkm. 
din-. Cf. tin. Uyg. viii ff. Man. tinülük 
orunta 'in a place of rest' TT III 110; 
tuma:tan 'without resting' do. IX 75: Bud. 
turkaru tınımakzids bosdatv 'the completely 
unresting Bodhisatva' U 17, 4-5; (my pulse 
beats twice, and being unable to beat a third 
time) tını turur 'comes to rest' U III 37, 37; 
yeti kün anta tuintlar 'they rested there for 
seven days' PP 33, 8 ff.: Xak. x i yağmur 
tündi: the rain ceased' (aqala'a); and one says 
er ulüq tündi: tanaffassal-rcacul-šu'da 'the 
man breathed a deep sigh'; and one says aruk 
tündi: the tired man rested' (istara:ha) Kaî. II 
28 (tınar; tınmak; and see 2 tun); -II 316, 
10 (arukluk) and 5 o.o. KB ucuğlu yorgili 
tinüli nçe 'all creatures whether they fly, 
walk, or are at rest' 23; (when the xârdân 
mounted the throne) ajun tindii 'the world 
was at rest' 93; qalam ma tinar 'his pen, too, 
comes to rest' 294; tîlim tınma 'my tongue, 
do not be silent' 381; o.o. in similar meanings 
660, 1409, 3835, 4410, 4782, 5728, etc.: xiiI 
(?) Tef. tin- 'to rest, be at rest' 304: Çağ. 
xv ff. tin-(-ay, etc.) diple- ve xâkin ol- 
to rest, be quiet' Vel. 197-8 (quotrons.); 
tinâ-yi we ârâm giriftan 'to rest, take a rest' 
San. 200v. 20 (quotrons.): Xwar. xiv tin/-tîp- 
'to rest' Qutb 193; tîp- (of tears) 'to cease 
to flow' Nahe. 369, 14: Kom. xiv 'to rest' 
tin- CÇGL; Gr.: Kip. xiiII al-râba 'rest, 
 ease' (opposite to 'exhaustion' armak) 
țınmak Iloo. 27, 14; istarâha tin- do. 34, 
12; sahana minâl-sühûn 'adda 'l-haráka 'to 
be at rest', opposite to 'in motion' tin- 
(also al-râha) do. 37, 18: xiv tîf- (with -p-) 
istarâha Id. 65; tin- ditto; in Tkm. dîlên-
do. 66: xv tanaffasa tin- Tuh. 9a. 10; ta-
'atweqa to loiter' tin- do. 10a. 1; sahata 'to 
be silent' (inter alia) tin- do. 20a. 5; sêb. 12: 
Osm. xiv in a verse dinmek (?) (dilpemek) is 
in antithesis to dinmak 'to speak' and clearly 
means 'to be silent' TTS I 201; xviii dil-
(sic) in Rûmi, sâhat rûday San. 226v. 29.

2 tun- (d-) 'to speak'; specifically Oğuz, and 
perhaps merely an idiomatic use of 1 tin- in 
the sense of 'to breathe a word'. Survives in 
SW Az. din- 'to speak, say' and Osm. tìn-
gen-ually used in the Neg. f. tınma- 'to pay 
no attention, pretend not to see or hear'. 
Oğuz xî (after 1 tin-) and the Oğuz when 
they tell a man to stop talking (nahat . . . 
'anîl-takallum) say tınma:; this is the opposite 
(meqlih) and really means lâ tâskut 'do not 
be silent'; the Turks say tîn meaning usküt 
'be silent', and if they say tınma: they mean 
'do not be silent'; the Oğuz are mistaken 
(axta'at) in this Kaî. II 28: xiii (?) Tef. tin- 'to 
speak, reply' 304: Kip. (or Tkm.?) xv natqa 
'to speak' tin- Tuh. 37b. 4; ta natqà is added 
in the margin beside tanaffasa tin- do. 9a. 10: 
Osm. xiv fn. din/-dinma-, fr. xv onwards 
usually spell tîn/-tîmna- 'to speak; to keep 
silent'; common fr. xiv to xvi TTS I 201; 
II 293; III 191; IV 218: (xvi in the entries of 1 
tin- in Vel. 197-8 syle- 'to speak' is 
consistently given as the first translation 
before dîple-; this is an error, the word was 
not Çağ. in this sense); xviii tin- . . . and, in 
Rûmi, xÎN gìstân we herf zadan 'to speak, 
talk' San. 200v. 20.

VUD tun- 'to be closed, fastened', and the 
like; prima facie Refl. f. to-, but survives in most NE dialects as tun- R III 1439 in this 
sense. (NC Kir., Kax. tun- (of liquids) 'to 
settle, become clarified' can hardly be the 
same word.) See tonçuk-: Uyg. viii ff. Bud. od. 
kapûg tonar (v.l. tonur) 'that door is closed' 
TT VI 234: Civ. ton- 'to be closed' H II 18, 
60: Xak. xi kôk toni: 'the sky was overcast' 
 cúmat); and one says kapûg toni: 'the door 
was fastened' (insadâla); also if a mountain 
pass is blocked (insadat) with snow one says 
art tondi: Kaî. II 27 (tonur), also in the Aor. 
tonar, tonma:; in Oğuz, Kip. it is cus-
tomary for the Aor. to have -af-er in verbs 
like this): xiii (?) Tef. meqlîzîn toni: 'your 
face has become sad' 311 (toni-), 318 (tin-): 
Çag. xv ff. ton(-dirf-er) when someone looks 
closely at something bright and shining or 
the sun, one says köz tondi 'his eyes were 
blinded') Vel. 222 (quotrons.): ton- tîra wa
tarih  sından 'to become dark'  Sa'n. 185r. 29
(same quodn.; the lit. meaning was perhaps (of the
eyes) 'to be shut').

top- (d-) 'to be frozen hard'.  S.i.a.m.l.g.;
don- in NE Tuv.; SW Az., Osm., Tkm.  Cf.
I top. Türki viii ff. köpekki: topmili: 'his
pail was frozen'  IrbK 57:  Xak. xi  suv: topdi:
'the water (etc.) was frozen hard' (camada);
and one says er topd: hurâl-racâl mina'-bard
igî mâta 'the man was frozen to death'
Kâş. III 390  (topa:t, topmâ:k): xiv  Muh.(?)
camada top- Rif. 107 (only): Çâg.  xxv ff.
top- (-, -up, -ar)  autofocus alâp dong-, sâvukân
pod- 'to be frozen'  Vel. 223 (quodn.); top-  
topul-(both spelt) (1) yax bastân 'to be frozen';
(2) metaph.  sard wa dil-sard sûdan 'to be cold,
cold-hearted'  Sa'n. 185v. 21 (quito.): Xwar.
xiv  top- 'to be frozen'  Qub 186 (ivv-)-; Kom.
xvi  (from) 'to be freezing'  tog- 
Gr.: Kaj. xvi  top- 'with -p'  camada 1d. 65:  
ex ditto Tuh. 12a. 9.

tõn- (d-) originally 'to turn back, return',
'thence 'to turn round (and round), to turn into
(something)', and the like. Specifically Oğuz,
survives as dûn- in NW Kk.; SW Az., Osm.,
dûn- in Tkm. Oğuz xi ol evige:  toõndi: 'he
returned (racâa) to his house'  Kâş. III 184
(tõnner, tõnmek): xiv  Muh.  raca'â dûn-
Mel. 15, 12; 26, 9; tõn-  Rif. 93 (yan- 109)-
togâla: 'to turn over, change' dûn- 24, 9:  108
(xvi-); tõn- 'to be turned into (something),
tûn- CCG;  Gr.: Kip. xiv  top- 'with -p'
camada 1d. 65:  xv ditto Tuh. 12a. 9.

*tõp-  See toõndi; etc.

tõlp-  See tõlpü-, tõpûş-.

Dis. DNA

F tanâ 'coriander seed', etc.; no doubt, as
Kâş. says, an Iranian l.-w. and prob. specifically
fr. the Pe. form dûnâ; interesting as showing
'hat foreign initial d- was devolved in the
languages listed below.  Uyg. viii ff.
Civ. (a remedy for nose-bleeding) yas tanani
sokup 'crush fresh coriander seed'  H I 126:
Uç Argü: xi tanâ: al-culcûn 'coriander seed'
Kâş. III 236; (under yumgûk) hence in
Uç al-kuzbara 'coriander seed' is called
yumgûk tanâ: ; I think that tanâ: is the Pe.
word dûna for 'a seed' (al-habb); the Turks
turned it into Turkish  (tarrakathu) as tanâ:
III 44:  Kip. xiii  al-lu'lu' 'pearl' (yincû: and
tanâ:); its origin is the Pe. word dâna for al-
habbu Hou. 31, 15: xv habba tanâ Tuh. 12b. 11.

D tanânu: Hap. leg.; Imperat. of tanânu; the
phr. quoted seems to mean 'see if I don't', see
yamunu.  Kâş.'s explanation suggests 'to mean
she did not understand the grammar of the phr.;

there are several corruptions in the MSS.  Xak.
xî tanan: yamunu: (both unvoiced, t- for y-
in the second word, 'two particles' (harfân)
meaning hattâ tabûsir (N. yasîr); hence
one says men bârgayymen  (tanan: yamunu:)
'I shall go hattâ tabûsir, see (if I don't)'  Kâş.
III 236.

VU topa: with back vowels but whether -o-
or -ü in the first syllable is uncertain.  Kâş.'s
statement that the word 'originally meant'
'tiger' is not confirmed by any other authority.
(evidence in the case of U I 39, 15IV 8, 15 is
not conclusive) and is improbable. If it
did, it is odd that the Indian word for 'tigress'
was translated ti:î bars (a l.-w.) in  U III 63,
4-5;  Swv. 609, 17. When not used as a com-
ponent in P.N.s it seems to mean, rather
guage, 'hero, outstanding warrior', or the
like. N.o.a.b.  Cf. toña:liq, toñala:-.  Uyg.
vi ff. Man. (there were innumerable individ-
uals) elîqer xanlar toñalar xallatun-
lar ku:ncûyular 'kings, xans, great warriors,
highly placed ladies and consorts'  M III 41,
5-7 (ii): Bud. Arcuni topons the hero Arjuna
U II 24, 6; (seeing this, King Çaşana sum-
mobed his courage and plunged fearlessly
into the midst of the demons) toñalar begi
teg  kâtrik begler melep mezep (?rie for
melep) 'like the lord of the ... and resembling
the lord of the warriors (Sanskrit kâtritâya)
U I 39, 15IV 8, 15-17 (in I Müller
translated 'elephants') in IV v. G 'heroes
(tigers); 'heroes' seems to be correct);  Iûg
Eğdû Togol Tog Er Topa P. N. Pfahl. 11, 15:
Civ. ( PU) Yazar  Topa P. N. of a witness
Usr. 108. 22; Özrül Topa ditto 110, 17:  
Xak. xi topa: 'the tiger' (al-babr) that is (the
animal) which kills elephants; this was the
original meaning (al-asf); the word remained
among the Turks but its meaning became un-
known (read dalla for zalla in MS.), and it is
frequently used as a title (yulaqqab bihi); one
says topa xam, topa: têgân, and the like;
Afrasiâyî the great king of the Turks
was given the title Topa: Alp Er that is 'the
heroic man as strong as a tiger'  Kâş. III 368;
a.o.o. as a title: KB topa 'hero' and the
like is common, particularly as a Vocative at
the end of a line, e.g. tâpuqka köründür ay
ersîg topa 'make him see his duty, oh brave
hero' 573; Topa Alp Er is mentioned as one
of the famous Turkish Rêgs 277: xiii(?).
Al. 'Ali törtlençî ol ersîg topa 'Ali the
brave hero was the fourth (of the Prophet's com-
panions)' 34: xiv  Muhâ. topa (with mîn
written as yâ'd in the MSS.) translate
al-gawwû 'strong, hard' (as opposed to 'weak
kûlçûz') Rif. 152 (only); in margin, kûlçûz
in text), and ditto (as opposed to 'soft' yûmsâk)
153 (only).

ton-; lit. 'stopped up' and the like, actually 'deaf'.
N.o.a.b., but NE Khak. tunux 'deaf'
is a parallel Pass. Dev. N./A. Other modern
languages use a wide range of words, mainly
Pe. l.-w.s, for 'deaf'.  Xak. xi  topu: al-utrîs
'deaf'  Kâş. III 368: KB (if a man is dumb he
can still attain wisdom) *toçu bolsa* *teğmez* biligke elig 'if he becomes deaf, he does not (i.e. cannot) stretch out his hand to knowledge' 1016.

DIS. V. DNA-
tanu:- this V. presents some difficulties, since it is hard to reconcile its various meanings; there may in fact have been two almost homophonous V.s, *tamu*-: (d-) 'to suggest, recommend, discuss', and the like, and *tanu*: (t-) 'to be acquainted with (someone)', the latter not noted before xv. This is supported by the fact that there are in SW Az., Osm., Tkm. *tani* - 'to be acquainted with', and *tanis* - 'to be acquainted with one another' and in Az., Osm. (but not *Tkm.*) *damin* - 'to consult one another, discuss'. The latter is pec. to SW, the former s.i.a.m.l.g. See *tanuk* 'witness'. Xak. x1 ol maça: *soz tanuðu*: *avwa* ila ña kalam 'he made a suggestion to me'; also used for *aæza* 'to recommend, command' *Kaz. III 273* (tanur; tanumak): Çaq. xv f. tan: *sinaxtan* 'to recognize, be acquainted with (someone)' Smn. 162r. 10 (quotns.; in 161v. 23 it is pointed out that Vel.'s translations of tan- (-di, etc.) by bil-'to know' are an error, but some genuine forms of tan- bil- are listed in *Vel. 178-9*: Xwar. xiv tan- 'to know, come to know (someone)'

Quth 170: Kom. xiv 'to know, recognize (someone)'.
tan- CCI, CCG; Gr.: Kip. xii *qawara* 'to consult' *tan- (sic) Hou. 41, 7: xiv tan- (sic) *ista'dan* 'to ask for permission' (in one MS. glossed *qawara*). *Id. 66*: *xv alima* 7a *ara'afa* 'to know (inter alia) *tan*: Tuh. 25b. 10.

D *teç*: (d-.) Den. V. fr. *teç*; 'to value (something Acc., at something Dat.). Pec. to At.; cf. *teçle:-* Xak. x11(?) At. bililig birini biligiz miçin *teçegi* tepedi bilig- niç *teçin* *he estimated the value of knowledge by valuing a thousand ignorant people (at the value of) one wise man* 97-8; a.o. 498.

D *tonu:-* See *tonat*, etc.

D *tüne:-* (d-) Den. V. fr. *tun*; s.i.s.m.l. in all groups, usually for 'to spend the night'. Xak. x1 ol mende: *tunedi*: 'he spent the night (*batta* ... *layla(n)*) with me' *Kaz. III 273* (tüne; tüne:mek): KB keçe yatti anda *tunedi* serip 'he lay down in the late evening and spent the night there enduring (discomfort)' 489; (everything that descends rises, that rises descends) *yurugu* tüner 'that brightens gets darker' (that moves comes to rest) 1049 (so read for *tunar* in text): xiv *Rbg. tüneyü*: 'it becomes dark' *R III 1549*: Xwar. xiv *tüne* - (of a mirror) 'to tarnish' *MN 252*; 'to spend the night' *Nalbc. 71, 71; 300, 8: Kip. xiv *tüne*: *batta* *Id. 49*. *Id.*

DIS. DNB

F *tenbin* See *tembin*.

Mon. DNC

D *tınç* (d-) Dev. N./A. fr. *tın:* 'rest, repose; at rest, resting'. Survives in SF 'Türki *tınç* (Yarım), *tınç* (BS); NC *tınç*; Kax. *tınç*; SC Uzb. *tınç* NW *Kaz. *tınç*; Krim *tınç* *R III 1716* fl.; *Kk.* Kunyik, Nog. *tınç*; SW Az., Osm. *dinc*; Tkm. *dinc*, Uyg. viii ff. Bud. *Usp. 100*, 4 (*enç*): Çaq. xv ff. *tınç* *dinc* ... *diýlemmis* mañawa 'resting, at rest' *Vel. 197* (quotn.); *tınç* (spelt) *aðıda* *wa* *drärmi* 'at rest' *San. 202r. 21* (quotn.): *Xwar. xiv *tınçlik* 'quiet, peace' *Qutb 193*: Korn. xiv 'rest, resting' *tınç* CCG; Gr.: Kip. xiv *tınç* ('with -ç') *mustarih* 'at rest' *Id. 66*: Osm. xiv *dinc* (A.N. *dincilik*) 'at rest' in two texts *TTS II 301-2*. *Id.*

DIS. DNC

E *teç*: See *teçü*: VU?D *tana*: 'a gobbet or lump', of meat, earth, and the like. N.o.a.b. See *yertinci*. The evidence points strongly towards -a- in the syllable, but the main entry in *Kaz. has -o- and the word perhaps occurs once in this form in *Uyg. Civ.* The suggestion in *TTS III*, p. 26, footnote 5, that this is a Dev. N. in-ut: may well be right although the suggested etymology of *tanqala*, q.v., is prob. an error, but there is no other trace of *tanq-.* *Uyg.* viii ff. Bud. *U III 37* 26 ('a lump of earth'), *ülis*; *TM IV 253* 63 (of flesh, *osul*); Civ. yeti *tana* 'seven lumps' (of raw and cooked meat) *TT VII 24* 9; 25, 10; (a sound rose from the brown earth) *tonqudaki* (sic) ... *kurtuli* 'the ... in the clods(? were liberated' *TT I 91-2*: Xak. xii *tana*: (vocalized *tana*) *al-hudna* 'a gobbet' *I 417*: *tanq-al-hudna* *II 16* (kev-); *III 392* (*sipür*); xiv *Muh. (?)* *al-hudna* *tana*: *Rif. 165* (only; MS. *tanhum*).

VUD?F *tiç*: See *sazçi*: (Uyg.).

F *tiçan* 1. w. fr. Chinese *tēng chen* 'lump bowl' (*Biles 10,684* 300). N.o.a.b. *Uyg.* viii ff. Civ. (in a list of articles issued to various individuals) *bir tiçan* *yağ* 'one lump bowl(ful of oil)' *Usp. 91, 11* and 26.

DIS. DNC-

VU?D *tiç*: 'to be, or become, putrid; to smell foul'. There is some doubt about the first vowel; in the main entry, it is shown twice as -1- and once unmarked; in *II 281* 12 it is -o/-u- but perhaps only because the word rhymes with *yunciz*-; in *III 303* 11 it is -1-, but a philological note is added in which it is given as -a-; and in the Co-op. f. it is three times given as -a-. N.o.a.b. Xak. x1 et *tiçd*: 'the meat putrefied, smelt bad' (*asalla*) *Kaz. III 276* (*tiçir*; *tiçumak*); *II 281* (1 tattk)-; (in a verse) *erdem* eti: *tiçd*: 'the flesh of good breeding and virtue putrefied' (*asalla*) ... *tiçadi*: its origin was *tançdadi*: but the -g- was omitted owing to the exigencies of the metre; this is in the *Oğuz* and Kip. languages permissible (sad) because they elide medial -g- in nouns and verbs alike *III 303*, 11 f. (this seems to be
corrupt, there is no other trace of final -a:- in this Verb.

VUD tonçuk- (d-) Intrans. Den. V. fr. *tonuç Dev. N. fr. ton-, cf. tinç; regarding the first vowel see ton-. Survives in NE Bar. tunzük-; Şor tonçuk- R III 1442; Tuv. dumçuk-/dunçuk-; NC Kız. tunçuk- R III 1442; tunçılıg- MM 371 ‘to be suffocated’. Xak. xi er tonçuk’tir ‘gumna’l-racul hattâ lam yaqdir an tanaffusa ‘the man was covered up so that he could not breathe’; and one says suğur tonçuk’ti ‘he marmot entered his burrow for the winter and will not emerge until the spring’; also used of any animal with a similar habitat Kaş. II 227 (tonuçkar, tonçukmak): Xwar. xiv tonçuk- ‘to faint, lose consciousness’ Qurâb 186: Osm. xiv-xvi dunçuk- (rarely tonçuk-) ‘to be suffocated’; fairly common TTS II 325; III 212; IV 246.

?E tançga- See tinçu-.

VUD tinçis- Hap. leg.; Co-op. f. of tinç-, q.v.; spelt tançis- in the MS. Xak. xi etler kamuğ tinçisdi: ‘the pieces of meat all putrefied’ (a$allat) Kaş. II 217 (tinçisur, tinçismak).

Tris. V. DNG

?E tançgala-/tançkila- this V. has been read in the two passages below, and it was suggested in TT III, p. 26, footnote 5, that it is a Freq. f. in -gala- of *tanç-. Such Freq. f.s do exist in some modern languages, but seem to be unknown in Uyg. There can be little doubt that this is merely tançula:- mistranscribed. Uyg. viii ff. Bud. sansi üküş tınlığları açıqları üzce tançgalayu (read tançgalayu) olur ‘killing innumerable people and tearing them to pieces with their fangs’ U I 45, 17-18/IV 10, 71-2; (the dying man loses consciousness) đzě erlin tançgalayur (read tançgalayur) ‘tears his own lips to pieces’ TT III, p. 26, note 5, l. 12.


Dis. DND

D töqdil: pcc. to Kaş.: morphology obscure, as in the case of öqdil; morphology obscure, as in the case of öqdil; comparison with töpre: suggests that it is a Den. N.; tögil- is at first sight a Caus. f. of *tögp-, but its Caus. f. tödp̣er- suggests that it was originally *tögip- and also a Den. formation; on the other hand töpüş- is clearly the Co-op. f. of *tögp-. Neither *tögp nor *tögp- have survived, and it is possible that originally both existed in parallel cf. tin/tun-, top/top-. The basic meaning in any event is ‘opposite, upside down’; and the like. Xak. xi KB (that is the way this old world works, that is its traditional custom) kerek ögdi tutğil kerek töqdilisî ‘either accept its traditional custom or take the opposite’ 1547, 4720.

Dis. V. DND-

D tanut- Caus. f. of tanu-, q.v.; with various meanings. S.i.m.m. l.g. as tanit-, properly ‘to make (someone) acquainted with (someone else),’ but also ‘to make (something) known’. Xak. xi ol ma$à: sâz tanutti: ama$anti bi-i$âli-kalâm li-gayri ‘he ordered me to convey the command (or recommendation) to someone else’ Kaş. II 312 (tanutur, tanutmak): Çağ. xv ff. tanit- Caus. f. tinäsändan ‘to make acquainted’ San. 162v. 2 (quotns.).

VUD teji$it- Hap. leg.; Caus. f. of tep-, q.v.; in the MS. the first vowel is -e- everywhere. Xak. xi er okin teji$itti: ‘the man launched (a$âdi) his arrow upwards in the direction of the sky’ Kaş. III 396 (teji$itur, teji$itmek, corrected fr. -ma:k).

D tonat- (d-) Caus. f. of ton:- Den. V. fr. ton:-, which is not noted in Turkish before xv, Ça$g. San. 185v. 7, but was old enough to become a xiii l.-w. in Mong. as tono- (Hainisch 151), could etymologically have two opposite meanings ‘to put clothes on (oneself or someone else)’ and ‘to strip clothes off (ditto)’. The two early occurrences are both in the latter sense, and the V. survives for ‘to rob’ as tonata- in NE Khak., NC Kız. and tono- in Kir., and as tonma- (?) for tonla-) in Tuv., but NE Şor tonma- means ‘to dress oneself’. Most of these words have a Caus. f. Xak. xi ol meni: tonattu: ‘he dressed me in a garment (albasan‘i‘-ta$ch) as a gift from himself’ Kaş. II 312 (tonatur, tonatmak; its origin is ton ma$ça: ‘he sent him a garment’): Osm. xiv ff. donat- (occasionally tonat-) (1) ‘to dress, fit out (someone)’; (2) ‘to cover with abuse’; (3) ‘to equip’ (e.g. a ship); fairly common TTS I 218; III 205; IV 237.

D tünet- (d-) Caus. f. of tüne:- ‘to put (someone) up for the night’. S.i.s.m.l. in this meaning. Xak. xi ol konu$uk evде: tünetti: ‘he put up (abâta) the guest in the house for the night’ Kaş. II 312 (tünetür, tünetmek): xiii(?) At. tünetur tünenînî küni$üp kete$îp ‘he makes your night dark, taking away your sun (or day?)’ 15: Tef. Makkani tünetti ‘he spent the night in Mecca’ 318.

D tüpît- (töpîd-) n.o.a.b. but see topta-; for the etymology see töpîd-; as the Caus. f. tüpîder- means ‘to invert’ and the like this V. is presumably Intrans. meaning ‘to bow down, bend down, move downwards’, and the like, başın in the quotations. Below being in the Instr. and not the Acc. with Poss. Suff. Uyg. viii ff. Bud. PP 19, 4 (I bas): Xak. xi er başın tüpîtti: ‘the man lowered (tata$') his head’ (etc.) Kaş. III 396 (töpîtür, töpîtmek; spelt tüpît- everywhere): KB yêtigen kötûrdi yana baş orü tüpîtti yana yildrı$ ad$ılr naru ‘The Great Bear raised its
head upwards again; Procyon (?) and Sirius (?) moved downwards again' 6220.

E toptar- has been read in the passage below but certainly mistranslated. The letters to and ts are quite clear, the slim letter between them is not. It cannot be a front -ts- or as Radloff originally suggested, both because it would be out of place here and because there is no known V. tosat-/tosat-. Malov's 1959 reading toka- is impossible both because there is no room for -k- and because toka- is a Mong. l.-w. which did not occur in Turkish before xiii at earliest. The obvious course is to read it as toptar- and take it as an alternative form with back vowels of topt- parallel to the Uyg. form with back vowels of tóđer-. Türkü viii (when I ascended the throne the Türkü people, who were expecting to die soon) őğlirip sevinip toptimis közl: yürügə: körə: 'rejoicing and being glad raised their downcast eyes and looked up' II E 2.

D tundur- Caus. f. of tän-; survives in some of the same languages. Xak. xı ol mapa: alının tundurın achatan-1'dayın 'he made (or allowed) me to disclaim his debt' Kaj. II 176 (tundurur, tunturma:k).

VUD teptır- Hip. leg.; Caus. f. of tep-, q.v.: the tă is vocalized with dəmma in the Perf. and fatha elsewhere. Xak. xı ol kuş teptürdli: azcalə bi'l-teyr wa bi'l-nabl 'he set the bird, or the arrow, in motion' Kaj. III 397 (teptürür, teptürmek; cf. the translation of teğür-).

D tundur- (d-) Caus. f. of ĭ thn-; survives in some of the same languages, usually meaning 'to cause to rest'. Uyg. viii ff. Bud. (the prince led the old guide to an island) dərẹ tunturgali sakinti 'and then thought that he would let him rest' PP 36, 8; bir oğün sönmez tunturmaz emęgtirler (the pains of hell) 'torture him without abating or letting him rest for a moment' TT VI 446-7; a.o. TT X 95 (damaged): Xak. xı ol menli: tundurdi: næqâ'ni fi'l-rāha wa aca'mını 'he allowed me to rest and released me from work'; its origin is the word tünde: tanuflasa 'he brought' Kaj. e. 176 (no Aor. or Inf.). Xwar. xı (VU) tundur- 'to pacify, allow to rest' Qutb 193; tundür- (gil) 'to bring (a boat) to rest' Nahc. 378, 14.

S toptar- See tóđer-.

VUD tundur- Caus. f. of tön-, q.v. regarding the first vowel. Survives as tundur- in several NE languages and NC Kir., Kxz. but the semantic connection with the latter is dubious. In Kay. the word is listed among V.s with -d- as the penultimate letter, but spelt in the MS. with -t-. Xak. xı ol anq köznı tundurı: (tundurı:) 'the drug made his eye shut' (gaţfa 'aynabu); also used of anything which covers (or conceals, satora) something Kaj. II 176 (tundurur, tundurmak; -ı-t, -ı-t): xıv Muh. (? radda al-bāb 'to shut a door' kaph (VU) tundurf- 109 (only; tă 'unvocalized).

D tóđer- Caus. f. of töplit-; 'to turn (something) over, to invert', and the like. In Uyg. the word is consistently spelt toptar- (or toptdar-) although töplit- had front vowels in that language and this V. has front vowels everywhere else. Survives with the same meanings in NC Kir. töpkör-; Kxz. tökker-; SC Uzb. tünkər-; NW Kaz. tünkər-; Kk. tükker-; Nog. tükter-; SW Tkm. dünder-. Uyg. viii ff. Man. M 11 13, 5 (tik); Bud. U II 4, 10 (ağtar-); TT VIII A 5 (ugus): Xak. xı ol ayak tóđerdli: 'he inverted (qalaba) the bowl' (etc.) Kaj. 397 (tóđer-r, tóđerme:k); xıv Muh.(?) agala'l-taşch 'to turn a garment inside out' tóđür- (sic) Rif. 104 (only): Çağ. xv ff. tóđer- (spelt) vægən hordan 'to invert' San. 186r. 21 (quotens).

Trls. V. DND-

D tundurul- Hip. leg.; Pass. f. of tundur-; 'to be allowed (or ordered) to rest'. Uyg. viii ff. Bud. (by the powerful influence of this dhāranı ... alku ançulayu kelimlüş üzë tundurulma:k bolur 'being allowed to rest by all the Tathāgatas comes into existence' U II 46, 63-5 (Müller points out that the translation is inexact, the Chinese original has 'the abstruse meaning (of the doctrine) will be constantly and exhaustively explained to them').

D tóđeril- Pass. f. of tóđer-, q.v. for the Uyg. spelling. N.o.a.b. Uyg. viii ff. Bud. noted only in the prhr. ağtarulu tóđdarulu Swv. 133, 21 etc. (ağtarlı-); (Xak.) xıii ff. Tef. tóđeril/-tóđeril- 'to be overturned' 309.

Dis. DNĞ-

D taqpi Dev. N. fr. taq-; 'constriction', See taŋş. Uyg. viii ff. Bud. sēţa taqpi 'pressure and constriction' are mentioned in U II 11, 7, together with grief, anxiety, pain, etc. as among the inevitable consequences of being born; tört tuğumlugu kısac taŋşda (sic) 'in the imprisonment and construction of the four kinds of rebirth' TT IV, p. 15, footnote, l. 5.

D tanaq 'a witness' (to a statement, document, etc.); survives as tanık in this sense in NW Kaz.; SW Osm. and meaning 'mark, sign' in NE Khak.; SC Uzb. As the initial is consistently t- in Osm. the connection seems to be with tanaq- q.v., in the sense of 'to be acquainted with', and it is therefore a Dev. N. in -k (Active) not -uk (Passive). Türkü vii ff. Man. iglid kși tanuki boltumuz erser 'if we have become witnesses for a liar' Chınas. 101-2: Uyg. viii ff. Civ. all contracts in USp. and elsewhere end with the signatures of one or both parties and some 'witnesses' described as tanuk: Xak. xı tanuk el-salihid 'witness' Kaj. I 380; a.o.o.: KB türütgen
barağda törüşmiş tanuk 'the created are witnesses to the existence of the creator'

Mel. 84, 4; Rif. 190; Çağ. xv ff. tanuk tanuk / Tuh. 212, 10: Osm. xv ff. tanuk the commoner form till xvi, rare thereafter; tanuk occurring fr. xiv onwards, 'witness; evidence, proof'; c.i.a.p. TTS I 672; II 874; III 665; IV 735.

D tağuk Pass. Conc. N. fr. tap.; 'parcel, bundle', and the like. Survives in this sense in NC Kır. taŋık. Xak. xi taŋuk the word for 'a gift (hadiya) which is brought out to kings (when they are on a journey) and the like'; it contains food and brocades (dibabi): taŋuk the word for 'any piece of brocade which is given to a man who strikes the ball through the goal at polo'; taŋuk the pieces of silk (al-harira) which are fastened to the heads of lances and standards in war time / Kas. III 365: KB (the world is at rest now that this monarch has mounted the throne) anin ḫu tion yanın taŋuklar tūze 'therefore the world has set in order and sent gifts' 93; o.o. 99; 5951 (aqlı-)

D tınıq N.Ac. fr. 1 tın-; 'breathing, breath', N.o.a.b. Xak. xi sözkel tınıq: artaq bi'sa tanaʃfaʃ-ul-marid 'the sick man had difficulty in breathing', from the phr. er ulug tındı: 'the man breathed a deep sigh' / Kas. II 40, 13: n.m.e.: Xwar. xiv tınıq 'breath' / Qubt 193.

*tuñaq 'hoof'; medieval and modern forms prove that the centre consonant was -n- although even in Türkü (see tuyağlıq) it had already become -y-; the Türkü and Tuv. forms suggest that the second vowel was originally -o-. Survives only (?) in NE Kız, Kolb., Leb., Şaq. tuyagq; Tuv. duyug; SE Türkü, NC Kır., Kızxl. tuyag; SC Ush. tuyok; NW tuyag; SW Tkm. tuyag. See Dorfer II 901. Xak. xi tuyag al-ḫāfr 'hoof'; one says at tuyaglı: (sic) 'a horse's hoof' / Kas. III 165: Muh. (h.) ḥāfr 'a horse's hoof' / tuynak (unvocalized) / Rif. 170 (Med. 69, 14 tırmak): Çağ. xv ff. tuwağ tımak 'hoof' / Tuh. 224 (quotn.); tuynak bu daxı tırmak 225 (quotn.); tuwağ 'a quadruped's hoof' (sum), also called tuynaq / San. 187, 19 (quotns.); tuynaq/tuynak 'a quadruped's hoof, or nail' (naxun); also called tuwağ do. 188r. 20 (quotn.): Xwar. xiv tuynak 'hoof' / Qubt 185; Nahc. 209, 4; tuynak do. 55, 3: Kıp. xiii hāfr 'a horse's hoof'; used today in the prayer aşın tuynakina: taş tıkunmasun 'may a stone not injure your horse's foot' / Tuh. 67: xv hāfr tuyagı (sic, in margin in second hand tuynak) / Tuh. 13a: 4: Osm. xiv-xvi (only) duynak also spelt tuynak, duynak, ḥıynak; fairly common / TTS I 235; II 333; III 680; IV 219.

D tınıq- See E bınq-

Tris. DNG

D tonağlıq: Hap. leg.; Conc. N. fr. tona-; there is in this passage a v.l. tonangq, q.v. and this may be an error for that word. Uyğ. viii ff. Bud. (weaving gives people useful things) keşq tonangu ulat 'wearing apparel, clothing, etc.' / TT VI 392.


D tanulkluk A.N. fr. tanuk; 'a statement by a witness, evidence', etc. Survives in SW Osm. tanulkluk. Xak. xı tanulkluk al-şahāda 'evidence, testimony' / Kas. I 503: KB tellinlī bezedi tanulkluk bılı 'God' adored my tongue with the power to bear witness (to Him) 386; tanulkluk birlur 1021: xiiii(?) / At. senin barılıkina tanulkluk birlur 'bears witness to Thine existence' 5; Tef. tanulkluk 284: Çağ. xv ff. tanulğ/qtanulkluk şahada wa gwisq (Hend.) / San. 164v. 14 (quotn.): Xwar. xiv tanulkluk (usually with bér-) / Qubt 170; Nahc. 277, 14: Kıp. xiv şahada danulkluk vêr- / Bul. 508: Osm. xv ff. tanulkluk/tanlkluk usually with vêr-; c.i.a.p. / TTS I 674; II 875; III 665; IV 735.

D tanımqar: Hap. leg.; Ger. of tan- used as a N. Uyğ. viii ff. Man. tört etil teşirlerde tanımqar 'denials of (the existence of) the four divine kings' / M II 11, 5-6.

Tris. V. DNG-

D tanılqla- Hap. leg.; Den. V. fr. tanq; 'to feel constricted' or the like. Uyğ. viii ff. Bud. the Chinese phr., speaking of a gift which is offered, 'do not blame it, or find it strange, because it is small' is translated as têp tanıqlayu yarlıkamazun / Hien-tr. 1846.

D tanukla- Den. V. fr. tanuk; n.o.a.b. Uyğ. viii ff. Man.-A tanuklayu sav bérdir 'he gave oral evidence' / M I 19, 14; Bud. kértgünülğ köpülğ tanuklayur 'produces evidence that he has a believing mind' / TT V 22, 35-6; o.o. do. 22, 31; Swm. 137, 11 etc.

Dis. DNG

PUD tepgil Hap. leg.; unvocalized and the first letter undotted, but the first word in a section which also contains segek, etc. and so no doubt Dev. N. fr. tep- q.v. Xak. xı tepgil al-ẖaww 'the atmosphere' / Kas. III 366.

D tüneq (d-) Dev. N. (Conc. N.) fr. tüne-; 'prison', lit. 'a dark (place)'. N.o.a.b. / Uyğ. viii ff. Bud. Sanskrit adhikaranaka 'official, jailer' tönökçil (possible alternative reading tönökçik) / TT VII C.4 may be the N.Ag. of this word): Barsğan xı tüneq al-sen 'prison'
Kağ. I 408: Xak. xı KB bu dunyâ tünek ol ‘this world is a prison’ 5423; xiv Muh. (in the list of buildings) al-habs ‘prison’ tünek Mel. 76, 1; Rif. 179.

PU'D tegüç Iap. leg.; the first entry in a list of words containing four consonants of which the second is -q- but spelt in error tegür; N.I. fr. tep-, meaning lit. ‘something which rises in the air’. Xak. xı tegüç kull şay ‘murtaşi qadr mifı dirâ’ nåhıw altafı‘l-qıdr wa‘gavırhi’ ‘anything which stands to the height of half a cubit like a tripod for a cooking pot, etc.’ Kağ. III 381.

PUF değel Iap. leg.; dâl unvocalized; in the same list of words containing four consonants of which the second is -q- as teğeq under the heading -L, but like it w. only one kâf. The d- indicates a l.-w. prob. Iranian. Xak. xı değel al-kü/bura ‘a knuckle; a knot in a (corn) stalk’ Kağ. III 384.

Dis. V. DNG-

D teğer- Iap. leg.; Trans. Den. V. fr. I tep; in a list of V. w. four consonants, the second -q-, written teğer- but w. traces of a taqûd over the -q-. Cf. teğel-. Xak. xı bir neş birke: teğerdî: ‘âdala baynt-şey’ ayn ‘he equated (or balanced) the two things’ Kağ. III 390 (teğerür, teğermek).

Dis. DNL

D taqîl Iap. leg.; Pass. Dev. N./A. fr. tap-; lit. ‘cordon or the like. Xak. xı taqîl keyîk al-sabû/wâldí fi yadâyhi xü %@ ‘as a gazelle with stripped legs’; also used of other (stripped) things Kağ. III 366.

D taqila: See I tap.

D tüne: See tüm.

D tünîg P.N./A. fr. tîm; ‘a living creature’, human or animal, as opposed to an inanimate object; a standard Bud. technical term, but not a Moslem one. N.o.a.b. Türkî viii ff. Man. beş törlüg tünîg ‘five kinds of living creatures’ Chius. 58–9; do. 86, etc. (turanîg) a.o.o. Uyğ. viii ff. Man. amari tinlîglar ‘some living creatures’ TT III 92; a.o.o.: Bud. tünîg is very common; often used correctly for ‘living creature’, but in many passages w. the more restricted meaning ‘human being’: (Xak.) xı(?) KBî/IP açın kødîz hazîr kamûq tünîgî ‘he never leaves any living creature hungry’ 5; xı(?) KBPP kamûq tinlîgîlarka rûzi bérgen ‘giving their daily food to all living creatures’ 3; xiv Muh. al-‘aywân ‘living creature’ (opposite to ‘inanimate’ 6;let) tünîg Mel. 45, 6; Rif. 158.

D tonlûg (d-) P.N./A. fr. ton; ‘clothed; having . . . clothes’. Survives in some NE languages w. phonetic changes. Türkî vii yalûp boðûnûg tonlûq kitâm ‘I clothed the naked’ 1 E 29, 11 E 23; viii ff. uzun tonlûq ‘wearing long clothes’, i.e. ‘woman’ (the original theory that this meant ‘man’ has long since been disproved) IrkB 47: Man. uzun tonlûq Chus. 117; Uyğ. vii ff. Man.-A erîl uzun tonlûglî ‘a man and a woman’ M I 15, 16; yürüp tonlûq ‘wearing white clothes’ M III 30, 10–11; Bud. uzun tonlûq USp. 104, 8–9; Civ. ditto TT VII 26, 1; 37, 5: (Xak.) xiv Muh. (in the grammatical section) dî tuvâ ‘clothed’ tonlûg/tonlûq Mel. 10, 9; tonlûq: do. 10, 11; tonlûq Rif. 83.

D tonluk (d-) A.N. (Conc. N.) fr. ton; ‘something connected with clothing’, normally ‘an allowance for the purchase of clothing’. Survives in SW Osm. donluk; Tkm. do: nluq; a l.-w. in Pe., see Doerfer II 990. Xak. xı Kağ. II 11 (kis-); n.m.c.: Kip. xiv câmikya ‘wages’ (lit. ‘clothing allowance’) (1) donluk (sic) Bül. 6, 13.

D teğîl P.N./A. fr. 1 tep; ‘equal to; equable’, and the like. Survives in SW Osm. denîl/depîl. Uyğ. viii ff. Bud. (if a man knows) bir padakça teğîl nom ‘as much (Buddhist) doctrine as a single verse’ (Sanskrit l.-w.) U III 29, 16; neçe teğîl ‘how great’ (is the strength in the Buddhâs’ bodies?) do. 73, 2; a.o. TT X 345; mapa teğîl kislî ‘a woman like me’ TT X 490; Sanskrit sopeksâyan ‘equipped with tranquillity’ (birle: teğîler: TT VIII A.21; upekşâ ‘tranquillity’ teğîl (for teğîlk) do. 34: (Xak.) xı(?) ‘Tef. anca teğîlp ‘as much as that’; munça teğîlp ‘as much as this’ 299.

(D) tûlîk ‘the smoke-hole of a tent’, hence, by extension, ‘window’ and the like; syn. w. tûlînûk, q.v., which is older; morphologically obscure, an A.N. (Conc. N.) fr. *tûn which may ultimately be connected etymologically with tügîlînîk. Survives in such NE forms as tûndîk/tînnîk; SE Tar. tüngînîk; Türkî tüngîlîk; NC Kir. tîndûkî; Kxz. tündûkî; L.-w. in Pe. and other foreign languages, see Doerfer II 988. Uyğ. xiv Chin.—Uyğ. Dict. ‘window’ tüngîlîk Litgeti 271; R III 1545: Xak. xı tüngîlîk al-karwâ ‘a dormer window’ Kağ. III 383; o.o. II 18, 11; III 120, 23 (1 ëlî); III 127 (2 to:q); xiv Muh.(?) rawzana ‘dormer window’ tüngîlîk Rif. 179 (only): Çağ. xiv ff. tüngîlîk ‘a window (rawzana) in the top of a nomads’ tent which they close in cold and rain and open to let out the smoke when they light a fire’ Vel. 223 (quotns.); tüngîlîk (spelt) rawzana-x sâna Son. 1877. 15 (quotns.): Xwar. xiii(?) (the walls of the house were gold) tüngîlîkleri (sic) dük kümüsdîn ‘and its windows of silver’ Oğ. 249: xiv tüngîlîk/tüngîlîk ‘smoke hole, dormer window’ Quth 190; tüngîlîk Nahe. 19, 12; 43, 6: Kip. xiv tüngîlîk dawir-l-qâ’a ‘an upper storey of a house’ Id. 40: xiv rawzân ‘dormer window’ (baca; in margin in second hand) tüngîlîk Tuh. 17a. 2; 30bâk ‘lattice window’ tüngîlîk Tuh. 21a. 12.

Dis. V. DNL

D taqîl- Pass. f. of tap-; ‘to be bound, constricted’, and the like. S.i.s.m.l. Uyğ. vii ff.
Bud. kisılur taşlur ersoner 'so long as they are imprisoned and constricted' (in the imprisonment and constrictions of the four kinds of rebirth) TT IV, p. 15, footnote, l. 5 (see tağî); Swv. 586, 14 (sikil-)—this word has been read teğîl- and translated 'to descend' in a phr. transcribed iliksiz sansarda berũ bèş ajuī içinde aşa teğîl TT IV 4, 19 ff. owing to a supposed antithesis to ağ- 'to rise'; the phr. obviously meaning 'being ... constricted within the five forms of existence' since (the beginning of) the immemorially old chain of rebirths (Sanskrit samsāra); ağã, too, seems to be a mistranscription either for aca 'flowing' (see ak-, the word has a technical Buddhist meaning) or perhaps ağ(î)'grievously': Xak. xi apär soz: tanulûd: u'dâr (MS. in error aw'a'sâ) ilyahîl"-kalâm 'the statement was suggested to him' Kaş. II 130 (tanulur, tanulûk).

D tanul- Pass. f. of tanu-. q.v., in this sense Hap. leg., but tanul- 'to be known', etc. s.i.m.m.l. Xak. xi aper soz: tanulûd: u'dâr (MS. in error aw'a'sâ) ilyahîl"-kalâm 'the statement was suggested to him' Kaş. II 130 (tanulur, tanulûk).

D tinul- (d-) Hap. leg.; Pass. f. (used only Impersonally) fr. 1 tin- Xak. xi empektîn tinîld: ustürha mina'l-mihiwa w'al-anî 'there was a respite from pain (Hend.).' This Verb is Impersonal (mâ lam yusamm fâ'îhiluh mina'l-ilkîl-lâsim); there are many similar ones in this language; no Impersonal V. can be derived from an Intrans. V. in Ar., but there are many in Turkish, for example evke; barîldî: 'there was a movement into the house' and tağdîn enîldî: 'there was a descent from the mountain' Kaş. II 130 (tinulur, tinülûk).

D tüpül- Pass. f. of çüpl-; 'to be disappointed, disillusioned; to despair, give up hope (of something Abl.).' Survives as tüpül-çüplü, same meanings, in NC Kız., Kız.; NW Kk., Nag. Xak. xi er iştîn tüpülî: 'the man despairs (ayısa) of the affair' Kaş. III 395 (no Aor. or Infinit.); attîn emîldî: sen tüpülî (sic) 'now give up (any hope of getting) the horse' I 74, 19: KB bu iştîn tüpülî 'give up this affair' I 1105; o.o., same meaning, 1220, 2111, 2121, 3793, 4612, 4792: Kp. xv ya'îsa mina'l-yâ's 'to despair of' tüpûl- Tuh. 39a. 11 (in margin in second hand tüpûl-).

D 1 taşla:- (d-) Den. V. fr. 1 taq; prob. only in the phr. taşla- toşla- 'to dawn; (of dawn) to break'. N.o.a.b.?; the usual phr. is taş at- Türkî VIII ff. Ḣkb 26 (1 taq): Uyg. VIII ff. Bud. taş layal urken PP 31, 7.

D 2 taşla:- Den. V. fr. 2 taq; originally Intrans. 'to wonder, be surprised'; hence Trans. to find (something) wonderful, to admire (it) and thence 'to admire (something) more than (other things), to choose (it)'. Survives for 'to be surprised' in NE taşla-/tağna-; SW Osm. tağla-; and for 'to pick out, choose', with some extended meanings in NC Kız. taţça-; NW Kk., Kumyk, Nog. taşla-; in these latter languages and NC Kir. 'to be surprised' is taşlan-/taşdan-. Uyg. viii ff. Man.-A [kap] taşlayurmen 'I am surprised' M I 37, 23; taşlap do. 21 title: Man. Türkîan 'àktûhe 'wonderful' taşlap- guluk TT IX 38: Bud. muşadip taşlap being disturbed and astonished' Ü III 72, 22; TT X 21; Swv. 604, 1; körklerin taşla- 'admiring (or being surprised by) their beauty' PP 43, 3; à.o. do. 71, 3 (1 tr): Xak. xi er iştîq taşla:ta: tâ'acca'îl-racul mina'l-amr 'the man was surprised by the affair' Kaş. III 403 (taşlaar, taşla:ma:k) KB (when you closed your eyes) ozüm taşladım 'I was surprised' 648: XAK. (if do. 215: Xv Rûb, o nûrni taşlap hayrân kaldi 'he was astonished by that light' R III 811; Müh.? ta'acca taşla: ta-f. 106 (only): Çag. XV ff. tanla:- (p.-miş; sic) temiyiz et-farq ma'nâsîna; aqra- bil-; ixiyîr et- 'to distinguish; to understand, know; to choose' Vel. 179 (quotn.: the second meaning due to confusion with tanu-); taşla- sarzanî hârdan wa ta'n wâ ta'âbîx 'to blame, reproach', Tâli'-i Haravî's translation pîdîdan corrected Sun. 162v. 27 (the correction is just, the word was mistaken for taşp-, but San.'s own translation is false and apparently a mere guess; e.g. Kaş. VIII 90); taşla- taçca taşla- ta-f. 170: Kom. XIV 'to be surprised, to wonder' taşla-; 'to choose' taşla- CCI, CCG; Gr. 234 (quotn.): Kp. xiv ta'acca taşla- Hou. 38, 19: taşla- ('with -p-') itd. 16: XV 'to wonder' taşla- Tuh. 26a. 13: Osm. XIV ff. taşla- (occasionally taşla-) 'to be surprised, to wonder'; c.i.a.p. TTS I 178; II 259; III 168; IV 190.

D teşle:- (d-) Den. V. fr. 1 teq; 'to equate, weigh, compare,' and the like. S.i.m.m.l.g.; in SW Tkm. deşle-; Osm. denkîle- is disturbed by a supposed connection with Pe. danq which is a l.-w. fr. 1 teq. Cf. teşger-. Uyg. viii ff. Bud. kamaş suturlarîq teşle- mek atîq ilgî 'the criterion called "weighing all the sûtras"' Hiien-ts. 1833: Xak. xi bir neî bîrke: teşle:di 'adala boyanra' lar daş'ayn 'he balanced the two things' Kaş. III 403 (teşleer, teşle:me:k); (the Chinese emperor has a great deal of silk brocade, but teşleme:di: irmaq: does not cut it without measuring it first (pall muqaddirin(n)) I 427, 6: KB ûnma:si: ya:ğî: tî:le:mi:si: on ilkî mi:ç er së: ükûs së: tî:mi: 'an experienced general assessed (the value of) his troops and said "an army of 12,000 men is too big an army"'; 2334; (a general must first get an informer and find out from him about the enemy's morale and ajar teşlese 'assess it by that (information)'; 2352; (he heard your words and) ükûs teşle:di 'weighed them carefully' 4979: Çag. XV ff. teşlep- (apparently
deliberately so spelt, 'to be conjugated in the same way' (as téğeş-), but with -1-; but Co-op. f. tégeş- follows immediately musavvî şudan 'to be equal' San. 220r. 6: Xwar. xiv kara kırkipiğ nawk tepelmes 'an arrow is not equal to your black eyelashes (in straightness)' MN 276 (perhaps metri gratia, tegelenes would not scan).

D tugla- (d-) Den. V. fr. *tîp; it has been suggested that this is the tîp listed above, it is perhaps more likely that it is Chinese t'ing 'to hear, listen' (Giles 11,290; Pulleyblank, Middle Chinese t'eng), but the d- and back vowels make this difficult; properly 'to listen to (something Acc.)', but often used for 'to hear' (properly eşid-). S.i.a.m.l.g. in NE Tuv. diŋa-; SW Az., Osrn., Tkm. dıple-. Tüktürk vii (begs and people) but savımin egdëtî: eşid katıgdi: tugla: 'hear my words well and listen to them carefully' I S 2 (spelt with front t- and back -1-): vii ff. IrkB 58 (2 ôç): Uyğ. viii ff. Bud. eligli oren kasıuruq tıp-lazunlar 'let them fold their hands and listen' U I 22, 12 ff.; edgü nom tuglalâgı bolgây erki men 'I shall no doubt listen to the good doctrine' U III 29, 4-5; a.o.o.: Xak. xi er söz tugla:- 'the man listened (taggâ) to the statement' Kaş. 111. 113 (tuglar, tıplama según o. o. 648, 4979, 5433 (təпка:-): xiiii (3) Tef ditto 304: Çağ. xv ff. tugla- (spelt) sanidaw on gaçer-i suxun kardan 'to hear; to ponder deeply on a statement' San. 2011. 22; diŋa- (spelt) same meaning as tugla:- do. 226v. 28: Xwar. xii- dıple- 'to listen' Ali 26, 51: xiv (VU) tugla-ditto Qub. 103: Osm. xv and xvi diŋ (dûn/dûn) dıple- 'to eavesdrop'; in several texts TTS I 209; II 302; III 196; IV 226.

VUD tugla- n.0.a.b. in a Mairisisim fragment; Den. V. fr. *tîp which might be an onomatopoeic like 3 tog (3 tug) but is perhaps more likely to be a Chinese l.-w.; the meaning must be 'to flog' or the like. Uyğ. viii ff. Bud. bergen kägalîn tokir toplayur erdimiz sheğg. temirliq beren ... toplayurlar] we've have beaten and flogged() with whips and willow rods, ... they flog() with an iron whip, TT IV, p. 18, note B7, 2-3.

D tuglat- Hap. leg.; Caus. f. of 2 tugla-:. Xak. xi ol menë: tuglat: awwqanî fîl'-acah wâ a cabani dalîka 'he astonished me and made me wonder at that' Kaş. 111. 358 (tuglatur, tuglatman): Çağ. xv ff. tugla-tuglat: mat'un sâxtan 'to cause to be rebuked' San. 163r. 15; see 2 tugla-:).

D tugla- (d-) Caus. f. of tugla-; s.i.a.m.l.g. Xak. xi ol mapa: söz tugla: asma'ani'î- kalând wâ astaçgânî ilâyi 'he made her hear the statement and listen to it' Kaş. 111. 359 (tuglatur, tuglatman).

D tegelen- (d-) Refl. f. of tegelen-; n.o.a.b. Uyğ. viii ff. Bud. igliğeriğ emlep ûdu-türgell uğulukın tegelenip 'estimating his own ability to treat and cure the sick' Swv. 597. 3-4: Xak. xi er üsin teplendi: dabbara'lar- racul fi amrîhi 'the man put his affairs in order' (or took stock of his affairs?) Kaş. 111. 300 (teplenir, teplenmek).

D taplaç- Co-op. f. of 2 tugla-: n.o.a.b. Xak. xi kışleri bu: 1s1g tuglaç: 'the people were (all) astonished (tacca'daha) at this affair' Kaş. 111. 113 (taplaçur, taplaçmak; verset): Xwar. xv tuglaç- 'to be astonished (collectively)' Qub. 170; (Kom. xiv 'to examine, investigate tanlaş- CCI; Gr. seems to be a mis-spelling of tegel-').

D teleş- (d-) Recip. f. of teşe-; s.i.m.l.; NE Tuv. deñeses-; SW Osm. denkles-. Tkm. deleş-; Cf. teges-. Xak. xi bir neç birke: teleşdi: 'one thing balanced (ta-đala) the other' Kaş. 111. 113 (teleşür, teleşmek): Çağ. xv ff. teleşme- (spelt) musâwât cutan ve bâlam musavî şudan 'to reach equality; to be equal to one another' San. 2011. 6: (Kom. see talaş-).

D tugla- (d-) Recip. f. of tugla-: n.o.a.b. Xak. xi ol menî birle: söz tuglaedi: 'he competed with me in listening to a statement' Kaş. 111. 358 (tuglaçur, tuglaçmak): Xwar. xiv (VU) tugla- 'to listen to one another' Qub. 103.

Tris. DNL

VUD topalâği Hap. leg.; P.N./A. fr. topa:- Uyğ. viii ff. Bud. (his life becomes long; he is free from disease) meplîg topalüg bolur 'he becomes happy and capable of heroic deeds' U II 45. 56 ff.

D tegelenç/telençü (d-) 'the kite' (a bird); imperfectly vocalized but best so transcribed and regarded as Dev. N.s fr. telege:- in the sense of 'a bird' which hovers or balances itself (in the air). Survives in NE Sâh. Şor telegen, teleglen; Lèb. telegen; Khak. telegen; Tuv. deledigen; NW Kunyuk tüğüen SW Osm. dülengêx. Xak. xi telegen: al-hida'a 'the kite', a (kind of) bird Kaş. 111. 388: Oğuz xi telegenç 'the kite' Kaş. 111. 388.


Tris. V. DNL:

D) üçer:— Hap. leg.; Den. V. fr. *tugi: an onomatopoeic, prob. tügü elongated to avoid confusion with tügä:— the inf., originally -mek was corrected to -mak and at the same time a minute fi' was written over each ti'. Xak. xi neq tügä:ld: 'a heavy object like a mortar (al-minház) made a noise (sawoata) when it fell to the ground' Kaş. III 404 (tügäla:; tügälama:k).


D) tügüldür:- Caus. f. of tügül:-; survives in NC Kır. tügüldür- (also tügült:-; Kzx. tügült-) and NW Kk. Xak. xi KB tügüldür:di aydıy yana kelmé tęp 'he discouraged him and said 'do not come again' 3865.

Dis. DNN

PU tağan the first letter is undotted and unvocalized in the main entry, which entirely follows the heading -N in a list of words containing three consonants of which the second is -ğ- and the first anything except y-; as for practical purposes b- never precedes -ğ- in Xak., the word can hardly be anything except tağan. In the second occurrence the first letter is y- but this certainly is an error. The translation suggests that it was 'a hooded crow, Corvus cornix', or 'a jackdaw, Corvus monedula'. In modern languages these birds are called ala (alaca, etc.) karga. Xak. xi tağan al-ağı: mina'll-ğibân 'a white-headed crow', that is one of which only the head is white' Kaş. III 376; kuzgün tağan (MS. yapan) al-rudaf wa'll-furbál-ı şam 'the raven and the white-footed (sic) crow' III 240, 26.

Dis. V. DNN-

D) tağın- Refl. f. of tağ:; s.i.s.m.l. with the same meaning. Xak. xi er başın tağında: 'the man wrapped (ta'asaba) his head (in a turban, etc.) doing it by himself' (infarada bi-fi'lilihi) Kaş. III 395 (tağınur; tağınmak:).

D) tonan- (d-) Refl. f. of tonan:-; 'to dress oneself'. S.i.s.m.l. with the same meaning; SW donan- means rather 'to ornament or deck oneself', and, of e.g. a ship 'to be fitted out, equipped, decked with flags'. Xak. xi KB kurumus yiğçalar tonanı yaşıl 'the dry trees have decked themselves in green' 67: Kip./Tkm. xv tazawwaga 'to be adorned' (Kip. bezen- and) Tkm. tonan- Tuh. 10a: 6; Osm. xiv ff. donan- (? and tônan-) 'to adorn oneself'; in several texts TTS I 218; II 316; III 205.

Tris. DNN

D) tonanğu: (d-) Conc. N. fr. tonan-; n.o.a.b. Uyg. viii ff. Bud. (if he provides him with food and drink) tonun tonanğusün 'his clothes and clothing' Kuan. 86 (also U II 15, 13); a.o. TT VI 392 (tona:ğu:).

Dis. DNR

tüür (d-) the antonym of bösük, q.v.; originally probably 'a tribe (or member of a tribe) to which daughters could be given in marriage', but in the actual texts 'a person who actually is, or properly could be, a relation by marriage'. Survives in this, and some extended, meanings in SW Osm. düür and Yakut tüür (Pek. 2899). Uyg. viii ff. Bud. PP 64, 6 etc. (bösük): O. Kir. ix ff. (in a long list of 'partings') tüürime: adırdılm 'I have been parted from my relations by marriage' Mål. 11, 7: Xak. xi tüür ahmâ'ul-mar'a 'a woman's relations by marriage', that is brothers, father, and mother (-in-law) Kaş. III 362; tüür kadın boluştı: 'qadâ ma'i 'qadâl-muşahara he became my relation by marriage' II 110, 3; tüür al-sîhr 'brother-in-law' III 372, 6: Osm. xiv düür 'brother-in-law' in two texts TTS I 241; III 225.

tepri: a very old word, prob. pre-Turkish, which can be traced back to the language of the Hsiung-nu, III B.C., if not earlier. It seems originally to have meant 'the physical sky', but very early acquired religious overtones and came to mean 'Heaven' as a kind of impersonal deity, the commoner meaning in the earlier texts. It was the normal word for 'God' in Man. and Bud. texts and was retained in this sense in the Moslem period, although it is rare in KB, where the normal word for 'God' is hayat, and was later largely displaced by l.-w.s like Allâh and xudâ. An early l.-w. in Mong. as tegeri (Haenisch 148, Kow. 1697; but often spelt tpir, as in Turkish, in religious texts and always dpir in the P'ags-pa texts). S.i.a.m.l.g., in NE often in the Mong. spelling, in SW Az., Osm., Tkm. tpir, this is prob. an old Oğuz pronunciation, but it is impossible to discover when the change occurred; a l.-w. in Pe. see Döerfer II 944, where it is discussed at great length. Türkî viii tepri: ne common in üzé: kök tepri: aşra: yağız yer klindukda: 'when the blue sky above and the brown earth below were created' I E 1, II E 2 it clearly has a physical sense, but this is rare; it is more often used in a religious sense, e.g. tepri: yarlıkladukun üçün 'because Heaven so commanded' I S 9, II N 7, and even as a sort of tribal deity in üzé: Türkî tepri:ši: the Heaven of the Türk on high' I E 11, II E 10: viii ff. tepri: is fairly common in IrkB, both in a physical sense, e.g. (a hawk) tepri: din (sic) koçi: . . . kapmîs: 'swooped down from the sky' 44; and in a religious sense, e.g. ala: atîg yol (or yul) tepri: men 'l am the god of the road (or the spring) riding on a dappled horse' 2: Man. tepri (consistently spelt tpir in all scripts) is very common; yər tepri: yok erken öğre 'when earth and heaven did not yet exist' Chuar. 162-3 it has a physical sense, but nearly always means 'God' or 'divine': Yen. üzé: tepri: yarlıklad: Mal.
it then he became in address not only to Gad but also to superiors; 
which is more often used in a physical sense, e.g. tepri kağıt açılmış 'heaven's gate has been opened' TTI 144: O. Kir. ix ff. kök tepride: kün ay 'the sun and moon in the blue sky' Mal. 10, 3; 45, 5 and tepri: elим 'my divine realm' do. 3, 2; 14, 3 etc. are included in the list of 'partings' in funerary inscriptions: Xak. xi tepri: Allâh 'azza va salla 'God, to Him belongs glory and power' (prov. see tapuğaç; verse). 'The unbelievers (al-kafara) call the sky (al-sama) tepri: and, also anything which is great in their eyes, like a big mountain or big trees, and for this reason they worship such things Kas. III 376; many o.o. translated 'God': KB the standard words for 'God' are bayat and uğan but tepri occurs in 44, 02, 6176 (erkl): XIII (?) At. tepri is not used in the text but occurs in glosses on quln and uğan; Tsf. tepri-(ğâ) 'God' 285, 289 (tepri: xiv Muh. Allâhû l-qâ'ei 'almighty God' tepri: Mel. 12, 15; uğan tepri: Rft. 87; Allâh tâ'ala tepri: 44, 4; 137; Çağ. xv ff. tepri (spelt) cânâh-î bâri tâ'âla 'the Creator' Son. 2027. 26 (quot.): Xwar. xii(?) kök (VU) tepri 'blue sky' Qğ. 60, etc.; teprini calbargüda 'while praying to God' do. 50: xiv teprî-(ka)/teprî-(ke) Qub 170; (VU) MN 1: Kom. xiv 'God' tepri common CCI, Ç/G; Gr. 241 (quotns.): Kip. xiii Allâh subhâhnu va tâ'âla tepri: (and in a dialect which only a few people know uğan) Hou. 3, 12: xiv tepri: ('with -ğ-') Allâh Id. 40; Allâh callâ dâkûhnu tepri: Bul. 2, 9, xv li-acâllî 'for God's sake' tepri: üsun (sic with -ğ- for -ń-). Kâv. 43, 8; Allâh tepri Tuh. 3b, 10; 41b. 6; Osm. xv ff. the pronunciation was prob. always tepri, the A.N. taprîk is noted in xv TTS 11167.

Vu tepra: Hap. leg. Xak. xi tepra: wasaxûl'-
badan 'on the body' Kas. III 378.

D tögré: Adv. fr. *töp, see töpdîl; n.o.a. Xak. xi (after topra) one says er öbre: (sic) yattî: istalqâl'-racûl 'alâ gâfahâ 'the man lay on his back' (i.e. face upwards); and one says er tögre: tüştî: akhabba-l-racûl 'alâ tâvahû 'the man fell on his face' (i.e. face downwards) Kas. III 378.

St türa: See türaq.

D teprim 'my God' occurs in Uyg. as a form of address not only to God but also to superiors; it then became in Uyg. Bud. an element in the P.N.s of princesses; in Pfa. 8, 12 the list of names at the end of the document is headed by 15 names of princesses, each ending in teprim, followed by the names of various men, the first an el ogesi. Cf. terim.

DIS. V. DNR.

E teper- See teper-

(VU) tepür- Hap. leg.; Caus. f. of tep-,-g.v.: cf. tepît/-teştür-. Xak. xi: er ok teşürlü: 'the man shot his arrow upwards towards the sky so that it disappeared from view in the atmosphere'; also used when he launches a (hunting) bird (azsala'î-fâ'îr) from his hand to make it soar Kas. III 302 (teşürlûr, teşürlmek; completely unvocalized; first letter undotted everywhere, but must be t-).

D tûner- (d-) Intrans. Den. V. fr. tü'n; 'to be, or become, dark'. S.i.s.m. Uyg. viii ff. Bud. yörügel tünermişlerke yaruk yaşuk okutu yarlarak ertl 'he designed to communicate light (Hend.) to those who were in the dark about the interpretation (of the scriptures)' Hien-itz. 1917-2: Xak. xi tünderi: yêr 'the place was dark' (azlama); also used of time (al-sama) Kas. II 86 (tûnerûr, tünermek) KB tünderi yarumaz kârâglî karak 'my seeing eyes have become dark and no longer shine' 374; tünermegê erdi yarumîs kün-e 'the bright day would never become dark' 696; o.o. 1520, 5018.

E teñir-: Hap. leg.; this V. occurs in a Chapter in which the order of words should be determined by (1) the last consonant; (2) the second consonant (3) the first consonant; following savrä-, sekeri-, semrri-, sanri-, and preceding kevve-, kökrê-, külre-; there are in any event errors in the arrangement and from time to time after (1) the order seems to be determined more by (3) than by (2); in any event teñiri- could not properly follow sanri-: or precede kevve-. The second consonant is fairly clearly -n- in the facsimile, but in a word which was almost certainly unknown to the scribe this might well be a misconception of -f-, for -v-; tevve- would in fact suit the meaning well, if taken as cognate to tevülr- although the morphological connection is obscure. Xak. xi annî başi teñirdî: axada ra'sahu hâl-davîr 'something like dizziness attacked his head', that is when sleep overcame him and he resisted it and there resulted a feeling of ants crawling in his head for lack of sleep Kas. III 282 (teñirîr, teñirîmek).

Tris. DNR

D teprici: N.Ag. fr. teprîl; 'a preacher of God'. N.o.a.b. Türkî viii ff. Man. (if we have sinned against the gods of light, the pure doctrine and) teprici nomci arîq dantarlıarka 'the pure Elect who are conscious of God and of the doctrine' Chus. 312-5; a.o. do. 135-6 (artîç-).

Man. *TT III 170* (üstel.-): Bud. têprîdêm
suv 'holy water' *U III 38, 28*; têprîdêm xwa
çecek 'holy flowers (Hend.)' *TT V 10, 104; 
X 154; têprîdêm kiz azu têrî oğlanî
'a divine maiden or son of God' *TT V 12, 
127; o.o. *U II 28, 1–2; TT X 494 (uğüşlug)
etc.: Civ. *TT I* (orhan-).

S tîprakîh See tîprakîh.

I. tûnerî (d-) N./A.S. fr. tûner-; 'dark, 
darkness'. Survives in NE Tel. Türkû ÑIi ff.
Man. yarûk tîltizin ... tûnerî tîltizin
'the root of light ... the root of darkness'
Chuus. 161–2; tûnerî sürûj 'drive away the
darkness' *M III 5, 4; a.o. do. 19, 9 (i) (I
öçes-)': Man.-A kariğân tûnerî 'black and
dark' *M III 9, 1: Man. tûnerîk yerîeke
tapunuğmalar 'those who worship the
monsters of darkness' *M II 11, 7: Xak. xi
tûnerî gêrî any dark (mûrtû)n place'; and
'the grave' (al-gâbir) is called tûnerî; one
says er tûnerîğke kîrdî: 'the man has
entered the grave' *Kâz. I 488: KB (I was in
darkness (karağû). He made my night
bright.) tûnerîğde erdim 'I was in the dark
of night', (He

D töpçgê: 'a tree trunk'; prob. an old word
ending in -ge; there is no convincing etym-
ology for it, but Zayî, in his note on *Bul.*
may be right in seeing NE Bar. toqok 'tree-stump'
as a cognate word. Uyg. ÑIi ff. Bud. Sanskrit
citâyâm 'on the funeral pyre' tûpoçgê:
ûkînde: (spelt tûporkû tûgînde; lit. 'a heap of
tree-trunks') *TT VIII D.29: Kip. xiv al-
gurma 'tree trunk' tûnerîgê: (ti' unvoiced
abeled) *Bul.* 3, 13.

D têprîken: Den. N./A fr. têprî: 'devout,
pious'. This is clearly the right meaning,
not 'sacred, divine' as originally suggested;
normally applied to rulers. Türkû ÑIi têprîken:
the term used in *Ongin* 5, 6, 8
for the ruler to whom the person com-
memorated in this inscription was subject:
ÑIi ff. Man. Teprîken *TT II 6, 29* is a short
title for Bûgû Xan Teprîken do. 10, 80:
Uyg. ÑIi ff. Man. bûrxan têprîkenimiz
bûgû (?kutuç)na perhaps a royal title
*M III 36, 1 (i) (M I 31, 1 (i)); têprîken kuncûy
'devout consort' do. 4 (ii) (4 (i)); Bud. the
above of the ruler mentioned in the dating formula
of the first 'Pjah.' is Kün aî ny têprî teg kûsenî
gîe körtêe yarûk teg bûgû têprîkenimiz
*Pjah.* 6, 2–3 and the nun who was joint
dedicator was teprîken têgîn sîlgê
termin kuncûy tegrim do. 4: Civ. *UsP.* 40 and 41
are addressed to I'dukkût têprîkenimiz;
Xak. xi têprîken in 'a pious sage' (al-'âlim/e-
-nâsû) in the language of the infêls *Kâz. 
III 380; (at the end of the entry on têprî:
heny they (the infêls) call al-'âlim têprîken
*III 377.

D têprîlîg P.N./A. fr. têprîl; n.o.a.b. (Têprî-
lî in the phr. têprîlî yêrîl 'heaven and
earth' with the Postposn. 'Il must not be con-
fused with this word.) Türkû ÑIi ff. têprîl-
îg kurtîga: 'a devout old woman' *IrK B 13: 
Xak. xi KB kani kalmadî bir kîşî têprîlîg
'why is there not one devout man left?' 6475;
têprîlîg âs 'God's work' 6479: *Kom. xiv
'divine understanding' têprîlîk us *CCG*; 
Gr.

D têprîlîk A.N. (Conc. N.) fr. têprîl;
originally 'temple', later 'divinity'. N.o.a.b.
'he went to its (the town's) temple' *M I 33, 15:
ol teprîlîkteki kam 'the (?Buddhist) priest
in that temple' do. 17; o.o. do. 34, 8–16;
Man.-ug. *Frag. 401, 13* (ëtül-): Bud. *TT V
6, 46 (ëtül-): Xak. xi KB (there are two
kinds of enemies) bîrî teprîlîk ol 'one is the pagan
temple' (infêls are always hostile) 4225: xIII
(?) *Tef.* têprîlîk 'divinity' 285; Çag. xv ff.
têprîlîk xudâi'i wa utlîhiyât 'divinity, god-
head'; also haggâniyât wa lillâhiyât (?) 'piety,
love of God' *San.* 202r. 27: *Xwar.* xiv
têprîlîk 'divinity' *Qutb* 171.

Tris. V. DNR-

D târîkâ:- Den. V. fr. 2 tâq.; 'to be
astonished'. Survives as târîkâ- in NE Alt.,
Tel. *R III 806; NC Kir., Kx.: NW Kk.
Xak. xi KB nêgûni târîkâdî emdi ðzûg
'what are you now surprised at?' 785; (the
value of speech does not lie in speaking much)
yâ sîzûni târîkâk ükûs tûplasa 'or listening
to admiration to long speeches' 5433; a.o.
6487: Çag. xv ff. târîkâ- 'speeches') ta 'acib
kuran' 'to be surprised' *San.* 1688. 8 (quotns.
pointing out that tâpîz-ga- translated tapî-
laîn Vel. 177 is a mis-spelling): *Xwar.* xiv
târîkâ- 'to be astonished' *Qutb* 171.

D tünürî:- (d-) Hap. leg.; Den. V. fr.
tûpûr. Xak. xi ol menî: tünürîledî: 'he
reckoned me to be his relation by marriage
(min așhârîhi) and claimed me (nasaboni)
asuch' *Kâz. III 406 (tûnûrîler, tûnûrîme:ek).

D tûnûrîlen:- (d-) Hap. leg.; Refl. f. of
tûnûrîle:-. Xak. xi ol maça: tûnûrîle:-
'adda nasabahu li šir(ah) 'he reckoned himself
as my relation by marriage' *Kâz.* III 407
(tûnûrîlenûr, tûnûrîlenmek).

Dis. DNS

D tâpsuk Den. N./A. fr. 2 tâq.: 'wonderful,
marvellous, precious, rare'; usually applied
to concrete objects. S.i.s.m.i.l.; a l.-w. in Mong.,
Pe. and other languages, see *Dorfer II* 939.
xì 'anything which is marvellous and found to
be novel' (acîb wa mustâtrif minhu) is called
tâpsuk neî; and a kind of food which a man
finds 'outstanding in exquisiteness' (âbyûna-l-
mîfás) is called tâpsuk âs *Kâz.* III 382: KB
(you have shown me) bu tâpsuk iṣlêr
'these marvellous things' 794; (merchants
own) tûmen tî ağılar ajun tâpsuk 'countless
treasures, the rarities of the world' 4424:
xIII (?) *At.* anîr xikîr tâpsuk ediz bolsu
têp 'may his memory be wonderful and lofty'
76; o.o., qualifying 'words' 475, 483; *Tef.*
tâpsuk 'marvellous, wonderful; a recompense
D tansiz (d-) Priv. N./A. fr. teğ; usually in an abstract sense 'inequitable, excessive' (pejorative) or 'unequalled' (laudatory). Survives in SW Tkm. depsiz and Osm. (distorted) denksiz. Xak. xi KB (the fortunate man must avoid) kamuq tansiz ışṭin 'all excesses' 726; (oh wretched death!) ne tansiz промыш sen 'what an inequitable death you are' 1537; (modesty prevents) kamuq tanzizlig 'all excesses' (but shamelessness is) lidi tanziz lg 'a quite unparalleled disease' 1662; ať tansiz with an 'unequalled reputation' 4069; o.o. 986, 2039, 2102, 4478.

D tinsiz (d-) Priv. N./A. fr. tân; 'inaimmate'. N.o.a.b. Üyğ. viii ff. Bud. (when earth and heaven, and male and female combine together two kinds of products result) tinlîg and tinsiz; 'the five states of existence' are called tinlîg and 'bushes, trees, and vegetation' are called tinsiz TT VI 321-3.

D tonsiz (d-) Hap. leg.?. Priv. N./A. fr. tons; 'unclothed'. Türkü viii I E 26; III B 21 (aşsız).

Dis. V. DNS-
D *tangsa: See yaşsa:-

Tris. V. DNS-
D tinsır:n: (d-) Priv. Den. V. fr. tın; 'to stop breathing, become inanimate', and the like. N.o.a.b. Üyğ. viii ff. Bud. Swv. 619, 18 etc. (kamil-).

Dis.DNS
?
E tâns if authentic Dev. N. fr. tân; a phr. transcribed sikiş tâns has been read in U II 73, 2 (iii) but it is almost certainly a misreading of sikiş tanîg; if correctly read it would have the same meaning as that phr.; see tanîg.

D tepeş (d-) Dev. N./A. fr. *tepe: Den. V. fr. 1 teğ; survives in NE Tel. tepeş 'of the same age, contemporary', Xak. xi KB küççe tepeş yûldûrgûl yûkîn 'assume their burdens to the extent of your strength' 4528.

VUF tuşsu: Hap. leg.; no doubt a Chinese L.-w.; the first syllable is tîng 'lamp' (Giles 19,864), the second not yet identified. Cf. tuşan. Xak. xi tuşu: mumârat'îl-ṣirâc 'a lantern' Kaş. III 378.

Dis. V. DNS-
D tânş- (?d-) Recip. f. of tan; s.i.s.m.l.?, but homophonous with modern forms of tânş- and not easy to identify. Xak. xi olâr: likkî: (MS. in error men.) tânsîl: 'they repudiated their debts (calâhâda ... dayn') to one another' Kaş. II 112 (tansîrîn, tânsîmak). D tânş- Recip. f. of tanu: q.v. regarding tânş- 'to be acquainted with one another', which s.i.a.m.l.g. and danîş- to consult one another, discuss' which survives only in SW Az., Osm. Xak. xi olâr: likkî: sîzî tânşu: 'they made suggestions (avz'a a ... kalmâm) to one another'; its origin is tânudî. Kaş. II 112 (tansîrîn, tânsîmak): Çağ. xv ff. tanîş- bi'll-iş 'to know one another' Vel. 178; tanîş- Recip. f. hamdigar-râ şinâxtan 'to know one another' San. 162r. 26 (quotns.). Tkm. XIV tânsîmak al-maşuvara 'consultation'; tânsî- tânsîvara 'to consult one another' Id. 667-7; (Kip.?) xv sîwara tânş- Tuh. 218. 13: Osm. XIV to XVI danîş- (occasionally tânsî) 'to consult one another'; in several texts TTS II 178; IV 1152; XVI 168; IV 190.

D tepeş- (d-) Refl. f. of *tepe: Den. V. fr. teğ; 'to be, or become, equal to one another', and the like. Survives in NE Şor, Tel. R III 1044; cf. tepeş-. Xak. xi tepeşi: neş ta'a'dala'l-say' bi'l-say' 'one thing was equal to the other'; in a verse bilgi: manşa: tepeşi: 'his knowledge was equal to mine' Kaş. III 393 (tepeşîr (sic), tepeşmek): KB (if a letter arrives in good handwriting, the recipient is delighted) balâqat bile xatt tepeşye kali 'if the contents (lit. 'eloquence') are as good as the handwriting' 2695; (whatever you plan to undertake, first seek advice) tenezîş tilekke kârpeşin tepeş 'and weight the advice you receive against the end you seek' 5560: Çağ. xv ff. tepeş- (spelt) Recip. f.; bâ yak-digar sancidan ve münâzâana kardan 'to weigh and balance with one another' San. 20zr. 3 (quotn.).: Xwar. XIV tepeştur- 'to compare' Qub 175.

D tûpûş- Hap. leg.; presumably Recip. f. of *tûp-; syn. w. tûpîl; see tûpîl: Xak. xi er tûpûşî: 'the man lowered (ta'ta'a) his head with downcast eyes' (mûfriqa(n) Kaş. III 393 (tûpûşûr, tûpûşmek).

D tûpûş- Hap. leg.; presumably Recip. f. of *tûp- and cognate to tûpûl-, but the semantic connection is not obvious. Xak. xi toşp tûpûşîl: 'the boar glared (ahdaqa) and intended (hamna) to attack the man'; likewise one says of a man idâ ta'âbâ gûbâla-l'âmr wa taradâda fi dâhîka wa ahdaqa-l'★araz ilâ arîmi (sic.) read âmîrîhî kâriha(n) lîl-âmîr er tûpûşîl: '(âmr has a wide range of meanings in Kaş. including 'thing, affair, business'; the amendment above seems necessary to fit the grammar, in which case it has the basic mean-
ing 'command, order') 'when he refuses to accept an order and rejects it and glares at the man who gives it in disgust at the order' Kaş. III 394 (tüşüşür, tüşüşmek, corrected from -mak).

Tris. V. DNNŞ
1) teşesçl N.Ag. fr. teşes; n.o.a.b., and perhaps invented as a jingle with kâcesçl. Xak. XI KB (the vizer is always the beg's adviser) kâcesçl kışiller teşesçl bolur 'advisers are people who weigh up situations(') 2256.

PUF düüşûçe: Hap. leg., and presumably, like other Gancak words, a l.-w. prob. Iranian; some kind of plant; translations of al-qanabari vary; Brockelmann gives 'Draba, a kind of mustard', Atalay sililkâl pancar which Red. translates 'water milfoil, Myriophyllum verticillatum', and Red. (in Osm.) the good King Henry goose-foot, Chenopodium Bonus Henricus'. Gancak XI dünüşçe: al-qanabari Kaş. I 490.

Dis. DNNŞ
tepiz (d-) first actually noted in XI when it replaced talutu, q.v., which disappeared at that date, but so old that it existed in the L/R language from which Hungarian teker 'sea, ocean' was borrowed; originally prob. any 'large body of water', whether static, like a lake, or moving, like a large river; later specifically, and finally exclusively, 'the sea'. As al-bahr, the Ar. word habitually used to translate it, is equally ambiguous it is impossible to trace the exact evolution of meaning and difficult to determine the precise difference between tepiz and köl, q.v., except that the latter seems to have had a narrower meaning. S.i.a.m.i.g. only for 'the sea', except in some NE languages which use talay, reborrowed fr. Mong., in this sense; in SW Az. denizl; Osm., Tkm. depliz. See Doerfer III 1192. Xak. XI tepiz al-bahr Kaş. III 363; o.o. I 100, 18 (bog-); akar közüm oş tepiz (translated) 'the water of the sea (al-bahr) flows from my eyes'; he only compares it to the water of the sea (al-bahr) because there is salt in tears II 45, 27; III 136 (köl); 370 (teriz). KB (man's mind is like) fûbsiz tepiz 'a bottomless lake (or sea?)' 211; bîgli tepiz 'whose wisdom is (like a) lake' (or sea?, in breadth or depth?) 480, 2185; o.o. 1164: xii (?) KBVP bilidin tepiz q.; xii (?) At. tepiz occurs three times in metaphors for breadth or depth; Tef. depliz 'sea' 117; tepiz ditto 298: XIV Muh. al-bahr tepiz Mel. 4, 17-19; 77, 1; Rif. 74, 180: Çağ. XV ff. tepiz (spelt) dârya 'a large body of water, river or sea' San. 202v. 3 (quot.). Xwar. xii (?) the three sons of Oğuz Xan were called Kôk, Tağ (Dağ), Tepiz (Depliz) 'Sky, Mountain, Sea?' Öğ. 86-8: XIV tepiz 'sea' Quib 175: Kom. xiv 'sea' tepiz CCI, CCG; Gr.: Kip. xii al-bahr tepiz Hou. 6, 18; xiv tepiz ditto Id. 40; ditto deniz (-g-) (sic) Bul. 4, 12; xiv al-bahr tepiz al-bahrul'mâlîh 'the salt sea' a.ç: tepiz; al-bahrul'hulûlu 'a fresh-water lake' taﬁl:
tepiz Kaş. 58, 15-16; bahr tepiz wa 'uman tepiz Tuh. 72, 12-13 (the latter glossed al-bahrul'la'zam 'the great sea'); Osm. xiv ff. deniz 'sea' in various phr. TTS I 192; II 279; III 180; IV 205.

tepuz (d-) 'pig', a generic term for the wild and domesticated pig of both sexes; replaced lağız, q.v., in XI as one of the animals in the 12-year cycle. Survives with initial t- in SE Türk; SC Uzb. and with initial d- in NC Kir., Xaz.; NW Kaz., Kk., Kumyk, Nagay, and SW Az., Osm. (dornuz), Tkm., see Shcherbakov, p. 124; a 1.-w. in Pe. (only in the 12-year cycle?) and other foreign languages, see Doerfer II 985. Türkü vif. ad. âfgiz: topuzl: art: fize: sokuşmish: ermlîsh 'a boar and a bear met on a mountain pass' IrkB 6: Uyg. vif. Bud. (if I have slaughtered sheep, fowls or) topuz 'swine' U 84, 92; (rebirth as) topuz-nuz U 11, 52; a.o. Xav. 4, 12: Civ. topuz öti 'pig's gall' H 24; a.o.o.; topuz as a member of the 12-year cycle is common in calendar texts in TT VII and occurs in dating formulae in USp.: Xak. XI topuz al-xinîzir 'pig'; topuz 'one of the twelve years' Kaş. III 363; o.o. meaning prima facie 'wild boar' I 304 (aziğla-); II 343, 18; III 394 (tüşüş-) and in I 346, 13 (the 12-year cycle): xii (?) Tef. topuz 'pig' 309: XIV Muh. al-xinîzir topuz Mel. 72, 7; topuz Rif. 174; (in the 12-year cycle) duguz yîzl: 81, 1; topuz yîzl: 186: Çağ. XV ff. topuz ('with -g-') xîk 'pig'; also the name of one of the Turkish years San. 187. 13 (VU duguz 'a person with an empty brain and his head in the clouds' 226r. 1 may be the same word used metaphor.). Xwar. XIV topuz etî 'pig's flesh' Nahc. 304, 14: Kom. XIV 'pig' topuz CCI, CCG; Gr. 249 (quot.): Kip. xiii al-xinîzir duguz Hou. 11, 13: XIV topuz ('with -g-') al-xinîzir (also 'frozen fat' top uz) Id. 65; al-xinîzir duguz Jul. 10, 13: xii al-xinîzir duguz Kâş. 8; duguz (sic) Tuh. 1ab. 2: Osm. XIV ff. duguz (sometimes topuz) is common till XVI and occasionally occurs later instead of domuz TTS I 219; II 316; III 205; IV 237.

Dis. V. DNNŞ-
VUD tepiz- the Infin. in the MS. is -mak and the Kip. f., too, has back vowels, but semantically this could be a Kâs. f. in the sense to send up in the air'. Xak. XI er öpkesinde: teşizdi: ismo'adda'l-racul wâhuwa on yantafis ǧâdaba(n) 'the man was puffed out with anger'; and one says 6pke: teşizdi: intafaxati'l-rî'a 'the lung was distended' that is vinegar and mustard are poured into it preparatory to cooking it, and it is filled and distended Kaş. III 392 (teşizür, teşizmek, MS. -ma:k); Kip. XIV taşaz-(sic, with -g-) ahmarra'ı-waram waštadda 'the swelling was inflamed and hard' Id. 65.

Tris. DNNŞ
D. topuzçu: N.Ag. fr. topuz; n.o.a.b.; prob. 'pig keeper', but 'hunter of wild boars' is a
possible alternative. Uyg. viii ff. Bud. (if I have killed sheep or kept poultry or been) toquzči (fisherman, hunter of wild game, wild-fowler and so on) TT IV 8, 56.

Mon. DR

1 tăr (d-) 'narrow, constricted, confined'. S.i.a.m.l.g.; in SW Az., Osm. dar; Tkm. darç. Uyg. viii ff. Bud. tar yolkα kırmlıshe sanur 'they are reckoned as having entered a narrow road' TT VI 275 (as opposed to a broad (κέγ αλκίγ one); kőjüllere tar 'their minds are narrow' Hien-ts. 103: Civ. bu yek içekke tar kölgü (? read Kölğü) vu ol 'this is an amulet which constricts the demons (Hend.) TT VII 27, 51 a.o. do. 3 (tel): Xak. xı tăr al-davyyiq 'narrow, straitened' of anything; one says tar ev 'a cramped dwelling' and the like Kaş. III 148: o.o. III 97 (yığtır-); III 250, 19; this word, and not tedor, should also probably be read in: and one says er tar boldt: (tor unvocalized; MS. yoldi) 'the man was ashamed' (hacala) this is in place of the phr. er (ırra?) boldt: I 322 ('constricted' seems a likely metaphor for shame than 'sweat'; KB köğü ilima tăr 'do not be distressed' 6183: xii(!?) At. 315 (bitit-); Tof. tar 'narrow, crammed' 287: XIV Muh. davyyq 'a to constrict' darç et- Mel. 28, 3; Rif. 111: al-davyyiq (opposite to 'broad' keq) tăr 55, 3; 152; davyyqlet'-cçabha (opposite to 'with a smooth brow' yasu: alunlig) tar alunlig 46, 11; 140: Çağ. xx ff. tar tăr ... tar mă'nă'sca 'narrow' Vel. 163 (quots.); tar täng wa davyyq Son. 154v. 18 (quoto: Xwar. XIV ilima köğü tăr Qutb 171; tar ağız 'a small mouth' MN 136, etc.: Kom. XIV 'narrow' CCG; Gr.: Kip. xı al-davyyiq (opposite to 'broad' kéq) tăr Hou. 27, 15: XIV tær ditto Id. 62; xı 'this is narrower than that' bu anđan tăr dir Kav. 24, 11; davyyq tær Tuh. 23a. 8.

2 tær 'a raft made of inflated skins fastened together', almost synonymous with 1 sal, which, however, seems to mean 'a raft made of timber'; al-imd is not a common Ar. word, but would etymologically mean 'a support'. N.o.a.b. Tatar, Yabakči: xı tær al-ramat watdat-š-imd 'a raft'; that is skins are inflated and their necks tied, then they are fastened together and made like a platform (al-saːf) on the top of the water, and people sit on them and cross (rivers); they are also made of reeds and branches Kaş. III 148; o.o. III 157 (I sal): Kip. xı tær al-kalak 'a raft of skins' Id. 62.

3 tær a kind of milk product; survives only(? in Yakut tær 'a kind of yøğurt prepared in the summer and kept to eat in the winter' Pek. 2564; there may however be traces of this word in Mong. taraq 'coagulated sour milk' (Haenisch 145) and Pe. tarvačna 'a preparation made of dried curds'. Xak. xı tær tufalačți-šann, sa dâlač iša uxiqatlı-šann ba daš'-Idâbatlı-xulâşa wa bâqiya'-labamî-l-šâfîr fi asfalîhi 'milk residue, that is the clotted milk which remains at the bottom when the pure butter has been melted and drawn off' Kaş. III 148: (Kip. xıv al-ibik 'groatos mixed with sour milk and dried in the sun' târxana: Bul. 8, 2: xıv ditto Tuh. 31a. 7).

tær (? d-) 'sweat'; also fr. an early period 'wages', presumably a metaphor for 'that which is earned by sweating'. S.i.a.m.l.g., including SW Az., Osm. as tär; only NE Tuv., SW Tkm. have dør; the short vowel in Tkm. casts some doubt on the Xak. spelling. Türkü viii T 52 (tôk-): (Uyg. viii ff. Civ. terke aldînm has been read in Usp. 3, 5; terke bêrdîm in 30, 13 and terke aldînm in 70, 3; 70, 3 which has been re-edited by Ilked it is an error for tüşke aldînm (see 1 tüş) and it is likely that the other readings are similar errors): Xak. xı ter aeratül-acîr 'the wages of a day labourer'; hence a day labourer (read al-acîr for al-acîr 'prisoner' in the MS.) is called terçî; ter (so read for ter içi: in MS.) al-araq 'sweat' Kaş. III 148 o.o. of ter (sic) 'sweat' I 181 (iciş-); I 466, etc. (burçaklan-); II 96 (sorüş-); 203 (terêt-); 336 (tüvşet-); ot terke: kirîlî: daxala-uçra 'he entered paid employment' III 212, 23: KB isîj kalsar terk terin têgrü bêr 'if they work for you, pay their wages promptly' 4462: XIV Muh. al-araq dér Mel. 45, 17; ter Rîf. 139; al-ucra ter 147 (only): Çağ. xiv ff. tær ter ... 'araq mână'sna Vel. 184 (quoto: tær 'araq San. 193r. 9 (quoto: Xwar. xiv tær 'sweat' Qutb 178; ol 'Abdullahi: terke tutulur 'they hired that 'Abdullah' Nâc. 23, 12; a.o. 202, 13: Kom. xiv 'sweat' ter CCI, CCG; Gr.: Kip. al-araq ter Hou. 21, 20: xiv ditto Id. 38: xiv ditto Kav. 61, 13; Tuh. 25a. 6; Osm. xiv to xviı der 'sweat' in a few texts TTS I 195; II 284; IV 211.

tor 'a net for catching birds or fish'; s.i.a.m.l.g. except NE; in SW Az., Osm., Tkm. tor (sic); l.-w. in Pe. and other languages, see Doerfer II 954. Cf. 2 a. Uyg. vii ff. Bud. Sanskrit jalānyasa 'his net-melon' (sic?) tor erî munap TT VIII G 59: Xak. xı tor (bılı-
îpa 'with back vowel') 'a trap or net (al-faxs waːl-salabha) for catching birds or fish' Kaş. III 121; o.o. III 30, 13 (I ak): 57 (yap-): KB 4362 (osandur-): Çağ. xv ff. tor (a-'hair') net made of silk, or fish-net (bâlik âyî) Vel. 205; tor 'anything netted (muqabbâb bâfta) like a hunting-net (dìma) or a woman's hair-net' San. 172r. 8 (quoto: Xwar. xiv tor net 'Quib 182: Osm. xv ff. ditto, in several texts TTS II 900; IV 756.

tör 'the place of honour' in a tent or room, or at a banquet, etc.; s.i.a.m.l.g., but in SW only in Tkm. tür. Thé Sec. f. törö mentioned by Kaş. is not noted elsewhere in this sense; it may be the same word as that meaning 'prince, nobleman', and the like, which is first noted in Çağ. and s.i.s.m.l., but see törü. Türkü viii N 10 (al-; it is possible but improbable that the word here is törü): Xak. xı tör (bılı)'îmûm 'with a front vowel') muqadda-
mîl-hayt 'the place of honour in a house';
one says törke: keç ‘pass to the place of honour’ Kaş. III 121; töre: (with front vowels) ‘the place of honour in a house, and the seat of honour’ (şadıruhw); hence one says töre: yoklædti: ‘he took the seat of honour in the house’ (taṣadādāra fih-bayt); also called tör: III 221: KB 262 (1:61); 577, 614, 902, 1661, etc.; (help Moslems in distress) bayat bër ğe uymak kör ornun tör-e ‘God will give you paradise and your place (will be) the seat of honour’ 3503 (the -e here is the usual verse filler which is very common in KB, this is unlikely to be töre): Çağ. xv ff. tör xanâ şadı ve ev buçâği ‘the seat of honour in a house; a recess in a house (so used)’ Vel. 204 (quotn.); tör . . . şadı-xanâ (quotns.) San. 172r. 9 (the next meaning ‘opposite, facing’ can hardly belong here); tör nasab wa mija’d-ı pâşân ‘the family and lineage of rulers’ (quotn.); şâhâdağan wa avólâd-ı pâdî-şâhan ‘princes and sons of rulers’ 173r. 12 (quotns.): Xwar. xiii tör ‘the seat of honour’ Ali 48: xvii ditto Qubt 184; Kip. xiv(?) tö:wîr (sic, under tà-w-wân) şadırl-macli Id. 40: xv şadırl-mahân tör Tuh. 22a. 2.

Mon. V. DR-
tar- ‘to disperse, or divide up (something),’ and the like. N.o.a.b. The supposed Sec. f. tara:- is rather dubious, and may be based on nothing more than the fact that tara:-, q.v., has a vaguely cognate meaning. It is unlikely that any real etymological connection between this word and Mong. tarka- ‘to scatter, disperse’ (Intrans.; Haenisch 145) which became a l.-w. in Xwar. xiv târgâ; Qubt 171, and survives as tarâ- in several modern NE, NC, and NW languages, R III 837, etc. Xak. xi be şüs:in tarâ: ‘the beg dispersed (farraqa) his army’; also used of anyone who disperses anything Kaş. III 180 (târâr, tarmak); a.o. III 260 (töra-); (if I wanted to, I used to go after him) tutar ērdim şüs:in tarâ:ıp ‘and catch him and disperse his army’ 1399, 23: KB (he breaks up the enemy’s ranks and) yağışin tarâ: ‘scatter his enemy’ 3508: xiv(? ) Tef. tar- ‘to separate, cause disension between (? , people) 287; Xwar. xiv kadıgu tar- ‘to put an end to distress’ Qubt 171.

tér- (d-) ‘to bring together, collect, assemble’; practically syn. w. yiğ-, but there seem to be minor differences in shades of meaning in some modern languages, e.g. in SE Türkî ‘to gather in (the harvest)’ is yiğ-, but ‘to gather (berries)’ is ter-: S.i.a.m.İ.; in SW Az., Osm. der-(lacking in ‘Tkm.) Türkî viii (he campaigned to the east and west and) térmis kuvratnum ‘collected and assembled the peoples’ T Ef. 12, II E. 17. Uy. viii torkuz Oğuz budumunen térût- kuvrat: altım ‘I collected and assembled my people the Tokuz Oğuz and took (control of them)’ Şt. N 5: viii ff. Bud. olarnı barça bir yerde yiğiplar térğlär ‘collect (Hend.) them all in one place’ U III 28, 5-6; a.o. do. 73, 24-5 (kavir-); térmek translates a Chinese calendar sign meaning lit. ‘to collect’ TT VI 259; Civ. xan yaşak târurmen ‘I am collecting the Xan’s taxes (Mont. l.-w.)’ USp. 69, 2-3: Xak. xi ol tâvar térdi: ‘he collected (cama’a) property’, etc. Kaş. III 181 (térér, tér:dl:); ol yar- mak térâ: ‘he collected money’ II 39 (térér, térmek, in a grammatical excursion, not a main entry); 8 o.o. translated cama’a; mostly spelt tér-: KB nge ne tére dunyâ ‘however much the world collects’ (it comes to an end) 114; térer sen yomtîsa saçaşen kamuğ ‘you collect (things) and when they come together you scatter them all’ 719; o.o. 1110, 1674 (co-ordinated with yiğ-), 6079: xiv(? ) At. bâxîl térâl zar sîm ‘the miser has accumulated gold and silver’ 241; a.o.o.; Tef. ter- ‘to assemble (people)’ 299; XIV Muh. cama’a dér- Mel. 25, 1; Rif. 107; laqaqa ‘to gather, pick (fruit, etc.)’ dér- 31, 2; 115; al-çam dérmek (spelt -mak) 36, 3 (only): Çağ. xv ff. tér- (/-p, etc.) dér-, devür- ‘to collect’ Vel. 184-6 (quotns.); tér- (1) idan in all the meanings which it has in Pe. ‘to gather (fruit); to pick (one’s language), to spread (a carpet); to pick (flowers or vegetables); (2) bar idan wa cam’ hardân ‘to collect, accumulate’ San. 190r. 9 (quotns.): Xwar. xiii dér-jâ:ér- ‘to collect’ Ali 30; ter- ‘to pick (fruit, flowers) Qubt 178; tér- ditto 179; Kip. xiii cama’a dér- Hou. 33, 20: XIV Id. 32 (basak): xv cama’a (yiğ-); in margin yiğ- and dér- Tuh. 12a. 5; damma ‘to collect’ ter- 23b. 2; laqaqa wa cama’a wa qasqa ‘to pick up weeds’ (qöple- and) ter- (in margin dér-) 32a. 8; Osm. xiv ff. properly dér, but sparsically der- ‘to collect’; c.i.a.p. TTS I 197; II 286; III 187; IV 213.

* tér-(d-) the basis of tirig, tirgür-, tırıl-; its exact nature is obscure; as it had a Pass. f. it was presumably Trans. and meant something like ‘to bring to live, revive,’ but in that case the status of the Caus. f. tirgür- with precisely that meaning is obscure. The Kip. word below looks more like a back-formation fr. tirig- than a survival of the original verb. Kip. xiv tırl-(sic) hayiya ‘to live, be alive’; also pronounced with d- Id. 38.

I tur- (d-) ‘to stand,’ both in the sense of ‘to stand upright’ and ‘to stand still’ with various extended meanings. From an early date it was also used as an Aux. V. following a Gerund in -u-f-ı, -p or -gal-/gel: with different shades of meaning, but usually ‘to continue to (do something).’ From a date as early at least as Uyğ. Chr. the Aor. turur, later abbreviated to turdur, etc., but no other part of the V. was used as a copula meaning ‘is’ and so replacing -ur. C.i.a.p.a.i., in SW Az. Osm. dîr- in Tkm. bore a similar meaning; and dûr- as the vowel is short in Tkm., Kaş’s alternative form tur- is prob. an error or dialect form. Most Turkish grammars and some dicts. discuss the various idiomatic uses of this V. at great length. Türkî viii anta: kalmsı: yer sayu: kop turu: öülü: yoviyur ertîg ‘those of you who remained there all went to all sorts of countries and stayed or died (there)’ I S 9,
II N 7; the only other occurrence is [gap] turu: [gap]. lx. 21: viii. ff. tur- 'to stand still, remain', and the like occurs to times in IrkB e.g. üze: tuman turdu: asra: toz turdu: 'the mist was stationary (or rose?) above and the dust below' 15; kamsa:yu: umat'tin turur 'stands still unable to move' 16, 25, 37, 39; a.o. 28 (1 ed): Man. üze on kat kık asra segiz (sic) kat yér bęş teğr üçün turur 'above the heavens in ten layers and beneath the earths in eight layers remain stationary for the sake of the five gods' Chhuas. 42-4: Uyğ. viii [gap] turup Şu. S 6 perhaps the end of a longer word: viii ff. Man.-A. turmuş kergék erür 'they must remain' M I 24, 3; (may our bodies) büttün kataqen turuns 'remain whole and strong' do. 28, 26: Man. yałınlayu turur tamatun oztlar 'they have escaped from the continuously flaming hell' TT III 135; teklp (for teğlp) turur 'continues to reach' (?) do. IX 59: Chr. (the star) şuk turdu: 'stood still' U 6, 9, kütür umat'tin turur 'stands still unable to carry it' do. 8, 6-7; (the flame rose and) kık kalhaka teglu turur erdül 'stood erect right up to the firmament' do. 8, 14: bu taş erfüprü agür turur 'this stone is extremely heavy' do. 8, 4-5: Bud. yokaru turqallı 'to stand up' PP 19, 5; yel tü kün turup 'halting for seven days' do. 31, 4; ığlamanq turup 'stop weeping and stand up' do. 60, 1; inça tursun 'thus may they remain' TT IV 12, 42: korayu tursun 'may they continuously diminish' do. 45, 45; a.o.o.: Civ. (the birds) üççe umat'tin turdu: 'stands still unable to fly' TT I 24; busuş adğu belgisi epiqe turur 'manifestations of grief and distress continuously surround you' do. 79; evde tursar 'if one stays at home' VII 28, 33-44; a.o.o.—in the late texts in USp. there are several occurrences of -p turur e.g. bolup turur 'there is'; erk tutup turur 'are taking control' 21, 7-8: Xak. xi er yokaru: turdül: 'the man (etc.) stood up' (qama); and one says tuman turdu: 'the fog (haca) (turur, turmak); turur this Aor. (gåbr) verb is used without Perf. or Infin. and means hıwa 'is', e.g. one says ol taş turur 'that is a stone' and ol kuş turur 'that is a bird'; this is a copula in the sentence (siia fi'ıl-kalâm), comparable to Ar. yanbagai which has neither Perf. nor Infin. Kaş. II 6: (in the section for Mon. V. with long vowels) er yokaru: turdül: (same translation) (turur, turmak); turur a Future (muşaqal) verb without Perf. or Infin., like Ar. yada and yadqar; it indicates the stability (?) or truth? qarår) of something, or its existence or position at the time of speaking (fi hålât-ı-dikr iyyahu); hence one says ol evde: turur (sic) 'he is (hâdır in the house'), not meaning that he is standing up (al-giyām), and er sôkel turur: 'the man is ill', not standing up III 180; tur- is very common and turur fairly common as both are used in grammatical sections; in phr. like sük tur uskut 'be silent', I 335, 13, means 'to stand still' not 'to stand up': KB (they are his advisers) birle turup 'staying with him' 49; (good fortune) kapuğda turur 'stands at the door' 100; evdindi turup çıktı 'he stood up and left his house' 486; o.o. with the same range of meanings are common, 538, 541, 1296 (tur-), etc.: xii(?) KBVP (every country has given this book a different name) ol elniq böğüsü hakimi turup 'the sages and wise men of the country stood up' (and gave it a name looking to the local custom) 27: xiii(?) KBPP turur 'is' (which seems not to occur in KB) is common both as a copula, e.g. (God who) turur 'is' (the Almighty King) 2, and after Participles in -miş/-miş, e.g. arâsta kilinmiş turur 'it has been adorned' 10; At. tur- 'to stand up', turur 'is', several occurrences; Tef. tur- 'to stand up, stand still'; -p tur- 'to do something continuously' -up/-ö: tur- ditto; turur 'is, exists' 311: xiv Muh. qama dur- Mel. 30, 4; tur- Rif. 114; waqafa 'to stand still' dur- 32, 5; tur- 110; al-giyyam turmak 35, 6; 120; a.o.o.—for 'is' Mel. has dur in 11, 12, 16, 1 and tur in 11, 13; turur in 18, 2; Rif. has durur in 93, elsewhere turur turur: Çağ. xv ff. tur- (-mayin, etc.) dur-, sähin ol- 'to be stationary' Vel. 204-7 (quotns.): turur- ('with -u') (1) istädân 'to stand up'; (2) mündan va makâ beld tâneq to remain, stay, halt' San. 170r. 13 (quotns., in both authorities the Aor. is turar); tur one of the copulas (rawaḥif) meaning ast 'is'; e.g. kêtur tur, kêtir tur 'he has gone, he has come'; in this sense also dur do. 172r. 15; durur and durur (but not tur) are mentioned among the rawaḥif in lbr. 22: Xw. xir dur- 'to remain' 4li 26: xii(?) tur- (1) 'to stand'; (2) as an Aux. V. and turur 'is' are common in Oğ.: xiv tur- 'to stand' Qult 186; MN 95, etc.: Kom. xiv tur- 'to stand, stand up, remain', and as an Aux. V. and turur/turur/ dur/dur/dur as a copula are very common CCL, CCCG; Gr. 254-8 (numerous quotns.): Kip. xii qama mina-ul-wawāf wa-ul-lātb wa'l- giyyam 'to halt; to stay, remain; to stand up' tür- Hou. 43, 4; hıwa dur 56, 15; xiv tur- qama İd. 62; tur 'is' do. 23 (anuk); dur a word (lwfa) which accompanies a statement to emphasize it; in certain contexts the -y is changed (tabaddala) to -ı-, also durur/turur do. 48; qama va waqafa dur- Bul. 71r.: xiv qama tur- Kab. 11, 5; Tuh. 29b. 11; waqafa tur- Tuh. 38b. 6; dir/dur is used for emphasis Kab. 35, 14-15; tur/dur 'is' Tuh. 52b. 7; a.o.o. Osm. xiv ff. dur- (occasionally in the early period tur-) in the meanings given above; c.i.a.p. TTS I 230; II 327; III 214; IV 248.

2 tur- 'to be, or become, weak or emaciated'. An early l.-w. with the same meaning in Mong. tura-/turu-(Haeniscli 155); survives in NE Kaç. Koib., Sag. tura kal-/tura par-; Khak. tura par- 'to be exhausted' R III 1446; Bas. 240. Xak. xi at türdül: 'the horse (etc.) was weak or emaciated' (hazalâ) Kaş. III 181 (türar, turmak).

tür- (d-ı) 'to roll up (a scroll, one's sleeves, etc.)'. S.i.a.m.l.g.: in NE Tuv. and SW Osm. dür-. Cf. bür-: Uyğ. viii ff. Bud. Sve. 137, 4 (bög-): Xak. xi ol bitig ti̇rdü: tawâlkitâb
'he rolled up the scroll (etc.)' Kaľ. II 7 (türeč, türmek); a.o. II 39, 2-5. Osm. xv and xvi dür- 'to roll up' in several texts TTS I 241; IV 260.

Dis. DRA
teri: (d-) 'the skin, hide' (of a human being or animal). S.i.a.m.l.g. in SW Az., Osm., Tkm.
derli. Türkü viii ff. IrkB 44 (yüpsiz): Uğy. viii ff. Man.-A. (the house) kim kişinep terisinte ünüp 'which emerges from a man's skin' M I 8, 14-15: Bud. (some people kill animals and) terisin soyar (so read) 'strip off their skins' PP 3, 3; terisin soypu U III 52, 9: Civ. yılan terisin 'a snake's skin' H I 114; a.o. do. 129 (kirkp): Xak. xi terli: al-cild 'skin' Kaľ. III 221; III 244 (*çekkibe-) a.o.o. XIII (?) Tef. terli: skin' 300: xiv Muh. al-cild (human skin) deri: Mel. 45, 14; tēr: Rif. 139; al-furwa 'a fur coat' deri: ṭon 65, 7 (Rif. 166 ḫmek): Çağ. xv ff. tērli pīst ma'nāsma 'skin' Vel. 186 (quotn.): tērli pīst, usually of the hides (cild) of animals or the peel (qir) of fruits and plants San. 1937. 27 (quotns.): Xwar. xiv terli ditto Qub 175: Kom. xiv 'skin, hide, leather' terli CCF, CCG; Gr. 242 (quotn.): Kip. xiv terli: al-cild bi-l-liš 'a skin with wool on it' Id. 38: xv al-cild terli: Kaľ. 61, 9; cild (inter alia) ter (sic, with a note in the margin saying that it means a skin with wool on it); Tub. 11a. 12 nāt 'a large piece of tanned hide' terli do. 36b. 5.

S till See tīrīg.

VU 1 tura n.o.a. only in Hend. w. tuń, with which it must be more or less syn. Cf. turalık. Türkü viii ff. Man. in the list of the five Manichaean gods, the sons of Xormudza, the tura tepri 'the god of the zephyr' (the wind god, the light god, the water god, and the fire god) Chas. 34 ff.: Uğy. viii ff. Man.-A the same list in M I 21, 1 (i) ff.

2 tura: basically 'something to shelter behind', used both for permanent fortifications, and for portable 'breastworks' which could be moved about and fixed temporarily to the ground. A l.-w. in the first meaning in Mong. (Kov. 1879, Haltd 432) and Pe. and other languages, see Doerfer II 958; it survives in most NE languages R III 1446, and Khak. where the meaning has attenuated, through 'stockade, fortified village' to 'town' and even 'house'. Xak. xi tura: kalkan al-turs wa'l-...-daraqa wa hull mā tasataara bihi'l-raçul munā'lduwwa 'breastwork, shield, and anything that a man shelter behind from the enemy' Kaľ. III 221; o.o. II 356, 19 (kalkan tura: daraqatuwa wa tursa): III 106, 14 (?; text perhaps corrupt): KB kara baylīkin kildi 'oke tura 'he made the wealth of the common people a protection for himself' 256; (some men expose themselves to swords and battle axes in battle) kayusu turada yulğda karr 'some grow old behind breastworks in security (?; or as hostages) 1726; o.o. 5263 (ordu), 6434: xiii (?) Tef. bustānmūn turasi 'a garden wall' 312: xiv Muh. al-qal'a 'fortress' tura: Mel. 75, 15; Rif. 179: Çağ. xv ff. tura ('with -u') 'a shield (kalkan) the height of a man which soldiers hold in front of them in battle and fight behind' Vel. 203 (quotns.); tura 'iron rods and planks of iron which they fasten together with chains and hooks on the day of battle and make into a line of defence (hsar-i laškar) behind which they stand to fight' San. 1737. 16 (quotns.).

VU tura: 'bitter, acrid'; pec. to Xak. Xak. xi tur: neg 'anything with a bitter, acrid taste' (ta'm 'afis) like the taste of an oak-gall (al-afa); hence a man when he is disagreeable (paktin'-xalaq) is called tura: kışl: Kaľ. III 220; 6丛林 otnin içür-düm içtı: bolup yüzü: tura: 'I made him drink the potion of death and he drank it making a wry face' (kādīhan wačahu) I 47, 16: KB (oh death) Isle edgū něnke sen ök sen turi 'you are (equally) disagreeable to bad and good things' 1538; a.o. 1334 v.l. in Vienna MS., possibly authentic; 1706; 4553.

S tör: See tör and törü.

törü: (törö): 'traditional, customary, unwritten law'; one of the basic political terms of the Turkish pagan period. It was closely associated with 1 ēl and xağan in the sense that it could not exist without a 'realm' as its sphere and a 'ruler' to administer it. It was adopted as a religious term both by Buddhist and Manichaean missionaries in the sense of 'a rule' subordinate to the prescriptions of the true doctrine or religious law, no:m, q.v. In Xak., where it was still common, it meant 'custom, customary law', as opposed to the religious law of Islam (al-sari'a) and prob. also to the arbitrary decrees of rulers. It became an early l.-w. in Mong. as dörü/töre. It is not clear whether the form tör current fr. the medieval period onwards, and still surviving in some NW languages including Kar. T., R III 1250, and SW Osm. is a direct survival of the old word or a reborrowing fr. Mong. and some confusion arises from the fact that it is homophonous with the word for 'prince' and the like in these and other languages, see tör: A certain in Osm. its true origin was so far forgotten that in Sami 449 it is spelt tura and described as a l.-w. fr. Hebrew torah. See I toku: Türkü viii töru: occurs about a dozen times, usually in association w. 1 ēl, e.g. (my ancestors the sugatrs) to tu: 'if I (my ancestors) the xangans took hold of the realm and ēl i-tuv törüg ētmiš 'having taken control of the realm, organized the (system of) traditional laws' I E 3, II 4v: ēl'm töürüsün tuta: bermiş ēl: bermiş I E 1, II E 3, etc.; o.o. by itself, (people who had abandoned their realm and xagan, become slaves and) türük töürüsün ičgümüs 'given up the Türkü traditional laws' I E 13; čėum apam töürüşine: 'according to the traditional laws of my ancestors (Hend.)' I E 13, II E 12: viii ff. Man. nom törüg yaqturmatın tüdümüz erser 'if we have created obstacles by not preaching the doctrine and
rules' Chuas. 74-5; iğid nomuğ törüğ 'false doctrine and rules' 128; (then the king) inça [ok?] nom törü urtu 'prescribed the doctrine and rules as follows' TT II 10, 99--törü bar erti 'there was a rule' (prescribing that) Chuas. 210 (alkan), 223 (et), etc.: Uyg. viii ff. Man. kért törülerle kartlğanu 'striving in accordance with the true rules' TT III 136: Bud. Sanskrit mantra nandana 'in accordance with the rule for decorating' étémnek, yaratmaklg törösinde TT VII 11.8, dörösı bolsar (p-) 'if there is a rule for it' do. C.9; (if a man believes) ters türöke törüke 'in false (Hend.) rules' doo. O.2 (TT VI 56--7); ellig törüğ ağı birim tutar 'it is the treasury that maintains the realm and traditional laws' PP 9, 1--2; bu yerinçi törüisi antağ ol 'it is the natural law of this age' (that lovers are separated) do. 78, 3--4; ellig törüğ bulğadım erser 'if we have disturbed the realm and its laws' TT IV 10, 17; in TT VI and elsewhere törü often represents Sanskrit dharma which basically means 'law, rule' but has much wider connotations in Buddhist terminology; o.o. U II 10, 19--20; TT V 10, 114; Swc. 133, 15; 136, 18; TT X 500, etc.; törü toku TT VI 23.1, etc. (I toku): Civ. (joy and pleasure come to you) törülgü törü (teğdi?) 'equitable laws come to you' (TT I 89); (in an adoption contract) ellig törüisi birle 'in accordance with the law' (or customs?) of the country' USp. 98, 3; Xak. xi törü: al-rasm 'customs', hence the proverb ellig kalir törü: kalmas 'a realm is abandoned, given up (yutрак), but customs are not' Kas III 221 (prov. repeated II 25, 8); törü: al-rasm ya'ni'l-inşa 'customs, that is equity' 110.120, 23 (I él; also II 18, 1); KB törü is very common, usually for 'civil law', sometimes more vaguely 'law and order', e.g. (the world has achieved peace) tüzülgü törü the 'civil law has been put in order'; törü birle 'by his laws' (he has raised his fame on high) 103; (men of understanding have come to lay down) eddği törü 'good laws' 219; o.o. 252, 800, etc.; törü toku 2490, etc. (I toku); ondi törü 2111, etc. (öndi); xiii (?) 'Tef. töre 'custom' 310: Çağ. xv ff. töre 'adat ve qanın 'custom, law' Vel. 203 (quotn.); töre . . . (3) rasm ve qanın (one Turkish, one Pe. quotn.); (4) metaph., 'the code of law (parułat) which Çingiz Xan promulgated' Sun. 173r. 14: Xwar. xiv töre 'custom, customary law' Qutb 184; (pay us annual tribute, he subsumes, put enmity out of ye heart) 80 törüzül olun 'keep your own customary laws' Nahe. 111, 17; a.o. 139, 9: Kom. xiv 'custom; (Christian) law' töreCCI, CCG; Gr. 251 (quotns.): Kip. xiv döre: al-par'ı veawl-usbah 'a code of law and conduct' Id. 48 xv ada töre Tuh. 25a. 1; 38a. 7 (töre); 90a. 4: Osm. xv to xvi töre (mis-spelt türe) 'custom, law' etc.; common TTS I 705; II 911; III 692; IV 769.

Dis. V. DRA-
tara-: (bd?) 'to comb (the hair, etc.') S.i.a.m.l.g., with some phonetic changes in NE; NE Tuv. dra-; SW Az., Tuk. dura-but Osm. tara-. Xak. xiv kiz ușan sarça: the girl combed (intaqaqat) her hair'; and one says (ol) anuq süsün tara: he dispersed (faraqa) his army'; its origin is tara: for dispersing something. Do you not see that the two (verbs) come together (tacamat'ın) in the Azor? One says tara: faraqa, tara: and tara-; also tara-. This law is not applicable to all verbs but (some) biliteral and trilateral verbs have the same Azor. (examples are given aṣur: fr. aṣ- and aṣ-; and kana: fr. kan- and kana-:) Kas. III 260 (this is all very confused, but it suggests that the author meant to say an Azor and not a Perf. in the second quotn.; it should not be taken to mean that tara: ever meant faraqa): a.o. I 14, 9: KB ikuğ ternekli kör tarada ölüm 'death has come out many gatherings' 4820: xiii (?) Tef. tara: 'to comb' 287: Çağ. xv ff. tara-tara- Vel. 167 (quotn.); tara- săna kardan 'to comb' Sun. 152v. 4 (quotns.): Xwar. xiv tara- 'to comb' Ali 29; dara- ditto 39: xiv tara- ditto Quth 171; Nahe. 11, 8; Kip. xiv mağa 'to comb' tara-: Hou. 37; 4; sarraha bi'la-maṣet ditto 41, 2: xiv tara- mağa, and in the Kitab Beylik tarakla- Id. 62: xiv sarraha tara- Tuh. 2oa. 3; 83b. 11.

tara-: properly 'to cultivate (ground)', as opposed to ek- 'to sow' and tik- 'to plant'. Survives only (?) in NE Alt., Tel. R III 846, Khak., and Tuv., where it now has all three meanings. Uyg. viii ff. Bud. (one can make good profits) tari tarmakta eddği yuq kentir bir tariri miq têmün bolur 'by cultivating the ground, if one plants one of good cotton() or hemp it becomes a thousand or ten thousand' PP 13, 3--4 (see yuq which properly means 'wool'); a.o. do. 1, 4 (6öl): Civ. kebez tariği yer 'land for cultivating cotton' USp. 2, 2--3; tariğ tariğ yer 'land for cultivation' do. 11, 2; 28, 2; bor tariği 'a wine grower' do. 53 (4) 4; a.o. do. 28, 6 (2 urug): Xak. xo of tariğ tari: he cultivated a plot of ground' (harat'a-halt; etc.) Kas. III 262 (tarur, tarurma): KB (this world is a tariğlag 'plot for cultivation') tariša orar er teliğli oti 'if a man cultivates it, he reaps the crop when it is ready to be gathered' 1303: xiii (?) At. 192 (eddğikak); Tef. tar- (sic, ?error)tar- 'to cultivate' 287--8: Çağ. xv ff. tarur- (-p) ek-eki ek- 'to sow' Vel. 166 (quotns.); tarur- tuxm afṣanđan 'to scatter seed, sow' Sun. 152v. 22 (quotns.): Xwar. xiv ditto Quth 172.

D tara-: (daru-): Den. V. fr. 1 tar-: 'to be narrow, cramped, confined' N.o.a.b., but der. f.s which are not ancient words like NC Kir., Kzr. tarı-; SW Az., Osm. daral- s.i.s.m.l. Ck. tarı-. Xak. xiv ev tari: 'the house (seat of honour (al-sad)' etc.) was narrow, cramped (dşq); and one says er buşdu: tari: 'the man was annoyed and uncomfortable' (daca ara . . . və taʃnayaq) Kas. III 261 (tariur, tariurma): KB bu elgim tarusua 'if my hand is narrow' (i.e. if my means are restricted) 477; (he entered the town, but
could not find lodgings) *tarud aljum* 'the world was narrow' (i.e. felt uncomfortable) 488: xii(?) *At.* (it is God who gives you pain and another man riches) *yusf* 'klima ya ranç ġlis tarup 'shy you who suffer pain do not be impatient in your discomfort' 484.

tire:- (d-) 'to prop up, support'; s.i.a.m.lg. with some extensions of meaning; in SW Az., Osm., dire; Tkm. dillRe. *Xak.* xi ol kapuç *tired/-: 'he propped up (ammadab for MS. 'amadda) the door'; also used for propping up (MS. 'ammadab) anything* Ka. III 362 (tirer, tiremek): Çağ. xv ff. tire- naq hardan 'to put up, erect', and râst hardan 'to straighten' the opposite of xam hardan 'to make crooked' San. 1911. 28 (quotns.): Kip. XIV see törü-.

S tiri- See *tir*-

törü- (törö-, ?d-) 'to come into existence, to be created'. An early l.-w. in Mong. as tore- (Hoenisch 37, 152); survives in most NE languages as törö-/töre- R III 1251-3; Kakh. tore-; Tuv. töru; SW Tkm. döre-, xx Anat. törö-/türe- SDD 1393, 1458; the Osm. form is given as türe- in Sami 440; Red. 608. Tūri:k viii kişl: oğlu: kop ağbell: törümiş 'the children of men all came into existence to die' I N 10: Uyğ. viii ff. Man. (all the things which cause mankind to suffer) törüyur belğer 'come into existence and appear' (as a consequence of anger) TT II 16, 48; kaş içinte törümiş (human beings) 'who came into existence within the?' TT III 115: Bud. 1 igaça törümiş tüş yemisler 'fruits (Hend.) that grow on bushes and trees' U 27, 3; karımak olmek törüyur 'old age and death come about' II 5, 15: yेr tepr törüمشte 'ever since earth and heaven came into existence' PP 5, 8; o.o. TT X 500, etc.: Civ. [gap] törügay 'will come into existence' TT I 108: *Xak.* xi yalıp törü układ: 'man came into existence' (inxalaga); this is Intrans. (lazim) and means xulqa 'was created' Ka. III 362 (törü-, törümek): KB törümiş neg erse yokalgu turur 'if a thing comes into existence it is destined to perish' 692; o.o. 15 (tanuk), 882, 883, etc.: Çağ. xv ff. tore-(-dl)/törü-(-dl) yak iken neme dörü- ya'nt hâsil ol-, içäd mânana 'nothing which did not exist come into existence in the sense of being created' Vel. 207 (quotns.); tore- (spelt) tawlîd yâfian wa ba-ham rsadân 'to be born, to come into existence' San. 1711. 10 (quotns.): Kom. xiv 'to be born' tore- CCG; Gr. 251 (quotns.): (Kip. xiv törö- garasa 'to plant, set up' Ir. 38 looks like an error for tire-:, unless furisa 'to be planted' is read, but this would not give a very convincing meaning) Osm. xiv to xvi dörü- (TTS düri-) 'to come into existence, be born'; in several texts TTS I 242; II 342; III 226; IV 260.

Dis. DRB

PU törp-: Hap. leg.; al-tabi' normally means, quite generally, 'a follower', but also, specific-

TRIS. DRB 533

VUD törpíg Dev. N. fr. törpí:-; 'a rasp, a large file'. This is the only word in the group which is not Hap. leg.; it survives only in SW Osm. türpí; Tkm. törpí; as between the two pronunciations the Tkm. is likely to be the original one; the sound change ù > ü is common in Osm. cf. törü-.. A l.-w. in Russian törpíg. *Xak.* xi törpíg al-safan 'a rasp', also called törpígü: Ka. I 476; XIV MuH. a-miźbar (sic., *metathesis of mirbad 'file, rasp') törpí: (-=) Mel. 84, 1; Rif. 190 (mis-spelt törki): Kip. XIV törpí: (-=) al-miraðu-l-kabir 'a large rasp' Ir. 38; Osm. xvii dürpí (spelt) in Râmî, 'a kind of file, or rasp' (sûhân) called in Ar. safan San. 225r. 6.

PU törpun Hap. leg. Cf. torpla-. *Xak.* xi törpun al-taharrî wa'l-qiyâs 'seeking, measuring('); one says anı evin törpuna: (sic) 'find out (tahâr) where his house is' Ka. I 435.

Dis. V. DRB-

VU törpí:- Hap. leg.; see törp(777,98),(906,119). The modern syn. V.s are SW Osm. törpile-; Tkm. törpile-: *Xak.* xi er yığa: törpíldi: 'the man smoothed (saftana) the piece of wood' (etc.) Ka. III 275 (törpîr, torpîmek).

VUD törpîl- Hap. leg.; Cauf. f. of törpîl-: *Xak.* xi ol münüz törpptî: 'he had the horn (etc.) smoothed' (asfana) Ka. II 327 (törpîlûr, törpîmek).

VUD törpîl- Hap. leg.; Pass. f. of törpîl-: *Xak.* xi yiğaç törpîldî: (MS. törpîldî:) 'the piece of wood was smoothed with a rasp' (sufina ... bi'l-safan) Ka. II 229 (törpîlûr (MS. pîl), törpîmek (bâ' unvocalized)).

PU(D) torplaa- Hap. leg.; Den. V. fr. törplaa, which must be cognate to torpûn. *Xak.* xi er torplada: neçî: 'the man tried to find out (MS. tahaddî, clearly an error for taharrâ) the thing' Ka. III 443 (torplaa, torplamak).

TRIS. DRB

VUD törpîs- Hap. leg.; Co-op. f. of törpîs-: *Xak.* xi ol menîq birîle: yiğaç törpîsîl: (translated) 'he helped me to smooth (fi safnî) the piece of wood'; also used for competing Ka. II 204 (törpîsrî, torpîsmek; the translation is erroneous, it means 'he competed with me in smoothing ...').

Dis. DRB

PU torpî: Hap. leg.; al-tabi' normally means, quite generally, 'a follower', but also, specifi-
Tris. V. DRB-

PUD torpinla:= Hap. leg.; Den. V. fr. torpun. Xak. xi Kaš. I 435 (torpun); n.m.e.

PUD torpunlan- Hap. leg.; Refl. f. of torpinla:- Xak. xi er torpunland: 'the man tried to find out (baharında) about the thing' Kaš. II 278 (torpunlanur, torpunlanmak).

Dis. DRC

D terçiš: N.Ag. fr. ter; 'a hired labourer, one who works for wages'. N.o.a.b. (Uyg. viii ff. Civ. tört terçiš 'four labourers' is a misreading of tört taq 'four measures' (of cotton seed)). Xak. xi terçiš: al-acir 'a hired labourer' Kaš. I 417; a.o. III 148 (tér): xiv Muh. (?) al-acir terçiš: Rf. 147 (only).

D torçiš: N.Ag. fr. tor; 'a netter (of birds or fish)'. N.o.a.b. Uyg. viii ff. Bud. (in a list of disreputable professions) keyiši aççi tuzakçi . . . torçiş çiğçaş 'wild game hunters (Hend.), trappers, netters, bird snarers(!)' TT IV 8, 56-7; (in a similar list) balıkçı aççi torçiş (transcribed toşpi, in error?) tuzakçi 'fishermen, wild game hunters, netters, trappers' PP 1, 8.

Dis. V. DRB-

VU törçici- 'to begin, start' (Trans. and Intrans.). N.o.a.b.; cf. I başla-. Uyg. viii ff. Bud. (feverish diseases) alku tutuçları uguns-lararasıını törçimüş 'which begin from all the classes of gripping (demons)' U II 68, 4 (i); sarıg tölülg iğ ağırlı kayu ödte törçilür 'in which season do illnesses (Hend.) arising from bile begin?' Surv. 588, 19-20; o.o. 592, 4; 593, 2 etc.: Xak. xi er i ş törçildi: the man began (bada'a) the task' Kaš. III 275 (törçır, törçmek).

VUD törçit- Hap. leg.; Caus. f. of törçici-. Xak. xi ol apar i ş törçitti: 'he told him to begin (abda'ah) the task' Kaš. II 320 (törçitür, törçitmek).

Tris. DRC


Mon. DRD

VU turt Hap. leg.; onomatopoetic for a tearing sound. Xak. xi one says aniq tomin turt turt yirtti: 'he tore his garment with this sound owing to carelessness' Kaš. I 341.

tört (? dörd) 'four'; c.i.a.p.al.; in NE Tur. dört; SW Az. dörd, Osm. dört, Tkm. dörrt. A long vowel before a final consonantal cluster is very unusual, but may exist in this word in view of the Tkm. form. Türkü viii; viii ff. (including Man.) tört is common: Uyg. viii ff. Man.-A; Man.; Bud.; Civ. tört is common: Xak. xi tört yarmak 'four dirhaws'; also 'four' of anything else; also (pronounced) tört, the form with -ş is better (al-acwad) Kaš. I 341; a.o.o.: KB tört is common: xiii(?) At. tört 31; Tef. tört 310: xiv Muh. 'four' törd Mel. 81, 6; tört Rf. 186; dawatül-arba'a 'quadruped' dört ayakly: 13:8 (only; MS. yakın): Çağ. xvi ff. tört/tört 'four' San. 172r. 21 (followed by several phrs.): Xwar. xiii(? tört (or dörd?) Oğ. 103-7: xiv tört Qubh 184; MN 439; Nahe. 2, 11, etc.: Kom. xiv 'four' tört/dört (sic, d- very rare in Kom.) CCG; Gk.: Kip. xiii 'four' dört Hou. 22, 4: xiv dörd İdd. 22 (s.v. aštğłu); tört do. 38; Bul. 12, 10: xv dört Kav. 65, 6; Tuh. 60b. 7 a.o.o.: Osman. xiv ff. dört in various phr. and der.'s TTS I 225; II 312; IV 243.

Mon. V. DRD-
tart- (?d-) basically 'to pull, or drag (something Acc.)', but with many extended meanings of which 'to weigh' is the oldest. In R III it occupies three columns, 857-60. S.i.a.m.lg.; in SW Az., Tkm., and old Osman. dart-; in later Osman. and Rep. T. tart-., Uyg. viii ff. Man. A. Man.-aug. Frag. 400, 6 (soydur-): Man. Wind. 3 (sorgu): Bud. korkuncılarla tarta- daşı 'who draws (mankind) away from the fears (of the three evil ways)' U II 59, 1 (i); işığı tartgaymen 'I will pull the cord' PP 80, 4; (the hair on your head is arranged in plates) birin tartınış teg 'as if they had been pulled up one by one' TT X 436; o.o. do. 443; TT V 26, 85; Hien.-f. 2119-21 (sığın); U IV 10, 48 (I 43, 13); Surv. 430, 7 ff. etc.: Civ. kıldıq oğlan yel tartar 'if demonic possession (or the wind?) pulls a small boy' TT VII 27, 8; yel tartip H I 224; in TT VII L25 ff. tart- seems to mean 'to subtract'; a.o. TT I 51: Xak. xi ol yarmak tartti: 'he weighed (wazana) the silver coin (etc.)'; and one says ol yıp tartti: 'he stretched (madda) the cord' (etc.); and one says ol tartın tartt:imitâra minâl-mîra 'he drew (i.e. procured) provisions'; also used when one drags (cadaba) anything'; one also says eflikin tartt: 'he pulled off (naza'a) his boots' Kaš. III 426 (tartar, tartmak; prov.): KB elğ Tartt aştun 'he drew his hand back from the food' 5442, a.o. 86 (tögü): xiii(? Tef. tart- 'to pull, drag; to draw (a sword, a bow); to weigh' 288: xiv Muh. madda dart- Mel. 31, 3; tart- Rif. 115; maftala 'to stretch' dart- 31, 7 (115 yoba-;): wazana dart- 32, 3; dart- 116; al-cadab tarıtmak 37, 11; 123; al-wazn dartıtmak 39, 1 (126 ülgûle-); ıstoqul-la'ma- 'to draw water' su: tart- 103 (only): Çağ. xv ff. tart- (-ar, etc.) çek- 'to pull, draw', c.g. a sword, a bow, and other things; ip- 'to drink' in the sense of tamûm çek- 'to drain (a goblet)', and other idiomatic meanings of çek- Vel. 163-5; tart- (spelt) kasidan 'to pull, draw' in all the meanings of the Pe. V., e.g. 'to drain (a cup), to take (revenge), to suffer (grief or pain), to weigh, to draw (a picture), to withdraw, to draw (breath)' and so on; in Turkish
it also means (of the eye) 'to throb'; two of Vel.'s translations are not quite accurate San. 1531: 2 (quotns.): Xwar. xiii tart- 'to weigh'; 'Ali 57: xiii tart- (?) or dart- 'to draw to oneself (as a friend)’ Oğ. 110: 'to draw (money from the treasury)’ do. 119: xiv tart- 'to drag; to draw back; to suffer (pain)', etc. (as in San. equivalent to Pe. kasdan) Quth 172; MN 232, etc.: Kom. xiv tart- 'to pull, draw', and the like; 'to idioms 'to grind (corn), tighten (a belt), suffer (pain)’ CCI, CCG; Gr. 236 (quotns.): Kip. xiv cadaba tart- Hou. 35, 4; carrə 'to pull' tart- do. 39, 9; wazana mină'wazn tart- (turt-) do. 40, 15; adda of stretching a cord and the like tart- (turt-) do. 43, 22; a.o. do. 34, 1 (ögit-): xiv tart- both cadaba and wazana Id. 62; wazana dart- (written over the d-) Bul. 87v.: xvi nataja 'to pull out, extract' tart-/tarta- Tuh. 37a. 13 (cadaba and carrə are translated by ček-): Osm. xiv dart- (the older form)/tart- 'to pull; to weigh; to suffer; to draw together (wealth, etc.), etc. i.e.p. TTS I 681; II 882; III 672; IV 191.

turt-(d-) originally 'to rub, anoint (with ointment)', and the like; this meaning survived in Osm. till xvii but seems now to have disappeared everywhere, other words like turt- and I yak- being used instead; it now means 'to prod, push up (a tent pole), nudge, jog' (someones elbow or memory) incite'. S.i.a.m.l.g.; in Az., Osm. Ktm. durt- (Türkü viif. turtmiz in Irkb 55 is prob. a mistranslation of törtmiz, q.v.): Uyğ. viif. Bud. (putting on clean new clothes and) etzioni edgiyi yiip parćir turtıp 'rubbing sweet perfumes' (Hend.) on his body' Swv. 519, 14-15 (U I 29, 12-13): Civ. (if you bum a dog's tooth and) negüke türter süün ünume bolur 'rub it on any place, hair does not grow there' TTT VII 23, 3: (castreusture in water and) turtstn 'rub it on’ H I 125; a.o. do. 174: Xak. xi könken: yağ turtć: 'he rubbed (latixa) oil into the leather'; also used for any kind of rubbing Kaz. III 425 (turtcre; turtmek): KB ajun turtči yüzke kimür teg boduq 'the world rubbed a charcoal-like colour on its face' 3837: xiv Muh. (?) dalaka wa talâ 'to rub (with the hand), to anoint' dürück Rif. 109 (only); talâ dürück 112: Çağ. xv ff. turt-(spelt; 'with -ü') fnr hurdan 'to bring down, lay low'; (this meaning seems to have been wrongly inferred fr. a verse which, contrary to the usual practice in San. is translated whole word for word, partly here and partly under çeme-); it relates to an elephant and says yętę törtgeč sadra-ąsă manar translated 'reaching and bringing down the pillar-like lotus tree'; the true meaning seems to be 'reaching and rubbing against ... ’San. 1711. 26: Kip. XIII (after arba’a dört) wa hawa (i.e. dürück) is an Imperative addressed to someone whom you wish an yądkur gỳyrbru bi-jirfirl- açbı 'to remind someone by prodding him with a finger’ Hou. 22, 4; xiv dürück: (sic) nagaça 'to tickle, tease'; dürück (sic) dahanə 'to anoint (with oil)' Id. 48: Osm. xiv to xvii dürück: 'to wipe, anoint, rub (something) on'; fairly common TTS I 242; II 341; III 225; IV 261.

Dis. DRD

PU(D) tarduç: Hap. leg. and of unknown meaning; perhaps a Den. N. in -dić, but see savdic’. Uyğ. viif. Man. (the demons) tarduç teg etozın koştur 'lay down his body like a’ M II 11, 14-15.

D tartığ (d-) Dev. N. fr. tart-; i.e. M. as tartıftarı/tartık with such meanings as 'a weight (for a weighing machine); cramp; stimulating; evasive; oblique’. Uyğ. viif. Bud. U II 40, 107 (uççuğ): Xak. xi tartığ dafrul- (MS. in error şafrii-) racel wa hisbirmunu 'a man’s plait of hair and ribbons for it: tartığ du'ali-malik huıyatathu li-amr ba'da’a lahu ‘a summons from the king to his retainers for some work which he has initiated’ Kaz. I 462 (and see tartığçı): Çağ. xv ff. tartığ pışığa 'a gift’ Vel. 167; ditto San. 154v. 25 (quotn.): Kip. xiv tartu: al-mızān ‘a weighing machine’ Id. 62: xvi tağdima 'a gift’ tartık Tuh. 83: 3. Osm. xiv to xiv tartık 'a gift'; in several texts TTS I 684; II 883; III 672 (this looks like a parallel Pass. Dev. N. in -uk).

D törtgıl (d-) Den. N./A. fr. tört; 'quadrangular, quadrangle’. Not listed in R. but appears in several modern dicts., perhaps revivals rather than survivals, NE Khak. törtkıl; NC Kir. törtkıl; Kxz. törtkıl; NW Kk. törtkılı; Kumyk dörtgıl; Nog. dörtkıl. Uyğ. viif. Bud. törtgıl mandal 'a quadrangular mandala’ (Sanskrit: 'magical drawing’) U II 37, 74; Swv. 544, 8: Xak. xi törtgıl (the kaf carries both kasra and dammu) ev ‘a quadrangular (murabba) house’; and anything else quadrangular Kaz. III 417: Kom. xiv ‘quadrangular’ törtkılı (sic, no error) CCI: Gr. Kip. xv murabba (çonmlii, q.v.; in margin in second hand) dörícul, also called dörtgıl Tuh. 37a. 8; (in a list of words with this Suff. ) murabba’ dörícul do. 62a. 4.

D tartun (? d-) Intrans. Dev. N. fr. tart-; survives only (?) in SW Osm. tartun 'a continuous roll or swagger in walking’ Red. 1220 (only). Listed in a chapter containing words with four consonants, the last -n, indexed under the penultimate letter and immediately following T; in its first occurrence the tă is not dotted; the -b- in the printed edition is an error. Xak. xı tartun 'a group of tribesmen (camit a mina-I-qawm), who are the retinue of their chief (rašt li-kabir minum) and under his orders: tartun al-mira 'provisions’ Kaz. I 435; a.o. III 426 (tart-).

D törtünc (=dördüncü) Ordinal f. of. tört; 'fourth’. This shorter form n.o.a.b.; the longer form in -üncü, etc. first appeared in the medieval period and is now universal; in NW Kumyk dörtüncü; Nog. dörtüncü; SW Az. Osm. dördüncü; Tkm. dördüncü. Türklı viif. Man. törtünc Chusas. 64: Uyğ. viif.
tartar an onomatopoetic for the name of a bird; cf. Latin tartur 'turtle dove'. Survives in NE Khak. tartt; NC Kir.; NW Kaz. tartar all meaning 'land-rail; corncrake', but earlier apparently used also for other birds. Xak. xi tartar 'a bird like the turtle dove' (al-qurratu) Kas. I 485; Kip. xiv su tartar: dawl-ma 'a water fowl' Id. 56; al-salwa 'quali tadar (t) (sic); dawl-ma su tartar: Bul. 12, 5: xv salwa tatar (mis-spelt tarz) Tuh. 199. 13.

S tertrü See tétrü.

**Dis. V. DRD—**

D tar-t— Caus. f. taru:-; 'to order to cultivate'. Survives only (?) in NE Khak., Tuv. Xak. xi n.m.e., but tar-t- occurs several times in the grammatical section Kas. I 319 ff. e.g. ol tari tärtgan qa ol he is constantly ordering cultivation (al-hart); bu er ol telim tari tärtgan 'this man is constantly ordering tilling (or seeding, al-zir'a)' I 514: Çağ. xv ff. tar-t— Caus. f.; afdanändan 'to order to scatter (seed)' San. 153r. 8.

D tar-t— (d—) Caus. f. of taru:-; 'to constrict narrow (something) and the like. Survives only (?) in NE Alt., Sor, Tel. tar-; other languages use such forms as tarit—; SW Tkm. da-ralt—. Xak. xi ol evin tarutt: dayyyaqa 'alayhi baytaytu he made his dwelling narrow, cramped'; also used of anyone who makes something narrow Kas. II 302 (tarutur, tarutmaq).

D ter-t— 'to sweat'; Den. V. fr. ter; no doubt originally teriş—. Survives only (?) in NE Tuv. derit—, other modern languages use terel—. Türkü viii ff. IrkB 50 (öçürügül): Uyg. viii ff. Bud. ukiş teritip öyveći erser 'if a man sweats a great deal and is bad-tempered' Ser. 504, 9: Xak. xi er teritli: 'the man (etc.) sweated' ('ariqa); taken from their word teri: 'the skin' and the meaning is terli: ötti: that is 'the sweat exuded from the skin' with elision of the ö- so that it became a single Verb; or else taken from their word ter 'sweat' and the meaning is ter atti: 'the body threw out (ramā) sweat', and the alif was dropped so that the two were made into a single verb Kas. II 303 (teriter, teritmek).

D tört-t— (? döröt—) Caus. f. of töɾüş—; 'to bring into existence, to create', usually with 'God' as the Subject. The phonetic evolution and subsequent history of the word is much the same as that of töɾüş—. Cf. yarat—. Türkü vii ff. (a tough son of man went off to the army; in the fighting area) erkliq savçi: törtümüş (so read instead of törtümüş which is meaningless here) possibly 'he got himself made an independent envoy' IrkB 55 (not wholly satisfactory, but short of a scribal error it is hard to find an alternative explanation): Uyg. viii ff. Man. in TT III 73 (see umuq) törtü(t)ülüş 'you created' should perhaps be read for törtü(t)ülüş 'you came into existence': Bud. (mortals with erroneous beliefs say) tebril yeri törtümüş töri ol 'that is a rule laid down by heaven and earth' TT VI 270; a.o. do. 330: Xak. xi tebr: yalıçık töretti 'God created (xalaqa) Adam and the rest of mankind' (al-xalq) Kas. II 303 (törtüür, töretmek, followed by Öğüz meaning, and a Xak. verse): KB törtü- 'to create' in very common, e.g. (God) töretti 'created' (the dawn, the blue sky, etc.): xii(?)? KBIVP (God) yaratган törtügen 'the Creator (Hend.)' 2 (in xii(?)? KBPP only yaratgan): xii(?) At. the word, fairly common, is consistently spelt töret-, e.g. åyä til toret madh 'Oh tongue, make praise' 41; töretgen idli 'Lord Creator' 121: Tef. töret- 'to create' (but 'Creator' is spelt töredeçi/tördüççi/töriteççi) 310: xiv Muh. (al-xalıq yaratgan ..) al-mücid töretgen (un-vocalized) Mel. 44, 10: Rf. 137 (the two Ar. words are practically syn.): Çağ. xv ff. töret-Caus. f.; mutavallad saktan 'to bring into existence' San. 171r. 25: Öğüz xi (after Xak.) töretti: fi luqatl'-Qızılya ida qaddara l-gaya wa aslahahu 'to fix a thing, or put it right' Kas. II 303 (cf. Öğüz meaning of yarat-): Xwar. xiv töret- 'to create' Qutb 184; MN 7: Kom. xiv 'Creator' töretteççi CCG; Gr. (but 'to create is yarat-): Kip. xv xalaqa (yarat-); in margin in second (?SW) hand) dörüt- Tuh. 14b. 9 (there is a parallel marginal note against xalıq in 14a. 2): Osm. xiv to xiv dörüt- (in xiv ?dörêt—) 'to create', etc.; sometimes of God, but more often not; fairly common TTS I 244; II 345; III 228; IV 263 (consistently spelt dürät-).

D tart-t— (d—) Pass. f. of tart-; s.i.m.m.l. with a wide range of meanings. Uyg. viii ff. Bud. teginmekdin tartuldaç 'being drawn out by perception' TT V 24, 66-72: Xak. xı xarmak tartılı: 'the årham (etc.) was weighed' (seçitna); also used when a cord, etc. is stretched (müdla) Kas. II 229 (tartulur, tartulmak): xii(?) Tef. tart- (of shadows at dusk) 'to be elongated' 289: Osm. xiv to xiv darten- 'to be pulled, drawn'; in several texts TTS I 680; II 882.

D türül— (d—) Pass. f. of tür-; s.i.m.m.l., but not with this meaning (see tür-). Xak. xı terlile: yağ türülü: 'oil was rubbed (luşına) into the hide' (etc.) Kas. II 229 (türülür, türülme:k); (his face becomes yellow as if) kürküm ağar türülür 'saffron was rubbed on it' I 486, 17.

D tartun— (d—) Refl. f. of tart-; s.i.m.m.l. with a wide range of meanings. Uyg. viii ff. Civ.
(if a man has a mole on his thumb) *ka kadaška türêtŅüçi bolur* 'he becomes closely attached to his family and relations' TT VII 37, 13-14: Xak. xi er oğliga: tirtindi: 'the man loved his son tenderly' (asfaga 'aša wandadi) and wished that all kinds of good things (xayr) or food should be presented to him; and one says ol evke: tariq turtindi: 'he pretended to convey (yanqul) wheat into his house' (MS, in error 'out of his house'); also used when nomads (ahl'ul-woabar) obtain provisions (i.n-tara) from the sedentary population (ahl'ul-madar) Kaş. II 240 (tartmür, tartınmak): Kom. xiv 'to imagine (something)' tartin-CGI; Gr.: Osm. xiv to xvi dartin- (occasionally tarin-) 'to shun, guard against, withhold', etc.; common TTS I 680; II 383; III 672; IV 743.

D turtün- (d-) Refl. f. of türť-; 'to rub onto oneself'. N.o.a.b. in this meaning. Uyg. VIII ff. Bud. kaniğ turtanğı üzü turkar etözün turtünür erdi 'he used constantly to rub his body with ointment made of blood' UIV 34, 52-3; a.o. TT X 294: Civ. turtmüler turtünüp TT VIII I, 17: Xak. xl ol özige: yağ turtündi: 'he busied himself with oiling (bi-iddahkan) himself'; also used for pretending to oil Kaş. II 240 (turtünür, türtnmek).

D terter- Hap. leg.; Caus. f. of terit-; perhaps to be read terder- (cf. tôpder-); -l- in TT VIII sometimes represents -d-. Uyg. VIII ff. Civ. igitli (spelt ikgli) kışlçe: uzatı terelmiş kergek (spelt kerke): hence one must make the sick man sweat for a long time' TT VIII M.35.

I) tartsı- (d-) Recip. f. of tart-; s.i.m.m.l. with a wide range of meanings of which the commonest is 'to struggle, quarrel (with one another)'. Uyg. IX III C.9 (kunus-): Xak. xl ol maşa: uruk tartısi: 'he helped me to stretch (fi madd) the cord'; and one says tartısi: neğ tacādbat acçı'l-say 'the parts of the thing were pulled apart'; and one says ol meniş birle: ya: tartısi: 'he competed with me in stringing (fi tasavvır) a bow and drawing it' (cağbhi); and one says ol maşa: altım tartısi: 'he helped me to weigh (fi wasan) the gold', or to weigh anything else Kaş. II 205 (tartışur, tartınmak); sakal tutup tartısur translated 'the warriors pull (tuallagn) one another's beard in the stress of the heat' M.35, 51 (if the teeth howls in the steppe) evde: it bağrı: tartısur 'in the house the dog's live chickens (yatavwacca) in sympathy' III 255, 24: Çağ. xv ff. tartısi- Co-op. f.; há-ham kāşandā 'to pull (etc.) together', and hâşi-hāş kārdu 'to contend, fight with one another' San. 154r. 4; Osm. XIV dartsı-fartısı- 'to argue, quarrel', in one or two texts TTS IV 681.

D türtış- (d-) Recip. f. of türť-; n.o.a.b. Xak. xl ol meniş birle: koşuşka: yağ türtışi: 'he competed with me in rubbing (fi laha) oil into the hide'; also for rubbing anything else Kaş. II 205 (turtüşür, turtuş-

mek): KB öger atın ündep ünün turtuşıp 'they call out and praise his name, anointing it with their voices' 95.

**Tris. DRĐ**

D turtğiçi: (d-) Hap. leg.; N.Ag. fr. turtği. Xak. xI (after turtği) hence one says beğdin turgiği: keldi: 'a messenger bearing a summons (al-dâ') arrived from the king or the beg' Kaş. I 462.

D törteğü: (d-) Collective f. of tört; 'all four, four together'. S.i.a.m.l. except SW, usually with the -g- elided, and sometimes in the Turco-Mong. f. with -le-len appended (cf. üçegü). Uyg. VIII ff. Bud. Tıg. 26b. 5 etc. (uruğut); Civ. (human bile, pig's bile, goat's bile, hare's bile) bu torteğüde kayası bolsar 'whether of these four is available' H I 25: Çağ. xv ff. törtegityörtele/törtewle dördi bile 'four of them together' Vel. 206: törtew çahar tâ 'four together' (quotn.). törtewle (spelt) ditto San. 172r. 27: Xwar. xiv törteğü Qub. 184: Kyp. xiv dördewi al-arba'at'ül-muctama'a İd. 22 (under altığü): XV in (the list of Collectives) dörtew Tuh. 61b. 10.

D türüğü: Dev. N. (Conc. N.) fr. türün-; 'ointment'. N.o.a.b. Uyg. VIII ff. Bud. Sanskrit nulepana 'ointment' türüğü (spelt türünkü) TT VIII D.12: 0.o. II 40, 106-7 (sil-); IV 34, 52-3 (turtün-): Civ. TT VIII I.17 (turtün-).


**Tris. V. DRĐ**

D törütül- (d-) Hap. leg.; Pass. f. of törüt- Xak. xI KB kamuğa barça muşlug törüütümsi 'all things created by Him suffer pain' 5.

**Mon. DRĞ**

?D turk (d-) 'the length' (of something). Survives in NC Kir., Kxz. turk; Tkm. durk; NE Tuv. durt is exactly synonymous. This suggests that the two words are Dev. N.s in -k and -t respectively fr. tur-. In other languages uzun or a der. f. of it is used in this sense. Uyg. VIII ff. Bud. (at the bottom of the river there are iron spikes) altrar yegirli emrek (so read) turkt 'each sixteen fingers (i.e. inches) long' TM IV 253, 50-1 (the phr. is repeated in do. 65-6 with uzun for turkt). Civ. turuk uzun isığ 'a prolonged fever' H I 2 seems to contain the same word: Xak. xI one says for the length (al-tül) of any solid object (cismi turk); hence one says bi'r siniş turku: 'about the length (qadr tul) of a lance' and yėr ēnl: turku: 'the breadth and length of a piece of land' Kaş. I 349.

**Dis. DRĞ**

S tarak Sec targaql.

D tariği Dev. N. (Conc. N.) fr. taru-; has
two basic meanings (1) 'cultivated land', which is somewhat attenuated in the phr. tarış tariğ , almost syn. w. tariğ ; (2) 'the produce of cultivated land', usually some kind of grain. Survives in NE Khak. tariğ 'sowing', as in spring sowing, sowing area; Tuv. tara: 'crop, grain crop, cereals, millet'. Elsewhere tariğ in most languages; NC Kir. taru:; SW Az., Osm., Tkm. dani means 'millet'. In modern times confused with Pe. dârû 'medicine, drug', which has come to mean 'gunpowder' and is a l.-w. in the last sense in several languages, usually as tariğ . This confusion may have produced the d- in the SW languages since tarih låg has become tarla not darla in those languages. Türkü VIII ff. (the black cloud rose and rained on everything) tarih bıidi: 'the crops ripened' (Rk'B 53: Uyğ. VIII ff. Man.-A 1 tarih 'bushes and cultivated ground' M III 13, 6 (b)); Bud. tarih tartyu PP 1, 6, 13, 3; bağ burolu: tarih tarmak ugrunda: 'in the course of cultivating gardens, vineyards, bushes, and cultivated land' U II 77, 27; TT IV 10, 6; (vegetables, fruit, melons) bêg tür üst: tarih 'the five kinds of bushes of cultivated land' (or bush and field 'crops') TT VII(K) 6; o.o. U II 27, 5; TT VII 105 and 454 tarihİ; Hüsn-ts. 251-2 (uğus), etc.; Civ. [esi] tarih yavuz bolur 'his bushes and cultivated land turn out badly' TT VII 12, 8-9; (as I need) tarih tariğ yör 'some land for cultivation' (Usp. 11, 1, 3; 28, 2 etc.; varun şık tarih 'land seeded with half a šäh (of grain)' do. 66, 5; o.o. do. 121, 3; iç küri tarih 'three pecks of grain' do. 69, 2-5; Xak. xi tarih al-zar 'grain', a generic term; among the Turks generally al-hinta 'wheat', among the Oğuz specifically al-duix 'millet'; this is a mistake (xata), they call 'wheat' ašlık Kq. 1 373; over 60 o.o. translated 'wheat'; 'grain' (al-zar), al-badr, hazzel-v'zar' or 'cultivated land' (al-harı): KB tarihçı tarihka irig bolsunî 'let the cultivator work hard at cultivating (the land)' 5500; a.o. 4476 (turiğ): XIII(?) Tef. tarih/tariğ/taru (?) 'crop; cultivated land' 116, 288-9; XIV Muh. al-duix daru:; al-câwars 'wild millet' kizâ daru:; Mel. 77, 13; ditto but tarih . . [. tarih Rif. 181. Çagh. xxv ff. tariğ makara 'a cultivated field'; tarih tariğ (of a horse) 'bay'.

bîr toruğka: aldım 'I bought this slave for one horse' (bi-farâis); also used of camels and cattle metaphorically: toruğ (the râ' seems to carry a kasra and perhaps also a dama) at al-farâis-l-kumayt 'a bay horse' Kq. 1 373 (it is not at all certain that the first word belongs here, if it does it is used metaph.; it might be a second meaning of toruğ which precedes it, but there is no obvious semantic connection with 1 tur; the Türkü word above is likely to be the same); a.o. I 338 (2 tumb): Kip. xii al-kumayt turiğ: Hou. 13, 4; xiv toruğ: al-kumayt Id. 62; xv kumayt for; Tkm. toğru Tuh. 30b. 10 (the Tkm. spelling may be an attempt to represent the -ö- of modern Tkm.).

D 1 toruğ(d-). Dev. N. fr. 1 tur; -lit. 'standing'; 'a place to stand or stay'. There is obvious room for confusion between this word, which only occurs certainly as below, and 1 turog, e. o. Uyğ. VIII ff. Civ. USP. 361 a brief report that some sheep and goats had died turgiunta in their shelter?); Xag. xi turog al-wazar 'a shelter' al-maṣlî fîl'-ıcâbî 'a place of refuge, that is a shelter in the mountains' Kq. 1 373; turiğ (sic) art tîz 'the name of a summer station of Kâşgar' I 373; a.o. III 123 (tûz) may contain this word; a.o. II 152 (sîgin-): KB kapuğda âte bêrse olduğur turiğ (the gate-keeper) 'must arrange places to sit and stand at the gate'.

D 1 toruk(d-). Intrans. Dev. N./A. fr. 1 tur. Morphologically this word, and not toruğ, q.v., must be the earlier form of a word meaning 'place of residence, stopping place', NC Kir., Kxz.; NW Kk. Nogay turok; SW Osm. duruk (Az. Dim. f. duracâq) and SC Uzb. turok 'a foot' (in the metrical sense). In the early period it means 'having stood still for some time', hence (of water) 'pure', clear, free from sediment' and, more generally, 'pure'. In some languages it also meant (milk) which has stood for some time, hence 'currds'. Cf. turuldu-. Türkü VIII ff. azu: turuk suv erser opayun 'or if it is clear water, I will swallow it' Toyok IIIr. 1-3 (ETY II 178): Uyğ. VIII ff. Man.-A ariğ turuk sütük manistanlar içînde 'in clean, pure (Hend.) Manichaean monasteries' M I 27, 35-6; o.o. do. 24, 2 (baçasz): Man. ariğ turuk (sic) TT IX 88; Bud. turuk sütük 'pure' (Bohdhisatva) TT VI 361; ariğ turuk arênt (Hend.) ariğ turuk arênt ariğ durdarlar 'pure'; Hend.) arênt and devotes' Sve. 134, 14; (Xag.) XIV Muh. al-mahalla 'stopping place' tura: taraq: Mel. 75, 15; Rf. 179; Çagh. xiv ff. turuk 'a kind of dried milk (mâst)' which they put in a leather bag to store it: tura: tari 'a kind of wild vegetable like an artichoke (kangar) which they mix with turuk', in Rûmi şibbit 'dill, Anethum graveolens' San. 172r. 19; Xwar. XIV turiğ (sic) 'clear' (spring of water) Qutb 186; Tkm. xii al-caciğ 'salad of chopped cucumber and curds' tura: (unvocalized) Hou. 16, 18; Kip. xiv tura: al-maçân 'residence'; tura:kan (MS. tura:kan) 'where is your residence?'; tura:kan (VU) al-quharis 'curds' (Caferöh) Id. 62:
D 2 turuk Intrans. N./A.S. fr. 2 tur-; 'lean, emaciated'. N.o.a.b. Türkü viii bizîn sü ati: turuk 'our army horses were emaciated' I E 39; a.o. T 5–6 (tirak); Uyğ. viii ff. Man. küçüsz turuk kîszler 'weak emaciated people' T'T III 87: Bud. ertînî turuk bolup 'having become very thin' U III 35, 21; a.o. do. 37, 2–3 (oyul-): Xak. xi turuk al-mahzûl 'emaciated' of anything Kaş. I 380 (the following entry aruk turuk 'the name of a pass between Kâşgar and Fergana' is no doubt compounded of aruk 'exhausted' and this word).

F tarka/(talka): 'bitter, sour', and the like, lit. and metaphor. No doubt a l.-w. fr. some Indo-European language and cognate to the syn. Pe. word talk. In TT III, p. 27, note 39 it is pointed out that in two unpublished Uyğ. Man. fragments the phr. açîg tarka emgek and açîg terke emgek alternate, which could hardly happen if this were not a l.-w. Uyğ. viii ff. Bud. adrug adruk açîg tarka emgek emgendoçeçler 'suffering all kinds of bitter (Hend.) pains' T'T VII 40, 25–6; a.o. Swv. 514, 15: Xak. xi tarka: al-hîzîm 'unripe fruit'; an alternative form (liğâ) of talka: Kaş. I 427; talka: 'unripe fruit', the -1- is changed fr. -r- do. 427; a.o. I 179 (alar-).

?F torku: (?torko): 'silk fabric'; one of many words with this general meaning, perhaps a l.-w. An early l.-w. in Mong. as torga(n) or torga(h); Haenisch 152), also in Pe. and other foreign languages, see Doerfer II 884. S.i.s.m.l.w. phonetic changes (-k/-g-; -a/-î/-o/-u). Cf. barçın. Uyğ. vii ff. Bud. TT VI 390–1 (eşğûlî): CIV. yarım terlini yarım torkunî 'half a hide and half a length (of) silk fabric' USp. 5, 2; bir ulûg torku 'a large (piece of) silk fabric' do. 127, 3: xiv Chin.-Uyğ. Dict. lun 'silk thread' (Giles 7,472) (?) torku Ligeti 267: Xak. xi torku: al-harîr 'silk' Kaş. I 427 (prov.); 3 o.o.: KB yağız yer yavaş torku yûzke badi 'the brown earth has bound green silk over its face' 68; (a beg, if you praise him) yümşar bolur torku teğ 'softens and becomes like silk' 4098; a.o. 3846 (çikne-): xiv Muh. al-dîbâc 'silk brocade' torxa: Mel. 67, 12; ditto barçın; al-qazz' silk' torku: Rif. 167 (Rif. perhaps has the better text): Çağ. xv ff. torgu 'coloured silk fabric (kumûd) which they fasten over rescripts and decrees to preserve the paper' Vel. 207 (quotn.); torgû (spelt) harîr-i nafis wa bâfîa-i ibriîamî 'fine silk and woven silk fabric' (quotn.) and metaphor, the silk fabric which they fasten over decrees and documents (quotn.); mistranslated 'a letter bearing a seal' by Tâbi-i Harawi, and mistranscribed târgû and described as Pe. in the Burhân-i Qâti'an. 172v. 15: Kip. xiii 'woven fabric' (al-naûç) and the like torgâ: Hou. 19, 17.

D tarğa:k (?d-) abbreviated Conc. N. (N.I.) fr. tara:; lit. 'constantly combing', in practice 'a comb'. S.i.a.m.l.g. w. some phonetic changes; NE Tûv. dirgâk; SW Az., Tkm. durâk; Osm. târgâk. Xak. xi torga:k al-muṭ 'comb' Kaş. I 467: xiv Muh. al-muṭ târga:k Mel. 64, 12; Rif. 169: Çağ. xv ff. târgâ târk Vel. 167; târgâ/târâk bâna 'comb', in Ar. muṭ San. 1540. 20 (quotn.): Xwar. xiv târgâ 'comb' Qutb 172; Nahe. 11, 7: Kip. xiv târgâ al-muṭ? Id. 62.

D torgu:k (d-) Conc. N. fr. tûrk-; lit. 'constantly standing', in practice 'watchman, sentry'. An early l.-w. in Mong. as torga(k) (Haenisch 155), specifically 'the day watch' (the 'night watch' being kehte'il a Mong. word; also in Pe., Doerfer II 882. Survived until xvii (Anibî-Gâzî), but no longer in use. Xak. xi KB künûn turdi torgâk tûnûn yâtâgân 'he stood sentry by day and at night on the night watch' 688; (the gate-keeper must get up early and take charge of the gate) kçe tânda târgâkî têpetmêse 'he must not remove (?) the sentries at dusk and dawn' 2536.

D turkuğ Hap. leg., but cf. turkuqlan, turkin-; presumably abbreviated Dev. N./A. fr. tur- in the sense of 'being unable to move for shyness'. Xak. xi turkuğ al-haya' fitl-amr 'shyness, or diffidence, about something'; one says ol mendin turkuğ (bold:) fâra minni hayî li-fi'î baddâ minhu 'he was shy of me because of what he had done' Kaş. I 462.

D târgîl of cattle or other animals, 'striped'; ?Den. N./A. fr. tîr in the sense of 'with narrow (stripes)'. S.i.s.m.l.g. Xak. xi târgîl yûlîkî: 'any animal with black and white stripes (xûtil) like freckles (al-nâmî) on its back' (called) târgîl; this Adj. (al-shâ) applies to all animals except horses Kaş. I 482; (under the Suff. -1') anything black and white or speckled (al-abraq'a-l'aram) is called târgîl, derived fr. the V. tarîldî: 'the thing was separated' (tufarrâqâ), as if black and white were mixed (imtazâcî), and then one was separated from the other I 15, 7: Osm. xiv, xvi târgîl 'spots, spotty, dappled'; in two texts TTS I 679; IV 742.

F tarxan (darxan) a title of great antiquity, prob. pre-Turkish discussed at great length (144 pages) in Doerfer II 879. In spite of his scepticism, Prof. Pulleyblank's theory in 'The Consonantal System of Old Chinese' Asia Major, N.s. IX, 1962, p. 91, that it represents the Hsiung-nu title of their supreme ruler, than-yîn (in Old Chinese *dân-yîn for darxan) seems the best explanation yet of its origin. Like tâğîn it forms its Plur. in -t, tarxat, for *tarxa(n). It is likely that in this word the Runic and Uyğ. K represented x, cf. the form in Kaş. In Turkish it had ceased to be the supreme title and was not even, like têgîn and şad, peculiar to the royal family, but it was still a high title, and prob. carried administrative
responsibilities. In this sense it cannot be traced in Turkish after XI. It became an early L.-w. in Mong. as darxhan (Haenisch 32, Kow. 1676) where it meant not much more than 'a person exempt from ordinary taxation', and later merely 'artisan, craftsman'. The occurrence in Çağ is no doubt a reborrowing fr. Mong. Tükri VIII (in the list of persons to whom the inscription is addressed; my younger brothers, sons, united clan, people, in the term the şadapti begs) yırına: tarxat buyruk beg-ler 'in the west the tarxans, officials, and begs' J S 1; otherwise only a component in P.N.s Inançu: Apa: Yarğan Tarxan I W 2; Apa: Tarxan II S 13; [gap] Taman Tarxan Toñukuk Boyla: Bağa: Tarxan (described as buyruk 'officials') II S 14; the last also in T 6; Işvara: Tamğan Tarxan Oring 4: viii ff. Man. [gap] Tarxan TT IV 6, 22; Yen. Çavuş Tun Tarxan Mal. 30, 3; Tarxan Şanşun do. 32, 7: Uyg. VIII (I gave the Čik people a totok (military governor) and Işvaras tarxat anta: anču: lad[im] 'presented Işvaras and tarxans to them there' Şu. S 2: ix Kutluğ Bağa: Tarxan Süci 4: viii ff. Bud. (in the list of dignitaries in the first Pahl. after one şanşun and before three more) Kenş Turuş Tarxan, I I Tarxan, ..., Sarış Bağ Tarxan Pfacl. 10, 15-16; (in a similar list in the third Pahl., after 'our son, our younger brother, our sons-in-law') tarxanımız Temir Tirek Tėgın, Ėl Asmılı Tėgın do. 23, 14: Tarxan occurs as an element in other P.N.s in do. 23, 17-24: Xak. xi tarxan 'a pagan word (ism ĉiňići) meaning 'chief' (al-amir, Kaş.'s usual translation of beg) Kaş. I 436: Çağ. xxv ff. tarxan (1) 'a person who is exempt from all government taxes; any loot which comes into his possession in military operations is allotted to him; he can attend the royal court without special permission; and he can commit up to nine offences without being called to account'; (2) 'the name of a tribe (or class?) of notables (nâm-i tâyiş aţ dâşim) of the ulus of Çağataş' (followed by a history of their origin) San. 155r. 1.

D turkun: (d-) abbreviated Intrans. Dev. N./A. fr. turuk-; 'stationary; (of water) stagnant' and the like. S.î.s.m.t. with the same meaning; in SW Az., Osm., Tkm. durğun Xak. xi turkun s疣i adv al-mad'ul-bidi-im 'permanent (i.e. stagnant) water' Kaş. I 440.

D tarkın: (d-) abbreviated Dev. N./A. fr. tarkin-; 'uneasy, unsettled, difficult' and the like. N.o.a.b.; the Uyg. quotn. comes from a very unsatisfactory fragment, see Malov's observations on it, and the word may have been misread; Radloff reads tarkt(ı)on. Türkü VIII [7 Türkü yeme:] bul gı [ak o]l [təmiş] Oğuzi: yeme: tarkin ol temiş 'he said '[the Türkü?] are in a state of disorder and their Oğuz are unsettled'], T 22: Uyg. VIII ff. Civ. tarkını?) künne 'on a difficult day' USp. 46, 5.

S torgay See tròga.
fact turgur.- N.o.a.b.; cf. tarık.- Türkü viii ff.
Man. birik kentü özüznü (?so read) taraç-
arsar ‘if you restrain yourself’ TT II 6, 20:
Uyg. vii ff. Man. (Torkianian) ‘you are the de-
stroyer’ (of lust and the other passions) siz
tarkardacı TT IX 24; (one of the virtues of the Winds God is it) 
isîgâr ergûer tår-
gurur ‘it melts and restrains the heat’ Wind. 
47; a.o. TT III 130 (sézzıl); Bud. Sanskrit
mâramjâho ‘who holds off (the demon) Mara’
Şnûn:ta:rtâgar:rmu TT VIII A.48; jogat-
patravianıya ‘who must shun the (every-day)
world’ yérténcêke tarkârulk (the Suff.
should be -güluk) do. D.28; (like a gold-
silver-smith) harâdehram malam âtmana ‘re-
move the impurities from yourself’ tarkan-
pîr nazarînlî köç iç köpöglözeart 
do. F.47; a.o. do. H.6 (sézzıl); nazarînlîn
þargurum uamm ‘because he cannot control
the passions’ U III 6, 6; yûz türültâg adalarî-
kêtérede quradalâ erîr sîr ‘it is you who remove
and suppress a hundred kinds of dangers’ TT IV 80, 93; o.o. USp.
102a. 34 (emgeklîg); Hien-is. I 185 (karanğu); TT 
X 198; Civ. (at sunset) turma:ka:q ya:lı:
tarkanşêm kerek ‘you must lie down and
limit standing up’ TT VIII 22: tetrî saknîc
tarçâlg ‘restrain perverse thoughts’ TT I 
110; a.o. 96.

D 1 turgur- (d-) Caus. f. of 1 tur-
‘to raise, lift, rouse’, and the like. N.o.a.b.; replaced in
the medieval period by turgûsc which
is a.m.lj-g; with some phonetic changes; SW 
Az. duruz-; Tkm. duruz- duruz- (but Osm. 
dururd-). Türkü viii ff. (waking those who were asleep)
yatıçî:lg turguru ‘rousing those who were lying down’ Irh B 20:
Uyg. viii Su. E 2 (kodz); viii ff. Man. ozkâli (sic)
köçült turkurti (sic) ‘he roused their thoughts
to escape’ TIII 126; a.o. do. IX 82 (baka-
ûmek; Bud. ‘as these’ I chance and to
distress sorrow kamaq kadğuz nizvanî uzatî
yûgur turgurup U I 20, 14-15; turgurup
raising them, trying to make him understand
ive u wrought up’ PP I, 46; 66, 2; turgûrdi ‘he kept (the boat) stationary
ve. do. 31, 6; étîdimiz ergûerdimiz eres ‘if we
have organized and erected (slaughter-houses
and butchers’ shops) TT IV 6, 46; küsüsî:lg
unumçî:lg turgurup üçîn ‘because they
arouse wishes and hopes’ do. V 24, 68-9; o.o. 
ve. VIII A.26; U III 83, 19 etc.: Xak. xi ol
men: orundin (MS. orundun) turgurdî: he
made me rise (agâmanı) from my place’; and
one says er tâm turgurdî: ‘the man erected
(banâ) a wall’, also a house or anything else
that he sets up (naşaba) Ka: I 177 (turgur-
turgurmak); o.o. II 198, 23 (agâma); III 
355, 11 (banad): (xiv Muh. agâma turgûsc-
-Mel. 41, 11-15; turgurz- Rif. 131; turgurd-
do. 132: Çaq. xv f. turçurz-(mayam) turgur-
-Vel. 207; turgurz- Caus. f. 1 (barxizândan ‘to
raise, erect’; (2) ve dîştan ‘to stop, restrain’ 
San. 170v. 23 (quotat): Xwar xiv turgurz-
to detain’ All 24: Kip. xiv (turgurz- agâma 
ld. 62); agâma mina-liqâm turgurz-du:
Vel. 23v.: (xv the caus. f. of qâmâ is turgurz-
Kav. 69, 14; agâma turgurz- Bul. 55a. 11): 

Osm. xiv f. dururz- (the earlist form, later
usually turgur-): (1) ‘to stop, bring to a halt’;
(2) ‘to raise, rouse’; (3) ‘to set up, bring into
existence’; common to xvi, sporadic later TTS 
I 229; II 326; III 213; IV 247.

D 2 turgur- Caus. f. of 2 tur-; pec. to Ka:; 
Xak. xi ol atîq turgurdî: ‘he made the horse
emaciated’ (hazalâ-l-faras) Ka: I 177 (turgur-
turgurmak); kadgu: ant; turgurup
‘grief made them emaciated’ I 486, 15; kadgu:
men: turgurz ‘grief makes me pine’ 
(yudhûni) III 295, 8; a.o.o.

Tris. DRG

torga: ‘sky-lark’; an old animal name ending
in -ga: As such Hap. leg., but s.i.m.l.g. 
usually as torgay; SW Az. torgay; Osm. 
turçurz (sic); Tkm. torgay. A l.-w. in Pe.,
Mong. and other languages, not always for
’sky-lark’. Doerfer II 887 may be right in
suggesting that turgur, the Mong. form, is
a re-borrowing fr. Pe. Xak. xi torga: al-
quarba mina-l-lyâr ‘a sky-lark’ Ka: I 174;
Çaq. xv f. turgay the bird called torgaç 
’sky-lark’ Vel. 207 (quotn.); torgay (spelt)
‘a bird rather larger than a sparrow’ called in
Pe. şana-sar ‘hoopoe’, and in Ar. hudhûd ditto 
(quotns.); also spelt with â; also a P.N.; some-
times spelt torgây Sam. 172v. 11; torgay
same translation do. 261r. 26. (Pe. quotn.; mis-
translated; ‘hoopoe’ is âplik, q.v.): Kip. xiv
kizâça: torgay al-muwaqiq mina-l-lyûr ring-
dove’ Iy. 71; Bul. 12, 5; al-quharca ‘sky-lark’
dorgay Bul. 12, 8; xv quharba torgay is
entered in the margin of Tuh. 29a. 8; Osm. 
xiv to xv torgay ‘sky-lark’; in several texts
TTS 1 701; II 906; apart fr. Vel. the earliest
note of toyaçar is in XVIII IV 758.

D tariçii: N.Ag. fr. tariç; ‘cultivator, farmer’. 
N.o.a.b.; an early l.-w. in Mong. as tariye 
(Haensch 146), also in Pe., Doerfer II 886. 
Uyg. viii ff. Man. (Torkianian) ‘farmer’
tariçii TT IX 39: Bud. (outside the city he
saw) tariçilârça (sic) ‘the cultivators’ (water-
ning and cultivating the land) PP I, 2, Xak.
tariçii al-fallâh ‘peasant’ Ka: III 242; 
(in grammatical sections) tariç al-harî, hence 
tariçii al-harî ‘cultivator’ II 49, 4; the
Ogus for al-fallâh say tariçaq; and the other 
Turks tariçii: II 51, 22: xiv Muh. al-akkâr ‘cultivator’ tariçii: Mel. 56, 14; Rif. 
154: Xwar. xiv tariçii ‘farmer’ Quth 172.

D tarîqlağ: Dev. N. (Conc. N.) fr. *tarîqla-
-Den. V. fr. tariç; ‘a cultivated field’. 
Abbreviated in the medieval period; survives in NE 
Sag. tarîq R II 86, Khak. ditto; NC Kzx. 
(R II 866 only), Tob. tarlaw; NW Kzx. 
buyanîq tariçlağ (metaph.) ‘a field of 
virtue’ Hien-br. Fiere, p. 30, note 1870. 1, 20: 
Xak. xi tariçîq al ‘a cultivated field’ 
Ka: I 496; a.o. J 500, 19: KB tariçîq erür 
dunyâ ‘the world is a field’ 1393; o.o. 
4733, 2548: Xwar. xiv tarîq ‘a field’ Quth 
172: Kom. xiv ditto tarlov CCI, CCG: Gr.
Kip. xiii 'land ploughed (al-arşu’l-mahrūba) in preparation for sowing' ūraila: Hou. 9, 10.

D tarîgli P.N./A. fr. tarîğ; n.o.a.b. Xak. xi tarîgli yèr e dîz zar 'land which has been seeded'; also al-huri 'a granary' (i.e. a place for grain) Kaş. I 496; tarîgli ev bayt ðu hinta 'a building for holding wheat'; tarîgli (yèr omitted) al-huri I 501, 3: KB urughlîg tarîgli beđükler 'notables of good family on both sides' (cf. 4496).

D tarîgli A.N. (Conc. N.) fr. tarîğ; n.o.a.b. Xax xi tarîgli al-huri 'a granary' Kaş. I 503; xiii(?) At. tarîgli têp âyişiş alünî rasâl, tarîgliktâ katân tari egîlûk 'the Prophet said "this world is a field"; labour in the field and cultivate goodness' 191-2.

D turuglâ: (d-) Dev. N./A. fr. *turuglâ-; Den. V. fr. turug; n.o.a.b. Xax xi turuglâ: (yèr is inserted above the line and is not part of the original text) mawâdi’îl-iqâma 'a stopping place, place of residence' Kaş. I 496; turuglâ: same translation I 500, 20: xiii(?) At. turuglâ: 'place of residence' 310.

D turukluk A.N. fr. turuk; n.o.a.b. Xax xi turukluk al-hûzul 'emaciation' Kaş. I 503; 505, 26.

D turkaru: (d-) 'continuously, uninteruptedly'; v. G. is prob. right in suggesting in TT VIII, p. 22, note A33 that this is a crisis of *tûrkgarû: turk with the Directive Suff. lit. 'lengthwise'. N.o.a.b., but a l.-w. in Mong. as turkaru (sic; Kov. 1890, Haldot 427). Türkî vîli ff. Man. (the king) turkaru 'continuously' (inspires the people to do good deeds) TT II 10, 89: Uyğ. vîli ff. Man.-A (may our hearts and minds be) turkaru 'continuously' (free from care) M I 29, 29: Man. TT III 27 (muğul): Bud. evîrdîçî turkarun nom tîlgênîn 'continuously turning the wheel of the law' U I 17, 1-2; kauy kişî uzun turkaru öltüçî bolur 'whoever is a long-standing and habitual murderer' III 4, 10-11; a.o. do. 54, 12; turkaru: TT VIII A.33, O.6-8 (TT VI 62-3); o.o. TT VI 74 (fûlet-); U IV 34, 52-3 (türtün-): Civ. turkaru TT I 152.

E turkuru occurs several times in Uyğ. vîli ff. Bud. in Hend. w. arkuru, q.v. As arkuru means 'croswise', this is no doubt merely a mis-spelling or mistranscription of turkuru 'lengthwise'.

Tris. V. DRG-

D turuklan- (d-) Hap. leg.; Refl. Den. V. fr. turuk, Xax xi ol mêndîn (sic?) turuklani: (MS. -hîg-) he was inhibited (imtana’a) from embarking on some action, and was shy and blushing (ittarana te’a’ti’a’ama) because of me’ Kaş. II 272 (turuklani:; turuklanaik; MS. in both places tîar-).

D turukla: Hap. leg.; Den. V. fr. 2 turuk. Cf. 2 tûrgur-. Xax xi ol atîq turuklani: itâxâzalù’l-iros he considered that the animal (etc.) was keen’ Kaş. III 337 (turuklâr, turuklanaik).


D turuklan- Hap. leg.; Refl. f. of turukla:-. Xax xi ol bu: atîq turuklani: he reckoned (‘adda) that this horse was emaciated (mahsûl); also used of other things than horses Kaş. II 265 (turuklanu:; turuklanaik).

D turugla:- (d-) Desid. Den. V. fr. turug; n.o.a.b. Xax xi ol munda: turûsgâd: he wished to stay (tâmâmât’îl-iqâma) here’ Kaş. III 333 (turugsa:-; turûsgâmak); tîrîg erse: turûsgâd: 'he wished to remain alive' (an yalan hayyâni) do. 333, 9.

Mon. DRG
terk an Adv., 'quickly, very soon', and the like. Survives only(?) in NE Kar. L. R III 1068 and T. (Kov. 263); SW Tkm. Cf. terkin. Uyğ. vîli ff. Man. ayu(?) terkîe (for Dim. f. *terkîli) tuynup 'very(?) quickly acquiring insight' TT III 120: Bud. terk bûtürgeyler they will very soon achieve" Swv. 448, 1; o.o. TT VIII D.1 (tavra:-): U III 22, 1 (iii) etc. (tavrak): Civ. (one must) terkîle 'quickly' (embrace the well disposed and) terk 'quickly' (get rid of the bad-tempered) TT VII 17, 22-3: Xax. xi one says terk kel isîri’ fi’l-îndür ‘come quickly’; also used of anything about which one orders rapid action (al-srâ), one says terk kel ‘be quick’ Kaş. I 350: KB (if one does not treat his disease) kişî terk oltür ‘a man quickly dies’ 157; öztûg terk keçer ‘you soon pass away’ (from this dream-like world) 231; o.o. 361, 745, 2511, 3533, etc.; xiii(?) At. (this world) terk kaçar ‘swiftly disappears’ 222: Xwar. xiv terk ‘quickly’ Qubt 175; Nûh. 32, 5; 17; 209, 11; Kom. xiv, ‘quickly, immediately’ terk CC: Gr. (tek tek ‘frequently’ do. might be the same word': Kip. (xiii Hou. 42, 12; see terkîe:-); xiv terk al-acala ‘speed, hurry’ Id. 38; ditto derk Bul. 6, 2.
türk originally a N. meaning 'the culminating point of maturity' (of a fruit, human being, etc.), but more often used as an Adj. meaning (of a fruit) 'just fully ripe'; (of a human being) 'in the prime of life, young, and vigorous'. It has been suggested that this word is identical with the ethnonym Türk and really means 'strong' in a general sense. The latest exposition of this theory is in Doerfler II 888, an article of over 11 pages giving a history of the ethnonym and unfortunately containing several errors. The case against the theory, which is based on the facts that the original form of the ethnonym was Türkî and that türk is never used in the generalized sense of 'strong', is in Studies, pp. 84 ff.; see also Clauson, 'The concept of “strength” in Turkish', Nemeth Armağan, pp. 93 ff., Ankara, 1962. Survives
there is no cross-reference between 'trees in general' and 'tree' in general, as in NW Kurnyk, where only(?) a young man in the prime of life is 'a young man in the prime of life in those languages'. The reading is very improbable; some other word like tört 'four' is likelier.

Bud.: (that man Sena's wife, named Rægagayini) türk yiglit erdi! 'was a young woman in the prime of life.' U III 81, 3; (she said to her brother-in-law) sen yeme türk yiglit sen 'you too are in the prime of life.' do. 82, 15; o.o. of türk yiglit applied to young women U IV 48, 89; TT X 475—erk türk 'independence and the prime of life' is one of the good things of life associated with other good things like ağı: barım 'treasures and property', and ed tavar 'movables and livestock' in several passages U II 10, 15; TT IV 4, 4 (damaged) and esp. Tiğ. 19a. 4; 20a. 5; 21a. 1 etc.: Xak. x1 türk a Particle (larf) relating to time (al-teaqt); it is the culmination point of maturity of any sort of fruit (waqt iðrâk kull jay 'minâl-îmâr'); hence one says türk üzüm òdâl 'the time when grapes become fully ripe' (waqt tawassu't-l'înâb fi yan'ihi); and one says türk kuyasâ òdâl: waqt tawassu't 'the time when the sun is at the zenith'; and one says türk yiglit gâbât tawassata 'a young man in the prime of his youth' Kağ. I 353 (this para. follows a long para. on Türk as an ethnonym; there is no cross-reference between the two): xii(?) Tef. (Warika said) türk bolsam erdüm senîb bîrle gâzîlkîtig erdi! 'if I was in the prime of life, I would have gone with you to fight for Islam' 319.

**Dis. DRG**

tîrek (2d-) 'poplar'. S.i.a.m.l.g. with this meaning, with -ê in those languages which distinguish between ê and e; in SW Tkm. derek (Az. and Osm. use kavak, which is not an old word, in this sense); in NW Kurnyk, Nog. only(?) it means 'tree' in general, as in Kip. Xak. x1 tîrek al-hawr mina'l-șaqrar 'the poplar-tree' Kağ. I 412; a.o. I 387 (tizqî): Çağ. xv ff. terek ('with -k') hastak aşaçi Vel. 168 (quots.); terek diraxt-î sipâdid 'the white poplar' Sanar. 13f. 11 (quotes. and corrections of previous authors): Xwar. xiv terek 'tree' Qutb 175: Kom. xiv ditto CCG; Gr. 242 (quots.). Kip. xiv terek al-șaqrar 'tree' Idm. 38; ditto derek Bul. 3, 11; xv muylaq al-ṣaqrar 'trees in general' terekler; 'one tree' terek Kağ. 58, 16; șaqrar terek Tuh. 21a. 5; nasla 'palm tree' terek do. 366. 4 (this change of meaning may have been due to a supposed connection w. Pe. diraxt 'tree').

D tîrîg (d-) Dev. N. (Conc. N.) fr. têrî-; n.o.a.b. Cf. têrîn, têrînek. Xak. x1 alp çerîgde: bilge: têrîgde: translated 'the (martial qualities of a) warrior (are tested) in battle; the (intellectual capacity of a) counsellor in the popular assembly' (al-mahfîl) Kağ. I 388, 17; anîp yarmar têrîg: kör 'look at his accumulation of dirhams' (cam'ahu li-dirham)
Muh. al-hayyî tîrîgî (in Turkistan) Mel. 7, 175, 45; 4, 54; 54, 5; Rîf. 77, 79, 131, 151; dîrîgî (‘on our durğî’) 7, 16; 79; Çağ. xvi ff. tîrî dirî zinda ma’na’sîna ‘living’ Vel. 185; tîrîk (‘with -kî’) do. 186 (quotn.); tîrîgî zinda San. 193y. 1 (quotns.): Xwar. xiii (?) tîrîgî (dîrîgî) bârganı ‘live booty’ (as opposed to ölgü bârgu ‘lifeless booty’) Oğ. 171, 278; xiv tîrî/gî tîrî ‘living’ Quth. 180; MN 280; Nahe. 438; 9, Kôm. xiv ‘living, alive’ tîrî CCI, CCG; Gr. 245 (quotns.): Kip. xiii al-hayyî (opposite to ‘dead’ ölgü) tîrî (misspelt terî) Hou. 26, 4: xiv tîrî al-hayyî; also pronounced w-d. Id. 38; xiv from ‘tîrî tîrîl’ Tuh. 84a. 5; Osm. xiv ff. dirî noted in various phr. TTS I 211; II 304; III 196; IV 228.

D 1 terke: Dat. of ter, q.v., ‘for wages’ occurs in several phrs.; in Uyg. viii ff. Bud. TT VII D. 33-4 after Sanskrit bhṛtā ‘hired for wages’ terke: ahlumîs comes the phr. bhṛtabhad irav ‘as if from a hired labourer’ terke:tin teg, which suggests that it could also be used as a Common N.

SF 2 terke: See tarka.

PU tîrgî: ‘a table’, more particularly ‘a portable table on which food is carried in’. N.o.a.b.; as -gî and -kî are not Dev. Suff.s in Xak., and as there is no real semantic connection this can hardly be der. fr. tér-, and its etymology and pronunciation remain obscure. Xak. xî tîrgî: al-mâ’îda ‘(a portable table) Kâ. I 429 (prov.); o.o. I 104 (urul.); II 54, 2: KB (the Chamberlain) liw âşîgî kirse köünü irsda koż ‘when the table of food (Hend.) is brought in he must examine it closely’ 2540; bâgl tîrgîsi ‘his master’s table’ 2861; xiv RBq. tîrgî (unvocalized) ‘a portable table’ R III 1069 (quotns.); Muh. (?‘al-mâ’îda tîrgî: tabak Rîf. 170 (only): Kôm. xiv ‘an offering’ tîrî CCG; Gr. (îbîb): Kip. xiv al-cañna ‘a large dish or tray’ dêrgî: Id. 48: Osm. xiv dêrgî ‘table’ TTS I 210: III 197.

D tîrgû: (d-) Dev. N. (Conc. N.) fr. tér-; ‘saddle straps’ and more specifically ‘straps with which packages, dead game, etc. can be fastened to the saddle’. Survives in this and some extended meanings in NE Sag. tîrgî R III 1066, Kîb. tîrgê 1067, Tsl. tîrgî 1071. Khak. tîrgî, Tuv. dêrgî; SW Osm. terki; xx Anat. dêrgî ‘a rake’ SDD 420; terki ‘the hind quarters of a horse’ (sic?) 1345; a l-w. in Pe. and other languages, see Doerfer Kâ. 1903. Xak. xî tîrgî: al-sîmât ‘saddle-straps’ Kâ. I 428; xiv Mich. al-fîtrâk ditto tîrgî: Mel. 771, 12; dêrgî: Rîf. 173; Kip. xiii al-fîtrâq (sic) tîrgî: Hou. 14, 3; xiv dêrgî: al-tasâmît ‘l’-sarc ‘straps on a saddle’ Id. 48: Osm. xvi Pe. mâxî ‘pack-horse’ terki atti TTS IV 750; xvii terki (spelt) in Rîmî, taht-i sin ‘the underpart of a saddle’; terki bâgî fitrâk San. 1557, 10.

D tîrgûk (d-) abbreviated Conc. N. fr. tire-; ‘piller, support’; syn. w. tirek. Survives only (?) in SC Uzb. tîrgûk; I-w. in Pe., Doerfer II 998. Uyg. viii ff. Man.-A el tîrgûk ‘support of the realm’; part of a P.N. M I 27, 8; Bud. çim kertî nomluq kapîncî limîl tîrgûkî erîl ‘he was the beam (Chinese l.-w.) and pillar of the gate of true (Hend.) doctrine’ Huien-ts. 1920-1: Civ. (the water supervisors shall not enter his vineyard and or) asgû üzüm üslîgî yeme almanzun ‘take the cords or poles on which the vines hang’ USp. 88, 46-7; in the Sino-Uyg. list of lunar mansions, TT VII, p. 57, l. 5, tîrgêk (sic) yultuz corresponds to the 22nd mansion, 8 stars in Gemini, see Clauson, ‘Early Turkish Astronomical Terms’, UAJ, vol. 35, 1963, p. 354; this text was prob. transcribed fr. an original in Arabic script, and tîrgûk may have been intended: Xak. xî KB bular ol haqbat qu din tîrgûkî ‘these’ (the Moslem divines) are truly the support of our faith’ 4345.

D tûrgêk (d-) Conc. N. fr. tûr-; lit. ‘constantly rolling up’, in practice ‘a package, parcel’. Survives with the same meaning in several NE languages as tûrgêk/tûrgûk R III 1572; Tuv. dûrgêk. Xak. xî tîrgêk al-îzîma ‘a package’ Kâ. II 289; o.o. II 14 (çîgî); 21 (çîgî; mis-spelt tergek).

?F terken a royal title slightly inferior to xâgün, often but not always applied to females, and in that case more or less equivalent to ‘queen’, discussed at length in Doerfer II 889. If he is right in saying that it existed in Ki-tnâ, it is possible, but still improbable, that it is a representation alternative to tarxan of the earlier word which lies behind that title. N.o.a.b.; note that it has no connection with tergen in Malov, ‘Uigurc rukopisney dokumenty ekspektidii S. F. Oldenburga’ (Zapiski Institutsta vostokovedeniya SSSR I, 1), Leningrad, 1932, document 5, 3 tergen uf ‘wagon ox’, which is Mong. tergen ‘wagon’. Uyg. viii ff. Bud. (the lady sister) Tegirken têgîn silgî terken kuncuy téprîm (‘pious prince, pure queen, consort princess’) Pfh. 6, 4: O. Khr. ix ff. Uuruñ: Küllük Tog Bûgî: Terke: (Dat.) P.N. Mal. 10, 6: Xak. xî terken xîxâhenl’-xâqînîyâ ‘the royal mode of address to one who is on the throne as xâgün or king (alâ xadîr’-xâqînîyâ w’-lâmîk), its meaning is ‘O thou who art obeyed (iyânâmî)’. Kar- kelse: abaj terkenî ‘if my xâqan comes I 442, 5; II 209, 20 (translated ‘if the king (al-malîk) helps us by coming’); terkenî kutan kuttû- par têgîn mendin koşuş ‘present a poem from me to Her Majesty the Queen’ (al-xâtînîl’-malîka) I 376, 11: KB (in the panegyric of the patron) ay terkenî ku’t ‘Your Majesty’ 109, 115, 121; xiv Muh. (al-malik xakâm) al-malika ‘the queen’ terken Mel. 50, 4; tergen Rîf. 145 (so spel).
completed and acquired an enormous) buya
nîk yükmekîk (so read) buya
nîk têr-
gînîn 'heap and concentration of merit' Swm.
155, 11-12; Xax. xi têr-gînîn suv al-mêdît-
mustangâ 'water collected (in a tank)'; têr-gînîn
sû: al-cûndî'l-mustamâ 'an army which has
been brought together, concentrated'; and
anything 'brought together' is called têr-gînî
Kas. I 443; ya'dûmalây têr-gînîn 'my con-
centration will not be scattered' I 442, 7; II 209, 22 (mis-spelt tûrûnîn); and with tarî-
malây; one or other of these must be a scribal
error; neither translation literal).

D têrkîn Instr. f. of têrk, and syn. w. it;
'quickly, very soon', and the like. N.o.a.b.
Tûrîkî viii ff. Man. M I 6, 10 (tûlî); 7, 15
(butarla-): Uyûg. viii ff. Man. TT III 94
(tarîk-): Bud. têrkîn tavra'h 'hurriedly' U I
31, 3; têrkîn 'quickly' U II 22, 21; III 12, 14;
TT X 423, 511; Xax. xi one says têrkîn kîl
asîrî 'fi'l-hûdîr 'come quickly'; its origin is
têrk al-sur-'a 'speed, rapidity' Kas. I 441: KB
têrkîn 'quickly, very soon' is common 1127,
1331, 1580, 2308, etc.: xiiii (?) At. (contact
with the wicked) xênî têrkîn Isîz kîlîn-gî
kîlûr 'quickly makes you an evil-doer' 380;
Tef. têrkîn 'quickly' 300: Xwar. xiiii ditto
'Ali 22: xiv ditto Qutb 175: Kip. xiii Hou. 42,
12 (têrkîl-).

'rolled up together', but with extended
meanings. Survives in NE Bar. tûrûnîn 'time' (as
in tûrûnîn 'three times') R III 1563; and for
'a wife's parents and kindred, her parental
home' in NC Tara tûrûnîn do.; Kir. tîr-kîn;
Kxz. tîr-kîn; NW Kk., Ng. ditto. Uyûg.
viii ff. Man.-A (first they created the ten-fold heavens) bir tûrûnîn 'as a single coherent whole'
M I 14, 7; Xax. xi tûrûnîn ma càmà'ul-
-'açaîra wa bavîl't-umm wa'l-âb 'a tribal com-
munity; the house of one's parents'; one says
kîz tûrûnîkî: (or ?tûrûnîkîp.: spelt tûr-
ûnîkîp.: in MS.) keldî: 'the girl came to her
parents' house'; in (a verse) êlîqemet
tûrûnîm salûha cam'i 'my community will
be put in order' Kas. I 441; same verse II 209,
21 (but êlîqemet ya'shûhi).

D têrge's (d-) Dev. N. fr. *têrge-; Den. V.
fr. têrîg-; the basic meaning must be some-
thing like 'crowding together'. The Uyûg. word
seems to belong here; it is difficult to see what
else it could be. N.o.a.b.; cf. têrge's- Uyûg.
viii ff. Ctv. (in a list of misfortunes overtaking
the impious) kîšîlnî totatgan têrge'sî but
he disparages other people and becomes
obstructive(?)) TT VII 25, 5-6; a.o. ? do. 17,
6-7 (conjecture; êlîq-): Xax. xi têrge's al-
tamânu 'fi'l-asîrî minâ'l-zâhîma 'delay on a
journey caused by crowds'; suv têrge'si
mustangâ'ul-mâr 'an excess accumulation of
water in a river (coming) from its tributaries'
(al-â'dâd) Kas. I 460.

VU tirlkî N.o.a.b. in the phr. arûkî tîrkî,
prob. only a jingle with arûkî, for which there
is a good etymology. Tûrûkî viii I S 8, II N 6:

Dis. V. DRG-

D têrkîl-: Den. V. fr. têrk- 'to hurry' (Trans. and Intrans.), and the like. N.o.a.b.
Tûrîkî viii ff. er tûrkîlîyîl: kîllûr 'a man
comes hurriedly' Ik KB 7: Man. tûrkîlîyî
ektilîr M I 13, 17: Xax. xi ol: b'sîq tûrkîl-
dî: 'he hurried (accela) the affair' Kas. III
445 (terkîl-e:; terkîlî:ek): xiv Mu'h. asra'a
'to hasten' (Trans. and Intrans.) derkîl-
Mel. 22, 9; tûrkîle: Rif. 103; al-musta'cîl
'urgency, urgent' terkîlîk 153 (terkîlî
55, 1): Xwar. xiiii tûrkîlîyîn 'in haste' 'Ali 48:
Kom. xiv 'quickly, immediately' terkîl
CCL: Gr.: (Kip. xiii 'accela terkîl- (sic),
also called âw-, terce: (for *terkce):, terkîn
Hou. 42. 12; the V. in Hou. is in the Imperat.
which explains why Adv.s included in the
translation).

D tîrgûr- (d-) Caus. f. of *tîrl-; 'to revive,
bring to live'. N.o.a.b.; in the medieval period
displaced by tîrgûz- which s.i.s.m.l. in NE
with some phonetic changes; Tuv. dîrgîz-;
NC Kir. tîrgîz- (and tîrlît-); other languages
use tîrlît-; SW Az., Osrn. dîrlît-; Tkm.
dîrlît-: Tûrîkî viii ôîtêç-: bodûnîg tîrgûr-
ûlû: îgît(t)îm 'I revived and fed the dying
people' I E 29, II E 23: viii ff. Man. (if we
have said) tîrgûrîsîr têpê[1 tîrgûrûrû] ôlûr-
sîr têpê ôlûrûr 'if someone brings to life
it is God who brings to life, and if someone
kills it is God who kills' Chias. I 26 (mis-
transcribed tîrgûdê'h): Uyûg. viii ff. Man.-A
(and all the magicians together) ner tîrgû-
mêgy 'will on no account bring to life' (or
be able to give a son or daughter) M I 15,
9-10: Bud. Swî. 610, 18 (alaqan-): Xax. xi
ôtêpî: ôlûg tîrgûrdîl 'God raised the dead
dam to live' (hayât-l-mayyit) Kas. I 179
(tîrgûrûrû, tîrgûrmêk): o.o. in grammatical
examples I 200, 177; 324, 21; III 424, 16;
xiii (?) At. ôlûglêrîni tîrgûzmêk (sic) ûsân
açaî 'it is easy (Pe. l.-w.) for him to raise the
dead' 20 (one Ms. only tîrgûmêk); Tef.
tîrgûz- ditto 302: Çag. xiv ff. tîrkîz-
(-güçî; with -k- and -g-) dirîlesc (sic) Vel.
186; tîrgîz- (spelt) zinda kardan 'to make
alive' San. 191c. 10 (quotns.); (tîrlît- Caus.
f. of tîrlî-, zinda kardan, also called tîrgûz-
do. 9): Xwar. xiv tîrgûr- ditto Qutb 179:
Kom. xiv 'to raise the dead' tîrgîz- CCG;
Gr.: Kip. xiv tîrgûr- (-g- unvocalized; one
Ms. tîrgîz-) a'âsê 'to bring to life'; also spelt
with d- Id. 38: xvi muhîy tîrgûzgên Tuh.
32b. 1; istahyâ tîrgûz- do. 55a. 5: Osm. xiv
to xvi (only) dîrgûr- (occasionally dîrgûr-)
'to bring alive'; common TTS I 210; II 393;
III 197; IV 228.

D têrge's (d-) Recip. f. of *têrge-; see
têrge's; n.o.a.b. Xax. xi tevey têrge'sli:
taqâfitarîl-ibil 'the camels (etc.) walked
in a line'; also used of anything when they
stand (qâma) one behind the other in a line
(maqaîtîra(n)) Kas. II 206 (têrge'sûr,
térgeşmek); kalm erek térgeşür (unvo-
calized) translated 'he has now mustered ('abbâ'
a large army and advanced against me with it'
I 149, 4; Basml Çumul térgeşür 'the Basmil
and Çumul tribes have assembled (ictama'at)
to attack us' I 1459, 9; alperf: kamûg térgešür
'the warriors are drawn up in line (yuyfajf)'
for battle III 65, 15; Çaç. xv ff. térkeş - (so spelt)
rañ9·î yâk dîgar sûdan wa qatar az 'aqab ham-
raftan 'to follow one another, to walk in a line,
one behind the other' San. 192r. 13.

Trís. DRG

D tîrêqü: (d-) Conc. N. fr. tîre:-; 'column,
support', and the like. Survives in NE Bar.
trew R III 1365; NC Kr. tîrâ; Kxz. tîrew.
Cf. tîrek, tîrîgâ. Xak. xî tîrek:gu 'anything
on which something rests (ya'tamid 'alayhi)
and which supports (ya'mid) something', for
example 'a pillar (al-sârîya) and the like' Kaq.
I 447.

D têrekîôg Hip. leg.; P.N./A. fr. têrek. Xak.
XI (after têrekîôk) wa sâhîbûhu 'and the owner
of (a poplar plantation)' with -g, i.e. têrekîôk
Kaq. I 509.

D têrekîôk Hip. leg.; A.N. (Conç. N.) fr.
têrek. Xak. Xî têrekîôk manbîtu'l-hawar 'a
plantation of poplars' Kaq. I 509.

D tîrîgîk (d-) A.N. fr. tîrîgî 'life, existence',
and the like. S.i.m.m.l., usually abbreviated
tîrîlik or tîrîlîk; SW Az. dirîlik; Osm.
dirîlik; Tkm. dirîlik. Xak. Xî KB tîrîgîk
tilse 'if a man wishes for life' (i.e. for his
reputation to outlive him) 183; yîlgîlik
câçar ol tîrîgîk uçar 'youth passes and
life flies away' 231; o.o. 60, 232, 364, 949,
etc.: xîll(?) Tej. tîrîlik 'life' 302; xiv
Rîg. tîrîgîkîm 'my life' R III 1369: Muh.
al-haywan (sic) 'life' dirîlik Mel. 45, 6;
tîrîlik Rif. 138: Çaç. xv ff. tîrîlikîm zindaqi
'life' San. 193v. 6; Xwar. xiv tîrîlik/tîrîlik
'life' Qubl 180; tîrîlîk Nahe. 289, 7: Kom.
xiv 'life' tîrîlik CCG; Gr.: Kkp. xiv tîrîlik
al-hayatî; also spelt with d- Id. 38; ditto
dirîlik Bul. 5, 11: Osm. xiv dîrîlik 'life';
c.i.a.p. TTS I 211; II 305; III 199; IV 230;
xiv dirîlik I 210.

D *terkkîna: See terkkîna.

têrîgî. Xak. xî (in a list of Desid. Den. N.s)
and one says fi'l-kalmati'l-mumâla, 'in a word
containing q(?)' ol tavar têrîgîk: ol 'he is
fond of accumulating (cam') property' Kaq.
II 55, 21.

Trís. V. DRG-

D tîrîgîle:- (d-) Hip. leg.; Den. V. fr. tîrîgî,
syn. w. tîrîgîr-. The word is quite clear in the
facsimile, but the spelling is so odd that a mis-
writing of tîrîgûgel must be suspected. Uyûg.
13v. ff. Man.-A. (like the lord Moon God)
ölüggül tîrîgîlî 'who brings the dead to
life' M I 24, 27-8.

türgekek. Xak. Xî to:nt türgeklendi: 'the
garment was wrapped up in a package' (şadda . . .
fi'l-ruzma; sic in MS., ?read sùdda . . . fi'l-
rizma) Kaq. II 351 (tûrgûlenür, tûrgek-
lenek).

türgün. Xak. Xî ol bu: evni: türgünlenid; 'he
reckoned this house to be one of the houses
of his people and stopped at it' (min cumîa buyt
ahlîfi fa-nasala bihî) Kaq. II 278 (tûrgûn-
lenür, tûrgûlenmek).

Dis. DRL

D târla: târlaç See târlaç.

D turlaç 'emaciated' and the like. Semanti-
ically connected w. 2 târr: but not immedi-
ately der. fr. it. N.o.a.b. Xak. Xî turlaç
'.emaciated' (al-nahîf) of any animal; and if
a man grows up a weakening (şubbâ'l-însân bil-
-dûf) he is called turlaç Kaq. I 467; Kkp. xiv
turlaç al-mustâhalgarıl-ğarîb mina'l-însân 'a
contemptible destitute man' Id. 62: Osm.
xviii turlaç (spelt) in Rûmî, catuân omad
nam-xwasta 'a young and beardless youth';
also used for a young and beardless dervish
(abdâl galandar) San. 172v. 28 (the latter meaning
seems to lie behind Samî turlaç 'young,
undisciplined (man); unbroken (horse)'; Red.
turlaç ditto).

D têrîlik (?d-) A.N. (Conç. N.) fr. terîlîk,
'something which absorbs sweat', with various
specific applications. S.i.m.m.l. usually as ter-
îlik, but NE Tuv. derîlik; NC Kr. terîlik;
SW Tkm. derîlik; normally 'saddle-felt'; the
(fairly recent) Osm. meaning 'slipper' evolved
from 'a light inner shoe worn under heavy
boots to absorb the sweat'; 1.-w. in Pe. and
other languages, Doerfer II 894. Xak. Xî têrîlik
'felt (al-mûrîakî) which is put under the saddle-
cloth (al-telîyû) Kaq. I 476: Çaç. xv ff. têrîlik
San. 57r. 27 (eğrim): Osm. xiv to xvi derîlik,
mainly noted in Pe. dict., 'a thin transparent
garment' (usually feminine) TTS II 286; III
187; IV 213.

S tîrlîk See tîrlîk.

VU(?D) tûrlûg (tûrlûg; ?d-) 'sort, kind'.
Survives in SW Osm. tûrlû (earlier dûrlî),
Tkm. dürlî; the consistent spellings with -î
in TT VIII, however, suggest that this was
the original vowel; the sound change û > û is
common in SW. Etymology obscure; un-
likely to be a P.N./A. in -îlûg; there is no
semantic connection with tîrîr. It has no con-
nection with the modern word tûr, 'shape,
form, exterior, appearance', pattern, 'tyre',
which occurs in several languages in all groups
except SW, and seems to be a corruption of the
syn. Mong. word dürî (Kov. 1935, Haldot
482). Tûrûk viii ff. 5 tûrlûg monçukun
(sic) 'of the five kinds of jewels' Toy. 2 (ETY
II 57): Man. tört yêgîrmî tûrlûg bâş 'the
fourteen kinds of wounds' Chua. 52; a.o.o.:
bu muntâq tûrlûg 'all these kinds' (of


DIS. V. DRL-

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dangers) TT II 6, 22: Uyg. viii ff. Man.-A bęš törllügín belgülůg bolur 'they become visible in five kinds' M I 24, 8-9; Bud. Sanskrit dvirayaena 'by two supports' D törllö g tayaːg úze: TT VIII A.4; dalavindheva 'by ten sorts' on törllö g úze: (uic.: D) törllö do. F.10; O.3-5; törllök do. K.4, 9; and many o.o.: Civ. törllö do. L.49; (the larch tree's branches quiver) mųt törllügin 'in a thousand ways' TT I 165; tokuž törllö eşiklnigö 'of the nine kinds of thresholds' VII 12, 4; and many o.o.: Xak. xı törllüg 'ibara 'an amvö' 'an expression for the kinds of a thing'; hence one says kąc törllüg nėn aṃmfā l-\-gay 'several kinds of things'; and kąc törllüg sōz aydın qutul amvö mīnāl-kālam 'I said several things' Kaš. I 476; I 206 (Igl.-); 402 (tāmēn); törllüg čeçek amvād-ul-zahe 'all kinds of flowers' I 119, 4; II 122, 22: KB bu törllö tčeč 'these parts' of flowers' 96; o.o. 238, 497, 960, etc.: xii(?) KBVP ne törllö 31; bu törllö 55: xiii(?) At. ne törllüg ariğüz 'whatever kind of impurity' 111; kamųg törllüg lıste 'in all kinds of work' 115; Tef. dörlü/törllü/törllü ditto 119, 319: Çağ. xv ff. törllük ('with -k') bir dırrıl ve bir navo Vel. 207; törllük nav'ı wa qism 'sort, kind' San. 173r. 1 (quotn.): Xwar. XIII törllüg/törllü ditto 'Ali 12: xiv ditto Qrbt 190; MN 262: Kip. xiv törllül nav'ı wa darb min say'ı 'the kind, or sort, of a thing'; one says törllül: yemili kettıldü 'he brought various kinds (mutanawvo') of fruit' Id. 38.

D těrlil- (d-) Pass. f. of těr: - 'to be collected, assembled'. S.i.a.m.l.g.; in SW Az., Osm. deril-, lacking in Ṭkm. Türku viii (those who were in the town went to the mountains and those in the mountains came down and) těrlilıp yetmığ ār bolmığ 'when they assembled they became seventy' I E 12, II E 11; xan: sūf: těrılımı 'their xan and army assembled' T 28; 5 o.o.: viii ff. Ṭrb 28 (uyur): Man. těrılité 'assembled' TT II 8, 58: Uyg. vii[1(Taγyğan költe: těrılité 'I concentrated my troops in my (troops') at [Taγyğan] Šu. S 3; těrılíf do. S 12: viii ff. Man.-A (all the magicians) těrılíf M I 15, 9; těrılú kuvranı keleterı 'they assembled (Hend.) and came' do. 35, 19: Man. tüzūn bilge kışler těrılélít 'let us good wise men assemble' M II 10, 2 (ii): Bud. (500 magicians) těrılít Pp 23, 1; těrılitérler TT VI 334: Civ. sařıg těrılür 'the bile accumulates' TT VII 110: Xak. xı bodun těrılída: 'the people assembled' (itcama'at); and one says yarmak těrılída: 'the dirhams (etc.) were amassed' (itcama'at) Kaš. I 127 (těrılür, těrılımı); follows těrılú-, but těrıl-): buclar (sic) bodun ol tütći: těrılgün 'these people are constantly assembling about something'; also used of anything which is in the habit of coming together and assembling (al-insızva\-wa lictımad') I 521; erkek tıšl: těrılída (sic): 'the males and females have come together' (itcama-ā) III 6, 2: KB (if one scatters the enemy) yana těrılümüz 'he cannot reassemble' 2396; (armachers) ajun tęğzınırler těrlıgü tılep 'travel the world seeking an accumulation (of wealth)' 4420; o.o. 1057 (ota:c:ı); 1393 (2 ot): xiii (?) Tef. těrıl- 'to assemble' 300: Çağ. xv ff. těrıl- (spelt) ści da sudan wa bar-ści da ışudan 'to be gathered, collected, assembled' San. 190v. 14 (quotns.): Xwar. xiii dérlil- 'to assemble' 'Ali 36: Osm. xiv FF. derıl- 'to assemble' ci.a.p. TTS I 196; II 284; III 185; IV 211.

D tırel- (d-) Pass. f. of tire:-; 'to be propped up, supported', etc. S.i.m.m.l.g. (Xak. xı KB (if one reckons up all these numerous benefits) uzun bolğa sōz tęp tırelldı (Fergana MS.; tırelldı Cairo; tırelldı Vienna) tıllım 'my tongue would be silenced, saying 'it would be too long a story'' 4428; the Vienna MS. seems to have the best text): Çağ. xv ff. tırelldı navb sudan wa tir sudan wa āst sudan 'to be erected, propped up, straightened' San. 191v. 14 (quotns.).

D tırlı- (d-) Pass. f. of *tırlı-; 'properly to be resuscitated, brought to life', but sometimes more vaguely 'to be alive, live'; cf. yaṣa:-. S.i.a.m.l.g.; NE Tuv. dirıl-; SW Az., Osm. dirıl-; Tkm. dirıl-. Türku viii üklis ötlecl: anta tırlıltl: 'many dying men were resuscitated there' II E 31: viii ff. (an old woman left behind in a deserted camp found a greasy spoon and by licking it) tırlıltını öltünluede: ozınıltıs 'was resuscitated and escaped death' Ṭrb 13: (Uyg. there is no clear occurrence; the words transcribed tırlıl- all seem to be tırlıl-): Xak. xı oluq tırlıldı: ḥayıyala-mayyit 'the dead man came to life'
Kaṣ. II 127 (tiriləɾ, tiriləmək); tirəg al-hayy is derived fr. tirläfıl: (sic) haya/ya I 14, 21; bu: er ol edgül: sa:vb tiriləgi:n: this man constantly lives (ya'yi) with a good reputation I 533, 529 10; in spring) küş kür kärməg tirilə: 'all the birds and insects (3, al-vehy) come to life again' III 6, 3: yalınpə meğqël: tiriləməs: 'man does not live (ya'yi) for ever' III 65, 1; a.o.o. in grammatical sections: KB tiriləsni terken kutı miğ kutun 'may Your Majesty live to enjoy a thousand favours of heaven' 121; oğə köpəl tirilə: 'his thoughts and minds are brought to life' 603; (if water quenches fire) yana tirilumez 'it cannot be revived' 2396: xini(?) At. tirıl 'live' (virtuously) 365, 415; o.o. 239 (ulam), 364; Tef. diril-tilrıl- to live; to live' 118, 302: xiv Muh. 'aşə diril- Mel. 28, 13: diril-Rif. 112: Çağ. xv ff. tirıl- ('with -f') 'to be brought to life' (şidəviya), the -l-being a Pass. Suff.; also pronounced with d- ld. 38: xvi hayaya (yasa'mak) and tiriləmek (in margin in second hand diriləmə) Tuh. 128: 7; 'aşə tilrıl- do. 258: 6; from tirıl tilrıl- do. 84a: 5; Osm. xiv ff. diril- 'to live, spend one's life'; c.i.a.p. TTS I 210; II 304; III 198: IV 228.

D turul- (d-) Pass. f. of 1 tur: as 1 tur: is Intrans., this should properly be used only Impersonally as SW Osm. durul- is; but in the passages below it seems to mean lit. 'to be brought to a stop; see turulur-. Uyğ. vī ff. Bud. Sun. 290, 16 (amrəl-): Xak. xı er 1ştın turuldu: 'the man was tired of (or disgusted by; sa:ima) the task'; also used when a man is revolted by food Kaṣ. II 126 (turulur, turulmak).

D türül- (d-) Pass. f. of tür-; 'to be rolled up, wrapped up', and the like. S.i.a.m.lg.; NE Tuv. dürül-; SW Osm. dörlül-; Tkm. dörlül-. Xak. xı bıtıl türülə: 'the scroll (etc.) was rolled up' (twiyə) Kaṣ. II 127 (türlərül, türləmək): xini(?) Tef. türül- 'to be wrapped up, covered up' 310: Xwar. xiv türül- (of a scroll) 'to be rolled up' Qub 186.

D terle- (d-) Den. V. fr. ter; 'to sweat'. S.i.a.m.lg.; SW Tkm. derle-, but Az., Osm. terle-. Cf. terle-, Xak. xı at terle: 'the horse sweated' (raşqa , . , ariq); and one says ol atın terle: 'farçana farasana va naxqə ațara-l-arıq va-l-ravut anhu 'he curry-combed his horse and wiped off the traces of sweat and dung' Kaṣ. III 293 (terlerle, terlenmək): xini(?) Tef. terle- 'to sweat' 300: Çağ. xv ff. tərlə- 'ariq kardan ditto San. 1921. 14 (quotns.): Xwar. xiv terle- ditto Qub 178: Kom. ditto terle- CCG; Gr.: Kıp. xiv terle- 'ariq Id. 38; ditto derle- Bul. 64r.: xv ditto terle- Tuh. 25b. 7; fr. terle- do. 84a. 5; Osm. xiv to xvi derle- ditto; common TTS II 286; IV 213. D tırlıt- See tirgür-

D terlet- (d-) Caus. f. of terle:-; s.i.s.m.l. Xak. xı ol atın terletli: 'he made his horse sweat'; and one says ol atıq terletli: (mis-vocalized terletli): hassa farasənə va amara bi-farəncəni 'he ordered that his horse should be curry-combed' (Hend.) Kaṣ. II 342 (terletür, terletmek): Çağ. xv ff. tərlə-Caus. f.; ba-āraq ācurdan 'to put into a sweat San. 1921. 28.

D terlen- (d-) Hap. leg.; Refl. f. of terül-. Xak. xı at terləndi: 'the horse (etc.) sweated' (ariqa) Kaṣ. II 242 (terlenür, terlenmek).

D türülün- (d-) Hap. leg.; Refl. f. of türül-. Xak. xı türülündi: neq 'the thing was rolled up or wrapped up (intawə va-nəzwə) Kaṣ. II 243 (tůrələnür, tůrələmək; verse).

Tris. DRL

VUD turalığ P.N./A. fr. l tura: n.o.a.b. in the Hend. turalığ turalığ. Türkü viii ff. Man. bèş türəlüğ tunlig turalığ 'the five kinds of living creatures' (lit. 'those which have breath (Hend.) ?) Chūs. 86; o.o. 91, 110, 146.

D türülü P.N./A. fr. törü; n.o.a.b. Uyğ. viii ff. Man.-A M I 26, 14-15 (aplaq): Bud. Vayşali atıq nomluq türülüğ balıkda 'in the city called Başılı, where the (true) doctrine and rules are followed' TT V 107: Civ. (joy and happiness have come to you) sağa türülüğ törü (teğdi?) 'correct rules (of life?) have reached you' TT I 89: Xak. xı KB (listen to the words of) türülüğ kisi, türülüğ kisi boldü él tör başi 'the man who (administrates) the traditional laws; he is the head of the seat of honour in the realm' 2196: Kıp. xv murattib 'organizer' (glossed in a second hand şahibül-chedulermaster of customary (law)) tərel Tuh. 33a. 2.

Tris. V. DRL

D turulur- (d-) Caus. f. of turul-; 'to bring to a halt' and the like. N.o.a.b. Uyğ. vii ff. Bud. (the eighth aspect of faith is that it is called) köprüülü suvụ turtulurduşi sözde ce ērtini 'the jewel which halts and filters the streams of thought' TT V 26, 97; alku alp turulurduşul turtulurduşi uluş Vacişpanan xanları 'the great Vajrapani kings who put a stop to all difficulties which ought to be put to a stop to' UŞp. 59, 20-1; (P)U tosinlarlı turtulurup 'bringing to a halt unruly men' (?); assuming a Sec. f. of tosun) Swu. 73, 1-2; (P)U tosin erenleriğ turtulurduşi təpərler 'the gods who bring to a halt unruly men' do. 187, 7-8.

Dis. DRM

D tarım N.S.A. fr. tar-; lit. 'a single act of dispersing'; Hap. leg. as a common N. but familiar as the name of a river. (VU) Uṣmi: is perhaps the pre-Turkish name for it. Xak. xı tarım 'branches (a/dd) of a river which
flows into swamps and quicksands'; **Tarım** the name of a place on the frontier of Uyğur near Kuça: called **Tarım** (sic); a river flows through it; the river is called by the same name **Kaş.** I 396: (VU) **Usmî:** **Tarım** the name of a large river which flows from the Moslem country to Uyğur and there sinks into the sand **I 130.**

S (D) **terım** a royal title or form of address; a l.-w. in Pe., see **Doerfer II** 1000. In spite of his scepticism, Pelliot's suggestion that this is a crasis of **teğrim,** q.v., is the most plausible explanation of this word. **Uyğ.** viii ff. Bud. **terim** component in a feminine P.N. **Sivv.** 137, 18 (ażgan): Civ. kiz kellürüçü lki **terım** 'the two ladies who brought the bride' **Fam. Arch.** 154-5: **Xak.** xI **terım** a form of address (vittah) to princes (al-tahâkin) and anyone who is a descendant (min awläd) of Afrâsiyâb, royal ladies (al-xâvatân) and others, great and small; this word is not applied to anyone except the children of Xâkânî kings; if they are grown up (kahurî) **altun terım** is used in the title of royal ladies (ft laqabîl-misti-l-xâvatân) **Kaş.** I 396: **Çâğ.** (?). xv ff. **terem** (so spelt) a name for great ladies (xevatân-i buzure; (Pe. quotn.) the author of the **Farhang-i Cîhângîrî included this word in his dict. with a quoted. See **Sar.** 192r. 24.

torum 'a camel colt', the next age-group beyond a botun; q.v.; the age indicated varies in different languages. Survives in NE **Tuv.**
dorum 'a one-year old'; SW **Osrm.** torun (sic) 'a two-car old'; **Tkm. to:rum** 'between six months and a year'. See **Schcherbâh.** p. 106. **Xak.** xi **torum** (bi{l}-işâ, 'with back vowels) ibn maxâd 'a camel colt', Feminine tişî: **torum** **Kaş.** I 396: xiv **Muh.** al-fasil 'a camel colt just weaned' **torum:**torum **Mel.** 7, 15; **Rif.** 79; al-hiqq properly 'a three-year old', but the only word for 'colt' under 'camels' torrum: 70, 9; 172: **Çâğ.** xxv ff. **torum** 'a two-year old camel colt'; a one-year old is called köşek and köseler and a three-year taylak; and it (taylak) is also a stallion (asb-i zar) which they allow to run with the mares and breed from. **San.** 175r. 9; a.o. 326v. 18 (köşek): (Kip. xiv (a camel) alladî lahu sanatân 'two years old' torumçax **Bul.** 7, 5).

D **turm** (d-) N.S.A. fr. I tur-; lit. 'a single act of standing'. S.i.s.i.m. with various extended meanings, e.g. SW **Osrm.** Tkm. durum 'position, attitude'. **Uyğ.** viii ff. Man. **turm** ara seems to mean 'completely', or 'immediately'; (anger) **turm** ara (destroys fully matured doctrine and humble thoughts) **TT** II 17, 70: Bud. (let the king offer incense ... ) ol tütsüngünt tittlini **turm** ara kâk kalik içinde yađîlî 'the smoke of that incense will immediately pervade the atmosphere and' **Suv.** 424, 12-14; a.o. 425, 21: **Xak.** xi **turm** qadr gâmatî-l-ractul 'the height of a man standing upright'; hence one says **bir er turum:** suv 'water (etc.) the depth of the height of a man' **Kaş.** I 396: (xiv **Muh.** (under 'weavers') implements) **silsilatu-l-ğazi** 'the length(?) of thread' (PU) **turm:** **Mel.** 60, 7; **Rif.** 159 may belong here.

**turmâ:** Preliminary note. This word occurs in **Uyğ.** in contexts which suggest that it means 'an offering', prob. of food. In this sense it seems to be an **Intrans.** Dev. N. fr. I tur- in the sense of something which is set before a god. Elsewhere it means 'radish' both in Turkish and Pe. and other languages, see **Doerfer II** 897. It survives in one or two NW languages; elsewhere it has been displaced by Pe. turp. **Doerfer** is prob. right in suggesting that, in view of the resemblance between the two words and the impossibility of finding a Turkish etymology for the word in this sense, it is a l.-w.

D I **turmâ:** Dev. N. fr. I tur-; lit. 'standing'; 'an offering'. N.o.a.b. **Uyğ.** viii ff. Bud. **TT** VII 16 is a fragment of a text prescribing the offerings to be made to various divine personages. **Ll.** 7-16 listing the offerings to be made to the planets is headed aşlari erser 'as for their foods'; these offerings are vegetables and dairy products. **Ll.** 17 ff. listing similar offerings to be made to the yâkşas is headed yâkşaların** turmaları erser**; (and after preaching this sûtra) **yavğan turmâ** [gap] **egsûgîzî?** yêtûrgîl 'offering plain offerings without stint(?)' (to the four divine mahârâjâs—i.e. the yâkşas) **Suvv.** 26, 19-20; tört maharac teğîrlerke **turmâ** ötüineyin 'I will offer offerings to the four divine mahârâjâs do. 27, 12-13.'

?F 2 **turmâ:** 'radish'. **Xak.** xi **turmâ:** al-fuel (MS. fićî) 'radish'; hence al-cazar 'carrot' is called sarîg turmâ: that is 'yellow radish', and the people of Ar grieving: call it gözerî taken fr. the Pe. word for 'carrot', gazar, substituting front vowels (rahkâhîhu); the Oğuz call it (VU) geşûr, also taken from the Persians; when they mingled with the Persians they forgot some of their language and used Persian instead (various examples follow) **Kaş.** I 431; a.o. I 366 (kuvîl): **Kip.** xii al-fuel (açi: (PU) erege; also called) **turmâ:** **Hou.** 8, 13: (xiv turp (with -p') al-fuel **Id.** 38).

D **tarmut** Hap. leg. but see **tarmutîğ,** **tarmutla:n-**; Active Dev. N. fr. **tarmat**—with -a:- elided; lit. 'something which branches out'. **Xak.** xi **tarmut** fiecâl-l-cabal te-a tâl'd'uhu 'ravines and stream-beds in the mountains'; hence one says tağı **tarmat** keçtîm 'I crossed ravines and stream-beds in the mountains' **Kaş.** I 451.

D **tarmak** Conc. N. fr. **tarmat**— as that V. is a Den. V. fr. **tarmat** the basic meaning must be 'something which branches out in several directions', but, perhaps because of its resemblance to **turjak,** it sometimes means 'claw', instead of 'a set of claws, a talon' which would etymologically be more correct. Survives in NE **Sor** tarbak 'leather glove'; Tel. **tarmak**
fatha; Khak. tarbax 'forked, branching'; Tuv. dirbak 'nail, claw'; SE Türkî tarmak 'branch, offshoot; harrow, grapnel'; NC Kir., Kzx. tarmak 'branch'; tirmak 'claw'; SC Uzb. tarmok 'branch, handle; net'; NW Kk., Káz., Nog. tarmak 'branch of a river, railway line, etc.); section (of industry); SW AZ. dirmúc; Osm. tirmik; Tkm. dirmik 'pake' Xak. xı tarmak: al-mixlab 'a talon'; and a kind of plant (al-naib) is called karga: tarmak: (ziic, 'crow's foot', MS. karga: k) Káz. I 467: Kom. xiv ('finger') tirmak CC1; Gr.

D türmek: (d-) Conc. N. fr. tür-; 'a stuffed meat ball', lit. 'something wrapped up'. Pec. to Xak. Xak. xı türmek al-zumward 'a stuffed meat ball' Káz. I 477; o.o. I 396 (tikim); II 106 (tiklsh): KB kśl utruki türmek alma tegü (at meals) 'do not reach out and take a meat ball in front of someone else' 4598.

VU? D tarmaz 'a gherkin'; in I 343 spelt tarmuz. Unless this is a l.-w. cognate to 2 türma: it is prob. the Neg. Aor. Participle of tarr: lit. 'not branching', i.e. compact, as a gherkin is. Xak. xı tarmaz al-qatad 'gherkin' Káz. I 457; a.o. I 343 (karç).

D. V. DRM-

D tarmaz:- Den. V. fr. tarm; lit. 'to branch out in various directions, take the shape of a talon', and the like, in practice 'to scratch' (i.e. 'to use a talon') and in some modern languages 'to rake up'. S.i.s.m.l. w. the same phonetic changes as tarmak, q.v.; the SW sound change -a-> -1-, prob. under the influence of tırnak, is reflected in the vocalization of some of the der. fs in the MS. of Káz. Xak. xl on anp yüzin tarmat: xaşadašu 'he scratched his face' Káz. II 364.1 (in a grammatical section); n.m.e.: Çağ. xv ff. tirmara(-p, etc.) sar- va mukham eyle- 'to wrap up, make fast', and panca urup tirmala: 'to claw' Vel. 187 (quotns.); tirmara (spelt) şang va naxun zadan 'to scratch with the nails or claws', in Rümí tirmala:; and, metaph., xarasidän 'to scratch, lacerate' San. 192r. 28 (quotns.). Kip. xv xarbaşa 'to scratch' tirmara (sic) and tirmara- added above in the same(?) hand Tuh. 15a. 1.

D tarmat- Hap. leg.?. Caus. f. of tarmaz:- Xak. xl on anp yüzin tarmatt: xaşada teçachahu 'he had his face scratched' Káz. II 349 (tarmatur: tarmatmak); a.o. 364. 8.

D tarmal- Hap. leg.?. Pass. f. of tarmaz:- Xak. xl on anp yüzli: tarmald: 'his face was scratched' (xudaşa) Káz. II 230 (tarmatur: tarmalmak; twice vocalized tarmal-).

D tarmaş- Recip. f. of tarmaz:- s.i.s.m.l. w. some phonetic changes. Xak. xl olar ikki: tarmasdı: 'they scratched one another (taxadap) Káz. II 227 (tarmasur: tarmasmak; the tá' everywhere carries both fatha and kasra): Çağ. xv ff. (tirman- (-di)

tarmaş- Vel. 187); tirman- tirmas- bá şang va naxun çapidan va ba-bala raftan 'to climb up holding on by the claws or nails' San. 192v. 17 (quotns.).

Tris. DRM-

D tarmutluğ Hap. leg.; P.N./A. fr. tarmut. Uyğ. viii ff. Bud. kók kizil yürüy yalinlar tarmutluğ saçlı anelerler 'blue, red, and white flames spring up and scatter and branch out in every direction' TM IV 253, 38.

turmutlay oddy shaped; perhaps a l.-w.; a kind of small hawk, perhaps 'the merlin (Falco aescalon) but prob. also used for other similar birds. S.i.s.m.l. in SE, NC, SC, NW; an early l.-w. in Mong. turmutay (Haemisch 15), and Pe., see Doerfer II 896 where its exact identity is discussed at length. Cf. çavli; etc. Xak. xı turmutlay ism táir min sibál-t-taw jáyúd 'the name of a predatory bird used for hawkins'; and a man is given the name or title (yusammá . . . va yulogob) turmutlay Káz. III 243; alt: Turumtayım: 'he took (my slave named) Turumtay from me' II 110, 6: Kip. xiv al-bawtqaga vaš-šulu'a turuntay (sic); Bul. 11, 15: xv calamát dito Tuh. 113b. 3 (it does not seem possible to find a precise meaning for the three Ar. words; all three are used in Id. 86 to translate key-genek which is not an early word).


Tris. V. DRM-

D tarmutlan- Hap. leg.; Refl. Den. V. fr. tarmut; cf. tarmaklän. Xak. xı suv tarmutland: şara-l-má dá a'ddá va xule 'the water formed (separate) branches and channels' Káz. II 270 (tarmutlanur, tarmutanmak; these two misvocalized tur . . .).

D tarmaklän- Hap. leg.; Refl. Den. V. fr. tarmak; cf. tarmutan- Xak. xı boy tarmakland: naxula-l-šidal vaš-šabday kalš- maxalib fi'il-mafaşa min kull cäbib 'the clans (Hend.) settled in the desert (fanning out) like claws in every direction'; and one says balä: tarmakland: 'the nesting grew claws' (maxalib); and suv tarmakland: 'the water formed channels' (xule) Káz. II 274 (tarmakanur, tarmakanmak).

D türmeklen- (d-) Hap. leg.; Refl. Den. V. fr. türmek. Xak. xı ötmek türmeklendi: uttuxida minaš-ulxbü-zumward 'meat balls were made out of the bread' Káz. II 276 (türmeklenür, türmeklenmek).

D tarmila- Hap. leg.; Den. V. fr. tarmil Xak. xl ol dğüzni; tarmilad: 'he crossed the river island by island (’abara . . . caźrata(n) fa-caźrata(n)) from one channel (xallic) to another', that is he avoided its quick-sand (tayhürahu) Káz. III 341 (tarmila: tarmilama: k).
D turumla:- (d-) Den. V. fr. turum; survives with the same meaning in NE Şor turumna-; Tel. turumda- R III 1456. Xak. xi ol suvuğ turumla:d: qaddara 'umgol-mâ' bi-qâmâthi 'he measured the depth of the water by his own height' Kaš. III 341 (turumla:r, turumla:ma:k).


D têrimsin- (d-) Hap. leg.; Refl. Simulative Den. V. fr. térım N.S.A. fr. tér-; not noted in the early period but fairly common in SW Osm. until recently as derîm see TTS I 196, etc. Xak. xi ol yarîmak têrimsinda: 'he pretended to accumulate (yaçma) dirhams' Kaš. II 261, 1 (in a grammatical section); n.m.e.

D turumnsin- (d-) Hap. leg.; Refl. Simulative Den. V. fr. turum. Xak. xi ol yokarulu: turumnsinda: 'he pretended to stand up (yaqîm), but did not actually do so' Kaš: II 260, 10 (in a grammatical section); n.m.e.

**Dis. DRN**


terîq (t-) 'deep'; s.i.a.m.l.g. except SE, usually with -e- in the second syllable; SW Az., Ôsm. derîn; Tkm. derîn. Uyğ. viii ff. Bud. (the Bodhisattva named) Sûnîr térîq 'as deep as Mount Sumeru (is high)' TT VI 360; (all the) térînlde térîq 'very profound' (interpretations of the doctrine) Swm. 202, 212; nizvânilî kirleri térîq liçin 'because the stains caused by their passions are deep' Hüen-ts. 104: 100. Katm. 177 (andâk); TT V 22, 18 etc. (tütürm). Cîv. térîq kuduq 'a deep well' TT.VI 102; er kud (read quyvwa) belîn suv kud (read quyvwa) térîq 'the strength of a man lies in (his power to cause) terror; the strength of water lies in its depth' VII 42, 4; a.o. do. 30, 11 (êltîs-): Xak. xi térîq térîq bahrîl-ayahu:lu'l-amîq 'the wide, deep sea' Kaš. III 370 (and see Oğuz; xiiii?) Tef. térîq 'deep' 300; xiv Mûh. (?i) al-amîq derîn (unvocalized) Rif. 153 (only): Çag. xv ff. térîq amîq San. 1931, 11 (quotns.): Oğuz xi (after Xak.) and the Oğuz (call) anything 'copious and deep' (gazîr amîq) térîq; one says térîq ur-î: 'a deep ravine and térîq bilge: 'alîm hakîm gazîrî'l-ulm waâl-îhîma 'a profound scholar, a very wise man'

Kaš. III 370: Xwar. xiiidéren/deren 'deep' 'Ali 57: xiii(?) térîq (îd-) mûren 'a deep river' (Mong. l.-w.) Oğ. 175: Kom. xiv 'deep' terêp (sic) CCG; Gr.: Kip. xiii al-amîq (opposite to 'the opposite of deep' şî; Tkm. sîk) térîn Hou. 7, 1; (xiv under 'd:- with -d:-'; dûden al-amîq Id. 48 looks like an error for derûn): xv amîq (PU yaran, şîplî; in margin) térîn Tuh. 25a. 11; teren (sic) amîq do. 74a. 1.

VU tîrîq Hap. leg.; onomatopoeic. Xak. xi one says kula:kum tîrîq ettî: 'my ear buzzed' (fannat); it is an onomatopoeic (hiķaya) for any similar sound; hence one says yasîn tîrîq ettîrîdî 'he twanged (anaba:da) his bow'; it is an onomatopoeic for the noise made by the string Kaš. III 370.

turîn: (d-) 'crane' (bird). S.i.a.m.l.g., usually tûrana, occasionally tûrana:torna; NE Tuv. dûrya; SW Az., Tkm. dûrana; Ôsm. tûrana. See Doerfer III 1181. Türkî viii ff. türîña: (sic) kuş 'a crane' (settled on its nest) IrkB 61: Xak. xi tûrana: al-kurki 'crane' Kaš. III 239; KB 74 (kôkiş), 5377: xiv Muh. al-kurki tûrana: Mel. 73, 1; tûrana: Rif. 175: Çağ. xv ff. tûrana 'a bird of blue colour which has a long neck and puts its tail feathers over its head', in Pe. kulâng 'crane' San. 173r. 5 (quotn.): Kom. xiv tûrana: CCG; Gr.: Kip. xiii al-kurki tûrana: Hou. 10, 5; xiv ditto Id. 63; Bul. 11, 9; xiv ditto Kav. 62, 13; Tuh. 314. 1: Osm. xvi ff. tûrana: 'crane'; common TTS IV 762.

trîpâk (q-) a (human or animal) nail, or claw. Survives in NE several languages trîpâk; Tuv. dirgâk; SE Ôrîn tîrîn; SC Uzb. tîrîn; NW most languages tîrîn; SW Az., Tkm. dirnîn; Ôsm. tîrînîn. The word was confused with tarmak and some modern words listed below may belong in it. See Doerfer III 1182. Türkî viii ff. IrkB 44 (titin-): Uyğ. vii ff. Man. A M 17, 20 (1 u:ç): Bud. kaltî tîrînîn uzêkî toparkan teğ 'like earth under the nails' TT VI 362. 9: Cîv. trîpâk (sic) bîçûg kîlû 'days for cutting the nails' TT VII 32, 1; a.o.o.: Xak. xi trîpâk al-sufr 'nail, claw' Kaš. III 382; o.o. I 134 (ülîp), 177 (ağir-): KB 2377 (III-): xiiii?) Tef. tîrînîn (sic) nîl 303; xiv Muh. al-sufr tîrînîn Mel. 47, 9; Rif. 141; (under 'horses') hâîîr hâîîr 'their hooves' tîrînîn 69, 14; ditto (MS. tîrînîn) 171: Çağ. xv ff. tîrînîn/tîrînîn nûxun 'claw' San. 1935. 25: Xwar. xiv tîrînîn 'finger-nail' Qub. 193: Kip. xiii (under 'birds') al-mixlab 'claw' Dirgâk (sic, ? representing dirgâk): Hou. 10, 5; xiv tîrînîn do. 20, 15: xiv tîrînîn al-sufr Id. 62: xv ditto Kav. 61, 5; Tuh. 24a. 13: maxalîb tîrînîn do. 33b. 9: Osm. xiv to xvi tîrînîn (once xiv tîrînîn) 'nail, claw'; in several texts TT S I 202; II 894; III 191; IV 218.

D térîn- (d-) abbreviated Dev. N. fr. térin-; 'an assembly or gathering'. Survives only (?) in SW Ôsm. derîn. Cf. térîq, térîn. Xak. xi térîn- tênîn mahfalul- quàm
D terejek (d-) p.c. to Kaş; apparently the right spelling in spite of its unusual position in the book (see Doyle); if so, abbreviated Dev. N. (connoting habitual action) fr. terin-, originally *teringek. The main entry is undervocalized, the others fully vocalized; the spelling teriguk is no doubt due to the supposed connection with tarniq. Xak. 1) terizeq al-nazz minad-l-ma'l 'water oozing from the ground', in Ar. tarniqq (MS. tarniquq, properly tarniqq 'river slime'); the qaf was changed to kaf, wa āqālı muqāfiqat 'this is a concurrent meaning' Kaş. II 291; terind-t (sic) svn: 'let us drink water oozing from the ground' (ma'id-l-nazz) II 6, 2; āminī ulūq tereq ûze: 'to cultivate the land' (minad-l-ma'l). Xak. 1) terindir ûzeq: translated (freely) amūr fī amīmā wa āqālı kafṣā naba'ta 'ālā mā istimcāla minad-l-ard 'I shall go into the luxuriant vegetation and bulrushes which grow in abundance on the swampy ground' II 328, 17.

Dis. V. DRN-
D tariin- (d-) Refl. f. of tarin-; n.o.a.b. Uyg. vfl. Civ. bodun tariin yēr 'the land which the people cultivate for themselves'. Usp. 77, 6: Xak. 1) er tarq tariindir: 'he pretended to cultivate the land' (yabruits-l-bar); also used when he cultivates it by himself Kaş. II 145 (tariinur, tarinmak). a.o. II 159, 4.
D tariin- (d-) Refl. f. of tarin-; usually 'to feel oneself restricted; to be annoyed', and the like. Survives only (?) in NE most dialects tariin- R III 848. Uyg. vfl. Civ. āqālı gērāqa yek āqālı tarinsar 'if one feels restricted by(?) demons (Hend.) in an illness' TT I 207-8: Xak. 1) er 1sta: buqqa: tarindir: (MS. tarindir): 'the man was annoyed (dácira) about this affair and felt restricted' (tadayaqqa) Kaş. II 145 (tarunur, tarinmak).

D terej (d-) Refl. f. of terej-. Survives only (?) in NE Tel. R III 1066; Khak. (Türki) vfl. Man. yaruknun tōzil yilteq tereqālīl tōpīr yērīpērī barsar 'when the origin and root of the light (of the country of all the Prophets) assembles and goes to the country of the gods' Cheus. 5-7; tereqālīl is the reading of two MSS, and seems to be the Ger. of terej-: a Den. V. fr. terej? Xak. 1) ıqālı: ıqālı terejindir: 'he gathered fruit (etc.) by himself (infarada bi-com)' and for himself Kaş. II 146 (terinur, terejnek).

D tiren- (d-) Refl. f. of tiren-; lit. 'to support oneself (on something)', with extended meanings like 'to brace oneself against (something); to resist'. S.i.s.m.l.; SW Az., Osm. diren-; Tkm. diiren-. Xak. 1) er ıstın tirenid-: (MS. terridt) 'the man refrained from (imtana'a . . . min; taking) the action'; also for refraining from anything; and one says er tarmak: tirenid-: 'the man leant (ittaka'a) against the wall' (etc.) Kaş. II 145 (tirenür, tireneq); (if misfortune comes . . .) anţa: așaɾ tirenğil 'and so brace yourself against it' III 233, 16; KB tiren akara bermé 'brace yourself and do not turn your back' (on the enemy) 2378; (whatever I took firm hold of) of ancta tirenid- ılettı tateq 'he equally supported himself on and deprived of attraction' 3885; (the body is a dangerous enemy) tilleqeq ıdaya katıqlan tiren 'do not give in to its desires, be firm and brace yourself' 3648: (xv Muh.?) al-ra' da tirenmek (MS. -mak) Rif. 125 (only); al-ra' da 'to thundert, threaten' must be an error, perhaps for al-rıza 'to be firm, resolute': Korn. xv 'to be erected' tiren- CCG; Gr.

D I turun- (d-) Hap. leg.; Refl. f. of tur-. the two entries, both self-contained, are separated from one another by four others but seem to represent the same V. Xak. 1) ol maņa: turundir: qıswamanyi 'he faced me'; also used ıddā qıswa bi-μuqāblatihi wā 'ardahā for 'to confront, oppose' Kaş. II 145 (turunur, turunmak): er ısta: turundir: 'the man hesitated about (or delayed); taweqqafa the work' II 146 (turunur, turunmak).

D II turun- Hap. leg.; Refl. f. of tur-. Xak. 1) at turundir: 'the horse (etc.) was emaciated' (huzilah) Kaş. II 146 (turunur, turunmak).
D türürin- (d-) Refl. f. of tür-. survives as 'to roll up' (Intrans.) only (?) in NC Kir., Kızx. Xak. 1) er öz bitiqi turyändir: 'the man rolled up (tavĕl) his own scroll, and did it by himself' (infarada bihi) Kaş. II 145 (turyündir, turyenmek): XIII (?) Tef. türün 'to roll up' (the heavens like a scroll) 319.
D térne: (?-?) See terej.-

Tris. DRN-
D tereńçek 'cloak, wrapper', or the like; prob. Dev. N. fr. tereń- in sense of something that one gathers round oneself. Ögùz xı tereńçek al-rayya 'a thin linen garment' Kaş. I 510: xiv Muh. (?) (under 'women's garments') al-milhafa 'cloak, wrapper' tereńçek (sic) Rif. 149 (only): Xwar. xıv men taki tereńçem-kınım yüüzümek örtüm 'and I covered my face with my cloak' Nahe. 415, 1 (said by a woman).

D āraklığı (d-) P.N./A. fr. tarpak; 'having nails, or claws'. S.i.s.m.l. Uyg. vfl. Bud. U II 35, 22 (ażığiş).
world of the gods, they become) çoğmuş yalınmış térinsiz kuvarğışız 'without glory or radiance and without (religious) communities' Stuv. 299, 10-1.

Tris. V. DRN-
VUD terøgkenl- Hag. leg.; Refl. Den. V. fr. terğek, q.v.; spell teriğklen-teriğklen- in the MS., prob. for the reasons stated under terğek. Xak. xί suv terøklenidi; istan- cala[l-ma'] wa'tthara 'the water oozed from the ground and flowed incessantly' Kaf. III 411 (terøkleniür, terøklenmek).

Dis. DRR
D turur See 1 tur-.

Tris. DRR
VU tararku: Hag. leg.; completely unvocalized; morphologically obscure, perhaps a l.-w. Xak. xί tararku: yér arđ nåbituha ñâyâr multâf 'ground with sparse vegetation' Kaf. I 489.

Mon. DRN
?f ters Adj./Adv. with a rather wide range of pejorative meanings; originally prob. 'false', also 'hostile, adverse, awkward, uncomfortable', and the like; more or less syn. w. têrât with which it is often in Hend. in Üyğ. Sia.m.l.G., usually as ters, occasionally teris. Doerfer's theory in II 880 that it is taken fr. Pe. tarsâ 'Christian' (lit. '(God) fearing') is plausible; final -rs is very unusual in Turkish. L.-w. in Mong., Pe., and other languages, see Doerfer, loc. cit. Üyğ. viii ff. Bud. ters körüm örtıdim eriser 'if I have caused false omens to arise' U 76 8-9; same prob. fr. ters têrât TT IV 8, 75; ters nomluğ 'false teacher' TT VIII O.3 (TT VI 57 ters têrât nomluğ); o.o. Hicen-ts. 1911-12 (caul-) and of ters têrât TT VI 56-7 (têrât); 331 (têrâtçî); VII 40, 37, and see têrât:: Xak. xί ters 'anything difficult (or awkward, şa're)'; hence one says ters kâş 'an awkward affair' Kaf. I 348; (after çars) similarly one says (VU) ters (unvocalized) urdi: 'he hit him from every direction' (min kull câmb) do.: KB idî ters bolur kör bili̇mez kîšl 'a man without acquaintances is in a very awkward position' 401; neçe ters têrât erûser 'however complicated a knot is' (he unites it) 1856; (it is easy to tie a knot); terssr cawâb 'what is difficult is answering them' 1907; (food and drink) idî ters bolur 'are a very awkward matter' (if you distrust the cook) 2826; o.o. 1908, 2146, 4017; (xiii?) Tef. 'ur [difficulty, awkwardness] tersilki 300; Çağ. xv ff. ters (1) mâküs 'inverted'; (2) sargin 'dung' Sam. 155r. 8 (the second meaning, which also occurs in Osm. is presumably metaphor.): Kom. xiv 'irascible, unfriendly' ters CCG; Gr.: Kip. xiv ters al-mâglîb 'inverted'; one says tônun ters keydi: 'he wore his clothes inside out' Id. 38: xv mâküs ters Tuh. 34b. 7; Osm. xiv, xv ters izine dön- 'to retrace one's steps'; in two texts.TTŚ III 679.

Dis. DRN
tarus 'the roof of a house'; pec. to Xak.; perhaps a l.-w.; Dis.s with final -s are very rare in Turkish. Xak. xί tarus saqf'1-hayt 'the roof of a house' Kaf. I 366; a.o. II 105, 20 (teğlû-).

(D) tirsgek (24-) no obvious etymology, although it looks like a Dev. N.; 'elbow, a stye (in the eye)'. S.i.s.m.l. in all language groups, usually for 'elbow' but in some NE, NC languages 'knee joint' and in some for 'stye'; in NE Tuv. diske; SW Az., Osm. dirsek but Tkm. tirsek. Xak. xί tirsgek ba tràr taxrac bi-asfâr'1-ayn 'a swelling which emerges on the eyelids': tirsgek zandu[1-yad 'elbow' Kaf. III 424: Çağ. xv ff. tirse (spelt) band wa mafîl-i sâ'id 'the elbow joint'; in Ar. mifraq, in Pe. ārän Sac. 193r. 18 (quotn.): Kip./Tkm. xiili al-mifraq (Kip. çı:kana:k) Tkm. tirsek Hou. 20, 11: xv al-mifraq (Kip. şâganak Kav. 61, 1; çâganak Tuh. 326. 6) Tkm. tirsek do.

Dis. V. DRN-
D tersin- Hag. leg.; Refl. f. of *ters-, a V. homophonous with ters. Xak. xί beg apar tersindî: 'the beg was angry with him' (gâdîba 'alayhi); and one says baş; tersindî: 'his wound, or ulcer, broke out again (mûnîska) after it had healed' (indîmâl) Kaf. II 240 (tersinîr, tersinne:k).

Tris. DRN
D törüsüz (tûrûsûz) Priv. N./A. fr. tûrû.: n.o.a.b. Türkî viii ff. Man. (if you offend) törüszün 'contrary to the rules' TT II 6, 8: Üyğ. viii ff. Bud. bu ikl âyermî törüzlû törüszû ujaklar bitigler 'these twelve kinds of irregular (or unlawful) letters and writings' TT VI 261; a.o. do. 332.

Tris. V. DRN-
PUD tarîsla:- Hag. leg.; there is no doubt that Kar. meant to spell this word with -ś-, it immediately follows the cross-heading -ś- and precedes tarîsla:-, but it is obviously der. ultimately fr. tar-, and it is likely that the -ś- is an error by Kar. himself for -š-, since there is no known Dev. Suff. -ś- and the word is easily der. fr. a Dev. N. in -ş fr. tar-; the second vowel is uncertain, fatha once on the Perf., unmarked elsewhere, but -ś- is likeliest. Xak. xί alp çerîq tarîsladı: (MS. tarîsladı:) farragâl- batal cam'ûl-harb 'the warrior broke up the flock of geese' (Kar. 'ducks'); also used of anyone who breaks up something by force (bi-guwwatîthi) Kaf. III 332 (tarîsladı, tarîslama:k).



Mon. DS

F tasyi'sin and the like; the Chinese tao (11,910); 1st. The Chinese tao (11,910) in common use. Tsyi, but often spelled tasyi, is very common in T.D. 16, 26; but tasyi is in the usual use in T. I. I. 46; 16. A tasyi or a kung (ccy) tasyi, yazhi and tasyi, kyung (lcc) tasyi, ager (tsc).

Mon. DSY

Tsyi, tsay, and the like; in the Chinese tao (11,910); 1st. The Chinese tao (11,910) in common use. Tsyi, but often spelled tasyi, is very common in T.D. 16, 26; but tasyi is in the usual use in T. I. I. 46; 16. A tasyi or a kung (ccy) tasyi, yazhi and tasyi, kyung (lcc) tasyi, ager (tsc).

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TT 77/18; ff. (I went for a ride) tasyi, etc.,
MON. A. D.

The context reads:

When in an interview between the King and

other discussion (we have dismissed our

return to another colloquy (?)).

Since the last letter, we have been

of the same opinion as before, and we now

are able to write with more confidence.

...
it has no connection with toṣ 'bodily humour' in Uy̧g. Civ. H II 22, 23, which is a 1-w. fr. Sanskrit doṣa. Türkii viii ff. Man. (he ran away tearing off his garments) bir toṣ basına tegdî. Ötrü özîn ol tos basına kemistî yunti arıntıni 'and reached a pool(?). 'Then he threw himself in the pool and washed and cleansed himself' M I 7, 18-21 (in this MS. Ş is represented by S; mistranscribed tusbanja): Uy̧g. viii ff. Man.-A (in a very damaged passage referring to water and fish) [gap] toṣ [gap] (sheet) do. 35, 13: Bud. (that Luŋanta Buddha's name is everywhere, earth, mountains, stones, sand, streams, river waters all) toṣ bası 'pools' (brooks, waters, etc.) TT V, p. 15, note A 23, 17.

1 tuṣ (d-) basically 'equal, equivalent', hence 'opposite to, facing'; survives with these and some extended meanings in NE most dialects tuṣ/tuṣ R III 1499, 1508; Khak. tuṣ; Tuv. duṣ; NC Kir. tuṣ; Kxz. tuṣ; NW Kk., Nog. tuṣ; SW Osm. dūṣ (sic?); Tkm. duṣ; Çuv. tēl. In the early period mainly in the phr. es tuṣ 'comrade'. With tuṣ 'equal'; tug 'comrade' 336, 4889; D. III 107; Bud. (that Luŋanta Buddha's name is everywhere, earth, mountains, stones, sand, streams, river waters all) tuṣ bası 'pools' (brooks, waters, etc.) TT V, p. 15, note A 23, 17.

1 tuṣ apart from one doubtful occurrence in Xwar., pec. to Uy̧g.; the basic meaning is not clear, prob. (physical) 'fruit', but it is more often used for (metaph.) 'fruit', that is 'the consequence' of some act, or if it has been a good act, 'the reward' for it. In this sense it is syn. w. utli; q.v. It seems certain that it is this word and not another possible transcription (dūj; sīgʒ⁵) which occurs in the phr. tuṣ etdʒ translating Sanskrit sambhoga'hāya the second of the Buddha's three 'bodies', for the other two see belgūrtme: and norm. Uy̧g. viii ff. Man. (under the influence of the wind shrubs and trees grow, and put out branches and buds and) evin tuṣ bēr'ur [yield seed and] fruit. Wind. 11; (the three men in their present existence) aṇṇu tūṣke teğmiş (spelt tekmısı) 'attained evil consequences' (because of their previous misdeeds) TT II 16, 29-30; [gap] kilmiş tuṣin ukttınip 'you have explained the consequences of . . . acts' TT III 11; kilmiş edğîniznizını tuṣinte 'as a reward for your good deeds' do. 103; ol buyanız tuṣinte 'as a reward for your merit' do. 105; a.o. do. 169 (I ñg̱): Bud. Sanskrit phalābhi or hāma or hāmān 'the fruit (i.e. consequence) of acts' kilmiş tuşî TT VIII P.6; śrāmanyaphalan 'the fruits of asceticism' toyn tušî do. G.48; tuş yēmis aşığlar 'fruit eaters' U II 61, 7; (you have long burnt in hell) aṇṇu tuṣin 'as a consequence of that' U III 31, 6; o.o. do. 89, 12-15; 90, 19; (faith is the first cause) üzelênü tūşke ertzımkın 'leading to the highest rewards' TT V 20, 3; o.o. U I 27, 15 etc. (utli): Sinr. 475, 10-11 (amṛṭ+r)-; Sinr. 38, 14 ff. is a long passage on the Buddha's sambhoga'hāya tuṣî etdʒî: Civ. 438; 'the fruit of this tree' TT VII 28, 14: (if a man plants a tree) ol sūglitte yēti tōlgư tuş yēmis 'there are seven kinds of fruit on that tree' do. 42; in UsP. tuṣ sometimes means a 'crop' e.g. 28, 6 (ülęs)-; but is generally used-
D toş- (d-) Recip. f. of toş-; 'to fill' and the like. Survives only (?) in SE 'Tar. toş- 'to be full; to come to an end' (i.e. to completion) R III 1218; Türk toş- (of the hour of death) 'to arrive' farrin 312 (not, as there suggested, a Sec. f. of toş-). Uyğ. viii ff. Bud. [buyenlik] bilige biliglig viyig toğul toşguka 'to fill up and complete the equipment of merit and wisdom' TT V, p. 35, footnote 1, 1, 2; the word is also included, without references, in the vocabulary in U I 59 as without, in the Chinese phr. ch'ung man 'to fill' (Giles 2,924 7,622).

tuş- (duş-) 'to meet' and the like; semantically connected as a homophonic V. w. I tuş. Survives only (?) in SW Tkm. duş-, same meaning. Uyğ. viii ff. Bud. (when I was travelling in India) tuşdum sizin çoğluq yalan şegirigiz şegirigizka 'I encountered (became aware of) your brilliant (Hnd.) activities (Hnd.)' Hien-ten: 2078-9; o.o. PP 17, 1-3 (üdik); Üşp. 43, 4-5; Cvi. (if a man cuts his nails on a Hen Day) edgli ki[sike] tuşar 'he meets a good man' TT VII 32, 14-15; Xak. xo ol maça: tuşdik: laqiyani ça ra aîni 'he met, saw me' Kağ. 11 12 (tuşar, tuşmak); a.o. I 26, 15; KB sevinçku tuşup 'meeting (i.e. experiencing) pleasure' 95; yorip utru hâclb okudı tuşup 'the Chamberlain went to meet him and invited him in' pp. 50; 521, 2267, 2336, 2340 (artak), 5955, 5993: (xiii(?)) Tef. tuşmak 'meeting' 316: Xwar. xiv tuş- (with Dat.) 'to meet, go to' Qutb 187: Kip. xiv tuş- zara 'to visit' Id. 63.

tüs- (d-) has a general connotation of movement downwards both voluntary, 'to settle (somewhere); to dismount; to retire, withdraw (somewhere)', and involuntarily 'to fall (off something). S.i.a.m.l.g. with minor phonetic changes, and some extensions of meaning; düş- in NE Tuv.; SW Az., Osm., Tkm. An early 1-w. in Hungarian as dol. Türkü viii ol at anta: tüs[di:] 'that horse fell there' I N 4; (the enemy) oğlüzike: tüsdi: 'fell into the river' T 16; ben evgerü: tüs'in 'I am going home (to stay there)' T 30: viii ff. Irkb 46 (2 titig); 64 (toğrak): Uyğ. viii tüs- occurs nearly 10 times, usually in damaged passages; in the clear cases, esp. in the phr. yanar tüs-, it seems to mean 'to withdraw with the intention of setting down', e.g. [gap] evirm: ekint: ay altı: yan'ka: tüs'dim 'on the sixth day of the second month I went to my home (to settle there)'. Şu. W 4: viii ff. Man.-A M I 9, 13-14 (tóópués); a.o. do. 20, 31; [gap] yégerü: tüsüşler erdî 'had fallen [from heaven]' down earth'. M I 11 18; (the enemy) oğlüzike: tüsdi 'fell on the ground'. Man.-Ung. Forq. 400, 7: Man. türêng tamuka tüsmeke bar 'they descend into dark hell' M I 11, 9: Chr. U I 8, 16-17 (tóópués): Bud. yazukka tüsü têşinmeye ertîmiz 'we shall not have ventured to fall into sin' PP 8, 7; o.o. do. 61, 7 (kamîl); U I 4, 8; III 33, 14 (etig); TT X 311, 358; TM IV 253, 55 etc. Cvi. alamakka tüsşelir sen 'you are on the cusp of a high reputation' TT I 170-1; o.o. TT VII 27, 16 (umany); H I 116: Xak. xi er attîn tüs'dî: 'the man dismounted (nazašla) from the horse'; and one says er tâmdin tüs'dî: 'the man fell (saqata) off a wall', also off a horse or anything else that one falls off Kaž. II 13 (tüşer, tüşmek); over a dozen o.o. mostly translated waq'a'a 'to fall': KB tüşîl (etc.) 'dismounted' 489 (buşpad-), 520, 586, etc.; işığ tüsse 'if a task falls to you' 586; (anything that leans over) turumuz tüşer 'cannot stand but falls down' 807: xii(?). At. bu ajum ribî: ol tüsûp köğgülük, ribaţka tüsşül tüs keggülük 'this world is an inn where one stops and must move on; whoever stops at an inn stops and must then pass on' 177-8: Tef. tüs- 'to stop, settle, fall (lit. and metaph.),' etc. 320: xiv Muh. waq'a'a düș- Mel. 32, 5; Rif. 116: Çağ. xv ff. tüs- (ti., etc.) düș-, and 'to dismount' (én-) from a horse, and 'to fall down' (diş-) from a high place, and 'to alight at a stopping place' (bir menzilde hom- Vel. 211 (quotn.); tüs- (ba-işfa 'with -û') furûd âmadan 'to alight', and uftâdan 'to fall'; and when it is used to make a Compound (murarak-kab) V. with another V. it means pârdaştan 'to complete', e.g. ata tüs- tir-andâzi pârdaştan 'to finish shooting' San. 176r. 25 (quotns.): Xwar. xiii düş- 'to fall' 'Ali 27; 'to happen' do. 35: xiii(?) kökûn bir kök yaruk tüs'dî (?-d-) 'a blue light fell from heaven' Oğ. 51-2; ulûq olüg bârğu tüs'dî 'large quantities of booty fell to the lot of' (the army, etc.) 272; yurtika üyke tüs'tîl kettî 'he went back to his encampment (Hnd.)' do. 309: xiv düş- 'to fall, to stay for the night', etc. Qutb 191; MN. 43, etc.; Nehe. 110, 4, (2 ok); 320, 3; 415, 1: Kom. xiv 'to fall' tüs- CCI, CCG, Gr. 115 (quotns.): Kip./Tkm. xiii nazašla tüs- (also ën-) Hou. 33, 16; waq'a'a mina-ulwiq tüs'- do. 43, 3; xiv tüs- both waq'a'a and nazašla; also pronounced düş- Id. 30; düş- waq'a'a do. 48; hafaţa 'to descend, collapse', and waq'a'a düş- Bul. 86r.: xiv tüs'- Kağ. 12, 12; 74, 9; Tuh. 37a. 1; 60a. 6; 60a. 4: Osm. xiv ff. düş- 'to happen'; to be overthrown; to fall on (i.e. attack, someone); to fall to the lot of', etc., c.i.a.p. TTS I 246; III 228; IV 264.

Dis. DŞA

tişî: (iş düşt) 'female'. The original vowels are uncertain; the Dat. f. tışizka: occurs once in Kaç., and judging by the analogy of x, tî, tîş, etc. this was prob. the original vocalization, but elsewhere the vowels are either urukbîn or else -i. Survives in NE most dialects tîş/iî, Tul. düşi; SE Türkî tîşî (Shaw. Farring /tisz/ BS); SW Az., Osm., dîşi. In NC, SC, NW, and SW Tkm. 'female' is urşâçî or the like. Uyğ. viii ff. Man.-A tîşî tâkîgûlar 'hens' M I 36, 9 (and erêk tâkîgûlar 'cocks' do. 10): Bud. tîşî yekelet 'female demons' Kuan. 23; tîşî tînlîq 'female creature' do. 73-4 (U II 15, 3); Sanskrit hitamah-byâvan 'of the two female elephants' tîşî yaqsta [gap] TT VIII C 5; o.o. TT X 249.
etc.: Civ. tıšıl occasionally occurs as a N. e.g. er tıšıl ikışıkke yomğı eddı 'all is well with the man and woman' TT VII 29, 18–19; kayu tıšılın kağiḫ tuşunsa 'if there be a woman suffers from strangury' II i 37; but more often as an Adj. e.g. tıšıl kišı 'a female' I 21, 121 a.o.o.: Xak. xı tıšıl: 'the female (al-unţař) of anything' Xı. III 224; erkeki tıšıl: 'the male and female' I 529, 8; III 6, 2 (mis-spelt erlik); 178, 16: o.o. I 396 (torum); II 102 (tıšık-karı; kavus-): KB (questioning is male) and cawăbi tıšıl 'ol answering is female' 979; tıšılke (sic) bir erkeğin bohar kör eri 'a male becomes a female's husband' 980; o.o. 1303-3104, 4112; XIII (?) At. bilgılıg tıšıl er cahlı er tıšıl 'a wise woman is (as good as) a man, a foolish man (no better than) a woman' 88; (a man dies) tıšılı kalıp bir adıŋ er ble 'his wife remains with another husband' 275; Tef. tıšıl 'female, woman' 303: XIV Muh. ('male' ēreke) al-unţař dişi: Mel. 45, 4; dişi: 54, 11; Rif. 151; tıšıl: do. 138: Çağ. XV ff. dişi dişi mu'ašna ma'násina 'female' Vel. 179 (quotn.); tıšıl mähwa wa unţař ditto San. 1957. 17: Xwar. XIV tıšıl ditto Qub 180: Kom. XIV 'female' (animal) tıšıl CCl; Gr. 246 (quotn.). Xak. XIII al-atān 'female ass' tıšıl: eşek Hou. 12, 15; o.o. 15, 1 ('ewe'); 15, 8 ('nanny goat'); al-unţař 'woman' tıšıl: 24, 17: XIV tıšıl Id. 39; XV al-unţař min kullî 'haywanāt 'female of any animal' tıšıl: Kav. 61, 21; naga 'female camel' tıšıl teve Tuh. 36b. 1: Osm. XV ff. dişi 'woman'; in several texts TTS II 308; III 200; IV 231–2.

D tušu: Hap. leg.; the language is obscure but seems to point to a fundamental form tıšuš, if so a peculiar Imperat. of turuş- Xak. in telling a donkey to stop (fi tıšıl) one says tušuš: tušuš; a rûd comes (yaduxl) between the tā and şin but cannot be written in any expression (fi tıšušatini mar) Kaş. III 224.

Dis. V. DŞA-

-taşu: (ʔd-) 'to carry, transport (something Acc., to somewhere Dat.).' S.i.a.m.l.g., usually as tašı; NE Tuv. dašış; SW Az. dašış; Osm. tašı; Tkm. daša.. Xak. xı ol evke: yarmak taşuši: 'he carried (naqala) the dirhams (etc.) to the house' Kaş. III 266 (tašuš, tašumak): Çağ. XV ff. tašı: 'to transport (naql kardan) from one place to another' San. 155v. 20 (quotns.): Xwar. XIV tašı ditto Qub 173: Kom. XIV 'to carry away' tašı CCG; Gr. XIV tašı: naqala Id. 63; XV haywula 'to transfer, convey' tašı: Tuh. 13b. 12.

D tişe:- (ʔd-) Den. V. fr. tiş (diş); s.i.a.m.l.g.; in NE, NC, NW generally for 'to lose the milk-teeth', in SE, SC, SW with the same meaning as Kaş.; NE Tuv. dişe; SW Osm. diše-. Tkm. diše-. Cf. tişek. Xak. xı ol) tegirmen tişedi: haddada asmânâl-rohâ 'he sharpened the teeth of the milk-stone', in this phrase the Object is abbreviated and the Predicate is not strictly apposite to it, since tegirmen is a generic term for 'milk' (al-šāhīn) and it is only the teeth of the milk-stone that are sharpened; and one says ol orgâk tişedi: 'he sharpened the teeth of the sickle' Kaş. III 266 (tişer, tişemek): Osm. xvii ff. dişe:- 'to roughen (a milk-stone)'; in several texts TTS II 112; III 307; III 200; IV 231.

D tuşa:- (ʔd-) Den. V. fr. tuš; 'to hobble (a horse, etc.).' S.i.m.m.l.g.; NE Tuv. duja,- SW Tkm. duşa.. Xak. xı KB (good luck is like a stag and avoids men) kâl kelse bekle tuşa ham tižig 'if it comes to you, make it fast and hobble its knees' 712: Kip. XIV tuşa-qayyada 'to hobble (an animal)' Id. 63.

(D) tişe:- (ʔd-) 'to spread out (a mattress, etc.)' and the like. S.i.a.m.l.g.; NE Tuv. diše;- SW Az., Osm., Tkm. diše.- Uyg. viii ff. Bud. [gap] tişekerlerin tişeş 'making their beds' U III 35, 15–16; bi buğu üzè tıšemîş yërlerde 'in places mattressed with sharp knives (tengen)' TTM IV 253, 41–2: Xak. xı (ol) tıšek tıšeşdi: faraqa-firâf 'he spread out a mattress' Kaş. III 266 (no Aor. or İnfin.; appended to tişe:-): XIII (?) Tef. tiše:- 'to spread out, to cover (e.g. ground with tiles)' 310: XIV Muh. faraqa tişe:- Mel. 30, 1; Rif. 113; ol-farja döşemek 36, 14; 122: Çağ. XV ff. tişe:- (spelt) gustardan 'to spread to' San. 177r. 22 (quotns.): Xwar. XIII döşemeti ditto 'Ali 55: XIV tıše:- ditto Qub 184: Kip. XIII faraqa tıše:- Hou. 34, 7: XIV tıše:- basa'ta 'to spread out' Id. 39; faraqa tişe:- Bul. 698: XV ditto Kav. 9, 11; 74, 3; Tuh. 28a. 13; a.o. 84a. 6: Osm. XIX ff. döşे:- 'to spread out' with some extended meanings TTS I 225; III 209; IV 243.

tişe:- (ʔd-) Den. V. fr. 2 tiş; 'to dream'. Survives in NE (Tuv. diše-); elsewhere replaced by phr. like tiš kör-. Uyg. viii ff. Bud. muntar tül tişeyük men 'I have dreamed the following dream' U II 24, 27 (III 54, 15); yavuz tül tüşer 'if you have a bad dream' TT VII 40, 38; a.o. Suv. 593, 23: Xak. xı ol tıš tıšeşdi: 'he dreamt' (ra'd ru'yā); also 'he had a nocturnal emission' (ihtilama) Kaş. III 266 (tişer, tüşemek).

Dis. DŞD

D taştın Den. Adj./Adv. fr. 1 taš; 'outside; situated outside'; homophonic with the Abl. of 1 taš but not to be confused with it. For occurrences see 1 taş.

Dis. V. DŞD-

D I taşt- Hap. leg.; Caus. f. of taşt-. Xak. xı bu ut ol ešeq taştqan 'this fire constantly makes the pot boil over' (mufawwira li'l-qidr) Kaş. I 514; n.m.e.

S 2 taşt- See taştut-

D taştut- Caus. f. of taştut-; s.i.s.m.l. usually as taşt-. This sound change must have occurred rather early as the word is vocalized taştut- only once in the MS. of Kaş.; elsewhere the şin is either unvocalized or carries a kasa. Kaş. xı ol) tariq taştut: 'he had
and father'; also for bringing about a meeting between two sons (ibnayn); the original form was tuṣūrduṃ Kaṣ. II 178 (tuṣūrurmen, tuṣūrmaḵk).

Trīs. DṢḠ

D tuṣāḡu: (d-) Ḥap. leg.; Dev. N. fr. tuṣā:- Xak. xī one says at tuṣāḡu; boldly: 'the time has come to put a hobble (wajd-il-ṣikẖl) on the horse (etc.)' Kaṣ. I 440.

D taṣaklīḵ (d-) P.N./A. fr. taṣak; s.i.s.m.l. Xak. xī taṣakliḵ er 'a man with testicles' (xuβa) Kaṣ. I 497.

D tuṣaḡīḵ (d-) Ḥap. leg.;? P.N./A. fr. tuṣaḡ. Xak. xī KB tuṣaḡīḵ yiramaz tlekleḵ barīr 'a hobbled (horse) does not go far away, it goes where you wish' 316.

D taṣgaru: (d-) Directive Adv. fr. 1 taṣ; 'outwards' and the like. S.i.s.m.l. w. some phonetic changes; NE Tuv. daṣkaḵ; SW Osm. āšqarī; Tkm. dašqarī. Türkī vii ff. Man. taṣgaru (hi kenshi 'he threw them out' M I 7, 6–7; Uyg. vii ff. Bud. ṭuqilḵarīḵ taṣgaru ūntlīrdī 'it raised mortals out of the black mud of sambilā' TT V 26, 85; ō. ō. PP 1, 1 (atlandar-); U III 43, 25; TT VII 41, 23; VIII 1, 3 (taṣgaru): (Xak.) viii (? ) Tef. taṣgaru 'out of (some where Abl) ' 290: Caḡ. xv ff. taṣkarī fajr Vel. 170; taṣkarī ūẖiʁ wa hirūm 'outside, exterior', in Rūmī taṣka 157, 10; a.0. do. 5: Xwar. xii (? ) taṣgarun (or d-) kalmasun 'let them not remain outside (the realm)' Oḡ. 204; caṣgarun (sic) kalmasun do. 310: xiv taṣkaru (sic) 'outwards' Qutb 194: Kom. xiv 'outside' taṣkarī CCI; Gr.: Ḥip. xiv (after 1 taṣ), and one says taṣkara: čIK aɣırxc barra(n) 'get out' Ḩid. 63: xv taṣkarī barra(n) Tuh. 73b. 12; (some Turks elīde -k - in some words, for example) for taṣkara they say taṣarī do. Ḩid. 8a. 8.

Dīs. DṢḠ

D teṣīḵ (d-) Pass. Dev. N./A. fr. teṣī-; lit. 'pierced'. S.i.m.m.l. usually as teṣīḵ for 'hole, cavity, opening', and the like; Kaṣ.'s meanings do not seem to survive; NE Tuv. deǰīk; SW Az., Osm., Tkm. dešīḵ; l.-w. in Pe., Doerfer II 1002. Uyg. vii ff. Civ. PU teṣīḵ is included in a list of taxes in UsP. 88, 44 (cf. tūṯūn) but the exact meaning is unknown: Xak. xī teṣīḵ al-ādar 'ruptured' (in a medical sense; prov.): teṣīḵ (vocalized teṣīḵ, but see teṣūḵleḵ-): al-maŋẖīn 'a glutton', that is a man who fills his stomach, but does not satisfy his eyes (i.e. he thinks he still has a cavity in his stomach) Kaṣ. I 387: Caḡ. xv ff. teṣīḵ delik 'hole' Vel. 188 (quotions.); teṣīḵ sīḵrīḵ 'hole' San. 1957. 15 (quotinon.); VU teṣīḵ described in San. as a corruption of teṣīḵ is listed with quotations. in Vel. 211; San. 178v. 11: Xwar. xiv teṣīḵ 'a hole' (in the ground) Naḥe. 21, 4: Kom. xiv 'hole' teṣīḵ CCI; Gr.: Ḥip. xv buxī 'hole' (telik and) teṣīḵ Tuh. 78a. 12.

D teṣīḵ (d-) Dev. N. fr. teṣī-: in the sense of 'to lose the milk-teeth'; 'a two-year-old sheep'. As such, Ḥap. leg.; but survives as tīṣēḵ in Yakut (Pek. 2686) and ḥṣīḵ and the like in several NC, NW, SW languages, see Shcherbak, p. 115; a First Period l.-w. in Mong. hs šileği (Haenisch 140). Xak. xī teṣīḵ al-famīn mīl-ḡanam 'a two-year-old sheep' Kaṣ. I 387; XIV Muh. al-cadā' diitī ṣīḵeq Mel. 70, 14; ḥṣīḵ (sic) Ṣafr. 172: Xwar. xiv ṣīḵeq ditto Qutb 166; a.0. 27 (baktān): Ḥip. xiii (under 'sheep') ibn sanatāyn 'two-year old' ṣīḵeq Hou. 15, 2: xiv ṣīḵeq al-famīn mīl-ḡanam Id. 55; Bul. 7, 1: Ḩv. Ḫavīlī-㎝aʿaż 'a one-year old goat' ṣīḵeq Tuh. 13a. 2.

D tōṣeq (d-) Conc. N. fr. tōṣeq; 'mattress, bedding', and the like. S.i.m.m.l. as tōṣeq; l.-w. in Pe. and other languages, see Doerfer II 1967. Uyg. vii ff. Bud. U III 35, 15–16 (tōṣeq-); Swv. 513, 13 (tōlēt); Civ. UsP. 79 is a list of various kinds of tōṣeq: Xak. xī tōṣeq al-farīḵ 'mattress' Kaṣ. I 387; III 266 (tōṣeq-), and about a dozen o.o., usually spelt tōṣeq: KB 1056 (ult-): xiii (? ) Tef. tōṣeq 'mattress, bed' 310: XIV Muh. al-farīḵ dōṣeq Mel. 67, 13; tōṣeq Rif. 167; Caḡ. xv ff. tōṣeq a Dev. N. (ḥāsīl-i ẓaḏār) fr. tōseq meaning gustardan 'spreading out', and also a Conc. N. for 'carpet, mattress (bīsāt wa nahālī) which they spread out for sleep or rest San. 178v. 1: Xwar. xiv tōṣeq 'bed, bedding' Qutb 185; Kom. xiv 'mattress, bed' tōṣeq CCI, CCG; Gr. 235 (quotons.): Ḥip. xiii al-farīḵa 'mattress' tōṣeq Hou. 17, 1: xiv tōṣeq ('with -ō-) al-bīsāt, but in the Kītāb Ḫulāṣeq tōṣeq is al-farīḵa wa-l-farīḵa and al-bīsāt is kīlijm Id. 39: xv al-farīḵ tōṣeq Kav. 64, 5; farīḵa tōṣeq Tuh. 23b. 6; Ḩa. 6.

D tūṣūḵ (d-) Intrans. Dev. N./A. fr. tūṣ-; s.i.m.m.l. with a rather wide range of meanings, mostly pejorative, 'fallen, dropping' (unpleasant) event; abortion; loss at gaming etc.; SW Az., Osm., Tkm. dūṣūḵ. Xak. xī 'a worthless, idle fellow' (al-dūṣūḵ-l-kahāl) is called tūṣūḵ kīlis Kaṣ. I 387; KB (he reached his house and entered it) kūǦ tūṣūḵ 'feeling downcast' 1563; a.0. 6226: (Caḡ. xv ff. tūṣūḵ is a Sec. f. of teṣīḵ, q.v.): Osm. xvi ff. dūṣūḵ 'abortion', in one or two texts TTS I 248; II 349.

D tūṣūṅ (d-) Intrans. Dev. N./A. fr. tūṣ-; s.i.m.m.l. meaning 'fallen, broken down, decayed, prone to (something)', and the like; SW Az., Osm. dūṣūṅ. There is no other trace of the metaph. meaning in Xak., but cf. tūṣūṅeq. Xak. xī tūṣūṅ saccar-ul-khaḏīrā di ṣawḵ 'the thorny tragacanth tree' Kaṣ. I 443: Caḡ. xv ff. tūṣūṅ mafliq wa uftāḏa 'wretched, fallen' San. 178v. 7.

Trīs. DṢḠ

D tōs kter: (d-) N.Ag. fr. tōsケット; n.o.a.b. Xak. xī KB (in lists of domestic servants) tōsケット 'bed-maker' 2557 (lḏeqeq); 4148: XIV Muh. (in a list of craftsmen) al-farīḵ 'mattress"
the wheat (etc.) transported (angala) from one place to another' Kaş II 307 (taşıtur, taşıtmak); tavarr yulųg taştuttum (sic) 'I ordered him to carry away (bi-naqal) the ransom money' I 210, 22; a.o. I 514, 17.

D tışet- (d-) Hap. leg.; Caus. f. of tışet-; Xak. xi of orga:k tüşetti; 'he ordered that the teeth of the sickle should be sharpened' (bi-tahdid); also used for the teeth of a mill-stone Kaş II 307 (tışetür, sic, töşetme:k). Xwar. xiv tışet- ditto Quṭb 185.

Tris. DŞD
D taştırtu: (d-) Adv. of place fr. 1 taş; 'outside'. N.o.a.b. Türkü viii ff. Man. M 111 19, 12 (ii) (belgürt-).

Tris. V. DŞD-
D tüşültlenil- (d-) Hap. leg.; Pass. Refl. Den. V. fr. tüşült Active Den. N. fr. tüşü-; This N. seems to survive only in SW Osm. düşült 'an abortion', common fr. XVI onwards, see TTS. As the basis of this V. which seems to mean 'to adapt oneself, be adapted (to something) it must mean something like 'falling into place'. Uyyğ. viii ff. Bud. TT VII B.11 (eyin).

Dis. DŞG
D taşak (d-) Dim. f. fr. 2 taş; lit. 'little stone', in practice 'testicle'. S.i.s.m.I. but the kind of word not widely listed in dicts. Xak. xi taşak al-xuṣya (testicle); and 'the penis' (al-dahar) is also called taşak because the two are close together Kaş 1 380; o.o. I 438, 14; III 267, 19 (the same prov.); XIV Muh. al-bayd 'testicles' taşak Mel. 48, 3; taşak Rif. 142: Kom. xiv 'testicle' taşak CCI; Gr.: Kip. xiii al-anṭiyān ditto taşak Hov. 21, 4; XIV taşak ditto Id. 63; xv ditto Kav. 61, 6; Tuh. 4b. 2. D taşاغ: Hap. leg.; N. Ac. fr. taşu-. Xak. xi taşاغ 'the transportation' (muqal) of merchandise and other things Kaş 1 411.

D tuṣağ (?d-) Dev. N. (Conc. N.) fr. tuṣa:-; 'a hobble' for a horse. S.i.s.m.I.; cf. būkā:gu; which, though not originally syn. w. this word has displaced it in some modern languages, and kišen. Xak. xi tuṣağ: šikal yadayırl- -farar 'a hobble on a horse's legs' Kaş 1 411; a.o. I 479 (kōsrüg): Kip. xiv tuṣak (PU) yeqat-u-l-farar a quyduhu 'a hobble' Id. 63 (yaccatu-l-farar a quyduhu 'a hobble' J. 63 (yacca means 'a wound on the head', perhaps a scribal error for šīkal): xv šīkāl tuṣar (error for tuṣaw; Tkmm. kišen; in margin tuṣak; Tkmm. köstek in second hand) Tuh. 20b. 12.

Dis. V. DŞG-
D taşık- (?d-) Intrans. Den. V. fr. 1 taş; 'to go out'. N.o.a.b. Türkü viii kaşım xağan yetti: yeğirmi: eren taşıkmiş 'my father the xağan and seventeen men went out' (i.e. renounced their allegiance to China) I E 11, II E 10; yaziina: Oğuzgaru: si taşıkdimiz 'in the spring and we and the army set out towards the Oğuz' I N 8; o.o. II E 32 (lik): I 30, 33: viii ff. Man. M 1 I 7, 11 (tu): Uyyğ. viii (he sent a message saying) siz taşıkın Çığk taşgarı: ... men taşkıyın: 'set out and bring out the Çik ... I will set out myself' Şu: E 10; o.o. E 51; Ş 8 (?); viii ff. Man. M 11 I 20; o.o. d: 14; M 111 29, 13 (i): Bud. U II 76, 3 (tavissız); Yağma:; Tuxsi:, Kip., Yabäku:, some Tkmm. xi er evdin taşık-; 'the man went out of the house'; most of the Turks say čkta taşık: Kaş. II 116 (taşık-: taşık-; taşık-: the tā is everywhere vocalized with ka-r and as fathā: (Kağ. xv ff. taşık- (spelt) kāfīta wa xasta wa mãndan dar mihna:n ta yiddat 'to be injured, wounded, abandoned in distress and affliction' San. 156r. 26 (fully conjugated but without quotas.) can hardly belong here; it might be a similar Den. V. fr. 2 taş ('to be stone') not noted elsewhere.)

D taşık- Hap. leg.; Intrans. Den. V. fr. 2 taş. Xak. xi KB (if my Lord asks me 'what have you done?', what excuse have I?) uvutka taşıktım 'I am hobbled with shame(?)' 6544.


D taşğer- Inchoative f. of taş-; prob. a scribal error for taşger-; the second occurrence is an example of the Inchoative form following tamlir- q.v. Pesc. to Kaş. Xak. xi eqş taşğerdini: haddat-i-qisn an taşfir wa taxır minha:l-mā; 'the pot was on the point of boiling and the water of coming out of it' Kaş 1 178 (taşğerar, taşğermak); same phr. II 201, 4.

D taşığ- (d-) (Caus. f. of toş-; 'to fill'. Survives in SE Türk toşkar-; cf. toltur-. Xak. xi ol evin tava: bire: toşgar: 'he filled (mala:a) his house with property'; also used for filling a jar with water, etc. Kaş. II 178 (taşğerar, taşğermak).

D taşığ- (d-) Caus. f. of tuş-; 'to cause to meet'. N.o.a.b. Uyğ. viii ff. Bud. (may we receive from Maitreya Buddha communion to the divine favour of Buddha, by the strength of that communion) yüz kalıp üç asangi altı paramit taşgarup 'causing us to meet the six ways of salvation for a hundred aeons and three immeasurable lengths of time' Pfas. 8, 11-12 (but taşgarup 'filling' is a possible alternative): Xak. xi men oğulun: atasıga: taşğerdim 'I brought about a meeting (arqa'tu'lu-mulāğāt) between a son.
make' ðö:sekçi: Mêl. 58, 7; ðö:sekçi: Rif. 157.

D töseklik (d-) Hap. leg.; P.N./A. fr. töse:k. Xak. xi (after töse:klik) and with -g (i.e. töseklik) its owner, that is 'owner of a mattress' (al-firâq) Kaš. I 509.

D töseklık (d-) Hap. leg.; A.N. (Conc. N.) fr. tösek. Xak. xi töseklık barçın 'brocade (etc.) designed to make a mattress' (al-firâq) Kaš. I 509.

Tris. DšG-

D teşükle:- (d-) Hap. leg.; Den. V. fr. teşük. Xak. xi ol ani: teşükledi: 'he reckoned that he was greedy, a glutton' (akûl manhûn). Kaš. III 340 (teşükler, teşüklemek).

D tümönlen- (d-) Hap. leg.; Ref. Den. V. fr. tümören. Xak. xi ta$g tümörenlendi: 'there were many gum tragacanth trees (sacarul-hattâr)' on the mountain' Kaš. II 278 (tümörenlenir, tümörenlenmek).

Dis. DšL-

D tümülg P.N./A. fr. I tüs; n.o.a.b. Uyûg. viii ff. Bud. (entering the island of the jewels of Buddhahood) kutrulmak tümül eftinî algalî uyur 'he can take the jewel the fruits of which are salvation' TT V 26, 94-5.

D tümülük Hap. leg.; A.N. fr. 3 tüs; the phr. is a variant of the commoner phr. tüs di:tl. Xak. xi tüülük ögî: waqtlul-târîs 'the time to halt for a rest' Kaš. I 477.

Dis. V. DšL-

D tesil:- (d-) Pass. f. of I tes:- 'to be pierced, split', etc.; S.I.m.m.l.g. Türkü viii ff. Man. (the blood, pus and filth) yavâk tesîltî (sic) 'were violently split and poured out' M.I. 5, 10-11. Uyûg. viii ff. Bud. (of a corpse) karnî kéberîp içegûsî tesîlîp 'the stomach swells and the entrails are perforated' U III 43, 24; o.o. do. 78, 2-3 (incegû); TT X 548: Xak. xi ka:b tesîldî: 'the wine-skin split' (inteqû); verse Kaš. II 127 (tesîlûr (Ms. in error tesîldî); tesîlîmekt): Çağ. xv ff. tesîlî (spelt) sûrâx şudan 'to be pierced' San. 194v. 15 (quotns.; earlier erroneous transcription teşîlî- and translation, corrected): Kip. (xv in Bul. 35r. balla 'to mask' is translated PU teşîlî-, öl et-, öl eyle-; the first word is no doubt an error for yasa:la- or the like: xv infacara 'to be split, cleaved' (șiînî; in margin in SW (?) hand) deşil- Tuh. 6a. 1.

D teşil:- (d-) Pass. f. of teş:-; S.I.m.m.l. Xak. xi orqâk teşîldî: 'the teeth of the sickle were sharpened'; similarly one says teğirmen teşîlîdî: 'the teeth of the mill-stone were sharpened'; also the teeth of a saw (al-mina:ran), and the like Kaš. II 128 (teşîlûr, teşîlîmek).

D tu:sa:- (d-) Pass. f. of tu:sa:-; 'to be hobbled' and the like. The only occurrence in Kaš. is dubious, it is in a prov. quoted under tu:şan-, and both the actual appearance of the word and the vocalization, where tu:şalûr would be expected, suggest that it is a correction of tu:şamûr by a later hand; but tu:şal- S.I.m.m.l. Xak. xi (?) arslan kökres: at ~g:ka: tu:şalûr (sic) 'when the lion roars, the horse's legs are hobbled' (yataqâhkâl) Kaš. II 146, 26.

D tösel:- (d-) Pass. f. of töse:-; 'to be spread out', etc. S.I.m.m.l.g. Xak. xi töse:k töse:ldî: furî:tlâ-firâq 'the mattress was spread out' Kaš. II 128 (no Aor. or Infîn.): Çağ. xv ff. töse:- (ip, etc.) dôjen- Vel. 211 (quotn.): töse:- gûstardâ şudan 'to be spread out' San. 177Ev. 11 (quotn.).

D I ta:ša:- (d-) Den. V. fr. 1 ta:š; etymologically this V. could be either Intrans. 'to go out' (a meaning pec. to Kaš.) or Trans. 'to send out'. In the meaning 'to throw' tašla:- (tašla:-, tašta:-) S.I.m.m.l., but it is an open question whether in this sense it represents this V. or 2 ta:ša:- in the lit. sense of 'to throw stones'; the two V.s seem to be distinguished in San., but the translation in Kaš. clearly suggests that 2 ta:ša:- meant, in general, 'to throw'. Xak. xi er ta:ša:ldî: igtaraba:-râcul 'the man went abroad' Kaš. II 294 (tašla:-, tašla:mark): Çağ. xv ff. tašla:- (-di) at- 'to throw out' Vel. 169 (quotns.; in one taškara tašla:- clearly implies an etymological connection with I ta:š; tašla:- (1) birûn ândâxan 'to throw out' San. 195v. 7 (quotns.): Xwar. xiv tašla:- 'to throw away' Quîb. 173.

D 2 tašla:- (d-) Den. V. fr. 2 ta:š; 'to throw stones (at someone), to stone' and in some modern languages 'to pave (a place) with stones'. S.I.m.m.l., see I ta:šla:-. Xak. xi ol tîg ta:ša:ldî: 'he threw stones (qaraba... bi-l-hicâra) at the dog' Kaš. III 294 (precedes I ta:ša:-; no separate Aor. or Infîn.): xîh (?) Tej. tašla:- (to stone) 290: Çağ. xv ff. tašla:- (z) sang zadan 'to stone' San. 195v. 8; Kom. xiv ditto CCG; Gr. 237 (quotn.): Kip. xv racama bi'l-hacar 'to stone' tašla:-; this is the original meaning but some of them use it for the expression ramâ mâ fî yadîk 'to throw whatever you have in your hands' Kav. 76, 8 racama tašla:- Tuh. 17b. 3.

D tişle:- (d-) Den. V. fr. tiş (1 tiş); 'to bite'. See tişlat:-. S.I.m.m.l.g. as the normal word for 'to bite', but some NE, NW languages use ûsin- as well as or instead; SW Az., Osm. dişle:-; Tkm. dbişle:- Uyûg. viii ff. Civ. dînûî lî ki tişin otûra tişlep 'biting it in half with its teeth' H I 152: Xak. xi ol ani: tişle:ldî: 'adîdan bi-sinnilî 'he bit him'; also used for 'to hit in the teeth' Kaš. III 294 (tişler, tişle:mek, corrected fr. -ma:kk or vice versa); KB 4601 (ûṣû:ka: Çağ. xv ff. tişle:- (spelt) 'to seize with the teeth' (ba-:dandan giyrl:tan), usually in order to bite (gasîdan), or in order to protect (ba-:ehata-mi muha:ja:at kordan) San. 194v. 22 (quotns.): Xwar. xiv tişle:- 'to bite' Quîb. 180; Kom.
should he struck on the chest',

Gag.

another and competed with it'

Kaj.

D tuglan-

ucually

'h the teeth of the sickle were sharpened'

Kny.

Krrf.

Xak. XI

D

trglat-

realat-

xrv ditto

dis.

Gr.

hod-

daytul

wa qunit bi-hiijdiiyi wa

mawseca-

hatahi 'I confronted him and stood opposite to, and facing, him' Ka'. III 294 (tusla:rmen, tuslarmak).

tö:isle:- (d-) Hap. leg. as a grammatical example; Den. V. fr. tö:s. Xak. xi tö:isle:di: 'he struck him on the chest' (al:da sadrihi); tö:is al- sadr Ka'. III 346, 12; n.m.e.

D 1 tašLat- (d-) Caus. f. of 1 tašL:-; s.i.s.m.l. (?) but see 1 tašL:-; Xak. xi ol oğulnu: tašLattu: garraba inbahu, 'he sent his son abroad', to be hardened by foreign travel Ka'. II 343 (tašlatur, tašlmatmak).

D 2 tašL:- (? d-) Caus. f. of 2 tašL:-; s.i.s.m.l. Xak. xi ol anu: tašLattu: 'he ordered that he should be stoned' (bi'il-darb bi'il-hicâra) Ka'. II 343 (no separate Aor. and Infin., precedes 1 tašL:-).

tüşLatt- (d-) Caus. f. of tusL:-; (tüşL:-); the Infin. has quite clearly -mak, which suggests that in the original MS. of Ka'. all the cognate words had back vowels. S.i.s.m.l. Xak. xi ol anu: tašLattu: 'he ordered him to bite' (a'adadahu bi'il-sinn) Ka'. II 343 (tašlatur, tašlmatmak; verse 'he sent a greyhound, ordering it to bite').

tüşLatt- (d-) Caus. f. of tusL:-; s.i.s.m.l. in NE. Xak. xi ol yeríağ asar tusLattu: 'he ordered someone to take up a position on a piece of ground (yaqum muqam ard) facing him in order to judge the distance from it' (bi'il-giws min ba'id); also used of anything about which one conjectures (accepting Atalay's emendation of yatatahzza fihi for yatataharr in the MS.) Ka'. II 342 (tašlatur, tašlmatmak).

tüşLett- (d-) Hap. leg.; Caus. f. of tüşL:-. Xak. xi ol anu: tüşLettli: 'he ordered that he should be struck on the chest' (al:da sadrihi) Ka'. II 343 (tüşletur, tüşlenmek).

tüşLen- (d-) Refl. f. of tüşL:-; s.i.s.m.l., usually for 'to clinch the teeth'. Xak. xi oğlanı tüşLendi: xaraacat isnâm:ul-sobi 'the boy grew teeth'; and one says orgâk tüşLendi: 'the teeth of the sickle were sharpened' (budhidlat) Ka'. II 244 (tüşlenür, tüşlenmek).

tüşLan- (d-) Refl. f. of tüşL:-; n.o.a.b. Xak. xi bir ney bir:ker: tüşLandi: 'one thing was placed opposite (tauwacaha ... nahr) another and competed with it' (?); hâna bârâhini) Ka'. II 243 (tüşlanur, tüşlanmak):

Çag. xv d. tüşLan- diâr wa muqarin yudan 'to face and be adjacent to (something)' San. 177v: 14 (quotns.).

tüşLen- Refl. Den. V. fr. 3 tüş; s.i.s.m.l. for 'to have a mid-day rest or meal'. Elgin in Ka'. quin. is a specifically Oğuz word. Xak.(?) x tüşlen:di: the traveller halted (t'aarrasa) and dismounted to have a siesta and then go on again' (li-yuquyay tiluma yanhad) Ka'. II 242 (slightly misplaced; tüşlenir: tüşlenmek); tüşlenir ördedeg yuğak 'the ducks and other water birds alight on them' I 222, 18 (see 3 tüş): Çaq. xv ff. tüşlen- çaștğâh guderânânid to spend the middle of the day (somewhere) San. 177v. 14 (quotns.).

D tüşün- (d-) Intrans. Dev. N. fr. tüş- 'lodgings, inn', and the like. N.o.a.b.; listed in R III 1590 as 'Çag.', but not in any Çaq. authority; possibly found in Rbg. Xak. x KB kirip kend: içinde tiledi tüşün 'he entered and looked for lodgings in the town' 488; aju:n bir tüşün ol gürün bir tüşün 'this world is one inn, your grave is another' (when that inn yields you up the next world is your inn) 1390; a.o. 1443.

tüşne:kk (d-) Dev. N. (Conc. N.) fr. tüşen- (abbreviated); 'a place where bedding is laid out'. N.o.a.b. Türkî 318 ff. türinya: kuş tüşne:kke:; komnîs: 'a crane enlightened on its resting-place' IrkB 61: Xak. x KB neğü asgî âxir kara yer köyi anı: tüşne:kk ol yağız yer oyt 'what is the use of it? The end is the bosom of the black earth; his resting place is a hole in the brown earth' 3570.

D tüşen- (d-) Refl. f. of tüşe:-; s.i.s.m.l., usually with a Pass. sense; SW Az., Osm. düşen- (Tkm. düşen- seems a recent form, it was earlier düşen-). Xak. xi ol özîne: tüşe:k tüşendi: 'the man made it his business to spread out a mattress (fara:q'il-firâq) for himself' Ka'. II 147 (tüşenür (sic), tüşenmek): KB (in spring plains, mountains, high ground, and valleys) tüşendi yadîp 'have spread out (greenery) and made themselves a mattress of it' 69; tîrîg âxîl âxir tüşengü yîrlâ: 'living beings will die, and at the last make their beds in the ground' 237; o.o. 1383, 1426; Xwar. xiv tüşen- ditto Qutb 185.

VUD tüşne:- Hap. leg.; Den. V. fr. tüşün; lit. 'to settle down in lodgings'. Xak. xi yaqım atıp yasland: tumânir tûn:endi: 'the lightning flashed; the mist rose and became stationary' Ka'. I 236, 2; n.m.e.

D taşra: (d-) Adv. of place fr. 1 taş: 'outside'. Survives only (?) in SW Osm. taşra
which seems to have been borrowed fr. some other language, since all the cognate forms in Osm. begin with di-. Türkü viii taşra: yoruyur: 'they are marching out' I E 11-12; a.o. I E 26, II E 21 (aşışiz): Xak. xi taşma: şuvi: taşra: çikip tağığ őtćer 'the water of the tributary comes out and pierces the mountain' Kaş. I 424, 17; n.m.e.: xii(?) Tēf. taşra 'outside; (to come) out' 291: Xwar. xiv ditto Qub 173: Osm. xiv ff. taşra (xiv and xv sometimes daşra) 'outside, outwards'; c.i.a.p. TTS I 684; II 885; III 674; IV 745; xivii taşra in Rüm. biiri 'outside' San. 2611. 12; a.o. do. 1577. 11 (tasğaču).

D tüşürük (d-) Hop. leg.; abbreviated Pass. Dev. N./A. fr. tüşür-; lit. 'which is let fall, or caused to fall', or the like. Üyğ. viii ff. tüşürük xwa çecelikler tize urip 'arranging in order the flowers deposited (on the altar)'; U II 47, 75-6.

D tüşürüm (d-) Hop. leg.; abbreviated N.S.A. fr. tüşür-; the semantic connection is obscure. Arğu: xi tüşürüm hull dahdça midn-ľ-gəzöl (MİS. 'azlı) 'a ball of thread' Kaş. I 485.

D. V. DŞR-

D taşur- Caus. f. of taş-; 'to cause to overflow'. Survives with extended meanings in SW Osm. taşır-; elsewhere taşr- seems to be the Caus. f. of taşu-: Kaş. xi ot eşği tuşurdı: 'the fire made the pot boil over' (aşrät); also used of any liquid that overflows its container Kaş. II 78 (taşurar, taşurumak); taşırkač (sic; after -K-) 'a man with protruding eyes' (al-cţiţ) I 521.

D tüşur- (d-) Caus. f. of tuṣ-; survives in SW Tkm. duşur-. Xak. xi ol meni: sa-ça: tuşurdu: 'he brought about a meeting (añoqa’al-mulaqat) between me and you' Kaş. II 78 (tüşurar, tuşurumak): KB 2370 (okçu-): Xwar. xiv tüşur- seems to mean merely 'to meet' Qub 187.

D tüşür- (d-) Caus. f. of tuş-; 'to let fall, to order to dismount', etc. s.i.a.m.lg.; NE Tuv. dülür-; SW Az., Osm., Tkm. duşur-. Türkü viii T 27 (asrn-): viii ff. Yen. iniğiçe: ečiţiţe: īnğen yüklü: (sic, hut dubius?) sıç (sic read, Malov has 192) tuşurťipziţ 'you have allowed your younger and elder brothers to lay down a female camel's load'; Mal. 28, 9 (an unsatisfactory inscription; the last words are improbable); Üyğ. viii ff. Bud. kişi țiże teşri tuşüreyin 'will bring gods down to men' TT V 12, 122; a.o. U IV 8, 12 (I 39, 12; ğläń): Xak. xi ol elidigün yarınmak tuşürdı: 'he dropped (aşqata) the dirkm (etc.) from his hand'; and one says men ani: atın tuşündüm 'I made him dismount (anısaltuţu) from his horse', also for 'I made him fall off' (aşqathtu) Kaş. II 78 (tüşürür, tüşürmek): kelse: öme: tüşür-ğlı 'if a guest comes, invite him to dismount' (anısaltuţu) II 316, 10; KB (the advantage of speech is great) yerince tüşürle beşüşür külüğ 'it brings greatness to a slave if he lets it drop at the appropriate place' 1001; a.o. 2347-9 (1 to: y): Xwar. xiii dülür- 'to unload; to cause to fall' Ali 25, 55; xiv tüşür- 'to help (someone) to dismount, or come down' Qub 191; Nahi. 106, 8: Kom. xiv tüşür- 'to unload' CGG; 'to cast down (into hell) CGG; Gr. 261 (quotn.).

Trls. DŞR-

D tüşürğü: (d-) Hop. leg.; Dev. Conc. N. fr. tüşür-. Xak. xi tüşürğü: 'the place where water discharges (fahatul-mâd) into a river, and, also the place where water discharges (mafragül-mâd) from a mill-stream into the river', and the like Kaş. I 490.


Dis. DŞS-

D tüşüs Priv. N./A. fr. 1 tüş; n.o.a.b. Üyğ. viii ff. Bud. (if a man has no faith, even if he understands the meaning of the (mystical) letters) tüşüs kuruğ kalir 'it is without (beneficial) results and useless' TT V 26, 96.

Dis. V. DŞŞ-

D tüşus- (d-) Recip. f. of tuṣ-; survives in SW Tkm. duşus-. Üyğ. viii ff. Bud. ayında ançalayu kelimışler birle tuşuşmak bolur. 'on the other hand, it means their meeting the Tathğatıa' U II 35, 26-8; Civ. bu tuşuşmak酡ği irk 'this hexagram meaning meeting' 'TT I 13.

Mon. DY-

tay 'a one- or two-year-old foal', older than a kulun. S.i.a.m.lg., see Şecerhabak, p. 91; 1.-w. in Pe. and other languages Doerfer II 863. Xak. xi tayy al-muhr ‘a colt’ Kaş. III 158 (verse); I 313 (adğırlan-), a.o.o.: KB (if you ride a fine cross-bred horse or) tāzī tay ‘an Arab colt’ 5803; xiv Muḥ. al-muḥr tuṣfyay Mel. 7, 15; Rif. 79; (al-muḥr kulun) al-filter ‘foal’ tay 69, 12; 170: Çağa, xv ff. tay (sic) kura-ı asb ‘a foal’, one or two years old San. 2611. 23; Kip. xiii al-muḥr tay (and al-muhr’u-ş-āqir kulun) Hout. 12, 9 (al-muhr ibn sanan kulun) ibn sanatay tuay do. 12, 12: xiv tay al-muḥr Id. 67: xv ditto Kav. 61, 19; Tuh. 33b. 9.

I tay originally 'a camp' in the physical sense of an aggregate of tents; thence the people living in such a camp, 'a community'; thence any 'large gathering'; and finally 'a feast', and esp. 'a wedding feast'. In the last sense s.i.a.m.lg. See Doerfer III 1352. Türkü viii ff. Man. (the whole people) toy kapığa tegi bardılar 'went sa far as the gate of the (royal) camp' TT II 8, 65 (see note thereon, which is open to some criticism); Üyğ. viii ff. Bud. Sanskrit (ṣaṃghā ṣaṃgha 'from religious community to religious community'.
kuvrağın kuvağın 'from (civil) community to (civil) community' toytin toyka: TT VIII G.5; Civ. (the bride's dowry, food) toy 'the wedding feast' Fam. Arch., l. 170; toydaki koyinka 'for sheep for the wedding feast' do. 67; Xak. } tixo al-mu'askar 'a (military) camp'; hence one says xan: toy 'the camp of the xanqan'; the Oğuz do not know this word Kaş. III 141; (death) toydin anu: küşür gen yanflıhım min mu' askarlıhim 'drives them out of their camp' I 522; KB tüşürse toyúk körse ot suv talu 'when he pitches camp, he should look for the best grazing and water' 2349; a.o. 2347; xiii(?); Tef. toy 'a gathering' 306; xiv Muh. al-cumâatul-katira 'a large gathering' toy Mel. 5, 13; 6, 4; Rif. 76 (quoted as a word containing -oz-): Çağ, xv ff. toy toy divâfat ma'nâsına 'feast' Vel. 225; (t) cæs wa macma-i surîr 'a feast or joyful gathering' in general (quot.) and sürür wa 'arûsî 'a wedding feast' in particular San. 188r. 10; tixo ditto 261v. 10 (quot.; Xvar. xiii(?); (Oğuz Xan) bejük toy beörü 'gave a great feast' . . . toydin soq 'after the feast' Oğ. 90-4: xiv ditto Quhb 181; MN 76; Kom. xiv 'feast, wedding feast' toy CCI, CCG; Gr.: Kip. xiv toy al-walimatul-khabira 'a great feast' Id. 67; Osm. xiv ff. 'feast'; common TTS I 696; II 901; III 684.

2 toy 'potters' clay'. Survives only(? in NE. Xak. } tixo timîl-īxasaf 'potters' clay', hence 'a clay pot' is called toy eşèg Kaş. III 141.

VU 3 toy Hag. leg.; perhaps to be connected with toq mondçuk, see toq. Xak. } tixo 'the name of a medicinal plant' (nabt yutadâedâ bihi) Kaş. III 141.

S 4 toy See toq.

S tuy See tuy.

Mon. V. DY-

tuy- (d-) 'to perceive, notice, feel', and the like. S.i.a.m.l.g. except NE; SW Az., Osm., Tkm. duy-. Türkü viii (we crossed the Ertiş river and approached the enemy) kelmîsi: alp têdi: tuymandi: they said "it would be difficult for them to approach" and did not notice us' T 38; viii ff. Irkê B 61 (ili-). Uyg. viii ff. Man.-A kentü inça tuyamzal they 'they noticed this' M I 10, 20; Bud. in the account of the midâna series in U II 5 ff. the formula (I wondered why something happened) sakînî odûrak tudyum 'after thinking I became vividly aware of' (the reason) occurs several times, 5, 16, etc.; o.o. TT V 24, 79; VI 137, 460-2; Xak. } xer 15 in yûdi: 'the man perceived (ahassa) what was hidden in the affair and noticed it' (qa îra bihî) Kaş. III 244 (tuyar, tuyamak); őd keçer klî: tuyam- maš 'time passes, but a man does not notice it' I 44, 18: Çağ, xv ff. tuye. (with -u-) fahmîdan 'to understand' San. 187r. 25 (quot.; Kom. xiv 'to notice, become aware tuy- CCG; Gr.: Kip. xiv tuy- ahassa Id. 67.

Mon. V. DY-
taya:- (d-) 'to prop (something Acc.) up; to lean (it) against (something)'. Survives only (?) in SW Az., Osm., Tkm. daya-. Cf. tire-. Xak. } ol anu: tayâda: 'amadadhu ḥattâ nahadhâ 'alayhi 'he supported him so that he stood up' Kaş. III 274 (tayar, tayamak): Çağ, xv ff. taya- taktya dâdan 'to give support'; tayat is used in the same sense San. 166v. 2 (quot.; Kip. xiv taya- asmâd 'to support; lean (something) against (something)' Id. 67.

DisDY

tuyturum See türtrim.

Dis. V. DY-
tuytur- Hag. leg.; Caus. f. of tayt-; cf. tuytur-. Xak. } ol anu: suvuka: tayittî: 'he made him slip (alzaqala) into the water' Kaş. II 235 (tuytur, taytumak).

tuytur- Caus. f. of tayt--; s.i.m.l.g.; SW Tkm. taydur-. Xak. } ol anu: suvuka: tuyturdi: 'he made him slip (alzaqala) into the water' (etc.) Kaş. III 192 (tuytur<ur>, taytummak).

tuytur- (d-) Caus. f. of tuyt-; survives in SE Türkî tuytur-' to notice' farring 315; SW Tkm. duydur- 'to make known, to inform'. Uyg. viii ff. Bud. biliğ tuyturdaçı kêtûngûc 'the faith which makes (a man) aware of wisdom' USp. 59, 5-6; Xak. } ol mağâ: sôz tuyturdi: 'he made me aware (afıranî) of the statement and informed me of it' (arrafanîhî (sîcî) dältika) Kaş. III 192 (tuyturur, taytummak): Çağ. xv ff. tuy- dur- ('with -u-') fahmändan 'to cause to understand' San. 188r. 6; Osm. xiv and xvi duydur-/tuydur- 'to inform, make aware'; in two texts TTS I 235; IV 254.
DIS. DYĞ

D tayak (d-) Conc. N. fr. taya:-; lit. 'prop, support', but usually in modern languages specifically 'walking stick', and the like. S.i.a.m.i.l.g.; SW Az. dayaq; Osm. dayak; Tkm. tayak (irregular, L.-w. fr. some other language); L.-w. in Pe. and other languages, Dörfer II 864. Uyg. xii ff. Bud. Sanskrit dvarityena (sic) 'by the two supports' 1) törlög tayag özü: TT VIII 8.4: edgelıe tegemlik yük yükmeğin ayaça teyit (faith) 'is called the support for assuming the burden which leads to good' TT V 22, 43; o.o. do. 44: 24, 53-80; Civ. TT I 191 (büttğ.i:); Xak. xı tayak al-ataan 'staff, walking stick'; and one says kudəğü: tayak bərəd: 'the bridegroom (al-xatam) gave a maid-servant or slave, so that the bride dwindled from her horse supporting herself on him (muttakya(n) (alayhi); this is a custom of the wealthy so that he (the slave) becomes the property (of the bride) Kaş. III 166 (prov.); tayak al-ataan I 417, 6: KB (I have become infirm) tayak tutti elğim 'my hand has grasped a staff' 53-83; xinu? (?) Tef. tayak 'staff' 282: Çağ. xv ff. tayag/tayak demek 'walking stick' Vel. 181 (quots.); tayag/ tayak tahiya 'support'; it is a Dev. N. fr. taya- takiya dädän; and metaph. gib-i dat 'a walking-stick' San. 167r. 13 (quots.): Kom. xiv 'staff' tayak CCG.; Gr. Kip. xiii al- akhaç 'staff, crutch' tayak Hon. 39, 2: Osm. xiv ff. dayak 'support, walking stick'; in several texts TTS II 263; III 676 (tayak); IV 747.

D tayığ Dev. N./A. fr. tay-: 'slippery, unstable'. N.o.a.b. Xak. xı tayığ yer al-mazlua mîna'-ard 'slippery ground' Kaş. III 165: KB (luck is faithless, disproval, and sickle; it suddenly flies off and) ağakı tayığ 'its feet are liable to slip' 670; xinu? (?) Tef. tayığ (of the ground) 'slippery' 282.

tayuk Hap. leg.; syn. w. taylaq; there must be some etymological connection between the two, but -laq is not a known Turkish Suff. and both may be L.-w.s. Atalay also suggests a connection with SW xx Anat. dayiş 'good, good-looking' (of a man or animal) SDD 408. Xak. xı tayuk er 'a young, elegant, fastidious (al-sâbbu'-zariful-mutaaqsizsiz) man' Kaş. III 166.

S tayag See *tuñağ.

D tuyuk 'closed, niggardly (i.e. with closed hands)', and the like. S.i.s.m.l. in NE and NC; Tuw. duyuk; cf. tuyun. Pass. Dev. N./A. fr. *tuyn: (see too) - with euphonic -y- inserted. Xak. xı tuyuk kışi: 'a niggardly (al-munaga-bid) man': tuyuk kün 'a rainy, foggy (daen teo dobâb) day': tuyuk kapuğ 'a closed (muglaq) door' Kaş. III 166: Çağ. xv ff. tuyuk (spalq) cinâs 'a pun', which is one of the literary conceits (quots.); and cinâs in Turkish is a special metre which they called bahır-i tiyâq: it is a raml musaddas maqsür as stated (with an example) in Nawâts work on prosody San.

188r. 23 (the tuyuk/tuyuğ is a well-known early Turkish verse form used, inter alia, by Qâdi Burhanü'l-din; the semantic connection is obscure).

tayğan 'greyhound, borzoi'; prob. an old animal name ending in -ğan. Survives in some NEI languages, SE Türk, and NC Kir.; in other languages tazı ('Persian') is usually used in this sense; L.-w. in some languages see Dörfer II 866. Xak. xı tayğan 'a slim lap-eared (al-aqhabbâ't-oğda) kind of dog' Kaş. III 174 (prov.); three o.o: xiv Muh.(?) saliqi 'greyhound' tayğan Rif. 174 (only).

VUF tayğun/toygun n.o.a.b.; presumably some kind of high official. The first syllable is prob. Chinese tay 'great' (Giles 10,573); Vllh. Thomsen in Inscriptions de l'Orkhan déchiffres, Helsingfors, 1896, p. 177, note 84 suggested that the second syllable was the Collective Suff. -gun but this seems improbable. It is more likely to be a Chinese word, but there are phonetic objections to the suggestion that it is luan 'official' (Giles 6,341). The two words may be different, the second vowel in the second is uncertain. Türkü vii iğar oğlanıpzıda: tayğunınıpıda yeğde: iğlûr ertılız 'you fed the (people) better than your sons and high officials' I SE; [gap] bunça: bedenlik tayğun eterbe kelürti: 'brought so many decorators, high officials(?), and eterbe's I NE.

Tris. DYĞ

VU! D tayğun: 'pebbles' and the like; the Uyg. spelling tuyag occurs in a damaged passage and may be an error, but equally the word may be miscategorized in Kaş.; tayâğ: is morphologically a Dev. N. fr. tayag but there is no obvious semantic connection. Uyg. vii ff. Bud. (now it has become our fate) utun yavuz braman{l}ar{nin} taş (VU) tayûgu teg irîg yavgjan yuzlerin kör- geli 'to see the faces of the shameless, evil Brahmans which are as tough and hard as stones and pebbles' U III 17, 11-13; Xak. xı tayag: al-mubah wa'l-madara 'pebbles and clods of clay' Kaş. III 174.

D tayakılığ (d-) P.N./A. fr. tayak: N.o.a.b. Uyg. vii ff. Bud. aşnukı ilkılgûke tayakılığ tirîg bolmak ûldisiz ol 'it is not praiseworthy to come to life with the support of the first two' TT V 26, 110; o.o. do. 28, 127-8.

D tayakılık (d-) A.N. fr. tayak: n.o.a.b. Uyg. vii ff. Bud. (just as the sound constantly rises from a drum . . .) elleği tayakılık 'with the help of the hand' (wood and leather) Sen. 375: 7-8; bu yağiz yer tayakılık birãlülük neçe edler bar eresser 'whatever commodities must be produced with the help of the brown earth' do. 530, 1-2; a.o. Hüen-its. 1949: Xak. xı KB (do not take chances with the enemy, know that he is powerful) tayakılık yağlka temûr kalkan et 'make an iron shield your support against the enemy' 4263.
D tuyan- (dayan-) Refl. f. of taya:-; 'to support oneself by, lean on, or rely on (someone or something Dat.).' S.i.a.m.l.g.; dayan- in NE Tuv.; SW Az., Osm., Tkm. Türki vii ff. Man. Chaus. 175-6 (man-): Uyg. vii ff. Bud. sügütke tayani turi'di 'he stood leaning against a tree' U III 22, 14; a'dırtlamak, tayani 'relying on discrimination' (between the good and bad in all doctrines) Swv. 302, 23; o.o. do. 297, 10; 589, 4; TT VII E 8 (igid-); USp. 100, 5; Xak. xi ol maça: tayandi: 'he leaned on (ittaka'a 'ala) me'; also used when one leans on anything Kaj. III 190 (tayanur, tayannak); o.o. III 161, 2; 380 (tayanu): KB tayanma tirgilike 'do not rely on life' (it passes like a dream) 1332: Çağ. xv ff. tayan- 'to lean' (takıya kardan) in general, and 'to lean one's back against (something)' in particular San. 166v. 21 (quotn.): Xwar. XIV tayan- 'to support oneself on (something Dat.).' Qub 168: Kip. XIII ta'akkaza 'to lean on' tayan- Hou. 39, 2: XIV tayan- istanada wa ittaka'a 'to support oneself, lean on' Id. 67: xv ittaka'a tayan- Tuh. 4b. 9; a.o. do. 84a. 3: Osm. xv ff. dayan- (and tayan-) 'to rely on'; in several texts TTS I 182; III 170; IV 193.

D tuyo- (d-) Refl. f. of tuyo-; 'to have, or acquire perception, or awareness'; n.o.a. b. Uyğ. viii ff. Man. TT III 120 (anığ): Bud. Sanskrit bodhyāga 'the constituent parts of enlightenment' tuyo:mmak böökleri TT VIII A.15, 21, 22; (how can they fill their
minds with it and yet) tuyunmasar 'not acquire enlightenment?' Hiien-ts. 115; a.o.
USp. 43, 9.

Tris. DYN
D tayang: (d-) Crasis of tayang:u. Conc.
N. fr. tayang:; n.o.a.b., but see Doerfer II 994.
Cf. tayanč. Xak. xi tayangu: (mis-spelt in
MS.) fi așl-il-lugati-l-ḥāchī in the original
terminology 'Chamberlain'; then, when the
word ḥāchī came into use it became obsolete
(turtika); it is derived from the word tayandī:
'i'tamada 'he relied on'; the king relies on
the Chamberlains and the common people also
rely on them to communicate their representa-
tions to him and get a reply from him Kağ.
III 380: xiii(?). Tef. mutrafaq 'resting place',
tayangū (or? tayangu) 282.

Dis. DYS
taysia: See taysia.

Dis. V. DYS-
D tuyusk: (d-) Had. leg.; Emphatic (?,
normally Pass.) f. of tuy-. Xak. xi er
tuyuskud: fatuunl-ralcu mā yumkar ma-ahu
ta yukāyad 'the man became aware of
the trap and snare that were laid for him' Kağ.
III 195 (tuyuskar, tuyuskmak).

Dis. DYS
F taysia: a Chinese phr. which became a l.-w.
in Mong., prob. direct and not through Turk-
ish, in which case the Çağ. word was prob.
borrowed fr. Mong. In Mong. it is a very high
title (Kom. 1551; vizir, prime minister);
Halted 389 ditto). The first syllable is cer-
tainly t'ai 'great' (Giles 10,573); 'chief min-
ister' is t'ai tsa (Giles 11,499); this might be
the word in Türkī, if it was transcribed
taysia, but can hardly be the word in Çağ.
which looks more like t'ai shih (Giles 9,683)
'chief historiographer' (or 'astrologer'); v. G.
(Index to TT I–V, p. 42) suggested that the
Türkī word was t'ai tza (Giles 12,317)
'prince', but this phr. actually means 'senior
prince, heir apparent', and could hardly be
used in the Plur. Türkī vii ff. Man. kunc-
ular taysia (or taysia?) ulug atIGHLar
'the royal consorts, chief ministers(?), and
notables' TT II 8, 64: Çağ. xv ff. taysia
(spelt) in the language of the Chinese (Xitɑd-
vǎn) da-bir wa hǎdiq wa māih Choices ustād
'secretary, expert, master-craftsman', also
spelt taysia San. 167r. 17; taysia in Mongolian,
'scribe (mivisanda), expert, master-craftsman'
do. 261r. 25.

Dis. V. DYS-
D taysi- Had. leg.; Recip. f. of taysia-
Xak. xi ol anap birle: taysia:di 'he competed with
him in sliding' (fi'l-talaazuuq) Kağ. III 188
(taysiaür, taysia:mak).

Dis. V. DYZ
D tuyuz- (d-) Caus. f. of tuy-; 'to cause,
or allow (someone) to become aware', etc.
N.o.a.b.; cf. tuytur-. Türkī vii ff. Man.
kimke [gap] ıntürmez tuyumaz 'it does not allow
anyone to hear or become aware of'
M II 13, 7 (iii): Uyg. vii ff. Bud. TT
VI 335-6 (bildüz-).

Mon. DZ
taz (? d-) 'bald'; s.i.a.m.l.g., w. some ex-
tended meanings, usually as taz/tas; NE
Tuv. tas; SW Az., Osm. daz, lacking in
Tkm.; a l.-w. in Hungarian as tar, borrowed
fr. an early L/R dialect. Uyg. vii ff. Civ. in
a list of persons from whom a horse tax of
's coppers' was collected one of those con-
cerned is (PU) Çoba Yikmiş and another
(PL) Yikmiş Taz, possibly 'the bald Yikmiş'
(but other readings are possible) USp.
54, 5; a.o. II 18, 45: Xak. xi taz al-agra 'bald':
taz at al-faras:l-ubras (not an ordinary
word; the prov. below suggests either 'with
some feet' or 'unshod') horse': taz ko: y a
bhorless (al-acam) sheep'; taz yeh-
asaba qašita (omission) 'salty ground with
scanty (vegetation)'; taz at tavarc: bol-
mas 'an abras horse is no use for carrying
merchandise because its hooves are bad'
(yahin radial-zi) Kağ. III 148; I 99
(ajmuk); a.o.o.: Çağ. xv ff. taz 'a person
who, by reason of baldness (kaças) has no hair
on his head' San. 155r. 17 (quoton); Kom.
xiv 'bald' CCI; Gr. Kip. xiv taz al-
agrawa Íd. 63: xv ditto Kav. 60, 9; Tuh. 4a.
6; Osm. xiv ff. daz 'bald'; c.i.a.p.
TT S 182; II 264; III 171; IV 193.
1 tiz (d-) 'knee'; s.i.a.m.l.g., usually as
tiz/tis; SW Az., Osm. diz; Tkm. diz (sic).
vii ff. Bud. U II 47, 38 ev. (gokliz); Xak.
xii tiz al-rubka kne:ka Kağ. III 123: KB
712 (tusaw): xiii(?). Tef. tiz 'knee' 301: xiv Muh.
al-rubka Ídiz Mel. 48, 5; Rif. 142 (in marqin
liz): Çağ. xv ff. diz zənül ma:nma:un 'knee'
Vel. 188 (quoton); tiz 'with (-i') zənül San.
194r. 19 (quoton); Kom. xiv 'knee' tiz CCG;
Gr. Kip. xii al-rubka tiz Hou. 41, 6: xiv
ditto Íd. 38; diz al-rubka, also called tiz,
but diz is commoner do. 48: xv al-rubka tiz
Kav. 61, 7; Tuh. 16b. 8; Osm. xiv ff. diz
'knee'; noted in other common phr. TT S 213-4;
II 309; III 201-2; IV 234.

F 2 tiz in spite of Kağ.'s remarks almost
certainly a l.-w. fr. Pe. diz/dij 'a castle', exp.
one in a commanding position. The word
occurs among the Mon.s in Kağ, but is some-
times vocalized teix, possibly implying tiz-
Xak. xi tiz hull makán murttafi 'any high
place'; the Pe. took this (word) and called
their castles (gild āhā) diz; tiz the name of
a summer station (mustafä) for Kağär; it is
called Tarığ Art Tiz because of its height
(names of two other summer stations incorporating
tiz follow)Kağ. III 123; o.o. I 373 (turuç):
II 344 (teşlāt-): xiv Muh.? (in the Chapter
fi'l-arq) al-tall 'hill' tiz Rif. 177.

1 toz 'dust'. Survives as toz in NW Kk;
SW Az., Osm., and toz in Tkm. In other
languages 'dust' is usually toz/tozun or çap (?) a l-w.). Cf. 1 toq. Türkü viii ff. (clouds were stationary above) asra: toz turdi: 'dust was stationary below' IkB 15: Uyg. viii ff. Man. TT III 27 (batall): Bud. TT VIII 4.6 (topraklik); U II 39, 89, etc. (toprak): Civ. TT I 5-6 (gök): Xak. 2 toz: 'birch-bark'. S.i.a.m.l.g. as toz/tos; in SW only Az.: l-w. in Pe. and other languages, see Doerfer II 960. Uyg. viii ff. Bud. (if one writes the dilhareni tozda 'on birch-bark' (a leaf, paper, etc.) U II 70, 4 (ii): Xak. xi toz al-calisatu'lati yulbas 'al'd-qiṣīya 'a strip which is wrapped round a bow' Kaş. III 123: Çağ. xxv ff. toz (mis-spelt tuz) 'the bark of the mountain almond tree (pišt-i dirayt-i hâdâm-i kili)' which is wrapped round to strengthen them, also called tos, Arabized as tuç San. 175v. 15; tos a corruption of toz which is wrapped round bows and the like do. 176r. 18: Kip. xiv toz 'the bark (qisr) of a tree with which bows are covered' (uygâ): Id. 38: Osm. xiv-xvii toz 'a material used to wrap bows', including metaph. the beloved's eye-brows; in several texts TTS I 698; III 685; IV 758.

tuz (2-d) 'salt', sometimes used metaph. S.i.a.m.l.g.; NE Tuv. dus; SW Az. dus; Tkm. duz but Osm. tuz. Uyg. vii ff. Civ. (in a prescription) kara tuz 'black salt' (? this might be toz 'birch-bark', the other ingredients are organic) H 14: a.o. II 32, 39: Xak. xi tuz (with back vowels) al-miḥ 'salt' Kaş. III 123: six o.o. translated al-milt; andin tamar tüke: tuz 'all kinds of saltiness (al-malâha; i.e. charm) ooze from him' I 60, 6; avlalur oğzün aniq tuzu:za: 'my soul is hunted by his saltiness (charm)' I 296, 4: KB bu sa'ir sôzli sôzle katti tuzi 'this poet's remark added its salt to the remark' 711; a.o. 1328 (etmek); 4222: xiviii (ii)?: At. tarturmaz esinde tuz döstüga 'he does not during his lifetime give his friend salt to taste' 263: xiv al-miḥ tuz:mel. 75, 8: Rif. 178: Çağ. xv ff. tuz (with -u-) ' (namak 'salt' San. 175v. 9 (quotn.): Xwar. xiv ditto Qutb 188: Kom. xiv ditto GCI; Gr.: Kıp. xiii al-miḥ tuz: Hou. 17, 17; xiv ditto Id. 53: al-miḥ (t)duz (sic) Bul. 8, 17: xv miḥ tuz Tuh. 35a. 5.

tüz 'root, basis, origin', and the like. Survives only (?) in most NE dialects as töz R III 1263; cf. tüb, I kök, yiltz. A-l-w. in Pe., Doerfer II 961. Türkü vii ff. Man. (the five gods are ...). töz yiltzi 'the origin and root' (of everything on earth) ChuaS. 47-8; do. 5-6 (térin-); a.o.o.: Uyg. viii ff. Man. öz tözlerin uktıp making them understand their own origin' TT III 30; köni tözin unuttımlaraka 'to those who had forgotten their true origin' do. 123-4; a.o.o.: Bud. ertılı terıp töz yiltız nomin 'the very profound doctrine of the root' (Sanskrit indriya) TT VI 148; (faith is called) kërtülerke kërtüleneri çin kërtü tözine kirmekni töz 'the basis of entry into the (company of) believers and the true basis of the believers' TT V 22, 23-4: o.o. TT VIII D 27, etc. (ugus): U III 41, 7 (1 lkg.), etc. Civ. in TT VII 30, 12 töz is used exceptioned instead of kut for 'element' (of the five elements); (in H I 104 tözin is an error for (egesk) tüsin 'donkey's hair': Xak. xi one says 'el töz neteg kayafl-ul-vilâya wa'l-ra'îya 'how are the realm and the subject people?' (this must belong here, it cannot belong to 2 toz which precedes it): töz al-üş 'origin', one says aniq tübi: töz 'which is his tohu va ilâ man yantamâ 'who are his ancestors and to whom does he trace his origin?' Kaş III 123: KB aydi Aytolda kilki tözı 'Aytoldi told of his character and origin' 558; 808, 855 (kûçüt); (in 555 tözi is an error for (barçın) yüzi 'the front surface of brocade'): xiv (7) KBVP tüb tözı 11: Çağ. xv ff. töz 'with -0-' hun-i gûz 'the lobe of the ear' San. 175v. 7 (quotn. with the phr. külük töz).

tüz (d-) 'level, flat, even', with some extended meanings like 'equal'. S.i.a.m.l.g.; usually as tüz/tüsz; SW Az., Osm., Tkm. düz; the Tkm. forms suggest that Kaş.'s alternative spelling tüz is prob. an error, due to the voiced final. Türkü vii (the rulers and ministers were wise and tough) begleri: yeme: boďunu: yeme: tüz ezmis 'both their legs and their people are orderly' I E 3: Uyg. viii ff. Man. (the reading tüz kerinçüz in TT III 66, etc. and some Bud. texts is an error for tüzgerinçüs q.v.): Bud. tüz sometimes translates directly, or via a Chinese translation, Sanskrit somātā 'impartiality', e.g. (a well-disposed merciful mind, a cheerful mind) tüz köpül 'an impartial mind' (attains knowledge of all the Buddhas) TT VI 77; when used to translate a Chinese calendar character tüzi represents ț'ing 'level, even' (Giles 9,310) do. 258 (and note): o.o. TT V 26, 86 (taplaq); Swv. 334, 12 (arka); etc.: Civ. (various ingredients) tüz ülüş 'in equal parts' H I 4, 50, 166; o.o. do. 147 (otura); TT VII 42, 1 etc. (uldap): Xak. xi tüzi 'anything level' (or 'equal'; and note); tu:ztůz 'equal' (Giles 9,310) do. 802; (all men) tüz ermes 'are not equal' (layas ... bi-sawād) I 376, 21; a.o. I 433, 7; and see erentüz; KB kılınçlı sıllı endi kılı tüz-e 'his conduct was pure and his character equable' 42 (cf. töz): (a three-legged stool does not lean over) uççû turur tüz 'the three (legs) stand level' 802; yağı tüz 'he
will be lying flat' 1427; (if a man gets drunk, he becomes mad) bu têve işi kör kaçań tüz bolur 'how can the acts of this madman become reasonable?' 2009: xiii (Tef. tüz 'smooth (ground); straight (road); upright (figure)' 317: Xwar. xiii düp düz 'quite level' 'Ali 57: xiv tüz 'level' Qutb 198; 'appropriate' MN 248; 'equal' (shares) Nahe. 256, 8: Kom. xiv tüz 'level; equal; upright; a steppe' CCI, CCG; Gr. 261 (q.v.): Kip. xv mustahk 'keeping companies with one another' tüz Tuh. 32b. 4 (this is prov. one of the places where a 'Turkish translation of a word, and the next Ar. word, in this case mustaw(n) have fallen out of the text).

Mon. V. DZ-
tez - 'to run away, fly', with some implication of 'to succeed in running away, to escape'. Survives as tez-/tes- only (?) in some NE dialects and SW Tkm., elsewhere displaced by kaç-. Türkü viii (the Uluğ İrkin and a few men) tezip bardı 'escaped' I.E. 34; neke: tezerbüz üküş teyin 'why should we run away because they are numerous?' T 38-9; o.o. H. E. 38, 41; T 43: viii ff. (a son got angry with his parents and) tezipen barmiş 'ran away (from home)' İrkB 58: Man. M I 7, 11 (tud): Uyg. viii Karluk tapa: tezip kirti: 'he fled in the direction of the Karluk and entered (their country?) Şu. S 10; o.o. N. 11 (bar-); Sa.: viii ff. Bud. tezdi PP 58, 1, (tezip bardı do. 59, 7; tezer erenser: TT VIII C. 15 (Sanskrit lost); a.o. U III 8, 3: Civ. tütüş kerişte tezgili 'fly from disagreements and quarrels' TT IV 148; a.o. do. 141: Xak. xı keylik tezdi: 'the deer (etc.) ran away' (farra) Kaş. I 8 (tezer, tezmek): xiii(?) At. till yalgan erke yirak tut teze 'keep away from a liar, fly from him' 153: Kip. xiv dez-(-t) (sic; described as 'with back vowels') 'to stray' ('aça) that is, of sheep, etc., to leave the flock I.d. 48.

tüz- (d-) 'to arrange (things) in a row; to string (bells, and the like). Semantically close to tüz-, q.v., and confused with it in San. and some modern languages. S.i.a.m.lg.; dız- in NE Tuv.; NW Kk. and SW Osm.; but in SW Az. and Tkm. düz- is used in this sense. Uyg. viii ff. Bud. (her wonderful white teeth) yürüp âncıl tızmiesz 'like strung white pearls' U IV 30, 51-2; a.o. U II 47, 75-6 (tüşrük): Xak. xı ol âncıl: tızdı: nasama' l-lultii 'he arranged the pearls (on a string)'; similarly for nasama'kâlâm 'he put his remarks in a (logical order) one says sosız tızdı: Kaş. I. 9 (tezer, tezmek); a.o. II 31, 19-21: KB âncıl tızdı 4427: xiii (?): KBVP kamgu baruççina böggel sözi tüzip âncılleyeli kamuþ tób tüzl "putting in a logical order the words of the sages for all people and stringing together like pearls their base and origin" I.I: Çag. xiv (tuz- diz.- Vel. 188; tüz- muhra ha-rişit (MS, in error bar sına 'on the breast') kaşidan 'to arrange beads on a string'; also pronounced tüz- San. 193v. 13 (quotn.); tüz- ('with -ü') (3) muhara

-rişit (sic) kaşidan wa intizam dâdan 'to arrange beads on a string and put them in order'; and in this last meaning tüz- is also used do. 1731. 23: Kip. xv nasama tuz- Tuh. 32a. 1.
toz- apparently a V. homophonous w. tüz- meaning 'to become dust, to volatilise', and the like. In the early period very rare and used only of odours. Survives in these and similar meanings, and some so different that they may have a different origin (perhaps a Caus. i. in -z- of toz-) in SE Tüürk; NC Kır., Kxx.; SC Uzb.; NW Kk., N.; SW Osm., Tkm. Türkü viii ff. Man. (the foul blood pours out of the corpse) toza yüzüler 'volatilizes and stinks' M I 6, 5: Uyg v. viii ff. Bud. (all the time from their bodies) alkü tep adınçq yüz yipar tozor üner bolti 'all kinds of fragrant odours volatilized and rose' TT V, p. 20, note A 117, l. 3: (Xak. xı tozar, tozähl: are erroneously given as the Aor. and Infin. of tozar-, q.v., but see xır-). Xirw. xiv toz- is Trans. 'to scatter (something) like dust' 183: Kip. xiv toz- inha'ât-š-ğebi 'of dust, to be raised'; and one says ipar: yiyiys: tızdı: 'the smell of musk was diffused' (fâxâ) I.d. 63.
töz- 'to suffer, endure', and the like. Almost exclusively Kip.; survives only in NC Kız. and some NW languages; l.-w. in Hungarian as tür- fr. an early L/R dialect. Kip. xı er tumlögka: tızdı: 'the man suffered acutely (xarita) from the cold' Kaş. III 182 (tüszer, tızmek): xııı savara 'to endure' düz- Hou. 34, 20; xiv tüz- savara I.d. 38; döz- (described as 'with back vowels') savara do. 48: xıv savara va tabata 'to endure, to be firm' tuz- Tuh. 22b. 10; tâqa va tabata 'to be able to support, to be firm' töz- do. 24a. 1; istamarra (to be firm') va tabata töz- do. 5b. 9; Çag. vv. ff. töz- (medig, etc.) sahar- ve tqaq qülîr- Vel. 258 (quotns.); tız- (spelt with -ü-)'(1) tahommu kurdan 'to endure', also tüzlen- (xır. 1737, 227, 55): Xwar. xıv tız- 'to suffer, endure' O3th 183; Nahe. 86, 7: Kom. xiv ditto CCI, CCG; Gı 252 (quotns.).
tüz- (d-) a V. homophonous w. tüz- 'to level, straighten, put in order, and the like. Survives in SE Tüürk tüz-; SC Uzb. tuz-; NW Kırım tüz-/düz-; SW Az., Osm., Tkm. düz-; other languages use Den. v.s fr. tüz like tüz- in this sense. See tız-. Uyg. viii ff. Bud. ıslërın tüzgiller 'in order to put their affairs in order' Hüen-ts. 151: Xak. xı beg e:ln tızdı: sawwâl'-amirîl-çâîya 'the beg put his province in order'; and one says of yeriğ tuzel 'he levelled (sawwâl) the ground' (etc.) Kaş. II 9 (tüzzer, tızmek): Kâb (Atiq was the first, being in Kyrgyz (and) cópul til tüzô' ordering his mind and tongue 51; (one takes the sword and) boğunçu tüzè 'organised to put things in order' 268; o.o. 75 (unde-): 98, 146, 87; 227, 515, etc.: xiv Muḥ. nasama (cf. tız-) tız- Mel. 32, 13; Rif. 116 (mis-spelt tür-): Çag. xı ff. Tır- (with -ü-)'(1) see tız-; (2) savtan va dâran to make, put in order, arrange'; (3) see tız- San.
173r. 22 (quotation): Xwar. xiv túz- (and metri gratia túzú-) 'to arrange, set in order' Qutb 191; 'to tune (a lute) MN 22: Kip. xiv düz- ('with front vowel') naçama'-şay'd' 48: (xv in Tuh. 5b, 10 sawe' is written in a second hand under tüz-): Osm. xiv ff. düz- 'to arrange, put in order, correct'; etc.; c.i.a.p. TTS I 249; II 352; III 232; IV 268.

Dis. DZA
D tüzü: 'all'; prob. like allu: a Dev. N./A., but the semantic connection with tüz- is tenuous. Pec. to Uyğ. and KB. Uyğ. viii ff. Man.-A M 28, 12 (arkaç): do. 16 (üşürlü-): Man. kıtuşuz edğü tüzüke 'you have done good to all' TT III 103; o.o. do. 67-8 (ozğur-), 154, 174-7: Bud. savlarıç barça olaraka tüzü tüketi sözlendi 'he communicated the statement in full (Hend.) to all of them' U II 21, 19-20; o.o. of tüzü tüketi TT X 59-60; FP 35, 2-3; o.o. TT IV, p. 14, note A 23, 10; Tiş. 40a, 3 ff. (artuk) Miin. 62 (tul)-X ak. x1 KB tüzü barça muğuş saqa 'all (Hend., creatures) are in need of Thec' 24; türütt tieleq tüzü 'alamiç He created the whole world as He wished' 125; o.o. 9 (erkliğlik), 31, 827, 2685 (örtgüsüz), 3815.

Dis. DZA-
D tuzak: (?d-) Den. V. fr. tuz; 'to salt (something)'. Survives in some NE dialects; Tuv. duza-. Cf. tuzla-. Xak. x1 ol et tuzad: 'he salted (maliha) the meat'; used in place of tuzla: Kaş. III 263 (no Aor. or Infinn.).

Dis. DZC
D tüzci: (?d-) N.Ag. fr. tuz; 'salt-maker; salt merchant'; s.i.s.m. Uyğ. viii ff. Bud. tüzci:nuq suzak erse 'if it was a village of salt-makers' TT VIII C.3 (Sanskrit missing).

Dis. DZD

Dis. DZD-
D tezlt- Hep. lag.; Caus. f. of tezl-. Xak. x1 it keyklıq: tezlti: 'the dog scared (anfara) the deer' Kaş. III 305 (tezltür, tezltmek).
D tozut- (?tozit-) Hep. lag.; Caus. f. of toz-. In the MS. of Kaş, the second vowel is once -u- but otherwise unmarked. N.o.a.b. Xak. x1 ol topрак tozuttt: avqazol-ğubar waq adarahu 'he raised the dust (Hend.)' Kaş. III 305 (VU tuzutur, tozutmak): Kip. xiii ğabbara mini'l-ğubar 'to raise the dust' dozut- (?sic MS. do:zat- and -gil) Hou. 42, 14: xiv ğabbara translation irregular tožata:; dozudurmen, dozdun, and other forms imperfectly vocalized Bul. 66v.

Dis. DZG
tuzak (؟d-) 'trap', snare', and the like. S.i.a.m.l.g.; NE Tuv. duzaq; NW Kk. duzaq; SW Az. duzaq; Tkm. duzaq but Osm. tuzak; l.-w. in Pe., Doerfer II 962. Türkü viii ff. Irkb 61 (illin-): Xak. x1 tuzak al-face wot-ci islahat'ttattı yuásd bihi 'a trap or noose used in hunting' (verse): tuzak a word (kalima) used by a man to his beloved when he is complementing her (istamlihah); it is emphasized by attaching -ti, tuzak: Kaş. I 380; o.o. I 204 (illin-); 425, 19; I 380, etc. (oğrın); III 304 (yapasar-, spelt tuzak); 358, 25 (tuzak): KB tuzakta ilimme 'do not get caught in the trap' 4824; a.o. 3637 (2 a:ğ) xii(?) At. 456 (elık): xiv Müh. al-face tuzak Mel. 61, 5; Rif. 160 (al-ğalaq 'wooden lock' tuzak: Rif. 179 is an error for yuzak: Mel. 76, 8, a medieval word also occurring in CCC): Çağ. xv ff. tuzak/tuzak dâm 'trap' Sam. 175v. 10 (quotation): Xwar. xiv tuzak 'trap' Qutb 188: Kom. xiv dito CCCG; Gr.; a.o. under illin- Gr. 106: Kip. xiii al-face tuzak Hou. 10, 17: xiv tuzak al-sarak 'snare' Id. 63; Bul. 12, 6: xv dito Tuh. 20b. 12; face tuzak do. 28a. 1: Osm. xiv in a verse quoted in TTS II 910 tuzak 'snare' rhymes with tuzak for Pe. duzaq 'hell' (as there is no Turkish etymology for tuzak the possibility of some such foreign origin might be explored, but obviously 'trap' cannot be derived directly fr. 'hell').

!D tuzgû: 'a gift of food given to a traveller', not quite syn. w. ertût or armâqa. In Turkish n.o.a.b., but a l.-w. in Pe., Mong., and other languages, see Doerfer II 900; its form in these languages makes -u- in the first syllable certain; it is therefore perhaps a Den. N. fr. tuz, salt being a traditional form of food gift. Xak. x1 tuzak: 'a gift of food-stuffs' (al-hadiya mini'l-af'ma) brought to a man who is going on a journey by his neighbours or acquaintances Kaş. I 424; tuzgû: mançu: zêzîmîn 'do not suspect (lit tazum) that a gift of food is (intended as) wages for (some) task' (ucratul'amal) I 419, 10: KB (all the workmen came and appeared) tapuq tuzgû birle neb ertût šilkî presenting their services, gifts of food and (other) things 1769: Xwar. xiv tuzgû 'a gift' (said to be of money, but this seems doubtful) Qutb 183 (tuzgû).

