

## Mon. A

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 philology, the whole concept was strange, but he did devote a section, headed rather inscrutably dawātu'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 hamza alif, four hamza wāw, and three hamza yā, 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:, ö:, 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 yī:, its true nature and meaning 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 *-a/-e metri gratia* at the end of lines in *KB* and other poems is a Pe. trick, and perhaps not native Turkish. S.i.a.m.l.g., but also in contiguous non-Turkish languages. Uyğ. VIII ff. Bud. *tüzün oğlum-a* 'my good son' *U III 35, 26; anaçım-a* 'my dear mother' *U III 9, 2 (ii); baxşı-a* 'my teacher' *U IV 28, 4; a.o.o.:* **Xak. XI a:** an exclamation (*harf*) of surprise (*al-tahayyur*); hence one says *ol meni: a: kıldı:* 'he surprised me' *Kaş. I 39: KB -a* is a common verse-filler, e.g. *tuş teğ-a* (or *-e?*) rhyming with *sağa 7: Çağ. xv ff. a:* (*sic*) 'vocative' (*harf-i midā*) *San. 27v. 1* (*quoth.* including *a: yığıt* 'oh youth'; also described as an abbreviation of an in such words as *alar for antlar*): **Kom. XIV e** 'vocative exclamation' *CCG; Gr. 84* (*quoth.*): **Kip. xv** 'vocative' (*al-mundā wa'l-mufriğ*) a e.g. *a kışi* (for *kışi*) 'oh man' *Tuh. 60b. 2* (also *84b. 3; 85b. 7*); *harful-nidā ā* (also *ē*) placed before the name of a person called, e.g. *a Altunbuğa Kav. 52, 11.*

**I 1:** usually translated 'vegetation', but the contexts show that it meant something between a plant and a tree, probably 'bush' (singular or collective); n.o.a.b. **Türkü VIII ida:** *taşda: kalmışi:* 'those of them who remained in the bush and stony desert' *T 4; atığ ika: bayu:r ertimiz* 'we tied the horses to bushes' *T 27:*

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

**PU 2 1:** Hap. leg.; apparently so vocalized in MS. **Xak. XI 1:** 'a word used to express refusal' (*kalimatu'l-inkār*) alternative to **2 u:** *Kaş. I 40.*

**PU ?F 3 1:** Hap. leg.; like many names of fabrics prob. a l.-w., perhaps Chinese; apparently vocalized *ay;* if **1:** or **l:** perhaps some Chinese word like *i* 'variegated, rainbow-coloured (clothing)' (*Giles 5,434*). **Xak. XI 1:** 'orange-coloured brocade' (*đibāc nāncāyū'l-laww*) *Kaş. I 40.*

**PU 1 o:** Hap. leg.; the word, no doubt *hamza wāw* 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 *oğ,* which appears as below and elsewhere in the medieval period, or whether the latter is an expanded form, prob. the latter. **Xak. XI <0:** *al-kafil,* 'surety, security, pledge'; one says *men anı: o:ka: aldım* 'I took him as security' (*kaffaltu bihi*) *Kaş. I 40;* (*xiv Muh.(?) damana wa kafala* 'to stand surety') *o:ğlan- Rif. 111* (only); **Xwar. XIV man takallafa li** 'whoever has guaranteed to me' translated *kayu . . . maga oğ bolsa Nahc. 346, 7;* same phr. *162, 6* and *15.*

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

**S 3 o:** See **01.**

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

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

### Mon. V. A-

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

**u:-** there are a few early occurrences of this verb as an ordinary finite verb meaning 'to be capable' and the like, but it is normally used as an Aux. verb following a verb in the Ger. f. **-u:-/ü-**, or less often **-ğalı:/-ğelli-**, meaning 'to be able'. Even in this sense the word is rare after XI except in the Neg. f. The Pres. Partic. **uğa:n**, 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:-/ü-** and **u:-** coalesced to produce **-urna-/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. **seve-me-** '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. Suffix **-uyor** (not subject to phonetic harmony) is a survival of the positive form of **u:-**. **Türkü VIII etinu: yaratunu: umaduk** 'because they could not organize

themselves (Hend.)' *I E 10, II E 9; usar* 'if possible' *T 11; VIII ff. kanışayru: umat:ın* 'without being able to move' *Irkb 16* (and four o.o. of Neg. f.); **edğüsü: uyuru:** 'his good and capable men' *do. 28; otsuz: suvsuz kaltı: uyu:n* 'how can I (get on) without fodder or water?' *do. 45; (the fat horse's mouth became hard) İđı:sl: umaz:* 'its master cannot (control it)' *do. 65; ada:rtu: umaz:* 'cannot endanger him' *Toyođ 25, 29 (ETY II 50); Uyğ. VIII ff. Man.-A söziyü umagay* 'will be unable to speak' *M I 15, 2-3; Man. yok kım ol umasar Şımnu küçine kopuğ uğay* 'there is nothing that he cannot do; by the power of Ahriman he will be able to do everything' *M II 5, 10-11; Bud. bérü umadı* 'he could not give' *PP 15, 8 (a.o.o. of Neg. f.); kılı usar* 'if he can make' *PP 35, 4; ertini edigeli uyur* 'he can collect jewels' *TTV 26, 91-2; Sanskrit abhayatâ* 'incapacity' **uma:-taçı bolmak VIII A.44 (a.o.o.); körgell uđacı bolğay** 'he will be able to see' *Siw. 444, 4; Civ. tın alu umasar* 'if he cannot draw breath' *H I 141-2 (a.o.o. in H II); Xak. XI uğan* 'having power over all things' (*al-qâdir 'ala'l-aşyâ*), hence God is called **uğan tegri:** 'almighty God' *Kaş. I 77; (N.B. no occurrences of u:-) u:ğança:* 'to the best of your ability' *I 44, 2; KB uğan bir bayat* 'the one almighty God' 2 (a.o.o.); **usa** 'if possible' 549, 721; **uğança** (mis-spelt *uğınça*) 4256: XIII(?) **uğan** 'God', common in *At.:* XIV *Rbğ. uğan* used both as a name and as an epithet of God. *R I 1007; Muh. qadara wa atâqa* 'to be mighty, to be able' *u:- Rif. 114; al-qâdir u:ğan Mel. 13, 1; Rif. 88; al-gawi 'powerful', one of the names of God u:ğan Rif. 137; Çağ. xv ff. ukan (sic) 'God' Bad. 100; uğan* (also, incorrectly, *uğun*) 'a name of God' *Vel. 108* (quotns.); **uğan** (spelt) 'a name of God' *San. 76 v. 18* (quotn.), points out that the word is once entered correctly in *Vel.* and is also split into *oğan*, the latter being entered separately (*Vel. 308*) with the same meaning and quotns.): **Xwar. XIII uğan** 'God' *'Ali 46; XIV ditto Qutb 195; MN 378; Kıp. XIII Allâh (tegrit;* and in a dialect (*uğa*) which only a few people know) **uğa:n Hou. 3, 12; XIV uğan Allâh, İd. 15.**

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

existences' *U II* 44, 34-5; *burxanlarig öp sakınıp* 'meditating (Hend.) on the Buddhas' *U II* 80, 61; *edgü ögü* 'having good thoughts', and *ayıg ögü* 'having evil thoughts' *PP passim*; *ögeil köpügerip* '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 ö:di: ne:gni: 'he understood (*fatına*) the matter, after he had thought (*tafakkhara*) about it' *Kaş.* I 11, 19; *öme:* 'do not (stop to) think' I 93, 3; n.m.e.: *KB eşitgü ögü* 'he will hear and think about (what the sage says)' 306; *öyü sakını* (Hend.) 4334; *etözke ömüş berme yapgıl kapuğ* '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 dicts.; in such cases the final consonant of the prefix is sometimes doubled. Other such prefixes are listed below. C.i.a.p.a.l. **Uyğ.** viii ff. Bud. for a possible occurrence see **2 ap**; **Xak.** x1 **ap/ep** 'a strengthening and intensifying particle' (*harf ta'kid wa mübalağa*); to describe something 'particularly good' one says **ep edgü**; and in **Oğuz** for 'intensely white' **ap ak . . . up/üp** 'a strengthening particle for [words connoting] colours'; hence one says, in **Çiğil**, **üp ürlüp** 'intensely white' *Kaş.* I 34: xiv *Muh. şadidu'l-bayad* '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 (sarığ)**, etc.; some of these reappear in the lexicon, e.g. **ap** ('with p') **ağ/jak** 'very white' 27v. 7; **Xwar.** xiii(?) **ap ak Oğ.** 231: *Kıp.* xiii *Hou.* 31, 4 ff. has a note on such prefixes and lists several, **ap (ak)**, **kap (kara)**; etc.: xiv **appak şadidu'l-bayad**, followed by a note and another example *Id.* 7: xv *Kaw.* 5, 4 ff. and *Tuh.* 85a. 6 ff. have similar notes with examples **appak**, etc.: *Osm.* xiv ff. Several examples, from all periods, **appak**, **apansızda**, **apansızına**, 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 mistranslated *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. Uyğ.* viii ff. Bud. **bilmezler ap nomluğ(?) yoluğ ukarlar** 'they do not know [the way and direction], nor do they understand the way of the Law' *U II* 4, 2-3; **ap yeme közüniir ajunda ap yeme ikinti ajunda** 'neither in this world nor the next' *U II* 86, 8-9; o.o. *Siv.* 528, 2-3; *Tif.* 48a. 3; *USp.* 102, 33-9; in a long list in *TT VII* 40, 77 beginning 'if any monk or nun, lay brother or lay sister' the words **ap ayağılığ ap**

**ayağs:z uluğ kiçig** 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 *la*, 'not', as in **ap bu**; **ap ol** 'neither this nor that' *Kaş.* I 34; *KB* (the mind of an ignorant man is like a sand dune) **ögüz kirse tolmaz ap ot yem önür** 'if the river comes in it does not fill, nor do spices and fragrant herbs grow on it' 675; xiii(?) **ap yeme köni ol ap yeme yaruk bitig** 'neither is he upright nor is [his] writing clear'; **yétmes anlarka ziyân ap yeme aşiğ** '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:ğ**. **Türkü VIII av avlasar** 'when he goes hunting' *İx.* 9; viii ff. **er avka: barmış** 'a man went hunting' *İrkB* 12; **xanlık süsi; avka: ünmlış** 'the army of the Khanate set out on a hunt' *do.* 63; **Uyğ.** viii ff. Bud. **biçin avka barmajlar** 'do not go hunting monkeys' *U IV* 28, 25; **Xak.** x1 **a:v al-şayd**, primarily 'hunting', also 'game caught hunting'; hence one says **beğ avka: çıktı:** 'the *beğ* went hunting' *Kaş.* I 81; 'the Turks call "hunting" **a:v**, but they [i.e. **Oğuz** and related tribes] call it **a:w**' *I* 32, 1; *KB* (if a chief has zeal and generosity, he becomes famous) **tileki yorır ötrü av** 'his wishes are fulfilled and his hunting [successful]' 2125; a.o. 3602: xiii(?) **av** 'hunting' *Tef.* 35; xiv *Muh.* 'the people of Turkestan call "hunting" **a:v** and those of our country **a:w**' *Mel.* 7, 19; *Rif.* 79: **Çağ.** xv ff. **aw** 'hunting' (*şayd wa şikâr*) *San.* 53r. 27 (adding incorrectly that it also means 'a person' (*şaxs*); this was due to the mistaken belief that Collective numerals like **birew** (**bireğü**) were two words **bir** 'one' and **ew** 'person': **Xwar.** xiii(?) **aw** 'hunting' *Oğ.* 17, etc.: xiv **av** 'wild game, hunting' *Qutb* 16; *Nahc.* 155, 12-16: 116; *Kom.* xiv **uv** 'hunting' *CCG*; *Gr.*: *Kıp.* xiv **aw** 'hunting' *Id.* 25; 'hunting' (*al-şayd wa'l-qanş*) *do.* *Bul.* 10, 5; xv *şayd aw* (also *awlak*) *Tuh.* 22a. 9.

**S ep** See **1 ap**.

**e:v** 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 *metaph. meanings* as *Ar. bayt*, e.g. 'celestial mansion'. C.i.a.p.a.l. 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 > üw > üwl > üy**; **üy**, less often **öy**, 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**: VIII ff. **ev** occurs in *Irkb* 5, 9 and 55, but not 8 (see *evin*): *Uyğ.* VIII ff. *Man.*, *Bud.* **ev** and **ev bark** are common, see *Caf.* and *TT I-V Index*, etc.: **Xak.** xi the word is very common, but the main entry, *Kaş.* I 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 vā*) and l a:k (*alif alif qāf*), but is spelt *alif vā* and translated *al-bayt, bi-işnāmi'l-alif, wa'l-qaşr fihī afşah* 'dwelling place, with a front vowel, the form with a short vowel is more correct', which clearly implies that it should be spelt e:v in this entry, though **ev** is more correct in current usage; 'the Turks call *al-bayt ev*, and they [i.e. the *Oğuz* and related tribes] *ew I 32, 1; a.o. II 21 (1 sök-)* q.v.; see **bark**, **kurşag**: *KB ev* (1) 'residence, dwelling place' 948, 1524 a.o.o. (2) *üñürde evl* 'his home is in a cave' 6155; 'celestial mansion, i.e. sign of the Zodiac' 131, 132, 743, 744 (*evrül-*); (in the *MSS.* usually spelt *alif yā vā*, i.e. *év*, less often *alif vā ev*): *xiv Muh. al-bayt ew Mel.* 76, 4; *Rif.* 179; *Çağ.* xv ff. *üy ev, xāna ma'nāsina 'house' Vel.* 122 (quott.); *üy xāna San.* 92r. 15 (quott.): **Xwar.** XIII *ew 'Ali 40; XIII(?) beğük bir üy* 'a large house' *Oğ.* 248; (he went back) *yurtuka üyke* 'to his country and home' *do.* 309; *xiv év Qutb 52; MN 137; Nahc.* 11, 10-14; **Kom.** *xiv ev* (5 or 6 spellings, see *Gr.* 96) 'house' *CCI, CCG*: **Kip.** XIII *al-bayt ev (wāc) Hou.* 6, 3; *fi'l-bayt év:vdē*; (*sic*) *do.* 15, 17; *xiv ev (wāc) al-bayt Id.* 25; *al-dār 'house' ev (wāc), sarāy 'palace' (?) ditto Bul.* 14, 9; *xv al-bayt ev (wāc) Kav.* 27, 14; 59, 9; *bayt üy*; **Tkm.** *ev Tuh.* 8a. 5; **Osm.** *ev* in various phr. fr. *xiv* onwards *TTS I 284-5 (ev bark); II 407; III 271; IV 315-16.*

S ip See *yip*.

VU 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:b o:b' *Kaş.* I 43.

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

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

(S) up/I üp See I ap (**Xak.**).

\*2 üp See *üple-*.

#### Mon. V. AB-

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

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

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

o:p- '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 **öp-**, and that the der. f.s **öpül-, öpün-, öpür-, öprül-, and öprüş-** are all shown with *Infln.* 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 **öp-** 'to kiss'. Survives in NE **Tob.** up- *RI 1780*; NC **Kzx.** **op-Snit.** 153; NW **Kar.** T. **op-Kow.** 240; **Kaz.** up- *RI 1780*; SW **Anat.** up- *SDD 1419*. **Türkü** VIII ff. **azu:** **turu:k suv erser opayın** 'or, if it is clear water, I will swallow it' *Toy. III r.* 1-3 (*ETY II 178*): **Xak.** xi **er suv o:pdi:** 'the man swallowed (*abba*) the water' *Kaş.* I 172 (**o:pa:r, o:pma:k**); (after I **öp-**), and one says **mü:n öpdi:** 'he sipped (*hasā*) the soup (etc.)' *I 163 (öpe:r, öpme:k); mü:n öpti:* (*sic*) *III 122 (so:-r)*: **Kip.** **xiv ob-** ('with back vowel') *abba Id.* 7; **xv ditto Tuh.** 26a. 9; **Osm.** **xvi ob-fo-p-** translating '*abba*' *TTS IV 596.*

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

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

**2 öp-** See *o:p-*.

### Dis. ABA

**aba:/I apa:/ebe:/epe:** words of this form, connoting various terms 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'. *Kaş.* 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 viii eçü:m apa:m* 'my ancestors' *I E 1, II E 3*; *I E 13, II E 12*; *eçü:miz I E 19*; *Oğın 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 refcs. to the *Türkü* and seems to be interpreted as 'commander-in-chief', see Liu Mau-tsai, *Die chinesischen Nachrichten zur Geschichte der Ost-Türken, T'u-kiie*, index, s.v. *A-po-ta-kan*: *Uyg. viii ff. Man.* (the god *Zurvan* who is) *eçesi (sic?) apası* '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-áb* 'father' *Kaş. I 86* (said to be an Arabic l.-w., with an absurd pseudo-historical explanation; 'father' in Tibetan is *a-p'a*): *Xak. xi KB ajunka apa énmışinde berü* 'since

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

**PU 2 apa:** 'bear' (animal); 'bear' is normally **1 ađıđ**, 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. *Kıp. xi (PU) apa:* 'with back vowels' *al-dubb* 'bear': . . . *apa: başı: al-tannüm* 'Cannabis sativa'; it is a plant which grows like *al-qittâ* '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. wāwayli*'; a man who is in pain says *ava: ava: Kaş. I 89*.

**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 obo:* '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 CCI onwards* is a l.-w. fr. *Mong. obo* (*Kow. 370, Haldod 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. (SDD 1081, 1411)*, and *Tkm. (o:ba)* only(?). *Oğuz xi oba: al qabila* 'clan' (?), an imprecise word *Kaş. I 86*: *Çağ. xv ff. oba* 'the small tents (*çaymahā*) which nomads pitch and in which they reside, when they stop

somewhere; and metaph. the place where they stop' *San.* 58r. 22: *Osm.* xiv ff. *oba* c.i.a.p., in xiv to xvi it seems to mean 'a small encampment', in a xiv text an *ev qawmī* 'the family living in one tent' is more important than one man, and an *oba qawmī* 'the families living in a small encampment' are more important than an *ev qawmī*; 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'am*); to make it rice is cooked and thrown in cold water; then it is drained and mixed with ice (or 'snow', *camd*) and eaten to cool one (*li'l-burūda*) *Kaş.* I 90; 'a kind of food is called *uwa:* (*sic*) derived fr. the word *uwdi:* (*sic*), *fatta*, because sugar is crushed in it' *I* 11, 20.

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

#### Dis. V. ABA-

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

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

#### Dis. ABB

**S üpüp** See *üpgük*.

#### Dis. ABC

**S avuç** See *ađut*.

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

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

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

#### Tris. ABC

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

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

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

#### Dis. ABD

**S awut** See *ađut*.

**S I evet** See *yemet*.

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

**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 Türki uwat *Shaw*; uvat BŞ; ubat/uvat *Jarring* seems to preserve some memory of it. Sometimes transcribed *ovut*, but *uvut* is certainly correct, cf. *uvtan-*, *uvutluğ*. Türkü VIII arıç: *uvutu*: *yeg* [a prov.] 'modesty in a pure man is better [than pride]' T 37: Uyğ. VIII ff. Bud. *uvut uyat üze çavikmiş* 'famed for his modesty' (Hend.) *Suv.* 489, 12; in *TT V* 24, 60-1 *uvut uyat* (mistranscribed *avyat*) 'modesty, humility' is one of the seven constituents of piety: Civ. *uvut içine sirtser* 'if one rubs [the ointment] into the *sırtal* organs' *HI* 78; *uvut yanında* 'in the sexual organs' *TT VII* 21, 8; *uvut yerinde meç 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-da'ua ilâ tâ'im avî'l-sultân* '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 li'l-hayâ I* 83; o.o. *I* 116, 5; 131, 22 (see *utanç*), 469, 12, same translation: *KB uvut bérđil* '(God) gave [man] modesty' 149; o.o. 1660, 2290-2, 4981, 6474: XIII(?) *uvut/üğüť* ditto *Tef.* 230, 232: *Xwar. XIV uvta* (*metri gratia* for *uvutta*) *tur-* 'to be shamed by (something Abl.)' *Qub* 201: *Kip. XIII oıť* 'vegetables' is said also to mean 'fire; remedy' and *al-hayâ Hou.* 8, 18 (presumably read u:ť): *XIV uv al-hayâ* (also called *uyad*) *Id.* 9; *Tkm. (uyať and) uť al-hayâ do.* 27: *Osm. XIV ff. ud/ut* is common till XVI and *ut* yerl till XVII, both occur sporadically thereafter *TTS I* 730; *II* 934; *III* 718; *IV* 790; *ud/ut yerl* is mentioned in XIX diets; in xx Anat. *ud SDD* 1412 occurs and *ut* is fairly common *do.* 1422.

## Dis. V. ABD-

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

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

*avit-/avut-* 'to comfort, console', *Qub* 17; *oyut-* ditto 116; *avut-Nahc.* 107, 4; *Kom. XIV uwut-(?)* ditto *CCG*; *Gr.* 268: *Kip. XIV awut-* 'to comfort' (*şâğala*) 'a crying child' *Id.* 25: *Osm. XV avit-* 'to comfort' *TTS II* 68.

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

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

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

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

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

## Tris. ABD

D *evdındl*: Hap. leg.; Dev. N. in -*đi*: (Pass.) fr. *evdlñ-*. *Xak. XI evdındl: ne:ğ* ' gleanings (*luğâta*) of anything' *Kaş. I* 145 (hitherto misread as *avrdıñ-*; but -*đ-* 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 uluğı uvutluğ boldı** 'the chief of the magicians became ashamed' *Man.-uig. Frag.* 401, 9-10; **Bud. Sanskrit hri** 'bashfulness, shame' **uvu:tluğ** (so spelt, but **uvu:tluk** intended) *TT VIII A.33*; **Xak. xı uvutluğ kişi**: *al-raculu'l-raquıl'-hoyı* 'a humble, modest person' *Kaş. I* 146; **KB** (of the Prophet) **uvutluğ** 'humble' 43; (of a girl) 'modest' 4476; a.o.o.: **Xwar. xiv uvutluğ** 'modest' *Qutb* 201; **Osm. xiv to xviii utlu** '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. **Türkü VIII ff. Man. uvutsuz bilig sürüp** 'having sexual intercourse' *M I* 5, 6; a.o. 6, 15; **Uyğ. VIII ff. Man.-A uvutsuz işig sürü umaz** 'cannot have sexual intercourse' *M I* 16, 19-20; **uvuıtsuz bilig do. 35**, 6; **Bud. uvutsuz biligin U II** 77, 23; 86, 40 (mis-spelt *uutsug* ?); a.o. *U IV* 38, 143; **Xak. xı KB êvek erse kiki uvutsuz közl** 'if his character is hasty and his eye shameless' 849; (keep away) **uvutsuz kişidin** 'from a shameless man' 1309; **xiv Muh.(?) al-waqih** 'shameless, impudent' *utsız Rif.* 153 (only).

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

### Tris. V. ABD-

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

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

### Dis. ABĞ

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

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

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

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

S **uvak** See **uvşak**.

### Tris. ABĞ

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

### Dis. EBG

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

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



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

**S İbik/jübük** See *üpgük*.

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

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

**S İpgin** See *yıpgin*.

#### Dis. V. EBG-

**PU evük-** hitherto transcribed *bük-*; occurs only in **Türk VIII ff. Yen.** and **O. Kır, 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 **adrl-** 'to be separated from', e.g. (**xanımka:**) **élimke: evükmedim kuyda: kunçuyımka: adrlıtım Mal. 8, 1-2,** which must mean something like 'I could not stay with my *xan* and realms; I have been separated from my wife in the women's quarters'. The object of **adrl-** 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 **-ük-** (Intrans.) from **ev** meaning 'to reside, stay'.

#### Tris. EBG

**E ebegü** 'rib', error for eye:ğü.

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

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

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

#### Tris. V. EBG-

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

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

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

## Dis. ABL

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

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

## Dis. V. ABL-

D é:vil- Hap. leg.?: Pass. f. of é:v- used impersonally with the logical subject in the *Dat.* *Xak.* XI *t:şka: évild!* *ucila li'l-amr* 'the affair was hurried' *Kaş.* *I* 271 (é:vilür, é:vilme:k).

D opul- See *uvul-*.

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

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

?S öpel- See *öpül-*.

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

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

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

D evle:- Den. V. fr. e:v; survives in one form or another in NE KÜR. *R I* 921; SE *Türki Shaw* 29; NC *Kır.*, 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) *evledim bağladım*

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

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

VUD *üple*:- Den. V. fr. 2 *\*üp*, 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 anıq tavarın üple:dl***: 'he stole (*nahaba*) his property' *Kağ.* I 284 (*üple:r*, *üple:me:k*).

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

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

D *avlan*- Refl. f. of 1 *avla*-; s.i.s.m.l., usually in a Pass. sense. **Xak. XI *er özlige a:vlandı***: (*sic*) 'the man busied himself with hunting for himself' (*bi'l-iştıyâd li-nafsihi*) *Kağ.* I 298 (*a:vlanur*, *a:vlanma:k*): **Çağ. xv ff. *avlan***-Refl. f.; *şikâr 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.a.m.l.g.; the alternative translation is pec. to *Kağ.*; in modern languages 'to have a halo' is normally *ağillan*- (not noted earlier than xv ff. *Çağ.*). **Xak. XI *ay evlendi***: *ittaxadâ'l-qamar dâra* 'the moon got a halo'; and one says *ol bu evni evlendi*: 'he got this house as a residence (*maskan*), and reckoned himself as one of the community of residents' (*min cumla qâ'imihî*) *Kağ.* I 259 (*evlenür*, *evlenme:k*); *y kopup* (vocalized *kapup*) *evlenüp* 'the moon rose in a halo' *I* 258, 1: xiv *Muh. tazawwaca* (of a man) 'to get married' *ewlen*- *Mel.* 24, 5; *é:wle:n*- *Rif.* 106: **Çağ. xv ff. *üyen***- (spelt) 'to be a householder' (*şâhib-i xana*); and metaph. an expression for 'to take a wife, get married' (*zan giřiftan wa tazawwuc hardan*) *San.* 91v. 15 (quotns.).: Kip. xiv *ewlen*- *tazawwaca* (s.v. *evlü*): *Id.* 25: xv *tazawwaca üylen*-: **Tkrm. *ewlen***- *Tuh.* 9b. 8.

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

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

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

### Tris. ABL

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

**avılku**: pec. to *Kağ.*; like *tavılku*: morphologically inexplicable and prob. a l.-w. **Xak. avılku: şacaru'l-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 *Kağ.* I 489; a.o. III 146 (2 ka:t).