D tozgak Dev. N. (connoting repeated action) fr. toz-; 'powder' and the like. N.o.a.b. Uyğ. viii ff. Bud. (to me this whole great universe is as unimportant as) iğen tozgak I U III 71, 1; (the Sanskrit original suggests that the meaning is 'the pollen of maize cobs'; iğen is otherwise unknown and may be a misreading of ekim): Çağ. xv ff. tozgak (spelt 'a spherical fungus the size of a small melon (dastanbuh) which grows in the fields; it has a thin outer skin and its interior is full of a soft powdery substance; when the outer skin is touched it bursts' San. 175v. 22 (i.e. the fungus called in English 'puff-ball').
D tezğ-: Hag. leg.; Inchoative Den. V. fr. I tez: Xak. xi er bаш: tezğ and (MS. tegz'ard): 'the man's head was almost bald' (käda an yataqqa) Kaj. II 178 (tezğarar, tezğrmaak).

D tozğr-: Hag. leg.; Inchoative Den. V. fr. I toz: Xak. xi ye: tozğrdi: 'the ground was almost dusty' (käda ... an yawhub minhâl'- -habâl'-mantuq) Kaj. II 178 (tezğarar, tezğrmaak).

Tris. DZG

D tuvazki: N.Ag. fr. tuvak: 'a trapper'. N.o.a.b. Uyg. viii ff. Bud. (fowlers, deer-hunters, fishermen, hunters, netters) tuvazkâ 'trappers' PP 1, 8; a.o. in a similar list TT IV 8, 56: Xak. xi KB tuvazki is a fairly common simile for 'this world' 3564-7, 484.

D tuvkiya: (d.- -kaña): Hag. leg.; Dim. f. of tuz; lit. 'little piece of salt', but used as a term of endearment. Xak. x szkâ:kara: tuzkiya: 'my black-moiled charmer' (matîna) Kaj. III 359, 8; n.m.e.

Tris. V. DZG


Dis. DZG
tezek 'dung'; more specifically 'animal dung'. S.i.m.l.g. unchanged; l.-w. in Pe. and other languages, see Doerfer II 902. Türkî VIII ff. Irkî 23 (bul.): Xak. x sl pek rahyl'-faras 'horse dung' Kaj. 318 (prov.): Çag. xv ff. tellzk (spelt) sârûn-i datwâb 'animal dung' San. 1941. 21 (quon.): Kip. xii zibul'-faras 'horse dung' tezek Hou. 13, 1: XIV tezek 'dry dung' Id. 38; dezek ditto 48: xv cîla 'dung' tezek Tuh. 112. 2; zibl tezek do. 18a. 11.

tezig Dev. N./A. fr. tez:. O. Kir. ix ff. tezg kîylde: aip men 'i am tough among the flying deer' Mal. 44, 2 (text as in Scher- bak's revised edition): Xak. x sl pek al-nîbç bayâl'-gânem 'panic in the tribe', and one says tezg kîyl: 'a man who shies away (al-nafur) from something' Kaj. I 386: KB keyik sâmî davâlî kîylke tezg 'lack shies away from men like a wild creature' 712: tapuğka tezg 'shying away from service' 3628; a.o. 4760.

tezig (d-) Dev. N. fr. tiz; - 'a row, line, string (of pearls)', and the like. S.i.s.m.l; NE Tuv. dizg; SW Osm. dizî. Uyg. viii ff. Bud. nom ertînîlî kezîlde tezgide 'in the series (Hend.) of jewels of the law' TT V 24, 57; kazâr tezgî tel 'like a string of geese' X 160; yîncü tezgî tel 'like a string of pearls' do. 450; o. U. 29, 9; Swe. 642. 3-4 (yîlgîç): Xak. xi sl pek 'any row (qâf) of things'; one says tizg kërek (MS. tézek) 'a row of poplars' (al-bawâ) and bîr tizg yîncü: 'one string (nazm) of pearls' Kaj. I 387; (the mountain sheep) tizgîn (MS. unvocalized with qâf for min) turup sekrîsîr: 'go bounding off (tatâvâtab) in a line' I 214, 19: xiv Muh. 'a string (nazm) of pearls, etc.' tizgîn Mel. 84, 9; Rif. 190 (mis-spelt tizgî): Kip. xv (?) in the margin of Tuh. 34b. 6 mansm 'strung' tizgîn, tizgîmlîs.

tezgî: Hag. leg.; although this is indexed under fa'lî it seems to be merely tezgî with 3rd Pers. Sing. Poss. Suff. abbreviated. Xak. xi one says of a panic (al-hazhîhis) which breaks out in a tribe when the enemy approach and they fly (nafarû) from them tezgî: boldi: Kaj. I 429.

tezgêk: Hag. leg.; Dev. N./A. (connoting repeated action) fr. tez:. Xak. xi tezgêk er 'a man who shies away (al-nafur) from a task etc.' Kaj. II 849.

tizgîn (d-) Pass. Dev. N. fr. tiz; - 'arranged in a row', in practice 'reins'. To some extent displaced by l.-w.s, but s.i.s.m.l. in all groups; dizgîn in NW Kk.; SW Osm. Cf. tlin, yûgûn. Xak. xi Kaj. I 339 (tlin); (the waters) of the tributary pour out and pass through the mountains) aÎtçulâr: têge: üntîp tizgîn yetere: hancalâyhi qad nabatal- -'ar ar saßen (n) ka'annâhu miqâd faras 'the juniipers grow round them (in Kas.) as if they were a horse's halter' (Xak. may be right in seeing a pun between this word and the Inst. of tizgî; but the words seem actually to mean 'their (the waters') poplars grow round and lead them (as if with) a halter') I 442, 19; n.m.e. but see cêkem: xix(?) Tef. tizgîn 'reins' 901 xiv Muh. al-înîn 'reins' tizgîn Mel. 72, 1; tizgîn Rif. 174; Çag. xv ff. tizgîn cilaw-i âb 'a horse's reins', in Ar. înîn and zimâm; in Rümî dizgîn San. 1941. 24; a.o. 92v. 3 (yûgûn): Xwar. xiv tizgîn 'reins' Quht 175 (tizgîn, error), 180. Kom. xiv 'reins' tizgîn CCl: Gr. Kip. xii al-înîn tizgîn (misvocalized -gen) Hou. 144, 4: xiv tizgîn al-sayxulâdi fi sâ'îl'ilîcêm min cêni- bâyhi 'the straps which are in the projections on either side of the bit'; one says tât tizgînîn tût âmsîkî'il-ilcêm 'take firm hold of the bit' Id. 38: Osm. xviii dizgîn in Rümî 'înîn-i âb San. 228r. 27: a.o. 104r. 24 (Çag.).

S tezgînc: See tezgînc.

Dis. V. DZG

D tezgîn-: See tezgîn-.

D tüzger- (d-) Trans. Den. V. fr. tiz; n.o.a.b. See tüzgerinçiz. So spel in Kaj. in the Perf., but the Aor. and prob. the Infîn. have -ûrû-, which is the Türkî form. It is unlikely that this is tüzgêr- Caus. f. of tiz-, which is itself Trans., and the -û is prob. due to labial attraction. Türkî vii ff. Man. ôzlerin saklanu artu tuzgûrlû (spelt tüzgûrlû) tuzunûlar 'let them keep themselves, protecting themselves and guiding themselves strictly' M III 38, 5-6 (i): Xak. xi men aii:
tüzgerdim ahdaytu hi' 'I guided him' Kaš II 179 (VU tüzgerümen, tüzgermek).

Tris. DZG

D tüzülgü n.o.a.b.; presumably tüzil: with the Den. suffix -liga (usually abstract). Uyğ. viii ff. Man. kut koluntlar tüzülgü 'they all asked for divine favour' TT III 141; a.o. do. 98 (amra:-).


D tüzigerinsiz formerly misread as two separate words tüz heringsis, and discussed at length in TT IX, p. 20, notes 7-8; X, p. 15, note 96; clearly a Priv. N./A. fr. a Dev. N. fr. the Refl. f. of a Den. V. in -ger-, the suggestion there is that it is a Den. V., more or less syn. w. tübger-, fr. töz. This is semantically unconvinving; there is no other trace of such a V., while tüzil-, q.v., is well established. Etymologically the word should mean 'without being guided', but in practice it corresponds to Sanskrit anuttara 'unsurpassable'; the connotation is perhaps 'requiring no guidance'. Uyğ. viii ff. Man. (you came down to earth after the four (?) prophets) tüzigerinsiz burxan cutun bultupuz 'you have acquired the unsurpassable majestic position (?) of prophet' TT III 66; o.o. do. 153, 178; IX 8 (habitually spelt tüzherinsiz in Man. Syriac script); Bud. the word normally occurs in the phr. tüzigerinsiz (yeg or yeg üstünkî sometimes added here) burxan kutu translating Sanskrit anuttarasamayaksambodi 'unsurpassable perfect awareness' (or 'knowledge') TT IV 12, 57; V 20, 10; VI 223, 305; X 96; tüzigerinsiz taimak 'unsurpassable awareness' VI 137; tüzigerinsiz burxan yolt 'the unsurpassable way of the Buddha' VI 118.

Tris. V. DZG-

D tezkekle: Den. V. fr. tezek; s.i.m.m.l. for 'to manure (the ground)'. Xak. XI at tezkekledi: 'the horse (etc.) defecated' (rata) Kaš III 340 (tezkeleH, tezkelemek).

Dis. DZL

D tüzil (d-) P.N./A. fr. tüz; 'having knees'. N.o.a.b. Türkü viii I 2, II 3, etc. (1 başlıg).

D 1 tozulug P.N./A. fr. 1 toz; 'dusty'. S.i.m.m.l.; SW Osm. tozlu. Uyğ. viii ff. Civ. tozilug tupturaklug (sic) [gap] 'dusty, earthy' TT VIII 1.18.

D 2 tozulug Hap. leg.; P.N./A. fr. 2 toz; 'firmly wrapped in birch-bark', i.e. sound and serviceable. Xak. XI oprak yaskdkin tozulgul ya: çikar 'a well-wrapped how (al-qawsl'-matiiza) comes out of a shabby quiver' Kaš III 16, 25; n.m.e.

D tuzulug (d-) P.N./A. fr. tuz; 'salty'. S.i.m.m.l.; SW Az. duzuL Osm. tuzulug;

Tkml. duzul. Xak. XI Kaš. I 209 (usst): xiv Muh. al-mählîh 'salty' tuzlug: Mel. 56, 5; 66, 4; tuzulug Rif. 154, 165; (baytl'-mîhih 'a salt store' tuzlulg 69, 5; tuzlulug 170): Çağ. xv ff. tuzlug/tuzluluk namakin wa mâlıh 'salty' San. 175v. 25 (quotn.). Xwar. XIV tuzulug 'salty' Qub 189: Kip. XIV tuzulug: al-mählîh Id. 63.

d tozilug P.N./A. fr. töz; 'having a root, or origin; originating in', and the like. N.o.a.b. Türkü viii ff. Toy. 5-6, etc. (öl, întiz): Uyğ. viii ff. Man. TT II 17, 80-2 (utsuk-); Bud. yel tüzilüg igerilüg 'illness originating in wind (or demoniac possession) U II 68, 1-2 (ii) a.o.o.; o.o. TT V 20, 9 (tülübg); 24, 65-68; VIII E. 4 (spelt tülsgil); Swv. 588, 19-20 (törgi-): Civ. at toprak tüzilüg yil 'the Dog, Earth-element year' TT VII 17, 17; a.o. do. 17, 17 (see töz); xarış tüzilug suvsasilik 'thirst originating from bile' TT VIII 1.11; o.o. do. 12; HI 139.

Dis. 1. DZL-

D tüzil (d-) Pass. f. of tüz-; 'to be arranged in a row; (of pearls, etc.) to be strung'. S.i.m.m.l.; dizil- in NE Tuv.; SW Osm. Xak. XI yinčü: tüzile: nuzima-l'-lu'lu' to'ol-şi 'the pearl was strung, and the poem was strung together' (sic, cf. tüzis-); also used of things which get in line of their own accord (intasama bi-nafshi); Intrans. and Pass. (yata'adda wa là yata'adda) Kaš II 127 (tüzilür, tüzilmek); türmen çekeg tüzile: 'countless flowers have come up in rows' (intasamat) I 233, 26; bu neeq ol bir birkere: tülseğen (MS. terilge:n) 'these things are always arranged in a row (yantazim) one after the other' I 523; o.o. I 331, 1; III 131, 21: KB 74 (titir): Çağ. xv ff. tüzil- ba-rıştı hajida şudan 'to be arranged on a string' San. 193v. 27 (quotns.); and see tüzil-.

d tüzil- (d-) Pass. f. of tüzı-, survives in SC Uzb. tuzul- (sic); but most modern languages use instead tüzel- Pass. f. of tüzı- (not an early word) Den. V. fr. töz. Türkü viii (settling in the Ötügen mountain forests) tavğaç boðun birle: tüzulitn 'I lived on equal terms (or the like?) with the Chinese people' I S 4-5, II N 3; Uyğ. viii ff. Bud. tüzılimişke teğürüdlık konl yorgol ol 'it is upright behaviour which brings (a man) to equality' U I 35, 2-3 (Swv. 524, 3-4) o.o. Swv. 137, 12; Hüen-ts. 2053: Civ. tört nınk tüzłitli 'the four quarters were set in order' TT I 121; a.o. do. 137: Xak. XI yır: tüzüldü: 'the ground was levelled' (suvçiyat); and one says 1:9 tüzüldü: 'the affair was in good order' (istaqàma) Kaš II 127 (tüzülür, tüzülmek); a.o. II 71, 13 (tutuş-): KB aju anç iççe teğdi tüzüldü törü 'the world attained peace, the customary law was properly organized' 103; o.o. 60 (taday): 5953 (bulğanınuk): Çağ. xv ff. tüzil- (spelt) (1) muntasam şudan 'to be arranged in rows' (? Sec. f. of tüzı-); (2) kük şudan 'áz of a musical instrument, to be tuned' San. 174v. 10 (quotns.); (tüzıl- similar

D tize:- (d-) Hap. leg.?; Den. V. fr. tiz. Not to be confused with tizle:-, a Rumi word meaning 'to hurry' in San. 194r. 18 which is a Den. V. fr. Pe., tiz. Xak. xi bugra: erlig tizledi: 'the camel stallion knelt (baraka) on the man while rutting (fi galamathi) and crushed him (daqatalu) with its knees'; also used of anyone who kneels (catat) on something and crushes it Kaj. III 293 (tizler, tizle:-mek).

D tuzla:- (d-) Den. V. fr. tuz; 'to salt (something)'; s.i.a.m.l.g. w. some phonetic changes; SW Az. duzla:- 'fr. Ar. duzal-', but Osm. tuzla:. Xak. xi ol et tuzladi: translated 'he salted (molla:ba) the cooking pot, the meat, etc.' Kaj. III 293 (tuzlar, tuzlama:ak); a.o. III 263 (tuzla:-): Kip. xiv tuzla:- molla:ba Id. 63; molla:ba tuzladi:- but other conjugational forms duzla:- and duzlat- Bul. 81 v.: XV molla:ba tuzul:- corrected in margin to tuzla:- Tuh. 35b. 6.

D tizlet- (d-) Hap. leg.; Caus. f. of tizle:-. Xak. xi ol tizletli: nezn: 'he ordered that the thing should be crushed by kneeling on it' (bi-da:qi't-li:say bi'l-rukba) Kaj. II 342 (tizletlur, tizletmek).

D tuzlat- (d-) Caus. f. of tuzla:-; s.i.a.m.l. Xak. xi ol et tuzlatti: 'he ordered that the meat should be salted' (bi-tamlih) Kaj. II 342 (tuzlattur, tuzlasmak): (Kip. xiv see tuzla:-).

D tizlin- (d-) Hap. leg.; Refl. f. of tizli:-. Xak. xi yinç: tizlinli: 'the pearls (etc.) were strung' (intazama) Kaj. II 243 (tizlin:ur, tizlinmek).

D tuzlan- (d-) Refl. f. of tuzli:-; s.i.a.m.l. Xak. xi et tuzlandi:- 'the meat was salty' (tamalla:ha) Kaj. II 243 (tuzlan:ur, tuzlan:mak): Cag. xv ff. tuzlan:namak:ind judan 'to be salted' San. 174v. 18.

D tuzlin- (d-) Refl. f. of tuzli:-; n.o.a.b. Xak. xi tuzlinli: yé'êr 'the ground (etc.) was levelled' (juvev:iyat), a variant (lu:ga) of tuzli:-; similarly one says 's:t tuzlinli: 'the affair (etc.) was in good order' Kaj. II 243 (tuzlin:ur, tuzlinmek); a.o. I 349, 13 (teg:i:).

Tris, DZL

D tizildürük (d-) Hap. leg.; Dev. N. (Conc. N.) fr. tizil-. Xak. xi tizildürük ful:us ru:'izil-xuff 'small coins (sewn) on the toes of slippers' Kaj. I 520.

Tris, DZL

D tizim (d-) N.S.A. fr. tiz:-; 'row, line, string (of pearls, etc.)', and the like. S.i.s.m.l., usually for 'a list of (things)'; NW Kk. dizim. Xak. xi 'a string (nazm) of pearls' is called bir tizim yinç: Kaj. I 396: Kip. xiv düzüm (sic) 'a string (al-manzum) of pearls and the like; one says bir düzüm 'one string' Id. 48 (one MS, has dizim in both places).

D tizme: (d-) Dev. N. fr. tiz:-; s.i.s.m.l., but not in this precise sense. Xak. xi tizme: 'the waistband of trousers' (nayfaqatu'l-sara:ail); and anything like it, for example the top (ra'at) of a leather bag, which is made like a waistband and has a string inserted in it and drawn tight Kaj. I 433.

Dis. DZN

D tüzün: (d-) Intrans. Dev. N./A. fr. tiz:-; 'self-controlled, well-behaved, gentle', and the like; not to be confused with tüzün: 'Acc. of tüz'; n.o.a.b. Türki viii ff. Man. ol tüzün er 'that well-behaved man' M I 5, 12: Uyğ. viii ff. (Man.-A tüzün bärçça 'all' is a scribal error for tüzü M I 28, 25): Man. bili:ligim tüzünım harukum 'my wise, well-behaved, bright one' M II 8, 11: Bud. tüzün is common both by itself and in phr. like edüg tüzü 'good and well-behaved' U III 34, 3 (ii), and tüzün yava:ş edüg 'well-behaved, peaceable and good' TT IV 10, 15-16 etc.; it is commonest in the phr. tüzünler oğli tüzlüler kizi, v. G.'s translation in TT VI 146 and elsewhere suggests that the connotation here is 'well-born' rather than 'well-behaved', but this is not etymologically justifiable; Sanskrit áryamarga 'the noble path' (Bud. technical term) tüzón yol (sic, but the spelling in this text is eccentric, örtül - is spelt örtül- in the same line) TT VIII A.15: Civ. aş:nuki tüzlünler türüsün 'the customary law of well-conducted people of earlier generations' TT VII 30, 2: Xak. xi tüzün al-halim 'gentle, considerate' Kaj. I 414 (prov.); a.o. I 221, 18 (same prov.): KB (the Prophet) tüzün erdi 'was gentle' (modest, etc.) 43; o.o. 107, 1659; xiii (??) At. ulug boldukuçça tüzün bolu:pa 'as you come to manhood become better behaved then ever' 355: xiv Muh.(?) al-halim (opposite to 'spiteful' ści:es) tüzün Rif. 151 (only): Rbg. ditto R III 1584 (quotns.): Xwar. xiii (?) ditto Og. 314 (uk-), 324-5.

Dis. V. DZN-

D tezin- Hap. leg.; Refl. f. of tez-. Xak. xi ol tezinli: 'he pretended to run away' (yahrab) Kaj. II 146 (tezlinür, tezlinmek).

D tizin- (d-) Hap. leg.?; Refl. f. of tiz-. Xak. xi ura:gu:yt yinç:li: tizlinli: 'the woman strung (nazamat) her own pearls' Kaj. II 146 (tizlinür, tizlinmek).

Tris, DZL

D tüzünlük (d-) A.N. fr. tüzün:-; 'gentleness' and the like. N.o.a.b. Xak. xi kağzan olıc
tüzünlük 'my dear boy, acquire gentleness' (al-hilm) Kaş. II 250,4; tüzünlükün kayışım 'ataftu 'alayhi bi-hilmî 'I sympathized with him in my gentleness' III 188, 21; n.m.e.: KB tüzünlük is included with amulluk, örüglük, etc. in a list of desirable qualities in 326; tüzünlük bile sen çekür ay küstüt 'pardon me in your gentleness, O my heart's desire' 1155. 

**Dis. V. DZŞ**


D tozar- Intrans. Den. V. fr. toz; 'to be dusty, turn to dust'; s.i.s.m.l.; SW Osm. tozar-. Xak. xi toz: tozar'di: sata'al-habâ 'the dust spread in every direction' Kaş. III 186 (in a Chap. for V. s with three Consonants; tozar:, tozma:k, error due to haplography in Aor.).

D tüzür- (d-) Hap. leg.; Intrans. Den. V. fr. tüz. Xak. xi yèr tüzür'di: 'the ground was level' (istiwa:at) Kaş. II 77 (tüzür: r, tüzermek).

Dis. DZS

D tüzül (d-) Hap. leg.?; Priv. N./A fr. tüz; 'disorderly, undisciplined'. Türkü VIII I E 6, II E 6 (ütün).

**Dis. V. DZŞ**

D teziş- Hap. leg.; Recip. f. of tez-. Xak. xi olar: ikki: tezişdi: 'they two were scared of one another' (tanâfarâ) Kaş. II 99 (tezişür: r, tezişmek).

D tiziş (d-) Hap. leg.; Recip. f. of tiz-; for the translation cf. tizil-. Xak. xi ol meniŋ birle; yıncü: tizişdi: 'he competed with me in stringing (fi nasm) pearls' or (in stringing together) verses; also used for helping Kaş. II 100 (tizişür: r, tizişmek).

D tüzül- (d-) Hap. leg.; Co-op. f. of tüz-; for the reasons stated under tüzül- the scribe vocalized the Aor. and Infín. tüzüş- in the MS. Xak. xi ol maşa: yèr tüzül'di: 'he helped me to level (fi tasarîya) the ground' (etc.); also used for competing Kaş. II 99 (tüzülür: r, tüzüşmek; see above).
INITIAL VELAR PLOSIVE

Mon. ĞA
ka: Preliminary note. Von G. was no doubt right in suggesting in "TT X", p. 47 that ka: in the phr. ka: kadaş is a l.-wc. fr. Chinese chia 'family' (Pulleyblank, Middle Chinese ka; Giles 1,139). Kaş's etymology of kadaş is therefore demonstrably strong, and the question arises whether the word ka: 'vessel' was not invented to justify this false etymology. Kaş is the only authority for the word, and it seems likely that if it really existed it, too, was a Chinese l.-wc., but there is no obvious origin for it.

F lá ka: 'family'; see above. Found only in the phr. ka: kadaş, which is n.o.a.b. The evolution of this phr. into kab kadaş, also n.o.a.b., is odd and perhaps due to the false etymology mentioned above. It should be noted that both elements in the phr. are declined separately. Uyğ. viii ff. Bud. ka kadaş 'family, kinsmen' is common, e.g. ka kadaş oğul kız ed tavar 'family, kinsmen, sons and daughters, movable property, and livestock' U III 6, 2 (i); kamin kadaşının do. 36, 35; kası kadaşı Surv. 5, 7; a.o.o.: Civ. ka kadaşka tartınçığı bolur 'he becomes closely attached to his family and kinsmen' TT VII 37, 13 (note ka: not declined); in the provisions in commercial documents prohibiting relatives from objecting to an agreement one typical list is eşcum inim kam kadaşım 'my elder and younger brothers, my family and relations' UsP. 107, 11; 108, 11; 110, 9-10: Xak. xi KB (a man must associate) kab (sic in MSS.) kadaşlar bile 3209; a.o. 3213; xiiii (?) Tef. kab kadaşımı (sic) 'my family and kinsmen'; kabı kadaşını 198: Xvar. xiv kab kadaşım Qutb 126.

?F 2 ka: 'vessel, container'; see above. N.o.a.b. Cf. kab. Xak. xi ka: al-zarf va'lı' te'i'd 'a vessel or container' but used only for vessels containing liquids; hence one says ka: kaça: zarf va'lı' te'i'd as a Hend. Kaş. III 211 (followed by a para. on -ka: as the Dat. Suff.). (under tüdes) hence (i.e. by using the Suff. -des) one says kadaş for 'brother, kinsman' (li'l-ax va'lı'-qarib); the base is ka: and -daş is attached to it, the meaning is that both relatives come from the same vessel (zarf) that is their mother's womb I 407; a.o. III 238 (kaça:).

ki: Exclamation; Atalay in Kaş. III 212, note says that it is still used in Anatolia. Xak. xi ki: exclamation (harful-l-mid); hence one says ki: berbi: kel 'hi! come here'; pronounced with a very long vowel (?; yawmad hayyâl-qâf wa'l-carr) Kaş. III 212 (followed by a para. on -kt: as an affectionate Suff. attached to terms of relationship, e.g. atakı: yâ 'my dear father').

Mon. V. ĞA-
ka: Hap. leg.; the morphological connection with ka: is: obscure. Yaşma: xı ol es清代le: otuğ kada: 'he heaped (abahfa) firewood round the cooking pot'; one also says ol tomuğ kada: 'he packed (abab) the garment into the cupboard'; the more correct form (al-afšah) is kada:li: Kaş. III 249 (kar, ka:ma:k).

*ko:- See kop, ko'd:-; kon:.-

Mon. GB
ka:b properly 'a leather bag, water-skin, sack'; sometimes more vaguely 'vessel, container'. S.i.a.m.l.g., usually as kab, with some extended meanings like 'the cover, or binding (of a book)'. L.-w. in P. etc., Dörsler III 1364. Cf. 2 ka: and see 1 ka: Uyğ. viii ff. Civ. yarım kab bor 'half a skin of wine' UsP. 1, 3; o.o. do. 1, 5; 4, 1 ff.; 10, 6 etc.: Xak. xi kab al-ziqq 'wine-skin'; kab al-zarf 'a vessel' and any container (al-te'i'd) is called kab, just as in Ar. al-fars (MS. al-faras) means properly 'to break the neck' but is also used more generally for 'to kill': kab 'the caul' (al-girs; MS. al-izr) in which the child is wrapped in the womb, and (sometimes) born in; such a child is reckoned fortunate (al-mubârah) and is called ka:bığ oğul: ka:b 'a kinsman', metaphorically (al-qarib 'alâ fârîq l-isti'a); one says ol menîq birle: iına: kab ol 'he is my kinsman' as if he was born in the same container (zarf) Kaş. III 146; about a dozen o.o., mostly translated al-zarf: KB 3209 (1 ka:); xiiii (?) (1 ka:): xiv Muh. al-qarîf 'sheathe' kab Med. 40, 3; Rif. 129; gîmdîl-sayf 'sword scabbard' kilig kabı: 71; 5; 173; gîsîl-xaqîb 'the bark of a tree' kab: 76, 7; 182: Çağ. xv ff. kab 'a vessel' (zarf) in general, and 'a wine-skin' (cuiwâl-l-latorî) in particular Sual. 265r. 7; kab kaçak 'vessel'; kab is used by itself in this sense, but kaçak is used only in the Hend. do. 265v. 7; Xvar. xiv Qutb 126 (1 ka:)

Kom. xiv 'sack' kap CCG; Gr.: Kip. xii ali-wîlê kab Hou. 17, 5; xiv kab al-qirîr 1d. 67; kaw 'the thin skin (al-qirîr) which a snake sloughs' do. 76: Ōsm. xii kab 'a sloughed snake's skin', in one text TTS II 601.

kap/kip an alliterative Prefix to Adj.s., mainly of colour, indicating intensity; s.i.a.m.l.g. Cf. 1 ap. Uyğ. viii ff. Bud. (to a dying man the sun) seems kap kara 'quite dark' TT III, p. 26, note 5, 10; kâp, kara tûne 'on a pitch black night' do., p. 28, note 71, 3: Xak. xi KB (the partridge's) kaštâ kap kara 'brows are quite black' 76: xiiii(?) Tef.
kav 'tinder'; s.i.a.m.l.g. in a wide variety of forms: kav, kaw, ko; ku, kaq, koq. L.-w. in Pe. etc., Doerfer III 1542. Xak. xi kav 'the tinder (al-harrqag) which is ignited with a strike-a-light' Kaj. III 155: Çaq. xv ff. kaw 'wood gathered under trees and prepared and made into tinder (pāda) which is ignited with a strike-a-light; in Ar. harrqag and in Pe. biğā San. 279r. 12 (quotn.): Xwar. xiv kaw (sic) 'tinder' Qub 136: Kom. xiv 'tinder' kow (sic) CCII: Gr.: Kip. xiii al-sifān 'tinder' kaw. Hou. 17, 17: xiv kaw al-sifān which is ignited with a strike-a-light; also used for al-harrqag Id. 76: xv harrqag (P.U) ko Tuh. 13a. 9.

2 kav in the phr. kav kov, a quasi-onomato poetic; n.o.a.b. Xak. xi if a garment is wrinkled (insaṭā) and torn (inṣaraq; MS. inharqā) in the tailoring one says tōn kav kov boldā: Kaj. III 129 (the main entry is kov); one says tōn kaw kov boldr: 'the garment was shrunk (inqaḍa) and wrinkled owing to bad tailoring' III 155 (main entry kaw).

F 3 kav. 1.-w. fr. Chinese ko 'one-tenth of a pint' (Pullenblank, Middle Chinese ko; Giles 3,947 6,056). N.o.a.b. Uyğ. viii ff. Bud. (in a list of things which might be used dishonestly in trading: balances, scales, feet and inch measures) šeq kav 'pints and one-tenth pints' U II 77, 25; 86, 43; Swb. 135, 9.

S 4 kav See kə:bf Kip., Osm.

kop See kap.

kiv practically syn. w. kut and nearly always used in association with it; originally prob. 'divine favour', hence, more vaguely, 'good fortune'. N.o.a.b. Türkî vili ff. Man. (the five gods are) kuti kivî 'divine favour (Hend.)' (.... to all on this earth) Chuaš. 45-6: Uyğ. viii ff. Man. (may he give) kut kiv basat 'divine favour (Hend.) strength, and help' M III 42, 15 (ii); a.o. M II 5, 3-5 (ii) (bögûlen-): Bud. kutt kivî USp. 102, 26; a.o. U IV 10, 51 (çoğ): Xak. xi kiv al-baxt wal-l- biz like 'good fortune' Kaj. IJ 332; ann kiv kut tozi: (MS. tori): tugdu: 'and so the dust of good fortune (Hend.) rose' J 301, 2; kut kivî bërse: īdêm kulûna: 'if my Lord gives good fortune (al-dawla) to his servant' I 320, 25; KB the word is spelt kvi and precedes kut; the contexts indicate that the author took it to mean 'fickle' e.g. kuvênne kivi kutuka kutluğ kisi 'O fortunate man, do not rely on fickle fortune' 606; a.o. of kiv kut 1345, 1332: Chap. xx (ca. 1045 ff.) is headed kulûğên davлат ilrefilmik bayân kulûr 'describes the fickleness (Hend.) of fortune (Hend.): Xwar. xiv menî yandurasa kandursa kivmi (glossed gahwa) 'if he fires me, and satisfies (my) desires' (sic) Qub 149.

VU kop: Hap. leg.? Xak. xi one says ol menî: kôrûp kop kildî: 'he was delighted (haşa ne'artâha) when he saw me' Kaj. III 119.
kov 'to grasp, or seize, with the hands, teeth, etc.'; s.i.a.m.l.g. Türkü viii fl. (a falcon, saying 'there is a hare') tegredin kod: | kapməl; swooped down from the sky (and tried) to catch it) İrbB 44: Uğğ. viii ff. Bud. am üçün məni kapıp etdi 'he has therefore seized me and carried me off' U III 69, 26 ff.: Xək. xi er toon kəpdi: 'the man snatched (xalasa) the garment' (etc.); and one says oğlamış yel kəpdi: aşəba'l-əbi sa'afa minal-cinn 'demonicical possession took hold of the boy'; also used of the wind when it blows away (habbat) a garment and the like Kas. II 4 (kapar, kapmak); several o.o. generally translated xitalasa 'to steal, take stealthily': KB 6110 (üzənp): xiv Muh. ixtətafa 'to snatch away' kəp- Mel. 20, 1; 22, 4; Rif. 99 (kap-), 102: Çaq. xv ff. kap- ('with -p') 'to seize (rəbdən) with the hands, or grasp (giriştən) with the teeth', of a dog and the like San. 263v. 9 (quotin.): Xwar. xiv kəp- 'to seize, grasp' Qutb 126: Kip. xii xaʃəfa 'to snatch away' kəp- Hou. 35, 19: xiv ditto Id. 67; Bul. 43v.: xv ditto Kəv. 9, 3; 75, 8; Tuh. 15a. 4: Osm. xv kəp- 'to snatch away'; in one text TTS IV 466.

2 *kap- See kapak, kapğı, kapğa, kapqə-k.

*kav- See kəvir-, kəviş-, etc.

kop- 'to rise'; prob. originally in the sense of 'to rise in the air', but Kas. also translates it, like tur-, by qəmə 'to stand up, rise in one's place'. Survives in SE Türk; NW Kar. L., T. and, with extended meanings, in SW Osm. Cf. I ağ-, în-, tur-. Türkü viii ff. (a falcon went hunting river birds) utru: tələm kara: kəş kəpu:pən bərməs 'a predatory eagle flew up to meet it' İrbB 43: Xək. xi er yokarə: kəpdi: 'the man rose (qəmə) from his place'; and one says təpə: kəpdi: 'the wind rose' (habbat); and kəş kəpdi: 'the bird (etc.) rose in the air' (nəhədə) Kas. II 4 (kəpar, kəpmaq); about 10 o.o. translated qəmə, təla:a (of the moon) 'to rise'; həcə (of the alarm, tumult, etc.) 'to be raised': KB kəp- is common, both lit. e.g. (of the morning breeze) 'to rise' 71; (of birds) 'to fly upwards' 73; (of a man) 'to stand up' 3498; and metaph. e.g.:kışi səz bile kəpəli bəldi malik 'some people have risen by speaking (eloquently) and become kings' 173; a.o. 602; bu bərdin kəpar mliy yəzuqə yürək 'because of this wine (a man's) heart rises to countless sins' 1338; (of understanding) 'to arise' 1834; a.o. 4232 (yağışləş): xii? (at) 179 (16p); Təf. kəp- 'to rise; to stand up; (of the dead) to rise again', etc. 213: xiv Rbg. R İ 1217 (örrüş); Muh. qəmə kəp-, kəp-Mel. 7, 18; Rif. 79, 114 (Mel. 30, 3 dur-): Çaq. xv ff. kəp- (-tə, etc.) yerində kəlt- 'to rise from one's place' Vel. 355 (quotns.); kəp- ('with -p') bar xəstan 'to rise, stand up' San. 281 v. 18 (quotns.); Xwar. xiv kəp- 'to stand up' Qutb 137; MN 246; 'to get up' (at night to pray) Nahc. 318, 7; Kom. xiv kəp- 'to rise' KIP. CCI, CCG; Gr. 200 (quotns.): Kip. xiii təra minal-təvarən 'to rise' kəp-; and one says of dust rising doz kəpti; and one says kəp- of a limb which leaves its position and is dislocated (infakəh); similarly when a man stands up (qəmə), and when a man rises and stands erect (təra wa nəhədə qə'mə(n)) Hou. 39, 5: xiv kəp- inha'ata 'to rise' as in təz kəpti: 'the dust rose'; and in the Kitab Bayluk kəp- irta'ata 'to rise, he exalted' Id. 67; irta'ata (of dust and the like) kop- Bul. 26v.: xv qəbab 'to stand up' kəp- Tuh. 30a: 11: Osm. xiv ff. kəp- 'to rise, appear', etc.; c.i.a.p. TTS I 483; II 649; III 475; IV 539.

kov- (? kəv-) a V. homophonous w. kəv-, q.v.; 'to follow, pursue, chase', and the like with some extended meanings, e.g. 'to persecute'. S.i.m.m.l. in a wide range of forms including ku- and koğ-; in SW Osm., Tkm. kəv-, although the vowel is short in Tkm., Kas.'s alternative form kəv- is prob. the original one. Xək. xi it keykiə: kovdi: 'the dog chased (çərdə) the wild game'; also used of anyone who pursues (çərdə) something and follows in its tracks Kas. II 16 (kəvar, kəmək): er atın kəvdi: 'the man drove (səğə) his horse and pursued it'; also used of anything else Kas. III 183 (no Aor. or Infin.): KB (the fighting man) ləcn kəsə kəvar teg təker kənləri 'hunts them like a falcon and sheds their blood' 2381: xii? (təf) kəv- 'to hunt' (deer) 215 (hur-): Çaq. xv ff. kəw-(sic)/kəwə: lərdən wa dər kərdən 'to pursue, drive away', in Ar. çərdə San. 278r. 17 (quotns.): Xwar. xiv kəw- (sic) 'to pursue, drive'; kəv- ditto Qutb 136, 141: Kip. xiv kəw- talaba bi-çəhəd 'to pursue vigorously' Id. 76: xiv şəhəta minal-shəhəta 'to importune' (kəwəla-) kəw-(tillen- Tuh. 21b. 9: Osm. xiv kəw-, occasionally spelt kəg- 'to pursue'; c.i.a.p. TTS I 488; II 654; III 480; IV 544.

**DIS. ĠBA**

kaba: 'thick, protruding, and the like, esp. of hair, the beard, and so on. Survives in NC Kız. kaba 'bushy' (beard); NW Kk. kapa ditto; SW Osm. kaba ditto; also 'coarse, common, ordinary'. Xək. xi kaba: al-ματάτί 'high, protruding' of anything; hence one says kaba: yildğəlök 'an arrow with protruding feathers' Kas. III 217 (in the first case, but not the second, three dots put below the bə' by a second(? hand): Çaq. xv ff. kaba siqər wa fəxim wa bar əməda ba-səfə-li həbab 'thick, dense, swollen like a bubble' (quotn.); also pronounced kəba; also the name of a place in the province of Andicänd San. 265r. 9; kəba u'du-ı? bar əməda wa fəxim 'a swollen thick limb' (?), also pronounced kəba; also a place-name do. 282r. 16: Kip. xii kəfəli-həyə wa nərəhə 'with a bushy
kaba: 'pale, pale yellow, pale grey'; of a horse or cow 'dun'; of a man 'fair-haired'; used both of men and animals and also natural features like the steppes. S.i.s.m.i. in NE, NC, NW. Xak. x1 kuba: at 'a horse of a colour between chestnut (al-ashab) and yellow' (al-asfar); also used for the colour of anything Kaj. III 217: KB kuba körküglüük kör 'see the fair-haired beauty' 2468: Kom. xiv kuv (sic) 'pale' CCG; Gr.: Kip. xiv kuba: al~lavunl-ağbar 'dust-coloured' Id. 68: kwu~: ditto 76.

PU 1 kowa: Hap. leg.; al-sanbür is not noted in ordinary Arabic dicts., but the meaning is fairly clear. Xak. x1 kowa: 'the nose cover (?) ; al-sanbür) which is part of the Turkish bridle and stands erect over the horse's nose' (muntaṣibah(n) 'ala anfi'l-xayy) Kaj. III 237.

S 2 kowa: See kovşa.

D kowuç Hap. leg.; the -w- suggests that the word is Ögüz; if so, prob. a crisis of *kowuç Dev. N. fr. kow-, meaning lit. something like 'persecution'; the alternative form kowuz, specifically described as Ögüz, looks like the Imperat. of a Caus. f. of kow- used as a Pass. Kaj.'s etymology is, of course, preposterous. Ögüz(?) x1 kowuç after kuw safa mina'l-cinn 'the symptoms of demoniacal possession'; the victim is given treatment (yu’dac), cold water is thrown in his face, and at the same time the words kowuç kowuç are recited, then he is fumigated with rue and aloes-wood (bi-har解除 wa ‘ud); I reckon that the word is taken from the expression kəc kəc 'go away and clear out, evil spirit' (uhrub wa firs ya'anni): . . . kowuz alternative form of kowuç; an Ögüz word; hence one says yel kowuz bitiqi: 'u’datu'l-cinn wa’sa’fa ‘an amulet against evil spirits and demoniacal possession' Kaj. I 163.

D kəçək Hap. leg.; Dev. N. fr. kəps-; perhaps a crisis of *kapışak lit. 'grasping one another', which suits the actual meaning. Xak. x1 kəçək 'the place at which the waters from the branches of a river (mina'l-sawa‘id), flow into one another' (yatanatāh) Kaj. I 471.

D kəçək Dim. f. of kəb: 'a small bag, or sack, pocket,' and the like. S.i.s.m.i. as kəçək/kəçək L.-w. in Pe., etc. Doerfler III 420. Uyg. viii ff. Civ. H I 99-100 (bőz): xiv Chin.-Uyg. Dict. 'purse, small bag' kəçək Litiget 161; R II 420: Çağ. xvi ff. kəçək 'a kind of purse (kəta) which is hung from the neck, and a wallet (xərənti) made of leather' San. 265v. 8.

(D) kəvəc n.o.a.b.; Den. N./A. fr. kiv, but the meaning 'unfortunate' hardly fits. Xak. x1 KB 2639, 5133 (kovi).

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Dis. ĠBD

S kawut See kağut.

PU?F kiftu: 'scissors'; discussed at length in Doerfer I 318; prob. a l.-w., but as Doerfer points out, no plausible Chinese origin has been suggested. Survives as kipti and the like in most NE and some NW languages, Yakut kipthi, Pek. 1403. Most other languages for 'scissors' have (the Mong. l.-w.) kuyus. Both these words are l.-w.s in various foreign languages, sec. Doerfer. Cf. bıqı́yus, simdi: Çığlı xı kiftu: al-miqrād 'scissors' Kagröße I 446 (gāf unvocalized); XIV Multl (? ) al-miqrād 'scissors' kiftu: Rif. 159 (only): Kom. XIV 'scissors' kipti CUI; Gr.: Kip. XIX 313, 11 (bıqı́yus): XIV al-miqrād kiftu: (b-) Kav. 64, 9; Tuh. 343, 11.

VU(D) kovdak Hap. leg.?; meaning quite uncertain; morphologically Den. N. (? ) fr. kov. Cf. kovdax. Hap. xı KB (either go to meals, or do not go, curb your appetite, eat sparingly and keep your health. The man who overeats becomes sickly) sarı專 mezplı kovdak ətt (or eti) él bolur 'his yellow complexion and his reputation (or, preferably?, fleshe) become notorious' 4672.

F kaftan: Persian kafte 'outer garment, robe' became an early l.-w. in Turkish, and later reappeared in Pe. and Ar. in its Turkish spelling described as a l.-w. fr. Turkish. S.i.s.m.l. in NW, SW. Xak. xı kaftan al-qahā 'robe' Kagröße I 433? three o-o.: XIV Müh. (? ) al-qahā kaftan Rif. 166 (only). Çag. XV ff. kaptan čama 'garment' Vel. 314 (quotns.); kaftan 'a kind of garment (libād) split up on both sides', in Rumi called kaba, also used in the corrupt form kaptan San. 222v. 13; kaptan corruption of kaftan, same translation da. 246r. 24 (quotns): Xwar. xıv kaftan 'robe' Qub 128: Kip. xıv kaptan (b-) al-qahā; derived fr. Pe. xaftan 'an iron breast-plate' (dir'm ḥaḥid); the Turks borrowed it for al-qahā and gave it the Turkish pronunciation kaptan Id. 67.

VU(D) kovdax Hap. leg.?; meaning quite uncertain; morphologically ?N. of Association fr. kov; cf. kovdak. In the Vienna MS. aytı is glossed had 'fear', obviously a muddle with Mong. ayu 'to fear', and kovdax sar na-stıvda 'with an unwashed head', which suggests that the scribe was quite at a loss. Xak. xı KD (do not reach out and take a meat ball in front of someone else, take whatever is in front of you and eat it. Do not draw a knife or carry off a bone) aytı bolma kovdax 'do not be excessively quarrelsome' 4599 (see silkim).

Dis. ĠBD

?D kavd/- Hap. leg.; etymologically obscure. Uyg. viii ff. Bud. (in a description of a nightmare) üç kögürügən atayı(?) laçınka kavdır erken 'while three doves were protecting their father(?) from a falcon' Sıır. 620, 20-1.

D kavad- Hap. leg.; Den. V. in -abd- (Intrans.?) fr. kav; no doubt more or less syn. w. kutub-. Uyg. viii ff. Man.-A kavadmak bolzun tüzü üçrülüş arığ dindarlaraka 'may heavenly favour (Hend.) be upon all the chosen pure Elect' M J 28, 15-17.

D kavdin- Hap. leg.; refl. f. of kavd-, Xak. xıer gŏlpınak kavdin: (MS. kavdun): 'the man protected (naʃqa ... alähà his son', and made it his business to ward off dangers from him Kagröße II 249 (kavdnur, kavdnmak).

D kaptur - Caus. f. of kapat-; s.i.m.m.l.g. with some extended meanings. Xak. xı ol apău tava: kapturdu: hamamahu 'aläh ĩxtılah (sic, error for ıxtılāah) l-umūta 'he urged him to embellish the property' Kagröße II 189 (kapturur, kapturmak): Çag. XV ff. kaptur- Caus. f. of kap-; not translated San. 263v. 21: Xwar. XIX 34 kapturul- 'to order to seize' 'Ali 28.

Triv. V. GBd

D ?F kiftula:- Den. V. fr. kiftu:; survives as kiftula- and the like in some NE languages. Xak. xı ol kiftulada: bőzüg 'he cut (qaraqda) the linen with scissors' (bi'l-miqrād) Kagröße III 352 (kiftulār, kiftulamak).

Dis. ĠBG

kabak/kapak Preliminary note. Morphologically kabak Dim. f. of kalb, and kapak Dev. N. fr. 2 *kap- are quite different words. They are still distinguished phonetically in SW Az. (gabaq/gapaq) and Osm. (kapak/kapak) but in early texts they are spelt and, in some modern languages, pronounced exactly the same, and it is not always easy to determine which word is intended. Exceptionally, in SW Tkm. 'pumpkin' is sometimes kabak, but gabaq means 'eyelid' and Şapaq 'cover, lid'.

D kabak Dim. f. of kalb; lit. 'a small container', in practice 'gourd, pumpkin, marrow', and the like (but not 'sweet melon'). S.i.a.m.l.g. except NE(?) w. some phonetic changes. L.-w. in Pe., etc., Döerfer III 1419. Xak. xı kabak al-dubba' wahtuva'l-qar 'a pumpkin', that is a gourd which is eaten fresh (ratb) Kagröße I 382 (between two translations of kapak): Çag. XV ff. kabag/kabak ('with -b-') (1) kadi 'gourd'; (2) metaphor 'a target' (nişāna-nenm) which they fasten on the top of a tall pole and shoot at (quotns.); originally in shooting competitions they put a pumpkin on the top of a tall pole and so the word came to be used for 'target' San. 263v. 14: Kom. XIV 'pumpkin' kabak CCF; Gr.: Kip. XIX al-qar 'waşqa' (marrow) 'gabak' Hou. 8, 11: XIV kabak 'a pumpkin at which they shoot arrows' Id. 68: XIV al-qar 'gabak' Kav. 93, 13: Tuh. 20a. 3: Osm. XIX ff. see kapak.

D kapak Dev. N. fr. 2 *kap- lit. 'something which covers or closes', usually used for 'a lid, or other cover', and 'eyelid'. S.i.a.m.l.g. w.
some phonetic changes. L.-w. in Pe., etc., Doerfer III 1367, 1545. Türki viii ff. Man. (just as one throws) őtőz (damaged, uncertain) kapak⁣¹⁴⁹ 'a ... lid' (in running water and cleans it with one's hands) M III 14, 10-11 (iii): Uyg. viii ff. Bud. közü kapak tüp tüş the two eyes and eyelids were exactly alike' U IV 30, 48; a.o. TT X, 436-7 (tik): Xak. xi kapak cafni'-ayn 'eyelid', also called köz kapak: (kabak follows here): kapak 'udratul'-a'qad a 'vagabond's hymen'; one says ol kiz kapak: sid: u he deflowered (iqta'dda) the girl' Kas. I 382: xvii Muh. al-can kapak (-b-) Mel. 46, 13; Rif. 140: Çağ. xv ff. kabaq/kabak ('with -b-') ... (3) pus-t-i 'iyam 'eyelid' San. 265r. 14 (quotn.): Xwar. xiv kapak 'eyelid' Quth 126: Kip. xiv kapak (sic?) 'target' and cafni'-ayn (and al-muxa'ala 'bran'; all three simultaneously) Id. 68 (see kabak, kavak): xv cafni kapak (-b-)? (b-) Tuh. 116, 12; Osm. xiv-xv kapak 'eyelid' TTS I 398; II 559; III 392; IV 448 (here spelt kabak; the word is also noted in all periods meaning 'drinking cup', for which kabak is perhaps right?): xvii kapak ('with -p-') in Rümî, sar pâş 'cover, lid' San. 265r. 17.

İ Kapı̇g. Conc. N. in -ı̇r fr. 2 *kap-' 'door, gate'. The second vowel was originally -ı̇- but became -a- in Man.-A and some Uyg. (Uyg.-A) texts and later became -u- by labial attraction. Survives in some NW languages and SW Az., Osm., Tkm.; elsewhere displaced by eşikan. L.-w. in Pe., etc. as kabak, etc., Doerfer III 1368. Türki viii temir KapI ş 'the Iron Gate', a pass between Balkh and Samarkand is mentioned several times in I, II, T, fx.: viii ff. Man. tamu kapçına 'to the gate of hell' Chus. 126; kapçağ açtu 'he opened its gate' M I 13, 7; o.o. do. 8-12; M III 23, 2 (ii); TT II 8, 65: Uyg. viii ff. Bud. kapâq (sic) 'gate' is common in PP. Civ. teğrî KapI ş 'the gates of heaven' TT I 144: a.o.o. xiv KapI ş (sic) al-cabâ 'gate' Kâl. I 375; over 30 o.o. KRB (some flowers) ac çâpûq 'have opened a gate' (with their beauty) 97; o.o. 264, 2529 ff. xiv ('?): Tef. kapâq/kapu 'gate, door' 198-q: xv Muh. al-dawâza 'gate' kapâq (sic) Mel. 73, 13 (Rif. 179 adds wa darbul-sûr 'and town gate', translation kâpâq; ?for kapâq: q.v.): al-cabâ kapu 76, 5; Kupûq 179; a.o. 26, 9; 109 (yaprt-): Çağ. xv ff. kapu ('with -p-') dar-i sarî 'palace gate', also called eşîkî; KapI ş çkîş 'the bottom pivot of a door', and metaphor. 'threshold', in Ar. 'atâba San. 265v. 20: Xwar. xiv KapI ş 'door' 'Ah' 12: xiv KapI ş/kapu 'door' Quth 126-7; MN 275: Kom. xiv ditto kabaq/kabak CCG; Gr.: Kip. xii al-cabâ KapI ş (-b-) also eşîkî Hou. 6, 4: xiv KapI ş (sic, 'with -p-'). al-cabâ; one says kapu aç and KapI ş aç 'open the door' Id. 68; al-cabâ KapI ş/kapû (b-) Bul. 11, 11: xiv al-cabâ (esîkî and) KapI ş (-b-, so read?) Kaz. 59, 10: KapI ş (-b-) Tuh. 8a. 5.

Kavîk 'bran'; m.o.a.b. Cf. kepêk; the existence of two similar words with this meaning suggests that they may have a common foreign origin. Uyg. vii ff. Civ. kavîk klîp a klîkîke sûrtser alâsî kêtê 'if one makes bran and rubs it on a man with a blotchy skin, his blotches disappear' TT VII 23, 4-5: Xak. xi kavîk 'bran' (al-muxâ'ala) of millet; Kas. I 383; a.o. I 221 (estûr-); kavîk 'millet bran', the -w- changed from -y- M III 165: KB kavîk sûktî yêm tap 'a diet of millet bran' (Hend.) satisfies me' 4767; a.o. 4768: Kom. xiv kovax (sic) 'scurf on the head' CCG; Gr.: Kip. xiv kavâk al-sawîq 'millet or barley gruel' Id. 76; a.o. do. 68 (kapâq, 76) (kovak).

(D) kôvâk morphologically Pass. Dev. N. fr. *kâv- 'the bladder' (of a man or animal). S.i.m.i.m. w. considerable phonetic changes; some modern forms are liable to be confused with those of kovak. The alternative form kâgûk in Uyg. Civ. may be the original form. Uyg. vii ff. Civ. (the 14th letter is called irinâ(-))): kavûk üze urûq ol 'one must place it over the bladder' TT VII 41, 3; kâgûk sîzlaqma em 'a cure for an ache in the bladder' H I 165; a.o. do. 37 (tisli): Xak. xî kavak al-matûna 'the bladder' Kas. I 383; kavôk ditto alternative form (lûgâ) of kavûk III 165; Çağ. xv ff. kavûk (spelt) matûna San. 279v. 8: Kip. xiv kavôk al-matûna Id. 76: Osm. xiv ff. kavûk 'bladder'; c.i.a.p. TTS I 435; II 902; III 424; IV 484: xiv (after Çağ.) in Rûmî kavak has the same meaning and also means a kind of turban San. 279v. 8.

E kuvak read by Radloff in several documents in UsP., and translated 'assessment' is an error for kuvraq.

(D) kovak 'hollow, empty'; cognate to kôvâk, q.v.; survives only (?) in SW Osm. kovak, but the syn. words Az. gövûs/kokûs and Tkm. govalq, gozûs are cognate. Xak. xî kovak neq 'anything hollow' (acowf) Kas. I 383; kovuk ditto; alternative form (lûgâ) of kovak III 164; xii (?) Tef. kovak (mis-spelt kavak) 'hollow' 191: (Kom. xiv 'hollow' kovus (sic) CCG; Gr.:) Tkm. xii (?) xiv kovak 'anything hollowed out and empty' (mucawaf fârîq); in Kip. used for al-sawîq 'millet gruel' Id. 76.

İ Kapâq: Dev. N. in -ê: which seems here to be an Elative, fr. 2 *kap- 'a great gate, town gate'. Survives in NC Kir. kapka; Kx. kapka; NW Kaz. kapka. Xak. xî KapI ş: al-darî 'a great gate' Kas. I 425: xv Muh. Rif. 179 (?); kapâq).

(D) kôvâq: 'pail, bucket'; cognate to kovak, A l.-w. in Mong. kobogâi/kobogô 'bucket, trough' (986, Haltod 203). Survives in NW Knm kopka R II 654 (which together with the Çağ. forms may be a reborrowing fr. Mong.) and SW Osm. kova; Tkm. gova. Cf. kônek. Uyg. vii ff. Man.-A kovasârin [gap] uv içre kemîmisler 'they lowered their buckets ... into the water' M I 35, 16-17; a.o. do. 36, 20: Çağ. xv ff. kobåga (mis-spelt
D kapğak: Dev. N. (connoting habitual action) fr. 2 *kap-; 'lid, cover'. A l.-w. in Mong. kobkak (Kow. 728) and Pe, etc., Doerfer III 1422. Survives (or reborrowed from Mong.) as kapkak in NE Tel., Tob.; SE Türki and SC Uzb. (kopkok). Cf. kapak, yapguç. Xak. xi kapğak: al'ifās wahce makabantul-kināna 'a leather stopper, that is the cover of a quiver' Kaș. I 471.

F kafgar: Hap. leg.; no doubt like other similar names of fabrics, a l.-w. of unknown (?Western) origin. Cf. barçın. Xak. xi kafğar: al-harîtu-bahramān 'yellow silk' Kaș. III 438.

Tris. GBG

D kavağu: Conc. N. fr. *kava-: Den. V. fr. kav, with which it is synonymous. As such Hap. leg., but see below, Uyğ. viii ff. Bud. kuruğ kavağu 'dry tinder' UII 10, 23: (xiv Muh.?) al-harrāq 'tinder' Kafk. Rif. 169 (only), perhaps a later form.

D kapığći: N.Ag. fr. kapığ; 'gate-keeper, door-keeper'. Survives in SW Osm. kapığçî/kapığçî; but Tkm. gathić means 'one who begs from door to door'. L.-w. in Pe, etc., Doerfer III 1369. Uyğ. viii ff. Bud. kapağıći (sic) 'gate-keeper' PP 41, 5; 42, 5; 44, 6; kapağıçi do. 66, 9 (Xak.). Xiv. Muh.-al-hattubah gate-keeper kapığçî: (kur., te odaçılı) Mel. 56, 14; kapığçî (-ı): (t. h.) Rif. 155: Xwar. xiv kapığçî ditto Qurb 127: Kip. xii al-batuvah kapığçî: (h.) Hou. 24, 4.

D kapığlıg: Hap. leg.; P.N./A. fr. kapak. Xak. xi kapığlıg (NS. kapkîlg) kiz al-'adra 'a virgin' Kaş. I 496.

D kabaklık A.N. (Conc. N.) fr. kabak; n.o.a.b. Xak. xi kabaklık manbritul-qrar 'a pumpkin bed' Kaş. I 503; a.o. 505, 18.

D kapığlıg P.N./A. fr. kapığ; s.i.s.m.l. Xak. xi kapığlıg ev 'a house with a door' (hid) Kaş. I 495.

Tris. V. GBG-


'to put a cover on (something); to bind (a book)', and more generally 'to cover, surround, besiege, contain', etc. Xak. xi er kâblând: 'the man became the owner of a wine-skin (zîqg) Kas. III 199, 6 (in a passage on the functions of -lân-); n.m.e.

Tris. ĞBL
I) kvîlûk 'fickleness' See kîv Xak. xi KB.
DF kavîlak (or kavîlak) A.N. (Conc. N.) fr. kavîla; 'vegetable garden'. Pec. to Uyîg. Civ. Uyîg. viii ff. Civ. a kavîlak is mentioned as one class of property subject to a particular tax UsP. 14, 14; o.o. do. 15, 3 (teğzîndür-); 30, 7 and 22-4.

Dîs. ĞBN
F' kâpân 'a large dish or tray'; Chinese l-w. compounded of ka, perhaps l ka; q.v., and pân 'dish, tray' (Giles 8,620). N.o.a.b. Uyîg. viii ff. Chr. U I 7, 4-5 (ur-): xiv Chin.-Uyg. Dict. pân (see above) kâpân Lîgêti 158; R II 439.
F kâbîn 'dowry'; Chinese l-w. prob. compounded of ka, perhaps châa 'to give a daughter, in marriage' (Giles 1,141, Middle Chinese ka), and pên 'financial capital' (Giles 8,846).

Dîs. V. ĞBN-
D kîpân- Refl. f. of kapâ; s.i.s.m.l., usually as kîbân- w. various meanings. Xak. xi er tâvar kâpîndî: 'the man pretended to carry off (yazîlû) the goods'; and one says oğlan yel kâpîndî: așâbâl-šâbî sa'fa 'demoniacal possession attacked the boy' Kas. II 154 (kâpînur, kâpînmaq).

S kuvan- See kûvên.-

Dîs. ĞBR-
D kâvrîg- Hap. leg.; Dev. N. fr. kâvrî-Uyîg. viii ff. Bud. (if a man is thrown into prison, or commits a robbery and is arrested, or) bêrge kâgil ulatû kîsîg kâvrîm emgekî kelser 'the pain of being (flogged with) whips, rods, etc., and imprisonment and confinement comes to him' TT VI 110-11.

D kuvrâq- Dev. N. fr. kuvara-; lit. 'crowd, gathering', but in Uyîg. usually the standard translation of Sanskrit saṃghâ 'a monastic community'. More or less syn. w. têrîn and bursâp, q.v. One of the Buddhist technical terms borrowed by Mong. in Turkish spelling as kuvrâq (Kow. 975, Haltod 223); n.o.a.b. Türkî viii ff. Man. (the king himself came) dindarlar erğîlî kuvrâqgâru 'to the semiably where the Elect were' TT II 6, 34; a.o. M III 21, 13 (têrîn); Uyîg. viii ff. Man. vrêştîler kuvrâqîh 'to the community of the apostles' TT IX 95; a.o. do. 97 (têrîn):
Bud. kuvrâq for 'monastic community' is common, e.g. Sanskrit saṃghāt saṃghām 'from community to community' kuvrâg-dîn kuvrâqgâka: TT VIII G.5; o.o. do. G.5 (utuz-); TT IV 6, 45 (erkîn-); VI 9, etc. (têrîn);
but it is sometimes used more generally for 'gathering, crowd', e.g. (he sat down at the cross-roads in the middle of the town) kârîm kuvrâq ara 'in a dense crowd' TP 70, 5-6;
a.o. U II 23, 18; and, even yekler kuvrâq 'a horde of demons' TT X 312; Xwar. xiv kuvrâq (read kevraq) 'a festive gathering', usually in the Hend. maclîs ku(w)râg; fairly common Qutb 144.
S 1 kavur- See kavır-.
S 2 kavur- See kağır-

D kopurt- (kopor-) Caus. f. of kopur-; 'to raise, cause to rise', and the like. S.i.a.m.l.g. except NE; NC Kr. kopor- NE R II 659, elsewhere kopar-/kobar- Xak. xi ol meni; ornundum kopurdu: 'he made me rise (aşamını) from my place'; also used of anything when one raises it (hayacahu) from its place Kaş. II 72 (kopurur, kopurmak): KB sevük saven birle kopurğil meni 'raise me (from the dead) with the beloved Prophet' 30; kişiler evinde bu kopur tütün 'he (the evil man) raises smoke in people's houses' 341; kopurdu kut künde Öğdümisığ 'the favour of heaven raised Öğdümis from day to day' 1751; o.o. 47, 103 (förü), 269, 3975, 5792 (yübe-); xiii (?) Tef. kopar- 'to raise, erect', etc. 213; xiv Rbg. kopar- 'to erect' R II 658 (quots.); xiv Muh. (?) qala'a 'to uproot' kopar- (?); unvocalized Rif. 114 (only); al-gal' koparmak 120 (mis-spelt kopmak); Çağ. xv ff. kopar- (-mak, etc.) bir nesneyi kaldarup yücelt- 'to lift something up' Vel. 335 (quots.); kopar- (spelt) bar-xiçändan 'to raise, erect' San. 282r. 3 (quots.); Xwar. xv kopar- 'to lift; to erect' Qutb 137; Nahe. 39. 4; 328, 11: Kom. xiv 'to erect, build' kopar-/kobar-CGI; Gr. Kip. xiii fakha 'to separate, loose, disentangle', etc. kopar- (-bus, etc., misvocalized kopar-) Hou. 42, 19: xiv kopar- (--) natafa 'to pluck out' Id. 68 (also kubar- iğbarra 'to be dust coloured', Den. V. fr. kuba); a.o. do. 98 (yemdü); qala'a kopar- (--) Bul. 73r.: xiv fakaha kopar- (--) Tuh. 28b. 2: Ösm. xiv ff. kopar- with several meanings; c.i.a.p. TTTS II 453; II 649; III 475; IV 539.

(D) kuvra- 'to come together, assemble'; prima facie a Den. V. fr. *kuvur; the u- is certain, which makes a derivation fr. *kav impossible in spite of the semantic connection, unless this is a very early case of labial attraction. Survives in NE Şor kura-, Khab. xura-; NC Kir., Kzx. kura-. Türkü viii bunça: bodun kuvrav yağlıd: 'so many people assembled and celebrated his funeral' IX. 27: Uyğ. vii ff. Bud. ulus bodun alku kuvravı 'the people of the country all assembled' PP 71, 2–3; a.o. do. 72, 2; sansiz tüm-en yağı yavlar kuvrav 'innumerable enemies and bad men assemble' Kuan. 42.

D kabart- Caus. f. of kabar-; 'to cause to form a blister, swell', and the like. S.i.m.l.m. Xak. xi etük aşa:ki: kabartti: 'the boot made the foot swell' (warrama), that is it brings up blisters (uhuyyic mujwixi) from the swelling; hence one says ol sölüz kabartti: faxwama-l-kalâm 'he made a haughty speech'; hence a man because of his self-importance (li'l-naf'x) is called kabartgan Kaş. III 430 (kabartur, kabartmak): Çağ. xv ff. kabart- (spelt) Caus. f. (1) dibilatır sätan 'to raise blisters on (something)'; (2) mutawarram kardan 'to make (something) swell'; in Rûmi corrupted to kebert- in the second sense San. 264r. 26 (quots.).

D kopurtur- (kopur-) Caus. f. of kopur-; survives in SW Ösm. kopart-; Tkm. gopart- Xak. xi ol eriş ornundu kopurtur: 'he had the man removed (anhadal-racul) from his place' (etc) Kaş. III 430 (kopurtur, kopurtma: xwar. xiv kopart- 'to have (something) erected' Qutb 138.

D kuvrat- Caus. f. of kuvra-; 'to collect, cause to assemble', usually in the Hend. têr-kuvrat-; n.o.a.b. Türük viii I S 10, II N 7 (yiqan); I E 12, II E 11 (têr)-; viii ff. Man. beş teşri yarun kuvratgli 'collecting the light of the five gods' Chinas. 223–4; üdürül-mişlerig kuvrati 'he assembled the chosen ones' M III 6, 1–2 (v) Uyğ. viii Şu. N 5 (têr)-; viii ff. Bud. kilme kuvratmîsik alik ayyık kilinçlerinim 'all my evil deeds which I have committed and accumulated' U II 77, 19–20; o.o. of kil- kuvrat- of sins do. 78, 39: Sivw. 134, 18; 137, 4 (in the last two transcribed kuvrat-).

D kavril- Pass. f. of kavur-; n.o.a.b. Xak. xi KB (may the world continue to exist, constantly revolving) köşi bolsu düşman başi kavrilu 'may the enemy be kept down with his head constricted' 119.

S kavru- See kağrul-.

D kuvar- Refl. f. of kuvar-; 'to assemble, come together'; n.o.a.b. Türük viii T 4 (2 tns): Uyğ. viii ff. Man-A M I 35, 19 (têrîl-).

S kârvar- See kağrul-.

D koprus- 1Hap. leq.; Co-op. f. of kopur- Xak. xi ol mana: kuş koprusdi: 'he helped me to put up (fi inhâd) the bird'; also used for lifting (fi raft) 'anything from its place Kaş. II 218 (koprusur, koprusma:)

Tris. ÖBR

D kabarçak; etc.; words of this general form are recorded in forms and with meanings so various that it is at first sight doubtful whether they can all be traced back to a single origin. If they can it must be a Dev. N. fr. kabar- and should mean etymologically 'blister, pustule', and the like. Such a word could be used metaphor. for 'the carapace' of a tortoise, and perhaps even for 'box'; but it is hard to see how it could have come to mean 'puppet, doll'. The modern words NE Alt. kabircik; Bar. kabirdzak; Tel. kabirçak R II 451; NC Kir. kabirçik; Kzx. kabirçak all meaning 'fish-scale; mollusc shell; a thin layer (of ice on water, of skin on milk)' seem to be survivals of such a word, but show the unusual sound change -a- > -i- in the second syllable; how old the change is is uncertain, the vowel points in the MS. of Kaş. look like later additions. The situation is complicated by the fact that Mongolia kobogor 'hollowed out', hence 'container, case, quiver' (the change in meaning may have arisen from confusion with kobra/kobo, the Mong. form of kovga, q.v.)
became a l.-w. in Çağ, or Osm. as kobur/kubur San. 282r. 22 and Pe., Doerfer I 268, and forms like koburçuk are prob. Dim. f.s of this l.-w. Xak. xi kaborçak:(on vocalization see above) al-tahit wa akar yustam li tåbiti'l-mayyit 'a box', usually 'a coffin' Kaş. I 501: xiv Muh. (?) (under 'household goods' al-sandig 'box, coffer' (VU) kabarçak (bâ' unvocalized) Rif. 169 (only); (under 'toys and games') al-luqa 'puppet, doll' kuburçuk 162: Çağ. xv ff. kaborçuk (spelt) abila wa tabxâl 'blister, pustule' San. 262r. 12 (quotm.): Xwar. xiv kavorçuk/kavorçuk 'doll, puppet' Qutb 136-7: Kom. xiv 'small box' kuburçuk CCF; Gr.: Kip. xiii (under 'women's clothes and other personal possessions') al-hâ'a (aba:k, also called) kaborçak) Hou. 18, 6-7; (and al-sulahfa 'tortoise') (VU) kaborçaklu: (unvocalized) bağa: that is a frog with a [Ar. corrupt, presumably 'carapace'] do. 7, 5): xiv kaborçuk al-huq 'box, casket'; (and kaborçuklu: bağa: al-sulahfa) ll.68; (al-sulahfa(VU) kaborçaklu:(only bâ' vocalized) bağa: meaning 'a frog with a dome' (al-qubba) Bul. 5, 2): xv sandig kaborçak: Tkm. (VU) küberçük (in margin in SW(?) hand kaborçuk Tuh. 228. 1; lu'ba kavorçuk do. 32a. 2: Osm. xvi kaborçak: 'a box for perfumes' in three dicts. TTS II 560; IV 449; xvii (kubur (spelt) in Rûmi, qab wa zarfi 'a container') (Hend.) in which things are put, e.g. 'a quiver' is called kubur-1 tır); kavorçuk Dim. f. of kubur in Rûmi, 'a box' (qüti) in Ar. huqan San. 282r. 23.

D *kaborçalkâنى P.N./A. fr. kaborçak: q.v. (Kip.).

(D) kuburğa: 'owl'; old animal name ending in -ga. N.o.a.b.; cf. iğlit. Uyg. viii ff. Bud. kuzgûn kuburga 'ravens and owls', included with ogres, demons, etc. in a list of illomened animals TT VI 5 (koburga VIII O.4): Xak. xi kuburga: al-hâma minha'tayar 'owl' Kaş. I 489.

(D) kivrîgak n.o.a.b.; the contexts indicate a meaning 'grasping, miserly', or the like. Presumably a Dev. N. (connoting habitual action) fr. *kivrî-. Uyg. viii ff. Man. [zap] kivrîgak (spelt kifirkah) saranlar 'grasping misers' TT III 90: Bud. künl kivrîgak köpülün töülüki uğurinda 'by reason of the violation of jealous, grasping thoughts' Swv. 102, 3-4; o.o. TT III, p. 29, note 90, 2; VI 5 v.l. (2 kiz).

D kabarğan Hop. leg.; Dev. N. (connoting habitual action) fr. kabar- Xak. xi kabarğan 'a pimple (or blotch, ba'tra) which appears on the body because of skin disease (hihka) or heat' Kaş. I 516.

S kavormaç See kağurmaç.


Tris. V. GRB-


Dis. GB-

F xafsi: Hop. leg.; as Brockelmann points out, l.-w. ultimately derived fr. Latin capsâ via Syriac qafâ: no brought to Central Asia by the Manicheans. Xak. xi xafsi: al-juqâ 'a small box' Kaş. I 423.

Dis. V. GB-

D kapsâ:- Desid. f. of kap-; lit. 'to wish to seize', but fr. an early period used as a Sec. f. of kavza-; q.v., 'to surround, attack', and the like. Survives in this meaning in some NE languages and SE Turkish. Xak. xi anîq tegre: kişi: kâpsâ:di: hafa:l'-nâs hawla:hu 'the people surrounded him'; and one says ol anîq tavarrîn kâpsâ:di: 'he wished to carry off (yashub) his property' Kaş. III 285 (kapsar, kapsama:k); usitgân kuya:s kapsâ:di: 'the parching heat of the sun surrounded us' (abatat bina) I 155, 16; tâmîlî kelp kapsâ:di: 'the cold came and surrounded (the world)' I 463, 9: xvn(?): Tef. kâpsâ:- 'to surround, envelop' 199: Çağ. xv ff. kapsa:- (miş) ihâta 'to surround' Vel. 314; kabsa:- (spelt) nâ-gâhan dar miyân girisfan va firâ giriftan 'to attack and seize suddenly' San. 264r. 29 (quotm.; pointing out that in one of them Vel. (314) misread kapsamak as kâpsâmâk): Xwar. xiv kapsa:- 'to surround, envelop' Qutb 127; Nahc. 322, 7.

D kopsa:- Desid. f. of kop-; Hop. leg.; the medieval word kobsa/-kopsa- is a Sec. f. of kopsâ:-, q.v. Xak. xi ol yoka:ru: kopsâ:di: 'he wished to rise' (or stand up, al-nuhâd) Kaş. III 285 (kopsar, kopsama:k).

Dis. GB-

D kâpi:- Dev. N. fr. kar-; 'plundering' and the like. S.î.s.m.l. Xak. xi kâpi:- al-intihâb wa'l-ixtîlâs 'plundering, embezzlement' Kaş. I 369.


D kâvsut Active Dev. N. fr. kâvis-. survives in NC Kir. kâvst/ip/kipüt (1) 'the point where the four felts covering a yurt meet'; (2) 'the side of a yurt'. Xak. xi kâvsut musâfa:hatu'l-malhayn wa musâfîhatumum la-amri'l-wâlîyân 'an agreement between two kings and the conclusion of peace between them for the sake of the security of the realm;' hence a man is called Kâvsut Kaş. I 451; ao. II 102, 29 (kâvis-).

Dis. V. GB-

D kâpi:- Recip. f. of 1 kap-; 'to seize one another' and the like. S.î.s.m.l.g. Xak. xi ol
menin birle: tobiik kapişdi: 'he struggled with me to snatch (kalasani) the ball in playing polo' Kəş. II 88 (kapiş, kapişmaq); a.o. II 113, 15; Çağ. xv ff. kapiş- (with -p') hambigar-rà giriftan wa az ham rabadân 'to seize one another, to grasp one another' San. 263v. 20: Xwar. xiv kapiş- ditto Qutb 126.

D kaviş- Co-op. f. of *kav-; 'to come together, assemble'. S.i.s.m.l. in NW, SW. Türkî viii altum yış üze: kavişalim 'let us assemble in the Altay mountain forest' T 20; o.o. 241 (berekân). Uyğ. viii kavişalim Su. 11: kavişip do. IV 6: viii ff. Bud. instîl birle kavişdi 'he met his elder brother again' PP 52, 6; birle kavişmis 'united' (kinskolf) U III 31, 16; kaviş- is fairly common in TT VI meaning (of two families) 'to meet' 311; (of husband and wife) 'to live together' 314; 'to have sexual intercourse' 321, 328; (of the warp and woof) 'to be intertwined' 394; künli aylî karîşi kaviş-su yorîn 'sun and moon move in opposition and conjunction' 324; o.o. TT X 486; U II 10, 20, etc.: Civ. (if a man cuts his nails on a Sheep day) edğü oglisi bîlen kavişr 'he meets someone well disposed to him' TT VII 32, 11-12: Xak. xî erkek tişîke: kavuşdi: 'the male mated (nakahe) with the female'; the original concept is one of the conjunction of one thing with another (ittıslu-l-Jav bîb-Jav); hence one says kadas: kadas-ka: kavuşdi: 'one kinsman joined (ittıslala) another'; hence mułqâtîti-l-malîkîyân bîl-tuhib 'peace negotiations between two kings are called kavus; (prov.); and it is permissible to substitute -w- for -v- Koş. II 102 (kavuşur, kavuşmak); kavuşup taki: kavuş-stum 'I embraced and befriended him' (sababstulu) III 188, 20: KB tapuş birle kavuş sura saña edğü eş 'because of your service a good companion befriended you' 4053; a.o. 6176 (erkî): xiv Birg. iki kavuşcular 'the two mated' R II 471: Çağ. xv ff. kavuş-spel) ba-ham pay wystan 'to be joined together' San. 278v. 25 (quetn.): Xwar. xiv kavuş- 'to meet, to embrace' Qutb 137: Kom. xiv 'to join one another' kovuş- (sic) CCG; Gr.: Kip. xv alqā 'to meet' kavuş- (or koş-) Tuh. 6b. 5.

1) kopuş- Hap. leg.; Co-op. f. of kopu-. Xak. xî ol menîn birle kavuşdi: kavuşdi: 'he competed with me in standing up' (fîl-qtayâm); also used for helping Kaş. II 88 (kupuşur, kupuşmak).

D kopuş- Recip. f. of kopu-; s.i.s.m.l., sometimes much distorted, e.g. NC Kir. kus- Xak. xî olar biri ikindîni: kavuşdu:la:an 'they pursued (tirada) one another' Kaş. II 103 (kupuşur (for kovuşur), kupuşmak).

S kovaş- See 2 köşşar-.

S kovaş- See 2 köşşat-.

S kovasal- See köşsal-.

D kavuşur- Caus. f. of kavuş-; 'to collect, bring together, put together', and the like. N.o.a.b.; cf. kavuşur-, têr-. Uyğ. viii ff. Bud. U I 22, 12 (tupla-); U II 46-70-1 (1 ayat); TT V, p. 16, note A 54, 8 (qıçıvämek); TT VI 391 (arkuru); TT X 145, 262, 299; U III 28, 13; 29, 6; 66, 3 (i.e.): Civ. budanı kavuşurup yip birle yörgep 'put (the two halves of) the liquorice root together and tie them with thread' H I 150; a.o. TT VIII L.5 (êkêke:gi); Xak. xî KB elig kavuşur tut 'fold your arms' 4056: Xwar. xîn kavuşur- 'fold (someone Aec.) into contact with (someone Dat.)' 'Ali 38, 45: xiv kavuşr- 'to fold (the arms)' Qutb 136.

S kovas- See 2 köşşas-.

Tris. GBŞ


Tris. V. GBŞ

E kavuşatil- See kavzatil-.


D kavuştur- (kavuştur-) Caus. f. of kavuş-; survives in SW Ösm. kavuştur- 'to bring together, unite, join, fold (the arms)', etc. Cf. kavuşur-. Xak. xî KB bu Aytoldi kirdi kavuşaturdi kol 'Aytoldi entered and folded his arms (in respect)' 766; Çağ. xv ff. kavuştur- (spelt) Caus. f.; ba-ham paywastra kardan 'to join together' San. 279r. 8 (quetn.).

Dis. GBŞ

kopuş 'a stringed instrument' of the guitar type, but no doubt used for several varieties of instrument. An early (First Period) l.-w. in Mong. as kugur/küür (Kow. 386); the N.Ag. kuyürçin occurs in the Secret History (Hae- nisch 177). The Mong. word became a l.-w. in Pe. and other languages, see Doerfer I 314; III 156, where the nature of the instrument and the history of the word is discussed at length. S.i.a.m.l.g. with minor phonetic changes (-p/-b-; -z/-s-). Uyğ. viii ff. Bud. PP 70, 6-7 (w2): xiv Chin.-Uyğ. Dict. 'stringed instrument' kopuş R II 661; in Ligeti 168 the translation is the Mong. form kubur: Xak. xî kopuş al-i'đulîli qiyadib bihi 'a musical instrument, the lute' Kaş. I 365; III 173 (poçî); and 3 o.o.: xiv Muh. al-ramar 'string' ('stringed instrument') kopuş Mel. 63, 2; Rif. 161 (musiçalized kopus) al-rabab 'viol' ditto 161 (Mel. PU yaxlîqg): Çağ. xv ff. kobuz (so spelt) harbat 'lute', a well-known kind of musical instrument (sâz) San. 282r. 24 (quotn.): Xwar. xiv kopuş 'lute' Qutb 138 (kobus): Kip. xîl al-gobuz mo-rîf 'the well-known (instrument)'; and
my (family) in my fortieth year' Mal. 16, 3
(dubious, prob. a misreading of aztum): Xak. xī er käççi: 'the man ran away' (haraba) Kaş. Ill 5 (kaçar, käçmak): about 20 o.o., translated haraba, farra 'to run away' or nafara (of an animal) 'to break loose': KB gülältık käçar ol türilğik uçar 'youth flees and flies away' 231; ikide biri boli uçuntçe kä-ç a 'become one of the (first) two, flee from the third' 267; o.o. 361, 401: xvi? (At.) (the young man grows old) käçar quwwatî 'his strength leaves him' 196; (the world) terk käçar 'quickly flees' 222; Tef. käç- 'to flee' 206; xiv Muḥ. haraba käç- Mel. 14, 5; Rif. 90; ditto kâşi 32, 5; kâç- 116; al-harb käçmak 35, 12; 121: Çağ. xv ff. käçküsü kaşqa gerek Vel. 316; käç- ('with -ç-') gurSusan 'to flee' San. 267v 5 (quotn.): Xwar. xii kâç- 'to run away' (of a slave) 'Ali 35: xii? (kom.): CC, CCG; Gr.: xiv ditto CCI, CCG; Gr.: Kip. xiv haraba käç- Hou. 34, 16: xiv ditto Id. 69; farada (of a horse, 'to run away') wa haraba käç- Bul. 52v: xv haraba kâç- Kav. 9, 9; 74, 18; kâç- Tuh. 38a. 1; 'to far' 52b. 6.

cuç- 'to embrace', often, but not necessarily, in a sexual sense. Survives in SC Uzb. kuç-; SW Osm. koç-; Tkm. çuç-, but elsewhere generally displaced by kuçakla: Türtüki vii ff. Man. olügüg kuçup 'embracing the corpse (sexually)' M I 5, 5; Uyg. vii Bud. (the son) kuçup 'embracing' (his father) U III 64, 14: Xak. xī ol menik käçći 'ānqāni 'he embraced me' Kaş. Ill 5 (kuçar, kuçmak): KB (this wicked world ... fastens on those who flee from it and) aşakın cuçar 'clasps their legs' 401; (he summoned his son) and tutup kuçti 'seized and embraced him' 1160; (worship God and) aniq käçgi kuç 'clasps the door of his (temple)' 1457; o.o. 1500-10-62; 3669: xiii? (At.) yazar kol kuç 3 the meaning of his life' 222: xiv Muḥ. ānāqa kuç- Mel. 28, 13; (kuçakla): - in margin kuç- (sic) Rif. 112: Çağ. xv ff. kuç- (sic, 'with -u-') āşiq kuç 3 to embrace, to take in one's arms' San. 283v. 3 (quotn.): Xwar. xiii kuç- 'to embrace', 'Ali 30: xiv ditto Qutb 142; 136 (kavur-): Kom. xiv 'to embrace' kuç- CCI CCG; Gr. 202 (quotn.): Kip. xiii ānāqa mina-l-mu'ānāqa kuç- (s-?) Hou. 42, 11: xiv kuç- ('with a c-') ānāqa Id. 66; Bul. 62r.: kuç- (sic) ditto Kav. 9, 9; ditto (kuçakla): - in margin kuç- Tuh. 25b. 8: Osm. xiv ff. kuç- (or koç-?) 'to embrace'; c.i.a.p TTS I 473; III 463; IV 528.

Dis. ĞÇA

kâç- 'vessel, container'; cf. 2 kâ; perhaps a l-w. Survives only? in SE Tar. R II 334; Türkî; there is also a SW Osm. phr. kab kâçak 'pots and pans' which may be a reminiscence of this word. Xak. xī kâçâ: al 'i-d 'a container'; hence one says ka: kâç ça: also pronounced kaça: with a short vowel Kaş. Ill 238; a.o. 111 211 (2 kâ): ( Çağ. xv ff. kab käçak San. 286v. 7 (kab)).

Dis. ĞÇÇ

?D kîçi: 'mustard'; l-w. in Mong. as kicl (Kow. 2543); survives in SE Turki; NC Kr., Kız. (kîçî) but elsewhere apparently displaced by l-w.; see kicla-: Xak. xī kîçî: al-xardal 'mustard' Kaş. Ill 238: xiv Muḥ. xardal kîçî: Mel. 78, 3; Rif. 181: Çağ. xv ff. kîçî (sic?) 'a herb (tara) which they crush and put in sour milk' (mâst); in Ar. sarmaq ('Atriplex, orache') and in Pe. xardal-îharri San. 293v. 14: Kip. xv xardal kîçî (in margin kîçî) Tuh. 14a. 11: Osm. xvi kîçî translates several Ar. and Pe. names of herbs in dicts. TTS II 622; III 442; IV 505.

Dis. ĞÇÇ

?F I kâçaç n.o.a.b.; one of several words for silk fabrics, prob. a l-w.; cf. barçîn. Xak. xī kâçaç dîbâc sinî 'Chinese brocade'; more correctly (al-asâbû) kâçaç; a slave girl (al-imâ) is called kâçaç after it Kaş. II 285: xiv Muḥ. (?) al-nâsîc 'woven fabric' kâçaç (-c-, c; misvocalized hu-) Rif. 167 (only).

S 2 kâçaç: See kâçaç.

Dis. ĞCD


E kçùtm in USp. 42, 14 is an error for siççan TT VII 36, 1.

Dis. V. ĞCD-

D kâçt- Hag. leg.; Caus. f. of kâç-; cf. kçâtur-, kçâçur-. Xak. xī ol anî: kçâtti: 'he put him to flight' (ahrabah) Kaş. II 300 (kçâtur, kçâçurmak): (Çağ. xv ff. kçâtip 'being routed, put to flight' Vel. 315 is no doubt an error for kçâtip).

D kçâçu- n.o.a.b.; Caus. f. of kçâç-; cf. kçâçt-, kçâçur-. Uyg. vii ff. Civ. (in a contract for the hire of a donkey) kçâçurmatîn (so read) yannmîşî 'when I return without letting it run away' USp. 3, 6: Xak. xī ol erîq kçâturdî: 'he put the man to flight' (ahrabah) in the sense that he told someone else to do it (i.e. he had the man put to flight by someone else) Kaş. II 189 (kçâçurur, kçâçurmak).

D kçûçt- Hag. leg.; Caus. f. of kçûç-; later displaced by kçûçkat-. Xak. xī ol menî: kçûçturdî: 'he urged me to embrace him' (al-àl'mu'ânàqa iyyâh) Kaş. II 189 (kçûçturur-kçûçurmak).

Dis. ĞÇÇ

S kâçak See kâçaç.

D kçîçî N.Ac. fr. kçîç-; lit. 'running away, flight'. S.i.s.m.l. in this sense w. some phonetic changes. Owing to an overliteral translation of some Sanskrit word it was adopted as a Buddhist (and thence a Manichaean) technical term corresponding to Sanskrit viṣaya 'an
object of sensual perception'; similarly kaçağ orun was used for Sanskrit ayatanā 'an organ of sensual perception', of which there were six (eye, ear, nose, tongue, body, and mind), corresponding to the six viṣayas. Uyğ. viii ff. Man. altı kaçağ üzeye aşmışlara 'to those led astray by the six objects of sensual perception' TT III 57 (and see note thereon): Bud. (just as fire is produced by the combined action of a strike-a-light, tinder and the man using them, so also is sensation produced by the combined action of) kaçağ yol atkanuşu törün biğb Koğul 'objects of sensual perception, the rule of attachment to this world and the mind' U II 10, 26–7; same phr. with the superfluous yol omitted do. 19–20; altı kaçağ orunlar bolmasar bûrtmek bolmaz 'if the six sense-organs did not come into existence, sensation would not come into existence' do. 12, 18–19; o.o. Swv. 371, 7 (atkanuşu); 595, 7: Xak. xi ol kaçağ kaçdı: farra firâr ayye firâr 'he ran for his life' Kaş. I 386, 17 (grammatical example); n.m.e.: xiv Muh. al-hazima, 'disorderly flight, rout' kaçak Mel. 50, 7; kaçağ (sic) Rif. 149: Çağ. xv ff. kaçağ (sic) guriz 'flight, rout' San. 267v. 20; kaç in the idiom of the people of Turan and Xwarazm 'a general flight, stampede' do. 267v. 23.

E kıçık in Usp. 42, 25 is a misreading of saçağ TT VII 36, 12.

D kaçağ Conc. N. fr. kuç-; 'the bosom, lap', hence by extension 'an armful' and the like. S.i.n.m.l.g.; in SW Az., Tkm. ğuçak, Osm. kaçağ. L.-w. in Pe., etc. Doerfer III 1432. Xak. xi one says bir kaçağ bœz 'an armful (idâbâra) of linen' (etc.) Kaş. I 382: Çağ. xv ff. kaçağ (sic?) ağılıs 'bosom' San. 283v. 28: Kip. XIII al-hûdân 'bosom' kuçak (sic) Hou. 21, 5; ditto (after kuç-) kaçağ (miscapitalized kuçak) do. 41, 11: xiv kaçağ (-c-) ditto Id. 69: xv al-sadd 'package, bale' (i.e. 'armful')? kuçak Kar. 63, 18; ditto kuçak (-c-) Tuh. 21a. 1 (not to be confused in Kip. with kuçak < kuroqan, q.v.).

?D kuçak 'the constellation Cancer, the Crab'; noted only in KB and the quotn. from KB in Rûţ; 'crab' is normally ûneğ, q.v., and this word like sevîl may have been invented by the author of KB as a Dev. N. fr. kuç- in the sense of 'the animal which clasps' (its prey). Xak. xi KB in the list of the signs of the zodiac in 139–41 the fourth sign 'Cancer' is kuçak: xiv Rûţ. ditto (a direct quotn. fr. KB) R II 1009.

D kaçağın Intrans. Dev. N. fr. kaç-; 'fugitive' and the like. S.i.n.m.l.g. usually as kaçağın and the like. Xak. xi (in the grammatical introduction) kaçağın er yêtıskiti: ulîhîdâ lar-ûcûtûl-fârr 'the fugitive was caught' Kaş. I 21, 10; a.o. III 106 (yêtıskî-); n.m.e.: xiiii (?) Tef. kaçağın 'flight' 206: (xiv Muh. after kaçağ, q.v.; al-munhasam 'put to flight' kaçağün: Mel. 50, 17; Rif. 146): Çağ. xv ff. kaçağın gurîz 'flight'; (kaçağünçî gurîzanda 'fleeing, running away') San. 267v. 22.

S koçar See koçar.

Tris. GÇÇ


Tris. V. GÇÇ-

D kuçağla:- Den. V. fr. kuçağ; 'to embrace, take in one's arms'. S.i.m.m.l.g. Cf. kucağ.- Xak. xi ol barçîn kuçağla:- 'he took the brocade in his arms' (ta'âbaṭa) Kaş. III 338 (kuçağlar; kuçağlak) mak: xiv Muh. Rif. 112 (kuç-): Xwar. xiv kuçağla:- 'to take in one's arms' Qunb 142: Kip. xiv kuçağla:- (? -c-) ihtada da ditto 169; xiv Tuh. 35b. 8 (kuç-).

Dis. V. GÇÇ-

D kaçağl- Hap. leg.; Pass. f. of kaç-; used only impersonally. Xak. xi ömlûmdîn kaçağ: 'death (etc.) was fled from' (furra minâl-mawt) Kaş. II 134 (kaçülur, kaçilmak).


Tris. V. GÇÇ-

D kaçağla:- Hap. leg.; Den. V. fr. kaçağ. Xak. xi ol neçînî: kaçağla:- 'he put (or stored?) the thing in a container' (awd'); originally kaçağla:- but shortened Kaş. III 323 (kaçaçlarr, kaçaçlak).

D kuçîla:- Den. V. fr. kuçî; 'to tickle'. As such, Hap. leg.; these are the only two words in this group noted in the early period, but there are in some modern languages words like SW Osm. (in a Tkm. form), Tkm. țçicik 'a tickle' and țçîcîla- 'to tickle', which are obviously cognate and seem to go back to a V. țkîc- 'to irritate, tickle', which seems first to be noted in P. de C. 444. Xak. xi ol menîlî: kaçağla:- 'he tickled (hakka fi) my body in places like the arm-pit or the sole of the foot, which, if a man touches them, provoke laughter' Kaş. III 323 (kuçîlarr, kuçîlak) mak: (xiv Muh.(?) daqâda 'to tickle' kuçîkla:- (-c-) unvocalized) Rif. 108 (only).

Dis. GCM

D kuçam Hap. leg.; N.S.A. fr. kuç-; the -a- is unusual, and perhaps a scribal error. Xak. xi bir kuçam neq an armful (al-îdâbâra) of something' Kaş. I 398.

?D kuçîmk n.o.a.b.; apparently 'small fragment, dust', and the like; v. G. in a note in U IV, p. 27 A 254 suggests that this is a Dev. N. in-mîk fr. țkîc-; this is possible, but there does not seem to be any other instance of such a Suff. and there is no close semantic connection. Uyğ. viii ff. Bud. (if there were as
Dis. ĞCN

(1) kaqan an Adv. both Interrog. and Temporal; 'when? , when, whenever'. Morphologically obscure but cognate to kaço and kaçu; q.v. S.i.a.m.l.g., but not always with the full range of meanings. Uyg. viii ff. Man. kaço idûk kaçımiz kahkûndûn koqên êntîlxîj 'when you, our holy father, came down from the sky' TTT III 34-5: Chr. kaço ... têgdîler erser 'when (the Magi) reached' (Bethlehem) U I 6, 7-8; Bud. birôk kayuda kaçan yalanûq ajuninta tuğmaki bolsar 'if somewhere and sometime he is reborn in human form' U II 29, 11-13; kaçan kayu kûn 'whenever' (followed by Conditional) do. 79, 54; kaço 'when' U III 54, 18 (damaged); o.o. PP 51, 5-6; 76, 4; TT X 537, 546, 567; Huien-ts. 78, etc.: Civ. kaço 'when' (followed by Conditional) USp. 6, 49; 49; there does not seem to be any clear case of Interrog. kaçan in Uyg.: Xak. xi kaço a Particle (harf) meaning matât 'when?'; hence one says kaço keldîn 'when did you come?'; it also means law 'if', hence one says kaço barsassen 'if you went'; it also means idâ 'when', but the first meaning is the original one Kaq. I 493; senîn barûqûn kaço (sic) 'when will you go?'; but the Oğuz say senîn bara-sîn kaçan II 69, 7; o.o. I 352, 10; 467, 8 (both idâ); III 207, 22 (lavo): KB (I will tell the king) kaço kelêði ûz 'when you yourself will come' 510; o.o. 950, 4425 (îyê), 6176 (erki): xîix(?) At. olûrdin osanûm kaçan ol mâna 'when shall I ever weary of them'? 32; three o.o. of 'when?'; Tef. kaço/kaçan kim 'when' 206: xiv Müh. mahmâ 'whenever' kaço: Rif. 94 (only) matât kaçan Men. 17, 8; 95: Gag. xi ff. ka ço (spelt) koy wa pîw waq 'when?' (quotn.); kaçanda têrû 'till when?' (quotn.); kaçanda ca ditto (quotn.) San. 267yv. 20: Oğuz xi see Xak.: Xwar. xiix kaçan 'when?' 'Ali 17: xiv ditto Qub. 127: MN 75, etc.: Kom. xiv 'when?'; kaço 'when, if' kaço/kaçan kim Ccì, CCG; Gr. 188 (quotn.). Kip. xiii matât kaço, several quotn.s.; it also means idâ Hou. 55, 20: xiv kaço (-c) matât Id. 69: Bul. 15, 6; 6: xiv matât kaço (sic) Kav. 16, 14; kaço, also used for the Conditional (partiya), in the latter case (the V.) requires the Conditional Suffix, e.g. kaço kelse kellîrn 'when he comes, I shall come' Tuh. 65a. 12 ff.: Osm. xiv ff. kaço 'when?'; when', and in various idioms; c.i.a.p. TTS I 400; II 560; III 398; IV 449.

koçar 'ram'; L.-w. in Mong. as koça (sic; Kow. 940); s.i.a.m.l.g., in one or two NE languages as koçe (borrowed fr. Mong.); in SW Az, Tkm. 90c; Osm. koç elsewhere usually koçar or the like. See Scherbak, p. 117; cf. irk. L.-w. in Pe., etc., Doerfer III 1550-1. Uyg. viii ff. Civ. (in a list of livestock, etc.)

Dis. ĞCM

many demons as) yağız yér arkasındañ topraknoñ paramanu koq kiçmik 'atoms (Sanskrit paramanu), dust and fragments of soil on the back of the brown earth' U IV 20, 253-4; a.o. Huien-ts. 322-3 (tepît-).

bir koçûr 'one ram' USp. 36, 3; koçûr H II 12, 106: Xak. xi koçûr al-kahû 'ram' (prov.); koçûr bâspî: the name of a town Kaq. III 381; o.o. II 101, 9 (süsûs-); III 102, 18: xiv Muh. al-kahû koç Mel. 70, 14; Rif. 172; a.o. 18, 11; 97 (özge): Çaq. xv ff. kockar ('with -c') koçun koç Vel. 337 (quotn.); koccar (spelt) 'a ram (kiç)', usually a wild (kiçû) ram, or a domesticated one (gâyî hûhî) San. 28yv. 28 (quotn.): Oğuz xi koç al-kahû; originally koçar Kaq. 321; o.o. II 184 (süsûsr-, not specifically Oğuz); Xwar. xiv koçar ditto Nahc. 216, 2: Kom. xiv 'ram' koçar Ccì, CCG; Gr. Kip. xiii al-kahû Tkm. koç Hou. 14, 23: xiv koç (-c) koçar (-c) al-kahû Id. 69; Bul. 7, 12: xiv al-kahû koçar (-c) Kav. 62, 1; Tuh. 30b. 13.

Dis. V. ĞCN-

D koçûn- Refl. f. of koç-; s.i.s.m.l. Xak. xi ol mendin koçûnû: he pretended to run away (yahrûb) from me Kaq. II 154 (koçûnûr, koçûmkûn).

Tris. ĞCN

VUF xuçunek (kajû) Hap. leg.; no doubt a l.-w. prob. Iranian. Xak. xi xuçûnêk (a colocolynth (al-hadaca mina-l-battû'=); it has a sweet smell and is particoloured (or 'with a rough surface', munaqqua) Kaq. I 488.

Dis. ĞCR

D kaçoq Distributive f. of koç 'how many each?' and the like. Survives in SW Osm. In the quon. below the vocalization is not clear, but no other explanation of the word seems possible. Xak. xi yetêqenîg kaço saçdim 'addadu datwarân banât na'îs mirârûni' I counted the number of revolutions for Ursal Kaq. III 247, 24; n.m.e.

Dis. V. ĞCR-

D koçuq- Caus. f. of koç-; 'to put to flight, drive away', and the like. S.i.a.m.l.g.; cf. kaçoq-, kaçoqûr-.

Xak. xi men an: kaçoqûr- danfartuwa wa suqûtuwa munhazim matûd härîb 'I scared him away and drove him away in disorderly flight' Kaq. II 75 (kaçoqûrumên, kaçoqûrmak); about 10 o.o. usually translated ahrâba 'to put to flight'.

D koçuqû- Hap. leg.; Caus. f. of *koçuq-, see koçuqûra-, but the semantic connection with this group of words is rather tenuous. Xak. xi ol apanic koçuqûrû: lâmahu fi amr wa aşmata 'alayhi wa farîha bi-ma aşbahu mina-l-hamn 'he criticized him, and was pleased at his misfortunes and was delighted at the anxiety which assailed him' Kaq. III 187 (koçuqûra-, koçuqûrmak).

D koçuqûr- Caus. f. of koçuqûr-; s.i.s.m.l. Xak. xi ol an: koçuqûrtù: 'he urged him to drive away (atâ'îl-hrâb) someone else' Kaq. III 431 (kaçuqûrûn, kaçuqûrmak).

D koçuqûs- Hap. leg.; Recip. f. of koçuqûra-. Xak. xi oîrî ikki: koçuqûsû: 'the two of
them drove one another away' (tārada) Kaṣ. II 218 (kaçrüşur, kaçrüşmak).

Tris. V. ĞČR-
D kaçrüşmǔn- Hap. leg.; Refl. Simulative Den. V. fr. a N.S.A. *kaçrum fr. kaçur.  Xak. xi ol anu: kaçrumśindę: 'he pretended to put him to flight and drive him not away (yuharribuwa 'wa yaṭṭaribulu), but did not really do so' Kaṣ. II 261, 9 (a grammatical example); n.n.c.

Dis. ĞČŞ
D kaçır Dev. N. (connoting joint action) fr. kaç-. Xak. xi kaçır al-munāfara wa'll-mutarada bayn'al-qawm 'general panic and disorderly flight among the people' Kaṣ. I 369 (prov.).

D kuçur Dev. N. (connoting reciprocal action) fr. kuç-. S.i.s.m.l. Xak. xi kuçur al-mu'nāqa 'mutual embracing' Kaṣ. I 369.

Dis. ĞČŞ
D kaçır- Recip./Co-op. f. of kaç-; s.i.s.m.l. for 'to run away from another', or 'to fly together in confusion'. Xak. xi olar bir birldin kaçısı: tanafarā 'they fled from one another' Kaṣ. II 92 (kaçürur, kuçmak).

D kuçur- Recip. f. of kuç-; 'to embrace one another'. S.i.s.m.l. Uyg. viii ff. Bud. PP 52, 8 (bā'is-); Xak. xi ol menli birle: kuçurdu: 'danqant 'he exchanged embraces with me' Kaṣ. II 92 (kuçürür, kuçmak); a.o. III 188 (kaviş-): Çağ. xv ff. kuçur- 'to embrace (mu'nana qa łaγgal-giri kardan) one another' San. 283v. 20 (quotns.): Xwar. xiv ditto Qub. 142.

Mon. ĞD
ka'd 'snow-storm; blizzard'. Survives in SW Tkm. gatsby; xx Anat. kay SDD 854 in the latter case sometimes for 'heavy' or 'fine rain'; listed in Sami 1044 but described as 'obsolete'. Xak. xi ka'd: 'a snowstorm' which kills people; hence one says ka'd boldir: hayatūl'-damaq (sic) 'a snow-storm came on'; this happens in the mountains both in summer and winter, but in the plains (al-ṣānā'ir) only in the winter Kaṣ. III 147 (verse); same verse II 223, 10 (bāns-): Çağ. xv ff. kay karla yağmur 'rain and snow mixed' Vel. 327; ditto San. 281r. 20; Kip. xiv kay al-barad wa'll-matar ma'a(n) 'rain and rain simultaneously' İd. 77: Osm. xiv to xvii kay 'heavy rain'; fairly common TTS I 436; II 603; III 425; IV 485.

kat Preliminary note. Apart from 1 kat and 2 kat below kat has also been read as the name of the mythological monster in Xwar. XIII(?) Oğ. 22 ff. This is certainly an error. Sinor has pointed out that these scriptions are attempts to represent one or other of two Sanskrit words gandā and khadga or Prakrit forms of them, all meaning 'rhinozeros'. Khadga (prob. in a 'Tokharian form') appears in U III 74, 7 as ktkl and also in the Chin.-Uyğ. Dict. where ch'i lin, usually translated 'unicorn' (Giles 1,044. 7,186) is translated kat R II 273; Ligeti 164.

1 kat basically 'a layer' of something, hence 'a fold' (of a blanket), 'a story' (of a house) and the like; hence, on the analogy of a number of layers, 'times' in such expressions as 'so many times'. C.i.a.p.a.l. L.-w. in Pe., etc., Doerfer III 1429. Tūrkü viii ff. (a great house was burnt) katun: tegi: kalmaduk 'down to the (ground) floor nothing remained' IrkB 9 (cf. 2 bük); a.o. do. 50 (qūrğuł): Man. on kat kök 'the tenfold heavens' M I 14, 6-14; a.o. Chuaa. 42-3 (asra): Uyg. viii ff. Man. TT III 59 (alkat-): Bud. PP 39, 5 (karım); Tis. 47b. 8 (ajun): Civ. on katoyun 'the tenfold kaq game' TTI 144; (if a mouse) kat isirşar 'bites through several layers of a garment' TT VII 36, 6: Xak. xi kat 'a fold' (tiny) of anything; one says to:n katı: 'a fold of a garment'; hence the folds and bends (ma'ātif. .. va maḥānī) of the mountains are called (kat) kadra:k (sic) Kaṣ. I 320; o.o. I 471 (kađra:k); III 27 (yeṭṭī): KB yağya yer kaptakta: altın taş ol 'there is gold ore in the strata of the brown earth' 213; (if I remain alone) kara yer katı: 'in a layer of black earth' 395; o.o. 883, 1371, 4102: xiiith (?): Tef. kat 'layer'; katunma: etc. 'by my (etc.) side' and similar phr. 203: xiv ṭağ: (heaven and earth were) bir kat 'a single layer' (by His might He divided heaven and earth and made them) yeṭṭi kat 'seven layers' R II 274: xiv Muh. 'inda 'at, near, by, beside', etc. katımda: Mel. 18, 17; katımda: Rif. 8; o.o. 17, 2-3; 95: Çağ. xv ff. kat tabaq 'layer, story' San. 267r. 18 (quotns.): Oğuz xi kat a Particle (harf) which corresponds to 'inda; hence one says bęg katımda: 'by the side of the beg'; beğler katın 'inda-ul-umra Kaṣ. I 64, 14 (in a Xak. verse): Xwar. xii kat with Poss. Suffs. 'beside' Ali 22: xiv kat (1) ditto; (2) 'layer'; katakatla (so many) 'times' Qub. 135: kat (sic) as kat (1) do. 149; kat in both meanings MN 4, etc.; (the Prophets have) balā kat 'numerous trials' Nahc. 34, 13: Kom. xiv kat (1) 'layer'; (2) with Poss. Suffs. 'with, near' CCG, CCG; Gr. 196 (quotns.): Kip. xii 'inda is katın (sic) in Turkish as in senin katımda: 'inda... menünmum katımda: 'inda, etc. Haw. 54, 7: xiv kat tāg 'layer'; one says bir kat 'one layer'; ilk: kat 'two layers' Id. 68; kat 'inda do. 73; 'inda menünmum katımda: Bul. 14, 15; a.o.o. xv senin katımda: Kav. 27, 15; a.o.o. do. 32, 20; 36, 1-3; 'inda kat Tuh. 89b. 3; a.o.o.: Osm. xiv ff. kat (occasionally kut) with Poss. Suffs. 'near, beside, in the presence of'; c.i.a.p.as. TTS I 431; II 597; III 419; IV 480: xvii kat in Rūmī, haddar 'presence'; kat kat 'layer on layer, fold on fold' San. 267r. 18 (the second perhaps Çağ).

2 kat (ka'd) a generic term for 'berry'; survives in some NE languages R II 275 and
kut originally in a rather mystical sense 'the favour of heaven', hence, less specifically 'good fortune' and the like, and hence, more generally, 'happiness'. In KB, where it is regarded as syn. w. Ar. darela, it came to mean, more neutrally, 'fortune', either good or bad. S.i.a.m.i.g., usually for 'good fortune, happiness', and the like, but in one or two languages, esp. in NE, it seems rather to mean 'soul, life force'. More or less syn. w. Kyv., q.v. In two late Uyg. Civ. texts the word transcribed kut is a transcription in "TT VII 42, 4 (of Ar.) qewaeq 'strength', and in USP 88.14 of qiit 'food'. Türk T. Umay teq ögüm xatun kutqa: 'because my lady mother, who resembles (the goddess) Umay, enjoyed the favour of heaven' I E 11; 0.0. I S 9, II N 7 (tiqün); II E 35 (tapla-): viii ff. (a god speaks) kut bergey men 'I will give you my divine favour' IrKB 2; tepru: kutunna: 'by the favour of heaven' do. 15; o.o. do. 36 (ucruqlug':); 47: Man. (if we have bowed down to false doctrines and) kut kolu yükkünümüz 'worshipped asking for divine favour' Chiasa, 150; o.o. do. 45–6 (kiv); M III 10, 6 (ii): Uyg. viii ff. Man. tükel kut bulmakniz [bolzon] 'may you attain complete divine favour' M III 42, 12 (i); o.o. M III 5, 4 (ii) (bögülen); TT III 66 (tüzgerincisiz); in one passage kut seems to mean 'a personification of divine favour, a benevolent spirit', yer suv kuti irinür ot suv kuti iglayır 1 içq kuti uluyır 'the benevolent spirits of land and water are miserable, the benevolent spirits of fire and water weep, the benevolent spirits of shrubs and trees lament' M II 12, 3–6: Chr. (let us go and worship) aniq ulug kutqa: 'His great majesty' U I 5, 1 (here an attribute, not a gift, of a divine personage); Bud. kut is very common, both in the sense of 'the favour of heaven', and in a sense in which the better equivalent is 'majesty'; the first meaning appears in such passages as (the prince reached the island) kuti ulügi tiqu'n 'because he enjoyed the favour of heaven and good fortune' PP 33, 5, and the second in kaqım kutqa: 'His Majesty my father' do. 6, 4; the meaning of the common phr. burxan kutti is less obvious; it is usually translated 'the blessed state of being a Buddha' and in some contexts it must have that meaning, e.g. kayu kün burxan kutta bulsar 'when (you) attain the blessed state of being a Buddha' PP 40, 6–7, but in others it looks more like 'the divine favour of the Buddha'; o.o. TT IV 12, 51–2 (al-); U IV 10, 51 (qoś): Civ. ay tepru batti kutqa üze 'the moon has set on your good fortune' TT I 40–a.o. do. 116 (ata-); in the astronomical texts TT VII 4, 10, 18, etc. kut (and less often tőz) represents 'element' in the sense of the five elements, fire, water, earth, metal, and wood: Xak. xI kut al-darwa te'al-cadd 'good fortune' (Hend.), hence a man is called kutluq: Kaq. I 340 (verse; the basic meaning of darwa is 'change', vicasissu, hence 'fortune' and esp. 'good fortune'); I 163 (1 uc-) and about 10 o.o. translated darwa, cadd or baxt 'good fortune': KB kut, which is clearly syn. w. dawlat and is often associated with it, as in the title of Chap. X (1045 ff.) kut kiviliği dawlat irselliği 'the flickeness of fortune and the untrustworthiness of luck', is very common, commonest for 'good fortune', but 'majesty' is also common; the two are combined in tirilsuni terken kut muh kutun 'may your Majesty live in all kinds of good fortune'; o.o. 109 (terken), 456, etc.: xiii(?) Teý. kut 'good fortune' 219; Çaq., xv ff., kut in Mong. (sic) maymanut 'the saul' of 'good fortune, happiness' Xal. 253: 20: Xavar. xiv kut 'good fortune, happiness, majesty' Quth 149: Kip., xiv kut al-yum 'good fortune, happiness, fortune'; hence kutlu; also pronounced kut but kut is the original form; one of their curses is kut korsun 'may his good fortune wither' (yayhis); also used in the meaning 'may his intelligence and understanding wither' Id. 68: xv baraka 'blessing' kut Tohl. 7a. 6: Osm. xvi al-yum translated kut in one dict. TTS II 670.

Mon. V. GD

kaqd- Preliminary note. The only V. actually noted in this form is that listed in Kag., but der. f.s like 2 kadi-, kaadir-, etc. show that kay-, q.v., must originally have been pronounced kaqd-.

1 kaqd- homophonous with kud, q.v.; as such Harr. leg. but survives in NC Kir. kay. Xak. xI er kaqd: 'the man died as a result of a blizzard' (minal-damag) Kaq. III 440 (kaqdar, kaqdamak).

2 *kaqd- See kay. 

1 kut- 'to mix (two things), and more specifically to add (something Acts.) to (something else Dat.). S.i.a.m.i.i.g. except Sc(?) (sometimes used for 'to twist (wool into thread)'). See 1 kar-. (TürkII cutumuz in T 35 is a misreading of akidumuz): Uyg. viii ff. Man. inça kat[i isiq] syyiğ kim tumeğ [suvka] katsar 'just as if one adds warm water to ice cold water' (it becomes potable) Wind. 40–2; a.o. do. 47–9: Bud. kan yligir arıştis birle katt 'mixing blood, pus, and milk' TT X 549–50; katip 'adding' (their own good deeds to the evil deeds of mankind) TT VI 355: Civ. (take various ingredients and) borka beginke (so read) katip 'mix them with wine and beer' H I 52–3; many similar phr. in H I, II 6, 9; TT VII 22, 20; VIII L.17 (öpęreki): M 34: Xak. xI ol sirkeni: yuvrutka: katt: he mixed (masaca) the
vigor with 'a glass of milk (yogurt)' and used of anything which is blended (sultta) in something else Ka't. 295 (2 kat- follows); o.o. I 386, 24 (isli:); 432, 16 (1 kat-); 440, 21: KB bu aţar s söz ki katta sözke tuzi 'this poet's remark added its salt to the conversation' 711; a.o. 1064; XIII (?) At. (this world holds honey in one hand and) birim zahat katar 'adds poison with the other' 206; Tef. kat- 'add' 203: XIV Muh. al-mace kattmak Mel. 13, 1; 37, 1; Rif. 89, 122; masaca kat- 31, 5; 115; fataha 'to twise, spin' kat- 29, 13 (113 favrat-); al-fatt kattmak 35, 5; 120 (mis-spelt khamak): Çağ. XV ff. kat- a mimistan wa mamzirh hardan 'to mix, blend', also katsurur-San. 265v. 25 (quotns.); Xwar. XIV kat- 'to add to, mix with (something Dat.)' Qutb 135: 'to confine (someone) in (some place)' Nahe. 19, 11; o.o. 380, 5; 421, 11 (ya's): Kip. XII 'to blend' (xalata) in the sense of blending one thing with another kat- (misvocalized kat-) Hou. 38, 2; XIV kat- 'to join (damma) one thing to another'; hence katlik 'the seasonings (al- idâm) which is mixed in bread' Id. 69: XV xalata kat- (and kari-) Tuh. 15a. 4.

2 kat- 'to be hard, firm, tough', and the like. S.i.s.m.l. in all groups; l.-w. in Mong. as kata- (Koyn. 773), see Doerfer I 283. Uyy. XII, Ṣu. E 6 (birle): Xak. XI (after 1 kat-) and one says yumşak neq kati 'the soft thing became hard' (saluba) Ka't. 295 (katacr, kattmak): tutğun bulup ol katrar translated fa'l-ān iştadda ba'd raxwā bihi 'and now he suffers hardship after leading a comfortable life' 1205, 6; tamığak katur translated 'his jaw stiffens (yaṣṣādd) owing to the dryness of his mouth' I 467, 9: KB 1059 (boṣut-); XIV Muh. ('gaciya 'to be strong, tough' kat- Rif. 114 (only)): Çağ. XV ff. kat- '1p, etc.) kat ve sext al- 'to be hard, tough' Vel. 315 (quotns.): kat- sext yudan San. 265v. 25 (quotns.): Kip. XIV kat- iştadda Id. 68.

ktd- (ktd-), as such Hap. leg. but the original form of kty- which s.i.s.m.l. with a rather wide range of meanings below is hard to determine the original meaning. Türkü VIII (if one man offended) uğuṣ: bodun: béşücke: tell: ktdmaz emrîs they did not spare (?he) his clan and people right down to (infants in) the cradle' I S 6, II N 4: Xak. XI er sözün kiyd: xalata'l-racul fi kalâmihi wo 'idatih 'the man went back on his word and promise'; and one says ol yığaç kiyd: qata'a'l-xaṣab muhrifa(n) 'he cut the piece of wood on the slant' Ka't. 313 246 (kyyar, kiymac): KB (one kind of bad men is the liar) munında basası sözüg kiygâni 'the next is the man who goes back on his word' 338; (if he is bad-tempered and irritated or a drunkard) yă kıygân elîg 'or dishonest' (?i.e. withdrawing his hand from a promise?) 850; (an envoy is not to be blamed) sözün kyyamas 'so long as he does not distort the message (entrusted to him)' 2816; a.o. 2013 (umunc): Çağ. XV ff. kiy- (ha-şab)-i kara, presumably 'with -t-not -ě') (1) rawa dâstan 'to allow, approve, consent'; (2) riz riz wa şarha şarha hardan 'to cut into small pieces or slices' San. 299v. 6 (quotns.): Kip. XIV kyy-xaṭa xiyâṭa rûmîya 'to do needlework in the Greek fashion'; (2) casara 'alâ gay' 'to venture on something' Id. 77: XV hâna 'to become base or contemptible' kty- Tuh. 38a. 4.

?1) kođ- prob. an Intensive f. of *ko-; originally 'to put down, abandon, give up', thence more indefinitely 'to put' and the like. S.i.s.m.l. usually as koy-, in SW Osm. more usually ko-; cf. kon-: koyuğ: koyul-. Türkü VIII (so many people came and brought innumerable blood horses and furs) and kop kott(t): 'deposited them all (on the grave)' II S 12: (the Türkü people ... got a kan of their own; then) xanın kođup tavga:ka: yana: içikdi: 'they abandoned their xan and submitted to China again' T 2; a.o. T 3: VIII ff. IrbK 9 (2 bük), 42 (id:q); Uyy. VIII (I did not destroy the common people or take their property ...). turğu: kođ(t)ım 'I raised them up and left them alone' (or 'settled them down'); (I said 'you are my people, follow me,' and) kođup bardım Şu. E 2; kođ(t)ım 'I put' (my tents at Ersegün) do. N 6: VIII ff. Man. (just as a craftsman, if he cannot get suitable raw materials) ışłın barça kođur 'gives up his work entirely' M I 17, 2; apam bırok munteg ariq nomuґ nomlap kođmasar 'if you had not exhaustively preached the pure doctrine like this' TT III 64-5 (note kođ- is here an Aux. V.); a.o. do. 62-3: Bud. Sanskrit aparâhāya 'abandoning' and aparâya 'laying aside' both translated kođop (MS. kotop) TT VII 18-19; vihânti 'they give up' kođor (kotor) do. 39; barça kumaru söz kođtu 'left (these) parting words with them all' PP 76, 3; o.o. TT X 259, Hüen-ts. 92 (iż): 98: Ćiv. (take various ingredients ... and) burunka kođasar 'deposit them in the nostrils' H I 88, 161; o.o. TT VII 6, 8; x-31 kođtu: 'he abandoned (taraka) his work' (or anything else) Ka't. 313 440 (verse; kođur, kođmak); ol neq kođtu: 'he abandoned the thing', originally kođtu: but assimilated II 295 (kođur, kođmak): 5 or 6 o.o. translated taraka; avlap menl koymanıq 'when you have caught me, do not desert me' (lā taxudlini) II 45, 25: KB kođ- 'to lay aside, abandon', etc. is common, e.g. (if you cannot do this) kođgil bilig 'lay aside reasonableness' and reach for a sword' 222; (this kind of position as beg is no use to me) kođurmenv saŋa 'I yield it to you' 925; kođgil bu söz 'do not talk like that' 1080; o.o. 1130, 2003, etc.; in other contexts it means rather 'to bequest' e.g. (knowing he was dying ...) bitip kođmis atin tirliğe bilig 'he wrote his reputation in a book and bequeathed it to the living' 258; o.o. 755, 1231, 1354; XII (?) At. kođ-; usually spelt koy- in the MSS.; 'to lay aside, abandon' is fairly common, e.g. (put on the garment of righteousness) koyup erguson 'laying crookedness aside' 167; a.o. 407 (2 yèr):; Tef. kođ-/kox-/köy-
to put' 210–11: xiv Muh. taraka koy- Mel. 24, 5; Rif. 106; al-tark ko:ymak 36, 1, 121; wada'a 'to place, put' koy- 32, 3; ko- 116; wada'a 'to allow' koy- 39, 18; ko- 128: Çağ. xv ff. koy- (ar, etc.) ko-, ya'ni terk eyle- Vel. 347 (quotns.); ko-: gud-dastan 'to abandon, relinquish' in 'Rim. 209, v. 29 (quotns.); Xwar. xiii ko- 'to put' 'Ali 27: xiv kod-/koy- 'to put, put down' Qutb 138; ditto and 'to abandon' Nahec. 31, 5; 238, 13: Korn. xiv 'to put; to lay aside' koy- CCI, CCG; Gr. 198 (quotns.); Kip. xiii xallā 'to let go, release' koy- 'Hrou. 35, 5; 39, 18; hattā 'to put, lay down' koy- 39, 14; 52, 9; koy- as an Aux. V. do. 36, 7 (tīk-) and kabbā 'to turn upside down' dūndūrū: koy- do. 43, 9; xiv koy- taraka bi-ma'nā wada'a 'I. 77: xv xallā koy- Kav. 77, 12; Tuh. 14b, 11: Osm. xiv ff. ko- 'to put aside, abandon; release; hinder'; c. i. a. p. TTS I 479; III 469; IV 534; Sam. 219, 25 (Çağ.).

kuđ- 'to pour out (a liquid)'; practically syn. w. tōk-. S. i. a. m. l. g. as kuy- and the like, often in the more restricted sense of 'to cast (metal objects)'. Uyg. viii ff. Bud. against ākhiriya 'having filled' kuḍup (spelt kutup) TT VIII C.9: Xak. xī er küpke: suv kuydī: 'the man poured (sabba) water into the jar, or tipped it in (qallabāhā)'; also used of any liquid Kāf. 314 (kuyar, kuymak); o. o. translated sabba III 39, 12; 171, 17 (kuyar): Çağ. xv ff. (after koy-) also used for 'to pour out water' (rixtar āb) Sam. 219, 27: Xwar. xiv kud-ditto Qutb 142; kuy- ditto 143: Kip. xiv kuy- sabba wea īa'a 'to squander' I. 77.

Dis. ĞDA

D kata: 'times' in the sense of (so many) times'; morphologically obscure, der. fr. I kat, perhaps a crasis of the Loc., but there does not seem to be any actual occurrence of kata: Nahec. N. ĞDA. Tūrkū vii ff. İkmići: kata: 'a second time' Toyok IV. 2 (ETY II 180): Yen. Mal. 31, 4 (teğzin-): Uyg. vii ff. Man. M I 29, 14 (I oku-). Bud. (if one denies this diha:ri or) 'another kata 'once' U II 34, 82; kaq kata 'several times' PP 23, 8; a.o.o.: Ciy. ĞDA: kata 'three times' H I 127; a.o.o.: Xak. xī kata: a Particle (harf) meaning marratqa (n) 'time', hence one says bir kata: aydīm 'I said once' Kāf. 311: a.o. I 321 (kaq); 498, 20; xiii(?): At. miğ ipa' a thousand times' 67: Tef. kata ditto 203: Xwar. xiv ditto Qutb 135; Nahec. 248, 6.


Vu kuto: in KB 'a class or group of people', perhaps s. i. s. m. as kutı/kutu 'a small box'. L.-w. in this sense in fu, etc. Doerfler I 159. Xak. xī KB bulardin naruki kār bir kuto 'apart from these a large group of people' (follows them) 271, 3: târgı turg: kör takı bir kuto 'the farmers, see, are another group' 4400; a.o. 4456.

Dis. V. ĞDA

Kadu- 'to sew or stitch (e.g. a garment) very firmly'; as such Hap. leg. but survives with the same meaning in NC Kīr. kād-; cf. kadu-, kaduq-. Xak. xī ol tonuq kādud: şamraca-l-xiyāta wa'l-darz 'he sewed the needlework or seam firmly' Kāf. 313, 260 (kauqir, kauqmak).

Tris. ĞDA

?e kuđuçak See kuđuçak.

Dis. ĞDD

D katut Active(?) Dev. N. fr. 1 kat-; n.o.b.; the semantic connection of the second meaning is tenuous. Xak. xī katut al-mızāq 'a liquid mixture'; hence one says katutluq ok 'an arrow impregnated (al-mamṣūc) with poison'; Barsğān xī katut 'a segment' (al-falīq): hence one says armut katut: 'a segment of pear'; Xak. xī katut al-tart the glue' which shoemakers use Kāf. 2 II 284.

Dis. V. ĞDD

D kďit-, etc. Preliminary note. All these V. s. are listed under the cross-heading D- together with beğit-, etc., and Kāg. s. note thereon makes it clear that this spelling was deliberate, but etymologically this must have been only a dialectal form. The MS. actually has -d- almost everywhere.

D 1 kďit- Hap. leg.; Caus. f. of 1 kaud-, but hardly Caus. in meaning except perhaps in the
D 2 kadıt- Caus. f. of 2 *kاد-; but hardly Caus. in meaning, cf. 1 kadıt; 'to turn back, return'. S.i.s.m.l. in all groups as kadıt- and the like. See katar-, kadır-, katyar-. Uyg. viii ff. Bud. USp. 97, 20–1 (kérüb): Cîv. ditto H II 22, 32: Xak. xi er bariş erken kadıttı 'the man turned back (raca'a) from the direction in which he was going after he ordered that a brim should be sewn onto his cap; kadıttı (köt) 'brings good fortune to its owner' (imatına'a) Kad. II 301 (kađıtar, kađıtmak): KB (a modest man) yağič birle karşıl kadırmaz dūpin 'fights the enemy and does not turn back from revenge' (kutadə); Cîv. kat- 'to turn back' (to a place Dat.) (kutadə); Çağ. xv ff. katyt- (mayıp, etc.) dën- 'to turn back' Vel. 327–8 (quotns.): katyt- (spelt) härşant 'to turn back, return' San. 279v. 22 (quotns.) Xwar. xii katyt- ditto 'Ali 31: xiv katyt-kayt- ditto Qubt 129; Nohc. 274, 5: Kom. xiv ditto katyt- CÇI, CÇG; Gr. 190 (quotn.): Kîp. xii raca'a katyt- Hâm. 34, 17; 'yada minl-l-awd same meaning katyt- do. 42, 5: xiv raca'a Rac'n- 1d. 77; xv raca'a kât- Kad. 10, 8; kâyt- do. 74, 19; kâyt- Tuh. 17a. 19; radda bi-man'a raca'a kât- Kad. 78, 1; qâfala (in margin ay raca'a) kâyt- Tuh. 30a, 9; walla wa radda kâyt- do. 38b, 8: Om. xiv kâyt- 'to turn back'; in two texts TTS (I 438); II 607.

D kađut- Caus. f. of kađut-; 'to have (something) sewn firmly'. Survives in NW Kaz. kayt- R II 98; a superfluous kâsra is added below the dâl in the MS. Xak. xi ol töme kaduţti: 'he ordered that his garment should be sewn firmly' (yuxaţ mușa'mraca(n)) Kad. II 301 (kadutur, kadutmak).

D kiđit- Caus. f. of kiđ-; survives as NE Şor kayt- 'to put on one side' R II 721; for the meaning in Kaz. cf. kiđiţ. Xak. xi ol bôrkîn kiđitţî: amara bi-xiyâşa hitær qalanuwaşatuhi 'he ordered that a brim should be sewn onto his hat' Kad. II 301 (kiđit, kiđitmak).

D kutaď- Den. V. fr. kut; apparently both Intrans. 'to enjoy divine favour, or good fortune' and Trans. 'to bestow divine favour, or good fortune'. N.o.a.b. Uyğ. viii ff. Man.-A M I 28, 15–17 (kivad-): Bud. (a new house) ûyesine kutaĎar 'brings good fortune to its owner' TT VI 100; kopka kutaĎar aşlur 'he is fortunate in everything and increases in strength' do. 348; o.o. Kuman 60 (erdem), 71, 218: Cîv. tâşdım ünser kutaĎar 'if he goes out he is fortunate' (if he stays at home aşlur) TT VIII 28, 32–3: Xak. xi er kuṭattı: 'the man enjoyed good fortune' (cîv tâş adım wa baxt); also used of anything which enjoys good fortune Kad. II 299 (kutatür, kutatmak; these forms seem dubious): KB the title KutaĎû: Bilîg must mean 'wisdom which brings good fortune'; the word is fairly common 350 (kutadsu), 352, 682, 1663, etc.; sometimes clearly Intrans. e.g. bilîg bilse künde kutaĎar könl 'if a man is wise, he is truly fortunate every day' 1814.

Trls. GDD

D katutluğ Hap. leg.; P.N./A. fr. katut; 'impregnated with a mixture'. Xak. xi Kad. II 284 (katut).

Trls. V. GDD

D kutaĎurulur- Hap. leg.; Pass. Caus. f. of kutaĎ-. Uyğ. viii ff. Bud. ol teğreki (so read) yer orunnuş yavâk âdalar amrilip kutaĎurulmişın saknîp 'thinking that the grievances of places in that locality have been neutralized and made to yield good fortune' USp. 103, 22–3.

Dis. GDD

PU kaĎaq in the phr. mum kaĎaq can hardly be a mistranscription of katâq although kada- kun in M I 28, 26 is an error for katân in the Man.-A form of katân, but it is difficult to find any other explanation; the phr. seems to mean 'defect, shortcoming', and the like. N.o.a.b. Kadag in Kad. II 190, 20 (kaztur-) is an error for kuĎuq. Uyğ. viii ff. Bud. edqî kuĎuq yalâpuklar üzê yok kuruq yala urup mum kuĎaq sözliced erser 'if I have cast unfounded suspicions on good men enjoying the favor of heaven and ascribed shortcomings to them' Sw. 135, 5–7; (they neither understand the right way nor) tuğmak olimenkî [mûnîn]În kaĎaĎin bilîrîr 'know the evils of (the cycle of) births and deaths' U II 4, 4; uluq elîg köküldêk neçî yîrinîlîg [mûnîn] kaĎaĎlar bar erser 'whatever sinful shortcomings there may be in the mind of the great king' U III 73, 25–7.

D kaĎaq (kaĎuq) Dev. N. fr. kaĎuq-; apparently survives in NE Alt., Şor, Tel. kâyi 'hem, trimming, fur edging', etc. R II 93, but semantically this word is nearer to kiĎiţ. Xak. xi kaĎiţ al-xiyâşa(t)'l-mu'akhkâda 'reinforced stitching' Kad. I 375.

Ş kaĎik Hap. leg.; semantically this looks like a Sec. f. of kaşuk in the sense of something dug out; not an earlier form of kaş which is a Sec. f. of kaşuk. Ârû: xi kaĎiţ naqîr'ûl-şaxap 'a wooden trough' Kad. I 382.

D kaĎîq Dev. N./A. fr. 2 kat-; 'hard, firm, tough', and the like. S.i.a.m.l. as kâtiq/kat/Katti/kattu: Türkçe viii ff. İrk B 65 (ağz): Uyğ. viii ff. Man.-A M I 28, 26 (bütûn): Bud. bek kaĎîq kêtülgülîg 'with a firm strong belief' U II 88, 75; bek kaĎîq sülük kêtülgülîk könlûlîg 'with a mind full of firm, strong, pure belief' TT VII 40, 117: öz etözîn alp kaĎiţ üze tutar erdi 'he kept his own body in a state of toughness and hardness' U IV 34, 49–50; o.o. U III 26, 13–14; U IV 8, 8 etc. (yavak): 22, 295 (alakirîf): TT X 445 (tırğaş), etc.: Cîv. kadîq kâtîş kaĎîq sav 'a grim, harsh, firm speech' TT I
D kadgu: 'sorrow, grief, care, anxiety', and the like; perhaps Dev. N. [fr. *katkis*] - Emphatic f. of 2 kat-. N.o.a.b. 
Uyg. viii ff. CIV. TT I 14-15 (katkis): Xak. xi al-racul-‘a-asirul-tab’il-i-madhi la yangan bi-adah ‘a man with a harsh character who does not obey anyone is called katkis: kisé: I 427; katkis: (sic) yangi: ‘the violent (al-sadd) enemy’; I 441, 11: KB (a humble man is popular among the people) seviokus bolur kogis; 
katki kesi ‘the hard-hearted man became unloved’; 1233; bodun katkisi 2233.

(?) kadgu: 'sorrow, grief, care, anxiety', and the like: perhaps Dev. N. [fr. I kad-], but the semantic connection is tenuous. S.i.a.m.l.g. except NE(?). as kaygi(kayg-) and the like 
Uyg. viii ff. CIV. TT X 247; a.o. U II 11, 6 (busus): CIV. kadgu bar ‘there is anxiety’ TT I 20: 0; o.o. 79 (belgji), etc. Xak. xi kadgu: al-hamm wa-l-husn ‘anxiety, sorrow’; Kadgu I 425; five o.o. translated al-hamm, al-husn or al-gamm ‘grief’: KB kamug kadgueri ummii, 
ucin ‘All His (the Prophet’s) anxiety was for the people’ 40; sevinc kolsa kadgu tutur 
yorir ‘if a man asks for joy, sorrow always
comes’ 434; kokuz boldi kadğu sevinç
tolu ‘sorrow became non-existent and his joy
total’ 617; o.o. 681, 1231, 6275: xiiii(?) At.
(know well; for what it is) bu kün kadğu
sakınç ‘today anxiety and care’ (tomorrow
a burden and a curse) 426; Tef. kadğu ditto
192: Çağ. xv ff. kayu (sic) kayğı ve ğazîa
(‘anguish’) Vel. 326; kayğ/kayguk ğamm wa
andûh (‘care’) San. 28 ti. v. 6 (quotn.): Xwar.
xii kadğu (rare) kaygu ditto ‘Ali 10, 52:
xiiii(?) kayğ ‘sorrow’ Oğ. 164, 306-7: xiv
kadguk/kayguk ditto Quth 128: Nahc. 236.
16–17 (antağ): Kom. xiv ‘sorrow, anxiety’
Kay. CCG; Gr.: Kip. xiii hasina ‘to grieve’
Kayg.: tat- Hou. 35, 13: xv ham wa ğurn
(God protect us from them!) Kayğ Tuh. 37b.
11; a.o. 83b. 7; Osm. xiv to xvi kaygû in
such phr. as kayğ yê- ‘to be sorrowful’; in
several texts TTS I 436-7: II 604; III 425;
IV 486.

S koğnu/koktu: See koğnu.

VU koğnu: ‘a fly’; prob. an animal name ending
in -gû; there is no obvious semantic connection
w. ko’d- or kö’d-. Pec. to Kaş; displaced by siğek and, later, čhin. Xak.
xı koğnu: al-dubûb ‘fly’ Kaş. I 425; a.o. III
367, 9.

VU(D) katkuç Hap. leg.; completely unvocalized; no doubt a der. f. of some kind.
Argû: xi katkuç ‘a thing which stings (yağdağ)
like a scorpion’ Kaş. I 455.

Dis. V. GDG-

D kağdû - Intrans. Den. V. fr. kağdû; ‘to be
grieved, sorrowful; to be anxious (about
something Dat.).’ S.i.a.m.l.g. except NE(?)
usually as kayûg/r-kaygûr-. Uyğ. viii ff.
Man. kadgûrmene kadgûrdûk [çeçin]
‘I grieve, and because I grieve’ M II 8, 6:
Xak. xı men apar kadgûrdûm ihtamamtu
li-aclihi ‘I was anxious about him’ Kaş. II 192
(verse; kadğûr, kaygûr, kaygûr: in those
languages which turn -d- into -y-, kağdur-
ma:k); er kaygûdû: ihtama:l-râcul, dialectal
dictor for -d- III 193 (kağgûr, kaygûr-
ma:k): KB kînci ğedûg tut nekçe kadgûrmâ-
ği ‘do what is right and do not be anxious
about anything’ 1305; sakinci kadası
çeçin kadgûrup ‘feeling anxious about his
kinsman’ 6276; a.o. 5445 (elğîes-): xiiii(?)
Tef. kadgûr- hasina ‘to grieve’ 192; kaygûr-
ditto 206 (mistranscribed kûgûr-): Çağ. xv ff.
yaygûr- (mas) kayyur- Vel. 329; kaygûr-
dîgle) ğamnak şudan ‘to be sorrowful’ San.
280v. 17 (quotns.): Xwar. xiv kadgûr- ‘to
grieve’ Quth 128; Nahc. 233, 8-14; Kom. xiv
to mourn kaygûr- CCG; Gr.: Tkrm. xiv
(antağ-) hasina (this is a very western (gârbiya
çidda(n)) word, the word now normally used
is the Tkm. one) kaygûr- I. d. 24: XV al-hâm-
to be anxious’ kaygûrmak Kay. 61, 16;
husn kaygûmak (in margin kaygûrmâk)
Tuh. 12b. 10; kaygûrdi do. 83b. 7; bâld ‘to be
anxious’ kay- do. 13: Osm. xiv ff. the
word occurs in two forms; kayğ- xiv-xvi
‘to grieve’ TTS I 436; II 604; III 425;
kayûr/-kayûr- ‘to be anxious; to care for;
to guard against; to prepare’; c.i.a.p. I 437;
II 605; III 426; IV 486: xiii kayûr- (spelt) in
Rumi, ifşâq wa mîhrâbâni kardan ‘to show
kindness and favour’ San. 281r. 18.

(D) katgûr- ‘to laugh wildly’, a stronger word
than kül- with which it is often associated;
imorphologically obscure; prima facie an
Inchoative f., but without any obvious
semantic connection w. I or 2 kat-. Survives
as katkîr- in several NE languages.
Xak. xı er küllüp katgûrda: dahâka-rul
hâllat âhzaqa fihi wa stagraba ‘the man laughed
until he laughed to excess’ Kaş. I 192 (kat-
gûr:ar, katgûrmak); (the lover) katgûr:ar:
yahzîr fi:ll-dâkî II 188, 11; a.o. II 201, 15;
bu er ol iüksû kurtgâm (sic, the position
indicates that the spelling was deliberate) ‘this
man is always laughing, enjoying himself,
and boasting’ I 516: KB ünîn otlî kekîk küler
katgûra: ‘the partridge sings his song
laughing wildly’ 76; (after rain) çêçek yazîdî
yûr kûl küler katgûra: ‘the flowers open their faces
and laugh wildly’ 80; a.o. 4113 v.l.

S kutgûr- See kurttgâr-.

(D) koğnûr- See koçûzir-.

Tris. GDG

D koğnu: Den. N./A.S. fr. koğnu; lit. ‘situated
below’, but normally used metaphor. N.o.a.b.
Uyğ. vii ff. Bud. Sanskrit nyânapuru:san
‘of inferior men’ koğnu (MS. kutki) eren-
lerni:î TT VIII A.2: Civ. TT I 128-9 (örûkî):
Xak. xı koğnu: er al-rcâcul-’l-
mutawâdî ‘a humble man’ Kaş. I 427: KB
süçûg tutûlî fîlî me koğnu ozi ‘he must
keep his tongue and speech sweet and himself
humble’ 547; (the man who finds me must be
modest (alçak) and) könlû koğnu ‘with a
humble mind’ 703; o.o. 1669, 1705, 2231.

D katgû: (katgû:gi) Adv. fr. katgû: ‘tightly,
implyingly’. N.o.a.b.; after -çî the Suff. should be
-tî: in Türkî; this is the spelling in IrkB 14
but in do. 33 and I S 2 it is -di: and in IN 11-
di: (sic). Türkû vii edîftü: esîd katgû:di:
tipla: ‘hear well and listen attentively’ I S 2;
katgû:di: sakintim ‘I thought earnestly’ I N
11: vii ff. IrkB 14 (edîftü:), 33 (ur-).

D katgûk A.N. fr. katgûk ‘hardness, harsh-
ness, severity’, and the like. S.i.s.m.l. w. some
phonetic changes. Xak. xı kelse: kalî: katgû-
lik ‘if misfortunes and hardships (bald) wa
sûda’ come to you’ Kaş. III 233, 15 n.m.e.: xiiii(?) At. (if I receive Your grace, my soul is
saved) agar bolsa ‘adîn katgûk maşa if
Your justice, I shall have a harsh fate’ 49;
Tef. katgûk/katgûk ‘(physical) harshness;
hardship’, etc. 204: Xwar. xiv kadgûr ditto
Quth 135.

D katkîk P.N.A. fr. katkîk; ‘mixed, contain-
ing an admixture’. N.o.a.b. Türkû vii ff.
Man. inça kaltî katkîk altun (PU) kitâda
ariyurça 'just as one crushes (?) and refines base gold' M III 14, 7-9 (iii): Uyg. viii ff. Bud. (four kinds of illnesses, those due to demoniac possession, those connected with mucus, those called (in Sanskrit) samnipāta and) katikliğ iğ 'diseases of mixed origin' (?) Srv. 591, 10: Civ. banit katikliğ künçit 'sesame seed flavoured with honey (l.w.)' TT VII 16, 16: Xak. xi katikliğ (sic in MS.) er al-raçulü'lin-hacin 'a man of mixed ancestry' (for example the son of a free man and a female slave); also 'one who has a seasoning to season his food' (idām yu'tadam bhi) Kaś. I 496; xiii (?) At. bu ajun mazāsi katikliğ maza 'the flavour of this world is a mixed flavour' (more bad than good) 437.

D kgiatan P./A. fr. kgiatan: 'having an edge' and the like. N.o.a.b. Uyg. viii ff. Civ. in a list of tōşek 'mattress' or the like, two are described as kgiatan USp. 79, 11-12 (örtüğ): Xak. xi kgiatan bork 'a hat with a brim sewn onto it' (hitār musxyayat) Kaś. I 496.

D kuğlulug P./A. fr. kuğlulug; n.o.a.b. Xak. xi kuğlulug ev 'a house with a well' (bi'r) Kaś. I 496.

D kadgulug P./A. fr. kadgulug; 'sorrowful, anxious', and the like. S.i.s.m.l. usually as kaygil/kaygulu. Uyg. viii ff. Bud. PP 3, 8 (busüşlug): Civ. TT I 217 (busüşlug): (Xak.) xiii (?) Tef. kadgulug/kaygilug/kaygülü 'sorrowful' 192-3: Çağ. xxv ff. kaygilug (sic) fişōlu va kaygulu Vel. 326; kaygilguluk gamāh 'sorrowful' San. 23v. 13; kaygilguluk kus ēfīd 'owl', in Pe. also called bi tirām 'bittern' (sic) do. 281 v. 7.

D kotkül (ködküluk) A.N. fr. kotkül (ködkül); n.o.a.b. Xak. xi kottiklin tapin-ğil 'serve him with humility' (bi̇l-tawāqū) Kaś. II 140, 9; n.m.e.: xiii (?) At. 270 (kotkül).


D kadgusuz Priv. N./A. fr. kadgulug; 'free from grief, anxiety, etc.'. S.i.s.m.l. as kagyisiz and the like. Uyg. viii ff. Man.-A M I 29, 29 (busüşlug): (Xak.) xiii (?) At. tilekçe tiril ēnç fârīg kadgusuz 'live as you wish, at peace, relaxed, and free from anxiety' 415.

Tris. V. ĞDĞ-

D katiglia- Den. V. fr. katiglia-; Hat. leg. and prob. an error for katigli-,-q.v. Not to be confused with the Den. V. fr. katik, which is first noted in xiv Muh. xalafiya 'to mix' katiglia-; (sic) Mel. 25, 15; kayGil-; (sic) Rif. 108 and S.i.s.m.l. as katikila-. Uyg. viii ff. Bud. işlerin tüzgiel ayaların kavşurup katiglia-maklar [ol] 'placing their palms together they strive to set their affairs in order' Hūen-ts. 150-2.


D khtaglan- Refl. f. of khtaglan-; lit. 'to harden oneself', in practice 'to exert oneself, strive', and the like. S.i.s.m.l. in NW and SW, e.g. Osm. khtaglan- 'to become hard', and perhaps even NW Nog. khtaglan- 'to grow corns on the feet'. Türkü viii ff. Man. özültül işeğü klinçka kathtaglular 'they exerted themselves to (perform) spiritual work and good deeds' TT II 10, 87-8; o.o. do. 6, 29 (İncêk); M III 21, 1 (agîn): Uyg. ix (my sons, when you grow up let he my teacher, serve the xan) khtaglan 'exert yourselves' Srv. 9: viii ff. Man.-A M III 9, 6-8 (udîk): Man. kertü törülerete khtaglanu 'striving (to obey) the true rules' TT II 136; a.o. do. 139: Bud. (if a man) atın atanyu tapinu uðunu kthaglanfars (sic) 'exerts himself to call the names of the Bodhisattvas and serve and follow them' Kuan. 85; o.o. TT VIII A.5 (büt-); U III 41, 8 (ı): Srv. 235, 12 (I ır-); PP 27, 5 etc.: O. Kir. ix ff. katthaglanıp otuz yasir Epic: boltum 'by exerting myself I became a Counsellor at the age of thirty' Mat. 45, 3; o.o. do. 10, 7, 11, 2: Xak. xi er kthaglandi: 'the man exerted himself' (ictahada) Kaś. I 268 (prov.; kthaglan-: kthaglanma-ak); a.o. III 159, 11: KB (my good youth ...) kthaglangil 'exert yourself' 360; o.o. 1317, 2157, 2503, 3638 (tren-), 3944: xiii (?) Tef. dito 204: xiv Muh. (?). (ictahada), in margin, katkilan- Rsf. 102 (only): Xwar. xiv kthaglan- 'to strive, exert oneself' Qutb 135: Korm. xiv ditto kthaglan- CCG; Gr. Kip. xiv kthaglan/-katlan- (sic) taşaddada va şabar'a 'to exert oneself, to persevere' Id. 68 (and see katil-).

D kgiatan- Hast. leg.; Refl. f. of kgiatan-; in two places with -d- in error for -d- Xak. xi kgiatanlandi: neq 'the thing was provided with a border or brim' (kiṣf va hitār) Kaś. II 268 (kgiatanlar, kgiatanma-ak).

D khtaglan- -khtaglan- Refl. Den. V. fr. khtaglan-; so spelt, but in a section in which the second vowel is by implication long. S.i.s.m.l. as kthaglan-/kaygilug- 'to be anxious, to grieve', etc. Xak. xi ol bu: İskâ: khtaglandi: he was anxious (ihlanss) about this affair' Kaś. III 201 (khtaglanur, khtaglanma-ak).

VUD kthaglan- (kthaglan-) Hast. leg.; Refl. Den. V. fr. kthaglan-; see khtaglan-. Xak. xi at khtaglanda: dabbal-fara'llul- duībā min nasfih 'the horse drove the flies away from itself' Kaś. III 201 (kthaglanur, kthaglanma-ak).

D kthaglanlantur- Caus. f. of kthaglan-; 'to urge (someone) to exert himself'. N.o.a.b. Türkü viii ff. Man. TT II 10, 88-90
D ködikartur- Hap. leg.?; Caus. f. of an Intrans. Den. V. fr. ködikt. Uyg. vii ff. Bud. (if I have said that a lie is the truth and what is not is) yavvzï edgïi tep kökëdtûrûp edgïi yavvz tep ködikarturûp 'exalting evil, saying that it is good, and disparaging good saying that it is evil' Sutv. 135, 11-12.

Dis. ĠDL

D kutluq P.N./A. fr. kut, q.v.; originally 'enjoying the favour of heaven'; hence, more generally, 'fortune, happy, blessed', and the like. S.i.a.m.l.g. w. some phonetic changes. L.-w. in Pe., Doerfer III 1586. Türkî vii (?)
kutluq bolzun 'may (our journey) enjoy divine favour' Xoytu Tamir I 5-6 (ETY II 108): vii ff. kutluq bolzun İkb 23; a.o. do. 56 (aðür): Man. TT II 10, 8-5 (ilülgûł); Uyg. ix Boyla: Kutluq Yargan; Kutluq Dağa: Tarxan Öge: P.N.s Sut 2, 3; vii ff. Man.-A M III 20, 2 (iii) (ilülgûł): Man. armûs köyülûg kutluqar 'the divinely favoured with purified minds'. TT III 140: Bud. ulug külgûl kutluq bôdsisvatlar 'the great, powerful, divinely favoured Bôdsissatta's PP 45, 2-3; o.o. do. 21, 4 etc. (ilülgûlûg); U III 75, 13: 80, 27 (ulgad-); U II 36, 47 etc. (kvlgv: Ctv. TT VII 28, 17 (ilülgûlûg): in the astronomical texts, TT VII 1, 6, 8 and 9 kutluq means 'having . . . as an element' (see kut); Kutluq is a common component in P.N.s in USp.: Xak. xi kutluq neñ 'something blessed' (mübabar); also used as a Proper Name Kaç. I 464; kutluqka: 'for the lucky man' (li-sâhibi-l-caddi) III 60, 24; several o.o. translated mübabar: KB kün ay kutluqû bar yème kutsuzi 'there are lucky and unlucky days and months' 4386: xiii (7)? Tef. kutluq/kutluq 'blessed, fortunate' 219: xiv Rbg. (a man of truthful speech and) kutluq yülzûlg 'with a lucky face' R II 997: Müh. al-mübabar kutluq Mel. 52, 1; 56, 1; Rif. 148 (kutluq); 153: Çag. xv ff. kutluq/kutluq mübabar Vel. 336; San. 283r. 23 (quotn.): (Xwar. xiv kutluq 'good fortune' Qub 146): Kom. xiv 'fortunate, blessed' kutlu CCÇ; Gr.: Kp. xiii al-mübabar (opposed to 'unlucky' kutsuz) kutlu: Hou. 27, 31; kutlu: bars P.N., fahd mübabar do. 29, 3; xiv ld. 68 (kutlu): al-mübabar kutlu: olsun (sic) bi: 5, 13: xv ko'b mübabar 'having a blessed ankle' (kut tokbuli; in margin) kutli tokbul Tuh. 30b. 6: Osm. xiv ff. kutlu 'blessed, fortunate', etc.; c.i.a.p. TTS I 502; II 670; III 491; IV 557.

D katîlîş abbreviated Dev. N. (connoting mutual action) fr. katîlî-. S.i.a.m.l.g. Xak. xi katîlîş 'a swirl (mi'torak) of water at the meeting point (tanâtlûg) of separate streams'; one says suv katîlîšt: (sic, i.e. Perf. of *katîlîş-, or a scribal error for katîlîşt?); Kağ. I 460: xiii (?): Tef. katîlîş 'the junction between two bodies of water' 205: Çağ. xv ff.

Katîlîş (spelt) 'a place where two streams meet' San. 267v. 3 (quotn.).

Dis. V. ĠDL

D kaďul- Hap. leg.; Pass. f. of kaďul-; spelt with -ď- for -ď-; a superfuous karâ is added everywhere below it. Xak. xi ton kadûldî: 'the garment was sewn firmly' (pumrica) Kağ. II 134 (kaďuldur, kaďulmak).

D katîl- Pass. f. of I kat-; 'to be mixed with, or added to (something); with metaphor meanings like 'to associate with (someone)'. S.i.m.m.l.g. Türkî vii ff. Man. (gods and demons, light and darkness) of ödûn katîldî 'then mingled with one another' Chius. I 7; [yavâlk?] bilîgîne katîlîp 'mingling with their evil (?) knowledge' do. I 12-13; o.o. do. 39, 176; M I 5, 7 (ölûg): Uyg. vii xan sîsîl: [birle:] 'kaďitîm 'I joined up with the xan's army Şu. N. 7 (damaged); (the Oğuz and Türkî who had formerly been in China) [tâsik?] mâsîç anta: katîlîm 'came out and joined (me) there' do. S 8: vii ff. Man.-A (the five gods) Ezrwa tepti üze keďilip birle katîlîp erûrlerr 'are put on the god Zurvan (like a garment) and mingle with him' M I 21, 3-5 (i); o.o. do. 16, 5-6 (1 taş): Bud. ûq bâr katîlîdîmüz erer 'if we have had sexual intercourse with our mother or father' TT IV 6, 35-6; él bulğakîn katîlîdîm erer 'if we have taken part in civil disturbances' do. 10, 18; tinâlgîr birle katîlî kari1îlu 'mingling (Hend.) with mortals' Sutv. 133, 14-15; a.o. TT V 8, 51-2: Xak. xi arpa: ûgîr birle: katîldî: 'the barley was mixed (ixtalâta) with millet', also used of anything that is mixed with something else; and one says er uârâgûka: katîldî: 'the man had sexual intercourse with our woman' Kaç. I 121 (katîlîrm, katîlmak); bu er ol kîşî: birle: tuçû: katîlgâan kariğân translated 'this man is an intriguer and meddler' (mişlat mişyâl) 'is constantly meddling with people' M I 520; a.o. II 134 (karîl-); I 106, 10 (toklî): KB katîl-, usually 'to associate with', is common; sakîşka katîlmaz senîg birîlî- 'thy unity is not mingled with plurality' 9; kużî birle katîlîp bûrî yorîdî 'the wolf associated with the lamb' 461; oyunka katîlmâsa 'a man should not get involved with gambling' 700; o.o. 10, etc. (karîl-): 874 (ölgüns): 1040; 1304; 4354 (edgûlês): 5928 (bağlan-): etc. xiii (?): Tef. katîl- 'to associate with; to be mixed with', etc. 204: Çağ. xv ff. katîs-f Katîlî- dâxîl sûdan wa mansîc sûdan wa ba-ham mâxîtan 'to be long to, be mixed with' Sut 266v. 22 (quotns.): Kp. xiv katîl- (v. katîlana-): bûwîwa 'to be strong' 1d. 73; ditto katîl- Bul. 73v. (these are corrections of katîlgan-): xü xitalâta (karîl-, sic 'error for karîl-, and) katîl- Tuh. 6b. 6.

D katul- (katulâ-) Hap. leg.: Pass. f. of *kutâ-: Den. V. fr. kut. Xak. xi kutâldi: er 'the man was fortunate' (maçûdüd), derived fr. the phr. kut aldî: 'he received good
fortune’ (al-cadd) Kaş. II 121 (kutalur (sic), kutilmaka).

D *kudul-* See koyal-

D kudul—Pass. f. of kud-. Uyg. viii ff. Bud. (the king looked with anger at the deer) közcine karkaça kan kudulup 'his eyes and eyeballs suffused with blood' U IV 38, 127-8: Çağ. xv ff. and Kip. xiv see koyul-

D kutul—See kurtul-

katiyan/katıtan—Preliminary note. The only early V. of this form is katiyan—below. Katıtan-the Refl. Den. V. f. I kat., ‘to form layers’ and the like, is first noted in San. 260v. 13 and s.i.s.m. Katıtan—, as an abbreviation of katıtan- is first noted in At. 299 (tarğılık) and Tef. 205 and also occurs in Id. 68 and prob. San. 260v. 13 tabbauml wa šikbâli kardan ‘to be patient and long-suffering’.

D kattan—Hap. leg.?; Refl. Den. V. f. 2 kat. Kip., Yemej, Öğrák xi yıgaça katıtan: ‘the tree bore fruit’ (tamarat); among the other (Turks, including Xak.) this word is used only for the fruit of thorn bushes (al-ıdâh), and for cultivated (al-åhiya) trees the word used is yemišlendî: Kaş. III 196 (katiyanur, katıtanmaq).

E katlıs—See katlıs.

Dis. ĞDM

D katma—Pass. Dev. N./A. fr. I kat.; s.i.s.m. but not in this special sense. See Doerfer III 1375. Xak. xii katma: yuvğa: ‘bread crumpled up (nûgçidan) and cooked in melted butter’ (samm) Kaş. I 433.

Dis. ĞDN

kadin ‘related by marriage’; perhaps originally specifically ‘father-in-law’ and later used more generally. S.i.a.m.i.g. w. some phonetic changes, usually kawin and now seldom used except to qualify some other term of relationship, e.g. kawin ata ‘father-in-law’. L.-w. in Pe., etc., Doerfer III 1611-13. Cf. yurç. Uyg. vii ff. Bud. ðz kadin yêrîqe teggî ‘he reached the country of his own father-in-law’ PP 64, 3; kadinma xan ‘his father-in-law the king’ do. 72, 5 (mistaken by Pelliot for a geog. name Kudma): xiv Chin.-Uyg. Diet., Ligeti 150; R I 226 (anaj): O. Kir. ix ff. Mal. 17, 2 (uyar; dubious): Xak. xi kadin al-šhir ‘relation by marriage’ Kaş. I 403 (prov.); o.o. I 528 (kântmâ,gûn); II 110, 3 (tüpûr); III 245, 7 (same prov.): KB iki kadin erdi küdeğü iki ‘two of them were his fathers-in-law, two his sons-in-law’ 50: xii(?) Tef. kawin ata ‘father-in-law’ 194: xiv Muh. al-hâmî ‘father-in-law’ kawin ata; al-hâmâ ‘mother-in-law’ kawin ata: Mel. 49, 13; Rif. 144: Çağ. xv ff. kawin (samm) ‘wife’s brother’; kawin ata ‘wife’s father’; kawin ana ‘wife’s mother’; also spelt kawin San. 281v. 11; kawin the same as kawin do. 17; a.o. do. 345r.

2 (yurç): Kip. x (after Xak.) and in Kip. with -z-, i.e. kawin Kaş. I 403: Yâgma; Tuxsî; Kip., Yaba:ku, Tatar, Kay, Ğumul, Öğuz xî the Turks call al-šhir kadin, but these call this it kawin Kaş. I 32, 11: Kom. xiv ‘father-in-law’ kawin Câ:; Gr.: Kip. xiii al-hâmî kawin ata; al-hâmâ kawin ana; avâddâ-l-ahmâ kawin karanma:slat: Hor. 18, 12 (all misvocalized kawin): xiv ditto kawin ata ... kawin ana; hamnem kawin ana:sa: (sic) Bud. 9, 7: xv hâmâ (kûyem and) kawin ana Tuh. 12h. 4.

kadin ‘birch tree, Betula’, and in the early period ‘a vessel made of birch bark’. S.i.a.m.l.g. usually as kawin, SW Tkm. xawin; except in Osrn. kawin now means ‘beech tree’ and, with qualifying Adj. ‘hornbeam, alder’, etc. Uyg. viii ff. Civ. (take various ingredients and) bir ulûg kadin yûgûrtka bulûg ‘stir them into a large birch-bark vessel of yogurt’ II 160; o.o. do. 192-3: xiv Chin.-Uyg. Diet. ‘birch bark vessel’ kadin R II 322; Ligeti 159: Xak. xi kadin al-xalane ‘birch tree’ (?; a Pe. l.-w. not translated precisely in the ordinary dicts. of either language); and in the prov. kadin kâstâ: söğût sörtine: ‘the birch tree for its bark, the willow for its sap’ Kaş. III 369; same prov. I 356, 20; III 134, 13; 151, 7: Yâgma; Tuxsî; Kip., Yaba:ku, Tatar, Kay, Ğumul, Öğuz xî the Turks call al-xalane kadin but these call it kawin Kaş. I 32, 8: (Kom. xiv ‘pine tree’ iy kawin Câ:; Gr.: 191): Kip. xiii al-xalane kawin 14, 7.

F xatun ‘lady’ and the like. Although attempts have been made to connect this word etymologically with xağan/xan there is no reasonable doubt that it is taken fr. Sogdian xwatîn (xwatîn); in Sogdian xwatî means ‘lord, ruler’ and xatîn ‘the wife of the lord, ruler’, which is precisely the meaning of xatun in the early period. This should normally be transcribed xatun, although in Kaş. the spelling is kastun in Turkish and xatun in Arabic. Survives in NE Tuv. kaday; SE Tûrti xatun/xotum; NC, NW katin; SC Uzb. xotin; SW Az. gadin, Osrn. kadin meaning only ‘married woman, wife’, with a slightly honorific flavour. Türkî vii ögûm İbllîge: xatunî ‘my mother Queen: Elbîge.’ I E 11, 11 E 10; o.o. I E 25, 11 E 21; I 31; I N 9; xatun yok bolmuş ertî: ‘the queen has died’ T 31: vii ff. avunçu: xatun bolzum ‘may the concubine become a queen’ Irk. 38: Uyg. vii xatunun anta: altum ‘I captured his queen there’ Şu. N 10; a.o. do. IV 8; vii ff. Bud. (a girl) Şâçî xatun têg ‘like Queen Şâçî’ U II 22, 1; Küsilbardat xatun ‘Queen Kuşîsadat’ U III 27, 15; (my father, my mother) xatunlarım ‘my consorts’ TT VII 31, 13 Çak. XI xatun ‘the word for any woman who is descended from (min barnd) Afrişâbiyî’; prov. xan 139: bolsa: kâlter: ‘if the xatun has a task to perform, the xatûn’s task is postponed’ Kaş. I 410;
and contradicted what he said’ Kaş. III 302 (katna:r, katna:ma:k; see above).

D katna:- Ḥap. leg.; Caus. f. of katna:- but with no obvious Caus. meaning. Xak. xi ol anuŋ sözin katnattu: reddada kalămahu morra ba’d uxrî ‘he violently contradicted his statements time and again’ Kaş. II 349 (no Aor. or Infin.).

Tris. GDN

D ka’dna:gün Ḥap. leg.; Collective f. of ka’din. Xak. xi al-âlima wa’l-âshår ‘a woman’s and a man’s relations by marriage’ are called ka’din ka’dna:gün as a Hend. (al-ibâ)’ Kaş. I 528.

Tris. V. GDN-


Dis. ĞDR

ka’dir ‘grim, brutal, oppressive, dangerous’, and the like. The close phonetic and semantic resemblance to Ar. qâdir to which Kaş. calls attention has caused some confusion and it is consistently spelt kadîr in the MS. of Kaş. but correctly as ka’dir in KB. Survives as kazîr in several NE languages R II 379; Khak. xazîr; Tuv. ka’dir. See ka’dir Preliminary note. The phr. ka’dir ki:s in Xak. suggests a connection with I Kad- but that V. is Intrans. and hardly can be the base of this word. See Doerfer III 1384. Türkî viii Ka’dîrka:n yîn (‘mountain forest’), which is tentatively identified with the Khingan mountains, I È 2; do. 21, II E 17; do. 39 may contain this word (see Xak.), or ka’dirgân, q.v.: viii ff. Yen. ka’dir ya:gdanda: ‘among the brutal enemy’ Mal. 27, 6: Uyğ. viii ff. Man.-A (the five gods can be recognized by five characteristics . . . ) ikîntı ka’darana ‘secondly by ruthlessness’ (like the god Wadijwînta) M I 24, 11 (cf. yumu:sk): Bud. ka’dir ya:vdalari:q ‘brutal, evil men’ U II 58, 1 (iii); a.o. do. 59, 4 (ii); ka’dir sarsı:q övkelîq ‘brutal, rough, and bad-tempered’ TT V I 66 (and VII O.9); a.o. U II 35, 21-2 (azîqlıq): Civ. TT I 14-15 (katîq): O. Kir. ix ff. ka’dir ya:gdanda: Mal. 19, 1; Xak. xi ka’dir (so read, see above) nı:q ‘a difficult (sa’b) thing’; hence one says ka’dir ye:r ‘a difficult place’, that is one in the mountains where there is much snow and ice: ka’dir ki:s al-zamahar ‘severe cold’: ka’dir ‘an oppressive, brutal (al-ebbâbu’l-sa’b) king’; hence al-sa:qânîri:ya have the title ka’dir sa:sn; this word agrees with the Ar. because oppressive- this word comes from ‘kâpir’ (al-qadr), and an oppressor is one who can do (yaqdir) what he likes Kaş. I 364: tumluq ka’dir kışlaka: ‘in the severe cold of winter’ II 54, 3; KB (do not be slothful, watch) ay kılık ka’dir ‘oh man of
strict character’ 447; (bright summer turns to) ka’dır kışka 1052.

ka’dır ‘mule’. A l.-w. in Mong. as ka’dır. Survives in SW Az., Tkm. qatır; Osm. ka’tır, but in all other language groups, except NE, where the word is unknown, the forms ka’dır/ka’shir and the like are reborrowings fr. Mong., see Schcherbak, p. 95. It would prob. be fanciful to see an etymological connection between this word and 1 ka’t- arising fr. the mule’s mixed ancestry. L.-w. in Pe., etc., Doerfer III 1459. Xak. xi ka’dır al-’bاغ ‘mule’ Ka’s. I 364; a.o. III 302 (kišen-): KB (many horses in the fields) akurda ka’dır ‘mules in the stable’s’ 5370: xiv Muh. al-’bاغ ka’tır Mel. 70, 7; Rif. 181: Xwar. xi(?) ‘Og. 273 (ud): Kom. xiv ‘mule’ ka’tır CCl; Gr.: Kip. xi al-’bاغ ka’tır Hou. 12; xo: xiv ka’dır al-’bاغ, also with -t: Id. 68: ka’tır ditto 73: bağal ka’tırlar Bul. 16, 8: xv baglı ka’tır Kav. 39, 61; 20; Tuh. 7b. 8 a.o.o.: Osm. xiv TTS I 7 (ağıt).

kotur various kinds of cutaneous disease, human and animal, ‘scrofula, scurf, scab, the itch, mange’, etc. S.i.a.m.l.g.; cf. uduz L.-w. in Pe., etc., Doerfer III 1540. Uyğ. viii ff. Civ. kotur eml ‘a remedy for the itch’ ID I 169 (ay-), 174; a.o. II 22, 27; (Xak.) xiv Muh. al-carab ‘the itch’, etc. kotur Mel. 65, 3; Rif. 164: Çağ. vii ff. kotur xasta wa daf’u kalb ‘a sick, weak (dog)’ Vel. 335 (quotn.); kotur (spelt) ‘an animal whose hair has fallen out’ (rixta bâşad), in Ar. carab, in Pe. gar (quotn.); also used for garı ‘mange’ (quotn.) Sam. 2831: 25: Xwar. xiv kotur ‘scrofulous’ and the like Qutb 141: Kom. xiv ‘scurf’ kotur CCG; Gr.: Kip. xv kotur is included in a long list of words translating kalb ‘dog’ Tuh. 30b. 11.

D kadı (ka’dı:ak) Conc. N. in -k fr. kadıra-. Den. V. fr. ka’dır, see kadır-; lit. ‘something hard, rough’, and the like. Survives as kayır ‘whetstone’ in NC Kir., Kz.: SC Uzb. (kayırak) and several NW languages (cf. billeğ:). In NC Kir. it also means ‘hard, unirrigated land’, and in SW Osm. ‘shifting sandy soil’, which seems a further development of this concept, but in Osm. it now more often means ‘slippery ground’, perhaps owing to some confusion with 2 ka’dır-.

The translation in Ka’s. is perhaps influenced by a supposed etymological connection with 1 kad., L.-w. in Pe. and Mong., Doerfer III 1599. Xak. xi ka’dır (MS, kadırak) ma’düf’ül-cibâl wa mahunihi:a ‘folds and contortions in the mountains’; hence one says kat kadırak (kadırak) ditto Ka’s. I 471; a.o. I 320 (1 kad): Çağ. viii ff. kayırak sang-i fasdn ‘whetstone’, also called bilee Sun. 281 v. 3.

(D) ku’dırak ‘the tail of an animal’; morphologically Pass. Dev. N. fr. *ku’dır-, cf. ku’dırak, ku’dırqun; the origin of Mong. kudırqa ‘crupper’ (Haemisch 70, Kom. 919). S.i.a.m.l.g., usually as ku’dırak. Türkül viii ff. tiğ at ku’dırkun ‘the roan horse’s tail’ IrkB 50; a.o.(?) in a corrupt prob. in do. 16: Uyğ. viii ff. Bud. (in a list of constellations) irbiş ku’dırak ‘the panther’s tail’ TT VI 93; Xak. xi ku’dırak (MS, in the main entry ku’dırak, elsewhere usually ku’dırak) a generic term for ‘the tails’ (a’dâb) of all kinds of animals; one says koy ku’dırak: ‘a sheep’s fat tail’ (a’lya); at ku’dırak: ‘horse’s tail’ (dânh) (verse); kuş ku’dırak: ‘bird’s tail’ (prov.): ku’dırak used metaph. (yuknî bihi) for ‘anus’ (al-faqha), so one says ku’dırak: ötgen (unvocalized) kîş: işnâ niblecî- (first two letters undotted, Atalay’s emendation) faqha ‘a man who is constantly breaking wind’ Ka’s. I 472; o.o. I 513 (sabit-); III 164 (swyik); 256 (sabu:), etc.: KB balık ku’dırak (of the (constellation) Pisces) 66: xiii(?) Tef. ku’drâk ‘tail’ 216: xiv Muh. al-alva ku’drůyg yağı: Mel. 66, 5; Rif. 165 (ku’drûk); al-dânî ku’drûk 69, 14 (one MS. only): Çağ. vii ff. ku’drûk/ ku’drâk (tamb), in Ar. danb; also the name of the star ‘Canopus’ Sun. 292v. 14: Xwar. xiv ku’drâk ‘tail’ Qutb 142; Nac. 53, 2: Kom. xiv ‘tail’ ku’drûyg CCI; Gr.: Kip. xii ala ku’drûy yağı: Hou. 15, 18; xiv ku’drûk al-dânî Id. 77; al-alva ku’drûk, also al-dânî Bul. 7, 15; xv dullu-l’alva ku’drûy yağı: Kav. 63, 1; alya ku’drûk Tuh. 4b. 3.

Dis. V. İDR-

VUD katar- pcc. to Kâş. and described as the Turkish (i.e. Xak.) equivalent of katar-, q.v.; prima facie a casis of *ka’dur- Caus. f. of 2 *ka’d- or 2 ka’dit-, but the second -a- is a difficulty, perhaps a scribal error for -u- caused by a false analogy w. katar-; see katar- and katrun-. Xak. xi o1 anî katard: raddâ-‘xayl wa sarafahâ ‘an wahîhî ‘he turned the horse back and prevented it from going in the direction in which it was going”; similarly one says (ob) yağı: katard: ‘he turned the enemy (etc.) back’ Ka’s. II 74 (verse; katarur, katarmał); a.o. III 193 (katar-); katarâgan I 517, 16 (see katar-).

D kadı- ‘to twist back, turn back (Trans)’, and the like; presumably Caus. f. of 2 *ka’d-; S.i.a.m.l.g. as kayîr- and the like, except SW where kayır- is a Sec. f. of kadıgur-. Xak. xi ol anî boycott katârdü: ‘he twisted (lawwâd) his (neck)’ (etc.); and one says ol anî söniz katârdü: ‘he contradicted (or refuted, radda) his statement’ Ka’s. II 76 (ka’dîrâr, ka’dîrma:); a.o. I 370, 22; 508, 2; II 74, 13; 164, 14 and I 144, 9, where the text is in some disorder: KB söniz ka’dra kördüm ‘I tried to contradict (or refute) his statement’ 6244: xiii(?) Tef. kadıgur/kayır Ger. used as an Adv. (to turn, send, come) ‘back, backwards’ 102v-4: Xwar. xiv kayır Adv. (of movement) ‘backwards’; (of time) ‘again, afresh’ 128: Kom. xiv ‘to take back’ kayır/kayır/kayrîr al- CCI; Gr.

D katar- Caus. f. of 2 kat- ‘to harden’, lit. or metaph. S.i.a.m.l.g., not NE or SW. Xak. xi ol yumuşak néngi: katurdu: ‘he hardened (galla) the soft thing’; as soft iron is annealed (yudakkar); and one says ta’s yér anu: katurdu: ‘foreign countries (i.e. travel abroad)
hardened him', that is made him experienced (mucras muhabhak) Kaş. II 74 (katurur, kuturmak); (katurgan in I 516 is an error for katgurgan).

D kattur- Hap. leg.; Caus. f. of 1 kat-; cf. kartur-. Xak. xi ol yrp katturdi: 'he ordered that the thread should be twisted (bi-falt'li-xayt) into the needle'; and one says ol talka:nka: ya:y katturdi: 'he had the parched grain mixed (adada) with oil'; also used of any two things when they are mixed (xutili) Kaş. II 189 (katturur, kuturmak).

D kutur- See kurtgar-.

VU kodur- (MS. kodur-, but between ka-dur and ke'dur-?) Hap. leg.; morphologically obscure. Xak. xi ol bu: rsk: kodurdi: 'he took great trouble (cadda) over this affair and made strenuous efforts over it' (baba:na fihi) Kaş. II 76 (kodurur, kodurnak); the word may also occur in I 144, 7 but is not translated there.

*karur- See ku'dur, etc.

VUD 1 kutur- 'to pour out, empty', and the like; prima facie a crisis of *kudur- Caus. f. of kudr-; it is, however, odd that it survives as kudur-; with the same meaning in NW Kk., Anat. poured of its contents' 'he emptied (farraga) the vessel of its contents' II 164, 16; Kuturmix ka:b 'an empty (masfrag) vessel' II 170, 6: KB sevinçin topuk tut sakınçin kutur 'keep his joy full and pour away his anxiety' 117; a.o. 1455: Kom. xiv 'to pour out, empty' xotar- CCG; Gr.: Kip. xiii garafa 'to dish up' (VU) xotur- Hou. 34, 5; xiv afraga (VU) xotar- (the vocalization is chaotic and partly lacking, but this seems the likeliest) Bul. 292: xv garafa'li-t'um (VU) xotar- Kav. 74, 17; Tuh. 27a. 1: Osm. xiv to xvi (VU) xotur- (1) 'to empty'; (2) 'to dish up'; in several texts TTS I 487; III 479; IV 543.

(D) 2 kutur- 'to be excessive, exceed reasonable limits' in various applications. Morphologically obscure but cognate to kudurz, S.i.a.m.l.g. usually 'to rave, be mad', and the like. Cf. Doerfler III 1439. Uyğ. vii ff. Man. ovke nizvan lüz xoturman 'suffering from the passion of anger to excess' TT III 29-30: Xak. oğlan kuturdi: 'the boy was light-hearted and persisted in his wantonness' (irtaha ... wa laca fi mucünimi); and one says tarz xoturdi: 'the crop, vegetation, etc. thrived' (zakd), originally (it meant that) something 'exceeded its due measure' (cawaza 'an miqdårhi) Kaş. II 74 (Aor. omitted, kuturmak); Xoturma: là to'du tavrak 'do not behave outrageously' I 508, 3: XIV Muh. (? ) batran 'pert, overbearing', and the like Kuturmıs Rf. 149 (only): Çağ. xv ff. kutur- (spelt, 'with -u-') divwina şudan 'to be mad'

Sañ. 282r. 27 (quoton.); kudur- ('with -u-') same as kutur- 284r. 3 (quoton.): Kom. xiv 'to be overbearing' kutur- CCG; Gr.: Kip. xiii al-kalab 'hydrophobia, rabies' kuturmak Hou. 33, 4.

D ka'dirt- Hap. leg.; Caus. f. of ka'dir-; Xak. xii ol anğ boyın ka'dirî: 'aita 'umugahu 'he had his neck twisted' Kaş. III 431 (ka'dirur, ka'dirmakt).

D kattar- (?kattar-) Hap. leg.; vocalized as below; Caus. f. of ka'tar- which was perhaps really kattar-. Xak. xii ol atîq ka'tarit: 'he ordered that the horse should be turned back' (bi-radd) Kaş. III 430 (ka'tturur, ka'tturma: etc.).

D ka'dril- Pass. f. of ka'dir-; 'to twist' (Intrans.); to be twisted (Pass.)'. S.i.a.m.l.g. usually as ka'yr-1-1 kayrıl-, Xak. xii anğ boyını: (mis-spelt bo'yümı) ka'drül: 'his neck twisted' (illetai), also used when it is twisted by someone else (alwahë gayruh); Intrans. and Pass. (yata adda wa l yata adda) Kaş. II 235 (ka'drlur, ka'drimalak); Kip. xv la'aw kayrîl- (and mayr-) Tuh. 32a. 12.

VUD 1 kutur- Hap. leg.; Pass. f. of 1 kutur-. Xak. xii suv olmadun (MS. alma: din) kutruldi: 'the water (or any other liquid) was poured (ufraga) from the jar' Kaş. II 234 (kuturulur, kuturmak).

S 2 kutur- See kerul-.

D kadran- Hap. leg.; Refl. f. of *ka'dar-, which S.i.a.m.l.g. except SW as kayra- kayra- 'to be mad, sharpen' and, less often, 'to gnash the teeth'. See kadırk. Xak. xii ñapar ka'drandi: 'the word was furious (harida) with him and his conduct and dealings with him were harsh' (asura) Kaş. II 249 (ka'dranur, ka'dranmak); these two with -d-; a.o. II 267 (ka'dırlan-).

D katrun- Refl. f. of ka'tar-, lit. 'to turn oneself back'. The form suggests that the basic V. must have been ka'tur- or ka'tur-; n.o.a.b. Uyğ. viii ff. Bud. (when he saw the demons King Caştan) yüreklin katrunup (assumed the form of the chief of the warriors) U IV 8, 15; Í. G. translated 'steeling his heart', implying a Refl. f. of ka'tur-; this may be right, though the word would be Hap. leg., but the narrative implies some sort of change and 'changing one's mind' seems likelier: Xak. xii köller er kadrunü: 'the laughing man stopped himself' (laughing; imtana:); its origin is changing one's mind about something (al-harran fi'l-arn); hence one says ol maşa: yarmak: berür erken kadrunü: 'he was giving me money (etc.) and then changed his mind and refrained' (harina wa'mtana'm minhu) Kaş. II 249 (katrunur, katrunmak).

(E) kuturar- Atalay lists this as a Xak. word, but in fact Kaş. II 199, 21 ff. says that 'to save' might perhaps logically be kuturar- but is in fact kutgar- (kurtgar-) because kutur-,
particular in the Aor. katıran wouldn have had too many ṭs in it.

D kaṭrīs- Recip./Co-op. f. of kaṭir-; both forms Hap. leg. Xak. xi ol menē bīrē: boyyun kaṭrīsē: 'he competed with me in twisting (ji ḫay) necks' (etc.) and one says ol ikkī: sūz kaṭrīsē: 'they two contradicted (or refuted, ṛaddu) one another's statements' Kaṣ. II 218 (verse; no ḽor. or Infin.); olār ikkī: boyyun kaṭrīsē: 'they two competed in twisting necks' (etc.) III 194 (kaṭrīsē, kaṭrīsēmāk).

VUD 1 kutruṣ- Hap. leg.; Co-op. f. of 1 kutur-. Xak. xi ol maṛa: kaḥ kutruṣē: 'he helped me to empty (ji ḫaṛ) the vessel' (etc.) Kaṣ. II 218 (kutruṣē, kutruṣmāk).

D 2 kutruṣ- Hap. leg.; Co-op. f. of 2 kutur-. Xak. xi oḷgaṃ kutruṣē: 'the boys played and enjoyed themselves in a big (a bi ḫa ḫo) house' (etc.) Kaṣ. II 218 (kutruṣē, kutruṣmāk).

Tris. GDR

VUD koḍuru: Ger. of koḍur- used as an Adv. qualifying V.s and less often Adj.s. properly 'energetically, vigorously' and, more vaguely, 'extremely'. Pec. to Uyğ. Uyğ. viii ff. Bud. munça koḍuru inmekläy tu 'lamenting so vigorously' U III 35, 27; a.o. 22, 17; koḍuru tlaŋ 'listen attentively' TT VI 383; Kuān. 176; koḍuru tlaŋnç 'to listen attentively' are extremely marvellous' Swv. 348, 3; o.o. U II 7, 6 etc. (kołula-).

VUD kodurçuk Hap. leg.; Dev. or Den. (?) N. origin obscure; al-kayd is normally an A.N. meaning 'cunning, deceit'; and the like, but must here be a Conc. N. meaning 'doll'. Cf. kabarçak. Xak. xi koḍurçuk 'a doll' (al-kayd), that is models in the shape of people (tamāṭil alā širati-l-nās) which girls make to play with Kaṣ. I 501.

PUD kuḍurçak Hap. leg.; this word appears in a section headed fa'ul al of words containing five consonants of which one is -w- or -y-, e.g. buʃayuk, sarkayuk but is spelt kuḍurçak or kuṭrīsē; the meaning suggests that it is a Dev. N. fr. koḍur-, and the text perhaps originally had kuyurçak. Xak. xi kuḍurçak(?) al-'uṣuṣ 'the tail-bone, coccyx' Kaṣ. III 179.

D kaḍrīgāk Hap. leg.; Dev. N. (notting repeated action) fr. kaṭir-, lit. 'something constantly twisted, or wrinkled'. Xak. xi kaḍrīgāk maʃul'yl-yaʃal'-'amal 'a blister on the hand caused by manual labour' Kaṣ. I 502.

D kuḍurçak Pec. to Kaṣ.; Dev. N. fr. kuḍur-. Xak. xi kuḍurçak aḥad zaylayi'l-ğabā xaʃa(n) 'one of the two skirts of a robe at the back' Kaṣ. I 502; a.o. I 17, 3.

PUD kaḍrīgān perhaps Dev. N. (notting repeated action); since both in the Brahmi texts and Uyğ. script the same letter is used for t and d it is uncertain whether it is derived fr. katir- or kaṭir-, both of which are semantically possible. N.o.a.b. Türkü vii see kaṭir: Uyğ. viii ff. Bud.Sanskrit koṭātākī a kind of tree, Trichosanthes dioeca TT VIII A.39 (spelt kūṭrīgān): xiv Chin.-Uyğ. Dict. huāi 'Sophora japonica, a kind of acacia' (Giles 5,028) R II 327; Legri, p. 159 (transcribed ha-ti-erh-han 'kaṭrīgān or -kan').

Pu katturğan See kakurğan.


D kaṭrīgān Hap. leg.; P.N.A. fr. kaṭir. Xak. xi kaṭrīgā er 'a man who owns mules' (baqā) Kaṣ. I 494.

D kuturma: Hap. leg.; Pass. Dev. N. presumably fr. 2 kutur-; the cap in question may be that worn by high Uyğ. dignitaries with vertical peaks described by v. G. in 'Die Dreizack-Kappe uigurischer Würdenträger', UAJ 36 (1964), p. 331. Xak. xi kuturma: bārēk 'a cap which has two peaks (or flaps, canāhā, lit. 'wings') in front and behind' Kaṣ. I 490.

Tris. V. GDR

D kaḍrāklan- Hap. leg.; partially mis-spelt; Refl. Den. V. fr. kaḍrāk. Xak. xi taq kaḍrāklanu: kaṭra façacūl-cabal wa huṣnuhu 'the mountain had many ravines and rugged places' Kaṣ. II 275 (kaḍrāklanu, kaḍrāklanu).

D kaḍrālān- Refl. Den. V. fr. kaḍrār-; survives in NE Sag., Sīr, Tel. kazārlan- 'to rage, to be angry' R II 380. (Uyğ. vii ff. Bud. this word has been misread for kaṭuğlan- in U II 46, 58, see kit-): Xak. xi er kaḍrālān: 'the man pretended that he had a harsh nature' (asura taḥubuhi); its origin is kaḍrāndu: (mis-spelt kaḍrindu;) and this is more correct (aṣāḥh) Kaṣ. II 267 (kaḍrālanu, kaḍrālanu).

Dis. GDS

D kutsuz Priv. N./A. fr. kut; 'not enjoying heavenly favour, unfortunate, unlucky', and the like. S.i.s.m.l. Uyğ. viii ff. Bud. (they perished in the sea) kutsuz suvları (error for suvları) ẓuṣun 'because of its ill-o mened waters' (they all perished) PP 54, 1; a.o. TT VI 7 (iliğişiz): Xak. xi kutsuz al-mudir fir-ul-imir 'unlucky in one's affairs' Kaṣ. I 457 (prov.): KB 4386 (kutluğ): xii(? ) KB VBP bu kutsuz yavuz tép 'saying "this is unlucky and evil"' 49: xiii(? ) Tef. kutsuz 'unfortunate' 219 (under kut): Kip. xii al-mašān 'unlucky, inauspicious' (opposite to al-mudahir kutlu) kutsuz Hou. 27, 3: xv mašim kutsuz Tuh. 33a. 7: ha'b waḥs (meaning; opposite to ka'ba' h madārak, see kutluğ) kutsuz tobkī do. 30b. 7: Osm. xiv f. kutsuz 'unlucky, ill-o mened', etc.; c.i.a.p. TTS I 503; II 672; III 492; IV 558.
D kadaş- (MS, in error?, kadas-) Hap. leg.; Co-op. f. of kada-. Xak. xi ol masa: toùn kadasdé: 'he helped me to sew the garment with strong stitches' (fi taşraca ... wałhca xiyəta mu'akkada); also used for competing Kaş. II 93 (no Aor., kadasma.k:).

D katış- Co-op. f. of 1 kat; s.ia.m.l.g. except SE(?) with some extended meanings. Xak. xi ol menli birle: talkanka: yaq katışteden: translated 'he helped me to mix (fi cadh) oil with the parched grain'; also used for competing Kaş. II 89 (katisur, katisma:k; the two alternative meanings inadvertently reversed): Çağ. xv ff. San. 266r. (katil-): Xwar. xiv katış- 'to mix, or associate with' (people Dat.) Qutb 136: Köp. xv mustată 'mixed together' (sic) Tuh. 34b. 12.

D kudu- Co-op. f. of ku:; survives with a rather wide range of meanings as kiyis- in some NW languages and SW Osm.; Tkm. giysis-. Xak. xi ol masa: bərk kudu: 'he helped me to sew a bim (bi-xiyati:l-hatār) on the hat'; also for helping to sew anything which has a surround or border (lalu istidāra wa kifā) Kaş. II 93 (kiyisur, kiyisma:k; MS. everywhere kudu-): ol masa: yiğaça kiyisid: 'he helped me to cut the wood on a slant (muharrafat(n)); also used for competing Kaş. III 189 (kiyisur, kiyisma:k); KB(?) 'aziz ol kiyisma:n anđindu bu 'zzu he is gracious and does not deprive him of this grace' verse, prob. spurious, in the Vienna MS. after Hà. Thomsen 197-8; (diy Анаа) (xīr): Xwar. xiv (if you do not walk in their ways and) bir yanq kıyısmadan 'turn aside in another direction' (I will loathe you) Nahc. 318, 13.

D kudu- Recip. f. of kudu- survives, with much the same meaning, only(?) in SW Türe kıyısm-/kudus-. Xak. xi olar bir birke: rəş kudus: 'they left (taraka) the matter to each other and relied (ittakala) on one another' Kaş. II 94 (kudusur, kudusma:k; MS. everywhere kudu-).

Tris. GDŞ


Tris. V. GDŞ-


Dis. GDY

VUF kutay n.ə.x.; Rad. and Thomsen were no doubt right in translating this word, which occurs in two lists of precious objects, as 'silk fabric' of some kind; it is presumably
a Chinese phr.; the second syllable might be tai 'girdle' (Giles 10,554). Türkü viii (their white silver) kırğaç kutayım 'bordered silk fabric(?)' (and musk-scented embroidered brocade) II N 11; a.o. do. 3 (eşgülti).

**DIS. GDZ**

D kağid the bark of a tree, and in the early period specifically 'cinnamon bark'; perhaps Dev. N. fr. 2 *ka'd- in the sense of something which detaches itself or is detached from the tree. Uyğ. viii ff. Man.-A (in a series of similes) yetińšilz bilke içğa kağidı 'the bark of the broad tree of wisdom' M III 31, i (iii): Civ. kağiz 'cinnamon bark' appears, together with pepper, cardamom, and other spices in several prescriptions H I 6, 107; TT VII 22, 5; xiv Chin.-Uyğ. Dict. ıuei hua 'cinnamon flower' (Giles 6,435 5,002) kağid çekcek Ligeti 159; R II 329; Xak. xı kağid lihd'e: tácara 'the bark of a tree' Kaj. I 365.

VUD koduz n.o.a.b.; the precise meaning seems to be 'femme sole', that is a woman who no longer has a husband because he is either divorced or dead, less narrow than tuž 'widow'. Prob. Dev. N. fr. kod- in the sense of something abandoned. Türkü viii T 48 (AĞTS): Uyğ. viii (I treated them and) yilksesn barı̇mın kuzın koduznın kelürüm 'carried off their livestock, moveless, (unmarried) girls and femmes soles' Şt. E 3: Xak. xı koduz al-maratul-tayyib 'a femme sole' Kaj. I 365.

**DIS. GDY**

**Trls. V. GDZ**

D kadızlan- Has leg.; Refl. Dev. V. fr. kadiz; the basic f. survives as kayı̇lza- 'to remove the bark of a tree' in NW Kaj. R II 98. Xak. xı yığac kadhı̇lanı̇: nabata l'l-jacar lihâ 'the tree grew bark' Kaj. II 267 (kadızlanur, kadızlanmak).


**Mon. GG**

kağ koğ/kak kock Has leg.; onomatopoeic. Xak. xı kazz kağ: koğ ettli 'the duck (properly "goose") made a noise (tāba) like this onomatopoeic (al-hikāya) Kaj. III 128 — kaz kak kock ettli: 'the duck (goose) made a noise in this way' (al-naw') III 130.

1 kak/kak the general connotation is 'something dried', often with the implication that it is so dry that it is splitting. S.i.a.m.l.g. L.-w. in Pe., etc., Doerfer III 1397. Xak. xı kak al-falīiq 'a dried segment of something'; hence one says erük kaki: 'dried split plums' (etc.): kak et al-lahmu'l-qadid 'meat cut in strips and dried', also used of anything that is cut in strips and dried (tagadduda): kak al-qādir 'a dry river- or lake-bed' (verse) Kaj. II 282: (after kak kock) and al-falīq is called kak kock (MS. ka:kock) as a jingle (alā tariqī'l-īthā) III 130; kak 'dried split plums' (etc.) III 155: xiv Muh. (?) (under 'horses') al-mashiq 'the loser' (opposite to al-sābiq 'the winner') Kaj. Rif. 171 (only; the same word used metaphor.?): Čag. xv ff. kak 'anything dried' (kurumus); in Xorsan and Samarkand they dry melons like other fruit, and when they need them they moisten them with water and they become like fresh melons Vel. 323 (quotn.): kak (1) xüş't dry' (quotn.); (2) rain-water which collects in open ground (daş) and forms a pool (tālah) and disappears' San. 274: xı: Xak. xı kalk al-galt, that is a hole in the rock in which water collects' Id. 73; al-qadīd kak et (PU süğri:k/kurú: et) Bul. 8, 9: xv qadīd kak Tuh. 29a. 6.

2 kak Hap. leg.; the name of a game bird, prob. of onomatopoeic origin, cf. kağ koğ. Xak. xı KB kak is included, with swan, pelican(?), crane, bustard, and other unidentified birds in a list of birds which can be hunted 5377.

S 3 kask See kağ.
I.II 26, 84 (Ükme): Xak. xi kık 'dung' (al-zibb) with which land is manured (yuqabah)
Kaj. III 129: Çağ. xxv ff. kık pišıklil 'sheep's
dung' San. 297v. 27: Tkm. xiii al-ba'r
'animal dung' kık (miss-pelt kają; Kip. 
mayak) Hau. 15, 5: Osm. xiv ff. kık 'dried
animal dung'; c.i.a.p. TTS I 454; II 623;
III 443; IV 506.

?D kık 'dust' and the like; perhaps Dev. N.
fr. *kık- in the sense of something that settles
on the ground. Survives in some NE languages
as kık 'ashes, scurf' R II 507; xox. Kaj.
'burning ashes'; Sag. 'barley chaff'; Bas. 289;
NW Kqm kok 'dust' R II 507. Cf. to:k, toz.
Uyg. viii ff. Bud. (we too at the end of a long
life) munçulayu kık bolur 'will become dust like
this' Uszp. 97, 17; (Sanskrit) dyanlıg
kık erser meaning uncertain; acc. to v. G.
the parallel Sanskrit text requires some mean-
ing like 'the axle of meditation' TT VIII A. 34:
Xak. xi kık al-qadă fir-l-ayn awı'l-ı̇-şam 'fine
dust in the eye or in food' Kaj. III 128:
Osm. xiv to xvi kık 'hot ash, spark'; in several
texts TTS III 464; IV 530; xvii kık in Rümı,
și̇şara-i altas 'hot ash, spark' San. 288v. 21.

Mon. V. ĞG-

*kağ: See kağut, kağul, kağun, kağur.

kák- 'to strike, tap', esp. 'to knock on (a
door); prob. onomatopoeic by origin.
S.i.a.m.l.g. with some extended meanings.
Xak. xi an: bağda (? so read, not başra): kakkı:
'he tapped him lightly (garaahu . . .
xafıfa(n)) on the head' Kaj. II 293 (kakár;
kağmak): yanşat kılıç başlı: (M. in error
başım): üzde: kakkı yara: 'make your sword
flash over his head, strike, and split it' II 356,
18; o.o. I 73, 9; 102, 4: Çağ. xxv ff. kakk-
'to strike (zadan) one thing against another' San.
274r. 8: Xwar. xiv kakk- 'to knock on (a door)
Quib 131: Kaj. xiii dagaq min qar'il-báb 'to
knock on a door' Kaj.; also saqafa-qahım
'to strike hands on a bargain' Hau. 40, 4;
xiv kakk- gara'a Id. 73: Osm. xiv ff. kak-
(occasionally xiv, xv kakk-) normally 'to knock
on a door'; in some texts looks like a Sec. f. of
kakk- TTS I 404; II 565; III 396; IV 453.

1 kok- properly 'to give out a smell of
burning', hence by extension 'to smell unpleasant
or putrid, to stink'. Survives only (?) in SW
Az. göxu/-goku; Osm. kok-: Kaj.'s alter-
native form ko:k- may be an error. Xak. xi
yağ otta: kolkata: 'the smoke of the (burning)
of oil rose in the air' (irtafa'a); it is like when
a lamp is extinguished and smoke rises from
it; similarly when meat is burnt and its smell
of burning (qutarhu) rises, one says et kokdi:
Kaj. II 293 (kokar, kokmak); et kokdi:
'the smell of burning meat rose' also of the
smoke of a lamp when it is extinguished (2
kok- follows III 183: Xwar. xiv kok- (or
kbbu-?) 'to smell' (Intrans). 'Ali 29, 58: Kip.
xiv kok- fahat rıyı̇yatul-harâq 'there was
a smell of burning' Iđ. 73: xx fahá koku-
(Tkm. koksu-): Tuh. 28a. 10.

?D 2 ko:k- 'to decrease, diminish', and the
like; perhaps Emphatic f. of *kık-: Survives in
the same meaning in NE Sag., Şor kok-;
Kum. ko:k- R II 508-9; Kaj. xxv. Uyg.
viil ff. Civ. (your advantages and honour have
diminished) edîg tavârîg koktî 'your pro-
erty and wealth have decreased' TT I 58-9:
Xak. xi suv ko:kdi: 'the water decreased
(gâda) from what it had been and subsided'
(sakana); and one says sîs ko:kdi: 'the swell-
ing subsided' (sakana) Kaj. III 184 (kôkär,
kôkma:k).

Dis. ĞGA

kikt: Hap. leg.; onomatopoeic; cf. kikr-,
kakla:-: Xak. xi ort: kiki: calaba wa siya'h
'outcry, shouting' Kaj. III 227.

kuğü: 'swan'. S.i.m.m.l.g. as ku, sometimes
only in ak ku 'white swan'; NW Kumy, 
Nog. kuv; SW Az. gu; Osm. kuğü: Tkm.
guv. L.-w. in Per., etc., Doerfer III 1543.
Türkî viii ff. (a man) kuğü: kuğüa: sokus-
mîs 'encountered a swan' İrk B 35; a.o. do.
(ur.): Uyg. viii ff. Civ. TT I 225 (uç-):
Xak. xi kuğü: al-hawâsîl Kaj. III 225 (and
240, 25); there is considerable doubt of the
exact meaning of this word which is also used
to translate kordây, q.v.; Red. 812 translates
it, inter alia, as 'pelican' in Osm., but Brock-
elmann translates it as 'swan' in one place and
'cormorant' in the other: KB (geese, ducks
and) kuğü 72; o.o. 365 (tü); 1101, 577: XIV
Muh. al-ğurnûq 'stork, or crane?' (NB. not
crane, which is turûfi: ku:ku Mel. 73, 5;
Rif. 176 (Rif. also 'white water bird' kuğü):
Xwar. xiv kuvü (mısvalorized kuw) 'swan'
 Quar 137; ditto (correctly vocalized but with
-k- for -v-) 140; ku 'swan' MN 5: Kip. xiv
(in the list of birds) al-marzam 'swan' kuw
Bul. 12, 3; ku: (kuw) ditto (mısvalorized
al-mirzam 'the star Rigel') Iđ. 76: xv tamm
'a kind of goose' (Steingast) ku (in margin in
second hand kuğü/kuğü) Tuh. 8b. 13.

Dis. V. ĞGA-

kakı:- 'to be angry (with someone Abl.), to
abuse'. Survives, with same meaning, only (?)
in SW Osm. See Doerfer III 140o. Uyg.
viil ff. Bud. övkeseler kakıser 'if he is
angry' (Hend.) Sww. 595, 10: Xak. xi ol
andin kaki:di: 'he was angry with him
(gâdiba 'alayhi) and annoyed (dacira) with
what he had done' Kaj. III 269 (kakı:;
in Arğu: kakıyyur; the Arğu: form all the Aor.
ss in this chapter in this way but it is irregular
and incorrect; kakı:ma:k): Xwar. xiv kaki-
'to be angry' Quar 131: Kom. xiv 'to abuse'
kağı/-kaktı- CCI, CCG; Gr.: Tkm. xiv
kağı- gâdiba Iđ. 73; ı̇dâşa, ı̇dâşa 'to be
angry, hurt' kaktı- Bul. 33v.: xiv al-gayş
kağıma:k Kom. 61, 16; gâdiba kâktı- do. 70,
12; ı̇dâşa (Kip. yarım): Tkm. kak- (in
margin in second hand, gâdiba kaktı-) Tuh.
6a. 7: Osm. xiv ff. kakı:- 'to be angry, to
reprimand'; c.i.a.p. TTS I 402; II 563; III
395; IV 452; xvii kaktı- in Rümî, xismak
şudan 'to be enraged' San. 274v. 10.
**Dis. ĞČC**

kakaç 'dirt' and the like; perhaps a Dim. f. of I kak in the sense of a dried incrustation of dirt, but more likely to be a quasi-onomatopoeic, esp. considering the alternative pronunciation. Xak. xi kakaç al-waxx wa'l-daran 'dirt, filth'; hence one says tom kakaç boldî: 'the garment has become filthy' (wasawa) Kaş. I 358; kakaç al-daran; hence one says tom kaçaç boldî: darana'l-tash, the -Ç- was altered from -k-, the original form was kaçaç (sic) II 285: Kip. xv atlas 'worn out, shabby, dirty' kakaç Tuh. 4b. 12.

**Dis. ĞĞD**

D kağut Dev. N. fr. *kağ-; survives only (?) in SW Osm. kavut 'roasted wheat ground to flour; a gruel made out of such flour'. See Doerfer III 1413. Xak. xi kağut 'a kind of food made of millet' (al-dinx); the millet is boiled, dried, and crushed, and the flour from it is mixed with melted butter and sugar; it is a food for parturient women (al-nafās, sic) Kaş. I 406: kawut dialect form (luğâ) of kağut (sic) for the food of parturient mothers (al-nifâs); millet flour (sawiq) is mixed with melted butter and sugar and eaten III 163: xiv Muh. al-sawiq kawut Mel. 66, 1 (Rif. 165 talkam): Kip. xiv kawut: ma'rîf wa huta qibcâqî 'a well-known Kip. word' İd. 73; al-qawut qibcâqiya Bul. 8, 16: xvi sawiq (karuk, below the line) kawut Tuh. 10a. 6: Osm. xiv ff. kavut 'flour made from parched grain'; c.i.a.p., esp. in dict. TTS I 435; II 603; III 425; IV 485: xvii kawut (spelt) in Rûmi, 'wheat and pulses made into flour and eaten', in Ar. sawiq San. 279r. 24.

**Dis. V. ĞĞD**

D kakît- Caus. f. of kakît-; n.o.a.b. Xak. xi ol ani: kakîtî: qâçdabah wa adçarahl hattâ a'arda 'anhu 'he angered and annoyed him so that he avoided him' Kaş. II 308 (kaktîr, kaktîrmak): Xwar. xiv kakît- 'to annoy' Qutb 131. D kokît- Caus. f. of I kokî-; survives with a wider range of meanings in SW Osm. kokût-. Xak. xi ol apar sölçünlü kokîtî: 'he overcooked (qattara) the roast meat until smoke rose from it'; also used when one extinguishes a lamp and makes a disagreeable smell rise from it Kaş. II 309 (kaktîr, kaktîrmak); the apar is not translated, and seems to be superfluous; (in a grammatical section) ol bilikînî kokîtî: 'he extinguished the lamp (lit. 'wick') and made it smell'; the base (al-âşîl) is kokîdr: and it is made Causative (yu'mar) as kokît- the -ô- is eliminated (saqatât) from it II 323, 13.

D kaktûr- Caus. f. of kakît-; s.i.m.m.l.g. Xak. xi ol ani: basdâ (? sic, not basrâ): kaktûrdî: 'he urged and incited him to strike (alâl-l-qafî) him on the head' Kaş. II 101 (kaktûrur, kaktûrmak): Çağ. xv ff. kaktûr- Caus. f.; kûbânîdân 'to order to strike or beat' San. 274r. 27 (quotation).
junior members of the royal family installed as (Hend.)’

when they became independent in

the rulers of subject Turkish tribes,

xa:n)

used of the

the Emperor of China,

kaganlka’an

mained one of the imperial titles until the dissolution of the Ottoman Empire.

drew to

in the languages from which they passed to

would have been represented by the same letter

events at the end of the

In

Major IX, Part

about A.D.

title of the

in an immediately recognizable

history is discussed by

independent ruler of a tribe or people’. Its earlier

by the

F

swans fill the sky and) kakrlayu kaynar

eyokaru

synonymous. Xak. xr

72:

languages, R

q.v.

fr.

in hollows’ (i.e. and then dried up)

kakt:la:;

the meat dried’ (taqaddada); and one says

kaklan1na:k).

his horse stale’
dung’;

silsi

kakt:la:-

kakt:la:;

takaddada); and one says

xriqdn

Gag.

in the latter form. It was

perhaps also a

Turkish word with two long vowels, and it is

one

sayq

klkl:,

D kaklan- Refl. f. (sometimes used as Pass.)
of kakla-; s.i.a.m.l. Xak. x1 et kaklandi:

the meat dried’ (taqaddada); and one says

suv kaklandi: istanga‘el-mâ’ wa sâra ġudrân

fil’aqlat ‘the water collected and formed pools

in hollows’ (i.e. and then dried up) Kaš. II

232 (kaklanur, kaklanmak).

Tris. V. ĞĞ-

D kakla:- ‘to cackle’ and the like; Den. V. fr. *kakri; an onomatopoetic cognate to kiki,

c.q.v. Perhaps survives in SC Uzb. kakilla-

and kakilda- in several NC, NW, and SW languages, R II 61, which are more or less

synonymous. Xak. x1 KB (geese, ducks, and

swans fill the sky and) kaklayu kaynar

yokaru kođi ‘swirl up and down cackling’

72: xiv Muh. na’aba-l-gurâb ‘of a crow, to
croak’ kakla:- Mel. 31, 15; Rif. 116.

Dis. ĞĞN

F xağan a title of great antiquity taken over by

the Türki in the specific sense of ‘an inde-
pendent ruler of a tribe or people’. Its earlier

discussion is covered by Pulleyblank in Asia

Major IX, Part 2, pp. 260 ff. It is first noted in

an immediately recognizable form as a royal
title of the Juan-juan and T’u-yü-hun round

about A.D. 400, but Pulleyblank believes that

a Hsiung-nu royal title hu-yü (Ancient Chinese

ywaq-ywody) mentioned in connection with

events at the end of the 1st century B.C. is

an earlier Chinese transcription of the same word.

In Türkü and Uyg. texts it is habitually

transcribed as xağan, but as both x- and k-

would have been represented by the same letter

in these texts it was almost certainly xağan.

The relationship between it and xan, which

is practically syn. w. it, is obscure; the two

cannot morphologically be connected in

Turkish but may have been alternative forms

in the languages from which they passed to

Turkish. It became an early 1.-w. in Mong.

as kağan/ka’an (Haenisch 54–6) and re-entered

 Çağ. in the latter form. It was Arabicized as

xağan at an early date and in that form re-

maine

ed one of the imperial titles until the

dissolution of the Ottoman Empire. Türkü

viii xağan is very common; it is normally

used of the Türkü ruler himself, but also of

the Emperor of China, tavğaq xağan I N 12,

the King of Tibet Tûpût xağan I N 12, and

junior members of the royal family installed as

the rulers of subject Turkish tribes, Tûrğes

xağan, Kırkız xağan I N 13: Uyg. xiii

xağan was the title assumed by Uyg. rulers

when they became independent in A.D. 742 Sw.

FN 1, etc.: xvi ff. Bud. adınıq iduq xağan

xan sıslish ‘the army of our elect, sacred ruler

(Hend.)’ TT VII 40, 123-4: xiv Chin. –Uyg.

Dict. huang ti ‘Emperor’ (Giles 5,106 10,042)

xağan Ligeti 160; R II 71: Xak. x1 (under

xan) it is the title given to the descendants of

Afrâsiyâb, wâhwa-l-xağan, it is used both in

the short and the long form Kaš. III 157: KB

xaşan is the title given to the poet’s patron

85–6, 102–4, 115: xiv Muh. al-malik ‘king’

xaşan Mel. 50, 4; Rif. 145 (in margin xan):

İç., xv ff. ka’an (also a Pe. word) xağan tea

xan Vel. 313 (quotens.); ka’an jâh-i sâhan ‘king of

kings’; in this connection the Mongols call

their own supreme Emperor (pâdîtûk) to

whom other pâdîtûks are subject ka’an San.

263v. 8; xaşan alternative form (mûrâtîf) of

kašan that is ‘king of kings’ (quotens.); and they

call Emperors in general and the Emperor of

China in particular xaşan 222r. 23 (followed

by a list of other royal titles).

?D kağun ‘molen’. S.i.a.m.l.g. except NE

with great phonetic variations, but usually as

kavun/kawun; morphologically could be a

Dev. N. fr. *kağ- but except for xatun,

which is a 1.-w., this seems to be the only

Turkish word with two long vowels, and it is

perhaps also a 1.-w. Uyg. xviii ff. Bud. (vege-

tables, fruit) kağun TT VIII K.4: xiv

Chin.–Uyg. Dict. ‘water melon’ kağun Ligeti

160; R II 77: Xak. x1 kağun al-batîfîx

‘molen’ Kaš. I 410; about a dozen o.o. with

same spelling and translation: KB neçe

körkülü erse kağun taş yüzli ‘however

beautiful the outside of a melon is’ (if it has

no taste throw it away) 5110: xiv Muh.(3)

badru’l-batîfîx ‘melon seed’ ka:wun urûg Rif.

181 (only): Tkrn. xiii al-batîfîx ka:wun Hou.

8, 11: xiv kawun al-batîfîx-l-asfâr ‘a yellow

melon’ Id. 76; xvi ditto ka:wun Kav. 63, 15,

‘a yellow, or other, melon’ kowun (between

the lines ‘and kawun’) Tuh. 6b. 12.

VU:D kokun Hap. leg.; perhaps an Intrans.

Dev. N. fr. 1 kok-, but the semantic

connection is tenuous. Xak. x1 kokun al-jarara

’spark’ Kaš. I 104.

Dis. V. ĞĞN-

D kakin- Refl. f. of kak-; ‘to strike oneself’.

Survives as kağin- ‘to beat one’s breast, clap

one’s hands’, and the like in some NE, NC,

NW languages R II 73. Uyg. xviii ff. Bud. tsuyu

irinçlü ağır ayıq kîlîncîrîn ökûnuq kâni-

pîlînîp ukûnuq ‘repenting his sins and

misdeeds, beating his breast and knowing and

understanding (his own faults)” Swu. 139, 23 ff.;

a.o. do. 140, 11.

Tris. ĞĞN

DF xağanliq P.N./A. fr. xağan. N.o.a.b.

Türki viii xağanliq bodûn ertim ‘we were

a people ruled by (our own) xağan’ I E 9, II

9; 0.o. I E 15, II E 13; I E 18; II E 24.

D kağunluq Hap. leg.?; P.N./A. fr. kağun;

Xak. x1 kağunluq er ‘a man who owns melons’

I 499.

D kağunluq A.N. (Conc. N.) fr. kağun;

‘a melon patch’. S.i.a.m.l. Xak. x1 kağunluq

al-mabîta ‘a melon patch’ Kaš. I 504; a.o.

I 505, 18.
D kağur-Caus. f. of *kağ-; 'to parch' (grain and the like); later, more generally, 'to bake, roast' (kowurun-; in margin in MS.; presumably Caus. f. of *kawru- Caus. f. of kak- lit. 'to cause to hit or tap.' Xak. xi ol kakrıţgu: (MS. kakırţgu:) kakrıt't: 'he beat on a watchman's drum (şawwata tabi'll-nafir) to keep the sparrows etc. away from the sown seed' Kaş II 334 (kakrütr, kakrıtmak).

D kağır- Caus. f. of *kägü-; 'to shout' (to someone Dat.) 'to shout' (qalz) 'to be roast'. Xak. II 81 (kağurur, kağurmak); the two Pers. are vocalized, 7 by a later hand, kağ-(kow-): Çağ, xv ff. kağur- (spelt) biryân kardan 'to roast' San. 278v. 13 (quotn.). Kip. xii qală min taqliyati'il-lahm 'to roast (meat)' kağur-: IIV 43, 7: XIV kağur- qală Id. 69 (misplaced), 76; qală kağur- - Bul. 72v.: xv qală kağur- (sic) Tuh. 30a. 8.

D kıkir- Intrans. Den. V. fr. kıkı:-; 'to shout'. Sporadic occurrences of kıkir- are similar Den. V. frs. *kık-; cf. kıkıla:-; Survives as kıkır- in several NE languages and NC Kzx. R II 603; Kir. kıkıyr-. Uyg. viii ff. Bud. katık izzazione kıkır 'shouting in a loud voice' U IV 36, 89; 38, 138; o.o. TT X 34, 363-4: Xak. xi er kıkırdı: 'the man shouted (qaba) calling people at the top of his voice' Kaş II 83 (kıkırdı: kıkırdı:); o.o. I 142, 14; 441, 8: KB kıkırdıma (so Fergiana MS., other kıkırdıma) 'do not shout (at meals)' 4112: XIII (?): Tef. kıkıır- 'to shout' (to someone Dat.) 207: XIV Muh. tana'naha 'to cough, clear the throat' kıkıır-: Mel. 24, 13; Rif. za'aqa 'to shout' (çağır- and) VU kiğer- 26, 15: 110 (kiğer- in margin only): Xwar. xiv kıkırt- (kıkırt-): 'to shout' Qurä 140: Kom. xiv 'to clear one's throat' kakır- CC: G.: Kip. xiv nādā hālā wa 'āmīrān (to shout loudly, giving orders) (çağır- and) kiğer-: Bul. 85r.; Tkm. kiğer- nādā Id. 73: xv tanaxxama 'to clear one's throat' kakır- Tuh. 9a. 12: Osm. xiv kiğer- 'to shout, call out (to someone)'; c.i.n.p. TTS 455; II 623; III 443; IV 507: xiv kiğer- 'to clear one's throat'; in two texts I 402; IV 452: xvii kakır- (spelt) in Rümi, farıyd hardan 'to shout' Sun. 274v. 10.

VUD kakır- Hap. leg.; occurs in a section headed fa'landi muşaddadatu'l-dal fi harakāthi 'of the form CVCCVC- with the last C a -t-, with various vocalizations'. The section contains about 100 V.s; vowels of all kinds occur in the first syllable; in the second syllable the vowel is usually (correctly) -a-/e-, but -i/-i also occurs, this word has -a- in the MS., but morphologically -o- seems to be required; presumably Caus. f. in -t- of *kakur- Caus. f. of kak- lit. 'to cause to hit or tap'. Xak. xi ol kakırţgu: (MS. kakırţgu:) kakrttu: 'he beat on a watchman's drum (şawwata tabi'll-nafir) to keep the sparrows etc. away from the sown seed' Kaş II 334 (kakrütr, kakrötmak).
and the hand) wood) there is no semantic from a *koğuş- see kokrut-. Xak. xi suvlara kamug kokrus-: 'the waters ebbcd' (or flowed away, cazarat (MS. in error cazarat)); also used of any liquid when it becomes less (qalla), and of swellings when they subside (sakanat) Kaş. II 220 (kokrusur, kokrusmak).

Tris. ĞGR

D kakrli:u: Hag. leg.; Dev. N. (N.I.) fr. kakrli-, q.v.; 'a watchman's drum'. Xak. xi Kaş. II 234 (kakrli-).

PUD kağurğan: Hag. leg.; MS. kəkərğan, lies between taşurğan and kavurğan; the obvious emendation is kağurğan, but kəturğan is a possible alternative; Dev. N. (Conc. N.) fr. kağur-. Xak. xi kağurğan 'bread which is kneaded (yu'can) with melted butter and baked (yuğaban) in an oven' Kaş. I 518.

D kağurmaç: Dev. N. (Conc. N.) (designating foodstuffs) fr. kağur-; survives in SW Osm. kavurmaç, same meaning; the parallel Dev. N. in -ma (Pass.), same meaning, also survives in Osm. Xak. xi kağurmaç (miss-vocalized koğ-) 'parched (al-maqiyya) wheat'; kavurmaç with -v- alternative form (bagai) Kaş. I 493: (Kip. xIII (under 'foodstuffs') al-taqiyya 'roast meat' kawurma: Hou. 15, 18: xiv kawurğan: (sic, ?error) 'parched (al-maqiyya) grain'; and 'roast meat' (al-maqiyya mînâla'l-lahm) is called kawurma: Íd. 76).

E kuğursak See kuruğsak.

Dis. V. ĞĞŞ-

I) kakışi: Simultaneous Den. V. fr. 1 kak. N.o.a.b.; it is difficult to connect the Köp. word semantically with this word. Xak. xi et kakışid: taqadda'da-lâhâm wa hâda dîlîka minlîh 'the meat dried (in the sun) or almost dried' Kaş. III 286 (kaksîr, kaksımaq); (Kip. xv xanaxa '(of oil) to be rancid' kaksi: Tuh. 18a. 13; xanax wa'l-murawwâh 'rancid, odorous (oil)' kaksîptîr (sic) do. 18a. 9).

Dis. ĞĞŞ

koğuş Preliminary note. Prima facie this word is a Dev. N. in -üş, but there is no trace of *koğû-, and even if this was taken to be an alternative form of kov- there is no semantic connection. Equally it seems impossible to find a common basis for the two meanings of the word.

?D 1 koğuş 'leather'; n.o.a.b. Cf. kön. Uyg. viii ff. Bud. (just as a sound constantly arises from a drum by the combined action of the wood) koğûşka 'the leather' (the drumstick and the hand) Swm. 375, 7-8; Civ. koğuş '‘leather’ II 22, 22: Xak. xi koğuş 'the hide (cild) of a slaughtered beast, whether tanned or untanned' Kaş. I 360; o.o. translated cild II 205 (turtús-); III 140 (kön); translated al-sarf 'tanned leather' II 210 (surtûs-); 355 (yağlat-); III 308 (yağla-); 319, 1.

?D 2 koğuş basically 'a groove' with various special applications. Survives only in SW Osm., where traditional meanings are not traceable later than xvi (see below); it now means 'a large room, hospital ward, dormitory, school room', perhaps because these are, metaph., grooves in the plan of a building. Xak. xi koğuş al-ma'tâb wa'l-mîzâb 'water-course, drain'; koğûş ma'tâbâ'l-tâhûn 'the spout of a grinding mill', one says tegirmen koğûş: koğuş taridatul-nabâh 'an arrow-straightener used by arrow-makers' (i.e. a groove through which the shaft is forced to straighten it) Kaş. I 369: xiv Rûg. bu ne koğûş turur 'what is this water-course?' R II 519: (Çag. xv ff. koğûş 'gutter, drainage ditch; ground floor' P. de C. 433: origin obscure, no trace in any Çag. authority): Osm. xvi koğus oki TTS I 476; IV 174 (s.v. çığre) and koûs oki IV 174 translate Pe. nûmâx 'cross-bow arrow' (i.e. one shot from a groove): xvii koğûş oku ditto III 15 (s.v. çığre): koûs translates al-tarâda I 488.


Dis. V. ĞĞŞ-

D 1 kakî-: Recip. f. of kak-; 'to hit one another'. S.i.s.m.l. Xak. xi olâr ikki: başda: (so read?, not başra): kakî-: 'they two hit one another (tagâra'da) on the head' Kaş. II 104 (kakîsrur, kakîsmak): Çag. xv ff. kakî- (spelt) 'to hit (kûhidan) one another' San. 274f. 24.

D 2 kakî-: Recip. f. of kak-; n.o.a.b.? Xak. xi eren kamûg kakî-: 'the men were all angry with one another' (tagâddaba) Kaş. II 104 (followed by 1 kakî-).

D 1 koğûs: - to become soft, weak', and the like; presumably Dev. N. fr. 1 koğûş used metaph. as something soft and pliable. Survives in SW Tkm. ġoğsak; cf. keveş-. Türkü viii ff. Man. TT VII 6, 30 (1 a2): Uyg. viii ff. Bud. etirîşi koğûşayrunmen 'I become very weak' U III 37, 6; o.o. do. 48, 1; Swu. 118, 5 (alaçap-): Civ. (he vomits and) koğûş 'becomes weak' TT VIII 13: Xak. xi kâtî- ne: koğûş: ‘the hard thing became soft' Kaş. III 287 (koğûsr, koğûsmaq): Osm. xiv koğsaka: 'to become weak' TTS I 476.

D 2 koğûs: - Den. V. fr. 2 koğûs; n.o.a.b.? Uyg. viii ff. Bud. kép yêtîz alını koçuşamış (sic) teg 'with a broad (Hend.) brow (looking) as if it had been smoothed' U IV 30, 49-50:
Xak. xi er okn: kovşada: 'the man straightened the arrow with an arrow-straightener' (tarrada . . bi-tarada); and an alternative form (büşa) with -g- Kaj. III 287 (kovşada: kovşama). 

D 1 kogşat- Caus. f. of 1 kogşa:; survives in SW Tkm. gosvat- 'to soften, weaken', etc.; xx Anat. kogşat- 'to soften (the ground) by ploughing' SDD 950. Xak. xi kuyaş an:ı kogşatt: 'the heat of the sun sapped his strength' (arxana quematati); also used of anything hard when its strength is sapped; there is an alternative form (büşa) with -x- in place of -g- Kaj. II 337 (kovşatur, kovşatmak).

D 2 *kogşat- Lep. leg.; Caus. f. of 2 kogşa:. Xak. xi ol ok kovşatt: 'he gave orders for the straightening (hi-tnlris) of the arrow in the arrow-straightener' Kaj. II 338 (kovşatur, kovşatmak).

D *kogşal- Lep. leg.; Pass. f. of 2 kogşa:. Xak. xi ol kovşaldı: 'the arrow was straightened (turdal) in the arrow-straightener so that it might become straight' (li-yatamallas) Kaj. II 236 (kovşalur, kovşalma). 

D 1 kogşal- Lep. leg.; Co-op. f. of 1 kogşa:. Xak. xi kisi:ler kamug kogşals: 'the men's strength left them' (shahbat quqal-rical) because of the heat which overcame them or the like; there is an alternative form (büşa) with -x- in place of -g- Kaj. II 350 (kovşalar, kovşalmak).

D 2 *kogşas- Lep. leg.; Co-op. f. of 2 kogşa:. Xak. xi ol anığ okin kovşası: 'he helped him to straighten (fi taṭir) the arrow in an arrow-straightener' Kaj. II 350 (kovşasur, kovşasamak).

Tris. V. GÇG-

D kogşalan- Lep. leg.; Refl. Den. V. fr. 2 koguş. Xak. xi suv kogşalda: 'the water flowed down a channel' (reading inṭašba (see the translation of 2 koguş) for inshāta 'flowed' in the MS.) Kaj. II 268 (kogşalanur, kogşalanmak).

Dis. GÇZ

D koku3 (kokoz) Dev. N./A. fr. 2 koko:; survives in SW Osm. kokoz 'penniless, destitute', described by Red. and Sami as 'vaglar'; xx Anat. kozu3 'inadequate, deficient, half full', and other meanings SDD 950; Tkm. kovuz 'empty, deficient'. Xak. xi KB koku3 is fairly common, usually in antithesis to tulu: 'full', e.g. (if you love someone, his faults are virtues, his crookedness straight) koku3 tulu 'his emptiness full' 536; o.o. 617 (kağdu), 1626, 4718, 5269—he said good-bye to his friend and went home) köp̄i koku3 'in the depths of depression' 4448. Kip. xiv koku3 al-mwedil-ał-mustafil (MS. mustaqil) kal-güta wat'-hafira wat'-çara 'a low-lying place like a valley, hollow, or hole' 1d. 73; al-güta koku3

Bul. 3, 11; xv yatā 'a depression' koku3 Tian. 38a. 7: Osm. xiv to xvi koku3 'partly, or completely, empty'; in several texts TTS I 476; III 465; IV 530.

Mon. GL

knl 'wild, savage, mad', and the like. Survives in NE Şor, 'Tel. kal (of a man) 'coarse, shameless' R II 219; Sag. xal 'strong, daring' Bas. 268. Uyg. vii ff. Man. (existence as) kal ağğulug yilkida 'a wild, poisonous animal' TTS III 26; a.o. do. 115 (tel); Chr. (blind, dumb, lame, crippled) kal 'insane' (diseased) M III 49, 4: Bud. U III 76, 14-14 (telve): Civ. kal it tartušs kisi 'a man bitten by a mad dog' I I 63; o.o. do. 55, 70; (Xak. xi an unvocalized word in a prov. in Kaj. I 409, 5 translated al-şax was has been transcribed kal; it is no doubt kul 'a servant (of God)'; the prov. means the words of a religious teacher are not disregarded; the willow shoots tying (vines) to the trellis are not untied'); Kom. xiv 'wild' kal CCG; Gr.

ki1 'hair', esp. a horse hair or bristle; sometimes used as an abbreviation of kil kuďruk (see below). C.i.a.p.a.l. L.-w. in Pe. etc., Doerfer III 1607. Cf. tü, saç. Uyg. vii ff. Bud. (the successors of the Buddhhas are not cut off and) kilça eğišmez teğlišmez 'do not decrease or change as much as a hair's (breath)' TT VI 205-6; Xak. xi 'the hair' (al-şar) of a man, etc., kil kus al-savad 'the swallow', it is a bird like the goose which comes at the beginning of spring; the begs (al-imarād) give one another presents at the beginning of spring (i.e. when it arrives); it is also called kil kuďruq that is with a tail (like a) hair' Kaj. I 337: KB (geese, ducks, swans, and) kil kalisiq todi 'swallows have filled the air' 72; yoluş kilda yingge 'your road is narrower than a hair' 6082; a.o. 2154 (lićek): xiv Muh. muʿcama'lar 'the back (i.e. tail) of a horse' kil Mel. 69, 14; Rif. 171: Çağ, xv ff. kil miy 'hair' Sam. 295v. rı (quotn); kil kuŗuku 'a bird like the bağr kara (Red. in Osm. 'wood grouse, Tetrus urogallus') which flies in large flocks (seven flocks), in Pe. (PU) xarbaşt(ı) do. 17: Xvar. xiv kil 'hair; string' (of a musical instrument) Quh 147: Kip. xiii al-qatā 'sand grouse, Pterocles bicinctus' kil kuŗuku, that is 'its tail is a hair' (şar) Hou. 19, 9; xiv ditto Id. 74; Bul. 12, 4 (mis-spelt); kil al-şar Id. 74.

col properly 'the upper arm', as opposed to elloğ 'the forearm, hand', but in some modern languages more generally 'the arm' and even 'the hand'; also has various metaph. meanings, e.g. a wing of an army. S.i.a.m.l.g. L.-w. in Pe. etc., Doerfer III 1571. Uyg. viii ff. Bud. col is common, e.g. Sanskrit bhuja 'arm' kol TT VIII D.25; kolın yêtip 'taking him by the arm' PP 25, 1; 36, 3; (dancing and) kolın sala 'waving her arms' U II 24, 4; a.o. Civ. (on a Snake Day the soul) Kolıta bolur 'gets into the upper arm' TT VII 19, 7; kolın butın siştār 'it makes his upper arms and thighs
1. In the Moslem context often specifically 'the slave of Allah', i.e. a devout Moslem. L.-w. in Pe. Doerfer III 1572.
2. Türkü vii beşlik uri: ışık kul kütüt: 'they made their sons, who were fit to be bëgs, into slaves' II E 7, I E 7 (with bollt; in error for kütüt); a.o.o.: viii ff. kul savi: 'the words of a slave' IrkB 54; bitgeşi: ilisiz yaziz kul bitidi:dim 'I, the scribe, wrote, worthwhile slave wrote this' Tun. IV 10, 11; (he sent) kul: elgînte: 'by the hand of his slave' Toyok IVr 5-6 (ETY IV 180): Uyğ. viii kulum külüm 'my male and female slaves' Su. E 1: viii ff. Bud. (if I have made good, well-behaved people) kul kûk U II 87, 51; (mother and father, members of the same family) kûk (quâr:rel with one another) TT VI 64 (VIII O.7); a.o.o.: Xak. xI kul al-ab'd slave' Kaş. I 336; I 409, 5 (kal): III 161, 26 (kol); about o.o.o.: K B ku mügül külük 'this miserable slave' 28; o.o. 152, 235, 958, etc.: xiii (?). At. (O God, forgive me) nece me xatâli kul ersemin saça 'however sinful a slave I may be to You' 38; a.o.o.: Tef. kul 'slave'; kul kûk 216: xiv Rbg. kul 'slave' (i.e. Moslem) R II 966 (quotn.): Muh. gülâm 'servant' (with Poss. Suffs.). kul: Mel. 11, 10-16; Rif. 85; al-ab'd kul 51, 9; kul 147; kul 151 (only): Çağ. xx ff. kul 'with -u-) 'ald wa banda 'slave' San. 289v. 16: Xwar. xilii kul 'slave' Ali 32: xiv ditto Qutb 143; MN 71 etc.: Kom. xiv ditto CCG; Gr.: Kip. xiii al-mamlûk 'slave' kul How. 29, 4; 32, 15: xiv ditto Ivd. 73: xv ditto Kav. 44, 6-8; Tuh. 32b. 5; and many o.o.o.

Mon. V. Gl-

kül 'basically to remain'; with some idiomatic meanings like 'to be only, to continue to be; to stop, come to a halt; to remain behind, become obsolete'. C.i.a.p.a.l. Türkî viii (when my father died) üzüm sekiş yazda: kaltım 'I was only eight years old' II E 14; a.o. I E 30; Az bögün yağı: kaltır: 'the Az people continued to be hostile' I N 2; (may the country which our ancestors held) idîzîsî kalmazun 'not remain without a master' II E 16 (I E 10 bolmazun); o.o. I E 20, II E 17 etc.: viii ff. (a blood horse, exhausted in the desert) turu: kalmış: 'came to a halt' IrkB 17; o.o. do. 9 (1 kat), 13 (yurt), etc.: Uyğ. viiî tûmen koñ kalmiş 'ten thousand sheep remained' Su. W 9; a.o.o.: viii ff. Man.-A anâñ kalmış aği barami 'the property (Hend.) which he left behind (when he died)' M III 13, 6-7 (i): Man. TT III 46 (uÎneçî): Bud. (of the property (Hend.) in the treasury) azgîna kalti 'only a little remained' PP 7, 5-6; a.o.o. do. 30, 1 (negûllik); (if a man without hands reaches an island of jewels) kuruq kalir 'he remains frustrated' (because he cannot pick them up) TT V 26, 93; a.o.o.: Civ. we have paid the 600, the 1000 etc. kalğan bëg yûz yastuk çaw kalti 'the remaining 500 have remained unpaid' UStp. 12, 6; a.o.o.: O. Ktr. 19 ff. bës yaşamtma: kaşısı: kalip 'I was left fatherless at the age of five' Mal. 45, 2; Xak. xi er kéðîn kalti: 'the man remained (baqiya) behind'; and one says ol oyunda: kâldi: 'he gave up (taraka) in the game'; also used of anything that remains or gives up; (prov.) él kâldi: törül kalmâs: 'the realm has ceased to exist (turikat)'; however, the traditional law does not cease to exist' Kaş. II 25 (kalûr, kalmak): about 30 o.o.o.: K B ajun kalmazunun sîzîsiz kuruq 'may the world not remain empty without you' 108; (all that

swell' do. 25, 2: Xak. xI koI: al-ab'd the upper arm'; koi the word for what descends (inhaba) from the peak (al-qulla) of a mountain and rises (irtafa) 'from the bottom (gurar) of a valley', one says o:brh: koI: (mis-)spelt koI: 'the upper part (aqudd) of a valley': koI: 'the central ridge' (al-qarib) of a sword or knife, it is an elongated strip (tariga mut-tadda) which is often gidded (yamunâwah bii'd-dahab) and is called kiliç koI: 'aqudd' Iayf Kaş. III 134; (in a final note on words of the form CVVC) we call words in this section abbreviated (manâqûs) because the medial long vowel (al-hurfu'a-wasat'l-layn) disappears and the word becomes a biliteral in speech (not in writing) although the letters all appear in the written text (al-sarf); for example the word for 'upper arm' is koi but one says anyi koI: aldî: 'he grasped him by the arm', so that it becomes like the word for 'slave' koi owing to the disappearance of the -o-. III 161, 15; a.o. III 288 (siittga-): KB 69 (étin.), 766 (kavustur-): xiii (?). At. iki koI dinâr 'two armfuls (7) of money' 312; a.o. 222 (kûc-): Tef. koI 'arm; (of an animal) leg; side; valley': koI kaş 'valleys and ridges' 211-12: xiv Muh. al-ab'd koI: Mel. 47, 7; Rif. 141; (among military terms) al-cinih 'the wing (of an army)': koI 50, 10; 145: Çağ. xv ff. koI (1) 'small hills (depele) on the flank of a mountain which abut on the plains' (sabrä); (quotn.):; (2) saf 'the main body of a mountain abutting on the plains' (quotn.): Bel. 343; koI (2) from the tip of the fingers to the point of the shoulder', just as él means 'from the tip of the fingers to the wrist joint'; also used metaphor. for 'hand' (dast) (quotn.); (2) 'hills and hillocks on the flank of a mountain abutting on the plains' (quotn.); (3) samit 'direction' etc. (quotn.); (4) qabî-i lashar 'the main body of an army', which is the commander-in-chief's battle headquarters (quotn.) San. 289v. 10; a.o. 112v. 3 (elîgî): Xwar. xiv koI (1) 'arm'; (2) 'valley' Qutb 139; MN 110; koI etinis 'the meat of a sheep's thigh' Nahc. 33, 10: Kom. xiv 'hand' koI; 'arm' koI CCI, CCG; Gr. 198 (quotn.): Kip. xiii al-veddi 'valley' koI Hou. 5, 18; al-ibî 'arm-pit' koI 'with back (mufaxxam)' I - do. 20, 10: xiv koI (mufaxxam) al-ab'd ilâ-l-âsâbi the (upper) arm as far as the fingers' Id. 73: xv al-yad 'arm, hand' koI (and él) Kav. 61, 1; dira 'forearm' (arsîn and koI Tah. 168. 10; zand 'wrist' koI (and bilek) do. 17b. 11; aqûd koI do. 24b. 7: Osm. xiv koI (1) 'arm'; (2) 'direction'; fairly common TTS II 646; III 407; IV 532.
is born dies) kalur belgüz söz ‘his words remain as a sign of him’ 180; olardin kalu keldi edgü törü ‘good traditional laws have remained from them and come to us’ 260; 3702–3 (1 ar.); many o.o.: xiii(?) At. ajunda atta kalusu ‘may his name remain in this world’ 70; a.o.o.; Tef. kal- ‘to remain’ 196: xiv Müh. baqiya va tawallafa ‘(to stay behind)’ Kal- Mel. 24, 1; Rif. 105; al-baqd’ kalma 34, 6; 119; Çağ. xv ff. Kal- kilmadan to remain’ San. 272, 18ff (quotns.): Xwar. xiii ditto ‘Ali 26: xiii(?) (when Öğuz Xan saw her) uzi kalamdi ketti ‘he lost his senses’ 63; o.o. 254 etc.: xiv kal- ‘to remain’ Qub 129; MN 37, etc.; Kom. xiv kal- ‘to remain; to stay behind; to come to an end’ CCI, CCC, Gr. 191 (quotns.): Kip. xiii baqiya mina’l-baqd’ va ta’xir kal- ‘(with hack -1’; spelt kal-) Hou. 38, 6: xiv kal- gahara ‘(to remain, stay)’ va baqiya Id. 74; baqiya Kal- Bud. 361.: xv baqiya va ta’xara Kan. 10, 5; baqiya Kal- Tuh. 8b. 3; dama ‘(to continue)’, baqiya, inqatana ‘(to come to an end)’, ta’xara kal- do. 13a. 7; Osm. xiv to xvi kal-, in addition to its ordinary meanings, is noted as meaning ‘to be attached to (something Dat.)’ in several texts TTS I 407; II 568; III 399; IV 457.

köl- ‘to do (something); to make (someone something)’ and the like; very often used, like et-, q.v., to form Compound V.s with N.s, esp. in the later period, l.-w.s. C.i.a.p.a.I. Türkü vii çiğan hudunçu bay kilmü ‘I made the people rich’ I S 10, II N 7; II E 7 (kül); a.o.o. (this is the only usage in these texts): viii fl. Man. ba. kilmü imeser ‘if we have wounded’ Churas. 53; kilmunc kilu umaz biz ‘we cannot do what they (the Hearers) do’ 322; a.o.o.: Uyğ. viii yok kilmadım ‘I did not exterminate’ (the common people) Şu. E 2; a.o.o.: viii fl. Man. (the wind) keçülük yaraşı edgü yiğ idi ‘they purified kilur ‘makes (all places and waters) fit to cross and fragment (Hend.)’ Wind. 29–30: Bud. kil- is very common in two usages, (i) e.g. ayıg kilunc kilur ‘they perform evil deeds’ PP 2, 1; 8pî ûyi kazğan kilmak ayu bërdiler ‘they suggested various ways of making profits’ do. 13, 1–2; (2) e.g. (then King Brahmadatta) brahda kizig ‘... sangat yeg kuncuy kilmı ‘made the maiden Bhadra...’ his chief wife’ U III 53, 4 fl. Civ. kil- ‘is very common, e.g. buyan kil ‘do virtuous deeds’ TT VII 2835; neği 15 kilmaw ‘what shall I do?’ 3 do. 135: O. Kır. ix ff. Külüp Totok eşim içki: kilü ‘my elder brother Küllüp Totok brought me up’ (lit. ‘made me a man’) Mal. 6, 2: Xak. xi er 1:5 ‘kilmı ‘amila’r-racul ‘the man did something’; and one says er kizig kilmı ‘the man copulated (câma’a) with the girl’; this is an allusive phrase (kinâyâ) for copulation, and the Öğuz therefore avoid the use of this word, and substitute ettı: lit. ‘to put in order’ (aşlaha) for kilmı: in the sense of ‘amila’l-stay’; they say er yükünç ettı: ‘the man prayed’ (aşlaha’l-salat) while the Turks say kilmı: Kaş. II 25 (kilur, kilmak); over 40 o.o.; sometimes by itself, e.g. oğ mundag kil ‘act in precisely this way’ I 36, 20; sometimes with an Object, e.g. edgüülüğ ‘... kel ‘do good’ I 44, 2; and sometimes to form Compound V.s, e.g. terk kil ‘arr ‘hurry’ I 350, 6: KB kil- is very common in the same usages as in Kaş.: xii(?) KBVP (everything came into existence as he wished) him kilur ‘these kilur or üfüq, whatever he wishes that Great One does’ 6: xii(?) KBPP nen kił tıleded erse kilmı 3–4; At. kil- is very common, esp. in forming Compound V.s with l.-w.s; Tef. ditto 208: xiv Müh. ‘amila kil- Mel. 8, 5–6; Rif. 80; al-fal ‘to do’ kilmak 8, 6; 80; fa’ala kil- 30, 1; 113; a.o.o.: Çağ. xv ff. kil- (‘gup, etc.) eyle- Vel. 332; kil- karsan ‘to make’, do. San. 297v. 27 (quotns.): Xwar. xiv kil- ‘to do’ ‘Ali 12: xiii(?) ditto, and to form Compound V.s Ög, passim (ét- does not occur): xiv ditto Qub 147, MN 5, etc.; Kom. xiv kil- ‘to do; to make (something Acc.)’; and to form Compound V.s CCC; Gr. 206 (quotns.): Osm. xiv fl. kil- ‘to do, or make (something Acc.)’ and in Compound V.s; fairly common TTS I 457; II 625; III 445; IV 509.

köl- ‘to ask for (something Acc.)’; there are possible traces of an alternative form kolköçü, but prob. only as a Sec. f. Survives only(?) in NW Kar. L., T. R II 584. Türkü vii ff. (a man met a god) and kut kolmi ‘asked for his favour’ IrkB 47; Man. sulu- muzu yauzkumuzu boşunu kilmak kerkel ertl ‘it was necessary to pray to be freed from our sins (Hend.)’ Churas. 263–5; a.o.o. do. 288 (a similar phr. in 279–80 has ötümnek for kilmak); krmşuxn koltt ‘he asked for pardon (Sogdian l.-w.)’ TT II 8, 36; a.o. M III 22, 3–5 (ii) (etigül): Uyğ. viii ff. Man.-A tezintil buși kollt ‘he walked about asking for alms’ M I 32, 12: Man. kut kolorbiz TT III 172–3; M II 10, 4; xiv kolorbiz same meaning do. 10, 6: Bud. adın ağılkol koltl ‘he asked for another (gift of) treasure’ PP 7, 4; kut kolti do. 51, 2; o.o. do. 48, 4; 64, 5; U J 31, 4 etc.; Xak. xi ol mendin neñ kildt ‘he asked me (sa’ala mimti) for the thing’ Kaş. II 25 (kolor, kilmak); o.o. I 224 (îmûlûq); 274, 17: KB bolda kilmic kanûng ‘all that he wished came into existence’ 4; sênî koldî rabbûn adın kilmadî ‘he asked God for you and nothing else’ 38; tûşek koldı yattı ‘he called for his bed and lay down’ 6573, 6212; o.o. 39 (emgek), 432 (erej), 442 (alîç), etc. xiii(?) At. (if he is given two armfuls (such kos) of money) üç kol kolor ‘he asks for three’ 312; Tef. kol- ‘to ask for’ 212; xiv Rûq. ditto R II 585 (quotns.): Çağ. xv ff. kol- (‘mak) dile ‘to ask for (permission, or a girl in marriage)’ Vel. 342 (quotns.): kol- avstân wa tablab kardan ‘to ask for, request’; the narrower meaning given by the Rûmî author (i.e. Vel.) is erroneous; it means ‘to ask for’ other things as well San. 288v. 23 (quotns.): Xwar. xiv ditto Nahe. 11, 4; 321, 12; 385, 12: Kom. xiv ditto CCI,
CCG; Gr.: Kip. xv sallā 'to pray' kol - . . .
the word means both 'to pray' (al-sallāt) and 'to ask for' (al-du'dā) Kav. 58, 5; o.o. do. 10, 5; 12, 13 (everywhere vocalized kül, apparently owing to confusion with the syn. prh. namāz kil-).

Dis. GLA

(D) kālī: the normal word for 'if' in Xak., used with the Conditional mood; occasionally means 'how?'; perhaps a later form of kāltī, q.v.; not traceable earlier than Xak., in which it is very common, or later than Muh. It has no connection with kal-, or kālsiz, q.v., but perhaps has some primitive etymological connection with kānlī: and kācan, q.v. Xak. xi kālī: a Particle (hafīr) meaning kayfa 'how?', law 'if', and idā 'when, if'; (in a verse) kēlē: kātīlīk 'if (idā) hardships and misfortunes come to you'; and one says bu: sen bu: iṣīq kālī: kīldī: 'how (kayfa) did you do this?' (the first bu: seems superfluous); and one says sen kālī: barsāsen 'if (law) you go' Kas. III 233; about a dozen o.o. with the Conditional meaning 'if' and usually translated idā: KB kālī: with the Conditional meaning 'if' is common, 175, 213, 240, 295, 494, 750 (id:-), 783, etc.-kālī: sēmyāλίn kōr bu edgū kīšīq 'how could I fail to love this good man?' 933; kālī: kāncąk kīrmē 'do not go into questions of "how?" or "whither?"' ilid: XIII(?) A. kālī: with Conditional, 'if' occurs six times: xiv Muh. hafīr law yāyīb 'anhu 'the place of the Particle "if" is taken by kēlē: Mel. 16, 6; Rf. 93 (but the example is corrupt and contains the Conditional without kālī:).

kula: a word for the colour of a horse's coat; s.i.a.m.l.g., usually meaning 'dun with a black mane and tail'. L.-w. in Mong., Pe., etc. Dorfer III 1524. Uyg. xiv Chin.-Uyg. Dict. huang ma 'a yellow (or earth-coloured) horse' (Giles 5, 124 7,576) kula at R II 567; Litgeti 169: Xak. xi kula: at al-farasūl-xalqiyūl-
-latun 'a dun horse' Kas. III 233: Kip. XIII (among horses' colours) al-asfārūl-mi'sm bi-l-sawādāl-maxṭalāl-kafal 'with yellow legs and black stripes on the back?' kula: Hous. 16, 13, 6; (xiv VU al-anīsa akula: (sic) kān Bul. 12, 4 prob. contains the same word; Zaj. is no doubt right in regarding the a- as intrusive; al-anīsa means 'maggie', but kān 'goose' implies a larger bird and he is prob. right in reading al-unīsa (or unayya?) 'flamingo', though the colour hardly fits.

VU kula: a period of time; in the astronomical texts specifically 'a period of ten seconds', see TT VII, p. 61, note 8, 3, but in the prh. ird kula as indefinite as English 'moment' or 'times and seasons', though no doubt much less than a day. Pec. to Uyg. and perhaps a L.-w.; see kula-. Uyg. vii ff. Man.-A.M 26, 29-1 (6d); Bud. Pfahl. 6, 1 etc. (6d): Civ. iki yūz altı yeğirmi kula ertmişte 'when 216 periods of ten seconds (i.e. 36 minutes) have elapsed' TT VII 8, 3; (on the chi Ox day) tūnle tokuğunü irdye yūz tört el(1)ğ [kolu . . .] 'in the ninth hour of the night, when 144 [periods of ten seconds have elapsed?] do. 9, 32-4.

Dis. V. GLA-

?D kāla:- 'to heap up' and the like; survives with the same meaning only(?) in SC Uzb.; the other verbs of this form collected in R II 226 are L.-w. fr. Mong. kalagā- 'to burn' (Kow. 787). Primā facie a Den. V. but not connected semantically with 1 or 2 ka: and hardly to be derived fr. ka:-. Xak. xi kāla:dī: is a more correct (afṣāf) form of kādī: Kas. III 249 (ka:-); n.m.e.: Çağ. xv ff. kalla: (-di) bīrī bīrī tizérine yēğ- 'to heap on one another' Vel. 323 (quotn.); kala- (spelt) bar sar ham 75dān 'to heap on' San. 2753. 11 (quotns.).

kālī: originally 'to rise in the air', hence 'to jump', and the like. Survives only(?) in NE several languages kālī- R II 239; Tuv. xali:-'to jump', and SW Tkm. kal-.. Türkī: VIII ff. (a man's horse tired; he met a swan, and mounted its wings and) anun kāli:yu: baru-pan 'so rose in the air and went off' IrkB 35; (the falcon . . .) kāli:yu: barni: do. 44. Uyg. VIII ff. Bud. Hien-ts. 187-9 (kala:ur-): Xak. xi at kāla:dī: waṭāba″l-faras va camahā 'the horse bucked and ran away' Kas. III 272 (kala:r, kāla:mmak): KB kayada kālī: bu imğa teke 'the wild goats (Hend.) jumping on the rocks' 5373 (thus the Vienna MS., prob. correctly, the other MSS. have yorīgil which occurs in the same position in the two preceding lines but is inappropriate here).

Dis. ĠLB

kalva: 'a blunt hunting arrow', used to kill small game without injuring the skin; n.o.a.b. Xak. xi kalva: al-cummmār wəhnaul-sahmu:ldjadi là na:šl alayhi wa na:šluhu min xaːap mīdwa:sawar 'a blunt arrow, that is one without a (metal) head; its point is of rounded wood' Kas. I 426; a.o. I 528, 10 (3 teŋ).

PUD kolbįc an anatomical term, n.o.a.b., associated with bēl: 'waist'; Arat translates it 'armpit' which is plausible. If so, it is a misreading of koltik, q.v. Uyg. VIII ff. Civ. bēlīn kolbįcının baruğa aqrītur 'it makes the waist and armpits (?) thoroughly painful' TT VII 24, 23 (text fragmentary); (it makes his head and eyes ache; it makes his arms and thighs swell) yürkilen bēlīn kolbįcının aqrītur 'it makes his heart, waist and armpits painful' do. 25, 3.

kalbuz Hap. leg., but see kalbuzla:-. Xak. xi kalbuz al-luqma 'jump, gobbet'; one says kalbuzla:dī: ne:nī: 'he cut the thing into lumps' (iltqama) Kas. I 458.

Trls. ĠLB

F kula:wuz 'a guide'; no doubt a L.-w. Dorfer III 1504 points out that the word is first noted in ibn Paddān (A.D. 923) in connection w. Jurjan and plausibly suggests that it
... was borrowed fr. (Iranian) Khwarazmian. L.-w. in Pe. and other languages. Survives only (?) in SW Osm. kula"uz/kula"guz, now spelt kilavuz Xak. xi kula"buz: 'a guide'; the -b- was changed from -w-; prov. kalın kaz kula"wuz/suz (sic) Dolmas translated 'a flock of ducks (should be 'geese') does not fly except with a leader' Kas. i 487: KB (of the stars in the sky) . . . bir anca kula"vuz 'some are guides'. . . bir anca kula"vuz bulor yitte yol 'some become guides if a man loses his way' 128-9: xiv Muh. (?) al-dalil kula"wuz Rif. 155 (only): Çağ. xv ff. kola"wuz/kula"wuz (spelt; 'both with -o- and with -u-') (1) dalil va balad va ráhımmâ 'guide, escort' (quotan); (2) the 'emergence (bírín àmadan) of the point of the grain from the husk' San. 280y. 28 (kula"wuzlu"k follows): Kip. xii dalil"l-tariq 'a guide on a journey' kula"guz Hou. 25, 6; dalla 'al ál-tariq kula"guzla; (sic, with kaf); al-dalil fi'il-tariq kula"guz (sic) do. 40, 7: (xiv kula"wuzla--dalla Id. 74): Osm. kula"wuz/kula"guz 'guide'; c.i.a.p. in both spellings TTS ii 662; III 484; IV 550.

Tris. v. Glb-

1) kalabuzla: Den. v. fr. kalabuz; n.o.a.b. Xak. xi ol kalabuzla;du: nemi; 'he cut the thing into lumps' (iltaqana) Kas. III 350 kalabuzlar, kalabuzlama:k; a.o. I 458 (kalabuz).

Dis. Glb-

kiliç 'sword'. S.i.a.m.Lg. L.-w. in Pe. etc., Doerfer III 1510. Türkü viii ff. altun kuru"gas"min kimcin kesipen 'cutting my golden belly with a sword' IrkB 8; a.o. Miran Br. 10-11 (ETY II 66): Uyğ. vii ff. Bud. sümü kiliç 'lance and sword' TT V 10, 92; o.o. U II 78, 30-1 (birçç)-; TT X 356, 537; Kuan. 27: Civ. TT I 162-3 (üze): Xak. xi kiliç al-sayf 'sword' Kas. I 359 (prov.; verse); over 20 o.o.: KB kiliç aldí 'he took a sword' 268; o.o. 222, 286 (birçç)-, 2139-41, etc.: xiiii (?) Tel. kiliç 'sword' 208: XIV Muh. al-sayf kiliç Mel. 8, 14; 71, 4; 81, 173; a.o.: Xwar. xiiii (?) dito Og. 28 etc.: xiv dito Qub 147, MN 77, etc.; kiliç (sic?) Qub 148: Kom. xiv 'sword' kiliç CCI, CCg; Gr. Kip. xiii al-sayf kiliç Hou. 13, 14: xiv dito Id. 74; xiv dito Kmn. 31, 6; 63, 19; Tuh. 19b. 10: Osm. xiv ff. kiliç noted in various phr. TTS I 456; II 625; III 444; IV 508.

kulaç 'fathom', the distance between the finger-tips of outstretched arms. S.i.a.m.Lg. as kulaç with minor phonetic changes in the -ç. Both semantically and phonetically Kas.'s suggestion of a connection with kol is impossible. L.-w. in Pe. etc., Doerfer III 1502. Xak. xi kulaç al-bâ 'fathom'; its origin is kol aç (sic) 'open out the arms'; one says bir kulaç barcin 'a fathom of brocade' Kas. I 358: KB (where is that man who seized other people's land?) kulaç yér alimd tatar inçin 'he has got himself (only one) fathom's length of land and lies groaning' 6439: xiv Muh. al-bâ kulaç Mel. 47, 9; Rif. 141: Çag. 116, 165; kulaç 'an expression for the distance between the finger tips when the arms are outstretched' San. 280y. 28 (quotan): Xwar. xiiii (?) Og. 364 (tiktür-): Kip. xiii al-bâ kulaç Hou. 20, 18: xiv dito Bul. 9, 11; kulaç ('with -ç') al-bâ', and in the Kitâb Behêlik kula: Id. 73: xv bâ kulaç (sic) Tuh. 7a. 6.

D kolçak Conc. N. fr. kol; survives in SW Az. gölçag. Osm. kolçak 'muff; gauntlet, glove', and the like. In Uyğ. it looks more like a Dim. f., but -çak is not noted in this meaning. L.-w. in Pe. in Çağ. meaning, Doerfer III 1511. Uyğ. viii ff. Bud. (the child) kîl kolicçakin (sic) atasi boy[un] koçup 'claspings his father's neck with his two little arms (?)' U III 64, 13-14: Çağ. xv ff. kolçak 'a piece of armour (sildâh) made of steel and fastened to the forearm (sâ'id) in battle' San. 290r. 10.

Tris. v. Glb-

D kuliça:- Den. v. fr. kuliç; 'to kill with the sword'. S.i.s.m.l. Türkü (he lanced six men; his lance broke) yeltân erîq kuliçladi: 'he killed the seventh with a sword' I N 5: Xak. xi ol am: kuliçladi: 'he struck him with a sword' (safahî bil-sayf) Kas. III 331 (kuliçl- lar, kuliçlama:k; Osm. xiv-xvi kuliçl- occurs in several texts TTS III 444; IV 508 and the Recip. f. in xvi to xviii.

D kulaça:- Den. v. fr. kulaç; survives in SW Az., Tkm. ğulaça:-; Osm. kulaça- 'to measure in fathoms, to walk fast waving the arms'. Xak. xi ol uruknu: kuliçladi: 'he measured the rope (etc.) in fathoms' (abâa . . . bi-bâlîi) Kas. III 330 (kulaçlar, kulaçlama:k); KB kaya yér kulaçlayu yügür yadag 'some run on foot striding over the ground' 1734.

D kiliçlän- Hap. leg.: Refl. f. of kiliçla:-. Xak. xi er kiliçländi: 'the man owned a sword' Kas. II 267 (kiliçlânür, kiliçlän-mak).

Dis. Glb-

(D) kalt:D normally 'how?' or (just) as; less often, with Conditional mood, 'when' or occasionally 'if'. Not noted later than Uyğ., and apparently an earlier form of kalit; q.v. It has no connection with kal- but perhaps has some primeval etymological connection with ka:nu; q.v. Türkü vii ff. kalt: yürüün taşışq alsar 'if a man takes a white stone' Toyök 14-15 (ETY II 58); kalt; erklib 'how powerful?' Toy. III 2v. 11-12; kalt: uyün 'how shall I be able to get on?' IrkB 45: Man. (we know) yarukli karali kalti kaltilmiş 'how light and darkness were mixed' Chnus. 166-7; a.o. 170-1; ka:[ti] etöz ködâr' biz 'when we lay aside our (human) bodies' TT II 6, 3: Uyğ. viii ff. Man.-A. N-a inça kalti suv i iğç kapaği in yerde aça berümerc 'just as water opens a door in the ground for bushes and trees' M 113, 7-9; kalti . . . yaratuşça 'as a man makes' . . . (kalti . . . orτûrücke . . . kalti . . . erûrücke) ançaluyâ ma'sa'so also':

TRIS. GLB
D kaltuk (kaltok); prob. abbreviated Pass. Dev. N./A. fr. kal- in the sense of something lifted up. L.-w. in Pe., etc. in the Çağ meaning, Doerfer III 1508. Xak. xi kaltuk 'the horn (qarn) of a wild ox' which is hollowed out (yutgab), and broth (al-şaimiz) is drunk from it Kaş. I 475: Çaq. xv ff. kaltuk (spelt) 'a leather attachment to the tree (hamā) of a saddle, the saddle-tree itself.' San. 275r. 21.

D koltuk Den. N. fr. köl. Survives in SC Uzb. koltk; NW Kk, Nóg. koltśk; SW Az. giγğ; Osm. kılıçk; Tkm. giγğk meaning 'the beard on a grain of wheat, rice, etc.' a small fishbone; short, coarse hair', and the like. Cf. koldruk. L.-w. in Pe., etc. Doerfer III 1509. Xak. xi koltuk (unvocalized) ibriyat-ı'ra's wa ḥażāsatahu 'escuff (Hend.) on the head' Kaş. I 475: Çaq. xv ff. koltuk/kılıçk (both spelt) (1) 'a hair'; (2) xär-i mābī 'a fish bone'; (3) xārdh-ī sirtis 'the sharp spikes on grains of rice or barley', in Pe. dāši San. 298v. 16.

D koldruk Hip. leg.; Dis., but completely unvocalized; abbreviated Conc. N. in -duruk fr. kıl. Cf. kiltik. Xak. xi koldruk safāl-burr 'the beard on wheat' (etc.) Kaş. I 461; a.o. III 11, 3: KB bilgislə kılıçlı yavuz koldas ol 'his (own) actions are bad for comrades for an ignorant man' 321; o.o. 1607–8 (adəsə) 2276: xiiit (?) Tef. koldas 'comrade, friend' 212: xiv Rbg. ditto R II 600 (quotns.): Çaq. xi koldas yar ve yoklada ve dastgir 'friend, fellow traveller, comrade' Vel. 344 (quotns.); hamdast 'comrade' San. 29orr. 11 (quotns.): Osm. xiv and xv ditto in several texts TTS I 478; IV 553.

D kalt- Caus. f. of kal-; surv. in SC Uzb. kal-. Xak. xi ol konůg kalatti: gullafaš-l-tawb 'he had the garment wrapped up'; also used of anything you have put in a wrapper or wardrobe (ilifāfa aw ʃwín); originally kalatti: Kaş. I 310 (kalatur, kalatmak); Çaq. xv ff. kalt- Caus. f.; 'to order someone to heap up' San. 275r. 25.

D kalt- Caus. f. of kalt-; s.i.s.m.l. in NE. (Türkî viii this word has been incorrectly read in T 25, see uğraklat-). Uyğ. vii ff. Bud. (then the king of the dragons) kalut(t)i 38(t) 'raised him in the air and carried him'; PP 52, 3: Xak. xi bu: er ol atın telim kalat-; 'this man constantly makes his horse buck' (yuwałṭib) Kaş. I 515; n.m.e.


D kaltur- Caus. f. of kal-; 'to leave behind, to leave last', and the like. S.i.a.m.l. G. in SW Az., Tkm. gdârd-; Osm. gdârd-; and kaldur- in the medieval languages mentioned below mean 'to raise, lift', and the like and are a different word; in Tkm. it is the Caus. f. of gdâl- (kal-); kal- and kaltur- being pronounced gdâl- and gdârd-; in other cases it is commonly regarded as a crasis of kaltur-, Caus. f. of kalt-, in some languages kalt-, which is a corruption of *kaltik-, Emphatic f. of kaltik-. Uyğ. vii ff. (I will return the vineyard) negûke kaldirmayın ‘without retaining anything on any pretext’ USp. 6, 5: Xak. xi ol barışda (MS. varışda:) kalturdi: sabaqahu fi'l-ghaḥ wa tarakahu safâ(s)n he outpaced him on the journey and left him behind'; also used if one has a bet with him (x̂arâkahu) about something and leaves him behind (bâqâq) Kaş. II 191 (kalturmak); xiv Muh. amara bi'l-kaun ‘to order to be (?)stay’ kaldur- Mel. 41, 4; Rif. 130 (mis-spelt kâw); kaltur- 131 (only); (rafâ'а ‘to lift, raise' kaldur- 26, 11; 109: Xwar. xiii kaldur-ditto ‘Ali 56: Kip. xv rafâ'-l-ay kaldır-Kav. 76, 1: Osm. xvii kaldur- in Rümi, crisis of kaldur- (in 275r. 27 kald- is said to be the Rümi f. of kalk-') az cà bardaştan ‘to lift or remove from somewhere’ San. 275v. 13.

D kaltur- Caus. f. of kultur-; 'to cause to make, do', etc.; s.i.s.m.l. usually as kildur-. Uyğ. vii ff. Bud. (if I have done (kiltim) these evil deeds myself or) adnaŋuku ayip kilturtum erser 'spoken to others and made them do them' Św. 134, 22 ff.: Civ. iṣke ikiçiι tartmąg kilturku yarıkadımız ‘we have ordered that they shall not be recruited for forced labour’ USp. 88, 22–3: Xak. xi ol apår 115 kilturdi: ‘he made him do (a ‘malahu’ the work’ Kaş. II 191 (kilturtur, kilturmak):
Çağ, xv fl. kıldur- *kumândan 'to order to do' SaN. 298v. 8 (quon.): Xwar. xiv ditto Qutb 147.

D koltur- Caus. f. of kol-; n.o.a.b. Xak. xi ol mendin neq kolturdı: 'he ordered someone to ask me (hatta sul'a ala mutn) for the thing' KaS. II 191 (kolturr, kolturmak): xiv Rüş. Ya'qub'ın kızı koldura kişi yiberdı 'he sent a man to ask for Jacob's daughter in marriage' R II 602.

F kaluda- Hap. leg.; verbalized *kalur- in the MS. but in a section for Dis. V. s. apparently a Den. V. fr. *kaldur, which is presumably an onomatopoeic; cf. kaldurğa; Xak. xi ton kaldradn: 'the (garment etc.) rustled' *(tadga'da)* KaS. III 447 (kaldraar, kaldramak).

Tris. GLD

F kaluda See bakan.

S koltugu- See koltugu.

VUD kaldurğa- Hap. leg.; prob. a metathesized Dev. N. A. fr. koldur-; Xak. xi kal-
durğa: ton 'a rustling (*i:iadga'da*) garment'; also used for anything that looks like a scroll of paper (*al-girifat*), etc. KaS. III 442.

Tris. V. GLD

D koltukla- Den. V. fr. koltuk; 'to carry under the arm' and the like; S. i.m.l.g. Xak. xi ol otuq koltukla: *tadba'qal-nilab* 'he carried the firewood under his arm'; also used for 'to hit (someone) in the arm-pit' KaS. III 351 (koltuklaari, koltuklamak).

D koldaşan- Hap. leg.; Refl. Den. V. fr. koldaš; Xak. xi ol meniš birle: koldaš-
ları; 'he reckoned himself to be one of my comrades' (*ašabi*) KaS. II 272 (koldašlanur, koldašlanmak).

Mon. V. GLG

S kalk- See kultur-.

Dis. GLG

D kalk Dev. N. fr. kalt-; normally 'the air, atmosphere' or, occasionally by itself but usually in the phr. kık kalkt, 'the (visible) sky', in one or two cases perhaps 'a space open above the sky or the like'. N.o.a.b. Uyğ. viii f. Man. kaltgır (ir) kold entiqz 'you came down from the sky' TT III 35; a.o. do. 129 (awlğ):Che. U 1/1150: Y.B. 15k. C. II 57, 58 4; 1 / 4 4 14 16; X 134 etc.; (at that time his mother the queen) bulakta ediz kalkta yatıp edurken erken 'was lying asleep on a high open balcony (2) in the town' (and had a very bad dream) Sür. 620, 16 17: Civ. TT I 23 (195): xiv Chm. Uyg. Diq. dik dikt 'black sky' (Giles 2, 184 6,595) Fık kalkt Lügir 175; R II 240: Xak. xi kalk al-lavda 'the air, atmosphere' KaS. I 383; o.o. I 374, 25; III 46, 7: KB (various birds) kulkuğ todi 'have fled the air' 72: kalk kasi tifğdi 'the sky has wrinkled its brow' (and pours down rain) 80; o.o. 92, 141, 5378, etc.: xiH (?). A. kalik kuşları 'the birds of the air' 459; Xwar. xiii (?) (the walls of this house were gold, the smoke hole silver) kaliklar temüründür ediller . . . aq kalik 'the windows (or balconies?) were of iron' . . . (stay here and) 'open the window (or balcony?') Oğ. 250-4.

D kalk Dev. N. fr. kul-; 'conduct, behave, character' and the like; S. i.m.l.g. with examples: Xwar. xiii: Oğ. 250-1: xiv: Y. viii: C. CXVII: Yd. 19: TFK. 177-8. Yüg. viii f. Bud. (if this mind, knowledge and) kaliktı or manılgı 'persons' character are not continuously stable' SaN. 504. 7-4: Civ. kuliktı yaş 'his character is mild(?)' TT I 17, 22; a.o. do. 6 (el't). Xak. xi kalk al-sira wall-il'apa ma'al-na 'behaviour, personal relationship'; also pronounced Fık KaS. I 583; a.o. II 229 (fetrül): Ke kiltı silih erdi kilti tüz-ze 'his actions were pure and his character excellent' 425; 147, 149, 196, 268 (fektur-); etc. iiLT. 26: takabbur karagıl tilde yelßd lir, bulakta adıgii kılkl koç kılkl 'pride is a character trait condemned by all, the best of all character traits is humility' 260-70: (Tef. ağır kılklı 'grave, solemn') 208; xiv Muh. xulug ve fa'll 'character, nature' kulğlı Mel. 51, 14 (Rif. 150 kiltî); Çağ. xiv fr. kiltik il 'actions, behaviour' Tfd. 332 (quon.): Külğ therat us xulug fatat 'an expression for personal quality or character' SaN. 298v. 20 (quon.): Xwar. xiv kiltik 'conduit, character' Qutb 148: (Kom. xiv kiltik 'having a (good) character' CCI. CCG; Gr. 206 (quon.): Kp. xiii al-xulug kiltik Hou. 19, 16: xiv ditto; one says kiltik eyğlı: dür 'his character is good', and kiltik yaman dur 'his character is bad' Id. 74: (xv xulug kulğı Tfd. 148a. 5; 96b. 9): Osm. xiv and xvi kiltik 'character, behaviour' in two texts TTS I 456; IV 508.

S kulak See kulak.

D kulğl P.N.A. fr. kul; n.o.a.b. Türkü vii ol ödete: kul kulğul (or kulğl?) bolmuş ertî: 'at that time (even) slaves had become slave-owners' I E 21, II E 18.

D kulkul A.N. fr. kul; 'slavery, the status of slave'. S. i.m.l.g. except NE? with some extended meanings. L.-w. in Pe., etc. Dokh. I 1580. Uyğ. viii f. Bud. kamügın eşiği olğî teşîne kulkul (sic, not kulğul) harabîz 'we will all go in the capacity of slaves' Tfd. 212 (fetül): xiv. kulgu birle xwus haddi kulkul an sîte (to you) the word 'slavery has become welcome' 589; a.o. 1918: (xvi) Tel. kulkul 'service, or submission, to God' 1977: Çağ. xiv fr. kulkul bandgî va xulud the status of slave, service', and metaph. 'or'da bandgî 'an offer of service' SaN. 2990. 18: Xwar. xiv kulkul 'service' Qutb 143; Kom. xiv 'service', humidity, respect' kulkul CCI; Gr. 293 (quon.): Osm. xiv fr. kulkul 'service, the status of slave or servant', fairly common TTS I 495; II 664; III 458; IV 551.
kulkak 'ear'; this seems to be the earliest form, but the word seems to have evolved rather early via kulak (there is no parallel for -xo- in such a position) into kulak, in which form it s.i.a.m.i.g. Türkü vii közin körmedik kulkakan eşmeđemek 'what the eye had not seen nor the ear heard' II N 11; s.o. II S 12 (bšç). Man. közin körüb kulak eşdeşp Chaas. 312-13: Uyg. vii ff. Man. at kulkan-klar 'horses' ears' TT/IX 70: 'in kulak=ki, rather than kulak or kulak, ear' (K. 145, 148, II 92, 103, J I. 111, 123, 397, 455: X 391; TIM II 254, 92; PP 30, 7; Huen.-t. 159: Ciz. kulak TT VIII 15; kulak TT VII 34, 6; kulak do. 9-10; H X 56, 176: xiv Chin.-Uyg. Dict. 'ear' kulak Ligeti 169: R II 968: Xak. x1 kulak ali-udun 'ear'; some of them say kulak and some kulak but the first is the most correct (aschh); kulak tomb 'a garment with short sleeves' tauriki-'hommayâq'; i.e. with sleeves not cars; Kap. I 361, 410 o.o. all split kulak; K.št ěthi=ki kulak tutti 'be captured the eyes and cars of the king' 456; o.o. 591, 5025, 567; kulak (apparently metri praen.) 2312, 5722: xii(1) At. Kulak tuttaka listen to me' 696: Tef. kulak 'ear' 176: xiv Mak. ali-udun kulak Mel. 46, 7; Rif. 139; a.o.o. Čağ. xvi ff. kulak giš 'ear' San 284v. 21 (quotem. and phr.); Xwar. xiv kulak 'ear'. Qutb 143; Kom. xiv ditto CCC; Gr.; xvi ali-udun kulak H. 20, 1; 'donkey' (esek and) kulağut uzan 'long-eared' do. 12, 143 xiv kulak ali-udun, in the Kitâb Beylik kulak Id. 74; xiv ali-udun kulakov. 60, 15; udun* kulak Tuh. 46b; ; onata 'to listen' (tiple;- in margin, in second hand) kulak ur-do. 23a. 2; Osm. xiv ff. kulak, occasionally kulak noted in several phr. TTS I 494; II 663-4; III 485-6; IV 550-1.

Tris. ĠLĞ

D kolğući: Dev. N.Ag. fr. kol-; 'beggar'; n.o.a.b.; in KB the two best MSS. have kolğući, and this spelling also occurs in PP; it seems however to be merely a Sec. f. (cf. külgüti); in PP it may be a mistranscription of kolunğuçi, q.v. Uyg. vii ff. Bud. kolğuçi PP 7, 2-3 (üzül-); kolğuçi do. 10, 3-5 (bar-) etc.: Xak. x1 KB (if a ruler takes pleasure in gambling, he ruins the realm) boldi özi kolğući (kolğući) 'himself became a beggar' 2093.

D kulakliğ P.N./A. fr. kulak (kulak); 'having ears'. S.i.a.m.L. Xak. x1 kulakliğ neğ 'a thing with ears' (uđun) Kap. I 498: xiv Muh.(?) Rif. 139 (only; ast).
Xak. xi KB tapuğa manana ay tapışti telim tapuğ kılığa aşır başıını kalım 'O man with long service, do not rely on (long) service; in the end service will make your head useless?' 4755.

Trıs. GLM

Trıs. V. GLM
D kilimsın- Hap. leg.; Refl. Simulative Den. V. fr. *kulım N.S.A. fr. kil-. Uyg. viii ff. Bud. sizok kilimsındığız yarım nom taplaşın örü tikmeklik 'you seem to have been advocating satisfaction with the "half doctrine" (i.e. the Himayına) Hıen-ts. 2087-8.

Dis. GLM
kalın (of a solid object) 'massive, dense'; (of a crowd) 'dense' - almost syn. w. yoğun; the difference between the two seems to emerge in T 13-14 where kalın is contrasted with yuyuka: (yuvuka) and yoğun with yıncğe; on this basis kalın must mean 'dense' in the sense e.g. of weighing a good deal per cubic foot, while yoğun means 'thick in the sense of having a substantial distance between the two surfaces. The semantic connection is too remote to justify the theory that this is a Dev. N.A. fr. kal- S.i.a.m.lg.; in some NE, NC, NW languages kalún. Türkü viii (when a thing is flimsy it is easy to crumple it up) yuyuka: kalın bolsar (but when the flimsy thing becomes solid) 'it is difficult' T 13: viii ff. Yen. kalın yığıkça: kaymatın teğipen 'attacking the enemy and showing no respect for them' Mal. 28, 8: İlg. vii ff. Bud. kalın kuvarğ arasına 'in the middle of a dense crowd' U III 53, 4 (iii) (U II 23, 18); kalın küncuyu[lar]ığı 'numerous consorts' U III 16, 19; o.o. PP 70, 5; Kyan. 43 ff., etc. (all of crowds and the like): Civ. yüz el(1g) kalın bız '150 (rolls of) solid (thick) cotton cloth' USP. 16, 5; Xak. xi kalın 'anything dense or thick' (faxıg va galiț) - hence a numerically strong (al-katif) kalın is called kalın sii: Kaş. I 404; five o.o.: KB kalın yatara 'among a crowd of strangers' 491; o.o. 1021, 1697 (adaş), 2178, 2710, 2861 (yi:ğ), 5164: xii i (Tef. kalın 'thick' (mattrim) 195 Čaq. xv ff. kalın mutarrrakım va anbüh 'thick, dense, numerous' Sam. 276r. 12 (quotns.): Xwar. xiv kalın (of a crowd) 'dense' Qub 129: Kom. xiv 'thick' kalın CCG; Gr.: Kip. xiii al-caffi 'thick, coarse' (opposite to 'thin' 'yupka) kalın Hou. 27, 9; xiv kalın galiț: xiv taxın (sic, in error) kalın Tuh. 9a. 3; faxın va gaxır ("abundant") kalın do. 10b. 13; čafiş 'sheath' ('kın; cőfi) kalın do. 11b. 1: Osm. xiv and xiv kalın, dense, numerous; in several texts T I 406; II 567.

I kalıp 'bride price', that is a sum of money paid by a bridegroom to the family of his intended bride; cf. kabin. S.i.a.m.lg. except SE, the modern forms varying between kalıp, kalım (from which the Russian word kalym is derived), and kalın. L.-w. in Pe., etc., Doerfer III 1407. (Uyg. ix kzimmer kalısız bértim 'I gave my daughters (in marriage) without (demanding) a bride price' Suci 7): Xak. xi kalın al-mahr 'bride price' Kaş. III 371 (prov.; verse): Čag. xv ff. kalin 'a sum of money (mali) which a suitor sends to the family of his (intended) bride when seeking her hand in marriage' Sanc. 276r. 14: Kip. xii mahrul-zawca kalın Hou. 27, 19; xv kalın al-mahr Id. 74; xv ditto Tuh. 35b. 2; Osm. xiv to xvi kalıp 'bride price'; in several texts TTS I 406; II 568; III 398; IV 456.

S 2 kalıp See kalın.

kolan 'saddle-girth'. Survives in NE with some phonetic changes and in SW Osm. kolan; ('Tkm. gölang 'the rope encircling a reed hut'). Xak. xi kolan al-hizām 'girth'; kolan etti: 'the part of a horse which is encircled by the girth' Kaş. I 404: xiv Muh. al-hizām kolan Mel. 72, 1; Rif. 174: Xwar. xiv kolan (sic) 'girth' Qub 143: Kom. xiv 'girth' kolan CCI; Gr.: Kip. xiii al-hizām kolan Hou. 11, 8; 14, 2; xiv ditto Id. 74: xv ditto Kolv. 64, 3; hizām (ayil and) kolan Tuh. 13a. 5; Osm. xiv, in Rüm, tang-i asp 'girth' San. 280v. 27; kolan (spelt) in Rüm, same as kolan do. 28.

kulan: 'the wild ass, Equis hemionus'. An early l.-w. in Mong. (Haensch 71, Kow. 922) and in Pe., etc., Doerfer III 1574. S.i.a.m.lg. except NE(?) see Shcherbak. p. 95. Cf. tağū. Uyg. xiv Chin.-Uyg. Dict. yek ma 'wild horse' (Giles 12,979 7,576) kulan tağū (mispelt tani) Ligeti 169; R II 974: Xak. xiv kulan: himarulwaqah 'wild ass' Kaş. I 415; four o.o. translated al-agār 'wild ass'; KB 28 (bas-): 5375 (tağū): xii (?) Tef. kulan 'wild ass' 217; xiv Muh. himarulwaqah kulan Mel. 72, 8; Rif. 175: Čag. xv ff. kulan gür xar ditto Sam. 280v. 26; Xwar. xiv ditto Qub 143: Kip. himarulwaqah kulan Hou. 11, 8; xiv ditto Id. 74; Bul. 10, 8; xv ditto Kolv. 62, 7; himar (esek) and kulan Tuh. 13a. 4; Osm. xiv ff. kulan 'wild ass'; in several texts TTS I 477; III 467; IV 532 (everywhere kolan).

VUF xuğul Hap. leg.; no doubt a Chinese phr., ho ling or hu ling? Cf. barčın. Xak. xiv xuğul 'a word for silk of variegated colours (alā alwān ṣāṭtā) imported from China' Kaş. III 371.

kulan 'a foal' from birth to one year, younger than a tayy, q.v. S.i.a.m.lg.; see Shcherbak. p. 90. L.-w. in Pe., etc., Doerfer III 1423. Türkü viii ff. IrkB 24 (emiğ): Xak. xi kulun al-faw 'foal' Kaş. I 404; o.o. translated al-muhr 'colt' I 215, 9; II 90, 11; translated al-falūwu III 92, 3; xiv Muh. al-muhr kulun Mel. 69, 12; Rif. 170: Kip. xiii (al-muhr tayy) al-falūwu-taṣāir ('small') kulun, Dim. f. kulunçačak Hou. 12, 9: xiv kulun al-falūwu Id. 74: Osm. xiv ff. kulun (occasionally spelt kulan?) 'foal'; e.i.a.p. TTS I 496; II 665; III 487; IV 552.
D kilinc Dev. N. fr. kilin-‘act, deed, action’, as opposed to kilik which means rather a course of action; in Buddhist terminology normally translates Sanskrit karan, but in U II 8, 20 ff. bhava. N.o.a. Türkü VIII ff. Man. ye kilincija ‘by his devilish actions’ Chus. I 17; bu kilincin [özüti?] boşun- mağay ‘[his soul?] will not be freed by this act’ TT II 6, 31-2: Uyg. VIII (after this my father the xoğan died) kara: boğun kilinci(r: gap? ‘the actions of the common people’ . . . ). Str. N 12; VIII ff. Man. bu buyan edgui kilinc küçinte ‘by the strength of these meritorious and good deeds’ TT IX 96; o.o. do. 100; TT III 11: Bud. kilinc in such phr. as edgui kilinc ‘good deeds’ and ayig kilinc ‘evil deeds’ is very common PP 2, 1; 3, 7; 12, 3 etc.; U III 42, 2; 89, 17; Index to TT II 4 V, p. 37; Str. 7, 11 (ogar-): Xak. xi kilinc al-xuluk ‘behaviour’; hence one says edgui kilinc ‘good behaviour’ and also the opposite; kilinc tağannucu-l-mar’a wa dalalahu ‘feminine coquetry (Hend.)’; one says to a woman ukiş kilincinlama: ‘do not be such a coquette’ Kaş. III 374; a.o. II 156 (kilin-): KB kilinc is common 42 (kilik), 105, 149, 181, 340 (aruk), etc.: xiv Müh.(?) xuluk wa tab ‘behaviour, nature’ kilinc Rif. 147 (Mel. 51, 14 Kirliğ): Xwar. xiv kilinc ‘action’ Qub. 148 (and see kilic): Osm. XIV to XVI kilinc ‘action’, etc. in several texts; kilinc et-feyele- ‘to behave coquetishly’ TTS I 457; II 625; III 444.

D kalpuk Hap. leg.; apparently crasis of *kalpuk. Dev. N./A. fr. *kalin-, cf. kalpu; syn. w. kilik but not connected etymologically. Xak. xi kalpuk (MS. in error kalpuk) ‘scurf’ (hasâzatu-l-ra’s), and also anything like fur or hide which is matted (inqabda) by contamination with something viscid Kaş. III 383.

Dis. V. ĞLN-

D kilin- Refl. f. of kil-; usually in a Pass. sense ‘to be made, created’, and the like, but in the early period also (of a child) ‘to form its own character, to grow up’. S.i.a.m.l.g. Türkü VIII inisi: eşclişinte kilimaduk erinç oğl: kaş:nteg kilimaduk erinç ‘apparently the younger brothers did not grow up like their elder brothers or the sons like their fathers’ I E 5, II E 5; (I myself, the Counsellor Toňukuk) Tavgaç elliğe: kilintim ‘grew up for (i.e. as a subject of the Chinese Empire’ T 1; o.o. I E 1, II E 2 (arsa); Ongin 4: VIII ff. Man. kentli tuğmuş kilimim ‘self-born and self-created’ Chus. 114: Uyg. VIII ff. Bud. sürşerel oşuğun kilimp ‘making as if to swallow him up’ U IV 8, 19; Çasatnî elig beğin sancalî urğalı kilim ‘making as if to pierce and strike King Çasatna’ do. 40 ff.; o.o. TT X 359; Suv. 138, 18-19; 610, 7: Civ. beğ boğalı kilindîn ‘you were making as if to become a beg’ TT I 36; Kilin- dik sayu lş bütün ‘everything which you do for yourself succeeds’ do. 138-9: a.o. VII 30, 3: Xak. xi er telme: kilinc kilindî: ‘amidal-racul min kulî’i’amal ‘the man did everything (possible)’; and if he wishes to do more than he should, one says to him ukiş kilimma: ‘do not do overdo it’ (la tucdawi-l-hadd) Kaş. II 156 (kilimur, kilimnak:); o.o. I 64, 13; 394, 19; 508, 3; III 20, 16: KB (do not treat life lightly) edgui kilin ‘do good’ (or make yourself good?) 1333; (look at the fair-haired beauty and) kilin özke fâl ‘make him your mascot’ 2468: XVIII? At. (if you are a believer) tawâdukilin ‘behave humbly’ 280; a.o. 414; Tef. kilin- forms Compound Pass. V.s with Ar. N. 208: Çağ. XV ff. San. 298V. 3 (kâllı-): Xwar. xiv kilin- ‘to do (for oneself); to be done’ Qub. 147; Kip. xiv kilin- taxallaga ma’ahu ‘to model oneself on someone’ (I) Id. 74: Osm. XV and XVI kilin- ‘to behave (in some way); to be made’; in two texts TTS IV 509.


D kalnu- Hap. leg.; Intrans. Den. V. fr. kilin; cf. kalnad-. Xak. xi yuvka: neq kalnu:di ‘the flimsy thing became dense or thick’ (taxuna . . wa galaşa) Kaş. III 302 (kalnu: r, kalnumak:).

D kuluna- Trans. Den. V. fr. kulun; n.o.a.b. Cf. kulunula-. Xak. xi kisra:k kulnadi: ‘the mare foaled’ (natacat. . . . falt) Kaş. III 302 (kalnur, kalnma:k); (in a note on yenî-, q.v.) for a mare, since ‘foal’ is kulun, ‘the mare foaled’ (natacat) is kisrak kulnada:; one should say kulunlada:; but the shorter word is used because -n- and -l- come from the same point of articulation (maxrae) so that the two interchange and the word is shortened to this III 92, 5: Kip. xiv kulunvalada fitu ‘to foal’ Id. 74.

D kalnad- Hap. leg.; Intrans. Den. V. fr. kalin; cf. kalnu:-. Xak. xi yuvka: neq kalnatt: ‘the flimsy thing became thick’ (galaşa); originally kalnada: but assimilated Kaş. II 350 (kalnatur, kalnma:k; sir, no doubt in error for kalnâdur, kalnâmak).

D kalınçısı: N.Ag. fr. kalına-; (of a mare) 'in foal'. N.o.a.b. Xak. xi kalıncı: kışrak al-iqiq mina1-ı-ayl 'a mare in foal' Kağ. I 491: Kip. xii al-hicru'l-ı-uğr 'a mare in the tenth month of pregnancy' kalınçısı: (MSC. ku1na:ç inspectors) Hou. 12, 8; xiv kalınçısı: (un-vocalized) al-hicru1-hâmiîl 'a mare in foal' Id. 74.

D kilincı: P.N./A. fr. kilinc; used only with preceding qualifying Adj.; n.o.a.b. Türki viii ff. an-nic kilincığ: 'evil doing' Toy. III iv. 2–3 (ETY II 178): Uyğ. viii ff. Man.-A edgü kilincığ 'doing good works' M I 10, 3: Man. edgü kilincığ işlemleri işlatmped TT III 80; o.o. do. 113–17; Bud. ayic kilincığ PP 62, 5; U III 53, 6; (ii); edgü kilincığ iş TT IV 12, 53; a.o.o.: Civ. edgü kilincığ iş TT I 53, 79: Xak. x1 KB 340 (arlkuk).


D kolunçu: Dev. N.Ag. fr. kolun-; 'beggar'. N.o.a.b.; perhaps a misreading of kol-ğçu: (see kolşıç) but that word may be a misreading of this one. Uyğ. viii ff. Bud. irinci cig açıcı kilınıcığı tünüqlar 'miserable poor alms-gatherers and beggars' U III 10, 4–5.


D kolunluğ: P.N./A. fr. kalın; 'having a foal'. S.i.s.m.l. Xak. x1 kolunluğ kisra:k ramaka mutiya, that is 'a mare which has a foal following her' (yatlûhâ) Kağ. I 500.

D kalıncı: Hag. leg.; Priv. N./A. fr. 1 kalıq; 'without demanding a bride price'. Xak. x1 Kağ. III 374 (kîlnç); n.m.e.
pete in remaining behind (fi'il-thark xalsa(n); MS. xalqa(n)) Kaṣ. II 109 (no Aor. or Infinit.): Çağ. xv ff. (kalin-)/kaliş- (both spelt) wā pasmandan ya'ni pây kam awardan 'to stay behind, that is to run off' San. 275r. 8.

D 2 kaliş - Recip. f. of kalis-; s.i.s.m.l. in NE(3) R I 245. Xak. x[i] at adğir kalıṣdi: 'the horses and stallions jumped at one another' (tawātaḥat) Kaṣ. II 109 (kalisur, kalismak).

D kilis- Co-op. of kil-; n.o.a.b. Xak. x[i] ol maṣa: t5 kilisdi: 'he helped me to do something' (fi'il-amal); also used for competing Kaṣ. II 109 (kalisur, kilismak): Çağ. xv ff. kilis- Co-op. f.; bā yak digar hardan 'to do (something) together' San. 209r. 29 (quotns.): Xwar. xiv bir birînjîze hasad kilismâziq 'do not envy one another' Naḥc. 412, 6.

D kolus- Hap. leg.?; Recip. f. of kol-. Xak. x[i] olâr: ikki: ki5 kolusdi: 'they asked one another for a daughter in marriage' (xatiba); MS. ḥatiba in error; also used when two men ask (sa'alat) one another for something Kaṣ. II 109 (verse; no Aor. or Infinit.).

Mon. ĠM
akam 'sorcerer, soothsayer, magician', and the like. Survives only (?) in NE, most languages R II 476. L.-w. in Pe., Doerfer III 1409. Cf. kamla:-. Uyg. viii ff. Man. A (physicians will not be able to heal him) tâkî kamâš kamlar tèlelep rep nirâgirmegy 'and all the sorcerers when they assemble will certainly not bring him back to life' M I 15, 8-9; o.o. do. 33, 17-18 (teplirik), 22; Man.-uğr. Frag. 400, 9 etc.: Bud. yekke iççekte kamka tapîgü tinîlär ukuğ 'worshippers of demons (Hend.) and sorcerers are numerous' TT VI 017-18: Xak. x[i] kam al-kâhîn 'soothsayer' Kaṣ. III 157; three o.o.: KB kerek tut otaq kerek erse kam 'get a physician or, it may be, a sorcerer' 1065; bu dunyâ kam 'the sorcerer of this world' (cannot cure it) 2002; o.o. 3873, 5244; xii(?) Tef. (you are not) kâhin ya'ni xam 346: xiv Muh. al-'arrâf ('sorcerer') wa'l-kâhin kam Mel. 5, 2; Rif. 75; al-'arrâf wa'l-mu'azzim 'snake-charmer' kam 58, 5; 156: Çağ. xv ff. kam jábib wa mu'âlîc wa hakim wa dânimand 'physician, healer, wise man' San. 276v. 7: Kom. xiv 'female exerciser' karn katom CCG; Gr.: Kip. xiv kam al-jâhib Id. 75; xiv dâya properly 'midwife, foster mother', here perhaps 'witch' kam Tuh. 15a 13.

I korn 'camel's pack-saddle'. S.i.a.m.l.g. (SW Tkm. ġom) in the same meaning or for 'the pad on such a saddle'; the fat on a camel's back'. Xak. x[i] korn qatuhal-bal'bar 'a camel's pack-saddle'; it is made as follows, the camel's back-cloth (hilt) is taken and stuffed with straw, and both side pockets of it (howdâlayhit) are thus raised to the level of the hump; it is called tevey korn: Kaṣ. III 136: Kip. xiii al-hidâca wa'l-barâda'a 'camel saddle, pack-saddle' kom Hou. 5, 16.

2 korn 'wave'. Survives in NE Alt. kom R II 667; SW Tkm. ġom. Xak. x[i] kom maucel-l-mâd 'a wave' Kaṣ. III 137 (verse): xiv Muh. al-mawc korn Mel. 77, 3; Rif. 180: Kom. xiv 'wave' kom CCG; Gr.: Kip. xiii al-mawc kom Hou. 5, 15: Osm. xvii korn 'wave, storm' TTS I 496 (kum).

kum 'sand'. S.i.a.m.l.g. L.-w. in Pe., etc. Doerfer III 1525. Uyg. viii ff. Man. M III 37, 3-5 (ii) (3 al): Bud. yeñi kumı alku kûmûş 'its soil and sand were all silver' PP 36, 6-7;

kum sanînca burxanlar 'Buddhists as numerous as (grains of) sand' U III 57, 12; o.o. Hüen-ts. 321-3 (teptit); Kuan. 84, etc.: Çgil x[i] kum al-râml 'sand'; the Oğuz do not know this word Kaṣ. I 338; seven Xak.o.o. translated al-râml, al-tûrâb 'dust', or al-ânik 'a heap of sand': KB (the mind of an ignorant man is) kum teg 'like sand' 975; (this man's soul) kuruğ kumka oşkar 'is like dry sand' 3626: xiii(?) At. sanarmu ediz kum uşak taş sani 'can one count (the grains in) a high sand-bank or small pebbles?' 60: Tef. kum 'sand' 217: xiv Muh. al-râml kum Mel. 75, 1; Rif. 178: Çağ. xv ff. kum rig-i narm 'soft sand' San. 290r. 29 (quotns.): Kom. xiv 'sand' kum CCG, CCG; Gr.: Kip. xiii al-râml kum Hou. 5, 15: xiv ditto Id. 75; Bul. 4, 10: xv ditto Kav. 58, 14; Tuh. 16b. 5.

Mon. V. ĠM-
kam- 'to strike down'; more vaguely 'to lower'; n.o.a.b.; cf. kamcu:-. Uyg. viii ff. Bud. anta ok yerde kamdi 'and then beat him to death on the ground' U II 27, 24-5: Xak. x[i] ol aṁ kumdi: darabhahu fa-ajxanahu twa aswagahu 'he beat him unmercifully, beat him to death' Kaṣ. I 27 (kammar, kammak); o.o. III 230, 18 (tüğ); 382, 11 (misvocalized kum-): KB kamdi köz 'he lowered his eyes' 5790: Xwar. xiv kamar köz MN 108.

korn- Hap. leg.; homophonous w. 2 korn. Xak. x[i] suv komdi: mäca-l-mâd 'the water was covered with waves' Kaṣ. II 27 (kormar, kommak).

Dis. V. ĠMA-
kama:- the basic meaning seems to be to 'suffer discomfort' or the like, hence (of the eyes) 'to be dazzled'; (of the teeth) 'to be set on edge'. Survives only (?) in NC Kır., Kzx., but see kamaş-. As the Aor. of this word and kam- are identical and as both are used with köz, it is not always certain which V. is concerned. Xak. x[i] köz kama:d:ı 'his eyes were dazzled' (ismadarrät) by the glare of the sun; and one says anîj tuṣi: kama:dı: 'his teeth were set on edge' (kalla) by eating something sour Kaṣ. III 272 (kammar, kama:ma:k; prov.): o.o. I 340, 3 (to be dazzled); II 311, 19 (same prov.): KB yüzü körküg erdim körüp köz kamar 'his face was so beautiful that any eyes that see it are dazzled' (or anyone who sees it lowers his eyes) 464 (and see kam-): Kom. xiv 'to be dazzled' CCG; Gr.:
Osm. xvi kama: 'to blunt (Trans.; the point of a nail)'; in several texts TTS I 407; IV 457.

VU koma:- 'to long for (something)'; n.o.a.b. There is obviously no connection with the word in Tef. and Nahe, which clearly means 'to shine'. Xak. xı er eviçe: koma:di: nağafa’t-
-racç vəri’tağa șawq țla baxtiy: thí the man travelled about and felt a longing for his home'; also used of anyone who longs (ištäçu) for something and sets his heart (hâça qalbahu) on it Kâş. III 273 (kom=}: kor:ma:ak); er koma:di: (MS. in error kom:ma:di:) 'the man desired (hâça fi) something' II 324, 7: KB taki arzuladi kom:di köpül ‘and his heart desired and longed for him’ 3854; o.o. 3854–7: (xii?) Tef. (he told him to put his hand in his pocket, and when he had done so and drew it out again) elginîn nîr kom:di: ‘light shone from his hand’ 212: Xwar. xiv koman- (sic, spelt koma:n-) ‘to long for’, seems to be a Refl. f. of this V. Qub. 143; üzül tolu: ay teğ komiyur ‘his face shines like the full moon’ Nahe. 23, 6; o.o. do. 9, 8; 54, 7; 102, 5.

Dis. GMG

mî:wal, that is ‘a whip containing a sword’: kémça: ‘the penis (qadib) of a horse, bovine, or camel’, but usually used of a horse; one says at kémci:si: Kâş. I 417: xii (?) Tef. kémci: ‘whip’ 197: xiv Rîg. ditto R II 494 (quotun.); Muh. al-migra’a ‘a whip’ kémci: (–c–) Mel. 11, 6–7; 72, 1; Rif. 85, 174: Çağ. xv ff. kémci: (spelt; with ‘-ç–’) ‘a well known kind of whip’ (tâsiyanın) (quotun.); in Ar. sa:rt; in the Qal-
mâqi language mî:la (Kow. 2025 mlâqa), and in the language of Rûs pilêti (pêlit) San. 276v. 7: Xwar. xiv kémci: ‘whip’ Qub. 130; MN 72: Kom. ditto CCC, CCG; Gr.: Kip. xiii al-
migra’a kémci: (–ç–) Hou. 14, 6: xiv kémci: (–ç–) xvi sâxara ‘rod, stick’ Id. 75: xiv al-
migra’a kémci: (sic) Kav. 64, 4; Tuh. 33b. 12 (also çokmar).

Tris. GMG

D kamçççu: Den. N. fr. kamççç. Survives only(f) in NE Tel. kamççç: ( Şor kamççç)
‘gange’ R II 495. Xak. xı kamçççu: ‘a swelling (or blotch, batın) which appears on the lips or fingers as the result of a violent blow, a skin irritation or fever Kâş. I 491; xiv Muh. (?) al-migra ‘a rheumatic or gouty swelling’ kamçççu: (MS. kamaçççu:) Rif. 164 (only).

D kamçççuğ P.N./A. fr. kamççç; s.i.s.m.l. with some phonetic changes. Xak. xı KB kör arslan mürûgli kılıç kamçççuğ ‘see, riding a lion and using a sword for a whip’ 2354.

Tris. V. GMG

D kamççç:la:– Den. V. fr. kamççç; ‘to whip, flog’. S.i.s.m.l. Xak. xı er atm kamçççla:di: ‘the man flogged (sâga) his horse’ Kâş. III 352 (kamaçççla:; kamaçççla:ma:ak).

Dis. GMG
F kamdu: Hap. leg.; ‘a currency note’; no doubt a Chinese phr., km (Middle Chinese kmu) tu (M.C. du) or the like. Xak. xı kmdu: ‘a piece of linen (qita’a kirbâs) four cubits by one span in dimension, sealed with the seal of the Uyğur xân and used in commercial transac-
sions’ (bîhâ bîyâ’ülhulum); when it becomes worn and tattered, it is patched up (yuragga)’ every seven years, washed, and resealed Kâş. I 418.

Dis. V. GMG
D kama:– Hap. leg.; Caus. f. of kama:- Xak. xı kün küçük kâmtatt: ‘the sun dazzled (hayyurat) the eyes with its glare’; and one says açığ avya: tr:ç: kâmtatt: ‘the sour quince (or something else) set the teeth on edge’ (ahalla . . . al-sinn) Kâş. II 311 (kama-
tur, kâmata:ak; prov. containing kama:-); a.o. I 515, 6.

PUD kamût- n.o.a.b.; the first syllable is not vocalized in the Fergana and Cairo MS. and in 802 seems to be spelt kâyit- in the first; in the Vienna MS. it is spelt kâmit-; it is, however, best explained as a Caus. f. of kama- in the sense of ‘to cause to throw down’. Xak. xı KB (every three-legged (stool) is incapable of lean-
ing (emitmez)) içegû tuurü türü kâmitmâz bolur ‘the three (legs) stand even and cannot make it throw (the person seated on it) down’ 802; (if one of the three legs lean) iktîs kâmi-
tar uçar ol eri ‘it makes the (other) two throw the man down and he goes flying’ 863.

VUD komit- Caus. f. of komit-; ‘to cause (someone) to long for (something)’, and more indefinitely ‘to arouse, inspire (someone)’. N.o.a.b. Xak. xı ütlîç menî: komitî: hayyavucîl:sawq îlîl:mahîbîb awîl:wa:fan longing (for my beloved or my home) aroused me’ Kâş. II 311 (komitâr, komitma:; verse); oğul menî evke: komitgân ‘the boy constantly makes me long (mısâqeviçi) for my home (etc.)’ I 515; o.o. I 60, 8; II
D kamur- Hap. leg.; Caus. f. of kam-. Xak. xî ol ari: urup kamurdu: 'he ordered someone to beat him until he almost died and became speechless' (kâda an yahû bik wa xafa ta muñu xatühu) Kaş. II 191 (kamurur, kam-tururmak).


Dis. GMÇ

F kamağ (yxamağ) 'all'; an early l-w. fr. Middle Persian hâm (hamag). The earliest indisputable evidence for initial k- is in the Man. Syriac script, the Runic and Uyğ. letters used might equally well represent x-, but there is no indisputable occurrence of x- in the Man. Syriac and Uyğ. scripts the word is usually spelt in the Iranian form khm or kmağ; the form kamağ with labial vowel attraction does, however, occur as early as Tûrki vii ff. Survives as kamûrk/xamûk in several NE languages and kamû in SW Osm. Cf. barça: etc. Tûrki vii kara: kamağ boðun 'all the common people' I E 8, II E 8; kamağ: yetî: yîz er bolmiş 'they became 700 men in all' I E 12, II E 11; a.o. I E 18: vii ff. kamağ üzer: yaruk bolti: 'it became light over everything' Irk B 26; kara: kamağ süsî: 'his whole army' do. 63; o.o. do. 53; Tûrki IV 7 (ETY II 96); Tûrki IV 9 (ETY II 96); kamağ (sic) teka: 'all the stones' Toyuk 12 (II 58): Man. kamağ yê üzêkînlü 'everything on earth' Chûas. 45; o.o. do. 194, etc.; kamağ aðapdûrur 'he weakens all' M III 11, 12 (i): Uyğ. ix kamağ (on fragments) III A11; B2 (ETY II 37-8); vii ff. Man. kamağ Wind. 6, 28; kamağ (sic) TTT III 35, 114; kamağun ?Collective f. do. 61, 125; IX 66: Bud. kamağ and the ?Collective f. kamağun are common U II 65, 27; III 42, 13; PP 14, 8 etc.; TTT IV 4, 16; 10, 28 etc.; V 24, 63, 26, 81: Civ. kamağ is common in TTT I: xiv Chin.-Uyğ. Dict. 'all' kamağ Liqeti 161: Xak. xî kamağ a Particle (harf) meaning al-hull 'all'; hence one says kamağ kîşî: tûz ermes 'all men are not equal' Kaş. I 376; about 60 o.o. KB kamağ 'all' is very common, 4 etc.: xiii(?) At. kamağ tûrlûg işe 'in all kinds of things' 115; o.o.o.; Têf. kamağ/kunam kamağ 196-7: Çag. xv ff. kamağ 'all' kamağ cumlust ma'nûma 'all of them' Vel. 324; kamağ 'all' Sun. 276v. 13 (quoten.) Têf. xiii kamağ "Ali 12: xiii(?) kamağ Qâg. 14: xiv kamağ Qutb 139; Nahe. 260, 10; kamağ MN 43 etc.: Kip. xiv kamağ al-cami' Id. 75: Osm. xiv ff. kamağ 'all, everyone'; c.i.a.p. TTS I 407; II 569; III 399; IV 457.

VU?D komuk Hap. leg.; second syllable unvocalized; perhaps Intrans. Dev. N/ A. fr. kom- in the sense of 'something that comes in waves'. Kaş. also lists the well-known tribal name Kumuk describing it as 'the name of one of the begs who was a friend of mine'. Cf. ki=g etc. Xak. xî komuk rau'tu'l-farâs xâfatta(n) 'dung', more particularly horse dung Kaş. I 383.

kamûg: n.o.a.b., but cf. kamûr- . Xak. xî anything which is 'shrunken (or creased) and crooked' (inzwâd wa a'waçça) is called kamûg; hence 'a man whose mouth is distorted by a paralytic stroke' (alladû bihi laqua) is called kamûg: yûzlûg Kaş. I 426: Kom. xiv 'crinkled, crooked' kamov CCG; Gr. (no doubt a later form of the same word).

D kamağ: Tek. Dev. N. (connoting habitual action) fr. kam-; lit. 'constantly throwing (or being thrown?) to the ground'; the word used for various plants the chief characteristic of which is that either their seeds, or the whole plants, are carried long distances by the wind; in the Soviet dialects, the normal translation is peregati-pole. Survives in SE Tar. kamağ 'salt-wort, Salsula oppositifolia' RI 400; Türkî kamağ 'salt-wort, Salsula collina' Shaw 223; BS 464: NC Kirm. kamağ; Kx. kamağ: Uyğ. vii ff. Bud. (I am like) kamağ ken-dirke tayaklikkn köntümlü 'a salt-wort supported by a hemp plant' Hüen-ts. 1948: Civ. kamağ kamar tëg ëçîn kett 'your property has disappeared as a salt-wort goes away (with the wind)' TT I 95-6: Xak. xî kamağ: âl-tûmûm 'a light grass, Pânicum dichotomum' Kaş. I 475: Çag. xv ff. kamağ (spelt) 'a kind of plant like a wormwood bush' (bûta-i yâqûn) which is tangled and convoluted, with a very light weight; a gentle breeze rolls it (âl-tûmûm) across the plains San. 276v. 9 (quotens.): Xwar. xiv kamağ 'camel thorn' and the like Qutb 130: Kip. xii 'a dry tangled thorn bush (âl-sawûk) which is rolled about by the wind' kama: k (sic): anyone featherbrained is called in derision kamka: k (sic): that is 'with a brain as light as kamka:k Hou. 9, 1.

?F kumgan: 'jug, water bottle, flask', and the like; s.i.m.m.l.g. as kumcan and the like. No obvious etymology, perhaps a corruption of Ar. qumquma. Xak. xî kumgan al-qumquma 'jug, flask' Kaş. I 440; (under 2 turma) the Turks call al-qumquma kumgan but the Oğuz use the Per. word aftab: I 432; a.o. II 353 (yalrit-).

Dis. V. GMÇ-

D kamûr- Hap. leg.; Intrans. Den. V. fr. kamûr- . Xak. xî ağını yûzli: kamûrdu: 'his face was almost distorted by paralysis' (kâda an yata'awaç wa yulqâ); also used for anything that tends (arâda) to be distorted' Kaş. II 194 (kamûr-ir, kamûr-ımak).

Tris. GMÇ

D kamağun See kamağ. 
F kumlak 'Hop plant, Humulus lupulus.' L.-w. of Germanic origin found in various forms in many Germanic, Scandinavian, Slavonic, and Finno-Ugrian languages, the earliest form being viii–ix Latin humulo, humulo; der. fr. a Germanic V. meaning 'to creep'; lit. 'the creeping plant'. Survives in NE Alt. kumdak; NC Kzr., Kzx. kulmak; NW Tat. kolmak; Bashkir komalak; Çuv. xámla. Kip. xi kumlak 'a plant like the bean (al-lablabā) which grows in the Kip. country'; a drink mixed with honey is made from it; when the plant is put on board a ship, the sea develops waves (yamīc), and gets so stormy that it almost drowns the people on board Kaj. I 475 (cf. 2 ko:m); xiv (after çəarkin 'wine') and they have another drink made of fermented (al-mughalla) honey into which they put a thing from the plant, which is like the top of a sugar-cane (tu usul'gaşab); it is called kumlak; this is more intoxicating than grape wine and they prefer it' Hou. 16, 6.

D kum1a:k P.N./A. fr. kum; 'sandy'. S.i.a.m.l.g. w. some phonetic changes. Uyg. viii ff. Civ. kum1a:k vaxarl1q 'belonging to the monastery (Sanskrit vihāra) in the sands' USp. 30, 11.

Dis. ČML-

D kam1a- Pass. f. of kam-; lit. 'to be struck down', but usually more vaguely 'to fall to the ground'. N.o.a.b. Uyg. viii ff. Bud. (the king ... ) ölug teg cam1a tūsti 'fell to the ground and lay like a corpse' PP 61, 7; ögširęp tin-sirap kam1idilār 'they fell to the ground unconscious and not breathing' Swv. 619, 19; o.o. do. 625, 12–14 ('tökstit'); U III 33, 14–16 (etığ); do. 60, 7 (ii): Xak. xi er kam1idit: 'the man lay prone (idjaa'a) Kaj. II 135 (kam1ur (sic), kam1mak; vocalized kam1-); xiii(?) At. qawī erse kam1ur kaşar quwwatī 'if a man is strong, (in the end) he is thrown to the ground and his strength leaves him' 196: Kom. xiv 'to stagger, totter' kam1al1 (sic) CCG; Gr.

D kamla:- Den. V. fr. kam; 'to act as a kam, make magic', and the like. Survives in several NE languages as kamda/-kamna- R II 496, 1. Türki viii ff. İlrb 12 (erkilg): (Çağ. xv ff. kamlamış in the Ištılät-i Mığāl (see Sar., p. 13) taβabāt va mu'dīca 'medical treatment, healing' San. 276v. 11 illustrated by Pe. quotn.): Kip. xiv kamla1-faba 'to practise medicine' Iđ. 75; tayyaba 'to heal' Bul. 58r.

Tris. ČMR-

F xumaru: 'legacy, memento', etc.; no doubt a l.-w., prob. Iranian. N.o.a.b. Uyg. vii ff. Bud. (the Prince gave generous presents to the 500 mendicants and) barçaka xumaru (or kumaru) sav kođtu 'addressed (these) parting words to them all' (a speech follows) PP 76, 2: Xak. xi xumaru: al-miriş bi'-aymihi 'a legacy' in the exact sense of the term, one says buni; atamdı xumaru: bul-dim 'I received this from my father as a legacy': xumaru: 'a memento in the form of goods' (tağıhiro mina'l-amteel); it is the custom of the Turks when one of the notables (al-akabıra) of the kingdom dies for some precious (nafois) object from his property to be set aside for the king, and it is called xumaru; that is a memento of him; it is also used as a masculine or feminine Proper Name; similarly a traveller leaves something as a memento with his neighbours and that is called xumaru: Kaj. I 445; a.o. III 440, 19: KB kumar (so spelt) is fairly common; in 269–70 (6ğlug) good customary laws are 'a legacy' (kumaru) from the dead to the living; in 1150 Ayoldt gives many kumar to his friends; in 1341 a parting speech is given kumaru atti 'the name of kumaru'; Chapter 23 (1342 ff.) relates to Ayoldt's kumaru bitığ 'will': xii(?) KBVP 53 (kođun-).

kumursğa: 'ant'; an old animal name ending in -ga. S.i.m.m.l.g., not SE or SW? Cf. čümeli, karçığa; Türki viii ff. kumursğa: 'ants' (eat an old ox) İlrb 37: Çağ. xv ff. kumursğa (spelt) mürca 'ant' San. 290v. 11: Xwar. xiii kumurska 'ant' Ali 48: xiv kumirska (sic) Qubt 148: Kip. xiii al-namlı 'ant' kumurska: (unvocalized; Tkml. karnaca) Hou. 11, 19: xiv kumurska: ditto Iđ. 75; ditto kumirsqa: (sic) Bul. 11, 5: xiv ditto kumruska (sic) Tuh. 56b. 2.

Tris. ČMR-

DF xumaru:lan- Hap. leg.; quoted only in a grammatical section. Refl. Den. V. fr. xumaru: Xak. xi er xumaru:landu: the man received a precious object (daxıra) from the property of his friend or someone else' Kaj. III 205, 17; n.m.e.

Dis. ČMS-

kamış 'reed, cane, rush', and the like; s.i.a.m.l.g., in Çuv. xámál. L.-w. in Pe. etc., Doerfer III 1530. Türki viii ff. İlrb 10, 38 (ara): Uyg. vii ff. Bud. ilk kamış sış kişip 'sharpening two reeds to a point' PP 57, 8; a.o. U III 20, 10: Civ. (if a man chokes, you should pound the mixture and) boğuşça yürser (sic for ürser) kamış bi the blow it into his throat through a reed' H I 185: xiv Chın.—Uyg. Dict. chu 'bamboo' (Giles 2,316; misread by R. as tə2 tə2 'twin' 12,319) kamış Ligeti 161: R II 487: Xak. xi kamış al-gaşab 'a reed' Kaj. I 369; o.o. I 438 (sargan); III 113 (kyetur)-: 391 (siş-): xiv Muḥ. al-gaşab kamış Mel. 78, 9; kamış Rif. 182: Xwar
xiv kamış 'reed, (sugar-)cane', etc. Qutb 130:
Kom. xiv 'reed, rush' kamış CCG; Gr.: Kip. xiv al-qasab kamış Bul. 8, 5: xv ditto Kaş. 63, 15; Tuh. 285b. 10.

D kamışq: Hap. leg.; Dev. N./A. fr. kamışa:-; 'insensible'. Türkü VIII I N 3 (2 éllig).

Vu?F kumşuy Hap. leg.; prob. a l.-w.? Chinese. Xak. xi kumşuy 'a house (or tick, al-halama minâl-âqîdân) which is full of blood'; used metaphor. of a man who suffers from retention of urine and cannot urinate Kaş. III 241.

Dis. V. Gm:-
D kamış- Co-op. f. of kamı̇s- in the sense that the whole of the Subject is involved; s.i.m.m.l.g. meaning (of the teeth) 'to be set on edge'. Xak. xi tûş kamı̇s- 'the teeth were set on edge by eating a sour quince and the like' Kaş. II 111 (kamışur, kamışmak) a.o. II 110, 5: xiv (kamışur, kamışmak) 'of the teeth' 'to be set on edge' (kumur); of the eyes 'to be dazzled' (xirn yûdân); the verb cannot be used except with teeth or eyes as the Subject San. 276v. 16 (quotns.): Kip. xiv kamı̇s- 'to be dazzled' (inbahara) by the sun, so that one can hardly look towards it, as happens to a man with ophthalmia Id. 75: xv kalla kamı̇s- Tuh. 31b. 3.

D komış- Hap. leg.; Co-op. f. of komî̇s- in the sense that the whole of the Subject is involved. Xak. xi ola: rîşka: komisî̇dî̇ 'they rejoiced (ihthaži) in the work and took pleasure (naṭâzi) in it'; the origin is the phr. su:z komu:șî̇: (sic) 'the waves swelled (hacâ-tîl-muvc) in every direction' Kaş. II 111 (komu:șur, komu:șmak sic).

D kamı̇s- Den. V. fr. kamî̇s in the metaphor. sense of 'to move or sway' like reeds in the wind; n.o.a.b. Türkü VIII II 17, 16. etc. (I tur);: Uyg. viii ff. Man.-A M III 9, 15 (ii) (çokra:-): Bud. TT X 164, etc. (tepere:-).

D kamı̇s- Çâh. f. of kamı̇s:- 'to shake (something); to allow (one's feet) to vawer, or (one's thoughts) to stray'. N.o.a.b. Türkü VIII I N 7, II E 30 (adjak): VIII ff. Man. Chaus. 187 (orun): Uyg. viii ff. Man. Wind. 16 (bedükentür-).

Tris. V. Gm:-
D kamı̇slı̇g P.N./A. fr. kamı̇s; 'full of reeds (etc.), covered with reeds (etc.)'. S.i.m.m.l. Uyg. viii ff. Bud. tolt etözlери kamı̇slı̇g viçin t[eg] turğinc (sic, §read târâncı̇) ara örtentir 'all their bodies are burnt in confusion (?) like waving (?) reeds' TM IV 254, 72 (viçin Hap. leg.; perhaps Sanskrit viç 'wave'): Xak. xi kamı̇slı̇q yêr 'a piece of ground forming a reed-bed' (al-maṣâba) Kaş. I 495: Çâg. xv ff. kamı̇slı̇g (sic, but prob. the Çâg. f. of an A.N. in -îk) navîstân 'reed-bed' San. 276v. 15: (Xwar. xiv kamı̇slı̇g (sic) 'reed-bed' Qutb 130).

Tris. V. Gm:-
D kamı̇slı̇n- Hap. leg.; Refl. Den. V. fr. kamı̇s. Xak. xi yêr kamı̇slı̇ndî̇ 'the ground became a reed-bed' (maṣâba) Kaş. II 268 (kamı̇slı̇nur, kamı̇slı̇nma:k).

Dis. Gm:

kımiz 'fermented mare's milk, koumiss'; s.i.m.m.l.g.; l.-w. in Pe. and many other languages, Doerfer III 1529, in Russian kumys, fr. which it passed to other European countries; the origin of the -su is obscure; the only comparable Turkish spellings are NE Koib., Sag. kumis R II 1049, but this may be a reborrowing fr. Russian. Xak. xi kımiz al-amīs, that is 'mare's milk collected in vessels (aetoâ), fermented (yuhammad), and drunk': kımiz almîla: 'a sour (al-hâmid) apple', so called because it is like al-amīs Kaş. I 365; o.o. II 12 (biş-); III 197 (2 korân): KB 4442 (azar): xiv Muh. 'fermented (yuhammad) mare's milk' kımiz; raq'atul-laban 'the scum (or skin) on milk' kara: kımiz Mel. 63, 7-9; Rif. 161; Çâg. xv ff. Kımiz (spelt) 'mike's milk fermented (turûs korda) and drunk as an intoxicant' (maskârît), in Ar. labanul-ramâha 'mare's milk' San. 298v. 26: Xwar. xiii (?) kımuz Ôg. 80; kımiz do. 93 (çubkân): Kip. xiv kımiz 'fermented mare's milk' Id. 75: xv kımiz is included among the translations of laban Tuh. 32a. 1: Osm. xiv ff. kımiz 'koumiss'; in several texts TTS I 458; II 626; IV 509.

Tris. V. Gm:-

Mon. Ğn:
I kan 'blood'; c.i.a.p.a.l. Türkü VIII kani̇ş suvça: yüğürî: 'your blood flowed like water' I E 24 (II E 20, but with oğlûze: 'like a river'); a.o. T 52 (tôk-): VIII ff. Man. kan tri̇p 'blood and pus' M I 5, 10-14; 6, 4: Uyg. viii ff. Bud. kan akîp until 'blood poured (from his eyes and nose) U II 27, 22; (among the demons) kan iççêçêr 'blood drinkers' do. 60, 1 (iii): PP 3, 4 (akît-); a.o.o. Cî. H I 83 (qet): a.o.o.: xiv Chîn.-Uyûg. Dict. 'blood' kan Liqêti 161: Xak. xi kan al-dam 'blood' Kaş. III 157 (prov.); about 20 o.o.: KB (the partridge) kizîl âğızi kan teğ 'with his blood-red beak' 76; kayû aydi kan tutmîş emdî muni âça berğî iççî (Arat eçêk, but the two best MSS. have iççî) akîtgu kan 'some said "he has high blood pressure, now we must open the invalid's (vein) and let the blood flow out"' 1058; tôkme kan 'do not shed blood 1395: xiv (?) Tef. kan 'blood' 197: xiv Muh. al-dam kan Mel. 45, 14; Rif. 139; haczâm 'blood letter' kan alûçî: 57, 4; 155: Çâg. xv ff. kan xûn 'blood', in Ar. dam San. 277v. 15: Xwar. xiii ditto 'Ali 35; xiv ditto Qutb 130; MN 72, etc.: Kom. xiv ditto CCG, CCG;
as a sign of respect for their own amirs and notables gave them an imperial (pâdişâhî) title which they called them pâşa which is a shortened form of pâdişâh. After the empire of Iran passed to the Şafawi dynasty they too, contrary to the wishes of the Sultans of Rûm, called the notables of their realm xan and lower placed persons sultan. After the Sultanate of Hind passed to the house of Gûrûn they called themselves pâdişâh, and the notables and chiefs of the realm they distinguished by the title of xan. San. 222v. 1: Kom. xiv kan/xan ‘emperor’ CCG; ‘king’ CCG; Gr.: Kip. xiii (in the list of Proper Names) temûr xan ‘iron king’ Hou. 30, 7: xiv kan ‘blood’, also used for) al-malîk Id. 74: xiv sultan kan Tuh. 18b. 8; malîk kan do. 32b. 3; 41b. 6.

1 xan ‘father’; the oldest Turkish word in this sense; it was gradually displaced in Uygh. by ata: q.v. and did not survive into Xak. although kañdañ, kañsik did. Cf. I 8â: Türkî xiv xan is common in I and II, e.g. kañpam Elterîs Xâğan I 11, 11 E 10: xiv ft. ögîje: kañpam: tellûrmî: it brought him to his mother and father’ Irk B 35; o.o. do. 58 (2ât), etc.: Uygh. xiv kañpam xâğan 8; xiv ft. Man.-A yârâlançûnu kañpam ‘our merciful father’ M I 10, 3 (of God): Man. köplûmûn yarûtuñgî kañpam ‘my father who enlightens my mind’ M III 24, 9 (ii); a.o.o.: Bud. kañp, often in association w. ög, is common; e.g. (the Princess said to her father (ata) the beg) kañpam U II 21, 3; (if I have sinned against) ögê kañpaka baxûlûkara ‘my mother, father, or teachers’ do. 77, 16: Civ. ögûn kañpîn edûgî sav eçitû ‘he hears good news from his mother and father’ TT VII 35, 3: O. Kir. ix ft. kañpam Mal. 13, 3; a.o.o.

2 xan onomatopoieic: ?Hap. leg. Xak. xî kax kañp etti: ‘the goose (Kañ, in error, ‘duck’) made a noise like that’ (garvata kañ-kàñ-ika): it is an onomatopoieic for any such sound Kañ. III 358.

1 xan ‘sheath, scabbard’. S.i.a.m.l.g.; although Kañ lists both xan and ktn, the second form, which survives in SW Tkm., was no doubt the original one. Uygh. xiv ft. Bud. kîntûnt yîltî bîçekîn [tartîp] ‘drawing his sharp knife from its sheath’ U III 64, 9; Xak. xî kîn cफemûl-sayw waסל-sîkkîn ‘the scabbard of a sword and (sheath) of a knife’; one says kîlû xan: (sic) ‘sword scabbard’ Kañ. I 339; ktn same translation III 140; two o.o. of ktn and four of kîntû ‘KN (if a beg does not make his men love him) kîlû kinda çîkmaz ‘the sword does not leave the scabbard’ 2138; kîlû kîntû kîr ‘is ‘sword sheathed’ 2144; xiv Muh. (?) in one MS. only) gîlîsîl-sayw ‘sword scabbard’ ktn Mel. 71, 4: Çâğ. xv ft. kîn ‘the sheath gîlîsîl ‘of a knife, sword, or the like’ San. 290r. 28 (tex.): Xwar. xiv ditto Qûth 148: Kom. xiv ditto CCG; Gr.: Kip. xii gîlîsîl-sayw wa ‘gayiri kîn Hou. 30, 14: xiv kîn gîlîsîl-sîkkîn ‘the sheath of a knife’ Id. 74; xv in Tuh. 11b. 1 the text should be
restored as cafir 'sheath (kin; cafi 'thick') kalin.

2 kuni (kti) 'punishment, torture', and the like; the variations in spelling point clearly to an original form kti, cf. 1, 2 kti: Survives in NW Kaz. kuni 'punishment' R II 718 and prob. NC Kir., Kz.: NW Kk., Kumyk, Nog. ktni 'difficult, embarrassing, complicated'. L.-w. in Pe. and other languages, Doerfer III 1609. Türkü viii ktni köp-lüçe: ay 'prescribe punishments as you think fit' T 32: Uyg. viii ktni aydın Şu. E 2: viii ff. Bud. kin kizgut berylin 'I will inflict punishment (Hend.)' U II 26, 14; o.o. do. 20, 1 (ii) (teğür-); U III 56, 7; TV VI 10-11, 255: Cıv. ktni enç bolor 'the pain dies down' TV VII 22, 15 (medical); ağır ktnka tegip 'receiving severe punishment' USp. 78, 16; o.o. do. 111, 10; 115, 20: Xak. xi KB isizke bu kin berge zindân üyqi 'for the wicked this punishment; flogging and imprisonment are best' 893; yaşız yér katinda ktny yér bara 'afterwards he suffers punishment below the brown earth' 6140; o.o. of ktny 318: kin 5548 (evrş-): xiv (ii). Tef. ktny 'torture' 207: Çağ. xv ff. kin cineme ve ılanca ve znmhat ve maçka'lah 'punishment, torture, pain, suffering' Vel. 333 (quotns.); kin ılança każ aqdb ('punishment') Sın. 299, 26 (quotns.); Xwar. xiv kin 'pain, torture' Qub 148; Kom. xiv 'suffering, martyrdom' kin CCG; Gr. 206 (quotns.); Osm. xiv kin 'torture, pain'; in two texts TTS I 458.

E kiş in the phr. kiş közın in U IV 38, 128 is no doubt an error for kiştir, as suggested in a note thereon; the supposed Instr. form ktn in quoted therein is no doubt a misreading of that word.

1 koñi generically 'sheep', and specifically 'ewe'. One of the animals of the 12-year cycle. An early L.-w. in Mong. as koñi (Haenicsh 66). S.i.a.m.lg.; in SW Az., Tkm. göyün; Osm. koyun; elsewhere normally koy. L.-w. in Pe. (for the Sheep Year only?) and in other languages, Doerfer III 1590. Türkü viii (my father the Xaján's troops were like wolves and his enemies) koñi teg 'like sheep' I E 12, II F 11: koñi yılica: 'in the sheep year' I NE; this is also the date in Ongin 12, misread by R. as lül yılica: viii ff. bay er koñi: 'a rich man's sheep' IrkB 27; a.o. do. 29 (ut-); bir koñi 'one sheep' Tun. IV 9 (ETY II 96): Uyg. viii koñi yılica: Şu. N 9; W 2; a.o. do. W 9 (kal-): viii ff. Man.-A. M I 8, 8 (w4d): III 11, 10 (i) (şiyn-): Bud. (someone killed) koñ lağzın 'sheep and pigs' PP 3, 1; koy yılica igitser 'if a man keeps sheep and cattle' do. 5; in other texts the form is koñi U 68, 60; USp. IV 11 etc.: Cıv. in a calendar text TV VII P. 5, 29, etc. in the 12-animal cycle koñlı (sic); elsewhere koñi TT VII and USp. in dating formulæ; M III 33, 2 (ii); USp. 36, 2; H I 42, 138, etc.: Xak. xi the people of Arğüz: change every medial and final y to n; thus the Turks call 'sheep' (al-ganam) koñy, but they call it koñ. I 31, 10—koñi al-šāt 'sheep' in Arğüz: III 140; a.o. I 309, 25 (öreülç.;—koñy al-ganam; koñı yılä: 'one of the twelve years in Turkish' III 142; over 70 o.o. : KB koy 'sheep' 449 (börli), 1412, 4353 (erkeç), 4765: xiv? (ii). Tef. koñı, koyun 'sheep' 211: xiv Muh. na'ca 'ewe' koyun: Mel. 18, 11; koyun Rif. 97; al-ganam koñının 70, 14; koñı, in margin koyun 172 (adding na'ca kašır); sanatul-ganam koyun yılä: 81, 1: 186: Çağ. xv ff. koyun Vel. 347-8 (quotns.); koy girmanf 'sheep' Spp. 292v. 3 (quotn.); koyun ... (4) 'sheep' do. 23 (quotn.): Xwar. xiv koñı 'sheep' 'All 19: xiv ditto Qub 138 (and koyun); MN 14 etc.; Nahe. 252, 2: Kom. xiv 'sheep' koy CCI, CCG; Gr. 198 (quotns.): Kip. xiii al-ganam mutlaq(u) 'sheep in general' koyun ... al-na'ca tişi: koyun that is 'female sheep' Hou. 14, 23 ff.: xiv koyun al-ganam Lid. 76; al-ganam koyun (al-na'ca sąlık, mis-spell) Bul. 7, 11: xv al-xarûf 'lamb' (should be al-ganam?) koyun (al-radî) (so read) kutzı ... al-na'ca tişi: koyun Kav. 61, 22 ff.; (faniyuł)-gananm 'two-year-old sheep' koyun Tuh. 11a. 3; da'ın 'sheep' koyun, koñ do. 23a. 8.

2 koñi 'bosom' and the like; does not survive in this form, but the close parallelism between the later forms of this word and 1 koñi strongly suggest that it, too, must originally have been koñi; the earliest recorded form koñ seems to exclude the possibility that it was originally koðun Dev. N. fr. koð- in the sense of ('the place') where one puts things'. S.i.a.m.lg. as koyun with minor phonetic variations. Türkü viii ff. Man. koyunta ıliğ yatur 'a corpse was lying in his bosom' M I 6, 3-4: Uyg. viii ff. Bud. yek kizin koyunta kötürü alıp 'he picked up and carried off the demon's daughter in his bosom' U II 25, 17; (when I reached that beg) koyunun bir keçe bitliğ üntü-rüp 'he took a paper document out of his bosom' (and read it to me) Suv. 6, 8-9: Xak. xi koñy hacru'l-qaba 'the bosom of a robe'; hence one says elğ koyuka: suk 'thrust your hand in the bosom of your robe' Kaj. III 142; o.o. I 199 (açın-); II 339 (karvat-); 346 (sügil-): III 18, 2: 297 (sügil-): KB (he took his son) koyupa (so read) kuça 'clasping him to his bosom' 1300; a.o. 3570 (tüşenek): xiv? (ii). Tef. koñ (koyun) 'bosom' 211: Çağ. xv ff. koñ (spelt) (1) bağal 'armpit; embrace' (quotn.); (2) åğüş 'bosom' (quotn.); also spelt koñ San. 292v. 16; koñ (spelt) (1) bağal (quotn.); (2) åğüş; in both cases also spelt koñ do. 292v. 19: Xwar. xiv koñun 'bosom' Qub 139: Kip. xiii ('sheep') koñun which also means 'übül'insin 'a man's bosom' Hou. 14, 23: xiv koñun 'the space (al-xalā) between the stomach and the garment'; one says koynuma: básledim 'I cherished him in that place'; it is what people call al-'ubb Lid. 77: xv 'ubb koyun Tuh. 25a. 5.

VUF? xun Hap. leg.; an unusual form, perhaps Persian xun 'blood' used metaphor., but not described as Oguz, which is the language most likely to have such a L.-w. Xak. xi xun 13: al-amr'llü'ddi lá rifa fihi 'an action with no
compasion in it'; hence one says xu:n xara: (sic) ıslama: 'do not act harshly' (amal fihi'l-xurq) Ka$ III 138.

kon survives in NC Kir./Kzx. kon/kon eti 'the thick part of the thigh'; there is also a Kir. phr. kon karma 'rock'; the connection between the two meanings is not obvious. Xak. xi kon et al'-adala mina'l-lahm 'muscle, firm flesh' Ka$ III 358: Çağ. XV ff. kon ('with -np) kuzun 'raven' Vel. 345 (quots.); go:n (spelt) 'a large black raven' (kalaq); also called gizgun (sic) San. 262v. 14; a.o. 287r. 26 (kuzun).

Mon. V. ĖN-

ka:m- 'to be satisfied, satiated', and the like, both in a concrete and an abstract sense. S.i.a.m.ğ. Uylg. viii ff. Man. köznürteki küsüşleri kanzun 'may their desires in the present world be satisfied' TT IX 116; a.o. do. 47: Bud. köp küsüşleri kanar TT V 24, 54; o.o. U I 27, 9; TT VII 40, 130 (büt.): Civ. küsüşüş barça kanti TT I 115; o.o. do. 175; VII 27, 14 etc.; suv içip kannaz 'when he drinks water, he is not satisfied' VIII 1: Xak. x1 of suv diversos kann: ba'da'l-racul mina'l-mâ 'he quenched his thirst with the water and was satisfied' Ka$ III 184 (kanar, kannmak); o.o. I 377, 1; III 261, 13 ff. (in a grammatical section which is pointed out that kannar (sic) is the Aor. both of kann- and of kann-): KB arzâm kann 'my desires being satisfied' 591; o.o. (with suv) 5516, 6035: Çağ. XV ff. kann- (mağş) kann-Vel. 324: kann- 'to be satisfied' (sir yudan); the word is used of being satisfied with something other than food (for which the word is toy- (to:d-)), for example 'to be satisfied with water', and sir-i ma'nâ yudan 'to be satisfied' in an abstract sense San. 276v. 15 (quots.): Xwar. XIII kann- 'to drink to satiety' 'Ali 30: XIV ditto Quth 130: Kip. XIV kann- rawiya Id. 74.

*kan- See ka:yın-*, *ka:nak.

kun- 'to long for (something)' and the like, survives in NE Kür., Sag., Sür kun- R II 725; Khak. xin- 'to wish; to love (someone)'. It is also stated in Zekher (R. loc. cit.) that the word existed in SW Os. ; this cannot be confirmed but see kintur-. Uylg. viii ff. Bud. turkarun kannmak katığlanmakka (mistranscribed kađulamakka) tükelli bolup ulûg nirvanağ bulmakli bolur 'it is to attain the great nirvana by being perfect in constantly longing and striving' U II 46, 57-9; kentü köpüllerintin kétérgeli kannmak 'they must remove desire from their own minds' Sw. 247, 13-14; târgârgâltı kannmak erîr 'it is a longing to suppress' (all such emotions) Sw. 255, 9-10; a.o. USp. 101, 23(7): (Xak.) xiv Muh.(?) harasî 'to long for, covet' kn- (unvocalized) Ritf. 107: Kip. XIV kn- inba'aṭa 'to be aroused' Id. 74 (cf. kintur-).

*sko-*, cf. ko:d-; (of a bird) *(for the night on a journey), 'to settle down' (somewhere for an indefinite period). S.i.a.m.ğ., with various extended meanings; in some languages used as an Aqū. V. Türik VIII (I myself) Ḫûtuken yerîg konmiş 'settled down in the Otukên country' T 17; o.o. I S 5, II N 4 (yağru): I S 6, II N 5 (çoçay); II E: 40: viii ff. (a falcon) kaynaka: konupan 'settling on a rock' IrkB 64; a.o. do. 61 (töşnek): Uylg. viii ff. Bud. kuş kuzun konsa 'if the birds and ravens settle' (on the trees) PP 80, 4; a.o. do. 6; nirvanîg konukluka konar 'he will settle in the resting place of nirvāna' Pfahl. 8, 8-9: Civ. (the swan has flown away and) köllîg konnmâ 'does not settle on its lake' TT I 216: Xak. x1 kuş kondi: 'the bird settled' (waqa'a) on something, and one says bodun kon:di the tribe settled down after beingnomadic' (nazarat . . . ba'da'l-zân) Ka$: III 184 (konar, konmak); o.o. (of birds) I 319, 18; II 331, 22: XIII(7) At. (birds) karika konar ham kafaska klikür 'settle on the (fowler’s) wrist and enter the cage' 460: XIV Rhg. kon- 'of a bird or fly' 'to settle' R II 532 (quots.); Müh. nazala mina'l-râhil 'to settle down after a migration' kon- Mel. 32, 12-17; Ritf. 117: a.o. : Çağ. XV ff. kon- ministan tsa mânsil harkân 'to settle down, to alight at an inn' Sanrv. 290v. 11 (quots.): Xwar. xiii kon- 'to settle down' 'Ali 30: XIV ditto Quth 159; MN 242: Kom. XIV ditto COG; Gr. 109 (quots.): Kip. xii sabhana min sakmîn bayt 'to take up residence in a house' kon- Hou. 37, 17: XIV kon- nazalâd Id. 75; nazala mina'l-mânzsîl kon-Bud. 83r: XIV darâbâl-xâm 'to pitch a tent' kon- Tuh. 67b; 6b: 'alâ'ta 'to spend the night' kon- do. 60a; 1: Osm. XIV kon- (of a traveller) 'to stop for the night'; c.i.a.p. TTS I 480; III 472; IV 536.

kun- 'to steal, carry off'; n.o.a.b. As the vowel is short -u- might be expected and this is confirmed in TT VIII. Uylg. viii ff. Bud. Şanskrīt ēçhīdīya 'carrying off' kuñfi (sic) TT VII 8. D.o.; (the hero Arjuna) kuncıp ēltü bardi 'has gone carrying off' (your daughter) U II 25, 23-4; (demons) karımkı kencığ kundaçlar 'who steal unborn children' do. 60, 1 (ii); o.o. do. 76, 1 (tel.-); TT X 443, 463, 541, etc.: Xak. xi oğri: tavar kundi: 'the thief carried off (talab) the property' Ka$: II 29 (verse; kunar, konmak).

Dis. ĖN

(D) kani; See kañi:u.

kañi: (1) Interrog., 'which? what?'; (2) Indefinite 'some' and the like; with other Interrog. functions in oblique cases. The word is cognate to kac, kaçan, kalı, kalı, kani: and the whole group seems to go back to an earlier stage in the language when different Sufs. were in use. Kañi: became kañi:u: at a fairly early date, but the oblique cases, which, except kañar, are included here, retained -n- by side with -y- much longer, the two alternating in a most confusing fashion. In one form or another some of these words
kayuka bu baksha 'whomever he looks at'

kayu oğte erse 'at whatever time it was'

kayusti kolar

kayu hish of which you want. 239; o.o. 116, 152, etc.; often repeated for 'some others', e.g.

kayusı kopar karyusı konar kayusı capar kör kayu suv icer 'some of them (the birds) soar, some settle, some swim, and some drink water' 73; o.o. 97, 138, etc.—Loc. kayda and Abl. kayudin (sic, the difference in length ?metri gratia) occur, e.g. kayudin kopar kopsa kayda barur 'whence does it arise, and when it has arisen where does it go?'

1834; o.o. kayda 154; kayudin 583—kani 'where?', e.g. anundi kani enmlı kaçu yolun 'where has my way of escape been prepared?' 1170; (the rulers of the world before you) kani kanca bardı kani ol kicli 'where are they? whither have they gone? where is their strength?' 5137; xiii(?) KBVP kın erse muni tega etermi kani 'has anyone made a book like this, and where?' 25; kuyu kend 'each town' (has given it a different name) 26; a.o. 35; xiii(?) KBPP (when this book reached)

kayu padişahlıka wa kayu ilkına 'each Empire and clime' 16: At. kayu 'which' and kani/kayda 'where' are fairly common. Tef. kayu 'which?'; kayu 'ersi'; kayusa 'some others'—kayda/kayuda 'where?'; where,—kendito—kani 'where?' kaydın 'whence?'

194-8: xiv Muh. ayy kay/ kay Mel. 5, 4, 17, 14; kayu/kayu/ Kay Rif. 75, 96—ayna kanda; min ayna kandın 15, 4, 9; Çağ. xv ff. kayu/bir kângist (quotn.)—kaydin (quotn.)—kay sarı kângi tarafa (quotn.) Vel. 326-7; kanda 'where?' (and 'in blood') San. 277v. 20 (quotn.); kandın 'whence?' (and 'from blood') (quotn.)

doo. 22 (quotn.); kaya Interrog. Pron. kudam 'who?' (quotn.), also pronounced kayu; also used for kucâ 'where?', e.g. kayu dur 'where is it?' 28tr. 18; kay bir 'every one' (quotn.)

do. 27; kaya 'where?' do. 29 (quotn.); kadayin 'whence?' 281 v. 1 (quotn.); kaysi kudâmin 'which of them?' do. 5 (quotn.); kayu (spelt) kudâm do. 12 (quotns.).

kay (spelt) ditto do. 15—kani 'where?' 278r. 14 (quotns.): Xwar. xiiin kaya 'where?'; kaysvig 'which of you?'; kani/kanda 'where?'; kandın 'whence?' Ali 17, 32: xiv kayu 'who? which?' Qoub 129; kanti, kayda, kandın do. 128, 131; kaya MN 111, etc.; Nahec. 343, 4; kaya 'wherever' MN 111: Korn. xiv kaysin 'who?'; kaysi 'which (Relative)'; which?'; kayda 'where; where?'; kadayin 'whence'; kayma 'any'CCI, CCG; Gr. 189 (quotns.): Kip. xiv (under kança) kayda: and kanda: also mean ayna, and in Tkm. karu, a crasis of kay yérke: Id. 75; kaya: ayy do. 76; ayna kanda: Bul. 15, 12: xv ayna kayda: Kav. 16, 15; Tuh. 58. 4 (a.o.o.)—fi ayna kani (in margin hani) 28a. 4 (a.o.o.)—ayy kaysi 65b. 7; 89b. 4: Osm. xiv ff. the word equivalent to kafa: is kangi/kanki; other forms noted are kanda, kandan, kam; c.i.a.p.; kayda is noted only once, in xiv TTS I 410 ff.; II 572 ff., 604; III 401 ff.; IV 460 ff.
D kana:- Den. V. fr. k'an; originally Trans., 'to bleed (a patient, animal, etc.)'. An early l.-w. in Mong. as kana, -also Trans. (Haenisch 59, Kow. 719). In the medieval period it became Intrans., the Caus. f. kanan- being used as Trans.; the first signs of this transition are in Kaj., q.v. Siam.l.g., everywhere Intrans. except in NE Lerb., Tel., R II 109, where the word may have been reborrowed fr. Mong. Cf. kanji. - Uyg. viii ff. Civ. TT VII 21 describes the consequences of bleeding and other forms of treatment (see 2 baş, tögeni-) on various days of the month; kasanar 'if one bleeds him' 21, 11-14; a.o. H II 20, 3: Xak. xi ol atın kana:di: wadacara farasahu wa fasada:hu 'he cut his horse's vein and bled it' Kaj. III 273 (ka:ra, kana:ma:k); a.o. III 261, 17 (see kan:); (in a section on forming the Caus. f. of V's ending in vowels) er burut: kanad: (sic) 'the man's nose bled' (Hend. ra:afa ... wa damiyin); one puts it in the Caus. and says er burutin kanan: 'he made the man's nose bleed' (adma); in the Imperat. ann burutin kanan: 'make his nose bleed', the alf (i.e. -a-) is omitted fr. kanad: II 323, 3 ff. (this would make better sense if kanad: is taken as an error for kanad:); Çağ. xv ff. kana: (p) kana: Vel. 324; kana: (spelt) xunun xudan 'to be bloody', blood-stained' San. 277r. 5 (quots.): Kip. xiv kana: carâ damahu 'of one's blood, to flow' Id. 75: xv indama 'to bleed' (Intrans.) Tuh. 5b. 13.

D kan:z- Hap. leg.; Den. V. fr. kan:- Ka:z clearly distinguishes this V. fr. kan:- q.v., but there does not seem to be any clear evidence that -z: is a rarely Den. Suff., properly Intrans. and -az: Trans. Xak. xi burutin kanad: (MS. in error kanad: 'the nose bled' (ra:afa), also used of any other place in which it bleeds (damiyin)); originally kanad: but abbreviated Ka:z. 273 (ka:zi, kan:z:ma:k).

D 1 kina:- Den. V. fr. 1 kin; 'to shearthe' (a sword, etc.); survives only(? in NC Kir., Kxz. kina: 'to wrap (clothing) tightly round (someone)'. Cf. kina:- Xak. xi ol biçe:kin kina:di: 'he put a sheath (cafan) on his knife' Ka:z. 273 (ki:na, ki:na:ma:k).

D 2 kina:- Den. V. fr. 2 kın: (ki:ñ) 'to punish, torture', and the like. S.i.a.m.l.g., in SW Az. ki:na; Osm. kina:- Tkm. ki:na:; elsewhere kinya: and the like, with some extended meanings. Uyg. viii ff. Bud. (if a man has committed grave offences against the begs, and they) olürgelli azı kınaglıi sakənsar 'contemplate killing or punishing him' Kuan. 27; [tunüğ]arlı kınagıcı bukağıcı boltumuz erser 'if we have become torturers or gaolers of people' TT IV 8, 61: Xak. xi be gå an: kina:di: 'the beg tortured him' (ağabahu); and one says tepr: an: kina:di: 'God punished him' (ağabahu) Ka:z. 273 (followed by 1 kina:-): KB ki:na:gu 'you must punish' 642; ki:na:ma yalavçu 'do not punish an ambassador' (because he speaks the truth) 3817; a.o. 639 (erk): xii: (??) At. 446 (ula:); Tef. ki:nya: 'to punish' 207; a.o. 77 (eniget): xiv Mu:kh. ü:ğaba:kına: (or ki:nya-?) Mel. 28, 15: Rif. 112: Çağ. xv ff. ki:na: (spelt) kina: kardan wa te:di: kardan 'to die, to torture, to punish' San. 298v. 27 (quots.): Xwar. xiv ki:na: (or ki:nya-) 'to punish' Quth 147; Kom. xiv ditto ki:na:-GCC; Gr. 205 (quots.); Kip. xii: conn: mina:m ci:naya 'to punish' ki:na: - Hw. 39, 10: xv 'adaba (i.e. ad'ada:ba) ki:na: - Tuh. 26a. 2: Osm. xiv ditto ki:na:-i.a.p.; originally 'to punish', later rather 'to censure, blame' TTS I 458; II 629; III 445; IV 510.

Dis. GNC

D ka:nlça 'whithersoever; whither?' and the like. Morphologically an Equative, but a very old word fr. the same base as ka:nl:u, q.v. S.i.a.m.l.g., but meaning 'how many?' (cf. neçe). Türkü viii ff. ka:nlça: barı:rmen 'where am I going?' IrkB 42: Uyg. viii ff. Bud. ka:nlça bard:li 'where has he gone?' PP 53, 6: ka:nlça barı:ris:iz do. 78, 1; o.o. U II 25, 21; III 36, 10; IV 14, 144 - bu ka:nlça bargar kentü ûgiyê 'wherever he goes, he will die' PP 57, 6-7: Xak. xi ka:nlça: bard:û 'where (or why?) have you gone? 'I 74, 17; ka:nlça: bard:û: belgi: sû:z: 'no one knows where it has gone' (îla avv ciha tattatich) I 354, 17; ka:nlça: barsa: 'wherever it goes' III 40, 1; a.o. I 224 (ümü:lg); n.m.e.: KB 27 (kalti), 206, 5137 (ka:n:lu); 5202: xii: (??) At. kani ka:nlça bard:li 'where and whither has he gone?' 386; Tef. ka:nlça (bar-) 'whither?; wherever'? 198: xiv Mu:kh. ilä ayna ka:nlça: (:-) Mel. 17, 15; Rif. 96: Xwar. xii ka:nlça/ka:nlça: 'whither?' 'Ali 17, 32: xiv ka:nlça barı:rsen Nacoh. 410, 3; Kip. xiv ka:nlça: (:-) barı:rsen ayna tá:hal: Id. 75: Osm. xiv to xvi (only) Ka:nlça/ ka:nlçar:u are common TTS I 469; II 570; III 400; IV 459.

D ko:niç: (ko:niç: N.Ag. fr. 2 ki:ñ, 'punisher, torturer'. Survives in NE Kum., Tel. ki:niç: R II 697. Uyg. viii ff. Bud. (then the demons below the earth) ko:niçlar (v.l. ko:niçlar) olüçt:ler alku kêt:gey 'the torturers and executioners will all go away' TT VI 89.

D ko:niç:- N.Ag. fr. 1 ko:ni: 'shepherd'. S.i.a.m.l.g. with the same phonetic changes. Türkü viii ff. ko:niçler:ke: (sic) 2 yarik 'two suits of armour were issued' to the shepherds' Miran C 5 (ETY II 62); Xak. Ki:na: bör:un ko:ñ: sa:o ol bégi koç:çisii 'the people are like sheep and their beg is their shepherd' 1412, xiii: (??) Tef. koç:çiy 'shepherd' 211: xiv Mu:kh.(?) râ:l koç:çiy 'shepherd' ko:ny:ça: (sic) 156 (te:teror for ko:ny:çisí; Mel. 57, 11 has yi:ki:çisí: Çağı. xv ff. koç:çiy göbân 'shepherd' Vel. 348; koç:çiy (spelt) göbân wâ râ:i-î ra:ma 'shepherd, hersman' San. 292v. 10 (quot.).

Ka:ncık 'bitch'. S.i.a.m.l.g. except NE(f) w. some phonetic changes. L.-w. in Pe, etc.
Doerfer III 1532. Xak. xi kançık 'bitch' (al.
-kalba); and when a woman is abused (subbat
she is compared to one and called kançık
(MS., in error, kuncıg) Kaş. I 475; a.o. I 188
(llii'-): Çağ. xv ff. kçnçık (spelt) saq-i içinde
'a bitch'; in Rimí used more generally for the
female of any animal San. 277v. 20: Kom. xiv
'bitch' kançık CCG; Gr. Kip. xii al-kalba
kancık: (-c-) Hou. 11, 10: xiv kançük (-c-)
ditto Id. 74; Bul. 10, 12: xv kançık is one of
several words translating 'dog' Tuh. 30b. 12.

C kançık Hap. leg.; crisis of kançık; and
2 ok. Xak. xi kançık kaçar ol tutur
'wherever he flies to, (we) catch him' Kaş. I
195, 4; n.m.e.

F küncüyü the Chinese phr. kung chu 'daughter
of the emperor' (Giles 6,568 (q.v.) 2526), which
reached the Türkü when actual (or more often
alleged) daughters of the Chinese Emperor
were sent as brides to favoured xağans. It soon
came to be used for 'consort, wife', even when
neither husband nor wife were in fact royal.
N.o.a.b., but also noted in Pe., Doerfer III
1585. Türkü viii (their ruler was Bars Beg)
xağan atig bunta: biz bértimiliz, sülüm
kündürügü; bértimiliz 'we thereupon gave him
the title of xağan and my younger sister as con-
sort' II E 20, II E 17; (my mother, the xatun,
my stepmothers, my elder sisters, my
dughters-in-law) kündürüyalarım 'my consorts'
I N 9: vii ff. (a beg . . . came to his
residence) üçüncü küncüyü: ürû-lanmîş 'his
third wife had given birth to a son' IrkB 5:
Man. (in a list of dignitaries, etc.)ункürü
'the royal consorts' TT II 8, 64; (in a similar
list) tepriklen küncüyü 'the devout royal
consort' M III 36, 4 (ii): Yen. küncüyü, often
in the phr. kuyda: küncuyum 'my consort in
the women's apartments' (see I kuy), is
included in the standard list of persons from
whom the deceased is parted by death Mal. 27,
2 etc.: Uyg. viii ff. sızliler lu xam küncüy
mu sızliler 'are you consorts of the dragon
king?' PP 43, 3-4: İççil küncüylar 'pregnant
wives' TT X 37-8; a.o. U III 54, 5 (II 23, 19
ktl-): Civ. (if a child is misplaced) kayâ
künkülünün karıninta 'in the womb of any
married woman' TT VII 27, 15; a.o.? küncü
TT I 156 (utterly): O. Kır. ix ff. as in
Türkü vii ff. Yen.: Xak. xi küncüy al-
sayyida mina'l-misâ 'a noblewoman' one step
(bt.-daraca) below the xâtin; hence one says
kaştın künkuy Kaş. III 240.

Dis. ĞND

kanat (?kana:d) properly 'a bird's wing', but
also used in extended senses like 'a fish's fin,
the fly of a tent', etc., and often for
'protection' and the like. S.i.a.m.l.g.; in SW
Az. ğanad; Osm. kanañ (before vowels
kanañ-); Tkm. ğanat. L.-w. in Pe., etc.,
Doerfer III 1531. Türkü viii ff. IrkB 35
(ur-): Man. (the heat of the sun will come
down on you and) senîq kanatun kiyürgîyey
'burn your wings' M III 23, 3 (ii): Xak. xi
kanañ al-canâh 'wing' Kaş. I 357; o.o. II 3
(sap-), 183 (saptur-): KB 3005 (I er):
xiii (?) Tef. kanañ 'wing' 197: xiv Mu.h.(?) al-
canâh kanañ: Mel. 4, 19; 73, 8; Rif. 75; 176:
Çağ. xv ff. kanañ (i) bán-i tuyûr 'a bird's wing';
(2) dâman-ı xayma 'the wall of a tent'; (3)
xiayma-i altâqû 'a felt tent' San. 277v. 15 (the
last two phr. are prima facie metaphor. meanings
of this word, but there may be some confu-
sion with Ar. qanâd(t), properly 'a reed', but
with some other meanings a sa L.-w. in Pe.):
Xwar. xiv kanañ 'wing' Qub 130: Kom. xiv
'wing' xanat CCG; Gr. Kip. xii al-
canâh kanañ Hou. 11, 10; xiv kanañ ditto
Id. 75; Bul. 12, 6: xv ditto Tuh. 11b. 5.

D konat (konot) Active Dev. N. fr. kon-
n.o.a.b. Xak. xi konat 'any group (firm)
of people who bunch together (talabadda)
with one another'; hence one says ol menîl
konatım (sic) ol 'he is one of the group
(cumla) of those who bunch together with me'
Kaş. I 357: KB (be generous to the poor and
they will intercede for you; do not ask them
for wealth in return) yanuti bayat bërge
eddî konut (konot) 'God will give you
in return good companions (in paradise)'
4471.

D kanta, kantin See kanu.

kandir Hap. leg. Xak. xi kandir 'the mem-
brane on the flesh (of a slaughtered beast,
cildûl-lahm) which remains after the hide
which is suitable for tanning has been stripped
off it' Kaş. I 457.

D kâdaş Hap. leg.; N. of Assn. fr. kaç
'half-brother', son of the same father and
different mother. Cf. îqde. The word
kâdas seems superfluous, and is perhaps a gloss
incorporated in the text. Xak. xi kâdañ
kadañ (sic) banîl-allât 'half-brothers with the
same father' Kaş. III 382 (prov.).

kunduz 'beaver'. S.i.a.m.l.g. including Çuv.
xântâr, Ath. XVI 340. L.-w. in Pe. etc.,
Doerfer III 1534. Uyğ. viii ff. Bud. (there
were three friends, an ape, a Siberian panther,
and) kunduz 'a beaver' U IV 44, 6; a.o.o.:
Civ. kunduz kayri 'castoreum' H I 125:
Xak. xi kunduz al-qûdâ'a wâ hiya kalbatul'
-mâ 'a beaver', that is aquatic dog: kunduz
kayrî: al-xazmiyân mina'l-adwîya (MS. al-
harmiyân mina'l-awdîya) 'castoreum', a kind
of drug Kaş. I 458: Çağ. xv ff. kunduz (spelt)
'beaver' (sag: dûh), the fur of which is used
on the edge of caps and coats, and used to
make fur-coats; 'castoreum' (cund-i bidaster) is
its secretion (quom.); (also a geo. Name): kun-
duz kayrî 'the secretion of the beaver called
kund-i bidaster' San. 291r. 26; a.o. 76v. 2
(oğul): Xwar. xiv kunduz 'beaver' Qub 144.

Dis. V. ĞND

D kanat- Caus. f. of kanañ-; 'to make
(something) bleed'. S.i.a.m.l.g. Uyğ. viii ff. Civ. (the
patient must be given various beverages and
kân kanañmîk kerek 'must be bled' TT
VIII I.24 (text damaged, the tentative reading
kanañmîş is no doubt an error): Xak. xi of
anıŋ burnin kanatt: 'he made his nose bleed' (admá) Kaq. II 313 (kanatür, kanatmak); but 'ol burn burn kanatıg: 'this drug makes the nose bleed constantly' (muqadder) 515; a.o. II 323.6 (kana-); Çağ. xiv ff. kanat- Caus. f.; xin dünd kardan 'to make blood-stained' San. 277r. 18 (quod.).

D kantur- Hap. leg.; Caus. f. of kan; - cf. kantur-. Xak. xi ögdl: ol erıq kantıg: 'praise always makes that man cheerful' (muhibbo) Kaq. I 515; n.m.e.

D kina- Caus. f. of 2 kina-; survives in NE Tel. kınat- R II 696. Xak. xi beg ani: kınatt: 'the beg ordered that he should be punished' (bi-tiqabih) Kaq. II 313 (kınatür, kınatmak).

D konat- (konot-) Hap. leg.; an unusual Caus. f. of kın-; the form perhaps influenced by kınat, q.v. Cf. kontur-. Xak. xi ol özige: konum kınatt: askana hawla baytih: 'əśra wa man talab adda bihiim wa ya'umhum 'he settled round his residence a group of people who bunched together, and he helped them' Kaq. II 313 (konatür, konatmak).

VU kınatt- Hap. leg.; not quite syn. w. bile-, etc. Xak. xi ol kılç kınatt: calašl-sayf bišm-medwas 'he polished the sword with a whetstone' Kaq. III 277 (kondur, kondurmak).

D kantur- Caus. f. of kın-; 'to satisfy, satiate'. S.i.a.m.l.g. with some extended meanings. Uyyğ. viii ff. Bud. kömültik küüşün kınartgalı sakınars 'if he contemplates satisfying the desires in his mind' PP 14, 5-6; similar phr. U III 39, 19; IV 44, 24 (kurinc); Hien-ts. 284; TT VII 40, 87-91; USp. 104, 6; 106, 25; Xak. xi ol men: suvka: kantur-di 'he satiated me (rawwâdat ... wa abda'âni) with water'; originally kündurdi; also used of other things besides water Kaq. II 192 (kündurur, kündurmak): Çağ. xiv ff. kündurur- Caus. f.; 'to satisfy' (qir kardan) in the sense of 'to satiate with water' and in an abstract sense San. 277r. 4; Xwar. xiv ditto Qurb 130; Kip. xiv kündur- arde gåyrahu ld. 74: xv rawrwał kändır- Tuh. 17b. 9.

D kintur- Caus. f. of kin-; 'to arouse desires (in someone) and the like. Survives in some NE languages and until recently in SW Osm. Uyyğ. viii ff. Bud. (well-disposed people who preach the Maháyána doctrine and) bırxan kutıça kınartgalı 'make them desire the divine favour of Buddha' TT V 22, 19; kinturur erdi aruk tıtsıları eğrililirı oruğk 'he inspired the weary disciples to long for the island of jewels' Hien-ts. 1914-15: Kip. xiv kündur- baço gåyrahu 'to arouse, or incite, someone' ld. 75: Osm. xiv to early xix kındur-/-kündur- to 'arouse, or incite (someone) to do (something Dat.); c.i.a.p. TTS I 459; II 627; III 446; IV 511.

D kontur- Caus. f. of kon-; 'to settle (people somewhere); to put (someone) up for the night', etc. S.i.a.m.l.g. Türkî viii konturmus 'they settled' (the people eastwards as far as the Kağırka mountain forest and westwards as far as the Iron Gate) F E 2, II E 4; a.o. F E 21, II E 18; xvi ff. (a man went to war, he conquered the enemy and) köçürü: konturur: kelir: 'comes back making them migrate and settle (on the land) Irbk 34: Xak. xi ol evinde: kuş kundurdi: 'he made the bird perch (anq'a'a) in his house'; and one says of altum üzü: çaş kundur: 'he set (raşqa'a) the turquoise in gold'; also used for anything that is set in something Kaq. II 192 (kondurur, kondurmak): Çağ. xv ff. kondurur- Caus. f.; niğdän 'to settle (people) San. 290v. 25 (quod.). Xwar. xiv kondur- 'to receive as a guest' Qurb 140: Kom. xiv ditto CCG; Gr. 199 (quodums). Osm. xiv ff. ditto; fairly c.i.a.p. TTS I 480; III 471; IV 536.

Tris. GND


D kanatlıg P.N./A. fr. kanat; 'having wings'. S.i.s.m.l.g. with minor phonetic changes. Türkî viii ff. altun kanatlıg tahim kara: kuş men 'I am a predatory(? eagle with golden wings' Irbk 3: (Xak.) xiii(?) Tef. kanatlu 'having ... wings' 198.

Tris. V. GND

D kanatlan- Refl. Den. V. fr. kanat; s.i.s.m.l. meaning both literally 'of a bird, to grow wings', and metaph. 'to hurry away, take wing'. Xak. xi er kanatlandı: 'the man had a fiery (fariha) horse, flew (tara) on it, or was on the point of going (aşrafat alašl-dahañ) to his destination'; and one says kuş kanatlandı: 'the bird grew wings' Kaq. II 267 (kanatlanur, kanatlanmak).

Dis. GNG


D *kanak Dev. N. fr. *kañ-, 'the skin on milk, clotted cream', and the like. The later form of such a word might be expected to be *kaynak, but it is in fact kaymak which s.i.a.m.l.g. L.-w. in Pe., etc. Doerfer III 1417. Xak. xi kayak al-dawayah 'the skin on milk' Kaq. III 167 (verse); a.o. III 32, 3 (bişr-); Arğuş; Bulğar xi kanak al-dawayya, with -n- substituted for -y- 1 383: xiv Muh.(?) qaşatul-laban 'cream on the top of milk' kaymak: Mel. 66, 9 (one MS. only): Çağ. xv ff. kaymak 'a thin skin (parda: which forms on the surface of milk'; in Ar. haññ and ṭugwa and in Pe. tı San. 281 v. 8: Xwar. xiv kaymak 'cream' Qurb 128: Kip. xiv kaymak 'cream (al-qat) on the top of milk' Id. 77: xiv al-qatça kaymak Kow. 63, 1; qaṣ kaymak Tuh. 29a. 4.
D kaniğ N./A. Ac. fr. kın-; 'longing, desire', and the like. N.o.a.b. Uyg. viii ff. Man. (having eyes like copper and) kiniğ [gap] TT IX 63: Bud. (if the Buddha has look on anyone they become honest?) in their speech, good and gentle in their minds, and) kitiğ kaniğ sakniçlış 'with thoughts of strong longing' U III 73, 17 (mistranscribed kağ(?)); kiniğ könüllül arvişn old sadan kilıp 'performing the ceremony of siddhisādhanā (obtaining magical power) by a dhārani of longings thoughts' U IV 22, 268; o.o. do. 38, 132; 48, 83; ıtı kiniğ töltüke turup 'standing under the pressure of sharp desire' Swv. 615, 6.

D konak (konuk) Preliminary note. There is no reasonable doubt that etymologically the words meaning 'millet' and 'guest' and the like are identical, both representing an Intrans./Pass. Dev. N. fr. kon-, in the first case in the sense of 'something planted in the ground'. Both became early l.-u.s in Mong. as konak (konoğ) (Haenisch 66, Kow. 868), and survive in the same forms in modern languages, but it is more convenient to list them separately.

D 1 konak (konok) some sort of cereal, originally 'millet', of which there are several kinds, but now sometimes used for other sorts. The normal Ar. word for 'millet' is al-duwān (see āyūr, tarīq), al-cāwars is a l.-w. fr. Persian gāncares, also 'millet', perhaps of a different kind. Survive in NE Tur. konak 'Timothy grass'; SE Túrki konak 'maize'; NC Kir. konok 'Italian millet' (in some places 'maize; sorghum'); SC Uzb. kūnok ditto; NW Kk. konak 'a particular kind of millet'. Uyg. viii ff. Cív. konak mēni 'millet flour' H I 67, 94; konak tūgliś 'husked millet' TT VII 14, 17 and 79: xiv Chín.-Uyg. Dict. chi 'panicked millet' (Giles 904) konak Ligeti 168; R II 535: Xak. xi konak al-cāwars 'millet' Kaş, I 384 (prov.); o.o. III 167, 7 (mis-spelt koyak); 347, 18: xiv Rbk. (their tears turned into) konak 'millet seeds' R II 535 (quotn.). Çağ. xv ff. konak/konak (1) cāwars San. 291r. 17.

D 2 konak/konuk (konok) from an early period both (1) 'a guest, a person who comes to stay', and (2) 'the place where one settles down (usually for a short time), lodging' and the like. S.i.a.m.l.g., in NE konuk/konak; NC Kir. konok; elsewhere normally konak; SW Osm. seems to be alone in having both konuk 'guest' and konak 'guest'; inn; large house, official residence and even 'a day's stage in a journey'. L.-w. in Pe., etc. Doerfer III 1539. Uyg. viii ff. Man.-A kalti konak (ka) olursar 'when he sits down at a stopping-place' M III 12, 6 (iii): Xak. xı konak al-dayf 'guest' Kaş, I 384 (verse); o.o. I 45 (ağırıl); 46 (1 6:2); 85, 4; 517, 19; II 312 (tünet-); kiş konuku: ort 'winter hospitality (diyafa) is a fire' I 332, 9: KB keçilgli konuk 'the passing guest' 817; o.o. 3529, 5844; yaşıl suic kizil otka bolmaz konuk 'green water does not become the guest (or lodging?) of red fire' 2250: xiii ff. Tuf. konok 'lodging, guest' 212: xiv Rbk. konukka barurmen 'I am going visiting' R II 340; Müh. al-dayf konuk Mel. 38, 17; 65, 10; Rif. 126, 164: Çağ. xv ff. konak konak yani manzil . . . wa mihmān 'lodging, guest' Vel. 345 (quotn.). konak/konak (2) mihmān San. 291r. 17 (quotn.). Xwar. xiv konak 'guest; night's lodging' Qub 139; konuk 'guest' do. 140; Nahc. 235, 4; 253, 12: Kip. xiii al-dayf konak (M.S. kana:k) Hou. 32, 9: xiv konak al-dayf Id. 74: xv ditto konak Kav. 23, 19; Tuh. 23a. 9 (in margin 'also with -u-'): Osm. xiv ff. konak 'dwelling, lodging', etc.; konok 'guest'; c.i.a.p. TTS I 479, 480; II 647; III 470-3; IV 535-7; konak 'guest' III 470: xvii konak/konak . . . (3) in Rūmī, also 'house, palace (sard), resting place' San. 291r. 17.

D konuk Hag. leg.; Dev. N. fr. kūn-. 'rober'. Xak. xı KB (some men spend their life in the army . . . some grow old in fortresses) kayu őğri teviğ karakçu konuk 'some are thieves, cunning brigands, and robbers' 1737.


Tris. ĞNG


D kanůzk: Hag. leg.; N./A.S. fr. kana: (ka:fü): 'situated where?'. Xak. xı (the light of my eyes has gone and taken my soul with
him) kanda: eriçin kanla: ayina hva al-ân 'where is he now?', lit. 'where can he be, and where situated?' Kaş. I 46, 20.

D konukluğ P.N.A. fr. konuk (2 konak); n.o.a.b. Xak. xi konukluğ ev 'a house containing guests' (âdîf) Kaş. I 498.

D konukluğ A.N. (and Conc. N.) fr. konuk (2 konak); survives in NE Bar. koniklik 'a day's journey'; SW Osm. konaklik 'hospitality; a guest-chamber'; Tkm. gönlik 'the status of guest'. Uyg. viii ff. Bud. Pfahl. 8, 8–9 (kon-): Xak. xi konukluğ ev baytu'-l-diyya 'a guest house' Kaş. I 504; a.o. I 374, 18 (gir 'food in entertainment') 4574; xiv Muh. (under 'food and drink') al-da'wâ 'invitation' konukluğ Mel. 65, 9; Rif. 164 (mis-spelt konukluğ): Çağ. xv ff. konakluk (si) mihmânî 'hospitality' San. 201 r. 19: Xwar. xiv konukluğ ditto Quib 140: Kom. xiv 'inn' konaklik CCI: Gr.: Kip. xiv konakluğ al-diyya Id. 74: Osm. xiv ff. konukluğ is noted as meaning 'hospitality', and, until xvi, 'the status of guest' TTS II 648; III 474; IV 538.

Tris. V. ČNG-

(D konakla: in a grammatical para., III 347, Kaş, says that morphologically as a Dev. V. fr. 1 konak this V. could be used in such phr. as at konakla: 'the horse ate millet', but that in fact it did not exist.)

D konukla:- Den. V. fr. konuk (2 konak) 'to entertain (a guest)'. Survives in SW Osm. Xak. xi beg menî: konukla: 'the beg (etc.) entertained me' (âdîfanaî); and in languages other than Oğuz it means 'to spend the night (yûbi) in a house against the wishes (karhaîn) of its owner' Kaş. III 339: konuklar, konuklakma: verse; a.o. 347, 19: xvi(? Tef. konukla:- ditto 213: xiv Muh. adîfà konukla: Mel. 22, 13; Rif. 103; al-diyya konuklakma: 38, 17, 126: Xwar. xiv konakla/-konukla:- 'to receive as a guest' Quib 140: Kom. ditto konakla: CCI: Gr. (CCG konurdû): Kip. xiii dayaîa mina'l-diyasa konukla: (MS. kanâla:-) Hou. 41, 20: xiv konukla: adîfà Id. 74: xiv ditto konakla:- Tuh. 5a. 11: Osm. xiv ff. konukla: 'to entertain as a guest'; c.i.a.p. TTS I 482; II 648; III 473; IV 538.

D *kañâklakan- See kayaklan-.

D konuklaş- Hap. leg.; Recip. f. of konukla:- Xak. xi olâr ikîlî: konuklaşi: 'they entertained (adîfa) one another' Kaş. II 258 (konuklaşur, konuklakma: followed by a note saying that this V. and salüsma: are the only two V.s of this form fully conjugated; others are used only in the Ger. in -u: to state the stake in a bet).

Dis. ČNL

kañî: 'wagon, cart, carriage', and the like. There is also a Tribal Name Kañî; and it is an open question whether the tribe was so called because it used carts, or whether, as is more prob., carts were so called because the Kañî, a western tribe, were the first Turks to use them, see Clauson, 'The Name Uyğur', J.R.A.S., 1963, p. 147. As such n.o.a.b., but a later form kapa: which perhaps came into existence owing to a false etymology, see Oğ. below, still survives in NE Kaş, Koîb., Çağ. R I 80 and Khak. Elsewhere it has been completely displaced by l.-w.s, usually araba, a corruption of Arabic 'ârâda, see San. 36v. 6. Uyg. vii ff. Bud. Sanskrit śâka'ha 'wagon' kañî TT VIII 4.4: ratha 'chariot' kañî do. 3.4: the word is fairly common meaning 'a (royal) carriage' U I 22, 7: 'a wagon for carrying goods' U III 40, 28 (urtur):—more generally 'wheeled vehicle' TT V 26, 115–16 (boyunduruk); Swt. 133, 20 (tilge): 625, 5 etc.; in Hien-ts. 2119–21 (sîgun) it translates Sanskrit śâna 'vehicle': Cîv. kañî 'a wagon for carrying goods' USp. 55, 24: 02, 6; kañî yolu 'a road for wheeled vehicles' do. 107, 20; 116, 5: xiv Chin.-Uyg. Dict. chî 'wheeled vehicle' (Giles 574) kañî Ligeti 161; R II 84: Xak. xi kañî: 'a wagon (al-aca) for carrying heavy loads'; Kañî: the name of a great man among the Kipçak' Kaş. III 379: xiv Rbg. kañî 'carriage; wagon' R I 84 (quotns.): Çağ. xv ff. kankî/kañî (both spelt) 'ârâda va gardan wagon; chariot'; also the name of a tribe (ârîf) of Turks San. 278r. 4 (quotn.; an account of the origin of the name, quoted fr. the Oğuz Nâmâ; seems to be a summary of that in Oğ.). Xwar. xiii(?) in Oğ. 277 fr. there is a story of a man who made and loaded kanga, 'wagons', leading up to the invention by Oğuz Xan of the tribal name Kanîluğ (sic): Kip. xii the wagon (al-aca) on which grain is loaded (araba); also kañî: Hou. 9, 13: xiv kañî: (representing kañî: al-aca, the sort which is loaded, not 'speed', opposite to al-but' 'slowness' Id. 75.

D kañînî P.N.A. fr. 1 kañî: 'bloody, blood-stained'; with preceding qualifying word—having . . . blood'. S.i.a.m.l.g. w. minor phonetic changes. Uyğ. vii ff. Man. kañînî (PU) baçana teğ karakî 'his eyeballs like a bloody?' M II 11, 17–18: Bud. U IV 34, 52–3 (tûṛütûn): Xak. xi kañînî, not specifically translated, occurs in two proverbs Kaş. I 70, 24; III 43, 2; n.m.e.: Çağ. xv ff. kañînî/kankî xînîn . . . kanî ma'nâsîna . . . bir daxî xînî 'yan kan eylemsî 'blood-stained; bloody; bleeding' Vel. 324; kañînî (1) xînî (quotn.); (2) xınxâhî 'bloodthirsty'; in Ar. dâbib fâr (quotn.); (3) qâitî wî xînî 'murderous, bloody' (quotn.) San. 278r. 10: Kom. xiv 'bloody' kanî CCG; Gr.

DF xanîk A.N. fr. xanî: s.i.s.m.l. meaning (1) 'a kingdom'; (2) 'the position of xanî'. Türkü vii ff. xanîk sûsî: 'the army of the kingdom' IrkB 63 (în-): Uyğ. viii ff. Cîv. (in a list of payments, mostly of taxes) yana xanîktâp yarum bûz bûrtîm 'I also gave half a roll of cloth, as payment to the xanî' USp. 38, 16: Xwar. xiv xanîk 'sovereignty,
reign' Quotb 54: Kom. xiv 'kingdom, kingship' xanlik/xanlıx CCG; Gr. 192 (quotns.).

D kınlik (kinilik) A.N. (Conc. N.) fr. 2 kun; survives in NC Kir. kınndık 'hardship, difficulty'. Uyg. viii ff. Bud. kınldıka yatsun 'let him lie in prison' PP 63, 4; a.o. do. 63, 6; kınldıka kırlıp 'being put in prison' Kuan 37.

D könlğ P.N./A. fr. 1 köñ; 'owning sheep.' Si.s.m.l. with the same phonetic changes. Uyg. vii [gap] könlğ [gap] Su. N. 6: Xvar. xiv köylüğ köl bördün karkgay 'the sheep-owner will fear a wolf' Nahe. 11, 10.

Dis. V. ĠNL-

D kınla:- Den. V. fr. 1 kun; survives in SW Osm. 'to make a sheath (for something); to sheathe'. Xak. xl ől biçek kınla:dr 'he made a sheath (cafı'n for the knife (etc.).') Kaþ. III 290 (kinlar; kınla:ma:k): Çağ. xv ff. kinla:(spelt) ğılíf kardan 'to make a sheath, to sheathe' San. 299r. 16.

DF xanlan- Hap. leg.; Refl. Den. V. fr. xam. Türkül vii (the Turki people, because they had no xan of their own, separated from China and) xanlanıu: 'got themselves a xan' T 2.

Tris. ĠNL


Dis. ĠNM

D konum N.S.A. fr. kon-; lit. 'a single act of stopping, settling', etc. Survives in SC Uzb. künim 'a halt on a journey; a place where one stops or spends the night'. In Kaþ, there seems to be an antithesis between  uğuş, 'a group of people related by blood, a clan', and konum, 'a group of people living close together'. Xak. xl köñ: konum uğuşka: (MS. aşığı:ka) kül ile aşırığı ahele id 'aşırığı və akrımhum 'be kind to your tribe and have regard for them' Kaþ. I 114, 16; (he fought to the limit of his powers and) uğuş konum okıştı: tada'ati-l'aşira 'summoned the tribe (to help him)' II 103, 25; II 313 (konat-); n.m.e.: xiv Muh.(?) (under 'kinds of people'; huwa min maḥalla't 'those from my district' (or my quarter of the town) ko'maş); min watani 'from my country' konum Rif. 144 (only).

Tris. ĠŇN

D kánçışiz Priv. N./A. fr. *kánç Dev. N. fr. kan- Refl. f. of kan-; 'insatiable'. N.o.a.b., and apparently used only of sight. Uyg. vii ff. Man. kör kánçışiz körğle (sic) körkünüdiniz 'your lovely beauty which we never tire of seeing' TT III 81; Bud. (the beautiful Buddhas who are loved by all and are) kör kánçışiz U III 71, 9; (looking at the Buddha) kánçışiz közün 'with eyes that could not look long enough at him' TT X 152.

Dis. ĠNR

küpr 'crooked', originally of the eyes in the sense of 'squinting', and hence 'angry (looking)'; later used more generally in such contexts as 'curved (sword), crooked (road)', and the like. S.i.a.m.l.g., in NE kîspr R II 719. Uyg. viii ff. Bud. (the king, his eyes suffused with blood, looked at the maral deer) kîpr(k) közlün 'with angry eyes' U IV 28, 128 (see note regarding omission of (tr)); yekler raksaslar kanlağ közlün kîspr (so read) körüp 'the demons (Hend.) look askance with bloodshot eyes' do., p. 43, note C.128, l. 6: Xak. xîspr er 'a man with a squint' (al-añwał); and if you wish to say 'with a double squint' (al-añba)l you say lik: közül: kîspr 'with both eyes squinting' (añwaław) Kaþ. III 363; kîspr közün bâšktî: 'they looked at one another with angry bloodshot eyes' (bi-agn aşar) I 170, 18; 183; 6: 359, 16; (he does not look to his neighbours but finds wealth an incentive) kadaş tapa: tî kîspr: baka:r 'he looks at his kinsmen with angry bloodshot eyes as if they were dogs' III 23, 2 (kîspr: is Hap. leg. and perhaps an error for kîspr): Kom. xiv 'crooked' kîspr; 'squint' kîspr CCG; Gr.: Kip. xv afqam 'with a crooked jaw' kîspr enek Tuh. 4a. 8; a.o. 3b. 5.

1 kópur (kopor) originally of a horse's coat 'dark chestnut' or the like; later used for a rather wider range of colours of a wider range of objects, e.g. fabrics. S.i.a.m.l.g. w. some phonetic changes, e.g. kör/xor in most NE languages. An early l.-w. in Mong. as kogor (Hoentisch 66, Kow. 873). L.-w. in Pe. etc., Doerfer III 1136. Xak. xî kópur koy 'a brown (al-añbâb) sheep'; also used of other things Kaþ. III 363: xiv Muh.(?) (in a list of horse's coats) mûxâlîfîl'-nuqat 'dappled' kópur Rif. 171 (only): Çağ. xv ff. kópur (sic, spelt) 'a horse of which the colour verges on black' (mâ'il ba-tiragi ast) San. 291v. 2 (the spelling is unusual and the supporting quote. Pe., fr. Wašaf): Kip. xîi al-añba kópur (sic) Hou. 31, 10 (the position in the text suggests that it means (of a man) 'sunburnt'): xîy yakîla (of eyes) 'bluish, light grey' kópur Tuh. 20b. 6 (the word also sometimes means 'squinting'; if so here, this might be an error for kîspr): Osm. xiv ff. kópur 'chestnut' in three texts TTS 1482; II 649.

2 kópur Hap. leg.; but see 2 kôpr-; kôprâgu. Xak. xî kópur ún al-jaetuč-l-abacc 'a harsh, raucous sound' (or voice) Kaþ. III 363.

?E kîspr: See kîspr.

(D) kîpronk prob. Dev. N. fr. *kîpron-; Den. V. fr. kîspr in the sense of something curved or something which cuts crookedly; survives in NE Tel. kîpronk R II 709; NC Kir. kîpronk/kîpron 'a rough two-edged knife used for cutting felt, scraping hides and sheepskins, and the like'. Xak. xî kîpronk ʃafra mišča-l-sâtîr 'a knife like a butcher's cleaver', used for cutting meat and dough
Kaş. III 382 (in the text kıraːk, corrected in the margin to kıraːk).

VUD kıraːk unvocalized, but almost certainly Dev. N. fr. 2 kıraːr-; the Ar. translation is uncertain, but prob. al-cank 'harp, lute, cymbal', a L.-w. fr. Pe. çang. Survives in SETürk köpréːk/köprüːk; SC Uzb. kʊŋˈlʊrgək 'a bell', esp. one hung on an animal's neck. L.-w. in Pe. etc., Doerfer III 1537. Cf. köŋrəŋ. Xak. xi koŋrəːk al-cank(2)? Kaş. III 383.

Dis. V. ĞNR-?

İE kanar- See kanar-.

VU koŋrəː (koŋr-) 'to uproot'; n.o.a.b. Cf. koŋrul-. Xak. xi er yığaːç koŋrulː 'the man uprooted (galaːa) the tree' (etc.); also used of the wind when it uproots something Kaş. III 392 (koŋrur, koŋurmaːk): xi(i)(?) Tef. koŋrur- 'to uproot, destroy' 213 (and 198 mistranscribed koŋur-): Çağ. xv ff. koŋrəː-(di, -ny) (VU) koŋrur-, koŋrəː- 'to uproot, tear (a door from its hinges)' Vel. 345 (quotns.); koŋlar-/koŋrəː- (both spelt; 'with -y-) az că kandan 'to dig up, or tear out from its position' Sam. 209v. 27 (quotns.); Xwar. xiv boynu koŋrur- 'to twist (someone's) neck' Qutb 140.

D I koŋrur- Hap. leg.; Den. V. fr. 1 koŋur. Xak. xi koŋrəː koŋrulː: 'the sheep was brown' (aʃha) Kaş. III 402 (koŋrəːr, koŋrəːmaːk).

D 2 koŋrul-. Den. V. fr. 2 koŋur. Survives in several NE languages as koŋraː/kʊŋroː-R II 523-4; Khak. koŋraː- 'to jingle, tinkle, ring', and the like. Xak. xi oğlan ʒiːniː koŋrəːːdiː 'the boy's voice become husky (ʃalusa), when it happens he approaches puberty Kaş. III 402 (followed by 1 koŋrəː-).

VUD koŋrul-. Pass. f. of koŋrur-; n.o.a.b. Uyğ. viii ff. Bud. (she dreamed that) ağızlı ʒiːniː koŋrulup tɨʃer bolur 'her back teeth were torn from her mouth and fell out' Surv. 620, 19-20: Xwar. xiv (oh Muham-mad, let this date-palm) yerində koŋrulup kələːsin 'be torn from the ground and come (to do obeisance to you)' Nahc. 35, 13; a.o. (koŋrulup) 441, 1-2.

Tris. ĞNR

D koŋrəːɡuː: Dev. N. (N.I.) fr. 2 koŋrur-; s.i.s.m.l. with some phonetic changes, usually meaning 'bell'; syn. w. koŋrəːk; SE Türkī seems to be the only language in which both words survive. Cf. ʧəp. Xak. xi koŋrəːɡuː al-calade ʃiŋ ʃiŋ (usually specifically those hung on animals' necks); koŋrəːɡuː al-kəʃjaː (in margin, that is al-xuʃaː) 'the prominent bone behind the ear' Kaş. III 387 (the latter metaphor, because of its shape?); o.o. II 358 (ʧiŋrat-); III 402 (ʧiŋrat-); Xwar. xiv koŋrəːɡuː ʃiŋ (camel bell) Qutb 144: Kom. xiv 'a small bell' koŋrəːk CCG; Gr.: Kip. xiv konraw (koŋrəːk intended) al-caras 'bell', also called ʧiŋrat: Id. 75 (and see ʧiŋrat-).

Dis. ĞNS

D kaŋsiz Dev. N. fr. *kaːŋsiz-: Simulative Den. V. fr. kaŋː; n.o.a.b.; Kaş. gives the same translation of this word and ʧiŋrat, q.v., but the latter is the wider term and can also be used for females. Xak. xi kaŋsiz ʃaːːkaː al-rəːb 'stepfather'; kaŋsiz ʃiŋal in-rəːb 'stepson' Kaş. III 383.

D kaŋsiz Priv. N./A. fr. kaŋː; n.o.a.b. Uyğ. viii ff. Bud. PP 77, 6 (1 օգւիչ): O. Kır. ix ff. üç yaşımːda: kaŋsiz bələːdum 'I became fatherless at the age of three' Mal. 6, 1: bəʃ üçayeːda: kaŋsiz kalip 'being left fatherless at the age of five' do. 45, 2.

Dis. ĞNS-

D koŋsiz 'neighbour'; Dev. N. abbreviated, fr. koŋsiz-. The phonetic history of the word is complicated, and Kaş.'s statement that the Xak. form was koŋsiz: is hard to explain, unless it is a simple metathesis. S.i.a.m.l.g. in a wide range of forms; NE Sag. konrak, Khak. konrak; SE Türkī koŋsəː/kəŋsəː; NC Kır. koŋsəː; SC Uzb. koŋsəː; NW Kk., Nog. koŋsəː; Kümə koŋsəː; SW Az. koŋsəː; Oṣm. koŋsəː; Tkm. koŋsəː. Uyğ. viii ff. Bud. évı ʃiŋal bir koŋsiz bir bayağıt bolur ertz 'he had a neighbour near his house, a rich man' Usp. 109b. 8-9; koŋsiz (sic) əli (əli)əli 'neighbouring kings' Hüen-ts. 2009: Civ. (your sons and daughters are joyful; your elder sisters and sisters-in-law are happy) koŋsiz kiz utiliːʧ 'your neighbours(?) and daughters dutiful' TT I 156 (but koŋsiz here is prob. a Sec. f. of koŋcəː (consorts)): Xak. xi koŋsiz: al-çər 'neighbour'; the Oğuz invert the -n- and -s- and say koŋsiz; both forms are regular and correct (giyəː Hasan) Kaş. I 435; börli: koŋsın visim 'a wolf does not eat his neighbour, out of respect for neighbourliness' III 220, 17: ʃiŋal arslan bəʃ koŋsiz buːdədə buʃi 'see the Ear of Wheat (i.e. Virgo) is a neighbour of the Lion (i.e. Leo) 140; yəkən koŋsiniː 'a close neighbour' 49077; o.o. 4546, 4618: x(i)(?) Tef. koŋsiz ditto 213: x(i) Rbg. koŋsiz (sic) R II 525; Muh. al-çər koŋsiz: Mel. 49, 15; Rif. 145: Çağ. xv ff. koŋsiz (spelt) hamsəya 'neighbour', also called koŋsiz Sun. 291v. 10; koŋsiz (spelt) hamsəya do. 289v. 13 (quotns.); Oğuz xi see Xak.: Xwar. xiv koŋsiz 'neighbour' Qutb 140; koŋsiz Nahc. 91, 16: Kom. xiv 'neighbour' koŋsiz/koŋsiz CCG, CCG; Gr.: Kip. xiv al-çər koŋsiz: Hor. 32, 12: x(i) ditto Id. 74; x(i) al-çər koŋsiz (sic)? Tuh. 11b. 12: Oṣm. xiv ff. koŋsiz/ koŋsiz: common till xvi TT I 481; III 472; IV 537.

Dis. V. ĞNS-

D koŋsiz- Hap. leg.; Co-op. f. of koŋː-. Xak. xi yiŋgiːɾer iʃka: koŋsiz-: 'the young men were brisk (irtaːha) at the work', that is when they enjoyed (ihtasıː) the affair Kaş. II 113 (kiŋsir, koŋsəːm). D koŋəːs- Recip. f. of koŋː-: 'to rob one another'; n.o.a.b. Uyğ. ix kuŋuːʃmək təɾiː-
mak 'robbing and fighting one another' III C 9 (ETY II 38); Xak. xi olar: inkl: tavv: fonundu: 'those two plundered (salaha) one another's property'; also used for competing or helping Kaş 111 112 (kunusur, kunus- mark): Kip. xiv kunus: karra 'to return to the attack?' Id. 74 (meaning obscure; Id. is also apparently the earliest authority for kunus- cůvar to be neighbours', also noted as Çağ. in San. 290v. 25).

**Diss. **

koquz 'beetle'; prob. a generic term covering several varieties; s.a.m.l.g. except SW; in NE with much phonetic change, e.g. Khak. xos; in Çuv. only in the phr. xurt xämär (i.e. I kurt koquz) 'insects, bees'. L.-w. in Pe., Doerfer II 1538. Türkü viii f. Toy. 29 (ETY II 59; aqgulug): Uyg. xvi ff. Man. konkuz (sic; context obscure) TT III 93: Bud. (in a list of harmful insects) koquz U II 35, 23: yoriynma kurt koquz 'crawling worms and beetles' U III 32, 3: Xak. x1 koquz al-xunusad 'black-beetle' Kaş. III 363: Çağ. xv ff. koquz 'spelt; with *z*') a black creature (çanvar) called in Ar. ca'ul ('black-beetle') and xunusad, and in Pe. gügdardanak ('dung beetle') San. 291v. 8: Kip. xiv al-xunusad konuz Bul. 11, 5.

**Mon. GR**

1 kar 'snow'; c.i.a.p.a.l. Türkü viii I E 35, II E 27 (batum); T 25 (i sök?-): Uyg. xiv Chin.-Uyg. Dict. 'snow' Kar Ligeti 162: Xak. x1 kar al-talc 'snow' Kaş. III 148: over ten o.o.: KB 6013 (I buz): xiv (?)(Tef. kar 'snow' 199: xiv Muh. al-uafr 'heavy snow' (?) proper 'abundance') kar. Mel. 79, 10; Rif. 18a, and 75); Çağ. xv ff. Kar barf 'snow' San. 290v. 25; Xak. xv ditto Quth 13: Kom. xiv ditto GCI; Gr.: Kip. x11 al-talc kar Hou. 5, 8; xiv ditto Id. 74; Bul. 2, 16: xv ditto Kar. 58, 5; Tuh. 10b. 11. 2 kar Hap. leg. in the onomatopoetic kar kor; the resemblance to Ar. is prob. coincidental. Xak. x1 kar kor etti: karin 'the stomach rumbled' (qargara); this word agrees (wafaqat) with Ar. in sound and meaning Kaş. I 324.

E 3 kar See karin.

**Kir** Preliminary note. There are two common words of this form meaning respectively 'high ground' and the like, SW Tkm. gîr, and 'grey', Tkm. gîr. Kaş. gives two other meanings which can hardly be connected with either word. In a number of modern languages kir also means 'edge', see R II 733, but this may be an extension of the first meaning.

1 kir originally 'an isolated mountain or block of mountains'; in this sense and generally for 'high ground' s.a.m.l.g., but in some languages, including NW Nog., SW Osm. it hardly means more than 'plain, steppe, wilderness' without any connotation of height. L.-w. in Mong. kira (Kow. 2546) and Pe., etc., Doerfer II 1538. Xak. x1 kir al-haqda mina'l-sibâl 'an isolated mountain' Kaş. I 324; (you have crossed ...) kîlî:ar edîz bedîuk al-attîadâ'l-funam 'the high, lofty mountains' I 94, 3; (the clouds) kîrka: koqti: ol karin 'deposited snow on the mountain' (li'l-sibâl) III 39, 14: KB 69, 96 (optr.): xiv Muh. al-ja'âd 'rising ground'vrir a 318 Mel. 74, 11; Bk. 177: Kaş. xv ff. kir (1) bulandi sar-i bûh 'a height, the top of a mountain' (quotn.) (2) the Turks of Kâşgar use it for bulandi-i kanar-i karâd which is an expression for marad 'illness' (meaning uncertain, lit. ?'the height of the edge of a knife' (?treading kârdû)) San. 295r. 4: Xwar. xiv kir occurs three times; (this world is like) karamûs kir 'mountains which have become dark'; (sometimes admiring her) kir teg karakn 'eyes like ?'; kîrdin kar 'snow from the mountains' Quth 148: Kip. xiii (between 'heaven' kôk and 'sun' kûn) al-falak kir Hou. 5, 2 (al-falak should here mean 'firmament', but there may be some confusion with its rarer meaning 'a rounded hill!') xiv kir ra'sîl-rîbâ'ya 'the top of a mountain'; and in Kip. (sic) (al-ar'dul-sûfî'âh 'level ground' Id. 70; al-ar'dul-sûfî'âh kir Bul. 3, 8: xv in Tuh. 7a. 12 kir is inserted in the margin opposite to barriya 'desert, waste ground': Osm. xviii kir ... (3) and, in Rûmi, biyâbdân-i bi-âbi 'waterless desert' San. 295r. 6.

2 kir (?kir) 'grey' and the like, particularly as the colour of a horse's coat. Survives in NE Koib., Sag., Şor kir R II 734: SW Az. gîr; Osm. kir; Tek. gîr. L.-w. in Pe., etc., Doerfer II 1596. Çf. boz, çal: Xak. x1 xir al-farasul-samand 'a dun (Pe. I.-w.) horse' Kaş. I 324: Çağ. xv ff. kir ... (4) dü miya (of a man) 'beginning to go grey' (lit. two-coloured) San. 295r. 7: Kip. xv (under 'colours of horses') al-xdwr 'dark-grey' (temir boz and kir Tuh. 4b. 4.

3 kir Hap. leg., unless this is merely an extended meaning of 1 kir. Xak. x1 kîr al-ar'mir wa't-musamndt 'a dam' (Hend.) Kaş. I 324.

4 kir Hap. leg. Xak. x1 kir yayî: al-'adînîl-muqâdî 'an enemy who bears a secret grudge' Kaş. I 324.

1 kor 'loss, damage, and the like. Survives in NE Tel. kor R II 550; Tuv. xxv; and recently revived in SW Kop. Turkish but not an Osm. word. Uyg. viii ff. Bud. (how can they kill that man or adn kor yas kullan 'do other damage or harm to him'? Kuan. 35, o.o. U II 58, 4-5 (i) (tutus); TT VI 63 (egsü;): Cîv. (all your affairs prosper and) kor yok 'bear no loss' TT I 148; kor bolur VII 28, 4, 10, and 52: Xak. x1 kor al-xusrdan 'a loss'; hence one says er kor kild: 'the man made a loss' Kaş. III 132: KB sapa bolga kor 'you will suffer loss' 103; o.o. 1297, 1316, 1706: xiv Muh. al-xasâro kor etmek Mel. 39, 2; Rif. 126: Xwar. xiv kor 'damage, harm(!)?' Quth 140 (might be 2 kor): Kip.
xii al-xatārā (opposite to 'profit' asīq) kor, a dialect word (lugā), the ordinary word is zīlān, which is Tkm. and a Pe. l-w. Hou. 28, 2: (xiv see kut Id. 68 where the word may occur in a phr.).

2 kor apparently both 'the residue of sour milk used to make yogurt' and '(baker's) yeast, leaven'. Survives in the first meaning in SW Tkm. <i>gor</i> and in the second in NE Bar.; NC Kzx., Tāra R II 549, and Kur. Xak. xi kor <i>xamīr-ul-rā'ib</i> 'the solids in (sour) milk', that is the residue of curdled milk (<i>tubāba mina'l-rā'ibi'l-mudrik axi'l-amiši'l-ḥāmid</i>) which is left in the bottom of a jar; then fresh milk is poured on it so that the solids are coagulated and sour milk (yogurt) is made Kaš. III 122: <i>KB</i> sinamīş kartlār sōzī sōz kor 'the words of experienced old men are the leaven of conversation' 723: XIV Muh. (under 'cooking materials') <i>al-xamīr</i> 'yeast' kor Mel. 64, 5; Rif. 163.

1 kur 'belt, girdle'; originally only that worn by a man, later more generally for 'the girth round a yurt' and the like. S.i.s.m.l. Cf. kuršaɡ. Uyğ. viii ff. Civ. (if a mouse) kur <i>irsısrar</i> 'gnaws the belt of (a garment)' TT VII 36, 13: Xak. xi kor <i>al-mintaqa</i> 'a belt'; iç kor <i>al-rejāh</i> 'a sash' Kaš. I 324; five o.o., same translation, spelt <i>kur</i>: <i>KB</i> ajunka badi kör tükel kut kor 'he girded the world with a belt of complete divine favour' 461; <i>kaṭiğ</i> kor badi 'he tightened his belt' 542; 0.0. 1456, 1588 (umunçulğ; it is difficult to distinguish between 1 and 2 kur in KB): XIV Rgb. kuršanp kulluk kurin 'girding himself with the belt of service' R II 917; Muh. al-hiyaša 'belt' kur Mel. 67, 9; Rif. 167: Çağ. xxv ff. kor 'a belt (kemer kaşaf) of gold and silver which they call kor <i>uṣak</i> Vel. 338 (quotsn.); kur (1) kamarband 'belt, girdle', also called <i>kuršağ</i> Sân. 285v. 21 (quotsn.); a.o. 286r. 11 (kuršaɡ): Xvar. xiv cor 'belt' Qutb 144; Nahe. 81, 11: Kom. 'belt, baldric' kor <i>CCI</i>, <i>CCG</i>, Gr.: a.o. (altin): Kit. xii al-hiyaša (kuṣak), kor (bél bağıt) Hou. 19, 3: XIV kur ditto Id. 70. Osm. xiv and xx kur, esp. in the phr. kor <i>uṣak</i>, occurs in several texts TTS I 497; II 666; III 488.

2 kur meaning rather indefinite, basically perhaps 'rank' (as in 'high rank') and 'stage' (one of a number), hence 'a line, a course of brickwork', and the like. In texts like KB it is easily confused with 1 kor, and some of the other translations are hard to fit into this framework though they seem to belong here. Survives at any rate in SE, SW. Cf. kurdaş-. Uyğ. viii ff. Bud. (faith is the primary requirement) kut bulmuş tüzünler kurinta kezīginte barmakniq 'of the progress of good men who have found divine favour through the various stages (of existence)' TT V 20, 6; (if they intend to embark) <i>bürxan kuttıq</i> (sic) kurka kezıqke 'on the stages (leading to) the blessed state of Buddha' do. 22, 25: Xak. xi kor <i>al-martaba</i> 'rank'; hence one says meninš kurum uļuğ 'I have a high (asima) rank' Kaš. I 324: <i>KB</i> kezikke kelir bu ölümünüş kurı 'the stage of death comes in due course' 1476; (what is understanding's face, shape, character, and conduct?) yaṣtı kurı, bıdı ni anıncı ne ol 'what is its age, rank, stature, size, and kindly disposition?' 1349; <i>kie加强对</i> kur uluqlar ara kímresıe 'let not (men of) lowly rank mingle with the great' 2587; bu <i>begli̇k</i> kurı 'this rank of beg' 5139; o.o. 2586 (yortuğ). 4066, 4760: xii (?) Tef. 'isâ yaşka kurğa tegdî 'Jesus reached years of discretion' 217: Çağ. xv ff. kur aqrân ve amîjall equals, contemporaries' Vel. 338; kur . . . (3) <i>çina-i</i> diwâr teâ asâs teâ bûynâd 'a course (of masonry, etc.) in a wall or foundation'; . . . (5) halqa halqa nişastan 'to sit in circles' (at a feast); (6) maţl teâ kafî 'an equal' as in têp kur aqrân teâ amîjâl San. 285v. 21 ((1) is 1 kur; (2) 'weapon' is a misunderstanding of Mong. kor 'quiver'; (4) is kor 'hot embers', a word now widely distributed but not noted before the medieval period): Kip. xiv kur (belt', and also) <i>al-waqt</i> Id. 70; kur al-waqt <i>wa'll-simm</i> ya'ni al-umur; one says be kurdaş dur hâda lida do. 71 ('time, age, life' are all remote from the true meaning and seem to be an inference from the translation of kurdaş as 'contemporary' when in fact it means 'of the same rank or social class'): Osm. xiv ff. kur 'rank', and perhaps 'equal in rank' occurs in several xiv and xv texts TTS I 497; II 667; meaning 'course (of masonry, etc.)' it is common fr. xvi onwards I 485; II 651; III 447; IV 541 (transcribed kor).

3 kur this might be an unusual abbreviation of <i<kuruğ</i> as Kaš. suggests; but it is more probable that it was inferred to provide a (false?) etymology for kurbaka; q.v. Oğuz xii kor <i>al-yebis</i> 'dry'; an abbreviation of kuruğ; prov. kulaan kuğağa; <i>tüse</i> kurbaka: ayğur bolur 'if a wild ass falls into a well, the land frog (<i>ağda'ul-barri</i>, i.e. toad?) becomes a stallion' Kaš. III 122; xii (?) Tef. (wherever that fish went) kuruğ yol 'the dry road' (behind him disclosed him . . . they went after him) kur ýerde 'on dry land' 217 (perhaps a simple graphic error).

Mon. V. ĞR-

1 kar- (?kar-) 'to mix (something with something else)'. Note Kaš.'s remarks. The Hend. 1 kat- 1 kar- seems now to be obsolete, but kor- in SC Uzb. is the only word for 'to mix', and in SW Osm. kar- in this and extended meanings and in Tkm. ğar- exist as well as 1 kat-. The der. f.s of 1 kar- are more widely distributed. Xak. xi (in a para., s.v. 2 turma; on the Oğuz language) the Turks, and the Oğuz say <i>karı</i> (<i>xalaṭa</i>) something with something else say <i>katt</i> kardâ: kattâ: is the word for 'mixing' (<i>xalı</i>) and kardâ: is a jingle (<i>toba</i>) after it; the Oğuz say <i>karı</i>: <i>xalaṭa</i> 'bi'l-say', and leave out the main word Kaš. I 432, 16; n.m.e.: xii (?) Tef. kar- 'to mix (something with (birlesme) something)' 199: XIV Muh. farrağa 'to empty, or pour (something into something)' kar- Mel.
30, 1; Rif. 113: Çağ. xv ff. kar- (-mak)
kartur- 'to mix' Vel. 321 (see Osm.): Kip. xiv kar- xalağa; and one says katt: kardi:
damna wa xalağa 'he collected and mixed', and kata: kara: yedi: 'he collected and mixed
(various foodstuffs) and eat them' Id. 70; in Bul. 69v. faroğa tükken- (q.v.) and kar- is
a muddle of faroğa tükken-; faroğa kar-.
Osm. xiv ff. kar- 'to mix (something with
something)' is common until xvi when it was
displaced by kartur-= TTS I 426; II 593;
III 477; IV 478; xiv kar- in Rüm. 'a newly
plucked out his hair'
Gag. 11631; 'to perish') afnd
onvocalized 122 (Mel. 36, 13 kar-);
one of the tide' 'to rise', in three texts between xiv and xviii TTS I 426.

2 kar- 'to overflow' and the like. Survives
only (?) in SW xx Anat. karr- 'to pile
up behind an obstacle' SDD 841. Xak.
xi er suvka: kardi: 'the man choked (sariqa)
and one says suv arkitm kardi: 'the water
overflowed (fada) from the
canal in the summer'; this happens when the
snow and water have been frozen (in the
channel) and water flows down over them until it
overflows' Kaş. III 182 (kara: karmakk; sic but in a
section containing Mon. I, 5 with a long vowel);
ao. II 197, 27: xiv Muh. (3) pabh'la-mä 'the
water (over) flowed' su: kardi: Rif. 111 (only):
Osm. xiv ff. kar- 'to raise' (of the tide) 'to rise',

kír- originally 'to scrape, strip (hair)', and the
like; in the medieval period it acquired more
violent meanings 'to break, smash, annihilate',
and the like. S.i.a.m.l.g. w. one or both mean-
ings. Cf. kírt, kírk-. Xak. xi er ýerîg kardi: 'the man scraped (qaryqa) the
ground (etc.)' Kaş. II 7 (kíra: kírmakk); (my dog seized
the wolf and threw it down) anîn túsin kíra: yuld: halağa ýa rahu 'it stripped off its hair'
II 24, 4; (they followed and surrounded him)
sañín kíra: mennd:ži; natafa ýa rahu 'and
plucked out his hair' III 401, 13: xiv Muh. (3)
râhâda 'to trample on' kír- Rif. 109 (Mel.
26, 14 cäp-p-); al-qâši: 'to cut off, clip' kír-
(unvocalized) 122 (Mel. 36, 13 kírk-);
al-maqâf 'killed' kírmç: 146 (only): Çağ.
xiv ff. kír- (1) xarâfîdan 'to scrape, shave';
but xarâfîdan used of an arrow, stone, etc.
which grazes or passes close to something is
kírp- (2) qatî-i 'ám kuşî'î-mufrîj 'to massacre,
exterminate'; (3) ikâstân 'to break' San. 293v.
17 (quotns.); ao. 204r. 17 (kírp-): Xwâr. xiv
kír- 'to destroy, kill' Qubt 149: Kip. xiii
mahago 'to annihilate' kír- Hou. 38, 3: xiv
kír- kattara'qatî 'to massacre' Id. 70: xiv
afnâ 'to annihilate' kír- Tuh. 6a. 13; fanâ (sic,
'to perish') kír- do. 28b. 4: Osm. xiv to xvi
'massacre, destroy'; common TTS I 462;
II 631; IV 514.

KAR- the basic meaning seems to be something
like 'to put (something) in working order' with
particular applications of which the commonest
is 'to string (a bow)' S.i.a.m.l.g. except NE(?)
usually meaning 'to erect (a building, tent,
etc.)' to establish (a society, etc.).' Uyğ. viii ff.

Man.-A (then the sorcerers ... took bows and
arrows and) yasîn kardî 'string their bows'
Man-uig. Frag. 401, 7: Bud. kattî yasîn
curup 'stringing their strong bows' U III 55,
4; a.o. U II 78, 31 (at-): Civ. T I 162
(at-): Xak. xi xam sùsîn kurtî 'the king
organized (cama' a) his army' and says
xam çowąç kurtî 'the king united and
opened (hâllâ wa naphar) his royal umbrella'
(kar: kar: karmakk; kír- follows); er ya:
kurtî: 'the man stringed (wattara) a bow' Kaş.
II 7 (kúra: karmakk); the phr. ya: kurtî:
'is common in paras. on conjugation
II 37 ff., etc.; a.o. III 62 (3 yov-): KB (the brilliant
spring) yana kurdi dawlat yasîn 'has stringed
again the bow of the changing seasons' (at-)
65: xin:(?) At. kattî ya kuru: 462; Tef. kur-
to set up' (scales) 217: xiv Muh. watar:l-
gaws 'ya: kur- Mel. 23, 11; Rif. 105 (reading
ya): Çağ. xv ff. kur- ('with -u') (1) aråstan
'to set in order'; (2) našb kardan 'to set up,
erect'; and of a bow (kamân) çilla kardan 'to
string'; and so they say mächîs kur- 'to
organize a meeting', ya kur- 'to string a bow';
the exact meaning cannot be determined with-
out knowing the Object San. 284r. 8 (quotns.):
Xwar. xiii kur- 'to set up' 'Ali 30: xiv ditto
Qubt 144: Kom. xiv 'to organize (a meeting);
to string (a bow) kur- CCÔ; Gr. 203: Kip.
xii watar: min watti'qaws kur- Hou. 37, 20;
xiv kur- watar:qaws wa ānab:1-fasc ('to
set to a snare') Id. 70: xv watar: kur-
Tuh. 6a. 11; naşab:1-câm 'to set the wine cups in order'
kur- do. 36b. 13.

DIS. ĞRA

kara: 'black', primarily in a physical sense,
but with a great many metaphor. meanings, often
pejorative, e.g. kara: bodûn 'the ordinary
people' (as opposed to the aristocracy).
C.i.a.p.a.l.; an early l.-w. in Mong., and in Pe.,
etc., Doerfer III 1440. There are many col-
lections of phr. containing this word, e.g. R
II 132-42; Red. 1448-50. Türkî viii kara:
bodûn 'the common people' II E 41; kara:
kamâq bodûn I E 8, II E 8; o.o. II N 11;
S 12 (teylq); T 52 ( tôk-): viii ff. kara:
'black' is common in IrkB and Toyök; kara:
kuş 'eagle' IrkB 3 (described as 'golden-
winged'), 43: Man. yarukû karâli 'light and
darkness' Chias. 166, 170-1, etc. a.o. of kara:
dark'; kara bodûn TT II 8, 69; 10, 81:
Yen. kara: bodûn Mal. 32, 6; o.o. do.
30, 4; 37, 1 (xam): Uyğ. viii kara: egîl
boðûnîq 'the ordinary common people' Şü.
E 2; o.o. E 5, N 12; viii ff. Bud. kara 'black'
is common; kara kuş U II 31, 54; kara
bodûn II 37, 3 (ii); TT X 170, etc.: Civ.
kara 'black' is common; yîlki kara TT VII
28, 43; 29, 6; 33, 19 is a collective term for
'livestock', perhaps 'horses and cattle'; kara:
baş 'slave' (male or female) USp. 61, 3 ff.;
73, 3 ff.; 110, 3 ff.; kara also occurs as a com-
'black' kara; 'lynx' kara kulak Ligeti 162;
R II 134: O. KIr. ix ff. kara bodûn Mal. 3,
6 etc.; ürûfî:lim karamm in do. 11, 3; 45, 7,
'my white and black', seems to be a phr. for
'livestock': Xak. xi kara: 'black' of anything; and the Xakani kings are called by it, one says Buğra: Kara: Xakani; there is a story (al-qissä) about this: kara: kus al-'uqab 'eagle' (prob. specifically 'the golden eagle'); kara: kus 'the star Jupiter (al-mustari), it is the one that rises at dawn, and is called kara: kus yulduz: (Oğuz phr. here) biara: or al-'the grave' (al-qabr) (verse), originally kara: orun meant 'dark (al-muzlim) place'; kara: baș a word for 'slave' (al-mamluk), both male and female, it means 'black head': kara: ot 'acomete' (al-bj); it is a vegetable poison: kara: yağ al-naft 'naphtha': Kara: Sehir the name of a place in Barsgan (see sehir): kara: etmek the name of a kind of bread made as follows; meat is cooked to rags (hattat yataharra); then flour, butter, and sugar are added to it until it thickens in the boiling (yuglaz bi'i-galayam); then it is taken out and eaten; and this is as a jingle (fit'il-itba) kara: kara: Kâş. III 221-2; o.o. I 331 (kus); 150 (egдетlik); III 33. 2 (bug); 40 (yultuz): kara: also occurs in tribal and geographical names and is fairly common elsewhere: KB kara 'black' is common 22, 77, etc.; kara as an abbreviation of kara: biqun 250, 256 (2 turu); 778, 988 (tod); kara: black ink 2715; kara: kus 'Jupiter' 5675, 6219; kara: kus ‘öpl eagle-coloured’ (i.e. dark) 3949; XIII(?). At. kul kara baș 208; Tef. kara: 'black'; kara: baq; kara kul 'slave' 199-200; XIV Rbg. kara baș 'slave'; yilk kara and kara: cattle R II 140-1 (quotns.); Muh. al-aswad kara: Mel. 10, 17; 68, 2; Rif. 84, 168; al-cariya 'slave girl' kara: baș (mis-spelt guıs) 51, 9; al-surriya (concubine) wa'l-cariya ma'a(n) kara: baş 147; al-uqab kara: kus 72, 13; 175; al-xarkhant 'tcent' kara: ew 76, 11; 180; Çağ. xv ff. kara: (1) siyab 'black' (quotn.); (2) illat-i kahibis 'a nightmare' caused by over-eating or flatulence (quotn.); (3) metaphor. midad 'ink' (quotns.) . . . (5) they say as a jingle (itba) kele kara marâ'et wa mawâši 'livestock' (quotns.); kele (11.-w. fr. Pe. galia) can be used by itself in this sense, but kara only in this phr.; (6) kişî kara atba: wa sa'irul-nás 'followers and the rest of the people' San. 270v. 12, followed by over 30 phr. beginning with kara including kara: baş in İran: 'maid-servant', and other meanings, kara: kuş 'uqab, kara kulağ 'a predatory beast larger than a cat which follows the lion about and eats the residue of its kill'. Oguz xii kara: kus (sic) 'the sides (atraf) of a camel's foot' Kâş. III 221: Xwar. xiii(?). (kara: black, common in Oğ.: xiv dict Qubb 131, MN 7, etc.; kara: wa Qubb 132; kul karawag Nakh. 17, 8; 284; etc.; yilk kara do. 17; 309, 10: Kâş. kuş 'black' kara; kara: kuş 'ink' kara; 'maid-servant'; karawag several phr. CCI, CCG; Gr. 193; Kin. xii al-'uqab kara: kus Hou. 10, 1; (under 'colours of horses') al-adham 'black' kara: 13, 6; al-aswad kara: 31, 2; a.o. 31, 5 (kap); al-asmar 'brown, swarthv' kara: yağiz 31, 10; al-cariya (kirmak) and kara:waş/kara:baş 32, 17: (there are several P.N.s beginning with kara: in 29): XIV kara: al-aswad; kara etmek al-nayda 'a kind of wheat paste' (see Bul., p. 38; Dozy, Supplement II 741), that is 'black bread'; a.o. (yağiz) Id. 69; karawag 'an expression for slaves in general' (iittmati'l-raqiq) do. 70; al-sawad 'black (i.e. copper) coins' kara: yarmak Bul. 4, 9; 'black cheese' kara: kurut do. 8, 4; al-hayuda kara: etmek do. 8, 15; al-uqab kara: kus do. 8, 13; 'cane syrup (asadl-qaşab) of all sorts' kara: baș do. 62, 13; 'cane syrup (asadl-qaşab) of all sorts' kara: baș do. 62, 19; aswad kara Tuh. 4a. 1; adham kara do. 4b. 5, etc.: 'abd kara do. 24b. 6; ama 'slave girl' (kirmak) and karawag do. 3b. 13; 'uqab kara-waş (sic) do. 25b. 9; and other phr. w. kara: Osm. xiv ff. kara ev, kara kulak, karavas, and other phr. w. kara: are listed in TTS I 415 ff.; II 579 ff.; III 497 ff.; IV 467 ff.; XVIII kara ... (4) in Rümî, sâhîl-i daryâ 'the sea shore' (Ar. 1.-w. qâra) San. 270v. 17 (Rümî quotn.).

I kara: 'old', normally only of human beings and animals; s.i.s.i.m.l.g.; in SW Az., Osm. specifically 'old woman', hence sometimes 'wife'. Not to be confused with kari: 'strange' in some NE languages, which is a Mong. L.-w., or Ar. qar 'a reader or reciter of the Koran'. Türki 8iz um kari: boltim ulug boltim 'I myself have become old and advanced in years' T 56: VIII ff. bir kari: okuzulug 'an old ox' IRk. 37: Uyg. VIII. ff. Man.-A M 1, 28, 19 (ağdük): Bud. sekiz on yasa yer kari erti 'he was an old man eighty years of age' PP 24, 4-5; kim begleri azu kari:lar eriser who are their legs or elders' TT VI 9-10; a.o. do. 96; Sanskrit yddhatamai 'by the oldest' kari:lar üze: TT VIII F.2; a.o.o.: Cív. it kari bolasır yatıp ulyur 'when a dog gets old it barks lowering down' TT VII 42, 6: xiv Chin.—Uyg. Dict. 1ao 'aged' (Giles 6,783) kari Ligeti 163: Xak. kari: al-musim 'aged' of anything; hence one says kari: er 'an old man' (al-ayxy) and kari: at 'a fully grown (al-umâkka) horse' (etc.) Kâş. III 222; II 30 and three o.o.: KB sinamis kari: 'an experienced old man' 723; o.o. 4387, 6111: XIII(?). Tef. kari: old (woman) '201: XIV Muh. al-sayx kari: Mel. 48, 15; Rif. 143 (adding tawl- 'acüs and (old woman); 152; Rbg. kari: abüşka/kari: ulug 'old man' R II 167 (quotns.): Çağ. xv ff. kari: koca 'old man' Vel. 319 (quotn.); kari: (1) ṯr wa sinamis dict San. 279v. 6 (quotn.): Xwar. xii(?). kari: bolgum-din 'because I have become old' Oğ. 333: xiv kari: 'old' Qubb 133: Kom. xiv 'old man' kari: CCI; Gr.: Kip. xiii (after 2 kari) also al-sayx Hou. 20, 12: xiv kari: al-sayx Id. 7o. xv asiczüha kari: Kay. 44, 17; sayx kari: (and someone older than oneself is abüşka and karıyat) Tuh. 20b. 3: Osm. xiv ff. kari: aged, sometimes specifically 'old woman'; c.i.a.p. TTS I 422; II 589; III 413; IV 474.

?D 2 kari: perhaps Dev. N. fr. 3 kar-, cf. kariş; originally 'the forehead', but more often used as a unit of measurement 'a cubit, the
distance from the elbow to the finger tips'. Surveys in some NE languages; NC Kir.; SC Uzb.; NW Kk., Kumyk, Nog., with various meanings, 'forearm, upper arm, cubit, half-fathom (the distance from the middle of the chest to the finger tips)'; SW Tkm. ġari means (1) 'the lower leg of a quadruped from the knee downwards'; (2) 'half-fathom'. See Doerfer III 1477. Uyg. viii ff. Civ. yēṭi kari böz 'seven cubits of cotton fabric' USp. 01, 35; a.o. do. 13, 2–3 (uzun): Xak. xi kari: dirā'u-yad 'the forearm'; kari: the cubit (al-dirā') with which linen is measured (yudra'), taken from the first meaning; as in Ar. the same word is used in both meanings Kaj. III 223; a.o. I 117 (l ellig): xīl(?) Ar. 460 (köm); Tef. kari (1) (a dog's) 'forelegs'; (2) 'a cubit': 201 XIV Muh. al-dirā' 'cubit' kari: Mel. 82, 11 (only): Çağ. xv ff. kari∫/kara kol ve hāzi' arms; upper arm' Vel. 217 (quots.); kari karṣ . . . te bannā arṣum 'a span; a builder's cubit' do. 319 (quots.); kari (2) ġar ' (terror for dirā' cubit') (quots.); (3) the name of an implement (ālāt) used to measure things (quots.); (4) hāzi, a word for 'the arm' from the shoulder to the finger tips' (quots.).

San. 272v. 6: Kom. xiv 'cubit' kari CCI; Gr.: Kip. xiii (under 'parts of the body') al-ta'īd 'the forearm' (blek and) kari: which is also dirā'ul-qumāṣ 'a cubit of fabric' (and 'an old man') Hou. 20, 12; (under 'professions or crafts') al-dirā' cubit' kari: (and arṣun (l-w. fr. Pe. ara∫ 'cubit') do. 23, 13: XIV kari: also al-dirā' Id. 70.

VU 1 *kuri: 'west'; like *ber and 1 yir known only in der. fs. The Directional f. kuri∫/garu: 'westward' and a Locat(ḍ) (? ) in -ya: (see bérer): 'in the west'. N.0.a.b. Türkii viii kuri∫/garu: 'westward's occurs six times in both I and Id also and in a phr. I S 2, II N 2 and 11 (batsik) - öpre: kita∫ fade: berye: tavğa∫da: kuri∫a: (PU) kordanta: yirya: oğu∫: 'among the Kita∫as in the east, the Chinese in the south, Khotan (? ) in the west, and the Oğuz in the north' T 14; a.o. I N 12 (batsik) - kuryaki: . . . bodun 'the people in the west' T 17: Uyg. viii kuri∫a: on ok(k)a: kīrɛ: 'they joined the On Ok (Western Türkii) in the west' Su. N 11; kasan kuri∫a: 'to the west of Kasa∫' do. E 8 (see E aksırak).

VU 2 kuri: in the Reduplication kuri: kuri; n.o.a.b.; obviously onomatopoeic; the word du∫ā has prob. fallen out of the MS. before al-falātu, which occurs at the beginning of a line, in the main entry. Xak. xi in Kaj. I 9 it is said that h is not really a Turkish sound but occasionally occurs in pause ('il-il-waqf) at the end of one or two onomatopoeics including du∫ā'il-falātu 'a call to a fool' kuri∫ kurish (a ta∫dil has been placed over both ra's, prob. by a second hand); kuri: kuri: (a call to) a fool when it has been left behind by (ta∫alla∫a 'an) the mare'; also kurish kurish, the ya' replaced by ha' III 223.

VU?5 kori: Hap. leg.; as this is a Kip. word it may be a Sec. f. of kori∫, q.v.; if so, of the various meanings of al-hasak 'hatred; a star thistle; cheveux de frise; prickly hedge' the last is likeliest. Kip. xi kori: al-hasak Kaj. II 223.

D. VI. GRA-

F kara- 'to look at', exactly syn. w. baki-. This common Mong. V., noted as early as xiii (Haenisch 60), is first noted in Turkish in Çağ. San. 268r. 21, with the alternatives kara∫/kara∫a-, and s.i.a.m.l.g. except SW. There is no reason to suppose that it is a native Turkish word and the base of 1 karak. Karap, translated 'looking at him', was read by R in USp. 97, 3, but is certainly one of several mistranscriptions in this text. The supposed occurrence in Kom. (R II 142) rests on a misreading of Kuan of the entry of kari-, q.v.

kari-: 'to be, or become, old', properly used only of human beings or occasionally animals; homophonous w. I kari: S. i.s.m.l., but not in NW, SW. Türkii viii IX. 3 (beipi): Uyg. vii ff. Bud. karyuk biz 'we have grown old' U III 55, 19; o.o. U II 5, 14 etc. (tug-): Xak. xi er kardit: 'the man (etc.) grew old' (gäza) Kaj. III 263 (kari∫, karımak; prov. arslan karsa: 'when a lion grows old'); karımaks: 'does not become decrepit' (là yahram) I 147, 6: KB kari∫- 'to grow old' is common; of men 181, 294 (bun-), 347, 1640 (opra-); of good fortune or happiness 944, 1311; of this word 5133; xīl(?) Ar. hărā∫a∫/ karı∫ma∫ idşi kari∫ svarice does not grow old when its possessor grows old' 306; a.o. 448 (bun-): XIV Muh. xāza kari∫: Mel. 27, 9; Rif. 110: Çağ. xv ff. kari∫ (-p) kari∫-ya'nı hoceVel. 319 (quots.); kari∫-pir yudan 'to become old' San. 269v. 18 (quots.): Xwar. however old a man may get (kari∫a) these two bad habits do not get old (karımaz) Nahc. 433, 8–9; Kom. xiv karımīm Latin semui 'I grew old' CCG (see kara-); 'old age' karımak CCI; Gr.: Kip. xiv karım- xāza Id. 69; kobira 'to be advanced in years' kari∫- Bul. 77v. xv acasa (of a woman) 'to grow old' kari∫- Tuh. 26a. 11.

D kora:- Den. V. fr. 1 kor; 'to suffer loss, be diminished', and the like. Survives in NE Koib., Sag., Şor kora- R II 551; Khak. xora-. Uyg. vii ff. Bud. 6kvesi korayur 'his anger abates' Kuan. 65; Civ. under the hexagram koramak TT 1 54; kışı kçi∫ korasar 'if a man's strength diminishes' 56; (if he goes to battle, he is wounded, if he is in the town) korayur 'he suffers losses' 68: Xak. xi KB (his illness increased and) koradı kçi∫ 1062; koradı sevinç 'happiness has diminished' 6486: Kom. xiv 'to be weakened' xora-/ CCG; Gr.: Kip. xiv kora- naqasa 'to decrease' (Intrans.) Id. 70.

koru-: 'to fence in, or protect (a piece of ground)', and the like. S.i.a.m.l.g., usually as koro-, with the same and extended meanings. Türkii viii Ongin 12 (ataq): Xak. xi (ol) oti∫ koridı: hămä∫-kalä 'he protected (or
fenced in) the pasture' (etc.) Kaq. III 263 (korir, korimak): Çağ. xv ff. koru- ('with -o-') man' 'wo harasat kardan 'to restrict, protect' San. 285r. 19.

kuri:- 'to he, or become, dry'. S.i.a.m.l.g., usually as kuri-, often with extended meanings. Uyğ. vii ff. Cív. xiv tamiri kurirsa yap yavışqu kuriryur 'if the supplies of water dry up, the fresh foliage dries up' TT I 55-6: ağiz kuriyur 'his mouth dries' VII 25, 5; o.o. do. 28, 8; VIII 1.2, 6 (lsirken)-7. Xak. xi kuriedi: ton 'the garment (etc.) became dry' (caffa) Kaq. III 263 (kurir, kurimak): do. 264 (kuru-): and three o.o.: KB kuri- 'to be, or become, dry' is common, 67 (tgac), 118 (of trees): 133 (of greenery): 943 (metaph. of desire), etc.: xiii (f) At. kurup yullar 'its springs are dried up' 387; Tef. kuri- (of a tree) 217: xiv Muh. yabisa 'to be, or become, dry' kuru- Mel. 32, 7; Rif. 116; al-yabis kurnmak 37, 5; 123; al-muqallal 'parched' kurnmş 65, 12; kurimis 164: Çağ. xv ff. kuru-(p) kuri- Vel. 339 (quotn.); kuru- ('with -u-) xӱk yudan 'to become dry', San. 285r. 19 (quotns.): Kip. xiv kuri-yabisa: kuri- (MS. kur-) dabbba 'to be parched, faded'; kuri- naşafa 'to sink in, be absorbed, dry up' Id. 69-70: xv caffe kuru-Tuh. 12a. 9; nasafa kuru- 36b. 12; yabisa kuru- 39b. 12.

Mon. V. GRB-

S kirp- See kir-, kirk-.

Dis. GRB

?F karwi: n.o.a.b.; there is hardly any doubt that Kağ. is right in describing this as an Ar. l.-w. Xak. xi karwi: ya: al-qarwul-fucewa 'a recurved (i.e. unstrung) bow'; and one says karwi: kaçığ kış: 'a man with arched (azzac) eyebrows'; this agrees with Ar. because al-qarw is the word for anything curved (mugasiq) (Ar. quotn.) Kağ. III 239; a.o. I 195, 1 (gowaq).

PUC kirbas Hap. leg.; this word is deliberately listed under final -s, preceding the cross-heading -S, but it must surely be an error for kirbas compound of 2 kir and 1 bas 'grey-head'. Kaş. xi kirbas er 'a man whose hair is falling out, and thin not thick' (yatanira . . . fa-yaxiff wa la yakatt) Kağ. I 459.

Dis. V. GRB-

karva:- originally 'to grope for (something which you cannot see)' later more broadly 'to grasp with the hands or teeth' and the like. S.i.a.m.l.g. w. a curiously wide range of phonetic changes; NE Kür., Leb., Sag., Sör karba- R II 213; Khak. xarba- (still with the original meaning); Tel. and all other language groups except SW karma- R II 216 (which is sometimes confused with karmala-): the modern SW forms are Az. gavra-: Osm. kara- (from about xvi?); Tkm. gabra-. Uyğ. viii ff. Bud. (Hari- candra's consorts said) él(l)îg beq uzatı bizni bürter erli karvayur erli 'the king has for a long time been in the habit of feeling us and groping for us' (with his delicate hands) U III 17, 15-16: Xak. xi ol karjakud: karvad: 'he groped for it (ãavadaqahu) in the dark, and touched it feeling for it (lamsahu ðâibah(ñ) with his hand in the darkness'; also pronounced karvad:; as we have already explained, anywhere where there is a -v- it is permissible to replace it by -w- Kağ. III 290 (karvar, karvamak): Çağ. xv ff. karmal- (spelt) rubiðan 'to seize, snatch' San. 269r. 19 (quotns.): Xwar. xiv karba- 'to grasp, seize' Qub 133: Kom. xiv 'to touch, grope for (something)' karmal- CCG; Gr.: Kip. xv cessa 'to feel (something) with the hand' (yoka- and) karma- (and karmal-) Tuh. 12a. 13: Osm. xiv to xvi karva- 'to grasp, touch, feel'; common TTS I 429; II 594; III 418; IV 479.

D karvat- Caus. f. of karva-: survives in SW Tkm. guarat-. Xak. xi ol anç kar- yundu: neq karvati: 'he urged the man to search (yatzhib) for something in his bosom'; also used for anyone who makes someone feel (amasu yadah) for something in a place which he cannot see with his eyes Kağ. II 339 (karvatur, karvatmak): Çağ. xv ff. karvar- Caus.f.; rubiðân titan 'order to seize or snatch' San. 269v. 1 (quotn. and correction of Vel.'s form karmaygil).

D karvan- Refl. f. of karva-: s.i.s.m.l. as karban- (Tkm. garban-)/karman-. Xak. xi ol yeçik (sic) içre: yarmak karvand: 'he searched for money in his leather bag'; also used for anyone who reaches back and gropes (ardead a wo âyâqta, MS. in error âyâqta) looking for, something Kağ. II 250 (karvanur, karvanmak): Osm. xiv karva- 'to grasp'; in one text TTS I 429.

D karvaş- Co-op. f. of karva-: s.i.s.m.l. as karbas-/karmaş-. See karnaş-. Xak. xi ol maça: suvda: neq karvasdi: 'he helped me to groove (ãv'ãwadaq) for something in the water'; also in the dark when one searches (yatzhib) for something with one's hands Kağ. II 221 (karvavur, karvasmak): Çağ. xv ff. karmaş- (-ip) karvas- ve tutus- 'to grasp or seize one another' Vel. 321; karmaş- 'seize or snatch (rubiðan) together, or one another'; and metaph. kusi girfati 'to wrestle'; the metaph. meaning is commoner San. 269v. 5 (quotn.): Osm. xiv karvas- 'to grasp one another'; in one text TTS I 429 (and see Çağ., Vel.).

Tris. GRB

C kurbaka: some kind of frog or toad, prob. the latter; baka: means 'frog', and Kağ. suggests that this is 0 Compound of 3 kur and baka, but the status of 3 kur is very dubious and it is prob. a Compound with 1 kur meaning 'a frog with a belt', or the like. S.i.s.m.l.; in NC Kır., Kzx. and some NW languages baka means 'frog' and NC kurbaka; NW
kurbaka 'toad', but in SC Uzb. and SW languages both mean 'frog' and the latter only 'toad' when preceded by some word like kara:
or yér. L.-w. in Pe., Doerfer I 1449. Óğuz 
x® Kàs. III 122 (3 kür): xilî(? ) Tef. kurbaka 'frog' 209; xiv Muh. (under 'aquatic animals') 
al-difda 'frog' kurbaka: Mel. 77, 6; kurbaka: 
Rif. 180: Çağ. xv fl. kurbaga wasag 
'She became his eye'—side of the target and passed through it' 
split it'
at him and hit the side of his eyebrow and 
'his head and split it' (qaccahu) 
Kàs. II 234 (kırçatuir, kırçatmak).

Trl's. GRC

D karaç: apparently N.Ag. fr. kara: in its special sense of 'the common people', but the form is odd. An early L.-w. in Mong. as karaç (Haenisch 60) which is discussed in Doerfer I 274 (where it is not realized that it is a Turkish word); in Mong. it seems to mean 'a man of the common people, not related to the family of Chinggis', which perhaps explains the curious translation in the Chin.-Uyg. Dict. In Turkish n.o.a.b. Uyg. xiv Xin.-Uyg. Dict. 

Mon. GRC

karç Hap. leg.; onomatopoeic in the 
Reduplication karç kurç. Xàk. xi one says er 
(VU) turununu: karç kurç yedî: 'the man 
crunchcd (akala . . . bi-xadd) the gherkin' 
Kàs. I 343.

kurç 'tough, hard', originally in the physical 
sense, but also metaphor. S.l.a.m.lg. except 
SW; particularly applied to metals; in some 
languages now means specifically 'steel'. L.-w. 
in Mong. (kùrç, Kow. 972), Pe., etc., Doerfer I 1459. Xàk. xi 'steel' (al-hadid'l-dohar) is 
called kurç temür; and it is used to describe 
strong (al-cilâd) men, they are called kurç 
eren 'hard (jilây) men'; also anything which 
is solid and hard (muşmat salb) Kàs. I 343; 
a.o. III 287 (kèvse:-): KB atim alp katîq 
kurç 'a hard, strong, tough marksman' 1949; 
similar phr. 2271, 591 I is solid and hard 
(kurç 'a hard, strong, tough marksman' 
a.o. 
elen 'hard 

kurç temür Mel. 61, 8; Rif. 160; Kom. xiv 
'steel' kurç CCG; Gr.: Kip. xii al-fillâd 
kurç Hou. 31, 15.

Dis. V. GRC-

D kırç: Hap. leg., but see der. f.s. There is a 
clear semantic connection w. kîr:-; there is 
an odd alternation between -ç- and -ç- in 
yapşın-, yapşar-, q.v., and it seems clear 
that this is a Sec. f. of *kîrç:-, Den. V. fr. 
*kîrç, Dev. N. fr. kïr-. Xàk. xÌ ol ok 
amaka: kîrç:dlî: 'the arrow hit the side of 
the target (çâmbâ'l-hadâj) and passed on' 
(madâ); that it was a glancing (al-zâlic) shot 
Kàs. III 276 (kîrçar, kîrçamak).

D kurç:- Hap. leg.; Den. V. fr. kurç. NE 
kurç: - R II 953 is a Sec. f. of kûrç:- and 
not connected. Xàk. xÌ yumşak neq kurç:
dil: 'the soft thing became hard' (yaluba) 
Kàs. III 276 (kîrçar, kîrçamak; in the 
MS. the Perf. and Aor. are misvocalized 
karaç:-).

D kırçat- Hap. leg.; Caus. f. of kîrç: Xàk. 
xÌ ol anîq kâsîn kîrçattî: 'he threw a 
stone at him and hit the side of his eyebrow and 
split it' (qaccahu; so translated by Kàs., it 
should be 'he made (a stone) graze his 
eyebrow'), also of other things; (verse); one 
also says ok amaç:îg kîrçattî: 'the arrow hit 
the side of the target and passed through it' 
(nâfaça mınhi) Kàs. II 328 (kîrçatuir, 
kîrçatmak).

D kırçal- Hap. leg.; Pass. f. of kîrç:-; the 
graham of the phr. quoted is odd. Xàk. xì 
anîq bâşîpî: taq kîrçaldî: translated 'the 
stone hit (așâba) his head and split it' (qaccahu) 
Kàs. II 234 (kîrçatuir, kîrçatmak).

2 kart Hap. leg.; onomatopoeic in the 
Reduplication kart kurt; cf. karç kurç. Xàk,
karatal Mel. 72, 13: Çağ. xv ff. karatal abbreviation of kara tal, called in Ar. 'ugāb and in Pe. dal 'a large black eagle' San. 271 v. 21 (apparently an attempt to provide a fals. Pe. etymology for the word). Tkm. xiii al-nar 'eagle' (Kip. köçen) karatal Hou. 9, 20: xiv karatal al-'ugāb ld. 70; al-nar (köçen) and karatal Bul. 11, 4: raxm 'vulture' (kerges, Pe. I.-w., and) karatal Tuh. 17a, 6; in do. 36a. 13 karatal is added in a second hand below nar: Osm. xviii kara tal in Rūmī, 'a bird with a strong smell' (qaww.-yi cuťa), called in Ar. 'ugāb and in Çağatay (sic) börğüt San. 271 r. 4 (börğüt is a Mong. word meaning 'golden eagle'; there is no trace of this spelling in any Osm. authority).

?D kirtiš lit. 'the surface' of the human skin, the ground, a fruit, and the like; hence 'complexion'; survives in the first meaning in several NE, NC, and NW languages. Morphologically it might be a Dev. N. fr. *kirt- Caus. f. of kir- with which there is some slight semantic connection. Uyg. viii Bud. kirtişti sarğarur 'his skin (or complexion) turns yellow' U I 37, 13; opš kirtişti 'his colour and complexion' U III 23, 1 (ii); a.o. Swt. 593, 21: Xak. xk kirtişti 'the colour of a man (etc.)'s face'; one says körkülä kirtişliği kišlī 'a man with a good complexion' (hasan lavun't-taşch); and one says ye:r kirtişti: 'the surface (adım) of the ground' and the like; but it is not used of the surface of anything else Kaş. I 460: KB kayu başka kirse kuğu kirtişti 'when the sun comes to a man's head' 1101; aun kirtişli boldi: Zangi yüzi 'the world turned the colour of a negro's face' (i.e. became dark) 3948; similar phr. 4891, 4961, 5213; a.o. 5449, 5560; xiv Muh. (?) batparat't-taşch 'the epidermis' kirtişti Rif. 140 (only): Çağ. xv ff. kirtiş (spelt) (1) riža 'down' (on the surface of the body) (quotsn.) and also sabha'-i tāsā damida 'a newly sprouting beard' which will soon become down; (2) tarāği 'tanning material' (?) which they put on leather to tan it San. 295g, 20: Xk. xii qisrul't-battix (the surface of a melon) kirtiş Hou. 8, 12 (MS. in error qisru): xiv Tuh. 15b, 1 (ya:ğ).

korday a large bird, perhaps originally 'pelican'. Survives in NE Alt., Tel. kordoy 'heron'; SE Tar. kordoy 'pelican' R II 576; SE Türki koday 'swan' Shaw 214, Jarring 250. Xak. xI korday al-hawwāli (see kuğu): Kaş. III 240 (verse); a.o. II 177, 11: KB kuğu korday erek 5377.

DIS. V. ĠRD-

D 'kurt- Caus. f. of kari:- 'to make (someone) old'. Survives in NC Ktr.; SC Uzb. Xak. xI öglēk ani: karitti: 'time made him an old man' (pxyas) Kaş. II 304 (kurtur, kartmak; prov., see talk-): KB üküş beg karitti kartmaz özli 'this-world' has made many begs old, but does not itself grow old' 493; a.o. 5133: Çağ. xv ff. karit- Caus. f.; formerly Qu13 to make old' San. 270r. 6: Xwar. xiv ditto Qu13.

E kurat- See kuvrat-

D kurit- Caus. f. of kurt-: 'to dry (something Acc.).' S.i.a.m.l.g., usually as kurut- and sometimes with extended meanings. Cf. kurr-. Uyg. viii ff. Cív. kuritip 'drying' is a stage in the preparation of various remedies H I 52, 77, 79 (tul), in 60 metathesized as kutirip: Xak. xI kû:n tomûq kurtiëti: 'the sun dried (caffat) the garment (etc.)' Kaş. II 304 (kurtur, kurtmak): o.o. 110, 119 (kurturi): 514, 5; 524, 25: KB kurtma közûn 'do not dry your eyes' 1239; elig sénli sölzîli şûk kurtimaz tilîg 'the king, when speaking of you, does not let his tongue dry up in silence' 3476; (the king, learning of Aytoldi's death, said). . . . karpúqum kurtitti kör étüti orun 'you have left my door dry (i.e. unwatched) and made your place a loss' 558 (note pun): xix (?) Tef. kurt- 'to dry' 217: xiv Muh. caffasa kurrut- Mel. 25, 1; Rif. 107: Çağ. xv ff. kurt- (spelt)uşk kardan 'to dry' San. 285v. 18: Kip. xiv naşafa 'to dry (e.g. clothes)' kurrut- Bul. 84v.

D karta:- Den. V. fr. I karit; 'to remove the scab from (a wound)' and the like; n.o.a.b., but cf. kartal, kartal-, kartan-. Xak. xI (the pain of misfortune burnt my innermost heart) bûntiš bašgî (MS. yetmiš qaği) kardan: naka'att-ul-qarba 'it removed the scab from the healed wound' I 245, 15; bağrım bâṣın kardadım naka tu qarba khiđi ba'd indimâlihâ 'I removed the scab from the wound in my liver after it had healed' I 272, 16; a.o. II 255, 8 (kartan-); n.m.e.

D kurtgar- 'to rescue' and the like. Obviously cognate to kurtul- 'to be rescued', q.v.; the latter is a quite regular Pass. f. of *kurt-; but -ğar- is not a regular Caus. Suff. and it is not obvious why the Active f. of kurtul- should be a Caus. f. S.i.a.m.l.g.; in SW Az. ğırtar-; Osm. kurtar-; Tkm. upertino- elsewhere kutkar-, but in SE. Türki only, and SC Uzb. alternatively, kutkaz-, w. some extended meanings in most modern languages. Uyg. viii ff. Man. karlaəhdi yarut(î) 'he rescued and enlightened' M III 35, 1 (ii); kutgar-/ kutkar- TT III 39, 61 (2 tap.-); 67 (1 tûg), 119 (ülünçî): Bud. common in Kuan., the normal form is kutgarul, v.1 kurtgarul in some MSS. in 104, 121; kutğarin 'rescue me' P 51, 7; kutargaymen (sic) 'I will save' (you all) do. 7b, 6; a.o. Swr. 166, 5 (ozğu): Xak. xI teşri: meni: kartgär: 'God rescued me (nacên) from suffering' Kaş. II 102 (kutgarul, kutgarmak); a.o. II 201, 13; in a rather confused discussion of Caus. Suffs. in II 109 it is said that the -ğ- is introduced for the sake of euphony and that if this had not been done the word would have been kut-rardî: the basis of this statement is obscure but it may indicate that Kaş, was aware of the form kurtgar-; xiii(?) Tef. kurkar-/ kutkar- 'to rescue' (from sorrow, misfortune,

D kunt Dev. N./A. fr. ktr; survives with the same meaning in NW Kaz. R II 755 (where it is falsely described as ‘onomatopeic’). Cf. ktrk. Xak. xi kunt ot al-nabtu-l-qaşir ‘short grass’; and ‘short hair’ is called kurt şaq; and ‘a miser of bad character’ (al-baxul‘i-l-sayu‘l-xalug) is called kurt kışli. Kaş. I 342.

1 kart (kurd) ‘worm’. S.i.a.m.l.g. Türkü viii Toy. 28 (ETY II 59; ağul:ů): Uyg. viii ff. Bud. U III 32, 3 (konjı): Ciz. tişin kunt yeşer ‘if a worm consumes a tooth’ H I 70; (in do. 82 kunt is a mis-spelling of kurtu): Xak. xi kunt ‘worm’ (al-daid) among all the Turks; and the Oğuz call the ‘wolf’ (al-diq) kunt Kaş. I 342; a.o. III 6, 3 (tirıl): KB (when the body gets fat) yılan kunt amuk ‘snakes and worms (get) ready (to devour it)’ 5844; xiv ‘Muh. dabi’s-l-arδ ‘things that creep on the ground’ yeş kunt: Mel. 45, 8; Rif. 111; al-daid kunt 74, 6; 177; Çağ. xv ff. kunt (‘with -u’) (1) kirm ‘worm’, in Ar. dđđ San. 286r. 1 (quotn.): Xwar. xiv kunt ‘worm’ Qurb 145: Kom. xiv ditto CCI, CGG; Gr.: Kip. xiii kunt . . . is also al-dđđ Hou. 11, 3: xiv Tkm. kunt (both al-diq and) al-daid Íd. 70; Kip. (?): al-diq kunt (d) (sic) Bul. 11, 5: xv al-xunhus ‘black-beetle’ donğuzlan kunt: Kaş. 62, 9; diid kunt (and other words) Tuh. 15b. 3: sis wa’l-did ‘weevil, worm’ kunt do. 19b. 1.

2 kunt (kurd) ‘wolf’. A purely Western (Oğuz) word, early occurrences clearly representing Oğuz elements in the languages concerned. It is not clear whether both this and 1 kunt go back to some more general word for an ‘unpleasant creature’, or whether 1 kunt was given this additional meaning in Oğuz for some unknown reason, or whether the words are entirely independent from one another. Survives only in SW Az. şurd; Osm. kunt (kurd- before vowels); Tkm. şurt (a false long vowel). Oğuz xi Kaş. I 342 (1 kunt): xiii (?). Tef. kunt ‘wolf’ 218: xiv Rḥq. ditto see Tef. 218; Muh. al-di’b kunt Mel. 72, 4; kunt Rif. 174: Çağ. xv ff. kunt (‘with -u’ . . .) (2) gurg ‘wolf’, in Ar. di’h San. 286r. 1: Xwar. xiii (?). kunt ‘wolf’. ‘Ali 42: Tkm. xiii al-di’b . . . kunt (Kip. börü) Hou. 11, 3: xiv kunt al-di’h (and also al-daid) Íd. 70; al-diq (börü; also) kunt (d) (sic) Bul. 10, 6: xv al-di’h (börü; also) kunt (MS. kunt) Kaş. 62, 7.

Dis. GRD

?F kunt Hap. leg.; the word has no obvious Turkish etymology, and Kaş. may be right, but al-ğara properly ‘invasion, raid, plunder’. Tkm. xi kunt sabb ‘abuse, insult’; I reckon that it is plagiarized (manhila) from the Ar. ğara Kaş. I 356.

Kurt Dev. N. fr. kurtu; ‘dried curds used as a kind of hard cheese’. S.i.a.m.l.g. normally as kurt, but kunt in some NC, NW languages. L.-w. in Mong., Pe., etc. Doerfer III 1472. Uyg. viii ff. Civ. nuṣādir toğrağu kunt (sic) birle katip ‘crush salt ammoniac’ (Iranian l.-w.) and mix it with dried curds’ H I 81–2; kunt is mentioned among articles subject to tax /Sp. 14, 12; 21, 12 (tütün): Xak. xi kunt al-iqit ‘cheese made of dried curds’ Kaş. I 3571; o.o. II 3 (soğ-): 81 (soğur-): KB 4442 (azar): xiv Muh. al-maṣi ‘(concentrated) whey’ kunt Mel. 66, 9; Rif. 1666: xiv kunt ‘dried curds’ San. 286r. 23; xia kunt ‘worm which they boil and make into curds’; and the liquid they boil again until it coagulates; it is very acid and disagreeable (sard) and dry, and lowers the blood pressure (musabkin-i hiddat-i xun) called in Ar. maṣi do. 271 v. 1; a.o. 207 v. 26 (syn. of çatkal) a word not noted earlier than San.: Kip. xiii al-iqat wa huvul’-líV ci-taṇ (unidentifiable, see Hou., p. 90) kunt; and they have another very black substance which they make from milk and sour cream (?al-maṣi) and store in cleaned bladders (al-kurūṣ) and cut in pieces with a knife; it is more acid than pomegranate seeds and they call it kara: kunt that is ‘black ci-taṇ’ Hou. 16, 14: xiv kunt al-iqat; kara: kunt ‘a black, very acid kind’ Íd. 70; ‘black (VU) ci-taṇ, very acid’ kara: kunt (d) Bul. 8, 3: xv iqat kunt (and biṣka) Tuh. 5a. 3: Osm. vii ff. kunt ‘dried curds’ in several Ar. and Pe. dicts. TTS I 501; IV 556.


1 kartal prima facie Pass. Dev. N./A. fr. kart:; if so, perhaps originally ‘spotted’, or the like; except in Kaş, it consistently means some kind of ‘eagle’ or ‘vulture’, perhaps originally ‘a spotted or striped bird’. Survives only (?) in SW Az. gartal ‘eagle’; Osm. kartal ‘the Arabian vulture, Vultur monachus’ (Red.). L.-w. in Pe., etc., Doerfer III 1454. Xak. xia kartal: et al-lahmu-l-mucazzaz ‘sliced meat’ (‘this is the normal meaning, but Stringas gives the alternative meaning ‘spotted’): kartal: key al-arqat ma’nāl-ganam ‘a black and white spotted sheep’ Kaş. I 483: xiv Muh. (?) al-’uqāb ‘golden-eagle’ (kara: kış; one MS. adds)
D kartul-: Hud. leg.; Caus. f. of kartur-, i.e. *kurtar-: he ordered to release (vasla) his own ulcer', and one says to someone *bi' karti kartan (to free or to release) 'the man treated (davda) his own ulcer'; and one says to someone *bi' karti kartan (to treat and cure (da'wati wa *alac) your own ulcer', meaning merely 'don't be unreasonable' (lalu tu'a nowark) Kas. II 228 (kurturur, kartulmak); (in a para. on the Refl. f.) for example the phr. er kartin kartandi: 'the man treated (asla) his own ulcer', (the Refl. f. being used) in place of the trans. (al-lasim) V. karta:- II 255, 5.

D kartun-: Hud. leg.; Refl. Den. V. fr. 1 kurt; cf. kurtur-. Oğuz x1 ol ajar ya:* talkanda: karturu:- 'he told him to mix (aca'daha) oil with the crushed grain' Kas. II 190 (kurturur, kartulmak).

D kartur-: Caus. f. of *karur-; n.o.a.b. Xak. x1 ol ann karur-: he set him to mix (aca'daha) oil with the crushed grain' Kas. II 190 (kurturur, kartulmak).
(proper) position' Kaş. 218 (kurdasur, kurdasmanak).

Tris. ĞRD

D kurutluğ Hap. leg.; P.N./A. fr. kurut. Xak. xa kurutluğ ścişl: 'a man who owns dried curds' (al-aqit); it is the equivalent to the Ar. phr. racul tâmir wa lăhin that is 'who owns dates and milk' Kaş. I 494.

D kirsztüg P.N./A. fr. kirtş; survives in NC Kr. kirtştûr (land) 'with the surface intact' (i.e. not ploughed); Kx. kirtstî 'covered with a layer' (of turf, fat, etc.). Xak. xa Kaş. I 461 (kirtş).

Tris. V. ĞRD-


D kirtşîla:- Den. V. fr. kirtş; survives in NE Alt., Tel.; NC Kr. kirtşîta:-; Kx. kirtşitsî 'to remove the superficial layer (of something)', e.g. fat from a hide. Xak. xa ol sägri:na: kirtşîladi:- 'he scraped the surface (qasara adüm) of the raw hide' (etc.) Kaş. III 350 (kirtşîlar, kirtşîlamanak).

D kirtşîlan- Refl. f. of kirtşîla:-; survives in several NE and NC languages (R II 716-7) with the same and extended meanings. Xak. xa kuz kirtşîlindâ:- hasuna rawaqat-l-cârya wa nađāra wachiha 'the slave girl had a glowing, bright face' Kaş. II 272 (kirtşîlunan, kirtşîlamanak).

Mon. ĞRG

kirk 'forty'; c.i.a.p.a.; in some NE and NW languages pronounced kirk. Türkü viii kirk artukl: yēti: yolu: sülemel 'he made forty-seven campaigns' I E 15; a.o. I NE: viii ff. Man. ikî kirk tüm 'with 32 teeth' Chwâs. 54-5; Yen. seksî kirk yâşîma: 'in my 53th year' Mal. 29, 4; Uyğ. viii ff. Bud. the pages of the chapters of Sw. are numbered ikântil ülili otuz 'II 70', ikântili ülîli bir kirk 'II 31', etc. Cív. the pages of TT I are similarly numbered ikî kirk '32' 108 ff.: O. Kır. ix ff. tokuz kirk yâşîma: 'in my 39th year' Mal. 10, 5; 23, 1; a.o.o. Xak. xa kirk al-arba'ın fî'-adad 'forty' Kaş. I 349 (prov.): KB kirmîq kirkta keçe tirigîk yashı 'whoevers passes the age of forty' 364: xiv Muh. arba'ın kirk Mal. 81, 13; Rif. 187: Çaq. xv ff. kirk 'forty'; (also the name of an 'Abas' clan) San. 295r. 27; Xwar. xiini(7) kirk (sic) Öü. gî. ff.; Kip. xiin arba'ın kirk Hou. 22, 11: xiv ditto Id. 70; Bul. 12, 12: xv ditto Kaş. 39, 4; 65, 8; Tuh. 66b. 9.

Mon. V. ĞRG-

D kirk- Emphatic f. of kır:- 'to shear' (sheep and the like). S.i.a.m.l.g., occasionally as kîrk-; in SW the forms are Az. gîr-; Osm. kirk-/kîr-, Tkm. gîr-/gîr-, the forms in -p- with some extended meanings. Cf. yu próp-. Türkü viii ff. Man. (they lay the sheep down and) yuıp in kirkclare 'shear their wool' M III 33, 4 (ii): Xak. xa ol ko:jyn (MS. ko:jun) kirkdî: 'he sheared (caza) his sheep' (etc.). Kaş. III 422 (kirkar, kirkmaa): xiv Muh. al-qasî 'to cut off, clip' kirkma Mcl. 30, 13 (Rîf. 122 kîr): Çaq. xv ff. kirk- (spelt) tarîşîdan wa mî sîruran 'to shear or shear, to remove wool'; tarîşî of a carpenter (naddârî, i.e. 'to plane, shave down wood'. etc.) is yon-. San. 294r. 29 (quotn.); a.o. 348v. 28 (yon-)- kîr- (spelt) xarîşîdan âxewûr in xallûs-tîn wa xallûs-tîn 'to shear or graze' in the sense of an arrow or stone which hits and passes on, but xarîşî 'to scrape', etc. of a file (xilûh) and the like in kîr- 294r. 17; a.o. 293v. 17 (kîr-): Kom. xiv 'to shorten' kirk- CCG; Gg. Kip. xiiçaça 'to shear' in the sense of shearing wool off a sheep kirk- Hou. 39, 8: xiv kirk-câza-l-sîf ìd. 70; kîrîp.- 'with -p-') xaffaî/l-îr 'to shorten (lit. lighten) the hair' do. 71: xiv kàzaa ìyâyî-l-sîf kirk- Tuh. 12b. 1; gâssa kîrîl- ìd. 30a. 1 (with a marginal note 'also with -p-').

kîrîk- 'to fear, be afraid of (someone or something)'; with the Object in the Dat. in the earliest period, and normally the Abl. later. C.i.a.p.a., occasionally as körîk-. Türkü viii neke: körîkurbiz 'what are we afraid of?' T 39; körîkmdêmiz 'we were not afraid' T 41: viii ff. kîşî: körîkmî: körîma: tênilî 'the man was afraid'; he said 'do not be afraid' 'IrîB 2; a.o. do. 19: Man. körîmîk 'fear' Chwâs. 181; körîkmatîn 'without fearing (God)' do. 211; o.o. TT II 6, 32 (bez-); M I 6, 9 (bellîqe-); Uyğ. viii ff. Bud. uzvanîkarî törîîi körîkup 'being very much afraid of the emotions' (Spâdînî l. w.) U III 7, 6-7; ûlîm adâka körîrsar 'if (you) fear the danger of death' PP 32, 4; a.o. do. 11, 1-2 (boðun); Sun. 5, 10, etc. (bellîqe-), etc., esp. in TT X: xiv Chîn.-Uyğ. Dict. chî pû 'afraid' (Gîles 3, 021 8, 539) körîkup eýmînp Xîvît. 168: Xak. xa ëlî teprîldîn körîma: 'the slave (i.e. Moslem) feared (sâfa . . . min) God' Kaş. III 421 (körîkar, körîkmaa; prov., verse); (the mouse born in a mill) kôk körîkâqe: körîkma: 'is not afraid of thunder' III 252, 20; two o.o. (in all the Object is twice in the Dat. and twice in the Abl., the latter perhaps influenced by the Ar. idiom sâfa min): KB (if you look at the begs) körîk up ëlî körîkmâsa sen kûçûn korîktîr 'stand in fear of them; if you do not fear, they will frighten you by their strength' 65b; bu tû yasipa körîka emdi ûlûg 'if you yourself new fear the damage done by this tongue' 93b; o.o. (no Object) 773. 25b: 229r. (2) Tel. körîk- (once spelt körîkkîr) 'to fear' (202a). 214: xiv Rûg. la-nâ'dîn ëxîl körîkma: 'he did not himself fear the curse' R II 663; Muh. sâfa körîk- Mel. 25, 11; Rif. 108; al-xaûf körîmak 13, 12; 36, 5; 89, 122: Çaq. xv ff. körîksîrdîn 'to fear' San. 285r. 6 (quotn.): Xwar. xiini(7) calâq huladîn körîkmaz (sic) turûr (2d-) 'he fears nothing and nobody'
D İ karağ 'eyeball'; prob. Dim. f. fr. kara: lit. 'little black thing'; not to be connected with F. kara:. Survives in NE; NC Kir.; SW Tkm. (garaák); in SE, NC Kxz. and SC forms of the Dim. f. karaçık are used instead; in NW usually phr. like közd karası and in SW Az., Osm. bebek (Pe.-l.w.). Uyg. viii ff. Man. M II 11, 18 (kaanlıq): Bud. (of a dying man) karaçık aktarilir yürürl karakı för yaklayur 'his eyes roll and the whites of his eyes turn upwards' TT III, p. 26, note 5, 11; o.o. U IV 38, 127–8 (kuqul-); Swv. 595, 13: Xak. xı karağ al-muqā 'eyeball': karağ: karağ savuddâ-l-ayn 'the iris (lit. black) of the eye': ürûq karakı 'the white of the eye': üş kart nāziru-l-ayn 'the pupil (lit. hole) of the eye' Kas III 382; a.o. (karağ) III 29, 5: KB körûgli karakı 'the seeing eye' 374; o.o. 121 (yalan-), 2368 (basın-), 2205 (üstner-): Xh. karaçıkleri cân anur 'his eyes steal the soul away' RII 148: Çaq. xv ff. karağ/karak mardumak-i cašım ... wa mutlaq göz 'the eyeball' and more generally 'eye' Vel. 316 (quotns.); karağ mardumak-i casm Sam. 2711 (24 and see 2 karak; quotns.). Xwar. xv karağ 'eyeball' Qutb 132; MN 133, etc.: Kip. xiii al-hadaqa 'the pupil of the eye' karağ (MS. karağ) Hou. 29, 4: xı karağ savuddâ-l-ayn Id. 71: xı nāziru-l-ayn karağ (Tkm. bebek) Tuh. 368, 9: Osm. xıv and xıv karağ 'eye' (rather than 'eyeball') in several texts TT III 416; II 582; IV 469.

2 karak 'brigandage' and the like, hard to be regarded as morphologically identical with 1 karak; not noted before the medieval period but see karaçi:k karakala:- and cf. karma: N.o.a.b. Çaq. xv ff. karak means 'brigandage, pillage (yagma ve tâlan) since brigand (harâmi) is called karaçi:k Vel. 317 (two quotns. containing karaçik); (under karağ (1 karak)) 'the Rûmî author (Vel. 317) translated karağ 'arm' (bâsî) the reason being that 'highwayman' (râhzan) is called karaçği: and also translated it 'brigandage, pillage' and said it meant 'black'. Nâşiri followed him; all three translations are unknown and inappropriate (machhi: wa gasy marqil) Sam. 2711. 26.

D kukuğ Pass. Dev. N/A. fr. kır:- lit. 'scrapped' or the like, and in the medieval period 'broken, destroyed'. Survives in NC Kir. kırık 'slaughter, extermination' R II 740, but in Yud. 'close cropped pasture'; and SW Az. girug; Osm. kirk; Tkm. giğik 'broken, fractured; a break; a broken piece, splinter'. It is doubtful whether the Çağ. word fits in here, the first meaning looks like a misreading of kûgûg, see 2 kırğağ, and the second is a l.w.-xak. xı kırük er al-raclâl-‘asrâl 'a crippled, disabled man'; and one says kırük aqâd al-raclîl-‘asrâl 'a wretched life' Kas I 382: KII 1737 (başımıçı): Çağ. xv ff. kiriş/ kirk (1) kanâr 'edge, side, shore', etc. (quotns.) also called kırâq/kirak; (2) 'a dry desert without water or vegetation' in general, in this meaning it is a Turcization of Ar. garâqgarâq 'a level plain' (Qâmuq quoted); and in particular (the name of) a desert between Tashkend and the city of Qûâyâ(?) which is seven days' journey in length; (3) the name of a Türkmen tribe; (4) in Mong. 'bound' (quotn. Waṣṣâf). Sam. 295v. 7.

D körüg (körüğ) Dev. N. fr. kür:- 'an enclosure, enclosed area', particularly one enclosed by a ruler. An early l.w.-in. Mong. as kürî/a'n 'courtyard, enclosed space' (Haensch 67, Kow. 958); survives in SC Uzb. kürük 'virgin soil'; SW Az. gürüğ 'game reserve, prohibited area of forest or pasture'; Osm. kuru 'an enclosed area of forest or pasture'. L.-w. in Pe., etc. in a wide range of forms, Doerfer III 1462. Cf. kurú: Türkî viii I N 8, II E 31 (îmğa): Ongin 12 (ataq): Xak. xi körüg al-himâ il-lumâra 'the private property of chiefs' (etc.); and any enclosed (mahûz) place is called körüg Kas, I 375; similarly their word körüg al-himâ; if you say körüg it is permissible (çâsa), but the word with the short vowel is more correct (afaš) than that with the long one I 18, 20: xiti (KB)? K.B. (kings organizing) körügi 'their private property' (and affairs) xi: xiti (At.). (Its owner has gone and) kaldı körüg teğ yeri 'his land has remained like a private estate' 202: Çaq. xv ff. (after kuruğ) körük man' wa hardây 'prevention, guarding' (quotn. with note saying the word is pronounced with-0, but rhymes with furûq in this verse); and metaph. 'a meadow or pasture which is protected from grazing for the sake of the cattle of the Sultan's overseers' Sam. 286r. 26; (körüya körü, himâ ma’nasina Vel. 337 (quotn.); körüya divâr-i day-basta 'a reed fence' Sam. 286v. 11 (quotns., correction of Vel.'s translation)): Xwar. xiv körüg 'royal estate' (?; Zaj. 'ambush') Qutb 141: Kip. XIII körüg: also al-himâ Hou. 6, 1; 27, 1 (kuruğ).

D İ kürüğ (kürüğ) N./A.S. fr. kuru:- 'dry', with extended metaphor. meanings. S.i.a.m.i.l.g. w. minor phonetic changes. Türkül viii ff. Man. kürüğ ol yêr 'dry and moist ground' Chnu, 58, 316: Uyg. viii ff. Man.-A. körüg on 'dry firewood' M I 17, 12: Man. iki kürüğ tâlîn 'the two dry (i.e. non-existent?) roots' TT III 159: Bud. kürüg physically 'dry' is common, e.g. kürüğ yêr 'dry suayvu 'watering the dry ground' PP 1, 3, etc. it is also often used in a metaphor. sense, e.g. (if the treasure is exhausted) ağılık kürüğ bol-ğanın 'because the treasury has been drained
dry' PP 7, 8; tünli künlü kurgu ertürser 'if he spends nights and days aimlessly' U III 28, 19; o.o. T T' V 26, 93 (kal-); 96 (tüüsü); the Buddhist technical term sinyata 'emptiness, non-reality', and the like is translated yok kurgu T T' V parasim; ulus kurgu kilip 'to give raid warnings'.

ditto Kav. 62; Hou. 52, 467 (al-gtirdb)

20; 467 I,.-w. in Pe., etc., see Tuh. 1499; 'dry land'

kurug 'aimlessly'? 467; kuruk (sic)

the mouth, a remark which serves no purpose

to this one Kay. 1 375; kuruk (physically) 'dry'

is common kurug (physically) 'dry' is common

ness, non-reality', and the like is translated

karga: 'crow'

or king directed at his

dis occurs in some languages and

which looks like a Dev.

Prophet) 

and the second

just as they dis-

the envoy

in the second; just as they dis-

between the envoy (rasil, i.e. Prophet)

of God' Kay. II 288; (a.o. I 467, error, see

karga:)

D 1 karga:q Hep. leg.; Dev. N. fr. 1 karga: q-

Xak. x1 karga:q: the anger (qadab) of a chief

or king directed at his subordinates'; hence one

days xani an: karga:di: the king was angry

(gadab) with him, and shunned him 'ara'af anhu;

they distinguish between the curse of God

on His servants and the curse of one

servant (of God) on another of his own kind,

by placing a fatha (on the qaf) in the first case

and a kaira in the second; just as they dis-

turbati 'the selvages of a garment and its
take' Kay. II 288.

D 2 kurga:k Hep. leg. but see karga:q; Dev.

N. fr. 2 *karga: q; there is an obvious

connection with Çaq. kırk/kırık (see kırık)

which looks like a Seg. f. of kırık; the sound

change d > r is not well attested in Turkish,

b d > z does occur in some languages

and z > r in the whole lH Turkish group (Studies,

pp. 37 ff., etc.). Xak. x1 kırık:k kifalul-taub wa
turrati 'the selvages of a garment and its
dge' Kay. II 288.

D kurgak (kurgak) Dev. N. fr. kurga: k;

'dry land; dryness, drought'. Survives in NE,

NC, NW kurgak; SC Uzb. kurgak; SW Az.

gura:q; Osm. kurak; Tgm. qa raka: Kay. s

PU kurka:q seems to belong here, but is a

dubious form, it is out of alphabetical order

and the qaf is not vocalized; kurga:k would

be a more plausible form. Uyg. viii fr. Bud.

have killed creatures that live in the water)
kurgakda kemişip 'by throwing them on dry

land', or kurgakdaki tinfliglärag 'creatures that

live on dry land' (by throwing them in the

water) U II 77, 28; 86, 45–6; TT IV 10, 9–10:

Xak. x1 kurga:k yilfn fi 'dilm'i-qaht 'in a year

movable property there) II E 37; karga: q:

T 34 (edgü:ti); 53 (ogurt-): Uyg. viii

Kerm (?) kurga: /sinda: at the workshop of

Kerm(? )? should perhaps be read in Su. 1

for kerm(?) kurgu..., etc.: Xak. x1 kurga:

'a thing built in the shape of a minaret

(al-manâra) on the top of a mountain; a fire

is lit on it when the enemy approaches, so

that everyone can stand to arms (ya'sud . . . ubha-
tahu) Ka 4 26; karga:y similar translation

II 241.

VU(D) karga: q: n.o.a.b.; prima facie a Dev.

N./A.; not semantically connected with kur-

but perhaps a crasis of *korgu: fr. kork-.

Xak. x1 korgu: er al-raculu:-l-tayyaj 'a heed-
less, irresponsible man' Ka 4 263; (example of

a word ending in -u) al-racul-fl-naziq
ditto korgu: I 18, 12.

D karga:q Dev. N. fr. karga: q; 'a curse'.

Survives in NW Kk., Kaz. kargaw; Kunyk,

Nog. karguf; cf. karga:q. Xak. x1 karga:q

(MS. karga:q; but among words ending in -q)

'a curse' (al-la'n); hence one says teqr:

karga:qi: Ilmme: 'do not incur the curse

of God' Ka 4 288; (a.o. I 467, error, see

karga:).

D 2 kurgu:q See kurgu: /g.

karga: properly 'crow', but sometimes also

used for other large black birds like 'rook' and

'raven'; an old animal name ending in -qaja:

L.-w. in Pe., etc., see Doerfer III 1386. Cf.

kuzgun. Uyg. viii ff. Bud. (one of seven

undesirable forms of rebirth) kargan 'as a

crow' U II 32, 55. Xak. x1 karga: 'crow

(al-ğurâb) Ka 1 425 (prov., verse): o.o. I 254,

20; 467 (t. tarmak); II 26, 2; XIV MuH. 

al-ğurâb karga: Mel. 73, 1; Rif. 175: Çaq.

xx ff. karga kalaq 'crow' San. 272r. 8: Xwar.

ditto Qtub 133: Ktp. x11 al-ğurâb karga: 

Hou. 10, 8; xiv ditto fdo. 7o. Bel. 11, 11: xv

ditto Ka 62, 14; țurâb karga: (and kuzgun)

Tuh. 26b. 3.

karga: a watch-tower with a beacon on the
top to give raid warnings'. Kay.'s alternative

form kargu:y is Hep. leg. but perhaps an

earlier form, since in II E 37 the word looks

more like kargu:n than anything else and an

evolution kargu:n > kargu: > kargu: is

quite plausible. Türkü viii Selepe: koçu:

yorîpa kargu:ni (?) kisîla: 'marching down

the Selenga river I blocked the watch-
towers' (and destroyed their dwellings and
of drought' Kaş. III 69, 2; (EU) kurka-ğ al-marti, that is 'a desert (al-mafaza) containing neither water nor vegetation' I 465. Xwar. xiv kurğak 'dry, waterless' Qutb 144: Kom. xiv 'drought' kurğak CCG; Gr.: Kip. xiv kurak al-sanatul-cadba 'a year of drought' Id. 71; (after the four seasons) al-yub's 'drought' yobrak Buł. 14, 1 may, as suggested by Zaj. be a scribal error for kurak, but looks more like toprak: Osm. xiv kurak in Rûmi, xuski 'dryness, drought' San. 285v. 27.

D korkuç See korkuç.

D kırğılı Den. N./A. in -ğil (associated with colours) fr. 2 kır; 'grey hair, turning grey'. Now displaced in Osm. by kırğılı (a modern word). Xak. x̱ kırğılı er al-kahl min'āl-rical 'a man of mature years' Kaş. I 487: KB yağıcı üçiyür kırğılı ersigerliğ yağıka alının kıl 'confront the enemy with battle-hardened white and grey-haired warriors' 2371; a.o. 2372 (yağıçı): Kip. xiii (between 'decrepit old man' and 'youth') al-kahl kırğılı Hou. 24, 19: Osm. xiv to xviii kırğılı 'turning grey; a grey-haired man'; common, esp. in Ar. and Pe. dicts. TTS I 460; II 630; III 448; IV 513.


D korklum Hap. leg.; abbreviated N.S.A. fr. kirkāl-; lit. 'a single act of being shaved off', hence 'of which the surplus contents have been scraped off, so that the vessel is full but not heaped'. Xak. x̱ korklum sa-gû: miykal cammân balagyâl-kayî tuşâfuju (MS. tuşâfuju) 'a full measure, of whose the contents reach the brim' Kaş. III 418.

D kırğin Dev. N./A. fr. kır-; s.i.a.m.l.g. except NE(? meaning 'massacre, extermination; epidemic or epizootic disease'. The only early occurrence seems to mean 'punishment or torture'. Uyğ. xiv. fr. Bud. (they subdue and suppress wicked men and) kîn kırğin (v.l. kizgû) tegürür 'insult severe punishment and torture on them' TT VI 255.

Kırğin originally 'maiden, young woman', later perhaps more specifically 'slave girl'. N.o.a.b. Cf. kırnak, I kûz. Türkî viii fr. Man. eki yeğlimi teñî kırğin 'the twelve divine maidens' M III 16, 8 (ii): Uyğ. vii fr. Bud. in U III 42, 23-4 the klîydeki (sic) yînğe kîrîklînlar 'the delicate ladies of the hareem' rank below the queen and before the têğims and buyûks'; o.o. do. 13, 4 (ii); 14, 16 (i); 69, 31 'in the court of the dragon king in PP 41 ff. the successive doors are guarded by: (1) 'pure maidens' (kizlâr) 41, 1-2; (2) 'four beautiful kırğin' 42, 1-2; (3) 'eight beautiful, marvellous, pure maidens 42, 8 ff., described in 44, 6 as kâpâçî kîrîklînlar: Xak. x̱ (he became my relation by marriage) kîrîk in takn: koulûtû: 'and asked for my daughter's hand' II 110, 4; a.o. I 326 ('slave girl', I kûz): Xwar. xiv kırkîn 'maid-servant' Qutb 149.

D korkuç/korkuç N.Ac. fr. korkunç; 'fear'. S.i.s.m.l. in SE, NC, NW, and SW. The more regular form korkuç N.Ac. fr. korkunç is not noted earlier than xiòlt(?) Tef. 214: Xwar. Qutb 141: Kom. CCG: Gr.: Osm. TTS I 485; II 652; III 477; IV 541; it s.i.s.m.l. in NE, SE, SC, NW, and SW. In languages having both words korkuç sometimes means 'danger, terrible', and the like. Türkî viii fr. Irkû 36 (uçrû;gujuq): Uyğ. viii fr. Man. üç yav lak yolka korkuçinq 'out of fear of the three evil ways' TT III 143: Bud. U II 19, 43-4, etc. (aync); o.o. of korkuç in TT VIII, X: Xak. x̱ kîrkunç (second qâf unvocalized) al-xawf 'fear' Kaş. III 387; a.o. III 168 (kuymi): xiòlt(?) Tef. korkunç 214: XIV Muh. al-xawf korkunç Mel. 52, 9; Rif. 148: Çağ. xv fr. korkunç xawf Vel. 337 (quotn.); (korku/korkuç) korkunç (so spelt) xawf wa hîra wâ bim 'fear terror' San. 286v. 17 (quotn.); Kom. xiv 'fear' korkunç CCI; Gr.: Kip. xiv musîf 'terrible, terrifying' korkuç (sic) Tuh. 309. 9.

D kârğis Dev. N./A. fr. kârğis-; 'a curse'; often, but not always, 'God's curse'. S.i.a.m.l.g. Xak. x̱ kârğis al-la'n 'a curse'; hence one says teñî: kârğis: anûk lûze 'God's curse be upon him'; it also occurs as an Adj. (ṣîfâ), so one says kârğis kîšî: 'an accursed (ma'âlin) man' Kaş. I 461; kârğis kilûr  DateTimeOffset: 'guests curse' (yâllân; a stingy host) I 274, 18: KB (when a notorious sinner dies) kârğis bolur 'he becomes accursed' 246: XIV Muh. du'a râdi 'a curse' kârğis (sic) Mel. 30, 3; al-du'a alâyhi ditto kârğis (sic) nytmak Rif. 126: Çağ. xv fr. kârğis bad du'a 'curse'; (and confusion, quarrel') Vel. 318 (quotns.); kârğis (spelt) nafrîn 'curse' San. 272r. 11 (quotns.); the statement that only Vel.'s final translation is correct: Xwar. xiv kârğis 'curse' Qutb 133; Nahe. 12, 12; 250, 6: (Kom. xiv kârğis/kârğislu 'accursed' CCI, CCG; Gr.: Kip. xiii (span) kârîs, also du'a'l-sî Sü. Hou. 20, 18: xiv kâris ('span') and du'a râdi Id. 69: xv in a para. on al-du'a Kav. 18, 1 fr. the V. algîs eyle- is continually used as an example, but kâris eyle- occurs once, untranslated; du'a'u-sârr (in margin al-la'n) kâris Tuh. 15b. 10.

S kârğuy See kârğu.

Kârğuy 'sparrow-hawk, Accipiter mutus'; s.i.a.m.l.g. except NE, usually as kârğuy, but in SE alternatively kârğuy; SW Az., Tkm. gûrgî (lacking in Osm.). In NE and some other languages displaced by the Mong. l.-w. kârğuy. L.-w. in Mong. kârîguy (Kosan 254). Pe., etc., Doerfer III 1461. Cf. I cavîn, etc. Xak. x̱ kârîgu (mis-spelt kîrguy, but under the heading -gî-: the first qâf has both fatha and kasra) al-bâşîq 'sparrow-hawk'; and al-yu'yu', prob. the merlin is called çibek kârîgy Kaş. III 241: a.o. I 388 (çibek); kârîgu suñkûrku: karîmasî al-bâşîq lâ
The trace of a distinction of the kind suggested, 

(1) places spelt

another servant like himself by putting a

shouted at him' (ab'odohu

distinguished between God's curse and the

on the former and a

become, dry'.

(quotns.).

Subject. Xak.

ant:

karga:-

See karga:-. Xak. xi tebrj:

ani: kargadji: 'God cursed him, (la'anahu)

Kaj. III 290 (kargar, kargamak); a.o.

1 284 (2 arka-): Çağ. xv ff. kargar(-di)

bad du'a eyle-, ijen-'to curse' Vel. 317 (quotns.);

karga- nafrin kardan ditto San. 269r. 7

quotns.). Xwar. xiv 'karga- 'to curse'

Qub 133: Kom. xiv ditto CCG; Gr.: Kip.

xiv (after karis) hence kara- da'a 'alayhi 'to
curse'; one says tenri anja: karasan; and

in the Kitab Belyik karga- da'a 'alayhi Id.

69: xv la'anana karga- Tuh. 32a. 13.

S karga-: 'to curse'; n.o.a.b. There is no other

trace of a distinction of the kind suggested,

and in I 284 karga-: is used with a human

Subject. Xak. xi beg an: kargadji: 'the beg
cursed him and treated him roughly and

shouted at him' (ab'ada... xaquna 'alayhi

wa zararahu); do you not see how they had
distinguished between God's curse and the

persecution (tard) by one servant (of God)
of another servant like himself by putting a fatha

on the former and a kasra on the latter? Kaj.

III 290 (kargar, kargamak; in all three

places spelt karga- in the MS.); a.o. II 288

(kirag). 

D karga-: Dev. N. fr. kuruq; 'to be, or

become, dry'. S.i.s.m.l. in NE, NC. Xak. xi

yedar kargadji: 'the ground became dry

(yobisat) for lack of rain' Kaj. III 290 (kur-

gar, kurgamak).

D kargat- Caus. f. of karga-: s.i.s.m.l.

Xak. xi ol ye:kn: kargattu: al'ana'l-jayyân 'he had

the devil cursed' Kaj. II 338 (kargatur, kargatmak).

D(S) kirat- Hap. leg.; Caus. f. of karg-.

Xak. xi ol ani: bege: kargattu: 'he urged

the beg to be angry with him and shun him' 

(haniqa 'alayhi wa a'ra'a 'anhu) Kaj. II 338

(kurgatur, kurgatmak).

D kurga-: Hap. leg.; Intrans. (here Incho-

ative) Den. V. fr. kuruq; cf. kurr-. Xak. xi

yer kurgattu: 'the ground began to dry out

(axadat . . . fill-caf). and was parched

(gahit) for lack of moisture'; the original

form was kurga:ttu: but it was assimilated

(udgima) Kaj. II 338 (kurgatur, kur-

gatmak (sic); this seems to be an error, the-

should be preserved, at any rate in the Aor.).

D korkit- Caus. f. of kork-; 'to frighten

(someone)'. S.i.a.m.g., usually as korkut-

often meaning 'to threaten'. Türkü viii ff.

Man. Chaos. 87-8 (ürkít-): Xak. xi ol ani:

korkuttu: 'he frightened him' (xawafahu)

Kaj. II 339 (korkutur, korkutmak); a.o.

II 365, 10: KB 656 (kork-): xii(i)? Tef.

korkit-/korkut- 'to frighten, to let oneself

be frightened' 214-15: XIV Muh. al-tahsil 'to

obtain, acquire' korkutmak, an obvious

error, prob. for kazanmak Mel. 36, 1; Rif.

121 has karanmak, an error for kazanmak).

Çag. xv ff. korkut- Caus. f.; tarsândan 'to

frighten' San. 285r. 17: Kom. xiv ditto CCG;

Gr.: Kip. xiii xawafwa korkut- (?) MS. kurt-


D kargal- Pass. f. of karga-: 'to be
cursed'. Survives in SC Uzb. and some NW

languages; see kargan-. Xak. xi ye:k karga:li;

the devil (etc.) was cursed' (lu'ina) Kaj. II 236

(kargalur, kargalmak).

D kirkil- Pass. T. of kirk-; 'to be sheared';

s.i.m.m.l.g. Xak. xi yu:q kirkilidi: translated

'the sheep or some other animal was sheared'

(cuzza) Kaj. II 236 (kirkilur, kirkilmak).

D korkul- Pass. f. of kork-; used only as an

Impersonal V.; survives with the same usage

in SW Osm. Xak. xi ts:dn: korkuldu: sifx

mina'l-amr 'the affair was feared' Kaj. II 236

(korkulumur, korkulmak).

D kargan- Refl. f. of karga-: survives in

some NE and NW languages, but only in a Pass.

sense. Uyg. vii ff. Man.-A M I 9, 9 etc.

(1 alkan-): (O. Kir. ix ff. kadaşların: karg-

anur: is read in Mal. 25, 6, but this part of

the text is quite unreliable; (?read kaz-

hanur:). Xak. xi er dizin kargandi: 'the man
cursed (la'ana) himself because penitence

came to him' (li-nadama waqat alahu) Kaj. II

249 (karganur, karganman).

D korkun- Refl. f. of kork-; s.i.s.m.l., e.g.

NE Tel. korkun- 'to fear for oneself' R II
564. Xak. xi er usdin korkundu: ahassil-raculal-tawuf tea adomara fi nafselli 'the man had a sensation of fear (over the matter) but concealed it within himself' Kas. II 250 (korkunur, korkunmak).

VUD kurgur- (kurgar-) Hap. leg.; abbreviated Den. V. in fr. I kurgu; 'to be dry', in contrast to kurgad- which means 'to become dry'; the MS. has -t- in the second syllable, but the normal vowel would be -a-. Xak. xi yer kurgurd: 'the ground (etc.) was dry (yabisat) for lack of moisture' Kas. II 193 (kurgurar, kurgurmak).

VUD kurgur- Hap. leg.; Intrans. Den. V. fr. kurgu; the MS. has -t- everywhere in the second syllable, but in view of the etymology this must be an error. Xak. xi er kurgurd: 'the man (etc.) was heedless and irresponsible' (tasa) Kas. II 194 (kurgurar, kurgurmak).

D kargas- Hap. leg.; Recip. f. of karga-. Xak. xi olar ikki: kargasdi: 'the two cursed one another' (tala'anu) Kas. II 220 (kargashur, kargashmak).

D kirgas- Hap. leg.; Recip. f. of kurga-. Xak. xi olar ikki: kirgasdi: 'arada kull wahiid minhumah wahiibahu meaning obscene; arada with the Acc. normally means 'to meet'; a'arda means 'to shun', but is followed by 'an, see 1 kurgu; the sentence must, however, mean 'those two cursed (or were angry with, or shunned) one another' Kas. II 220 (kargasur, kargasmak).

D kirkus- Recip. f. of kork-; 'to be afraid of one another'; s.i.a.m.l. Xak. xi olar ikki: korkusduhar: 'those two were afraid (xafa) of one another' Kas. II 221 (korkusur, korkusmak).

D korkus- Recip. f. of kork-; 'to be afraid of one another'; s.i.a.m.l. Xak. xi olar ikki: korkusduhar: 'those two were afraid (xafa) of one another' Kas. II 221 (korkusur, korkusmak).

Tris. GRG

D kara:gu: Den. N./A. fr. kara; kara:gunu: in Kas. is obviously the Acc. of this word misunderstood. Survives in SE Tar. kariku R II 185; Turkish kariqu BS 472; kara:gu 'farrag 240; 'blind'. Cf. tegluk, kozusuz. Uyg. vii ff. Civ. (if an ear is blocked) kara:gu sicigannis otin tami:isar acilur 'if one forces into it the gall of a blind (?); [black is more prob.] mouse, it is cleared' H II 567; Xak. xi kara:gu: al-zac 'sulphate of iron': kara:gu: al-a'ma 'blind' Kas. I 446: (among words of the form fa'ilali) kara:gunu: 'the name of a children's game which they play in the dark' (aqsiya(n)) III 243: KB sozu: bolus kozusuz kara:gu: ko:z 'let your words become an eye for the eyeless blind man' 178; bili:gz kara:gu: turur 'the ignorant man is blind' 170, 271; o.o. 493 (bili:gz), 1861:

xiii(?) Tef. al-a'ma kara:gu kozusuz 200; xiv Rib. (Adam looked at them and) ba'dimi kara:gu kordi 'saw that some of them were blind' R II 152.

kara:gu: 'hoar frost'. Etymology obscure. S.i.a.m.l.g. L.-w. in Mong. (kara:gu: (Kor. 2548) and Pe., etc. Doerfer III 1600. Uyg. xiv Chin.-Mong. Dict. shuang 'frost' (Giles 10, 120) kara:gu: Ligeti 166; Kas. xi kara:gu: 'the hoarfrost (al-calid) which falls from the sky in cold weather' Kas. I 446: Ca'g. XV ff. kira: kara:gu which falls from the sky to the ground on cold nights and whites the round' Vel. 330 (quotns.); kiraw (spelt) shabnam-i harf, 'hoarfrost'; in Ar. sa'iy San. 2957. 16; Xwar. xiv kira:gu ditto Quth (131 error), 149; Kom. xiv 'hoar frost' kirov CCG; Gr.: Kip. xiv al-zumita 'hoar frost' kirawu: Bul. 14, 1: XV zumita kiraw Tuh. 17b. 10: Osm. xviii kira:gu in Rimi, 'hoar frost' San. 2957. 11.

D kurnig: Hap. leg.; Dev. N./A. fr. kurn:. Xak. xi kurnig: ney 'a thing which is on the point of drying' (ala sarafi-l-cJsaf); also 'the time when a thing dries' Kas. I 446.

D karkan: N.Ag. fr. 2 karak; in spite of the dubious status of this word there is no alternative etymology; 'brigand, highwayman'. S.i.a.m.l.g. L.-w. in Pe., etc. Doerfer III 1445 (with an ingenious but dubious etymology). Xak. xi KB (keep the roads safe and) karka:gu sekerci ge:ztel arig 'make a clean sweep of the brigands and ?' 577:7; a.o. 1737; Ca'g. Vel. 317; San. 271. 27 (2 karak); Xwar. xiv kara:gu 'brigand' Quth 132; MN 135: (Kom. xiv 'beggar' kara:gu: (error for kara:gu; q.v.) CCG; Gr.: Osm. xiv kara:gu: 'brigand'; in three texts TTS II 583.


F koro:gun: 'lead' (metal); the -j- and form of the word show that it is a l.-w. An early L.-w. in Mong. as korgolei, (Kor. 969) unless this is an independent borrowing fr. the same foreign language. S.i.a.m.l.g., in most cases with minor phonetic changes, but some NE languages use the Mong. word and SW Osm. has karsun, Tkm. gu:rsun, and Az. gur:gu:sun. In some languages also used for 'tin', usually qualified by ak 'white'. L.-w. in Pe., etc. in various forms, Doerfer III 1466, Xak. korogu:gu: 'with [-j-] al-usruf 'lead'; the Oguz leave some letters out and say kusun (sic, in margin korsun, which was perhaps the original reading) Kas. I 512; a.o. II 293 (bat-); xiv Muh. al-rasas 'lead' korsun; al-usruf kara: gu: korsun: Mel. 75, 6; Rif. 178: Ca'g. XV ff. korsun korsun Vel. 338 (quotns.); ditto (spelt) surh 'lead' San. 286r. 11 (quotn.): Oguz xi see Xak.: Kom. xiv 'lead' korgasun; 'tin' ak korgasun CCI, CCG; Gr.: Kip. xiii al-rasas korgasun; Tkm. korsun Hou. 31,
TRİS. ÖRG

13: XIV körşüşun (sic) al-raṭṣṣ; Tkm. kürşun Íd. 70; al-raṭṣṣ kürşun Bul. 4, 11: XV al-raṭṣṣ körşasın (sic) Kav. 58, 13; raṭṣṣ körşasın and kürşun Tuh. 17a. 1.

D kırğaçığ Hap. leg.; P.N./A. fr. 2 kırğaç; ‘having a selvedge or border’. Türkü viii N 11 (kutay).

kargılac ‘swallow, swift’, and similar birds; this is the earliest form of the word, with the ending -laç, which also appears in other bird names; it was very soon metathesized to karligaç, prob. because -gaç was a familiar, though in this context inappropriate, Turkish Suff. S.i.a.m.l.g., often with large phonetic changes, e.g. SC Uzb. kāldirgo; SW Az. ğaranğıç; Osm. kirlangığ; Tkm. garlavaç; L.-w. in Pe., etc., Doerfer III 1513. Úyq. viii ff. Civ. kirlangığ etin ‘swallow’s flesh’ H I 94; a.o. do. 95 (1 uyta): Xak. xi kargilaç -al-wṣ-wṭ-wṭ; kargilaç metathesized alternative form (luːt bīt š-al-li-l-galb) Kaj. I 536; (in verse) kargilaç al-xuṭṭāf ‘swift’ I 520; 6; III 178, 15; Çağ. xv ff. karluwaq/karluğaç (spleen) piristak ‘swallow’ San. 272r. 18 (quotation); Xwar. xiv karluğaç ditto Nahe. 42, 17 (quotation); Kip. xiii al-sumi ‘swallow’ karligaç Hou. 10, 10; xiv karluğaç al-xuṭṭāf; karlawuç ditto Íd. 70; ditto karligaç Bul. 11, 15; xiv ‘the black sparrow (uṣfur) called al-xuṭṭāf’ karligağ Kav. 62, 15; sumini huwa ‘uṣfūr-l-bayt(?)’ . (three words illegible) ‘the swallow; it is a house?’ (sparrow) karligağ (in margin, in different hands, al-xuṭṭāf and karligağ) Tuh. 19a. 13: Osm. xiv ff. c.i.a.p.; xiv karligağ (once): xiv to xvi karligağ; xvi ff. kirlangığ TTS I 425; II 592; III 416; IV 478.

D karakilğ Hap. leg.; P.N./A. fr. 1 karak. Xak. xi karakilğ ‘any animal which has eyeballs’ (muqla) Kaj. I 497: (Çağ. xv ff. karakilğ qaḥt wa qāla ‘famine, drought’ San. 271r. 28 (quotation); the meaning is inferred from the quotation, which contains the phr. qaḥt wa karligağ but the word is clearly an A.N. fr. 2 karak meaning ‘brigandage’).


D 1 kırşuşuğ A.N./A. fr. 1 kırşu; ‘dryness’. S.i.s.m.l. Xak. xi kırşuşuğ ‘dryness’ (cafaʃ) of anything Kaj. I 503; a.o. Î 505, 6.


D karačan perhaps Den. N. fr. karːa; some kind of tree or bush. An early l.-w. in Mong. as karajaŋa ‘thicket, scrub’ (Haemisch 60); ditto, also karago’n, karajaŋa ‘the false acacia of Siberia, Robinia caragana’ (Koto. 831-2, 844); see Doerfer I 275. Survives in NE Şor, Tel. karaγan ‘Robinia siberica’ R II 151; Khak., Tuv. xaraγan ‘a kind of ocacia bush’, unless these are reborrowings fr. Mong. Xak. xi karacaŋ ‘a kind of mountain tree’ Kaj. I 448.


D kırkındaç P.N./A. fr. kırkindaç; ‘terrified, full of fear’. Pec. to Ug. Ug. viii ff. Bud. Kuan. 43-4 (busuşuğ); Swv. 620, 22.


D kuruşuğ ‘stomach’; as Kaj. says, a Dev. N. fr. kuruşuğ:-. S.i.a.m.l.g., usually as kursak and the like; cf. karim; Türkü viii ff. l.Kb. 8 (kuč): Xak. xi kuruşuğ al-ma‘ida ‘stomach’; and qīnaṣatul-jayr, ’a bird’s gizzard’, is called kuruşuğ Kaj. I 502; o.o. l. 17, 2; III 334 (kuruşuğ:-): KB 175 (öç-): xiv Muḥ. al-ma‘ida kursak: Mel. 47, 15; Rf. 142: Çağ. xv ff. kursak hawṣuła wa am‘at‘am‘at ‘stomach, intestines’ San. 286r. 9 (quotations); Xwar. xiv kursak ‘stomach’ Qutb 145; Kom. xiv ‘stomach, bladder’ kursak ČČ, ČČ; Gr.: Kip. xiii (under ‘birds’) al-hawṣuła kursak Hou. 10, 14: XIV kursak al-kabid ‘liver’; and in the Kitāb Beylık al-hawṣuła, and in another place al-fuṣ‘ād ‘heart’ Íd. 70; Bul. 12, 7 (bokuk); xvi raṣ‘ul-ma‘id ‘the upper part of the stomach’ kursak Tuh. 16b. 8; ma‘ida ditto 32b. 8: Osm. xiv ff. kursak ‘stomach’, and hawṣuła in the metaphor. meaning ‘intelligence’; c.i.a.p. TTS I 498; III 489; IV 554.

D karaḵuṣz Hap. leg.; Priv. N./A. fr. 1 karak. Xak. xi (after karaḵh) and one says karaḵuṣz teq kūr:r yataːqamz (sic, not yataːamz as in printed text) fiˡ’-harb wa gayrihi
D karğaşa: Dev. N. fr. karğaş-; ‘quarrel, dispute’, lit. ‘cursing one another’. Survives in SW Osm. There are only three earlier occurrences, all prob. of xiv. Uyg. viii ff. Civ. in a late document, D. Z. Tikhonov, *Khozyainstvo i obschestvenyi stroi ugurskogo gosudarstva, X—XIV vv.*, Moscow—Leningrad, 1966, p. 240, but borulcha cbamm (sic?) karğaşa yok ‘there is no objection or dispute regarding this vineyard’ ll. 6–7; (let not any of my relations) cbamm karğaşa kilmularlar r. 10: Kom. xiv ‘a quarrelsome man’ karğaşa CCG; Gr.: Osm. xiv ff. karğaşa (rarely karkaşa) ‘quarrel, dispute’; in several texts xiv to xviii TTS I 421; III 416; IV 477.

Tris. V. ĞRG-


D kurugla:- Den. V. fr. 1 kurug; survives in NE Bar. kuru:la- ‘to give a child a dry napkin’ R II 932. Xak. xî kurugladı: neqnil: ista'mal'a-l-fâj îf cafâfihi ‘he used the thing in its dry state’ Kaş. III 336 (kuruglar, kurugla:ma:k).

D kirgilât- Hap. leg.; Caus. Den. V. fr. kirgil. Uyg. viii ff. Bud. (many years and months have passed and) başmilli takı kar sa:çımiz uçi böltiki kirgillat(y)atyuk ‘have turned the ends and (other) parts of our heads and black hair grey’ U III 55, 15–16.

D kuruglan- Hap. leg.; Reff. f. of kurugla:- Xak. xî ol ötmekni: kuruglandı: ‘he reckoned that the bread was dry (qâfar) and did not eat it’ Kaş. II 268 (kuruglanur, kuruglanmak).

VUD korğulan- Hap. leg.; Reff. Den. V. fr. korğu: Xak. xî er korğulandı: tâsa'r-acal wa abbrev' (MS. aydâ) min nafshî al-nasq (MS. al-zag) ‘the man behaved heedlessly and irresponsibly and displayed levity’ Kaş. III 201 (korğulanur, korğulanmak; emendations in printed text are convincing).

D kara:ğur- Hap. leg.; Intrans. Den. V. fr. kara:ğu: ‘to be blind’. Xak. xî KB (do not forget death, make your preparations for it; do not forget yourself, know your own fundamental nature) kara:ğurma durnâkâ sukkul kiîip ‘do not be blind, setting your heart on this world’ (it remains, but you go, screaming in penitence) 6092.

D kuru:ğsi:- Hap. leg.; Simulative Den. V. fr. 1 kuru:ğ; cf. kuru:ğd-. Xak. xî kuru:ğsi:-dr: (neñ) tawaccah'a-l-fâj ‘it's called the thing started to dry’; the stomach (al-mi'da) is called kuru:ğnak after it, because it dries (tacîf) hour after hour, and a desire for food arises from it Kaş. III 334 (kuru:ğsîr, kuru:ğsi:ma:k).

Dis. ĞRL

D kûrûg P.N./A. fr. 1 kûr; ‘snowy, covered with snow, inclined to snow’. S.i.a.m.l.g. Uyg. viii ff. Surv. 590, 4–5 (buzlûg).

D korlûg P.N./A. fr. 1 kor; ‘loser, liable to loss’, and the like. N.o.a.b. Uyg. viii ff. Civ. korlûg and the opposite kor:szu occur in a standing formula relating to the incidence of loss arising from a contract in UsP 16, 30, 107, 108, 110, 114; it provides that one party korlûg bolzun ‘shall be responsible for any loss’, and that the other kor:szu bolzun ‘shall not be responsible’ (Xak.) xiv Muh. al-xâhir ‘loser’ korlûg Mel. 52, 5; Rîf. 148: (Kip. xv al-mahqûr ‘despised, slighted’ korlûg Tuh. 33a. 2; prob. a P.N./A. fr. Pe. xwur, same meaning).

D korlûk A.N. (Conc. N.) fr. 2 kor. Xak. xî korlûk ‘an old skin container (al-çam) in which sour milk (al-âmis) is stored’ Kaş. I 473.

Dis. V. ĞRL-

D karîl- (karîl-) Pass. f. of 1 kar-; ‘to be mixed (with something)’. Survives in SC Uzb. korîl-; SW Osm. karîl-; Tkm. gariîl- Uyg. viii ff. Bud. Surv. 133, 15 (karîl-): Xak. xî Kaş. I 134 see Oğuz: KB (undoubtedly Thou art one, oh Everlasting Ancestor) kütimaz karîlmas sâkîska (VU) şuçul ‘Thou art not mingled (Hend.) with plurality’ 10 (the meaning of the last word is obscure); but prob. bîlînîn karîl hâm karîl ‘associate freely (Hend.) with these people’ 401: Oğuz xî btr nêp bîrke: karîl: ‘one thing was mixed (izîlalata) with another’; and the Turks use this word in Hend. (alâ tariq-lîthâ) and say karîlî: karîl: Kaş. II 134 (karîlur, karîlma:k): Xwar. xiv karîl- ‘to be mixed with (something Dat.)’ Qub 134: Kom. xiv înî karîlî ‘his voice was hoarse’ CCG; Gr. (perhaps Pass. f. of 2 kar-): Kip. xiv izîlalata karîl- (sic, and karîl), with karîl- added in the margin, and gâsâ ‘to be old’ written below karîl- in a second hand) Tuh. 6b. 12; izzawra (of food?) ‘go the wrong way’ karîl- 5a. 12; gâsâ ‘to be choked’ karîl- 27a. 9 (the last two Pass. f.s of 2 kar-?): Osm. xiv karîl- ‘to be mixed; (of animals) to mate’; c.i.a.p. TTS I 423; II 590; III 414; IV 475.

D kîrîl- Pass. f. of kîr-; s.i.s.m.l.g. with the same extended meanings as kîr-. Xak. xî kîrîlî: nêp ‘the thing was scraped’ (qûgîra); and one says kâr kîrîlî: ‘the snow was scraped (cûrîsa) off the ground’; and er
kuruldı: 'the man was impoverished' (*iştaqara*), that is when his property is taken from him *Kas. II* 134 (*kirlur, kirmak*): Çağ. xv ff. kirlı (-spelt) 'to be scraped' (*zarafça* *sudan*); 'to be massacred' (*gall-i mufrid-sudan*); 'to be broken' (*işhasta sudan*) *San. 294r. 13* (quotn.): Kom. xiv 'to die' (*inter alia* kirl- *CCG*; *Gr.*: Kip. xiv kirl- *uhiqa* 'to be destroyed' *Id. 70*.  

D kurul- Pass. f. of kur-; s.i.m.m.l.g. with the same wide range of meanings as kurl-. *Xak. xi* er eligı: kuruldu: translated 'his hands and feet were stiff' (or deformed, *tagannacat*); and one says ya kuruldu: 'the bow was strung' (*wutitira* *Kas. II* 134 (*kurlur, kurulmak*); a.o. I 520 (*şipir*): xiv *Râg* (a snake came and) ol yerde kurulup yattı 'settled itself on that ground and lay down' *R* II 932: Çağ. xiv kurulur *murattab va âràsta *sudan* 'to be put in order, arranged'; and *nasr *sudan 'to be erected' *San. 284v. 2* (quotn.): Xwär. xiv kurul (of a bow) 'to be strung' *Qutb 145*; (of guests) 'to be assembled' *MN 21*: Kip. xiv (?) xadara 'to remain, stay put' *kuru* - *Tuh. 15a. 9* in margin.  

D kara-: Den. V. fr. 1 *kur*; 'to snow'. S.i.s.m.l. *Xak. xi* bult kara:di: 'the cloud snowed' (*aflacat* *Kas. III* 298 (*kilar*, *kilarma:ák*); o.o. I 463, 11; *III* 319, 1.  

D kirla-: Den. V. fr. 2 (and 3) *kur*; survives in NE Sag. kirla- *R* II 753; Khak. kirla-: 'to travel through the mountains'. *Xak. xi* ol *yér:Î:Î: kirla:di*: 'he made furrows (*avxâdâd* in the ground), for melons and the like, also used for making a dam (*arım* *Kas. III* 298 (*kîlar*; *kîlarma:ák*).  

D kûrla-: Den. V. fr. 1 *kur*; s.i.m.m.l. *Xak. xi* ol kaftan:ług kûrla:di: 'he made a belt (*minaqq* for the robe and fastened it over it' *Kas. III* 298 (*kûrlar*, *kûrlama:ák*); Xwär. xiv kûrla- 'to gird (oneself)' *Qutb 145*.  

D karlat-: Hap. leg. ; Caus. f. of karla-: Xak. xi teprî: kur: karlat:ti: 'God made it snow' (*aflaca*... *al-*tile) *Kas. II* 347 (*karlatur*, *karlatma:ák*).  

D kirla-: Hap. leg.; Caus. f. of kîlar-. Xak. xi ol arik kîllâtta ra:fa:*a li:*l-nahr '*arım wa sa$t* 'he erected a dam and banks for the canal' *Kas. II* 347 (*karlatur*, *kîlaltma:ák*).  

D karlan- (sic) Hap. leg.; Refl. f. of karla-: Xak. xi art karlant: 'the mountain pass was full of snow' (*dât t alc* *Kas. III* 197 (karlanur, karlanma:ák).  

D karlan-: Refl. f. of kîlra- ; survives in NE Alt., Tel. kîlran- (of mountains) 'to come to a peak' *R* II 754. Xak. xi yer: karlant: 'the ground contained dams and furrows' (*pârat*... *dât arâm (sic) wa avxâdâd* *Kas. II* 251 (kîrlanur, kîrlama:ák).  

D 1 korlan- (kîrlan-) Refl. Den. V. fr. 1 *kor*; NE kîrlan-/*korlan*; NC Kzz. kîrlan- *R* II 575; Kur. kordon- 'to be offended, ashamed, humiliated, insulted' may be survivals of this word but are more likely to be Den. V. s.fr. Pe. *xwur* (see kərlug). *Xak. xi* er tava:ra:na: karlandâ: translated 'the man regretted that something was beyond his reach (*ta:hasara*... *âlât fa:st) and reckoned that it was lost' (*xurân*); originally kîrlandan- *Kas. II* 250 (karlanur, karlanma:ák); er tava:ra:na: karlandî: 'the man was sorrowful and regretted the loss of (*talâhâfa va ta:*hasara) his property when it disappeared' (*dahâba* *III* 197 (2 korlan- follows): *xixi*? *Tef. xorlan- 'to be despaired', fr. Pe. *xwur* 348).  

D 2 korlan- (kîrlan-) Refl. Den. V. fr. 2 *kor*; n.o.a.b. *Xak. xi* yo:grt karlandî: *gulâza:l-râ:ib 'the curdled milk thickened' *Kas. II* 250 (no Aor. or Infin., follows 1 korlan-); kimiz karlandî: *hamuda:l-amîs min xamir kûna fi\ih* 'the sour milk fermented because of the yeast that was in it'; also used of curdled milk when it thickens (*xa:fa* *III* 197 (korlanur, korlana:ák).  

Tris. GRL  
D karîtik A.N. fr. 1 *kari*; 'old age'. S.i.s.m.l. in SW Osm. meaning 'womanhood, wifehood'. *Xak. xi* *KB* (whatever youth may have collected for me) karîtik leüp aldi: 'old age has come and taken from me' 372; a.o. 1079: *xiii*? *Tef. karîtik 'old age' 201: Xwär. xiv ditto *Qutb* 134.  

S karî:gaç See karî:gaç.  

Tris. V. GRL-  
D kara:la: Den. V. fr. *kara*: s.i.s.m.l. for both (physically) 'to blacken, defile' (and metaph.) 'to depurate, defame'. *Xak. xi* ol kara:la:di: neqâni: 'he blackened (*savcede*) the thing' (*kîlar*, *kîlarma:ák*; followed by 1, 2 kara:la:-); it kara:la:di: 'the dog defecated' (*sala:fa*; no Aor. or Infin.) *Kas. III* 324; a.o. 329, 14.  

D 1 kara:la:- Hap. leg.; Den. V. fr. 1 *kari*; Xak. xi ol eri:k-kara:la:di: 'he reckoned that the man was advanced in years (*kahib*) and attributed an advanced age (*kibar*) to him' *Kas. III* 324 (*kîlar*, *kîlarma:ák*); a.o. 329, 29.  


PE 3 kara:la: Hap. leg.; follows the second half of the entry of kara:la:-; prob. an error for karla:- inserted here by a later scribe. Xak. xi tipl: karî:ga:la:di: *al-rih nafahati*l:*-tak bi:*dawî wa bâff* 'the wind blew the snow with a confused rustling noise' *Kas. III* 324 (*kîlar*, *kîlarma:ák*).  

Dis. GRM  
D karîm N.S.A. fr. 2 *kar*; 'a moat, town ditch', and the like; lit. (a moat filled by) 'a single overflow of water'. Survives with this meaning in NE Tel. *R* II 183. Uyğ.
Bud. (all kinds of poisonous dragons and snakes lie) ol balık (erasure leaving -e at the end; Jegre would suit the sense) yeme yêti! kat karam (Uyğ.-A form) içinte 'round(?) that town and in the seven-fold moat' PP 39, 4-5: Xak. xi KB (if in a dream you drink half a goblet of water, half your life has finished as a debt; if you drink the whole of it) tâkedî tirîqîk kazîldî karmî 'your life is finished and a grave (lit. ditch) been dug' 6063 (Arat reads kirmî, but the word, which is unvocalized, rhymes with yarîm and bêrim): xûn (2013) Tef. bir ulûg kûrûm (unvocalized) kazîrdûri 'he had a great ditch dug' (and a great fire lit in it) 209 (mistranscribed kîrûm).

D kûrûm Hap. leg.; N.S.A. fr. *kûrâ:-; Den. V. fr. 2 kûr; lit. 'a single act of placing people according to their rank'. Xak. xi kûrûm kîşîlêr: al-nâmîl-çulus 'alâl-î-marâûtîb 'people sitting according to (i.e. in the order of) their ranks' as they sit at the king's gate (bîbî); hence one sees kîşîlêr: kûrûm oltûrdûlar: 'the people sat according to their ranks' Kaş. I 413.

korem 'a massive rock, or pile of rocks'; survives in NE Alt., Leb., Şor, Tel. korem R II 561; Khak. xurîm Tuv. xurîm; SE Turki kûrûm/koyam/kûrûm farrîng 252; the second element in the well-known name of the town Karakûrm, originally an Uyg. capital, but mentioned in Mong. as early as xûn (Hoehnisch 176). Xak. xi kûrûm al-saxr 'a massive rock'; and 'abundant wealth' (al-mêtûl-camî) is called kûrûm; one says ol kûrûm bulû: wacala mal camî 'he has made a pile' Kaş. I 398; o.o. III 61, 20; 105 (yuvûlûs): Kûrûm (whatever country my laws reach) ol êl barça etîîr tâş ezer kûrûm 'that country is completely organized, even if it is (only) stone and rock' 830: xûn (2) Tef. kûrûm tâş 'a rock' 215.

?D kûrmâ: 'pillaging; theft'; etymologically connected with 2 kûrâkt; not connected with SW Osm. kûrmâ in the phr. kûrmâ karišik 'muddled, confused' which is a Dev. N./A. fr. 1 kûrâ-; n.o.a.b. Xak. xi kûrmâ: al-nabûh 'pillaging; theft'; hence one says <ol> neq kûrmalâ:di: 'he stole (nâhadî) the thing' Kaş. I 433; kağûn kûrmâ: bolsa: 'if a melon has been stolen' (muhiba) I 410, 11.

D kûrmâ: Pass. Dev. N./A. fr. kûr-; lit. 'scraped' i.e. to a particular shape. In Ar. xarâtau means 'to turn (on a lathe)' and maxürûf normally 'conical', but with 'ball' it must mean 'spherical'. Survives in SW Az. çûrmâ 'pellet, shot'; Osm. kûrmâ 'pleat, fold, crease; broken'. Xak. xi kûrmâ: al-maxürûf 'turned on a lathe' of anything; hence one says kûrmâ: tobûk kura maxürüf 'a spherical ball' Kaş. I 433.

F kûrmâ: 'bow-case'; there is an apparent etymological connection with kûruñûk, same but the word itself, which is only in Ar., seems to be a corruption of Pe. qarbûn, and that word, though not so far traced in Ar. with this meaning, seems to be derived fr. qaraba, which inter alia means 'to put (something) in a sheath or case'. The word seems therefore to be by origin Ar., or at any r e Pe.-Ar., and of one of such words in Oğuz (see 2 turma-), and the connection with kûruñûk illusory. The long note on the word in P. Pelliot, Notes sur l'histoire de la Horde d'Or, Paris, 1950, p. 42, must be corrected accordingly. See also the discussion of Pc. gurbûn in Dörfener III 1451. N.o.a.b. Oğuz/Kip. xi kûrmal: al-nabûh, 'bow case'; one says kês kûrmal: 'quiver and bow case'; its origin is fr. kûrmâ: (sic; error for kûrmâ:k) addu'll-mîn'aqa fi'l-wasâsî 'to fasten a belt round the waist' Kaş. I 444; a.o. III 16 (yasîk): (Xwar. xûn kûrûm 'bow-case' Quth 141): Kûp. xv tirkâs (Pe. l.-w.) 'quiver' (sic) kûrmal Tuh. 8b. 11.

Vis. G.R.M.-
S kûrmâ:— See karva-.

S(D) kûrmâ: as such Hap. leg.; at a later period a Sec. f. of karva-; Kaş.'s etymology is, in doubt, correct. Xak. xi ol menîp bîrê: tavâr kûrmal'dû: 'he competed with me in pillaging (fi nabh) property'; also used for helping (kûrmal'sûr, kûrmal'mak); originally kûrmala'dû: (kûrmal'sûr, kûrmal'mak:)) Kaş. II 221.

Tris. G.R.M.-
D kûrmê: Hap. leg.; N.Ag. fr. kûr:mâ; presumably 'turner', or perhaps more generally 'carpenter'. Xak. xi KB 4458 (in a list of craftsmen; blacksmiths, bookmakers, and) kûrmêç (painters, decorators, arrowmakers, bowmakers).

D kûrmal:uk Den. N. fr. kûra-; originally 'tares, corn-cockle', and the like. S.i.m.m.l.q. Xak. xi kûrmal:uk zîvûnûl'-ta'âm 'tares among the wheat' Kaş. I 487: Çag. xv ff. kûrmal:uk (1) 'a red-coloured fruit like a sour cherry' (âlî bûhi), in Ar. za'ûrû ('wild plum'); (2) 'black seeds which appear in wheat', in Pe. şaylam (tares, darnel) or zîvûn, beneficial when mixed with sulphur as an ointment for leprosy; (3) metaphor. 'a dangerous black pimple which appears on children' (بسمللپوх) Sun. 271 v. 12; o.o. 209 v. 17 (syn. w. Rûmi çevûntû 'tares'); 224v. 19 (syn. w. Rûmi delîcî ditto): Osm. xvi ff. kûrmal:uk (1) 'tares'; (2) 'wild plum'; (3) (once, xvi) 'pimple, rash'; in several texts TTS I 417; II 585; III 409; IV 470.

D kûrûmûluq Hap. leg.; P.N./A. fr. kûrûm. Xak. xi kûrûmûluq tâş çabal dû cana’dîl 'a mountain covered with loose rocks' Kaş. I 498.

Tris. V. G.R.M.-
D kûrmâ:la:— Den. V. fr. kûrmâ:la:; 'to pillage, steal'. As such pec. to Kaş.; NE Tel. karma-da-; SC Uzb. karmâla:— NW Kaz.,
Kirim karmala- 'to grope about' R II 218 and ultimately der. fr. karva-, although their morphology is obscure. Xak. 'i ol karmala-lađ: neqni: 'he pillaged (or stole, nahaha) the thing' Kap. III 354 (karmalar, karmala:nak); a.o. I 433 (karma): (Kom. xiv 'to hurry' (sic?) karmala: CCG; Gr.: Kup. xiv karmala-massa 'to touch' Id. 69: xv cassa 'to feel, grope' (yoka-, karma-, and) karmala- Tuh. 12a. 11.

D karmalaq- Co-op. f. of karmala-; n.o.a.b. Uyg. viii ff. Bud. (Sanskrit korma) elğuluş kirmalaş [gap; sic] TT VIII E.17 may belong here, since 'pillaging the realm and country' seems a likely meaning, and a connection with kirmā is improbable: Xak. xi Kap. II 221 (karmaş-).

D karīmsin- Hip. leg.; Refl. Simulative Den. V. fr. *karīm, N.S.A fr. 2 kar-; quoted only as an illustration of this form of V. Xak. xi er suvka: karīmsindedu: 'the man pretended to choke over the water' (an yaqraq bi'l-mā) Kap. II 260, 24; n.m.e.

Dis. ĞRN
karīn 'belly, abdomen'; a general term for the lower part of the body and its contents, less specific than kuruğlasak 'stomach' and baqursuk 'entails'. S.i.a.m.l.g., often more specifically for 'womb'. Türkī vii ff. ađiğin karīn: yaʁmiš 'the bear's belly was slit open' Irkb 6: Uyg. viii ff. Bud. Sanskrit garbhe 'in the womb' karīnda: TT VIII D.35; köpülerin karınların irlintürüm . . . erser 'if I have distressed their minds and feelings' Suw. 106, 10-11; o.o. U II 44, 28-9 (1 68); U III 43, 24 (keber-); Civ. karın is common in H I for 'stomach', e.g. ač karınka 'on an empty stomach' 19, 64, 170; and 'womb', e.g. (if a foetus dies) kslınlı karınđa 'in a woman's womb' 61; (in an unfavourable ‘omen kar içinde üç kirdi; ičer karın, 'if an illness has entered the belly' TT I 18; o.o. TT VII 22, 16 (I 68-); 27, 15 (arkuru): Xak. xi karın al-baţn 'the belly'; karın atmak a beast is slaughtered and its paunch (karṣuha) is set up as a target and shot at, and anyone who hits it gets a share of the meat Kap. I 403; 16 o.o., same translation: KB (character and knowledge) karinda türmiş 'which are formed in the womb' 883; kara karın çoğu 'when the common people's bellies are full' 988; ana karın 'his mother's womb' 1387: xiii(?): At. karın toklukun 'a full belly' 186; Tef. karın aç- 'to be hungry' 201: XIV Muh. al-baţn karın Mel. 47, 15; Rif. 141; al-cāyi 'hungry' karınac (crasis of karın: ace) 54, 16, 152; al-hamp 'foetus' karinda:ki oğlan 143: Çağ. xv ff. karın (spelt) sikiham wa sikiham 'belly' (Hend.); also called karın San. 272r. 23 (quotn.); same entry reversed 272v. 14: Xwar. xiv karın 'belly' Qub 134: Kom. xiv ditto CCI, CCG; Gr.: Kup. xiii al-baţn karın Hou. 20, 19; 51, 2; al-kirš karın 21, 17: xiv karın al-baţn 70: xv ditto Kav. 61, 5; Tuh. 7a. 5; al-kirš karın 61, 11; 30b. 5 (also kebe).

D kurun Intrans. Pass. Dev. N. fr. kur-. 'soot', lit. something which establishes itself (on a wall, etc.). Survives as kurun in some NE languages, but everywhere else as kurum (properly a N.S.A.). Cf. 215. Xak. xi kurun traces of smoke (aʃur'l-daxūn) which adhere to the walls' Kap. I 404: (Kom. xiv 'soot' karum CCG; Gr.).

D kurınç Hip. leg.; Dev. N. fr. kurın. Uyg. viii ff. Bud. közłüg kurınçımızı sénı körnekliğ yaşımüz üze kanturalım 'let us satiate (i.e. alleviate) the dryness of our eyes with the rain of seeing you' U IV 44, 22-4.

D karnak Hip. leg.; Dev. N./A. fr. *karna-; Den. V. fr. karın; the preceding entry is Karna;k balda min bi'l-dūz iya one of the Öğuz villages (or districts)?: Cf. karna:gu; Xak. xi karnak er 'a man with a large belly' (azimul'-baţn) Kap. I 473.

F kırnak: 'a slave girl'; a specifically Western word, surviving only (?) in SW Osm. kırnak; Tkm. şırnak. Perhaps a corruption of Ar. gurniq 'a good-looking boy, or girl'. L.w. in Pe., Doerfer III 1470. Basmal, Çumul, Kap., Kip., Oğuz, Yakabu: xi kırnak al-cāriya 'slave girl' Kap. I 473: xiii(?): Tef. kırnak 'girl' 209: XIV Muh. al-surriya 'concubine' Kapınak Mel. 51, 9; Rif. 147; al-cāriya (opposite to ētti: 'lady') kırnak 152 (only): Çağ. xv ff. kırnak: kirnak (spelt) kaniza 'girl' wa cāriya; also called kirnak San. 295v. 7; şırnak 'a word occurring in two languages (mustaraka), in Turkish caniza wa cariya, in Ar. mard-i camil 'a handsome man' 262v. 17: Kip., xiii al-cāriya kirnak (karawaş/karaba/s(t)üge) Hou. 32, 17; XIV kırnak al-cāriya İd. 20; xv ditto Kav. 64, 10 (vocalized kirnak); Tuh. 87a. 5; ama 'slave girl' kirnak (and karawaş) do. 3b. 13: Osm. xiv ff. kirnak 'slave girl'; ci.a.p. TTS I 462; II 632; III 449; IV 514.

E kırpaq See kırpaq.

Dis. V. ĞRN-
D kırın- Refl. f. of kur-; survives only(?) in SW Osm. kırın- 'to cringe'; Tkm. şırın- 'to cut (etc.) for oneself'. Xak. 'i ol neqni: kırınırı: 'he pretended to scrape (or peel, yuqasır) the thing' Kap. II 155 (kirmuir, kırınmak).


D koran- (koran-) Refl. f. of kor-; s.i.m.l. as koran-/korun- 'to defend oneself'. Xak. 'i er tava:rapıa: koranı: (MS. koranı) 'the man was miserly and niggardly (baxila . . . toa danna) with his money' Kap. II 155 (korumir, sic, korunmak); Çağ. xv ff. korun hendiniş sakın hilfeye 'protect, defend yourself' Vel.
S karıncça See karıncğà.

D karıncğà: Hap. leg.; N.Ag. fr. karınc; morphologically this should mean 'something which catches or collects soot' or the like. Xak. xi karıncğà: felt which has been blackened (iťawadda) from the smoke in a tent (etc.)' Kaş. III 242.

S karıncçak See karıncçğà:

karıncçğà: 'ant'; specifically a Western word; an old animal name ending in -ğâ; the form in Kaş is aberrant. Survives only (?) in SW Az. giàrîşgâ; Osm. karıncğâ; Tkm. ğarîncğâ. Cf. Çumelî. kurumsîşgâ. Öğuz xı karıncçak al-namîl 'ant', also called karıncğà: Kaş. I 501; karıncçâ: 'ant' III 375: xrv Râg. karıncçâ (sic) meqijîlîk uşûk 'as small as an ant' R II 174; Mûh. al-namîl karıncçâ (one MS. adds karıncçâ) Mel. 74, 6; sîrîncçâ: Rîf. 177 (Mûh. gives no word for 'locust'; the text proper. originally read al-namîl (karıncçâ; kararadâ) karıncçâ: Çâğ. xv fr. karıncçâ (spelt) mırâqa 'small ant'; also called kurumsîşgâ Sân. 272x. 14: Xwar. xıv karıncçâ 'ant' Qubh 134: Tkm. xîlî al-namîl karıncçâ (Kip. kumrûşgâ: Sân. 272v. 14: Xwar. xıv karıncçâ 'ant' Qubh 134: Tkm. xîlî al-namîl karıncçâ (Kip. kumrûşgâ: Hov. 11, 19: xıv al-namîl (kumrûşgâ: and karıncçâ: Bul. 11, 5: xıv al-namîl karıncçâ: Kar. 72, 10: karıncçâ (Kip. kumrûşgâ) Tuh. 36b. 2.


D karîndaş N. of Assn. fr. karîn; lit. 'associated in the womb', that is 'a brother (or sister, usually as kîz karîndaş) by the same mother', irrespective of seniority and so a general term more than écli, initi, eket, sipîl, etc. S.la.m.îq. sometimes with a more restricted meaning, e.g. Kk. only 'sister' or a more general one e.g. Osm. also 'comrade'; in SW and some NW languages abbreviated to karîndaş. L.-w. in P., etc., Doerfer III 1471. Uyğ. viii ff. Civ. oğul karîndaş yeğîncêm 'my son, brother, and sister-in-law' Fam. Arch. 125-6. Xak. xi (after a note on the suffix -daş) hence two children (waâladayîn) out of the same womb are called karîndaş; karîn means al-baft and when -daş is added to it, it gives the meaning muşâhâbîl-baft 'associate of the womb' Kaş. I 407: xîlî (?) Tef. karîndaş/ karîndaş 'brother' 200-2: xiv Muh. al-xâla 'maternal aunt' karîndaş ana; al-amîm 'paternal uncle' ata; karîndaş: (Mel. karîndaş): al-uxî 'sister' kîz karîndaş; al-ax 'brother' karîndaş Mel. 49, 6-7; Rîf. 144: Çâğ. xv fr. kardaş hîrîdar 'brother', an abbreviation of karîndaş meaning ham-ikâm 'from the same womb' Sân. 271 v. 26 (quotn.); karîndaş 'brother' 272v. 15 (quotn.): Xwar. xîlî (?) (Urûm Kağan had) bir karîndaş 'one brother' Oâ. 173: xiv karîndaş 'brother' Qubh 134: Kom. xiv 'brother' karîndaş; 'sîx kîz karîndaş CCI, CCG; Gr.: Kip. al-amaño (şîtî:î) ata: karîndaş; al-ax karîndaş; al-uxî kîz karîndaş; avâlûl-âhâm 'brothers-in-law' kayn karîndaşlar: Hov. 31, 19: xiv karîndaş al-âx minâl-bâtn. Id. 70: al-âx karîndaş; al-amaño ata: karîndaş; (ęcålî:); al-amaño ata: kîz karîndaş; al-xâla ana: kîz karîndaş (jâgâlû): Bul. 9, 2; xîv bînînî karîndaş: 'the boy's brother' Kaş. 27, 5: âx kardaş; uxt kîz kardaş Tuh. 36b. 12: Osm. xiv fr. karîndaş common till XVI; sporadic till XVIII; karînîs once in xiv TTS I 424; II 591; III 414; IV 476.

D karaŋçu: der. fr. kara: but morphologically obscure; 'dark, darkness'. An early l.-w. in Mong. as karaŋçu/karaŋçu (Haimisch 60; Kore. 839); s.i.s.m.l.g. Uyğ. viii ff. Bud. karaŋçu karaŋçîgê târîqgû üçûn 'in order to dissipate the dark darkness' Hüen-ts. 185; o.o. Sân. 101, 16 (biltûşzîlik); USp. 1024. 34 (emgêkîlg); Xak. xi karaŋçu: al-zulma 'darkness' Kaş. III 388; (a bribe will settle) karaŋçu: (sic): şîgîn al-amrál-muslîm 'a nefarious affair' III 217, 11; a.o. III 290 (karva-): Kîb karaŋçu tûnî 'the dark night' 35, 288; karaŋçûda erdim 'I was in darkness' 383; karaŋçu ev 'a dark house' 1840; xîlî (?) Tef. karaŋçu/karaŋçu 'dark, darkness' 200: xiv lâyl muslîm 'a dark night' karaŋçu; tûnî Mel. 80, 9; Rîf. 185 (tunlî:). al-zalâm (opposite to 'light' aydûn) karaŋçu: 152 (only): Çâğ. xv fr. karaŋçu karaŋçu Vel. 320; karaŋçu zulma wa târîk 'darkness' Sân. 271 v. 14: Xwar. xîv karaŋçu 'dark' Qubh 131: Kom. xiv 'darkness' karaŋçu/karaŋçîgî CCI, CCG; Gr.: Kip. xîlî (light aydîn) al-zulma karaŋçu: Hov. 26, 17; xiv al-zalâm karaŋçu: Bul. 14, 11: xiv zulma karaŋçu: Tuh. 24a. 11: Osm. xiv karaŋçu/karaŋçûlûk 'darkness'; c.i.a.p. TTS I 417; II 585; III 419; IV 472.


D karuŋlû P.N./A. fr. karu; s.i.s.m.l., usually for 'pregnant'. Xak. xî bedûk (tic) karuŋlû er 'a man with a large stomach' (al-baftûn) Kaş. I 499.

D kuruŋlû P.N./A. fr. karun; 'sooty'. Survives in SW Az. gûrumûl; Osm. kuruñlû (sic). Xak. xi kuruñlû ev 'a house blackened (mustwadd) by dense smoke' Kaş. I 499.

Trls. V. ĞRN

D karina:- Dev. N. fr. karin; survives in SW Rep. Turkish for (of a ship) 'to collide
with' (a jetty, etc.). Xak. xi (in a para. on the various meanings of Den. V.s in -la-) ól ânt: karînlâdî: bofanahu, 'he struck him in the stomach' Kaş. III 345, 27; n.m.e.

Dls. V. ĞRR-

D karâr: Intrans. Den. V. fr. kara:; 'to be, or become, black or dark'. S.i.s.m.l. Uyğ. viii ff. Man. karârmış köpüllüg 'with darkened minds' TT III 9; Bud. (of a dying man) tâl açığı karârîp 'his tongue and mouth become black' Swv. 595, 14: Xak. xi tûn karârdî: 'the night was dark' (azlama); and one says tötê karârîdî: 'the garment (etc.) was black' (îrzadda) Kaş. II 77 (karârûr (sic), karârmak): xiiii(?)* Tef. karar: 'to become dark' 200: Çağ. xv ff. karar- (spelt) 'to become black or dark' (siyah wa tira) San. 268v. 18 (quotns.): Xwar. xiv ditto Quţ 132: Kom. xiv ditto CCI, CCG; Gr. kîp. xv îrzadda karar-: Kaş. 5, 14; (the Den. V. fr.) kara: is karar- Tuh. 83b, 5.

D kûrrî- (kûrûr-) Hap. leg.; Inchoative f. of kûrî:-; cf. kûrga:d-. Xak. xi kürürdî: neq 'the thing began to dry' (tawocça ha . kîl-câfî) Kaş. II 77 (kûrrîrûr (sic), kûrrîrmak:).

D karârt- Caus. f. of karar-; 'to darken, or blacken'. S.i.s.m.l. Xak. xi ol anîn wow karârtî: 'he blackened (sawwada) his garment' (etc.) Kaş. III 431 (karârtur, karârt-mak): KB (the king was angry and) ârtuk karârtî mejjîz 'made his face, învan blacker' (i.e. fiercer) 629; a.0. 639: xiii(?)* Tef. karârt-to blacken' 200: Çağ. xv ff. karârt- Caus. f.; siyah kardan 'to blacken' San. 269r. 4 (quotns.): Xwar. xiv ditto Quţ 132.

Trîs. ĞRR

D karârinî Dev. N./A. fr. karar-; 'dark, darkness'. N.o.a.b. Uyğ. viii ff. Man.-A M III 9, 1 (tünerîg); do. 19, 11 (i) (alaçãdãrut-): Man. karârinî nîzvanîlar 'their dark passions' TT III 114: Bud. yeknîn lcgeknîn karârinî iştîna 'the dark doings of demons and vampires' TT VI 273; (in this world the sky is called 'light', and the brown earth below) karârinî 'darkness' (the sun is called 'light', and the moon 'darkness', man 'light', and woman 'darkness') do. 310-21; o.0. Kuan. 66 (kôgîzlûg); Hüen-ts. 185 (karâgûru).

Mon. ĞRS

I kars some kind of 'garment'; n.o.a.b. L.-w. in Pe., Doerfer III 1457. Uyğ. viii ff. Bud. PP 2, 4-5 (boșît-): Xak. xi kars 'an outer garment (al-kisâ) of camels' hair or sheeps' wool' Kaş. I 348; (patch brocade with brockade) kars yamâ:gi: karska: 'and a woollen (garment, al-sîf) with woollen (fabric) Kaş. III 28, 17 (MS. has karâsî which makes no sense and is obviously an error for kars): Çağ. xv ff. kars (rhyming with pârs) 'a shawl (âfî) and anything (similar) which they wrap round their waists' San. 271v. 29.

2 kars an onomatopoeic for clapping; s.i.a.m.l.g. except NE, SW. L.-w. in Pe. (?), Doerfer III 1458. Xak. xi one says ol kars kars aya: yaptî: 'he clapped (s biçâqa) his hands'; it is an onomatopoeic for the sound of clapping Kaş. I 348: Çağ. xv ff. kars (rhyming with dars) dast bar-ham zadan 'clapping the hands', also called karê, in Ar. sîfâqa San. 271v. 29.

Dls. ĞRS

karsak 'the steppe fox, Canis corsac'. An early L.-w. in Mong. as kîrsa (Studies, p. 232; Kow. 2553) and in Russian as korsak. S.i.a.m.l.g. except NE where Tel. has the Mong. form kîrsa; in NC Kr. karsak is a generic term for 'fox, wolf', etc. and kîrsa 'fox' (a word mainly used by women). L.-w. in Pe., etc., Doerfer III 1459. Uyğ. viii ff. Bud. karsak is included in a list of predatory animals with wild cat, Siberian panther, and fox in Swv. 599, 16: Xak. xi karsak al-fanak 'steppe fox' Kaş. I 473: Çağ. xv ff. karsak the name of an animal larger than a squirrel (sinçáb) which they import from the Rûs and Türk (sic) countries; its skin is red, white, or parti-coloured, and more sweet smelling and warmer than those of squirrel or ermine; called in Pe. fanak San. 272r. 2; Kom. xiv 'steppe fox (fur)' karsak CCI; Gr.: Kîp. xv bandât âdût 'jackals' karsak(îskal) Tuh. 7b. 9.

S kursuz See kuruğsa.

D korsuz Priv. N./A. fr. 1 kor; 'not responsible for loss'. Uyğ. viii ff. Civ. USp. 16, etc. (korluğ, q.v.).

Dls. ĞRS

(D) karîsh perhaps Dev. N. fr. 3 *kar-, see 2 kar-, karîs-; 'a span, the distance between the tips of the outstretched thumb and little finger'. S.i.a.m.l.g. w. minor phonetic changes. Xak. xi karîs al-sîbîr 'a span'; one says bir karîs 'one span' Kaş. I 369; a.0. II 365, 9; (in III 28, 17 karîs is an error for kars, q.v.): xiv Muh. al-sîbîr karîs Met. 47, 7; karîs Rif. 141: Kîp. xiii al-sîbîr karîs Hou. 20, 18: xiv ditto Id. 69; Bul. 9, 10: xv ditto Kav. 39, 12; Tuh. 20b. 8.

D 1 karîs: Dev. N./A. fr. karîs-; primarily a N./A. meaning 'opposed, opposite; the opposite, a place opposite', e.g. the opposite bank of a river and the like, but often used as an Adv., 'against' and the like. A L.-w. (not early) in Mong. w. extended meanings 'obstacle, delay; evil, harm, ill-treatment', etc. (Kow. 847); s.i.a.m.l.g. w. minor phonetic changes. Türkî vii ff. karîsîsin 'his adversary(?)' IrkB 19 (a very obscure para.): Uyğ. vii ff. Civ. begî khišike yarûşma karîsî bolûr 'he does not agree with the beg or people, he becomes hostile' TT VII 12, 7-8; adâsî karîsî [gap] perhaps 'danger' (Hend.) do. 17, 10; in do. 24, 7(?): 25, 22 âlîm karîsî 'danger of death(?); (on the dragon day) khiši bile karîsî bolûr 'he gets at
cross-purposes with people' do. 32, 7; in TT V/IIIP, an astrological text, the phr. köç karsı: occurs in 24, and köç karsı: karsızlar in 11, 33, the first phr. being followed by 'the peach tree flowers'. This can hardly be 1 köç 'migration', and is prob. 2 köç 'the hour is hostile'; karsı: may be 'king' or some unknown word (Chinese): Xak. xi karsı: al-didd 'the opposite'; one says tüm kınnuğ karsı:; ol 'night is the opposite to day'; karsı: 'a disagreement (aktıhař) between two chiefs'; one says ol beg anın birle: karsı: ol 'that beg disagrees (mxalı[j) with him' Kar. 1.423; karsı: (sic, in error?) sülü: ağušlayh muhafahah 'take the field and meet him face to face' III 272, 2: KB bu din délün dunyâ délün karsı: ol 'the world is opposed to religion and the branch of the world is opposed to one another' 531: XIII (?) Tef. (they will sit) yüzleri birle birne karsa karsı 'facing one another'; karsı: keldiler 'they came to meet him' 202: Çağ. xv ff. karsı: (spelt) bar-â-bar wa mutahâdî 'face to face, opposite' San. 272r. 7: Xwar. xiii(?) Ogûz xağanka karsı: keldiler 'advanced against Oguz Xagan' Og. 265-6: xiv karsı: (usually with Dtr.) 'against' Qubt 133: Kom. xiv karsı: bardı 'went to meet him' CCG; Gr.: 194 (quotn.): Kip. xiv karsı: muqâbil 'opposite' Id. 70; al-muxalî hil-ay' karsı: Bul. 14, 8: xv muqâbiluk karsındâ: Kav. 36, 1; muqâbil karsı (sic) Tuh. 35a. 13; 73b. 9 (a.o.o. with Poss. Suff.s): Osm. xiv ff. karsı: karsı: (ol-, bar-, etc.): c.i.a.p. TTS I 427; II 594; III 417; IV 478.

F 2 karsı: 'royal' palace; prob. a l.-w. fr. Tokharian B kerci: same meaning; an early L.-w. in Mong. (Haenisch 62, Kow. 847) but becoming obsolete so early in Turkish that in San. it is described as Mong. L.-w. in Po, Doerfer 111 1460. Uyg. vii ff. Bud. bara vâydu: erltin ežilмis karsı: 'a palace adorned with choice cat's eyes' (Sanskrit varä vaidîyra) TT V, p. 30, note B 31, 1-2: XIV Chín.-Uyg. Dict. tien 'palace' (Giles 11,202) karsı: Ligeti 163; R II 207: Xak. xi karsı: qaşur-î-mahl 'a king's palace'; Kar. I 423; o.o. I 255 (emgên-): III 374, 7: KB karsı: kirdî 'he entered the palace' 111: o.o. 4118; 5263 (orudu): xii(?) KBVP (in every town, country, capital) karsı: 'palace' (and place) 26: xii(?) Tef. karsı: (sic) karsı: 202: Çağ. xv ff. karsı: the name of a district (wilayât) in Transoxiana to the south of Samarkand, also called Nasaf and Naşab . . . in Mong. it means gür xina 'mausoleum' (Bahar cited as the authority); the author of the Racedatul-T-Sifa said that the district was so called after a 'castle' (gambar) built there, in Mong. karsı:, and Weidâf said that karsı: in Mong. meant kers- xin wa bâr-gâh-i soljanat 'the king's palace and royal court' San. 272r. 3: Xwar. xiv karsı: 'palace' Qubt 133.


D karsı: Hap. leg.; N. Ac. fr. karsı: Xak. xi karsı: sabru'l-tawb 'measuring a garment in spans'; hence one says anın karsı: 'kör 'see how he measures garments (etc.) in spans' Kar. I 464.

D karsı: Dev. N. fr. karsı: survives in NE, several languages, kürçak/kurçag/kurçu:; NC Kir. kırç/årç; Kax. kürsaw all meaning 'barrel hoop; girth of a tent'; SW Az. գուծ: Osm. kusâk; Tkm. գասակ 'belt'. L.-w. in Po, etc., Doerfer III 1565. Xak. xi karsı: al-tañoñq bi-t'minaga 'girding oneself with a belt'; karsı: 'a strip (tura) woven from wool used as the girth of a tent' (minatoq'at-xibâ); it is called ev karsı: Kar. I 464: xiv Muh. al-minqata karsı: Mel. 67, 7 (only); al-hiyâa 'belt' v.l. in one MS. kürsak do. 67, 9 (see I kur): Çağ. xv ff. kürsak kamarband 'a belt'; also abbreviated and called kor San. 286r. 11; a.o. 285v. 22 (1 kur): Kip. xii al-hiyâa karsı: kürç/kurç/bîl: bâsci: Hou. 19, 3: xiv kusâk al-minqata Id. 72 (for kürsak Hou. 11, 5 and kusâk Kar. 63, 18 see kuçak).

Dis. V. Grs-

D karsı: Recip. f. of 3 *kar-, cf. karsı:, karsı:, etc.; 'to disagree with one another, to be opposite to one another', and the like. S.i.a.m.l.g. except SC Uzb. and SW where garsı/-karsı- is the Recip. f. of 1 kar-, 'to mix with one another'. Uyg. viii ff. Bud. (pacifying all quarrels and) karsımakî 'disagreements' I II 58, 6 (i); (mother and father, kind and kinsmen, maids and man servants) bir ikîntike karsı: 'quarrel with one another' TT VI 64; o.o. do. 324 (kâvis-), etc.; Sanskrit bhûnâ 'disunited, set at variance' karsı-mlâ:ar TT VII II 15; a.o. do. E.15: Civ. iki köpülv karsı: 'two minds were at variance' TT I 71: Xak. xi börî: tüsî: karsı-:dt: 'the teeth of the wolf were cross-poses' (ixtalafât); this happens during its fasting days, because for one week in each month the wolf does not eat and during that period lives on air; and one says tüm kün birle: karsı-:dt: 'night and day are opposites' (ixtalafât); (in a verse) yâ: kiş bîle: karsı-:dt: 'summer and winter had a disagreement and contended with one another' (ixtalafa yana tâniżâ:ar) and one says ikîlî: bêgêler karsi:lar: 'the two hogs quarrelled and fought one another (ixtalafa . . . ya taqâlî:la) and one says ol mapa: yolda: karsı: 'he met me (istagbalani) on the road' Kar. I 97 (karsı:, karsımak); o.o. I 677, 23; II 95, 8 (kîru:gy): III 11, 3: KB karsı:ay yâ:qilî 'enemies who do not meet' 145; o.o. 1053 (kâris-), 2290 (2 kadast-), 2310 (xojî), 2384 (bodul-), etc.; fiğar(?) xv ff. karsı-: mamez: we dâstî yân: 'to mix, mingle' (Intrans.) San. 270v. 10 (prob. Râmi, immediately follows 1 kar- which is so described): Xwar. xiv karsı: 'to be mixed with' (birle) Qubt 134: Kip. xiv ixtala:ta 'to mix' (Intrans.) karsı: Bul. 32r.: Kom. xiv 'to meet, defend' (?): karsı-:CÇI; Gr.
D kiriş- Co-op. f. of kır-; s.i.s.m.l. with meanings based on the later meanings of kır-. Xak. xi ol mapa: yér kirişdi: 'he helped me to scrape (fi qaz) the ground' (etc.); also used for competing Kaz. II 98 (kirişur, kirişmak).

D koriş- Hap. leg.; Co-op. f. of kuru-; Xak. xi ol mapa: koriş körüdi: 'he helped me to protect the private property' (fi hirzîl-himâ) Kaz. II 98 (no Aor. or Inf.).

D 1 kuruş- Co-op. f. of kuru-; s.i.s.m.l. with meanings derived from the later extended meanings of kuru-, xi ol menîn birle ya: kuruşti: 'he competed with me in stringing (fi tavîr) a bow'; also used for helping Kaz. II 98 (kuruşur, kuruşmak).

D 2 kuruş- (kuriş-) Co-op. f. of kur-, in the sense of simultaneous action of all parts of an organism. N.o.a.b. Xak. xi etmek kuruş körüdi: tacîlîl-xûbs bê'dûhu fi bê'de aska'tihi 'the bread became dry in all its parts' Kaz. II 98 (kuruşur, kuruşmak).

D karsa- Hap. leg.; Den. V. fr. karîs; cf. karsi-.- Xak. xi ol tonûq karasadi: sabara'l-tawb 'he measured the garment (etc.) in spans' Kaz. III 386 (karsar, karsamak).

D kuruş- Den. V. fr. kuruş apparently a Den. N. fr. 1 kuru; for a similar pair of words cf. 1 bağ, 1 bağış. Survives w. much the same meaning as kuruşa- in some NE languages and NC Kîr.; SE Türkî kuruş-; SW Az. ğursa-; Osm. kuşa-; Tkm. ğusa-. Xak. xi ol kaftan kurasadi: sâda minîqaatăl'-gâba 'he fastened the belt of the robe' Kaz. III 287 (kurasar, kurasmak): Çag. xv ff. kuruşa- (spelt) (1) kamar bastan 'to bind the waist'; (2) ihâşa kardan va dar miyân giriftan 'to surround, encircle' San. 284v. 8.

D karsat- Caus. f. of karsa-.-; n.o.a.b. Xak. xi ol bîtüzük karsattu: abbara'l-kirbâş 'he had the linen (etc.) measured in spans' Kaz. II 337 (karsatur, karsnamak); same phr., but adrá'a properly 'had measured in cubits' II 365, 7.

D karsat- Caus. f. of karsat-.-; survives in the same languages. Xak. xi men aqar karsattum 'I told him to put on a belt (bel-t-tanatâq) and he did so' Kaz. II 337 (karsatur, karsnamak): Çag. xv ff. karsat- Caus. f.; kamar basta sâxtan va ihâşa fark'dum 'to cause to bind the waist; to order to encircle' San. 284v. 21.

D kursan- Refl. f. of kursa-; survives in much the same languages. Xak. xi er kuru:n kursandî: 'the man put on his belt' (tanatâqa . . . bi-minîqaâtithi) Kaz. II 249 (kursanur, kursanmak) a.o. II 255, 11.

Tris. GRŞ


Tris. V. GRŞ


E karsıklan- in Uyg. viii ff. Bud. USp. 43, 6 is an error for kâtıflan-; this is the word required by the context and karsık is not a likely Uyg. word.

D karsî-.- Den. V. fr. karsî; 'to measure in spans'. S.i.a.m.l.g. with minor phonetic variations. Cf. karsa-.-. Xak. xi ol barûn karsîl-âdi: 'he measured the brocade (etc.) in spans' (sabara) Kaz. III 335 (kärşîlar, kärşîlamak): xiv Muh. sabara kärşîla:-. Mel. 27, 9; Rif. 110: Çağ. xv ff. kärşîla- (spelt) wasâb kardan 'to measure in spans' San. 270r. 7; Kip. xiv sâbara kärşîla-.- Bud. 50v.

Tris. ĞRY

VUD kuriya/kuruıya:k: See 1 *kuri:.

Tris. ĞRZ

D kârizzân Hap. leg.; there is no doubt about the form of this word which is listed under the heading fa'ilân after the cross-heading -Z-; Den. N. fr. 1 karîz; but there is no other trace of a Suf. -zaan or anything resembling it. Xak. xi kârizzân al-sâyûl'-haram 'a decrepit old man' Kaz. I 448.

Mon. ĞS

kâs 'the bark of a tree', less specific than toz 'birch bark'. The word is entered under the cross-heading -S in Kaz.; the spelling kâz is prob. due to the fact that after long -a:- a -z might be expected. There is no widely accepted word for 'bark' in Turkish, most modern languages use kabik/kabuk a Dim. f. of kâb and not an ancient word. N.o.a.b. Uyg. vii ff. Civ. kâs 'bark' II 16, 17: Xak. xi kâz 'the bark (qîrîfî) of any tree'; hence it is quoted in the prov. kâdûn kâsîpa ('the birch tree for its bark'); [the zây] was changed [into] sin, because the zây came first (?sabqathâ) and improved the euphony in speech (?istawfat haşzâhâ mina'l-halâm) but when sin followed it there was no room (macâdî) for it in speech and the zây was changed into sin, just as [in Ar. zây and sâd interchange] (examples follow) Kaz. III 151 (the text is partially corrupt, but Kaz. seems to have been confused by the fact that after words ending in vowels an euphonic -s- is introduced before Poss. Suffs. and suspected the presence of a similar -s- in kâsiâpa); o.o. of the same prov. I 356, 21; III 134, 14; 369, 22; a.o. I 382, 26 (kasuk, q.v.).

Mon. V. ĞS

*kas- See kâsiğ, kâsna-; etc.

kis- 'to compress, squeeze, pinch', and the like; almost syn. w. sik-, but the metathesis is prob. fortuitous. S.i.a.m.l.g. Türkî vii (the leader of the revolt was the şag); he said
‘collect the people’ and I collected them) xağan-mu: kəsāyən tədim 'I said (to myself) ‘Shall I press (him to become) xağan?’’

 Yetar idi: yok kəsəlim 'if possible, let us completely annihilate him’

 T 11; similar phr. T 10, etc.; also used of anything that pinches something;

 and one says ol anıq tənnlunik kəsə: 'he reduced (naqafa) his allowance for the purchase of clothing'; also used when anything is held back (muni a) from an allowance Kas. II 11 (kusar, kəsəmak): ‘he ordered a reduction (bi-təqṭir) of his garment’ Kas. II 190 (kusturur, kusturmak).

 Dis. ĠSG

 I) kəsəg morphologically a Dev. N. fr. *kəsər or *kəsə-, cf. kəsnə-; an anatomical term with a wide range of meanings; in II 350 R. suggests that it was basically a part of the body on which there are folds in the skin or wrinkles, but kəsnə- suggests that it was a part which wobbles. Survives in NW Kaz. kəsək ‘the lower part (external) of the stomach’, and SW Az. gəsəg; Osm. kəsnək; ‘kəsnək ‘groin’, and in Az. also ‘scrotum’ and ‘frontal bone’.

 Uyğ. VIII ff. Civ. in II 95-6 a remedy for kəsəg aŋri(t) lies between remedies for an itching ulcer and tooth-ache; here perhaps ‘a pain in the jaw’ Xak. xə kəsəg al-səh, that is, ‘the inside (daxı) of the mouth on the right and left’ Kas. I 375; (in a note on Den. V.s’s in -lə-) like the expression of ant: kəsəglaːdə: wəkahahu ‘he hit him with his fist’, from kəsəg al-mədīːgən ‘the jaws, mandibles’ III 345, 6: XIV muh.(?) ašləl-fəx ‘the base of the thigh’ kəsək (MS: kəsnək) Rif. 142 (only): ‘Cağ. XIV kəsəg/kəsək tohıgəd the hypochondria’ in Man. xərs (waist); and the people of the New World call their chiefs kəsək (Haitian cacaou) San. 273v. 9.

 D kəsək Dim. f. of kəsə: lit. ‘a small (piece of) bark’. N.o.a.b. Uyğ. VIII ff. Civ. kəsək ‘bark’ occurs several times in II I, (of a tree or shrub) 26 (iğă'), 191 (cuşum); also ‘peel’ (of a peach) 38 (1 erük), (or garlic) 44 (osqun), and ‘the skin’ (of a snake) 100 (spelt kəsək).

 Xak. xə kəsək ‘a thing like a water-skin (al-rəwiyə) made of horse-hide in which milk, fresh or sour, is stored’: kəsək ‘the bark (lībə) of any tree’; its origin is kəsə and the qəf is a Suff. (ziyydə) Kas. I 382.

 D kəsəg Dev. N. fr. kəsə: ‘constriction, confinement’, and the like. N.o.a.b.; kəsək ‘confin ed, compressed’ in several NW and SW languages is a Parallel Dev. N.A. in -uk (Pass.) and not a later form of this word. Uyğ. VIII ff. Man. TT III 103-4 (un-): Bud. TT IV, p. 15, footnote, l. 5 (tanpiği); VI 110-11 (kəsnək); Xak. xə kəsəg al-hals wa'l-ḍiq ‘imprisonment, confinement’, one says of beg kəsəngənda: kəlidi: ‘he remained in the beg’s prison’, and payment for something was demanded from him Kas. I 376: Cağ. XIV ff. kəsək šıḍdət ‘difficulty, hardship’ San. 297v. 8 (quotn.). Osm. XIV to XVI kəsə ‘pain,
embarrassment', and the like; in several texts
*TTS I 463; II 633; IV 516.

D kusşq N.Ac. fr. kus; - 'nausea, vomiting'.
N.o.a.b. Uyg. viii ff. Bud. (demons) kusşq
aşışlar 'who devour vomit' *U II 61, 11: Xak.
xi kusşq al-guyd 'vomiting'; one says ant;
kusşq tuttu 'he had an attack of vomiting'
*Kaş. I 376.

kusşq a word used for several kinds of tree
fruit. Survives in most NE dialects as kuzuk
normally 'cedar nut', but in Şor 'pine kernel'.
L.-w. in Pe. as gusq 'pine kernel', Doerfer III
1400. Xak. xi kusşq al-cilawu 'pine-kernel';
slave girls (al-āmā) are named after it *Kaş.
I 382; (Den. V.s in -la-) cannot be formed
from all N.s e.g. it is not permissible to form a
V. kusşkla:dı: fr. kusşq al-cilawu *III
347, 12.

S.i.a.m.I.g., usually as kısha, but SW Az.
ğısa; Osm. kısa; Tkm. ışıga. Türkü viii
fx. 23 (urvul): Uyg. viii ff. Bud. U II 42,
27-8 (6zülg): Xak. xi (prov., cut wood long
(uzun) but temmür kışga: kes 'cut iron
(qaşq); i.e. shorter than you need
because it can be made longer *Kaş. II 11,
20; n.m.e.: KB yasq kışga ızık 'the short-
lived sinner' 348; elğ kışga tuttu'n 'I have
not been grasping' 6079; 0.0. 964 (yasığlı);
1533: xiii††?) Tef. kiska 'short' (not long; not
tall) 209: XIV Muh. al-qşir (opposite to 'long'
uzun) kışga: Mel. 48, 10; kiska: Rif. 142
(in margin kisse); kışga: 152 (only); qaşura
'to be short' kışgal (crisis of kışga: ol-)
30, 7; kısal- 114; Çağ. xv ff. kiska kitāb 'short'
San. 297v. 8: Xwar. xiv kiska/kisxa 'short'
Qutb 149; Nah. 435, 16; 436, 2: Kom. xiv
'short' kısha/kiska CCG, CCG; Gr.: Kip.
xiii al-qşir (opposite to 'long' uzun) kışga;
kısa: Hou. 25, 15: xiv kışga: al-qşir, in the
Kitāb Beylik kiša; Tkm. kısa: I'd. 72: xv
qaşir kısha: Kaş. 28, 4; a.o.o.; Tuh. 29a. 2.

D kışğaç N.I. fr. kıs-; s.i.a.m.I.g. w. minor
phonetic changes for 'pincers, tongs, (a crab's)
claw', and the like; occasionally for animals 'like the crab', and metaphor. 'grasping,
avaricious'. Uyg. viii ff. Man.-A. M 1, 10
(oI); Bud. 'shafts' (?) *TT V 26, 116 (boğuz):
Xak. xi kışgaç al-balhatān 'tongs, pincers
*Kaş. I 455: xiv Muh. (?) halbatan kışgaç Rf.
160 (only): Oğuz xi kışgaç 'a small black
animal (dwuayyba soveda) which bites men'
Kaş. I 455 (ca:rab): Kom. xiv tongs kışgaç
CCG; Gr.: Kip. xiv kışgaç al-mișär 'a wine,
or olive, press'; kışgaş al-saraţan 'crab' I'd.
72; al-saraţan kışgaç: Bul. 5, 1: xv al-baxil
'misery' kışgaş (sic, vocalized kâşg) *Kav.
60, 7; Tkm. sarâtañ kısha (in margin kısha;
Kip. ilengiş (or *ilnegçe, not an ancient
word, with yeneş in margin) Tuh. 19a. 9;
Osm. xv ff. kisac 'pincers, tongs'; c.i.a.p.
*TTS I 462; II 632; IV 449; IV 515.

D kışgâk Hap. leg.; N./A. of Habitual Action
fr. kıs- 'mean, stingy, grasping'; cf. kışgan.

Uyg. viii ff. Bud. (generous men who give
alms are scarce) kışgâk bušu bérmez tinliğ-
lar  układ 'mean men who do not give alms
are numerous' *TT VI 5 (some MS. read kiz
kivrığgar saran for kışgâk).

D kışgâk N./A. of Habitual Action fr. kıs-:
n.o.a.b. Uyg. viii ff. Civ. (his legs ache, his
mouth is dry) kışgâk bolur 'he becomes
prone to nausea' *TT VII 25, 5: Kip. xv
side-note (in same hand) to the discussion in
Tuh. 83b. of V.s and Dev. N.s, and kışgâk
(metathesis of kışgâk) from kısti.

Dis. V. ĠŚğ-

D kışan- abbreviated Refl. Den. V. fr. kış-
'to be mean, grasping', and the like.
S.i.s.m.l in NE and SW. Türkü viii ff. Man.
(hide your hidden treasure) arğ nomka:
kışanınmatın 'without being miserly regard-
ing the pure doctrine' (?)*M III 11, 8 (ii): Xak.
xı er tava:rin kışandı: 'the man was miserly
about spending money' (tadayyaqa bi-infaql-i-
-mal); also about other things *Kaş. I 250
(kıșanuWR, kışanınmak): Kom. xiv 'nig-
gardy' kıșangıp CCG; Gr. 208: Kip. xiii
hasada 'to envy, grudge' kıșana: Hou. 36, 7:
xv kıșan- 'müsra' ma'lûg-ı 'to be jealous, to
grudge' I'd. 72; ditto kıșan-: Bul. 65r. xv
baxila 'to be miserly' kışang- (sic) Tuh. 8b.
4; sahha wa baxila ditto. kışang- in margin
do. 21b. 11; Osm. xviii kışan- (spelt in
Rümî, ɾaxv wa hasad burdan 'to be envious,
jealous' San. 297v. 5.

Tris. ĠŚğ-

D kasukluğ Hap. leg.; P.N/A. fr. kasuk.
Xak. xi kasukluğ er a man who owns a skin
vessel (rə בעוי) full of sour milk' *Kaş. I 497.

D kuskılığ Hap. leg.; P.N/A. fr. kuskı.
Xak. xi kuskılığ er a man who owns pine-
kernels (cillawu) *Kaş. I 497.

Tris. V. ĠŚğ-

Xak. xi ol kulin kasıqla:di: wakasa 'abduha
waka(z)ai: he punched his slave (on the jaw)
*Kaş. III 336 (kasığlar; kasığala:ki); a.o.
345, 4 (kısiğ).

Dis. ĠŚğ

D kıstil Pass. Dev. N. fr. kıs-; 'a narrow
gorge'. N.o.a.b., but also used as a
geographical name of a place near Kucha, now
called Kuzil, mentioned in an Uyg. Budo-
gazophon. U 14, 9, and a Civ. document Usb. 17,
8-9. Uyg. vii ff. Bud. Hmavant tag kısti-
linda kirlp 'entering a narrow gorge in the
Himalayas' *U II 26, 3.

Dis. V. ĠŚğ-

D kıstil- Pass. f. of kıs-; 'to be squeezed, com-
pressed', and the like. S.i.a.m.I.g. Uyg. viii ff.
(if a man's hair is cut on a Leopard day) oz yas kisilur 'his life is shortened' TT VII, 33, 6; a.o. H II 8, 27; Xak. xi elig kapuqka: kisildi: 'his hand was pinched (indaqata) in the door'; also used of anything when it is squeezed (tadayyanaq) between two objects and cannot get out (baqiya fih) Kaq. II 135 (kisilur, kislimak); KB tirilik kisildi: 'life is for a limited period' 6486: Çağ. xv fl. kisil-(spelt) tang fazurda sudan 'to be squeezed tight' San. 2977. 5 (quotn.).

D kisilt- Caus. f. of kisilt-: 'to blockade' (a fort) and the like. Survives in NW Kaz. kisilt- 'to force one's way into (something)' R II 806. Türkü viii II E 37 (kargu).

D kislin- Hag. leg.; abbreviated Reff. f. of kisil-. Xak. xi kislinli: nešn 'the thing was squeezed and pinched (tadayyanaq wa indaqata) between two objects', as for example the foot is held (tabqah) between the two straps of a stirrup or between the door and the threshold Kaq. II 251 (kislinur, kislimma:k); the reference seems to be to a primitive loop-strap stirrup without a stirrup iron; see kisma:k).

Dis. GŞM

D kisma:k Conc. N. fr. kis-. Survives in NE Şor kispak 'gorge, defile' R II 817 (cf. kisil); for the meaning see kislin-. Xak. xi kisma:k sayrayi'l-rikabile'l-ariqiyen yahümü'l-rikáb baynahumah 'the two broad straps of the stirrup between which is the stirrup'; ('stirrup' here must be something like a platform on the stirrup leather, not a stirrup iron of modern shape): kisma:k al-vaqah 'a noose' Kaq. I 474; a.o. II 219 (kisrus-).

Dis. GŞN

F xasmi: Hag. leg.; no doubt an Iranian L.-w. cognate to Pe. kashi 'endive, chicory'; al-'ukka means normally 'a skin for making butter in'; its meaning here is obscure. Xak. xi xasmi: 'an Indian drug (dava) put in a child's 'ukka so that he can suck it and put on flesh' Kaq. I 435.

Dis. V. GŞN

D kisin- Hag. leg.;? Reff. f. of kis-; cf. kis-gan-. Xak. xi er tavarin kisindi: baxila'l-laradu bi-inflaq sil'atlhi 'the man was mean about spending his property'; also used of a man suffering from strongnury (al-haqqi owi'l-haqib) when his urine is retained Kaq. II 155 (kisinnur, kismanmak).

D kasa:n- Den. V. fr. *kasin Dev. N. fr. *kas- or *kası:-, cf. kisığ, kinsığç; 'to shiver with cold'. This V. and its der. f.s are all pec. to Kaq.; it is possible, but semantically improbable, that NE Bar. kasanal- 'to be chipped, slightly broken' R II 354 is the Pass. f., since this is Intrans. Xak. xi er tumluqka: kasanad: garaba'l-raculu'l-hanake'l-alá'ala'l-asfal minad'mird 'the man struck his upper jaw against the lower because of the cold' (i.e. his teeth chattered); also used of a dog when it whines (harra) because of the cold Kaq. III 302 (kasnarr, kasanamak); kirdi: bodun kasnayu: 'the people came in shivering with cold' (irta'ada ... minad'mird) II 223, 11 (misvocalized husnayu); III 147, 15.

D kasanat- Hag. leg.; Caus. f. of kasan-. Xak. xi tumluq ani: kasanat: 'the cold made him shiver (at'adahu) so that he struck his upper teeth against the lower with the cold' Kaq. II 350 (kasnatur, kasnamak).

D kasnás- Hag. leg.; Co-op. f. of kasan-: mis-spelt kastas- in the MS. Xak. xi it kamuq tumluqqan kasnasdi: 'the dogs all whined (harrat) because of the cold and shivered' (irta'adat); also used of others Kaq. II 221 (kasanadi: (sic for kasanatur) kasanunmak).

Tris. GŞN

D kısınçığ either Den. N./A. fr. *kasin, see kasa:n-; or Dev. N./A. fr. *kasin- Reff. f. of *kas-; n.o.a.b. Lyg. v.i1 fl. Man. kısınçığum üçüm kadıguramen 'I am uneasy because of my timidity' M II 8, 5: Bud. (the power of Kuan-şi-im to bestow divine grace) kısınçığ ulüş têtir 'is called terrifyingly great' Kuan. 60; in v.l.s to TT VI 88-9, 'demons below the earth, torturers and killers' kısınçığlar is inserted in one MS. and korkınçığlar in another, both meaning 'terrifiers'.

D kısınçış Hag. leg.; a N./A. of the same character as kısınçığ ultimately der. fr. kısus-; 'revolting' Xak. xi kus balası: kısınçığ 'a nesting before it is fledged is something by which everyone who sees it is revolted' (şay yastaqdir minhu man ra'ahu; with a puppy it is the other way round) Kaq. III 232, 14; n.m.e.

Dis. GŞR

?D kisır perhaps Dev. N. fr. kis- in the sense of having the sexual organs constriicted; 'sterile, barren', of a woman or animal. S.i.a.m.l.q. in the same sense, also more widely of trees, etc.; cf. arsalik. L.-w. in Pe., etc., Doerfer III 1491. Xak. xi kisır 'barren' (al-aqıım) of a woman or any quadruped; and one says kisır kisra:k 'a barren mare' (ramaka hâ'il) Kaq. I 364; a.o. III 88 (yoza-); in I 236, 3 adğır kisır is an error for adğır kisra:k; xv Muh.(?) al-ma'ca 'ewe' kisır Rif. 172 (only; this is an addition to the original text, prob. some words have fallen out between the two parts of this entry): Çağ. xv fl. kisır 'an animal which is not pregnant' (abístan) San. 297v. 8: Kip. xiii al-hirzil'-dirg 'a barren mare' kısır kisra:k Hou. 12, 8; xv kisır al-hâ'il Id. 72: xv 'aqım kisır Tih. 248. 9.

D kısra:k Dim. f. of kisır; originally 'a young mare which has not foaled', later, more generally, 'a mare'. Survives in its original meaning in NE, NC, some NW languages and SW Az. ğıraq and for 'mare' in SW Osm., not used in SE, SC, cf. bé: Xak. xi kısra:k al-samahatul-fatiya 'a young mare',
and in Oğuz 'a mare of any kind' Kaş I 474 (prov.); about 10 o.o. nearly always translated 'mare', in some contexts clearly a mare which has already foaled: xiv Muh. al-hicar 'mare' kısırak Mel. 69, 12; Rif. 170 (adding 'a mare in foal or with a foal' bê): Çağ. xv ff. kısırak móvil 'mare'; the Türk-i Mogol use yunt and Rûmî yund Sam. 207v. 6; xwar. xiv kısırak 'mare' Qubb 140; Kom. xiv 'a young mare' kısırak (sic) CCI; Gr.: Kip. xiii al-hicar kısırak (and a mare with a foal) bê) Hou. 12, 7; a.o. do. 12, 8 (kisır): xiv kısırak al-ramaka Id. 72: xv al-hicar kısırak Kav. 61, 19; Tuh. 13a. 3.

Dis. V. ĞS-

D kısır- Caus. f. of kıs-. 'to shorten, abbreviate'. S.i.s.m.l. Xak. xı ol uzun nekn: kısır2: 'he shortened (qaşara) the long thing' Kaş II 78 (kisurur, kısarmak): KB 176 (uzatul-), 4052: (Kip. xv in the discussion in Tuh. 83b. of V.s and related Dev. N.s kısar- in kiska, kısar- seems to be a later form of *kışgar-, cf. kışgan-, rather than this word).

D kısır- Hap. leg.; Co-op. f. of kısır-. Xak. xı ol anar kısmaık kısırda: 'he helped him to shorten his stirrup leather' (fi qaşır sâyri-l-rihâb; etc.) Kaş II 219 (kısrşur, kısırınmak sic).

Tris. ĞS-

D kaşırku: (?kaşırго) 'whirlwind'; listed in Kaş. under -ki-, which excludes the possibility of a scribal error, but prob. a dialect form of kaşır: Dev. N. fr. *kaşir- Caus. f. of *käs-. Survives in SW Az. gasırğa; Osm. kısırğa; the -a suggests an earlier -o-, for which there is other evidence in the case of this Suff. Xak. xı kaşırku: al-i'tár 'whirlwind' Kaş I 480; xı al-zawba a 'hurricane' kaşırka (unvocalized) Hou. 5, 13: xiv kaşırka al-zawba'a Id. 72; Osm. xviii kısırğa (spelt in Rûmî, gîrd-bâd 'whirlwind', also spelt kısırğa, in Ar. i-tár San. 273v. 6; kısırğa is another word for Rûmî VU dola 'whirlwind' do. 225v. 19 (dola is not traceable elsewhere).

Tris. V. ĞS-

D kısıraklan- Hap. leg.; Refl. Den. V. fr. kısırak. Xak. xı er kısıraklanı: 'the man became the owner of a mare' (ramaha) Kaş II 275 (kısıraklanur, kısıraklanmak); a.o. 279, 8.

D kısırkan- Refl. Dev. V. fr. kıs-. 'to be miserly' and the like. Survives only (?) in SW Osm. kısırğa-. Cf. kışguna-, kısın-. Xak. xı er tavarrín kısırkanı: 'the man took great pains to preserve (taqaddada . . . fi tahaffûz) his wealth and was afraid to spend it!' Kaş II 263 (kısırkanur, kısırkanmak; verse).

Mon. ĞS-

1 kás properly 'eyebrow', hence metaphor. 'the edge or side' of a thing (cf. 'the brow of a hill' in English). S.i.a.m.l.g. in both meanings, generally used for 'eyebrow'; metaphor. meanings include 'the brow of a hill', saddle brow', and the like; in some it is used in oblique cases with Poss. Suffs. in such phr. as kaşım-: 'in my presence, near me'. SW Tkm. gás. L.-w. in Pe., etc., Doerfer III 1391. Türkî VIII: (when I die, my relations', heq's and people's) közî: kás: yavâl boltâca: 'eyes and eyebrows will be sore (with weeping) I N 11 'Uyg. VIII ff. Man. kaş körtlem 'my lovely eyebrowsed one' M II 8, 7: Bud. TT X 436-7 (tü): Cïv. oönk kaş reproser if the right eyebrow twitches' TT VII 34, 11: xv Chin.-'Uyg. Dict. mei 'eyebrow' (Giles 7,714) kás Ligeti 164: Xak. xı kás hâcibul-'evi 'eyebrows'; (2 kás follows here) kaş the side, edge, summit', etc. (harf . . . wa şafirulu) of anything'; hence one says yar kaş: 'the edge of an eroded river-bank' (etc.) Kaş III 152; I 424 (kavş:); 524, 6; II 328 (kirçat-): (KB the partridge with blood-red beak and) kaş kâp kâra 'dead black eyebrows' 76; türge kaşîn 'do not frown' 191; o.o. 69 (etin-), 80 (kalik), 770 (açit-), etc.: X:11 At. 205 (alîn); Tef. kaş 'eyebrow; mountain ridge' 206: xiv Muh. al-hâcib kás Mel. 46, 1; Rif. 140: Çağ. xv ff. kaşîda yamnâ 'by his side' Vel. 322 (quotns.); kaş (1) âbrî 'eyebrow' (quotn.); (2) bar-â-bar ta hûdûr 'facing, (in the) presence of' (quotn.) Sam. 273v. 23: Xwar. xıır kâs with Poss. Suffs. 'beside' Alî 22: xıır (??) kâs 'eyebrow' Oğ. 6: xiv ditto Qubb 134, MN 104, etc.; Kom. xiv 'eyebrow' kâs; 'saddle-bow' kâs CCI; Gr. 195 (quotn., see 3 al): Kip. xiii al-hâcib kâs which also means (1) see 2 kâs): (2) qumatu'l-cabîl-mumadda tâla(n) lá irtifâ(n) 'the brow of a mountain stretching horizontally not perpendicularly' Hou. 20, 2: xiv kâs al-hâcib, also 'the crest of a hill' (ra'sul-rübiya) Id. 72; a.o. do. 41 (çat-): xv al-hâcib kâs Kav. 60, 11; 74, 18; Tuh. 12b. 5; qaşîf 'a large rock' kâs do. 20b. 2 (prob. (korum?): şafir omitter): Osm. xiv ff. kâs 'eyebrow' and with metaphor. meanings noted in several phr. TTS I 430; II 595-6; III 418; IV 480.

2 kâs properly 'jade'; survives with this meaning, usually in the phr. kaş tâş, in SE Türki; in other areas, where jade is unknown, it came in the medieval period to mean more generally 'precious stone', and in particular 'the bezel of a finger ring'; in these meanings survives in NC Kir., some NW languages, and SW Az. gás. Osm. kaş, Tkm. gás.; see 2 yât. 'Uyg. xiv Chin.-'Uyg. Dict. yî shî 'jade stone' (Giles 13,630 9,964) kâs tâş Ligeti 163; K II 385; 388; 389. Xan. şahîya 'a translucent precious stone', white and black; the white sort is used in finger rings (yuxtam) as a protection against thunderbolts, thirst, and lightning; kaş oğûz two rivers which flow one each side of the city of Köhotan; one is called ûrûn kaş oğûz, the white translucent stone is found in it, and the river is called after it; the other is called kara: kaş
The black translucent stone is found in it; this precious stone is not found in any part of the world except these two rivers Kaj. III 152; o.o. I 330, 25 (savur-, q.v.); kimîp bile: kaş bolsa: yaşın yakmak: if anyone has kaş with him, that is a white translucent stone used in finger rings (yatasctatum bihi), lightning does not strike him, because this is its nature; and if it is wrapped in linen and put in a fire, it does not burn and neither does the linen III 22, 4; XIV Muhl. al-yaşm 'jade' kaş Mel. 75, 9; Rif. 178; al-faş 'bezel' göz: kaş 53, 8; 150: Çağ. xv ff. kaş ... (3) nigin-i an'ışratar 'the bezel of a finger ring' San. 273v.

Tünük: 'winter'; c.i.a.p.a.l. Türkü VIII (in my 38th year) kışm 'in the winter' II S 2: Uyğ. VIII ff. Civ. ak kışm az 'you have few white winters' TT I 159; xiv Chin.-Uyg. Dict. 'winter' kış Ligeti 166: Xak. xi kış al-alta 'winter' Kaj. I 332 (prov.); about 10 o.o., once spelt kış: KB yayı boldı kaş 'his summer has become winter' 367; xiv (3)? Tef. kış 'winter' 210: XIV Muhl. al-alta kış Mel. 28, 15; 79, 15; Rif. 184: Çağ. xv ff. kış is the three months of the winter (zamîstân) season; and yay the second three months of the summer season; they also call the first six months of the (Pe.) year yay and the second six months kış San. 297v. 22 (quotns.): Xwar. xiv kış 'winter' MN 36, etc.: Korn. xiv ditto CCI, CGG; Gr. 208 (quotns.): Kip. xiv kış al-alta; kış 'with a long karas' fashîl-îîta 'the season of winter' Id. 72; al-alta kış Bul. 13, 6: xv ditto Kav. 36, 16; Tuh. 21a. 6.

koş 'a pair; one of a pair, and the like; s.i.a.m.l.g. with some extended meanings; l.w. in Pe., etc., Doerfer III 1361. Cf. koş- Xak. xi koş at the name used for 'a king's led, or spare, horse' (canâbatul-malik): koş 'a pair (al zace) of anything; hence in Oğuz 'scissors' (al-migrad) are called koş bicek that is a 'pair of knives' Kaj. III 126 (prov.); koş (sic) kıllı al-sayfân 'two swords' I 359, 4: xii (3)? Tef. koş koş anlardin 'some families of them' 215: Çağ. xv koş 'two full families of a banquet which they call a cif' (Pe. cifit) (quotns.); koş koş beraber beraber ve cifit cifit 'in pairs' (quotn.) Vel. 340-1; koş '(with -o') ... kâna ve manzil house, dwelling ... there is no other trace of (this meaning); (2) cifit ve sac (quotn.); (3) metath. dî piyâda 'two cups' which the wine-bearer gives in immediate succession (quotns.); (4) cifti-i gâre-i kâr 'a pair of working oxen' (quotn.) and also ma-hâl-i sirât 'an arable field' San. 288r. 19: Oğuz xı Kai. I 331 (kış): III 126 (see Xak.): 221-2 (kara): Xwar. xiv koş (1) 'a pair' (of anything); (2) 'a double drink' (as a toast) Qutb 141; MN 48, etc.: Kip. (1) koş al-farau'l-cânih 'a led, or spare, horse'; (2) koş al-qirân 'a conjunction of planets' Id. 72; (2) only Bul. 2, 15.

koş 'bird'; often used as a sort of appellation to specific names of birds. C.i.a.p.a.l. l.w. in Pe., etc., Doerfer III 1561. Türkü VIII ff. koş oglî: either generically 'birds' or specifically 'young birds' Irk B 15; oğuz koş: 'river birds' do. 43; several occurrences as appellation, e.g. to'gan koş do. 4, 44 etc.: Uyğ. VIII ff. Man.-A takîq koş 'domestic fowl' M I 36, 2 etc.: Bud. uççu'ma koş kûzgûn 'flying birds and ravens' U III 32, 4; a.o.o.: Civ. kôk kalika't uçar koş 'birds flying in the sky' TT I 23; a.o.o.: Xak. xi koş 'bird' (al-fayr) a generic term; then some of them have specific names (yuvarraq); 'the white falcon' (al-bâzî) is called ûrûf koş; kara: koş 'ingle' (al-wâdî); tevey koş 'ostrich' (al-nâmîm); (FU) yon koş 'peacock' (al-tâ'î-faça); (TU) il koş 'vulture' (al-râhâma); kara: koş al-mustûri mina'l-nûnîm 'the planet Jupiter'; one says kara: koş tûdî: 'Jupiter has risen' (jala'a), it rises at dawn ('inda'l-philbi) in the rising country'; (Oğuz phr. follows): kiz koş a bird like the (obâbî bârâq) in colour' Kaj. I 311; many o.o.: KB ular koş 'the partridge' 75: xii (?). At. (fortune) koş teg uçar 'flies away like a bird' 224; Tef. koş 'bird' 219: XIV Muhl. al-fayr koş Mel. 72, 13; Rif. 175: Çağ. xv ff. koş parâvâna 'moth' Vel. 340 (quotn.; as pointed out in San., a mistranslation); koş ('with -u-') yûrîr 'bird(s)' San. 288r. 24 (quotns.; correction of Vel.); Oğuz xi although the following entry is embedded among names of birds it seems to belong to koş; kara: koş a'trîf âxâfî-l-ilÎ 'the sides of camels' feet' Kaj. I 331: Korn. xiv 'bird' koş; 'eagle' kara koş CCG; Gr.: Kip. xii al-fayr mu'taqan (k) 'bird' in general koş ... al-wâdî kara: koş ... al-qbaya's 'little screech owl' bavy koş (and many other names without koş appended) Hou. 9, 19 ff: xiv koş al-fayr; koş kûyru'gî: ('bird's tail') al-dummâl 'ulcer' Id. 72; Bul. 11, 9; 10, 2; al-macara 'the Milky Way' koş yolu: do. 2, 13; xv (mu'taqan-) fîî'îr kara: Kiv. 39, 8; 62, 12; Tuh. 23b. 6; al-wâdî kara: koş; al-nâ'am dewe: koş Kav. 36, 12-14.

Mon. V. QŞ-

Kış- 'to deviate' and the like; n.o.a.b. Xak. xi er yoländi kışdi: 'the man deviated (mâla) from the road'; also used of the sun when it declines from the zenith (zâlat 'an habîbî-l-samâ') Kaj. III 182 (kışar, kışma:k): xii (?). Tef. kış- 'to turn away' (from God) and the like 210.

Koş- 'to conjoin, unite (two things); homophonous w. koş. S.i.a.m.l.g. w. this and extended meanings, e.g. 'to string together (verses), to compose (a poem), to harness (animals)'. Uyğ. VIII ff. Civ. (if I fall behind in my payments) birke bir koşup bûrûmûn 'I will pay two (rolls of cloth) for every one (overdue) USp. 8, 7; üpî'îp koşun süûçûk yipar birle koşup 'combine hoopoe's bones
with musk' (and rub them on the face) TT VII 23:6: Xak. xi ol koșya: eçki: koșdi: 'he united (qarana) the goats and the sheep'; also used for uniting anything with something else; and one says ol ye: koșdi: nașama-'jalal wul-'ji'f' he composed an ode or poem' Kaș. II 14 (koșar, koșmak); KB ukar erse șli' ham koșar erse 62 'if he understands poetry and composes it himself' 2631: Çağ. XIV koș- (1) ammāt-rād nūbīha kardan 'to eulogize the dead';(2) ham-rāh kardan wa amītān 'to put (travellers) on the road together, to mix' San. 287v. 5 (quotns.): Xwar. XIV koș- 'to compose (poetry)' Qutb 141: Kip. XIV koș-canaba ('to lead (a horse) beside someone') va qarana Id. 72; a.o. do. 7 (ebe): xv qarana koș- Tuh. 30a. 11; (alqā 'to meet' koș- do. 5b. 12 and rassāmā 'alqā koș- do. 17b. 5 are prob. mis-spellings of kağus-); Osm. XIV ff. koș- 'to add (one thing to another), to associate, to attach (someone to someone else)'; c.i.a.p. TTS I 486; II 652; III 478; IV 542.

**Dis. ÇSG**

**D koșa:** Gerund fr. koș- 'used as a N. or Adv.; s.i.s.m.l. L.-w. in Pe., etc., Doerfer III 1567. Xak. xi (the mother being deceitful makes the bread thin; the son being intelligent) koșa: kağar: 'fiches a double ration' Kaș. III 33, 27; kutuľğa: koșa: yağar: 'the man favoured by heaven gets a double ration of rain' III 60, 24; n.m.e.: Xwar. XIV koșa kașında 'in your two eyebrows' MN 271: Osm. XIV to xoșa 'a pair, double'; in several texts TTS I 485; II 652; IV 542.

**Dis. V. ÇGA-**

*kașa:* See kașaŋ, kașan-

**kași:** 'to scratch' and the like; s.i.a.m.l.g. except NE(?).w. minor phonetic changes, including final -i- > -a-. Xak. xi ol menli: kaşid: 'he scratched (hağka) me' Kaș. III 267 (kaşır, kaşmak; prov.); same prov. I 438, 15: XIV Muh. hağka: kuș-: Mel. 25, 7; Rif. 108; al hákkha kaşmak 36, 5, 122: Çağ. XV ff. kaşip kaşyp Vel. 323; kași- (spelt) xařidan 'to scratch'; boyun koși- 'to scratch one's neck' is an idiom for saranda şuđan 'to be confused, disappointed' San. 273v. 10 (quotn.). Xwar. XIV koși- 'to scratch' (oneself) Qutb 135: Kip. XIV 'to scratch' kași-: CCI, OSG; Gr. Kip. xi mașaha min máši-lawaras 'to curry-comb a horse' kași-: Hou. 36, 16; hassa min hassi-lawaras ditto kași-: hağka koș-: do. 39, 13: XIV kași-: hağka Id. 72: XV ditto Tuh. 13b. 3; Kat. 77, 9 ('s- represented by hā with three superposed dots and the remark 'between cim and śin').

**Dis. ÇGC**

D kuşçit: N.Ag. fr. kuş; 'falconer'. S.i.s.m.l. L.-w. in Pe., Doerfer III 1564. Uyğ. VIII ff. Bud. (in lists of people who kill animals) kuş[ç]i PP 1, 7; kuşçi TT IV 8, 57; Xak. xi KB (in a list of royal servants) kuşçi 4148.

**Dis. V. ÇGD-**

D kașit: Caus. f. of kașit-; s.i.s.m.l. Xak. xi er tanın kașittī: 'the man had his body scratched' (ohakkā) Kaș. II 307 (kaşitür, kaşitmak); a.o. I 514: Çağ. XV ff. kașit-Caus. f.; xörändan 'to order to scratch' San. 273v. 20.

**Dis. ÇĞ**

kașak ?pec. to Kaș.; but a l.-w. in Buriat Mong. as xalanxan; the context in II 328, 17 suggests that al-halifa here means 'bulrush' rather than 'alfalfa'. Xak. xi kașak al-halifa Kaș. I 383; a.o. II 328, 17 (terpej).

D kașığ Dev. N./A. fr. kașit-; pec. to KB. It clearly has a metaphor. meaning of some kind, perhaps 'trim, conscientious'. Xak. xi KB 'if a wazir is clean-shaven, he is kașığ; if a wazir is kașığ, he does his work well' 2217; 'a brave man must be kașığ and clean-shaven; his reputation must be widespread and he must be famous. He must be kașığ to evil-doers, so that they fear him, and kind to the well-behaved so that they love him' 229-9.

D kașuk Pass. Dev. N. fr. kașit-; 'spoon', lit. 'something which has been hollowed out by scratching'. S.i.a.m.l.g. except NE, usually as kaşık, SE Türkî kașuk/koșuk. L.-w. in Pe., etc., Doerfer III 1393. Uyğ. VIII ff. Civ. bir kaşūka 'about one spoonful' H I II 169; a.o. II 18, 63 (aşnu): Xak. xi kașuk al-mil-aqa 'spoon' Kaș. I 383 (prov.): XIV Muh. al-mil-aqa kașuk Mel. 68, 14; Rif. 169; Çağ. XV ff. kașuk ma'rūf 'well-known' (i.e. as a l.-w. in Pe.) San. 274v. 4 (quotn.). Kom. XIV 'spoon' kaśuk CCI, Gr. Kip. XIII al-mil-aqa kașuk Hou. 17, 10: XIV kașuk ditto Id. 72; XV ditto kașuk Kav. 54, 16; 64, 7; Tuh. 34a. 6.

D koșuğ Dev. N. fr. koș-; normally 'poem, song' but with other potential meanings, see koșugluk. Survives as koșu with several such meanings in SW Osm. The forms koșuk/ koșak; NW Kk. koșak in some modern languages seem rather to be the Pasp. Dev. which would have the same meaning. Xak. xi koșui al-'i'f wa'l-racaz wa'l-qâb'îd 'poem, metre, odes' Kaș. I 376 (verse): Çağ. XV ff. koșuk attività uşulında rânan terhind 'a composition sung in the attività mode' Vel. 342 (quotn.); Koșuk 'a kind of composition' (taṣrif); a technical description by Naqdi follows San. 285v. 5 (quotn.).

kașga: originally (of an animal) 'with a white head and darker body' or 'with a white blaze on the forehead'. An old word ending in -qa; s.i.a.m.l.g. except SW w. the same meaning, and sometimes (of a man) 'bald-headed'. L.-w. in Pe., etc., Doerfer III 1495. Xak. xi kașga: koşy al-axam mīn-l-ğanam 'a sheep with a white head and a black body'; kașga: a l-alaras'ul-mubaraq 'a horse with a white blaze on the forehead'; a camel with a white blaze (al-asqa) is also called this Kaș. I 426 (followed by Kașga: Buğra; the name of
two places): Çağ. xv ff. kaşka (spelt) (1) 'a horse or other animal with a blaze of white or some other colour on the forehead'; ((2) Rüm); (3) 'a kind of weapon (silāh) made of iron which they fasten on a horse's forehead on the day of battle' Sun. 274r. 1 : Kom. xiv 'bald' kaşka CCG. Gr. Ksp. xiv kaşka: al-żurra 'a blaze on a horse's forehead' Id. 72: xv ditto Tuh. 26b. 6 : Osm. xviii kaşka ... (2) in Rüm, dilir piż-cang 'a brave advance-guard' Sun. 274r. 2.

D kışki: N./A.S. fr. kış; 'winter' and the like. S.i.s.m.l. in NE. Uyg. viii ff. Bud. üç aylar bolur kışki öldür 'three months are the winter season' Sun. 589, 12-13: Xak. xi KB (of the signs of the Zodiac) üç kışki 'three belong to the winter' 142: xiif (?) Tef. (in the summer you gave me) kışki n'matni 'the amenities of the winter' 210.

D kuşqa: unusual Dim. f. of kuş; 'sparrow'; s.i.s.m.l. in NE, SE. Xak. xi kuşqa: al-şuşür 'sparrow' Kaş. I 455: xv Muḥ.(?) al-şuṣur (serçe; in margin) kuşka:q Rif. 175 (only).

VUF kışgün a corruption, or dialect form, of işğun, q.v., an Iranian l.-w.; neither word is vocalized. N.o.a.b. Xak. xi kuşgün 'fresh reeds (al-qaşab) which are eaten by cattle'; kuşgün dialect form (luğa) of işğun 'sorrel' (al-ribâs) Kaş. I 440.

Trls. GŞG


D kaşkuluk A.N. (Conc. N.) fr. kaşuk; s.i.s.m.l. in such meanings as 'spoon rack'. Xak. xi kaşkuluk (MS. kuşkuluk) müğüz 'a horn suitable for making into a spoon' (al-mil'âqa) Kaş. I 504.


D kaşgâ:la Dev. N. fr. a Den. V. fr. kaşqa:; 'coot, bald coot'. S.i.s.m.l.; e.g. SC Uzb. kaşgâ:lda. L.-w. in Pe., etc., Doerfer III 1493. Xak. xi kaşgâ:la 'a kind of waterbird smaller than a duck' Kaş. I 528 (verse): Çağ. xv ff. kaşgâ:la:q (sic) 'a black water bird, the flesh of which is rose-scented', in Pe. mág 'a kind of corromant; a kind of pigeon', Steingass San. 273v. 29.

Trls. V. ǦŞG-

D kaşukla:- Hap. leg.; Den. V. fr. kaşuk. Xak. xi ol ba:lug kaşukla:- 'he licked (la'iqâ) the honey in the spoon' (al-mil'âqa) Kaş. III 338 (kaşkâlan, kaşkulama:k).

D kaşkulan:- Hap. leg.; Ref. f. of kaşkula:- Xak. xi er kaşkulanı:- 'the man owned a spoon' (mil'âqa) Kaş. II 268 (kaşkulanur, kaşkulama:n).
XI

(μυσταγ) from the fact that the birds then go to look for food. Hou. 28, 14; xiv kuşluk (1) "dağwatûl-nahâr; (2) al-naşül-’arıq 'an arrow with a broad head used for shooting birds' Id. 72; xv al-dağâ kuşluk Kav. 36, 13; Tuh. 72b. 10; al-dağwatûl-ḥubrâ ulu: kuşluk Kav. 36, 13.

Dis. V. ČSL-

D koşul- Pass. f. of koş-; 'to be joined, united (to something)', and the like; also Intrans. 'to join (something Dat.)'. S.i.a.m.l.g. Uyy. viii ff. Bud. Sanskrit dharmayuktä 'yoked to dharma' (the true doctrine) nom üze: kösmiş TT VIII A.33: Xak. xı br neğ birke: koşuldu: 'one thing joined (qarina) another'; also used when someone else joins them (qaranahu āyaruha); hence one says yir: koşuldu: 'the ooe was composed' (nużima) Kas. II 135 (koşulur, koşulmak); bu kuş: ol sağlık birle: koşulğan: 'this lamb is constantly in the company (yuqarin) of that ewe' I 520; oğul birle: koşuldu: 'he has been united with the dead' II 128, 5; sağlık sürğ koşuldu: 'the flocks have been collected (dummat) for milking' III 102, 19: Çağ. xv ff. koşul-(ğuç) koşul-ve ula: Vel. 341; koşul-/koşuş- (both spelt) ham-râh yûdu mûmirt šuma: to be fellow travellers, to be intermingled' San. 287v. 28 (quotns.): Kip. xiv koşul- iştarama Id. 72.

D kaşla- Den. V. fr. kaş-; 'to spend the winter, go into winter quarters'. S.i.m.l.g. Türkü viii 1 N 8; II E 31 (1 imiğä): Uyy. viii Şu. E 7 (1 imiğä): Xak. xı er evinde: koşuldu: 'the man spent the winter (taktta) at home' (etc.) Kas. III 299 (koşlar, koşlamak); xiv Muh. (t) 'abara-şitâ 'to pass the winter' koşla- Rif. 112 (only): Çağ. xv ff. koşla- koşak kardan, that is to spend the winter in a warm place' San. 297v. 9 (quotns.): Kom. xiv to spend the winter koşla- CCG; Gr.: Kip. xiv şatta koşla- Bul. 52r.

D kuşla- Den. V. fr. kuş; 'to hunt birds'. S.i.s.m.l. Türkü viii 87 ff. toğan oğüz kuş: kuşlayu: barmiş 'a falcon went hunting river birds' IrkE 43: Xak. xı beg koşuldu: 'the beg hunted (şada) birds' Kas. III 299 (kuşlar, kuşlamak): Xwar. xiv kuşladit-ity Quš 148.

D kuşlat- Caus. f. of kuşla-; s.i.s.m.l. Xak. xı ol an: evinde: kuşlatti: 'he accommodated himself for the winter (şattahu) in his house', that is he took care of him and looked after him (ta’yayarahu wa hafažahu) Kas. II 348 (kuşlatic, kuşlatmak).

D kuşlat- Hap. leg.; Caus. f. of kuşla-; Xak. xı ol aţar kuş kuşlatti: 'he urged him to hunt (aľā īṣīyād) birds' Kas. II 348 (kuşlatic, kuşlatmak); a.o. II 343, 16.


D koşlun- Hap. leg.; Refl. f. of koşul- in its Intrans. sense. Xak. xı lki: neğ koşlundu: 'junction was effectuated between (qurina bayn) the two things'; this is Intrans. (lāzım), just as one says that one sheep is close in the company (yuqarin) of another and their heads are kept level (yastawū) on one rope; also of two horsemen when they bring their horses together (aqraando) and travel in such a way that their heads are level Kas. II 251 (koşlunur, koşlunmak).

Tris. V. ČSL-

D kışlağlan- Hap. leg.; Refl. Den. V. fr. kışlağ-; Xak. xı ol bu: yéríg kışlağlandı: 'he reckoned that this place was his winter quarters (maṣāṭṭahu) and spent the winter in it' Kas. II 273 (kışlağlanur, kışlağlanmak).

D kuşlağlan- Hap. leg.; Refl. Den. V. fr. kuşlağ-; Xak. xı xan bu yéríg kuşlağlandı: 'the xan took this place as a hunting place for birds' (mişad mutayyara) and hunted birds in it Kas. II 273 (kuşlağlanur, kuşlağlanmak).

Dis. ČSN-

D kaşan Dev. N./A. fr. *kašan- which must have meant something like 'to relax (something), to relieve the pressure on (it)', cf. kaşan-; 'lazy, sluggish, idle', of men, horses, etc. S.i.s.m.l. in SE, NC, NW w. this meaning. L.-w. in Mong. kaşan, same meaning (Kom. 767). From this basic meaning it came to mean 'underdeveloped, lean' and became a l.-w. in Pe. and other languages as qasang 'slim, elegant' Doerfer III 1498. Cf. erincil. Xak. xı when a slave is being abused (subba) you say to him kaşan 'you vile fellow' (yâ la im) Kas. III 370: Çağ. xv ff. kaşan (spelt) xir wa sumuc 'lazy, unpleasant' San. 273v. 28 (quotns.).

E koşun: See koruğın.

S koşun: See koştı.

Dis. V. ČSN-

D kaşan- Refl. f. of *kašan-, cf. kaşan-; 'to urinate', esp. of horses. Survives in SW Az., Osm.; cf. såd-. Uyy. viii ff. Civ. (a woman suffering from strangury . . .) bat kaşanur 'promptly urinates' H I 39; a.o. do. 128: Xak. at kaşandı: 'the horse urinated (bala), also of other animals, but particularly horses Kas.
II 155 (kašanur, kašanma:k): Çağ. xv ff. kašan- (spelt) batul kardan 'to urinate', in general but esp. of horses Son. 273v. 22: Xwar. xiv kašan- (of a horse) 'to urinate' Qurib 134: Kip. bâla't-faras at kašandi: Hon. 12, 21.

D kašan- Refl. f. of kaš- 'to scratch oneself'. S.i.s.m.l. in NW, SW, often as kašan-. Xak. x kašanma:k al-hikka 'irritation' Kaš. I 261 (emrit-); n.m.e.: xii(?). Tef. kašan- 'to scratch oneself' 210: Çağ. xv ff. kašan- xwed-râ xâridan 'to scratch oneself' Son. 273v. 21.

Trls. ĞSN

Mon. ĞY
F I kay 'street'; l.-w. fr. Chinese chieh 'street' (Giles 1,434; Middle Chinese käu), see U IV, p. 54 (Index). N.o.a.b. Uyg. viii ff. Bud. kay beltir sayu 'every crossroads' U IV 8, 13; kaydaki oğlanîq 'children in the streets' U III 65, 5 (ii); kay (mistranscribed kiy) sayu boðun sayu başrû 'going to every street and every people' USp. 97, 33.

S 2 kay See kađ.
S 3 kay See kaññu.
S 1 koy See 1 koññi.
S 2 koy See 2 *koññ.

kuy Preliminary note. Kuy 'the women's apartments, the private part of a dwelling', a l.-te. fr. Chinese kuei, same meaning (Giles 6,440; Middle Chinese kuei) is very common in O. Kir. and occurs in Türkü viii ff. Yen. It is also prob. that it reappears in Uyg. as kuy, but Müller transcribed this as kün, and was perhaps right, see 2 kün. It is possible that, with their different social arrangements, the Turks took this l.-w. as meaning merely 'a secluded spot' and that 2 kuy below is the same word.

F I kuy 'the women's apartments', Chinese l.-w., see above. Occurs only in the Loc. in the stock phr. below. Türkü viii ff. Yen. (I have been parted from) kuyda: kunciç[ima:] 'my consorts in the women's apartments' Mal. 27, 2: kuyda: kadasima: kunciçyma: 'from my kinsfolk and consorts in the women's apartments' do. 29, 3: O. Kir. ix ff. the phr. occurs nearly a dozen times, kuyda: kunciçym Mal. 3, 1; kuydaki kunciçymgâ: 6, 4; kuyda: kunciçymgâ: 7, 4 etc.: Uyg. viii ff. Bud. kûydeki U III 42, 23-4 (kûrîn).

2 kuy basically perhaps 'a secluded spot' or the like. Survives in most NE languages as kuy 'a cave' RII 887; Khak. xuy: Tuv. kuy: perhaps also behind other longer words like SW Osm. kuytu 'sheltered from the wind; a sheltered nook', although the morphology of such words is obscure. Xak. x kuý garârul-tâdi 'the bottom of a valley' Kaš. III 142; (who can withstand his arrows?) taqîq atîp ugrasa: û:zi: kuy: yirtçir 'when he shoots purposefully at a mountain, the centres and bottoms of the valleys (awsatul-tâdi wa garâruhu) are torn to pieces' III 106, 15; a.o. III 65, 14 (ôgrûq).

Mon. V. ĞY
kay (2 *kað-) although it has not actually been noted, various der. f.s make it certain that this V. must originally have been *kað-. The basic meaning was prob. 'to bend or turn oneself', hence 'to bend in respect' and 'to turn away or back'. Survives in NE Alt., Tel. kay- 'to turn back' R II 4; Khak. xay- 'to pay attention to (something)'; Tuv. xay- 'to visit, supervise; to deviate from'; (to look) xaya 'backwards'; and in SW Osm. kay-; Tkm. gâ-y- with some extended meanings hard to connect with the original one. Türkü vii ff. Yen. Mal. 28, 8 (kalm): Uyg. viii ff. Bud. kirtî nomug (v.i. nomka) kayma: 'paying no respect to the true doctrine' TT VI 4-2: Xak. xî kadasîpâ: xaydio: he showed respect ('atâfa) to his kinsmen'; prov. kadaş (MS. kadas) têmiş kaymaduk, kadin têmiş kaymîş 'if you said "kinsman", he showed no respect to him (la yaltafti tlayhi); if you said "relative by marriage", he showed respect ('atafa) to him'; (verse); and one says kesîr: kuydio: 'he turned back' (ilatata xafa(n)) Kaš. III 245 (kayar, kaymak); o.o. I 402, 22 (same prov.); II 45, 26 (ayik); and see 2 kaya:: Osm. xiv kay- 'to turn aside or away'; in two texts TTS II 607.

S kuy- See kiđ-.
S koy- See koññ-.

1 kuy- (of a horse) 'to shy'. Survives in NE Sag. kuy- R II 889; Khak. xuy-. Xak. xî at xuydio: 'the horse (etc.) shied' (nafaşra) Kaš. III 246 (kuyar, kuymak).

S 2 kuy- See kuññ-.

Dis. ĞYA
1 kaya: 'a rock', more particularly 'a sharp upstanding rock or rocky cliff'. An early Mong. word kada (Haneis 55, Kow. 770) has exactly the same meaning. This suggests that this was originally *kaða:, perhaps a Dev. N. fr. 2 *kað- in the sense of a 'leaning object'. S.i.a.m.l.m.g. except SE, NC. Türkü viii ff. JrbE 49 (1 imæ): 51 (kislâq); a.o.o. Yen. bepêkî kaya: 'memorial rock' Mal. 39, 15; menpli: kaya: do. 5: Uyg. viii ff. Civ. kurug kadayida suv akar 'water flows among the dry rocks' TT VII 29, 13: Xak. xî kaya: al-sald mina'l-cabal 'a hard, bare place on a mountain' Kaš. III 170; o.o. III 7 (yalt): 19 (yalim): KB (some are born wise, some tough, some brave and) kaya teg yalm 'as hard as a rock' 6393; a.o. 1535: xiii(?). Tef. kaya 'cliff' 193;
Çağ. xv ff. kaya küh-i buland 'a high mountain'

of kaytarma (kaytarma: the Turks say katardi: 'direction in which it tarur, tardt: (mfara) 01

of kayt- tarma:k); (after al-nahr 'river') mavdii'ul-

sayl 'the bed of a torrent' kaya do. 36a. 6; wöldi 'valley' (tere (d-) and) kaya do. 38a. 7.

D 2 kaya: Ger. fr. kay-, used only in the phr. kaya: back, bok-, and in the sense 'to look back, or behind one'. Such phr. survive in NE Tel., Tuv. R II 89 (xaya Pal. 454). It seems clear that this is the only form and that the spelling kiy which might be taken as a similar Ger. fr. kty- (ktd-) is an error. Uyğ. vii ff. Chr. (they threw the stone in the well) ança barip kaya kördiller 'and so going on they looked backwards' U I 8, 11 (Müller, in error, kay 'what?'): Xak. xi kaçış bolsa: kaya: körmes 'if there is a panic, no one stops (yu'arric; should be 'looks back') for anyone else' Kaş. I 369, 8; (the hunted wolf) kaya: kirip baku: ağdi: turned back towards me (ilatifata ilayya) and when he 'saw me he climbed' III 219, 17: KB 4095 (eşimsin-; Araz kiyi, but the MSS., though they vary, do not confirm this): xin(!) Tef. kaya bak- 193.

S kaya See kañ:u.

Tris. ĞYC

D kaya:çuk morphologically Dim. f. of I kaya: but meaning 'a small rock plant'. R II 92 lists a SW Osm. phr. kayacık ağçi 'a kind of tree', not noted elsewhere. Xak. xi kayacık 'a sweet-scented mountain plant' (nabt); I reckon (aksibah) that it is al-zarnab (translations vary widely, the most plausible are 'saffron' (Strangas) and 'the fragrant leaf Flacourita catalpifera' (Red.)) Kaş. III 177.

Mon. V. ĞYD-

D kuyt- See kañ:it.

Dls. ĞYD

E kiyit in the phr. emğekler kiytolar in Swv. 117, 15 seems to be an error for kiyin (kiñ), 'pains and tortures'.

SD kaya, kaydan See kañ:u.

Dls. V. ĞYD-

D kuyt:- Hap. leg.; Caus. f. of 1 kuy:- vocalized both kuyit- and kuyut-. Xak. xi ol atığ kuyitti: 'he made the horse shy' (anfara) Kaş. II 326 (kuyturi, kuytma:k).

D kuytar- Caus. f. (with unusual vocalization) of kuyt- (kañ:it-); 'to turn, turn back' (Trans.). S.i.a.m.lg. except NE. Oğuz xi ol atığ kaytardi: 'he turned (saraş) the horse from the direction in which it was going' (an wačhiihi); the Turks say katardi: Kaş. III 193 (kaytarı, kay Harmak); o.n. (not marked Oğuz) Oğrak sül:sin katarğan 'he drove back (radda) the Oğrak army by his firmness' I 516, 3; in 1517, 16 the Xak. form katarğan, which is the only possible one in this section, seems to have been altered to kaytarğan by a second hand: xin(!) Tef. kaytar- 'to turn (someone) away' 194: Çağ. xv ff. kaytar- (mak etc.) döndür- 'to turn back' (Trans.) V 327 (quotns.); kaytar- (spelt) Caus. f., bar-gardandan ditto; and metaph. qay wa istifrag kardan 'to cause to vomit' San. 280r. 6 (quotns.): Xarw. xiv kaytar 'to turn, turn back, return' (Trans.) Qub 129; Nakh. 286; 17: Kip. xii arça's gayrak 'to drive back, turn' kayturi- (sic) Hou. 34, 17; radda kayturi- (sic) do. 40, 13; xiv (kayit- raca'); kaydur- (sic) radda; the Imperat. of the first is kuyit and of the second kayturi; the original form was kattutur, then the -d- was omitted by shortening one of the assimilated (-t-s), the second, and it became kaytur, then the -u- became -a- for the sake of euphony (tala(b)n l'll-taxeff); we reckon that it was the second -t- that was elided for two reasons, (1) the first (-t-) is part of the root (aşıya) and of the second a suffix (zd'ida), and the suffix part would be elided before the root part; (2) there is a precedent for the elision of the -t- and the retention of the -r- in such words as içür-, keçir- Id. 77: xv (radda in the game back to us) Kayt, but raddada, Caus. f. in the sense of 'closing' a door or bale of merchandise (raddada-l'bab aw'il-sal'a) is kaytar- Kay. 78, 2.

D kuytar- Caus. f. of kuy-; survives in SW Osm. kuydir-; Tkm. ğaydir- but only in extended senses. Xak. xi (ol) apar kuytard: transliterated 'he urged him to help his brother and show respect to him' (aftihi 'alayhi) Kaş. III 193 (kuyturur, kuytma:k): (Kip. see kaytar-; 'mis-spelt').

D kuytir- Caus. f. of kuy- (kud-); survives only(?) in NE Tel. kuydir- (1) 'to order to cut on a slant'; (2) 'to lose one's way' R II 699; Khak. xiydir- (1) only, and NC Kzx. neke kiydr- 'to have a marriage celebrated' R II 699 (neke is Ar. nikah 'marriage'). Xak. xi ol apar kamış kuytardi: 'he ordered him to cut the reed (etc.) on a slant' (bi-qaf ... muharro(a)n) Kaş. III 193 (kuyturur, kuytma:k).

D kuytir- Caus. f. of 2 kuy- (kud-); s.i.a.m.l. for 'to order (someone) to smelt (metal)'. Xak. xi ol meniş eliğe: suv kuytardi: 'he ordered (someone) to pour (bi-sabb) water on my hands' Kaş. III 193 (kuyturur, kuytma:k).

D kuytart- Caus. f. of kuytart-; survives in NW Kaz. R II 35. Xak. xi (t)ka: keyik kuytartsun yuğriya'l-hallā safā kadil's-fayd ilaynā 'let him incite the hounds to drive the game back to us' Kaş. III 429, 5; n.m.e.

D kuytış- Hap. leg.; Recip. f. of kuyt- (kañ:it-); vocalized kuytış-, but in a section
containing Dis. V. S. Xak. ix olar llik: kayt̠üştu: 'they two turned round and looked ('ağaba) at one another' Kaş. III 195 (kayt̠ıṣu:r, kayt̠ışmak:).

Tris. V. ĞyD-
D kaytaril- Pass. f. of kaytar-; survives in NW Kaz. R II 35. (Xak.) xiii(?) At. kaḍa kaytarilmaz kaṭuq ya kurup 'fate cannot be turned back when it strings its strong bow' 462; Tef. kaytaril- 'to be turned back' 193.

Dis. ĞyG
S kayak See kaftāk.

VUD kuyg Dev. N./A. fr. kay- (2*kaḍ-); the existence of this word is doubtful; in the entry in Kaş. the qaf carries a fatha and the ya' is unvoiced, but this entry follows koyuğ and the normal order of words with the same consonants in Kaş. is the usual one, fatha, damma, kasra; in this position therefore kuyg, a Sec. f. of kiḍg, would be expected, and the resemblance between the translations of this word and kuyik in Kaş. makes this all the more probable. The word in Vel., if correctly translated, is more likely to be a Pass. Dev. N./A., but San. does not mention this meaning and lists only kayuk (kayguk), and it is very prob. that Vel.'s is a mistranslation. Xak. xı kuyg (?kuyg) ydr: al-maḍṭ̠i'ul' -mumharaʃa 'ani l-cadda wa qa'yirihi 'a place at an angle from the (main) road, etc.' Kaş. III 166: Çağ. xv ff. kayik/kayuk kayki... ardana eg̠i̠mi̠̱ mā'nāsinda 'bent backwards' Vel. 329.

S kayik/kayuk See kuyguk.

S kuyg See kuyg.

D kiyik (*ktd̠uk) Pass. Dev. N./A. fr. kiy-; 'crooked, cut on a slant', and the like. Easily confused with kuyg (ktd̠ug) in some modern languages. NE Tel. kuyg 'anger' R II 716; Khak. xiyix 'injury, insult' may belong here; the word certainly survives in SW Os'm. kiyik 'minced, chopped up' (the translation 'fainting fit' in R II 716 is not confirmed elsewhere); Tkm. giyik 'crooked'. Uyğ. viii ff. Civ. kīmnî̠ közin ağı̠zn yel tartup kiyik kîmî̠ ş erser 'if a man’s eyes or mouth are made crooked by demonic possession' (i.e. a paralytic stroke) H I 124: Xak. xı 'a breach of promise' (sulf'ul'li'ld) is called kiyik; and it is used as an Adj. (yzeń), one says kiyik kišî: 'a man who breaks his promises' (muṣṭaʃe li'li'- ida): kiyik ne: anything crooked', for example a reed-pen cut at an angle (muḥarraf) Kaş. III 167; a.o. I 10, 10: KB (he served his master faithfully and) kayrça kiyik kilmadî 'did nothing which was as crooked as a sand- dune' 1723: Çağ. xv ff. kiyik sib kiyu 'triangular' (quotm.); also used for a triangular towel or woman's veil (quotm.) San. 500r. 4.

kuyak in most NE languages (including Tuv.); SE Tar.; NC Kzx. R II 901. Cf. kîpê; 2 xarûk. Xak. xi KB (he gave him the rank of wassîr, a seal, a title, and together with a standard a drum and) kuyak 'a breastplate' 1036: Çağ. xv ff. kuyak 'a piece of armour (gilâh) like a katlaw which they wear on the day of battle'; the difference between it and the katlaw is that they sew the scales (bargâhâ) of the latter on its surface, and those of the former they put between (the layers of fabric, dar miyi̠n mi-gudarand) San. 292r. 6 (katlaw is a medieval word, presumably der. fr. I kat 'layer, fold').

D koyuğ (koďug) Dev. N./A. fr. koy- (koď-); of a liquid, 'thick, viscid'; the semantic meaning, however, is not close, but cf. koyul-. S.i.a.m.l.g. with minor phonetic changes and extended meanings. L.-w. in Pe., etc., Doerfer III 1580. Uyğ. xiv Chin.-Uyğ. Dict. 'thick, viscid' koyuğ Litiget 168; R II 528: Xak. xı koyuğ ne:ʃ al-jaʃwa'nal-gilis mina'l-mayı'dû 'a thick, viscid liquid'; hence al-rubû 'fruit syrup' is called koyuğ sükîl şarâb raqiq gilis 'a weak (non-alcoholic) thick drink' Kaş. III 166; KB (listen to the man) biği koyuğ 'with profound knowledge' 3829: xii(?): Tef. koyu yaʃıl 'dark green' 211: Çağ. xv ff. koyuk 'viscid' (gilis) of a liquid, also 'which has sedi- ments at the bottom' San. 292v. 18: Xwar. xiv koyuğ kan taki ır̠ı̠q kusti 'she vomited thick blood and pus' Nahech. 395. 5.

S kuyuğ See kudug.

kuyka: 'skin; fur'. A l.-w. in Mong. kuyika the skin of the scalp' (Kov. 853, Haltod 212). NE Kaş., Kbol., Sag. (and Tuv.) kuyga R II 890; NC Kir., Kzx. kuyka, with the latter meaning, seem to be reborrowings fr. Mong. Xak. xı kuyka: basically (fi əʃiʃ l-lugà) 'skin' (al-țil); 'fur' (al-furâwa) is called kuyka: after it; hence one says, or koyuğ kuyka- ladî: 'he burnt (alraqa) the hair off the sheep so that the skin appeared, but did not fly it' (lam yastux); that is the process of roasting (al-tasmi) Kaş. III 173: (kuyga: 'town gate' in Rif. 179 is an error for kaşga: and koyga in Vel. 334 a misprint of kobğa (koyga:)).

D kayguk Dev. N. (Conc. N.) fr. kuy-; 'a small boat'; etymologically perhaps (a boat of which the prow, and perhaps stern are) 'turned upwards'; smaller than a kemi-. S.i.a.m.l.g. except NE (where only keme (sic) is used) w. some phonetic changes. L.-w. in Pe., etc., Doerfer III 1415. Cf. učan. Xak. xı kayguk al-sazraq 'a small boat' Kaş. III 175; o.o. I 100 (bûg-); 186, 13: xiv Muh. (?) (after 'ship' kemi): al-sazraqut l-kobîr 'a large boat' kayguk (MS. kawjâk; 'small boat' kîçî: kemi): Rif. 161 (only): Çağ. xv ff. kayguk (spelt) 'a small boat' (sazraq); the Rimi spell it kayik San. 281v. 14 (quotm.).
D koyğās- Recip. f. of koyğā-, Den. V. fr. 2 koy (2 kōn); 'to embrace one another'.
Koyğā- 'to embrace' survives in NE Sor R II 593, and koyğās- in that language and Tuv. (koyğās-).
Xak. xi koyğāsip yatsa: aniq yüzi:şin: man dəcə'ahu warə'i wəchi:hi 'whoever lies by his side face to face with him' Kaş. I 243, 10; n.m.e.: Kom. xiv 'we lay with another' biz koyğāsip yattık CCG; Gr.

Tris. GYĞ
D koyuğluk A.N. fr. koyğū; 'viscositý'.
S.i.s.m.l. Xak. xi koyuğluk 'viscosity' (al-faxāna) of liquids Kaş. III 178.

D kiyiksiz Priv. N./A. fr. kiyk; 'unswerving; not guilty of breaches of faith; loyal'. Pec. to KB. Xak. xi KB (anyone entering the royal service . . .) tapinsa kiyiksiz yarutsa yuzın 'must serve loyally and cheerfully' 482; tapindı kiyiksiz bağırsalkılık 'he served with unswerving kindliness' 608; a.o. 952.

Tris. V. GYĞ-
D kuyka:la:- Hep. leg.; Den. V. fr. kuyka: Xak. xi Kaş. III 173 (kuyka:); n.m.e.


Dis. V. GYL-
D kiy- Pass. f. of kiy- (k iid)-; s.i.m.m.l.g. with rather various meanings (cf. kïd-). Uyğ. vii f. Bud. baxışınıımı kiyildı 'our teacher has died' Hûn-ts. 1887-8 (the Acc. form must be a scribal error; 'our teacher (Nom.) has been cut off (from life) could have this meaning'. Xak. xi kim kiyildi: 'the sun sank (zalat); and one says död kiyildı: 'the time passed (mada); and yıga:c kiyildı: 'the wood was cut on a slant' (miharrasat(n)); and sőz kiyildı: 'the promise was broken' (uxelifal-ıda wal-balâm) Kaş. III 190 (kilyur, kiyılmak): KB (from this day forward) kiyılma tapin 'serve and do not fail in your duty' 597; o.o. 607 (értel): 1652.

D koyul- (kodul-) Pass. f. of koy- (kod-); s.i.a.m.l.g. except NE(?), usually 'to be placed', etc., but in NC Kır., Kzx. also 'to be thick, viscid'. Xak. xi yüγrut koyuldı: 'the yöγrút coagulated' (χaturā), also used of other liquids when they become viscid (gala:sa) Kaş. III 190 (koyulur, koyulmak): Çağ. xv ff. koyul- gudşanta şudan 'to be relinquished, abandoned' (and, of water, 'to be poured out', i.e. kuyul- Pass. f. of 2 kuy- (kud-)) San. 292, 21; Xak. xi to be placed' koyul- CCG; Gr.; (Kip. xiv kuyul- harra (tred hurra) 'to be poured out' Id. 77; hasza 'to shake, brandish', error for hurra kuyul- Bul. 86r. (the dot of z is not at all clear); Osm. xiv ff. koyul- (1) 'to be placed'; (2) 'to attack

and kuyul- 'to be poured out'; in several texts TTS I 489; III 481; IV 545.

D koyulüş- (koluγ-ş-) Hep. leg.; Co-op. f. of koyul-, vocalized koyulurs- but in a section containing Dis. V. Xak. xi sütler: koyulüş: 'the milks (or any other liquids) all coagulated' (χaturat) Kaş. III 195 (koyulusçur, koyulusmak).

D kuyul (kuγul-) Hep. leg.; Co-op. f. of kuyul- (kudul-); vocalized kuyulus-, but see koyulus-. Xak. xi tağdın suvalar kamui kuyulşdi: 'the waters (or other liquids) all streamed down (insabbat) from the mountain' Kaş. III 195 (kuyulşur, kuyulusmak).

Dis. GYM
D kuyım Hep. leg.; the qâf is unvocalized, but there is no doubt that this is a N.S.A. fr. 1 kuy-. Xak. xi kuyım 'fear and panic' (al-xawf wal-faza) which breaks out among the people of a province on the approach of an enemy; one says körkinc kuyım bolid: Kaş. III 168.

D kiyuma: (kiμma:) Pass. Dev. N. fr. kiy- (kid-); lit. 'cut on a slant', but normally the name for a form of foodstuff so prepared. S.i.a.m.l.g. L.-w. in Pe., etc., Doferer III 1608. Xak. xi kiyuma: üçger: 'the name of a kind of noodles (al-îrîya); the dough for it is cut on a slant (muhrîf(Ç)) like sparrows' tongues; it is called kiyuma: üçger: (sic) Kaş. III 173: Çağ. xv ff. kiyuma 'meat cut into small pieces' (riz riz karda) San. 300r. 2: Kip. xiv kiyuma: 'a well-known form of cooked meat' (al-tabīx) Id. 77: xv mudaqqaqa 'minced meat' kiyuma Tuh. 352. 4.

D kuyuma: (kımma:) Pass. Dev. N. fr. 2 kuy- (kud-) s.i.s.m.l. in SE, NC meaning 'cast (metal), a cast'. Xak. xi kuyuma: the name of a kind of cake made with butter (al-xubzîl-musmanan) made as follows; the dough is flattened in (pieces) the size (alål gâwûm) of the dough for sweet cakes (al-qâfûfî) and placed in butter heated in a pot, flattened until it is thoroughly cooked, sprinkled with sugar, and eaten. And any tool (âla) made of bronze (fazîzzîl-arq) which is cast (mafrûqa) and not forged with a hammer, for example a mortar or candlestick (or-ânaç) or hammer is called kiyuma: Kaş. III 173: (there is a cognate form in Kip. xiv kiyumak 'a thick soup (harîra) cooked with butter'; also 'a sweet pancake' (al-zalâbiya) Id. 77; 'dough cooked with butter', also 'a sweet pancake' kiyumak Bul. 8, 15).

D kıyımaç (kiμmaç) Dev. N./A. fr. kiy- (kid-); an unusual use of a Suff. normally used for names of foodstuffs. N.o.a.b. Xak. xi kıyımaç börk 'a white hat (gulansu) of goats' hair' (al-marîzat) worn by the Çigil Kaş. III 175: Çağ. xv ff. kıyımaç sam-i āγul 'an eye with a squint' San. 500r. 2.

S kıyakmak See kaňak.
koyan (koďan) 'hare'; not actually noted before the medieval period but certainly much older for two reasons: (1) some NE forms go back to *kōdan which must be an old word; (2) while koyan is a fairly recent word in Çuvaş there is evidence for the existence of a really old Çuvaş form xoran (with -f-r-), see V. G. Yegorov, Etimologicheskii slovar', chutashkogo yazyka, Cheboksary, 1964, p. 122. Survives in NE Alt., Leb., Tel. kayn/koyan R II 526, 1240; Koib., Sag., Şor kozan da. 629; Khak. xovan; Tuv. kodan/koyyun; in some NC, SC, NW languages koyan and the like. Cf. tavışgan. (Uyğ. vii ff. Man.-A koyan in M I 8, 8 is the Man.-A form of koyan (1 koňi): (Xak.) xiv Muh. al-arınb 'hare' koyan Mel. 72, 10; Rif. 175 (mis-spelt koĎan): Çag. xv ff. koyan (inter alia) tańan 'hare' Vel. 346; koyan (spelt) xarşuy 'hare' San. 292v. 7; Xwar. xiv ditto Qub 138: Kom. xiv ditto CCI; Gr.: Kip. xii al-arınb koyan (Tkm. tańswan) Hou. 11, 4: xiv koyan al-arınb Id. 76; ditto (also called dawusun) Bul. 10, 6; xiv arınb (ťawšan and) kiyán (sic) Tuh. 46. 8.

S 1 koyan See 1 koň.
S 2 koyun See 2 *koň.
S kiyńçi See kńçiń.

Dis. V. ĢYN-

kayń- (*kań-) 'to boil' (Intrans.); the main entry in Kaş. is kayń- and this form is confirmed by the Caş. f. kaynutur-, but everywhere else, even in Kaş. (unless these other passages have been misvocalized), the form is kayńa-, the form in which the V. s.i.m.l. This situation is best explained by assuming that the original form was känį-: cf. känįk. Uyğ. vii ff. Bud. (the pot called upanat (Sanskrit: kuśa ākāra) full of ashy water) uitukşuţ tolu kayńas 'is continuously full and boiling' TM IV 255, 132: Xak. xı (between kayn- and kuyan-) eşşÊ kayńdi: (later revocalized kaynadi) 'the pot (etc.) boiled' (ğalá); in a prov. kayńaṇ ogüş 'a river which is swollen and in high flood' (yaćiş ta yaşıır ma'áhu) Kaş. III 101 (kayan, kaynmačı, later revocalized kaynamač): kaynara eşşı I 166, 12; 248 (amrul-); 300, 18; köşüm aqar kayńayu: (sic, rhyming with oynayu, boynayu) 'my heart boiled (şăğa) for him' I 225, 27; kaynay yana: yumuşılm 'let us intensify (nastappid, our attacks) and then make peace' I 441, 10; a.o. III 280 (cočrań-): (in III 302 kayńa- is an error for: KB 72 (kańla-): xiii(?) Tef. kayńa-(r, -yu) 'to boil' 194; xiv Muh. gâlă kayńa- Mel. 29, 9; Rif. 113; ma'aglı 'boiling water' kayńart su': 77, 10; 181: Çağ. xv ff. kayńa- (spelt) cıştadan 'boil' San. 281r. 6 (quotns.): Xwar. xiv kayńa- 'to boil' (Intrans., lit. and metaph.) Qub 128; MN 119: Kom. xiv ditto CCG; Gr. 190 (quotns.): Kip. xiv kayńa- gâlāltıl-qudr Id. 77; gâlāl-mâ' Bul. 66v.: xv gâlā kayńa- Tuh. 273. 3.

1) kuyan- (kudunj-) Hap. leg.; Refl. f. of 2 kuy- (kud-.). Xak. xı ol őzipe: suv kuyundık: 'he made it his business to pour (sab ţ) water over himself' Kaş. III 191 (kuyunur, kuyunmak).

S kayńa- See kayńa-.

D kaynutur- Caš. f. of kayńa- (kayńu-); 'to boil' (Trans.). S.i.a.m.l. cf. kaynutur. Xak. xı ol őziic kayńtir: 'the boiled (oğlă) the Kay. III 237 (kaynturts, kaynutamak): Kom. xiv 'to boil' (Trans.) kayńat- CCI; Gr.: Kip. kayńat- ăgla Id. 77; ăgla-l-mâ' kayńat- Bul. 28v.

Tris. V. ĢYN-

D kaynutur- Caš. f. of kayń-; pec. to Uyğ.; cf. kaynut-. Uyğ. vii ff. Bud. (you must administer) kaynutursu yağărşı 'boiled oil' (to sufferers from jaundice) San. 592, 17; a.o. TM IV 254, 100: Civ. kaynutur- is common in H I, e.g. kaynuturup 'boil' (two joints of goat's meat in one cup of wine and one cup of water) 17; o.o. do. 166-7, 112, 135-6; kaynuturup TT VII 3.33-4.

Dis. ĢYN-

Kayń Preliminary note. Neither of the words below can be explained as Sec. f.s. of kańir; but NE Leb., Tub. kayń, Tel. kayń in the alternative meanings of 'steep, precipitous' R II 20, 94 are such Sec. f.s.

1) kayń survives in NE Tuv. kayń/kayńr/kayńr 'a salt steppe or marsh in the mountains' R II 20, 95; Pal. 445; and kayńr 'sandbank' (on land or in a river) in NC Kız.; NW Kk., Nog.; SW Osm. Xak. xı kayń al-dahâs minâl-ard 'soft level ground' among the Turks; the Oğuz call 'sand' (al-râmî) kayńr Kaş. III 165: o.o. I 158 (esil-); 166 (2 es-); in both cases translated 'sand' although these words are not specifically Oğuz): KB 1723 (kuyńk): Oğüz xı see Xak. Xip. xiii al-bâšâ 'small pebbles' Kayń Hov. 5, 16: xiv kayńr al-râmîl/ğalî 'coarse sand' Id. 77; al-râmî kayńr (and kum) Bul. 4, 10: xv falâk 'hillock' kayńr (or kuvr) Tuh. 276. 2: Osm. xiv to xvi kayńr, usually in Hend. with kum, 'coarse sand, fine pebbles'; fairly common TTS I 437; II 605; III 426; IV 486.

2) kayńr 'castoreum, the odorous secretion of the beaver'; survives only (?) in NE Sag. kayńr; Tob. Kayń R II 19, 95. Uyğ. vii ff. Civ. H I 125 (kunduz): Xak. xı Kaş. I 458
D kuyar Iap. leg.; Dev. N./A. (Aor. Participle) fr. 2 kuy- (kud-). Xak. xi kuyar: sabb yusabb bihi *a term of abuse* addressed to animals and slaves; hence one says bu: kuyar: (MS. kuyar:) hādā sabb wa mač bi-fihi (MS. bintuhu) *this man who dribbles and froths at the mouth*; taken fr. the phr. suv kuyd: *he poured out water* (etc.). Kaș. III 171 (as convincingly amended by Atalay).

S kayrak See ka'drak.

Dis. V. ĞYR-

S kayrış- See ka'drış-.

Tris. ĞYR

D kayrıği Iap. leg.; P.N./A. fr. 1 kayır. Xak. xi kayrıği ye:r ard dahsa *soft level ground* Kaş. III 178.

Dis. ĞYS

S kayaş See kadaş.

S kayas See kağış.

kuvaş: originally *the blazing heat of the (midday) sun*; later, more generally, *the sun*. S.i.a.m.lg. except NE, SW in the latter sense as well as, or instead of, i. kūn. Uyğ. viii ff. Civ. Isığ kuya:şka: emğe:nmiş kiš (*a man suffering from sun-stroke*) TT VIII I.10: Xak. xi kuyaş: hamaratu'l-qayys wa śidda swq'l-sams *intense midsummer heat and the violent impact of the sun* Kaş. III 172; o.o. I.155 (usit-); 253 (türk); II 377 (1 koğšat-): Çağ. vii ff. kuyaş: *it is generally known that they use this word for gwidthsun* Vel. 346 (quoton); kuyaş: ǧīfštē *the sun* San. 292v. 5 (quotna). Xwar. kinyaş: *sun* (but kūn commoner) *Ali 49: xiv ditto Qub 143; MN 16, etc.: Kom. xiv *sun* kuyaş (and kūn) CCG; Gr.: Kip. xii al-gīā *the sun's rays* kuyaş: (Tkm. kinyaş: (MS. kinyaş:)) Hou. 5, 2: xiv kuyaş batga:nda: *at sunset*; kuyaş: giā-ul-sams also used for al-sams Id. 77, a.o. 85 (kinyaş); giā-ul-sams kuyaş Bul. 2, 11: xv ditto Kağ. 58, 8; giā: (yariκ and) kuyaş Tuh. 20b. 1.

Dis. V. ĞYS-

D kayış- Recip. f. of kayaş-; s.i.a.m.lg., usually for *to bend, bow*, occasionally *to show sympathy to*. Xak. xi olar ik:kat bir dirke: *they showed respect (atafa) to one another* Kaş. III 188 (kayışur, kayışmak; verse).

S kiyiş- See kišiş-

D kuyuş- Co-op. f. of 2 kuy- (kud-); s.i.a.m.lg. Xak. xi ol ap: r suv kuuyuşu: *he helped him to pour out (*i: sabb) water* (etc.) Kaş. III 189 (kuyuşur, kuyuşmak).

Mon. ĞZ

?F 1 kaz *goose*. S.i.a.m.lg.; Kaş. consistently translates 1 kaz al-batt *duck* and őrdek al-iważz *goose*, but this must be an error. The word is generic, particular species being identified by preceding qualifying words. Almost certainly an early 1.-w. fr. some Indo-European language prob. Tokharian, cf. Sanskrit hamsa, Old English gös, German Gans. L.-w. in Pe., etc., DoHER III 198. Uyğ. viii ff. Bud. kazlar beğine oxçası *like the leader of (a flight of) geese* TT X 133; a.o. do. 160 (tíziğ); o.o. Pfaht. 6, 6 etc. (yüür, q.v.); Swv. 4, 12 (ördek): Civ. TT VIII M.25 (üyür): Xak. xi kaz al-batt (see above) Kaş. III 149; about a dozen o.o.: KB kaz *goose* (ducks, swans, and swallows) 72: xiv Muh. *under 'water birds'* al-batt wa'l-iważz kaz Mel. 73, 5; Rif. 176: Kom. xiv *goose* kaz CGI; Gr.: Kip. xii al-iważz (sic) HT VIII 176: karaca: kaz al-lağlaq (according to the Kâmıs not the same as al-laqlaq *stork*, but not further specified) do. 70; ditto (both entries) Bul. 11, 11: xv al-iważz kaz Kav. 39, 4; 62, 12; Tuh. 4b. 11 (and töpe kaz).

1 kiz basically *girl, unmarried woman*, but often used with a more restricted meaning *daughter, slave girl*, and the like. Although the main entry in Kaş. is kiz the original form was certainly kaw, SW Tkm. still giz. C.i.a.p.a.l.; cf. kirkün, kərən. L.-w. in Pe., etc., DoHER III 1601. TürkÜ viii slik kiz oğlu: *their pure (i.e. virgin) daughters* (as opposed to  ориг: *sons*) I E 7, II E 7; (I wedded) kizim in *my daughter* (to the Turçe xoğan and took) kizim *his daughter* (to marry my son) I N 9-10; a.o. T 48 (agü): vii ff. ol kiz *that girl* Toyok IV tr. 6 (ETY 1180): Uyğ. vii eki: kizim tapiq bérti: *he gave his two daughters to serve me* (i.e. as hostages) Sů. W 4-5; a.o. do. E 3 (kodiż): IX (I had three sons and) kizim üç *three daughters* Suci 6; a.o. do. 7: viii ff. Man.-A (the Light Goddess) amrak kizi *the benign daughter* (of the God Zurvan) MI 25, 33: Bud. kiz *girl* is common, e.g. Badra kiz *the maiden Bhadrī* U II 20, 2; o.o. in PP 41 ff. (kirkin); it also often means *daughter*, e.g. (said by a mother) amrak kizim U III 84, 9; o.o. TT VI 146 (tüzün): Civ. kiz is common in TT VII, usually for *daughter*; a.o. TT I 156 (utlilğ): O. Kgr. ix ff. (I could not stay with) oğlamın kiğdilərimes kim kelinlerem *my sons, sons-in-law, daughters, and daughters-in-law* Mal. 3, 6; kiz oğlim *my daughters* do. 22, 1; a.o. do. 16, 1 (yal- gii): Xak. xi kizi al-cariya *slave girl*; hence one says kiz kırkin al-cawi: rit kizi al-bint *daughter*; one says menin kizim *my daughter*; and 'a virgin' (al-ədrə) is called also (sic) kizi: that is *('a girl) kept (musaddara) in the home*; yinge: kizi al-surriya *concubine*; this word is used both for a young free woman (al-hurratu'l-fatiya) and *a slave girl* (al-cariyatu'l-mamlık), but originally meant *virgin* (al-ədrə) and the other meanings were taken metaphorically (usu'tura) from it: kizi kus the name of a bird which flutters.
(yatokâfi) round a man as if it wishes to alight on him (yaqa' 'alayhi) Kaş. I 326; the word, nearly always spelt kiz, is very common in Kaş.; both I and 2 kiz occur in the prov. kalç bërse: kiz alîr kerek bulsa: kiz alîr: 'if a man pays a bride price he gets a virgin for a bride (al-aruš bikhâr); if he wants something and must have it (butca muhîc îlayhi), he inevitably pays high for it' (yaṣṭariyahu ġâliyya(n)) III 371, 20; the Oğuz and Kir, who are a section (of the) Xalaç, say xîzîm 'my daughter', and the Turks say xizim III 218, 21: KB (the Prophet gave him) îk xizîn 'his two daughters' 56; (the pradvice calls its mate) sîlik xiz okir teq köpül berSiin 'as a pure maiden calls him to whom she has given her heart' 75; o.o. 564 (2 kiz), 2380, 4477 (ev kizî): xîzî (Tef. 'kiz' 'daughter' 207: xiv Muh. al-bîhr 'virgin' evdekk kiz Mel. 53, 1–13: aru: kiz Rif. 149: ari: kiz 150; al-bînt kiz 49, 9; 144; a.o. do. (kardanşâ): Čâq. xv ff. kiz dântî bîkîra 'unmarried daughter' San. 296v. 3: Koma. 'virgin, daughter': kiz, 'sister', kiz Karandaş (sic) 'maid-servant' (sic) evdekkî kiz CCI, CCG; Gr.: Kip. xii al-bînt kiz Hou. 24, 21; 32, 3; al-bîhr kiz oğlan do. 25, 1; a.o. do. 32, 1 (kardanşâ): xiv kiz al-bînt wâl-bîhr; one says kizî kiz-mu durur 'is his daughter a virgin?' Id. 71; 1-al-bînt kiz Bul. 9, 2; o.o. do. (kardanşâ): xv al-bîhr kiz Kar. 59, 14: Tuh. 7a. 4; o.o. do. 3b. 4 (kardanşâ).

2 kiz: basically 'costly, expensive', 'rare', and by a further extension, 'misery'. No.a.b.; it survived until recently in SW Osm. but is now displaced by kit, not an old word. Uyîg. 1111 ff. Bud. TT VI 5 v.1. (kisga-k): Xak. xî an 'expensive' (al-gâli) thing is called kiz neq; hence one says bu at kiz alûlrun 'I bought this horse for a high price' (gâliyya(n)) Kaş. I 326; a.o. III 371, 20 (1 kiz): KB (men like this) bolur idî kiz, bu kizlîk kîldî kiz âti kiz 'are very rare'; the rareness of virgins made the word kiz mean 'virgin' 564; 'men are not kiz ('girls'), it is kindness that is kiz ('rare'); men are not az ('ermine', a pet name for a slave girl), it is uprightness that is az ('rare') 866: xîzî (At. (a combination of skill and luck never occurs) kamûg kizda ol kizrak ol 'that is the rarest of all rarities' 444; a.o. 480 (çuz): xiv xâglâ kiz ol- Mel. 29, 9 (only); al-gâli (opposite to 'cheap' ucçuz) kiz 55, 9; Rif. 153: Kip. xii ('daughter') kiz, also al-say'il-gâli Hou. 24, 21; al-gâli (opposite to 'cheap' ucçuz) kiz do. 24, 2: xiv kiz al-gâli Id. 71; xâglâ-stîr 'the price was high' kiz oldt Bul. 66v. xv xâglî kiz 26b. 12; xâglâ (kayna-'to boil') and kizol (and kcll.; q.v.) 27a. 3: Osm. xiv ff. kiz 'costly, rare'; fairly common down to xvi TTS I 466; II 638; III 452; IV 518: xviii kiz ... (2) in Rûmî, kamân 'rare', opposite to arzân 'cheap' San. 296v. 3.

F koz 'nut', and more specifically 'walnut'; a corruption, prob. Oğuz, of Ar. cawz, cf. the Pe. corruption gatez. First noted in xiii; survives in NW Kk. göz; Krm, Kumyk, Nog. koz; SW Az. göz; Osm. koz; Tkm. xoz. (Uyîg. viii ff. Civ. 8's reading and translation of USp. 50, 2 koz yarmuş iççiğü tört bâkîr ërdîm 'I paid four copper coins for a nut-cracker' is certainly wrong, the first word is prob. koz; the second and third (which must be Dat.) prob. mistranscribed): xiv Muh. dânmî-'cawz 'nut oil' koz yâğı: Mel. 66, 71: Rif. 165; al-cawz koz 78, 13; 183; (al-cawz 'Gemini' (in the signs of the Zodiac) koz 183 (only) is either a transcription of al-cawz or an error for koz): Çâq. xv ff. koz girdîgân 'walnut', in Ar. cawz San. 287r. 22: Kom. xiv 'nut' koz; 'nut oil' koz yâğı CCI, CCG; Gr.: Kip. xii al-cawz koz Hou. 8, 3: xiv koz al-cawz, Turcizced (mutarrâf) fr. the Ar. by substituting k- for c- Id. 71: xiv cawz koz Tuh. 11b. 11.

kuz (kuz)? 'the northern side of a mountain seldom reached by the sun'. Perhaps still survives in SW Osm.; base of the word (etymology obscure) Az. gûze; Osm. kuzay/kuzey; Tkm. gûzay 'north, northern'. Türkî v. T 7 (çogay): Xak. xî al-maqnawat'l-câbal 'the shady side of a mountain' is called kuz tağ, that is the side which the sun does not reach until it has passed the zenith, and is to the left (an yânîr) of the sun; frost and snow reign there; prov. kuzda: kar egšíme's 'there is no shortage of snow on the shady side of a mountain' Kaş. I 325; kuz tağ same translation III 124: KB 5372 (kotuz): Kip. xiv kuz 'a place which the sun does not reach when it first rises' Id. 71: Osm. xiv to xvi kuz 'a place which the sun does not reach'; in several texts TTS II 672; III 492; IV 558: xvii kuz ... (2) in Rûmî, 'a part of the mountains on which the sun does not shine', and, more generally, 'shade' (sîya) San. 287r. 22.

Mon. V. GZ-

kaz - 'to dig, dig out'; s.i.a.m.l.g. with some extended meanings. Cf. 3 eș-. Uyîg. viii ff. Bud. topar kaza 'digging up the earth' (to lay the foundations of a house) TT VI 82: Civ. kudûg kazar 'if he digs a well' TT VII 39, 4; a.o. 29, 2 (bulaq): Xak. er arik kâzdi: 'the man dug (hafa) a canal' (etc.); and one says at kâzdî: the horse was restive (camahâ) and dug up the ground with its feet Kaş. II 10 (kazar; kazmak): KB 1734 (tupul): xîzî (At. (pardon the sins of the sinner and) 'adâwât kûklîn kazip sen köçür 'dig up and remove the root of hostility (to God)' 338: xiv Muh. hafa kâz- Mel. 9, 3–7; 20, 12, 25, 7; Rif. 81, 100, 167; (among kinds of dogs) al-hûfîr kazgâm 174 (only); Čâq. xiv ff. kazandan 'to dig' San. 272v. 16 (quotms.): Xwar. xii ditto 'Atî 30: xiv ditto Qulâ 137: Kip. xii hafa kâz- Hou. 37, 17: xiv ditto; kâzdi: atni 'he stopped (istamafa) his horse'; and a horse which is stopped is called kazâguç (so vocalized) Id. 71 (this seems to be a misunderstanding of Kaş's second meaning; kazâguç, Dev. N./A., would be apt to describe a horse which paws the ground): xîhâfara kâz- Tuh. 13b. 5.
kiz truly to be red'; hence (1) 'to be red hot'; (2) 'to be red' (with anger, shame, etc.). S.i.a.m.lg. (in SE Türkî kizı; SC Uzb. kizlı-) usually 'to be hot', but NE Tuv. 'to blush'; SW Osm. 'to blaze with anger'. See kizur-. Türkî v. 11 T 40 (ört): Xak. x K B kizgu meñiz 'his complexion will be redder' 480; o.o. 1100, 1164, 2385, 3845 (1 09); 4524 (engl.), 5761 (all relating to the face): xiv Muh. (?) al-dafa 'to be warm' kizmak Rif. 119 (only); MS. kirmak: Çağ. xv fl. kiz-(gani) kiz-, garm ol- 'to be hot' Vel. 331; kiz-/ kizis- kizit- garm yandan San. 2959 (quotns.): Kom. xiv 'to glow with heat' kiz- CCG; Gr.: Kip. xiv kiz- khamiya 'to be hot' Id. 71; Osm. xv kiz- 'to be hot; to be red' in two texts TTS IV 520.

Dis. ĞZA

kazi: s.i.a.m.lg. except SE, SW meaning 'the fat on a horse's belly', hence 'a sausage made from such fat'. L.-w. in Pe. as gäzi, Doerfer III 1356. Xak. x kazi: 'rolls of fat (ukum) on a man's belly, and fat (siman) on a horse's belly'; hence one says yund kaziisi: yağ 'the fat on a horse's belly is (real) fat' (samî); it is the favourite meat of the Turks Kaş III 223.

kuzu: 'lamb'; a very old, First Period, l.-w. in Mong. as kürün (Hausen 72; Studies, p. 235). S.i.a.m.lg. in some SE, NW languages as kozî, which is prob. a Sec. f.; some NE languages use the Mong. word. See Scherbak, p. 113. Uyg. viii ff. Man.-A kuzu bașqauç 'a lamb and a calf' M I 8, 4; a.o. 18, 4 (ii): Man. kuzu etin yéplér 'eat the flesh of a lamb' M III 39, 2 (iii): Civ. (small numbers of various animals) bës kuzu 'five lambs' USp. 36, 3: Xak. x kuzu al-hamal 'lamb' Kaş III 224; I 444 (bakan); 520 (koşul-); III 270 (bula-), a.o.o. sometimes translated al-saxla 'lamb': KB kuzu is common both in its lit. meaning 461, 1040, etc.; as a term of endearment ay kuzu 'my darling' 695; and for the constellation 'Aries' 66, 139: xin(?). Tef. kudi 'lamb' 210 (kodi): xiv Muh. al-hamal kazi: Mel. 70, 14; Rif. 176; ditto (Aries) kuzi: 79, 4; 183: Çağ. xv ff. kuzi bara 'lamb' (quotn.), also 'Aries' (burc-i hamal), and metaphor. 'a human child' San. 287. 28: Xwar. xiv kuzi 'lamb'. Qub 142: Kom. xiv 'lamb' kazi (sic) CCI, Çağ. Gr.: Kip. xii al-xurî 'lamb' kuzu: Hou. 15 (ii); xiv kuzu: al-xarif; kuzi: (sic) kulaq: al-hamayd 'sorrel', that is 'lamb's ear' Id. 71; 'middle-sized lamb' tokl: 'small one' kuzu: Bul. 7; 13: xiv there is some confusion in the list of animals in Kaş. 61, 19 ff. (22 'donkey' eşek); al-xarif koyun; 62, l al-ramis (unintelligible, ?read al-radi 'sucking') kuzi.

Dis. V. ĞZA-

S kazi: both semantically and phonetically half-way between kaz- and kazi-, perhaps a Sec. f. of the former; survives in SW Az. gazi- 'to carve, engrave'; Osm. kazi- 'to scrape, scrape off, şhope off, erase'. Xak. x ol yérer kazi:di: 'he dug (harafa) the ground and scraped it' (bohaaraha); also used when one scratches off a scab (an'âl-garha) and the like Kaş. III 264 (kazi:, kazi:ma:k): xiv Muh. gâla'a 'to pluck up, uproot', and the like kazi- Mel. 30, 9 (Rif. 1 14 kap-): Kip. xv carada 'to strip off (e.g. bark); to clean (e.g. the ground of weeds)' kazi- Tuh. 12b. 2.


D kuzi:- Hag. leg.; Den. V. fr. 2 kuz. Xak. x tavâr kuzi:di: gülât as'àrul-sila 'the price of the merchandise went up' Kaş. III 265 (kuzur, kuzuma:k).

S kuzu:- Hag. leg.; Sec. f. of kurt:- an interesting case of an -r/-z- interchange in reverse in a standard Turkish language; mis-spelt kurt:- in the MS, but listed between kazi- and kizu:-. Xak. x aniq boğzi: aşka: kuzidi: 'his throat dried (calfa) with the food'; this word is in current use (al- mesta'mal); but the correct form is with -r- (not -z-); and this word is irregular (yaddat) just as the phr. süf emizidi: orda'ahu 'he made him drink milk' is irregular Kaş. III 264 (kuzr, kuzma:k).

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Dis. V. ĞZD-

(S)D kuzit- Caus. f. of kuzi:- n.o.a.b. Uyg. viii ff. Bud. leşiç tölük illigîke kuzitgu emler yaraşur 'for someone suffering from an illness caused by mucus (Tokharian l.-w.) drying drugs are beneficial' Sw. 592, 19-20: Xak. x ol aniq boğzin kuvitiz: aşıhâlul-ta'dam 'he excited a desire for food in him'; the original (sound of the -z- was -r-, as if someone had dried (calfa, i.e. emptied) his throat of food and he longed for it; this is irregular (gaff) because (sic) the Caus. f. of Intrans. V.s is formed only with -r- Kaş. II 306 (kuzutur, kuzutmak; in all cases spelt kurved-, but under the cross-heading -Z-).

D kaztur- Caus. f. of kaz-; s.i.a.m.lg. Xak. x ol ajar küduç (MS. apparently kadjq) kazturdi: 'he gave him the task of digging (hafir) a well' (Kaş. inadvertently 'canal') and he dug it' Kaş. II 190 (kazturur, kazturmak); xin(?). Tef. kazdur- ditto 193: Çağ. xv ff. kazdur- 'to order someone to dig' (kandam) San. 273r. 1.

Dis. ĞZG

D kazuk Hag. leg.; Pass. Dev. N./A. fr. kaz-; not to be confused with later forms of kazgük. Cf. kađik. Xak. x kazuk arık 'a canal which has been dug' (mahfir) Kaş. I 382.

D kazgut Dev. N. fr. kuz-; 'punishment', lit. 'something which makes a man blush'. N.o.a.b. Uyg. viii ff. Bud. U II 26, 14 etc. (k:nu): Xak. x küzgut al-akdâl 'a public or exemplary punishment'; the man is
publicly disgraced (yusfah) for a crime, and punished for it (yuqabb 'alayha), while others look on and reproach him (yanzar minhu) Kaš. I 451.

D kažguk Conc. N. fr. kaz-; 'a peg driven into the ground'. S.i.a.m.l.g. usually as kazik (not to be confused with kazuk above). L.w. in Hungarian as karu. The Xak. form is Hap. leg. and seems to be parallel Dev. N. fr. kazin-. Cf. talšguk. Uyq. viii ff. Man. (her black-coloured nipples are) kaziguk teg M II 11, 18: Bud. (I cut the magic spells of all these demons with a sword and) vactr ube kažguk toktyurmén 'peg them down with a vajra' U II 61, 18; a.o. do. 62, 12 (on p. 102) there is a picture of such a kažguk; there are others in Pfahlb.; (just as when one) temir kažgukš yérke tokisar 'drives an iron peg into the ground' TT IV 12, 42–3; Civ. yérde kažguk bekkürä toktyurmén 'I will fasten a peg firmly in the ground' TT I 185–6: xiv Čhin.–Uyq. Dict. 'the Pole Star' altun kazuk (lit. 'golden peg') Ligeti 165; R II 383: Xak. xi kazguk (vocalized kazukš, but under fałal) 'a peg' (al-watad); hence the Pole Star (al-qub) is called temir kažguk (ditto), that is 'iron nail' (mismär) because the sky revolves on it Kaš. III 383; a.o. III 40 (yultuz): xiii (?) Tef. kažuk 'tent' peg 193: xiv Muh. al-watad kazuk Mel. 60, 3; Rif. 169; watadul-xayma 'tent-peg' kazuk 76, 11; 180; al-qub temür kazuk Mel. 79, 8; 183: Çağ. xv ff. kažguk (spelt) (1) mix-buzbarg 'a large nail'; (2) sitara-i qub-i simili 'the Pole Star', which is an expression for cudayy (same meaning); they also call it temür kažuk San. 273v 1; (in 45v. 14 it is said that ekseri, a Greek l.w. in Rimi, means 'a small nail (mix) used in carpentry', and that large ones fixed in the ground are called kažuk): Xwar. xiii (?) (a mole on the forehead) altun kazuk teğ Qg. 49: Kip. xiv kazik al-watad Id. 71: xiv al-cudayy temir kažguk, meaning that it is fixed and does not set Kaš. 58, 7.

E kuzguk See kušgak.

D kžgıl Dev. N./A. fr. kiz-; 'reddish'. Survives with the same meaning in NC Kır., Kzx. kuzgıl (sic); in other languages prob. absorbed by kizıl. Uyq. viii ff. Civ. közi kžgıl (kžzul) bolur 'his eyes become reddish' TT VIII 1 6: Xak. xI kžgıl (MS. kžzul) at 'a horse which is somewhere between blackish and greyish' (?; al-athal wa'l-ashab) Kaš. I 483.

D kažgân Dev. N. fr. kaz-; in its etymological meaning noted only in Kaš. and San.; San.'s first translation seems to supply the transition to 'cudrion', which is the meaning elsewhere. This meaning, which S.i.a.m.l.g. must be a very old one, as the word in this meaning survives in Civ. xyrân Aslıh. xvi 216. L.w. in Pe., etc., Doerfer III 1309. Xak. xI kažgân yër 'ground which is full of banks undermined by water, crevices, and cracks' (curuf wa xaqqig wa xaqig) Kaš. I 439 (prov.): xiii (?) Tef. kazan 'cudrion' 192: Muh. (among household utensils) al-gašqan (sic) Kašan Mel. 68, 14; Rif. 169: Çağ. xv ff. kažgân 'a circular object made of wood and reeds'; when they take a cudrion (diğ) off the stove (diğ) they place it on it; the author of the Burhan-i Qâfi' recorded it as Pe. and translated it dig; it also means 'digging, dug, to dig' (kananda va kanda wa kandân) San. 273r 27; kažân (1) 'a kind of small large-bore cannon' (tip) (quoting); (2) diğ-tašchi 'a cudrion for cooking'; (3) 'a large goblet' (rikâh-i pahf); (4) a tribe of the Salur Türkmen use this word as a base for a stretchy cry for one of their sections (fırga) when they pitch camp; (5) the name of an emperor (pađišâh) of the family of Çingiz (details given); (6) one of the kingdoms (mamlaqat) of Rûs; in all six meanings also pronounced with ğaun, i.e. kažgân do. 273r 22: Xwar. xiv kažan 'cudrion' Qubt 137; Nahc. 125, 9; Kom. xiv ditto CCI; Gr.: Kip. xiii al-gidrul-našâs wa'l-mirâc 'a copper cooking-pot or cudrion' kažgân, also called kažan Hou. 17, 8: xiv kažan 'a large copper cooking-pot' Id. 71: xv (among household utensils) al-dast 'copper pot' kažan Kav. 64, 6; qidr kažan Tuh. 29b 4.

kuzgün properly 'raven', but also used for other large black birds. S.i.a.m.l.g. w. minor phonetic changes, sometimes metaphor, for 'greedy' and the like. L.w. in Pe., Doerfer III 1480. Türkü vii ff. kuzgün: kuzgün 'kîçakka barmış 'they tied a raven to a tree' IrkB 14; a.o. do. 54 (yalvar.-): Uyq. vii ff. Bud. kuzgün 'raven', usually in the Hend. kuzgün 'birds and ravens', is fairly common PP 1 4; 75, 3; 80, 4 (kom-); U III 32, 5; TT VI 59: Xak. xI kuzgün al-gidrul-raven Kaš. I 439 (prov.); a.o. III 249, 26; KB kara kuzgün kerdim 'I was a black raven' 1908 (see càl.); a.o. 365 (tib.); xiii (?) Tef. kuzgün 'raven' 216: xiv Muh. al-zâq 'rook, carrion crow' kuzgün Mel. 73, 3; Rif. 175: Çağ. xv ff. kuzgün (spelt) 'a large black raven' (or crow, kulğ) also called çûn San. 287r 26 (quoting); reverse entry 262v. 16: Xwar. xiv kuzgün 'raven' Qubt 147: Kip. xiv kuzgün now minal-ğurbân 'a variety of crow', with a long bill and a long tail Id. 71: xiv al-gurâbîl-astwad 'black crow' kuzgün Kav. 62, 14; Tuh. 26b. 3 (kærğa).

D kažgânç Dev. N. fr. kažgan-; survives only (?) in SW Az. gažanç; Osm. kažganç, Tkm. gažanç 'profit, gains, earnings'. Türkü vii ff. çâna er oglî: kažgançan barmîş 'a poor man's son went out to earn money' IrkB 30: Uyq. vii ff. Buri (the common people...), must kuzgânç tilleẏr 'seek to earn money' TT VI 13; (or if he goes trading) kuzgânçů üklüyûr aşulur 'his profits increase' (Hend.) do. 104; o.o. PP 12, 2 (üzê): 13, 1–2; 16, 4; Kuan. 77 (kažganç): Xak. xI kažganç al-kásb 'earnings, profits' Kaš. III 386: KB sarâî ol ajan kör bu kažganç ýerî 'this world is a merchants' inn, a place for making profits' 1444: xiii (?) Tef. kažgânç (mis-spelt kaçgânç) kažganç 'profits' 193, 201; xiv Muh. al-kásb Kašan Mel. 85, 1; Rit. 191: Çağ.
D kazgan - basically 'to earn (wages by labour), to gain (profits by trade)', with some more general meanings; Refl. f. *kazga-; morphologically this could be a Den. V. fr. *kazig- Dev. N. fr. kaz-, but the semantic connection is tenuous and it is more likely to be a very old V. in -gaz-. Survives only (?) in SW Az., Tkm. gazan; Osm. kazan.

Tüรกči VIII kazgan- is fairly common; (1) without an Object it seems to mean 'to strive for success'; e.g. (when I came to the throne I did not sleep by night or rest by day, together with Kül Tegin and the two saqs) Uyg. Iyle: kazgan- 'I nearly worked myself to death; and so striving', I E 27, I E 22; (2) governing ėl, with or without törrü; it means 'to strive to acquire', e.g. I E 9 (1 ėl); I E 36 (yêged-); (3) otherwise it means 'to acquire', e.g. kazganimi eğilmiş kazganmış boðun atı küsl: yok bolmakun 'may the fame and reputation of the people whom my father and ancestors acquired not perish' I E 26, I E 22; a.o.o.: VIII ff. Yen. ělínç üçün kazanu: 'striving for success on behalf of your realm' Mal. 26, 4; El-çor ělínče: kazantım 'I strive for the success of El-çor's realm' do. 32, 8: Uyğ. VIII ff. Bud. kazan-, which is common, normally means 'to acquire, earn', e.g. kaq kazgansar 'if a father acquires (wealth)' PP 8, 3; aqī barım kazgansar 'if one acquires treasures and property' do. 12, 7; a.o. do. 14, 4; yığmiş kazganmış 'collected and acquired' U II 34, 13; atamız kazganmış tavarığ 'the property acquired by our father' U II 81, 13; (Kuan-si-im Bodhisattva) ertyıp üçün kazgan, cazgan 'acquires (i.e. performs) very many good deeds' Kuan. 77; al çeviş bilge bilg kazganç ertyıp üçü kazganmiş üçün 'because he has acquired very many (clever) devices (Hend.) and (much) wisdom' do. 187–8: O. Kır. IX ff. (I went to the emperor of China and because of my manly virtues and toughness) kazandim 'I acquired' (gold, silver, etc.) Mal. 11, 9; xanıncı yokuçlar kadaçularınç kazanur 'your xan ranks in importance, your kinsmen gain (wealth)' do. 25, 6 (?so read, but the text is not reliable); Xak. x 1 tawar kazandı: 'the man acquired (khasaba) wealth' Kaq. II 249 (kazanur, kazganmak; verse): KB (if a man takes words for his companion) kümlüç kazanur 'he acquires silver' 189; (the sword holds the realm and) boðun kazanur 'acquires people' 2714; o.o. 3666, 3023; xii: (??) At. kamüñ kazgan-ılih ašur acquirins all the wealth 'he could not enjoy it) 273; Tef. kazan- /kazgan-/ /kazan/ - to acquire (wealth) 192–3; XIV Muh. haşala 'to acquire' kazan- /Riff. 107 (MS. karan-); al-ţahsil kazganmak (this must have been the translation, the edition has korkutmak) Mel. 36, 1; kazanmak Riff. 121 (MS. karanmak): Çağ. xvi ff. kazan- (spelt) kasb wa ţahsil kardin; also pronounced kazan- San. 273r. 3 (quotn.): Kom. xiv 'to acquire' karan- CCI; kazgan- CCG; Gr.: Kom. xiii takasaba 'to seek to acquire' karan- (MS. karan-) and (kazanç eyle-) Hou. 38, 16: XV hâsâla karan- Tuh. 13b. 12.

D kazgur- Hap. leg.; Caus. f. of kiz-, lit. 'to cause to blush'; cf. kizgut, kizli-. Xak. xi ol anı: bu: 19ta: kazgurdi: 'he inflicted exemplary punishment on him (nakala bihi) for this act, and made him experience the evil consequences of it so that he should not do it again' Kaq. II 194 (kizgurur, kizgurmak); a.o. 200, 22.

SD kuzgir- (kudgir-) Hap. leg.; Inchoative f. of kuz- (kud-) the word is clearly spelt kuzgir- and, as it is Kip., this may be correct, but it is listed between kâdgur- and kurgur-, so the original text should have had kudgir-. Xak. xi kâr: kuzgirdi: 'in the MS. the -g- has both fathâ and kasra' 'the snow came in masses like flocks of birds' (jaðb bi-tayran) Kaq. II 193 (kizgirar, kuzgirmak).

Trls. V. GZG-

D kizgutlan- Hap. leg.; Refl. Den. V. fr. kizgut. Xak. x 1 ěstün kizgutlandı: 'the man was deterred (imtana) from the act, when he realized the evil consequences of it and was put to shame (iftadaha) over it' Kaq. II 271 (kizgutlanur, kizgutlanmak).

Dis. ĞZL

D kizil Intrans. Dev. N./A. fr. kiz-; 'red'. S.i.am.lg.: 1–w. in Pe., etc., Doerfer III 1481. Cf. 2 ml. Tüรกči kizil: karanın 'red blood' T 52: VIII ff. kizil kaya: 'a red rock' Irk B 51: Uyğ. VIII ff. Bud. kizıl sağızgan 'the red magpie' (name of a star) TT VI 95: Civ. kizıl orduluğ 'having a red palace' TT VII 13, 34; kizıl çindan 'red sandalwood' H I 91; a.o.o.: XIV Chin.–Uyğ. Dict. ch'th 'red' (Giles 1,697) kizil Ligeti 167: Xak. x 1 kizıl al–ahmar 'red' of anything (prov., verse); Kizıl the name of a river in Kaşgar (verse) Kaq. I 394; I 40 (2 ej.), a.o.o.: KB (in spring the trees adorn themselves with mauve, crimson, yellow, blue, and) kizil 67; o.o. 120, 954, 2312 (alçiçt., etc.: xii:??) At. 26 (2 ej); Tef. kizil 'red' 207: XIV Muh. ahmarı-l'-sar 'red-haired' kizil saq Mel. 46, 5; Ric. 139; o.o. 68, 2–6; 78, 1, 168; 181: Çağ. xiv ff. kizıl (i) turs 'red'; (2) džhâr wa sâdid 'manifest, intense'; (3) 'a kind of red bird'; (4) 'a kind of falcon' San. 295b. 9 (quotn.; followed by several phr. beginning with kizil): Xwar. xii:?? anla kizil 'as red as fire' Og 6; kip kizil 'deep red' do. 166: Kom. xiv 'bright red' kizil CCI; Gr.: Kom. xiii al–ahmar kizil Hou. 31, 2: XIV ditto; kip kizil al–sâdid-ul–humra Id. 71.
D kizlak- Hag. leg.; Refl. Den. V. fr. 2 kiz, Xak. x1 ol bu: atıtg kizlant : 'he reckoned that this horse was expensive' (gâtli) Kağ. II 251 (followed by 1 kizlant-).

D kizlas- Hag. leg.; Recip. Den. V. fr. 1 kiz; prob. used only in Ger. in -w: Xak. x1 ol menig birlc: ok att: kizlasu: 'he had an archery competition with me, making the stéke a slave girl' (wa ca'alla-1-satgar baynanal' -e advising) Kağ. II 221 (kizlasur, kizlasmak:k).

Tris. ÇZL

D kizlama: Den. N. (pejorative) fr. kizl; 'measles'. The -1- was elided at an early date. Survives as kizamuk or the like in SC Uzb.; N.W Kaz., Kunyk; SW Osm., Tkm.; most other languages use kizilha in this sense, but SE Turkı kizil (ağrıği), and the NE languages the Russian 1.-w. kor'. Uyg. viii f. Civ. kizamuk enûnp karımı ömseser 'if a man develops measles and becomes constipated' T T VII 22, 16: Xak. x1 kizlama: al-æsba wð butûr mištûh: 'measles and similar eruptions' Kağ. I 528: Çag, xv f. kizamuk tilit-i ha'sba San. 296v. 4.

D kizlisig Hap. leg.; Simulative Den. N./A. fr. kizl 'reddish'. Türkü viii Toyok 15-16 (ETY II 58; ün-).

Tris. ÇZN

S kizama: See kizlasmak.

Dis. ÇZN

S kazen See kazağan.
S kazin See kägın.

F kaznak 'treasury'; the Ar. word xazina seems to have become kaznak or the like in some Middle Iranian language, fr. which it was borrowed by Turkish. N.o.a.b., but l.-w. in Pe., etc., Dorfer III 1485; the original Ar. word was also an early l.-w. in Turkish, the first occurrence being in Xak. xii(? ) KBVP 13: 51. Uyg. viii f. Bud. kazznaka (transcribed kiznaka) kùrlip (a thief) 'entering the treasury' U II 76, 2: xiv Chin.-Uyg. Dict. k'ù tr'earusy, stonehouse' (Giles 6.279) kaznak Lùgeti 165: Xak. x1 KB açtı aği kaznaka 'he ope ned the treasury' (and distributed alms) 10:34: (if a skilled Secretary watches the incomings and outgoings) kaznak tolur 'the treasury fills' 5913: xiii(? ) Tef. kaçnak(k)a (sic) kirgil 192.

D kazonaut See kazağuk.

Dis. ÇZN

D kazin- Refl. f. of kaz-; s.i.m.l., usually as a Pass. Xak. x1 (ol) özize kudug kazandi; 'he made it his business to dig (hafr) a well for himself', also for 'to pretend (to dig)' Kağ. II 155 (kazinur, kazisman:k).

VU[D] kozan- (kazan-) Hap. leg.; no obvious etymology, prob. a mere jingle with
bezen-. Xak. xi ura'ğut bezendî: kozandî: 'the woman adorned and ornamented herself' (tabarracat . . . wa tazawayyanat) Kaş. II 155 (kozan:ur, kozanma:k).

Trls. ĞZN
D kazarî: Pass. Dev. N./A. fr. kazar-. survives with same meaning in SW Osm. Xak. xi kazarî: toprâk habitatatu't-turâb 'soil that has been dug out and heaped up' Kaş. I 449.

PUD kaziğku: Hap. leg.; this word shares a separate section with karağğu: and final -gu: might have been expected; if so, Dev. N./A. fr. kazar-, but the semantic connection is nebulous. Xak. xi yip kaziğku: boldî: 'the string was knotted (in'aqada) and very much tangled' (iltawa'd) so that it could not be disentangled (yanfarih) Kaf. 1 449.

Dis. ĞZR
D kizar Comparatives f. in -ra'k of 2 kâz; n.o.a.b. Xak. xi KB tirîglîkte kizarak bütün çîn kîşî 'one who is the rarest of living creatures, an honest, upright man' 1724; xiii(?) At. 444 (2 kâz).

Dis. V. ĞZR
D kazar- 'to be, or become, red'; obviously connected w. kîz-; prob. Intrans. Den. V. fr. a homophonous N. *kîz different fr. 1 and 2 kâz. S.i.a.m.lg. Xak. xi kizarî: neqî 'the thing was, or became, red' (ahmarra) Kaş. II 77 (kizarur, kizarma:k); 'verbs ending in -r- fall into three classes; (1) there is a N./A. (ism) and the verb is compounded (rukîba) from it, e.g. to:n kizarî: "the garment was red" (ahmarra), the origin is kîzîl erdi: fîra ahmar, lâm and hamza were elided, and it became a genuine (mahd) verb' II 163, 14: Çağ. xv ff. kizar- surx sîdan 'to be, or become, red' San. 295v. 15 (quotns.): Xwar. xiv ditto Qutb 149: Kom. xiv 'to glow with heat' kizar- CCC; Gr.: Kip. xiv kizar- ihmarra 1d. 71: xv ditto Kav. 5, 13; hammara kizar- Tuh. 13b. 5; a.o.o.

D kizar- Caus. f. of kizar-; s.i.a.m.lg. Uyğ. viii ff. Bud. (the lords of hell beating them) kizarmaş t[emir]îig begen 'with red hot iron rods' TT IV, p. 18, note B 7, 7: Xak. xi ol kizarîtî: neqî: hammara'l-jayî 'he made the thing red' Kaş. III 431 (kizar- tur, kizarma:k): KB (when the rulers are not wicked) isiz ol éle sevinçîn kizarîmaş meplîz 'they do not make the wicked man's face glow with pleasure in that realm' (or 'the wicked man does not make his own face glow . . .') 892; o.o. 1287, 2185, 2384: Çağ. xv ff. kizar- (spelt) surx kardan 'to make red' San. 295v. 27 (quotn.): Xwar. xiv ditto Qutb 149.
INITIAL POST-PALATAL PLOSIVES

Preliminary note. As pointed out in Studies, pp. 131, etc. there is good evidence that, although in Türkî there was only one, unvoiced, Postpalatal initial, and the position was prob. the same in Uyğ. and Xak., in an earlier stage of the language both voiced and unvoiced Postpalatal initials existed. Where such evidence exists regarding a particular word, (¬) is added after the heading.

Mon. GE

*¬kè: (¬) 'back, behind', and the like; not noted in the unsuffixed form but see kédin, kém, kérü.

kù: 'reputation; fame, reputation', and the like. Fairly common down to x1 both by itself and in Hend., but survives only in NC Kt. kü; syn. w. çav, q.v. The theory in TT X, p. 29, note 440 that this is a l.-w. fr. Chinese hao 'mark, designation; to call out' (Giles 3,884; Middle Chinese yau) is unconvincing. Türkü vii taşra: yorryur têyên kù eşdîlp 'hearing that he had marched out' IE 12; (because he fought so much against the Chinese and displayed toughness and manly virtues) kù: bünçâ: tuđdi: 'he acquired so great a reputation' IX. 12; o.o. I E 25, II E 21 (1 a-t); II E 22, 36: Uyğ. ix küm sorúgüm 'my fame and reputation' Sucü viii ff. Man.-A kúsln 'his reputation' M I 21, 1 (ii); a.o. do. 26, 27-8 (1 a-t): Bud. ol edğû kù at tört bulûnda yaşdîlt 'that good reputation was spread in all quarters of the world' PP 7, 1-2; o.o. Hien-ts. 150 (kélîg), etc.: Civ. atiq kù TT I 43; 156: Xak. xî kù: al-šit bavyâ'l-nás 'fame among the people'; hence one says küllûg bilîge: 'a famous sage' Kaş. III 212: KB kûzî çavî 'his fame and reputation' 87, 102, 458, 1711, etc.

Mon. V. GE-

Vu kùr-: pec. to Uyğ. and used only in Hend. w. közê-, usually in the phr. küyü közêü tut- 'to protect and keep', but apparently the basis of 3 küq, q.v. Uyğ. viii ff. Man. kôp aða tuđadin yarin keçe kuyü közêü tutmaklari bolzûn 'may they be protected and kept from all dangers (Hend.) early and late' M III 36, 4-6 (iii) (U 31 4-6 (ii)); a.o. TT IX 55: Bud. küyü közêü, usually w. tut- is common U IV 36, 81-3 (açûn); o.o. Suv. 192, 20; 401, 8; 448, 5; 562, 7; USp. 60, rb.; 6-7; 106, 14; öz etôzin kümek közêmek 'to protect (Hend.) his own body' Tij. 50a 1-2.

Mon. GB

Kûb (¬) originally 'mould, model' in a concrete sense, in Oğuz it early acquired the metaphor. meaning 'likeness, resemblance', and with the Poss. Suff. -l: kûbî: (gûbî) came to be used as a Postposition meaning 'like'. As a N. n.o.a.b., but the Postposition survives in SW Az. kîrîl; Osm. gûbîl and in some other languages in altered forms like NW Kaz. kêbêk/kûbî ('for kûlî ok). Cf. text. Uyğ. vii ff.

Bud. (later teachers must realize that you are) yaq kûb yalûplûlûrda üstûnlûk kûlî 'supreme among men who are models and examples' Hüs. 2110-11: Xak. xî kûb 'a mould' (gûbî) for anything; one says kerpîc kûbîl: 'a brick mould' Kaş. III 119 (and see Oğuz): xiii (2) Tef. kûbî (Bor. keb) 'like' 168; bigî 'like' 100: Çağ. xv ff. kûblî an Adv. of Comparison meaning 'like, resembling' (milî wa mànnand) placed after words San. 311v. i (quotn.); bigîn mànnand do. 148r. 10 (one Çağ., one Rûmî quotn.): Oğuz xî kûblî 'likeness, resemblance' (al-mîl wa-l-sîbîh); hence one says bu: er anûq kûblî: 'this man is like him' Kaş. III 119 (but yağmûr kûbî: 'like rain' I ß72, 18; kûsîr kûbî: 'like birds' I 483, 22; it kûbî: 'like a dog' III 23, 2; korûm kûbî: 'like boulders' III 61, 20 are all in Xak. verses): Xwar. xîîb (gûbî) and once bigîn 'like' 'Ali 47: xiv kûblî Qutb 97; kûblîn MN 167; bigîn do. 345: Kom. xiv kûblî 'like' CÎI, CCG; Gr. 142 (quotns.): Kip. xiv kûb (?; text keb) al-gûbîl; kûbî: milî Id. 78; harfîl- -taşîbîh 'Adv. of comparison' gûblî: (sic) Bul. 16, 2: xv in a note on comparisons in Turkish it is said that there is no harf for this purpose but N.s like kûbî:kûblîk are used Kav. 28, 9; o.o. do. 25, 1; qûblî keb (sic) Tûh. 29b. 3; sinf wa-l-nîzîr wa-l-mîl 'sort, kind, likeness' (tep) and Tûh. 22a. 13; the indicators of comparison (al-daranîl-taşîhîh) are (ogar, Turk. oxşar, menzer, tep and) kûblî for what is near (ll-qârib) and kûblîk for what is distant (al-ba'îd) do. 89a. 11-13: Osm. xiv ff. bigî 'like'; very common down to xvi TTS I 96; II 138; III 90; IV 101; gûbî is not listed in TTS.

1 Köp originally 'abundant, luxuriant', and the like. S.i.a.m.l.g. except SW for 'much, a great deal, many'. Although listed in Red. it became obsolete in Osm. in about xv, and is described by Samî as Çâğ. Uyğ. viii ff. Man. (in the spring the trees become) semîz önlûg yagîl küllîg köp beşîlîk 'swelling, colourful, full of sap and vigour, luxuriant and large' Wind. 19-20: Civ. urubumuz köp boltî anûq teğ òk baglînnî köpî kalî 'our taxes (Ar. rub' 'quarter (share') have become heavy, and like this most of the gardens have come to a standstill' (USp. 22, 49 ff. as revised in) Rahmeti (Arat), Uygureya yazlar aramasnda, Istanbul, 1957, lines 56 ff: Xak. xî köp neq 'anything luxuriant and abundant'; hence one says köp sæç 'thick (cañal) hair'; (in a prov.) köp söğütük: kûs konar 'the bird alights
on the willow-tree with luxuriant branches' (al-multaftа's'i'l-agāţān) Kaş. I 119; a.o. II 328, 17 (terpěk): KB (all this work) baš ăgriţ köp ol 'is a severe headache' 421; bu begliık işte taki köp kılın 'make yourself abundant-
(lly helpful) in the affairs of this government also' 430; köp altun kümė 'quantities of gold and silver' 1564a. (spurious verse): xiiii (?) At. Postscript köp ġin likürbüz 'we see many people' 511; Tef. köp māıl 'abundant wealth' 185; Çağ. xv ff. köp ('with -p') șok 'much, many' Vel. 326; köp (spelt) biyār ditto San. 302r. 21 (quoting.): Xwar. xiii köp 'many' 'Ali 49: xiiii (?) ditto, common inOGLE, 20, etc.: xiv ditto Qutb 100; MN 34, etc.; Nahe. 33, 11: Kip. xiii al-kâțır 'abundant, much' köp (also ükų; Tkm. te:lim: boîl (MS. 30:!!)): xiv köp ('with -p') al-kâțır; bu: köptür hâdâ kațır; also sọktur ('with -ç'), ükụstür and delimdur hâdâ kațır Id. 78: xv kaţır köp(šok/xayi1, sic) Tuh. 308. 3; kațura (šok bol-)köp bol-do. 31b. 3: Osrn. xiv to xvi köp 'many, much' in several texts TTS I 490; I 658.

2 köp Reduplicating Prefix see kök.

küp (kü:p) 'an earthenware jar or jug'. There seems to be good evidence both for -ū- and -p-. Survives only(?) in SW Az. küpe; Osrn. küp. Türkü viii ff. liki küp bęngi: 'two jars of beer' Tum. IV 10 (ETY II 96). Uyg. viii ff. Civ. yarım köp bor 'half a jar of wine' USP. 32, 11; bir köp köp köp bor 'one jar of Kucha wine' do. 35, 5 (third word uncertain, but certainly not 'strong' as R. suggests): Xak. xı köb (or köp?) al-dann 'earthenware jar' Kaş. III 110; I 154 (açit-); III 253 (ażu-); 335 (cifila-) and three o.o. all spelt köp and translated al-dann or al-hubb 'large jar': Muh. (?) (under 'wine merchants' equipment') al-xābiya 'a large jar' küb Rif. 162 (only): Tkm. xiii al-xābiya wa huwâl-zîr (same meaning) köp (-b) Hou. 17, 5: Kip. (x) xiv köp ('with -p') al-zîr Id. 78: xv zîr köp (-b) Tuh. 18a. 8.

Mon. V. GB-

kev- (g-) 'to chew', with some extended meanings: survives only(?) in SW Osrn. gev-. Xak. xı er sönţig kevdi: 'the man was indistinct (talaclaca) in his speech'; its origin in the phrase tâncun: kevdi: 'he chewed (lāba) the gobbet of meat in his mouth, but did not swallow it' (Id yahatali) Kaş. III 16 (keveř, kevmeκ): küč: kevdim awwantu quw-watahu 'I weakened his strength' I 167, 10; küčin kevver yuđa'ifu'hu 'it weakens him' III 288, 15.

eköp- 'to swell, foam, boil over'. Not noted before xiv, but see köpük; survives in NE, SE, and N. Kir. Kom. xiv 'to swell' köb- CCG; G: Kip. xiv ḥaraba 'to boil over' (taş-f-) köp (-b-) Tuh. 28b. 1: Osrn. xvi köp- 'to swell'; in one text TTS II 658.

Dis. GBE-

kêbê (gebe) See keber-.

kibe; pec. to Kaş. Oğuz. x1 kibe: al-nadra mina'l-ayyām 'a short period of time, a few days'; hence one says kibe: boldi: madat burha mina'l-zaman 'a (short) period of time passed' Kaş. III 217; a.o. do. (bütė).

D kibî: See kib.

küpe: originally 'a small metal ring'; hence, by itself 'an earring' and in the phr. küpe: yarîk one of the 'rings' making up chain-mail. An early l.-w. in Mong. (and thence Pe.) as kibu, see Doerfer I 346. Survives in NE Şor kübe 'a ring in harness'; NC Tara, Tob.; NW Kar. L. küba 'chain-mail' R II 1517; SW Osrn. küpe 'earring'. Türkü viii ff. Miran A.8 (ETY II 64; yarik): Xak. x1 küpe: al-qurt 'earring'; küpe: yarık al-dir' mina'l-hadîd 'an iron coat of mail' Kaş. III 217; a.o. III 15 (yarik): Xiv Muh. (after al-caušan yarîk) al-sarâdiyya 'a coat of mail' küpe: (-b-) yarik Rif. 173 (only); against halqatâ'u-l-udn 'earring' isirğâ (not an ancient word) one MS. has küpe: in the margin Mel. 53, 9: (Çağ. xv ff. kîbe 'fringe, edging' in San. 302v. 6 is a Mong. l.-w.; kûhe the Mong. form occurs in the Çağ. translation of the Mughaddâmatu'l-Adab, see Doerfer, op. cit.): Kom. xiv 'a coat of mail' kûbe CCI; Gr.: Kip. xiii (under 'military equipment') al-sarâdiyya küpe: (-b-) Hou. 13, 15; (under 'clothing') al-halaq wa'l-qurt 'rings, earrings' küpe: (-b-) (isirgâk) do. 18, 1; xiv kîpe (-b-) al-qurt fi'l-udn also used for tiyâbul-harb 'battle clothing' Id. 78: xv al-sarâdiyya küpe (-b-) Tuh. 18a. 5: Osrn. xviii kîpe ('with -p') in Rûmî gûwârâ 'earring' San. 302v. 8.

Dis. V. GBE-

kebîl-: 'to become more or less dry, to dry partially' (Intrans.); usually of clothing(?). Survives as keb-, kep-, and the like in SE Türkî, NC Kzx. and some NW languages. Xak. xı to:n kebîlidi: cajfa a'dil'al-tawb mina'l-balal wa gayrihi ba'da'l-câfâf 'the surface of the garment dried from the moisture (etc.) partially' Kaş. III 257 (kebîr, kebîlmek).

*küve-: See küven-, küvenç, küvez.

kübl-: 'to quilk, overshew', and the like. Survives only(?) in NE Tob. kübl- 'to whip, overshew' R II 1519. Xak. xı ol to:n küblidi: darraba'l-tawb tađriban (he quilted the garment) Kaş. III 257 (kübîr, küblmek): Kip. xiv Kübl- darraba'l-tawba'mu'afâtan 'to quilt a lined garment' Id. 78.

Dis. GBC

küvec survives in SW Az. küvec; Osrn. güvec 'a flat, shallow earthenware cooking pot'. The exact meaning in Xak. is obscure; as Brockelmann points out al-nayza'at (Dozy II 631); the meaning is prob. 'a curb bit'. The connection between the two meanings is obscure. The spelling with -w- in Kaş is deliberate, since it is under the
heading fa'al minal-waw, but cf. küveçli. The word may be foreign; cf. kuçeç. Xak. xi küveç yügün al-licāNUMl'īl-nayza(h)-si (read) 'a curb bit' (?). Kaş. III 163: Xwar. xiv küveçli (so spelt) aşçi açılmış erdi 'the mouth of a cooking pot was open' (and a sparrow fell in it and died) Nahe. 193, 6; o.o. 28, 17; 20, 17.

VU?F küvilş Hap. leg.; the -J suggests that it is a Sogdian l.-w. Xak. xi küvilş ('with -J') waşat kull ściara biliya 'the interior of a rotten tree', for example a decaying willow; and one says küvilş turma: 'a rotten (al-fāsid) radish' (etc.) when it has lost its taste Kaş. I 366.

?F kevči: Hap. leg.; prob. a foreign unit of weight, but morphologically unlike Chinese. The ri't varies widely from place to place, and its value here is unknown. Xak. xi keväči: mikkāl li-Kaşgār ildi Uygūr 'a Kaşgār unit of weight' used as far as the Uygūr (country); it contains ten ri'ts Kaş. I 417.

?F köpçük survives in NC Kir. köpçük 'under-saddle horse-cloth'; Kxz. and NW Kk. köpsik 'pillow' Nog. dido 'saddle-pad; nave of a wheel'. The obvious semantic connection w. köpen, köpsin, inexplicable by Turkish morphology, suggests that all three are l.-w.s. Oğuz xi köpçük al-miṭvara 'under-saddle horse-cloth' Kaş. I 478.

Trisc. GBC

D küveçliş Hap. leg.; P.N./A. fr. küveç. Xak. xi kuveçliş kürmeis: al-licāNUMl idā kāna nayzak (sic) fa-inna'l-faras lá yaṣmah wa lá yaṣmah 'when the bit is a curb bit?' the horse does not run away or kick' Kaş. III 256, 4; n.m.e.

Dis. GBD

kebli şop'; a l.-w. as kebli in xiv Mong., see N. Poppe, The Mongolian Monuments in lpPags-pa Script, Wiesbaden, 1957, p. 125, but not later. Survives in NE Tob. kibit; NW Kar. kebli; Kaz. kibet R II 1107, 1400, 1416; most modern languages use l.-w.s. generally Pe. duḥān, for 'shop'. xiv Chin.-Uyg. Dīct. ışu mien 'shop' (Giles 9,493 7,886) keblit Līgit 171: Xak. xi keblit al-hānūt 'a shop' Kaş. I 577: KB kebli keği bezedim 'I have ornamented my shop well' 5108; xvit(?) Tef. kebli 'shop' 168: Xwar. xiv ditto Nahe. 267, 4: Kom. xiv ditto CČI; Gr.

?F kōdō (g-) 'the trunk, that is the human body without its extremities' and, in the early period, more particularly 'a dead body'. Survives in NC Kir. kōdōn and in distorted form in NC Kxz. kewde; SW Uzb. gjwāda; NW Kk. gjwde/kewde; Kaz. gjwde; Nog. kevde; SW Az. kövé; Osm. gővde and perhaps Tkm. gővre. There is an obvious semantic connection with kövre, inexplicable by Turkish etymology, which suggests that both are l.-w.s. The evidence for g- is unusually strong. Uyg. xii ff. Bud. Sanskrit uproptami kaṭeparāṇi (for kalevarāṇi) 'dead bodies' ömlüş kövtöpler ermeser: (-t- = -d-) TT VIII D 26; ol timliğlerin kövdög etözli üzere saçsar if one makes a libation over the (dead) bodies of those mortals' U II 44, 39-40: Xwar. xii (P') kövde 'body' Afi 55 Kip. xiii (among parts of the body') al-calla the trunk (VU) kwe: (unvocalized) Hou. 21, 20.

Dis. V. GBD-

D keblit- Hap. leg.; Caus. f. of kebli-. Xak. xi yel tonuğ kebbiti: 'the wind partially dried (açafta ... ba'da'l-cafif) the garment' Kaş. II 298 (kebitür, kebitmek).

D köpeç- Hap. leg.;? Intrans. Den. V. fr. köp. Xak. xi KB (his realm is well organized) xażina köpeçür kutaďur yih 'his treasures become abundant, and his years are divinely favoured' 2262.

D kubits- Hap. leg.; Caus. f. of kübli-. Xak. xi ol tonn kübbiti: 'he gave orders for the quilting (bi-taştri⁷) of his garment' Kaş. II 298 (kübitür, kübbitemek).

D kevtri- (g-) Hap. leg.; Caus. f. of kev-. Xak. xi ol amn kććin kēvtrdi: kallafa man wāhāna qurucatatu 'he made someone weaken his strength' Kaş. I 195 (kēvtrur, kēvtürmek).

Dis. GBG

kepek properly 'bran'; metaphor. 'scurf, dandruff'. S.i.a.m. with minor phonetic changes. L.-w. in Pe., etc., Doferer III 1615. Cf. kavik. Xak. xii kepek al-nu válala 'bran'; kepek yincü: 'seed pearls'; kepek hazā₂štał-ra's 'scurf' Kaş. I 390; o.o. II 310 (çlät-); III 93 (yēlpir-): 101 (yēlpiş-): xiv Muḥ. al-nuvala kepel Mel. 64, 7 (so spelt); Rif. 163; Kom. xiv 'bran' kebek CČI; Gr. Kip. xiv kepek (-b-) al-nuvala İd. 78; Bul. 8, 8: xiv ditto Kaş. 63, 14; Tih. 36b. 3.

VU kevliş Hap. leg.; not to be connected, as Atalay suggested with Çağ, kevek 'empty, hollow' R II 1201, which is the Pe. word kāvaq used by Bābur. Xak. xi kevilş (wa) unvocalized) with (-g) ğudrőša'-l'af the cartilage (?septum) of the nose' Kaş. I 391.

S? kēvük See 2 kųvik.

köbek (g-) 'navel'; a purely Western (?Oğuz) word, not noted before xiii but prob. older. Survives only (?) in SW Az. köbek; Osm. göbek; Tkm. göbek; Cf. kindik. xiv Muḥ. al-surra 'navel' köbek Mel. 47, 15 (mis-spelt kölet); Rif. 141: Çağ. xv ff. göbek (spelt) nöf 'navel' San. 302. 27. Tkm. xiii al-surra göbek (Kip. kindik) Hou. 21, 2: xiv köbek al-surra İd. 78: Osm. xv ff. göbek often noted in phr. TTS I 313; II 440; III 301; IV 345.

D küblig (sic, under fāt'il) Hap. leg.; Dev. N. fr. kübli-. Xak. xi küblīg ta'dribůl-tatib 'quilting a garment' Kaş. I 408.
D köpük Intrans. Dev. N. (Conc. N.) fr. köp-; 'froth, foam', and the like. S.i.a.m.l.f.g. w. minor phonetic changes; SW Az., Osm., Tkm. köpük. L.-w. in Pe., etc., Doerfer III 1563. Türkî vii ff. (I am a camel stallion) würüğ köpük: kämin saça[m]en 'I scatter my white froth' /rkB 20: Uyğ. viii ff. Cív. (scatter pepper on the liver of a black goat, plunge it in the fire and) köpükên ait 'take the froth from it' / I 351; a.o. I 12, 103: Xak. xi köpük zabadu1-mä 'foam on water': köpük tufâhatatü-qâr 'froth on a cooking pot' KaJ. I 390; a.o. III 135 (kôlî): Çağ. xv ff. köpük 'with -p-') 'the foam (hafî') which appears on the surface of water or oil'; in Ar. zabad San. 302v. 4: Xwar. xiv köpük 'foam' Qubt 100: Kip. xiv köpük 'with -p-') al-rajwa 'foam' /d. 78; Bul. 8, 11 (miscvocalized köpek): xv ditto Tuh. 17a. 2.

VU 1 küvük n.o.a.b.; (VU) müsî is Çigîl; this word is so described in I, but not III. Çigîl xi küvük müsî al-daywan 'a tom cat' KaJ. I 391; küvük müsî al-daywan III 165.

VU 2 küvük (kıwük) 'straw'; n.o.a.b.; except in KaJ. the first vowel is -e-; as in KaJ. this word follows I küvük the -ü- can hardly be an error for -e- but might be an error for -ê-; cf. saman. Oğuz xı küwük al-tibn 'straw' KaJ. III 165; xiv Muh.(?) al-tibn keväw (sw. unvocalized) Rif. 181 (only): Kip. xiv al-tibn këwük (unvocalized; also sala:m (Russian soloma); Tkm. saman) Hou. 9, 14; xiv këwük al-tibn /d. 86; Bul. 7, 2.

D kevçêk (g-) Hag. leg.; Dev. N./A. (connoting Habitual Action) fr. kev-. Xak. xı kevçêk (MS. kefe:êk) al-âlaqê'liîdî yulâcîc bi-kalam-hî 'a stammerer who is indistinct in his speech' KaJ. II 289.

D këvğın (g-) Hag. leg.; Pass. Dev. N./A. fr. kev.; lit. 'which is, or has to be, thoroughly chewed'. Xak. xı këvğın æş tajâmây nêçê 'indigestible food', opposed to çövîn, wa kâdâlika'î-nabt 'also a plant' KaJ. I 443.

Tris. GBG

D kepeklik P.N./A. fr. kepek; survives in SW Az., Osm. kepekîl (of flour) 'mixed with bran'. Xak. xı (after kepeklik) and with -g 'an owner of bran'. KaJ. I 508.

D kepeklik Hag. leg.; A.N. (Conc. N.) fr. kepek. Xak. xı kepeklik 'a place where bran (al-nuxûla) is produced' KaJ. I 508.

Dis. GBL

kevel pec. to Xak. Xak. xı kevel at al-farânan'î'l-vey'îl-cawâlî 'a well-bred fast horse' KaJ. I 395; a.o. II 133, 13: KB 5369 (büktel), 5803 (I arkan).

F kevîli: Hag. leg.; no doubt a l.-w., prob. Iranian (see ço:vi:li). Gancîki xı kevîli: fîhâatu'l-når 'the mouth of a canal' (or river) KaJ. III 442.

D köplüg Hag. leg.; dubious, if genuine, P.N./A. fr. köp; 'abundant'. The A.N. köplük is well authenticated. Uyğ. viii ff. Man. TT IX 85 (2 aqqu): (Xak. xî(?) Tef. köpîük 'abundance' I85: Xwar. xiv alarnîn köplükindin têpredî yêr 'the earth shook because they (the army) were so numerous' Qubt 100.

VU(D) küvlük Hag. leg.; prima facie a Den. N. in -lük or a Dev. N. in -ük but with no obvious etymology. Xak. xı küvlük 'a lump (bunduya) of mud used as a missile' (yorumt bûhi) either after being dried or before it KaJ. I 479.

Dis. V. GBL-

D kevîl- (g-) Pass. f. of kev-; n.o.a.b. Uyğ. viii ff. Bud. kücîm küsînin kevîlî tüketti 'my strength (Hend.) has been completely undermined' Hürw.tr. 2071-2; a.o. Sww. 586, 21: Xak. xı er kûçîl: kevîlî: 'the man's strength was weakened' (da'ufat) KaJ. II 137 (verse); no Aor. or Infîn.; o.o. I 397, 8; II 13, 14 (same verse): Kip. xiv kevîlî- harîma 'to be, or become, decrepit' /d. 86.

D kübûl- (kübîl-) Hag. leg.; Pass. f. of kübi-, perhaps misvocalized in MS. Xak. xı antî to:mi: kübûldî: 'his garment was quilted' (durriba . . . tadriban(n)) KaJ. II 120 (kübûlûr, kübûle:ik).

Tris. GBL

?F kepe:li 'butterfly'; except in some NE languages which use Mong. l.-w.s, the standard word for 'butterfly' in all Turkish languages, but in such a wide range of forms as to suggest that it is a l.-w. Survives as NE Alt., Leb., Tel. köbölök R II 1317: SE Türkî képîlek BS 523; képîle: képîle: fünfte 170: NC Kë petsö:lpööl:; Kz.x. köbèlek; SC Uzb. kapalak: NW Kk. gübèlek; Kaz. kûbèlek; Kumyk gübèlek/göbèlek; Nog. kûpêlek: SW Az. kepenek; Osm. kelebek; Tkm. kelebek. Xak. xı kepe:li: al-farâfatullâlatî yastr 'butterfly' KaJ. I 448: xiv(? ) Tef. kepek 'butterfly' 168: xiv Mu:h. al-farâf kelebek Mel. 74, 8; Rif. 177 (Ar. corrupt): Çağ. xv ff. göpeleg (so spelt) kelebek Vel. 362 (verse); köpelek (so spelt) 'an animal like a moth (poru:nu:nâ) but bigger, with coloured wings, found in gardens' Sun. 302r. 28 (quotm.): Kom. xiv köbèlek CCG; Gr.

Dis. GBN

F kebin See kabm.

?F köben (?köpen) prob. a l.-w., see köpçuk; survives in NE Leb. Sag. köbön 'feather bed' R II 1316; Khak. köbê: the lining of the skirt of a garment'; SW Az. köbe 'a felt rug' R II 1315. Oğuz xı köben 'a saddle-pad (hi:ts) for a camel; and a pack-saddle (al-bâ:ra'a) or similar equipment for a pack-animal' KaJ. I 404.

D kûvenç (g-) Dev. N. fr. küven-, q.v. for the development of meaning. N.o.a.b. Uyğ.
kùvençli̇ğ kùlùnچ ar̈ẗuk kùlug̈ er̈l̈p 'his ignorant, proud deeds being extremely strong' TT VI 72 (the loop of the _−_ was inadvertently omitted and the word is transcribed kùvençli̇ğ): Xak. xi KB kùvençli̇ğ tírl̈i̇ğ kö̱tûrdî̇ özî̇n 'happy, self-confident life has taken itself off' 1073.

**Dis. GBR**

VU ?F kövre: (?-) listed under -R- but obviously connected semantically with köv-ðo̱, which suggests that both are l.-w.s. Survives in SW Tkm. gövre (see kövðöp). Xak. xi kövre: 'the body (jabac, MS. in error payx) of any animal when it has died and the internal organs have disappeared, and the dried flesh remains on the bones' Kaş. I 422.

D köprüg (g-?) Dev. N.A. fr. kevrue-; survives in NE Khak. kibre̱eḵ; SW Osm. gev̱rek 'frail, fragile'. Xak. xi kevrueg neç 'any fragile (rixv) sort of tree like the castor oil plant, Ricinus communis (al-xarva)', etc., Kaş. I 479: Xip. kevrueg (?, MS. kevruek) al-baqsimât 'biscuit' 1d. 86; baqsimâtlu̱ṟak 'ship's biscuit' kevruek Bul. 8, 16; Osm. xvii kevrueg (spelt) in Rümî, 1u̱ṟd va şika̱nda 'broken' San. 801v. 13.

VU kevruek Hap. leg.; the first kâf is unvocalized. Xak. xi kevruek al-arfâc mîna'1-sacar 'a tree, the Vitex agnus castus' (so Red. for Osm.) Kaş. I 479.

D köprü̱g 'a bridge'; morphologically Dev. N. fr. köprü- but with no obvious semantic connection. S.i.a.m.l.g. with minor phonetic changes. A First Period l.-w. in Mong. as ke'urge (Studies, p. 238); l.-w. in Pe., etc., Doerfer III 1623. Uyğ. xvii fr. Man. (to those blinded with the glare of the water of pride) kö̀nî nomlû köprüg̈ körûltiẗi̇ğ (sic) 'you have shown the bridge of the true essence' TT III 55-6; Cv. 181, 1; 201, 181, 181; xiv Chin. -Uyğ. Dict. ch'iao 'bridge' (Giles 1, 326) köprüg Ligeti 175: Xak. xi köprüg al-gantara 'a large arched bridge' Kaş. I 478: xii11 (?). Tef. köprüg 'bridge' 185; xiv Muh. al-gantara köprüg: Mel. 76, 16; Rif. 180; Çağ. xv ff. köprüg (so spelt) köprüg Vel. 862 (quots.); ditto pûl 'bridge', in Ar. gantara San. 302r. 26 (quots.); Xwar. xiv köprüg/köprüg 'bridge' Qutb 100-2: Kom. xiv 'bridge' köprüg CÇI; Gr.: Kip. xiii al-cîsr 'bridge' köprüg (-b-) Hou. 6, 9: xiv köprüg: ('with -p-') al-cîsr, in Tkm. al-gantara Id. 78; al-gantara va'l-cîsr köprüg: (-b-) Bul. 4, 4: xv cîsr va şantaş köprüg (-b-) Tuh. 11a. 10; gantara ditto 28b. 10.