### Tris. V. ABL-

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

### Dis. ABLM

PU *apam/apap* 'if', used with the Conditional mood. The earlier form is fairly common in Uyğ., 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 *birök*. Von Le Coq in *Turan*, 1918, p. 457 stated, without giving a reference, that F. W. K. Müller described this word as an 'Aramæo-Sogdian ideogram'; this is complete nonsense, apparently based on a misunderstanding of the Sogdian 'ideogram' 'P' and', sometimes followed by 2y, which was formerly read *ny*. Uyğ. VIII ff. *Man. apam birök* . . . *nodmasar* 'if he had ceased (to preach, etc.)' *TT III* 64-5: Bud. *apam birök bu etözümün titsermen* 'if I renounce this body of mine' *Suv.* 614, 1-2; the word is common in *Suv.* see *TT I* 29, note 198: Civ. *apam bir adakın sısar* 'if he breaks one of his legs' *TT I* 198; *apam* (by itself) *Usp.* 61, 13; 98, 19, etc.; *apam birök do.* 13, 13; 57, 16 etc.: **Xak. XI *apap*** a conjunction (*harf*) meaning *law* 'if'; one says *apap sen barsa:sen* 'if you go' *Kağ.* I 133; o.o. *I* 399, 22; *II* 209, 20: *KB apap iki ajun kolar esen sen* 'if you desire the two worlds' 226; o.o. 895, etc.; XII(?)

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

**VUD** *öpüm* Hap. leg.; the translation suggests this rather than *opum*; N.S.A. fr. 2 *öp-* (op-). **Xak.** XI *bir öpüm mün haswa min maraqa* 'a sip of soup' *Kağ.* 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*; survives only(?) in SW Az. *epmek/eppek R I* 925. *Yağma*, *Tuxsi*, and some *Oğuz* and *Kıp.* XI *epmek al-xubz* 'bread' *Kağ.* I 101.

### Tris. ABM

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

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

### Dis. ABN

**apağ** See *apam*.

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

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

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

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

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

### Dis. V. ABN-

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

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

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

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

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

D *öpün-* Refl. f. of 2 *öp-* (öp-); n.o.a.b. *Uyg. viii ff. Man.-A kalı arslan öküzüg böri koyına öpünü kelirce* '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 müñ öptindi*: 'he pretended to sip (*yahşü*) the soup, without actually sipping it' *Kaş. I 198 (öpünür, öpünme:k)*.

### Tris. ABN

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

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

### Dis. ABR

D *evre*: Ger. in -*e*: of *evir-*; 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) *neğü bérse evre anı ok alır* 'whatever he gives he receives back' 1394; o.o. 638; *xiii(?) Tef. evre* (occasionally spelt *ebre*) is common, translating *Ar. fa-* 'then, again' and in such phr. as *evre yan-* 'to turn back', *evre çık-* 'to come back out' 67, 68.

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

S *avurt* See *ađurt*.

D *oprak* N./A.S. fr. *opra-*, 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-taubul-xalaq wa gayruhu* 'shabby clothing, etc.', hence *oprak: to:n* 'shabby clothing' *Kaş. I 118*; *oprak yasık* 'a shabby bow-case' *III 16, 25*; *neçe:me: oprak kedük erse*: 'however shabby a felt cap (*sic*) may be' *III 38, 21*; *KB tođur aç yalıñnı ham oprak bütür* 'feed the hungry and clothe the naked' 3923; *bütür oprakiğ* 4527; *xiii(?) At. yarağ bulsañ oprak yalıñnı bütür* 'if you find an opportunity, clothe the naked' 330; *Çağ. xv ff. eprik* ('with -p-') *kuhna wa mundaris* 'old, worn-out'; and metaph. *adam-i pir-i musinn* 'an old man' *San. 27v. 12*; *ofrağ* (spelt) *raxt wa libäs* 'clothing' *San. 77r. 10* (quotn.). *Kip. xiv aprak (bä, so vocalized) al-qumäs* 'linen' or 'rubbish'? *Id. 7* (the word has both meanings); *xv qumäs aprak (bä) wa huwa'l-xalaq* (and *şüprek*) *Tuh. 29a. 10* (see *çüprek*): *Osm. xv-xvi yıprak* 'shabby' *TTS II 1051; IV 884*.

S *ovruğ* See *oğruğ*.

S *evrek* See *ördek*.

?E *evrik* Error? for *İ rig*.

PUD *İprük* Hap. leg.; so vocalized, but prima facie Dev. N. in -*ük* (Pass.) fr. *öpür-*, to be read *öprük*. *Xak. xi İprük* 'a mixture of curdled and fresh milk which is drunk; it is a laxative (*dava*)' *mushîl*) for anyone who 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 evren şay' yubnä 'alä hi'a küri'l-haddäd yuxbaz fihi* 'a thing built in the shape of a blacksmith's oven in which bread is baked' *Kaş. I 109*; *KB yarattı kör evren tuç evrülür* ('God) created the firmament which revolves continuously' 126; o.o. 92, 119, 344, 1642, etc.; *xiv Muh. al-salak* 'the firmament' *evren* (mis-spelt *üvzen*) *evren* (mis-spelt *ahran*) *Mel. 78, 16*; *evren:* (mis-spelt *evz:en*) *Rif. 183*:

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

## Dis. V. ABR-

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

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

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

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

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

*D evril-* Pass. f. of *evür-*; usually 'to revolve', sometimes 'to turn (Intrans.) away from (something *Abl.*)': S.i.a.m.l.g. w. the same phonetic changes as *evür-*. *Uyğ.* VIII ff. Bud. *sansarnıñ berü evrilmekin ukup* 'understanding the constant revolution of *samsāra*' (i.e. the alternations of birth, death, rebirth, etc.) *U* II 11, 10-11; *ölüt ayığ kılıntrın evrilmeser* '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) *ayığ törü éyin evrilürler* 'they constantly behave (i)in accordance with evil practices' *do.* 79, 4 (i); o.o. *U* II 40, 102-3 (1 *yan-*); *USp.* 43, 7; 100, 2; *Suv.* 192, 6; 348, 5: *Xak.* XI *er evrülđ:* *racā'a'l-racul min wachihi* 'the man turned back from his course'; also used of anyone who departs (*ınşarafa*) from his course *Kaş.* I 248 (*evrülür, evrülme:k*): *KB* (the moon is in the constellation of Cancer) *bu ev evrütür, evi evrütür ham özl evrütür* 'this celestial mansion revolves; its celestial mansion revolves and it itself revolves' 744; o.o. 119, 126 (*evren*): XIII(?) *Tef. evrül-* 'to turn back' 69: *Çağ.* xv ff. *évürül-* (spelt) *gardānan* 'to revolve' *San.* 118r. 29 (quotns.): *Xwar.* XIV *evrül-* 'to

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

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

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

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

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

### Tris. ABR

PU?F avurta: (?avırda:) 'foster-mother, wet-nurse'; in Osm. (only?) 'midwife'; the word looks foreign (?Iranian). N.o.a.b. **Uyg.** viii ff. Bud. Sanskrit *dhātri* 'wet-nurse' a:avırda: *TT VIII D.11*: **Xak.** xi avurta: zı'r 'foster-mother' *Kaş.* II 144 (tutun-); n.m.e.: *KB* (if you have children) avurtası edḫü kişi tut ariḫ 'engage a good cleanly woman as their foster-mother' 4505: xiv *Muh.* zı'ru'l-şabi oḫlan avurta:sı: *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 evriñçsüz Priv. N./A. fr. a Dev. N. fr. the Refl. f. of evriñ-; 'which cannot be turned back (or aside)'; an epithet applied usually to the believer's mind; sometimes used in Hend. with aḫınçsüz 'unshakable', q.v. Pec. to **Uyg.** Bud. **Uyg.** viii ff. Bud. evriñçsüz . . .

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

E avrındı: See evdındı.

E evriñçsüz See evriñçsüz.

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

### Dis. V. ABS-

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

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

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

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

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

### Tris. ABS

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

### Dis. ABS

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

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

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

**D uvşak** Dev. N./A.S. fr. \***uvşa-**; very rare in its original form and soon replaced by **uşak** which s.i.s.m.l.g. A more or less synonymous word **uvak**, a similar Dev. N./A.S. fr. **uva-** (< **uv-**) is noted as early as **xiv** in *Osm.* and s.i.s.m.l.g., in *Osm.* since **xvii** as **ufak**. Basically '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) uşak (sic) kilinçliğ ikrirçgü kögüllüğ yalpuqlarka* 'to men who make slanders(?) and have undecided minds' *TT III 117: Civ. (if a mouse) uvşak ısırsar* 'bites (a garment) into small pieces' *TT VII 36, 4-5; uvşak yumğaklar* 'broken (i.e. varicose) veins' *II 31, 196 and 198—uşak kart* 'a small swelling' *II 168; uşak toğrap* 'slicing it up fine' *do. 76: Xak. xi şigârü'l-şay* 'small things' are called **uşak neḡ**; hence *al-şibyan* 'boys' are called **uşak oğlan**; and *duqâqu'l-ḥaḥab* 'bits of wood' are called **uşak o:tun**; this word is not used in a singular sense (*lâ yufrad*) but only in the plural (*li'l-cam'*) *Kaş. I 67; uşak al-namima* 'slander', one says **uşak so:z** 'slanderous words' (*kalâm*) *I 122; sa:v uşak al-namima II 20, 7; uşak neḡ III 279 (tovra:-): KB yeğü alsa tişle uşak tançula* 'if you take food, bite it and chew it up small' *460r: xiii(?) At. uşak taş* 'small pebbles' *60: xiv Rbg. uşak kıl-* 'to grind' (grain); **uşak** 'as small' (as ants) *R I 1149 (quots.): Muh. samak şigâr* 'small fish' **uşak ba:lı:k Mel. 77, 6; Rif. 180 (u:şak); si'atü'l-xalıq** 'the lower classes' **uşak 149 (only): Çağ. xv ff. uşak/uşak rıza wa ḥaqir** 'crushed, small' *San. 75v. 26 (quots.): Xwar. xiv uşak (taş, etc.) Qutb 201; uşak taş Nahc. 73, 17; Kom. xiv uşax 'bread-crumbs'; **uşax (sic)** 'deformation' *CCG; Gr.: Kıp xiv uşak şigâr cilda(n)* 'very small (things)' *Id. 15: Osm. xiv ff. uşak (1) 'small' (without connotation of plurality); (2) 'small boy' c.i.a.p. TTS I 729; II 933; III 717; IV 778.**

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

#### DİS. V. ABŞ-

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

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

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

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

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

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

#### Dis. ABY

**S avya:** See **avya:**

#### Dis. ABZ

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



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

## Dis. V. ABZ-

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

## Tris. ABZ

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

**E avzu:ri:** See *avruzi:*.

## Mon. AC

**I a:ç** (a:c) 'hunger, hungry'; early forms are all *a:ç* but the word is *a:c* in SW (Oğuz) languages from the earliest period; homophonous w. **2 a:ç-** (a:c-). Originally 'hungry' in a physical sense, hence metaph. 'covetous' and the like. S.i.a.m.l.g.; Çuv. *vyç* (visy), *Ash. Y* 217. **Türkü VIII** *Türkü boğun a:ç* (sic) ertl: 'the Türkü people were hungry' *II E* 38; Uyğ. VIII ff. Bud. *aç bars* 'a hungry tigress' *Suv.* 609, 17; a.o.o.: Civ. *aç karınka* 'on an empty stomach' *H I* 19; *aç bağırsuktın* ditto *H II* 6, 11; **Xak.** XI *a:ç al-ğarîân* 'hungry' *Kaş.* I 79 (prov.); six o.o. spelt *aç* and translated *al-ğarîân* or *al-cä'i* 'hungry': *KB men aç men saña* 'I am hungry for you' 923; 'every hungry (aç) man if he eats and drinks is then satisfied, and if a covetous (közl aç) man dies he lays aside his covetousness (açlık) 2003; a.o. 3923 (see *opra:k*): *xiv Muh. al-cäyi* a:c (sic?) *Mel.* 54, 16; *Rif.* 152; *Çağ.* xv ff. *aç gurusna* 'hungry' *San.* 32r. 25; **Xwar.** XIV *aç* 'hungry' *Qutb* 3; *Nahc.* 257, 7; **Kıp.** XIII *al-cäyi* aç *Hou.* 26, 5; *xiv aç* (cim) *al-cäyi* *Id.* 8; *xv cıyân* 'hungry' (açlık; in margin) *aş Tuh.* 11b. 13; **Korn.** XIV 'hungry' aç *CCI*; **Gr.** (phr.): **Osm.** XIV ff. *aç* 'hungry', and various derivatives, *acın*, *acla*, 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 kalima taqüm bi-maqän yä'i'l-nidä* 'a word equivalent to the (Arabic) word *yä*' used to summon (someone)'; one says *aç berü: kel* 'Hil Come here' *Kaş.* I 35; (VU) *haç haç kalima tuzcar bihi'l-xayl* 'a word used to make a horse go faster', originally *aç aç*, with *hä* substituted for *hamza*; this agrees with the Arabic, when one says *hachactu bi'l-ğanam* 'I shouted *hac hac* to the sheep, when riding ahead of them' *II* 282.

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

The word early acquired a number of specific connotations, esp. in its derivatives :- (1) 'the interior of the human body' (cf. *İçe:ğü:*); (2) 'inner', as opposed to outer, clothing (cf. *İçton*); (3) 'the interior of a household, esp. a royal household' (cf. *İçre:kl:*); (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 VIII** *İçin taş:n* 'the interior and exterior (of the tomb)' *I S* 12, *II N* 14; *İç buyruk* 'court official' *II S* 14; VIII ff. *kere:kü İçi: ne:teg ol* 'what is the interior of the tent like?' *İrkB* 18; Yen. **Türgeş el İçinte: beg ben** 'I was a chief in the Türgeş realm' *Mal.* 37, 3; Uyğ. VIII ff. **Man. kaş İçinte törümlü** 'created in the *Kaş.*(?)' *TT III* 115; Bud. the word, usually in the form *İçinte*, is common, e.g. *karam İçinte* 'within the ditch' *PP* 39, 5; *balık İçiçe* 'into the town' *do.* 41, 7; *kaç kün İçinte* 'within a few days' *do.* 33, 6; Civ. *kar İçinte İğ 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 *İştin taştın* 'at home and abroad')—*yiç* 'the bowels' *H I* 67 (see *kl:r*): **Xak.** XI *İç* 'the interior (*bâtin*) of anything'; hence 'a belt' (*al-wiğäh*) is called *İç kur* because it is a girdle for the stomach (*al-bâtin*); and 'a secret' (*al-sirr*) is called *İç sö:z*, that is *kaläm fi'l-bâtin* 'words (hidden) within': *İç et* 'tender meat from near the liver' *Kaş.* I 35; four o.o.: *KB ay İç taş biligil* 'oh (God) who knowest the inside and the outside (of everything)' 11; *kamuğ İş İçinde yitig tutsa köz* 'a man must keep a sharp eye on everything' 329; (if it were not for the merchants) *kaçan kedğey erdi kara kiş İçl* 'when would you wear a lining of black sable' 4425; XIII(?) *At. İçl* 'the inside' (of a man) 383; (of a snake) 214; *İçiçe* 'into' 308; *İçinde* 'in' 53, 218; *Çağ.* xv ff. *İç andarün wa bâtin* 'interior, inside' *San.* 69v. 10 (quotn.); followed by several phr. beginning w. *İç*: **Xwar.** XIII(?) *Oğ. oşol orman İçinde* 'in that forest' 22; *İçike* 'into' 233; *xiv İç* 'inside' *Qutb* 56; *İçinde* 'in' *MN* 74, etc.; *awwal bâbi* . . . *İçinde* 'in its first chapter' *Nahc.* 2, 13; a.o.o. **Korn.** XIV 'interior, inside' *İç CCI*, *CCG*; **Gr.** 104 (phr.): **Kıp.** XIV *İç* (cim) *cauwâni* 'interior' *Id.* 9 (also *İçkur*, *İçton*); *fi* 'in' *İçinde*: (cim) *Bul.* 15, 9; **Osm.** XIV ff. *İç* in various forms, e.g. *İçin* 'secretly', and phr., c.i.a.p. *TTS* I 303-4; *II* 514-5; *III* 353-5; *IV* 407-10.

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

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

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

1 ð:ç (ðc) originally 'malice, spite', but 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. Uyğ. VIII ff. Man. ðç kek alışı 'taking revenge on one another' *TT II* 17. 84-5: Bud. öñre ajuntakı ðç (spelt ooç)

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

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

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

#### Mon. V. AC-

1 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] sülüğün açdıımız 'we opened (a way?) with our lances' *T* 28. Uyğ. VIII ff. **Man.-A** (then the great king) açğay beğürtgey 'will disclose and display (his beauty)' *M I* 11, 5; kapağın açdı 'he opened his door' *M I* 13, 7; a.o. 13, 12: Bud. temir son açtı 'he untied the iron chain' *PP* 33, 2-3; kapiğ açıp *U II* 76, 1; közlin açıp 'opening his eyes' *U III* 35, 29; ayağ kilincimızı . . . açı 'disclosing our evil deeds' *TT IV* 4, 18; a.o.o.: **Xak.** xı knpuğ açdı: 'he opened (*fataha*) the door' *Kaş. I* 163 (açar, açmak); kara: bultığ yél açar uruñç bile: êl açar 'the wind clears away (*tuğs*) the black clouds, with a bribe one opens the door (*taftah bâb*) of the kingdom' *I* 354, 9; açız: açıp 'opening his mouth' *II* 188, 11; a.o.o.: *KB* açtı uştımax yolu 'He opened the way to Paradise' 63; maña ay aç-a 'speak

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

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

İç- '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 içi:*pen 'drinking water' *İrkB* 17: *Uyg.* VIII ff. *Bud. kanıyıızarnı içgekl* '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.* XI er suv içdi: 'the man drank (şariba) water (etc.)'; also used of anything that drinks or absorbs (*şariba aw naşifa*) anything *Kaş.* I 164 (içer, içmek); seven o.o., two with *Perf.* in -ti: *KB suv içer* 73; *bor içse* 'if a man drinks wine' 339; a.o.o.: XIII(?) *Tef.* iç- 'to drink' 127; *At. yérmez içmez* ('God) does not eat or drink' 262: XIV *Muh. halafa* 'to swear an oath' and *İç-* *Mel.* 25, 10 (*Rif.* 108 is corrupt, perhaps read *antık-*); *şariba* iç- 27, 12 (110 ü:ç- in error); *Çağ.* xv ff. iç- ('with -ç-') *şarab wa*

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

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

öç- (of a fire) 'to go out, be extinguished', with some metaph. 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.g. w. various phonetic changes, including SW xx Anat. öç-, *SDD* 1100. Cf. sön-. *Uyg.* VIII ff. *Bud. bllıgısız bllıg öçser* 'if ignorance is extinguished' (and so on, 24 occurrences) *U II* 12, 24 ff.; *alku ada tuđa barça öçer alıkınur* 'all dangers completely disappear and come to nothing' *TT V*

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

### Dis. ACA

*eçe*: etc. Preliminary note. *There are in some 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 eçge 'father', and others may be. The only certain old Turkish words of this form are eçe:, eçli:, and eçü:.*

*eçe*: both this word and *eke*:, q.v., seem to have meanings straddling the generations (see *eçli*:); 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 *tay* (*tağay*:, q.v.) to give the meaning 'maternal aunt' (Osm. *teyze*). As an independent word survives only(?) in SW xx Anat. ace, ece, ede, *İci SDD* 67, 503-5, 780 which all mean, *inter alia*, 'elder sister'. **Xak.** xi *eçe*: syn. w. *eke*:; that is *al-uxtu'l-kubrā* 'elder sister'; the -ç- was changed from -k- as in Ar. *carm* from *garm* and *cunhad* from *gunbad* *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.** *eçe* ('with -ç-') *zan-i musinna* 'anelderly woman' *San.* 32v. 4.

**I eçi**: as pointed out in K. Gronbech, 'The Turkish System of Kinship', in *Studia Orientalia* . . . *Johanni Pedersen dicata*, Munkegaard, 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. *ağa* (*aka*); it survives, however, in SW xx Anat. in forms like those quoted under *eçe*:. **Türkü VIII eçli:m xağan olurtı**: 'my (junior) paternal uncle ascended the throne' *IE* 16, *II E* 14, a.o.o. in this sense; **ini:li: eçli:li: kıkışi:rtükli:n üçün**: 'because (the Chinese) aroused mutual enmity between younger

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

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

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

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

### Dis. V. ACA-

*açı:-* (? *acı:-*) originally 'to be bitter' in a physical sense, later also 'to be sour'; at a very early date developed several metaph. 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. *ağrı*-connotes deep-seated pain, *acı*:- superficial, but more acute and lasting pain, and *si*-intermittent muscular or nervous pain. S.i.a.m.l.g., with voiced consonant in some NE languages and the SW (Oğuz) languages. Uyğ. VIII ff. Civ. *İğliş ağrılış açidi* 'your disease and pain have become acute' *TT I 49*; **Xak. XI sırke**: *açidi*: *hamuda'l-xall* 'the vinegar (etc.) was sour'; also used of the pain (*vacá*) of a wound when it aches (*amadda*) *Kaş. III 252* (*açır*, *açırma:k*): *KB urağun içer teğ açır körse* 'I taste bitterness, see, like one who drinks *urağun* (q.v.) 815; (öğülmüş) *keçmiş tirilglikle açır* 'regretting his past life' (begins to repent) Chap. 73 title (5631-2): *xiv Muh. hamuda açi*:- *Mel. 25, 10*: *Rif. 108*: **Çağ. xv ff. aci**- ('with -c-') *talx sudan* 'to be bitter' *San. 31r. 18*: *Kıp. xv haraqa* 'to have a burning feeling' *acı*- *Tuh. 13b. 8*.

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

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

### Dis. ACD

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

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

### Dis. V. ACD-

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

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

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

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

### Tris. ACD

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

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

### Tris. V. ACD-

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

### Dis. AÇĞ

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

acquired metaph. meanings 'grievous, painful', 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 development, **aç** being used for 'bitter, painful', and **açık** 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 açığ emgek** 'grievous pain' *M I* 9, 6; **Bud. açığ ünin sığta[yu]** 'sobbing in a doleful voice' *U III* 13, 5 (i); **ağazımtaki tatağlar . . . açığ bolup** 'the sweet tastes in my mouth becoming bitter' *U III* 37, 30-2; **açığ emgek** *U IV* 30, 34; 40, 188; o.o. *TT VII* 40, 25-6; *Suv.* 514, 15 (**tarka**): **Civ. açığ nara** 'a bitter pomegranate' *H II* 16, 2; (when two hearts are linked as one) **êldin xandin açığ bolur mu** 'can there come distress from the realm or ruler?' *TT I* 179; **Xak. xı açığ** 'anything bitter' (*murr*) *Kaş. I* 63; o.o. *murr II* 75, 13; **hâmid 'sour'** *II* 311, 15 and 19; *III* 272, 23; **al-hâmid wa'l-murr II** 299, 25; **KB açığka tatığ** 'sweet for bitter' 1087; **açığ bu ôlüm** 'death is grievous'; 1170; **ağuda açığ** 'more bitter than poison' 3913; a.o.o.: **xiii(?) Tef. açığ (1) 'bitter'; (2) 'pain, grief'** 64; **At. sücüg tattığ erse açığka anun** 'if you have tasted sweetness, prepare yourself for bitterness' 209; a.o. 436: **xiv Muh. al-murr açığ/acı Mel.** 56, 6; *Rif.* 154; ditto **acığ 66, 3; 165; al-hâmid açı: 66, 3; 165; al-hırrif 'pungent' açığ Rif.** 154 (in 165 **ekşl**); **al-mâ'u'l-mâlih 'salt water' açı: su: 76, 17; 180 (acığ): Çag.** xv ff. **acığ/acık** ('with -c-') *talx* 'bitter'; *hayf wa't'assuf* 'oppression, grief' *Vel.* 10; **acığ (with -c-')** (1) *xasın wa gâyy* 'anger, wrath'; (2) *talx San.* 32v. 5 (quotn.): **Xwar. xiv açığ 'bitter' Qutb** 3; *MN* 341; *Nahc.* 135, 5 etc.: **Kip. xiii al-murr açı: İlu.** 27, 10; **al-madad 'pain, inflammation' açık (unvocalized) 32, 20; xiv açı: al-murr İd.** 9; **xv hâmid (ekşl) and açı Tuh.** 13a. 11 **laban 'milk'** is translated *inter alia* by **acı 'sour'** 31b. 12; **al-mâ'u'l-mâlih açı: su: Kav.** 58, 15; **Osm. xv ff. açığ 'anger' in Dede (xv) TTS II** 2; **acığ/acık 'pain, painful' in xv and xvi and açi 'bitter' (physical and metaph.) fr. xv onwards TTS I** 1, 2; *II* 2; *III* 1; *IV* 1, 2.

**D 2 açığ**, although the semantic connection is tenuous, presumably a Dev. N. fr. **I aç-** cf. **açın-**; 'a gift' and more specifically 'a gift from a ruler'; *Kaş.*'s second meaning is not noted elsewhere. **N.o.a.b. Uyg.** viii ff. **Chr. yüklerin açılar ertün açuğın ötündiller** (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) beğlerdin açığ ayağ alır** 'he will receive gifts and honours from the beg's' *TT VII* 34, 10-11; **Xak. xı açığ** the word for 'a gift from the Sultan' (*câ'izatu'l-sultân*); hence **xan mağa: açığ be:rdi: acâzani'l-malik** 'the king gave me a gift'; **açığ al-tana'tum** 'contentment, well-being', hence **özününi: açığlığ tut** 'make yourself comfortable (*na'im*) with good food'

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

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

**oçok/oçak** (oçok) originally 'hearth, fireplace', 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 **oçak** and the like; in the SW (Oğuz) languages **ocak**. The evidence points to **oçok** as the original form. **Uyg.** viii ff. **Bud. (in a list of parts of the house) oçok taş 'hearthstone'** *TT VI* 86; **Xak. xı oçak al-kânün 'fireplace'** *Kaş. I* 64; **köçürme: oçak (sic)** a fireplace which is transported from place to place' *I* 490, 26; **xiv Muh. al-micmara o:ca:ğ (cim)** *Mel.* 68, 15; *Rif.* 169; **Çag.** xv ff. **ocağ/ocak (t) âtasdân-i maibax** 'a kitchen fireplace' on which they put cooking-pots; hence metaph. **düdmân wa xânadân-i buzurg** a large family or clan'; (2) 'an iron ring' (*lawğ*) which they put on a prisoner or criminal *San.* 65r. 19 (quotn.); there is no other trace of the last meaning); **Kom. xiv 'fireplace' oçak CCG; Gr.: Kip. xiii al-kânün o:ca:k** (misspelt *voce:â*) *Hou.* 6, 15; **xv kânün ocak Tuh.** 31a. 5; *Kat.* 64, 6; **Osm. xv ff. ocak** is recorded for 'fireplace' fr. xv and with metaph. meaning fr. xvii *TTS I* 534; *III* 530; *IV* 596.

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

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

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

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

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

#### Dis. V. AÇĞ-

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

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

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

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

#### Tris. AÇĞ

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

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

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

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

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

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

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

### Tris. V. ACĞ-

D **oçaklan-** (**oçaklan-**) Hap. leg.; Refl. Den. V. fr. **oçak**. **Xak.** x1 **ev oçaklandı:** 'the house had a fireplace' (*kânün*) *Kaş. I 203* (**oçaklanur, oçaklanma:k**).

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

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

### Dis. ECG

**içük** 'fur-skin', hence later 'fur-coat'. Recorded in *Vam.* 231 (?ix. Uzb.) as **içik**; survives in NC Kzx. **işik**. **Xak.** x1 **içük** 'any fur-skin (*farw*) taken from a sable, squirrel, and the like' *Kaş. I 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 *tzü* (*Giles 12,324*; Old Chinese (Pulleyblank) *dzyiv*), same meaning; the spelling varies greatly, the final sound is always *káf* or the equivalent, but in *Uyg.* the initial is more often u- than ü-. Survives with much the same meanings in NE Tel. **üzük R I 1805**; *Tuv. üjük Pal. 428*; NW Kaz. *icik TT V 12*, note A 5; SW xx Anat. **üzük SDD 1442**. *Uyg.*

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

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

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

D **içgek** Dev. N. in **-gek**, connoting habitual action, fr. **iç-**; only in conjunction with **yeik** 'demon', q.v. **Yeik** 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 **ıçgek** to *bhūta*, 'ghost' and the like. **Türkü** VIII ff. Man. **ye:tte** **ıçgekke** *Chuas*. 144-5: **Uyg.** VIII ff. Bud. **ye:k** **ıçgek** *TT V* 10, 84; *VI* 131; common in *VII, X*; in *VII* 13 **ye:k** is *yakṣa* in l. 3 and **ıçgek** *bhūta* in l. 10; **ye:k** **ıçge:k** *VIII O. 9*; Civ. **ye:k** **ıçgek** *TT I* 38.

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

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

#### Dis. V. ECG-

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

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

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

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

#### Tris. ECG

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

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

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

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

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

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

#### Tris. V. ECG-

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

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

DF *üjükle*:- Den. V. fr. *üjük* (*üjek*). Survives in NE *Tuv.* *üjükle-* 'to read letter by letter' *Pal.* 428. *Xak.* XI (after *üjük*) hence one says bitig *üjükle:di*: *hacal-huruf wa'l-kitāb* 'he spelt out the letters and the document' *Kaş.* 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* (*lām* not vocalized) 'a featherless arrow (*al-mi'nād*) used for shooting hares'; *wa hurwa talāta quṭbān yuḍamm ra'suhā bi-hadida* 'it consists of three rods joined together with a piece of iron' *Kaş.* I 95.

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

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

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

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

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

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

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

#### Dis. V. ACL-

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

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

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

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

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

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

D içlen- Refl. f. of içle-; survives in NE *Tuv. İsten-* (1) (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.* XI *tariğ içlendi*: *in'aqada habbatu'l-zar'* 'the grains of the cereal crop swelled'; also used of any commodity of which the inner parts (*wasaf*) are eaten when they are mature (*ma'üm*) *Kaş.* I 257 (İçlenür, İçlenme:k).

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

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

D açılış- Co-op. f. of açıl-; n.o.a.b. *Xak.* XI *kapuğla: açılış*: *infatahati'l-awwâb* 'the doors opened (together)'; also used of things that are locked (*munğaliqa*) *Kaş.* I 239 (açılışur, açılışma:k): Çığ. xv ff. açılış- (spelt) Co-op. f.; *ba-ham wâ şudan wa şikâftagi wa inbisâf kardân* 'to be open, to expound, and to be glad, together' *San.* 31r. 17.

#### Tris. ACL

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

#### 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 yör tut tođurğu açım* 'or husk barley and take enough husked barley to satisfy you' 4769.

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

F *Üjme*: 'mulberry'; the -j- suggests that it is an Iranian l.-w. Survives only in SE *Türki*, *üçma* (*sic*) *Shaw* 19; *üçme/üjme* *BŞ* 795, 800; *üçme Jarring* 329; *Tar. Üjüme R* I 1907; see *üjmelen-*, *çüşüm*. *Xak.* XI *üjme: al-tül* '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 *hamza* is vocalized three times with *fatha* and twice with *kasra* and is once unvocalized, while the *mim* carries *damma* twice here, and *fatha* four times in the verb; pec. to *Kaş.* *Xak.* XI *ajmuk al-şabbu'l-abyad* 'white alum'. The baldness of a bald man (*qara'u'l-aqra*) is described metaph. with the phr. *ajmuk ta:z* meaning that his head seems to be smeared (*mulaṭṭax*) with alum; 'with -j-' *Kaş.* I 99.

SF *uçmak* See *uštmax*.

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

#### Tris. V. ACM-

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

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

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

etc. are of the form here reconstructed. **Xak.** xi **ylğaz: ǰlmelendi:** 'the tree had a crop of mulberries (*şāra*... *du tūt*) *Kaş. I 297* (ǰjmelene-nür, ǰjmelene:m:k).

#### Dis. ACN

F **a:ju:n** the Sogdian word "*zwn* (*ājūn*) '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-dunyā* 'this world', as opposed to *al-āxira* 'the next world', when *dunyā* was not itself used as a l.-w. Survived in *Çağ.* 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 *dunyā*. *Uyğ.* viii ff. Man. **közünür aju:nta** 'in their present life' *TT II 16, 28*; **bēş aju:n** 'the five forms of existence' *TT III 1, 31, 47, etc.*; Bud. **közünür aju:nda** *Surv. 474, 20*; **bēş aju:n** *TT IV 6, 20; 12, 33, and 38*; **bir otuz katun aju:nlarda** 'in the twenty-one layers of worlds' *Tiğ. 47b. 8*; **öpre aju:ndaki kilinç** 'deeds performed during a previous incarnation' *TT VIII F.15*; and many o.o.; in *TT VIII* spelt **ajun/ajun/a:sun**. **Xak.** xi (described in the main entry as 'Çigil' but common in *Xak.* quotes.) **ajun al-dunyā**; hence **bu: aju:n al-dunyā**; of **ajun al-āxira**; a Çigil word, 'with -j-' *Kaş. I 77*; 16 o.o., usually translated *al-dunyā*, but sometimes in verses, e.g. *I 160, 5; 407, 27; 420, 6* *al-zamān* 'time' (as the enemy of man): **KB aju:n** 'this world' is common, 63 (ét:-) 81, 125, 231, 1044, etc.: **xiii(?) Tef. bu aju:n/acun** 'this world' 40, 66: **At. aju:n** 'this world' is common: **xiv Rbğ. bu aju:n R I 526**: *Muh. al-dunyā* is called **ajun** in Turkistan and **acun**:n in 'our country' *Mel. 7, 13; Rif. 79*; *al-dunyā aju:n* 44, 13; 137 (followed by **bu: aju:n**, ol **ajun**): *Çağ.* xv ff. **acun** ('with -c-') *al-dunyā Vel. 9* (quotes. fr. *Lutfi* and *Mir Haydar*, adding that in the MSS., esp. of *Lutfi*, it is usually spelt **ocun**); **ocun dunyā wa 'ālim** ('world') *San. 65v. 29* (quoting. *Mir Haydar*, followed in the same para. by **üçün**, with quoting.). As *Nawā'i* is not quoted, the word was probably obsolete in his time): **Xwar. xiv aju:n** ('this world' (and **ajunluğ** 'belonging to this world')) *Qutb 18*; **acun MN 34** etc. (not in *Nahc.*)

**için** Hap. leg.: 'torch'; ?Chinese l.-w.; cf. **yula:**. *Uyğ.* viii ff. Bud. **ilkileyü tamdurmış erdi bilge biliglig içimig** 'he has kindled again the torch of wisdom' *Hüen-t's. 1908-9*.

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

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

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

**üçün** one of the four primeval Turkish Post-positions (see K. Grönbech, *Der türkische Sprachbau*, Copenhagen, 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 v. G. *ATG*, para. 301. C.i.a.p.a.l., consistently as **üçün** and the like; *Yakut isln, Pek. 967* and *Osm. için/için* (from about xvi?) being comparatively recent aberrations. **Türkü viii teğri: yarlıkaduk üçün özim kutım bar üçün** 'because heaven so decreed, and because I myself enjoyed the favour of heaven' *I S 9, II N 7*; **anı: üçün:** 'because of that' *I E 3*; **begleri: bođun:** **tüzsiž üçün:** 'because their *begs* and common people were undisciplined' *I E 6*; *II E 6*; and many o.o. in *I, II, T., Ongin*, and *Ix.*, mostly with verbal forms in **-dukl/-dük**, and always 'because (of)'; **viii ff Isig Sağun İte:çük üçün bit:dim** 'I wrote (this) for Isig Sağun (and?) İteçük' *Irkb Colophon*: **Yen. erdemim üçün** 'because of my manly qualities' *Mal. 29, 6*; a.o.o.: **Man. ne üçün** 'why?' *M III 6, 7* (i); *Uyğ.* viii ff. **Man. anı üçün** 'therefore' *TT II 6, 7*; **küseyür erti birkerü** (read **birgerü**) **künt[em]lek ti sizni körgü üç[ün]** 'because they unanimously wished to see you daily (?) and continuously' *TT III 96*: **Bud. üçün** is very common, e.g. **ne üçün PP 4, 5**; **oğlı üçün** 'for the sake of his son' *PP 8, 5*; o.o. *TT V 24, 60* (**turgur-**) and **70** (**odgur-**) etc.: **Civ. öp bitig yok bolmış üçün** 'because the original document has disappeared' *Usp. 5, 3*; **temiş üçün** 'because they said' *21, 5*; a.o.o.: **O. Kir. ix ff. er erdemim üçün** 'because of my manly qualities' *Mal. 11, 9*; 24,

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

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

#### Dis. V. ACN-

**D açın-** Preliminary note. In the early period the *Refl. f.*'s of **1 aç-** and **açı-** 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 **Kıp.** XV ta'allama 'to feel pain' **awurun-** (*for ağrın-*) *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., Şor adın-* (sic) 'to open the mouth'; **acın-** (with a wide range of phonetic variations) 'to feel pain, grief, anger, or compassion; to grudge; to be pitied', etc., which s.i.a.m.l.g., is clearly the *Refl. f.* of **açı-**.

**D açın-** *Refl. f.* of **1 aç-**; and the meaning in some of the passages below is linked with those of **2 açığ,** **2 açığığ** and, partly, **açıl-**. **Uyg.** VIII ff. **Man. evin barkın açınığlı [kü]diğli kışl** '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) **açındı** 'tended him, or made him comfortable'; (he entrusted him to those in the house, saying) **artuk edğü açınığlar** 'tend him very well'; **bir ay artuk açındı** 'he tended him for more than a month' *PP* 67, 6-68, 2; **İslğ özüñde artukrak açınıu köyü közeğü tutduğ** 'you have kept him tending and watching over him more carefully than your own life' *U IV* 36, 81-3; **ökünürmen bilinürmen açınürmen ya-dınürmen** 'I repent, admit, disclose, and publish' (all my misdeeds) *Suv.* 137, 23: Civ. [gap] **suvın açınımış kerek** 'you must treat ... with water' *H II* 25, 65: **Xak. XI beg erin açındı:** *al-amir akrama wa na'* 'ama cundaha 'the *beg* showed regard and granted favours to his army (etc.); and one says **er atın açındı:** *aşsana'l-racul li-sarashi qađim wa 'alaş* 'the man gave his horse barley and fodder'; and one says **er koyın açındı:** 'the man pretended to open (*yafalı*) his bosom'; also used of a sick man or a child in the cradle when he throws off his bed-clothes (*kaşafa 'an diđarihi*) *Kaş.* I 199 (**açınır-**, **açınmak**): **KB açın-** occurs (1) without an Object, e.g. (may these my good qualities be useful to the king) **açınınsun** 'may he show favour' (and may my pains disappear) 468; (2) governing the *Acc.*, e.g. **tapuğsuz ağırılap açındım seni** 'although you were undutiful I honoured you and showed favour to you' 646.

?**E ičan-** 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 **inan-** 'to trust, rely on'; if not, it is perhaps an earlier form of **işen-**, same meaning. **Uyg.** VIII ff. Civ. (there is a deceitful official in the realm; he impedes your efforts) **örkl kişilerke ičanğıl (?inanğıl) edremliğ kişilerliğ ayağıl** '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 a:ju:nç:** N.Ag. fr. **a:ju:n**; n.o.a.b. **Xak.** XI **KB ajuñçika erdem kerek miğ tümen anın tutsa élgün kéterse 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) **ajuñçl kişl** 446: XIV *Muh.* **şahibu'l-dunyâ** 'lord of the world' **aju:nç:** *Mel.* 50, 4 (misvocalized *oju:nçl*); *Rif.* 145.

#### Dis. ACR

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

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

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

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

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

## Dis. V. ACR-

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

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

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

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

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

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

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

'the n  
I 529

D öç  
Xak.  
öçür:  
with);  
used  
fire' I

(F) a

D uç  
The v  
be co  
word  
üküş  
kork  
yok  
from  
unluc  
(have  
enjoy

D öçü  
and th  
brack  
times  
*Bas.*  
*Türk*  
uluğ  
luk)  
blank

Çaç.  
'an u  
19; I

D iç  
withi  
the r  
içrek  
2, *II*  
bediz  
painte  
xan I  
chaml  
rekl  
Uyğ.  
*M I*  
orun  
holde  
'situa  
içrek  
(?) *M*

D uç  
Xak.  
the t  
uçur:  
*partu*

D aç  
fr. \*a

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

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

## Tris. ACR

**çırğa** See *ađır*.

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

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

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

## Tris. V. ACR-

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

## Dis. ACS

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

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

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

## Dis. V. ACS-

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

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

## Dis. ACŞ

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

## Dis. V. ACŞ-

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

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

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

D **öçeş-** Preliminary note. *There are two verbs of this form, the Recip. f.s of 1 and 2 öçe:- respectively. The first seems to s.i.a.m.l.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 I **öçeş-** (**öçeş-**) Recip. f. of I **öçe:-**; 'to be hostile to one another' and the like. **Türkü** VIII ff. Man. **yaruk küntler tünerig түntlerke utrunğalı öçeşgeli turdılar** 'the bright days arose to resist and fight with the dark nights' **M III** 19, 9 (i): **Uyg.** VIII ff. Man. **nızvanılar birle süğüşmek öçeşmek** 'to fight (Hend.) with the passions' **M III** 12, 13-14 (ii): **Xak.** XI **KB öçeşme bu beğler bile** 'do not enter into conflict with these beğs' 4086; **öçeşme bu dawlat bile sen yaraş** 'do not enter into conflict with fortune, come to terms with it' 4299; **Çağ.** XV ff. **öçeş-** ('with -c-', spelt and conjugated as *ocaş-*) **kāwiş wa mu'ārada hardan;** the latter means 'to oppose, resist'; **kāwiş k.** means 'to dig, investigate' and is not appropriate; it may be a translation of Ar. **baħt**; in Pe. **baħt hardan** means 'to argue, wrangle, wager' which looks more like 2 **öçeş-** **San.** 64r. 23 (quotns.); the mis-spelling suggests that the author was not really familiar with the word): **Kıp.** XIV **hābara** 'to treat scornfully, try to overcome' **içiş-** (*sic*, with *çim*; perhaps an error for **öçeş-**) **Bul.** 78r.

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

#### Dis. ACZ

**uçuz** (**ucuz**) 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/uçsuz R I** 1328, 1330, 1729, 1732, 1738 and SW **Az., Osm. ucuz;** **Tkm.** **ucıız** 'cheap, despicable', and the like. **Türkü** VIII **yuyka: erkelli: toplāğalı: uçuz ermiş** 'when a thing is thin, it is easy to crumple it up' **T** 13; VIII ff. Man. (various things) **közürme idli uçuz yénik boldı** 'have become quite worthless (Hend.) in my eyes' **TT II** 8, 44: **Uyg.** VIII ff. **Bud. uçuz yénik TT IV** 10, 16; **U II** 77, 18; 86, 35; **çetm . . . ağırlıg bolğay, men takı uçuz bolğaymen** 'my elder brother . . . will

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

#### Tris. ACZ

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

#### Tris. V. ACZ-

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

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

#### Mon. AD

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



a:tiğ *I W 2*; *Ix. 1*; [gap] a:t bértim 'I gave him the name (or title) of . . . ' *II E 41*; (we gave him) xağan at 'the title of xağan' *I E 20* (a:tiğ *II E 17*); a:tı: kúsi: 'his good name and reputation' *I E 25*; *II E 21*; *II E 22* and 36; viii ff. b1r kişl: a:rtı: 'one man's name' *Tun. IIIa. 5 (ETY II 94)*; a:tı: *Tun. IV 6 (do. 96)*; a:tım do. 12; Yen. er a:tım 'my name as an adult' (as opposed to a child) *Mal. 38, 3*; Uyğ. viii ff. Man.-A teyr1 atıya 'in the name of God' *M I 25, 2*; a:tı éstilmış küsi sorulmuş 'whose name has been heard, and whose fame has been asked about' (in all quarters) *M I 26, 27-8*; Bud. edğü kü at *PP 7, 1*; burxan a:tın 'the Buddha's name' *U I 29, 16*; at yol *Sw. 444, 5 (yo:l)*; many o.o.: Civ. edğü at *TT VII 29, 10*; at yol ditto *37, 11*; a:tiğ küğ *TT I 43, 146*; b1rer a:tın meñzin sözlelim 'we will enumerate their names and physical appearances one by one' *H II 22, 16*; O. Kir. ix ff. a:tım 'my name is' (common beginning of an inscription) *Mal. 1, 2, etc.*; er a:tım ditto *2, 5, etc.*; oğlan a:tım 'my name as a child' *45, 1*; a.o.o.: **Xak. xi a:t** *al-ism* 'name'; at: *al-laqa* 'title'; hence one says beğ a:ñar at: bérdi: 'the beg gave him a title' (*alqabahu*) *Kaş. I 78*; *III 77, 17 (yödu:l-)*; *250, 19 (ata:-)*; a.o.o.: **KB bu** at 6; a.o.o.: xiii(?) *Tef. at* 'name' *62*; *At. ditto*, common; *xiv Muh. al-ism* 'name' a:d *Mel. 50, 5*; at *Rif. 145*; **Çağ. xv ff.** at *ism Vel. 6* (quott.); at *nâm* 'name' *San. 30r. 27* (quott.); **Xwar. xiii(?)** at (or ad) 'name', and at (or ad) *koy-* 'to name' *Oğ. common*; *xiv at* 'name' *Qutb 14*; *MN 1, etc.*; at bér- 'to name' *Nahc. 2, 16, etc.*; **Kom.** xiv 'name'; noun 'at'; 'to name' at (*Tak-CCI, CCG*; *Gr.*: **Kip. xiv ad** *al-ism Id. 9*; *xv al-ism ad* *fat Kav. 57, 17*; *Osm. xiv ff. ad* in various phr., c.i.a.p. *TTS I 3, 4*; *II 5, 6*; *III 3, 4*; *IV 4, 5*.

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

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

perty and livestock'. An early l.-w. in Mong. as *ed* (*Haemisch 47* (et in error); *Kov. 197, Halted 45*); as there is no trace of the word in Turkish between xi and xx the NE forms *es/és* (before vowels *ez*) *R I 870, 871*; *Khak. Bas. 57, 63*; *Tuv. et Pal. 589, 590* may be reborrowed fr. Mong. Uyğ. viii ff. **Man. kaltı uz kişl uzlanğ uğ bulmasar** 'just as a craftsman, if he cannot find raw material for his craft' *M I 17, 1*; **Bud. ed tavar** *U I 27, 2*; *29, 2*; *U II 10, 15*; *U III 80, 19*; *TT V 24, 55*; *VIII D.33*; *X 383*; *Sw. 135, 22*; *195, 17* edler 'useful goods' *Sw. 530, 2* (*tayaklık*): **Civ. ed tavar** *TT I 10*; *VII o.o.*; el(l)ıg yastukluğ edni 'goods to the value of fifty yastuks' *USp. 62, 7*; (in a will) eyimni 'my personal property' ditto *78, 5* (the only occurrence in this form): **Xak. xi e:ğ hull şay maşnū** 'any manufactured article', e.g. brocade and the like; *wa qad yuşar fa-yuğal ed wa hādā aşahh* 'also pronounced with a short vowel, and this is more correct; and one says edğü: ed 'good manufactured article'; e:ğ *al-fātu'l-cayyid* 'good luck'; hence one says *ılgılg tutruğ*: e:ğ bulur 'it is lucky for a sick man to make a will' (*waşıya*); 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 metaphor. meaning): **KB tavğaç edl** 'Chinese merchandise' *68*; **arttı 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. (*Türkü viii et:da*: in *IN 11* is an error for *tilda*): Uyğ. viii ff. **Man. (? -A) balık etin yémışler** 'they eat the flesh of fish', *M I 35, 16*; **Bud. et aşlıklar** 'meat eaters' *U II 60, 2* (iii); **it etin satğuçı** 'sellers of dog's flesh' *TT IV 8, 58-9*; **etin kanın satar** 'he sells their flesh and blood' *PP 3, 4-5* (but the reading *közünür* et burxan in *11, 3* is an error for *k. ajun b.*); et *yin* see *I yln*: **Civ. ylg eter** 'raw meat' *TT I 192*; **burun içinde et öñüp** '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 Chin.-Uyğ. Dict.* 'flesh' et *R I 833*; *Ligeti 136*: **Xak. xi et bi-işmâmi'l-alif** 'with front vowel', *al-laħm* 'meat'; and 'level ground' (*al-sahl mina'l-ard*) is called et *yér Kaş. I 35* (there is no other trace of the second meaning, 'level' is normally *tüz*); nearly 100 o.o.: **KB etıñni yéğey** 'he will eat your flesh' *194*; *xiv Muh. al-laħm ét Mel. 6, 16*; *Rif. 78* (in a list of words containing é, some of which are not normally considered to contain é); *65, 11*; *164*: *Röğ. ét R I 833*; **Çağ. xv ff.** ét et *ğışt ma'nâsma* 'meat' *Vel. 43* (quott.); ét *ğışt San. 95v. 8*; **Xwar. xiii(?) ylg** et 'raw meat' *Oğ. 10*; **Kom. xiv** 'flesh' et *CCI, CCG*; *Gr.*: **Kip. xiii** *al-laħm* et *Hou. 15, 16* (see *biş-, kesek*): *xiv* et ('with front vowel') *al-laħm Id. 7*; *Bül. 7, 15*; *xv ditto Tuh. 31b, 5*; *Kav. 62, 18*.

S ıd/ıd See *yı:d*.

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

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

u:d 'bovine, ox', without reference to sex, not 'bull', which was *öküz* or *buka*; nor 'cow', which was *ingek*; almost syn. w. *sığır*. 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. dicts., *Sami* 208 (öt), *Red.* 242 (od), 249 (oz), 255 (ot) 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 *Doerfler II* 584. *Uyg.* VIII ff. Man.-A (they kill and destroy) *kentü sürüg uduğ koyanığ* 'oxen and sheep of their own herd' *M I* 8, 8: Bud. *yérin uđ mayakı üze suvatıp* 'moistening its ground with ox-dung' *U I* 20, 6-7 (*Sue.* 519, 6); *amarı tınığlar yunt uđ çokar* 'some men slaughter horses and cattle' *PP* 2, 8; o.o. *do.* 65, 2 and 6; *Sue.* 341, 22: Civ. (one kid, one horse) *blr uđblr ingek* 'one ox, one cow' *USp.* 55, 10: *uđ yıl* 'ox year' *USp.* 63, 1; 107, 1; *TT VII* (common); *VIII P.* 34: *uđ* in such phr. as *uđ ötl* 'ox-gall' is common in *H I, II*: **Xak.** XI *al-baqar* 'ox' is called *u:d* (*MS. u:d*) in *Rif.* and one says *u:d* (*u:d*) *yılı*: for one of the twelve Turkish years *Kaş. I* 45; o.o. in ordinary *Xak. II* 358 (*al-tavr* 'bull', *müğret-*); *II* 293, 1 and *III* 364, 15 (*al-baqar, süs-*); *III* 403 (*al-tavr,*

*müğre-*): **KB** *uđ* 'the constellation Taurus' 139; *uđ teg yatur* 'he lies down like an ox' 988; *uđ ingek öküz* 'cattle, cows, and bulls' 5372: **Çağ.** XV ff. *uy* (2, *imale ile* should indicate 0-) *sığır* 'ox' *Vel.* 122 (quotns.); (öd 'gall' and) 'the Ox Year (*säl-i gaw*), which the people of Iran write as *uđ yıl*; this is an obvious error; they should write *uy yıl*, because it means 'Ox Year', and the Turks call 'the ox' (*gäw*) *uy San.* 66v. 14; *uy* (1) *gäw*, either male or female (quotns.); (2) the name of the constellation Taurus (*al-tavr*); (3) 'Ox Year' (previous statement repeated) *San.* 92r. 16: **Xwar.** XIII(?) *uđ buzağları* (*sic*) *köp* 'it had many oxen and calves' *Oğ.* 263; at *katır* (*MS. kağatr*) *uđ* 'horses, mules, and oxen' 273.