**Trls. GBN**

D kùvençli̇ğ (g-) P.N./A. fr. kùvenç; n.o.a.b. Uyğ. viii fr. Man. (to those blinded with the glare of pride) 'the water of pride' TT III 55: Bud. Sanskrit drpa̱ 'proud, arrogant' kùvençli̇ğ TT VIII D.27; bramanlar kùvençli̇ğ bolurlar 'the Brahmins become arrogant' TT X 474; bilgiğiz küvür̈g 'drum'; n.o.a.b.; an early l.-w. in Mong. as ke'urge/keuruge (Haenisch 100–5) köرغ (Studies, p. 239); this later became kegence (Studies, p. 2447); Halfoil 181. 'The earlier form was reborrowed in Çağ, see below, and the later in NE Tuv. Cf. tümürç. Türkî vit the word read küvür̈gî: in II W 4 might contain this word misread, but this part of
the inscription is fragmentary: Uyğ. viii ff. Bud. Sanskrit rātri ghōṣa 'a joyful noise' kövürği 'unl öld yakulug' 'resounding like the sound of a drum' TT VIII 7:20; etc.: xiv Chun.-Uyg. Dict. hu 'drum' (Giles 6:241) kurğ-būg Ligeti 176: Xak. xi kövürği al-hūs wa-l-tabluladdī qutuhr 'the kettle-drum and drum which are beaten' Kaş. I 479: KB kövürğu bīrle 'together with his drum' 1036 (cf. kīyaq; xiv Muh.(7) al-hūs kövürğ (-f) Rīf. 146 (only): Çağ. xv ff. kewurğe 'with k'i -g-e' kūs-i sāhi 'a royal kettle-drum' Vel. 349 (quoting); kewurğe/kewurğe kūs-i buzurg San. 301 v. 12 (quoting): Xwar. xiv (PU) kūrwū 'drum' Qutb 103 (kōri): Kip. xiv al-hūs wa-l-dabādabā (mis-spelt al-dabda, 'drum') kūrwū: Bul. 6, 8: Osm. xiv kösler kevürğler (sic) čalp 'beating the drum'; in one text TTS III 440.

Dis. V. GBR-
D köber- (g-) Intrans. Den. V. fr. kebe. The latter word is first noted in Kip. (see below) and survives in SW Osm. gebe 'pregnant'; Tkm. gebe 'swollen, inflated, a balloon'; it seems originally to have meant 'with a swollen stomach'. Kebēr- survives in SW Az. keber- 'to exhale, die'; Osm. geber- 'to die' (of an animal or contemptuously of a human being); Tkm. geber-/guber- 'to be swollen, inflated'. San. describes it as the Rūmī form of kabar-; the words are syn., but it is unlikely that kebēr-; keber- are Sec. f.s of kabar-; kabar-. Uyğ. viii ff. Bud. (of a corpse) karını köberlip 'its belly swells' U III 43, 24; TT X 548: Kip. xiv kebe: mutnafixul- -baṭn 'with a swollen stomach'; hence keberdi: kebermek al-mafxa 'to be inflated' Id: 78; Osm. xviii keber- (üğgeb-) waram kardan 'to swell', in Çağ. kabar- San. 300 r. 9 (quoting); Kip. xiv köpür- 'with -p-' arđa 'to foam, froth' Id. 78.

Dis. GBŞ-
D kevšeğ (g-) Dev. N./A. fr. kevše-. 'soft' and the like, both lit., 'soft, limp', etc. and metaph. 'soft-hearted, mild, gentle'. Survives with some vocalic changes in NE Tel. köpšek R II 1315: NW Kaz. Kıpšek R II 1517: SW Az. köpšek; Osm. gevšek; Tkm. gevšak, all meaning 'soft, fragile, fresh'. Uyğ. viii ff. Bud. kėg gevšek (kildik) 'with an open-hearted, gentle character' Hinu-t. 1901 (a.o. in note thereon); Suv. 619, 22 (tukulug): Xak. xi kevšek nevä anything distinguished by softness and limpness (lit wa futūr) like a thin (al-raqiq) garment: kevšek (MS. köpšek) et 'tender (fihi ṭamūr) meat': kevšek (MS. köpšek) etmek 'breed the dough of which is (mixed) with superior yeast' (xamir hamān) Kaş. I 479; a.o. III 287 (kevšek-): Osm. xviiı gevšek in Rūmī, xamir wa sust 'soft, gentle', etc. San. 301 v. 16; the word is also noted in several xv to xviii texts, the TTS transcription gevšek is no doubt an error for gevšek spelt gevšek TTS III 302; II 427; III 287; IV 332.

kevšen Hap. leg.; unvocalized in the MS. and spelt kıfın, but placed under the cross-heading -ş; Atalay III 386, footnote states that it survives in the same meaning in NW Bashkir as kefšen. Xak. xi kevšen the word for 'a gift of food' to someone who comes to stack the crop after the fields are cleared (hāḍara'l-kuds ba'da'l-tangīya) Kaş. III 385.
D kübüş- Hap. leg.; Co-op. f. of köbl-; so spelt, perhaps in error, but cf. kübüül-. Xak. xi ol maqa: tom kübüşdi: 'he helped me to quilt (fi tadrīb) the garment'; also used for competing Kaş. II 88 (kübüşür, kübüşme:k).

D kevše:- (g-) Den. V. fr. keviş, Dev. N. fr. kev- which survives in SW Osm. geviş; Tkm. geviş 'chewing the cud'; with two quite different meanings (1) 'to chew the cud' (of a ruminant); (2) 'to become limp, soft', and the like. In the first meaning survives in (NE Tuv. see kevse:-); SE Türk köse- /kọs-farring 178; NC Kir. kepše-; Kızı. klyse-; SC Uzb. kvaşa: NW Kk. güyse-; Kaz. kęse:-; Kumyk güyse-; Nog. köye:-; SW Az. köye:-; Tkm. geviş-e: (Osm. uses the phr. geviş getir-); in the second only in (SW Osm. geviş:-; Tkm. goyşa: (and köše:- 'to lie down, rest, be at ease'). Xak. xi tevey ot kevše:di: 'the camel chewed (ictarra) the forage', and one says kurç nek kevše:di: 'the hard thing became weak and soft' (fatara...tea sara rarc); hence 'good leavened bread well baked and made with butter' is called kevşet etmek Kaş. III 287 (kevşer, kevşeme:k). Çağ. xv ff. ğevese: (spelt niixær khardan 'to chew the cud' San. 301 v. 1; Kip. xiv kevse:- (of a camel, sheep, etc.) ictarra; one says dewe: kevswer 'the camel is chewing the cud' İd. 86; Osm. xv and xvi ğevese: 'to chew the cud' and ğeveyse: (spelt ğevese:-, mistranscribed ğevese:) 'to be soft' and the like; in several texts TTS I 302-7; II 427; III 292; IV 338; xviii ğevese: (after Çağ.) and, in Rümü, narm wa sust şudan 'to be soft, gentle', etc. San. 301 v. 1.

D kevşet:- (g-) Caus. f. of kevše:-; s.i.s.m.l. in the first meaning of kevše:- and in the second meaning in SW Osm. ğevşet; Tkm. ğovşuşat-. Xak. xi ol kaţiğ neş: kevşet:ti: 'he weakened the strength (awhana-l-qeveya) of the hard thing' (kevşetür, kevşetmek); and one says ol teveysin kevşetti:ti: 'he urged his camel to chew' (alâ-l-ict tariff) with the same (Aor. and) İnfin. Kaş. II 338.

D kevşen:- (g-) Refl. f. of kevşe:-; s.i.s.m.l., including NE Tuv. ğeğļen- 'to chew the cud'. Xak. xi tevey kevşendi: 'the camel (or other animal) chewed the cud' (ictarra) Kaş. II 252 (kevşenür, kevşenmek); o.o. 255, 18; 256, 20; Kip. xv ictarra kevşen- Tuh. 6b. 10.

D kevşes:- (g-) Co-op. f. of kevşe:-; survives in SW Tkm. ğovşuş- 'to begin to grow weak', and the like, köşe:- 'to rest, lie down together', and the like. Xak. xi tevey ot kevşes:di: 'some of the camels chewed (the forage, ictarra) in the sight (bi-ru'veya) of the others' Kaş. II 351 (kevşesür, kevşesmek).

Dis. V. GBŞ- PUS küfyen- See (küfyen-/)küyinen-.

Dis. GBŞ- ?F kebe:z 'cotton seed'; prob. like bamuk 'cotton', q.v., a l.-w. Survives in SE Türk kebe:z /keve:z-farring 168; NC Kir. kebe:z. Uyğ. viii ff. Civ. (as I, Bay Temür, required) kebe:z tariğe yér 'land to plant cotton' USp. 2, 2-3; o.o. do. 70, 6 (bügtür-), etc.: Xak. xi kebe:z zar'ul-qa:n 'cotton seed' Kaş. I 203 (urğla:-); I 303 (urğlana:-); qutna 'cotton' I 510 (bililik); n.m.e.

VU kevž 'carpet, rug', and the like; survives, only (?) in NE Alt. kēbīs R I 1197; Hak. kibis; Tuv. xevz; the forms with rounded vowels are clearly Sec.; the original first vowel was prob. -e- and the rounded substitute -ö- rather than -ü-. Xak. xi kevž al-zarbıya 'a carpet' Kaş. I 366 (the first vowel is fatha, not kasra as in the printed text); kūlwı:z 'a large carpet, or any mattress or sofa (fıraaversable mhd.) woven of wool' III 164: Kor. XIV 'carpet' kūlwı:z JNI.; Gr.: Kip. xili al-bıı'sat 'carpet' kūlwı:z (mis-spelt kır) Hou. 16, 21; xiv kevusuz ditto İd. 86; xv ditto kūluz Tuh. 8a. 2.

D küve:z (g-) Dev. N./A. fr. *küve:-; 'proud, pride' (reprehensible or justified, see küven-). N.o.a.b. Uyğ. viii ff. Bud. (in a list of Bodhisattvas) vaćcar tımsılık kēp küve:z 'with a vacra beak, open-handed(?) and (rightly) proud' U İI 6o, 2 (i); a.o. Sını: 619, 23: Xak. xi küve:z al-mutahabbir 'proud' Kaş. I 411; kọgȗl küve:z (sic) utrı:kkı:ıbı' lay aside pride' 1140, 9; o.o. I 252, 18; 253, 3: KB kır kueve:z erdi 'he was brave and (rightly) proud' 409; o.o. 1706 (uluşgıl), 2381, 4725.

Trls. GBŞ- D kebe:zli:g Hap. leg.; P.N/A. fr. kebe:z; Xak. xii (after kebe:zlik), and when it is used as an Adj. (kusi:n) one says kebe:zli:g er 'a man who owns cotton' (qutna) Kaş. I 507.


küve:zlik (g-) Hap. leg.; A. N. fr. küve:z; Xak. xi küve:zlik 'insolence' (al-ba:far) Kaş I 507 (verse).

Trls. V. GBŞ- D kūve:zlen:- (g-) Refl. Den. V. fr. kūve:z; pec. to KB. Xak. x1 KB (if fortune smiles on you) kūve:zlenmegıl 'do not get proud' 1330; a.o. 5211.

Mon. GC kēc (gé:cc) 'late, lateness', and the like; homophonous w. 2 kēc-; q.v. S.iam.i.g.; SW Az. kēc; Osm. geç; Tkm. gić. Uyğ. viii ff. Bud. (months and years have passed and) üre kēc bolda 'a long time has elapsed' Hıen-ts. 255; o.o. do. 1990 (abamu:û), 2040; PP 62, 1 (ogenlen-); U III 82, 14; Civ. TT VII 27, 16 (umay): Xak. xii kēc al-bu:lı: 'lateness, delay'; hence one says kēc keldi:...
ah'ta' 11" he was slow in coming Kaμ. III 121; alim keč kalsa: 'if a debt remains (unpaid) for a long time' (SAMN (raul) I 294, 1: KB (when you go to bed at night) kẹc 11'0 late' (and get up early) 1506; o.o. 196 (uza...), 1553 (uzun), 1585; xii(?): Tef. kec 'late' 1?: Çağ. xv ff. gęc (spelt) qurun axandan sopra gęc wąqt 'the late evening' Vel. 355 (quotns.); kec 'dir wa dir wąqt 'slow, late; a long time' San. 312r. 29; kec qurun 'evening' (waqt-t-şam) and 'a long time'. 312v. 4 (quotns.). Kom. xiv 'late' kec kece CCI; Gr.: Kip. xv bu' keçer Tuh. 72a. 8; amsa 'to be evening' kec (sic) bol- do. 67a. 10: a.o.o.

1 keç (g-) 'migration' and the like; homophonous w. gęc-, q.v. S.i.a.m.l.g.: SW Osm., Tkm. gęc. L.-w. in Pe., etc., Doerfer III 1660. (Uyğ. viii ff. Civ. sec 2 keç): Xak. xi keç al-zàn 'al-lirthal 'migration, emigration', hence (sic) one says súi: köçti: 'the army marched off' (tritahala) Kaμ. I 321: KB (a man who travels from one city to another) köcin ıddin ıdxa étar uz isli (must mean) 'manages his affairs skilfully if he sends his heavy luggage (or his baggage train) ahead' 4814: Çağ. xv ff. köc 'with -e' naqal wa horahat 'migration' San. 309v. 11: Xwar. xiv köc 'migration' Qutb 100: Kip. xii (among the Proper Names) köçhe: amirul-quif 'the leader of the caravan' Hou. 29, 15 (and see 1 keç): xiv köc ('with -e') migration (al-zàn) when the women are included' Id. 79; xiv-ral-hil 'migration' köc ('with -e') Bul. 6, 6: Osm. xiv ff. gęc 'migration', etc., by itself and in phr.: c.i.a.p. TTS II 441; III 301; IV 345.

VU 2 köc 'an hour'; n.o.a.b. Uyğ. viii ff. Civ. TT VIII P11, etc. (1 karši): Xak. xi köç al-sàn 'an hour'; hence one says bir köc küdğil 'wait for an hour' Kaμ. I 321.

1 keç (ghec) 'strength' in a physical or abstract sense, with some extended meanings; see Clauson 'The Concept of "Strength" in Turkish' in Németh Armaghía, Ankara, 1962. An early l.-w. in Mong. as gęci(m) (Haensch 51), also in Pe., Doerfer III 1662. S.i.a.m.l.g.: SW Az. kẹc; Osm. gęc, but gęc ... before vowels; Tkm. gęc. Türkü viii terpi keç bértuk ücün 'because Heaven gave him strength' I E 11, II E 11; el(i)ğ yṣi ışığ küç ıkirmal 'for fifty years (the Türkü) gave their efforts (Hend.)' (to the Chinese) I E 8, II E 7–8; a.o.o. (1 l:3): viii ff. terpi: köçlige: 'by strength (given) by Heaven' IrkB 17: Man. (the Five Gods are, inter alia) köç 'the strength' (of everyone on earth) Chius. 47: Yen. (you were a tough archer) utsar keç erţiç 'you were strong in conquering' xii, 28, 2 (the word atarbası is as an element in P.N.s): Uyğ. viii Şu. E 5 (bér-): a.o.o.: Man. TT III 16, 17; a.o.o.: Man. A béş terpi köçin M 16, 17; a.o.o.: Bud. köç is common, etc. PP 37, 2 (alalag.): and see küssin: Civ. köç yêmeser 'if his strength is insufficient' TT VII 25, 18; a.o.o. TT I 64–5 (artatat): Xak. xi keç al-quwwa 'strength': köç al-zalim 'violence, oppression' (prov.); hence al-zālim 'the violent, oppressive person' is called küçmek; and al-quwwat 'strong' köçlıq Kaμ. III 120; about 20 o.o., nearly half spelt kẹc, usually before Suffix. Kaμ. Tégín P.N. I 413, 27: KB kẹc 'strength' is common, e.g. yigitlik köç 'the strength of youth' 362; o.o. 247 (üzül.), 380, 600, 656, etc.—köç kiiqans 'a violent, oppressive (man)' 848: xii Ai. köç ęmek tegürme köçke 'do not inflict violence or pain on people' 331; Tef. köç 'strength; violence, oppression' 190: xiv Muh. al-quwwa gęc Mel. 52, 1; Rıf. 148 (küç); Çağ. xv ff. köç (with -e) (1) zir 'strength, violence'; (2) kàr u bär wa muhim 'business, important affairs'; in this sense it cannot be used by itself, but only in the Hend. is köç San. 309v. 10 (quotns.): a.o.o. tov. 17: Xwar. xiv köç 'strength; force, violence' Qutb 105; MN 39; Nahe. 196, 17; 390, 1–2: Kom. xiv 'strength; work; compulsion' köç CCI, CCG; Gr. 157 (quotns.): Kip. xii (among the P.N.s) Küçbi: amir quwwi 'strong lord', it is an idiom (luğa) Hou. 29, 15 (and see 1 köç): xiv köç al-quwwa; and one says köç béről: nasarahu quwwahu 'he helped him with his efforts' Id. 79; xiv 362; 'difficult' (şarp and) köç (sic) Tuh. 22b. 2: Osm. xiv ff. gęc 'strength' (once in xiv); 'violence, oppression'; common by itself and in phr. TTS I 335; II 470; III 301; IV 345.

If 2 köç 'sesame seed'; prob. a l.-w. cognate to künkë, q.v., which is Tokharian. N.o.a.b. CığılI xi köç al-simsin 'sesame seed'; hence 'sesame oil' (dumnum-hall) is called köç yaqt and, 'caster seed' (hamulx-xarwa) is called inêgê köç: 'cow sesame-seed' because of its large size Kaμ. III 121: Xwar. xiv bir âgrî altun köp yaxşi durur yüz elli batman köçdin 'one gold coin is better than 150 batmans of sesame seed'. Seify Serfîy, Gülistan Tercümesi, Ankara, 1954, p. 205, Ll. 11–12; see E. N. Nadzhip, Arkhaizmy v leksike turykhoyazynchnogo pamyatnika XIV v., 'Gülistan' Seify Sarai, p. 84, where the word is misunderstood.

Mon. V. GC-

1 keç (g-) both 'to pass away, elapse' (Intrans.), including 'to pass through (something Abl.)' and 'to cross, pass over' (something Acc., Trans.). In the early period specifically for crossing rivers; contrast I a.s.- S.i.a.m.l.g. w. minor phonetic changes; in SW Az. keç-: Osm., Tkm. gęc-. Cf. I ö-te-. Türkü viii Ynçu: özgüz keçe: 'crossing the Pearl River' I S 3–4, II N 3; a.o.o.: Uyğ. viii Sêje: keçe: 'crossing the Selenga River' Şu. E 4; a.o.o.: viii. Uyğ. Man. knocks yê surg keçgülük yaraş 'capable of crossing all lands and waters' Wind. 28–9: Bud. antp ara-nda bu sav taki keçmezken 'meanwhile and before this story had reached (the public)' Suw. 623, 1–2; Sinu özgüz suvin keçer erken 'while crossing the Indus' Hüen-ts. 2021–2: Xak. xi a:y kûn keçtî: 'months and days passed' (mâda); and one says er suv keçtî: 'the man crossed (abarâ) the water'
(etc.); and one says er köcti: 'the man passed away' (mada), that is died (mata) Kaj. II 5 (kçe:ir, 'kçe:mek). I 80 (1 a:g); about 20 o.o., usually 'to cross' (Trans.), occasionally 'to pass' (Intrans.): KB özülg terk köc:ir 'you yourself quickly pass away' (from this dream-like world) 231: yiliftik köc:ir 'youth passes' 361; négü tekö ctec:ir kúc:ilg künül 'how does this passing day of yours pass?' 1583; o.o. 601, 954; xii(??) At. köc:ir yel köc:ir tekö maza muddati 'the time for enjoyment passes as the wind passes' 194; 178 (tüsü); a.o.o. Tef. köc:ir 'to pass, cross', etc. (Intrans. and Trans.) 177: xiv Mu:lh. 'bara köc:ir- Mu:lh. 28, 15 (as- in text, kçe:ir- in margin Rif. 121); al-'ubir gëç:ir (sic) 13, 12; 35, 1; gëç:irme 89, 120: Ça:ğ. xv ff. köc:ir- (êt- etc., 'with k-') gëc:ir in all its meanings Vel. 356; kç:ir- (spelt) gud:asta wa 'ubir harkan 'to pass, pass away; to cross' San. 312r. 13 (quotn.; the spelling due to confusion with 2 köc:ir-): Xwar. xii köc:ir- (?gëc:ir-) 'to cross' Ali 33: xii(??) ditto Ög. 206; xiv köc:ilg 'past' (year) Qub- 92; köc:ir- 'to pass; to cross' do. 95; ditto, and w. Abl. 'to renounce' MN 37, etc.; köc:ken tün 'last night' Nahe. 426, 14; Kom. xiv 'to pass, pass through' köc:ir- CCC, CCCG; Gr. 135 (quotns.): Kip. xii 'bara köc:ir- Hou. 33, 17 (mis-spelt kö-); 37, 19 (c-); 'al-sahurü-madû last month' köck:an ay do. 28, 9 (c-): xiv köc:ir- ('with -ç-') 'bara wa madâ wa nafaða 'to pass through', also pronounced köc: 1d. 79; a.o.o. do. 14 (âsnu:kti); 'bara köc:ir- (-c-) Bul. 62v.: xv köc:ir- 'adda wa câsa 'to cross' Kav. 9, 8; câsa köc:ir- (and as-?) Tuh. 12a. 7; 'adda ditto do. 25b. 13: Osm. xv ff. gëç:ir- 'to pass on, pass into, pass over, surpass, pass one's life, renounce'; in a number of texts TAS I 295; II 419; IV 327.

2 köc:ir- (gëc:ir-) 'to be late' and the like; homophonous w. köc:ir: N.o.a.b., during the medieval period displaced by the Emphatic f. köc:ik-, which w. minor phonetic changes (SW Osm. gëcik-) s.i.a.m.lg. except NE. Xak. xi er köc:ik: abha'al-racil ûl'amr 'the man was slow about the business' Kaj. III 180 (kçe:ir, köc:me) KB (the moon's brightness disappears) tuqar köçe azin yana ok tolur 'by degrees it rises later and later, and then becomes full again' 734: xii(??) At. Islz eddûd iyse yanu köc:ikmez ol 'the requital for good and evil deeds is not slow in coming' 374; a.o.o. 180 (1 89): xiv Mu:lh. abha:'a gëç:ir Mel. 21, 15 (only); al-ûrû gëç:irme 35, 19; Rif. 121 (kçe:irkem): Kip. abha'a 'mina'll-ûrû köc:ir- Hou. 13, 102 post-oal: köc:ir- do. 38, 4: xiv köc:- (di-) abha'a (and këvik-) (di-) tabatta'a 'to be slow in doing something') Id. 79; abha'a köc:ir- Bul. 28v.: (xv abha'a köcik- Tuh. 5a. 12; gâba 'to be absent' and the like köcik- do. 26b. 13.

köc:ir- (g-)' to change one's abode, migrate'; with some extended meanings like 'to be nomadic', and metaphor 'to die' (i.e. migrate from this world to the next): homophonous w. 1 köc:ir. S.i.a.m.lg.; SW Osm., Tkm. gö:ç:ir. Xak. xi sü: köçti: 'the army (etc.) marched off' (rahila); the correct practice (al-âswah) with the unvoiced consonants (furûfi-l-yâlûha) is to convert the -d- in the Perfect into -t- to facilitate the pronunciation; the unvoiced letters are -p-, -ç- and velar and post-palatal -k-; but there is this difference about these letters that the correct usage is to form the Caus. verb (al-fi'l-la:wad) with -d- because this is preferable (awad) Kaj. II 5 (kçe:ir, köc:me) verse. It is only exceptional for this rule to be respected in the surviving MS. of Kaj.; for example the Perf. of tük is shown as tük:dt; it should be noted that -t- is not mentioned, although in this case the suffix is almost always -tti/-tti, and that -s- and -ç-are not described as unvoiced): KB 4814 (ulus), 6112 (kökçâ:t); xii(??) At. (this world is an inn) tüslîp kökçâltûk 'the man who lodges there must travel on' 177: xiv Mu:lh. rahâla gëç:ir- Mel. 26, 10, 32, 13 ff.; Rif. 109, 117 (kçe:ir-): al-rahîl gëç:irme 36, 5: 122: Ça:ğ. xv ff. köc:ir- (with -c- etc. 'kıç harkan 'to set out, migrate' San. 303r. 15 (quotn.): Xwar. xiv köc:ir- (and metraj, grëci-) 'to migrate' Qub- 100: Kom. xiv 'to migrate', and metaphor, 'to die' köc:ir- CCCG; Gr. 149 (quotn.: Kip. xii rahâla köc:ir- (so spelt) Hou. 37, 19: xiv köc:ir- 'with çç-') za'a ana 'to set out, migrate' Id. 79; safâra bi-mâ'nâ rahâla . . . wa akâr mâ yusta'mal fi râhl 'to travel, go'. usually in the sense of 'to migrate' (safar et/ ket-f) köc:ir- Bul. 47v. (the last six words follow the Turkish translation and are followed by köck:al (repeated); they prob. refer only to köc:ir-): xv köc:i- (sic) rahâla Kav. 9, 8; Tuh. 17b. 4; Osm. xv ff. gö:ç:ir- 'to depart, migrate'; metaphor. 'to die', c.i.a.p. TTS I 315; II 441; III 301; IV 346.

Dis. GGE

1 köçe: 'felt'; specifically Oğuz, survives only (?) in SW Az., Osm., Tkm. köçe; cf. kîlûz. Oğuz köçe: al-lib'd 'felt' Kaj. III 210: xiv Mu:lh. Mel. 78, note 2 (edrim); (labâhû 'felt maker, or merchant' köçekç:ı (-c-,-c-) Rif. 157; Ça:ğ. xv ff. köçe (so spelt) namd 'felt' San. 312v. 7; Tkm. al-hûbbâd 'saddle-feel' köçe: (so spelt; Kip. kîlyiz) Hou. 17, 4: xiv ditto Id. 79; Osm. xvi köçe: (sic) in two Pe. dicts. TTS IV 520.

VU 2 köcê: Hip. leq.; the first vowel is unmarked and as this word follows 3 köcê: it is unlikely to be -e-, and more likely to be -Ê- or -i-. Xak. xi köcê: 'a basket (al-jarica) used to transport melons, cucumbers and the like' Kaj. III 220.

D 3 köçe: (gçe:ce) Dev. N./A. fr. 2 köçê-; in the earliest period used as an Adv. 'late in the evening', but soon after as a N. for 'the late evening', the period preceding tün, 'the night'. S.i.a.m.lg. with some phonetic and semantic variations; e.g. in NE köçe means 'evening, in the evening, yesterday'; in NW Nog. 'evening' is kéş (köçê) and 'night' kéçe and tün; in SW 'evening' is Az., Osm. axsâm; Tkm. axsâm; 'night' köce, gêce,
DİS. V. GCD- 695

rückü, 'to oppress, use violence towards (someone Acc.)'.
N.o.a.b. Türkü viii ff. Man. küçekdünkte ötüş 'because of his violence' M I 5, 7; Uyg. viii ff. Bud. küçüye kumup 'robbing, with violence' U II 24, 9; o.o. PP 32, 5-6 (dilet-);
Sun. 219, 23-4: Civ. küçencini yolda 'by violence' USp. 77, 13; a.o. H II 20, 2: Xak. xı ol anın tavarin küçedi: zalama mâlûhû 'he took his property by force'; and one says öglyâ içe dünceti: 'he copulated (facara) with the boy or female slave by force' (sulma(n))
Kay. III 35 (kucus, kucikem; verse): KB küçemzem 'I will not force (you)'; küçüye mânî 'using violence towards me' 3961; o.o. 4004, 6008: xulux küce 'restrain yourself'; Tef. küce- 'to use violence (towards)' 190: Korm. xiv 'to compel' küce- CCG; Gr.: Osm. xıv gice- 'to compel, force (someone)'; in two texts TTS I 321.

DİS. GCD-
D küçet- See kicet.
D kıcût (g-) Active Conc. N. fr. kic-; lit. 'something which travels or migrates', in practice 'a caravan horse'. Survives in SC Uzb. kucat and see Doerfer III 1663. Cf. kocuk, kölük. Xak. xı kıcût (cim unvocalized) al-faras 'a horse' Kay. I 357; a.o. II 75 (kucut-): KB kucût tég bolur kut tübi ham tówi 'the fundamental character (Hend.) of fortune is like that of a caravan horse' (i.e. it never stays long anywhere) 1704.

DİS. V. GCD-
D I kicet- (g-) Hap. leg.; Caus. f. of i kic-., cf. kicetur- and the normal form kicetur-. Xak. xı ol apan suv kicetti: 'he made him cross (dabarahu) the water' Kay. I 300 (kicetur, kicetmek; largely unvocalized).
D 2 kicet- (g-) Hap. leg.; Caus. f. of 2 kic-; cf. kicetur- Xak. xı ol iştig kicett: (misvocalized kicetti) abtâ'al-amr 'he delayed, or was slow about, the affair' Kay. I 300 (kicetur, kicetmek; separated from 1 kicet-by kucet- which confirms that the vowel was kasra).

D kicet- (g-) Caus. f. of kicet-; s.i.a.m.l. with back vowels. Xak. xı anip uğuzu: kicetti 'his itch irritated him' (əhakkahu) Kay. I 300 (kicetur, kicetmek).

D kicet- Preliminary. A V., which occurs several times in Uyg. and has no Caus. meaning, has hitherto been transcribed kucet-, but this is clearly not the Caus. f. noted in Xak. and should be transcribed küçük-.

DIC. V. GCD-
kiçet- (gicet-) 'to itch'. This verb and/or the Co-op. f. kicet- s.i.a.m.l.g., but almost everywhere with back vowels, perhaps under the influence of kici: 'mustard'. The only modern forms with front vowels are NE Tuv. kici-, SW Az. kicet-; Tkm. glce-; for Osm. Sami 1222 lists gicel- with the Dev. N. gicel/gicel; Red. has the same entries with kicel as an alternative form, but in Rep. Turkish the accepted spellings are gicel (and gicelka-);
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DIC. V. GCD-
kiçi: (gicel-) akalahu cismu 'his body

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vowels are obviously somehow connected with chances; resetnb!ance is like 'puppy'.

-me' 674; ollum din

kiqig

period, see also gi
gcg

chances

chances, (to the next
I)

the

'senig', (art,'horse') is

etiglg

for the day which is passing)

who

1>

to cross

cf.

sulicrcr)

grip,

I)

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13

ff.

koqiitqi:

syn.

I'e.

(istiil-),

beg

S.i.n.m.i

leads,

or drives, the horses in a caravan';

which are survivals of a cognate

('nlrifn~b)

11

koqetu:r,

('nlrifn~b)

11

koqetu:r, (prov.):

to

round to escape death' 4837;

mn'bnr-i

'ford'

312~.

Kng

keqii-

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(kiictik;

kiije:k,

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kiije:k;

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1810,

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PUD: köçük 'the buttocks'; prob. a crisis of *kötük* Dim. f. of köt; completely unvocalized in the MS. but between köç and köçük, which would be correct; survives only (?) in NE Sag., Şor köçük R 11280. Cf. köçükler-. Xak. XI köçük al-alyatán wa rıdfül-insan 'a man's buttocks' (Hend.) Kaş I 390.

D köçki: (g-) N./A.S. fr. köç; survives only (?) in NW Kaz. köçki 'evening' (meal, etc.) R II 1385. Xak. XI KB iğ köçki söz ol maşalda keşir: 'a very old saw comes in the proverb' 110 (the proverb follows); a.o. 5133 (kovi).

D köçgün (g-) Intrans. Dev. N./A. fr. köç; 'migratory, transitory', and the like. N.o.a. Xak. XI KB 6112 (köççtç); (Kip. xiv köçgen (sic) al-nasar 'eagle'; might be this word misvocalized Id. 79).

D köçgey (g-) Den. N./A. fr. 1 köç; 'violent', difficult, etc.; n.o.a. Xak. XI KB öz köçgey erse 'if he himself is violent (or oppressive)' 814; o.o. 2030-5, 5521: xii(?) Tef. köçgey 'difficult' 190: Xwar. xiv ditto Qub 105; Nahec. 214, 16; 298, 2; 304, 15.

Tris. GGG

D köççilgik A.N. fr. köçç; s.i.s.m.l. meaning 'smallness, a little'. Xak. XI KB (if greatness comes to you) köççilgik anuk tut ürğ bolğuka 'retain humility until you become white-haired' (or 'in order that you may live to become ...') 552; köççilgik kilip 'acting humbly' 1792.

D köççilsiz (g-) P.N./A. fr. köçç; n.o.a. Türki viii irtiş oğluğ köççilsiz köççilmiž 'we crossed the River Irít without using a ford' T. 35: Xak. XI kaynar: oğluğ köççilsiz bolmas is 'there is no rushing river without a crossing-place (manqad) somewhere' I 390, 18; III 191, 6 (with ma'bar 'ford' instead of manqaf); n.m.e.

Tris. V. GGG-

D köççle:- Den. V. fr. köçç; survives in SE, SW. with the same meaning as in Xak. Xak. XI ol an; köççle:-di: 'he considered that he was small' (sağır) Kaş. III 341 (köççle:-, köççle:-mek): Çağ. xv ff. köççle:- (spelt) başça kurdan sóg 'of a bitch, to pup' San. 393v. 9: Xwar. xiv köççle:- 'to consider small' Qub 97.


Dis. GCL

D köççlüg (g-) P.N./A. fr. 1 köç; 'strong, powerful; violent, oppressive, and the like. S.i.s.m.l.; SW Az. küçlü; Osm. güçlü; Tkm. güçlü. See Doerfer III 1676. Türkü viii köççlüg [alp?] xa(gan)ımda: 'from my strong, tough xagán' Öngin 12: vii ff. anta:* köççlüg men 'I am so strong' İrkB 3, 20, 60: Uyg. viii köççlüg boldu: 'he became powerful' III C 5 (ETY II 38): viii ff. Man. Wind. 19-20 (I köp): Chr. ulug köççlüg teyp 'oh great, mighty God' M III 49, 6: Bud. on köççlüg translates Sanskrit datahala 'having ten (kinds of) strength' U III 34, 1 (ii); ulug köççlüg kutulug bodisavatt 'a great, mighty, blessed Bodhisattva' PP 45, 2-3; artük köççlüg övkeç 'with a very violent temper' Kuan. 64; a.o.o.: Civ. köççlüg yaqı 'a strong enemy' TT I 122: O. Kir. ix ff. köççilgin inçin 'because he was strong' Mal. 49, 4: Xak. XI anın yelli: köççlüg 'its wind is strong' (gawwiyä) Kaş. III 161, 29; o.o. 1 509 (bilekli:); III 120 (1 köç); n.m.e: KB (anyone who has a backer) köççlüg bolur 'becomes powerful' 1699; xii(?) Tef. köççilgik/köççilg sitcom 191: xiv Muh. al-qawwü (opposite to 'weak' gúcısıç) köççü: Mel. 55, 5; köççilgik Rif. 152: Çağ. xv ff. güliclik (spelt) quuwatli Vel. 363; köççük zümdand 'strong'. San. 303v. 14: Xwar. xiv köççlüg 'strong' Qub 105: Korn. xiv 'strong' köççü GÇI, CCG; Gr.: Kip. xiii al-qawwü (opposite to 'weak' köççüz) köççü: Hou. 32, 7: xv ditto köççül: (sic) Kav. 60, 4; köçğ gü quwata Tuh. 68a. 10.

D köççük (g-) A.N. fr. 1 köç; n.o.a. Uyg. viii ff. Man.-A (within a man's body are many) köççükler köççüler bilgiler sañçínlar 'strengths, minds, knowledges, and thoughts' M III 9, 14-15 (ii).

Dis. V. GCL-

D 1 köçç (g-) Pass. f. of 1 köç; s.i.s.m.l. Xak. XI suv köççidi: 'the water was crossed' Kaş. II 136 (köççür (sic?)), köççilme: Çağ. xv ff. köççil- (spelt) 'ubir südan 'to be crossed' San. 312v. 27.

D 2 köçç- (g-) Pass. f. of 2 köç-; survives in NW Kk. köçç- 'to be postponed, delayed'. Xak. XI is köççidi: ulti'aftl-amr 'the matter was delayed' Kaş. III 195 (köççilür, köççilme).

D köççel- (g-) Pass. f. of köççel-; survives in SW Tkm. güçcel- 'to be strengthened, intensified'. Xak. XI er tavarr: köççeldi: 'the man's property (etc.) was taken by force' (zulma) Kaş. II 136 (köççülür (sic), köççelme): Osm. xviii güçcel- 'to be complicated, made difficult'; in one text TTS IV 368.

D köççle- (g-) Den. V. fr. 1 köç; not noted before the medieval period, but see köççle-; s.i.s.m.l. in NE, NW, e.g. 'Tel. köççle- to compel' R II 1497. Cf. köççel-. xiv Muh. zalama wa qahara 'to use oppress' (spelt) Mel. 28, 13; Rif. 112 (köççel-): Xak. xv qayriya 'to be strong' (kañ-/kañî hol-) köççel-Tuh. 29b: Osm. xiv güçcel- 'to compel', in one text TTS I 335.

D köççlen- (g-) Refl. f. of köççle-: S.i.s.m.l.; in SW Osm. güççlen- 'to be or become,
difficult'. Xak. xi er kucled: 'the man (etc.) was, or became, strong' (qarciya) Kaş. II 252 (kuclenür, kuclenemek): xiii(? ) Tef. kucelen- -det 191: Çağ. xv ff. (sic) sâhib-i zûr 'sadun ditto San. 303v. 8: Xwar. xiv kucelen- 'to gather strength' Qutb 105: Kip. xv taqewə' 'to become strong' kucelen- (-e- ) Tuh. rob. 1; qarciya ditto do. 30a.1.

Tris. GCM
D kucemçî ( -g- ) N.Ag. fr. kucem, N.S.A. fr. kucør; 'a violent, oppressive man'. Pec. to Xak. Xak. xi Kaş. III 120 (1 kuc): KB (my frowning brows, my ugly and unfriendly looks) kucemçî kellîke 'are for the man who comes as an oppressor' 816.

D keçimlig ( -g- ) Hap. leg.; P.N.A. fr. kècirm N.S.A. fr. kècî- lit. 'that passes only once'. Xak. xi KB ('Oh king') bu dunyâ keçimlig turur 'this world is transitory' 3782.

Düs. GCM
D kucün ( -g- ) Instr. of 1 kuc used as an Adv., 'violently, by force'; survived as an Adv. long after the Instr. ceased to be an ordinary decensional case. Survives in SW xx Anat. gúcün SDD 697; obsolete elsewhere. Xak. xi kucün bi'il-qawwa 'by force' Kaş. II 289 (küzük); four o.o. spel kucün, three spel kècün; n.m.e.: KB (a good man repents because he is good) atıkmız ûsîl eknûr âxîr kucün 'the notorious sinner repents in the end under compulsion' 928; a.o. 858: Çağ. xv ff. gúcün (spelt) gúcûn in the sense of influencing by compulsion (bi-il-durûr) (quotn.); gúcûn quwatatu 'by force' (quotn.) Vel. 363; gúcün (spelt) az riyî-i zûr wa'n 'by force, under compulsion' San. 303v. 18 (quotns.). Osm. xiv, xvi gúcün 'by force, with difficulty'; in two texts TTS II 469.

Düs. V. GCM-
D keçîn ( -g- ) Refl. f. of 1 keçî- survives in SW Osman. gçeçîn 'to earn one's living; to get on well with (people); to pass for (e.g. an expert)'. Xak. xi er suv keçînlî 'the man pretended to cross (ya'bur) the water' Kaş. II 156 (keçûnûr, keçûnmek; the -e- carries a damma in the Perf. and is unvocalized elsewhere).

D kîçîn ( -g- ) Refl. f. of kîçî- ; s.i.s.m.l. with back vowels (cf. kîçî-). Uyg. viii ff. Civ. kayu tişi kartî kîçînîr (so read for kîçîrîr, see facsimile) bolsar 'if a woman's ulcer becomes itchy' H I 93: Xak. xi urugît kîçînlî 'the woman was wanted (bağat); hence one says kîçînîmê: lâ tabûlî 'darb 'don't ask for trouble'; the origin is the phr. et kîçînlî 'the flesh itched' (ihtaka) Kaş. II 156 (kîçûnûr, keçûnmek).

D kûcên ( -g- ) Refl. f. of kûtce: s.i.a.m.g., usually meaning 'to exert oneself'; in NE 'to rely on one's own strength' R II 1402, and SW Osman. gúcên 'to be offended'. Uyg. viii ff. Man. [gap] kûcenîp utru keltîlîr meaning obscure TT. IX 86: Civ. senîg bortluûnî él kûcenîp Inâlûçka katdî 'the government has seized your vineyard and transferred it to Inalûç'a Usîp. 24, 3: Xak. xi at kucenîdî: fụturát guswatatu il-faras 'the horse's strength diminished' because it carried a heavy load; and one says ol anîn tavarîn kucenîdî: zalama mâláhu 'he seized his property by force'; the first is Intrans., the second Trans. Kaş. II 156 (kucenûr, kucenme-k): KB in the description of the physical causes of dreams in 6006 ff. kucên- seems to mean 'to become dominant' of bile, gall, phlegm, etc.; Korn. xiv 'to exert oneself' kucên- CCG; Gr.: Kip. xiv kucên- (-e- ) da'afa 'to be weakened' by heavy burdens Id. 79.

Tris. GGN

Dis. GCR
D kogrûm ( -g- ) Hap. leg.; N.S.A. fr. kogrûr-; lit. 'a single (event) causing migration'. Xak. xi kogrûm al-faza'a 'a panic', that is the people of the country districts (al-rasâtîq) are scared and come into the town' Kaş. I 485.

Düs. V. GCR-
D 1 keçîr- ( -g- ) Caus. f. of 1 keçî- ; s.i.a.m.g. with a wide range of meanings; physically 'to make (someone) cross (something), to pass (something) through (something)', and abstract 'to pass (time), to forgive (sins)', etc.; in SW Osman., Tkm. géçîr-. Uyg. viii [gap] toğur-; gêçîrûlî: 'leading [my army?] across the Toğurğû: River?' (?) Şu. S. 12: viii ff. Man. TT III 51 (taluy): Xak. xi ol menî: suvdîn (MS. suvdan) 'he made me cross MS. a'barahu 'an) the water'; and one says ûn yezûk keçürûn: 'the beg is constantly pardoning (sâfah 'an) his offence' Kaş. II 75 (keçürûr, keçürûmek); ûn 1sîn keçûrdî amadatu amrahu bi'il-qail 'I concluded his affair by killing him' I 47, 15; bu: beg ol yezûk keçûrgên 'this beg is constantly pardoning (sâfah 'an) offences'; and one says bu: er ol telim 1sî keçûrgên 'this man is constantly altering, changing and settling affairs' (huwwal qulbât fasâlı xûfå); one also says evûrgên tevûrgên Kaş. I 521 (verse): KB keçûr- is common in several meanings; (my Lord, who creates, nurtures, and) keçûrgên 'pardons' (mankind) 124 (also 1, but out of place there); o.o. of. 'to pardon' 28, 1155 (tûzûnûk), 2122, etc.—(this world has made many begs old, but does not age itself) tell beg keçûrdî kesînmez sâzî 'it has made many begs pass away, but does not stop talking' 404—(hear what the experienced man says) başında keçûrmış yetûrmış yasa 'who has passed through much and reached maturity' 426; (you have done evil) keçûrmış kûnûlp
'during the day which you have just lived through' 3787; o.o. 649, 1155, 1120; XIII (?) At. keçürgen idim 37; yazukün keçür 377; keçür sen me 'umrun 'and pass your life' (in uprightness) 154; Tef. keçür-/keçür- 'to pardon' 177; Çağ. xvi, ff. keçür- (spelt) gudarinidan waa 'ubir farmadan 'to cause, or order, to pass over or cross' San. 312r. 24 (quotns.); Xwar. xiii(?) keçür- ('g-') 'to bring, to pardon' 'Ali 49; xvi xvi 'keçür- 'to pass (time); to bring over; to allow to exceed', etc. Qutb 96; 'to pardon' MN 426: Korn. xiv 'to bring across; to forgive' keçür- CCG.; Gr. 135 (quotns.); Osm. xiv ff. geçir- (1) xiv 'to pardon'; (2) xiv 'to shoot (an arrow) through (someone)'; (3) xvi 'to cause to forget' TTS I 204; IV 419.

D 2 keçür- (g-) Caus. f. of 2 keç-; n.o.a.b. Cf. kecî-. Uyg. VIII ff. Civ. one of the standard phr. in contracts is (I will repay what I have borrowed on a stated date) bérmedin keçursermen 'if I delay and do not pay' (I shall incur certain penalties) USp. 1, 5-6; 7, 5; 8, 6-7; 10, 6-7, etc.: Xak. xiv ol uyğ keçürldil: 'he delayed (or was slow about, atba'a) the business' Kaş. III 187 (keçürur, keçürmek).

E keçîr- See لديك-

D keçîr- (g-) Caus. f. of köç-; 'to cause to migrate', with some extended meanings. Sis.m.l.; SW Az. köçûr-; Osm., Tkm. göçûr-; Türkü VIII ff. IrkB 34 (kontur-): Xak. xiv ol an: evdin köçürldi: 'he made him move (hawalahu) from his residence, and made him migrate and leave home' (angalahu wa a'z'ama'ah); one also says ol bitig köçürldi: 'he copied (nasaxa) the book'; also used when one conveys (naqala) something from one place to another, e.g. ol köçüt köçürldi: 'he moved the caravan horse from one place to another' Kaş. II 75 (keçürûr, köçûrmek, minvocalized keç-): a.o. I 522, 5 (1 to'y-): xiii (?) At. 338 (kaz-): Çağ. xvi ff. göçûr- (-gûp; spelt) göçûr- Vel. 364 (quotns.); göçûr(-spelt) hikûdîn 'to cause to migrate' San. 301r. 25 (quotns.): Kom. xiv 'to transfer' göçûr- CCG.; Gr. 150 (quotns.); Osm. xvi ff. göçûr- 'to transfer, or move, from one place to another'; fairly common TTS I 315; II 442; III 302; IV 347.

D keçûrît- (g-) Hop. leg.; Caus. f. of keçûrî- Xak. xiv ol apar suv keçûrtti: 'he made him cross (a'barahu) the water' etc.) also used when he entrusts a task to someone else (andâ li-gâyrihi amr) Kaş. III 431 (keçûrtûr, keçûrmek).

D keçûrûs- (g-) Recip. f. of keçûrû-; pec. to Kaş. Xak. xiv olar bîr birke: yazukûn keçûrûslâ: 'they forgave (saфаha) one another's offences'; also used when they help one another to cross a canal (fi'l-i-bir 'amîl-nahh)' Kaş. II 222 (keçûrûsûr, keçûrûsemek); ol anî: suvdûn keçûrûsue: erdi: 'he wished to help him to cross the water' II 257, 5; a.o. II 225, 24.

Tris. GCR

D köçûrmê: (g-) Pass. Dev. N./A. fr. köçûrû-; survives w. different meaning in SC Uzb., Doerfer III 1669. Xak. xî köçûrmê: oçûk 'a fireplace (al-kânûn) which is transported (yumqal) from place to place'; köçûrmê: oyûn al-arba'a 'â'ara' fourteen'; the name of a kind of game. Four lines are drawn on the ground in the shape of a castle (al-hîm); and ten gates (abwâb) are made in it; the game is played with nuts (al-bânâdiq) and the like Kaş. I 490.

Tris. V. GCR-

D keçûrmînsîn- (g-) Hop. leg.; Refl. Simulative Den. V. fr. *keçûrmû N.S.A. fr. keçûrû-; mentioned only as a grammatical example. Xak. xiv ol anî yazûkûn keçûrmûnsînî: he pretended to pardon (yasfah) his offence without actually doing so' Kaş. II 261, 11; n.m.e.

D keçûrûsê- (g-) Hop. leg.; Desid. f. of keçûrû-. Xak. xî kara: tûnûg keçûrûsêdîm 'I wished to make the dark night pass' (istamsaytu) Kaş. III 247, 22; n.m.e.

Dis. GCS

D kûçûz (g-) Priv. N./A. fr. I kûç-; 'weak, feeble'. Sis.m.l. Uyg. VIII ff. Man. TTT III 87 (2turuk); M III 37, 17 (f) (ôpsûz): Bud. U III 35, 22 (inçikla-): (Xak.) xiv Muh. al-âzîz 'feeble' (opposite to 'tough' tîrâk) gücûsîz Mel. 54, 1; Rif. 150; al-da'îf 'weak' (opposite to 'strong' küçûlî) gücûsîz 55, 5; 152: Kip. xiv al-da'îf (opposite to 'strong' kûçûlî) kûçûsîz (-eç-), that is 'without strength'; Hou. 26, 8; xiv al-da'îf (opposite to 'strong' küçûlî) kûçûsîz (sic); MS. küşûnîsî Kav. 60, 4.

Dis. V. GCS-

D keçûsê- (g-) Hop. leg.; Desid. f. of 1 keçû- Xak. xiv ertis suvîn keçûsêdîlî: (the enemy) 'intended to cross (hâda ... an ta'bur) the River Irtîş' Kaş. I 155, 18; n.m.e.

D keçûset- (g-) Hop. leg.; Caus. f. of keçûsê- Xak. xiv ol menî: suvdûn keçûsettî: 'he inspired me with a wish to cross (mmûmmû nûbûr) the water' etc.) Kaş. II 336 (keçûsetûr, keçûsetmek).

Tris. V. GCS-

D kûçûsîrsê- (g-) Priv. Den. V. fr. I kûç-; 'to be weak, lack strength'. N.o.a.b. Uyg. VIII ff. Bud. küçûsîrmîsî alapdîmîs aç bâr'a 'the weakened and debilitated hungry tigress' Sun. 410, 22; a.o. do. 586, 21: Civ. köz kûçûlîrep yas aksar 'if the eyes are weak and water' H I 155.

Dis. GÇS

D keçîs (g-) Dev. N. fr. 1 keçî- n.o.a.b. Cf. keçîg. Xak. xî keçîs 'a ford, crossing place over a canal or river' (ma'baru'l-nahr wa'll-'wâdi) Kaş. I 369 (prov.; see âlet-): KB tirîgke bu nêndîn keçîs yok kadas 'my
comrade, a human being cannot get on without these things' (clothes and food) 366; (death is certain) keçîş yok adın 'there is no other (possible) outcome' 6076.

**DIS. GCŞ**

1) keçîş- (g-) Co-op. f. of 1 keç-; n.o.a.b. R II 1148 lists 'Çağ' keçîş - 'to pardon one another', but it is not traceable here (cf. keçîş-). Xak. 48 ol menîn bîrle: suv keçîşlî: 'he competed with me in crossing (fi 'ubîr) the water' Kaş. II 93 (keçîşür, keçişmek).

D küçeç- (g-) Hap. leg.; Co-op. f. of küçeç. Xak. 48 olar: ikki: tavar: küçeçlî: 'those two competed with one another in forcefully seizing (fi qâb) property' Kaş. II 93 (küçeçür, küçeçmek).

**DIS. GGY**

S küçey See küçgey.

**Mon. GD**

F keđ l.-w. fr. Sogdian kî'dîy, 'very, extremely', see Caf., p. 78; originally used in the same meaning to qualify both Adj.s and V.s, it soon came to mean 'extremely good' and the like. Kaş. 48 statement that it was also pronounced keš confirms its foreign origin since final -d- except in the cluster -nd did not exist in Xak., but final -d was not a Sogdian sound either. Now 'obsolele everywhere; the latest trace seems to be SW xîz Az. ge'y 'very, extremely' R II 1551. Uyğ. vii ff. Chr. keş köûpl tellûrînie īstepler 'seek (Hend.) him applying your mind vigorously' U I 6, 1; a.o. do. 9, 16 (bûlîçtî): Bud. keş Yegan Totok P.N. Pfahl. 23, 24; a.o. Su;' 4, 9–10 (blûtîç): Civ. keş tirke 'very tough' TT VII 17, 8; er kișî er iştîke kebolîn têser 'if a man says "I wish to become very potent" (sexually) H I 75; sît keş bolûm em 'a remedy to ensure that (a mother's) milk becomes copious' do. 105: Xak. xî/ked/kedj with both (ma'a(n)) dål and dûl' an Empathic Particle (harp ta'kid tca muhâlûga) used in describing (fi nasîf) a thing; hence one says ked at 'what a good horse' (ni'mâl-faras) and keñ ne'g 'what a good thing' Kaş. I 321; the later form key may occur in a verse bêçâs bitiq kitlûr, and key yeme: bêrûrîl yakütînî kitbâlî- 'ahd wîl-lây'ân là yûxîlîfîl-malîkh 'they sign a treaty and (swear) an oath that they will not oppose the king' I 459, 7; and see I 244 (erpe]: K'B ke'dj is common in three usages; (1) qualifying Adj.s. it means 'very', e.g. ke'dj bâğîrsak kada's 'a very compassionate comrade' 317; (2) qualifying V.s it strengthens the meaning, e.g. tiîîn ke'dj köçeğiz 'keep a firm control of your tongue' 176; (3) qualifying N.s it means 'very good' or the like, e.g. bodûnda talusa kişîîng ke'dj chosen among the people, the best of men' 34: xîfî? (At. (v) adj. ke'dj berkiç 'very unyielding' 254; (2) w. V. ke'dj a'n- 'understand thoroughly' 18; four o.o.: xîv Muh, al-cayîyd ('very good') ge'y Mel. 18, 6 (Rif. 97 edğü): Xwar. xînî key (1) 'good'; (2) qualifies V. Ali 38: xiv ditto (2) only Qutb 93: Kip. (?)xîl al-cayîyd (opposite to 'bad') yamanciyawuz (eyğîl): key Hou. 25, 10: xiv key cayîyd; one says bu: key dûr 'this is good'; Kip. eygl Id. 86 (the inference is that key was Tkm.): Osm. xiv ff. key usually qualifying Adj.s, or V.s, but occasionally 'good'; very common till xv, rare later TTS I 451; II 621; III 440; IV 504.

köt (g-) 'backside, buttocks', s.i.a.m.l.,1, but like other similar words rarely listed in modern dits.; SW Osm. göt (Acc. götî). See köçül. See Doerfer III 1657. Xak. xî köt al-dubur 'backside, buttocks' Kaş. I 321; köti: kizî:an: al-lumma mînal-fayr, that is 'with a red tail'; a bird, species uncertain, hardly 'the red-headed finch' which is the normal meaning I 473, 20: Kom. xiv 'backside' köt CCG; Gr.: Kip. xîîl-ist 'buttocks' köt (MS. kit) Hou. 21, 5; xiv köt al-dubur Id. 78; xîv ditto Kar. 61, 7; Tuh. 153. 12.

**Mon. V. GD**

ke'dj- (g-) 'to put on, or wear (clothing)', S.i.a.m.l., NE kl-; SE Türkî key-/kl-/- NC, S.C. kî-, NCW Kk., Nog. kl-, Kumyk gî-, SW (Az. keykî), Osm., Tkm. ge'yg-. Türkî vii ff. Man. mûncà ariq ton ke'djîsin (sic) 'his dressing so clean a garment' M I 7, 14; al [garap] ke'dj 'putting on a scarf' (robe) TT II 8, 67–8: Uyğ. vii ff. Bud. yarîk ke'dj 'putting on a breastplate' U II 78, 30; 86, 48; TT IV 10, 12; ariq ton ke'dj U I 12, 19, 20; o.o. U I 42, 33; TT X 312; USp. 105, 10: Civ. ke'djîsin (MS. ke'djîsin) kere'k 'he must wear' (warm clothing) TT VIII I 20: Xak. xî er tomm kettî: 'the man put on (labîba) his clothes'; originally ke'djî: Kaş. I 296 (ke'djer, ke'djek); er tomm kettî: 'the man put on clothes' (etc.) I 441 (ke'djer, ke'djek): KB kök al ke'djî 'putting on blue and scarlet' 60; o.o. 84, 510, 4425 (ıç), 4774: xiiii? (At.) 167 (ton); a.o., with some v.l.a of key-; Tsf. ke'dj - 'to wear' 169; ke'djî: dîty- dîtto 178: (xîv Muh. al-malîbîs 'clothing' geymek Mel. 66, 13; PU teykî Rif. 166: Çağ. xîv ff. key- (-gülîk) ge'y Vel. 353, 13; key- ('with -é') pîjidan 'to put on, wear'. San. 301 v. 16 (quotns.): Xwar. xîv ke'dj-/ke'djer/-key- dîtto Qutb 93–7; ke'djer: Naehe. 267, 13: Kom. xiv ditto key-/kl-/- CCI, CCG; Gr. 136 (quotns.): Kip. xîîl labîsa key- Hou. 33, 19: xîv ditto Id. 86; Bud. 78v.; keymek al-lîbs Id. 86: xîv labîsa key- Kar. 10, 1; 75, 4; a.o. 63, 18; kleyedîr, untranslated, example of Pres. Tuh. 74b. 4.

I ket- (ged-) 'to notch, chip, gash(something)', and the like, not noted before xiv but see ketî-, ketüå, ketmen: More or less syn. kert- but unlike those. See of it, since elision of -r- is unlikely at so early a date, and kert- always has initial k-. Survives in SW Osm. ged-, Sami 1152; Red. 1531 and Tkm. get- (ged ... before vowels), same meaning. Kip. xiv (kedîk al-talma 'a notch') the V. fr.
it is ked- *ld. 79: Osm. xv ff. ged- 'to chip, notch'; in two texts TTS I 296; II 420.

2 kêt- (g-) 'to go', usually specifically 'to go away'; more or less syn. w. bar-. Survives in SE Tar., Türkî ket-; NC kêt-; NW Kk., Nog. kêt-; Kaz. kêt-; Kumyk get-; SW Az. kêt-; Osm., 'Km. git- (Aor. gidér). In some modern languages used as an Aux. V. following a Ger. in -p but this seems to be a recent usage. Uyğ. VIII fn. Man. [gap] ketipen 'going away' TT IX 74: Bud. (all kinds of diseases and dangers) kétékey 'will depart' TT VIII K9; kéttése- ser: do. 10-12; o.o. TT X 233-4, etc. (tarkk-); U II 49, 28; U III 48, 12 etc. Civ. lg açığ kêtî 'disease and pain have gone' TT I 11; o.o. do. 123; VII 22, 5; kêt- of disease, pain, etc. 'to go away, disappear' is very common in H: O. Kir. ix ff. sızlime: kétt(t)üm 'I have departed from you' (my family) Mal. 15, 1-2: Xak. xi er yê:rinin kêttî 'the man went away (zaala) from his place and withdrew himself' (tanahhala) Kâj. II 296 (the Aor. and Iñfin. are spelt kêdêr, kêdêmek: implying to a scribal error, since most V.s in the same sentence end -g-); yipar kértê: ida gahabal- -nîsh if 'the musk musk (the bladder)' III 48, 22: Kêt körümlêgî kêzlerde kêttî ust 'sleep has left the eyes (of those that cannot see him) 102; (in old age) ukus kêttî 'understanding has gone' 2944; kêtê bardî 247: IV Muh. bâ'uda 'to go away' getê- Mel. 24, 1; kêt- Rif. 105: gahabê kêt- 109 (only): Çağ. xv ff. kêt- (-gûm, etc.) git- Vel. 355 (quotn.); kêtRAFTent 'to go' San. 311v. 2 (quotns.): Kom. xiv 'to go away, withdraw' ket- CÇI; Gr. 141 (quotn.): Xwar. xiII getê (-gêd-) 'to go' Ali 32; xiiII (?) ket- (-gêt-) is common in Oğ for both 'to go away', and more neutrally for 'to go' e.g. avka kommer ketî 'wenti hunting' 70: xiv ditto Qût 97; MN 95, etc.: Kîp. xiii râha 'to go, go away' (bar-f) ket- Hou. 40, 12: xiv ket- râha va gahabê ld. 0, 3; a.b.UL 47v. (KÖÇ): xv râha ket- Kav. 0, 3; ket- do. 11, 12; gahabê ket- Tuh. 16b. 3, and many o. illustrating conjunctional usages.

kût (g-) (1) 'to wait' (Intrans.); (2) 'to wait for (someone) Acc.'; (3) 'to wait on, attend to (guests, sheep, etc.). S.i.a.m.1.g., but quite exceptionaly in two forms, the regular form kûy- (which is also the modern form of kûn-) and kût- (kût-), a rare case of the evolution -d-> -d- -t-; in some languages both forms survive with the same or different meanings. The modern forms are NE Alt., Kumd., Leb., Tel. kêt- 'to tend, or pasture, (animals)' R U 1480: SE Türkî kût- 'to wait (for)' BS 52: NC Kir. kût- (1) 'to wait (for)'; (2) 'to wait on (animals or guests)'; (3) 'to possess'; kût- (1) only: Kkz. kût- 'to wait on'; SC Uzb. kut- 'to wait (for); to wait on (guests, etc.)'; NW Kk. kût- ditto; kût- 'to wait on, look after (someone)'; Kaz. kût- 'to wait (for)'; Nog. kût- ditto: SW Az. kût- 'to lie in wait for (someone)'; to track down, watch; to wait on, protect (someone)'; Osm. gût- (Aor. gûder) 'to wait on, watch over, cherish, pasture (animals)' Uyğ. 'kêti: ak yût(t)ım kel-

medî: 'I waited for two months but they did not come' Şu. E 5 (printed text kûdim but facsimile quite clearly k i t i m): VIII fn. Man. kûddûlî erîtiqîz 'you have been waiting' M II 6, 10; a.o.(?) Wind. 32-3 (açın-): Bud. negû kûdersîzler 'what are you waiting for?' (Stab him quickly) U IV 10, 42: Xak. xi ol menî: kûtî: intatarsani 'he waited for me' Kaj. III 441 (followed by Oğuz meaning); menî: kûddî: (sic) intatarsani II 87, 14; kîlêp nellük kûtersen (sic) 'why are you hiding and waiting?' (not translated in the Ar.; this could be the meaning, but the form is so odd for Xak. that this is probably an error for kétersen) II 264, 1; yaka nağûk körmedî neppî: kûtî: 'he shows no respect to his neighbours and kinsmen but concentrates his attention on property' (yarp himmatahu firîal-mal) III 23, 1; a.o. I 321 (2 o.): KB ne kim isler erse tükîlê kûder 'whatever business there is he waits for its completion' 1050; (in 2347, 'he should not send his men far (from the camp) but restrain (ttadsa) and concentrate them', the v.l. küdsê in the Vienna MS is clearly an error): xiiii (At. if misfortune comes endure it) farahek kûdüm, farahek kûdüm tur 'waiting for his neighbours and kinsmen' (without attention on property).

Prof. C. C. Sweedler observes that the formation of 'to go away' ketî in the Ar. is identical to its meaning in theDLG. 701

VU kêtî: unvocalized in the MS., but perhaps an earlier occurrence of SW Osm. kûtî/kûtî 'bad', which is otherwise not noted in any early text. Xak. xi (bûrt 'nightmare') also called kêtî: bürt Kaj. I 341 (bûrt).

VU kêtî: 'the roof of a house'; pec. to Xak. ? There is no widely distributed 'Turkish word
for 'roof'. Xak. xi kötü: al-satḥ 'the roof of a house' Kaš. III 219; v.o. I 269 (oyul-); 278 (énsēr-).

**DIS. GDE**

E keguid-in Uyg. viiif. Bud. 119acada törümüş tüş yemışler kegayur 'the fruits (Hend.) which have formed on bushes and trees grow bigger' Swv. 517, 9-10 (and U I 27, 4, the same text) is no doubt a mis-spelling of ędükün, q.v.

E 1 küde-: read tentatively in Uyg. viii ff. Bud. U IV 8, 36, is an error for bödu-: the line reads oyun oynayu bolyu yirlayu ayaların yapımı 'playing games, dancing, singing, and clapping their hands'.

2 *küde-: See küdüğünü, küden.

E költ: it is suggested in Hüen-ts. p. 25, note 146 that this is a V. of which köttür- is the Caus. f.; prima facie it is improbable that the basic f. of a v. as common as köttür- should be Hap. leg., but the only suggested occurrence of this V. is in Uyg. viii ff. Bud. (even since Buddhism was brought from India, everybody respects the doctrine of the Mahāyāna; its method of meditation is sweet) caṣṣapatiṣṭ yaparali bura köhtülī turrur, uncertain Hüen-ts. 146, there translated 'the odours of its commandments rise fragrantly'. It is prob. a misreading of köptür, 'the fragrances of its commandments constantly steam and froth'. This is more probable than bolyu 'dance'.

**DIS. GDC**

SF küde: See küçeç.

D költç (g-) Hap. leg., but vulgar words like this are usually omitted fr. dict.; Dim. f. fr. köt. Xak. xi when a boy is abused he is called költç 'you who stink like the buttocks' (yā muntin ha'alt-samāray); his ancestry is traced back to the backside (yunas ilāl-dubur) Kaš. I 360.

**DIS. GDG**

D kegülük (g-) Pass. Dev. N. fr. keg-; lit. 'something put on', in practice 'a felt cap', but see kegülük: pec. to Kaš. Xak. xi kegülük (MS. kegül) al-lubbada 'a felt cap'; kegülük (ditto) 'a head-covering of feathers' (gīfāra minal-rīṣ;? 'a bird's crest') because it is like Kaš. I 390; a.o. III 38, 21 (opra:k): kegül al-lubbada in the language of those (tribes) which change -d- to -y- III 168: KB körü barsa barça urur bu kegül ukuşluq bilîlig körâ şâli keg og 'if you look carefully, everyone puts on this cap; the basis of the man of understanding and knowledge is a very good intellect' (?) 299.

D kektül (gedük) Pass. Dev. N./A. fr. 1 ket-; 'notch, chip; notched, chipped', and the like. Not noted before xiii(?) syn. w. kertül Survives in NC Kir. keltik 'gap, gappy', etc.; Kdz. keltik 'toothless' R II 1130; Bar. kegid ditto 1137; SW Osm., Tkm. gedük 'crack, breach, gap; gappy (teeth)', and the like. (Xak.) xiii(?) Tef. kegül sinuk translates lihā min furic 'cracked, gappy' 169: Kip. xiv kegül al-afram 'with gappy teeth'; kegül al-tâlm 'gap, notch' Id. 78; kegül al-tâma (and the V. fr. it is ked-) do. 79: xy muflam 'dented, notched' keltik Tuh. 33a. 12; 35a. 13; 48b. 11; (ketil-) is der. fr. ketik do. 84a. 2.

D küdıgük presumably Pass. Dev. N./A. fr. küd-; lit. 'something waited for, looked after', but used only in the phr. ıg küdük meaning rather vaguely, 'affairs, undertakings', and the like. N.o.a.b. Türkü viiif. Man. ışke küdüğke (sic) tultanıp 'being involved in (worldly) affairs' Chius. 267: Uyg. viii ff. Man. (if there are) içler küdükler 'affairs' (or 'tasks', which give pain to mankind) TT II 16, 44-5: Bud. the phr. is rather common U I 34, 17-18 (tegme): TT V 20, 9; 24, 50-1, etc. VI 79 (etiğleğ): Civ. iç küdük is common TT I 51, 72-3, etc.: Xak. xi al-sugul wâl-amal 'business, undertaking, task', and the like, is called ıs küdük (MS. kudoğ): küdük is not used alone (lā yufrad) but only in the Hend. Kaš. I 391: KB ukus birle işle kamug iç küdük 'carry out all your undertakings with understanding' 161; (Aytoldi enquired into) kamug iç küdük 'everything that was going on' 1038; a.o. 2220.

Pu2D kettık: (kettül) Hap. leg.; perhaps der. fr. 1 ket-, but -k/-ğl- is not a normal Dev. Sufi. Xak. xi kettük: at al-aqâr minal-xayl 'a horse with a hollow back and high hindquarters' Kaš. I 430.

D kedgü: (g-) Conc. N. fr. ked-; 'clothing' in a broad sense. N.o.a.b., cf. kedim. Uyg. viiif ff. Bud. (they provide people with useful things) kedgü tonag ulati 'clothing (Hend.) etc.' TT VI 392: Xak. xi kedgü: 'clothing (malbûsî) of any kind whatever' Kaš. I 430: KB 1264 (muqaṭtur-); a.o. 4773.

Pu kottı: 'hillock' or the like; n.o.a.b.; perhaps a l.-w., there is no obvious Turkish
etymology. Uyg. viii ff. (if a man [gets lost] in the mountains, forests, snowy deserts, sanddunes, or köktikle 'low hills' TT VI, p. 74, l. 13; xiv Chin.-Uyg. Dict. 'high ground; plateau' kökti Ligeti 176; R II 1281: Xak. x1 kökti: al-tall mina\'-turāb 'an earth hill' Kaš. I 430: KB 21 (opri).

Dls. V. GDG-
PU keddigr- n.o.a.b.; morphology and origin obscure; largely unclassified in the MS. of Kaš. Uyg. viii ff. Bud. (the deer, pursued by hunters) yüğürǖt̄ keddigrerler 'run away in confusion' U IV, 32, 13 (damaged); (the rich man running away from robbers in the dark, ran into a dead tree and) yîltizina keddigrîp 'stumbling over its roots' (put one eye out on a branch) TT III, p. 28, note 71, 3: Xak. x1 at keddigrleri: 'the horse ran away' (or was uncontrollable', camaha) Kaš. II 196 (keddigrer, keddigrmek).

S kögtür- See körtgur-.

Tris. GDG
(D) kûdeğiṛ:g (g-) morphologically Dev. N. fr. *kudê-, cf. kûden; properly 'son-in-law' in the sense of 'daughter's husband', in some NW languages 'younger sister's husband', but sometimes used, more indefinitely for 'bridegroom'. A very old word; an early L.-w. in Mong. as giirge(n) (Haense 52, fr. an intermediate f. *kûzügê; s.i.a.m.g. with many phonetic changes, NE Kc., Koib., Sagh., Şor kûze: R II 1505: Alt. külyî; Tuv. küde: SE Türkî küy; NC Kır. küЉy; Kız. küye: SC Uzb kuyov: NW Kk. küyew; Kaz. klyaw; Kumyk klyev; Nog. klyev: SW Az. kûreken (sic; Mong. f.); Osm. giyev; Tkm. giyev, köreken; Çuv. kêrê 'the husband of my daughter, younger sister, or any younger female relative' Ash. VII 284. Cf. yezne, and see Doerfer I 340. Uyg. vii ff. Bud. (the marriage ceremony will be performed) kizli kûdeğülle 'for your daughter and son-in-law' TT VI 3444 (in a list of names) kûdeğümiz 'our son-in-laws' (followed by several names) Pfahl. 23, 13: Civ. kûdeğüm USp. 61, 12: O. Kir. ix ff. Mal. 3, 6 (1ki:2): Xak. x1 kûdeğî: xatan 'son-in-law' Kaš. III 12 (yovvûslüg); III 166 (taya:k); n.m.e.: KB lî kadin erdi kûdeğî klu 'two of the Prophet's Companions) were his fathers-in-law, two his sons-in-law) 50: xiii (2) Tef. kûdeğül kûdeğî 'son-in-law' 187: xiv Muh. al-sîhr 'son-in-law' giyebügê: Mel. 46, 10; Rf. 14, 3: Çag. xv ff. kiyew (with k-') giyebugê: Vel. 376 (quotation): kiyew (spelt) dâmât 'son-in-law' San. 311r. 8 (quotation): Xwar. xiv kûdeğî 'bridegroom' Qub 105: Kom. xiv 'son-in-law' giyebügê GCC; kîyâv (also 'bridegroom) GCC; Gr.: Kip. xiii al-sîhr wa\'-l\'-arîs (briidegroom) giyebügêğ (lyêzne): Hou. 32, 3; Tkm. al-zâ\'-târ 'thyme' kiyêyegê otti: that is 'the bridegroom's herb', because of its heating qualities and potency as an aphrodisiac on the wedding night do. 9, 5: xiv kiyêyêwû: (one MS. adds 'also kûyeğü':) al\'-arîs Id. 84 (misplaced, under kât-lâm): xv hamî wa\'-hawwa\'-l\'-sîhr (hami is properly 'father-', or 'brother-in-law') kiyêyew; in margin in second hand, also kûyeğî Tuh. 12b. 4; sîhr kiyêw; Tkm. kiyêgû do. 22a. 5: 'arîs kiyew do. 24b. 10: Osm. xiv fr. giyebügê 'son-in-law; bridegroom' and giyebüg otî 'thyme', common down to xviii TTS II 481; III 329; IV 379: xvii giyew ott, in Râmi, sâ\'-târ 'thyme', a mountain plant with narrow leaves and a sweet smell San. 311r. 9.

D keddükülg P.N./A. fr. keddük; pec. to Kaš. Xak. x1 (after keddükülg) 'and its owner with -g' Kaš. I 508: keddükülg olâmes 'the owner of a lubûbâda who protects himself with it does not get wet' III 256, 4 (the implication of this prov. is that al-lubûbâda means rather 'felt waterproof clothing' than, more narrowly, 'a felt cap').


D keddükülük Hap. leg.; P.N./A. fr. kûdük. Xak. x1 şślîg keddükülük er 'a man who is engaged in business' (dû şuğl wa\'-amal); keddükülük is not used by itself (mufrada(n)) Kaš. I 509.

D keddüküt Hap. leg.(? ) A.N. (conc. N.) fr. keddû. Xak. x1 KB yarın bolğa eğǖ ēgedǖ keddükûl 'to-morrow you will have good food and clothing' 232.

Dls. GDL
D kötlük (g-) A.N. (conc. N.) fr. köt; survives in SW Osm. göttük 'saddlepad'. Xak. x1 kötlük a term of abuse (rabb) meaning 'you effeminate creature' (yâ muxannat); but it really means 'one on whom sodomy is committed' Kaš. I 478.

Dls. V. GDG-
D kecil- (g-) Pass. f. of keci-; s.i.m.m.l. w. the same phonetic changes. Uyg. viii ff. Man.-MA I 21, 3-5 (üzê) Man. buzâgû kim arslanka keddîlp 'a calf which is reincarnated as a lion' M I 18, 3 (2); waxesegler kim aqar keddîlmis 'the spirits (Sogdian l.-w.) which were reincarnated in him' Man.-sig. Frag. 400, 1: Civ. ton üze ton keddilti şapa 'one garment after another was put on you' TT I 149: Xak. x1 ton keddîli: 'the garment (etc.) was put on' (ibisâ) Kaš. II 136 (keddîler, keddîlmek): Çag. xv ff. keyil-püsda şudan 'to be put on, worn' San. 302z. 1.

committed sodomy with the boy' (etc.) Kaş: III 299 (köle:er, köle:me:k); Kip: xiv köle:- ısta:\'mala\'-l-dubur 'to commit sodomy' Ld. 79: xv xana\'ta 'to be effeminate' (or pathetic?) (tökile:-; Hap. leg., \'metathesis of\' köle:- Tuh. 15a. 9 (also taxanna\'ta tülken/-köllen-\'ob. 10).

D kölet- (g-) Caus. f. of köle:-; n.o.a.b. Xak. xi ol o\'gla:ni\'g kölle\'ti: an\'a\'ba\'-\'dulam 'he made the boy (etc.) submit to sodomy' Kaş: II 348 (kölettür, kölettme:k); Kip: xiv köletteli: (sic) faqqa\'a 'to break or burst' (\'Trans.) Ld. 79 (seems to belong here; faqqa\'a may have some unrecorded sexual meaning).

Dis. GDM
D ke\'dîm (g-) N.S.A. fr. \'ke\'d; - lit. 'a single act of putting on', in practice 'a garment'; syn. w. to:n. S.i.m.m.l. as keyim\'/klyim/\'ki:m; SW Osm. ge\'yim/\'glyim /Tkm. ge\'yim. Cf. ke\'dît, ke\'dük, ke\'dû. Türkî viii (his favourite charger was a grey horse,) ke\'dîm [gap] Ld: 4: Uyg. viii ff. Bud. arî\'g ton ke\'dîmlî\'r gê\'dip 'putting on clean clothes (li\'fendi.)' U II 42, 32-3; a.o. TT VIII D.38 (ton): Xak. xi KB yêtûrûse ı\'çûrûse ke\'dîrse ke\'dîm (a general) 'should provide food, drink, and clothing' 2280; e\'gînke ke\'dîm 'clothes for one's back' 3664; a.o. 4773; xxii (?) At: 167-8 (ton); Tef. ke\'dîm 'clothing' 169, 308 (ton): Xwar. xiv ke\'dîm tonlar Qub 93.

D ke\'ten (g-) Dev. N. (N.I.) fr. I \'ket-; 'a mattock'. S.i.a.m.l.g. with some phonetic changes and extended meanings; in SW Osm. gedmen \'a stone\'s-mason's pick' Sami 1152, Red. 1531. Uyg. viii ff. Civ. (in a list of farm property; one horse, one bull, one cow) bir ke\'tên 'one mattock' USp. 55, 10: Xak. xi ke\'tên 'a mattock' (al\'-mi\'zaq) with which the ground is dug up (yu\'zaq) Kaş: I 444: Çağ. xv ff. ke\'tên 'a spade (or mattock, bıl) with which they dig up the ground' San. 312r. 13.

Tris. V. GDM
D ke\'dmîlî\'g (g-) P.N./A. fr. ke\'dmîd; s.i.s.m.l. with the same phonetic changes. In viii it prob. meant 'wearing protective clothing', linen armour, and the like. Türkî viii (thirdly, Kül Têgin mounted) Yegensilîg be\'lîşık ke\'dmîlî\'g törû: at 'Yegensîlîg Ber\'s armoured bay horse' I E 33: Uyg. viii beş yûz ke\'dmîlî\'g yada\'g '500 lightly-armoured (!) infantry' Şu. S 9.

Dis. GDN
UV?D keten Hap. leg.; so vocalized in the MS, but if it is a Dev. N. fr. I ket- in the sense of 'being chipped, cracked', which seems a possible etymology of the word, keten might have been expected. Syn. w. kûk. Xak. xi keten al-mi\'na 'hardship, distress'; hence one says of a destitute man (al-mun\'ta\'ban) keten kõrdî: kere:ku: yû\'ûfî: he was so badly off that he had to carry his tent framework on his own back for lack of a baggage animal' (min qilla m\'âli\'hî) Kaş: I 404.

D ke\'dîn (g-) Den. Adj./Adv. fr. \*ke\'; 'behind', usually of place, less often of time, 'afterwards'; when used to describe one of the cardinal points in the early period 'westwards, to the west' in the array based on the rising sun (cf. o\'ndûn), and 'northwards, to the north' in the array based on the midday sun (cf. kûndûn). In the geographical usage sometimes treated as a N. and given Suffs. In the medieval period sometimes spelt ke\'dîn, this was etymologically an error, but may have been a popular pronunciation which led to the evolution ke\'dîn > ke\'yn > ke\'yn; the final form may have been more than a mis-spelling or mispronunciation of ke\'n, q.v. The NE forms, Kuer., \'or ke\'znin; Kc., Kobil., Sg. ke\'znin; Alt., Lelb. Tel. kîn 'behind; hinder part; back(wards)' R I 1176, 1344 and NC K. klyin \'after, afterwards\'; Kxx. keyin 'backwards; behind; after' suggest that this evolution did take place. I. B. \*g. \*\'u. Şu. 19 (duk): vii ff. Mal: ke\'dîn M I 21, 2 (t) seems to mean 'afterwards': Chr. M III 48, 1 (v) (bat\'stik; 'westwards'); Bud. occasionally 'behind', e.g. (letting his long hair loose) ke\'dîn arka\'sina \'down his back' U II 25, 15 —usually in a directional sense ke\'dîn: (1) 'westwards' TT VII 53-5, 291; Suv. 466, 51-7; \*P F 3, 7 (o\'ndûn); (2) 'northwards' VI 94-5 (o\'ndûn); ucsayan balik ke\'dîninte 'to the west of the city of Ujavyini' U IV 8, 1-2; Civ. ke\'dîn 'westwards' TT I I 6, 142-3; USp. 109, 8-10; a.o.o. in TT VII: Xak. xi ke\'dîn telim ökûndî: 'then (tumma) he was very repentant' I 200, 18; a.o. I 225, 17 (o\'gâr-)—ke\'dîn 'behind' (xafal\(n\)) II 25 (kal-)—i\'s ke\'dîpe: 'the consequences of the action' II 142 (bakin-); n.m.e.: KB (Thou art before all others) sen o\'ndûn ke\'dîn 'Thou art in front and behind' 8; a.o. 18;—(the Prophet was in front of all leaders and) ke\'dîn boldî tamgâ kamu\'g sav\'iska 'was after, and became the seal of all the prophets' 45; ke\'dîn ke\'le\'cîke 'to those that come after' 192; menî\'de ke\'dîn 'after I have died' 1217 (the Fergana MS. consistently has ke\'dîn, the Cairo MS. ke\'dîn): xxiii (?) At. ok\'unme ke\'dîn 'and is not sorry afterwards' 114; six o.o.—(first he gives you honey to taste) ke\'dînerek 'and later' (poison) 208 (the Ar. script MSS. habitually have ke\'dîn/kêdîn; Tef. ke\'dîn (sic) 'behind; after, afterwards' 169: xiv Rbg. ke\'dîn 'after' (with Abl.) R I 1138 (quotons.): Çağ. xv ff. ke\'yin ('with k\(-\)') ar\(d\) . . . pas ma\'nâsina 'behind, thereafter(?); ke\'yin ar\(d\)an Vat. 354 (quotons.); ke\'yin \(k\(y\)\) (both spelt) 'a\'qab hinder part; behind' San. 302r. 6: Xwar. xiv ke\'dîn/kêdîn (sic) 'after, afterwards' Qub 93-6; Nahe. 29, 17.

D \'ku\'den Dev. N. in -n fr. *\'ku\'-:; cf. \'kü\'de:; (1) 'entertainment, feast', originally perhaps specifically 'wedding feast'; (2) 'a guest'. N.o.a.b. Uyg. viii ff. Bud. \'ku\'den 'guest' PP 69, 3 (il tûr); \'Hi\'en. 2060-2 (têrî\'stûr-): Civ. (if you sneeze in the evening)
küden kellî 'a guest is coming' TT VII 35, 13: xiv Chun.-Uyûg. Dict. 'guest' küden Ligeti 177: R II 1486: Xak. xi küdên (MS. küden) al-waltîma 'feast, entertainment' Kaş. I 404: KB kelin kiz sevinçî küden tünlerî 'the bride's delight is in the nights of the wedding feast' 2380; (there are various kinds of meals for guests) olarda birsi Küdenke as ol 'one is the meal for a wedding' (another for a circumcision or the birth of a son) 4575: xiv Muh.(?) da'watîl-urs 'a wedding invitation' küyên (MS. kü:he:n) konuklu:ktî Rîf. 164 (only).

Trls. GDN

D keçilidî: (g-) Han. leg.; Pass. Dev. N./A. fr. the Reel. f. of ke:de-. Xak. xi keçilidî: ton 'a garment which has been worn a good deal' (al-malûbîs kafirîna) Kaş. I 449.

D keçilînîki: (g-) N./A.S. fr. kéçilin; 'situated behind (of place); subsequent (of time). N. o.a.b. Cf. kënnî: Xak. xi Kaş. III 14 (yalîg): xxii(f) Tef. wa mû xalîbûnum 'what was subsequent to (or followed(?)) them' anlarda kezînî (sic) 169.

D küdênîk Han. leg.; A.N. (conc. N.) fr. küdên. Uûg. viii ff. Bud. in the instructions for building a house küdênîk 'a place for housing, or entertaining, guests' is mentioned between the kitchen and the great and small doors TT VI 86.

Ds. GDR

D kötrüg Hap. leg.; N.Ac. fr. kötrûr-, abbreivated; mentioned only as an example for this type of N.Ac. Xak. xi a compartir yûk kötrügî: kûr 'observe how he lifts the load' (raf/ânu-l-hamîl) Kaş. II 160, 12.

D keçîrim Hap. leg.; N.Sa. fr. keçîr-; abbreviated. Xak. xi keçîrim (MS. -d- et al-lahâmîl-malîsî 'meat which has been skinned' Kaş. I 485.

D küdûrim noted only in association with üdrûm and perhaps invented merely as a jingle with that word, etymologically N.Sa., abbreviated, fr. *kûdir-, Caus. f. of küd- 'commanding attention or respect'. Xak. xi KB (next among the Prophet's four Companions was Farûq) kisî üdrûmî lillî bîr têg kîsî küdûrimî 'choice of men; his tongue and mind were as one, the most respected of men' 53; ne üdrûm ne küdûrim ne ersîg eren 'what a choice, respected and gallant man' 279; bûdun küdûrimî (rhyming with üdrûmî) 'respected by the people' 417, 1689.

D kötrûm Hap. leg.; N.Sa. fr. kötrûr-; abbreviated; in the sense of something which is raised above the ground. Xak. xi kötrûm al-dûkâmûlîla: yuclas 'alayhi 'a bench on which one sits' Kaş. I 485.

Ds. V. GDR

keçîr- Han. leg.; but see keçîrim, keçîrlî, keçîrlîsî. Xak. xi ol kö:yu:gu keçîrîlî:

D keçîr- (g-) Caus. f. of keçîr- 'to dress (someone Dat.) in (something Acc.)'. Survives in several NE languages, R I 1177, and Khak. as keçîr-; Tuv. keçîr-; in other languages, in which keçîr- has become key- or the like, the Caus. Suff. -dûr-, or the like, is normally used. Türkî vii ff. Man. [gap] sinindan amranmak biliîgîn untuîrî tuntu[s tepîrî] ûze keçîrîr 'from his... organ he produces the disposition to love, and the clothes God with it' M III 16, 1-3 (i); o.o. do. 6-11 (i): Xak. xi ol ma:ga: ton keçîrîlî: 'he dressed me (albasani) in a garment' (etc.) Kaş. II 76 (keçîrîr, keçîrmek): xii(f) Tef. keyûrî- ditto 179: Xwar. xiv keçîrû- /keçîrlî- /keçîrlî- /keyûrî- ditto Qutb 93-6; keyûrî-MN 48: Osm. xiv ff. geûrû-/giûrû- ditto was the normal Caus. f. until xi and is noted once in xvii TTS I 313; II 439; III 300; IV 344.

D keter- (g-) Caus. f. of kêtîr- 'to send away, take away, remove', and the like; -er- is a very unusual Caus. Suff., and was perhaps due to a conscious effort to avoid confusion with ketîr-, a Sec. f. of ketîr- which has exactly the opposite meaning, but this word seems to be a good deal older than that Sec. f. Survives in SE Türkî keter- Shaw 175 (only) NC Kir. ketir-: NW Kk., Nog. ketir-; Kaz. keter-: SW Osm. gider-; other languages use other Caus. f.s, e.g. ketûr-. In some languages there is a confusing convergence of meaning with ketîr-. Uûg. viii ff. Bud. [Sanskrit lost] öñül [sic] ketërîp erse yem: 'even if one has removed the child' TT VII F.3: Sanskrit apâhara 'take away' öñül kétergîl do. G 177; (the Buddha) alku korkünçlar ketérdeçî 'who drives away all fears' TTX 122; o.o. do. 182, 279; U III 48, 19; IV 39, 39 TT VII 40, 93; etc.: Civ. (wrap various ingredients in paper, heat them) keçîdesin ketérîp 'remove the paper and' H I 152; a.o.o.: Xak. xi ol ta:çîg yoldîn (MS. yo:ldon) ketérîdî: 'he removed (nahhâ) the stone from the road'; also used when one removes (ﬁzûl) anything from its place Kaş. III 187 (ketérûrî, ketermek): bilîgîzîketêr [sic] 'drive (adfa) ignorance out of your mind' 440, 20; a.o. III 164, 4 (nahhâ): KB šarî'at yûzûndin ketérîdî esîk 'he removed the veil from the face of the religious law' 54; ketêser tuman 'he must disperse the fog' 285; ketêrûrî tatîg 'it takes away the taste' (of a meal) 4113; o.o. 285 (ajûncî), 385 (2 azûk), 6075 (osan:ûk); xii(f) At. (God makes the night dark) kûnûn ketërîp 'taking away your day (or sun)'; tûnûn ketêrp 'dispelling your night' (he makes the dawn bright) 15-16; Tef. Ketêr- 'to take away, remove' 176: xiv Muh.(?) ab'ada 'to send away' ketêrî- Rif. 102 (only); ba'ada 'to drive away' ketêr- 105 (MS. ketér-); sara:fa wa 'azûla 'to dismiss, remove' (esp. from an office) ketêr- (unvocalized) 111: Çağ. xv ff. ketêr- (g-) gider- Vel. 355.
kötür- 'burden 'to carry off, remove' San. 311 v. 15 (quotns.; there is much confusion in San. between kötür- and kötür-, due perhaps to the fact that burden also means 'to carry'; San. adds here 'in Rîmi göter-') Xwar. xiv kötür- 'to remove' Qtb 97; MN 150: Kom. xiv 'to remove' ketir- CCG; Gr. 142 (quotns.; perhaps to be assigned to kötür-): Kip. xiii zâha 'to remove' kötür- (sic) Hou. 40, 14; nohâh iizaltâl-jay min makânâh kêtür- (sic) do. 44, 4; xiv kötür- adhabâl-jay, mu'ta'addi 'to remove something', Caus. Kat. 9, 18; 76, 4; Osm. xiv ff. gider- 'to remove, destroy, dismiss'; common TTS I 311; II 436; III 397; IV 341.

S kötür- See keltür-.

kötür- (kötür-; g-') 'to lift up, raise', with various extended meanings; prima facie a Caus. f., but no convincing etymology based on this hypothesis has yet been suggested. S.i.a.m.lg., often in such forms as kötür-, which point to an original kötür- (the form in NC Kir.); NW Kumyk göter-: SW Osm. götur-: Tkm. göter-. See kêtür-. Türkî VIII (Heaven) yügerî: kötürünlî erînc 'must have raised up' (my father and mother) I E 11, I I 10; similar phr. do. 25, 21; VIII ff. Man. basin (sic) yokaru kötürü卜 'raising his head' M I 6, 2: Uyûg. VIII ff. Man.-A [gap] emegek kötürümeyn 'let me not (have to) bear the pain of (?) MII 6, 14 (ii): Man. arkuuluq taqîg kötürü卜 'raising the mountain surrounded by valleys' TT IX 77: Chr. kötürü umadilar 'they could not lift' (the stone) U I 8, 2: Bud. kötürü alip 'lifting and taking' (the demon's daughter to his bosom) U II 25, 17; (the wind) kötürü éltip 'lifting and carrying off!' TT V 10, 85; tamudaki emegik tükül kötürû卜 'he endures all the pains of hell' TT VI 446; o.o. do. 451; VII 40, 141; X 125; USp. 105b. 4 etc.: Xak. XI tiktik kötürû卜 'the man carried the load' (human-him); also used of a woman when she is pregnant (hamilat) Kaç. II 75 (kötürür, kötürmek; prov.: a.o.o.; KB (he subdued the enemy and) kötürdul özün 'raised himself up' 101; (keep those who love him safe and) yağşin kötür 'remove his enemies' 117; köüruşmez yağlar kötürül özün 'enemies who do not see one another get rid of mutual maleice' 145; bu küçeşicy kücini boðun kötürüme 'the people cannot endure the violence of the violent man', 2030; a.o.o. (common in all these shades of meaning): xiii(?) At. nîqâb kötürü ajun 'this world wears a veil' (and from time to time uncovers its face) 221; kötürü idî 'God raises' (the humble) 281; o.o. 242 (uzal-), 332, 447: Tef. kötürû卜 'to lift, to carry' 187; xiv Muh. al-ihtimal 'to carry' götürmeke Mel. 13, 12 (and 35, 14 v.l.): Rif. 89; hamala wa râfa'a (to lift) götürû卜- 25, 11; 108; sûl 'to lift' ditto 27, 9; 119; al-râf götürmeke 36, 5; 122: Çağ. xvi ff. köter- (gûn,-di) götür- Vel. 363; köter- (spelt) bar daştan 'to raise, pick up, carry off', etc. San. 30v. 27 (quotation): Xwar. xiii köter- 'to raise, remove, carry off' Ali 7, 24; xiv köter-kötür- 'enemy who did not remove' Qtb 104;

Nahc. 106, 8 ff.: Kom. xiv 'to raise; to take away; to be pregnant with' köter- /kötür/ kötür- CCI, CCG; Gr. 156 (quotns.): Kip. xiii rafa'a kötür- Hou. 36, 7; sûl kötür- do. 41, 6; xiv kötür- hamalad ll. 78: xiv kötür-hamalad wa naqafa (to absorb) Kav. 9, 18; 74, 8; Tuh. 113 b; sûl wa hamalad kötür- do. 21b. 1: Osm. xiv ff. götür- 'to move, remove, carry, lift'; c.i.a.p. TTS I 327; II 457; III 313; IV 358.

D köütür- (g-) Hap. leg.; Caus. f. of ködür-; unvocalized throughout. Xak. xı ködyerlid: qudallt-î-jâit minî-l-qadîd 'the sheep'(s flesh) was cut into strips' Kaç. II 237 (ködürül-, ködürilemek).

D ködül- Hap. leg.; Pass. f. of ködür-. Xak. xı töm ködûldî: 'the garment (etc.) was put on' (libba) Kaç. II 237 (ködûlür, ködürlemek).

D ködürül- (g-) Pass. f. of ködür-; s.i.s.m.l. but usually as a Tris.; SW Osm. götürül-: Tkm. göteril- Uyûg. VIII ff. Bud. [Sanskrit lost] att: (spelt âdî) kötörlûş 'whose name is exalted' (a common epithet of the Buddha) TT VIII A 22; X 107; USp. 60 II a 10 etc.: Civ. atîq küp kötürülgey (MS. by inadvertence köturülgey) 'your name and fame will be exalted' TT I 43: (Xak.) xiu(?) At. kedi'n künde xayar îs me kötûrülüîük in the Last Day good deeds shall be exalted' 390; Tef. kötûrül- 'to be raised; to be removed' (from somewhere Abi.) 187: Xwar. xiv kötürül- 'to be raised' Qtb 104; Kom. xiv 'suspended, hung up' kötürûlûmûş CCI; Gr.: Osm. xiv to xvi götürül-/götûrül- 'to be removed, put aside'; in several texts TTS II 457; III 312; IV 358.

D ködüriş- Hap. leg.; Co-op. f. of ködür-; fully vocalized. Xak. xı ol maça: et ködürlî'd: 'he helped me to cut the skinned meat into strips' (bi-taqâdit'I-mastûx) Kaç. II 222 (ködürûşur, ködürûşmek).

D ködürûş- (g-) Hap. leg.; Recip. f. of ködür-. Xak. xı olar îkk: te ködürlû'd: 'they two dressed one another' (albas... jawh) Kaç. II 222 (ködürûşur, ködürûşmek)

D kötûruñ- (g-) Hap. leg.; Co-op. f. of kötür-. Xak. xı ol maça: yük kötûrûñ'di: 'he helped me to lift (fi rafa) the load' (etc.) Kaç. II 222 (kötörûñur, kötörûñmek).

Tris. GDR

D kêtirti: (g-) Hap. leg.; Adv. fr. *kê; 'behind, in the rear'. Uyûg. VIII ff. Civ. TT I 122 (tepref-).

D kötûrgû: (g-) Hap. leg.; Conc. N. fr. kötûr-. Xak. xı kötûrgû al-minqûla 'a means of transport' Kaç. I 490.
Tris. V. GDR-

D keđürse:- (g-) Hap. leg.; Desid. f. of keđür. Xak. xi ol mapa: ton keđürsedel: 'he wished to dress me' (yakṣiṇī'ḥ-l-tawḥ) Kaś. III 332 (keđürser, keđürsemek).

D kötürse:- (g-) Hap. leg.; Desid. f. of kötür-; quoted only as a grammatical example. Xak. xi er yük kötürsedel: 'the man wished to carry the load' (yakṣiṇī'ḥ-l-haml) Kaś. I 280, 19; n.m.e.

Dis. V. GDŞ-

1) D kötüş- (g-) Recip. f. of köt-; s.i.s.m.l.; SW Osm., Tkm. gldış-; but this V. in Osm. in the sense of 'to itch' is a Sec. f. of the Co-op. f. of kiči-. Uyg. VIII ff. Civ. (you should quickly become associated with the well-disposed and) terk öpkeçli kötüşgül 'and separate yourself from the quick tempered' TT VII 17, 23 (the grammar is very rugged; translated fr. Chinese): Xak. xi olar bir ekindildin ketüşdil: 'they parted (tatarraqa) from one another' Kaś. II 89 (ketüşür, ketüşmek; so vocalized).

D köduş- Hap. leg.;? Recip. f. of köd-: Xak. xi olar bir birir ködüşdil: 'they waited (intazara) for one another' Kaś. II 94 (ködüşür, ködüşmek; MS. everywhere -d-).

Dis. GDZ-

kidiz 'felt'. S.i.a.m.l.g. except SW (where the Oğuz word I keçe; q.v., is used) in a wide variety of forms ranging fr. NE Tuv. kidis to NW Kk. kiz with klyiz as the commonest form. Türkü VIII ff. IrkB 33 (ur-); Uyg. VIII ff. Civ. (in a contract; 'as I required') kidiz 'a felt' USp. 63, 2; a.o. do. 79, 11-12 (uyuklu): Xak. xī kidiz al-libd 'felt' Kaś. I 366; six o.o. KB 4442 (azar): XIV Muh. al-libbād 'felt' głyzy Mel. 67, 15; klyiz Rf. 168; Gag. xv ff. kiz ('with k-') keçe 'felt' Vel. 357 (guwân); kiz 'felt' (namad), in Ar. lībd Sām. 314r. 7 (same guwûn): Xwar. XIV klyiz 'felt' Quhb 98; Nahc. 31, 7; Kom. XIV 'felt' klyiz CCI; Gr.: Kk. XIV al-libbād klyiz (or kiz) Hou. 17, 4; XIV (under kāf zāl) kiz ditto Id. 82; a.o. do. 79 (I keçe); xī ditto kiz Tuh. 31b. 10.

Dis. V. GDZ-

S ködezd- 'to watch over and the like; n.o.a.b. Unquestionably a metathesis of ködezd-, q.v.; the semantic similarity with kudiz- is purely coincidental, since morphologically the two words could not be connected. Xak. xī ol mapa: kozdezdil: 'he looked after (the thing) for my sake' (hafaṣa'lu-s-paṣi ḫa-l-li)-; and one says ol meni: ködezdil: intazaraṇi 'he waited for me' (or 'looked for me'); this V. is constructed from (tubnā 'an) both (concepts) al-hifs and al-intīṣār; its origin is köz atti: 'he cast his eyes' on something to look after it; this is also in the V. közetti: Kaś. II 86 (kődėzűr (sc. ködezmek); tepril: meni: ködezdil: hafaṣaṇi'linḥāl II 162, 6; yavlaq ködezd tiliną: 'keep a firm guard (ihfaṣ . . . hifz ṣalād) on your tongue' III 43, 20; arslan karraṣa: sığān ʿṭiūn ködezdür: 'when a lion grows old it watches (yartajid) the mouse's hole' III 263, 5; KB ködezd- is fairly common in two senses: (1) 'to watch over, protect', e.g. lāhī ködezdū meniğ kölūmī 'O God, protect my mind' 47; o.o. 384, 1271; (2) 'to keep under control' (67 (1 tir), 600 (2 yaz)); 967, 2346; xiii (?) At. till ködezmek 130, 157; ködezd ayā dāst uluqlar hāqqin 'my friend, respect the rights of mighty ones' 345.

Tris. GDZ

D kidizğek Hap. leg.; Den. N.A. fr. kidiz, 'felt-like; of the consistency of felt'. Xak. xī kidizğek kağûn 'a melon that has lost its freshness (tarāa) and become just like felt' (kāl-libd maṭτala(n) Kaś. II 290).

D ködezdık Hap. leg.;? P.N./A. fr. kidiz. Xak. xī (after kidizlik) and with -g (i.e. kidizlig) 'one who owns (felt)' Kaś. I 507.

D kidizlik Hap. leg.; A.N. (Conc. N.) fr. kidiz. Xak. xī kidizlik yuŋ 'wool destined to be made into felt' (al-libd) Kaś. I 507.

D ködezdilik Hap. leg.; abbreviated N.A.S. fr. ködezdil-; such N.A.S.s fr. Tris. V.s are very rare, and the precise form of this one was prob. devised to suit the metre. Xak. xī KB sevıkerek atın er kişenilg tutek tutek atın kür ködezdilik 'a man keeps his favourite horse hobbled, but his ordinary working horse he (merely) keeps under observation' 315.

Tris. V. GDZ-

D ködezl- Pass. f. of ködezd-; n.o.a.b.; cf. ködezdil. Xak. xī KB (keep your tongue under control and) ködezilid baik 'your head is protected' 176; a.o. 1271; xiii (?) At. ködezdilse bu til ködezilir dözüg 'if your tongue is kept under control, you yourself are protected' 158.

Mon. GG

kek practically syn. w. I oṣc and in the early period generally used in Hend. w. it; originally prob. 'malice, spit, secret hatred'; thence 'a desire for revenge', and finally 'revenge' and other extended meanings. Survives as kek in NC Kir., Kız.: SC Uzb. and several NW languages. Uyg. VIII ff. Man. TT II 17, 84-5 (1 ḫī): Bud. U II 23, 13-14 (1 ḫī): Xak. xī kek al-libd 'malice'; hence one says 6čilg kekliğ kiş: šahibu-l-hiqdwa'l-ṭa'r 'a malicious, revengeful man' Kaś. II 283 (the following word vocalized w. a fatha in its kāf); I 43 and 230, 4 (1 ḫī): KB 2313 (1 ḫī): Kom. XIV 'hatred' kek CCG; Gr.

PU kek Hap. leg.; an Exclamation. At the end of the sentence containing this and similar forms Mon.s Kaś. says that they are pronounced . . . keh . . . in rapid speech, but not in writing and that the -h is (silent) like the ḫa'ul-istiřāha
in Ar. of which examples are quoted; the word should therefore perhaps be transcribed ke: Xak. xi keh keh 'an Exclamation (harf) used in calling a dog' Kaj. III 118.

kök, etc. Preliminary note. There is great difficulty in determining how many early Turkish words of this general form there were and what were the qualities of their vowels and final consonants. Nac'a had the same difficulty, see the quo. fr. the Muhikamatul-lujatayn in Vel., p. 370 (top) where five alternative meanings are given.: sky, melody, seam, cauterization (see 4 kök) and vegetation. After the correction mentioned under kep has been made Kaj. lists three words with a short vowel and ten (some alternative meanings of the same word) with a long one. The first three mean 'pain, suffering' (kök or kük?); 'root' (kök) and 'thong (kök) respectively. There is also another apparently early word meaning 'seam' or the like (kök). If this really is the word in Uyğ. it can hardly be a l.-u. fr. Pe. kök 'basting', and in that event the Pe. word may be a Turkish l.-u., but the status of the word is a little uncertain. Of the second ten the first (and so presumably the next six) are described as ending in -g, and the eighth (and so presumably the other two) as ending in -k. The first two 'metre' and 'melody' are alternative translations of the same word kük and the third a 'popular joke' is an extended meaning of it. The fourth and fifth relating to animals were also certainly kük. The sixth and seventh, 'rust' and 'freckles', must be alternative translations of the same word which does not seem to be traceable elsewhere, but was perhaps kük. The eighth and ninth 'sky' and 'sky coloured' are alternative translations of kök. The last entry is a phr. meaning 'a village headman' otherwise traced only in KB; it is possible that the first element is the same word as the preceding.

1 kök 'root, origin', lit. and metaph.; described by Kaj. as Oğuz/Kip. but occurs in KB; survives in NE Tuv.: SW Az., Osm., Tkm. Cf. tüb, tőz, yzłz. Türkî VIII I E 3, II E 2 (2; oksz): Xak. xi KB bular erdi dín ham şari at kökli 'these were the roots of the faith and religious law' 59; iki neq turur aşlı yıldız kökli 'his food is the roots of plants' 6155; o.o. 318 (kaz.-), 821, 2015, 2183, 5907: XIII(?) At. kökli körküljil eşiş dom körküljii ol 'a man of fine family has a fine disposition' 317: Tef. kök 'lineage, origin, root' 182: XIV Müh. (under 'terms of relationship') aşlıl-nasab 'lineage' ligneage (sic, in error?) Mel. 49, 2; kök Rif. 143: Çağ. xv ff. kök rıga-i dirax 'the root of a tree' San. 307v. 18: Kip./Oğuz xi kök al-aşl; hence one says kökli kim minman aşılıl ça ila man tantami minal-gabaiyil 'who is your ancestor, and to what tribe do you trace your origin? Kaj. III 284: Kom. xiv 'origin, lineage' kök CCI; Gr. 150 (quotn.): Kip. xiii ('sky') kök; it is also 'family, origin, human semen' (al-cins veal-plan vayl-musta) Hov. 5, 1: xiv kök al-cins; one says kökli neq 'dür 'what is your family?' Id. 83; al-cins kök ( fiyatır) Bul. 5, 6: xiv ('sky') kök also al-cins in the sense of the races of mankind like Türk, Râm, and Haşaga Kav. 58, 2; cis kök Tuh. 11b. 12.

2 kök 'thong' and the like. Survives in NC Kir.; NW Kk. kök 'a leather thong used to hold together the framework of a yurt; a narrow thong used by cobblers'. Xak. xi kök rabûl-sarC 'the thong fastening a saddle'; prov. er sözil: bir eder kökli: üç 'it is a sign of manliness to have one word and not to go back on it, just as there are three thongs on a saddle-bow (rapt hamertl-sarC); if there were one more the saddle-bow (al-qar büs) would break because of the excessive number of holes in it, and if there were less, the two thongs would not take the weight of a man Kaj. II 283.

3 kök 'seam' or the like. Survives in NE Alt., Tel. kök 'seam' R II 1221; (Tuv. kökte 'to sew (together), to file (papers) and the like): SC Uzb. kök 'basting, oversewing'. Uyg. vii ff. Cwv. (if a mouse) yöğerkan kökli kökli isirsar 'bites a blanket or its own(?) seams' TT VII 36, 10-11; (in a document about the issue of cloth) Semiske tonka kökli (so read) bir böz bértim 'I gave Semis one (roll of cloth) for a garment and its seams?' USp. 38, 8-9: Çağ. xv ff. kök (1) birxhâ-i buzurq ki bar cama wa amtal-i dûn zadand 'large seams which they make in a garment and the like' San. 307v. 14 (bix normally means 'root', but must here mean 'seam' or perhaps 'basting'); yana kök tikerde köklemek dûr 'again there is the verb 'to make seams' (or 'to baste') for sewing seams' Vel. 370, 4-5 (quotn. fr. Nac'al).

4 kök (g-) basically 'the sky'; hence 'sky-coloured, blue, blue-grey', etc.; for a similar range of colours cf. yasılı. Si.a.m.lg. in both meanings except NE, where it has only the second (various Sec. fs of teprl: reburrowed fr. Mong. being used in the first); in SW Osm. gök (before vowels gög ...) ; Tkm. gök (gög ...); these forms and Az. köy suggest that, in spite of Kaj.'s categorical statement that the final was -k, the original form may have been gög. See Doerfer III 1677. Türkî VIII üze: kök teprl: asra: yağız yer kuintukda: 'when the blue sky above and the brown earth below were created' I E 1, II E 2; kök teypin 'their grey squirrel skins' II N 12, S 12; kök (VU) 69 nam of a river T 15; (I E 3, II E 4, see oksz); vii ff. kök yürüyüs 'a blue white stone' Toy. 5 (ETY II 57); o.o. do. 21; Irk B 64 (biumyl): Man. üze on kat kök asra segız (sic) kat yër 'the ten-fold skies above and the eight-fold earth below' Chusas. 42-4; Uyg. vii ff. Man. kök (sic) kalig (sic) yüzinte 'on the surface of the sky' TT III 129; (the demons who fell) köklerden ... yërgerü 'from the heavens to earth' M II 7,
VUF 1 küğ 'Song, melody', and the like: L.-w. fr. Chinese chü, Middle Chinese k'ok, 'song' (Giles 3,062). Survives in most NE languages; NC Kir., Kxz.; SC Uzb. as küg, küy; L.-w. in Pe. as küg in such phr. as küg kardan 'to tune (an instrument)'. Uyğ., VIII ff. Man. tükdin Afrin Çor Tégin küglî 'here ends Afrin Çor Tégin's hymn' M II 8, 19; a.o. (j) do. 7, 1-2 (takşut: Xak. xi küg 'with -g') 'arûd'ü'-fi'-' the metre of a poem'; one says bu: yir ne: küg üze: ol 'what is the metre of this poem?' (gazal): küg 'the tune of a song' (al-lahn fi'l-ğinda); hence one says er küglenli: gânâ-1-ragul bi-l-lahn lahu 'the man sang a song in its (right) tune'; (in a verse, misplaced after 3 küg) kûgler kamûg tûzûlî: waqa'-âtti-1-mudâqqa bajn alîhînî-ğinda 'harmony has been established between the tunes of the songs' Xaz. II 131: Çagh. XV ff. küg 'with k- k') sâz şalmaq 'playing a musical instrument, or a tune' Vel. 369 (quots.); kû (between 3 kû and 1 kû) (2) dhang-i sâz 'the tuning of a musical instrument' Sam. 307v. 14 (quots.); the para. ends by saying that in Pe. the word means (1) 'lettre'; (2) 'cough'; (3) 'dome').

VU 2 küg immediately follows the two words of 1 küg, and prob. merely an extended meaning of that word, since there is a similar combination of meanings in Khak. Xak. xi küg the word for any 'joke' (aḏiluha) which circulates among the people of any town during some year and is passed from mouth to mouth; hence one says bu: yîl küg keldî: 'this year's joke has arrived' Xaz. III 131.

?D 3 küg no doubt Dev. N./A. fr. kü-; survives only(?) in NC Kxz. küy 'the tending of livestock'; this word also means 'the condition of livestock', which may belong here, or be an attenuated meaning of 4 küg. Xak. xi küg yîlk: al-dâbâbatul-âmarîha acma 'cattle driven out to pasture in a herd' Xaz. III 131 (followed by a verse illustrating 1 küg).

4 küg survives in the NC Kir. phr. küg küel- (of sheep and other female animals) 'to be on heat, ready to be mated'; Kxz. küy (see 3 küg) seems to have the same meaning, cf. küylô- (of cattle, sheep and dogs) 'to mate' R II 1420. Xak. xi küg nîdâl'-kaîb wa'll- tûxûs fi awînîhi sâtiyâ(n), 'the mating of
rams and wild animals in the mating season in winter'; hence one says *köy küğ: boldi*; 'the mating season for sheep (etc.) has arrived' *Kaş. III 132.*

PU sü: Hop. leg. in both senses; for 'rust' the ordinary words are bas and 2 tat; there is no generally accepted 'Turkish word for 'freckle'; SW Ösm. uses *çi:li,* but most languages use words derived, with some phonetic changes, fr. Mong. *sebğil.* *Xak. xi sü: 'the rust' (*al-ţi:*; MS. *fâb*) which forms on the surface of a mirror; hence one says *közü:ke:* sü: tüstü: 'greeness (*al-xüdra*) and rust have formed on the surface of the mirror': sü: 'freckles' (*al-kalaafa*) which appear on the faces of women (etc.) *Kaş. III 132.*

PU kük (or 6 küg) 'suffering, distress'; prob. n.o.a.b.; *R II 1417* notes a NC Kzx. (?) phr. kiy kör: 'to suffer pain, or distress', but there is no other trace of it and there are in NC several words with a similar meaning which go back to kü:n-. See kükmek. Uyg. viii f.f. Civ. kögün içinde kük yok köpülün içinde kađa: yok 'there is no pain in your eyes or anxiety in your mind' *TT I 144-5:* *Xak. xi kük* (mivocalized *kek*) al-mi̇hna 'distress, suffering'; hence one says kük (ditto) kör: *er* 'the man suffered pain' *(imtahana* *Kaş. II 283;* kük (so vocalized) kör: *kerekü:* yüdi: 'he was so badly off *(ra′al-*mi̇hna*) that he had to carry his tent framework on his own back' *I 448, 1* (cf. *keti*).

**Mon. V. GG**

PU kik- Hop. leg., but see kiksür-; as this word appears among the Billetarian like the title of the is the final to be -k* although the Perf. Suffix is given as *-di:* syn. w. *bile:* etc. *Xak. xi (er) biček kikli: 'the man sharpened (asanna) the knife and whetted (amarra) one (knife) against another* *Kaş. II 293 (kikker, kikmek).*

**Dis. GGE**

**VUS kükii:** See küküy.

**Dis. GGG**

1) kıkçin Den. N./A. (indicating an attenuated meaning) fr. 4 kık: 'bluish, greyish'. The alternative f. kıkçın is prob. Secondary. Survives only (?) in NE Tel. kıkçın 'grey-beard' *R II 1231.* See *Doerfer III 1679.* *Xak. xi kıkçın nen* 'anything the colour of the sky' *(ka-latemn′l′samad)* *Kaş. I 417; I 186, 12 (egriś-): *KB başında keçirmiş bu kıkçın sakal *this experienced greybeard* 1798; a.o. 376 (odun-); (not to be confused with kösün see kıkğoz).

**Dis. V. GGG**

S kıkçür- See kiksür-.

**Dis. GGD**

F keğde ('kəğən) 'paper'; l.-w. fr. some Iranian language (?)Sogdian) and cognate to Pe. kəğəd/kəğid 'paper'. Survives in NE Koib. keğde 'thick paper' *R II 1665.* Uyg. viii ff. Bud. (write the dhārami on birch bank, *(palm leaves) keğdele* 'paper' (linen or a wooden tablet) *U II 70, 4 (ii): o.o. *TT VI 202;* Św. 6, 8-9 (*2 *köf): *Civ. II 150 (1 taş), 152; *TT VII 25, 12 (keğede).*

**Dis. V. GGD**

S kökded- See köklet-.

D kekteš- Recip. f. of *kteke:* (which survives in NC Kir.), Den. V. fr. kek. Survives in NC Kzx. *Xak. xi olar: ikki: kektešdi: tańqadañ *those two secretly hated one another* *Kaş. II 222 (kektešür, kektešmek).*

S kökteš- See I kökeš-.

**Tris. V. GGD**

D kökėtė́ṭur- 'to exalt, praise to the skies'; Caus. f. *koke*d- *Intrans. Den. V. fr. 4 kők, which would presumably have meant 'to go up to the sky' or the like. N.o.a.b. Uyg. viii ff. Bud. *nom ermežig nom ol tęp köktétė́ṭuṛum eresr* 'if I have praised false doctrine to the skies saying that it is the true doctrine' *Swv. 137, 2-3; a.o. do. 135, 11 (koši kartur-).*

**Dis. GGG**

kekük several kind of bird of prey; the identity of the zummaç is uncertain, *Haras* 'a reddish falcon'; *Steingass* 'a species of eagle'. N.o.a.b. *Türkvi viii ff. *Iyő 23 (bul-): *Xak. xi kekül al-zummaç, a bird the bones of which are used in conjurations and sorcery (*fıll-nayinyayt wa′l-enayat wa nyinyataha, sir)* *Kaş. II 287.*

**Tris. GGG**

D kokeğũn 'horse-fly' and the like; presumably Dev. N. fr. *koke*: - *Den. V. fr. 4 kők, in the sense of 'something which is sky-coloured, blue'. S.i.s.m.l. in NE, NC, NW, usually as kökũn/köğũn 'horse-fly, gad-fly'.

*Xak. xi kokeğũn al-antara, wawna dubâb azraq 'a blue fly' *Kaş. II 287 (prov.); a.o. I 188 (ortu; same prov.): Çag. xiv ff. gögelü (spelt) 'a large fly (magas) which draws blood when it bites cattle' *Sun. 307v. 26;* gögewüñ (spelt) xar-magos 'gad-fly' *qı:ro. 20:* *Kip. xiv kōkeğũn* 'a flying creature (tayırs) like a large fly, which settles on horses, cattle, etc. and bites them'; *when they feel it they run away from it* *Iyd. 83; al-zaubır hornet* *kočũn Bul. 11, 2.*

**Dis. GGL**

D kéklič P.N./A. fr. kek; 'spiteful, revengeful'; practically syn. w. *öçül, and in the early period usually used in Hend. w. it. Survives only (?) in NC Kir. *kektül:* *Kzx. kekti:* Uyg. viii ff. Bud. *TT VII III 8: (öçül): *Xak. xi *Kaş. II 283 (kek).*

(D) keklič 'partridge'; prob. A.N. (Conc N.) fr. *kek as an onomatopoeic for the partridge's call. S.ı.a.m.1.q., except NE. There is
another word for 'partridge' not noted before the medieval period, see čiː. Acc. to Red. in Osm. keklik is 'partridge' in general and 'the red-legged partridge' in particular and či is 'the common grey partridge' and 'the francolin'. See Doerfer III 1639. Uyğ. VIII ff. Civ. keklik (sic) čiː 'the bile of a partridge' (H I 50:2) Xak. xi keklik al-gace 'partridge' Kaʧ. I 479 (misread as al-qayh in printed text): KB üniː čiː keklik 'the partridge sings his note' 76: Çağ. xv ff. keklik haːb 'partridge' San. 300v. 23 (and two prhr.): Kip. xiv keklik al-hacal 'partridge' 1d. 83; ditto (čiː) keklik (misvocalized) Bul. 11, 12: xv ditto keklik Tuh. 13a. 9; daːc ā 'fowl' (tawuk) keklik do. 15b. 4.

D. V. GGL-
D kökle:- etc. Preliminary note. Kaʧ. lists Den. V's fr. 3 kök and 1 and 3 kük and Refl. Den. V's fr 1 kök and 5 kük; the basic form of the first survives in NE. There is in KB a Den. V's fr. 4 kök. There is in Uyğ. VIII ff. Man.-A M III 29, 10 (iii) a word kökleynür of which the meaning is entirely obscure. These seem to be the only early words of this form. San. 307r. 26 lists a Den. V's fr. 2 kök which s.i.s.m.l.

D 1 kökle:- Den. V's fr. 3 kök; 'to fasten with thongs'. Survives in NC Kir. kökto- and perhaps some other languages unless these are Den. V's fr. 2 kök. Xak. x1 ol eder kökledi: şadda raːt那就是 'he tightened the thong of the saddle' Kaʧ. III 300 (kökler, köklemek).

D 2 kökle:- (g-) Den. V's fr. 4 kök; 'to be blue, grey, green, etc.' Survives in NC Kir. kökto:- SC Uz�. kükha- and perhaps elsewhere, but köker-, q. v., is commoner in this sense. Xak. xI KB (hear the words of) kari köklememiş 'the old greyheaded man' 1492.

D 1 küge:- Den. V's fr. 1 kük; 'to sing' and the like. Survives in NC Kir. kuːː[toː-]/kuːː[toː- 'to tune' (a musical instrument): Osm. kökle- ditto (unless the latter is a Den. V. fr. Pe. kük). Xak. x1 er kügeledi: taːʃanːal-racul biːniːya wa aːrara lāːn fil-ğinā 'the man sang a song and brought out the melody in singing it' Kaʧ. III 301 (kükrer, kügelemek). Çağ. xv ff. kükле: ('with k-k') sāːzaːl- 'to play (or tune?) a musical instrument' Vel. 369 (quots.); kükleː sāːzaː kāːk harkel 'to tune a musical instrument' San. 307r. 26 (quotns.).

D 2 küge:- Den. V's fr. 3 kök; 'to graze'. As pasture is green there was an obvious temptation to regard this V. as identical with 2 kökle:-; this seems to be at the back of the entry kökle- 'to graze, put cattle out to graze' in Van. 330, reproduced in R I 1227 as Çağ. Bokharā; but the Refl. f. küylen:- (of cattle) 'to be well-nourished' in NC Kız. preserves the earlier form. Xak. x1 āičā külgedi: ihtaqalatl-i-dawāb wa okalalatl-i-rabi 'the cattle grazed and eat the spring pasture' Kaʧ. III 300 (küger, kügelmek).

D kökle- Hap. leg.; Caus. f. of 1 kökle:-; this V. is listed under the cross-heading 'D' (for the third consonant) which suggests that the original entry had kökdet-; the alternative form is morphologically inexplicable. The d- suggests that the original form of 3 kök was köğ but the modern NC forms do not support this. See sıːktat-. Xak. x1 ol eder yalılın kökletti: 'he ordered that the straps of his saddle-bow should be tightened' (bi-sadd); kökdedit (sic) alternative form (lʊŋa) Kaʧ. II 327 (köklelür, köklemek).

D 1 köklen- Refl. Den. V. fr. 1 kök; survives in SW Osm. köklen- 'to take root, be firmly established'. The basic form survives in NE Alt., Tel. köktö- 'to be related to (someone)' R II 1228. Xak. x1 er kökledi: taːʃaːtala-racul 'the man was well rooted' (i.e. of good family); also used for 'to stay in one place' (ganim) Kaʧ. II 253 (köklenür, köklemek).

D 2 köklen- Hap. leg.; Refl. f. of 1 kökle:- Xak. x1 eder kökledi: 'the thongs of the saddle were tightened' (yuddat) Kaʧ. II 253 (no Aor. or Infn.; followed by 1 köklen-).

D 1 küglen- (küɡlen-) Hap. leg.; Refl. f. of 1 kügle- Xak. x1 er kügledi: 'the man sang' (ganim); originally küglenli: Kaʧ. II 253 (küglenür, küglemek); o.o. II 255, 9; III 131 (1 külğ).

VUD 2 küglen- (küğlen-) Hap. leg.; Refl. Den. V. fr. 5 kük Xak. x1 yuːzı: anıŋ küglediː 'freckles (al-kulfa) appeared on his face'; originally küglediː: Kaʧ. II 253 (no Aor. or Infn.; followed by 1 küglen-).

D 1 kökle- Recip. Den. V. fr. 1 kök; cf. 1 kökle-. Survives in SW Osm., where it is syn. w. kökle-. Xak. x1 ol anıŋ birle köklešdili: tasaːbaːtə biːhı wa taːsaːbaːk 'he clung to him and wrapped himself round him'; there is a dialect form köklešdii (2 kökleš-follows here): Bulgar x1 ol anıŋ birle köklešdii: taː'aːqqaдает maːahu 'aqdaːl-i-ajraː 'he made a tribal union with him' Kaʧ. II 224 (köklešür, köklemek; one of the four Bulgar words in Kaʧ.).

D 2 kökle- Hap. leg.; Co-op. f. of 1 kökle- Xak. x1 ol anar eder köklešdii: 'he helped him to tighten (fi sədd) the thongs of the saddle-bow' Kaʧ. II 224 (no Aor. or Infn.; see 1 kökle-).

Dis. GGM
VU kökmek quite clearly legible in the photograph; according to Mal. (note op. cit.) it survives in SE Sarใจg Yuğur as kekmeː; Keri kökmek 'a kind of deer'; in Malov, Yazyk zheltıkq uigurov, Alma Ata, 1957, p. 85 it appears as kegmeː 'A kind of stag (Chinese chi men) the size of a female donkey'. O. Kirx ff. (I killed seven wolves, but) barsık kökmeːgä lurmedim 'did not kill leopards or stags' Mal. 11, 10.
PU) kümek/kümen (kümgem/kü gömen) \Hap. leg.; Den. N./A.s fr. küg (6 küg); the latter in this entry is unvocalized, and misvocalized in the main entry; these words seem to be vocalized with *katka* but there is no doubt that the vowel was rounded. The second form seems to be the name, customarily transcribed kömen of the Tannu Tuva mountains mentioned in Türkü viii I E 17, etc., T 23, 28; if so the second consonant is -Q-. Xak. xi kömek er 'a man who has been tested (harasathu) by circumstances and endured sufferings (al-mihan) and become hardened (istadda) by them'; its origin is kük al-mihan; this Adj. (gif't, s/c) is irregular (c/aat şâdd); the regular form (al-qiyûs) is kümen Kaş. I 479.

Dis. GGN

PU kögen one of several words for 'illness, disease', or the like; pec. to Uyg. and usually used in Hend. w. I Ifg; the spelling in Suv., if correctly transcribed, points to -6- rather than -1-. Uyg. viii ff. Bud. (the dhalam will be effective) aIL kQegeni 'ylka kQegeni 'ig kem in all cases of disease, the diseases of cattle and common people(?)', illnesses (Hend.) (discomfort, danger, pain) U II 73, 1 (iii) ff.; (demons) kezik ig kögen kögûc 'who cause epidemic(?) diseases' TT IV 8; 83; acû km kögen (sic, spelit as one word) adasın amirtgürduq 'reducing the danger of hunger, pain and disease (Hend.)' Suv. 399, 18.

VUD kögen the -o- is shown in Kom. This may be a dialect form since the word seems to be a Dev. N. fr. kü-; the -ü- in which is fixed by 3 küg, 2 kügle-. This word has nothing to do with Kip. (PU) köken 'plum, peach' in Hou, Id., Tuh. which is a l.-w. connected with Ar. xaww, which is said to be an Aramic l.-w. (see Hou., p. 100), perhaps through some Iranian intermediary. Xak. xi kögen ribâqi'-balâm ve ribâqi'-halâyih 'inda'-balh 'a nozzle to control calves, colts, etc., and milch cows, etc., at milking time'; yel kögen gares guzah 'rainbow' (lit. 'a nozzle on the wind') Kaş. I 415: Kom. xiv kögen 'a rope for tying lambs and kids' CCG; Gr.

S kökün See kökégün.

PU) kikinç A Dev. N., but w. no obvious connection w. kik-; 'reply', nearly always in the phr. kikinç bür: 'to give a reply'. N.o.a.b. Türkü viii ff. Man. dindarlar inça kikinç bûrdiller 'the Eleet gave the following reply' TT II 6, 2: Uyg. viii ff. Man.-A (if anyone asks how he killed the demon) inça kikinç bûrgil M I 19, 11-12; a.o. do. 37, 19: Bud. (then his father the king hearing this petition) nek kikinç (Pellist transcribes kêjîn) bûrû umadî 'could not give any reply' PP 15, 8 (see note thercon); (after a question, the Buddha) şlok takṣuṭin inça têp kikinç yarlikdr 'deigned to give the following reply in verse' Kuan. 175; o.o. USp. 97, 1; 102b. 14; Suv. 589, 3.

Dis. V. GGN-

PU(D) kÎkme:- Hap. leg.; morphologically could be Den. V. in -e- fr. kêgen; the meaning can only be conjectured, but is clearly pejorative. Xak. xi KB (if you make a request, state it clearly; if you are asked a question, tell the truth. Do not make pointless remarks or (saydama) people uşak söz ederme yême kbnkeme 'do not follow up scandal or' 4301 (the spiteful) would suit, if it could be connected with kek).

Dis. GGR

kekre: 'an acidic, or bitter, plant', usually one eaten by livestock. Survives in SE Türki kekre 'ergot' BS 525; SW Ösm., Tkm. kekre 'a bitter plant; acidic, bitter'. No obvious etymology, perhaps a l.-w. Uyg. viii ff. Civ. kekre 'a bitter medicinal herb' H II 8, 47: Xak. xi kekre: 'a bitter plant (nabiyy murr) eaten by camels' Kaş. I 322.

1) kökre Dev. N. fr. kökre:-; 'thunder'. N.o.a.b. There is no connection between this word and kökrek 'the chest, the upper part of the body' noted in Çag. San. 307v. 28; Kip. Hou. 21, 22 and some modern NC, SC and NW languages; the origin of this word is obscure; it is apparently neither Mong nor Iranian, and it is hard to see how it could be connected with kögûz, same meaning, through some L/R Turkish language, but the CUV form of that word is kâkûr, Ash. VII 107.

Xak. xi Kaş. III 282 (kork): Kip. xv ra'd 'thunder' kökreke Tuh. 16b. 5.

Dis. V. GGR-

kekirk- (g-; ?-g-) 'to belch'. S.i.am.l.g.; SW Az. keyir-; Ösm., Tkm. ğeglir-. Xak. xi er kerekir: 'the man (etc.) belched' (tacasa'ta) Kaş. II 84 (kekikir, kerekirmek). XIV Muh.:? tacasa'ta: keikir- Rf. 106 (only); fahqqa 'to overflow' kekîr- (MS. keikir-) 113; al-caşda: keikirmek (MS. -meke) 164; Çag. XV ff. ğeglîr- (so spelit) ğür teżdan 'to belch', in Ar. tacasa't. Som. 315r. 22 (quotn.): Kom. XIV 'to belch' kekîr- CCG; Gr.

D kîgûr- abbreviated Caus. f. of kir-; 'to bring in, introduce', and the like. N.o.a.b.; modern Caus. f.s of kir- are kîrmiş, -gîrdir-, and the like. SE Türki kîgûr- in R II 1341 should be transcribed keygûr- and is a Caus. f. of kek-. Türkü viii ff. Man. Çhass. 229 (êt-); Uyg. viii ff. Chr. U I 7, 4-5 (ur-): Bud. köni yolkâ kîgûrî 'brings them into the right way' TT VI 255-6; o.o. do. 304 (v.l.); PP 18, 1; 25, 2-3 (tapa); TT VIII D.6 (üzünçülüg): Xak. xi KB cérîqû bir ança busûqka kîgûr 'put some of your troops in an ambush' 2370: xii(?) KBVP ne törleg bû sôzler öpin tildeki kîgûrmish munpar kör kamûjî ēldeki 'see what (different) kinds of names have been given to this poem in different languages in various
in NE Alt. at the treasurer of the town of the next heaviest to be 'brought' (kögürüprü?) l. 19 to the Ídük küt, the lowest to be 'given' (bërîp l. 20) to the treasurer of the town of Koko.

D kök-er- (-g- -g-) Intrans. Den. V. fr. 4 kök; 'to be, or become, sky-coloured, blue, grey', etc. S.i.m.l.g. in most languages the second consonant is -g-/-v/-y-; SW Az. köyär-; Osm. göger/-göyer/-Tkm. göger- (this last also means 'to take root', as a similar Den. V. fr. I kök). Xak. xi kökerdi; neñ- 'the thing was dusty' (ağbara), that is the colour of the sky Kat. II 84 (kökerûr, kökermek): xiv Muhr.() izoqqa 'to be blue' (kölî:()-; in margin) köker- Rif. 103; Çag. xv ff. göger- ('gience, with k-g-g-') göger- Vel. 370; göger- (sic?; not spelt) (1) sabz şudan to rüyidan 'to become green'; (2) habât şudan 'to become blue' San. 3075.7 (quotns.); Kip. xv (among Den. V.s) and from kök, köker- Tuh. 83b. 6; Osm. xiv ff göger- 'to be blue, green', etc.; fairly common TTS I 346; II 443; IV 348.

PU kögür- n.o.a.b.; the Türkû text is not very clear, and the Uyg. ones open to some doubt; the meaning of kögür- would suit all the passages; these may in fact be misreadings of word or in some cases mistranscriptions of kötür-. Türkû viii ff. yolta: at kögür-miş erke: Ýarık yarlıq boltt: 'one breastplate was issued to the man who brought in(?) the horse from the road' Miran B r. 6 (ETY II 66): Uyg. viii ff. Bud. arvîşlär elligin ulûg törlûg âğir ayaq üze kögürserler (or keçürserler?) 'if they bring (or, reading kögürserler, 'publish'; or, reading kötûrserler, raise') the chief of the dhâranis with great respect' UJI 73, 3-4 (iii) Civ. men borlukka özge kîş kögürmeze: (queried) 'I will not admit(?) other people into the vineyard' USp. 32, 10; in 115 in a list of penalties for challenging the validity of a contract, the heaviest penalties are to be 'presented' (ün-türüprü l. 18) to the central government and the tegiter, the next heaviest to be 'brought' (kögürürprüf? l. 19) to the Ídük küt, and the lowest to be 'given' (bërîp l. 20) to the treasurer of the town of Koko.

A different word. Uyg. viii ff. Bud. arsna xan kökremiş téq 'as if the king of the lions had roared' Swv. 646, 3: Xak. xi arsna kökredî: 'the lion roared' (za'ara); and one says buğra: kökredî: 'the camel stallion bellowed' (hadara); and one says bułt kökredî: 'the cloud thundered' (ra'ada); also used metaphor for the shouts of warriors on the battlefield Kat. III 282 (kökredî, kökremeke prov. see kork-) o.o. I 125, 13 etc. (arslanla-); I 354, 23: KB 86 (bullit): Çag. xv ff. kökredî- (kogirmek- 'to thunder, or roar', of thunder, lions, etc. San. 3077.9 (quotns.): Xwar. xiii ditto 'Ali 39: xiv ditto Qat 101, MN 75: Kom. xiv ditto CCI; Gr. Kip. xiii al-ra'd kökredî: Id. 5, 10 (MS. dökrenehem): xiv ditto Bul. 3, 2; ditto and the V. fr. it is kökre- Id. 83: xiv ba'ba'a 'to bellow' (bozla-) kökredî- Tuh. 8b. 7.

D kîgürül- Hap. leg.; Pass. f. of kîgür-. Xax. xiv tavar: evke: kîgürül: 'the property was brought into (ukdïfâ) the house' (etc.) Kat. II 237 (kîgürü:-, kîgürülmek).

D kekre- Hap. leg.; Recip. f. of kekre-: Den. V. fr. kek, which seems to be noted only in SW Osm. where it means 'to be, or become, sour or acid'. Cf. kekre-. Uyg. viii ff. Man.- (they quarrel with one another and exchange abuse) bu kârgantukun alantukun kekrestüûk (U) yontüstükö (sic, with -s- for -z- 'because of this cursing and abuse, and because they hate and quarrel with one another' M I 9, 16-18.

D kök-er- Co-op. f. of kök-er-: n.o.a.b. Xax. xiv bultillar kamuq kökredî: 'the clouds all thunders (ra'adat) together'; and one says buğra:tlar kökredî: 'the camel stallions bellowed (tahaddarat) together', also used metaphor. for the shouts of warriors on the field of battle, one says afplar kökredî: 'the warriors shouted (tahaddarat) together' Kat. II 222 (kökredîr, kökremeke; verse); a.o. III 147, 16 (same verse): Çag. xv ff. San. 3077.7 (kökredî-).

Tris. GGR

(D) kögürçüen (? go:-) 'pigeon, dove'; morphologically obscure, but prob. connected with 4 kök in the sense of 'a grey bird'. S.i.s.m.l. in NC, NW, SW with phonetic changes; SW Az. köyärçin; Osm. güvercîn; Tkm. gögerçin. NE languages use quite different words or phr. and SE, SC forms of Pe. kabîtar. Uyg. viii ff. Bud. kögürçüen Swv. 209, 6 (anît); 62o, 20; Civ. kögürçüen H I 40 (çokrat-): Xak. xî kögürçüen al-hamâm 'pigeon, dove' Kat. III 419: Çag. xv ff. kögerçîn kabîtar 'pigeon, dove' San. 308r. 1: Xwar. xiv ditto Qat 101: Kom. xiv 'dove' kögerçîn CCI; Gr.: Kip. xiii al-hamâm köwerçin Hoi. 10, 6: xiv kögerçîn ditto Id. 83; Bul. 12, 4: xv ditto Kav. 39, 5; hamâm ögercin (corrected below to kö:-) Tuh. 13a. 10.
Triś. V. GGR-
D kōgūrgūnnes - Hap. leg. and prob. used only in the Ger. in -i; Recip. Den. V. fr. kōgūrgūn; mentioned only as a grammatical example. Xak. xi ol meniğ birle: oynadı: kōgūrgūnnes: 'he gambled with me with a pigeon as the stake' Kaś. II 226, 13; n.m.c.

Dis. GGS
S kögūs See kögūz.

Dis. GGS
KF kekūs Hap. leg.; prob. a l.w. Xak. xi kekūs datça 'yufla bi'll-waram vahaši'l-kunds 'a medicinal plant applied to swellings; hellebore' (Brockelmann, Saporania or Veratr num album) Kaś. I 407.

D kökls Den. N./A. fr. 4 kök. Survives in SE Türk kökis; NC Kir. kögūs. Xak. xi KB kökls turna 'the blue-grey crane' 74.

S kökçin See kökçin.

Dis. V. GGS-
D kikür- Caus. Refl. f. of kik-; n.o.a.b. Türkvi viii I E 6 (II E 6) (I čči): viii ff. Man. yeme sav elitiş sav kefürüp kişş kikür sür sözlédim erser 'if we have carried remarks to and fro and incited people to mutual enmity Chuaš. 104-7; (Uyg. viii ff. Bud. this word is perhaps the right reading in PP 18, 1 where Pelliot says the scribe first wrote ēkešür and then corrected it to ēkešür (r) (among the dangers of the sea) törtün gel ulug teğzinč kémejike kikürür sv kikürür(?) sokuşur 'fourth, the waves which bring great waves to the ship, quarella(?) and strike one another'): Xak. xi er biček kikürül: 'the man whettet (amanra) the knives one against the other'; and one says ol içki er kikürüd: 'he incited (ağra) one of the two men against the other' Kaś. II 195 (kikürür, kikürümek).

Dis. GGY
VU kiküy Hap. leg.; 'maternal aunt' (mother's sister), the feminine counterpart of tağnay. The word was lost at an early date, and in the lists of terms of relationship is replaced in Muh. by 'mother's sister' and in the Kip. vocabularies by that or phr. incorporating tağnay, q.v. Xak. xi kikü: al-xula 'maternal aunt'; also, and more correctly (al-asahh), kükly; one says küküyüm keldi: 'my aunt has come' Kaś. III 232.

Dis. GGZ
kōgūz (gōgōz) 'chest, breast'; a neutral word used both for men and women. A very old word which survives in Čuv. as kākār, Ash. VII 107, and also in NE most languages kögūs R II 1233; Khak. kōgiś: SE Türk kōgūs: SW Az. kōks; Osm. gōgūs; Tkm. gōvūs. Other languages mostly use tōş or kōrek (q.v.). The word came to have also a metaph. meaning 'mind, or thought' fairly early. The final was certainly originally -z but forms with -s occur fairly early. Uyg. viii ff. Man. kögūz kara 'with black breasts' M I 18, 5 (i); Bud. usually in a physical sense, e.g. kēn körte kögūz 'a broad, beautiful breast'. TT X 444; o.o. U IV 30, 54 (emig); TT V 4, 7-11 (eğl);—sometimes represents Sanskrit mati 'mind' and the like Kana, 69, 199 (and see kögūzğ).: spelt gōgūs in Tibetan transcription (Studier, p. 99): Cix. bars künde köczude bolur 'on the Leopard Day it gets in the chest' TT VII 19, 4; (for a pain) li köczüke 'within the chest' H I 186—köpüliğ kögūzğ ükünmek ükiţ 'there is abundant repentance in your mind and thoughts' TT I 81-2: Xak. xi kögūz al-sadr 'breast' Kaś. I 366; (fire blazes) kögūl ara: 'in their breasts' I 230, 6; KB (when a man finds himself in this fleeting world for a couple of days) nelik kerd kögūn kaya teg bolup 'why does he throw out his chest and behave like a rock?' 1535; o.o. of kögūs (or kögūz) ker- 133 (mistranscribed), 5211, 5326; a.o. 4845; xiii(?) At. kerip xalqa kögūs: 'if you throw out your chest at people' 278; Tef. (his mother's) kögūs 183; xiv Muh. (?) al-sadr köžiz Rif. 141 (only): Çağ. xv ff. kögūk (so spelt, see San.) gōgūs ... sına 'breast' Vel. 368 (quoth.); kögūs sina San. 308r. 2 (same quoth. but correcting Vel.'s word to kögüüm 'my breast'); kögūs sina 308r. 14 (quoth.): Xwar. xiii(?) anasını kögüzündün (or g. ... -ə?) 'from his mother's breast' Org. 8-9; a.o. 13-14; xiv kögūs 'breast' Qutb 100: Kom. xiv 'chest' (and 'womb') kögūs/kövūs/köks- CCG; Gr. (CCI tōş): Kip. (xiii) 'foster-brother' kögüzde: Hou. 32, 7: xv al-sadr kögūs Kaś. 190, 18; sadrül-insan kögūs Tuh. 22a. 3: Osm. xiv to xvi 'chest' kögūz (fr. xv gōgūs), before vowels gögūs in several texts TTS I 316; II 444; III 394; IV 348; gögūs ger- in III and IV.

Triś. GGZ
D kögūzlv (g.) P./N./A. fr. kögūz; survives in several NE languages as kögūstlg kögüstü: 'intelligent, understanding' R II 1234. Uyg. viii ff. Man. (addressed to a deity) kögūzlvım bilgem 'my thoughtful and wise one' M II 8, 14-15; Bud. akınçıs kögūzlv Bodisatv translating Sanskrit Ajkṣyamati Bodhisatva 'the Bodhisatva with the inexhaustible mind' is common in Kuan.; (if anyone is wicked and) kararılı bilgılss kögūzlv 'has a dark and dignigrant mind' do. 66; a.o. Uśp. 20a. 31: (xii Chink.-Uyg. Dict. kögūzlv 'breastplate' Liqeti 174; R II 1234): Xak. xi KB neçe kür kögūzlv küvenér erlig 'how many bold, courageous, proud men' (has death destroyed) 4845.

D köküzmek Hap. leg.; Den. N. fr. kögūz; no doubt 'breastplate'. Türkvi viii Tay Öğ'eke: bir köküzmek yar[r] ya(h)[ğ] boltu: 'one piece of breast armour was issued to Tay Öge:(?)' Miran C 6 (ETY I 68).
Mon. GL

köl (g-) any large body of water, natural or artificial, normally 'pool' or 'lake'. Except in KaJ, and there prob. only in one or, phr. never used for 'sea', or for 'river'. S.a.m.l.g.; SW Az. köl; Osm. göl; Tkm. köl. See Dorfer III 1682-3. Türkü viii in geog. names, (VU) Türgil: Yargun köl I E 34; Kara: köl I N 2; viii ff. Irk B 22 (sic.-in-); Uyg. viii in geog. names, (VU) Çığırl köl Su E 6; Kazluk Köl ('Goose lake') do. S 2; (PU) Taygän köl S 3; Yula: Köl S 6; viii ff. Bud. (you must imagine that) yürük köl bol técnico 'it has become a white lake' TT V 6, 47; do. 12, 126; bir ulug köl 'a large lake' Suv. 600, 5: Cív. (the swan has flown away and) köl tefin konzaz 'does not settle on its lake' TT I 215-216; ulug köl ube 'on the big lake' USp. 55, 20: Xak. xi köl: al-hawd 'a pool'; köl: al-ğadir 'pond'; a list of five 'lakes' (buhaya) with their locations follows: Islg köl; (VU) Kürüg [köl]; Sğiç köl: Yulduzd köl; A.y köl; 'the dimensions of each of these lakes is thirty or forty farsangs; there are many such lakes in the country of the Turks, but I have mentioned only the larger ones in the Moslem country': köl: al-bahr nafsu:tu 'the actual sea'; hence 'sea foam' (sabadul-ğahir) is called köl: köküli and not teniz köküli: KaJ. III 125; seven o.o. translated al-ğawd or al-ğadir: xiiii(? ) At. wafä köl sülüp 'the lake of good faith has sunk into the ground' III XVIII: Mouh. al-hawd gil (sic) Mel. 77, 9; Rif. 181: Çaq. xv ff. köl ('with -d') 'a place in which water collects' San. 308v, 19 (quotn.): Xwar. xiiii (? ) bir köl arasinda 'in the middle of a lake' Og. 71: xiv köl 'lake' Qub 101: Kom. xiv ditto CCG; Gr.: Kip. xiiii al-ğadir (bula: also called) köl Hou. 6, 19: xv birka 'pool' köl Tuh. 7a. 13.

İ köl 'ashes, cinders'; s.a.m.l.g. Uyg. viii ff. Civ. köl 'ashes'; sometimes spelt köl occurs several times in H I and II and TT VII 26, 12: Xak. xi köl: al-ramâd 'ashes' KaJ. 1377 (prov., see I ürê-); o.o. T 129, 4 (6 ff.); II T 125, 6 (10); III; IV, xvi: Mouh. al-ramâd gil Mel. 68, 16; Rif. 160 (güb): Çaq. xv ff. köl ('with -u') xabistar 'ashes' San. 308v, 19: Xwar. xiv ditto Qub 106: Kip. xiiii: al-ramâd köl Hou. 17, 15: xiv ditto Bul. 4, 11; ditto ('with k-') Id. 83: xv ditto Tuh. 16b. 6.

VU 2 köl either a P.N., or more probably a title, very common in the early period; the vowel is uncertain but as the Chinese character used to transcribe it was k'ue, Middle Chinese (Pulleyblank) k'üw (Giles 3, 252) -ü- is perhaps likelier than -ö-; KaJ.'s etymology is obviously preposeterous. The relationship between this word and Küll Çor, the name of the persons commemorated in 's is obscure; but the possibility that the word was originally küll, with short -i-, cannot be excluded (see Studies, p. 89). Türkü viii the best known name is Küll Tâggin commemorated in 23; Küll Çor (perhaps identical with the Küll Çor of 's) II S 13; Küll Toğun IX A. (ETY II 121); (PU) Sevîg Küll İrkin II S 14; viii ff. Küll Çïgsî: Miran A 17 (ETY II 65): Uyg. viii Küll [Bilğ[e:] Su. N 5; viii ff. Bud. Küll Bilge Teprüf Eliq Pahl. 6, 3; O. Kir. 1f. Kü: Küll Totok Mel. 25, 2: Xak. xi KaJ. I 108 (1 irkin); I 428, 19 (bilgel).

Mon. V. GL-

kel- (g-) 'to come', sometimes with the implication of 'to come back'. S.a.m.l.g.; SW Az. kel-; Osm., Tkm. gel-. Türkü viii kel- 'to come', very common in I, II. T, etc.: viii ff. ditto in IrkB: Man. [gap] tarxan kelgînçe 'until ... Tarxan comes' TT II 6, 19; a.o.o.: Uyg. viii kel- is common in Su.: viii ff. Man.-A terkyeli keltier 'came quickly' M I 13, 18; a.o. 15, 7: Man. [gap] kel keltlîz 'you have come to make ... TT III 106; utru keltier 'came to meet' IX 86; a.o.o.: Bud. kel- 'to come' is very common: Civ. ditto: Xak. xi er evke: keldi: the man came (atâ) to the house (etc.) KaJ. II 25 (kelîrm kelmek; prov.); very many o.o.; KB tapugka kelîp 'coming to take service' 100: li bçcê 5iz ol mañalda kelir 'a very old saying comes in the proverb' 110; many o.o. 259, 273, etc.: xiiii(? ) At. kel- is common; Tcf. ditto 170: xiv Mouh. çâ: 'a come' Gel. 24, 15; Rif. 107; many o.o. more often spelt gel- than kel-: Çaq. xvi ff. gel- (gen.; etc.) Gel. 358-9; çel- ëbadan 'to come' San. 315v. 8 (quotns.): Xwar.-xiii kel- 'to come' Alî 25; xiiii(? ) ditto Og. 11, 11; usually spelt ké-; xiv kel- kel- Qub 93-6; kel- MN 47, etc.; Ntec. 314, 15 etc. (common): Kom. xiv 'to come' kel- CCC, CCG; Gr. 136 (quotns.): Ktp. xiiii çâ kel- Hou. 51, 11; a.o.o.: 'next' (year, etc.) kelgen: do. 28, 8; 'next but one' (year, etc.) keldefçi: do. 28, 8; xiv kel- çâ; keldeçi yîl 'the coming year' Id. 83; ditto gelen yîl Bul. 13, 12 (so spelt): xiv çâ kel- Kav. 9, 21 a.o.o.; Tuh. 12a. 4 a.o.o.

köl- (g-) 'to harness' (an animal to a plough, etc.) and the like. Survives only(? ) Nê Kobl., Sag. R II 1268; Khâk. See költüär, költük, kölün-. Türkü viii ff. IrkB 25 (bokursee): Kip. xiv köl- ('to laugh') and vabata qawād-ul-şt bêt-dabh 'to fasten the legs of a sheep for slaughter' Id. 83.

köl- (g-) properly 'to laugh; to laugh at (someone Dat.)', but in some contexts, esp. in KB, more like 'to smile' (properly küllüm- sin-). S.a.m.l.g.; in SW Az. köl-; Osm., Tkm. gül-. Xak. xi er küldi: the man laughed (dañhika) KaJ. II 26 (küller; Kölme: verse külse: translated 'if (a man) smiles at you' (yatabassam lak); about a dozen o.o. (translated dañhika): KB küle 'smiling' 70, 601, 657, 941, etc.; küller yüz 'a smiling face' 2072, 2479, etc.; såqa küllümusî kedin kelgüç 'so that those who come after may not laugh at you' 1227; o.o. 767 (kâfûr); 797 (basit-); xiiii(? ) At. såqa küllümüñ;

Tcf. köl- 'to laugh at' 188: xiv tabassama gül- Mel. 24, 3 (Rif. 105 bskar- Hap. leg.?);
mountain was covered with the plant called keleb' Kaf. II 269 (no Lat. or Ilin.).

**Dis. V. GLC-**

D külçir- (ğ-) 'to smile': Inchoative f. of kül-, külşir-, q.v., is perhaps a mis-spelling of this word. N.o.a. Uyg. vii ff. Bud. küçüre yüzün 'with smiling face; smiling', qualifying the Subject of a sentence, is common U III 14, 12, 21, 9; 21; 12; 50, 9; TTX 322, 489: Xak. xii KB (his face turned red and then pale); yana külçirip sakindi 'then smiling he thought' 3845; a.o. 5680: xiv(?). At. aju küçürer baz aln kaç catar 'the world smiles and then wrinkles its brows (Hend.) again' 205: Xawr. xiv hamişta külçüsün gulp çirayin 'may your rosy (Pe. l-w.) face (Mong.) always (Pe.) smile' Quth 107.

**Tris. GLC-**

F keleçü: (ğ-) 'talk, conversation'; prob. one of the corrupt foreign words in Oğuz (see ören) but definitely not connected with Mong. kele- 'to speak', since -çü is neither a Turkish nor a Mong. Dev. Suff. after a vowel and the word antedates the first Oğuz contacts with Mongols. Not current in literary Osm. after xvii but survives in xx Anat. as geleći SDD 604; the -ğ- is further evidence against a Mong. origin. Oğuz xi keleçü: al-hadi 'neel-kalâm 'talk, conversation' Kaj. I 445: xiii(?). Tef. keleçü ditto 170 (see other refs.): Xwar. xiii keleçü 'report, information' Ali 53: xiv ditto Quth 94: Kip. xiii hadda ta 'tell, relate' keleçü: eyt- Hou. 39, 16: Osm. xiv ff. keleçü, spelt geleçi in texts which distinguish k- and -ğ-, and söz geleçi 'talk, conversation'; very common until xv, rare in xvi, once in xvi TTS I 441-2; II 611; III 430; IV 491.

**Dis. GLD-**


**S kültü: See küllü.**

**Dis. V. GLD-**

D küllt (ğ-) Caus. f. of küll-; survives in NE Bar., Kızıl küllät- R II 1272; Khak. kölet- 'to shade (something), to cover (something with something)'. Uyg. vii ff. Bud. köllüttü turdi 'stood shading him' PP 65, 6 (inše-): Xak. xii ol öliğit: köllitt: 'he had the corpse buried' (adıana) Kaj. II 311 (köllüü, köllmek).

D keltür- (ğ-) Caus. f. of kel-, replaced the earlier form kelür-, q.v., in about xi; normally 'to bring (something) rather than to make (someone) come'. The Sec. f. ketür-, and the like, appeared in the medieval period. S.i.a.m.İg.; normally keltür- but SW Az. ketür-; Osm. gelür-; Tkm. getür- Xak. xii see Oğuz; eight occurrences of keltür-
translated atā 'to bring', adhāra 'to summon, bring' and once (I 251, 9) wadada 'to give birth to': KB (the king said) keldār 'bring (him) here' 570: xiiii (?) At. (this is a wise and choice book) talalap keltūrdīm 'I have chosen and brought it' 478 (sic all NSTs give one which he keldār; Tef. keltir-/keltur- 'to offer, present (something, Acc., to someone, Dat.)' 171-6; xiv Muh. adhāra keltūr- Mel. 13, 8; Rif. 88 (keltir-); keldār 41, 4: keltūr- 130, 131: Çağ. xv ff. keltūr- (geli) keltir- Vel. 359; keltūr- áwārdan 'to bring' San. 315v. 29 (quotsns.): Oğuz xi ol ma'na: at keltūrdī: 'he brought (atā) me a horse'; this form with -t- is Oğuz; the Turks have -d- (other examples of alternation in both directions follow) Kaş. II 195 (keltürdür, keltürmek): Xwar. xiii keltir-/keltur- ditto 'Ali 7, 12: xiiii (?) keldūrgīll 'summon' Öğ. 220 a.0.0.: xiv keltir-/keltur- 'to bring' Qutb 94-5; MN 21, etc.: Kom. xiv 'to bring' keltūr- CCI; keltir- CCG; Gr.: Kip. xiii cēba 'to bring' keltūr- Hou. 39, 10; atā ditto 44, 6: xiv keltir- aca'a 'to order to come' Id. 83: xv atā keltir- Kar. 78, 13; cēba keltir- keltir- Tihr. 12a. 8: Osm. xiv to xiv getiir- 'to bring; to insert (in a book)'; in a few texts TTS I 306; IV 337.

D költür- (g-) Caus. f. of költ-; survives in NE khak. költür- 'to have (a horse, etc.) harnessed (to a cart, etc.)'. Xak. xi ol at adākūn keltūrdī: 'he ordered that the horse's legs should be fastened (bi-sadd) and that it should be thrown down' (bi-battihin) Kaş. II 195 (no Aor. or Infn.; follows költür-).

D kūltür- (g-) Caus. f. of költ-; 'to make (someone) laugh'. S.i.m.m.l.; SW Osm., Tkm. gül'ūr- Xak. xi ol ‘mēnē: kūltür: ‘he made me laugh' (adhakani) Kaş. II 195 (gūlt vår; kūltūrmēk): KB (my body causes me pain) ara kūltūrdū kör ara yiğlātur 'sometimes it makes me laugh and sometimes cry' 3595, 4096; a.0. 5866: xii (?) Tef. kūltür- ditto 188: Xwar. xiii (?) ditto Öğ. 375: xiv ditto Qutb 107: Kip. xiv kūltür- adhāha Id. 83.

VU(D) kūldre-: Hap. leg.; vocalized kūldure:- but in a section for Dis. V.s; prob. a pure onomatopoeic; cf. kūf, kūlère-. Xak. xi taş kudūg igē: kūldre:d- sawwata'l-bah: 'fi'l-bîr ve axbâna bi-hûd' qar'îhâ 'the stone made a noise in the well and indicated the distance to the bottom' Kaş. III 448 (kûldre:n, kûldremek).

DIS. GLG

D légīl (g-) N.Ac. fr. kül; n.o.a.b. Uyğ. viii ff. Bud. kêlīg, usually in the phr. kû kêlgîl, is used as a Buddhist technical term for 'coming' in the sense of 'rebirth'; teprl teprlîl burxanînğ kû kêlgîl edrêmîg kûlî ûze 'by the meritorious power of the divine Buddhas (to bring about) distinguished rebirths' Hien-itt. 156 (and see note thereon); similar phr. Sw. 69, 14; 189, 1-2; ògil ògil adrûk kû kêlgîler ûze 'by various (Hend.) distinguished rebirths' do. 64, 5; lnxwanîn dahaînîn kêtîgîlîn tügînlî bolur 'birth takes place from the very centre of the lotus by magic and rebirth' U 44, 32-3: Xak. xi taz kêlgîl: bûrçkê:ki: û selîl mãnîn (first) visit (al-budûr) is to the hatter' I 26, 20; II 41, 15; 52, 18 (with al-maci, same meaning); kûz kêlgîl: yažîn belûrê: 'the approach (maci)' of autumn becomes apparent in the summer' I 172, 4; o.o. I 26, 16 (otka:); II 58, 17, etc. n.m.e.

D kölik (g-) Dev. N. fr. köli-; practically syn. w. kölîgê: q.v., but much rarer; for survivals see that word. Cf. köşık, köğay. Xak. xi kölik (so spelt, under fā'il) al-zill 'shade, shadow' Kaş. I 409: KB (by wise talk men have risen to be king, mâlîk) ükûs söz bàşq yerdê kölik 'too much talk has made men's heads something buried in the ground' 173 (see Kaş.'s translation of kölik-).

D kölik (gölük) Pass. Conc. N. fr. köli-; lit. 'something harnessed', normally 'a baggage animal', more in the sense of one to which baggage is tied than one harnessed to a vehicle. Survives in NC Kir., Kzx. kölik; NW Kk., Nog. kölik; SW Osm. gölük (common in this and extended meanings in xx Anat., SDD 657). Türkü viii T 15 (İngêk): Uyğ. viii ff. (Man.-A (just as a wicked man's) bagi kölikü bukaqgi' 'bonds, fastenings, and fetters' (are either heavy or light) M III 12, 18 (i); apparently the same word, but might be the Dev. N. in -g kölig which would fit the sense better): Bud. Sanskrit idyq yânam bhaved yasya 'if anyone has a vehicle like this' monda:q osoşloğ kölük bolsar: kimînî TT VIII A.37 (here 'a harnessed vehicle' not animal); (he prepared everything that the prince and his companions needed) aṣî suvi kölükî 'their food, water and baggage animals' PP 28, 3: Xak. xi kölik neq al-jayül-musta'ăr 'something borrowed (or hired?)'; (there is no other trace of this meaning, but it might have come from (hired) 'transport animals': kölik al-zahr, that is 'any animal (dâbba) fit to be loaded with baggage' (yuhoym alâyâh) Kaş. I 392: KB (such a man does good to all people and) yana minnat urmaz kışike kölük 'does not make his favour a restriction(!) on other people' 857; (the products of the cattle breeder include... yûldûrgi kölük, 'animals which can be loaded' 4441: Çağ. xiii ff. kölik 'baggage (taş-kar) camels, horses, and oxen' San. 309r. 3: Xwar. xiv kölik 'baggage animal' Qutb 107 (kölik): Noah. 240, 17: 273, 15; 409, 4: Tkm. xiii cam'ul-hamîm 'a collective term for donkeys' kölik Hou. 12, 16: (xiv (between 'dog' and 'bitch') al-cara 'puppy' kölik (tc; no doubt an error for kücük, see kiçîg) Bul. 10, 12): Osm. xiv ff. gölük 'riding, or baggage, animal', common till xvii TTS I 318; II 446; III 306.

D köülüg P.N./A. fr. kûr; 'famous'. N.o.a.b., but see Dörfer III 1686. Türkü viii antağ köülü xâgan ermiş 'he was such a famous
**DIS. GLG**

xağan' I E 4, II E 5: Uyğ. viii ff. Man. (addressed to a deity in a hymn) küllügǘ́ M II 8, 17 (i); Bud. Küllǘ́g occurs as a component in P.N.s Pfaehl. 10, 15–16; 12, 20: O. Kir. ix ff. küllǘ́g kadasım 'my famous kinsmen' Mal. 3, 6; Küllǘ́g as a component in P.N.s do. 3, 3; 6, 6; etc. (for occurrences): Xak. xi Kelg. III 212 (kül): KB küllǘ́g is fairly common; occasionally with its full meaning, e.g. (whoever receives the favour of God) tilekke teğir boldit atılı́́g küllǘ́g 'has his wishes fulfilled and becomes famous' (Hend.)' 1797; a.o. 4525 (çavlǘ́g); but more often used as a convenient rhyme without serious emphasis on its meaning, e.g. (listen) ay bilge küllǘ́g 1457; ay küllǘ́g 5283.

D küllǘ́g: (g-) N.Ac. fr. kul-; 'laughed', with some extended meanings. S.i.a.m.l.g. with minor phonetic changes; SW 'Tkem. gükl/ güklǘ́, not used in Az., Osm. There is no other trace of Kax.'s second meaning. Xak. xi Küllǘ́g: al-dähika 'laughed'; and 'apoplectic' (al-sakta) is called küllǘ́g; one says er küllǘ́g: (U) bérđ: (unvocalized) 'the man had an apoplectic stroke'; also called küllǘ́g: Kax. I 430: (xii(?)) Tef. küllǘ́g: 'amusing, futile'; perhaps Kax.'s Sec. f. mis-spelt 188): xiv Muh. al-dähika güllǘ́g: (sic) Mel. 85, 3; Rif. 191: Çağ. xv ff. küllǘ́g (spelt) güllǘ́g Vel. 372; güllǘ́g (spelt) (i) xanda 'a laugh' (quotn.); (2) xandam 'laughing' (quotn.) San. 399r. 1.

D kelgin Dev. N./A. fr. kel-; apparently 'the incoming (i.e. rising) tide'. Survives in SE Türkǘ́l kelkün farrıng 170. Uyğ. viii ff. Bud. Sanskrit udakavāhām 'a flood of water' suvlu:ğ kelkinig (sic; ?-g- intended) TT I/III A.32: Xak. xi Kelgın al-madd wahwa bi-manzilat'l-sayl 'a flood' (the second word has this meaning and the first is described as being used instead of it) Kax. I 443.

**Dis. V. GLG-**

D kelğır- Hep. lag.; Inchoative f. of kel-: Xak. xi ol mapa: kelğır:ı:́: tevāna tevānā an ya'āfi itayya 'he wished (to come) and was on the point of coming to me' Kax. II 196 (kelğır:er, kelğır:mek).

**Tris. GLG**

keleğǘ́: (g-) an old animal name ending in -gǘ́: Survives only(?) in SW xx Anat. gelengí́ / gelengǘ́ / gelenki / geleni 'field mouse, Micromys minutus' SDDL 605, which, rather than 'gerboa' is prob. the meaning of al-yarburǘ́́ here. Xak. xi Keleğü: al-yarburǘ́́ Kax. I 448: xiv Muh.(?) al-yarburǘ́́ keleğǘ́: (unvocalized) Rif. 177 (only).

D kölğe: (g-) Dev. N. fr. kolli-; 'shadow, shade'; cf. közłik, q.v. S.i.a.m.l.g. in a wide range of forms of which one or two may represent közłik; the modern words include NE Kolb., Sag., Şor közłki R II 1270; Khat. közłık; Tuv. közłık: SE Türkǘ́l közłık: NC Kır. közłık közłık: Köx.

közłık: SC Uzb. kulanka: NW Kk. kölexporte; Kumyk gölentki; Nog. kölentki: SW Az. köle; Osm. gölge; 'Tkem. köle'. Cf. közłık: Uyğ. viii ff. Bud. kölğe belğurer 'a shadow appears' Surv. 52, 20; a.o. U II 39, 87–90 (n.gram): Cv. köllugede kurttip 'drying it in the shade' I II 76: Xak. xi kölğe: al-zill'ul-salil 'deep shade' Kax. I 448; III 174 (both main entries): KB (if you see this world) kölğe sani 'it is like a shade' 3516; (this world) kölğe turur 4278: xii(? ) Tef. köleğe/köllge: 'shadow' 13: Çağ. xv ff. kölge (spelt) gölge ... sàya ma'asınına 'shadow' Vel. 171 (verse); köleğe (spelt) sàya, in Ar. zill wa fa'ay San. 308v. 25: Xwar. xiv kölge (közłık) /költeke (közłık): 'shadow' Qutt 101; kölğe 'shade' Nac.h. 404, 15; Kom. xiv köllge: kölege CCI, CCG; Gr.: Kip. xiv 'the shade' kölge (of a tree, etc. köle: Tkem. kölge: Hou. 7, 14: xiv köllgey al-zill 'a shade' te'll-xaylı́́ 'shadod' Id. 84; Bul. 4, 5: xv al-zill köllgey Kav. 58, 8; zill költeke (MS. følteké) (köllge in margin gölle) Tuh. 244. 10; zalallà költeke eyle- do. 24b. 2: Osm. xiv to xvi gölle in various phr. meaning 'to shade, protect'; in several texts TTS II 446; III 306; IV 350.

D kölçüklǘ́ (g-) Hep. lag.; P.N./A. fr. köllük. Xak. xi ff. kölçüklǘ́ yèr: 'a shady (muzalall) place' Kax. I 510.

D kölçüklǘ́: (g-) Hep. lag.; P.N./A. fr. köllük. Xak. xi kölçüklǘ́ er 'a man who owns baggage animals' (hamülöwa sahır) Kax. I 510.

D kölçüsüz (g-) Hep. lag.; Priv. N./A. fr. köllǘ́; 'without laughing, in all seriousness' Xak. xi tuğla: sözüz kölçusuz 'listen to my words without laughing' (min gǎyir dǎhka) Kax. I 96, 11; n.m.e.


**Tris. V. GLG**

D kelğınle: Hep. lag.; prob. used only in the Ger. in -le: Xak. xi kelğınleytül: (MS. kelğızleytul) , no doubt in error) ak timuz 'we rushed on them like a flood' Kax. I 343, 24; n.m.e.


**Dis. GLM**

külme: the female of the roe-deer', the counterpart of the male, 1 elk. Survives only(?) in NE Alt. külmǘ́s; Khat. külbǘ́; Tuv. xülbǘ́; see Shcherbak, p. 121. Xak. xi KB 79 (1 elk).
D kölmis - (g-) Den. V. fr. kölm, N.S.A. fr. kül-; 'to smile'.

S.i.a.m.l.g., normally as kölm, but NW Kumyk: SW Osm., Tkm. gêlin. See Doerfer III 1700. (Türkül viii see kölplün): Uyg. viii ff. Bud. TT VI 311 (İcger-): Civ. TT VII 28, 51 (tapindur-): O. Kir. ix ff. Mal. 3, 6 (1 kir): Xak. xı kölm al-ar'is 'a bride' Kaş I 404; o.o. III 12 (вязлыг): 242 (клизнч): KB 494 (ағин), 2380 (күдем), 3507 (bezen-): xiv Muh. al-ar'is gelin Mel. 49; Rif. 144 (adding wa'l-hanna also 'daughter-in-law'): Çağ. xv ff. kelin 'arıs Sam. 316; r (quotn.): Xwar. xiv kelin 'bride' Qub 94: Kom. xiv ditto CGG: Gr. Kip. xii al-aris kölm Hou. 32; 3: xiv kölm al-hanna wa'l-ar'is Id. 84: x'ar'isina kölm Tuh. 240. 10.

D köllup (g-) Den. N. (perhaps Dim. f.) fr. köl; n.o.a.b. (Uyg. viii ff. Man.-A köllup in M I 10, 8 is prob. an error for köllup 'smiling'; see Ěrin): Xak. xı köllup al-eiyya, that is 'a pool of stagnant water (mustamaq'a'll-ma') on which birds settle' Kaş III 372; köllup (sıc) al-ğadir 'a pond' I 73; 10.

D köllün (g-) Dev. N./A. fr. köllün - Refl. f. of köl-; survives in SW Az. köllün; Osm. gülün 'amusing, ridiculous; laughing-stock; mockery'. (Uyg. viii ff. Man.-A. see köllün): Xak. xı köllün al-dibb 'laughter', etc. Kaş III 374: KB köllün 'laughing stock' 2442 (urunc): Osm. xv gülün 'a laughing stock'; in one text TTS III 324: (gülün 'smiling' in I 336 is prob. an error for gülün, not an old word).

D köllin (g-) Refl. f. of köl-; n.o.a.b.; apparently used only metaphor. for 'to be weary, as if overloaded'. Uyg. viii ff. Civ. (in a series of disagreeable happenings) kün teprü köllin'di čerğin üze ny teprü battu kütun üze 'the sun has come to a standstill (and is pouring its heat) over your army; the moon has set on your favour from heaven' TT I 39-40: Xak. xı er eligl: adakü: köllüni: 'the man's arms and legs became limp (jatarat) from overwork or from continuous travelling or walking as if he was tired to a weight' (muqayyad mina't-tibl) Kaş II 158 (köllünür, köllünme): KB (I have become a prisoner of the years and months) kişensiz köllündi manuz maz adak 'my legs are disabled, even though not hobbled, and cannot walk' 374.

D köließi (g-) Conc. N. fr. köl-; lit. 'something harnessed'; used in Bud. texts to translate yu'na 'vehicle' in such words as Mahâyâna; n.o.a.b. Cf. kaflı: Uyg. viii ff. Bud. (you have explained) ulug kicig köllüleriği 'the Great and Small Vehicles' (Mahâyâna and Hinayâna) Hien-ts. 1772-3; üç köließi 'the Three Vehicles' do. 1922; tayşini savsın köließiler 'the Tayhsing (Mahâyâna) and Hsiao-hsing (Hinayâna) vehicles' Siv. 276, 11-12.

D kelipn (g-) Hap. leg.; Collective f. of kelin. Türkül (my mother the xatun, my step-mothers, my junior aunts/elder sisters) kelipnînîm 'my younger brothers/sons' wives' (and my consorts) İN 9.

D kelinle:- (g-) Hap. leg.?; Den. V. fr. kelin. Uyg. viii ff. Civ. (in an adoption contract, the adopter agrees to put the adopted son on an equal footing with his natural sons and) kelinlep 'provide him with a wife' USp. 98, 26.

E kelînjele:- See kelînjele:-

D kelîr- (g-) Hap. leg.; survives as keler in SE Tar. R II 1113; SW Osm. (which, with Az., also has kertenkeler, same meaning). There is no widely distributed word for 'lizard' in the modern languages, see kelsingül. Xak. xı keler al-dab 'lizard' Kaş I 364; Kip. xii al-waran 'lizard' keler Hou. 11, 19 (sic; altered by Hou. to keler-): xiv al-waran (PU :wan, Hap. leg.)/keler; al-waran keler Bul. 10, 12-13: Osm. xiv ff. keler 'lizard'; in several texts TTS I 443; II 611; III 431; IV 492; xvi keler, in Rüm, sümâr 'lizard' San. 300. 28.

D kelîr- (g-) the earliest Caus. f. of kel-; n.o.a.b.; later displaced by keltür-. q.v. Türkül viii evit farkın kalasız kelirti: 'they brought all their tents and movable possessions' İN 1; I S 11 (bedizći) a.o.o.: viii ff. buza:gu: kalırmı: 'it gave birth to a calf' IrkB 41: Man. bêş teprü yarûkin bülgerü kelûrdi erer 'when they had
brought us the light of the Five Gods' Chuaas.

D köler- (g-) Intrans. Den. V. fr. köl; n.o.a.b. Xak. xi kölerdl: suv: 'the water became established and stagnated (istarada ... wa'stanga'a) and formed a pond' (al-ğadir) Kaş. II 84 (kölerür, kölermek): kaklar kamuğ kölerdi: 'the dry watercourses filled with water' I 179, 19; II 283, 2.

VUD 2 köler- n.o.a.b.; prob. merely a metaphor. usage of 1 köler-. Xak. xi at kölerdl: 'the horse swelled (inba'aha) owing to dilatation (intifāx) of the stomach' and the like Kaş. II 84 (kölerür, kölermek); prov.; a.o. I 523, 1.

V(U)D küle:- Hep. leg.; syn. w. küldre-, q.v., and perhaps an abbreviation of it. Xak. xi ta's küduda: küldre: 'the stone made a noise of this sort (gawwata ... bi-hāḍithi'l-siḍa) in the well' Kaş. III 282 (küller, küleme:k).

D kelürt- (g-) Hep. leg.; Caus. of kelür-. Uyğ. VIII ff. Bd. (the king ordered his ministers to bring goods to present as alms) ötrü kamuğ buyrular ... buluğ ertinler kelürtip 'then all the ministers had precious objects brought for (presentation as) alms' U III 12, 14-16.

Mon. GM

1 kem 'illness'; like kėgen normally used in Hend. w. I ğ; acc. to Kaş. kemlen- was used specifically of horses, but this cannot apply to kem in Uyğ. Survives only (?) in SW Anat. (one group of refugees) kem 'a chronic, painful, cardiac disease' SSD 873; not to be confused with SW Osm. kem l.-w. fr. Pe. kam 'deficient, bad', etc.. Uyğ. VIII ff. Bud. I ğ kem 'illness' (Hend.) U II 42, 7; 43, 19: Civ. TT VII 28, 5 (I ğ): Xak. xi kem al-da' 'illness'; hence one says at kemlendi: 'the horse (etc.) was ill' (ad'da) Kaş. I 338; a.o. II 363, 20: KB (the physicians) ol I ğ kem ne ermiş ayu berdiler 'declared what the illness (Hend.) was' 1057.

2 kêm See kim.

kim properly or the Interrogative Pron. proper; parallel to ne: 'what?', but, unlike ne; never used as an Interrog. Adj. The concept of Relative Prons. was entirely foreign to Turkish, in which Participles and the like are used where Indo-European languages use Relative Prons.,
but when the Turks became acquainted with such languages, and religious works in them
to be translated into Turkish, usually by
persons whose native language was not Turkish,
kim came to be used as a Relative Pron., and,
hastened by the phonetic resemblance, in all
the meanings of Pe. ki and other cognate
Iranian words, including the Conjunction 'that'.
Granbech’s *Koarnisches Wörterbuch* devotes
five pages to the various meanings of kim in
Korn. xiv. No attempt has been made here to
list all the medieval non-Turkish uses of the
word. S. i.a.m.l.g.; in NE Alt., Küer., Leb.,
Tel. (R II 1202), and Khak. kern; Tuv. kern
(sic), everywhere else kim. The NE form,
together with the Türkisch spelling km, sugg.
exthat the word may originally have been
kêm. Türkû VIII kemke; elîg kaxganur-
men 'for whom am I gaining a realm'? I E
9; elîlîn törögnî kem artat(t): 'who
destroyed your realm and customary law?'
I E 22, II E 19; VIII ff. (if the tint of the stone is
kim öznite: tutsar 'whoever
travels' carries it on his person' (canon't be endangered
by poisonous insects) Toyo h 27 (ETY II 59; a
translation fr. Sogdian; in parallel passages
tutsar is used without the kem): Man. yeriş
tepîlg kim yaratmîş tépen biltîmîz 'we
know who created earth and heaven' Chuas.
167–8; in do. 127 kim seems to be 'who' but
the text is corrupt; the holy king's
translation fr. Sogdian; in parallel passages
kim is common in the grammatical part of
Tush. 43a. 9 ff. as Interrogative, Relative, Con-
junction, etc.

köm Intensifying Prefix, see 4 kök.

Mon. V. GM.

*kem-* See kemür-.

köm- (g-) 'to bury', both specifically for 'to
bury' (the dead) and more generally for bury-
ing something in the ground, ashes, etc.; some-
times even more generally for 'to dig, cultivate'.
S. i.a.m.l.g.; in NW Kumyk; SW Osm.,
Tkm. göm-. See köm-. Uyg. viii ff. Civ. isîg
külke kömüp 'bury them in hot ashes' H I
151; o.o. do. 35 (I ot); Usp. 13, 4 (er); 32,
xak. xo ol ülnûgni kömîd: 'he buried
dafana the corpse'; and one says <ol>
közmen kömîd: ittakadâ'/ilik fi'll-malla
'he put the loaf in the hot ashes' Kas. II 27
(kömer, kömme:k): KB 5122 (eşiş-):
XIII(?). At. (the wise man says what has to be
said) and kerekzî root kömîn kömüröz
kizlevûr 'buries and hides unnecessary remarks' 118;
Tef. köm- 'to bury' 183: xiv Rbg. ditto R II
1319 (quotns.); Man. dafana göm- Mel. 26, 3;
göm- Rbg. 100: Çağ. xv ff. göm- (with g-)
ba-zamin pinhân kardan 'to hide in the ground',
and sometimes 'to put on one side and hide,
but not in the ground' San. 309r. 4 (quotns.):
Xwar. xiv köm- 'to bury' Qutb 101: Kom.
ditio CCI; Gr.: Kip. xiii dafana köm-
Hou. 33, 18: xiv ditto Id. 84; tamma wa qabara
'to cover up; to bury (the dead)' köm-
Bul. 59r.: xv dafana köm- Kav. 76, 1; Tuh.
16a 1.

Dis. GME

kemi: (g-) 'ship, or boat'; s. i.a.m.l.g. usually
as keme, but SE Türkî keme; NW Kumyk
gemî; SW Az. kemi; Osm., Tkm. gemî.
The balance of evidence is for -e- as the first
vowel, but it was certainly -e- in Xak. and
this occurs sporadically in Uyg. In most
modern languages this word means 'ship',
other words are 'boat', 'carkâ' and kayguk, q.
being used for smaller vessels. See Doerfer III
1793. Uyg. viii ff. Bud. (if he goes to sea)
kara yel kelp kemisín tokip 'a black wind
comes and strikes his ship' Kuan. 20; kémîstî
(sic) batmîş 'its ship has sunk' Hien-ts.
1891–1892; o.o. PP 17, 1–3 (udîk), etc. (in PP spelt
DIS. GMC

D kömeç (gömeç) abbreviated Dev. N. in -meç (for kinds of food) fr. köm-; lit. ('food') buried (in the ashes to cook it). Survives meaning 'bread baked in the ashes', or the like, in SE Türk kömec/kömeç: NC Kir. kömec: SC Uzb. kömeç: NW Kk. kömec; Kaz. kömec; but in SW Osm. gömeç (sic) now means 'honeycomb' (metaph., owing to its shape). See Doerfer III 1643, 1687. Xak. xi kömec 'a round loaf (al-qurt) which is buried (yedfen) in the hot ashes': kömec (min unvocalized) al-konz 'a buried treasure'; one says ol kömeç (MS. kömec) bulti: 'he found a buried treasure' Kaş I 360 (as an example of -ç as a Suff.) kömeç al-qurt derived fr. kömid: defana fil'-ramad ('ashes') I 12, 8; Çağ. xv ff. San. 277. 15 (ebel); Osm. xiv ff. gömeç usually 'honeycomb'; less often 'baked in the ashes'; fairly common TTS I 318; II 447; IV 350; and see ebec.

D kömçü: Halp. leg.; inexclicable morphologically except as a crasis of *kömçü; Den. V. in -çu: fr. kömün-, since this Suff. is attached only to Refl. V.s. The old Arab tribe of 'Äd has the same kind of legendary character in Classical Arabic as tavgaç, q.v., in Xak. Xak. xi kömçü: 'a hidden treasure'; one says tavgaç kömçüsi: kanz 'Adi 'a hidden treasure of (the tribe of) 'Äd' (i.e. old and rare) Kaş I 418.

Tris. GMC

D kemiçi: (g-) N.Ag. fr. kemiçi; properly 'mariner, boatman'; later sometimes 'ship-builder'. S.i.s.m.l.; SW Osm., Tkm. giniceli. See Doerfer III 1704. Uyg. viii ff. Bud. kım yerci şuvcü kemiçi erser 'whoever is a guide, pilot, or mariner' PP 22, 4–5; (Xak.) xiv Muh. süm'l-sufun 'ship-builder' giniceli: Mel. 58, 1; Rif. 156; mallab 'mariner, sailor, gemci'; 88, 11, 157; Kip. xiii al-mat' sailor, gemci: Hou. 24, 5.

kömiçe: (listed under 'fa'älä, with various vowels) 'gnat'; n.o.a.; of an unusual form, also a.l. w. Xak. xi kömiçe: al-haqqa 'a gnat' Kaş. I 445; a.o. III 358 (slg; mis-spelt kömiçe:).

DIS. GMD

D kemdük Halp. leg.; Pass. Dev. N./A. fr. kemdi:- Xak. xi kemdük sünük 'al-urāq minl'-izām 'a bone which has been stripped of meat' Kaş I 480.

DIS. V. GMD

kemdi:- Halp. leg.; cf. kemdük. Xak. xi KB (do not draw a knife at table and) sünük kemdline 'do not strip a bone of meat' 4131.

D kömtür- (g-) Pass. f. of kome-; s.i.m.m.l.; SW Osm., Tkm. gömdür-. Xak. xi ol yerde: nent kömtürdli: 'he had the thing buried (ad'afana) in the ground' Kaş. II 196 (kömtürüm, kömtürmek) Çağ. xv ff. gömdür-: Caus. f. of ba-zamin pinhän firmudan 'to have (something) hidden in the ground' San. 309r. 17.

DIS. GML


DIS. V. GML-

D kömü- (g-) Pass. f. of kém-; s.i.m.m.l.; SW Osm., Tkm. gömü-. Xak. xi KB kamuğ bu yazukka kömüli bûltün 'I am completely buried in all my sins' 5710: Kom. xiv 'to be buried' kömü- CCG; Gr.

D kemle- Halp. leg.; Den. V. fr. 1 kem. Xak. xi at kemledi: 'the horse was ill' (dawya), alternative word (lugra) for kemledi: (sic) Kaş. III 301 (kemleir, kemlemek).

D kemlet- Halp. leg.; Caus. f. of kemle-; Xak. xi bu ot atığ kemletti: 'this plant made the horse ill' (adî) Kaş. II 348 (kemletir, kemletmek); a.o. 363, 15.

D kemlen- Refl. f. of kemle-; pec. to Kaş. Xak. xi at kemledi: 'the horse (etc.) was ill' (dâ'a); wa əsluha fil'-faras, originally (only) of horses Kaş. II 253 (kemlenir, kemlenmek); o.o. I 338 (1 kem); III 301 (kemle-).

Tris. GML

D kömüldürük (g-) N.I. fr. *kömül, a corruption of köpfel (cf. some modern forms of köpek); 'the breast-strap' of a saddle. An early L.-w. in Mong. as kömüldürge (Haenisch 103, Kow. 2612), and reborrowed in that form in NE Tel. R II 1322; otherwise survives
only(?) in NC Kir. kömündürük; SW Osm. gömündürük. Xak. xi kömündürük al-
-labab fi'il-sare 'the breast-strap of a saddle' Kaş. I 530; ditto, quoted as a word with six
consonants I 17, 5: Kom. xiv 'breast-strap' kömündürük CČ; Gr.: Kip. xii al-labab
kömündürük Hou. 14, 2: xiv ditto Id. 84: xv labab yömündürük (sic, in error?) Tuh.
31b. 10: Osm. xv ff. gömündürük 'breast-
strap'; common in Ar. and Pe. dicts. TTS I
319; II 448; III 306; IV 351: xvii gömün-
dürük (spelt) in Rümli 'the breast-strap' (sin-
-band) of a horse or camel; in Ar. māsād wa
labah San. 309v. 16.

DIS. GMN

PU kömen Hap. leg.; the general meaning
'trickery', or the like, is certain, but other
occurrences of yěveli: do not provide any close
parallel; possibly mistranscribed. Uyg. viii ff.
Bud. neş yěveli kömen teğmegey 'no sorcery
or trickery shall come near them' U II 71,
2-3 (ii).

DIS. V. GMN-

D kömün- (g-) Refl. f. of köm-; n.o.a.b.
Xak. xi er tavarın kömündi: 'the man pre-
tended to bury (ya'dfun) his property' Kaş. II
158 (kömünür, kömünmek).

Tris. GMN

E köacimiento: See köмеча.

D kömündi: (g-) Hap. leg.; Pass. Dev. N./A.
fr. kömün-. Xak. xi kömündi: neş 'any-
thing buried' (madafun) Kaş. I 450.

DIS. GMR

kömür 'charcoal'; in some modern languages
also used for 'mineral coal'. S.t.a.m.l.g., in-
variably with initial k-; this fact, and the fact
that it has only in recent times come to mean
'coal' excludes any possibility of deriving it fr.
köṃ-. Uyg. viii ff. Man. kömür bolupan
'becoming charcoal' M III 28, 6 (jii) (text
fragmentary, but preceded by a reference to
burning wood): Xak. xi KB 3837 (tūr-tūr-);
3951 (öçük-): xiv Muh. al-fahm 'charcoal'
gömür (sic) Mel. 61, 10; kömür Rif. 160:
Çağ. xv ff. kömür ('with k-') kömür Vel. 360
(quotn.); kömür (spelt) züğāl 'charcoal'; also
called kömür San. 309v. 12 (quotn.); reverse
entry 316r. 25 (quotn.): Xwar. xiv kömür
'charcoal' Qutb 101: Kom. xiv 'coal, or char-
coal' (?) kömür CČ; Gr.: Xip. xii al-fahm
kömür Hou. 23, 20: xiv ditto Bul. 4, 11;
kömür al-fahm Id. 84: xiv ditto Tuh. 28a. 3.

D kemrück (g-) Pass. Dev. N./A. fr. kemrück-
'crack, gap; cracked, gappy'. N.o.a.b. Xak.
xi Kaş. I 478 (kertük): Kip. xiv kemrik
al-afram 'with gappy, or missing, teeth' Id. 84.

DIS. V. GMR-

(D) kemrūr- (g-) 'to gnaw' and the like;
morphologically Caus. f. of kem-, but hard
to connect semantically w. kemüş- q.v.;

semanitically more connected w. kemdiri-
.S.i.a.m.l.g.; in NW Kumyk; SW Osm. gömür-
-Tkm. gömür-. Xak. xi ol sünüp kemürdi: 'he sucked the marrow (təmsaxaşə)
out of the bone' Kaş. II 85 (kemürür,
kemürmek): Çag. xv ff. kümür-(-dl; 'with
k-) kemik ve qayrī nesnə gümür- 'to gnaw
bones or other things' Vel. 372; gömür-
so (spelt) cəydan 'to chew. gnaw' San. 309r. 18
(quotn.): Kom. xiv 'to gnaw' kemür CČ;
Gr.: Kip. xiv kemür maşmağa-azm Id. 84
(maşmağa means 'to macerate,' but seems here
to be a vulgarism for maş Ça to suck the
marrow'): xv maşmağa və maşmağa (a post-
Classical word) kemür- Tuh. 35b. 9; a.o.
84b. 11.

D kemrüş- (g-) Hap. leg.; Recip. f. of
kemür-. Xak. xi olär ikki: sünüp kem-
rüşdi: 'they sucked the marrow (təmsaxaşə)
out of bones and competed in doing so' Kaş.
II 224 (kemüşür, kemüşmek).

Tris. GMR

3 kömürjen See kövürjen.

D kömürlük Hap. leg.; P.N./A. fr. kömür.
Xak. xi (after kömürlük) 'and the owner of
(charcoal) with -g' Kaş. I 506.

D kömürülük A.N. (Conc. N.) fr. kömüür;
survives in SW Osm. kömürlük 'a place for
storing charcoal'. Xak. xi kömürlük saća-
ru'l-fahm wa maawi'ul-fahm a tree for making
charcoal, and a place for storing it' Kaş. I 506.

Dis. GMS

F kimsen a Chinese phr., apparently chin-
sien 'gold thread' (Giles 2,092 4,532; Middle
Chinese kim sen); the meaning does not match
exactly, but alternative phr. with nearer mean-
ings do not match phonetically. N.o.a.b.
Xak. xi kimsen 'thin gold leaves' (ruqqāqu'l-
dahah) which are used on hats (al-qalānim),
etc. Kaş. I 437: Çag. xv ff. kimsen 'with
k-' kimsen, that is 'gilded (or gold-coloured)
leather which mirror-makers put on mirrors
(quotn.); kimsend ditto (quotn.) Vel. 359;
kimsen (spelt) püsti ki āmā mu'asfar-i zarrin
sāsand 'gilded (or gold-coloured) leather' San.
316r. 23 (quotn.): Kom. xiv kimsen 'gold
leaf' or the like CČ; Gr.

D kemsiz Hap. leg.; Priv. N./A. fr. 1 kem;
20, 19 (ıgsiz).

Dis. GMS

kümüş (g-) 'silver'; S.t.a.m.l.g.; NW Kk.
gümüş; Kumyk gümüş; SW Osm. gümüş,
but Tkm. kümüş. Türkü viii I S 5, II N 3,
etc. (altun): Uyg. viii ff. Bud. Sanskrit
rajatasya 'of silver' kümüşnüg TT VIII E
47; o.o. PP 36, 7; 42, 2-3 (eğır-); Kuan.
18: Civ. kümüş is common in commercial
documents in USp.; when unqualified it
means 'coin' (actually copper) as opposed to
notes, rather than physical silver, e.g. maşa
Bulmuşka aşığı kümüş kergek bolup 'since I, Bulmuş, required (a loan of) cash at interest' Uşp. 18, 2-3; the amount of the loan was ál ámbito kümüş 'six sttr in coin' 18, 3-4 and the monthly rate of interest was bırer yarım bakır kümüş 'One and a half copper cash a month' (i.e. 30 per cent per annum); this is on the rate in some loans in Fam. Arch. where the phr. tartma kümüş 'weighed (or minted) coin' also occurs: O. Kır. ix ff. Mal. 11, 9 (altum); (in Mal. 44 and 45 kümüş is an error for the tribal name Kümül): Xak. XI kümüş-al-fidda 'silver' (verse): kümüş 'a dirham', because it is made of silver: kümüş one of the P.N.s used for slave girls Kap. I 370; a.o. 1 413 (tėgin): KB kümüş kalsa altun menidin sap 'you infer itiner silver and gold from me' 188; o.o. 479, 048, etc.: XIII (?) Tef. altun kümüş 188; XIV Mal. al-fidda gümüs (sic) Mal. 12, 13; 756; Rif. 87, 178 (k-, unvocalized): Xwar. XIII (?) altun kümüş Oğ. 181-2; a.o. XIV kümüş 'silver' Otb. 107; Kom. XIV silver' kümüş/kümüş CCL, CCG; Gr.: Kip. XIII al-fidda kümüş. Hou. 31, 12: kümüş P.N. of a slave girl do. 30, 11: XIV kümüş al-fidda Id. 84; Bul. 4, 8: XV ditto Kav. 58, 13; Tuh. 28a. 1

Dis V. GMŞ-

(?) kemis- 'to throw away, abandon', and the like, lit. and metaphor; morphologically Co-op. f. of *kem-, but not connected semantically with kemür-, and with no obviously Recip. meaning; in Kaş. II 115, 4 cited as a V. which has none of the shades of meaning normally associated with the Suff. -ş-. Survives only (?) in NW Kar. Kırım, L., T. To 1210; Kow. 215; I. Bğ. where the early MSS. have kemis- later ones have sal-. Türkü viii ff. Man. M 1 7, 7 (taşgaru): 7, 1721 (tóso): Uyg. viii ff. Man. M 35, 16-17 (kogva): Chr. (they picked up the stone and) ol kuşd şinizde kemisder 'throw it into that well' U 18, 10; a.o. do. 9, 2: Bud. kapırgaların ağın kemisevin 'I will throw open the doors' (of my seven treasures) U 111, 17-18; o.o. U 111, 22 (kurgak); T V 454 (2 urug): Swt. 602, 10 (2 toq): T IV 10, 9-10, etc.: Civ. T T 110 (eghr): Xak. XI ol ne kemisde: 'he threw away (tarahe) the thing' Kaş. II 112 (kemisgur, kemismes: prov.): atlı kemis 'giving his horse its head' (i.e. letting it gallop; hasama bi-farasisti) I. 399, 15 (same phr.): 144, 8; 472, 12: KB kemis kităb 'he let the book drop' 1572; yagı at kemisde 2285, 2386; oğul kiz kemisde atı hurmatt 'boys and girls have given up respecting their parents' 6491; a.o. 5694: XIII (?) At. (God) kemisir kođi 'casts down' (the proud man) 282; a.o. 478: Tef. kemis- 'to throw down, throw up', etc. (several lit. and metaphor. shades of meaning): 171: XIV Muğ. (?) alğa wa tarahe 'to throw away, abandon' kemis- Rif. 104 (only): hadafa 'to cut off, throw away' kemis- 107 (only): Xwar. XIV kemis- 'to cast (into hell); to lay down (a prayer mat) Nahtc. 238, 14; 206, 12-13; 250, 15: Kom. XIV 'to throw away' kemis- CCI;

Gr.: Kip. XIII hadafa kemis- Hou. 34, 10: XIV kemis- bataha 'to cast down' Id. 84; XV rama 'to throw' (birak-) kemis- (sal- / yik-) Tuh. 17a. 13; laqqa 'to throw' (sal-/ birak-) kemis- do. 32a. 10: Osm. XIV and XV kemis- 'to throw away; to put (something on something else)'; in several texts TTS I 443; I 111; IV 493.

D kemis- (Ç) Co-op. f. of kóm-: n.o.a.b. Xak. XI or maṣqa: neş kemisda: 'he helped me to bury (fi dafa) the thing below ground' Kaş. II 111 (kemisür, kemismek: sic): XIV Muğ. (?) davara 'to store (something)' kemis- Rif. 109 (only).

Trls. GMŞ-

D kemisge: Hap. leg.; Dev. N. fr. kemis-; lit. 'something laid down on the ground' or the like. Xak. X kemisge (MS. kemige) lhd munaqqas Kâşgar 'an embroidered Kâşgar felt (rug?') Kaş. I 490.

D kemüsülüg (Ç) P.N.A. fr. kemüs; s.i.s.m.l. Uyg. viii ff. Bud. kemüsülüg otruşğa taшки tegdı 'he reached the island and mountain of silver' PP 35, 5-6.

Trls. V. GMŞ-

D kemisil- Pass. f. of kemis-: n.o.a.b. Uyg. viii ff. Bud. Sanskrit apavidhha 'cut off' kemisilmis TT VII D 25: Kom. XIV kemisil- 'to be thrown out of, excluded from (somewhere)' CCG; Gr. 137 (quotn.).

Mon. GN

S I ken See kend.

D 2 kén (Ç) Instr. f. of *kén; a very old word normally used as an Adv., or Postposition, meaning 'behind (of place), after (of time)', but sometimes declined as a N., its origin having been forgotten. More or less syn. w. kédin, q.v.; it is more prob. that modern words like NE kén are survivals of that word of than of this. Türkü viii ff. (at first there is a little pain in this omen) kén yana edgü: bolur 'later it becomes good again' IrkB 57: Uyg. viii ff. Man.-A (the 512th year) bardukanda kén 'after (Mani) went (to heaven)' M 1 12, 15: Man. mende kén 'after' M 1 29, 16; andan kén 'after that' M 11 7, 15; a.o. TT III 66—kéninte 'thereafter' III 119; IX 47, 116: Bud. Sanskrit pācād 'thereafter' kén (so spelt) TT VIII G 16; a.o. U 111 5, 12; anda kén PP 68, 2; sakama kén 'after thinking' T T V 6, 16; kén kelimge ûderde 'in future' Swt. 138, 14; 139, 7 etc.—Sanskrit ante 'finally' kénende TT VII D 25; ep kéninde IV 12, 54; Civ. kén is common in Usp. in such phr. as bükine kén 'from now onwards' 45, 8; tıslı kén kén agırılıg bolur 'if a woman becomes ill after that' (i.e. after using certain remedies) H I 121-2.

kén (Ç) 'wide, broad'. S.i.a.m.l. : NW Kumyk geıp: SW Osm. geı.: Tkm. glı.
kün 'musk', the secretion of such animals as the musk-deer and musk-rat; survives as kün in one or two NE languages R I 1344; Tuv. xin; other languages use some form of the syn. word yippar, q.v. or the Ar. l-w. misk. Uyğ. viii ff. Man. kün yippar yıldığım 'my musk-scented (darling)'; M II 8, 14-15 (ib). Bud. (in a list of 32 perfumes, mainly l-w.s) kün yippar Suna. 475, 22: (O. Kir. IX ff. error for ékin, q.v.). Xak. xi kín yippar náfica misk 'musk sack' Kaš. I 340; a.o. I 127 (klz): KB 71 (bur-); 98 (bürkür-): Xwar. xiv kín 'musk' Qubt 99; a.o. 91 (yippar): Kip. xiv kín al-misk lđ. 84.

kön (g-) originally 'raw hide for tanning'; s.i.a.m.l.g. for 'tanned leather'; NC Kumyk: SW Osm. gön; Tkm. göön. Uyğ. viii ff. Civ. kön Išleşersen tavar kor bolur 'if you work raw hide, the goods produced are useless' TT VII 28, 4; Xak. xi kön 'the hide (cild) of a horse' in particular (xâşqâ(n), one says of it at könl; and the word is used for 'the skin (cild) of a man', so that one says sang könl; kurdî: 'his skin has dried' that is 'he has died'; and one says tevéy kön: 'camel hide' by extension (mustâ'ârâ(n); this word is used only before tanning (al-dâh); after that it is called köğüs Kaš. III 140; o.o. III 335 (kâşižla-); 335 (sâçrilâ-); 425 (türtê-): Muh. (under 'cobblers' materials) al-n'al 'sole' göön Mel. 59, 14; Rif. 158: Çağ. xv ff. göön (with -dö) 'a kind of tanned leather (püšt-i madibûg), in Pe. cirm Sun. 310r. 7: Xwar. xiv binekîn kön 'the horse's hide' Nač. 341, 3: Kip. xiv kön al-cild (one MS. adds bi'la-rî 'with the hair on') Id. 85: xv cild (tanterfî) kön Tuh. 118, 11; Osm. xvi ff. göön noted both for 'raw hide' and 'leather' in several texts TT S 319; II 448; III 305; IV 351.

I kön (g-) originally the 'sun'; hence, by extension, 'day'. C.i.a.p.a.l.; in most modern languages it is used only for 'day', other words like kuyaş, kuneş being used for 'sun'; in NW Kumyk: SW Osm., Tkm. gün. See Doerfer III 1688: Türkü viii kün by itself normally means 'day' as a measure of time, e.g. yegirmî: kün 'for twenty days' I SE; with tûn it means 'day' as opposed to night, e.g. tûnilî: kûnîli: yêtî: ûdüşke: 'day and night for seven periods of 24 hours' II SE; it means 'sun' only in the phr. kön basî (sun-set, west) I S 1, II N 2, etc.; kön tuğskî (sun-rise, east) I S 2, etc.; kön Ortus: when the sun is in the middle, south I S 2: viii ff. kön ortu: 'at midday' Irk B 24; kön tuğî: do. 26: a.o. do. 52; bîr kön 'one day' Tun. IV 9 (ETY II 96): Man. el(î)g kün 'fifty days' Chuaus 245; kön tuğî M I 6, 20; kön kûnüfe 'day by day' M III 20, 5 (i); Uyğ. viii kön tuğuru: 'at sunrise' Sun. E1; on kön 'ten days' do. S 7: IX (my fame reached) kön tuğskî(k) a: batsîk(k) a: 'the far east and west' Sucî 4: vii ff. Man.-A. kön teprî 'the sun god' (this phr. often means no more than 'the sun') M I 21, 4 (ii); 24, 25: Man. kön teprî TT III 49; kön kûnüfe do. 132: Bud. kön is common for both 'day' and 'sun'; kön ortu oğûn kön ortu yîçak yûzenîf 'facing south at midday' TT V 10, 88-9: Civ. kön is common for 'day' and sometimes means 'sun'; O. Kir. ix ff. in funerary inscriptions there is a stock phr. 'I could not remain with, or was parted from, the sun (and moon)', teye'rîdeki: künke: 'the sun in the heavens' Mal. 7, 3; kön ay do. 10, 3; 11, 1 etc.: Xak. xi kön al-sams 'the sun'; one says kön tuğî: 'the sun has risen' (tala al); (prov.); kön al-yamût 'day'; one says bu kön bârgîl 'go today'; the day is called kön only because its lightness is due to the sun Kaš. I 340; I 463 (batsik, tuğskî) and many o.o. often mis-spelt kön: KB kön is common in all meanings, e.g. (God created) kön ay birle tûn 'sun, moon, and night' 3; bu kön 'today' 191; tûnîn ham könün 'by night and day' 78: xii(?) At. bu kön 29, etc., a.o.o.; Tef. kön 'sun'; day' 189: xiv Muh. al-marîqiq the east' göûn duğmûs yér Mal. 79, 11; Rif. 183 (gön duğîdî): al-mâqîri 'the west' göûn batîq yér-gûn batûnî: do.; al-yamût göûn 80, 1; 184: o.o. Rif. 74 (kûnes), 163 (only): Çağ. xv ff. göûn (spelt) (1) aftâb 'the sun'; (2) rûz 'day'; also used as a title Sun. 310r. 4 (followed by several phr.): Xwar. xii(? kün 'day' is common in Öğ.; kön 'sun' occurs only as the name of one of Öğüz Xağan's sons: xiv kön 'day'; sun' Qubt 107; MN 4, etc.: Kom. xiv ditto CCI, CCG; Gr. 158 (quotens.): Kip. xiii al-sams kön te huvar-l-yamût. Hou. 5, 2; 28, 10 (followed by phr.): xiv kön al-sams te-l-yamût, the latter metaphor. Id. 85; al-sams kön But. 2, 11: xiv (kûnes) kön Tuh. 206a. 13; xiv kön do. 39a. 8; a.o.o. Osm. xvi ff. kön normally 'day' was often used until xv for 'sun'; daytime; a lucky day' TTS I 337; II 475; III 325; IV 373.

E 2 kön has been read in various passages, almost certainly wrongly. In O. Kir. ix ff. the word read kön in Mal. 3, 1 etc. is in fact spelt kîn and seems to be ékin, q.v. The phr., or word, transcribed él kün in KB and several
kön- (g.) with an embarrassingly wide range of meanings; the basic one was perhaps 'to be, or become (physically) straight', with various metaphor. extensions. Survives in SE Türki: KC: Kız.: SC Uzbi: (kön-): NW Kk., Nog., usually meaning 'to agree (with someone, to something); to become reconcile (dito); to become accustomed to, or put up with (something). Türki viii ff. otka: könmiş: kölç özlike: yarlık bolt'a: 'a sword straightened by heat (?) was issued to Özü;' Mähr. A 6-7 (ETY II 64; morphologically Özle: must be a l.N.): Xak. xi yiğme könös: 'the piece of wood (etc.) was straight' (istiqaam;); and one says e.gr: köndi: 'the chief admitted (aqaqqra) his theft'; also used of anyone who surrenders property (çahid bi-mal) after admitting (that it is not his); and one says er yolka: köndi: 'the man went to the road and set out along it (savara... i'dl- (far-q) ve rahiha- (far-iq);) (kön-)-(küf-)- follows here); and one says tosun at köndi: 'the unruly horse was broken in and behaved properly (irtída ve istiqaam;); also used of anything (al-am) i'dl istiqaam Kız. II 29 (köneır, kömek);. a.o. II 190, 1: KB (if what I say is so) tilin kön sözmü tut 'admit it in words, and accept my statement' 3993; özüp yolka köngey 'you yourself will take to the right' 4810; isizlerke bergé urup könnesе 'if, when you flog the wicked, they do not reform' 5281; a.o. 1356: xiii (?) Tef. kön- 'to go along the (right) road' 183: Korn. xiv kün- (sic) 'to admit, acknowledge' CCG; Gr. 159 (quott.).

kün- (g.) - to catch fire, to burn (Intrans.); both lit. and metaphor. 'to burn (with anger, and the like).' S.i.a.m.t.g., -fi- following the usual course (cf. köf); kün- in NE Altb., Leb., Tel.: NC Kır., Kız.: SC Uzbi (kün-); NW Kk., Nog.; kün- in NE Kaç., Kih., Sag., Khak.: SE Türki; SW Türk.; güy- in NW Kuyuk: güyün- in SW Osm. Uyg. viii ff. künke köyüp 'burnt by (the heat of) the sun' Sun. 603, 10-11; o.o. U I 28, 27 (tamid-); Sun. 149, 9 (tamdul-); TM IV 254, 102: Civ. kün- ditto H II 30, 154; Xak. xi otuq kündi: 'the firewood (etc.) burnt' (ihtarqa) Kaç. III 246 (kuyer, kömek); (if you say 'fire') ağız köymes 'your mouth does not catch fire' I 43, 12; köğll: köyüp 'with a burning heart' II 188, 11: KB küyer erdim otka 'I should have burnt in the fire' (if he had not protected me) 384; (hegs are) kuyer ot; (if a man's words are crooked) kuyer ol köçün 'he burns violently' 1024; a.o.o.: Argü: otuq köndi: 'the firewood burnt'; with the sound change -ý- > -n- normal in Argü: Kaç. II 20 (see kön-): xiii (?) Tef. köy- 'to be burnt' 188: xiv Muh. ihtarqa güy-: Mel. 21, 16; kuyün-: Rif. 102; al-hariq güy-: (sic) 37, 10; köyünymek 123: Çağ. xv ff. kuy- (-dl, etc.; with k-) yan- 'to burn' (Intrans.) Tel. 375-6; kuy-: sünxen ditto San. 310v. 1 (quotus): Xwar. xiii kuy- ditto 'Ali 30: xiv kuy-/-köyne- (sic?) ditto Qub 106; kuy-: MN 227: Kip. xiv kuyün-: ihtarqa Id. 86; ditto kuyün-: Bul. 32v.: xv hurqa 'to be burnt' (ihtärÇ-) Tuh. 13b. 8: Osm. xiv ff. güyün/-göyn- (t) 'to burn'; (2) metaphor. of fruit 'to ripen'; c.i.a.p. TTS I 329; II 459; III 316; IV 361.

Dis. GNE

?F Köne: occurs only in the phr. köne: suv 'mercury, quicksilver'; it is unlikely that the Turks had their own word for this exotic product, and this is prob. a l.-w., but it must be an old one since the phr. became a l.-w. in Hungarian kénésé. Survives only(?) in NW Kaz. kene sxiv: Nog. köne suv:; other languages use Pë, Russian, or Mong. l.-w.s (the Mong. word means 'silver water'). Uyg. viii ff. Civ. köne suvi is an ingredient in a remedy for difficult parturition H I 108: (Xak.) xiv Muh. al-zibaq 'mercury' köne: su: Mel. 75, 8; Rif. 178: Korn. xiv 'mercury' köne suvi CCI, CCG; Gr.: Kip. xiv al- zibaq köney su: (also ciwa, Pe. l.-w.) Hou. 31, 14.

D könl (g.) Dev. N./A. fr. kön- 'straight; upright,' lit. and metaphor. Survives only(?) in NE Khak. könl; Tuv. xöñü. Uyg. vii ff. Man.-A könl kértü 'upright and true' M I
26, 14: Man. könl buryuk (sic) 'an upright minister' M II 12, 6; könl nomuç 'the true doctrine' TT III 51: Bud. edgú könl yolç yérd 'a good, trustworthy guide (Hend.)' PP 40, 8; könl savılg ucun 'because he was truthful' do. 55, 2; könl kértu nomuç Sw. 134, 11; o.o. do. 102, 5; TT II 101, 101; TT VI 192, etc.; X 369, etc.; Civ. könl bürürmen 'I will honestly repay' is a standard formula in contracts USp. 1, 5, etc.; O. Ktr. ix ff. Könl: Tíríc P. N. Mal. 6, 1: Xak. xi könl: neñ al-jayl'il-mustawfi 'a thing which is straight'; and al-amín 'a loyal, faithful (man)' is called Könl: er Kaş. III 227; könl barr keyyik 'a gazelle that runs straight' (mustaqíma(m)) III 151, 18: KB könl 'honest, upright' is very common 52, 424, 455, etc.; könl törü 'righteous laws' 355; könl din 'the true faith' 54; könl yol 'the straight road' (to paradise) 36; a.o. 1055 (egil-): xiii (? ) At. könl söz 'the truth' 155, etc.; könl düst 'a loyal friend' 384; a.o.o.; Tef. könl 'straight, truthful', etc. 314: Muh. (?) al-mustaqim 'morally' straight könl: Rif. 147 (only); al-muñiqi 'truthful' (opposite to 'crooked' egil-); könl: kis: 153; al-muqátumam 'straight' (opposite to 'crooked' egil-): könl: 154 (Mel. 56, 5 doğr: Xwar. 147 könl 'straight (arrow); honest' Quth 101: Kom. xiv könl 'upright; lawful', and the like CCI, CCG; Gr. 151 (quotns).

künli: (g-) 'jealousy; jealous; (hence? metaph.) a co-wife.' Survives only (?) in NE Tel. künli 'jealousy' R II 1441: SE Türkî künli ditto BS 555: SW Osm. gönü/gönü ditto; Tkm. günli 'co-wife.' Türkü viii II E 30 (1 öt): Uyğ. vii ff. Bud. (the passions of lust, anger, ignorance) künli 'jealousy' (pride and scepticism) U II 86, 32; if (we have aroused) künli sakım 'jealous thoughts' TT IV 8, 73; a.o. Sw. 102, 3 (kivirgâk): Xak. xi künli: al-darra 'co-wife', one of more than one wives of the same man Kaş. III 237 (prov., see teglığı); Xwar. 147 könl 'envy' Quth 107; (this world and the next are like) İk. könl 'awrat' two co-wives (if the husband prefers one of them the other will be displeased with him) Nahe. 397, 11: Kom. xiv 'concubine' könl; 'bastard' künliytan tovgan CCI; Gr.: Kip. xiv könl al-gâyra 'jealousy' Id. 86: Osm. xv ff. gönü (so transcribed) 'jealousy'; in several texts TTS I 339; II 478; III 327; IV 375; xvii günli 'with g-' in Rûmî 'jealousy,' (rağ wa hasad); and two women who have the same husband address one another as günli, in Pe. wasni San. 310r. 25.

Dis. V. GNE-

kënçe: n.o.a.b., but kënçe and kêneç-, q.v., are commoner. Xak. xi ol mapa: këpêdül 'dabbâra amrahu ma' 'he settled his affairs with me' Kaş. III 396 (kêper, këpërme:); KB (let me now go to my kinsman and) këpêyin apar men bu ış 'settle this affair with him' 5654: Kip. xiv taxâwarê 'to visit one another' kepê- Bul. 42r.

D këpêl- (g-) Intrans. Den. V. fr. këpê; 'to be, or become, broad or wide.' The following modern forms seem rather to be survivals of *këpêl-; SE Türkî kepê - BS 528: NC Kır., Kzx. këpê/-kepê:; SC Uzb. këpëy- NW Kk., Nog. kepêy:; SW Tkm. gûlê/- golêl- . Xak. xi yér këpêlül 'the place (etc.) was broad' (tawasa'a) Kaş. III 396 (këpûr, këpûme:); KB ëlîg arta barga këpêyê yérî 'your realm will increase and your territory become wider' 5915: Osm. xvi gêgl- 'to become broad'; in one text TTS IV 331.

Dis. GNB


Mon. GNC

kênç (g-) 'the young', of human beings or animals. As such survives only (?) in SW Osm. genc, same meaning. It became a l.-w. in Mong. as hênc 'small, feeble' (Kow. 244b; Haltd 182), and the Çağ, form below and SC Uzb. kenja, 'the youngest child (boy or girl in a family)', are reborrowings fr. Mong. The phr. kênç iliülü: (tred ili:w) in Kaş. prob. has no connection with this word; it seems rather to be a compound of Pe. genc 'treasury' and ili or iliü:; q.v. Uyğ. viii ff. Bud. kenc urt kenc kizlar 'young boys and girls' Kuan. 139, 141 (U II 20, 20); (I am a delicately brought up) kenc kîçî 'young (woman)' U III 82, 17; Kenc Têgirn, Kenc Tûrûs Târxan P. N. Pñahl. 10, 13-15; o.o. U II 60, o-1 (kun-); TT VI 250 (var. lec.): Civ. kenc oğlan TT VII 23, 2; kenc occurs several times in H I usually for 'unborn child': Xak. xi kenc 'a child' (al-tif); also the 'young' (sagîr) of any animal; (PU) kenc iliülü: mâyida yutaxxûd 'îl-il'âyûd wa walâyi-mi-mulûk i-ißî-'âl mânâra qadî 'täldîş dirû' sütâ'dan 'fîl-samâ' 'a stand for the bootey erected at the feasts and banquet of kings; it is like a minaret (or candlestick?) rising about 30 cubits towards the sky' Kaş. III 438; I 169 (emn-) and five o.o. of kenc (ne) 'infant in arms'; KB ajuñç bögül beq nêlûk ganc urur, er at kayda bolsa anuç kenc alur 'why does the wise ruler of the world heap up treasures (Pe. l.-w.)? Wherever there are troops he has young men at hand' 2056: xini (?) Tef. kenci/kenc 'child' 180 (kinc/hînc, erroneously described as TURCO-PERSIAN): Çağ. xv ff. kence 'a child (tifll) born to elderly parents' Sam. 301r. 24: Kip. xii Hou. 24, 20 (oğu:); Osm. xiv ff. genc ay 'new moon' TTS I 299; xviii ... and in Rûmî 'a child' (tifî/ wa başaça) is called genc Sam. 301r. 24.

Dis. GNC

F kûncit 'sesame (seed)'; l.-w. fr. Tokharian A kûncit (see TT VIII, p. 92). S.i.a.m.l.4 except NE with variations in the second vowel; an early l.-w. in Russian as hunzhut no doubt borrowed fr. some Turkish language, but perhaps reborrowed later by others; in SW only Tkm. kûncî. Uyğ. viii ff. (Bud.)/Civ. kûncît
occurs fairly often, (a) as a foodstuffs offered in religious ceremonies TT VII 16, 15-16; (b) as an ingredient in medicines köncük yağı: 'sesame oil' TT VIII M. 28; H I 92, 100, etc.; (c) as an economic crop USp. 7, 2; 20, 5; 27, 6 (pattr): (Xak.) xiv Muh. al-širāc 'sesame oil' köncük yağı: Mel. 66, 7; Rif. 165 (köncid); al-simsim 'sesame' köncük 78, 3; köncül: 181: Kip. xiv al-simsim köncül: Tuh. 7, 3; xv ditto Tuh. 19a. 5.

1) köncük al-cayb originally meant 'the opening in the front of a shirt' (a meaning retained by the only obvious survival, NW Kaz. köncük R II 1446), hence more broadly 'the bosom of a garment' and finally 'a pocket'; it is difficult to see any semantic connection with köen to justify the suggestion that it is a Dim. f. of that word, but it can hardly be a basic word. Xak. x köncük al-cayb; in Oğuz the cim has a fathā, and it is pronounced köncük Kas. 1480: xiii (I) Tef. köncük 'the bosom of a garment' 189 (köncük): xiv Muh. (.) al-cayb köncük (-e-) Rift. 166 (only): Oğuz x x see Xak.: Xwar. xiv köncük 'bread pocket' Qub. 101: Kom. xiv 'trousers' köncük CCI, CCG; Gr.: Kip. xiii al-saráwil 'drawers' köncük (-e-) also called lim (lim) and içton) Hon. 18, 12; al-cayb köncük (mispelt köncık) do. 19, 1: xiv köncük (-e-) al-saráwil Id. 85; köncük (-e-) al-cayb do. 86: xiv libâs 'garment' köncük (-e-, also içten) Tuh. 31b. 11.

Tris. V. GNC-

D köncüklen-: Hap. lex.: Refl. Den. V. fr. köncük. Xak. x x tomm köncükleni: 'the garment had an opening in the front' (cayb) Kas. 277 (köncükleniür, köncüklenmek).

Mon. GND

F kend 'town'; L-w. fr. Sogdian knäd. S.i.m.m.l. usually as kend 'village, small settlement', but generally now obsolete except as a component in geographical names like Tashkent. Cf. 2 balık. See Doerfer III 1705. Uyğ. vii ff. Bud. şravast kendke 'to the city of Śravastī' U III 34, 6 (ii): a.o. TT X 51-2 (boşun): Xak. x kend al-balad 'a town'; hence Kaşgar is called Ordu: kend 'the city of the (royal) residence' (al-iqama) because Afrasiyab resided there owing to its excellent climate; it is in Lower China (al-šimul-süfîd; (verse); kend al-qaryâ 'village' among the Oğuz and those who live in the (open) country; most of the Turks use it for al-kırâ 'a provincial town', hence the name Özbekend for the chief city (al-qasaba) of Fergana, that is 'the town of our souls' (or selves, balad anfusînâ); and Semizkend 'the fat (smina) city', because of its great size, the Persians call it Samargand Kas. I 343; ken any 'town' in the eastern provinces, an abbreviation of kend I 339; several o.o. of kend: KB kend is fairly common 216, 488 (tüşün), 1043 (ulus), 4136 (ditto); xii (I) KBVP 26 (ulus): xiii (I) Tef. kend/kent 'town' 173: xiv Muh. al-qaryâ wa'l-balad kend Mel. 75, 15; kend Rif. 179: Çağ. xv ff. kend/kend (spelt) dih ta qaryâ 'village' San. 316v. 16 (quotn.): Oğuz x see Xak.: Kom. xiv 'city' kend CC; Gr.: Kip. xiii al-qaryâ kend (Tkm. köy Pe. 1-w.) Hou. 6, 13: xiv kend al-qaryâ Id. 85; Bud. 4, 3: xv al-balad ta'l-qaryâ kend Kas. 35, 1; balad kend Tuh. 8a. 5; Osm. xv ff. kend/kent 'town'; in several texts TTS I 447; II 616; IV 494.

Dis. GND

kendü: Reflexive Pron. 'self', as an Adj. 'own', see v. G. ATG, parn. 201; spelt with -nt- in Türkû, -nd- in Xak.; the Uyğ. form is uncertain and perhaps varied, but TT VII has -nd-. Often used in Hend. w. I öz. Survives only (?) in SW Osm. kendü; except in NE, where I borg is used in this sense, 'self' in all other languages is I öz. Türkü VIII edgî: elîpe: kendü: yapilttg 'you yourselves have offended against your good realm' I E 23, II E 19; Tok(uk): Oğuz boðun kendü: boðunun eü: the Tokkuz Oğuz people were my own people' I N 4 (in II E 29, the parallel text, menîg boðunîm): xiv ff. (all precious stones) kendü: kendü (sic) erdemî: belgîsî: bar 'have their own virtues and distinguishing characteristics' Toy. 12-14: a.o. Irbî Postscript (alku): Man. kendü özümüzn emgetirîbiz 'we torture ourselves' Chius. 299; a.o. M I 6, 5; kendüni (sic) köñül sinindan 'from his own member of mind' M III 16, 3-4 (ii): o.o. do. 6-9: Uyğ. vii kendü: boðunum Şu: E 2: viii ff. Man.-A kendü (he) himself M I 8, 11; a.o.o.; kendü kendü süșin 'their own armies' do. 22, 5 (i); kendü sevîn (self-love) do. 34, 19; a.o. do. 8, 7 (ud): Man. kendünü (gap) 'own' Wind. 27: Bud. Sanskrit svayam 'he himself' kendü özü (sic) TT VII A.18; kendü 'he himself' PP 10, 1; o.o. do. 2, 5-6 (işle:-); 20, 6-7 (ötle:-), etc.: Civ. öz kendüni bek tutîl 'keep a firm hold on yourself' TT I 40; kendü könlüliyn 'your own mind' ditto; men kendü özım 'I myself' USp. 104, 3-4: Xak. x kendü: al-gât wa'l-nafs 'self'; one says ol kendü: aydi: 'he himself said' Kas. I 419; (the snake does not know) kendü: egri:şin 'noac nafisâ' 'its own crookedness' I 127, 8; a.o. III 29, 4 (uğraaj): KB (if you praise a bad (soldier), he becomes very good) keğiid özse kendü kaçan kâlur 'if you praise a good one, how can he lag behind?' 2400; (a man's conduct shows his ancestry) Isă 7a (a man knows kendü kilki; tanuk 'his own character is evidence of the evil man's ancestry' 5811; a.o. 970; xii (I) At. kendü (him)self' 55, 406, etc.; Tef. kendü 'own'; kendü öz/öz kendü 'my, him, etc.' self' 172: Xwar. xiii kendüzüm 'I myself' 'Ali 54 (but öz özm is common): xiv kendü 'self' Qub. 94 (öz seems common): Kom. xiv kendü 'I myself' CCI; kendü 'self' (common) CCG; Gr. 138 (quotns.): Kip. xiv kendü: ta'kid il'l-nafs 'an emphatic word for 'self'; one says kendü: öz bardı: or kendü bardı: dahaba huqiqatu(n) nafsuhi 'he really
went himself'; and one says özüm (sic, 'read özü') bilsün 'know for yourself' (sic); when you entrust a task to him you say this or, in the same meaning, kendü: özü: bilsün 'let him know for himself' Id. 85; (I, thou, you, we) hawa 'he' kendözl; ('they' bular) Bul. 16, 6; xv minhu 'from him' (andan)kischen; ... 'with him' (özü: bile;:ann bile:) kensi: bile;:; in him' kensi: Kav. 47, 15; 'the third Personal Pron. is kensi/kendözlö Tuh. 39b, 13: a.o.o.: Osm. xiv ff. kendü 'self, own'; c.i.a.p.; kendü özäl/kendözlö (also kendözlü, etc.) common fr. xiv to xvi TTS I 444-7; II 613-16; III 432-7; IV 494-500; xviii ğändü (so spelt here only) in Rümü, xwud wa xwist'an 'self' San. 301r. 25 (quotn.).

Vu?D kündü: Hap. leg.; morphologically Dev. N./A. in -dl: fr. kën, - but this should have exactly the opposite meaning. Özüx xi kündi: al-radil 'vile, ignoble'; one says ol kündü: kişül: ol 'he is a vile person'. And this Particle (harf) is also used as a Conjunction (gila) when you cannot think of the right word, it is used until the right word comes to mind Kap. I 419 (cf. the similar use of şey in Osm.).

F kendüx one of the Gancak words which is similarly unimportant; al-kändüx is also a.l.w., cf. Pe. kândüx (Middle Pe. kändüx), 'a large clay vessel for storing grain'.

Gancak xi kendüx al-kändüx, that is a thing constructed (yûbdûx) in the shape of a large jar (al-dam) used for storing flour and the like Kap. I 480; a.o.o. II 129 (ttikîl-1: (Xak:?): xiv Muh. al-ibrīq 'jug' kendüg: (sic) Mel. 65, 5; Rif. 170 (kündüx): Çağ. xv ff. kündük dîlîba te iibrîq 'water bottle; jug'; and in Pe. a large jar for storing foodstuffs' San. 310r. 14.

kändük 'the navel'. S.i.a.m.lg. except SW which uses köbek, g.v. In Xwar. xiv Quth 98 kändük seems to mean 'the navel, or bladder, of a musk dicer'. As such it is an A.N. (Conc. N.) fr. kën, but this cannot be the etymology of the word in its ordinary meaning. Uyy. viii ff. Civ. kändük üstün meç bolsar 'if there is a mole above the navel' TT VII 37, 6; Gag. känduk altın 'below the navel' do. 7-8: Çağ. xv ff. kändük (spelt) naf 'navel' San. 316v. 18 (quotn.): Xwar. xiv (in their common grave, the head of Ahû Bakr) paygambil ... nuğ mubûrak kündüki tuşinda boldı 'was on a level with the blessed navel of the Prophet' Nath. 104, 12; a.o.o. 118, 13: Kom. xiv 'navel' kändük CCI; Gr. Kip. xii al-surra navel 'kündük (Ms. kündi: Tkm. köbek) Hon. 21, 2: xiv kändük al-surra ld. 85; xv ditto Kav. 61, 6 (Ms. kändük); Tuhb. 18b. 11.


D kündün (g-) Den. Adj./Adv. fr. 1 kün; lit. 'in the direction of the sun', but in practice used only for a point of the compass, 'south', i.e. in the direction of the midday sun. Uyy. viii ff. Bud. TT VI 83, etc. (çekün; kędín); Civ. TTI 6, etc. (çekün); kündün: (so read) 'its south' USp. 13, 7.

F kendir 'hemp, Cannabis'. S.i.a.m.lg.; unlikely to have been an indigenous plant in the area originally occupied by the Turks and prob. an Indo-European (?) Tokharian 1.-w. v. G. in Hien-ts. note 1948, suggests a remote etymological connection with German Hanf (and accordingly English hemp). Perhaps originally kendir. See Doerfer III 1647.

Uyy. viii ff. (some people spin 1 çagây (?'wild hemp'), wool or) kendir 'hemp' PP 4; kendir as an economic crop do. 13, 3; a.o.o. Hien-ts. 1948 (kamgak); Civ. kendir urûqi 'hemp seed' TT VII 14, 49; o.o.o. I 122; H II 14, 122: Kom. xiv 'hemp' kendür CCI; Gr.: Kip. xii al-kattan flaş' kendür Hou. 19, 9; xiv kendür al-qunub 'hemp' we'l-kattan ld. 85: xv qunub kendür (Jakm?) Tuh. 29a, 11: Osm. xviii kendür (spelt) in Rümü, 'a plant from which they spin cords, called in Ar. wargal'a-bihâli (?) and in Pe. bang; and some say that it is a cord (rismân) made of bark (pîst, i.e. vegetable fibre) and spun, called in Ar. qnub and in Pe. konab San. 301r. 26.

?C künüz (g-) 'daytime', as opposed to tün 'night'. S.i.a.m.lg.; in SW Osm. gündüz; Tkm. gündüz. There is no other trace of a Den. Suff. -tüz and it is prob. a very early Compound of 1 kün and tüz. Türkül VIII I 72, IV 22 (udü:-); T 12 (olursîk), 22, 51-2: Uyy. viii ff. Bud. Sanskrit divâ ca râtra ca 'by day and night' tünle yeme: kündüz yeme: TT VIII E.38; ditto but künüz do. E.32; o.o.o. Kuan. 15, 73 (U II 14, 2); Hien-ts. 1939; kündüz vinçürü tûşân yûkûnû tegünûrmen 'I venture to bend my head and bow (to you) every day' Hien-ts. 2030: Civ. kündüz iki yehrme edgérteki: onunc gûnden: bir yağâ bolor 'there is a new moon in the 10th hour of the twelve daylight hours' TT VII L.1 (so transcribe and translate; MS. -:ere 6x'- Rit); a.o.o. II 8, 32: Xak. xi kündüz dav'ul-nâhâr 'daylight' Kat. I 458; tünle: yorip kündüz sevûr 'a man who travels by night is happy during the day' (nahâra(n)) VII 87, 25; aju nüllü: kündüzlü: (sic) yelgin keçer: 'the nights and days of this happy day' 288, 14: KB (Thou didst create) kara tün ... yaruk kündüzün 'the dark night ... and the light day' 22; (he lay on his bed at night and) kündüz örû 'stood by day' 952; a.o.o. 127, xiiii (?) At. (God created) tünûq kündüzün 'your night and day' 13; Tef. kündüz 'day-time' 189: XIV Rbg. (he prayed) tün kündüzün R II 1446: Çağ. xv ff. künduz rûz 'day' San. 310r. 14: Xwar. xiv kündüz 'by day' Quth 107b: Kip. xiv kündüz al-nâhâr ld. 85; (al-layd dünüle); al-nâhâr kündüz Bul. 13, 12; tüli'l-nâhâr 'all day' kündüzün (sic; tüli'l-layl dünüblü)) do. 14, 9: xv al-nâhâr kündüz Kav. 36, 13; Tuhb. 36a. 4.
DIS. V. GND-

D köndgert- (ğ-) Caus. f. of köng-; mentioned only as an example of the Caus. f. of words of the form of köndgert-. Xak. x1 ol yıçaq köndgertti: 'he ordered that the piece of wood (etc.) should be straightened' (biteitvi'il-xaşab) Kaş. III 424, 5; n.m.e.


D köndir- (ğ-) Caus. f. of kön-; 'to straighten', with some extended meanings. S.i.a.m.l.g. except NE, SW with minor phonetic changes. Not to be confused with köndër- (könëdër-); cf. köntël- Xak. x1 KB köndüreyin tapuşqa yolum 'I will direct my course towards (royal) service' 474; köndürim bilmez yor 'he does not know how to reform his conduct' 2077; (do not be a slave to passion) köndir köpü't reform your mind' 3994; x111 (?), Tef. köndir- 'to direct (someone Acc., to the right road Dat.); to show (the right road Acc., to someone Dat.)' 183; Xwar. köndir- 'to correct; direct; guide' Quth 101; Nahe. 6, 7, 282, 15; Osm. xiv ff. see köndër-

D *köndür- (ğ-) Caus. f. of küń-; 'to burn (Trans.) and the like. S.i.a.m.l.g.; NE ködýr-/kiydir-; SE ködýr-; NC Kir. ködýr-; Kx. ködýr-; SC Uzb. kündir-; NW Kaz. ködër-; Kk., Nag. ködýr-; Kumyk ködýr-; SW Osm. göyündür-. Cf. örtir-; könir-, 3 yak-. Uyg. viii ff. Man.-A M I 1, 1-2 (örtir-); Civ. it tilzin köyündürp 'burn a dog's tooth, and ...' TT VII 23, 3; Xak. x1 ol amış tozun köyür'di he ordered the burning (bīrīq; his garment) (etc.); 'an incorrect word' (luqa ḥarīq āšina) Kaş. XIII 193 (küytürir, köytirmek; Kaş, perhaps regarded köyür- as the correct one). x111 (?), Tef. köyündür- 'to burn' 183; Çağ. xv ff. köyündür- uzaman ditto Saq. 310v. 17 (quotns.). Xwar. xiv köyündür- (si) ditto Quth 107; köyündür-dito do. 106; Nahe. 389, 9; Kom. xiv 'to burn' (köyündür-, later corrected to) köyündür- CCl.; Gr.: Kip. xii harqa 'to burn' köyündür- (örtir-) Hou. 35, 4; xiv köyündür- harqa Id. 186; Osm. xiv göyündür- in one text; xiv ff. göyündür-.

Tris. GND-

PU köndeğü: the Sanskrit original shows that this means 'necklace'; prob. an old word ending in -gū; there is no semantic connection between this word and kön-, köndër-, etc. There is no widely distributed word for 'necklace' in Turkish; n.o.a.b. Uyg. viii ff. Bud. kendiñm tükel törür satışsız ertiniğ köndeğüsün 'his own necklace of all kinds of priceless jewels' Kuan. 156-7; a.o. do. 167.

D indiliklig P.N./A. fr. kindikl; s.i.a.m.l. Uyg. viii ff. Bud. (Sanskrit lost) birle: indiliklger 'those who have one (?) navel' TT VIII 45.57.

Dis. GNG


D *küñük (¢-) 'burnt': Pass. Dev. N./A. kül: S.i.a.m.l.g. in forms comparable to those of küündür⁻: NW Kamyk güyük; SW Osm. göynük; Tkm. köyüük. Xak. XI küyüük nen 'a burnt' (al-muhtarraq) thing Kaš. III 168: Çaq. xv ff. küyük (with k-; -k) 'burnt' (Val. 376; küyük (1) sitiq 'burning' (N.; quotn.); (2) sitxa 'burnt' (quotn.) San. 311r. 13. Xwar. xiv küyük/ küñük 'fire; ardour; passion' Qutb 106. Kup. xiv küyük al-muhtarraq. 1d. 86: xv muharraq 'burnt' (küylümüş; between the lines) küyük Tuh. 33b. 12; ditto köyük do. 48b. 10: Osm. xiv ff. göynük occasionally 'burning, burnt', more usually 'pain, distress'; c.i.a.p. TTS I 328; II 438; III 316; IV 359.

D) kënki (¢-) N./A.S. fr. 2 kén: 'subsequent, last'. Cf. kédink: SE Türkî kéyink 'subsequent' BS 521 is prob. a survival of the latter and not this word. Uyg. viii ff. Bud. (of ten definitions; ašnutu sekizî 'the first eight') kënki ék(k)îsi 'the last two' TT V 28, 127; o.o. Sey. 134, 1-2 (ortunki): TT VII A.48 (éltin-).

Dis. V. GNG-

VUD kënki (¢-) in a note on V.s ending in -k- Kaš. says that these fall into two classes; (a) basic V.s like aşuk- and çulük⁻; (6) V.s in which the Suff. indicates that the Subject of the V. is unable to achieve his desires, like baskan⁻ der. fr. bas-, usuk- der. fr. us-, kırık- and this V. The first two are Emphatic/Pass. forms; but kırık- is a Den. V. fr. kır. and it is likely that this V. too, which has a damma over the k is a Den. V., since there is obviously no semantic connection with köän⁻, and the obvious explanation is that it is a Den. V. fr. 2 kén. The other only known occurrence is in KB 4389 where the Ferghana MS. has kınılke, the Cairo MS. kigaplaʃe and the Vienna MS. has a word which might be kéninci but looks more like köniçe Xak. XI er kënki: (MS. kınıkalı) 'alad-ı raçılı/-daʃ hättâ ta‘acción ‘an aşkâbi ‘the man was overcome by weakness, so that he fell behind his companions' Kaš. II 165, 15: KB (in all tasks knowledge is most beneficial) kénikse illig iʃe yetmez eliq 'if knowledge fails behind the hand cannot achieve the task' 4389.

S könger- See köndger-.

Dis. GNL

köpül (¢-) originally an abstract word with rather varying connotations, 'the mind', as a thinking organization, 'thought' as the product of the mind, and the like. Later, when the heart was taken to be the thinking organization it was also used in a physical sense for 'the heart', in addition to, or substitution for, yürek. S.i.a.m.l.g. with a wide range of shades of meaning (the entry in R II 1236-7 covers a column and a half); in SW Az. könül; Osm., Tkm. gönül. Türkül viii (if tears come to your eyes and) tilda: (so read) köüülte: sıgıt keleś 'lamentation to your tongue and mind' I N 11; köüülteki: savmin 'the words in my mind' I S 12; o.o. T 15 (uduz-). 32; VIII ff. Man. Chas.107-8(arat-); 177-8 (tammagalar-), etc.: TT II 6, 32; 8, 41, etc.: Uyg. viii ff. Man. TT III 2 (ayançağer), etc. (common): Chr. (search) keď köpül tegürüp 'applying your minds firmly (to the task)' U I 6, 1: Bud. köpül is very common; e.g. "köpülce berdi 'he gave as he thought fit' PP 7, 1; a.o. do. 8, 5 (bert-); yavul saknç köpülünde yüzuru 'hiding evil thoughts in his mind' U II 23, 12-13; o.o. Hüen-fr. 1836 (ayançağer), etc.: Civ. köpül is common; e.g. köpülde negi iş kalayın tówer 'whatever you say in your mind that you will do' TT VII 28, 3; liki kişi köpül bir o1 'the two men's minds are as one' do. 30, 11: Xak. XI köpül al-galb wål-fu‘addr wål-fitna 'the heart, the mind, intelligence'; hence 'an intelligent (al-fatin) man' is called köpüllüger er Kaš. III 366 (prov.); over 30 o.o., occasionally spelt köpül with similar translations: KB köpül is common; e.g. közümde yirak sen köpülme yakın 'Thou art far from my eyes but near to my mind' 13; kişi köpül 'a man's mind' (is like a bottomless sea) 211; (read this Turkish proverb and) köpül öğke al 'take it to your mind and understanding' 319: xii(?) At. köpül is common; e.g. anış wuddi birle köpüller tolap 'filling all minds with love of him' 73; netül mâlka munça köpül barnakıç 'why have you set your mind so much on wealth?' 193; Tef. köpül 'mind, thought', etc. xiii: xiv Muh. al-galb köpül Mel. 47, 16 (Rif. 141 yûrek q.v.): Çaq. xv ff. köpül dil 'heart' San. 24r. 13. köpül kalısz dil mãndagi wa girif̄t̄i-yi x̄atir 'weariness of heart, anxiety' 310r. 22: Xwar. xiii köpül 'heart' Ali 35: xii(?) ditto Og. 163, 333; xiv ditto Qutb 102; MN 19, etc.: Kom. xiii köpül is common, meaning 'heart, mind, disposition', etc. CCI, CCG.; Gr. 152 (many quots.): Kup. xiii al-galb gãyûl-mahâús wål-ﬁu‘adr 'the intangible heart, the mind' köpül Hou. 21, 14 (cf. ýürek): xiv köpül (<p-marked) al-galb; and in the Kitabi Beýilik könül al-nafs 'the spirit' Íd. 85.
D köülükl (g-) A.N. fr. könl; 'breath, extent', and the like S.i.a.m.l.g. except NE(?), w. minor phonetic changes; in NW Kumyk gêlik; SW Osrn. gêlik; Tkm. gêlik. Uyg. viii ff. Bud. (hang bells) Kâç kélik (so read) yêmîs sõğût 'üze 'over the full extent of the fruit trees' PP 39, 4-5; (Xak.) xiii (?) Tef. kélik 'abundance' (of good things) 224: xrv burû ñeynâ gêliklîk âkîrat ârîgîtur 'broadness in this world is narrowness in the next' (and vice versa) R II 1072: Xwar. xiii kéliklîk 'abundance, well-being' 'Ali 53; Kom. xiv 'breath' kélik CCI; Gr.: Osrn. xiv to xv kéliklîk/gêliklîk (physical) breadth; (psychological) breadth, i.e. peace of mind'; common TTS I 301; II 426; III 287; IV 432.

D könlîk Hap. leg.; P.N./A fr. kîn; 'scented with musk'. Hitherto read E ekinllîg, q.v., and mistranslated. Türkü vii könlîk eş-gütilis: 'their musk-scented brocade' II N 11-12.

D köôlel (g-) Dev. N. fr. köôle-; but the semantic connection is directly with köülü in its physical sense; 'shirt', i.e. the garment over the heart. S.i.a.m.l.g. in a wide range of forms including NE Khak. köğên; Tuv. xöyêlê: SE Türk köôlê: NC Kir. köynêk; Xzô. köôlê: SC Uzb. köylâk/kûyînâk: NW-Kk., Nog. köôle: Kumyk göle: SW Az., Tkm. köyên; Osm. gömlek. Cf. köûmûlûrûk. See Doerfer III 1652. Xak. xi köôlel al-gamîz 'shirt' Kaş. III 383; a.o. III 350 (boğmakla-): xiv Muh. al-gamîz köôlê Mel. 66, 15; köôlêk Rif. 166: Çağ. xv ff. köôlel (spelt) pîrûhan 'shirt' San. 310r. 21: Xwar. xiii ditto 'Ali 37: xiv ditto Qutb 104; Nahc. 133, 16: Kom. xiv 'shirt' köôlel (sic) CCI; Gr.: Kip. xiii al-gamîz köôlêk Hou. 18, 12: xiv köôlel ditto Id. 85: xv ditto köôlel Kav. 63, 17: Tuh. 20b. 1 (in margin, alternative form köôlel): Osm. xiv ff. göôlel 'shirt' was the standard form until xvi and is noted in xvi; date of emergence of gömlek unknown TTS I 321; II 450; III 306; IV 353.

D könlûk (g-) A.N. fr. I kön: 'a period of a day' and the like. S.i.s.m.l.; in SW Osrn., Tkm. gûnlûk. Uyg. viii (I put up my memorial there to last for) buñ yûllik tümen könlûk 'a thousand years and ten thousand days' Şî. E 9: viii ff. Civ. uc könlûk 'a period of three days' USp. 55, 21; 118, 14; bîr yarın könlûk 'one and a half days' do. 55, 22: Xak. xi könlûk al-muyanîcama 'daily business'; könlûk yêm al-rîzq (several meanings; here ? 'soldiers' daily rations', but the phr. is seldom used Kaş. I 450: KB kim erse bu könlûk tîlese sevinç 'whoever desires the pleasures of the day' 913: Xip. xiv könlûk nazar tua azînînahu hâzî luban translation unvocalized, other vocalizations possible; Çağ. omits the word in his index; it might mean ... and I think it means 'grains of incense' 'Id. 85 (cf. Osm.): Osrn. xiv ff. gönlûk is noted in several texts as meaning 'sunshade, parasol', and in one xvii text 'a day's pay' TTS I 338; II 477; III 326; IV 375: xviin gönlûk (spelt) in Rûmû, (1) kundur 'frankincense', in Ar. yamçûl-'butûn; (2) tezîfîa tua yatûmya 'soldier's pay; daily pay' San. 310r. 24 (there is no obvious reason for the meaning 'incense' which is still current).

D köûllîg Hap. leg.; P.N./A fr. kûn. Türkü vii ol oðte kulullîg kûn köûllîg bolîmsîrtl: 'at that time the slaves had become slave-owners and the maid servants owners of maid-servants' II E 18 (in II 21 kûn köûllîg is omitted).

Dis. V. GNL-
E kînîl- See kînîl.-

DF kînîle- 'to crush, mince', or the like; Den. V. fr. *kîn, not the one listed above, but no doubt a Chinese l.-w., cf. sîmlî: with which it is used in Hend. in TT I 157 (çûwit). N.o.a.b. Uyg. xii ff. Civ. suva kînîle 'crush (castoreum) in water' II I 125; 143 (baçûr); 157 (çûwit); yumşak kînîle 'crush until it is soft' 179.

D köôlel- (g-) Den. V. fr. köôlî. Survives only(?) in NC Kzx. köôllîl- 'to be sunk in thought' R II 1238 (not in MM). Uyg. viii ff. Civ. bu savka köôlîme 'do not brood on(?) this statement' TT I 151: (Kip. xüIII açaîa minaîl-âcaî 'to wonder at (something) könlen- Hou. 37, 15; may be the Refl. f. of this word; there is no other obvious explanation).

D kînîn- Hap. leg.; possibly Refl. f. of kînîle-; 'to be crushed', but the whole passage is obscure. Uyg. viii ff. Man. TT II 17, 77-9 (öpîl-).

Trls. GNL

D köûlûdës (g-) N./A. of Association fr. köûlî; 'like-minded, intimate', and the like. Survives only in NC Kir. köûldûs; Kzx köûldîs 'friend, intimate, sympathetic'. Must be carefully distinguished fr. Çağ. xv ff. kûkëltës 'foster-brother' San. 309r. 9 which is a N./A. of Association from the Mong. l.-w. (properly köûlûl, Kon. 2632) 'foster-mother'. The two are confused in R II 1238. Xak. xii köûlûdës musâhîbîl-galb 'like-minded' Kaş. I 457, 16: Xwar. xiv köûlûdës 'sympathetic' Qutb 102.

D könlûk (g-) A.N. fr. könlîl; 'straightness, uprightness', and the like. N.o.a.b. Xak. xi KB könlûk is very common as one of the standard values of rulers, officials, etc.; e.g. könlûk yâpîma yolk 'do not miss the road of uprightness' 360; kiñçîm könlûk 'my conduct is upright' 590, etc.—kînûllîk könlîl 'the day of judgement' 30, 808; xüIII (?) At. 167 (torn); a.o.o.: Xwar. xiv cumlasîmîn îşlerîni könlûk üze kûlîl 'make all their actions upright' Nahe. 316, 10: Kom. xiv 'justice, equity', and the like könlûlûk CCI, CCG; Gr.

D köûllûlûg (g-) P.N./A. fr. köûllûl; normally qualified by preceding Adj. 'having a . . .
mind', but s.i.m.m.i.p. meaning 'well-disposed, willing, kindly, cheerful', and the like; SW Osm. gögüllü. Uyg. viii ff. Man. TT III 71, 89 (karar-): Bud. yarlıkançı kögüllü 'with a merciful mind' TT X 275-6; kértgünc kögüllü 'with a believing mind' Swv. 137, 16; a.o.o.: xiii(x)?) Tef. kögüllü/g kögüllı 'having a... mind' 185: Xwar. xiv kögüllü ditto Qutb 102.

D kögülsüz (g-) Priv. N/A fr. kögüll; originally 'without the ability to think'. S.i.m.m.i.p. as the opposite to kögüll meaning 'willing, unhappy, most... and the like. Türkü viii ff. Man. Chur. I 13-14 (2 öğüşz): Uyg. viii ff. Man. TT III 30 (ditto): (Xwar. xiv kögülsüzlük 'hardness of heart, cruelty' Qutb 102).

Tris. V GNK-

D künle:- (g-) Den. V. fr. künli; 'to be jealous', hence also 'to envy'. S.i.m.m.i.p. w. phonetic changes; NE künü-, Tuv. kün-. SE Türk künle:-; NC Kir. künülü-; Kzx. künle:-; NW Kk., Nog. künle-; Komyk güle:-; SW Osm. güle:-gülüle- (obsolete). Uyg. viii ff. Bud. özümde yéglerligi körüp künledim er if er 'have been respectful when I have seen people better than myself' Swv. 136, 12-13; a.o. do. 220, 4 (2 azılan-): Xwar. xiv künle- 'to be jealous, to envy' Qutb 108; Nahe. 65, 6; 288, 13; Kom. xiv 'envy' kümsel-CGC; Gr. Kip. xvn gara mina-gıyara 'to be jealous künle:- (sic) Hou. 42 ff. xiv künle- hadasa 'to envy'; and, in the Kitāb Beylık, ġara Id. 86: xv gıyara künlemek Tuh. 26b. 10; ġara mina-gıyara künle- 27a. 7; Osm. xiv ff. güle- 'to be jealous, to envy'; c.i.a.p. TTS I 339; II 478; III 327; IV 376.

D köprüler- (g-) Den. V. fr. köprü; 'to reflect, think deeply'. Pec. to Uyg. Uyg. viii ff. Bud. in a repetitive passage ġeeli (see 0-) köprülerıp 'thinking deeply', U 111, 22, alternates with ġeeli köprü künatip do. 9, 1-2; ġeeli bagiş uruńkup do. 9, 11-12; (all good doctrines... ) köprülmek in tuğdaći 'arise from deep reflection' TT V 24, 65-6; a.o. do. 70 (oğur-); Swv. 596, 23 ff. (edglü:tt) 615, 9; Tis. 52b. 2 etc.


D köpüller- (g-) Refl. Den. V. fr. köprül; survives only (?) in NE Bar. R II 1238, but the basic and Caus. f.s survive in other modern languages. Xak. xi er iška: köpüller: 'the man set his mind ('azama) on doing something'; also used of a boy 'to be intelligent' (aqila wa fašina) Kaş. III 408 (köpüller:ür, köpüller:menek).

\checkmark Dis. V. GNK-

D képrü- (g-) Caus. f. of képrü:-; 'to widen, broaden', with some extended meanings. N.o.a.b. Cf. képrü-. Uyg. viii ff. Bud. képrü-, with 'doctrine, scripture', and the like as Object, means 'to publicize, make widely known'; it is usually in the Ger. in -ű: followed by another V.; e.g. Vişikiulan şastırda képrü sözlemişke 'because they are made known and published in the Wei-shih-lun' TT V 22, 22; similar phr. USp. 102b. 11-13 (ensusre-); (I have come with a desire to find scriptures and) tunğlarka képrü asığı tusu kilğalı sakişını 'the idea of making them known to people and so benefiting them' Hüen-ts. 204-6; o.o. do. 2008; Swv. 2, 4-5 (ula:); 3, 12; U II 73, 3-4 (iii) (?), see köprü- 'be pleased to declare képrüüşine públicly' U II 41, 22: Xak. xi er evin képrüdı: 'the man enlarged (aşeta'a) his house' (etc) Kaş. III 392 (képrüür, képrürmek): KB (in the chapter on şiğdiler 'cattle-breeders'; they are a good and guileless class of people, but) bularda tileme töru ya bilg yolukları képrü bolur ay silig 'do not ask them about the customary law or intellectual matters, their movements are far-ranging (or their character is unconventional)?, oh pure man' 4446: xiii(?) At. 412 (yolsuz): (Kip. xv see képrü-).

D küfür- (g-) Caus. f. of küñ-; 'to burn (Trans.).' N.o.a.b.; cf. *küdür-. Türkü viii ff. Man. künrüşgüli (sic) isığ yel yeltirmez 'the burning hot wind does not blow' M III 45, 6 (i): Uyg. viii ff. Man.-A M I 18, 2 (örteler-) Man. Wind. 35-7 (ur-); M III 28, 5 (iii); Bud. tütsük küfürup 'burning incense' TT V 8, 72; a.o. do. 12, 136; U III 37, 4-5 (örteler-); USp. 102b. 21; Swv. 595, 22 etc.: Civ. otka küfürup 'burn it with fire' H I 26-27; a.o. TT I 70 (ađrûla-); VII 26, 12 etc.: Xak. xi er otuğ küürü'i: (MS., in error, küürü'di:) 'the man burnt (ahraqa) firewood' Kaş. III 187 (küfür (sic), küprürmek); a.o. II 133, 15: KB (do not go near a fire, if you do) küprürmek anuk 'it is ready to burn you' 653; a.o. 249 (litül-): Xwar. xiv küprü- 'to burn' Qutb 106; MN 151, etc.

D kégiört- (g-) Caus. f. of kéğer-; n.o.a.b. Uyg. viii ff. Bud. (in an account of the history of the biography of Hsuän-tsong, it is said that Hui-li composed it and that Yen-tsung asa) kégiörtmiş 'had it published' Hüen-tr. 2153: (Kip. xv in a list of Caus. f.s ending in -it, wassa'a 'to broaden, widen' kégiört-Tuh. 54b. 12).

VU képrün- 'to grumble, mutter'; prob. a quasi-onomatopoetic; the first vowel is uncertain and perhaps varied. Survives only (?) in NE Şor képrün- R I 1342; Tuv. ximirent-; NC küngül 'grumble, mutter', and its Den. V.s Kir. küngüldeo-; Kzx. küngülde seem to be distantly related. Cf. çıترا-; yapra-. Türkü viii ff. Man. dropped her mirror into a lake; in the morning it jingles) kéger: 'the woman; 'and in the evening it makes a grumbling sound' IrKB 22: Uyg. viii ff. Bud. (be recovered for a month and then fell ill again) képrünü aș bêrür
boldlar 'they genuinely but gave (or began to give?) him food' PP 68, 3: Xak. xi er
ışka: (VU) küpreneli: "harüma-l-insan lî'l-
-igdâm 'alâl-âmar va takallama ma' näfisi
-bi-kalâm xofî 'the man was reluctant to begin
the task and muttered to himself under his
breath' Kaş. III 399 (küprenür, küpren-
mek): Çağ. xx ff. (VU) küpren (spelt) xteud
ba-xteud az ãgays harf zadan va lund lund
hardan 'to talk angrily to oneself and grumble'
San. 309v. 19 (quotns.).

D kâşrân (g-) Hop. leg (?) Rell. f. of
ekêgür: Xak. xi ol kâşrûndi: tavasståd-l-
-raşul zamânî fi ni'ma 'the man spent his time
in great comfort' Kaş. III 400 (küprenür, kâşrûnmek).

Tris. V. GNR-

D keçrîsi: Hop. leg.; morphologically a
Simulative Den. V. fr. *keçrî, but there is no
trace of such a N. Xak. xi eşiç keçrîsîdin:
ihtaraga'-l-ayî fî asal nahîî'-l-qîdr hâttâ irta-
fa'a rîhuwu 'something burnt at the bottom,
for example, of a cooking pot, so that a small
smell rose from it' Kaş. III 409 (keçrîsir, keçrî-
slûmek).

Dis. GNS

D keçes (keçe) the spelling in Kaş. is
deliberate, the word following the cross-
heading -Ş and preceding the cross-heading
-Ş, but it is prob. a Sec. f. of keçe, cf. the
habitual spelling of the Negative Verbal Suff.
-maz/-mez as -mâz/-mëz in Kaş.; If so
irregular Dev. N. fr. kégi:ü-. N.o.a.b. Xak.
xi keçe suv 'shallow (al-dahdah) water'; also
'an easy task' (amr sâhî) Kaş. III 364: Xwar.
xime keçe/keçe 'easy, convenient' 'Ali 58:
Kip. xîn al-hayyîn 'easy (opposite to difficult'
şarp) keçe (spelt keçê:) Hou. 25, 10: XV
hayîn (yavas)keçe Tuh. 37b. 9; hâna
keçê bol- 38a. 4.

Dis. GNŞ

D keçe Dev. N. fr. keçe; 'advice' and the
like; s.i.m.m.d. See Döörer III 1651. Uyğ.
VIII ff. Civ. (if one sneezes at midday) keçe
bolur 'one gets advice' (or, reading bolur
'advice comes to one') TT VII 35, 5-6: Xak.
xi keçe al-margwala vel-l-tadbîr fil-ûmmur
'advice; the settlement of affairs' Kaş. III 365:
KB keçe bêr 'give me your advice' 3482-3:
o.o. 3484. 3493, 5650 ff.: Çağ. xv ff. keçe
('with k-') mawwarat Vel. 361 (quotn.);
egêçe (so spelt) ditto San. 316v. 9 (quotn.):
Kip. XIV keçece: (sic) al-margwala, also advice
keçe (keçe)/kençe (keçe) Id. 85 (the
-ke; must be an error; a small dâl is written
under all the others kâfs, which seems to
indicate -g- and -ng- (-n-)).

D kânes (g-) Den. N. fr. kûn; originally
'sunshine'. Survives in NE Tel. kânes 'the
sunny side of a mountain', R II 1440, and SW
Az. kûnes; Osm. gûnes, both the ordinary
word for 'sun', and Türk. gûnes 'sunshine;
a sunny place'. Türkü VIII ff. IrhB 57 (olur-):

(xak.) XIII (?) 'The, kûnes 'sunshine; a sunny
place' 189: XIV Muh. al-sâms 'the sun' gûnes
Mel. 4, 17 (Rif. 74 qûn); gâhâtî-l-sams 'the
sun set' gûnes hatî: 29, 7 (113, but gün): Çağ.
xv ff. kûnes (sic) gûnes 'sun'; also 'a very
hot day' (quotns.), with a note saving the final
-ş is required by the rhyme Vel. 374; kûnes/
kûns (spelt) âftâb 'sun'; note on spelling
(quotns.); also metaph. âftâb-rî 'sunny-faced'
(quotn.); also called kûnes San. 310r. 15:
Xwar. xîn kûnes 'sun' Ali 56: Tkm. xim
al-sa'î 'sunshine' kûnes (sic) Kip. kûvas:
Hon. 5, 2: xiv kûnes metaph. al-sâms, but
properly al-sa'î (which in Kip. is kuyas; also
used metaph. for 'sun') Id. 85: XV (Kip.)
al-sâms kûnes Kat. 21, 17; 58, 8; Tuh. 23a.
13 (also kûn).

Dis. V. GNS-

D keçe- Recep. f. of keçe- in the Sing.
'to consult (someone Dat.); to discuss' (with
someone birîle); in the Plur. 'to take coun-
sel with another, have a discussion'.
S.i.m.m.d. Uyğ. VIII ff. Chr. U I 8, 4
(annu): Civ. boyun kenešîp 'the people taking
counsel together' USP. 77, 8; a.o. do. 88, 28
(2 art-): Xak. xi ol maşa: keçeşdi:
zanara ma'î he took counsel with me' Kaş.
III 394 (keçeşîr, keçeşmek, sic);
menîg birle: (MS. bilet) keçeşî: tawarânî
'he consulted me' III 393, 13: KB negîl têg
keçeşûrsen emdi maşa 'what advice
do you give me?' 3488; en asnu bu iştê keçeşî
tirkek 'we must first discuss this matter'
5649: o.o. 3688-9, 5650-2, 5657, etc.: XIII (?)
Tef. keçeş- 'to take counsel together' 173:
xiv Rbg. ditto R II 1069 (quotn.): Çağ.
xv ff. keçeş- (-tl) 'to consult' Vel. 361
(quotn.); gêçeş- (spelt, 'with -ö-') mawwarat
hardan 'to consult' San. 316r. 28 (quotns.):
Xwar. xiv keçeş- 'to take counsel together'
Qurb. 94; keçeş- ditto do. 96: Kip. xiv
keçeş- taşârâra Id. 85: XV zârâra (tanmû-)
keşeş- (sic, in margin in second hand keçeş-
Tuh. 21a. 13.

E kışîũr- See kikşûr-.

Tris. GNS-

D keçeșî: N. Ag. fr. keçe; pec. to KB?
Xak. xi KB keçeșî bular erdi 'these (Com-
panions) were (the Prophet's) advisers' 49;
o.o. 2256, 5209 ( yolcu=).

D keçeşîlg P. N./A. fr. keçe; n.o.a.b. Xak.
xii keçeşîlg bilîg üdresîr keçeşîlg bilîg
oprašur: 'experience (al-tadbir) when it is
fertilized by advice (mulaqah bil'-şîra)
gains in goodness day by day; but if it is
without advice (gânyûl'-şîra) it deteriorates
day by day' Kaş. I 232, 3; a.o. III 358, 15
(n. m.e.

D keçeşîzı Hap. leg.; Priv. N./A. fr. keçe;
'without advice' Xak. xi Kaş. I 232, 3
(keçeşîlg).

Dis. GNZ

keçe See keçeş.
(?) köşüz: Hap. leg.; 'a dung heap'. Connected with köp 'dung', which exists in NC Kir., Kx.: Sc Uzb. (göng): NW Kk. Xak. xī köşüz: al-dimm wa'l-ḥris fi'-l-ṭaḥlab wa ḥiya ab'ār wa abwa al-talābbadu ba'dūha alā ba'd 'a dung heap' (Hend.) in a ruined building, that is an accumulated mass of dung and urine Kaş. III 363.

F kenzi: Hap. leg.; no doubt a Chinese I.-w. Prof. Simon suggests that the origin is chūan-tzu (Middle Chinese kjen-tni; Giles 3,139 12,317) 'thick, dense, abundant'. Xak. xī kenzi: 'a Chinese woven fabric (nestic) of mixed colours (fi alwān ʾattāl), red, yellow, and green' Kaş. I 422.

Mon. GR

?F ker 'a moment'; see note on passage quoted below. Perhaps survives in NE Alt., Tel. kere 'a period of time, a moment in time', R II 1085. The suggestion there that this is a Chinese I.-w. may well be correct, but it can hardly be chīeh (Giles 1,477) since this was tset in Middle Chinese, not kiet as there stated. Uyğ. viii ff. Bud. Sanskrit miḥurtaṃ api 'and only for a moment' bir ker yeme: TT VII D.14-15.

klä 'dirt, filth, defilement', and the like. S.i.a.m.l.g. For some unknown reason often spelled klär as well as kär in Uyğ.; a I.-w. in Mong., in both spellings (Korn. 2545, Haltd. 197). Uyğ. viii ff. Bud. kär normally means not physical 'dirt' but the defilement or stain caused by sin, Sanskrit kśeṣa; Sanskrit cetasa upakṛṣa 'a small stain on the mind' köz-lömnoğ kär TT VIII C.13; malam 'impurity' nınzvanlıg kär 'the impurity of the passions' do. E.47: a.o. Hüen-ts. 103-4: Civ. H I 66-7 (ar-); Xak. xī Kaş. II 211 (toğ-raş); do. 230 (toğral); n.m.e.: KB 876 (ar-): xii(?) At. aklkil kamuş 'ayb kärini yuyur 'generosity washes away all the defilement of vice' 230; Tef. kär (physical) 'dirt' 180: Çag. xx ff. kär pirk wa rim 'dirt, filth' San. 313v. i (quotn.): Xwar. xiv ditto Qurb 99: Kom. xiv ditto CCG; Gr.: Kp. xii al-wasax 'dirt' (opposite to 'clean' arir) kär Hou. 27, 17: xiv ditto Id. 83 (under kilerkçe: (for kilerkçe) 'pillow case'): xv ditto Kav. 64, 17; Tuh. 38a. 12.

I kür (g-) originally 'stout-hearted, courageous, bold', and the like; this meaning only as noted below, but it seems to survive in NE kür, Bar. 'self-willed'; Koib. 'swiftly flowing' (water); Tel. 'fat, stout' R II 1447; Khak. 'bold, uncontrollable'; Tuv. (xur) 'well-fed; (of winter) starting with ample supplies of food': SW Az. kür 'an uncontrollable, fidgety (child)'; Osm., Tkm. gür 'thick, dense, abundant'. See Doerfer III 1672. Xak. xī kür er al-raculul'-rabîtu'laʾṣ-ṣulqīyatu'laʾqalbi'l-šāmīx bīl-ʾanf 'a man with a courageous soul, a stout heart, and his nose in the air' (prov., verse kürmet anî nüştel: 'the tribe's heart is strong (gawr) for me') Kaş. I 324: KB kür common; e.g. ('Ali was the last of the Companions) kür ertes tüyulek 'courageous, manly, stout-hearted' 57; o.o. 499 (küljev), 2298, 2337, 4845 (köşüzüğ): Xwar. xiv kür 'stout-hearted' Qurb 108: Osm. xiv ff. gür once (xiv) 'courageous'; in several xiv to xvi texts (of a tree) 'luxuriant' and the like TTS I 340; II 479; III 328; IV 376.

VU 2 kür noted only in the Hend. tev kür 'trick, device'; n.o.a.b.; not to be confused w. kürl; q.v. Uyğ. viii ff. Man.-A M III 9, 11-12 (ii) (2 arir): Man. M II 5, 8-10 (antaq): Bud. U I 23, 12 (tev).

Mon. V. GR-

kerja (g-) 'to stretch, spread out (something Acc.)'. S.i.a.m.l.g., esp. in the prh. köşüz (or synonym) ker- 'to throw out one's chest; be proud, confident'; in SW Osm. gér-; Tkm. gér-. Xak. xī er yil kerdi: 'the man stretched (madda) the cord' (etc.); and one says bèg yol kerdi: 'the beg stretched out (madda) the road', that is he posted (juvelis) men in military posts (al-marâcid) so that those whom he did not know could not pass; this is done in fear of the enemy Kaş. II 8 (kerer, kermek); a.o. III 39, 13: KB 133, 1535, etc. (köşüz): xii(?) At. keriţ alaqla köşüz 'throwing out your chest towards the (common) people 278; Tef. boyun ker- 'to be stiff-necked' 173: Karluk xii er kerdi: 'the dog barked' (nabaye) Kaş. II 8: Xwar. xii ker- to raise (the eyebrows) 'Ali 49: Kom. xiv ker- 'to crucify' CCG; Gr. 139 (quotn.).: Kp. xiii salaba 'to crucify' kere: koy/-ker- (MS. kör-): Hou. 34, 16: xiv ker- 'sayyara (a rare word meaning 'to hold a horse's lip in a twitch'; ?read sayyada 'to increase, expand' (Trans.)); warima 'to be swollen' (șiś-); and also ker- Bul. 88r.: xv salaba (and in the margin madda) ker- Tuh. 22b. 8: Osm. xvii ger- (following gırne-, an error for gerin- which is described as Rümi) Trans. 1., ağiş husûdan 'to throw out one's chest' San. 300r. 21: xiv to xvi see köşüz.

ker- (g-) 'to enter'; with some extended meanings. C.i.a.p.a.l.; NW Kumyk; SW Osm. gır-; Tkm. gır-; Türkî vii yana: kärıp 'entering (the battle) again' I E 38; Oğuz tezlip tavăqqa: klirip 'the Özgu hied and entered China' II E 38; a.o. II N 14: viii ff. (above it reaches heaven) asra: yërke: klirip: 'below it enters the earth' IrkB 20; a.o. do. 63: Suğçu: balıkta: kırmış yarıkka: 'out of the breastplates which arrived from the city of Suchou' Mir. A 14 (ETY II 65): Man. işgüret: klirip 'going in' M I 5, 3: Yen. Mal. 25, 1 (yagız): Uyğ. viii (the Karluk) On Ok(k)a: klirti: 'entered the country of the On Ok (western Türkî)'; Sü. N 11: viii ff. Man.-A etözke klirip 'enters the body' M I 16, 7; Man. kireyin téser 'if (I) say 'let me come in' ' M II 8, 13 (ii): Chr. yakan barip kildiler 'they approached and entered' U I 6, 11: Bud. kır- is very common; e.g. balıkka kirdi 'he entered the city' PP 4, 1;
...
III 245, 16; a.o. do. 246, 1; n.m.e.: xiv Muh. halfa gérü: Mel. 14, 11; Rif. 90 (mis-spelt gérter); tanaháh 'to cease, be stopped, be removed' kérü: er-(?) 24, 11 (vocalized kerevar-); 106 (unvocalized, hér:i: er-): Xwar. xiii kérü 'then, again' Ali 55: xiv ditto Quth 99: Kom. xiv kérli (of space) 'backwards'; (of time) 'before' CCI; Gr. 139 (quotns.): Kip. xiii kálha (opposite to 'in front' ilgerü) kérü: Hou. 26, 19: xiv tumma 'then' kérü: Bul. 15, 12: Osm. xiv f. gérü, sometimes spelt gérü: 'afterwards; back', etc.; c.i.a.p. TTS I 305-6; II 429-30; III 290-1; IV 336.

?F kürli 'a measure of capacity, or weight, for dry goods like grain'. Chinese tou (Giles 11,427) is usually translated 'peck' (24 bushels) and contains ten sheng (Giles 9,879) or 'pints'. Survives in SE Türkî küre 'a weight of 22.4 kilograms', Menges, Volkshandliche Texte aus Ost-Türkistan, SPAW, 1933, XXXII, p. 111. No doubt a l.-w., but not Chinese, perhaps Tokharian. Uyg. vii ff. Bud. (if I have committed fraud with scales, inch and foot measures) şepin kaviin kürin kürtlikin 'pints, ten-pints, pecks, and peck measures (?)' U II 77, 26; 86, 43; TTV 10, 5; Swv. 135, 9: Civ. kürli (sometimes mistranscribed kım) is common in USp. as a measure of grain, millet, etc. 7, 20, 37, 69, 70, etc.: xiv Chin.—Uyg. Dict. tou 'peck' kürli R II 1454; Ligeti 178.

Dis. V.GRE-

küre:-/kürl:- Preliminary note. Kaš. distinguishes between an Intrans. V. 'to run away, desert', VU küre:-, and a Trans. V. 'to dig up, shovel', and the like, kürli:-. Only the latter survives, and the modern forms of it are fairly consistently kürleri:-; similarly even in Xak. its der. f.s have -e-, not -l-; its final vowel is therefore open to some question.

VU küre: 'to run away, desert', and the like. N.o.a.b. Uyg. vii ff. Man.-A (the chief of the demons) tezdil kürelidi 'fled and ran away' Man.-ug. Frag. 400, 3: Xak. xi kul kürelidi: 'the slave (etc.) ran away' (ahaqa) Kaš. I 313 (kürel, kürelmek): KB kúremiş kúreg erdi 09 bu özüm 'I myself was a runaway fugitive' 1118; a.o. 316.

kürl:- 'to dig up (the ground); and the like. Küre:- (sic) usually 'to shovel (snow)' survives in NE Koib., Sag., Tel. RII 1448; Khak.: SE Türkî: NC Kir. (kürü); Kzx.: SC Uzb. (kura-): NW Kaz. (köre)-, Kumyk, Nog.: SW Az., Osm. (Tkm. türek-le-). Xak. xi at kürlıd: 'the horse pawed (or dug up, häfara) the ground with its hooves'; and one says of kârlığ kürlıd: kashala'-talloc wa caraflahu 'he swept up the snow and shovelled it away' Kaš. III 263 (kûrlı: kûrlımek); a.o. III 256 (kvečelg): Osm. xv küru:- 'to dig up (the ground)': xiv kürlı:- (of a mare) 'to be on heat'; each in one text TTS II 676.

Dis. GRB

kîrpli: 'hedgehog'. S.i.a.m.l.g., in some languages 'porcupine' is okluğ (or the like) kîrpli. Uyg. viii ff. Bud. Swv. 299, 6 (a nit): Civ. kîrpli terišin 'the skin of a hedgehog' H II 129: Xak. xi kîrpli: al-ünkîsîd 'hedgehog'; and al-dulduł 'porcupine' is called okluğ kîrpli: Kaš. I 415: xiv Muh.(?) al-ünkîsîd kîrpli: Rif. 177 (only): Çağ. xv ff. kîrpli (sic, spelt) xarpuyt 'hedgehog', in Ar. qunfud ... kîrpli tiken 'a kind of large hedgehog', in Ar. duldul San. 311r. 29: Kom. xiv 'hedgehog' kîrpli CCG; Gr.: Kip. xiv kîrpli: ('with -(p.)') al-ünkîsîd Íd. 80; Bul. 10, q: xiv ditto Tuh. 29a. 7.

körpe: basically (of an animal or crop) 'produced late in the season'. It retains this meaning of lambs in NC Kir., Kız., see Shecherbak, p. 114, and SW Tkm. and of crops like lucerne in NW Kaz. (kurpi); Kk. SW Az., Osm. körpe 'very young, fresh, tender' retains this meaning in a more generalized form. From this it came to mean the skin of a (very young) lamb in NC Kir.; NW Nog., Kumyk and from this more generally 'quilt, coverlet, soft mattress', and the like in several SE, NC, SC, NW languages and SW Tkm. See Derfner III 1673. Xak. xi körpe: òt al-yalqina minl-aht 'a late (or second) crop'; similarly one says körpe: yemînî 'late (or second) fruit', that is fruit which appears after the first crop; similarly 'a child born in the summer' (al-woładul-l-sayfi) is called körpe: oğul; similarly lambs, camel colts, and calves born after the usual season (awânîhâ) are called körpe: Kaş. I 415: Çağ. xv ff. körpe (spelt) (1) lihâf 'quilt'; (2) yînca-i nim-ras 'half-grown lucerne' San. 305r. 23: Kom. xiv 'lamb skin' körpe CCG; Gr.: Kip. xiv körpe: ('with -(p.)') al-xarîfu'l-radî ('a sucking lamb, calf'), etc. Íd. 81.

?F kerpîç 'brick', esp. 'sun-dried brick'. S.i.m.m.i. in the same form, but does not exist in SE, SC which use Persian xîpt; l.-w. in Russian as kırpip. It is prob. that both bricks and the word for them were borrowed by the Turks fr. some other people. Xak. xi kerpîç al-labîn 'sun-dried brick'; and a baked brick (al-âcurr) is called bisqîg kerpîç I 455; o.o. I 372 (bîsqî); XIV 119 (klb): XIII (?): Tef. kerpîç (sic?) 'brick' 180: xiv Muh. al-âcurr kerpîç; al-labîn qârî muqafaxar 'unbaked') yîlq kerpîç Mel. 59, 7(yi: in error); Rif. 158: Çağ. xv ff. kerpîç ('with -(p.)') xîpt 'brick' San. 313v. 4 (quotn.): Kom. xiv 'baked brick' bisqîm kerpîç CCI; Gr.: Kip. xiii al-tîb 'baked brick' körpüç (sic?); -(b-c) Hou. 24, 13: xiv kerpüç (sic; -(b-c) al-âcurra; and in Kip. used for al-bunyân 'building, wall' Íd. 80; al-bunyân kerpüç (b-c) Bul. 4, 3: xv tîb kerpüç (b-c); later revocalized kerpüç Tuh. 23b. 11.

D kîrplîk 'eyelash'; Dim. f. of kîrplî: S.i.a.m.l.g. w. a few phonetic changes, e.g. SC Uzb. kîrplik. Uyg. vii ff. Bud. kašî kîrplikî kîk arjavrt ònlûğ 'his eyebrows and eyelashes the colour of blue lapis lazuli'
(Sogdian 1-w.) U IV 30, 49; Civ. H II 21, 32: Xak. x1 kirplk al-hudh fi csfr'/l'aym 'the
lashes on the eyelids' Kaš. I 478: Çağ. xv ff. 
kirplk (spelt) muğqan 'eyelashes' San. 313v. 5 (quotn.); a.o. 355. 24 (arttl.); Xwar. xiv
ditto MN 276: Kom. xiv ditto CCI; Gr.: 
Kip. xix al-cafn kerflk (sic?; MS. kerkhs); 
al-hudḫ kerkplk (MS. kerk) šu. 20, 3: xiv 
kirplk (b-) al-hudḫ Id. 80: xv al-cafn kirplk 
(sic) Kav. 60, 13; ša' r 'hair' (šas/) kirplk/ 
yun) Tuh. 20b. 5.

Dis. V. GRB - 
VUD körpë: Hap. leg.; in a section for 
Dis. V. containing three consecutive con-
sonants; the third consonant in the word, ša', 
in the MS., must be hâ, since it precedes 
the cross-heading 'T-' (followed by sartla:). 
Perhaps an abbreviated Den. V. fr. körpe:
in the sense of 'young animal'. Xak. x1 ol 
kuz: körpledh: hananda'l-hamal wa swâwâhu 
fi haddîl-ārd 'he roasted (Hend.) a lamb in 
the hole in the ground' Kaš. III 444 (körplehr, 
körplememk; MS. körile:-).

Tris. V. GRB -
kirplk. Xak. x1 anîg köizi: kirplkldh: 
nabata'l-sa'ru'n-nâxsî fi 'aynihi 'pointed' hairs 
grew round his eyes' Kaš. II 277 (kirplk-
lehrn; kirplklennek; MS. kirplklenk).

Xak. x1 at körpletion: 'the horse ate the late 
crop of grass' (al-xalfa mina'l-nabht) Kaš. III 
351 (körplehr, körplememk).

kirpl.: Xak. x1 kîsl kirplkldh: 'the man 
looked disagreeable (ta'abbasa) and bristled 
(kalaha) like a hedgehog showing its prickles' 
(fî xusintihî) Kaš. III 200 (kirpllehrn; 
kirplleenmke).

D körple: Hap. leg.; Refl. f. of körplele:. 
Xak. x1 ot körpletionl: 'the vegetation pro-
duced a late (or second) crop' (xif) Kaš. III 
200 (körplechn; körplememk).

Dis. GRC
Xak. x1 keržû: '(with -l-) al-culâhîq 'a sling-
stone' Kaš. III 441.

Mon. GRD -
VU kürt a kind of tree; Red. 2070 translates 
nab in Osm. as 'the mountain birch, Betula 
alsa; or whitebeam tree, Pyrus ariet; or moun-
tain ash, Pyrus aucuparia'; Havas has 
it Çhadara tenax; it may have been applied to 
more than one species, but the Ar. dixts. 
agree that it was used for making bows. N.o.a.b. 
Xak. x1 kürt al-nab', that is one of the moun-
tain trees used for making bows, whips, and 
walking sticks Kaš. I 343: Kip. xiv kürt in 
Kip. al-safaral ka'ămahu qâla tuffâbûl-
-ünakd 'the quince' as they call the 'Kurdish 
apple'; and in Tkm. aywa: Êd. 81 (sic, clumsily 
expressed).

2 kürt onomatopoeic; survives in NC Kür. 
kört kürt, the onomatopoeic of a horse 
crunching straw. Xak. x1 at arpa:n: kûrt 
yëdîl: 'the horse ate the barley with a 
crunching sound' (bi-xadda); also used of any-
one who eats something like a cucumber and 
crunches it Kaš. I 343.

Mon. V. GRD -
kert- 'to gash, cut a notch in (something 
(Acc)).' S.i.a.m.l.g. in this and some extended 
meanings. See I ket:-. Xak. x1 ol yığaç 
kerttl: 'he notched (hazza) the piece of wood' 
(etc.); and one says ol kulun (sic) boyin:
kerttl: 'he notched his slave's neck'; this is an 
idiomatic expression for 'humiliating' (kinûya 
'anti-idéal') Kaš. III 427 (kertel, kertmek):
xiv Müh. (?) nahata 'to hew' keft- Rif. 115 
(only): Kom. xiv 'to notch' kert- CCG; Gr.: 
Kip. xix sabab 'to penetrate' (in copulation) 
kert- (MS. kert-) wa huwa'l-hazza Hou. 34, 9; 
hazza kert- (unvocalized) wa huwa'l-sabâb 
fi-ximâr do. 39, 12: xiv kert- hazza Êd. 81: 
vixo ditto Tuh. 149. 1.

Dis. GRD
F kirit Hap. leg.; 'a key'; l.-w. fr. Indo-
European, the immediate source prob. Sogd-
ian (r. < -l.), cognate to Greek kles (
Gen. kleidos), which is the origin of the Ar. 
word. The more ordinary form in Turkish is 
kiilt noted in Tef. 171; Müh. Mel. 76, 7 (mar-
gin); Quth 99, etc. Xak. x1 kirit al-miftâh 
'key'. This word is near (qariba) to the 
Arabic because ('key') is xîldî in Ar. and the 
-q was changed to -k-, the -l- to -r-, and the 
-d to -t after the -i- had been elided Kaš. I 357.

VU?F körûd (for practical purposes) Hap. 
leg.; the word used for 'the planet Mars' in 
Xak. x1 KB 133 and, like some other names of 
planets used in this passage, otherwise noted 
only in a passage in Rbg., directly copied fr. KB. 
Unlike sevit ('Venus'), q.v., which has a possi-
bile Turkish etymology, but was prob. 
invented by the author, this word with its final 
-d looks un-Turkish and may be a l.-w.

ekörtû: (?körtô) 'true; truthful; loyal; truth,' 
and the like. Survives only (?) in NW Kar. 
kört 'true; truth' R II 1103; Kôw. 216. 
Türkû viii ff. Man. körtû tegri 'the true 
God' Chuas. 18; a.o.o. Uyğ. viii ff. Man.-A 
M I 26, 14 (aqâlîg): Man. körtû tegri M II 
5, 15; Bud. körtû is commonest in the phr. 
cun körû TT VIII A.16 (körtê) etc. (qim); 
könl körtû nom 'the upright true doctrine' 
TT X 369, 557; mapa körû saknîp 'thinking 
me reliable' U III 68, 27; a.o.o. Xak. x1 
körtû: al-yamin 'an oath'; körtû: mansî'ül-
-şîdq 'the place of truth', hence says of 
a dead man ol körtû; yêrde: ol 'he is in the 
place of truth where it is not permissible to 
lie'; hence one says ol tegrike: körtûndî: 
(sic) 'he believed in (aman) God, and held his
Prophecy to be truthful' (manda rasiilaha) Ka'f.
I 416: KB kereklig kereksizli kerti sorup 'asking for the truth about what is necessary and unnecessary' 368; xii(?) At. kerekli kereksizli kerti bilip 368; Tel. kerti 'true; certain' 174: Xwar. xii kerti 'true; honest' Ali 53: xiv kerti/kerti 'true, truthful'

Qutb 96: Kom. xiv 'true' kerti/kerti CCI, CGG; Gr. 140 (quotinfra): Kip. al-ridq 'truth' (opposite to 'tariik/yalaaln') kerti:
Hou. 27, 4; sadaqa 'to speak the truth' kerti:
ayit: do. 36. 5; a.o. do. 18, 3, (epilik): xiv kerti: irdq; no 'V. is formed from this; if you wish to say sadaqa you say kerti: sz6ler:

Id. 8o: kertiir sz6idq do. 81: xv irdq kerti (sic; and other words) Tuh. 22a, 12; sadaqa kerti ayit: 22b. 6: Osm. xiv to xvi kerti 'true, loyal'; in several texts TTS I 472: II 645: IV 525.

kirtik 'envious' and the like; pec. to Xak.
Xak. x kirtik kisli: 'a man who is envious and ill-natured' (hasid saris'i-xulq) Ka'f. 455: KB kisi kiki kirtiic 'man's character is (naturally) envious' 194.

D kertiik Pass. Dev. N./A. fr. kertiik; 'notch, notched', and the like; often used for the notch in a tally. S.i.a.m.: See kertiik.
Xak. kertiik 'a notch (al-hazz) in wood'; one says kertiik kettiik 'notches and furrows' (busihat wa axadidt); kertiik (MS. kertiik) 'the notch' which is cut in a wooden (tally) for counting loaves of bread and the like Ka'f. I 478: Kip. xiv kertiik 'the position of a notch' (mawdi'i-l-hazz) Id. 81: xv muhazzaz 'notched' kertiik Tuh. 34b. 11; 48b. 11.

VU kirtiik 'snowdrift, deep snow', and the like. First vowel uncertain; survives as NE Tel. kertiik R II 1265; Khak. kertiik; Tuv.
xortik; but NC Kir. kurtik/kurtik: NW Nog. kurtik. There seems also to be a shorter form kertiik in NE Kuer., S6r: SE Tar.: NW Kaz. R II 1461 and Kumyk. Uyg. vii ff.
Bud. only in the phr. dp kirtiik U Ill 29, 35 etc. (80).

D kertigun Dev. N./A. fr. kertigun; 'belief, faith, believing'. Pec. to Uyg. Uyg. vii ff. Man. (we worship you) yuz yuzegiin beri kertigunil 'with faith in all our limbs' TT III 5: Bud. kertigun on torluy yoruluglug bolur 'there are ten interpretations of faith' TT V 20, 1; o.o. do. 22, 30 (ugur); 26, 105-6 (1 tep); kertigun kertigunser 'if he believes' (in false rules) TT VI 56-7 (and VIII 0.2)—
kertigun kogulun 'with a believing mind' TT VII 40, 28; o.o. do. 40, 8 and 117; U I 31, 16; Swu. 137, 16 (kopulgul); Kuan. 51.

is kertiik 'beautiful'; perhaps a Sec. f. of the syn. word kirkik; q.v. N.o.a.b. Uyg. vii ff. Man. A kertiik kork 'beautiful form', sometimes with additional epithehs M I 10, 6; 11, 4; 24, 4; kertiik taritig nomi 'his beautiful sweet doctrine' Man.-wug. Frag. 400, title: Man. kertiik tuzun teprim 'my beautiful, good God' M II 8, 16-17 (i); a.o.

do. 8, 7 (1 kas): Bud. korte 66 kork 'beautiful colours and forms' TT VI 151; korte wu 'a beautiful boy' Usp. 97, 11-12; o.o. TT X 550 (2 tag) etc.; a component in feminine P.N.'s Pfahl. 10, 12, etc.: O. Kir. ix ff. Mal. 10, 5 (urugii).

VUD kirdes Hag. leg.: N. of Assn. fr. *k6r or *kiri which can hardly be kilir above.
The resemblance to Mong. ger 'house' (Haenisch 49) is prob. a mere coincidence. Xak. xi kirdes 'a neighbour (dir) who lives with you in the same house' (fi dar subhida) Ka'f. I 461.

D kurti- (g-) Hag. leg.: Cause. f. of ker- in its peculiar Karlik meaning. Karlik x1 ol istin kertiti: anbaha kalahu 'he made his dog bark' Ka'f. II 305 (kertii, kertitemek).

D kuret- Caus. f. of kure:-; n.o.a.b. Xak. x1 ol anay kulun kuretti: 'he incited his (someone else's) slave to run away' (alal-libag)
Ka'f. II 305 (kuretiir, kuretitemek): KB 6536 (1 arkon; this verse occurs only in the Cairo MS., where the -e- is quite clear, but the Object of the V. is a horse, and this might belong to kurti-).

VUD kuriit- Caus. f. of kuri-:- survives as kuret- in most of the same languages as kuri-:-; the MS. of Ka'f. has kuret- everywhere, which raises a doubt about the original form. Xak. x1 ol apar kar: kurtiti: 'he urged him to shovel (alal kash) snow' (etc.) Ka'f. II 305 (kurtiiir, kurtitemek, see above): KB 6536 (?; see kuret-).

D kertgin 'to believe (something Acer.); to believe in (something Dat.).' Morphologically obscure; clearly cognate to kertiik:
N.o.a.b. Turkil viii ff. Man. kertiig erklig kultig tepir tepen kertginekmediz erzer 'if we have not believed that he is a true, powerful, strong God' Chus. 18-20; kertginmedin 'through unbelief' do. 134; (of the four 'seals') ekinti kertginek 'the second is faith' do. 180; o.o. do. 71; TT II 10, 85: Uyg. viii ff. Bud. uc ertinek cachsapatka kertginir 'he believes in the three jewels and the commandments' TT V 22, 37-8; kertginin bu savag 'let him believe these words' TT IV 467; o.o. do. 478; VI 57 (kertgin): Usp. 102b. 27 (man-); Kuan. 80: Xak. x1 kult-tepirke: kertgindi: 'the servant acknowledged (garga) the oneness of God and held His prophecies to be truthful' (manda rasiilaha); also used when he acknowledged what he had said or done (qarra bi-nda gala aw ala) Ka'f. III 423 (kertginek, kertginekemek): tepirke: kertgin 'believe (amin) in God' do. 423, 24; a.o. I 416 (kertiiir; kerttindil: here is prob. a later alteration and not the author's original text): xiii(?) Tef. kerttin 'to believe; to believe in (w. Dat.)' 174 (the text also contains kertiik-ken-, perhaps a muddle of kertgin-, and once kertiir, prob. an error for kerttin-): Xwar. xiii kerttin 'to believe' Ali 53: Osm.
xiv and xv kértin· 'to believe, rely on' in four texts TTS I 471; III 460; IV 524.

D körtgür- (g-) 'to show'; Caus. f. of kör-· w. euphonic -t- inserted. It and the shortened form körtgür- are n.o.a.b. A new word körgüz-, which can be regarded as a Sec. f. of this word, appeared in the medieval period; the early occurrences are listed below. Another new word görsöe-, which is morphologically, but hardly semantically, a Caus. f. of körse·- is first noted in Osm. xiv and xv, three texts TTS II 456; III 312; IV 357. The other early Caus. f.s of kör- are körtür· and körgür·, q.v. There is a remarkable variety of modern forms, some languages having two or three. Usually these are completely syn., but, for example, in SE Türk körgüz- means 'to help to see' (e.g. with the help of glasses) and körset· 'to show', and in SW Az. kördürmeans 'to order (someone) to see to, i.e. do (something)' and köster· (a metathesis of körset-?) 'to show, demonstrate'. The modern forms, nearly all meaning 'to show', are as follows: NE Alt., Leb., Sag., Şor, Tel. körgül·: Kür. kökös R II 1262; Kaç., Koib., Sag. körtüs·; Şor körtös· 1265; Khak. kördür-/körgül·; Tuv. körgüz·: SE Tar. köret· 1260; körgüz· 1262; körset· 1265; Türk körgüz-/körset·; NC Kir. kördür-/körgüz-/körsüt·; Kzş. körgüz-/koreset·; SC Uzb. körgüz-/korsaat·; NW Kap. T. körgüz· R II 1262; Kaz. körtün·, Kk., Nog. körset·; Kumyk görsöe·: SW Az. kördür-/köster·; Osm. görgüz· (Red.: obsolete) göster·: Turk. gördür·/görkez·, Uyğ. viii ff. Man. M III 26; 11 (i) (odgurarati); 39.1-3 (ii) (addincii); Bud. körtür-gür occurs nearly 50 times in Kuan. esp. in such phr. as (Kuan-şi-im Pusar) burxanlar körkin körtgürür 'shows the forms of the Buddhas' (to those mortals) 103-4; in four places it is mis-spelt kötjür- and in U11 19. 11 (which is Kuan. 128) körgür·, a.o. TT VI 237: (Xak.? xiv Muh.(?) aradil'say he showed me the thing' görgüzül· Rif. 103 (only): Xwar. xitii(?) men saha başlap yonl körgürürmen 'I will lead you and show you the way' Og. 221-2: xiv körgüz-/körgüz· 'to show' Qutb 101; MN 429: Kom. xiv 'to show' körgüz· CCI, CCG; Gr. 154 (quotns.): Kip. xiv körgüz· arad gayrahu 'to show someone (something)' one also says kördür·, which is the original form (al-as); one also says köster-meaning arad Id. 81; arad köstér- Bul. 27v.: xiv arad körset·/körgüz· in margin körgüz· Tuh. 6b. 2.

D kertülr· Pass. f. of kertün· 'to be notched, gashed', etc. S.i.m.m.l.g. Xak. xii yıgaç kertülr· 'the piece of wood (etc.) was notched' (huzza); and one says kul boyun·: kertülr· 'the slave was humiliated' (gullila); derived fr. al-hazb but an expression for al-tadil Kaş. I 236 (kertülür, kertilmek); a.o. I 160, 6: (Kip. xiv insanafa 'to be broken, split' kertin· (sic) Tuh. 6a. 8).

S kértün- See kértün·.

D kertür- (g-) Caus. f. of ker·- n.o.a.b. Xak. xili of anîn tommun künk·: kertürhü 'he ordered that his (someone else's) garment should be spread out (bi-madd) in the sun'; similarly one says of yüp kertürhü 'he had the cord stretched out' (amantla) Kaş. I 94 (kertürür, kertürmek); Kom. xiv Jesus Christus bitik tilincce tatarça kutkardaçi ol kertirer barça elni kutkardaçi 'Jesus Christ' in the language of the scriptures is 'saviour' in Tatar; it means (or comprises, or covers?) 'the saviour of all people' CCG; Gr. (presumably the same word; there is no obvious alternative).

D körtür- (g-) Caus. f. of kör·- see körtgü- Xak. xii ol anip neş körtürhü 'he urged him to see (rala ru'ya) the thing' Kaş. I 194 (kertürür, kertürme): xiti(?) Tef. körter- (sic, perhaps a mistranscription) 'to show' 186 (a second körtür· 'to erect' (pa'nin binâ kal) is either an error or mistranscription of kötür- (körtür) which also occurs in Tef.): Kip. xiv Id. 81 (körtgür-).

D körtério- Hag. leg.; Co-op. f. of kertün· Xak. xili ol mana yiğuç körtério 'he helped me to notch (fi hazı) the piece of wood' (etc.); also used for competing Kaş. II 222 (kertüsü, kertümek).

Tris. GRD


DF kirtılıg Hag. leg.; P.N./A. fr. kirt. Xak. xii kirtılıg kapuç 'a locked (muglaq) door' Kaş. I 506.

DF kirtılılk A.N. (Conc. N.) fr. kirt.; n.o.a.b. Xak. xii kirtılılk al-galaq 'a lock' Kaş. I 506; o.o. I 72 (enük); I 306 (6sügle-).

Tris. V. GRD

D körtgünç-: Hag. leg. in a para. on the Desid. f.; Desid. f. of körtgünç- Xak. xii ol teğrike: körtgünçeldi (misvocalized -gini-) 'he resolved to acknowledge (qasada ya uyqrî) the oneness of God' Kaş. I 280, 25; n.m.e.
D körük (ğ-) Pass. Dev. N./A. fr. kür-; lit. 'stretched out', hence 'broad, long'. Survives only in NC XIX Kzs. kérik (of journey) 'long' R II 1096 (not in the xx dicts.). In Kaj. the word, although vocalized kérik, rhymes with sevk, nellük, beďük and must originally have been kürük which is morphologically correct. Xak. xi in a verse containing several corruptions translated 'my friend, how did you get to us and cross the long deserts (al-mafáwwáz/ m-mad¡-) and' yaza: kürük (MS. balz: kérik) 'high mountains', Kaj R 94, 3; n.m.e.

D küreg Hap. leg.; Dev. N./A. fr. küre-; 'fugitive, runaway (slave, etc.). Xax. x1 KB 1118 (küre-).

S küreg See küregk.

D körük (ğ-) Dev. N. fr. kör-; 'observer, spy'. Pec. to Türük?. Türkii viii Oğuzdan-tan körük kelti: 'a spy came from the Oğuz' T 8; o.o. T 9, 29, 33; in each case a phr. like 'their report (sav) was so-and-so' follows.

D körük 'bellows'; this might be a Dev. N. (N.I.), but the only authority for körül - to blow with the bellows is Red. 1589 and this may be merely a back-formation. S.İ.a.m.l.g. except SC; SW Tkm. körül (prob. a false long vowel). The only meaning of körük in Vel. and the second meaning in San. is 'a hen which has stopped laying'; this meaning survives in SW Tkm. körül; in San. 305r. 26 it is said that the word, prob. kürük/kürük, is described as Persian in the Burhan-i Qâb"; this is prob. correct; it does not seem to be Turkish. Xax. x1 körük al-himlûte ve miniş-fâxi-haddad 'a blacksmith's bellows' (Hend.) Kaj 1 391; xiiii(?) Tef ditto 186; xiv Muh. miniş gürük Mel 61, 10; körük Rif 160: Çag. xv ff. körük (spelt) (1) dam-i haddad 'a blacksmith's bellows' San. 305v. 21; Kom. xiv 'bellows' körük CCI; Gr.

kérk: 'an adze'. Survives with this meaning in SE Türük: NC Kır.; al-qaddım has other meanings ('axe, hatchet'), but the word prob. always meant 'adze'. No obvious Turkish etymology, perhaps a l.-w. Xax. x1 kérk: al-qaddım Kaj 1 430; xiv Muh. (under 'carpenters' tools') al-fa's 'adze' kérk Mel 62, 2; Rif 160: Kom. xiv 'adze' kérk CCI; Gr.: Kip. xiii (after 'carpenter') al-qaddım (sic) kérk: Hou. 23, 15; xiv kérk: al-qaddım Id. 80: Osm. xvii kérk, in Rünü, 'a mattock (fıcha) with which builders break up tiles and do other work' San. 300v. 7 (Sami 1158 'a large axe'; not in Red.).

PU? körge: almost the only Gancak word which is not Hap. leg.; prob. a l.-w., but not, like kendi, demonstrably Iranian. Survives (? in NW Krm körge 'cup' R II 1251. Gancak x1 körge: a dish (al-tabaq) made of

Mon. GRG

D kêrür (ğ-) Dev. N. fr. kêr-; basically 'something visible; shape, form', and the like; but by xit 'something worth seeing'; hence 'beauty' in an abstract sense. Survives only (?) in NE Tel. kérér R II 1261: SC Uzb. kêrûk; NW Kk. kêrûk; Nog. kêrûk; SW Tkm. görrûk. Uyûq. viii ff. Man.-A kérûk, generally qualified by 'lovely, light', etc. is used for 'the form, shape' of God which the worshipper longs to see MI 10, 7; 11, 5; 24, 24; a.o. do. 25, 29-30 (benjiz): Man. TT III 81 (känncäzi); a.o.o. Bud. kérûk is common, esp. in Kuan.; and usually represents Sanskrit ripa 'form', e.g. Sanskrit ripa kérûk mepi TT VII 12; sapsû 'by beauty' kérûk mepi üze: do. 37; o.o. Kuan. 103-4 (körürgär); öen kérûk has much the same meaning TT VI 151 (körürgâ); Sua. 164, 20 (2 öp): Xax. x1 kérûk al-husn vál-camal 'beauty, loveliness' Kaj. 1 353; yazy körükge: manma: 'do not rely on the beauty (al-zahra) of spring' III 161, 1: KB körûk, specifically 'the beauty of a person or thing, is fairly common; kaçan körük kelgey begi têrgi (how will his master's table look nice?) 2861; körûk mepi 97, 733, 1116; o.o. 64 (êt-), 91, 272, etc.: xiiii(?) At. eren körük 'aqil ol 'intellect is the beauty of man' qi: xiv Rög. uçmadakå hürlar körük 'the beauty of the houris in paradise' R II 1259; Muh. al-husn vál-camal görr (so spelt) Mel. 46, 9; Rif. 140: Çag. xv ff. görr ('with g- -g') husn Vel. 366; görr (spelt) husn vál camal sunu ("appearance") San. 305r. 28 (quottn.): Xvar. xiv körük 'beauty' Qutb 103: MN 56, etc.; Nahc. 319, 8: Kom. xiv ditto CCI, CCI, Gr.: Kip. xiii (and) körük al-husn vál-camal Hou. 19, 12 (after kürük): xiv körük al-husn Id. 80.

kérür 'fur'; survives only (?) in SW Osm. kürûk. See Doerfer III 1628. Xax. x1 kürûk al-faww 'fur' Kaj. 1 353: xiv Muh. (ğ-) al-faww (uçmek; in the margin of one MS.) kürûk Mel. 67, 5; Çag. xv ff. körük (spelt) (1) 'the warm wool (paçm-i narmi) which grows at the base of long hair'; also called tetfik; (2) pistin 'a fur coat' San. 305r. 26: Kip. xiii al-faww kürük Hou. 19, 12: xiv kürük (VU) al-kabjiya 'ram's skin' (?); kürük al-faww Id. 80: xiv faww kabjiya kürük Tuh. 27b. 12.
wood' Kaş. I 430: Çağ. xv ff. körgek (tor körge; 'with k- and -g-') 'a table (sandali) on which decanted jars, and cups are put at a feast'; also 'a wine decanter or jug' (zarh zarfi ... belbele ma'nâsma) Vel. 567 (quotns.). körge (spelt) 'a table (kursi) on which jugs and wine decanters are placed' (same quotns.); the Rümi author made a mistake in translating it 'jug, decanter' San. 305v. 4.

D körge: (g-) Dev. N. fr. kör-; lit. 'the act of seeing' or the like. A rare word which seems to survive only in SW Osm. görgü 'experience, breeding, good manners' (fr. kör- in the sense of 'to experience something'); Tkm. görgü/görgü 'pain, suffering' (cf. the Türkü phr. lengek kör- 'to experience suffering'). Türkü viii (you yourselves have offended against your wise xogari ... ) körge: nin ucun ifidiims 'who nourished you because you looked to (i.e. obeyed) him' I E 23, II E 19: Xak. xi KB (I have ornamented my shop well) kili körge: 'for people to look at' 5108: xii(7) Tef. (he gave the greatest of them) T'şã yalawânci körge: 'the appearance of the Prophet Jesus' 185.

D körde: Hap. leg.; N. of Asoc. fr. kürk; 'of the same shape, a replica'. In a note on this passage, Hien-ts., p. 25, note 156, t. G. suggests that the word actually means nirmanâhayâ, the first of the Buddha's three bodies, the 'shadow body' which he can assume for certain purposes; this seems to be a mistake; the replicas were no doubt nirmanâkâyas, but the Turkish for that word was belgürme (q.v.) etöz. Uyğ. viii ff. Bud. (just as the Buddhâs, when they have entered nirvâna, by exercising their authority to ask for divine favour, in accordance with the wishes of mankind, by various distinguished rebirths) yaruklug körde:lerin orun orun sayu kodo yarîlkap 'deign to place their shining replicas in all places, Sw. 64, 6 ff.

O.9 (VI 66, in Uyğ. script usually spelt hırgek); common in this usage and such usages as kük körgek 'strength is necessary' TT V 22, 26; ne körgekin barça bârgeybiz 'we will give everything that is necessary' PP 22, 3-4: Civ. yemî:î körgek 'one must eat' TT VIII 1.19, a.o.o. with kerek/kerek; -misî:-miş körgek is common in TT VII and kerek occurs once; in UŞp. körgek is common, usually in such phr. as ma'na ... hor körgek bolup 'since I needed wine' 1, 2: Xak. xi kerek a Particle (haf) meaning 'it is necessary' (yanhögi); it is the answer to anyone who says kerek: mi? 'is it necessary?'; one says kerek 'yes' (bali) Kaş. I 301; taçtik usrumas: aipmi kerek (sic) 'if a man cannot bite a stone he must kiss it' (fat-yuqabilluhu) I 163, 19; a.o.o. in both spellings: KB kerek sönzi sîzler kili 'a man who says what is necessary' 185; ajun tutgük e rukusluk kerek 'a man who controls the world needs intelligent men (to serve him)' 217; a.o.o. kerek erdi sen me muni uksa sen 'you too had to understand this' 658-kerek ... kerek 'either ... or' 212, 235, etc.; kerek ... yâ ditto 3609: xii(?) At. kerek 'is necessary' is common—kerek ... kerek 474; Tef. nerse kerekini 'everything necessary'; bergû kerek 'one must give' 173: Çağ. xv ff. kerek hâyad 'it is necessary' San. 313v. 3: Xwar. xii kerek: mez 'it is not necessary' 'Ali 27: xii(?) bolsam kerek turur 'I must become' Oğ. 108; balukin (sic) kataqlu:gu (sic?) kerek turur 'you must hold the town firmly' do. 177: xiv kerek: common; kerek:mez kim 'it is not necessary that' Qub 94: MN 118, 220; kerek:mez is 'something you should not do' Nahe. 16, 2: Kom. xiv 'necessary' kerek CCI, CC:G; Gr. 139 (quotns.): Kip. xiv kerek 'need' (al-hâca) or the like; one says ne kerek 'what is your need?'; this is 'what do you want?'; it is equivalent to mâ dâ turud ll. 80: xv hâca kerek Tuh. 13b. 2; mujtaç 'needed' kerek do. 90b. 3: Osm. xiv ff. gerek 'must', with Future or Conditional; gerek 'necessary'; gerek ... gerek 'either ... or'; gerek:mez 'must not' (entered under a V. gerekmek, but this is an error, the word is a crisis of gerek imez) TT S I 304; II 428; III 289; IV 334.

D körük (g-) Hap. leg.; Dev. N. fr. ker-; lit. 'something stretched out'. Xak. xi körük gey 'fi kirsîl-üat ma'âl-fa'ât ha'l-fa'ât 'a thing like the paunch in the belly of a sheep beside the paunch' Kaş. II 280.

D kürgek abbreviated Dev. N. (N.I.) fr. kürî:-. S.i.a.m.l.g. as kûrek or the like for 'spade, shovel'; the second meaning 'oar' survives only in SW Az., Osm., Tkm. In other languages 'oar' is (2) esegk or, occasionally, kalak, neither of them old words. Xak. xi kürgek: micraflu:lu:sun wa mishât kull gey 'a boat oar; a shvell of any sort' Kaş. II 280: xiv Rbg. (God created Adam) yağız yer kürük:lidin 'from a shovelful of brown earth' R I 1449: Çağ. xv ff. kürük (spelt) (1) pârâ
D körkül (g-): P.N./A. fr. körk; basically 'having the shape of', a meaning still current in Uyg., but normally 'having a beautiful shape, beautiful'. Survives in this sense in NE Tel. Körkül R II 1261: NW Kar. L. körkülü do.; Kk. körkülü: SW Tkm. görkül/ körkül Distinct fr. körkülük. Uyg. viii ff. Bud. TT VI 410–11 (etülgül): U III 57, 6 (i) (osuğul): Civ. bir körkül meziğiz uru oğul kellürg 'she will be a beautiful handsomely handsome boy' TT VII 26, 17–18: Xak. xi körkülüğun tonuğ 'a beautiful (hasan) garment' Kaj. I 45, 19; körkülük: kiške: (?read kišike:) irḍ 'a beautiful maiden'; P 42, 2; a.o. do. 8 (a taq); o.o. TT V 12, 123 (of a place); do. 127 (of a boy); Kuan. 76, 77; Suv. 92, 19; 349, 2; 646, 2 (of a sound).

In SW Osg. prob. a direct borrowing fr. Pe. Uyg. vii ff. Civ. kürküm in several prescriptions H I 67, 94; I 6, 15: Xak. xii kürküm al-zar-ārân 'saffron'; this word agrees with Ar. because the Arabs, too, call it kürküm Kaj. I 486.

D kêrg̣ (g-): Hap. leg.; Dev. N. fr. kêr. Xak. xi kêrg̣ garmal-fahl 'the rutting of a stallion'; and one says bugra: kêrg̣: daxala garmal-fahl 'the rutting (season) of camel stallions came in' Kaj. I 443.

D körksüz (g-): Priv. N./A. fr. körk; 'ugly'. Survives in SC Uzb. körksüz: NW Kk. körksüz: SW Tkm. gürksüz. Uyg. vii ff. Bud. TT VI 443 (afiṛ); 460 (belgüsüz): U III 43, 25 ('ugliness'); Xak. xii KB körksüz sogus 'ugly curses' 260; kerek erse körkülük ya körksüz 'whether she is pretty or ugly' 3609: xiiṛ (iiṛ) Alt. buxul körksüz 'meaness is an ugliness' (of character) 250; Tef. körksüz 'ugly' (dead) 186: xiv Muh. al-talib 'savage' (opposite to 'pretty görgüğl): gürksüz Mel. 45, 11; Rij. 140, 153; al-qabib 'ugly' (ditto) gürksüz: 54, 51; 151: Kaj. xiv 'ugly, ugliness' körksüz/körksüz CCI, Gr. 117

D kêrḳ: Intrans. Den. V. fr. kêr. Survives only (? in NC Kzx. R II 1357. Xak. xi to kêrḳ: 'the garment (etc.) was soiled' (darina) Kaj. II 117 (kërḳek, kêrḳmek); o.o. do. 119, 5; 165, 12.

kërge: the base of kërgek, which is so common, but n.o.a. B. There is no trace of a Sec. f. kere-: Türkü viii vii ff. Man. (if we have committted various sins ... and) neçe egsütümüz kêrg̣etİmiz erser 'if we have been deficient or stinted(?)' Chus. 202–3; 332–3 (it is possible that this should be read kêrg̣et(t)İmiz): Xak. xi (whoever accumulates wealth) begli̇k apar kêrg̣etü̇r fa-huva avelā bi-l-imāra min gayrihī 'he is more worthy of the chieftainship than the others' Kaj. I 362, 24; n.m.e.

D körkeḍ- (g-): Intrans. Den. V. fr. körk; 'to be beautiful'. N.o.a. b.; not to be confused with kêrg̣: Xak. xiii körkeḍ: the girl had a pretty face and complexion' (hasuna wasadaa -cāria ya laumuha); originally körkeḍ: but assimilated (fa-ulqima) Kaj. II 340 (körkteür, körktemek; here mis-spelt körkit, but an error for körkdṛ, körkemek): Çag. xv ff. körkdṛ: basdṛ: 'beautiful' Vel. 366 (quoting.); gürḳ (spelt) camil va sāhib-i īmsan San. 305v, 11 (same quoting.): Xwar. xii körkülæk 'the most beautiful' Ali 19; körkülü do. 35: xiii (i) yaqṣi körkülük bir kiz 'a very beautiful girl' Og̣. 56–7; o.o. do. 60, 77; xiv körkülük/körkül/körkül Qutb 102; körkül MN 51, etc.; Nahc. 439, 10: Kom. xiv 'beautiful' CCI; körkül CCG; Gr. Kp. xiv körkül; īmsan īmsan 80: xvi körkülük (sic) īmsan Tān. 79b. 13; īmsan do. 79a. 8; 84b. 12: Osm. xiv to xvi gürḳ 'beautiful'; common TTS I 326; II 455; III 311; IV 357.

F kürküm 'saffron', supposedly a corruption of Sanskrit kunukama, but found also in Pe. and Ar., and perhaps the Iranian form of that word.
spellings -güt- in Xak. prob. represent a Sec. f. N.o.a.b., see körgür -. Uyğ. viii ff. Man. TT III 56 (köprüg), 58 (1 ag; - both spelt körküt-, ? in error?): Bud. do bârnin körgüt- deç 'displaying this dhârâni' U II 38, 69; körüm körgütme 'to demonstrate (the meaning of) omen's Hien-ts. 7; o.o. SwU 136, 5 (1 erlg); Pfahl. 23, 25; ÜSp. 59, 11; one MS. of Kûtan consistently reads körgüt- where the others read körgur-: Xak. xi ol mapa: ney körgütti: 'he showed me (arrâni) the thing' Kas. II 340 (körgütü: körgütmek): KB körgit olarnûn yuzin 'show their faces' 32; o.o. 48, 659, 661-3, 7i6a, 3540, 3567 (the MS. spellings vary between körgüt- and körgüt-): xiii(?) Tsf. körgüt- (once körgüt-?) 'to show' 185.


S körgür- See körgür-

S körgüz- See körgür-

Tris. GRG

derekli: the 'lattice-work wooden frame', which supports the felt covering of a yurt. Survives as kerege in NE Alt., Tel. R II 1280: NC Kkr., Kx.: NW Kk. See Doerfer III 1629. Türki viii ff. derekli: i:î: neteg 'how is the inside of the tent framework?' IrkB 18: Uyğ. viii ff. Man. (a man who sweeps out, cleans, arranges, and puts in order) evîg barkîg derekli 'a dwelling, the furniture, and the tent framework' Wind. 34: Xak. xî derekli: 'a tent' (xibâ) among the Türkmen; it is the winter residence of the town dwellers (ahül: madar) Kas. I 447 (prov., see kük); similar prov. I 404 (keten).

D dereklig (g-) P.N./A. fr. kereg; 'necessary'. S.i.m.m.l. usually as dereklig or the like; NW Kymyk; SW Osm.; Tkm. derekli. Uyğ. viii ff. Bud. ertiqü dereklig ötûg ötündüng 'you have tendered very necessary advice' U I 28, 3; dereklig nom 'a necessary doctrine' TT VI 240: Xak. xî bû: ney ol bizke: dereklig 'this thing is necessary (minmâ vanhâb) to us' Kas. I 509: KB derekleging sözler kîșî kîzîlmezm 'when a man says what is necessary he does not hide it' 977; o.o. 315 (kööjzîlig), 328 (körtüis), 1060, 1445 (ttid.;), 4400 (1 but): xiii(?) At. bilîgîg dereklig sözüg sözüyür 'the wise man says what is necessary' 117; Çaq. xv ff. dereklig bâvîstâni 'necessary' Sam. 313v. 3: Xwar. xiv dereklig 'necessary' Qub 94: Kom. xiv 'necessary' dereklig CCG; Gr.: Kip. xv muhtec 'necessary' dereklig Tüh. 32b. 12: Osm. xiv ff. dereklig/derekli 'necessary'; c.i.a.p. TTs 1 304; II 429; IV 334.

D dereklixiz Priv. N./A. fr. kereg; normally 'unnecessary', but in some contexts 'that ought not to be, improper'. S.i.s.m.l. but in some languages replaced by other phrases, e.g. SW Osm. gerekmez; Tkm. gerek del (for tegül). Türki viii (the Chinese envoy brought treasures, gold and silver) kereğekisi 'without stint' I N 12; a.o. H. S. 11: Uyğ. viii ff. Man.-A M I 9, 12 (Islz): Bud. kamag kîsînîn emgênip koluma kereğekisi 'all men's sufferings and prayers are unnecessary' Hien-ts. 231-2; a.o. TT VI 229 (ölüg): Civ. kereğekisi 'without stint' (7) TT VIII L.18: Xak. xî KB 368 (körtüis), 1445 (ttid.;), 3576: xiii(? At. 118 (köm-), 358 (körtüis).

D körüklüg (g-) P.N./A. fr. (2) körük Dev. N. fr. kör-. n.o.a.b.; to be distinguished fr. körüklük. Türki viii ff. (among questions about parts of the tent, 'what is the window like?') körüülük ol it 'can be seen through' IrkB 18: (I am a falcon) körüülük kayaka: konupan köleyärmen 'I sit on a rock with a wide view (or conspicuous?) and look around' do. 64: Xwar. xiv (bring to completion) bu körüülük işke 'this conspicuous? task' (which you have begun); but körügli in such prh. as körügli köz 'a sharp eye' is more likely to be a Dev. N./A. in -gl: than a Sec. f. of this word Qub 102.

D körüklülük (g-) Hap. leg.: A.N. fr. körüklük. Xak. xiii(?) KBPP körüklülük-in 'because of its beauty' 17.

D körksüzlük (g-) Hap. leg.: A.N. fr. körksüz. Xak. xî K'H bu kaşîm tügüli bu körksüzülükım 'this frown of mine and my ugly looks' 816.

Tris. V. GRG-

D kırğele:- (g-) Den. V. fr. kırğe; n.o.a.b.? Uyğ. viii ff. Bud. kırğelemiş tonu aşî 'the clothing and food which he needed' U I 26, 9: Xak. xî ol anî: kırğele-dî: tafaqqadalâ va talabanu 'he missed (i.e. felt the need for) him and looked for him' Kas. III 341 (kırğeler: stc.); kırğele:me:k); KB kışîg kim okîsa kërklep tilep 'one who summons a man, missing him and longing for him' 961.

D körükle:- Den. V. fr. körük; s.i.s.m.l. including SW Osm. Xak. xî ol oîtug körükle-dî: 'he blew on (nafaixo) the fire with hollows' (bi'l-mînîh) Kas. III 341 (körükler, körükle:me:); n.o. do. 348, 21.

D kırğale:îlen- Hap. leg.; Refl. Den. V. fr. kırğe; quoted only as a grammatical example. Xak. xî and like the prh. er kere- küle:îden: 'the man put up a tent (ittaxaqa . . . xibâ) for himself and entered it' Kas. III 205, 20; n.m.e.

D kirîge: (g-) Desid. Den. V. fr. *kirîg N.Ac. fr. kîr-; n.o.a.b. Uyğ. viii ff. Bud. teluyka kirîgâyürünm 'I wish to go to sea' PP 21, 6-7: Xak. xî ol evke: kirîge:î: 'he wished to enter (yadsul) his dwelling' (etc.) Kas. III 334 (kirîge:îr, kirîgå:me:);

'we long to see' (your lovely face) M I 10, 10: Bud. körügep 'wishing to see' (the place where their son had died) Suw. 625, 4: Xak. xi ol men: körügesi: 'I wished to meet me' (yalqanı) Kaš. III 334 (körüge:er, körüge:me:k); o.o. I 281, 8; III 285 (körse:-): Kom. xiv körüvse- 'to wish to see' CCG; Gr. 155 (quotn.).

Dis. GRL
D körült P.N./A. fr. kır: 'dirty, soiled'. S.i.s.m.l. in NE, NC, SW; others tend to use kır: itself in this sense (Uyg. viii ff.): Man. körült aygır kılınç 'dirty sins' TT III 136: Bud. TT VIII E.48 (arit.); Suw. 135, 13 (ara:tk).


Dis. V. GRL-
D kıril- (g-) Pass. f. of kır:- 'to be stretched', etc. S.i.m.m.l.; NW Kumyk; SW Osm. gërill:- Tkm. gërill:- Uyg. viii ff. Civ. H II 8, 39 etc. (ürül-): Xak. xi er kırıldi: 'the man yawned and stretched himself' (ata:aba (MS. tatába) wa imtadda); similarly one says uruk kırıldi: 'the cord (and other things like skin and hide) was stretched out (imtadda) Kaš. II 136 (körilür, kırilme:k); (of brocade) kırıldi: 'was spread out' (busita) I 119, 5; a.o. I 523, 11: xiv Mihi: (in a list of illnesses, after 'fever') al-ra:da 'ague, shivering fits' kırılme:k Rif. 163 (only): Kom. xiv kırıld- 'to stretch oneself; to be crucified' CCG; Gr. 139 (quotn.): Kip. xv al-tamattu:t 'to stretch oneself' kırılme:k Kav. 61, 15.

D kırılt- (g-) Hap. leg.; Pass. f. of kır:; used only impersonally. Xak. xi evke kırıldi: 'the house (etc.) was entered' (dixula ilâ) Kaš. II 136 (körilür, kırılme:k).

D kırıl- (g-) Pass. f. of kır:- 'to be seen', etc. S.i.m.m.l.; SW Osm., Tkm. gürül:- Uyg. viii ff. dırjö 'seen, looked after' körılöp TT VIII D.20: Xak. xi kırıldi: nen 'the thing was seen' (nuzira ilâ) Kaš. II 136 (körülür, körülme:k).


D kırilen- Refl. Den. V. fr. kır: 'to be dirty' and the like. S.i.s.m.l. Xak. xi ton kırilen- 'the garment (etc.) was dirty' (or soiled, darana); and one says köz kırilen- 'the eye was bleary' (gamada) Kaš. II 252 (kırilen:ür, kırilenme:k).

D kürilen- (g-) Reff. f. of kürile:-, which survives in NE kürile:- Koib. 'to splutter'; Tob. 'to babble' R II 1460 (Khak. kürilen- 'to shout at, abuse'): SW Osm., Tkm. gürle:- 'to chatter; (of lions, etc.) to roar'; (with gök) 'to thunder'. Some languages use kürile:-/gürile:- in the same sense. The word seems originally to have meant simply 'to make a loud noise', and may be a Den. V. fr. I kür in the sense of 'to shout like a warrior in battle'. Xak. xi kök kürle:- arxadati'l-samâ calab 'it thundered' Kaš. II 252 (no Aor. or Infin.).

Dis. GRL
DF kürilik Hap. leg.; A.N. (Conc. N.) fr. kürli:- 'a peck measure'. Uyg. viii ff. Bud. U II 77, 26 etc. (kürli:-).

Dis. V. GRL-
E kürile:- in Atalay's Index to Kaš. is an error for körilke:-.

Dis. GRM
F kerem Hap. leg. (Xak.) xi al-sarab 'an underground water channel' in 'the language of Upper and Lower China' (China proper and Chinese Turkistan) Kaš. I 398; no doubt foreign, perhaps Tokharian.

D kerem (g-) Hap. leg.; N.S.A. fr. ker:- lit. 'a single act of spreading out'. Cf. ya'dım. Xak. xi kerem al-girân (glossed munqaqat in a second hand) 'an embroidered curtain'; hence one says tam kerimi: sitrâl-cidâr 'a wall covering' Kaš. I 398.

D körüm (g-) N.S.A. fr. kör:- lit. 'a single act of seeing'; in the early period apparently 'examining the omens', or simply 'omen'. Survives in NE Sag. körüm R II 1258; Khak. körüm 'a view (e.g. a sea view); an opinion': NW Kar. L., T. kürüm 'a vision' (in the night) R II 1258: SW görüm Osm. 'a look, sight'; Tkm. 'appearance, experience, education'. Uyg. viii ff. Bud. körüm körü yar-likazun 'let him deign to examine the omens' Hüen-ts. 32; a.o. do. 7 (körğit-); ters körüm 'false omens' U II 76, 8-9 etc. (ters); TT IV 8, 74 etc. (têtrü): Civ. körüm körser 'if one examines the omens' TT VII 39, 1.

Dis. GRM
D körümç: (g-) N.Ac. fr. körüm; 'soothsayer'. Pec. to Uyg. Uyg. viii ff. Bud. bu nigranti [gap] körümçî ol 'this Nirgrantha is a [truthful] soothsayer' Hüen-ts. 18-19; körümçî yultuzçî 'soothsayers and astrologers' TT VI 133; o.o. do. 264 (bêtêçeçî); 331 (törüçî).

D körümülg P.N./A. fr. körüm; n.o.a.b. In the second quotn. below it means simply 'belonging to omens'; in the first the meaning seems to be 'obedient, subject', or the like. Uyg. viii ff. Bud. (I have ventured to treat, and free from their grievous afflictions all) sîzîe körümülg boğunupuzî karapîzî (in your realm and country) Suw. 603, 2; prob. 'your people and common people subject to you'; a.o. Hüen-ts. 1911-12 (gal.-).
éligni körünçlük kaya erk! ‘which do you suppose is King Brahmadatta’s state chariot?’
U II 22, 3-4; and see ona:
E kerinçsz - See tüğerinçsz.

Tris. V. GRM-
D körünçtek- (g-) Den. V. fr. körün; ‘to display, make a show of (something);’ cf. körünçlük. N.o.a.b. Uyg. viii ff. Bud. (the princely suitors) öz öz köürnçlegülük [gap] ‘in order to display themselves’ U II 22, 25: Ciy. olurup köürnçlegil incçe yüğürük atlarış ‘sit down and display the slim swift horses’ TT I 124-5.
D köüründür- (g-) Caus. f. of köürün-; ‘to cause to appear’ Survives in NE Tel. R II 1256. Xak. xi KB (go and summon him to me) tapuşka köüründür ‘make him appear for service (to me)’ 573.

Mon. V. GRS-
VU kürs- Hap. leg.; listed as a Mon. V. ending in two consonants. The reference to sa:- is incomprehensible unless it is intended to be to the Desid. V. Suff. -sa:-/se:-, with the implication that the word is der. fr. I kür. This is of course impossible; the mis-spelling of the Infin. may be consequential from it. Xak. xi yığit kâga: ‘terror for kamkas’ köürsdî: ‘the young man was full (intama’a) of blood and fat’, so that he radiated gaiety (abdâ min nasih-‘l-muṣīn). The origin is that a vessel is filled with something, then after a short time (the contents) expand (intafəxag) until they exceed the limit of fullness (zāda ‘an hadd‘l-‘intīlā’); for example dough, when it is mixed with a little yeast and put in a dish and almost fills it, and is then left for a short time, expands till it overflows the rim of the dish (kürser, kürsemek—MS. kürse:me:k). The origin is their reason of (or to?) a gay, cheerful (al-‘baṭir‘u-l-‘aṣr) man sada:; we have explained (hayyan‘nâ) the meaning of it Kaş. III 420 (kürser, kürsemek—MS. kürse:me:k, repeated).

Dis. GRS
D kırsız Priv. N./A. fr. kır; ‘stainless, undefiled’. N.o.a.b. Uyg. viii ff. Bud. Sanskrit jñāsatoruccana ‘in the doctrine of stainless virtue’ kirsiznig nomohta: TT VIII A.20; kırsız (spelt kahir) arıg kök kalk ‘the undefiled pure sky’ U II 37, 53; o.o. do. 37, 60-3 (tapçasiz); TT V 8, 52.

Dis. V. GRS-
D körse:- (g-) Desid. f. of kör:- n.o.a.b. Cf. körse:ge:-. Xak. xi men ant: körsedim ‘I wished to meet him’ (läq‘ahu); originally körgesdim; this is the rule in the case of the lateral letters (hurufa‘l-gallafa) that for the Desid. fr. you add -gese- to the root of the V. Kaş. III 225 (körser, körsemek): Kip. xiv körsè: talabə şahuwata ‘cimä’ to seek the pleasure of sexual intercourse’ Id. 81 (it is possible that this is a mis-spelling of kürs-).
Dis. GRŞ

D keriş (g-) Dev. N. (connoting mutual action) fr. ker-; lit. 'pulling one another'. Survives, meaning 'quarrel' as keriş in NE Tel. R II 1006; NC Kır., and keris in NC Kız.; NW Kk. Uyg. viii ff. Bud. U II 58, 16 (tütüsi): Civ. T.T.I. 48, etc. (tütüsi): Xak. XI keriş kılınu'l-faras 'the withers of a horse' (prov.): keriş al-muğāwama fil-mu'addala 'resistance in a quarrel': (körüş and keriş follow here): keriş al-mu'addala; one says ne'lük kerişin 'why did you quarrel?' Kaş. I 370 (the last entry, misplaced and with an irrelevant quotation, looks like a later addition to the text): KB (few people love a man who does not love many) keriş tellmemek 'a man who has many quarrels has little happiness' 2150: Oğuz xi keriş ra's kull kobol yuṣ'ad 'alayhi 'the summit of any mountain that is climbed' Kaş. I 370: Kom. xiv 'quarrel' keriş CCG; Gr.: Kip. xiv keriş al-rābiya 'a hill' Id. 81.

keriş Preliminary note. There is a clear phonetic and semantic difference between the two words of this form; 1 keriş 'entry' is giris in SW Osm., Tkm.; 2 keriş 'bowstring' is keris in those languages.

D 1 keriş (g-) Dev. N. fr. ker-; 'entry, way in; incomings, revenue'. Contrast çıkış 'expenditure'. S.i.m.m.l.g. Xak. xîlər al-daxl 'entry'; and it is 'what comes in (daxala) from a man's property' (or trade, day'a) Kaş. I 370: KB kerişke körü sen çıkış ki neşin 'regulate your expenditure by looking at your revenue' 1325; (it is the account books that regulate all the affairs of the realm) bitgilin tutar el bir kirisin tetik 'the shrewd man controls the revenue of the realm by the books' 2707; a.o. 5913 (çıkış): xiv Muh. al-daxl keriş Rif. 151 (only): Çağ. xv ff. giriş (spelt; with g-): madaxl 'entrance, way in' (quotn.); duxuš 'the act of entering' (quotn.) San. 313v. 10.

2 keriş 'bowstring'; with some extended meanings like 'cord; the joist (of a roof)'. S.i.a.m.l.g.; Çuv. xirli Ash. XVI 133. Uyg. viii ff. Man. yâ kirşlerin 'their bowstrings' TT IX 79: Civ. kirşler bir birak biröt 'I gave one copper coin for a bowstring' Usp. 50, 3: Xak. xîlər wataru'l-gus 'bowstring' Kaş. I 370; three o.o.: xiv Muh. al-watār kérish Mel. 71, 6; Rif. 173 (MS. kirştil): Çağ. xv ff. kiriş (spelt) 'a piece of gut' (rüda) which they dry and spin like a cord'; and, metaphor., 'bowstring' (gilla-i kamant) San. 313v. 9 (quotn.): Xwar. xiv kiriş 'bowstring' Quš 98: Kip. xii al-watār kirş Hou. 13, 16: xiv kiriş al-watār; and kiris is also a member of a person's team (hiş) in a competition for shooting, racing, polo, or the like; one says but bir kirisim dur 'this is my partner' (rafiqi) Id. 81 (in the second sense this looks more like a metaph. use of I. keriş).

D körüş (g-) Dev. N. fr. kör-. S.i.m.m.l.g. with a rather wide range of meanings, 'look, glare; sight, eyesight; appearance; someone one often sees'; SW Osm. görüş. Xak. xi körüş al-muğāsara bi'll-ilhāz'la bi'll-alfāz 'a meeting face to face, but not a conversation' Kaş. I 370: Xwar. xiii körüş 'look, glance' 'Ali 18, 56.

VU kürşek Hap. leg.; prob. a l.-w. Xak. xii kürşek the name of a foodstuff (ta'ām) made as follows: millet flour (lubābū'i-duxen) is boiled in water or milk, then butter (al-sann) is put on it and it is eaten Kaş. I 478.

kırşen 'white lead' used as a cosmetic; syn. w. opo.; survives only (?) in NW Kaş. kırşen. Xak. xi kırşen al-ısfidâc white lead' Kaş. I 437; a.o. II 353 (yalrat-): xiv Muh. ('under perfumery') ısfidâc kırşen Mel. 63, 15; Rif. 162: Çağ. xv ff. kırşen 'liquid white' (safid āb) which women smear on their faces San. 313v. 7: Kip. xiii (under 'women's adornments') al-ısfidâc which they put on their faces before the rouge kırşen (sic) Hou. 18, 5: xiv ısfidâc kırşen (fopa) Tuh. 4b. 13.

Dis. V. GRŞ-

D keriş (g-) Recip. f. of ker-; usually 'to pull one another; to quarrel'. S.i.a.m.l.g. except SE; SW 'Tkm. gériş- 'to help to spread out' (e.g. a carpet). Uyg. viii ff. Bud. U III 81, 1 (tutus-/tütüsi-): Xak. xi ol mança: yip kerişdi: 'he helped me to stretch (fi madd) the cord' (etc.); also used for competing (kerişûr, kerişmek): and one says ol anıp birle: kerişdi: nasa'ahu fi say 'he contended with him about something'; and one says ol anıp birle: kerişdi: sadarahu wa nasa'ahu 'he quarrelled and contended with him' Kaş. II 98 (kerişûr, kerişmek); o.o. I 370 (keriş); II 115, 5: Kip. xiv keris- 'anadahu fa-ta anadahu' to thwart (someone) to contend stubbornly with one another' Id. 81.

D keriş- (g-) Co-op. f. of kır-; s.i.m.m.l.g. with meanings like 'to penetrate; to interfere; to meddle, interfere; to undertake, set about (a task)' which have very little Co-op. connotation; SW Osm. giriş-; Tkm. giriş-. Xak. xi ol menip birle ışuka: kerişdi: 'he competed with me in going into the matter' (fi'l-duxul fi'l-amr, etc.) Kaş. II 99 (kerişûr, kirişmek): Çağ. xv ff. giriş- (dtl., 'with g-'), etc. birine giriş-, herhemol- 'to be mixed together'; but it is usually used with a preceding V., e.g. kila giriş- eylemeye başla- 'to begin to do', meaning ibidâ 'to begin' Vel. 357 (in a second entry w. quotn. it is given the second meaning and spelt 'with k-'); kiriş- daxul sudan 'to enter'; and, metaphor., in combination w. a V. aşkas kardan 'to begin' San. 313v. 9 (quotns.): Kip. xiv kiris- daxula 'to enter upon' Id. 81.

D kürüş- Co-op. f. of kürüş- (sic, q.v.); 'to shovel together'. In this sense, noted only in Kaş., it must, like kür- always have had an initial k-. But in the sense of 'to wrestle', in which it s.i.a.m.l.g. there are NW and SW
forms with initial -g-, NW Kk. güreş-; SW Osm. güreş-; Tkm. göreş-. In this sense, therefore, it seems to be the Recip. f. of (2) *küreş- (g-). Xak. xi ol magna: kar küreşdi: 'he helped me to shovel (fi carf) the snow' (etc.); also used for 'to compete' Kaş. II 99 (küreşür, küreşmek); o.o., kuz burle: küreşme: 'do not wrestle with a virgin' (lā tustārī'il-adrā; she will be stronger than you and will beat you) I 474, 6; çerl transparent hücre: h̄ayyaca kull wählid minñumah h̄arb va taqatul 'they both started up war and fought one another' II 97, 15: KB (if you rebel against fortune) kādün küreş 'prepare to wrestle' San. 304v. 20: Xwar. xiv küreş- ditto Qub 108: Kip. xnara'ar küreş- Hou. 41, 13: xv ditto Id. 80; Bul. 55v.: xiv ditto Tuh. 22b. 12.

D körüş (g-) Recip. f. of kür 'to see one another; to meet', and the like. S.i.a.m.lg.; NW Kumn: SW Osm., Tkm. gürüş.

Türkü viii ff. kop esen täked körüpmış 'they all met one another (again) safe and sound' Irk 15: Uyğ. viii ff. Bud. kaçan Kumari ellig xan birle kürüşersiz 'when you meet King Kumara' Hiiten-ts. 78-g; a.o. PP 76, 3 (êkkî:le)- Civ. kûnlî âylî körüşi 'the sun and moon met' (or looked at one another) TT I 93; miŋ bança irak barmaş kîşler birle körüşeyisz 'you will meet people who have gone enormous distances' VII 30, 7-8: Xak. xi ol menîş birle: körüşi: dii: nizzarani bi'l'-'ayn 'he met me face to face'; also used of any things when they see one another (tanâ'da) Kaş. II 99 (küreşür, körüşmek): KB körüşmek yağlar 'enemies that do not see one another' 145: xiv Miûh.(?) al-alqa 'to meet' körüşmek Rif. 121 (only, MS. köşmek, unvocalized): Çâğ. xv ff. körüş- (spelt) 'to see (didan) one another; to meet' (muğqat kordan) San. 304v. 16 (quotns.): Xwar. xiv ditto MN 19: Kip. xiv körüş-şafahahu 'to shake hands with someone'; the -ş- forms a Recip., and the word was taken to mean 'to shake hands with' instead of 'to see one another' (nizzarahu; MS. in error nizzarahu) Id. 81.

Tris. GRŞ


Tris. V. GRŞ

1) kirşenlen- Refl. Den. V. fr. kirşen-; survives in NW Kaş. kirşenlen-. Xak. xi ura:ʒ ket kirşenlendi: 'the woman anointed (talat) her face with white lead' (al-ifsîdâce) Kaş. II 278 (kirşenlenür, kirşenlenmek).

Dis. GRŞ

?f kerey 'razor'; prob. an Indo-European l.-w., cf. Greek keirô 'to shave'. N.o.a.b.; cf. yüllügül: All modern languages seem to use l.-w.s for 'razor'. Oğuz xi (after yüllügül, q.v.) the Oğuz do not know this word and call 'razor' (al-müzdâ kerey Kaş. III 174; n.m.e.: xiv Miûh.(?) al-müzdâ gerey (g-marked) Rif. 160 (only): Xwar. xiv kerey 'razor' Nahe. 383, 1-7: Tkm. xv müzdâ kerey (Kip. yüllü-wüç) Tuh. 34a. 12.

Mon. GS

ekê sèc. to Kaş; homophonous w. kes-, q.v. Cf. kesek. Xak. xi kes 'a piece (al-qî'a) of anything; one says bîr kes etmek 'a piece of bread'; kes al-muha, that is a small stone (al-madarâ) with which one cleans oneself (i.e. after passing water) Kaş. I 329.

kls Hap. leg.; see kisi. Xak. xi kls 'wife' (al-zawça); hence one says anîp kisi: (MS. hîstî) 'his wife'; and of some of them use it ma'al'lî-fâra (i.e. kisi); one says of kisi: (?) MS. hîstî: aldî: 'he married (xâtabahu a wife' Kaş. I 329.

Mon. V. GS

kes- 'to cut, cut off', and the like. S.i.a.m.lg.; NW Kumn alone has gês-. The resemblance to Tokharian B kês- 'to cut' is a coincidence? Cf. kes. Türkü viii ff. Irk 8 (kîç): Uyğ. viii ff. Bud. Tưm. üze kesmenen 'I cut with a sword' U II 61, 17; o.o. do. 76, 1 (tel-); Hiiten-ts. 316: Civ. egdçi kîşler yollu kese katgânlar 'they strive to cut the good men's road' TT I 28; in TT VII 36 about omens to be drawn from mice 'biting' various things the word normally used is isrîn-, but in lines 2 and 12 kes-; in Us. 22, a long petition, the phr. kol-ans kes- 'to collect (or deduct) a particular kind of tax' constantly occurs; a.o. H I 122 (önli): Xak. xi ol yiqeq kesdi: 'he cut (gata'n) the piece of wood' (etc.) Kaş. II 11 (kesér, kesmek; prov.); four o.o.: KB bashım kesmesûni keseeyin tilim 'I will cut off my tongue, so that they may not cut off my head' 166; o.o. 144 (xoq): 363, 810 (bîç-), 4426: xii(?!) At. anîp cawbân kes 'cutting short his answer' 295; a.o. 324 (bîr-); Tef. kes- 'to cut, cut off', etc. 174 (common): xiv Miûh. gata'a kes- Mel. 9, 4-8; 30, 5; Rif. 81, 114; a.o.o.: Çâğ. xv ff. kes- (etc.) kes- Vel. 358; kes- birudan 'to cut' San. 314t. 24 (quotns.): Xwar. xii kes- 'to cut, cut off', Al. 31: xii(?!) ditto Oğ. 49, etc.; xiv ditto Qub 95; kes- MN 343: Kom. xiv ditto CÇG; Gr.: Kip. xiv gata'a kes- Hou. 35, 14: xiv ditto Id. 82; gata'naw za'hara ('to prune') kes- Bul. 7.9: xv gata'a kes- Kav. 9, 6; 74, 10; (and üz-) Tuh. 30a. 10; cabba 'to cut off' do. 12a. 12.

*köss- See kösük, kösül-, kösun-, kösür-

küss- 'to be angry; offended; to sulk', and the like. Survives only (?) in SW Aq., Osm. küsös. Oğuz xi ol andîn küssd: 'ataha alayhi wa aranda 'anhu 'he was angry with him and avoided him' Kaş. II 12 (küseçer, kusmek): (KB küssermen yîlgîtlikte 363 mean that
I am angry with youth' (now that I am getting old), but, as this V. is Oğuz, it is more likely to mean 'I long for youth' (i.e. to be young again), see küse:-): xiv Muh. ḡada ba 'to be angry' (with someone) küs- Mel. 9, 8; 29, 9; Bif. 81, (112 ḏpkela-) al-ḡada kümsmek 120 (only): Çağ. xv ff. küs- qahr kardan 'to conquer' Sān. 306v. 12 (this translation seems to be no more than a guess at the meaning of the V. in a verse by Şultan Hasanayn Mirzā): Kip. xiii harida 'to be angry (with someone) küs- Hou. 35, 14: xiv ditto Id. 82: xv giatan ditto küs- Kav. 9, 6; ḡada ba küs- do. 76, 12; ḡarida küs- Tuh. 13b. 5.

**DIS. GSE**

küsi: 'wife'; cf. kıs; kisi: is the older and prob. the original form. Opposing the ambiguitity of the Runic and Uyg. scripts and the nearness of meaning of the two words küsi: has frequently been transcribed (being much the commoner word) where kisi: was really intended. The latter should almost certainly be written at any rate in the passages below. There is strong evidence that later the word actually became küsi:; see that word. N.o.a.b. Türkü viii ix. 5 (bulun), 22: viii ff. (a gambler) oğlanın kısısının tutuğ urupan 'putting up his children and wife as a stake' IrkB 29: Uyg. viii ff. Bud. ol yeme Şenî ernenî Râgâyâniyi atığ küsi: 'that man Şenî's wife called Râgâyâni' U III 81, 2–3; kisi oğul 'wife and child' Sve. 554, 14; a.o. TT X 499 (teğîlg): Civ. oğlu Küsîn 'your children and wives' TT I 154; a word consistently read küsîn is very common in Uṣp., in most cases this is correct, but in the following passages kisi is likelier. Kutluğ atıg xatîn kisi 'a lady wife named Kutluğ' 16, 4; (if I die before I repay the debt) kisiım 'my wife' (will repay it) 18, 7; a.o. 78, 4 (bitlig): O. Kır. ix ff. kuyda: kisleme (instead of the usual kuncuyuma:) 'to my wife in the women's apartments' Mal. 18, 3: Xak. xi Kaş. I 329 (kis); 323 (3 tok); n.m.c.: KB Chap. 72 (4475 ff.) gives advice on choosing 'a wife', evlgî in the title and 4475, kisi in 4479 ff.

**DIS. V. GSE**

küse:- 'to wish, desire, long for', and the like. Survives in NC Kır. küse:-: SC Uzb. kusa:-: NW Kk., Nog. küse:-: the usual transcription köse- is clearly erroneous. Cf. title:-: Uyg. viii ff. Man.-A küseýrbiz 'we long for' M I 10, 10: Man. küseserler TT III 151; a.o. do. 96 (icüm): Bud. Sanskrit prārthayāno 'wishing' küseyî TT VIII A.1; yahaiwecket 'as he wishes' neteq 各县 kesse:er do. E.45; kut kolorın küsüs küseýrmen 'I request and long for divine favour' U I 31, 4–5; bolgâli küse:es 'if they wish to become' TT VII 40, 52; o.o. Hüem-is. 309–10, 1972 (annt.), etc.: Civ. urî oğul küseser 'if he wishes for a son' TT I 10; VII 26, 3130, 13: Xak. xi ol an: körmen:k küsedî: 'he wished (tamannd) to meet him'; also used for anything that you wish for Kaş.

**DIS. GSB**

*kesbe: See: E çağ:ta:ba:.

**DIS. GSD**

?F kestem Hap. leg.; prob. a l.-w., cf. Tokharian B kastwer 'night'. Cf. şanbuly, Xak. xi kestem 'an entertainment with drinks (diyafa ... li-turb) which a man gives to visitors at night (layla(n)) other than a formal banquet ('min ĝayr ma'daba) Kaş. I 485.

F kester Hap. leg.; no doubt a l.-w., Iranian or Tokharian? Uç (the language of) xı kester al-xasaf 'earthenware' Kaş. I 457.

**DIS. V. GSD**

D kestür- Caus. f. of kes-; s.i.a.m.l.g. Xak. xi ol ağar yıqag kestür'di: 'he gave him the task of cutting (hallafahu 'ālā qat)' the piece of wood' Kaş. II 195 (kestürür, kestürmek): Çağ. xv ff. kestür- Caus. f.; ğuridän (MS., in error, ğuridändan) 'to order to cut' San. 314v. 9.

**DIS. GSG**

D kesek (kese:k) Dev. N. fr. kes-; 'a piece (cut off from something)'; s.i.a.m.l.g., usually for 'a lump; a clod of earth', and even 'mud brick'. To be distinguished fr. kesik Pass. Dev. N.A. 'cut, cut off', and the like, not noted in the earliest period, but see kesikülüz; for convenience early occurrences of this word are also noted below. See Doerfer III 1634. Cf. kes. Xak. xi kezek al-qit'a 'a piece of something'; one says bir kesek ötmek 'a piece of bread' Kaş. I 391; (as an example of suffixed -ke) the word for al-qit'a minal-ṣayy' kesek neş taken fr. kesdi: qata'a I 14, 15: xiii(?) Tef. 'a piece' 175—abtar 'bob-tailed' kuṛuḳi kesik 176: xiv Muh. (?) al-madur 'clod' kesek Rif. 178 (only)—bīlā wālād 'childless' kesük (either 'eunuch', or an abbreviation of kuṛuḳi kesik (Tef.) which had this metaph. meaning) 143 (only): Çağ. xv ff. kese:k ('with kk-') kirip 'mud brick' Vel. 358; kese:k kulix 'clod, mud brick' San. 314v. 23 (quotation)—kesük burída 'cut, cut off' 314v. 29 (quotation): Xwar. xiv kesek 'a clod' Qutb 95: Kom. xiv 'a piece of (bread)' kesek CCG; Gr. (perhaps belongs to kes): Kip. xii al-qit'a minal-ลาm 'a piece of meat' kesek et Hou. 15, 16—xiv kesük al-xadimül-muḥassā
'a castrated servant, eunuch' ld. 82: Osm. xiv ff. kesek (1) xiv and xv 'a piece'; (2) 'a clod'; c.i.a.p. TTS I 448; II 618; III 438; IV 501—xiv kesik para 'clipped money' IV 618.

küskü: 'rat; mouse'. Survives in NE Kač., Koyb., Kuer., Sag. küskü; Tob., Tolös küskü R II 1501; Khak., Tuv. küskü; R translates it 'rat', but in the last two languages it means 'mouse' and 'rat' is ulug küskü. See Doerfer III 1636. Cf. siğan. Uyg. xiv ff. Civ. küskü is the first name in the 12-year animal cycle in USp. and TT VII, but siğan is used in one or two texts in TT VII and VIII and almost all later authorities.

D kesük Hap. leg.; Dev. N. (N.I.); lit. 'a cutting object'; as a dog-collar, prob. one fitted with spikes. Xak. xi kesük al-sacür 'an iron dog-collar' Kač. II 289.

Vu(D) kösgük prima facie a Dev. N. in -gük; not connected semantically w. küs- or küse- but perhaps w. *kös-; al-xayal means both 'mirage' and 'scarecrow'. Cf. oyuk. Xak. xi kösgük 'a scarecrow (al-xayal) which is set up in vegetable gardens and vineyards to guard against the evil eye; also in the prov. (you can catch a lion by a trick) küsgük tuta-mas 'but you cannot catch a mirage (al-xayal) by force' Kač. II 289.

Trls. GSG

D küsegçii: Hap. leg.; N.Ag. fr. *küsegç N./A.S. fr. küse-. Xak. xi emigliq ura'gut küsegçii: bolur 'a nursing mother comes to long for food (muštahîyi li-ta'âm) and they give her what suits her' Kač. I 153, 14; n.m.e.

D kesûsüz Priv. N./A. fr. kesük (see kesek); 'uninterrupted' and the like. N.o.a. Xak. xii KB 31 (ula:m): Xwar. xiv kesûszuk ulasu 'uninterrupted and continuous' Qurib 95.

Dis. V. GSL-

D kesil- Pass. f. of kes.; 'to be cut, cut off, severed', and the like. S.i.a.m.l.g. Uyg. xiv ff. Bud. (all the nerves of the elephant’s tusks were) üzüllûp kesilip 'torn apart and severed' U III 60, 5; same Hend. Stw. 61, 10 and 17; XV: Xak. xii kesilidi: neq: 'the thing was cut' (inqata'a) Kač. II 136 (kesilîr, kesilme:k); a.o. I 339 (tun): 523: KB kesilidi sözum 'my speech has been cut off' (i.e. is ended) 33: o.o. 227, 404, etc.; xii(? Tef. kesil-/kesüli- 'to be cut off' etc. 175: xiv Muh. inqata'a kesil- Mel. 23, 9; Rif. 104: Çag. xiv ff. kesil- (spelt burida şudan 'to be cut' San. 314v. 7 (quotn.): Xwar. xiv kesil- 'to be cut (off)' Qurib 95: Kip. xiv inqata'a kesil- Bul. 33v: xiv ditto Kav. 77, 5; Tuh. 60a. 3: Osm. xv ff. kesil- 'to be cut off, separated', etc.; c.i.a.p. TTS I 449; II 618; III 438; IV 502.