1 ot (o:d) 'fire'; normally lit., occasionally metaph. for 'anger'. Sometimes spelt *oot* in *Uyg.*, ? to represent the long vowel or distinguish it fr. 2 ot. S.i.a.m.l.g.; **SW** Az., **Osm.** od; **Tkm.** ot: (o:d . . . before vowels). Türkü VIII *biriki: bođunıg ot suv kımadım* 'I did not make the united people discordant' (lit. 'fire and water') *I E* 27, *II E* 22; a.o. *do.* 37; 27 (*borça*): *Uyg.* VIII ff. Chr. *oot yalını birle* 'with a blaze of fire' *U I* 8, 12: Bud. *ot yalın TT V* 6, 44; 8, 91; a.o. *U II* 8, 27 (2 tamıt-); the word spelt *od, odh*, ot occurs several times in *TT VIII*: Civ. *otka kömüp* 'burying it in the fire' *HI* 35; a.o.o.: *oot TT I* 19, etc.; *oot yalını* 123; *oot* 'the element of fire', common in *TT VII*: *xiv Chin.-Uyg.* Dict. *oot* see *çakıl-*: **Xak.** XI *ot al-när* 'fire' *Kaş. I* 43 (prov.); *I* 164 (öç-) and nearly 30 o.o., sometimes spelt *ot*: **KB** *ot* 'fire' as one of the elements 143; 249 (*ütül-*); 375 (öç-); a.o.o.: XIII(?) *Tef.* *ot* 'fire' 239; *At.* ditto, common: *xiv Muh. al-när* *o:d Mel.* 17, 6; 23, 2; *Rif.* 95; *ot* 68, 17; 169: **Çağ.** XV ff. *ot atis* 'fire' *Vel.* 86; *ot* 'a generic term for fire' *San.* 62r. 1 (quotn.): **Xwar.** XIV *ot* 'fire' *Qutb* 120: **Kom.** XIV ditto *CCl, CCG; Gr.*: **Kıp.** XIII *al-när* *o:* *Hou.* 8, 18; 17, 15; XIV ditto *Id.* 15; *ot Bul.* 4, 11: **Osm.** XIV ff. *od* 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 (*tariğ*); 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 *agu*); 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. Türkü VIII ff. *yaş* *ot* 'fresh grass' *Irkb* 17, 53: Man. (the five kinds of) *otuş ıgacığ* 'vegetation and trees' *Chuas.* 318: *Uyg.* VIII ff. Chr. *birök otaçı emçi erser ot yem alğay* 'if he is a physician (Hend.) he will accept the fragrant herbs and spices' *U I* 7, 3-4 (but *ot em* 'curative herbs' must have been intended): Man.-A (however many physicians come) *otin birle* 'with their curative herbs' *M I* 15, 7: Man. *ıı ıgac ootlar* (so spelt) 'shrubs, trees and vegetation' *Wind.* 7-8; *otça TT II* 17,

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

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

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

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

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

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

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

#### Mon. V. AD-

\*1 *ađ-* See *ađın, ađır-*, etc.

\*2 *ađ-* See *2 ađıg, ađıl-*, etc.

**at-** basically 'to throw, to shoot', with a very wide range of extended and metaph. 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 *Abl.*; 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. *tağ 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.l.g. *Uyğ. VIII* ff. Man.-A *ağu Xormuzda teprike atğaymen* 'I will discharge poison at the god Hormuzd' *M I* 19, 15-16; *atmış ağusı* 'the poison which he had discharged' 20, 1; *taş alıp Zruşç burxanağ at(tı)lar* 'they took stones and threw them at Zoroaster the

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

**ét-** (*éd-*) 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. *étlğ*), 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 colourful reason given by *Kaş.*, rather avoided the word and continued to use **kıl-** for 'to make, do.' S.i.a.m.l.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 (*Oğuz*) 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. *bođun ét-* 'to organize a people (group of clans or tribes) into a realm (*é:l*)', often with an implication of conquering them first; e.g. *Suğdak bođun éteyın téyın* '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. *süğüç bolsar çerig éter erti*: 'when there was going to be a battle, he used to marshal the troops' *Ix* 9; the later meaning perhaps occurs in *bark étgüci*: *beđiz yaratıgma bitig taş étgüci* 'ornamenting the grave goods, having the painted decoration carried out, and ornamenting the memorial stone' *I N* 13; also occurs in the *Hend. ét- yarat-*; e.g. *Az bođun étip yaratıp* 'organizing the Az people' *I E* 19; the proper name or title *éi etmiş* 'having organized a realm' first occurs in *Oğın* 4: viii ff. *éi:ğ etmiş men Irk*B. 48; *Man. biz adruk adruk étip yaratıp nomka kiğürsüg törö bar ertil* 'there was a rule that we should organize (Hend.) various things and introduce them into the doctrine' *Chuas*. 228-9 (exact meaning obscure): *Uyg. viii çerig étđi Şu. E* 4; *Éi etmiş (sic) N* 1: viii ff. *Man.-A.* (various gods) *yerig teprig yaratgali étgell anuntılar* 'prepared themselves to organize (Hend.) heaven and earth' *M* I 14, 4-5; *Man.* (like the servants of kings and *begs* who sweep and clean their dwellings and household goods and) *éter tölteyür* 'arrange them and provide them with cushions(?)' *Wind*. 35; *Bud. ölütlük etlik étđimiz turğurdumız erser yağışlığ teprilrik étđimiz erser* '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 *Oğuz*) *xı teprı: meniğ: ısm: étli: aşılağ'Uah amri* 'God put my affairs in order'; and in *Oğuz* they say *ol yökünç étli: şallā* 'he prayed', and they (the *Oğuz*) use *étli:* for anything that they do (*fa'ala*), while the Turks say *kıldı:* for 'make, do' (*amila*) except that this word is in current use for 'copulation' (*yacri 'ala'l-mucāma*), so they avoid (*hādū*) it in favour of another, so as not to embarrass (*yastahyi*) the ladies by using it. And this word may be used *min bābi'l-miṭal* 'in examples' (i.e. of compound verbs?) *Kaş*. I 171 (ét:er, ét:me:k); about 20 o.o., all in compound verbs with onomatopoeics 2 bok: I çak, etc.: *KB* ét- is common for 'to organize, set in order' and the like; e.g. (opened the way to paradise) *ajun étgüke* 'for (the ruler) who sets the world in order' 63; (the earth seeks to adorn itself) *körkin étip* 'setting its form in order' (smartening itself up) 64; o.o. 146, 303, 474 (2 at) etc.: *xıii(?) Tef.* et- 'to prepare (food); erect (a castle) and in compound verbs 65; *At.* ét- is common, e.g. (1) *büt étip* 'making an idol'; (2) *éter bolsañ işni sanıp sakıp 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 Muh.* the texts of *Mel.* and *Rif.* differ widely; *Mel.* 16, 14 has *eyğü:lik éderisen ta:puk étgemen* 'if you do good, I will serve you', *Rif.* 94 has a similar phr. but with *kıl-ör* ét-; *Mel.* has a number of compound verbs with ét-*jet-* in 22, 12; 23; 21; 24, 2, etc.; most do not appear in *Rif.* which does, however, have *talafa* 'to perish' *taş ét-* 106, *şallā wa*

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

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

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

**I ıt-** '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 *ıter-* a der. f. of recent formation. **Xak. xı ol anı:** *ıttı: şadamahu wa dafa'ahu bi-yadihi aw riclihi hattâ aşqatahu ilâ'l-ard* 'he bumped against him and pushed him with his hands or feet so that he threw him to the ground' *Kaş. I 171* (*ıter-*, *ıtme:k*); (if the waves rise in my lake) *tamıg ıte:* translated 'they beat on the walls of my castle as if they were going to shift it (*yuzılıhu*) from its place and knock it down' (*yadı'ahu*) *III 137, 5; Çağ. xv ff. ıte sal-* and *ıt-* both translated *ıı vır-* *Vel. 42-3; ıt-* ('with *ı-*') *çizi-râ bâ dast zadan wa afgandan* 'to strike something with one's hands and knock it down' *San. 93r. 16* (quotns.); *ıte sal-* *dast zadan wa pas afgandan 94r. 25* (quotn.): *Kom. xiv ıte ber-* 'to bump against' *CCG; Gr.: Kıp. xiv ıt-* *dafa'a ıd. 8; xv dafa'a ıt-* *fıte bér-* *Tuh. 16a. 2.*

**S 2 ıt-** 'to stray'. See *yıt-*.

**S 3 ıt-** 'to smell'. See *yıd-*.

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

**\*od-** See *ođug, ođgur-*, *ođun-*, 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 *ıdu:* used as an Adv. sometimes meaning 'then, thereafter' and, in *Kaş.*, the Inf. *ıđmak* (*sic*?) used as a noun. Another form occurs in *KB* and more in *Tef. Türkü VIII ılderis xagan kazganmasar ıdu:* ben *özim kazganmasar* 'if ılderis Xagan had not striven to succeed, and I myself, following him, had not striven to succeed' (there would never have been a (Türkü) realm or people) *T 55; VIII ff.* (the dawn broke) *ıdu:* 'then' (the land got light) *ıdu:* 'then' (the sun rose) *ırkB 26; Man.* (the sacred king Böğü Xan—*gıp—*) *kamağ dındarlar ıdu atlanıtlar* 'all the Elect rode behind him' *TT II 8, 63; Uyğ. VIII I* said 'you are my people' *ıdu:* *keliğ*

'come and follow me' *Şu. E 2;* (many of them went down the Selenga) *ben Selenge: keçe: ıdu: yorı:dım* 'I crossed the Selenga and marched following them' *E 4; o.o. E 3 and 6; (VIII ff. Civ.;* the word has been erroneously read in *USp. 77, 14*, the correct reading seems to be *biz bitüğe ıda kirmişçe* 'as we were put on the register in our sleep' (i.e. without being informed about it): *xiv Chin.-Uyğ. Diet.* 'to follow' *ıdu* (mis-spelt *ıduğ*) *kel- RI 1702; Ligeti 273; Xak. xı ıdu:* *halfa* 'behind, following'; hence one says *men anığ ıdu:* *keldim* 'I came behind him' (*halfa*); and *men seniğ ıdu:* *bardım ıqafaytuha* 'I followed you' *Kaş. I 87; ıđmak al-tâbi'wa'l-şakiri* 'follower, servant' *I 99; eren kamuğ artadı: neigler ıdu:* 'mankind have been ruined, when they have coveted wealth' (*lanmä tamı'at fi'l-amwâl*) *II 17, 16;* (God created the world) *çıgri: ıdu:* (MS. *ıd* in error) *tezgünür* 'and thereafter the firmament revolves' *II 303, 9;* (the supposed form *ıy-* in Brockelmann's and Atalay's Indices is an error for **2 uya**; see *ka:b*): *KB ıdu:* occurs in the phr. *ıdu bar-* 571, 2710, etc. and *ıdu çik-* 5444; (the begs are the leaders; wherever the leaders go) *ıdu la barır barça ıđmış kişl* 'all the followers follow' 5202 (for *ıdu la* see *ıdu:la-*): *xiii(?) Tef. (ıđ-)* *fuz-ıy-* 'to follow' (someone *Dal.*) 'occur in several conjugational forms' 321, 323: *At.* (God created night and day) *ıdu* (written *ıduu*, misread *ıduğ*) *biri birke yorır öğ sop-a* 'they follow one another in front and behind' *I 4; Çağ. xv ff. uy-* (-up) *mutâba'at et-* 'to follow' *Vel. 124; uy-* *muvâfaqat wa mutâba'at hardan* 'to conform; to follow' *San. 89r. 19; Xwar. xiv uy-* 'to follow' *Qutb 196; Kıp. xiv uy-* *taba'a; ıyğan al-tâbi' ıd. 26; xv taba'a uy-* *Tuh. 9b. 4; tâwa'a* 'to agree with (someone)' *uy-* 24a. 9; *wâfaqa* 'to conform' *uy-* 28b. 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). *Türkü VIII ff.* (a gambler) *tokuz:n boş koñ utmli:* 'won ninety ownerless sheep' *ırkB 29;* (if a man wears a reddish white stone) *kopka: utğay* 'he will beat everyone' (or 'win everything?' at gambling) *Toy. 18 (ETY II 59); Uyğ. Man.-A yeğedmek utmak bolzun* 'may they have success and victory' *M I 28, 18; 29, 32-3; utmış(?) yeğedmiş vręşt[ler]* 'the victorious and successful angels' 27, 1: *Bud.* (oh my daughter, by your wisdom) *ıtuğ yeğedtiğ* 'you have won and succeeded' (in an argument) *U II 21, 11-12;* similar phr. (of a competition in unselfishness) *U II 46, 18; 69, 21; tört törlüğ şımnu süsün utup yeğedip* 'successfully conquering the army of four kinds of demons' *TT IV 12, 55; o.o. USp. 104, 21; Hüen-t's. 2062-3; TT X 80 and 252; Civ. utmak yeğedmek TT I 2; Xak. xı ol anı: uttu: qamarahu fi'l-la'ib wa gayrihi* 'he beat him at gambling and other things' *Kaş. I*

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

VU üđ- *Hap. leg.*; previous editors have read öd-, taking the word as connected with 2 öf, and translated it 'to give advice', but this is etymologically impossible; it seems in fact to be the basic verb of üđig 'sexual passion', q.v.; but the text may be corrupt. Cf. üđlen-. *Türkü VIII ff. kara:* üpgök yıl yarımazkan ted: üđmeç körmek ürkittü '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 ürkittmeç).

1 öf- 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 metaph. 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.l.g.*; in SW only *Tkm.* and XX Anat. *SDD* 1120. Cf. üp-, 2 lr-, keç-. *Türkü VIII T* 3 (öflüt-): *Uyg.* VIII ff. *Bud.* (they fall on sharp spits, and these) bütün etözlerinde (or -den?) arkuru turkuru ötüp ünér 'pass right through their whole bodies and emerge (the other side)' *TM IV* 253, 57-8; (I wish to go home) nemen ötgeymü men 'how shall I get through?' *Hien-t.* 27; (he loves the aged,

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

2 öf- 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.* öf-. *Cf. sayra:-. Xak.* XI tatlığ öter sanduwa:ç 'the nightingale sings (yutrib. . . bi-ilhānihi) sweetly' I 529, 7; *III* 178, 16; and four o.o.; n.m.e.: *KB* ünün ötti kekilk 'the partridge sang his song' 76; o.o. 77, 78; XIV *Muh.* saca'al-tayr (of a bird) 'to sing' öf- *Mel.* 78, note 8 (not in all MSS. or *Rif.*); *Xwar.* XIV öf- (of a bird) 'to sing' *Qutb* 124; *Osm.* XVI öf- (of a goat) 'to bleat' *TTS IV* 631; XVIII öf- ('with ö-') in *Rümi*, xwānandagi wa sarāyidan 'to sing', and

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

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

#### Dis. ADA

**ada:** not noted later than **Uyğ.**, where it is often used in the *Hend.* **ada:** **tuđa:**; the contexts indicate that it means 'danger' or the like; a l.-w. in Mong. as *ada* 'devil, evil spirit' (*Kow.* 64, *Haltod* 14), which reappears as a borrowing 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. **adart.** **Türkü** VIII ff. *Man.* **uluğ ada iyinç başınç bolğay** 'there will be great danger and persecutions' (*Hend.*) *TT* II 6, 15; a.o. 22: **Uyğ.** VIII ff. *Man.-A* **ada tuđa** (*MS.* *tüz.*, an easily corrected error) **bizni ara yok** 'there are no dangers' (*Hend.*) among us' *MI* 10, 1-2: *Man.* (may all men be saved) **alp adaların** 'from their grievous dangers' *TT* II 168; a.o. *MI* 31, 3-4 (i): *Bud.* both **ada** and **adu tuđa** are common; e.g. (when you go to sea) **bês törlüğ 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; **ig ağırığ ölüm ulatı ada tuđa bolur** 'there are dangers' (*Hend.*) like disease (*Hend.*), death, and so on' *TT* VI 232-3; o.o. *V* 10, 87 (öç-); *VIII K.* 12 (a:da: tu:đa: ig a:ğrağ); *O.* 6 (ig ağırığ a:da: tu:đa:); *Kuan.* 15, 86; **ig a:ğa:** *TT* VIII K. 9; *Civ.* **ada bolmaz** 'there is no danger' *H* II 8, 28; [gap] **ada ig bolsar** 'if there is a dangerous illness' 30, 160; both **ada** and **ada tuđa** are common in *TT* I and *VII*.

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

**busuşluğ sakinçliğ bolmazın** 'the maiden Bhadrâ 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; *Hüen-ts.* 120: **Xak.** XI **ata: al-âb** 'father'; **ata: sa:ğün** *al-fabib* 'physician' *Kaş.* I 86, and 403, 5 (**sağün**); about 20 o.o.: *KB* **ata** 'father' 37, 110, 3784 (ççl); a.o.o.: XIII *Tef.* **ata** 'father' 62: *At.* **ata** 'father' 291, 495; xiv *Muh.* **abühu ata:sı:** *Mel.* 11, 9; *Rif.* 85 (mis-spelt); **al-âb ata:** 49, 5; 143; **al-cadd** 'grandfather' **uluğ ata:** 49, 5; 143; and other phr.: **Çağ.** xv ff. **ata pıdar** 'father', and they call *Şüfi* sheikhs and ascetics (*maşâyin-i şüfiya wa zahâd*) **ata** *San.* 30v. 1; **ata beg/bëğ** 'great father' and metaph. *lâlâ wa rabbi-yi awlâd-i salâfin* 'a prince's tutor' 30v. 2 (quotns. and note on the Atabeg dynasty): **Xwar.** XIII **ata** 'father' 'Ali 36: XIII(?) ditto *Oğ.* 183, etc.: xiv ditto *Qutb* 15; *Nahc.* 14, 12: **Kip.** **al-âb ata:** *Hou.* 31, 19: xiv **ata:fa:ta: al-âb İd. 8 (*ata* (*sic*) *âdam* 7 may be a corruption of something like 'the father of all mankind' *Adam*); **al-amm** 'paternal uncle' **ata: karında:ş;** **al-amma ata: kız karında:ş** *Bul.* 9, 3 (there is a gap in the MS. where *atı* should be): xv **âb ata** *Tuh.* 3b. 11; **blıynin ata:sı:** 'the bey's father' *Kav.* 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.**

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

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



Postposition meaning 'after', or it might be the Gerund of *ıd-* 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-bank softened, and my heart hastened to you.'

**1 İdi:** 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 *ıdli*; but the syn. word *ıge/ıye/ı-e* 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 XIII SH (*Haensich* 42), and looks like a Turkish loan-word. **İdi:** could have become *ici* in Mong., but *ıge/ıye* 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. words, which are not always easy to identify:—NE e: *R I* 657; *I*: 1407; *İe* 1411; Khak. e: *Bas*. 334; Tuv. e: *Pal*. 591; SE Tar. *ege R I* 694; *Türki İga Shaw*; *ege BS*; *ıge Jarring*; NC Kir. e., *ege Kzx. İye MM, Simit.*; SK Uzb. *ege*; NW Kaz. *ıye R I* 1434, 1578; Kk., *Noğay İye*; Kum. es: SW Az. *ıye*; Osm. *ıs*; *Tkm. eye*; xx Anat. *eye, İye, ez*. İlas sometimes been mistaken for **2 İdi:** the existence of which was not at first realized. See *Daerfer* II 636. **Türkü** (VIII only **2 İdi:** occurs; VIII ff. (the fat horse's mouth has become hard) *İdi:ıs*: *umaz* 'its master is powerless (to control it) *İrkB* 65; *Uyg.* VIII ff. Bud. *buşı İdİsi tİrtİ kuv-rağİ* 'the community of Tirthakas who own (i.e. receive) alms' *USp*. 103, 19–20:—the normal *Uyg.* forms are *ıge, İye, İ-e*, different MSS. of *TT VI* having different forms in the same passage; *ezrwalarnı İ-esi* 'Oh Lord of the Brahmas' *UI* 23, 10; *ol İl uluş İyesi* 'the master of that realm and country' *Suv*. 90, 15; *Yer suv İyesi* 469, 4; *ev İyesi* (v.l. *İgesi*, *İ-esi*) 'master of the house' *TT VI* 65, 346; *ev İgesi VII* 28, 17; *ev İyesi VIII* 0.8; *Kak. XI İdi:* *al-sayıyd wa'l-mawlā* 'lord, master'; hence one says *İdım ne: tır:* 'what does my master say?'; and God (*allāh ta'ālā*) is called *İdi*; they say *İdımız yarlığı: amr rabbınā* 'Our Lord's commands' *Kaş. I* 87; four o.o.: *KB İdi:* is common; (1) of God, e.g. *İdım* 'my Lord' 124, etc.; (2) in the same usages as Arabic *al-sāhib* 'owner, possessor' e.g. *ay dawlat İdİsi* 'Oh fortunate one' 551; XII(?) *KBVP uluğluk İdİsi* 'Lord of greatness?'; *ay Yér kök İdİsi* 'Oh Lord of earth and heaven' 3; XIII(?) *Tef. İ:ısi* (? *İylsi*) 'his master' (that is his elder brother) 121; *İdİsi* 122: *At. İdi* (1) 'Lord'; (2) 'owner' is common: XIV *Muh.* (in a passage on pronunciation) 'they call *al-sāhib İdi:* in Turkestan and *İ:yl:* (MSS. in error *İ:ı:*) in our country' *Mel.* 7, 11; *Rif.* 79; *al-sāhib wa'l-malik İ:ıdi:* (spelt *İ:ıdi*) 44, 9;

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

**2 İdi:** 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. İndi* 'very', e.g. *İndi kara* 'pitch black' is a reminiscence. Replaced in the West in the medieval period by *İpen* (possibly an Old *Oğuz* word) as shown below. This, too, is now obsolete. **Türkü** VIII (1 campaign in all kinds of country). *Ötüken ıyşda: yég İdi: 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 Kadırkan mountain forest to the east and the Iron Gate to the west) *ekIn ara: İdi: oksız kök Türkü ança: oluru:r ermiş* 'between the two the original(?) *Türkü* lived thus with no tribal organization(?) at all' *I E* 2–3, *II E* 4: **Türkü** *sir* bodun yerinte: *İdi: yormazun: İsar İdi: yok kİsalım* 'on no account let the *Türkü* *sir*(?) people move out of their own territory, if possible let us completely wipe them out' *T* 11; (up to that time the *Türkü* people) *tegmİs İdi: yok ermiş* had never at all reached' (the Iron Gate, etc.) *T* 47; *İdi yok erteçi: erti:* 'there would positively not have been' *T* 60: VIII ff. *Man. İdi sevmezmen* 'I do not at all like' (living the life of an ordinary man) *TT II* 8, 42; *İdi uçuz yēnik* 8, 44 (*uçuz*): *Uyg.* VIII ff. Bud. *İdi yok* is fairly common *TT IV* 6, 25; 12, 56 (see 1 *yok*); *VI* 54 (v.l.), 247, etc.: *Kak. XI KB* (understanding and wisdom) *İdi eđğü neğ* 'are very good things' 215, 453; *İdi artuk erdem* 'very great virtue' 281; *İdi ters* 'very

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

S *İtl* 'sharp'. See *yitig*.

S *oda* See *ota:ğ*.

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

S 2 *udu*: See *uğ*.

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

#### Dis. ADA-

D *ata*:- (a:da:-) 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, *un-suffixed case*); later in extended meanings, esp. 'to nominate (someone *Acc.*) to a post; to betroth (i.e. name 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 *Osm.* *ada*:-, *Tkm.* *a:da*:-. *Uyg.* viii ff. *Chr. mēni atasar* 'if he calls out to me, calls my name' *M III* 48, 2 (v); *maṣa atayu* 'calling out to me' *do.* 49, 6-7; *Man.-A* (the unhappy people because of their sufferings) *atayurlar* 'call out names' (and curse one another) *M I* 9, 8; *Man. sızni atayu* 'calling out your names' *TT III* 97; *Bud. anı tēmin edğü ögli atın* (mistranscribed *öz-e*) *atağalı teğimlig bolur* 'it is seemingly to call him immediately by the name of "well-disposed"' *UIV* 46, 57-8; *anı adaş böşük atın atağalı teğimsiz 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; *Hien-ts.* 305; *Civ. atıy atayu kut kıv özin kelti* 'on calling your name divine favour (Hend.) came of its own accord' *TT I* 116; *Xak. xı ol anar at: atı: laqqabahu bi-laqab* 'he gave him a title', also used for *sammāhu bi'sm* 'he gave him a name' *Kaş. III* 250 (*atar*, *ata:ma:k*); *KB* (for this reason) *atım Aytoldı tēp atadı* 'he named me Aytoldı' 748; *billıslz kişig bilge yıldı atar* 'a wise man calls an ignorant one "animal"' 985; *xııı(?) KBPP Çinliğtar Adabu'l-mulük atadılar* 'the Chinese called (the Kutadğū: Bilig) "the education of kings"' 10; *Tef. ata*- 'to call (someone *Acc.* or *Dat.* something *un-suffixed case* or *Acc.*) *atamuz waqt* 'a predetermined time 63; *ıy Muh. (?) sammā ata*:- *Rif.* 110 (only); *Çağ.* xv ff. *ata*- (-dı etc.) (1) *ata*:-, *adla*:-, *ad koy*- 'to name'; (2)

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

E *ıdi*:- error (-v- misread as -l-) for *evdi*:-, q.v.; 'to collect, gather up'. Pec. to *Uyg.* The statement in *TT V* 34, note *Bog*, is an error; see *Kaş. III* 62, footnote. *Uyg.* viii ff. *Bud.* (just as a man who has hands, if he reaches a jewel island) *kōğül éyin ertlin evdigelli* (*ıdigeli*) *uyur* 'can pick up jewels to his heart's content' (but if he has no hands) *ötrü ertlin evdiyü* (*ıdiyü*) *umadın kurug kalır* 'then remains frustrated because he cannot pick up jewels' *TT V* 26, 91-3; *evdidiler* (*ıdidiler*) *yığdılar* 'picked up and collected' *Suv.* 627, 17; 642, 4.

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

D 2 *ota*:- Den. V. fr. 2 *ot*; 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*:-. *Uyg.* viii ff. *Man.-A* (and however many physicians come with their remedies) *anı otayu umağay* 'they will be unable to treat him (successfully)' *M I* 15, 7; *Civ. ota*:- 'to treat (a patient)' *II* 26, 84 and 93; *Xak. xı ol tarığ otadı*: *şarınaq'a'l-zar*, 'wa hıwa a *yaqta* şirnaqahu kayla yuşıdahu 'he cut the grain (crop), that is cut the crop so that it should not spoil'; also used of plough-land (*al-hart*) when the ears (of corn) are cut off (*huşıdatı'l-ru'ıs*) *Kaş. III* 250 (*ota:r*, *ota:ma:k*); *KB* (oh ignorant man, go and) *ığıñı ota* 'have your disease treated' 158; *otağlı dārü birle* 'treat him with drugs' 5244; *xııı(?) Tef. ota*:- 'to weed' 239; *Oğuz xı* (after 1 *ota*:-) and one says in *Oğuz emçi*: *anar ot otadı*: *al-tabib* 'alacahu *bi'l-dawı*' 'the physician treated him with medicine' *Kaş. III* 252 (*ota:r*, *ota:ma:k*).