(D) kösül- Pass. f. of *kösül-; although the word is treated as a Trans. V. in Xak., Xwar., and Kom., it seems likely that it was originally a Pass., meaning 'of the legs') to be stretched out'. NC Kzx. kösûl-/kösûl- R II 1294-5; kösûl-, MM 227, is an Intrans. meaning 'to stretch oneself out' (hence, R, 'to die'). Cf. kösûr-. Xak. xi er ağaç kösûldi: 'the man stretched out (basata) his legs' Kač. I 137 (kösûlûr, kösûlme:k); prov., yoqûrkinda: artuk ağaç kösûlse: 'if the legs are stretched (muddat) beyond the blanket, they get cold': Xwar. xiv kûllûgû kör kösûl ayakni 'stretch your legs as far as your blanket allows' Qurib 103: Kom. xiv ayak kösûlûgû CCG; Gr.: Osm. xiv and xv kösûl- 'to stretch oneself, be stretched out'; in several texts TTS I 492; II 661; III 483 (a Caus. f. kösûlt- 'to stretch out' is also noted).

D kesle-: Hap. leg.; Den. V. fr. kes. Xak. xi ol itli kesleldi: laga'a'll-kol bi-madara 'he pelted the dog with cloths of earth' Kač. III 300 (kesler, kesleme:k).

D keslin- Refl. f. of kesil- and synw. w. it. N.o.a.b. Xak. xi keslindi: neq: 'the thing was cut' (inqata'a) Kač. II 253 (keslinûr, keslinme:k); a.o. I 352, 13: xii(?) Tef. keslin- 'to be cut off' 176.

D kesliş-: Hap. leg.; Recip. f. of kesil- with a specialized connotation. Xak. xi keslîdx: neq: inqata'a arâdul'ı-qay' wa'n'fayla açaään̄u 'the thing was cut into pieces and the parts of it were separated' Kač. II 224 (keslîsr, keslîme:k).

Trls. GSL

?F kesînlçû: 'lizard'; cf. keler. Although this word is morphologically a Dev. N. in -çû; fr. kesînl-, it is fairly certain that this is illusory and that the word is an attempt to give a Turkish form to some foreign word. Apart fr. the medieval words listed below, the following modern words for 'lizard' seem to be other forms of such a foreign word: NE Alt., Leb., Şor keselen; Koib., Sag. kélesken; Tel. kesleki R II 1114; Khak. kileski/kileksen; Tuv. xilesek: SE Türkî keselînçük/keselînçük: NC Kır. keselîndirik; Kzx. kesertkl: SC Uzb. xalekesek: NW Kk. kesertkê keselîndek; Kumyk gesertkl; Nog. kesertkl. Xak. xi kesînlçü: al-wazaga 'a large lizard; gecko' Kaç. III 242: Xwar. xiv keslen ditto Qurib 95: Kip. xii al-hirdawn wa'l-silîyta 'lizard' (Hend.?) kelte: Hou. 11, 18: xiv keseltkl: al-silîyta wa'l-wazaga Id. 82; Bul. II, 4: xv silîya keselîntüki Tuh. 19b. 1 (there seems to be a good deal of confusion about the Ar. terminology of these animals and different dicts. translate the same word by different words including 'chameleon, salamander, Stellion').

Dis. GSM

D kesme: Pass. Dev. N./A. fr. kes-; originally 'cut, cut up, cut off'; with various extended meanings. Survives in SW Osm. as a normal N.Ac., also 'shears; Turkish delight; a broad
Tris. GSM

D kemesel P.N./A. fr. kesme; survives in SW Osm. with various meanings derived fr. those of kesme. Uyg. viii ff. Bud. kemesel and 'meat for cutting up' U III 65, 10 (i).

Tris. V. GSM-


Dis. GSN

VU kusun used only in the Hend. kuc kusun and so presumably more or less syn. w. kuc, 'strength, power', or the like. Not connected semantically w. kus- or kus-, but possibly an Intrans. Dev. N. fr. kus- with some such meaning as 'stretching or exerting oneself'. Pec. to Uyg., where it is fairly common. Uyg. viii ff. Bud. daranin kuci kusunli ube 'by the power (Hend.) of this dhara' U II 36, 39-40; (who gave you) bu balikka kriguluk kuc kusun 'authority (Hend.)' to enter this city?' U IV 8, 28; Cacatni elignici kuc kusunin 'the might of King Cacatna' do. 10, 51; o.o. TT VII 40, 14-15; X 127, 202, 247; Hien-ts. 317; 2071-2.

D kusenc Dev. N. fr. kusen- Refl. f. of kuse- not noted before XIV; 'desire, wish; something desired'. Survives in NW Kar. L. R II 1500. Uyg. viii ff. Man. (my lovely, good God! my famous one!) kusuncim (iso read) 'my heart's desire' M II 8, 17: Chr. uc turlug kusunc (iso read) 'three kinds of desirable things' (gold, myrrh, and frankincense) U I 6, 14: Kom. xiv 'desire, longing' kusenc CCG; Gr.

Dis. V. GSN-

D kesin- Refl. f. of kes-; survives at any rate in SW Osm. kesin- 'to cut out (clothes) for oneself'. Xak. x1 oziipe: et kesindi: 'he cut off (iqtah'a) a piece of meat (etc.) for himself' Kaq. II 157 (kesinir, kesinmek); Kip. xv inqata'a 'to be cut' (uzun-) kesin-Tuh. 6b. 6.

Tris. GSN

D kusenc Dev. N./A. fr. kusen- 'desirable', and the like. N.o.a.b. Uyg. viii ff. Man. kusenc megiller [gap] 'desirable joys' TT III 123; (His Majesty, our lovely) kusenc aynicig 'desirable, exceptional' (brilliant king) M III 35, 22; Bud. kusenciduk Tuquyatki ordusuna 'to his desirable holy palace in the Tuquya (heaven)' Usp. 43, 8; kusencig is a component in a royal title in Pfahl. 6, 2.


Dis. GSR

D kese: 'behind; after, afterwards; in the west'; der. fr. kxe with the Loc. Suff. -re:; cf. keri: which has the Directive Suff. -r; the -s-, however, is inexplicable. Obviously a very old word; discussed by Bang in Vom Koetjirkischen zum Osmanischen, AKPAW, Berlin, 1907, I, p. 7, note 3 which mentions the only known survival NE Abakan kese behind) (a mountain). Turkii vii yaqgaru: kontukdua: kese: 'after they had settled nearby' I S 5, II 4; kese: 'in the west' (the Tardus begs ... in the east (ogre:) the Tolsis begs) II S 13; ol xan yok boltukda: kese: 'after that xan died' Ongin 1; o.o. do. 2; I E 5, etc. (anta): viii ff. Man. antada kese: thereafter' Chuas. 172: Uyg. vii anta: kese: 'thereafter' Shu. N 10-12.

PU?F kusri: Hap. leg.; it might be expected that a normal anatomical term would be commoner, perhaps a l.-w. The ordinary word for 'rib' is yegegi: Xak. x1 kusri: carariimul-yadr 'the sides of the chest' (i.e. the ribs?) Kaq. I 422.

D kusuruk Pass. Dev. N./A. fr. kusur-; Hap. leg., but there is a Kom. xiv V. kusurukle:to hobble (a horse) CCG; Gr.; perhaps connected etymologically w. the syn. words SW Osm. kosterk; Tkm. kosek, but a Dev. Suff. -tek is not well attested. Xak. x1 kusuruk tuwag shkal yadaylar-faras 'a hobble for (fastening) two of a horse's legs' Kaq. I 479.

Dis. V. GSR-

D kusur- Hap. leg., but cf. kusurk; syn. w. kise; prima facie Caus. f. of kus-. Xak. x1 atig kusurdi: 'he hobbled (aqlaka) two of the horse's legs' Kaq. II 78 (kusurur, kusurmek).

Tris. GSR

VUD kusurgi: 'a leather bag'; occurs four times in Kaq.; in the main entry spelt kisurgii; elsewhere the first syllable is unvocalized, and in I 358 it is mis-spelt kisrlu; but it can be
explained etymologically as a Den. V. fr. kösür- in the sense of something of which the neck is tied with a string. Xak. xi kösürgü: al-cirâb 'a leather bag' Kaş. I 490; o.o. I 358 (sanaç); also used for competing settled for a price of phr. as 'to intersect', but SE(?). There is no widely distributed word for 'mole' in Turkish, see Scherberk, p. 151; the phonetic resemblance of Sw Az., Ösm. köstebek is prob. fortuitous. Cf. köszüs. Xak. xi kösürger: 'a kind of field-mouse' (al-cirân—MS. al-cirând) Kaş. I 490; kösürgeren 'a kind of mole' (al-xuld) I 522.

Dis. GSŞ

D küsüş 'wish, desire'; Dev. N./A. fr. küse-. N.o.a.b. Uyg. viii ff. Man.-A. I M. I 28, 21-2 (aşır): Man. TT IX 116 (kan=); Bud. küsüş is common; Sanskrit iccha 'wishes' etc. (see). (sic) 'I wish to live for a long time' M 11 152, 18; o.o. do. 31, 4-5 (küse-); PP 14, 5 etc.: Krauz. 223; TT V 24, 54 (kan=); do. 68 (umunç); VII 49, 70 etc.: VIII F.11; X 385, etc.: Civ. T T II 115 (kan=); VII 27, 14 etc.: Xak. xi KB küsüş is common; sometimes meaning 'wish, desire', e.g. (if a man has wisdom) bulur er küsüs 'he achieves his desires' 160; o.o. 44, etc.—but in most cases it seems rather to mean 'desirable, precious, rare', and the like, e.g. (men without understanding are numerous) ukuşlul küsüş 'those with understanding rare' 199; o.o. 207, 361, 1030, 1105, 1155 (tüzünülük), 1725, 5161.

Dis. V. GSŞ-

D kesiş- Co-op. f. of kes-; s.i.a.m.I.g. except SE(?) usually for 'to help to cut', or as a Recip. 'to intersect', but w. some extended meanings, esp. in Sw Ösm. where it also means 'to conclude (an agreement), to settle (an account), to draw (a game)', etc. Uyg. viii ff. Civ. kesiş-occurs in several commercial docts. in such phr. as yûz yastukka kesiştimiz 'we have settled for a price of 100 yastuks' USp. 62, 5-6; o.o. 107, 5; 108, 6; 109, 5; 110, 5; 116, 11 (üzüş-): Xak. xi ol mana: yûz a kesişi 'he helped me to cut (fi qa) the pieces of wood' (etc.); also used for competing Kaş. II 101 (kesişiç, kesişmek): Çağ. xxv ff. kesiş- (spelt) Co-op. f.; bâ-ham buridan wa qi'a ka'ardan 'to cut, or cut in pieces, together' San. 314v. 5 (quotn.).

I) köseş- Hap. leg.; Co-op. f. of köse-. Xak. xi eren karnuğ tâvar: köseşid; 'the men all wished (tamanuğ) for wealth'; also used when they boast to one another about their wealth (tâfaşarî bi'il-nâl) Kaş. II 101 (kurseşîr, köseşmek).

Tris. GSŞ

D küsüşğlî P.N./A. fr. küsüş; n.o.a.b. Uyg. viii ff. Man. bu kutuğ künü güstülşlg teğinür ertimiz 'we ventured to desire this auspicious day' M III 34, 13-14: Bud. nom küsüşğî tınlıglar 'mortals who desire the (true) doctrine' TT V, p. 33, note B 90, 4; in some contexts it is the P.N./A. of küsüş as a translation of Sanskrit kâma 'desire', e.g. küsüşğî ölgû teğîl yérî kâmarûpadhâloha 'the heavenly land of desire and form' U III 46, 6-7; küsüşğî ölgû yértîngî kâmarûpadhâtî TT X 141.


Mon. GŞ

kiş: 'a quiver'; the closed -ê- is well established by the O. Kir. and other spellings. Survives only(?) in NW Kar. L., T. R II 1180; l.-w. in Pe., Doerfer III 1697. Other modern languages use either phr. like 'arrow case' or forms of Mong. sağadakîsî adak. O. Kir. ix ff. altunîlîg (sic) kişî bêlîmte: bantim 'I have bound the golden quiver round my waist' Mal. 3, 2; ditto (with minor changes) do. 10, 5; altun kës adîrlîm (sic?) 'I have parted from my golden quiver' do. 25, 3; Xak. xi kës bi'-îmlâla 'with -ê' (i.e. in contrast to kiş which precedes it) al-kînâmâ 'quiver'; the Oğuz and their Kip. kinsmen do not know this word Kaş. III 126; 8 o.o. xiv Muh. al-ca'ba 'quiver' kës. Mel. 5, 15; Rif. 76 (quoted as a word in which ya represents -ê- in contrast with kiş in which it represents -î-): Xwar. xiv kës 'quiver' Qub 97: Kom. xiv 'quiver' keş CCG; Gr.: Kip. xv kînâmâ kës Tuh. 31a. 2.

kiş: 'sable', both the animal and its skin; s.i.m.l.g.; l.-w. in Pe., but not an Uralian or Indo-European l.-w., see Doerfer III 1698. Türkü viii II N 11-12; S 12 (teyîl): Xak. xi këş al-samîr 'sable'; and its tail: is called këş kuşrûku: Kaş. III 126 KB 3836 (örle.-), 4425 (îf), 5367 etc. (teyîl): xiv Muh. al-samîr këş: Mel. 5, 14; Rif. 76 (see kiş): 174 (only): Çağ. xv ff. këş samîr; in Mong. bulgan (bulan in Haemisch 22) San. 31sr. 11 (quotn.): Xwar. xiii(?) këş 'sable' Oğ. 13; xiv ditto Qub, 99: Kom. xiv ditto CCG; Gr.: Kip. xiv këş al-samîr I d. 83; xv ditto Tuh. 19a. 11.

Dis. GSŞ

kişi: 'man, person, human being', without distinction of sex, often in contrast to animals and supernatural beings. In Bunic and Uyg. script indistinguishable fr. kişîl; q.v. S.i.a.m.I.g. as kişîl or the like; NW Kunyk alone ğişî. Türkü vii kişîl: is fairly common, e.g. edgi: bilge: kîşîl edgi: alp kîşîl 'good wise people, good tough people' I S 6, II N 4; bir kişîl: yapîlar 'if one individual misbehaves' do.; vii ff. kişîl: is common in IrbB, e.g. ekt: aylıg kişîl: oğlan 'a human child of two months' 2; (heaven heard it above) asra: kişîl: bîltî: 'mankind knew of it below' 54: Man. eki ğa'dağî kîşîke 'to two-legged human beings' (as opposed to animals)
Chuas. 80; ileğ kişi tanukl: 'a false witness for a man' do. 101; 2; e.o.o.: Uyg. viii ff. Man.-A. (just as a louse) kişinılmış terlindedi: 'that emerges from a man's skin' (sucks his blood) M I 8, 14-15: Man. ayiğ kişiler 'wicked men' TT II 16, 21-2; a.o.o. Bud. kişi is very common, e.g. kayu kişi 'any man who' PP II, 5; kişili kişiler ermeğli 'human and non-human' TT VI 432-3: Civ. kişi is very common, e.g. TT I 26 (altta); 56 (korall): O. Kr. ix ff. (I was left an orphan at the age of three, my elder brother) kişl: klidi: 'made a man of me' Mal. 6, 2; a.o.o.: Xak. xii kişi: al-insan 'a man; mankind'; used for an individual or as a collective (yaqa 'alal-\-wa-hid wa'l-cam') and for males and females: kişi: al-zawca 'a wife'; I heard this word in Yağma; they say ol kişi: aldu:mu: 'has he married?' (tazawwaca) Kaş. III 224 (in the second meaning clearly a Sec. f. of kişi); nearly 200 o.o.: KB kişi is very common; e.g. boğunda talusi kişil: klendi 'chosen among the people, the best of men' 34: xiiii(? ) At. kişi is very common, e.g. kişil kutuğli 'most blessed of men' 23: Tef. kişi 'man'; also 'wife' (error or Sec. f. of kişi) 181: xiv Muh. al-insan gişłą; al-nás gişlerler Mel. 8, 15; 45, 3; Rif. 8, 138 (kişi; klislil: ); a.o.o.: Çağ. xv ff. kişi (spelt) (1) 'a person' (saxi) in general, either male or female; (2) mard wa âwâz-i mufrad (sic, 'correct') 'a man', in the Singular(?) San. 315b: 14 (quotn.:). Xwar. xiiii(?) bir kart kişi an old man Ög. 313; two o.o.: xiv kişi 'a man' Qub 99: Kom. xiv kişi 'man, men'; common CCG, CCG; Gr. 149 (quotn.): Kip. xii al-insan kişi: Hou. 19, 16: xiv kişi: al-insan: used of males and females; also used metaphor. for al-zawca; they say klismi ewedder mi 'your person (insâni) is at home', meaning 'my wife' Id. 82; nás kişlerler Bud. 16, 9: xv racil 'man' kişi: Kav. 29, 2; 52, 16: insân kişi (sic) Tuh. 3b. 11 and about 30 o.o. of kişi: Osm. xiv ff. kişi 'man, men'; c:i.a:p.; in a few xiv and xv texts specifically 'male' as opposed to 'female' TTS I 472; II 645; III 460; IV 525.

Dis. V. GŞ-
kişle- 'to hobble (a horse)' and the like; syn. w. kșlir:- ?a First Period I.-w. in Mong. as küli- (Kow. 2602, Haltod 235); n.o.a.b.; in some modern languages displaced by kişlenle- (not an old word). Türkü vii ff. İrkB 39 (tetrili): Xak. xi ol atig kişdeli: 'he hobbled (sakala) the horse'; and one says er kušul kişdeli: 'the man bound (or shackled, qayyada) his slave' Kaş. III 268 (kişer, kişlemek): KB (the merciful God chose His servant and) kişdeli ukuš birle kllin tilin 'bound his character and tongue with Wrestling' 1838.

Kości- Hap. leg., but the -ö is fixed by köşigi; q.v.; cf. köllle-, q.v. Modern V.s of similar form in, e.g., SE Türkî: NC Kr. are not related. Xak. xi ta:n kûnûg köşîl: 'the wall hid (wârâ) the sun and obstructed it(s light) (satara:).'; also used of anything which obstructs the light (satara'1-adwâ) Kaş. III 267 (kûşîr, köşle:me:k).

Dis. VI. GŞD-
D köşit- Caus. f. of köşit-,- but practically syn. w. it. N.o.a.b. Uyg. viii ff. Bud. kün teğr öz köçün örtçeli köşitingi [gap] 'in order to cover the sun and obstruct (its light) by his own strength' TT X 305-6; Xak. xii bułit kökü köşitli: 'the cloud covered (or blocked out, satara) the sky'; also used of anything that covers (or blocks out) anything Kaş. II 307 (köşitür, köşitmek).

Dis. GŞG
köseki 'a young animal', the kind varying in different languages; not noted in Turkish before xiii but obviously current before the separation of Standard and L/R Turkish, see Studier, p. 52, since it was a First Period I.-w. in Mong. as gölge (Kow. 2602)gölge (Haltod 264) 'a puppy', and occurs in Hungarian as kőlyök 'a kid or other young animal', no doubt borrowed from Old Bulgar, or some related language. Survives as köseki 'carmel Colt' in SC Uzb.: NW Kk.: SW Az., Osm., Tkm. (köseki), see Sheherbak, p. 106. Çağ. xv ff. köseki/köselek (both spelt) 'a one-year-old camel colt'; a 'two-year-old' is called törum, and a 'three-year-old' taylak San. 306v. 18; a.o. 173r. 9 (torum): Kip. xii ali-fajšil 'camel colt' köşke Küp. 14, 13: xiv ditto Bud. 7, 6; köşke ditto Id. 82: xv ditto Tuh. 27b. 10 (taylak in margin): Osm. xiv ff. köseki 'camel colt'; c:i.a:p. TTS I 492; II 661; III 483; IV 548.

D köški (sic, under fâ'il) (Conc. N.) fr. köši:-; cf. köşi:, köllik. Pec. to Xak. Xak. xii köški al-xamara 'al-satra 'a screen, covering' Kaş. I 409: KB kayu signu keldi tilded köşik (rhyming w. eşik) 'some came to take refuge (with him) and asked for a screen (from their enemies)' 451.

Tris. GŞG
D köşike: Dev. N. fr. köši:-; acc. to Kaş. 'light shadow', as opposed to köllige: 'deep shade'. Mong. köşige 'curtain; the side wall of a tent' (Kow. 2587, Haltod 229) looks more like a l.-w. fr. köşik with suffixed -e than fr. this word. The modern words with this meaning, köşige/köşögö and the like, in several NE languages: SE Tar.: NC Kr. seem to be reborrowings fr. the Mong. Uyg. vii ff. Bud. (climbing a big tree, breaking off the branches and leaves, taking them, and) balık üze örtüp köşige klip 'covering the fish and giving them shade' Swv. 602, 2: (xiv Čin.- Uyg. Dict. 'curtain' köşige (-?Mong. l.-w.) Ligeti 176; R II 1307): Xak. xii köšige: 'slight shade' (al-zillü-taşir) Kaş. I 448; III 174 (both main entries): (Kom. xiv 'curtain' köşegen (-?Mong. l.-w.) CCG; Gr.).

Dis. V. GŚL-

D kilsel. Pass. f. of kiles-. n.o.a.b. Xak. xi KB bililgig kilseldi turup yürümez ‘the wise man has been hobbled; he stands still and cannot run’ 6614; o.o. 6615.

Tris. GŚL

D kilsilik A.N. fr. kisl; originally ‘humanity, kindliness’, and the like. S.i.a.m.l.g.; the original meaning survives in one or two languages like NC Kır.: NW Kk., but elsewhere it usually means ‘mankind’ or, with a preceding numeral, ‘a group of (so many) persons’. Xak. xi KB kilsilik kimmat mürurwat kerek ‘mankind must have energy and humanity’ (and a man’s (kisl) humanity must be as great as his energy) 414; (if a man is to rise to fortune he must have uprightness) könülük atı ol kilsilik bütün ‘the name of uprightness is complete humanity’. (Men are not rare) kilsilik kiz ol ‘it is humanity that is rare’ 865-6; a.o. 1690 (anut-): xil1(?) At. bu kün bu ajunda kilsilik istiz ‘today in this world humanity is (regarded as) a sin’ 385; Xwar. xiv kilsilik ‘humanity, kindliness’ Qub 99; Osm. xiv f. kilsilik ‘humanity’ is noted in one or two xiv to xvi texts; the word also occurs in phr. like kilsilik kftan ‘formal dress’ fr. xiv onwards TTS I 473; II 463; XIV 461; XIV 526.

Dis. GŚN

D kilsen Dev. N. (Conc. N.) fr. kiles-. ‘a horse’s hobble; fetters, leg-irons’, and the like. S.i.a.m.l.g. except SW; cf. buka:gu:, tuşa:g, kösrük. See Doerfer III 1690. Üyg. viii ff. Civ. TV VII 36, 15 (üm): Xak. xi kilsen al-ikil ‘hobble’ Kaş. II 13 (seş); n.m.e.: KB kilsen ol kilsilik bilgi hamuk ‘knowledge and understanding are (less) fetters on a man’ 314; (the King said, ‘what is this (tackling) of yours?) negü teg kilsen ol sênî berkleleyi ‘what kind of fetters are they that hold you fast?’ 701; o.o. 702, 1837, 6615 (bür-): Çağ. xv ff. kilsen (spelt) zincir ‘chain’ San. 315r. 13: Kom. xiv ‘horse’s hobbles’ kilsen CCI; Gr.: Kip. xiii al-ikil kilsen Hou. 14, 6: xiv ditto Id. 82: xv ikil ... Tkm. kilsen Tuh. 20b. 12 (see tuşa:ğ).

Dis. V. GŚN-

D kösün- Hag. leg.; Reft. f. of kösi-. Xak. xi er künkne: köşündi (MS. köşindî) ‘the man shaded himself (taşalalara) from the sun’; also used when a man hides himself (tawārā) from somebody Kaş. II 157 (kösünür, köşinmek).

D kilsen- ‘to neigh’ of a horse and the like; as opposed to okra- ‘to wheezy’. S.i.a.m.l.g. with initial k-; morphologically a Den. V. in -er-. Fr. kilsen but with no obvious semantic connection. Xak. xi at kilsen: ‘the horse neighed’ (sahala) and one says kañır kilsen: di: ‘the mule brayed’ (sahaca) Kaş. III 302 (kilsenır, kilsenmek); A.I. 236, 3: xil1(?) Tef. kilsen- ‘to neigh’ 181: xiv Muh. (?)(among ‘sounds’) şahına’: ãyl kilsnemek Mel. 73, 11 (in one MS. only): Çağ. xv ff. kilsne: (spelt) of a horse, ‘to neigh’ (jiha kardan) San. 315r. 5 (quott.): Xwar. xiiî ditto ‘Ali 36: Kom. xiv ‘to neigh’ kilsne:–kilsne:– CCG; Gr.: Kip. xiii şahala:l-farâs at kilsned: (MS. keânedi:) Hou. 12, 20: xiv ditto Id. 83; Bul. 55r.: xv ditto Tuh. 233a. 3.

Dis. GŚN

D kilsenlig P.N./A. fr. kilsen; n.o.a.b. Xak. xi KB kilsenlig yarağızıkka barmaz ükus ‘a man in fetters cannot get into much mischief’ 314; a.o.o. 315-16 (kö美德ţig).

D kilsensiz Hap. leg.; Priv. N./A. fr. kilsen; ‘unhobbled’ and the like. Xak. xi KB 374 (ködürün-).

Dis. GŚR


Dis. V. GŚR-

VUD köşerê- ‘to be full to overflowing’. Pec. to Kaş. Xak. xi köb sözerdî ‘the lake was very full (imtala'a . . . ciddan(n) so that it almost overflowed’ (täfiq) Kaş. II 79 (köşer-; köşermek; verse); köşüng taki: köşerür ‘and the pond is full to overflowing’ (yamalı min faydih) I 73, 11.

Tris. GŚR

VUD kösereğek Hag. leg.; the köf is unvocalized, and there are a fatâ below and a karsa below the ñun, but the translation suggests that this is a Dev. N./A. (connoting habitual action) fr. köşer-. Xak. xi kösereğek ‘er a man who feels cramped for space (yataqdayyaq ‘alayhi makhirûn) when he sees people in his house’ Kaş. II 290.

Mon. GY

S key See keq.

Mon. V. GY-

S key- See keq-.

S 1 kûy- See küd-.

S 2 kûy- See kün-.

Dis. GYE

küye: (g-) ‘a (clothes-)moth’. S.i.a.m.l.g. with some phonetic changes; NW Kunyuk: SW Tkm. güye; Osm. güve. See Doerfer III 1692. Xak. xi küye: ‘the worm (al-süs) which eats felt, etc.’ Kaş. III 170: Kip. xiii al-süs küye: (MS. in error küibe) Hou. 11, 20: xv diid ‘worm’ (kurt/sülich/ (PU) sowuşan/) küye Tuh. 15b. 3; ‘att ‘moth’ küye 25a. 12.

Dis. V. GYB-

?E köyyen- Hag. leg.; this word is spelt quite clearly in the MS. but can hardly be right;
the king’s army went hunting and went out to look for food together; and in 63

44, a.0. this wicked world . . . does not love those that love it but keyik teg kašar ‘runs away like a wild thing’ 401; keyik teg turur kılık ‘(my own) character is like a wild thing’ 698; a.o. 712 (tezğ): xiii(?) Tef. keyik ‘wild animal; wild goat’ 178 (kiyik): xiv Muh. al-waḥši ‘wild animals’ geylk Mel. 54, 8; keyik Rif. 138; al-ğazāl ‘gazelle’ (iwuk; in margin) geyl 175 (only): Çağ. xv ff. keyik ‘(with k- -k’) āhī ‘gazelle’ Vel. 368; San. 317r. 13 (quotn.): Xwar. xiii(?) keyik, apparently spelt kik, occurs several times in Ög., e.g. kik av avlaya turur erdi ‘he was constantly hunting wild game’ 16-17: xiv keyik (sic) ‘wild game’ Qutb 93; Nahc. 338, 4; Kom. xiv ‘wild’ keyik CCI; Gr. 136 (quotn.): Krp. xiii al-waḥši mutlaqa(n) ‘wild animals’ in general keyik Hou. 11, 2: xiv al-ğazāl keyik (ivuğ) Bul. 10, 7; baqarul-waḥši ‘wild cattle’ şawān keyik/ keyik şığar do. 8-9; xv al-ğazāl keyik Kaw. 62, 6; wahl keyik Tuh. 38b. 3; Osm. xiv and xv geylik ‘wild four-legged animals’ in several texts TTS I 507; III 293.

S keyiğ: See keyiğ.

S küyük: See *küfüük.

Trls. GYG

D keyikçi: (g-) N.Ag. fr. keyik ‘wild game hunter’; pec. to Üyg.? Üyg. viii ff. Bud. kuşç[i] keyik[i] balıççi ‘wildfowlers, wild game hunters, and fishermen’ PP 1, 7-8; o.o. U II 84, 9; III 54, 5 (ii); 57, 3 (ii); 58, 8-9 (tokun-); 61, 3; TT IV 8, 56.

D GYL

D keyilğ (g-) Hap. leg.; presumably a crasis of keyikliğ. Xak. xi keyilğ ‘a wild man’ (al-nasnās); used metaph. for a man who looks suspiciously in every direction as he walks (yamīṣ mutolafita(n)) like someone stupefied or a wild animal (kal’d-madāhī avīl’-waḥšī); he is called keyilğ ksič: Kaş. III 175.

D GYM

VU küyüm Hap. leg. and unvocalized, but with a clear semantic connection w. küymen-. Xak. xi ol küyüm küyüm (sic) kūn kecurso: amdāl-nahār ḥāf ḥāfītā lā qāta’ aṣṣāl wa la kāna fāriga(n) ‘he spent the day indolently without actually stopping work or being unemployed’ Kaş. III 169.

D GYM-

D küymen- Refl. Den. V. fr. küyüm; ‘to be indolent, to potter’. Mis-spelt in Kaş., see E
kiiymen-. Survives in SC Uzb. kuymalan- 'to potter, fuss, feel bothered'. There is a cognate form in NE Tel. kiiymel- 'to dawdle, dither' R 11 1422; SW Tkm. kiiylen- has much the same meaning. Xak. xi er iska: kiiymendil: afqala'il-raqil fi'il-amr wa lam yubrimahu 'the man dawdled over the matter and did not settle it properly'; kümmendil: a metathesized alternative pronunciation Kağ. III 196 (kuymenel-, kiiymenmek); MS. kiyfen- and kifyen-). Cağ. xv ff. kiiylen- (dī etc.) ta allul te bahāna eyle- 'to make excuses, dawdle' Vel. 375 (quotns.); kiiylen- (spelt) bahāna wa ta allul kardan Sun. 310v. 26 (quotns.).

DIS. V. GYN-
S kūyn- See kün-.

DIS. V. GYR-
S kūyür- See kūnūr-.

Mon. GZ
1 kez (g-) 'the notch of an arrow'; survives only(?) in SW Osm. gez. Xak. xi kez fiqul'-salām 'the notch of an arrow'; one says ok kezli: Kağ. I 326; a.o. III 318, 16: xiv Muh.(?) (among 'weapons, etc.') al-fawāq (error for al-fiq) ok kezli: Ref. 173 (only): (Cağ. xv ff. gez 'with g-' 'an arrow without feathers', and if someone cuts a stick in a garden or wood and ties a string to it and makes a bow, and cuts another stick suitable for shooting and fastens some kind of feather to it and shoots it they call such an arrow gez; and also any straight branch like an arrow on a tree l'il. 353 (quotn.); gez 'an arrow without feathers or head; a kind of arrow with a thick middle and slender ends' Sun. 300v. 7 (quotn.). Steingass lists a Pe. word gaz with some of these meanings; it is no doubt a Pe. l.-w.): Kip. xiv kez (MS., in error, kūz) hayta yaqa'u'll-fiq mina'l-watar (the place) where the notch for the bowstring is' Id. 81: Osm. xiv ff. gez 'the notch in an arrow'; in several texts TTS I 309; II 432; IV 339.

2 kez lnap. leg.; there does not seem to be any widely distributed word with this meaning. Xak. xi kez al-qurāra 'sediment', that is the remains of milk, flour, etc., which stick to the bottom of a cooking pot and are scraped off it; one says ešiq kezli: (MS., in error, kist:) Kağ. I 327.

F 3 kez lnap. leg.; no doubt a l.-w., but not Chinese; perhaps cognate to Pe. kəz/kəf/ kac 'raw silk'. Cf. barçın. Xak. xi kez 'the name of a kind of Chinese brocade' (dibācūl- -sin) Kağ. I 327.

1 kiz (g-) lnap. leg.; but cf. kiz: li: Xak. xi kiz al-latāda taw'il-tast wa 'aybatu'il-tiyāb 'a perfume box; wardrobe; clothes bag' and also any kind of 'cubboard'; hence one says kizde:kli: kiin (MS., in error, his) yipar 'the scent of musk stored in a cubboard'; this is said only as a simile for the fragrance of girls' breath (tīb famī'l-cavārī) Kağ. I 327.

2 kiz See kiːdž.

1 köz (g-) 'eye'; c.i.a.p.a.l.; gūz in NW Kumyk: SW Osm., Tkm.; with extended meanings like 'a small aperture', g. 'the eye (of a needle)', and used in any idiomatic expressions. The meaning 'a spring' (of water) prob. not native Türkîsh but due to an overliteral translation of Ar. al-'ayn, which means both 'eye' and 'spring'. There is obviously a very old etymological connection with kör-, q.v. Türkî VIII 11 10 (kör)-; I N 11 (1 kėj), etc.: viii ff. Man. közil körüp 'seeing with the eyes' Chuaš. 312; közümte 'in my view' (worthless) TT II 8, 44: Uyg. viii ff. Man.-A (wealth) közıphe neq ilınnımegey 'will not catch his eye at all' (i.e. will not attract him) M I 15, 5; köz ajdakka sevük 'the eye is dear to the leg' do. 23, 5-6: Man. közil karam 'my black-eyed (beauty)' M II 9, 19; a.o. TT III 152 (yüms.-) lud. köz 'eye' is common, e.g. köz aqrıq ilıg 'an eye disease' U II 68, 2 (iili); közı acıp 'opening his eyes' U III 35, 29; a.o. PP 57, 5-6 (tegler-): Civ. köz 'eye' is common, e.g. I I I 66 (yuruk-su): Xak. xi köz, almost always so spelt, occurs over seventy times, usually translated al- 'ayn 'eye', less often al-tarīf or al-basar 'sight' and the like; there is n.m.e. of this or 2 köz in our MS. of Kağ. prob. owing to a scribal error, but the vowel was almost certainly long since there is no comparable confusion in the text at kez, kūz, kik: KB (let your words be) közsızı kaɾاغ{kūka köz 'an eye for the blind' 178; kürürmen közi 'I see with my eyes' 926; a.o. 770 (açit-): xiii(?) At. közil suk baxıl 'the miser with greedy eyes' 255; a.o.o.: Tef. köz 'eye; the bezel of a ring', and in idioms 181: xiv Muh. al-ayn gūz (sic) Mel. 46, 13; Rif. 140; under 'dress' al-faṣṣ 'the bezel (of a ring)' gūz kn.: 53, 8; 150; 'aynu'm- -ma 'a spring of water' su: gūz: 77, 1; 180: Cağ. xv ff. gūz ('with g-') (1) 1ayn 'eye'; (2) qarha 'a sore' which breaks out on the body (quotn.); ((3) gūz); (4) qarha 'a spring' Sun. 306r. 29 (quotn.). Xwar. xiii köz 'eye'. Ali xii: xiii(?) ditto Qg. 6, etc.: xiv ditto, also 'spring' Qutb 104; MN 100, etc.: Kom. xiv 'eye' köz CCJ, CCG; Gr.: Kip. xiii (under 'waters') al 'ayn, 'aynu'm- -ma (sic) Köy. 6, 19; (under 'parts of the body') al-ayn köz do. 20, 3; xiv köz al-ayn .. also al-ma'u'll- -ma'n 'spring water' Id. 81; 'aynu közüm .. 'aynu közün Bul. 16, 10-12: xvi al-ayn köz Köy. 60, 11-12; 'aynu'm-si 'evil eye' şəkr köz; 'ayn köz Bul. 24b; 6; a.o.o.: Osm. xiv 'gūz 'eye' noted in several idiomatic expressions TTS I 330 ff.; II 461 ff.; III 317 ff.; IV 362 ff.

2 köz 'burning embers'; survives only(?) in SW Az., Osm. köz; Tkm. köz; there are traces of a syn. word w. back vowels in some modern languages, e.g. NE Alt., Leb., Şor, Tel. kos R 11 621: SE Türkî köz Şavo 156 (only), but their status is dubious. Xak. xi köz al-camur 'burning embers' I 337, 12
küz (ğ-‘) ‘autumn’; s.i.a.m.l.g.; güz in NW Kk., Kumyk: SW Osm., Tkm. (gülz); Cuv. kær Ash. VII 271. Türki vii (?) küzte: ‘in the autumn’ Hoyto Tamir X 3 (ETY II 171): Uyğ. vii ol yil küzün ‘in the autumn of that year’ Si. E 8; viii ff. Cív. küz is fairly common in USp. in such phr. as küz yapida ‘at the beginning of autumn’ 1, 4: Xak. xi küz al-xarif ‘autumn’ Kaş I 327; a.o. II 172, 4 (kellîj); III 160, 19: xii(?). At kelûr küz keçer yaz ‘autumn comes, summer passes’ 471; a.o. 472 (tütêk)-: XIV Muh. al-xarif güz Mel. 79, 17; küz Rfj. 184: Çağ. xxv ff. güz (with g-) ‘(the) three months of the season of autumn’ (xarif) San. 306v. 2: Xwar. küz (ğ) al-xarif ‘autumn’ Qubh 108: Kom. XIV ditto CCG, CCG; Gr. 160 (quotns.): Kip. XIV küz fašl-l-xarif ‘al-daruriin 81; al-xarif küz Bul. 13, 16: XV ditto Katw. 36, 15 (MS., in error, büz).

Mon. V. GZ

kez- (ğ-) ‘to travel, walk about, traverse’, usually with the connotation of walking about to view the scenery or the like rather than travelling to a specific destination. The V. is Trans. and places traversed are in the Acc. S.i.a.m.l.g., gez- in NW Kk., Kumyk: SW Osm., Tkm. Uyğ. viii (VU) Çığiltir kökte: ak suv (so read) kezü: sünüşdim ‘I walked along the Ak Suv (river) from the (VU) gezil, lake and fought a battle’ Si. E 6: viii ff. Man. TT III 60–1 (1 ėdî): Bud. ol kutluq orunlarî kezer teğzinler ‘if one travels through those holy places and circulates (round them)’ Hüen-ts. 93–4; U III 20, 5 (I) (1 ěrdî). Xak. xi ol yelîg kezü: ‘he traversed (naqqaqa) the place and walked about in it’ (tafa fi há) Kaş I 110 (kezer, kezemek): Ka‘Î ajunun kezermen mapak yor oran ‘I traverse the world and have no (fixed) place of my own’ 747; a.o. 79: xiii(?) Tef. kez- ‘to traverse’ 169: XIV Muh.(?) sâha wa tafardada (?) ‘to travel by oneself, alone(?)’ kez- (MS. ker.) Rfj. 110 (only): Çağ. xxv ff. kez- (‘dik, with k-‘) gez- ve sayr eyle-‘to travel’ Vel. 358 (quotn.); gez- gažan wa sayr hardan ‘to ramble, travel’ San. 313v. 12 (quotns.); kêzgardiden ‘to ramble’ is pronounced with -ê- (not-l-) do. 25v. 26: Xwar. xii kez- ‘to walk about or through’ ‘Alî 47: XIV ditto Qubt 97: Kom. XIV ditto CCG; Gr.: Kip. XIII dâra minâ-l-dawrân ‘to traverse’ kez- Hou. 40, 6: XIV kez- ta‘fa Id. 82; al-dawrân kezmen Bul. 5, 13: XV dâra minâ-l-dawrân kez- Katw. 77, 16.

 interessingly the word does not exist in normal Ar. and is prob. a corruption of Pe. axgär (see Çağ.) 8d. 81; al-camcr köz Bul. 4, 12: XV ditto Tuh. 11b. 3: Osm. xiv ff. köz ‘burning embers’; c.i.a.p., esp. in Ar. and Pe. dicts. TTS I 492; II 662; III 484; IV 549.

D keze- (ğ-) Gerund of kez- used as an Adv.; ‘in success, in due course’, and the like. N.o.a.h. Uyğ. viii ff. Bud. (the sun and moon ...) tört bulunug keze yarutti tlinlg- larîg iiledîr ‘illuminate the four quarters (of the world) in success and nourish living creatures’ TT VI 244–5: Cív. ilk üç kata munî teg kilsar keze uz açılır ‘if one acts like this two or three times, in due course it is completely cured’ IF I 153–4.

D I köze- (ğ-) Den. V. fr. 1 köz; survives in SW Tkm. goze- ‘to tie up the mouth of a sack or the like, to prevent the contents from coming out’; this and the Osm. meaning seem to derive fr. köz in the meaning of ‘hole, aperture’, and the like; in Xak. it seems rather to mean ‘to pick the eyes out’. Xak. xi ol üzümlü: köze:di: natafa wa’llaqata habba-ta’l-inab mina’l-unqid ‘he plucked the (Hend.) individual grapes from the bunch’ Kaş III 265 (no Aor. or Infin.; follows 2 köze-): Osm. xv ff. goze- is used in several Pe. dicts. for ‘to mend holes in a garment’ and once for ‘to sieve (grain)’ TTS II 463; III 318; IV 363: xviIII goze- ‘(with g-)’ in Rümî, rufû hardan cama ‘to mend (holes in) a garment’ San. 306r. 28.

D 2 köze- Den. V. fr. 2 köz; ‘to poke a fire, stir up the burning embers’; survives with the same meaning in NE Koib. RII 1100; and SW Tkm. köze- ‘(of a fire) to burn up’ (Intrans.). Xak. xi ol ot köze:di: haqata-l-nar bi’l-mihråt ‘he poked the fire with a poker’ Kaş III 265 (keze:r, közemek).


F küzeç ‘a jug’ or other vessel; it appears fr. TT I 197–9 (see 8ii-?) that it could be a vessel standing on legs. Unquestionably a 1.-w. fr. some Iranian language, cf. Sogdian kezty’k (häsatišt?) ‘a jug’ and Pe. hüza (also a 1.-w. in Ar.), but it is not clear whether it is an actual Iranian word or a Turkish Dim. in -ç fr. such a foreign word. Cf. küveç. Uyğ. viii ff. Bud. TT VIIII C. 10 (batıgîk): Civ. TT I 189 (iğış); 194–7 (8ii-?): Xak. xi küzeç al-küza (MS., in error, al-lawza) wa’ll-bastuga ‘a jug, an earthenware water vessel’; this word agrees with the Ar. except that the (final) há’ is changed to cim Kaş. I 360: Arğu: xii küzêç (with dáI) also al-küza; there is a similar interchange between dáI and zây in Ar., e.g. dabara and zabara ‘to write’ and mà dû’dâq and zu’dâq ‘brackish water’ Kaş. I 360.

Dis. GZC

DF küzeçlıq Hap. leg.; P.N./A. fr. küzeç. Xak. xii (after küzeçliq) and the owner (of an earthenware water vessel) with -g Kaş. I 506.

Dis. GZD

D közet (ğ-) Hap. leg., but see közetç, közetlig; morphologically a Dev. N. in -tfr. köze-, but semantically connected with közed-. Uyg. viii ff. Bud. üç közet őğün 'at the time of the third night watch (of two hours)" TT V 10, 99 (ungrammatical translation of a Chinese phr.).

Dis. V. GZD-

D kezit (ğ-) Hap. leg.; Caus. f. of kez; in other languages the Caus. f. is kezdür- or the like, not noted in the early period. Xak. xi ol meni: yer kezitli: 'he made me traverse (tatwaqafani) the place' Kaş. II 306 (kezitür, kezitme-k).

D közed (ğ-) Trans. Den. V. fr. I köz, 'to guard, protect, watch', and the like. Kaş. II köze-, same meaning. Survives only (?) in NE Şır, Tel. közet, 'to tend or watch (sheep)'. See közet and köde-. Türkvi viii inim Kül Tegini közedü: 'protecting (or watching over) my younger brother Kül Tegini' I W 1 (a much damaged passage): Uyg. viii ff. Man. usually in the phr. kül-közed- M III 36, 4-6 (iii) (also i 31, 4-6 (i); kü-): TT IX 55— (after a gap) közedip TT III 116; siz yarli-ками yarlıq siga simtisqiz köprülin köze- (sic?) 'they respected the commands which we had given with a mind free from carelessness' do. 131; a.o. 137: Bud. usually in the phr. kül-közed- and esp. küyö küzedü tut- U IV 36, 81-3 (açın-); o.o. (kü-): bu kapag közedip tururlar 'they stand guarding this gate' PP 42, 3-4; etöz közedü tamga 'a mudra for protecting the body' TT V 8, 53; [gap] közeğülük (sic) TT VIII A.1; o.o. PP 73, 3 (bölük); U III 82, 25 and see yuqergü: Civ. etözünün közedeser sen 'if you protect your body' TT I 42; o.o. da. 173 (2 ğérgir-); VII 27, 2 and 9; 28, 27 and 48: Xak. xi ol meni: közetti: intasaqant 'he watched (or watched for) me', its origin is köz atti: rami bi-basariki ileyya intasaqant 'he threw a watchful glance at me' Kaş. II 306 (közettür, közetme-k); a.o. II 86 (közed-); közetmesi ne'n al-yay'ul-mahfuz 'a thing which is protected' II 170, 6; it is used, translated hafasa, to illustrate conjunctival forms in II 318-21: (KB in 26 and 168 the Vienna MS. has közet- where the Fergana MS. has ködże-): xiii(3) Tef. közet before -di; köze- before other Suff.; once (ʔerror) közer- 'to protect' 187-8 (közer-, etc.): Çağ. xv ff. közet- /közele- (both spelt ba-nazar cut-cu kardan 'to look diligently for (something)' San. 305v. 23 (quots.): Xvar. xv ff. közed- 'to be on one's guard' Qutb 108 (közed-) ; Kip. xv räqaha 'to watch over' közet- Tuh. 17a. 12; Osm. xiv to xvii gözet- 'to watch, watch for, expect'; in three texts TTS II 464.

Tris. GZD

D közetçi N. Ag. fr. közet; survives in NE Tel. közetçil (sic) 'shepherd' R II 1507. Uyg. viii ff. Bud. biz ordu kapag közetçil biz 'we are the guardians of the palace gate' PP 43, 5-6; a.o. Swv. 401, 9-10 (teğin): (Xak.) xiii(? ) Tef. közeçil (sic) 'guardian, protector' 188; (xiv Muh. nafir wa cásis 'watchman, spy' gözetçil: Mel. 50, 12; közdemçil: Rif. 145; Xwar. xiv közetçilsiz 'unprotected' Qutb 104.


D közelilig Hap. leg.; P.N./A. fr. közet; syn. w. közediligil. Xak. xi közelilig ne'n 'a thing which is protected' (al-mahfūz) Kaş. I 506.

Tris. V. GZD-

?C közetkil (ğ-) occurs only in one late and badly written Uyg. text, possibly mistranscribed; -kil is not a known Den. or Dev. Suff.; perhaps a crisis of közet kil-. Uyg. viii ff. Bud. kağim tegri burxan yarlıkmişin tönlü küll közetkilir sezik tümnen burxan şarvak közetkilü alu teğinlermen 'I keep the commandments of my father the divine Buddha by night and day, and venture to keep and receive the eighty thousand Buddha śrāvakas' USp. 100, 12-14.

D közeş (ğ-); közeğiš-s; Co-op. f. of közed-; mentioned only as a grammatical example. Xak. xi ol maşqa: at közetişli: 'he helped me to protect (fi hijz) the horse'; also used for competing Kaş. II 322, 16; n.m.e.

Dis. GZG

D kezil (ğ-) Dev. N. fr. kez-; with a rather wide range of meanings, none very closely related to those of kez-, of which the basic connotation seems to be intermittence, 'a turn (which comes from time to time); an intermittent illness'. The word is spelt kezil in TT VIII and TT IX and with a different pronunciation. The name is pertaining to KB which seems to confirm the -ğ, but some modern forms point to an alternative final -k, perhaps going back to a parallel form kezek, a Dev. N. in -ek, but it is impossible to associate particular meanings with these alternatives. Survives in SE Turkish közık 'typbus' BS 524: NC Kir., Kxz. kezek kezil: 'turn'; kezik 'fever'; SC Uzb. (provincial) kezak 'turn': NW Kk. gezek 'turn'; gezil 'a cold in the head'; Kumyk gezil 'turn'; Nog. geziv 'turn'; SW Osm. gezek 'patrol'; gezil 'a rodent ulcer'; Tkm. gezek 'a turn'. Uyg. viii ff. Bud. isimeklil kezil igiş 'a recur-
rent fever' (occurring every, every other, every third or fourth day) U_I_68, 1–5 (i); kezîg ig kégen 'recurrent diseases (Hend.)' TT V 8, 83—tûzûnler kezîglîe kirû tükeser 'if one succeeds in entering the ranks of the good men' TT V 22, 34—Sanskrit kâlábhramena 'in the course of time'. öömlöök kezîg birle: azu ûze: 'with, or upon, the turn of death' TT V 12, 28; o.o. do. B.1, etc. (ëyin); TT V 20, 6 (2 kur); 24, 57 (tîzîk); 26, 107–8 (îdâla-): Civ. [gaz] kezîg 'the succession' (of the nine thresholds) TT VII 13, 2; (let all the workers of the domain go) VII 173 —gî'îge 'in turn' USp. 25, 6; onûnc kezîgke tuzun 'let him take it for the tenth round' 65, 7–8; a.o. 80, 5: Xak. xi kezîg al-humûr 'fever', which takes a man with shivering fits (bi-râ-da): sarîg kezîg 'jaundice' (al-yaraqân); kezîg al-na'wa fi-l-'amal, 'a turn', in relation to work; hence one says senîn kezîgîli (sic) keldî: 'your turn has come'; kezîg al-cûr-â 'daring'; one says bu: ûsta: saça: kezîg kerek 'you need daring in this business' wa ma'nâhu-l-'awal its meaning is (the same as) the previous one (the significance of this is obscure) KaJ. I 391: KB (a high position has come to you) kezîglîe 'in your turn' 236; similar phr. 1476, 4760; dawlat kezîgî 'your turn for good fortune' 4761; (fortune is elusive . . . if it runs away) teğmez yana terk kezîg 'your turn does not quickly come again' 713; similar phr. 3282, 3028. Çaç. xv ff. kezêk ('with k-') 'a rodent ulcer' (âbûd marad) (quotn.); and they also use it for a game played with a wooden drinking cup (7; mingar) Vel. 352 (gezêk ('with g-') 'a sweetmeat' is the Pe. word gazah); gezêk (spelt) sayr wa garîş 'travel, wandering about'; and metaphor. (1) pâs wa hîrâsat 'the (night) watch' (quotn.); (2) pâshbân wa hâris 'sentry, guard' (quotn.); (3) nowbat 'turn' San. 3147 ff. 18: Kom. xiv 'pavestance' kezîg CCG; Gr.: Osm. xiv ff. kezîk 'turn' in one xiv text TTS 1 453; gezêk (sic?) 'turn' in one xvi text III 293 (kezîgî in the same sense in I 453; IV 503 is a reborrowing fr. Mong., where, by -z > -s; -si > -sî, the word became kezîg; there was some confusion between this word and kesek, see Haensch 99, and it is not easy to identify in Mong. but the P.N./A. keskîtî 'sentry, bodyguard' is noted in xiii, Haensch 100. See also Doerfer 331–2). D kezîk (g-) Pass. Dev. N. fr. kezî-; lit. 'something which is moved to and fro'; 'a weaver's shuttle'. The word carries the phrase dama in the MS. which has been falsely attributed to the kâf by previous editors, but it precedes kezîg, which precedes külîjîk, so must have had a šâthâ on the first syllable and the dama on the second. Survives only(?) in Se Türkî kezîk 'shuttle' BS 557. Xak. xi kezîk the translation is corrupt; read hûwa (MS. f) alatu-l-hâtk bi'- (MS. al) -sxyû-yîl-mun'ûqa ba'dûhâ 'âlâ ba'd bîhâ yuferraqal-saddâl-l-âlâm ma'na-l-asfâl 'a weaver's instrument with thread wrapped over and round it with which the upper and lower warp threads are parted'; also used by the weaver (nâsic of broccoli, etc. KaJ. I 391.

D küzzîk: (g-) N.Å.S. fr. kûz; 'autumnal'. Si.a.m.l.g.; NW Kk. gözîl; Kûnîk gözîl; SW Tkm. gözîl. Uyûg. vii ff. Civ. küzzîk 'with kây aylarda in the three autumn months' TT VII 38, 5–6; a.o. TT I 134 (tînâg): Xak. xi KB üç küzzîk yulduz 'three of the (signs of the zodiac) are autumn stars' 142.

Dis. V. GZG-

D küzzîk- (g-) Intrans. Den. V. fr. kûz; 'to turn to autumn, become autumnal'. Survives in NE Alg. Tel. R 1509; cf. küzîger-. Xak. xi yul: küzzîkî: 'the year turned to autumn' (sâra xarif) KaJ. II 118 (küzzîker, küzzîmek).

D kezîger- (g-) Trans. Den. V. fr. kez; pec. to Xak. Xak. xi er ok kezîgîrdî: 'the man cut a notch (fatveqan) in an arrow' KaJ. II 196 (kezîgerûr, kezîgermek):

D küzzîger- (g-) Hav. leg.; Trans. Den. V. fr. 1 köz. Xak. xi ol atâmna: maça: kezîgîrdî: 'he brought about an interview (al-mulâyana) between me and my father', that is a meeting (al-mulagêt) KaJ. II 196 (kezîgerûr, kezîgermek).

D küzzîsî- (g-) Den. V. fr. kûz. Both forms below are Hav. leg.; cf. küzzîk-. Xak. xi ûdelek küzzîgîrdîl: tasaccaha/-lamân an yarîf xarîf 'the season turned in the direction of autumn' KaJ. II 196 (kezîgerûr, kezîgermek): ödî küzerî: same translation, but al-waqt 'time' for al-lamân II 77 (küzerûr, küzermek).

D küzîksî- (g-) Hav. leg.; Recip. f. of küzzîk-, Den. V. fr. 1 köz, which si.i.m.l.g.; gözîzîk in SW Osm., Tkm. Uyûg. vii ff. Bud. (he is ready to go to King Siladîlya and) sawsîn baxzîlîl birle közîksîgêl 'have an interview with the Hinayâna teachers' Hüen-ts. 255–6.

Tris. GZG

D köze:ğî: Dev. N. (N.I.) fr. 2 köze:-; 'a poker (for stirring the fire)'. Si.s.m.l. w. substantial phonetic changes, SE Türkî kösey: NC. Kk. kösû: közû-; Kz. kösû: NW Kk. kösû; Nog. kösev; SW Osm. küsûk; Tkm. kesevî. Xak. xi köze:ğî: al-mîdâtî 'a poker' KaJ. I 448 (prov.): Kom. xiv 'poker' kösöv CCG; Gr.

D kezîlîgî: P.N./A. fr. kezîgî: with various potential meanings; in KB it is more likely to mean 'sentry' (cf. the Mong. l.-w. kezîktî 'sentry') than 'feverish'. N.o.a.b. Uyûg. vii ff. Civ. in a brief damaged document, USp. 68 one Baş kara(? is apparently required to act as herdsman kezîlîgî 'because it is his turn': Xak. xi KB (he lay down but could not sleep) kezîlîgî kişî teg közîn yummâdî 'like a sentry(?) he did not close his eyes' 4890.
TRIS. GZG

PU?F közkeni: Hap. leg.; the vowel marks, though faint, seem to indicate this pronunciation; prob. a l.-w. Xak. x1 közkeni: al-qarub, that is 'a kind of beetle (minâ'l-c'îlân) that flies about at night with a buzzing sound' (ma' tanim) Kaş. I 493.

PU?F közkenek Ilap. leg.; the dictis. translate al-azâ'a 'a large lizard', but as 'azâ means 'to injure' and the like it presumably also means some kind of bird of prey. Prob. a l.-w. Xak. x1 közkenek 'a bird which resembles the saker falcon (al-qaqr) and al-azâ'a, and makes violent attacks in the air' (?; yataballaq bi'l-rih) Kaş. I 528.

Dis. GZL

D kezlik (g-) A.N. (Conc. N.) fr. 1 kez; lit. 'an instrument for making notches'; a l.-w. in Pe. as gazlak/gizilik; survives in SW Osm., Tkm. 'gizlik 'a small knife, pocket knife', and the like. Xak. x1 kezlik 'a small knife (sikkin) which a woman has with her fastened to her dress' Kaş. I 478: Çağ. xv ff. 'gizlik (spelt) 'a small knife' (kârd); also current in Pe. as gizlik San. 300v. 15: Kip. xiv kezlik 'a knife (sikkin) used for making arrow notches' (l't-l-fiq) Id. 81.

D küzlük (g-) P.N./A. fr. küz; syn. w. küzki; survives in SW Osm. 'gizliu' 'autumnal'. Uyû. viii ff. Civ. üc künlük yaz (PU) kuvarlık bir yarım kün küzlük [kuvarlık] 'three days communal labour' (?); and one and a half in the autumn' UsP. 55, 21–2; yazi küzlülügi [garp] do 66, 4.

D közlük (g-) A.N. (Conc. N.) fr. 1 köz; survives meaning 'eye-glasses; (a horse's) blinkers or eye shields' in several NW languages and SW Az. közlük (g-); Osm., Tkm. 'gözlik. Xak. x1 közlük 'an object woven from horsehair, put over the eyes when they are suffering from ophthalmia or excessive glare' (ramadat aw gamarit) Kaş. I 478: Çağ. xv ff. (közlük 'with k- -k') gözli 'having ... eyes' Vel. 368 (quotm.)); gözlik ('with g-') (1) they talk of nargis gözlik in the sense of nargis-i czas 'pheasant-eye narcissus' (same quotm.); (2) see Osm.); (3) 'a black oily seed used in eye-salves', in Pe. 'gasmak, in Ar. adrasu'l-halib Poly podium San. 306v. 7; Osm. xvii gözlik (2) in Rumi, 'eye-glasses' ('aymak) which they put over the eyes to strengthen the sight San. 306v. 8.

Dis. V. GZL

D 1 kezle:- (g-) Den. V. fr. 1 kez; survives, with the same and extended meanings, in Osm. 'gözle.- Xak. x1 ol ok in kezle:di 'he cut a notch (füq) in his arrow' Kaş. III 300 (kezler, kezlemek): x1 (At. praise the generous man and) basinla katig ya okun kezlegil 'cut a notch in an arrow for a strong bow (to shoot) the miser' 228: Osm. xiv and xvi 'gözle- 'to put the arrow notch on the bowstring' (?) in two texts TTS II 434; III 293.

D 2 kezle:- Hap. leg.; Den. V. fr. 2 kez. Xak. x1 kezle:di: (after 1 kezle:-) also used for 'scrapping the sediment off a pot' (idâ axraca-l-gurara mina'l-qidr Kaş. III 300.

D kıze:- (g-) Den. V. fr. 1 kiz; lit. 'to put (something) in a box or bag', i.e. 'to hide'. Survives only (?) in SW Az. kıze:-; Osm., Tkm. 'gizle-; elsewhere 'to hide' is yasur. Türkü vii ff. Man. M III 21, 3 (aği): Uyû. viii ff. Man.-A kizle 'hide!' do. 11, 10 (ii); yemegil begri (sic) kizle yasurgil 'do not eat it, hide (Hend.) it safely' 29, 1 (ii); Bud. PP. 56, 1 (bekri); Hüen-fr. 130–1 (bedzi); Sun. 138, 1–2 (yasur)-; 140, 20 (ege); 448, 15: Xak. x1 ol kıze:di: neqni 'he hid (hatana) the thing' Kaş. III 300 (kizler, kezlemek); er tavaar kıze:di: 'the man hid the merchandise' (etc.); its origin is the noun kiz III 318, 17; kizle:只不过是 sevüklük al-hubb'l-maktüm 'concealed affection' II 172, 10; 8.0. III 71, 20: KB kerek sönzi sızler kış kizlemez 'a man says what is necessary and does not hide it' 185; 0.0. 311–12, 665, 970, 977–8 (kergelig), etc.: x1 (?) KBVP 13 (ur): x1 (?) At. 118 (kóm.-), 169 (katig); 8.0.0.: Tef. kizle: 'to hide'. Mah. al-canv 'in the head' gözlemek (MS.-mek) Mel. 30, 8; Rif. 125 (corrupt b r c, -r r z-): Çağ. xv ff. kıze/-kızle: (spelt) Trans. V., 'to hide' (pinhan hordan) San. 311v. 27 (quotm.). Xwar. xiii ditto 'Ali 58: xiv ditto Quth 99: Kip. xiii xabba 'to hide' kıze:- Hom. 39, 20: xiv kizle: xabba 'ditto'; and in the Kitâb Brelyk tamara 'to hide in the ground' 82: xiv xabba kıze:- Kav. 77, 13; Tuh. 14b, 9 (also (VU) 'omala, yaşır- şakla, şakın-).

D közle:- (g-) Den. V. fr. 1 köz; s.i.a.m.l.g. with some phonetic changes and a wide range of meanings of which the commonest is 'to keep under observation'; gözle- in NW Kk., Kumyk; SW Osm., Tkm.; köze:- (g-) in Az. Türkü vii ff. I-f8 63 (körükülş): Xak. x1 ol am: közle:di: 'he hit him in the eye' (al- -awn) Kaş. III 300 (közler, kezlemek; but sec köže:-); Çağ. xv ff. köze:- (11) gözle:- Vel. 368; San. 306v. 23 (köze:-); Xwar. xiv köze:- 'to watch, watch for' 'Ali 58: xiv ditto Quth 105: Kip. xiii nasara 'to eye, look at' köze:- Hom. 35, 3; köze:- do. 36, 17; xiv köze:- 'ayına va râgaba 'to view; to watch over' Id. 82: xv Tuh. 17a, 12 (köze:-): Osm. xiv ff. gözle- 'to watch over, observe, look for'; in several texts TTS I 333; II 466; IV 365.

D kezlet- (g-) Caus. f. of kezle:-; survives in SW Osm. 'gözlet-.- Xak. x1 ol ok kêzletti: 'he ordered that a notch (füq) should be made in the arrow' Kaş. II 348 (kezlettir, kezletmek).

D kizlet- (g-) Caus. f. of kizle:-; s.i.s.m.l.; SW Az. kizle:- (g-); Osm. 'gözlet-.- Xak. x1 ol maşa: sız kizletti: 'he urged me to conceal (alâ kitmân) the statement' Kaş. II 348 (kizletür, kizletmek): Çağ. xv ff. San. 313v. 27 (kizle:-).
D I kezlen- (g-) Refl. f. of I kezle:-; survives in SW Osm. gezlen-. Xak. xi ok kezleli: 'the arrow was notched' (fusuriqa) Kas. II 252 (followed by 2 kezlen-).

D 2 kezlen- Iap. leg.; Refl. f. of 2 kezle:-. Xak. xi esel kezleli: 'the sediment stuck (italaqta-l-qurara) to the bottom of the cooking pot' Kas. II 252 (kezelnür, kezlemek).

D kizlen- (g-) Refl. f. of kizlen-, often used as a Pass.; survives only (?) in SW Az. kizlen- (g-); Osm. Tkm. gizlen-. Xak. xi o.I tavarrın kizleli: 'he pretended to hide (yaktum) his property', also for 'he applied himself to hiding (istabadda bi-kitimān) his property' Kas. II 253 (kizlenür, kizlemek): Çağ. xxv ff. kizlen- 'to be hidden' (pinhān şu'dan) San. 314t. 15: Xwarz. xiv kizlen- 'to hide oneself' Qīth 99; MN 219: Kom. xiv 'hidden' kizlenmiş CCG; Gr.

D kezles- (g-) Iap. leg.; Co-op. f. of kizle:-. Xak. xi ol aqr ok kezleli: (translated) 'he competed with him in cutting notches (fi tafa'ia) in arrows'; also used for helping Kas. II 224 (kezleşir, kezlemeke); 'competing' should have anıq birle; aqr is appropriate only for 'helping'.

D kizles- (g-) Recip. f. of kizle:-; n.o.a.b. Xak. xi olar ikki: tavarr kizleli: 'those two hid (katama) their property (etc.) from one another' Kas. II 224 (kizleşir, kizlemeke): Çağ. xv ff. kizles- Co-op. f. 'to be hidden together' (bir-ham pinhān şu'dan) San. 314t. 14.

D kizes- (g-) Recip. f. of kizle:-; s.i.a.m.l. Xak. xi ol menir birle: kizleli: 'he competed with me in looking' (or staring, fi'l-ru'ya), that is he eyed me ('ayyana) and I eyed him Kas. II 224 (kızleşir, kizlemeke).

Tris. GZL

D közülüük (g-) N.I. ultimately der. fr. I köz, ; the -ül- is irregular, perhaps inserted by false analogy w. tülürük der. fr. tül- and kömüldürük der. fr. kömü (koplū), but the Kip. form is a regular Dev. N. fr. közün-. N.o.a.b.; cf. kölük. Xak. xi közülük 'an object woven from horsehair, put over the eyes when they are suffering from ophthalmia or excessive glare'; alternative form kölük Kas. I 529: (Kip. xiv közün-ler 'a shade (al-sa'riya) put over the eyes' Iđ. 81).


D kizlençü (g-) Dev. N./A. fr. kizlen-; n.o.a.b. Uyğ. viii ff. Man. -A. kentli kizlençü'nün... kizlen- 'hide your own hidden treasure' (without being miserly regarding the pure doctrine, believing with a generous mind and not doubting) M III 11, 7-10: Xak. xi kizlençü: 'a hidden treasure' (al-xahiyā), and in the prov. kizlençü: kelinde: 'a hidden treasure is found in the bride', because she keeps her charms hidden for her husband Kas. III 242: xix(?). Tef. kizlençü galancar 'secret treasures' (Pe. l.w.) 178: Xwarz. xiv kizlençü 'hidden' Qīth 99.

Dis. GZN

D közmən  Den. N. fr. 2 köz; pec. to Kas. Xak. xi közmən xusul-malla 'bread (baked) in the hot ashes' Kas. I 444; a.n. II 27, 11 (közm-).

Dis. GZN

küzen 'polecat'; a very old word, a First Period I.-w. in Mong. as kürne (Kow. 2636, Halld 237) and Hungarian as görény; the suggestion, see Doerfer I 328, that this word is connected w. Mong. kürën/kürən 'brown' which later became a l.-w. in some Turkish languages is improbable on phonetic grounds, but not impossible. S.i.a.m.l. except SE, see Scherbak, p. 146. Xak. xi küzen (zay unvocalized) 'an animal of the rat (al-curdan) family used to hunt sparrows and also (aşqala(n) jebras) Kas. I 404: Xwarz. xiv küzen xaj 'suggests weasel, marten, but the context would equally admit of 'polecat' Qīth 108 (note refces. to old Osm.). Kom. xiv 'polecat' kara küzen CCI; Gr.: Kip. xiii al-'ara 'weasel' küzen (MS. küzen) Hou. 11, 14: xiv küzen al-nims 'weasel, ferret', and in the Kitāb Beylik al-dalaq 'marten' Iđ. 82; al-nims küzen Bul. 10, 9: xv ditto Tuh. 36a. 12.

D közprü (g-) contracted Dev. N. (N.I.) fr. közün-, listed as a Dis. under ûlā in Kas.; 'mirror'. Survives in NC Kir. kuzgül: SC Uzb. küzgül: NW Kir. küzgül; Kumyk güzgül: SW Az. güzgül (g-); Tkm. güzgül, but elsewhere displaced by l.-w.s like Ar. 'ayna. See Doerfer III 1674. Türkü vii ff. words transcribed büzküısı: and büzküm (no doubt misreadings of büzküısı: , büzküm) appear on two metal mirrors of unknown provenance ETY II 171; IrkB 22 (çîçîng-): Yen. [şek]jiz başgur (sic) büzküısı: on kara büzküısı: 'his eight copper mirrors and ten black mirrors' Mal. 26, 11: Uyğ. viii ff. Man. (spirits) közgüşçe közünupen 'appearing like (shapes in) a mirror' M II 6, 7-8: Bud. közgüşče 'in a mirror' Uşp. 102a. 10; a.o. TT VI 410-11 (etğîlg): Cîv. (he should rub in the salve) közgüşče körzün 'look in a mirror' II I 125: Xak. xi közgü: al-mir'at 'a mirror' Kas. III 379; o.o. III 45 (yüzlüş), 132 (5 kûj): xiv Muh. al-mir'at güzgül: Mal. 68, 12; Rif. 169 (k-): Çağ. xxv ff. közgü 'with k- -g-') 'ayna 'mirror' Vel. 368; güzgül 'with g-') 'ayna 'mirror' San. 306v. 5: Xwarz. xiv közgü 'mirror' Qīth 109; MN 248: Kom. xiv 'mirror' közgü CCI; Gr.: Kip. xiii al-mir'at közgü: Hou. 18, 6: xiv köznü: (köznü: intended) ditto Iđ. 81; xv ditto közgü: Kav. 64, 10: Osm. xiv ff. güzgül (gözgül, gözgül), once (xiv) gözgüpü 'mirror'; c.i.a.p. TTS I 331; II 464; III 319; IV 364.
E közünç seems to be a mistranscription of köüsünc (küsenc), q.v., in M II 8, 17; U I 6, 14 and is a scribal error for körünç, q.v., in Kas. III 373, 12.

D köznekk (g-) Has. leg. (?) ; contracted Dev. N. fr. közün-; occurs in a passage about throwing out a bridge to people who have trodden on 'a reflection' on the surface of the water thinking it to be a solid object. See közünük. Uyg. viii ff. Man. TT III 55 (suklun -).

D. V. GZN-

\[\text{D közün- (g-) Recl. f. of *köz-, presumably a very old alternative pronunciation of kör-, which is obviously connected etymologically with 1 köz; syn. w. körün-, 'to be visible, to appear.' In phr. like közünür ajun 'the visible world,' the Aor. Participle practically means 'present,' as opposed to 'past' and 'future.' Türkü viii ff. Man. bēq közünür tavğir (Iranian I.-w.?) etőz snlari 'the five component parts of the visible... body,' M III 18, 12–13 (ii); bēq közünmez tutul-maz yavtlak biltigler 'the five invisible, impalpable evil mental states' do. 10, 14–15 (I); Uyg. viii ff. Man. M II 12, 6–7 (közük); TR II 16, 28 (ajum); III 148; lx 46, 116 (ka:n:)-- Bud. közün- is common, e.g. (there is a mountain over there) közünürmü 'is it visible?' PP 37, 6; közünürsz 'you appear to be' (a very strong man) do. 66, 5; közünür ajun 'the visible (present) world' do. 11, 3; Sw. 474, 20 etc.—(you will go into the city and) lu xanuğa közüngeysiz 'let yourself be seen by (i.e. present yourself to) the king of the dragons' PP 40, 1; a.o. 44, 5; Civ. TT I 21 (02:z), 61; (all the signs of thirst) közünür (sic) 'appear' VIII 1g; in the astronomical texts közün- is the standard word for 'of (or a star) to become, or be, visible' TT VII 1, 20–2 (içir) etc.; Argu: xi (immediately after körün-) and in Argu: one says közünid næg 'the thing was seen' (n'iyiya); too fihi ba'dul-giyās 'there is a certain rule concerning it'; it is taken fr. their word köz 'an eye,' but they make a difference (yuxallān) between the Perf. and the Imperat. and say kör, that is 'see' (abījir) w. rā', and the Perf. w. zāy Kas. II 157 (közünür, közünmek): Kip. xii láha 'to appear,' in the sense of appearing to someone so that he can see you közün- How. 43, 17 (the other Kip. authorities have körün- in this sense; this may be a scribal error).

Tris. GZN

S közüpü See közüppü.

D közünük (g-) Dev. N. (Conc. N.) fr. közün-; 'a window.' There is a morphological and semantic difference between this and köznek, q.v., -ük being properly a Pass. (or, for Intrans. V.s, an Intrans.) Suff.; this word must therefore lit. mean 'something which is seen,' perhaps with the application of 'something which is seen from within the building' rather than 'something you see out of;' the latter meaning 'aperture' and the like is obviously a metaphor. Survives in most NE languages as köznek/köznök/ közünök/közinök 'window' R II 1302–3; Khak., ltr. közeneq: NC Kir. közünök 'aperture; button-hole': SC Uz. közanaq 'a hole; a cell (in a honey-comb),' most of which look more like modern forms of köznek.

Türkii viii ff. (in the para. enumerating parts of a tent) közünük: ne: teg 'what is its window like?' Irh II 18: Çaq. xv ff. gözünök ('with g - k') xirhāh asbābī 'part of the' hood of a tent.' Vel. 368 (quotn.); gözünök (spelt) ditto (az ālat-i xayma) San. 306v. 10 (quotn.).

D. V. GZR-

S közer- See köğer-.

D. GZN

D közsüz (g-) Priv. N./A. fr. 1 köz- 'without eyes, blind.' S.i.am.l.; in SW Az, közsüz (g-); Ösm. gözsüz. See teglük. Uyg. viii ff. Man. M I 18, 6 (i) (téglik): Bud. ol közsüz kiši 'that blind man' PP 74, 5; Xak. xi KH 178 (kara:gu), 271: xiii (?): Tef. közsüz 'blind' 182; a.o. 200 (kara:gu): Kom. xiv 'blind' közsüz; 'mole' közsüz (PU) opea (sic) CGI; Gr.: Kip. xiii al-a'mā 'blind' közsüz (MS. kizsz:z) Hou. 26, 8; xiv Tkm. közsüz al-a'mā ay būdā 'ayn (that is 'without eyes') ld. 81; ?Kip. közsüz (PU) sebek 'a mole' (al-xuld) do. 82; al-xuld közsüz temek (2MS. etmek) Bol. 10, 15; xv al-a'mā közsüz kiši: dir Kav. 60, 9; Ösm. xiv ff. gözsüz 'blind,' in several texts; gözsüz sepet (xiv) gözsüz tebek (xvii) 'a mole' TTS II 467; III 320; IV 365–6 (the second words in the Kom., Kip., and Ösm. phr. for 'mole' are all very obscure, but the xvii phr. is clearly the origin of the modern word köstebek).

D. V. GZS-

D kezîş (g-) Hat. leg.; Recip. f. of kez. Xak. xi ol mapa: yîr kezîşdi: 'he competed with me in traversing (fi tatrîf) the place' Kas. II 100 (kezîşîr, kezîşmek; the translation is wrong; mapa: implies 'he helped me'; 'he competed with me' should be menîl birle). D közeş- Hat. leg.; Co-op. f. of 2 köze-: Xak. xi ol mapa: ošt közeşti (sic) 'he helped me to poke (fi tahrist) the fire'; also used for competing Kas. II 100 (köşeşîr, köşeşmek).
It is generally believed, and is no doubt true, that no native Turkish word begins with İ; all the words listed below are either demonstrably l.-w.s or of a kind which might reasonably be supposed to be l.-w.s. It is also possible that there are some l.-w.s listed above in which the initial İ- is preceded by a prosthetic vowel. If so, these would be parallel to the l.-w.s with initial r- preceded by a prosthetic vowel, see R. Some Chinese and Indian l.-w.s with initial l- which occur only in Uyğ. texts have not been included below since they never became fully naturalized in Turkish.

Mon. LA

F lu: ‘dragon’ l.-w. fr. Chinese lung (Giles 7,479), which was pronounced without the final -ng in some NW Chinese dialects of the first millennium; often spelt lu (representing lu? in Uyğ.; prob. originally introduced into Turkish as one of the animals of the twelve-year cycle. In this context it still survives in some modern languages, see O. Pritsak, Die bulgarische Fürstenliste, Wiesbaden, 1955, p. 80. Cf. naq: (Türkî viii li în R’s edition of Öngin 12 is a misreading of koji): Uyğ. viii ff. Bud. alku autres liular yilanlar ‘all kinds of poisonous dragons and snakes’ PP 39, 6; s.o. do. 49, 1 (közün-); (in a list of supernatural beings) lu Sanskrit nāga, a mythical ‘snake’ U 20, 23; Kuran. 142: (in a list of disreputable professions) luu üntürgűcü yatçı ‘snake charmer and magician’ U II 84, 12; TT IV 8, 60: Cyî. luu yîl ‘the dragon year’ USp. 10, 11: 125, 1; in common in the same context in TT VII and VIII P. Çağ. xv ff. luy means nahan ‘crocodile’ in Mong.; also the name of one of the Turkish years San. 318r. 6 (no doubt reached Mong. through Turkish luu, Kow. 1965, Halted 486).

Mon. LB

F la:ıv Hap. leg.; l.-w. fr. Chinese la ‘wax’ (Giles 6,668; Pulleyblank, Middle Chinese [di]). Xak. xı la:ıv al-miiimülâdi yuxtami bihi ‘sealing wax’ Kaş. III 155.

F lıv some kind of food, or a dish of food; no doubt a l.-w., prob. fr. Chinese li ‘a grain’, e.g. of rice (Giles 6,958; Pulleyblank, Middle Chinese [li]). Uyğ. viii ff. Bud. in TT VII 14 a list of stars, the appropriate offering (hulled millet, rice, etc.) to them is described as lıvî ašt, e.g. 28 (tuturkan), 39 (bügdây); in USp. 88, a charter of rights to a holy man, it is said that various officials lıv yemezünler ‘must not eat (his holy?) food (or offerings?)’ 88, 30: Xak. xı lıvyü: (or lıw?) Kaş. III 438 (kenç); n.m.e.: KB (the chamberlain) lıv aş térılı kırse ‘when the table of food is brought in’ (must scrutinize it) 2549; (two things increase the reputation of hope) ēlinda tuğt kör türünde livi ‘their banners in the forecourt, the food (which they lay) before the seat of honour’ 2553.

Dis. LCN

?F laçın ‘falcon’, the actual variety differing in different languages, in SE Turki ‘the Barbary falcon’, in SW Osrn. ‘the peregrine’. The most durable of all words beginning with l-; s.i.a.m.i.g. as laçın/laçın. Almost certainly a l.-w., prob. Tokharian. Cf. čavǐ: čağrǐ: toğan, turumtay, sinǎk, etc. Türkî viii ff. Laç.[in] Bayluk P.N. Mir. B v. 4 (ETY II 66): Uyğ. viii ff. Bud. (three does encountered) laçinka ‘a falcon’ Sun. 620, 20: Xak. xı laçın al-şähín ‘a gerdafalcon’; one of the predatory birds; hence men are called Laçín because of their bravery Kaş. I 410: KB 2381 (kov-): xiv Muh. al-şähín laçin Mel. 72, 13; Rif. 175: Çağ. xv ff. laçın Şäh’in in Ar. şaqr; also the name of a tribe of Turks San. 317r. 27: Xwar. xiv laçın ‘falcon’ Quub 109: Kip. xi al-şähín laçin (–c–) Hou. 10, 2; as a P.N. do. 20, 5; xiv ditto Id. 87; Bud. 11, 10: xv ditto Tuh. 20b. 11; as a P.N. do. 41b. 12: Osrn. xvii laçın . . . and, in Rimt, küh-i sast ‘a precipitous mountain’; laçın kaya ‘a precipitous mountain’ in general, and the name of a particular mountain San. 317r. 28 (no doubt a geog. name misunderstood).

VUF luçn.t Hap. leg.; second syllable unvoiced. No doubt like other Gancak words a l.-w. Gancak xı luçn.t ‘help in cleaning the grain (etc.)’; that is among the villagers (fi ahlîl-qurî), they help one another by sending a slave or an animal to thresh the corn Kaş. I 451.

Dis. LDA

VUF lêtu: Hap. leg.; perhaps l.-w. fr. Chinese lêng-t’ao ‘to wash in a sieve with cold water’ (Giles 6,869 10,824). Xak. xı lêtu: ‘noodles’ (aṭriya) chilled with water, snow, and ice and mixed with seasonings (al-alâšîr); it is eaten to cool one (li’l-tabrîd) Kaş. III 237.

Dis. LGD

F loxtay Hap. leg.; no doubt a Chinese phr.; Brockelmann, on the authority of B. Schindler, plausibly suggests lo ‘raw silk’ (Giles 7,323; Pulleyblank, Middle Chinese [da], tâ ‘girdle’ (Giles 10,554; Pulleyblank, Middle Chinese [đi]). Cf. barqin, etc. Xak. xı loxtay ‘red Chinese brocade (dibâ) with small gold coins (or spangles, fulür şuf) attached’ Kaş. III 240.
Dis. LGN

F lağzun Hap. leg.; an old widely distributed culture word, the immediate source for Turkish uncertain; Brockelmann quotes Syriac lagīnā, Greek lagóinos, Assyrian ligginnu, the last prob. the original word. Xak. x1 lağzun 'a hollow (manqūr) object like a grain measure (al-ṣūā) used for drinking milk or water' Kaş. I 410.

Dis. LGZ

F lağzun 'pig, swine'; the earliest name for this animal in the twelve-year cycle; later displaced by topuz, q.v. Prob. a Tokharian 1.-w. N.o.a.b. Türkü vīla lağzun yīl 'in the Pig Year' II S 10: lağzin (sic) yīl Ila. A. b.2 (ETY II 122): Uyğ. vīla lağzun yulka: Şu. N 11; vīla ułam II 441: Man.-A ditto M I 12, 16: Bud. (some people . . .) koḷ lağzun ulatı tniğlarığ őlürür 'kill living creatures like sheep, pigs, etc.' PP 3, 1-3.

Dis. V. LLA-

DF lala:- Den. V. fr. Chinese la 'to cut, slash' (Giles 6,653); this word was lāt in Middle Chinese, but this V. occurs only in a fairly late Uyğ. text, and by this time the Chinese word had no doubt lost its final consonant. Uyğ. vīla vīla II 12, 16: Bud. (demons) léšp aşığlar 'who eat mucus' U II 61, 10; o.o. Sw. 588, 14; vīla 591, 8; vīla 592, 19 (kuzit-): Civ. léšp 'mucus' TT VIII 1.5, 7 and 12: Çiğil x1 léš al-hu'āb 'mucus'; léš also al-balğam 'phlegm'; one says léš akt: 'the mucus and phlegm flowed' Kaş. III 127.

Dis. LMG

F limken Hap. leg.; 1.-w. fr. Chinese lin-ch'īn, Middle Chinese ljun-k'īn 'a species of Pyrus' (Giles 7,157 2,101). Xak. x1 limken al-icāsul-ašfar 'yellow plum' Kaş. I 444.

Dis. LNG

S? ıngaç ıSee ınyağç.

Mon. LŞB

F leşp the Tokharian A word leiš 'mucus, phlegm' found its way into Turkish, prob. through translations of medical texts, and survived in an abraded form until x1. Uyğ. vīla vīla Bud. (demons) léšp aşığlar 'who eat mucus' U II 61, 10; o.o. Sw. 588, 14; vīla 591, 8; vīla 592, 19 (kuzit-): Civ. léšp 'mucus' TT VIII 1.5, 7 and 12: Çiğil x1 léš al-hu'āb 'mucus'; léš also al-balğam 'phlegm'; one says léš akt: 'the mucus and phlegm flowed' Kaş. III 127.

Dis. LYA

PUF Iyū: Hap. leg.; in the same para. as lețu; between ka:nı: and ü:hlı:; the first vowel ought therefore to be long, and the word may be corrupt, but it may represent some Chinese 1.-w. like lia or li. Xak. x1 Iyū: 'mud' (al-țın) which turns into hard clay (salțal) when it dries Kaş. III 238.
M

No native Turkish word except a few onomatopoecies, particles, etc., originally began with m-, but in most Turkish languages initial b-, when followed by a nasal within the body of the word (but not in Suffixes), is changed to m- by assimilation. In a few languages, like Xwar. xii(3), this change has taken place even when there is no nasal in the word. Words with initial m-, of which the original form has not survived, are listed here as main entries; the remainder are entered here only w. cross-references.

Mon. MA

1 ma/1 me: perhaps an abbreviation of neme:; an Enclitic with several functions. (1) in some cases it is best translated 'and' or 'too', and indeed has been treated by some authorities as an independent word, although there is no real doubt that it is an enclitic. (2) in others it hardly seems to do more than give some emphasis to the preceding word. (3) attached to the Interrogatives, klm, ne: etc. it turns them into indefinite relatives, e.g. ne:ce: 'how much?', ne:ce:me: 'however much'. It disappeared in the medieval period except in a few words like neme:, q.v., in which it has become fused with the preceding word to form a new word. It is discussed at length in g. A.TG, paras. 291, 352; Brockelmann, para. 144b. Uyğ. viii ff. Man.-A kal'tincça kaltu ... ançulayu ma 'just as ... so also' M I 13, 10; 14, 13; 17, 16: Bud. (the Bodhisattva said) biz me 'we too' (when we grow old will deteriorate) USp. 97, 16: Civ. ma/me is fairly common in USp. (1) for 'too', also, e.g. on bêş batman mén me bêrzûn 'let him also give 15 batman of flour' 76, 8; (2) attached to Interrogatives, e.g. klm me çam çarım kimizunlar 'do not let anyone object' 13, 12-13; negûke me kal'trmayn 'without delaying for any reason' 6, 4-5: Xak. xi nece: me: obrak keçük erwse: 'a garment, however shabby it may be' (wa in kâna xalq) Kaş. III 38, 20; (and see neme): n.m.e.: KB ata ornî kâldî atî ma bîle, âdûn ma taçi bolsu mîr mâlû lula 'your father's place remains (for you) and also his name; may there be another too, add thousands more' 111; (of an ageing sage; 'his understanding has gone') ham qâlam ma tînâr 'and his pen too comes to rest' 204; yana ma ayîtî and again he asked' 525; o.o. 735, etc.: xii(?) KBVP yêtürür kamûngi ma yêmez ûzi 'He feeds all and does not eat Himself'; 4; neteg kim tîlde me bolüdî kamû 'just as whoever he wished came into existence' 6 (in this sentence me belongs to klm though separated from it); xii(?) At. (keep away from liars) keçür sen me' umrûp könlîk üze 'and live your life uprightly' 154; nece:me 'however much' 174; a.o.o.; Tef. nece:me 220: Xwar. xiii(3) (become the chief of the begs here) me 'and' (let your name for ever be Karluk) Oğ. 246: xiv tûn me kûn 'night and day'; ma/me Enclitic 'also' Qutb 199.

2 ma:2 me: an Exclamation, 'here you are!; take this!', and the like; s.i.a.m.g. sometimes as ma, sometimes as me. Xak. xi the word is entered twice, once as mim alîf hâ' sometimes abbreviated to mim hâ', and once as mim alîf: both might represent me: but ma: is more probable, at any rate for the first; ma:(h) an Exclamation (harf) meaning hunûka wa xud 'here you are; take it'; one says this when handing something over ('inda munawâlâtâlî-yyû'); ... to save time one sometimes says ma(h) Kaş. III 118; ma: (or me:) an Exclamation meaning 'take it'; hence one says ma: xud wa hûka 'take it, here you are'; it is said both with hâ' and with alîf ma(h); examples of alternative spellings with initial hâ' and alîf in Ar. follow III 213.

Vu 3 me: onomatopoeic for bleating; survives in SW Osm. me, Red. 2039, which rather than ma: is presumably the sound intended. The Den. V. 'to bleat' is first noted as Vu mele- in Kip. xiv. Id. 88, and exists as mere- in SE Turkish and mele- in SW Az., Osm., Tkm. Xak. xi me: an onomatopoeic for the sound made by lambs, kids, and the like; this agrees with Ar. as is said in Diz' rumma bi'smil-mâ mahgûm ('bleated') Kaş. III 214.

Dis. MCA

F maçi: the standard word for 'cat' in NW, but unknown elsewhere in this form; obviously al.-w. See çetük, mişû. Survives in NW Kar. T. maçi R IV 2050; Kow. 232; Kaz. meçef meçef R IV 2106; the above cognate forms NE Tel. mijîk R IV 2148; SE Turkish misûk B5 713; mişûk jarring 203; NC Kr. mişık; Kzx. mişîk: NW Kk. pişîk; Kumyk mişık; Nog. mişîk: SW Az., Tkm. pişîk. Kom. xiv 'cat' maçi CCI; Gr.: Kip. xiii al-qit maçi: (also called çetük) Hou. 11, 11: xiv maçi: (-c-) al-sînîrm 'cat' Id. 87.

Dis. MCG

S mejek See *baňak.

Dis. MDG

F mıďık 'layman'; l.-w. fr. Sogdian myyâk, which is syn. w. Sanskrit pryâgâjana; both words, sometimes in Hend., occur in Uyğ. Bud. texts. Uyğ. viii ff. Bud. mıďık pîrtgân ... men 'I am a layman' (attached to the pleasures of this world, see bodul-) Hün-tr.
any older women; midwife', female languages 'grandmother; mother; a respectful term for manlu;
stance
s.i.m.l.g. 'ihe
*krrll
or in the

289; o.o. TT IV 4, 10 (toyin); 5, 21 (uğur); p. 15, note A 21, 9; Strw. 41, 10.

Tris. MİZ

(D) muğuzgak: Hap. leg.; prob. a Dev. N./A. (connoting habitual action) fr. an onomatopoetic V. *muğuz- 'to buzz'. Arğu: xi muğuzgak 'an insect (dubâh) like a bee' Kaş. I 504.

Mon. MG

?S mük: Hap. leg.; obviously cognate to bük-,

F mekke 'black ink'; l.-w. fr. Chinese mo 'black; ink' (Giles 8,022; Pulleyblank, Middle Chinese mo; in some dialects mibok), which is also a Chinese l.-w. in Mong. as beke (Kow. 1124, Haltdot 281). Cf. sütük. Uyg. xiv Chin.–Uyg. Dict. mo 'ink' meke Ligeti 182: Xak. xi meke(h) 'the name of a writing material (naqq, so to be translated here?) imported from China, in which Turkish writings (kutub'ul-turkiya) are written'; the -k- in it is doubled, and the ha' was originally alif Kaş. III 424, 23.

Mon. MG/MGN

S mükim/mükin: See büktün.

Dis. MLD

PUF meldeg (or meldeki?) Hap. leg.; looks like a Middle Pe. Past Pass. Participle in -dog (Modern Pe. -da), perhaps cognate to Pe. mâldidan 'to rub, polish, smooth' and the like. Neither arda nor ma'âta are ordinary Ar. words; Brockelmann disregards them and merely translates the word 'felled'; Atalay translates the phrase erkek avadanlığı gibi keleşen sülûşünen, a very improbable sensus obscenus; the most probable meaning etymologically is 'anything felled, like a hard substance worn smooth'. Xak. xi meldeğ neğ kull 'ayâ mutalâbbad nahtên 'ardâî-mu-n-ma'âta Kaş. I 450.

Dis. MMA

Vu mama: Hap. leg. in this sense, but see manu; obviously a quasi-onomatopoetic; syn. w. 1 op. Xak. xi mama: al-râhûs that is 'the ox in the middle of the oxen when they tread out the corn'; the others revolve round it Kaş. III 235.

Vu manu: obviously a quasi-onomatopoetic; s.i.m.m.l.g. as mama ('Tk. mama') for 'grandmother; mother; a respectful term for older women; midwife', and the like; in some languages there is a homophonous word (NE Tel. mama; SC Uzb. mama; SW Az., Osm., Tk. meme, etc.) meaning 'nipple, the female breast'. Xak. xi manu: 'the word for any woman sent with the bride on her wedding night'; not a genuine word (harga gåyar aşlîya) Kaş. III 235: Kip. xiv mama: a word used to address an older woman (al-kâbîra mina'l-'müsîd') or to refer to her Ld. 88.

Dis. MMG

SF manu: See pama.

Mon. MN

(S) man (b-') survives, in the same meaning, as maş in NE Şor; NC Kzx. (dialect): SW Tkm.; see Schcherbak, p. 116. Xak. xi man yâşılıg köy 'a sheep which has passed the age of four'; used only of sheep Kaş. III 157 (man in the two preceding entries man kašlağ 'the name of an Öğüz country' (bilâd, i.e. the Mangishlak peninsula in the Çaspian) and man kend 'a ruined town near Kaşgar' is not likely to be the same word): Çağ. xv ff. maş (rhyming with tàng) 'a three-year-old sheep' (gâsîfand) San. 319r. 19.

(S) maş (b-) 'gait'; homophonous w. maş: survives as maş 'the gait of a horse; a fast gait' in NE Alt., Leb., Şor, Tel. R IV 2006, and Tuv.; maş in other meanings (e.g. see man) in various modern languages is not connected w. this word. Uyg. viii ff. Bud. (go on your way, merchants) mağlamış maş sayyu 'in every step that you take' (may you be tranquil and safe) mağłamus manpiçlar 'and may the steps you take' (be free from danger) Tiş. 45b. 4–7; o.o. U II 24, 2 etc. (akru); U II 72, 17 (yoriş-

S 1 men: See ben.

VUF 2 mên (or min?) 'flour'; l.-w. fr. Chinese mien 'flour' (Giles 7,892 or 7,895; Pulleyblank, Middle Chinese mien). Survives only (?) in Sarığ Yuğur men, Ş. Ye. Malov, Yaşyk zheltykh uiguro, Alma Ata, 1957, p. 76. Uyg. viii ff. Civ. on beş batman men 'fifteen batmans of flour' USp. 76, 8; o.o. do. 91, 4 etc.; H I 40 (çokrat-), 67 (1 konak), 119 (yasmuk).

S 1 meğ (b-) 'bird-seed, small grain', and the like; n.o.a.h.; this may be merely another, perhaps the original, meaning of beğ, q.v. Türuş vii ff. bara kéyik eşke: meğke: barmiş eşin meğin bulmiş; 'a leopard and a deer went to look for game and grain and found their game and grain' IrkB 31: Uyg. viii ff. Man.-A M I 36, 6 (a的に): Xak. xi meğ 'olafel'-tâ'ir 'poultry food', that is a word for the grains (al-hübîb) which they pick up Kaş. III 358 (prov.): o.o. I 425, 19; II 18 (sökk-): KB kuşka meğegisîmez 'the bird does not lack grain' 1193, 2054; o.o. 3564–7; 4417.

S 2 meğ: See beğ.

S muğ/miğ: See buğ.

S 1 mün: See 1 bün.

S 2 mün: See 2 bün.
Mon. V. MN-

S 1 man- See 1 ban:-
S 2 man- See 2 ban-.

S mag- (b-) 'to walk' and the like; homophonous w. mag-; survives only(?) in SE Türkçe mag- 'to go, walk, travel, ride'. See mapık, mapım. Xak. xi KB tilek bılıre mapça kişi arzulup 'if a man longs for something and walks with his desire' (he does not tire or lag on the road till he reaches it) 3702; a.o. 374 (kölün-): Çağ, xv ff. map (spelt) qadam güdüştan 'to walk' San. 318v. 27 (quoton.).

S mìn/-mün- See bán-.
S mun- See bán-.

mög- (b-) survives in SE Tar. mög- '(of a horse) to rear, kick' R IV 2130. Xak. xi at mögdil: cama'al-faras carımisahu wa ramaha 'the horse gathered its legs together and galloped' Kaş. III 391 (mög tér, mögme:k).

Dis. MNA

manu: (?b-) 'a wild cat'; survives in NE Tuv. manı; see Shcherbak, p. 130. Shcherbak suggests that this became a l.-w. in Mong. as manıl, the only meanings given for this word in Kow. 1973 are 'sentry; bird-scarer'; it is not listed in Haltod, which gives malar (also in Kow. 1995) for 'wild cat'; SE Türkçe molun/molun 'wild cat', and acc. to Shcherbak 'domestic cat' might be a metathesis of manıl, perhaps affected by malar which seems to be native Mong. Uyg. viii ff. Bud. manu in lists of predatory animals Suv. 599, 15; 610, 14.

S mepej/mepi: See bènti.
S 2 mepi: See bènti.

S munu: (b-) Acc. of bu: used as a sort of Excl., generally in antithesis to önu; q.v. Xak. xi Kaş. III 238: KB 1161, etc. (önu).

Dis. V. MN- 

SD mune: (b-) Den. V. fr. l mün (1 büm) in the sense of 'to find fault' or 'to correct a fault'. Survives only(?) in NC Kzx. minesame meaning. Uyg. viii ff. Bud. (because he held these views) uzat ya şer møneyir ertilş 'you criticized and found fault with him at great length' Hüen-ts. 1798: Xak. xi ol tonug muneidil: he cut the sides of the garment to rectify unevenness, etc. (lit-yušılı-hahu mina'-inhiraf (MS. in error inhiraf) wa gayrihi) Kaş. III 274 (müne:r, müne:me:k).

Dis. MNC

VU F manu: pec. to Kaş.: morphologically this could be a Dev. N. fr. 1 or 2 man- but there is no obvious semantic connection and it is more likely to be a l.-w., perhaps a Chinese phr.; cf. mandu: Xak. xi mançu: ucra'ul-muhtarif faqatı 'wages, only of a craftsman's wages' Kaş. I 418; a.o. 419 (tuzçu:).

S munça: See bánça.

SD mançuk (b-) Hap. leg.; Dev. N. (Conc. N.) fr. 1 man- (1 ban-) in the sense of something tied on. Cf. SC xix Sarın bança 'a bundle' R IV 1472. Xak. xi mançuk 'anything suspended (yu'allaq) from the saddle like a saddlebag or nose-bag' (al-haqla wa'l-mixlāt) Kaş. I 476.

S monçuk See bánçuk.

PU(S) münçig (b-) Hap. leg.; the equivalent word in the Chinese original is 'uterus', but the word has no obvious etymology. Cf. oğulçuk. Uyg. viii ff. Bud. (in a list of demons) münçig aşılıg 'eaters of uteri' U II 60, 1 (iii).

Trls. MNC

SC münçulayu: (b-) prob. a crasis of munça; and ulayu:; 'in this way' or the like. N.o.a.b. Cf. ançulayu: Uyg. viii ff. Bud. münçulayu tétrâ saknip 'thinking deeply in this way' U II 5, 3-4; künıfe ayıga münçulayu bérip 'giving in this way (or so much?) day by day and month by month' PP 7, 5-45; o.o. do. 33, 1; 48, 7; TT V 8, 71; 26, 112 etc.

Trls. V. MN-

SD mançuklan- (b-) Hap. leg.; Refl. Den. V. fr. mançuk. Xak. xi er to:nın mançuklandı: 'the man put his garment in a box (şwen); MS. sivān)' and hung it ('allaqahu) on the saddle behind him' Kaş. II 276 (mançuklanır, mançuklanmak; MS. mon- in error).


Dis. MND

F mandu: Hap. leg.; 'vinegar'. The ordinary Turkish word for 'vinegar' is şirke:; q.v.; this word, which has no obvious Turkish etymology, is therefore likely to be al-w., perhaps a Chinese phr. Xak. xi mandu: the word for 'Turkish vinegar' (xall Türk); fresh grape juice is put in an earthenware jar (bustugo) and fermented; then pure wine is poured into it and left for a night to mature. It is the best kind of vinegar Kaş. I 420.

S muntağ See bántağ.

?SF mandard (b-) Hap. leg.; prob. an Iranian l.-w. cognate to Pe. bán 'cord, tie, fastening, etc.'. See mandarlan-. Oğuz xi mandar a plant which wraps itself (yaltaw) round trees and often causes their death (al-yubs); it is 'ivy' (al-əşaqa) Kaş. I 457.
SD munduz (b-): N./A.S. fr. mun- (bun-); 'senile, feeble-minded', and the like with some extended meanings. There does not seem to be any other trace of such a Dev. Suff.; it can hardly be identical with the Dev. Suff. in Kündüz, q.v. Xak. xi munduz al-ahlah minal'l-nar 'a feeble-minded, stupid person' (prov.): munduz akin al-ati minal'tayl 'a stream in flood': munduz yoriga: at al-faraw'llaqa lá ya'rufil-sayr illal-hamilaca 'a horse that knows no form of progression except an amble' Kas. I 485; o.o. I 77 (akin); 96 (ergüz): KB ay bilgıliz kişi munduzi 'oh ignorant, stupid man' 643; o.o. 963 (télve); 2009, 2655, 6394; XIII(?). Tef. munduz is associated with 'il' and seems to mean 'malicious' rather than 'stupid' 226; Kom. xiv 'simple-minded' munduz CCG; Gr.

Dis. V. MND-

SD maqat (b-): Caus. f. of maq-, n.o.a.b.? Xak. xi KB a dying man yetilse öldi kör maqatınız butuç 'when his time comes, cannot make his legs walk' 1211.

SD meqdet- (b-): Hap. leg. but see meqdet-, meqlet-; Den. V. fr. 1 meq (beg); originally 'to pick up grain' and the like. Xak. xi ol aniq saçını meqdetli: 'he plucked out (nataf) his hair' Kas. III 401 (meqdeir, meqdetmek; verse, see kir-).

SD meqdet- (b-): Hap. leg.; Caus. f. of meqdet-. The text in the MS. is corrupt, the spellings being miqeddettı; miqdeir, miqdetmek. Xak. xi ol aniq saçını meqdetli: antafa ya'rahu 'he had his hair plucked out' Kas. II 358 (meqdetür, meqdetmek).

SD I mandur- (b-): Hap. leg.; Caus. f. of 1 man-. Xak. xi ol maqat kılıç mandurlu: 'he urged me to gird myself ('ala't-tawattug) with a sword' Kas. II 197 (followed by 2 mandur-).

S 2 mandur- See I bandur-.

S mindür- /mündür- See bintür-.

SD muntur- (b-): Hap. leg.(?); Caus. f. of mun- (bun-). Úyğ. viii ff. Man.- A yekler eriş kişiler muntur 'various demons make many men mad' Man. III 29, 9 (ii).

SD meqdeş- (b-): Hap. leg.; Recip. f. of meqdet-. Xak. xi ikki: uragut meqdeşli: 'the two women plucked at one another (tawattaft) and each of them took hold of the other one's hair' Kas. III 390 (meqdeşür, meqdeşmek).

Tris. MND-

PUF mandatu: Hap. leg.; this word which is indexed under fa'laati, mandiri; also Hap. leg., indexed under fa'laat, and mandaru; also Hap. leg., indexed under fa'laat and included in a sub-par. with sandwuç, and so prob. mis-spelt, all seem cognate both in form and meaning. They are obviously 1.-w.s and have an Indian look; perhaps connected w. Sanskrit mandita 'ornamented, adorned', but some other origin is possible; al-gazzina is not an ordinary Ar. word; it is der. fr. qazz, a Pe. 1.-w. in Ar. meaning 'silk', and may mean 'a silken garment' or the like. Xak. xi mandatu: al-gazzina Kat. I 491: Çiğil xi (VU) mandri: 'the word for the gathering which assembles in the presence of the bridegroom and bride (al-machsulâdi yuca' baynäl -xatan wāl-ul'arīs) at night, when ceremonial gifts (al-nilār) are presented' I 492: Xak. xi (PU) mundaru: al-hacala minill-harir 'a bridal canopy of silk' I 529.

SD muşadnçığ (b-): Dev. N./A. fr. *muşan-dır- Reil. f. of muşad- (buşad-); etymologically it should mean 'confused, perplexed', or the like, but it seems rather to be laudatory in character and to mean 'marvellous' or the like. Pec. to Úyğ., and usually used in association w. andaniçur or taşlançur. Úyğ. viii ff. Man. M III 39, 2-3 (ii) (açınç): Bud. muşadnçığ ulûq ì stukûf 'a marvellous event undertaking' Swt. 613, 19; o.o. TT V 20, 9 (açınç); U II 28, 31-2 etc. (taşlançur).

PUF mandiru: and mundaru: See mandatu.

Tris. V. MND-

SD muşadur- (b-): Hap. leg.; Caus. f. of muşad- (buşad-). Xak. xi KB muşad-tumağıl sen yegü keçgüke 'do not let yourself be worried about food or clothing' 1264.

SDF mandarlan- (b-): Hap. leg.; Refl. Den. V. fr. mandär, but not, like it, described as Úyğ. Xak. xi yıgaç mandarlandir: ij:tâ'l-lâlabâl âl'd-ṣaćar 'the tree was wrapped in bindweed, Doltics lablab' Kas. II 271 (mandarlanur, mandarlanmak).

Dis. MNG-

SD maq (b-): Hap. leg.; N.Ac. fr. map-. Xak. xi maq al-xatte 'step, gait'; hence one says aniq maqgi: kör 'look at his gait' Kas. III 365.


S mundak See muygak.

SD munğul (b-) n.o.a.b.; in TT III, where -g- is often represented by -k-, the spelling is munğul, in the Sw. MS., which is XVIII, munğul; the meaning, which can only be deduced fr. the context, might well be 'mentally confused, troubled', and the like, so it is best explained as a Dev. N./A. fr. mun- (bun-). The resemblance to the tribal name Manggol is purely fortuitous. Úyğ. viii ff. Man. (they were liberated from an animal existence) umuşsuz iriç munğul kal ağul-ğul (spelt akulğul) 'hopeless, miserable, men-
tally disturbed, savage, and poisonous' TT 1111
25-6; o.o. do. 27, 89: Bud. (tell me quickly, Minister, where my son is. My body is dis-
tressed and annoyed, as if it was being burnt with fire) ogłum körüünım içgüm
munguł (mungul) both bilinmezen 'I'm
losing my understanding and mind, becoming
mentally confused, and do not know (what has
happened)' Suw. 624, 17-18.

SD mungan (b-) N./A. of Habitual Action
fr. mun- (bun-); lit. 'mentally disturbed' and the like. Pec. to Kaş, where it is entered
twice, in I 440 under fa'làn, and in I 476 under fa'lal. In the latter case the section con-
tains no other words ending in -an and this word comes between mançuk (the last word end-
ing in qaf) and burçek (the first word end-
ing in haf); it is therefore almost certainly an error for mungak: a parallel N./A. in -ğak which
would have the same meaning. Xak. xi mungan kişi ǧor-ţarţar 'a garrulous person, chatterbox' Kaş I 440.

F mnguy Hap. leg.; l-w. fr. the Chinese
phr. min 'flour' (see mên) and hu 'paste'
(Giles 4,936; Pulleyblank, Middle Chinese
yau). Xak. xi mnguy the name of the
'paste' ('ačin) used to stick papers together;
the dough ('ačin) for it is mixed with water
and then boiled until it becomes very viscid
Kaş III 241.

Dis. V. MNĞ-

SD můpukg (b-) Pass. Den. V. fr. můpuq (bůq);
'to be distressed' and the like. Pec. to Xak. Xak. xi er můpukt: umtuţhîn-l'raćal wâd- turrâ 'the man was distressed and subjected
to pressure' Kaş III 395: KB munmusa
yâqî yüz ölmêke urur 'if the enemy is hard
pressed he turns his face to death' 2391.

SD manğr- (b-) Hap. leg.; Inchoative f. of
2 man- (2 ban-). Xak. xi ol etmek:îg
yağka: mançrdî: he began to dip (yaşboğ)
the bread in oil and plunge (yağmîts) it into it
Kaş II 197 (mançırarr, mançirmak).

SD muçokar- (b-) Trans. Den. V. fr. muçu (bůq);
'to cause distress' and the like. Pec. to Xak. Xak. xi ol an: muçoarda: idq̱aráru
wa'můlňana 'he applied pressure to him and
distressed him' Kaş III 397 (muçoår, muço意大ak):
KB ayi muçoårusen bu kün sen mênî 'oh! you are distressing me
today' 4024.

Dis. MNĞ

S mngůu/mƞļůu: See beęgüu.

Dis. V. MNĽ-

SD můľůuŋk- (b-) Hap. leg.; Intrans. Den. V.
fr. 1 můń (1 bůń); 'to be faulty, defective',
and the like. Uyg. viii ff. Civ. the 28th hexa-
gram kuo 'to commit a fault' (Giles 6,622) is
translated ulug můńůmkeň TT I 224.

Dis. MNL

SD můluqg- (b-) P.N./A. fr. můluq (bůq); 'sorrowful, melancholy, distressed', etc.

S.i.a.m.lg. except SW with various phonetic
changes. Türkî viii ff. (of an omen) můlu-
ľů ol ańųq yavûk ol 'it is distressing and
very bad' IrkB 22: Uyg. viii ff. Man-A
III 30, 3 (ii) (éndür-): Xak. xi můluqg
er 'a melancholy (al-mumtabn) man' Kaş III
382: KB můluq is common as a stock
epithet for 'suffering' mankind, e.g. kamůq
barça můluq tõrütülmőiš 'all His created
beings suffer' 5; o.o. 24, 28, 1056 (1 ult-),
1673 (çitguý), 4403: (xiv Muh. ma'ýub
'veracious, defective' můluq; Mel. 52, 7;
Rİf. 148; prob. an error for můlnůş;): Çağ.
xv ff. můluq mu'lîm wa mutâ'âlîm 'dis-
ressing, distressed'; both meanings occur
(har dů âmda) San. 320v. 25 (quotns.
for each meaning): Xwar. XIII můlu (one MS.
bůlpla) 'distressed' 'Ali 49: xiv můluš
můluq/můluq ditto Qub 112; můluq Nahc. 256, 6: Kip. xiv můluq: (-û- marked)
al-mûlûc wa ma'nâhu dint'l-hâca 'distressed, in
need' Id. 89.
SD meği:lg (b) P.N./A. fr. 2 meği:(beği); 'joyful, happy', and the like. N.o.a.b. Türkü viii ff. meği:lg beg er mel:iş 'he was a happy beg' İrkB 5; a.o. do. 62: Uyğ. viii ff. Man.-A M III 11, 3 (ii) (barmlık): Bud. alku meği:lg boldilar 'they all became joyful' PP 72, 3-4; encülgü meği:lg (sic) 'peaceful and happy' TT IV 12, 59-60; o.o. U II 45, 56; Swv. 192, 5 etc. (it has sometimes been mistranslated 'eternal' owing to confusion with meği: (begü): 'eternal'. Xak. xi KB meği:lg boðun kim bu yaðlıg begi; meği:lg beg ol kolsa bodni yeglı 'happy are the people who have a beg like this; happy is the beg if his people seek what is good for him' 1789 (the MSS. have some v.l.s, but this was the original text): o.o. 1975, 5398, 6370.


Tris. V. MNL
SD 1 meği:le:- (b-) Den. V. fr. 2 meği: (beği): to rejoice; to be happy'. N.o.a.b. It is possible that Kaği:¡.s translation of 2 meği:le:- is purely imaginary and based on a false etymology; the verse quoted certainly contains 1 meği:le:-. Türkü viii f.f. (seated on a golden throne) meği:le:yürmen 'I am happy' İrkB 1; o.o. do. 4, 28, 51, 56; Bud. (that man) meği:le:yür 'is happy' TT VI 198.

SD 2 meği:le:- (b-) Den. V. fr. İmeği:(bénit); n.o.a.b. Xak. xi er meği:le:di: the man ate the brain (al-dimaq); this is the original (meaning); then this was used in speech (fil'-kaldım) in the same contexts as the Ar. phr. têba lak ('you have been invited'), that is that a man must slaughter a sheep to get the brain which is the best part of the animal; and whoever is honoured (ukrima) by the slaughter of a sheep for the sake of the brain and has it placed before him is greatly complimented (muhtarım); then this word is used for anyone who receives special food, it is addressed to him; (in a verse) eren taçpup (?so read) meği:le:di: (MS. müçi:le:di:) yan'amîr-l-réed mina'l-amedi:lli náhahbâh the men rejoice at the spoils which they have captured' Kağ. III 405 (no Aor. or Infin.

Tris. V. MNL-

Dis. MNN
SD maça:n (b-) N.S.A. fr. maça:-; 'a single stride'. N.o.a.b. Xak. xi KB (a man is born and mounts the horse of time) kûnl bir maça:n ol tümî bir maça:n' (each of) his days is one stride and (each of) his nights one stride' 1389.

Dis. MNR
S maça:n See biça:n.

Dis. V. MNR-

maça:n/-müpre:- Introductory note. Both these V.s, which seem to have an onomatopoeic origin and to represent earlier forms *baça:n/- büpre:-, mean 'to make a noise' of some kind. Kaği uses the first only of human beings and the second only of animals, and this distinction survives in most early languages, although reversed in Çağ. In modern times the first s.i.a.m.l.g. except SW with some phonetic changes, e.g. NC Kir. maça:n- and means only 'to bleat' or 'to low', and the second survives only(?!) in NW Neg. müpre:- 'to bellow'.

S maça:n- (b-) 'to shout'. Türkü viii ff. Man. M I 6, 10 (öun): Uyğ. viii ff. M III 9, 12-13 (i) (unde:-): Bud. Inlîns okiyu maça:di he shouted calling his younger brother' PP 58, 3-4; Xak. xi er maça:di: 'the man (etc.) shouted' (sâha) Kağ. III 402 (maça:n, maça:ma:): Çağ. xv ff. maça:n- (spelt) of a cow, sheep, and the like 'to low, bleat' (naça kardan); and of a man (inâln) they say muça:n- (sic) San. 319r. 8: (Xwar. xiv maça:- 'of a cock' to crow) Qutil 110: Kom. xiv 'to bleat' maça:n-CGC; Gr. 163 (quotn.). (Kip. XIV aðana 'to call to prayer' bana-/bângla- Bul. 32v.: XV aðana mina-l-âdân l'l-sâlât mağla: (sic, for mağla-) Kav. 75, 7; aðana mapla: Tuk. 5b. 13; a.o.o.: Osm. xiv bângla-'to shout, call to prayer; to crow; to thunder'; in several texts TTS I 74; II 103; IV 73).

S müpre:- (b-) 'to bellow, low, bleat'. etc. Türkü viii ff. (I am a maral deer) müpre:-yürmen 'I bellow' İrkB 60: Uyğ. viii ff. Bud. Swv. 12, 21-2 (agrin:-): Xak. xi u'd müpre:di: 'the bull bellowed' (xâra) Kağ. III 403 (müpre:n, müpre:me:k); XIV Muh. (among animal noises) înjü'l-baqar wâl'-gâmân 'lowing, bleating' muça:n:mak (sic; -mak is a common error for -nek in Muh.) Mel. 73, 11; Rif. 176: Çağ. xv ff. muça:n- muça:n-/muçray-/muçrugâ- (all spelt) naça kardan inâln of a man 'to shout'; and of animals they say maça:n- San. 32or. 7 (quotn.). Kom. xiv 'to low' maça:n-CGC; Gr. 166 (quotn.).

SD maça:rat- (b-) Hap. leg.; Caus. f. of maça:n-. Xak. xi ol ani: maça:rat: aşıîahu te şayyahu ahu 'he made him call out and shout' Kağ. II 358 (maça:rat:n, maça:rat:ma:).

SD müpre:- (b-) Hap. leg.; Caus. f. of müpre:-. Xak. xi ol u'd: müprettî: he made the bull bellow' (açâra-l-jaçor); and one says oxt eşçi: müprettî: 'the fire made the pot boil violently and noisily' (açlat . . . bi:-jâwarân te şaxor); and one says ol ernî: urup müprettî: he beat the man till he made him bellow and bleat like an ox' (a twâhu te açâra:hu xuwarîl-baqar) Kağ. II 358 (müprettî:n, müpre:me:k).

SD maça:n- (b-) Co-op. f. of maça:n-; s.i.a.m.l. following the modern meanings of
maqra-. Xak. x1 (the cloud rose noisily) aktu: akin müprecio: 'the stream flowed with a babbling sound' (Hend., bi-ranin wa xarir); (the people were astonished by it) kökkr takta maqraşur: Kaş. translates wa hiya tar'ad wa taşin wa tabiq 'and it (the cloud) thunders and crashes and flashes with lightning', but it seems likelier to mean 'it (the cloud) thunders, and they (the people) all shout (in alarm)' Kaş. III 398, 25-7; n.m.e.

SD müprecio- (b-) Co-op. f. of müprecio-; n.o.a.b. Xak. x1 (in the spring) sigir buka; minhtr maqrašur 'corner', but it seems likelier to mean 'it (the cloud) thunders, and they (the people) all shout (in alarm)'

Dis. MNS

F or S mansiz or mensiz See bensiz.

SD münsiz (b-) Hip. leg.; Priv. N./A. fr. mün (1 bün); 'without defects, sound-hearted'. Xak. x1 Kaş. III 140 (1 bün).

Dis. MNŞ

?S müphoon 'a corner'; first appears in the medieval period and survives in NE/NC Bar., Tob. müphoon R IV 2221: SC Uzb. myulñ; it seems to be an unusual Sec. f. of büñüz, q.v. (Xak.) xiv liqag bir müphoon 'in a corner' (in hell) R IV 2220 (quotn.): Çağ. xv miigiiz 'an ox'; xwvr. xiv mifold 'corner, secluded nook' Quth 113; Nahr. 268, 13; 321, 4: Kom. xiv 'corner' müphoon CCG; Gr.

Dis. V. MNŞ-

PUSD miğiş- (b-) 'to ride behind someone else on the same horse'; the word, which carries a dama as well as a kasa on the mim, appears in Kaş. under the heading wa nayw minhu 'and another sort of it' in a section containing V.s with four consonants, the second being -n-, after mępdeş- and before küpréns- (képren-), which perhaps implies a spelling miğiş- or even miğiş-. It survives with the same in SE Tnr. miğiş- R IV 2150; Türkî miğiş- BS 707; NC Kxz. miğiş-: SC Sart miğiş- R IV 2150; Uzb. miğiş-: NW Kk. miğiş-; and in SW Osm. blngis- (of teeth) 'to overlap' Sami 335. Morphologically it seems to be the Co-op. f. of a Den. V. fr. *bliŋx, a N.Ac. fr. bin-. Xak. x1 ol menği birle: miğişdi: irtadaha ma’t-l-faras wa nakhsahu 'he rode behind me on a horse or the like' Kaş. III 399 (miğişdîr, miğişmek).

Dis. MNZ

S meplż See beţiţ.

S müphoon See *büñüz.

SD mezęg (b-) Dev. N. fr. mezęg- (beţiţ-); 'likeness, resemblance; something resembling'. N.o.a.b. Xak. x1 KB anq oxşašt yok azu mezęg! 'there is nothing like or resembling Him' 16; a.o. 17 (1 bozd): x11(x) Tef. mezęg 'example; (physical) shape' 222: XIV Muh. al-mişîl 'similarity, resemblance' mezęg Mel. 85, 3; Rif. 191.

Dis. V. MNZ-

S mezęg- See beţiţ-.

S mezęg- See beţiţ-.

Tris. MNZ


SD mejęszis (b-) Hip. leg.; Priv. N./A. fr. mejęz (beţiţ); 'unbeautiful'. Uyg. viii ff. Man. M III 37, 16 (i) (büşüt).

Tris. V. MNZ-

SD meĵezlen- (b-) Hip. leg.; Refl. Den. V. fr. meĵez (beţiţ); Xak. x1 kişi: meĵezłendi: hasuna wacu-l-insin 'the man's face was beautiful' Kaş. III 407 (meĵezlenür, meĵezlenmek).

SD meĵezlen- (b-) Hip. leg.; Refl. Den. V. fr. meĵez (b-) 'in the sense of 'something necessary'. Xak. x1 kişi: meţezılandı: šale'a qarmul-l-hamal 'the lamb (etc.) grew horns' Kaş. III 408 (meţezlenür, meţezlenmek).

Mon. MR

F mir 'honey'; l.-w. fr. Chinese mi (Giles 7834; Pulleyblank, Middle Chinese mišt, in some 1st millennium NW dialects mir); the Chinese word is itself a l.-w. fr. Tokharian B mišt, which seems to exclude the possibility that basl, q.v., was taken fr. Tokharian. Pec. to Uyg. Uyg. viii ff. Bud. mir in a list of drugs, etc. Suv. 596, 1: Civ. mir is included in several prescriptions in H I 114, 128; Dat. mirka do. 143.

Mon. MRC

F mırç/murç 'pepper'; ultimately der. fr. Sanskrit marica/marica, same meaning, prob. through some Iranian(? ) intermediary. The alternative medieval form burç shows the same sound-change m > b that seems to have occurred in basl, q.v. S.i.a.m.l.g. with some phonetic changes and initial m- in NE, SE, NC Kir., and SC and initial b- in NC Kxz., NW, and SW (Chmk. only). Cf. bitmül. Uyg. vii ff. Civ. kara mırç 'black pepper' H I 1334; mırç do. 7, 49; T'T VII 22, 3; xiv Chin.-Uyg. Dict. hu chiao 'black (lit. foreign) pepper' (Giles 4930 1350) mırç R IV 2195;
onomatopoeic. The pronunciation is quite un-
certain; the only form is apparently a Ger. in-
-u: spekt muya:wu or muya'u:, but as neither 
can be der. fr. any ordinarily shaped Turkish 
V, the word may be a mere onomatopoeic. 
Xak. xi múṣ: oğlu: muya:wu (Kaz. tešer'.dirl-
'kitten is born mewing' (Kaz. tešer'.dirl-
yama'ma ummihi 'the kitten mews like its 
mother'). Ka'f. II 14, 18; n.m.e.

Dis. MYG
S mayak See *bañak.
VUS muya(k): (b-) Iap. leg.; a pejorative Adj. 
perhaps meaning 'headstrong' or the like. 
Morphologically it might be a Dev. N./A. fr. 
*muy- (buñ-) parallel to muya(k), if that 
can be taken as a Dev. N./A. fr. the same V. 
Uyğ. viii ff. Bud. TT VII 254-5 (iy-).

S?D muya(k) (buñak) 'the female 
maral deer'. It is twice spekt muya(k) 
in the Vienna MS. of KB, and although 
this may be merely an error of a kind common in 
that MS, it may be a reminiscence of the 
original form of the word, which is morphologically a Dev. N./A. 
(connoting habitual action), cf. muya(k): 
Survives in NE Tel. muya(k) R IV 2170; Khak. 
muya(g)ax; other languages use the Mong. l.-w. 
Bud. muya(k) USp. 1025c. 5; muya(kk)ya 
Dim. f. do. 3; Xak. xi muya(k) (MS. moya(k) 
al-ânuñ: minâl-nâs: xal-âcerad min davañ:t-
-hatañ:ar 'a man with bow legs and a short-
haired hoofed animal' Ka'f. III 175 (no doubt 
the same word, with a suggestion of its charac-
ter as a Dev. N./A.): KB 5iÎn muya(k) 'the 
males and female maral deer' 79 (añana-), 
5374.

Tris. V. MYG-
SD mayaka:- (bañaka:-) Iap. leg.; Den. 
V. fr. mayak (*bañak), 'to defecate'. Uyğ. 

Dis. MYL
SD mayil (bañil) Iap. leg.; 'over-ripe'; 
*may- (bañ-)'; cf. mayil:- Xak. xi mayil (yâ 
unvocalized) yêniñ 'the word for any fruit 
when it has become soft (lana) after it has 
ripened (mogæia) and passed its prime' (câwaza 
hadda:n), for example a peach or soft large 
melon Ka'f. III 168.

Dis. V. MYL-
SD mayil- (bañil-) Pass. f. of may- (*bañ-); 
'to be over-ripe', cf. mayil, mayîs-. 
There are traces of may- and its der. f.s in several 
modern languages; NE Kañ., Kiz., Koib., Sag. 
mayûk/-mayil- 'to be exhausted, weak' R 
IV 2014; Khak. mayûx:- NC Kür. mayi
'to be damaged' do.; maytar- 'to bend' 
(Trans.); mayr/-mayîs- 'to bend (Intrans.), 
to be bent'; Kxzw. mañ- 'to be exhausted, 
weak' R IV 1986; mayir/- 'to bend (Trans.) 
mayîs- 'to bend' (Intrans.); NW Kirm 
mayîs- 'to be bent, to collapse' R IV 2015.

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MON. MRC

Ligeti 183: Xak. xi mûråc al-fûfûl 'pepper' 
Ka'. I 343; a.o. Il 186 (söktur-): Çağ. xv ff. 
bûrcû fûfûl; bûrcû ditto, also isi: ot and in 
Rûmi bübêr San. 132V. 13: Kom. xiv 'pepper' 
bûrcû CCI; Gr. xiii (among cooking 
materials) al-fûfûl (MS., in error) bûrcû 
Hou. 17, 18; xiv bûrcû (-ç) al-fûfûl Id. 29; 
Bud. 7, 1: Osm. xiv to xvi bûrcû 'pepper' in 
several texts TTS I 126; Il 178; IV 134.

Dis. MRD
F merde:k Iap. leg.; presumably l.-w. fr. 
Pe. mardâk 'a little man', Dim. f. of mard. 
Xak. xi merde:k 'the young of a bear' 
(tešer'.drilik); it is called adîg merde:k: 
'bear-cub' (al-daysam); and some Turks call 
'the sucking pig' (al-xina:w) topuz merde:k: 
Ka'. I 480.

Dis. MRM
F marâz Iap. leg.; l.-w. fr. Sanskrit 
marma 'a joint, or other external part of the 
body'. This is not the word in Uyğ. 9x Suci 7 
and 9 marâz, marâma: which is the 
Syrac. l.-w. már 'teacher' with the 1st Pers. 
Poss. Suff. 'to my teacher, like my teacher' 
yüze:çü:.

Dis. MRZ
F marâz Iap. leg.; in the meaning 'paid 
labourer' it is a l.-w. fr. Sogdian marâz, see 
Benveniste in Journal asiatique, vol. 236, 
pt. 2, 1948, p. 184; xîyär in the longer phr. 
is a synonymous Sogdian l.-w. Xak. xi marâz 
al-îslîm 'indigo': marâz 'a paid labourer' 
(al-acîr); one says xiyar marâz Ka'. I 411.

Mon. MS
VUF müṣ: one of several words for 'cat', 
see çe tü:k, and no doubt a l.-w., but not Pe., 
where müṣ: means 'mouse, rat'. As such Hap. 
leg., but some of the modern words listed as 
cognate to maçi: may be more cognate to 
this word. Çığîli xi müṣ: al-hiîra 'female cat'; in 
Oğuz çe tü:k Ka'. III 127; o.o. I 391 (kûvûk) 
and, with Xak. words and provs., in I 438, 14; 
Il 14, 18; 105, 24; III 165 (kûvûk) 267, 19.

Dis. MȘC
VUF mașiç Iap. leg.; no doubt a l.-w. Xak. 
xi al-înabîl-görbîh 'high quality black grapes' 
are called mașiç üzüm Ka'. I 360.

Dis. MȘG
VUF mîșc: Iap. leg.; l.-w. fr. Sogdian 
müşkîlî 'wild cat'; cf. manû: Uyğ. vii ff. 
Civ. H I 57-8 (ergûz:-).

Dis. MYA
S mèyl See *bëñil.

Dis. MYB
PU muya:w- Iap. leg.; 'to mew'; an obvious 
onomatopoeic. 'The pronunciation is quite un-
The same general connotation runs through the whole group. Xak. xi ka:gu:n mayildi: 'the fresh water-melon went bad (infasaxa), that is when it is kept overnight and becomes over-ripe', also used of any fruit Kaz. III 190 (mayilur, mayilmak).

Diss. MYM


Diss. V. MYM-


Diss. MYN

S muyan See buyan.

Tris. MYN

SDF muyanlık (b-) Hap. leg.; A.N. fr. a N.Ag. fr. muyan (buyan). Xak. xi muyanlık al-tawassül wa'll-tulh bayna'l-raculayn 'mediation and reconciliation between two people'; one says sen muyanlık kil 'mediate between us'; its origin is muyan al-tawāb 'recompense for good deeds' Kaz. III 179.

SDF muyanlık (b-) Hap. leg.; A.N. fr. mujayn (buyan); 'a charitable institution'. Xak. xi KB 489 (bunađ-).

Diss. MYȘ-

SD mayış- (bañış-); Co-op. f. of may- (bañ-); 'to collapse' and the like. S.i.s.m.l., see mayil-. Xak. xi er yérke: mayışdı: 'the man stuck (laziqa) to the ground', because of obstinacy or laziness (min hirânihi wa kasâlihi), that is when he is ordered to do something and refuses to accept the order (mayışur, mayışma:k; the ya' carrying both kasra and damma): yamaşdı; metathesized form of mayışdı: (yamaşur, yamaşma:k; so vocalized owing to confusion with I yamaş-?) Kaz. III 189.

Mon. MZ

S moz See boz.

S muz See bu
The only basic Turkish words beginning with n- are ne: and neg, and even neq may be ultimately der. fr. ne:. The other words listed below are either der. f.s, Sec. f.s, or L.w.s. Several other L.w.s occur in Ugk, some frequently, but are not listed below since they never occur except in Man. or Bud. religious works and so never really became part of the language. These include Sanskrit 1.w.s like namo ‘homage’ and nirvāna ‘nirvāna’, and Iranian (mostly Sogdian) 1.w.s like nīgōsak ‘Hearer’ (a Man. technical term), noś ‘elixir’, and nizzvani ‘emotion, passion’. In the latest Uyg. texts and in ‘later languages there are also a few Mong. 1.w.s like nǒkōr ‘personal servant, friend’ and in the Islamic period many Ar. and Pe. 1.w.s; the only one likely to cause confusion is Pe mā ‘not’, which occurs as early as KB 17, 18, etc., usually with a Neg. V.

Mon. NA

ne: originally an Interrog. Pron. ‘what?’ used in speaking of inanimate objects in the same way that kim I used of animate beings, and like that word also used as a Pron. Adj. and later, under the influence of Indo-European grammar, as a Relative and occasionally in an exclamatory sense. In all these meanings it is sometimes also used of animate beings. As well as the derivatives below some oblique cases are almost used as Adv.s. The word and its der. f.s are discussed at length in v. G. ATG, sec Index, p. 212. C.i.a.p.a.l. Türkişi vii ne: xəqanqa: ışığ küçığ bürürmen: ‘to which xəqan shall I offer my services?’ I E 9, II E 9; (we are an army of two or three thousand) keltçimplir bar mu: ne: ‘would it be (a good thing) for us to come?’ T 14; ben săpa: ne: ayayın ‘what shall I say to you?’ T 32; neke: tezer biz . . . neke: korkur biz . . . ne basınlım teğelim ‘Why are we running away? . . . Why are we afraid? . . . Why should we be downcast? Let us attack.’ T 38–9; a.o. T 57; viii ff. ağıq kulucığ şımnu: ne: yavlak gülvü: sakıntı: ‘what evil blasphemy did that wicked demon think of?’ Toyoh III v. 2–7 (ETY II 178): Man. ne bar emrış tepen bilitimiz ‘we knew what existed’ (before there was a heaven and earth) Chuas. 163; (if our prayers have not reached God) ne yerde tığını tutunti erser ‘but have been obstructed or detained somewhere’ do. 217–18; (we knew) teğrill yekil nede őtrü sůlýşmış ‘why heaven and the demon fought’ 164–5; o.o. do. 169, 172, etc.; ne üçün têser ‘if one says “why?”’ M III 6, 7 (i): Ugk. viii ff. Man.-A ne üçün têser M I 23, 29; ne er sen ‘what man are you?’ do. 33, 19; Bud. ne üçün ‘why?’ PP 4, 5 etc.; neke ‘why?’ do. 5, 2 etc.; tüssusi ne bar ‘what advantage has it?’ PP 21, 1; Sanskrit yāvucca ‘and as much as’ ne: yanlıq yeme: ‘TT VIII A2; ne: yörğ ‘what interpretation?’ do. H.6; ne aytrimş kergêk ‘what ought one to ask?’ TT X 16; o.o. do. 55, 197, etc.: ne yeme followed by Conditional ‘whatever’ (may . . .) TT IV 10, 8 etc.; ne erser asığğa tussuka kirmedi ‘did not enter into any kind of advantage (Hend.)’ Siwv. 612, 2–3; Civ. ne busuş ol ‘what grief is there?’ TT I 187; ne ağa bolgay ‘what danger will come?’ do. VII 30, 2–ne kim iş kilsa ‘whatever he does’ do. 28, 37 (in these texts negü: is much commoner than ne): Xak. xi ne: a Particle (harf) meaning mā dā ‘what?’; hence one says ne: têrsen ‘what do you say?’: ne: a Particle expressing surprise (al-ta‘acub), hence one says ne: ne: me: edği: kîşî ol ‘what a good man (etc.) he is!’ or ne: me: yavuz neq ol bu: ‘what a bad thing this is!’ Kay. III 214; and about 20 o.o. as either an Interrog. Pron. or Adj., e.g. ne: uğurda: keldîp ‘at what time did you come?’ I 53, 14: KB ne ‘what?’ is common in conversation, e.g. ne: tavar: ne ‘what was his wish?’ 593; o.o. 507 etc.: our erse ‘anyone’ or ‘anything’, declined as a N., is common, e.g. ne eresin ermez senî birlikîp ne erserlerîg sen törtüttî (sinî) ‘Thou has no oneness with anyone; any that Thou hast created are Thine’ 13: xiii(2) Âte ne ‘what?’ as a Pron. or Adj. is common, e.g. bitevar asığ ne ol ‘what is the advantage of wealth?’ 287; ne neq bar ‘what thing is there?’ (as good as knowledge) 100—bîlgîsz ne aysa ‘whatever the ignorant man says’ 119—ne kim kelse erke ‘whatever comes to a man’ 145; Tef. ne ‘what?’; ne kim (…) erse ‘whatever’; ne: terse ‘some, something’ 227–8: xiv Muh. ayî ‘what?’ ne: Mcl. 5, 7; Rif. 75; (Interrog.) mā ‘what?’ ne: (sic) 16, 15; 94 (followed by examples); ne: has an Interrog. meaning and corresponds to ayı yay ‘what?’ etc.: ‘what are you doing?’ ne: kiltûren: ‘what do you want?’ ne: title:ren 17, 19; 96: Çag. xv ff. the entries in Vel. are confused; ne: is translated by ne, and oblique cases, etc., of ne by corresponding oblique cases of ne, e.g. nîge neye that is ne icüm ‘why?’; also ne nesneye ‘to what thing?’, but the Acc. Suff. -m/nl is also entered as a separate word and so translated fulûn ‘so-and-so’, and the Gen. Suff. -niç/nîn translated fulûnîy 391 ff.; ne is a word which when placed at the beginning of a sentence means cih ‘what?’, the Pe. Interrog. Pron. (and at the end of a word -m/nl is the Acc. Suff.) Sam. 322r. 3 (various der. f.s and phr. like ne üçün ‘why’ follow): Xwar. xiv ne ‘what?’; ne: terse ‘thing’ Qub 113; MN 250, etc.: Kom. xiv ne (also nege, neden) occurs as an Interrog., Indefinite, and
Relative Pron./Pron. Adj. CCI, CCG; Gr. 168-9 (quotns.): Kip. xii 19 yq nea Hou. 56, 15 ff.; xy nea oy ray' Id. 89; ay nea; aâlî ay ne:ñ (âc-). Bul. 15, 61; fll il-ta' accub nea; li-acal ay ne:ñiñ wûçûñ (sic) do. 16, 2-3: xy nea (bi-imâ,m, i.e. ne: not na); ay nea; Kav. 16, 8 (various der. f.s and phr. follow). Osm. xiv ff. ne with various idiomatic meanings and in phr.; c.i.a.p. TTS I 525 ff.; II 702 ff.; III 517 ff.; IV 584 ff.

D nû: Hap. leg.; no doubt, as Kaş, says, a crasis of negû: Xak. xî nû: A Particle (harf) used instead of ne: and meaning mî dî; hence one says nû: tûrîñsen 'what do you say?'; originally negû: but abbreviated Kaş. III 215.

Tris. NBŞ

F névaşûl 'a good spirit'; ultimately der. f. Middle Pe. nêno têxgîgî, prob. through the Tokharian A form naivâshî (see TT X, p. 57). The word is discussed in Sir Harold Bailey, Indoiranica, BSOAS XVIII, 1957. N.o.a.b. Uyûg. viii ff. Bud. nayâşîlî teğîrlerke 'to the good spirits and gods' U II 80, 64 (and see note, p. 83); a.o. TT X 271: xiv Chin.-Uyûg. Dict. şehen 'supernatural being' (Giles 9,810) nayâşîlî U II, p. 83, note 64; Lîgîti 184: Xwar. xii(?) yaxsi nevşîlgérdeñin (so read?) kûrîkûlîgerek erdi 'he was more beautiful than the good spirits' Oğ. 7-8.

Dis. NCA

D neçe: Equative f. of ne; properly an Interrog. Pron. 'How many?' but with Indefinite and Relative connotations in some contexts, see v. G. ATG, paras. 195 etc.; sometimes declined as a N. S.i.a.m.l.g. except NE(?); but note that 'how many?' is neçe in SW Az., nice in Osm., and that in both languages neçe means in 'what language?' Neçe 'why? how?' etc. occurs in some medieval and modern languages seems to be not a Sec. of this word but a crasis of ne iše fr. 2 119. TûrkîI viii ff. Man. neçe yügürür erti ança 'the more he ran, the more' (he vomited) M I 7, 12-13; phr. like bêş teçîrlı neçe sidîmiz bertîmîl erse 'inasmuch as (or to the extent that) we have injured and hurt the five gods' Chasas. 51-2 are common in this text: Uyûg. viii ff. Man.-A neçe otaçî otîn birîlî kelse 'however many physicians come with their remedies' M I 15, 6-7; neçeke telî 'to the extent that' (men and women fail to partake of the strength of the five gods) do. 16, 16: Man. neçe. . . . Isler küdügüler erse 'however many . . . undertakings there may be' TT II 16, 41-5: Bud. neçe . . . bar erse 'however many . . . there may be' TT IV 16, 62; VIII H.10 (neçe); Sun. 530, 2.—Sanskrit (let a man strive) lâvat yâvo'd arthaysa nitpati 'so much as will achieve his purpose' Kip. xûça telî ançeke: teğî assignup bütnimik bolsar (p. . . . p.) TT VIII E.44; a.o. do. 45—neçe teçîrlı 'like what?' (Interrog.) U III 73, 2; 'how!' (exclamatory) TT X 345—neçeke kën têtûm oglenîp 'after some time he completely recovered consciousness' Surt. 619, 18-19; neçeò désér 'as soon as he dies' U III 43, 19; a.o. do. 80, 3: Civ. bu yîrê neçe urûg batsar 'whatever quantity of seed is planted in this land' USp. 28, 5: Xak. xî neçe: A Particle (harf) meaning kam-fîl-'adad 'how many?'; hence one says neçe: yarmaik bêrdîn 'how many dirhams did you give?'; wa yakûn ayda(n) istîf'hdâm(a)n and it is also Interrogative (sic) Kaş. III 220; similar o.o. I 49 (1 én); III 157 (sam) avçî neçe: al bilsê aďîg ança: yûl bîlîr 'however many tricks the hunter knows the bear knows as many ways out' I 63, 13; a.o. I 332, 12—neçe: yîltîg bîçîek erse: 'however sharp a knife is' I 384, 24; o.o. I 458, 13; III 38, 20 (neçe: me): KB neçe 'however much, or many', usually w. Conditional, is common 23, 114, 347, 736, etc.; neçe me same meaning 918, etc.; sometimes almost 'whenever', e.g. 247: xii(?) At. neçe is common, usually Conditional 'however much', 'how much?'

180: 'why?' 181: neçe me 'however much' 38, 174; Tef. neçe 'how many?'; however much'; neçe me 'however much'; neçe kîm bardî erse 'whoever (or however many?) went'; bir neçe 'a few' 229; (neçe 'why?' 230): xiv Muh. kam istîfihamiya neçe: Mel. 17, 6; Rif. 95; (li-ma 'why?' neçe: 43, 7 (only)); Çag. xv ff. (neçe nice in the sense of 'because' (zîrî) Vel. 393); neçe (spelt) zîh qadr wâ har çand 'how much?'; however much' (quotn.). neçe (spelt) çand tâ 'how many times?' (quotn.) San. 322v. 15: Xwar. xii neçe (neçe 'how?') 'Ali 17; bir neçe 'some' do. 54: xii(?) bir neçe 'some' Oğ. 153: xiv neçe 'how many?'; however many?' Quh 114; MN44, etc.; neçe me kîm muhîm 'however important' Nahc. 241, 2; (neçe 'why?' do. 237, 3-8, 238, 6 etc.): Korn. xiv 'how much?' neçe CCI; neçe me 'however much'; ança . . . neçe 'so much ...' CCG; Gr. 169 (quotns.): Kip. xiii kam neçe: (c-). Hou. 50, 15; 55, 8 ff.; bi-kam 'for how much?' neçe: do. 55, 13 ff.: xiv neçe: (with -Ç-) kam Id. 89; (Tkm. neçe: li-ma do. 90); kam neçe: (c-) Bul. 15, 5: xv kam neçe: (<-s- is the usual scription for -c- in Kav.) Kav. 16, 21 ff.; if you ask a question about a number you say neçe (-c-) Tuh. 57a. 13 ff.; kullamâ 'whenever, whatever' neçe ki do. 89b. 9: Osm. xiv ff. neçe: neçe 'how?'; what?'; several; often and in several idioms including neçe me; c.i.a.p. TTS I 526 ff.; II 705 ff.; III 521; IV 588 ff.

Dis. NCD


Dis. NCG

D neçûk unusual der. f. of ne: with Suff. -çû (very rare; function obscure); properly 'how?'; occasionally 'why?' or as a Relative or Indefinite Adv. Prob. a very old word. The
Instr. negerik and an odd Den. V. form negerkledi; both rare, are included here for convenience. Survives only (?) in SE Türki: SC Uzb.: NW Kar. L., T. Türki vii ff. (I am a young gazelle) otsuz suvsuz kaltu: uyn: negerik yöryn: how can I get on without grazing or water? How am I to walk? IrkB 45: Uyg. viii ff. Man.-A. (the god Xoruzda had a merciful heart) şımnug negerkledi öldürdi 'how did he (come to) kill the demon?' M I 19, 10: Chr. (go and seek him) negerik bulsañizler (so read) 'however you find him' (come back and tell me) U I 6, 2; a.o. do. 6, 5 (un-): Bud. él törü negerik tutarbiz 'how shall we maintain the realm and customary law?' PP 9, 6; o.o. do. 54, 4; U III 48, 12; U IV 10, 76-kalt negerik 'just as' San. 139, 7 and 19—negerik 'how?' PP 12, 6; Kuan. 98; Hieńts. 71, etc.—negerkledi (zie, transcribed negerkledi) od- gi r o łek te n g i i ü lüdor 'how must one definitely attain?' U III 4, 8—9; negerkledi ... iç toğa kötmez 'how is it that the diseases (Hend.) ... do not disappear?' U IV 10, 62—3: Yapa:ku: xi negerik a Particle (harf) meaning li-ma 'why?'; hence one says negerik bardın 'why did you go?' Kas. I 392: a.o. do. (nëlük); (in a Xak. verse) körüp negerik kaçmadın 'why did you not fly when you saw me?' I 79, 20: xii (7) Tef. negerik 'how?'; how '228: Çağ. xv ff. negerik 'with —k' mici ne ničin 'how? why?' Vel. 393 (quotn. containing negerkles- ); negerik çih gına ta çih nanwy 'how in what way?' (quotn.); (negerkles- çih nanwy kardan 'to do in what way?' (quotn.)) San. 322v. 8—13: Xwar. xii negerik 'Ali 17: xiv negerik 'how?' Qubt 113; MN 284, etc.: Kom. xiv 'how, as: like,' etc. negerik CCI, CCG; Gr. 196—71 (quotns.); Kip. xii hayf 'how?' negerik How. 55, 16 ff. (quotns.): xiv ditto Id. 80; Bul. 15, 6: xv hayf negerik Kav. 17, 6 ff. (quotns.); hayf negerik Tsh. 56b. 2; a.o.o.

Dis. NDG

C negerik a combination of ne: with the Post-position telg, q.v.: properly Introgenitive 'like what?' but often used as a Relative Adv. 'as, just as.' Survives only (?) in SW Osm. nete/ nite 'even'; netekim/nitekim/niteki 'as, just as, even as; for example; thus'. Türki vii ff. 'what is the inside of the tent frame like?' IrkB 18: a.o.o. Uyg. viii ff. Man.-A negerik 'just as' M I 23, 6 (912): Bud. Sanskrit kathom 'how?' negerik TT VII 112; yathā 'as' negerik do. B.12; negerik do. E.45; (I am ready to do) negerik yarlakasar 'as he commands' U IV 16, 155; kalı negerik ... ançulayu 'just as ... so' TT IV 12, 37; V 24, 51 etc.: a.o. U III 57, 6 (i) (osuğlugü): Xak. xi negerik an Introgenitive Particle (harf istifham) meaning kav 'how?' hence one says negerik sen 'how are you?' Kas. I 392; 10 o.o.: KB munnuh sükrı emdi negerik öteyin 'how am I now to proffer thanks for this?' 390; emdi köplük negerik 'how are you feeling now?' 523; a.o. 830; xii (?) KBVP negerik kim tilded me boldi kamuk 'and everything came into existence as he wished' 6; a.o. 22: xii (?) Tef. negerik 'how?'; just as, as: 228: xiv Muh. hayf nite: Mel. 17, 6; Rf. 95: Çağ. xv ff. negerik ('with —k') mici nesne (sic?) 'how?'; how?' (quotn.); negerik nite (quotn.) Vel. 392—3; negerik negeri (spell) çih naře ta çih guna 'in what way? how?' San. 322v, 26 (quotns.): Xwar. xii nite 'Ali 17: xiv negerik 'how?' Qubt 114; MN 227.

Tris. NDG

1) negerlik A.N. fr. neteg: survives in SW Osm. netelik/nitelik 'essence, essential nature'. Xak. x KB ('Thine existence is manifest; Thou art as bright as the sun and moon') negerlikke yetgu köpülg ögde yok in the (human) understanding that is no thought which can reach (Thy) nature' 12; o.o. 16; negerlikke kirme 'do not try to investigate the nature (of God)' 26: xii (?) Tef. negerlik 'nature, character 229: Xwar. xiii netelik ditto 'Ali 18.

Mon. NG

F nağ l.-w. fr. Sanskrit nāga, properly 'snake', but also used for various mythological beings, serpent gods and the like; as one of the animals in the twelve-year cycle it replaced the earlier word lu: in Xak., the only language in which it occurs, and prob. reached that language through Sogdian. Xak. x nağ al-timšāh 'crocodile'; nağ yila:n al-tub'an 'a serpent'; nağ yil: 'the name of one of the twelve years in Turkish'; the year a.h. 469, in which I wrote this book, was this year Kaş III 155; a.o. (year) I 346, 6.

Dis. NGE

1) negeri: Den. N./A. fr. ne:, and for practical purposes syn. w. it. N.o.a.b. See negerlik. Türki viii ff. (a blind colt looked for an udder on a stallion; if he is lost (?) in broad daylight) tün ortu: kanta: negeride: bolgay ol 'where (Hend.) will he get to at midnight?' IrkB 24: Uyg. viii ff. Bud. ogrı t erg t edūq k s à ži negeri 'what is it that you called a thief?' PP 59, 4—5; negeri is ilegeli uğrasar 'if he starts to do any work' U II 23, 26; negeri erser temedin 'without saying anything' do. 31, 50; a.o. do. 5, 14 (örtügü): negeri üçün 'why?' U III 35, 26; bu etiş yeme negerik kergeklik ol 'and what is this body needed for?' do. 43, 27—8; o.o. U IV 10, 42 etc.; (the form negeri before a gap in Hien-ts. 108 is prob. the beginning of negeri- luğ, but in TT VI 31 v. it seems to be a crisis of negeri: ol: Cív. (if one burns a dog's tooth and) negeri kürst 'rub's it on any (part of the body)'} TT VII 23, 3; negerı sakım sakınsar 'whatever thought he has' 28, 4; and similar o.o. w. Conditional; negeri, negeri me 'any, anything' are common in Usp.: Xak. x Kas. III 215 (niú); n.m.e.: KB negeri tér 'what (someone) says' is very common 156, 165, etc.; negeri bar ajunda
which has an wider meaning 'law, doctrine', etc.; from this it passed to Sogdian as nomet and was used in Buddhist texts to translate Sanskrit dharma, which has an even wider range of meanings.

In Turkish it is used in both Man. and Bud. texts with a similarly wide range of meanings. It is not connected with Tokharian A nomet mentioned in TT X 58; note this is a pure Tokharian word meaning (and cognate to the English word) 'name'. It became an early q.-w. in Mong. where it came to mean 'law; scripture; religion; book', etc. NE Tel. nomet 'law' R III 605; Tuv. nomet 'book' are reborrowings fr. Mong. and not survivals. The original word is n.o.a. Türkü VIII ff. [gap] nomet of Tayik IV r. heading (ETY II 180); Man. nomet is fairly common in Chuas.; it is generally best translated 'doctrine', e.g. ariq nomet 'the pure doctrine' as opposed to iqlid nomet 'false doctrine', but in 72 tepri nomet sözleser seems to mean 'when (we) recite the holy scriptures' and in 228-9 (ëtt-) the exact meaning is obscure; nomet törü 'doctrine and rules' do. 74 (ttid-); 128 (tut-); TT II 10, 91 (ur-); Uyg. VIII ff. Man.-A (of a Man. dignitary) nomet uluqi chief exponent of the doctrine(?) M I 12, 17; nomet bitiq 'scripture' do. 25, 10; a.o.o.: Man. nom ratnike 'to the jewel (Sanskrit l.-w.) of doctrine' TT IX 32; (the pure) nomet dinin 'doctrine and religion' 88; o.o. in TT III: Chr. M III 49, 9-12 (ii) (ornasa-): Bud. nomet is used to translate dharma in the Buddhist triad Buddha dharma sainga 'Buddha, law, and community' TT IV 14, 63, and is common in the meanings of dharma 'religious law, doctrine', etc., e.g. burxan nom nometaliq 'preaching the Buddhist doctrine' TT V 26, 86-7: Civ. bu nom bitiqke tapinap uduun 'respecting and worshipping this scripture' TT VII 14, 10, in semi-Buddhist texts: Xak. xi nom al-milla walt-sari'a 'religion; religious law'; hence one says tepri: nomi: 'God's religious law and faith' (dim). Similarly all religions (al-milad) are called nom. This is a word of the Chinese (luqatun-l-Shin) Kas. III 137.

**DIS. NMA**

**C nomet: a combination of ne: with the Enclitic I me; originally an Indefinite Pron. something, anything', or the like; rare in the early period, the list of early occurrences below being fairly complete. In some modern languages, esp. in NE, it has completely replaced ne; in all its meanings; survives in NE most dialects neme/nemê R III 600-1; Khak. nemê: SE Türkî nemet/nime BS 736; farrin 208: NC Kır. nemet/neme: SC Uzb. nima: NW Kk. nême: SW Tkm. nemê. Uyg. VIII ff. Bud. (now I wish to return home) nemen otgeymbi men 'shall I (be able) to get through somehow?' (or how shall I . . .?) Hüen-ts. 27; (I do not know) nemen taki neçe yaşagupuz [gap] 'how and how long your life [will last] do. 54: Civ. (if he has a loss) neme tapmaz 'he does not recover anything' TT VII 28, 40: Xak. xi neme: a Particle (harf) meaning 'I do not know' (dë ahrî); hence one says neme: ne: kildi: 'I do not know what he has done' Kas. III 256; a.o. III 214 (ne): xiin(?) Tef. nême a Particle,
'however, nevertheless', etc. 230: xiv Muh. (in a para. on Exclamations of Surprise) such a word is neme; e.g. 'what a brave man he is!' neme: alp er turur Mel. 18, 1; Rif. 96: Çağ. xv ff. neme nese 'thing' Vel. 391 (quotns.); neme/nemerse (both spelt) ğız 'thing', in Ar. say San. 322r. 3 (quotns.): Xwar. xiii(? ) (he captured) sanağulukus neler yıklar 'innumerable things and livestock' Öğ. 308: xiv neme 'thing' Qutb 113; neme yaşi kul turur bu Ayyûb 'what a good servant this Ayyûb is!' Nahc. 333, 8; a.o. 376, 4: Kip. xiv neme 'thing, anything', esp. w. a Neg. V. Bud. Sanskrit 21d. 29a. 324-5 (te#:r#:tı:) Uyg. viii ff. Bud. bu nomluğ arvişiş nomlğı nümçî 'a preacher who preaches this doctrine and dhâranî' TT VI 373-4; a.o. Kuan. 126-7 (eğil).

Tris. NMC

Dis. NML
DF nomluq P.N./A. fr. nom: 'possessing a ... doctrine' and other meanings taken fr. the meanings of no:m. N.o.a.b. Uyg. viii ff. Man. edılı tétyik nomluq ratçiliq 'the jewel (Sanskrit l.-w.) of the doctrine called "good"' TT III 108; azaq nomluqlarda 'with those who have false doctrines' IX 80; Bud. nomluğ etbîz. translating Sanskrit dharmakâya, one of the three bodies or natures of the Buddha (cf. belgûrtme and 1 tüş) which are discussed at length in Suv. 38, 14 ff.; (the hand with which one eats) nomluq tatçılıq 'the sweet food of the (true) doctrine' TT V 22, 45; a.o.o. in TT V and Hüen-ts.

Dis. V. NML-
DF nomla:- Den. V. fr. nom: 'to preach' (with or without an Obj.). N.o.a.b. Türkü viii ff. Man. burxanlar ârıq dîntarlâr nomlasar kîrtkûnmedin 'not believing in the prophets and pure Elect preach' Chuas. 133-4: Uyg. viii ff. Man. ewanglyon nom ratçîq nomlap 'preaching the precious doctrine of the gospel' TT III 62-3; a.o.o.: Bud. Sanskrit jagâda 'he has preached' nomladi (MS. -i) TT VIII D.6; (the Buddha) bu (MS. bo) sudârıq nomlâyı: yarîlka:di 'deigned to preach this sütûr' do; H.3; o.o. TT V 26, 86-7 (nom:); VI 373-4 (nomçî);

PP 46, 4-7; 49, 6 etc., often in the phr. nom nomla:-.

Mon. NN
?D neq has two meanings: (1) Adverbial, with Neg. V.s 'any, at all', and the like, pec. to Tûrki and Uyg.; (2) as a N., 'thing, property', also found in Xak. As both these meanings are also found among the various meanings of der. f.s of ne: it seems reasonable to suppose that it is a Den. N. fr. ne: Tûrki neq buüpûq yok 'you have no trouble' I S 8, II N 6; a.o. I E 26 (yılış)-neq neq savim erser beçği: taşka: urtim 'I have put on the memorial stone all that I had to say' I S 11, II N 8; neq yerdeki: xâçanîlîq bodunaka 'for peoples having a xâgan in every(?) country' T 56: viii ff. Man. (the Mojak will hear and) neq taplamâgay 'will not approve at all' TT II 6, 26; a.o. do. 8, 41: Uyg. viii ff. Man.-A neq with Neg. V is common, e.g. âğı baram köçixe neq ilinmeyi 'he will not take his eye at all' M I 15, 4-5; o.o. do. 15, 9; 16, 11 etc.: Man. neq ... yok 'there is no (trick) at all (that he cannot play)' M II 5, 8-10; Bud. neq, in TT VIIII spelt both neq and ney, with Neg. V. is common, e.g. Sanskrit na prayañati 'you do not exert yourself' neq kâtgiatan: az sen TT VIIII D.9; neq adinisîq kilmazun 'let him not do anything different' Hüen-ts. 284-5: Xak. xi neq al-say 'a thing'; hence one says bu: neq: (sic) of 'what is this thing?'; neq al-mâl 'property, wealth' (verse) Kaş. III 360; over 300 o.o. almost all spelt neq and translated 'thing'; there does not seem to be any case of neq with Neg. V.: KB neq is common, both for 'thing', e.g. bu tört neq 'these four things' 360, and 'property', e.g. evi neq tofur 'his house is full of property' 759: vii(? ) At. neq is common both for 'thing' and 'property'; Tef. neq 'thing' (both abstract and concrete) 228: Xwar. xiv ditto Qutb 113.

Dis. NRA
S narû: See aparû.

Tris. NRû
(S)D narûk: N./A.S. fr. narû: (aparû); 'situated beyond, on the other side', and the like. Pec. to Xak.? Xak. xi KB munûnda narûk neçê egrî yol 'however winding the road may be from here onwards' 4876.

Dis. NRû
?C nerek Kaş. is prob. right in saying that this is a crasis of ne: kergek (cf. nellûk), since it has exactly the same meaning. Survives in NE Alt., Tel. nerek R III 679. Xak. xi nerek a Particle (harf) meaning li-mâ dâ yanbağî 'what is it necessary for?'; one says bu: sapa: nerek 'why do you need this?'; its origin is ne: kerek and it was abbreviated Kaş. 1 392: KB yaşi neq bolûrda bu eșki
nerek talu neş bolurda yavuz ne kerek 'when a new thing comes into existence, what need is there for the old? When a good thing comes into existence, what need is there for the bad?' 688; bilgilsiz bolur kul nerek kul sözl 'the slave is ignorant, what is the need for a slave’s statement?' 1906: xiii(?) At. aya hırş işisi harişlık nerek, ayu bër maça bu neşike kerek 'O miser! what is the need for miserliness; tell me what this is needed for' 313–14: xiv Muh. Mel. 17, 17; Rif. 96 (nelük).
Initial r-, like initial l-, q.v., was a sound entirely foreign to the Turkish language and any l.-w. with initial r- which became established in the early language assumed a prosthetic, e.g. erti, erej. There is a sprinkling of Indian and Iranian l.-w.s in some Man. and Bud. texts without the prosthetic vowel, e.g. ratni, the Tokharian form of Sanskrit ratna, which later became erti, but these are not listed here since they never became at home in Turkish. In the Moslem period a number of Arabic and Persian l.-w.s entered the language unchanged, but those used in popular speech usually assumed a prosthetic vowel, e.g. SW Osm. uruc ‘fasting, a canonical fast’, a corruption of Pe. ruza. The only word with initial r- in Kaş is that listed below.

VUF rabçat (fully vocalized) Hap. leg.; origin uncertain, but no doubt an Indo-European l.-w. cognate to Russian rab ‘slave’; rabota ‘work’, etc. Gancak x1 rabçat alsuxriya ‘unpaid forced labour’; as when for example a chief (al-amir) takes animals belonging to the peasantry (al-ra’iya) and carries his goods on them without payment Kaş I 451.
Mon. SA

S(D) sa: crisis of saqa; Dat. of sen; an unusually early case of a crisis common later. Xak. xi sa: a Particle (harf) meaning anta 'you'; hence one says sa: ayurmen 'I say to you' (lah). The elf is changed from nun in the word sen or abbreviated fr. the word saga; (irrelevant Ar. parallels follow) Kas, III 208 (following a para. on (the Suffix) -safa/-se: meaning latw 'if').

F so: no doubt, as Müller suggested, 'chain, lock', l.-w. fr. Chinese so 'lock, chain' (Giles 10,204). N.o.a.b. but see sola-: Uyg. vii ff. Bud. (plundering, robbing, breaking in, opening doors and) sosin soku 'pulling their locks apart' U II 76, 1; yet si temir son kemi solap tururgid 'he tied up the ship, fastening it with seven iron chains' PP 31, 5-6; a.o. do. 33, 2-3 (1 aç-).

S su: See suv.

VU su: noted only in the phr. sode/sodin berü 'for a long time past', but cf. sodki: In Churas. v.I.C. transcribed it suy and confused it with suy (tsuy) 'sin', a Chinese l.-w. N.o.a.b. Türkü vii ff. Man. sode berü ... yazintimiz erser 'if for a long time past we have sinned' (against the sun and moon gods, etc.) Churas. 13; o.o. do. 49, 85, etc.: Uyg. vii ff. Bud. oğüm kaqan sönde (sic, acc. to Pelliot) berü ménı sevmez ertı 'for a long time past my father and father have not loved me' PP 56, 7-8; (because their attachments (Hend.) have not been broken (Hend.)) sö- (text in error sun -din berü 'for a long time past' Swv. 61, 17; o.o. spelt sas, do. 28, 7; 695, 23.

VU I sii: 'army'. The theory put forward in TT X, p. 19, note 206 that this should be transcribed sii: and taken as a l.-w. fr. Chinese shou 'to hunt' (Giles 10,013) is quite untenable since the spelling with s- is universal in texts in Ar. script. The word itself cannot be traced later than about xv, but the phr. sii: baş: 'army commander' lived on and, when sii: itself had been forgotten, was taken to be sii: baş: and used for 'water (i.e. irrigation) superintendent', an official of great importance in the Middle East, see e.g. SW Osm. sii baş: Sami 835, Red. 1188. This misunderstanding suggests that the word was sii: but this is not certain. Türkü vii sii: 'army' is common, esp. in the phr. sii: süler- 'to make an expedition'; sii: baş: İnel (sic) Xağan Tardu; Şad barzuun 'let İnel Xağan, the Tardu Şad, go as army commander' T 31: viii ff. sii: occurs several times in IrkB, e.g. xan süke: barmiş yaqışı sançını: the xan went to the army (i.e. on a campaign) and routed the enemy' 34: Yen. sii: has been read in several inscriptions, but the only clear case is Mal. 26, 8 (1 tef): Uyg. vili sii: occurs 8 times in Sw., usually in such phr. as sii: yorü: 'the army set out' N 6; [sii]: baş: ben 'I was the [army] commander' has been restored in the Side line: vili ff. Man.-A kentü kentü süsin [gap] their own armies' M I 22, 5 (i); Bud. sii, usually spelt suu (cf. sii: in Swv.), is fairly common, e.g. alku tür-lü: sii: çerğilerde [gap] 'in all kinds of armies and troops' U II 74, 4 (i); a.o. do. 69, 5 (ii); Ciy. süke bargü is bolur 'it becomes an affair of going to the army' TT VII 36, 15-16; a.o. I 67 (sançı-): Xak. xi sii: al-cund 'the army' Kas, III 208 (prov.; verse); about 40 o.o. translated al-cund or less often al-caydı 'army' or al-askar 'the soldiers'; in I 478, 8 the full title of Selçük (sic, not Salcuk) 'the ancestor of those Sultans' is given as Selçük süsi: baş: KB in 2266 the King asks what qualities sü başlar kisi 'an army commander' requires; the answer is in Chap. XXX, 2269 ff.: xini(? Tef. sü: 'army'; süsi birle ya'ni laş-kari birle 278: (xivi Muh. rafigila'-askar 'fellow-soldier' süde: Mel. 50, 1; Rif. 145): Xwar. xii süsi 'army' 'Ali 52: xiv ditto Qub 162: Kip. xiii Hou. 14, 10 (ceğ): Osm. xiv to xvi süsi 'army' in several texts TT'S I 652; II 83: süsi baş: there spelt su bagi, with su in some texts fr. xv (perhaps a later MS.) onwards, occurs in all periods; in the earliest period the title was clearly military and this continued till xvii, but the transition to civil duties is hinted in dict. fr. xvi onwards I 646; II 844; III 640; IV 707.


Mon. V. SA-
sa:- 'to count'; in its original form obsolete everywhere; it has become say- in NW Krm, Nog.: SW Az., Osm., Tkm. (sa:-y-), but it has been displaced, in all other languages completely, and in these partially, by san:-(Tkm. sana-), q.v. (Uyg. vii ff. Bud. this word was read by Pelliot in PP 68, 8, but the correct reading is barışmadınız): Xak. xi er koşt: (sic) sa idi: 'the man counted ('adda' the sheep' (etc.) Kas, III 247 (sar, samak; verse); o.o. I 281, 22 (where it is described as the origin of the Desid. V. Suff. -sä:-s-etc.); III 250, 4: KB sayu bätü birgın ukuştu tepin 'he reckoned up his knowledge and the extent of his understanding' 699; ikigini bir tep isizke sama 'do not reckon them both to be as bad as one another' 875; (the King) kamuq edğülüklə atamış sayu 'has named and counted up all the advantages' 3474;
başına teğti bağış sadım neçe 'I have counted how many rungs there are up to the top (of the ladder)' 6034: xiiii (?) Tef. 

samak 'number, calculation' 261: Çağ. xv ff. say-say- Vel. 283; say- (spelt) sumurdayn 'to count' 
San. 236v. 25: Xwar. xiv ditto Qutb 151: Kip./Tkm. xiv (Kip. şana-) 'adda; Tkm. şa- Id. 60: xv al-'addad şaymar, the Imperat. is şay 
Kav. 64, 18; adda (şana-¡) şay- Tuh. 25b. 13: Osm. xiv ff. say- 'to count', but more often 'to reckon (something) to be (something)'; in several texts TTS I 606; IV 669.

si:- 'to break' (Trans.), both lit. and metaph.; survives in NE Kaç., Sag. R IV 602 (phr.) and SW Osm., but elsewhere displaced by sindir-, first apparently noted in Xwar. xiv, Qutb 164, or other words. Türkül viii (I brought a decorator from the Chinese Emperor and decorated the tomb) menîn savimim simadı: 'he (i.e. the Chinese Emperor?) did not break (i.e. reject) my statement'. (The Emperor's chamberlain sent a decorator)
I S 11, II N 14; üç otuz baltık siddı: 'they broke (i.e. captured) twenty-three towns' T 19; o.o. I E 36 (udluk); IX. 21: viii ff. Man. 
Chuas. 51 (bert-), 256 (baçacak): Uyg. viii ff. Man.-A üç yeg savin simâgli 'not breaking the three good words' M III 29, 3 (ii): Man. (eat the lamb's flesh, but) sünükün simâqlar 'do not break its bones' M III 39, 3 (iii): Bud. 
yingçe sip 'breaking (gold-bearing ore) into small pieces' Swv. 71, 14; òdgurak terîn muni sipîq 'you fundamentally confused him' Huïen-ts. 180; sidaç sız . . yatlarîç 'you rout the strangers (to the true doctrine)'
do. 2063-4; o.o. TT IV 8, 67 and 75: Civ. 
küzeç göz közûlp simasar 'if a man looks after a cooking pot and does not break it' (it is a vessel for serving food); apam bir ağaðkin sîsar 'but if he breaks one of its feet' (it spoils the contents) TT I 197-9; 
a.o. do. 17 (bert-): Xak. xi ol otuq siddı: 'he broke up (hasara) the fire-wood (etc.)'; and one says ol sünû: siddı: 'he routed (hasama) the army' Kaş. III 239 (sîr, si- 
ma:K); siyu:mas, crisis of siyu: umas: 'he cannot break' I 123, 21; 128, 13; o.o. I 282, 14; 382 (kapak); 473, 1: KB yaşım simak 'to rout the enemies' 2272: sima 
kömişli 'do not break his heart' 4264: boynu simaçuça 'unless you break their necks' 
4807; sigïl burxann 'break his idols' 5486: xiii (7) At. (if your tongue gets out of control) 
tişmiş siyûr 'it breaks your teeth' 132; Tef. si- 'to destroy' (abstract) 270: xiv Muh. 
hasara si:- Mel. 30, 11; 40, 17: Rif. 114, 130 (both mis-spelt sm-); al-kaš simak 35, 8; 
121: Xwar. xiv- 'to break' Qutb 163: Tkm. xiv si: hasara Id. o.o. Osm. xiv si: 
'si 'to break (lit. or metaph.).' to conquer;' c.i.a.p. TTS I 619; II 814; III 618; IV 683.

Vu su- Hap. leg.; basic meaning obscure. Xak. xi ol apar boynu siddı: indâda labu 
ve xada'a 'he obeyed him and submitted'; and one says ol mağa: yuq siddı: 'he sent 
(arsala) me hanks of wool to spin' (li'-fail) 
Kaş. III 248 (sür, sumâk).

MON. SB
sab 'a turn (to do something)'; n.o.a.b. Uyğ. viii ff. Bud. (of the last in a series of named teachers) sabinda nom iştîn ışlegîkê yarağ- 
ît 'to do the work of (teaching) the doctrine in his turn' Huïen-ts. 1983-4; a.o. Swv. 590, 
13: Xak. xi sab al-marcha fi'l-cättâb hi- 
kâlim va fi'l-fa'n wa'l-saqî 'a turn to reply to a speech, to use a mill, or to irrigate (one's land)'; hence one says ol söz(Ze)ge:lii: sab 
bêrmesî 'he does not give (others) a turn to speak', and in regard to using a mill, etc. senîn 
sab keldi: 'your turn has come' Kaş. III 145.

sâp (sap) 'the handle (of a sword, knife, etc.)'; s.i.a.m.l.g. with this and extended meanings. The long -a:- in Kaş, seems to be an error 
(cf. I baş, I taş); the SW Tkm. form is sap (sap 'pure' etc. is the Ar. l.w. sûf) and 
the Acc. in Osm. is sapi, not sabî, which implies a final -p and so a short vowel. Xak. 
xi sap nisâbûl-sâvâl wa'l-sâkîn 'the handle of a sword or knife' Kaş. III 145 (prov.); a.o. 
I 384, 25 (yon-): Xwar. xiv sap 'handle' 
Qutb 150: Kip. xiii ('halter' yu:lár:); al-miceâr 
'the leading-ropes of a halter' yulâr sap: 
Hou. 14, 5: xiv sap al-nisîbâ Id. 56: xv ditto 
Tuh. 36b. 6: Osm. xvii sap (with -p) in 
Rûmi, 'the handle (dasta) of a sword, knife, 
arrow', and the like See 228v. 17.

sâv 'a speech', etc.; the difference between this word and söz, if it is not simply one of 
chronology or dialect (söz is rather rare in 
the early period), seems to be one of quantity; 
sâv seems to mean 'a (full-length) speech'; 
a narrative or story, a message', while söz 
seems to mean basically 'a single word, or 
short utterance'. Very common in the earlier 
period, but not noted after xiv except in the 
Hend. söz sav. Türkül viii sav is common, 
esp. in T; it is used (1) of Bilge: Xağan's 
address to his people, e.g. bu savımın 
edât:li: eşâd 'listen carefully to this speech of 
mine' I S 2; a.o.o.; (2) of speeches or 
representations, e.g. Tavâçâ boðûn sav: súcîç 
'the Chinese people's words are honeyed' I S 
15. II N 4; (3) of a report or narrative, e.g. 
kürûc sav: antâq 'the spy's report was as 
follows' T 9; (4) of a message, e.g. sav anças: 
îdâm 'they sent the following message' T 9: 
vi ff. edûg: söz sav elî: kêlîr 'he comes 
bringing good news' IrkB 7, 11; kul savı: 
'the slave's speech' (is addressed to his master), 
kûzûn savı: 'the raven's words' (are a 
prayer to heaven) do. 54; savâr 'a statement' 
(soon of the qualities of the seven planets and 
five kinds of jewels) Toyok 4 (ETY II 57); 
Tun. IIIa. 2 (ETY II 94; tanukûlg); a.o.o. Man. 
sav elît sav: kûlûrîp 'carrying messages 
to and fro' Chuas. 104-5; ann savâl alîp 
'accepting his preachings' do. 137; yumuşâg 
savi sözî 'their mild words' M III 20, 7 (i): 
O.o. do. 33-4 (çulvu); 199; TT II 10, 
77-8: Uyğ. viii ff. Man.-A M I 15, 2 (ögek):
sep 'dowry'; survives, sometimes with extended meanings, in NE several dialects R IV 493: SE Türki: NC Kir. (in Kxx. only for 'use, benefit'); SC Uzb.: NW Kumyk: SW Tkm. Cf. kabin. Xak. xı sep cihsa kull arıs uwahta malaẖah 'the dowry of a bride,' that is her property. Kağ. I 319: Kom. xiv 'a bride's dowry' Iseb CCG; Gr.

sip 'a one-year-old colt'; n.o.a.b., but survives as sipa 'a donkey colt from six months to a year' in SW Az., Osm. (in the latter also for other young animals), see R IV 668; Schicher-bah, p. 124. (Uyg. viii in a geog. name see I baş); Xak. xı sip 'a colt (al-muhur) when it has reached its second year' Kağ. I 319; tegür meniŋ sa:vinm: bilge-leke: (MS. bilgeleke) ay, tınar kalian: atatsa: kısraḳ sipi: (MS. sin) tay 'convey my message and say to the wise 'the mare rests when her colt grows up to be a horse' I 207, 11; III 158, 9 (adding 'because it is then ridden on instead of her'); a.o. I 487 (sipakur): (Kip. xı al-caş ibn saha 'a one-year-old donkey colt' sipap (-p-) Hou. 12, 16; xiv sipa: (back vowels and -p-) al-caş Iıd. 51).

suv 'water'; c.i.a.p.a.l.; in SW Tkm. still suv; in NE Koib., Sağ., Şor suq; Çuv. siv/šu (sic) Ash. XVII 171, 205; elsewhere su occasionally su; sometimes with extended meanings, 'stream, river,' etc. Türki viii yır suv occurs several times; it has been suggested that it has a mystical or religious connotation, but the context in this and other languages shows that it merely meant 'territory,' i.e. an area containing both land and streams, lakes, etc.; ečümiz apamız tutmuş yır: suv iđișiz bolmauzum 'let not the territory which our ancestors (Hend.) held become ownerless' I E 10; ditto but kalmazuq 'let not . . . remain' II E 16; similar phr. I E 20, II E 17; (the Tokuz Oğuz) yerin suvun idıq 'abandoned their territory' (and went to China) II E 35; [long gap] yerıpεu suvun: paru: kondı: 'settled down in their territory;' II E 40, üzë: Türki tepratal: Türki iđuk yeri: suvun: anca etmiş the god of the Türki thus organized the sacred territory of the Türki' II E 11, II E 10; iđuk yer suv also occurs in a damaged passage in II E 35—Anı: suvun: bardımiz ol suv: koçi: bardımiz 'we went to the river Anı, and went down it' T 27; o.o. I E 24 (1 kam); do. 27, 22 (1 öt): viii ff. (a horse) tağ üzë: yul suv körü-pen 'seeing a spring and water on the mountain' IrkB 17; a.o. do. 31; in the Toyök document about precious stones (ETY II 57 ff.) suv (perhaps an over-literary translation of the Iranian original) means something like 'colour,' e.g. ol ok taş: suvun: ya:şi: bolan 'if the colour of that stone is green' 267—Man. suv teprı 'the water god' Chua. 36; suv içeqi tinigung 'to aquatic creatures' do. 86; (I do not wish to live) yırınçuḥ yır suv ev bárk icinde 'in a dwelling in the territory of this world' TT II 8, 41—2; Uyg. viii suv: Seleq: ermiş 'their water (river) was the Selenga' Şu. N 2: viii ff. Man.-A suv teprı M I 21, 2 (i); ol suv bulıq: 'that disturbed water' M III 10, 11 (i): Man. TT III 55 (kvençlig): Bud. suvun suv őpiğ: tağlar 'mountains in the water (i.e. waves) the colour of water' PP 17, 4; many o.o.—Cembüdip yır suvdaki 'in the territory of Jambudipça' PP 44, 1; (there was a holy şif) ol yır suv 'of that territory' do. 59, 1; Civ. suv 'water' is common in all texts; in TT VII I, 19 the plane-tree sacredly is called suv yuquis 'the water star' the Chinese name: O. Kir. ix ff. yerme: ayta: suvum: aqridim 'I have said farewell to my land and parted from my water' Mal. 11, 4; (I was parted) yırın suvum sizime: do. 45, 6; Xak. xı suv al-ma: 'water' Kağ. III 129 (prov.; following an entry şuf (sic) 'a belt (miştatça) woven by hand from woolen (al-sif) threads; 'as such it must be an error, perhaps for şif as a l.-w.); over 100 o.o.: xiii (?) At. halımik suvin saq 'sprinkle it with the water of mildness' 340; Tef. su/suv 'water; liquid' 275: xiv Muh. al-nahr 'river' ulu: su: Mel. 4, 20; Rıf. 75; al-ma: su: 15, 14; 76, 16; 92, 180 (in margin sufl): Çağ. xv ff. suv (so to be spelt, under sin-i mađmüm with waw) āb 'water,' as is well known, also rawaj, raw-naq, çäh, ızzat, and āb-i rı' current, brilliance, distinction, honour (Hend.) Sam. 248r. 28 (the later translations assume that it is used with the same metaphor. meanings as āb): Xwar. (xııı şudag in the water) Ali 18: xııı(x) suv 'water' Oğ. 166, 205; xiv suv/mi gratia suv 'water' Quib 161-2; M.N 5, etc.: Kom. xiv suv 'water' su (before vocalic Suff.s suv-) CCI, CCG; Gr. 224 (phr.): Kip. xııı
al-mâ’ șu: Hou. 6, 13; xiv ditto l'd. 55 (and two phr.): xv ditto Kavn. 31, 5; 58, 14 (and two phr.); Tuh. 35a. 5; mirhâd ‘lavatory’ şu șo (for ev) do. 35a. 7: Osm. xiv ff. su/șu (in one xiv text before vocalic Suff.s suv- suff.) c.i.a.p. in various phr. TTT I 1464 ff.; II 844 ff.; 850; III 641 ff.; IV 709 ff.

Mon. V. SB-
sap-, sep- Preliminary note. There is great confusion about V.s of these two forms. The only certain form in Türkî is sep- ‘to repair (something broken)’, and the only certain form in Uyğ. sap- ‘to instil, graft’, and the like, although ‘to equip, fit out’ was almost certainly sep-. Kaş. lists only sap- and translates it (1) ‘to thread (a needle)’; (2) ‘to repair (something broken)’, but distinguishes between saptur- ‘to order to repair’ and septür- ‘to order to provide a dowry’, obviously a Ćaus. f. of sep- which is homophonous w. sep ‘a dowry’. On this basis therefore it looks as if the Türkî word was misspelt and Kaş’s two meanings go back to some common origin. Sap- ‘to thread (a needle), to inoculate, graft’ survives in SE Türkî: perhaps NW Kav. R IV 401: and SW Tkm.; sep- ‘to equip’ is not noted again. In the medieval period two apparently new V.s appeared, sap- ‘to go astray, deviate’, and the like, which is noted in xix NC Kax. and NW Kav. in R IV 402 and survives in SW Osm., and sep- ‘to scatter (solid matter, e.g. seed), to sow; to sprinkle (liquids), to irrigate’, which is practically syn. w. saç- and s.i.a.m.l.g. (in SW sep-).

sap- ‘to thread (a needle), to graft, inoculate (lit. or metaph.); to repair (something broken)’. See above. Türkî viii ff. sinukçïn: seperm-en (sic) ‘I repair your broken things’ Irk B 48 and see ulu-; Uyğ. viii ff. Bud. (How are you worthy to be called) kalîncuş burxan şasîn ur[tac]ta? sapçaçi ‘one who grafts in? the surviving discipline (Sanskrit sûsana) of the Buddha?’ Hûn-üs. 366-7; antac yok erdi kögûzînta sukumyak köpüülî sapmâyuk ‘thus he was not one who refused to take (the teaching) to his bosom or graft it? into his head’ do. 1927-8: Xak. xi yiçi: yiğne: sapdi: ‘the tailor threaded (daxvalla . . . al-silkî) the needle’; and one says ol kuş kanatn sapdi: ‘he joined up (i.e. mended, waşala) the bird’s wing’; also used of anything defective(?) when one pulls it together and joins it up (taqâşara ‘an cinshî fa-carralu wa waşalahu Kaş. II 3 (sapar, sapmak): KB 1589 (buzuk): xiv asuala sappt: Mel. 20. 1; Rif. 99 (sap-): (Kom. xiv ‘to stand aside (for someone)’ sap- CCG; Gr.: Kip. xiv sapţu- ( begs) nakaba ‘ani’l-ţariq ‘to go astray from the road’ l'd. 56).

sav- See savul-.

sep- ‘to equip, fit out’, and the like. See above.

Mon. SB

Uyğ. viii ff. Bud. (the old man agreed and became the Prince’s guide. ‘Then’) kaş xan téginke sept ‘his father the King equipped the Prince’ (and gave him the food, water, transport animals, and everything else required by the 500 men) PP 28, 1-2: (xiv Müh. raşāl-mî’ ‘to sprinkle water’ şu: sep- Mel. 26, 11; ditto wa naʃaʃaɭ-ʃaʃ ‘to shake the dust off a garment’ sep- Rif. 109: Çağ. xv ff. sep-(t-) sep- ‘to sprinkle’, that is to sprinkle water or something else Vel. 283; sep- (‘with -p’) afşârđan ‘to sprinkle’ San. 249v. 4 (quotns.): Kip. xiv sep- ‘(with -p)’ raşā qâli(g) (‘lightly’) l’d. 51: xv raşâ sept- Tuh. 17a. 11: Osm. xiv ff. sep- ‘to sprinkle’; c.i.a.p. TTT I 614; II 810; III 613; IV 677).

sev- ‘to love; to like’, with a wide range of shades of meaning. S.i.a.m.l.g. w. several phonetic changes NE Alt., Tel. sii- (no other languages): SE Tar. sôy-: Türkî sôy/- siiy- ‘(to kiss)’; NC sôy-: SC siiy-; NW Kav. sôy-; others sôy-; SW Az., Osm. sêv-; Tkm. sôy-: Türkî viii ff. sevdikim:nye-yúr-men ‘I eat what I like’ Irk B 3: Man. idî sevmezen ‘I do not at all like’ (to live a worldly life) TT III 8, 42; Uyğ. viii ff. Man.

TT III 98-9 (ana): Bud. sev derhal ‘loves and likes’ U 325, 4; o.o. TT V to, 112 (agîrlar-); X 256 (amran-): a.o.o.: Civ. buying sîgîr ‘love virtue’ TT I 111: Xak. xi ol men: sevî: ahbabhî ‘he loved (or liked) me’ Kaş. I 15 (sever, sevmek; prov.); three o.o.: KB sev- with various shades of meaning is common, e.g. sevî sôžî tuttum ‘I have loved him (the Prophet) and accepted his words’ 46; a.o. 135 (sevîl): XIII (?) 11. anî nû xašayiq sever nû xašiq ‘neither the creatures nor the creator love him’ 272; Tef. sev- ‘to love’ 264: xiv Müh. ahbabh sew- Mel. 22, I; Rif. 102 (in error sevin-); ’aşqâ ‘to love passionately’ sev- 29, 3; 112; al-hubb sevmek (MS. -mah) 36, 5; 121 (sew-): Çağ. xv ff. sew- (‘er, etc.) sev-, mukhabat et- ma-nâssme Vel. 290-1; sew- diştân ‘to like, love’ Sâm. 253r. 23 (quotns.): Xwar. xiíí sev- (with triply dotted raîe ‘to love’ Alî 37; (with simple raâe) 41: xiv sev-ditto MN 173, etc.: Kom. xiv ‘to love, like’ sôw- CCG; sev-, sôw-, sôy- CCG; Gr. 218 (quotns.): Kip. xiii ahbabh sew- Hou. 34, 8; habba sew- do. 59, 16: xiv sew- ahbabh also used in P.N.s (yunsâmû bihi) l’d. 54; (al-habîb sevûkîm Bul. 9, 6): XV habba sew- Kav. 12, 6; mukhabhata(n) ‘in friendliness’ sevmek ûsząn (sic) do. 33, 6: ahbabh sîy- Tuh. 6b. 5; sôw- do. 79b. 11.

Dis. SBA

PU subî: ‘conical, tapering’, and the like; homophonous w. subî-; which proves that it had back vowels. This is confirmed in Kip.; but it survives only(?) in SW Osm. where it is transcribed sóûbî in Samî 740 and sûbî in R IV 850 (with cross-refes, to sóûbî/sûbî which are not listed) and Red. 1086. SW Osm. sôpî, a cudgel (i.e. a tapering stick) may, however, also be descended fr. this word. Xak. xî
anything long with a tapering end (rasil mubadda‘ad-ru‘a‘) is called subu‘; hence a man’s head, when it is not round (mudawwar) is called subu‘: bas‘ Ka‘. III 217; Kip. xiv subu‘:subu‘: asl ‘long and tapering’ Id. 56; halbd subu‘ Tuh. 12b. 12 (halb‘a means ‘milch camel’; there is presumably an omission between the two words, prob. sa‘galik or the like for halbd, but there is no obvious Ar. word beginning w. h- with a meaning appropriate to subu‘): Òsm. xiv ff. words meaning, of the face ‘oval’, of the eyes ‘rounded’ are listed as follows şobica xiv; şòbek xvi; sobê/sobû xvi ff.; sobêk xvi f. TTS I 639; II 838; III 637; IV 703.

D S B A-
sabu‘- (or sapit-)? Hap. leg., but cf. sabit-. 

D suva‘- Den. V. fr. suv; originally ‘to irrigate (land); to water (animals)’, and the like; in modern languages later forms of sуваr- are used in this sense. In the medieval period it was used for ‘to plaster’, and this must also be an early meaning, see suval-, suvaq-. In this sense s.î.î.î.: asuba/-suba/-siva/-sua-. Òy. xii ff. Bud. PP 11, 3 (61): Xak. xî kanna‘ emdi: yêr suvâr ‘your blood now waters (yasqi) the ground’ Ka‘. I 498, 21; n.m.e.: xiiti(?). Tef. suva‘- ‘to plaster up’ (the entrance to a cave) 276: Çag. xix ff. suwa- (spelt) andid hardan ‘to plaster’ San. 247. 9 (quotns.): Tkm. xv layyasa ‘to plaster’ suva- (in margin ‘also pronounced şiwa-‘); Kip. şiza- Hap. leg., ‘corruption of suva-‘ Tuh. 328. 11.

PU subu‘- Hap. leg., but see subit-: homophonous w. subu‘. 

D savci: N. Ağ. fr. sav; normally ‘messenger’, and so a less distinguished term than yalaçaq (a.l.w., q.v.); but as in this meaning it corresponded to Ar. rasil it was used by early Moslem Turks for ‘the Prophet’; in this sense it was soon displaced by the Pe. l.w. paygımbar and now survives only(?) in NE Tob. savci ‘go-between’ RIV 431. Türki viii ff. a savci: on a yellow horse and a yalaçaq on a bay horse bring good news IrKB 11; a.o. do. 55: Òy. viii ff. Bud. (if we have gone from one town, country, or realm to another as a) (Vu) tiçi savci ‘messenger’ (i.e. making mischief) TT IV 10, 21 (tinci is Hap. leg., prob. a N. Ağ. fr. a Chinese l.w.): Xak. xi savci: ‘a prophet’ (al-rasil) from among the prophets of God; its base is sav meaning ‘news, a statement, a proverb’, and the prophet communicates these things Ka‘. III 441 (and see Oğzus); a.o. III 154 (sav): KB savci ‘the Prophet’ (Muhammad) 30, 388: xiv(?) Tef. savci ‘prophet’, once in the Hend. yalaçaq paygımbar savci 257: xiv Muh.(?) (in a list of occupations) rasil ‘messenger, envoy’ savci: Rfs. 156 (mis-spelt suva‘); Mel. 57, 12 (êliči): Oğuz xi savci: al-rasil waşqul-sa‘if ‘messenger, envoy’, who travels between the families of an intended bridegroom and bride with messages Ka‘. III 441; a.o. III 154 (after sav) same translation, adding ‘because he reports the statements of one to the other and vice versa, as I have explained’; not here described as Oğuz: Xwar. xii savci (with triply dotted ta‘de) ‘prophet’ Ali 48: Kip. xiv savci: (‘-) ‘one concerned with disputes (mansub ilâl-da‘wa‘), in the sense of differences between two adversaries; such a person must be a qâdi; and şawci: is used for ‘prophet’ (al-nabi); they say şawmu ‘our prophet’ meaning the ‘Prophet’, God bless him Id. 61.

D suva‘: N. Ağ. fr. suv; sî.i.m.l. for ‘water-seller, water-carrier, mariner, swimmer’, etc. Òy. viii ff. Bud. kim yerci suvaqi kemiqi bar erser ‘if there are any guides, pilots, or boatsmen’ PP 22, 4–5; a.o. do. 23, 8; Civ. (in a charter of immunities) borlükuşta Şefiçiciler suvaqi kirmedin ‘the people who cut the streams and the water superintendent must not enter his vineyard’ USp. 88, 45–6 (as the V. is kes- ‘to cut’, not kavz- ‘to dig’, the first were presumably labourers who cut the banks to release irrigation water): Çag. xv ff. suçi (spelt) sâqi wa adab dar ‘cup-bearer; butler’ San. 239r. 9 (quotns.).

D sevit Caus. Dev. N. fr. sv-; lit. ‘one that causes love’, rather than ‘one who loves’; ‘the planet Venus’. For practical purposes Hap. leg., the only other occurrence being in the passage in Rbg. quoted fr. KB, R IV 501, and prob. a word invented by the author of KB. Cf. colpan. Xak. xi KB sevük yüz urundı beşinci Sevit, seve baktı erse sen öznı avıt ‘fifth, Venus put her lovely face (in the sky); when she looks lovingly at you, enjoy yourself’ 135.

PUF sibbit Hap. leg.; no doubt a l.w., presumably, in Kâşgar, Indo-Iranian; cf. Pe. sibit ‘dil, Anethum graveolens’. Kâşgar xi sibbt al-kuşbara ‘coriander’ Ka‘. I 356.

D savdiç prima facie a Den. N. in -diç, cf. tardîç, sâdîç, but there is no semantic connection w. sav and it may be, like other names of artefacts, a l.w. Cf. savdiçan-, which fixes the vowels. N.o.a.b. Xak. xi savdiç al-qafî‘atîlâtî turmoil mina‘l-âşân ‘a basket plaited from twigs’, used for carrying fruit, etc. Ka‘. I 455.

DIS. S B D-

D sabit- (or sapit-)? Hap. leg.; Caus. f. of sabt-. Xak. xî at kudrucsabbiti ‘the horse waving (harraka) its tail’; and one says it
kudrak sabittu: 'the dog wagged (baṣṣaṣu) its tail' Kaṣ. II 298 (sabittur, sabitmark); bu: at ol kudrak sabitgān 'this horse is constantly waving its tail'; also of a dog when it wags its tail, when it asks for food or sees its people (ahlahu) and fawns on them I 513.

D sevit- Caus. f. of sev-: 'to make (other people) love (oneself)'. N.o.a.b., but fairly common in KB. Cf. sevtīr-. Uyq. viii ff. Bud. (Queen Bhadrā every day made gracious affectionate speeches to the king) etożin sevītiğel ifćin 'in order to make him love her body' U III 54, 16-17; o.o. TT V 28, 119 etc. (ayat-): Xak. xi KB (this wicked world) sevītir sunup tuṣta bérmez elig 'ingratiates itself to you, but if you reach out to grasp it, does not give you its hand' 400; (hear the words of) sevītmış kışi sevītse kışi kör mün ērdem başi 'the man who has made himself loved; if a man makes himself loved his faults are (regarded as) the height of virtue' 533; o.o. 582, 594, 3704.

D suvat- Caus. f. of suva-; as such n.o.a.b., but other later forms of this V. and suvargar-form parallel Caus. f.s subat-, suvart-, etc. w. similar and extended meanings. Uyq. viii ff. Bud. U I 29, 6-7 (eṣi}: Çağ. xv ff. suvat- Caus. f.; anhadi hårdan 'to order to plaster' San. 247v. 23.

PUD subit- Hap. leg.; Caus. f. of subit-; cf. subula-. Xak. xi òl nepni: subit: 'he tapered (alala) the thing, that is constricted its sides and lengthened it' (yuḥaddid tarlaḥu wa yutawwalaḥu), as, for example, a nail Kaṣ. II 298 (subitūr, subitmark). D saptur- Caus. f. of sap-; n.o.a.b. in its original meaning but s.i.s.m.l. as the Caus. f. of sap- in its later meanings. Xak. xi ol maṇa: kuṣ kaṭaṭn sapṭurdu: 'he ordered me to join up (i.e. mend, bi-raqūl) the falcon's (al-bāzi) wing' (etc.); also used for mending (rafa) anything Kaṣ. II 183 (sapṭurur, sapṭurmak): (Kip. xiv sapṭur- ankaba gāyrahū 'to lead someone astray' Id. 56).

1) septūr- Hap. leg.; Caus. f. of sep-; precedes sapṭur- in Kaṣ. Xak. xi ol anuq kizin septūtirde: amara bi-tacli nitbitha wa zaffahi ilā'xatan 'he ordered that his daughter should be given a trousseau and conducted her to the bridegroom' Kaṣ. II 182 (mo'lat-arwāl maṣṭaraḥ bi-kāf, i.e. septūrūr, septūrmek).

D sevtūr- Caus. f. of sev-; s.i.a.m.l.g. w. the same phonetic changes and shades of meaning as sev-. Xak. xi ol (siq, superfuous) tepni: senii: mapna: sevtūrdu: 'God put love in (mawṢahabatāh) in my heart' Kaṣ. II 185 (sevtūrūr, sevtūrmek): xiii(f) At. aki bol akili seni sevdūrir 'be generous, generosity makes you loved' 260; Tef. sevdūr- 'to make (someone) love (something)' 265: Çağ. xv ff. sevdūr- Caus. f.: xuudra mahbīb hårdan 'to make oneself loved' San. 258v. 12.

Tris. V. SBD-


Dis. SBD


D suwuk (suvuk) Intrans. Dev. N./A. fr. suva-; 'fluid, liquid', and the like, with extended meanings. Survives w. the same meanings in SW Osm. sivik (also cikvi); Tkm. suvuk, Cf. siviñ. Kip. xi suwuk (sie) 'anything liquid and runny' (māyi raqiq) like clotted cream and thick fruit juice when it has become runny (raqqa); hence one says suwuk yuğrut 'runny yogurt'; suwuk kudrūrk 'a long tail with very little hair on it' (gaḥāl'-ga); like the tail of a camel; also a tree (i.e. with few leaves), etc. Kaṣ. III 164 (the -w- with both dama and hatra everywhere): Tkm. xiii al-saxw waḥwa'/nār 'nīn 'soft' (opposite to 'hard' kāṭr); suvuk (MS. sava:bb); Kip. yumsk Hou. 28, 1; Osm. xiv ff. sivik 'liquid, runny'; c.i.a.p. TTS I 626; II 823; III 626; IV 690.

D sapgak Hap. leg.; this word occurs, in a list of words with four consonants which are arranged in strict alphabetical order, between camguk and saplik but is spelt baṣgak in the MS.; there is no doubt that it is mispointed and should be spelt sapgak; Dev. N. fr. sap-, lit. (the part of the body) 'which joins' (the upper to the lower part). Xak. xi sapgak mā fanaqāl-warikyn (the part of the body) above the lips' Kaṣ. I 470.

Dis. V. SBD-

(S) sivān- Hap. leg.; the word is quite clear in the photograph; prima facie a Den. V. fr. *sviṣ; there does not seem to be any cognate word, but the meaning is clear. Uyq. viii ff. Man.-A (then the magicians in the city of Babylon took a bow and arrow; they strung the bow and shot at Zrūq Buxan (the Prophet Zoroaster)) oki yana sivār ūz tami-rūpā tegdī 'their arrow turned to one side and penetrated his own vein' (the demon then died) Man.-uq. frag. 401, 8.

D sivār Trans. Den. V. fr. suv; 'to water (livestock); to irrigate or water (land)'. S.i.a.m.lg.; in SW Az., Osm., Tkm. suvar- NC Kzx. suar-; NW Kk., Nog. sivār-; Kir. Kumyq, and all other language groups sugar-. Xak. xi ol at sivārādi: 'he watered (sagya) the horse' (etc.) Kaṣ. II 188 (sivārur, sivārmark); o.o. in grammatical examples II 44, 18 etc.: xiii(?) Tef. suvar-
'to irrigate' 276: xiv Muh. asgāl-mā 'to irrigate' suwar- Mel. 22, 9 (istiqāl-mā) su: tart- Rif. 103): Çağ. xv ff. suwar-suwar- 'to moisten', that is to moisten mud, etc. Vel. 301; suğar- (spelt) 'to give water' (dīb dādan) to the thirsty; 'to moisten' (ṣirāb kardan); also pronounced swar- San. 243v. 26 (quotation); reverse entry do. 247v. 28: Xwar. xiv suqar- 'to irrigate' Qub 161; suwar- 'to water' (sheep) Nahc. 1.13, 12: Osm. xiv ff. suvar-, sometimes sīvar-, 'to water', etc.; c.i.a.p. TTS I 649, II 850; III 645; IV 714.

D suvgard- Caus. f. of suvgar-; s.i.s.m.l. Xak. xi if it is desired to form a Caus. of a V. ending in -r-, -t- is added to it, and (in the Perf.) the -d- (of the Perf.) is merged with it, the result is -t-, the -d- being assimilated, e.g. ol atin suvgarri: 'he directed someone to water (saqiya) his horse' Kaṣ. II 256, 2; n.m.e.

Tris. SBG


C sipakur Hip. leg.; Kaṣ.'s etymology is possible, but surprising, since akur, q.v., a Pe. l.-w., properly means 'a stable or stall', although used in the medieval period for 'manger'. It is perhaps a l.-w., and this a false etymology. Xak. xi sipakur al-milātā 'a nose-bag'; originally sip akurri: mlāflu-l-tani mina:l-xayl 'a manger for a colt that has cut its first teeth' Kaṣ. I 487.

Tris. V. SBG

D savikla:- Hip. leg.; the word is certainly so spelt, but there is no other trace of savik, fr. which it is a Den. V. This might conceivably be a Dim. f. fr. sav, in which case the V. might mean 'to talk incoherently'. Uyg. viii ff. Civ. [gap] ağżının tə:ğə ru: üntür:ür koğər saviklar köpli: aqlar 'he brings up (his food), grows weak, and talks incoherently; his mind wanders' (assuming an unusual scription of aqar) TT VII VIII 1.3.


D suvīgarism-n- Refl. Simulative Den. V. fr. a N.S.A. fr. suvīgar-; noted only in grammatical sections. Xak. xi the most correct way (of expressing the idea that a man pretends to do something but does not actually do it), and the commonest, is to add (to the Refl. f. of the V.) before the núm a mim and a sin (MS. šin), making three consonants in all, e.g. ol at svagarismind: 'he pretended to water (yuṣqi) the horse' Kaṣ. II 202, 12; a.o. II 261, 22; n.m.e.

D suvīgarin- Hip. leg.; Refl. f. of suvīgar-, used as a Simulative; in a grammatical section immediately before suvīgarism-; the MS. actually has suvīgar-; but the context shows this to be an error. Xak. xi if it is desired to express the idea that a man pretends to do something but does not actually do it, one way is to add núm (to the basic V.) before the dāl (of the Perf.), e.g. ol at suvīgarind: (so read) 'he pretended to water (yuṣqi) the horse' Kaṣ. II 202, 3; n.m.e.

D suvīgariš- Hip. leg.; Co-op. f. of suvīgar-; noted only in a grammatical section. Xak. xi if you wish to modify a V. in this section to express help (i.āna) in doing something or competition, you add. šin (to the basic V.) before the dāl (of the Perf.), e.g. ol ma:pa: at suvīgarîdi: 'he helped me to water (fi saqy) the horse' Kaṣ. II 201, 21; n.m.e.

D suvīg, sevük Preliminary note. These two words, the first a N.Ac. in -īg fr. sev-, 'love, loving, liking', and the second a N.Ac. in -īg (Passive), 'liked, beloved', must be carefully distinguished. This is not easy in der. and later forms, since sevük became suvūg by labial attraction at a fairly early date. Cf. saçıq, saçuk.

D sevük see above. N.o.a.b., displaced in the medieval period by words like sevgi; N.Ac. in -gū; or l.-w.s. Türki vii ff. Man. (if we have sinned) etöz sevįgίne yorıп 'acting in accordance with the desires of the flesh' Chua. 106-7: Uyg. viii ff. Man.-A etöz sevgiun uvutsuz işin 'bodily love and shameless behaviour' (i.e. sexual intercourse) M I 16, 18-19; sevęg özütülg nгоşaklar 'the Hearer with loving spirits' do. 28, 24; kentü sevgiun 'because of self-love' do. 34, 19; Man. sevįg köşülăr 'with loving thoughts' M III 34, 17; Bud. PP 78, 5-6 (amrak): Civ. Sevük Buyruk P.N. USp. 112, 2, (xiv Muh. al-ṣaddiq 'close friend' sevgi: Mel. 55, 1; Rif. 152: Kip. xiv (after sev-) al-mahbīb 'beloved' sevgü: Hou. 39, 16; xiv ditto Id. 54): Çağ. xv ff. see sevük: Osm. xiv and xv sevi/sevgi/sevgiun 'love'; in several tex. 6 TTS I 615; II 811; III 616; IV 678 (xiv sevgi 'beloved', once I).
sibek the basic meaning underlying both translations seems to be 'a long object in a central position'; survives only (?) in SW Osm. *sibek* 'an infant's urinal in a cradle'; XX Amat. *sibek* (1) ditto; (2) 'the iron pivot of a hand-mill'; (3) 'the tap-root of a tree' *SID* 1225; *söbek* (2) only, inter alia, do. 1247. Xak. *sibek* 'the pivot of a hand-mill' (*qutub-l-rabāb*), that is the iron (rod, *al-haddida*) round which the upper millstone revolves; *sibek* 'the hollow reed (*al-qasāb*) which is fixed in an infant's cradle for him to urinate in' *Kāj* 1389.

Tris. *SBG*

1) *sevīglīg* P./A. fr. *sevīg*, 'lovely' and the like, esp. of the face. N.o.a.b. Uyğ. *viii* ff. Man.-A *sevīglīg* . . . *yüziğüzên* 'your lovely face' *M* 10, 8-9: Man. *Wind.* 42-3 (içilğil): Bud. *sevīglīg yüzü* *U III* 17, 9; o.o. do. 34, 2-3 (ii) (ün); *U II* 37, 60-3 (tap-çasız); *TT* X 123, 346, 550, etc. (Xak.) *xii?*?) Tef. *sevīglīg* 'dear' 265: Xwar. *xiv* sevīglīg 'lovely' *Qutb* 157; (an action) sevīglīgerek 'more agreeable' (to Göt) *Nahec.* 265, 16.

D sevīglīk A.N. fr. *sevīg*, 'love'. Although the second vowel is almost consistently -ū- this seems to be an A.N. fr. *sevīg* not *sevūg*. N.o.a.b. Xak. *xii* kizlep tutar sevīglīk al-*lhubba*-l-makum 'concealed love' *Kāj* 172, 10; n.m.e.: Çağ. *xv* ff. *sewūklīk* ('with -k-k-') *semelel* 'love' *Vel.* 290 (quotn.); *sewūglīk/sewīglīk* (both spelts) *mahabbat* 'love' (quotn.). Also *mahūba* *na* diaz diaza 'beloved, friend' (quotn.) *Sam.* 258v. 29: Xwar. *xiv* sevīglīg 'loveliness' *Qutb* 157.

1) *sevīgsiz* (sevīgsiz) Priv. N./A. fr. *sevīg*, 'loveless; unloved'. N.o.a.b. Xak. *xii* sevīgsiz al-bağış (MS. *bagış*) 'odium' *Kāj* II 250, 2 (yodkt); n.m.e.: Xwar. *xiv* sevīgsiz erdi köylüm 'my heart had no love in it' *Qutb* 157.

Dis. *SBL*

D sapluk A.N. (Conc. N.) fr. *sap*: apparently Hap. leg.; similar modern forms are P.N./A.s representing *saplīk*. Xak. *xii* saplīk 'anything which serves as the hilt (*maqbad*) of a knife or sword or the handle (*nušîb*) of anything' *Kāj* I 470.


D *svlavḡ* Dev. N. (Conc. N.) fr. *svlava-*; s.i.s.m.l. as *sulav/sulak* 'a watering-place for livestock' or, more generally, 'a place with abundant water'. Xak. *xii* *svlavḡ nagra* *atu*l-*mâ* 'a place where water can be drawn'; *svlavḡ ism mawdî* 'a place-name' *Kāj* I 464: *Xwar. xiv svlavḡ* (MS. in error *svlavḡ*) 'a watering-place for livestock' *Qutb* 156.

D *svlavḡ* P./A. fr. *svu*; properly 'watery, possessing water', with various extended meanings including some derived fr. idiomatic uses of *dëb* in *Pe.* (see *svu* Çag.). S.i.a.m.l.g. w. phonetic changes similar to those of *svu*, q.v. Xak. *xiv* Kāf *yüziğ tutçı* *svlavḡ* tutnum tênse 'if you resolve constantly to retain respect' (Pe. idiom) 4207; *nece kizgu eşlig yüzi svlavģ er* "how many rosy-cheeked, respected (Pe. idiom) men' (have been ruined by women) 4524: Xwar. *xiv* yüzi *svlavģ* *Qutb* 156 (mis-spelt *svlavģ*), 162: Kom. *xiv* 'spelt' (grain) (PUL) *svlavoCCI*; Gr.: *kp. *svlavo* al-materida* 'watering trough' *Ili. 55; al-*kalak* 'a raft of inflated skins' *svlavo* *Bul.* 4, 15.

D *svlavo* A.N. (Conc. N.) fr. *svu*; with a wide range of meanings connected w. water, the oddest being 'a horse's bit' perhaps because it makes the horse dribble. Survives in NE Koib., Küer., Sag. *svlavo* 'a horse's bit' *R IV* 760; Khak., Tuv. ditto: NCKr. *svlavo* 'bit; trough; rain-coat'; Rzx. *sulik* ditto: SC Uzb. *svlavo* 'bit'; NW Kk., Nog. *svlavo* 'bit'; SW Az. *sulav* 'blister'; Osm. *svlavo* 'bit; water-bowl; blister'; Tkm. *svlavo* 'bit; a place with abundant water'. Uyğ. *viii* ff. *svlavo* 'water-trough' *U III* 38, 28: Xak. *xii* *svlavo* al-*mindil* 'towel, turban', and the like *Kāj.* I 471; in *I 201* (urun-), *III* 332 (saçula-); and 6.0.o., al-*imâma* 'turban'— *sulav* al-*imâma* III 362 (saruv;— perhaps a scribal error): *Xiv* Mulh.(?) al-*safîha* 'water-trough' *sulavo* *Rif.* 169 (only): Çağ. *xiv* *sulavo* a generic term for 'water vessel' (su *zarîf*) or 'pool' (birka) for collecting and storing water; also 'watery, full of water' (sulav ve *âbdâr*) *Vel.* 298 (quotn.); *sulavo* (spelt) (1) *dasrâna*-i *as* 'a horse's bit'; (2) *ṭisî*-i *âbdâr* 'a water-container' *Sam.* 246r. 23 (same quotn.). Osm. *xiv* ffr. *sulavo* 'water-vessel, pool', and fr. *xvi* the 'check-piece of a bit' *TTS I* 646; *III* 642; *IV* 709.

D *svlavan* Hap. leg.; Dev. N./A. fr. *svlava-*, the semantic connection is obscure, but cf. *swvik*. Xak. *xii* *svlavan* *yigâc* 'a smooth (al-mardâ) tree which has no branches (*gûsh*) on its stem (sâqîhâ); *svlavan* *sâc* 'straight (or lank, al-sabat) hair' *Kāj* III 386.

S svlivan See *svlivan*.

Dis. *V. SBL*

D sapil- Pass. f. of *sapil-*, n.o.a.b. Xak. *xii* *yip* *yign:ke*: *sapili*: the thread was threaded (insalak:sa) through the needle; and one says *ogul ata:sina*: *sapilid*: 'the boy kept close (*illahaqta*) to his father while going to the place' *Kāj.* II 120 (*saliur*, *sapilmak*); a.o. I 158 (êtli-).

D *savil-* Pass. f. of *savil-*, which is not noted before the medieval period. The earliest occurrence is prob. in *xiii??* Tef. (VU) *savil-*. 
'to spray (perfume)’ 264 (sev.); it also occurs in Kip. xiv saw- howewala which has several meanings, here perhaps 'to turn away' I'd. 60, and Osm. xiv ff. sav- Trans. ‘to drive away, repulse; avoid, escape from; bring to an end; let loose’; Intrans. ‘to go away, come to an end’ TTS I 605; II 800; III 605. The Pass. f. survives only (?) in SW Osm. sawul- ‘to get aside, get out of the way’, and the like. In some other languages sawul- is a Sec. f. of saqil.- Cf. savur-. Xak. xii kün savulıd: ‘the sun turned downwards and declined’ (mālat ̲ wālā) and one says köqlümm aqar savulıd: (MS. savulıd): ‘my heart inclined towards him’; also used of anything which has withdrawn from stability and turned downwards (zāla mīn qarārīhi tā lālā) Kaş. II 125 (savulır, savulma:k; MS. savulıd); kağdu: yeme savūlun: ‘let sorrow depart’ (yarhal) I 106, 11; (I said) aqar savulma: (MS. savulma): ‘lā tālamūd Qalbāq ‘do not incline towards him’ (Kolpak)’ III 80, 19; a.o. II 163, 1: KB tāpdūm savūlīm bākīr soku'lla “Mans hos declined from the zenith’ 488; o.o. 488, 6126 (ülker): Xwar. xiii saqal- (sic) ‘to disappear’ ‘Ali 50: Kom. xiv ‘to step aside, make way’ sawul- (sic) CCG; Gr.: Kip. xiii hadā mīnāl-xurūc ‘anī-l-tariq ‘to turn away from the (right) road’ sawul- Hou. 39, 17: xiv savul- tanahhā ‘to be diverted’ Id. 61: Osm. xiv ff. savul- ‘to be avoided; to be put on one side; to make way for (someone); (e.g. of summer) to pass, elapse’; c.i.a.p. TTS I 606; II 801; III 606; IV 668.

D sevil- Pass. f. of sev-; ‘to be loved, liked’, etc. S.i.m.m.lg. with the same phonetic changes. (Xak.) xiii(?) At. sevilmek tilleseen kışliler ara ‘if you wish to be popular with people’ 259: Xwar. xiv savul- ‘to be liked’ Qutb 157: Kip. xv mahbub ‘loved’ sewūlmis (or sowūlmis?) Tuh. 326. 9.

D suval- Pass. f. of suva:-; originally ‘to be watered, irrigated’; s.i.m.l. as suva:-, suba:-, etc. ‘to be plastered’. Xak. xı tariq suvaldi: ‘the crop was irrigated’ (ṣugiyu), also used of anything sprinkled with water (idā ruṣa ‘alayyhu-ı-mā) Kaş. II 125 (suvalur, suvalma:k); (sokul-) follows here; ev suvaldi: ‘the house (etc.) was plastered’ (tuyyina, MS. in error tuyyana) II 125 (suvalur, suvalma:k, sic); o.o. suvaldi: II 162, 13; suvalur III 240, 8.

D sapla:- Den. V. fr. sap; s.i.m.l. as sapla:- (1) ‘to fit a handle, etc.’; (2) ‘to plunge (a sword) in up to the hilt’. Uyg. vii ff. Bud. keyikçil er aşuluğ okin saplaq toşguru tarttip presumably ‘a hunter fitting his poisoned arrow (to the bow) and drawing it fly back in the eye of the enemy’ U III 57, 3 (ii): Xak. xı er kilip sapladi: ‘the man fastened (rakkoba) the sword in its hilt’ (qabi‘atihi); also used when he fastened the handle (nipiib) of anything Kaş. III 296 (saplar, saplamak).

D savla:- Den. V. fr. savv; n.o.a.b. Xak. xı ol telim savlaːd: ‘the man talked a great deal’ (tabellama bi-kalām katír); also used when a man quoted proverbs (daraba ... al-amtāl) Kaş. III 297 (savlar; savlamak); kiş yuːygaru: savlayur (MS. savlanur, but rhymes w. tavrurur, savlayur) ‘winter argues with summer’ III 278, 11: xii(?) Tef. savla:- ‘to make a speech’ 257.

D suvla:- Den. V. fr. suv; s.i.m.m.l.g. usually as suva:- ‘to irrigate’, less often ‘to water (livestock)’; w. extended meanings in SW Osm. Xak. xı at suvldaː: ‘the horse drank (ṣariba) water’ (etc.)’; and one says er titlg suvldaː: ‘the man moistened (amāhā) the mud (etc.)’ Kaş. III 297 (sulvar; suvlamak); yuvğa: suvin sullamaː (unvocalized, but so read) ‘lā tasqī bi-mā’ lā aṣl luḥu ‘do not drink water flowing from an unknown (?)’ source’ III 80, 21: KB 449 (börh): IV Muh. (after sārīa lṣ-) sārīa ‘to drink copiously’ suvla:- (f.-) Mel. 27, 11: ‘la man ḍax. Xag. xv ff. sulaː (-p) sulaː; sīrāb ḍaː ‘to drink to satiety’ Vel. 299; sulaː ‘ṣāyīmādaŋ əb ‘to drink water’ San. 246r. 15.

D saplat- Caus. f. of saplaː:- ‘to order to fit a handle’; s.i.s.m.l. Xak. xı ol kılıç saplatt: ‘he ordered someone to fasten the tang (rakkoba-ı-silān) in the hilt (al-qabi’a) of the sword’; also for to fasten the handle (niṣāb) of anything like a knife or dagger Kaş. II 344 (sapelitur, saplatmak).

D suvlat- Caus. f. of suvlaː:-; s.i.s.m.l. as sulat-. Xak. xı ol çöbni: suvlatt: ‘he ordered someone to sprinkle water on the dregs of something’ (raṣṣa‘l-mā ‘bi-facir say) Kaş. II 346 (suvlatar, suvlatmak).

D savlan- Refl. f. of suvlaː:- used as Pass.; ‘to be spoken of’. N.o.a.b. Xak. xı Kaş. III 199, 28 (çavlan); n.m.e.: KB (the King said, a good man is always praised, but) mını bu isiler ara savlanur ‘his faults are always quoted among these wicked men’ 909.

D suvlan- Refl. f. of suvlaː:-; s.i.s.m.l. as sulan-, generally used as Pass. Xak. xı suvlandiː nın ‘the thing was moist and full of water’ (raṭubba wa kajura mā‘uḥ) like fruit when it is soft (lāna) and full of juice or a boil when yellow liquid appears in it and it is swollen (tarahhala); and one says anîp közl: suvländiː ‘his eyes watered’ Kaş. II 247 (svulandur, svulamak); KB (man uses his tongue to speak; if he speaks well) yuţlı suvlanur ‘he is honoured’ 275 (cf. svuliq).

D savlaː- Recip. f. of suvlaː:- n.o.a.b. Türkü xı ff. Man. TT II 8, 55-6 (öğrîncen-len-): Xak. xı ol menip lâ suvlaːd: ‘he quoted proverbs to me and I to him’; also used of messages, speeches, and anecdotes Kaş. II 215 (savlasmur, savlamak).

Tris. V. SBL

VUD subulaː:- Hap. leg.; Den. V. fr. subu; cf. subit-. Xak. xı subulaːd: neqniː ‘he
lengthened (tavcalala) the broad thing, and constrained its sides' (haddada tarafhahu) Kaş. III 323 (subi:la:r, subi:la:ma:k).

Dis. SBN

saban 'plough', but whether a generic term, or originally the name of some particular kind of plough is uncertain. Survives only sporadically as sapan 'wooden plough' in SE Türkü and saban in NC Kz. ("obsolete"); SC Uzb. (ditto): NW Kumyk, Nog. (only); SW Osm. (only), which suggests an original specific meaning. Cf. bokursu: Xak. x i saban al-faddān bi-cami' āłatīhi 'a plough with all its accessories'; saban also 'cultivating the land' (falāhātu'-lard) Kaş. I 402 (prov., see oğrānun); o.o. II 214, 4; III 416, 23 (same prov.): XIV Muh. al-mihārīt 'plough' saban Mel. 60, 2; Rif. 158: Çağ. xv ff. saban 'a wooden object on which they fasten a piece of iron and use it to till the ground', in Ar. faddān; (and sapan 'a sling') San. 228v. 20: Kom. xiv 'plough, ploughed field' saban CCI, CGG; Gr. 210 (quotns.): Kp. al-mihārīt Šahan Hou. 9, 9: xiv ditto saban Bul. 4, 1: xv ditto Tuh. 33b. 9; Osm. xv. 11: saban noted in several phr. TTS II 775; III 583; IV 647.

D sevîncı N.Ac. fr. sevin-; 'joy, pleasure, delight'; in one or two early passages perhaps rather 'affection, love'. S.i.a.m.ı.g. except NE(?) with some phonetic changes. Türkü viii ff. Man. (then all the people . . .) bızıne dindarlıgara yüküntler sevinç öntüntler 'did obesance to us, the Elect, and expressed delight'; in rather 'affection, love'. Sevıqıng tut 'bring(?) joy to earth and reward' Kaş. II 153 (sevinç: sevinçmek, everywhere spelt sevın-; verse); II 286, 20 (ulğad: etc.) in 10 in all, spelt sevinç- and translated surra or fariha 'to be glad'; KB 81 (kuvn); xiv (?). At. oğlıık usnın sevinç-sın cān 'so that the soul of the man who reads it may be glad' 44; Tef. sevınç-sevınun 'to rejoice, be glad' 265; XIV Muh. fariha saban Mel. 29, 14; sevınç(-) Rif. 113: Çağ. xv ff. sevınç(-) (spelt) sādi hordan 'to rejoice, be glad' San. 228v. 15 (quotns.): Xwar. xii(?) (Oğuz Xağan . . .) sevınçlı küli 'was pleased and smiled' Oğ. 198; a.o.o. XIV sevınç- 'to rejoice' Qutb 157; Nabeh. 369, 2; Kom. xiv 'to rejoice, be joyful' sevınç/-sevınç/-sövün/-söyün CCI, CGG; Gr. 219 (quotns.): Kp. xiii fariha sevınç Hou. 35, 13: xiv ditto Id. 54; Bul. 68v.: xv ditto sōvün- Kuv. 74, 6; al-farāh sevinçmek do. 61, 16; surra wa fariha sōyün- Tuh. 20a. 11; a.o. do. 28b. 4.

Tris. SBN

D sevinçlıgıl. L.N/A. fr. sevinç; 'joyful, happy', etc. S.i.a.m.ı.l. Uyğ. viii ff. Man.-A M 11, x9 (ǒğrunglıgıl); Bud. S.B. 15, 8 etc (ǒğrunglıgıl): Civ. taşın ünser sevinçlıgıl bolur 'if he goes out of (his house) he is happy' TT VII 28, 44; o.o. do. 14, 12 etc. (ǒğrunglıgıl); i 155 (eke): Xak. x1 KB sevinçlıgıl is fairly common, e.g. sevinçlıgıl bolur anda yazarlı kaš 'he becomes happy there and his brows relax' 813; o.o. 951, 1260, 1561; xii(?) Tef. sevinçlıgıl 'happy' 265: XIV Muh. al-farāh 'joyful, cheerful' sevinçlıgıl (-) Mel. 55, 13; Rif. 153: Xwar. xiv sevinçlıgıl sevinçlıgıl ditto Qutb 157: Kom. xiv ditto sövünçlû CCG; Gr.

D sevinçsız Priv. N./A. fr. sevinç; 'unhappy', etc. N.o.a.b. Uyğ. viii ff. Bud. kayu tınılgıların utisili[z] sevinçsız kitimsileri 'what deeds of human beings bring neither reward nor pleasure?' U IV 40, 184-5; Xak. x1 Kaş. III 377, 2 (tapışa:ak); n.m.e.

Tris. V. SBN-

D sevinçlen- Hap. leg.; Refl. f. of sevinçle:- (see below); 'to be pleased, delighted', etc.
D) sevintiir- Caus. f. of sevin-; 'to make (someone Acc.) happy', etc. S.i.s.m.l. Uyğ. viii ff. Bud. [gap] sevintiirgilir üçün 'in order to make...happy' TT X 554; Xak. xi KB olarnı menendiş sevintiir tuçi 'make them (the Prophet's Four Companions) constantly pleased with me' 62; begun keđ sevindürse tapnur kuli 'if his servant by his service greatly pleases his master' (the road to honour is opened to him) 845; bođunų̈ sevindürgil elgin tinin 'make the people happy with your hand and tongue' 1397; xiv Muh. (?) (after farihin sevin-) farraha 'to make joyful' sevindir- (-f.; unvocalized) Rif. 113 (only): Çağ. xv ff. sevindir- Caus. f.; yaddı kardan 'to make glad, joyful' San. 258v. 27: Kom. xiv 'to make happy' sövindür CCG; Gr. 224 (quotn.): Kip. xv sevindir- also means farraha (Caus.) Kasv. 74, 3 (see sōn-).

1) sabanlar- Hap. leg.; Den. V. fr. saban. Xak. xi ol ýerigí sabanlada: 'he ploughed and tilled (faluha...ova karaba) the land' Kaş. III 342 (sabanlar, sabanlamak).

Dis. SBR

süvri: 'with a tapering end, sharp, pointed'; syn. w. subj.; but not connected etymologically unless they have a common foreign origin. Survives only (?) in SW Az., Osm. süvri 'pointed', etc.; süvri sinek 'mosquito'. Uyğ. viii ff. Bud. süvri süğün sançpi 'piercing with a sharp lance' U II 86, 48; süvri şişlar 'sharp spikes' TM IV 253, 56; a.o. do. 255, 138 (uçlug): Xak. xi selvri: xak. 'anything with a tapering end (muhammadu-l-ras), like teeth, spear- or arrow-heads, lamp-stands (al-mamara), spikes, and other small (şiqar) things Kaş. I 422: xiv Muh. (?) (after al-baq) 'gnat' çibin:—a medieval word—sewri: sinek Mel. 63, 8 (in one MS.): Kom. xiv 'sharp' sürü CCG; 'gnat' (?) sürü çibin CCG; Gr.: Kip. xiv süvri: çibin al-bu'd 'mosquito', compound of süvri: raqiqlar-tar mahadur 'slim, tapered' çibin al-da'dab 'fly' Id. 54; al-bu'd süvri çibin çibin, and in another dialect (yaş, ?Tkm.) süvri sişek Bul. 10, 15; xv ha'udi süvri çibin Tuh. 7b. 9: Osm. xviii süvri (spelt) in Rümî, 'a sting (niş), the sharp (tisi) point of anything'; süvri sişek in Rümî, 'a gnat' (paşa), in Ar. baqq San. 258r. 28.

E süprük See süprül-

PU subran Hap. leg.; spelt suvra:n in the MS. but between Sabran, a place-name, and tüşgin; cognate to subj. Oğuz xi subram 'anything long (tawil) in the shape of a lamp-stand (al-mamara) or the like' Kaş. I 436.

Dis. V. SBR-

D savur- Caus. f. of savur- (see savul-) although the semantic connection is not very close; 'to scatter; to winnow', and the like. S.i.a.m.l.g. except NE; SE Türkı savur/-sor-/sor:/sor:a:- NC Kır. sapir-; Kx. suur:- SC Uzb. suur:- NW Kk., Kaz. suur-; Kümuk suur-; Nog. suur:- SW Az., Tkm. suur:-; Osm. savur-; Xak. xi er tarığ savurdu: 'the man turned over the wheat with a pitch-fork (darrad tic-ta'dam) and cleaned it in the heap (nasqâu hu fi'l-kuds); also used of anything when you winnowed it and cleaned it in the wind (nasafsahu va naggayatahu fi'll-rik) Kaş. II 82 (suvurar, savurmak); (God created (the sky like) a blue turquoise) savurdu: úrûn kaş 'and scattered (natara) on it (the stars like) jade' (yaşm); this is a white stone of which seals (al-xawātim) are made I 330, 25; xiii(?) Tef. savur- 'to winnow; to scatter' 257: Çağ. xv ff. savur- (spelt) 'to scatter (əfsändam) earth, threshed corn, and the like and toss them in the wind' (ha-bād ādan) San. 236v. 22 (quotns.): Kip. xv darrad (sic) şovur- (şuvur- added below the line) Tuh. 16a. 8; salla 'to pull (something out) gently' şovur- do. 20a. 4.

sipir- 'to sweep'; with some metaph. meanings like 'to drive out, send away' in some modern languages. An early I.-w. in Mong. as şiür- (Studies, p. 227): s.i.a.m.l.g. with various phonetic changes (-l-/ū-/,-p/-b-). Uyğ. viii ff. Man. (like the servants of kings and beggs who) sipirür arttur 'sweep and clean' (the house and furniture) Wind. 33-4: Xak. xi ol ev şuvurdu: 'he swept (kanasa) the house' Kaş. II 85 (süpürür, süpürmek): xiv Muh. sahqa 'to rub clean' süpür- (b-, unvocalized) Rif. 110 (Mel. 27, 3 süür-); kanasa süpür-3; 13; 14: Çağ. xv ff. süpür- (spelt) çirüh kardan 'to sweep' San. 238v. 2 (quotns.): Kip. xiii kanasa min kanasa l-bayt süpür- (b-) Hou. 37, 1: xiv süpür- ('with -p-') kanasa Id. 51; Bul. 7v.: xv ditto Kasv. 74, 11; kanasa süpür-Tuh. 31b. 1.

S suvar- See suvğar-

savra- pec. to Kaş.; see savrat-. Xak. xi ş savra:d: 'the action was discontinued' (istafraqa); also used of anyone doing something when he stopped doing it (faragā anhu); and one says sökel ligdın savra:d: 'the invalid recovered from his disease' (indamalal-l-mart-and wa'nsalla minhu) Kaş. III 281 (savrar; savramak); ığler yeme: savrayur al-amrād tagill 'illnesses also abate' (in the summer) III 278, 13; o.o. I 103, 2; III 41, 20 (the same verse, translated qallla and faragā).
later; the error may be due to the fact that the entry immediately followed süvürt- and so was in any case misplaced. Xak. xi ol evin savrutru: farğa baya baya min-l-qamās wat-
mittā he emptied his house of furniture and goods; and one says ol ıştin savrutru: atanna amrahu wa farğa minhu he finished what he was doing and stopped doing it’ Kaş. II 332 (savratur, savrutma: see above).  

D süvürt- (süvürd- ) Trans. Den. V. fr. süvürl: with the -d- changed to -t- by false analogy fr. süvürtti: ‘to sharpen’. Survives only (?) in SW Osm. süvürl-. Sami 759 enters three words in succession, süvır- ‘to be sharp’, süvıı ‘sharp’, süvürt- ‘to sharpen’; Red. 1105 adds süvürl- ‘to be sharp’, süvürltü ‘to sharpen’, but omits süvürt-; and there is no other trace of süvır- and it was prob. invented to explain the other words. Xak. xi ol yi Garcia šuviurti: ‘he sharpened the end (allala tar) of the piece of wood (etc.), that when it tapered it off’ (haddadahu) Kaş. II 332 (sürvürtü: sürvürtmeck).  

D savrur- Hap. leg.; Intrans. f. of savur-. Xak. xi közdün (M.S. -den) ya:š savrukti: ‘tears dripped (taragasa) from his eyes’; also used of water when it formed waves and the waves broke into spray (mäcä wa’datarat amwücuhu bi-fawaran) in the rivers Kaş. II 228 (savrurka: savruvkamak; verse).  

D savrul- Pass. f. of savur-; s.i.m.l. with some phonetic changes. Xak. xi suv ruuld: ‘the river formed waves with spray and bubbles (mäcä ... bi-fawaran wa’galyan)’; also used of a cooking pot when the broth in it was scooped up (nufta) in a ladle and put back in it (ruddat fihā) to stop it from boiling over; and one says tarq savrutid: ‘the wheat was winnowed’ (da:rrayra) and ya:š közdün savrutid: ‘tears dripped from the eyes’ Kaş. II 232 (savrurul: savrumak; verse): Çağ. xv ff. savrul- (spelt) ‘to be scattered (asjurd) and tossed in the wind’ San. 236v. 7 (quotns.).  

D süprürl- (siprürl-) Pass. f. of siprürl-; s.i.m.l. w. the same phonetic changes. Xak. xi ev süprüldi: ‘the house was swept’ (kumisa); and when one is angry with a man one says süprürl (so read, apparently later altered to süprürl) that is ‘go away’ (adhab) as sweepings (al-kanása) go away without anyone minding Kaş. II 231 (sipprürlü, süprülmek): Çağ. xv ff. süprürlü: càrlih yudan ‘to be swept’ San. 238v. 16: Kip. XIV süprürl- ‘to be swept’; also used by them in the sense of insalla ‘to slip away’ ’fd. 51.  

D savrüz- Hap. leg.; Co-op. f. of savur-. Xak. xi ol ma:ra: tarq savrüzdr: ‘he helped me to winnow (fi’l-tadiyya) the wheat (etc.)’; also used when he helped to stir (fi’l-tadiyya, stir) the broth with a ladle to prevent it from boiling over Kaş. II 212 (savrüz: savružma: see above).  

Tris. SBR  
PUF suburgan (or supurgan?) ‘a tomb’. This word was discussed at length by W. H. Henning in Transactions of the Philological Society (of London) 1945, pp. 157 ff. After discussing other cognate Iranian words for ‘tomb’ he reached the conclusion that this was a L.-w. fr. Sogdian *smrűn. The second consonant was prob. -b- not -p-. N.o.a.b., but a L.-w. still surviving in Mong. as suburgan (Kow. 1392, Hullod 348). Cf. 2 s.m. Türkî viii ff. supurgan (sic) içe ‘within the tomb’ M I 6, 2; Üyg. viii ff. Bud. s. suburgan arasınta ‘among the tombs’ BI II 53, 5 (ii); [sic?] suburgan yerke yakın ‘near the place of the tombs’ III 19, 9 (ii); DTV [suvurgana:] ‘to the funereal grove (Sanskrit ittattan) and the tombs’ do. 21, 3 (ii); sım suburgan orun TT VI 290 (v.l. to sım orun): Xak. xi suburgan al-na‘ıs wa mágübirl-kahara ‘a funeral vault, a pagan cemetery’ Kaş. I 516 (prov.; mis-spelt subuğan).  

D süprügü; (siprügü;): N.I. fr. siprür; ‘broom, brush’. An early L.-w. in Mong. as sûrür (Studies, p. 240); s.i.m.l. w. some phonetic changes. Xak. xi süprügü: al-miknasa ‘brush, broom’ Kaş. I 490: xiv Mul. al-miknasa süprügü: Mel. 69, 9; Rif. 170: Çağ. xv ff. süprügü (spelt) càrlih ditto San. 239r. 1 (quotn.). Xwar. xiv süprükte (sipprükte) ditto Qub 158: Kom. xiv ditto süprükte (sic) CGI; Gr.: Kip. xiii al-miknasa sepürgè: -(b-) Hou. 17, 1; xiv süprüge: -(b-) ditto ’fd. 51: xv ditto süprügen (sic) Kow. 74, 11; ditto siprülg (b- ; in margin siprülg) Tuh. 34a. 7.  


Dis. SBS  

Dis. V. SBS-

D 1 suvs-: Desid. Den. V. fr. svv; 'to be thirsty' and the like. S.i.m.l., usually as susa.- Türkü viii ff. Man. TT II 8, 37 (2 ax.): Uyg. viii ff. Bud. Hüen-ts. 2040-1 (1 us.): Xak. xii er suvsad.: 'the man (etc.) was thirsty' (atša); in this case too (i.e. as in other Desid. V.s) the connotation is one of longing for something Kaş. III 284 (suvsar, suvsamak); a.o. I 281, 26: xiu(?) Tef. suvs-: (f-) 'to be thirsty' 270: XIV Muh. 'atša suşsa-: Mel. 29, 5; suvs-: (corrupted to su:ksa-) Rif. 113; al-‘atšān 'thirsty' (opposite to 'satisfied') Çağ. xv ff. susa-(-p) susa-: Vel. 295; susa-: tşña şu:dan 'to be thirsty' San. 243v. 22 (quots.): Xwar. xi suvs-: (with triply dotted s) ditto 'Ali 25, 39: XIV suvsagh (MS. susagh) 'thirsty' Quth 156; susa-: do. 161: Kom. XIV 'to be thirsty' susa-: CCI; susa-: CCG; Gr. 226 (quots.): Kip. XIV suşa-: 'atša Id. 58; Bul. 62v.: xv ditto Tuh. 26a. 5.

S 2 suvs-: See suvs-:

D suvs-: Simulative Den. V. fr. svv; pec. to Kaş.; cf. suvsad. Xak. xii sirke: suvsad: 'the vinegar came to taste like water' (axada ... ta:ma:lı-ma:); the wateriness (al-ma:lıya) destroyed the acidity Kaş. III 284 (suvsar, suvsamak); a.o. I 282, 7.

D suvsat-: Caus. f. of suvsad.; s.i.m.l., usually as susat.- Xak. xii al ami: suv:stati: 'atša:šatu 'he made him thirsty' Kaş. II 336 (susatur, susatamak): Çağ. xv ff. susat-Caus. f. tşña kardan 'to make thirsty' San. 243v. 5; Osm. xv korkut- susat- 'to frighten and cause distress to (someone)'; in one text TTS IV 713.

PU:2 suvsin-: Hap. leg.; this reading can hardly be correct; no word with such a form could, as far as is known, have this meaning; it would be appropriate for *sdir:-, Reff. f. of sdir-. Uyg. viii ff. Bud. Šanskrit vira:tkac:ātā 'with minds freed from worldly attachments' suvsinmah köpölgler: TT VIII A.28.

Tris. SBS

D suvsalik 'thirst'; A.N. - fr. suvs-.
N.o.a.b.; modern languages normally use susuzlik or ordinary Den. N.s fr. svv; for 'thirst'. Uyg. viii ff. Civ. suvsalik TT VIII 1g (alkuz), 12 (I őr.), etc.; H II 22, 30: Xwar. xiv susalik Quth 161; susalik Nahe. 263, 16: Osm. xiv ff. susalik (1) 'thirst'; (2) 'insatiable thirst, as a morbid condition in camels'; in several texts TTS I 649; III 644; IV 712.

Dis. V. SBS-

D savas-: Recip. f. of *sava-: Den. V. fr. sav; properly 'to argue with one another, to quarrel', but later, in a physical sense, 'to come to blows, to fight'. Survives only() in SC Uzb, savas-: SW Az., Osm. savas-; Tkm.

sőves-. A parallel N. savas 'a fight', Dev. N. (connoting reciprocity) fr. *sava-, occurs in those and some NW languages. Oğuz xi olar: ikki savasda: 'those two quarrelled' (taçedalā) Kaş. II 102 (suvşur, savasmak): (Xak.) xii(?) Tef. savas- 'to fight' (with someone) 257 (also savas 'a fight'); XIV Muh. hāraba 'to fight another' savas-: Mel. 25, 1; savas-: Rif. 107; al-šarb savasamak 37, 10; savasamak 123; Kom. XIV 'to fight one another' savas-: (sic) CCI; Gr.: Kip. xii dai:šara mim:l-ud:ədara 'come to come to blows' savas-: Hou. 41, 19: (XIV xasama 'to quarrel' savas-: et.- Bul. 43v.): XV xasama savas-: (itaš-): Tuh. 15a. 2; Osm. xv ff. savas- 'to fight one another', and savas 'a fight'; c.i.a.p. TTS II 800; III 604; IV 667.

D seviş-: Recip. f. of sev-; 'to like, or love, one another'. S.i.m.l. w. the same phonetic changes as sev-.. Xak. xii olar: ikki sevişi: 'those two liked, or loved, one another' (tahibbā) Kaş. II 102 (sevişür, sevişmek): Çağ. xv ff. seviş- (spelt) Recip. f.; 'to like (or love, dişt diştan) one another' San. 258v. 14.

D suvaş-: Hap. leg.; Co-op. f. of suva:-. Xak. xii ol maşca: ev suvaşd: 'he helped me to plaster ('alad tayfin) the house' (etc.); also for competing Kaş. II 102 (suvaşur, suvaşmak).

D suviş-: Hap. leg.; ultimately der. fr. sav, but there does not seem to be any other example of a Den. V. Suff. -iš-. Xak. xii yuğürmiš: suvişdi: 'the dough was flabby (iştara) owing to the excess of water in it'; also used of any liquid (mā'ī) that is thin (raqqa) owing to an excess of water Kaş. II 102 (suvişur, suvişmak).

PU suvaş-: Hap. leg.; 'to whisper'; prob. Den. V. in -a:- fr. *suviş an onomatopoetic for 'a whisper'. There are several words for 'a whisper' in modern languages, the commonest sibir/sibir; the nearest to this is NW Kumyk şibir. Xak. xii ol kulakka: suvaşdi: takallama fi'l-udun bi-kalām haşi 'he whispered in his ear'; (suvişur, suvişmak; with -f- everywhere); and one says (ol) sökelke: suvaşdi: raqqa'l-ali 'he whispered spells to the sick man'; wa bi'l-biš haša fihi 'another form is suvaşa-': Kaş. III 286.

*suvaş-: See suvaş-.

*suvuşa-: See suvaş-.

Tris. SBS

D suvaşgan: Hap. leg.; apparently Dev. N./A. (connoting habitual action) fr. suvaş- ('tapeworm'). The only common word for 'tapeworm' is NW Kumyk suvalcan: SW Az. soxulcan; Osm., Tkm. soğulcan, which goes back to Kip. xiv šuluncan al-‘alq ‘leech'; one MS. adding wa diđul-’bañ and 'tapeworm' Id. 56, 59; al-‘alq suwlanca
Bul. 5. 2 and is also ultimately derived. f. suv:\nXak. xi suvusqan al-safar wa hikya hayya f'il-batu 'tapeworm; intestinal worm' Kas. I 510.

Dis. SBZ
PU subiz Hap. leg.; no obvious etymology, perhaps a quasi-onomatopoeic. The Turkish languages are rich in words for 'fool, simpleton'; e.g. for SW xx Anat. SDD V 9 (s.v. ahmak) lists over 150, some here also with no obvious etymology and a quasi-onomatopoeic look. Xak. xi subiz kisl: al-arxag\-ğâfil 'a foolish, obtuse, careless person' Kas. I 406.

Tris. SBZ
(1) sibizgu: 'reed-pipe, flute', or other similar wind instrument, morphologically Den. N. fr. subiz but with no semantic connection, unless it too has a quasi-onomatopoeic basis. Survives in NE Alt.; Şor. Tel. sibiski, R IV 671; NW Kk., Kaz., Nog. sibizghi. Xak. xi sibizgu: al-mizmâr 'flute, pipe' Kas. I 489; o.o. I 176 and 217 (3 ötü-r-); 246 (örü-); XIV Muh. (?) al-sababa 'reed-pipe' sibizgu: Rif. 161 (only): Kip. xii sababatu\-turk sibizgu: (MS. sibizgu:); Hou. 24. 11; XIV sibizgh (with -p-) al-zamr 'flute, pipe' Id. 51; sibizgh: al-sababa; 'already mentioned under s-p-do. 56: xv zamr tavîl 'a long pipe' sibizgh (a short one) zurnay, Pe. I.-w. Tuh. 18a. 10.

Mon. SC
1 saç 'hair', apparently only the hair of the human head. S.i.a.m.lg. w. the same phonetic changes as I saç. Türkü viii ff. IHrB 20 (köpük): Uyğ. viii ff. Man.-A kim özdütün üçün edügü [u[r]}sçasar 'whoever scatters good grain for the origin of his soul' M III 11, 14-15 (ii): Bud. (one must worship the Buddhhas holding flowers and) saçmiş kerğek 'must scatter them (before them)' TT V 10, 16; irk saççı 'he cast lots' Hicen-ts. 37; o.o. U III 12, 5; 46, 11; Sun. 183. 15; 485. 3; TT X 151; Civ. saççığ saçsar 'if one scatters offerings' TT VII 39. 2; pitpitini saçq spînîcî sprinkling long peppers (l.w.) II 35; a.o. II I 2. 22; (2 öğüz): Xak. xi men yiضار saçtim 'I sprinkled (na tarafı) musk (etc.)'; and one says ol evke: suv saççı: he sprinkled (raşsa) water on the house (etc.) Kas. I 4 (saçqur, saçmak); tavârinîn: saçmadip 'why' did you not throw away (taranla) your property?' I 79; 22; yâgınm kibi: kann saçar 'my eyes' drip blood like rain' I 272, 18: KB közi yaş saçar 'his eyes drop tears' 80; burnu yaşın saçra 'sprinkling his nose with tears' 1500; o.o. 719 (têrêr), 4827 (yomqiq): xii? (At. 340 (suq); Tef. saç- 'to scatter (seed), to drop (tears) 264; XIV Muh. (? al-raşsa saq-mak Rif. 120 (only): Çag. XV ff. saç- '(-p-) pêşidan wa ağaşanda to scatter, sprinkle' San. 229v. 25 (quipunts.): Xwar. xii ditto 'Alî 34; XIV ditto Qubb 150; MN 265, etc.: Kom. XIV 'to sow' saç- CCI, CCG: Gr. Kip. xiii saç 'hair', also Imperative of raşsa, natara Hou. 19, 19; raşsa saç-, also al-naflar do. 40, 13: XIV saç- '(-ç-) raşa katira(n); saç- darra 'to sprinkle' Id. 56; bağara 'to sow' and natara saç- Bul. 35. 4.

saç- to choose, select, pick out', and the like. Survives only (?) in SW Az., Tkm. sêç-;
Osm. sec.-; cf. uyun.-. Uyğ. viii ff. Bud. tek mını kamağ kuvrag ara seçli 'choosing only this man among the whole community' Hıien-ts. 253-4: Xak. xi KB törtütti uyunr di sece yağlık (Job) created and picked out (Hend.) man 148; sağışın secer er yil ay kün oğlgu 'by calculation a man picks out an (auspicious) year, month, day, and time' 2220; o.o. 10, 329 (aşır), 797: xiv Müh. (?) mâyaya wa sadyaraya 'to distinguish, select' sece- (-c-) Rf. 115 (only): Kip. xiv sece- 'with -c-' asalay saya 'mind saya' to 'distinguish between one thing and another' Id. 51: xv láqata, camda', qaşaga 'to glean, pick up, collect' (şüple-feter--) (sic) Tuh. 32a. 9.

*siç- 'to defecte, empty the bowels'. The kind of word often deliberately omitted in dicts. but noted as NC Kir. çç.: NW Kk. siç/-şiç (see Bul. Index): SW Osm. siç- and, prob. s.i.a.m.lg. Xak. xi er şicli: 'the man defecated' (takawwata); also uses besides men Kaş. II 4 (siçar, siçmak); a.o. 1343, 27 (burxam): xiv Müh. takawwata siç- (-c-) Mel. 24, 7; Rf. 106; al-takawwut siçmak (sic) 34, 119: Kip. xii xari'a 'to defecate' siç- Hou. 36, 11: xiv siç- 'with -ç-' ditto Id. 56; takawwata wa qadara 'to defile' siç- Bul. 42v.: xiv şis- (sic) takawwata Kaş. 9, 9; Tuh. 1oa. 10.

*šuc- See šucul.  

DIS: SÇG

D şacu-: Hap. leg.; but cf. şacula-.-; Dev. N. fr. şac-. Cf. şacçaq. Xak. xi şacu- 'the fringe' (huhd) of a garment, towel and the like, Kaş. III 219.

D şec-: 'a sparrow'; prob. a Dev. N. fr. şec- in the sense of (an animal) 'which picks out (seeds, etc., on the ground)'. As such, Han. leg., but survives as SW Az., Osm. şere; Tkm. şere, in which the -r- is intrusive, as in serp- for šec-. Oğuz xi şec: al-üşsür 'sparrow' Kaş. III 219: xiv Müh. (?) al-üşsür şerece; Rf. 175; Tkm. xii ditto şerece: (Kip. çipvık) Hou. 10, 7: xiv ditto şerece: (-c-) and çipvık) Bul. 11, 12: Osm. xviii şerece, in Rümö, metaph. 'quick, impetuous' (tand u tıu); şere şarkım, in Rümö, 'little finger', in Ar. sunsur Sanc. 25v. 8.

F šic: the Chinese phr. sši chih (Giles 10,211 I,817) 'four voices'; the vowels are fixed by şiclig. Pec. to Uyğ. Civ. Uyğ. vii ff. Civ. bu bolurkn şiçisi 'the boundaries of this vine-yard are' (east ... south ... north ... west ... ) UsSp. 13, 6-7; 109, 7; bu ýerini şiçisi 'the boundaries of this piece of ground' do. 107, 19; 108, 17.

DIS: V. SÇA- 

D şuçi-: Den. V. fr. şuc in the sense of 'to move to one side, shy away from something'. Xak. xi at şuçu: 'the horse (etc.) reared (wattaba) and jumped about' (qofaza) Kaş. III 258 (şeçir, şuçu-;mak); a.o. III 279 (buk- ra-): Xwar. xiv şuçu- 'to shy' (on hearing a drum) Qutb 161 (şuç-:): Osm. xiv to xvi şuçi- (r) of a horse or ox, 'to rear, kick', and the like; translates Pe. şigizidan ditto; (a) translates Pe. őlidan 'to commit a crime' TTS I 653; IV 708.

şuçi-: (şuçç-: see şucığ) 'to be sweet'; n.o.a.b., but see şucığ. Xak. xi şucili: neç ihalawlad-sayy wa taba 'the thing was sweet and pleasant' Kaş. III 258 (şucîr, şucîmek). KB şakar tég şucîlyu barir ol kişi 'that man goes about as sweet as sugar' 813.

DIS: V. SCD-

D şacit-: Çaus. f. of şac-. Survives only (?) in NE Alt., Tel. şacit- R III 1908; cf. şacur-. Xak. xi ol aşar suv şacittì: 'he ordered him to sprinkle (araşahu) water' (etc.); and one says ol anıº meçisin şacittì: 'he beat him until he scattered (farata) his brain'; also used of ordering to scatter (bi ninâr) anything Kaş. II 299 (şacitur, şacitmak-): KB yağış bir şacitsa yana têlirûme 'if you once scatter the enemy, they cannot reassemble' 2396; (how many gallant men's breasts has death crushed and şaciti közû 'scattered their eyes' 4845.

D şicît-: Hap. leg.; Çaus. f. of şic-. D şicîtur-. Xak. xi ol ant: şicittì: 'he made him defecate' (axrå'ahu) Kaş. III 300 (şicitur, şicitmak).

D şucît-: Hap. leg.; Çaus. f. of şuç-. Xak. xi ol atîg şucittì: 'he made the horse (etc.) rear' (awata) Kaş. III 300 (şucitur, şucitmak).

D şucit-: Çaus. f. of şuc-: n.o.a.b. Xak. xi ol açığ neçini şucitti: 'he sweetened (ahlâ) the sour, bitter thing'; and one says ol yêrî: şucitti: 'he made the saline ground (al-sabxâ) cultivable and fertile' (qârîd wa haqqa) Kaş. II 299 (şucitür, şucitmek); (KB truth is bitter but) yarın aşğî kelîy şucitgîy senî 'its benefits will come tomorrow and sweeten you' 5777.

D şacitur-: Çaus. f. of şac-: s.i.s.m.l. w. phonetic changes. Cf. şacit-. Xak. xi ol maça: yarañşaciturdî: antar'a-l-darûhîm 'alaya 'he had me showered with money' Kaş. II 183 (şacitur, şacitmak); Xwar. xiv şacitur- 'to order to sprinkle' (perfume) Qutb 150.

D şacitur-: Hap. leg.; Çaus. f. of şuç-; cf. şicit-. Xak. xi ol anî: şacitdî: axrå'ahu min išrå 'he made him defecate' Kaş. II 184 (şacitur, şacitmak).

D şacitas-: Hap. leg.; Recip. Den. V. fr. I şać; syn. w. şaclas-. Xak. xi olahr ikklî: şacaşdî: 'those two took hold of one another's hair' (axaça ... șa'r) Kaş. II 211 (şacitas=r, şacitaşmak).

DIS: SÇG

D şacığ, şacuk. Preliminary note. These two words, the first a N.Ac. 'scattering' and the like,
fr. saç-; and the second a Pass. N.|A: 'scattered' and the like, must be carefully distinguished, since the latter forms tend to converge. The later word saçak is a Ste. f. of saçığ:q, q.v. Cf. sevîç, sevük.

D saçığ N.Ac. fr. saç-; 'the act of scattering', esp. solid objects as opposed to liquids, e.g. 'offerings to the gods; offerings so scattered'. Survives in NC Kxz.: şușu Kk. şușuv 'a wedding present'. Ugî. viii ff. TT VII 265-6 (tôkük): Civ. saçığ saçsar 'if one scatters offerings' TT VII 39, 3; a.o. do. 25, 7 (tôkük): Çağ. xvi ff. saçığ/sacığ/saçuq dikûne dîdên saçuq 'a wedding present' Vel. 272 (quotn.); saçığ/sacığ (with -ç-) (1) nîyêr va sîdîa 'money scattered among the guests at a wedding' (quotn.); (2) 'money and goods sent from the bridegroom's house to the bride's house on the occasion of a wedding' (quotn.) San. 225v. 28: Xwar. xivi saçığ 'offerings' (metaph. for tears) Quth 150: Osm. xiv to xvin saçığ/sacuç 'jewels, money, and food distributed on festive occasions'; in several texts TTS I 585; II 773; III 583; IV 647.


D saçığqak Dev. N./A. connoting habitual action fr. saç-; lit. 'constantly scattering', w. various extended meanings. Survives in NC Kr. saçak 'a handtowel'; Kxz. saçak 'brush; tassel; fringe' SC Uzb. sacok 'a fringe; the hair on a horse's hocks': SW Osm. saçak 'the eaves of a house; a fringe (of hair, or on a garment); disordered, scattered' (the last a confusion w. saçuk). Cf. saçuq. Xak. 'a man who throws about his money' (man yubâqîdîr malâhu) is called saçığqak kisî: KaŞ. I 470: Çağ. xvi ff. saçak ('with -ç-') (1) 'a fringe (riya) woven of thread and silk' (quotn.), in Ar. hûdûb; (2) 'a table cloth (sûfra), in Ar. sammâr'; (3) the eaves (furra) on the front of a house', that is an expression for the boarding which they place on the front of a mansion San. 229v. 22: Kom. xiv 'fringe' saçak Cçi; Gr.: Kip. xiv saçak ('with -ç-') al-qarrâba wâl-3'dîhîl 'tuft; tassel; fringed hangings' (al-3'dîhîl also means 'a branch full of dates, grapes, etc.') Id. 56.

1) saçığqak Hap. leg.; Dev. N./A. in -gak (see saçığqak) fr. çığ. - Not connected w. SW Osm. saçak 'hot', which is an abbreviation of isçak, Dim. f. of isiq (isig). Xak. xî sacığqak alaçoq ya'ârîthîl-ğâ'îj katîrâ(n) 'with loose bowels'; this word is irregular; because the rule is that there should be an -n instead of -k; Adj. connoting the continuance (al-dârcûm) of something are formed in this way (examples follow) KaŞ. I 470.

saçgân a generic word for both 'rat' and 'mouse', the first sometimes specified as ulûg saçqân; an old animal name ending in -qân. S.i.a.m.l.g. w. unusual phonetic changes (s/-ç/-; ç/-ç-; -qâ-/-qân/-kan/-an). Cf. kûsûkû. Ugî. viii ff. Civ. karâqû saçqân ûtlîn 'the gall of a black rat (or mouse)'. H I 56: saçqân is one of the animals of the twelve-year cycle in TT VII (common) and VIII P.33: Xak. xî saçqân al-far'a mouse' (prov.); saçqân yülî: 'the name of one of the twelve years among the Turks' KaŞ. I 438; o.o. I 75, 18 and 409, 9 (alîmiçî); and 6 others mainly in provs.: Xiv Muh. al-far' saçqan Mel. 73, 3; Rîf. 177; saçqân yülî: 80, 17; 185. Çağ. xv ff. saçqan mis-, 'mouse' (quotn.); also the name of one of the Turkish years San. 250r. 27: Xwar. xiv saçqan/saçqan 'mouse' Quîth 163: Kom. xiv 'rat' saçqan CÇI; Gr.: Kip. xvii al-far' saçqan; Tkm. saçqan Han. 11, 12: xiv 'rat' (with -ç-) al-far'; Tkm. saçqan and saçqan (sir, defect for saçqan); also one of the Turkish months; one says saçqan aqî; aqî is both 'moon' and 'month' Id. 56, al-far' saçqan (sir) Bül. 10, 13: xvi qaf is sometimes omitted, e.g. saçqan, al-far', sometimes pronounced saçqan Karv. 5: 17; a.o. do. 62, 10; 'they omit the qaf (in second hand, "from saçqan")' and say saçqan (sir) Tüb. 838, 6-7: Osm. xviç saçqan ottî in Rûmî, a medicinal herb, in Ar. xûrûhîl-îlîk and sañîl-far' 'rat's bane' San. 250r. 25.

Dis. V. SCG-

D saçgur- Hap. leg.; Inchoative f. of saç-; Xak. xî er suv saçgûrdî: 'the man was on the point of sprinkling (yarûş) the water' KaŞ. II 187 (saçgûrar, saçgûrmak).

D saçgur- Hap. leg.; abbreviated Inchoative f. of suç-; Xak. xî at saçgûrdî: 'the horse was on the point of rearing' (yâtîb) KaŞ. II 187 (saçgûrar, saçgûrmak).

Tris. SCG

D saçqânak Dim. f. of saçqân; 'muscle' lit. 'little mouse'; the same metaphor occurs in Indo-European languages, e.g. Latin mus 'mouse', musculus 'muscle'. Cf. bakaçûk. N.o.a.b.; there is no standard word for 'muscle' in the Turkish languages, all others using phr. or l.-w.s. Ugî. viii ff. Bud. saçqânaklarîn tutûnup 'clasping their own muscles' U IV 8, 37 (and I 43, 1); a.o. 22, 299.

Dis. SCG

D süçîq (? süçîq) N./A.S. fr. süçî-; 'sweet; a sweet substance', e.g. 'wine'. Survives for 'sweet' in SE Türki süçîq/süçîq; SC Uzb. suçuq/suçuq; SW Tkm. säcyl, and for 'wine' in Osm. sücî, Türkî VIII (the Chinese peoples') svâvi süçîq 'words are sweet' S V I 5, II N.4; a.o. do. (2 a.r.); Uyg. viii ff. Civ. in USp. 1 a man acknowledges the receipt of yarîm kab bor 'half a vessel of wine' in the third month and undertakes to return bir kab süçîq 'one vessel of wine' in the autumn; o.o. of süçîq 'wine' do. 6, 6; 10, 5; Xak. xî süçîq 'sweet' (al-hîlu) of anything; süçîq
al-xamra bi-'aynihi more specifically 'wine'; this is one of the words with two opposite meanings (al-addād; perhaps because to a Moslem wine is not sweet); and the people of the Ilā: valley, that is the Yağma; Turusu; Cığil call 'wine' kizil sığç, that is 'red wine' (al-sarāb) Kās. 1 408; o.o. of sığç, usually 'wine', sometimes 'a sweet thing' 1154 (açıt-); 157; 252, 7; 373 (büşg); III 166 (koyug); 397 (südûr); 427 (esûrt-); KB sığğ tutgu til sız 'he must keep his tongue and words sweet' 547; sığç bu tirigli 'this life is sweet' (and death bitter) 1170; o.o. 766, 2072 (ı 62); 2092 (sûçin-) ('wine' in KBS is always bor); xirri; At. 209 (açıt-); Tef. sığç (sic) sığç 'sweet' 278-9; XIV Muh. al-hulu sığç RIf. 96 (only); sück: Mel. 54, 7 (tattigş); 56, 7; 66, 1; 151, 154; süçgil 66, 1; 162: Çağ, xv ff. sückük, same as kücük 'sweet, tasty' (tirin wa lajîd) San. 2390. 9; cückiç (spelt) sîrin 212r. 12 (quotn.): Oguz xu sûç sığç 'neq 'a very sweet thing' Kâs. I 338: Xwar. xiv sığç 'sweet; wine' Qutb 162: sığç Nohc. 57, 7; 402, 5; Kip. xiii al-xamra (bor ...) also sücki, which is anything 'sweet (al-hulu) Hou. 16, 3f.: al-hulu sückü, which is also 'grape wine' (and tâltl): do. 27, 8: XIV (Tkm.) sück: al-lajîdî hulu; also used for al-xamra; Kip. sück: Íd. 51: xv al-xamra (sagîr); is made from what is called buza; and they have a sort made of raisins called sığğ (sic) Kâs. 63, 5: Osm. xiv ff. sück, occasionally sücki, 'wine'; c.i.a.p. TTS I 652; II 853; III 646; IV 715; XVIII sück in Rûmi, 'wine' (sarâb) San. 239r. 12.

Dis. SCL

D sâçî P.N./A. fr. 1 sçç; 'hairly' and the like. S.i.s.m.l w. some phonetic changes. Uyg. viii ff. Man. M II 11, 16 (têtrî): Xak. xî sçç er 'a hairy (al-sarâb) man' Kâs. I 464; XIV Muh. dî żar 'possessing hair' sççîq (MS. sççug) RIf. 83 (only); 'black, hairy' (Kip.: Mel. 10, 17 (only); şara bi-żar 'to become hairy' sççî: borl. 27, 15; (Rif. 111 sçç.İh.).

Dis. V. SCL

D sççî- Pass. f. of sççî; 'to be scattered, sprinkled', etc. S.i.s.m.l w. the same phonetic changes as sççî- . Uyg. viii ff. Man.-A. tükül-mek saçalmaq 'to be poured out and scattered' M III 13, 18 (ii): Man. M III 40, 3 (ii) (arpq): Bud. (they saw the Budhiats'sa bones) maru berû anta muntâ saçilip yattîşîn 'lying scattered this way and that, here and there' Suw. 625, t0-11; o:o. TT X 436; TM IV 253, 38: Civ. ed tavar saçîlur 'property and possessions are dissipated' TT I 74-5: Xak. xî yarmak saçîlî: 'the silver coins (etc.) were scattered' (mutîrat) Kaj. II 122 (saçîlîr, saçîlmaq); yâmûr yâqîp saçîlî (translated) 'the rain drops scattered' (nutaparat) Kaj. II 122, 21; o.o. I 258, 4: KB yana saçîlur andîn têrîmîn Neg 'the property which had been collected is dissipated again' 738: Çağ. xv ff. saçîl- (spelt) âşânda şûdun 'to be scattered', etc. San. 229v. 9 (quotns.): Xwar. xiv ditto Qutb 151; MN 155.

D sécur- Pass. f. of sécur-; survives only (?) in SW Àz., Tkm. sécur-; Osm. sécur- 'to be chosen, selected'. Uyg. viii ff. Man.-A. M III 25, 11 (iiii) (aparu; this might be sécur-): Civ. [gap] 'être tuštîa sécurîlîp 'you have been picked out from among your comrades (Hend.)'

TT I 48: Xak. xî KB bûlgîdîn sécurîlî kişi yûlîdîn 'man was distinguished from the animals by his knowledge' 1843.

VU(D) sécur- morphologically Pass. f. of *sççî- (there is no semantic connection w. sécurité-), but consistently used as an Active 'Trans. V. The first vowel is prob. -u-, which is the prevailing form in Kom. N.o.a.b. but cf. sécurun-, sécurûs-. Cf. soylu-. Xak. xî er tomm sécurûdî 'the man took off (naza'a) his garment'; also used when a sheep is flayed (sülva cildûl-şâtî); (in a verse) törlûq çeçek sécurûdî: 'the flowers have emerged from the ground' (uxristat ... mina-l'ard) Kaj. II 122 (sççûlûr: or (sççûlûr?), sécurûmak: KB sécurûma menûdîn bu imân tonî 'do not strip this garment of faith off me' 393; a.o. 84 (tuî): xiri(x): Tef. sécur- 'to strip off' 278: Xwar. xiv ditto Qutb 161; Nohc. 39, 9; 132, 16; 133, 1: Kom. xiv 'to strip off (one's clothes) sécurû-/sççûl- CGC; ççûl- CGG; Gr.: Kip. xiv sécurû (-c-) ta'arr 'to be undressed' Id. 57.

D saçlun- Refl. Den. V. fr. 1 saç; s.i.s.m.l Cf. saçlaş- Xak. xî er saçlânîdî: nabata şar'ul-racul 'the man's hair grew' Kaj. II 246 (saçlunur, saçlûnîmak).

D sécurun- Refl. f. of sécur-; n.o.a.b. Türkî viii ff. IrbB 44 (tttnn-): Xak. xî kilîc kimîn sécurûdîn: 'the sword was drawn (insella) from the scabbard'; also used of anything that is withdrawn from its place Kaj. II 246 (sççûlûnur, sécurûnûmak).

D sécurû- Hap. leg.; Recip. Den. V. fr. 1 saç, syn. w. sécur- . Cf. sécuran-. Xak. xî ol ikkil: bile: (sic) sécurîsdî: 'those two took hold of one another's hair' (axada ... şar') Kaj. II 215 (sççûlûur, sécurîsmak).

D sécurûs- Hap. leg.; Co-op. f. of sécurun-. Xak. xî ol menîş aådkîttîn tîken sécurûdî: 'he helped me to extract (fi tanqis) a thorn from my foot'; also used for competing, and for helping to draw (fi sal) a sword from the scabbard, etc. Kaj. II 215 (sççûlûsr, sécurûsmak).

Tris. SCL

DF sécurîlî P.N./A. fr. sécurîlî; n.o.a.b. Uyg. viii ff. Civ. bu tört sécurîlî borluk 'the vineyard delimited by these four boundaries' USp. 13, 9; 109, 11.

Tris. V. SCL

D saçlun-: Hap. leg.; Den. V. fr. saççu. Xak. xî ol suvluk sécurîlûdî: 'he made a
fringe (hadh) for the towel (al-minidil, etc.)"
Kaj. III 323 (saccular, sacculamak).

Dis. V. SCN-

D saqin- Refl. f. of saqin-; s.i.s.m.l. w. phonetic changes. Xak. xi er ciza: suv sacindin: 'the man occupied him with sprinkling (bi-razi) water over himself' Kaj. II 150 (saqinur, saqinmak): xiiii(?). Tef. saqin- 'to burst, disintegrate' 264: Osm. xi saqin- 'to sprinkle (perfume) over oneself'; in one text TTS 1V 647.

D suqin- Refl. f. of suqin-; n.o.a.b. Xak. xi er sozke: suqind: 'the man took pleasure (taeadu . . . halu:m) in talking, and spent his time on it instead of getting on with his work' Kaj. II 150 (sacqinur, suqinmek; prov.): KB (AvtoI'd) tapugka suqind: 'took pleasure in serving' (the king) 618; suqikge suqinse aijun beqlere 'in sweet things' (the ills of the common people are bitter) 2092.

Tris. SCN-


Dis. V. SCR-

D suqir- Hep. leg.; unusual Inchoative f. of suqir-. Xak. xi aqiq neng suqiri: 'the bitter thing became agreeable and sweet' (taha . . . taw'hutulal) Kaj. II 75 (suqire:in, suqirme:k).

D saqar- Den. V. fr. saqar Aor. Participle of saqar- 'to spirit, (of sparks) to fly, to jump,' and the like. Survives in SE Turkish sacf: / çaçr- 'to spirit'; NC Kzr. saqar-/saşara- 'to splash, spatter, crumble, struggle'; SC Uzb. saqar- 'to spirit, spark,' etc.; SW Asz. Osm., Tkm. siçta- 'to spirit, jump, jump up.' Xak. xi (the blood horse galloped; red sparks were struck (by its hooves); they set fire to the dry grass) saqar ann orteyur 'they fly and thereupon burn it' Kaj. II 133, 16; n.m.e.: Çaq. xv ff. saqar-(-p) saqar- Vel. 272; saqaratam- to spirit (of sparks), to fly,' etc. San. 229v. 15 (quotn.; when the arrow of fate saqrat 'has sprung forward' from the bow of destiny): Xwar. xiv saqar- 'to jump' Qub 150: Kip. xiv saqar- (-e) tarqasa 'to spirit, (of a pen) to splatter' 16: Id. 16; taqasa saqar-Bul. 58r.: xv tarqasa saqar- Tuh. 24n. 8; fazza na nitta 'to be startled, to jump' (PU tirpilda-/sekid-) saq- (in margin, also siqar-) do. 28b. 6.

D saqarat- Caus. f. of saqar-; survives in SE Turkish sacrat-, etc., as sacrat-. Xak. xi ol maqua: suv saqarat- 'he accidentally splashed (antara . . . min guyr qad) water on me', e.g. when one pours water, oil or any other liquid from one vessel to another, and drops of it are scattered and fall on a garment or something; also used when a man has broken a piece of wood and a bit of it flies off

(yatib, MS. yatib) (saqratgu: follows) Kaj. II 331 saqaratur, saqratmak.

Tris. SCR-

D saqratgu: Hep. leg.; N.I. fr. saqrat-. Xak. xi (after saqrat-) hence 'a kind of trap' (nur minal-fuxüs) is called saqratgu: it is made as follows, two twigs are joined together (at an angle), and a cord with nooses in it is fastened between them. Then it is covered with dust and grain is sprinkled on it; then a bird settles to pick up the grain and a noose entangles its neck or foot and it is caught Kaj. II 331 (prov.).

Dis. V. SCÇ-

D saqis- Co-op. f. of saqis-' the Caus. f. saqistur- s.i.s.m.l. w. phonetic changes. Xak. xi ol maqua: yarmak saqisi: 'he helped me to scatter (fi nafa) the silver coins', (etc.); also used for competing Kaj. II 92 (saqisur, saqismak; MS., in error, -mek).

D suqis- Hep. leg.; Co-op. f. of suqis-: the MS. shows a double vocalization suqis-suqis-. Xak. xi atlar kamug suqisi: 'the horses (etc.) all reared together' (istaqqatabat, for istawqatabat) Kaj. II 92 (suqisur, suqismak).

D saqis- Hep. leg.; Co-op. f. of suqis-. Xak. xi siqisdi: nenj taha-joy wa'hulal da'ahu fi ba'd 'some of the things were agreeable and sweet' Kaj. II 92 (siqisur, siqismek; sic).

Mon. SD-

süt (-d) 'milk.' C.i.a.p.a.l.; in SW Osm. süt, before vowels süt-; Tkm. süt, sütud-, Uyg. viii ff. Man. [gap] sütten yerner [gap] Wind. 2: Bud. süt 'milk' is one of the prescribed food (aç) offerings in TT VII 16, 8 etc.: Civ. süt is a common ingredient in remedies in H I, e.g. it sütin içgül (sic) 'drink dog's milk' 21; o.o. H II 30, 144; TT VII several, VIII M.34 (spelt süt): Xak. xi süt: al-laban 'milk' Kaj. III 120; 30 o.o. all spelt süt: KB (if good qualities enter a child) türp süt bile 'with (its mother's) white milk,' 881; o.o. 4442, 5881: xiiii (?). Tef. süt 'milk' 279: XIV Muh. al-laban süt Mel. 66, 7; Rif. 165; al-radi' 'an infant at the breast' süt emgen: 48, 15; 143: Çaq. xv ff. süt siid . . . jir ma'nıasma 'milk' Vel. 291 (quotn.): Xwar. xiiii (?). o.o. Ök. 79: Kom. xiv ditto CCI; Gr.: Kip. xiii al-halib 'fresh milk' süt Hou. 16, 12: XIV süt al-laban Id. 51; al-halib süt(d) Bul. 8, 2: al-labanun'halib süt Kav. 63, 4; halib süt Tuh. 134. 11; laban süt do. 31b. 12; Osm. xiv to xvi süt so spelt, in phr. TTS IV 720 (and see Vel. above).

Mon. V. SD-

?D sat- 'to sell'; prob. Caus. f. of sat-; in the sense of making the customer count out the price. The converse 'to buy' seems originally to have been simply al- 'to take', but the phr. satfin (q.v.) al- appeared at an early date. C.i.a.p.a.l. Uyg. viii ff. Bud. (the butchers) ettin kanın satar 'sell their meat and blood
PP 3, 4–5; satayın 'I will sell' (my life to buy your life) U IV 36, 100; Civ. the prh. toğruru (or toğru) tumultu sat- 'to sell outright, irrevocably' is common on contracts, see toğruru: Xak. xi ol tavarr satti: 'he sold (bā'a) the goods' (etc.) Kaş. II 295 (saṭārak, satmak); a.o.o. in grammatical examples: KB bilīg satas bīleg bilīlig alūr 'if the sage sells wisdom, the wise man buys it' 470; a.o. 2641: xiiii(?) Ar. anū satā mittān 'he has sold his property for its (wisdom's) sake' 238; Tef. sat- 'to sell' 263: xiv Muh. bā'a sat-it- saṭāt: Mel. 19, 21; 23, 11; 33, 6; Rif. 99, 105, 117; al-bay' sat- 'to sell' 35, 16; 121; Çağ. xv ff. sat- furūxtan to sell' San. 228v. 27 (quotn.): Xwar. xiii ditto 'Ali 26: xiv ditto Qutb 155: Kom. xiv ditto CCCI; Gr. xiii bā'a mināl-bay' saṭāt- Hou. 38, 12: xiv sat-bā'a Id. 58; saṭāt- Bul. 34, 5: xv bā'a sat- Kaş. 68, 15; sat- Tuh. 8a. 7; a.o.o.

*aṣīd- See *sīdāg, *ṣīdār-

*sād- 'to urinate'. S.i.a.m.l.g., usually as sīy-; SW Tkm. sl.-; cf. kaşān-. Uyg. viii ff. Civ. yérke sīdīp 'urinating on the ground' H I 74: Xak. xi er sītī: 'the man (etc.) urinated' (bāla); originally sīdīl: but assimilated (udīgīma) Kaş. II 295 (sieḍer, sīdemek); er sīdīt: ditto III 440 (sīdīer, sīdīmek) xiv Muh. bāla sīy (or sīy?) Mel. 23, 13; Rif. 105; al-bawl sīyemeg (sīmēmeg) 34; 8; 110; lauwo-ta 'to defile' (sīmī-) 31, 3; (115, PU sīb-a): Kom. xiv 'to urinate' sīy- CCCI, CCG; Gr. Kip. xiii bāla mināl-baw slīy- (or sīy-) Hou. 38, 11; xiv sīy- (sic) bāla Id. 51; bāla sīy- (sic) Bul. 34, xv bāla mināl-baw (MS. miwbawl) sīy- (or sīy-) Kaş. 77, 6; bāla sīy- Tuh. 8a. 12; a.o. 83b. 10.

VU sōd- 'to spit'; the long vowel suggests -o:—rather than -u:—but now abandoned everywhere by tūkūr- which is first noted in Muh. and the Kip. authorities. Cf. yarla-. Uyg. viii ff. Man. soğmoş yaraç 'like spittle which has been ejected' TT III 112: Civ. H.II 12, 111; 14, 134. Xak. xi ol kişī: yūziği: sottī: 'he spat (bazaqa) in the man's face'; originally soğtīt: but assimilated Kaş. II 295 (soðar, soðmak); er soğtū: 'the man (etc.) spat' III 439 (soðar, soðmak; prov.); o.o. I 341 (ṣīrt); II 8o (saḡur-); III 132, 19 (same prov.).

**Dls. SDA**

F sata: pec. to Xak., and discussed in Clauson, 'Early Turkish Astronomical Terms, UA7, XXX D, 1963, p. 365, where it is suggested that it is a l.w. from Ar. satī 'the dawn'. If so, the meaning 'coral' is a metaphor, arising fr. its pink colour. Uyg. Bud. viii ff. sita (sic) occurs with gold, silver, crystal, jade, pearls, etc. in a list of jewels Sww. 515, 17: Xak. xi sata: al-baṣṣad (l.-w. from Pe. bassad) 'coral' Kaş. III 218: KB 77 (same meaning, see cömuqūk); (the air was dark ... then) sata kopti yërdin yaqildi butik 'the dawn rose from the ground and its branches spread out' 4892; kīza bakti yērdīn sata kalkanī 'the shield of dawn (i.e. its spreading light) looked redly from the ground' 4895; o.o. 3840 (sata kalkanī); 5679.

**Dls. V. SDD**

D sīdit- Hap. leg.; Caus. f. of sīd; cf. sīdtür-. Xak. xi ura: gut oğīn sīdītī: 'the woman made her child urinate' (abālat); also used of a horseman when he makes his horse urinate Kaş. II 302 (sīdtür, sīdtmek).

D sīdtür- Caus. f. of sīd-; s.i.s.m.l., usually as sīdyīr- or the like. Cf. sīdit-. Xak. xi ol oğīn sittūrdī: 'he made his child urinate' (abāla); also used of horses; originally sīd-tūrdī: but assimilated Kaş. II 183 (sittūrür, sittūrmek).

VUD sōdūr- Hap. leg.; Caus. f. of sōd-. Xak. xi ol anū yüzů: sottūrdī: abṣaqa bi-wačahi 'he made (people) spit in his face'; originally sōdūrūr-; sōdūturūr, sottürmak assimilated (sic) Kaş. II 183.

**Dls. SDG**

D satīg N.Ac. fr. sat-; lit. 'selling', but usually more specifically 'trade, commerce', and sometimes 'sale price'. S.i.s.m.l. as satīg/satt/satu. See satīn. Uyg. viii ff. Bud. Sanskrit dharmaṇa va vamk caret 'a man must not trade in the (true) doctrine' norm. uze: nenn satīg yulūg kiñgal lurum TT VII 6.9; o.o. of satīg yulūg PP 13, 7 ff. (o̱qūtīn); UII 77, 25; 86, 42; TT VI 104; VII 40, 68; (your brother has gone to another country) satīgka 'to trade' UIII 82, 14; Civ. satīg kuša 'if one trades' TT VII 28, 10; o.o. do. 15 and 40; in the commercial documents in USp. satīg, which is common, nearly always means 'sale price', e.g. bu tavarnı̄ satīği 'the sale price of these goods' 8, 4–5: Xak. xi satīg al-mubāyā'a 'trade, commerce' Kaş. I 374: KB (you must wage stem against the infidels) yulūglı bu ışke etöz kil satīg 'take risks in this affair making your body the price' 4227; (the merchant) satīg birle timmaż 'never rests from trading' 4419; a.o. 5108; xiiii(?) Tef. satīg 'trade' 263; Çağ. xv ff. satīg furūxt 'selling'; satīg alīg xarīd u furūxt wa dād u itād 'buying and selling', commerce' San. 229r. 22 (quotn.): Xwar. xiii satu 'selling' 'Ali 54: Kom. xiv 'trade' satīg/sattik CCCI; satov CCG; Gr. Osm. xiv to xvii satu (1) 'trade'; (2) 'things sold'; (3) 'market' (also satu bazar 'buying and selling'); common TT S 1063; 798; 602; IV 666.

D sīdāg/sīdīg prima facie a Dev. N. fr. *sād-* and cognate to *ṣīdir-; it would suit both words if *sīd-* meant 'to come away in layers, peel off' (Intrans.); there is obviously no connection w. sīd- so Kaş's preference for sīdīg seems misplaced. Pec. to Kaş. Xak. xi sīdīg ahad daylayि:qāba ilāl-talibīn mina:l- -cāmbyen 'one of the two skirts of a robe up to the collar from the two sides'; hence one says
sudug yapup olturdu: 'he drew together (duanna) to himself the two sides of the robe and sat down'; this is a sign of refinement (minda-l-nama); sudug furacu-l-asnnd bayna-l-lifti't 'the gaps in the teeth between the gums'; hence one says to someone who is told to keep a secret bu: sozni: sudugin sizitma: 'do not let this statement pass (la tugib) the gaps in your teeth', that is to say do not disclose it' Ka§. I 374: sudug 'one of the two skirts (caiibayna) of a robe'; it is more correct (ohan) than sudug Ka§. I 389.


D sataga:D Dev. N./A. fr. satga-; 'ill-treated, oppressed; ill-treatment, oppression'. Pec. to K£. Xak. x1 K£ bu sataga basincak uqun 'because of this oppression and scorn' 911; a.o. 912; nege sataga erse bu edgu kishi 'however much the good man may be oppressed' 919; a.o. 924; (there are many wicked men in the realm) yavaq boldi sataga koturzem bazi 'the men of peace get oppressed and do not raise their heads' 6453.

D satun Pass. Dev. N./A. fr. sat'; 'sold'; used only in the phr. satun al- 'to receive something sold', i.e. 'to buy'. Survives only (?) in SW Az., Osm. Tkm. satun al-; the commoner phr. for 'to buy' in other modern languages is satup al-. Uyq. vili ff. Bud. (I will sell my life and) sizlerinip isiq buzilikleri satun alayun ayunun(?) 'your lives' U IV 36, 100-1: Civ. uq satun alsar 'if one buys an ox' TT VII 59, 2: (Xak.) xiii (T) Tef. satun al- 'to buy' 264: xiv Muh. istara 'to buy' satun al-: Mel. 22, 16; Reb. 108, al-satun�an mak 126 (lower); Çag. xiv ff. satun al-(lp) satun al-: Mel. 272, satun al-xaridan 'to buy' Sun. 229g. 9 (quotn.); Xwar. xiii satun al- 'to buy' 'Ali 50: K£. xiv ditto CCI; Gr.: Kip. xiii istara satun al-: Hau. 37, 7; xiv sanra al- (sic) ditto Id. 58: xiv ditto safinn al-: Kav. 12, 17; satun al-do. 31, 7; satun al-: Tuh. 87a. 5.

Dis. V. SDg-
sataga-: basically 'to tread, or trample, on (something Acc.)' with some extended meanings. Etymology obscure; with no semantic connection w. satuq, N.o.a.b., but see sataga-. Uyq. vili ff. Bud. türmen bere taglarda arqular satagu bulutun tumang 'for 10,000 (Chinese) fl the valleys in the mountains pass through clouds and mist' TT IX, p. 22, not 77, 5 (a Hiren-ts. fragment): Xak. x1 sågu ariş boyun satagdi: 'he trod (tavat) on his neck'; and one says bir yo1 birrig satagdi: (translated) 'the southerly road crossed (çaza) the westerly road'; and one says alimg berimini: satagdi: 'the debt due to him cancelled (iqaata) the debt due from him'; (in a verse; the days and nights of this world pass like travellers) kimni: kali:
satgusa: kici5in kevcr: if they come on anyone and trample on him/(ja-man atal 'ayayi Hao xabtalum), they sap his strength'; the phr. relating to roads and debts are Oguz Ka§. III 288 (satagac, satagamak): KB (when you take your seat, know your proper place) kisig satgamagil 'do not tread on people' 4112; o.o. 707 (basit.), 5709, 6441: Oguz see Xak.: Kom. xiv satka- to injure (?) CCG; Gr. 215 (in an obscure phr.).
sitqa-: as such Hap. leg., but survives w. the same meaning in SW Osm. sitqa-. Xak. x1 ol ko1iin sitqa:diri: sammara yayahu 'he rolled up his sleeves' Ka§. III 288 (sitga:-, sitga:-mak): a.o. I 325, 9.

D satgal- Hap. leg.; Pass. f. of satqa-:; the second meaning is presumably Oguz. Xak. x1 er boyun: satgal:di 'the man's neck (etc.) was trodden on (vürettiat); also used of a debt when it has been cancelled (uqtusga) by something which balances it (yavedimim) Ka§. II 233 (sitgalur, sitgalmak).

D sitgal- Hap. leg.; Pass. f. of sitqa-:. Xak. x1 yen sitgal:di: summira'ul-kumam 'the two sleeves were rolled up' Ka§. II 233 (sitgalur, sitgalmak).

D sitgan- Hap. leg.; Refl. f. of sitqa-:. Xak. x1 er sitgangdi: 'the man tucked himself up' (or 'prepared himself up') tayammarra:; also used when he has tucked up his clothing (sammara tawbahu); Intrans. and Trans. Ka§. II 245 (sitgalur, sitgalmak).

D sitgas- Recip. f. of satqa-:; survives as satas-with a wide range of meanings in NW Ka§. 'to lose one's way; to lose one's senses' R IV 378; Nog. 'to lose one's way; to be at a loss'; SW Az. 'to tease, pester, provoke, mock (someone Dat.)'; Osm. ditto and 'to be aggressive, seek a quarrel'; Tkm. 'to be exposed to (e.g. back pain Dat.)'; to meet (someone); to see one another; to do business (with someone Dat.)' Xak. x1 olar bir ikindir: bile: sitga:di: 'they trod (tavatt) on one another's necks'; also used when people outdo one another in arrogance (yu'abbar bihi an'il-tata'ul) and one says ol maga: yole:da: sitgasdi: 'he met me face to face (laqiyani ... mawcahata(n)) on the road' Ka§. II 214 (sitgasgr, sitgasmak): xiii (T) Tef. satgas/-satxaq- 'to meet (someone Dat.)', to come together' 263; satgas- do. 272 (see sitgas-): Oguz x1 (after Xak.) and in Oguz one says olar alim berim bile: sitgasdi: 'they cancelled (qaata) their mutual debts' Ka§. II 214: Xwar. xiii sitgas- 'to meet' 'Ali 57: xiv sitgas- 'to meet (someone Dat.)' Nahe. 83, 8; 252, 12-13: 432, 2: Osm. xiv ff. satgas- (1) 'to encounter, or experience (something disagreeable Dat.)'; (2) 'to meet (someone one)'; c.i.a.p.: xivii sitgas-, in Rimi, mabtalal va daicar 'udan' to be distressed; to experience' San. 229v. 20 (quotn.).

D sitgas- Hap. leg.; Co-op. f. of sitqa-:. Xak. x1 olar kamug bilek sitgasdi: 'the
men all rolled up their sleeves (tagammarat... 'ani'l-kummayn); also used for helping and competing Kaş. II 214 (sitgaşur, sitgaşmak): (xiii) Tef. 272 sitaş, the transcription of a V. w. the sin unvocalized, translated 'to come together; to encounter', is clearly an error for sataş).

Tris. SDG

D sataççı: N.Ag. fr. sataç; 'merchant, salesman', and the like. S.i.a.m.l.g. w. some phonetic changes. Cf. sataççı: Türkül viii ff. sataççı: er Toyok IV: 3 (ETY II 180): Uyğ. viii ff. Bud. PP 22, 8 ff. (eren); sataççı 'merchant' is common in Kuan. 43, et al.; Civ. Kısıak sataççı 'to Kısıak, the merchant, USp. 72, 67; Xak. Xi KB Chap. 58 (4419 ff.) lays down rules for dealing with sataççı 'merchants': xiv Muh. al-bayyad 'merchant' sataççı - Mel. 56, 14; sataççı: Rif. 154: Çağ. xv ff. sataççı dalal wa āst-furiş 'auctioneer, retailer', who keeps goods on hand and sells them San. 229v. 23 (quotn.): Kom. xv 'merchant' sataççı CCI; Gr.: Kip. xiii al-bayyad sataççı: Hou. 24, 1.

D satguççi: Dev. N./Ag. fr. satg; 'a seller', a rather more limited term than sataççı; n.o.a.b.; all modern words go back to sataççı. Uyğ. viii ff. Bud. (if we have been hunters, butchers or) tt etin sataççı 'sellers of dog meat' TT IV 8, 58-9; U II 84, 11: Çağ. xv ff. sataççı 'umum furazianda' a general term for merchant San. 229v. 25.

D satglüg P.N./A. fr. satg; apparently having a high price (set on it). N.o.a.b. Uyğ. viii ff. Bud. burxanların aşır satglüg nomin nominalurmen 'I preach the highly priced (i.e. precious) doctrine of the Buddhacs' U III 47, 26.

D satglık A.N. (Conc. N.) fr. satg; survives in SW Osm. satgluk 'something for sale' (horse, house, etc.). Xak. Xi satglık neğ gay' mu'add il'l-bay' 'something destined for sale' Kaş. I 563; Kip. xv mabī 'for sale' satglük Tuh. 35b. 3.


Tris. V. SDG-

D satgla: Hap. leg.; Den. V. fr. satg. Xak. xi ol anıf birle: satgla: bəya'a ma'aahu mina'il-bay' 'he traded with him'; the more correct form (al-aqalib) is satglada: but both words are used' Kaş. III 336 (satgılær, satgılamałák).

D satglas: See satgla:-

D satgls: Hap. leg.; Desid. Den. V. fr. satg. Xak. xi er atın satglsa:di: 'the man was on the point of selling(yabi') his horse, and wished to do so' Kaş. III 333 (satgısar, satgısamaık; verse).

Dis. SDG

D sīlāq Pass. Dev. N. fr. slīd; 'urine'. S.i.a.m.l.g, usually as sīlāq, but in NC Kīr.: SC Uzb. SW 'Tkm. sīlāq. These forms are irregular, since sīlāq should become sīlūq/sīlīyq and suggest that besides sīlāq there was another form *sīlūq, with the Suff. -tūk, which is of the sense of a Past Participle. Uyğ. viii ff. Civ. teve sülük'in alıp 'take camel's urine and... II 154; börli mayak uğ sīlūq ki birle 'wolf's dung and ox's urine' do. 102: Xak. xi sīlāq (MS. sīlāq) al-batıl acma' 'urine', in general Kaş. I 389; (in a grammatical section) one says sīlū: bāla and thence al-batıl is called sīlāq (sic) 321, 5: XIV Muh. al-batıl sīlāq Mel. 48, 1; sīlūq Rif. 142: Kom. xiv 'urine' sīlāq/sīlīyq CCI; Gr.: Kip. xiii al-batıl sīlāq (or sīlīyq?) Hou. 21, 19: xiv sīlāq al-batıl; sīlāq al-batıl, also sīlūq Id. 51: xiv al-batıl sīlāq Tuh. 7a. 7; a.o. 83b. 9; Osm. xiv sīlāq/sīlāq both noted TTS II 824; IV 602.

Dis. V. SDG-

D sütğer- Hap. leg.; Intrans. Den. V. fr. süt. Xak. xi yıuğrut sütğerdol: 'the yogurt oozed (yağtur) until it became like milk in liquidity' (fr riqqatihin) Kaş. II 189 (sütğerler, sütğirmek, etc.).

Dis. V. SDL-

D sattıl- Pass. f. of sat-; s.i.a.m.l. g. Xak. xi tavaרש sattıl: bi'ati'l-sila 'the commodity was sold' Kaş. II 121 (satılur, satılamağ): Çağ. xv ff. satıl- furuṣta yudan 'to be sold' San. 229r. 7: Xwar. xiii sattıl- ditto 'Ali 33: Kip. xiii (in a list of names for slaves) satılımş mabūy 'sold' Hou. 30, 4; xiv satılımş (MS. satalım) a Proper Name ('alam) derived fr. the Pass. Participle meaning al-mabī' Id. 58.

?E satlan- See satlan-.

Tris. V. SDL-

D satula:- Den. V. fr. *satu; there is no trace of any cognate word, but its form is reasonably well established. N.o.a.b. Xak. xi ol telim satuladż: takallama bi-kalam katır la manfa'a fihi 'he said a great many things of no value' Kaş. III 323 (satulär, satula:mağ); satula:yu: (sic) sayrașıp tatlıq ünm:in kuş üneri: 'a bird rises singing volubly with a sweet note' III 194, 16.

Dis. SDM

PU?E satma: Hap. leg.; a Pass. Dev. N.; there is obviously no connection w. sat-, but a Dev. N. fr. sap-, in the sense of 'something crafted or fastened on' would suit the meaning. Xak. xi satma: al- iržal, that is 'a small platform (raff) which a night-watchman (al- nāfīr) fastens in a tree to sit on at night' Kaş. I 433.
Survives in filled, thin; in Pe.

D sedrek

D:sitir- Refl. f. of sat-s.; s.i.s.m.l. usually for 'to sell for oneself'. Xak. xi er atin satinti: 'the man pretended to sell (yabi) his horse' Kaš. II 150 (satunr, satunmak).

F sitir l.-w. fr. Sogdian st'y, which is itself a l.-w. fr. Greek stater 'a silver coin'. Common in USp. and Fam. Arch. as a unit of currency, occasionally as a unit of weight. The Dal. sitirika gives the quality of the vowels. Study of the documents shows that there were three units of currency, the bakir 'copper' representing the Chinese chien 'copper cash' (Giles 1,736) of which ten were equal to a sitir, the sitir, and the yastuk equal to fifty sitir.

As units of weight the bakir was a Chinese 'mace' or one-tenth of an ounce, and the sitir the Chinese liang 'ounce' (Giles 7,010). These words are discussed in F. W. K. Müller, 'Uigurische Glossen', p. 319, Festschrift für Friedrich Hirth, Berlin, 1920. L.-w. in Mong. as šičir 'refined gold, gold leaf' (Kow. 1508). Uyg. viii ff. USp. 18, 3 (bakir), etc.—ič sitir tamga kümulüs do. 64, 18 seems to mean 'three sitir in (minted) coin'—1 sitir it sülün 'one ounce of dog's milk' H I 62: xiv Chin.—Uyg. Dict. liang 'ounce' sitir R IV 720 (sidir, mistranslated), Ligeti 195.

D sedrek N/A.S. fr. sedre-. Survives in NC Kır. seyrek (1) 'rare, scarce'; (2) (of forests, crops, etc.) 'sparse'; Kxz. sīrek 'rare': NW Kk., Kunnyk, Nog. slyrek; Kaz. sīrek 'rare; sparse; loosely woven': SW Az., Osm., Tkm. seyrek ditto. Uyg. viii ff. Bud. Sanskrit chidribhuta 'having become gappy or perforated' sedrek (-t-) bolmıslar: TT VIII A.40: Xak. xi seyrek börz 'loosely woven (al-mahhalatl-nas) cotton fabric'; seyrek kapuğ al-sanctura, that is 'a lattice work (mugabbak) door' Kaš. I 477; konak başi: seyrekli yeq 'a head of millet is best when it has few seeds' (kana qalila-h'abb) I 384, 12: Çağ. xv ff. seyrek mutaxaxalx wa kam mucim wa raqiq 'dispersed, sparsely filled, thin'; in Pe. tanuq San. 239r. 23: Kom. xiv 'scattered, scanty' seyrek CCI; Gr.

*segreg See seyrem.

D sıdırm N/A.S. fr. sıdır-; lit. 'a single strip'. Survives in SW Osm. sıdırm 'strap'. Cf. kadış, yarındak. Oğuz xi sıdırm (MS. sıdırm) 'a strap'; and one says sıdırm (ditto) ıslık er 'a man who performs a task (ya malul'-amal) and leaves no part of it for anyone else' Kaš. I 485; a.o. I 517 (sıdır-, not described as Oğuz): Kip. xiv sıdırm al-sayr mina'l-ca'lit 'a leather strap' Id. 52: sıdırm 'a white (abâyad) strap'; see sıdırm do. 57.

D sıdırv- Caus. f. of sıdırv-. See sıdırm. S.i.s.m.l. except SE(?) usually as sıdırv-, but sıdırv- in some NE languages, sıdırv- in SC Uzb. and SW Tkm. sıdırv-. Cf. soy-. Xak. xi bu er ol sıdırm sıdırgan 'this man is constantly making straps' (al-qidd) and cutting them in strips (yaquddahu) from a hide and stripping (yaqjur) the hair from them; also used of anyone whose nature it is to strip (or peal) things (man kana fi tabi'qi qaṣrun-l-ṣayy) I 517; n.m.e.: (xiv Muh. see sıdırl-).

D sıdırv- 'to strip, peel, scrape', and the like; perhaps Caus. f. of * sădr-, see sıdıq. S.i.s.m.l. except SE(?) usually as sıdırv-, but sıdırv- in some NE languages, sıdırv- in SC Uzb. and SW Tkm. sıdırv-. Cf. soy-. Xak. xi ol otuq sıdırv: aksara-l-hatib 'he had the firewood (etc.) broken up' Kaš. III 187 (sitedur, sittingmak).

D sıdırv- Caus. f. of sıdırv-. See sıdırv-. S.sı.s.m.l. except SE(?) usually as sıdırv-, but sıdırv- in some NE languages, sıdırv- in SC Uzb. and SW Tkm. sıdırv-. Cf. soy-. Xak. xi ol otuq sıdırv: aksara-l-hatib 'he had the firewood (etc.) broken up' Kaš. III 187 (sitedur, sittingmak).

D sıdırl- Pass. f. of sıdırv-; s.i.s.m.l. with the same phonetic changes; in some, e.g. SW Osm., as well as having its usually Pass.
meaning 'to be stripped, scraped', etc., it is used as an Intrans. V. meaning 'to slip, slip away', and the like. Xak. xi balik elгляд sridrli: 'the fish slipped (taxallaga) out of the hand'; also used of anything slippery (zallaq) that escapes (tamallasha) from the hand (etc.); and one says yo! sridrli: 'the road was scrutinized (nusira fi′t-tariq) at every corner'; and one says ta+midi:n sridrli: 'the man slipped off the wall' (etc.) Ka:š 11 231 (sridlu-, sridlimak): xiv Muh. zalaqa 'to slip' sirl- Mel. 26, 15; Rif. 110 (MS. sīr- in error); al-zalaq sīrilmak 36, 7; 122; Kip. xiv sīrilm- insanla′a (zala′a has no relevant meaning, and insanla′a is not noted in the dictas.); no doubt an error for inzalqa 'to slip away'); one says sridrli: ara: yerden 'he slipped away from the place' Id. 52.

D sādry- Hap. leg.; Co-op. f. of sādy-. Xak. xi ol apar kar sādry- 'he helped him to sweep off the snow and shovel it up' (fi kashli′t-tale wa carfihi); also of other things. Ka:š. 11 211 (sīrdu-, sīrdismak; MS. sīrī-).

Tris. SDR-

D sīrīg-a:k Hap. leg.; Dev. N. connoting habitual action fr. sīrī-; lit. 'constantly scraping (the ground)'. Xak. xi sīrīg-a:k (MS. sīrīg-a:k) al-sīlī 'a cloven hoof' Ka:š. 1 502.

Dis. V. SDS-

D satsa:- Hap. leg.; Desid. f. of sat-. Xak. xi ol atn satasdu: 'he wished to sell (bay) his horse' (etc.) Ka:š. 11 284 (satsar; satsasmak; MS. in error satas:-).

Dis. V. SDS-

D sats- Recip. f. of sat-; s.i.s.m.l., usually for 'to sell to one another, to trade'. Xak. xi ol mana: tava:s satisdu: 'he helped me to sell (fi bay) goods'; also used for competing Ka:š 11 89 (satsgu:rr, satsismak); a.o. 1 518 (alis-): Ca:ğ. xv f.f. satis- Recip. f.; 'to sell (jurūxtam) to one another' San. 229r. 7; Kip. xv tabbaya′a 'to sell to one another' satis- Tuh. 10b. 8.

Mon. Sg

1 sa:ğ (ʔsa:ğ) in the earliest period only in the prh. sa:ğ ya:ğ 'pure (i.e. clarified) water'; thence more generally 'sound, healthy' and, by a curious metaph., 'right' (not 'left') in the ʿOğuz group only; cf. op. S.i.s.m.l. with some phonetic changes sa:ğ, sax, sa:v, saw, so; su. The Tkm. form, sa:ğ, suggests that this is one of Ka:š.'s false long vowels, cf. 1 bāğ: See Doerfler 11047. Uyg. VIII ff. Bud. sa:ğ ya:ğ TIM IV 252, 22; Civ. sa:ğ ya:ğ H II 145: Xak. xi sa:ğ ya:ğ al-samm 'clarified butter'; sa:ğ köpü: al-qabul′mxümûl-naqi 'a cleansed, pure mind' Ka:š. 11 154; a.o. III 159 (ya:ğ): xii(?) At. (if a man thinks before he speaks) sözi sōz sa:ğ 'his words are sound words'; Tef. sa:ğ (1) 'healthy'; (2) 'right (not left)' 258: xiv Muh. (in Adv.'s of Place) yamin 'right' sa:ğ Mel. 14, 10; sa:ğ el Rif. 90; 'the right hand' sa:ğ ēlin 47, 9; (sa:ğa) 125; mā: tayyib 'good water' sa:ğ su: 76, 16; 180: Ca:ğ. xv f.f. sa:ğ (1) huyur 'sober'; (2) sahīh wa taudurul′healthy' (3) 'sobriety, good health'; (4) taraf-ī rášt 'the right side' San. 232r. 24: ʿOğuz xi sa:ğ al-sīhā wa′l-salāmā 'good health'; hence one says yaqīn sa:ğ mu: 'is your body healthy?'; sa:ğ suv al-ma′ul′-qaruhul′-add 'pure, palatable water'; sa:ğ el rahul′ 'the right hand'; all these phrases are ʿOğuz; the Turks do not know them Ka:š. 11 154: Xwar. xiv sa:ğ 'right' Qutb 151; sa:ğ ya:ğ Nah. 25, 1: Korn. xiv 'to be well' ṣaw bol.; 'on the right side' sa kolunda CCG; Gr.: Kip. xii al-samm sa:ğ ʿOğuz. Hou. 16, 8; muta′afī 'cured' wa hewa′l-sahih (opposite to 'ill' sökel) sa:ğ do. 26, 6: xiv (Tkm.) sa:ğ al-sahih; one says Sancar sa:ğ dur 'Sancar is well and in good health'; sa:ğ el 'the right hand'; one says sa:ğ elin bīle: ye: 'eat with the right hand'; and in Kip. op elin bīle: ye; sa:ğ ya:ğ al-samm ld. 58; al-samm šayag Bul. 8, 6; (in Adv's. of Place) yamin sa:ğda: do. 14, 5: xv al-mu′ādā mina′l-maraq 'cured of a disease' šayagdir Kav. 60, 5; ṣabba: 'to be well', etc. sa:ğ bol: Tuh. 244a. 3: Osm. xiv sa:ğ 'healthy, sound; honest, upright' and once, xv, 'pure'; ci.a.p.: šayag/šayag (for sa:ğ ya:ğ) noted down to xvi TTS I 586, 606; III 776, 801; III 584, 506; IV 648, 669.

2 sa:ğ Hap. leg.; perhaps a 1.-w. Xak. xi sa:ğ the word for 'the sticks with which wool is processed' (qubban yunfas bi′hul-nīf) Ka:š. 11 154.


sak 'awake, alert', and the like. S.i.s.m.l. in NE, NC, NW. Cf. sak:t: Xak. xi sak sak an Exclamation (harf) used by a Sentry (al-ḥārī) in the army when he tells people to keep awake (al-tayyaqū) to protect castles, forts, or horses from the enemy; one says sak sak 'be wakeful' (ayqāz); hence 'an intelligent, wide awake man' (al-ṣamīl′mutayyaqū) is called sak er Ka:š. 133: KB sak bašmān yeyūl 'look out or it will bite your head off' 146; but beglık isdeke taki sak kerek 'a man must be alert in the position of beg' 439 (prob. spurious); a.o. 1452 (odu:ğ).

ṣīg/sik Preliminary note. There is no clear evidence of the existence of any early word pronounced ṣīg, but some medieval and modern
forms of 'shallow, scanty' suggest that this may have been the original, or an alternative, form of ᵁ suk. In addition to the words listed below there is a presumably old word ᵁ suk, 'tight, dense', and the like, homophonous w. ᵁ suk-, which is first noted in Kom. and survives in NW Nog.: SW Az. (six): Osm.; Tkm.

1 ᵁ suk (?si:ɡ) 'shallow, scanty', and the like. Survives in SW Osm. siɡ 'shallow'. Uyg. viii ff. Bud. ulug suvka kirsə ᵁlimgey siɡka tegip üngəy 'if he enters great waters (i.e. goes to sea?) he will not get wet, but will reach shallow (water) and get out' Kuan. 17; ɑlgərak kilgalı siɡ 'teriŋįg 'he must confidently expound the shallow and the deep' H ün. 1284: ɑğuz xi siɡ qalat 'few, scanty'; hence one says ola:rdı: kəy siq ol 'they have (only) a few sheep' Kaş. I 130: Kip. xii (al-ɑntiq ‘deep’) terin) and the opposite (dad) of ‘deep’ is st; Tkm. siq Hou. 7, 1.

If ?2 ᵁ suk (?si:ɡ) Hap. lag.; the likeliest meaning is ‘stall’ or the like; prob. a Chinese l.-w. Uyg. viii ff. Civ. (if a woman suffers from painful and swollen breasts, she should rub on a mixture which is described; if the woman subsequently (?) suffers in this way) kentir siqnı iç ɑp ɑklıps ‘cut a stalk’ (?of hemp) into three pieces’ (boil them in wine and water, mix the decoction with cow’s butter and rub it on) H I 122.

?E 3 ᵁ suk See siq.

1 ɑ suk ‘greed, greedy; envy, envious, covetous’. Kaş. ‘s explanation of ɑ suk in ɑ suk erępke as the same word used metaphor. is possible but improbable; it is more likely to mean ‘poking, thrusting’, and the like, homophonous w. ɑ suk-. For ‘index finger’ it survives only (?) in NC Kaxx. ɑ suk kol; in the other meanings it survives in SE Türki Shaw 125 (only); NC Kir.: SC Uz.: NW Kk., Nog. Türki viii ff. Man. tòduŋsuq uvtusuz ɑ suk yek üçün ‘because of the insatiable, shameless demon of greed’ Chius. 252–3, 302–3, 310–11: Uyg. viii ff. Man.-A. az uvtusuz ɑ suk yek ‘the demon of lust and shameless greed’ M III 29, 8 (ii); a.o. da. 11 (ii): Bud. ɑ suk erępke U II 46, 71–2 (eg-): Kaş. xi ɑ suk ‘er a greedy, covetous (al-ɑtami: u’l-caşi) man’; ɑ suk erępke al-muḥallila mind l-ɑṣābi ‘the index finger’; it means ‘the greedy’ (al-hariz) because it appears first in taking food Kaş. I 130: KB (I do not like a man) ɑ suk erəs ɑntiq ‘if he behaves greedily 849; ɑkterrit ɑ suk (a man) ‘with a greedy eye’ 1143, 3568; o.o. 1379, 2611 (erkısz), 5384 (2 aːq-): xii (ii) Alt. (the miser) ɑkterrit ɑ suk 255; a.o.o.: Xiv Muh. al-sabba:ba ‘the index finger’ ɑ suk bardak Rif. 141 (inadvertently omitted in Mel.): Kip. xii al-sabba:ba ‘index finger’ ɑ suk bardak Hou. 20, 15: xiv ditto al-sabba:ba Id. 59: xv al-sabba:ba ɑ suk (MS, suk) bardak Kav. 61, 3.

Vu 2 ɑ suk A Particle which although not alliterative seems to have the same functions as an alliterative Intensifying Particle (see 1 ap). N.o.a.b. Kaş. xi ɑ suk yalquz er ‘a lonely, isolated (al-wahidi: lu-munfarad) man who has no friends or helpers’ Kaş. I 333: Xwar. xiv ɑ suk yalquz ditto Qub 159.

Mon. V. Sığ-

sağ - ’to milk’ (an animal). An early l.-w. in Mong. as saça-saça- (Haenisch 130, Kov. 1294). S.i.a.m.l.g. w. some phonetic changes (saça-, sa:va-, sa:-). Uyg. viii ff. Civ. ɑ suk - ‘to milk’ H II 40, 144: Kaş. xii er ko:y saqdi: ‘the man milked (halabia) sheep’ (etc.) Kaş. II 15 (saːgar, saːkmək); about 10 o.o., and see saq- : xiv Muh. halabia saːɡ: Mel. 25, 9; Rif. 108: Çaq. xv ff. ɑ suk - diːsad an ‘to milk’ San. 2317, 15: Xwar. xiv ɑ suk - ditto Qub 151: Kip. xiv ɑ suk - halabada Id. 58: xv ditto ɑ suk/sav - Tuh. 138. 6.

D ɑ suk- prob. an Emphat. f. in -k- fr. saː; n.o.a.b., replaced at an early date by saːk-; see saːs. Uyg. viii ff. Bud. [gap] yeme: ɑnçe: saːksaːr ‘and if he thinks as follows’ TT VIII K.2.: Kaş. xii bardi: ere konuk körup (384, 5 bulup) kutka: saːkar ‘gone are the men who, when they see (find) a guest, reckon it (addahu) a favour from heaven’ B 5, 384; 5; n.m.: KB saːka barsa mundaŋ bu yapılq tellim ‘if (I) had many thoughts of this kind’ 4428.

D ɑ siː - lit. ‘to fit (Intrans.) into (something) Dat.’, with various metaphor. meanings. S.i.a.m.l.g. as siː- in NE, NC, NW and ɑ siː in SE, SC, SW. Uyg. viii ff. Civ. kiːmuːs kiːmuːs siːmaːz ‘what you have done does not fit’ (i.e. is inappropriate or unsuccessful?) TT I 76: Kaş. xii bu: səz köphilke: siːdə: naca’a hadda’halâm if’t-l-qalb ‘this statement acted on the mind’; and one says tu: ka:bkə: siːdə: ‘the flour filled (was’a: a) the sack’; also used of other things Kaş. II 15 (siːgar, siːmakə); kicín kiːmuːs: kícín kiːmuːs: translated ‘the swords almost failed to fit into (yasa)’ the scabbards because they were covered with blood’ 1 183, 8; 359, 18; 397, 9; a.o. 359, 4: KB əlİlg köphilke ɑ siːdə, ɑrəs tapuq ‘when his service had commended itself to the king’s mind’ 1607: Çaq. xv ff. ɑ siː- (spelt) gincdaːn ‘to fill exactly’, ɑ si:gh- has the same meaning; Tali’-haruma thought that this ɑ suk- had this meaning ‘it meant to squeeze’ San. 2552, 5 (quotns.); Xwar. xiv ɑ siː- Qub 164: Kip. xiv was’a ɑ siː- Bul. 87v.: xv was’a ɑ siː- Tuh. 38b. 10: Osm. xiv to xvi ɑ siː- ‘to fit, suit’; in several texts TTS II 813; IV 681.

ɑ sink - lit. ‘to squeeze, press, compress’; metaphor. ‘to distress, depress (someone)’. S.i.a.m.l.g. Uyg. viii (I fought them and pierced their ranks) Seleneleke: siːkə: saːŋdiːm ‘I pressed them against the Selenga and pierced them’ Șu. E 4: viii ff. Bud. TT V 10, 95 (yudruk): Civ. H II 10, 72: Kaş. xii ol uzüm siːk ‘he pressed (așara) the grapes’ (etc.) Kaş. II 18 (siːkar (MS. siːdik); siːmakə): xiv Muh.
suğ- Hap. leg.; quite distinct from sağ-, but liable to be confused with it; the -u- is fixed by suğur-, q.v. Basically 'to draw out, or drain off (something liable to be confused with it); the Abl.'. 

sok-, suk- Preliminary note. Most modern NE, NC, SC, and NW languages distinguish between sok- ‘to beat, crush, reduce to powder, forge (iron)’, and the like with a Direct Object in the Acc., and suk- ‘to insert, thrust (something into something else), with some connotation of force; to invite to enter, admit’, and the like, with a Direct Object in the Acc. and an Indirect one in the Dat. In SE Türkî Shaw, BS and Jarring all list sok- but only Shaw 125 suk-. In SW only sok- (Az. sox-) exists; almost all its meanings belong to suk-, but some like ‘(of a snake) to bite; to injure, calumniate’ in Osman. seem to belong to sok-. Kaş. treats both V.s in the same para.; in this and other early texts it is simply a matter of judgement which V. is involved.

sok- ‘to beat, crush’, etc.; see above. Cf. töğ-. Uyg. vii ff. Bud. (he saw farmers irrigating and cultivating the land) kuş kuşgun sokar yoruyur 'birds and ravens walk about crushing (the clods)' (and kill innumerable creatures) PP 1, 4-5; (among the fittings of a house) sokgu tegirmen 'a mill for crushing (grain) TT VI 86; sukup 'digging into' (the entrails of a corpse) X 152 Civ. (take various seeds, etc. and) bu otar yumuşak sokup 'crush these vegetables to a pulp' TT VII 22, 12; sok- ‘to grind, crush’, etc. is common in H.I: Xak. xi (after suk-) and one says er tuğ sokdi: 'the man crushed (daqqa) salt' (etc.); and kuş meş sokdi: lagaťa-l-tări-ră-habb 'the bird picked up seed' Kaş. II 18 (sokar, sokmaḳ); (the crow) buz sokar ‘pierces (yanqur) the ice’ I 245, 18; xiiii (?) Tef. sok- ‘to crush’ 272: Çağ. xv ff. sok- ur-... darb eyle- mañada ‘to strike’ Vel. 297; sok- ((1) suk-); (2) of a poisonous animal ‘to bite’ (gasidan), in Ar. lada’aladağa San. 244v. 26: Oğuz xi (after Xak.) ani: yülan sokdi: 'the snake bit him' (ladağathu) Kaş. II 18: Kom. xiv sok- ‘to strike; to card (wool); (of the heart) to beat; to forge (iron)’ CCG; Gr. 221 (quotns.)

suk- ‘to insert, thrust in’, etc.; see above. Türkî viii ff. IrkB 33 (ur-): Uyg. vii ff. Bud. (of doomed souls) koştu sukalar ‘they thrust them down’ (into the cauldrons) TM IV 255, 139; a.o. Hüien-ts. 1927-8 (sap-): Xak. xi men ani: evke: sukum ‘I made him enter (adxałtuhu) the house’; also used of anything when you have inserted it something by force (adxałtuhu... ḥiddata(n)), for example an axe-head on to the handle Kaş. II 18 (sok-follows); a.o. III 142 (2 *kōnî): KB yavak bile borka baş sukmasa ‘you must not in your folly thrust your head into wine’ 708: xiiii(? Tef. suk- ‘to thrust’ (one’s hand into one’s bosom) 277: XIV Muh. haṣa ‘to fill up, stuff’ suk- Mel. 25, 5; suk- Rif. 107; al-ḥaze sukmak 24, 10 (mis-spelt sakmak); 119: Çağ. xv ff. suk- ‘(1) furri kardan ‘to bow (the head, etc.)’ San. 244v. 26 (quotn. w. Indirect Object in Dat.; (2) sok- follows): Xwar. xiv suk- (w. Dat.) ‘to thrust into’ Qubh 159: Kom. xiv ‘to insert (something into something) sox- (sic) CCG; Gr. 221 (quotn.). Kip. xiii dassa min dassi’l-ṣay fi’l-ṣay ‘to hide something in something’ suk- Hou. 40, 5; xiv suk- adxala ld. 59: xv suk- adxala wa haṣa wa dassa Kaş. 9, 12; 77, 15; haṣa suk- Tuh. 3b. 2; 13b. 10.

Dis. Şغا

saka: survives only(?) in NC Kxz. sağa (1) ‘an estuary’; (2) ‘the foot of a mountain’; (3) ‘the junction of the blade and hilt (of a knife, etc.)’. Xak. xi saka: saḫu’l-cabal ‘the foot of a mountain’ Kaş. III 226.

D sağu: (sağu) if the basic meaning is ‘corn measure’ a Dev. N.I. fr. sa-, lit. ‘an instrument for counting’; if ‘a (mil)k pall’, a Dev. N. in -u: fr. sağ-; but the first is the likelier. Survives in SE Türkî sığu ‘a wooden pall’ Shaw 118 (only). SW Osm. sığu in the phr. sağu sağ- ‘to sing a dirge’, noted as early as xiv, TTS I 590; II 780, is a different word of unknown origin. Uyg. viii (then the lynx) [gap] şığuda yığru tıbr ‘brought the... of a dead lizard) mixed with yugurt in a pall’ U IV 50, 122: Xak. xi şığı: al-miydāl ‘a corn measure’ Kaş. III 225; a.o. şığı: III 418 (kirklim): xiv Rbh. şığı ‘a corn measure; a drinking vessel; the pan of a pair of scales’ R III 275 (quotns.).

D soku: (sokku) Dev. N.I. fr. sok-, abbreviated. Survives as sokki/sokku in some NE and NC languages in its original meaning and such extended meanings as ‘a heavy blow; the sound of horses’ hooves’. Xak. xi soku: alminhāz ‘a mortar’; originally with -kk- (bi-’tasqid) but abbreviated like yaki: yaktu (q.v.; an Ar. parallel is added) R III 226; Çağ. xv ff. sokku: (spelt) ‘a large wooden mortar’ (hāwān) San. 245v. 17.

Dis. V. Şğa-

*saka- See sakak, sakak.l.
sak- n.o.a.b.; there is no connection w. NE Alt., Şaq., Tel. sak-ti ‘to wait for, watch’, etc. R III 247, which seems to be a Den. V. fr. sak. (Uyg. vii ff. Civ. sakglişkul TT I 19 is an error for sakiğuluk): Xak. xi ol

3 D sikâ:—perhaps a Den. V. fr. sik the N./A. homophonous w. sik-, see sîg/sik Preliminary note: ‘to stroke, fondle’. Survives in SW Osm. sîga-/sîva- ‘to rub with the hands, smooth, massage’ (for the meaning ‘to roll up the sleeves’ see sîtgâ-). Uyg., viii ff. Bud. (if he thinks, ‘let the Buddhas of the ten cardinal points come, let the divine favour of the Buddhas [gap me]’ tâgömen sikanzunlar anî üçün tögöden ükûn belîgörmîs ‘‘let them touch my husked millet’’. Thereupon a heap of husked millet appeared’ TT VIII K. 3: Xak. xi ol anîk başınsikidâ: amarrava yadâlu ‘alâ râ’sihî tâ’tyafû(a) ‘he passed his hand affectionately over his head’; also used when one has felt (a craftsa) anything by passing the hand over it Kas. III 260 (sikar, sikanmak): xiii(? Tef. sîga-/sîka- ‘to stroke’ 270:1 Xwar. xiv sîga- ‘to caress, show kindness to (someone Arc.)’ Qtyb 164: Osm. xiv ff. sîga- ‘to fondle, stroke’; in several texts TTS II 812; III 616.

sôgî: ‘to be cold’; s.i.m.m.l. w. phonetic changes (so-, su-, sou-; etc.); in others displaced by der. f.s. Uyg. viii ff. Civ. sôgî ‘to be cold’ HII 24, 47: Xak. xii ol soğid: ‘the water (etc.) was cold’ (barada) Kas. III 268 (soğitr, soğirmak): xiv Muh. barada (Mel., in error, barada) sowi- Mel. 25, 16; Rif. 105: Xwar. xiv sowi- ‘to get cold’ Qtyb 156 (sawu-); Kip. xiv sawu- barada Il. 60: xv barida (sic) minal-jiti ‘to be cold in winter’ (üşû-?) sowu- Tuh. 8a. 10: Osm. xiv sawi- ‘to be cold’ TTS II 836.


Dis. SâG

D sâkci:—N.Ag. fr. sâk; ‘guard, guardian’. S.i.m.m.l.g. Xak. xii KB kilçü bâldu bâldî bû el sâkci ‘the sword and spear have become the guardians of this realm’ 2140; a.o. 2143: xiii(? Tef. raqib ‘watchman, guardian’ sâkci 261: Çaq. ff. sâcî mûstahîf ‘guard, etc.’ San. 232r. 29; sâkci ‘watchman (nigahbân), guard’ do. v. 20: Xwar. xiv sâkci ‘guard, sentry’ Qtyb 153.

Mon. SâG

F sâxt-l.-w. fr. Pe. sâxt ‘stirrup leather, horse armour, saddle and bridile ornaments’, and other artifacts like ‘vessel, pot’. Survives in NC. Kzx. sawut ‘vessel, container; coat of mail, armour’: NW Kar. T. sawut ‘vessel’ R IV 430; Kaz. saut, sawut ditto R IV 237. 428. Öğuz xiv (after üstem, v. w.) this is what is called sâxt in Öğuz Kas. I 107: Çaq. ff. sawut sirih ‘coat of mail’ San. 236v. 19: (Xwar. xiv saçtlîq ‘armoured’ Qtyb 151: Kom. xiv sâgît ‘tool, instrument, horse-trappings’ CCG; Gr. 212.

Dis. SâG

sâgît ‘weeping, lamentation’; prob. a quasi-onomatopoetic. Survives only(3) in NE Kûb., Şag. Tel. sîg/sît/sît R IV 6, 19, 655; Khak. sît. Türkü viii (if tears come to the eyes) tïldâ: (¿so read) köpüle: sîgît kelser ‘and lamentation comes to (or from?) the tongue and the mind’ I N 11: Xak. xi sîgît al-bûkât ‘a weeping, lamentation’ Kas. I 356; a.o. III 275 (sîgtâ-): KB (wake up, grease, and prepare for death) bu keçmîs kûnûnke sîgît ki lûnîn ‘cry out lamentations for your days that are past’ 376; o.o. 932, 1233 (ağît-), 1516: XIV Muh. al-miyaîa ‘wailing for the dead’ sîgît Mel. 8, 7; Rif. 80: Kom. xiv ‘mourning’ sîgît CCG; Gr.

D sâukt. Preliminary note. These two words are obviously different; 1 sâukt is a Dev. N. fr. sâq-, q.v.; 2 sâukt which lies between 1 sâukt and sîgît can hardly be a similar Dev. N. fr. sîk-, though semantically connected, since the sound change -k- > -q- is unknown in Xak., but might be a similar Dev. N. fr. sîg- misvocalized.

D 1 sâukt Hap. leg.; see above. Karluq xi sâukt al-âqît ‘dried curd cheese’ Kas. I 356.

VUD 2 sâukt Hap. leg.; syn. w. sütuk: Xak. xii sâukt ‘guts (al-amâq), which are stuffed (yulûg) with spices (afârh), rice and meat, cooked and eaten’ Kas. I 356.

D sütuk: Dev. N. in -tu: (phonetic variant of -di/-di:) fr. sük-. Survives only(5) in NW Kaz. sokta Budagov I 709 (Kaz. -o- corresponds to standard -u-) Xak. xî sütuk: ‘guts stuffed with liver (kahib), meat, and spices, cooked and eaten’ Kas. I 416.

D sâqdir Den. N. fr. 1 sâq. Survives only(?) in SW Az. sâqdis; Osm. sâqdis ‘a bridegroom’s best man; a bride’s attendant’. Türkü tîx(?) the word occurs in 3 (or 4?) Talaq inscriptions, ETY II 134 ff. There are better transcriptions in Noyne epigrafieskie nakhodki v Kirgizii, Frunze, 1962; otuz oğlan sâdçlar: ‘the thirty young men, the comrades(?) Tala 11 (pp. 23 ff.); otuz oğlan sâdçâsîgî VH III p. 16); X 3 (p. 18), and prob. IV (ETY II 136), but there is no satisfactory text of this Xak. xî sâqdir al-sâdir ‘a true friend’; sâqdir (sic?; the first vowel looks more like dama) ism diyâfa tadâr baya’lam-qawm ‘il-jîtâ ‘alâ’tartîb ‘the name of an entertainment given by (each) member of a clan in turn during the winter’ Kas. I 455; a.o. III 374, 7 (al-sâdir): Kip. xiv sâqîc ‘the comrade (rafiq) of the bridegroom who waits on the people at a wedding feast’ Id. 59.

Dis. V. SâG-

D sâqît—Caus. f. of sâqît-; ‘to make cold, to chill’. S.i.m.m.l. w. the same phonetic changes.
Uyg. viii ff. Man. (just as cold water mixed with hot water) **soğtır** 'chills it' Wind. 49: Bud. **köţlülerin soğdıçta** 'cooling the breasts' (of pregnant women) USp. 102a. 13-4: Civ [ gap ] 'to cool, chill' sawut- 64, 12; **sowut-** Rif. 105; (al-bârida 'a cold fever,ague' sawuttli: 163 only): Kip. **xix** **barrada**-l-mâ 'to garahu sawut- (sic) Hou. 38, 14: xv **barrada** sawut- (sic) Kav. 77, 6; (bârida âşûmek;) hûrida 'being or becoming cold; chilling(') sowutmak Tuh. 7a. 9-10.

**D soğta**- Den. V. fr. **sȝiet**. Survives in most NE languages and SE Tar. as **siktâ**; Khák. **sixta**-. Türkû viii bunça: bodûn kîlpên **soğta:miş yûgla:miş** 'all these people came, mourned, and celebrated the funeral feast' I E 4, II E 5: Uyg. viii ff. Man. siktayu(-i) TT II 16, 13: Bud. (then the king and the people) iğlayu soğtayu 'weeping and lamenting' PP 30, 8; o.o. do. 61, 4, etc. (I ulû-); U III 13, 5 (soygî); 17, 3 (sigt); 17, 21, 42, 26, etc.: Xak. xî oğlan siqtayû: 'the boy (etc.) wept' (siqtar,- soğta:mark); alternatively pronounced with -xx (wa hi-l-xâ luğa fihi), as in Ar. **gûmûr/xumûr** and **gaddûr/xattûr**; this (change) is permissible only in V. and not in N.5; you may not say sîxt for al-bâkûh instead of soğt Kaş. III 275; a.o. III 355 (1 bap): xiv Müh. nûha 'to wail, lament' sixta:- in 'Turkistan, sıxta/-sixta- in 'our country' Mel. 8, 8; Rif. 80; nûha sixta:- 31, 9; wa nadab (same meaning) sixta:- 115: Çağ. xv ff. **sixta**- (and also sixtal-) ba:-mûdağa wa ifrât (gîrya) kardan az rû-yi tângdît 'to lament to an excessive extent because of grief' San. 254r. 23: Kip. xiv **sikład** (sic) nadab 'âl-dû-mayy 'to bewail the dead' Il. 59; nûha sixta:- (vocalized soksuta-) Bul. 85r.

**D siqtat**- Caus. f. of soğta:-; n.o.a.b. Xak. xî (under the cross-heading -D-, cf. kôklet-) ol ani: sixtattû: (sic) abkahû 'he made him weep'; siqtattû: (sic) alternative form (luğa) Kaş. II 327 (sixtoprur, sixtatma:k); in a grammatical para.) anı: siqtat abkahu II 360, 12: Çağ. xv ff. **siqtatt**-({-}i) ziyâda âqlat- 'to make (someone) weep to excess' Vel. 287 (quotn.); **siqtat**- Caus. f.; ba-îfrât gîryânîndan ditto San. 254v. 6 (quotns.).

**D sağtur**- Caus. f. of sağ-; s.i.s.m.l. Xak. xî ol ko: y sağturdu: aÎla-Îa’-labina (MS. labin) 'he had the milch-ewe milked' Kaş. II 185 (sâgthurur, sâgthurma:k).**

**D soğtur**- Caus. f. of soğ-; 'to insert or fit (something into something else)'. S.i.s.m.l. as siğdr- or siydır-. Cf. siğur-. Xak. xî ol blr neñni: blrke: soğturdu: 'he inserted (adsala) one thing into another, and made it fit in it' (awadahu fihi) Kaş. II 185 (sâgthurur, sâgthurma:k).

**D siktig**- Caus. f. of sâg-; 'to have something pressed, squeezed, etc.'. S.i.m.m.l.g. Uyg. viii ff. Civ. in USp. 53 (3), 3-4 the right reading is prob. bor siktigâlî kelîp 'who came to organize the wine-pressing': Xak. xî ol ulûm siktigûrdu: 'he gave orders for pressing (bi-âsûr) the grapes, and they were pressed' Kaş. II 186 (siktigurur, siktigurma:k): Kip. xv (another Suff. of the Caus. f. is -tir-, e.g. . . .) ista’ara siktig- Tuh. 55a. 3.

**D saktur**- Caus. f. of sok-; 'to order to crush, grind', etc. Unlike sok- and saktur- and saktur- are separated in Kaş. S.i.m.m.l.g. Xak. xî ol murç saktûrdu: adaqa’ll-fulül 'he had the pepper ground'; and also other things Kaş. II 187 (hâgâlika, 'the same Aor. and Infin.' (as siktigur- which precedes it)).

**D sığtaş**- Co-op. of f. of sığta:-; 'to lament, or wail, together'. S.i.s. NE l. as sıkta/-sıkta-. Uyg. viii ff. Bud. (the two brothers) iğlästî öfrû sığta:ştâlîr 'wept and lamented together' PP 53, 1; Xak. xî ki:š: kana: u sıkta:š: tâ (the people all wept (bâkâ) together) (sıkta:šür, sıkta:šma:k); another form (luğa) with -g- sîgta:š: Kaş. II 211.

**Trls. SGG**

**D siğtiçı** N.Ag. fr. sığti: 'mourner'. N.o.a.b. Türkû viii ýoçi: siğtiçi: 'participants in the funeral feast and mourners' I E 4, II E 5; II N 11: (xiv Müh.?) nûyî va nûdîb 'mourner, wailer' siğtaiçi: Rif. 158 (only) seems to be an abbreviated N.Ag. fr. *siqtai-g*.

**D sağıçlık** Hap. leg.? P.N./A. fr. sağıç. Uyg. viii ff. Bud. kaltu varxar sañığ sağıçlık tavarum altımız yünpadımız erser 'if we have taken and used property belonging to a monastery (Sanskrit vîhâra) or our friends' TT IV 6, 44.

**D sığttsiz** Hap. leg.; Priv. N./A. fr. siğit. Uyg. viii ff. Man. (because he has established the doctrine of the Prophet) *gap sız siğttsiz boltımız 'we have become free from . . . and lamentation' M III 36, 6 (i).

**Dis. SGG**

?D sakak (sakak) obviously cognate to sakal, and prob. a Dev. N. fr. *sâka:- in the sense of 'something hanging down, pendulous'; of human being, 'double chin'; of a bovine, 'devilap', and the like. Survives in the same and some extended meanings in NE Kk., Kz. sakâk: NW Kk., Nog. (for 'fish's gills')
D sakuk: Dev. N. fr. sakuk: - 'margre'; n.o.a.b. Sakım, q.v., and Sw xx Alt. sağın 'margre' SDD 1118 az cognate forms. Xak. xı usulumska: sakık (sic) kamuk suv körünür: 'to the thirsty man every margre (sərab) seems to be water' Kaj. I 191, 7; a.o. III 268 (sakuk-); n.m.e.: KB sakık ol korü barsa dunyə işi 'the affairs of this world, if you go to look at them, are a margre' 1410; a.o. 3627.

D şikg theoretically, as in the case of seviğ and sevük, there should be two Dev. N. 's. fr. şikk-, a N. Ac. in -ığ, şikg 'pressure, constriction', and the like, and a Pass. N. /A. in -uk 'squeezed, constricted', and the like, the latter becoming şikik by vocalic assimilation in some modern languages. The early forms all seem to be şikig; of modern forms NE Tel. şikik 'narrow, compressed' R IV 608: and SC Uzb. şikik 'pressure; compressed, narrow, narrowed' represent şikkuk and SW Osm. şikik 'tight, severe; pressing necessity, trouble, straits', etc. şikik. Uyg. VIII ff. Bud. eriş ükik alp şikik emeklerik 'many (Hend.) grievous constrictions and sufferings' Swv. 109, 4; a.o. U II 11, 7 (tapığ): (Xak.?) XIV Muh.(?) al-sərab 'wine(?)' şikkig Rff. 190 (only).

VII[D sakuk the male of the ivik, q.v., which was almost certainly 'male gazelle', so presumably 'male gazelle'; etymologically explicable as Dev. N. fr. suk-, lit. 'thrusting (with its horns)'. N.o.a.b. unconnected w. Osm. sokak 'street' which is a corruption of Ar. zuqad. Uyg. VIII Sex. S 11 (yuł): (Xak. xı sokak al-raym mina1l-zibâl 'a male white gazelle' Kağ. II 287; arkaar sokak yomutu: icama al-lurrad wa-l-'ıfır 'the female mountain sheep and gazelles have assembled' I 214, 17: KJ 5374 (ivik): Çağ. XV ff. suväk (1) 'a kind of gazelle (āvh) ', but bigger than an (ordinary) gazelle; its horns are used to make knife handles and are smooth without corrugations' (2) 'a narrow street'; see above) San. 245f. 16: Oğuz xı suvakhinayak 'ani1l-fērisi 'a slang term for a Persian'; one says bu suvak ne: tēr 'what does this Persian say?' Kaj. II 287: Xwar. XIV suvak 'gazelle' Qutb 179.

D soğık N/A.S. fr. soğık: 'cold'. S.İ.A.M.İ. Uyg. VIII ff. Civ. soğık suv 'cold water' TT VIII 1.5; soğık yēlte: 'in a cold wind' do. 14

—soväk yas 'cold tears' H I 85; o.o. do. 135, 186: Xak. xı KB kawuşi soğık etti 'some of them prepared a cold (drink)' 1060; a.o. 4623 (Istût): xin(?): Tef. soväk(?) 'cold' 257 (soväk, but unvocalized): XIV Muh. al-bərid 'cold' soväk Mel. 53, 11; (tumulü): bu: soväk: Rif. 150; o.o. (water) 77, 10; (day) 80, 7; 185: Çağ. XV ff. soväk/ soväk sard wa bərid 'cold' San. 236v. 21: Xwar. XVII soväk cold 'At 57: xin(?) soväk Ög. 242: XIV soväk/soväk Qutb 156-9: soväk Nax. 30: Kom. XIV 'cold' the cold' soväk, suvak CCL: (Kip. xin) al-bərid 'the cold' sovak (sic) Hou. 9, 9; al-bərid soväk do. 27, 12: XIV soväk al-bərid Id. 51; Bul. 3, 4: XIV bald wa bərid soväk Tuh. 7a, 10: Osm. XIV ff. soväk (normal)/ soväk (less common) 'cold'; c.i.a.p. TTS I 606, 637; II 836; III 605, 636; IV 668, 702.

D soğku: See soku.


D soğıklik A.N. (sometimes Conc. N.) fr. soğık; s.İ.A.M.İ. w. phonetic changes. Xak. xı soğıklik neqj 'anything intended for (use in the cold weather)' (mu11ad1l-bəridâ) Kağ. I 503. Çağ. XV ff. suvä uk luck sard 'the cold' San. 236v. 21 (quotn.): Xwar. XIV soväukluk 'the cold' Qutb 159: Kip. XIV (in a list of diseases, after 'cold fever, ague' ditretmek) al-bərid 'a cold(?)' soväukluq Bul. 9, 16: Osm. XIV ff. soväukluq 'the herb purslane' in one XIV, and 'the cold' in one XVI text TTS II 836; IV 703.

Tris. V. ŞG G D soğuklan- Reß. Dev. N. fr. soğık; n.o.a.b. Xak. xı ol: bu: yeriğ soğuklan: (sic in MS.; u? error for r-?) 'he reckoned that this place was cold' (bərid) Kağ. II 266 (soğuklanur; soğuklanma:k): Osm. XIV soväuklan- (of a man) 'to be cold, feel the cold'; in one text TTS II 836.

Dis. SGL D sakal obviously cognate to sakak, and prob. a Dev. N. fr. *saka:- in the sense of 'something hanging down'; 'beard'. S.İ.A.M.İ. Uyg. VIII ff. Bud. sakal ertiqi köp erti 'his beard was very thick' U III 30, 30; a.o. Usp. 105f. 3 (yu1it): Civ. H I 144-5 (satun): Xak. xı (they fight) sakal tutup 'grasping one another by the beard' (bə-l-lyah) Kağ. I 230, 5; sakal: oxsarr 'he fondles his beard' (and cuts his throat) I 282, 26; 4 o.o. of sakal; n.m.e.: KB bu kökün sakal 'this greybeard' 667; o.o. 190 (bütürh); 1103 (1 saq): xin(?) Tef. sakal 'beard' 259: XIV Muh. al-liyha sakal: Mel. 47, 5; Rff. 140: Çağ. XV ff. sakal liyha, in Pk. rış San. 232f. 17 (quotn.): Kom. XIV 'beard' sakal CCL; Gr. Kip. XIV al-liyha sakal Hou. 20, 7: XIV sakal ditto Id.
D saqılık Dev. A.N. (Conc. N.) fr. saq-; 'a milch animal'. Survives only (?) in SE Türkî Shaw 118, Jarring 263 ('ewe'). In other modern languages the words for 'milch animal' are generally other Dev. N.s fr. saq-, usually saqın, q.v., but in SW Az., Osm. the hybrid word sağmal w. the Mong. Suff. -mal (Studies, p. 203) which can be traced back to xii or xiv in Kip. (see below). Sağlık in other modern languages is an A.N. fr. 1 saq; 'health, sobriety, and the like, first noted in Xwar, xiv Qutb 151 and Osm. xiv TTS 779, etc. Uyğ. viii ff. Civ. ılk sağlık koyun 'two milch ewes' UsP. 36, 2: Xak. xı sağlık al-na'ca (MS. in error nac'a) al-halâb fi'l-qa'l 'an ewe, originally a milch animal' Kaş. I 471; 3 o.o. translated al-na'ca I 530 and III 102 (koşul)-; II 22 (tel)-: xiv Rlığı. sağlık ditto R IV 279 (quotn.); Muh. al-halâbı sağlık Mel. 70, 17; sağlık Rif. 172: Çağ. xv ff. sağlık sağlıtir 'milch' (goat) Vel. 276 (quotn.); sağlık (ı) diştanı wa şir dihanda ditto (same quotn.); (2) 'good health'; (3) 'sobriety'. San. 232v. 2: Kip. xiii al-halâbın mıña't-ınan wa'l-na'ca 'a milch ewe or goat' (şamgalı; ?muddle of şağmal; and) sağlık Hou. 15, 10: xiv sağlık al-na'ca Id. 59 (also şagmal 'milch ewe'; şaglık 'good health' 58); al-na'ca sağlık (MS. sağıkl) Bul. 7, 11: xv sağlık Tuh. 36b. 1 (and 'afya 'good health' sawukl; Tmk. şaglık do. 24b. 4).

D saıklak A.N. fr. sak; 'wakfulness, watchfulness; caution'; s.i.s.m.l. in NW. Xak. xı sağlık al-yaqası fi'l-ümur 'wavfulness in affairs' Kaş. I 471: KB (he presided over his kingdom) sağlık bile 'with wakfulness' 438; o.o. 442 (oduğluuk), 1960, 2015, 2221, 2353.

D sukul A.N. fr. 1 suck; 'greed; envy, covetousness'; S.i.s.m.l. Uyğ. viii ff. Bud. yana ılk közi şagpak ['gap'] and his two eyes ... greed' U III 30, 28: Xak. xı sukul 'greed (al-har) for food and other things, and covetousness' (al-cam'a) Kaş. I 471 (I collected the wealth of this world) sukulun 'greedily' x110; bu sukul ıg ol 'this greed is a disease' 2002; a.o. 6092 (karagrağ-): xii (f) At. (put out of your mind) tavar sukuluk 'greed for wealth' 185; Kom. xiv 'covetousness, lust' sukul/sukul CKG; Gr. Kp. xiii (under 'diseases') al-tam 'covetousness', the most grievous of diseases sukuluk (MS. sukhaluk) Hou. 33, 7.

Dis. V. SĞL-

D sağılı- Pass. f. of sağ-; 'to be milked'. S.i.s.m.l. w. phonetic changes, e.g. NC Kır. saıl-; Xak. xı şül sağıld: 'the milk was milked' (huliba) Kaş. II 124 (sagılur, sagılınmak); (for II 163, 3 see şuğul-): Çağ. xv ff. şuğul- (spelt) düştə şudan 'to be milked' San. 231r. 25; Xwar. xiv şuğul- ditto Qutb 154 (sic in MS. not sağıl- as in Index).

D slik- Pass. f. of şik-; 'to be squeezed, compressed', etc., lit. or metaph. S.i.s.m.l., sometimes as işğıl-. Uyğ. viii ff. Bud. (if the common people are) sıkılmış tağımış 'constricted and bound' (by the agony of illness) Suv. 586, 14; sıkıldım 'I was depressed' (and felt ill and weak) Hüen-ts. 2071: Civ. beg er slikilur eş bulmadın 'the beg is depressed because he cannot find friends' TT 24 (so read, not as 'work'); yürek slikılmak 'in buzmak 'heart disease and respiratory trouble' H I 3-5: Xak. xı üzüm slikldi; 'the grapes were pressed' ('uşira'); also used of anything that has been compressed and squeezed ('uşira av duğta) Kaş. II 125 (sikilur, slikılmak): Çağ. xv ff. slik- (spelt) aşurda şudan 'to be squeezed, compressed' San. 254r. 21 (quotn.).

D suğul- Pass. f. of şuğ-; the meanings as given are more Intrans. than Pass., but the basic meaning seems to be 'to be drained off'. N.o.a.b. Uyğ. vii ff. Bud. körü bir ulug köl suvi şuğulup alçgında uglımsın 'he saw the water of a great lake sinking into the ground and beginning to disappear' Suv. 600, 5; a.o. 603, 9: Civ. (if you take the meat of two bones of goat and boil them in one cup of wine and one cup of water and drink the watery suğulmušta H I 18; Arat translated 'when it gets cold', but suğul- being Intrans. cannot form a Pass.; the meaning seems to be 'when it has been drained off (the meat)'; a.o. H II 12, 82: Xak. xı suv şuğulu; 'the water sank' (or became scanty, nadaba), also used of milk when it has become scanty (buku'a) Kaş. II 124 (süşulur, süşulmak); süüt şuğuldu: buku al-laban II 139, 14; 163, 3 (MS. saçıldi); suğulmuş suv 'water which has disappeared' (al-jabir) II 170, 12; bu suv ol tavrak şuğulğan 'this water always quickly sinks into the ground' (yağır); also used of a spring when it dries up (yagır) quickly I 520: xiiii (f) At. 387 (köd); Tef. şuğul- ditto 276: Kip. xvı dabalı 'to dry up' (MS. dabala) şuul-Tuh. 16a. 8.

D sokul- Pass. f. of sok-; 'to be crushed', etc. S.i.s.m.l. Xak. tuz sokuldu: 'the salt was crushed' (duqqa) Kaş. II 125 (inserted later?) in the middle of the entry of suval-; no Aor. or Infín.; o.o. H 135, etc. (kakul-): Çağ. xv ff. sokul- (ı) see sukul-; (2) gezida şudan 'to be bitten' (by a poisonous animal) San. 254r. 12.

D sukul- Pass. f. of suk-; 'to be thrust into (something Dat.); etc. S.i.s.m.l.; in SW Až. sokul-; Osm. sokul-. Xak. xı tavar evke: sukuldu: 'the goods were brought into (udxila ... fi) the house and hidden' (gubina) Kaş. II 125 (sukturul, suklmak): Çağ. xv ff. sukul- (ı) furu raftan 'to go down, descend';
and the like San. 245r. 12 (quotation.; (2) sokul-follows).

D sakla:- Den. V. fr. sak: 'to watch over guard, protect'. S.i.a.m.l.g. w. some extended meanings like SW Osm. 'to conceal'. Xak. xi KB sakış birle saklar kişi iç küdüğ 'a man watches over his affairs (careful) calculation' 2220; XIV Muh. harasa 'to guard' sakla: Mel. 25, 71; Rif. 107 (mis-spelt sak); al-harasa saklanmak 36, 2; Rif. 121; hakir 'to protect', in margin sakla- Rif. 107 (and see sakın-)ः Çağ. xv ff. saxla- (sic) nigha dıst 'to watch' San. 230r. 3 (quotation.): Xwar. xiii sakla- 'to protect' 'Ali 28: xiii(?) sakla- ditto, and 'to comply with (an order)' Oğ. 128, 180: XIV sakla- 'to protect; to keep (an oath)' Quth 153: MN 425; Nahe. 237, 12: Kom. xiv 'to guard' sakla- CCI; Gr.: Kip. xiii harasa wa haﬁsa sakla:- Hou. 35, 3: XIV sakla- ditto; another word for haﬁsa is asra- [N.B. Mong. l.-w.] :d. 59: xv harasa minâl-harâsa bi-manâl-hîfz sakla-; you can also use it in the sense of 'to beware of' (al-ıthîrâz), that is to beware of someone or something to avoid being dirtied by them; you can use it in the sense of 'to conceal' (al-ıfâ'â), when you can use it to tell someone to conceal an object from the sight of others, or a statement from the ears of others; there is another, more usual, word for 'to conceal', yaşır- Kav. 74, 12; harasa sakla- Tuh. 13b 7; a.o. do. 14b. 9 (kizle-): Osm. xiv ff. sakla- (occasionally, xiv, saxla-) (1) 'to guard, protect'; (2) 'to comply with' (laws, etc.); c.i.n.p. TTS II 782; III 590; IV 654.

VU suğlı: Hap. leg., but cf. suğli-; semantically close to suk- but morphologically incompatible. Xak. xi er (?elîg) köyra: suğli-: the man thrust his hand (axdala... yadahu) into his bosom to search for something Kaş. II 297 (suğlur, suğlumak).

VUD suğlı- Hap. leg.; Caus. f. of suğlur.. Xak. xi o ar apar köyra: elîg suğlı: 'he ordered him to thrust (axdala) his hand into his bosom to search for something' Kaş. II 346 (suğluruc, suğlumak).

D skaklan- Refß. f. of sakla:- s.i.s.m.l. w. Refß. or Pass. meaning, 'to protect oneself; to be protected'. Türkîl viii ff. Man. özlerin saklanı 'protecting themselves' M III 38, 5 (i): Uyğ. vii ff. Man.- A M III 9, 7-8 (ûdik): Bud. [gap] saklanu körğil 'see that you protect yourself' TT X 426; a.o. PP 17, 1-2 (ûdik): Civ. saklangu 'you must beware' TT VII 17, 2 etc.; o.o. TT I 195-6 (turuş. 214: Xak. xi ol mendin saklanı: hağıra 'annî wa tawaqqâ 'he behaved of me and protected himself' Kaş. II 247 (saklanur, saklanma): KB (oh king!) hâclîlarka saklanılu ol 'you must keep watch on your ministers' 2503; o.o. 443, etc. (osœal). 1437: xiii(?) Tek. saklan- 'to protect oneself' Tek. 261: XIV Muh. salima wa nacâ 'to be safe, to be saved' saklan- Mel. 27, 7; saklan- Rif. 110: Xwar. xiv saklan- 'to protect oneself'.

Quth 153: Kom. xiv 'to beware' saklan- CCI; Gr.: Kip. xv tabarrasa 'to guard oneself' (sakın-) saklan- Tuh. 10a. 13.

D suklan- Refß. Den. V. fr. suk- 'to be greedy; to covet (something Dat.)', and the like. Survives as sukran- in NC Kır., Kız., and suklan- in SC Užb. and NW. Uyğ. vii ff. Bud. Sanskrit nāsīyām sphuhko bhuen 'you must not covet the property of others' neñ aðinlarnûn bûlûncû: suklanda:çi bol-ğuluk ermez TT VII E.10; a.o. do. E.10; UŚp. 94, 2: Xak. xi KB közi tok kerek nepke suklanmasa 'you must be satisfied and not covet things' 2200; özü in suklanınsen ajuñ târgel 'you yourself are greedy to collect (the goods of) this world' (but death is greedy to collect you) 3619: Kom. xiv 'to covet' suklan- CCG; Gr. 225 (quotation.): Kip. xv iştahâ ditto suklan- Tuh. 5b. 3.

D suklun- Refß. f. of sukul-., with an Intrans. meaning, 'to fall, or plunge (into something Dat.)'. N.o.a.b. Uyğ. viii ff. Man. have shown the bridge of true doctrine küvençilîg suv köznêlîg suklunmsûrlârka 'to those who have plunged into the reflection on (the surface of) the water of pride' TT III 55: Xak. xî anûn aðâkî: ükte: suklundî: 'his foot went into (daxala/î) a hole'; also used of anything that goes into something and gets stuck in it (istahkama fihi) Kaş. II 247 (suklunur: suklunma): Osm. xv, xvi suklun- (sic in Osm.) 'to push one's way into (something)', with the implication that it is not one's business to; in two texts TTS II 831; III 698.

D sakla:- Recip. f. of sakla:- s.i.s.m.l. Xak. xi boðun kamûg saklaşdu: 'the people all protected themselves from (tabâfàza... min) one another' Kaş. II 216 (suklaşur, saklaşma): Xwar. xiv saklaş- 'to take precautions against one another' Quth 153.

D sokuş- Hap. leg.; Co-op. f. of soku:... Xak. xi boðun barça: sokuşdi: 'the people (etc.) crowded together (izdâhama) until the place was congested (daqa); also used of grapes when they are pressed (in'âşarât) Kaş. II 216 (sukuşur, sikuşma).

D sukuş- Hap. leg.; Recip. f. of sukul-... Xak. xi sukuşdi: neñ idramaçca '... the thing was jammed in'; that is when one thing enters (daxala) another and is fixed in it (yustakhim fihi), as for example when the tang of a sword blade enters the handle and is fastened in it Kaş. II 216 (sukuşur, sukuşma).

Tris. SGL

D sakalduruk N.I. fr. sakal; survives in SE xin Türkî Shav 119 (only) for 'the throat strap of a headstall'. Xak. xi sakalduruk 'a strap (sæy) covered with brocade and fixed to a hat (qalansûrə); so that the hat may be fastened below the chin and does not fall off' Kaş. I 530: Çağ. xv ff. sakalduruk (sic?); MS. sakalduruk) 'a string (aq'd) of pearls that
women put over their heads so that it hangs below the chin like a beard' San. 232v. 19.

Tris. V. SGL-

D sağula:- Hap. leg.; Den. V. fr. sağul. Xak. xi er burğu: sağula:di: 'the man measured (kada) the wheat' (etc.) Ka'o III 325 (sağula:; sağula:ma:k).

D sakaldurukan- Hap. leg.; Refl. Den. V. fr. sakalduruk; quoted only as a grammatical example. Xak. xi er sakaldurukan:di: 'the man fastened the strap (xayf) of his hat' Ka'o. III 205, 14; n.m.e.


D saklantur- Caus. f. of saklan-; 'to order (someone) to protect himself, be watchful', and the like. S.i.s.m.l. in NW. Uyg. viii ff. Man.-A M I 13, 4-5 (oğdur:-).

DIS. SĞN

D sağın N.S.A. fr. sağ:- lit. 'a single act of milking', hence 'the yield of one milking'. S.i.m.l.g. in this sense w. some phonetic changes, e.g. NC Kir. sa:n; Kzx. sawınn; NW Kumyk sawım; Nog. sawım; SW Az., Osm., Tkm. sağın. See. Sakın. Xak. xi bı:rı sağın sıkt qadr halba min laban the quantity of milk at one milking' Ka'o. I 397: Xwar. xıra: sağın 'a draught of milk' Qutb 151.

D sakım N.S.A. fr. sakı:- 'a (single) mirage'. Survives in NC Kir. sakım/zakım; Kzx. sağın: NW Kk., Kaz sağın (Kumyk, Nog. sağın; Tkm. sağın). Xak. xi KB (this world) sakım ol 'is a mirage' (if you go to see it, it continues to be visible, but if you try to grasp it it goes away and vanishes) 4759: Kip. xııı al-sarāb 'mirage' sağın:ham Hou. 5, 20: xv ditto Tuh. 85b. 11.

D sokım N.S.A. fr. saktı:- 'a (single) mirage'. Survives in NC Kir. sakım/zakım; Kzx. sağın: NW Kk., Kaz sağın (Kumyk, Nog. sağın; Tkm. sağın). Xak. xi KB (this world) sakım ol 'is a mirage' (if you go to see it, it continues to be visible, but if you try to grasp it it goes away and vanishes) 4759: Kip. xııı al-sarāb 'mirage' sağın:ham Hou. 5, 20: xv ditto Tuh. 85b. 11.

D suğun, suḵım Preliminary note. The N.S.A. of sok- is first noted in Çağ. xv ff. sokım 'slaughter cattle' San. 245r. 24, and survives in this meaning in SE Türki sokım: NC Kir. suğım; Kzx. sokım: NW Kk. sokım; Nog. suğım. It is noted in Kip. Hou. 15, 19; Bul. 7, 14; Tuh. 31b. 8. The N.S.A. of suk- is noted in Ka'o but survives only (?) in SW Osm.

D suḵım N.S.A. fr. suk:- lit. 'a single act of insertion'; in the phr. in Ka'o, apparently 'the whistle' in which the arrow shaft is inserted. Survives in SW Osm. Sokım 'the act of insertion'; (e.g. the point at which a horse's tail joins the body). Xak. xi suḵım for the word for a piece of wood (xaqaba) of which the interior is hollowed out; it is shaped in the form of a cone (al-şamūbara) and pierced on three sides, and mounted on an arrow shaft; it is a whistle' (al-ṣufārī); 'the planet Mars' is called ba:kı: r suḵım '(copper whistle)' after it Ka'o. I 397; o.o. of ba:kı: r suḵım I 360 (ba:kı: r; MS. suḵım); III 40 (yultuz): (KB tőpüldin savılmı: ba:kı: r suḵın-a (sic) 'Mars had descended from the zenith' 4888: Kip. xııı see sağın).

D suḵınma:n Dev. N. fr. su:k:- n.o.a.b. Xak. xi suḵınma:n 'the season of pressing (avdan i'ipir) the grapes in the autumn' Ka'o. I 444: xııı Mu:h. (?) (under 'vintners implements') al-mi'sara 'wine-press' suḵınma:n Rif. 162 (only).

DIS. SĞN

D sağın Intrans./Pass. Dev. N. fr. sağ:- syn. w. sağılı:kh. Survives in NC Kir. sa:n; Kzx. sawın: SC Uzb. soğın: NW Kk. sawın; Kaz. sawın. Xak. (xi see soğınlıg) xııı Mu:h. (under 'camels') al-halāba 'milch camel sağın Mel. 70, 11; Rif. 172 (MS. sağır): Çağ. xv ff. sağın sıdı sağılı:ur koyun 'a milch ewe' Vel. 276 (quotns.). Sağın güşfand-i sırdär ditto San. 232v. 8: (Kip. xııı see suğın: xııı sağın al-naşl 'arrow'; may be a muddle of suğın Id. 59).

săğın n.o.a.b., perhaps a title, possibly foreign, rather than a N. Xak. xi sağın laqab akhāhira Qarluq 'a title of Karlukh chiefs'; and a Turkish physician (al-ta:bib) is called ata: sağın Ka'o. I 403: KB (if a melon (kağın) has no flavour, you should throw it out) ay sağın 5111 (this, rhyming w. kağın, is obviously right, two MSS. have sağın).


siğın 'the male maral deer'; clearly identified as such w. the phr. siğın mūyğak 'male and female maral deer'. There are some odd occurrences in which a rounded vowel in the first syllable. Survives in NE Alt., Leb. Tel. siğın; Koib., Sag., Sör, Khak., Tuv. sun 'maral deer' and in SW, where there are no maral deer, Az., Osm. siğın 'elk'; Tkm. suğın 'stag'. Türkü vii tağda: siğın [gap] 'the maral deer in the mountains ... II W 5: viii ff. tokuz arlı(?) siğın kéyýik men 'I am a male maral deer with nine?' (corrupt?) IrkB 60: Uyg. viii ff. Man.-A M I 35, 5-7 (éder-); Bud. the Hina-yàna and Mahàyàna ('Small' and 'Great Vehicle') sects are metaphor. described as koyun tartar siğın tartar kaplı 'the vehicle drawn by a sheep or a maral deer', and yǔrül üç tartar uḷuğ kaplı 'the great vehicle drawn by a white ox' Hüien-ts. 2119-21: Civ. suğın (sic) it kulkakça kelsö 'if (the lot) falls on the maral deer or dog's ear' TT VII 29, 4 o.o. H I 55 (oğık-); II 22, 24: Xak. xi siğın al-ayyil 'deer' (a non-specific word for several species): siğın otl: 'a cultivated plant (nabi); its root is in the shape of a human being; it is used to treat sexual impotence'; its Pe. name is ifтарang ('mandragora'); there are male and female plants), the male (used to treat) males, and the female females; Siğın (VU) sa:mr:ur the name of the place after which Buğra: Xan
was named Kaş. I 409: KB sığın muyqak 'the moral stag and doe' (frolic in the spring) 79; a.o. 5374; billîsz sığın sen ağınap yor-a 'you are an ignorant male deer, go and roll on your back' 6613 (a dubious verse, probable spurious): xiv Muh. (?) al-aýyil sığın Mel. 72, 11 (in one MS.): Çağ. xv ff. sığun (sic) 'a kind of wild bovine' (gâw-i kûhi), called in Pe. gataçn 'elk' (?; a non-specific term like al-aýy) San. 244v. 25; syyûn gataçn, usually the male, but also the female; the male is also called buğû and the female maral (Mong. l.-w. for 'stag' and 'doe') do. 249v. 1: Xwar. xiv sığun 'stag' (? Quth 164: Kip. xiii (among 'wild animals') al-ariî (error for al-aýyil?) sığın (vocalized saqû); baqarûl-wâhi 'wild bovine' sığir keyik) Hou. 11, 7: xiv sığın baqarûl-wâhi 1d. 58; swûn al-aýyîl; swûn keyîn baqarûl-wâhi 61; a.o. do. 33 (bakîr); baqarûl-wâhi sawan (sic, in error) keyik Bul. 10, 8; al-aýyîl sığin do. 10, 14: xiv baqarûl-wâhi sîyin (in margin sığin) Tuh. 7b. 6 (there is obvious confusion between sığun and sığir here, but all these entries probably belong here): Osm. xiv ff. sığun in several texts, mostly Pe. and Ar. dict. translating gataçn, gâw-i wâhi, and the like TTS I 618; II 813; III 616; IV 680.

sŏğun (soğon) 'onion'. An early l.-w. in Mong., w. Mong. Suff. -ûna as soûngûna (xiv, Studies, p. 231) / soûguna (Kov. 1386, Haltod 341). Sîtîm.l.g. except SE, NC, usually as soğan, NE Alt., Tel. soğono; in SE, NC and some other languages displaced by Pe. pîyâz. Cf. soğun, kûcûkündî. Uyğ. viii ff. Civ. soğûnu bîsûru 'boil an onion and ...' H I 128; o.o. do. 144-5 (satun); II 16, 11: Xak. xi soğan al-bâsal 'onion', with either fatâh or dama on the âyûn; soğan yila'n al-huffat minal-lîhâyat 'a large harmless snake' Kaş. I 409: xiv Muh. al-bâsal soğan Mel. 78, 3; Rif. 181: Çağ. xv ff. soğan pîyâz, in Ar. başal San. 244v. 24: Kom. xiv 'onion' soğan CCI; Gr.: Kip. xiii al-bâsal (yâwâ: and more commonly) soğan Hou. 8, 15: xiv soğan dito Id. 50; Bul. 8, 7: xiv dito Kov. 63, 14 (soğan); Tuh. 7b. 12.

S suğun See suğun.

D sukin See sukim.

D sakinç (sakinç) N.Ac. fr. sakin- 'originally thought', hence 'deep, anxious thought; anxiety', and the like, and survives in SC Uzb. soğnc; NW Kk., Nog. saqûnc: Kumyk saqûnc 'anxiety': SW Tkm. saqûnc 'uncertainty; hesitation'; concepts expressed in some other languages by other der. f.s. of sakin-. Türkî viii ff. Man. Chias. I 18-19 (2 ögö): neçe yavâk sakinç saknurbiiz 'whatever evil thoughts we think' Chias. 293-4; Uyğ. viii ff. Man.-A. (within a man's body there are many) küçükler köpîller bilgîler sakinçlar 'strengths, mental activities, knowledges, and thoughts' M III 9, 14-15 (ii); in do. 12, 2 (i) ff. is an enumeration of the 2nd, 3rd, and 4th sakinç: Man. TT II 17, 68-9 (bensiz): Bud. sakinç is common; (1) normally, 'thought', e.g. Sanskrit cittarahp 'way of thinking' sakinç TT VIII C.19; samkalpî 'thoughts' sakinçlar do. E.2; a.o. do. H.3; içâ tep sakinç sakinint 'he thought as follows' PP 45, 1-2; 56, 6; yek sakinç 'a diabolical thought' do. 56, 5; o.o. U III 14, 13 (i) (sakinç sakinu); TT X passim, etc.; (2) 'meditation' TT V 10, 87 (alâna-1'tur-); (3) sakinç translating the Bud. technical term sanjâ'îd 'awareness, consciousness' TT VI 160 (see p. 66, note 157); (4) küsîs sakinç seems to mean 'wishes and aspirations' TT X 501; U IV 14, 135: Civ. negû sakinç saknsarsen bütmex 'whatever ideas you have fail to come to fruition' TT VII 28, 4; o.o. TT I 110 (têtûrî), etc.: Xak. xi sakinç al-hamm 'anxiety, concern' Kaş. III 374; four o.o. translated al-hamm or al-huzn 'grief': KB gâriblik sakinç sarç khiî 'the worry of being a stranger made his cheeks yellow' 498; sakinç usually occurs in antithesis to sevinç 'pleasure', e.g. 117 (1 kutur-); o.o. 913, 1587, 3549: XII (1) At. (do not spend too much time on hope (amal), what I call 'hope' is uzun sanmak 'meditating for a long time') uzun sanma sakinç ükûs kîl 'amal 'do not spend a long time in meditation, concentrate on action' 296; a.o. 426 (kağûnc): Tef. sakinç 'thought, thoughts' 259: Çağ. xv ff. (sakinma ânya sâma 'remembering, thinking'): sakinç (sic) also occurs with this meaning Vel. 275 (quotn.); sakinç (spelt) tâasawwara wa andîsa wa xayad 'meditation, anxiety, reflection' San. 232v. 9 (quotns.): Xwar. xiv sakinç 'thought' Quth 154: Kom. xiv 'thought' sakinç CCI, CCG; Gr.: Osm. xiv and xv sakinç (sic) (1) 'thought'; (2) 'anxiety'; (3) perhaps 'hope, aspiration' in five texts TTS I 587; II 778; III 585; IV 650.

Dis. V. Sûn-

D sağin - Preliminary note. The -k of sakin- was voiced at an unusually early period, cf. sakinç. This may have been due to the fact that the first vowel was originally long, cf. the spellings of sakinç in TT VIII. Thus fr. XI there were two V:s sağin-. In Kaş. I sağin- is listed correctly between süsîn- and soğun-; 2 sağin- is listed immediately before sakin-, three other V.s intervening between the two. Kaş.'s note shows that he was aware of the unusual status of 2 sağin-.

D 1 sağin - Refl. f. of sağ-; survives only (?) in SW Osm. sağın- 'to yield milk, or, metaphorically, moisture' RIV 265 (but few other authorities); Tkm. sağın- 'to milk for oneself'. Xak. xîr koyun sâgında: 'the man pretended to milk his sheep' Kaş. II 152 (sağınur, sağınmak).

D 2 sağin - See sağin-.

D sakin- (sakin-) Refl. f. of sak-; originally simply 'to think'; this meaning s.i.s.m.l., but in most it has come to mean 'to think longingly about (something); to desire', or 'to think
anxiously about something, to be worried', and the like. In SW Osm. sakın- means 'to take care of oneself, be cautious, be on one's guard against' and (Trans.) 'to protect'. These are meanings appropriate to sakla-, saklan- and seem to be due to a folk etymology; in Tkm. sağın- (sic) means 'to stop and think'. Other modern forms are NE sağın-: SE Türkî sağın-, şegin-: NC sağın-: SC Uzb. soğin-: NW sağın-. More or less syn. w őz-, q.v. Türkü viii sağin- 'to think', about a dozen occurrences, e.g. sağıntı 'I thought' (if you try to distinguish between a lean and a fat ox from a distance, you cannot tell which is which) inca sağıntı 'that is what I thought' T 5-6; viii ff. (a woman put down her cup and went away) yana: eglügi: sağınmiş 'then she stopped and thought thoroughly' (what am I doing?) Irk-II 42; o.o. do. 58; Toy. III 1 v. 1 (ETY II 178), etc.: Man. Chut. 293-4 (sakın): Uyğ. vii üç külkül yavlak sağınip teze: bardı: 'the Three Külkül (tribes) had evil thoughts and deserted me' Şu. N 11: vii ff. Man.-A M I 10, 19 (oynun); III 12, 7-9 (iii) (6-): Man. TT III 137 (etöz): Bud. sakın- 'to think' is common in such phr. as inca tép sağın- 'he thought as follows' PP 10, 7-8: sakınç sakın- do. 45, 1-2; 56, 6; U III 14, 13 (i) (sakınç) is syn. w. the Ger. -gali/-geli it means rather 'to plan, intend', e.g. bürügel ... sakınars 'if they plan to kill' Kuan. 27; Sanskrit na cintayati 'he does not think' neş sağınma-sar: TT VIII D.16; sakinda'iqi thinker' do. C.16; o.o. U II 9, 1 and 80, 61 (6-): TT V 22, 21 (a'dîrt); Uşp. 97, 25 (amru); Hüten-ts. 1896 (kolu-la-): Civ. ayiş sakınçüler 'those who think, or plan, evil' TT I 141; a.o. do. 19 (sakın): sağınmiş kereğ 'one must think about, form a mental picture of (something) do. VII 15, 3 ff.; o.o. of sakın-, sağınç sakın- (28, 4 sakınç), and -gali, sakın in VII: Xak. xi ol map: edg safeguard: (M. 'svanna bi i x a a admarra (sic) dâha fa nafa hi 'he thought well of me but he concealed the fact' (sagınur, sağınmak); and one says er mendin sakın: hadara 'annî 'he was wary of me'; wa'l-qâf fi hâdâ aslab mina'l-auwal 'the velar sound in this is harder (more passive) than in the first' Kaş. II 153 (sakınur, sakınmak); sakınmasa: utsuka: 'if one does not think (yatafakkar, at the beginning of something) one is defeated' I 242, 17; bârmış neşîçi sakınma: 'do not worry (tahtatım) about wealth that is lost' III 361, 3; three o.o. translated zanna or toafakkar: KB kutaqdış kisi kör sakınmus kereğ 'a fortunate man must be thoughtful' 726; (speak your words well and) l'dî saknu 'after deep thought' 1068; o.o. 517, 1112, 4334 (6-): xiiii? At. sakın 'think carefully!' 173, etc.; a.o. 367 (et-): Tef. sakın- 'to think; to think carefully, be cautious' 259: xiv Muh. âdmarra sakın- Mel. 23, 1 (saxîl: Rif. 158: 'to think; to ponder') sağın- do. 30, 1 (PU büküsür- 113); zanna sağınlar- 28, 11; 112; al-zanna sağınmak 37, 14; 124 (mis-spelt şağınmak): Çağ. xv ff. sağın- (spelt) (i) yâd hardan 'to remember, have in mind'; (2) taşawwar hardan 'to meditate, imagine'; (3) hâdar hardan 'to be wary' San. 231 v. 16 (quotns.): Xwar. xiv sağın- 'to deem (to be)' 'Ali 48: xiv sikin- 'to think; to deem; to be wary' Qub 154: Kom. xiv 'to think (of); to meditate', etc. sağin- CCI, CCG; Gr. 211 (quotns.): Kip. xii hâdar sakın- Hou. 34, 19: xiv sağın- (vocalized şagın-) hasaba 'to count, reckon' Id. 58: xv in a para. on the Turkish equivalents of zanna as an Intrans. V., farkara wa tafakkarâ sağın- (MS. şagın-): ... zanna wa hasaba wa xâla ("to imagine, conceive") sağin- (MS. şagın- or şagın- tep) all other meanings of zanna- şagın- (sic) Kav. 29, 5 ff.; taharasa 'to be wary' sakın-Tuh. 10a. 131 a.o. 14b. 9 (kizle- cf. sakla-): Osm. xv sakın- 'to protect' in one text TTS IV 654: xvi 'to keep one's distance'; in one text I 592: sağın- 'to think' II 778: xviii sağın- in Rümî hâdar hardan San. 232v. 14 (quotn.)

D sigîn- Refl. f. of sigî-; usually 'to take refuge in or with (some place, someone, Dat.) to trust, rely on (someone Dat.). Survives in NC Kir., Kex. sigîn-: SC Uzb. sigîn- IV Kk., Kunykh sigîn- SW Az. Osm., Tkm. sigîn-. NE Al., Tel. sigîn- 'to shrink' is a See. f. of sigîn- Refl. f. of sak- Uyğ. vii ff. Bud. (the hero Arjuna ...) bilekin sigînanip 'interlacing his forearms' U II 25, 15-16 (this should prob. be read sakînanip (sakîn) 'pressing together'); (the moral deer ...) yérke yapşınu sigînîlar 'sought safety pressing themselves against the ground' IV 34, 60: Xak. xî keyik turuğka (MS. turuğka:) sigînîd: itlaçî'l-wals il'd'l-mâ'qil 'the wild animal took refuge in the place of shelter'; also used of anything that has taken shelter (lâda) in something else; hence one says men teqrîke: sigînûr:men a'ûd birîlîh 'I ask God for protection' Kaş. II 152 (sigînür, sigînmak); a.o. II 160, 26: KB sâ'râ ok sigîndîm 'I have asked Thee for protection' 29; o.o. 451 (kösilîk), 2158, 3790, 5125: xiiii (?) Tef. sigîn- 'to ask (God) for protection; to take shelter' 258 (sagîn-), 270: xiv Muh. ihtanna 'to hide oneself' Mel. 23, 5; Ref. 1:104; al-iktîmâ sigînmak 35, 16; 121: Çağ. xv ff. sigîn- (i) guncida şudan 'to be contained in (something)'; (2) dâxiwa muliçâ şudan 'to surrender, take refuge' San. 235v. 7A (quotns.): Xwar. xiii sigîn- 'to rely on' 'Ali 28 (and sigîndîr- 'to cause to seek refuge' 57): xiv ditto Qubh 151: Kom. xiv sigîn/ siyîn- 'to take refuge with' CCG; Gr.: Kip. xiii itlaçî mina'l-ilîcî sigîn Hou. 37, 8; lâda mina'l-malåd wa'l-ilîcî sigûn- do. 43, 16: xv itlaçî sigûn- (in margin sigûn-) Tuh. 5a. 12; ittasâ'a 'to be expanded, filled' (yaşın-/) siyûn- do. 5b. 3; ta'asafa 'to regret, be sorry' siyûn- do. 9b. 9 (sic, dubious); rahana 'to rely on', wa itlaçî wa istana'da 'to have recourse to' siyûn- (in margin sigûn-) do. 17b. 8; lâda wa itlaçî siyûn- do. 39a. 3.

VUD soğûn- (soğûn/)-soğûn- Hap. leg.; in its first meaning Refl. f. of soğûn-: the meaning
of the Ar. translation of the second phr. is disputed, but a Refl. f. of suğ- in the sense of 'to drain oneself off' would suit it. Xak. xi er soğundu: 'the man became cold' (tabarrada); and one says er soğundu: istatfâl-l-racul minâl-l-barâl 'the man relieved himself of his urine' (etc.) Kaş. I 152 (soğunur, soğunmak).

VUD sokun- this V. is vocalized both skîn- and sokun- in Kaş, but the Uyg. phr. points clearly to the latter; in the absence of an Indirect Obj. it can be taken as sokun-rather than sukon-with the basic meaning of 'to rub oneself hard' or the like, but this is not wholly satisfactory. SW Osm. xv to XVII sukon- 'to put (an ornament) on (one's head); to plant (e.g. rose trees) in (the ground) represents an earlier *sukun-. Uyg. viii ff. Civ. tirâk bíçü aç sukonçu künler 'days for cutting the nails and mashing the hair' TT VII 32, 19-20; küskü künde sokunsar bay bolur 'if a man washes it on a Mouse Day, he becomes rich' do. 33, 2-3; a.o.o.: Uç xi urâ:üt başım sukondu: igtasalatîl-l-mara'a 'the woman washed herself' (should be 'her head'); this is a word (luqâ, used) in Uç Kaş. II 153 (soğunur, soğunmak).

Trls. SGN

PUD soğancığı pec. to Uyg. Bud. where it is normally an epithet of nom 'doctrine' and translates Chinese miào 'excellent, wonderful, lovely' (Giles 7,857), see PP, p. 249, note 2. Prima facie a Dev. (rather than a Den.) N./A. in -çü, but as it has no plausible etymology it may be a L.-w. Kom. xiv 'heal' sovunçaq CCI, Gr., which survives in NW Kar. T. soğancıxs R IV 529, is obviously a different word. Uyg. viii ff. Bud. soğancığ bar atîq ertini teg 'like the lovely jewel called bara (Sanskrit)' TT V 22, 31; soğancığ ön körk 'lovely form' (Sanskrit rîpa) Swv. 164, 20; a.o.o.: Kvan. 172; soğancığı unluq 'with a lovely voice' do. 203; with nom PP 49, 4 (tattiq); TT VI 25; Hüen-ts. 160, etc.

D sakînçlıq (sakînçlıq) P.N./A. fr. sakînç; 'having ... thoughts'. N.o.a. Uyg. viii ff. Bud. Sanskrit pâphym 'wicked' atîq sakînçlıq TT VIII G 34; alku tinîlhâlka edgû sakînçlıq 'with kindly thoughts for all creatures' USP. 43, 12-13; sakînçlıq 'anxious' U II 20, 4 (ata): Xwar. xiv sakînçlıq 'thoughtful' Qutb 154.

D sakîncisz (sakîncisz) Priv. N./A. fr. sakînç; n.o.a. Uyg. viii ff. Man. sakîncisz süzzük köţûlluq 'with a pure mind, free from (anxious) thoughts' TT IX 95: Xak. xi KB (associate freely with the farmers and) boğûdûn sauçan sen sakîncisz tirîl 'and so far as your throat (i.e. food needs) is concerned live free from care' 4401.

D sakînuq (sakînuq) Intrans. Dev. N./A. fr. sakîn-; 'thoughtful; a profound thinker; cautious', and the like. N.o.a. Xak. xi KB sakînuq is fairly common as an epithet of commendation; (listen to the words of) sakînuq kîşîl 'the thoughtful man' (the thoughtful man is a leader of men) 1063; o.o. 58 (têtîk), 1266, 1442, 2186 (2 uroqluq): xînî (?). Tef. taqî 'God-fearing' sakînuq 259: (Xwar. xiv sakînukluk 'caution; thoughtfulness' Qutb 153); Osm. xiv (God accepts the sacrifices of) saqîmkârân ve uyûlêderen 'the pious and good' TTS I 592.

D saqânuq: Hap. leg.; al-qar' means both 'a gourd' and 'a pustule'; either might be meant here. Prima facie a Dev. N. of the same form as karnaqu; q.v., which it follows, but with no obvious etymological connections. Xak. xi saqânuq: al-qar'ü'l-yâbîs (‘dry’) Kaş. I 491.


D soğunluq P.N./A. fr. soğun; survives in SW Osm. soğunlî. Xak. xi soğunluq taq 'a mountain full of wild onions' (al-unşul) Kaş. I 499.

Dis. SGR

I saqîr 'a game battue'; n.o.a. Several Kip. authorities use this spelling for saqîr, but that is prob. a mere error. Not connected with saqîr 'defal', a word of unknown origin first noted in xiv Muh. Mel. 46, 7; Rif. 139 and Kip. xiv Id. 58 (saqîr), 60 (sangîr) and surviving in SW Osm. Türkü viii ff. Irk B 63 (çere): Xak. xi saqîr (first syllable unvocalized) 'a kind of hunt (sayd) by the king and common people; the king scatters the common people; the king scatters (yabût) the people in thickets and open spaces (al-acâm teâl-fâyâti) to collect the wild animals (al-wuhftîs) and drive them towards him, and he stands and shoots at his own convenience (bayn yadayhî) without tiring himself out looking for them' Kaş. I 364.

F 2 saqîr no doubt l.-w. fr. Pe. saqîr 'cup, goblet': Kaş.'s translation suggests that it was a sort of rhyton. Cf. saqârak. Xak. xi saqîr maxrît 'ha-hay'âtîl-minhâz yuc'al fihtîl-sârâb 'a conical vessel in the shape of a mortar in which wine is put' Kaş. I 406: xiv Muh. (?) layâs fi'l-hûz mâ 'there is no water in the jug' saqârâda: su: yok Rif. 92 (prob. the Pe. word itself).

Saqîr 'a large bovine', perhaps a generic term; the exact meaning is discussed, not quite completely or accurately, in Schcherbak, p. 96. It can hardly originally have meant 'cow' since that was îngêk, q.v. Survives in SE Tûrki saqîr(siyîr) 'cow'; NC. Kir., Kz. siyîr 'cow'; SC Uzb. siyîr 'cow'; NW Kar. siyîr 'ox'; siyîr 'cow' (Schcherbak); Kk., Kurmanj, Nog. siyîr 'cow'; Kaz. siyîr 'cow'; SW Az. siyîr 'large bovine'; Osm. siyîr 'bull, cow, ox, buffalo'; Tkm. siyîr 'cow'. Xak. xi siyîr al-baqar 'bovine'; suv siyîr: al-câmîs 'water buffalo', that is 'water bovine' Kaş. I 364; o.o., same translation II 79, 21 (müreşs-); 180 (süssîr-): xiv Muh. al-baqar
Atalay plausibly suggests a connection stgra: hindquarters of a horse or ass, which is quarters', and metaphorically 'the hide'.

421 sagri:;

savri/sawr~/sav~r; (corruption of sagrl: ~a$-

Ka$.

its skin is used to

animal which hibernates (Red. 'the Syrian
coney, Hyrax syriacus' among 'wild animals',

suga:r

I.-w.

suka:r

al-baqar Kav.

horns, or any man that has no hair on

like the

suga:k 'cup'; xrv Muh.

jug' sakrak Mel. 69, 7; sa:grak Rif. 170;

al-qihf 'cranium' ba$: sa:gra:ki: 46, 2; 139:

Çaq. xv ff. sa:grak ku:za-i lilad:dr 'a jug with

a spout'; also pronounced sa:grak San. 232v.

2; reverse entry 253v. 28; xwar. xrv sa:grak

'goblet' Qu:tb 151: Kom. xvn 'cranium' savrak

CCG; Gr.: Kip. xrv sa:grak al-hun:db 'a wooden bowl' Id. 58: Osm. xvn ff. sa:grak (occasionally in xvn sa:gra:) 'cup, goblet', etc.; c.a.a.p. TTS I 589; II 7799; III 581; IV 651.

VU suk:ar: Hap. leg.; Aor. Participle, used as a N., prob. of suk: in the sense of 'one who pushes (with his forehead) but has no horns to pierce with'. Xak. xi suk:ar: 'any animal that has no horns, or any man that has no hair on his head' (so that it is) like his temples (nawhawl-~ju:dg~y:n) like the Turks (ke$-Turl:ki:ya); hence one says suk:ar: ko: 'a hornless (camma:) sheep' Ka$: I 411.

VU?F su:gr: 'marmot'; Benveniste suggested in Journal asiatique, vol. 236, Pt. 2, p. 184 that this is a N. fr. Pe. su:gr, but that means 'porcupine'; al-wa:br is a small fur-bearing animal which hibernates (Red. 'the Syrian coney, Hyrax syriacus' in Osm.). Xak. xi su:gr al-wa:br, wa:nhaw dahwahwah su:bbu:l-ta:wa:l 'the marmot, a small animal like (the size of) a large poisonous lizard' (Red. 'the white-throated regenia or varan, Regenia albogularis'); its skin is used to make rain-coats (alm-imn:tor Ka$: I 363; a.o. II 227 (tonc:uk-): Kip. xn amill:wild animals', al-samur:'sable' sa:w:ar (corruption of Pe. susm:dr . . .) al-nims 'weasel, ferret, etc.' su:gr (sic) sa:w:ar Hou. 11, 14.

sagri: originally 'raw hide'; hence 'leather from the hindquarters of a horse', and hence 'the hindquarters of a horse'; in this sense s.:am.ig. w. large phonetic changes, e.g. NE Tuv. sa:gr: NC Kir. so:ru, Kz: sw:wr: NW s:awri/sw:ri/sw:ri: the origin of English 'shagreen'. Xak. xi sa:gr: 'hide' (al-zarg:al); and the surface (adim) is called sa:gr:, hence one says yer sa:gr: 'the surface and face (tn: wa:ch:hu:hu) of the ground', and ki$:i sa:gr: 'yu:z 'a man's hide is his face', because it is the thinnest and thickest part of his skin and endures heat and cold Ka$: I 421; o.o. I 152 (etuki:): III 350 (kirt:isla:-); xiv Muh. (under 'cobbler's wares') kim:uxt (Pe.) 'thick leather' sa:gr: Mel. 59, 14; Rif. 158:

Çaq. xv ff. sa:gr: (spelt) kafa: 'the hindquarters', and metaphor: 'the hide (pi:bur) on the hindquarters of a horse or ass, which is tapered', in Pe. kim:uxt San. 232r. 1: Kom.

xiv 'leather' sa:gr CCG; sw:ri CCG; Gr.


D suk:ru: Hap. leg.; Ger. of *suk:ur-, Caus. f. of suk:ur-, used as an Adv. Xak. xi one says evke: suk:ru: kirdim 'I entered the house intruding without permission' (damixa:n min gayr idn'; i.e. 'pushing my way in') Ka$: I 422.

DF sa:gra: 'cup, goblet'; prima facie a Dim. f. of 2 sa:gr, but Steingass lists this as a Pe. word and both may be Pe. Survives in SW Osm. (Red. 1060). Xak. xi sa:gra: 'a cup or goblet (al-qab wa:l-kas:)' out of which one drinks' Ka$: I 471 (prov.); o.o. I 100, 7; 468, 8; xv:xv (Tef. sa:gra: 'cup'; xiv Muh. al-kuz 'jug' sakrak Mel. 69, 7; sa:grak Rif. 170; al-qihf 'cranium' ba$: sa:gra:ki: 46, 2; 139:

Çaq. xv ff. sa:grak ku:za-i lilad:dr 'a jug with

a spout'; also pronounced sa:grak San. 232v.

2; reverse entry 253v. 28; xwar. xrv sa:grak

'goblet' Qu:tb 151: Kom. xvn 'cranium' savrak

CCG; Gr.: Kip. xrv sa:grak al-hun:db 'a wooden bowl' Id. 58: Osm. xvn ff. sa:grak (occasionally in xvn sa:gra:) 'cup, goblet', etc.; c.a.a.p. TTS I 589; II 7799; III 581; IV 651.

Dis. V. SGR-

?E sa:gr- See su:gr:-

sikir- to whistle'; survives only (?) in NE Kü:ir. sikir-/sikir- R IV 669-12; Khak.

Tuv. sikir-; there does not seem to be any widely distributed word for 'to whistle'. Xak. xi ku:su sikird: 'the bird whistled' (sa:fr:ara); and one says ki$:i sikird: 'the man whistled' Ka$: II 83 (sikir:a, sikirmak:); xiv Muh.(?) sa:fr:ara sikir- Rif. 111 (only); al-sa:fr

sikirmak 176 (Mel. 73, 11 ça:grimak).

D si:gr: Caus. f. of si:; 'to insert, or fit (something Acc., into something Dat.)'.

N.o.a.b. Cf. si:gr- and see sikir-.

Xak. xi ol umu: ka:ba:ka: si:gr:di: 'he inserted (adzala wa: anal:a') a large quantity of flour into a small container (al-sarf); also used of other things when he fitted them (awa:a:hu) into something by force and pressure (bi-tidda wa: rakh) Ka$: II 81 (si:grur, si:grimak:); KB (I have heard what you said and) köpüle si:gr:du:n anı 'have driven it into my mind' 3860: Çaq. xv ff. si:gr- (-di, -gay) si:gr- Vel. 287 (quon.); si:gr- (spelt) Caus. f. of si: , gunç:mi:dan 'to cause to be contained; to fit (something into something) in Another'.

253r. 19 (quon.): Osm. xiv and xv si:gr- ditto; in a few texts TTS II 813; III 617; IV 681.

PUD sikur- the V. in the Uyg. texts below does not obviously have the same meaning as si:gr- and may be a Caus. f. of sik-, lit. 'to cause to squeeze' or the like. Uyg. v.v. f. Mannot ulug yar:kan:ç:ri köpüle üze olarm: barç: si:kurup 'pressing them all with your great compassionate mind' TT III 90-100; 118-19: Bud. (we have sent a modest gift) kts:si:führuz ol si:kurup al yar:kan:zu: 'our wish is that he may deign to take it to himself (?) and accept it' Hüen-ts. 2026-7.

DIS. V. SGR-
VUD sugur- Caus. f. of suğ-; 'to have (something Acc.) drained off (something AbI.)' and the like. Consistently spelt sugur- in the main entry in Kaş., but this is clearly an error. Survives in NC Kur. surr-; Ktx. surr- 'to draw (a sword), pull out (teeth), winnow (grain)'; SC Uzb. sugur- ditto: NW Kk. suuir-; Kaş. surr-; Kumyk suuir-; Nog. suuir- ditto. Xak. xi er suv sugurdii: 'the man gulped down (abba) the water' and one says kum suv sugurdii: 'the sand absorbed (nayşfa) the water': Karlux xi ol kurut sugurdii: 'he drained off (nayşfa) the liquid from the dried curd cheese (al-aqıf) so that it became cheese': Barsğän xi ol yokaru: yarın sugurdii: 'he spat (bazaqa) towards the sky'; the other (Turks) say soğdı: Kaş. II 80 (sugurur, sugurmak (see above); prov.); a.o. sugurdii: II 15 (sug-): Çağ. xv ff. sugur- (-di, etc.) fikar- 'to draw out, pull out' Vel. 296 (quotns.); sugur- (spelt) 'to pull or bring (birin hasıdan wa dar-ar dawn) something out of something else', e.g. a sword from the scabbard, an arrow from a wound, a hair from milk San. 244v. 6 (quotns.).

1) sugrut- Hap. leg.; Caus. f. of sugur-; lit. 'to have (things) pulled out, pulled about', etc. Xak. xi ol anıg evin sugrutti: (MS. sugrettii:) 'he searched (bahata) his house, and saw everything that was in it' Kaş. II 332 (sugrutur, sugrutmak).

VUD sigriş- Hap. leg.; second syllable unvocalized; Caus. f. of sigır- with a meaning parallel to that of sigin- 'to provide shelter for another' or the like. Xak. xololar bir birle: sigiridii: 'they strengthened (or supported, makhana) one another' Kaş. II 212 (sigirüsür, sigirüs马克).

D sigirüs- Hap. leg.; Co-op. f. of sigir-. Xak. xı ular barçası: sigrisdii: 'the partridges all whistled (saffurat) together'; also used of snakes, etc., when they whistle (or hiss) Kaş. II 213 (sigirüsür, sigirüs马克).

D sugruş- Hap. leg.; Co-op. f. of sugur- with a connotation of totality. Xak. xı kumlar suvuğ sugruşları: (MS. sugrşadı:) 'the sand (completely) absorbed (tanaşafat) the water' (etc.) Kaş. II 212 (sugruşur, sugrüşmak; ra unvocalized).

Tris. SGR

D sigirik the form, Dim. f. fr. sigir, is deceptive, and perhaps cloaks a l.-w.; a kind of small bird, original meaning obscure; survives, meaning 'starling', in SC Uzb. çuchtuk: NW Kumyk siyirtiqs: SW (Az. sigirin); Osm. sigirk. NE Tel. sigirik 'grasshopper' like other NE words sigirtik/ sigirtık which is prob. der. fr. sikir- and not connected. Xak. xi sigirkiv (MS. sigirk) al-tayhıc (l.-w. fr. Pe. tihi) 'partridge', or 'quail'? Kaş. I 501; sigirik (sic) ditto I 505, 24: xiv Muh. zurzur 'starling' sigirik Mel. 73, 3; Rif. 176: (Çag. xv ff. sigırın) 'a black bird with white spots', in Pe. vår 'starling' San. 254r. 4): Kom. xiv 'dove' (?) sigirık CCI; Gr.: Kip. xiii al-zurzur sigiruk Hou. 10, 10; xiv ditto Bul. 11, 14: xrv zurzur siyirák (sic) Tuh. 18a. 11: Osm. xviii sigirık/ sigirük the same as (Çag.) sigırın, sır; also called sigır kışi San. 254r. 5.

sakirku: 'a tick'; perhaps a l.-w. Survives in SW Osm. sakırğa; Tkm. sakirğ and prob. NE Tuv. sarğ; NW Kumyk kasırğ; Nog. kasartki; most other languages use Pe. kana. Xak. xi sakirku: (qaf carries both fatha and kasra) al-qurad 'a tick' Kaş. I 489: Kip. xiv sakurğa: al-qurad Id. 59: xv qurad (VÜ köne; Tkm. kişilşik; in margin) sakırğa Tuh. 29a. 12.

sikirkan: 'a kind of large rat'; perhaps a l.-w. Pec. to Kaş. Xak. xi sikirkan: 'a kind of large rate (muna-l-cirvänd) Kaş. I 521; sikirgan: Xak. xi sikirkan: al-curd wall-fara 'rats and mice' II 263, 22.

VUD sokarlaç Hap. leg.; prob. a l.-w.; the Suff. -laç, which is very rare, is prob. like -vaç, foreign (?Iranian). Xak. xi sokarlaç bork 'a tall (al-fauha) hat' Kaş. I 493.

D sigirliğ P.N./A. fr. sigır; n.o.a.b. Xak. xi sigirliğ er 'a cattle-owner' (di baqar) Kaş. I 495.


Tris. V. SGR

VUD sugurlul- Hap. leg.; if this could be read as sugurlul- (the script is Uyğ., and such a mistake is possible), Pass. f. of sugur-, which gives reasonable sense. Türkü viii ff. Man. (because they did not know the beneficent God) sugurluğayı örtengey ofluğ tamu içinde 'they will be sucked down and burnt in fiery hell' M III 7, 11 (ii).

D sigirlarla- Hap. leg.; Den. V. fr. sigır. Xak. xi ol anıg sigirlarla: 'he reckoned that he was an ox (baqar) and traced his ancestry back to one' (nasabahu ılayhi) Kaş. III 331 (sigirlar, sigirlamak).

D sigirla:- Hap. leg.; Den. V. fr. sâqrr. Xak. xi ol kümîg sigirla:- ittaxad/-rîld sârîgab 'he made the skin into raw hide' Kaş. III 353 (sigirlar, sigirlamak).

Dis. SGS

D sakış (sakış) Dev. N. fr. sak-; originally 'counting, calculation'; in the medieval period in some languages it came to mean 'thought, care, worry', and so more or less converged. sânkî; survives in this sense as sâqis/sâqis in most NE languages and NW Kaz., R IV 270. Uyğ. viii ff. Bud. ayiğ kilinçlarmız sanı sakıştı idi yok 'our evil deeds are quite innumerable (Hend.)' TT IV 6, 25; a.o. VI 54: Civ. bêš grahalar yorîk sakîs (sic not saqis, see facsimile) 'enumeration of the move-
ments of the five planets (Sanskrit 1-w.)' TT VII 1, 5; bəş otuz saksı 'number 25' do. 21, 3; a.o.o.: Xak. xi (I was counting (addatu) the revolutions of the Great Bear) saksı içcre: künüm tuğdə: 'and while I was counting them (fi dəlahə-l-adad) my sun rose' Kaş. III 247, 25; n.m.e.: KB (the gold and silver which I have collected lies idle) maşa teğdi saksı anığın düliş 'my (only) share in them is counting them' 1363; o.o. 9 (kati-), 367 (tükət-), 2220 (səç-, səkəl-), 4048 (əğiç)-: xrv (Tef. saksı 'counting, calculation' 260: xrv Muh. yatəmül-hisəb 'the day of reckoning' sakız (I) Mel. 44, 14; Rif. 138 (saksı): Çaq. xv ff. saksız sumara va hisəb 'computation, reckoning' San. 232v. 6 (quotn.): Xwar. xiv saksı 'thought, reckoning' Quth 154; saksı kildilar 'they counted up' Nəhc. 119, 5; saksı yok 'are innumerable' do. 260, 4: Kom. xiv saksı eh 'to decide' (to do something): Kip. xiii al-hisəb səğıt Hou. 22, 2: xiv saksız diito ld. 58; al-əladə saksız Bul. 12, 10: Osm. xiv saksız 'numbering', common down to XVIII TTS I 588; II 778; III 586; IV 650.


E saksı See saksı Uyg. Civ.

Dis. V. SĢ-

D saksı- Hap. leg.; Co-op. f. of səğ. Xak. xi əlır: ikki: səğtədiş: 'those two competed in milking' (fi halhəl-ləhən); also used for helping Kaş. II 101 (səğiştur, səğiş-mak).

D siksız- Co-op. f. of sık-; survives in SW-Az. səxiz-. Osm. sifsız: 'to be crowded together, compressed; to be urgent', and the like. Xak. xı ol maşa: üzümə sığıkdi: 'he helped me to press (fi əğrə) the grapes'; also for to compete (MS in error 'to help'); and one says kişi: sığıkdi: 'the people crowded together (izdəmahə) until the place was full' Kaş. II 104 (sısıkıştur, sısıkışmak).

D səğıt- Hap. leg.; Co-op. f. of səğt- with a connotation of totality. Xak. xı əğədişti (M.S. səğişdi): təwəccəhəl-əzəmən ləl-bərədə 'the season tended to coldness' (i.e. the cold season came) Kaş. II 101 (səğiştur, səğişmak, sic).

D səğuk- Recip. f. of sok-; properly 'to beat, crush one another', and the like, but in the early period often 'to meet, encounter one another' with no implications of violence. S.ı.a.m.l.g. in NE, NC, NW səgus-/fəgus-, and the like, in SE, SC, SW səğuk- usually meaning 'to beat one another, to fight'. There seems to be no certain occurrence of səğuk-. Türkî vii ff. səğuk- 'to meet (someone, usually Dat., once Acc.)' is common IrkB 2 and 16 (utrų), 6 (topuz), 27, 35, 47 (öməlle-,)

49: Uyg. viii ff. Bud. PP 18, 1 (kkəgür-): Civ. tütüşə səğusur 'one gets involved in a quarrel' TT VII 36, 5; bay bolur edğu yuluzuka səğusur 'one becomes rich and makes a lucky star' do. 37, 3-4: Xak. xa ol maşa: tuż şokudə: 'he helped me to crush (fi dəqqə the salt') (etc.); also used for competing Kaş. II 104 (səğusur, səğusmak): Çaq. xv ff. səğus- (1) ba-yak digar fərət (2) 'to carry one another down' (perhaps səğus-, see sük-) (2) 'to bite (gazədan) one another' San. 2457. 15.

Tris. Sġș

D səğişti: N.Ag. fr. səğt- 'accountant' and the like. N.o.a.b. Xak. xa KB (the wasir) səğişti kerek bələsə biğə tețik 'must be a knowledgeable and quick-witted accountant' (the whole work of a wasir is səğişlar 'calculations') 2218: xiv Muh. håşib 'accountant' səğişti: Mel. 57, 5; səğişti: Rif. 155.

D səğiştığ P.N./Afr. səğt- survives in some NE and NW languages as səğştığ, səğştu, səğśtli, etc. R IV 272 for 'having a ... mind or disposition; intelligent; anxious', etc. Xak. xa KB (he managed all his affairs, and) səğiştığ bitip koğtı bərça bərm 'made a written list, with figures, of all his property' 1722; a.o. 2997: xvi (Tef. səğiştığ 'having a (predetermined) number' 260.


D səğiştışiz Priv. N./Afr. səğt- 'incalculable, innumerable'. Syn. w., and often used in Hend. w., sansiz. N.o.a.b. Uyg. vii ff. Bud. sansiz səğiştışız teşrîler yekler 'innumerable gods and demons' TT VI 431: (Xak.) xiii (Tef. sansiz səğiştışız 261 (under san): Xwar. xiv səğiştış 'countless' Quth 154 (under səğt); sansiz səğiştışz Nəhc. 399, 1.

Dis. SĢZ

səğız/səgiz Kaş. distinguishes these two words, but the meanings are very similar; perhaps both are later forms of *sə:kiz, but the Tkm. f. is səgiz. S.I.A.m.l.g., meaning 'gum, resin', and the like, in a wide range of forms: NE səgiz/səği/səsiz: R IV 269, 267, 394; SE Türkı səgiz: N.C: səgiz: SC Uzen. səgiz (sic): NW səgiz/səkiz: SW Osm., Tkm. səgiz: Civ. səxər/səsər Așh. XI 218. Uyg. viii ff. Civ. səgiz ol 'boliş, 'if he has wax in the ears' H I 56 (not səğiz 'dirty' as suggested by Arat): a.o.o. II 28, 137: Xak. xa səğiz al-ələk 'gum, resin': səğiz toprak al-səğəl-waš-tənu'l-hurr 'clay (or loam), unadulterated clay': səgiz hul luzāca 'any viscous substance' which sticks to the clothes, like thickened fruit-juice (al-rubb), etc. Kaş. I 365: xiv Muh. (al-mišk 'musk' yipar) al-kundur 'frankincense' səgiz Rif. 162 (in Mel. 63, 15 yipar has fallen out and kaşilh, q.v., has come under al-kundur): Çaq. xv ff.
sakkiz (so spelt) 'a gum (zagh) which flows from a tree', in Ar. 'il'lu'-btum ('turbentine') San. 232v. 22: Kom. xiv 'gummastic' sakiz CCI; Gr.: Kip. xiii 'il'k sakiz Hou. 18, 9.

D *sizgiz See sizga:-.

D sizga:q Dev. N. fr. sizga:: lit. 'something inserted or fitted in (between two things)'; survives in SW Osm. sizga 'the gusset of a garment' (Sami 847). Xak. xi sizqal (MS. sizqal) 'al-kalb woeheh sayr yu'ul bayn al-xarzatayn fi'il-zuff wa nahlittih 'the strip of leather which is put between the two rows of stitches in a boot and the like' (the boot in this case seems to have been a top boot with a narrow strip of leather inserted (at the front or more probably the back) between the two edges of the piece of leather forming the main part of the top); sizqal (MS. sizqal) 'a patch (al-riba) between two things; and 'a toothpick' (vilal'il-asnān) is called tir sizqal: Kay. I 464: Kip. xiv sizga: tavqul-qamiš 'the collar of a shirt' Id. 58.

Dis. V. SIZ-

D sizga:- Hap. leg., but see sizga:q; Den. V. fr. *sizgiz Dev. N. fr. *sizgiz meaning 'something inserted or fitted in'; 'to insert, or fit (something between two things)' Xak. xi ol tir sizqald: 'he picked (xalal) his teeth with a toothpick'; and one says of etik yitsin (first ya' undotted) sizqald: kadara'l- kalb fi'il-xuff 'he fitted the strip of leather (between the two seams) in the boot' (see sizqal); also used of anything when it has been inserted (iidila) between two things under pressure (bi-tadīyiq) Kay. III 283 (sizqar, sizqalmak).

D sizqal- Hap. leg.; Pass. f. of sizga:- Xak. xi bi'ir nisq biirke: sizqald: 'one thing was inserted (tadaaxala) into another under pressure (bi-hulfa); as a handle is forced into the socket of an axe or spade and fixed(yaštadd) in it, or a strip of leather is inserted between the two rows of stitches (in a boot) Kay. II 232 (sizqatur, sizqalmak).

Tris. SIZ

sagizgan 'magnificent'; an old animal name ending in -gzn. S.i.a.m.lg. w. various phonetic changes, with a metaphasis only in SW Az. sagazgan; Osm. saksagan. Uyğ. viii ff. Bud. TT IV 95 (kizil): Xak. xi kus yavuz: sagizgan (MS. sagizgan) 'the worst (kind of) bird is a magnific (al-al'aq) Kay. I 439, 6; n.m.e.: xiv Muh. al-al'aq sagizgan Mel. 73, 3; Rif. 176 (vocalized sagizgan): Çaq. xv ff. sakizgan sagizgan Van. 176: saksagan (sic) kalqūd-i ablaq 'magnific', in Ar. 'aq Sag. 232v. 22: Kip. xi al-al'aq sagizgan (7; unvocalized) Hou. 10, 19: xiv sagasgan al-al'aq; Tkm. saksagan Id. 58 (one MS. has different vocalization); al-al'aq sagasgan (sic) Bul. 12, 6: xvi abu zuwaqy 'crow' 'al'aq sagasgan Yuh. 48. 10.

D saqizligi/saqsizli贵金属 N./A. fr. saqiz/sakiz; s.i.s.m.l. w. similar phonetic changes. Xak. xi saqizlig er 'a man who owns chewing gum' ('il'k yunudaq); saqizlig yir 'ground containing unadulterated clay' (finna hurrat): sakizlig ton 'a garment with viscous substances sticking to it' (ta'alluqil-huzūci't fihi) Kay. I 495.

Mon. SG

sik 'penis'; homophonous w. stk-. Survives in SW Osm. and perhaps elsewhere, but the kind of word deliberately omitted fr. many dicts. Xak. xi stk 'ardu'l-racul 'penis'; followed by a para. saying that in reading the Koran before audiences of Turkish men and women it is customary to omit Ar. words containing the syllables sik, tilak, and am for fear of rousing ribald comments Kay. I 334; a.o. I 201 (frūn-): xiv Muh. al-dakar 'penis' stk Mel. 48, 3; Rif. 142: Kom. xiv 'penis' stk CCI; Gr.: Kip. xiii faracu'l-racul 'the male organ' stk Hou. 21, 3; xiv stk al-dakar muqabitu'lar-farac (opposite to 'vulva') Id. 53: xv al-dakar stk Kay. 61, 6; Tuh. 16a. 11.

Mon. V. SG-

stk- (of the male only) 'to copulate' (w. a female Acc.). S.i.a.m.lg. R IV 681, but deliberately omitted fr. most modern dicts. Xak. xi er ura:qtn: stklt: 'the man copulated with (čama'a) the woman' Kay. II 22 (skik); stkmek); a.o. I 401, 21 stating that the Pres. Participate is stkken commā: xiv Muh. čama'a stk- Rif. 107 (only); nakha 'to copulate' (mis-spelt nakha) stk- do. 116 (only); al-cimā stkmek Mel. 34, 10; stkmek 119; Kip. xiii (after stk) 'and it is also the Imperat. for the (corresponding) V.' (bi'll-bih) Hou. 21, 3; nakaha 'to marry' stk- do. 34, 9; nakha mina'l-cimā stk- do. 44, 2: xiv stk nakha Id. 53; Bul. 83v.: xiv čama'a mina'l-cimā stk- Kay. 77, 11; nakaha stk Tuh. 37b. 3.

sōg- 'to curse, revile'. S.i.a.m.lg. w. some variations in the last consonant; SW Tkm. sōg-. Uyg. viii ff. Bud. Sw. 136, 9-10 (total-); TM IV 251, 17-18 (sarsi-); Xak. xi ol ann: sōgdī 'sabbahu he abused, or cursed, him' Kay. III 184 (sōger, sōgme:); bašt: boynin sōg- turd: 'he continuously cursed (zalla yasub) his head and neck' III 230, 20; a.o. I 27 (sōgūb): KB yayiq táp sōgerler bu kikkim üçün 'they curse me and call me fickle because of my character' 600: xiv Rbg. 1tn stgī 'he cursed the dog' R IV 571: Muh. damma 'to reprove, blame' stk-Mel. 26, 7; Rif. 109; sātama 'to curse' stk- 27, 11; 110; al-ġadab 'to be angry' stkmeq 35, 1 (kušme: 130): Çaq. xv ff. stk- 'with -g-' sōg-, dūnmāv fār- manāumā 'to abuse, curse' Vel. 207 (quoten.); stk- 

(2) dūnmādān ... in this meaning also stk-San. 245r. 25 (quotens.): Xvar. stk- 'to curse' Qutt 159; Nahc. 14, 15-16; 129, 8: Kom. xiv 'to curse, blasphem' stk- CCI, CCG; Gr.: Kip. xiii sātama sōg- Hou. 34, 14; sabba sōg-, also sātama; the kāf in this
word is like the Ar. qāfu'l-maṇqūta (g) do. 40, 18: xiv sōg- ('with -g') saṭama Ld. 53; Bul. 51r.: xv ditto Kav. 32, 15; 75, 12; Tuh. 21b. 5; sabba wa saṭama sōg- do. 20a. 11; o.o. do. 28b. 3; 31b. 7.

1 sōk- Trans.: 'to tear apart, pull down, break through (an obstacle)', and the like. S.a.a.m.l.g. with these and extended meanings. Türkü viii kārīg sōkdīm 'I forced my way through the snow' T 25; o.o. I E 35, II E 27 (batırni) Uyg. viii ff. Bud. ertilt alup sōkūp 'taking and detaching the jewel' (in his ear) PP 50, 8; o.o. U II 76, 1 (sōC): Civ. otlar sōkūp 'pulling the vegetables to pieces' (and boiling them in milk) TT VIII M.34; o.o. H I 26, 97; 28, 129: Xak. xi o1 yamaːq sōkūt; 'he tore (naqada) the patch out of the garment' and one says of evin sōkūt: naqada xbaːahu wa bīdīahu 'he pulled down his tent or (built) house' Kās. II 21 (2 sōk- follows in the same para.): KB 2268 (ṣerīqi): xiv Muh. fataqa 'to split, tear apart' (ṣōkūl-; v.l.) sōk- Mel. 29, 11; sōk- Kif. 113; al-naqq sēkme k is prob. an error for al-naqq sōkūm 123: Çağ. xv ff. sōk- (to, 'with -k-') bit būtūn nesme yāk et-, sōk- ma'naːnaː 'to tear apart something complete' Vel. 297 (quots.); sōk- (1) sīkāfstan 'to split, tear apart' Sam. 245r. 25 (quotns.): Kip. xii fataqa min fāzīl-qaːmās 'to tear', of tearing linen sōk- Hou. 35, 2; xiv sēk- fataqa Id. 53; Bul. 68r.: xv fataqa (wa ṣaṭama) sōk- Tuh. 28b. 3.

2 sōk- Intrans. w. Indirect Object in Dat.; 'to kneel down'. Syn. w. sōk- (Kās. translates both the same), but n.o.a. Uyg. viii ff. (if the man who understands this scripture stands among the company of Bodhisattvas and) ikī tizīn sōktūp bēzār 'kneels on his knees and presents it' USp. 106, 19-20: Xak. xi (after I sōk-) and one says ol beːqeː sōkūt: 'he knelt (cajaː) in the presence of the beg (etc.); hence one says sōkū: oltur telis cātiya(n) 'sit down kneeling' Kās. II 21 (sōkēr, sōkmeːk); one says er sōkū: ol-turdaː cajaːl-raːcuː alːa rūbbatḥi 'the man knelt on his knees and sat III 230 (verse): KB bu Aytoldī kīrdaː kōrtiːnī sōkūp 'Aytolti entered and presented himself kneeling' 581.

Dis. SGD

F sēkū: l.-w. fr. Pe. saktī 'bench, platform, terrace'. Survives in NC Kūr. sēkī 'a small flat ledge in the foothills': NW Kūr. sēkī 'a bench in a house': SW Az. sēkī; Tkm. sēkī 'a wooden or stone bench, terrace, pavement, pedestal'. Xak. xi sēkī: al-dūkha 'a (stone) bench' Kās. III 230; Kip. xiii al-masṭaba 'a large stone bench' sēkū: Hou. 6. 5; 6: xiv al-masṭaba (sic, also correct) ditto Bul. 14. 11: Osm. xvi ff. sēkī used in several Ar. and Pe. dicts. to translate words meaning 'bench', etc. TTS I 611; II 86c; IV 673.

D sōkē: See 2 sōk-.

VUD sōkēl: N./A.S. fr. sōlī; 'former, of old'. N.o.a. Türkü viii ff. Man. (if we have some-how sinned against) sōkī tēptī yalavātī burxanlaṅkāra 'the former messengers of God, the prophets' Chuaːs. 64-5; Uyg. viii ff. Bud. (how was it possible that one day Dharma-gupta) bārī yarīkādī erkī tūmēn sōkīrke 'deigned to go to the innumerable men of old?' Hūn-ts. 1959-60; sōkū arūtar biːlīgpuː 'to the knowledge of the sages (Sanskrit ṣū) of old' Sw. 589, 4-5: Civ. sōkī xanlar kuːčī ... sōn futši biːlēŋu tiː 'the strength of former kings' ... the devices of the later sage Confuːciius' TII 105, 7: Xak. xi KB sōkī tēbol yandru kīkti yaːpti 'his character and habits turn back and become as they were formerly' 738.

E sōkī is read in TT VIII K.1o and identified w. the SW Osːm. phr. sōkū ott 'bird's-foot, Ornithopus compressus', but sōkū is the Osm. f. of *sōkūl Dev. N. fr. 1 sōk-, so this is impossible. The Brahmā text syo kyo dhān no doubt represents sōkūntī 'its tree'.

Dis. SGD

sōgūt (sōgūd) in Uyg. a generic term for 'tree'; fr. xi onwards specifically 'the willow-tree, Salix'. Survives in SE Türkī sōgūt; NC kr. sōgūt; SW Az. sōgūd; Osm. sōgūd/sōgūt; Tkm. sōvūt. Cf. tāl. Uyg. viii ff. Bud. aṣok sōgūt 'āsoka tree' U II 24, 3; nīlāpūspuː atūlī sōgūt 'a tree called Nīlāpūspuː' do. 25, 17-18: yəmīs sōgūt 'a fruit tree' PP 50, 8-5; sōgūt 'tree' do. 7; o.o. U II 7, 1; 26. 9; 35, 22: U II 22, 14; Hūn-ts. 316; TT VIII K.10 (sōkō): X 457, etc.: Cív. TT I 163 (tst), 165 (artuːc), 191 (cūṣūm); VII 28, 41-2 (tkt.-etc.): xiv Chin.-Uyg. Dict. 'tree' sōgūt Ligeti 196; R IV 576 ('willow', terror): Xak. xi sōgūt šaćaːruːl-xtāːf 'willow-tree' Kās. I 356 (prov., see kadīp); same prov. III 134, 13; 369, 22; a.o. III 168 (kēylk): Çağ. xv ff. sōgūd 'a name for the willow (bid 'tree') Sam. 245v. 28 (the spelling looks Rāmī): Kip./Tkm. xxi al-sāʃad 'willow' (Kip. tāl) Tkm. sōgūt Hou. 8. 6.

D sōktī: Dev. N. in -tī (usually -dl; Pass.) fr. 1 sōktī; 'branch'. N.o.a. Baraːsǎːn xi sōktī: al-muːxāla 'branch' Kās. I 416: Xak. xi KB 4767 (kavik)..

Dis. V. SGD

E sēkīt- See sēkūt-.

D sīkīt- Hap. leg.; Caus. f. of sīk-; cf. sīktūr-. Xak. xi o1 uraːɡūtın: slikītī: 'he urged someone to copulate (hamala man
cama'a) with the woman' Kaj. II 309 (siki-tür, sikitme:k).

D 1 sókit-  Hap. leg.; Caus. f. of 1 sók--; this V. seems to occur in the phr. below. Uyg. viii ff. Bud. sóktSites etlerid (read etlerin) 'you must have (their?) meat minced' Swt. 592, 18-19.

D 2 sókit-  Caus. f. of 2 sók--; in Kaj. clearly w. Cause meaning; but elsewhere it seems to mean simply 'to kneel' and is a l-w. in this meaning in Mong. sógiit- (sic) (Haemisch 135, Kot. 1433, Haidot 350). Cf. sókür-.  N.o.a.b. Türkü viii ff. Man. (then the holy King Bogü Xan came to the assembly of his own Elect and) dündarla[rka?] sóktüp ymçürü (MS. in error yimçülü) ötündi 'knelt before(?) the Elect and ventured to bow to them' TT II 6, 34: Xak. xi ol an: sóktiti: acâhû (MS. achtum) 'he made him kneel' Kaj. II 310 (sóktür, sókitmek; everywhere vocalized sókti-): Kip. xv (cf.) cafâ 'to kneel' (bağdaš oltur- (not an old phr.); in margin in two other hands) sóktût- (perhaps here fr. Mong.) and sók-  Tuh. 12a. 10.

D sóktür-  Caus. f. of sók-; n.o.a.b. Cf. sókit-. Xak. xi er kuçin sóktürdi: 'the man urged someone to copulate (ıstân 'alâ camâ') with his slave girl' Kaj. II 186 (sóktürür, sóktürmek).

D sógtür- (sögtür-) Caus. f. of sóg--; 'to order (someone Dat.) to curse or revile (someone Acc.).' S.i.s.i.m.l. w. the same phonetic changes. Xak. xi ol an: sógtürdi: 'he urged him to curse, or revile, him' (alâ sabbihi); originally sógtürdi: with -ô- but shortened Kaj. II 186 (sógtürür, sógtürmek): Kip. xv (in a para. on the Caus. f.) wa fi istâstama and for 'to order to curse' sóktür-  Tuh. 55a. 3.

D sóktür-  Caus. f. of 1 sók--; s.i.s.i.m.l. Xak. xi ol ton sóktürdi: 'he ordered that the seams of the garment should be torn apart' (bi-naqî duruzîl- GER); also used when he ordered the tearing down (bi-naqî) of a wall, etc. Kaj. II 186 (sóktürür, sóktürmek): Çaq. xv ff. sóktür-  Caus. f.; sikâfândan 'to order to tear apart, etc.' San. 245v. 17.

Tris. SGD

D sóktikü (söktikü) Hap. leg.; prob. merely the Ger. of 2 sókit-, that of 1 sók- is less prob. Uyg. vii ff. CIV. [gap] turmuş tıktak yak içirmiş kerek sóktikü içirmiş kerek '... standing you must make him drink bitter (Sanskrit l.-w.) oil; you must make him kneel and drink' (you must bleed him) TT VIII 1.24.

D sógütülüg P.N./A. fr. sógüt; survives with much the same meaning in SW Osm. sógütülü (Red. 1094). Xak. xi (after sógütülük) and 'the owner of one' is called (the same) with (final) -g Kaj. I 506.


Tris. V. SGD-

D sógütlen-  Hap. leg.; Rel. Den. V. fr. sógüt. Xak. xi yêr sógütlenendi: 'the ground was thickly planted with willows' (mûxîfâm min şacarûl-xilâf) Kaj. II 266 (sogütlenür, sogütlenmek).

Dis. SGG

D sógûg Hap. leg.; Dev. N. fr. sog-; quoted only as an example of a Dev. N. used as a verbal complement. Xak. xi (ol) an: sógûg sógtî: sabahânu sabâhâna(b) bâlânuma fihi 'he cursed (or abused) him violently' Kaj. I 27, 12.

Dis. SGL

VU sigût/sögût (?*sögût) 'wart' or similar swelling including 'nipple' and 'piles'. The vocalization is chaotic, and perhaps best explained by assuming an original *sögût. Survives as NE Khak., Tuv. sólî: SE Türkî sógût/sögût: NC Kir. sólî; Kz. sülêl; SC Uzb. sólû: NW Kk., Kumyk sülêl; Kaz. sóyalî; Ogu. sülêl (sic): SW Az. zîyîl; Osm. síUlî; Tkm. sîUlî (sic). See sengûl, Uyg. vii ff. CIV. kimin etinde sógût un- ser 'if a wart emerges on someone's skin' H I 73; a.o. do. 74: Xak. xi sigût al-ûlu' wart, nipple' Kaj. I 394; sógût III 301 (sögû): Çaq. xv ff. siwel (splet) 'a hard lump' (dana-î qul) which emerges on a hand or limb; in Rûmî sîUlî, in Ar. îlu'îli San. 259r. 3: Osm. xiv wannûs sigtî 'piles', in one text TTS IV 602: xiv sigûl 'with -g' in Rûmî, same translation as Çaq. siwel San. 255r. 12.

D sókêl 'ill, sick': survives only(?) in SW xx) Anat. sökel SDD 1248; perhaps Intrans. Dev. N./A. fr. 2 sók- in the sense of 'kneeling, unable to stand up'. Kaj.'s description as 'Oğuz' is dubious, since it is quoted in several Xak. phr. Xak./Ogu. xi sókel al-merîd 'ill', in Ogu. Kaj. I 394; o.o. in Xak. phr. I 216, III 305 (both ópal-); II 10 (1 szz.), 40(tinûg), III 180 (tur-), 281 (savrâ), 286 (suvûs-): xirli (?) Tef. sókêl 'ill' 275: xiv Muh. al-äfîh 'ill' (opposite to 'well' esen) sökel Mel. 56, 5; 64, 10, Rif. 154 (sögût; 163 sökellîklî); Çaq. xv ff. sókêl ('with -k') xasta wa bîmûr 'ill, sick', also used of a man who is crippled (az 'ütûfî ma'yyûb) San. 245v. 25: Xwár. xiv sókêl 'ill' Qutb 160; Nahc. 235, 5-6; 240, 13 etc.; Kip. xiii al-merîd (opposite to 'well' şâng) sökel: Han. 22, 6; 33, 1 (MS. sökel): xiv sökel ditî Id. 53; Bul. 9, 15; marûna sökel ol- Bul. 82v.: Osm. xiv and xv sókel 'ill'; in 3 texts TTS I 640; II 839.

süglûn: 'pleasant, Phasianus spp.'; survives only in SW Osm. süglûn/sûllûn: Tkm. süglûn; elsewhere displaced by Mong. l-w. kirâga-l. Possibly a l-w. cf. süglû. Uyg. vii ff. CIV. H II 24, 51: Xak. xi süglûn al-tädîrce 'pleasant'; süvûlu: alternative form (lüga fihi)
Koş. I 444: xiv Rôğ. sülğün (sic) 'pheasant' R IV 833 (quatn.): Xwar. xiv sülğün ditto Qubt 160 (sûklûn), 162 (sûklûn): Kom. xiv ditto sâwûn GCD; Gr.

Dis. V. SGL-

D sikil- Pass. f. of sik-; noted by Red. in SW Osm., and no doubt surviving elsewhere. Xak. xi u raq:ut sikildi: 'the woman was copulated with' (cümî'at) Koş. II 126 (sûklûr, sikîlmek).

D I sõğül- (sûğûl-) Pass. f. of sôğ:; 'to be cursed, reviled', etc. S.i.s.m.l. w. the same phonetic changes. (Xak.) xiiii(III) At. yérîlîn sôğûlgên têrîp bûrmejen 'the man who accumulates (property) and does not give is reviled and cursed' 247: Çag. xv ff. sükül-

(2) duşnâm dâda ûðan 'to be reviled, cursed' San. 245V. 14.

PÜ 2 sôğül- 'to roast (meat Acc.)'; a very unusual case of a Trans. V. w. a Pass. f. N.o.a.b. There are two ancient cognate words, sôğûln-, 2 sûgûs, q.v., the latter still surviving; and some modern ones, SW Osm. sôglêrme 'roast meat' (Red. 1903), sôgûlêr (sôglû-) 'to roast' Barbier de Meynard in R IV 880 and in xx Anat. sôgûr- 'to roast kebabs', sôgûrîme 'roast kebab' SSD 1248; the likeliest transcription is therefore sôglû.

Uyg. viii ff. Civ. (if a man's amputis are malodorous) ûvenî sôglûlp iç kûn yak zinc 'roast a lung and rub it on three days' H I 28–q: Xak. xi er et sôgûldî: 'the man roasted (çava) meat' (etc.) Koş. II 126 (sûglûr, sôglûmeke): xiii(III) Tef. (PÜ) sôglûdtto 278 (sûklî–sûklû): xiv Muh. çava sôgûl- Mel. 27, 13; Rif. 111: al-cava sôgûl 34, 15; 120; (under 'food!') al-cava 'roast meat' sôglûmlû 65, 12; 164: Kip. xiii al-sarîlh 'slices of meat' sôglûmlû (MS. sôglûme) et Hou. 15, 17; xiv sôglûl('with -g-') çava Id. 53; Bul. 51 v.: Osm. xiv and xvi sôglûl- 'to roast'; in several texts TTS I 639; II 839; IV 704.

D sôkûl- Pass. f. of I sôk-, 'to be torn apart, split', etc. S.i.s.m.l. Xak. xi ton sôkûldî: nuqda durûsul-tawb 'the seams of the garment (etc.) were torn apart'; also used as a building (al-bûnâ) when it has been torn apart Koş. II 125 (sûklûr, sôklûmek): xiiii(III) Tef. sôkûlditto 275: Çag. xv ff. sôkûl-

(1) sîhâtîa ûðan 'to be torn apart' San. 245V. 14 (quatn.): Kom. xiv sôkûl- 'to be torn apart, separated' GCG; Gr.: Kip. xv maftûq 'split' sôklûmlî Tuh. 34b. 13: Osm. xvi sôkûl- 'to be torn apart' in one text TTS II 839.

PÜD sôglûnl- Refl. f. of 2 sôglûn-, generally used as Pass. N.o.a.b. Uyg. viii ff. Bud. sîlklîke tegi eti yinî sîlglûnûp 'his flesh and skin being roasted through to the bone' U III 24, 6 (i); etûzi sêglûndî 'his body was roasted' U IV 40, 171: Xak. xi et sêglûndî: 'the meat was roasted' (însawû); and one says er özîpê: et sêglûndî: 'the man made it his business to roast (tawallâ taşwûyû) the meat for himself' Koş. II 248 (sôglûnlûr, sôglûnmeke): the second phr. translated 'he concentrated on roasting the meat and did not ask anyone else to help' II 254, 20: Kip. xiv sôglûn- inşawî Id. 53; al-sarîyîh 'slices of meat' sôlenlmîs et Bul. 7, 15: xvi inşawî (ûslûn-; in margin) sôglûn- Tuh. 7A. 1: Osm. xiv sôglûn- 'to be roasted'; in one text TTS I 639.

Dis. V. SGL-


Dis. SGM

D sôkmên: Hop. leg.; Dev. N. fr. I sôk- Xak. xi sôkmên min alqûbi-l-abîtabl 'a military title'; it means 'one who breaks the ranks of the (enemy) army' (kâsîr sâffî-l-harb); taken from the phr. sèktî: neqûnlî: 'he tore (hataka) the thing' Koş. I 444.

Dis. V. SGM-

D sôkmênlen- Hop. leg.; Refl. Den. V. fr. sôkmên. Xak. xi er sôkmênlendî: 'the man put on military dress (tazâyû bî-sîyîl-l-abîtabl) and reckoned himself one of them'; the Imperat. is sôkmênlen Koş. II 278 (sôkmênlenûr, sôkmênlenmek).

Dis. SGN

PÜ sôgen Hop. leg.; a Hop. leg. for such a common object is prob. a l.w. Xak. xi sôgen al-qirîtàla 'a pack saddle' Koş. I 403.

D sôğûnc Dev. N. fr. *sûğûn- Refl. f. of sôğ:; 'a curse, abuse', and the like. N.o.a.b.; cf. I sôğûs. Xak. (xi KB in 4553 the Vienna MS. has sôğûnc, the others sôğûs): xiiii(III) At. 232 (tûd-): Çag. xv ff. sôgûnc ('with -g-') duşnâm 'curse, abuse' Vel. 297 (quatn.); sôgûnc (spelt) ditto San. 245V. 29: Xwar. xiv sôgûnc ditto Qubt 162 (sîglûnû).

Dis. V. SGN-

D 1 sôkûn- Refl. f. of 1 sôk-; n.o.a.b. Xak. xi (after 2 sôkûn-) ol tonn sôkûndî: 'he pretended to tear apart (yangûd) the seams of his garment' Koş. II 154 (sôkûnûr, sôkûnmeke): (xiv Muh. anqada (îfor inqâda) sekîn- Rif. 104 (only) seems to be a misspelling of this word).

D 2 sôkûn- Refl. f. of 2 sôk-; n.o.a.b. Xak. xi er îbegê: sôkûndî: 'the man knelt (çata 'ala ruhbatayhî) before the beg' Koş. II 154 (followed by 1 sôkûn-): xiv Muh. ittakûd 'to lean
on (something) and the like sőygę:n- (sic) Mel. 21, 12; sö:ękün- Rif. 102 seems to belong here.

PUD sőgne:- Hap. leg., but see sögne:gę:;; Den. V. fr. *sögün which seems to be cognate to sığılı:sögil and may have 'whitlow' or the like. Xak. xı er sögil sönded: 'alaca-l-raca:l-ı-ta:la:la wa dawda:ba 'the man treated and cured the wart' Kaş. III 301 (sögnę:ri, söğnę:mek).

Tris. SGN

PUD sőnegę:; Hap. leg.; Dev. N. (Conc. N.) fr. sönegę:.- Xak. xı sönegę:;: a swelling (batra, i.e. whitlow) which comes out between the nail and the flesh' Kaş. I 401.

Dis. SGR


D) sökrük Hap. leg.; Kaş.'s translation is the same as that of tıla:k and no doubt means 'a woman's sexual organs'; presumably therefore Pass. Dev. N. fr. (2) *sökük-.. Caus. f. of 1 sök.- Xak. xı sökräk 'rat'<a:nar-ma:la Kaş. I 478. (Kip. xiv al-qadid 'dried strips of meat' (kak efi) (PU) söğük (unvocalized, -a- -k) (fkuru: et) Bul. 8, 9 is obviously a different word and, if correctly transcribed, cognate to səgğı-, q.v.)

Dis. V. SGR-

D) sökür- Caus. f. of sökeri-; Kaş. notes two forms without a cross-ref. S.i.a.m.l.g.; in SE 'Turki sekret-', SC Uzb. sakrat-; elsewhere sekret- or the like. Xak. xı (in the section headed fa:landa:) ol at arikta: sekrtli: 'he made his horse jump (a:daba) over the canal' (etc.) (sıkrtı:rä:); similarly one says ol bitič okir erken sekrtli: 'he made an omission (a:wá: dzarax) in reading the book or Koran' (sérkrtmek) Kaş. II 333 (for the second phr. cf. slik): (in the chapter of words with two consecutive consonants) ol at sekrtli: 'he started off (a:d dá) the horse' (etc.) III 431 (sıkrtür, sérkrtmek. . . Imperat. sekrt); o.o. II 274. 24; III 420, 3: KB (the proud warrior) sekrtip 'setting (the army) in motion' 2381: XIII (3) Tef. sekrti: 'to start off' (a horse) 267: Çağ. xxv ff. sękrti:sıkrti:-(both spelt) Caus. f.: cahändan 'to cause to jump' San. 255r. 5 (quotns.): Kip. XIII 'tarada min tardi:-farsa 'to drive (a horse) on' (Vu) sekrti- (unvocalized) Hou. 33, 17: Osm. xiv ff. sékrti:- (sıkrti::) c.i.a.p.; occasionally in XIV and XV 'to drive (a horse) on', but normally Intrans., 'to run; (of an army) to advance, attack' TTS I 611; II 805; III 610; IV 672.

D) sękri: - Co-op. f. of sękri:-; 'to jump together'; to jump in competition with one another'. Xak. xı (in a grammatical section) of meniç birle: sękri:ld: 'he jumped in competition with me (wa:fa:hanı mubara) to see which of us was best at it' Kaş. II 225, 12; o.o. I 214 (tizig); n.m.e.

Tris. SGR

D sękeriči: Hap. leg.; the context indicates a meaning like 'brigand'. Perhaps der. fr. sérker, if not N.Ag. fr. *séker, which is also the basis of Kip. xiii natta: 'to incite' (Vu) sękerle:- (sin unvocalized) Hou. 39, 12; lazza minnal-lazza 'to molest' ditto do. 43, 3, and might possibly be the basis of sökeri: if that was a Den. V. in -iri-. Seker is prima facie the Aor. Participle, used as a N., of sek-, first noted in Kip. xiv seker- daraca, a word with several meanings, here perhaps 'to walk' Id. 53 and surviving in SW Az., Osm. 'to hop, skip along, walk merrily' (a link, perhaps illusory, w. *sękeri-); Tkm. more neutrally, 'to go, enter, come'. Xak. xı KB (thirdly, keep all the roads clear and) karakçığı arıtılı arg 'clean out the highwaymen and brigands(?)' 5577.
Dis. SGS

süksük some kind of a tree, prob. a tamarisk; prob. a quasi-onomatopoeic fr. the noise which it makes in a wind. Survives in SE 'Türki süksük 'the saksaul tree' (i.e. Haloxylon ammodendron, see U III, p. 32, footnote) Shaw 126 (only), and mentioned in SW Osm. 'a kind of tree' (Red. 1067). Uyg. viii ff. Bud. otru braman süksük otoo tamturmus 'then the Brahman set fire to the firewood of süksük' U III 32, 19 ff.: Xak. xi süksük al-ğadā 'Euphorbia, tamarisk' Kaş. I 486: Çağ. xv ff. süksük 'plants which grow up in the spring and dry off in the summer and become dry sticks' (xas u xāgā) Vel. 298 (quotns.); süksük (spelt) 'a tree (diraxt) which grows in sandy soil'; when it becomes dry its long roots emerge from the soil and they make sticks from them (quotn.); also called ucar (in 65r. 16 translated hīmā-i tāq 'tamarisk', otherwise unknown), in Ar. ğadā San. 245v, 22 (followed by two Rumi meanings otherwise unknown, 'a rough, uneven gait', and 'a horse that does not keep to the road').

VUC seksön 'eighty'; crasis of sekiz ə:n, which was the form used in Türkü viii, IX, 3 and Uyg. viii ff. Bud., PP 24, 4, and still survives as sügöz in NE Khak. In all other modern languages the form is seksen or the like. Xak. xi seksön the number 'eighty'; originally sekiz on 'eight times ten' and then joined together (cu'llā wāhid) Kaş. I 437: XIII Tef. seksen 'eighty' 267: XIV Muh. 'eighty' seksen Mel. 81, 15; seksen: Rif. 187: Xvar. xiv seksen 'eighty' Qutb 156: Kip. XIII ditto Hou. 22, 15: XIV ditto Id. 53; Bul. 12, 14: xv ditto Kav. 39, 7; 65, 9 (seksen); Tuh. 60b. 10.

Dis. SGŞ


D 1 sügöš Dev. N. (connoting mutual action) fr. süg-; 'cursing, abuse', and the like. S.i.a.m.l.g. w. minor phonetic changes. Uyg. viii ff. Man.-A M 10, 19 (oyun): Xak. xi sügöš al-sābak wal-tāsābak ma'atn both 'abuse' and 'mutual abuse' Kaş. I 368: KB (there is little pleasure and much pain in governing a realm) az al-ğügülstitialtelimrek sügöš 'there are few who praise and many more (who) abuse' 2148; saran bolma artuk sügöš bulga sen 'do not be mean, you will receive much abuse' 4553; o.o. 239 (şgdil), 240, 260 (körküz), etc.: xxii? At. ajunka bu sügös kalāma nesli, 'why these curses and more proofs to the world?' 4533; a.o. 242 (uzal-): XIV Muh. al-yatima 'a curse' sügöš Mel. 84, 12; sügöš Rif. 190: Çağ. xv ff. sügöš dugnām 'curse, abuse' San. 245v. 28: Korn. xiv 'abuse' sügöš CCG; Gr.

(D) 2 sügöš 'roast meat'; morphologically obscure, but cognate to 2 sügül-, q.v. Survives only(?) in SW Osm. sügös 'roast meat'. Öğüz xi sügös ('with -ğ-') mā yastūh līl-ṣīgūd mināl-ṣīgūd wa'b-hulmān 'a kid or lamb suitable for roasting' Kaş. I 369: Osm. xviii sügūš ... and, in Rümī, gūšt-i xaynī 'cooked meat' San. 245v. 28.

Dis. V. SGŞ-

D sícılıg- Co-op. f. of sik-; survives in SW Osm. and no doubt elsewhere. Xak. xi er ulari birle: sícılıg: 'the man and woman copulated' (bāda'); and both of them are described as active participants (müceüm) by this word Kaş. II 107 (sícılıgür, sícılımek).

D sógųš- (sogųš-) Recip. f. of sóg-; 'to curse, or abuse, one another'. S.i.m.m.l. w. some phonetic changes, SW 'Tkıım. sügųš-.

D sógųš- (sögş-) Fr. of sóğ-; 'to curse, or abuse, one another'. Xak. xi ol mança: tòrn süküdü: 'he helped me to tear apart (pi naq) the seams of the garment'; also used for helping to demolish a house (fi hadmi'l-dār) (etc.); and also for competing Kaş. II 107 (sükükür, süküşmek); a.o. II 89, 13: Çağ. xv f. sügöş- Recip. f.; 'to curse (or abuse, duşnäm dadaşan) one another' San. 245v. 18.

D süküş- Co-op. f. of 1 sök-; s.i.m.m.l. w. minor phonetic variations. Xak. xi ol mança: torn süküšti: 'he helped me to tear apart (fi naq) the seams of the garment'; also used for helping to demolish a house (fi hadmi'l-dār) (etc.); and also for competing Kaş. II 107 (süküšür, süküşmek); a.o. II 90, 9-10 (artukluk).

Tris. SGŞ

D sügüslüğ Şap. leg.?; P.N./A. fr. 1 sügöš. Xak. KB sügüslüğ nelüq boldi Daḥhāk utun 'why was wicked Daḥhāk (universally) cursed?' 241.

Dis. SGZ

sekkiz 'eighth'; like ottuz, ēkkīl; q.v., and three other numerals it originally had a medial double consonant, but this is seldom written and in many languages not pronounced. S.i.a.m.l.g. with some phonetic changes (-k/-ğ-; -z/-ş-). Only(?) SE Türkı ssékiz: SC Uzb. sakkız preserve the -k-.. Türkı viii ssēkiz (for ssēkiz) is common; viii ff. including Man. and Yen. ditto: Uyg. viii ff. Man.-A: Man.: Bud.: Civ. ditto: O. Kir. ix ff. ditto: Xak. xi ssēkiz the number 'eighth'; it is an abbreviation (taxiif) of ssēkiz Kaş. I 365: a.o. I 437 (sekköz): XIII (?) Tef. ssēkiz 266: XIV Muh. 'eighth' ssēkiz Mel. 81, 8; ssēkiz Rif. 186: Çağ. xv ff. ssēkiz ('with -k-') ssēkiz Vel. 288; ssēkiz (spelt) 'eight'; also pronounced sēkiz Kaş. I 365: 255?; 10; (on the -k- see 200 ff.): Korn. xiv 'eighth' ssēkiz (sic) CCG; Gr.: Kip. xiii 'eighth' ssēkiz Hou. 22, 8: XIV ditto Id. 53; ssēkiz Bul. 12, 17: xv ssēkiz Kav. 65, 7; Tuh. 60b. 7.

Tris. SGZ

D sekkizinç (sekkizinç) Ordinal f. of sekkız; 'eighth'. As in the case of other Ordinals (see
The Suff. gradually became -in-čI, in some languages -inčI; fr. about xi; s.i.a.m.l.g., in those forms. Not well attested in the medieval period. Türkü viii ff. Man. seki-

**Mon. SL**

1 saI 'a raft'; prob. specifically one made of timber, see 2 taIr. S.i.a.m.l.g., in SW Tkm. saI. See saI,,. Xak. xi saI al-šam bi-
mašča taIr: 'a support' in the (same) sense as taIr, Kaš. III 156; Cağ. xv ff. saI 'a thing used for crossing rivers'; they fasten timbers together and launch them on to the water and they do not sink; with it they cross the water Vel. 278 (quotn.); saI 'a thing constructed of wood and reeds on which they sit and so cross deep rivers' San. 235v. 26 (quotn.): Kip. xiv saI 'poles (idân) put together and tied'; one climbs on to it on a river (al-bahr), and so crosses from one side to the other; an (Ar.) word for it is al-taIr (properly 'a raft of inflated skins') Id. 59.

VU? F 2 saI: Hap. leg.; 'lacquer'. Prob. a l.-w., 'Tokharian or Indian, not Chinese. Cf. 1 sir. Xak. xi saI lusúčat tutuvida mína-l-
girâ 'viscous substances made of glue'; they are smeared on Chinese and other wooden bowls (al-qirâ); then they are carved (or painted), yunqâs alâyâh Kaš. III 157.

VU siI: Hap. leg.; 'abstemious'. Xak. xi siI kIšI: 'an abstemious (qattin) person', that is one who dislikes (yu/'f) eating all (sorts of) food; siI at 'a horse which eats sparingly' (qattinuI-
-tIffâf) Kaš. III 134.

soI 'left' (opposite to 'right'). S.i.a.m.l.g.; SW Tkm. soI. See soItun. Uyğ. viii ff. Bud. soI kIšI 'his left eye' Siw. 505, 12; soI atIsz
erq 'the left ring finger' TT V, p. 16, Note A 54, 6: Xak. xi soI elIg 'the left (al-
yusâr) hand' Kaš. III 134; a.o. I 72 (elIg); KB solîndîn 'in his left hand' 772; solIÎndI

tarn umî orn 'the position of hell is on your left' 917; a.o. 4506: xii (2)? Tef. soI 'left' (side) 273: xiv Muh. al-šamâl-yusâr (in Turkestan) soI elIg, 'in our country' soI elIg Mel. 7, 15; Rif. 79; yasår 'to the left' soI el 14, 10; go: Cağ. xv ff. soI soI taraf Vel. 297 (quotn.); soI cûnhâc 'cap the left side' San. 246r. 17 (quotns.): Xwär. xiv ditto Quth 158: Kom. xiv 'left'; on the left' soI CCI; Gr.: Kip./
Tk.m. xiv soI al-šamâl 'left' in Tkm.; also called saqâ and soI Id. 59 (sâqâ, the Tkm. word for 'right', is an obvious error; soq (sic) a Sec. f. of soI, prob. due to the influence of oIr 'right', is noted in NW Krm, R IV 533); šamâl šolda: Bul. 14, 5: xiv šamâl šol Kav. 35, 4: Tuh. 21a, 7; yasår soI do. 39a. 9; 73b. 8.

sôI 'the juice in meat; lymph'; survives in NW Kk., Nog. sôI; Kav. sôI, Uyğ. viii ff. Bud. (demons) sôI alÎqîIgIar 'who eat serum or lymph' U II 61, 10; a.o. U III 41, 0-1 (ii) (kaÎbar-): Xak. xi sôI 'the juice (al-rujîba) in a tree or meat'; hence one says sôIlûług et 'meat which has not been thoroughly cooked, so that traces of blood remain in it' Kaš. III 134 (prov., see kâÎnîq).

**Mon. V. SL**

sal- basically to move (something Acc.), to put into motion', with some implication of violent motion, and a wide range of extended meanings. S.i.a.m.l.g. as a Trans., Intrans., and Aux. V. Cf. kemîš- Uyğ. viii ff. Bud. böÎgaben kolon salâ [gap] 'dancing and waving their arms' U II 24, 4: Civ. bu urch [gap] birgérâ salâ kâytururâ içgül 'stir these three ... together, boil them, and drink them' H I 193-4; (in an agreement for the lease of a vineyard, after a list of various taxes on it) biz salâmâzât têb biz Budâsîri Bâxšika tâşıpurur berdîmîz 'we are not responsible for paying them; we have handed them over and entrusted them to Buddhârî Bâxšika USp. 14, 15-16; a.o. TT VII 42, 5 (bêtîr): Xak. xi ol maça: toînîq salâ: 'he waved (lama) his garment at me'; and one says ol maça: kîšîlde: altun salâ: 'he made me spend (axraca li) money on the man'; and suv yuqâcIq salâ: 'the water washed away (laqata) the wood' (etc.); also used when a man signals (açma-a) with his hand from afar Kaš. II 24 (salâr, salâmak): xii (2) At. takab-

bûnî yêrîdîn salîp 'drive pride away from the place' (and cling to humiIity) 267; Isîz-

likdîn ûzên ûñarû salîp 'drawing yourself away from wickedness' 366: xiv Muh. (Mel.) abla-e 'to cause to swallow'; (Rif.) ablaga 'to bring (to a place) salâ- 21, 11; 102; ba'da'ta 'to send' salâ- 24, 1; 105; salâ (read xalâ 'to release', see al-taxîIva) salâ- 26, 1; 108; al-
taxîIva ûnîmak 36, 1; 121: Cağ. xv ff. sal-

(-mak, etc.) sal-; also used for yîrîk aynamas 'of the heart, to palpitate, and harakat ve iтарîb 'to move, agitate' Vel. 276 (quotns.); ditto also in the meaning of 'acz to be weak, incapable(?)' 277 (quotn.); salâ- andûxta'n 'to throw', and iтарîb hardan 'to agitate', and muftarîb sâxtan dîl 'to make the heart palpitate'; in the last meaning it is both Trans. and Intrans. but cannot be used without the word 'heart' San. 232v. 24 (quotns.): Xwär. xiiI sal- 'to throw' Âli 31: xiv sal- 'to put, put down, throw down', etc. Qubh 152; MN 165, etc.: Kip. xiv sal- arsala 'to send' Id. 59: xiv râmâ 'an āyîrîl-qâtes 'to throw' (but not 'to shoot an arrow') salâ- (bibrak) Kav. 74, 2 (but 'to shoot' an arrow at-); râmâ (bibrak-

ekemîş-) sal- (fêyik) Tuh. 17a. 13; laqqahâ 'to throw' salâ- (bibrak-kemîş-) do. 22a. 10: Osm. xiv ff. sal- basically with eleven different meanings TTS I 595; II 786; III 592; IV 657.

PU siI- basically to rub (something Acc.); to wipe' often with the connotation of wiping
DIS. V. SLD-

825

clean), with various extended meanings like 'to smear (plaster or mud) on to (a building); to massage; to caress, stroke'. Most modern forms have back vowels and are Dis.: NE Sag. sila- 'to smear, plaster'; Tüm. 'to rub' R IV 652: SE Türkî sila- 'to caress, stroke; to rub, rub down; to flatten' farrîng 273: NC Kir. sila- 'to stroke, caress'; Kks. silda- (sila-)/silan- 'to rub off; to strip (flesh from bones); to smear; to massage': SC Uzb. sila- 'to smooth, stroke': NW all languages sila- 'to stroke, caress; to massage; to smear'; but SW Az., Osm. sil-; Tkm. sil-: 'to wipe, polish, clean, erase'. As the word is omitted fr. Kaş, and the only early der. fs are sîlg, and perhaps sîll; q.v.; it is uncertain whether it was originally sîll- or sîll-, but it certainly had front vowels. Uyg. viii ff. Bud. törttüngü sîllîp 'rubbing on ointment' U II 40, 106-7: (Xak.) xiv Muh. mahâ 'to erase' (VU) sil-Mel. 31, 7; Rif. 115 (masaha ('to wipe') wa mahâh); masaha yadahu 'to wipe the hands' silë: 115 (31, 5 ëli: sêrt:); al-mash silmak (unvocalized) 121 (only): Çağ. xv ff. sil- (so spelt) pük kordan 'to cleanse' San. 2557. 13: Xwar. xiv sil- 'wipe, wipe away' Qub 157 (note form silçeymen), 164 (silâ- in error): Kip. xiii masaha sil- Hou. 33, 13: xiv ditto Id. 53; masaha wa mahâh sil- (-mek) Bul. 81r.: xv masaha xal- Kav. 9, 21; 74, 1; Tuh. 25b. 13.

sol- See soluş-.

DIS. SLD

VUD sîll: Hap. leg.; the sin has a fatâha in the MS., but if al-mîtyan (sic in the MS.), and is not contained in the ordinary dict., means, as morphologically it should, 'a mower's trowel or the like, this is best explained as a Dev. N. (Conc. N.) in -ls fr. sil-. Xak. xi sîll: al-mîtyan Kaş. III 233.

DIS. V. SLD-

D salla:- Den. V. fr. I sall; 'to put (people) on a raft'. This V has been plausibly restored in Uyg. viii Şu. S 1, see altın. It has no connection w. SW Osm. salla- 'to swing, shake, hold in suspense', and the like, which is an irregular der. f. of sal-.


S sola- See solva-.

D sülle:- Den. V. fr. süi; 'to campaign'. Common in Türkî, but otherwise n.o.a.b. Türkî vii sülle- and the syn. phr. sülle:- occur nearly thirty times in I, II, T, e.g. ilgeri: şantup yazika: tegi: sülledim 'I campaigned eastwards as far as the Shantung plain' I S 3; sü: sülpe:n 'making cam-

paings' (he subbed peoples in every direction) I E 2, II E 3: Uyg. vii ff. Bud. (if I have deceived others of their lives) sü süle:n 'by making campaigns' (putting on armour, etc.) U II 78, 36; 86, 47; TT IV 10, 12: Civ. sü sülmenek is the name of a hexagram TT I 31: Xak. xi be: yağña:ka: sülledi: 'the leg campaigned against (gasâ) his enemy'; originally sülledi: then the 'ü- ' was shortened Kaş. III 271 (sülle:r, süllemenek (sic); verse): (xv Muh. (?) sülle:- is entered in the margin against habasa 'to make prisoner' zinda:la:- (Pe. l.-w.) in Rif. 107).

DIS. SLC

D sîltun Den. Adj./Adv. fr. soil; lit. 'situated on the left'; in the early period also, as a Cardinal Point, 'in the east' in the south-oriented system. Uyg. viii ff. Bud. sîltun 'in the east' TT VI 9-5 (optum); sîltun yînâk 'on the left' X 159: Civ. sîltun başi 'the left side of the head' TT VII 34, 6; o.o. do. 9 ('ear'); do. 12 ('eyebrow'): Xak. xi KB (God is neither behind nor in front) nâ sîldin opûn 'nor to the left or right' 18.

DIS. V. SLD-

PUD sola:et- Hap. leg.; occurs in a text which certainly contains transcription errors; in the same line yağak was transcribed yasa:k. The meaning is within limits clear, but although the word can hardly be a Caus. f. of sola:- it is hard to make an alternative suggestion. Uyg. vii ff. Bud. (if a man erects a monastery the size of a nutshell (see yağak) and bug-day evinçe burxan körkindin solatsar 'adorns it(?) with a statue of Buddha the size of a grain of wheat' (and puts in it a reliquary the size of one seventh of a perilla seed) Pfahl. 6, 6.

D sülët- (sület-) Caus. f. of sülle:-; 'to launch (troops) on a campaign' and the like. N.o.a.b. Türkî vii on ok süsün sülëdîm 'I sent out the army of the On Ok (Western Türkî) on a campaign' T 43; xağanimin (sic) sülëdîmiz 'we persuaded my xağan to start a campaign' T 53.

D sâltur: Caus. f. of sal:; s.i.m.m.1.g. w. minor phonetic changes {-t-/-d-, -t-/-s-} and the same wide range of meanings as sal-... Uyg. viii ff. Bud. burxanlarka saçağ tôkül salturup 'have offerings and libations put (or thrown) before the Buddhas' (and give food to the spirits) TT VII 25, 7-8: Xak. xi (after Oğuz phr.) ol maupa: yê:ng salturdi: 'he ordered someone to wave a sleeve at me' (hattâ alma‘a bi-kumma ilayya); also used for
ordering someone to throw (bi-jarb) something Kas. II 187 (salturur, saltururmak): Oğuz xvi ol menl: apar salturdl: amara bi'-tandul 'l'alaqhip he ordered me to make a payment to him(3) Kas. II 187 (followed by Xak.); Osm. xv salturd- 'to cause (someone) to abandon or give up (something)' TTS IV 655.

Dis. SLG

D sağıq Dev. N. fr. saql- (this, rather than salık, was prob. the original form) with a wide potential range of meanings. In the early period it meant some form of tax, and was the common word for 'tax' in the Golden Horde, see Caferoğlu in T.M IV, p. 41. It survives in this sense as sälîk in SE Tar. R IV 359; Türkî RS 386. Uyğ. vii ff. Civ. bıro̱ukunegi ki samlığı zakâti bolsar 'whatever taxes and poor-rates (Ar. l.-w.) fall on the vineyard' UsP. 2, 8; sæq bęrgü bolımı üçün 'because they have become liable to some form of tax' do. 25, 7; o.o. do. 14, 14 (bâsiği); 30, 5(%): (Xak.) XIV Rbg. sæq bęr- 'to point out' (of the hand)(a route; lit. 'to give a wave') RIV 359 (quon.): Çağ. xv ff. sæq/salıq/ (1) 'a government assessment (tancih-i mulki) imposed on a country for the pay of a mercenary army' (quon.); (2) sırıq va niğăn 'a sign or mark' (quon.); (3) harba 'weapon of war' (Pe. quon.) San. 234r. 14: Osm. xiv sægik (1) 'news, information'; (2) 'some kind of weapon', and salıq/salıq ver- 'to point out, indicate'; in several texts TTS I 593; II 784; III 591; IV 655.

D solak prob. Dev. N./A. fr. *sola*: Den. V. fr. sol; lit. 'situated on the left' or the like. Prob. the origin of Mong. solaqqil: 'left, left-hand; left-handed' (Kov. 1491, Haltoïd 343). Survives for 'left-handed' in SW Osm., but all other languages seem to use some form of the Mong. word in this sense. The Kip. xi meaning, not recorded elsewhere, seems to mean literally 'the organ on the left'; Käç.'s etymology is, of course, preposterous. Kip. xi solak- 'the spleen (al-tıhl); the s- is altered from t- (i.e. in talaq: vq.; this is like the (Ar.) word sitt for sids and tat tatt for (another example sitt) Kas. I 411: (Kip. xvi?) al-a'sar 'left-handed' solaqgy in text, solak in margin in second (SW hand Tuh. 4a. 4): Osm. xvi ff. solak (metaph. for) 'a personal bodyguard of the Sultan'; in several texts TTS II 832; III 634; IV 699; xviii solak in Rümi, 'a man who uses his left hand' San. 246r. 19.

S suluk See sulułk.


D salkım occurs in two quite different meanings (1) 'cold; hoar-frost', and the like, and rather later (2) 'something pendulous, a bunch of grapes, ear-rings', and the like. In the first sense it is syn. w. sarkım, q.v., which is prima facie a N.A. fr. sark-; but sark- means 'to hang limply' and the like, so is semantically the basis of salkım in its second sense. On the other hand this is also one meaning of salıq,-q.v. The explanation is perhaps that *salkım- a der. f. in -k- (Intrans.) of sal-, also meant 'to hang limply' and is the basis of salkım in its second sense, and that sark- and sarkım are Sec. f.s of these words. But the connection between salıq- and its derivatives and 'cold' is obscure. Salkım in the sense of 'a bunch of grapes', and the like, survives in NW Kk. salkım: SW Aq. salıq; Osm., Tkm. salkım; it does not survive in a visible form of 'cold', but the cognate form salkım s.i.a.m.l.g., in NE Alt., Tel. for 'a violent (cold) wind', elsewhere for 'cool', or 'cold' (weather). Uyğ. viii ff. Civ. (boil a few dry siri) bir kêçe taştın salkımka têgûrîp 'expose them one night out of doors to the cold' (and the next day take them and reduce them to ashes) H I 178: (Xak.) xii(i?) Tef. salkım 'a bunch (of fruits)' 261 (salkûrm 'a mirror' is a Sec. f. of salkım, q.v.): Çağ. xv ff. salkım (spelt) xıça-i angür 'a bunch of grapes' and the like, in Ar. 'ünqûd San. 234r. 10: Xwar. xiii salkım 'a bunch of grapes' Ali 52: Kom. xiv 'bunch of grapes' salkım; (cold) wind salkun (sic) CÇG; Gr.: Kip. xiii al-'ünqûd minl'-anâb wâyârih salkum Hou. 8, 1: xiv salkum ditto; and one says bir salkum üstim yedîm 'I ate one bunch of grapes' Id. 59: xv 'ünqûd salkum Tuh. 253a. 11: Osm. xvi ff. salkım 'pendulous ear-rings' in several phr. TTS I 594; IV 656.

Mon. V. SLG-
silk- 'to shake (something Acc.)'; s.i.a.m.l.g. as silk-/-silk/-silk-. Uyğ. vii ff. Bud. Sud. 490, 17 (çağ): Xak. xi er yığac silkîd: 'the man shook (nafa đa) the tree' Kas. III 422 (silkter, silkmek): xii(i?) Tef. silk- 'to shake' 269: xiv Muh. nafa da silkît- (Farg. silkî-) Mel. 31, 15 (only): Çağ. xvi ff. silk- (spelt) tagändan 'to shake, shake off' San. 255v. 21: Kom. xiv ditto CÇ; Gr.: Kip. xiii nafa da salkım- Hou. 36, 3: xiv silk- nafa da Id. 53; ditto (but silk- before Suffs. beginning w. consonants) Bul. 837.: xv nafa da minl'-nafa silk- Kas. 76, 2; Tuh. 37a. 9.

Dis. SLG

D stifflik(?) Dev. N./A. fr. sili- 'clean, pure, smooth', and the like, lit. and metaph. The original form (or forms?) is uncertain. The only certain early -k is in Türki and there the second vowel is not marked and might have been -i-. Medieval and modern forms like sili: point to -g, Osm. silk to -k. Both forms may have existed, but if so were syn. Türki viii (VU) silk kiziq oglü 'their pure (i.e. virgin) daughters' I 7, 24; II 7, 7: Uyğ. vii ff. Bud. (the lay sister) Terpiken têgín (PU) siliq terken kuncuy teprim P.N. Pfaht. 6, 4: Xak. xii (PU) siliq er al-raculuí'-zarîfi'l-naqîfi'l-hosamî'l-lafîfi'k-halâm 'a man who is graceful, clean, good-looking, and a witty speaker' Kas. I 390: KB siliq par-
particularly in the apostrophe ay silig is common; it consistently rhymes w. words ending in -g, bilig, tiliq, òdilig, etc.; 42 (kilik), 43 (a'lak); 75 (1 okt-), 527 (sav); 986 (akr-lu); 2072 (1 0z-); etc.: xii(?) At. ulugka klögke silig (or silik, sic, MSS. vary) ki söziq 'speak honestly to great and small' 356: xiv Muh. ('ail-nasif 'clean, pure' silig, quoted as a word ending in -g. Rif. 77 (only): Çağ. xv ff. silig (sic) pak wa bi-ayb 'pure, faultless' (also an abbreviation of 1silig 'hot') San. 256r. 7 (quotns.): Kom. xiv 'pure' sili CCG; Gr.: Kip. xiii Ay sili: 'clean (nasif) moon'; P.N. of slave girl Hou. 30, 18: xiv siliq (MSS. silik) al-sähhu'l-sarif 'a graceful boy'... siliq: malmis (?; MS. malmis) 'smoothed' I'd. 53.

PUD sılıık Kap. leg.; if correctly so transcribed perhaps A.N. (Conc. N.Fr. siliq meaning 'army horses'. It is obviously not sılıık 'a leech' first noted in Çağ. xv ff. San. 246r. 26: Kip. xiii Hou. 7, 6: xiv I'd. 53 and s.i.s.m.l. Xak. xii KB (from the stockbreeders come food, clothing) mingliq at ağıg sılıık 'riding horses, stallions, army horses(?)' (and load-carrying baggage animals) 4441.

D sööliug Kap. leg.; P.N./A. fr. sööl; 'juicy' (meat, etc.). Xak. xi Kaş. III 134 (sööl); n.m.e.

D sılık Kap. leg.; N.S.A. fr. siliq; lit. 'a single act of shaking'. The word, with selpük, also Kap. leg., occurs in the guide to good table manners. A translation can only be conjectural. Xak. xii KB (stretch out your right hand and pronounce the name of God; your food supplies will increase and you will become rich. Do not stretch out and take a meat ball opposite someone else; take whatever is opposite you and eat it. Do not draw a knife and pick up a bone on it) aylı bolma kovdaş nā sılık sepük 'do not be excessively quarrelsome (?; Kap. leg.) or upset the tableware(?). 4599 (this would be easier if a corruption of yaSilKme could be assumed).

D. V. SLG-

D sılıktür- Caus. f. of siliq; 'to have (something Acc.) shaken', etc. S.i.s.m.l. Uyğ. viii ff. Bud. (then the officials) kaengānabati balıkta çuq sılıktürıp 'had a bell (or gong, Chinese l.-w.) sounded in the city of Kağanavatı' U III 29, 13-14.

D sılık- Refl. f. of siliq; s.i.s.m.l. as (1) Intrans. 'to shake, shiver', (2) Pass. 'to be shaken'. Xak. xi er toonin sılıkndi: 'the man busied himself shaking (nafl) his garment'; and one says er sılıkndi: isgarnation ciil'dl-il-insân 'the man’s skin quivered'; and tevey sılıkndi: 'the camel was restless' (intafada) Kaş. II 246 (sılıkni:ir, sılıkinme:ev; prov.): Çağ. xv ff. sılıkin tagandâ şudan 'to be shaken' San. 250r. 1 (quotns.): Xwar. xiv ditto Qub 158: Kom. xiv ditto CCG; Gr.: Kip. xv intafada sılıkin- Tuh. 6b. 4.

Tris. SLG

PUD siliğlik A.N. fr. siliq/siliq; 'cleaness, purity', and the like, lit. and metaphor. Xak. xii KB (a man must have gentleness) ham siliğlik kerek 'and purity' (or honesty?) understanding and knowledge) 326; (Aytold started to speak placidly, and said what he had to say) siliğlik bile 'with honesty (or sincerity?)' 584; xiv Muh. (as an example of yi) representing -i-; (2) käf representing -g- al-nizafa 'cleanliness, purity' siliğlik Mel. 5, 18, 6; 9; Rif. 77 (see siliğ).

Tris. SLM


Tris. V. SLM-

and 'ta'allaga 'to be suspended' do. 10a. 11): Osm. xiv ff. salin- (1) 'to sway, wobble'; (2) 'to be suspended'; (3) 'to be thrown (into something Dat.)' c.i.a.p. TTS II 785; III 592; IV 656.

**Tris. SLN**

1) salindi: Intrans. Dev. N. A. fr. salin-; survives in SW Osm. salinti 'a swell at sea; swaying about'. Xak. x1 salindu: ọtuŋ 'firewood which a flood has thrown up (laga-fali) on the bank of a river': salindi: neŋ 'anything thrown away' (al-matraj); salindi: (MS. sol. nd.:) 'a man's plait of hair' ('arf, ?read 'urf), derived fr. the phr. salindi: neŋ 'the thing hung down' (tadala); it means 'permanently hanging down' (abadan(n) mutadali), an incorrect word (luğa gəyə fəsli) Kaş. I 449.

**Tris. V. SLN**

1) salintur- Caus. f. of salin-; s.i.s.m.1, usually w. much the same meaning. Uyg. viii ff. Bud. (the maral deer) tillerin salinturar 'hanging out their tongues' U IV 34, 71.

2) salulupa: Hap. leg.; Den. V. fr. salulupu; vocalized salupula: in the MS., but this seems to be an error. Xak. x1 üzüm salululada: 'the grapes hung (tadala) from the vine trellis'; and one says er ụtug salululada: 'the man threw a missile (ramä...bi-qidäf) at the dog' Kaş. III 410 (salululara, salululama:k).

**Dis. V. SŁŚ**

1) salis- Recip. f. of sal- s.i.s.m.1. w. a wide range of meanings. Xak. x1 olur ụkki: yęp salisidu: 'those two waved (lamba) their sleeves at one another'; also used when they grasped one another by the shoulders (asada...otaf) in wrestling and pushed one another right and left; the original meaning is shaking (naf) garments, etc. at one another Kaş. II 109 (salisur, salismak).

2) solus- Co-op. f. of sol- 'to wilt, wither'. Sol- with the same meaning s.i.m.m.1. but is not noted earlier than Xwar. xiii 410: xiv Qubit 158; MN 349, etc. Xak. x1 yaq solusidu: 'the vegetables (etc.) withered' (dabala); also used of any vegetable or fruit when it has lost its freshness (dahabat tarawa-tuhu) Kaş. II 109 (solusur, solusmak).

**Mon. SM**

sem: not an independent word but a jingle w. em in the p.hc. em sem, n.o.a.b. Uyg. viii ff. Bud. uküg törüg em sem 'many kinds of remedies' TT VI 264-5: Xak. x1 'a remedy' (al-lar) is called em sem; sem is not used alone (yunrul) but (only) in the Hend. (yazn-yaqna) Kaş. III 157, n.o. (em sem) I 407, 28; xii1 (?). Tef. em sem 'remedy' 76: Osm. xiv to xvi (only) ditto, common TTS I 267; II 381; III 532; IV 296.

st: alllitative Pref.; see sm: simra:k.

스움 alllitative Pref. in Oğuz x1; Kaş. I 338 (sügüç).

**Dis. SMA**

VUF soma: Hap. leg.; prob. a Chinese phr., the -ma: may be mai'ana 'wheat' (Giles 7, 602). Xak. x1 soma: the word for 'sprouting wheat' (hinta munhbabata); it is dried and ground and made into porridge (al-azayid) or bread; also 'sprouting barley (al-ṣair) which is made into beer (xamır'ūl-suqqa) Kaş. III 234.

**Dis. SMD**

VUF? samda: Hap. leg.; prob. a corruption of some form of Greek sandalon which is a l.-w. in several Oriental languages. Çiğli x1 samda: al-sandašu'lladi yulbani 'a sandal' which is worn (i.e. not 'sandal-wood') Kaş. I 418.


2) samdusy Hap. leg.; prob. a Chinese phr., san tui. Xak. x1 samdusy 'the word for any food which is somewhere between (ta'ām mu'tadil) hot and cold, as suits its character' Kaş. III 240.

**Dis. V. SMD**

simta: 'to neglect, he careless about (something)' l.-w. in Mong. as simta: (Kow. 1597)/ sirma: (Haltod 379), where, no doubt owing to a misunderstanding of some Buddhist text, it means 'to hasten, make great efforts, do one's best'. N.o.a.b. Uyg. viii ff. Bud. (evil-doers must be rounded up and arrested) yarə̀smuz kemisli̇p simtaq boʃ uʃar 'it is not seemingly to disregard or neglect them and let them go free' Surv. 561, 12–13; o.o. U I 58.


**Tris. SMD**

D simtağsiz Priv. N./A. fr. simtaq: 'free from neglectfulness, or idleness'. N.o.a.b. Uyg. viii ff. Man. (they observed your commandments) simtağsiz köğlulin 'with a mind free from neglectfulness' TT III 131; o.o. do. 148; IX 46; Bud. (at that time they become) simtağsiz köğlülüg, simtalıgız bolmușa kên 'after having become free from neglectfulness' (they can achieve all good things) Maitrisimi fragment, TT III, p. 30, note 131, 2; a.o. Surv. 247, 14–16 (2 örüğ).

**Dis. SMG**

simek this word and simekle: - raise some difficulties. Malov in Pamyatnosti drevenyurkh- skoi pis'mennosti, Moscow–Leningrad, 1951,
VUD sumlmt- Hap. leg.; Caus. f. of sumlic:-
Xak. xi ol anl: sumlttu: 'he urged him to talk a non-Turkish language'; this is because the Turks call anyone that does not know Turkish sumlmt, just as the Arabs call anyone that does not know Arabic a'cam; that is the original (meaning), but if he later learns Arabic they still call him by this name; but the Turks, when he learns their language, remove him from the category of sumlmt Ka¡. II 347 (sumlmtur, sumlmtmak).

VUD sumlt- Hap. leg.; Recip. f. of sumlt-:
Xak. xi tat kamuq sumltd: 'the Persians all talked to one another in their own foreign language' (tarafana ... bi-legathim); also used of any people who talk to one another in a non-Turkish language Ka¡. II 216 (sumlšur, sumlšmak).

Dis. SMN
saman: 'straw'; s.i.a.m.lg.; in SE: NC Kirm.: SC: NW Ka¡.: SW saman (Tkm. saman, with long vowel transposed); NE Tuv. savaq: NC Kax.: NW Kx. saban. NW Kumykt., Nog. salam is a corruption of Russian soloma and not connected. Cf. 2 küvük. Uyg. viii ff. Civ. (food, slaughter cattle, and) yetı kaflI saman: 'seven wagons of straw' USzp. 92, 6: Çígil xi saman: 'straw' (al-tbn) Ka¡. I 415; a.o. in Xak. verse II 316, 11: XIV Muh.(?) al-tbn (kewük; in one MS.) saman Mel. 77, 13: Çaq. xli saman käh 'straw', in Ar. tbn San. 234r. 28: Kup./Tkm. xli al-tbn (kewük/salam—see above): Tkm. saman Hou. 9, 14: XV tbn (kewük) Tkm. saman Tuh. 8b. 8: Osm. xv ff. saman oğrısı: 'the Milky Way' (lit. 'the thief of straw'); c.i.a.p. TTS I 597; II 789; III 594; IV 659; San. 234v. 1.

Tris. SMN
D samanlıq P.N./A. fr. saman; n.o.a.b.
Xak. xi samanlıq er 'a man who owns straw' (tbn) Ka¡. I 499; a.o. 500, 12.

Dis. SMR
simrak See sım simrak.

Dis. V. SMR-
sımır- 'to swallow in a single gulp'; survives as sımır- in NE Bar.: NC Kax. and sımür- in SE Tar., Türkü: SW Az., Ösm., Tkm. Xak. xi ol sütüg sımürdi: 'he gulped down (abba) the milk' (etc.) Ka¡. II 85 (sımür, sımürmek); bu er ol sütüg simürüz (MS. simümüren) 'this man is constantly gulping down milk' (etc.) I 523; a.o. 525, 1: (XIV Muh. maša 'to suck in' soor—Rif. 115 (only); al-masım samurmak (sic) Mel. 37, 3: 123 might be this word mis-spelt or an error for sommak): Çaq. xv ff. sımır- (spelt) (bamağdan(?)'to
murmur'; ?an error, not recurring), nüşdan
'to drink' (recurring alone throughout the
Conjugation), in Ar. məzz San. 246r. 27
(quotns.): Kom. xiv 'to swallow' sim- CCG;
Gr. 220 (q.v., dubious).

(D) semir:- 'to be, or become, fat'; prima
facie Den. V. fr. *semir, an R-Turkish form
of semiz, q.v. S.İ.m.L. as semir-. Xak.
xı koy semrildi: 'the horses (etc.) became
(or was) fat' (sarnina) Kaş. III 281 (semirr,
semirmeke); a.o. II 365, 26: KB 3600
(2 bulak): xiv Muh. sarnina semir- Mel. 27,
9; Rif. 110: Çağ. xv ff. semir- ('with -r')
farbih ışadan 'to be fat', also spelt semir- San.
234r. 19; reverse entry 235r. 11: Kom. xiv
'to be fat' semir- CCG; Gr.: Kıp. xiv
semir- sarnina with -r-, but semiz with -z
samin Id. 53: xv sarnina semir- (semiz bol-
Tuh. 20a. 10: Osm. xv and xvi semir- (sc)
'to be fat'; common until xvi TTS I 612;
II 808; III 613; IV 675.

D semrir- Caus. f. of semri-:- 'to fatten';
S.İ.m.L. as semir-. Türkü viii ff. turuk
at semrili: yérin: öpen a lean horse,
remembering the place which fattened him
IrKB 16: Xak. xı er atın semrrili: 'the man
fattened his horse' (etc.) Kaş. II 333 (semir-
tur, semritmeke); a.o. II 366, 1: KB
özn semrritur 'he fattens himself' 988; o.o.
990, 3549: xiii (? Tef. semrir- (?sic, un-
vocalized) 'to fatten' 267: Osm. xiv semrir-
dito; in two texts TTS II 808.

D semriş- Hap. leg.; Co-op. f. of semri-;
xı atla; kamuğ semrişdi: 'the horses (etc.)
all got fat' (aşadat . . . fil-siman) Kaş. II
213 (semrisür, semrismek).

D semriş- Hap. leg.; Recip. f. of semır-;
the sin everywhere carries both kasra and
gamma. Xak. xı ol meniŋ birle: suv sim-
rüşdi: 'he competed with me in gulping
(down 'abb the water' (etc.) Kaş. II 213 (sim-
rüşür, simrüşmek).

Trls. SMR
samurduğ Hap. leg. Xak. xı samurduğ ış:
'a complicated (maxtali) affair with no
obvious way out' (lä yudra maxracuhi) Kaş.
I 494.

VİD simirgük a kind of bird; spelt
simirgık in the MSS., but KB 6609 shows
that it must be a Dev. N. (connoting habitual
action) fr. simür-; n.o.a.b. Xak. xı Bala-
sağışun dialect simirgük 'a creature (joy)
like a nightingale'; biç bić öter simirgük
boğazi: üçün meğlenir 'the bird which
sings its song (al-mutarrir bi-illähini) when it
is hungry picks up (yaltaqii) seed for the
sake of its throat' Kaş. II 290: KB (knowledge
is a sea which has no bounds or bottom) neçe
suv kötüğey simirgük sora 'however
much water the simirgük may suck up and
carry off' 6609.

S samursak See sarumsak.
such meanings as 'a military parade' (i.e. 'a count of the troops') and (personal) esteem, reputation', the latter following the development of meaning of say- (saa:-) to mean 'to respect (someone)'. With one or two such meanings, esp. 'military parade', it became a l.-w. in Pe. It s.i.a.m.l.g. A Pe. word sân meaning 'manner, resemblance', and the like used in such phr. as badln sân in this manner, and as a Suffix, in words like pilסין 'like an elephant' entered Turkish as early as KB and s.i.s.m.l. as a l.-w. San' sân 'in small pieces' noted in Çağ. and s.i.s.m.l. is merely a quasi-onomatopoeic not noted in the early period.

D san: Dev. N. fr. sa:-; see above. Uyg. viii ff. Bud. altımış iki ko¥san San' Gang ögüz icindeki kamu sanıca kodositavlar 'the Bodhisattvas, 62 crores in number, equal to the number of (grains of) sand in the river Ganges' Kuan. 84 (and U II 13, 11); (if a man has no faith) 'or men' [m.] si:vi kirmen 'he is not known as a human being' TT V 26, 114; o.o. IV 4, 25 (sakış) etc.: Civ. Yazdicigird eli g sân' üç yüz taki se:ktim 'the (year) 358 of the era of King Yazdicigird' TT VII 9, 11-13; kül te:ri bun san' bir taktı üç tsu 'the basic (Chinese l.-w. 66n) number of the sun is one and three-quarters' do.13-15; san' 'number' is common in TT VIII L.; bermış böznîl sanct 'the number of cotton clothes which I have distributed' USp. 31, 4-5; a.o.o.: Xak. xı san' al-‘adad 'number'; one says koy sâni: neçe 'how many sheep are there?' Ka: 1775; a.o. III 429, 6: (KB sanı in such phr. as yını: sanı: 'as a pearl', 211, is very common; o.o. 266, 493, 1916, 2684, 5780, etc.; it is the Pe. l.-w. sán mentioned above): xiii(?) At. sanarmu ediz kum uşak taş sanı: 'can one count (the sand grains of) tall sand dunes and pebbles?' 60; (the rich man ... dies and) bêtür sanîti 'renders up the number' (of his goods; or 'his accounts')? 276; Tef. san' number 261: Çağ. xv ff. san hisâb wa soâj 'number, calculation' Vel. 279 (quotn.); san (1) sumâra wa hisâb 'number, counting' in (quotn.), and sumâra wa 'arî-i la:xhar 'numbering and reviewing troops' in particular; (2) pâra-i uðw 'part of a limb'?) (quotn.); (3) one says san' meaning şarba şarba 'in slices'. San. 235v. 2 (followed by seven meanings in Pe. including mânând resembling): Xwar. xiv san (like Qutb 152; MN 89, etc.): 'reputation' MN: Kom. 'number' san CCI; Gr.: Osm. xiv ff. san noted in various meanings, 'number, calculation' (sometimes in san saqis); 'reputation'; various meanings which seem to be Pe., and as Imperat. of san- TTS I 597; II 790; III 594; IV 660.

san Preliminary note. There is one meaning in which san is not demonstrably a l.-w., though even there it might be. Otherwise in Uyg. san represents Chinese l.-w.s: (1) in U II 86, 4 (sanliq) it is a Sec. f. of tan, q.v.; (2) in H II 30, 144 it is the name of an unidentified drug; (3) in the formula narno san 'homage to the community' it represents tṣeng the Chinese transcription of Sanskrit saṅgha.

san Hap. leg.; but see saa:, saa:, saa:. Xak. xı saa sahâlu-tâyîr 'bird's dung'; hence one says kus saa: garaqul-taýîr (this also means 'bird's dung', but is generally used in Ar. for 'mistletoe, Loranthus' and may have this meaning here) Kajiang 337.

sen the 2nd Pers. Sing. Pron. 'thou'. The vocalization follows the same irregular pattern as ben, q.v., the Dat. having always been sapa:. In other cases the vowel was almost certainly -e-; spellings w.-é- are fairly common in some dialects, but it seems impossible to find any grammatical explanation of the difference. In Türkî sen was used both as Sing. and as Plur., the regular Plur. sîz not being found in these texts, perhaps fortuitously, but in Xak., q.v., it was regarded as uncivil to address anyone except an inferior as sen. C.i.a.p.a.l. Türkî viii sen occurs several times attached to V.s, e.g. oltec: sen 'you will die' 1 S 8, II 6; sênî: Tavâqiğ olütretçî: 'they will kill you Chinese' T 10 (the only example of -ê-); ben sepe: (so spelt, perhaps in error) ne: aya:yın 'what shall I say to you?' T 32: viii ff. Man. ay sen Waruk-dad oðült senî: ayyaq aççaq ol 'O thou, son of Warukdad! Thy words are thus' M 33, 26 (ii): 6lu:rengay sen 'thou shalt be burnt' do. 23, 4 (ii); sênî: orsîyur men 'I am calling thee' do. 23, 12 (ii): Uyg. viii olmeçî: yltmeçî: sen 'you will not die or get lost'. Şu: E 5; viii ff. Bud. The normal form is sen (often spelt sn, e.g. sen neçü: ozdûp 'how did you escape?' PP 54, 4; but sen occurs in barmaga sen do. 19, 3; senî: teq 'like you' U III 53, 7 (ii) (doubtful reading); in TT VII the forms are sen and senîp: Civ. the normal form is sen, e.g. sen ... bergicî, sen ûk tap sĩp bérgeyãsen 'do you give ... you shall hand over and give it' USp. 17, 14-16; but senî bertgell 'to wound you' TT I 17; senîde boldî do. 126-7; senî birle 'with you' TT VII 30, 2 (same document): Xak. xı sen a Pron. (harf) meaning 'thou' (anta); the 'Turks address this word only to children (al-ṣiqār), servants, and anyone junior to them in age or rank; and anyone enjoying respect or (high) rank (lauha hurma wa martaba) they address as sîz, with -2; the Oğuz reverse this practice and say sen to an adult (or great man?, lîl-kâbir) and sîz to children and for the Plur. (lîl-çam) also; this is the rule (al-qiyâs) for both (peoples) because sîz is the Plur. Ka: I 139; both sen and senî: senîq, sapa:; sendel, sendin are common in Ka: Kbal sen, senîl (33, 194, etc.), senîq, sapa, senîdîn (7, 23, etc., perhaps only metri gràtia) are the standard forms: Gancak xı sen 'driver (anîa); the Turks say sen, and in this the Gancak pronunciation is corrupt (toraggala) because they always use é (for e, tattu'ul-kara); followed by an irrelevant note regarding the Oğuz use of w
and ufû for Turkish v and i) Kaš. III 138: xiii (?) At. sen, seniŋ, saqa are regular; the M.iSS. vary between seni, sende and seni, sènde; Tef. seni, seniŋ, saqa/sapaQR, sendin/sendindin 267: XIV Muh. seniŋ, seniŋ, saqa, senden noted in Mel. 6 ff., Rif. 77 ff.: Çağ, xx ff. sên xifab edit as 'a Vocative sen' Vel. 290; sên 2nd Pers. Sing. Pron. tii 'thou', used both at the beginning and at the end of a phr. e.g. sên sen tii-'thou art' Sun. 2585r. 5: Xwar. xii(?) the standard forms in Öğ. are seniŋ/senŋ, sendin and irregularly senler/senler; siz not used: xiv sen passim Quth. 'statue', but this is impossible since in Middle

xii(?) 2663: s1:nllg and tcn'qn'mna sniirn, body there is an illness on a Hud. stature, like. I (i) s1:n (scrnga:)

154; Swar, scn, sentlin/senigdin sende; AIS. and I'd.

and I'd. 52, 12: xiv sen Pron. meaning 'thou' Id. 54: ma'ak senin bile Bul. 14, 13; lak saqa: (sanga:) and senin (sic) 15, 2; 'thou sen' 16, 6: xv sen Kaw. 21, 1 etc.; saqa: (saga:) 21, 2; seni: 32, 11; senin (bile) 34, 4; senden 45, 6; sende: 45, 15; seni Tuh. 419. 12, etc.; senden 73b. 3.

sun Preliminary note. Kaš.'s theory that the second word is merely a special meaning of the first is not plausible and the two have been listed separately. See sima:-.

1 sun originally 'the human body', hence 'statue, height, external appearance', and the like. Survives in the latter meanings in NE: SE: NC K.: NW Kk., Kaz., Nog., and in some for 'statue', esp. one on a grave. Cf. 1 bód. Türkü vii ff. Man. M. III 16, 1 (i) (ke'dü rz)-: do. 18, 13 (ii) (közünü-): Uyg. viii ff. bu beş yar [uk teprii] simlari 'the bodies of these five light-gods' M. I 21, 5-6 (i); o.o. do. 23, 33 (baçaç); M. III 13, 19 (ii): Bud. sunun bodin kirtüsin 'his body, stature, and complexion' Swn. 503, 20-1: Civ. (if there is an illness on a Monkey Day, it makes a man's head ache and) sunun siştatur 'his body swell' TT VII 24, 21-2 (transcribed samm, no doubt in error): Xak. xi sun al-qadd wa'l-qâma 'size, stature'; one says boduğ sunliŋ kišî: 'a tall (tawil) man' Kaš. III 138 (and see 2 sun): KB bod sin 1849 (2 kur), 2663: xiii (?) Tef. sunun suniğküm 'my body and bones'.

2 sun 'tomb'; survives only (?) in SW Osm. sin (sic); v. G. in TT VI, p. 89 suggested that this might be a l.-w. fr. Chinese ts'in (ch'in, Giles 2091) 'the rear hall in an ancestral temple', but this is impossible since in Middle Chinese this word had a final -m, not -n. Uyg. viii ff. Bud. (if one plans to construct) bulq kišî üçün sin orün 'a tomb for a dead man' TT VI 280-90; a.o. U II 53, 5 (iii) (suburgan): Xak. xi (after 1 sun) hence 'a tomb' (al-qabar) has been called sun because it is the length of a man's stature ('alâ qadirl-qâma'); sun al-qabar; kašun sunu: a town between Tanjut and China (al-Sin) Kaš. III 138; sunka: kirüp kérû: yannnas: 'a man who enters the tomb does not return' III 65, 2: xiv Muh.(?) al-qabr sin; (al-maqbara 'cemetery' sinla:g) Rif. 179 (only): Çağ. xv ff. sin('with -ı') qabr wa madfan-i amwât 'tomb, burial place' Sun. 2585r. 6: Xwar. xiii sin 'grave' Ali 52: Kom. xiv sin 'a memorial statue' CCG; Gr.: Kip. xii al-qabar wall-sanam ('statue') sin Hou. 6, 11: xv şaxs 'statue' sin (fabak) Tuh. 213a. 5: sanam sin do. 22b. 5: Osm. xiv ff. sin (sic, consistently spelt with sin not şd) 'grave'; c.a.p.; and simle 'cemetery' down to XVII TTS I 627; II 824; III 627; IV 602.

soğ onomatopoeic for a humming or buzzing noise; n.o.a.b. Cf. siçek, sıperl- In some Uyg. Bud. texts sig is a mistranscription of şeng, q.v. Xak. xi one says kulakım siq etti: 'my ear buzzed' (şanna) and komeçe: (MS. köminge): sig etti: 'the gnat buzzed' (naqqa), also used of a fly buzzing Kaš. III 358: (xiv Muh.(?) al-anım 'to groan' sipatmak (un-vocalized) might represent sig et- or at- Rif. 125 (only)).

Vu sonn Hap. leg. Xak. xi a good-natured, kind-hearted (al-lâyymi' l-cânibil l-salimu' l-qalb) man' is called sun köşi: Kaš. III 138.

F sun: the Chinese word ts'un 'a (Chinese) inch' (Giles 11,065) one-tenth of a Chinese foot (see 2 çığ), noted as tsun, q.v., in Uyg. Bud. is also spelt sun in the passages below. Kaš. 's exact meaning is uncertain; al-suťaça means 'a bill of exchange, cheque', and the like. The reference is perhaps to Chinese paper currency; these notes varied a good deal in size; it can hardly be to physical gold. Uyg. vii ff. Civ. II 1 146 (oturva); Xak. xi sun altun: 'a currency note expressed in gold' (al-suťaça mina'il-dolah); it is something exceeding an inch and up to a cubit in length (mā zāda 'alā tālib l-ışba ilāl-dīrā) Kaš. III 138.

soğ originally perhaps physically 'the end, or back of something, but normally used of time, as a N. 'the end', an Adj. 'later, subsequent', and an Adv. or Postposn. 'afterwards, after (w. Abl.)'. S.î.a.m. Uyg. vii ff. Bud. munda (tread mundin) soğ after this 'USP. 103, 11: Civ. soğ futsi blîge 'the later saga Confucius' (in antithesis to 'the former (sökl) kings') TT I 106; (this man's body at first (burunda) suffered and is still (antû ma) suffering) soğ yorîyû edûkû cegir 'he will proceed and reach a good state' TT VII 28, 47; bu künntin soğ 'from today onwards' USP. 21, 11, 51, 4; antû soğ after that) do. 98, 4-5: Xak. xi soğ 'aqîbu l-îmsan 'a man's descendants'; soğ a Particle (harf) meaning 'after' (ba'd); MS. ba'd; hence one says sun menîŋ soğda: kel 'come behind me' (hañfî); soğ the end (axut) of any thing or action, one says bu: söz soğnda: ayyîl 'speak yourself' in the end of this speech' Kaš. III 357, xii(?) At. kaši (kami, Akhûnd) xarîb ol soğ 'ruin is the end of every (period of) prosperity' 200; 0.0. 14 (ud-), 181 (yûğûr-), etc.; Tef. soğ 'the end; afterwards'; anda/andin soğ 273: XIV Muh. ba'd soğ Mel. 14,
Mon. V. SN

D san- (sah-) Refl. f. of sa-; basically 'to count oneself, to be counted', hence, very early, 'to be counted among a group, class, etc.', that is 'to be deemed to be (something Dat.)'; after about XI it seems to have been regarded as an Active V. and survives only (in SW Az., Osm. san- 'to think, suppose, deem'. It must not be confused w. saana- Den. V. fr. san, q.v. Uyg. VIII ff. Bud. (a person who wounds his father's or mother's heart is doomed to hell and) oğul kuzca sanmaz 'is not reckoned to be a son or daughter' PP 11.7; (if a man leads an upright life) of têmin kîyêlê sanur 'he is immediately reckoned to be a (real) man' TT VI 34; o.o. do. 38, 194, etc.: Civ. mum'a tugmîs kîsjler (PU) lukususî yultûza sanur 'people born in this year' are reckoned as being (born) under the star Lukusus(i)' TT VII 17, 4-5; similar phr. do. 17, 6 and 19-20: Xak. XI ol er xayîl (sic, prob. a slip of the pen for yulki?) bile: sandi: 'that man was reckoned to belong to the horse class' ("udda ... min cumlati-l-xayîl"); similarly used of anyone who was reckoned to be something ('udda ma'a-l-sayî'); (prov.) barîg utru: tutsa: yokka: sanmaz: 'if what is to be held (after-hâd) is put before a guest, the hospitality is not, reckoned to be inadequate' (mû'ûmûm) Kaô. II 28 (sanur (sic), sanmak): KB bilîp sôzlese sîz bîlgîke sanur 'if a man knows what he is talking about his speech is reckoned to be knowledge' 170; a.o. 262 (1:61): xiu1n(?): Tef. san- 'to think', e.g. men ayla sandum 'I thought as follows'; yavuz sanur 'he do not have evil thoughts' 262; At. sanup sôzlezen 'a man who thinks before he speaks' 133; o.o. 326, 367 (675): xiv Muh.? (hasba) 'to think, deem' (bul; in margin) san- Rif. 107 (only): Ca'n. xiv (6) san- quyás kardan 'to estimate, judge' San. 234v: 7 (quotns.; San. adds 'and in Rûmi w. kaf', i.e. sen- --, which is an error; most of the quotations are in Rûmi): Xwar. xiv san- 'to think' Quib. 152; (he will provide that believer with food) sanmaduk yûndin 'from a direction that he had not thought of' Nahc. 188, 8: Tkm. xiv san- sanma 'to think, conjecture'; Kip. sågan- Id. 60; (sagån- hasba) Tkm. san- do. 58: Osm. xiv ff. san- (1) 'to think, suppose, expect'; (2) 'to wish (e.g. good, to someone Dat.); c.i.a.p.; the Imperat. also occurs in the prf. sanñk 'suppose that', sometimes used ungrammatically as a N. 'supposition' TTIS I 599; 119; 53; 114; 662.

D sin- Refl. f. of st-; always used as an Intrans. or Pass.; 'to break; to be broken', physically or metaphor. S.i.a.m.g. Türkî VIII (he speared six men) süûgül: sindi: 'his lance broke' (and he killed the seventh with his sword) I N 5 (hitherto mistranscribed): VIII ff. IrkB 6 (âziq): Uyg. VIII ff. Bud. kemi süûspr sinur 'the ship collides (with the rocks) and is broken' PP 17, 5; tükêl yauxukluq sinyuk çaxaputluq dindar 'a devotee who is thoroughly wicked and breaks the commandments' TT IV, p. 14, note A 23, 13: Civ. TT I 225 (endûr-): Xak. XI yiğäç sündi: 'the piece of wood (etc.) broke' (inkasara); and one says sü: sindi: 'the army was routed' (in-hazama) Kaô. II 29 (sinâr/sinûr, sinmak): o.o. I 254, 24 (1 but): etc.: KB (if a man does not know how to perform a task) sinup kaďgû yêr 'he is disheartened and distressed' 5534; o.o.1 167 (1 tr): 4610: xii: (At. 131 (1 tr): Tef. sin- 'to be broken' 271: xiv Muh. inkasara sin- Mel. 23, iI; Rif. 105: Ca'n. xiv ff. sin- (sûn) sin- ' Bunny tihata ol- 'to be broken' Vell. 289; sin- sîhasta sunan San. 256r. 12 (quotns.): Xwar. xiv sin- 'to be broken' Quib 164; Nahc. 275, 9 (ogurga): Kom. xiv ditto CCG; Gr.: Kip. xiv inkasara Id. 54; Bul. 31v.: xiv ditto Sun- Tuh. 6a. Osm. xiv ff. sin- 'to be broken; to be routed; to be weakened, lost, spoil; (of the wind) to drop'; c.i.a.p. TTIS I 624; 1181; 1111; 624; 111 IV 687.

slip- 'to sink into (something Dat.)'; to be absorbed, digested', and the like. S.i.a.m.g. as slip-slip/sipn- Uyg. VIII ff. Bud. çûxer erken 'while the food is being digested' Suv. 502, 7; a.o. do. 8: Civ. [gap] sipmeser TT VIII M.21: Xak. XI aç sipdî: 'the food was digestible' (hana'a); and one says sîw yêrke: sipdî: 'the water sank (婿ra) into the ground'; and sôz köplüke: sipdî: 'the remarks made a good impression (noca'a) on the mind and were effective' ('anîma) (sipner: slipmek): and one says ördêk kamîksha: sipdî: 'the duck (etc.) slipped into (taduxul) the reeds or litter (al-qumâs) so that it was hidden (tuxêrû) in them'; also used of anything that slips into something, e.g. of a man who has slipped into (taduxul) someone's house as an intruder (dâmîr) or the like (sipner, sipmek) Kaô. III 309 (there is no obvious reason for having two paras. for this V.): KB tapûq sippe 'his service is satisfactory' (the small man becomes great) ... tapûq sipmekçinde 'like kim bulur 'who achieves his desires if his service is not satisfactory? 511-12: xiu1n: (At. serip sânde rûzûn slip turmasa serermû eşînde if your secret does not remain hidden within yourself, will stay hidden within your friend?' 175-6: xiv Rhûg. (this river completely) kumka sipîr 'sinks into the sand' RIV 686; (Muh. hadâma 'to digest')
siin- 'to die down, disappear'.

sun- (I) 'to hold out, offer, present'; (2) 'to stretch out, extend' sun- CCG; Gr.:

sunup \( \text{to stretch out}' \)

sundun 'to stretch oneself out', in the sense 'to stretch oneself out', in the sense 'spear, bayonet', and the like in NW Persian.

sündur 'the wounds inflicted by a whip quickly heal and disappear' 2560: XIV Muh.(?) infa'-a'ti-l-nâr 'of a fire, to go out' sün- Rif. 103 (only): Çağ. xxv ff. sün- (-gey) sünün- 'to go out', of a candle or a fire Vel. 299 (quotn.).

sün- 'to stretch oneself out' (xanasa) on the ground, and lie close to it (lasiga bila) in order to conceal (yuqfi) oneself' Id. 54: xv inhaddama 'to be digested' sün- Tuh. 6b. 11: Osm. xiv ff. sün- (1) 'to be digested'; (2) 'to sink in; to influence'; (3) 'to be beneficial'; (4) 'to hide oneself'; c.i.a.p. TTS I 630; II 826; III 630; IV 694.

sun- originally Trans., 'to stretch out (one's hand Acc.)'; to offer or present (something Acc., to someone Dat.); later also Intrans. 'to stretch oneself out'. S.i.a.m.l.g. Türkü viii ff. Man. Chias. 314 (elîg): Uyg. viii ff. Bud. kaltu toyn kiîli elîgî kanyûgaru kötûrser azu kanyûgaru sunsar 'if a monk breaks his hand against or stretches itself out to him' TT V, p. 15, note A 23, 19–21; teğri burxan ađahkan bağırın suna yatip 'lying stretched out on his stomach at the feet of the Buddha' TT X 1755; do. 458 (taqunçunî): a.o. U IV 14, 153: Xak. xi ol mağa: etmek sundi: he offered me (nârcalanî) bread' (etc.) Kaj. II 28 (sunzar, sunmark): KB bîrkinda çıkti sunup el tutar 'the one has come out of the scabbard and reaches out and grasps the realm' 87; elîgî sundi 'stretched out his hand' 98; o.o. 281, 400 (sevît-): 1410, 2647, 4130 (utrûkû): xii(?) Aî. kîdînêrek qadanba sunup zahr katar 'later he stretches out (his hand) to the cup and mixes poison in it' 208; a.o. 286 (taparâru): Tef. sun- 'to stretch (something) out' 277: Çağ. xv ff. sun- (-di, etc.) uzan- yav- 'to lie stretched out' Vel. 300 (quotn.); sun- both Intrans. and Trans. dirâzû sunan 'to be stretched out' and dirâzî hardan 'to stretch out' Sun. 2386, 15 (quotns.): Xwar. xiii sun- 'to offer' Ali 41: xiv sun- 'to stretch out, hold out' Qutb 161; MN 168, etc.: Komb. xiv 'to stretch out, extend' sun- CCG; Gr.: Kip. xiii madda 'to stretch out', in the sense of stretching your hand or to take something or to give it to someone else sun- Hau. 43, 19; nânçala sunu: ber- do. 44, 2: xiv sun-im- tadda 'to stretch oneself out' Id. 54; sun- nânçala do. 60: xiv sun- is entered in the margin against simattâ 'to stretch oneself out' Tuh. 6a. 9 and madda do. 35b. 6: Osm. xiv ff. sun- (1) 'to hold out, offer, present'; (2) 'to stretch out one's hand, reach out' (Intrans.); c.i.a.p. TTS I 647; II 847; III 642; IV 710.

sün- 'to die down, disappear', esp. of a flame, but also metaphor, of other things; more or less syn. w. 64-; Survives in NC Kzx. sün-: SC Uzb. sün-: NW Kk., Kumyk, Nog. sün-; Kaz. sün-: SW Az., Osm., Tkm. sün-. Uyg. viii ff. Bud. armaksizim sönmekszin 'without wearying or flagging' Swv. 211, 5–6; 236, 11; o.o. U III 38, 35 (tikîg); TT VI 446 (tindur-); Civ. TT I 5–6 (toprak); sün- of an illness 'to die down, disappear' is fairly common in H I and II, e.g. I 44 (tolgâq): Xak. xi KB urup berge başi bütün terk sönér 'the wounds inflicted by a whip quickly heal and disappear' 2560: XIV Muh.(?) infa'-a'ti-l-nâr 'of a fire, to go out' sün- Rif. 105 (only): Çağ. xxv ff. sün- (-gey) sünün- 'to go out', of a candle or a fire Vel. 299 (quotn.): sün- xatâmisîdun âdat 'of a fire, to go out' Sun. 2486, 16 (quotns.): Xwar. xiv ditto Qutb 160: Kip. xiv sünün- (MS. sayin-): taftî- 'to go out'; sün:yun- infa'-a Id. 54 (sic); infa'-a sönîdî; sününür (sic) Bud. 23v.: Osm. xiv ff. sünün- 'to die down' (of fire) and the like is the common form till XVI and occurs sporadically later TTS I 643; II 841; III 639; IV 706.

*şiq- See sğiţi, sğiţık, sğıtsı, sğişis-.

Dis. SNA

dşipt: Dev. N./A. fr. sğipt-; 'digestible' and the like. N.o.a.b. Xak. xi one says bu: aş ol sğipt- 'this food is wholesome and digestible' (mari' hatn) Kaş. III 368: Xwar. xiv sğişî 'digestible' Qutb 158.

dsunî: 1ap. leq.; Dev. N./A. fr. s sunî; lit. 'something which stretches out'. Xak. xi sünî: cayzıattul-hayt 'the cross-beam of a house' Kaş. III 236.


DSÜpî: (süğişit) 'a lance, spear' (only?) as a cavalry weapon; prima facie a Dev. N. in -ü: fr. *şiq-: the cognate form sğişit, a Dev. N. in -üg, seems to be pec. to Türkî, in which sğişit: does not occur. Survives meaning 'spear, bayonet', and the like in NW Kaz. sğişî: Kumyk sğişî: SW Az., Osm. sğişî. Türkî viii sğişî batim: karîq 'snow a lance's length in depth' E 35, II E 26; o.o. I N 5 (sun-): T 28 (1 aچ-): Uyg. viii ff. Man.-A M I 20, 15-16 (bêre): Bud. (if the dhâranî) sügiçi aşsar 'is hung on a lance' Usp. 104, 10; o.o. U II 46, 8 (süvlî); TT V 10, 92 (kîltî): Xak. xi sügiçi: al-ramî sülq-del-qanî 'lance, spear' Kaş. III 368; five o.o.: XIV Muh. al-ramî sügiçi: Mel. 71, 6; Rif. 173: al-alam 'standard' sügiçi: 146 (tukî 51, 4): Çağ. xv ff. sügiçi (spelt sğiniî) nayza 'lance'; in Rûmî ssgiçi (misunderstanding of käf used for s) San. 2475. 28: Xwar. xiv sğiçi 'lance' Qutb 162: Komb. xiv 'lance' sğiçi CCG; Gr.: Kip. xiv al-ramî sğiçi: (sic, MS. ssgiçi) Hau. 13, 14; 24, 10: xiv s胃肠: ('with -gi') ditto Id. 54: xv
D. V. SNA-

D sana:- (sana:-) Den. V. fr. san; 'to count'; syn. w. sa:-, which it gradually displaced. S.i.a.m.lg. (Türkül VIII the reading sanağah: in T 27 is an error, see asín-): Uyğ. viii ff. Bud. üçögül gelin sanağah bolgay 'it will be possible to measure and count' USp. 80, 2; Civ. in contracts relating to the payment of money or goods sanap (or tüKel sanap) aldim or bédirm 'I have counted (in full) and received, or paid' is a stock phr. USp. 16, 8-9; 51, 5; 56, 11 (egiksişü) etc.: sana- 'to count' (the age of someone) TT VII 12, 1 ff.; 13, 53-4: sana:- 'to count' is common in TT VII L.: Xak. xi ol ko:yn sana:di 'he counted (adda) his sheep'; originally sana:-di: but shortened Kaş. III 274 (sana:ar, sana:ma:k); xiii(?) At. 60 (kum): xiv Muh. 'adda sana- (sic; v. l. sanyu-) Mel. 29, 1; (Rif. 112 (VU) azl:)-: Çağ. xv ff. sana- (p., etc.) ihiştirä et- ve tadarık et- 'to take precautions, prepare oneself'; hisab et- (and hisâb al-) ve say- ve i'tibär et- 'to reckon up, to count, to take thought of' Vel. 279-80 (quotns.); sana- (spelt) sumurdan 'to count' San. 234v. 24 (quotns.; pointing out in 235r. 3 that Vel.'s first translation is an error): Xwar. xiii(?) sanagalüzek nemeler yiktalar aldi 'he captured innumerable things and lived on stock' Ög. 308: Kip. xiii al-'adam 'to count' şanamak Hou. 22, 2; 'adda minal-'adad şana:- do, 42, 5: xiv şana:- adda; Tkm. san- Id. 60: xiv adda şana-şay- Tuh. 25b. 13.

D sana:- (sina:-) to test (someone or something Accen.): Den. V. perhaps fr. I sın, but the semantic connection is not close unless it originally meant 'to take the size, or measure, of something'. S.i.a.m.lg.; SW 'Tkm. sına:- Uyğ. viii ff. Civ. sinnamış em ol 'it is a tried (and proved) remedy' H I 154, 175, etc.: Xak. xí ol anı: sana:di: carrabah fî sà: y 'he tested him about something' Kaş. III 273 (sinar, sina:ma:k); sina:masa: arsıkar 'the man who does not test a thing is deceived about it' (yağtarr bihi) I 242, 16: KB sinnamış kıhl 'the man of experience' (i.e. one who has been tested) is one of the sources of traditional wisdom: 245, 723 (I kart:); etc.; nege me sina:dim isiz kılığı: 'whenever I have tested the evil-doer' 247; (hear now the words of the man ...) sinayu tegîp 'who attains (his purpose) by trial (and error)' 346; (the king ...) sina:di erîğ 'tested his advice' 593; sinama yağı 'do not take chances with the enemy' (he is big and strong; get an iron shield as a protection against him) 4263: xiii(?) At. baka körgil emdi uka sinayu 'be sure that you look (carefully) now, test and understand' (what other thing is as valuable as knowledge) 99; Tef. sina- 'to test' 271: xiv Muh. carraba sina:- Mel. 25, 1; sina:- Rif. 107; al-tacriba sinamak 36, 3: 131: Çağ. xv ff. sina- (mispelt sine-) imi:than kardan 'to try, test' San.

D. SNC

sanaç survives in SE Türkî sanaç 'an entire goat-skin used as a bag for flour (etc.)' Shah 120 (only): SC Uzb. sanaç 'water-skin'. With final -ç it looks like a 1.-w. Uyğ. viii ff. Civ. (in a list of goods, one cow, one cooking pot) bir sanaç (spelt snarç) 'one skin bag' (etc.) USp. 55, 3: Xak. xí 'a red leather bag' (al-cirâbîl-ahmar) is called sanaç kösîrgü: (MS. kîrlî): Kaş. I 358: Çağ. xv ff. sanaç (sic?) xîkâ wa anbâni 'water-skin, leather bag' San. 235v. 10 (quotns.).

E sepeç See sepeçğ.

VU?F sîncül: Hap. leg.; the shape suggests a 1.-w. fr. a Chinese phr. Xak. xí sîncül al-subx bayna-l-rugâga wa'll-raqiţ 'a loaf of bread (intermediate in shape) between a flat flap and a round loaf' Kaş. I 417.

D sanaç Dev. N. fr. sänç-; lit. 'something piercing'. Survives in SE Türkî sâncîk 'colic':

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NC Kir. çançu: 'lumbago'; Kxz. şuçu: 'puncture, perforation, colic'; SC Uzb. şaçık 'colic'; NW Kk. şaçuw; Kuz. çençuç; Nog. şaçuv 'colic, lumbago'; SW Az., Osrn., Tkm. sancı 'colic'. Uyg. viii ff. Bud. yüredi-kinde şançık kirip 'sharp stabbing pains enter my heart' U III 37, 6-7; (in hell demons thrust down the wicked) sůvri sancığım 'with a sharp spike' TM IV 254, 102: Çağ. xv ff. şançık 'colic and flatulence (gilâne tea nafs) which collects in a man's side' San. 235v. 24 (quorn.); Kip. xv rihi'l-batn 'wind in the stomach' şuçu (in margin in SW?) hand şiç) Tuh. 166. 6.

?) şunçuk Hip. leg.; prob. Dev. N. fr. sun-; lit. 'something held out'; v. G. suggests plausibly that it is a pure Turkish word added to explain the L-w. battir (Sanskrit pattra). Uyg. viii ff. Bud. (the Buddha said, 'O Ânanda') battirinun şunçukumun kötûrgil 'pick up my begging bowl (Hend.)' TT X 124-5.

VUD şançan in this form Hip. leg.; the sin is unvoiced but the obvious transcription of a word for some kind of thorny bush is şançan, N./* of Habitual Action fr. şanç-, lit. 'constantly piercing'. The only difficulty is that it may survive in SW Osrn. (only) sancan 'the box-thorn, Lyctium europaeum'. Xak. xi şançan kant: hamli'l-tâd 'the fruit of a thorny bush or tree' Kaş. III 146, 26 (see 2 kâ): n.m.e.

Dis. V. SNC-

D şançit- Caus. f. of şanç-, s.i.s.m.l., but not with the unusual use of Caus. f. shown below. Uyg. viii ff. Civ. (if this omen comes to anyone) sûde erser şançitur 'if he is on a campaign he lets himself be routed' TT I 67.

D şançık- Hip. leg.; Intrans./Pass. f. of şanç-. Xak. xi yağ: şançkûti: 'the enemy was routed' (huzima, MS, in error hazi'ma); also used when a man has been stabbed (tu'ina) Kaş. II 228 (şançkar, şançmak).  

D şançlı- Pass. f. of şanç-; s.i.s.m.l. Xak. xi biçek: tamãl: şançulu: 'the knife was thrust (irtaza) into the wall' (etc.); and one says sü: şançûl: 'the army was routed' (inhazama); the origin is the phr. erke: biçêk: şançûl: 'the man was stabbed (tueci'a) with a knife' Kaş. II 231 (şançlûr, şançlûmak): xini? At. qa'da birle şançûr aďakça tiken 'by fate the thorn is thrust into the foot' 455: Çağ. xv ff. şançul- (sic?) furrî şudan 'to descend' and the like San. 235v. 28 (quorn.); Osrn. xiv ff. şançul- (1) of a person, 'to be stabbed', etc.; (2) of a weapon, 'to be thrust in'; c.i.a.p. TTS I 598; II 792; IV 661.

D şançus- Recip. f. of şanç-; s.i.s.m.l. Xak. xi olar ikki şançuslu: 'those two stabbed (vurca'a) one another with daggers or the like'; and one says beğler şançusl: 'the legs went to war (tafûrabat) and routed (hazama) one another' Kaş. II 217 (şançsuwr, şançus-

Dis. SND-

VUD şinjût Hip. leg.; the sin carries both kasra and damma in the MS.; the word seems to be a Dev. N. but there is no obvious semantic connection w. sig-. Xak. xa şinjût 'a gift (al-hiba) which is not matched by a return gift (là yu'tâd fiha) and for which there is no offset' (là r'id fiha); one says: bu: at maga: şinjût bêrdû: 'he gave me this horse' (without receiving anything in return?) Kaş. III 362.

Dis. SNC-

D şançûş- Caus. f. of şanç-; s.i.s.m.l. şandu: 'scissors'; one of several words with this meaning, cf. biqûj, kîfti:; survives only (?) in SW Osrn., Tkm. sîndî; perhaps a L-w. Oğuz xi şinjû: al-miqrâd 'large scissors' Kaş. 1418: xiv Muḥ. al-miqrûd sîndû: Mel. 60, 12; Rif. 159: Çağ. xv ff. sîndî gâz 'scissors', in Ât. miqrûd San. 258r. 7: Tkm. xiii Hou. 23, 11 (biqûj): xiv Tuh. 348. 11 (kîfti; sîndî in the margin in SW(?)); Osrn. xiv ff. sîndî (normal till xvi)/sîndî (normal fr. xvi) 'scissors'; c.i.a.p. TTS I 622; II 818; III 621; IV 685.

D sandrîş Dev. N. (connoting mutuality) fr. sîndûrî:; in a Chapter for Dis. containing consecutive consonants, but misvocalized in the MS. N.o.a.b. Xak. xi sîndûrî (MS, sîndûrûcî) 'mutual abuse and quarrelling' (al-mu'tâbâ taba'inal-mu'cûdâla) Kaş. III 416 (prov.); same prov. I 492, 24 (sandrîş); II 214, 5 (sîndîrî).

Dis. V. SDC-

D sinat- (sînat-) Caus. f. of sînâ: s.i.s.m.l. w. the same meaning. Xak. xi ol menî: bu: rûştâ: sînattî: 'he ordered someone to test me (man carrabani) in this work' Kaş. II 312 (sînatur, sînatmak).

D sopdu- Den. V. fr. sop; n.o.a.b. Xak. xi ol yağûn: sopdu: 'he chased (ata'a) the enemy, and rode after him' (rakhba fi 'aghih); also used of anyone who followed (sâra' aqih) something to catch it Kaş. III 400 (sopdrar,
D sīpūr-. Caus. f. of sīp-; s.i.s.m.l.; cf. sīpūr-. Xak. xī sūcīg aṣīg sīpūrūrī: 'the wine made the food agreeable' (or digestible; amra'a`l-`a'am); and one says of anī: evke:

sīpūrūrī: 'he surreptitiously introduced (ad-xala wa axassa; ?so read, MS. ahsa`a unvocalized) him into the house' Kās. I 397 (sīpūrūrūrī, sīpūrūme:k): Çağ. xv ff. sīpūrūrī (spelt) cağāb kūmundānī 'to cause to be absorbed, drawn in'; sawf fārmūdānī 'to cause to plunge into (something)'; furūr xwārūnūdānī 'to cause to be consumed' San. 257v. 8.

D sōndūr-. Caus. f. of sōn-; 'to extinguish (a fire)', etc. Survives in the same languages as sōn-. Uyğ. viii ff. (Bud. in some MSS. of Tt V 466 (tindūr-) sōndūrmēz is written instead of sōnūnāmā owing to a false analogy w. tindūrmāz): Civ. sōndūr-. 'to extinguish' H II 26, 97; (Xak.) xiii(?) Tsf. sōndūr-. 'to extinguish' (a lamp) 275: XIV Muh. aṭfā'a 'to extinguish' sōndūr-. Mel. 23, 1; sōndūr-Rif. 103: Çağ. xv ff. sōndūr-. Caus. f.; xwāmūsī hārdān ādas 'to extinguish a fire' San. 247r. 13 (quotsn.): Xwar. xiv ditto Qubt 160; Nahc. 257, 4: Kom. xiv ditto CCI; Gr.: Kip. xiii aṭfā'a sōyūndūr-. (Ms. sayūndūr-) Hout. 34, 7: XIV sōyūndūr- ditto, also pronounced sōyūndūr- Id. 54; ditto sōyūndūr- Bul. 23r.: xv ditto sōyūndūr- (or sōyūn-

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VUF sōndūlaː; a small bird of some kind; translations vary; Red. 1177 translates ʕaʕaː'ūrū in Osṃ. 'the fire-crested wren, Regulus ignicaptus', Ḥassā 'small sparrow, bullfinch'; dusīb is translated alternatively 'wild pigeon, woodpigeon, honey-guide'. Prob., like other words ending in -laː, a.-w. N.o.a.b. Xak. xī sōndūlaː qal-sa'wa Kās. I 526 (prov., see ʻortgūm); o.o. (verse) I 529, 5; III 178, 14: XIV Muh. (?) dusīb (VU) sōndūlaː (unvocalized, Ms. s:laːx) Rif. 176 (only); Çağ. xv ff. sōndālaː/sōndulaː (both spelt) 'a small bird rather bigger than a nightingale'; the male is green (sabz) and the female yellow (zard); it has a long tail San. 235v. 26.

VUF sōndūr: Hap. leg.; under the heading fu'llī; the dāl carries kāsra in one place and gūmna in the other. Hardly to be connected w. Sanskrit sundara 'beautiful, good', but prob. a corruption, through some other language, of Sanskrit samudra 'ocean, sea'. Xak. xī sōndūr (sōndūrt): al-bahr 'sea', etc. Kās. I 492 (prov.).

D sīnūk (sīnūk) Pass. N.A.S. fr. sīn-; 'broken', originally in a physical sense, later also metaph. 'defeated, broken (in spirit)', and the like. S.i.a.m.l.g., usually as sīnūk, but SE Tūrķī sīnūk: SW Tkm. sīnūkī. Tūrķī viii ff. Ḣrb B 48 (sap-): Uyğ. viii ff. Civ. Uṣp. 98, 15 (anuk): Xak. xī sīnūk (sic) nen: 'something broken' (al-makṣūr): the Ӯğūz call it sīnūk without the ġūnna (ğ) and their form is regular (al-qiyyās lāhūm), because it is derived fr. sīndiː tānhāsara, and there is no ġūnna in its Verb Kās. III 365 (sīnūk, otherwise unknown, might be a crasis of ˀpṣīnūk, a cognate form w. Sīfī: ḡi: B 495 (buzuk): xiii(?) Tsf. sīnūk 'broken' 272: XIV Muh. al-makṣūr (opposite to 'entire' būṭtīn) sīnūk Mrl. 55, 1; sīnūk Rif. 152 (and 191): Ӯğūz xī see Xak.: Xwar. xiv sīnūk 'broken' (e.g. of the heart) Qubt 165; Nahc. 433, 1: Kom. xiv ditto CCI; Gr.: Kip. xiii al-

D sōnūk Hap. leg.; al-āzīr 'the last, latter' or the 'end'; Den. N.A. in -uk (usually Dim.) fr. sōn, or perhaps crasis of sōn and 2 ok. Xak. xī Kās. III 107 (yētrūl); n.m.e.
VU **şükur** a bird of prey, in modern times, and prob. always, 'the goshawk, Falco goshalo'. The form in Uyğ.(noted only as a P.N.) was **şükur** (or **şükor**). This became an early 1.-w. in Mong., with the usual sound-change **śi-** > **şi**, as **şiykor** (or **şykor**) (Haenisch 141).

In Xak. it became **şükur** by retrogressive vocalic assimilation and this form still survives in SW Osm. **şünkər/şünkər/şünkər** (Falco Hændersoni); NC Kir. **şünkər**; Kax. **şünkər** (a hybrid form); SC Uzb. **şünkər**; NW Kk. **şünkər**; SW Az. **şünkər**; Tkm. **şünkər**.

*Docerf* I 360. *Uyğ.* x(? ) Bud. (PU) *Mepliu Şünkər P.N. *Pjahl. 12. 18. küldə-gümüş Alp Şünkər Təğin 'our son-in-law Alp Şünkər Təğin' do. 23, 13; Alp Şünkər Tarkan do. 20, [gap] Óğə Şünkər do. 21, xiv Chin.-Uyğ. Dict. 'goshalo' **şünkər/şünkər** (şünkər) R IV 1998; *Ligeti* 1999, q.v.: Xak. *xi**şünkər* the name of a bird of prey (cərãh min cavərihl-tayr); it is smaller (dün) than the toğrul *Kaz. III 381: Kirg. 1 ñükürka: karpışmuş a 'sparrow-hawk does not start a fight with a larger falcon' (akkar minal-buzat) II 95, 8: KB 5639 (şesut); a.o. 5697: xiv Muh. al-şünkər **şünkər**, v.l. **şünkər** Mel. 72. 13; məlikül-buzat 'king of the falcons' **şünkər** Rif. 175: Çağ. xiv ff. **şünkər** 'the bird called **şünkər** Vel. 299 (quotns.); **şünkər** 'a hunting bird of the hawk (şarg) species', also called **şünkər** San. 247r. 17 (quotn.); **şünkər** 'a hunting bird of the hawk species', which is long-lived, also called **şünkər**, also used of the deaths of emperors and kings, as it is said in the *Ta-rıx-i Bəbir* that 'Umar Şaxır Mirzə **şünkər** bəldi, i.e. 'died' 259v. 19: Xwar. xiii(3) **şünkər** 'falcon' (of some kind) Ög. 42-6: xiv **şünkər** 'falcon' Qutb 159; **şünkər** MN 5: Komm. xiv **falcon** soğər CCI; Gr.: *Kip.* xiii al-şünkər 'well-known' (ma'rif) Hou. 10, 3; **şünkər** as a P.N. do. 20, 6: xiv **şünkər** a bird and a P.N. (yusaamə bihi) I d. 54; al-şünkər Kipçak Bul. 12, 15: xiv **şünkər** is mentioned as the name of a slave in *Tuh. S8b. 10-11*; and **şünkər** is added in a SW(?) hand under *ağəb 'eagle' do. 259a. 9.

Dis. V. SNÇ-

I) **şonqar**- Har. leg.; Trans. Den. V. fr. *san*; syn. w. *san*. Xak. *xi* ol anı: kişıl̈dın **şonqardı**: he reckoned ('adda) that he was a human being (minəl-nis) *Kaz. II 188** (şanqar, şanqarma:k).

Dis. SNC

sepek still widely used in Anatolia for 'a water vessel made of wood or earthenware', *SDD* 1205, and noted in SW Az. *senek* 'a large jug with a long narrow neck and a handle'. *Oğuz* *xi* **şenq** 'an earthenware mug (al-ház) for drinking'; also 'a jar' (al-corra) *Kaz. III 367: Kip. xiv **şenq** ('with -n-') al-corra I d. 54.

**Osm.** xiv to xvii (only) **şenq** 'water vessel'; common *TTS* I 612; II 809; III 613; IV 676.

**şlep** 'a buzzing insect' of various kinds; Dim. f. of the onomatopoetic *şlep*; survives only in SW Az. **şlep**; Tkm. **şlep** 'mosquito' and Osm. **şlep** (**şlep**)'fly'; **silvi** **şlep** 'mosquito'; elsewhere displaced by **çibın** (first noted in *Xak. xii* KB 4499) Cf. *uyaz*. *Uyğ.* viii ff. Bud. (in a list of noxious animals and insects; beats with tusks and claws, birds) **şlep** (mantes, ants, beetles) *U II 35, 23: Xak. xı **şlep** in the language of townspeople (ahlul-amisr) 'a gnat' (al-haqq), and in the language of the nomads (ahlul-livbar) 'a fly' (al-dudább) *Kaz. III 376*; o.o. **şlep** al-bal'd gnat' II 13; 23; II 352 (yelipt-); III 100 (yelıps-): (xiv Muh.) al-dudább **şlep** (MS. *şlep*) in one MS. *Mrl. 74, 8*: Çağ. xv ff. **şlep** (spelt, 'with -n-') paşə 'gnat'; in Ar. *bağ* and ba'ud. *San. 258r.* 12: Xwar. xiv ditto MN 12: Tkm. xiii al-dudább **şlep** (spelt **şlep**; Kip. *çibın*) *Hou. 10, 11: xiv al-dudább (çibın; also called) **şlep** Bul. 10, 16: xvi nəməs 'gnat, mosquito' **şlep** (*uyaz*) Tuh. 36b. 3: *Osm. xviii **şlep** ... and, in *Rimii, makas 'fly'; paşə slivri **şlep** San. 258r. 14.


D **şüpül** See **şüpüli**.

**VU sönük** (**şüpük**) 'bone'; morphologically Pass. Dev. N. fr. *şüp*; survives in such a wide variety of dialects that it is difficult to fix the original pronunciation, but the evidence rather points to **süpük**. Survives in NE all dialects **şüpük/süpük/süpük/süpük** /soşük: NC Kir. *söök*; Kax. *süpük*; SC Uzb. *suyük*: NW Kk., Kumuy, *süpük*; Kaz. *süpük*; SW Az. *sümük*; *Tkm. *süpük/süpük*. *Тürk* viii **şüpük**- (şüpük in **İI**) tağça: yadd: 'your bones lay in mountainous heaps' *I 42, 11: E 20: *Uyğ.* viii ff. Man.- *A M 1, 23, 31 (baça): Man. M III 39, 3 (i) (s.-): Bud. yas **şüpükleri**! 'his fresh bones' *San. 625, 10; o.o. do. 153, 2 (şimirlik); *U III 24, 6 (ili) (şulün-) do. 23; 25. 31: Civ. *TT VII 23, 3 (üpük); *H I 16 (erkeğ), 79; H II 22, 29: Xak. xı **şüpük** al-azm 'bone' *Kaz. III 367 (prov.); o.o., spelt **şüpük** I 89 (oğruğ), 178 (oğur), 247 (oğurul), 326 (to-bik), etc.: *KB 2365 (etsiz), 4311 (kemidli); xii(?) At. (wisdom is to a man) **şüpükke yilik yeg 'like marrow to a bone' (intellect is the beauty of a man and) **şüpüknin yilik 80-90 (except **şüpük once, all MSS, have *süpük*); *Tef. *şüpük/şüpük 275 (şüpük): xiv Muh. al-azm *süpük *Mrl. 45, 12; Tef. Rıf. 139: Çağ. xv ff. **şüpük** ('with -k') kemik ... *sutarşun ma'nasına bone* Vel. 290: **şüpük** spelt, 'with -n-') *sutarşun San. 247r. 20 (quotns.): Xwar. xiv **şüpük/şüpük ditto
süyük Nakh. 65, 16; 191, 16; 28, 17 etc.: Kom. xiv 'bone' söwek CCI; Gr.: Kip. xiv al-asım süyük (?) ; MS. süyük: xlv; Hou. 21, 19: xiv süyük ('with -p-') ditto; süyük ditto I'd. 54; ditto (s) süyük (sic) Bul. 8, 9: xv ditto söwek Kav. 61, 93; (VU) sînta (perhaps error for sînta 'a wrist') söwek (in margin in second hand süyük 'bone') Tuh. 10a. 31: 'asım süwek do. 24b. 6: Osan. xiv ff. süyük 'bone', common to xvi, sporadic till xviii TTS I 655; II 855; III 650; IV 517.

D sengêc prima facie a Dev. N. in -êc; pec. to Kaj. where it is listed twice, in both cases under fuâl', in the second case among words containing a -ê. Xak. xi sengêc 'a kind of apple (al-tu'fâh), about as small as an almond (al-bânâdîq), sweet, red and white' Kaj. I 455: sengêc (MS. senêc) 'the name of an apple as small as an almond, sweet' III 381.

sengîl. Hap. leg.; hardly to be connected w. sîgîl 'a wart' although the latter survives in SW Tkm. as sîgîl. Xak. xi sengîl 'freckles (al-halâfa) which appear on the face' Kaj. I 483.

Tris. SNG

D süüglüg P.N./A. fr. süüg (süüg); 'lancer' and the like. N.o.a.b. Türkî viti (where did the men in armour come from that scattered you?) süüglüg kantan kellipen sûre: eldî: 'where did the lancers come from that drove you (before them) ?' I E 23, II E 19: xiv Muh. (?) al-ràmmâh 'lancer' süüglü: Ris. 84 (only).

D süüglüg P.N./A. fr. süüg: 'having bones, bony', etc.; s.i.s.m.l. with the same phonetic changes. Uyûq. xiv ff. Bud. bodisatfv- nuq kalmış sünükülg sürririn 'the relics (Sanskrit l.-w.) of the remaining bones of the Bodhisattva' Swv. 627, 16-17: Xwar. xiv süüglüg (of a date) 'having a stone' Qutb 160.

Tris. V. SNG-


Dis. SNL

sîgil: 'a sister younger than oneself', as opposed to 'a sister older than oneself' (eke; q.v., etc.). Survives in SE Türkî sîgil: NC Kır. sîgil; Kâz. sîgil: NW Kk.; Nog. sîgil/ sîgil; in other languages there is no special word for 'younger sister'. Türkî viii I E 29, II E 17 (kuçugy). Uyûq. xiv ff. Bud. tür tûr sîgîlgîlgîlgî of the four younger sisters' U II 62, 2 (ii); o.o. U III 14, 17; Pflh. 23, 12: xiv Chîn.-Uyûq. Dict. 'younger sister' sîgil R IV 687; Ligeti 195, q.v.: Xak. xi sîgil 'a man's younger sister' (al-uxtül'ê-safiga) Kaj. III 366; o.o. I 457 (baldiz); III 7 (yurq): xîli (?) Tef. sîgil 'younger sister' 269: xiv. Muh. (?) uxtül'l-zaww 'husband's sister' sîgil (MS. xîgil/k) Rîf. 144 (only): Çag. xiv ff. sîgil/sîgil küçük hâz karindag 'younger sister' (i.e. not an Osan. word) Vel. 288 (quotn.); sîgil (spelt, 'with -p-') 'younger sister' San. 258r. 18 (quotns.); a.o. 92r. 22 (2 uya).
Següün (Chinese) 'General Sha Cha' II E 32, II E 26; Çağ segün (Chinese) 'General Chang' I N 13; Ku: Segün (Chinese) 'General Ku' II S 8-9; (leading the Kitan and Tartars; people; PU) Udar Segün (came) I N 11-12; VIII ff. Yen. Tarkan Saşun men Mal. 32, 7; er baş: saşun eller: ‘killing the general, of the leader of men’ do. 48, 3; Uyğ. VIII ff. Bud. tağay Topal Saşun’ka ‘for uncle Tопа Saşun’ U II 80, 67; upası Külliŋ Inanç Şaçu (VU) saşun ‘the lay brother Külliŋ Inanç; General of Şaçu’ Ifsal. 6, 5; in the list of names in the third ‘Pfałh’, do. 23; 15, Ayıtgüm (VU) saşun and Sağlığ (VU) saşun are mentioned between the tégins and the mals: O. Kıır. IX ff. Boyln: Saşun Mal. 7, 1; (PU) Çokuç bör: l: saşun do. 12, 1.

Dis. SNR

seğir ‘a projecting part (lateral or vertical) of a mountain’; hence also ‘the projecting part (corner or buttress) of a wall’. Survives in NE Alt., Kür., Tel. seğir ‘corner’ R IV 448; NC Kıır. seğir ‘a high mountain ridge covered with grass or trees’; Kız. seğir ‘high mountain ranges’. Uyğ. VIII ff. Bud. (then that cook) bulundu şepirde yaşa olurum ‘hiding in corners and (behind) the edges of walls’ (stole children in the street) U III 65, 4 (ii). Cív. tağ ýerinde tağ undi şepir boldi ‘in the mountainous country a mountain rose and became a ridge’ TT I 44-5: O. Kıır. IX ff. Kara: seğir, geographical name, occurs several times in Mal. 24; Xak. XI seğir ‘the projecting part (ra’ın) of a mountain’, also ‘the edge (or corner, tarf) of any wall’ Kas. III 362; o.n., Kara: seğir geographical name III 222 (kara); (grief comes to a man;) tağ seğirine ýeli teğir ‘the wind beats against the nose (anf) of a mountain’ (then it passes away from him, as the wind drops from the projecting part (al-ra’ın) and the latter is as it was before) III 360, 3; (Çağ. XV ff. the word in the passage fr. Bäbrur quoted in R IV 448 is Hindustani sangar ‘a stone breastwork’); Kom. XIV seğir tav (i.e. tağ) ‘projecting rocks’ CCG; Gr.: Kıp. XIV seğir ‘(with -p-) al-rabbiya ‘hill, mountain’ Lid. 54.

sîpar ‘a side’; properly a N., but often used practically as an Adv. or Postpos. Survives in NE Tel.: N. Kıır., Kız.: NW Kk., Kaz., Nog., where it tends to mean ‘one of two sides’, or one of two (anything), to the exclusion of the other, as in Kaz. sîpar kiżile ‘one-eyed’, or alternatively, ‘the duplicate of something else; hence, ‘like’ and in SC Uz, men (or menin) sîpari ‘like me’. See sarr: and cf. yşap. Türkü VIII sîpar sūsī ‘one wing of the army’ II E 32 (bark); sîparça: artuk ‘half as much again’ T 40 (I uş): Uyğ. VIIIN berdin sîpar ‘south of’ Sü. E 3 (berdin); sîpar: bođun içikli: sîpar: [g]ap ‘half the people surrendered to us and half’ (fled to China?) do. E 6-7: Man.- A kün batskiid sîpar ‘in (or from) the west’ M III 9, 4 (ii) (followed by three similar phr. for the other cardinal points); Man. köptin sîpar ‘in every
sic): KR (true words are bitter to the mind, but). sigiirse is chaotic. Cf. #.

sijk’; (i.e. SE zqb. ‘nerve’ (‘sinew’)) sigir Kk.

1) Iri’l-rojarmur) (lit. ‘cooked sinews’, see H. W. Kng.

29: Xak.

3 hody: vrr ‘his muscles and veins right

176: Tkm.

272: Xwar.

362: Xwar.

218, etc.: Civ.

19 21, etc.: Civ.

8, 19-20: Civ. 258r. 14 (quotn.).

Xwar. (19-20) Tkm. xxv (under ‘alamatul’-ta’ash ’Adv.s of. Comparison’... and in Tkm.) sigar (i-çilayn) Tuh. 89a. 13; Osm. xiv, xix, and xviii birin sarar one section; ol sanar like that; beniim sanar like me’, and other similar phr.; common TTS I 622; II 818; III 621; IV 684.

sijir ‘muscle, sinew’; s.i.a.m.l.g. Türkü viii ff. Man. the five component parts of the hody: bones) sijir (veins, flesh, skin) M III 19, 14 (i): Uyg. viii ff. Man. sipirin M III 29

3 (i) damaged passage: Bud. (he was very thin

sijiri tamiri sijirije tegi köznünüp ‘his muscles and veins right down to his bones being visible’ U 35, 20-1; a.o. do. 60, 4 (i) (1 tuş): Civ. H I 76 (adgir); börş sijir ‘gigger’ (lit. ‘cooked sinews’, see H. W. Bailey in Fuad Körpüli Armağani, İstanbul, 1953, p. 52) H I 4, 8, etc.; H II; TT VII 22, 7; VIII M.16, 29: Xak. xı sipir al-âshab ‘muscle, sinew, Kan’. III 362; bu: er ol sipir: kurulğan ‘this man is constantly getting cramp’ (ya’tari-

lu’ll-taşpımuc) I 520, 8: xix(?) Tef. sipir ‘(cotton’s) tendons’ 269: xiv Muh. al-âshab Mel. 4, 19; 45; 14; Rît. 75, 139 (and 142 only)

Cağ. xv ff. sipir (spelt, ‘with -p’) ‘ashab wa pay (sinew)’ San. 258r. 14 (quotn.): Xwar. xiv sipir ‘bow-string’ Quth 158: Kom. xiv ’nervë’ (’sinew’) sipir CCI; Gr.: Kip. xı al-âshab sipir (MS. sigir) Hou 21, 18: xiv sipir (’with -p’) ditto Id. 54; ditto sini: (q) (i.e. sipir) Bul. 8, 9: xv âshab sipir Tuh. 248b. 3.

Dis. V. SNR-

1) sipir- Caus. 1. of sip; basically ‘to swallow; to digest’, w. some extended meanings later. Survives in NE Khak., Tuv. sipir:- SE Türkî sipir:- NC Kir., Kux. sipir:- NW Kk. sipir:-. There are sporadic spellings sipirin in Uyg. and in the MS of Kan. the vocalization is chaotic. Cf. sipir. Bud. Uyg. viii ff. Bud. (gap) sipirip ‘swallowing’ U IV 40, 175 sipirgeli ol do. 8, 19 (kîlm.-); sipirip PP 17; 3 (odk): Civ. H I 153 (2 ysr): Xak. xı ol tançu: sipirdi: (MS. sipirdir:) he swallowed (ibta‘a) ‘the gut’ (etc.) Kan. III 392 (sipirlerir, also vocalized sipirir, sipirirmed, etc): KB (true words are bitter to the mind, but) sipirise anıq aspi bergyet tat ‘if one

swallows them, their benefit gives a pleasant taste’ 5774; a.o. 5777: xix(?) At. sipir- ‘to swallow’ 270: xiv Muh. hadâma ‘to digest’ sipir- Mel. 32, 5 (see sip); sipir- Rif. 116; hadmu‘-ta‘âm st: nrw:me 125 (only): Çağ. xv ff. sipir- munaca’d sâxan ‘to draw in, absorb’; xawd kardan ‘to cause to plunge into something’; hadmu kardan ‘to digest’, also an idiom for taḥamul kardan ‘to endure, put up with (something)’ San. 257r. 27 (quotns.): Xwar. xiv sipir- ‘to absorb’ (grief into the soul) Quth 165 (sipar-). Kom. ‘to swallow, absorb’ sipir- ‘CÇG’; Gr.

S sanrı: See sandır-

VU/D sopra:- Hap. leg. Xak. xı er ıskâ: soprâdâ: harumâ-l-racûl fi qabûlî-amr wa raddada-l-kalâm ‘the man was obstinate about accepting the order and rejected what was said to him’ Kan. III 402 (sopra:r, sopra:ma:k).

S sanrı: See sandır-

Tris. SNR-

D siparki: N./A.S. fr. sipar; n.o.a. Uyg. viii ff. Bud. Sanskrit vivekam amhûkhyayet ‘let him strive for isolation’ (i.e. standing apart from the world) siparki: üklîtgülükk TT VII 6; on siparki: burxânlar: the Buddhas in the ten directions’ (the eight cardinal and semi-cardinal points, above and below) do. K.2; ondin siparki: alku burxân-

lar Usp. 39, 24-5; kaydin siparki: çerîgliq utar yeğedür ‘he defeats and gets the better of armies on whatever side they may be’ do. 104, 19-20: içlin siparki: ... taştın siparki: interior ... exterior TT X 411-12; Civ. (a vegetable garden) taş köprügînîq qodîn siparki: ‘situated on the near side (or east?) of the stone bridge’ Usp. 15, 2.


D şeşreğü: Hap. leg.; Dev. N. fr. *şeşre:-, a Den. V. fr. sipir presumably meaning ‘to discharge (mucus) from the nose’. Xak. xı şeşrâ: at ‘a horse with a continuous discharge from its nose like pus’ (bihi sâdêm yasîl min anfihî‘-mûsignal ka‘l-midda); and a boy is so called as a term of abuse (yusabb) when his nose is constantly running Kan. III 387.


D siparsuk Hap. leg.; Den. N. fr. sipar; lit. ‘something on one side’. Xak. xı siparsuk al-qatît waâbna maq’adûl-radîf mînàl-faras ‘the hindquarters of a horse, that is the place where a passenger (second rider) sits’ Kan. III 388.

Tris. V. SNR-

D sipirîna:- Hap. leg.; Den. V. fr. sipar. Xak. xı ol anıq: sipirînda: ‘he took advantage of his weakness (istâ’d’afahu) and took
revenge on him, when he found him isolated and without a helper' (tecadahu farid bi-gayar mu' in) Kaṣ. III 409 (siṅnarār, siṅnarāmajak).

D siṅjār- Den. V. fr. siṅjar; n.o.a.b. with divergent but appropriate meanings. Xak. xi ol ya:siṅ siṅjārādī: 'he put a bow-string (albhsā/-'aqlīb) on his bow' Kaṣ. III 409 (siṅjār, siṅjāremeke): Çağ. xv ff. siṅjār- (spelt, 'with -ş-' ) pay hardan 'to hamstring', which is to cut the leg tendons San. 257v. 22: Ṣom. xiv to xviii siṅjār- 'to ham-string'; in several texts TTS I 628; II 825; IV 693.

D siṅjāre- Refl. f. of siṅjār-; n.o.a.b. Xak. xi et siṅjārē- 'the meat was stringy' (kaṭura ʾaṣbīl-lāhm); and one says ya: siṅjārē- 'a bow-string was fitted (albhsā/-'aqlīb) to the bow' Kaṣ. III 407 (siṅjārenūr, siṅjārenmēk): Çağ. xv ff. siṅjārē- pay şudan 'to be hamstring' San. 258r. 5.

Dis. SNS

D sanssī (sanssī) Priv. N./A. fr. san cultivation; non-numeric. S.ī.a.m.l.g. except NE; in SW only Tkm. sanssī (Az. saysīs, Ṣom. saysīs). Türkī viii sanssī kelūrip kop kōt(t):i) 'they brought innumerable (horse horses and furs) and deposited them all' (at the tomb)-I S 12: Uyğ. ix Suci 5 (aqlī): vii ff. Man.-A sanssī tämen yil 'innumerable myriads of years' M 110, 4; Man. TT III 102 (gilğissūz): Bud. sanssī tämen özliğ önlürür 'they kill innumerable myriads of living beings' PP 1, 5; o.o. TT VI 431, etc. (siṅsīsīsī): Xak. xi KB (Thou hast created) tämen miš bi sanssī tirīq 'these innumerable millions of living beings' 21: xiii (κ) KBPP sanssī salām u durūd 'innumerable greetings and praises' 5: Xwar. xiv sanssī 'innumerable' Qub 152; sanssīz san. 153; sanssīz Nahe. 399, 1 (siṅsīsīsī).

D sensī Priv. N./A. fr. sen; 'without you'. N.o.a.b. Xak. xi Kaṣ. III 131, 22 (uzal): n.m.e.: Çağ. xv ff. sēnsī/sēnsīn bi-tī 'without you' San. 258r. 10 (quot.: Xwar. xiv sanssī Qub 165 (under sīr).

Dis. SNS

E saṇīs See sakīs.


(to see which of us is the stronger) U IV 12, 84-5; (Osm. xvi see sunūs-).

D siṇṣū- Iap. leg.; Co-op. f. of sin-. Xak. xi sunūrār kamānqu siṇṣūdī: 'the waters all ran together (tanādhab); also used of any liquid (māyī) when parts of it penetrate (tadāvala) something else Kaṣ. III 394 (siṇṣūr, siṇṣūmek).

D sunūs- Recip. f. of sun-; 'to stretch out, or offer (something) to one another'. N.o.a.b. Xak. xi olār ikki: etmeek sunūsī: 'they two offered (nātala) bread (etc.) to each other' Kaṣ. II 112 (sunūsīr, sunūsmak): xiii (κ) Ṣef. sunūs- 'to present (a cup) to one another; to hold out (sword) together' 277: (Kp. xv? nāwala (VU usūn), below) the line, in second (USW) hand, sunūs- Tuh. 379a. 2: Ṣom. xv sunūs- 'to present (a cup) to one another' TTS III 643; (xi) Ar. mudūvakā 'testing one another' sūnī ile bir bīrīne s.nuṣmak seems to be an error for sınaşmak rather than sınişmek IV 711.

D siṇṣūs- Recip. f. of *suń-; 'to fight (one another)'; n.o.a.b. Türkī viii sunūş- is common, both by itself, e.g. üç yeğirmi: sunūş-dimiz 'we fought thirteen (pitched) battles' I E 18; and in the phr. sunūş siṇışū, see sunūş; vii ff. Man. (we know) terțīl yeğm. sunūş 'the gods and demons fought one another' Chāis. 165; a.o.o.: Uyğ. vii sunūşdim anta: sanqdm 'I fought and routed (them) there' Śu. E 1, 3, 4, 6; S 5; Man. anını nomi bari sınişmek ol 'his doctrine and being is fighting' M II 5, 5-6 (i): Xak. xii īkī: er bīrī: sunūşīl: tāradal-rīclan fil-harb wa śā-anā 'the two men charged at one another in the battle and speared one another' Kaṣ. III 394 (siṇṭūsūr, siṇṭūsmek); a.o. III 393, 15.

Dis. SNZ

VUF sıniş: Iap. leg.; 'louse'. No doubt a l.-w. fr. a Chinese phr. The second syllable is the common enclitic -i (Giles 12, 317), but there are difficulties about the first. The normal Chinese word for 'louse' is shihsē (Giles 9,299); there is an alternative word, Giles 9,930, Karlgren, Grammatika Serica Recens, no. 506a., which has the same pronunciation, but has as its upper part a character, Karlgren, op. cit., no. 383a., which serves as a phonetic sin/siin (both current) in Giles 4,584/64,804-6. Prof. W. Simon says that there is no evidence that it ever had this phonetic value in Giles 9,930, but as its presence in that character is unexplained (see Karlgren, op. cit.) it seems possible that there was once a Chinese word siin, or the like, for 'louse' which was later displaced by shihsē, a commoner word. Xak. xi sıniş: șin mān cinsi-l-bargit wa ālisbūhu/- -qamīl a thing of the flea family; I reckon that it is 'louse' Kaṣ. I 422.

Mon. SR

F 1 sir originally 'lacquer', l.-w. fr. Chinese chi 'lacquer' (Giles 1,863; Pulleyblank, Middle
Chinese *ts'jlat*, which would have been *ts'ir* or the like in Old Tibetan characters, in *FRAS* of 1926, p. 521.

S.i.a.m.l.g.; in NE, NC, NW usually 'colour, paint', in SE, SC, SW Os'm. 'lacquer; glaze (on pottery); silvery (on mirrors)', and the like. Cf. *srîçu.* Xak. *srî* 'vicious substances (lusûcâr) made of glue (al-ţûrā) and daubed (yulaţfâx) on Chinese bowls (qûlî) and then carved (or painted, yunqâ)'-

*hence one says *srîng* *ayâk* 'a cup daubed with it, and carved (or painted)' Kaş. I 324.

**VU 2* srî** Hap. leg.; onomatopoetic. Xak. *xî* one says of the sound of the cricket (al-cúcûcûd) *srî* *srî* *ettî*: 'it made the sound of this onomatopoetic' (al-hûkâyâ); also used as an onomatopoetic for the scratching (al-şârîr) of a pen and the like Kaş. I 324.

**Pî srî** (*Æir*) except for possible occurrences in I E 34 and Jx. 21 (see 2 *Irîkîn*) this word occurs only in T in the phr. quoted below. Various explanations have been suggested; the most plausible is that put forward by Aalto in *Journal de la Société Finno-Ougrienne* XI, p. 51 that it is the Sogdian word yâr, 'beautiful, good'. Türkî viii Türkî (Pî) *srî* *boðun* 'the good (?) Türkî people' T 3, 11, 60, 61, 62.

**VU sorî** Hap. leg.; prob. a mere onomatopoetic, but cf. *sorî*, which may itself have an onomatopoetic basis. Xak. *xî* one says: er *sorî* *muñî* *ôptî:* 'the man sipped (hâsîâ) the soup noisily' (? MS. bi-jib, which gives no sense and is prob. an error); it is an onomatopoetic (hûkâyâ) for the sound of the lips (al-şâfah) Kaş. III 122.

**Mon. V. SR**

*sarî*-, *serî*—Preliminary note. A good deal of confusion has occurred between these two V.s, chiefly owing to scribal errors in the MS. of Kaş and misunderstandings by Atalay, but the difference is made clear by a grammatical passage, I 37 ff., on the formation of the Infin., if it is correctly translated. It states that there are two Infin. Suffix._, *-mak* and *-mek,* the first attached to V.s containing (t) qâf; (2) gâyn; or (3) back vowels, the second to V.s containing (r) al-kâfûl-šulba (k); (2) al-kâfûl-râkika (g); or (3) front vowels (al-kalimatûl-râkika). Examples are given of each class, that for the last including the following; e.g. *er telîm* *sorî:* 'the man endured (sabarā) much', *serîr, sermek:* since the word has front vowels, the Infin. has *-mek* (kâfyâ(n)); do you not see that a similar V. w. back vowels (al-mušîbâ'a) has an Infin. in *-mak* (al-qâfi),' it is in the sentence beg anu: *sardî:* 'the beg reproved him' (zacarahu), *sorar, sarmak* (MS. sermek). Atalay indexed *sarî*—as sarî and *serî* and *serme* as sarî. In the medieval period and later *sarî*—sometimes occurs as *sarî*.

1 *sarî:* 'to ill-use (someone)' and the like; pec. to Xak. Xak. *xî* (among the Mon V.s.w. a long vowel) ol anu: *sardî:* 'annâfahu wa xasânya lahu'll-qâwî 'he ill-used him and used harsh language to him' Kaş. III 181 (saram, *sarmak*; *srîr,* altered fr. *-mek*); a.o. II 38, 29 (see above); KB 4610.

S 2 *sarî*—See *sorî*.

1 *serî:* Trans. 'to endure (something)'; Intrans. 'to be patient'. In this meaning n.o.a.b. It is difficult to connect w. this SW Az., Os'm., Tkm. *srîr* 'to spread out on the ground, beat to the ground, neglect (one's work)', and the like; der. f.s like *sirgek* 'swaying', *serîr* 'to sway' seem to go back to some quite different V. here shown as *sîr*.

Uyg. viii ff. Bud. *dzî* ile *emgekîmîn* serî 'unadmirable 'because I cannot endure my illness and pain' U III 37, 37; *adînlîmî* ile *emgekîn* kîrîr bîr kân êfûn bûna seri*turgâlî* umâx 'if he sees the pain of others he cannot endure it even for an instant' (Sanskrit *kṣaya*) *TT* X 74-6; a.o. *TM IV* 255, 121: Civ. in *TT* VII 1, 36 ff., an astronomical text, *serer,* of a planet, means 'remains' (in a particular constellation); (you have sent a letter to the officials saying) *sizler munun* (?read munda) *kobçurnî* *sersîn* 'you must bear (i.e. be responsible for) the tax (Mong. l-w.) here' *UPG.* 9, 1-2 (a very dubious text): Xak. *xî* ol *serî:* 'he was patient about a matter' (sabarâfi amir) Kaş. II 7 (serer, *sermek*); a.o. II 38, 21 (see above): KB (anything that stands firmly) *tûmze* *serer* 'does not fall but stays (upright)' 807; seri*turdarî* er 'the man that waits patiently' (catches the white bird) 1319; o.o. 489 (tüne-); 5823: xvn (?) *At.* 175-6 (sip-): Xwar. xiv *sërîr*—'to endure' *Qub* 165 (srîr): (Kîp. xiv see *sorar*).

2 *sérîr*—See *sirgek, serîrî*.

1 *sorî*— 'to suck (something *Acc.)*; to suck up, or out (something *Acc.*). Listed in Kaş among Mon V.s.w. a long vowel, but sometimes ?mis-spelt *sor-* in the MS. A l-w. in Mong. as *soro-* (Kow. 1413, *Haltod* 345); s.i.a.m.l.g.; SE Türkî irregularly *soro-/*sorâ-; SW Tkm. *sorî*—Uyg. viii ff. Man.-A (a bug) *kînêş* *kanîn* *kentû* *sorar* 'itself sucks a man's blood' *M* I 8, 15-16: Civ. *sor-* 'to suck up' II I 14, 133: Xak. *xî* kênç *sût* *sorî:* 'the child sucked in (*maşãla*) the milk' (etc.) Kaş. III 181 (2 *sorî*—follows); o.o. I 16, 5 (sorqû): II 70 (emig): *KB* sorar *dzî* kani 6353; a.o. 4090: xiv *Muh. (?)* *maşã* *sorî:* *Rif.* 115 (only): *Caq.* xv ff. *sorî* (çoţâl, etc.) *sor-* *Vel.* 204; *sor-* (2) *mahîdan* 'to suck' *Sam.* 239v. 9 (quotens): Xwar. xiv *sorî* (Aor. *sorar* /*sorûr*) 'to suck' *Qub* 159: Kîp. xiv *maşã* mina'll-*mašî* bi'll-fam 'to suck with the mouth' *sor-* *Hou.* 43, 20: xiv *sor-* *maşã* *Iâd.* 56: xv ditto Tuh. 35b. 7: Os'm. xiv ff. *sor-* 'to suck'; c.i.a.p. *TT* 635; II 834; III 635; IV 701.

2 *sorîr*—'to ask (a question); to inquire about (something *Acc.*), and the like. With long with
vowel (cf. I sor-) but sometimes mis-spelt in Kā. An early 1.-w. in Mong. as sor- 'to examine, scrutinize, test' (Haenisch 136, Kon. 1412, Hildt 345) and also sura- 'to ask (a question)' (Haenisch 133 only; only der. f.s later). Survives as sor- only (?) in SW Osm., and in SF Türkü, where the forms (see farrin, p. 277) are sor/-so/-soy/-sora/-soya-. The forms sura- in NE and NC and sor-a- in SC Uzb. (sora-): NW Kk., Kāz., Kumyk, Nog.: SW Tkm. (sora-) look more like reborrowings fr. Mong. Uygh. viii ff. Bud. kirške sorgil 'inquire of a man' USp. 46, 2 (not certain; in a very dubious text): Xak. xi (see Oguz; the meanings given there seem to be good Xak.): KB (looking closely at what is and is not beneficial and kerekliş kereklizi kérti sorup 'inquiring into the truth about what is and is not necessary' 328; bu Ayoldtı sorðı kamug iç küdüğ 'Ayoldtı inquired into everything that was going on' 1058: xiiith (? Tef. sor- 'to ask (about something Acc.; or of someone Dat.)' 273: xiv Muh. sa'ala 'to ask (a question)' sor- Mel. 26, 15; Rif. 110 (mis-spelt s 그렇지) - al-su'al sormak 36, 7; (Rif. 122, hÇi-:r-): Çağ. xv sor- (1) pürsident' (to ask a question), inquire' San. 239v. 9 (quotns.): sor-a- (spelt) suröö (Turco-Mong. 1.-w.) va taftiş körden 'to inquire, investigate' do. 241r. 9 (quotns.): Oguz xi eösö:sorðı: istacörröll- -raçulul't-xabr 'the man tried to get news'; and one says er yitük sordi: 'the man looked for (or asked for news about, anşada) the stray animal' (al-dalâla) Kāç. III 181 (sorar, sormak, sic): Xwar. xiii sor- 'to ask 'Ali 28: xiv sor- (Aor. sorar) ditto Qutb 189: Kom. xiv ditto CCI, CCI; Gr.: Kip. xiii sa'ala sør- Hou. 34, 11; a.o. 43, 21 (after I sor-): xiv ditto Id. 56: xv sa'alina, in the sense of asking how it is or where it is sor-Kav. 76, 5; Tuh. 20a. 7.

sür- basically Trans. 'to drive away, to drive on', and the like. S.i.a.m.l.g. w. these and extended meanings like 'to plough, to follow (an occupation), to spend (time)', and the like, and also in some languages as Intrans. 'to continue, push on; (of time) to pass'. Note that SW Osm. sür- 'to rub on, smear' may be a Sec. f. of sür-t-. Türkü viii [gap] sú: sürtil: 'drove the army on (or away)' /x 20; a.o. I E 23, II E 19 (süngülgü): viii ff. Man. uvuştus bilig sürüp 'behaving shamelessly' (i.e. having sexual intercourse) M I 5, 6: Uygh. vii sürre: in a damaged passage Ştu. S 2: viii ff. Man.-A (men and women . . .) neç etev sigvin uvuştus isig (sic) sürü umaz 'cannot enjoy bodily love or have sexual intercourse' M I 16, 18-20: Bud. (the king's ox-herd) sürre ündil 'came out driving' (five hundred oxen) PP 65, 2: sürüp işletip 'driving and putting to work' (birds and animals) Häm.153; a.o. TTV 10, 86: Xak. xol ol at sûr: 'he drove on' (söga) the horse' (etc.); and one says er tüt süril: 'the man drove away (tarsada) the dog' (etc.); also when a ruler has moved out ( acted) of a town one says süruli: Kā. II 7 (sürer, sürmek); o.o.translated söga II 39, 9; 51, 8; 90, 12; tarada 177, 10; kalın bulutuğ tûpü: sürer: a high wind clears away (yakış) the dense clouds' III 217, 1; (respect the wise man and listen to his words) erdemli: Ögrenipen iska: sür-e: 'when you learn good conduct, put it into effect' (ista'mil; Impret. with enclitic -e) I 428, 10: Kīr (he has sent away the wicked) ëllidin sürüp 'driving them out of his realm' 437: o.o. 95 (erinçliğ), 2312 (I öt): xiiii (2) Tef. sür- 'to drive' (a dog) 279: xiv Muh. da'a'ada 'to drive, drive away' sûr- Mel. 26, 5 (only): söga ve hatta ('to drive on, incite') sür- 27, 1; Rif. 110; tarada sûr- 28, 9; 112; o.o. 40; 7, 129 (and 149 only): Çağ. xv ff. sür- ('gim' etc.) sür- Vul. 293 (quotn.): sûr- 'with -il') (1) rândan 'to drive, drive away', etc. (quotn.); (2) metaph. siyär kardon zaman 'to plough land' San. 239v. 11 (quotns.): Xwar. xiv sür- (1) 'to drive away'; (2), for sür-; 'to rub' Qutb 163; (1) Noh. 370, 17: Kom. xiv 'to drive out' sûr- CCI; 'to plough saban sûr- CCI; Gr.: Kip. xiii söga minal-sawq sûr-; also al-nafâ 'to banish' Hou. 40. 16: xiv sür- tarada ve söga Id. 52: xv söga sûr- Tuh. 20a. 2; nafâ sûr- 36b. 12: Osm. xiv ff. sür- 'to drive away; to spend (time); to go ahead (Intrans.), etc.; c.i.a.p. TTS 657; II 857; III 651; IV 718.

Dis. SRA

S sar: towards, in the direction of', and the like first appears in the medieval period, and s.i.s.m.1. It has been suggested that it is the Sogdian Postposition šr, but this would have appeared earlier in Turkish or not at all, and there is little doubt that it is merely a crasis of šπaru. Uygh. xiv Chin.-Uygh. Dict. tört šarr ‘the four cardinal points’ Ligeti 192; R IV 321: Çağ. xv ff. šarr (1) Sec. f. of šarr; (2) šint ve šaraf ‘direction, side’ San. 231r. 2 (quotn.): Xwar. xiv šarr ‘towards’ Ali 22: xiii(3) tört šarrka Ög. 103; taş šarrka ‘eastwards’ do. 335; tün šarrka ‘westwards’ do. 336: xiv šarr/šarru ‘towards’ (someone) Qutb 155: Kom. xiv šarr ‘towards’ CCI; Gr.

VU šarru: Häp. leg.; perhaps a.l.-w. Cf. sekü: Xak. xi šarru: ‘a shelf’ (al-raff) in the house on which things are placed’ Kāç. III 221.

Dis. V. SRA-

saru:- ‘to wind or wrap (something Acc.) round (something)’; as such Häp. leg., but survives as sar- in NW Kāz.: SW Az., Osm.; Tkm. sar-. See sarar-. Xak. xi ol sûrule saruđi: he wound (kara) the turban round his head (‘alã ra siih); also used for wrapping (laffa) something round (‘alã) something Kā. III 262 (saruat, saru:mark): xiv Muh. (1) laffa ‘say’ bi–sau sar: Rif. 115 (Mel. ugušan-): al-laffa: sar:mark 12: Kip. xiv ašlu: min laff/’imâma to wrap, of wrapping a turban, etc. šar- Hou. 43, 17: xiv sar- laffa Id. 57; Buh. 709v. xv ditto Tuh. 32a. 5; xiii naşara ‘to spread out’ šar- (–gl) Hou. 34, 15:
SIRI- Preliminary note. Kaşı. puts these two V.s in a single para. which follows tire- and precedes SARA.-; in this position SIRI- might be expected, and in fact the facsimile seems to show that it was SIRI-, but the other V. may well have been SARA-.

VU 1 SIRI-: Hap. leg. Xak. xi it SIRID: ‘the dog defecated’ (saliha) Kaş. III 262 (2 SIRI-follows).

2 SIRI-: ‘to quilt or smock’ (a garment). Survives as SIRI- in NE, SE, NW, SW Az.; SC Uzb. SIR.-; SW Tkm. SIRA.- Xak. xi (after 1 SIRI-) and one says oll kilig SIRID: ‘he sewed with reinforced stitches’ (xağa ... xiyäma ma’akhkäda), in Türkmen fashion, the felt from which the curtains and coverings (qiräm ... wä ağıyyätäkädä) of tents are made during migrations (wa'mal-l-ša’n) Kaş. III 262 (SIRI-, SIRIMAK): Osm. yv Pe. qiydan ‘to sew’ igne ile SIRIMAK TTS III 626.

Mon. SRB
SARP basically ‘difficult’; survives only (?) in SW Az., Osm. with this and such extended meanings as ‘steep, rough, inaccessible’. Uyğ. viii ff. Ciy. yirak barmaš kiši kelmek SARP ‘it is difficult for a man who has gone on a long journey to come back’ Tell T I 75; a.o. do. 221-2 (etílq): Xak. xi KB lôt SARP bolur bu yaqal kelgül ‘it is very difficult for this newcomer’ 492: bulardän lôt SARP bu yavlak yaqal ‘of (all) these the most difficult is the evil enemy’ 3591; o.o. 5312, 5549 (ayna-): Kom. xiv SARP ‘hard’ CCG; Gr.: Kip. al-sarb ‘difficult’ (opposite to easy) SARP Hou. 25, 11: xiv ditto Id. 57; xv ditto Tuh. 22b. 2: Osm. xiv ff. SARP ‘difficult’; (of vinegar) ‘rough’; (of magic or poison) ‘strong’; c.i.a.p. TTS II 792; III 601; IV 665: xivir SARP (spelt) in Rümü, sotto ßažad ‘hard, difficult’ San. 230v. 25.

Dis. V. SRB
VUD SÖRPLÉ: Hap. leg.; in a section for Dis. V.s containing three consecutive consonants, since it precedes the cross-heading T the third, ya” in the MS, must be p; the Infinit. is given as -mak corrected to -mek or vice versa. A Den. V., the basis otherwise unknown. Xak. xi ol erçek bile: SÖRPLÉD: ‘he drew a lot (qara’a ... mina-l-qa’ra) with his finger’ Kaş. III 443 (SÖRP:L:ER, SÖRP:LE:MEK, MS. SÖR:LE:- everywhere); a.o. 446, 10 (ditto).

Mon. V. SRC
SÜRÇ- ‘to stumble’; survives only (?) in SW Osm.; the commonest modern word for ‘to stumble’ is SÜRÜN- but there can hardly be an etymological connection. Xak. xi at SÜR$: ‘the horse (etc.) stumbled’ (a’tara) Kaş. III 420

D. SÜRCÜK (DSÜRCÜK) ‘a story told at night’; this is the commonest meaning of al-samar and seems to fit all the passages quoted below. The alternative Xak. and Oğuz forms suggest an original -(e)-. The only other trace of such a word seems to be SÜRC‘ ‘a horse which is constantly stumbling’ Vam., p. 297, not in any Çağ. authority, and so probably Uzb. xiv but not now current in Uzb. This latter is a regular Dev. N. fr. SÜRÇ-; there is no semantic connection between such a word and the latter meaning, but there is no obvious alternative. Xak. xi SÜRCÜK al-samar; the Oğuz pronounce it SÜRCEK Kaş. I 478: Xiv Muh. al-hikâya ‘story, anecdote’ SÜRCEK Mel. 84, 14 (mis-spelt SÜREÇ); Rif. 190; Rbg. biz olarnı son kélen ya’ni soqra yaratılıgän xalylärka SÜREÇE KİLĐUK ‘we have made them (i.e. the people of Saba) a cautionary tale for people who came after, that is were created later’ RIV 828 (mistranslated): Oğuz xi see Xak. : Kip. xiv SÜRCEK ‘(with -(e)’ al-samar Id. 52.

Dis. V. SRC
D SÜRCİT- Caus. f. of SÜRÇ- n.o.a.b.; the modern Osm. form is SÜRTİR-. Xak. xi ol atın SÜRTİTLİ: ‘he made his horse (or something else) stumble’ (alal’a-atra) Kaş. I 328 (SÜRTİTİR, SÜRTİTMET; corrected from xara:): Osm. xv and xvii SÜRTÜ- ‘to cause to stumble’; noted in several xv and one xviii text TTS I 656; IV 718.

Tris. SRC
(D) SARIÇGA: ‘locust’; one of several names of animals ending in -ça: Survives in NE Koib., Sag. sariska; Mad. sarıçuğ RIV 325-6; Khak. sarisça; some NW form with intrusive -ç- became the basis of the Russian l-w. saranche; NW Başık, Çüv. sarança are no doubt reborrowed fr. this word. Cf. CEKTİRGE. Xak. xi SARIÇGA: al-carađ ‘locust’; ‘a lazy man’ (al-raçulu-l-rasw) is metaphor. called SARIÇGA: er Kaş. I 489 (follows SARIÇGA; sin
sirța: 'glass', perhaps originally a natural mineral like 'rock crystal'. Survives only (?) in SW Osm., Tkm. sirça; other modern languages use l.-w.s, the commonest being Pe. şıza, for 'glass'. Üyğ. viii ff. Bud. süzük arığ sirța 'teg' like clear, clean glass' TT V 6, 23; a.o. do. 48: Xak. x1 sirța: al-züzcü 'glass' Kas. I 489: KB kişi kögli yuvka sirțaçı (sic) sanı 'a man's mind is fragile, like glass' 410: xiv Muh. al-qârâra 'glass bottle' Sirça: (-e-) Mel. 69, 5; Rif. 170; (and al-züzcü 'glass-maker' sirțaçı: (-e, -e-) 57, 11; 156): Çağ. xv ff. Sirça (splel, 'with -ç-') şıza wa digina 'glass, glass bottle' San. 251 v. 6 (quotns.). Xwarr. xv sirça 'glass' Qub. 165: Xkm. x11 al-züzcü: Sirça: Hou. 5, 11: xiv ditto Id. 52; Bul. 5, 5; XV vucă şërc (in margin, in SW(?) hand, şirça) Tuh. 18a. 8: Osm. xiv ff. şirça 'glass'; c.i.a.p. TTS I 625; II 822; III 625; IV 688.

Mon. SRD

F sart l.-w. fr. Sanskrit sart ha 'merchant', prob. via Sogdian; it retained this 'meaning until x1 but in the medieval period came to mean 'town dweller' as opposed to 'nomad', and more specifically 'an Iranian', as opposed to 'a Turk'; it retained this meaning in Russian Turkistan until xix but is prob. now obsolete. Türkü vii ff. Man. (wherever he finds) niqoşaklarığ sartlarığ 'Hearers and merchants' (he will kill them) TT II 6, 16: Xak. x1 sart al-tâcir 'merchant' Kas. I 342 (prov.); o.o. I 66, 16 (same prov.); III 13, 7: KB (hear now the words of) sartlar başa ajun tezmînî şïti: 'heads of the merchants and the China caravan that traverses the world' 5754: Çağ. xv ff. sart 'a Persian town-dweller' ('acamiy şahri') who is completely ignorant of Turkish Vel. 273 (quotns.); sart (spelt) taçîc 'Iranian' San. 230v. 26 (same quotn.). Kip. xv hâdârî 'villager' sart (Ifat) Tuh. 12b. 3; 'âmmî common people' sart 24b. 11.

2 sart in sart sirt onomatopeic; as such Hap. leg., but NC Kxz. sirt sirt has a similar meaning. Xak. x1 one says anîq aqâsk: sart sirt kûldî 'his feet made a (clapping) noise' (şenâwâta); the kind of noise made by feet in loose-fitting slippers (al-mik'âbîl-wâsî) Kas. I 342.

sirt has a very miscellaneous range of meanings of which 'back' is perhaps the basic one. The Xak. meaning, unknown elsewhere, may have been properly 'the thick hair on the back of a horse's neck.' S.i.a.m.l.g. meaning 'a mountain ridge; the back (of a man, knife, axe, etc.); the exterior of something', not all current in all languages. Xak. x1 sirt al-hûb (MS. halb) 'thick, coarse hair' Kas. I 342 (cf. sırttn-): Çağ. xv ff. sirt sırt 'at speed' (sic) Vel. 285; sırt (spell) şanı wa düs 'shoulder blade, shoulder' San. 251 v. 4 (şanı also means 'speed'; Vel.'s translation is prob. a misunderstanding of this word): Oğuz x1 (after Xak.) and the Oğuz call any mountain stream or small valley (tal'a ya wâdi pajîr) sırt Kas. I 342: Kom. xiv sırt 'hill' CCG; Gr.: Kip./Tkm. xiv sırt al-râbiya 'a hill'; and in Kip. nashîl-mîhrât 'a ploughshare' Id. 57; a.o. do. 52 (sûrüj); al-râbiya sırt Bul. 3, 10; al-sîkka 'ploughshare' sırt (MS. sırt) do. 4, 1; a.o. do. 5, 1 (sûrüj); XV saqanîr 'skin' (a kind of lizard) sırt balîkî Tuh. 10a. 8.

Mon. V. SRD-

sûrt- 'to rub', with several connotations, 'to rub (things) together; to rub (something Acc.) on, or into (someone Dat.): to rub out, erase'. S.i.a.m.l.g.; cf. türt-, 1 yak-. Üyğ. viii ff. Civ. (if you make a brand and) ala kışke sırtler 'rub it on a man with skin disease (or leprosy)' TT VII 23, 3; o.o. do. 6 (but in do. 3 tırt-); II 165–6 (itez), etc.: Xak. x1 ol etmekke: yânc sırttı: he smeared (lotaxa) oil on the bread', and one says ol yarınmak taşka: sırttı: 'he rubbed (or polished, ahahka) the coin on a stone (etc.) Kas. III 426 (sûrter, sırtmek): xiv Muh. dalaka 'to rub, polish' sırt- Mel. 26, 3; Rif. 108; sahaqa 'to rub clean' sırt- 27, 3; (110 süpur-); masaha yadahu 'to wipe one's hands' èlt: sırt- 31, 5; (115 sîle-); Çağ. xv ff. sûte aîsam sûre bit'im Sel. 292; sırt- (with -û-) mîldan 'to rub'; in Rûmi sırt San. 241f. 20 (quotns.): Xwarr. XIV xiv sırt- 'to rub (on something Dat.)' Qub 165 (and see sîr-): Kom. xiv 'to anoint' sırt- CCI; Gr.: Kip. xiv sûrût- (sic; ?error) masaha ta mahâ (to erase) 'Id. 52: xv ahahka sırtü- (sic) Tuh. q. 6b; 8; ahakka (kaş-) sırtü- 13b. 3: masaha (sıl-) sırût- (sic) (in margin in SW(?) hand, sırt-) 35h. 13.

Dis. SRD

(1) sırt نوفمبر. Hap. leg. (? Üyğ. viii ff. Bud. sırt in the following text seems to be a misreading of kıtûq; 'the edge of the hair' would make good sense here, and the error would be an easy one in badly written Üyğ.; (the mysterious light) alın laşıkândın saq sırtgin- din üner 'emerges from the sign (Sanskrit l.-w.) on the forehead and the edge(?) of the hair' TT VII 41, 29–30: Xak. x1 sırtıq atar hull hâdît yuâhis minhûl-racul ba'dahu min gûr tâmîm 'a fragment of any piece of news which a man hears later and incompletely'; one says men bu: sözûn sırtıq bulûm 'I got part of this story' Kas. I 463.  

D sırtük Pass. Dev. N./A. fr. sırt-; lit. 'rubbed, worn down', and the like. Survives in this meaning in SW Az.; the meaning in Osm. 'a disreputable woman' is prob. an attenuation of the Xak. meaning. Xak. x1 sırtük ışler al-mî'at'ûl-mashâqa 'a passive Lesbian'; also al-râbiya 'an active Lesbian'; and anything that is rubbed (insahaqa) is called sırtük Kas. I 477: Osm. xvi bir: waâli 'one who slips in,
or pushes his way in' érdüüü yere sokulğan sürtük raçül "TTS IV 719.

**Dis. V. SRĐ-**

D sarut- Hap. leg.; Caus. f. of saru-; the modern forms are sârdür- and the like. Xak. xi ol aapar suvluk sarutti: (sic) 'he urged him to wind (al'l takur) a turban (round his head)'; also used for telling someone to wrap (bi-laff) something Kaş II 304 (sârdür, sarutma:k; MS. sarit).

?E serit- Hap. leg.; Arat plausibly translates 'to melt'; in which case the text is prob. a transcription of a text in Arabic script in which the word was sizittp. Uyg. viii ff. Civ. (if a man gets measles and constipated) încek yağın serit[lp] (? sizitlp) birğü ol öter 'you should melt butter and give it to him and his bowels open' TT VII 22, 17–18.

D sîrt- Caus. f. of 2 sîrû-; s.i.s.m.l. Xak. xi ol kizka: kîldîk sîrttt 'he made (kallofa) the girl sew the felt firmly' (bi-samrâcatil'l-îlb mu'akkadatam mugaqartam) that is like quilting (al-tâqîb) a garment Kaş II 304 (sürtür, sîrtma:k).

D sorut- (or sort? -?) Caus. f. of 1 sor-; survives in SW Osm. sorut- 'to pour'. Xak. xi ura:qat kencke: sût soruttt 'the woman made the child suck in (amâqat) the milk'; and one says er yüzun sorutt: (MS. sorutt): 'abbasâ'lr-acul wâchâhî 'the man frowned' (i.e. screwed up his mouth) Kaş II 304 (sorutürt, soruthma:k, MS. sortit).

D sürtül- Pass. f. of sürt-; s.i.m.m.l.g. Xak. xi sürtüldî: neq 'the thing was rubbed or abraded' (insâhaqâ . . . wansâhaca); also used when someone does it; Intrans. and Pass.; one says terikke: ya:q sürtüldî: 'oil was smeared (lutfâxa) on to the hide' (etc.) Kaş II 231 (sürtülüür, sürtülme:k); Çağ. xv ff. sürtül-mâlîda sulân 'to be rubbed' San. 241 v. 17.


D sürtün- Refl. f. of sürt-; s.i.m.m.l.g. Xak. xi at yîqacâ:ks: sürtündî: 'the horse rubbed itself (isÌakkab) against the tree' (etc.); and one says er özle ya:q sürtündî: 'the man made it his business to oil himself' (tuvallâ bi-tadhîn mofsihi); also used when he pretended to oil something Kaş II 245 (sürtüntür, sürtüme:k); Kip. xv f. sürtün-immasaha 'to wipe oneself', with the nîn of Refl. Action (al-muştâvna:a); then used for sahafa 'to crawl (i.e. rub oneself) on the ground' Id. 52; inhhakka'-qumay of linen (etc.), to be rubbed, worn (out) sürtün- Bul. 32r.: xv inhhakka sürtün- Tuh. 5b. 8; Osm. xvi Pe. xazidi 'to crawl' (inter alia) sürtün- ve karni tizerne sürtün- (on one's stomach) 'TTS IV 719.'

D I sortur- Caus. f. of 1 sor-; s.i.s.m.l. Xak. xi ol ka:nîg sorturðî: amara bi-masâfl-ldâm mina'l-mihcamâ wa nasfâhi 'he ordered that the blood should be drawn off in a cupping-glass and made to flow freely' Kaş II 184 (sorturur, sorturma:k); Çağ. xv ff. sordrur-Caus. f. . . (2) 'to order someone to suck' (makidân) San. 240v. 8.

D 2 sortur- Caus. f. of 2 sor-; n.o.a.b.; modern V.s with this sense are derived fr. the longer modern form, e.g. SW Tkm. sortat. Xak. xi ol sorug sorturðî: 'he ordered someone to call out for (or ask for news about, bi-nîjdân) the stray animal' Kaş II 184 (sorturur- follows; N.B. not described as Oğuz): Çağ. xv ff. sorur- Caus. f.; (1) 'to order (someone) to ask (a question, pursidan' San. 240v. 8.

D 1 sürtür- Caus. f. of sûr-; s.i.m.m.l., usually as sürdür-. Xak. xi ol an: sûrtûrdî: 'he ordered that he should be thrown out and scared away from the place' (bi'l-cîla wa'l-zacr 'ani'l-mawdî'); and one says ol aapar ko:yu sûrtûrdî: 'he ordered him to drive (aṣâqahu) the sheep' (etc.) Kaş II 184 (sürtûürür, sûrtûrmek); Çağ. xv ff. sürdür- (spelt) Caus. f.; 'to order someone to drive (ba-rändon) or to plough (ba-šiyûr) San. 240v. 9.

D 2 sürtür- Caus. f. of sûrt-; s.i.m.m.l., usually as sürtûr-. Xak. xi ol aapar ta:ṣ sûrtûrdî: 'he ordered him to rub (or polish, ahhakhu) the stone' Kaş II 184 (kaďâlîka'la'-maşdar 'same Aor. and Infin.', i.e. as I sûrt-): Çağ. xv ff. sürtûr- (spelt) Caus. f.; 'to order (someone) to rub' (mâlidân) San. 241v. 12.

D sürtüs- Recip. f. of sûrt-; s.i.s.m.l. Xak. xi ol menîq bîrle: koquşka: ya:q sürtüsî: 'he competed with me in smearing (fi lâtx) oil on the leather'; and one says ol menîq bîrle: aşuk sürtüssî: 'he competed with me in rubbing and massaging (fi hokk . . . wa sahiîhî) the ankle' Kaş II 210 (sürtüsürür, sürtüsme:k); Çağ. xv ff. sürtüs- Recip. f.; 'to rub (mâlidan) one another' San. 241v. 13.

**Tris. V. SRĐ-**

D sürtüştür- Caus. f. of sürtûs-; s.i.s.m.l. Uyg. viii ff. Civ. (if a man's flesh is inflamed (or leprous, ala) bâdiyânna yarip yarip (tîdîtography) sürtüştürûp 'cut up some Ilicium amusatub (Sanskrit l.-w.) and have (the pieces) rubbed together' (take the juice and rub it (sürtüzûn) on the flesh) H I 48–9.

**Mon. V. SR gö-**

sark- the basic connotation seems to be weak downward movement with no force behind it,
hence (1) (of a liquid) 'to overflow, drip'; (2) (e.g. of a limb) 'to hang limply'. S.i.a.m.l.g. except NF, SC in one or both meanings with some phonetic changes. See salkim. Xak. xi suv sarkidi: 'the water overflowed' (sariba); also used of any liquid when it drips (taqatara) from something; and one says ađakim sarkdu: 'my leg became yellow and hung limply (xađarar, x. ve taqatara aďad dr) because of riding' Kaš. I 342 (sarkar, sarkmak): Xwar. xiv sark- 'to hang limply' Qutb 155: Kip. xiv sark- taradalla 'to hang down' Ḫtl. 57: Osm. xvii and xvi sark-(1) 'to lean down'; (2) 'to fall on, attack' TTS I 601; II 795: xviii sarki/ sarkit- furu hitan ve aćixtan 'to hang, suspend' (Trans.) San. 230v. 19 (the translation fits only sarkit-).

Dis. SRG

sariğ 'yellow'; c.i.a.p.a.l. w. some phonetic changes; apparently an early l.w. in Mong. as şira (Haensch 144). Türkü vii sariğ altum: ürûn kümûş 'yellow gold and white silver' T 88: viii fl. sariğ taş 'a yellow (precious) stone' Toy. 8 (ETY II 58); sariğ aţığ savći: 'a messenger on a yellow horse' Ḫrk B 11: Uyg. viii fl. Bud. sariğ altun PP 43, 1; sariğ čile Suv. 588, 14; sariğ tölüg iğ agrî 'illnesses arising from bile' do. 49-20; a.o.o.: Civ. sariğ mûngâ 'yellow mung beans' (Sanskrit mudda) H I 87, 119; sariğ erûk 'apricot' do. 161; sariğ [oštîg] 'yellow-co-oured' (planet) TT VII 15, 1-2; sariğ tölüg suvsâlik 'thirst due to bile' VIII I 11; a.o.o.: Xak. xi sariğ 'yellow' (al-asfur) of anything; and for 'intensely yellow' (al-asfurâl-fâgi) one says sap sariğ; and 'bile' (al-marratâl-sarîf) is called simply (mutlaqta) sarîg 'yellow' suv 'yellow liquid (al-sufâr) in the stomach'; and one says sariğ sârîg as a jingle (fîl-izdiwâr) for 'yellow' Kaš I 374; o.o. I 301 (kežîg), etc.: KB the trees are adorned with crimson, scarlet) sariğ (blue and red) 67; (if my hand is narrow, i.e. stingy) sariğ kilğa eğ 'it will make my cheeks yellow' 477: XIII(3) Tef. sariğ/sarû 'yellow' 262: XIV Muh. al-asfur saru: Mel. 68, 2; sariğ Rif. 168; al-bûm 'owl' saru: kuş 73, 3; 176 (in margin; ügli in text); al-misûn 'apricot' sarîg (Rif. saruğ) erûk 78, 11; 182: Çağ, xv fl. sariğ/ sari sarî vel. 273 (quotm.): sari abbreviation of sarîg zard 'yellow' San. 231r. 2 (quotm.); sarîg zard do. 6 (followed by several phr.): Xwar. xiii sarîg 'yellow' 'Ali 12: xiv sarîg/sariğ ditto Qutb 155: Kom. xiv 'yellow; bile' sarî CCG; Gr.: Kip. xiii al-asfur saru: Hou. 13, 6; 21, 2; asfur fâqi şap saru: do. 31, 6: xiv sarî asfur; also used for al-xamr 'wine'; sarî: kawun 'a yellow pumpkin' Id. 57; al-dura 'maize' saru (MS. fûra) oť Bul. 7, 1: xv al-samar 'butter' sarî yağ Kav. 63, 3; asfur sarî Tuh. 42. 2 (and several phr.).

siruk 'a pole', and more specifically 'tent-pole'; s.i.s.m.l. as siruk. Uyg. v̄ii fl. Civ. USp. 104, 13 (i̇çağ): Xak. xi siruk al-şâqâb wahta 'amûdîl-xibî 'tent-pole' Kaš I 381 (the sin also carries a dama): Çağ. xv ff. siruk siruk ... aşça ma'nâsına va sâîr direkî 'a pole, tent-pole' Vdl. 294 (quotm.); siruk (spelt) sîrûn wî cîbîl-lûrand 'a column; a long piece of wood' (quotm.); and metaphor. 'a stick' (îçô) which children make into a horse and ride on (quotm.) San. 242r. 22: Kom. xiv 'pole' siruk; 'fishing-rod' siruk CCG; Gr.: Kip. xiv siruk 'a pole (ţâd) as thick as a man's arm and longer than a lance, on which clothes are hung', in Ar. al-mûsâb 'clothes-horse' Ild. 52: Osm. xviii sirîk (spelt) in Rûmî, 'a long piece of wood' in general; this is a corruption of Çağ, siruk, which has this meaning; and 'a lance' (nayzâ) in particular San. 251 v. 20.

D sorugh Dev. N. fl. 2 sor-; 'question, inquiry'; survives in SW Osm. sorou/soruk (the latter, used esp. in the phr. soruk gûnû 'the day of judgement', looks more like a cognate f. in -uk (Pass.)); Tkm. soruğ; in most other languages the form is saraq or soruk, prob. reborrowed fr. Mong. (see 2 sor-); siraq in P., same meaning, was prob. borrowed fr. Mong. rather than Turkish. Uyg. ix Suci 4-5 (kûi): Xak. xı soruç 'calling out for (or inquiring) about a stray animal' (nişândûl-dâlla); one says soruğ kûldî: naşadâl-dâlla Kaš I 374 (followed, irregularly, by çalûq, q.v.); o.o. II 184 (2 sortur-): xii(?) At. soruç/ soruk 'question, cross-questioning' 273: Çağ. xv fl. soruk sormak ma'nâsına 'inquiry'; soruç kûni qiyûmât gûni 'the resurrection day' (quotm.); soruç xabar 'news' (quotn.) Vdl. 294-5; sariaq (sic) xabar do. 274 (quotn.); soruç taşfûhûs wa taftîs 'investigation, inquiry'; also nişân wa atar wa xabar 'sign, trace, news' San. 242r. 8 (quotns.); soruç/soruk (spelt) (1) pûrûs wa sülûl wa tištûb 'question, questioning, calculating' (quotns.); (2) see sîrûk do. 22; soruç kûni riž-i pûrûs yâ'nî riž-i qiyûmât do. 27 (quotn.): Osm. xiv II. soru 'question, inquiry'; c.i.a.p. TTS I 636; III 635; IV 702.

D sorûq Dev. N. fr. 1 sor-; n.o.a.b. Uyg. vii fl. Man. [text begins] sütûn ... yeme [gap] sorûn tartar[gap] 'just as' ... from milk and draws off ... by sucking it?'' Wind. 2-3: Xak. xi soruğ: al-mihcamà 'a cupping-glass' Kaš I 425; for example, the word for al-mihcamà sorûq is derived fr. sordî: 'the (animal) sucked in (intakka) (milk or blood)' I 16, 4; similar phr. II 69, 29.

VU sarkch Hap. leg.; thus vocalized, but the Reff. Den. V. is vocalized sorukçan- and follows the Reff. Den. V. of sorkuç; al-ya'did seems to be corrupt, al-ta'sîr would link this word with the following but its meaning would be obscure. Xak. xi sarkch al-marihâ wahta nabh min e{nîl-yâ' id 'the corn-coeke, a plant of the ... family' Kaš I 454.

WU soruç Hap. leg.; the Reff. Den. V. is vocalized sorukçan-. Xak. xi soruç 'sîraş şibâl-i-lâh 'a thick liquid made of the juice of lac', used to fasten the handles on the
sarkm Hap. leg.; N.S.A. fr. sark-; lit. 'a single act of hanging down'. See salkm.

Xak. xì sarkm al-qa'ì 'hoar-frost' Kaş. I 485.

D sargan a kind of plant; perhaps Dev. N./A. (connoting repeated action) fr. 2 sar (sarr:-) in the sense of (a plant) that wraps itself round things. N.o.a.b. Uyğ. viii ff. Bud. (by faith the fungi and crocuses growing in valleys and small valleys and) suv达尔kt öğerlerdeki sargan oti yaşı yaş 'the foliage of the sargan plants in the waters and rivers is green' TT V 28, 123-4: Xak. xì sargan 'a plant (al-nabt) which grows in saline ground (al-sabtax); and the place where it grows (al-manbhit) is called sargan ýer; and a thicket (al-acma) in which the reeds have withered is called sargan kamış Kaş. I 438.

D sarkit Caus. f. of sark-; s.i.s.m.1., meaning 'to pour drop by drop; to hang up, suspend', and the like. Xak. xì ol tomdin suv sarkitt: 'he squeezed (qattara) the water out of the garment' (etc.) Kaş. II 339 (sarkitur; sarkitma:k): Kom. XIV sarxit 'to drip' CCG; Gr. (Gr. 214 suggests that this is a mistranslation): Kip. xv soffa 'to filter (a liquid)' (süz-J) sarkit- Tuh. 22b. 13: Osm. XVIII San. 230v. 20 (sark-).

D sargar- Den. V., abbreviated, fr. sarg; 'to be, or become, yellow'. S.i.a.m.l. as sargar-, sarar-, and the like. Uyğ. viii ff. Bud. U I 37, 13 (kirtis): Civ. H I 172-3 (kağur-): Xak. xì sargardi: neq isfarall-la-gay 'the thing was, or became, yellow' Kaş. II 187 (sargurar, sargarma:k); o.o. (of the face) I 69, 11; 486, 16; (xv Muh. isfarra sarıq idli: Mel. 22, 13; Rif. 103 is a pbr., sariq er-): Çağ. xv ff. sargar- (-di) sarar-Vel. 273; sargar- (spelt) zard yudan 'to be, or become, yellow' in Rumi sarar- San. 230r. 19 (quots.): Kip. xv (in a para. on Den. V.s) from sari, sarar-/sargar- Tuh. 83b. 5: Osm. XVIII see Çağ.

D sarkur- Hap. leg.; Caus. f. of sark-; cf. sarkit-. Xak. xì ol yaqını: kaβka: sarkurdu: 'he let the oil drip (qattara) from the leather container' (al-siqä); also used of any liquid when it has been poured (afraga) from one vessel (nα:a) to another and the residue dripped (qattara) into it Kaş. II 189 (sarkurur, sarkurma:k).

D sarkış- Hap. leg.; Co-op. f. of sark-. Xak. xì buzdın suv sarkışdı: 'the water dipped in large quantities (taqātara . . . hotira) from the ice' Kaş. II 214 (sarkıçur, sarkışma:k).

Fris. SRG

D sara:guç n.o.a.b.; prob. a metathesis of *sara:guç; Com. N. fr. sar-:, in the sense of something wrapped round. The word became a l.-w. in Pe., see Steingass, p. 686, sara:guç|sara:gos|sara:goç, arabicized (sic) form sara:guç, 'a woman's hood, cloak, veil, fillet, or head-dress; a camel's halter', with the false Pe. etymology sara:goç 'head-embracing'. Xak. xì sara:guç ximārul-mar'a 'a woman's wrap' Kaş. I 487: Çağ. xv ff. sara:guç 'avatlar başlarına bağladıkları çanbar 'a handkerchief which women tie round their heads' Vel. 274; sara:guç 'a woman's bag (i.e. hood) and veil' (kisa wa pīr); it is a bag like a long purse (himyān) which they cover with embroidery; they put one side (ṭaraf) on their heads and the rest of the veil (sāt-r-i digar) they pass beneath their armpits and make into a sash (kamarband); this word is shared w. Pe. San. 230v. 24.

D soruğ: Hap. leg.; N.Ag. fr. sorug. Xak. xì soruğçi: nājudul-dalā 'one who calls out for (or asks for news of) a stray animal' Kaş. III 242.

D sariğlıg P.N./A. fr. sarıg; s.i.s.m.1. usually as sarlı 'having a yellow colour, ornamented with yellow', and the like. Xak. xì sariğlıg er al-raculul-mamrūr 'a man suffering from biliousness' Kaş. I 496; a.o. 500, 15.

D sariğlık A.N. fr. sarıg: 'yellowness'. S.i.s.m.1., usually as sariłık. Xak. xì sariğlık şurattul-āsyā 'yellowness of things' Kaş. I 503.

D sirukluh Hap. leg.; A.N. (Conc. N.) fr. siruk. Xak. xì sirukluh yiğuç: 'a piece of wood suitable to be made into a tent-pole' (al-qa'ib) Kaş. I 503.

D sarkind: Intrans., Pass. Dev. N./A. fr. *sark-, Refl. f. of sark-. Survives in NC Kir.: SW Tkm. sarkindı 'residue, dregs' (and 'water leaking through a dam'); the word used in this sense in most modern languages is the cognate Dev. N. sarkit; and SW Osm. sarkını 'robbery, molestation' (fr. the special meaning of sark- in Osm.). Xak. xì sarkindı: suv al-qatūr mina'l-mâ 'dripping water' Kaş. I 493.

D *sarkinuk crasis of *sarkinyuk Dev. N./A. fr. *sarkin- Refl. f. of sark-; lit. 'pendulous, hanging down', hence 'the paunch'. The Uyğ. f. may be a cognate Dev. N./A. in -ak. Uyğ. xiii ff. Bud. (in a text regarding mystical letters to be placed on various parts of the body: . . . you should put the 12th letter on the groin; the 13th sarkınak (sic) üze urğu ol 'you should put on the paunch' (the 14th on the bladder) TT VII 41, 10: Xak. xì sarkinyaq (yā' unvocalized) al-ifaḥi 'paunch'; bi'l-nün luğa fihi 'alternative
form sarkinuk'; there are similar alternative forms in Ar. mizāb/minzāb and miṣār/minṣār Kaš. III 179.

Tris. V. SRG-
VUD sorkučla-: so vocalized; Hap. leg.; Den. V. fr. sorkiç. Xak. xi ol biček sorkučla:nd: 'he fastened (ṣudda) the tang of the knife (etc.) in the handle with thick lace juice' (bi-‘uṣirati‘l-lubk) Kaš. III 350 (sorkučlar, sorkučla:naːkt).

VUD sorkučlan- Hap. leg.; this V. is vocalized sorkučlan- and follows that word; this casts doubt on the vocalization of sarkiç. Xak. xi yer sorkučland: (sorkučlaːndː) 'corn-cockles (al-marāra) grew on the ground, and it became full of (dār) corn-cockles' Kaš. II 271 (sarkučlanur, sarkučlanmaːkt; MS. sorkučlan).

VUD sorkučlan- Hap. leg.; Refl. f. sorkučla:-. Xak. xi biček sorkučland: 'the handle of the knife was fixed (ṣudda) with thick lace juice' (bi-‘uṣāra šiḥb lubkāt(n)); and one says er sorkučland: 'the man came into possession of (ṣāra ... ma') thick lace juice' Kaš. II 271 (sorkučlanur, sorkučlanmaːkt).


D sarıglα:-; Den. V. fr. sarıg. Survives in SW 'Kmn. sarıflaː to embroider with yellow thread'. Xak. xi ol toːmin sarıglαːd: 'he dyed his garment (etc.) yellow' (ṣaffara) Kaš. III 336 (sarıglar, sarıglαːmaːkt).

Mon. SRG
serk Hap. leg. Xak. xi serk al-xazaf tea mā'nabasa minhā 'earthenware and broken pieces of it' Kaš. I 353.

VU sırk Hap. leg. Xak. xi one says anu aqːak: sırk buz teg 'his feet are as cold as ice' (ba‘il-camal f‘il-burdaː); the word is not used except in this phr. (al-mawdaː) Kaš. I 353.

Dis. SRG
D sürüğ Dev. N. fr. sürː-; lit. 'something driven'; usually 'flock, herd' in a broad sense, but sometimes specifically 'a flock of sheep, or other small livestock, in antithesis to ġūr, 'a herd' of larger animals. Survives in these senses in NE Tuw. sürüğ: SC Uzb. suru/suruːv: NW Kk. süriv; Kumyk sirlv: Nog. süriv: SW Az., Osm. sıriv; Tkm. siri; NC Kr. süriv: is merely a N.Ac. 'banishment, expulsion'. Uyğ. vii ff. Man.-A M 18, 8 (ud): Man. yant süŕüːğ 'a herd of horses' Wind. 12: Bud. Sanskrit vyatāt 'from the herd' süŕüːgın-dlin TT V/III C.5: süŕüːğ ud 'the oxen of the herd' PP 65, 6: Xak. xi sürüğ kull qati mınaz‘l-mıː‘am 'any herd of livestock' (a generic term for cattle, sheep, camels, etc.); one says süŕüːğ koy 'one flock of sheep' Kaš. I 389 (verse, sürüğ ġūr koy tevey 'flocks (qatī) of sheep and camels'); a.o. III 102, 19 (koṣul-): KB koy sürüğ 5371; a.o. 4353 (erkeq): xiv Rhg. bir sürüğ koy R IV 816: Çağ. xv ff. sürük ('with -k') cami‘at ve böyük 'a gathering, crowd' Vel. 292 (quotens.): sürük (spelt) gala te raːmaː 'flock' San. 24zr. 28 (same quotens.): Kom. xiv 'herd' sürůːv CCG; Gr. (also 'soft, thin leather' sürük CCI, and see sürviː): Kip. xii al-qati mirnal‘-gānām sürūː: Hou. 15, 4: xiv sürūː/sürūːn (sic) dito Id. 52– sūrūː širt al-saqanqûr 'skink' Id. 52; dito sürīːk (sic) širt Bul. 5, 1 (perhaps a different word).

?F 1 sirke: 'vinegar'; s.i.a.m.l.g.: the word is also current in Pe. and may well be an Iranian l.-w. Uyğ. xiv Chin.–Uyğ. Dict. 'vinegar' sirke Irgeti 195; R IV 704: Xak. xi sirke: al-xall 'vinegar' Kaš. I 430; o.o. I 200 (iizit-); III 252 (aqː-): xiv Muh. al-xall sirke: Mel. 66, 7; Rif. 165: Kom. xiv 'vinegar' sirke CCG; Gr.: Kip. xiv sirke: al-xall Id. 52: xv dito Kav. 63, 2; Tuh. 14a. 13.

2 sirke: 'a bit'; s.i.a.m.l.g. Xak. xi sirke: si람batu‘l-raː 'a bit on the head' Kaš. I 430: xiv Muh. al-‘iːbũːn 'nits' sirke: Mel. 74, 6; Rif. 177: Çağ. xv fl. sirke (spelt) ((1) 'male mountain goat' is a Mong. l.-w. sirke); (2) 'a small louse' (ṣipis-i rıza) which appears on the body and clothing; in Pe. iʃiːk ‘nit’ San. 25v. 15: Kip. xii al-‘iːbũːn sirke: Hou. 12, 3; xiv sirke: (after 'vinegar') also used for al-‘iːbũːn (MS. siːvəːn) Id. 52: xiv ʃiːb isirκ sirke Tuh. 22a. 10: Osm. xvi sirke 'nit'; in one text TTS IV 965.

D sergek: Hap. leg.: Dev. N./A. (connoting habitual action) fr. 2 *ser-; cf. serli-. Çağ. xv ff.; Kom. xiv sergek 'wakeful' is a Mong. l.-w., a Dev. N./A. fr. serge-. Xak. xi sergek (MS. sergyek, but under the heading fa‘al) al-‘iːbũːn twaːl-tamayül ‘swaying, tottering' from drunkenness and the like; one says esruk sergelened: 'the drunken man swayed' (tamaːyal) Kaš. II 289.

?F serker Hap. leg.; prob. a l.-w. fr. some Iranian language; there is no obvious origin, but a phonetic resemblance to Ar. sarqa ‘to rob’, of which derivatives occur in Pe. Cf. sekeriːl: Karług xi serker qaːti‘l-tarq ‘a highwayman' Kaš. I 457.

Dis. V. SRG-
D sərgür- Caus. f. of ser- in its meaning of 'to be patient, stand still', and the like; 'to halt (something), bring it to a standstill'. N.o.a.b. Uyğ. viii ff. Man. TT III 76–7 (erős-): Bud. Sanskrit anādhāra 'without holding back' tutusuz sergür-

TT VIII A.4; inça kaltı şuːvuv (so read) turgurup artukrak sergürser 'just as, if one checks muddy water and brings it to a complete halt ...' Stw. 74, 22–3; a.o. U II 69, 5 (cf. čerğ).
Tris. V. SGR.

D ə-serifke:- Hap. leg.; Den. V. fr. serifke; 'to sway, totter'. Xak. xi Kaş. I 289 (sereget); n.m.e.


D 2 serifke:- Hap. leg.; Den. V. fr. serifke. Xak. xi ol oğlan başın serifkeledi: 'he pulled the nits (naza'a'lı-şih bâsn) from the boy's head' Kaş. III 353 (1 sirkele:- follows).

VUD sürgüle:- Hap. leg.; the vocalization is uncertain; the word is in a section for Tris. V.s ending in -le:- of which the second vowel is long; the Perf. is spelt serifke:ledi:, the Aor. and Infin. sürgüle:-; it is fairly obvious that the first is right on the length and the second on the quality of the vowel and that it is a Den. V. fr. *sürgüle:, Dev. N. fr. sürle: meaning 'driving, pursuing', and the like. Xak. xi it keyikni: sürgüle:ledi: 'the dog made the antelope run (a'dâ ...) -1-zaby' and followed in its tracks to catch it'; also used of anyone who ran after something and attacked it in order to catch it Kaş. III 353 (sürgüle:ler, sürgüle:me:k).

Dis. SRL

DF sırıl P.N./A. fr. 1 sir; 'lacquered'. Si.s.m.l. with some phonetic changes with the same shades of meaning as 1 sir. Xak. xi Kaş. I 324 (1 sir).

Dis. V. SRL.

D sırıl- Pass. f. of 1 sır; - n.o.a.b.; the translation in Kaş, which would be appropriate for 1 sır- and has no Pass. connotation, is inexplicable, but the word is used as an ordinary Pass. in KB; arldi: is a mere jingle, see 2 arıl-. Xak. xi beş aqar arldi: sırılldi: 'the beg (etc.) was angry with him' Kaş. II 123 (sırıl, sırılmak): KB (if a servant does something which does not please his master) ilenç özke kılıği sırılsta (Arat, serile:se) kâli 'he must blame himself, if he is abused (or ill-treated) 1610; (a man's mind is like brittle glass, take great care of it, or it will break, sarma aani 'do not handle it roughly') sırılsta kişi köpil ketti tattık 'if a man's mind is roughly handled, the savour (of life) has gone' 4611.

D sarul- Pass. f. of sarul:- this V. seems to occur in two consecutive paras. in Kaş; in the first the Perf. is spelt sıruld़; but the Aor. and Infin. are spelt sırul:-; in the second the Perf. is spelt sırıldi: but the Infin. is spelt sırul:-; the basic meaning is 'to be wrapped round (something)'. There is, however, one difficulty about this explanation; in KB, V. meaning 'to be attached to (something)' is clearly spelt sırıl:-; this might be a Pass. f. of sırıl: as a metaphor. application of 'to be sewn firmly to (something)', but there is no other trace of such a V.; sırıl- in some medieval and modern languages is a Sec. f. of sırıl-, q.v. Sarul- survives as sırıl- in NW Kaş; SW Az., Osm. and sarul- in Tkm. (Uyğ. viii ff. Man. sırılmlârka TT III 53 (ii-)); Xak. xi yığış yığışça: sarulld: 'the rope was wrapped round (illetafo) the tree'; also used of other things (sarulur, sarulmak; MS. sarul-); and one says yağı ellijke: sarulld: (MS. sırldls:) 'the oil stuck to (illetasaq) the hand'; also used when parts of something have stuck to something else, e.g. flour to felt (sırıl- (sic), sarulmak) Kaş. II 123; xiii (6) Tef. (a fairy (peri) comes and) er bêline sarulld 'embraces the man's waist' 262; Osm. xvii ikinci hisâra sarulup 'investing the second fortress' DDS 1664.

D sırıl- except perhaps in Uyğ. can hardly be a Pass. f. of 1 ser- (which is normally Intrans.) and presents some problems. In Kaş, it is clearly cognate to serifke: and the Pass. f. of 2 sır-. This V., w. the connotation of 'to be fickle', may be that in PP 78, 5-6 (see amrak) but the right reading there might be sarulur. In SW Az., Osm., Tkm. sırıl- is the Pass. f. of ser- with its meaning in those languages, and means 'to be spread out' (e.g. to dry). Uyğ. viii ff. Bud. (when I enter sûya, my doctrinal teaching called 'good' without being extinguished, or diminished (yertincüde serîl turur 'will endure (or remain?) on earth' Svet. 164, 16-17 (cf. Civ.); Sanskrit missing serîlū TT VIII F.10; a.o. PP 78, 5-6 (amrak): Civ. in TT VII 1, an astronomical text, the word used for a planet 'remaining' in a particular constellation is serer (see ser-), but in l. 46 it is serîlūr: Xak. xi er serîldi: (translated) tamâyâla's-sahrân 'the drunken man swayed', and almost fell down; also used of anything else that sways and almost falls down Kaş. II 123 (serîlûr, serîlme:k); a.o. 196 (erîl-): KB (when I was angry with you, you yourself blamed me) serîldim saça men tügûldî yüzüg 'I relented (lit. swayed) towards you, and you frowned at me' 795.

D sırıl- See sarul-.

D sorul- (sorul-) Pass. f. of 2 sor-; 'to be inquired about, questioned', and the like. Survives in SW Osm. sorul-, Tkm. sorul-. In other modern languages sorul- is the Pass. f. of 1 sor:- 'to be sucked' and the like, not noted in the early period. Uyğ. viii ff. Man.- A M I 26, 27-8 (I a): (Xak.) xin(?) At. sorul- 'to be questioned': Çağ. xxv ff. sorulː (spelt) pusîda şûdan 'to be asked, questioned' (and makîda şûdan 'to be sucked') 240V. 10.
D surlul- Pass. f. of sür-, s.i.s.m.l. with the same range of meanings as sür-. Xak. xi at surlul: 'the horse was driven' (siga); and one says er surlul: 'the man (etc.) was driven away' (or repulsed, turida); and one says monçuk surlul: 'the beard was rubbed' (or polished, sühqa); also used when a thing rubs itself (insahha bi-nafsihu); Intrans. and Pass. Kaş. II 123 (sürülür, sürülmek; for the last meaning cf. sürtil-): xiiii (?) Tef. sürül- 'to be driven away' 279: Çağ. xiv ff. sürül- ('with -ü-') 'to be driven away'; metaphor. 'to be ploughed' Sel. 240v. 10.

D sarla- Hap. leg., but see der. f.s.; Den. V. fr. *sar, cognate to saru-, which might be a Den. V. in -u- fr. *sar. Xak. xi ol suvluk sarlađi: 'he wound (kära) a turban round his head'; and one says <ol> adakinca: yör-geñçi: sarlađi: 'he wrapped (laffen) a bandage round his leg'; also used of anything wrapped round something Kaş. III 296 (sarlar, sarlaçmak).

D silra- Dev. N. fr. sir-; s.i.s.m.l., but usually for 'to colour, glaze', but the like. Xak. xi ayakç: ayak silrađi: 'the cup-maker (al-qasṣā') smeared viscous paste (i.e. lacquer; lataxa ġüzicält-i-girä) on the cup to ornament it' (li-yummaqṣasıhā) Kaş. III 296 (sirlar, silrarmak).

D surlat- Hap. leg.; Caus. f. of sarla-; Xak. xi ol suvluk surlat: 'he ordered that the turbān should be wound round' (bi-takvir); also of anything else Kaş. II 346 (surlatır, surlatmak).

D surlat- Caus. f. of sirla-; s.i.s.m.l. Xak. xi ol ayak silratt: 'he ordered that viscous paste (i.e. lacquer) should be smeared on the Turkish (sic) cup' Kaş. III 346 (surlatur, surlatmak).

D sarlan- Refl. f. of sarla-; n.o.a.b. Xak. xi er suvluk sarlandi: 'the man put on a turban' (ta'annama); and one says er yör-geńççi: sarlandi: 'the man wrapped himself (talaffafa) in a bandage'; and one says yip yığınça: sarlandi: 'the cord was wrapped (al幸福感) round the tree'; it is both Active (Refl.) and Pass.; and one says er 1şika: sarlandi: iasta adda'l-racil li'l-anal, 'the man made himself ready for work' Kaş. II 246 (saranlar, sarlanmak; the last sentence with unvocalized V. follows the Infin. but clearly belongs to the same para.). Osm. xv and xvi sarlan- 'to be wrapped in (something Dat.)' in several texts TTS II 795; III 600; IV 664.

D silra- Refl. f. of sirla-; s.i.s.m.l. Xak. xi ayak silrađi: 'the cup was smeared with viscous paste (i.e. lacquer) in order that it might be ornamented (li-yumnaq 'alayhya) Kaş. II 246 (silranur, silranmak).

D sarlaç- Hap. leg.; Refl. f. of sarla-; Xak. xi <ol> maşa: suvluk sarlaçdi: 'he helped me to wind (fi takvir) a turban (round my head)'; also for (helping to) wrap (fi laff) something, and for competing Kaş. II 215 (sarlaçur, sarlaçmak).

D sirm N.S.A. fr. ser-; in its most obvious meaning 'patience', der. fr. ser- as an Intrans., attested only by its P.N./A. and Priv. N./A.; in the meaning 'strainer', noted only in Kaş, it looks at first sight like a scribal error for *sizim, the obvious word to give such a meaning, but its existence is proved by its Den. V. serme-; q.v., and der. f.s of that V.; in this sense it must be der. fr. ser- in its rarer, Trans., meaning 'to endure', hence 'to hold back'. Xak. xi serim kull mä yuğattä bihi'l-ibrig wal-Hasar mina'l-ibrismi ta na hâvîli bi-yûsâfî bihi'l-sarâb 'any piece of silk or the like used to cover a jug or mug in order to strain a beverage' Kaş. I 307.

S sirma See sûrûm.

D sorna: Pass. Dev. N. fr. I sor-r-; lit. 'something sucked in', in practice 'wine, beer'. Survives only (?) in SE Salar (see Ligeti, op. cit. below). Cf. bör, çarğ, süçğ. Üyğ. viii ff. Civ. (you should make a powder of various substances and) tayla såya bor sorna birle îçürser 'give it (to the patient) to drink every morning with a draught of wine (Hend.)' H I 164; xiv Chn.-Üyğ. Dict. 'wine' sorna Ligeti 106; R IV 771: (Xak.?) XIV Muh. nabi'dil-'hints 'wheat beer' sorna: Mel. 63, 7 (only): Xwar. xiiii (?) Q. (various kinds of foods and) sormalar (MS. siermel) 'wines' Q. 93; a.o. do. 10 (aş): Kip. xiv sorna: al-mizr 'millet beer' Id. 57.

D sürme: Pass. Dev. N. fr. sür-; lit. 'something driven, pushed', etc.; not noted before the medieval period, but s.i.s.m.Lg.; the commonest modern meaning is 'antimony, collyrium', presumably originally something rubbed (on the eyebrows). In this sense it became a l.-w. in Russian as surma and has been reborrowed, with back vowels, in some languages. It also means 'a sliding door-bolt; a sliding drawer in some languages. Xwar. xiiii sürme 'antimony' 'Alt. 55; xiv dito Qub 163: Kip. xiiii (under 'women's gear') al-luhl 'collyrium' sürme: Hou. 18, 5; xiv sürme: al-ipim dito Id. 52: xv fâhirîl'-nacãr 'a carpenter's plane' sürme Tuh. 28a. 3; luhl' sürme do. 31a. 10: Osm. xiv and xv sürme 'collyrium' in two texts TTS I 657; IV 718.


D sarmaṣ Dev. N. (connoting reciprocity) fr. *sarma-; lit. 'being wrapped in one another'. Survives w. same meaning in SW Osm. Xak. xī sarmaṣ ilṣîfûl-ṣayy 'bil-'ṣayy 'the involvement of one thing in another'; and
if (the members of) a tribe have been involved (mâca) with one another in rioting (fi fitna) one says sarmâs boldî: Kaş. I 460.

**DIS. V. SRM-**

*arma-*, serme-: Preliminary note. There is n.m.e. for either of these V.s, but in principle Kaş. distinguishes carefully between their der. f.s. Unfortunately the distinction is blurred by scribal errors.

D *arma-: Den. V. fr. *saruṇa, N.S.A. fr. saru-; 'to wrap round, enfold', and the like. See sarmak, sarmaş, sarmat-, etc.

D serme-: Den. V. fr. serim; properly 'to strain (something out of a liquid)', but with a much extended meaning in Çağ. N.o.a.b. Xak. xi sermemiçi süttin kayan 'the cream has been skimmed off (sufiya min) the milk' Kaş. III 167, 8; Çağ. xv ff. sérime- (-di, etc.) sir-, kap-, al- 'to strip off, snatch, take' Vel. 285 (quotns.); sérme- (spelt) rubûdan 'to rob, steal' San. 250r. 29 (quotns.)

D sarmat-: Hap. leg.; Caus. f. of *sarma-*. Xak. xi ol yişiğiu: yığaçku: sarmatî 'he had the rope wound (alafta) round the tree' (etc.) Kaş. II 349 (sarmatur, sarmalmaş).

D sarmal-: Hap. leg.; Caus. f. of serme-*. Xak. xi anığ topn: başaça; sarmaldî 'his garment was wrapped (alafta) round his head'; also used of other things; this V. is Pass. (lâzim) Kaş. II 233 (sarmalur, sarmalmaş).

D sarmel-: Pass. f. of serme-*. Xak. xi balık sarmeldî: 'the fish was pulled out (uxrîca) of the water', as if it had been strained (sufiya) out of the water; and also tutmaş-; sarmeldî: 'the noodles (etc.) were strained out of the water' Kaş. II 233 (sermelûr, sarmelme:k; MS. -ma:k).

D sarmaş-: Co-op. f. of *sarma-; survives in SW Az. sarmaş- 'convolvulus'; Osm. sarmaşik 'intertwined'; ivy is a Sec. f. of this word, or a Pass. Dev. N. fr. sarmas-. Xak. xi sarmaşçuk (only cim vocalized) 'a kind of noodle' (i'tiya); the dough is cut up into small pieces like chick-peas (al-himmît); invalids, and other such people, take them in small quantities (yâhsîhâ) Kaş. I 527: ( Çağ. xv ff. sarmaş 'the name of a plant which climbs up trees', in Ar. 'asaqa or lablab 'bindweed, convolvulus'; in Rûmi (PU) serigen (Hor sarapan) San. 231r. 2).

D serimliğ P.N./A. fr. serim; 'patient'; pec. to KB, where it is laudatory. Xak. xi KB serimliğ kışiler 'patient people' 1310; o.o. 1317, 1867, 2480.

VU?D sarumsak 'garlic, *Allium sativum*'; original pronunciation uncertain, but prob. sarumsak, which is morphologically a Dev. N. fr. a Desid. Den. V. fr. *sarma* (cf. *arma-; lit. 'something which desires to wrap round something', but there is no close semantic connection. S.i.a.m.lg. except NE, usually as sarimsak, but SE Türki also samaksak; NW Kumyk samursak. Xak. xi sarimsak (sic, but ?read sarumsak) al-ţum 'garlic'; samursak metathesized alternative form (i'qâ) Kaş. I 527: xiv Muḥ. al-ţum sarimsak Mel. 78, 3; Rif. 181; Xwar. xiv sarimsak ditto Nahe. 422, 11: Kom. xiv ditto sarimsak (preferred to sarumsak by Gr.)CCI; Gr.: Kâp. xii al-ţum (MS. al-fum) sarimsak (unvoiced) Hou. 8, 16: xiv sarmsak ditto Id. 57; ditto sarmsak Bul. 8, 6: xv ditto sarimsak (sic) Kâv. 64, 13; ţum sîrmsak (sic; in margin in SW?) hand sarmsak) Tuh. 10b. 13.

D serimsiz Priv. N./A. fr. serim; n.o.a.b. Xak. xi KB közlük serimsiz osayık 'covetous, impatient, and careless' 3568.

D sarmaşík See sarmaşuk.

**DIS. SRN**

saran 'miser, miserly', and the like. S.i.a.m.lg. except SW as sarani/sarapa with the same meaning except in SE Türki: SC Uzb., where sarap has come to mean 'mad, crazy, foolish'. Uyg. vii ff. Man. TT III 90 (kivirîgäk): Xak. xi (people do not respect or like) saranka: al-baxil 'a miser' Kaş. II 250, 3;
n.m.e.: KB saranka tapınma ‘do not enter the service of a miser’ 949; saran bolma ‘do not become a miser’ 1402; a.o. 1669.

D serinç Dev. N. fr. serin- ‘patience’; as such Hap. leg., but see serinçsz. Uyğ. viii ff. Man.-A (then that good spirit made... the words which he had spoken and) [bo]джун копулу[т]е serinçin [. . . ] ‘put(?) patience in the minds of the people’ M 32, 9-11.

F sarım ‘water container’, variously defined; also existed in Pe. fr. an early period and is prob. a l.-w. in both, see Doerfer III 1206. Survives in SW Az., Osm. sarınc ‘cistern’. Xak. xi sarınç al- ’ilha ‘leather milk-pail’ Kaş. I 454; Çag. xv ff. sarınc ‘cistern’ Zam. 319 (s.v. sa’īlga).

Dis. V. SRN-

D sarın- Refl. f. of saru-; survives with the same meaning in SW Az., Osm. sarınc-; Tkm. saran-. Cf. sarlan-. Xak. xi er suvlukan sarind: ‘the man veiled herself’ (taqantama’at); also used of anyone who has wrapped or wound (iltahafa... wa’ltaffa) something round himself Kaş. II 331 (sarınur, sarınmak): xxiii(?). At. (when you are dead, your enemies) uyadıp bérüler serinğü ‘will feel ashamed and give a shroud to wrap you in’ 432: Xwar. xiv sarin- ‘to wrap round (oneself, etc. Dat.)’ Qub 155: Kip. xiv lalağ-lاة ‘to wind muslin (round oneself)’ sarın- Bul. Sox.: xv ta’amma ma ‘to put on a turban’ saran- (s.i.c.) Tuh. 105. 4.

D serin- Refl. f. of ser- ‘be patient’; n.o.a.b. Türkül viii ff. Man. serinmek biliğin iuntürıp ‘causing the mental process of patience to rise’ (from his own limb of thought) M III 16, 8-9 (Uyğ. viii ff. Bud. Sanskrit titikşā ‘patience’ serinmekli̇g (for -k) TT I’III 435: ağış serinmeki̇n in your endurance of pain’ U III 21, 4 (i); serinmek ‘patience’ as one of the Buddhist virtues is fairly common, see Huien-ts. Briefe, p. 39, note 2090; Surv. 207, 18; 208, 1; 225, 21; 229, 9 etc.: Xak. xi er i̇ska: serin-ki̇n: sabhara’la- raça nafasahu ‘the man forced himself to be patient’, among a crowd of people who found tasks which they wanted him to do Kaş. II 151 (serinür, serinmek; MS. in error -mek, mistranslated by Atalay); seringil asıhir ‘be patient’ III 233, 15: KB serin- ‘to be very patient’ is very common; (do not go into anything in a hurry) sabır kil serin ‘be patient (Hend.)’ 587; serin 1109, 1310 (bok.-etc.); seringil 1322, 6289, etc.; (he said) serenin ‘I will be patient’ 558; a.o.o.: XIV Muh. al-ıṣab serinmek (mis-speak ‘serinmek’) Mel. 37, 14; serinmek; Rf. 124 sabara serin- 111 (27, 15 ıṣab etc.); al-itlima’d ‘to bear patiently’ serinmek (-mak) 123 (only).

D sürün- Refl. f. of sür-; s.i.s.m.l. w. similar meanings, and see sürç-. Xak. xi kışı: öz süründi: ‘the man rubbed (or scratched, hakka) his own body’; also used of anything hard when it has been rubbed (or polished, insahqa) Kaş. II 151 (sürünür, sürünmek): xiii(?) ‘to be dragged off’ (to hell) 279.

Tris. SRN

S sarınçka: See sarınçga.
S sürçga See sürçga.


Tris. V. SRN-

D saranla- Hap. leg.; Den. V. fr. saran; mentioned only as an example of this meaning of a Den. V. in -la-. Xak. xol an: saranla-dl: ‘he reckoned that he was a miser (buxi) and ascribed miserliness (al-buxl) to him’ Kaş. III 345, 20; n.m.e.

PUD sürğiile: Hap. leg.; the Infin. is -mek corrected to -mek; spelt serifğiile; in the MS. but in the same section as kalguła:- and salpuła:- there is no semantic connection with ser-, but a clear connection w. sürün—(see sürç-), so prob. Den. V. fr. *sürği abbreviated Dev. N. fr. sürün-. Xak. xi er sürğiile:dl: ‘the man slipped (taxallaga) on the ice’ (etc.) Kaş. III 409 (sürğiile:cr, sürğiilemek; see above).

Mon. V. SRS-

?E sars- See sarsı-.

Dis. SRS

D sarsığı Dev. N./A. fr. sarsı- ‘rough, harsh’, lit. and metaphor.; n.o.a.b. Uyğ. viii ff. Bud. sarsığı köprüğü ‘hard-hearted’ U IV 38, 125; o.o. TT VI 66 (VIII O) (kadir); U II 76, 6 etc. (2 ırlg); U III 24, 3 (tiğl-): Xak. xi sarsığı sız: ‘a harsh (al-axin) word’; also used for a harsh affair (al-omr) and a harsh thing (al-ay) Kaş. I 464.

VU?F sarsıal Hap. leg.; ?a l.-w.; there is no widely distributed Turkish word for ‘weasel’. Xak. xi sarsıal al-dalaq ‘weasel’, it is a small animal like the sable (al-sammin) Kaş. I 483.

Dis. V. SRS-

PU?D sarsı- ‘to be harsh, rough’, and the like; ‘to use harsh language’. N.o.a.b. the surviving occurrences could be taken fr. sarsı- or
sarsı:-, but there is a clear semantic connection w. İ sarsı:- (see esp. sarsı:-) and it is therefore best explained as a Simulative f. of İ sarse:-. There is no obvious semantic connection w. SW Az. sarsi:-; Osm., Tkm., sarsı:- 'to sway, totter, shake; to be embarrassed'. Uyğ. viii ff. Bud. bu muntağ l[rg] [sarsı:-] savi[sö] [sarsı] 'cursing and speaking harshly with these rough, harsh words' TM IV 252, 17-18; a.o. Swv. 136, 9-10 (totals:-); (Xak.) xiii(7) Tef. al-risl l'-aṣṣa: 'a violent gale' yel katışğılı sarsı:-ı 262: (Çağ. xv ff. sarsı:- (spelt) tahânida şudan ve laźidan va cumbûdan samin va ġayr-i añ 'to be shaken; to quiver; (of the earth or something else) to quake', in Rûmi sarsi:- San. 230v. 8; Osm. xviii sarsi:- (spelt) Rûmi form of sarsı:- do. 18).

D sürse:- Hap. leg.; Desid. f. of sür-. Xak. xı ol atiğ sürsed: 'he wished to drive (savaq) the horse 'etc.) Kas. III 284 ( sûrser, sürsemek; MS. everywhere sürse:-).

D sarsı:- Hap. leg.; Caus. f. of sarsi:-; for the translation cf. İ sarsı:-. Xak. xı ol an: sarsı:-ı 'amna_after va gâllaşa 'alayhi 'he ill-used him and treated him harshly' Kas. II 336 (sarsısr, sarsısmak:) (KB see sası:-).

Dis. SRŞ
D soruş Hap. leg.; perhaps best explained as a Dev. N. fr. 1 sör:-, in the sense of 'something sucked'. Cf. sorușla:-. Xak. xı soruş 'wheat (al-hinta) roasted in the ear before the grains have become hard, and then detached (from the ear) and eaten' Kas. I 368.

Dis. V. RSŞ-
D saruş- Co-op. f. of saru:-; apparently original vocalized sarus-, later changed to sarı:- in the MS.; survives in NW Kas. sarı:- R IV 325 (only?). Xak. xı ol ma:na: sivulak saruş:ı: 'he helped me to wind (fi kavor) the turban (round my head)'; also (for helping) to wrap (fi laff) anything, and for competing Kas. II 96 (sarışur, sarışmak:); Osm. xvi sarı:- (of dragons) 'to intertwine' TTS II 795.

D sırı:- Hap. leg.; Co-op. f. of 2 sır:-. Xak. xı kız anasi:-ı: kâlîz sırı:-ı: 'the daughter helped her mother to sew the felt extremely firmly' (fi xiyâta . . . muqarmita bi-muqâlabâ) in the same way that the coverings (âğiya) of Türkmen tents, saddle-cloths (al-walâyâ), etc. are sewn Kas. II 96 (sırısr, sırısmak).

D soruş- (sorûs-)- Co-op. f. of 1 sor:-; n.o.a.b.; but the Co-op. f. of 2 sor:- s.i.m.l., in SW Tkm. sor,<-. Xak. xı ton teriğ soruş:ı: (sic) 'the various parts of the garment (aççâl u'l-fəwəb) absorbed (maşafa) the perspiration'; and one says anı:- yu:ızı:-: sorsı:- 'his face wrinkled up' (or crowned, kala:ha) Kas. II 96 (after the first sentence soruș, sorușmak and after the second sorușur, soru:urmak; the difference prob. fortuitous):

Çağ. xv ff. soruș- (pursidan 'to ask' and makidan 'to suck' San. 240v. 12; Osm. xiv to xviii soruș- 'to suck one another' (in a kiss); 'to absorb' (a liquid); in four texts TTS I 637; II 835.

D sırı:- Recip. f. of sür-; s.i.m.l., usually for 'to drive one another out'. Xak. xı ağıç kısrak: birlê: sırüş:ı: 'the stallion bit (sama) the mare', that is when he wished to cover her (yânsu: 'alayhi); and one says ol menîp birlê: sırüş:ı:- târâdan 'he drove me back' (and I him); and one says ol anda: (¿read andûn) alîm sırüş:ı:- 'he exacted (tagûâ) his debt from him' ('alayhi) Kas. II 96 (sürûsûr, sürûsmek): Çağ. xv ff. sırûs- ('with -û') munccar şudan 'to be pulled, or dragged' (sic) San. 240v. 12.

Tris. V. SRŞ-

Mon. V. SS-
sus- See susgak.

süs- basically (of an animal) 'to butt', with some extended meanings. S.i.a.m.i.g., w. some minor phonetic changes; exceptionally in SE Türkî üs-füsü:-. Uyğ. viii ff. Bud. PP 17, 5 (sin:-); Xak. xı uz dûsû:-ı: the ox (etc.) butted (nâkahâ) Kas. II 293 (süser, süsmek); a.o. III 364, 15; Kîp. xv nāṭhahâ süs-Tuk. 37b. 2: Osm. xiv ff. süs- 'to butt'; in several texts TTS I 658; II 858; IV 719: xvii sus- in Rûmi, (1) xâs zadan 'to butt', in Ar. munâfahat; (2) sâxû şudan 'to be silent'; error for sus-, same meaning, a modern V. pec. to SW Az. Osm.) San. 243v. 23.

Dis. V. SSA-
sası: 'to be malodorous, to stink'; s.i.a.m.i.g. Cf. yû:-. Uyğ. viii ff. Bud. [zaq] sasîp turur 'stinks' U II 24, 8; a.o. U III 25, 6 (toğral); in TT VI 445 some MSS. read yidiyur sasiyur for yidiği sası: bolup. Xak. xı sasi:ı: (MS. sası:ı:) neq: 'the thing stank' (nânad) Kas. III 265 (sası:, sası:-ma:k): Çağ. xı ff. sası: cardan異 va muta: 'affin şudan 'to stink' San. 231r. 13; Xwar. xiv sasi:- ditto Qub 15; sası: Nal. 389, 11: Kom. ditto CÇ, CCG; Gr. 215 (quotns.): Kîp. xv nāṭhahâ sunurah (ditto) sası-Tuk. 37a. 11; a.o. 84a. 1 (sası:).

Dis. V. SSD-
D sası: Caus. f. of sasi:-; s.i.a.m.i.g. Uyğ. viii ff. Bud. (when death, the enemy, comes) tolp etözûn yiğıtıp sasîtıp 'it makes all his body stink (Hend.).' TTS X 547: (Xak. xı KB sevindî têdûkte sastitur sôger 'when you say "he is pleased", he uses harsh language and curses' 4756; the Hend. w. 86g- makes it clear that sasît- is here an abbreviation, metri
gratia, of sarsit-): Çağ. xx ff. sasit- Caus. f., gandûmade wa mut'a'fast haddan 'to cause to sink' San. 231r. 14: Xwar. xiv şasit- ditto Qutb 155.

1) süsür- Caus. f. of süs-; s.i.a.m.l. w. minor phonetic changes, e.g. SC Uzb. suzdîr-. Xak. xî ol koç süsîrîdî: 'He egged on the obvious ram right until it butted' ('alâ'il-mîthâ hatta tanâ-taha) Kaş. II 184 (süsürür, süsürmek).

Dis. SSG

1) sâsîg N./A.S. fr. sasit- 'stinking, malodorous'. S.i.a.m.l. w. minor phonetic changes. Uyg. viii ff. Bud. etôzi yûçü sâsîg holup 'his body becomes stinking (Hend.)' "TT VI 445 (and see sasî-): Xak. xî Kaş. I 372 (burîk); n.m.e. Çağ. xî ff. sâsiq yaramaz râyîha 'an unpleasant smell' 'I'd. 274; sâsiq gundîla wa mut'a'afîn 'stinking' San. 231r. 15: Xwar. xiv sâsîg 'stink, stinking' Xahc. 247, 1: 422, 7: Kom. xiv 'stinking' sîc ÇÇÇ; Gr. Kip. xiv şasî: simâtul-harl 'the stench of urine'; one says şasî: yuyîr yâfûlîl-'ûmân 'it diffuses a foul smell' Id. 58: xv (among Dev. N.s) 'from saşüs, şasig' Tuh. 84a. 1.


VU?D sâsîk Hap. leg.; 'bucket'; the vocalization seems to have been added later; it should prob. be taken as a Sec. f. of sâsûgak and spell sasûk. Xak.(?) xî sasîk al-dawî fi luğa sami'tu'da 'bucket', I heard it in a dialect Kaş. I 382.

1) sâsûgak 'ladle, scoop' and the like; Dev. N. in-çak (normally connecting repeated action) fr. sus- 'to scoop up', which is not noted in the early period but survives in NE Alâ, Şor, Tel. (R IV 871). Khak. sus-: SE Türkî us- (cf. süs-): NC Kre. susz-. Survives only (?) in NE Bar, susak R IV 784; other languages use susgû or the like in this sense. Karlık, Kip., and all the nomads (ahlîl-çabarr) xî sâsûgak kull mä yûgrâf bihi-l-mâ wa gâyruhâ 'anything used to scoop up water (etc.)' Kaş. I 470: Çağ. xî ff. susak (spelt) sîmca wa mil'aqa 'a spoon or ladle', used to stir a cooking-pot San. 243v. 24.

Dis. SSG

1) süsûg Pass. Dev. N. fr. süs-, lit. 'something huttered' or the like. N.o.a.b.; clearly an anatomical term, possibly 'backside, rump'. Uyg. viii ff. Civ. in TT VII 19 listing the part of the body in which is the soul in each day of the month süsûg (l. 12) comes between yan 'the side' and tôpû 'the top of the head'; in a similar list in R. 25, 4 (tutuñ-) it is linked with arka 'back' between 'waist and armpits and 'legs'; in another text, do. 41, 26-7 süsûgün oğur-gânsindan über 'it emerges from the base (?) of the spinal column'.

Dis. V. SSD

1) süsûr- Hap. leg.; Inchoative f. of süs-. Xak. xî şûçür erîq süsûrîdî: 'the ox threatened to butt (hamma . . . an yantâh) the man' Kaş. II 180 (süsûreçür, süsûrmeçek).

Dis. V. SSN

VU?D sesin- Hap. leg.; the second sin carries both fatha and kasra in the MS., the second obviously right. It comes between sêzin- and süsin-, which excludes the possibility that the second -s- should be -ç-, but in its second meaning it seems to be a Sec. f. of *sesin-; there is no obvious etymology for the first meaning. Xak. xî er kulun urğali: sündî: 'the man threatened (hamma) to beat his slave, and advanced on him and came to blows' (qasûda ilây khi wa'dfarâatu); also used of a horse when it has almost got free of its halter (yandîlal mû'l-çarî). Kaş. II 152 (süsûnmû, süsûnmek).

1) süsûn- Hap. leg.; Refl. f. of süs-. Xak. xî er başın tamaka: süssüdî: 'the man pretended to beat (yadîrî) his head against a wall' (etc.) Kaş. II 152 (süsûnmûr, süsûnmek).

Dis. V. SSŞ

1) süsûs- Recip. f. of süs-; s.i.m.m.l.g. w. the same phonetic changes. Xak. xî ikkî: koççar süssüdî: 'the two rams butted one another' (tanâfâhat) Kaş. II 101 (süsûsmûr, süsûsmek): Osm. xiv ff. süsûs- lit. (of animals) 'to butt one another'; metaph. (of armies) 'to clash'; in several texts TTS I 658; II 858; IV 720.

Mon. ŞŞ

Preliminary note. The combination of s and Ş was very unstable in Turkish and did not survive for long; occasionally the Ş became s (see sesin-), but usually the s became Ş, and in some modern languages one or both the šš have become š Ş.

şŞ survives only (?) in NE Mod. šşş (of a horse) 'wild, unbroken' R IV 974. The homophonous V. şşş- (*şşş-), 'to be astonished, startled', and the like, is first noted in Xwar. xiti (?) Oğ. 280 and s.i.m.m.; it must not be confused with şşş- as a Sec. f. of şşç-. Xak. xî şşş at al-farosu'l-rumînî (MS. rûmî) 'l-nâfir 'a horse which is given to kicking and shying' Kaş. III 152.

şŞ:s 'a surety'; n.o.a.b. Xak. xî (after 2 šşş) şşş (bel'i-mâlî 'with-ôlc') al-dâmân 'a surety'; hence one says men apar şşş bêrdîm addaytu dâmânahu 'I gave a surety for him' Kaş. I 126: KB şşş 295 (bêrdî-).

I şşş 'a spit, fork, spike', and the like. The vowel was i in Xak. and is now everywhere i, the date of the change is uncertain. S.i.a.m.l.g. (except SE, SC where it has been displaced by Pe. iix) w. wide phonetic changes (ššš/-f/-, ŋ/-ng/-); SW Tkm. çışş. Uyg. viii ff. Man.
sısıkların bulupan ‘finding their spikes’ M III 29, 12 (i) (see sıslık): Bud. PP 57, 8 (kamis); 65, 8: Xak. xi sıslık minzâm tutûmca ‘a fork for (eating) noodles’ Kas. III 125; sıslık ‘a split’ (alsûfîd), and a ‘fork for (eating) noodles’ is called sıslık (sic) ‘a fork for eating noodles’ II 282; o.o. sıslık II 15 (tev-); sıslık: II 174 (taktur-): XIV Muh. al-six ‘a split’ sıslık Mel. 69, 1; Rîf. 160: Çağ. xv ff. sıslık (sic) six (quotn.); (2) metaphor. ‘small nails used to fasten horse-shoes’ (quotn.) San. 260r. 25: Kip. xii al-six sıslık Hou. 17, 16: XIV sıslık ditto Id. 54: xv ditto Tuh. 1gb. 6—sîslık börek ‘pieces (qitia)’ of which are cooked’ Id. 55; a.o. Id. 30; Bul. 8, 12 (bûrûk).

2 sıslık ‘swelling, boil’, and the like; survives in NE Khak. sıslık: (SE Türkî İşşik: NC Kur. sıslık; Kz. isîsk; NW Kk. Isk.; Kaz. sıslık; Nóg. sıslık; Kumyk sıslık): SW Az., Osm. sıslık; Tkm. sıslık. The longer forms are prob. Dev. N.s fr. sıslık—, q.v., with which this word is homophonic. Uyğ. vii ff. Bud. TM IV 253, 56 (süvrî): Civ. sıslık: yaraş sûr ‘it is beneficial for the swelling’ TT VIII M.27; a.o. do. 33; sıslık ağrîgî kêter ‘the swelling and pain disappear’ H I 121; a.o. II 26, 82: Xak. xi sıslık al-warm ‘a swelling’ Kas. III 125; a.o. III 184 (2 kök-): Çağ. xv ff. sıslık... (3) wâram San. 260r. 25: Kip. xiv sıslık al-warm Id. 55; Bul. 10, 3.

Mon. V. SS-

*sa:s- See sa:\s.

seş- ‘to loosen, untie’, and the like. More or less syn. w. cûf-, q.v. S.i.a.m.l.g. except SW (where cûf- survives as cûz-), usually as cêc-, less often şes- or some other form. Uyğ. viii ff. Bud. bagûn sıslık ‘undoing their fastenings’ U II 76, 2: Xak. xi er attin kîşen sıslık: ‘the man unfastened (halla) the hobble from the horse’; also used for anything which you have unfastened from its fastenings (warâqîhî) Kas. II 13 (seşer, şesmek); er tûgûn sıslık: (sic) ‘the man unfastened the knot’; also used when he unfastened a horse or something else from a fastening II 203 (seşer, şesmek): xii (i?) Tef. seş- (sic) ‘to unfasten’ 358: XIV Muh. halla şes- Mel. 25, 9; Rîf. 108; al-hall şesmek (MS. -mak) 34, 10; şesmek (ditto) 119: Çağ. xv ff. yeş- (sic) hudûdan band u girih ‘to undo a fastening or knot’ San. 340v. 11 (quotn.). Xwar. xii şes-şes- ‘to undo’ ‘All i: 51, 62: xiv şes-ditto Qub 166: Kom. xiv ditto PU şes- CCI; Gr.: Kip. xii halla şes- Hou. 39, 12: XIV ditto Id. 55: xv ditto Kau. 9, 9; 77, 7; Tuh. 13b. 2 (in 32a. 9 şes- is a Sec. f. of seş-).

sis- ‘to swell’; homophonous w. 2 sis, and like it originally w. -î, -î, later w. -î. S.i.s.m.l. w. the same phonetic changes; SW Tkm. çîs-. Uyğ. vii ff. Man. Wind. 21-2 (ûrûl-): Bud. (this süra) kôğûtûl kûlîntse şismis ‘swelled in the lake in (the Buddha’s) breast’ (and gushed out by way of his mouth) USp. 103a. 31: Civ. H I 119, etc. (emîg); II 26, 82:

(Xak.) xiii(?) Tef. VU sis- ‘to swell’ 364: (XIV Muh. al-manûş ‘swollen’ sisûlî Mel. 64, 10; sisûlî Rîf. 163): Çağ. xv ff. şis-waram kârdan ‘to swell’ San. 26or. 5: Kom. xiv ‘to swell’ PU şis- CCI; Gr.: Kip. xiv şis- warima ‘to swell’ Id. 55; al-nafsa ‘a swelling’ şismek Bul. 10, 3; intafaşya şis- do. 33r.; warima şis- do. 88r.: xv ditto Kau. 9, 9; Tuh. 38b. 9; o.o. do. 84a. 10; 99a. 10.

Dis. V. SS- 

D seşû- 1ap. leg.; morphologically explicable only as a Den. V. in -i- fr. *seş, a N. homophonous w. seş-. Xak. xi tûgûn seşûdî: ‘the knot weakened (tehânat) until it almost came untied’ (hâdati’înîhlî) Kas. III 267 (seşûr, seşûmek).

Dis. SŞD

D seşût See seşût.

Dis. V. SS- 

?E seşṭur- See seşṭur-.

D seşṭur- Caus. f. of seş-; ‘to have (something) unfastened’ and the like. S.i.s.m.l. w. the same phonetic changes. Kas. has two paras.; in the second the Infin. is -mak and the sin carries both fatha and kasra but semantically the second is clearly the Caus. f. of seş- used metaphor. Xak. xi ol tûgûn seşṭûrdî: aholâl’-î’qda ‘he had the knot (etc.) untied’ (seşṭûr, seşṭûrme:k); and one says ol alûm bêrim birle: seşṭûr: translated awqa’a’îl-mugâsîa bil’-daymîla’dî lahu mal’-daymîla’dî alayhi fa-taraka hâdâ lahu wa dâkâ li-hâdâ ‘he arranged a set-off between the debts due to and from him, so that they were respectively released to him and the other party’ (seşṭûr, seşṭûrme:k): MS. -mak Kas. II 184; ol tûgûn seşṭûrdî: same translation; alternative form of seşṭûr- (luğa’îl’-sin’); examples of 5 for Ş in Ar. 1.w.s fr. Pe. and vice versa follow II 187 (no Aor. or Infin.).

Dis. SŞG

D seşûk 1ap. leg.; Pass. Dev. N. 1 A. fr. seş-; ‘unfastened’ and the like. Xak. xi anything released from its fastenings (halla min warâqîhî) is called seşûk; one says seşûk at ‘a horse set free (mufîq) from its fastenings’ Kas. I 390.

Dis. SŞL

D sıslîg P. N. A. fr. 1 sısl; survives in SW Osm. sıslî (of a stick) ‘with a spike on the end’. The only early passage is in a much damaged text, meaning conjectural. Uyğ. vii ff. Man. (if he does not make a dwelling for the home-less arhat Elect) sıslîg opri içînte oğîurtur he seats them in a hole with spikes in it’ M III 29, 10-11 (i).

Dis. V. SS- 

D seşil- Pass. f. of seş-; ‘to be unfastened’ and the like. S.i.a.m.l.g. except SE w. the same
phonetic changes. Uyğ. viii ff. Bud. bağ çuğ yok ktm yorûmegülük şesîlmeğülük (sic, the MS. is xviii) 'there are no wrappings and bonds which must not be unwrapped or fastened' Surv. 165, 21-2: Xak. xî tigûn şesîlî: 'the knot came untied' (inhalâla), also used when it was untied (hûlla); Intrans. and Pass. Kâ. II 124 (osopher, şesîlfme:k); koçpar teke: şesîlî: 'the rams and he-goats have been separated' (tâfarraq) (i.e. from the ewes and nanny-goats) III 102, 18; o.o. I 524, 1; 525, 20: Xwar. xiv şesîlî: 'to be untied; to be loose' Qurb 166; Nahc. 226, 6: Kip. xiv inhalâ şesîl- Bul. 33r.

D şisîl- Hap. leg.; Pass. f. (Intrans.) of šisîg; irregular since šisîg- itself is Intrans. Xak. xî bîşîg tarsîg şisîlî: 'the boiled wheat swelled' (intafaq) until there was hardly room (dîqqa mâkâmûha) for it in the pot; also used in the pot to cause something to swell (minîl-intafaq) until there is hardly room for them Kâ. II 124 (osopher, şisîlme:k).


D šesîln- Hap. leg.; Refl. f. of şesîl-; lit. 'to get free by one's own efforts'. Xak. xî at şesîlînlî: 'the horse got free (intalâga) from its fastenings' (etc.) Kâ. II 247 (osopher, şesîlme:k).

Dis. V. ŞSN-

D şenîn- See sesîn-

Dis. V. ŞSR-

D şeşîr- Caus. f. of şesîg; lit. 'to cause to be unlocked'; in practice it seems to be used only for 'to cause a gap' in a series of identical things. N.o.a.b. Uyğ. viii ff. Bud. (distinguishing thus between the differences of the (two-monthly periods in the series (keçîg), one must give the (appropriate) remedies) şeşürmedin keçîgîn 'without causing a gap in the series' Surv. 590, 7; a.o. do. 23: Civ. (I will pay) ay sayu şeşürmedin [gap] 'every month without leaving a gap' USp. 67, 3 (the more usual word in this context when a single payment and not a series is promised is keçürmedin 'without delay, promptly'): Xak. xî ol yınçûnî: çaş birle: şeşûrdî: 'he separated (fasala boyun) the pearls and the turquoises (or other jewels) in a necklace' (fi nasm) Kâ. II 79 (osopher, şeşürme:k; MS. -mak): KB sôzîg sôzê tizdim şesürdim ura (?read ara) 'I strung word to word and spaced them out' 6616.

Mon. SY

I say: originally 'an area of (level) ground covered with stones; stony desert'; s.i.a.m.l.g. (in Tkm. say; lacking in Osm.) usually w. such extended meanings as 'a dry stony riverbed; a river or stream with intermittent flow of water; a shoal or shallow, in a river or the sea'. Uyğ. viii ff. Civ. TT VII 42, 8 (bél): Xak. xî say- al-harra 'ground covered with loose stones' Kâ. III 158: KB (if a man does not bring a pearl up out of the sea) kerek yîncî bolsun kerek say taçi 'it may just as well be a pebble as a pearl' 212: Çaq. xv ff. say 'a river (dere) that flows in the winter and is dry in the summer' Vel. 283 (quotns.); say (2) 'a river which is dry in the summer and flows in the winter', and 'a river with little water in it' (rivîdî ham âh) San. 23r. 12 (quotns.): Kom. xiv say 'shallow' CCG; Gr. Kip. xiv say- al-ma'dî dîm qâmat'l-xayîl 'water not too deep for a horse to walk through' Id. 61; similar translation but al-maxâda 'ford' instead of al-ma'dî say Bul. 4, 16: xv raqrâq 'shallow water' say 5 ün Tuh. 16b. 11.


SF sayu See tsuyu.

Mon. V. SY-

S say- See sa:-

soy- originally specifically 'to skin' (an animal); thence more generally also 'to peel (a fruit); to strip (an individual); to rob', and even, in some languages, 'to slaughter' (an animal). S.i.a.m.l.g.; Sw Tkm. soy-. Uyğ. viii ff. Bud. PP 3, 3 (terli): U III 52, 9 (ditto): Xak. xî er koçuğ soydî: 'the man flayed (sâlaxa. . . . cld) the sheep' (etc.) Kâ. III 244 (soyâr, soyma:k; prov.: (xiv Muh. see soyul): Çaq. xv ff. soy- (spelt) 'to strip off (kandun) clothes or skin', in Ar. xalâ'a and salaxa San. 24v. 8 (quotns.): Xwar. xiii soy- 'to strip off' 'Abî 26: xiv ditto Qurb 158; Nahc. 421, 10: Kip. xiii salaxa soy- Hout. 34, 4: xiv salaxa wâ qaşara (to peel?) soy- Bud. 48r.: xiv salaxa wâ 'arrâ (to denude, undress) soy- Kâv. 75, 4: Tuh. 20a. 7: Osm. xiv soy- 'to flay'; in one text TTS II 838.

Dis. SYA

D sayu: Ger. fr. sa:-; lit. 'counting', in practice 'every', but unlike other words meaning 'every', it retains its character as a Ger. and follows the word which it qualifies. Survives in such phr. as cîl say 'every year' in NE Şor R IV 220 and Khak. and as sayin in other NE languages R IV 225; NC Kir., Kzx.: SC Uzb. Türkîl viii yîr sayu: bardîg 'you went to every country' I S 9, II N 7; boğûnun sayu: tt(t)îmir 'we sent (envoys?) to all their peoples' T 42: viii ff. Man. ay tegri kûnî sayu 'every day in the month' Chius. 261-2; kîn sayu do. 293; o.o. do. 333-4: Uyğ. viii ff. Man. yükûnîmsî sayu 'every time that he worships' TT III 5; ol yarûkörtîg sayu 'every time that that light is obscured' M III 7, 5-6 (iv): Bud. soyu is common, e.g. ol inoxwa sayu 'every one of those lotuses' (Chinese l.-w.) PP 38, 3; o.o. do. 38, 6; U II 34, 15; 45, 52 etc.: Civ. sayu is common, e.g.
olurtuk sayu orun yurt 'every place and camping site where you reside' TT I 120; o.o. in H I, TT VII, USp., etc.: Xak. xi KB (if he is awake like the owl) tünef sayu 'every night' 2314: Çağ. xv ff. sayf a word that is meaningless unless attached to another word, e.g. algan sayf algına 'whenever one takes' Vel. 283 (quotns.); sayf (1) waqt wa hangâm 'time, occasion' (same quotn.) ... (3) hisâb wa ummâra 'number, counting' (quotns. including har [tülüg] sayf 'every hair of my head') San. 238r. 12; sayf (spelt) hisâb wa ummâra (quotn. containing har gül sayu 'every rose') do. 27 (both words really mean 'every').

Dis. V. SYB-
sayf- 'to squander'; n.o.a.b., but see sayka-. Xak. xi ol tawa:r in saypad: he squandered (baddara) his property, and spent (araqa) it on anything' Kaq. III 310 (sayfar, sayfair+mak): Çağ. xv ff. sayf- (spelt)/ sayf- 'with -p-' xarc wa parâqanda kardan 'to spend, squander' San. 237r. 20 (quotns.; the Pass. f. sayfal-/saypal- is also listed w. quotns. in 237v. 7; these V.s are listed in Vel. 282-3 and consequently P. de C., etc. as sayga-, saygal-).

D sayfpat- Hap. leg.; Caus. f. of sayfpa:- Xak. xi ol 〈afer〉 tawa:r in sayfpat: he urged him to squander ('alâ tabdir) his property' Kaq. II 357 (sayfpatur, sayfpatmak).

Dis. V. SYD-
D soydur- Caus. f. of soy-; s.i.s.m.l. Uyg. viii f. Man.-A (the chief of the demons hid in a tree) vrezîlêr tutup tartîd soydurîd 'the angels seized and pulled him and had him dragged off (the tree)' Man.-uiq. Frag. 490, 6: Çağ. xv ff. soydur- digari-râ ba-handan pást wa lîdî qa'm kardan 'to order someone to strip the skin or clothes (off someone)' San. 248v. 20.

Dis. V. SYÇ-

D soyuk- Hap. leg.; Enphatic Pass. f. of soy-. Xak. xi er soyukti: hiriba mâlî'l-raqul 'the man's property was plundered' (i.e. he was stripped of it) Kaq. III 189 (soyukar, soyukmak).

E sayga- See sayst- (Çağ.).

E sayka:- See sayka- (Çağ.).

Dis. V. SYD-
sayra:-(of a bird) 'to twitter, sing', with some extended and metaphor. meanings. Si.i.m.1.; in SW only Tkm. Cf. 2 dv.. Xak. xi sanduvaç sayradi: 'the nightingale sang melodiously' (taraqa ... bi-alhân); and one says er sayradi: 'the man raved in delirium' (hâdâ ... minâl-hâdîyân); this is one of the words with two contrary meanings (minâl'-addâd) Kaq. III 311 (sayrar, sayrarmak); sayr 'raving' I 467, 9; 'singing' III 240, 26: KB sarîg sanduvaç ötti ünîn sayradi 'the yellow nightingale sang (Hend.) melodiously' 4963: XIV Rûg. sanduvaç kus séwînpi sayradi 'the nightingale sang happily' R IV 225: Çağ. xv ff. sayra- sarâyidan wa xwândan
D sayrat- Caus. f. of sayra:-; n.o.a.b. Xak. XI ol a parler sayratlu: sözüdiz he egged him on to chatter ("الذل-الكامل-الراغب") Kaş. II 337 (sayratu-r, sayratmak): Xwar. xiv til sayrat- to chatter' Quh 152.

1) sayraş- Co-op. f. of sayra:-; s.i.s.m.l. Xak. XI olár telim sayraşlı: takallamı kalâm kartı ka'lı-hadâyân 'they chattered a great deal as if they were delicious'; and one says kuşlar sayraşlı: 'the birds sang together' (taramamat) Kaş. III 194 (sayraşur, sayraşmak; verse): Çağ. xv ff. sayraş- to sing (sarâyidan) together' San. 238r. 11.

Tris. V. SYR-

S sayurka: - See tsoyurka:-.

D sayremlen- (sedreme1en-) Hap. leg.; Refl. Den. V. fr. sayrem. Xak. su:v sayremlendi: 'the water became shallow' (or scanty, şara... dalıdah) Kaş. III 203 (sayremlenür, sayremlenmek; MS. ma:k).

Dis. V. SYS-

D soyusuk- Hap. leg.; Emphatic Pass. f. of soy-; quoted only as a grammatical example. Xak. XI and the gôf is combined with sin... as in the phr. er soyusukdi: sulhba mâhâ'l-racul 'the man's property was plundered' Kaş. I 21, 6; n.m.e.

Dis. V. SYS-

D soyus- Hap. leg.; Co-op. f. of soy-; Xak. XI ol maça: teri: soyusdi: 'he helped me to strip the skin (fi salâ'a-l-cîld) off the sheep (etc.); also used for peeling (the bark off) a tree or (the shell off) an egg (fi qurti-l-saraça wall-hayda) Kaş. III 188 (soyusur, soyusmak).

Mon. SZ

siz See sizlu:-

siz 2nd Pers. Plur. Pron. 'you'. C.i.a.p.a.l. Often used honorifically for the Sing. in which case sizler is sometimes used for the Plur. Türkîl vii ff. Man. sizler preceding an Imperat. TT II 8, 70; other cases noted sizni, sizıp, sizîpte: Uyğ. vii six taşkın 'start out on the campaign' Şu. E 10: vii ff. Man.-A sizlerde altrâs âğu 'the poison received from you' M 119, 15; sîzep 'your' do. 37, 17; (the body) kim sizîn üzeitur 'which is over (i.e. clothes) you' M III 9, 10 (ii): Man., Bud., Civ. the cases noted are siz, sizni, sizıp, sizîp, sizîpte, sîzde, sîzîn, sîzler: O. Kir. ix ff. siz is very common in the epithets in the lists of persons fr. whom the deceased has been parted in such phr. as siz ilden: 'from you my realm' Mal. 1, 1, and sizîme: 'from you who belong to me': Xak. xı siz: a Pron. (hâf) used to address a distinguished person (al-kabirîl-umhattaram) in Çîgil in the sense of 'thou' (anta); but originally 'you' (antum); an inferior (al-soğîr) is addressed as sen; the Oğuz reverse this usage Kaş. III 124; o.o. I 339 (sen); other cases noted sizîn, sizge, sizđe: xni (7) At. siz before Imperats. 104, 284; Tef. cases noted are siz, sizni, sizîp, sizđe, sizđin, sizler, sizlerin, sizleriş, sizlerde, sizlerden 268-9; xiv Muh. antum siz M. 5, 17; 6, 3; Rif. 76; siz 12, 8; 86; minimum sizden 12, 7; 86; o.o.o. Çağ. xv ff. siz 'am' you', in At. antum San. 15v. 9; siz (1) 2nd Pers. Plur. Pron. şama; (2) when it is combined with itself it is used predicatively, e.g. siz siz 'you are' 252v. 12; Xwar. xiv Quh, MN. Nahe. passim: Kom. xiv the cases noted are siz, sizni, sizîp, sizđe, sizđen CIG. CCG; Gr. Kaş. xii antun siz Han. go. 8 ff.; sizîg, sizđe do. 52, 9-13; xiv siz antum Id. 52 ('also a Priv. Suf.') Bul. 16, 16; sizin do. 14, 14-15; xv sizni: Kaş. 32, 12; sizin, sizde, sizden do. 45, 6-15; siz. Bul. 39b. 12; other cases sizni, sizge, sizđen.

siz very broadly 'anything spoken', the precise translation, 'word, speech, statement', etc., depending on the context; but apparently referring to shorter utterances than sav, q.v. Rare before xi; s.i.a.m.l.g. Türkî viii ff. Irk 7, 11 (sav): Man. (if we have sinned), sakünin sözun külmên 'by thought, word, or deed' Ch. 96-7; o.o. do. 296-7; M III 20, 7 (i) (sav): Uyğ. vii Şu. W 5 (2 yaz-); vii ff. Bud. tarnı sosüzlemiş kergek 'he must recite a dîhârî TT V 7, 74 (perhaps dittography, the normal phr. in this text is tarmı sözle-); o.o. VII A 25 (ttêl-); X 26 (sav): Civ. hegede sözü yorît 'his words find favour with the beg' TT VII 28, 28; (if he goes on a long journey) sözke kirûr 'he meets with criticism' do. 39 and 51; bu sözke tanuk 'the witnesses to this statement are ...' USp. 6, 6; (I... have written this document) ikegininin sözîne 'to the dictation of both parties' do. 12, 25; söz is common in similar contexts in USp.: Xak. xı söz al-kalâm 'word, speech, statement' Kaş. III 124; about 100 o.o.: Kûl sosüz is very common, e.g. bayat ati birle sözüg başladim 'I began my exposition with the name of God' 124 (the same with the name of God' 124 (the same in the Vienna MS.): xiiii (7)) At. sosuz occurs about 50 times, e.g. eşit enmei kaş 'hear now a few words' 21; Tef. sosüz 'word, speech', etc. 274: xiv Muh. al-kalâm sosuz M. 84, 14; Rif. 190: Çağ. xv ff. sosuz (with -ô) 25v. 9) sîxun 'word, speech', etc. San. 24s. 12 (and two phr.): Xwar. xii sosuz ditto 'Alli 5; xiiii (7) ditto Oş. 129, 198, etc. xiv ditto Quh 160, MN 3, etc.: Kom. xiv ditto; common CCG; Gr. Kaş. xiv sosuz (with -ô) al-kalâm Id. 50; xv ditto Kaş. 31, 6; Thu. 31a. 7; Osm. xiv sosuz is common in pron. including sosuz sav, until xvı and occurs sporadically later TTTS I 643; II 841; III 639; IV 707.

Mon. V. SZ-

siz- (șez-) s.i.a.m.l.g. except NF(7) with a rather wide range of meanings 'to perceive'
feel, discern, understand, conjecture, etc.; in SW Az. széz-; Osm. szez-; Tkm. sziz- (sic); but it seems originally to have meant 'to think' or perhaps 'to doubt', see séziğ. (Xak. xIII(?) Tsf. széz- (1) 'to feel' (the results of a brisking); (2) 'al-lamā 'know' bilğ şezlip 265; Çağ. xv ff. szsez- (dil, etc.); see ya'ni zamm eyle; 'to suppose, conjecture' Vel. 272 (quoit.); szez- fahmidan 'to understand' San. 251 v. 24 (quoit.): Xwar. xiv szez- 'to feel, anticipate' Qutb 157; Kom. xiv 'to perceive, become aware of (something)' szez- CCI, CCG; Gr. 219 (quoit.): Kip. xiv szez- hadasa 'to surmise, conjecture' Id. 52: xv fahima 'to understand' (ašla-) szez- (mis-spelt ser-) Kav. 29, 7; 'arafa wa alima 'to know, apprehend' (bil-) szez- do. 74, 5; has-sa'l-xağr 'of the mind, to perceive' szez- Tuh. 13b. 6; Osm. xvi 'to feel, perceive; to think, conjecture' TTS IV 680.

1 sziz- 'to melt' (Intrans.) with the implication of consequential dripping or oozing; with extended meanings. Survives in NE Sziz- 'to ooze' and the like R IV 661; SE Tar. szidito R IV 723; NC Kr. sziz- 'to ooze gently; to slip away unnoticced; to move at a steady pace'; Kzx. sziz- 'to slip away unnoticed'; SC Uzb. sziz- 'to ooze'; SW Az., Osm., Tkm. szidito-. Çuv. sär- 'to urinate' Ash. XVII 320. Cf. erü-. Xak. xi yağ szizdi: 'the fat (etc.) melted' (ğaba) and one says könnt szizdi: (MS. szizdi) badäß gunni'l-šams 'the first rays of the sun appeared'; and one says sölök szizdi: 'the invalid lost weight and wasted away' (indaqqa . . . wa taqda'ala) Kağ. II 9 (szizar, szizmak); yağ szizdi: 'the fat melted'; and one says olma'din suv szizdi: 'the water overflowed and dripped (sariba . . . wa tarașSadha) from the (etc.)' and küin szizdi: ğabatto'l-šams 'the sun began to get hot', that is when its rays first appear in the east III 182 (szizar, szizmak): KB sakınç birle duşman sizip əlsıün-l 'may (your) enemies waste away with anxiety and die' ə quatre; a.o. 5800: xiv Muh. (?) đaba sziz- (MS. sziz-) Rif. 109 (only); al-daławbän szizmak 119 (ditto); (under 'illnesses') al-daławbän 'wasting sickness' szizmak (MS. -mek) 163: Çağ. xv ff. sziz- (-ip) sziz-, ya'ni tarașSadh eyle- 'to drip, ooze' Vel. 286 (quoit.); sziz- (sic) taraşSadh kardan San. 251 v. 24: Xwar. xiv sziz- 'to melt'; metaph. 'to waste away, pine' Qutb 165; Kom. xiv 'to melt, become liquid' sziz- CCG; Gr. 229 (quoit.): Kip. xiv sziz- đaba 'to melt', of lead and the like Id. 57 (and see erū-).

S 2 sziz- See şiz-.

süz- 'to filter or strain (a liquid Acc.)'. S.ı.ə.m.IG. w. some extended meanings. Contrast serme- which means 'to strain (something Acc.)' out of (a liquid Ahl.). Uyğ. viii ff. Bud. köpülüg süz serme iccin 'because it strains and cleanses the mind' TT V 26, 98; o.o. do. 97 (turu-lur), 100 (2 cüş): Civ. suvin süzip 'straining the water' H I 106; a.o. II 8, 38: Xak. xi ol suv süzdi: (MS. in error suşdi) 'he strained (şafāf) the water' (etc.) Kağ. II 9 (süzur, süzmek); a.o. I 450, 15 (szizdi): KB süz- is normally used metaph., e.g. üküş iğni süzgen 'clarifying many tasks' 421; boğun bulğanın sızıatsız süz 'a sound policy clears up all popular disorders' 2131; (if the people deteriorate, the beg disciplines them; if the beg deteriorates) anı kim süzer 'who is there to put him right?' 5203; o.o. 268, 1856: xiv Muh. (?) şafāa wa rawaqaqa 'to clarify' sziz-Rif. 111 (only): Çağ. xv ff. sız- šaf kardan 'to purify, clarify'; also used in two special idioms; (1) of birds when they fold their wings and glide down to the ground, in Ar. kusur; (2) 'to make (the eyes) melting' (nâzik) in a state of intoxication or overpowering sleepiness; in these senses sız- cannot be used by itself but 'bird' (as the Subject) or 'eyes' (as the Object) must be mentioned San. 242v. 1 (quoit.) Xwar. xiv sziz- 'to look coquetishly' Qutb 163 (rather dubious): Kom. xiv 'to strain, purify' sziz- CCI, CCG; Gr.: Kip. xiii şafāa mina'l-tasfifa sız- Hou. 40, 15; xiv sız- (with 'il-') şafāl-ma-. . . (after sızme) and one says közin sızdi: šaďda tarfadhu 'he lowered his eyes (coquetishly)' Id. 52: xv râqa 'to clarify' sız- Tuh. 17a. 13; şafāa sız-(jarak-,j-) do. 22b. 13.

Dis. V. SZG-

D szizit- Caus. f. of I sziz-, n.o.a.b. Cf. szizgur-. (Uyğ. viii ff. Civ. TT VII 22, 17-18(?) see serit-): Xak. xi ol aqar yağ szizziti: 'he urged him to melt (alāa ǧāba) the congealed (al-Čamid) fat' (etc.) Kağ. II 305 (sziztur, szizmak); a.o. I 374 (šidig).

D szüzür- Caus. f. of szüz-; s.ı.ə.m.I, usually as szüzür-. Xak. xi ol suv szüzürdü: 'he ordered someone to strain (or clarify, bi-tasfia) the water' (etc.) Kağ. II 184 (szüzür, szüzürmek).

Dis. SZG

If suzaik 'village'; pec. to Uyğ. Bud.; no doubt like kend a-l-w.; the spelling is fixed by TT VIII. Uyğ. viii ff. Bud. Sanskrit grōma 'village' suzaiki TT VIII C.3; kend suzaik 'town and village' U IV 38, 149 (and see note thereon); Swtv. 479, 22; 528, 4; 531, 19.

Dis. V. SZG-

D szizgur- Caus. f. of I sziz-; 'to melt (something Acc.)'; survives in NE Bar., Tel. siskir-; NC Kr. sızgır-; SC Uzb. sızgır-; SW Osm. sızgır-; Cf. szizit- Uyğ. viii ff. Bud. sızgırım is altın 'molten gold' Swtv. 28, 14; a.o. 71, 16: Civ. sızgurup 'melt' (and drink on an empty stomach) H I 19: Xak. xi er yağ sızgurdi: 'the man melted (qāba) fat' (etc.); and when fever has emaciated (nahakat) an invalid one says sızgurdi: Kağ. II 188 (sızgurur, sızgurmak; verse) xIII(?) Tsf. sızgurmış 'molten' (copper) 271: (Çağ. xv ff. szizgur- an otherwise unrecorded Caus. f. of 2 sız- (cız-) San. 252r. 28): Xwar. xiv sızgir- 'to melt (something) Qutb 166: (Kom. xiv
Dis. SZG

D sézjig Dev. N./A. fr. sézj; - in the early period almost certainly 'doubt'. Survives as sezjik in NE Tel.; SE Tar.; NC Kxz. (and in dev. f.s in Kir. and NW Kk.) generally with the meaning of 'suspicion, apprehension', and the like, in 'the fancies of a pregnant woman'. Uyg. viii ff. Man.-A M I 19, 11 (ayt-); Man. sézjig köpülerin tarpargi 'they restrained (or got rid of) their doubtful thoughts' TTS II 130: széjkrerin tarpargadur üçün 'in order to restrain (or dissipate) their doubts' TT VII H 62; o.o. do. 10; (in a list of harmful emotions) széjig 'doubt' U II 77, 15; 86, 32; o.o. Kuan. 206, etc.: Xak. xi sézjig al-yann 'opinion, conjecture, doubt, suspicion' (a rather imprecise word) Kaş. I 408; o.o. I I 152, 4 (széjzin-): KB barirmen muwar sen széj turmag 'I am going away; have no doubt of this' 1090; wa ifikn széjğım bu ol 'but this is my doubt' 3823; o.o. 3785, 5408: Kip. xv his (ün) sezek (sic) Tlvh. 12b. 7 (i.e. 'voice' ün; 'feeling, presentiment' sezek) : Osm. XVI ff. al-yann (see Xak.) is translated széj in one dict. and sez în another; al-muxamin 'an appraiser' széj-birle, széj söleylici kiş TTS II 812; IV 679.

Dis. SZL

D szüzük Pass. N./A.S. fr. szüz-; lit. (of a liquid) 'clarified, strained'; metaphor, 'pure, transparent', and the like. S.i.s.m.l. in NE, SE, SC, Uyg. vii ff. Man.-A M I 27, 35 (1 turuk): Man. szüzjig (sic) köpüljig 'with pure thoughts' TT IX 95: Bud. Sanskrit acchādi pāṇiśāy 'pure waters' szüzjig (sic) suvlarığ TT VIII V 826; üç tertinde szüzjig kertgün köpüljig 'having a pure belief in the three jewels' VII 40, 7; o.o. TT V 22 etc. (1 arıq); 6, 21 (sixçaz): 22, 42; VI 361 (1 turuk): VII 40, 117; X 24; U II 37, 60-3 (tapiqçaz), etc.: CV. TTS I 119 (tigl): Xak. xi szüzjig suv 'blue, clear (al-asraql-saflı) water'; also anything clear like a sapphire, etc. is called szüzj Kaş. I 389; KB szüzjig ol bu dawlat szüzjini yelır 'this fortunate and supports the pure' 2105; o.o. 973 (egsü-); 1521 (edizilik); XIX (?) At. naωdūr szüzjig az bolur 'pure wiccissmcs are rare' 479, (in 477 ?read szüzj): Xv Muḥ. al-saflı (of wine, etc.) szüzjig Mel. 63, 10 (MS. szüz:ç); 84, 14; Rif. 162, 191: Çağ. xv ff. szüzjig (spelt) şaf San. 243r. 21 (quotn.): Kom. XIV szüzjig su CCG: Gr.

D szüzjig: N.I. fr. szüz-; 'strainer, filter'. S.i.m.m.Lg., but the cognate N.I. szüzč, with minor phonetic changes, is rather commoner. Uyg. viii ff. Bud. Sanskrit pariträvanam 'strainer' szüzjig (sic) TT VIII C 8: Osm. XVI ff. szüzjig 'strainer', in several dict. TTS II 859; IV 720.

D szüzgün Pass. Dev. N./A. fr. szüz-; lit. 'strained'. Survives in SW Az., Osm. for 'filtered, clarified; (of an eye) melting, languid'. Its application in Xak. is obscure, per-
belgürli sözleser 'if I speak declaring' (my line and object) PP 67, 2; a.o. do. 73, 5; (2) with an object, e.g. (if I do not go) szük sözlemiş bolgaymen 'I shall have told a lie' U III 69, 1-2; o.o. TT IV 8, 70; V 8, 58-9 etc.; (3) before oratio recta, e.g. őtrő Şaatrakar bászi sözledi 'then the teacher Sástarakara said', followed by a speech, followed by tép TT X 10-11; a.o.o. (4) combinations of (2) and (3), e.g. savlar sözleyü yarlıkadi 'he designed to say (the following) words' do. 216-217, Civ. bu därnin gözlerinin saniçba sözel 'reciting this dhārami as often as the years of his life' TT VII 26, 5-7; sözleser follows oratio recta UsP. 77, 15-16; Xak. x1 ol maça: sőz sözledi: takallama ilayya bi-kalâm 'he spoke to me' Kas. III 296 (sőzler, sözelme:ek); o.o. I 402 (tümern); III 208, 14: KB sőzle- is common, both by itself, e.g. bilip sözleses 'if a man speaks with knowledge' 170; and with an Object, e.g. üküs sözleme söz birer sözle az 'do not speak a great deal, say little, a word at a time' 172: xiiii? At. sőzle- is common in both these usages, e.g. kalsızleşen söz bilip sözeligil 'if you speak, say what you know' 226; Tef. sőzle- is common in both these usages 274: xiv Muh. takallama sőzle-: Mer. 20, 12; 24, 9; Rif. 100, 106; kağaba 'to lie' yalgın sőyle-: (x) 10, 13; (ôtrükler-), in margin yalgın sőyle-: 114); Çag. xiv sőze- (spelt) haf zadan wa guftan 'to speak, say' San. 242v. 19 (quotns.): sőyle- ('with -ô-') guftan San. 248v. 21 (perhaps Rûmî; see sözles-): Xwar. xiiii sőzielte-şôyle- 'Ali 13: xiv sőze- Qub 160: Kom.' to speak' şôzle- CCI, CCC; Gr. 224 (quotns.): Kip. xiiii kağaba (ôtrükler-), error for ôtrükle-:) ôtrük sőyle-: Tkm. yalan sőyle-; şadaga 'to tell the truth' (kérti: ayit-); Tkm. kôrêş şôyle- Houn. 36, 4-5; takallama sőze-: do. 38, 16: xiv sőze- ('with -ô-') takallama ld. 52; tahaddata 'to speak, relate' şôzle-şôyle- Bul. 37r.: xv tahaddata şôyle-: Kav. 8, 16; 38, 1; ditto şőze- 38, 3; qala 'to say' şôyle- (MS. şôle-) 31, 14; a.o.o; tahaddata şőze-; takallama şôyle- Tuh. 39. 6-7; and many o.o. of both forms; in Tuh. qala is translated ayit-jède-

D Sizla- Caus. f. of sizla-; s.i.s.m.l. Uyq. ff. Civ. sinin sizlatur 'it makes his body ache' TT VII 24, 21-2; a.o. do. 25, 2 (1 but): Xak. x1 buiz tisîşg sizlatt: 'the ice made his teeth numb' (akalla), that is the cold makes his teeth crawl (ya’xud... fight-dabib) as if they ached (wacaca) or ants crawled (in them); also used of cold water when one puts a hand in it and experiences a feeling of cold Kaş. II 346 (sizlatur, sizlamm:ak)

D slowe- Caus. f. of slowe-; survives in Civ. Uzb. Xak. x1 and one says men ams: slowetlim 'I ordered (someone) to address him respectfully' (bi-xiğāb-i-akâbira) Kaş. II 347 (sizlütter:men, sizlitr:ek; after senlet- and not in its proper place).

D Sözele- (sözel-) Caus. f. of sözel-; s.i.s.m.l. w. the same phonetic changes. Xak.
xi ol meni: sözletti: 'he urged me to speak' (al'âl-kâlam) Kağ. II 346 (sözletir; sözleme:k); Çağ. xv ff. sözlet- (-kell, sic) sözlet- Vel. 295; sözlet/sözleștir- mağûr sâxtan va quyâ kardan 'to have (something) stated, to order to speak' Sun. 243r. 15 (quon.): Xwar. xiv sözlet- ditto Qub 161.

D) sözleș- Recip. f. of sözle:-; s.i.s.m.l. as sözleș- or sözle:-. Türkî viii înim Kül Têgin birle: sözleșdimiz 'my younger brother Kül Têgin and I discussed (the situation)' I E 26, II E 21: viii ff. Man. (for two days and the nights the Sacred and the Hearers) savlarış sözleșdiler 'exchanged remarks' TT II 6, 28: Uyğ. viii ff. Chr. tép sözleșdiler 'they said to one another' (after a speech in orto' reto) U I 8, 8: Bud. Sanskrit anâlapâna 'without conversing' sözle:şmedin TT VIII C.11; ögli olig sözle:șmekke 'by various conversations' do. G.14: Civ. [gap] inça sözleșdimiz 'we discussed (the matter) in this way' USp. 108, 5; satîğ kümüşin inça sözleșdimiz 'we discussed the sale price in the public way' do. 109, 3-4: Xak. xî ol meçîn birle: sözleșdir takallama ma'i 'he conversed with me'; originally sözleșdi: Kağ. II 215 (sözleșür, sözleme:k); kîşî sözleșü: yîlku: yülaşuç: 'people (get to know one another) by conversing (bi'l-tahallam), animals by smelling one another' III 104, 17: xîl(Tef. sözleș- söz sôz - 'to converse' 104, 21: XIV Muh. tahâdata 'to converse' sözleș- Mel. 42, 6; Rif. 133; yataqâçalûn 'they say to one another' sözleșdiler 42, 10 (Rif. corrupt): Çağ. xv ff. sözleș- (-ti) sözle- Vel. 295; sözleș- 'to converse (muhâkama kurdan) with one another' Sun. 243r. 7 (quon.); sözleș- ditto 249r. 2 (quon., Fidâhî, which suggests that this should have been described as Rûmî): Xwar. xiv sözleș- ditto Qub 160: Kip. xv (in a para. on the Recip. Suff. -s) (for takallama or tahaddata you say sözle- or sözle- and) for takallama sözle- (MS. sözle-) Kağ. 70, 2-3; sözleșmeke kelim-ri:seq (sic) 'have you come for a conversation?' (bi'l-tahâdat) Tuh. 60a. 4-5.

D sözleș- Hap. leg.; Co-op. f. of sözûl-, expressing joint Intrans. state. Xak. xî suvîlar kamûg sözleșdi: tasafâtî'l-miyd 'the waters were all clear' Kağ. II 215 (sözleșûr, sözleșme:k).

Tris. V. SZL-


Dis. SZM

D sözme: Pass. Dev. N./A. fr. söz-; lit. 'something strained or clarified'. S.i.s.m.l., usually for 'curds, cheese', or 'skin milk'; thus SE Türkî sözme: NC Kir. sözmû; Kız. sözbe: SC Uzb. zuama; NW Kk., Nog. sözze; Kaz. sözme: SW Az., 'kum sözme, but Osm. sözme means 'strained, filtered'. Xak. xî sözme: al-hâlîm 'curds' Kağ. I 433: Çağ. xv ff. sözme (spelt) şarâb şaf xalîf 'clear pure (wine)' (or 'beverage')? San. 243r. 21: Kip. xiv sözme: al-râcuq 'a strainer' (sic, ?error); and sözme: gâdîd 'languishing'; one says sözme: közlû: 'with languishing eyes' Id. 52 (and see söz-): xv (VU) mûsabbaka 'a kind of sweetmeat' (Hata) sözme Tuh. 34a. 7; (in 32a. 1 one of the translations of laban 'milk' is sözmell).}

Dis. V. SZN-

D söz-zin- Recip. f. of söz-; survives as söz-zin- in some NE languages for 'to have a feeling (about something), to suspect' and SW Osm. for 'to be aware, or conscious of (something); to have an inklung'. Kağ.'s translation is ambiguous, see sözle:; Uyğ. viii ff. Bud. (Hüen-tsang consulted a soothsayer and) sözne:mişin açtındi inça tép 'asked him about his doubtful (point) speaking as follows' Hüen-ts. 20-1: Xak. xî o(a)par söz-zin: sözle:; zaana lahu sann 'he had a suspicion of him'? Kağ. II 352 (sözle:me, sözne:mek); a.o. I 419, 10 (tuzû): xvi (.?) Tef. söz-zin- seems to mean 'to think, to have a feeling that' (kim) 266; söz-; 'to be patient' 268, seems rather to be söz-le: 'to be doubtful'.

D sözün- Hap. leg.; Recip. f. of söz-;.. The translation is doubtful; sözle: suggests that it should be simply 'the man strained water for himself'; without that word the translation would be appropriate. Xak. xî er sözle: suv sözündi: 'the man pretended to strain (annahu yuṣaffâ) water for himself' Kağ. II 151 (sözünür, sözünmek).

Tris. SZN

PUD saziçî: Hap. leg.; this word is in a small section for words ending in -nc- and a vowel; it follows tutunçu: under the cross-heading T, and the cross-heading Z, but precedes ka- rinçî:; which suggests that the Z and the z- are errors for R and -r-; there is in fact a possible etymological link w. sarîn-. There is no widely distributed word for 'gypsum' in Turkish. Xak. xî saziçî: taşî: al-suhrûc 'gypsum' Kağ. III 375.

D sözündi: Hap. leg.; Pass. Dev. N./A. fr. sözün-. Xak. xî sözündi: suv 'water which
has been thoroughly clarified' (ṣufiyya kāṭira(n)) Kas. I 449; a.o. 450, 20.

1) süzünülü (süzünlük) Hap. leg.; A.N. fr. süzün-; 'purity'(?). Türkü vīn (all the gods came down to fight the demons) süzünlügü'n Chuas. I 2.

PU?C sō:zęri: Hap. leg.; in a note in Kas. III 389 it is said that there cannot in Turkish be two consecutive consonants of which one is  ਨ  unless the other is a liquid (ḥarfu'l-dalāqa), that is l or r, and this 'rare word' is quoted as an example. The only vowel sign is a damma on the sin. There is no good morphological explanation of the word, but it might be a compound of sō:z and an abbreviated Dev. N. fr. apra:- 'to scream'. Xak. xı sō:zęri: ıkṣṭ: al-insānu'l-mihdär 'an incoherent, delirious man' Kas. III 389.
Preliminary note. It is reasonably certain that, apart from onomatopoeics and interjections, which are in all classes by themselves, no pure Turkish word originally began with ş-. The other words listed below are either words in which the ş- is a Sec. f. of š-, or less often ç- or t-, or words of a kind which are likely to have been borrowed from some foreign language, Chinese, Tokharian, or some Iranian dialect.

MON. ȘA
F şa: Hap. leg.; perhaps a Chinese l.-w. Xak. xi şa: the word for a parti-coloured (ablaq) bird resembling a heron (mâtkû'î-hazin); it has the nickname erdemsîz şa: that is 'a bird without merit' (lâ manqabâ fihi) because it always flies close to the ground Kaş. III 211.

F šî: Hap. leg.; Chinese l.-w. Xak. xi şî: an exclamation used in greeting China; it is the equivalent of the Ar. phrase ahbayt-l-la:n 'you have rejected (or averted) the curse (or rebuke?)' Kaş. III 211.

S şu/sû: See şû/cû/çu.

Mon. ȘB

F şa:v Hap. leg.; no doubt a local word, prob. Iranian. Xak.(?) xi şa:v 'a plant like soap-wort (al-hur'd) in Uç with which clothes are washed' (yurhad) Kaş. III 155.

Dis. ȘB G
F şa:bû:îk Hap. leg.; corruption of Pe. çû:bûk, same meaning. Xak. xi açû:îg er şa:bû:îk kar-i:mas 'a prosperous man does not grow old quickly' (sarîf'ann) Kaş. I 147, 5; n.m.e.

S şöblîk See şöblîk.

Dis. ȘBN
PU?F şa:bîn 'a sledge-hammer'; n.o.a.b.; the second vowel is kasra in the main entry, fatih in the other. The suggestion that (VU) bûn is an abbreviation of this word is not plausible. Prob. an Iranian l.-w. Çigil xi şa:bîn al-mirzabba 'a sledge-hammer' Kaş. III 369; a.o. III 354 (bûn).

F şa:bûnyu See şa:bûnyu.

Dis. V. ȘB-


Mon. ȘD
F şad Iranian l.-w. in a form not found in any known dialect, but cognate to Saka tâu, Sogdian 'fyêd, Pe. şâh, ultimately der. fr. Old Pe. xêmâyêla. In 'Turkish the title, ranking prob. next after xo:gan and bestowed by the xo:gan on some close relative, younger brother or son, often carried with it the duty of ruling part of the xo:gan's dominions, so that 'viceroy' is perhaps the nearest English equivalent, but not an exact translation. In Turkish, apart fr. one occurrence in Uyûg. and a very dubious one in Q. Kr., Mal. 2, 1, pec. to Türkî, but various 'Turkish şa:d' are mentioned in the Chinese records, the word being transcribed şa, şê, or ch'â, see Chavannes, Documents sur les Tou-kiue (Turcs) occidentaux, St. Petersbourg, 1900, p. 320. Cf. yabûg: Türkî vîi tört yeğirîmlî: yaşımka: Tardûs bodûn üze şad ertîm (II olûrtum) 'in my 14th year I was (assumed the post of) şa:d over the Tardûs people' I E 17, II E 15; (with my younger brother Kûl Têğîn and) ekî: şad bîrle: 'the two şads' I E 27 (II E 22); (the Tûrge xo:gan and his army attacked) xo:ganun yağû:sun şa:dan antâ: olûrtîm 'I killed their xo:gan, ya:ğû:', and şad there' II E 28; ulûgî: şad ertî:l 'their (the 700 men's) headman was a şad' T 5; şad ätiq antâ: bermîs 'he gave him the title of şad there' Orû:ng 6; o.o. I N 11; I E 14, II E 12; T 31, 41, etc.: Uyûg. vii ekî: oğlîma: ya:ğû: şad at bêrtîm 'I gave my two sons the title of ya:ğû: and şad respectively' Şu. E 7.

PU?F şat n.o.a.b.; prob. a l.-w. Xak. xi şat al-cur'a 'bravery'; hence one says anîj ne:
şi: bar ‘what bravery has he got?’, implying that he has none (‘alá tariq’-l-inkhâr) Kaş. I 320: KB menîn sâzelgekü düzüm yok sığatı ‘I do not myself dare to speak’ 776.

VUF şuút: Hap. leg.; prob. an Iranian or Indian l.-w. Xotan xí şuút al-nîcárc ‘origin, root’ Kaş. III 120.

Dis. ŞDA

?F şuút: ‘ladder, staircase’; almost certainly a l.-w. of unknown origin; A. l.-w. in Mong. (Kow. 1446, Haldot 359) and Pe., see Doerfer III 1320; survives in NE Tuev. şadâ: SE Türkî şatı/satu Shaw; şotta BS; şote farring: NC Kr. şatı; Kzx. şatı: SC Uzb. şotî; in Kom. and Kip. fr. xiv onwards the word ‘for ladder was ağınaç, now obso- 

le; most other modern languages use başqat, not an old word, or l.-w.s. See bağâna: Uyg. viii ff. Man. TT III 46-7 (bilingual): Xâk. xî KB şata kürdüm elliğ anıq bağânaşı ‘I saw a ladder with fifty rungs’ 6033. Çağ. xv ff. şatu (spelt) nardubân ‘ladder, stair-case’ San. 2559r. 20 (quotn.).

VUF şuot: Hap. leg.; meaning uncertain; the Ar. translation is unvocalized and the last letter undotted. Brockellmann suggests either al-sâbat ‘spider’ or al-sibbit ‘ainseed’; another possibility is al-sabab ‘young sheep or bovine’. Kaş. is no doubt right in describing it as ‘non-Turkish’. Xâk. xî şotî: al-sâbat(?)! luğa gayr aşliya ‘not originally Turkish’ Kaş. III 218.

Tris. ŞDB

VUF şadapît n.o.a.b.; prob. a title of some kind compounded of şad and (VU) aput, perhaps meaning ‘the entourage of the şad’ or the like. Türkî viii (listen to me all of you, my younger brothers, sons, united clan and people) berye: şadapît begler yîrîa: tarxat bury- 
rûk begler ‘the şadapît:ts and begs on the right (or to the south), the tarxans ministers and begs on the left (or to the north)’ I S 1; Türkû amrî: begler kère: Tardûs begler Kül Çor başlayaç: uflayu: şadapît begler, ûgare Tûls begler Apa: Tarxan başlayaç: uflayu: şada(pî: t) begler ‘now the Türkî begs, to the west the Tardûs begs, all the şadapît:ts and begs with Kül Çor at their head, to the east the Tûls begs, all the şadapît:ts and begs with Apa: Tar- 
xan at their head’ I I N 13–14.

Dis. ŞDG

VU?F şütük Hap. leg.; no doubt like all Turkish words for ‘ink’ a l.-w. Cf. mekke: Xâk. xî şütük ‘ink’ (al-dawátî) which is made from the horns of oxen and the like; şütük saka: al-kawas ‘having a thin beard’, a metaphor, use of the word Kaş. I 390.

Dis. V. ŞDL-

PUD?F şatlan- Hap. leg.; Refl. Den. V. fr. şat; spelt satlan- in the MS., but as it is placed between sölğûn- and kartan- it must begin w. ş-. In the Ar. translation icatara’a is Brockellmann’s emendation of the inappropriate "ihtsâd in the MS. Çgil xî ol bu: saka: şatlanda: ‘he showed bravery (icatara’a) in this affair’ Kaş. II 248 (şatlanur:, şatlan- mak)."

Mon. ŞG

F şik l.-w. fr. Chinese shih (Giles 9,964; Puller- blank, Middle Chinese şyek), lit. ‘a stone’; as a measure of capacity ‘ten pecks’ (tou, kürlı, q.v.), conventionally 2½ bushels. Pec. to Uyg Civ., where it is fairly common and often transcribed şik. It occurs in two contexts: (1) as a measure of capacity; (2) as a measure of land, based on the amount of seed required to sow it. Uyg. viii ff. Civ. blir şik üyür blir bóz ‘one measure of millet and one (roll of) cloth’ USp. 31, 9; o.o. do. 32, 12 and several occurrences in Fam. Arch.—tört şik yêrîmînî ‘my land requiring 4 measures (10 bushels) of grain’ 15, 4; a.o. 28, 3–4 (anuk); in this usage it alternates with kürlı; c. e. kürlî yêrîmînî ‘my land requiring 7 pecks of grain’ 15, 3.

Dis. ŞGL


Tris. V. ŞGL-

D şaği:la:- See şaği:la:-.

Dis. ŞŞS

E şaksi See saksî Uyg. Civ.

Mon. ŞG

F şük ‘quiet, silent, still’; l.-w. fr. Sogdian şuk, see Benveniste in Journal asiatique, 236, Pt. 2 (1948), p. 184. Survives only(?) in SE Tar., Türkî RIV 1108. Uyg. viii ff. Chr. ol yultuz tepremedin şük turdi ‘the star stood still without moving’ U I 6, 8–9: Bud. tême- 
dîn şük bolup ‘becoming silent and speech- less’ U II 31, 50–1; a.o. III 51, 8: Civ. şük tur TT II 223: Xâk. xî şük kalima tiktî ‘a word calling for silence’, the Turks say şük tur ‘be silent’ Kaş. I 335: KB nelîş şük turunser ‘why are you silent?’ 957; o.o. 1018, 3476 (kuri-t): Xwar. xî(?) şük bolup uyûr turdi ‘he became silent and slept’ Oğ. 136.

Tris. ŞGR

?SD şekirtük Hap. leg. as such, but one of a number of words with similar meanings be- 
ginning w. ş-, which suggests that this word also originally began with ş-. They seem to be Dev. N.s fr. onomatopoeic V.s, in most cases câtla:- (çatla:-). The closest parallel is SW Osm. çekîredîk ‘pipe; seed; fruit-stone’. Xâk. xî şekirtük al-fustaq pîstacho nut Kaş. I goy: (Çağ. xvi ff. câtlıaç: ‘Pistacia ter- 
bûnus, the fruit of the terebinth tree’ San. 2035r. 8: Kom. xiv câtalawuk ‘hazel nut’ CCI; Gr.: Kip. xiii al-fustaq vol-bundug ‘(hazel nut)’ and all nuts that crack (al-mukastarât) çete:ylk, a word compounded from the noise which they make when cracked Hou. 8, 3:
vufi (after çatla-) hence al-bunduq is called çetlevük *Id.* 42: Osm. xvi ff. çitlamuk/ çatlaçucçitlenbük 'Pistacia terebinthus' TTS II 213).

**Mon. ŞL**

şal şul Hap. leg.; quasi-onomatopoeic. Xak. xi 'a clumsy fellow' (al-avraqul-yad) is called şal şul eliğiliğ Kaṣ. I 336.

**Tris. ŞLŞ**


**Dis. ŞMN**

VUF şımnû: l.-w. fr. Sogdian šmme, which ultimately goes back to Avestan apró manýa 'evil spirit', Pahlavi/Persian Ahriman. In Turkish the Sogdian form is preserved but the Christian Sogdian form is šmanu suggests that the first vowel was -a-; see W. B. Henning, Mitteliranisch', p. 66, in Handbuch der Orientalistik, Section I, Vol. IV Iranistik, Pt I Linguistik; Leiden-Cologne, 1958. The word is fairly common in Uyg., meaning 'devil, demon, evil spirit'. N.o.a.b.; cf. yék: Türkü viii ff. ahur klinçug şmnû: 'the wicked demon' *Top.* IIIv. 2-4 (*ETY II. 178*): Man. ditto Chiis. I 18: Uyg., viii ff. Man.-A şmnug (Ac.) M I 9, 12 a.o.o. Man. şmnû köşe köpeג kopug uğag 'by the power of the devil he will be able to do everything' M II 5, 10-11: Bud. şmnû is common; in Swu. 420, 13 (a very late MS.) apparently spelt şamnu: Civ. şmunu (sic) yekler TT VII 28, 23 (also a late MS.).

**Tris. ŞMŞ**

F şamunosha: Hap. leg.; no doubt a l.-w. Xak. xi şamunosha: al-ilbatu'llaflǐ yi'kal 'edible fenugreek Kaṣ. I 446.

**Mon. ŞN**

F şep the Chinese word shâng (Giles 9,879), a liquid measure conventionally translated 'pint'. Uyg., viii ff. Bud. (if in the course of trade I have deceived with balances, scales, foot and inch measures) şepin kavîn 'pints and one-tenth pints' (etc.) U II 77, 26; o.o. do. 86, 43; TT IV 10, 5; Swu. 135, 9.

**Dis. ŞNB**

VUF şanbuğ (şabnu:ya) Hap. leg.; entered in the section headed fa'la'd for words ending in -y, under the cross-heading B for the penultimate consonant, which confirms the spelling şanbucu, but prob. a metathesis of şabnum. No doubt an Iranian l.-w., syn. w. Pe. şabmîşin, lit. 'evening session'. Cf. kestem. Gancak xi şanbuğ ism li-diyâfla yutaaxad layla(nu) li-surb hadari min da'va uvar 'the word for a drinking party at night (for guests) who have come on from another party' Kaṣ. III 239.

**Dis. ŞNG**

S şünüük See şünüük.

**Dis. ŞNL**

VUF şuğla: Hap. leg.; no doubt a l.-w., prob. Chinese. Cf. şuğlu: Xak. xi şuğla: al-dû'ûb 'the root of an esculent plant which is peeled and eaten' (Lane); it is a plant in the ÿrûh: country of which the root is dug up (yunbas ashalu) and eaten Kaṣ. III 379.

**Mon. ŞR**

S şar şar an onomatopoeic which survives in NE Tel.; SW Osm. şarşar şar 'an onomatopoeic for the sound of running water' R IV 950; *Red.* 1108; no doubt, as Kaṣ. says, a Sec. f., but not exactly syn. w. 1 çar, q.v. Xak. xi şar şar 'an onomatopoeic (hîkâya) for the sound of falling heavy rain'; also for the noise made by any liquid (mâyi'); the ş- is changed from č- Kaṣ. I 324.

F şir See sir.

F şor 'salt, salty'; an Iranian l.-w., cf. Pe. şor, which s.is.s.m.l as a l.-w. Uyg. viii ff. Bud. yay yéssûnler şor açığ 'let them eat salty and sour (food) in the summer' Swu. 591, 18: Civ. TT VIII 112 (*çuva:şgûn*), 19: (Xak.?) xiv Rûq. sunîn açığ şorî 'the bitter, salt (taste) of the water' R IV 1027.

**Mon. ŞŞ**

S I şuş See I şuš.

S 2 şuş See 2 şuš.

**Mon. V. ŞŞ-**

S şeş- See şeş-.

S şî- See şî-.

**Dis. ŞSD**

(S)D şesût (şesût) Dev. N./A. fr. şeş-; lit. 'loose, untied'. Mistranscribed şagut by Arat, presumably owing to a false etymology fr. şaş-; n.o.a.b. Xak. xi KB şaçun boldi şogkur tûsi teg şesût 'my hair has become dishevelled, like a falcon's plumage' (and my beard withered like the summer flowers) 5639; (my hair has become withered like the summer flowers, and my beard) şesût (like a falcon's plumage) 5697.

**Dis. V. ŞSD-**

S şestür See şestür-.

**Dis. ŞŞG**

S şisek See tişek.

**Dis. V. ŞŞL-**

S şesil- See şesil-.

**Dis. ŞŞR**

VUF şisir no doubt a l.-w.; in Swu., R. translated it 'crystal' on the basis of the Chinese original. Uyg. viii ff. Bud. şişir Swu. 515, 17 (see sata); Civ. (for... sipir, 3 bahir I bought) sekiz şişir 'eight crystal (heads?)' Fam. Arch. 19.
Preliminary note. It can be shown by the study of Turkish loan-words in certain languages and some other evidence (see Studies, p. 124, etc.) that some words which began with y- in VIII had earlier begun with d- or f-; where such evidence is available the original initial is added in brackets after the word. Words with initial y- have undergone exceptionally large phonetic changes in modern times; in most NE languages the y- has become c-, ç-, or some cognate sound, in NC, some NW languages, and SW Thm. c- or j-, while in other languages, esp. SW Az., Osm., the y- has been elided, esp. fr. words beginning w. yl-/yl-. On the other hand in Xak. and one or two other languages a prosthetic y-was added to some words beginning w. vowels, esp. t-/tl-. There is, however, seldom any difficulty in determining the original forms of such words.

Mon. YA

1 ya: 'bow' (weapon); s.i.a.m.l.g. w. some aberrant forms; NE ya, ca, çag (Khak. ç:çax/oxçaç): SF ya: NC Kır. ca; Kx. jak: SC Uzb. yow: NW Kk. yèw: Kaz. cèya; Kumyk Jäya; Nog. yay: SW Az., Osm. yay; Tkm. yay. Ug. viii ff. Man.-A Man.-urig. Frag. 401, 7 (kur-): Man. TT IX 79 (2 kirlis): Bud. U III 55, 4 etc. (kur-): Civ. TT I 162 (at-): Xak. xi ya: al-qawas 'bow' Kaş. III 215; o.o. I 360 (baqtr), etc. (about 30): KB ya 'the constellation Sagittarius' 140; ya 'the bow' (crooked, as opposed to the arrow, straight) 371; a.o. 65 (kur-): VIII 111. At. 462 (kur-): Tef. ya/ yàw 'bow; bow-shot' 130-5: xiv Muh. al-qawas ya: Mel. 5, 7; 11, 2; Rif. 75, 84; ditto yay 11, 7; 17, 4; 23, 11 (kur-): 71, 6; 79, 6 ('Sagittarius'); 85, 95, 105, 173, 183: Çag. xv ff. ya (1) 'hamân 'bow', also called yay San. 324v. 25 (quotn.); reverse entry 340v. 25: Xwar. xiii (?) ya 'bow', common in Ög.: xiv ditto Qab 63; MN 272, etc.: Kom. xiv ditto CCJ, CGG; Gr. 109 (quotns.): Kp. xiii al-qawas ya: Hou. 13, 16; 24, 7: xiv ditto Id. 90: xv al-qawas ya:y Kay. 64, 1; Tuh. 29b. 1: Osm. xiv to xvi (only) ya 'bow' TT1 1762; II 971; III 744; 1821.

2 ya: an Exclamation or Interjection; ÿà means 'O!' in Ar. and 'or' in Pe.; both meanings occur in modern Turkish languages; the second, noted as early as Xak. xi KB 912, is certainly a l.-w.; the first is noted early enough to show that it is not merely an Ar. l.-w., though it may now have converged w. that word. Kaş.'s first meaning is Hap. leg. Ug. viii ff. Chr. ya amţi amrak oğlanlarım 'now, O my kindly children' U I 5, 3: Xak. xi ya: harf înkâr ka'l-awasl 'an exclamation signifying dissent,' like the preceding (word, wa: q.v.) Kaş. III 215; ya:h an Exclamation (harf) meaning 'yes' (ma'am); this is the answer to one who says at tut 'hold the horse'; the respondent answers ya:h 'yes' III 118 (followed by a long para. regarding the status of h in Turkish, the gist of which is that it is not a Turkish sound and that in Mon.s like this it is merely an orthographical device, and in words like ÿblt: 'owl' a Sec. f. of -g-); see also ÿarnu: VIII (?), ya ya: döst 'O friend' 82 (and occurrences of ya: or): (Çag. xv ff. ya . . . (2) a word used for 'or' (dar maqâm-i tardin), and shared with Pe. San. 324v. 27: Kp. xv immâ 'or' is represented by ya; one says ya munu altr seq (sic) ya munu 'are you taking this or that?'; ya is an Ar. (sic) word used by the Turks Tuh. 81b. 2.

S: See n, Xak.

S yl: See yigl, Xak.

1 yu: Exclamation; Atalay says the word survives w. this meaning in SW xx Anat., but SDD 1548 mentions it only as meaning 'Hi!'. Xak. xi yu: an Exclamation (harf) used by a woman when she is ashamed of something ('indâl-î-istiyya minâl-î-yyâ') Kaş. III 215.

PUF 2 yu: seems to occur (other explanations based on the assumption that the Suff. is -1 not -1 can be possible) in two phr. in Ug. viii ff. Civ. yüsün süjirGil H I 153 and (PU) tinbar yusi do. 163; a meaning 'juice' would suit the context, 'suck out the juice' and 'the juice of tinbar'. If so prob. a Chinese l.-w.