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

**öte-** (**öde-**) 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 (**üta-**), NW, and SW languages; Az., Osm. **öde-**, Tkm. **ö:de-**. **Uyğ. VIII ff. Man.** (these wicked men) **üç yavlak yolta öz ötek öteyür** 'repay their debts (*metaph.*) in the three evil ways' *TT II 16, 22-4; ötek bérım ötemekleri erser* 'as for their paying their debts (Hend.)' *ditto 17, 85-7; Xak. XI ol anıp alımın öte:di: qadā daynahu* 'he paid his debt to him'; (in a verse) *teprıgerlı: tapğın öter:* 'he performs his duty to God' *Kaş. III 252 (öte:r, öte:me:k): KB munıñ şukrı ermdi neteg öteyin* 'how can I now give (adequate) thanks for this?' 390; similar

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

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

## Dis. ADC

**D ataç** **Dim. f. in -ç fr. ata;** '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 bilge: ataçım yoğın korığını: ko-[rıd]ım** 'my wise, dear father, I held your funeral feast and enclosed(?) your grave plot' *Ongın 12*; the word has also been restored in line 1 of the Supplementary Inscr.: **VIII ff. Yen. amı: ataçımka: ađrıdım** (?read *ađrıldım*) 'I have now been parted from my dear father' *Mal. 32, 14; Xak. XI ataç oğul şabi mutaşayyız ha'annahu abū'l-qawm* 'a boy who behaves like an old man, as if he was the father of the clan' *Kaş. I 52.*

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

**D etçl:** **N.Ag. f. et;** 'butcher'; this word was read *atçı* by Arat in *KB*, but the context strongly suggests that this is an error; **atçı:** is otherwise unknown, and **etçl:** n.o.a.b. **Xak. XI KB** (I dreamt that I was climbing a staircase and) **başında bir etçl maña suv bürür** '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) **ol etçl turur kör atağlırağ atasız kılığlı ay**

kilkı arığ; ol etçi turur kör étilmişlerig buzuğlı yoritmağlı canlıg tiriğ 'that butcher, oh; 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 *Muh.*(?) *qaşşâb* etçi: (*cim*) *Rif.* 157 (only): Kıp. XIII *al-cazzâr* 'butcher' etçi: *Hou.* 23, 21; *al-lahhâm* 'meat-seller' etçi: 50, 20.

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

D otçı: See ota:çı.

### Tris. ADC

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

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

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

### Dis. ADD

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

### Dis. V. ADD-

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

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

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

D étit- (édit-) Caus. f. of ét:-. N.o.a.b., cf. étitür- *İlvü* VIII *brōn anta: étitilm* 'I had

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

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

## Trls. ADD

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

## Trls. V. ADD-

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

## Dis. ADĞ

**ađak** 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 *adak* (*Kow. 68, Haldot 15*) but apparently only in the metaph. 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 *adak* was borrowed fr. Mong. with the meanings current in that language. **Türkü VIII Türkü bođun ađak kamsatdı:** 'the Türkü people let their feet waver' (and began to panic) *IN 7*;

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

**I ađıg** 'bear' (animal). S.i.a.m.l.g. in various forms, usually *ayı/ayu*, cf. *Scherbak*, p. 130; sometimes also with metaph. meanings like 'the constellation of the Great Bear', and, in Osm. 'a clumsy fellow'. Cf. 2 apa: '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.* **adıġlı: topuszli:** 'a bear and a boar' *IrKB* 6: *Uyg.* xiv *Chin.-Uyg. Dict.* 'bear' **adıġ** *Ligeti* 125: *Xak.* xi **adıġ** *al-dubb* 'bear' *Kaş.* I 63 (prov., which also occurs in I 332, 12): (*KB* **ayıġlayu** 'like a bear' 2311): xiv *Muh. al-dubb* **ayıġ/ayu** *Mel.* 72, 4; **ayıġ** *Rif.* 174: **Çağ.** xv ff. **ayıġ/ayık** 'the animal called *ayı*' *Vel.* 39-40 (quotns.); **ayıġ/ayık** *xırs* 'bear', in *Ar. dubb San.* 57v. 7 (quotn.): **Oğuz, Kıp., Yağma:** xi **ayıġ** *al-dubb*, dialect form (*huğa*) of **adıġ** *Kaş.* I 84: **Xwar.** XIII(?) (the infant *Oğuz*'s) **kögüzü aduġ kögüzü teg** 'chest was like a bear's chest' *Oğ.* 13-14; a.o.o.: *Kom.* xiv 'bear' **ayu CCI**; *Gr.*: *Kıp.* xiv **ayu al-dubb** *Id.* 26; *Bul.* 10, 13; xv ditto. *Tuh.* 15b. 3; *Kav.* 62b. 6.

D 2 **adıġ** *Dev. N./A.S. fr.* 2 \***ad-**, 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 metaph. 'sober-minded, sensible'. S.i.a.m.l.g. usually as **ayıġ** or the like, except SE, SC where it has been displaced by *Pe. huşyar*. **Xak.** xi **adıġ** *al-şahi mina'l-sukr* 'sober (free) from intoxication'; hence one says **esrük** **adıġ** 'drunk and sober' *Kaş.* I 63; XIII(?) *Tef. aduġ* 'cautious' 41: xiv *Muh. al-şahi ayık/ ayuk Mel.* 55, 1; in *Rif.* 152 *wa'l-hazim* 'and resolute' is added and the word mis-spelt '*aşık Çağ.* xv ff. **ayıġ huşyar** 'sober' *Vel.* 39; **ayıġ/ayık huşyar** *San.* 57v. 10: (**Xwar.** xiv **ayıġlık** 'sobriety' *Qutb* 6): *Kıp.* XIII **al-şahi** (opposite to 'drunk' **esrük**): **ayıġ Hou.** 26, 15; xiv **ayuk al-şahi** *Id.* 26; xv **şahi ayık** *Tuh.* 22b. 4; 47b. 12: *Osm.* xiv ff. **ayıġ/ayık** 'sober' in several texts *TTS II* 78; *IV* 57.

S **ađuk** See **ađduk**.

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

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

?D **otağ** (?**odağ**) 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 -ğ, 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 **1 ot** (o:d). See *Doerfer II* 489. **Xak.** xi **otağka: öpkelep süke: sözle:me:dük** (sic, read **sözle:me:di:**) *ğadıba* 'alā'l-aqrānhi fī'l-xayma fa-mā takallama bi'dahu ma'al-cund 'he got angry with his neighbours in the tent and thereafter did not talk to the army' *Kaş.* III 208, 13; n.m.e.: *KB* (he became acquainted with people and) **otağ tuttu özke** 'took a small house for himself' 499; **étse otaki işl** 'if he puts his domestic affairs in order' 2562: xiv *Rbğ.* (if you leave Joseph) **otağda** 'in the tent' *R I* 1104: *Muh. al-mawqıd* 'fireplace' **otağ Mel.** 76, 10; *Rif.* 180 (there may be a small omission here, **o:cağ** translating *al-mawqıd* and some *Ar.* word to be translated by **otağ**); **Çağ.** xv ff. **otağ/jotak sarāy-i nişiman** 'dwelling house' abbreviated in *Rımı* to **oda** *San.* 62r. 8: **Xwar.** XIII **otağ** 'tent' *Ali* 12; xiv ditto *Qutb* 120: *Kıp.* xiv **otak** is used for *al-xayma* 'tent' and *al-waṭan fī'l-barriya* 'a place where one lives in the desert'; they say **otakın kanı: ayna manzılık** 'where do you live?' *Id.* 15: *Osm.* xiv ff. **otağ/jotak** (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 **odağ** *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 ot** (o:d)): XVIII **oda** (spelt both with final *alıf* and final *hā*) in *Rımı*, abbreviation and corruption of **otağ xāna wa sarāy** 'house, dwelling' *San.* 66v. 15 (quotn.).

D **udık** *N./A.S. fr.* **udı:**- 'sleepy, asleep'. N.o.a.b.; in the mediaeval period displaced by **uyku** (a contraction of \***udığū:** or the like) which occurs in *Xwar.*, **Çağ.**, *Kom.*, *Kıp.*, and *Osm.* fr. XIII onwards and s.i.a.m.l.g. Not to be confused with **oduġ** which has exactly the opposite meaning. *Uyg.* VIII ff. **Man.-A katıġlanan kım ürke ıđukun saklan-makan erçler bu bir odıġuruġ dımkıttı teprike** '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 *styānamiddhamca* 'inertia and apathy' **uđık** (spelt *utik*) **u yeme** *TT VIII A.13*; (another danger is this) **talım balık uđuk erken saklamadın tuşar alkunı kemli birle şğıürür** 'you may inadvertently bump into a predatory fish (Sanskrit *makara*) when it is asleep, and it will swallow everyone including the ship' *PP* 17, 1: **Xak. xi al-raculu'l-wasnān**, 'a sleepy man' is called **uđık er Kaş. I 65**; **KB neğü ol iğlı ermi uđkuş neteğ** 'how is your illness, and how are you sleeping?' **ro6g** (the two best MSS. read **uykuş** and this may be the right reading).

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

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

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

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

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

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

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

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

#### Dis. V. ADĞ-

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

\*atka:- See *atka:ğ, 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. **Uyğ.** VIII ff. **Man.** (gap) **İlkiteberü atkanıp** 'being attached to this world' from the beginning' *TT III* 43: **Bud.** (they enter the five states of existence and) **bés ajun ol tēp atkanmazlar yap-şınmazlar** 'and so far as the five states of

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

S utġan- See *uvtan*-.

D atġar- 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 atkar- in NE Leb., *Tel. RI* 464; NC Kir. *Xak.* xi ol meni atġardi: 'he helped me to mount ('alā rukūb) the horse (etc.); and made me mount' (*arkabani*) *Kaš.* I 225 (atġarur, atġarma:k); xiii(?) *Tef.* (Pharaoh) *çerig atġardi* 'made his troops mount' 63.

(?D) odġar- prima facie a Den. V. in -ġar-, but there is no trace of \*od; 'to recognize (someone *Acc.*)'. Survives, with much the same meanings, as oyġor- in NE *Tel. RI* 971, and NC Kir. and uyġar- in Kzx. *Xak.* xi ol anı: kē:dlı odġardi: 'arafahu ba'd tafakkur wa mudda' he recognized him after a moment of reflection' *Kaš.* I 225 (odġarur, odġarma:k).

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

D odġur- Caus. f. of \*od-; 'to wake (someone *Acc.*)'. Survives only in NE uskar-juskur- *RI* 1747-8; Khak. usxur- *Bas.* 252 and SW *Osm.* uyar-; Tkm. oyar-. Other languages use some form of \*odġat- (Caus. Den. V. fr. oduġ) which first appears as oyġat-(joyat-) in Xwar. xiv *Qutb* 115; *Çağ.* xv ff. *San.* 90v. 26; Kıp. xv *Tuh.* 6a. 5. Türkü viii ff. *Irkb* 20 (udı-): Uyġ. viii ff. Man.-A kataġlanturdi saklanturdi odġurdi 'he made them strive and be vigilant and woke them' *M* I 13, 4-5; özütlerig odġuruġlı 'rousing the souls' *do.* 26, 12; a.o. *M III* 9, 8 (udık): Bud. köpülgermek basa basa (*sic*) odġurdaçı üçün 'because he rouses the thinking process more and more' *TT V* 24, 70; *Xak.* xi ol meni odġurdi: avqazani miına'l-manāni 'he aroused me from sleep' *Kaš.* I 225 (odġurur, odġurma:k); about a dozen o.o. mainly as examples of conjugation; ol meni: oyġurdi: 'he woke me', dialect form (*huā*) of odġurdi: I 269 (oyġur, oyġurma:k); *KB* (the warning of time) meni odġuru bērdi 'roused me' 5690; a.o. 6637.

### Tris. ADĖ

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

one says ata:kı: ya ubbayy (and ana:kı: ya umayma) *III* 212.

D uduġıç: Hap. leg.(?); N.Ag. fr. uduġ. Uyġ. viii ff. Bud. men tapaġçıñ uduġçıñ bolayın men 'let me become your obedient servant (I tend.)' *U III* 83, 9.

D atkaġlıġ P.N./A. fr. atka:ġ. Survives in NE *Tuv.* atkaktıġ 'barbed' (hook, etc.) *Pal.* 71. Uyġ. viii ff. Man. atkaġlıġ fısaylıġ meġler 'pleasures of the senses which attach (men to this world)' *TT III* 121.

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

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

D adıġlıġ P.N./A. fr. I adıġ; 'possessing, or full of, bears'. In one form or another s.i.m.m.l.g. *Xak.* xi adıġlıġ taġ 'a mountain with many bears' (*dībaba*) *Kaš.* I 147.

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

D oduġluk A.N./fr. oduġ; 'wakefulness, alertness'. Survives only (?) in NW Kaz. uyawlık. *Xak.* xi oduġluk al-tayaqquz fi'l-umūr 'alertness in affairs' *Kaš.* I 149; *KB* oduġluk bu saklımı öġdi eren 'men praise this alertness and watchfulness' 442; o.o. 440 (?spurious), 2353; *Xwar.* xiv tünle oyaġlık kilmaklık 'keeping watch at night' *Nahc.* 313, 7.

D udukluk Hap. leg. ?; A.N. fr. uduk (udık). *Xak.* xi udukluk (mis-spelt with -d-) ġaftalul-insān 'anı'l-say' wa tanāwum 'anhu 'a man's negligence and inertia regarding something' *Kaš.* I 149.

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



D **atkanġu**: N./A.S. fr. **atkan-**; 'attachment (to this world)'; practically syn. w. **atka:ġ**. N.o.a.b. Uyġ. VIII ff. Bud. **altu kaċġlarnu** **altu atkanġularnu** **eżukin iġidin** 'the deceitfulness and falseness of the six objects of sensual perception and the six attachments (to this world)' *Suv.* 371, 7 ff.; o.o. *U II* 10, 19, and 26 (mis-spelt and mistranslated); *TT VI* 189 (v.l.).

D **atkanġuluksuz** Priv. N./A. fr. an A.N. of **atkanġu**. N.o.a.b. Uyġ. VIII ff. Bud. **atkanġuluksuz yokuġ bilidier uktilar** 'they knew and understood the nothingness (Sanskrit *śūnyatā*) which is free from attachment (to this world)' *TT VI* 462 (and see note thereon); a.o. *Suv.* 60, 8 (1 **bo:đ**).

D **ođġurati**: Adverb in -**ti**; as this Suff. is attached only to N./A.s, the word is presumably der. fr. **ođġurak**, 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 **utġurati** and translated 'completely', but neither form nor meaning are etymologically justified. N.o.a.b. Uyġ. VIII ff. Man. (damaged passage) **ođġurati belġü(lüġ) körġüġ bürdi** 'he demonstrated . . . so that it became vividly manifest' *M III* 26, 11 (i): Bud. (then applying his mind to the matter) **ođġurati ukar** 'he vividly understands' *U II* 9, 12: **ođġurati belġü(lüġ) TT VI** 296; (my good sons, listen carefully) **ođġurati nomlayu bëreyin** 'I will preach rousingly to you' *do.* 383.

D **ađġura:k** Dim. f. of **ađġir**; properly 'a young stallion'. Survives in NE Alt., Leb. **ayġurak R I** 16, 17; Bar. **ayġrak do.** 17; NC Kir. **ayġurak do.** 16, in this meaning. *Kaš.*'s meaning is otherwise unknown. **Xak. xi ađġura:k** *al-a-šam mina'l-wi'ül, wa huwa bi-manzilati'l-kabš li'l-šiyäh* 'the white-footed antelope'; it is in the same relation (to the doc) as the ram to the nannygoat *Kaš. I* 144.

D **ođġurak** N./A.S. fr. **ođġur-**, sometimes used as an Adv., cf. **ođġurati**, 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 Uyġ. Hitherto transcribed **utġurak**, or more recently **oġurak**, and translated 'completely', but these seem to be errors. Uyġ. VIII ff. Man. (thus long and continuously you have wrought great benefits; by virtue of your good deeds) **ođġurak burxan [kutin bultupuz?]** 'you have convincingly [attained the blessed status of?] Prophet' *TT III* 105; Bud. (then after reflection) **ođġurak tuydum** 'I vividly perceived' *U II* 5, 16 and 4, etc. (**tuy-**); (my dear son hear) **menüġ ođġurak sözlemiş savımın** 'my rousing words' *U III* 82, 11-12; o.o. *U I* 34, 18; *U III* 80, 25; *Tiğ.* 50b: 6 (see note); *TT VI* 279 (see note

for o.o.); *Hüen-tš.* 318; 2084: Civ. **ođġura:k** (spelt *oġura:k*) **çivša:ġun şor ya:ġlaġ kuru:ġ a:şlar** 'startlingly acid, salt, oily, and dry foods' *TT VIII* 119.

D **ađġırlık** A.N. (Conc. N.) fr. **ađġir**. S.i.a.m.l.g., except? NW usually as **ayġırlık** meaning 'the behaviour of a stallion'. **Türkü** VIII ff. (the *beg* visited his horses; his white mare had just foaled) **altu:n tuyu:ġlu:ġ ađġırlık yara:ġay** 'the golden-hoofed stud will flourish' *İrkB* 5.

## Tris. V. ADĠ-

D **ađakla:-** Den. V. fr. **ađak**. 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. xi ol anı: ađakladı:** 'he struck him on the leg' (*alā riclihi*) *Kaš. I* 304 (**ađaklar;**, **ađakla:ma:k**).

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

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

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

D **atakımsın-** Hap. leg.; occurs in a very late Uyġ. text in a prov. in which it is parallel to **begımsın-**, 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 -**msın-**. If so, the word must be regarded as

a Den. V. fr. atak a Dev. N. fr. ata:- 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. atakımsın-mayuk atığ bulsar* 'if a man who is not accustomed to being famous gets a reputation' (he defecates on every mountain pass) *TT VII 42, 5.*

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

### Dis. EDG

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

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

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

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

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

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

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

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

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

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

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

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

**D öťgek** Dev. N. fr. 1 öť-; cf. 1 öťüg; the basic meaning seems to be 'diarrhoea' or the like; survives in this meaning in NE Tel., Kumd. öťkök; Sag.; Şor öťtek *R I* 1269, 1294. The Kom. entry is quite clear, but the word seems to be confused with a later word with 'cough', cf. NW Kk. cötel-; Nog. yötkir- 'to cough'. Uyğ. VIII ff. Civ. kan öťgek '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' *ötkek CCG; Gr.*

**D ötgünc** Dev. N. fr. *ötgün-*, q.v.; survives only (?) in SW xx Anat. *ödgönc, ödgüç, ötküç* 'story, narrative' *SDD* 1101, 1120. **Xak.** XI *ötgünc al-lukaya* 'a story'; hence one says *ötgünc ötgünci*: 'he told a story' *Kaş. I* 161: *KB* (there are two kinds of good men; one is hereditarily (*anadın tuğup*) good, and acts uprightly because he is good) *takı biri edgü kör ötgünc bolur, isizke katılsa ol isiz 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 edik-** Intrans. Den. V. fr. e:d; 'to thrive, prosper, succeed', and the like. N.o.a.b. **Uyg.** VIII ff. **Bud.** (thus if a man has not faith) *ol kişi edikü umaz* 'than man cannot prosper' *TT V* 26, 118: **Civ.** (the strength of ancient kings will not be beneficial (*tusul-mağay*) and the methods of modern sages) *edikmeğey* 'will not succeed' *TT I* 107; o.o. 76, 118, 147 (*ağzan-*): **Xak.** XI *KB isizlik edikmez neçe edleşe* 'wickedness does not prosper however hard it works' 347: XIV *Muh.(?) cäda* 'to be excellent' *edi:k- Rif.* 107 (only).

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

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

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

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

**D ötgür-** Caus. f. of 1 *öt-*; 'to cause to pass through', with various metaph. meanings. S.i.s.m.l.g. (not SC, SW); cf. 2 *ötür-*. **Uyg.** VIII ff. **Bud.** *ötgür-* in *Hüen-ts.*, note 2104, 2 (*arğu:*) 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 *ötgürü usar* occurs six times and must mean 'if he can thoroughly understand' (something *Acc.*); *bilgeler alku muni bilmez ukmaz ötgürü umazlar* '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) *terip yürügün uktersar ötgürser* (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) *kim yeme ötgürü umadılar* 'who were, however, unable to explain'; and see *ötgürü:* **Xak.** XI *ötrüm karın ötgürdi: al-mushil aqlağa'l-baın* 'the purge loosened the bowels'; and one says of *evke: bitig ötgürdi:* 'he got a letter through (*anfada*) to his home'; also used of getting anything through something (*anfada şay* 'an şay') *Kaş. I* 226 (*ötgürür-, ötgürme:k*); **Çağ.** xv ff. *ötker-* ('with -k-', -di, etc.) *geçür-* 'to cause to pass through'; *firâğat etdir-* 'to cause to abandon'; *açar etdir-* 'to cause to make an impression' *Vel.* 88 (quotns.); (*ötgüz-* (-ip) *geçür-* *do.* 89 seems to be an error for *ötgür-* but might be a Sec. f.); *ötger-* (spelt) Caus. f., *ğudârânidan* 'to cause to pass through' *San.* 59v. 21 (quotns.): **Kip.** xv *nafşada* 'to transmit, send through' *ötger-* *Tuh.* 55a, 7; (*ötker-* translating *sa'ala* 'to cough' in *do.* 20a. 9 and *atasa* 'to sneeze' in 26a. 5 is the different and later word referred to under *ötgek*).

## Tris. EDG

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

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

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

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

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

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

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

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

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

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

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

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

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

**D ötgürü:** Gerund of **ötgür-** connoting thoroughness or completeness. It is described in *v. 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 **Uyg.** **Uyg.** VIII ff. Bud. **neḡüde ötgürü karımak ölmek törüyür** 'why exactly do old age and death come about?' *U II* 5, 14; (the dead man's corpse begins to stink and his parents) **ötgürü . . . tezerler** 'incontinently run away' *U III* 43, 21; (the evil spirits) **ötgürü artukrak bulḡanıp** 'being all the more thoroughly confused' *U IV* 8, 35; (from time immemorial) **ötgürü bu künlü küнке teḡi** 'right down to the present day' *TT VI* 015; **bu üçeḡünüḡ kavısmakındın ötgürü ötrü köllige belgürer** 'precisely because these three unite a shadow then appears' *Suv.* 52, 18-20; a.o.o.: Civ. (if he is satisfied, he may keep it himself, if not) **aḡm kiḡike ötgürü satısn** '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 ötgürgü:** 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'. **Uyg.** VIII ff. Civ. **bu orunlarda ünmiş kartlarka** (or **kartlarınḡ**) **ötgürgüsün sözelim** '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 étıgsız (édıtsız),** Priv. N./A. fr. **étıḡ;** Bud. technical term opposite to **étıḡlıḡ**, normally used to translate Chinese *wu wei* (*Giles* 12,753 12,521) which translates Sanskrit *asaḡkḡya* 'not subject to cause, condition, or dependence; out of time; inactive; supra-mundane'; see *TT VI*, note 386. Pec. to **Uyg.** **Uyg.** VIII ff. Bud. **tayrıḡ étıgsız buldukmar terıḡ yöürüḡin** 'the profound definition of the Mahāyāna as not subject to condition and unattainable' *TT VI* 386; **étıgsız meḡülük taluyda** 'in the ocean of supra-mundane joy' *Suv.* 354, 7; a.o. *do.* 647, 5 (**aḡat-**).

#### Tris. V. EDG-

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

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

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

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

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

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

#### Dis. ADL

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

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

**D 1 a:tlıḡ (a:dlıḡ)** P.N./A. fr. **1 a:t**; properly 'named', and often so 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.tlı. **Türkü** VIII ff. a:tlıḡ **yüzlüḡ otuz er** 'thirty notables' (*Hend.*) *Tun.* IV 8 (*ETY II* 99); *Irkb* 36 (**uḡruḡluḡ**): Man. (princesses, high ministers) **uluḡ atlıḡlar** 'great notables' *TT II* 8, 64; **atlıḡ yüzlüḡ**

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

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

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

**D uĉluk** A.N. (Conc. N.) fr. u:ĉ, 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. **uyuluk;** cf. **I bu:t. Türkü VIII** (of a horse) **uĉluk:ın stıy:** 'breaking its thigh-bone' *I E* 36; **Uyg.** VIII ff. **Civ.** (on the 29th day of the month the soul is situated) **uĉlukta bēlte** 'in the thigh and waist' *TT VII* 21, 10: **Xak. xi uĉluk mustaĝlaz** 'azmi'l-ĉivā' 'the thick part of the bone of the foreleg' *Kaĝ. I* 98; **xiv Muh.(?)** 'azmu'l-faxĉ 'thighbone' **uyuluk** (misvocalized

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

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

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

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

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

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

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

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

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

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

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

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

#### Dis. V. ADL-

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

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

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

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

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

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

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



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

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

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

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

D **edle-** Den. V. fr. **eđ-**; 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 **ét-**, 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 **ét-**. Survives as **eyle-** in SE Türki, *Şaw* 37, *BŞ.* 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') **toğuz yıl edleşmeşke** 'for cultivating it during the Swine Year' *USp.* 6, 5; **edleşücl bir erklük kişi** 'a responsible person to cultivate (the vineyard)' *do.* 21, 5; **bağrı edleş** 'cultivating the vineyards' *do.* 22, 41; **bağlarımızı eylep** (*do.* 22, 41; (a XIV text): **Xak.** x1 **ol edle:di:** **ne:pnı:** *şana'a'l-şay*' *arada(n)* 'he made use of the thing' *Kaş.* I 286 (**edle:r,** **edle:di:**); **tavar üçün teprı:** **edleşmedip** 'for the sake of money not respecting God' (*ldı yubalı mina'llah*) *I* 86, 2; **edğü:** **saviğ edleşe:** 'if a man

esteems (or values, *rabbā*) good advice' *III* 155, 4; *KB elig ursa begler kimi edleşe* 'if the *begs* stretch out their hands and esteem someone' 1630; a.o. 347 (**edik-**): XIII(?) *At. tiken edleşen er* 'a man who cultivates thorn bushes' (does not get grapes from them) 376; *Tef. edle-jedle-* 'to cultivate' 70, 123; **Çağ.** xv ff. **eyle-** (-y, etc.) **eyle-** *Vel.* 37-8; **eyle-hardan** 'to make, do.' *San.* 56r. 7 (quotns. containing compound V.s): **Xwar.** XIII **eyle-** 'to make, do.' *Ali* 26; **xiv eyle-** ditto *MN* 36; **Kıp.** XIII *'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 artifact, 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.** x1 **ol ko:yiğ etle:di:** *ca'ala'l-şāt lahma(n)* 'he fattened(?) the sheep' *Kaş.* I 284 (**etle:r,** **etle:mek:**).

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

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

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

VUD **öđle-** Pec. to *KB*; if thus read Den. V. fr. **öđ-**, but perhaps the basic form of **üđlen-**, q.v. **Xak.** x1 *KB kalı el(l)ig öđlep tilese seni* '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 **inme: oğlurna: ança: ötledim** 'I gave my younger brothers and sons the following advice' *Oğın* 11; VIII ff. Man. **ol kamağ bođunka edğü kılıç kılmakka turkaru ötleüyür tavratur katığlanturur** '(the king) continuously advises all the people to do good deeds and urges them on and makes them exert themselves' *TTI* 10, 88-90; **Uyğ.** VIII ff. **Bud. biz kendüke edğüke ötleüyürbiz**

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

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

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

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

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

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

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

is take a horse' *Id.* 15; **Osm.** XIV ff. **atlan-** 'to ride; to mount'; c.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 **edlendi: ne:ğ uttuşida'l-şay** 'arada(n)' (MS. in error *ğarada(n)*) *wa lam yutrak muhmalan* 'the thing was made use 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 *Kaş.* I 257 (**edlenür, edlenme:k**): **Osm.** XIV-XVI **eylen-** 'to be constructed', or as Aux. V. in three or four texts *TTS I 288; II 413; IV 321* (in Osm. the word is normally a Sec. f. of **eglen-**).

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

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

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

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

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

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

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

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

D **udlaş-** Hap. leg.; abbreviated Recip. f. of **udu:la-** cf. **udlat-**. **Xak. XI 171k bir birke: udlaşdı: maşatı'l-zibâ' xilfata(n)** 'the female gazelles walked one behind the other (in a line)' *Kaş. I 239* (**udlaşur**, **udlaşma:k**).

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

### Tris. ADL

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

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

D **atalık** 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 step-father'. S.i.s.m.l.g. **Xak. XI KB** (if your father is dead, I will be a father to you) **atalık kılayın** 'I will perform the duties of a father' 1552: **Çağ. xv ff. atalığ/atağılığ atalık Vel. 8** (quoting; in *San. 30v. 12* the second form is said to be an error); **atalığ (1) uburuvvat** 'fatherhood' (quoting); (2) the name of a hereditary office in Turkistan and Xwarazm *San. 30v. 13*: Kom. xiv 'stepfather' **atalıx CCG; Gr.**

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

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

### Trls. V. ADL-

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

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

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

D **udu:la-** Hap. leg.; Den. V. fr. 2 **udu:** Ger. of **ud-**; cf. **udlat-**, **udlaş-**. **Xak. XI ol anı: udu:la:dt: ittaba'ahu wa'qtafahu** 'he followed (Hend.) him' *Kaş. I 308* (**udu:lar**, **udu:la:ma:k**).

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

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

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

### Dis. ADM

D **atım** N.S.A. fr. **at-**; s.i.s.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 atım er-raculu'l-hadıq fı ramyıl-muqârıtıs** 'an expert archer, marksman' *Kaş. I 75*; **yazma:s atım al-râmi lâ yuxtı'** 'an archer who never misses' *III 59, 13*; 379, 21: **KB alp atım** 'a tough marksman' 2043; o.o. 1949, 4046, 5911; **Çağ. xv ff. atım** they say **ök atımı** 'the distance of a bow-shot', in *Ar. galwatu'l-sahm San. 31r. 1*.

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

D **udmak** 'servant'. See **uđ-**.

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

#### Tris. V. ADM-

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

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

#### Dis. ADN

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

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

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

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

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

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

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

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

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

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

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

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

#### Dis. V. ADN-

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

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

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

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

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

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

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

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

S utan- See utvan-.

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

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

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

D \*öten- (öden-) See ötnü; ötenç.

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

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

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

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

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

## Tris. ADN

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

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

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

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

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

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

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

**adına:ğuni ölürmeyin** 'I will not kill other people' *U III* 4, 3; (I will first seek the right road, and then become a guide) **adına:ğuka** '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) **adna:ğu:ka** 'alâ *ğayrik* 'on other people'; (do not starve yourself and satiate) **adna:ğu:nı:** *ğayrak* 'other people' *Kaş.* III 68, 1-2; n.m.e.

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

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

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

**S adınışığ** See **adınçığ.**

## Tris. V. ADN-

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

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

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

## Dis. ADR

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

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

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

S *otra:* See *ortu:*.

D **utru:** 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.l.g. except SC and SW. Not to be confused with **ötürü.** **Türkü** viii ff. **utru:** *ekl: aylıg kişi: oğlın soku:şmiş* 'I met a two-month-old child' *İrkB* 2; **utru:** *yérde: oğru: soku:şup* 'a thief met him' *do.* 16; (a falcon went hunting water-birds; a predatory eagle) **utru:** . . . *kopu:pan barmiş* 'rose to meet him' *do.* 43: **Man.** *yüzülmüz utru* 'facing us' (there are great difficulties) *TT II* 6, 6: **Uyg.** viii *ben utru: yorıd[im]* 'I went to meet him' *Şu.* S 3: viii ff. **Bud.** (then his younger brother . . .) **Kilimbi yek utru** *bardı* 'advanced against the demon *Hidimba*' *U II* 26, 17; *é(1)ig beğke utru yoriyu keldi* 'came to meet the king' *U III* 63, 6-7; (gods, men, demons, whoever they may be) *anıñ utru turdaçı yok* 'there is no one who can stand up against him' *U IV* 22, 283; a.o. (obscure) *Hüen-t's.* 2005-6: **Civ.** **utru kel-** 'to come to meet' *TT I* 96, 112, 175; *utrunda* . . . *keldi* 'came to meet you' *do.* 113; **Bu-sıñ tağı uturu borlukın** 'his vineyard facing the *Bu-sıñ* mountain' *UŞp.* 2, 4: **Xak.** xi **utru:** *qubāla hull şay* 'opposite, or facing, anything'; one says *o: mağa: utru: keldi: cā'a bi-qubālati* 'he came to meet me' *Kağ.* I 126; seven o.o. with similar meaning: **KB** (neither behind, in front, to the right nor the left, below, above nor) **utru orun** 'facing' 18;

(the moon) **yaşık birle utru** 'in opposition (in the astronomical sense) to the sun' 137; **keldi utru** 193; many o.o.: *xiti(?) At. ne iş utru kelse* 'whatever work comes your way' 369; *Tef. utru kel-* and such phr. as *anıñ arıy utruda* 'in front of them' 333 (and see **ötürü**): **Çağ.** xv ff. **utru karşu** 'opposite' *Vel.* 91 (quotns.); **utru muqābil wa bar-ā bar** 'opposite, facing' *San.* 62r. 12 (quotns.): **Xwar.** xiv **utru/uturu** 'in order to meet (someone); facing (something *Dat.*)' *Qutb* 201: **Korn.** xiv 'opposite, against' **utru** (once spelt *ortu*) is common *CC1, CCG; Gr.* 267 (quotns.).

D **ötürü/ötürü** (the latter rare) Ger. of 2 **ötür-** 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. **ötürü**, **Osm.** **ötürü**, **Tkm.** **ötürü** (with *Abl.*) 'because of, concerning'. Not to be confused with **utru:**. **Türkü** viii **anta: ötürü:** 'thereupon' (or 'therefore?') *T* 12, 16: viii ff. **Man.** *nede ötürü* 'why?' *Chuas.* 165, 170; *bés törlüg savdan ötürü* 'because of (or 'by means of') five kinds of speeches' *M III* 20, 8 (ii) (mis-spelt *utru*); *ırça ayduktā ötürü* 'because (the king) had thus spoken' *TT II* 8, 53; *anta ötürü do.* 10, 86—**ötürü** 'then, thereupon' *do.* 8, 55 and 56: **Uyg.** viii **anta: ötürü:** *Şu.* S 5: viii ff. **Man.-A** *bés tegrilinde ötürü* (spelt *utru*) 'because of (or through the intervention of?) the five gods' *M I* 8, 19 (and 9, 1-2); *anta ötürü* (spelt *utru*) *do.* 9, 3: **Chr.** **ötürü** (starting sentence) 'then, thereupon' *U I* 6, 9; 8, 8; 10, 4: **Bud.** *nızvanılığ otuğda ötürü* 'because of the fuel provided by the passions' *U II* 9, 28-9—**ötürü** (in *TT VIII C.3 ötürü; do.* 11.8 **ötürü**; occasionally **ötürü**) and *anda ötürü* are very common: **Civ.** (starting a sentence) **ötürök** (?crasis of **ötürü ök**) 'thereupon' *TT VIII I.7: (Xak.) xiii(?) At. neşdin ötürü* 'for the sake of material things' 167; *bu bir 'aybdın ötürü* 'because of this single fault' 363; *Tef. andın ötürü* 'thereupon' 333 (listed as *utru*): **Xwar.** xiv **ötürü** (1) 'thereupon'; (2) (with *Abl.*) 'after, because of' *Qutb* 124: **Kıp.** *yu şā'n* 'for the sake of, because of' **ötürü** (and **üçün**) *Tuh.* 21a. 11 (and, only **ötürü**, 89b. 1).

D **ađirt** Dev. N. fr. **ađır-**; 'distinction, difference' (between things *Gen.*). Survives only(?) in SW **Osm.** **ayırt.** See **ađirtla:-**, \***üdürt.** **Uyg.** viii ff. **Man.** [gap] **ađirtın ukittıñız** 'you have explained the difference between . . . ' *TT III* 118: **Bud.** (since it is fully elucidated in an extensive commentary in the *Weishih-lun*, he has not elucidated here) on **törlüg edğüleriñ üç törlüg tétürü çınğaru sakınmak kolulamakñıñ ađirt** 'the difference between the ten kinds of good things and the three kinds of deep and searching meditation (Hend.)' *TT V* 22, 21: **Civ.** [gap] **ayığlı savıññıñ ađirtı yok** 'there is no difference between your [good and] had speeches' *TT I* 81.



**ađurt** 'cheek-pouch'; judging by the analogy of **ađut**, 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.m.l.g. as **avurt**, **a'urt**, **ort**, **urt**, and the like. Uyğ. VIII ff. Man. (as the poison takes hold) **ađurt** | **erni yérüp** 'his cheek-pouches and lips split' (his chin and throat decay) *TT II* 16, 14-15; **Çağ.** xv ff. **awurt puri-yi dahan** 'mouthful', in Ar. *şidq San.* 53v. 5 (quott.): **Kıp.** XIII *al-car'a mina'l-mâ wa ğayrihi* 'a mouthful of water', etc., **oğurt** (perhaps miscopying of **ovurt**) *Hou.* 38, 18 (after *tacarra'a oğurtla-*): xv *şidq* 'cheek-pouch' **owurt Tuh.** 20b. 7; **Osm.** xv ff. **avurt** in various phr. in several texts *TTS II* 70; *III* 47; *IV* 5r.

**D \*üdürt** Dev. N. fr. **üdü-**; cf. **ađirt**. Not itself recorded but see **üdürtlög**, **\*üdürtle-**. These words occur in association with similar der. forms of **ađirt**, and the two words must have had comparable meanings, this one 'choice, selection', and the like.

**D ađrik** Conc. N. fr. **ađır-**; morphologically parallel with **ađruk** but semantically distinct, although some modern forms of the two words are identical; 'a grass with divergent (**ađır-**) creeping rhizomes; couch-grass', and the like. Survives in SE Türkî **acirik** 'dhub-grass' *Shaw* 3, 'couch-grass' *BŞ* 4; SW Osm. **ayrık** 'couch-grass'. The form with **-c-** suggests a reborrowing fr. Mong., but the word is not traceable as a l.-v. in Mong. See *Doerfer II* 424. **Xak.** XI **ađrik** 'a plant (*nabt*) called *al-til* 'Cynodon dactylon' in Ar. *Kaş.* I 98: **Çağ.** xv ff. **acriğ** (so spelt) *rişa-i ğiyâh-i xuşk* 'the fibre of a dry plant', also called **çayır** (not an ancient word) *San.* 32r. 29 (quott.): **Oğuz XI** **ayrık al-til**; it is a useful (*nâ'im*) plant; the Turks call it **ađrik** and the Oğuz change it (**-d-**) into **-y-** *Kaş.* I 113; **Osm.** XVIII **ayruk** (spelt) . . . (3) in *Rimî* the name of a plant which is extremely tender and moist and fattens the cattle that eat it, called in Pe. *fariz* / *faris* 'perennial meadow grass' *San.* 57r. 20.

**D ađruk** Pess. N./A.S. fr. **ađır-**; cf. **ađrik**; 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 Türkü 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 **ayrık**, **azrık**, **azırık**; **Khak.** **azırık**; **Tuv.** **ađrık**; elsewhere **ayrık**. Cf. **ađın**, **öñt**, **özge**; Türkü VIII ff. Man. (we do not do what is) **tegrî yarlıĝın ađruk** 'different from (i.e. contrary to) God's commands' *TT II* 6, 5; **ađruk ađruk** 'various (things)' *Chuas.* 228 (ét-); **Uyğ.** VIII ff. Bud. **ađruk uzlar** 'various craftsmen' *PP* 2, 5; **ađruk ađruk do.** 2, 7; *Suv.* 118, 6 (2 tan), 328, 6 a.o.o.— **kişide ađruk begrek er** 'a more distinguished person, superior to (ordinary) people' *PP* 66, 4-5; **alku sĝunlarda keyiklerde ađrukrak** 'superior to all (other) maral deer

and stags' *U IV* 34, 61—(as for being brought together by contact) **köñül köñüdekler birle bürtüşüp yég ađruk tılaĝlarka tuş kilur için** '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 **yég ađruk do.** 26, 82; *TT VII* 40, 135: **Xak.** XI **ađruk kalına wa ma'nâhâ ğayr** a word meaning 'other', in **Oğuz (sic)**; the Turks use **ađın** for 'other' (prov.) *Kaş.* I 98 (this is obviously a muddle; the Oğuz form was **ayruk**, see below): **KB** **kişide kişî ađruki bar telim bu ađruk biliĝdin ayur bu tilim** '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 *Muh.* **bi-ğayr amirihim** 'excluding their chief' **beginden ayruk Mel.** 18, 8; *Rif.* 97; **ğayr wa ayda(n)** 'other, and likewise' **ayruk Rif.** 188 (only; the preceding entry *al-mâlik* 'owner' **ayruk** is an inexplicable error): **Çağ.** xv ff. **ayruk** (spelt) (1) *biĝâna* 'strange, stranger'; (2) *diĝar* 'other', which they also call **daĝı** and **daxı** *San.* 57r. 19: **Oğuz XI** **ayruk luĝa bi-mâ'nâ ğayr Kaş. I 113; **Xwar.** XIII **ayrık/ayrı** 'other' *Ali* 12: **Kıp.** XIII **ğayr ayruk**; **ğayrak senden ayruk Hou.** 54, 13 ff. (with other examples); XIV **ayruk ğayr İd.** 27: xv *muşarraq* 'divided' **ayrık** (perhaps for **ađrik**) *Tuh.* 34b. 12; *mafrûq* 'separated' **ayrık (sic, with kâf) do.** 48b. 10; *lâ tarci* 'not returning, non-recurrent (?)' **ayruk do.** 39a. 1; 90b. 1; **ğayr ayruk . . . ayrık 89b.** 13 (and see **ađrı**): **Osm.** XIV to XVI (only) **ayruĝ/ayruk**, occasionally **ayrık** (1) 'other, another'; (2) (usually with Neg. verb) 'again' *TTS I* 61; *II* 82; *III* 54; *IV* 60 (common).**

(D) **otruĝ** '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. **1 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.(?) **otraç** was current in Kom. and Kıp. (*Jd., Bul., Tuh.*), and survives in NW Kar. T., *Kov.* 442. Most SC, NW, and SW languages use some form of **ataĝ/adaĝ** first noted in *Muh.* and also noted in Kom. and Kıp. (*Jd., Bul., Tuh.*), which it is difficult to connect morphologically with this word. Uyğ. VIII ff. Bud. **otruĝ 'island'** *PP* 33, 7; 36, 6; *TT V* 26, 91, and 94; *Suv.* 211, 19 and 22 (spelt **oturuĝ**); *Hüen-tš.* 1915; *Kuan.* 20-1 (ergü); **Xak.** XI **otruĝ al-cazira 'island'** *Kaş.* I 97.

**etrek** Hap. leg. **Oğuz XI** **etrek al-aşqar mina'l-ricâl** '(of a man) red-haired' *Kaş.* I 101.

?D **ıđrığ** Hap. leg.; possibly an earlier form of **2 ırığ**; morphologically a Dev. N. in **-ğ**, but there is no trace of **\*ıđır-**. Argv. xi **ıđrığ al-şay'u'l-xaşin** 'anything hard'; originally **ırığ Kaş. I 102.**

D **üdreğ** Hap. leg.; Dev. N./A. fr. **üdre:-**. **Xak.** xı **üdreğ neñ kull şay' rä'i**, *wa huca'l-zä'id ba'da'l-ğilla* 'anything thriving, that is which increases after being scarce' *Kaş. I 103*.

D **ötrük** originally 'crafty, wily'; later 'untruthful, a lie'; presumably Dev. N./A. fr. **2 ötür-** but hard to connect semantically. Survives only(?) in NC Kır., Kzx. **ötrük/ötürük**. Cf. **igıld**, **eziük**, **yalğān**. **Oğuz xı ötrük al-muhtāl** 'crafty, wily' *Kaş. I 101* (verse); **Çağ.** xv ff. **ötrük** ('with -k') *yalan söz* 'a lie' *Vel. 90*; **ötrük dariğ** 'lie' *San. 62r. 14*; **Kıp.** XIII **al-kađib** 'a lie' **ötrük** (also **yalān**) *Hou. 27. 4* (and see **eziük**); **kadaba** 'to lie' (**ötügle:-**(?) also **ötrük söyle:-** (also **yalān söyle:-**) *do. 36. 4*; XIV **ötrük al-kađib İd. 8**.

S **edrem** See **erdem**.

D **edrim** Den. N. fr. **eder**; 'saddle-pad'. Survives only(?) in SW Osm. **eyrim** (often spelt **egrim**). **Xak.** xı **mā tahta'l-hanwayi'l-sarc mina'l-cāmbayn** 'that which is beneath the saddle-tree on both sides' is called **edrim**; it is (made of) leather and felt *Kaş. I 107*; XIV **Muh. mixaddatu'l-sarc** 'saddle-pad' **eyrim** *Mel. 71. 12*; *Rif. 173*; **al-cadya** ditto **eyrim keçesi**: *Mel. 78*, note 2; **Çağ.** xv ff. **eyrim namad-zin** 'saddle-pad'; also called **térlük**; **Naşiri** translated it 'whirlpool' *San. 57r. 27* ('whirlpool' is **egrim**): **Osm.** xv ff. **eyrim** 'saddle-pad' c.i.a.p. *TTS I 289*; *II 414*; *III 278*; *IV 321*; XVIII **égrim** . . . and, in **Rümi** 'the pad which they put below a saddle' *San. 109r. 7*.

D **üdrüm** N.S.A. fr. **üdür-**; 'a single choice; one specially chosen'. N.o.a.b. **Xak.** xı **üdrüm xiyäru'l-ayyā** 'the choicest of things' *Kaş. I 107*; **KB** **basā Färüq erdi kişi üdrümi** 'then there was Färüq, the choicest of men' 53; o.o. 50, 279, 417, 900, 1689 (habitually rhymes with **küdrüm**, q.v.).

D **ötrüm** N.S.A. fr. **2 ötür-**; 'purgative medicine, purge'. N.o.a.b. Cf. **ötürük**. **Xak.** xı **ötrüm al-dawā'u'l-mushil** 'a purgative medicine'; and **al-şubrum** 'spurge, *Euphorbia*', (a plant with milky sap) is called **süt ötrüm**; and this is close to the Ar. *Kaş. I 107* (meaning of last clause obscure); **KB** (another said) **ötrüm içürgü kerek** 'we must give him a purge to drink' 1059.

PU **otran** Hap. leg.; a dubious word entered, out of alphabetical order, between **ürkün** and **ıçgın**. xı **otran al-sarāwil** 'trousers'. I heard this in **Yağma**: *Kaş. I 108*.

D **adırs** Dev. N. fr. **adır-**; 'parting, parting place'. Survives as **ayırs/ayırsı** only(?) in SE Türki **BŞ 12** and NC Kır. **Xak.** xı **adırs rä's kull fariğayn** 'the starting point of any two roads' *Kaş. I 96*.

D **üdrüş** Hap. leg., Dev. N. fr. **üdür-**. **Xak.** xı **üdrüş al-muxāyara bayna'l-ayyā** 'a choice between things' *Kaş. I 96*.

## Dis. V. ADR-

D **adır-** Caus. f. of **I \*ad-**; basically 'to separate (two things *Acc.*, or something *Acc.*, from something else *Abl.*'); hence 'to distinguish (between things *Acc.*)' and even 'to single out, prefer (something)'; cf. **üdür-**, q.v. Became a l.-w. in Mong. as **ajira-** 'to part from (people), return home' (*Haensch 4*) with further developments of meaning (*Kow. 124, Halted 26*). S.i.a.m.l.g., usually as **ayir-**, but NE Khak. **azır-**; **Tuv. adır-**; in NC Kır., Kzx. **acıra-** 'to part from (people)', re-borrowed fr. Mong. also occurs. In some texts it is difficult to distinguish between the Perf., etc. of **adır-** and **adırt-**, q.v. **Türkük VIII ff.** **Yen. altı: yaşımta: kaş adırdım bilin-medim üç eçime: ayita: adırdım** (the last word is prob. an error for **adırdım**) '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) **yarukuğ karağ adırğalı** 'to separate the light and darkness' *Chuas. 9-10: Uyğ. VIII ff.* **Man. özüg yađıđ adırtıñız** 'you separated yourself and strangers' *TT III 108*; **kaltı kişi bu munça savıđ adırı bilmeser ukmasar** 'just as a man does not know and understand how to distinguish between sayings like these' *MI 18. 3 (i)*; **Bud. 15ğ üzler-inte adırdımız erser** 'if we have separated (living beings) from their lives' *TT IV 8. 63*; similar phr. *do. 10. 13*, and *14*; (relying on) **eğğüsün ayığın adıra bilmeke** 'ability to distinguish between its good and evil' *Suv. 297. 9*; (meditating and thinking) **adara ukar** 'he understands how to distinguish' *UII 9. 2*; *TT VI 195* (**adıncığ**); **alkuda adrumış** 'more distinguished than all others' *Hüen-tz. 1902* (dubious, perhaps an error for **üdrümış**); **Civ.** in contracts for the sale of land, *USP. 13. 107, 108*, and *109* **adır-** occurs in stock phr. like **bu borluktñ sıçısı öđünü yerke Karatemürñ borluk adırır** 'the boundaries of this vineyard; on the east Karatemür's vineyard delimits it' 13, 7; (in a document about slaves of different owners who had married without permission) **adırdımatın** 'without parting them' *do. 73. 7*; **Xak. XI ol eđğüni: yavla:ktan adırdı: axtāra'l-zayr mina'l-sarr wa mayyazahu** 'he preferred the good to the bad and distinguished between them' (**adırdır**, **adırmak**, mis-spelt **-me:k**); in a prov. **etil: tırnaklı: adırmas:** 'the flesh and the nail are not (i.e. cannot be) separated' (*İd yufarrağ*) *Kaş. I 177* (and see **üdür-**); (I sought wisdom and chose a wise teacher) **özümnü adırdım mayyaztu nafsı min bayna'l-nās** 'I set myself apart from other people' *III 228. 14*; **KB adırsa üdürse seçe bilse öz** 'if a man singles out, selects and can pick' (the right people) 329; **üdürdi adırdı kötürdi menü** 'he selected, singled out and raised me' 385; **adırdığan yarağlığ yarağsız kişig** 'distinguishing between useful and useless people' 2236; o.o. 797, 3534: XIII(?) *Tef. adır-fayur-* (*sic*) 'to part, separate (something *Acc.*, from some-

thing *Abl.*)' 40, 46: **Çağ.** xv ff. **ayır-** (spelt 'Trans. (lit. Caus.) V.; *cudâ hardan* 'to part'; also pronounced **ayr-** *San.* 54v. 11 (quotns.): **Xwar.** **ađır-** 'to separate' *Qutb* 4; (go and suckle your child and) **kaçan kim sütdin ađırsañ** 'when you cease to suckle him' *Nahc.* 349, 4: **Kom.** xiv **ayır-fayr-** 'to separate, to distinguish between' *CCl, CCG; Gr.* 33 (quotn.): **Kıp.** xiv **ayır-farraça,** 'to part, separate' *Id.* 27: xv ditto. *Tuh.* 28a. 11: **Osm.** xiv ff. from the earliest times two forms **ayır-** and **ır-** existed side by side, meaning (1) 'to separate (two things, or one from another)'; (2) 'to split (something into two)'; (3) 'to distinguish, single out, choose'; (4) 'to withdraw, release (someone fr. something)'; **ayır-** is not listed in *TTS* but occurs in a xiv quotn. (*I* 355) when it rhymes with **ır-**; **ır-** occurs in all periods down to XIX, *I* 355; *II* 503; *III* 345; *IV* 397, and survives in XX *Anat. SDD* 774, but is hardly mentioned in XIX dicts.

**D attur-** Caus. f. of **at-**; with a range of meanings similar to those of **at-**. S.i.m.m.l.g. **Xak.** x1 ol ok **atturdı:** 'he ordered (someone) to shoot (*bi-ramy*) an arrow, and he shot it'; also when he tells him to throw away (*afraha*) something, and he throws it away *Kaş.* *I* 217 (**atturur, atturma:k**): XIII(?) *Tef.* **atdur-** 'to order to throw' 63: **Çağ.** xv ff. **attur-** Caus. f. *andâzândan* 'to order to throw, or shoot' *San.* 28r. 18.