Mon. V. YA-

*ya:- See 3 yak-, yal-, 1 yan-, yeru:-

yé:- (¿d-) 'to eat', with several metaphor. and extended meanings. C.i.a.p.a.l. w. phonetic changes. The form of yémîl 'fruit', q.v., as a l.-w. in Hungarian suggests that the initial was originally ¿ñ-, but the resemblance to Mong. ídeo 'to eat' is prob. fortuitous. Türkî viii keyik yéyî: (sic) tavisîgân yéyil: (sic) 'eating gazelles and hares' T 8; viii ff. yâş yêpên 'eating grass' IrkB 17; o.o. o. 3 (sev.), 3, 46: Man. yedîmîs erse 'if we have misappropriated' Chas. 113 (urunçak): Ugî. viii ff. Man.-A Nevçe teği bêc têpî kîcîn yemeser 'to the extent that they fail to participate in the strength of the five gods' M I 16, 16-18; (gap) experiência olûrlûrîl 'they ate and killed' do. 20, 10: Bud. yedîmîz yul-ladîmîs erse 'if we have devoured and used' (the food, drink, and other goods of religious communities) TT IV 6, 38; yêp yûlap (our ancestral property) U III 81, 14; nomluq ta-yakîg aşaçîda ÿegûde (sic) 'in partaking (Hend.) of the support of the true doctrine'
TT V 24, 52–3; o.o. U II 32, 56; III 63, 2 etc.; Civ. [gap] yemis (so spell) kerek: 'he must eat' TT VIII 1.10; o.o. H I 63, etc.: Xak. xi er as yedi: 'the man eat (akala) the food' (etc.) Kaj. III 67 (yêr, yemek); of as yedi: 'he eat the food' (etc.); in Yapaiku, beg kishini: yedi: 'the beg destroyed (ahalaka) the man's property and disposed it' (ailafaulu) III 249 (yêr, yemek); over 20 o.o. usually translated akala: KB yêr is common both in lit. and a metaphor, sense, e.g. basalm yêrur 'it will eat your head' 164; (how many good men) yedi bu cihan 'has this world devoured' 279; yêr saenk 'he will suffer anxiety' 917; berge yêr 'he will get a beating' 2296; o.o. 724, 466, 3522 (evin) etc.: xin(x) 2 At. yêr (some MSS, occasionally ye) is common; usually lit., e.g. basalm yêp 'eating onions' 162; also metaph., e.g. biligisilik ëkëre kan yi xar yedi 'where could one enjoy good fortune in the midst of ignorance' 122; Tef. yê 'to eat' 149; XIV Muh. akala yê: Mel. 14, 18, 16, 16; 23, 5; Rif. 91, 94, 104; al-akli yemek 34, 7; 119; Çağ. xv ff. yê (-p, etc.) ye: Mel. 41; (quotn.); yê-xwurdan 'to eat' (also metaph.) San. 352v. 23 (quotns.): Xwar. xii ye 'to eat' Ali 29, etc.: xin(x) yê-ditto Of. 23, etc.: XIV yê 'to eat' Quth 77; 'to enjoy' MM 66: Kom. xiv 'to eat' Ye: CCG; Gr. (CCG asa): Kip. xii akala yê (fașa): Hou. 43, 9; xiv ye: kul; Perf. yedi: akala Id. 90; akala yê Bul. 21v; XV. ditto ye: Kaiv. 8, 16; al-akli yemek (also as a N. for 'food', al-ma'kul) do. 62, 16; akala yê: Tuh. 53. 11; over 10 o.o., occasionally ye:-  

*yô:- See yôd-, yôk, yozâ:-  

yu:- 'to wash (something Acc.)'; s.i.a.m.l.g. w. many phonetic changes, not only in the initial but also by adding consonants, e.g. NE Khâk., Tuv. çûqg.- SC Uzb.: NW Neq.: SW Tkm. yuvu:- NW Kk., Kûmîk yuvu.- Uyûg. vif. Civ. burunnî arîg yûp 'washing the nose clean' H I 132; a.o. H I 20, 6 (arrit): Xak. xir er tom yudî: 'the man washed (gâsala) the garment' (etc.) Kaj. III 66 (yur, yu'mak; prov.); ol tom yudî: 'he washed the garment' III 240 (yur, yu'mak); KB cändin elgin yudî 'he washed his hands of life' 1115; a.o. 2108 (arrit-): xin(x) 2 At. cahlî yup armaz 'the fool, when he washes, does not become clean' 112; o.o. 230 (kîrt, etc.; Tef. yuvu:- (sic) 'to wash' 163; XIV Muh. gâsala yu:- Mel. 29, 9; 49, 19; Rif. 113, 139; al-gaži yu'mak 35, 4; 120; Çağ. xiv ff. ye (-gan, -p, etc.) hir nesneyi sulte yu- 'to wash something with water' Vel. 419 (quotns.); ye- 'with u-' gustan 'to wash' San. 347. 7; 13 (quotns.). Xwar. xii yu(y) ditto Ali 39; XIV yu Quth 55; XIV yu Quth 87; Nahc. 33, 6: Kom. xiv ditto yu-yuaw- CCG, CCG; Gr. 128 (quotns.): Kip. xii gâsala yu:- (gul in error) Hou. 34, 15; 37, 1: XIV yu: agel; Perf. yudî; and in the Kitâb Belyik yudî: Id. 90; yu-gâsala do. 100; gâsala yu:- Bâl. 66r.: XV gâsala yu(-?) Kau. 10, 4; yu: (?)-do. 75, 2; yu- Tuh. 27a. 3: Osm. XIV ff. yu- 'to wash', common till XVI, sporadic thereafter TTS I 847; II 1074; III 826; IV 904 (now usually yuka-, see yâkka-).  

*yi:- See yûd-, yûk.  

Mon. YB  

PU yab yob Hap. leg.; see yoblu:- Xak. xir yâb yob al-mahâr wa'l-xadi'a 'a trick, deceit, fraud'; yob cannot be used by itself, but only in Hend. (yuzdawar); hence the Oğuz say ol an: yoblu; (nic) xâd'a alu Kaj. III 142; yab yob al-xîlaba wa'l-xadî 'wheeling, deceit'; one says yâb yob küld: xâda'wa xalaba III 159; a.o. III 328 (yoblu:-).  

1 yap/yep Reduplicative Intensifying Prefix, cf. 1 ap/ep, used before words beginning w. y-; s.i.s.m.l. There is no other trace of such a word meaning 'round' and Kaj. seems to have misunderstood its usage. Xak. xir yap 'round, circular' (al-mudawwar) of anything; hence one says yap yarın: yap 'I have no round dirhems', that is perfect (i.e. uncapped, taḥâb) ones Kaj. III 3: KB (the enemy's rosy cheeks) bolur yap yâsi means 'become bright green' 2385; Çağ. xv ff. yap (with -p) a Reduplicative Prefix (ṣâyîd) which is placed before certain other words to intensify their meaning, e.g. yap yâsi means 'bright green', yap yasi 'absolutely flat' San. 325v. 19.  

2 yap (?-g-) Hap. leg.; syn. w. yapgut, yapaku: which are der. fr. yap-., and homophonous w. that V. Xak. xir yap al-qarda 'matted wool'; hence one says yun yap 'clean and matted wool' Kaj. III 3.  

yip 'cord, thread, string', and the like, a thinner article than that described by 1 uruk, bağ, etc. The vowel was originally -e- but became -i- fairly early (in late Uyûg., see yipke) and is now -I- everywhere. S.i.a.m.l.g. w. the usual phonetic changes; SC Uzb.: SW Az., Osm. ip; Tkm. yûp. Uyûg. vii ff. Bud. PP 41, 2-3 (eglr-): Civ. yip birle ýörgip 'wrapping it round with thread' H I 150: Xak. xir yip al-gazî 'spun thread'; yip the long cord (al-facîla) with which a horse is fastened up; and 'cord' (al-habîl) is also called yip Kaj. III 3; over 30 o.o., including yipq, yipq, usually translated al-gâzi or al-habîl: KB yingeç yip 'a thin thread' 748: xin(x) 2 (Tef. VU yip 154; XIV Muh.(i) xaytîl-ibra 'sewing thread' yip (MS, yif) Rif. 159 (Mel. 60, 12 lâplik); al-habîl yip (-b) 169 (only); Çağ. xv ff. yip in Vel. 416 (quotns.); yîp 'with -p' rûman 'cord' San. 347. 29; Xwar. xii ip, occasionally yip 'cord' (Ali 49; XIV yip ditto Quth 79; Nahc. 17); 214, 7; Kom. xiv 'thread, cord' lp CCG; Gr. 106 (quotns.): Tkm. xiv ip al-habîl; Kip. yîp Id. 7; xv al-habîl lp ... al-xayt yîp Kau. 64, 8-9; habîl yip Tuh. 138. 1; xayî yip 14b. 3.  

VU yob See yab.  

Mon. V. YB.  

yap (?-g-) this V. and its der. f.s have a wide range of meanings, 'to build (e.g. a wall); to
shut (a door); to cover (things); to stick (things) together', the basic connotation of which seems to be 'to put (things) together'.

There are some indications, see yapaku, and Mong. dolgi 'cover'; dagur 'doubled' (Hae-nisch 30), that the initial may originally have been d-, but this is uncertain. S.i.a.m.l.g. w. the usual phonetic changes; the prevailing meanings are 'to cover, shut, shut up' in NE, SE, NC, and SW Tkm.; ditto, and 'to build, complete' in SC, NW; 'to make, construct, do, arrange', etc. in SW Az., Osm. Türkü viii ff.

Irkt 28 (I ord.): Uyğ. viii ff. Man.-A (first of all) yapidlar yaratılar 'they created (Hend.)' (the tenfold heavens) M I 14, 8 (in subsequent parallel sentences yarat-, and once et- yarat- are used); Civ. yap- 'to cover' H II 26, 110: Xak. xi er kapu2 yapti: (MS. yapittı: 'the man slammed (şafaqa) the door'); and one says er tor yapı (ditto) 'the man threw down (ażaqa) the net over the birds;' and işle: öme:k yapıpti: (ditto) 'the woman fixed (or stuck, alsaqat) the bread in the oven'; and er tım yapıptı: (ditto) 'the man built (banya) a wall' Kar. III 57 (yapar, yapmask).

Uyka: yapar, təbix ruqqa 'makes thin loaves' III 33, 26; o.o. I 348 (2 kars): I 374 (sidig); II 208, 23 (?); corrupt): KB yaparsen kapu2 'you slam the door' 719; o.o. 1391, 6152; xii(?): Tef. yap- 'to construct, build' (e.g. a wall) 141: XIV Muh. (?): al-teğiya 'to cover' yapmak Rif. 119 (only): Çaq. xv ff. yap- ('with -p') both Intrans. and Trans. pişidan wa pişanıdan (the grammatical analysis is directed towards the Pe. V.s, and the second a Caus. f. of the first but both Trans.) 'to put on; to cover, to hide, conceal' and 'to clothe, to cover, to conceal'; and nān ba-tammir čapandān 'to fix bread in the oven' is also yap- Sam. 324v. 28: Xwar. xiv yap- 'to shut (e.g. a door); to cover' Qurb. 63 (yab-); to 'build' do. 68 (yap-): Kom. xiv yap- 'to cover, to shut' CCI; 'to make' (in phr.) CCG: Gr. 113 (quon.): Kip. XIII xabaza 'to make bread' yap- which also means galaqa'l-bab 'to shut (a door)' and banya Hou. 34, 3; o.o. 34, 10 (galaqa); 37, 4 (banya): xiv yap- gafqa 'to cover' wa banya; and in the Kitāb Beylik ağlaqa İd. 90: galaqa yap- (−t2): Bul. 64v.: xiv yap- gafqa Kav. 9, 3; Tuh. 27a. 12 (also őrüt-); banya yap- ('with -a') 75, 11 (also gafqa); 6b. 2; sunara 'to conceal' wa gafqa yap- 20a. 12; a.o. 27a. 2; Osm. xiv to xvi (also only) yap- for 'to shut (a door)'; common TTS I 782; II 997; III 767; XIV 841.

*yiv- See ýavğan, ýavvi-, ýaviz.

yiv- etc. Preliminary note. There seem to be several V.s of the form y.v.-, but all are excessively rare and the only ones of which the vowel is reasonably certain are *yiv- and 1 yuv-.

If any have survived they have become unrecognizable owing to phonetic changes.

VU yiv- n.o.a.b. in the Hend. ög- yiv-; presumably 'to praise' or the like. Uyğ. vii ff. Bud. eli2 begi2 ögüp ýiyip 'praising (Hend.)' the king' U III 46; 13: tegrı burxanıq öge yiva 'praising (Hend.)' the divine Buddha' TT X 146-7.

*yiv- See ýivit-, ýivig, ýivil-.

VU 1 yov- n.o.a.b. in the Hend. ar- yov (2 ar-?); presumably 'to cheat, defraud', and the like. Cf. yəb yob: Uyğ. viii ff. Man.-A ara yova buena alılar 'they obtain alms by fraud (Hend.)' M III 29, 5 (ii): Bud. arıp yovup 'cheating and defrauding' (customers with false weights, etc.) U II 77, 26 (mis-transcribed); o.o. in same context do. 86, 43 (ditto); TT V 10, 5: Xak. xi (after 2 yov-) and one says ol an: ardi: yovdi: 'he cheated and defrauded him' (xada'ahu wa xatalahu) Kaz. III 62 (followed by 3 yov-; for translation cf. yəb yob).

VU 2 yov-: Hip. leg. Xak. xi eyşek yovdi: 'the donkey ran at top speed' ('adə ... aşadd 'aduhi') Kaz. III 62 (followed by 1 yov-).

VU 3 yov-: pec. to Kaz.; the quality of the vowels is uncertain; it follows 1 yov-, which in Uyğ. had back vowels, and the Infin. of this V., yovsa-, and yovus- are in -mask, but its Imperat. is given as ýofiy (sic) and ýövtür- and ýövüşlüg have front vowels. Xak. xi (after 1 yov-) and one says er kadaşın kurdı: yovdi: 'the man made contact with (waşala) his neighbour, and shared his wealth with him and overwhelmed him with kindness' (waşalə bi-mal te xaawalahu nima) Kaz. III 62 (yovar:, yovmak:; ýofiy III 172, 12 (2 ullağ). 1 yuv- n.o.a.b., but see yuvtur-, yuvul-, clearly the basis of SW Az., Osm. yuvarla-to 'roll, rotate', and other cognate words. Cf. ýumğaak. Xak. xi er tôbik yuvdi: 'the man rolled (dahraço) the ball' (etc.) Kaz. III 61 (yuvar:, yuvmak; verse); alpılar bınol yuvar: (sic) 'he rolls (yudahric) the warriors' heads like balls' III 393, 16; o.o. III 112, 10; 113, 4 (in a grammatical section): Osm. xiv yuvular eski daftari 'they have rolled up the old scroll' TTS II 1079.

S 2 yuv- See yu-.

Dis. YBA

yava: Preliminary note. In addition to the two words listed below, Kaz. listed before them Yava: as Oğuz tribe, also called Yawa: and Ava:, this is the well-known tribal name usually spelt Yıvax:; in the list of Oğuz tribes in I 56 it is spelt ıva:yya:. Another word spell yava meaning 'foolishness, carelessness; foolish, careless', and the like is very common in Xak. XI: KB 323, 339 (birtem), 359, 360-2, 987, etc.; it is obviously a L.-w. fr. Pe. yava 'absurd, foolish, vain, futile, idle'. It also appears in XIV Muh. (?) al-xalt 'foolish' yava: (MS. yafa) Rif. 191 (only). 1 yava: a plant; the most precise translation of al-tarjüf is in Red. 1236 'a species of fungus,
Dis. V. YBA

xavi...: See xavat-, xavatx.

Dis. V. YBA

*yava:- See yavat-, yavas.

yubat-: Hep. leg., but see yubat-, yuban-. The status of the entry in Rif.'s MS. of Muh., not part of the original text, is obscure. Not to be confused w. NE cobi-/coba-/-yoba-: NC Kir. jobo- 'to suffer, be in trouble', which is a l.-w. fr. Mong. cobi- (Haenisch 91; Kow. 2378). Xak. xi er ṛsi: yubati: 'the man neglected the matter and did not follow it up' (afrala . . . va lam yubrimu) Kaq. III 86 (yubat- yubatmak); yubag: ṛsi 'a matter which ought (aladi haqquhu an) to be neglected and not followed up' III 36; xiv Muh. (?) matala va dafa'a'to stretch out and put off' (?) yubati: Rif. 115 (Mel. 31.7 matala tartt): (Kom. xiv yobat 'scarcely, with difficulty' (CCG; Gr. is the Mong. V.).

Dis. VYBC

yabcan/yavcan (yavasan)'wornwood, Artemisia'; perhaps a l.-w. Survives in NE Tuv. çaspan: NC Kxz. Jusan; SC Uzb. yovson: NW Kk. juwsan; Kumyk yuvan; Nog. yuvan: SW Az. yovsan; Osm. yavsan. Tkm. yavsan. Xak. xi yabcan al-ṣīb 'wornwood'; yavcan alternative form; the substitution of -v- for -b- is in accordance with the rule Kaq. III 37: Caq. xv ff. yavsan (spelt) dirmanu- i turki 'wornwood', in Ar. ṣīb (quotn. and note on the way in which it is used) San. 330r. 21; a.o. 250v. 22 under šibak syn. Mong. l.-w.: Kip. xiv al-ṣīb yavsan Hon. 0.4; xv ditto Tuh. 21a.5; Osm. xiv ff. yavsan 'wornwood'; c.i.a.p. TTS 1799; II 1016; and see yapa:.

Dis. V. YBC

S yapçin/-yapçı- See yapçin-.

S yapçur- See yapçur-.

Dis. YBD

E yaptaç See yapçaç.

Dis. V. YBD


S yaput- See yaput-.

D yivit- Caus. f. of *yiv-; pec. to Uyg. Bud., and used only in the plr. yivig yivit- 'to supply equipment'. Uyg. vii ff. Bud. (completing tasks which are difficult to perform) iki törülıp yivlergin eşsüsüz yivitip (MS. ?yivetip) 'equipping (yourselves) completely' with the two kinds of equipment' Sur. 420, 6-7; a.o. TT V, 35, 5.

D yubat- Hep. leg.; Caus. f. of yubat-; Kaq.'s etymology is unconvincing. There does not seem to be any connection between this V. and one meaning 'to comfort, console (esp. a child)', NC Kir. jubat-; Kxz. Juwat-: SC xiv Uzb. cuwat- Van. 279; NW KaL. yubat-/yuwat-/yuvut- Kow. 205-6; KK. jubat-; Kumyk ybat-; Nog. ybat-, which is syn. w. avit- and might perhaps be a corruption of it. Xak. x1 ol ṛṣg yubati: 'he had the affair neglected (afqala) and urged others to neglect it' ('āla ighfalihi); its origin is 'deceit' (al-radd); the Oğuz say ol an; yob:landd: xada'ahu Kaq. II 315 (yubatur; yubatmak).

D yaptur- (?d-) Caus. f. of yap-; s.i.a.m.lg. w. the usual phonetic changes; cf. yaptur-, yapur-. Xak. x1 ol apar kapa' yokturd: 'he ordered him to shut and slam (bi-radd . . . va safqahi) the door'; and one says of apar tam yapturdu: 'he commissioned him to build (kalalafahu bi-hind) a wall'; and one apar etmek yapturdu: 'he made him bake (abazhalu) bread' Kaq. III 93 (yapturur; yapturmak): xi1(?) Tef. yaptur- 'to order to build' (a wall) 142: xiv Muh. raddal-bah 'to shut a door' (sic) kapi: yapdur- Mel. 26,
 DIS. YBG
873
9; kapuq yapdur- (MS. yandur-) Rif. 109: Osm. xvi yapdur- 'to order to shut' (the city gates); in one text TTS IV 842.

I) yuvtur- Hap. leg.; Caus. f. of 1 yuv.
Xak. xi ol tobi k yuvurd: 'he urged him to roll (an daxhrac) the ball' Kaṣ. III 96 (yuvtur-; yuvturma:k).
VUD yovtür- Hap. leg.; Caus. f. of 3 yov-; this entry comes between yığtur- and yuv- tur- and the spelling is chaotic. Xak. xi ol kada:şiغا: neŋ yovturd: (MS. yığturd:) 'he urged him to share his property (bi'l- muwa:sâl) with his neighbour or kinsman' (awâ'l-axisi) Kaṣ. III 96 (yuvtürir, yovtür:me:k; MS. y:ftirir, y:ft:rne:k).

Trls. YBD
yabı:tak of a horse, 'bare-backed, not saddled'. Survives in several NE languages as yabidaq/cabidak/cawdaq; Khak. çabdaq; Tuv. çavidak. No obvious etymology, perhaps a L-w. Xak. xi yabı:tak at 'a horse which has neither a saddle nor a saddle-cloth on it'; hence one says ol atıq yabı:tak mündi: a'rawâl-joras 'he rode the horse bare-backed' Kaṣ. III 48; et atıq yabı:tak mündi: 'the man rode his horse bare-backed (mu'awwiyatu) without a saddle or felt on it' III 177; both main entries.

Dis. YBG
D yapuq (?d-) Dev. N. fr. yap-; with a wide range of meanings; s.i.s.m.l., e.g. SW yapı Osm. 'building, edifice'; Tkm. 'cover, lid'. The cognate form yapı:k w. Suff. -uk (Pass.), not noted in early texts, also survives, e.g. SW Tkm. yapı:k 'covered'. Uyğ. viii ff. Bud. yapı:q as a Bud. technical term means 'attachment' (to this world, etc.); five good and five bad 'attachments' are mentioned in Siv. 704, 13 ff., see TT VI, p. 67, 9 ff.; beş yapaq (Uyğ.-A form) etözüm yerke yapısıp 'the five attachments which attach my body to the earth' U III 37, 33-4: Çigli xi yapı: al- mitara 'horse-blanket' Kaṣ. III 24; Xak.(?) xiv Müh. al-ğăyiya 'saddle-housing' eyer yapuqı:
Mel. 71, 12 (Rif. 173 al-ğăyiya and yağırık, q.v., have both fallen out of the MS, and this phr. translates the Ar. meaning of the latter); al-cull 'horse-blanket (at?) yapuqı: 71, 14; 174; al-bigá 'a building' yapuqı: (-b-) 75, 13; 178; Çağ. xv ff. yapı: yapuqı: yapaqı (1) pişiğä 'covered, hidden' (quotns.); (2) pişiş 'a covering' over anything in general (quotns.) and 'a woman's veil' (mığă: tca burgu') in particular (quotns.) San. 326r. 7 (and see yapak-ku): Kom. xiv 'horse-blanket, saddle-cover' yabok CCl; Gr. 109 (quotn.): Osm. xvi yapuq (xviii yapıq) 'saddle-cover' TTS I 781; IV 842: xvii yapu in Râmi, bigâ tca asâs-i imârat 'a building, the foundation of a structure' San. 326r. 6.

D yuvuq Dev. N. fr. yuv-; pec. to Kaṣ. Xak. xi yuvuq (MS. yuvuq?) 'boulders of rock' (culmîd ûşer) which a torrent carries down from its upper reaches; also used when a man or a bear walks on the top of a mountain and boulders (displaced) by their walking roll down (yatahdharc) and fall to the bottom of the valley Kaṣ. III 13; yuvuq alternative form (luğa) of yuvuq 'boulders which a torrent rolls down' (yudahric) III 164.

PUF yabuq: a title of great antiquity, certainly going back to the Yüeh-chih, that is before the Christian Era, which has frequently been discussed by historians of Central Asia (for some refces. see Cef., p. 226). In the Turkish period it was, like saq, q.v., a title conferred by the xagän on close relatives and normally carried with it the duty of administrating part of the xagän's dominions. Although the yabuq: is sometimes mentioned before the saq he prob. ranked below rather than above him. After the Türk period the title seems to have lost some importance and Kaṣ. describes it as two ranks below the xagän, that is below the yuğruq 'vizier', q.v.; by this time the title saq had disappeared. The word is spelt yavuq in Xak.; the pronunciation in Türk is uncertain owing to the ambiguity of the Runic alphabet, but as it is spelt yapuq (in the Hephthalite version of the Greek alphabet) on a coin attributed by Ghirshman to a Western Türk ruler of the mid-seventh Century (see H. Ghirshman, Les Chionites-Hepthalites, Cairo, Institut français d'Archéologie orientale, 1948, p. 50) it was prob. yabuq:. It survived as the title of the supreme ruler of the Oğuz of the Aral Sea area until the tenth century, but most references to it are in non-Turkish (Chinese, Ar., Pe., etc.) texts. The Turkish refces. are assembled below. Türk viii (at the beginning of his reign Elteris Xağan organized his realm and inter alia) yavuq qan 'title: the name of a person who is ranked below rather than above him' and younger brother of İsvara: Tamğan Çor Yabuq: inlisi: 'son of El-emis Yabuq: and younger brother of İsvara: Tamğan Çor Yabuq:' Oingt 4; o.o. IE 28 (sad); T 41-2: Uyğ. viii [gap] Tay Bilge: Totok iç yabuq: ata:di: 'he nominated Tay Bilge: Totok as yabuq:' Su. N. 11-12; a.o. do. E 7 (sad): xiv in the long mid-xiv petition USp. 22 (better text in R. Arat, Uygarca Yazlar Arasinda, İstanbul, 1937) line 12 (20) (in the reign of Kibek (? Xan) Yabuq: Beg kalan kesip 'when Yabuq: (so spelt) Beg assessed the land tax', Xak. xi yavuq: laqab man hana ba'dal-xağan bi-daracatayn minal-si'âq 'the title of a subject who is two ranks below the xâqân' Kaṣ. III 32 (followed by Yavuq: the name of a town near Barsgan, and a pass near it is called Yavuq: Art): KB (in a passage about the high ranks which people can receive) kayu yavugus bolur el begi 'some become yavuq, or yuğruq (vizier)', or el begi (headman of a province?) 4069; a.o. 5523 (bökê).

yuvuq; yuvka: Preliminary note. Kaṣ. distinguishes between these two words, placing the second first under the cross-heading G and the second
under the cross-heading K, but in other passages the second is spell yuvğa:

yuvğa: n.o.a.b.; al-da‘ī means both ‘barrad’ and ‘adopted son’; but the meanings of yuvğad-, yuvğalan- suggest that the first is intended here. Xak. xı yuvğan (MS. yuğan: al-da‘ī Kaş. III 32: KB hayusa bas égmez bodun yuvğasi ‘base-born people, when they grow rich, cease to be respectable’ 5523.

yuvka: ‘slender, insubstantial’, and the like; al-daqiq and al-raqiq, both used to translate this word, are practically syn., and hard to distinguish in some places. S.t.a.m.l.g., in SE Türkî yupka: SC Uzb. yupka: SW Az. yuxa: Ösm. yufka; Tkm. yuka, elsewhere yuka/yukka/yuka/yuga/yuka: Tiirki comes are much alike in Runic script and this is Tiirkii yuvka: yuvka: SW wurq (PC.) yupa:ku:.; yapa:ku:.


D yapğa:k (?d-) Dev. N. (connoting repeated action) fr. yap-; prob. Hap. leg.; SW Ösm. yapak ‘wool in the fleece’ is prob. a shorter form of yapak:ku; not a later form of this word. Xak. xı yapğa:k ‘a kind of trap (or net, al-fuxi) for catching birds’ Kaş. III 42.

D yuvğan Dev. N./A. (connoting repeated action) fr. *yav-; survives in SW Az., Ösm. yavan ‘plain, dry (food) without fat or oil’. The meaning in Uyg. is less obvious, it generally relates to mental processes and seems to mean ‘coarse, unsympathetic’, or the like. Uyg. VIII the sfr. irig yuvğan qualifying kööl or kööpillig occurs several times alternating w. irig sarslag, see sarslag, e.g. (the Buddha has made good and mild) irig yuvğan kööpillig ye kööpillig ‘the minds of the harsh and coarse-minded demons (Hind.)’ TT X 13-14; o.o. do. 269, 278; TM IV 254, 89-90; U III 17, 11-13 (tyaz:gu:— yuvğan turma ‘offerings of plain food’ Swv. 26, 19 (I turma): Xak. xı yuvğan as ‘food (al-ta‘ım) which contains no meat’ (laqm) Kaş. III 37: Çag. xı yuvğan urulmus ve yincelemis ‘pounded and crushed’ in the sense of yavan yemek Vel. 499 (quotn.): yuvğan (snel) ma‘bul-i xalif bi aham ‘simple food without seasonings’ San. 340r. 24 (same quotn.).

Dis. V. YBG-

D yuvğa:d- Hap. leg.; Intrans. Den. V. fr. yuvğad-. MS. yuğad-. Xak. xı oğlan yuvğatt: ‘the boy was shameless and ill-mannered’ (macuna . . . wa‘aruma); originally yuvğatt: but assimilated Kaş. III 354 (yuvğatur, yuvğatmak).

Tris. YBG-

D yapak:u: (d-) morphologically obscure (-ku: is not a recognized Suff.) but obviously connected w. yap- and 2 yap, w. which it is connected more or less syn., and perhaps a Dev. N. fr. *yapaka:— a Den. V. fr. the latter. It seems originally to have meant ‘matted hair, or wool’ (cf. yapğut) and hence ‘an animal whose hair has grown long and matted’ and, more specifically, ‘a colt’, and ‘a man whose hair is long and matted’, hence perhaps its use as a tribal name. It became a First Period 1.-w. in Mong. as da‘agatci ‘two-year-old colt’ (Haemisch 30; da‘aq in Kow. 1570, Halted 445); the connection w. Mong. daqgha ‘a tangle or mass of hair’ (Halted 445); w. Den. V. listed there and in Kow. 1581) is obscure. It survives as yapaga in SW Az. ‘the spring shearing of hair or wool’. Ösm. (also yapak) ‘wool in the fleece’; and as yapaga in SW Tkm.; yapaga/yabaga/yabaga/yabaği/yabağı/sm. Kapak/aşı/bașbaği/başbağii, etc. in most NE, NC, NW languages, for ‘colt’, the ages (from ‘newly born’ to ‘two-year-old’) varying fr. language to language, see Scherbak, p. 92. Xak. xı Yapak:u: ‘a tribe (cil) of the Turks’; yapak:u: ‘a thick mass (al-qarda) of wool or hair on the head’, and when it has become matted (ilrahaha) one says yapak:u: boldu:; Yapak:u: suvi: the name of a river which
D yapülğî (?d-) P.N./A. fr. yapîq; s.i.s.m.1. in various forms and meanings. Xak. xî yapîqî yapuç 'a bolted (muşłąq) door' Kaş. III 49; Kom. xîv 'fitted with a cover' yâbovti CCG; Gr.

D yapaka:kul in Kaş. this word in both meanings is described as peculiar to the Yapâ:ku; and Yemek dialects, which makes it fairly certain that it is a Dev. N./A. fr. a Den. V. fr. Yapâ:ku as a tribal name, meaning lit. (a disease or bird) 'peculiar to the Yapâ:ku: country'. This would explain why it has two quite different meanings, the first Hap. leg., the second not a generic term for 'owl', which is üğî:q.v., but the name of some particular kind of owl, not always the same. In the first entry the ya' carries a 'gramma', but this is an obvious error since with this spelling it should have followed the second. Survives meaning 'owl', of no specified kind except where stated, in NE Bar. yapâ:kul R III 267; Koib. yâ:balâk ul do. 273; Tob. yâ:balâk 277; SE Tar., Türkî yapâ:kal 'short-eared owl, Otus brachyotus' Shaw 215, etc.: NW Kk., Nog. yapâ:kal; Kaz., Krm, Kumyk yâ:balâk 'great owl, Bubo maxima': SW Az. yapâ:laq; Ösm. yapâ:kal 'great owl'. Yapâ:ku; Yemek xî yapâ:kal ul-ri'da mina:l-humma 'festival day, shivering, ague'; yapâ:kal ul-hama mina:l-joyr 'owl' Kaş. III 56: Çağ. xîv 'yapalaq (with -p-)' 'a yellow bird with large eyes'; the author of the Burhân-i Qâti says that in Pe. it is called çunâga, arabicized as çunâqa (same meaning) San. 325v. 25 (prob. 'great owl': Kom. xîv 'screesh-owl' yâ:balâk CCG; Gr.: Kip. xîv ul-hama 'the great owl' yâ:balâk Hou. 10, 8; xîv (under 'birds') al-maşêsa wâ'; (IV) wara 'screesh-owl' ditto (vocalized yiblak) BuI. 12, 2—yâ:balâk uryân (this word, der. fr. 'ariya, means 'naked'; if it could be taken as a non-Classical der. fr. 'arâ (aratça) 'to shiver', it might be linked to Kaş.'s first meaning; but it is likelier to be a quite different word or corrupt) Id. 91: xîv maşêsa yâ:balâk Tuh. 33b. 7; Ösm. xîv Pe. çüd 'owl' translated bay kuş also called üğü and yapâ:laq; in one dict. TTS IV 839.


D yuvkân- Reff. Den. V. fr. yuvkâ: n.o.a.b. Xak. xî ol ma:ga yuvkân:la'd: tamallâqa li wa xada'a 'he flattered and tried to soften me' Kaş. III 203 (yuvkânur, yuvkân:ma:k); in III 204, 7 er yuvkân:la'd: 'the man flattered' is given as an example of a Reff. Den. V. der. fr. a quadrilateral letter word (al-ruhâ'î) in which the fourth letter (the olîf of yuvkâ:) is elided before attaching the Suff. (in all cases the MS. has -Y- for -v-).


Dis. YBG

D yîvîq Dev. N. (Conc. N.) fr. *yîvîq-; 'equipment' and the like; generally used in association w. yîvît-. Pec. to Uyg. viii ff. Bud. and discussed at length in TT V, p. 34, note 1103, where it is tentatively (but wrongly) transcribed yîvîk, and rightly identified as a translation of Sanskrit sambhâra, 'supplies' for the body or soul, food, wisdom, etc.' Uyg. viii ff. Bud. (faith) atîğ: yolluq kilma:nîn yîvîqî tétr 'is called the instrument for making (a man) famous and having the (right) way' TT V 26, 103; yîvîqîn tizîqîn kemîsîp 'throwing away their equipment and (breaking) their ranks' Sûw. 642, 3-4; o.o. do. 354, 1-3 (buyanîlg); 429, 6-7 (yîvît-) etc.: Cív. TT VII 38 is a fragment of a text listing the inauspicious days for various activities; (after a list of days) bular yîvîq (?îcî) kemîsî yavîz künîlar ot ton biçsar ot ton birlen âk âdalar 'these are the inauspicious days for the coming of equipment(?) if one cuts out a garment, there are dangers with the garment' lines 8-11; the next section deals with days for titûq kilçu 'making mud' (for building houses?).

PU? D yübûk Hap. leg.; spelt yûbûk, or possibly yûnûk; perhaps a Pass. Dev. N./A.; a meaning like 'moist' or 'well-cultivated' seems to be required. Cf. yêbe: Uyg. viii ff. Man.-A (just as fire ignites dry wood, and fish swim in water, and) kaltî uruq evîn yübûk yérde örêççe 'as grain and seed spring up in moist (or well-cultivated?) ground' M I 17, 14-16.


PU ylpqîî Hap. leg./ylpîn originally prob. 'violet-coloured' or 'purple', but sometimes used to translate Chinese hung 'red' (Giles.
the hairs removed from her face' (nammasat... sa’t wachха) Ka’f. II 355 (yipulatr, yiptlawmak).

D yubun- Hap. leg.; Refl. f. of yubal-; the meaning must be something like ‘to be neglected, uncultivated’; v. G.’s translation is based on a false etymology fr. a Mong. l.-w., cf. yuvul-. Uyğ. viii ff. Bud. (now that my master is dead) yubunmakli̇ği küljülmünün urğu yér bulmazmen ‘I can find no place to put my neglected mind’ Hüyen-ts. 1968–9.

D yuvul- Refl. f. of yuvul-; pec. to Xak. Xak. xi yuvulı̇nden neq ‘the thing rolled’ (tadahraça) Ka’f. III 111 (yuvulunur, yuvulvunmak); (in a grammatical para.; when a D. is Trans. and a lâm is added to it it becomes Pass., and if a niın is added to it that it becomes Intrans.) one says er tobik yuvulı̇d; ‘the man rolled (dahraça) the ball’; then one says tobik yuvulı̇d; ‘the ball was rolled (dühraça) by some one’ or ‘rolled (tadahraça); then a niın is added and one says yuvulı̇ndu̇; ‘it rolled of its own accord’ (tadahraça-bi-töbı̇hi) III 112, 9 ff.: KB neteq kirım orunusun tobik yuvulunur ‘just as a ball with no fixed position rolls about’ 662.

D yı̇laş- Hap. leg.; Recip. f. of yı̄laş- Xak. xı urağıtınlar yüzün yı̄laşdı; ‘the women removed the hair (nammasat) from one another’s faces’ Ka’f. III 104 (yı̄laşı̇r, yı̄laşmak).

D yuvul- Hap. leg.; Co-op. f. of yuvul- Xak. xı korulmar (MS. korulmar) kamar yuvulı̇sdi; ‘the bulldozer (al-canadıl, etc.) all rolled together’ (tadahraça) Ka’f. III 105 (yuvulunur, yuvulvunmak).

Tris. YBL
S yapalak See yapakulak.

DF yavulak A.N. fr. 3 yava; ‘carelessness, folly’, and the like. Pec. to KB. Xak. xı KB 708 (suk-).

Tris. V. YBL-
VUD yobila:- Den. V. fr. an extended form of yob: (ya:b); consistently described as Öğüz/Kip., but the verse illustrating it is part of a poem relating to the Taşut, which is elsewhere quoted to illustrate Xak. words. N.o.a.b. Oğuz/Kip. xı ol an: yobila:di: ‘he deceived him’ (xada:ahu); the word is Öğüz/Kip. and Kip. and other Turks seldom use it; they call ‘deceit’ yab yob and do not form a V. from it Ka’f. III 327 (verse; yobilar, yobila:mak); o.o. II 315 (yubat-); III 142 (ya:b yob).

D yavulur- Caus. f. of yavur-; ‘to tame, pacify, subdue’, and the like; syn. w. yavas kil-; see yavas. Pec. to Uyğ. Bud. Uyğ. viii ff. Bud. (the all-wise Buddha Aṭavaka) yekış utup yeğedip yavulak köğli̇n yavalturğali uğay ‘will surely be able to conquer and get the better of the demon and subdue his evil mind’ TT X 80–1; yağın yavulak kentę yayalturğay biz ‘we ourselves will subdue his enemies and wicked men’ Swu. 409, 12–13; o.o. do. 506, 16; Hüyen-ts. Briefe, p. 38, note 2064, 8.

Dis. YBN
VUD yapap (yapipl) Hap. leg.; Dev. N. fr. yap-, perhaps in the sense of something that closes in or adheres. Xak. xı yapap yér al-’ını̇n minal-ar’d ‘a sand dune’; that is sand in which animals’ feet sink (yagış) and it is difficult (yata’addar) to pull them out again Ka’f. III 372.

yipin/yıpın See yıpğl/yıpğln.

Dis. V. YBN-
D yapın- Refl. f. of yap-; s.i.m.m.l. with the same wide range of phonetic changes and meanings as yap-. Uyğ. viii ff. Bud. ayalarını̇n yapıp, placing the palms of their hands together Th. 14 ff., 26–7 (also f. 41, 21 ff.); o.o. do. 22, 299; TT X 440: Xak. xı er kalkan yapında: ‘the man covered himself (tasattara) with a shield’; and one says ol kapu ya:pin: infarada va bājara sağa-l-bāb ‘he went apart and proceeded to slash the door (behind him)’ Ka’f. III 82 (yapınur, yapınmak): Çağ. xv ff. yapın- (spelt) mutallabıs sudan va bar xwud püşidan ‘to dress, clothe oneself’ San. 325r. 22 (quotns.): Kip. xı xı̇ltasqa ‘to adhere, cohere’ yapın- (–b-) Hou. 37, 8: xv taqatqa ‘to hide oneself’ yapın- (–b–) (förtün): Tuh. qa. 5: Osm. xiv ff. yapın- (1) xiv ‘to cover oneself with a shield’; (2) xv, xvi ‘to be shut’ TTS II 996; III 766; IV 841.

D yuban- (yuban-): Refl. f. of yuban-; n.o.a.b.; the Kom. word seems to belong here, but its semantic connection is w. yab: yob: Xak. xı er ı̇stin yubanı: ‘the man neglected (ažfala) the matter’ Ka’f. III 83 (yubanı:ur (sic), yubanmak): Xwar. xiv yuban- ‘to be careless, negligent’ Qub 84; MN 74: Kom. xı̇ yubanı̇n sız ‘falsehood, subterfuge’ CCG; Gr.

Dis. YBR
yipar: the relationship between this word and ymin, q.v., is obscure; ymin has always meant ‘musk’, the secretion of the musk-deer and the musk-rat; yipar: seems originally to have meant more generally ‘scent, fragrance’, both of musk and of other things like flowers, esp. in the Hend.. yipar: became specialized for ‘musk’ at an early date. It was a Second Period l.-w. in Mong. as ci’är/ci’ärçarçar for ‘musk deer’ (Studies, p. 232), but more usually ‘musk’ (Kow. 2833, Haltod 509), and s.i.m.m.l.g. w. a wide range of initials yi-fe:t/- yi/-fi/-; see Dörfer II 411. Türkü viii (in the damaged account of the soğan’s funeral; the Chinese emperor) ymin yipar: gellü:ri̇p tike: bértii: II S 11; meaning obscure, perhaps ‘brought perfumes and had the funeral feast set up’, but this is awkward and ymin may
be the *Acc.* of a Chinese l.-w. in Hend. w. yipariq; Uyğ. viii ff. Man. M II 8, 14-15 (ii) (kln): Bud. yid yipar 'fragrance', the object of perception by the nose TT VI 168 ff.; ed'dü yid yiparlar türülp 'rubbing good perfumes (on his body)' U I 29, 13; o.o. Hüen-ts. 145 (köfti-); Swt. 475, 22 (kln): Civ. (your name and fame have been spread abroad) Xak. xi yipar: (bi-ba' šulba 'with -p-') al-misk 'musk' Kaş. III 28; I 327 (1 kl2), 340 (kln), and several o.o. translated al-misk or ráyihatul' -misk 'the scent of musk'; KB yapuz yér yipar told 'the sweet scent (of flowers) has filled the brown earth' 64; in 311-12 yipar 'musk' and billiq 'knowledge' are compared because both are-perceptible even when hidden: xiv Muḥ. al-misk yipar Mel. 38, 16; yipar Rif. 126, 162: Çağ. xv ff. iar (spell) misk wa 'lid wa 'anbar tea šięż-i šuw-šiyy 'musk, aloe wood, ambergis, and everything sweet-scented' San. 93r. 8; yipar misk nafā 'a musk sac' 347v. 29: Xwár. xiv yipar/kın yipar 'musk' Quth 91; Nahe. 62, 7: Kom. xiv 'musk' iar CCl; Gr.: Kip. xiv al-misk iar (sic) Hou. 18, 10: xiv iar ditto Id. 7, 63 (tōz-); ditto Bul. 5, 5; xv ditto Tuh. 35a. 6: Osm. xiv-xvi iar 'musk' in one xiv text, and iar yavšanı 'wormwood, Artemisia' in one xvi one TTS I 351; IV 393.


Dls. V. YBR-

D yapur- morphologically Caus. f. of yap-, but with no perceptible Caus. meaning, and in its first sense hand to connect semantically; pec. to Kaş. Xak. xi ol yeriğ yapurdi: he smoothed and levelled (mallasa ... wa mala- gahā) the ground'; and one says er sōzliğ yapurdi: 'the man concealed the statement and kept it secret (axfā ... wa katamahu) Kaş. III 67 (yapurur, yapurmak); bu er ol viṇ yapurğan: 'this man always keeps his affairs secret and conceals them' (yaktum ... wa yadus); also used for hiding (fi iyfā) any- thing III 53.

D yapur- apparently Den. V. fr. *yavar*, Aor. Participle of *yav*-; n.o.a.b. Xak. xi er yapurdi: sā'at ḥula'l-racul wa da'ufa mina'1- -faqā awl-ul-illa 'the man's condition deteriorated and he became weak owing to destitution or illness' Kaş. III 304 (yavrur; yapurmak): xiv Muḥ. (?) da'ufa yapur- (-f-) Rif. 111 (Mel. 28, 5 arukla-):

D yapurt- Hap. leg.; Caus. f. of yapur-. Xak. xi ol sōzüğ yapurttu: he ordered that the matter and statement should be kept secret (bi-iyfā); and one says ol yeriğ yapurttu: he urged someone to smooth (man mallasa) the ground'; also used of anything disordered (or dishevelled, sa'ata) when some parts of it are gathered together (dumma) with others Kaş. III 436 (yapurtur, yapurmak).

D yaprur- (yaprud-) Hap. leg.; Den. V. in -d- (Trans.) fr. yapur; q.v.; 'to flatten'. Kaş. made two mistakes in this entry; as in the case of kutad-, q.v., he failed to recognize that the Aor. and Infin. should be shown as yaprudur, yaprımak, and he translated it 'to prick', whereas anyone familiar with horses knows that a horse that is going to kick does not prick its ears but flattens them backwards. Xak. xi at kula:kın yaprurru: 'the horse pricked (aşarra) its ears', that is when it intends to kick (yarmah) something, or is wary (yabil) of something Kaş. II 352 (yavrutur, yaprut- mak).

D yaprur- Caus. f. of yapuri:; 'to weaken'. N.o.a.b., but fairly common in KB. Türkü viii sūsūn: anta: sançdur yavruđum 'I routed his army there and weakened it' II 31: Xak. xi ol an: yavrutti: xawwarahu wa da'afahu 'he weakened him (Hend.)' Kaş. II 352 (yavrutur, yaprımak); alp ur yavrutma: 'do not injure or weaken (la tursi wa la tada'if) the warrior' I 139, 6; KB (wise men) etoz yavrutur 'keep their bodies under' (taste pleasure in wisdom and fatten (semrit-) their souls) 990; o.o. 3549 (in antithesis to semrit-), 4076 (ignorant men weaken the people), 4302, 4616 (illness weakens a man): Kip. xiv yavrut- 'to overstrain' (a horse) CCG; Gr. 119 (quotn.).

D yapuru- Hap. leg.; Pass. f. of yapur-, but with semantic changes. Xak. xi bir neğ birke: yapurułdi: 'one thing stuck closely (iltabada) to another'; hence one says to: yapurułdi: iltabada aqrul- 1-yab halâla carâma the constituent parts of the garment stuck together (i.e. shrink?) so that it became un-wearable' Kaş. III 107 (yapuruğ, yapurułmak).

D yapuruş- Hap. leg.; Co-op. f. of yapur-. Xak. xi ol aqar yer yapuruşdu: he helped him to smooth and level (fi tamlis ... wa taswiyathā) the ground' Kaş. III 101 (yapuruşur, yapuruşmak).

Tris. YBR

D yapurğak: Dev. N. (connoting repeated action) fr. yapur-; 'a leaf' of a tree or plant, hence metaph. of a book. S.i.a.m.l.g., usually as yapak (c-, ç-) and the like, but NE Alt. yalburak; NC Kir. Jalburak; there is an alternative word in SE Türkü yapurmak/ yopurmak. Uyğ. viii ff. Man.-A o.l 1 yapluğak (sic) 'the leaves of that bush' Man.- Avg. Frag. 400, 7: Bud. (writing a spell on birch-bark) yapurğakta 'on palm-leaf (paper, etc.) U I 70, 4 (2); o.o. Swt. 529, 8 (ulan): Tiğ. 49b 4-5 (yavuşgui): Civ. H II 22, 23: Xak. xi yapurğak waraqul-şacar 'the leaf of a tree'; and the leaves (awāq) of a book are
The oldest form of the word is *yipin/yipün*, and, as in these dialects a -g- could not have been elided, it seems likely that this is the original form, that it was a l.-w. (since there is no obvious Turkish etymology for it), and that the longer forms result from efforts to give it a more Turkish look. The Den. Suff. *-gil* forms N.'s associated w. colour (see Studies, p. 148); there is no Den. Suff. *-gin*; both *-gil* and *-gin* are Dev. Suffs., but have no such associations. The latest recorded forms of the word are NW Kar. T. ipkin 'scarlet, purple' Kör. 195; L. yipkinli ditto R III 530. Uyğ. viii ff. Bud. yürüyip yıpğln *ölgün* yaruk *yaşık* 'a light violet-coloured light (Hend.)' TT V 4, 12; yipin linxwa 'a violet-coloured lotus' TT X 213; U IV 30, 52; Sŵw. 347, 10; yipünü yürüşi Sŵw. 651, t-2; the form yipın occurs several times in Maitrisim, see TT V, p. 14, footnote 1 (in all these passages the meaning may be red'): Civ. yipin orduuluş 'having a violet palace' TT VII 13, 45 (Chinese parallels make this meaning certain); a.o. H II 14, 126 (the TT VII text is dated a.d. 1202): XIV Chin.-Uyğ. Dict. *tş* 'purple' (Giles 12,329) *şıpgin* (sic) Ligeti 198; R IV 1077 (this is prob. based on a mistake in the Chinese representation shiah-kin (Giles 9,051, 2,010); in transcribing foreign words this shih is often substituted for the similar and syn. character *yi* (Giles 5,533) which is shi k a radial attached): Xak. x1 yıpğil ton 'a purple (ercuwańıyi'ı'-lačen)' garment'; the -I is changed fr. -n Kąś. III 46; yıpğin ton *tawch* ercuwahn; luğa *fî'-l-tam 'alternative to yipgin' III 47; yıpğin yeni 'a darkish-coloured (al-ahamı'yı'-lačen)' thing Ill 37; a.o. I 395, 4; (after yelim and the cross-heading N and before yatan; Vu) yipın (MS. in error hey. n) al-ahamırī'-muşha', vahneca kall (say) 'alâ lavwni'-saqarıyq 'dark red, that is anything the colour of peonies'; prov. kıltun: bilse: kızıl keder; yaramu: bilse: yaşil (read yıpın) keder translated 'if a woman knows how to be coquettish and flirt she wears a red silk (dress), and if she knows how to blandish and be witty (kusnâl-tamalho tcw-l-latâfı) she wears a purple (ercuwańić) silk (dress)' III 20; KB (the dry trees have put on green, and adorned themselves with) yıpın al sarığ kök kızıl 'pur', scarlet, yellow, green, and red* 67: x'?) lavwni'-xîmiş 'the colour of the yellow yıpın (MS. behun) Ríf. 168 'ff. epgın ('with -p-') nax-i 'sarcic (quotons), also prot. 13; reverse entry *ipkin* CCI; Gr.

**Dis. YBL**

*VU* yowlac Hap. leg.; under the heading *fatel*; the second vowel seems to be meant for a *fatla* rather than a *kasra*; if so, prob. a l.-w. with the rare, *forien, Suff. -laç*. Xak. x1 *yowlac* al-mir'izzi 'fine goat's hair' Kąś. III 27.

D yavılak apparently Dev. N./A. fr. a Den. V. fr. *yav*, homophonous w. *yavzu*, with a clear semantic connection w. yaviz; basically it meant 'bad, evil', but by extension it sometimes came to mean practically 'excessively'; its semantic history is therefore parallel to that of *anig*, q.v. Very common in the early period but not noted later than xvi. Türkıyı yavılak occurs nine times in I and II meaning 'bad', sometimes with a hint of 'inadequate' or 'inefficient'; in I 57, I1N 5 there is an antithesis between yavılak ağı: 'bad (or inadequate) treasures' (gifts) and edgü: ağı:; in I 5, II 6 good xavans were succeeded by *bílgiiz* yavılak xagun 'ignorant ... and bad (inefficient) xavans' with *bílgîz* ... yavılak buyruş ('ministers'); similar connotation in I 23, II 19, 20; in I 26, II 21 yavılak yavuz bodün seems to mean 'people in a bad way' (with no food or clothing); similar connotation in I 30; II 30; I N 7, 11: viii ff. the omens in *Ikb* are classified as edgü:; anığ edgü: yavılak (less often yaviz), anığ yavılcak 'good, very good, bad, very bad'; yavılak culvı: 'evil blasphemy' Toyok III 4-6 (ETY II 178): Man. yavılak es tüş 'evil associates' Chuas. 197; o.o. do. 50-1 (anığ); M I 5, 10 (arigiz): Uyğ. viii yavılak sakınıp 'contemplating evil' Su. N 11; yavılak ucın 'because of the wickedness' (of certain people) do. E 5: viii ff. Man.-A yavılak iru 'a bad omen' M I 35, 3: Man. üç yavılak yol 'the three evil ways' TT IV 26, 22; III 149; IX 47; M III 44, 4 (ii): Bad. yavılak 'bad, evil' is common, e.g. edgü yavılak bular 'if (we) find good or evil' PP 30, 2-3; 8qul kilınıc yavılak ucın 'because his son's behaviour was bad' do. 30, 4-5; o.o. U III 60, 7 (i); IV 22, 285; TT VIII A 31 (kavzatalı): O.4, etc.—yavılak katığ inin 'with a very strong voice' U IV 8, 8; TT X 362; o.o. U IV 34, 67, etc. (alakir): Civ. TT I 39 (altag): Xak. x1 yavılak kışlı: al-insâni-'wâirîl-yâlul, yâlgı 'a man with a difficult character' (Oğuz/Kip. meaning follows here; verse); yavılak sarığ the name of an amir (beg); yavılak basically means 'strong, extreme' (al-sadîd) of anything; one says yavılak katığ yığat xâsob sibâl xaddâdan 'an extremely hard bit of wood' Kąś. III 43; the Turks say edgü: yavılak; 'good' is edgü; yavılak 'bad' (al-radî) is used only in association (muzadawa(n)) with edgü: and not by itself; the Oğuz use it by itself I 432, 23; yavılak yâğı dâ kadûran târâd dî'-ûdâthi 'constantly routing his enemies' I 516, 2; o.o. I 177, 14; 510, 13; II 74, 12; 204, 15: KB yavılak 'bad, evil', 'the like is common, e.g. bodun till yavılak xavans' tongues are evil (i.e. malicious) *194*; *v nep of 'what a bad thing ... is*
yabal. (yubal:-) Pass. f. of yuba:-; n.o.a.b. (Türkül viii see yuvul:-) Xak. xi 13 yubaldı: 'the matter was neglected and not followed up' (uğ ilma (MS. oğula) ... wa lam yubram) Kaş. III 76 (yubalur:- sic, yubalmak).

D yuvul- Pass. f. of yuvu-; n.o.a.b. Türkül viii the word read yobalu: in T 26 and translated 'with difficulty' owing to a supposed connection w. the Mong. l.-w. yoba:- should be read yuvulu; see ėn:-; Xak. xi tobik yuvuldi: 'the ball (etc.) was rolled' (tadahracat); in a verse Kolpak ude: yuvulma: 'do not roll along behind Kolpak' (lā tadatadhrac fī ʾtrīḥī) Kaş. III 81 (yuvulur:-, yuvulmak); o.o. I 397, 6 and (grammatical) III 112, 12; 113, 7; KB yuvuldi yasti 'his tears rolled down' 6213: (Cağ. xv ff. see yaval:-).

D yipla:- Den. V. fr. yip; in Kaş.'s meanings Hap. leg., but s.i.s.m.l. in such meanings as SW Osm.iple: 'to bind with rope'. Xak. xi urağut yüzün yipladi: 'the woman removed the hairs from her face' (nokumamadat wachahā) (yiplar:-, yiplamak:); (yatla:- follows here); er yipladi: 'the man performed on the (tight) rope' (la’iba ... ala’l- labā) Kaş. III 397 (yiplar:-, yiplamak:).

D yiplat- Hap. leg.; Caus. f. of yipla:-. Xak. xi urağut yüzün yiplattı: 'the woman had...
called yapurğa:k Kaş. III 51: xiii(?). Tef. yapurğa:yaprk 'leaf' 131 (—b—), 131-2: xiv Muh. al-taraq yapark (—b—) Mel. 78, 7; yapurğa: (—b—) Rif. 182: Çağ. xv ff. (yapurğa:yaprak/yapurğa/yapurğak (all spelt) bag 'leaf'; also called yaprğa:yaprak San. 326r. 2 (same quota. as in Vel.; pointing out that the word is mis-spelt in Vel.); reverse entry 333v. q. Xwar. xiv yapurğa:yaprk 'leaf' Quth 63 (—b—); MN 87; Näh. 319, 13; Kom. xiv 'leaf' yulublak (sic) CGl; Gr.: Kip. xiii (under 'trees') al-taraq (VU) yulpdurak (—b—, unvocalized); Tkm. yaprk Hou. 7, 9: xiv yaprak (—b—) ditto 1d. 9b; caraql-t-sarac (VU) yulpdurak (—b—; ḏā' unvocalized); waraqa ṭaḥđa 'one leaf' yaprk (—b—) Bul. 3, 11; xv attarqa-t-sarac yaprak (—b—) Kav. 59, 6; Tuh. 38b. 10; xvi 'palm-leaves' yaprak (—b—) do. 13b. 1.

D yapurğa:k Ni. fr./A. fr. yapurğa:k; 'leafy'. S.i.s.m.l. w. the same phonetic changes. Üyğ. viii ff. Bud. bir mĩŋ yapurğa:k limnwa 'a lotus with a thousand leaves' TT V 6, 18. 


Dis. V. YBS-

D yapasa:- (5d-) Desid. f. of yap:; pec to Kaş.; the entry follows that of yē:se:-, q.v., and the first illustrative sentence is almost the same as that for that for V.; in the Ar. translation the V. was originally omitted and when it was inserted the word appropriate for yē:se: was inadvertently printed. Xak. xi er etmek yapsa:d: tamāna'l-racal an ya'k unparalleled (subs-tu-tute yulalq) l-xubī 'the man who wished to put the bread in the oven' (not 'to eat'); also used for wishing to be used (after yar开发商) a door; and one says er tuzak yapsa:d: 'the man wished to close (an yulighbours) the trap on the birds to catch them' Kaş. III 304 (yapsa:mak); (the cold weather came and) karlap ajun yap-sad: 'snowed until it almost covered (yulbug) the world' I 463, 11; başlug közu yapsa-ma: 'do not try to close the wounded eye' I 172, 12.

VUD yovus:—Hap. leg.; Desid. f. of 3 yov:- Xak. xi ol maqa: tava'y yovsa:d: 'he wished to share (yūnsayiym) the property with me' Kaş. III 306 (yuvusar, yuvasamak).

D yuvus:—Hap. leg.; Desid. f. of yuv:- Xak. xi ol tobik yuvusad: 'he wished to roll (an yudahbre) the ball' (etc) Kaş. III 306 (yuvusar, yuvasamak; MS. in error yutum-).

Dis. YBS-

D yavas (yavas) Dev. N./A. fr. *yava: -; 'gentle, mild, peaceable', and the like; more or less syn. w. amul and often used in Hend. w. in the early period. S.i.s.m.l.g. much distorted in NE, e.g. Tuh. ça:ş: yavas in SE Türkî, SW Az., Osms.: NC Kir. ʒo; Kz.Juwas. SC Uzb. yuws: NW yuvus, cuwas; etc.: SW Tkm. yuvas. Türkî viii ff. the name Yabas (Yavas) Totok in Tmn. IV 1-4 (ETY II 96) is more likely to be Ay baş Totok); Man. M III 20, 6 (i) (amul); Üyğ. viii ff. Man.-A M III 31, 4 (iii) (amul); Man. yavaşım birle yaxışan 'being united with my gentle one' M II 8, 16-17 (ii); a.o. TT II 17, 57-8 (amul); Bud. (the . . . Buddha) tüzüng yavas kilu yarlıkladı 'has designed to make good and peaceable' (the minds of the wicked demons) TT X 15; o.o. do. 517; TT IV 10, 15-16 (tüzüm); U/Y IV 34, 60 etc. Xak. xi yavas kişi: 'a man who is mild, tractable, and peaceable' (al-laysiničī-çuurę-elu-šalıını); and any animal when it is 'docile' (mungād) is called yavas Kaş. III 10 (verse); (a girl with a downy) küdeği: yavas bülur 'finds a bridegroom who is gentle and docile' (vāqār mungād ūlāh) III 12, 1: KB (he must make the wicked fear him and) yavaslaraka edgü kerek sevseler 'must be good to the peaceable so that they may love him' 2290; a.o. 6453 (satuqā): xiv Rbg. R III 1568 (tölök): xiv Muh. ṭawībul-līqā wāl-fal 'plesant to meet, good-natured' yavas serão Mel. 51, 14; Rif. 147: Çağ. xv ff. yavas bārr wā bārr wā halim 'good, kindly, peaceable' Şan. 340r. 18 (quon.): (Kom. xiv 'humility' yovaşlık (sic) CGl; Gr.): Kip. xiii (quarrelsome) čalik 'the opposite of čalik' yavas; also used w. reference to horses Hou. 26, 1; (among the Proper Names of slave girls) yavas al-lāqīla 'sensible' do. 30, 13: xiv yavas 'peaceably disposed' (or 'peaceable', lākinnu'l-xalq) ; and one says bu aţ yavasdur 'this horse is docile and well-trained' (sahli-l-xulq mu'addab); wā yusumad bihi 'also used as a P.N.' Id. 99: xv hayn 'quiet, placid' yavas Tuh. 37b. 9; in margin of do. 12b. 5 in a second hand, halim yavas: Osms. xiv ff. yavas 'peaceable, patient, mild'; c.i.a.p. TTS II 797; II 1014; III 782; IV 856.

VUD yovus:—Hap. leg.; Dev. N. fr. 3 yov:- Xak. xi yovus-al-lāna lil-əqarih bi-hiswa aw bi-mal 'help to kinsmen in the form of clothing or goods'; this is most often used of a bride, when she has been taken to the bridegroom (suffat) and her kinsmen send anything suitable that they have for her equipment (fi tachizihā) as a token of respect to her; in a prov. yovüşüş (sic) kelin 'a bride endowed with goods (muharrama bi-amwil) by her kinsmen' Kaş. III 11 (see yavas).

S yavus:—See yapça:mu.

Dis. V. YBS-

D yapis:—Recip. f. of yap:-; 'to adhere, stick to (something Dat.)', v. various métaph. ex-
tensions. S.i.s.m.l. w. the usual phonetic changes. Uyğ. viii ff. Bud. U III 37, 33-4 (yapış): Civ. (the omen is bad) kop işi büttmez uluğ yek yapışır 'all his undertaking fails, the great demon attaches himself to him' TT VII 28, 38; a.o. II 11, 31, 108: Xak. x1 yelîm yîlgike: yapuşdi: 'the glue stuck to ilaşaqa the feather'; also used of anything when it has stuck to something and become fastened to it (ta'allaqa bihi); hence one says it keyükke: yapuşdi: 'the dog held fast (taallaqa) to the wild animal' (bi'l-sayd) Kaş. III 70 (yapuşur, yapuşmak); in all cases simultaneously vocalized yapış-); ol er o lîşka: yapuşgan 'man's habit is to be closely concerned with affairs' (al-ta'allaq bi'îl-tu'mûr), also used of anything closely concerned ('allaq) with affairs III 53: KB (if you follow it, it runs away) kaçsa yapuş (sic, Vienna MS. yapuş) saça 'if (you run away, it clings to you' 1,409; (whoever has understanding) apar bar yapuş (rhymes w. ukuş) 'go and attach yourself to him' 1870; yapuştup . . . berk 'you have attached yourself firmly' (to this world) 6630: xii(?) At. tawâdu'a'ka berk tut yapus keâd ahar 'hold fast to humility and cling tightly to it' 268: Çağ. xv ff. yapuş- (spelt) yaspidan 'to stick, to adhere' San. 325v. 2 (quotsns.); yapış- (spelt) ditto 325v. 14: Xwar. xiv yapuş- 'to cling to (something Dat.)' Qub 63: Kom. xiv ağaça yapuşarmen (MS. yapuşarmen) 'i join (â dovetail) (the pieces of) wood together' CCC; Gr. 114: Kip. xiv yapış- (b-) lasika 'to adhere' Id. 91; Bul. 70v.: xiv ditto Tuh. 32a. 7.

S yapuş- See yapuş-.

VUD yuvuş- Hap. leq.; Recip. f. of 3 yuv-. Xak. x1 olar ikki: yuvuşu: translated 'each of them helped and shared with (â dana teqâa'd) the other' Kaş. III 73 (yuvuşur, yuvuşmak; MS. everywhere yuvuş-).

D yuvuş- Hap. leq.; Recip. f. of yuvu-. Xak. x1 olar bir bir teke: tokb yuvuşu: 'they rolled (dahraça) the ball to one another' Kaş. III 74 (yuvuşur, yuvuşmak).

D yapuş- Reff. f. of yapış-; practically syn. w. it. S.i.s.m.l. w. the usual phonetic changes, but there are no other occurrences of Kaş's alternative f. w. -ç-.

Uyğ. viii ff. Man. TT III 127-8 (atka:); Bud. âdînînlar yutuziya yapuşînmak 'not to have liaisons with other people's wives' Sûv. 219, 24 ff.; o.o. U III 36, 36 etc. (Ilnîn-); U IV 34, 69 (siğin-); TT Vî, p. 82 etc. (etkan-): Xak. x1 okka: yelîm yapuşündi: (sic) 'the glue stuck (ilaşaqa) to the arrow'; also used of anything when it has stuck to something or become fastened to it (ta'allaqa bihi) Kaş. III 108 (yapuşur (sic), yapuşînmak); alternative form (lüğû) with al-fâ yapuşündi, end with al-fâ yapuşundi.: Xwar. xiv yapuş- 'to cover oneself up' Qub 63 (b-); 'to cling to (something Dat.)' Nahe. 112, 13; 361, 11.

D yapuşur- Caus. f. of yapış-; 'to fasten, or stick (something Acc., to something Dat.)'; s.i.s.m.l. in NE, NC; elsewhere displaced by yapıştur- which is noted in Çağ. xv ff. and Kip. fr. xiii onwards. Uyğ. viii ff. (Man. TT III 127-8 (atka:); yapışmanış erroneously read yazmanış): Bud. ilk uluğ egerkernli yapıştur 'placing the two thumbs together' U II 47, 72: Civ. bu vu kâpiqa yapışzurun 'let him stick this spell on the door' TT VII 27, 17: Xak. x1 ol o:ka: yûg yapuşurdi: 'he stuck (âlsaqa) the feather to the arrow'; also yavuçû: alternative form w. al-fâ Kaş. III 97 (yapuşur, yapuşmark); 'ol o:ka: yelîm yapuşur: 'he stuck glue to the arrow' (mistranslated 'feather'), alternative form with al-cim III 99 (yapuşur, yapuşmark).

Tris. YıBŞ-

D yâyâşgu: Dev. N. (Conc. N.) fr. yavış-(yapış-); lit. 'something attached to something else'; n.o.a.b. J. Uyğ. it seems to have meant 'foliage'; in Xak. it was a kind of fruit; it seems impossible to connect the 'alternative form' morphologically w. this word, and since it seems to be syn. w. yêmşen it is possible that (VU) yümüşğa: (which is fully vocalized) and yêmşen are cognate l.-w.s and that yavığı: acquired its specialized meaning in Kaş. because of its resemblance to the former. Uyğ. viii ff. Bud. xwa yavışgu 'garlands of flowers' (Chinese hua flower', Giles 5,002) U II 40, 105; TT VI 144; (by virtue of this süttra ol söğütünî yapî yavışgu î wsawi yavışgâki 'that tree's leaves (Chinese yeh, Middle Chinese yap leaf', Giles 12,997), foliage, flowers, and leaves' (will become green again) Tîs. 49b: 4: Civ. yaç yavışgu 'fresh foliage TT I 55-6 (kur-): Xak. x1 yavışgû: al-zû'rûr 'the medlar, Cretaegus azarolus'; (VU) yümüşğa: alternative form Kaş. III 48.

D yapuşgâk: Dev. N./A. (connoting repeated action) fr. yapış-(yapış-); as such Hap. leq., but other Dev. N./A.s in the medieval period and later have cognate meanings, e.g. Çağ. xv ff. yapuşgân 'bird-lime' Sûn. 326r. 6. Xak. x1 yapuşgâk: a spiny (muq'ar) plant, with burrs (sawkh) like hazel nuts, which stick (yata'allaq) to the tails of horses, etc.; similarly a man who is closely concerned (yata-allaq) with anything is so called Kaş. III 51.


Tris. V. YıBŞ-

D yayaşlan- Reff. Dev. V. fr. yavaş; s.i.s.m.l. w. some phonetic changes. Xak. x1 er yayaşlandı: abdâl-racûl min naşfîhî'l-îlim 'the man radiated mildness' Kaş. III 114 (yayaşlanur, yayaşlanmak).

Dis. YıBZ-

D yaviz Dev. N./A. fr. yav-; basically 'bad' in every sense of that word, usually 'morally bad' or 'unfavourable, inauspicious', and the like, but in Türkü rather 'in a bad way, unfavourably situated' or the like; more or less
syn. w. ağış, yavlazy; but unlike them never means 'excessively, extremely'. S.i.a.m.l.g. w. phonetic changes, usually meaning 'bad' but with odd evolutions of meaning in some languages, e.g. in SW Osm. 'grum', hence 'stern', hence 'efficient', hence 'good'. Türkü viii yağar yavrz bolts: 'the men travelling on foot got into a bad way' II E 32; o.o. I E 26, II E 21 (yavlazy); Ong in 7 (3 bat): viii ff. in Irv B 12, 24, 44, 45 'bad' omens are described as yavrz instead of the usual yavlak; in Tun. IV 10-11 (ETY II 96) the writer describes himself as bëtççi: isiz yavrz kul 'the scribe (your) worthless (Hend.) servant'; Uyg. viii ff. Bud. (I have not done good) yavrz kimlit 'I have done evil' U II 78, 40; 87, 58; yavrz yavlak ayy ogillerke 'to the evilly disposed' Sun. 101, 17-18; o.o. do. 135, 11-13; 136, 13; 141, 6; 553, 12 etc.: Civ. yavrz kart 'a malignant ulcer' H I 81; in TT VII yavrz is common for 'bad' (omens); 'inauspicious (days), etc.; Xak. xi yavrz 'bad' (al-radi) of anything Kaş. III 10; III 41 (yunciq) and 10 o.o.: KB talu neq bolurda yavuz ne kerek 'when there is a good thing, what need there is for a bad one?' 688; o.o. 321 (koldas); 413 (yunciq); 2639 (kovi); 406; xiii (o.o.) KB VP bu kutsuz yavuz 'this is unluckily and bad' 49; xiii (? ) At. (although a snake is sofî, yavuz fîl èter 'it does evil things' 215; Tef. yavuz 'bad' 132: xiv Muh. al-fâlih 'wicked, evil' (opposite to 'good' eygü) yavuz MEL. 54, 15; Rf. 152: Çağ. xv ff. yavuz (spelt) bad wa zabûn 'bad', vile San. 340r. 27 (quotns.): Xwar. xiii yavuz 'bad' 'Al lî: xiv yavuz 'evil' Nahe. 252, 12; 286, 12: Kip. xlii al-radi (opposite to 'good' eygü /key) (yamanç) yavuz Hou. 25, 10: xiv yavuz al-xay 'wild beast' lîd. 99: xiv al'ar 'bad' yavuz Tuh. 21a. 7; al-agarr yowuzrak (sic) do. 55b. 5: Osm. xiv ff. yavuz is common in the meaning 'bad, evil, violent', etc. until xvi and is noted sporadically thereafter TTS I 801; II 1018; III 785; IV 859.

Tris. V. YBZ-
D yavuzla:- Den. V. fr. yavuz (yaviz); n.o.a.b. Xak. xî ol yavuzla:du: neqni: 'he reckoned that the thing was bad' (radi) Kaş. III 342 (yavuzlar, yavuzlama:sk): Osm. xv yavuzla: 'to blame, abuse'; in two texts TTS II 1020.

D yavuzlan- Refî. f. of yavuzla:-; n.o.a.b. Xak. xî ol ağış yavuzlandi: 'he reckoned that the horse (or something else) was bad' (radi) Kaş. III 114 (yavuzlanur, yavuz-lamnak): Osm. xîi yavuzlan: (of an animal) 'to be savage, dangerous'; in one text TTS III 786.

Mon. YC
S yiç See iç Uyg.

Dis. YCA
D yaç: N.Agr. fr. 1 yaç; 'archer; bow-maker'. S.i.s.m.l, sometimes as yâç if and in the second Çağ. meaning which represents a faulty Sec. f. of yac:;:l: (yâçif) Xak. xî KB (in a list of craftsmen) o:ç: yac: 'arrow-maker and bow-maker 4358; ok yâç: 'archer 4946 (I ok); xiv Muh. al-xay'be: bow-maker' yac: fr. ya: 'bow' Mel. 11, 3; Rif. 84; (in the list of craftsmen) quavvar yac: 58, 7; yac: 157; Çağ. xîv fr. yaç: (spelt) kâmângar 'bow-maker'; also câdîgar 'magician' (and a place-name) San. 3417. 5.

PU(?): yiç: (or yiçle:): n.o.a.b.; the meaning which suits the contexts best is 'as before, as previously' which suggests that it is an Equative f. in -çe; but there is no other trace of *yi: or *ye: Türkü viii (my father died and my uncle became xö:an) cehim xö:an olurupan Türkü bodunî yiçle: etdî: (II adds yiçle: ligt(i)l) 'when my uncle ascended the throne as xö:an he organized the Türkü people as before (and fed them as before)' I E 16, II E 14: Uyg. viii (I told them to follow and left them; they did not come) yiçle: ėrtîm Burğuda: yetdîm 'I reached them as before and caught up with them at Burğu': Su. E 2-3; yiçle: islîg kâçîg bêrgîl 'give me your services as before' do. E 5.


Dis. V. YCN-
(D) yaça:n- prima facie a Refî. f.; survives only (?) in SW Anat. xx yaça:n- (1) 'to be bored (by something Dat.)'; (2) 'to be shy, or frightened, of (something Ably)'; (3) 'to be disgusted' SDD 1450. Xak. xî ol mendîn yaça:nü: istahâya wa:ütusa mâin hâyû lam yûdîm 'alâli-amr ' he was ashamed and embarrassed (in my presence) because he had not started on the matter' Kaş. III 83 (yaçannur, yaça:nmak): Kom. xiv 'to be ashamed, embarrassed' yaça:n- CCI; Gr.: Osm. xiv to xvi yaça:n- (sic) (1) 'to be on one's guard'; (2) 'to be embarrassed'; in several texts TTS I 763; II 972; III 750; IV 822.

Mon. YD
I yat (-d) 'stranger, foreigner; strange foreigner'. S.i.a.m.l.g.; SW Az., Osm. yad. Tkm. yat. Cf. I tat. Türkü viii Toy. 23-4 (ETY II 58; adaart): Uyg. viii ff. TTS III 108 (adîr-): Bud. yat elitlî toyn 'a monk from a foreign country' Hûm-ls. 294-5; do. 2063-4 (yavlal): Civ. yat kişî 'stranger, foreigner' TTT I 56-7, 214; VII 30, 11 (elîtîs-): O. Kir. ix ff. yat: tîürüme: âçîrdîm Mål. 11, 7; this is quite clear on the stone and seems to mean 'I have been parted from my relations by marriage in foreign countries': Xak. xî yat kişî: al-aça:nî 'a stranger'; hence one says yat ba:zn yaçîlî (sic) li-yatafarcaya l-aça:nî 'let the strangers be separated, set apart' Kaş. III 159; yat: yağuk 'strangers and neighbours' I 433, 7; o.o. III 43, 2; 148 (ba:z): KB kalın yat ara: 'among a crowd of strangers' 491; (what is your name? Where
2 yad (-d) 'rain magic; rain stone'; the history of this word, which is extremely complicated, is discussed at length in Doerfer 1, 157 (ca- demásی) as such it is n.o.a.b., but it became a Second Period l-w. in Mong as cada (Haenisch 84) and found its way back into Turkish in this form and as yada (see Çağ.), s.i.s.m.l. in one form or the other. It has at one time or another been connected with 'jade' and Pe. cadia 'magic', but these are certain errors.

There is some evidence of the existence of a word in Sogdian, which might mean 'rain stone' (see Doerfer, op. cit.), but there is no reason to suppose that this is a l-w. in Turkish, though the reverse might be the case. Uyg. VIII ff. Bud. TT X 387, etc. (yatlan): Xak. Xavier yatra 'a magic ceremony which is performed (kahâna yutakahham) with special stones by which rain and wind are procured (yuclab); this (ceremony) is well known among official animals are wiped on it, it rains

The sense corresponding to burun 'nose' as the organ of smell is ya:k/yad yipar TT III, p. 26, footnote 4; VI, p. 65, note 151; yid aşıklar (demons) 'who devour sweet smells' (sic, the next entry is those who devour incense) U II 61, 5; o.o. do. 57, 1 (ii) (ucrug); TT VI 168 ff. (yipar); (in TT IV 12, 56; Suv. 48, 23 the word read yidi before yok is

2 lídi): Civ. TT I 146, etc. (yipar): Xak. xí (if musk is removed from a perfume bag) ya:di: kaltär 'its scent (rizinhhu) remains behind' Kaş. III 48, 22; n.m.e.: KB yipar told kâfür ajun yid bili 'the world has become full of musk, camphor, and (other) scents' 70; yidî 'the scent' (of flowers) 97; (if you hide musk) yidî belgürer 'its scent becomes perceptible' 312; xi1i (sic) Ait. (modesty has vanished) bulunmaz yidî 'no trace (lit. scent) of it can be found' 417; IV Muh. (sic) alrâ'îha 'odour' yiyî (sic) Rf. 162 (only); Çağ. XV ff. 13 kohu... biyu ma:nâsna 'odour' Vel. 55 (and other meanings; quotn.) 18 ('with x')... (2) râ'îha wa bî San. 104v. 12 (quotn.): Kip. xxîi yîl: alrâ'îha Hou. 41, 4: yix yiyûr 'alrâ'îha muflâqa(n) 'in general' Jd. 100; a.o. do. (yidî): XV alrâ'îha yî Tuh. 16b. 12 (yiyî: here and in Muh. may be a survival of yidîg, not yidî).

yut: (-d) basically 'weather so severe that it kills livestock', with extended meanings for other things which cause losses of livestock, and even the death of human beings, like lack of grazing and epizootic (or epidemic) disease. A Second Period l-w. in Mong, as cut 'famine; epizootic or epidemic disease' (Kone. 2385), cud (Haldot 583), and in Russian as dzhat; s.i.s.m.l. except SW as yut/cutçat/jut. Türkû (when we spent the winter at Amâga: konîg): yut boldî: 'there was severe, killing weather' II E 31: Xak. xî yut 'severe weather (al-câlîfâ) which kills livestock and steep with the cold in winter' Kaş. III 142; KB if a man gets too near a blazing fire) 4â: yut turur 'it is fatal to him' 654; (if a man is born wicked there is no cure for him) ajunaka balâî ol bodunka yutî 'he is a disaster for the world and fatal to the people' 879; a.o. 1780: Çağ. XV ff. yut (1) 'heavy snow which blocks the roads'; (2) in Mong. (sic) 'an epidemic (ubâbâ) which attacks flocks and herds' San. 341v. 8: Kip. XV fanâ 'death, destruction' (öleç) yut (yirkan) Tuh. 27b. 9 (a marginal note in a second hand says that the first is used of humans, the second of animals, and the third of death by the sword).

Mon. V. YD-

yad- 'to spread out (on the ground, etc.)', hence metaph. 'to publish abroad' and the like. S.i.s.m.l. as yay-/çay-/çay-/jay-; SW Tkm. yay-; these modern forms are not confused with those of ya:î- and yay-, but as the basic sense of all three verbs (or both if the last two are identical) are not very different it is not always easy to distinguish between them. Uyg. viii ff. Man.-A teğri nomun yaç[ayın] 'let me publish abroad the sacred doctrine' M I 33, 6: Bud. (the Buddha) yâda yarîlik 'deigning to spread out' (his gracious thoughts over (ûze) mankind) TT X 8; (we regret and deplore our misdeeds) âçâ yâda 'we disclose and publish them' (and asked for forgiveness) TT IV 4, 18: âçâ yada ûtineyn 'let me venture to disclose and publish' (our many grievous constrictions and
yetge: k
vocalized). points more to -8- than VU (quotns.) Xwar.

Ila-a down'. lay with XV ff. yat- nargit hlith.

not walk or lie down' 17; (knowledge) yntur xrtl (?)
Rif.

bottom 'lics' con,nnn, man (etc.) lay down to
lings, 'to lie down to sleep, (of nomads) to settle
sii:giikii:w.

down in lo:

yetge: yay-

publish abroad, disseminate' Xwnr.
xv ff. yay- (spelt) (I)

RBF.

a tray out';

39, etc.; (born to)
his light' 35; 3637 (2

XII

sufferings)

(knowledge) yntur xrtl (?)

y4t-
yay-

publish abroad, disseminate' Qtb 64;

SNW.

VU 32, 16;

Kav.

17a.

y4dil-, azci'l-'oxbu

a:g),

ynrukluk:
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CCG; Gr.:
yay-

yadma:k):

yadma:k):

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yıt- 'to stray, get lost'; hence by extension 'to perish' and the like. S.i.a.m.lg. w. the usual phonetic changes. Türkü VIII (the people) ölü: yttı: 'dying and getting lost' I E 27, 28; II E 22; (the people) yıtımış içgännıs 'went astray and submitted' (i.e. to China) Orgun 1; yıtımüzün do. 3: Uyg. VIII (you my people) öltıp yıltıp, ... ölmecşi yıtımecşi: sen 'died and got lost'. ... you will not die or get lost' St. E. 5; VIII ff. Bud. Swr. 615, 14-15 (onza): Xak. xı yıttı: nen 'the thing went astray' (dalla) Kaş. II 314 (no Aor. or Infin.; followed by 2-yıt-): bilğiğ yıtır: 'to overwrite, to write over' (yardıll) I 467, 8: KB (some stars are guides) yıtse yol 'if a man loses his way' yıttil 'if the wise raise their heads' eddû yıtter 'the good man is at a loss' 890; yıttil ogl 'his mind wandered' 1062; a.o. 1178 (2 öğûz): xiii(?). At. uyvt yıttil 'modesty has ceased to exist' 417; Tef. yıt- 'to go astray' 154: Çağ. xv ff. if.-('with l.); treated in a single entry. w. et., 1 it-, and (yı-

D yod- der. f. in -ı (here Trans.; cf. tood-.) fr. *yı-ı., cf. yûk; 'to destroy, obliterate, wipe out, wipe off', and the like. Survives in NE Tuv. qot-fod-: NC Kir., Kz. Joy-: NW Kk. Joy-; Noq. yoy-: SW Tkm. yoy-; other languages use yûk ét- and the like in this sense. SC Uzh. yûy- 'to interpret (dreams)' is a Sec. f. of yor-. Uyg. viii ff. Bud. Sanskrit náma-dhatuvā 'having abandoned arrogance' yotop (for yotop) TVII VIII C9; (the cut through the youth's neck and) bánın yerde yoydî 'hid his head in the ground' U III 64, 21; prob. a misreading of yikdî: Xak. xi ol top rak yözändin yottı: 'he wiped (masaha) the dust off his face'; and one says ol bilög yottı: 'he obliterated (mahâ) the writing' (etc.) Kaş. III 434 (yodarar, yodmak): xiii(?) At. balâ ranc yodup 'wiping out the pain of misfortune' 350: Çağ. xv ff. yoy-(sic?): mañk wa ma'dam kardan 'to destroy, annihi late' San. 34zv. 13; cuy- (spelt; with -u') bar彦af wa mâ-bîd kardan 'to remove, destroy' 215v. 10: Xwar. (xvi) yodetut- 'to hide'; if correctly read ?Cause, f., 'to hide' 'Ali 49): xiv yoy- 'to erase' Quıb 85 (yuy-); MN 3: Kip. xiii kâqata 'to strip off yoy- (Imperat. in error -gil) Hou. 33, 13: xiv yoy mahâ wa kâqata Id. 100: Osm. xiv to xvi (only) yoy- 'to destroy, obliterate'; fairly common TTS I 843; II 1068; III 821; IV 899.

yut- 'to swallow' and the like; s.i.a.m.lg. w. the usual phonetic changes. Oğuz/Kip. xl ol yumurţgan: yuttı: 'he swallowed (ibta'a) the egg' (etc.) Kaş. II 313 (yutur, yutmak; sic): xiii(?) Tef. yuturtur- 'to cause to swallow' 164): xiv Muh.(?) al-bal- 'to swallow' yutmak Rif. 119 (only); in 105 balâqa wa wasâla (a repetition of the previous entry) yartw is no doubt a corruption of bali'a yut+: Çağ. xv ff. yut- furâ zuwurdan wa balî kardan 'to gulp down, swallow' San. 341r. 15 (quotn.): Xwar. xiv yut- 'to swallow, absorb' Quıb 87: Kom. xiv ditto yout- (sic?) CGG; 127 (quotn.): Kip. xiii bali'a yut- Hou. 35, 6: xiv yut- balî'a, and in the Kitâb Beylik yut- macca 'to sip' Id. 95; bali'a wa macca yut- Bul. 34v.: xiv yut- bali'a Kav. 8, 16; 10, 8; 76, 1; Tüb. 8h. 2; 53a. 5.
pleasant smell, to stink'. Survives only (?) in
NE XV
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Gr., might be a mistranslation of this word).

yodas: ‘the number seven’; hence one says yettı: kat kok sab’a atqaq minl’-sama-

wît ‘the seven layers of the heavens’ Kas. III


81, 8; yetty: Rif. 186: Çağ. xv ff. yettı ‘the number seven’, also pronounced ba-tasjfi-ta ise, i.e. as yettı San. 348v. 17 (on the -tt- see zov.

9 ff.): Xwar. xiv yetti Quth 78: Kom. xiv ‘seven; a week’ yettı yetty CCG. Gr.; Kip.

xiii sab’a yetty: Hou. 22, 6: xiv yettı: (sic) al-sab’a, originally (wa’l-as) yettı, also so

pronounced Id. 91 sab’a yetttı: (sic) Bul. 12, 11: xv yetty: Kav. 65, 7; Tuh. 60b. 7 a.o.o.o. (the forms w. -d- are prob. Tkm.): Osm. xiv and xv yetti occurs in several texts TTS III 810; IV 884.

yetti: to be sharp; not noted earlier than Çağ, and now obsolete everywhere, but see yittı-, yittıg. Çağ. xv ff. Iti- (spelt, ‘with i-’) tund sultan ‘to be swift, active, impetuous’, and the like San. 94v. 19 (quoten.).

yodas: ‘the thigh’; unusually rare for an

anatomical term. Survives in this sense in NE yoda/yodo R III 430: SF. Tar. yoda do.; Türk yoda BS 662: yote/yote/yote/tota/loite jarring 159: (NC Kir. joto): Kox. jota ‘mountain crest, or range’ is difficult to connect.

Uyğ. xiv ff. Civ. in TT VII 19 describing

the position of the soul in the twelve days of the animal cycle yota comes after ‘arm’ and a gap and before ‘forehead’ and ‘side’ (the order seems to be chaotic): Xak. xii tavgaç (VG) yodas: ‘the name of a tree’ Kas. I 453 (tavgaç) may perhaps belong here, but

medial -d- is unusual in Xak. and may be an error for -d-, which makes the connection improbable: (KB yodas teziq is an error in the Vienna MS. for tuşa ham tiziq 572): xiv Muh. (?) al-saq ‘leg, thigh’ yoda: Rif. 142 (only): (Kom. xiv yota ‘a set of teeth’, CCG; Gr., might be a mistranslation of this word).

VUD yatut Hap. leg., but syn. w. yatrwm; Dev. N., Active or Caus.?, fr. yat- in the sense of ’lying down, waiting’, or the like. Xak. xii yatut al-madad fi’l-’und ‘the reserves in an

army’; taken fr. the phr. yatut saq al-sa’t-]

hadi ursla ba’da’l-awwal ‘the hair which has been left to hang after the first’ (has been plaited or cut off?) Kas. I 287 (al-awwal does not seem to have any special technical sense in this context and may be corrupt).

D yetut Active Dev. N. fr. yod-; lit. ‘destructive, damaging’, or the like. N.o.a.b. Xak. xii yetut al-sayr’il-](lada xayar fihi ‘a thing which has nothing good about it’; and when a man is cursed (or abused, subba) one says yodut Kas. III 8; a.o. do. 13 (yodug).
D ydrzt- Caus. f. of ydrzt-; 'to make (something) stink'; n.o.a.b. Türkii viii ylka: tegmlı-sı ydrztıma: ayık: tegmlı-sı artırmayın edęgüst: bolzun 'I will not make one that has reached the age of) a year stink, or one that has reached (the age of) a month putrefy; may good come to them' JRB 59: Uyg. viii ff. Bud. TT X 547 (sasıt-).

D yltt- Caus. f. of yltt-; 'to sharpen'. Not well attested in the early period or widely distributed now, but survives in NE Khak.拆-; Tuv.拆-: SW xx Anat. lltt- SDD 802; the cognate form SW tllle-; Tkm. yltle- also occurs. Cf. bllle-, yanu-. Xak. (xı yltt- (sic) in Kaq. I1 317 is a correction in a later hand of yunnt-, q.v.) x111(?) At. ukus xııı ylttip sızınm 'seize sharpen up your understanding and mind and remember my words' 22: XIV Muh. (abadda 'to sharpen' (bllle-; in margin) yltt- Rıf. 102: Çağ. xv ff. lltt- (spelt) Caus. f.; tund kardan 'to make swift, active', etc. San. 957. 4 (quotens.; corrupted in P. de C. to init-): Kip. xiv yltt-sanna 'to sharpen' Id. 91.

D yadı́rtur- Caus. f. of yadı́rt-; 'to order to spread out' and the like. S.i.a.m.l.g. as yadyur-,çaydur-, etc. Türkii viii ff. Man. nomuğ törığ yadı́rturmatın tıdı́ımız erser 'if we have imposed the (true) doctrine and rules by not causing them to be published abroad' Chia. 74-5: Xak. xı ol apår töşék yattürdi: 'he ordered him to spread out (abastali) the mattress', or anything else that is spread out; originally yattürdi: but assimilated; and one says men apår süsın yatturdum 'I ordered him to disperse (hi-taqfrig) his army' (ect.) Kaq. III 93 (yatturur, yatturmac:k).

D ýetlütur- Hap. leg.; Caus. f. of ýed-: Xak. xı (after ýttür-; ýëttürdı:) is also used when one has urged him to pack (tabl tabiya) his goods and stores in a baile or the like, originally ýëttürdı́m (sic) but assimilated Kaq. III 94 (no Aor. or Inim.).

D ýothtur- Caus. f. of ýoth-; s.i.m.l. w. the same phonetic changes as ýoth-; Xak. xı men apår bitíg yotturdm 'I made him oblige-rate (amhavatı́nu) the writing' (ect.); originally yotturdm; also used of anything when you have wiped it out (amsatlahı́n) until the traces of it disappear Kaq. III 94 (yottururmen, yotturmac:k; MS. yttt:rdma:k).

Dis. YDG

yadáğ: 'on foot' (as opposed to 'on horse-back'). S.i.a.m.l.g. except SE; NE Khak. çazağ; Tuv. çadağ: NC Kir. J6: (sic); Kzx. jayav: SC Usb. yayav: NW yayavjayav: etc.; SW Az., Osm. yaya. Türkii vii yadağ were 'their infantry' (as opposed to atlıq sılıslı: 'their cavalry') II S 1; (two-thirds of them were mounted) bitli ýüğü: yadağ 'one-third on foot' T 4; yadağın 'on foot' IE 28, 32; T 25; a.o. IE 32 (yaviz): Uyg. viii Śu. S q(kedı́mlı́): Xak. xı yadağ (MS. ýadağ) al-ráci dating 'pedestrian, on foot' Kaq. III 28; a.o. J 381, 5: KB 1734 (kuça:la:ı́): 2370 (okçt): 3831: XIV Rbg. yadağ yori 'go on foot' R III 209; Muh. al-racic (opposite to 'mounted' atlı́ıq) yaya:ğ: Mel. 50, 12; 55, 11; yadağ (-d) Rif. 149; yaya:k 153: Çağ. xx ff. yayaık piyada 'pedestrian, on foot' San. 340v. 29 (quottn.): Xwar. xı yadağ ditto Nahe. 24, 17: Kip. xııı al-racic (opposite to 'mounted' atlı́ıq) yaya:ğ: Hou. 26, 15: Osm. xx ff. yayaık and yayan (?)crasis of yadağın) common till xvi, yaya noted fr. xv onwards TTS I 804; II 1021; III 787; IV 861.

D yatíğ Dev. N. fr. yat-; lit. 'lying down' and the like. S.i.s.m.l., e.g. NC Kir. Jatu: NW Kk. Jattıv: SW Osm. yatt; Tkm. yatuv; the specific meaning in Kaq. seems to be Hap. leg., in this sense; all modern forms of yatık are Sec. sf. of yatık. Xak. xı yatíğ al-manam 'sleeping quarters'; hence one says ani: yatíğında: tutǘlg 'seize him in his sleeping quarters' Kaq. III 12: (KB not noted, yatık in 495-6 is the Acc. of ı yat and in the Vienna MS., 4704, an error for batı́g).

VUD yatuk Dev. N. in -ık (?) fr. yat-; this Suff. is very dubious in Xak., the word follows the entries of yatuk and may be a mis-vocalization of that word, cf. yltıtăr-; it is Hap. leg. in this sense; all modern forms of yatık are Sec. sf. of yatık. Xak. xı yatık al-nawm wäl-manam aydın (both 'sleep' and 'sleeping quarters'; hence one says <ol> ani: yatı́kmenta: tutti: 'he seized him in his sleep or in his sleeping quarters' Kaq. III 15.

D yatuk Intrans. Dev. N/A. fr. yat-; the general meaning is 'lying down, prone, prostrate' w. various special applications. S.i.a.m.l.g. except NE, SE as yatık/jatık 'prostrate, horizontal, gently sloping'; metaph. 'polite, modest', and the like. Kaq.'s first meaning is difficult to connect semantically and may be a l.-w. Xak. xı yatık the name of 'a woolen fabric' (al-tıp) woven of two kinds (of thread); the warp is wool and the weft cotton; yatık neıp 'anything thrown away and abandoned' (al-mattrı́h wäl-maniʃ); hence 'a slaggard' (or idler, al-kašan) is called yatık kılı́ı: and a section of the Oguz who live in their towns and do not migrate to other places or engage in raids (yapızın) are called yatık that is 'sluggards and wasters' (al-kušalı́ wäl-mattrı́hın) Kaq. III 14 (yatık follows): Çağ. xv ff. yatık surahi-yı pahn 'a broad squat goblet', called in Pe. baʕata (little duck') (quottn.); the translation of yatık/jatık as 'a musical instrument' in the Rami author (Vel. 407) is an error San. 326v. 22 (it is a mis-reading of yatı́gan, a Mong. l.-w. listed in San.): Osm. xv ff. yatık/jatık 'a broad squat goblet, or jug'; fairly common TTS I 795; II 1013; III 780; IV 855.

D ydı́ğ Dev. N./A. fr. ydı́ː; 'smell, odour (usually, not always, unpleasant); foul-smelling'. Survives in NE ydı́ːg/çı́dı́g/çızı́g;
elsewhere it is difficult to distinguish between modern forms of this word and yid'. Uyg. viii 8. Bud. TT V 729 (ölğür), 445 (saslıq); Civ. (if a man's arm pit is) yidğ 'malodorous' yidığ keter 'its foul smell disappears' I 28-9; Xak. xi yidğ 'malodorous' (al-munin) of anything; yidığ ot al-harabal 'rue, Paganaum harmal'a in the language of Kaşgar; in the language of Uy and Barsgam it is called Hildrük and in Özgüc yüzerlik Kaş. III 12: KB 999 (tidğ); xiv Muh. (?) d'if 'stinking' yiyğ Ref. 165 (Mel. 66, 5 yr): Xwar. xiv yidığ/yidği 'smell, odour' (usually pleasant) Qutb 89; Nahe. 31, 7; 263, 3-5; 422, 11: Osm. xiv yiği (sic?) 'odour, smell' (not unpleasant); in several texts, transcribed yiği TTS I 834; II 1057; IV 891.

D yodug Dev. N. fr. yod'; survives in the like in NC Kur. joyu; Kxz. joyu: NW Kk. joyun. Cf. yodut. Xak. x1 yodug hwa an yu'xatul'racul bi-curm gäre'ri is used when a man is caught for someone else's crime; hence one says anıq yodug: tokındaki: asahbaha vôbäl cum gäre'ri 'the evil effects of someone else's crime struck him' Kaş. III 12: KB isîzke ot erdi yâgika yodug 'he was fire to the wicked and destruction to the enemy' 408; (your life is finished) iköńç ol yodug 'it is (the time for) repentance and annihilation' 1400; o.o. 3552, 4454, 4423, 5864 (yapçağı): Gancak x1 yodug 'a term of arrest' (sabû) applied to years; takes the place of yodut Kaş. III 13.

?E yodug: Hap. leg.; there is at least one other mis-spelling in this verse, and this word, which is morphologically inexplicable, is no doubt an error, prob. for kodug. Xak. x1 bakmas bodun sevişgûz yodug: yüzi: (MS. yidî): saranka: là (YU) yalta'ti (unvoiced,? error for yu'li'tat) 'l-quem i'îl-baxilî'l-baqîdi (MS. baqîzi)'l-kâhîlî't-râçh 'the people do not raise their heads(?) to the odious peevish-faced miser' Kaş. II 250, 3; n.m.e.

D yatgak Dev. N.A. (connoting habitual action) fr. yat'; lit. 'habitually lying down'. S.t.a.m.lg. except NE(?), in SAE as yatak 'sluggard' (cf. yatuk) and elsewhere as yatak/jatak 'sleeping quarters' and usually more specifically 'bed, animal's lair, permanent settlement', and the like. Xak. x1 yatgak hârisi- -nalîk veî-iînî te naḫwâli 'the guard (or sentry, there specifically by night) of a king, fortress, etc.'; hence one says yatgak yattu: hâta'il racul hârisi(n) 'the man spent the night on guard' Kaş. III 42: KB tüni yatti yatgakta 'he spent his night on guard' 952; o.o. 608 (turğak), 1606, 2533: xiv Muh.(?) Rif. 168 (only, arka): Çag. xv ff. yatağ/yatak xêcâbêh 'sleeping quarters' (quotns. Çag. and Rûmî); and metaph. päs teâ pâðâri 'guard, guard duty' San. 320f. 12 (adding that some lexicographers claim the word as Pe.): Osm. xiv and xvi yatak 'animal's lair'; in two texts TTS II 1013; IV 854.

D yâdûguk Hap. leg.; Conc. N. (N.I.? fr. yad'; lit. 'something which spreads out something'. Kip. x1 yâdûguk sûfya tâdil- -fara 'the feet of a mare's udder'; some of them say yazguk Kaş. III 27.

D yâdûn Pass. Dev. N.A. fr. yad'; lit. 'spread out'. Survives in NE Alt., Tel. yaykın/yaykkin; Bar. yaygûn, used in the phr. yaygûn (etc.) su: 'a river in flood', R 111, 7, and recently revived in SW Rep. Turkish as yaygîn 'widely used or seen; spreading' (borrowed fr. R 111 7). Xak. x1 KB begîg koña kiyla ya yâdûn âdzîg 'do not make a beg or a river in flood your neighbour' 4546.

D yatûk- Hap. leg.; Intrans. Den. V. fr. I yat. Xak. x1 yatugki kîši: yatik'te: 'the neighbour became a stranger' (yara . ananî) Kaş. III 76 (yatikar; yatmak). D yutûk- Intrans. Den. V. fr. yut. Pec. to Kaş. Xak. xî yülk: yutik'te: 'the livestock were severely affected (ihataraat, lit. 'burnt') by the snow', that is when they died of cold Kaş. III 76 (yatikar, yatmak); the same sentence is quoted in Il 21, 2 as an example of a Pas. (mâfûl) V, in which the Suff. -ik- has the connotation of being overcome (mâlub aw môhûr) by something.

D yatgûr- Caus. f. of yat-; s.i.s.m.l. w. the same meaning, e.g. NW Kk. jatkar- (sic): SW Osm., Tkm. yatir-; (Az. yâtrit-), but most use forms of the later Caus. f. yatgîz-; Uyg. viii ff. Bud. (if a murderer is reborn in hell, the lords of hell there) tôpûn yatgûrû- lur 'make him lie face downwards' (on the red-hot floor) TM IV 252, 34; o.o. PP 65, 4 (çombur-); U 111 4, 7; Xak. xî ol anî: yatgûrû: addâ'ahu te anâmahu 'he made him lie down and sleep' Kaş. III 90 (yatgûrur, yatgûrmak); xiv Muh. navcâma 'to put to sleep' (yatgîz- Mel. 41, 10); yatgûr- Rif. 131: Çag. xv ff. yatkur- yatur- Vel. 405; yatgûr- (spelt) xêcâbêhûndan 'to put to sleep' San. 326f. 27 (quotns.): Xwar. xiv yatkur- yatur- ditto 'Ali 24, 25; xiv yatur- ditto Qutb 75; Kip. xiv yâčîr- arşada 'to put to sleep', originally yat'dir- with the -di- irregularly altered to -ki- Id. 94; arşada yatur- Bul. 22r.: xiv ditto yîkîr- Tuh. 55a. 10; the Caus. f. of yat- nîma is yatgîr- Kav. 68, 18.


Tris. YDG

D yaðaglîk Hap. leg.; A.N. fr. yadag. Xak. xî yaðaglîk al-nucla fi'l-sayr 'travelling on foot' Kaş. III 51: (KB 4263 yaðîglîk in the Vienna MS. is an error for tayaglîk).

D yaðîglî P.N./A. fr. *yaðg Dev. N. fr. yad'; pec. to Xak. Xak. xî yaðîglî tösek
D yêtêgêk (yedêgêk) as this word is noted only in association w. yêd- and its der. f.s., presumably a Dev. N. (connoting habitual action) fr. yêd-; lit. 'something habitually filled'. Xak. xi yêtêgêk al’ayba wa’il-rizma 'sack, bale' Kaš. III 70 (yêdîg-; mis-spelt yanige:); al-rizma 77 (yêdîl-); rizmatu'l-mâti' artîl’-ayba 434 (yêd-); n.m.e.

**Tris. YDG**

D yêtêgêk. Yag. leg.; P.N./A. fr. yêtîk, presumably in its metaphor. sense of 'clever, alert', etc. Türkü viii ff. (a brave man's son went to the army; on the battlefield he made himself(?) a powerful messenger(?); when he comes home) özlî: azzanîsî: ûgrîncenîl:îg: atî yêtêgêk kellî: 'he comes as one who has made himself famous, joyful, and with a reputation for alertness(!)' lîrb. 55.

D yêtêkülîk. Yag. leg.; P.N./A. fr. yêtîk; noted only in a prov. illustrating yâtik. Xak. xi yêtêkülîk anasîr: kozyun against 'the owner of a lost animal (tahibul'dallâ) searches for his lost animal (even) in his master's bosom' Kaš. III 18; n.m.e.

D yêtêgen. Den. N. in -gen, apparently a Sec. f. of -gûn (Collective), fr. yêtî (yettî); lit. 'seven together'; 'the constellation Ursa Major, the Great Bear'. Survives in NE yetetegen and the like R III 365; SW Osm. yediger (sic); Tkm. yedigen, Uyg. viii ff. Bud. yêtêgen sutor 'the Sûtra of Ursa Major' TTT VII 40, 10; o.o. do. 120 (ağzan-), etc.; Xak. xi yêtêgen banât na's 'Ursa Major' Kaš. III 37; o.o. 40, 12 (yultuz); 247, 24 (kaçar): KB yêtîgen kûrdûrî yana baş örü 'Ursa Major raised its head again' 6220: xiv Muh. (?) banât na's teglî(?) yetîgen Rif. 184 (the first word cor- rupt, prob. only an abortive attempt to write yetîgen:); Çag. xiv ff. yêtîgen 'the name of the constellation banûtû'l-na's (sic)'; in Rûm. ye'diler/yêdî kardas San. 348v. 19: Xwar. xiv yetîgen ditto Quth 77: Kip. xiv yêtîgen (MS. yetetgen) banât na's Id. 91; ditto (MS. yetigen) Bul. 2, 13: xiv ditto yêtîgen (sic) Tuh. 7a, 11: Osm. xiv ff. yedigen once or twice in xiv; yediger c.i.a.p. TTS I 808, II 1028; III 792; IV 865; and see Çag.

**Tris. V. YDG**

D yêtîk. Yag. leg.; Den. V. fr. yêtîk; everywhere spelt yîltikle- which was no doubt the vocalization familiar to the scribe of our MS. Xak. xi ol at yêtîkledî: anşada dâlala faras wa gayarahnu 'he stated where the lost horse (etc.) could be found' Kaš. III 343 (yîltiklerî, yîltiklemek).

**Dis. YDL**

' a mattress which is spread out' (al-mabût) Kaš. III 49; a.o. 50, 18.

d) yûdilîk. Yag. leg.; A.N. fr. yûdî. Xak. xi yûdilîk (Ms. yadïlîk) al-nâtiv wa’il-bilâ mana(n) both 'foul smell' and 'putridity' Kaš. III 51.

d) yatğasûk. Yag. leg.; Intrans. Dev. N./A. fr. yatğas-. Xak. xi yatğasûk al-dari' (Ms. al-dagîg) 'a bed-fellow'; yatğasûk (Ms. yatğasûk) ügri: al’atama 'bed-time', in one dialect (fi loğa) Kaš. III 55.

**Dis. YDG**

D yîtîg. Dev. N./A. fr. yîtî:-; lit. 'sharp', metaphor. 'alert, quick, clever', and the like. S.i.a.m.lg. except SC; NE Kaš., Kârb., Küür. yîdîg R III 527; Alt. ödû; Khak. çitîg; Tuv. çîdîg: Se Türkî yitik/litik/litik farring 144: NC Kxz. jîtI: NW Kumyk jîtI: SW Az. Iît; Osm. Iît/Iît (now obsolete); Tkm. yi, etc. The Uyg. forms yîtiîttî and yîti are unusual for so early a period. Uyg. viii ff. Bu. yîti (spelt yittî) kîlîc 'a sharp sword' U I 37, 14, II 75, 30-1 (ditto); 86, 48 (yîtti); yîtti 'sharp (knife) III 64, 12; IV 32, 6, 38; 131: Xak. xi yîtîg bîcêk 'a sharp (al-hadid) knife'; also used of anything else with a sharp edge (hudo hidda), swords etc.; yîtîg er 'a man who is clever and sharp' (al-nâd) al-hâddî in dealing with affairs Kaš. III 18; a.o. I 384, 22: KB yîtîg 320 (Ic) — yîti kül bu köz 'keep your sharp look out' 927; (young warriors) bolur keyd etî (rhymes w. otî) 'become very keen' 2373; o.o. 1133, 1855: xîrî (?) Tef. yîtîg ( ... köz) 154: xiv Muh. al-yîtîg (opposite to ‘blunt’ bîrmanz) yîtî/tîti: yîtîg: Mel. 54, 5; yîtîg: Rif. 151: Çag. xv ff. itîk ('with I-') ... (2) tund wa tîz 'sharp, quick, alert' (quornts); and metaphor. sarî wa săz ‘rapid, fast’ (quornt.) San. 95v. 19: Xwar. xiv yîtîg 'sharp' Quth 78; Hânc. 239, 14: Kôm. xiv yîtîg/litik 'sharp' C.GG; Gr. 134 (quornt.; mis- spelt yîtîtî): Kip. xîl al-haddîl-qi‘îti ('cutting'), e.g. a sword, etc. (opposite to ‘blunt’ (PU) çîpê); (yîtîg?; Hou. 27, 7 (ommitted in MS.); xiv yîtîg al-haddül-qi‘îti Id. 91; xiv hadd yîtîg Tuh. 12a, 7: Osm. xiv to xvi (only) yîtît (rare)litik 'sharp, quick', etc., usually metaphor. ; fairly common TTS I 395; II 553; III 388; IV 443.

D yîtîk. Intrans./Pass. Dev. N./A. fr. yîtî; 'lost, strayed', and the like. Survives in SW Az. itîk; Osm. Tkm. itîk; such forms are not to be confused w. yîtîg. Xak. xi yîtîk al-dâla ‘a strayed or lost animal’ Kaš. III 18 (prov., yêtîkülîg); o.o. I 115 (soruk, mis-spelt tiyîl), 143 (bulûn-); 182 (çîltur-); III 181 (2 sor-); xîrî(?) At. bilîgîgov tirigî yêtîk kôrgülîk 'one must look upon ignorant mortals (, reading tirillig) as strayed (or lost) 94: Çag. xv ff. itîk ('with I-') (1) mafqid wa zum muda ‘lost, strayed' San. 95v. 19: Kip. xiv yîtîk al-dâyi ‘straying’ Id. 91: Osm. xiv ff. yîtîk, often yîtîk, occasionally yîtîk 'lost, strayed' (usually of animals); c.i.a.p. TTS I 832; II 1056; III 813; IV 889. 
D yildağ P.N.A. fr. yıld: 'having a smell, or odour', usually preceded by a qualifying word describing its nature. S.i.m.i.l.g. w. the same phonetic changes as yıld. Türki viii ff. Man. (these twelve two-hour periods, a Man. technical term) köngü içre yadilur yaraşur 'are published abroad in the mind and are beneficial' M III 19, 8-9 (ii); nomi dini yadımsısta 'since the (Man.) doctrine and religion were preached' TT II 17 bottom: Uyğ. viii ff. Bud. or ölgül saçı arkasında yadılı turup 'his flame-coloured hair being spread over his back' U IV 10, 67-8 (ydl II 45, 13-14); ölüm yadılıp 'death spreads' (through all the organs of the dying man) TT III, p. 26, note 5, 11; o.o. PP 7, 2 (küt); U III 7, 14; TT VI 484; VIII K.8; Çiv. atın kiş yadılıdış 'your name and fame have been published abroad' TT I 146; a.o. VII 29, 10; see I ываил. Xak. xi süs: yadılıdış 'the army (etc.) dispersed' (tatarraga); and one says toton künk: yadılıdış: 'the garment was spread out (büşe) in the sun'; also used of anything else when it was spread out; and yadılı tonda: yadılıdış: 'the oil spread (etc.); tofatça) over the garment' (etc.) Kaş. III 77 (yadur (sir), yadımsak): (after 1 ываил.) yayıldış: süs: 'the army (etc.) dispersed', alternative form with -d- in yadılladığ: III 192 (yadullar, yadımsak): o.o. I 442, 7 (tergin); III 148 (baiz); 159 (1 yatl: KI yadılı (of a man's fame) 'to be spread abroad' is common 458, 496, 737, etc.; yadılı ağı 'his net has been spread' 4224; a.o. 4892 (butik): xııı (?! ?) yfel yazıl (sic) 'to spread out, stretch out' (Intrans.) 135; yavıl ditto 136; Çağ. xv ff. yavıl (1) pahn sudan 'to be spread out'; (2) caridam sütür (of livestock) 'to graze' (i.e. spread out over the pasture) San. 340v. 11 (quorn.): Xwar. xııı yavıl 'to be disseminated', etc. Qutb 65; Kom. xııı yavıl 'to be spread out' CCG; Gr.

D yedil. - Hap. leg.; Pass. f. of yed-: Xak. xi yetek yedilid: xıtati,l-ırama ve 'ubbiiyati (MS. 'ebbat)'l-mıt;' fiha 'the bale was sewn together and the goods packed in it' Kaş. III 77 (yediller, yedilemek; both unvocalized).

D yıtil. - Pass. f. of yıtil-; not Pass. in its ordinary meanings, which are rather Intrans.; survives, meaning 'to arrive, or become, ready; ripen, reach maturity' in SE Türki

yetil: NC Kir., Kzx. jetil-; SC Uzb. yetil-: NW Kk. jetil- 'The Pass. f. of I yêtil- is not noted earlier than Osm. xiv ff. yedil- (of an animal, blind man, etc.) 'to be led' TTS I 809; I 1028; III 792; IV 865. Yetil- 'to be sharpened' Pass. f. of yetil- is first noted in Osm. xv TTS I 813. Xak. xi ol süke: yetildi:lahìqal-cund ve ìgarânu 'he caught up the army' (etc.) Kaş. III 77 (yetilir, yetilmek; sic); a.o. I 106, 9 (I 6l: KB (listen to the wise man. . .) yetilmesi yaşı 'of mature years' 261, 1222; (my life has ended) yetildi öðüm 'my time has come' 1099; kamûg arzularka yetildî elÎg 'his hand has reached all his desires' 1253; o.o. 1211 (maÎntt.), 4066, 5716: xııı(? ?) Tef. yêtil- (of a crop) 'to mature'; yast yetilmesi; fagat yetildi 'his patience was exhausted' 152: Çağ. xv ff. yêtil-(îp) yetil- Vel. 412 (quorn.), yêtil- (spel) rastîda âðun 'to have arrived; to be ripe, mature' San. 348r. 22 (quorn.): Xwar. xııı yêtil- 'to arrive; to be achieved' and the like Qutb 78.

D yodul. - Pass. f. of yud-; s.i.m.i.l.g. w. the same phonetic changes. Xak. xi ka mâç în yudulûdû 'the blood was wiped (muhya) off the sword'; and one says anîn at aydîn yudulûdû 'his name was erased from the Sultan's register (muhya ... min diwânÎl-sultan); also used of anything iðî muhya Kaş. III 77 (yodullar, yodulmak): Çağ. xv ff. yoyulanav ve ma'dûn áðun 'to be wiped out, annihilated' San. 347v. 18: Osm. xiv ff. yoyul- 'to be erased, wiped out'; c.i.a.p. TTS I 843; II 1069; III 822; IV 899.

D I yatala: Den. V. fr. 1 yată; 'to treat as a stranger' and the like; survives in SE Türki yatali-: SC Uzb. yotla-; most modern V.s of this form mean 'to memorize' and the like, and are Den. V.s fr. the Pe. l.-w. yad 'memory'. Uyğ. viii ff. Çiv. (after undertaking various obligations) apam bûrû bû bîtgêki sîzdin kayuyst yatalasbîz 'if we repudiate any of the undertakings in this document' USp. 77, 16-17: Xak. xi (after 2 yatala-) and one says ol ant: yatala'd: 'he reckoned that he was a stranger' (acom) Kaş. III 306 (no Aor. or Infin.): Çağ. xv ff. yatala- 'bigana ve dîr kardan 'to treat as a stranger'; to banish' San. 326v. 6 (quorn.).

D 2 yatala: Hap. leg., but see yatalat-, yatalan-: Den. V. fr. 2 yata. Xak. xi xälç: yatala'd: tahâhâna'l-kâhîn hîl'-âhêr lîl'-sulub wa'l-amîr 'the magician performed magic ceremonies with stones to (bring) clouds and rain' Kaş. III 307 (1 yatala-) follows.

D yûla-: Den. V. fr. yûl- 'to smell (something Acc.)'; cf. yûd- (Intrans.), q.v. S.i.m.i.l.g. w. the usual phonetic changes. Uyğ. viii ff. Bud. (so too the nose) ... yîl yîpar yîdaylar 'smells (all sorts of) odours' TT VI 168-9; yîdlamas yîdû 'the odour which it smells' do. 172: Xak. xi ol yîpar yîdayûl: 'he smelt (tahâhêna) the Musk' (etc.) Kaş. III 308 (yûlalar, yûlalmak): Xwar. xııı yûla- 'to smell' Qutb 91 (the murderer) uctmax
D yâlat- Hap. leg.; Caus. f. of 2 yatla:-; pec. to Uyûq. Bud.: in spite of the views expressed in **TT X**, p. 29, note 387, where the relevant quots. are assembled, which were put forward in ignorance of the existence of 2 yat-; there is no doubt that yat yatlan- was the phr. used to translate an (ultimately) Sanskrit V. meaning 'to perform magical ceremonies'; in this context there is no implication of rain magic. Uyûq. VIII ff. Bud. (the yaksha's son for twelve years) yat yatlançlçû braman basasinda barip 'followed the brahman who performed magical ceremonies' **TT X** 561–2; (when) anityatîlîr ulûlûszû yat yatlanç (the magician) who performs impermanent (Sanskrit anityatâ) and transitory magical ceremonies' (comes and tries to steal my life) do. 499–400; o.o. (damaged) do. 378, 402, 413.

D yîldan- Ref. f. of yîldâ-; used as Intrans. / Pass.; n.o.a.b. Xak. xî et yîldanî: 'the meat (etc.) began to smell' (bad, tarawawâna) **Kaj. III** 110 (yîldanur, yîldanmak): Xwar. xiv yîldan- 'to be smelt' (of milk on the breath) Qub 89.

D yîltîn- n.o.a.b. and generally used in association w. bar-; the meaning is clearly something like 'to go away, disappear' which indicates that it is a Refl. Pass. f. of yîlt-, irregular since yîlt- is Intrans. and cannot properly form a Pass. Cf. yîltînîr-. Uyûq. VIII ff. Bud. (on the approach of death) açaçîndakî tataçlîlar barca yîltînîp 'all the pleasant tastes in my mouth disappear' **U III** 37, 30–1; (the sons of all the notables in Benares) yîltînîlî barip 'went away' (from the city) do. 65, 8 (ii); (all the evil omens in the city) yîltînîlî barip **U IV** 24, 314; (if this sîtra did not exist, the true interpretation of the doctrine) yîltînîr yokaçlîr 'would disappear and perish' **Suv.** 198, 9: Xwar. xiv yîltîn-yîltîn- (sic) 'to disappear' **Qub** 62, 81 (and 80 yîltîn-, scribal error); MN 91.

D yâdîs- Hap. leg.; Co-op. f. of yâdîl-, used as Intrans. Xak. xî süî: yâdîsîdr- 'the army dispersed (tâfarraqat) in every direction'; also used when something spread (tâfâqâda) in something else, e.g. thin ink in inferior paper **Kaj. III** 104 (yâdîlarur, yâdîl.Emitak).

D yîldas- Recip. f. of yîlda:-; 'to smell one another'. S.i.s.m.l. w. the usual phonetic changes. Xâk. xî yîldâ: dî 'the livestock (etc.) smelt one another' (tajammat) **Kaj. III** 104 (yîldasur, yîldasmak); prov., see sêzîs-: Osm. xiv and xvi yîldas- 'to smell one another'; in two texts **TTS** 1 835; **II** 1058 (yîldet-).

D yôdûs- Hap. leg.; Co-op. f. of yôdûl-. Xâk. xî bitlîger: yôdûsîdr: 'the writings (etc.) were (all) obliterated' (inmahat) **Kaj. III** 105 (yôdûsur, yôdûsmak).

Tris. YDL

D yitlîlîk Hap. leg.?; A.N. fr. yîltîlî-; 'sharpness, alertness'. Xâk. xî KB 2328 (komit-).

Tris. V. YDL

D yîltînîr- Hap. leg.?; Caus. f. of yîltînî-; 'to destroy, remove', and the like. Uyûq. viii ff. Man. (anger) yokedürîr yîltînîr 'destroys (Hend.)' (all developed doctrines and modest thoughts) **TT** 17, 71–2.

Dis. YDM

D yâdîm N.S.A. fr. yadî-; lit. 'a single spreading out', in practice 'carpet, rug'. Apparently survives in SW Osm. cacîm 'a kind of shaggy carpet' **Red.** 663; in xx Anat. cecîm/cccîm **SDD** 250, 272; but this word must have been borrowed fr. some other unidentified Turkish language. See yayîm and cf. kerîm. Xâk. xî yâdîm al-firdîs wa-l-mîhid 'carpet, mattress'; hence 'a Chinese carpet' (al-fağfârî, MS. al-mağfârî) is called tâltîlg yâdîm 'a hairy carpet' (i.e. one with a woolen pile, ġâ 'a'); qa làfîh bâdîhî bânilîya 'this is not original' (meaning doubtful, not the original kind of carpet) **Kaj. III** 19; yâdîm al-basîf 'mattress' is derived fr. yâdîtî: **basânâ** 115, 12; a.o. I 119, 5; KB 4442 (azar).

E yîltîn read by Atalay in **Kaj. III** 24 is an error for yayîm.

D yêtîmîs 'seventy'; der. fr. yêtîlî; cf. altîmîs only. S.i.a.m.l.g. (except NE where cases of yêtîlî: o:n like Khâk. çêton; Tuv. çêden still survive) w. the usual phonetic changes. **Türkî** viii yetîmîs I E 12, II E 11: Uyûq. vii ff. Man.-A yêtîmîs M I 20, 15: Civ. yêtîmîs **USp.** 74, 2; 83, 4; 107, 6: O. Kır. IX ff. yetîmîs **Mal.** 41, 9; 42, 3; 49, 2; yêtîmîs (w. the special letter for -ê-) do. 45, 5: (Xak. 3? xiii?) (ii) Tef. yetîmîs 153: xiv Muh. sabûn 'seventy' yêtîmîs: **Mel.** 81, 15; Rif. 187: Çâq. xv ff. yêtîmîs **San.** 122, 6: Kip. xiii sabûn yetîmîs **Hou.** 22, 14: xiv yetîmîs sabû'n; the -t- is changed from -d-, because 'seven' is yedî: and -mîs is attached to change it to 'seventy' I'd. 91; sabû'n yetîmîs **Bul.** 12, 13: xv ditto **Kav.** 39, 6; 65, 9; **Tukh.** 60b. 10.

Dis. YDN

D yâdîn Hap. leg.; Intrans. Dev. N. fr. yadî-. Xâk. xî yadîs sîwî 'shallow (al-
VU yatan/yataq pee. to Kaş; grammatically this can hardly be a compound of 1 yat; the alternative pronunciations suggest a 1.-w., perhaps Chinese. Xak. xı yatan 'a wooden bow' (al-gacis min xaqeb) for shooting arrows; yatan ca hiya qacsi'n-naddaf also 'the bow-shaped implement of the cotton-carder' Kaş. III 21; yataq al-haniyat-ullati yunfas biha'l-şif 'the bow-shaped implement with which raw wool is worked' III 372.

D yodun Intrans./Pass. Dev. N./A. fr. yod-; lit. 'being obliterated, destroyed'; used only in the phr. yok yodun 'destruction, annihilation'. N.o.a.b. Uyg. viii ff. Man.-A yok yodun bolunuz 'may you be destroyed, and annihilated' M I-9, 11: Bud. yok yodun kilmazun 'let it not destroy' TV X 321; (damaged) do. 314, 410; U III 86, 10: (Xak.?) xxxi) Tef. yok yodun/yozun bol- 'to perish' 100-10 (mis-spelt budun/buzun).

D yetinç (yedinc) Ordinal f. of yettiŒ: 'seventh'. A Tris. f. w. -i; attached emerged in the medieval period and s.i.m.m.l.g. w. the usual phonetic changes except in some NE languages which use other forms; SW Az. yeddinci; Osm. yedinci.Türkvi vii yetinç ay 'the seventh month' I NE; yetinç [ayy] Ömg. 12; no. I N 5 (klikçe-): vii ff. Man. yetinç Chius. 124; Bud. yetinç PP 31, 6 etc.

Dis. V. YDN-

D yadin- Refl. f. of yadd-; s.i.m.m.l.g. w. the usual phonetic changes, usually meaning 'to spread' (Intrans.) and the like. Uyg. viii ff. Bud. Siv. 137, 23 (açın-): Xak. xı ol to:nin künke; yadin- 'he made it his business to spread out (hast) his garment (etc.) in the sun' Kaş. III 83 (yadinur, yadinmak): Kip. xv ittäsä 'to spread' (Intrans.) yamım- Ticb. 5b. 3; 6b. 8.

D yodun- Had. leg.; Refl. f. of yod-: Xak. xı ol közdin yayı̇s yöundun- 'he wiped (masala) the tears from his (own) eyes'; also used when a man has undertaken by himself (infarada) to wipe something off something else Kaş. III 83 (yodunur, yodunmak).

Tris. YDN

D yêtinçisiz Priv. N./A. fr. *yêtinç, Dev. N. fr. *yêtin- Refl. f. of 2 yêt-; lit. (something) 'which you cannot overtake, reach', or the like, that is 'infinitely broad'; generally used in association w. other words meaning 'broad'. Cf. yêtîn. N.o.a.b. Uyg. viii ff. Man.-A M III 31, 1 (iiii) (kıdîz): Bud. bu yêtinçisiz yêzîq yêr 'this broad (Hend.) brown earth' U IV 12, 116; 48, 91; in TT VI 241, (this heaven and earth) kêg âlkêg 'are broad', some MSS. read yêtinçisiz yêzîq kêg âlkîg.

Dis. YDR

D yatar/yatun n.o.a.b.; Dev. N. fr. yat-; both words clearly spelt, but as the Aor. of yat- is yatur the first is unusual; lit. (something) 'lying down' or the like. Xak. xı KB (whichever celestial mansion the moon enters it quickly leaves) çıkari üçün terk yatarın yikar 'because it leaves quickly it destroys its resting place' 745; (the king came to inquire after Aytdin) keçip kördi elîg yatur hâlimi 'the king, when he came, saw the invalid' 1668.

VU yudruk (nî-) 'fist'; there is real doubt about the first vowel; the only Uyg. occurrence is spelt yedruk; it was a First Period 1.-w. in Mong. w. initial -n- which makes the original nî- certain, but while the earliest form is nodurga (Haenisch 118) the standard form is niðurga (Kov. 659, Haltod 142) and all modern forms in Turkish have -n- in the first syllable, which strongly suggests that the original vowel was -i- later rounded by retrogressive assimilation. Survives in NE Alt., Bar., Leb., Tel. yudruk R III 565; Tuv. çuduruk (Khak. munzuruk is morphologically inexplicable): NC Kir. Juduruk; Kz. Judiruk; NW Kk. ditto; Kaz. yodrik; Nog. yudrîk/yumrîk. SE Türki: SC Uzb. use the Pe. 1.-w. muqit; other NW and SW languages use forms of yumrük (see below) which is a Pass. Dev. N. fr. ýumur- Caus. f. of ýum-, lit. 'chrenched': Kymy ýumuruk: SW Az. ýumurûq; Osm., Türk. ýumuruk. Uyg. vii ff. Bud. (interlock the ten fingers of the two hands and) yudruk kilu sîküzun 'press them together making a fist' TT l 10, 93: Xak. xı yudruk cum-un-l-hafî 'a fist' Kaş. III 42 (prov.): (Çag. xv ff. yumruk muqit 'fist' Son. 346v. 23: Xwar. xiv ditto Qurh 86): Kom. xiv 'fist' yuruk CCG; Gr.: Kip. (xiiii among 'parts of the body') al-kaffîl-matnîq 'a clenched fist' yurumuk (sic: MS. yurunuk); also al-lakm 'a blow with the fist' Ilon. 20, 13; lâkama 'to strike with the fist' yumrukla:- do. 34, 13; lâkama mina-l-mulâkîna yumrukla:- os. 43, 14: xiv yuruk al-lakma 'fistcuffs'; Türk. yurumuk İd. 93; (lakama yurukla:- Türk. yumrukla:- do.; yumrukla- Bull. 79r.)

D yüdrük Had. leg.; Pass. Dev. N. fr. yüdrûr-. Xak. xı yüdrük (MS. -i-) 'a stand (al-sarîr) on which goods and clothing are piled' (yunaðad) Kaş. III 45.

VUD yatrum Had. leg.; cf. yatut; prob. N.S.A. fr. *yatun- Caus. f. of yat- (not noted in the early period but cf. yatgûr-); lit. 'a single act of laying down'. Xak. xı yatrum saç al-şar'u'l-lâdi urthes ba'a'da'l-awwâl (see yatut) Kaş. III 47.

Dis. V. YDR-

S yatur- See yatgûr-.

S yattur- See yatgûr-.

D 1 yêtür- Caus. f. of ýê: 'to give (something Acc., to someone Dat.) to eat'. S.i.m.m.l.g. w. the usual phonetic changes; in some languages the latter form ýeçî-, etc. is used as well or instead. Uyg. vii ff. Civ. H II 24, 43: Xak.
D 2 yetür- Caus. f. of 2 yet-; survives, usually meaning 'to cause to arrive; to make sufficient; to ripen (Trans.)'; in NE yettır-/yettil-: NW Kk. yetr-: SW Osm. yetdir-/yettil-: Tkm. yettil-; in some other languages displaced by yetšiðür-; other forms are SE Türkî yetiðür-: SC Uzb. yetkaz-: NW Kk. yet-; Cf. tegi, yet: yet k. Bud. Sawakrî ṣeibe 'reaching to' yetürî TT VIII F.3: Cîv. apa: aπo oto yetzüri 'adding thirty to it' TT VIII 1.25; yetzüri TT VIII 113 (aṣig): Xak. xî KB yetür- is common, usually in such phr. as ukusuğa biligke yetürmiş ҩl 'who has trained (lit. brought) his mind to understanding and knowledge' 216; yettirmiş ʔaʃi 'of mature years' 426; kamağ iʃi yetzü kûrûp iʃler ʔe 'a man who works taking all to his work to fruition' 544; o.o. 302, 507 (bûtûrû): 2586, 4231, 5804 (erejel-): xîî(?) Tef. yetzü 'completely, in full'; (yetzü-/yetür- 'to bring; to bring to completion') 153: Çağ. xv ff. yetzûkîr- (-üp, etc.; 'with -kü') yetzûdür- Vel. 412; yetzü-/yetzûkür-/yetzûkürü-/yetzûdür- Caus. f.s.; rasânîda 'to cause to arrive, convey, deliver' San. 349b. 28 (quotns.): Xwar. xîî yetzûkür-/yetzûdür- 'to bring; to bring to completion, to accomplish' Qutb 79: MN 175: Kîp. xîî caybağ'l-maʃar maʃak 'to bring your fellow traveller to his destination(?) yetzür-Hou. 38. 13: Osm. xîî yetzü- (occasionally yetzû- 'to bring' physically or otherwise; common TTS I 823: II 1045; III 804; IV 879.

S yetür- See yetzüdür.-

D yetzûr-/yetzûdür- Caus. f. of yet-; 'to lose; to cause to stray', and the like. Survives in NE Tuv. čdîr-: NC Kir. ğîr-: NW Kk. dîto: SW Az. ğîr-: Osm. yetzûr-: Tkm. yetzûr- Türkî VIII 7 E 7, 8 E 7 (k-t); Xak. xî ir yarman xittürdî: 'the man lost (faqado) the coin (etc.) Kas. III 67 (yettür-ırmek); ol apar yarmakcan xittürdî: 'he made him lose (a damahu) his coin (etc.) III 94 (yettür-ırmek); and see yetzûdür-: KB (when I saw this) yittür-düm bilg 'I lost my sense of judgement' 799; (when a slave sees his master's affairs) yetzûr- 971 'he loses his senses' 958; (if one reaches out to grasp the affairs of this world) yittür kiʃî 'they elude a man' 1410; ayur bu ʃit q tut yetzûrme əgil 'he said, 'take this document and do not lose it, my son''
D yağda:- Hap. leg.; Desid. f. of yağ-. Xak. xa ol töşek yağda:- 'he wished to spread out (yabut) the mattress', and was on the point of doing so; and one says ol süsün yağda:- 'he wished to disperse (yafarrq) his army' (etc.); also used of dough when one intends to roll it out (yabutahu) Kaş. III 305 (yağda:-, yağdasmak).

D yatsa:- Hap. leg.; Desid. f. of yat-. Xak. xa er yatsa:- 'the man wished to set down for the night and go to sleep and lie down' (al-batytta wa'll-nawm wa'll-idthq). Kaş. III 304 (yatsar, yatsasmak; MS. yatsa:-).

D yetse:- Hap. leg.; Desid. f. of 2 yet-. Xak. xa ol men:- yetsetðl:- 'he was on the point of overtaking me' (yalhagani) Kaş. III 304 (yetser, yetsetmek; MS. yetset:-).

D yodsa:- Hap. leg.; Desid. f. of yod-. Xak. xa ol bitig yodsa:- 'he wished to obliterate (yamhù) the writing', also for (to wipe) a sword clean of blood and the like Kaş. III 305 (yodsa:-, yodasmak; MS. yodsa:-).

D yetisk- (yetsik-) Emphatic Pass. f. of 2 yêt- 'to be effectively overtaken'. Pec. to Kaş. Xak. xa er yetetikti: basgal'l-raqul ardala'l-umur 'the man reached sensility' (lit. 'was overtaken by'); and one says kaçgim (MS. kaçgün) er yetetikti: 'the fugitive was overtaken' (aliği) Kaş. III 106 (yetsiker, yetsikmek); a.o. I 21, 10 (kaçgün).

Dis. V. YDS-

D yağı:- Hap. leg.; Co-op. f. of yağı-. Xak. xa ol agar töşek yağıði:- 'he helped him to spread out (fi bâş) the mattress'; also for competing Kaş. III 70 (yağdurur, yağdismak).

D yedís- Hap. leg.; Co-op. f. of yedí-. unvocalized everywhere; listed in the same para. as yedîs-, q.v., but specifically given a different Inñm. Xak. xa ol maça: yetgek (MS. y neglected) yedîslðl:- 'he helped me to sew up the seams' (fi xiyên ûraz; MS. in error ûraz) of a sack, bale, and the like Kaş. III 70 (yedîsür, yedîsmeK; MS. everywhere -d-).

D yêtîs- Co-op. f. of 2 yêt-; s.i.a.m.l.g. w. the usual phonetic changes, and practically the same range of meanings as 2 yêt-, which it has almost displaced in some languages. Xak. xa yetîsü: kelip Uğrák translated lahigânä kayl Uğrák 'the Uğrák's cavalry overtook us' Kaş. III 183, 8; n.m.e.: (xiv Muh.?) lahiga (darp-; in margin) yetîs- Mel. 30, 15; Çag. xv ff. yêtîs- (spelt) rasidan 'to arrive' San. 348. 17 (quotms). Xwar. xii yêtîs- 'to reach'. Aâl 56: Kip. xv men bolma: saydüm bu: saga: (for saqa): yêtîsme:seydîl: 'if it had not been for me, this would not have come to you' (waçala ilayka) Kaş. 21, 9; lahiga yetîs:- do. 74, 10; Tuh. 32a. 9; adraka 'to overtake' (tou lahiba do. 6a. 12.

D yiğış- Hap. leg.; Co-op. f. of yîğ-. Xak. xa yiğîsdi: neği baliya aczțr'il-şay' ba'duha fi ba'd 'every part of the thing stank'; (yedîs-)follows here); and the Infin. of the first V. is with al-qâf yiğîsmak Kaş. III 70 (MS. -d-everywhere).

D yôdûş- Hap. leg.; Co-op. f. of yôd-. Xak. xa ol kîçtun kân yôdûði:- 'he helped to wipe (fi mash) the blood from the sword'; also forobliterating (fi mahw, MS. naðhe) writing and removing (iqhîb) the traces of anything liquid Kaş. III 70 (yôdûsur, yôdûsmak).

D yûdûş- Hap. leg.; Co-op. f. of yûd-. Xak. xa olâr (MS. ol) ikki: tarçî yûdûði:- 'they helped one another to load (fi hamîl) the wheat' (etc.); also for competing Kaş. III 71 (yûdûsur, yûdûsmek).

Dis. YDZ

D yêtîz Dev. N./A. fr. 2 yêt-; 'wide, broad, far-reaching', and the like, later apparently 'perfect, complete' (i.e. reaching the limit of possibility). Survives in SW xx Anat. yetîz 'perfect, complete', w. Den. V. yetîzle- SDD 1521. Uyğ. viii ff. Bud. yêtiz (so spelt) occurs apparently only in Hend. w. other words meaning 'wide' and the like; U III 72, 27 etc. (Kêp); IV 50, 54 (emill); IV 12, 116 etc. (yetînsûl); yêtiz uzun 'broad and long' Swè. 347, 9: Xak. xa yêtiz 'wide' (or broad, al-arîd) of anything; hence one says yetîz kaçîs 'a broad strap', yêtiz yîør 'a broad piece of ground' Kaş. III 10: xini? (?) Tef. hikma bâîqa 'mature wisdom' hikmat yêtiz; yêtîz kil: seems to mean 'to present (someone)'. 152: Xwar. xiv yêtiz 'perfect', or the like Qût 79; men yetîz 'îlîm boldum 'I have become a perfect scholar' (I have on need of Abû 1'anîfî) Nahe. 193, 7.

Vu yutuz n.o.a.b.; the contexts clearly indicate the meaning 'wife', not 'slave girl' as it has sometimes been translated; the vowels were certainly back, but the first might be either -o- or -u-. Cf. kisi: Türkî viii (I attacked the Taçnup and captured) (ögîl: yutuz: 'their children and wives' (livestock and property) II E 24; II E 38 (ditto the Oğuz?); II S 3, 4 (damaged?): viii ff. (a gambler staked his children and wife (oğlan:in kîsilîn) on a bet; but did not lose them) oğîl: yutuz: kop oğîrîr 'his children and wives all rejoice' Erkîl 29; yutuz: (sic, clearly, in photograph) erksîl bolupan 'his wife not being a free agent' Toy. IV v- v-7 (ETY II 160): Man. bu menîn yutuzum bu: 'this is my wife' M 5, 2: Uyûg. viii ff. Bud. (if we have killed people or stolen other people's property) even yutuzum yazindimiz erser 'sinned against a housewife' TT IV 8, 60-70; 'similar phr. U II 76, 5; 85, 22; amrak yut[uüzum] 'my dear wife', followed by her name, and amrak kizimiz ve oğulumuz Pfa:hl. 22, 5; a.o. Swî. 219, 24 (yapın-): Civ. bêg yutuz 'husband and wife' TT VII 26, 4-5 (baç-); 14-15: O. Kir. ix ff. boðunüma: oğluma: yutuzuma: aqrîltum 'I have been parted
from my people, children, and wives' Mal. 43, 1-2; a.o. 42, 1 (Küp): Kip. xiii al-darra 'co-wife' y.q.r, bi-zd' mujaxxam 'emphatic', no doubt error for yuzut Hou. 32, 4.

Tris. YDZ

D yetлизк (yetzлизк) Hap. leg.; A.N. fr. yetизш. Xak. xi yetzлизк 'the width (or breadth, 'ard) of anything' Kaş. III 52.

Mon. YG

yağ a generic term for 'grease, fat, oil', etc., specific kinds sometimes being indicated by a preceding word. S.i.a.m.l.g. w. a wide range of phonetic changes. Uyg. viii ff. Bud. yağı sızluz akip 'his fat melts and flows' U 11 24, 5 (i); TM IV 125, 22 (sizluz-): Civ. İnegê yağı in 'cow's butter' TT VII 22, 17; tıtkak yağ içürmiş kerek 'you must give him butter' Sanskrit tikataha 'oil to drink' VIII 1.24; künkî yağ: 'sesame-seed oil' do. M.28; bir içtçaŋ yağ 'oil for one lamp' (Chinese l.-w.) USp. 91, 11 and 26; yağ is common in H I both by itself, e.g. 169, and in such phr. as İnegê yağı 77, etc.; künkî yağı 92, etc.; saq yağ 'butter' 145; xuma yağı linseed oil 'hui ma', Chinese, see note 64: xiv Chin.-Uyg. Dict. 'fat' yağ Yigeti 277; R III 22: Xak. xi yağı al-duhn 'fat'; saq yağ 'camel butter' Kaş. III 159; kara: yağ al-mift 'mineral oil' III 222, 18; over 30.0. usually translated al-duhn or al-samm: KB 4442 (azar): xii11(i) Tef. yağ 'oil' 132: xiv Muh. al-duhn yağ Mel. 66, 5; Rıf. 165 (followed by phr. for various animal and vegetable fats and oils): Çağ. xv ff. rağan 'oil, fat' (generic term) yağ San. 333r. 2 (quotns.): Oğuz xi (after Xak.) and the Oğuz call 'suet' (al-palm) yağ Kaş. III 159; Xwar. xiv yağ 'fat, oil' Otb. 64: Korn. xiv 'oil' yağ CCl; yaw CCG: Gr.: Kip. xiii al-duhn yağ Hou. 15, 18: xiv yağ al-samm Id. 95, al-duhn sammun(n) aq gayruhü ('solid or otherwise') yağ Bul. 6, 5: xv al-duhn yağ; al-samm sari: yağ; al-ałya 'a sheep’s fat tail' kuıryüz yağı: Kav. 62, 20; duhn yaw; Tkm. yağı/lıllık/kirıtš wa örgeç yawı Tuh. 15b. 1.

S yah See 2 ya.

1 yawk apparently a jingling prefix in the phr. yawk yıuk, since yuŋ can apparently be used by itself in the same sense. Pec. to Kaş; cf. yacock. Xak. xi one says yawk yıuk for 'residues of food in a pot' (sulalatu'l-qa'sa); hence one says ayawk yıuk: same translation; and 'distance relatives' (al-abd'ıd mina-l-aqrıb) are called yawk yıuk kadaś Kaş. III 143; yawk sulalatu l-qa'sa; hence al-qaribul ba'ld is called yawk yıuk kadaš that is 'he has stuck twice' (ditaqa bira) as residues stick to the pot III 113, 'food in masses', hence one says yawk yıuk (sic in MS.; read yawk yıuk) as a jingle ('alâ tarıq'tl-itbâ') III 4.

2 yawk jingling prefix to yıgu:k (Xak.) (?), but see yagruši:

yog (d- 'funeral feast, wake'; the d- is fixed by the statement of Menander Protector (3rd quarter vi) that the Western Türki called a funeral feast döşya, see G. Moravcsik, Byzantino-

Turchia II, Budapest, 1943, p. 112. N.o.a.b., but yog-. Türki viii yog ertürtimiz 'we celebrated the funeral feast' I NE; yoğum umaduk üçün 'because we could not hold his funeral feast' Ise-Assete b. (ETY II 122); o.o. II S 10 and 15 (?); I N 7, II E 31 (eglr-); Ongin 12 (ataq), (for yoğ yıparıŋ II S 11 see yıparı); Xak. xi yoğ: the name of the meals given to a tribe' (t'a'm umutxal li-qu'am) for three or seven days when they have returned from a funeral (dafa'n-l-muṣṣiț) Kaş. III 143; a.o. I 398 (basam): KB bu Ayıoldun oğu kıldı yogır: 'Ayołdi's son held his funeral feast' 1564; yoğ aşı 'funeral feast' 4577: xiv Muh. (? t'a'mul-l-işya 'a memorial feast' yog: Aşı: Rif. 164 (only).

D I yo:k Dev. N./A. in -kr *yo:-, cf. yoq; with a variety of uses. Like baɾ, q.v., of which Kaş describes it as the opposite, it is most commonly used as the Predicate of a sentence, with the Subject stated or inferred. As such it is of the nature of a V. but cannot be conjugated and so must be supplemented by an Aux. V., I er- or the like, if a mood or tense form is required. It is occasionally used as an Adj. meaning 'having nothing', generally in association w. another Adj., e.g. yoğ čiğa’yı 'destitute', and even less often as a N., either by itself in such phr. as yo:kka sanmaż 'is not considered to be nothing', or in association w. another N., e.g. y Yok. yoğun. C.i.a.p.a.l. w. the usual phonetic changes. Türki viii yok is common:- (1) as a quasi-V. ol aṃt: aľič yak Türki xağan 'if now that Türki xağan, who is free from harm' (settles in the Ötkün mountain forest) çelet bına yak 'there will be no trouble in the realm' I S 3, II N 2; (2) ditto w. Aux. V. Ötkün yaṣda: yeg ild: yoko ermiš 'there was there was nothing better than the Ötkün mountain forest' I S 4, II N 2; Türki bođun yak bolma:zun 'may the Türki people not cease to exist' I E 10, II E 10; Kül Tegen yok ervers 'if it had not been for Kül Tegen' I N 10; (3) as Adj. I S 10, II N 8 (çıgaⁿ): qualifying a V. ol sığ anta: yok kısımız 'we annihilated that army there' I E 34: viii ff. oğrünciŋ: yoko 'you have no pleasure' IrkB 36; a.o.o.: Man. y'o təpBi yak erken 'when earth and heaven did not (yet) exist' Chaus. 162; yoko bolgây 'will cease to exist' do. 170: Uyg. viii (thereafter the Türki people) yoko bolat ču: Şu. N 10; (the common people) yok kılmađim 'I did not destroy' do. E 2; a.o.o. viii ff. Man.-A M I 8, 7-9 (alkən-); 9, 11 (yoğun): Man. yok tözliŋ 'rooted in nothingness' TT II 17, 80; a.o. M III 35, 10 (çıgaⁿ): Bud. yoko is common in all usages; (suppressing all the emotions) ci gə (so read) yoko 'well kalıbz to the point of complete destruction' TT IV 12, 56; o.o. do. 6, 25 etc. (2 îld): PP 5, 5 etc. (çıgaⁿ); TT X 321, etc. (yoğun); Civ. yoko is common, e.g. ağırtdı yok 'there is no difference' TT I 81; tavar yok bolsa 'if wealth ceases to exist' do. VII 28, 11; o.o. USp. 5, 3 (uçün) etc.
xv Chm.-Uyg. Dict. wx 'there is' not' (Giles 12,753) yok Ligeti 286; O. Kır. ix ff. heşubisi: yok ermiş 'he had no memorial' Mal. 9, 3; a.o.o.; Xak. xi yok a Particle (harf) meaning 'is not' (laya); hence one says ol munda: yok 'he is not here' Kaz. III 143; (if you offer a guest whatever food there is) yokka; sanmaaz: la yu'addu-l-qrâd ma'dâim 'the meal is not reckoned to be non-existent' I 68, 11; II 28, 19; o.o. III 147 (bar); 238 (qofân) etc.; KB yok is common in its normal uses, e.g. (of God) agar yok fanâ ‘he is imperishable’ 2; (the moon’s brightness wanes and) yana yok bolur ‘ceases to exist again’ 734: xiii? Ar. yok erdim yarattıp yana yok kulup ‘I did not exist; Thou didst create me, and again art destroying me’ 9; a.o.o.; Tef. yok ‘is not’; yik 158; o.o. 109-10 (yoden): xiv Muh. laya yug Mel. 15, 14; yug Rif. 92; darya ‘to squander’ yug et-28, 6; yok (MS. yugâ) et- 111; là ‘no’ (opposite: ‘yes’) bar) yug 56, 10; yok (xuq, xv ff. yok na ‘not’, in Ar. là ‘quoting’). . . .
yok ise/yok erse/yoksa (1) yâ ‘or’; (2) ‘is not’; (3) illâ wa agar na ‘if not’ (quoting) San. 343v. 29; Xwar. xiii yoxsa ‘if not’ ‘Ali 59; xiii? (yok) yoxsa ‘if not’ ‘Rh. 114; yok erdi 251; yok turur 314; xiv yok common in Quth and MN 95, etc.; Kom. ix yug CCC; ‘there is not’ yok/yok CCC; Gr. 126 (quoting). Kip. xiv yok ol-mâ’dim, also used for là l’d. 96; a.o. do. 29 (bar); aw ‘or’ yoksa; and yoksa is also used for illâ Bul. 15, 8; là yok do. 15, 11; xv ol-mâ’dim yok Kaz. 23, 12; Tuh. 35a. 12; là yok Kaz. 53, 10; al-nâfi: ‘the negative’ Yuh. 52b. 2; a.o.o.

2 yok ‘high ground’; Hap. leg. but the basis of yokaru; q.v. The weight of evidence is in favour of oc- against -u-. Xak. xi yok yêr al-ta’id mina’l-arq ‘high ground’ Kaz. III 4.

yok See yaqk.

Mon. V. YÇ- 
yaq- (? daq-) ‘to pour down; to rain’, or, w. qualifying Ns, ‘to snow, hail’, etc.; the evidence for ð- will be found under yaku: and yaqiz. It cannot be used Impersonally as in English, it must have as Subject either the source of precipitation, e.g. cloud, or the precipitation itself, e.g. rain. S.i.a.m.l.g. w. the usual phonetic changes v, vv, vi, v. (the grey cloud, bullit, rose and) bojdn ûze: yaqdt: ‘rained on the people’ Inh. 53: Uyg. vi11 ff. Bud. ilemqelg toli yaqmiz sizlerini ûze yaqgdkda ‘when the hail and rain of illness poured down on you’ U III 14, 4-6; (you must imagine that) yaqmiz yaqmiz养猪 te CX thuqçe yaqmiz ‘flowers (Hend.) pour down like rain’ TT V 10, 107-8; Civ. yurûl bullit ünûq yaqmiz ‘the white cloud rose and it rained’ TT I 5; tenpimlerke yaqg yazgun ‘let libations pour out to the goddesses’ sic, if -m-? VII 25, 20: Xak. xi yaqgmiz yagmî: matara’l-matâr ‘it rained’ (prov.); also (used of) snow and hail (al-jale wa’l-barad) when they have fallen (saqatq) 

Kaz. III 60 (yagår, yagmâk): tolı: yagct: inšâhal’-barad ‘the hail poured down’ I 139, 19; four o.o.: KB yaga tursu yagmîr ‘let the rain go on falling’ 118: xiii? (Tef. yagmîr yag- 132: xiv Muh. sålâ-l-mâ ‘of water, to pour’ yag- Rif. 110 (only); al-saylı yagmâk Mel. 34, 5; 120: Çağ. xv ff. yag- ‘hardian to rain’ San. 332v. 29 (quoting): Xwar. xiii yaga dur- ‘to rain continuously’ ‘Ali 37: xiv yag- Quib. 64; Kom. xiv ‘to rain’ yag- CCC; yav- CCC; Gr. 110 (quoting): Kip. xii ‘aba min (omission) (of water) to gurgle’? (yagmâk-Hou. 42, 9: xiv yagmî- maturad l’d. 95: XV matara yaw-. Tkm. yag- Tuh. 32b.

1 yak- basically to ‘rub (something Acc.) on to (something Dat.),’ hence ‘to anoint and’ the like. Survives w. some extended meanings in NE Tuv. ca-çag-: NC Kır. Kx. Jak-: NW yak-jak-: SW Az. yax-: Ösm., Tkm. yak-; Mong. or kis syn. w. turt-. Uyg. xvi ff. Civ. yak- is very rare; in such phr. as kózke yagku ‘ol you must rub it on the eye’ H I 28 (kózke sûrtüsü are. 36 is exactly syn.); üç küm yakzun ‘rub it on for three days’ do. 29; a.o. do. 36-1 (but-): Xak. xi er başka: yakqi yakdî: ‘the man anointed the wound with ointment’ (dammadâl’-curh bi-dimdâ); (2) yak-follows; and one says ol aqar elq yakdî: ‘he rubbed him (massahin) with his hands’ (etc.) Kaz. III 62 (yakar, yamak): Çag. xv ff. yak- . . . (2) illâ hardan va bastan ihmâ wa marham wa aqâbî a’ in ‘to anoint; to dress with, henna, a plaster, or the like’ San. 333v. 12 (quoting): Kom. xiv ‘to stick, adhere’ yax- CCC; Gr. (perhaps rather 2 yak- than this V.): Kip. xv iñfaxa ‘to smear’ yak- Tuh. 3b. 1; 32a. 8.

2 yak- basically ‘to approach, or be near to (something Dat.),’ which is still the only meaning in yakin, q.v.; but at a fairly early date it came also to mean ‘to touch (something Dat.)’ and fr. this, metaph., ‘to touch (someone’s heart), impress, please,’ and the like. Survives, in this sense only, in SE Türkî yak-: NC Kır. Jak.-: SC Uzb. yok-: NW Kk. Jak.-. Obviously connected semantically w. yâqg-., but the morphological connection is obscure. Uyg. vi11 ff. Bud. (the corpse begins to smell, and everyone is disgusted and) yakmaz bolur begins not to go out it? TT VII 445: Civ. (with a bad omen; the work which you undertake does not succeed) külms külnc sçmâz yakmaz ‘the things which you do do not fit or approach (your needs)’ TT I 76-7: Xak. xi (in the middle of the entry of I yak-, q.v.) and one says ol aqar yakdî: izdâlafa ilayhi wa garaba minhu ‘he approached and drew near to him’; hence one says ânîn kelme:ki: yakdî: ‘his arrival is imminent’ (garaba) Kaz. III 62 (no separate Aor. or Infn.); (if a man carries a piece of jade) yâşîn yâmâs là yadurruhu’l-barq ‘lightning does not injure him’ III 22, 5; a.o. II 69, 10: KB bu iki bile işık yakma éve, kalı yaka: kildîn tîrîlîk yava ‘do not approach a task in a hurry with
these two (emotions, anger and irritation); if you do you will have made your life worthless' 323; küber otka yaks'a 'if a man approaches a blazing fire' 654; o.o. 1432, 1630, 2192: Çağ. xv ff. yak-(-ti, -ar, -may) aťar kardan 'to impress'; yak-(-ma) tuhmat et-ve mucrim țhar- 'to calumniate, accuse'; yamnāk miṣeb; the quont. under this suggests the meaning 'to approach' Vel. 398-9 (quonts.; San. 125v. 28 points out that yak-(-māṣa) 'to water (livestock)' is a mistranslation of a misreading of bak-); yak-... (3) aťar kardan wa pasand utfēdan 'to impress, please'; (4) tuhmat kardan wa ismād didān suyn gāy (MS. xayr) ūdān 'to calumniate, make false accusations' San. 333v. 12 (it is doubtful whether the last meaning is correct or belongs here): (Kom. xiv see I yak-): Osm. xiv, xv yak- 'to approach' in one text, and 'to be suitable, becoming' in two TTS I 769; II 986.

D 3 yak- Emphatic? f. of țya:-, cf. 1 yal-, 2 yan-; 'to ignite, burn (something Acc.)'; not noted before the medieval period but morphologically a very old word, and see 3 yaktur-. S.i.a.m.l.g. except NE? w. the usual phonetic changes. (Xak.) xiv Muh.(?) adramāl-nār 'to light a fire' yak- Rif. 103 (only): Çağ. xv ff. yak- (1) afrixtan 'to ignite' San. 333v. 12 (quonts.): Xwar. xiv yak- 'to burn (something Acc., with fire Dat.)'; to ignite (something Acc., in something Dat.). both metaph. Qutb 68: Kip. xiv yak- așlał'-sōy- fi'-il-nār 'to put something in the fire' Id. 95: Osm. xv yax- 'to burn'; in three texts TTS II 977; III 754.

yik- (yik-) 'to collect, assemble (Trans.)'. S.i.a.m.l.g. w. the usual phonetic changes, in this meaning, cf. tēr-, ūk-. 'The meaning 'to restrain, hold back', and the like, cf. tēr-, in Xak. and a few later authorities is presumably an extension of the basic meaning, but hard to explain. Türk-i (the scattered Türk-i numbered 700 ... their chief was a 3ad) yik(q)'tild tiđi: yikmiş' ben ertzil he said 'bring them together'; it was I that did it' T 5; kelğime: bęğlerin boğumun étip yikça: 'organizing and assembling their begs and people when they came' T 43 (in this text spelt yık-); etmiş yikmiş Orign: 'Uyğ. xvii ff. Nerr. 114 'a making tun under understand their own origin' oğlerin köþlerin yığtıpiz 'you concentrated their minds and thoughts' TT III 31: Bud. Sanskrit samhṛtya 'having collected' bürtęp (p-): yığıp TT VIII C.8; köþül yığmakda Uşp. 43, 6; o.o. U II 34, 13 (kaçağan)-; Swv. 627, 17 (Iḳ:-): Ciy. köþülp yığ enç tur 'collect your thoughts and keep quiet' TT I 222; a.o. do. 184 (mis-transcribed yig tiler), and see iğ-: Xak. XI ol meni: aška: yığdi: manan' ari 'l-tağam 'he detained me for a meal' (etc.); and one says ol tariq yığdi: 'he piled up (kawwama) the wheat' (etc.). also used of anyone who has collected (camaa) something Yağ. III 61 (yığar, yığmak); five o.o. translated camaa or kawwama (once): KB kamuğ sözni yığsa 'if a man collects all (sorts of) speeches' 185; similar metaph. uses 368, 372; ay edgü du'a sen balami yığ-a 'Oh benediction, restrain (or hold back) evil' 1265; yığa tut 'keep under control' 1491; yığ 'restrain' (your anger) 6097; a.o. 2347 (titd-): XIII (2) At. yığ- (1) 'to accumulate' (wealth, etc.) 262, 299; (2) 'to restrain' (e.g. the tongue) 135 (titd-), 160, 403, 416; Tel. yığ- (1) 'to collect' (troops); (2) 'to restrain' and the like 155: Çağ. xv ff. yığ (Impert.) man' eyle 'prevent', also hādir 'present' Vel. 415 (the quont. does not seem apposite and may be corrupt); yığ- cam' kardan 'to collect' San. 349v. 27 (quont.): Xwar. xiv yığ- 'to collect; to restrain' Qutb 8b; mu'minni yazukdin yığgan 'restraining the believer from sin' Nahe. 313, 9; a.o. 218, 13: Kom. xiv 'to collect, assemble' yiy- CGG.; Gr. 132 (quont.): Kip. xiv yama'a ca ma'a mana'a mustarak ("simultaneously") Íd. 95: xv cama'a yiy- (in margin in SW(!) hand yığ-(-ler-)) Tuk. 12a. 5: Osm. xiv ff. yığ- 'in the unusual (and now obsolete) meanings of (1) 'to restrain, prevent'; (2) 'to withhold, grudge'; fairly common TTS II 827; II 1048; III 807; IV 881.

yık- 'to overthrow, demolish, destroy', and the like. S.i.a.m.l.g. w. the usual phonetic changes. Uyğ. xii ff. Bud. (he severed the maral's neck and) baṣına yırde yıkdi 'threw its head on the ground' U IV 38, 133-4: Xak. XI ol evin yıkdi: 'he demolished (hadama) his house' Kaş. III 63 (yıkar, yıkma): similar phr. I 85, 5; 143, 26; 384, 6; III 20, 4: KB 745 (yarat), 1045: XIII (?I) Tef. yık- 'to demolish; to strip off (leaves)' 157: Çağ. xv ff. yık- (1) bar zamin ağfandan 'to throw to the ground'; (2) xarab kardan 'to demolish' San. 350v. 12 (quonts.): Xwar. xiv yık- 'to demolish' Qutb 91: Kom. xiv 'to overthrow' yık- CGG.; Gr. Kip. XIII hadda min ał-hadd wa'l-xarab 'to overthrow, demolish' yık- Hou. 44, 6; xaraba 'to demolish' yık- do. 37, 5: XIV akraba ditto yık- Bal. 28v.: xv ramal-ğarim 'to throw an adversary', that is 'to fell him to the ground' (sara'a), also 'to throw down' a timber, a wall, and the like yık- (w. the -k- tending towards -g-) Kav. 76, 2; hadama yık-, which is also used for 'breaking something' (al-kaṣ). in one place and not another; and it is the word for xātarahu 'to endanger' (?), they say kulni: yıkta: (not translated) do. 76, 11: ramā yık- Tuk. 3b. 2; 17b. 1: Osm. xiv, xv yık- 'to throw down, destroy'; noted (as an unusual form) in three texts TTS I 1049; III 808.

yuk- 'to stick to (something Dat.); (of a disease, etc.) to infect (someone Dat.).' S.i.a.m.l.g., except SW, w. the usual phonetic changes. Xak. XI elğike: yağ yukdi: 'the fat stuck (talaṭaṭa) to the hand'; and one says anıp uḍuzi: aphanumeric 'his itch infected (a'da) someone else' (bi-gāvīrī); also used for anything that sticks to something else Kaş. III 63 (yukar, yukma): Çağ. xv ff. yık-(-ti) tokin- 'to come into contact with, affect' Vel.
yağış sançıp ‘routing the enemy’ U II 78, 30; TTI IV 10, 12; Civ. TTI 58 (teğirmile-); a.o.o.: O. Kir. ix ff. Mal. 19, i (kadır); s.o.o.: Xak. xi yağı: al-‘adīw ‘enemy’ Kaş. III 24; nearly 50 o.o.: KB yağı is common, e.g. (protect his friends and) yağısin kötūr ‘remove his enemies’ 117; bularda birası biriye yağı ‘among these some are hostile to others’ 144: XIII(7) At. (a talkative tongue is) utulmaz (ʔ so read) yağı ‘an invincible enemy’ 134: Tef. yağı ‘enemy’ 132: XIV Muḥ. al-‘adīw (opposite to ‘ally’ andini) yağı: Mel. 50, 1; yağı: Rif. 145 (and 152): Çağ. xv ff. yaği duşman ‘enemy’ San. 333v. 4; yaw ditto 340v. 18 (and see yawlak): Xwar. xiv yağı ‘enemy’ Nahić. 146, 15: Kom. xiv yağı ‘war’ (sic) CCG; Gr.: Kip. xiii al-‘adīw (opposite to ‘friend’ inna:k) yağı: Hou. 26, 13; xiv yağı: al-mukhab ‘one who makes war (on you)’ Id. 95; (xv in Tuh. ‘adīw is translated tuşman): Osm. xiv ff. yağı ‘enemy’; common to xvi, sporadic to xviii TTS I 764; II 974; III 752; IV 824.

S yağı See yuvka.

Dis. V. YĞA-

E yağı:- in ETY IV 130 is an error for yağūd.-
cogdur: NC Kir. 

dayid- (d-) Intrans. Den. V. fr. yag-: ‘to be, or become, hostile’. N.o.a.b., cf. yagik-

D yagq: (s-) N.Ag. fr. yag: ‘mourner’ (lit. ‘the participant in a funeral feast’). N.o.a.b., see yuguc:. Turkvi (when the xagan died) yug: siqti: ‘mourners and weepers’ (came from many countries) I E 4, II E 5; I N 11.

D yug: Tris. YGC

D yaguc: N.Ag. fr. yag:; lit. ‘one who acts against the enemy’; ‘aggressive’ or the like. N.o.a.b. 

D yuguc: (yugucu:) Hap. leg.; Dev. N.Ag. fr. yu:-; vocalized yug: in the MS. 

S yiqaq: See iqaq.

S yigac- S yigaclan- See iqaclan.

yoqdu: ‘the long hair under a camel’s chin’. The alternative pronunciations and the lack of an obvious etymology suggest that it may be a l.-w. A Second Period l.-w. in Mong. as cogdor (Kow. 2401, Haldot 579); NE Tuv.

do not reborrowings fr. Mong. 

S yiga: See iqa.


I 18, 19; Kip. xiv ‘the other side, beyond’ yovaq CCI; Gr.

yugq: (yugqi:) n.m.e. See al-qapydr

yogur; the meaning is obscure; it would be easier to explain as a misreading of yugur:q; but it may also be pronounced yoguc

yugq: (yugq;) N,.Ag. 

yugirt-p yoguq; (yogo:q?) yugirt-p; (al-cdnibu’l-dxir) yoguq; (yoguql:) yoguq, yoguq; (yogaq) yoguq; (yogq:q) yoguq; (yoguql:) yoguql: 

yugirt- yoguqi: yoguq; yogik yugurt: k6gtizin rousing it would be easier to explain as a misreading of yugur; and preferably it would be explained as a misreading of yugur:q; but it may also be pronounced yoguc; hence one says yoguc kectim ‘I crossed to the other side of the river’ Kas. III 8; mä warä hull nahar avvoddı ‘the other side of any canal or river’ is called yuguc; but it may also be pronounced yuguc

yugirt- yoguq; (yogaq) yoguq; (yogq:q) yoguq; (yoguql:) yoguql: 

they (the Oguz and Kip.) cogdu: I 31, 9.

D yagq: D yagq- (d-) Intrans. Den. V. fr. yaq-; ‘to be, or become, hostile’. N.o.a.b., cf. yagik-

Turkvi (when the Karluk became hostile) Ix. 18; a.o. do. 5 (mistranscribed yagq-: in ETY IV 130): Uyg. viii Basmil yaqg: ‘the Basmil becoming hostile’ Su. 4; a.o. do. E 10 (yara:-); viii ff. Man.-A (then the people in the city of Babylon) [yuvgaladi yagq: became ill-mannered and hostile] Man.-uig. Frag. 400, 9 (only one letter is missing in the first word and the only possibility seems to be y-; if so it is a Den. V. fr. yuvge; cf. yuvgalan-): Xak. xi (between yagqttan, see yagit-, and yomitgan) ol kisli ol tutq: yaggitan ‘that man constantly engages in hostilities after peace’ (has been concluded; abada(n) yu’udi ba’dal-‘ul-hul) Kas. III 53 (with -d- dissimilated to -t- before -g-); n.m.e.

D yaglt- (d-) Tris. f. of yaq-; n.o.a.b.; cf. yagtur-. Uyg. viii ff. Bud. nos teg tattiq yagmurt suvin yagqtp ‘pouring down rainwater as sweet as an elixir’ Kuan. 202; similar phr. U I 10; 22; 5–6; III 13, 6; USp. 102, 23; (the gods) xwa çekçeq sacliqat yagxtirdar ‘scattered and poured down flowers’ U III 46, 11; a.o. TT X 155: Ciy. yagmurt yagxtuka körser ‘if one consults the oracle about (the possibility of) rain’ TT VII 29, 1: Xak. xi tepr: yagmurt yagqtt: ‘God made it rain’ Kas. III 316 (yagтур, yagttmak); tepr: ol yagmurt yagqttan ‘God is constantly making it rain’ III 53.

D yaglt- Caus. f. of yaq-; ‘to bring (something Acc.) near (something Dat.)’ and the like. Survives only(?) in NE Alt., Tel. yu:u:-; NC Kir. jut:-; Kzu. ju(w)ut:-. Cf. I yakur-. Türkvi (the Chinese, by flattery and bribes) irak bodunyy anqa: yagxtur ermiṣ ‘thuss brought distant peoples near to them’ I S 5, II N 4: Xak. xi ol atiq maqa: yagqtt: ‘he brought the horse (etc.) near (qarraba) to me’ K 5, 316 yagqturtur yagtitmak; after yagit-, -verse); ol kisli: ol özün yagqttan translated ‘that man is constantly bringing himself near to the people by his kindness’ III 52: KB yagutsa begin yirmiyn kisli ‘he should bring distant people near to his master’ 2506; a.o. 1299 (uşakçı-): Çağ. xv ff. yawut-(-up, etc.) yahin yel: Vel. 406 (quotn.); yawut-yawutur- Caus. f.; nazdik kardon ‘to bring near’ San. 339v. 25 (quotns.); Xwar. x yavut- ditto MN 46; Nahe. 229, 3: Kip. xii qarraba yawut- Hou. 43, 3: (xiv yawukla- Id. 99).
D yokak-: Intrans. Den. V. fr. 1 yok- 'to perish'. N.o.a.b. SE Törk. yokat-; SC Uzb. yukt- 'to destroy' are not survivals of this word, but prob. bases of yok- ét- which occurs in this meaning e.g. in SW Osm. Törk. vii (the Törk people) yokadur: banır ermeš 'were on the way to perishing' I E 10: Uyg. viii ff. Bud. Sanskrit [illegal] yeveti (MS. yvetti) 'does not perish yokaďašmaź (MS. yokăhmat) TT III F.7; taluy içinde yokaďu 'they have had a great fire lit' PP 54, 1; yokaďap barr U III 66, 15; o.o. TT VI 97–8 (yaş-); Siw. 198, 9 (yitliń-): Xak. xi yaňuk oği: yokaďu:p 'the children of men perish' (yafna; but their good name remains) Kaş. III 38, 18; n.m.e.: KB (Thou hast created all things) yokaďa ne erse 'things perish' (but Thou remainest) 14: (XII (?)) Tef. yokaď- 'to destroy' 159): Kom. XIV to perish, be destroyed' yoxa- CCG; Gr. 125.

D yağdur- (d-) Caus. f. of yağ-; 'to pour down, rain down' ('Trans.). S.i.s.m.l. w. the usual phonetic changes. Cf. yağıt-, Xak. XI tepri: yağmur yağdırdı: 'God most high poured down (amorta) rain' (etc.) Kaş. III 95 (yağdur, yakturmak): Çağ. xv ff. yağďur-yağdurt- Caus. f.; bârânđaŋ, 'to pour down (rain)' San. 333r. 8 (quotns.). Xwar. XIV yağdur- ditto Qutb 64: Kom. XIV ditto yavdur- CCG; Gr. 119 (quotn.).

D 1 yaktur- Hap. leg.; Caus. f. of 1 yak-, Xak. xi ol başka: yakığ yakturdu: 'he ordered that ointment should be applied (bi-taďməti'-damăd) to the wound' Kaş. III 96 (3 yaktur- follows in the same para.).

D 2 yaktur- Hap. leg.; Caus. f. of 2 yak-; the existence of this V. seems to be implied by the sentence below. Cf. 1 yaktur-, Xak. XI after 3 yaktur- wa kadâliha idâ massâl-iman gayav'ın 'likewise when a man has touched something', implying a meaning 'to order to touch' Kaş. III 96.

D 3 yaktur- Caus. f. of 3 yak-; 'to order to ignite', etc. S.İ.m.m.l. w. the usual phonetic changes. Uyg. viii ff. Bud. (reciting this precious ... sîtra and) mîp kün tükül yakturup 'having a thousand candles (Chinese L.-w.) all lit' TT VII 40, 121: Xak. XI (after 1 yaktur-) and one says ol aneq evile: o:T yakturdu: 'he ordered that his (i.e. someone else's) house should be burnt (bi-ihrğa) and kindled the fire' (omeçadâl-înár) Kaş. III 96 (yaktur, yakturmak): XII (? ) Tef. ulug ot yakturdu: 'he had a great fire lit' 136.

D yiğtur- Caus. f. of yiğ-; 'to order to collect, or heap up (something)'. S.İ.m.m.l. w. the usual phonetic changes. Xak. XI ol apar tariği yiğturdu: 'he urged him to heap up (ala taştım) the wheat' (etc.); also used when he made him detain (kallaʃaşu bi-man-—MS. yanma) someone for a meal or something else Kaş. III 95 (yiğturur, yiğturmak; the next para. relates to yövtür-, mis-spelt yiğtur- in the MS.): Çağ. XV ff. yiğtur- Caus. f.; cam' farmaðan 'to order to collect' San. 350r. 4 (quotns.): Xwar. XIV yiğdur- ditto Qutb 90.

D yuktur- Caus. f. of yok-; s.i.s.m.l. w. the usual phonetic changes. Xak. XI ol aneq evin yakturdi: åhdam a baytahu 'he had his (i.e. someone else's) house (etc.) demolished' Kaş. III 97 (yukturur, yukturmak): Çağ. XV ff. yuktur- Caus. f.; andāsânardan wa šarāb farmaðan 'to order to throw down or demolish' San. 350v. 21.

1) D yaktur- Caus. f. of yok-; s.i.s.m.l. w. the usual phonetic changes. Xak. XI ol aneq evin yakturdu: altaxa wa amassal- mish 'he had made smeared or dabbed on his (someone else's) garment' Kaş. III 96 (yakturur, yakturmak): Kom. XIV yaktur- 'to make (something) adhere to (something)' CCG; Gr. 129 (quotn.).

Tris. V. YÇG-

D yokaďduľ- Caus. f. of yokaď-1 'to destroy' and the like. N.o.a.b. Uyg. viii ff. Man. TT II 17, 71–2 (yitlińür-); III 28 (arta-): Bud. alku yawiz túlériğ yokaďurduçu 'destroying all had dreams' U II 58, 2 (iii); öğünin kaďınMindan yokaďurdu'n erse 'if I have destroyed my mother or father' Siw. 134 15–16.

Dis. YGG

(D) yäga:k 'nut', prob. a generic term; morphologically this could be a Dev. N. fr. yaz- in the sense of 'something which pours down (from trees)', but this is improbable. Survives, meaning 'walnut', in SE Törk. yapa:k: NC Kir., Kz. japa:jan/ga:k: SC Uzb. yopok: NW Kk. jangak: most other languages use some form of Ar. cætæ. Törk. viii ff. yàga:k taylaŋ: 'my summer station is a nut-tree' Irkīb 56: Uyg. viii ff. Man. (A) in a damaged text M 1 32, 11 ff. 'Mar Amu Mojak walked about the town and begged for alms [gap] bir yäga:k bul[t] (or bol[t]j); 'nut' does not seem relevant in this context, the word is prob. the Man.-A form of yägək 'neighbour': Bud. kim kayu tünliŋ yäga:k (sic, not yasak as in the text) ka[buk]ınça vhrar éters 'if a man makes a monastery the size of a nutshell' (and adorns it with a statue of Buddha the size of a grain of wheat, etc.) Pahl. 6, 5–6: Xak. xi yäga:k al-cætæ 'nut' (usually specifically 'walnut') Kaş. III 29; o.o. I 90 (akt): 267 (2 ağnąt-); 417, 5; III 8 (iğac): Çağ. xv ff. yapa:k/yapa:k yañak 'nut' Vel. 404 (quotn. 'nuts on a tree'); yañak/yañag 'with -'t) (in) [t] (event); (2) cætæ San. 339r. 14 (quotns.): Osm. yanak noted only in Vel. 404 (Çağ.).

D yâkîb Dev. N. fr. 1 yak- 'ointment'. Survives in SW Az. ya:n 'ointment'; Osm. yakî 'originally a plaster', now usually 'cautery, blister' owing to a false etymology fr. 3 yak-. Xak. XI yâkî al-damđâl fil'-aːraːm va nešcîhâ 'an ointment for swellings and the
like' Kaš. III 13; four o.o., see 1 yak- and der. f.s.

D yağuk Dev. N./A. fr. yağı:;- 'near; neighbour; neighbourhood; relative', and the like. Survives in some NE languages as yuuk; Tuv. çök: NC Kır. Juk; Kxz. ju(jw)yk: SC Uzb. yuvuk: NW Kk. Juwik; Kumyk yuvuk: Nog. yuvuk. Cf. yukan. Türkvi vii: yağuk erser 'if they are near' I S 7, II N 5: Uyg. vii ff. (Man.-A. see yağak); Bud. (before a list of names) yağukta 'in this neighbourhood' U II 80, 65: Civ. yagaktaki lüş 'affairs in the neighbourhood' TT I 140 (eğidüüt): Xak. xi yağuk yör 'a near-by (al-qarâb) place'; hence one calls 'neighbours' or 'kinsfolk', al-qarâb) yağuk Kaš. III 29; o.o. I 433, 71; III 22 (yakin); 76 (yaktik); 255 (ula):-; KB otka burma yağuk 'do not go near a fire' 653; o.o. 778, 783, 4229: xiii(B)?) Tef. yauuk 'near, neighbourhood'; yağuk yar 'kinsfolk'; yağuk 'families' vel. (under 'terms of relationship') al-qarâb yauuk/ya'warnaxın Mel. 49, 2 (only); al-qarâb 'kinsfolk' yağuk Rif. 143 (Mel. ka:ya): Çağ. xv ff. yauuk yakin Vel. 402 (quotn.; yauuk yitik belürüsüz 'lost, unknown', 407 is probably a corruption of I yök); yauüğ/yauuk yasid 'near' San. 340r. 29: Xwar. yauuk 'near' (in space or time) Qult 75; Nahe. 39, 11, 243, 41; 251, 7; yak yauuk 'neighbours' (or kinsfolk?) Nahe. 8, 10; 16, 13: Kom. xiv 'near' (Adv.) ya'açOCI; Gr.: Kip. xii al-qarâb (opposite to 'distant' yirâk) yauuk 'ya'k (yakin) Hou. 25, 12; (under 'terms of relationship') al-qarâb yauuk do. 32, 6: xiv yauuk (or ya'ak?) al-qarâb Id. 99: qarâb (yakin) yuuk (sic) Tuh. 28b. 8.

D yuqak Dev. N. (complaining repeated action) fr. yu:; lit. 'constantly washing'; in practice 'some kind of water bird', prob. a diver. Xak. xi ördek yuqak fuyürül-mâl-i-ıwâzuw wa naňâwu 'water birds, geese (should be 'ducks') and the like' Kaš. I 222, 18; III 17, 10; n.m.e.: KB yuqak in a list of eight sporting birds 5377.

*yaqku: See yaku:

Dis. V. Y Gł-

D yağık- (d-) Intrans. Den. V. fr. yağı:; 'to be hostile'. N.o.a.b.; R's statement in III 41 (based on Zenker) that it is Osm. is prob. an error for Çağ. Cf. yajik.- Xak. xi beğer birle birleke: yağıkti: 'the bees were at enmity (la'âdd) with one another' Kaš. III 76 (yağikar, yağıkmak): Çağ. xv ff. yağik- (spelt) yağı 'to be hostile' San. 333r. 13 (quotns.).

Tris. Y Gł-

D yağaklı P./A. fr. yağı:k; 'bearing nuts'. N.o.a.b. Türkvi vii ff. (I am a grey bugumul falcon; I sit on a rock with a wide view and look around—see kürükliğ) yağaklı: toğrak düz: tüşüp: penelayurmen 'I settle on a poplar bearing nuts and spend the summer' IrkB 64 (this is of course nonsense, but as in the case of do. 56 (see yağak) all the words in the para. are chosen for the alliteration:- kö-; ka-, ko-, kö-; ya-, to-, tü-, ya-): Xak. xi yağaklığ yığaç al-yarçar dül-câwz 'a nut-tree' Kaš. III 50.


D yağaklıklu H.A. fr. yağak; s.i.s.m.l. w. the usual phonetic changes. Xak. xi KB yâqnik yağaklıklu yarattı kadaš 'kinsfolk has put an end to neighbourliness and feelings of kinship' 6468: xiii(?) Tef. yauuklu 'proximity' 132: Xwar. xiv ditto Qult 75.

Dis. Y Gł-

D yağlıg P./A. fr. yağ-; s.i.s.m.l. w. the usual phonetic changes. Türkvi vii ff. IrkB 5 (kamiç): Uyg. viii ff. Man. (trees and shrubs become, inter alia) yağlıg 'full of oil' Wind. 20; Bud. buymuş yağlıg et 'cooked fat meat' U III 41, 2 (ii)—yağlıg yumuşak közn 'her lustrous soft eyes' TT X 437; (he went about visiting the sick and) eddî yağlıg yumusak savun ötlep erigle 'advising (Hend.) them with kind soothing gentle words' Suv. 597, 6-7: Civ. yağlıg as 'fatty food' TT VII 16, 11-13; a.o. VII 1 I9 (ödgürak): Xak. xı yağlıg dâsim 'greasy, fatty' Kaš. I 70, 24; II 300 (büküt); III 43, 2; n.m.e.: Çağ. xv ff. yağlıg/yâqık car sb. râw-gân-dîd 'greasy, oily' San. 333v. 2 (quotn.).

Dis. V. Y Gł-

D yağıl- Hap. leg.; Pass. f. of yağ-: Xak. xi yağımur yağıldı: 'the rain (etc.) was poured down' (umṭira) Kaš. III 79 (yağılar, yağılmak).

D yakil- the Pass. f.s of 1, 2, and 3 yak- have all existed at one time or another. The early occurrences are of the Pass. f. of 2 yak-; those of 1 and 3 yak- are noted in the medieval period and still s.i.s.m.l., but that of 3 yak- is the commoner, and it is doubtful whether that of 2 yak- still survives although other der. f.s like SW Osm. yağıšil- do so. Uyg. viii ff. Bud. bürmekdîn yakıldıça 'being brought together by (the sense of) touch' TT V 24, 66-70: Xak. xi ağar yakıldı: usîsa (MS. amasa) bihi 'it was brought into contact with him' Kaš. III 81: (yakilur, yakılmak): Çağ. xv ff. yakil- (1-3) afûxta şudan 'to be ignited'; (2-1) hatta şudan hinnâ wa marham wa amât-l-i 'to be dressed with henna, a plaster, and the like'; (3-2) mu'attar wa pasandîda şudan 'to be impressed, pleased'; (4-2) mutham şudan 'to be calumniated' San. 343r. 13 (quotns.): Xwar. xiv yakıl- 'to be burnt' MN 237; Kip. xiv yakıl- ihtaraqa 'to be burnt' Id. 95: Osm. xv ff. yakıl- 'to be burnt; to be greatly distressed; to be deeply moved'; in three texts TTS I 768; II 960.

D yiğil- Pass. f. of yiğ-; s.i.s.m.l., w. the same phonetic changes, for 'to be heaped up' and
the like. Uyğ. viii ff. Man. [gap] **yığilmak** [gap] TT IX 117: Bud. Sanskrit samsthāgāra 'meeting-house' yığilmuluk evimiz TT VII 8 G.3; o.o. do. C.12 (olur-); D.16 (teğinç); alık yığilms ed tavar 'all the goods and property that have been accumulated' U III 33, 12; o.o. U I 23, 4 (birgerű); U II 28, 6 (i); Hien-ts. 1800; Swv. 553, 8; USp. 58, 10: Xak. xi er ıştn yığildi: 'the man held back (imtama’a) from the affair'; also used when someone else has restrained him (mandahu); Intrans. and Pass. (yığilur, yığilmak); and one says bodun'yığildi: 'the people assembled' (içtama’a), and yarman yığildi: 'the money (etc.) piled up (içtama’a), and topmak yığildı: 'the earth (etc.) was heaped up (kurtverma) (yığilur, yığilmak) Kaş. III 79; bu yér ol munda: kişî yığilgan 'this is a place where people constantly assemble' (yacetama’h) III 54; KB (if a man has no wealth) e yığilma az gaz people do not rally to him’ 5400; a.o. 456, etc. (xv): xiii (2) Tef. yığil (1) ‘to assemble’; (2) ‘to refrain, hold back’ 156; yığil bar- ‘to assemble and go’ 131 (mistranscribed yağał and mistranslated): Çağ. xv ff. yığil/ yığilma- cam ‘sudan to assemble’ San. 330v. 6 (quotp.): Xwar. xiv yığil ‘to assemble’ Qub 91 ‘to refrain, hold back’ Nah. 281, 13; 305, 9: Kom. xiv ‘to assemble yil- (yıl- < yığil-) CCG; Gr.

D yıklı- Pass. f. of yık-; usually Intrans. ‘to collapse, fall down’, and the like. S.i.s.m.l.w. the usual phonetic changes. Xak. xi tam yıklıd: ‘the wall (etc.) collapsed’ (inhadama) Kaş. III 81 (yıkulur, yıkılmak); bu tam ol tutçi: yıkılam ‘this wall is constantly collapsing’ III 54; a.o. I 348 (külf): xiii (2) Tef. yığil/yığil- ‘to collapse’ 156-7: xiv xariba ta wa vaqa’a ‘to become a ruin, fall down’ Xyar. Mel. 25, 13; yıklı- Rif. 108: Çağ. xv ff. yığil- üstfadan wa xarab ‘sudan ditto San. 330v. 21 (quotp.): Xwar. xiv ditto Qub: Kom. xiv ditto yığil- CCG; yığil- CCG; Gr. 133 (quotp.): Kom. xiv wa vaqa’a yıklı- Kav. 29, 15-20; Tuh. 38b. 11: Osm. xiv TTS I 20 (alik).

D yokal- ‘to perish, be destroyed or lost; to disappear’; presumably Pass. f. of **yokan-**. Den. V. f. 1 yok. S.i.a.m.l.g. except SW. Cf. yokağ-. Xak. XI KB (the sun, when it rises, illuminates the world and reaches all men but) yokalmaz ızıun ‘does not itself perish’ 827; o.o. 692 (törü-); 828: xii (2) Tef. yokal- ‘to perish’ 159: Çağ. xv ff. yokal- nist wa ma’dım ‘sudan to be’, or become, non-existent’ San. 334v. 28: Xwar. xiv yokal- ‘to be destroyed, to perish’ Qub 82.

D yıklı- Pass. f. of yık-; survives only(?) in NE Bar. yığul- ‘to be infected (with a disease)’ R III 542. Uyğ. viii ff. Bud. (if any man) begleceyi agır yazar ku yozukuran yar! yükula kelip (he is put in prison and bound and lies in his bonds and suffers pain); if correctly transcribed this seems to mean ‘comes again to be infected (with suspicion) of grievous offences against the begs whether he is guilty or innocent’ Kuan. 36-7: Xak. xi tonka: kara: yulud: ‘the black substance stuck (talattaxa) to the garment’ (etc.) Kaş. III 81 (yululur, yululmak): Çağ. xv ff. yulul- (spelt) sirdayt karda ‘sudan to be infected’ San. 343v. 21.

D yağla:- (yağla-) Den. V. f. yag: ‘to grease, or oil (something Acc.)’. S.i.a.m.l.g. w. the usual phonetic changes. Xak. xi erg yagldum: ‘the man oiled (dahhaha) the leather’ (etc.), originally yagnldum: Kaş. III 308 (yagla: yaglaman): Muh. dahana yağla:- Mel. 26, 5: yağla:- Rif. 109: Kip. xiv yağla- dahana ld. 95: xv ditto Kay. 75, 10; ditto yawl; Tkm. yağla- Tuh. 16a. 1.

S yığla:- See ığla:-


D yokla:- Preliminary note. Apart fr. the Den. V. f. 2 yok listed below, there is clear evidence of the existence of a Den. V. f. 1 yok at any rate in SW Tkm. yokla:- ‘to destroy, kill, expend (money)’. This Tkm. V. also means ‘to remember, or commemorate’, and there is a wide range of V.s fr. Çağ. omords which have more or less similar meanings: NE Tur. çokta- ‘to notice the absence of (someone or something)’; Alt. yokto- ‘to feel, examine’ R III 407: SE Türk yokla-yokla- ‘to look after, to visit (a friend to ask after his health), to inquire, verify, check’; NC Kir. Jokto-; Kzx. Jokta:- ‘to investigate, check; to discover a lost’; SC Uzb. yula- ‘to visit, inquire, investigate’; NW Kk. jokla- ‘to discover the loss of something’; Nog. yokla- ‘to visit’: SW Az. yoxla- ‘to check, investigate, feel’; Osm. yokla- ‘to feel, examine, search, try, test, visit’. While it would be just possible to regard these as Den. V.s fr. 1 yok in the sense of ‘to note, or investigate, the absence of something’, it is likely that some at any rate are extensions of the meaning of yoğla:- which developed when, with the adoption of Islam, the practice of holding funeral feasts was dropped and forgotten.

D yokla:- Den. V. f. 2 yok ‘to rise’, and the like. Survives in NE Sag., Şor (R III 2008), Tuv. çokta-, Khak. çokta- ‘to go upstream’. Cf. ağı-, ün-. Uyğ. viii ff. Bud. (the king said to his ministers...) yoklan bariğ ‘get up and go’ (to every street, etc.) UsP. 97, 32-3:

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ol evde kün künçe yoklaman’ a小额贷款 olur ‘there will be house in that house a rise and increase (in prosperity)’ TT VI 287; o.o. do. 346; PP 57, 2–3 (4 kök); TT III, p. 26, note 5, t1 (1 karak). Xak. XI (under-ka: Dat. Suff.) tağkâ: yokla: ‘climb (is’ad) the mountain’ Kaş. III 212, 1; a.o. III 221 (teth); n.m.e.; KB yokla-: is common; kuti künde artti orlu yokladi ‘his good fortune increased daily and rise higher’ 438; ara kılık imdi ara yokladi ‘sometimes my character deteriorated and sometimes improved’ 476; (by the proper use of language man on the brown earth) yâsîl kökke yoklar ‘rises to the blue heaven’ 1002; şatünum başına teq yokladim ‘I climbed to the top of the ladder’ 6053 (in 6054 ağıb): xiiii(?) At. billîc birle ‘âlim yokdar yokladi’ by knowledge the scholar has risen on high’ 101; Tef. yokla- ‘to rise (to heaven), to climb (a mountain)’ 160: (Cağ. xv ff. yokla- (-mâq) yokundar- ‘to cause to touch or be touched’ Vel. 419; yokla- (1) tafahluş kardan ‘to investigate’; (2) gun wa ná-pâdîd kardan ‘to lose’ San. 343v. 15; Kom. xiv yokla- ‘to lose, note the absence of’ CCG; Gr. 125 (quoten.).

D yâglât- Caus. f. of yâglâ:– ‘to have (something) greased, oiled’, etc. S.i.s.m.l. w. the usual phonetic changes. Xak. xi ol koquisî: yâglattt: ‘he gave orders for oiling (bi-tadhin) the leather’ (etc.) Kaş. II 355 (yâglûtur, yâglatmak).

S yîglâ- See ıglat-.

D yôglat- (d-) Caus. f. of yôglâ:-; n.o.a.b. Türkü viii (the xoğan said, ‘I must go home, my wife has died’) anî: yôglatatîn ‘I must have a funeral feast celebrated for her’ T 31; İsvara: Bilîge: Külli Çorîg yôglatt(t): ‘they had a funeral feast held for Külli Çor’ IX 24.

D yolkat- Caus. f. of yolkâ:-; n.o.a.b. Xak. xi ol anî: tağkâ: yolkatt: ‘he made him climb (až adahû) the mountain’ (etc.) Kaş. II 355 (yolkâtur, yolkatmak): KB kişûg yolkâtur ‘it raises a man’s reputation’ 175, 2120: xiiii(?) Tef. yolkat- ‘to lift, raise’ 160: (Cağ. xv ff. yolkat- Caus. f.; tafahluş farkûdan ‘to order to investigate’ San. 343v. 27): Xwar. xiv yolkat- ‘to raise (dust)’ Qub 83.

D yglânan- Refl. f. of yglâ:-; s.i.s.m.l w. the usual phonetic changes, usually in a Pass. sense. Xak. xi yglânmd: neq̄: ‘the thing was oiled’ (iddahana) Kaş. III 111 (yâglânur, yâglanmak).

D yolkun- Hap. leg.; unusual Refl. f. of yokl-; Uyg. viii ff. Bud. ançulayu ok ol ıdûk tâlîq (MS. tâlîq) yoklûnmandiz erûr ‘thus that sacred mortal is indestructible’ U II 37, 58–9.

S yîglas- See ıglaş-.

D yîglîs- Hap. leg.; Co-op. f. of yîglî- (Intrans.). N.o.a.b. Xak. xi sîl: kamûğ yîglûsîd: ta’darağati-l-cumîd ‘the armies all came together’ Kaş. III 105 (yîglûsîr, yîglûsmak; MS. yîglîr-): Xwar. xiv yîglîs- ‘to assemble’ Qub 90.

Trîs. YGÎL

D yâglîlîg (d-) P.N./A. fr. yâglû; n.o.a.b. Uyg. viii ff. Cív. (in a bad omen) kîlmış lîsîl yâglîlîg ‘whatever you have done meets with hostility’ TT I 37 (cf. tüttdîlîg): Xak. XI KB (do your duty and do not make enemies) yâglîlîsî kîšîke koçar mpî çogî ‘a man who has enemies is involved in innumerable quarrels’ 4232.

D yâglîlîk (d-) A.N. fr. yâglû; n.o.a.b. Xak. xî KB (there are two kinds of enemy; one is the pagan temple; pagans are always hostile) ta’ki bir yâglûlîsî asîg yas üçûn ‘the other kind of enmity arises from (hope of) profit or (fear of) loss’ 4226: Kip. xiv yâglûlîk (MS. yâglîk) al-nuşsâb mu’add li-l-âdîn ‘an arrow destined for the enemy’ Id. 95.

Trîs. V. YGÎL

D yaka:la:- Den. V. fr. 1 yaka; s.i.s.m.l. w. the usual phonetic changes, usually for ‘to seize by the collar or throat’ or ‘to go along the edge (of something)’. Uyg. viii ff. Man. yâglû[m] Tt T7 74 (fragmentary): O. Kır. ix ff. Mål. 45, 4 (âlîe-): Xak. xi ol anî: yaka:la:dr: ‘adahu ‘he was hostile to him’; and one says er yâglû:la:dr: ‘the man fought (hâraba) the enemy’ Kaş. III 328 (yaka:lar, yaka:lamak); a.o. III 325, 4: KB yaka:layu . . . yaka:siin 4227; o.o. 4261, 5318: xiv Mûh. âdåd yaka:la:- Mel. 28, 15; Rif. 112.

DIS. YGM

D yîgîm Hap. leg.; N.S.A. fr. yîgî-; lit. ‘a single act of hearing up’. Xak. xi yîgîm toprâk tull minâl-turâb ‘a heap of earth’; the -m is changed from -t n Kaş. III 19 (see yîgîm).

D yagmûr (d-) Dev. N. fr. yagmûr-; ‘rain’. S.i.a.m.l.g.; SW Az., Osrn. yagmûr; Tkm. yagmûr; in almost all other languages yamgûr w. the usual phonetic changes. Uyg. viii ff. Bud. yagmûr yagmîsî teg ‘like rain pouring down’ TT V 10, 107; o.o. Kuân. 202, etc. (yagît-): Cív. TT I 5 (yagî-); VII 29, 1 (yagît-); a.o. H II 30, 142: Xak. xi yagmûr al-matar ‘rain’; yamgûr alternative form Kaş. III 38 (prov.); 15 o.o.: KB yağa tursu yagmûr (Vienna MS. yamgûr) ‘let the rain go on raining’ 118: xiiii(?) Tef. yagmûr 133: xiv Mûh. al-gâyî ‘heavy rain’ yagmûr Mel. 79, 10; Rif. 184: Cağ. xv ff. yamgûr yagmûr Vel. 410; yamgûr bârân ‘rain’ San. 337v. 6
DIS. Y.G.N

(quotn.); a.o. 333v. 3 (Osm.): Kom. xiv 'rain' yamgür/amgür C.CI, C.CG; Gr.: Kip. xiii al-matar yamgür; Tkm. yamgur: Hou. 5, 7; xiv Tkm. yamgur al-matar; Kip. yamgür Id. 95; al-matar yamgür Bul. 2, 16: xiv ditto yamgür/yamgür Kav. 58, 4; yamgür Tuh. 38b. 3: Osm. xviii yamgur in Râmi, 'rain', Çağ. yamgür San. 333v. 3.

Tris. Y.G.N

1) yamgurçul Hap. leq; N./A. of Addiction fr. yamgur; elsewhere 'rainy' is usually a P.N./A. in -lığ or the like. Xak. xi yamgurçul yêr 'a place where there is usually much rain (yaktûr fih-i-matar) Kâş. III 56 (followed by a note on the Suff. -tîl).

Dis. Y.G.N

?F yağan 'elephant'; cf. yağan; the fact that elephants were exotic to the early Turks, and the alternative pronunciations, suggest that this is a l.-w. of unknown origin. A Second Period l.-w. in Mong. as çavgan (Kovt. 2245, Haltod 554); survives only in NE Alt., Tel. yayun; Tuv. çaan, which are perhaps reborrowings fr. Mong.; elsewhere l.-w.s, usually P.e. pîlî, are used for 'elephant'. Öğuz/Kip.(?') xi yagag an-al-fîl i ihâl-l-jugâtayn 'elephant in one of the two languages; hence a man is called Yagag Teğîn Kâş. III 29; xiii(?') At. (Postscript) yağan 'an elephant' (if loaded with gold) 487: xiv Rûg. yagûnlar ya'nî piller R III 39; Mah. al-fîl yagâna Mel. 72, 6; Rif. 174; xiv yarğan 'elephant' Quib 64.

D yakın Intrans. N./A.S. fr. 2 yak-; 'near' (in place, time, or kin); syn. w., and to some extent complementary to, yağuk; s.i.a.m.l. except NE and some NW. Uyg. viii ff. Man. TT III 52 (èletet); Chr. yagkar 'approaching' U I 6, 11; Bud. yakke yagkar kelse 'if he approaches the demon' U II 24, 12; yakkar yoruyu barîp III 64, 5; o.o. of place U II 39, 87 (apnim); Sîn. 585, 13-15 (ağrîlîgî); -ölümü yakkar keltükte 'when (the time of) his death approaches' TT III, p. 26, note 5, 9; Civ. TT VII 30, 10 (êtîlîs). Xak. xi yakkar 'near' (al-qarîb) of anything; one says yakkar yêr 'a near place and yakkar er al-racûbi-l-qarîb mina-l-îveka 'a kinsman' Kâş. III 22 (verse, yakkar alqarîb val-âxâ); KB yakkar is common, e.g. billîgê yakkar . . . dêkê yakkar 'near to knowledge . . . near to himself' 254; yeîme tuttu es 'üz yakkar kûtîd öz 'and he took comrades and make himself near to (i.e. intimate with) them' 500; similar phr. 1464; hîşarca yakkar turma 'do not live near a castle' 4544; xiii(?') At. 174 (imançîl). Tef. yakkar 'near' 136: xiv Mûg. Mel. 49, 2 (yağuk): Çağ. xv ff. yakkar nasisîk 'near' San. 334v. 22 (quotn.): Tuar. xvi ditto 'Alî 40: xiv ditto Qutb 69; Nahc. 105, 15: Kip. xiii Hou. 25, 12 (yağuk): xiv yakkar al-qarîb Id. 95; xv Tuh. 28b. 6 (yağuk).

D yığın Intrans./Pass. N./A.S. fr. yığ-; s.i.a.m.l. w. the usual phonetic changes. Xak. xi yığın toprak 'a heap (al-hatûna) of earth' (etc.) Kâş. II 22; (as an example of a Dev. N. in -n) the phr. for 'a heap of earth' yığın (sic) toprak taken fr. the phr. toprak yığîr 'he heaped up earth' I 15, 21 (and see yığım): Çağ. xv ff. yûn (spcc. fate wa girîh 'a body or group of men' San. 350v. 10: Kom. xiv yûn 'a gathering' C.CG; Gr.: Kip. xiv yûn al-macmi 'a collection, gathering' Id. 95; al-qabîla 'a tribe' iyun Bul. 5, 8.

yûn (yûnûn) 'thick and the like; see kalim for the difference between the meanings of these two words. S.i.a.m.l.; NE yûn, çon: SE Türkî yûn: NC Kir. jûn; Kzx. ju(w)an: SC Uzâh. yûnûn: NW Kk. jûwan; Kaz. yûnûn; Kumûk yûvan: SW Az., Osm. yûnûn; Tkm. yûnûn. Türkî VIII (when a thing is thin, it is easy to tear it) yinçe: yûnûn bolsar üçüllük aîp erimesi 'if the thin thing becomes thick it is difficult to tear it' T 13-14: Uyg. vii ff. Bud. yûnûn TT VIII A.33 (boyundurûk); yûnûn da C.7 (aziğîgî): Civ. evdekî (?) yûnûn işletsermen 'if I made him do heavy work in the house' Usph. 55, 7-8; a.o. TT VII 42, 3 (tamar): Xak. xi yûnûn 'corpulent (or bulky, al-daxim) of anything' Kâş. III 29; xiii(?) Tef. yûnûn 'thick, bulky; (of a voice) low' 158: xiv Mûh. (under 'physical characteristics') al-galîz 'corpulent' (opposite to 'thin' înciçe) yûnûn Mel. 48, 10; Rif. 143, a.o. yûnûn 55, 9; 153: Çağ. xiv yûnûn/yûnûn al-daxim wa siyår 'corpulent, gross' San. 343v. 2 (quotn.): Xwar. xiv tonupuz yûnûn şûfur tur 'your clothing is of thick wool' Nahc. 105, 15: Kom. xiv 'thick' yûnûn/yûnûn C.CG; Gr.: Kip. xiii al-galîz (opposite to 'thin' yûncê) yûnûn Hou. 27, 13: xiv yûnûn al-taxîn 'thick, stiff' Id. 95; yûnûn boldû: tavanû da 99: xv al-galîz (opposite to înciçe) yûnûn Kav. 64, 16; galîz yowan; Tkm. yûnûn Tuh. 26b. 11: Osm. xiv ff. yûnûn 'thick', with various shades of meaning; c.i.a.p. TTS I 836; II 1059; III 815; IV 892.

Dis. V. Y.G.N

D yığin Refl. f. of yığ-; s.i.a.m.l. w. the usual phonetic changes for 'to come together' or 'to be collected'. Uyg. viii ff. Man. (Thou hast commanded them) yûnkûg (sic) 'to assemble' (for religious ceremonies) TT III 162: Bud. Sanskrit samâhita 'assembled' yûnûnûs TT VIII A.27: Xak. xi er özi:pe yarmak yûnûsî: 'the man devoted himself to collecting (bi-câm) money (etc.) for himself' Kâş. III 84 (yûnûnûr, yûnûnûm): Kip. xv indâmama 'to be collected' yûn- Tuh. 6b. 8.

Tris. Y.G.N

D yâganîl Hap. leq.; P.N./A. fr. yâgan. Xak. (?) xî yâganîl er racul fayvâl 'an elephant leader, or driver' Kâş. III 50.

D yakinlik A.N. fr. yakın; 'nearness, pro-pinquity'. S.i.a.m.l. w. the usual phonetic changes. Xak. xi KB yakinlik is fairly com-
mon, e.g. yakınlik kılur er kişike tuşu 'propinquity makes a man the comrade of other people' 910; o.o. 605, 886, 6468 (yağukluk), 6470.

Tris. V. YGN-

D yoğunad- Has. leg.; Intrans. Den. V. fr. yoğun. Uyg. viii ff. Bud. (if one thrusts an iron peg into the ground, however long it lies in the ground) yoğunadız uzayuzumaz 'it cannot get any thicker or longer' TT IV 12, 43.

Dis. YGR

yagr (d-)'a saddle-gall'; a First Period l.-w. in Mong. w. the same meaning, da'ari (Haenisch 30)/dağari (Kow. 1582); survives w. this meaning in SE Türk eyğır: NC Kir. Jor.; Kzx. jawr: NW Kk. Jawr.; Nom. yavır: SW Az., Osm., Tkm. yagr. The reason why in the medieval period it came to mean 'shoulder' or the like, and still has the second meaning ('a horse's) withers' in Osm., is obscure, but this perhaps evolved from 'the part of the animal where saddle-galls occur'.? he yavlr: 'the dish and the bowl (al-qä'ad)' III 32, 4 (in a verse).

S yoğru/yoğrú See yoğru:

D yoğrut abbreviated Dev. N. fr. yoğur-; 'coagulated curdled milk, yogurt'. Metathesized to yığur in the medieval period; survives only(?) in NW Nag. yuvırt; Krn. yogaırt/yugurț R III 412, 453: SW Az. yogurd; Osm. yogurț. Uyg. viii ff. Bud. U IV 50, 122 (sagız): Civ. yoğrot [gap] TT VIII 1.21 (there are other cases of o for u in this text): (mix it) yörürtka (sic) 'with yogurt' H I 45; yörügütka (sic) do. 169; yığur satği 'the sale (price) of yogurt' USp. 35, 3: Xak. xi yığur (sic in the MS., consistently transcribed yığur in the printed text and Atalay) al-laban 'milk' I 182 (udišt-); II 180 (sütger-); al-raib 'curdled milk' I 208 (udišt-); II 295 (1 kat-); III 190 (koyul-); ratiya ditto III 164 (suwuk); n.m.c.: KB yığur 4442 (azar): xiv Muh. al-labanı-l-hamid 'sour milk' yığurdt Mel. 66, 9; al-camid 'thickened (milk) yığurdt (MS. yogurt). Rif. 166: Xwar. xiv (VU) yığur Qutb 81 (the MS. has yığurt, but it rhymes w. saçar süüt): Kom. xiv 'sour milk' yığur CCI; Gr.: Kip. xii al-raib yığurdt Hou. 16, 12: xiv yığur dtto Id. 95; al-laban yığurdt Bul. 8, 2: xvi al-labanı-l-rab yığurdt Kav. 63, 4; laban (inter alia) yavurt Tuh. 31b. 13.

S yoğur See I yarın.

D yığrum Has. leg.; N.S.A. fr. yığur-. Xak. xî bir yığrum un daaqiq qadir mā yu'can bihi marrata(n) 'the quantity of flour which is kneaded in a single operation' Kaş. III 47.

S yğırın See I yarın.

(D) yığrûs morphologically Dev. N. fr. yığur- but with no apparent semantic connection. This title first appeared in the Karakhanid period and was superior to yâbgu; q.v.; it thus displaced şaq, q.v., in the Türk hierarchy. N.o.a.b. Xak. xî yığrûş 'a man of the common people (al-siğa) who holds a position equivalent to that of al-teasir among the Turks'; it is not permissible to give this title to a Persian or man of another race, however distinguished he may be; he is one rank (daracatun) below the xâqin; he is given
a black umbrella (qubba) which is held over his head in rain, snow, or great heat [Kaq. III 41: KB (in a list of high positions which a man may hold)] kayu yakgu yaghur bolur el begi 'some become yaghur or yaghur or chief of a province' 4069: (Caq. xv ff. yaghur sirift wa tama'ir 'kneading' Sun. 343v. 3).

**Dis. V. YGR**

D yakur- Caus. f. of 2 yak-; syn. w. yagurt-, q.v.; survives only (?) in NW Kaz. yakir- R III 28. Xak. xi ol atig mapa: yakurdu: 'he brought the horse (etc.) near me' (qarraba ilayya) Kas. III 68 (yaghurur, yaghurmak): KB (I took hold of it gently and) yaghurdim ara 'then brought it near me' 6617.

2 yakur- Han. leg. Xak. xi er yakurdu: tanahkada"-insan wa axdadahu"-rabu 'the man gasped and suffered from shortness of breath' Kas. III 68 (yaghurur, yaghurmak).

yaghur- 'to knead (dough, etc.).' Survives in SE Türk yaghur- Shaw, Farring; yaghur-BS: NC Kir. Jur.- Kxz. Jur.- SW Az. (and Rep. Turkish) yogur-; Osm. Tkm. yaghur- Uyg. viii ff. Bud. TT VI 82 (2 ittig): Civ. (pound the herbs until they are hard) mir bilen yaghurup 'knead them with honey' TT VII 22, 13; yaghur- 'to knead (doughs, etc.) together' is common in H I and II: Xak. xi Kas. II 102 (susivs-); n.e.m.: xiv Muh. 'acana to knead' yaghur- Mel. 28, 15; (Rif. 112 uy-); al-aeen yaghurmak 36, 13; 122; al-aeen 'dough' yaghurmus un 64, 7; 163: Caq. xv ff. yaghur- xamir kardan wa sirifan 'to knead' Son. 343r. 22: Xwar. xiv ditto Qu8 85; Kom. xiv 'to knead' yur- CCG; Gr.: Kip. xiv 'acana yaghur- Hou. 34, 2: xiv ditto; one says un yaghurul 'knead the dough' Id. 95; ditto Bud. 61r.: xiv ditto Kav. 75, 3; 'acana yuwpur- Tuh. 26a. 9: Osm. xiv yuwpur- (sic) 'to knead'; in one text, *sirifal error TTS 1847.

PUD yokur- this V., which is clearly not yaghur-, is pec. to Uyg. Bud; it would suit the context to take it as a Den. V. fr. 2 yok, but the ordinary Den. Suff. is -ar- not -ur- and such V.s are properly Intrans. Uyg. viii ff. Bud. (the lotuses present a great danger) ol linxw (PU) yulug yokuru usarsiz 'if you can surmount the road?' past those lotuses' PP 39, 1; (there are also dangerous dragons and snakes) am yokuru usarsiz 'if you can surmount that' do. 7; (you will reach the island of jewels) yokuurunus ulug og kortuk yokurup 'after surmounting the unsurmountable great desolate snowdrifts' TT VII, p. 62, footnote 2.

D yaghur- (D-) Den. V. fr. yagufr; n.o.a.b.; cf. yaghrit-. Türk ß viii ff. (the horse) yaghri:pan 'was galloped' (and stood still) IrkB 16: Xak. xi I 104, 25 (içilık).

D yaghur- Hap. leg.?: Caus. f. of yaghur-. Xak. xi ol ani: yaghurttu: 'he ordered him to knead (a'canahu) flour' Kas. III 436 (yuqurtur, yuqurtmak).

D yagrit- (D-) Caus. f. of yagri-; pec. to Xak.; cf. yagirla-.. Xak. xi ol meniš atig yagritt: 'he galled (adbaru my horse' (etc.) Kas. II 352 (yagiritur, yagiritmak); o.o. I 139, 7; III 342 (yagirla-).

D yigirli- Pass. f. of yigur-, Caus. f. of yigur- basically 'to be drawn together, concentrated', and the like. Yigur- survives in NE Sor şigir-'to fold together, draw together on a string' R III 2065; and this word in NE Bar. yigiri-; Leb. yigiri- 'to be wrinkled; (of curls) to be crisp or tight'. Xak. xi er turlunga: yigirida: 'the man crouched (i kidsa'zza) because of the cold'; and one says ton yigirli: 'the garment shrank (tagallasa) in the wash' Kas. II 107 (yigiritur, yigirilmak): (in the winter) çigay yavuz yigirli: 'poor wretched people draw their clothes tight round them' (yataqabbita) I 248, 4.

D yigurul- Pass. f. of yigur-; i.s.m.l. w. the same phonetic changes. Xak. xi un yigurulu: 'the dough was kneaded' (usina) Kas. III 107 (yigurulur, yigurulmak); balgi balig yigurulur: 'mud and slime are heaped up' (yatarakamb) I 248, 3: Caq. xv ff. yigurul- (spelt) sirist ładu wa xamir laden 'to be kneaded' Sun. 343r. 28: Xwar. xiv ditto Qu8 84.

D yugrus- Co-op. f. of yugur-; pec. to Xak.? Xak. xi ol aqar un yugru:du: 'he helped him to knead (fi' aem) the dough'; and one says soduk aqizda: yugru:du: 'the spitfle dried (aşaba) in his mouth' Kas. III 102 (yugrurusur, yugrurumak); (in the spring) çinanan yipar yugrurusur translated 'the solid mass (fitn) of sandal-wood and musk is kneaded (yata'acem); and their odour is smelt' II 122, 24.

**Tris. YGR**

S yaguru Sec yagru-

D yokaru: crasis of *yokgaru; Directive f. of 2 yok; 'upwards' and the like; in Türk the form is yogaru. S.i.a.m.l.g. w. some fluctuations in the first vowel; NE Khaq. çogar- SE Türk yokari Shaw, yukuri/jukuri BS; yokari/yukari farring; NC Kir. joğoru; Kxz. joğari: SC Uzb. yokuri: NW Kk. jokari; Kaz. yoğari; Nog. yoğari: SW Az. yuxari; Osm., Tkm. yokari. Türk ß (I led them to the Ötükken mountain forest) Kük Önpog yaguru: 'up the Kük Ön river' T 15; yokaru: (sic) at yete: yađafirin rığat tutunu: ağırturm öpreki: er yagăraca: (sic) teğürüp 'I made them climb upwards on foot leading their horses and holding on to the trees, sending the advance guard up to the top' T 25-6; a.o. II SE: viii ff. Man. basin (sic) yokari körtürp 'raising his head' M I 6, 5: Uyg. viii ff. Man.-A M I 13, 15 (1 aq.), 19 (ağtur-); 26, 26 (ilgerid): Bud. (Sanskrit lost) yokar: etez tülug erir 'his hair stands on end' TT VIII G.63; (unable)
D yakırlıq tevey 'a
galled (dabir) camel' (etc.) Kaş. III 49; o.o. II 9 (cf)-; III 9 (yağır): xiv Muh. al-mi'ra'fa
waw-l-namāriq (MS. tamārīn) 'the place where the
mane grows; saddle-pads' yağırlıq Mel.
71, 12; (in Rif. 173 the Ar. word al-gā'īya is
omitted and its translation transferred to this
phr., see yağır): Kip. xiv yağırlık al-
mirja'hā 'saddle-felt' Id. 95.

Tris. V. YGR-

D yağırlı:(d-) Hap. leg.; Den. V. fr. yağır.
Xak. xı ol atığ yağırlıad: he treated the gall
(aqla'ah-l-dabar) on his horse'; if you wish to
'he galled it', you say ol atığ yağırrttu:
adbara'l-faras; the difference is the same as
that between tarība and atraqa and
qasata (MS. qasata) in Ar. Kaş. III 342 (yağı-
rlır, yağırlıamak).

D yağırlım- (d-) Hap. leg.; Refl. f. of yağı-
rlı-. Xak. xı tevey yağırlıad: 'the camel
(etc.) had many saddle-galls' (katīrāt a PATCH;,
also used when it scratched (ḥtakka) the
saddle-galls Kaş. III 113 (yağırlınur, yağı-
rlıamak).

yağır: Xak. xı koy yağırlıad: 'the sheep
was, or became, fat' (katīra şahım ... wa fa rā
dā şahm) Kaş. III 203 (yağırlınur, yağı-
rlıamak); verbs of this kind are compounded
from four-letter nouns (al-ruhā'īya) by eliding
the end of the word, and are pronounced as five-
letter words (xumāśiya) but not so written;
for example koy yağırlıad: ..., the ya' of
yakır: having disappeared (saqatāt) 204, 7.

S(E) yağırlıa- See yarınla-..

Dis. YGS-

D yoksus Priv. N. fr. 1 yok; fairly com-
mon in Uyg. Bud. where it clearly means
'ineffective, to no purpose', and the like; by the
medieval period it had come to mean 'poor,
destitute'. Survives in this sense in one or two
NE languages: SE Türkic: KIR. (jokszu): SW
Osman. (obsolète?). It has been displaced
by yoksur in SC Uzb. (yokşuv): NW Kaz.
(yoksul); and SW (all): this word is first noted
in Xwar. XIII 'Ali 53 and Kom. Xiv. CCI,
CCG and is clearly a corruption of yokszu.
Uyg. viii ff. Bud. bu menli ötümüz
ötiğüm yokszu kuruğ kilmaq 'do not
make this request of mine ineffective and
barren' U 31, 6-8; bu teşhirler yokszu
emgenürler 'these gods are distressing them-
selves to no purpose (or unnecessarily)' U IV
20, 252; (if I do not treat them properly, any
friendly language that I use) yokszu bolqay
'will be ineffective' do. 46, 70-1; Sanskrit
avanthayattt because it is not fruitless,
ineffective' yokszu hērī bolma:ma:mkindin
TT VIII A.9 (hērī is prob. a misreading of
yērīl); o.o. U 31, 7; 38, 14; Kuan. 81, 181:
(Xak.? xiiif? yokszu (yoksur)) 'poor' Tef.
160: xiv Muh. (ı) al-faqr 'poor' yoksuz Mel.
55, 10 (only): Çağ, xv ff. (yoksul) yoksüz mutfüs va bi-çiz 'poor, destitute' San. 344r. 8.

Dis. V. YGS-


D yağıst: Hap. leg.; Simulative Den. V. fr. yağ. Kaş, did not realize the nature of this Sufi. Xak. x1 yağıst: 'den axada'l-sayı' (MS. in error raçu) 'had a thing acquired a fatty taste'; and one says yakr: yağ: yağış:mas ihlalatu'l-şahm lá yücud fihî mâ yu'mal'amala'l-dühm 'the fat of suet has not the qualities (necessary) to perform the functions of oil'; originally yağış: but altered (? , u'dına) Kaş, III 305 (yağışır, yağış:mak).

D yıksa: Hap. leg.; Desid. f. of yık-. Xak. x1 ol täm yıksa: 'he wished to demolish (hadâm) the wall' (etc.) Kaş, III 306 (yıkasar, yıksısmak; MS. yıksa:--).

D yaxsin- (yaxsin-) Hap. leg.; Refl. Simulative f. of 2 yak-. Xak. x1 er kaftan yaxsind: 'the man threw (alqûd) the cloak over his shoulders but did not fasten it in the middle or insert his arms (in the sleeves); also used of a tunic (al-qurtûq), etc. Kaş, III 109 (yaxsinur, yaxsinmak).

Tris. YGS

D yağısiz (-d-) Hap. leg.; Priv. N./A. fr. yağ. Türkî vii kop baz kılım yağısiz kılım 'I made all (the people in the four quarters of the world) peaceable and free from hostilities' I E 30, II E 24.

Dis. YGS

D yağış (-d-) Dev. N. fr. yağ-; lit. 'flowing down together'; originally rather specifically 'a libation' to a deity; Inter, more especially in Modern areas, more generally 'a downpour', usually of rain. S.î.a.m.l. e.g. NE Tuv. ças: SW (all) yağis. Uyğ. viii ff. Bud. (demons) yağış aşğılar 'who devour libations' Uy'd 61, 4: o.o. TT VII 25, 1 (ayik); 20 (yığ:)- Xak. x1 yağış 'the word for a sacrificial victim (al-Êitra) which the pagans used to sacrifice to their idols in a fulfillment of a vow or to seek a favour' (tâqarrub, MS. yaqarrub) Kaş, III 10: Çağ. x1 ff. yağış yazmaq Vel. 411; yağış bârîq 'rain' San. 333v. 8: Osm. xiv, xv yağış 'rain'; in two texts TTS I 975.

D yağısî: Abbreviated Dev. N./A. fr. 2 yâkıs-w. sound change -k sickness -x: -ş; not noted before xî. Although all the authorities fr. Kaş, to Tuh. use much the same Ar. words to translate this word and edğü; it is difficult to believe that they were originally syn. and it is likely that this word originally had some shades of meaning der. f. 2 yâkıs- which distinguished it fr. edğü; 'suitable, pleasing, good-looking', or the like. S.i.a.m.l.g. w. the usual phonetic changes, and largely syn. w. edğü; some languages using only one or the other but most both; in the latter case yağısî has some meanings like 'good-looking' which edğü; has not. Xak. x1 yağısî al-hasan 'good-looking, fine' of anything; hence one says yağısî: 'a fine thing'; yağısî: t:§ 'a fine affair' Kaş, III 32; (if you reach a position of distinction) edğü: 'kin bolûl kılıst begler katin yağısî: ulam ahin sulûk va hân 'indal' umarâ yağısî: væsîl sûhr hasârun:na mufarî li-amrîl- nâs 'improve your character and become a good representative with the regards of the affairs of other people' I 64, 14: KB (man uses his tongue to speak) sözl yağısî bolsa 'if his words prove to be appropriate' (he is honoured) 275; similar phr. 1008; (listen to the words of) yağısî Yağma begî 4947; idl yağısî aymîs 'said very appropriately' 5308: xiiii (? ) Tef. yavlak yağısî hukm kîlmis 'he made a very good (i.e. appropriate) decision' 148: xiv Muh. al-cayyîd 'good' (opposite to 'bad') yağısî: Mel. 18, 6 (Rif. 97 edğü); 54, 3: 150; aslaha 'to do good' yağısî: 1sle- 22, 13; 103: hasuna 'to be good-looking, fine' yağısî: bol- 107 (25, 5) yağısî:la:-): Çağ. xv ff. yağısî xîb ve nikîh 'good-looking, good' San. 326v. 26: Xwar. xiiii (? ) yağısî (yaxgî) 'good' is common in Öğ.; edğü does not occur: xiv yağısî 'benevolent, kindly' Qûb 64; سابردn yağısî yoktur 'there is nothing better (more appropriate?) than patience' MN 127 (the refrain to each Chapter): Kom. xiv 'good' yağısî/yakşî CÇ, CÇG; Gr. 114 (quotns.). Kip. xiii ( 'good' eygl: /key; 'bad' yamman/ yavuz) al-hasan (opposite to 'ugly' çîrdîn) yağısî: Hou. 25, 10: xiv yağısî: fayyîb 'good'; -k- and -x- interchanges (tahaddala) in this word Id. 96: xv al-cayyîd yağısî: Kov. 23, 8; 60, 5; tâba 'to be good' yağısî: bol- do. 39, 11; malîh 'good-looking' (alter ala) yağısî Tuh. 33a. 4: Osm. xiv ff. yağısî 'pretty, agreeable, good'; c.i.a.p. TTS I 767; II 077; III 754; IV 825.

Dis. V. YGS-

D yağus: Recip. f. of yağus-; properly 'to approach one another'. Survives only (?) in NC Kır. Jûs-. Cf. 2 yâkus-. Uyğ. viii ff. Civ. (if a man consults the oracle about himself) ênc türmâk yavusur 'tranquillity approaches' TT I 220: Xak. x1 bun vez bûrke: yağıslû: 'one thing drew near (tâqaraba) to another' Kaş, III 773 (yağusur, yâgusma:k); a.o. II 90 (artukluk): KB 136 (ula-); 5311 (êkkiîgû): Çağ. xv ff. yavus- (ur, -çan) yâmîn ol- Vel. 402, 411; yavus- San. 339v. 8 (yağus-): Xwar. xiv yavus-/yâwus- 'to approach, or be near to, on another' Qûb 75-6.

D yakaş: Co-op. f. of 1 yak-; survives in SW Tkm. Xak. x1 ol apar yâkîs yâkîsÎd: 'he helped him to apply the ointment (fi te'd'il- damâd) to the wound' Kaş, III 74 (2 yâkus- follows).

D 2 yakaş: Co-op. f. of 2 yak-; originally syn. w. yâkus-, 'to approach, draw near to, one
another'. In this sense it has been displaced by Den. V.a fr., or compound V.s w., yakun or yağık, but yakish, but compound survives in SW Osm. for 'to be suitable, becoming, proper, fit; to look well, to be handsome'; cf. yaşsi. Uyğ. viii ff. Bud. yağız yer U IV 48, 91; TT VII 40, 13; X 162, etc.; Siv. 530, 1; Civ. ditto T 14: Xak. xi yağız al-khami 'dark brown', that is a colour between red and black; and the earth (al-ard) is called as a simile (yuğubah bihi) yağız yer: yağız at a dark bay (al-atlas) horse' Kaş. III 10; KB yağız yer 3, 64, 68: xiv Rgb. R II 1449 (kürgek): Kip. XII (under 'colours of horses' coats') al-yağız ma'rif 'a word used both in Ar. and in Turkish' Hou. 13, 6; al-'uf'r 'earth-coloured' yağız do. 13, 10; a.o. 31, 10: xiv yağız 'the well-known (ma'rif) colour of horses'; and the earth (al-ard) is called after it yağız yer İd. 95; kara: yağız 'black' (al-awad) in colour; yağız is usually used w. kara: but may be used separately (yunaforad) and one says yağız at 'a horse of a colour between black and sorrel' (al-dhuma w'al-qura) do. 69; (see bakir: the phr. for 'Aldebaran', bağır şigan (under b-) İd. 33 and yağır (sic) şığın in Bu. 2, 4 may be misreadings of yağız şığın lit. 'the dark brown maral deer': xv (under 'human complexions') al-asmar 'swarthiness' kara: yağız Kav. 59, 18: Osm. xvii yağız (spelt) in Rümü, çarda wa rang-i siyâh 'dark bay' and 'black in colour; and as a descriptive Adj. (see-i tawidi) they say kara yağız siyâh çarda: they use this metaphor for 'a black horse', which in Ar. is adham Sun. 333v. 6.

Mon. YG

1 yég 'better' (than something else); the object of comparison, when mentioned and not merely implied, is normally in the Abl.; although the connotation of comparison was always present in the early period, it is sometimes best translated 'best'. Survives only(?) in SW Osm. yeg/yey; Tkm. yeg (described as 'obsoleto') 'better'. Türkvi vii Ötüken yısa: yég idi: yok ərmiş 'there was positively no better (place to live) than the Ötüken mountain (kasr)'. I S 4, II N 3; arıg uvvü: yég 'modesty in a pure man is better (than pride)?' T 37; o.o. I E 29, II E 34 (ıgar): I SE (taygün): viii ff. Tan. III a. 3-4 (kör-): Uyğ. ix [gap] ekli: yég [gap] 'better than both' (or 'best of the two')? İIı B 6 (ETY II 38): viii ff. Man. yég nomuq ukkittipiz 'you have made them understand the better doctrine' TT III 56; tüzgerıncisz yég 'unsurpassable and better' do. 178; o.o. do. 75, etc. (üstünkîl); (my god,) ratnida yég 'better than a jewel' M II 7, 5, etc.: Bud. Sanskrit śrīyo 'better' yég TT VIII B 5; F 5; ol yég bolgay 'that will be better' TT IV 10, 25; o.o. do. 12, 57 etc. (tüzgerıncisz); 24, 71-2 (ađrük), etc.: Civ. TT VIII I.16 (suvus): Xak. xı yég a Particle (harf) meaning 'better' (xayr), used only in speaking of the superiority (tafdil) of one thing over another; hence one says bu at anda: (sic, for andim) yég 'this horse is better than that' Kaş. III 144; six o.o. at the end of proverbs saying that
it is better, e.g. to be a widow than an abusive husband: KB boğunda yegi ‘best among the people’ 50; (is a bad man) sağa yeg ‘better for you’ (or a good one?) 243; sızık açsamı yeg azu kizlese ‘would it be better to make a statement or conceal it?’ 1018; xii(?) At. tabi‘atta yegi ‘the best human characteristic’ (is generosity) 249; a.o. 409 (börçü); (Tef. yegrek ‘better’ (than something Abl.), under yeg 153; Xwar. (xiii) yegrek ‘better’ ‘Ali 19, 55; xiv yeg ‘better’ Quth 77; Kip. xiv yeg ‘al-cayyid’ ‘good’ Id. 96: Osm. xiv ff. yeg/’eg ‘better’; c.i.a.p. TTS I 810; II 1029; III 792; IV 866.

PU?D 2 yég: Hap. leg.; perhaps Dev. N. fr. yê:- in the sense of ‘something bitten’. Xak. x i yê:k fu:lu:- (M.S. fajlu:-) licâm ‘a horse’s bit’ (lit. the bit of the bridle); hence one says yügün yê:gl: Kaz. 131.

?F?D yek ‘demon, devil’; the old theory, which still has some support, is that this is a l.-w. fr. yakka, a Prakrit f. of Sanskrit yakṣa ‘demon’; as such this is improbable, yakṣa itself occurs in TT VII 13, 55; 16, 17; but it might be a l.-w. fr. a Sogdian or Chinese transcription of the Sanskrit word. v.G. in TT VI. p. 61, note 131 put forward the more plausible theory that, since yek often occurs in the Hen. yek içgek, in which içgek is a Dev. N./A. in -gek (connoting habitual action) fr. lè- meaning ‘constantly drinking’, i.e. ‘vampire’, yek is a Dev. N. in -k (her theory that it is a crasis of yê:gek is improbable) fr. yê:- meaning ‘(constantly) eating’, i.e. ‘glutton’. The only objections to this theory are (1) that a Dev. N./A. fr. yê:- should be yêk (cf. 2 yê:gl), not yek; (2) that an actual l.-w. yek might well have been taken for such a Turkish Dev. N. and içgek devised to match it, in order to represent ‘demons and vampires’. For ‘demon’ the word is now obsolete, displaced by Mong. l.-w.s in the NE and Ar. words like yâhûn, ibîr elsewhere, but survives as yek ‘hateful, hostile’ in NE Alt., Tel., çek in Şor, çek in Sag., ditto, and çeg ‘glutton’ in Sag., R III 316-17, 1945; Türkî viii ff. yek ‘demon’ in antithesis to tegrî ‘god’, and interchangeable w. şimnu:, q.v., is common in Chuas.; yek içgek do. 144-5: Uyûg. viii ff. Man. A yek ‘demon’ M I 15, 19, 19, e.t.c.: Man. yek tügûm ‘rebirth as a demon’ TT IX 61; ao. III 91 (opjm): Bud. yek, spelt yek in TT VIII O.4, 9, is common esp. in TT X; where it occurs in lists of supernatural beings of which the Sanskrit originals are known it corresponds to yakṣa (not, as stated Kuan., p. 28, note 142-3, naga, which corresponds to lu) U II 20, 22; 35, 19; TT VII 13, 49; Kuan. 142; a.o. TT V 10, 84 etc. (icgek): Civ. yek by itself and yek içgek are common in TT I and VII: Xak. xi yek al-ṣayṭān ‘the devil’ Kaş. III 160 (prov.); I 266 (esnet)- and 3 o.o.: KB (the sky became dark yek yüzlî teg ‘like a devil’s face’ 5029; (if he has a dream) yektin bolur ‘it comes from the devil’ 6017; xii(?) Tef. al-ṣayṭāniâlibî: yek 150: xiv Muh. al-ṣayṭān yekî Mel. 45, 8; Rif. 138 Çağ. xv ff. yek/yekleş (spelt) bad wa zabâ ‘bad, vile’ San. 334V. 23; yek ditto to niftew (‘unpleasant’) 351r. 6 (quotn.: Kom. xiv ‘devil’ yek CCC; Gr. 121 (quotn.): Kt. xiv yek al-ṣayṭān (and yek kör- agbala ‘loathe’) Id. 96; al-zarbûa ‘a devil’ yek yahîl-ṣayṭân Bul. 3, 1: xv sabû’a yek (‘burğan Tuh. 17b; iṣayîn yek do. 21. 7.

yî:g ‘raw’; more or less syn. w. çîg; n.o.b. modern words all seem to go back to çîg Uyûg. viii ff. Bud. Hien-ts. 2128 (burnca); Civ. yîğli bîşîq et ‘raw and cooked meat TT VII 24, 9-10; 25, 10-11; yîğ shakar ‘raw sugar’ H I 87; a.o. TT I 192 (bîşîq): Chi. -Uyûg. Dict. ‘raw’ yîgＬigeti 284; a.o. TII 507: Xak. xi yî:q et ‘raw (al-ni) meat’; and anything raw is called yîq: Kaş. III 144; a.o. I 338 (çîm): KB (if a man’s behaviour or grasping yîq erse ùzî ‘his soul crude’ (hi character hasty and his eye greedy) 849 (if the head cook is dishonest, all his staff are dishonest) yomîtsa kalîn yîg bu aş oğris ‘if these crude food-stealers collect in a crowd (how can their master’s table look nice?) 2861 xiv Muh. (21)-al-labîn gâyir mufaxvar ‘unbaked brick’ yîk kerpiç: Rif. 158 (only): Xwar xiii(?) yî:q et Oğ. 10.

S yî:kl See Ikl.

yî:ğ ‘feather’; survives only(?) in NE Kaç yî R III 586; Sag. çîg 2192; Khak., Tuv çîq: NC has jîn (yu:n) properly ‘wool’; some other languages use tî: properly ‘hair’, and some use l.-w.s. Xak. xi yî:ğ rişîl-ṭay bird’s feather’ Kaş. III 143; o.o. III 45s (yûske); 70 (yap pisc.); 97 (yapçpar.): KI 3005 (1 er): xiv Muh. rişîl-mîrjáb ‘arrow feather’ ok: yî:ğli: Mel. 71, 8; Rif. 173: al-rîyî:ğ 73, 8; 176: Kip. xiii al-riy-Hûg. 10. 14: xiv ditto Id. 96: xvi riş (yîq/tûq; in margin in second hand) yîq Tuh. 168. 3: Osm. xiv to xvi yîq ‘feathers’; in several texts TTS 855; 1026; 133: III 833; IV 915 (transcribed yîn in I to III and yîn in IV but no doubt belongs here).

D 1 yîk (yî:kl) Dev. N. fr. *yî:kl*- e.g. yûd-‘a load, burden’. S.i.a.m.l.g. w. the usual phonetic changes. Uyûg. viii ff. Chr. U I 6 11-12 (2 açîq): Bud. Sanskrit bhadrasya ‘of the load’ yîk[sap] TT VII G.22; a.o. do. A.34 aðr yûkler ‘heavy loads’ Kuan. 47; bir yûk nom ‘one load of scriptures’ (fell in the water Hien-ts. 2022; a.o. TT V 22, 43 etc. (yûd:-) Xak. xi yîk al-haml ’a load’; hence one says bir yûk bûdany ‘one load of wheat’; also tâ:gr ‘a donkey-load’, etc. Kaş. III 4; nearly 30 o.o., including four of yîk: KB yênik boldî yîk ‘the burden became light’ 195 o.o. 59 (yûd:-), 687, 4528 (tepeş): xiii(?) At. (wealth is a source of anxiety and care today and tomorrow) yîk wabîl ‘a burden and a curse’ 426; Tef. yîk ‘load, burden’ 166: xiv Muh. al-lâmîl yîkî Mel. 40, 4; Rif. 129; al-rahîl ‘luggage’ yîk 68, 11; 168: Çağ. xv ff yîk (with -û): bîr ‘burden, load’ San. 3457.
I: Xwar. xiv ditto Qub 88; Kom. xiv 'load, baggage' ylg Ci; Gr.: Kip. (xii after 'hill' Tkm. öytk va huwa'l-viqt wal'-himl Hou. 6, 16; prob. a lapse of memory): xiv ylg al-himl; wa hutsa kindya 'al-im'-daman and it is an idiomatic expression for 'bail, surety'; Id. 96; al-himl ylg Bul. 7, 7; xv ditto Kat. 77, 9; Tuh. 12a. 1.

2 *yülk See yüğerü, yükske-.

Mon. V. YG-

*yig- See yigl, yiglür-

S yük- See ük-.

Dis. YGE

D I yegü: Conc. N. fr. yê-; 'food'; n.o.a.b. Xak. xi KB (when a stranger comes, grant him lodging) içur bér yegü 'give him drink and food' 495; a.o. 4601 (üvsâk): xiii (?) Tef. yegü as 'food to eat' 149: xiv Muh. (?) (after al-ja'am as); al-ma'kul 'edibles' yegü Rf. 164 (only).

?E 2 yegü: in TT VIII A.1 (see 1 bl) the translation of Sanskrit kṣūrasya dhārā va is damaged, but is read yegü/jigaili bisl (MS. pisit) tég. The word to be expected here is yüğün and this should perhaps be restored.

D yigü: Dev. N./A. fr. *yig-., cf. yiglurt-; lit. 'close, compact'; hence 'a (tightly sewn) seam'. Kaj.'s phr. yiğü: yiğüç may be authentic, but the shorter form yiğüç is the common Uyg. phr. 1: yiğüç 'bushes and trees', see 1 ii; and it may be no more than a mistaken reconstruction of that phr. The only certain survival is in NC Kzx. Jyl 'thick, dense, frequent'; apparently also survives meaning 'seam' in NE Alt., Bar., Leb., Tel. ylg (also 'a cleft', e.g. in the mountains) R III 507; Koib., Sag., Şor çlk dio. 2111; Khak. çlk; Tuv. tlg; NC Kir. Jlk (also 'cleft'), and perhaps SE Türkî çek BS. SW Az., Osm. ylg, now 'scratch, groove', is the same word, see below. Uyg. viii ff. Civ. [gap] yiğ yekler bir[le] 'with a crowd of demons' TT VII 28, 2: Xak. xi yiğli: yiğuçç 'closely packed (al-kaçirul-mulfat) trees'; and the -çç- is omitted from it and one says yal: (yiyiyi) yiğuç; and one says yilgi: tlä al-sinmul-mlutaräs 'close set, compact teeth'; hence one says tön yiğli: tlkg 'sew the garment and make its seams tight and strong' (ac'al daraxahu mutaräs müsamrac mu'akkad); and one calls 'a seam' ylg; originally yiğli: fr. this word Kaj. III 25; yiğ the 'seam of a garment'; hence 'a tailor' (al-xayyût) is called yiğlı; yiğ 'a small cleft' (al-mu'ba) in the mountains; and one says yal: (yiyiyi) yiğuçç for 'closely packed trees', originally yiğli: mutaräs, but contracted; hence 'close set teeth' are called yiğli: tlä III 216; ciğli: ylg: 'a firmly sewn seam', the c- is altered fr. y-, fr. the phr. yigli: (MS. tig) tkt: 'he sewed firmly'. This is as we explained in the introduction to this book, the c- is substituted for y- in the lan-

guage of the Kip. and others, as in the word çnçüt; originally w. y- III 229; a.o. III 283 (sîzga-); xiv Muh. al-darz yiğ Mel. 67, 1; Rif. 166 (biyiq): Osm. xv ff. ylg ci.a.p.; once (xv) definitely for 'seam', but generally translates darz in its broader meaning of 'suture, wrinkle (on the face, etc.)' TTS 1833; II 1056; III 813; IV 889.

Dis. YGD

ylgîl usually 'a young man, strong and vigorous', also occasionally used for 'young woman'; Kaj.'s translation prob. does not meaning to imply that it could be used for other than human beings. S.i.a.m.l.g. w. the usual phonetic changes, e.g. NE Alt. yl: R III 523. Uyg. viii ff. Bud. (this old man was formerly) ylgîl lsgs zdinteg kîqîg kôrîte urî 'a vigorous, healthy, young, good-looking youth like you' USp. 97, 10-12; o.o. U III 81, 3 etc. (türk): Xak. xiv yiğli al-sâb min kull say 'a young man (from 16 to 30) of anything' Kaj. III 8; o.o. I 353 (türk) and 9 others translated al-sâb or al-fatâ 'youth': KB ay edgîl ylgîl 359; (Aytoldi) ylgîl erdl olgan 'was a young man (good-tempered and intelligent) 463 xiiii(?) At. ylgîl koca bolur 'young men become old' 193; Tef. ylgîl 'a young man' 153: xiv Muh. al-sâb (opposite to 'old' karî): ylgîl Mel. 48, 15; Rif. 143; a.o. 152 (only): Gâg.-xv ff. ylgîl 'with -g-': cîrîa 'young man' Sal. 3511. 9 (quotation): Xwar. xiv Mel. Qub 8o; MN 669: Kom. xiv 'young man' ylgîl (or ylgî?) CEG; ylgîl CEG; Gr.: Kip. xiii al-sâb ylgîl, also pronounced ylgîl Hou. 24, 19: xiv ylgîl ditto Id. 96; ye:lt ditto, also called ylgîl do. 100: xiv ylgîl Tuh. 20b. 4: Osm. xiv ff. ylgîl (occasionally in xiv ylgîl) (1) 'a young man'; (2) as an Adj. 'young', also used to qualify 'woman, moon, tree', etc. TTS 1830; II 1053; III 810; IV 885.


VÜ yôgîlkî Hap. leg. Xak. xi KB 5377 one of eight sporting birds.

Dis. V. YGD-

D yêged- Den. V. fr. I yêg-; pec. to Türkî and Uyğ; apparently both Intrans. 'to get better, to succeed' and Trans. 'to make better, to improve' and, at any rate in the Hend. yêged- ut-, 'to get the better of (someone)'. Türkî viii [gap] kîlîdam [fell] tôrîlîg yêgedî: kazântîm 'I did not make . . .
I strove to improve and acquire the realm(?) and traditional law' II E.36: viii ff. Man.-A
M III 6, 2-3 (iii) (uth: Υήγ., viii ff. Man.-A
(in a dating formula; at a good moment, on an auspicious day, in a blessed month) **yegedmış
cutluq yilka** 'in a successful and fortunate
year' M I 26, 23; o.o. do. 28, 13 etc. (ut-):
Bud. (this Buddha is called ...) 'having the
voice of the sea' yértincide **yegedmış**
ünluğ 'having a voice which is successful
in this world' Khan. 204-5; o.o. U II 21, 11-12
etc. (ut-); **TT I 419 (öğit-)**: Civ. asra
atın yégëdön 'you have improved your low
reputation' **TT I 7-8**: o.o. do. 2 (ut-), 205
(alkın-).

S yögit- See Iğid-.
S yögít- See ögit-.

D yığitür- Caus. f. of yığ-., cf. yığit; 'to
squeeze, compress', and the like. Semantically
close to yığtur-. N.o.a.b. **Xak. xı tar etik
açağık yığtûr-d' 'the tight boot lamed
(aksaha) the foot' **Kas. III 97** (yığtûrûr, yığtûrûmëk): Osm. xviii-Xix Red. 2205 (quoted
in R III 31) lists yekdir- 'to make, or let,
hobble; to hop or hobble', perhaps taken fr.
an entry in the Osm. translation of the Ar. Qâmis
quoted in TTS IV 886; no doubt the same
word, 'mistranscription of yigdir-.

Tris. YGD

D yığitlik A.N. fr. yığit; 'the time of youth'.
S.i.s.m.l.g. w. the same phonetic changes.
**Xak. xı yığitlik al-fatâ 'the time of youth'
and hence one says essiz anı yığitlikki: 'as for his youth' (gâbâbihi) Kas. III 51; o.o. I 143
(essiz); 511, 11: KB yığitlik kaçar 'youth is
fleeting' 231; o.o. 360, 362 (f. kü:j), 375 (ra:);
1079, etc.: **Çâg. xv ff. yığitlik cavâni 'youth'
San. 331r. 10: Xwar. xiv ditto Qub 86: **Kom.
xıv 'youth' yeyitlik CCI; Gr.: Osm. xiv ff.
yığitlik the meaning 'youth' is common
till xvi; it now means rather 'courage, heroism'
TTS II 1053; III 871; IV 886.

Tris. V-YGD-

D yegedmekles- Hap. leg.; Recip. Den. V.
fr. the Infin. of yeged-. **Uyg. viii ff. Bud.
(the suitors amused themselves) bir ikinîte
yegedmeklesü: 'trying to get the better of
one another' U II 22, 27.

Dis. YGL

D yégik A.N. fr. yég; 'superiority';
n.o.a.b. **Uyg. viii ff. Bud. Sanskrit krtâgà
'the height of (good) behaviour' kılmış
yégîkler (MS. yégîkler) TT VIII G.4:
(Xak.) xıv (??) At. 410 (borçt1)

D yeklû A.N. fr. yek; 'devilry'; n.o.a.b.
Türkî viii ff. Man. (the gods send) sütûn
yeklûgün sünûşûp 'fighting with sin and
devilry' Chius. 38; n.o.o.

D yûług P.N.A. fr. yûg; 'having . . .
feathers'. N.o.a.b. **Xak. xı Kas. III 217 (kaban);
n.m.e.

Dis. V. YGL-

S yûkle:- See Irkle-.

D yûkle:- Den. V. fr. ı yûk; normally 'to load
(something Acc., on to something Dat.)', but
in some modern languages 'to carry a burden',
and esp. (of a woman) 'to be pregnant'.
S.i.a.m.l.g. w. the usual phonetic changes.
**Xak. xı ol teveyke: yûk (or û) yûkleći:' he
loaded the load (hamala/-him) on the camel'
(etc.) Kas. III 309 (yûkle:, yûklemek):
o.o. 314, 27; 316, 4-9; xlii(?) Tef. yûkle:-
'to load' 166: xiv Muh. hamala yûkle:- Mel.
24, 4 (Rif. 108 kötûr-); 40, 4; 129 (and 107,
see aylq): Çâg. xv ff. yûkle-(-p) yûkle-
Vel. 418 (quotn.); yûkle- bär kardan 'to load'
San. 344r. 15 (quotns.). Xwar. xiii(?) yûkle-
'to load' Og. 273: xiv ditto Qub 88: **Kom.
xiv ditto CCI; Gr.: Köp. xiv yûkle- damana
'to warrant, guarantee' Id. 96.

D yûllet- (yûllet-): Hap. leg.; Caus.
Den. V. fr. yûg. **Xak. xı ol ok yûlletti: arâşa/-
nabl 'he had feathers fixed to the arrow';
originally yûlletti: but shortened Kas. II
356 (yûłletûr, yûlletmek).

D yûllet- Caus. f. of yûllet-: s.i.s.m.l.
the usual phonetic changes; in those languages
in which yûllet- has come to mean 'to carry'
its means 'to load'. **Xak. xı ol yûl yûlletti:
âhmala/-him 'he had the load loaded' Kas.
II 355 (yûlletûr, yûlletmek): Çâg. xv ff.
yûllet- Caus. f. bûr formândan 'to order to
load' San. 344r. 22: Köp. xii hamala 'to
load, impose a burden' yûllet- Hor. 39, 14:
xx ditto Kar. 77, 9: tanqara 'to load' yûllet-
Tuh. 38b. 10.

Tris. V. YGL-

D yûllemsîn- Hap. leg., mentioned only as
a grammatical example; Refl. Simulative Den.
V. fr. the N.S.A. of yûllet-: Xak. xı ol yû
yûllemesi: 'he pretended to load (yâmil)
the load but did not actually do so' Kas. III
322, 12.

Dis. YGM

S yûmek See ümek.

Dis. YGN

yegen (yeygen) originally 'the son of a
younger sister or daughter', see K. Gromboch,
op. cit. under 1 écf. A Second Period I.-w.
in Mong. in this sense as cegen (Haentch 88,
cece'e; not in Kor. or Halod). Survives in
NE Alt., Küer. yen; Sor cen R III 328,
1960; Khak. cen (yepen); Tuv. cen usually
'sister's son or grandson', Sor also 'son of
mother's younger sister': SE Türkî cîyen:
NC Kır. cen 'sister's son or grandson', Jem
ktz 'sister's daughter or grand-daughter'; Kxz.
Jîyen ditto, or 'daughter's son/daughter': SC
Uzb. cîyan 'nephew, niece'; NW Kk. Jîyen
'sister's or daughter's son', and Jîyen kîz
ditto's daughter': Nog. yîyen/yîyen kîz
ditto: SW Osm. yegen 'nephew', and more
recently also 'niece'; Tkm. yegen 'sister's
child or grandchild'. Cf. écrit, attri, 1 çikan. Uyg. viii [gap] xatan yegeni: Öz Bilge: bül [z]in [gap] 'my' xatan's sister's son Öz Bilge? 'Su. W 8: 1 x Suci 8 (atti): viii ff. Bud. (in a list of relatives) yegenilmiz 'your younger sister's sons' Pfhahl. 23, 15; a.o. do. 24, 26, etc. (tağay); the word also occurs in a number of P.N.S inal Yegen do. 8, 9; Yegen Küllüg Sauğ do. 10, 15, etc.; Civ. in USp. 114, 115 there are stock provisions prohibiting various relations from disputing the contracts (my elder and younger brothers, my offspring and kinsmen) yegenim (yegenim) tağayım 114, 9; 115, 13-14. O. Kır. ix ff. Öz Yegen Alp Turan P.N. Mal. 5, 2; Yegen Bilge: Sauğ P.N. do. 24, 6: Çağ. xv ff. yegen (spelt) hamsıra zada 'a sister's child' San. 3512, 8: Osm. xvii yegen, in Rumı, biradar-i zan 'a wife's brother' San. 3347, 23.

PU?D yilgen (or yegen) 'a rush'; later sometimes 'a rush-mat'; perhaps a crisis of *yilgen fr. *yilig - meaning 'closely packed' or the like. Survives only (?) in NE Bar. yilgen 'tall, stiff steppe grass' R III 509; SE Türki yilken 'a rush' Fahrung, p. 157. Uyg. viii ff. Bud. (if a man makes a vihıra the size of a nutshell ... and puts in it a reliquary the size of one-seventh of a perilla seed) yilgende sutup çekür (?) turgarsız 'and erects a stuba ... like (or the size of) a rush' Pfhahl. 8, 7: Xak. xi yilgen al-bardi 'a rush' Kaş. III 23: Kom. xiv 'rush-mat' yegen CGI; Gr.: Kip. xiii al-haşir 'a rush-mat' yegen (sic) Hou. 17, 4: xiv yilgin (sic) ditto Id. 96: al-bardi yegen Bul. 3, 14: xv haşir yegen Tuh. 169a. 9.


S yıgte: See Igne.

D yüknün Dev. N. fr. yükün- 'an act of worship or obeisance'. N.o.a.b. Türkü viii ff. Man. yeke teşrike tepen yüknün yükünüğme 'worshipping a demon, saying that he is a god' Chusas. 130: Uyg. viii ff. Man. alknunun bıraçai (?) yüknünçin 'by the worship of all' TTS III 4; yet yüknünç 'seven obeisances' do. 147: Chr. yüknünç yüknündiler 'they worshipped' U I 6, 15: Kip. xi yüknün al-salat 'prayer', in Kip.; hence one says teşrike: yüknün yüknüdi: 'he prayed (salat) to God', and ol beğke: yüknün yüknüdi: 'he bowed (ta'ya'a) his head to the beg' (etc.) Kaş. III 375: Oğuz x Kaş. I 171 (ét-); II 25 (kl-): Kom. xiv 'worship', yünğün CCG; Gr. 130 (quotin).

Dis. V. YGN- yünkn- 'to bow, do obeisance to (someone Dat.); to worship'. Survives only (?) in NE Kur. yünkn- R III 594: SE Teryükün- BS, Farring (and yürken). Türkü xı xağanka: Kırkiz boğu'-ičlidik: yüknüdini: 'the Kirikz people surrendered and did obeisance to the xağan' T 28; (the beys and people of the On Ok) kop kelti: yüknüdini: 'all came and did obeisance' T 43: viii ff. Man. neçe yaŋul yüknüntümüz erser 'if we have somehow worshipped in error' Chusas. 139-40; o.o. do. 130 (yüknün); TT II 10, 81-3 (öttin-): Uyg. viii ff. Man. yınçürü yüknün tekin-nürbüz (sic) 'we venture to bow and worship' TT IX 5; III 2 (ayançap); a.o.o.: Chr. barip yüknünelim anını uğul kutına 'let us go and worship His great majesty' U I 5, 1; o.o. do. 6, 3-4 (ol), 15 (yüknün): Bud. süüzük kert-gün köpülin yünknü inc tep tüzünler 'let them worship with a pure and believing mind and say', followed by a string of sentences each beginning yünknünmen 'I worship', and ending kutına 'the majesty' (of various Buddhhas) U I 31, 16 to 33, 10; yınçürü yünknünler TT X 272-3; o.o. Hüen-ts. 2030 (küntüz), etc.: Xak. xi kul teşrike: yüknüdini: 'the servant prostrated himself (saca) before God most high'; and one says toyn burxa:naissance: yünknüdi: 'the infidel prostrated himself before the idol', and ol mapa: yüknüdini: 'he bowed (ta'ya'a) his head to me, and bowed himself in respect' (inhaftada ithirama-n) Kaş. III 84 (yüknünür, yünknümlük; verse); o.o. II 167, 3 etc.: KB filgke yüknüdini: he bowed to the king' x82; (at dawn he rose, washed himself, and) yüknüdl 'worshipped' 5452: x13i (?) At. (believe me, every morning the body stands up) tilke yünknüp taş�r�� kilur 'bows to the tongue and prays' 148: Tef. yünkn- 'to worship' 166: Çağ. xv ff. yünkn- zānū bar zamīn zadan 'to kneel on the ground' as a mark of respect; it is the custom of the Turks when they enter the service of the Sultans in the palace to kneel and offer their greetings; and petitioners kneel on both knees to present their requests; this action the Turks call yünknümek and the Persians pā bīs San. 344V. 11 (quotin): Oğuz/Kip. x Kaş. III 375 (yüknünç): Xwar. xiv yünkn- 'to bow, to worship' Qub. 87: Kom. xiv 'kneel (before someone Dat.)' yünkn- CCG; Gr.: Kip. xiv yünkn- xadamə bıl-ruči: 'to serve kneeling' Id. 96: xv baraka 'to kneel' (çeik-'/büf-) yüknün- Tuh. 8b. 6: Osm. xiv to xvi yünkn- 'to kneel'; in several xiv, xv, and one xvi text; in other xvi texts described as Kip. TTS I 855; II 1082; III 833; IV 912.
Tris. V. YGN-

D yükündür- Caus. f. of yükbën; n.o.a.h. Türkü viii 1 E 2, II E 3, etc. (1 başlık): Çağ. xv ff. yükündür- Caus. f.; 'to make (someone) kneel in respect and greet', and metaph. 'and kumändan 'to order to present, request', etc. San. 344v. 26 (quotn.).

Dis. YGR

S yügür See üyür.

D yüğür (yüşük) Intrans. Dev. N./A. fr. yügür-; 'fast-running, swift'. S.i.s.m.l. w. the same phonetic changes as yügür-. Uyg. viii ff. Bud. Şev. 625. 5 (κοσκούλα): Civ. TT I 124-5 (körüncle-): Xak. x yüşük at 'a swift, fast-running (al-sahbiq/-muhi'dir) horse' Kaş. III 45; tayyän yüşükün tillki: 'sevmen 'the fox does not like a nimble (afrah... fi'l-adw) dog' III 175; a.o. I 110, 12 (ıdū): xiii (?). At. qadā kelse yüşük yüşürmez urup 'if one intervenes the swift horse does not run fast, even if you beat it' 461; Tef. yüşük 'a swift horse' 164: xiv Muh. (under 'horses') (al-cawe) 'a swift horse' yüşük Mel. 70, 2; Rif. 171; Çağ. xv ff. yüşük sähg-i dav 'galloping' Şev. 3445; 3. Oğuz xi (after Xak.) and the Oğuz call 'a penetrating, intelligent, learned scholar' (al-'alimû-l-hâdiq/-fatimû/-fâdi') yüşük bilge: Kaş. III 45; Xwar. xiv yüşük 'swift' (dog) Qub 87: Kip. xiv yüşük at 'a spirited (carrâ) horse' Id. 96: xiv carrâ yüşük/yüşük Tuh. 118. 8; sâbih ta carrâ yüşük do. 106; 3. Osm. xiv ff. yüşük (1) 'fast'; (2) 'speed'; c.i.a.p. down to xvIII TTS I 852; II 1060; III 831; IV 910 (now replaced by yürük).

D yürüm Hop. leg.; N.S.A. fr. yürügür-. Xak. xı bir yürüüm yér or qadır mā yu'dā fiحā marrat(a)n 'a piece of ground of such a size that one can run across it as a single operation' (i.e. without halting) Kaş. III 47.

yegren (?)yegren 'chestnut' as the colour of a horse's coat. A Second Period i.-w. in Mong. as cegere (Kow. 2320, Haltod 564) where it is used as a N. meaning 'gazelle, Gazella subgutturosa', see Doerfer I 171, the der. n. cegere being used for the colour. In this meaning and in forms similar to the Mong. it was reborrowed by various Turkish languages fr. Çağ. onwards, but survives w. its original meaning in NE Alt. yeren (yeren) R I 338; Kip. yegren (m.) 338; Leb. yegren do. 511; S.Ş. yegren/cğiren)ger do. 1958, 2114; Şor çegren/çğiren do. 1958, 2115; Khak. çegren; (Tuv. şilg 1not connected): SE Türkî çiğren: NC (Kır. jeređe); Kız. jireng: SC Uzb. jiyren: NW Kk. jireng; Kumyk jireng; nog. yiyren: SW Tkm. yegren. Türkü viii Külü Çor özlückü: yegren at biniŋ 'Külü Çor riding his favourite chestnut horse' lxv. 15; a.o. do. 21 (?): Çağ. xv ff. ceren (spelt) ahi 'gazelle' San. 205v. 28 (verse); ceyren ahi! 210v. 17 (verse).

Tris. V. YGN-

yüğür- 'to run fast', of a man, horse, etc., and metaph. of other things. S.i.s.m.l.g.; in NW Kk. Juwir- (sic) /jüşük-; Nóg. yuviar- (sic); SW Az. yüşük-; (Osm. yüşük- obsolete); Tkm. yüşür-. Türkü viii kanın şuvcça: yüşürül 'your blood runs like water' I E 24, II E 20: kara: terim yübur: 'my black sweat running (down me)'; T 52; (a lean horse . . .) yübürlü: barını: 'went running' do. 16; a.o. do. 44 (üşüş-): Man. yübürlü bardí M I 7, 17; a.o. do. 12 (anca): Uyg. viii ff. Bud. sansar içinde yokszur öði koði yüşürdün 'you have run upwards and downwards to no purpose in the series of rebirths' U III 31, 7-8; ýel teg tavrak yüşürüp 'running swiftly like the wind' TT X 295: Civ. H II 20, 9; Xak. xı kış: yüşürüd: 'the man ran swiftly' ('adâ wa şadâda) (yüşürür, yüşürmek; verse); and one says ol böüz yüşürüd: adâl-çsiâlld il-/kirbâs 'he wove the wool of the cotton cloth' Kaş. III 68 (the position of the last sentence suggests that it was taken into the text fr. a marginal note in an earlier MS.; it is obviously out of place here, and is perhaps based on a misreading of *yügür-, Caus. f. of tüg-, which is not recorded but could have this meaning); four o.o. translated 'adâ: KB yüşür- is common, e.g. azip yüşür erdim 'I was running astray' 384; o.o. 1734 (kulaqa-), 1990 (évén-), 2401 (uclar), 2370 (okç;): xii(?) At. bu dunyâ soğnda yüşürmek neçe 'why run after this world?' 181; o.o. 6 (uç-), 461 (yüşük); Tef. yüşür- 'to run' 164: xiv Muh. al-âder 'to run' yüşürümek Mel. 36, 11, 16; Rif. 122, 124 (in margin, sekkîmek in text); 'adâ yüşür- 112 (only): Çağ. xv ff. yüşük (-di, etc.) sekkîr- 'to run' Vel. 419; yüşür- (spelt) davudan 'to run' San. 3441. 26 (quotns.): Xwar. xix ditto 'Ali 54: xiv ditto Qub 87: Kom. xiv ditto CCI, CCC; Gr. 130 (quottn.): Kip. xiii 'adâ yüşür- Hou. 35, 9: xiv yüşürmek (-g-marked) carâ wa camaça 'to run; to walk quickly' ld. 96: xiv carâ mânlı-carey yüşür- 'with -g' Kav. 74, 7; carâ yüşür-; Tkm. yüşür- Tuh. 123. 6: Osm. xiv to xv (only) yüşür- 'to run'; common TTS I 854; II 1081; III 832; IV 910.

D yügür- Caus. f. of yüşük-; s.i.s.m.l. w. the same phonetic changes. Türkü viii T 54 (tüğünllg): Xak. xı o.l an: yüşürttî: adâ'aha 'he made him run' Kaş. III 437 (yüşürtur, yüşürmek); a.o. II 274, 25: KB bir oğlan yüşürtî 'he sent a boy running' (with a message) 574: Çağ. xv ff. yüşür- (spelt) darândîdan 'to cause to run' San. 344v. 4 (quotns.): Kip. xiv aeqâ 'to cause to run' yüşürt- Bul. 25v.: Osm. xvi yüşürt- ditto; in a few texts TTS II 1081; IV 911.

(D) yegren- 'to be disgusted, revolted (by something Acc.)'; perhaps Refl. Den. V. fr. yüşg. S.i.s.m.l.g. w. the usual phonetic changes (y-/ç-/-ç/-), exceptionally NW
Nog.  yıyken- (sic): SW Az. lyyen-; Osm. igren-; Tkm. ylgren-. The modern meaning is sometimes 'to be fastidious, squeamish'. Cf. yarsı-.

Xak. xı anıp yıhni: yıgrendili (MS. tügrendi) içi a'ra'ra cittidhu 'his body shuddered'; and one says er etnli: yıgrendili 'the man reckoned that the meat was raw (ni) and loathed (â'âfa) eating it' Kas. III 109 (yilgrenür, yilgrenmek): xı(ii) Tef. ylgren- 'to loathe' (enemies) 154: xiv Muh. (? ) al-kahri 'to loathe' yilgrenmek (MS. -ma:ki) Rıf. 125 (only): Çağ. xv ff. yilgren (spelt) nâ xuvu amadan 'to be unpleasant'; syn. w. yılgı- San. 351r. 5 (reverse entry w. one quont. 350v. 28); this V. is otherwise unknown and prob. inferred fr. a faulty reading: Xwar. xı menti yilgrengeyl er 'they will loathe me' Nahc. 278, 3; biri birinjize (sic) yilgrenme'zi do not loathe one another' do. 412, 6: Kip. xv qe:fa 'to loathe'פרונ-: Tkm. ylgren- (in margin in second hand ylgren-). Tuh. 35b. 4; Osm. xı ff. yilgren- 'to loathe'; common till xvi, sporadic till xvııı instead of iğren- TTS I 831; II 1054; III 831; IV 887.

D yügürs- Co-op. f. of yügür-; s.i.s.m.l.w. the same phonetic changes. Xak. xı ogilan yügrısıdlı 'the boys (etc.) ran' (adar, together) Kas. III 102 (yügrısı: slur, yügrismek, MS. -ma:ki); (in summer dangerous insects) küdür klıp ylipgrısıar 'attack (tahmi: alâ) people with their tails erect' III 367, 12: xı(ii) Tef. yilgren- 'to run together' 165: Çağ. xv ff. yilgrens- bâ yâd digar dawidân 'to run together' San. 3444v. 11: Osm. xııııv only yilgrens- ditto; common TTS I 833; II 1081; III 832; IV 910.

Tris. YGR

D yüğerü: no doubt crisis of *yüğerü: Directive f. of 2 *yükar, cf. yüsek-; properly 'upwards', but with some odd meanings in Uyg. N.o.a.b. Türkü viii közlı yüğerü: körül: 'the eyes (of the rejoicing people) looked upwards' II E 2; a.o. I E 11, II E 10 (körtür-): Uyg. vii ff. Bud. övke opılm yüğerü bolmayuk erser 'if thoughts of anger do not arise in me' U III 61, 4-5; (then the hunter) yarlıkançı: köpüll yüğerü klıp 'rousing compassionate thoughts in himself' do. 58, 9-10 (i); (if in a woman's mind the passion of lust) yüğerü bolsar 'arises' do. 79, 3 (ii); o.o. do. 41, 7-8 (ii); U I 20, 14-15 (1 tıgurus-); TT IV 12, 25-6; V 22, 42: ögre ermtü: ödkı erme: kën kellöme ödkı ömre: yüğerü közünür ödkı ömre: 'it does not belong to the past, the future, or the present day' Swv. 204, 7-12: Civ. (if the right ear twitches) yü sugerü asık bolur a hundred (or, taking it as a Repulsive Prefix, 'very') superior advantages arise' TT VII 34, 8-9; a.o. I 1 (tapıg).

D yügürük See yügürük.

D yügürgen: Hap. leg.; Dev. N./A. (connoting habitual action) fr. yügür-. Xak. xı yügŭrge:n the word for any 'courier' (bârid) who sets out in advance of the merchants of China to the Moslem countries and carries their messages and letters; yügûrgen at 'a race-horse' (al-mudhir), etc. Kas. III 54.

D yügûrgûn Hap. leg.; Collective f. of yügür (yüyür); lit. 'a quantity of (millet) seeds'. Xak. xı yügûrgûn: 'a plant (nabî) which has red seeds like millet (al-duxn) that the Türkmen eat' Kas. III 54.

yügûrmı: 'twenty'; c.i.a.p.a.l. w. the usual phonetic changes; Cuv. şiram/şirem (şyrem/ syrema) Ash. XII 169, 170; the -e- seems to be fixed by one scription in O. Kir. and other evidence. Türkü vii yügûrmı: süfüs süphemsîs 'he fought twenty battles' I E 15, II E 13; yügûrmı: kın 'twenty days' I SE; a.o. II E 25: viii ff. Man. yügûrmı (so spelt) M III 22, 16 (ii); Yen. yetî: yügûrmı: 'seventeen' Mal. 26, 5; alti: yügûrmı: yasmâma: 'in my sixteenth year' do. 48, 7: Uyg. vii yügûrmıke: 'on the twentieth' (day of the eleventh month) Sü. S 11: viii ff. Man. M III 39, 1-3 (ii) (adûngü): Bud. bêş yügûrmı 'fifteen' TT VII H.7, alti yugûrmı (sic) 'sixteen' do. 8; yugûrmı TT IV 8, 53; Civ. in TT VIII the spellings are L.1 yûrmı, L.26 ff. yugûrmı, elsewhere yugûrmı: O. Kir. ix ff. yugûrmı: Mal. 5, 2; yugûrmı do. 11, 1; yugûrmı: do. 45, 2: Xak. xı yugûrmı: 'twenty'; yugûrmı: alternative form Kas. III 48 (yà: unvocalized): xiv Muh. 'twenty' yugûrmı: Mel. 81, 11; Rif. 186: Çağ. xv ff. yugûrmı (spelt) 'twenty' Sam. 351r. 10; yugûrmı do. 18r. 4: Xwar. xiv yugûrmı MN 96: Kip. xııı 'twenty' yugûrmı: Hou. 22, 8; xiv yugûrmı: and yugûrmı: (-g- marked) ditto Id. 96; ditto yugûrmı: Bul. 12, 12: xıv ditto Kav. 39, 4; 65, 8; yugûrmı Tuh. 66b. 9.

D yegûrmınc Ordinal f. of yegûrmı; 'twentieth'. S.i.a.m.l.g. w. the usual phonetic changes and the longer form of Suff., -çl and the like. Türkü viii ff. Man. bir yegûrmınc (sic) 'eleventh' Chaus. 221: Uyg. vii bir yegûrmınc ay 'in the eleventh month' Sü. S 11: viii ff. Man.-A bir yegûrmınc M I 15, 16: Civ. in the dating formulae for the eleventh month in documents in USp. the spellings are yegûrmınc/yegûrmınc/yegûrmınc: xiv Chin.-Uyg. Dict. bir yegûrmınc ay Ligeti 143; R III 510: Xak. xı yegûrmınc 'twentieth' Kas. I 132, 10; III 449, 9; n.m.e.: KB in the list of Chapters in the Vienna MS. 8, 22 the later form yegûrmıncı is used: Korn. xiv yegûrmıncı 'twentieth' ÇCG (mistranscribed yirenți and mistranslated in Gr. 124).

Dls. YGS

D yüsek (yüsekek) N./A.S. fr. yüseke-; 'high'. Survives only (?) in SW Az., Osm.; other modern languages use other words, generally ödlü or bedük, q.v., in this sense. Uyg. viii ff. Bud. PP 61, 5 (orunluk): Xak. xı yüsek taq 'a high (al-mutafî) mountain'; similarly anything, when it is 'high or
tall (murtafi) tawil bağlıx is yükseki; it is compounded from yüğ 'a bird's feather', because its nature is rising and ascent (al-uli 'uwar-ta'udi'), and anything 'lofty' ('alli) is called yükseki Kaş. III 45 (verse); yükseki tağığ al-sâhiq a high mountain II 204, 24: KB bu tört neç uçuz tutma yükseki yör-î?' (do not regard these four things as trivial, describe) them as important' 308: xiiii (2) Terf. yükseki 'high' (place) 167: xiv Rîh. özüm yükseki a term of Tendem R III 502; Muh. (? al-'ali yükseki Rif. 153 (only): Çağ. xv ff. yükseki (spelt) bułand (‘high’) wa muttâfi; also called yükseki San. 345r. 3; reverse entry 79v. 22: Xwar. xiv yükseki ‘high’ Qutb 88: Kip. xli al-‘alî (opposite to ‘low’) aşaq yükseki (ylüce) Hou. 25, 17: xiv yükseki ditto ld. 96: xv ditto (opposite to ‘low’ altak) yükseki (füyûük) Kav. 36, 8.

D yükseki perhaps Intrans. Dev. N. fr. yükseki; lit. ‘elevated’ or the like, in practice a ‘thimble’. Survives only in SW Az. yükseki; Osm. yükseki; displaced elsewhere in the medieval period by oymak, which first appears in Kip. xiii; Kóm. xiv CGI, CCG; Gr. and Çağ. xv ff. San. 92v. 20, or by l.-w.s. Xak. xü yükseki (MS. yükseki) a ‘thing in the shape of an archer’s thimble (al-xâli‘a, undotted in the MS.) made of brass or rawhide, which tailors put on their fingers to protect them from being pricked by the needle! Kaş. III 46: Kip. xiii al-kustabîn ‘thimble’ (oymak) yükseki (MS. yükseki) Hou. 23, 13: xiv yükseki ditto ld. 96: xv ditto (oymak) Tkâm. yükseki (in margin in second hand yükseki) Tuh. 31a. 4: Osm. xvii yükseki (spelt) in Râmi, angustwâna-i yaxayti ‘a tailor’s thimble’ San. 345r. 4.


Dis. V. YGS-

D yükseki- Desid. Den. V. fr. 2 ýük, cf. yügerû; ‘to be high’ and the like. N.o.a.b. Xak. xii yükedî: neç ‘the thing is high or tall (irtafa wa tâla) Kaş. III 306 (yukser, yükselmek): KB (if the beg’s words are kindly) kuli kögli yükser ‘his slave’s spirits rise’ (and his board clears) 1809.

D yükset- Caus. f. of yükseki--; n.o.a.b.; in SW Osm. where yükseki- has been replaced by yükseki-, this V. has been replaced by yükset-. Xak. xli ol taam yüksetti: ‘he heightened and raised (râfa a . . wa aşada) the wall’; also used when anything has been raised Kaş. II 354 (yüksėtür, yüksetmek): Kip. xiii ‘allâh mind’-tal-iya ‘to raise’ yükset- Hou. 42, 10.

Mon. YL

yu:1 (d-) ‘a horse’s mane’, hence ‘the place where the mane grows’. While this seems to be the standard pronunciation, there are traces of an alternative f. w. a front vowel. A First Period I.-w. in Mong. as del (Haenisch 35; Studies, p. 238; Kow. 1716); survives in NE Alt., Tel. yal, şor çal; (Khab. çelin); Tuv. çal ‘the place where the mane grows’; çel ‘mane’; SE Tar. yalr R III 11; Türki yal: NC jal: SC Uzb. yol: NW yal/jal: SW Az. yal; (Osm. yele). Tkm. yal: This word is quite unconnected w. the modern word yal ‘wages’ and the like. Radloff read the latter twice in USp. 70, but the new edition by Yamada in The Forms of the Uighur Documents of Loan Contracts, Memoirs of the Faculty of Letters, Osaka University, XI, March 1965 (in Japanese) shows that these were mistranscriptions. Xak. x: yal: ‘a horse’s mane’ (ultur-faras) and ‘the place where the mane grows’ (ma’refattu, sic for ma’refattu) in all the languages; hence one says at yal: ‘the place where a horse’s mane grows’, that is the flesh (al-latâm) on which the mane grows (yanbat) Kaş. III 160; a.o. III 13 (I yaliç, q.v.): KB 5801 (buku): Kom. xiv yalı (sic) ‘the mane’ CCG; Gr.: Kip. xiii ma’refattu-faras yal. Hou. 12, 17: xiv yal (‘with back vowel’) ditto ld. 97: xv ma’refat yal Tuh. 33b. 9: Osm. xiv yal ‘mane’ in several texts; xvi to xviii yali ‘mane’; in several texts TTS I 770; II 980; III 756; IV 829 (Kom. and Osm. yali are presumably Sec. f. s. of yal). I yel: ‘wind’; also metaphor. ‘Demoniacal possession’ and the like, owing to a supposed connection between evil spirits and the wind; it is not always easy to see which meaning is intended. S.i.a.m.l.g. w. the usual phonetic changes. Çuv. yil (syl) Ash. XII 146; hence I.-w. in Hungarian as szél. Modern forms like SC Uzb.; SW Tkâm. yel, taken w. the TT VIII octions, on the back vowel ‘yel’ is -ie-, not -i-. Türki vii ff. Man. yel teprî ‘the wind god’ Chivas. 35: Uyğ. viii ff. Man. yel teprî Wind 5; a.o.o.: Bud. yel (often spelt yil, i.e. yel?) is common, e.g. (dust) yel üze toktûlp ‘whipped up by the wind’ U 13 9; 90; talu içinde kara yel ‘a strong wind at sea’ Kuan. 20; o.o. TT V 6, 44; X 58, 115, 205, etc.; in Sw. 588, 13 the four kinds of illness are classified as those due to yel ‘wind, flatulence’; sariç ‘bile’; lėşiç ‘mucus’ (Tokerian l.-w.); and sandip Sanskrit samapāta ‘disorders of the three bodily humours’: Civ. yel bulüga: [gap] (p-) ‘flatulence’ () TT VIII I 6; tüne: soğık yel'ta: (sic) tokimakta: ‘because he is buffeted by a cold wind at night’ do. I. 14; alku yelîlgid ‘all diseases due to flatulence’ H I 13; yel tözlûg agriğ ‘pain caused by wind’ do. 139; agliç yel (spelt yel) eml ‘a cure for bad breath’ () do. 177; o.o. TT I 15–16 (tigilç):; H I 10, 5a (ötzü)—yel seems to mean ‘demoniacal possession’ in kicig oğlan yel tartsar ‘if a small boy is possessed by a devil?’ VII 27; 8; kimniç közin ağizin yel ter-tip ‘if a man’s eyes or mouth are distorted by an evil spirit’ (). H I 124: Xak. xii yel al-nasm ‘the wind’; yel-əcin ‘an evil spirit’; hence one says er yelpinde: aşıba-racul safa minâl-cinn ‘demoniacal possession attacked the man’ Kaş. III 144; (for the preamble see koî)
another example is yèl 'the wind' (with a short vowel) in the sentence anını yèl: (sic) küçülg 'its wind (rîhuu) is strong', with 'wind' spelt in the same way as 'year' yil' ISS 161, 15 ff.; o.o. 1415 (köğem); III 93 (yèl-plri), 108 (yèl-plin.), 227 (bökè), etc., translated al-rîh, al-nasim, or sa'fa mina'l-cimm: KB (what you call life) yèl ték keçer 'passes like the wind' 693; a.o. 63 (6dû:nû): xiiii (?) At. (moments of enjoyment) keçer yel (c.v. yel) keçer tég 'pass as the wind passes' 194; Tef. yèl (i) 'wind' ; (2) (a good) 'spirit' 150; xiv Müh. al-hawâ 'wind' yel Mel. 79, 13; yel Rif. 184: Çağ. xv ff. yèl bâd 'wind' san. 351 v. 21: Xwar. xiv yèl 'wind' Quth 77; MN 11, etc.; Nahc. 30, 16: Kom. xiv ditto CCG, CCG; Gr.: Kip. xi11 al-hawâ 'ye1 (MS. yel), also 'year' Hou. 5, 7; a.o. 28, 6 (yel): xiv yel (front vowel) al-rîh; one says yel estt: 'the wind blew' Id. 97; al-hawâ yel; al-nasim yëlêser (sic) Bul. 2, 16: xv hawâ' yel Tuh. 3a. 13; 37b. 8.

S 2 yel See I yelâil Xak.

yil 'year'. A Second Period l.-w. in Mong. as cîl (Haenisch 90, Kav. 2343), originally only 'a year of the 12-animal cycle', later 'year' generally; s.i.a.m.l.g. w. the usual phonetic changes. Türkü viii Kögmen yol: 'there was one road across the Kögmen mountains' T 23; o.o. N 9 (yurt), etc.—alt: yol: süpüsdîm 'l fought six times' (i.e. battles) II E 28; o.o. I E 15, II E 13 (kirk), etc.: viii ff. İrkB 30 (yara-), 35 (1 ar-); ala: atîç yol (or yul?) tepré: men 'I am the God of the Road (or the Spring?) with a dappled horse' do. 2; a.o. ditto do. 48: Man. ekl âçuluğ yol the two poison-infected roads' Chaùas. 125-6; yolupuz 'your road' TT 2 II 6, 24: Uyğ. viii ff. Man.-A (explain) uç yoli 'his three ways' M I 34, 12 (religious metaphor): Man. barku (sic) yolügl bilmедин 'without knowing the way to go' TT III 128; o.o. do. 63 (02-z.); etc.: Bud. yol i commonly both lit. for 'road' and metaphor. for 'way', esp. in a religious metaphor. Sanskrit margā; (then the door-keeper, training him up) yolta ópl oltûrîs 'sat him facing the road' PP 66, 2; (let us be released from this sinful body and) kurtulmak yolka têginêlîm 'reach the way of salvation' do. 52, 1-2; at yol ayaq çîtêg tileser 'if he desires fame (Hend.) and respect' Swu. 444, 5 (or perhaps a (good) name and the (right) road?)?; o.o. U II 4, 2-3 etc.: Civ. yol is common, at yol tilemekte TT I 106 (cf. Bud.); o.o. do. 21 (02-z.); H I 38 (kaşanîg), etc.: Xak. xi yol: al-tariq 'road' and a journey (al-safar) is also called yol: hence one says anını yol: çiku: 'a journey appeared (badâ) for him'; this is said only when the journey appears suddenly (or urgently, ind zuhir ... 'aâl gîrîa) Kaş. III 144; I 63, 13 (ançâ): and about 30 o.o., usually translated al-tariq KB könî yolka kirdîn 'you have entered the straight road' (to paradise) 36; seviç mînde sakînç maça yol azar 'i have happiness, care loses its way to me' 777; kîlî yol 'he set out' 766; o.o. 842, etc.: xiiii(?) At. yol is common; generally metaph., e.g. aya şakk yolinda yerîlîl ojûn 'O you who are trotting along the road of doubt, wake up!' 11; Tef. yol 'road, way (lit. and metaph.)'; time(s) 160: xiv Müh. al-tariq yol: Mel. 74, 13; Rif. 176; tarraqa 'to open the way to (someone)' yol: et- 28, 7; (112, yul): Çağ. xv ff. yol râh ('road') wa tariq; and metaphor. râk-i sulûk 'a way of behaving' San. 345v. 13: Xwar. xiii yol 'road, way'; same 36: xiiii(?) if the transcription is right, in Õg. sometimes spelt yol, e.g. yolda 'on the way' 248, and sometimes col, e.g. colda 228: xiv yol 'road, way; time(s) Quth 81-2; MN 114, etc.: Kom. xiv yol 'road, way, journey', etc. CCI, CCG; Gr. 125 (quotns.): Kip. xiii al-tariq yoi: Hou. 5, 20; 51, 4: xiv yol (back vowel) ditto Id. 97; (under 'the earth and what is in it, between 'gypsum' and 'fortified enclosure') al-xatt fi'l-ard wa šayrîhâ 'a line on the ground, etc.' yol Bul. 4, 2; a.o. 2, 13 (kûs): xiv tariq yol Tuh. 3a. 13; 23b. 11: Osmd. xiv ff. yol in various phr.; c.i.a.p. TT S 1838-40; II 1063-1065; III 817-19; IV 895-7.

yul 'a spring, fountain', and the like; survives only(?!) in NE Kaç., Kiz., Koib. yul 'mountain
stream, brook' R III 552; Sag. ğul do. 2175; 
Khak. ğul. Kaj.'s alternative form you'll seems to be an error. Cf. bupar, 1 bulak. Türkü 
VIII ff. IrkB 17 (kôr); o.o. do. 2, 48 (see 
yol); Uyg. VIII Kara Buluk épçüjn Sukak 
Yulunda: 'at the Gazelle Spring east of Kara 
Buluk' Şu. S II; VIII ff. Bud. Anupadat yul 
(spelt yul) suvi erûrsiz 'you are the water of 
the Anavatapta spring' Hien-ts. 2104-5; (all 
the rivers, lakes) yullar (yulular) yullakar 
'springs and small springs' Swm. 529, 4: Civ. 
TT VIII 1.15 (ağus:suz): Xak. xi yul 
'aynl'm'a 'a spring'; hence one says çök-
rama: yul 'ayn fastawcara 'an abundant spring' 
Kaj. III 4; yul 'aynm'm'a 111 144; o.o. I 
492 (çokrama); III 17 (yulak): KB 973 
(egsü:-); xiii(? ) At. 387 (kurù:-). 

Mon. V. YL- 

*1 yul- - See yalt, yâlm, yalma:, yânl, 
yaln-. 

1 yel- (yel-) (of a horse) 'to trot, amble', with 
some implication of haste; s.i.a.n.l.g. w. the 
usual phonetic changes; in SW only Osm. 
Türkü VIII (the xoqan said) yelü: kör 'ad-
vance at a trot' ... \[\ldots\] gün yeme: gün yeme: 
yelü: bardimiz 'we went at a trot and 
night' T 26-7; (yelmedi: in II E 41 seems to 
be a misreading of kelmedi): Xak. xi atîgh 
yelü: (MS. yelü): 'the horseman ambled and 
trotted' (xabba ... tve ahdara) Kaj. III 64 
yeler, yelmek, sic: this V. is listed between 
yul- and 2 yel-, which implies a pronunciation 
yel-, and this is perhaps right): KB 
(yelde) kâtun 'what is fortunate when it comes to you') yana barmaz erse tîlkçe yelip 'and then 
do not go trotting along as you wish?' 1077; XIII 
(?) At. 11 (yol); Tef. yel- (sic) 'to trot' 150 
(mistranslated 'to break wind'): Çag. xv ff. 
yel- piyâ kardan và râh raftan ba-ťa'il và 
davidian ba-fariq-i hiranula 'to canter, to 
rever, to run like an advance guard 
Sam. 351r. 1 (quotm): Xwv. xiv-r. 1 (a monk 
slave mounted on a camel) yelip kele tîrur 
'tis approaching at a trot' Nahe. 133, 7: Kip. 
xiv yel- habba 'to move briskly' Id. 97: xv 
xababba 'to trot' yel- Tuh. 14b. 8 (yelmek 
added in second hand over xabhaba); harwala 
'to amble' yel- do. 38a: I. Osm. xiv ff. yel-
(occasionally yel-) 'to trot', more generally 'to 
hurry, move quickly'; c.i.a.p. TTS I 815; II 
1035; III 705; IV 872.

2 yel- - Pass. f. of yel-: 'to be eaten'. 
S.i.a.n.l.g. w. the usual phonetic changes, but 
Mon. forms like NC Kir. jel- are less common 
than Dis. forms like SC Uzg. ye'yil. Xak. xi 
as yelü: 'the food (etc.) was eaten' (ultala) Kaj. 
III 64 (ytêür, yelmek): aš yêüld: same 
translation III 185 (ytêür, yelmek).

S yîl- - See II- Uyğ. Bud. 
yul- basically 'to pull out, pluck out' (e.g. 
a thorn Ax., fr. a wound Abt.) but with 
various extended meanings, particularly in 
Xak. S.i.a.n.l.g. as yul-/çul-/çul-, but SW 
Ax., Osm., Tkm. yul-. Cf. yul-: not to be 
confused w. yul-. Türkü VIII ff. IrkB 8 
(ff.) Uyg. VIII ff. Civ. yul- al- or al- yul-
'to take back, recover' (something which 
has been sold) is a stock phr. in contracts for 
the sale of land, slaves, etc. in USp. In the context 
that third parties who yulaynn alayn 
teserler 'say "we will take (her or it) back"
will be liable to stated penalties 16, 20-1; 30, 
12; 46, 14 etc.: Xak. xi er bulunug (MS. 
bulumuk) yulü: 'the man redeemed (fahka) 
the prisoner'; and one says er tutûg yulü: 
'the man redeemed the pledge' (or surety, al-
rohun); and er kus yulü: 'the man plunged 
(gamasu) the bird in boiling water in order to 
pluck it (iy-yattamaqata), also (used when) he 
scalded (asmaqa) the hair off a hide (etc.); 
urâgût başin yulü: 'the woman obtained a 
divorce' (ixtalaat ... mina'l-mahr) and 
ol bitîg yulü: 'he copied (nasaca) the book' 
Kaj. III 63 (yular, yulmak); a.o. II 24, 4 
(kr-): KB bulun kilsa naşfim yulûgî 
kant 'if it makes my soul a prisoner, who will 
redeem me?' 3616: xiii(? ) At. kel ottin 
özü yul ülûmdin ùn-e 'pull yourself out of 
the fire before you die'; a.o. 160; Tef. yulu-
(sic) 'to pull out' 161 (yol-): xiv fadd 'to 
redeem, get a divorce' yul: Mel. 20, 13; Rif. 
13; mufdâ yulûms 51, 11; 142; (25, 9 see 
yülü:- 112 see yol): Çag. xv ff. (yul- 
(yul)-) yol bulup gel- 'to find a way and come' 
Vel. 418 (quotm). mistranslated); yul- 
kandan mı pasar 'to pluck out hair or feathers', in Ar. 
nafata (to pluck)' Sam. 345r. 6 (quotms). 
Xwv. xiv yol- 'to pull up (grass); to ransom, 
rescue' Qub 81 (vol-), 85: Kom. xiv 'to re-
dee'em' (in a religious sense) yul- 
CCI, CCG: Gr. 128 (quotm).

Dis. YLA 
yala: 'suspicion; blame; false accusation', 
and the like; homophonous w. yala-. 
Survives w. the same range of meanings in 
NE Alt., Tel. yala R III 154; SE Türkî yala. NC 
(kadag): Civ. yala yaparu (¿read yapirt?) 
tiklîyîr 'false accusations increase afresh' TT 
I 75: Xak. xi yala: al-tuhma fi'il-say' 'sus-
picion (or false accusation) about something';
and a kind of (VU) al-mığdan 'puff-pastry' is called yalaç:ı: yuğa: that is 'wrinkled (muğدادن) bread'; whenever the least thing touches it it breaks because of its fragility (riqahtlı), and the baker is falsely accused (yatahham) for it and they say 'you broke it' Kaş, III 25; a.o. III 82 (yalal-): Kom. xiv 'false accusation' yala CCG; Gr. 110 (quotn.).

VU?D yelı:- (yelüli:) Hap. leg.; perhaps Dev. N. fr. I yel-, but there is no obvious semantic connection. Xak. xı yelı :- ribabı'l-afı: a tether for colts; when the sucking foals (al-"ämisi) are taken from the mares, they are tethered to a single rope, so that the mares circle round them in the meadow to be milked Kaş, III 26.

yula: 'torch, lamp', and the like. A Second Period l.-w. in Mong. as cultura (Studies, p. 239; Kov. 2386). Survives only (?) in NE Alt., Tel. yula R III 553; Tuv. cultura. Uyuğ viii ff. Bud. ençgülük yaru yula tamduşra: 'kindling the bright lamp of tranquillity' USp. 102a. 35; o.o. U 122, 3 etc. (tamdur-); U III 28, 26 (osuguług); TT V 6, 49 (toðunc-suz); TT VII 24, 11; 25, 12; 40, 98 etc.: Xak. xı 'a lamp' (al-sirde) is called yula: Kaş, III 25 (verse); a.o. I 200 (udun-): KB (the Prophet) yula erdi xalqka 'was a lamp for the people'; 35; ukûs ol yula teğ 'under-standing as a lamp' (on a dark night) 288; o.o. 601, 885, 1861, etc.: xiv Muh. (l.) 'lamp' (Pe.) çiråg; al-sama' : candle: yula: Rif. 170 (only): Xwar. xiv yula 'lamp' Quib 85; MN 253, etc.

Dıs. V. YLA-
yala:- in this meaning Hap. leg.; later occurrences of yala- and the like are Sec. f.s. of yalga:- Homophonous w. yala: Xak. xı ol apar oğru: yalada: 'he falsely accused him (itahahamu) of being a thief' (etc.) Kaş, III 89 (yalav; yala: mak; MS. yalama:k).

D yull:ı:- Den. V. fr. yıl:; s.i.s.m.l., e.g. NW Tat. yella:; Nog. yella: 'to spend a year' (e.g. of wine) to be kept for a year'; SW Osm. yella: 'to spend a year; to be a year old', etc. Xak. xı KB karıma:n bu edgü neçe yillasa 'the good man does not grow old, however many years he lives' 347: Osm. xv ff. yilla: meanings as above; in several texts TTS 1829; II 1051; IV 883.

yıl-i: 'to be, or become, hot'; s.i.a.m.l.g. w. the usual phonetic changes, but SC Uzb. yıll/-ıllı:- SW (Az. Dev. N./A. Ilıg (sic) only); Osm. illı:- (sic) 'to become lukewarm' (after being either hotter or colder); Tkm. yila:-(sic). Xak. xı suv yılılı:- 'the water (etc.) was, or became, hot' (saxana) Kaş, III 91 (yılır, yılmak: xiv Muh. nafsə (Rif. nasafa')l-harâra 'to be lukewarm' yıllı:- Mel. 41, 8; yıl:ı:- Rif. 131.

D yula:- Den. V. fr. yol:- 'to set out, or go, on a journey'. As such survives only (?) in NC Kir. Jolo:; Kzx. jola:- 'to approach, draw near', but the Den. V. in -la:-, yolla/-jolda:- etc., s.i.s.m.l. in the original meaning. Uyg. viii ff. Bud. ançak'ta titsti uluşünden yolayu barsar 'if he travelled making a small detour (?) through his pupil's country' Hüen-ts. 281-2; o.o. PP 60, 6-7 (ünide:-); Kuan. 43 (1 eirt-).

VU yulı:- 'to pillage'; not to be confused w. yul:- n.o.a.b., cf. yulıt:-. Türkü viii teğdimiz yulı'dımız 'we attacked and pillaged them' T 39; a.o. II E 32 (bark): Uyg. viii evı'n barkın yıktı'sun: [yulüm]düm 'I did not pillage their dwellings, property, or livestock' Şu. E 2; evı'n yulıp do. S 5: Xak. xı beg boþu:nüğ yulıdu: (changed by second hand to yula:yıktı:) 'the beg raided (qadıra 'alå, so read, cf. yulıt:-, MS. d'anı) the tribe' (aquem) Kaş, III 90 (yulur: yulım: mak, MS. yulay:-). yözle:- 'to prop up, or support (something Acc.)'; later also 'to lean (e.g. one's head Acc.) against something'. Survives in NE Alt., Küer., Tel. yölo:- R III 451; Sag., Şor (do. 2043), Khak., Tuv. yöle:- SE Tar. yöл:- Türkı yöle:-yöll:-: NC Kir. yölo:-. Xak. xı ol tarmığ yöle:di: 'he propped up (ammanda) the wall' (etc.) Kaş, III 89 (yolær: yölemek; verse): KB (my Lord, . . . ) yölegıl kutun 'support (me) with (Thy) grace' 5125; sênıl yöle:di kopurdi kutun 'he supported you and raised you by his grace' 5792; a.o. 2105 (süzük).

yıllı: - 'to shave'; survives only (?) in NE Tuv. yüllü:-: NW Kumyk yüllü:-: SW Osm. yüllü:-. Xak. xı er saç yüllü:-di: 'the man shaved (halaka) the hair' Kaş, III 90 (yülür, yüllümek): xiv Muh. halaka yüllü:- Mel. 25, 9; yüllü:-: Rif. 108; al-halq yüllü:ım:mek (MS. -makan) 37, 10; yüllü:mek (-mak) 123: Xwar. xı Başınım yullürinmen 'I shave my head' Nahe. 37, 2: Kom. xıv 'to shave' yüllü:- CČ; Gr.: Kip. xıllı halaka min halq-1-ya:r yullü:- Hou. 36, 20; xiv yüllü:- halaka Id. 97: xv ditto yüllü:- Tuh. 13b. 7; 41a. 5; Osm. xiv ff. yüllü:- (rar) yüllü:- 'to shave'; c.i.a.p. TTS 1885; II 1082; III 833; IV 912.

Dis. YLB-
PUF yalbı: Hap. leg.; under cross-heading B; no possible Turkish etymology, perhaps a l.-w. Xak. xı yalbı: neıp 'broad' (al-"arid) of anything carved (manqar) out of wood, for example a shallow platter (al-tabaqu'laedi lā u'mq lahu) Kaş, III 30.

yelvı: 'sorcery, witchcraft', and the like. The connection between this and yelplı:- and its der. f.s is obscure; the spelling of both is certain; they may both be der. fr. some foreign word. The semantic connection w. l yelı: is prob. fortuitous. A Second Period l.-w. in Mong. as cilmicivli 'sorcery, trickery, deception' (Kov. 2346, Haldot 573). NE Tel. yılbıl R III 522; Şor (do. 2130), Tuv. cılıbı are no doubt reborrowings fr. Mong. Türkü viii ff. Man. neçe yelvı: yelviledimiz erser
'insomuch as we have practised witchcraft' Chuvt. 108–9: Uyy. viii ff. Man. M II 5, 8–10 (antāq); Bud. U II 71, 3 (ii) (kōmen);
Xak. xi yelvi: al-sirr 'sorcery'; hence al-sāhir 'a sorcerer' is called yelviči: Kaš. III 33 (verse); yelvin tutar közioniye: lahā 'ayn sāhibra, properly 'little eye that captures by sorcery' III 359, 9.

D yelplik Dev. N. fr. yelpliː; q.v. regarding the basic meaning. Survives in NE Şer gelbeğ 'fortune-telling by letting a cloth wave in the air' R III 1081: SW.áz. yelpik 'a fan'; Osm. yelpik 'difficulty in breathing, severe asthma'. Uyy. viii ff. Bud. (if a man believes false doctrine and sins, his house is invaded by all sorts of evil demons, false teachers) oğin yelplik (TT VIII [?])pağarı yekler 'ghouls, evil spirits(?), demons' (owls, ravens, etc.) TT VI 59 (I/III 4.4): Xak. xi yelpik al-saťa 'minal-ı-cün: 'demonic possession' (cf. I yelː); hence one says erke: yelplik teğli: 'demonic possession attacked (aşaba) the man' Kaš. III 46.

Dis. V. YLB-

S yalvan- See yalğaː.

yelpiː: not noted before the medieval period, but see yelplik, 1 yelpliː, etc. Semantically connected w. I yelː in both meanings, 'wind' and 'evil spirit', but it is difficult to suggest a morphological connection; -pliː is not a known Den. Suff.; and see yelvi. S.i.a.m.l.g. w. the usual phonetic changes, but only in the sense 'to fan, winnow', and the like. The Dev. N. (N.I) yelpiğic 'a fan' also s.i.s.m.i., sometimes much distorted as in SW Osm. yelpace. Çağ. xv f. yelpiː (spelt) bad zadan 'the wind carried it away'; to fan, to wave a fan' San. 351 v. 6 (quom.): Xwar. xiv paygambar 'alayhI-i-salāmî yelpliː 'erdi he was fanning the Prophet' (and driving away flies) Nahe. 120, 12; a.o. 235, 15: Kom. xiv 'to fan' yelpiː CCG; Gr.

S yalvat- See yalğaː.

1) I yelpiː- Caus. f. of yelpiːː; 'to order to fan' and the like. S.i.s.m.i. in this sense w. the same phonetic changes. Xak. xi ol apar sızęk yelpliː: (also vocalized yelpliː) 'he ordered him to drive away (dabbi) the flies with a fan' (bīl-mirwadha) Kaš. II 351 (yelpliːr, yelpitme:k; not vocalized).

PU(D) 2 yelpiː- Hap. leg. ; this V., which precedes 1 yelpliː, is almost entirely unvocalized, only one fatba on the yaː being marked; it is obviously not connected with yelplikː but is semantically connected with a medieval and modern V. yibiː 'to be moist', which, w. its der. f.s, survives in some NE, SE, NC languages as yibiː-çibī-çibī-çibiː 'to be moist', in the Caus. f. 'to moisten'. The earliest trace of it seems to be in Çağ. (see below). Cf. 2 yelpiːː.
Xak. xi ol atkaː aşbār yelpliː: 'he moistened (balla) the horse's forage', that is straw and bran; also used of drizzling rain (al-

D yelvik- Intrans. Den. V. fr. yelviː; 'to practise sorcery'. N.o.a.b. Uyy. viii ff. Bud. Kuan. 184, etc. (ağuk-).

S yalvan- See yalgaː.

D yelpiːn Ref. f. of yelpiːː; s.i.s.m.i. w. the same phonetic changes, usually as a Pass., 'to be fanned, winnowed', etc. Xak. xi oğlān yelpliːdī: avvalatI-i-saťa 'the boy was possessed by a devil'; and one says oğl enüzpe: yelː yelpliːdī: tascallā tarihibI-nasım li-nasifI 'he fanned himself' Kaš. III 108 (yelpinür, yelplinmek); a.o. III 144 (1 yelː).

yalvar- 'to beg, beseech, pray (to someone Düt.); s.i.a.m.l.g. w. the usual initial changes; -v- survives in SE Türk. SW.áz., Osm. but has become -b- elsewhere. Türkü vii f. kuzgûn savv: teğriː-gertiː: yalvarur 'the raven's words are a prayer to heaven' İrbh. 54; a.o. do. 19 (1 aynː): Uyy. viii ff. Man.-A tûmen tûmen yalvarI 'he made innumerable requests' M I 20, 4–5: Man. teğri yaruk küçülü bilgiek yalvararbiz 'we pray to the divine, bright, strong sage' M II 10, 2 (f.): Bud. yalvarıa tûnûmîn 'he went to pray' (to all of mankind) U II 79, 52; same prbh. do. 88, 70–1; TT IV 12, 34; Kuan. 40; o.o. TT IV 4, 13 (ılgIː); U II 79, 46: Xak. xi ol maşap: yalvarIː istoğāI bi wa Jalaɓa mınI tāsiI muːrədI 'he asked for my help and begged me to fulfill his desires' Kaš. III 99 (yalvarur, yalvarmak); o.o. I 494, 4: 498, 20: KIr (I have entrusted (tutuzv.-q.v.) him to God) yalvar 'in my prayers' 1483: xinI(?) Tef. yalvar- 'to pray' 137: Xiv Muh. al-tadarru 'to make a humble request' yalıbarmak Mel. 38, 8; Rf. 125; tadarr'a yalbar- 106 (only); al-suːl 'to ask' yalıbarmak 123 (soːrmak 36, 7): Çağ. xv ff. yalbar- 'azc kardan 'to entertain' San. 335v. 1 (quomts.): Xwar. xiv yalvar- 'to pray', etc. 'Ali 7: xiv yalbar- ditto Qub 65: Kom. xiv ditto GCI, CCG; Gr. 111 (quomts.): Kip. xiv tascassola 'to entertain' yalvar- Bul. 40v.: xiv todaxavala ditto yalvar- Tuh. 9b. 9.

1) D yelpiː- Hap. leg.: Inchoative f. of yelpliːː. Xak. xi yelpliː: tamassomI-nasım 'a gentle wind blew'; and one says er yelpliːrdI: (MS. tełirdiː) iłtāfataI-raçul yamnahu wa yaːsRHahu ka-ammahu aṣhabahu sa'sa minal-ı-cüm: 'the man constantly turned to the right and left as if he was possessed by a devil' Kaš. III 93 (2 yelpliː- follows).

PU(D) 2 yelpliː- Hap. leg.: cognate to 2 yelpliːː, q.v.; follows 1 yelpliː. Xak. xi kepek yelpliːrdI: (MS. yelpliːrdIː) 'the chaff was wetted' (mudhīyat); similarly when gentle rain (al-faː) has struck the surface of the ground
one says yağmur yeźlîrdi: that is 'the rain has wetted (naddā) the surface of the ground'. Kaş. III 99 (yeźlîr;e, yeźlîrme; k; MS. yeźlere; k).

D yeźlîr- Hag. leg.; Intrans. Den. V. fr. yeźlîr; Syn. w. talpir-, q.v., and more connected semantically w. yeźlîr- and its der. f.s than w. yeźlî; the word is only partially dotted and vocalized and farfara is written very oddly and unvocalized. Xak. xi tolvir yeźlîrdi: xafaqā'l-hacāl wa farfara 'the canopy fluttered in the wind' (Hend.) Kaş. III 100 (yeźlîr;e, yeźlîrme; k).

D yeźlîş- Hag. leg.; Co-op. f. of yeźlîr-; Xak. xi ol aŋar siŋe;e; e. yeźlîš;di; he helped him to drive away (fi dabb) the flies'; also used when he fanned him (rawwahah) (yeźlîş; e; r, yeźlîş; me; k); and one says kepe; k yeźlîš;di; 'the chaff flew about in every direction' (tacābağat . . . ba'du; hā min ba'd) (yeźlîş; e; r, yeźlîş; me; k) Kaş. III 100 (the double entry, with kepez in the second one, is curiously reminiscent of the entry of 1 and 2 yeźlîr-, but in this case the two are clearly identical).

Tris. YLB
F yalavaç/yalawaç/yalavav an Iranian l.-w.; -vaç/-waç is an Iranian word meaning 'voice', see sanduwaç; -vaç too is an Iranian Suff., but the first part is not yet identified and the word has not been found in any Iranian language. It might be (Iranian) Xwarazmian. Originally 'a diplomatic envoy from one ruler to another, ambassador'; adopted in Manichaean and Moslem terminology for 'Prophet', i.e. God's envoy to mankind; the Ar. word al-rasāl has both meanings, which cause some ambiguity, but both in the medieval period it was used only for 'Prophet'. N.o.a.b.; cf. ē;  sóc; , ar; kîs, sa; ć; ē;: Türkî viii E 39 (2 ötûg); viii ff. Ir; k 11 (sa; ć; ē;): Man. sôki téngri yalavaç buxanlarka 'against the former Prophets, the envoys of God' Chuaş. 64–5; o. o. o. 69; M III 14, 7–8 (ii): Yen. ēr; d erd; e; č; in;' Tünpîk xanka; yalavaç bardîm kelmetim (so read) 'because of my manly virtues I went as ambassador to the Xan of Tibet and did not return' Mal. 29, 8; Kara; xanka; baripan yalavav baripan kelmedî; zy 'you went as ambassador to the Karaxan and did not return' do. 30, 5; Uyğ. viii ff. Bud. U II 21, 17–18 (arkîš); 22, 21: Civ. in contracts in USp. there is a stock clause forbidding the seller's relatives to try to get the contract revoked by appealing to erkîlgî bêg ē;  sóc; yeźlîvav 'the responsible district chief and his wife, the local representative of the central government and envoys from it' (? 13, 13; 16, 19: Xak. xi yalawaç al-rasāl (see above); yalawaç alternative form (bugâ fih); yalavav the word used for 'royal ambassadors' (rasālul-mulik) in the Uyğ. language Kaş. III 47 (prov.); o. o. 1 66 (uzak); 83; 9; 97 (alkîš); II 288 (1 kir; g; a); III 266 (boşu;); 438 (td.); KB in Chapter II 34 ff. the Prophet is called yalavaç in the heading but sa; vî; i in 34; (Aţîq) yalavaç sevîncî titled 'desired the happiness of the Prophet' 52; the reasons for sending yalavaç 'ambassadors' from one country to another are discussed in 2593 ff., and their functions and privileges in 3814 ff.; a.o. 2362 (elî; s); xiii (?) Tef. yalavaç paygâmbar sa; vî; translating rasāl mabî 136; a.o. 257 (sa; vî; ç): xiv Muh. (the first entry in 'kinds of men', before 'Adam') al-rasāl yalavaç Mel. 45, 2; Rif. 138: Çağ. xv ff. yalavav (so spelt) paygâmbar wa râhanûda wa murîd 'prophet, guide, spiritual director' San. 345v. 15; Xwar. xıı yalavaç 'envoy' Al 439:5 'a guide, the Prophet' Qutb 65; Nahe. 230, 6; Kip. xiii 'the Prophet of God' is called paygâmbar, a Pe. word meaning 'the bearer of a message'; al-rasâl mutlaga'n 'an envoy' in general is called yalavaç Hou. 3, 15–16: xiv yalavaç al-rasâl Id. 97; (al-nobi paygâmbar); al-rasâl yalavaç Bul. 2, 10: Osm. xiv and xv yalavaç 'ambassador' in one text, 'Prophet' in two TTS I 771; IV 828.

D yeźlîvi;: Hag. leg.; N.Ag. fr. yeźlîvî; 'sorcerer'. Xak. xi Kaş. III 33 (yeźlîvî).

S yalavav See yalavav.

Tris. V. YLB-

Dis. YLC
E yöl;î See yowlâç.

D yölçî; N.Ag. fr. yöl; originally 'guide'. S.i.a.m.1.g. except SE(?) w. the usual phonetic changes; in NC Kîr., inter alta, 'guide', otherwise usually 'traveller, road-mender', and the like. Uyğ. vii ff. and Man. TTS III 69 (ad-z): Bud. (I will first seek out the way (yol) and then become) yölçî yércî 'a guide (Hend.)' (to others) U II 5, 13; o. o. Kuan. 46; TT VI 154; PP 40, 8 (kölî): Civ. USp. 93 is a brief note ordering that a yol atî should be given to a yölçî: (O. Kîr. ix ff. yölçî: in Mal. 44, 2 is corrected to yâqîçî: in Schcherbak's revised text): Xak. xi KB ukûs bolsu yolçî kepeçîçî bîlîq 'let understanding be your guide and knowledge your counsellor' 5209: xiii (?) Tef. yolçî 'guide' 161: xiv Muh.(?) (in the list of 'professions') hâmî 'protector' yolçî: Rif. 155 (only): Çağ. xv ff. yolçî râhraw wa musâfîr 'traveller' San. 345v. 17 (quotns.): Kôm. xiv 'guest' yolçî CCG; Gr. S yâlçîk 'the moon'; n.o.a.b.; a word apparently invented by the author of KB, cf. sevît, I yâşûk; by analogy w. the latter a connection w. I yal- must be suspected, but -çîk is not a recognized Dev. Suff.; there is no semantic connection w. yâlçî-. Xak. xi KB in the list of 'planets' in Chap. V 'the moon' is yâlçîk (137), not I ay as elsewhere: xiv Rî; g. yâlçîk
'moon' also occurs in the passage (fol. 66v. of the B.M. MS.) copied fr. KB.

Dis. V. YLC-

yalçık: not noted before the medieval period but see yalçık; survives, meaning 'to get what you want, or need', in SE Türkî yalçık: NC Kir. yalçık; SC Uzb. yalçık/yolçık: NW Kk. yalçi; Çağ. xv ff. yalçık; (spelt) bahra yaltaftan va yafmandan yulan 'to achieve, or enjoy, favour'. Sân. 335v. 12: Kip. xv afâlah 'to prosper, thrive' yaltaft- (jo-n-) Tuh. 5b. 10.

I yalçık- Caus. f. of yalçık; survives in the same languages for 'to satisfy, give satisfaction', and the like. Uyğ. vii ff. Bud. (if, when they are re-born as human beings) yavlak kılınçlaraka yalçıtcp yaraşızgörünlerde tuğmuşlar bar erse'r they are re-born in disagreeable places which cause them to find satisfaction in evil deeds' U II 81, 70-1.

Tris. YLC

D yalaç: N.Ag. fr. yala; pec. to Kaş. Xak. xı yalaç er 'a man who is quick to make false accusations against someone (yatâr-himîl-sın sıralan) about anything'; hence a kind of pulp-pastry (al-muğdadın) is called yalaç; yuwğâ'a: because it breaks when the slightest thing touches it Kaş. III 35; a.o. III 25 (yalaç).

D yolculug Hap. leg.(): P.N.'A. fr. yolç: 'having (someone) as a guide'. Xak. xı KB 3354 (bökè).

Mon. YLD

?D yalt Hap. leg.; cf. yahim, also used w. kayâ(): perhaps Dev. N./A. fr. 2 yâl-, and lit. 'bare', i.e. free of vegetation. Xak. xı yalt kayan: 'a bare (or sterile, al-sold) rock' (Kaş. al-cabal 'mountain'); also used of anything massive (or solid, mupmat) Kaş. III 7.

Dis. YLD

D yulat apparently Dev. N. fr. *yulâ-: Den. V. fr. yul, lit. 'flowing from a spring' or the like. Survives in NE Sag., Sör (R III 2176), Khak. culat 'brook'. Uyğ. vii ff. Bud. (in a long list of natural objects, see tos; streams, river waters, all pools) yulat suvlar 'brooks and waters' (all shrubs and trees, etc.) TT V, p. 15, note A 23, 17.

PU yaltgân: Hap. leg.; this word is placed in a small section containing words with several consecutive consonants under the cross-heading 'K', followed by the cross-heading 'K' before yaltgân, yuñaymak, which suggests that a final -g has been lost. Xak. xı yaltgâ: 'derision (al-suviya) of something; one says ol anu: yaltgâ: kildu: 'he laughed at him and derided him' (istahza'a bihi wa saxira minhu) Kaş. III 432.

Vu yaltrik Dev. N./A. fr. yaltrîk-, q.v. regarding the vocalization; 'shining, a shining object'; as a star name. prob. 'Procyon', see Clauson, 'Early Turkish Astronomical Terms', U.A. J., vol. 351, 1963, p. 366. S.i.a.m.i.g., generally as yaltrik, with the usual phonetic changes (v-1-f-; -d-f-1) 'gleam, gleaming, shining'. Uyğ. vii ff. Bud. (that golden drum ... illuminated the world) yaruk yaltrik üzre 'with a bright gleam' Sül. 92, 10; (drawing back the flower ...) yalturukan etiliğ etiliğ birle 'with her hand adorned with a shining ornament' (?) TT X 491: Civ. in the fragmentary list of the lunar mansions in TT VII, p. 57, middle, yaltrak represents the 23rd lunar mansion, prob. 'Procyon'; Xak. xı (in the same section as yaltgâ; q.v.) yaltrik neç (MS. yurdurak-yib) 'anything shining (nudi)' like a brass basin and the like; and 'a smartly dressed (al-mutahhara) woman' is called yaltrak (MS. ditto) isler that is 'a woman who has adorned herself' (al-mutasavvina); wa yudallam al-yâlî' fîhâ 'also yoldrik' Kaş. III 432: KR the name of a star, prob. 'Procyon' 5676, 6220: in 5676 Fergana MS. yuldrik, others yulduz; in 6220 Vienna MS. yuldurk, others uncivilized: Çağ. xv ff. yaldirk (spelt) 'the name of the star Canopus' (subayl) Sân. 336v. 14.

yulduz 'root'; survives in one or two NE languages as yulst/yulstis, etc.: SE 'tar, yults, Türkî yulçald/yulçald: SC Uzb. ildiz; in some modern languages such words represent yulduz. Cf. tüb, töz, 1 kök. Türkî vii ff. Man. ìki yults 'the two roots' (heaven and hell) Chinas. 158 ff.; o.o. 47-8, etc. (töz): Uyğ. vii ff. Man. ìki yults M I 30, 5-6: Bud. yults 'root' U III 41, 7 (i) (a teg); TT III, p. 28, note 71, 3 (kedglı); IV 12, 58; VIII K.10 (butük); Sîw. 529, 7-9 (ulun)—in Buddhist terminology Sanskrit indriya 'organ of sense', owing apparently to an over-literary translation of the Chinese equivalent, is translated yulduz or töz yults, e.g. köz ulatt alte törlüg eldenir yulzlar 'the six kinds of rousing organs, the eye organs, etc.' TT VI 18, 99; tertü live yults nomm 'the very profound doctrine of indriya' da. 148; a.o.o.; Civ. H I 45 (osgûn); a.o. II 6, 13; Xak. xı yuldz irgul-zacar 'the root of a tree'; also used metaphor, for the 'pedigree' (nasab) of a man; one says tözlüg yuldzulgu that is 'a man with a long pedigree, well-born' (insan 'arigîl-fil-nasab asîl) Kaş. III 40; KB köğil koğkisi ol anu yuldiz the man with a humble mind is the root of it' 1704; o.o. 2132, etc. (1 kök), 4411.

yulduz 'star'; a generic term for fixed stars and planets. S.i.a.m.i.g.; in NE yults, etc.: SW Az. yulduz; Osm., Tkm. yıldız, elsewhere yulduz w. the usual phonetic changes. Türkî vii ff. kamağda: erklik yulduz ermis: 'the stars have authority over all' Toy. III 2r. 7-8 (ETV II 179); a.o.o.; Uyğ. vii ff. Chr. of yuldz 'that star' U I 6, 6: Bud. (Buddhas showing a bright lamp) yulduz tég 'like a star' TT V 8, 78: Civ. yulduz 'star' (fixed or planet), common in TT VII, VIII: Xak. xı yulduz al-kakakab 'star', a generic term; then there are specific names (yulfavraq
Baynahumā, sic; 'Jupiter' (al-muṣṭari) is called eren tūz; kara: kuṣ is 'Libra' (al-mizān); ʿulker the 'Pleiades' (al-tūrasyā); yetīghem 'Ursa Major' (banāt naʿ); temūr kazar, the 'Pole Star' (al-qub fiʿl-alah); bakir sōkim 'Mars' (al-mirrīx) Kaṣ. III 40; o.o., translated as nām-ṣar 'I, 96; 10; II 303, 13; III 194, 15; 378, 21: KB 22 (bezeç-); xii(?) Tef. yulūdud 'star' 163: Muh al-naṣm yulūdud Mel. 78, 16; Rif. 183: Cāq. xv ff. yulūdud sitāra 'star'; also name of the son of Ay Xān, son of Oğuz Xān San. 345v. 25: Xwar. xii yulūdud/yzūludud 'star' Aṭī 56: xii(?) (they called the third son) Yulūdud Qūg. 69, a.o.o. as P.N.: xiv yulūdud 'star' Qub 85: Kom. xiv ditto, common CCG; Gr.: Kip. xii al-naṣm yulūdud (MS. yulūdud) Hou. 5, 5; xiv yulūdud ditto Id. 97; ditto (MS. yalduz/uz) Bul. 2, 12; al-teatnī 'pagan' yulūdud (yulūdud) erl: do. 5, 8: xv al-nuṣīm yulūzdur, Sing. yulūzdur (sic) Kav. 58, 6: nām yulūdud Tuh. 36a. 4.

Dis. V. YLD-

D yulit- Caus. f. of yulit-; 'to heat, or warm (something Acc.).' S.i.a.m.l.g. w. the same phonetic changes. Uyğ. viii ff. Civ. (take sesame oil and musk and) azkā a yulit 'heat them a little' H I 161: Xak. xi er yulit: 'the man was feverish (ḥumma) and his body was hot with fever' (saxuna ... mina'l-ḥumma); this is Intrans. (lāzim); and one says er səvəv yulit: 'the man heated (saxxana) the water'; this is Trans. (muṭa`addi) Kaṣ. II 316 (yulitur, yulitmak): xiv Muh. (after yulit-, q.v.) amara bi'l-ṭanīf 'to order to warm' yulit- Mel. 41, 8; Rif. 131 (ṭanīf).

D yulit- Hap. leg.; Caus. f. of yulit-. Xak. xi beq boynî: yulitî: 'the beg ordered (omitted in MS.) the pillaging of the tribe' (bi'l-īgār a'ālāq-gabdilla) Kaṣ. II 316 (yulitur, yulitmak, corrected fr.-meq).

D yulit- Caus. f. of yulit-; survives in NE Tuv. ġültit-: SW Osman. yültit-. Uyğ. viii ff. Bud. saçaq saqal yültit (MS. yültit) 'having his hair and beard shaved' USp. 105a. 9: Xak. xi er saçaq yültit: 'the man had his head shaved' (aḥlqa ... rā'sahu) Kaṣ. II 316 (yültitlur, yültitmel): Xwar. xiv (the servant of God) kim bāṣini yültitse 'who has his head shaved' Nahc. 46, 14: Kip. xv aḥlqa yültit- Kav. 74, 13.

D yultur- Hap. leg.; Caus. f. of 1 yul-. Xak. xi tüpli: oṣu yulfutur 'the wind made the fire blaze' (aḥlhaba-t-’nār) Kaṣ. III 97 (yulturur, yulturmak).

D yeltur- (of the wind) 'to blow'; not a Caus. f., which would have the Suff. -ṭūr- not -ṭur- in these languages; this Suff. is otherwise unknown; perhaps a crasis of I yel and té-; lit. 'to collect wind'. N.o.a.b. Türkī viii ff. Man. M III 45, 6-7 (i) (kūnūṛ-): Uyğ. viii ff. Man.-A kūn batıskun duṣar yel yeltirse (MS. yeltriser?) 'if a wind blows from the west' M III 9, 4 (ii): Bud. PP 18, 2-3 (t̄up̄-): Civ. TT I 15-16, 143, 225 (éndur-): Xak. xi yel yeldirdi: tanassama′l-nasim 'the wind blew' Kaṣ. III 98 (yeldirdi-, yeldirmek): Osm. xiv 'asq degil mi yel dünn gün yeldiren is not love a wind which blows both night and day?' TTS I 812.

D yeltür- Caus. f. of yel-; s.i.a.m.l. usually for 'to make (someone) hurry'. Türkī viii bu Türkü bodün ara: yarıkığ yağı: yeltürmedim 'I did not allow armoured enemies to gallop about among this Turkish people' T 54: Cāq. xv ff. yeldür- Caus. f.; dawānīdan wa taʿcil-i rawn săxtan 'to make (someone) run or hurry' San. 351r. 24 (quotns.): Osm. xv ff. yeldür-/yeldür- ditto; in several texts TTS I 812; II 1032; III 795; IV 869.

D yultur- Caus. f. of yul-; s.i.a.m.l. w. the usual phonetic changes, generally for 'to order to pluck out' and the like. Xak. xi ol bulunu yulturdı: 'he urged someone to ransom (hama man fādā) the prisoner'; and one says ol taka:gu:nı: yulturdı: 'he ordered (some-one) to pluck (antofa sı) the fowl' (etc.); also used when he had anything hairy (muṣʿar) plucked (istamrat); and one says ol kulın yulturdı: 'he urged his slave to buy his own (freedom, an ʿistanta nafṣahu)' Kaṣ. III 97 (yulturur, yulturmak): Cāq. xv ff. yuldur-Caus. f. (after yul-, no translation) San. 345v. 15.

yaltrur- 'to shine, gleam, and the like. This seems to be the oldest form, but as in the case of yaltrik the vocalization is chaotic; Kaṣ. distinguishes, not very plausibly, between the meanings of yaltrur- and (VU) yoldur-. S.i.a.m.l.g.: NE yiltra-yiltdur-fıldıra-... SE Türkü yalırdı-... NC jaltır-... SC yaltır:- NW yaltır-/jaltır- (Kumyk ırıtilla-); SW Osman, Tkım. yaltır-ı. Uyğ. viii ff. Man.-A yalıtıgın yaṣın təpəriç 'like the flashing lightning god' M I 25, 33-4; a.o. do. 10, 8-9 (ısığ): Man. yarık biliğleri yalıtıruyu 'their bright knowledge shining' TT III 133; yaltırur (sic?) ay 'the shining moon' Wind. 17: Bud. Sanskrit vyātīrcaṇti 'they shine over' ertip yalıtıruyu:rlar TT VIII A.15; probābale 'gleams' yalıtıruur do. B.13; a.o. do. F.2; yalıtıruyu yaṣsu ku 'shining and flashing' U II 37, 56; a.o. TT V 4, 9; yarımış yalıtırmıs do. VI 378 v.l., yarımış yalıtırmıs do. 383 v.l. both seem to be errors, or mistranscriptions, for yalıtırmış; (if one sees that the doctrine and teaching) yarım an yalıtırmak 'shine and gleam' Hiën-ts. 2014: Civ. TT VII 30, 5-6 (artukrak). Xak. xi kün yalıdırid: (altered in MS. to yalırdırid): 'the sun shone faintly' (aḍāa ... qallila(n)), also used of lighting, fire, and anything else; when it shone faintly: says yaldırıd: (yalıdırid): yaldırdır, yaldırdımak (yalıdırayır, yaldırdıma:); and one says kılıç (VU) yoldırıd: (yoldırdıdyalı- 'the sword gleamed' (aḍāa), also used of any jewel (cawhar); with a faith (i.e. yaldır-) it is used for al-diyā and with a damma (i.e. yoldır-) for the sparkling (tālami) of jewels; yoldırdı,
yeıldrmak (yoldray-ı, yıldrama/k-yıld-) Kağ. III 437: xxiii (?) Tef. yıldra- (sic?) 'to shine' 157: Çağ. xv ff. yıldira- duruşından 'to shine, flash' Sun. 335v. 18: Kom. xiv 'to flash' yıldra- CCI; Gr. (and 'glass' yıltrım): Kip. (all the vocabulary words for 'lighting' or 'glass' variously vocalized as yıldrm/yıldrm/ (VU) yoldrum/yolduruł-
rum; the only V.s are) Tkm. xiv (VU) yoldurum al-zérde va huwa’l-bahar 'glass', also 'lightning', one says yoldurum yoldura-dır: 'the lightning flashed'. Id. 97: Kip. xv lamana 'to listen, sparkle' yıldra- Tuh. 32a. 13: Osm. xiv ff. 'to gleam, flash, spark', c.i.a.p. in various forms, some ambiguous, including yıldura-yıldura/yıldura-yıldura-
ra- (not yoldura-) TTS I 829; II 1049; III 808; IV 881.

D yehtar- Caus. f. of yehtar-; s.i.s.m.l. w. the same phonetic changes. See yehtar. Uyğ. viii ff. Bud. yırtınçığ yarutmat yıldrmak yarutmatmak 'to illuminate and give light to the earth' U II 46, 68-q; (that golden drum ... ) yarutu yarutlu turur erdi 'was continuously illuminating and giving light to' (all quarters of the earth) Sun. 92, 20-1; Çağ. xv ff. yıldrat-
durusından 'to cause to shine or flash' Sun. 335v. 25.

Tris. YLD

?D yuldurğâ: possibly Dev. N. fr. yuldur-, but as Kağ. spells this word yulture- more likely to be one of the numerous names of plants and animals ending in -ça. N.o.a.b. Uyğ. viii ff. Civ. yuldurğâ xuasın yaşın yumsak sokup 'pound the flowers and leaves of a thistle until they are soft' II I 168 (transcribed yoldurgan w. a note that the -n may be an error): Xak. xi yıldruga- al-naṣi 'a thistle', that is a plant which grows tall as if it was a sword; and the dâl is vocalized and it is called yuldurğâ: Kağ. III 433.

D yaltrkl P.N./A. fr. yaltrik; n.o.a.b. Uyğ. viii ff. Bud. in the Turkish translation of Suvanaprabhasatissa, prabhûsa 'gleam' is translated yaruk yaltrklk Syûq. 2, 7, etc.; the same phr. occurs as part of the title of (PU) Luṣanta Buddha TT V 6, 23.

D yultuz: N.Afr. fr. yultuz; 'astrologer'. N.o.a.b. Uyğ. viii ff. Man.-A ol yultuzi 'that astrologer' M III 30, 2 (ii); Bud. TT VI 133 (körünçü): (Xak. ?) xiv Muh. mutacit 'astrologer' yulduzu: Mel. 88, 13; Rif. 157: Xwar. xiv yulduüzü ditto Quth 85; Kom. xiv ditto CCG; Gr.

D yulduüz Hap. leg.; P.N./A. fr. yldz (yıldiz); 'having a (long) pedigree'. Xak. xi Kağ. III 40 (yıldiz); n.m.e.

Tris. V. YLD-

D yulduzlan- Hap. leg.; Refl. Den. V. fr. yldz (yıldız). Xak. xi yuaz yuldizladı: 'the tree was well-rooted' (a'raqat); similarly when a man has made a place his home (tawallâ maâdlin) and arranged his property there one says er yuldizlandı: 'the man has cast his roots (a'raqa ... ) in a place', or 'had a (long) pedigree' (sira 'ariq fâl-nesib) Kağ. III 116 (yıldızlan-
lanr, yuldizlanman).)

Mon. V. YLD-

yalk- 'to be nauseated' or the like. N.o.a.b.; cf. yars:-. Uyğ. viii ff. Sun. 235, 10-12 (f r-r): Xak. xi ol yağıça: yalkdi: 'the oil lay heavy on his stomach (gâmatah) so that he was nauseated by it' (hasına minhu) Kağ. III 435 (yalkar, yulmak; prov.): KB ükûs söze yalkar bu yalgun ire 'a man is disgusted and hurred by many speeches' 6628: Çağ. xv ff. yalki- râncula sudan va zahmat kâjîdan va hûsta va xasta sudan 'to be exasperated, to suffer pain, to be disturbed and ill' Sun. 336r. 3 (quon).)

D yuluk- Emphatic f. of yul- and almost syn. w. it, later sometimes in the more regular f. yuluk-. S.i.m.Lg. except SW as yulk-/ yulku-/yuluk-w. the usual phonetic changes. Not to be confused w. yuluk- Den. V. fr. yul, 'to meet' and the like, which is first noted in the medieval period and s.i.s.m.l. Xak. xi taş anıp âdakân yuldk: 'the stone scraped and bruised (sağaza ... ) va latamahu his foot', also used of anything that has scraped something (yulkar, yulmak); and one says ol andin ney yuldk: 'he stripped (gâsar) the thing off him'; the meaning is that he gained and acquired (intafa va wahâla) the thing from him; Kağ. III 435 (yulkar, yulmak) Xwar. xiv yuluk- 'to pluck out' Quth 82: Kom. xiv ditto CCG; Gr.: Kip. xv natafa 'to pluck' yuluk- Kav. 75, 13; ditto yulka- (below the line yul- added) Tuh. 37a. 10; (tatarraqa 'to aim at, draw near to' (presumably) yuluk-
do. 10a. 8).

Dis. YLD

(D) I yalîq (d-) syn. w. yal and obviously cognate, but morphologically obscure, since -îq is not a recognized Den. Suff. N.o.a.b. Xak. xi yalîq 'înflîl dik 'a cock's comb', hence one says takuk yalîqt; yalîq also 'a horse's mane' ('urf); huq fi yal, yel aṣâḥa minhunâ Kağ. III 13 (the clear implication of the last sentence is that both yal: and yel: were used for 'mane', but that yalîq was a more correct form than either): (Kom. xiv see yal: Osm. XVI to XVIII see yal:))

VU(D) 2 yalîq 'saddle-bow'; pec. to Kağ:; this word is listed after yulûq and yîlq, and so should presumably have -î as its first vowel; but, although generally unvocalized, it has a fatha on the yâ in the first entry, and seems to be a metaphor, usage of I yalîq in the sense of something sticking up. It was therefore prob. an afterthought of the author inserted in the wrong place in our MS. Cf. ümzûk. Xak. xi yalîq al-qarûbâs wâl-qiyyabi ma(a)n both 'the front and the back saddle-bow'; they are distinguished and al-
qarûbâs is called öndünkli: yalîq that is the
D yûllûg P.N./A. fr. yûl; in the early period rather specifically 'having the right way'. S.i.s.m.l. with a wide range of meanings, 'having a ... road, having a ... manner, stripped', and the like. Uyg. viii ff. Bud. TT V 26, 103 (yûllûg): (Xak.) xiii (?). (nowadays the hypocrite is regarded as the best of men) kiim ol yûllûg erse annî yolt yok 'the man who follows (the right) road has no road open to him' 410.

D yûllûg Dev. N. (N.Ac.) fr. yul-. Survives in NC Kir., Kzx. Juli.: NW Kk. yulûw, but only as an ordinary N.Ac. for 'tearing out, tearing up, weeding', and the like. Uyg. viii ff. Bud. yulûg 'buying' in the stock phr. satîq yulûg 'commerce' TT VIII E.9, etc. (satîq): Cit. yulûg berîm kelse 'if a tax on trade (?) becomes due' USp. 11, 9; a.o. do. 66, 9; Xak. xi yulûg al-fîdâ 'ransom' and the like Kaq. III 13 (verse); o.o. meaning 'ransom' (for a prisoner) I 210, 22 (qaças); 243, 12 (same verse); 399, 25; III 333, 5: KB (the Prophet) atasîn anasin bulûg kûlî ol 'made his father and mother the ransom' (i.e. sacrificed them; for the people) 37; same phr. 52; kolsa cânîm yûllûg 'if he asked for my life as a ransom' 85; a.o. 1736 (2 tura); xiv Muh. al-fîdâ 'wâl-'îdâ' (compensation), yûllûg Mel. 85, 5; Rif. 191; al-fîdâ yulûg 147 (only, mis-spelt tûlûg): Xwar. xiv (let our family and all our possessions) szîke yulûg bolsun 'become a ransom for you' Nahe. 84, 13; a.o. 115, 1: Kom. xiv yulûv 'ransom'; yulûgna (yûlûgna) 'a small ransom' CCG; Gr.

D yûllûk Pass. Dev. N./A. fr. yûl-; survives in SC Uzb. yulûk: SW Az. yulûg; Osm., Tkm. yulûk 'torn out, plucked, hairless', etc., and perhaps in NC Kir. jilûk; Kzx. Juli.: NW Kk. jilûk; Nog. yûllûk 'the vamp (of a shoe)', although the connection is not obvious. Türkî (Heaven) Türkû boûdn yîltmezûn teyûl enmezûn teyûn 'let the Türkû people not grow astoundingly' extirpated" Öngin 3: Çağ. xv ff. yûllûk müy handa 'one whose hair has been torn out' San. 345v. 29 (quotation).

(D) yâlû: Hap. leg.; the semantic connection is w. yalk-, perhaps a crisis of *yalâkû, 'nauseating, revolting'. Oğuz xi yalû: al-fastî minal ricâl 'a base, ignoble man' Kaq. III 33.

D yûlûk Dim. f. yûl; a small path'. Survives, meaning 'strip, striped', in NC Kzx. jolak: NW Kk. jolak; Kaz. yulak; Nog. yulak; and, meaning 'corridor', in SC Uzb. yulak. Xak. xi yulak al-tarha (wûlûk nânurâha wahwa tariq şâgir fir'il-mafaza 'a small track in the desert'; yulak barçûn 'striped (al-musaqat) brocade'; and anything with streaks or stripes (tariq wa xatîf) is called yulak; originally yûllûk Kaq. III 17.

D yulak (yo:lak) Dim. f. of yûl; a small spring'. N.o.a.b., but in Ar. script easily confused w. 1 bulak. Cf. yulat. Uyg. viii ff. Bud. Stw. 529, 4 (yul): Civ. TT VIII 15 (açusuz): Xak. xi yulak 'aynu'lt-ma'îl' -kaftiratî-l-îgâr 'a low-yielding spring'; hence one says yulak yulak with the qâf attached (mûllaqa, MS. mûllaqa) to the lâm Kaq. III 17 (verse); same verse I 222 (aktur-): (xiv Muh. Rif. 180, see 1 bulak).

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Buddhist terminology 'animal' as opposed to 'human being', and sometimes, even quite early, used in association w. sheep, camels, etc. in such a way as to suggest that it meant only 'cattle and horses'; in some modern languages it is used even more restrictively for 'horses'. S.t.a.m.l.g. w. the usual phonetic changes, see *Shcherba*, p. 84, and a l.-w. in P. and other languages as *ilk*/*ilx* etc., see *Docter* II 658. It is very possible that the word is a special usage of *yul* and means lit. 'giving an annual increase' or the like. Türtü onyl (I routed the Tenjut tribe and captured their children, wives) *ylk*.: *yul*: *livestock* (and property) II E 24; a.o. E 38, etc. (igld)-; *S* 3; viii ff. (there was heavy rain) *ylk*rkka: *kiške:* *edgii*: bolt.; 'conditions became good for man and beast' *Irkb* 53; a.o. do. 47 *(águl)*: *Man. Chaut.* 200, etc. (bui)-: *Yen. Mal.* 26, 6 (tamglíg): *Uyg. viii St. E 2 (yul*-*)., E 3: *ix Stuc* 5 *(ágil)*: viii ff. Man. yulkita 'during (existence as) an animal' (?) *TT* III 26; *Chr. U I 8, 3 *(yüdür*): Bud. koy yulki igdissr 'if one keeps shee and (large) livestock' *PP* 13, 5; a.o. *U II 73, 1 (iii) (kégén)—(rebirth in) tamul yulkti erkli xan yîrîncin 'hell, as an animal, or in the realm of the lord of the underworld' *U II* 33, 7-8; yulkti ajuninda barmlî 'as an animal have to be reborn as animals' do. 43, 12-13; o.o. *Suv.* 6, 14; 138, 8; *TT* VIII N.12; *Kuan. 191*, etc.: Cív. kauy kişini nikiy yulkti ûküy olser 'if a man's livestock die in large numbers' U II 100, 9-8; *TT* VII 27, 17; yulkti kara *livestock* (or 'livestock and serfs') do. 28, 43; etc.: O. Kir. IX ff. tört aqak(líg) yulkti 'my four-footed livestock' (in antithesis to *my eight-legged barmlis*, q.v.) *Mal.* 10, 10; o.o. do. 11, 3; 46, 3 (?); mist-read: *Xak.* xi yulkti: *al-bahâyim* *livestock*, a generic term for all quadrupeds *Kaš.* III 34; about 20 o.o. usually translated *al-dâzâb* 'beasts of burden' or *al-bâyâvân* 'animal': KB (compared to a wise man) barça yllkî sani 'all the rest are like animals' 266; (the indolent man) oš ol yllkî ud 'is just (like) an animal or ox' 4821; o.o. 585, 985 (atat*-*), 962, 2041: *xii* (?)* Tef. yllkî *livestock*, and in phr. 'sheep and (large) livestock', 'livestock and camels' 168 (?).* *Čaq.* xiv ff. yllkî (1) *iyâ-yi* asb 'a herd of horses' *San.* 112v. 27: *Xwar. xirnih* (?)* Oqg.* 15-16 (*kûd-*), etc.: xiv teve yllkî *sigir koy* *cows*, *carmels*, *oxen*, and *sheep* *Qitb* 178 (teve): *sigir yllkî kara koy* *cows*, *sheep*, and *sheep* (or 'serfs and sheep') 91; (sons, daughters, male and female slaves, and) yllkî karasi *Nahc.* 17, 8: *Kom. xiv* 'horse' yllkî *CGG*: *Gr.*: *Kip.* (1) xiv yllkî *al-bahâyim* this is the original meaning; and it is used in a large group for 'horse' (*al-xayl*). anyone who means specifically *(yuvîxî)* 'horse' in *Turkish* says *yûnd* *(MS. yunâda)*; and when they wish to abuse *(al-atm)* someone they say ay yllkî: that is *yâ bahâhina Id.* 97; xiv xayl yllkî *Tihb.* 13b. 3; in a list of collective terms *(cam*; a collective term for 'wild game' *kéylî*); a collective term for 'horses' yllkî; (ditto for *livestock* (al-bahâyim) *tavalar* do. 88b. 12: Osm. xiv yllkî *livestock*, in two
texts; xvi 'a herd of horses', ditto *TTS I 829*; 
*II 1501.*

D yâlgûnl 1lap. leg.; *Den. N./A. in -gûl* (associated w. colours) fr. *yal*. Xak. xi yâlgûn *atm* yazlînûr 'my horse that has white in its mane (alladî fi 'urîfšî hayâlî) gets loose' *III* 228, 15; n.m.e.

?D yâlgân 'untruthful, a lie, a liar'; prima facie a N.A. (connoting habitual action), perhaps fr. 2 *yâl-* but there is no obvious semantic connection except w. *yalâ*; *yalâ*-.

S.t.a.m.l.g. except NE (?) w. the usual phonetic changes; SW *yalân*. Cf. *ötrük*, *ezûg*. *Uyg.* vnit ff. *Bud. U I 76*, 5 etc. (ezûg): Cív. (if there is a complaint) *yalânan* *bolars* 'and it contains a lie' *USp.* 56, 16-17: Xak. xi *yalânan* *al-hâdîb* 'a lie'; and it is used attributively *(yisaf bihi) and one says *yalânan* *kišl*: 'a liar'* and *yalânan* *söz* 'a false statement' *Kaš.* III 37: KB til yâlgân 'a lying tongue' 338; a.o. 848: xiii* (?)* At. 152-3 (tez)-, 163; *Tef. yâlgân* 'lie, liar, lying' 137; xiv *Muh. al-hâdîb* yalan *Mel.* 52, 3; *Rif.* 148; a.o. 20, 13; 114: *Čaq.* xv ff. yâlgân *duritg* 'lie' *San.* 336v. 15 (quoten): *Xwar. xiv yâlgân ditto *Qitb* 65; *MN* 135, etc.; *Nahc. 2, 8*: *Kom.* xiv ditto *CGG*; *Gr.* 111 (quoten); *Kip.* xiii *al-hâdîb* (opposite to 'truth' kerti; *ötrük* and also)
yalan *Hou.* 27, 4; kadaba ... *Tkm. yalan* *sövl*-. do. 36, 4; xiv yâlgân *al-hâdîb* *Id.* 97; kadaba yalan *sövl*-. *Bul.* 76v: *xv hanita 'to swear falsely' yâlgân ant iç- *Tihb.* 13b. 9: Osm. xv ff. yalan 'lie, lying'; fairly common *TTS I 770; III 757; IV 827.*

yalûn 'tamarisk'; survives in SW Osm. *ılgûn*; *Tkm. ylgûn*. Xak. xi *yłgûn* *al-farâ* 'tamarisk' *Kaš.* III 37: xiv *Muh. al-farâ* *yłgûn* *Mel.* 78, 7; *ılgûn* *Rif.* 182: *Kip.* xiii *al-farâ* *yłgûn* *Hou.* 8, 7.

S yâlguz See yâlgus.

Dis. V. YL.-

S yülük See yülük.

yalâ-: (d-) properly 'to lack', in Uyg. sometimes metaphor. 'to fondle', or the like. A First Period l.-w. in Mong. as doûlîg-/*doûlîg-*/doûlîya- (Koss. 1850, *Haltd.* 471); survives in NE yâlgâ-çağâ-; Tuv. *çîgâ*: SE Türkî yâla-; NC jala-; SC yâla-; NW yâla-/*jala-*/ SW yâla- Türkî *vii* ff. (an old woman ... found a greasy spoon and) yâlgâyu: tîrî:î:îs kepî herself alive by licking it. *Irkb* 13: Uyg. *vii* ff. *Bud.* (the oxen), *tîlîn* *salâp* (zîc) 'licking him with their tongues' *PP* 65, 7; (the delicate maidens) *évlg* *bgînîn* *bâstn* ada-*knatêgî kodû* (?)* yâlqâdlar* 'fondled (rather than 'licked') the king from head to foot' *U* III 15, 1-3 (i): Cív. bu *isîg* *iglîgke* yâlgâgû *vu ol* this is an amulet which a man suffering from fever must lick' *TT* VII 27, 1; a.o. do. 4 (a-z): *Xak.* xi (ol) ayak yâlgâdu: 'he licked (labasa) the cup' (etc.) (yâlgâr, yâlgâmâk; prov.); *er yâlg* yâlgâvî: 'the man licked up (la'îqa) the butter'; this V. is
commoner (akhtar) than the previous one (yalvar, yalva:ma:k) Kaş III 306; same prov. I 253, 21: xiv Muh. lahidya yala: Mel. 30, 15; Rlf. 114; lahidya wa laja’a (‘to lick’) yala: 41, 6; 131: Çağ. xvi f. yala: (1) lissidan ‘to lick’; (2) tir dar kamân paycastan ‘to put an arrow on a bow’ Sam. 334v. 24 (quotns.; no other trace of second meaning): Xwar. xiv yala: (‘ic, spelt yila:’, Zaj. yele-) ‘to lick’ Qutb 77: Kom. xiv ditto yala: Kip. xiii la:qi yala: (MS. yala:) Hou. 35, 17: xiv yala: ditto ll. 97; lahidya wa la:qi yala: Bul. 80r.: xiv lahidya yala- Kaş 77, 4; la:qi yala- Tuh. 32a. 7.

D yalıqat- (d-) Caus. f. of yalıça:; s.i.s.m.l. w. the same phonetic changes. Uyg. viii ff. Bud. (‘in a treatment for a pregnant woman who cannot give birth; write this dharanı and its accompanying magical drawing on a mirror with a brush(?) and) yalıqatul ‘make (the woman) lick it off’ USp. 102a. 11: Xak. xii ol aqar baldıqatı: ‘he made him lick up and lick (al’aqaha . . . wa alhasahe) the honey’ (yalıqatı:ur, yalıqatı:ma:k); ol aqar yalıva:ltı: ‘he made him lick the butter’; alternative form to yalıqat- Kaş II 354 (yalıvatı:ur, yalıvatı:ma:k); MS. everywhere -f-: xiv Muh. ‘to order to lick’ yalıqat- Mel. 41, 7; Rlf. 131.

D yalıqan- (d-) Refl. f. of yalıça:; s.i.s.m.l. w. the same phonetic changes. Xak. xi er çana:k yalıqandı: ‘the man set himself to lick (lbs) the bowl’ (etc.) (yalıqanur, yalıqanmak): er ağın yalıqandı: ‘the man put out (ada’a) his tongue and passed it over his lips’ (talamasısa (MS. in error -a) fahu) Kaş III 109 (yalıvanur, yalıvanmak): xiv Muh. tamallaqa ‘to flatter, blandish’ yalıvan- Mel. 24, 11; Rlf. 106 (MS. ta-lan-).

D yulkan- Hab. leg.; Refl. f. of yulku:- Xak. xii yulkan-ı ne: ‘the thing was scraped’ (insahaca) Kaş III 110 (yulku:nur, yulku:nmak).

VUD yolgürl: Hab. leg.; Den. V. fr. yol: ‘to go on a journey’; so vocalized in the MS.; yolğar- might be expected, but it rhymes w. odğura: and kadğura:. Xak. xii kelse: sapa: yolğura: ‘if he comes to you when he is on a journey’ (marrna(n) fi țariqihi) Kaş II 193, 3; n.m.e.

D yalıqas- (d-) Hab. leg.; Co-op. f. of yalıça:- Xak. xii olar baldıqasdı: ‘they licked up (talát’aqı: the honey (etc.) together’ Kaş III 103 (yalıqasırur, yalıqasırma:k).

D yulkus- Hab. leg.; Co-op./Recip. f. of yulku:- Xak. xii yulkusdı: ne: ‘the (whole) thing was scraped’ (insahaca) (yulku:nur, yulku:nmak); everywhere vocalized yulka:-; olar bir ikindinden ne: yulkusdı: ‘each of them drew an advantage (carra . . . manfa’a) from the other’ Kaş III 103 (yulku:nur, yulku:nmak).

Tris. YLG

D yulku:ı: N.Ag. fr. yilku:-; ‘herdsman’. S.i.s.m.l. Xak. xii KB 5590 (igdiş): xiv Muh. râ: ‘shepherd, herdsman’ yulçu: Mel. 57, 12 (Rlf. 156 has ko:yuma:ci; ?, for ko:yunucı)


Tris. V. YLG-

D yulgu:la:- Den. V. fr. yulğ; pec. to KB; lit. ‘to offer, or pay, (something Acc.) as a ransom’, but in practice the meaning seems to ‘be to risk (something Acc., for the sake of something Dat.)’. Xak. xı KB kayu:ı: cân yulgu:lar tezipk:e kî:r ‘some risk their lives going to sea’ 1733; similar phr. 228, 6105; bağrısak yulgu:lar kî:sl:ke özün ‘the compassionate man risks his life (or sacrifices himself)’ for the sake of others 1943; a.o. 4227 (satrrg).


D yulaklan- Hab. leg.; Refl. Den. V. fr. yulak. Xak. xı yér yulaklandı: kafurat yan̄dib-u’l-ar’d ‘the ground was full of springs’ Kaş III 115 (yulaklanur, yulaklanma:k).

D yulq:antur- (d-) morphologically this must be a Caus. f. of yulq:an-, meaning something like ‘to flatter, blandish’, but the temptation to connect it w. yulq:an was irresistible and this is reflected in the Xak. translations. N.o.a.b. Uyg. viii ff. Bud. kuncuy:ların:ı: isız yayav (sic) sakınçın uzun turku:ru Brahmadati elliğe yulq:anturur erdlı (Queen Bhadrā) ‘with evil, wicked women’s wiles for a long time and continuously was in the habit of blandishing King Brahmadatta’ U III 54, 11-13 (II 23, 23-5); (then the CHIGSS came up to the king) amranmakl̄ı: egînアニメn barîn: tî törîl:q yulq:anturup ‘blandishing him with all sorts of wild amorous movements’ (sic) 63, 5-6; Xak. xı er yulq:anturdur: haddâb:la’-racul ‘the man accused (someone) of lying’ Kaş III 116 (yalq:andurur, yalq:andurur:ma:k); (sic) 137.


D-yu:lg: YLG

yilık ‘marrow’ S.ı.a.m.l:; in NE yilık/ yilı:ç:miş: SE Türk: SC Uzb.: SW Az., Osm. ılık; Tkm. ılık: NC and NW Kk. ılık; Kumyk, Nog. yilık all mean ‘marrow
Yöleğe: 1. Hale leg.; Dev. N.A. fr. yöleğe.- Cf. yolek, Xak. xı yoleğü: nejang 'something by which something else is supported' (ya'ammad bihi) Kaş. III 36.

Yöläğül: Dev. N. (N. I.) fr. yüllü; 'a razor'. N.o.a.b.; cf. kerey. Uyg. viiifi. Bud. TM II 253, 41 (ogüş): TT VIII A1 (1 bi; and see 2 yetik); Xak. xı yüllüğül: 'a razor (al-müsaf) with which the hair is shaved'; the Oğuz do not know this word and call it kerey Kaş. III 174.

Yölliklilik P.N./A. fr. yüllik; s.i.s.m.l. w. the same phonetic changes. Xak. xı yölliklilik 'a narrow (al-mumix) bone' Kaş. III 52.

Yöleğilik Hale leg.; P.N./A. fr. yolek. Xak. xı yöleğilik yüçaq (al-) xasbol-'musnaida 'evel-şacarın-muacre相传 'a timber which is supported', and 'a tree which is propped up' Kaş. III 52.

Yöllksz Priv. N.A. fr. yüllik. N.o.a.b. Xak. xı (in a prov.)qhłaq yöllksz 'a kid has no narrow' (and a child no knowledge) Kaş. I 119, 23; XII? At. bilğlisiz yöllksz yöllük teq xalli 'an ignorant man is as empty as a bone without narrow' 91.

Yöleğel Hale leg.; Dev. f. of yale:- Xak. xı xar公寓 yale: yaludiante: uthima bi-tuhma kadiiba 'a false accusation was made against him' Kaş. III 82 (yalalur, yalalmak).

Yöleğel Hale leg.; Dev. f. of yöle:- Xak. xı xar公寓 yöleldi: 'the wall was propped up' (tanida) Kaş. III 82 (yölelrur, yölelmek).

Yöullil Hale leg.; Dev. f. of yüllü:- Xak. xı xac yullildi: 'the hair was shaved' (huliga) Kaş. III 82 (yöllürül, yöllmek).

Yolıml N.S.A. fr. 2 *yolıml, syn. w. yalt, q.v.; normally used to qualify kayana; 'bare', i.e. free from vegetation. Survives by itself and w. kaya: in NE Kobs. yolıml R III 169; Khak., Tuv. calm; and in SW Osm. yolıml 'a flat, bare, smooth surface; one surface of a blade; a bevelled cutting edge'; daq yolıml 'the steep slope of a mountain' Red. 2102; Türkü viiifi. yolıml kayaq 'the bare rock' IrkB 40; aq. 49 (imqat): Xak. xı yolıml kaya: al-śiḥ waḥālīt-cabātul-salād 'a cliff, that is a bare mountain (side)' Kaş. III 19 (prov.): Osm. xiv. xı xolıml yalın yolek and other phrase; in several texts TTS I 772; II 982; III 758; IV 829.
yelim (‘yelim’ ‘glue, paste’; s.i.a.m.l.g. w. the usual phonetic changes and either -e- or -ē-. Uyg. viii ff. Civ. yelim H II 32, 13: Xak. xi yelim ‘glue’ (al-‘girā’) with which (arrow) feathers and other things are stuck (yulṣaq); and ‘fish glue’ is called yaru: yelim Kaš. III 20; o.o. (twice yelim) III 24 (yaru); 70 (yamsh), 99 (yamshur), 108 (yamsh). XVIII Muh. (under ‘implements of the fuller’) al-‘girā’ yelim Mel. 61, 5; yelim Rif. 159: Kom. xiv ‘glue’ yelim CCl; Gr.; Kip. xiv al-‘girā’ yelim Hou. 23, 19: xiv ditto Id. 97: XV γιρά’ yelim Tuh. 266. 7: Osm. xiv ff. yelim ‘glue’; c.i.a.p. TTS I 814; II 1033; III 797; IV 871.

D yelim: Dev. N. fr. yel; - a technical military term, ‘reconnoitring patrol’. N.o.a.b. Cf. yezek. Türkī viii uzun yelmeg yeme: tt(t)ım ‘I also sent out a long-distance reconnoitring patrol’ T 52; a.o. T 14 (edgüttü): Uyg. viii (just as the standard, i.e. the main body, was starting) yelme: erk: ‘a man from the reconnoitring patrol came in’ Sū. E 6; a.o. E 12 (bas-).

S yalman See yamlan:

Dis. V. YLM-

VUD yalmırm- Hap. leg. in a section containing Dis. V. s; the Infin. is given as -mek; but it is clearly cognate to yali; - and seems to be a Den. V. fr. yilmm, N.S.A. fr. yilm-: Xak. xi suv yalmırıd: kada-l-mă iman yaxımun ‘the water almost became hot’ Kaš. III 100 (yilmırız, yilmırımkat; -mek).

Tris. YLM


Tris. V. YLM

D 1 yelimme:- Den. V. fr. yelim; ‘to glue (something Acc.’). S.i.s.m.l. w. the usual phonetic changes. Xak. xi ol ok yelimme:dī translated ‘he stuck (alṣaqa) the feather on the arrow’ Kaš. III 343 (2 yelimme:- follows).

D 2 yelimme:- Hap. leg.; cf. yelmə; Den. V. fr. 2 yelim N.S.A. fr. yel; ‘the spelling is certain, since it is included in the same para, as 1 yelimme:-, but it is completely unvocalized and the ya’ undotted. Xak. xi ol yolqa yelimme:dī taqaddama (MS. yaqadm) mina’ll-’askar li-yahṣara’t-‘arīq hal fihi kamin mina’ll-‘adwāw aw ṭāl’a li-yaṣṭāxbir ‘he went ahead of the army to inspect the route (and see) whether there were enemy ambushes or reconnoitring patrols on it’ Kaš. III 343 (yelimlenir, yelimlenmek).

D yelimlen- Refl. f. of 1 yelimme:-; s.i.a.m.l., usually as Pass. Xak. xi ok yelimlenendi translated ‘the glue stuck (itlaṣaqa-l-‘girā’) to the arrows’, also used when it (the arrow) was stuck with it (MS. iḍ alṣaqa bihi, treed iḍa ʿulṣaqa) Kaš. III 115 (yelimlenir, yelimlenmek).

Dis. YLN

D yalin Intrans. Dev. N. fr. 1 yal; ‘flame’. S.i.a.m.l.g. w. the usual phonetic changes. Cf. ört, çoq: Uyg. viii ff. Man. TT IX 19 (çoq): Chr. (a dreadful great light) ot: yalin birle ‘with fire and flames’ U 18, 13: Bud. U II 25, 26 etc. (ört); U IV 10, 51 etc. (çoq): Civ. TT I 123 (öç): Xak. xi yalin lahābil-‘mār ‘a flame of fire’; one says ot: yalin: Kaš. III 23: KB (Jupiter rose from the horizon) yalin tég bolup ‘becoming like a flame’ 5675: xii(?) Tef. yalin ‘flame’ 138: Çağ. xv ff. yalin (spelt) sula-i taṣa ‘a flame of fire’ San. 336v. 24 (quotns., pointing out that the translation ‘of a dog, to put out its tongue because it is hot, or mad’ in Vel. 172 (talg), 409 (yalin) is an error): Kom. xiv ‘flame’ yelim CCl, CCC; Gr.; Osm. xiv ff. yalıq (sic) ‘flame’; c.i.a.p. TTS I 773; II 983; III 758; IV 830.

D yalin Dev. N./A. fr. 2 yal; ‘naked’. Survives in SW Az. yalın; Osm. yalıq, and in some other languages, e.g. Tkm., as yalaq or more often yalaqaq (yalaqanq) w. the usual phonetic changes. Çıpak the commoner word for ‘naked’ in Osm. (Az. çılıpak) is first noted as Tkm. xv in Tuh. Türkī viii yaqdən yalinin yana: kelti: ‘they came back on foot and naked’ I E 28, II E 22; a.o. do. 29, 23 (tonlíg): Uyg. viii ff. Bud. (those who are not ashamed of what they ought to be ashamed of) yalin yörümek:a:ta: ulattı: ‘walking about naked, etc.’ TT VIII 5.50; a.o. TT VI 14 (buat): Civ. TT I 162-3 (buat): Xak. xi yalin kılıc ‘an unheathed (al-macarrad) sword’; yalin er ‘a naked (al-wuyqan) man’ and anything naked (‘er’) is called yalin Kaš. III 373: KB yagıka yalin teg egen teg urus ‘attack the enemy (even if you are) naked and fight like a man’ 2289; a.o. 3923 (opraquir': xii(?) At. ‘what use is wealth?’ barursen yalin ‘you go naked’ (to the next world) 287; a.o. 330 (büttür): Tef. yalıq ‘naked’ 138: Çağ. xv ff. yalıq çıplak ‘naked’ (quotns.), also dikilmemiş gistantik gümüş ‘cloth for a garment which has not been sewn together’ (quotn.) Vel. 399; yalıq (spelt) (i) barahma (‘naked’) wa ʿurūyân; (2) qumās wa muta’ nā dūxta ‘cloth not
Tears
'snake', also called 'naked' (quotns.), also called yalanq 336v. 1; yalanq ('with -I')

D yalanq 'naked' Qutb 66: Korn. xiv yalanq 'bare' (metaph.) CCG; Gr. 110 (quotn.; and 'naked' yalanq CCl, CCG; Gr.). Kip. xiv yalanq kil- edalahu 'urýan yâ ni carradahu 'to make naked', that is 'to strip' Id. 97: (xv 'urýan yalanq (MS, yalanq) Tuh. 24b. 12): Osm. xiv ff. yalanq 'naked'; c.i.a.p. TTS I 773; II 983; III 759; IV 830 (yalanq is also noted as a Sec. f. of yalan (common) and yâlâm).

D yâlîn 'udder', normally of animals; the word for human beings is emîq, q.v., and later emçek. S.i.a.m.l.g. (rare in NE). Xak. xî yâlîn (unvocalized, but follows yulan, so ? yâlîn) atbâhâ-l-râmaka 'the udder of a mare' and also of any cloven-hoofed animal (dat hâfr) Kaq. III 23: xìnq? Tef. yâlîn 'udder' 150: Xwar. xiv koynûn yâlîn 'a sheep's udder' Nahc. 22, 8; a.o.o.: Korn. xiv yâlîn 'udder' CCG; Gr.

D yâlîn Den. N./A. fr. I yêl; n.o.a.b. Xak. xî 'places in which there are many violent winds' (hubûdûl-rîh) are called yâlîn; and one says bu: yâlîn kûn 'it is a windy (râhî) day' Kaq. III 373; (Çag. xv ff. yâleq (spelt) pâst rca (dübûk 'agile, brisk, quick') San. 35iv. 28 (quotns.), perhaps the same word used metaphor.

yalan (d-) 'snake'; s.i.a.m.l.g. w. the usual phonetic changes; one of the animals of the 12-year cycle. It is generally considered that it is dilom in the Old Bulgur 'Kings' list', see O. Pritskak, Die bulgarische Fürstenliste, Wiesbaden, 1955, pp. 43, etc. Türkû viii ff. yulan yîl onunç ayâk[a] 'in the tenth month of the snake year' HT VII 1 (ETY II 112; badly spelt) - # lûmn başlîq yalân men 'I am a golden-headed snake' Irkî 8: Man. on yalan başlîq erpekîn 'with ten snake-headed fingers' Chius. 54: Bud. yulan 'snake' is common, PP 38, 3 etc. (agûlçûg); o.o. U 31, 54; 35, 21; 84, 12; III 20, 8 (1): Civ. yulan as a member of the cycle is common in TT VII and VIII P. (spelt yalan), e.g. yalan qîşî 'a man born in a Snake Year' U 110, 4; TT VII 27, 11— yalan kastkên 'a snake's skin' H I 160; a.o. do. 114 (terl): Xak. xî yulan al-hayya 'a snake'; ok yalan al-âfî 'a viper', which throws itself at men (etc.); yalan yîlî: the name of one of the twelve years in Turkish Kaq. III 20; o.o. X 7, (1 ok), 490 (sûnûq): III 155 (nâq), etc. xinq? Al.: yulan teq bu ajin 'this world is like a snake' 213; a.o.o.; Tef. yulan 'snake' 157; xiv Muh. al-hayya yulan Mrl. 74, 4; Rif. 177; yulan yîlî: 80, 20; 186: Çaq. xv ff. yulan (MS. yulan) mår 'snake', also the name of one of the 'Turkish years San. 35iv. 25 (and two phr.); ûlan (1) 'with', i.e. ûlen; (2) mår, also called yulan 112v. 10: Xwar. xiv yulan 'snake' Qutb 91, Nahc. 21, 7: Korn. xiv yulan/îlân 'snake' CCG; 'viper' CCI; Gr.: Kip. xii al-hayya yulan Hou. 11, 17: xiv yulan al-hayya Id. 96; Bul. 11, 4: xiv al-'âbîn 'serpent') wâl-hayya yulan Kav. 62, 9.


(D) yalîn: Hap. leg., but see yalînula:- prima facie an abbreviated Dev. N. (N.I.) fr. yalin-, but there does not seem to be any such V. w. an appropriate meaning. Xak. xî yalîn: the name of 'a girls' game' (la'ib lîl-çâvârî); the two ends of a rope are fastened to a tree or cross-beam ('ârîida) and the girl sits in the middle of the rope and kicks with her legs so that sometimes she goes up and sometimes down Kaq. III 380.

D yalînuk (?)yalpok 'a human being, man'; prob. a crasis of *yalînug Dev. N. fr. yalin-, lit. 'stripped, naked'. N.o.a.b. Uyg. viii ff. Man. yalînuklar ara 'among men' TT III 22; yalînuklarîn oğlanîn(?) 'to the children of men' do. 126: Bud. Sanskrit ynam 'for men' yalînuklärka: TT VIII A15; o.o. yalînuklärka: do. E.31; parâsçar 'man' xîlî yalînuk E.44; xîlî yalînuk (sic) E.7, N.14: xîlîn teq bilîn yalînuk 'heaven above and man below' TT X 105; o.o. do. 17, 65; Swm. 135, 5, 3; 84, 22, 2; Kuan. 72, etc. (sometimes transcribed yalanpuk, prob. in error): Xak. xî yalînuk (in a section for 'Dis.', but sometimes misavocalized yalanuk) the name of 'Adam', God bless him (prov.): yalînuk al-başar camîl(?) 'mankind' in general (verse) Kaq. III 384: about a dozen o.o.: KB (God) töröttü âdûrdü seqü yalanukû 'created man and chose him out (of the rest of creation)' 148; tirîg bolsa yalanuk 'if a man is alive' 977: xiii(?) Tef. anâ başar 'I am a man' men bir yalanuk (sic) men; yaplîk ditto 141: Ögûz, Kfp., Suwârîn xî yalanuk al-ama 'a female slave' Kaq. III 385.

yalînus 'alone; only'; solitary'; the evidence for -s, a final so rare as to suggest a foreign origin for a word with no obvious etymology, is overwhelming down to xi, but later it is usually -s. S.i.a.m.l.g. in a wide range of forms; NE Ált., Kuer, Tel., Tub. yâlyus R 164; Sâg. çâlgîs do. 1887; Khâk. çâlgîs/ çâlige; SE Tûrki yâlyus; NC jâlgîs/ NC yîlîz; SC Kk. jâlgîs; MC Kûm. yâlgîs; SW Ált. yâlgîz; Osm. yâłópîz; Tkm. yâlpîz. Türkû viii yalînus Ix. 23 (uvul): viii ff. yalînusun yoriyur 'he walks alone' Irkî 40: Uyg. viii ff. Bud. yalanus bir 'only one' U 31, 69, 23: siz yalînuskîyâ kârlîsz 'you will remain all alone' PP 40, 3; Civ. yalanus H 110, 60: O. Kir. xî ff. yalanus kûzîma: 'my only daughter' Mal. 16, 1: Xak. xî yalanus er
al-raculu'l-wahid wa 'gayruhu 'one man (etc.) only' Kaş. III 384 (prov.); o.o. I 333 (2 suk); III 133, 16: KB özüm kalsa yalızuz 'if I may not remain alone' 395,(when the king was sitting) özi yalızuzun 'alone by himself' 620, 765 (the MSS. consistently have -z, but are not contemporary); xiiith (Te') želguz/yalızuz 'alone'; yalızuz yalızuz 'one by one' 138: XIV Muh.(?) al-wahid yalızuz Rif. 148 (only); Çağ. xv ff. yalızuz tanhâ 'alone, solitary'; yalızuz ba-tanhâ' San. 356v. 17 (quotn.). Xwar. xiiith (?) yalızuz (sic.) oldur ur erdi: 'was sitting alone' Öl. 56; calızuz (sic) oldur ur erdi do, 73: XIV yalızuz 'alone' Quṭb 65; a.o. 159 (2 suk); Nahe. 11, 9; 120, 15; 130, etc.; yalızuzun ditto Quṭb 65: Kom. xiv 'only, alone' yalızuz/yalızuz CČJ, CČG; Gr. 111 (quotns.): Kip. xiiith (after 'twîn' yîlkiz) al-mawlid mufadda(r)n 'born alone' ya:bîkiz (sic, MS. ya:bîkî?) Hou. 26, 6; xiv yalızuz (sic) fard 'single' Id. 97; al-wahdâ 'solitude' yalızuz Bul. 6, 4; wahdâk 'by yourself' yalızuz do, 14, 6: xiv wahda yalızuz; Tkm. yalızuz Tuh. 62a. 13; a.o. 38b. 1: Osm. xiv-xvi yalızuz; xiv ff. yalızuz/yalızuz; xiv ff. yalızizin 'alone'; fairly common TTS I 775; II 987; IV 829-33.

Dis. V. YLN-
yalın- Preliminary note. Yalın- as the Refl. f. of 1 yal- may occur in KB and certainly survives in NE Alt., Tel. yalın- (of lightning) 'to flash' RIII 167. Yalın- as the Refl. f. of 2 yal- is the only certainly old V., but is pec. to Xah. A third yalın- is first noted only in the medieval period; San. clearly lasted it w. yalîga:- and translated it (of a dog) 'to lick its master', but this translation seems to be based on this false etymology. The basic meaning seems to be rather 'to plead' and the like. If so, it is more or less syn. w. yalvar- but cannot be linked morphologically. None of these V.s provides a suitable basis for yalızuz, q.v.

D I yalın- Refl. f. of 2 yalı-; n.o.a.b. In KB 121 the meaning might be 'may the wicked man be stripped', but the translation suggested below, which is Arât's, is likelier. Xah. xii er yalındi: 'the man (etc.) stripped himself' (ta'arrâ) Kaş. III 85 (yalınur, yalınmak); KB trîllsûni terken kütî miqî kutup yalınsunû körme: karâkî utun 'may the king's majesty live with a thousand favours of heaven; may the wicked man be dazzled so that his eyes cannot see' 121.

2 yalın- 'to plead' and the like; see above. Survives as yalın- 'to plead, implore', occasionally 'to flatter' in NE Alt., Küen, Tel. R III 167; NC (yalın-); SC Ubz. (yalın-); NW Kk. (yalın-), Kaz., Nog.: SW Tkm. Çağ. xv ff. yalın- (spelt) saq zabân dar âwardan wa şähb wa âyinâ râ lîsidân 'of a dog, to put out its tongue and lick its master and friends'; and metaphor. lâbâ kardan 'to implore' San. 336r. 13 (quotns.): Xwar. xiv yalın- 'to plead'

Qutb 66: Kom. xiv ditto CČG; Gr.: Osm. xv, xvi yalın- 'to flatter, blandid'; in three texts TTS II 986; IV 852.

S yllin- See Ilin-.

D yulun- Refl. f. of yul-; s.i.s.m.l. w. the same phonetic changes, usually as a Pass. Uyg. viii ff. Ciw. bâğî çûgî yulunî (your) 'your bonds and wrappings have been stripped off' TT T I 9: Xah. xi saq yulunî: 'the hair was plucked out' (mûrija); and one says kul yulunî: 'the slave was freed' (utîqa), when he paid his master a price for himself; and bulun yulunî: 'the prisoner was ransomed and freed' (isttâdâ . . . wa uftîqa); and urâgût yulunî: 'the woman obtained a divorce' (ixtîlalat) Kaş. III 85 (yulûnur; yulûnmak): KB (just as a ball is unstable and rolls about) anî teg mî dawlat Özûm yulunûr 'in the same way I, too, fortune, retain my freedom' 662: (XIV Muh. al-halq 'to shave' yûlînamk (mak) Mel. 37, 10 does not belong here, see yûlî-): Çağ. xv ff. yulun- kanda yudan 'to be plucked out' San. 345t. 15: Xwar. xiv yulun- to be freed; (of a bird) to be plucked' Quṭb 85; Kom. xiv 'to be ransomed, redeemed' yulun- CČG; Gr.

D yelne- (yelne-) Den. V. fr. yèlnîn; pec. to Kaş. Xah. xi bê yelne:di 'the mare's (etc.) udders swelled (?), aşräqa) at the time of parturition', that is when milk became abundant (arsalat) in them Kaş. III 310 (yelne:ral, yelname:ek); a.o. 319, 18.

PU?D yalpû-. Xah. xi KB 5972 reads (he spent a sleepless night; the dawn broke; in the flower garden a nightingale) su:nûnû tûdkîliq eşîltî and then three alternative readings (Fergana MS.) köprü y.îğû:dlî; (Cairo MS.) köprü y.î:gdî:; (Vienna MS.) turûp yîg-ladî: after 'sang an unintelligible song, he heard it with delight', the Vienna text, 'and stood up and wept' is obviously wrong. Of the other two texts the Cairo one seems preferable; the Fergana one is the same with -n- omitted. Arât took it to be a Den. V. fr. yalpû and translated it 'caught fire'; this is possible but not very plausible since the Sec. f. yalpû is pec. to Osm. It therefore seems likely that it is a Den. V. fr. yalî: and that the phr. means 'his mind became stripped (of care)'.

Tris. YLN-
?D or F yûlûncqâ: n.o.a.b. One of several words ending in -inčâ: which have a foreign look. Uyg. viii ff. Bud. (in a much damaged description of a girl; her firm but soft breasts) yûlûncqâ (first four letters doubtful) yûlûncqâ (gap) perhaps 'her slender hips' TT X 446: Xah. xi yûlûncqâ: 6s 'food (al-'a'âm) which has no fat (dasam) in it, or salt, or taste' (ja'am) Kaş. III 433.

D yalanğ P.N./A. fr. yalan; 'flaming'. S.i.s.m.l. Üyğ. viii ff. Bud. ot yalanğ 'blazing with fire' TT V 6, 44; o.o. do. 8, 63 (ört); TT IV 10, 25-6 (örtlığ); U.I I 59, 5 (ii) etc. (çoğluğ): (Xak.) xii(?) Tef. yalanlık (sic) ot 'a flaming fire' 138: Çağ. xv ff. yalanğ ofrîxta tea muṣṭa'al 'shining, flaming' San. 33v. 28 (quotation).

D yalanşukîyâ See yal üçus.


Tris. V. YLN-

D yalınâ: Den. V. fr. yalan; 'to flame'. N.o.a.b. cf. yalınla-. Üyğ. viii ff. Man. yalınaî turğan tamû 'the ever-flaming hell' TT III 135: Bud. ulûğ yalımandaç 'the greatest flaming' (Buddha) U.I 59, 1 (ii); yalınaî turû 'he goes on flaming' TT X 358: (Xak.) xiv Rûğ. yalınaî turğan yalan R III 170 (s.v. yalan); (Muh. (?) iitaqada 'to blaze' yalan-. Rif. 102; za mis-spelling of this word).

D yalınla: Den. V. fr. yalan; 'to flame'. S.i.s.m.l. in NC, NW, SW w. the usual phonetic changes. Üyğ. viii ff. Bud. TM IV 252, 34 ff. (tuluk): (Xak.) xii(?) Tef. yalınlan- 'to flame' 138: Xwar. xiv yalınlan- (sic) ditto Qutb 66).

D yalûiptables: Hap. leg.; Den. V. fr. yalûp. Xak. xi kuq yalûp:ladî: 'the girl (etc.) played (la'bat) on two ropes which were fastened' (MS. jussira, 'correct to tuşadî; 'to a tree' implied) Kaş. III 411 (yalûp:lar, yalûpa:- makk; MS. everywhere yalûp:la:-).

Dis. YLR

yalûr 'a halter'. Survives only (?) in NE Tuv. çûlar; SW Osm. yûlar; in all other languages, even Az., Tkm., displaced by the Mong. l.-w. nokto. Xak. xi yulan 'îdârûl-faras 'a horse's halter' Kaş. III 9 (prov., yulanla:-); yulan ditto III 28: xiv Muh.(?) al-âfsâr 'halter' yulan (MS. yulanlak) Rif. 174 (only): Korn. xiv 'reins' yulan(?) CCC; Gr. 128: Kip. xiii al-miqwad 'halter' yulan (nokta:) Hou. 14, 5: xiv yulan al-mccarr 'leading-rein' (?): Íd. 97: xv simân 'halter' wâl-mccarr yulan Tuh. 18a. 3; mccarr yulan do. 33b. 12: Osm. xviii yulan (spelt) in Rûmî, miẖâr-i şûtr wa afsâr-i asâ 'a camel's nose-peg; a horse's halter' San. 345v. 13.

Dis. V. YLR-

D yîlr- Hap. leg. (in a verse quoted twice); syn. w. yîl-; and perhaps only an artificial form devised to rhyme w. kôlêrdî: and ilerîdî: Xak. xi âjun tin: yîlrî: sanuxî nafaṣîl'-dunyâ 'the breath of the world became hot' Kaş. I 179, 21; II 283, 4; n.m.e.

(S)D yalîrt- (yalîrtâ-) a Sec. f. pec. to Kaş., in which yalîrtâ- is not mentioned. As in the case of other words in this group the vocalization is chaotic. Xak. xi ol ot yalianî: (yolianî:) awmanda'l-nâr 'he made the fire gently'; and one says ol tuçûq yalianî: (yalianî:) 'he burnedished and polished the br. (amûq ca acla't-şahab wâl-şûfûr) until it shone', and perhaps only an anaphorism yalianî: 'a brightness and sheen like a burnedish cup bowl or shield which gleisten when the sun shone on them or (even) if it does not (yalirît yalirîtmak, MS. yl:rt:ur, yl:rt:mak); one says kirșen ânî yulîz yolanî: (iyolanî:)'the white lead (etc.) made woman's face shine' (âbrqa), also used of a thing that has made something shine (âbrqa) and one says ol kumânğâ yulanî: 'rubbed (alâ) the dirt off the jug, until acquired a sheen' (bârîq), also used of anything that has a sheen (yolanîrt, yolanîmtak, M yalanîrt, yalanîmak, S) 'the white lead (etc.) made woman's face shine' (âbrqa), and the last words of the two V s yalanîrt- is stronger than yolanî Kaş. III 353 (in Kaş.'s system of arrangement yalîrt- should precede yolît-, and examples show that the first V is 'stronger than the second, although the vocalization the MS. suggest the opposite).

Tris. V. YLR-

D yulanîtîq Hap. leg.; P.N./A. fr. yul Xak. xi yulanîtîq at 'a horse on a halter' mına'dâlar) Kaş. III 49.

Tris. V. YLR-

D yulanîla- Hap. leg.; Den. V. fr. yulan Xak. xi (after yulan; hence the prov.) yulan başin yulanlak kenêddîlî: (sic) translated you wish to eat the head of a horse after cot ing it put a halter (al-lidâr) on it, and faste first, so that it does not turn over (yanga then eat it'; this proverb is quoted to some who is being told to keep his horse so the may not get loose Kaş. III 9 (the last word corrupt and no satisfactory emendation has been suggested); n.m.e.

D yulanîran- Hap. leg.; Refl. f. yulanîr Xak. xii at yulanîran: 'the horse was tered' (ûldûra) Kaş. III 114 (yulanîran yulanînamak).

Dis. YLS

E yilıšçî See yilıšçî.

D yolsuz Priv. N./A. fr. yol; s.i.s.m.l. the usual phonetic changes meaning 1 (the country) 'without roads'; (2) (of people) the right road, lost'; (3) ditto abstractly (of policies, etc.)' lacking direction, uncertain Türkîi vii altun yolsuz yolsuz anş 'I passed cross-country over the Altay mân forest' T35: Xak. xi yolsuz al- 'a stray, lost', originally yolsuz Kaş. III xii(?) Tef. yolsuz 'morally confused' (yolsuzlik/yolsuzlik al-qalâla 'mental moral deviation') 161: Çağ. xv ff. yo bi-râh wa nûţîs dar amîr-i fârîqata wa sulûk 'I deficient in matters of behaviour and conduct SAN. 345v. 26 (quotation): Xwar. xiv yol
D yulüş Dev. N. fr. yul-; n.o.a.b., syn. w. yulug in the sense of 'ransom'. Xak. xi KB asığ kıldı erse ölümke kümüs kümüs külge erdi er özke yulud 'if silver were an effective (remedy) for death, a man would have made silver a ransom for his soul' 1113; xazina bu ney erse başka yulud 'if these precious things are a ransom for your head' 1190; a.o. 1114.

D yulat- Hap. leg.; Co-op. f. of yulat-. Xak. xi suvla: kamuk yılsı: (MS. yılsı?) 'the waters (etc.) were (all) heated' (suxinat) Ka, III 74 (yılsır, yılsımak; corrected from -mek).

D yulat- Recip. f. of yulat-; s.i.s.m.l., usually meaning 'to tear out another one's hair' and the like. Xak. xı bu:ım bı:rickı: yılsı: 'the tribes pillaged (ağıra) one another' Ka, III 75 (yılsır, yılsımak).

D yoles- Hap. leg.?; Recip. f. of yole-; etymologically 'to support one another', actually 'to resemble'. This anomaly is perhaps due to an over-literary translation, direct or indirect, of Sanskrit in which mi- means 'to erect' and upam-. which should etymologically mean 'to underpin, support', actually means 'to resemble'. See yoles-tur-, yoles-tur-. Türkü viii ff. Man. bu üçuc yaruk kün teğrice oxşayur yoles 'this third bright sun(?) resembles (Hend.) the sun god' M III 18, 5-7 (ii.).

Tris. YLŞ


PUD yılsığ Hap. leg.; hitherto read yılsığ, for which there is no obvious etymology; the word obviously means 'comfortable, prosperous', or the like, and might be a Dev. N./A. fr. yılsğ-, lit. 'warm'. Türkü viii (Heaven placed me on the throne as xagan) ney yılsığ bojunka: olurmadım 'I did not mount the throne over a comfortable people' (I mounted the throne over a people who had no food in their bellies or clothes on their backs, in a bad way and wretched) I E 16, II E 21.

Tris. V. YLŞ

D yoles-tur- Caus. f. of yoles-; 'to compare'. N.o.a.b. Uyğ. viii ff. Bud. tuzunlar oğlin yoles-turser 'if one seeks a simile for a well-born youth' (the simile follows) Stev. 71, 11-12; a.o. TT VIII A.8 (yoles-turğ). D yoles-tür- n.o.a.b.; a possible Caus. f. of yoles-, but there is no Caus. meaning, and it may be a scribal error for yoles-. Türkü viii ff. Man. (the twelve rulers, who are born of the god of the majesty of doctrine) yaruk kün teğrike yoles-tür 'like the bright sun god' M III 16, 7-8 (ii); (and the bright day conquered and weakened the dark night) yeme öprek Kormuzda tepr şüjüşle yoles-tür 'like the former battle of the god Hormuz' do. 19, 11-13 (i.).

Mon. YM

1 yam 'a piece of dust' or the like, more specifically one that gets into the eye. N.o.a.b.; cf. yamliğ, yamla:- etc. Xak. xi yam al-qada 'a piece of dust'; hence one says kökçe: yam üstün: 'a piece of dust got into the eye' Ka, III 5; yam: 'a piece of dust in the eye or somewhere else' III 160; xiv Muh.(?) (between 'mucus in the eye' and 'tear') al-qada yam Rif. 140 (only).

F 2 yam 'a posting station', with some extended meanings. The phonetics of this word are obscure. Its origin is Chinese čam (Middle Chinese yatam) to stop a stage on a journey (Giles 270) which it translates in the Chin.-Uyğ. Dict., where it is first noted. It was an early l.-w. in Mong., prob. direct fr. Chinese as cam (Hsinseh 85, Kow. 2290, Haltod 516, in the last two translated 'road, province'), became a l.-w. in Pers. as yam 'posting station; post-horse' and survives in SW Os. as yam 'post-horse; post-rider' Red. 2192 (now obsolete). It prob. reached Turkish via Mong., but the reason for the sound change c- > y- is obscure. Uyğ. xiv Chin.-Uyğ. Dict. i chan posting station (Giles 5,496 270) yamka (Dat.) R 398; Ligeti 279: Çaq. xv ff. yam ulak binecek at 'post-horse' Vel. 398 (quotn.); (yamču ulak 'post-ride' do.; a compound Pe.-Turkish word for 'the officer in charge of horses at a posting station for the post-riders' San. 337v. 7).

I yem used only in the plr. of yem; it may be merely a Sec. fr. of em, since ot em is also a common plr. and in U I 7, 4 ot yem follows immediately after otči emči, but Kaş distinguishes between the two words and in KB the two plr. seem to have different meanings. Survives only(? in NW Kar. T. otam 'balsam, spices' Kow. 241. Uyğ. viii ff. (Chr. U I 7, 3-4 (2 ot)); Bud. TT X 326 (damaged; 2 ot): Xak. xi yem al-afawih 'fragrant
flowers'; hence one says ot (sic) yem al-buzïur (‘spices’) wa'l-affînîh as a Hend. (‘alâ tarîqî-l-îbâh’), yem is not used by itself Kaş. III 5: KB 975 (2 ap): xiii(?) Tef. ot yem 'vegetation' 150 (yem): Çağ. xv ff. Six. 62v. 19 (2 ot; here taken for 2 yem: and translated 'provisions') Kip. xiii Hou. 23, 10 (2 ot).

D 2 yem: (?d-) N.S.A. fr. yê-; properly 'a single meal', but actually 'food' in general. S.i.s.m.i., usually specifically 'animal fodder'. Uyg. viii ff. Bud. TV IV 6, 38 (çîçêm): Xak. xi yem al-tâ'dîm 'food'; hence one says yem keldür 'bring the food' Kaş. III 144; o.o. I 468, 7; 480 (künîlük): KB 4402 (çîçêm), 4476 (kavîk): xiii(?) Tef. yem (camel's) fodder;' (ot yem 'vegetation') 150: Çağ. xv ff. yem ğandâ wâ xerîrî-1-verture wâ farîr 'provisions; food for animals and poultry' Xan. 232r. 26; a.o. 60v. 12 (2 ot): Xwar. xiv yem 'food' Qubt 78: Kip. xiii 'alâra min i-tâ'dîl-farâs qadîmahâ 'to feed, in the sense of giving a horse its barley' yem ber-; 'alîqul' ('fodder') faras wa qadîmahâ yem Hou. 36, 15: xiv yem al-tâ'dîm also used for 'animal fodder' ('alaful-dawâbî); one says âtçâ: yemin as 'give the horse its fodder' Id. 98: xv (ta'm 'flavour' ûnî) 'a'în 'a dish of food' yem (ta'dâm aš) Tuh. 23b. 9; from yem, ye- do. 8a-3: Osm. xvi Pe. pasî xsvar 'food residues' yem sopu TTS IV 891.

Mon. V. Y.M.-

1 yum- 'to shut', usually 'the eyes', but also 'the mouth', and 'to clench' (the fist). S.i.a.m.l.g. w. the usually phonetic variations. Except in Xak. the verb is consistently -ü-; in Kaş. the forms are yum- yumtîr-, yumül-, but yumlu-, and see yumun-; unless this is a vagary of the scribe's, this must be a dialect form. Uyg. viii ff. Man. köüz yumcup 'shutting the eyes' TV III 152: Xak. xi er köç yumûdî: 'the man shut (gamadâ) his eyes' Kaş. III 64 (yümër, yumûmek): KB yumûdî közîn 624-s; (when you look smilingly at me) közum yumdükûm 'I shut my eyes' 663 (rhymes w. erdükûm): xiii(?) At. yumcup közlerin 424; Tef. köz yumcup 163: xiv Rbg. âçgin yummadât 'did not shut its mouth' R III 574 (quotn.): Çağ. xv ff. yum- (-ay) 'to shut (kapâ) -something which is open' Vel. 420; yum- 'to shut' (har-ham nihdândan) the eye or mouth; this V. is used specifically for 'to shut' (nihsdân) the eyes or mouth, and the word, eye or mouth, must be mentioned Sez. 346r. 5 (quotns.): Xwar. xiv yum- 'to shut' (the eyes) Qubt 85; Nahec. 148, 4: Kom. xiv yum- 'to blink' CCG; Gr.: Kip. xiii gamada min ãgamudî-1-aun yum (sic) - ãgl) Hou. 38. 4: xiv yum- 'çamâ asabîahu wa a'ynahu 'to shut the fingers or the eyes' Id. 98.

2 *yum- Sec yumgâ:k, yumur, yumurt-gâ; yumûs, yumuz.

Dis. YMA-

?C yamu: pec. to Kaş., whose etymology is prob. correct. Xak. xi yamu: a Particle (hor) meaning 'did you understand what I said and remember to do what I told you?'; hence one says sen barql yamu: 'go, will you?' (a-na'am); its origin is the Particle 2 ya(h) meaning 'yes' (na'am) and the Interrogative -mu: Kaş. III 26; a.o. III 236 (tanuç).

VU yeme: (?yeme) with takîr; q.v., one of the two copulas in early Turkish, used both at the beginning of the sentence, where it normally means 'and', and later, usually in the second place, where it means rather also, too. In Syriac and Uyg. script consistently spelt yeme, which suggests that the first vowel was very short, but the evidence, where available, seems to point more to than I, or 2. Türkî viii (there were wise and tough yâqans) buyrukt: yeme: 'their ministers too' (were wise and tough):bgeler: yeme: boqun: yeme: tûz ermerls 'and both their bags and their people were orderly' I 62, II 4; o.o. I S 10-11, II N 8 (ölsik), etc.; klûn yeme: tûn yeme: 'by day and night' T 27: viii ff. yeme: occurs several times at the beginning of the sentence for 'and', but also later in the sentence, e.g. (of the seven planets) yeme: 'and' (five kinds of jewels) in Toy. (ETY II 57 ff.) and in the other Toyoh texts (do. 178 ff.). In the letter Tum. IV (do. 96) it is the first word even before the date: Man. yeme (spelt yme) is common in Chnus. usually as the first word, but in paragraph numbers usually the second, e.g. Ikinti yeme Chnus. 1: Uyg. viii yeme: Su. E 10 (not the first word): IX yeme: III A.6; C.4(ETY II 37: damaged): viii ff. Man.-A takî taks 'and also' M 11, 7; 84, etc.: Man. yme is common as the first word of the sentence in Wind.; yana yeme and again' TT IX 58: Bud. yme (yme: even in TV VIII) is common in all usages: Civ. ditto; yeme TV VII 42, 1: Xak. xi 11 occurrences in Kaş., 7 of yeme, 3 of yeme, 1 of yeme:, usually as second word of sentence; 'and', also, Ar. âynâ(t)an; yalksâ: yeme: yâq edgî 'oil is good; even if it nauseates you' III 435, 19: KB yana şozîudi sen yeme şozîledî 'you spoke again and I spoke' 665; a.o. 1640 (Fer- gana and Cairo VMG. zm-e, zme-; see e. N.S.A.b.), KB P yeme bu kitâb ol ûdî ök 'azîz 'and this book is very precious' 9 xiii(?) KBPP (what he did what he wished) yeme 'and' (does what he wishes) 4; At. yeme begins a sentence 31, 63, 293; Tef. yme 'also', in second place 150: Xwar. xiv yme 'and' Qubt 78: Kom. xiv (as often as he comes and prays to God) yemese (cf. rasins of yeme erse) 'and' (gives alms) CCG; Gr. 121.

Dis. V. YMA-

yama:- 'to patch (something Acc.)'; s.i.a.m.l.g. w. the usual phonetic changes. Xak. x ol tom yamûdû: 'he patched (raqa'a) the garment' (etc.) Kaş. III 91 (no Aor. or Infîn.); bu: ton ol yama:gu: 'this garment needs to be patched' (an yurdam) III 36: xiii(?) Tef. yama- 'to patch' (i.e. repair a ship) 138: xiv Mih. (?) raqa'a'l-ťawb yama:- Rj. 131 (only): Çağ. xv ff. yama- (spelt)
Dis. YMГ

*yemет* 'yes'; as such pec. to *Kağ*, but apparently the earliest form of other (Western) words meaning 'yes'. The only modern survivals are SW Osm. *yemет* and perhaps *Tkm. xava*. *Xak. xi yemет* a Particle (*haf*?) meaning 'yes' (*na'am*); also pronounced *emet*; the *y* is changed from *a* in *Kağ. III 8*; *evet* a Particle meaning 'yes'; it has three forms; *evet* in *Yağma*; *Tuxsin*, *Kiğ*, *Öğüz*; *emet/evet/yemет* for the rest of the Turks *I 51*; *yemет* meaning *evet*, that is *yes* I 83: *Tkm. xiv evet na'am* *l* 13; *xv evet na'am*, used only by *Tkm.*; I never heard it in pure Turkish *Kav. 70, 15; na'am (Vu arayna)* *Tkm. evet Tuh. 156b* 10: Osm. *xv evet/evit(?) 'but' in a few texts *TTS II 408; III 271; IV 315*; discussed at length in *C. S. Mundy*, *Evet, evet ki and geyise*, *Studia Altaica*, *Festschrift für N. Poppe*, Wiesbaden, 1957.

*yemdi*: 'the pubes; public hair'. *N.o.a.b. Xak. xi yemdi* *al-âna* 'the pubes' *Kağ. III 31*; *xiv Muhr(?)* (*al-âna* *Vu* *gögre*; *Hap. leg.)*; *ra'îl* *pu tires; public hair* *yemdi*: *Rf*. *142* (*only*): *Çağ. xv ff. yemdi* (*spelt*), in *Rümî yemdi*, *miyî zahrâ* 'pubic hair' *San. 337v. 6*: *Kip. xiv yemdi* (*with front vowels* *al-âna* *...* *yemdi*: *al-âna*; one says *yemdi* *koparınt* (*MS. kop-*) 'pluck out your public hair' *l* 98: *xv al-âna* *yemdi* *Kav. 61, 6*. Osm. *xvii yemdi* see *Çağ.*

Dis. V. YMГ-

*(D) yommt*- 'to come together, assemble'; this V. and its Cağ. f. *yomdar-* (an unusual Cağ. f., but cf. толп- and *yomği* : are clearly cognate, but it is hard to find a common basis; if it were *yom* it would be necessary to assume the existence of a Den. Verbal Suf. -itt (-?for -iţ-) parallel to -oţ-, and a Den. nominal Suf. -gî: parallel to -ki: and there is no other evidence for the existence of these Sufs. *N.o.a.b.*; the -o- is fixed by the Kom. forms. See *yumul*- Osm. *Xak. xi küş*: *yommti*: the people (etc.) assembled (icetama'a) *Kağ. II 317* (yomtûrur, yommatmak): *o.o. I 69, 9*; 214, 17 (sukak); *II 312, 4* (ta'allabû 'assembled'); III 53, 7: *KB yommti agar bez ajun üçrumî 'the begs and elite of the world rallied to him' 417; *o.o. 719 (têr-)*; 1642, 1927, 11709, 2861 (yilg), etc.: *Kom. xiv to come together* *yommt*- (MS. *yommt-*), an easy corruption of *yommt*- *CCG*; *Gr.* *Kip. xiii icetama'a bi-fülân wa gaźrihi* 'to rally to someone (etc.)' *yommut*- (MS. *tomut-*) *Hou. 36, 8*.

Yomdar- Caus. f. of *yommt-*, q.v.; *n.o.a.b.* *Xak. xi ol kışînî* *yomdarî*: he brought together (or collected, cama'a) the people' (etc.) *Kağ. III 98* (yomdarur, yomdarma*k*): *KB kelir kut kapûga kalın yomdarur* 'good fortune comes (to him) and brings together a crowd at his gate' 5315: *xii(?) Tef. xaşarnâmeh 'we have picked them out' yomdarğayımız 163 (*yomdar-*: *Kom. xiv to bring together, collect* yomdar*-* *CCG*; *Gr.*

Yumtur- Caus. f. of *yumut-*, q.v. for the vocalization; *s.i.s.m.l.* w. the same phonetic changes. *Xak. xi ol anıp közin yûmûrî* 'he made him shut (iğdâ) his eyes' *Kağ. III 97* (*yûmûrûrû*, *yûmûrmek*; *sic*).

Tris. YMГ

E yamata: See *tamata*.
abundance came to you' 944; telim yomğu-
larığ oltım saçmış ol 'death has scattered
many concentrations of people' 4827; a.o.
515; xii(1) KBVP bu çın yomğuşi 'this
collected volume (equivalent to Δ. macmu'a)
of true statements' 18; xii(2) Tef. kamuğ
yomğu 'the whole crowd' 163 (yomğu): Xwar.
xiv yomkı 'all together' Qūth 86 (yamkt).

D(?S) yumgâk 'a spherical or globular
object' and the like. Dev. N./A. connoting
habitual action, fr. 2 *yum-. Survives,
usually meaning 'a ball of wool, thread, etc.',
in NW Kk K Gün. Kaz. yomgâk; Kumyk
yummak; (Nog. yumak 'a riddle'); SW Az.
yumgaq; Osm. Tkm. yummak. Uyg. viii ff.
Chr. U I 8, 5 (ol): Civ. karba tübi yumgâk
'a lump of karba wood' II 162; o.o. II 18
31. 198-6 (uyvaç): Xak. xi yumgâk al-
mutahra'cul-claw toewar 'globular or round'
of anything, hence in the language of Uğ
'coriander seed' (al-kuzbara) is called
yumgâk tana: Kas. III 44 (see tana): xiv Muh.
kubah gazi 'a ball of thread' yummak Mel.
60, 12; Rif. 159: Çağ. xiv ff. yumak kalâfa-i
nax ditto San. 346v. 18: Kip. xiv yumak al-
yâvül-ul-mulafis ha'dubu 'âlâ ha'd madaw-
waran' (thread rolled into a ball) ld. 98: xv
hâva ya 'a coil' yummak Tuh. 13a. 1.3. 2.5. 5.3.

S yamğur See yağmur.

Tris. YMG-

D yomğûn Kap. leg.: Collective f. of
yomgû: Uyg. viii ff. Bud. (all the Buddh
t and Bodhisattvas) birgerü yûglip yomgûn
demand 'being gathered in one place
and coming in a mass' UsP 59, 10.

D yamâlûg P.N./A. fr. yamâ; 'patched,'
s.i.s.m.l. w. the usual phonetic changes. Xak.
xi yamâlûg ton 'a patched (muraddam) gar-
ment' Kas. III 49: Kip. xv nuraqqâ 'patched'
yamâluk Tuh. 34b. 2.

D yamâlîk A.N. (Conc. N.) fr. yamâq;
n.o.a.b. Xak. xi yamâlîk bûz 'a patch
(rûqâ) of cotton cloth' (etc.), designed for use
as a gusset (or gore, al-haniga) Kas. III 51:
Kip. xv (as an example of Suff. -lik) al-
mîadd li'l-tarqî 'something designed for
patching' yamâluk Tuh. 50a. 5.

Tris. V. YMG-

D yumgâkla:- Den. V. fr. yumgâk;
n.o.a.b. Uyg. vii ff. Civ. (take various in-
gredients, grind them and knead them with
honey, and) it burtn iça yumgâklap 'roll
them into pills the size of a rose-hip' TT Vili
22, 13-14: Kip. xv kobhâba 'to wind into a ball'
yumgâklar Tuh. 31b. 3.

D yumgâklan- Kap. leg.; Refl. f. of yumgâ-
klar:- Xak. xi yumgâklanlardar: net 'the
thing was round or spherical (tadawwara . . .
va tadahrraca) Kas. III 116 (yumgâklanur,
yumgâklanmak).

Dis. YML-

D yamîlg (yamîlgh) Kap. leg.; P.N./A. fr.
1 yam. Xak. xi yamîlg kösz al-'aynî-
-qadiya 'an eye with a piece of dust in it';
originally yamîlg Kas. III 42.

yamilan 'the jehboa' (?); one of several animal
names ending in -lain; as such Kap.
leg., but survives metathesized in (NC Kkx.
at Jalman 'hamster'); NW Başcar yalan;
Kk. (I'km.) yalan; SW Tkm. yalan, see Scheckerbak, p. 151. Xak. xi yamilanın naw-
minâl-qadî 'a kind of large rat' Kas. III 37:
xiv Muh. (? al-yâribi gelevî (kelegî));
al-fa'ru'l-harî 'field mouse' yamalan (sic)
Rif. 177: Kip. xiv al-yâribi 'jehboa' (also field
mouse) yalan: Hov. 11, 13; also used as a
P.N. do. 30, 4: xiv yamalan al-yâribi Id. 97;
Bul. 10, 9: xv câvû (sic) yalan Tuh.

Tris. V. YML-

D yamul- Pass. f. of yamâ-; 'to be patched'
and the like. S.i.s.m.l. Xak. xi ton yamul:
'the garment (etc.) was patched' (ruqâ) Kas.
III 82 (yamâlur, yamailmâk): Çağ. xv ff.
yamul- pina va ruşla yudan 'to be patched'
San. 337r. 16.

D yamul- Pass. f. of I yum-, q.v.; 'to be
shut.' S.i.s.m.l. Xak. xi bu er ol közlî:
yûmûlegen (sic) 'this man's eyes are constantly
shut and closed in sleep' (yamûnm (MS.
yamam) taşfa'lu va tağdi (MS. taşgin) va tasin)
Kas. III 55; n.m.c.: KB 5674 ('ekkellê');
Çağ. xv ff. yamul- (spelt) bar-ham miha'da
yudan 'to be shut', or the eyes or mouth
San. 346r. 15 (quot.): Kip. xiv (yamuk közlû:
'with eyes shut'; and one says allusively of
death) közlî yamulûdî: 'his eyes were closed'
('yamulad') Id. 98: Osm. xiv to xvi yamul-
ûru (eyes of the eyes) to close; to crouch, cover,'
and the like; in a few texts TTS I 849; II 1976;
III 827; IV 906 (in the meaning 'to come
together, assemble,' if this translation can
be confirmed, it should be transcribed as yamul-
î, presumably cognate to yomut-, etc.).

D yamla:- Den. V. fr. I yam.; pec. to Kas.
Xak. xi ol evin yamladî: hawwaqa bayatibî
va kannasahu 'he swept out (Hendr.) his
house' (i.e. removed the dust) Kas. III 310
(yamlar, yamailmak); közüm yaşın yam-
ladî: 'alaca qadâ 'ayni bi-ri'yathi 'he cleared
out the piece of dust in my eye with his
glance' III 84, 24.

D yamlat- Kap. leg.; Caus. f. of yamla-
Xak. xi ol evin yamllati: 'he gave orders for
his house to be swept' (bî-tawciq) and it was
swept Kas. II 356 (yamlattur, yamllmak).

D (S) yimlen- (imlen-) Kap. leg.; Refl. f.
of imle-; Xak. xi KB (when one sees this
beautiful face one is honoured) köpül âçlur
anda bu çân yimlenûr 'one's heart is
gladdened then and one's soul is bucked' 2465.
D yamlaş-  Hap. leg.; Co-op. f. of yamla-;
Xak. xı ol ağar ev yamlaşi: 'he helped him
to sweep out (fi tohwig hı's house' (etc.) Kaş.
III 105 (yamlaşır, yamlaşmak).

D yulumuş-  Hap. leg.; Co-op. f. of yulum-;
note the back vowels. Xak. xı köżler yulumışти: 'the eyes shut (ağdat) Kaş. III
105 (yulumşır, yulumuşmak).

Dis. YMN
yaman 'bad', evil', and the like, of persons and
things. Not traceable earlier than xı, and,
unlike yavla: yavzı, w. no other shade of
meaning. S.i.a.m.l. g. w. the usual phonetic
changes. Uyg. viii ff. Civ. (of an omen)
yaman 'it is bad' TT VII 29, 6-22 (a late
text; yaman in USp. 22, 47 is a misreading of
yeman); xiv Chin.-Uyg. Dict. 'bad' yaman;
a wicked man' yaman kışlı Ligeti 280; R III
301: Xak. xı yaman al-araldi 'wicked, bad'
of anything; yamanlıg (a 'bad disease')-al-cudām
'elephantiasis' Kaş. III 30: xiv Muh. mudbir
'in a bad state' (opposite to 'good'
'elephantiasis') yeme): unlike
text; 301 changes.
yama:n xavla:k, (yumlugu:r, yumlug-)
Kaz. (yumlugu:r, yumlugm-)

Dis. YMR
yemen 'to smash, uproot', and the like;
s.i.a.m.l. in all groups except SE with the
Aatavık yekek küvenčilğa taqın yemli-
reyin 'I will Shatter the demon Aatavika's
mountain of pride' TT X 200-1; a.o. Sw. 602,
8-11 (2 to:ğ): Xak. xı er yıgaç yem-
rüdi: 'the man uprooted (galla,a, MS.
gall's) the tree' (etc.) Kaş. III 69 (yemürur,
yemürmek; a second hand added tomer útil;
tomur小微企业 below the line, but 2 tomur-
yıv, has a different meaning); bu suyl of
yıgaç yemürge: this water is
constantly uprooting (galla, ... musta'gil) trees;
also used of anything which uproots (musta'gil)
III 54: Çag. xx ff. yemür- xarāb kardan 'to
destroy', etc.; also pronounced yemür- San.
352r. t (quotn.); reverse entry 346v. 7 (quotns.);
Xwar. xiv yemür- 'to break down, crush'
Qutb 80: Kıp. xiv yemür- 'add (inter alia) 'to
do violence' İd. 98: xv marata 'to flatten
yemür- Tuh. 35b. 7: Osm. xv, xvi yemür-
'to destroy'; in two texts TTS F 850; II 1076
(yemür- mistranslated in I); yik-yemır- 'to
destroy' IV 886 (yimir-).

D yemrıl-  Pass. f. of yemır-; 'to be smashed,
uprooted', etc.; s.i.a.m.l. Uyg. viii ff. Bud.
Su ağız yemrılip 'this (canal) mouth having
been destroyed' Sw. 602, 14; a.o. U IV 46,
164-8 (basbug): Çag. xx ff. yemrıl-/yem-
rüş- xarāb sūdan 'to be destroyed', etc. San.
352r. 18 (quotns.); yemrıl-/yemrüş- ditto,
also pronounced yemrıl-/yemrüş- 346v. 15
(quotns.): Kıp. xv marāt flattened yemruli-
mış Tuh. 34b. 6.

D yamaş-  Caus. f. of *yama-; which sur-
vives in NC Jamira- 'to crowd together
goriously', esp. of lambs when they are
released to go to their mothers for a meal;
the Caus. f. survives in both languages, but
Kzx. Jamiras- is noted only in R IV 63.
Xak. xı kuzi: yamraşdı: ixtalatal'sixāl
ma'al-n'āc 'the lambs mingled with the ewes'
Kaş. III 102 (verse; no Aor. or Infin.).

D yemrüş-  Co-op. f. of yemır-; n.o.a.b.
Xak. xı ol ağar yıgaç yemrüşdi: 'he
helped him to uproot (fi qal) the tree' Kaş.
III 103 (yemrüşür, yemrüşmek): Çag.
xx ff. San. 346v. 15; 352r. 18 (yemrül-).
(D) yumurtga/yumurtqa: Preliminary note. Ka§. distinguishes carefully between yumurtqa: 'green vegetable' and yumurtqa: 'egg'. There is no other trace of such a word meaning 'green vegetable', but 'egg' is NE Alt. yumurtka; Khab. nimurx; Tub. nimurqa; NW Kar. T. yumurtqa R 111 500; imurtxa Kow. 191, and according to R 111 500 SW Az. yumurtqa (but modern dict. have yumurtqa). NE Tur. is cwyrmqa. Other languages have -u- -u-, but the -g- has become -k- in NC, SC, NW; SW Osmd. yumurtqa; Tkm. yumurtqa; not noted in SE.

Yumurtqa: is clearly cognate to yumqek: yumur, etc. in the sense of 'something round' and theoretically Dev. N. in-qa: fr. *yumurt-double Caus. f. of 2 *yum-.

(D?) yumurtqa: Îlap. leg. in this sense. Xak. xi yumurtqa: yaś w. hasras on the ya and mim 'any soft vegetable' (baqûl (MS. nagl) na'im) like spinach or cauliflower, which does not have (deep) roots; and anything with green leaves (xadr) and cucumbers are called yumurtqa: Ka§. III 433.

(D) yumurtqa: 'egg'. Uygh. viii ff.: Civ. takigum yumurtgasin (sic) 'a hen's egg' H II 69; takigum yumurtgasqna 'the size of a hen's egg' d. 182. Xak. xi yumurtqa: 'the egg' (bayd) of a hen or other animal; and the 'testicle' (xwyra) of a man or other animal is called yumurtqa: Ka§. III 433: xiv Muh. al-bagyd yumurtqa: Mel. 66, 1; Rif. 165: Çag. xv ff. yumurtqa: (spelt) bayda San. 349v. 26 (quotn.); Oguz/Kip. xi Ka§. II 313 (yut-): Kôm. xiv 'egg' yumurtqa: CCG; Çr.: Kip. xiii al-bagyd yumurtqa; Tkm. yumurdqa: Hou. 10, 15: xiv yumurtqa (MS. yam) al-bagyd, in the Kitâb Brelik w.-k- for -g- Id. 98; al-bagyd yumurtqa/yumurdqa: (MS. yamurtqa: yamurda) Bul. 8, 7: xv ditto yumurtqa: (MS. yam-) Kow. 62, 18; ditto yumurtqa: Tuh. 7b, 5: Osm. xiv to xvi normally yumurdqa: TTS I 849; II 1076; III 828; IV 906.

Tris. V. YMR-

D yumurla:- Den. V. fr. yumur; Hap. leg.; but kattala 'to knead (dough) into a ball' yumurlat- is noted as Kip. xiii in Hou. 43, 11. Xak. xi (flocks and herds of sheep, camels, and horses) yumurlayu: erkenik sültin sâqar 'he rounds them up (yorma'wâd) early in the day and milk them' Ka§. I 389, 17; n.m.e.

D yumurlan- Refl. f. of yumurla:-; pec. to Ka§.; the second quotn. in a grammatical passage is not described as Oguz. Oguz xii: sül: yumurlanda: 'the army (etc.) assembled' (icetama'd) Ka§. III 114 (no Aor. or Infin.); a.o. II 270, 2.

Dis. V. YMS-

D yémäs- (d-) Hap. leg.; Simulative Refl. Den. V. fr. 2 yem. Xak. xi er as yemsinld: 'the man pretended to eat (ya'kud) the food but did not actually eat it' Ka§. III 109 (yemsinür; yemsinmek).

Dis. YMS-

D yemis (d-) 'fruit'; an unusual Dev. Conc. N. in -mis fr. ye-: A 1.-w. in Hungarian, presumably via Proto-Bulgur, as givmâcles (pronounced dyumol), which indicates an original d-. S.i.a.m.l.g. w. the usual phonetic changes, but in NE 'food, fodder'. Uyg. vii ff. Bud. yemis (so spelt) 'fruit' TT VII K 4; o.o. PP. 72, 8; 79. 4-6 (as-); U II 61, 6-7 (I tüs): Civ. (in a list of offerings; flowers) yemis (milk, wine, beer). TT VII 25, 13; (seven kinds of) tüs yemis (fruit (Hend.)) do. 28, 42: Xak. xi yemis (MS. yemis but after yemunus, so yemis) al-fawâdhih 'fruit', a generic term but normally used of tree fruit (hamâl-aşnr) Ka§. III 12; o.o. usually spelt yemis/yemisi and translated al-tamar 'fruit' I 251 (evndlin), 415 (körpe): II 12 (bïg-), 95 (térîs-), 146 (térîn-), etc. xiii? Tef. yemis 'fruit' 151: Çag. xv ff. yemis 'umûm fawâdhih 'fruit' in general San. 325r. 28: Xwar. xiv yemis 'fruit' Oub. 78: Kôm. xiv 'fruit' yemisi CCI, CCG; Çr. 121 (quotns). Kip. xiii al-fawâdiha ve al-tamar muhlaçins (n) (in general) yemis Hot. 7, 13: xiv yemis al-fawâhih, and in the Kitâb Brelik al-tamar Id. 98: xvi muhlaçins al-fawâdiha yemis Kaw. 63, 7; Tuh. 28a. 7; 85b. 13.

(D) yunus Dev. N. fr. 2 *yun-; lit. something like 'circulating'; originally 'an errand', but survives w. the broader meaning of 'a task, a piece of work' (practically syn. w. 1 tüs) in NC Kr. jumus; Kxz. jumus: SC Uzbd. yunus: NW Kk. jumus; Kaz. yomus; SW Tkm. yunus. Cf. yuqunu. Uygh. viii ff. Bud. îské yunusqa bardaçis bolan 'if he is going to a task or on an errand' TT VII 40, 54: Xak. yunus al-risâla bayâna-rafaylun 'an errand between two men' (etc.); and it is permissible to call 'an angel' (al-malak) yunusçı: because al-malak is derived fr. al-alikh that is al-risala; The Turks as a whole (qatibatna) do not know the word al-malak Ka§. III 12; a.o. I 484 (birtem): Kip. xiv yunus al-hâca 'a necessary task' Id. 98: Osm. xiv to xvi yunus 'errand, task', sometimes in association w. 1 tüs; in several texts; yunus qîlânî translating Fr. parédin 'messenger'; ditto TTS I 850; II 1076; III 828; IV 906.

D yunusak (? yunusak) Dev. N/A. fr. yunusa-; 'soft' in a wide range of concrete and abstract applications. Occurs six times (three excluding duplicates) in Türkî, spelt yımshk'yunusak, both representing yimşak which was prob. the original vocalization. S.i.a.m.l.g. w. the usual phonetic changes. Türkî viii (the Chinese people's words are sweet, i.e. conciliatory) ağıss: yımşak 'and their valuable (gifts) are soft' (i.e. luxurious) I S 5, II N 4 (2 wîr-); two o.o. vii ff. Man. M III 22, 3-5 (ii) (etülig): Uygh. viii ff,
Man.-A (certain divine beings can be recognized by five signs; first yumuşak 'by their softness') (i.e. benevolence; secondly their ruthlessness, etc.) M I 24, 9; Bud. yumuşak is common, e.g. [yalğan yumuşak savin 'by deceitful mild words'] U III 8, 14; yaglıq yumuşak közle miyindir (v. T T X 137); értékté yemüsgi lemlégi her two breasts soft to touch' do. 445; o.o. TT VIII G 58 (éltélig); TT II 24, 2 (oğlagúv;) III 15, 17, 17, 14 (birtülg-lüg); 38, 3–4 (birtüll–); 73, 15–16 (ógdün) etc.: Cív. yumuşak bóz 'soft cotton cloth' USp. 72, 1; 91; 8; (take various ingredients and yumuşak sokup 'crush them to a pulp' TT VII 22, 12; H I 131, etc.; o.o. do. 55 (oğlı-): TT I 178 (yılğ): Xak. xi yumuşak 'soft' (al-layyin) of anything Kas. 44; four o.o. translated al-rayyin or al-raxw 'soft': KB sızum yumuşak erdî 'his words were mild' 464; a.o. 703: xiiii(?). At. (a snake is) yokamaka yumuşak 'soft to pick up' 214; a.o. 216 (azzl–); Tef. yumuşak 'soft' (concrete and abstract) 163: xiv Mah. al-na‘im 'soft' (opposite to 'hard' irlg) yumuşak Mel. 56, 7; Rif. 154; al-raxw yumşak (in margin yumuşak) 154 (only); a.o. 114 (only): xiv ff. yumuşak norm 'soft' San. 346v. 24; Xwar. xii yumuşakrak 'softer' All 19: xiv yumuşak 'soft' Qub 86; Nac. 105, 12; 210, 10; Kip. xiii al-na‘im min kull şay wa hawal-raxw (opposite to 'hard' irlg) yumuşak Hou. 26, 17; al-raxw wa al-na‘im (opposite to 'solid, firm' kâr) yumuşak do. 28, 1; xiv yumuşak al-na‘im in the Kitâb Bejak al-raxw I 49; xv na‘im yumuşak (sic) Tuh. 26b; 9; from yumuşak, yumuş- 848. 10.

D yemşen n.o.a.b.; perhaps an unusual Den. N. fr. yemîşî; cf. yavışugu: Xak. (?). xi yemşen 'the name of a wild fruit (yamar barri) which grows in the Kıpçaş country' Kas. 37: Çağ. xv ff. yemismen 'a red-coloured fruit like a wild cherry (süb Süb)' called in Pe. gümüş(? ) and in ar. za‘rûr ('medlar'); a note on its medicinal value follows San. 352v. 28.

Dis. V. YIMŞ-

D 1 yamasq- Co-op. f. of yamaq-; s.i.s.m.l. like yamaq-. Xak. xi ol apar ton yamascı: 'he helped him to patch (fi raq) the garment' (etc.); also used for competing Kas. 75 (yamaşur, yamasmak).

S(E) 2 yamasq- (yamış-) See mayış-

D yamışq- (yamışq-; see yamışaq) 'to be soft (lit. or metaph.) Den. V. fr. yamışq, which can hardly be the word listed above, but survives in Cuv. çamal (sûyamal) 'light (in weight), easy, quick-witted' Ash. XIII 26. S.i.s.m.l. Yumışq-/yumşaq- 'to send on an errand' occurs in Xwar. xiiii (?). Oğ. and s.i.s.m.l. Xak. xi yumşaqdu: neş 'the thing was (or became) soft' (lîna) Kas. III 306 (yumışqur, yumışqamak): KB (their hearts hardened) yumşadi till 'but their tongues softened' 648; a.o. 4098 (torku): Çağ. xv ff. yumüşq-/yumışq- narm sordan 'to be soft' San. 346r. 26 (quotn.): Xwar. xiv yumışq-/yumşaq- 'to be, or become, soft' Qub 86: Kip. xv lâna wa na‘ama yumuşq- Tuh. 39a. 6.

D yumşat- Caus. f. of yumşaq-; 'to soften (something Acc.)', in a concrete or abstract sense. S.i.s.m.l. Xak. xi ol teri: yumşattu: 'he tanned (dabâqa) the hide'; and one says ol katûq neñî: yumşattu: 'he softened (layyana) the hard thing'; and ol er sütûz yumşattu: 'that man spoke rapidly' (i.e. indistinctly, hadramal-kâlam); also used when he memorized (hadqa) the Koran and learnt it by heart (hafizahu, i.e. read it to himself in a low voice) Kas. II 354 (yumışatur, yumışatmak): xiv Mah. layyana yumşat- Mel. 30, 13; Rif. 114; na‘ama (na‘ama 'to soften') yumşat- 30, 13; 116 (adding wa lâna): Çağ. xv ff. yumşat- Caus. f.; narm kardan 'to soften' San. 346v. 5 (quotn.): Xwar. xiv ditto Qub facsimile 109r. 10: Kip. XIII layyana yumşat- (MS. yumqut-) Hou. 43, 13.

Tris. YIMŞ-

D yumuşû: N.A.S. fr. yumuşû; originally 'one who runs errands, messenger'. Survives only(?) in NW Kar. T. yumuşûcu 'workman' R III 581, Kow. 205; in a few languages replaced by Turkom-ye yumuşû. Uyğ. viii ff. Bud. (the 74 vajrakula) yumuşû tapiqçilar 'messengers and servants' U II 72, 3–4 (ii): Xak. xi Kas. III 12 (yumuşû); n.m.e.: KB oëmlœn yumuşûq ig ol aqoñu 'disease is the first messenger from death' 4618; a.o. 5955: Kip. xiv yumuşûq: al-ğulmûl-fitârâr 'her servant entrusted with a necessary task' Id. 98; Osm. xiv yumuşûq (rhyming w. âçeq) 'servant' (? rather than 'messenger') TTS 1850.

S yumuşça: See yavışagu: D yemlimlik (d-) A.N. (Conc. N.) fr. yemîlîs; 'orchard' and the like. S.i.s.m.l. Uyğ. viii ff. Man.-A M I 14, 9 (bark); Man. yipariq yemîlîlikîçîz 'your fragrant orchard' M III 25, 11–12 (ii).

Dyemîlsîz (d-) Priv. N./A. fr. yemîlîs; of a tree 'bearing no fruit'. S.i.s.m.l. Xak. xi KB 2455 (içeq): xiiii (?). At. 324 (ôrête-)

Tris. V. YIMŞ-

D yumuşaklan- Refl. Den. V. fr. yumuşak; n.o.a.b. Xak. xi ol maqan: yumuşaklan: talâyana itl-rlac (sic, implying er for ol) wa tamallaga wa xaqla'a 'the man was kind to me and flattered and soothe me' Kas. III 116 (yumuşaklur, yumuşaklanmak).

Dyemîlsên (d-) Refl. Den. V. fr. yemîlîs; pec. to Kas.(?). Xak. xi yığaq yemîlsên: the tree bore fruit (atmarat) Kas. III 114 (yemîlsênür, yemîlsênemek); o.o. II 269, 24; III 196 (kaîtlan-).
Dis. YMZ

yamız 'the groin'; one of several words for 'parts in -z'. Survives only (?) in NE Tob. . yamız/yambuz 'groin' R III 309. Cf. kasiğ; there is no widely distributed word for 'groin'. Uyğ. viii ff. Civ. yamızda men bolsar 'if a man has a mole on his groin' TT VII 37, 2-3; (of a magical sign) yomuz (sic?) üze urgu ol 'he must put it on the groin' do. 41, 7; Xak. xi yamız c党和国家'ana va ru'uslu-learning min bâyın 'the two sides of the pubes and the inner (side) of the heads of the hip-bones' Kağ. III 10.

Tris. YMZ

PÜI) ymuuzugluğ this word, which forms part of the name of a constellation (astrological rather than astronomical), occurs in all three MßS. of this passage and is so transcribed in TT VI; but it is more likely to be ymuuzugluğ P.N.A. fr a Dev. N. fr. *yumuş-, Co-op. f. of 1 yumu-, in which case some meaning like 'having the (power) to shut' might be inferred. Uyğ. viii ff. Bud. (after the names of six planets and before four major constellations) ymuuzugluğ bĕs türülü topmak erkilğī 'the five kinds of . . . rulers of the earth' TT VII 93-4 (the Chinese original, which merely has 'five earth spirits', gives no guidance).

Mon. YN

yan originally an anatomical term 'the hip'; hence more generally 'the side, flank' of the body, or in other contexts. S.i.a.m.l.g. w. the usual phonetic changes, but now usually used w. Poss. Suff.s meaning 'beside' or, more loosely, 'in the possession of'. As Ar. al-cabî means both 'hip' and 'side' the exact meaning of the word when so translated is uncertain. Cf. yamız, yançuk. Türki vii T 11 (7; ögünd); yantaki: do. 26 (2 toğ); Uyğ. vii ff. Bud. TT X 446 (yimncga): Civ. (in a list of the positions of the soul on various days) takûz kiinde yaninda bolur 'on the Fowl Day it gets into the hip' TT VII 19, 11; o.o. do. 21. 8 (uvut); 25, 4 (arjû-); (in USp. 30. 9 yan sütû is a misspelling of yâr sütî); Xak. xi yan ru'uslu-learning 'the heads of the hip-bones'; and al-cabîc is also called yan Kağ. III 160; (the boy spills water and) ulâg yanın sünür 'the grown man (slips up on it) and his hip-bone is broken' II 19, 16: xiii (?) Tef. yan 'side' (lit. and metaphor) 138: xiv Muh.(3) al-cabîc yan bâşî: Rif. 143: Çağ. xv ff. yan taraf 'side'; bir yan 'on, or to, one side' Vel. 400; yan (1) samt wa câmbi 'direction, side' (quotn.); (2) pâdû wa camb 'hip' (quotn.) San. 338v. 24: Xwar. xiii yanlarîncâ 'by their side' 'Ali 22: xiv yan 'side' (lit. and metaph.) and w. Poss. Suff.s is common Qubh facsimile 66v. 19, 67r. 6, 75r. 5, etc.; MN 439; Nabc. 17, 48; 6 etc.: Kip. xiii (under 'parts of the body') al-cabîc hip' yan Hou. 24. 22; xiv yan al-cabîc Id. 98: XV (under Advs. of Place) ila câmbîb 'to your side, in your direction' yanında: Kar. 36; 1; (under 'parts of the body') al-cabîc yan do. 60, 18; cang yan Tuh. 11a. 12; and (among Advs. of Place) 73b. 10; o.o. 13b. 12; 37a. 12.

F yan 1-w. fr. Chinese yanyo (Giles 12.854) which means both concretely 'a pattern, model' and abstractly 'kind, sort, manner'. Apparently survives in NE Alt. yan R III 57: Tuw. çap 'human' character or disposition; custom, habit'. In SW Qsm. it became confused w. yan and e.g. in Red. 2190 is described as an alternative spelling. Uyğ. viii ff. Bud. kšansi kilgluk yanyo 'the way to make confession' Siv. 100; 6-7; o.o. do. 95; 3: U II 41, 20 (osuğ); Hüen.-ts. 126-30 (birkík), 2110-1 (ki:b): Civ. 61 yançânc in accordance with the practice of the realm' USp. 1. 5; 7; 5-6; 10, 7 etc.; a.o. II I 171 (usak): Xak. xii yan the prototype (or model, markaz) of a thing from which the measurements (al-agdăr) for something else are taken, and it is made in the same shape 'alâ havatib'; hence one says bôrk yanı: a model of a hat'; side flaps or a head-piece are cut out of paper or a spherical object is modelled out of clay, and the brocade of the hat is measured against it and cut out to match it; also used of the prototype of anything else Kağ. III 361: KB yan is common, e.g. yiparlî biliğî tepi bir yanı 'the values of musk and wisdom are of the same kind' 311; kılık yanı 'its character and habits' 344; (Aytohd went about) bu yan in this way' 498; o.o. 560, 705, 835, 1934, 3581 (yun-): Çağ. xv ff. yanla (spelt) mitu và manand 'like' San. 330r. 18 (quotns.): Xwar. xiv yan 'model; manner' Qubh 67: Kip. xiv yan (MISS. yon) al-haqq (many meanings, here perhaps 'value') Id. 98 seems to belong here: xiv kama 'as, like' yanla Tuh. 31a. 8: Osm. xiv, xiv yan 'shape, form', and the like, often associated w. Pê. rang 'colour'; in four texts TTS I 819; III 800; IV 875 (transcribed yeng).

yěp 'the sleeve' (of a garment); s.i.a.m.l.g. w. the usual phonetic changes. Xak. xi yěp (MS. yep, but entered between yuun and yip) al-kummm 'a sleeve' Kağ. III 362; o.o. of yěp II 109 (salîs-), 187 (salltur-); yěp 233 (stigal-): KB yaka yěp tatar 'seizes his collar or sleeve' 3541: a.o. 5974 (çiğe): XIX (3) Tef. yěp 'sleeve' 151: xiv Muh. al-kummm yěp Mel. 66, 14; Rif. 166: Çağ. xv ff. yěp yep . . . 'as man' nasînsa 'sleeve' Vel. 412 (quotns.); yěp (spelt) astın San. 352v. 15: Xwar. xiv ditto Qubh 80: Kom. xiv 'sleeve' yep GCC; Gr.: Kip. xiii al-kummm yep (unvocalized) Hou. 10. 1: xiv yěp al-kummm Id. 98: xv kummm yep Tuh. 31a. 3: Osm. xiv ff. yep, sometimes spelt yıp; c.i.a.p. TTS I 819; II 1038; III 800; IV 874.
1 yin (‘animal’s dung’). Survives only (?) as yin in some NE languages and SE Tar. R III 514; Tuv. çin. Cf. kış, komuk, yundak. Xak. xi yin al-far ‘dung’; hence one says koy yinl: ‘sheep’s dung’ Kaž. III 5.

S 2 yin/yin: See ln.

3 yin: A word of rather indefinite connotation; n.o.a.b. In some contexts it seems to mean ‘the (human) body’, in others ‘a constituent part of the body’, and in others ‘the skin’. Uyg. vii ff. Bud. eti yinl: ‘his flesh and skin (or limbs?)’ U III 24, 6 (söölün): 30, 5; 78, 23; TM IV 254, 101; (the body (etöz) is said to be the body which comes into existence of its own accord) bez törlüg yinl yemé ken-tün bolmís ol tèttir ‘its five kinds of constituent parts (i.e. head, arms, legs, etc.) are said to come into existence of their own accord’ TT VI 448-9; (every hair) altun önlüg yinl (völ) ‘on your golden-coloured body’ Suv. 348, 1-2; a.o. TT IV 8, 68 (öölüt): Xak. xi yinl: badamul-misín ‘a man’s body’ Kaž. III 145; twelve o.o., in seven translated al-badan or al-casad ‘body’, elsewhere usually al-cild ‘skin’; in III 278, 14 et yin is translated abdabul-nás wá luhumum ‘people’s bodies and flesh’; see I 179 (alár-), 217 (ürper-), 261 (enmirit-), 275 (enmirit-), 315 (erkeklen-), 493, 12 (enmis-); III 109 (iygören-).


VU?F 1 yon pèc. to Uyg.; the contexts suggest some such meaning as ‘efficacy’ of medical remedies. Prob. a l.-w. Uyg. viii ff. Bud. (in an exposition of the diseases most prevalent in the various seasons and the appropriate remedies for them; one must give their drugs, without interrupting the series, in these seasons) yarağınça yınonaça ‘according to their value and efficacy (?)’ Suv. 590, 8; (when one is fully familiar with these diseases and their causes, one must administer remedies) içke yarağın yınonaça ‘according to their efficacy for treating the disease’ do. 592, 12; (let him give a remedy and cure the disease) olarnın yınonaça ‘according to the efficacy of the (various) remedies’ do. 593, 6.

VU?F 2 yon n.o.a.b.; certainly an Adj. and perhaps a foreign ethnolog. name, though it would prob. be fanciful to take it as a corruption of Sanskrit yavana ‘Ionian, Greek’. As might be expected there is no native Turkish word for ‘peacock’; modern languages use l.-w.s, usually Ar. fi-l’s (which has even found its way into Mong. as toos/totog) or Russian polin. Xak. xi yon kuş al-fa:zı:; yon arık the name of a summer station (muqtat) near Balasagun Kaž. III 144; a.o. I 331 (kuş).

1 yuğ (ñ-) properly ‘wool’, but in a limited area in the early period ‘cotton’, and in some modern languages also ‘feathers’. A First Period l.-w. in Mong. as nuqṣuun (-sun Mong. Suff.; Haenisch 120; Studies p. 234). S.i.a.m.l.g. except NE where tük (tuğ) is used instead; SE Türkic yuğ: NC Kir. kaz. Jün; SC Uzb. yuğ: NW Kk. jün; Kaz. yon; Kumyk, Nov. yun: SW Az. yun; Osm., Tkm. yun. The forms w.-ü- prob. arose fr. some confusion w. yuğ: properly ‘feathers’, but used for ‘wool’ in some modern languages. Uyg. viii ff. Bud. PP 2, 3 (1 cığay); 13, 2-3 (tarı:-) (as yuğ is mentioned in association w. hemp and could be cultivated, the meaning is no doubt ‘cotton’; as the Turks prob. first came into contact with cotton fairly late in their history, the use of this word for it is quite understandable): Xak. xi yuğ al-ṣif wa’l-vawab ma’a’n (both ‘wool’ and ‘(camel or goat’s) hair’ Kaž. III 361; twelve o.o., all spelt yuğ and translated al-ṣif except once al-ja’r ‘hair’: KB tonum koy yuğ ‘my clothing is sheep’s wool’ 4767; a.o. 4442 (azar): Arğu., Yağma; Karlık x1 yuğ al-qinj ‘cotton’ Kaž. III 362: xiii (?) Tef. yuğ ‘wool’ 167 (yuğ): XIV Rbg. (Adam and Eve) yuğ eğirdiller ‘span wool’ R III 596; Muh. al-ṣif yun Mel. 67, 13 (only): Çağ. xv ff. yuğ (spelt) par-i tüyür wa pasm-i haywañat ‘feathers, wool’ San. 3477. ii (quotn.): Kom. xiv ‘hair’ yun ‘wool, feathers’ yun CCI; Gr.: Kip. xiii al-ṣif yun Hov. 15, 4: xiv yuğ al-ṣif; in the Kitáb Beylık yuğ al-riṣ ‘feathers’ fl. 98; al-riṣ yun Bul. 12, 6: xv riṣ yun (in margin in second hand tğı) Tuh. 16b. 13; ja’r ‘hair’ (sas/kirpik) yun (with rif written below in second hand) 20b. 5: (Osm. see yuğ).


Mon. V. YN-

1 yan- ‘to turn back’ (Intrans.) and the like. S.i.a.m.l.g. except NW w. the usual phonetic changes. Türkii viii (the Kir Kirk people submitted and) yantımız ‘we turned back’... kirkızda: yantım we turned back from the Kir Kirk’ T 28-9; a.o. T 37 (and see 3 yan-): Uyg. vii ff. Man.-A (they took a stone and threw it at Zuqş Burxan) of taş (one word lost) oargaru yantı ‘that stone (stopped?) and turned back on them’ (and wounded their heads) Man.-Uug. Frag. 400, 10-11: Chr. yana yuń ‘come back (to me)’ and’ U I 6, 2: Bud. kutündün yannmasız evrilmeksz erür ‘(that man) is not destined to turn back from his blessed state or revolve (in the cycle of rebirths)’ U II 40, 102-3: Civ. TT VII 28, 6 (esen); do. 55 (asńlığ); USP, 3, 6 (kaçtur-): 32, 18; 63, 4: Xak. xi er yolden yanda ‘the man turned back (and returned again?), raça’a’ from the journey’ (etc.) Kaž. III 64 (prov. 2 nun), verse (ugrağ): followed by 2, 3, 4 yan-): KB yuşq yandi bolğay ‘the sun will have returned again’ 66; (a thing which has risen)
énı́şke yanar 'turns back into a decline' (the day which you have spent) yana yuğu ermez 'will not come back again' 13:40 xiii(?) Tef. yan- 'to turn back' 129: xiv Rbg. 236r. 21 (ugra-); Muh.(?) raca'a yana- Rgf. 109 (Mel. 26, 9 dön-): Çağ. xv ff. yan-(di) dön- 'to turn back' Vel. 100 (quotn.); yan- ... (2) garaş 'to turn back' return San. 337v. 8 (quotns.): Xwar. xiv yan- 'to turn back, return' Qurb facsimile Sır. 12, 88v. 8; Nahç. 323, 3; Kom. xiv yan- 'to turn away from ... to ...'. CCG; Gr. 1 l (quotn.).

1) yan- Refl. f. of *ya-. cf. 3 yak-, 1 yal-: 'to burn, blaze up', and the like. S.i.a.m.l.g. except NE w. the usual phonetic changes. Klp. xi (after 3 yan-) otr yandi: 'the fire burnt brightly (ada'at); alternative form of yan- (luğaf'il-lâm) in the Klp. language Kağ. III 65 (4 yan- follows): (Xak.) xiv Muh. ıdragul-l-nar 'of a fire, to burn' yannmak Mel. 35, 14; Rif. 121: itağ 'to turn bright' yan- (?); MS. yala:n- 102 only): Çağ. xv ff. yan- (1) süxtan 'to turn' San. 337v. 8 (quotns.): Xwar. xiii yan- (sic) 'to blaze up' 'Ali 49: xiv yan- ditto Qub 66; Nahç. 165, 11: Klp. xiv yan- waqada 'to burn brightly' id. 99; iṣṭa'ala 'to blaze up' yan- Bul. 33v.: xv waqada yan- Tuh. 38b. 5.

3 yan- 'to threaten (someone Acc.)'. Survives only (?) in NE Bar. yana- R III 85; NW Kaz. yana-; the normal word for 'to threaten' is korkut-. Türkî viii (I sent out long-distance patrols, I established a watch-tower at Arku: (?) and yanı́gma: yağúg kelili: bilirtim (stone much damaged, transcription not guaranteed) 'I came and reported (the approach of the threatening enemy' T 53: Uyğ. viii ff. Man. M II 11, 21 (İgneye): Bud. yanar eręček 'index finger' (an over-literall translation of Sanskrit tarjani 'index (lit. threatening) finger', instead of the usual phr. 1 suuk eręček) TTV 8, 57; a.o. do. 12, 119-21 (eg-): (Xak.) xıı biş anię: yandi: 'the beg (etc.). threatened him' Kağ. III 64 (followed by 2 yan-): KB (keep your on your tongue) tiliıp tėgın künde başını yanur 'your tongue threatens your head (i.e. life) every day' 697: Muh. al-tahdîd 'to threaten' yennmak Mel. 36, 1; Rif. 121: Xwar. xiv başını yanur Qub facsimile 52r. 9; Kom. xiv 'to threaten' yan- (or yanı- ?) CCG; Gr. Klp. xv haddeyan yani- (sic) Tuh. 38a. 6; taw'ada 'to threaten' yani- 89b. 12.

4 yan- 'to vomit'; Kağ. shows this as an alternative form of 4 yanırt-; it is perhaps merely an extended meaning of 1 yan-. N.o.a.b. Kax. xıı (after 2 yan-) er yandi: 'the man vomited' (qa'a) Kağ. III 65 (yanar, yanna:m:k): Xwar. xıı çerig kuşlar alıp kuşlarğa yandi: 'the army caught (so many) birds that they got sick of (eating) birds' Qub 66.

yan- 'to rout' or the like: as such n.o.a.b., but I yay- may be a later f. Türkî viii (the Oğuz remarked us ...) aña: sançırnum yandı 'I (the Türkî people let their feet waver) oza: yana: keliğme: süsün ağıt(t)üm 'I rallied their army which was escaping in disorder' Il E 31; (the Oğuz attacked us ...) sünüşdimiz teşri: yarlıktarı: yanda:ımız öğüze: tüşdü: yanduk yolla: yeme: oltı: 'we fought; heaven favoured us; we routed them; they fell into the river and died on the road of their rout' T 16; o.o. I I 23, II 19 (ählt-); I I 34; T 41—the word may occur as yay- in Onqin 1; the y- is not quite certain, but this meaning suits, and yañ- is likely to have been yay- earlier than yadi- which hardly suits the context. (Our ancestors ...) tört buluğ etmiş yığımış yanıım baasım 'organized, assembled, routed, and suppressed the four quarters (of the world)'

yep- 'to conquer (someone Acc.)'. S.i.a.m.l.g. w. the usual phonetic changes. Cf. ut-. Oğuz. Kax. xıı er an: yepdi: 'the man defeated him' (galabahu) over something (fi såy) Kağ. III 39 (yeşer, yemmek): Çağ. xv ff. yep- möliğ kardan wa mabsût kardan 'to conquer; to strike dumb' San. 352v. 1 (quotns.): Kom. xiv 'to conquer' yep- CCI, CCG; Gr. 122 (quotns.): Klp. xiv galaba wa xafara wa qadarwa 'to conquer, get the better of (someone) yem- Bul. 67v.: xafara wa galaba yep- ('uf-) Tuh. 24b. 1; galaba ditto 27a. 2.

yon- (yon-) originally perhaps 'to cut' rather generally; in Türkî it seems to mean vaguely 'to wound'; but s.i.a.m.l.g. w. the usual phonetic changes (SW Tkm. yon-; Osm. yon-/yonı-) more specifically for 'to plane (wood); to carve (wood, stone, etc.). Türkî viii ff. Man. Chusas. 88-q (ur-): Xak. (however sharp a knife is) ûs xaspı yonumus: (crasis of youıs; umuıs: 'it cannot cut (qať) its own handle' Kağ. I 384, 25; n.m.e. xiii(?) Tef. yon- 'to carve' (an idol) 162: Çağ. xv ff. yon- 'to carve' (or plane, tarıdından) wood and the like; but 'to cut' (tarıdadan) hair, wool, and the like is kirık- San. 346v. 28: reverse entry 294r. 29 (kirk-): Xwar. xiv yon- 'to carve' (stone blocks, figures, etc.) Qub 82: Kom. xiv 'to carve' yon- CCG; Gr. Klp. xiv yon- nahiwa wa beră 'to carve or trim (wood)' Id. 99: xvi nahiwa yon- Tuh. 37a. 10: Osm. xiv ff. yon-, translated yont-; c.i.a.p. TTS I 841; Ilı 1066; 111820; IV 807.

D yun- (yun-) Refl. f. of yu- 'to wash oneself'. S.i.a.m.l.g. w. the usual phonetic changes; often in extended forms like SC Ush. yuvıń-: SW Az. yuyn-; Tkm. yuvıń-. Türkî viii ff. Man. M II 7, 21 (aritin-): Uyğ. viii ff. Bud. bu yunguluk törük kuşun yunun arıtınzun 'let him wash and purify himself carrying out the rules for washing oneself' Suv. 478, 19-20; o.o. II 42, 31-2 (aritin-): TTV VIII C.8 (burnas): Civ. ekći sülti birle yunsar 'if he washes himself with goat's milk' TTV VII 23, r: Xak. xıı er yuvıń: yundı: 'the man washed himself (ığtasala) in water' Kağ. III 66 (Oğuz follows): Çel buynuk suvka yunmak anın yapi 'ol it
is his habit to wash himself in cold water’ 3581; o.o. 3584 (katighb), 6861, etc.: xiv Muh. tagaṣswala ‘to wash’ (Intrans.) yun— Mel. 40, 19; Rif. 130: Oğuz xi (after Xak.) er yun: ‘the man performed the ritual ablutions’ (tawâda’a) Kaš. III 66 (yun:n: yunmak): Xwar. xiv yun— ‘to wash oneself, perform the ritual ablutions’ Qub 86; Nähe. 10, 12, 44; 243, 6—7; 266, 8: Kor. xiv yun— (or yuwwun—) ‘to wash’ (Intrans.) CCG; Gr. 30: Kip. xii tqsala yun— (toperat. in error, -gil) Hou. 37, 2; xiv ditto Bul. 29v.: xx ditto yun— Kav. 76, 4; (ṣu koyun— in margin in second hand) yun— Tuh. 6a. 6; yundum 77b. 6: Osm. xiv to xvi yun—, less often yuvun— ‘to wash’ (Intrans.); in several texts TTS I 850; II 1077—80; III 826; IV 997—9.

S yun— See šun— (Türkî).

**Dis. Yna**

D yana: Ger. fr. 1 yan—; fr. the earliest periodic used both (1) as an Adv. meaning ‘again’, esp. in such phr. as yana: yan— ‘to turn back again’; (2) as a Conjunction ‘and again’, sometimes hardly more than ‘and’. During the medieval period, and even earlier, perhaps influenced by yeme: which is almost syn., it became yene in some languages. It survives in SE Türkî yana/yene/yene: NC Kir.: Kız. Jana/jânîn: SC Uzb. yana: NW Kk. jene; Kız. yane: Kumyk nene; Nog. yana: SW Az. yene: Osm. yene/yene: Tkm. yene. Türkîviii ff. IrkB 44 (ttstn—): Man. (anyone who says) trêrî yana ilâldîyâ ‘perversely and falsely’ Chuas. 135. Uyŷ. viii ff. Man.—A (just as fire which arises from (friction with) wood) yana ifçaçaq ortêrêyê ‘thereupon burns the wood’ M I 7, 3; similar o.o. do. 8, 7 etc.: Man. similar phr. M I 18, 6 (ii): Chr. U I 6, 2 (yan—): Bud. yana ‘again’; and is common; in TT VIII spelt yina: in E.48, yene: in G.22, and yene: (sic?) in K.10; in U II 88, 79 yene and in U IV 50, 128; T. X 17, 358 yene: it usually begins; the sentence and means ‘and again’, sometimes in the phr. yeme (VU) yana or (VU) yana yeme, but sometimes follows an Adv., e.g. kên (VU) yana ‘and then later’ TT IV 4, 5: Civ. yene: ‘again’ TT VIII L.16, 46; (VU) yana ‘and again’ often begins a sentence in H I: Xak. xi yana: (prob. so pronounced) a Particle meaning tâmiya(n) ‘for a second time, again’; hence one says yana: keldî: cî ’a tâmiya(n) Kaš. III 26: (misplaced in a section for words with -y as the second consonant, a later addition) yana: a Particle connoting ‘return’ (al-raca): hence one says yana: keldîm raca’tu wa cî tâmiya(n) III 170; eight o.o. translated ‘and, then again’, KB yana ‘and, and then again’ Bonam 171, 234; 341, etc.; tâmiya(n) Ki7.20 (1 yan—), 2366 (ûdûf—), etc.: xii(?): At. yana ‘and then’ 9, etc.; Tef. yana ‘again’ 139: Çağ. xv ff. yana gâyri wa tekrâr ‘other, again’ (quotn. w. yanalar ‘other people’); yanayî gâyirî: yana yene ve bir khe da daxi ‘once more’ (quotn.) Vel. 408: yana (spelt yând) (1) niz ‘again’, in the sense of repetition (takrâr), in Ar. ayâla(n): (2) dîgar ‘another’; (3) gayr ‘other’; also spelt ydâna(h) and yana(h) (yene) San. 338v. 29 (quotns.): yana (spelt yanah), yâna(h) same as yând, same translation 339r. 25 (quotns.): Xwar. xiii yene/gene ‘and’ ‘Ali 10; xiii(?). gene (usually spelt gene, once géne) ‘and, and then’ is common in Oğ. xiv (VU) yana ‘and’ again’ Qub 67; MN 50; Kip. xiv ‘again’ yana/yene CCG; Gr. 113, 122 (quotns.): Kip. xiii yuma ‘then, later’ (VU) yana: Hou. 56, 4 (examples follow): xv kamâ annuahu ‘likewise’ (VU) yana/gene (daga): also yuma bi-mâ-nâ ayâdan (Tuh. 31a. 8.

F 1 yana: ‘elephant’; pec. to Üyk.: an obvious 1.—w. of unknown origin, also spelt yâgân, yâzan, qv. Üyk. vii ff. Man. (an invocation) yanâm ‘my elephant’ M II 8, 13: Bud. Sanskrit nägavat ‘like an elephant’ yanâ teg TT VIII B.8; o.o. do. C.5 (tstl—): U I 37, 2; III 55, 3 (türk—) etc.: xiv Chin.— Üyk. Dict. hişan ‘elephant’ (Giles 4,287) yâg Litogi 280; R III 58 (yan).

2 yana: syn. w. yan and perhaps to be explained as an Oğuz form of the Dat., yana: < yanâ: < yan:kâr; erroneously used as a Nom. It still survives in SW Osm. (in idiomatic expressions) and Tkm. yâgan. Oğuz xî: yana: ‘the side (câmb) of a valley, and the bank (satt) of any river’ Kaš. III 360: xiv Muh. al-câmb yâna: Mel. 85, 3; Rif. 191 (MS. yâbga—): Kip. xiv yana: al-câha ‘side, direction’; one says bu: yana: ‘to this side’, of yana: ‘to that side’ Id. 99; al-sawb ‘side, direction’ yâga: (to be read yana:?) Bul. 14, 8: xv cîha yana Tuh. 12a. 1: Osm. xiv ff. yana ‘side, direction’; c.i.a.p. usually in such phr. as biyrâqin ‘on the one hand’, senden yâna ‘in your direction’ TTS I 776; II 98; III 761; IV 834; xviii yâna (spelt) in Rûmi, câmb wa samdt ditto San. 339r. 13.

yâp: ‘new’, both concrete and abstract (e.g. of year). S.i.a.m.l.g. in a wide range of forms; NE yâp/yâp:ça/naa: SE Türkî yepl/yêngî/ yepl: NC Kir. Ïap: Kız. Ïapa: SC Uzb. yangi: NW Kk. Ïapa: Kaz. Ïapa: Kumyk, Nog. yâp: SW Az. yênil: Osm. yepl: Tkm. yapa. Üyû. vii yapa: ‘one of the first ten days of the month’, e.g. [e’ îlîk]: ÿ: yape:ka: ‘on the sixth day of the first month’ Su. N 9; a.o.o.: viii ff. Man.—A M I 14, 8—10 (barky): Bud. yapa kûn ‘the first day’ (of a period) TT VI 324—6 (bd); U II 21, 7 and 19; a.o. Suc. 609, 16 (enûkel—): Civ. yapa in the same meaning as in viii is common in TT VII, VIII and Üys; o.o. TT I 85, 17: Xak. xi yapa: ‘anything new’ (cadid) Kaš. III 369; a.o. I 376, 12: KB yapa ‘new’ is common 349, 492 (yapa kelçüçî ‘newcomer’), 668—8; etc.: xiii(?): At. 195 (eskîr—); Tef. ditto 151 (yepî: xiv Muh. al-cadid (opposite to ‘old’ eski): yapa: Mel. 54, 3; Rif. 151; al-nayrî ‘new year’s day’ yapa: Kûn 79, 17; 184: Çag. xv ff. yapa yepî Vel. 403 (quotns.): yapa (spelt) nôd wâ âda ‘new, fresh’, also spelt
yaş San. 339r. 21 (quotns.); yaş same translation 339r. 11 (quotn.; an error; yaş baş here seems to be a Sec. f. of yan baş); yężi same translation 352v. 18; Xwar. xiii ayını yapanı (sic) 'the new moon' Ali 36; xiv yaşi 'new' Quth 68; Nahc. 253, 7: Kom. xiv ditto CCG, CCG; Gr.: Kip. xiii al-hilâd 'the new moon' yaşi: ay ya'ni qamar caadîd Hou. 5, 4: xiv yężi? (misvocalization) al-케dîd 'id. 98: xiv al-caadîd (opposite to 'old eski) yaşi: Kav. 64, 15; caadîd yaşi: Tkm. yañqi Tuh. 11b. 9; hilád yaşı ay 37b. 7.

E yanu: See tanu.

E yeğe: See yeğe.

Dis. V. YNC-

yanu-: 'to sharpen'; less specific than bile- to whet'. Survives, same meaning, in NE Bar. yanu- R III 85; Tuv. çangi-: NC Kır. çangi-; Kav. çangi-; NW Kk. çangi-; Kâz. yana-; Nog. yan-. Xak. xî er biçim yana-: 'the man sharpened (jahada) the knife' (sword, and the like), that is when he passed it to and fro (amarra) on (the palm of) his hand after he had sharpened it (sannahu) Kaş. III 91 (yanur; yanumak).

yênî-: n.o.a.; apparently Intrans: 'in the sense of 'to be, or become, bright', cf. yènîk; of Kaş.'s two etymologies the first is correct but inverted, the second impossible. Xak. xî urağut yenî-: the woman gave birth and laid down her burden' (waladat . . . ra wa'da'at hamla'da); this V. is used specifically (xașatâna) of women only; in the case of other animals the name of the offspring (al- -maclîd) is taken and the Suff. -lî- is added to it to give the concept of parturition (al- -mîlâ), e.g. of a cow one says inçe: kuza:ja:gu- lî-: the cow gave birth to a calf'; buzâ:gu- with Suff. -lî- (other examples follow). There are two possible etymologies (tıtyâq) of yênî-; one is that it is derived fr. the phr. yenîk nep 'a light (al-xa'îf) thing', and that she laid down her burden she became light (xâfât), yenîk'd: w. a kasa on the nîn, but the regular form for this meaning would have a damma (i.e. yenûdî); there is no good foundation for this statement. The other is that it is derived fr. yîn 'a body' (al-badan) and that the woman, when she gave birth, ejected (arxaci) a body (casad) from herself. Both theories are plausible (hasan) Kaş. III 91 (yênîr (sic), yênîmek); bu: urağut ol yenî-gü; (sic, the MS. has yênîneùgü): 'this woman is on the point of giving birth' (arxact 'al-lâl-tellâd) III 36: KB bodûn asqî artti yenip yülkeri 'the people's benefits increased, their burdens becoming lighter' 1654.

yopâ-: 'to make false accusations (against someone Acc., to someone Dat.); survives only (?) in NE yoppo/-yopâ- R III 415. Uyğ. viii ff. Bud. TT IV 8, 71 (caşur)-: Xak. xî ol anı: bęge: yoçadî: 'he made false accusations against him (waşq bihi) to the bęg' (etc.) Kaş. III 397 (yoçar; yoçmak); a.o. 376 (yoçar:); KB yoçağlı yopasa bu yılın btti 'it this dog among men makes a false accusation (against me)' 5860; mênîm kim yopasa ayitgli mapâ 'if someone accuses me falsely, question me' 5871.

E yeğe-: See în- Türkîk.

Mon. V. YNC-

yanç- 'to crush, trample on'; and the like; survives in NE Kır. yanç-; Kav. yanç-: SC Uzb. yanç-: NW Kk. yanç-: Nog. yanç-. Uyğ. viii ff. Man. (A just as the hammer and anvil which are made of iron) yana kanağ temrelêk kentû yanca 'thereupon themselves crush all (kinds of) iron' M I 18, 12-13; Bud. In confessions of sins it has no Object and seems to mean 'to be oppressive' or the like; (if either in my previous or present incarnation) yânçilim erser tilin sözüleyi . . . yân-dim erser U II 76, 13; o.o. do. 85, 30 ff.; Suv. 134, 7-8; Civ. satun yancip 'crushing garlic' H I 176; a.o. IL 10, 72: Xak. xî ol ka:gün: yancî: 'he trampled on (xâbata) the melon (etc.) and crushed it (daqqaq) beneath his feet'; also used of anything when he bit (cadda) something and pressed (domma) its parts together Kaş. III 435 (yançar, yançmak, MS. in error -mek); a.o. III 309, 10: KB yanç- is fairly common, e.g. yaqı boyini yânça 'if he crushes the enemy's neck' 1926; o.o. 2016 (fûr):, 2022, 4015, 4845: Çağ. xv ff. yanç- (spelt) varm kardan 'to soften' San. 338r. 10 (quotn.): Kom. xiv 'to crush' yanç- CCG; Gr. 113 (quotn.): Kip. xv darasa 'to wear out, erase' yants- Tuh. 16a. 9; 'açasa 'to wring, squeeze' yants- 26a. 9 (both later revocalized yants-): Osm. xvi yanc- 'to crush'; in one text TTS I 778 (yanci-).

*yînc- 'See yîncêgue, yîncür-', etc.

Dis. YNC-

?E yeğe See yeğe.

?F yîncî 'pearl'; no doubt a l.-w. from some Chinese phr., but which is uncertain. The second syllable is presumably chî 'pearl' (Giles 2,549), but there seem to be insuperable phonetic objections to the theory in R III 339 that the word reproduces the phr. chên chî 'genuine pearl', even though it is quite a common one and actually occurs in the Chinese text of III, where chên chî ho 'genuine pearl river' occurs in a context which suggests that it is the same river as the yîncî: oğuz in I, I, T (see G. Schlegel, Die chinesische Inschrift auf dem uigurischen Denkmal in Kara Balgasun (MSFO IX), Helsingfors, 1806, p. 104). The identity of the first syllable remains a mystery. S.i.a.m.l.g. except NE; SE Türkî ünce BŞ; jînce jarrîf: NC only Kx. inîfî; SC Uzb. inçu: NW Kk. xinîfî; Kâz. eçce; Kumyk inçî; Nog. inçî (sic); SW Az., Osm. inçî; Tkm. inçî/xîncî. The intermediate Turkish source through which it reached Russian as zhchemug is unknown. Türkî viii yîncî: oğuz 'Pearl River', the upper reaches of the
Sir Darya (Jaxartes) I S 3, II N 3; I F 39; T 44; lv. 16: Uyg. viii ff. Bud. ewarten yınçų 'jewels and pearls' PP 34, 2; Swv. 446, 16; o.o. PP 6, 7–8 (bonçuk); U IV 30, 51 (tiz-); TT X 450 (tizig): Xak. xı yınçų: al-lulu' 'pearl'; and slave girls (al-imad) arc called yınçų: after it Ka§. III 30 (prov.); I 387 (tizig); II 9 (tiz-); and nearly 20 o.o. translated al-lulu' or al-durr 'pearl': KB 211 (tibab), 212 (çukar-), 4427 (tiz-): xiii(?). Tef. yınçų (sic): 154: XIV Muh.(i) al-lulu' yınçų: Rif. 181 (only): Çağ. xv ff. [nc].1nc[i]n ci ne ci, dur[r ma'nası (quon.): i ncı xatıni-purda-nişin 'a court lady' (quon.); prob. 'pearl' used as a quasi-P.N.)Vel. 82: İnc[i] (spelt) (i) marwa'ird 'pearl' (quon.) San. 117v. 15; inčı søn 'woman' 117v. 21 (same quon. as in Vel.): Oğuz, Kip. xi (after Xak.); yınçų; in Oğuz, Kip. is cincü: Ka§. III 30: Xawr. xv yınçų/yınçų/yınçų 'pearl'; metaph. 'teeth' Qutb 80, 84 (yınçı), 88; MN 112, etc.; Nahc. 62, 5: Kom. xiv 'pearl' İnc[i] CCI; Gr.: Kip. xiii al-lulu' y.nı:çu: Hou. 31, 15; yınçı as a P.N. do. 30, 12: xiv İnc[i] al-lulu' İd. 24; dito yinc[i]n (sic) Bul. 5, 5: xv dito İnc[i] Kav. 64, 12; Tuh. 31b. 11.

D yançuk Dim. f. of yan: 'a purse, or small bag hung from the belt', hence 'a pocket'. S.i.s.m.l.w. the usual phonetic changes, the same meaning in SE Türki: SC Uzb.: NW Ka§., but in SW Osm. 'the side-armour of a horse'. Xak. xı yançuk al-kısa 'a purse' Ka§. III 45; o.o. translated al-xari̇ta 'a leather bag (for money)' II 61 (bür), 250 (karvan-): Çağ. xv ff. yancuk (spelt) 'a purse or pocket' (kısa wa ābi) which is sewn inside the side of a robe' San. 339r. 7: Kom. xiv 'purse' yançuk CCI, CCG; Gr.: Kip. xiii (under 'clothing') al-xari̇ta yançuk (MS. yunçuk) Hou. 19, 4: xiv yançuk dito; one says yığlt koş (for Pe. xeynt) yançuk boş 'the youth is good-looking (tayyib); the purse empty' Id. 99: Osm. xiv, xv yançuk; xv ff. yançuk (1) 'purse'; c.i.a.p.; (2) xv ff., 'a horse's side-armour'; (3) dito, 'the flank, hip' TTS I 778; II 990; III 703; IV 835.

D yınçğ́ Nu./A.F. fr. yınçğ́-; 'in a bad condition, weak', and the like; used in Hend. w. yazıs. Pec. to Xak. xı yınçğ́ 19 al-amru'l-müdiyiy'ilağlı láyunfuric (MS. yınçğ́r) li-da’fihi 'an unsatisfactory affair that cannot be put right because of its weakness'; yınçğ́ er al-raculu’l-sayyuy’u-hal’i’l-đa’if 'a man in a bad state and weak'; (in a verse) yınçğ́ yazvı tovardı: qawiyıa-xמדיur’-l-đa’if 'the obscure, weak man became strong' Ka§. III 41; same verse I 103, 3; o.o. I 93, 4; 274, 18: KB (of a man) yavuz yınçğ́ 413: in 704 Ay- toldı says that the man who finds him must be cautious in his behaviour and yavuz yınçğ́ esıke yakin turması 'must not be closely connected with obscure, weak comrades'; but the word could be read ĭşke 'unsatisfactory, dubious business'.

D yınçğ́ Dev. N./A. fr. *yınçğ́-; cf. yınçğ́r-; physically 'thin, slim, delicate', and the like, abstractly 'subtle, fine'; in Türki opposite to yuğon, q.v., and almost syn. w. yuva:k. S.i.a.m.l.g.; NE Alt., Leb., Tel. çiçek R III 2146; Kür. yļčeko do. 528; Tob. yļčeko do. 512; Khäk. niske: SE Türki yınçğ́ BS; yınciąge/yınçğ́e farrıng: NC Kir. ĭçke; Kzx. ĭğiške: SC Uzb. ĭğiške: NW Kk. ĭğiške: Kumyk ĭnçe; Nog. yıncığe: SW Az., Osm. inçe; 'Thm. inçe. Türki yınçğ́ T III 13 (tız): xii. Man. M III 22, 3-5 (ii) (etiğligi): Uyg. viii ff. Bud. Sanskrit śikhlma 'thin' yınçğ́e: TTT VII A.1: anur evam 'and a subtle' ĭnçe:ke: 98 do. F.14 (Dat. or ditography?); terlıy yıncığe savlar 'deep, subtle words' Hien-ts. 126-7; yınçğ́e tözün 'their subtle basis' do. 1823; o.o. U II 24, 1 (ulu-); 41, 20 (osuğ); Swv. 71, 14 (st.): Civ. yınçğ́e (once)янцѓе (three times) in the phr. ĭnççe sok- 'to grind fine' H I 77, etc.; a.0. II 12, 13 (eğle-): Xak. xı yınçğ́e: 'anything thin' (or slender, daqiq); hence one says yınçğ́e: torku: 'thin silk fabric', and yınçğ́e: kuž 'concubine' (al-surriya); and 'an ascetic devout man' (al-nāshū'l-muta’abbid) is called yınçğ́e: kılı: Ka§. III 380; a.o. I 326 (1 kuž): KB, yınçğé ayur 'he speaks subtly' 613; yınçğ́e yıp 'a thin cord' 748; o.o. 2490 (1 toku); 6082 (kil): xiv Muh.(i) daqiq (opposite to 'thick' ýoğun) inçe: Rif. 143 (only); yınçğ́e 153; al-mutaqqi 'God-fearing' yınçğ́e: 147: Çağ. xv ff. ĭnçke (spelt) (1) nızök 'thin, slender' (quon.); (2) Ĥız-ı mutadd-i muzmin 'a chronic disease' San. 117v. 24: Xawr. xiv yınçğé 'thin, delicate, narrow, meticulous' Qutb 80; Nahc. 232, 6, 239, 14: Kom. xiv 'thin, fine' ĭnçke CCI, CCG; Gr.: Kip. xiii al-raqiq (sic) 'thin' (opposite to 'thick' ýoğun) inçe: Hou. 27, 13: xv al-rafi’t 'thin, fine' (ditto) inçe: Kav. 64, 16.

Dis. V. YNC-

yınçğ́- 'to be, or become, weak or emaciated'; survives only(?) in NE Tob. yünçğ́- (sic) R III 598. Xak. xı er yünçğ́d: zat håil’ul-racul min firq 'the man's state deteriorated owing to poverty' Ka§. III 303 (verse, see timçğ́); no Aor. or tınçğ́; a.o. II 281, 11 (1 taktik-).

D yünçt- Hap. leg.; Caus. f. of yünçğ́-. Xak. xı (ol) an: yünçttnu: asta’a ilayhi wa ğđāhu 'he did evil to him and harmed him' Ka§. III 352 (yünçtítur, yünçtmak, corrected fr. -mek).

D yanḉç- Pass. f. of yançğ́-; 'to be crushed', etc. Survives in the same languages. Uyg. viii ff. Man.-A M 1, 9, 12 (ilsz): Xak. xı kağun yancı: 'the melon (or other similar thing) was crushed and trodden under foot' (ndağata . . . xanxabata) Ka§. III 107 (yançlgur, yançlmak, corrected fr. -mek); o.o. I 188, 1 (örttun): xiii(?). Tef. yımçğ́ 'to be crushed, trodden under foot' 140: Çağ. xv ff. yancu: norm Sudan 'to be softened' San. 338r. 17: Xawr. xv yancu- 'to be crushed' Nahc. 338, 3; 339, 14: Osm. xiv dito in one text TTS II 991.
D yīnčůr- Caus. f. of *yɪnc-, cf. yɪncge, yɪncrən-; 'to bow (the head)'. N.o.a.b. Türkü vii ff. Man. TT II 6, 35 (2 sōkit-). Uyg. viii ff. Man. yɪncrər yʊkʊntʊ 'bowing (the head) and worshipping' TT III 165(?), 175; IX 5; Bud. yɪncrər yʊkʊntʊr TT X 272-3; yɪncrər tʊpɪn yʊkʊntʊ 'bowing the head and worshipping' U III 13, 5 (ii); o.o. U I 33, 10; Surv. 159, 54; '14.

D yınčur- Hap. leg.; Ìnhicative f. of yɪnců. Xak. x 3 yınčurdu: aʊq (??read uq) amrrl-racal 'alal-si' 'the man's affairs were put in a bad way' Kas. 939 (yɪncrərə, yɪncrəmərən).

D yınčrən- Hap. leg.; Refl. f. of yınčur-; 'to bow oneself'. Xak. x 11 KB 805 (yɪncrən-).

Tris. YNC

DF yɪnculüğ P.N./A. fr. yɪnců; 'having pearls'. N.o.a.b. Uyg. viii ff. Man. altunluq yɪnculüğ 'with gold and pearls' TT II 15, 9; a.o. do. 11-12 (bonul): Civ. TT VIII 1.17 (asin-).

Tris. V. YNC-

D yɪncgele- Den. V. fr. yɪnců; 'to refine and the like. S.i.s.m.l., e.g. SW Az. incel- 'to become thin'; Osm. incle- 'to scrutinize meticulously'; Tkm. incèle- 'to make thin'. Uyg. viii ff. Bud. yɪncgeleụy ərtụp 'cleansing meticulously' Swv. 244, 18: Civ. H II 8, 26 (intür-): Xak. x 1 ol nepli: yɪncgeleli: 'he reckoned that the thing was thin' (dəqiq); also used when he examined a thing minutely (or made it thin, adaqqa\-\-səy) Kas. 3411 (yɪncgeleler, yɪncgelemelek): Xwar, Xiv yɪncgel- (sic) 'to make (someone) thin' Qub 80: Kom. Xiv 'minutely, scrupulously' İnçkelep CCl: Gr.

D yɪncgeleen- Hap. leg.; Refl. f. of yɪncgele-; note the semantic connection w. yınčur-. Xak. x 1 ol maça: yɪncgeleli: təve\-dəa a li wə xa\-da a 'he humbled himself to me and obeyed'; also one says of kərʒɪg yɪncgeleli: 'he made the slave girl a corticule (surriya)'; and kul teprikle: yɪncgeleli: the slave (i.e. pious Moslem) humbled himself, was abstemious, worshipped, fasted, prayed, and obeyed God' Kas. III 450 (yɪncgeleenür, yɪncgeleenmek).

D yınčůlə- Hap. leg.; Den. V. fr. yɪnců; perhaps used only in the Ger. in -ü, meaning 'like pearls', cf. arslanla-. Xak. xii(?) KB/VP 11 (tiz-).

Mon. YND

yund (yund) apparently a generic term for 'horse', while 2 at was more specifically 'a riding horse'. The -u- is fixed by TT VIII. It was the original word for 'horse' in the twelve-animal cycle, at not appearing in this context till the medieval period, see Prıtsak, op. cit. s.v. yılmən, p. 79. Survives only(?) in SW Osm. yond/yont 'a wild unbroken mare'.

Türkü vii ff. bèg er yuntə\-\-uːɾ; barmiš 'a beg went to (look at) his horses' Ir HB 5; a.o. do. 24 (emiq). Uyg. viii ff. biy quntəm koň 'a thousand horses and ten thousand sheep' Şn. side line and ?W 9: viii ff. Man. Wind. 12 (sürüg); Bud. PP 3, 1 (udy); Surv. 490, 18: Civ. yuntə (spelt three times in TT VII P) as an animal in the twelve-animal cycle, 'Horse Year, Horse Day', etc. is common in TT VII, VII, VIII, Usp.; O. Krt. ix ff. alt: bıp quntım 'my 6,000 horses' Mal. 3, 5; a.o. 45, 8 (bdırak): Xak. x 1 yund al-xayl 'horse/horses', both Sing. and Plur. like Ar. al-ilb ('camel/camels'); hence one says yund elti: yipər 'horse meat (smells like) musk', that is when it has been cooked and left until it is cold, a good (hasana) smell rises from it; yund the name of one of the twelve years in Turkish, it is called yund yul: Kas. 3437; I 292 (ögünli-), 235 (okras-), and five o.o. translated al-xayl or al-faras ('horse'): KB yazıda kalın yund 'large herds of horses in the steppe' 5270: Çağ. xv ff. yunt mədəyən 'a mare'; also the name of one of the Turkish years San. 347r; 9; a.o. 207v. 6 (kısə:ak): Kip. XII ism li-macənu\-\-l-xayl, a collective term for 'horses', in the pasture or elsewhere yund (MS. yunat) Hou 12, 13: xiv 97 (2 yilki): Osm. xiv ff. yont usually specifically 'mare', in xiv, xv sometimes 'horses'; yont kuşi 'wagtail'; c.i.a.p. TTS I 851; II 1077; III 829; IV 907.

Mon. V. YND-

yind- 'to search (something Acc.); to seek (something Acc.)'; n.o.a.b. Xak. x 1 (ol) anıp evin yındi: (sic in MS.) 'he searched his house'; originally yındi: and then abbreviated (uxulla) Kas. III 66 (yındər, yındmek): XIII(?) At. bığil yind 'seek wisdom' 193; a.o. 417.

Dis. YND

D yanut Active Dev. N. fr. 1 yan-; lit. 'something which comes back'. Survives only (?) in NE Alt. yanut 'a woman's dowry, which is returned to her in the event of her husband's death' H III 87. Yanut in Uyg. is syn., and perhaps a Dev. N. fr. the Caus. f. *yınat-. Uyg. viii ff. Bud. (if I have taken or used property belonging to a monastery) yan-gis yan-tın tın tın tın 'cherished erser and have given nothing in return (Hend)' U II 77, 24; yanut bitiğ ... yanut bèlég 'a letter in return ... a present in return' Hüen-ts. 1857-1859; Civ. (we received certain goods; as the original (VU oğ) receipt has been lost) tutup torku yanut bitiğ bérdirmiž 'we have (hereby) given a duplicate document regarding the receipt of the silk fabric' USp. 5, 4; Xak. x 1 yanut al-irwağ 'something given in return for, or in place of, something else' Kas. III 8; yanut al-carcič 'an answer'; hence one says söiz yanuți: 'the answer to a statement'; yanut al-irwağ wa'\-\-l-\-jəman 'value, price'); ma(a)nit III 28: KB yanut bérdi håčib 'the Chancellor answered' 538 (etc., a common
D yundak: Pass. Dev. N./A. fr. yund-; survives only(?) in SE Tar. yunda same meaning R III 545. Xak. xi yund-: ‘water for washing dishes (瓜 לתולוע-גסא) after food has been eaten’ Kaś. III 31: Osm. xvi yuyundu/yuyuntu ditto, in two Dicts. TTS II S31; IV 909.

(S) yanut See yanut.

(D) yandak the basic meaning and therefore etymology are obscure; in Xak. clearly an Adj.; -dak is certainly a Dim. and perhaps a Dev. Suff. Survives only(?) in SC Uzb. yantok: SW Osm. yandik; Tkm. yandak ‘camel-thorn’. Xak. xi yandak tiken: yandak: yandak Caus. f. of 2 yantur-; ‘to bring (the army) back again’ T 45: Uyg. VIII ff. Man. yanturugu ayig kilinçin ‘you have turned back (the children of men) from evil deeds’ TT III 127: Bud. [amartapat] sığgün xwas xanturup ‘drawing back (or giving back?) the flower of the ałmatapattra tree’ TT X 491-2; a.o. do. 495: (Civ. see yanturup): Xak. xi ol anf: evke: yanturdi: (MS. yanturdi:) ‘he sent him back (racca’ahu) to the house’ (etc.) Kaś. III 98 (followed by 3, 4 yantar-): KB 738 (a0:kl): xiix (?): Tef. yandurt: ‘to send back, draw back’ 139: Cağ. xv ff. yandurt: döndür: ‘to send back’ Vel. 400 (quotn.); yandurt- Caus. f.: (ar) gardından ‘to turn back’ (Trans.) San. 339r. 3 (quotns.): Xwar. xiv yandurb: ‘to send back’, etc. Qub. facsimile 111. 5; 844. 2: Kom. xiv ‘to give back’ yandurt- CCG; Gr. xiv qalaba/gallaba ‘to overturn, etc.’ (axtur-) yandurt- Bul. 73v.

D yantar- Caus. f. of yan-; ‘to bring back, turn back, give back’, and the like. S.i.a.m.l.g. w. the usual phonetic changes, except NW. See also yanturup. Türkü VIII (we reached the Iron Gates and) yanturtımız ‘brought (the army) back again’ T 45: Uyg. VIII ff. Man. yanturtuğuz ayig kilinçin ‘you have turned back (the children of men) from evil deeds’ TT III 127: Bud. [amartapat] sığgün xwas xanturup ‘drawing back (or giving back?) the flower of the ałmatapattra tree’ TT X 491-2; a.o. do. 495: (Civ. see yanturup): Xak. xi ol anf: evke: yanturdi: (MS. yanturdi:) ‘he sent him back (racca’ahu) to the house’ (etc.) Kaś. III 98 (followed by 3, 4 yantar-): KB 738 (a0:kl): xiix (?): Tef. yandurt: ‘to send back, draw back’ 139: Cağ. xv ff. yandurt: döndür: ‘to send back’ Vel. 400 (quotn.); yandurt- Caus. f.: (ar) gardından ‘to turn back’ (Trans.) San. 339r. 3 (quotns.): Xwar. xiv yandurb: ‘to send back’, etc. Qub. facsimile 111. 5; 844. 2: Kom. xiv ‘to give back’ yandurt- CCG; Gr. xiv qalaba/gallaba ‘to overturn, etc.’ (axtur-) yandurt- Bul. 73v.

D yantur- Caus. f. of yan-; ‘to light (a fire Acc.)’ and the like. Not noted before xiix(?). S.i.s.m.l. w. the usual phonetic changes. (Xak.) xiix(?): Tef. yantur- ‘to light’ (a fire) 139: xiv Muh. adrama’l-nar ‘to light a fire’ old yantur- Mel. 17, 6; Rif. 95; a’laqāl- sirde ‘to light a lamp’ çıraq: (Mel. haraç): yantur- 23, 1; 104: Cağ. xv ff. yandurt- Caus. f.: (a) sızıdändan ‘to light, ignite’ San.
D 3 yantar- Hap. leg.; Caus. f. of 3 yan.- Xak. x1 (after 4 yantar-) va kədələk fi'll- tahdīd also for 'to threaten' (or 'cause to threaten?') Kaş. III 98.

D 4 yantar- Caus. f. of 4 yan- but syn. w. it, which suggests that this is merely an idiomatic use of 1 yantar- meaning 'to send back (one's food)'. Survives in SE Turkish yandur-/yandu- jarring. Xak. x1 er yandurdi: (MS. yandurdı:) 'the man vomited' (qv a); alternative word for (hxq fi) yandı: (MS. yondı:) Kaş. III 98 (yandurur, yandurmak: throughout this para. the first vowel is given as o-, prob. carried on mechanically fr. the previous entry yomdar-): Kip. x11 taygayda 'to vomit' (kus-, and also) yandur- (MS. yondur-) Hap. 38, 20.

D yindur- Hap. leg.; Caus. f. of yind- Xak. x1 (ol) ann evin yindurdi: 'he had his house searched' (abbha dərədə) for his property which was suspected (of being stolen, mazimmatalu) and his lost property in it Kaş. III 99 (yindürür, yindürmek).

Vu(11) yöntuş-n.o.a.b.; the Suff. -tükün points to front vowels, the first syllable is spelt yön- but this scripto defectiva is not unusual in Uyg. script after y-; as elsewhere in this text the -ş- is represented by -s-, but the V. is clearly a Recip. f. The meaning seems to be 'to quarrel' or the like, but no basic f. seems to be known. Uyg. vii ff. Man.-A yöntüsi okusurlar 'they quarrel and shout at one another' M 149, 1–11; o.o. do. 15–16 (sögüş-); do. 16–18 (kekreş-).

Tris. YND

D yiğişi Dev. N./A.; can hardly be der. fr. yiğed-, prob. fr. a cognate Den. V. fr. yiğ, *yipde-. N.o.a.b. Uyg. vii ff. Civ. yiğişi: 'nasal catarrh' H 116, 8 and 20: Xak. x1 (under fa'llal) when a boy is abused (subba) one says yiğişi: that is ya man yasıl min anfih'i-l-muxa't 'you with the runny nose' Kaş. III 387.

D yanultưq Hap. leg. (?); P.N./A. fr. yanut. Xak. x1 KB ('the king has done good to you, a thousand returns (for your services, yanut); in return for that prepare something good) yanultuş kışl ol kışl edgüsi 'the man who returns favours is the best of men' 5791.

D yantar: Ger. of 1 yantar- used as an Adv.: 'in return, back, again, and the like' often abbreviated to yantu’yandu: N.o.a.b. Türkî viii yantar (or yantur?) sakintm kihatdı: sakintm 'i thought again and again, I thought deeply' I N 11: Uyg. viii ff. Bud. yantr uştı 'he sent him back' PP 35, 6; (how is it possible, having come so far) yanturu yann [one word] ködıp barmak 'to give up (this enterprise or the like) and go back?' H1ien-ts. 97 8; eddğ öglik yantaruru övékeser kakısar 'if he is angry (Hend.) with a benevolent man in return (for his benevolence)' Sur. 595, 9–10; a.o. TT VII 40, 53: Civ. yantaruru bērip 'giving back' USp. 115, 6; yantarup bërürmen do. 6, 5; 35, 17 and yantarup altmuz do. 14, 10 are no doubt errors for yanturu: o.o. TT I 105 (xarāril-); VII 30, 1: Xak. x1 yandru: Kaş. III 406, 4 (yaşi:); n.m.e.: KB yandru çikit 'coming out again' 521; o.o. 738 (sökiki), 2656, 5674 (ekekike-).

DIS. YNG

D yāga:k crasis of *yanğak Den. N. fr. yan; properly 'the cheek-bone', but sometimes used more generally for 'cheek', and metaph. for 'the side of something'. S.i.a.m.Č. often much abbreviated, e.g. NE Tuv. ča:kc: NC Kır. jok: Kız. jak: NW Kk. jak: Kaş yanğak 'cheek'; yak 'side'; Kom. yak: yak: Nog. yak: SW Az. yâng̣a, Osm. yâng̣a, Ý fkn. yak: 1km. yanak. Cf. 2 eŋ, epek. Xak. x1 yanğak 'the bone' (al-'zem) in which the teeth are set (fūrazat) either side (cānibay) of the mouth'; yanak 'the side' (cām) of anything; and 'the side post (i'dāda) of a door' is called kapu yanak: Kaş. III 376 (and see yanak): xiv Muh. (in 'parts of the body', al-xadd 'cheek' e.g. ... al-ārid 'cheek' (that cheek)-) yanak Mel. 46, 11; Rif. 140: Çağ. xv ff. yanğag/yanak yanak Vel. 404 (quotn.); yanğag/yanak (spelt 'with -p') (1) čıwa ra ruxar 'face, cheek' Sun. 339r. 14 (quotn.; (2) see yağag): Xwar. xiiii (...) o eqačaka on the right side' Ög. 116; cone eqačakda 'on the left side' 124; tüün (i'dān) yanğaka 'to the north' 324 (cf. confusion with yanaκ): xiv yanak 'cheek' Qutb 67; MN 106, etc.: Kom. xiv 'cheek, jaw, jawbone' yanap/yağak CCI, CCG; Gr.: Kip. xiii al-xadd yanak (ice?); ḫaf for -p-) Hap. 20, 7; xiv yanak ditto, in the Kitāb Beylik yağa:k Id. 98; yanak al-hanak 'lower jaw' do. 99: xiv al-xadd yanak Kaw. 60, 13; Tuhb. 148. 4.

D 1 yanğ Den. N. fr. 1 yan-; syn. w. yanat; n.o.a.b. but identical w. 3 yanğ. Xak. x1 KB (the good man gives advantages to others but) ol așiğdm bu kolmaz yanğ 'does not ask for any return for those advantages' 588; (I sent you a message sweeter than sugar) ağuda açığ keldi yağ uomo maşa 'the answer came back to me bitterer than poison' 3913.

D 2 yanğ Hap. leg.; Dev. N. fr. 3 yan-. Xak. x1 yanğ al-tahdid 'a threat'; hence one says beğ yanğda: tüşme: 'do not expose yourself to the threats of the beg' (etc.) Kaş. III 14.

D 3 yanğ Hap. leg., but cf. 1 yanğ; Dev. N. fr. 4 yan-. Xak. x1 yanğ al-qay 'vomit'; hence one says ol yanğ yandı: 'he vomited profusely' (kātrān) Kaş. III 14.
yınak ‘direction; point of the compass’; very common in Uyğ., both by itself and in the phrase bulup yınak (see bulup), but hardly traceable later, prob. because it became confused with yanak. Cf. siyar. Uyğ. viii ff. Man. ozku kutrukulu yol yınakık ‘the way and direction to salvation (Hend.)’ TT III 63: Bud. yınak by itself is commonplace when qualified by a word w. the Suffix -tun-; tuŋun yınak ‘eastwards’ PP 37, 5; TT VI 84: taqtaŋ yınak ‘northwards’ do. 84; kedin yınak ‘westwards’ do. 85, but here ‘southwards’ is künntun siyar; künnt yınak ‘southwards’ IV 10, 65; (the exact meanings, often blurred, seem to be yınakak ‘direction’, bulup ‘corner’, siyar ‘side’); tört yınak tört bulup sezik yınak bolur ‘the four directions and the four corners make the eight cardinal points’ TT V 8, 62; o.o. TT VIII A1, etc. (bulup); TT X 83, 85, 149, 159; U II 4, 2: Civ. tört yınak ‘the four directions’ TT I 121; tuŋun, etc. yınak common in TT VII: Xak. x1 yınak: seems to be the right reading in (1) teğme: yınakaktin (MS. unvocalized or yan-) min kull awb ‘from all directions’ Kaş I 241 (aklaş-); (we attacked by night) teğme: yınak (MS. unvocalized) bustımiz ‘we laid ambushes on every side’ (min kull câmbi) I 434, 7 n.m.e.: (Xwar. XIII (?) Oğ. 324, see yanak).

D yonoak: morphologically Dev. N. fr. yon-; but this would mean something like ‘a carving’, which is hardly apposite; ‘a saddle-pad’. Survives in NE Alt., Tel. yonok R III 417; Tuv. yonok: NC Kız: NW Kk. Jona. Xak. x1 yonok ‘anything placed (yüzda) under the saddle (ihaf) of a donkey, ox, or the like’ Kaş III 29: Çağ, xV ff yonok (spelt yonah) tağaltii- ‘on a saddle-seat’; also called tokum San. 347v. 14; Kip. XIII al-mişrâhâa ‘saddle-pad’ yona: Hou. 14, 3.

D yopaq Dev. N. fr. yopqa- ‘false accusation’ and the like. Uyğ. vii ff. Bud. U II 76, 6 (çasút): Civ. TT I 74 (çasút): Xak. x1 yapaq al-wasj wa’il-siya ‘false accusation and slander’ to a beg; hence one says ol yapaq yopaqad: ‘he falsely accused and slandered him to the sultan’ Kaş III 376: KB (a good man) yopaq tiplamaz ‘does not listen to false accusations’ 5863; a.o. 4272 (uzunçtî): (xV Muh. (?) al-gaşqâ) ‘tumult, uproar’ yopqaq Rif. 146 only.


(?) D yanq: ‘an echo’; morphology obscure, but prob. w. an onomatopoeic base, cf. yapra-, yança-. Survives in NE Turk. çapqi: SW Osm. yanqak; Tkm. yanqka; in other languages ‘echo’ is a der. f. like yanqurk or a l.w. Uyğ. viii ff. Bud. (when your great bell sounds, your herds of horses in the mountains) barça evlür yanqakun ‘all hear its echo’ Swv. 490, 19–20; Civ. TT I 95 (oyun); 134 (iğaç): Xak. x1 yanqak: bintu‘-câhatal uwaal-i-şâda ‘echo’ Kaş III 379 (prov.) Çağ. xv ff yanqak (spelt) what is people hear in reply when they say something in a loud voice in the mountains or a domed structure, in Ar. şâda, in Pe. pâjwâq (‘echo’, MS. pânjâk); and in Rûmî ‘the burning of a palace or building’; in both cases der. fr. yan- ‘to return’ (and ‘to burn’) San. 239v. 8: Xwar. xIV taq yanqusti ‘echo’ Qutb 68; Osm. xIV ff. yanqak/yangyok/yanki/yanku ‘echo’, c.i.a.p. esp. in Ar. and Pe. dicts. TTS I 779; II 993; III 765; IV 838.

D yanquk Dev. N. fr. yun-; lit. ‘something to wash oneself with’. N.o.a.b. Uyğ. viii ff. Bud. Sanskrit śvänâ ‘bath’ yunquk TT VIII D.12, 38 (MS. yunuk/yunuk): Xak. x1 yanquk al-uqan ‘alkali’; know that -k is attached to V.s and becomes the name of an instrument (ism il’-ila) as orqâ: the name of ‘aickle’ was derived fr. orđî: ‘he cut the grass’; and this word is of that (class) because yuđî: is a V. meaning ‘he washed’ and this is what was used for ‘washing (ğâsila) clothes’; the -k was attached to the V.s as you see Kaş, III 44 (a rugged etymology, but nearly right).

Dis. V. YNG-

D yanqur- Intrans. Den. V. fr. yanqak: ‘to echo, resound’, etc. S.i.s.m.l. w. the usual phonetic changes. Uyğ. viii ff. Bud. U II 24, 5–6 (etiq): Civ. (in countless places the clear sound of water) yanqurak ‘resounds’ TT I 135: Xak. x1 er yanqurdi: ‘the man constantly turned (iltâfata) to the right and left as if he heard the call of someone unseen or a sound or voice’ (hâtif aw sact aw hiss) Kaş III 400 (yanqurak, yanqurmak; Hap. leg. in this meaning, but cf. yanqula:-).

D yanqur- Caus. f. of yanqur-; n.o.a.b.; the survival quoted in TT IX, p. 22, note 84 is of yança-. Uyğ. viii ff. Man. [gaq] arku (sic) tağlari yanqurtur (sic?) ‘makes the valleys and mountains echo’ TT IX 84.

Trls. YNG

D yovaqçı: N.Ag. fr. yovaq: ‘a false accuser’. N.o.a.b. Uyğ. viii ff. Bud. Swv. 563, 4–5 (ezģçî): Xak. x1 KB (however good . . . a beg may be) yovaqçı yakin bolsa tegür yoduq ‘if a false accuser gets near him, he brings destruction’ 5864.

D yanquluk P.N./A. fr. yanqak: ‘echoing, resonant’, etc. Pec. to Uyğ. Uyğ. viii ff. Bud. yanquluk kürkle ünûzû ‘your resonant lovely voice’ Swv. 646, 2–3; o.o. TT VIII G.70 (kuvrûq); TT X 191–2, etc. (tîlîlg).
yankuladı: 'the man's car seemed to hear a sound or voice and constantly turned (talaf-fata) to the right and left' Kaş, III 410 (yankular: yankulamaq); KB kökş turna kökte üçün yankular 'the grey crane echoes with its call in the sky' 74; XIV Muh. (?) sanliq-fada 'the sound of an echo' yankulamak Rif. 125 (only): (Osm. xiv ff. yankulan-/yankulan-, etc. 'to echo'; c.i.a.p. TTS I 780; II 994; III 705; IV 838).

Dis. YNG

D) yênik N., A.S. fr. yêni-: 'light' (not heavy), hence 'easy' and the like. Syn. w. yênil, q.v., but less common, survives only (?) in NE Khak. nük; Tuv. cïk: SE Tar. yênik R III 339; Türk yênik BS: SW Osm. yênik/yeni (spelt yenik/yenik/yenil/yenim/yenii). Uyğ. viii ff. Men. TT II 8, 44 (uçuz); Bud. TT IV 10, 16 etc. (uçuz): Civ. (in an unfavourable omen) er ağır tvs yênik bolur 'men become burdensome and women flighty' VII 25, 6-7; (the pain) yênik bolur 'becomes tolerable' do. 21; a.o. TT I 125-6 (İşlet-): Xak. x1 yênik 'light' (yatif) of anything Kaş III 18; a.o. III 02 (yeni-): KB utunluk éveglik yênik kurgülük 'wickedness, (undue) haste, and frivolous levity' 2078.

yenge: 'the wife of one's father's younger brother, or one's own elder brother; junior aunt-in-law, senior sister-in-law'. Sia.m.l.g. w. phonetic changes and some extended meanings, e.g. Kg. 'confidante'; Osm. 'bridesmaid'. Uyğ. viii ff. Bud. ßz yengeşesi Ragagaylin 'his own elder brother's wife Ragagayini' U III 83, 11; (in the list of relatives in the third Pfhal) yengemiz (sic, 'read yengemiz') 'our elder brother's wife' (Ariq Xattun Tegrim) Pfhal. 23, 12: Civ. Oğul Tegin yengemizke USp. 12, 7; a.o. TT I 155 (ekte): Xak. x1 yenge: 'the word for an elder brother's wife' Kaş III 380; XIV Muh. 'a brother's wife' yenge: Mel. 49, 10; Rif. 144: Çağ. xv ff. yenge (spelt) 'the woman who adorns the bride in the bridal chamber and presents her to the bridegroom' San. 352v. 16 (P. de C., p. 559 quotes two passages from the Bâbour nâmâ in which Bâbour records addressing a lady as yenge).

2F yengeç ('yengeç) 'crab; the constellation Cancer'. Prob. a L.-w.; the alternative form yengeç, suspiciously like French langoust 'crayfish', may be the original one. Survives only (?) in SW Osm. yengeç; Tkm. lengeç. Cf. kuçuk; there is no general word for 'crab' in Turkish; modern languages use forms of Targ or ğadan or L.-w. Oğuz (among others) 'spelt' four letters, one -p- yengeç (MS, yengeç) al-saratan 'crab' Kaş III 381: XIV Muh. (among aquatic animals) al-saratan yengeç Mel. 77, 6 (one MS, yengeç); Rif. 180; (among 'signs of the zodiac') ditto 79, 4; 181: Çağ. xv ff. lengeç (spelt) sarçang 'crab', in Ar. saratân Qum. 317v. 9: Xwar. xiv yengeç 'Cancer' Qum. 77: Kip. xiii (among 'aquatic animals') al-saratan yengeç Hou. 7, 4: xv yaratan ilenglîs (in margin yengeç; Tkm. kiskas, in margin kîsas) Tuh. 92a. 9; Osm. xvi yengeç 'an iron component in a mill'; in one Ar. dict. TTS IV 875.

F) yengeç See yengeç.

Tris. YNG

D) yêniklik Hap. leg.?; A.N. fr. yênik. Uyğ. viii ff. Men.-A (just as the bonds of a wicked man) ağırlık yêniklik bar 'may have weight or lightness' M III 12, 19 (i).

Dis. YNL

(D) yênil presumably abbreviated Dev. N. /A. fr. yêni-: 'light' (not heavy), hence 'easy' and the like. Syn. w. yênil, Sia.m.l.g. w. the usual phonetic changes; SW Az. exceptionally yünkül, lacking in Osm. Uyğ. viii ff. Civ. TT VII 42, 3 (tamarak): (Xak.?) x1(?): Tef. yünül 'light' 162 (yûnîl), 164 (yûngül): XIV Muh. (?) al-xâfîf 'light' (opposite to 'heavy' ağîr) yûnül (or yûngül)? Rif. 151 (only): Çağ. xv ff. yênil yeini (yeni?) Vel. 415 (quoton.): yünül (spelt 'with -'n-) 'salub' 'light', also pronounced yênil San. 347v. 13; yênil (spelt 'with -'n-') 352v. 20 (quoton.): Kom. XIV 'light' yênil/yenil/yünül CCI; Gr. 122 (quoton.); 131: Kip. xiv yünül (with -'n-?) al-xâfîf Id. 99: XV ditto yênil (in margin yünül/ yuka (yuwka): glossed raqi) Tuh. 14a. 7.

D yanlık Hap. leg.?; A.N. (Conc. N.) fr. yan; syn. w. yançuk. Xak. x1 yanlık qal'ûl-râti 'a shepherd's bag' Kaş III 45.

DF yapılış P.N./A. fr. yaq: 'in a . . . way, manner; of a . . . kind', and the like. Survives only (?) in SC Uzb. yapılış a Postpos. meaning 'like', e.g. şer yapılış 'like a lion'.

Uyğ. viii ff. Bud. Sanskrit yânaka (properly 'and as much as') né yapılış yeme: TT VII A. 23: (you have made yourself loved by all . . . ) bir yapılış 'alike, to the same extent' Hüen-ts. 171v: Civ. balıkdaâ vrhar yapılış 'like the monasteries (Sanskrit vihâra) in the town' USp. 88, 20: Xak. x1 KB bu yapılış tapuçka 'for service of this kind' 101; ne yapılış eren 'what sort of men?' 234; 0.o. 331, 716, etc.: xii(?): KBVP bu yapılış 47: xiii(?) Tef. bizge yapılış 'of a different sort'; bu yapılış 141: Çağ. xv ff. yapılış gibi 'like' Vel. 407 (quoton.): yapılış (spelt) mil ûc bândân 'like' San. 330r. 20 (quoton.): Xwar. xiv yapılış 'like', usually follows one N. and qualifies another Qutb 67; MN 52, etc.

D yapılış abbreviated Intrans. Dev. N./A. fr. yapılı- 'error, mistake, fault', and the like. N.o.a.b.; in the medieval period replaced by the cognate Dev. N. yapılıs, which s.i.a.m.l.g. except NE, SE. Türkvi vìzi bizge: yapılıskun üçün I E 19: prob. a mason's error, see revised text in II 16 (yapılıs-): Uyğ. viii ff. Bud. yapılış (U II 87, 54 yapılısk) occurs several times, usually qualifying sakınç and sometimes in Hend. w. other words like tersi; in this context it means 'erroneous' (thought);
when preceded by a Dat. it means rather 'offensive, hostile to'; (if I have taken part in civil disturbances and) iduk kutluğ tüzün-
lerke yanluk sakin sănadım erser 'had thoughts hostile to good men who are holy
and enjoy the favour of heaven' TT IV 10, 18–19; similar phr. but ters yanluk U II 78, 35; ters yarılıg yanluk do. 87, 53–4; yanluk sakin
TT VI 023, 216, 402; ters tetrü yanluk törð do. 42; (King Prasenajit)
yanluk (sic) yég ermez: 'is at fault and not good' VIII H.2: Xak. x1 yanluk 'a mistake'
(al-xatá') in affairs, speech, action, etc. Kaş. III 385: KB sözüq bolsa yanluk 'if what
you say proves to be erroneous' 193; (haste is) barça yanluk başî 'the origin of every mis-
take' 633, a.o.o. (the Vienna MS. sometimes spells it yalpûk): (xii(?)) Tef. yanluk meta-
thesis of yanlûk).

Dls. V. YNL-

(?) yanlûk- 'to err, make a mistake, commit a fault', and the like; morphologically a Pass. f.,
but the only trace of a supposed V. yan- 'to lead into error' is in San. 338v. 1, which is
illustrated by one obscure quotn.; it may be merely a back formation fr. yanlûk-. S.i.a.m.l.g.
except SE, SC w. the usual phonetic changes, but in some languages displaced by the Co-
op. f. yanlûş/-yanlûş-. Syn., and sometimes used in Hend., w. 2 yaz-. Türkî viii yanlûk-
to err, misbehave' is fairly common, e.g. (we
gave him the title of xo aşan and our younger sister as brîde) ozi: yanlûš: 'he himself mis-
behaved' I E 20 (in I E 17 yanzıntı); bizîne:
yanltukun: yazintukun: üçün 'because they
misbehaved against us' II E 16 (for I E 19 see
yalpûk); o.o. I S 11, II N 8 (ölsik, bîd);
Ongi 11 (adrîl-): viii ff. yanlûmaz bilgê:
'a counsellor who does not make mistakes'
Tun. III a. 9 (ETY II 95); o.o. do. 6–8 (ur-);
do. 10 (bîkêç;): Man. yanltmûz yazintu-
ç 'they do not err' if we have sinned and err'd
Chuar. I 23, etc. o.o. do. 139 (yüktûn), 137–8
(bacâ-): Uyg. viii ff. Bud. Sanskrit ad-
nyaçphitthalo 'whose strength is forgetfulness
(?)) unîmatm küçûłg e:ru: azû yazînma:
TT VIII A.12; tört yûnâgî yanlûp 'losing
his sense of direction' U IV 40, 170; yol
yalpûp kàç kûn bôlti 'I lost my way several
days ago' do. 50, 116 (here apparently Trans.);
o.o. TT VII 25, 18; U II 77, 16–17 (2 yaz-):
Xak. x1 yanlgan: er 'a man who forgets and makes mistakes (yanûş: twa xuyût') in every
thing that he does' Kaş. III 388; yahlûmuş bilgê:
boilma: 'there is no wise man who never makes a mistake' (ilâ bi'li-hafa) III 59, 14;
yahlûmuş bilgê: yanlûk: 'the only in-
fallible (al-muqîl) wise man is the echo' III
380, i. n.m.e.: KB yanlûmuş kîşî kim 'who
is the man who never makes a mistake?' 198;
o.o. 360 (könûlik), 641: xii(?) At. (if you
attain distinction) yahlûmuş ûnzû 'do not lose
(Ts. I) your (true) self' 353; Tef. yol yanlû-
to lose the way' 141: iv Xuh. al-xatâ 'to
make a mistake' yahlûmuş Mel. 37, 10;
Rif. 123: Çağ. xv ff. yanlûp- xwad gâla kar-
dan 'to admit making a mistake' San. 338v. 11
(quotns.): Xwar. xiii yazîl- 'to err' 'Ali 36:
xiv yanlû- 'to make a mistake'; yol yanlû-,
etc. Qutb 68; Nahc. 245, 12: Kom. xiv 'to err'
yanlû- CCI, CCG; Gr.: Kip. xiv yanlû-
(with -ğ-, MS. yapal-) gâlîpa 'to make a mistake' Id. 99; ditto yanlû- Tuh. 67r.: xv
ditto (yanlûş- in margin in second hand
yanlû- representing yanlû- Tuh. 27a. 3.

D yanlû-: Hap. leg.?: Pass. f. of yanlû-:
Xak. x1 bîçek yanûldî: 'the knife (Kaş.
has 'sword, etc.') was sharpened (sûhûyà)
by passing it to and fro (bi'll-trmr) on the (palm of
the) hand' Kaş. III 82 (yanlûrû, yanlû-
ma:)

D yonlû-: Pass. f. of yon-; 'to be carved',
etc. S.i.a.m.l.g. as yon-: Xak. x1 yûgâç
yanûldî: 'the wood (etc.) was hewn' (or carved,
nuhtih) Kaş. III 82 (yanlûrû, yonlûma:);
Çag. xv ff. yonlû- (spelt) tarâçîdana yudan
'to be carved (or planed)' San. 347r. 7: Osm.
xv ff. yonlû- 'to be carved', etc.; common
until recently TTS I 841; II 1066; III 820;
IV 897 (translated yonlû-).

D 1 yuånul-: (â-) Hap. leg.; Den. V. fr. yu:n;
cf. kîr:k-. Xak. x1 ol koçûn yuånul:di: he
sheared (cazza) his sheep' Kaş. III 404
(yuånul:), yuånul:mak:)

DF 2 yuånul-: Den. V. fr. the Chinese word
yu:n 'to use' (Giles 13,449); 'to use', perhaps
w. the implication of using up. Pec. to Uyg.
Uyg. viii ff. Bud. bu etözim yuånulap 'using
this my body' Sw. 613, 19; o.o. do. 257, 7;
612, 4; TT IV 6, 38–44 (al-); U II 86, 41;
Hüen-ts. 2113–14 (külcê-): Civ. üküç ed
tavar yuånulâgil 'use much property' TT I 99.

DF 3 yuånul:- Hap. leg.; Den. V. fr. the Chi-
inese word yun 'harmonious' (Giles 13,448),
viii ff. Bud. edîn ulûsîn amîrlîgarîm yuånulap
'pacifying the realm and country and making

D yuånul-: Hap. leg.; Caus. f. of 1 yuånul:-
Xak. x1 ol ko:yu:n yuånul:ti: 'he had his sheep
(Kaş. adds 'and camels') sheared' (aca:
za) Kaş. II 359 (yuånul:ur, yuånul:ma:).

Tris. YNL

D yanala: Hap. leg.; if genuine an Adv.
formed fr. yana: by analogy w. yana:; see
yuña:-. Uyg. viii ff. Bud. (you have raised
the banner of the law) yanala 'afresh
Hüen-ts. 1909.

D yanla: See yuña:.-

D yuånâluruk: Hap. leg.; N.I. fr. yapak w.
the -kur- dissimilated to -l-; prob. by false
analogy w. könüldürük. Xak. x1 yuånâl-
uruk (MS. yan'llur.k) 'a felt hood (libdo)
sewn on to the shoulders of a felt coat (lubdo:
the head is protected (yaglîya) from snow-
storms and rain' Kaş. III 389.

df yınałuğ P.N.A. fr. a Dev. N. fr. 2 yıpla-; 'intended for use.' Pec. to Uyğ. Uyğ. viii ff. Civ. common in USp., usually qualifying böz, e.g. mağa Sataka yınałuğ böz kergek bolup 'as I, Sata, need cotton fabric for my use' USp. 13, 1-2; but also used with other N.s, e.g. yınałuğ çaw yastuk 'a sum of money for my use' do. 15, 7.

Tris. V. YNL-

D yınağa: Den. V. fr. yıapı: 'to renew, renovate.' Although it s.rs.m.l., e.g. SW Az., Osm. yenile- (yenile-), as an ordinary V., the commonest form met with is the Ger. in-ur, yınapaya:, often abbreviated to forms like yıapa:, used as an Adv., 'anew, afresh.' Uyğ. vii yınapaya: 'afresh' (III B.8 (ETY Il I 7.7-7.8) fragmenty: Hax. x1 ol tömn yınapa:ldld: 'he renovated (acadda) his garment' (etc.) Kaş. III 406 (yınapları (MS. ynaplaş:): yınaplama:); sağman yandru: yınapa:ld: 'he reopened (acadda) his wound' III 406, 4; one says ol nısiği yınapa:ld: kılık: 'he reopened (istacadda) the matter and started afresh' (tımavatun) III 381; XIV Muh. endkada 'to renew,' etc. yınapla-: Mel. 24, 15; Rif. 107: Çağ. xv yınap yapalıf yeşilip 'afresh' Vel. 403 (quotn.); yeqle (spelt) ba-hızzıgı yu naci 'freshly, anew' and another pronounced yenele Son. 35Zv. 17 (quotn.): Xwar. xiv yınapa:ldın 'afresh' Qub 68; yınap musulman bolgan- lar 'recent converts to Islam' Nahr. 75, 8-9: Koms IV xı yınpa 'afresh, anew' CGG; Gr. 113 (quotn.): Kip. XIV yınapla- (with -) endkada ld. 60; xxv dito (yınapka: in margin in second hand) yınapa- Tuh. 12a. 7: Osm. xiv ff. yenele and later yenelece 'afresh, afresh, recently' c.i.a.p. TTS I 819; II 1040; III 801; IV 875.

Dis. YNN-

I yıapa: an obvious L.w. of unknown origin, and so spelt yıapa, I yıapa: q.v. N.o.a.b. Xak. x1 yıapa: al-fil 'elephant'; the Oğuz do not know it Kaş. III 376; o.o. II 210 (carlas-), 295 (carlas-); (and see taşan): (Çag. x xv ff. yenegen (spelt) kargadan 'rhinoceros' San. 339r. 17 seems to be a muddled reminiscence of this word).

Dis. V. YNN-

D yıonun- Hap. leg.; Refl. f. of yön-: Xak. x1 ol yıgaç yönünde 'he pretended to hew (or carve, yınhat) the wood' Kaş. III 86 (yön- nur, yönınmak).

Tris. YNN-

D yıanıçsiz Hap. leg.; Priv. N.A. fr. a Dev. N. fr. *yanın- Refl. f. of I yanın-. Uyğ. viii ff. Man. yıanıçsiz ajüna tegdiler 'they have reached a state of existence from which there is no return' TT III 116.


Dis. YNR-

D yıanar See 3 yan-

D yıapraç Dev. N.A. fr. yıapraç-; lt. 'resounding, ringing,' and the like. Survives in this sense in NE Alt. R III 67; Kaş. 's translations seems to show it used for 'a place where there is a sound of running water.' Xak. x1 yıapraç 'a winding valley (aqīd) in the mountains and a path through it, below which there is a stream of running water, so that a man can traverse it (only) by jumping it constantly' (bil-waṭāf) Kaş. III 384.

Dis. V. YNR-

(D) yıapraç: 'to make a sound of some sort'; morphologically obscure, but prob. w. an onomatopoeic basis, cf. yanku, yıapraç- and also çıpraç- képen-. Survives in NE Alt. 'to resound, ring out' R III 67: NW Kaz. (yagır-) ditto: SW Tkm. 'to chatter nonsensically.' Türkü vii ff. (a woman let her mirror fall into a lake) yarin yıaprayur: 'in the morning it clatters?' (and in the evening makes a grumbling sound) IrkB 22: Xak. x1 ol bir söz yıapradi: takhalla bi-halăm min haqqihi an yufa: 'he blurted out something that he ought to have kept secret' Kaş. III 404 (yıaprär, yıapramak).

D yıaprat- Caus. f. of yıapraç-; survives in NE Alt.: NW Kaz. (yagırat-) SW Tkm. Mis-spelt yıapraç- in the MS. of Kaş. Xak. x1 ol aqar sözüğ yıaprattı: 'he urged him to blur getting out something that he ought to keep secret' (min haqquhi-i wârî bihi) Kaş. II 359 (yıapratur, yıapramak).

Tris. YNR-

D yıaprtu: (yıaprdı): 'afresh, anew'; syn. w. yınaplaya:; apparently a Dev. N.A., used as an Adv., in -tt: (as the word is found only in Uyğ. script, -dt, the usual form, should perhaps be read), fr. yıapır- Intrans. Den. V. fr. yıapır- which survives in NE Alt., Küür., Tel. R III 61 and NW Kaz. yıprar- (the Caus. f. yıapırt- is noted in Kip. xv Tuh. 12a. 7). Yanarın in TT I 75 is prob. an error for this word. Türkü vii ff. Man. TT II 10, 84 (lükke-): Uyğ. viii ff. Bud. TT V 22, 30 (uğur): Civ. yıapırtta eli orluyaşen 'you shall preside anew over the realm' TT I 53-4: USp. 88, 18-19 (tutuz.).

Dis. V. YNS-

E yıança- Hap. leg.: this is the spelling in two MSS.; the Vienna MS. has tebeşgüzi, glossed in Pe. hasad hunanda 'enemy', which gives reasonable sense. Neither reading can be right, but an emendation to *tapsa-, Desid. Den. V. fr. 2 tap, 'to desire something marvellous' seems reasonable. Xak. x1 KB
you have put on precious things and covered yourself with silk) sensi tansaguci korig kamlid koz 'the envious man(?) seeing you lowered his eyes' 5799.

Dis. YNŠ

D yapanak Dev. N./A. fr. yaqqa:-; 'loquacious; a chatterbox'. Survives in SW Az. yanas; Osm. yapanak/yaynak; same meaning. Uyg. viii ff. Bud. (Sanskrit lost) artok yapanak szeleme: 'to be excessively loquacious' TT VIII A:16. Xak. ki yapanak er 'a loquacious (al-tarit) man' Kaş. III 384; yapanak magalatu-l-hadaydn 'nonsensical talk' I 467, 9; KB (if a man talks a lot) att yapanak basi 'he is called a chatterbox' 1027; (the most useless kind of man is) kisli yapnak 1028: Kip. xv muqargas 'clattering' (in margin in second hand tarit) yapanak Tuh. 338. 1: Osm. xv ff. yapanak 'loquacious'; common esp. in Ar. and Pe. dicts. TTS I 780; II 995; III 766; IV 839.

Dis. V. YNŠ

D yonus: Hap. leg.; Co-op. f. of yon. Xak. ki olan: bir: birke: ok yonus:di 'they helped one another to fashion (i.e. arrows)' (etc.); also used of competing Kaş. III 75 (yonusur, yonusmak).

(D) yapnak 'to chatter, babble'; morphology obscure but prob. w. an onomatopoeic basis, cf. yapku:, yapra:-. Survives in SW Osm. yans: Xak. ki KB uku: szelese yapnadi ter billig 'if a man talks a lot, wisdom says that he has chattered' 174: xiii(?) At. ukis yapnagan til 'a tongue which chatters a lot' 134; a.o. 151: Çağ. xv ff. yapnak (spelt) bisyur harf sdam 'to talk a lot' San. 338v. 16 (quotn.). Xwar. xiv yapnak 'to chatter, babble' Quth 68; Osm. xvi ditto; in two texts TTS II 995.

(D?) yapanak Hap. leg.; Caus. f. of yapnak; it does not mean 'to cause to chatter', although it does take an Object, and is prob. an error for yapnak- which Kaş. does not list. Xak. ki ol anip bas:yn yapnasta: 'he talked so much (katira)n' that a humming noise and a headache (al-dawari wa:l-quipa) appeared in his head (i.e. 'he talked his own head off') Kaş. II 359 (yapnastur, yapnastmak).

VU(D) yosur:- it seems certain that in spite of the difference of spelling both texts below contain the same V., which is the Caus. f. of a Recip. f. but there is no trace of yop- or uy:-. Türkü xiii (because they caused mutual hostility between brothers (kik:wir, see I ec) and) begli: bosutr: yosurtukin ucun 'because they embroiled(?) the begs and common people' I 6, II 6: Xak. ki ol isig surnvug tulumliga: yosurdu: 'he mixed (xalata) the hot water with the cold, so that it became tepid' (fitr) Kaş. III 400 (yosurtur, yosurtmak; MS. yensturur, yenstirmek).
al-carf (read al-caruf) 'the vertically eroded bank of a river' Kaş, III 142; o.o. I 375 (kidiğ); III 152 (kaşi); 204 (togla):-; 355, 16: Kip. xiii al-caruf yar (also al-rît, see 1 yar) Hou. 5, 18; reverse entry 21, 13: xiv yar al-saqiq 'a precipice', that is a high place from which one can look downwards Idr. 92; (between 'hill' şirît and 'valley' âyrîn) al-saqîf 'a roof' (?read al-saqiq) yar Bul. 3, 10: xv caruf yar Tuh. 11a. 9; Osm. xv ff. yar occasionally 'eroded river bank', usually 'gorge'; c.i.a.p. TTS I 783; II 997; IV 842.

yérci basically 'ground', with a wide range of extended meanings, 'earth (as opposed to sky), land, soil, place', etc.; for the prh. yérci suv 'land and water', i.e. 'territory', see suv; it survives in NE Khak. ada çir su 'fatherland'; SE Türkî yerci su 'landed property': NW Kk. ceri suw ditto. C.i.a.p.a.l.w. the usual phonetic changes. A L.w. in Hungarian as szer (cf. 1 yélî). Türkü vii yerci (spelt both yérci and yérica) is common; (when the blue sky above) asra: yağız yerce 'the brown earth below' (were created) I 1 E 1, 2: barduk yérci 'in the places to which you went' I 1 E 24, II E 20; yerci suv I 1 E 19, etc. (suv): viii ff. (the dawn broke) uru: yérica: 'then the earth became light' Irkb 26; tenprik: ... yerek: do. 20 — súc: yérince 'on the battlefield' do. 55; o.o. do. 16 (semirî), 17 (3 öng), etc. Man. tenp rîyeringe ... bu yerce 'to the heavencountry' ... on this earth' Chinas. 40-1; a.o.o. meaning 'earth': Uyg. vii (we fought ...) kulım küpjim boğunî yerci: yer ayû: berti: 'heaven and earth declared the people to be my servants (Hind.)' Șu. E 1-2; sançduk yerci 'in the place where we fought' do. 1, 2; o.o. 6, 9; viii ff. Man. -A yérica tenprik 'earth and heaven' M I 14, 4; bu yérci suv 'this earth' (and the tenfold heavens) do. 14, 14—kop yerci 'in all places' do. 9, 5; yübük yerci 'moist (?)' ground' do. 17, 15; a.o.o. Man. tenpî yeri TT III 59, 72: Bud. Sanskrit deva's among the gods' tempi yérênde; TT VIII A.29; phthiyûman 'from the earth' yertin do. 38: yer tenpî törmüştî 'when earth and heaven were created' PP 5, 8—bu cêmûdvip yerci suvdaki 'in this country Jambudvipa' do. 44, 1-2—kûrûg yérci suvayu 'watering the dry ground' do. 1, 3—ölüm yérêpe 'to the land (or place) of death' do. 26, 3-4; many o.o.: Civ. yërê teprüke TT I 12; yağız yérica do. 4—yérci suv ifeši 'the ruler of a territory' TT VII 29, 4-5 —irak yérêdeki kişî 'a man in a distant place' do. 36, 7-8; âğır yérci yaksar 'if one rubs it on the painful place' H I 138-9—yérci sidip 'urinating on the ground' do. 74: O. Kir. IX ff. Mal. 11, 4 etc. (suv): a.o.o.: Xak. xı yérê al-arîd 'earth, ground', etc. (in a similar wide range of connotations); yèr: the word for one of the two components (machi) of brocade or head-coverings (al-ma'dâfîrî), it is 'the warp' (sadâ) or any colour in it which is predominant (akçar) and (threads of) a different colour are associated (or interwoven, matbû); one says yasîl yérîlî barçın 'brocade in which the predominant (colour, al-âglîbî) is green, that is it is the basis (al-âşî) and the other colours are superimposed (far) Kaş, III 142; ârî al-arîd, dialect form of (buğâ fi) yerci I 45; over 100 o.o. usually translated al-arîd or al-mawûlî, occasionally by other words like al-makûn 'place'; KB yerci is common in all the usual meanings, e.g. (God created) yağız yerci 3; a.o.o. 65; (all things will die and) toşençü yèrîgî 'make their bed in the ground' 237; 138: xii (?): At. neçê yerci bar erdi 'however much land there was' 201; yeçin salip 'casting to the ground' 265; kişî tutgü yerci 'the place where a man stands' 406; a.o.o.; Tef. yérci 'earth, place' 151: xiv Mah. min wàqti-thî yèrîndîn Mel. 41, 15; yeçin dîn. Rif. 132; al-arîd yerci 74, 11; 177; al-maçâmî 'standing' place yerci 76, 1 (179 orûm); al-nàfî 'petroleum' yerci yağl 75, 10; 178; Çağ. xî ff. yerci 'earth' (zâmîn), and metaph. 'place, bed' (câ xî bistor) San. 349r (21 quots.): Xwar. xî yerci 'earth, ground', etc. Ali 35: xiii (?) yerci ditto, common in Og.: xiv ditto Qoth 78; MN 9, etc.; Nahc. 9, 7 (yerli köklî 'earth and heaven'); 10, 10 etc.: Kom. xiv 'earth, ground, place' yer CCI, CCG; Gr. 127 (quots.): Kip. xiii al-arîd yerci, also al-mahûn, al-buqâ ('place') Hou. 5, 15; 55, 1; xiv yerci al-arîd Id. 92; Bul. 3, 10; xv ditto Kap. 28, 11; Tuh. 4b. 7 (yer): Osm. xiv, xiv yerci: xiv ff. yer c.i.a.p. in prh. TTS I 820—3; II 1041—4; III 801—3; IV 876—7, 888.

PU 1 yır 'the north'; it may originally have had some concrete meaning like kuz 'the shady side of a mountain', hence 'north', but if so it is lost. The spelling is erratic; in Türkî yır, in Uyg. vii ir, viii ff. both Ir and (VU) yır. N.o.a.b., but see yirtin, yırva: Türkü vii yırvar: ... iğerî: ... bire: 'northwards ... eastwards ... southwards' I 28, II E 23; a.o. I S 2, II N 2: Uyg. vii (I spent the winter) 0tûken irin 'north of the Otûken (mountain)' Șu. E 7; Köğmen irinte: E 11: viii ff. Man.-A in a passage on the waves of the winds and the waves a kûn ortuda siçar yel 'wind from the south' drives the waves irtin siçar 'northwards', and a yirt siçarki yel 'wind from the north' drives the waves kûn ortudun siçar 'southwards' M III 10, 7 ff. (i).

S 2 yır See 1 yır.

Mon. V. Yr.

yar- (yar-) 'to split, or cleave' (with a sharp instrument) and the like; homophonous w. 2 yar, q.v. S.i.a.m.l.w. the usual phonetic changes; SW Tkm. yer- Türkü viii ff. (he walks alone) talum (error for telim) ur: yiränge: yasçûn yalan kayağ yara: urupan 'striking and splitting the bare rock with a broad arrow-head until he cleaves many (?) ravnies in it' Irkb 40; Uyg. vii ff.

Bud. kabarmış etin yara biciç 'cutting and splitting his swollen flesh' U III 45, 12: Civ. H I 146—7 (omtara); a.o.o. in H I and II; boş [yer tül] yarîp 'dividing the vacant land into
yeryük ol 'has greatly blamed' ( illicit love)

\[ (two) equal parts \] USp. 55, 13 (dubious):
Xak. xi er yıغاç yardi: 'the man split (sagga) the piece of wood' (etc.) also used of other things, e.g. land (al-ard) when he has laid down the lines of its boundaries (aqda'a-l-tuxûm haddiha) Kaş. 111 37 (yalar, yarmak; and see 1 yér-); başı: yarir 'I cleaved (padaxtus) his head' I 399, 24; II 356, 18 (kak-); his beauty) yardi: menli yürürek 'cleaved (sagga) my heart' III 33, 15: xii(? ) Tef. yar- 'to cleave' 142: xiv Muh. sagga yar= Mel. 27, 11; Rif. 110; faraqqa 'to separate' (Rif. adds wa qasama 'to divide') yar= 30, 11; 113; al-ṣaqqa yarmak 36, 9; 122: Çağ. xv ff. yar- sibātaš(on 'to split', also pronounced yir= San. 3277, 18 (quotns.); reverse entry 348v. 26: Korn. xiv 'to decide (judicially)' iargu yar-

CCG; CCG; Gr.: Kom. xii sagga min faqqa'il-
say yar= Hou. 41, 6; a.o. 5, 18: xiv (after yar=) yar- yar= qallin(=a little'); in an-thesis to yar=) 22: xv yar- nafa'a ('to benefit') aw caroha (both 'to profit' and 'to wound') wa sagga Kav. 9, 18 (see yara-; (under S-) qadqa 'to slice' (sagga, omitted in text, restored in margin; til=) yar- (Tkum. tegne- Hap. leg.) Tuh. 21b. 1 (and see yirt-).

VU 1 yér- 'to split (gently)'; almost syn. w. yar-, but see Kaş's remarks. The vocalization is uncertain, but since Kaş entered it after yör- he must have considered that it was yér-

not yar- and the forms entered under the Pass. f. yěrli- and yěrük show that it had front vowels. It is difficult to identify modern forms; those V.w. -1- may be survivals w. the vowel changed owing to a supposed connection w. yirt-; these include NE Alt. yr-yr= 'to thread (a needle)' R 37, 515: SE Tar. yir-(mak) 'to split, divide' R III 515; Türk yir- 'to tear off' (e.g. a branch from a tree) BŚ, Jarring: NC Kir., Kzx. Jir- 'to dig through, penetrate (e.g. water a river bank), to scratch'; SC Uzb. yir- 'to separate': NW Kk. Jir- 'to dig, dig up (ground)': SW Osm. yir- 'to tear, split' (gently, not violently, which is yar/=yirt-).

Xak. xi (after yör-) er butık yerdli: (sic) 'he split (sagqa) the branch' or anything moist (rahat) when one has split it lengthways without cutting it with a sharp implement (tilat(n) min gary qar bi'il-haddi), the first (i.e. yar-) means qaqa bi-qal wa 'unf ('using force') and this qagqa bi-lutf (gently); and in the prov. tapuq ta3 yere= ta3 bāṣiq yarat= (good) service splits a tree but, stale sap, later, 'vax' Gap. 27. 38 Kaş. III 58 (yere= yermek): Çağ. xv ff. San. 3277, 18; 348v. 26 (yar-): Kip. xiv (VU) yěr- sagga qallin(=a little') 'to split a little' 1d. 93 (and see yurek): xv Tuh. 15a. 9 (yirt=).

2 yěr-: yaro (loathing, esp. food, Acc.); to criticize, or blame (someone Acc.). Survives in NE Alt., Les., Tel. yeri-: R LTR 1339: NC Kir. Jeri-; Kzx. Jer-: NW Kk. Jeri-: SW Osm. yere= Uyg. viii ff. Bud. (without feeling pleasure at being praised) yeremişke yeme yérınmedin 'distress at being blamed' U III 73, 21-2: (the divine Buddha) artukrak

yör- physically 'to unwrap'; metaph. 'to interpret (a dream), explain (a doctrine, etc.)' and the like. In the early period unquestionably w. -d-, but in KB the Fergana and Cairo MSS. (but not the Vienna MS.) sometimes have -a- and it survives only(? ) in NC Kir. Jordu-; Kzx. Jord-: NW Nog.: SW Az., Osm. Tkum. yor- 'to interpret (dreams); to predict (the future)' 'As the vowel is short in Tkum. this is probably the correct f. Uyg. vilv ff. Bud. yörüglü ... yörmede 'he has not given an explanation' (of a particular doctrine) TT V 22, 22-3; Civ. do. VIII 26, 6 (Irī): Xak. xi uragut oglu beşiktin yorüldi: 'the woman released (hallat) her son from the wrappings of the cradle' (min waqqa'l-mahd) Kaş. 111 58 (yörer, yörmek).

uragut oglun beşiktin yörüldi: same translation, but mina'l-mahd; also used of anything which has been released from its tether (unşiha min 'aqalih) III 185 (yörer, yörmek); a.o. III 125 (2 tüs): KB (millet bran (kavuk sökt) is good enough food for me ...) şakarda tatlıglık kavuk yör maşa 'huss millet, which is sweeter than sugar for me' 4768; kerek arpa yor 'or huss barley' 4769—tiletikm söz erdi saşa yörüldüm 'my desire was speech, as I explained to you' 184; tüşug egöl yorse bu tüş yörüglüm 'if the interpreter of dreams interprets this dream well' 4368 (v. l. yorgi); o.o. 308 (yüksel), 2632, 4366, etc.: xiv Rbg. yorgi yorgan yilg 'a young man who interprets dreams' R III 420: Çağ. xv ff. yor- ta'hir hardan xwab 'to interpret dreams' San. 341 v. 11 (quotns.): Xwar. (VU) yor- 'to explain, interpret' (Ali 28: xiv ditto Qub 83: Kip. xiv (VU) yor- 'abaraṙ-l-ru'yây 'to interpret dreams' ... (VU) yor- fawsala mina'l-fal 'to interpret omens' Id. 92.

S(F) yür- See I ur- (H.I)

Dis. YRA

D yaru: first appears in Kaş., where its etymological meaning is obscure. In Tef. and Qutu.
can reasonably be taken as a Dev. N. fr. ar- in the sense of 'something split off' or something else, hence 'half, segment', the eaning 'direction' being developed fr. its use one of the four quarters of the world. Xak. yaru: yeilm ăr-ăr-ăr' fish glue' a. I. 324; a.o. I. 320 (yeilm): xii (?). Tef. usunda yaru: yeilm ýax kyrrek 'something split off' a. of one into the cave) o. yarun: hilm 'there was an in- riction on one side'; (when the sun rose it one into the cave) o. yarun: 'from the hole', meniŋ yarun: 'for my part' (you excused) 146-7: Xwar. xiv tört yaru: 'the r quarters of the world, cardinal points'; adayiŋ yari: 'in the direction of Madayin' ub. 72.

U ýore: 'surroundings, environment'. Sur- uses in this sense only (?) in SW xx Anat. 0. D 1546 and Rep. Turkish (the pronuncia- yuma in Sami and Red. is prob. an error). x. x (my eyes gush water like the sea) ýore: yaru: kuŋ ucar 'and the birds fly all ind' (my tears, hawalä miyaŋ 'aimy') Kaŋ. II 28; korkma: apan útrú: turúp tegre: re: 'do not fear your enemy', stand up to n all round' (wu kaŋ bi-hi-yälihi) III 422, 19; in entry as ìiŋ uyar: x2: hawul kyl say' wa ñaru: 'the surroundings or circumference anything' III 24: Kip. xiv (VU) ýore: valal-say'; one says yörendürü yatti: 3: 'the army slept round him' (hawulu); x: hawulü ñd. 92; (and see yörgü): m. xiv ýore: 'surroundings, environment', ally in such forms as yöresine, yöre- de; c.i.a.p. TTS I 845; II 1071; III 824; 902.

Dis. V. YRA-

at: - 'to be successful, advantageous, bene- ful, useful, serviceable (to someone Dat.) to suitable for (something Dat.)'. S.i.a.m.l.g. he usual phonetic changes. Türük viii ff. poor man working selling) yori: yarum: iş- iş 'journey was successful (or profitable) 330; o.o. do. 5 (bodluğ, açıdılık, 41 kluk): Uyg. viii [gap] yeme: yarum: iş- iş 'and were unhelpful hostile' ÿu. E 10 (damaged); viii ff. Man. yaramaz [gap] 'is useless' TTV IX 109: if (your son goes there) [y]araŋaymu: it be advantageous?' PP 26, 8; (in reply request) yaraŋay 'that will be quite satis- fying' do. 48, 6; o.o. do. 69, 4 (1 ür); TTV V 126 (tapiri): Civ. yarum: aŋ 'suitable (or uate) food' USp. 92, 5-6; Xak. xı ol apan yarad: 'that thing was suitable convenient to him' (waqafahu wa saga) also used when that was permissible minal-cawu); prov. 'if a father's clothes is son' (olğuka: yaras: he was not his father (to go on living) Kaŋ. III 87 xar, yaramaz); o.o. I 383, 4 (kuşu); ever tattered a garment is) ýaŋmurka: xar 'it is useful (yazl) in the rain' III 38, 19 (O. God, this name yaramaz is)

(0) yarum: - 'to be, or become bright; to shine', cognate to *yaz- and perhaps Den. V. fr. the Dev. N. *yar. Survives only (?) in NE Kumud.: NW Kar. L. R. III 120; Kar. T. Kow. 200 yari-. Cf. yaruk. Türük viii ff. yil yarum: yazmakan 'before the (new) year dawned' IrkB 21; (the sun rose) x: ýer yarud: 'then the earth became bright' do. 26: Man. yarum yarudi kün tugd: 'the dawn broke, the sun rose' M I 6, 19: Uyg. viii ff. Man. (their good thoughts increased daily and) kün teğ yarut: (sic) 'shone like the sun' (or, reading yarut(t) 'illuminated them') TTV II 133: Bud. yarum yasak alku şapardın yarumüşin yasumüsün sakınmış kergel 'you must imagine that a bright light (Hend.) shines (Hend.) from every direction' TTV V 4, 2-3, 6-7, 12-13; o.o. VI 378 v.l., etc. (yaluru-): Civ. (the rays of the sun) açıldı yarudü 'were disclosed and shine' TTV I 4; o.o. do. 23; VII 30, 5-6: Xak. xı kün yarud: 'the sun became bright' (adřat); also used of any dark place when it has become light Kaŋ. III 86 (yarur, yarumaz); yax yarum:pan (MS. baru:pan) inbalaca subhul-rabi 'the spring dawned' I 96, 8; a.o. III 89 (yasu-): KB (the sun of the sacred majesty) annind yaruyur 'shines from him' 354; o.o. 496, 732, 1049, etc.: xii (?). Tef. (when he heard the command) köpli yaruyu başlädi 'his heart began to shine' (i.e. was gladdened) 144 (mi- translated): xiv Muh. (?) adźa yari-: Rif. 103: Çağa. xvi ff. yarum: yarum: (both spelt) rawsun şudan wa cala yəftan 'to shine, become bright' San. 327v. 29 (quotns.): Xwar. xiv yarum: 'to shine; (of the dawn) to break' Qutb 72; MN 129; Nahc. 321, 17; 414, 16: Kip. xiv yari- aŋara 'to shine'; and one says yarad: 'the dawn broke'; and they say in Turkish ţan atti: 'the dawn spoke' (natça,
forms of yorik, yorık: but survives only (?) in NE Tuv. coru-/cor-
In the medieval period the vowels moved forward and downward,
-pressions included by yuğ-, and nearly all modern forms, which are often
Mon., have -ü-; NE Alt. yür-: SE yürü-, NC jür-: SC yur-: NW Kk. jür-; Kaz.
yör-; Nog., Kumyk yürü-: SW Az. yeri-; Osm. yürü-; Tkm. yöre-. Türkü VIII yör:idimizz ‘we marched’ (against the Türges) I E 37; o.o. in this sense I E 12 (taşrâh), 35, II E 27 (toğ-); T 10, 11, etc.; öpdün xâgan-garú: sú: yörü:lim ‘let us march as an army eastwards against the xâgan’ T 29—(those of you who remained in all these countries) kopol turu: olú: yörüyur ertiq ‘were all going on staying and dying there’ I S 9, II N 7: VII ff. IrkB 20 (udí:); a.o.o.: Man. yérdeki başgrın yörigîna tînilig ‘creatures that crawl on their bellies on the ground’ Chus. 84a, adâkin yorîp ‘walking on our legs’ do. 314—êtöz sevîgînè yörü: ‘leading a life of bodily pleasure’ do. 197; o.o. do. 303, 328; TT II 8, 50; 10, 78 (2 ôt): Uyg. VIII yörü:dim ‘I marched out’ Şu. N 9, a.o.o.; sú: yörü:- N 6; E 5; (in E 4 yüre: kelti: is not an early occurrence of yörü: but an error for körê: kelti: ‘came to see’): VIII ff. Man. A kentü isset bos yörüyur ‘leads a life of idleness (Hend.)’ M I 17, 2. Man. adâkin yorîp TT III 97; arik yolartâ yorîp ‘walking (metaph.) in pure ways’ do. 164-5; a.o. do. 141: Bud. Sanskrit ekacăryâm ‘walking alone’ yâ:justı yorîmakığ TT VIII B 3; o.o. do. B 1, 5, 7; E 50, etc.; suvdâ yorîp ‘walking in the water’ PP 36, 5; o.o. do. 32, 5; U II 24, 2 (akru:); TT VI 324 (kavîn-), etc.—kônî nomda yorîdaqılar ‘those who live in accordance with the true doctrine’ Sus. 136, 8-9: Civ. (the cold water) yanturu yorîdî ‘turned back’ TT I 105—ôttiğ savka yorîma ‘do not act against the advice (given to you) do. 35—yarlîgîn yorîdî ‘your commands have been complied with’ do. 37; in USp. sözlerî yorîmazılar let their statements not be valid’ is a stock phr., with minor variations, in clauses declining contracts irrevocable, 13, 15; 16, 22 etc.: Xak. xi er yorîdî: ‘the man (etc.) walked’ (maqâ), also used when anything travelled (sâra) or walked Kaş. III 87 (yorîr, yorîmak); kîz kîşi: savî: yorîglî: bolmas: ‘the reputation of a miser is not widespread (saydr) and remains obscure’ I 326, 23; yordim (sî: metri gratia in a verse) talâ tu ‘I went up’ I 456, 1; o.o. II 51, 19; III 31 (yağrû), 375 (sinçar): KB yorî-, lit. and metaph., is common, e.g. (God) yorîmaz nâ yatmaz ‘does not walk or lie down’ 17; (Saturn) yorîr ‘moves’ (above the other planets) 131; a.o. 137; yorî ‘get moving’ (you ignorant monkey) 170; see how mammal yarpi.

Mon. YRB

yarp ‘firm, solid’; physically and metaph.: n.o.a.b. Uyğ. VIII ff Bud. yarp oluru ‘sitting firmly’ TT X 480; o.o. do. 335 (teprençızî); VIII B 3, 15 (berk): Civ. H 172 (üğre): Xak. xi yarp nep ‘a firm (or solid, al-muhkâm) thing’; yarp yûz rawnaq’-u-wach ‘a radiant face’, when someone is pleased; hence one says anî yarpî: yazîldî: inşâraha gûdûn wachthî lamâm sûrâ ‘the wrinkles in his face relaxed when he was pleased’ Kaş. III 6 (in the latter meaning ‘firm’, i.e. smooth): KB yâ:gi boyûn egçe işin kîlsa yarp when the enemy submits he must act firmly’ 5905.

Dis. YRB


1 yarpuz a herb, or herbs?, of the mint family, usually ‘pennyroyal, Mentha pelagium’. Survives in SE Türkî yalpus (sic) ‘goosefoot, Chenopodium vulvaria’ Shaw, farring; ‘mint’ BŞ: NC jâlbiz ‘mint’: SC Uzb. yalpiz (sic) ‘mint’: SW Osm. yarpuz ‘pennyroyal’: Tkm. narpiz (sic). Other languages use l.-w.s and this may be one. Xak. xi yarpuz all-habaq, ‘pennyroyal’; a herb Kaş. III 39: Çağ. xv ff. yarpuz (spelt) ‘a herb which they call pudîna ‘mint’, Arabized as ûdînam; in Ar. also called habaq Sam. 329r. 21: Kip. xv nâmâm, ‘wild thyme’ yarpuz Tuh. 36b. 3: Osm. xvi ff. yarpuz ‘pennyroyal, mint’, etc.; common esp. in Ar. and Pe. dicts. TTS I 790; II 1070; III 776; IV 850.

2 yarpuz Hap. leg.; prob. a l.-w., the mongoose is not indigenous in the original Turkish country. In all other languages l.-w.s or phr., like ‘Pharaoh’s rat’ in Osm., are used. Xak. xi
yurç 'one's wife's younger brother; junior brother-in-law'. Survives in NE Bar. yurdzu; Tel. yurçu R III 551; Khak. çurçu; Tuv. çurju 'junior brother-in-law; or sister-in-law'. Other languages use phr. containing kadin. Tüürčů II E 32 (elğį): O. Kir. IX ff. (I have been parted from) éçilım yurçımka 'my elder brother(s) and junior brother(s)-in-law' Mal. 17, 2; (there is no trace of the word in the five other texts listed in the Index): Xak. xi yurç 'a wife's younger brother'; a distinction is made between a man's brothers and a woman's (i.e. wife's) brothers; a man's brother is called ini: if younger than him and éçil: if older, and his sister is called sigil if younger and eke: if older, and a woman's (wife's) sister is called baldiz if younger and eke: if older Kaş, III 7: Çağ. xv ff. yugurgi (MS. yurçluğu, but listed under yük ...) 'a woman's (i.e. wife's) younger brother'; just as her elder brother is called kayn (i.e. kadın) San. 345T. 2.

yurç - to tear (something Acc.), to pull to pieces' and the like' s.i.a.m.l.g. w. the usual phonetic changes. Cî. üz-; Tüürčů VIII ff. Man. M I 7, 16 (üz-): Xak. xi ol tomm yurti 'to tear (mazzaqa) his clothes', or anything else Kaş, III 435 (yirtar, yirtmak); o.o. I 323 (çtr), 341 (yurt); XIV Muh. xaraqa 'to tear' yurt- Mel. 25, 15; Rif. 108; mazzaqa yurt- 31, 5; 115 (MS. yarut); at-tamsiq yurt- 7, 20; ar-yurt 'desert camping-site' T 19; VIII ff. (a devout old woman) yurt(ı): kalmaş 'stayed behind in a deserted camp' (she found a greasy spoon, and survived by licking it) IrkB 13; (the tentative reading yurt: in Milan B.2 (ETY II 65) is very dubious). Uyg. VIII ff. Civ. olurtuk sayu orun yurt őgũşe 'every place that you live in is to your satisfaction' TTI 120 (a very late text): Xak. XI yurt al-talal wul'-rab' wul'-diman 'the ruins of a camp, a dwelling, traces of old buildings' Kaş, III 7; (passion overcame me; constantly weeping day and night) körði: köszüm tavrakın yurti: kalıp aglayu: li-ma raat 'ayni xala talaahu wa tarkahu rab'ahu bi-gal-l-tur'a 'because my eye saw the emptiness of his abandoned residence and his speedy evacuation of his residence' III 258, 16; (yurt in I 93 (aput) is a scribal error for bart): Çağ. XV ff. yurt maskan wa ma'ta'd 'residence, mansion' San. 342V. 6 (quom.): Xwar. XIII (?) beďuk bir yurt élğûn érdî 'it was a big country and kingdom' Oğ. 262; yurtika ãyike düşi ketti 'he went back to his country and home' 309; a.o.o. of yurt 'country': XIV (he migrated) ajkun yurtindin 'from his home in this world'; (you should not forcibly settle people) kişi yurtinda 'in a strange place' Quth 86; yerini ýurtini koyup 'abandoning their homes' Nahr. 27, 2: Kom. XIV 'dwelling place' yurt CCI; Gr: Kup. XIII (between 'road' and 'desert') al-manzila 'stopping-place, inn' yurt Hou, 5, 20: XIV yurt al-wayan 'native country' Id. 93; (under 'military terms') al-manzila wa urrů bi'l-witaq 'camp', turned into Ar. for 'tent' yurt Bul. 6, 6 (witaq is a l.-w. in Ar., but comes fr. otaq, q.v.): XV manzila yurt Tuh. 32B. 4: Osm. XIV ff. yurt (yurtd- before vowel Suffs.) 'dwelling place'; c.i.a.p.; yurdu in the ph. iğne yurdusu 'the eye of a needle' seems to be a corruption of it (cf. Osm. birisl fr. bir-. TTS I 851; II 1078; III 830; IV 907.

Dis. V. YRB-

D yarpad- Hap. leg.; Intrns. Den. V. fr. yarp. Xak. xi ipline yarppatu: 'the invalid became stronger' (int'aşta) and one says oğlan yarppatu: 'the boy grew' (tara'ra'a); originally yarpad-t; then assimilated Kaş, II 351 (yarpatur, yarpatma) should be yarpadur, yarpadmak.

Tris. V. YRC-

D yerkile- Dev. V. fr. yerce-; to guide. N.o.a.b. Uyg. VIII ff. Bud. men yercile caplîgîmen 'I will guide and escort you' PP 60, 2; o.o. Hiun-ts. 1786, 1938 (uğduz-).

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Mon. V. YRD-

yurt (yurdu) very rare in the early period; Kaş.'s translation 'an abandoned camping-site' suits the early occurrences; but in the medieval period it came to mean 'dwelling-place, abode', without any implication of abandonment, and s.i.a.m.l.g. w. the usual phonetic changes and a wide range of meanings; a community, a country, one's own country', etc. Tüürčů VIII (the enemy attacked our camp (ordu); but Kül Tegim refused to give it up. If he had, all my womenfolk, if you had survived would have become slaves, or) olůğü: yurtdu: yohta: kalçaği irtüliz 'your corpses would have remained lying in the deserted camping-site or on the road' I N 9; (I led the army into the Shantung plain and to the sea; it pillaged twenty-three towns) Usun buntatu: yurtdu: kalur ertli: (prob. a Chinese name and title, something like) 'Wus-hin the pên-ta-tu remained lying in his deserted camping-site' T 19; VIII ff. (a devout old woman) yurt(ı): kalmaş 'stayed behind in a deserted camp' (she found a greasy spoon, and survived by licking it) IrkB 13; (the tentative reading yurt: in Milan B.2 (ETY II 65) is very dubious). Uyg. VIII ff. Civ. olurtuk sayu orun yurt őgũşe 'every place that you live in is to your satisfaction' TTI 120 (a very late text): Xak. XI yurt al-talal wul'-rab' wul'-diman 'the ruins of a camp, a dwelling, traces of old buildings' Kaş, III 7; (passion overcame me; constantly weeping day and night) körði: köszüm tavrakın yurti: kalıp aglayu: li-ma raat 'ayni xala talaahu wa tarkahu rab'ahu bi-gal-l-tur'a 'because my eye saw the emptiness of his abandoned residence and his speedy evacuation of his residence' III 258, 16; (yurt in I 93 (aput) is a scribal error for bart): Çağ. XV ff. yurt maskan wa ma'ta'd 'residence, mansion' San. 342V. 6 (quom.): Xwar. XIII (?) beďuk bir yurt élğûn érdî 'it was a big country and kingdom' Oğ. 262; yurtika ãyike düşi ketti 'he went back to his country and home' 309; a.o.o. of yurt 'country': XIV (he migrated) ajkun yurtindin 'from his home in this world'; (you should not forcibly settle people) kişi yurtinda 'in a strange place' Quth 86; yerini ýurtini koyup 'abandoning their homes' Nahr. 27, 2: Kom. XIV 'dwelling place' yurt CCI; Gr: Kup. XIII (between 'road' and 'desert') al-manzila 'stopping-place, inn' yurt Hou, 5, 20: XIV yurt al-wayan 'native country' Id. 93; (under 'military terms') al-manzila wa urrů bi'l-witaq 'camp', turned into Ar. for 'tent' yurt Bul. 6, 6 (witaq is a l.-w. in Ar., but comes fr. otaq, q.v.): XV manzila yurt Tuh. 32B. 4: Osm. XIV ff. yurt (yurtd- before vowel Suffs.) 'dwelling place'; c.i.a.p.; yurdu in the ph. iğne yurdusu 'the eye of a needle' seems to be a corruption of it (cf. Osm. birisl fr. bir-. TTS I 851; II 1078; III 830; IV 907.
prob. a mere scribal error, but yıprat- (Sec.
of oprat- could have this meaning): Çağ. xv ff. yırt- (spelt) darıdan 'to tear' San. 349r. i (quoting: Xvar. xiv ditta Qutb 91; MN 270; Nahe. 81, 11; yırtığan cânwarlar 'beasts of prey' do. 333, 17; 344, 6: Kom. xiv 'to tear' yırt- CCI; Gr.: Köp. xiii xararqa 'to tear apart' yırt- (MS. yarar-) Hou. 39, 19: xiv yırtmaqqa . . . yırt- xararqa, thus in the Kitāb Beylık Id. 93; saqqa 'to split' yırt- Bul. 511r. (the vocalization is erratic and the Infin.
-mek; obviously confused w. yar- and ýer-); xv xararqa (ýer-; in margin in second hand) yırt- Tuh. 15a. 9; mazzaqqa 'nic' do. 36a. 1.

yırt- 'to trot, amble'; 1-w. in Mong. as yorći-
to go, set out' (Haenisch 171, Kow. 2106; s.i.a.m.l.g. except SE w. the usual phonetic changes; apparently cognate to yort-; cf. yırtğu: Uyg. viii ff. Bud. (the king and his retinue) keyik avlap yortup 'while hunting wild game and trotting along' U IV 34, 64: Xak. xi atığ yorttu: 'the horseman ambladed' (sabba) Kaş. III 435 (yortu:r, yortu:r lugatān, 'both forms, yormark); taş ata: yortalım 'set us out' (nasır) at dawn' III 356, 1; KB (the junior ranks must not mingle with their seniors) yırak taş yörügli yakın yortmasa 'or trot near them when going on lengthy expeditions' 2587: Çağ. xv ff. yortal-
(spelt) haruula kardan wa ba-tac'il rafian suwara 'to trot, to ride fast' San. 342r. 18: Xvar. xiv ditta Qutb 86; Osm. xiv ff. yortal-
to get going, keep going', rather than specifically 'to trot'; fairly common TTS I 842; II 1067; III 821; IV 898.

Dis. YRD

D yartu: Dev. N. in -tu: (unusual) fr. yar-
it. 'something split off'. In Kaş.'s second meaning 'long strips of wood', of which many inscribed specimens have been found in Sinkiang. Survives as yartı meaning 'board' in NE Kaş., Koib. Tel. R III 145 and 'half' in NE Bar.; NW Kk. (Jartu), Kaş., Kumyk, Noğ.; SW Tkm. (yartu): Xak. xi yartu: al-muhat'a a chip, splinter'; and by analogy (qiyaṣa(n)) 'a writing tablet' (al-lawh'u'l-liqî: yuqtab 'alayhi) is called yartu: Kaş. III 30.

D yortu Dev. N. fr. yort-; lit. 'trotting', in practice 'a royal escort'. Pec. to Xak. Xak. xi yortu mawkiš'l-sulfân yawma'l-harb avl-
-zan 'a royal escort in battle or on a long jour-
ney' Kaş. III 42: KB sü baçu tûze tursa yortu kurn 'the army commander must constantly keep the ranks of the royal escort in proper formation' 2586.

S yartım syn. w., and prob. a Sec. f. of yarım w. an intrusive -t-, cf. the spellings of yeçli: in Uyg. Man. (az-) and yarmak: in Uyg. Bud. and Kaş.'s Uyg. N.o.a.b.; not connected w. SW Az., Osm. yarım; Tkm. yarþam 'help' which is der. fr. Pe. yar 'friend', etc. Uyg. viii ff. Bud. bursuş kuvaq iki yartım kiltım erse 'if we have split a religious

community (Hend.) into two factions' TT IV 6, 28–9; similar phr. U II 78, 36; 87, 54–5: Xak. xi one says bir yartım boldun şa'fa minl-nâs infarädu min bayna'l-cumla 'a section of the people which has separated itself from the (rest of the) community' Kaş. III 46.

S yartmak See yarmak.


D yırdeğ N. of Assm. fr. ýer- 'fellow countryman'. N.o.a.b. (Xak. xi see erdeğ): Oğuz xi yırdeğ kisi: al-baladi minl-nâs 'a fellow countryman', that is there are two men from one and the same country (balda), and each of them is called yırdeğ to the other fi'l-Cüzziya Kaş. III 40: (in the examples of the Suff. -değ under tü:değ) and one says yırdeğ of two persons when they are from one place (maudı') I 407, 9; Köp. xii (in a note on the Suff. -daş/-değ) 'ground, place' (al-ar'd wall-makân wa'l-buq'a) is yer, and if you say yırdeğ it indicates that two people come from one ground or place Hou. 51, 5; XIV yırdeğ 'an acquaintance (al-ma-
rifa) from the same country' Id. 93; Bul. 9, 6 ('the same fatherland'): XV yırdeğ раšfu'l-
maudı Tuh. 86b. 9; Osm. xvi Pe. ham-cû:yi from the same place' yırdeğ TTS IV 876.

Dis. V. YRD

D yarát- Caus. f. of yara-; properly 'to make, or find, suitable, convenient', and the like, that is 'to adapt' or 'to approve, agree with (something)', and the like; but fr. the earliest period also, more vaguely, 'to create', esp. of God creating the world (cf. türüt-). In some individual passages it is not easy to see what the exact connotation is. S.i.a.m.l.g. w. the usual phonetic changes; the only meaning in SC and most SW languages, and a normal one in all the others except NE is 'to create'; the other meanings occur in the rest. Türkü viii yarát- occurs several times; (1) governing bodunl and meaning 'to organize in a fit state' I E 13, II E 12 (boşgur-); ét- yarát-, same meaning I E 19; I E 20, II E 17; (2) Bilge: Kağan's full title was Tegri: teg teğri: yaratmıs Türkü Bilge: Kağan 'the wise Kağan of the Türkü, godlike and installed by God' II E 1, S 13; (3) apar aşnçuz bork yaradım 'I erected a special (grave) structure for him' II N 14; a.o. I N 13 (êt-): viii ff. (if there is pure water I will drink it; if there is) étmiš yaratmıs tâliq aš as: 'well prepared (Hend.) appetizing food' (I will eat it) Toy. III r. 4–7 (ETY II 178); a.o. Tum. III a. 7–8 (az-): Man. (if we have said that) edğüz aşıp kopen teğri yarımıs ol 'God made it so'; (4) ýerin yarát- 'set down a fact' on a tablet' (al-wâl-hawala nesâb) 'set it down', and the like.
everything good and bad' Chusas. I 28; (know) ýerig teprékim yaratımız 'who made land and heaven' do. 167-8: Uyg. xix yaratip [gap] III A 1 (ETY II 37): M. Man.-A M I 14, 4-5 (êt-); do. 8-9; (just as a man) yaratır 'constructs' (an orchard or house) do. 10: Man. (you created living creatures... from ignorance, bûgli billigte yaratämpfe 'endowed them with knowledge' TT III 32: Bud. kerm (ätt) 'he fitted out a ship' PP 31, 5; (if a contemplates) étgel yaratgali 'organizing and creating', (a town, a country, or a city) TT VI 80; o.o. do. 100, 290; ertinini atımş ordular 'palaces set with jewels' 1788:; sêk takşat yaratıp 'composing these' Hün.-ts. 1832; (a religious work) laç tilincé yaratılmış 'composed in the Sanskrit language' do. 2151-2; in USp. 94, 6 ff. Maitrisimit is described as enetek tilincé toxrili tilincé yaratışı 'composed in the Hindi language on the basis of a (text) in the Uyg. (Sanskrit language) and translated armuş) from Tokharian into Turkish: yaratu bér- 'to make a due delivery' (of goods, etc.) is a stock phr. in contracts in USp.; 16, 21; 107, 15; 108, 16: Xak. xi tepré:; xuk yaratı 'God created (xalaga) man,' other created things; (Oğuz phr. follows); one says ol özindin sôz yaratı: 'aga'la-qâbî mina'la-kalâm min nasîhî 'he cated a statement on his own initiative' II 315 (yaratır, yaratmak); tepré:; ol xuk yaratân 'God is the constant creator (xalâq) of the earth' etc.) III 52; a.o. I 330, 25; (God created (törtülü) the universe) atti kör evren 'he created the firmament' in 127 both törtülü and yaratı; (my love, unceasingly praise) yaratıgini the 'tor' 381; xiii(?) KBPP ýerî kûlî xatqan 'creator of earth and heaven' 3; yék erdim yaratı: 'I did not exist and you didst create me' 9; a.o.o.; Tef. yaratıcreate;; törtüççi yaratıççaxiyar xatqgc 'creator' 143: xiv Muh. al-xalîq xatqgil: Mel. 13, 2; Rif. 88; ditto yaratı;; Kap. 44, 8; 137; al-maxxiq 'created things' atımş (MSS. yarım:x) 45, 2; yaratımı:; Çag. xv ff. yaratı: aýridan 'to create' San. 29: Oğuz xi (within the Xak. entry). Oğuz say ol toxnuq yaratı: 'he fitted (kara) the garment', and say bu: etkîna yaratı 'fit this boot on me' Kaş. II 315: xir. xiii xaratıkan 'the Creator' 'Ali 37: yaratı: 'to create' Qubh 70; MN 4, etc.; xir. 5, 5 etc.; yaratıgân Qubh, MN; Nahc. xiv yaratıgân Qubh: Kom. xiv 'to create' CCI, CCG; Gr. 115 (quotns.): Kip. al-xalîq xaratıkan Hou. 3, 14; xalâqa yaratıdo. 34, 19: xiv yaratı xalâqa; yaratıdo. al-xalîq Id. 93: xv allâqa xalâqa yaratıdo. Kap. 51, 1; xalâqa yaratıkan Tuh. 148, 2; xalâqa yaratıdo. 149, 9: Osm. xiv yaratıgan texts TTS II 1003.

S.i.s.m.l. in both senses. Türkî viii ff. Man. (the sun and moon) tört bulupuç yaratır 'illuminate the four corners of the world' Chusas. I 12: Uyg. viii ff. Man. A kim ol erünp köpünl yaratıgan 'to enlighten that man's mind' M I 15, 3-4; belgürí yaratır yaratıgan 'manifests and illuminates' (Hend.), do. 21, 4 (ii): Man. M III 24, 9 (ii) (I kaq): Bud. tepré yörûqen odûgur yaratıgan ‘sun constantly illuminates (tusarûqihu) the world and makes it shine’ (tusarûqihu) Kaş. III 52; n.m.e.: KB yaratıgân 'Thou didst illuminate' (the dark night with the bright day) 22; o.o. 125, 134 (baku-)(the tongue) yaratıça erini 'enlightens men' 162; a.o. 214 (the gatekeeper) kapuqda yarutsa karaqku tünîg 'must see (the day) illuminate the dark night at the gate' 2530: xiii(?) At. (driving away the night, God) bâz yaratur tâq-'a makes the dawn shine again' 16; Tef. yaratı: 'to cause to shine' 147: xiv Muh.(?) ada'da geyrau 'to make something bright' yaratı- Rif. 103 (only): Çag. xv ff. yaratı: (kaç) rawûqen yelepte 'to make bright' Vel. 401; yaratı-yaratıçç-Caus. f. rawûq karan San. 328r. 19 (quotn.): Xwar. xiv yaratı-yaratı: 'to illuminate, cause to shine' Qutb 72-3; MN 52; 'to light' (a lamp) Nahc. 257, 4; Kom. xiv 'to illuminate' yaratı: CCG; CCG; Gr. 117 (quotn.): Osm. xiv ditro in one text TTS I 788.

VU?D yeri- Hap. leg.: this V. follows yaratı: so the first vowel must be kasta; the last word of the translation is corrupt and the vocalization is chaotic; perhaps Caus. f. of 2 ýer- in the sense of 'to lay oneself open to criticism'. Xak. xi er iške: (sic) yeltî: (MS. yeljet.ti:) takása'la-racîl fi'l-amr wa ictalat (q, MS. iclan.fi) 'the man was negligent in the matter and pectedlated') Kaş. II 315 (yelte: yeljetmek, MS. yeljetmek, yeljetmek, yeljetmek, yeljetmek, yeljetmek, yeljetmek, yeljetmek.

S yaratı- See irat-

D yorit- Caus. f. of yorit-; survives in the same languages with the same developments of meaning and phonetic changes. Turkî viii bünça: yérke: tegli: yoritdim 'I made (my armies) march to all these places' I'S 4; sû: yoritdim T 25, 35 (the Chinese) yoritmaz ermiş 'did not allow freedom of action' (?), to good wise men and good brave men), II S 6, N 4: Uyg. vii ff. Chr. (an angel) uduzup andin öngi yolça yoritî 'led them back from there by a different road' U I 9, 7-8: Bud. (whoever can thoroughly understand this doctrine and turkari uzûksûzûn yoritarsı isletser continuously (Hend.) put it into effect (Hend.)) TT VI 192-3: Xak. xi ol men: telim yoritî: 'he made me walk (amşâni) a great deal'; and one says ot anîp qarnîn yoritî: 'the drug loosened his bowels' (alâqa batnahu) Kaş. II 315 (yoritır, yoritmak); yoritî:an: kişî: 'a man with...
D yirtul- Pass. f. of yirt-; s.i.s.m.l. Xak. x10 ton yirtud: 'the garment was torn' (innazaza) Kaś. III 106 (yirtulur, yirtulmak; verse); emdi: yurek yirtulur: fa'ila'n yataşadda minhu'l-qalb asafa(n) 'and now the heart is torn asunder by it with grief' 41. 17: x111(?) Tef. yirtul- 'to be torn' 158: Cağ. xv f. yirtul- 'to set in motion'; Osm. xv f. yirtul- 'to set in motion; to make (blood) flow; to make (e.g. a mill) work; to put (currency) into circulation'; fairly common TTII 1085; IV 916.

D yurtun- Refl. f. of yirt-; n.o.a.b.? Xak. x10 ol tom in yurtund: 'he pretended to tear (yuvez) his garment' Kaś. III 108 (yurtur, yurturma): Kip. x10 tamaqaza 'to be torn' Yrtun- Tuh. 10b. 5.

D yurtur- Caus. f. of yar-; s.i.s.m.l. Xak. x10 ol ajar yagac yurturd: 'he ordered him to split (alâ sanq) the wood' Kaś. III 94 (yurturur, yurturma): Cağ. xv f. yar durur: Caus. f.; šikafandiran 'to order to split' San. 332v. 1.

D yértür- Hag. leg.; Caus. of 1 yér- Xak. x10 ol apar butik yértürd: 'he urged him to split (alâ sanq) the branch,' and he split it Kaś. III 105 (yûrtûrûr, yûrtûrmek).

D yirtus- Co-op./Recip. f. of yirt-; survives in StW Osm., Tkm. 'to tear another's clothes, quarrel violently'. Xak. x10 ol apar bör yirtus: 'he helped him to tear (fi maqaz) the cotton cloth' (etc.; Kaś., in error 'the garment') Kaś. III 101 (yirtusur, yirtusmak): Cağ. xv f. yirtus- (spelt) Recip. f.; 'to tear (dardan) another one', or 'to tear (something) together' San. 331r. 7 (quotm.).

D yortus- Co-op. f. of yort-; n.o.a.b. Xak. x10 ol menig birile: (MS. bile:) yortusd: 'he competed with me in trotting' (fi taxhibi-l-fara) Kaś. III 101 (yortusur, yortusmak): Cağ. xv f. yortus- (of horsemen) 'to ride quickly (ba-ta'cirfanl) together' San. 332r. 24.

Tria. YRD

D yaratılığ P.N./A. fr. yarat'; n.o.a.b. Uyğ. vii ff. Bud. of these ten definitions the first eight rest on the true doctrine, the last two); yaratılığ yörûgê tayagilê ol 'rest on worldly interpretations' TT V 19, 128.
99 yaragit- Refl. f. of yaragit-; ‘to organize oneself’ and the like. N.o.a.b. Türkü VIII I E 2, II E 9 (étin-): Uyg. VIII ff. Man. TT III 5-5 (tt-); Bud. TT VIII D.8, etc. (étin-); X VIII 576; Civ. T T I 212-13 (ésgüt-).

99 yarat-: Caus. f. of yarat-, the cognate yarat- survives in SW Osm. Türkü III yaratirtim I S 12 (bark; II N 14 as yaratdim).

Dis. YRÖ

99 yarağı Dev. N./A. fr. yaraği-; ‘opportunity; suitability, opportuneness’, and the like, is often an Adj. ‘opportune, suitable’, etc. It is doubtful whether this word survives. An extensive range of similar words meaning ‘opportunity’ including ‘armour’, ‘military equipment’, and the like, SE Türkü yarağı-yarag: NC Jarak: SC Yarag: SW yarag/jarag: SW Az., Tkm. yarag/ yarag may be survivals of a cognate Dev. N. in -k, but seem rather to be connected with yarag. Uyg. VIII ff. Bud. Sue. 99,8 (1 yon): Civ. H II 8, 25: Xak. XI yarag-4, fursa wall-imkän ‘opportunity; possibility’; Prov. 46 yarağımland: (sir) sart asığinda: translated yurtqab lūl-unmūr fursa, ‘a (suitable) opportunity is awaited for doing business; and a merchant when trading, if he sees a profit, does not hesitate to buy when he likes’ Kaş. II 13; yaragı same translation; one says yarağı: translated ‘wait for an opportunity’ (a doing business and the (right) method) (sikatu); alternative form of yarag III 28; Do. II 99, 9-10 (artuklu), etc.: KB (I wish to see the king); yarağı körse ‘if he sees an opportunity’ (will the Chancellor put in a word for me?) 529: XIII(?). At. 330 (opra-k); Tef. yarag ‘opportunity; possibility’, and the like; XIV 42: Çağ. XV ff. yarag/yarag (1) asbāb wa-lāt wa-adwat ‘implement, instruments, tools’, (quotn.); (2) lāqīq wa sassāwār ‘convenient, worthy’, and yarağlıg has the same meaning (quotn.) Sam. 329r. 14: Xwar. XIV yarag ‘opportunity; possibility; preparations or something’; capability Qubd 69; Nahc. I 17; 12, 7, etc.: Kom. XIV yarag ‘equipment’ CCG; ‘to release, let loose’ yarag et- EC1; Gr. 115 (q.v.): Osm. XIV yarag/ yarag ‘preparations, equipment, provisions; arms, weapons’, common both by themselves and in phr. TT S I 783; II 998; III 768; IV 44.

yarak ‘body armour’; a basic word w. no plausible etymology. N.o.a.b., but see yarağ. Türkü VIII I E 33 (ur-): VIII ff. yarık is the commonest item of military equipment mentioned in the list of issues in the Miran docu-
Adj., e.g. yaruk yula 'a bright lamp' TT V 6, 49; 8, 70; ay tegr: yar:okin 'the light of the moon' TT VIII 1.8; yaruk yasuk 'bright light, gleam (Hend.)' TT V 4, 6, etc.; VI 383 v.l.; U II 37, 55; UsP 23, 7; Swv. 137, 10 etc.; a.o.o.: Civ. yaruk is common, e.g. kün ay yarukin tie katıgulanur 'they strive to obstruct the light of the sun and moon' TT I 27; köz yaruk bolur 'the eye becomes bright' H I 86: Xak, xi yaruk yér: 'a bright (mudî) place'; and one says yap yaruk neğ 'a very bright thing' Kaş. III 15; közüm yaruk: qurra 'ayni 'the apple of my eye' I 40, 19; yaruk yulduzu: 'the shining (al-tâqib) star' I 96, 10; III 194, 15: KB kün ay tég yaruk 'as bright as the sun and moon' 12; (You illuminated the dark night) yaruk kündüzün 'with the bright daylight' 22; a.o.o. 5222 (alin): xin(?): Muh. yaxm şaf 'a bright day' yaruk kün Mel. 80, 5; Rîf. 185; al-daw 'light, brightness' yaruk 55, 3 (152 aydûp); al-sâhir 'clean, conspicuous' yaruk 55, 5 (only): Çag. xv ff. yaruk/yaruk rawa: san 'brilliance; shining' Vel. 400–1 (quotm.). yaruk (1) rawa: san wa nûrân ("light") Sam. 329v. 11 (quotm.): Xwar. xin(?); bir kök yaruk 'a blue light' (q). 52; kün tég bir yaruk (sic) 'a light like the sun' do. 130; xiv yaruk 'bright, shining light' Quût 72; Nahec. 88, 5; 241, 6–9; 262, 2: Kom. xiv 'bright, clear; light, gleam' yarik/yarik/yaruk CCI, CCG; Gr. 116 (quotms.): Kip. xiv yaruk daw-ul-gamar 'moonlight' Id. 93; Bul. 2, 12 (yaruk); yaruk (MS. yaruk) al-barg 'lightning' Bul. 3, 2 (yarink Id. 92): xv su'd 'sunbeam' yarik (ju<yaş) Tuh. 20b. 1; daw' yaruk (corrected to yaruk) do. 238. 5; nûr 'light' (inter alia) yarik 36a. 3.

S yırak See trak.

D yaruk Dev. N./A fr. yorü...; like that word fr. the earliest period used both for physical 'movement' and the like, and metaph. 'conduct, behaviour', etc. Survives in NE as yoruk/yoruk: NC Kir. Joruk; Kzx. Jorik; forms w. front vowels do not seem to occur. SE Türkî yoruk is a Sec. f. of 2 yaruk, and in some modern languages similar forms are Sec. f.s of ýorûq. Türkî VIII ff. Toy. 18–20 (1 128): Uyğ. VIII ff. Bud. (if one enters) bodisatval yorik:u'a the course (i.e. way of progressing) of the Bodhisattvas' TT V 22, 34; similar prr. TT VI 34, 139; X 3, etc.; Civ. öz konuk yorik: 'movements of the location of the soul' (in various days of the month) TT VII 21, 15–16; o.o. do. 1, 5 and 76 (sakisâ): TT I 110 (eğrî): Xak. xi yorik til al-lahecutul-fasîha 'an eloquent tongue'; yorik al-xalq wâ'l-sira 'character, behaviour'; hence one says anîg yorik: neteg kişî: bile: 'how does he behave with other people?'; yorik al-cîrya wâ'l-sayr 'movement, gait'; hence one says ay yoruk: neteg 'what is the horse's gait like?'; also used of the movement (al-cîrya) of water, etc. Kaş. III 15; (a side note in an earlier MS. now inserted in the text after barak) yorik al-sira wâ'l-îspa ma'al-nâs 'behaviour, social intercourse' one says beg yorik: neteg 'how does the beg behave?' I 378; o.o. I 27, 9; II 40, 18–20: KB yorik til 162; (if a man talks a lot they say he chatters, if he is silent they say he is dumb, so) yoruk utru ur 'behave naturally? (to) them' 175; (one takes the sword and disciplines the people; one takes the pen and) yoruk yol sözü 'clarifies the way in which they should go' 268; karağû yorik yazsa 'if a blind man loses his way' 493; o.o. 547, 1504, 2077 (kûndûr-); 4300, 4446 (kêpüür-); 5549 (ayâs-): xin(?): Tel. (Abu Jahl was a beg in Mecca) anıp sözi yaruk erdi 'his speeches were influential' (?), or eloquent) 162.

D yargû: Dev. N. (N.I) fr. yar...; lit. 'an instrument for splitting', but normally 'a legal tribunal' (i.e. an instrument for splitting facts and discovering the truth), hence sometimes 'a lawsuit' or 'a legal decision'. Not firmly identified earlier than the Mong. period but no doubt older, cf. yarg'am. A Second Period l.-w. in Mong. as căruţ 'legal tribunal, lawsuit' (Haemisch 86, Kow. 2305); a.i.s.m. in such senses in NE, NW, SW, see Caf.'s discussion of the word in TM IV, p. 30; SC Üzb. yorgî (1) (dialect) 'saw, file'; (2) (folklore) 'punishment'; NW Kk. Jarçî 'file'. Uyğ. VIIIff. Civ. türû yarğu yosun birle 'in accordance w. the practice (Mong. l.-w.) of the customary law and judicial tribunal' UsP. 28, 29: Çag. xv ff. yarğu gulü ve gavaq-i daxwod'a dispute, a plea by a litigant' Vel. 406 (quotm.). yarğu (1) mukhâma 'a tribunal, court of justice' (quotms.); (2) da'awî wa niça' law-suit, litigation' (quotms.) Sam. 329r. 25: Xwar. xiv yarğu 'decision, judgement' Quût 71: Kom. xiv yarğu 'legal decision, judgment; jurisdiction' CCI, CCG; Gr. 115 (quotms.; also yarğuci 'judge'; yarğula- 'to judge', and see yaró...: Ösm. xiv to xvi yarğu 'tribunal; judgment; litigation'; in four texts TTS I 787; II 1003; III 778; IV 848.


D yargun apparently some kind of wild quagreped; etymologically it could be a Dev. N. fr. yar...-, but there is no obvious semantic connection. N.o.a.b. Türkî xin yaqîp (VU) Tûrgî: Yargun költe: buzdûzim 'we routed them and destroyed them at the Tûrgî: (?) Yargun lake' I E 34: viii ff. yargun kîylîk men 'I am a wild yargun' (I climb the mountains where I spend the summer . . . ) IkRK 62.

Trls. YRG

(S)y yarâğû: Hap. leg.; Dev. N. (N.Ag.) fr. a Den. V. fr. 2 yir (1 yr) Xak. xi yarâğû:
I.: ·

1. a singer (Hend.) Kas.

2. Dev. N.A. fr. yori:-; ('a horse' nables or goes at a jog trot'. S.i.a.m.l.g. ga/jorga, etc. As in the case of yorik no traces of forms w. front vowels. Xak.

3. a 'horse that

Kaş. 174 a.o. I 458 (munduz): h. (under 'horses') himlak yorga: Mel. Rif. 171 (yorga); and harwâl 'trotter' ted akta: ('gelding') w. yorga: in the


(says yorgâladü: 'he ambled') Id. rahâwâr (MS. rahâwâl) yorgâ Tuh. 17a. n. xiv ff. yorğa (occasionally yorka)'; common, esp. in Ar. and Pe. dict's. 841; I 1067; 8320; IV 897.

4. Hap. leg. (?); Dev. N.A. fr. Xak. xi yorîg: yër: mawdî'ul-wad-l-sayr a 'place where one walks and

; it is the name of a place (ism makân); ed of time (li-zaman) Kas. 113 36.

5. Hap. leg.?; P.N./A. fr. yara:;'ne who does what is opportune or use-

11ent'. Xak. xi KB 2372 (yaqîči).

6. N.Agr. fr. *yorîg, Dev. N. fr. lit. 'one who makes journeys' or the o.a.b. Oğuz xî yorîgç: (MS. y.z.gi:) 'للورد ياموث بیانیا لامان ول-اشدار يیل the go-between who travels with

es between the families of a prospective nd bridegroom' Kas. 113 55; in II 51, said that yorîgç: translated as above, ood Oğuz form, although the Oğuz ent of the general Turkish Participial

guç: is -daci: since the word is an

d not a Participle.

7. See yorgüçli.

8. P.N./A. fr. yara:;'suitable, ine, useful', and the like. As in the case a: modern forms like yarâklî mea-

unried,-armed', and the like, seem to be led more w. yarîğî. Uyğ. viii ff. Xak. xii aşıgauka yarăklî (suitable for (Hend.)) Sw. 529, 12-13: Civ. kop yarâklî 'all your affairs are satisfactory' I 56: Xak. xii yarâklî 1s: 'a possible ible, al-mumkin) business' Kas. 113 49: yarâklî yaragîsz 'useful or useless' o. 2236 (adır:-), 2544 (bolu:gâluğ): xii(7)

(yarâklî) enere buyurdu 1s1 'he is suitable men to do his business' 40:

A1. yarâklî aşını shikeş yetir (deserving) people your suitable food' ef. yarâklî/yarâklî 'suitable, con-

-; and (al-haq 'the truth') yarâklî/-

1k) 143: Çağ. xv ff. yarâklî/yarâklî/yarâklî-

şâb-i asbâb wa mutacahhûs 'equip-

(2) şıyista 'suitable' San. 329r. 18 i.); a.o. do. 14 (yara:); Xwar. xiv yarâklî 'suitable, convenient' Qub 70. (Osm. xiv to xvi yarâklî armed,

equipped'; in several texts TTS II 1000; III 770).

D yarâklî P.N./A. fr. yarîk; 'armoured, wearing armour'; n.o.a.b., but see yarâklî. Türkü viii I E 23, II E 19 (età:); I E 32 (ellig); T 54 (yeltür:-) Xak. xii yarâklî (MS. yarâklî but between yamarâklî and yarâklî, implying -k-) er 'an armoured (al-dari) man' Kas. 113 49.

D yarâklî Hap. leg.; P.N./A. fr. 2 yaruk. Uyğ. viii ff. Man. ydîlî yivarâklî yarâklî yarâklî tag teprî 'oh fragrant (Hend.) shining (Hend.) god of the dawn' M II 9, 7-8; 10, 9-10.

D yarâkluk A.N. fr. 2 yaruk; 'light, brightness'. S.i.s.m.l. as yarâklî and the like. Xak. xii yarâkluk al-nâr wa'l-diyâ 'light, brightness' Kas. 113 51; (entertain a guest well) bulsim atu: yarâkluk 'let his horse find the brightness of rest' (diyâ'al-râha) II 316, 11: KB ajn xalqî andin yarâkluk bulur 'the people of this world get light from it' (the moon) 732; a.o. 35 (yaq:-) xii(?) Tef. yarâkluk 'light' 147: Çağ. xv ff. yarâklî/yarâkluk rawsani 'brilliance', etc. San. 329v. 15: Xwar. xiv yarâkluk 'light, brightness' Qutb 72; Nâhe. 293, 2: Kom. xiv ditto yarâklî/ yarâklî CCG; Gr.

S yarâklî See irâklîk.

D yarîklîdû: Hap. leg.; apparently Adv. in -di: fr. yarîklî; 'being in armour'. Türkü viii I E 32 (ançula:-).

D yarâgsîz Priv. N.A. fr. yara:;'inconvenient; inappropriate, useless', and the like. N.o.a.b.? Uyğ. viii ff. Bud. U II 81, 70-1 (yalçıt:-). Xak. xii yarâgsızda: fi gâyr mağalîhi 'in the wrong place' Kas. 113 355, 11; n.m.e.: KB (if you want to be safe, do not let fall) yarâgsız sâzûn 'inappropriate remarks' 169; (I will tell you about) yarâgsîzlâri: 'the bad characters' 847; o.o. 314 (kişenli:), 328 (yarâklû), 437 (boğ:-), 2074, 2236 (adar:-)

Xwar. xiv yarâklû 'unsuitable' Qutb 70.


Tris. V. YRG-

D yarâklan- Refl. Den. V. fr. yarîk, q.v.; n.o.a.b. Uyğ. viii ff. Bud. TT VIII A 35-6 (yarîk): Xak. xii er yarâklanî: 'the man put on a coat of mail' (tadarra'a) also used when he 'put on a breastplate' (tacășana) Kas. 113 114 (yarâklanur, yarâklanmak: sic in MS.): KB (come to terms; if you cannot yarâklan bel aâlî Küres 'put on your armour, tighten your belt, and fight' 2360: (Kap. xiii ta.arhaba 'to prepare oneself' yarâklan- Hou. 38, 18: xiv yarâklâ (sic) cahlâxa 'to equip' Id. 92: Osm. xiv ff.
D yörüğ Dev. N. fr. yör-: ‘explanation, interpretation’ (esp. of dreams). Survives in NW Kk. joriv; Nog. yoruv ‘prophecy; omen’. Türkü vi ff. Man. öp sakin ol özaki sav yörüglerin ‘first ponder on the explanations of those previous remarks’ M III 15, 9–11 (i); üküş yörügünün ‘many explanations’ do. 15, 12 (ii): Uyğ. viii ff. Bud. … yörü 01; bu yörügü belgülüğ kilgah ‘the explanation is …; to make this explanation clear’ TT V 20, 4–5; o.o. yörügleri (sic) TT VIII A.43; yörüğü do. 45; yörüğ do. H.6 (in-); TT VI 148 (ötgür-); Hüen-ts. 2116 (tübg.-). Xak. xi yörük al-ta’bir ‘interpretation’; hence one says tüüs yörüğü: ‘the interpretation of the dream’; yörüğ fehwa’l-kalâm wa tasfuruhu ‘the meaning of a word and its explanation’; hence one says söz yörügü: ‘the explanation of a statement’ Kaş. III 18: KB yörüğün ayayin ‘I will tell you the explanation’ 353; (there are many kinds of) tüşke yörüğü ‘interpretations of a dream’ 5994; a.o. 5999 xii-1 (?) Tef. yorug (sic) ‘explanation’; ta’wil ditto yörügü (sic) 162–3: Xwar. xiv yora/ yorag ‘interpretation (of dreams)’ Qutb 83; yoruk ditto Nahc. 7, 5; 318, 12: Kp. xiv (VU) yöre: al-ta’bir ld. 92; al-tancım va’l-fal’- astrology; omen’ yöre: Bul. 5, 14.

E yergüş See bürgüş.

E yörek See bürek.

D yörgenç Dev. N. fr. yörgen-; lit. ‘wrapped round’ and the like; n.o.a.b. but see yörey, yörgençü; and cf. sarmaçuk, yörgemec. Xak. xi yörgenç ‘like tezginc (tezginc), for curves and bends in the road’ (fi’lliltiwa wa’l-’ataf fi’ll-‘arig; etc.); yörgenç the name of a plant which wraps itself (yalıtw) round a tree and causes it to wither (yurtuh-t-yubs); it is al-a’asqa, ‘bindweed, Convolvulus arvensis’ Kaş. III 387.


Dis. V. YRG- yörey-: ‘to wrap (something Acc.) up; to swaddle (an infant)’, and the like. Survives in NE Tuv. çörge-; SE Tar., Türkü yörey-.

The Dev. N. yörey ‘wrappings; swaddling clothes’ (not an ancient word) survives in some NE, NC, NW languages. Uyğ. viii ff. Bud. (the demons eat men’s flesh … and) bağarsukların etözilerine yöreyürler erdi
rapped their entrails round their (own) dies' U IV 8, 7 (I 39, 7): Civ. H I 150 (vusur)-; II 16, 19: Xak. xi ol aishakin: 

rge:di: 'he wrapped up (laffa) his leg' (etc.); or used of anything when it had been wrapped up (luffa) Kaş. III 307 (yöger:; rge:me:k): xiv Rbg. (Şayt washed him) 1 kaşan yögedi 'wrapped him in a roud' R III 449.

yörgèt- Caus. f. of yörgè; survives in 'Tar. Xak. xi ol yip yörgètti: 'he had the rd wrapped round (alaffa) ...' some疾病的; also used when he had a bandage (aša) wrapped round a leg, etc. Kaş. II 354 (yörgètür; yörgèmek).

yörgèn- Refl. f. of yörgè; pec. to Kaş. xi uruk yığa:çka: yörgend: 'the pe wound itself around (iltawà ... 'alà) the e' (etc.); and one says er yörgur:anka: yörgendi: 'the man wrapped himself (iltaha:fa) a blanket (etc.) Kaş. III 110 (yörgür:ünr; yörgemek); tün kün üzse: yörgür:ght and day alternate (yukawuar) with one other' I 331, 2; II 303, 10.

yörgür- Hap. leg.?, Caus. f. of 2 yèr-; Xak. xi KB (a frowning face, rough language, d a haughty attitude) kišíg yörgür: volt people' (sic?, rather than 'make a man têded') 2077.

yörgè- Co-op. f. of yörgè; pec. to x̱. Xak. xi yığa:çka: yip yörgè:di: 'the rd wrapped itself (iltaffa) on the tree'; also ed of anything when it wrapped itself und (iltawà ... 'alà) something Kaş. III 4 (yörgürünî, yörgemek); o.o. I 395, 5 (ülkeş)-; I 437, 7; II 285, 18.

Tris. YRG

yerûki: See berûiki.

yörgüç: N.Ag. fr. yör-; 'an interpreter' of dreams). N.o.a.b. It occurs several times KB, all MSS. varying between yörgüç d yörgücü. Xak. xi KB tüşûq edgü yörse u tüş yörgüç if 'the interpreter of dreams interprets the dream well' 4368; (a man calls when he too asleep) ani yörgüçler ber uz étip 'the interpreters (of dreams) interpret it skillfully' 5902: xiv Muh. mu'ab-wul-manam 'an interpreter of dreams' tû: yörgücü: Mel. 58, 11: Rif. 157.

yürekliğ P.N./A. fr. yörek; 'stout-hearted, brave'. S.i.s.m.l. w. the usual phonetic changes. Cf. 1 kür. Uyg. viii ff. iv. (if a boy hangs a dog's tooth round his neck) yürekliğ bolur 'he becomes brave' TT II 23, 2-3: Xak. xi yörekliğ er 'a stout-hearted (Hend.; al-rabil'tul-caşı'-l-qawwiyu'-l-walb) man' Kaş. III 51; a.o. III 18 (yörek); B 57 (1 kür), 2043-5, 6166: xiii(?) Tef. yürekliğ/yürekliğ 'brave' 167: Xwar. xiv yêurekliğ 'brave' Quib 88; Kip. xiv (after'érek) hence ýürekliğ: şüca 'brave' Ld. 93: xvi. xiv ff. yêurekliğ 'brave'; fairly common TT I 856; III 834; IV 914.

D yörgüliğ P.N./A. fr. yörgü; 'providing, or having, explanations'. N.o.a.b. Uyg. viii ff. Man.-A M I 26, 16 (adurliğ): Bud. kert-günc on törlüg yörgüliğ bolur 'faith admits of ten kinds of definition' TT V 20, 1–2; a.o. Suw. 87, 20 etc. (tűtrüm).

D yêurgüliğ Hap. leg.; P.N./A. fr. yêurgü; Dev. N. fr. 2 yêur-. Uyg. viii ff. Bud. (in the end these women's appearance) yêurgüliğ yarsığıluğ bolup turur 'becomes revolting and disgusting' U III 79, 9–10 (i).

D yêurgemme Dev. N. in -mek (usually for some kind of food) fr. yêurg-. Survives in NE Alt., Tel. yêurgomus, etc. (1) 'hops'; (2) 'spider': SE Türkveye: 'crapers; bind-weed'. Cf. yêurgenç. Xak. xi yêurgeme 'the paunch and intestines wrapped and folded (yulaff toa yudrac) in the smaller intestines and then cooked by roasting' (tyuwa toa tufbax) Kaş. III 55.

D yêurgenç: Dev. N. (Conc. N.) fr. yörgen-; n.o.a.b. Xak. xi yêurgenç: al-lisfa 'bandage' Kaş. II 246 (sarlàn-); III 296 (sarlana-); n.m.e.

D yêukęlsiz Priv. N./A. fr. yêuęk; 'cowardly; coward'. S.i.s.m.l. Xak. xi KB (the army commander must be brave) yêukręsz at alsa andin yêuęk 'so that cowardly troops may take courage from him' 2044; o.o. 2045, 2284 (artatt-): xiv Muh.(?) al-cabbàn (MS. al-cayûn) 'coward' yêukręsz Rib. 151 (only): Kip. xiv (after yêuęk) and yêukręsz al-cabbàn Id. 93: Osm. xiv ff. yêukręsz 'coward'; fairly common TTS I 856; II 1084; IV 914.

D?E yêugyeye:k Hap. leg.; the form is implausible, prob. an error for yêugenek Dev. N./A. fr. yêugen- 'something wrapped round' Xak. xi Kaş. 135 (öpük); n.m.e.

Tris. V. YRG-

D yêureklen- Refl. Den. V. fr. yêurek; 'to be stout-hearted, to be in good heart', and the like. S.i.s.m.l. w. the usual phonetic changes. Xak. xi yêureklenlî: 'the man (etc.) was brave' (tasaca'a) Kaş. III 115 (yękrenenür, yêureklenmek): Xwar. xiv yêureklen- 'to be stout-hearted' Quib 88; Nac. 369, 2: Osm. xv ff. ditto, fairly common TTS II 1084; IV 914.

Dis. YRL

1 youliğ 'a command from a superior to an inferior', sometimes with some connotation of a grant of favour from a superior to an inferior. Although morphologically a P.N./A. in -liğ it cannot be so explained etymologically, and this fact, taken with the fact that in Manichaean and Uyg. script it is habitually spelt yrlig, less often yrlig, strongly suggests that it is a very old 1.-w. became a Second Period 1.-w. in Mong. as carlig (Haenisch 86)/carlig (Kow. 2306) as a technical administrative term for 'a government edict'; s.i.a.m.l.g. w. the usual phonetic changes, w. some extended meanings and
sometimes, e.g. in SW Tkm. the suggestion that it is reburied fr. Mong. Türük vii ff. 

ye:ri:li:g boltu: 'was issued, or allocated' is a stock phr. in the Miran document (ETY II 64 ff.), e.g. 8-9 (yarik); a.o. Toy 18-19 (1:18): Man. biz teprï yarling'in adrük kilmaz biz 'we do nothing contrary to God's commands' TT II 6, 5; (the king ...) begke kara bo:gunakan edgü yarlig yi:rikadï i:inça 'gave the following gracious commands to the beggs and people' do. 8, 69; a.o. 8, 80: Uyg. viii ff. Man. yarligïzi esïtip 'hearing your commands' TT III 163; sîizî yarlikamiz yarli:gi do. 131: Bud. Sanskrit sflr:stito 'obedient' yarlig'in esetêp TT V III 19; (the Prince, bu yarlig esïlît, said) yarlig bolzun 'grant your gracious permission' PP 18, 8 ff.; a.o. do. 33, 2; TT X 595, etc.—in TT VI 201 a Chinese phr. meaning 'the si:tra in twelve sections' is translated i:li: ye:grïnï bolük yarlig: Civ. yarlig'in yorimaz 'your orders are ineffectif' TT I 37; erlikli xan:ni: yarligi 'the orders of the King of the Underworld' do. 25—in USp. xiv documents, yarlig bolzun 'let there be an edict' 22, 59, and bu tuta turgü bitïç yarligi bïrtürü yarli:ka:dimiz 'we have deigned to order the grant of this strict written edict' 88, 48, the word is prob. the Mong. technical term: Çigil (and Xak.) xi yarlig kitâbu: 1-sul:van wa amru:hu 'a written, or spoken (?) command of the Sultan' in the Çigil language, the Õguz do not know it Kaj. III 42: KB bayat yarligi 'God's commands' 1507; (let the gate-keeper) çikïp edgü yarligi te:grûre 'go out and deliver the (king's) gracious commands' 2546; a.o. 5580: xiii: (?) Tef. yarligi 'divine command' or revelation 145: xiv Muh. farman 'royal decree' yarligi Mel. 51, 2; Rif. 146: Çag. xv ff. yarlig (i) raqam wa farman-i pâdsî:han-i: turk, 'an edict or decree of the Turkish emperors'; also used in the sense of tugrâ-i raqam 'the royal sign manual on an edict' (quotns.); ((2) yari 'help' Turco-Pe. fr. Pe. yar 'friend', etc.) San. 329v. 3: Xwar. yarligi 'divine, or royal command' Qutb 71; Nahc. 40, 13: Osm. xv ff. yarligi 'royal command'; in a few texts TTS I 780; II 1006 (yarlig xvi 'a child's bib' is a Conc. N. fr. 1 yar).

?D 2 yarlig 'poor, destitute', and the like; prima facie a P.N./A. in -li:q, but not obviously connected w. 1 or 2 yar:Survives in NC Kir. jardi; Kzx. jarli: NW yarligjarli. Türük vii kalm:si: ol:li:gi: yarligi ermiş (if correctly read, perhaps) 'his corpse was abandoned and was wretched' Fl. A b. 1 (ETY II 122): Uyg. vii ff. Bud. irinç yarligi tutul:gar:li: 'miserable, destitute mortals' TT IV 10, 13-14; similar phr. U II 4, 6-7 (ma:gar:zi:); 78, 32; 87, 49; PP 48, 1 (the footnote here is erroneous); Kuan. 185, etc.: Xak. xi yarligi al-mnh:mu:li: faqir 'pitiable, poor; hence one says yarlig er 'a pitiable man' Kaj. III 42; yarlig bolip (a guest) 'who is shabby' (or tattered, raç:tu:li:): Hal. 93, 4: xiv Muh. maskin'poor' yarligi Mel. 52, 3; Rif. 148: Çag. xv ff. yarlig (si) faqir wa muflis (destitute) San. 329v. 3: Xwar. xiv yarligyi 'poor, miserable' Qutb 71: Kom. xiv 'poor' yarligi CCI, CCG; Gr.: Kip. xiv yarligi: maskin Id. 93.

D ye:ri:li:g P.N./A. fr. yer:; s.i.m.m.l. w. the usual phonetic changes, usually for 'land owning; native, indigenous'. Uyg. viii ff. Man.-A bu adïn ye:ri:li: er 'this man from another country' M I 34, 18-19: Civ. (in an inventory) al ye:ri:li: tô:sek 'a mattress (covered with fabric) with a crimson ground' USp. 79, 2; a.o.o.: Xak. xi Kaj. III 142 (yer:).

Dis. V. YRL-


D yaril- Pass. f. of yaril- 'to be split; to split (Intrans.).' and the like. S.i.a.m.l.g. w. the same phonetic changes. Türük viii ff. IrKB 6 (karïn): Man. ol:li: yarilin 'the corpse was lacered' M I 5, 8: Uyg. viii ff. Bud. yarilin 'let the ground be split' U I 37, 17; (that wicked demon's head) yeti òpi yaril:gai 'will be split into seven different (pieces)' TT VI 375; a.o. X 38 (yurek): Civ. H I 188-9 (1 ür:)-: Xak. xi ka:bal yaril:di: 'the wineskin (etc.) split' (insa:qa) Kaj. III 77 (yarilur, yarilmak, corrected fr. -me:ki); to:rlïç çççek yarili:di: 'all sorts of flowers burst into bloom' (ta:ftï:ratat) I 119, 4; a.o. III 15 (1 yaruk): xiii(?) Tef. yaril: to 'be split' 144: xiv Muh. insa:qa yaril: Mel. 23, 9; Rif. 104: Xwar. xiv yaril: 'to be split, to split' Qutb 72; Nahc. 12, 16; 36, 15, etc.: Kom. xiv ditto CCI, CCG, Gr. 117 (quotns.).


D yörïl- Pass. f. of yör:., q.v.; 'to be unwrapped', etc. S.i.s.m.l. w. back vowels yorul:-fö:ri:li-, etc. Uyg. viii ff. Bud. Swv. 165, 21-2 (se:sl): Xak. xi o:gel be:stï:kin yorü:li: 'the boy was unwrapped (hulla) from the cradle' Kaj. III 78 (yorilur, (sic), yoril:me:k; MS. -ma:k, the scribe substituting his own pronunciation for the original one).

S yürül- See ürül- Uyg. Civ.

D yarim (yérím) Hap. leg.; follows yarım, and no doubt to be distinguished from it; N.S.A. fr. I yér-. Xak. xi yarım saṭba waḥidqa (?sic; MS. wahadila) min kull ṭay 'a single fresh strip of anything'; hence one says butik yarım: nisf-ū-l-ṣuyn 'half a branch' (?sic?); its origin is al-īnṣiqāq 'to split off' (Intrans.) Kaṣ. III 19.

yarım: Pass. Dev. N./A. fr. yar-, 'split; something split', and the like. S.i.s.m.l. as yarım/jarr:ma, etc. 'split; easily split; groats (i.e. split grain); the act of splitting'; etc. Cf. yarmış. Uyg. viii ff. Civ. H 1 71–2 (iğre; 'groats'), 149 (evin; 'split'): Xak. xi (VU) yarım: yu:qa:(or yuwa:q?) 'a kind of puff pastry' (al-μuqrādīn); also anything split lengthways (fuğqa tu:la(n)) Kaṣ. III 34 (the translation suggests that this should be read yarım; Dev. N. fr. I yér-, cf. yarım): Çağ. xv ff. yarım (spelt) 'grain (dāna) of which part has been broken by the millstone, while there are also small grains left', in Ar. carīs ('roughly milled groats') San. 320v. 10: Kom. xiv yarım 'a split piece of wood' CCG; Gr.: Kip. xv carīs (burğun) yarım Tuh. 11b. 11; qamhiya 'parched grain' yarım (jκoçe) do. 29a. 5.

yarım: properly 'a coin', also, more generally, 'money'; not easily explained semantically either as a Dev. N. in -mak fr. yar- or a Dev. N. in -k fr. yarım:; possibly a Tokharian l.-w., cf. Tokh. B yarım; A yārm 'a measure'. Survives only (?) in SE Türkî 'a small copper coin worth 2 pūl BS; 'a false copper coin' Farr: Uyğ. viii ff. Bud. altûn yartmak (sic) 'a gold coin' U III 67, 11; 68, 12 etc.: Civ. yarım kūmûs occurs several times in USp. and seems to mean 'in coin' (as opposed to ṣaw, 'paper currency'), e.g. bēsz otuz sinir yarım kūmûs 'twenty-five sinir in coin' 51, 4–5; o.o. 57, 3–4; 61, 4–5; 114, 3; xi yartmak an Uyg. form (lūga Uygûr) of yarım: al-dirham (Greek drahma, the standard Moslem silver coin) Kaṣ. III 432: Xak. xi yarım (sic) al-dirham 'a dirham; money' Kaṣ. III 43; over 60 o.o. of yarım (sic) translated al-dirham, either 'a dirham coin', e.g. biy: yarım 'one dirham' III 121, 21, or 'money', e.g. yarım yugildo: 'money was collected' III 80, 5: KB (how many intimacies are) yarım üçün 'for the sake of money' 6470; (everyone has become) yarım kuli 'a slave to money' (and bows to anyone that has cash (kūmûs)) 6476: xiii(?) Tef. yarım 'money' 146: Çağ. xv ff. yarım 'silver coin' (akça) Vel. 400 (quotns.); yarım: al-dirham 'a dirham' gold and silver coin San. 329v. 9 (quotns.): Xwar. xiv yarım 'coin; money' 'Ali 53: xiv ditto Qubt 71; MN 265; Nahc. 23, 10; 252, 16: Kip. xiii dirham yarım Hou, 55, 10: xiv ditto ld. 92; Bul. 4, 8; al-sawdā 'black (i.e. copper) coin' kara: yarım do. v, 9; xv al-dirhamu'l-μaqrūba 'minted coins' (axša:) yarım Kaṣ. 58, 13; dirham yarım (fakça; see ağır) Tuh. 15b. 9.

VUD yarım: Hap. leg.; vocalized yarım, prob. by analogy w. yerde which it follows, but no doubt Dev. N./A. fr. yar-. Xak. xi yarım al-carīs 'roughly milled groats'; yarım: un al-daqiqul-ḥawā'ī 'f如果ly ground flour'; this is one of the words with two opposite meanings (al-adādd); but by origin they are in fact identical Kaṣ. III 40.

Dis. V. YRM-
yarım: Hap. leg., but see yarım-. A Co-op. f. yarım: is noted in Kip. xv tasallaqa 'to scale (a wall)' Tuh. 10a. 9 and ṣabta 'to hold on by the finger nails' (?) do. 2ob. 3, and survives in SE Türkî BS 626. Uyg. viii ff. Bud. (if the sinners who have fallen into the river of ashes in hell, in an effort to get out) ogūz kiğdīn yarım:arlar 'pull themselves up the bank of the river' TM IV 253, 62.


Tris. YRM

S yarım:an: See aɾmaːnaː.


Tris. V. YRM-


D yarım:lan- Hap. leg.; Refl. f. of yarım:lan:- Xak. xi yarım:lan:tiː neːq 'the thing fell into
yarama- Refl. Simulative Den. V. fr. N.S.A. of yara-; mentioned only in a grammatical passage. Cf. yaran-. Xak. xi there is only one V. with five consonants w. this Suff. "myn-"; it is er maña: yaraminsid: 'he hurried favour with me' (tamallaqa li) Kaş. II 63 (yaramnur, yaramsinmək).

Dis. YRN

yaran 'shoulder-blade'; in this form o.a.b. A Syn. word yagırın appeared in the medieval period; it can hardly be the original form of yaran, a much older word, and may be a mispronunciation due to a supposed etymological connection w. yağır, q.v. Survives in NE Alt., Kumd., Leb., Tel. yarin R II 122; Khak., Tuv. carın; Bar. yawrun II 18: NC Kzx. jawrin: SC Uzb. yagırın: W Tkm. yağırın: See yarinma:-. Uyğ. III ff. Man.-A (of a demon being suppressed; he went country presses down his internal organs; the north and south countries press own) yarının başının (sic) 'his shoulder lades and head' (Mount Sumeru presses down is trunk(?), đızın) M III 8, 3–10 (ii): Xak. XII yarin 'azmu'l-katif 'the shoulder-blade'; he Turks say about it (fihı) yarın bulans;a: el bulğunar: igda tasaşuvoşa (azmu'l-katif tasaşuvoşa) l-wilayə 'if the shoulder blade is irregular, the realm is in disorder' Kaş. III 1 (presumably a refece to scapulomy of the Chinese kind): xiv Muğ. muṣṭu'l-sahr 'shoulder-blade' yağırın Mel. 47, 14; Rif. 141 (MS. agrin): Çağ. xv ff. yağırın (spelt) şana wa atif 'shoulder-blade, shoulder-blade'; also called ağır and kebze San. 333r. 27; o.o. 30or. 10; 333v. 4 (yağırın): Xwar. XIII yarın 'shoulder-blade' Ali 48: xiv ditto Nahe. 33, 11: Kip. III lawhu'l-katif 'shoulder-blade' yağran sic) Hou. 20, 10: xiv yağırın 'azmu'l-katif d. 95: xiv lawhu'l-katif yawrun Kav. 60, 7; lawoh yağırın Tuh. 31b. 5: Osm. xiv ff. yağırın ditto; c.i.a.p. TTS I 766; II 976; III 754; IV 825.

D 2 yarın Dev. N. fr. yar-: lit. 'becoming right' or the like; originally it meant 'in the early morning', thence 'tomorrow morning' and thence, more generally 'tomorrow' and ven 'next year'. Survives in NC Kzx.; NW K. yarın 'next year': SW Osm. yarin 'tomorrow'. Cf. értë. Türkü VIII ff. yarin... keçe: 'early in the morning... late at night' fık 22: o.o. do. 1 (3 keçe); 2 (1 esu): Man. they had a great entertainment... yarınka eği 'until the morning' TT II 8, 59 (damaged): a.o. M I 6, 19 (yarin-): Uyğ. VIII ff. Man. yarin keçe M 31, 4 (i); III 36, 5: (ii) Xak. XII kalsun çavın yarin: 'may your arm endure until tomorrow' (lit-gad) Kaş. II 50, 5; n.m.e.: KB (if a man lives for the pleasures of the day, he sins and) yarin yek sakınç 'will suffer anxiety to-morrow' 913: o.o. 232, 587 (ökünk), 915–6, 5309; xiv(?) 4t. (let praise go from me today) yarin elig tomorrow' 29–30: a.o.o.: Tel. yarin 'to-morrow' 145: xiv Muğ. (?) ged(a)n yarin Rif. 94, 184 (only): Çağ. xv ff. yarin fardā 'tomorrow' San. 320v. 24 (quotm.): Kip. XIII al-gadā yarin Hou. 28, 12: xiv ged(a)n (érte/ftanda/) yarin Tuh. 26b. 6.

S yiriş See ireip.

yurun 'patch, scrap', and the like. Survives in NE Alt., Tel. R III 546; (Khak. curux). Uyğ. VIII ff. Bud. yuruğar pişa kelmiş etin 'meat cooked to rags' U III 45, 14: Xak. x1 yurun qu'atūl-dibāc 'a scrap of brocade'; hence one says yurun yuka: Kaş. III 22: Çağ. xv ff. yurun qaftān yamasi 'a patch on a robe' Vel. 417; yurun (spelt) pāra wa latta 'scrap, patch', which they sew on a garment San. 342v. 15 (quotm.): Kip. xiv yurun 'clippings (al-gaşaş) of anything' Id. 92.

S yürüy See ırüp.

Dis. V. YRN-

D yaran- Refl. f. of yara-; s.i.m.m.l.g. w. the same phonetic changes and sometimes the same meanings as yara- but Kaş's first meaning below seems to survive in some NE languages, and both in SW Osm. Cf. yaramı:-. Uyğ. VIII ff. Bud. (if a man sings... or has letters written) künçülarka yaran-ğal 'in order to curry favour with women' U III 75, 10 (ii): Xak. x1 at yarandı: 'the horse was slimmed on the exercise ground' (dummira... fi'l-midtār) to make it hard and fit to race; and one says ol maña: yarandı: 'he ingratiated himself with me' (tamallaqa li) Kaş. III 83 (yaranır, yarımək); o.o. I 304, 19; III 20, 17: Çağ. xv ff. yaran-(spelt) syn. w. yara-, pasand şudan 'to be suitable' San. 327v. 10; o.o. do. 2 (yara-): Kip. xiv yarın-tadammara 'to be, or become, sim' Id. 93.

VUD 1 yerin- (yerin-) in spite of the Infin., the translation suggests that this is the Refl. f. of 1 yer-, not yarin- N.o.a.b. Xak. x1 ol butik yerindı: 'he set to work to split (bāšara șaqq) the branch for himself' Kaş. III 83 (yerinür, yerinmek; MS. -mak): Kip. xv ff. inخارança 'to come apart, tear (Intrans.)' yerin- Tuh. 6a. 8.

VUD 2 yerin- Refl. f. of 2 yer-; this seems to be best explanation of the words listed below, but in one case the y- is absent, and this might be a Sec. f. of irin-. Uyg. VIII ff. Bud. kimke nın yerıngü ermez 'one must not be disgusted with anyone' TT VI 452 (see note thereon); nın kimke yeme eringülük (sic?) övkelgülük ermez 'one must not be disgusted or angry with anyone' Süd. 228, 14–15; o.o. TT VI 18 (öpkēle-); U III 73, 22 (2 yer-); and see PP 68, 5 (irin-): Osm. xiv ff. yerin- 'to be distressed, miserable; to feel regret'; c.i.a.p. TTS I 822; II 1042; III 802; IV 877.
D yérinciç Hap. leg.; Dev. N./A. fr. 2 yérin-; 'displeasing and the like'. Xak. XI KB 5327 (suründi).


D yarandak Den. N. (Conc. N.) fr. 1 yarın, lit. 'something which passes over the shoulders/belies' (?); Xak. XI KB 5327 (suründi).

D yarınkî N./A.S. fr. 2 yarin; survives in SW Osm. Xak. XI KB yarınkî künün 'tomorrow' 918; o.o. 397, 5307: Çağ. xv ff. yarınkî fardā'i 'tomorrow's' San. 320v. 26: Xwar. xiv yarınqî/yarınkî ditto Qutb 73.


S yürüner- See ürüner-.

D yarsığâq Hap. leg.; see yaskaq; in the same section as yartmak, so certainly a Dis., but distinguished fr. it as al-mu'dâf 'with a repeated consonant'. There does not seem any possible etymology, -gâq is not a known Suff. Xak. XI yarsığâq: 'a slippery place' (al-mazlaka) 'in the mountains or elsewhere Kaş. III 433.

D. yarsî- 'to be revolted, disgusted by (something Acc.)'; prob. a Simulative Den. V. in -sî: fr. I yar, lit. 'to have a flow of saliva'. Survives in the same sense in NE Tel. R III 148 and perhaps NW Kaz. yars(i)- 'to fly into a rage'. Cf. yalk-. Türkûv. VIII ff. Man. M 17, 13 (anacca) and see ?E ersl.: Uyg. VIII ff. Man.-A (when a man sees a louse sucking his blood) yarsiyur M 17, 17: Bud. (when a man has a revolting disease) alku kîşî yarsiyur yamak bolur 'everyone is disgusted and begins not to go near him' TT VI 445; a.o. U III 79, 9-10 (i) (yergülüg); Civ. TT VIII 1.8 (kus-): Xak. XI ol yarsîdî: neñi: istaqqâl-say wa 'âfahu 'he was revolted by the thing and loathed it' Kaş. III 305 (yarsı́r, yarım:skam:); xiv Muh. (?) anhara wa abâ 'to disapprove, feel aversion' yarsı́: Rif. 104: (Kip. xv?) Tuh. 24a. 7; see bez-.

D yarsî- Caus. f. of yarsı́: Kaş.'s etymology is impossible, but the connection w. I yar seems valid. Perhaps survives in NW Kaz. yarsî́- 'to infuriate'. Xak. XI ol anî: yarsîtî: 'he disgusted him (qandarahu, MS. qandarahu) about something, so that he loathed (âfa) to accept food from him'; originally the phr. yar soñi: 'he spat out saliva', because he revolted him, and then assimilated Kaş. II 353 (yarsî́țur, yarsî̀mːk): Kip. xiv yarsî́- 'to provoke, stir to anger' CCG; Gr.

D yarsık- Hap. leg.; Emphatic Pass. f. of yar-. Xak. XI er oğlundîn yarsıkîdi: 'the man parted (infarada) from his son'; that is when one of them lost his way (dallâ) in the desert, and one of them reached one place and the other another, or fell into the hands of the enemy Kaş. III 105 (yarsı́kâr, yarsık:).

D yersin- Hap. leg.; Refl. Simulative Den. V. fr. yer-. Cf. yerle-. Xak. XI er yerîg yersîndî: 'the man made the place his home and became accustomed to it' (tawâfatana... wa’tâdahu) Kaş. III 109 (yersî̀nû:r, yersî̀mːk).

Tris. YRS

D yarınla:- Hap. leg.; Den. V. fr. I yarın; so spelt originally, but altered by a second

Tris. V. YRN-
different representations of a which yar kanat, presumably 'with split (2 qarkanat: etymology. Yarasa survives in SW
made of skin' do. yareag yarkanat 'bat'; it is an abbreviation of -ruff&)
Kk. in her revolting body' Vraj: yars1:-; D Kumyk yar-
property between two men Xak. xvf. yarlgda: -xayl); says (myd!ara'l-bayt), mest-
ys D D divergent' 53 1 I
yarlgtx yarlgd: 'horse race'; hence one says yarlgtx yarlg- taraq (consistently spelt
yarasa: Hou. (q~om.): yapamaz) 'it is inappropriate' (to do certain
points of agreement and differ-
ence. the difference between fire and water' TT VI 341-2: Civ. in medical texts yarars
means that (a particular remedy), 'is appro-
priate, or beneficial' (sometimes, for something Dat.) H I 95, 145 (w. Dat.), 167 (transcribed
yarar) 1; TT VIII M.23, 27 (yarasw, w. Dat.); in TT VII 39 yararsmaz (occasionally yarmaz) 'it is inappropriate' (to do certain
things on certain days) is common; a.o. do. 12, 7-8 (1 karsi): Xak. xi olar ikki: yararsd:
'those two agreed with one another (wafaqqa) about something' KaJo III 71 (yaras,
yararsmak: verse); (the cat that cannot reach the fat says) ki:j: neji: yararshad: 'men's
things do not agree with me' (la yuwafiqi) III 105, 25; a.o. III 11, 3: KB (enemies who did
not actually fight) yararsd i:ln come 'have come to terms with one another' 145; yararsg
yaraghi bar erse yarars 'if there is an oppor-
tunity to come to terms, do so' 2360; o.o. 411, 681, 2270, 4299 (1 cense): (xiiii?) Tef.
txtafa they disagreed' yarasshanadilar (for yarars: umadilar) 144: XVII Muh. wafaqqa
yarasw- Mel. 32, 1; (wa salalha 'to fit, suit', sakla:j- 'read aqlas- Rif. 112) s:lahha 'to
make peace, be reconciled' yaras: (?; yaras-
-42, 6; barl:as- 133): Ca: gj. xv ff. yararsa
larqiy 'suitable' Vel. 404 (quothn.); yarars-
Recip. f.; sulh kardan 'to make peace', saksar
судan 'to agree', and metaph. barazanda
судan 'to be becoming' San. 327v. 18 (quothns.).
Xwar. xiv yarars- 'to be suitable, to fit, to agree', etc. Qutb 70; MN 62, etc., Nahc. 175, 9:
Kom. xiv yarars- 'to agree; to be suitable' CCI; Gr.: Osm. xiv ditto, common TTTS II
1002; III 772; IV 847.

D yarars- Recip. f. of yarars-; s.i.a.m.l.g. w. the usual phonetic changes, normally 'to race,
compete', but in SC Uzb. 'to chop (e.g. wood
x_bar=togel'. Xak. xi ola:n birle: at yararsd: he had a horse race (sabaqal-faras) with him'; and one says ola:n birle: tarov: yararsd:
'he divided (nasafa) the property with him';
this word is also used of dividing property under a will (qismatu'll-mawrit) KaJo III 72
(yararsur, yararsmak): s.o. I 367, 24; 474; 6;
111 15; 11 10 (yarars): xiv Muh.(?) sabaq
yarars- (?; MS. yaras-) Rif. 110 (only): Ca: gj. xv ff. yarars: (consistently spelt yerys-
- asb taxtan to race a horse' San. 329r. 2
(quothn.): Kip. xiiii sabaqa minal:masbaqa
b'il-xayl wa baariri yaras- (MS. yaras-) Hou.
40, 16.

D yeri:j- Recip. f. of 1 yer-; pec. to Xak. Xak.
xii yerarsd: nejn taqas:al-l-say wa dalkica
nuwul:infir<r 'the thing fell short of require-
ments(', that is, for example, by coming
and one says er yerişdi: 'the man (etc.) smiled' (tabassama, i.e. parted his lips); similarly one says it tışi: yerişdi: 'the dog's teeth lost their strength' (aftara) Kaş. III 72 (yerişir, yerişmek): KB (he woke, and looked up raising his head) kalık kiz külter tēg yerişti tişin 'the sky parted its teeth like a girl when she smiles' 5827.

D yorış- Co-op. f. of yori: s.i.s.m.l., usually as yürüş- and the like. Uyg. viii ff. Bud. birōk akru akru maşın yorışdılar 'if (the Buddhhas) walked at a gentle pace' UOUTH 72, 17: Xak. xi ol meni n birle: yorışdı: 'he competed with me in walking' (fi'l-maş); and one says torku: yorışdı: 'streaks appeared (bada-tl- tārāqīy) in the silk fabric' (etc.), that is when it is on the point of integration (qaruba mina'l-bilā) Kaş. III 72 (yoriș: r, yorışma:k): Çağ. xv ff. yürüş- 'to walk (rāh rafat) with one another' San. 3427. 14.

Tris. YRY

D yaraş: Dev. N./A. fr. yaraş-; 'suitable, beneficial, attractive', etc.; cf. yaraşık. N.o.a.b. Uyg. viii ff. Man. (showing to mankind) yaraş körk 'an attractive shape' TT III 127; yaraşı tüzgerişiz 'attractive and insurpassable' do. 153; o.o. Wind. 29–30 (ki1-); 42–3 (içcilğ): Bud. körkli yaraşı TT X 441;ertia yaraşı kozûnûn 'appearing very attractive' do. 447; (various drugs) iğlerine yaraşı 'beneficial for their diseases' Swut. 597, 23; o.o. U III 39, 1; TT VII 16, 24; VIII A.3 (encçülğü); Kuan. 144: Civ. TT VIII I.20 (içleğü):

D yaraşık Dev. N./A. fr. yaraş-; syn. w. yaraşı: S.i.s.m.l. w. the usual phonetic changes. Xak. xi KB (there was no remedy that they did not try) yaraşık ne erse ani bërdirler 'they gave him whatever was beneficial' 1061; a.o. 1053 (için): xiv Muh.(?) balışl-l-husn 'most attractive, beautiful' yaraşık Rif. 147 (only): Çağ. xv ff. yaraşık (1) sülh wa sāzkarî 'peace, agreement' (quotns.); (2) metaph. barāzandagi 'comeliness' San. 329f., 11: Osm. xiv ff. yaraşık 'suitable, becoming, attractive'; c.i.a.p. TTS I 786; II 1002; III 771; IV 846.

D yaraşıklık Hap. leg.; A.N. fr. yaraşık. Xak. xi KB kayıda yaraşıklık erse yakin 'whoever has suitability ready to hand' (he is useful for work) 3210.

Tris. V. YRS-

D yaraştur- Caus. f. of yaraş-; s.i.s.m.l. Uyg. viii ff. Bud. kezgicle sanin tutup yüz ulatı dği yaraşturup ötingü ol 'he must pray on a hundred, etc. occasions, keeping the number (of prayers) in the right order' USp. 44, 3–5: Xak. xi KB (my God, who set all things in order, himself set (the stars) in order) ēte bērdi tizi yaraşturdi tūz 'he set them in order, organized them and made (their movements) harmonious' 146: Xwar. xiv yaraştur- 'to set in order, make ready'

Qubt 70; Nuhc. 48, 5: Kom. xiv 'to set in order, harmonize' CCI, CCG; Gr.: Osm. xiv ff. ditto; fairly common TTS II 1003; III 772; IV 847.

Dis. YRY

VUD yîrya: Den. Adv./Adj. fr. 1 yîr; cf. bêrêye; 'in the North'. Pec. to Tûrûk. Tûrûk viii 1 S 1 (sâdapt;); I E 14, II E 12, etc. (bêrêye).

Tris. YRY


Mon. YS

yas (damage, harm, destruction, loss', etc. Prob. no longer surviving, in modern times indistinguishable fr. the Ar. 1.-w. yas 'despair, grief', in some languages, yas: and yaz. Cf. I kor: Uyg. viii ff. Bud. Kuan 35 (I kor); TT VI 63 (egęşı-): Xak. x1 yas: al-wadī'at wa'l-xusrâ:n '(trading) loss; loss (in general)'; hence one says anûq telim yas: tegû: 'he has suffered many losses' Kaş. III 159: KB biri aşı yasi telim 'they have one profit and many losses' 309; mapa yas: kilur 'they inflict loss on me' 684; o.o. 915, 983 (kork-), 2161, 4226 (yagılık), 6368: (Cağ. xv ff. yas: azâ wa mātām 'mourning, lamentation' (Ar. 1.-w.) San. 331 v. 5): Oğuz x1 yas al-mawt wa'l-halâk 'death, destruction'; hence one says anûq oğli: yas: boldî: (or buldî:?) 'his son perished, or died' Kaş. III 159: (Xvar. xiv yas: 'mourning' Qubt 78: Kip. xiv yas: al-'azâ 'Id. 94).

Mon. V. YS-

yas: basically 'to loosen', with some connotation of allowing something under tension to become flat; in its extended meanings more or less syn. w. 1 yas: and, to some extent yad-, and therefore difficult to identify in some modern languages; but certainly survives in SE Tûrûk yasl: - SW Osm. yas: and perhaps, NC Kir. yas:. Xak. xi hêş sûsûn yasl: 'the beg disband (farraqa) his troops (and sent them) to their homes'; the origin is the phr. er yasl: yasl: 'the man unstung (nazâ'a . . . al-watar 'an) his bow'; and one says xan: çowaç: yasl: 'the xan loosened the fastening (halla . . . 'uqda) of the royal parasol which was raised over his head' Kaş. III 59 (yasar: r, yasmak): Kip. xiii fakka min 'a'kkîl-gaws min watarihi 'to unstring (a bow) yas: Hou. 43, 1: xiv yas: ditto 1d. 94: Osm. xiv ff. yas: 'to unstring (a bow)', and (xvi ff.) 'to flatten'; common TTS I 792; II 1009; III 777; IV 852; xviii ('Rûmi') San. 331 v. 14.

Dis. YSA

D yasî: Dev. N./A. fr. yas: - 'flat, flattened'. The translation 'broad' prob. implies 'flattened out so as to be broad', see yasîla:-, and contrast kep. Survives in SC Uzb. yasî: NW Kâz. yassî (R III 223 yasî): SW Az.
F yasa- 'to construct, arrange, set in order', and the like is a Mong. V. which did not appear in Turkish until late XIII or XIV. It is first noted in XIII (cf. Osm. 274) and is also listed in Çâğ. xv ff. San. 331r. 2 and Kip. xv Tuh. 25b. 7. It has been incorrectly read in Türkü VIII 1/10 where the right reading is öd teprï: aysar (not yasar) kişi: oggi: ögel : türümliş (all sons of men have been born to die when heaven prescribes the time'). The Dev. N. yasak is a Mong. l.-w., which is first noted in the Uyğ. XIV Civ. petition, USp. 22, 43; the supposed occurrence in VIII ff. Bud. Pfahl. 6, 5 is a misreading of yağak, q.v.

D yeše-: Desid. f. of ye-: - pec. to Kas. Xak. XI ol etmek yeše-dî: 'he wished to eat bread' (etc.) Kas. III 304 (yese:r, ye:se:mek); a.o. I 20, 10.

Dis. YSC

D yâsîç Dim. f. fr. yasi; lit. 'rather flat and broad'; a broad arrow-head'. N.o.a.b. Türkü VIII ff. IrkB 40 (yar-): Xak. XI yasîç ali-mibâla minâl-nîsâl 'a broad long arrow-head' Kas. III 8: Kip. XIV yasîç nasl ma'räf 'a well-known (kind of) arrow-head' Id. 94.

Dis. YSD

D yâstuk Pass. Dev. N. fr. yasta-: lit. 'something propped up', 'pillow' and the like. S.i.a.m.l.g. w. the usual phonetic changes, and the same and some extended meanings. Uyğ. VIII ff. Civ. yâstuk, no doubt originally 'a pillow-shaped ingot of silver', perhaps the Chinese tael, was the largest currency unit mentioned in the documents in USp. and Fam. Arch (see sûrî) and phr. like yârım yâstuk kümüş 51, 3 no doubt mean not 'half an ingot of silver', but 'half a yastuk (tael) in cash'; in such phrs. as alti yüz yâstuk çaw 12, 5 it clearly means '600 yastuks in paper currency'; for further refcs. see USp., p. 274 and Çâğ. 224 (s.v. yâstuk): Xak. XI yâstuk al-wisâda 'pillow' Kas. III 43; o.o. do. 107 (yastal-), 392 (yasta-): xiii (i)? Tef. ditto 147; XIV Muh. al-mızâda 'pillow' yâstuk Mel. 67, 13; yâstuk Rif. 168: Çâğ. XV ff. yastuk (spelt) muttâkâ wa bâlîş 'cushion; pillow' San. 332r. 7 (quotation in Rûmi); Xwar. xiii yâstîg( yastuk/yastu bed-time' Ali 12 (cf. Osm. yastî, of which the earlier form is prob. a metaphesis): XIV yâstuk 'pillow' Nahc. 159, 11; 394, 11; Kom. XIV ditto CCI; Gr. Kip. xiii al-wisâda wa-l-mızâda yastuk Hou. 172, 2; XIV yastuk al-mızâda Id. 94: xv ditto yastuk Kav. 64, 6; Tuh. 35b. 2.

Dis. YSD-

yâstû: survives in Kas.'s first meaning in SW Osm., but yasta- in NE is a Sec. f. of yâsîla- or yâzla:-. Xak. XI ol ajar yastuk yasta:-di: 'he propped him up on a pillow' (wassadahu bi-wisâda); and one says ol mapasâr sâz yastuk: 'he hinted to me (arrâda li-) orally, but did not speak clearly' (sarihân) Kas. III 302 (yastar, yastamak); a.o. III 320, 8-9 (contrast yastâd:): KB tobi yastadq emdi oldurgûka 'you have now put a ball in place to sit on' 647: Çâğ. XV ff. yasta:- taka yâdan 'to prop (someone) on a pillow' San. 331r. 28 (quotns.). Osm. XIV, yasta:- 'to give (something) as a pillow; to prop (something Acc., on something Dat.)'; in three texts TTS 1109; III 778.

Dis. YSD-

yastal-: Refl. f. of yasta-:- 'to prop oneself up on (something Acc.).' Survives in some NE languages (R III 222) and SW Osm. Xak. X: KB (Aytoldi produced a ball and put it down) ani yastanîp Ôtrû oldûrdî kûr 'and then sat down, propping himself on it' 622; a.o. 5974 (qûrî): Çâğ. XV ff. yastan- taka kardan 'to make (something) a pillow or support' San. 331r. 9 (quotns.). Xwar. XIV yastan- 'to prop oneself against (something Acc.)' Qûrî 73: Kip. XV yastin- (so vocalized in a later hand) inwâsa 'to prop oneself' Tuh. 58b. 11; Osm. XIV ff. yastan-fyastan-(once, xvi): yassan- 'to prop, or rest (something Acc., on something Dat.)'; to put (something Acc.) as a pillow or support for (one's head Dat.); in common TTS I 79:2; II 1009; III 778; IV 851.

Tris. YSD


Dis. YSG

F yasak See yasa:-.

Dis. YSG

F yasak See yasa:-.

Dis. YSG

F yasak See yasa:-.

Dis. YSG

F yasak See yasa:-.
D yasğaç N.I. fr. yas-; 'a rolling-board'; Kaş. 's etymology is erroneous; -ğaç is a normal Dev. Suff. for N.I.s. Survives only (?) in SW Osm. yastığaç. Uyğ. viii ff. Civ. TT I 11 (başğar): Xak. xi yasğaç xiwânu'l- 'a rolling-board for dough'; its origin is yası: yığaç 'a broad piece of wood' Kaş. III 38: Osm. xvi ff. yastığaç (and the like) 'rolling-board'; common in Ar. and Pe. dicts. TTS I 793; II 1010; III 778; IV 852.

PU? D yasğaç Hap. leg.; almost certainly an error for yarsğağ; q.v. Uyğ. viii ff. Civ. (in an unfavourable omen; the mountains have become precipitous and the ground high) yaranayın têseren yaskağ (yarsğağ) turur 'if you say “I will climb up it”, it is slippery(?)' TT I 46.

Tris. YSG

D yasıkliğ Hap. leg.; P.N./A. fr. yasık; MS. yasîlgî, but between two words w. -k as the third consonant. Xak. xi yasıkliğ ya: 'a bow with a bow-case' (al-miqwas) Kaş. III 50.

Dis. YSL

D yasul Hap. leg.; Pass. Dev. N./A. fr. yas; lit. 'loosened, relaxed', etc. Xak. xi yasul tağ al-hadhba mina'l-cabal 'a flat-topped mountain'; also any 'sloping ground' (sâhab mina'l-ard) is called yasul Kaş. III 18.

Dis. V. YSL-

D yasl- Pass. f. of yas-; survives in SW Osm. for 'to be flattened, levelled'. Xak. xi 11; yaslidi: turîka'l-amr wa furriqa asbâbhu 'the business was abandoned and its assets divided up'; and one says ya: yaslidi: 'the bow was unstrung' (nuzî'a'l-swattar); and sü: yaslidi: 'the army (etc.) demobilized' (tafarraqa); also used when anything scattered (tafarraqa) Kaş. III 78 (yasulr; yasîlma:k):

Osm. xiv yasl- (of a bow) 'to be unstrung'; in several texts TTS I 792; II 1009; IV 852.

Tris. V. YSL-

D yaslula:- Dev. N. fr. yasl-; survives in SW Az. yastila:-; Osm., Tkm. yaslula- 'to flatten'. Xak. xi ol yaslula:d: neçni: 'he made the thing broad' ('ârid), e.g. dough which is rolled out (yubșat) on the rolling-board or the like; and one says ol sô:zûg yaslula:d: 'he made a plain statement' (sarraha bi'l-kalâm), and did not use hints or implications (lam yu'arîd (MS. yu'rid) bi'l-kînâya) Kaş. III 328 (yasîlalar; yaslulma:k; contrast yasta:-).

Dis. or Tris. YSM

PU? D yasmuk (or yasmuk?) 'lentil, Erva lens'; -muk (but not -imuk) is a Dev. Suff.; perhaps Dev. N. fr. yas- in the sense of 'a flat (seed)'. Survives in SE Tar., Türkî yasmus: NC Kır. Jasmuk; SC Uzb. yasmuk; NW Kk. Jasmuk; Kaz. yasmuk; Nog. yasmok: SW Osm. yasmuk (in Tkm. yasmuk is 'an insect which preys on crops'). Uyğ. viii ff. Civ. yasmuk menî 'lentil flour' H I 119: Çağ. xv yasmuk 'adâs 'lentil' San. 332r. 7: Xwar. xiv (two stones) yasmuk'un ulûrak 'bigger than lentils' (and smaller than chick peas) Nahe. 43, 1: Kip. xiv (in a list of seeds and pulses; al-âdâs marcamaik (Pe. l.-w.) al-girîm 'safflower seed, Carthamus tinctorius' yasmik Bul. 7, 1.

D yasman: Den. N. fr. yasî:; lit. 'flattish object(?);' prob. 'a flattish portable bottle, pilgrim bottle'. N.o.a.b. Xak. xi yasmân: al-mugarqir mina'l-kezân 'bottle which gurgles when it is poured out' Kaş. III 38: Xwar. xiv yasman 'bottle, flask' Qub 73: Kip. xiv ditto CCI, Gr.

Dis. YSN

F yosun 'manner, custom', and the like; a Mong. l.-w. first noted in late Uyğ. Civ. documents (USp. 12, 15 etc.) and also noted in Çağ. xv ff. San. 243r. 16.

Dis. YSZ

D yassiz Hap. leg.; Priv. N./A. fr. yas; 'harmless; without loss'. Xak. xi KB 106 (asîğ).

Mon. YŞ

yasî (?fn-) basically 'fresh, moist'; from this extended meanings developed: (1) 'fresh' to 'green vegetables'; (2) 'moist' to 'running with moisture; tears'; and perhaps also (3) 'fresh every year' to 'a year of one's life', but this might be a different word. There is no reasonable doubt that in the last sense it became an early l.-w. in Mong. as nasu 'a year of one's life'; the phr. harban niken nasatu 'eleven years old' (Haenisch 114) is exactly parallel to bir yeğirmi: yaslîg, same meaning; but the theory that Mong. nilbusa(n) 'tears' (actually a Dev. N. fr. nilbu- (Haenisch 117) 'to spit', etc.) is also connected is untenable. S.i.a.m.l.g. w. the usual phonetic changes in one or more of these meanings, in SW Tkm. yasî (all meanings). Türkû viii yasî 'tears' I N 11—yasî 'year of one's life' is common, usually in such phr. as yetî: yeğirmi: yasmâ: 'in my 17th year' II E 24; altît: yeğirmi: yasça: 'in his 16th year' I E 31: viii ff. yasî 'fresh' IIrk 17, 53 (2 ot): Yen. yasî 'year of one's life' Mal. 32, 16 (aðir-): Uyğ. viii altît: otuz yasmâ: 'in my 26th year' Su. N 4; viii ff. Chr. liki yasda altn oğul kîzlar 'boys and girls below the age of two' U I 10, 1-2: Bud. yasî sünîkleri 'moist bones' Swv. 625, 10; o.o. TT V 28, 124 (2 ot): VI 14 (ekin)—yasî 'tears' USp. 106, 46-7 (iğla:—yérîncüdeki öziq yasîg' 'life in this world' TM IV 252, 4; a.o. U II 49, 20-1 (1 özi: Civ. yasân ta:nanî 'fresh sesame seed' H I 126; o.o. do. 168 (yulduzga); TT I 56 (kurî:—yasî 'tears' H I 65 (ak:)—yasî 'mild' TT VII 17, 22 (kilik)—kirk yasta 'at the age of forty' do. 17, 24; o.o. do. 28, 31-2 (uîqa:); 33, 6 (kisî:). O. Kır. ix ff. yasî, usually in the form yasmîda; is common, e.g. altîmî yasmîda: 'in my sixtieth year' Mal. 1,
**Jingle for Al-Baql**

First three meanings:

1. *al-πri* - 'His eyes stream with tears' (80).
2. *cam* - 'Fresh meat'.
3. *yag* - 'Small, young' (Oglam 143).

Additional meanings:

1. *la-pri* of anything; hence one says *yaş* and 'fresh meat' (159); one says *yaş* as a jingle for *al-baql* (oral: 143).
2. *ufur* - 'Life' (136).

Muh. *al-ratż* (opposite to 'dry' kuru:)

*yaş* o1 Muh. 54, 13 (Rif. 151 corrupt);

(under plants) *al-ratż* *yaş* 78, 7; 182 (al-haşıjl-ratż* 'Fresh herbage') - 'al-dam' - 'Tear' *yaş* 48, 15; 140 - (under 'ages of man') *al-safi j al-farx*.

*yaş* - 'To hide' (Oneself, Intrans.); n.o.a.b., in modern languages displaced by the Refl. f. of *yaşur*.

Uyg. VIII ff. Man.-A ol ıda *yaşdi*: 'Hide in that bush' (Man.-Uig. Frg. 400, 6).

Bud. (the evil spirits) askalar yOKaşur-lar 'All hide and disappear' TT VI 97-8.

Xak. XI ol meni: Körüp *yaşdi*: 'He hid (inkamá)' when he saw me' Kas. III 60 (yaşar, *yaşmak*; in prov. *yaşmas* 'cannot hide himself' (yaktum *fasiha)*; o.o. I 425, 19; III 208, 25: KB (after a life of pleasure) kara ýer katinda *yaşip* yatgu túz 'He will lie down flat, hiding in the black earth' 1427: Muh. *ixtaba* 'to hide' (Rif. 102, in margin *yaşun*; Mel. 22, 3 *yaşur* in error: Kip. XIV *yaş* taxabba 'wa xafiya 'to hide' I 94: Osm. XIV neceşi . . . *gözüm* *yaşam* 'why should I hide my eyes?' (sic) TT VII 1012.

*yaş* - (or *iş*?) See *yiş*g, *işl*, *işim*.

**VU (D) Yaş** - Hap. leg., but see *yüşul* - perhaps Co-op. f. of *yus*; if so, survives in NE Alt., Tel. *yus* (sic) 'To wash away' R III 566; but the semantic connection is not close. Xak. XI ol *begini* *yüşdi*: 'He poured out (aşala) the beer from a tap in the cask' (min *sandubi-l-dann*); it (beer) is a drink made of wheat, barley, and millet Kas. III 60 (*yüşar, *yüşmak*; corrected from -mek).

**Dis. V. Yşa**

D *yaş*: Den. V. Fr. *yaş* - 'To live (for so many years), or an unstated period, usually long' - contrast *tiril*. S.i.a.m.l.g. w. the usual phonetic changes. Türkü VIII (Küli Çor) sekiz on *yaşap* yok bol[t]: 'died at the age of eighty' 3x. 3; a.o. 1 N 2 (otuz): Uyg. VIII ff. Bud. uzun *yaşayur* *tinl̄ğa* az 'people who live long are scarce' TT VII 2011; o.o. PP 24, 4 (1 kart); TT VII 40, 129 (a damsiz); Hün.-ts.
There is a medieval sound-change -a-> -i- to live, have a long life; and the like; cog-

Survives only(?) in Hend. yaruk- (spelt) ff. yag- (ltirilrnek) -u: (cf. 1 uruk, birle:

In which 'helmet' is a commoner word for 'sun' than 1 yaplk (in margin

Several references to the issue of equipment to indiv-

in other Osm. authorities; otherwise it is unlikely that this is a

suggestion that it is a

Cf. 1 uruk, inHend. yaruk- 'sword', or the like, perhaps some particular kind of rope; n.o.a.b.; it is not certain whether the y- is prosthetic or original. 

It is unusual for a Dev. N. fr. yas- (Sultan) -s; but (only) in the Hend. (yuzdawac) yaruk-:ker:KAj. I67 (the

(yif) in breastplate and helmet' Nahc. 45. 8:

one says bu: er (awila(n)) yagutlug

Mel. 71, 10; yas- (Sultan) -s; but (only) in the Hend. (yuzdawac) yaruk-

In Hend. w. yaruk-, it can also, contrary to Ka's. statement, be used in other contexts. N.o.a.b.; the medieval sound-change -a-> -i- is puzzling, but cf. yas-, 1 yasuk, etc. Uyg. viii ff. Bud. U II 37, 56 (yaltri-); TT V 4, 3 etc. (yaruk-): Xak. xi (under S) er yarudi: yasudi: 'the man was delighted and joyful' (irtäh a wa surra min farah): yasudi: is not used by itself (yufrad) but (only) in the Hend. (yuzdawac) yaruk-:

(yaruk 'body armour' or kilç 'sword', yosuk: is mentioned twice in contexts in which 'helmet' seems appropriate (and the suggestion that it is a Sec. f. of yasuk 'bow-case' unconvincing); Beçe: Apa: içre-kîke: bir yaruk yosuk birle: [yarlıq bozn:] 'one breastplate, with a helmet, was issued to Beçe: Apa: the Chamberlain' A 21-2; Küli:üg Saqunka: yosuk: yarlıq bozn: B r. 7–8: Xak. xi (VU) oşuk baya'datl-î-hadid 'an iron helmet'; the alif is changed fr. yâ, as one says alma'i and yalma'i ('quickened') Kaş. I 67 (the alif is unvocalized, but it follows uşak so could not be aşuk): xiv Muh. al-xûda 'helmet' yasîk Mel. 71, 10; yas-:Rif. 114 (only): Xwar. xiv yüzleri yaruk yilduz tég yisîgîy sic 'their faces will shine like bright stars' Nahc. 241, 6: Kip. xiv yisi- lama' Id. 94.

D yarast Dev. N./A. fr. yas-; lit. 'hiding oneself'; pec. to Xak. ? Xak. xi yasut ne:q 'a hidden (maxbû) thing'; and one says as a Hend. (fi'l-ibbâ) yasût bektû Kaş. III 8; a.o. II 228 (bilisîk-): KB ana oğrîlik suv alınsa yasût 'if a (man's) mother secretly takes in the water (i.e. semen) of thievery' (and a child is born, it is disastrous for the realm) 5768.

PUD yisîg (yisîg) apparently Dev. N. fr. yis- (yis-); 'cord, rope', or the like, perhaps some particular kind of rope; n.o.a.b.; it is not certain whether the y- is prosthetic or original. 

D yarast- Caus. f. of yasût-; n.o.a.b. in Hend. w. yarut-: Uyg. viii ff. Man.-A M I 21, 4 (ii) (yarut-): Bud. TT VI 387 (ditto).

Tris. YŞD

D yarastluq Hap. leg.?; P.N./A. fr. yarat. Xak. xi KB (do not judge people by their exteriors) kişînîn için kör yarastluq yisîg 'look at a man's inner (thoughts) and his secret affairs' 5109.

VU yosuk 'a helmet'; the vocalization is quite uncertain; the only modern trace is in Red. 125 aşik 'an iron helmet', a word not mentioned in other Osm. authorities; otherwise l.-w.s are used, sometimes Mong. duğulga (see tuğîd); it is unlikely that this is a Sec. f. of yasuk w. the connotation of 'a shining object' Türkü vii ff. in the Miran document (ETY II 64) relating to the issue of equipment to individuals, usually yarîk 'body armour' or kilç 'sword', yosuk is mentioned twice in contexts in which 'helmet' seems appropriate (and the suggestion that it is a Sec. f. of yasuk 'bow-case' unconvincing); Beçe: Apa: içre-kîke: bir yaruk yosuk birle: [yarlıq bozn:] 'one breastplate, with a helmet, was issued to Beçe: Apa: the Chamberlain' A 21-2; Küli:üg Saqunka: yosuk: yarlıq bozn: B r. 7–8: Xak. xi (VU) oşuk baya'datl-î-hadid 'an iron helmet'; the alif is changed fr. yâ, as one says alma'i and yalma'i ('quickened') Kaş. I 67 (the alif is unvocalized, but it follows uşak so could not be aşuk): xiv Muh. al-xûda 'helmet' yasîk Mel. 71, 10; yasîk Rif. 173: Xwar. xiv yarik yasîk üze 'in breastplate and helmet' Nahc. 45, 8: Kip. xiiii al-xûda (VU) yasik Hou. 13, 16 (alif unvocalized): xiv yasik al-xûda Id. 94 (followed by VU yosuk al-mâcin 'impudent', Hap. leg.): xiv xûda yasîk (in margin aşik) Tuh. 14b. 5: Osm. xivii yisîgîsîk in Rûmi, kulâh-i xûd 'helmet' San. 106v. 20.

D 1 yasuk Dev. N./A. fr. yas-: 'bright, gleaming; brightness, gleam', and the like.

There was a medieval sound-change -a-> -i- similar to that in yasû-: Survives only(?) in SW Az. 1918; Osm., Tkm. 191k 'bright, light; a light, lamp'. Uyg. viii ff. Bud. fairly com-

but only in the Hend. yaruk yasuk TT V 4, 6 etc. (2 yaruk): Xak. xi KB yasuk is a commoner word for 'sun' than 1 kün, e.g. yasuk boldi törtînc 'the sun became the fourth (planet)' 134; o.o. 66, 4893, 6211: (xiv Rbğ. yasuk 'sun' occurs only(?) in the passage taken fr. KF): Çağ. xx ff. yasuk (lâgar wa da'if 'lean, weak', and) Firâqî translated it âflâb 'sun' San. 332v. 26 (yasuk 'can' also occurs in Kom. xiv CCG; Gr. and survives in some NC, SC, and NW languages; it may be a l.-w.); iyisîgîsîk râwun wa munawwar 'shining, bright' 106v. 20: Kip. xiv isîk al-daw wal-šu'dâ 'light, brightness; rays of light' Id. 14; al-durri wa'l-mawdî'ul-durri 'bright; a bright place' isîk (MS. şik) Bul. 3, 2.

S 2 yasuk See yosuk.
D yâşâl- Hop. leg.; emphatic f. of yâsâl.- Xak. xî kôz yâşiktu: 'the eye was dazzled (hârat) by the sun and its rays' Kaz. III 76 (yâsikar, yâşikmak).

Tris. YŞG

D yâsa:gu- See yâsa:- (Xak.).


D yîsîlîg- Hop. leg.; P.N./A. fr. yîsiğ. Xak. xî yîsiğîr er 'a man who owns a rope' (hâblî) Kaz. III 49.

VUD yûsûkluğ- Hop. leg.; P.N./A. fr. yûsûk; vocalized yîsiğlu, clearly by a later hand; originally there was a sign, prob. a damma, above the â and no sign on the âñ. Xak. xî yûsûklû 'er a man protected (lit. veiled, al-muqama) by an iron helmet' Kaz. III 50.

Dis. YSL

D yâsîl (yo:siâl) der. fr. yâsî; prob. crisis of *yo:siâl w. the Den. Suff. -âl; properly 'of the colour of fresh vegetation', i.e. 'green', but like 4 kôk not very precise and sometimes used for 'light blue'; this lack of precision still survives, in SE Türkî yâsîl is 'green', but 'green grass' is kôk ot. S.i.a.m.l.g. w. the usual phonetic changes, generally w. back vowels, but SE Türkî yâsîl/yâsîl/yâsîl; SW Az. yâsil; Osm. yâsil; Tkm. yâsil. Türkî vii ff. (if the precious stone's colour is) yâsil 'green' (or light blue?); prob. turquoise) Tøy. 26-7 (ETY II 59); a.o. IrKB 51 (ya:yla:); Uyğ. vii ff. Civ. yâsil burçak 'green beans' TT VII 14, 69; a.o.: Xak. xî yâsil 'green' (al-axdâr) of anything, and 'bright green' (al-axdârl-nâdir) is called yap yâsîl and, in a jingle (fi-lit-ba) yâsil yoyul Kaz. III 19; III 162 (çûwîl), and five o.o., twice as yâsil; for III 20 see yipgil: KB (the brown earth and) yâsîl kôk 'the blue sky 3, 22, 127, 1002; (the dry trees) tonandi yâsil 'have clothed themselves in green' 67; o.o. 68, 120, etc.: xîla ((?)) Tef. yâsil 'green' 148: xiv Muh. al-axdâr yâsil; ýadûl-xudra yam yâsil Mel. 68, 2-6; Rif. 168; (under 'places', etc.) xadîr nadr 'grassland' yâsil 76, 9; 180: Çâg. xv ff. yâsil ramp-i szaba 'green'; yâsil bâs 'the name of a kind of duck' San. 332v. 27: Xwar. xiv yâsil 'green' Qutb 74; Nasr. 37, 16: Kom. xiv ditto CCI; Gr.: Kip. xii al-axdâr yâsil; intensified form yam yâsil Hou. 31, 3-8: xiv yâsil al-axdâr mina-l-âlwân and yâsil is used of 'green plants' Íd. 94: xiv 'bright green' yam yâsil, more correctly yap yâsil Kav. 5, 8; al-axdâr yâsil do. 64, 15; Tuh. 42. 2; 8gb. 7: Osm. xiv to xvi yâsil (in several texts TTS I 793; II 1011; III 779; IV 853.

D yasîlêng P.N./A. fr. ya:sl in all its meanings; s.i.s.m.l., often for 'filled with tears'; in SE Türkî yasîlîk means both 'age, aged' and

OMAI yasîlîk only - elderly, old'. Uyğ. viii ff. Bud. uzun özlîg yasîlîk 'long-lived' Sue. 474, 21; kûsîa özlîg yasîlîk 'short-lived' U II 27-8—yasîlîk kôzin 'with eyes filled with tears' U III 23, 2 (1); 35, 34; TT X 297 (îglâ:-), etc.; Civ. (a slave girl) îkî yegirmi yasîlîk 'aged twelve' Usp. 110, 2-3: Xak. xî yasîlîk kôz 'a tearful (al-abrî) eye'; yasîlîg er 'an aged (al-musînî) man'; also 'aged' of any animal; originally yasîlîg Kaz. III 42; a.o. III 157 (mam): KB kûsîa yasîlîg 964; a.o. 348 (öküncze:); Çâg. xv ff. yasîlîg yufluîyetî 'childhood, youth' (quotns., for A.N. yasîlîk); and they say kîciki yasîlîk xurdi sâl 'young', and blyik (so read) yasîlîg kuhan sâl 'aged' San. 332v. 21: Xwar. xiv uluğ yasîlîg 'elderly' Qutb 74; Nasr. 56, 7; other phr. do. 65, 12; 340, 8: Kom. xiv 'a tearful eye' yasîlîk kôz CCG; Gr.

Dis. V. YSL-

S yûsil- See ısil.-

VUD yûsil- Pass. f. of yûsil-; pec. to Kaz. but the entry in xiv Muh. (?) insaka:ba-l-ma: 'of water, to be poured out' yusila:- (sic), Rif. 105 (only) may be a muddled reminiscence of it. The text of Kaz. is in some confusion and this has led to multiple entries in Atalay's Index. Xak. xî kan yusûldi: 'the blood gushed (na'ara) from the wound' (etc.) (yusulur, yusulmak; yisîl- follows here); and also when vinegar and beer (al-mîr, MS. al-muri) have been poured (suyi:la) out of the tap of a large jar one says yusûldi: Kaz. III 79; bu: bâs ol kân: yusûl:gm 'blood is constantly streaming (yasîl) from this wound' III 53; o.o. II 128, 4; III 102, 20.

D yasha:la- Den. V. fr. yâsî; s.i.s.m.l., but meaning 'to be moist, to pour with tears', etc. Xak. xî at yasha:la:di: 'the horse (etc.) grazed on fresh vegetation (ihtaqala) in the spring'; originally yasî:la:ds: but with a shortened vowel like other V.s of similar form (axawâdhi) Kaz. III 308 (yasîlar, yasî:la:ma:k).

Dis. YSM

D yisîm prob. N.S.A. fr. *yisîm- (?*isîm-), cf. yisîg, which seems to have a cognate meaning; lit. perhaps 'a single act of twisting or winding'; the semantic connection w. yisîl- is less obvious. Survives only (?) in NE Bar. yisîm 'stockings' R III 529, but a l.-w. in Pe. as i:sm 'the leather breeches worn by wrestlers' and in other languages, see Doerfer II 647. Xak. xî yisîm 'the gaiters (al-rânât) worn on the lower part of the legs in cold weather' Kaz. III 19: xiv Muh. al-rânat yisîm Mel. 67, 9 (MSS. yasîm); Rif. 167: Kip. xii al-rânat yasîm yañi rafiquîl- (MS. râqiqûl-) -sirâwîl that is 'a sort of trousers' Hou. 18, 13: xiv yisîm al-rânat Íd. 14; yisîm ditto 94.

Tris. V. YSM-

D yașın Dev. N. fr. yașu:-; 'lightning'. S.i.s.m.l. in NE, SC, NW. Uyğ. viii ff. Man.-A yașın teŋriçe 'like the god of lightning' M 125, 34: Man. yașın teŋri M 110, 3: Bud. (Sanskrit lost) neŋ yașın:ma:z 'the lightning does not flash' TT VIII A.8 (mistranslated): Xak. xı yașın al-barq 'lightning' Kaș. III 22 (prov., see 1 kaș); o.o. I 236, 1 (at-); II 356 (yașın-); III 310 (yașın-): KB 86 (tuğ): Çağ. xv ff. inşan barq San. 106v. 24 (quotns.); yașın barq 332v. 27 (quotns.): Xwar. xiv ditto MN 227: Kip. xııı al-barq yașın (; Tkm. yuldırın) Hou. 5, 10: xiv yașın al-šā'īqa 'thunderbolt' Id. 94; Bul. 3, 2.

S yüşeq See üsequ.

D yașınat- Den. V. fr. yașın; (of lightning) 'to flash'; s.i.s.m.l. Uyğ. viii ff. Bud. TT VIII A.8 (yașın): Xak. xı yașın yașınat-di: 'the lightning flashed' (bariga); also used of a polished brass basin, mirror, and the like when they shine (lama'a) Kaș. III 310 (yașınr, yașınma:ka); o.o. I 236, 1 (at-); III 319, 14: KB 86 (tuğ): xiv (I) Tef. yașın- 'to shine' 149: Çağ. xv ff. işne- (sic) duruxjian 'to shine' San. 105v. 9 (quotns.): Xwar. xiv (VU) işne- 'to shine' MN 141.

D yașınat- Caus. f. of yașınat-; s.i.s.m.l. Xak. xı teŋri: yașın yașınat-ti: 'God made the lightning flash' (alma'a-al-barq); also used of a man when he polished (alma'a) a sword or anything that has a bright surface or high polish (bariq wa taladlw) Kaș. II 356 (verse; no Aor. or Infin.): Çağ. xv ff. işne- (sic) duruxjian kardan 'to polish' San. 105v. 28.

Tris. YŞN

Tris. V. YŞN-
D yașınpur- Hap. leg.; presumably crisis of yașın-: an Inchoative f., but it cannot, as Kaș.'s translation suggests, be connected both w. yaș and w. yașu:-. Xak. xı anuŋ közi: yașın-:ürdi: 'his eyes were dazzled by the brightness of the sun (ismadarra ... min şu'a'il-bars) and tears (al-abra) streamed from them' Kaș. III 407 (yasınpur, yașınpur-:mak).

Dis. YŞR
D yașu: (yasur-) Ger. of yașur- used as an Adj./Adv. 'secret(ly), furtive(ly)'. As such n.o.a.b., but cognate forms w. the same meaning survive in NC Kir. jașirin; Kzx. jasirin: SC Uzb. yașirin: NW Kk. jașirin; Kaz. yașeren; Kumyk yașärtän: SW Tkm. yașärin. Uyğ. viii ff. Bud. yașur 'secretly' U II 23, 13; III 85, 18 (tançula:-): Xak. xı one says ol yașur: keldi: 'he came secretly' (muxtafiya:n); and yașur: 13; 'a secret (alladi yasarr fihi) matter' Kaș. III 31: KB elleğe baka kordu yașur közdin 'he looked furtively at the king' 770: xiii(?) At. kamu yașur ıșılı bolup aşkərà 'when all your private affairs become public' 171: Tef. yașur 'secretly; a secret' 149: ( Çağ. xv ff. yașurun maxfi 'hidden, secret' Vel. 403 (quotn.); yașurun (spelt) maxfi u'a pinhan 'secret') San. 332v. 25 (quotn.): Xwar. xiv yașur/yazur 'secretly, privately' Qutb 74: Kom. xiv ditto yașırı CCI; Gr.

Dis. V. YŞR-
D yașu: (yasur-) Intrans. Den. V. fr. yaș; s.i.s.m.l. w. the usual phonetic changes, and several meanings of which 'to be, or become, green' and 'to be, or become, moist' are the commonest. Türkü viii ff. Man. evin (so read) yașu:ur yağlur 'the crops become green and spread' M III 20, 10-11 (i): Uyğ. viii ff. Civ. yağur yér yüzi yaşardı 'the surface of the brown earth became green' TT IV 4; bu sögüt yaşarip amtti kürmiş 'this tree was once green but has now become dry' VII 28, 8: Xak. xı otı yaşardı: 'the vegetation was, or became, green' (ixdarra) Kaș. III 68 (yasardı; yașur:ur, yaşarmak, sic); a.o. II 79, 18: KB (wherever Mars looks) yaşaran- kurır 133: xiv (I) Tef. yașar- 'to become green' 148: Çağ. xv ff. yașar- of the eye, 'to shed tears' (aşk rixtan) and 'to be tear-stained' (aşk-ala'du şudan); in this meaning the word 'eye' must be mentioned; also namnaks şudan 'to be moist' San. 332r. 19 (quotns.): Xwar. xiv yașar- 'to become green' Qutb 74: Kip. xiv yașar- ixdarra ... közi: yaşardı: 'his eyes shed tears' (dami'at) Id. 94: xv dami'ya yașar- Tuh. 16a. 2; from yașıl, yașar- 83b. 7; from yaș, yașar- 84a. 4.

D yașu: Caus. f. of yaș-; 'to hide (something Acc.)' and the like. S.i.a.m.l.g. w. the usual phonetic changes; in SW only Tkm. yașu:-. See yașu:- and cf. kizle-:. Uyğ. viii ff. Bud. Swu. 138, 1-2 (ört-): Xak. xı ol neŋ yașu:rdı: 'he hid (katama) the thing' Kaș. III 68 (yașur:ur, yaşurmak); ol er ol neŋ yașurğan 'that man is in the habit of hiding (kitmän) his property' III 53; a.o. II 79, 19 (gamar 'to cover over'); xiv Muh. zaba'a 'to conceal' yașur: Mel. 25, 11; Rif. 108; (al-ıstina 'to hide' (Intrans.) yaşurmak 37, 8; yaşurmak (correctly) 123: Çağ. xv ff. yașur- (ay, etc.) gizle- 'to hide' Vel. 404; yașur- (spelt) pinhan kardan 'to hide' San. 332v. 1 (quotns.): Xwar. xiv ditto Qutb 74: Kom. xiv 'to hide' yașırı CCI, CCG; Gr. 118 (quotns.): Kip. xiv yașur- katama, originally yaşdur- Id. 94: xv Kav. 74, 12 (sakla:-); Tuh. 14b. 9 (kizle:-); Osm. xiv to xvi (only) yașur- 'to conceal'; fairly common TTS I 794; II 1012; IV 844.
D yaşuşu - Hap. leg.; Co-op. f. of yaşur. 
Xak. xi olma: <i>ikki</i> süz sayrşu:di; those two agreed to conceal (tavât'dâ' kâimân) the statement 'Kâ. III 101 (yasrûsr, yaşrus-)

Tris. YŞR
D yaşuru: See yaşru.


Dis. V. YŞS-
D yaşsa: Hap. leg.; Desid. f. of yaş. Xak. xi ol mendin yaşsasıd: he wished to hide (yaxtafi) from me 'Kâ. III 305 (yaşsa:r, yaşsâ:ma:k; later misvocalized yaşsa:).

Mon. YY
yay there is utter confusion in the Turkish languages about the words for 'spring' and 'summer'. Since yay, q.v., must originally have meant 'summer', yay must originally have meant 'spring', which is Kâ.'s translation in the main entry and is confirmed by its use in antithesis to kûz 'autumn' in one passage. But yaylar-, q.v., always meant to spend the summer (somewhere); and already in Kâ. yay is used for 'summer', in antithesis to kûz 'winter', in some verses. In modern languages the position is even more confusing; yay s.i.a.m.l., but yay has disappeared fr. some, and in others the meanings of the two words have become inverted. The following is a representative selection of the words for 'spring' and 'summer', in that order, in modern languages: NE Khak. casxi, çaxxi; Tuv. çax, çax: SE Tüürki erte yay, yay: NC Kir. jaz, jay; Kz. jazgûtu, jaz; SC Üzb. bahor(Pe.)/kûklam, yoz: NW Kk. bahar/kûklam, jaz; Kaz. yay, cey; Kumyk yazbaş, yaz; Nog. yazluk, yaz: SW Az. bahar/yaz, yay; Osm. ilk bahar (yay being a Sec. f. of yay: 'a bow'), yaz; Tkm. bahar/yaz, tomus. See yayki. Tüürki viii yayın sûledim 'I made an expedition (against him) in the spring' II E 39; yay bolsar 'when spring comes' II W 3: Uyg. viii yay anta: yayladım 'I spent the spring (or summer?) there' Şu. W 8 (the next sentence refers to autumn): viii ff. Bud. ötûru yaylı kışšt tört dû bolur 'thereupon the four seasons come into existence, (beginning with) spring and (ending with) winter' (or 'summer and winter?') TT VI 324-5; (in a list of the four seasons of three months each) yazkî dê 

yay dê ... kûz dê ... kiskî dê Suw. 589, 9 ff.: xiv Chin.-Uyg. Dict. 'summer' yay yâ:y al-rabi' I 96, 8; but in I 13, 3; 82, 13; etc., most of which are quotns. fr. the munâzara between summer and winter, it is translated al-sayf 'summer' and stands in antithesis to kis: KB 367 (kisî), 1052: xi11(? ) Tef. yay kîs 135; xiv Muh. al-rabi' yay; al-sayf yay: Mel. 79, 17; Rif. 184: Çâ. xv ff. yay (1)'bow' (yay); (2) fâisi-tâbistan 'summer'; (3) 'îlmi-yada 'the science of using rainstones' (see 2 yay) because the principal need for this science is in the summer San. 340v. 26: Xwar. xiv kis yay ... kûz yay Qutb 64: Kom. xiv 'summer' yay CCI, CCG; Gr.: Kîp. xiv yay fâsü'l-sayf Id. 94; al-gazy the hot season' (summer) yay Bul. 13, 16: xv al-rabi' yay Kav. 36, 15; sayf yay/yaz Tuh. 22b. 3: Osm. xiv ff. yay is the standard word for 'summer' till XVI and survived till xvi TTS I 893; II 1021; III 787; IV 861.

Mon. V. YY-
?S I yay - 'to shake' and the like; it is very possible that this is merely a Sec. f. of ya'n-, q.v.; in Tüürki it certainly is. N.o.a.b.1, all modern forms of yay - seem to be Sec. f.s of yay:-. Tüürki viii ff. Man. yaruk kellip tûnerîgî yayduk üçûn 'because the light has come and routed the darkness' M III 6, 2-4 (y). Xak. xi ol suvda: tomun yaydy: he rinsed (harraka the garment in the water'; and one says ol me'nîn köpûl yaydi: mayyâla qabîl 'he moved my heart (etc.) to sympathy'; and yêl yîgaç: yaydy: 'the wind shook (harrakat) the tree' Kâ. III 246 (yayar, yayma:k); a.o. III 245, 17: Çâ. xv ff. yay- (spelt) ((1) see yay-); (2) mâst barham zadam 'to beat up curled milk' San. 340v. 1 (cf. yayîg): Kîp. xiv yay - harrada 'alâ'l-say' to incite (someone) to do something' Id. 100: Osm. xiv ff. yay - (1) 'to stir' (the heart and mind) in one xiv text; (2) translating 'to churn' in three Pe. dicts. TTS II 1023; III 791; IV 863.

S 2 yay - See yaq:-.

S yoy - See yod:-.

Dis. YYA
VU yayâ: pec. to Kâ.; perhaps a quasi-onomatopoeic. Osm. etc. yayâ is a Sec. f. of ya'da:q. Xak. xi yayâ: alat-l'-insân xâsata(t)(n) 'the buttocks', especially of a man Kâ. III 26; 170 (both main entries).

Dis. V. YYD-
?E yayît - See yayîl- Uyg.

D yaytur- Hap. leg.; Caus. f. of l yay-. Xak. xi ol tömm suvda: yayturdi: he ordered that his garment should be rinsed (bi-xad-xada) in the water'; also used for anything that is rinsed or shaken (yuharrak) Kâ. III 100 (yaytourur, yayтурма:k).
D yayık Dev. N./A. fr. 1 yay-; lit. 'shaking', or the like, used metaph. for 'unstable, fickle'. In the MS. of Çağ, the second syllable of both the words quoted was originally vocalized; the second was later vocalized yayık, but there is no reasonable doubt that it was actually yayuk. In NE Alt. R III 75 is a Sec. f. of yayuk; Yayık, a name for the Ural River, is a local, pre-Turkish name, see Studies, p. 124. Xak. xi yayık (MS. yayık, kişki) kişki: al-raculu'l'-muftaribu'l-xulug tārata(n) yamıl ilâ hādā wa tawura(n) ilâ dālīka 'a man of unstable character who inclines sometimes in this direction and sometimes in that'; yayuk (MS. yayük) kişki: alternative form for yayık; this is like the phr. biçği 'cooked (al-mathūz) meat', biçük (MS. biçük) alternative form for Kaj. III 23: KB yayık 'fickle' (often corrupted to yatık, yaşık, etc. in the Vienna MS.) is the stock epithet of dülka, which they then beat up and fresh butter emerges'; Fe. nahrta, Ar. mimsa'da 'churn' San. 341f. 11.

D yayık (yayük) See yayık.

D yaykı: N./A. fr. yayık. Survives in NE Tuv. cayğı 'summer' (season, etc.). Uyg. viii ff. Civ. (in an enumeration of the four seasons, each of three months; yaykı 'spring') yaykı 'summer' (kişki, kişki) TT VII 38, 1 ff.; Xak. xi KB (of the signs of the zodiac, three are spring (yaykı) constellations) üçi yaykı 'three summer ones' (three kişki and three kişki) 142: xiii(?) (At. (luck is) yaykı bulut teğ ya tiş teğ xalli 'as unsubstantial as a summer cloud or a dream' 223); Tef. yaykı yemeş 'summer fruit' (does not come in the cold of winter) 136.

S yayğuk See sayğuk.

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Dis. V. YYG---

D yayık- Intrans. Den. V. fr. yayık; s.i.s.m. NE I yayık- 'to become hot, turn to summer'; R III 76. Xak. xi 6: d yayıkki: şara'lı-zamān rabi 'the season of spring arrived' Kaj. III 191 (yayık-ayık, sayık-ayık).

D yayka: Den. V. fr. yayık; not noted before the medieval period, but see yaykal-, yaykan-. Survives, usually meaning 'to shake', esp. 'to shake the head' in NE yayka-yayka; R III 6–8: NC Kir. Kax. (here 'to butt') yayka-: SW Tkm. yayka-; in Osm. yika- (sic) originally 'to rinse' (cf. I yaya-) now means, more generally, 'to wash'. Kip. to shake, set in motion yayka- Tuh. 14b. 13; Osm. xvi ff. yayka- 'to wash', in several texts, mainly dicts. TTS1804; II 1022; III 789.

D yaykal- Pass. f. of yayka:-; s.i.s.m.l. usually for 'to be shaken, to sway'. Uyg. viii ff. Man. [gap] düz bolup yaykalu[gap] 'meaning TT IX 68: Xak. xi suv yaykalıd: the water was disturbed (idjaraba); also used of any liquid when it was disturbed; and one says metaph. (bihi yuğubah) of a man who is inclined towards (al-mayyāl) anything er könl: yayvardı; yaykaldı; lūgça da'ifa fihi 'a weaker expression for this' Kaj. III 108 (yaykalı: yaykalı: yaykalı: Kay.): Çağ. xv ff. yaykalı: pahın raftan wa ba-nās xirāmidan 'to walk haughtily, strut purposely' San. 340v. 17 (quotn.): (Kip. see yaykan-).

D yaykan- Refl. f. of yayka:-; s.i.s.m.l. Uyg. viii ff. Man. A M III 10, 5 (i) (bulga:-): Bud. (the bright light of the Buddha...) yaykanu yalta'ru kararı; alku kétérdi 'shimmering (?) and shining, has driven away all the darkness' TT VI 422 (v.l.): Kip. xiv yaykan- (one MS. yaykalı: idjaraba'l-makān bi-l-mā'l-muğarriq 'of a place, to be flooded' Id. 100: Osm. xiv, xv yaykan- (of the sea) 'to be rough'; (of a ship) 'to be tossed about'; (of a man) 'to be disturbed'; in three texts TTS I 804; xviii yaykan- (spelt in Rūmi, tan şustan wa igtısal 'to wash oneself' San. 340v. 23.

Tris. YYG

D yayğlık Hap. leg.; A.N. fr. yayık. Xak. xi KB yayğlık yok erse bu ārsellikin 'if this lethargy of yours is not (mere) instability' (i.e. a passing phase; what was the point of your coming?) 715.

Dis. YYL

D yaylağ Dev. N. (Conc. N.) fr. yayla:-; 'a place where one spends the summer', in antithesis to kıslağ. S.i.a.m.l.g. w. the usual phonetic changes. A cognate word yayluk, A.N. (Conc. N.) fr. yay w. much the same meaning, is n.o.a.b. Türki vii ff. (I am an eagle) yaşıl kaya: yaylağım 'my summer station is a green rock' IrkB 51; o.o. do. 56 (yağık); 62 (I a:-): Uyg. viii ff. Bud. (when building a house, you must build) ikidin tεŋ yaylak 'an identical summer rooms on both sides' (north and south) TT VIII 44; A.o. Hüen-ts. 1967 (ağtur-): Xak. xi yaylağ al-maštıf 'a summer residence' Kaj. III 47; o.o. I 3; II 355 (yazlat-); III 265 (küle-): XIV Muh. al-maštıf 'summer residence' yaylağ Mel. 76, 1; yaylağ Rİf. 179: Çağ. xv ff. yaylağ ditto San. 17r. 23: Kip. xiv yaylağ al-maštıf Id. 100.

D yaylık See yaylağ Uyg.

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Dis. V. YYL--

D i yayıl- Pass. f. of i yay-; n.o.a.b. Uyg. viii ff. Bud. (may the task which I ought to
yaz (ñ-) originally 'summer', later sometimes 'spring'; see yaz for its history and modern forms and meanings. A very early 1.-w. in Hungarian as nyár, Türkî viii (after spending the winter (kişlap) at Amgâ: körli:) yaz:ına: 'in the summer' (we attacked the Oğuz) İ N 8 (and İI E 31); kişin ... yazın 'in the winter ... in the summer' İI S 2: Uyg. viii ff. Civ. (I will pay the outstanding debt) yaz küz 'in the summer or autumn' Uşp. 12, 7: xiv Chin.—Uyg. Dict. 'spring' yaz Ligeti 282: Xak. xi yaz al-sayf 'summer' Kas. III 159 (prov.); o.0. İI 172, 4 (kellî); İI 16 (1 yazuık): KB yaruk yaz 'the bright spring' (sic, has strung its bow) 65: xiii (?) At. kelûr küz kece Nhật yaz comes and summer passes' 471: xiv Muh. al-rabi' 'spring' yaz Mel. 79, 15; Rif. 184: Çağ. xv ff. yaz 'the first six months of the year' (i.e. one starting at the vernal equinox); also 'the three months of spring' (bahâr) San. 330v. 19 (quotns.): Xwar. xiv yaz Quth 76; MN 83, etc. (the contexts suggest 'spring', not 'summer'); Korn. xiv yaz 'spring' yaz CCG; Gr. 119 (quotns.): Kip. xiv yazfaxül-rabi' İd. 93; Bul. 13, 15: xv al-sayf yaz Kas. 36, 15; yaz (yayl) yaz Tuh. 22b. 3: Osm. xiv ff. yaz, normally 'summer', is noted in several texts, mainly dicts., down to xvii as meaning 'spring' TTS İI 1023; İI 790; İV 863.

1 yez: a kind of plant; the contexts suggest that this word does not relate to 2 yez (Arat's choice) should be read in the Uyg. texts below. N.o.a.b. in Turkish but perhaps a l.-w. in the Pe. word yaz 'a thorny plant set round tents as a fence'; the plant jumam Steingass 1530 (Red. translates jumam 'the grass Punicum dichotomum'). Uyg. viii ff. Civ. yez occurs in two almost identical lists of things to be offered to demons, several of them unidentified Chinese l.-w.s, bracketed words being peculiar to one list only, 'seven hsuyn, seven handfuls of barley flour, seven pieces of raw...''
1 yüz: 'a hundred', sometimes used less precisely for 'a great many'. C.i.a.p.a.l. w. the usual phonetic changes; in Çuv. çer (i.e. syer), Ash. XIII 105. Türkü vii yüz artuk okun 'with more than a hundred arrows' I E 33; yüzce eren 'about a hundred men' II E 37; viii ff. (one spiraea) yüz boltu: 'became a hundred' IrkB 32; yüz altun: 'a hundred gold coins' Toy. IV r. 3—4 (ETY II 180): Man. yüz artuk kirk tümên '1,400,000' Chusas. I 12: Uyğ. vii yüz yil 'a hundred years' Su. N 3; viii ff. Man.-A beş yüz artuk eki otuzunça lağızın yilka 'in the 52nd, a Swine, year' M I 12, 15—16: Bud. beş yüz 'five hundred' PP 22, 8; a.o.o.: Civ. yüz törülgin 'in a hundred (i.e. very many) ways' TT I 165; a.o.o.: O. Kır. ix ff. yüz 'a hundred' Mal. 9, 3(7); 10, 2: Xak. xi Kaş. I 80 (I[a]:g); n.m.e.: KB asğı yüz ol 'it has very many advantages' 270: xiv Muh. mi'a '100' yüz Mel. 81, 15; Rf. 187: Çag. xv ff. yüz ... (2) 'adan şad '100' San. 343r. 5 (quotn.): Xwar. xiv ditto Qub facsimile 59v. 9; MN 78, etc.; Kip. xii mi'a yüz Hou. 22, 17: XIV 12. 14: XV Kav. 38, 19; 65, 10; Tuh. 6ob. 11.

2 yüz (ñ-): 'the face'. C.i.a.p.a.l. w. the usual phonetic changes; in Çuv. nér, 'appearance, beauty', Ash. IX 59; a First Period I.—w. in Mong. as nعر (Haenisch 117)/miğur (Kov. 649, Haltd 139); in some modern languages w. extended meanings like 'surface' and in Osm. 'effrontery; cause', etc. Exceptionally in NE Çuv. čis is 'a joint', and 'face' şirray (Mong. I.—w.). Cf. bê, yüzegü: Türkü viii (of the arrows) yüzige: (so read) başuña: bir te[gmedi:] 'not one reached his face or head' I E 33: viii ff. (it is better to know one man by his name) mîp kîšî: yüzînî bîlgînî: 'than a thousand men by sight' Tun. I 11a. 4—5 (ETY II 94): Man. (sufferings) yüzümüz utrulûç 'which confront us' TT II 6, 6: Uyğ. viii ff. Man.-A (I wish to see your lovely, shining, warm) yüzûpûzen 'face' M I 10, 9: Man. kôg (sic) kâliğ yüzînte 'facing the firmament' TT III 120: Bud. munûn yüzîn 'this man's face' PP 63, 1; o.o. U III 14, 12 (külçîr-), etc.: Civ. yâğz yér yüzî 'the surface of the brown earth' TT I 4; o.o. VII 23, 1 etc.: Xak. xi yüz al-wach 'the face' Kaş. III 143 (prov.); over 50 o.o., same translation: KB evîpe yüz urdi 'he faced homewards' 951; evrer yüzîn 'he turns away his face' 403; a.o.o.: xii(?) At. rasıllar urûp yüz 'the prophets (have) white (i.e. pure) faces' 25; o.o. 159 (at-), etc.; Tef. yüz 'face' 165: XIV Muh. Çağ. xvi. yüz (1) 'a face' Sun. 343r. 5 (quotn.): Xwar. xiii ditto 'Ali 14, etc.: xiv ditto Qub 89; MN 41, etc.; Nahc. 8, etc.: Kom. xiv ditto CCG; Gr.: Kip. xiii mac- mi'ül-wach 'the face as a whole' yüz Hou. 20, 8: xiv yüz al-wach Id. 93: xv Kav. 60, 13; Tuh. 38a. 10 a.o.o.: Osm. xiv ff. yüz common in prhr. and idioms TTS I 856 ff.; II 1085 ff.; III 835 ff.; IV 917 ff.

Mon. V. YZ-

1 yaz- the general connotation is 'to reduce (something Acc.) to a simpler form', with such particular applications as 'to untie; to unfold; to dissolve', and the like. Its extended meanings tend to converge w. those of yâd- and yas-; in the SC Uzb. dict. yoz- (1 yaz-) and yoy- (yad-) have several common meanings; but this V. prob. s.i.a.m.l.g. w. the usual phonetic changes. Uyğ. viii ff. Civ. isîg suvka yâzip 'dissolving it in hot water' H I 113; suvta yazip do. 118: Xak. xi 1l tûğin yaził: 'he untied (halla) the knot' Kaş. III 59 (3, 2 yaz- follow); tîsin tûmînî ti'sên yazmaa:s 'what has been tied by the tongue you cannot untie with the teeth' II 20, 19; a.o. III 111 (yazîn-): KB çeçek yaziñ yüz 'the flowers unfolded their faces' 80; yaz 'untie' (with a single word a knot of countless words) 172; o.o. 283 (berk), 561, 791, 1809, etc.: xii(?) At. 222 (kuç-); Tef. yaz- 'to untie, loosen' 133: Çağ. xv ff. yazi- ... (3) kûşudan 'to open'; (4) sîrî 'kardan to begin' San. 329v. 26 (quotns.): Kom. xiv yaz- 'to disentangle' CCG; Gr.: Kip. xiv yaz- habaga 'to break wind' Id. 93; ar'da 'to loosen' yazi- Bul. 27v.: Osm. xiv to xvi yaz- 'to loosen; to dissipate', etc.; in a few texts TTS I 808; II 1026.

2 yaz- (yaz-): basically Intrans., 'to make an error or omission', hence more precisely 'to lose one's way; to offend; to sin', etc.; in a limited range of prhr. e.g. yôl yaz- 'to lose one's way' a quasi-Trans. V.; in this meaning only, syn. w. az-: As an Aux. V. w. preceding Ger., usually in -u, it originally meant 'just to fail to (do something)' but later it sometimes came to mean rather 'to be on the point of (doing something)'. In the sense 'to sin', etc. more or less syn., and often used in Hend., w. yâni-, q.v.: the Hend. jaz- jani- survives in NC Kzx. S.i.a.m.l.g. except SE(?) w. the usual phonetic changes as a main V., but as an Aux. V. only in a few languages including NW Nog., SW Osm.; in Tkm., unlike 1, 3 yaz-, it is yaz-. Uyğ. viii sözîpe: yazmayîn tedi: y[ajî]l[mâyîn] tedi: 'he said 'I will not offend against or transgress(2) your commands' 'Su. W 5; viii ff. Bud. (if you meditate thus every night) öd yazi[mînî(?) 'without missing the (right) time' TT V 10, 108; öğke kânî baxşılaraka yazdım yapi[l]tum ... erse[r] if I have sinned (Hend.) against my mother, father, and teachers' U II 77, 16—17; a.o. (evinlig): Civ. yazmîs yazukka 'the sin which he has committed' USp. 98, 30; (my
just to fail to', etc.
makes mistakes'
never makes a mistake'
world?'

yazdr:

- muqEriba

esp.

lack wisdom'

yadrubahu

xrvff.

26 (quotns.): Xwar.

phonetic changes, but SE

Turkish 1.-w. in Hungarian (?through

Bulgar) as ir- 'to write'; s.i.a.m.1.g. except

11

NE,

decorate'

e.g. (a wall); common TTS I 808;

II 1026; III 791; IV 864.

3 yaz- 'to write'; basically Öğuz, but a very old

word; a Second Period I.-w. in Mong. ciru-
to draw, paint' ('to write' is biig-) and an early

Turkish I.-w. in Hungarian ('through

Protop Bulgar) as fr- 'to write'; s.i.a.m.l.g. except

NE, Çuv. çir- (syir-) 'to write' Ash. XII 111.

Cf. bili-. Öğuz xi (after 1 yaz-) ol biltig

yazdr: he wrote a document (or letter;

kataba'lkita=) Kaş. III 59 (2 yaz- follows):

xIII (?) Tef. yaz- 'to write'; yazdük ('to write')

yañ'ni bitimy turur 133: Çağ.

xv ff. yaz- (i) niyistan 'to write' San. 320v.

26 (quotns.): Xwar. xIII ditto 'Ali 34: XIV Qutb 76: Kom. xiv ditto CCI; Gr.: Tkm.

xIII kataba yaz- (Kip. çis-) Hou. 33, 12;

xataš mina'l-xašt 'to write' ditto 39, 20: xIV yaz-

kataba Id. 93 (after yazu: < } yazig al-ki:ba); ditto Bul. 27v.; 76r.: xv Kaş. 10, 4;

Tuh. 31a. 11; xataš yaz- 13b. 10: Osm.

xiv ff. yaz- 'to write', hence 'to ornament, decorate' (e.g. a wall); common TTS I 808;

II 1026; III 791; IV 864.

1 yaz- 'to swim'; s.i.a.m.l.g. w. the usual

phonetic changes, but SE Türkü: SW Az.
D yaz-a-: Den. V. fr. yaz-; survives only (?) in NE Tuv. caza-, same meaning. Xak. xi er kışla;gdâ: yaza:di.l: 'the man spent the spring (aqâma\l\-rabi) in his winter quarters' (or somewhere else) Kašt. III 88 (yazâr, yazama:k).

yéze:- Hap. leg., but see yézek; follows yozâ-, which suggests that the text always had yéze:-. Xak. xi yezek kamûg yé:ri:yéze:di.l: 'the advance guard (al-tali\'a) patrolled (tîfat) the whole area to see whether there were any enemy in it' Kašt. III 88 (yëze\r, yëzemek; MS. here yez-e-).

- q.v. Xak. xi koy yozâ:di.l: 'the ewe was barren' (hâlat) and did not lamb; also used of any animal when it is covered by the male and does not conceive, except the mare, of which one says bê: kîsîr bold: when it was barren Kašt. III 88 (yozâr, yozama:k).

Dis. YZG

E yûçî: See bûçî.

Dis. V. YZD-

D 1 yazur: Caus. f. of 1 yaz-; survives in SE Tü rkî yazdur-; SC Uzb. yozdur-; NW Kk. jazdur-; but in most modern languages such forms are Caus. f.s of 3 yaz-. Xak. xi ol a\-pâr tû:\-gân yaztur\-di.l: 'he ordered him to untie (a\hâla\hahu) the knot' Kašt. III 95 (followed by 2 yazur-).

D 2 yazur: Caus. f. of 2 yaz-; survives in NW Kk. jazdur-; in Ça\g. the Caus. f. was yazgur\- (Son. 330v. 7) and this survives as jazgûr- in NC Kir., Kzx. Xak. xi ol an: o\-kta: yaztur\-di.l: 'he made him miss (awaqâ\ha\hu fi\-l-xa\jâ) his arrow shot'; ka\dâlîka fi\-l-kalam, also 'to make (someone) make an erroneous statement' Kašt. III 95 (yazturur, yaztur\-ma:k).

S 1 yûzûr- Caus. f. of 1 yûz-; s. i. m. l. Xak. xi ol an: su\v\v da: yûzûr\-di.l: 'he made him swim (a\dâmahu) in the water' Kašt. III 95 (yûzu\rur, yûzûrmek).

D 2 yûzûr- Caus. f. of 2 yûz-; survives in SW Osm., Tkm. yûzu\r-ur- Xak. xi ol a\-pâr koy yûzu\r\-di.l: 'he made him flag (asla\zu\hu) the sheep' (etc.) Kašt. III 95 (1 yûzu\rur-follows).

Dis. YZG

D yazak Hap. leg.; Conc. N. fr. 1 yaz-; presumably w. the same general connotation as yazâ. Yağma:\-, Tux:\-si: xî yazak al\-marta' 'grazing land, pasture' Kašt. III 16.

1 yazîq describes the colour of a horse's coat, perhaps 'dark brown'; no obvious etymology unless it is a metathesis of yâzîq, which is practically syn. N.o.a.b. Tü r kî vîn ff. in IbkB 11 there is an antithesis between sarîq and yazîq attîg ya\l\havâ\-g an envoy on a dark brown(?) horse' and in do. 50 between tîg at 'a bay horse' and yazîq (at), in both cases w. marked alliteration: xiv Muh.(?) (under 'horses' coats') al-kamît 'dark brown' yozâq (sic) Rif. 171 (only).

D 2 *yazîq See yazîq\-lîq, yazîq\-sa:-

D 1 yazuk Pass. N./A.S. fr. 1 yaz-; lit. 'reduced to a simpler form, loosened', etc.; in its second meaning the connotation seems to be one of a lump of meat reduced to a simpler form by slicing it; Kašt. 's etymology is nonsense. Modern forms yazik/jazik, etc. in some NE, NC, SC, NW languages generally mean 'flat, level,' and the like which would be more appropriate for *yazuk but may have been influenced by yaz\-i. Xak. xi yazuk at 'a horse freed from its halter' (mahîli\l\ min wa\a\qâ\hdhî)'; also used of anything freed from its fastenings (qaydi\h) or halter; yazuk et 'meat cut into slices (mu\a\qaddad) in the autumn (and preserved) with herbs' (bi-afâ\wâ\h), which is left and eaten in the spring; derived fr. the phr. yaz ok yê: 'eat it only in the spring'; because the cattle are lean in this season, but he eats fat meat Kašt. III 16.

D 2 yazuk Intrans. Dev. N. fr. 2 yaz-; a standard word for 'sin' in the early period, but with some wider meanings 'failing, defect', etc. S.i.a.m.lg. w. these meanings, but in SW Osm. yazik means 'a pity; deplorable', i.e. more 'sinned against' than sinning. Türkî viii ff. Man. yazuk kîl\-sar 'if he commits a sin' TT II 10, 94; a.o. Chus. I 35 (boşun-\suz): Uyg. viii ff. Man.-A su\-y yazuk bolma\-zun 'may there be no sin (Hend.)' M I 30, 26; yazukda bo\-\a\qumak 'liberation from sin' do. 28, 23: Bud. yazukka tû\jse 'being exposed to censure' PP 8, 1: tȘ\y yazuk-\lar\in\a o\-zti 'they were freed from (the consequences of) their sins (Hend.)' TT IV 4, 14; a.o.o.: Civ. yazukka teg\-\jip 'committing an offence' USp. 55, 33: Xak. xi yazuk al\-danb 'sin, offence' Kašt. III 16 (prov.); o.o., same translation, I 203 (öktihan)-; 220 (e\-tûr\-); 521 (ke\-\ç\u\r-\-), etc.: KB ke\ç\u\r-\g\i\l yazukin kamûg 'pardon all his sins' 28; a.o. 638; xiv(?): AT. 337 (ke\ç\u\r\-\-,): Tef. yazuk 'sin' 135: Ça\-g. xxv. ff. yazukun gû\n\a\r\h wâ ma\a\jya\‘ sin, offence', etc. San. 330v. 27 (quotns.): Xwar. xiv ditto Qub 76; Na\-h. 83, 17; 86, 11 etc.: Kom. xiv 'sin' yazuk/ yazuk, etc.; common CCI, CCG; Gr. 119 (quotns.): Kip. xiii (after 2 yaz-) hence al-\-danb wa\-l-xa\j\a (‘mistake’) yazuk Hou. 38, 5; xiv yazuk al\-danb wa\-l-carîma (‘crime’) Id. 93; ditto Bul. 5, 12: xv xat\a yazuk Tuk. 14a. 8: Osm. xiv ff. yazuk meaning 'sin' common to xvii, sporadic to xix TT 8 1807; VII 1027; III 791; IV 184.

S yawğuk See yağuk

Dis. V. YZG-

D yaziğ:-- P.N./A. fr. 2 yaziğ, Dev. N. fr. 1 yaz; which would mean 'freeing, release', and the like, a rather different connotation fr. 1 yazuk, which is Pass. N.o.a.b. Xak. xi yaziğ:at 'a horse (or something else) released from its tether' (al-munṣaf min 'iqālihi) Kaş. III 49 (sic), a.o. 50, 19.

D yazukluğ P.N./A. fr. 2 yazuk; 'sinful, sinner', etc. S.i.s.m.l. Türkü viii ff. Man. Chus. 308 (esğüülğ): Uyğ. viii yazukluğ aţlıq[g] 'the men of distinction who were to blame' (in antithesis to 'the common people') Şu. E 2: viii ff. Man.-A M III 12, 19 (i) (bukağ:): Bud. yazukluğ yolmalım 'may we not be held guilty' (for our sins) TT IV 14, 65; (if anyone) beglerde ağır yazukluğ bolup 'is convicted of serious offences before the begs' Kuan. 26, vayzukluğ'un yazebsun 'whether guilty or innocent' do. 36: Xak. xi yazukluğ al-mudnib 'a sinner' Kaş. III 50: KB yazukluğ bolur ȉte buşsa kişi 'if a man is irritable at his work he is blameworthy' 324: xiii(?) At. 337 Tef. yazukluğ (sic) al-mucrim 'a criminal'; also 'blameworthy' 135: xiv Muh. al-mudnib yazukluğ Mel. 52, 9; Rif. 149: Xwar. xiv yazukluğ 'sinful; sinner' Qur. 76; Nahc. 38, 15 etc.; yazukluğditto Qur. 76: Kom. xiv ditto yazukluğ/yazukluğ CCI, CCG; Gr. 120 (quotns.): Osm. xiv, yezukluğditto; common TT IV 808; II 1027; III 791; IV 865.

D yazuksz Priv. N./A. fr. 2 yazuk; 'innocent, guiltless'. S.i.s.m.l. Türkü viii ff. Man. Chus. 103 (kovâ:-): Uyğ. viii ff. Bud. yazuksz kešiler 'innocent people' U II 78, 32; o.o. do. 87, 49; TT IV 10, 14; Kuan. 36 (yazuks:): Xak. xi yigit yazuksz (sic) bolmas 'there is no such thing as a young man who is free from sin' (illā bi-dāmb) Kaş. III 16, 18; a.o. I 400, 20; n.m.e.: Xwar. xiv ditto Nahc. 86, 11: Kom. xiv 'innocent' yazuksz/yaziksiz CCG; Gr.

Tris. V. YZG-

D yazuksa:- Den. V. fr. 2 yazuk; n.o.a.b. (Türkü viii [gap] yazuksat[gap] II E 36, if correctly read, must be the Caus. f. otherwise not noted): Xak. xi beg anu: yazuksa:di: 'the

Tris. YZG

D yezek: Conc. N. fr. yeze:-; 'advance guard'. Pec. to Xak.; cf. yelez: Xak. xi yezek: tali:atu:-'cund 'the advance guard of an army' Kaş. III 18; a.o. III 88 (yeze:-): KB (of these stars, some are ornaments, some guides) bir anca yezek 'and some advance guards' 128; (when he gets near the enemy) yezekin alu tüsürse toyüğ 'he should pick his advance guard and pitch camp' 2349; a.o. 2342 (tutgak).

D yezük (d-) 'finger-ring'; s.i.a.m.l.g. w. some unusual forms, e.g. NE yüstük, cüştük: SE Türki; SW Az. üzük; Cuv. céré (cyéré); an early l.-w. in Hungarian gyűrű (pronounced dyűrű), which perhaps points to an original ḍüzük; and a later l.-w. in Pe. and other languages, see Doerfer II 596. Xak. xii yezük al-xātim 'a signet ring' Kaş. III 18: xii(?) Tef. yezük/yüzük ditto 166: xiv Muh. al-xātim yezük: Mel. 53, 8: Rif. 150: Çağ. xv ff. üzük ... wa xātim Vel. 106; üzük (i) angustar 'finger-ring' San. 743: 8: Xwar. xiv yezük ditto Qur. 89; Nahc. 77, 16. Kom. xiv ditto CCG; Gr.: Kip. xii al-xātim yezük: Hou. 17, 20: xiv yezük ditto Id. 93: xiv ditto Tuh. 14b. 5; Kav. 64, 11 (a.o. 2 ka:ş do.)

Dis. V. YZG-

PUD yüzkeş- (?or yüzkeş-?) Hap. leg.; the MS. has yirikkeş- but this is clearly an error (damma for casım); there is an obvious antithesis between 'to turn their backs on another' in the first line and 'to turn their faces to one another' in the second, so this can be taken as the Recip. f. of a Den. V. fr. 2 yüz; but it might be a scribal error for yüzkes- see yüze:. The translation, which says that the verse describes spring and relates to flowers, is defective, the translation of this word having fallen out. Xak. xi kizil sariğ arkaşıp ipgin yasul yüzkeşip bir biriye: yörgeşip yalpuk anu: taplaştur 'the red and yellow (flowers) turn their backs on one another; the purple and green face one another; they intertwine with one another, and a man is amazed by them' Kaş. I 395, 3 ff.; n.m.e.

Tris. YZG

D yüzgeği: Den. N. fr. 2 yüz w. the Collective Suff. -egi:, used only in the phr. yuz
D yazlık P.N./A. fr. yaz; ‘belonging to the summer’ (or spring). S.i.s.m.l. Uyg. viii ff. Civ. yazılıg küzlüg [gap] ‘belonging to the spring and autumn’ Usp. 66, 4 (fragmentsary).

D yüzülk P.N./A. fr. 2 yüz; lit. ‘having a face’; in the early period usually ‘a person of distinction’ (prob. based on the Chinese concept of ‘face’), later usually, w. a preceding Attributive, e.g. ‘two-faced’. S.i.s.m.l. Türkü viii ff. yüzülk ‘a person of distinction’ Tun. IV 8 (ETY 96, 1 attğ): Man. M 110, 3 (i) (1 attğ)—yarak [yazuk]? yüzülk nomka ‘to the bright (Hend.)-faced doctrine’ do. 7, 15 (i): Man. [gap] yüzülğüm ‘my (beautiful?) faced one’ M II 8, 2: Bud. PP 12, 5 etc. (1 attğ); TT VII 40, 75–6 (eren)—U III 17, 17 etc. (tumlig): Xak. xI Ikl: yüzülk er al-raculu’l-mudahin ‘a dissembler, hypocrite; iki yüzülk közb: al-manaqfiya ‘a two-sided mirror’ (?). Kaş. III 45; a.o. I 426 (kamği): xII (?). Tef. körkülk yüzülk ‘beautiful’ 166: Xwar. xiv pari yüzülk ‘fairy-faced’; yılgız yüzli with a tearful face’ Quhb 89; körkülk yüzülk Nahc. 22, 15; 439, 10.

D yazılın Refl. f. of yazıl; see to Kaş. Xak. xI tug'un yazlındı ‘the knot (etc.) became loose’ (inhallat) Kaş. III 110 (yazılnır, yarnınlma); (after a note on the formation of the Intrans. (lâzim) from the Trans. (mutu’addî) in Ar.) thus in this language (Turkish) you say er tug'un yazdı ‘the man loosened (halla) the knot’, then -in is attached and one says tug’un yazdır: (sic, later altered in the MS. to yazlındı:) ‘the knot became loose’ (inhallat) and the V. becomes Intrans. (lâzım) by the attachment of -in; and one says, with -il, tug’un yazdı: the knot was loosened (hullat) and also when it has become loose one adds -in to -(i-) and says tug’un yazlındı: the knot became loose of its own accord (bi-jab’thi); (another example using 1 yuv- follows) III 112, 2 ff.; a.o. 228, 15 (yağıl).

D yüzlen- Refl. Den. V. fr. 2 yüzd; the basic V. yüzle:- occurs in several modern languages, SE Türk ‘to bring about a meeting’; SW Osm. ‘to accuse (someone) to his face’; this Ref. f. meaning ‘to face one another’ survives in SC Uzb. and one or two other languages; the Recip. f. yüzles- ‘to face one another’ also s.i.s.m.l.; see yüzke-. Uyg. viii ff. Bud. küngerü yüzlenip ‘facing south’ TT V 8, 71; a.o. do. 10, 89 (ortu), etc.: Xak. xI ol maşa: yüzlendi: (MS. yezinli): ‘he came towards me’ (or ‘faced me’?); tawaacca tayyang; and one says er yüzlendi: the man enjoyed respect (tauczha, altered (?) to wuchha) among the people; also used when he demanded their respect (talabun minhumu’l-câh) Kaş. III 110 (yuzlenü:r, yuzlenmek); corrected fr. -ma:k; xII (?). Tef. yüzlen- ‘to face towards (something Dat.)’ 165; (xIV Muh.(?) râ’dâ wa nufaq ‘to be a hypocrite’ yüzle:- Rif. 109): Çağ. xv ff. yüzlen- (di) yüz tut-... tawaacca ma’nânsa ‘to turn towards’ Vel. 419; yüzlenen-râ kardan wa mutawacca sudân ‘to turn, or go, towards’ San. 342V. 20 (quotns.): (Kip. xIV yüzle:- ‘to blame or criticize’ (’otaba taw lâma) as if this was conveyed (manqûl) by a sixp in the face (Id. 93).

D yazılış- Hap. ieg.; Co-op. f. of yazıl-: Xak. xI tugûnleri: yazlıştı: ‘the knots (all) came loose (inhallat)’ together Kaş. III 105 (yazlısu:r, yazlısmak).

Dis. YZL

Dis. V. YZL-

D yazıl- Pass. f. of 1 yaz; ‘to be untied, loosened’, etc. S.i.s.m.l. Xak. xI tugûn yazlıldı: ‘the knot (etc.) became loose’ (inhallat) Kaş. III 78 (no Ari. or Infin.); o.o. I 195, 27 (alkm-); III 6 (yarp); 112, 6: KB tümên tü çekerler yazlıldı küle ‘countless flowers have opened and smiled’ 70; o.o. 118, 150 (tugûn), 813 (sevîncîlig): xIII (?). Tef. yazıl-(of flood waters) ‘to break loose’; (of a man after eating) ‘to relax’ 135 (also ‘to be written’): Çağ. xv ff. yazıl-(i) ‘to be written’; (2) ‘to be missed’; (3) kusîda sudân ‘to be opened’; (4) purû ‘sudan’ ‘to be begun’ San. 330R. 22 (quotns.): Kom. xIV yazıl- ‘to be disentangled’ CCG; Gr.: Osm. xIV to xVI yazıl- ‘to be relaxed, spread out’; in three texts TT S II 1024; IV 864.

D yazla- Den. V. fr. yaz: not noted before xv, but see yazłat-. Survives in SW Osm. ‘to spend the summer (somewhere)’. Cf. yazâ:-, yazık-: (Xak.) XIV Muh. itrubâ’a mina’l-râbi ‘to spend the spring’ yazla-: Mel. 22, 7; Rif. 103: Osm. xv kî yaz bir ççek ile yazlamaz hâç ‘for spring does not come with one flower’ TT S II 1025; a.o. xvi IV 862.


Dis. YZM

S yüzüm See düzüm.
D yazınç Dev. N. fr. yazın-; 'sin'; only one (?) occurrence and that uncertain, but cf. yazınçisz. Uyg. viii ff. Bud. üktiș yazınç (-iç uncertain) ėrt(t)iler 'they have persisted in committing many sins' TTIV 4, 11-12.

Dis. V, YZN-

D 1 yazın- Refl. f. of 1 yaz-; s.i.s.m.l. Xak. xi er kurn yazrni: 'the man set himself to loosen (hall) his belt' (etc.) Kaş. III 84 (yazlnur, yazınmak); a.o. 'to become loose' III 112, 2 ff. (yazin-).

D 2 yazın- Refl. f. of 2 yaz-; n.o.a.b. Türkçe viii pec. to II; yazlıklın (? for yağıltukun) üçün in I E 19 replaced by yağıltukun yazlıktukun üçün 'because he misbehaved (Hend.)'; and özi: yağıltı: in I E 20 by özi: yazını: II E 17: viii ff. Man. Chas. I 23, etc. (yağıl-); I 35 (boşunçisz) and several occurrences of yazın- w. Dat. 'to sin against': Uyg. viii ff. Bud. ev yutuzqa yaztzmiz erser 'if we have sinned against (i.e. violated) a housewife' U II 76, 5; 85, 22; TTIV 8, 70; (then because King Brahmadatta) tiși bars birle yazımüşda 'had sexual intercourse with the tigress' U III 63, 12-13.

Tris. YZN


Dis. YZR

D yüzer Distributive f. of 1 yüz; 'a hundred each'. N.o.a.b., but pérhaps still in use. Uyg. ix marima: yüzér torug bertim 'I gave my
Preliminary note. No genuine Turkish words, except one or two onomatopoeics, begin with z-. A few Sogdian or Middle Iranian words, none of which survived long in Turkish, occur in Uyğ., e.g. 
\[ \text{zahag} \ 'emanation' \ U \ 95, 2; \text{zmuxtuq} \ 'the 28th day of the month' \ TT \ VII 9, 29; \text{zmuran} \ 'myrrh' \ U \ I 5, 14. \] 
Later a few Ar. and Pe. l.-w.s found their way into late Uyğ., Pe. 
\[ \text{zira} \ 'aniseed' \ in \ H \ 1122, 123 \text{ and Ar. zakat} \ 'alms' \ in \ some \ texts \ in \ USp., \ as \ well \ as \ all \ the \ similar \ words \ which \ were \ adopted \ by \ Moslem \ Turks. \] 
Kaş. lists the words set out below as current in Xak.

**Mon. ZB**

VU \text{zep zep} an onomatopoeic of a common kind; the closest analogy is SW Osm. \text{zip zip} 'suddenly, unexpectedly'. Cf. \text{sep}. Xak. \text{zep zep} onomatopoeic (\text{harf hikāya}) connoting speed in walking or running; hence one says \text{zep zep barga} 'hurry up!' (\text{asri'}) Kaş. \text{I} 319.

**Mon. ZG**

\text{zak zak} onomatopoeic. Xak. \text{zak zak} an inciting Interjection (\text{harf iğrā' }), used to incite rams to copulate Kaş. \text{I} 333.

**Dis. ZNB**

VUF \text{za:nb}: (or ze:nbi:) Hap. leg.; a Chinese l.-w.; the first syllable might be \text{ping} (Giles 2,136; Middle Chinese, Pulleyblank 
\text{tsyen}) in certain combinations 'cricket'. Xak. \text{za:nb}: \text{şarr̩̂ru'l-layl} 'the field cricket, Gryllus campestris'; \text{za:nb}: art the name of a pass between Koçya:r Başi: and Balas:ğun Kaş. \text{III} 441.

**Dis. ZNG**

PUF \text{zungüm} (MS. \text{zung.m}) Hap. leg.; no doubt a Chinese l.-w. Cf. \text{barçın}. Xak. \text{zungüm} 'a kind of Chinese brocade' (\text{zibąc}) Kaş. \text{I} 485.

**Tris. ZRG**

CF \text{zargunçud} pec. to Kaş.; a Sogdian l.-w. \text{zrywnē} 'vegetable', and prob. mūrd 'myrtle', see J. Benveniste in \text{journal asiatique,} 
CCXXVI 2, p. 184. Xak. \text{zargunçud} \text{al-sinklāt}, called in Pe. \text{kalang musk} 'the wild tamarisk' (Steingass) or 'a kind of basil, 
Basilicum globatrum (?)' (Red.) Kaş. \text{I} 530; a.o. 
\text{I} 17, 8 (mentioned as one of very few words 
containing seven consonants).

**Tris. ZRN**

PUF \text{zarana:} (MS. \text{zar.na:}) Hap. leg.; no doubt a l.-w., ?Sogdian. Xak. \text{zarana:} \text{al-şufur} 'safflower \text{Carthamus tinctorius}'; and 
\text{al-qirfim} 'safflower seed', is called \text{zarana:} 
\text{urugu:} Kaş. \text{I} 449.