**êder-** 'to pursue', primarily in the sense of chasing game or pursuing an enemy; hence more vaguely 'to follow'. Survives only(?) in NE *Tuv.* **eder-**; NW *Kaz., Nog.* **ıyer-**; there is a NE *Khak.* Caus. f. *ızer-*. *Türkü* VIII ff. *Man.* **muygak sığunuğ uvu[tsuz bl]lig üçün êderür ermiş** 'the maral doe was pursuing the maral stag for sexual reasons' *M* *I* 35, 5-7: **Uyg.** VIII ff. *Bud.* [gap] **eyin êderip** 'following his wishes' *U* *II* 40, 10; a.o. *Suv.* 16, 7: **Xak.** x1 men anı: **êderdim iqtafay-tuhu wa'ttaba'tu itrahu** 'I followed him and followed his tracks' *Kaş.* *I* 178 (**êderur, êderme:k**; vocalization chaotic, *fatha* apparently changed to or from *damma* and also *kasra* on the *alif*); bu it ol **keyikni: êderge:n** 'this dog habitually chases (*jilâb*) wild game'; also used of a man who habitually demands his rights (*yatlub haqqahu*) *I* 157; **êdergeli: idâ xaracta li-taşid** 'if you go to hunt' *I* 447, 6; o.o. *III* 11, 4; *III* 228, 12 (**êderdim talabtu**); **KB** (this world is like a shadow) **êderse kaçar** 'if you chase it, it flees' 1409; (if your enemy flees, be satisfied) **êderme uđu** 'do not chase after him' 2395; o.o. 3536, 3970, 4301: XIII(?) *At.* **billiglig billigni êdergen bolur** 'the wise man constantly pursues wisdom' 105; *Tef.* **êder-fêzer-** ditto 122: **Xwar.** xiv **eyer-** 'to hunt' *Qutb* 58: **Kıp.** xv **taba'a** 'to follow' *eyer-* *Tuh.* 10a. 8.

**D êttür-** Caus. f. of **êt-**; with a range of meanings similar to those of **êt-**. S.i.a.m.l.g. In *Kaş.* included in a section for verbs with short initial vowels, which perhaps indicates

that the initial *alif maksûr yâ* was intended to represent *ê-*. Cf. *êttl-*. **Uyg.** VIII ff. *Bud.* **êtdürdimiz** 'if we have had constructed'; v.l. for *êtdimiz* in *TT IV* 6, 46 (**êt-**): **Xak.** x1 ol meniñ 1:şım **êttürdi:** 'he gave orders for putting my affair in order' (*bi-ırlâh amri*); and one says ol **etlûk êttürdi:** 'he gave orders for the repair (*bi-ırlâh*) of his boot' *Kaş.* *I* 217 (**êttürür, êttürme:k**): XIII *Tef.* **aş êtdürdl** 'he had food prepared' 86: **Çağ.** xv ff. **êttür-** Caus. f.; *ba-digari kunânidan* 'to make someone else make, or do (something)' *San.* 94r. 22.

**VU(D) ittür-** Hap. leg.; between **ötür-** and **açur-** 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 apar **blîk ittürdi:** *aftalahu'l-fatîla* 'he made him twist (or spin) the wick'; also used for anything that is twisted (or spun?) *Kaş.* *I* 267 (**ittürür, ittürme:k**).

**S otar-** See **otğar-**.

**VU I otur-** Hap. leg., but see **otrul-**, **otruş-**. Certainly with back vowels and, if **otruğ**, q.v., is etymologically connected, with **o-**. **Xak.** x1 ol **saç oturdi:** *qaşş'a'l-şar wa'l-fawb wa nahwahu* 'he cut hair', (cut out) clothes and the like *Kaş.* *I* 176 (**oturur, oturma:k**, sic in MS.).

**S 2 otur-** See **olur-**.

**\*atur-** (?**utur-**) 'to meet'; survives only in the Ger. **utru;**, q.v.; the basis of **utrun-**, **utruş-**. Became an early l.-w. in Mong. as *uçra-* 'to meet' (*Haenisch* 157) a form presupposing a Turkish **\*atur-**. This Mong. verb was subsequently borrowed as *uçra-* *San.* 64v. 11 and s.i.m.m.l.g. as *uçra-*, *uçura-*.

**üdü-** 'to choose (one of several *Acc.*); to part, separate, scatter (things, etc. *Acc.*); to separate (something *Acc.*, fr. something *Abl.*)', with or without **öpl**, see v. G. *ATG* para. 279. Practically syn. w. **ađır-** (*Kaş.* uses the same range of words to translate both) and perhaps an 'attenuated' form of it. Survives only(?) in NE *Khak.* **üzür-**, same meaning, which fixes the first vowel as **ü-**, not **ö-** as normally used to transcribe this verb and its der. f.s. Cf. also **şeç-**. **Uyg.** VIII ff. *Man.* **bêş ajuntaku tınlıglarığ billigsiz bil[igtin] öpl üdürtüpüz** 'you separated the mortals in the five states of existence from ignorance' *TT III* 31-2: **Xak.** x1 ol **üdürdi:** (so read) **ne:gni: ixtâra'l-şay'** 'he choose the thing' *Kaş.* *I* 177 (**üdüür, üdüürme:k**; follows the entry of **ađır-** and erroneously vocalized *edir-* in all 3 places); **bu: er ol tegme: ne:gni: üdürgen** 'this man is constantly making a choice between things' (*yuxayır bayna'l-aşyâ*) *I* 157; (*Budraç* returned and) **alpa:ğutin üdürdi:** *ixtâra abtâlahu* 'choose his (best) warriors' *I* 144, 8; **alp erenni: üdürdüm** 'I scattered (*farraqtu*) (the enemies') warriors' (and twisted their

necks) *I* 370, 21; (treat your comrade well and) *adım üdürme*: 'do not choose (*lâ taxtâr*) another' *III* 11, 3; *bögünî: üdürdüm* 'I choose (*ixtârta*) a wise (teacher)' *III* 228, 13 (cf. *adür-*); *KB* bu iki bedüür üdürmüş *kuluğ* 'these two things make a chosen servant great' 152; *kayusun tilese üdürgil birin* 'choose one of them whichever you wish' 244; o.o. 148, 327, 329 (*adür-*), 2342 (*tuğça:k*), 3534: XIII(?) *Tef. üdür-* 'to choose; to prefer' 242 (*ödür-*), 321 (*udür-*): *Xwar. xiv üdür-* 'to choose' *Qutb* 121 (*ödür-*), 195 (*udür-*), 202 (*üdür-*); *aragızda bir kaçnı üdürüp* 'pick out one or two of yourselves' *Nahc.* 365, 13; a.o. 282, 11: *Tkm. XIII* (after a list of Kıp. meanings) *ür-* (vocalized *eur-*) *intaxaba'l-şay' minal-ayâ'* 'to pick one thing out of several' *Hou.* 36, 1: *Osm. xiv* (PU) *ür-* 'to choose, pick out', 3 quotns. 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 Sec. f.s of other verbs like öltür-*; it is not always easy to identify the original forms of some of these verbs.

**D 1 ötür-** Hap. leg. ?; Caus. f. of *ö-*: *Xak. xi* ol *mağa: sö:z ötürdi: dakara lî'l-kalâm* 'he reminded me of the statement (etc.)' *Kaş. I* 267 (*ö:türür, ö:türme:k*).

**D 2 ötür-** Caus. f. of *I öt-*; with a range of meanings similar to those of *I öt-*; cf. *ötgür-* which is more or less synonymous. Survives in NE *Kaç.*, *Koib.*, *Sag.* as *üttür- R I* 1868; *Khak. öttür-*; in NW *Kaz.* as *öttür-*; in SW *Tkm.* and in XX *Anat.* as *öttür- SDD* 1121 and perhaps *üttür- 1439. Xak. xi* ol *tam ötürdi:* 'he pierced (*taqaba*) the wall' *Kaş. I* 176 (*ötürür, ötürme:k*): *Çağ. xv* ff. *ötür-* (spelt) Caus. f.; *ğudârândan* 'to cause to pass through'; abbreviation of *öğter- San.* 59v. 14 (quotn.; pointing out that *Vel.* 79 gave the same quotn. with the mis-spelling *ötüz-*): *Kıp. xiv ötür- taqaba* *Id.* 8: *xv nařada* 'to transmit, send through' *öttür- Tuh.* 54b. 11: *Osm. xiv gögsün ötürdi* 'he sighed deeply, i.e. forced (the breath) through his chest' *TTS* *I* 570.

**D 3 ötür-/öttür-** Caus. f. of *2 öt-*. Survives only(?) in SW *Osm. öttür-*, similar meaning. *Xak. xi* ol *sıbzığu:* (misvocalized) *ötürdi: şayyaha bî'l-miznâr* 'he played the flute' *Kaş. I* 176 (*öttürür, öttürme:k*); *sıbzığu: öttürdi:*, same translation; also used of anything from which a sound comes as the result of your action (*hadâta minhu'l-şiyâh bi-fi'lik*) *I* 217 (*öttürür, öttürme:k*).

**üdre-** 'to increase, multiply, flourish', and the like. Survives only(?) in SW *Osm. üre-*, same meaning. *Xak. xi* *üdre:di: neğ kařura ray'u'l-şay'* 'the yield of the thing increased' *Kaş. I* 273 (*üdre:re, üdre:me:k*): *KB* (at table—stretch out your right hand and pronounce the name of God) *yégü üdregey* 'your food supplies will increase' 4597.

**D adart-** Caus. f. of *\*adar-*, Intrans. Den. V. f. *ada:*. N.o.a.b. *Türkü viii* ff. (if you wear a clear blue stone) *yat kiři: adartu:* (*sic*) *uma:z* 'a stranger cannot endanger you' *Toy.* 23-4 (*EY* *II* 58); similar phr. *do.* 29 (*ağuluğ*): *Uyg. viii* ff. *Bud. Sw.* 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.*) e.g. *belgüg öçürmekke adartdaçı tıdğ adalarıg* 'the obstacles and dangers which endanger the suppression of visible signs'.

**D adirt-** Caus. f. of *adür-* and practically syn. w. it. In some forms difficult to distinguish fr. *adür-*; both the early occurrences might belong to *adür-*. Survives, with the same phonetic changes in most of the same languages as *adür-*. *Türkü viii* ff. *Yen. Mal.* 28, 5 (*inilgü:*): *Uyg. viii* ff. *Bud. bilge bilgüdin adrutacı* (?read *ad(t)rtacı*) 'distinguished by wisdom' *TT V* 24, 67 and 75: (*Xak.*) *xiv Muh.* in *Mel.* 38, 6; *Rif.* 125 *ayırtmak* is used to translate a word spelt *al-infâd* 'to (cause to) pierce through, transmit' (cf. *2 ötür-*) in *Mel.* and *al-itigâd* 'to burn' in *Rif.*; neither meaning seems appropriate and some words may have fallen out between the Ar. and Turkish entry. *Anřada* does not occur in *Muh.*, *ittaqada* is (correctly) translated *yahna-* (cf. *adrl-*).

**D üdret-** Caus. f. of *üdre-*. Survives only(?) in SW *Osm. üret-*, same meaning. *Xak. xi* ol *tava:riğ üdretti: tammarâ'l-mâl wa nam-mâhu* 'he increased (flend.) the property' *Kaş. I* 261 (*üdretrür, üdretrme:k*).

**D adrl-** Pass. f. of *adür-*; 'to be separated, parted; to break away from (someone *Abl.*, occasionally *Dat.*)'. S.i.a.m.l.g. w. the same phonetic changes as *adür-*. *Türkü viii* *Türkü boğun xanin bulmayin tavğaçda:* *adrltı:* 'the Türkü people, because they had no *xan* of their own, broke away from China' *T* 2; *kağ yorıp Elteriş Kağanka: adrlmaduk yapılmaduk teğri:* *Bilge: Kağanda: adrlmalım* 'just as father marched and did not break away from Elteriş Xağan or misbehave, let us not break away from the holy Bilge Xağan' *Oğın* 11: *viii* ff. *Yen. bağım bodunımka: adrlıtım* 'I was parted from my clan and the people (by death)' *Mal.* 27, 7; o.o. *do.* 27, 3; 28, 2 (?), 3 (?), 6 (*adrlı: bardı:*), 9; 29, 3; cf. *O. Kir.*: *Man. yaruk teğrilerde adrltı* 'he was separated from the gods of light' *Chuas. I* 16; *yaruklı karalı kalıtı adrlıgay* 'how will the light and darkness be separated?' *do.* 170-1: *Uyg. viii* ff. *Man.-A szinte adrlaltukda berü* 'since being parted from you' *MI* 10, 5; *Man. adrlmalım* 'may we not be parted' *MI* 8, 17 (ii); *Bud. amrak yeme adrlıur* 'friends, too, are parted' *PP* 78, 5; *O. Kir. ix* ff. *adrlıtım* 'I have been parted from' (my wife, children, people, etc. *Dat.*, less often *Abl.*) occurs in nearly every funerary inscription; cf. *Türkü viii* ff. *Yen.*: *Xak. xi* *yo:l adrlıdı: tafarraql-tariqân* 'the two roads

parted'; also used of two friends (*alifayn*), or two teeth (*sinnayn*) which have a gap (*tazāyal*) between them *Kaş. I 247* (*adrilur, adriulma:k*): *KB* *adrilurmen* *seniğdin* 'I am parting from you' 1276: XIII(?) *Tef. adriul-, adriul-, azriul-, ayriul-* 'to be separated, parted (from *Abl.*)' 42, 43, 45; XIV *Muh. al-ıfırad* 'to seclude oneself, be isolated' *ayriulmak Mel. 37, 8; Rif. 123: Çağ. xv ff. ayriul- (spelt) Pass. f.; cüdā sudan* 'to be parted' *San. 54v. 28* (quotn.). *Xwar. XIII ayriulam* *bizler* 'let us part' *Ali 28: xiv adriul-* 'part' *Qutb 4; ayriul- do. 6; MN 371; oğul kızları-đın xatunlarıđın adriulip* 'parting with their sons, daughters, and wives' *Naht. 256, 10; a.o. 271, 8; Kıp. XIII fāraqa* 'to forsake' *ayriul-Hou. 42, 21: xiv ayriula- (sic) tafarraqa İd. 27: xv fāraqa (ayır- and) ayriula- Tuh. 28a. 11* (perhaps a Sec. f., not scribal error).

VUD *otrul-* Hap. leg.; Pass. f. of *I otur-*. *Xak. xı saç otruldi* 'the hair (etc.) was cut' (*quşsa*) *Kaş. I 246* (*otrulur, otrulma:k*).

D *üdrül-* Pass. f. of *üdür-*; 'to be picked out, chosen, set apart'. Survives only(?) in NE *Khak. üzürl-*. Uyğ. VIII ff. *Man.-A tüzü üdrülmış arığ dındarlar* 'all the picked pure Elect' *M I 28, 16; Man. TT III 31-2* (öpl.): *Bud. yok çıyay bolmaklık tıltağındın öpi üdrülür* 'he is separated from the cause of being poor and destitute' *TT V 22, 40-1; o.o. Pfahl. 6, 1 (ö:d); U II 42, 8* (mis-spelt *ötrül-*); *Suv. 166, 7; 618, 4; Xak. xı üdrüldi: ne:ñ xuyıyira'l-şay* 'wa *mıyyıza* 'the thing was picked out and set apart'; also when a detachment and its men are set apart on one side (*inhāzati'l-ş'a wa riçaluhu cāmba(n)*) one says *anıñ erem:ñ üdrüldi: imtäza riçaluhu cāmba(n)* 'his men were set on one side' *Kaş. I 247* (*üdrülür, üdrülme:k*).

D *ötrül-* Hap. leg.; Pass. f. of *3 ötür-*. *Xak. xı sıbızğu: ötrüldi*: 'the flute was played' (*şuyıña*) *Kaş. I 246* (*ötrülür, ötrülme:k*).

D *utrun-* Refl. f. of *\*utur-*; 'to oppose, resist, approach' (someone *Dat.*). N.o.a.b. *Türkü VIII ff. Man. M III 19, 9* (i) (*İ öçeş*): Uyğ. VIII ff. *Bud. uluğka utrundum totadıñ öznedim erser* 'if I have opposed, disparaged 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 *nı*, same meaning (*Giles 8, 227*)) *Suv. 134, 16: Civ. saña utrunadıñ kışiler* 'the people who oppose you' *TT I 50: Xak. xı ol mağa: utrundi: qāwamahu* 'he opposed me'; and one says *yél: yığa:çka utrundi: istaqbalati'l-rihu'l-şacara* 'the wind blew against the tree' *Kaş. I 251* (*utrurunur, utrunma:k*).

D *adırs-* Recip. f. of *adır-*; 'to part from one another' and the like; usually Intrans., occasionally Trans. S.i.a.m.l.g., w. the same phonetic changes as *adır-*. *Xak. xı ola:r ikli: adrışdı: tafāraqa'l-rafiqān wa tazāyalā* 'the two comrades parted and went separate ways'; in a verse *yér:de: kopa: adrışur* (the flowers)

'spring from the ground and open' (*yanfaric*) *Kaş. I 233* (*adırsıur, adrışma:k*)—*ola:r ikki: ayrışdı: tazāyalā wa tafarraqā; luğā fi'l-dāl* 'alternative form with -d-' *I 270* (*ayrışur, ayrışma:k*; prob. Oğuz): *Çağ. xv ff. ayriş- (-di) ayriul- Vel. 41* (quotn.) (*San. 55v. 2* spells this word *ayriş- az ham cüdā sudan* 'to be parted from one another', with two quotns, one the same as *Vel.*'s).

VUD *otrüş-* Hap. leg.; Co-op. f. of *I otur-*. *Xak. xı ol mağa: kesme: otruşdı: 'he helped me to cut (fi cazz) the forelock'*; also used of anything of which the excess quantity is cut off with scissors (*yugta' zıyadıtuhu bi'l-mıqrād*) *Kaş. I 233* (*otrüşur, otrüşma:k*).

D *utrüş-* Recip. f. of *\*utur-*; 'to oppose one another; to meet one another'. Survives only (?) in NE *Tel. uduraş- R I 1714* and forms like *uçraş-* (*San. 64v. 28*) which are reborrowings fr. *Mong. Xak. xı ol agar utrüşdı: qāwamahu fi amr* 'he opposed him over something'; and one says *ol mağa: utrüşdı: wācāhani* 'he confronted me' *Kaş. I 232* (*utrüşur, utrüşma:k*); *okta:ğalı: utrüşur* 'each of them was on the point of shooting the other with an arrow' (*kāda . . . an yarmi . . . bi-sahm*) *II 97, 16*.

D *üdreş-* Hap. leg.; Co-op. f. of *üdre-* with the connotation of cumulative action. *Xak. xı kepeşli:ğ biliiğ üdreşür al-tadbir idā kāna mulaqqaha(n) bi'l-şūrā yazdād kull yawm husnuhu* 'when knowledge is fertilized by counsel, its goodness increases every day' *Kaş. I 232, 4; n.m.e.*

D *üdrüş-* Co-op. f. of *üdür-*. Survives only in NE *Khak. üzüriş-*. *Xak. xı ol mağa: tawa:r (sic) üdrüşdı: 'he helped me to choose ('alā taxıyr* the wares (etc.)); also used for competing *Kaş. I 234* (*üdrüşür, üdrüşme:k*).

D *ötrüş-* Hap. leg.(?); Recip., etc. form of *2 ötür-*; cf. *ötgürüş-*. *Xak. xı ola:r bir bi:rke: bitiiğ ötrüşdı: 'each of them got a letter through (anşāda . . . al-kitāb) to his comrade'*; its origin (*aşluhu*) is *ötgürüşdi*; also used for helping and competing in getting anything through (*fi tanfid kull şay*)' *Kaş. I 232* (*ötrüşür, ötrüşme:k*).

### Tris. ADR

PUD *otura:* N.o.a.b.; meaning clear, etymology doubtful; perhaps best explained as a Dev. N. fr. *I otur-*. Uyğ. VIII ff. *Civ. (in a prescription for a sore throat) bir sunça budanı tüz otura yarıp oturasın azkıya oyup oy kılıp* '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 *ötürü:* See *ötrü:*.

PUD *iterçi* Hap. leg.; inexplicable in this spelling; perhaps to be read as *ēderçi* Dev. N.Ag. fr. *ēder-*, 'hunter'. Uyğ. VIII ff. *Bud. (in*

a list of men regarded as disreputable because they take life) (butchers, poultry keepers, swineherds, fishermen, hunters, trappers, fowlers) *iterçil(?)* (killers of flying and creeping things) *TT IV 8, 57*. (See *çivğaçil*.)

**D adırtıklıg** *IIap. leg.*; occurs in *Uyg. VIII ff. Bud. in TT VIII G.67* translating a lost Sanskrit word. Presumably P.N./A. fr. a Dev. N. in -k fr. *adırt-* and more or less synonymous with *adırtlıg*.

**D adırtlıg** P.N./A. fr. *adırt*; 'possessing discrimination, able to discriminate; distinguishable; detailed'. N.o.a.b. *Uyg. VIII ff. Man.-A üçödkı adırtlağ üdürtlög yöruğlög tiriğ öz* 'a living soul able to discriminate and choose (between good and evil) and provide explanations in the three times' *MI 26, 16-17*; *Bud. anı bizine adırtlıg yarlıkazun* 'let him communicate it to us in detail' *U III 68, 25*; *ay emdl adırtlıg sözleğil* 'speak to us now (and explain) in detail' *USp. 105b. 8*; a.o. *TT VI 383 (açuk)*.

**D üdürtlög** *Hap. leg.*; P.N./A. fr. \**üdürt*; 'able to choose' *Uyg. VIII ff. Man.-A MI 26, 15-17 (adırtlıg)*.

**D adırsız** *Priv. N./A. fr. adırt*; n.o.a.b. *Uyg. VIII ff. Bud. menly yürekimate işlg özüme adırsız köpüln olurgül* 'sit with thoughts inseparable from my heart and soul' *U III 83, 5-7*; (they had a form and body) *kamağ yalapuklarda adırsız* 'indistinguishable from (those of) all men' *TT VI 356 (with adırsız v.l. for adırsız)*.

**D utruki**: N./A.S. fr. *utru*: Survives only(?) in NE Tuv. *udurgü* 'front' (teeth). *Xak. XI KB kiği utruki aşka sunma eliğ* 'do not stretch out your hand to food in front of other people' 4130; o.o. 2716, 4598: XIII(?) *Tef. yüzi utrukini* 'what is in front of his face' 333.

**D adırsız** *Hap. leg. (?)*; *Priv. N./A. fr. adırcuk*; 'indistinguishable'; synonymous with *adırsız*, q.v. *Uyg. VIII ff. Bud. TT VI 356*.

**D ötürük** *Pass. Dev. N./A. fr. 2 ötür-*; 'diarrhoea, suffering from diarrhoea'; cf. **1 ötüğ, ötürüm**; morphologically identical, but semantically quite distinct, fr. **ötrük**. Survives, w. the same meaning, only in SW xx Anat. **ötrük, ötürek, ötürü, ötürük** *SDD 1120-1*. *Uyg. VIII ff. Civ. ötürük* 'diarrhoea' *II I 2*; **ötürke** (?error for **ötürükke** or **ötüğke**) *em* 'a remedy for diarrhoea' *do. 190*.

**D ederliğ** P.N./A. fr. *eder*; s.i.a.m.l.g. with the same phonetic changes as *eder*. *Xak. XI (after ederlik) and with -ğ (i.e. ederliğ) şahibu'l-sarc* 'owning a saddle' *Kaş. I 151*.

**D ederlik** A.N. (Conc. N.) fr. *eder*; 'saddle-tree'. S.i.s.m.l.g. *Xak. XI ederlik* 'the piece of wood (*al-xayab*) on which the saddle is placed' *Kaş. I 151*.

**S edremliğ** See *erdemliğ*.

**D üdürdü**: *Pass. N./A.S. fr. Refl. f. of üdür-*; 'chosen, choice, select'. Survives only(?) in SW Osm. **öründü/öründü Red. 247. Xak. XI üdürdü**: *neç* 'a choice (*al-muxtâr*) thing' *Kaş. I 145*; *KB bayat kullarında eñ üdürdüsi* 'the choicest of the servants of God' 2598: XIII(?) *KBPP yalavaşlarda üdürdüsi* 'the choicest of the Prophets' 6: *Xwar. XIV teğrinliğ üdürdü kullı* 'the chosen servant of God' *Nahc. 90, 12*; *xalâyıqların malların üdürdüsi* 'the choicest of the people's property' *do. 250, 4*; *Osm. XIV ff. öründü (sic?)* 'chosen, select'; c.i.a.p. down to XVII *TTS I 747; II 955; III 733; IV 805*; XVIII **örtündü** (spelt) in *Rümi, intixâb* 'choosing, choice' *San. 71v. 22*.

**D utrunuk** *IIap. leg.*; *Pass. N./A.S. fr. utrun-*. *Uyg. VIII ff. Civ. (gap) a:y te:prı yar:rokin utrunuk értürmiş kere:k* 'he must spend his time exposed to the moonlight' *TT VIII L.18*.

### Tris. V. ADR-

**D adırtla-**: *Den. V. fr. adırt*; 'to distinguish between (two things *Acc.*)', with various extended meanings later. Survives only(?) in NW Kar. *artla- R I 316*; *Kırım ayırtla- R I 32*; and SW Osm. *ayırtla-*. Considering the constant parallelism between *adırt-* and *üdürt-* and their respective der. f.s, a parallel form \***üdürtle-** must have existed but only its SW Osm. form **üyürtle-** seems to be noted. It still survives in Rep. Turkish as **ögürtle-** (**öyürtle-**) but in xx Anat. where the recorded forms are **örtle- SDD 1, 116**; **üyükle-, üyütle-** 1, 441; **üğürtle-** 1707; **ügütle-** 1708, initial *ü-* prevails. *Uyg. VIII ff. Bud. Sanskrit vicayo* 'investigation' *nom a:rtırtla:ma:k TT VIII A.21*; Sanskrit *bhınneşu* 'in the divided' *a:rtırtla:mışlarda: do. F.4* (in these texts -t- prob. pronounced -ğ-); **edğü ayığ kılınçlı adırtlağalı uyur** 'he can distinguish between good and bad deeds' *U III 5, 12-13*; (wisdom) **edğüll ayığlı nomlarığ çınğarıp adırtlap** 'investigating good and bad doctrines and distinguishing between them' *TT V 24, 76*; a.o. *Suv. 302, 12*; *Civ. ot küyürdl altunıç adırtlağuluk belğü bar* 'there is an indication of refining fire-smelted gold' *TT I 70-1*: (*Xak. XIV Muh.(?) ixtâra* 'to choose' (*özle-*; in margin of one MS.) **üyürtle- Mel. 22, 3** (perhaps a SW gloss): *Çağ. xv ff. ayırtla-* (spelt) *az ham cudâ kardan* 'to separate from one another'; and metaph. *tafrıq wa tamyiz-i nih u bad* 'to distinguish and discriminate between good and bad' *San. 55r. 6*; *Osm. XIV ff. ayırtla-* 'to choose, select; refine (metal); investigate (a matter), settle (a dispute); weed, clean (a field)' c.i.a.p. *TTS I 58; II 78; III 52; IV 58*; once (xiv) **ayırtla-** *I 59* (mis-spelling)—**üyürtle-**, sometimes spelt **ügürtle-** 'to pick out, choose, select', in all periods *I 742; II 949; III 727; IV 801*; XVIII **üyürtle-** *intixâb* 'to choose' *San. 92r. 13*.

**D \*üdürtle-**: See *adırtla-*.

D **ederle**:- Den. V. fr. **eder**; 'to saddle (a horse, etc. *Acc.*)'. S.i.a.m.l.g. w. same phonetic changes as **eder**. **Xak. XI er at ederle:dl**: 'the man saddled (*asraca*) the horse' *Kaş. I 300 (ederle:r, ederle:me:k)*: xiv *Muh. asraca'l-däbba eyerle:- Mel. 22, 7; Rif. 103* (in margin **ederle:-**); . . . *ısrâchâ* 'to saddle it' **eyerlemek** (spelt *-mah* in error) *Mel. 39, 4; Rif. 126; Xwar. XIII eyerle- ditto 'Ali 55; XIV eyerle- ditto Qutb 18; Kıp. XIII asraca min ısrâci'l-faras eyerle:- (misvocalized) *Hou. 36, 14; XIV eyerle- asraca İd. 26; xv ditto Kav. 77, 1; Tuh. 76b. 1 and 3.**

D **utru:lan**- Refl. Den. V. fr. **otru:**. Survives only(?) in NE **Khak.**, 'Tuv. **udurlan**': but the basic and Recip. f.s.s.i.s.m.l.g. **Xak. XI ol aņar utru:landi: wâcahahu** 'he confronted him' *Kaş. I 296 (utru:lanur, utru:lanma:k, sic).*

## Dis. ADS

D **atsız (a:dsız)** Priv. N./A. fr. **I a:t**; 'nameless', used particularly in the phr. **atsız erpe:k** 'nameless (i.e. ring) finger'. S.i.a.m.l.g. In some contexts, e.g. the Proper Name **Atsız**, it is hard to decide whether this is the word concerned or the parallel Priv. N./A. fr. **2 at** 'horseless' (first noted in Kıp. XIII *Hou. 52, 3*). **Uyg. VIII ff. Bud. TT V 8, 55 (İçirtti): (Xak.) xiv Muh. al-baņsar** 'the ring finger' **atsız** *Rif. 142 (mis-spelt ana:sı); Rif. 141 (mis-spelt ata:sı): Çağ. xv ff. atsız bi-nâm* 'nameless' *San. 30v. 15* (with a note on the P.N. **Atsız**): **Kıp. XIII al-baņsar adsız parmak (bâ)** *Hou. 20, 15; XIV aņsız parmak (bâ)* ditto *İd. 12* (after *orta: parmak*): **xv al-baņsar adsız parmak (bâ)** *Kav. 61, 4; Osm. xv-xvi adsız 'of evil repute' in three texts *TTS I 4; IV 4.**

D **edsız** Hap. leg.; Priv. N./A. fr. **e:d. Uyg. VIII ff. Man.-A** (just as craftsmen (*uzlar*) cannot use) **edsız neņ** 'an unserviceable thing' (i.e. as a raw material) *M I 16, 14.*

D **etsız** Priv. N./A. fr. **et**; 'fleshless, lean'. Survives only(?) in SW **Osm. Xak. XI KB** (if you see the face of a shameless man) **etsız söņük** 'it is a bone with no flesh on it' *2206; Çağ. xv ff. in San. 30v. etsız bi-ğışt* 'fleshless' mentioned as an alternative form of the P.N. **Atsız**.

D **otsuz** Priv. N./A. fr. **2 ot**; 'without grass or vegetation'. S.i.s.m.l. **Türkü VIII ff. otsuz suvsuz kaltı: uyn** 'how can I get on without grass or water?' *İrkB 45; Uyg. VIII ff. Civ. otsuz [gap] TT VII 17, 7.*

D **ödsüz** Priv. N./A. fr. **öd**; 'timeless; untimely, premature'. N.o.a.b. **Türkü VIII ff. Man.** (if you lawlessly sin) **ödsüzke** 'against the Timeless One' (i.e. *Zurvan*) *TT II 6, 8; Uyg. VIII ff. Bud. ödsüz kulusuz ölmez* 'he does not die prematurely (Hend.)' *TT VI 348-9; Xak. XI KB kişi ödsüz ölmez 2288; (death) busuğđın likek teğ çıkar ödsüzün* 'comes unexpectedly, like (someone) coming out of an ambush' *4826.*

## Dis. V. ADS-

D **atsa:-** Hap. leg.; Desid. f. of **at-**. **Xak. XI ol ok atsa:dı**: 'he wished to shoot (*ramy*) an arrow' *Kaş. I 275 (atsa:r, atsa:ma:k).*

D **etse:-** Hap. leg.; Desid. Den. V. fr. **et. Xak. XI er etse:dl**: *qarima'l-racul ilâ'l-laħm* 'the man craved for meat' *Kaş. I 275 (etse:r, etse:me:k).*

D **ıdsa:-** Hap. leg.; Desid. f. of **ıd-**. **Xak. XI ol kulin mapa: ıdsa:dı**: 'he wished to send (*yab'at*) his slave to me' *Kaş. I 276 (ıdsa:r, ıdsa:ma:k).*

D **ıtse:-** Hap. leg.; Desid. f. of **ıt-**. **Xak. XI ol ta:şığ ıtse:dl**: 'he wished to move (*yudaħ-ric*) the stone' *Kaş. I 276 (ıtse:r, ıtse:me:k).*

D **ötse:-** Hap. leg.; Desid. f. of **İ öt-**. **Xak. XI ol tıttin ötse:dl**: 'he wished to get out (*yaeruc*) of the hole'; also used (of wishing to) pass through anything (*fi nufud min kull ğay*)' *Kaş. I 276 (ötse:r, otse:me:k).*

D **etset**- Hap. leg.; Caus. f. of **etse:-**. **Xak. XI ol meni: etsetti: agramani ilâ'l-laħm wa ğahhâni** 'he made me crave for meat and whetted my appetite' *Kaş. I 262 (etsetür, etsetme:k).*

D **utsuk-** 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 tözlug öpke nızvani eyin utsukup** 'being overcome by this passion of anger rooted in nothingness' *TT II 17, 80-3*; **Bud. adunlarka utsukmaksız** 'unconquerable by others' *U II 51, 6; o.o. U II 58, 3 (i); Hüen-ts. 1802; Xak. XI ol yarma:kın utsukti: qumira darâhim fi'l-la'ib* 'he lost his money at gambling'; also of losing other things; prov. (**utsukar: yuğlab** 'he is defeated') *Kaş. I 242 (utsuka:r, utsukma:k).*

## Tris. ADS

D **uđısık** Intrans. Dev. N. fr. **uđı:-**; 'sleep'. N.o.a.b. **Türkü VIII** (when I heard this news) **tün uđısıkım kelmedı**: 'sleep did not come to me at night' *T 12* same phr. but with **uđısıkım T 22.**

C **ata:sa:ğun** 'physician'; compound of **ata**: 'father' and **sa:ğun** a title(?). N.o.a.b. **Xak. XI** (after **ata**): **ata:sa:ğun al-tabib** 'physician' *Kaş. I 86, 5*; (after **sağun**) and the Turkish physician (*al-tabibu'l-turki*) is called **ata:sağun I 403, 5.**

D **ađasız** Priv. N./A. fr. **ađa:**; 'free from danger, in safety'. N.o.a.b. **Uyg. VIII ff. Man.-A ığsızın ađasızın turalım** 'may we remain free from illness and danger' *M I 28, 27*; **Man. (ađ)asızın tuđasızın** 'free from danger' *M III 36, 2 (ii) (and M I 31, 1 (i))*; **Bud. ađasız uzun yaşamak** 'a long life free from danger' *TT VII 40, 129; ađasız tuđasız PP 33, 6; Suw. 192, 1.*

D **atasız** Priv. N./A. fr. **ata:**; 'fatherless'. N.o.a.b. but prob. s.i.s.m.l. **Xak.** XI *KB* 6055 (etc.).

D **idi:siz** Priv. N./A. fr. **1 idi:**; 'without a master; ownerless'. Survives only(?) in NC Kir. **es:iz**; Kzx. **iyesiz**, and SW Osm. where it is now spelt **issiz**. **Türkü VIII** (may the country which our ancestors held) **idi:siz kalmazun** (v.l. **bolmazun**) 'not remain (v.l. become) ownerless' *IE* 19, *II E* 16; *IE* 20, *II E* 17; Osm. XIV and XV **isiz/isiz** 'ownerless, desolate' in several texts; also A.N.s **isizlik** and **isizlik** *TTS* I 390; *II* 549; *III* 384.

#### Dis. ADS

D **adaş/adaş** N. of Assn. fr. **1 a:t** (a:d). 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 a:t** meant 'clan (rather than personal) name', so that **adaş** meant primarily 'fellow clansman'; cf. **kadaş**. S.i.a.m.l.g. See *Doerfler II* 437. **Türkü VIII** ff. Man. **yavlak eş tuş adaş kadaş** 'evil comrades (Hend.) and kinsmen (Hend.)' *Chuas*. 197-8; *Uyg.* VIII ff. Bud. Sanskrit *sahāyatā* 'comradeship' **ēş adaş bolmak** *TT VIII B.4*; **ēş adaş** 'comrades' is the term used for the hare, the monkey, and the beaver in the Hare Jātaka, *U IV* 44 ff., 'kinsman' would not here be strictly appropriate; on p. 46 **adaş** occurs twice, 52 and 66, once in **adaş eş** 62, once in **eş adaş** 69; and twice in **adaş bōşük** (q.v.) 55 and 64, while **eş** appears once by itself, 48 and once in **eş tuş** 59; in all cases except **adaş bōşük** the obvious meaning is 'comrade' or the like: O. Kir. IX ff. *Mal.* 11, 8 (andlıg); **Xak.** XI **adaş al-xidn** 'friend, comrade, contemporary' *Kaş.* I 61: **KB** **adaş koldaş erdeş tutundı kalın** 'he acquired a crowd of friends and comrades (double Hend.)' 1697; o.o. 317, 502, 524, 2276, 3485, 4542, often in association with **kadaş**: XIII(?) *Tef.* **attaş** 'namesake' 62 (II at): XIV *Muh.*(?) *mi'āhid wa mu'āxi* 'ally, brother' **ayaş** (error for **ataş** or **adaş**); *Rif.* 145 (only): **Çağ.** XV ff. **adaş hamnām** 'namesake' *San.* 33r. 23 (quotns.): **Xwar.** XIV **adaş 'friend'** *Qutb* 3; **Kom.** XIV 'namesake' **ataş** *CCG*; *Gr.*

D **atış** N.Ac. fr. **at-**. S.i.s.m.l. **Xak.** XI **atış al-murāmāt** 'throwing, or shooting, at one another' (also a masculine P.N.) *Kaş.* I 60: **Çağ.** XV ff. **atış tutuş** syn. w. **atar tutar** *San.* 30v. 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'.

**İdiş** 'cup, vessel', and the like. Survives as **İdiş** in some NE languages, including Khak. and Tuv.; NC Kir. and SC Uzb. **Türkü VIII** ff. **uzun:to:nu:ğ İdi:şin ayak:nı ko:du:pan barmnı:ş** 'a woman left behind her her

cup and bowl and went away' *İrkB* 42 a.o.o.: **Uyg.** VIII ff. Bud. (the minds, thoughts, and bodies of mankind) **burxanların nom İdişl tētir** 'are called the vessels of the doctrine of the Buddhas' *TT VI* 200-1; **kara İdiş** (so read) **ēliğid kötürüp** 'carrying a black cup in your hand' *Usp.* 105b. 4; a.o. *Suv.* 28, 10: Civ. **altun küzeç erser ornağlıg İdiş ol 'as for the gold jug, it is a vessel on a solid base'** *TT I* 189; **Xak.** XI **İdiş (sic) al-qadah** 'cup' *Kaş.* I 61 (and see *Oğuz*); **ıvrık İdiş tizildi:** 'the pitcher and cups (*al-aqdāh*) were arranged' *III* 131, 22; a.o. *III* 232, 27 (**tolu:**); in both these places **spelt İdiş**: XIV *Rbg.* **İdiş** 'cup' *R* I 859 (quotns.); *Muh.* **aṭāw'l-bayt** 'household goods, utensils' **İyış Mel.** 68, 11; *Rif.* 168: **Çağ.** XV ff. **İdiş zarf 'cup'** *Vel.* 61 (quotn.); **İdiş zırrif wa awāni** 'cups and vessels' *San.* 97r. 16 (quotn.); **Yağma:**, **Tuxsı:**, **Yeme:k**, **Oğuz** XI **İdiş (sic)** is used (in these languages) for *kull qidr aw tawr aw inā* 'any earthenware pot or small vessel or vase' *Kaş.* I 161: **Xwar.** XIV **İdiş (sic)** 'cup' *Qutb* 57.

D **İtiş** N.Ac. fr. **İt-**. Survives only(?) in SW Osm. and xx Anat. *SDD* 801. **Xak.** XI **İtiş al-mudāfa'a bayna'tuayn bi'l-yad** 'of two people, pushing one another with their hands' *Kaş.* I 61..

D **ödüş** Hap. leg.; Den. N. fr. **ō:d**; the context suggests a meaning of 'a period of 24 hours'. **Türkü VIII** tūnl: **kūnl: yēti: ödüşke: suvsız 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. **ütış**, and perhaps, somewhat distorted, in some NE languages. **Uyg.** VIII ff. Civ. (the root of his tongue, his throat, his lungs, his gullet) **suv ö:l öt:üş** (spelt **ödüş**) **al:ta:rı ta:marlar:** 'his internal passages lit. "veins" which allow the passage of water and (other) liquids' *TT VIII I.1*: **Xak.** XI **ötüş (bi-ışmāmi'l-alif** 'with front vowels') used when boys sit in a circle, and one of them bumps (**yuqamniş**) against the boy next to him and says **ötüş ötüş**, that is 'add 'anka'l-qamş ilā man fi canbik 'pass on the bump to the boy next to you' *Kaş.* I 60 (listed as a noun, but prob. Imperat. of the Recip. f. of **1 öt-**).

#### Dis. V. ADS-

D **adış**- Hap. leg.; Recip. f. of **1 \*ad-**. **Xak.** XI **er ada:k: adışd: falica'l-raeul bi-rielayhi** 'the man straddled his legs'; also used of any things which are separated (*infaraca*) one from the other *Kaş.* I 181 (**adışur, adışma:k**).

D **atış**- Recip. f. of **at-**; with a range of meanings similar to those of **at-**. **Xak.** XI **ol menliş birle: ok atışd:** 'he competed with me in shooting (*fī'l-ramy*) arrows'; also used of throwing (*fī tarh*) something *Kaş.* I 180 (**atışur, atışma:k**): **Çağ.** XV ff. **atış**- Recip. f. *andāxtan* '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 étış-** (**édış-**) Recip. f. of **ét-**; with a range of meanings similar to those of **ét-**. Survives in NE Khak. **Idış-** *Bas.* 56 and SW Osm. **edış-**. **Xak.** XI **olar:** için **étışdi:**le:r *taşālahū fimā baynahum* 'they reached a settlement on matters of mutual interest' *Kaş.* I 76, 6 (**İçin**); n.m.e.: **Çağ.** XV ff. **étış-** (with **é-**) Recip. f.; *bā yak-diğar kâri kardan* 'to do something together' *San.* 94r. 21.

**D idış-** Recip. f. of **id-**; n.o.a.b. **Xak.** XI of *maņa:* **ertüt idışdı:** *hādāni wa inni ayda(n) ahdaytuhu say* '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 iqlāhi*) *Kaş.* I 182 (**idışur:**, **idışmak:**); **Kip.** XV **élci keleşi iyışıp** 'sending envoys and messengers to one another' 'Golden Horde letter dated' A.D. 1428 4, 6, 14 a.o.o. (Kurat, *Altın Ordu, Kırım ve Türkistan Hanlarına Ait Yarlık ve Bitikler*, İstanbul, 1940, p. 8).

**D İtiş-** Recip. f. of **it-**; 'to push one another', hence later 'to quarrel'. S.i.s.m.l. **Xak.** XI of **anıp birle:** **İtişdi:** *dafa'a mā'ahu* 'he pushed against him'; also used of helping or competing in pushing something (*fi mudāfa'a fa say*) *Kaş.* I 180 (**İtişür:**, **İtişmek:**); **Çağ.** XV ff. **İtiş-** (with **l-**) Recip. f.; *ham-diğar-râ bâ dast afgandan* 'to knock one another down with the hands' *San.* 94r. 21.

**D udiş-** C-op., etc. f. of **udış-**. S.i.a.m.l.g. as **uyuş-** (NE Khak. **uzus-**) except SE, where **uyuş-** (*Jarring* 322) is a Sec. f. of **uruş-**. **Xak.** XI of **menliş birle:** **udışdı:** *bārāni fi'l-nawm ayyuna anwam* 'he competed with me in sleeping to see which of us slept best'; and one says **ada:k udişdı:** *xadirati'l-riçl* 'the leg went to sleep, became numb'; and one says **yuğrut udişdı:** *tarawwaba'l-laban wa xařara* 'the milk (*yoğurt*) curdled and clotted' *Kaş.* I 181 (**udışur:**, **udışmak:**); **Osm.** XVI ff. **uyuş-** 'to clot, coagulate' in several texts *TTS II* 942; *III* 724: XVIII **uyuş-** (spelt, with **-mek** in error) in *Rümi*, *ařsurda şudan-i xün dar udw* 'of blood, to clot in a limb'; hence they say **ayak uyuş-** *pā xuftan* 'of a leg, to go to sleep', in *Ar. xadira San.* 92r. 12.

**D uduş-** Recip. f. of **ud-**; survives as **uyuş-** 'to come to a mutual understanding, unite' in SE **Türki:** NC **Kır.** and SW **Osm.** 'The only supposed early occurrence is dubious, see **uduşur-**. **Çağ.** XV ff. **uyuş-** Recip. f.; *hucüm kardan wa mutāba'at-i yak-diğar namūdan* 'to crowd together and follow one another' *San.* 89v. 29: **Osm.** XVI **uyuş-** 'to reach a mutual understanding' *TTS III* 724.

**D utuş-** Recip. f. of **ut-**. Survives in NW **Kaz.** **utuş-** *RI* 1325 and SW **xx Anat.** **uduş-** *SDD* 1413. **Xak.** XI of **menliş birle:** **yarma:k utuşdi:** *qāmārāni wa xařarāni fi'l-dirham*

'he gambled and betted with me for money (etc.)' *Kaş.* I 180 (**utuşur:**, **utuşmak:**).

**D ötüş-** Recip. f. of **öt-**. See **ötüş-**.

### Tris. ADŞ

**D İdişçi:** N.Ag. fr. **İdiş.** N.o.a.b. **Xak.** XI **KB** (the steward must supervise) **İdişçi töşekçi yérne aşçıka** 'the cupbearer, bed-maker, and cook' 2557; a.o. 4047.

**D adaşlık** A.N. fr. **adaş.** Survives in SW **Osm.** **adaşlık** 'having the same name' *Sami* 25. **Xak.** XI **adaşlık al-şadāqa** 'friendship' *Kaş.* I 149; a.o. I 149, 3 (translated *almuwadda* 'friendship').

**D İdişlig** P.N./A. fr. **İdiş.** Survives in NE **Khak.** **İdişlig.** **Xak.** XI **KB İdişlig suyuğ** 'the water in the cup' 6045, 6057, 6060, 6062.

### Tris. V. ADŞ-

**D uduşur-** Caus. f. of **uduş-**. N.o.a.b. The word concerned has hitherto been misunderstood; Thomsen connected it with **utru:** and translated it 'in the encounter'; **Atalay** derived it directly from **uduş-** which is morphologically difficult; **Malov** followed him. But to take it as a Ger. of the Caus. f. of **uduş-** gives it exactly the right sense. As such, the word is Hap. leg. but the parallel Caus. f. in **-tur-** survives as **uyuştir-** in SC **Uzb.** and prob. elsewhere. **Türkü VIII bir eriğ okun urtı:** **eki:** **eriğ uduşuru:** **şançtı:** 'he shot one man with an arrow and spared two men sending them one after the other' *I E* 36; similar phr. *I N* 2.

### Dis. ADZ

**atız** survives meaning 'a small field' and the like in SE **Türki** **atız** *Şaw* 3; **étiz** *BŞ* 58r; **Tar.** **etiz** *R I* 843; NC **Kzx.** **atız** *R I* 460. Became a First Period l.-w. in **Mong.** as **atar** 'uncultivated ground'. **Xak.** XI **atız kull şuřba mina'l arđ bayna'l-ārimayn** 'any strip of land between two dykes' *Kaş.* I 54.

**édiz/édiz:** 'high, lofty'. Survives in NE **Tel.**, **Tub.** **es** *R I* 870: SE **Türki** **igiz** *Şaw* 37; **égiz/igiz** *Jarring* 123; NC **Kir.** **égiz** **Çf.** **yüksek.** **Üyğ.** VIII ff. **Bud.** **yüksek éđiz orunluktin** 'from his lofty (Hend.) throne' *PP* 61, 5; (a fire) **édiz küyer örtenür** 'blazes (Hend.) high' *U II* 8, 27; o.o. *U III* 33, 14 (**étig**); *Hüen-tš.* 2091; *Suv.* 620, 16 (**kalık**); **Civ.** (earth mounted on earth) **édiz boltı** 'became high' . . . **édiz turur** 'is high' *TT I* 46-7; **Xak.** XI **édiz kull murtafi** 'anything high' of land, etc.: **édiz tağ cabal māni** 'an inaccessible mountain' *Kaş.* I 55; **ediz al-murtafi**, of anything *I* 122: **KB** **ay sırrıka yakın ay köpülke éđiz** 'oh (God) near to the secret and high above the mind' 20; (if the moon is full and) **ağsa éđiz** 'rises high' 733; **édiz 'arş** 'the lofty throne' 4776: XIII(?) *At.* **édiz** 'lofty' 60, 76; **sumāktin éđizrek** 'higher than Arcturus' 49; **xiv Rbg.** **édiz** 'high' *R I* 859 (described as **Çağ.**): **Xwar.** XIV ditto *Qutb* 19.

C *etöz* (often written as two words *et öz*, but not declined separately) lit. '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. *etöz ertimlikin sakınıp* 'meditating on the transitoriness of the body' *TT III 137*; Bud. *bu suyuğ etözde ozalim* 'may we escape from this sinful body' *PP 51, 8*; *etöz kodup adın 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, 10*; *Siv. 446, 15*; *613, 19*; *TT VIII* (spelt *etöz, etöz, etüz, etüz*), etc.: Civ. [gap] *kayinturup içser 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. x1 KB* (anger and bad temper are bad for a man; with these two) *tutçı emğer etöz* 'the body is in constant pain' *332*; o.o. *990* (*yavrit-*), *991*, *1194*, *1438*, etc. (common): *xiii(?) At.* see *I öz*: *xiv Muh.(?) al-nafs* 'the self(?)' *etöz Rif. 139* (only, see *I öz*): *Kom. xiv söz etiz (sic) bolup turur* 'the word became flesh' *CCG*; *Gr.*

*uğuz* 'the itch' and other skin diseases. Survives only(?) in *SW Osm. uyuz*. Cf. *kotur*. Uyğ. viii ff. Bud. *TT VI 443* (*örmen*): *Xak. x1 uğuz al-carab* 'itch, scab' *Kağ. I 54* (prov.); and o.o., in three *uğuz*: *xiv Muh.(?) al-carab* (*kotur*, v.l. in one MS.) *uyuz Mel. 65, 1*: *Çağ. xv ff. uyuz* (spelt) *'illat-i carab* 'a disease, itch' *San. 92v. 27*.

*ottuz* (*ottoz*) 'thirty'. For the double -tt- which was the original pronunciation but is seldom written, see Clauson, 'The Turkish Numerals', *JRAS*, April 1959. S.i.a.m.l.g., usually as *otuz*. *Türkü VIII* (Kül Tegin in that battle) *otuz yaşayur ertli*: 'was thirty years of age' *I N 2*; *otuz II E 28*; *II S 2*: *Uyğ. viii ff. Man. otuz M III 25, 4 (v)*; *TT III 18*, *page number*: Bud. *otuz* is common in *TT VII*: Civ. *otuz*, consistently so spelt, is common in *TT VIII* (and *USp.*): *Xak. xi* (in a Section headed *bâb fa'ül*) *ottuz yarmak talâtüna dirham* 'thirty silver coins (etc.)'. This word is also used for 'three'; I heard them say at (VU) Kınıt in Yağma: *ottuz içelim* 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. otuz* 'thirty' *240*: *xiv Muh. talâtüna otuz Mel. 82, 4*; *Rif. 187*: *Çağ. xv ff. otuz* 'the number thirty' *San. 62v. 10* (quott.) (this is not one of the numerals with double consonants discussed in *20v. 9 ff.*): *Kom. xiv* 'thirty' *otuz CCG*; *Gr.*: *Kıp. xiii talâğın otuz IIou. 22, 10*: *xiv ditto Id. 15*; *Bul. 12, 12*; *xv ditto Kav. 39, 5*; *65, 8*; *Tuh. 60b. 9*.

## Dis. V. ADZ-

*PUD atız-* N.o.a.b.; 'to play' (a musical instrument) and as the first letter in one place looks like *a-* and in the other *é-/l-/i-* its origin

is doubtful, but perhaps a Caus. f. of *ét-*: is the likeliest. Uyğ. viii ff. Bud. (bring me a lute and) *elğim atızu(?) ağzım yırlayu öz igldeyin* 'I will support myself by playing it with my hand and singing with my mouth' *PP 70, 1-2*; *elğl kopuz atızu(?) ağzı yırlayu olurdu* 'he sat, his hand playing the lute and his mouth singing' *do. 71, 1-2*.

*D uduz-* Caus. f. of *ud-*; 'to lead, or conduct (someone Acc.)'. N.o.a.b. *Türkü VIII yeti: yüz kişi:ğ uduzığma: uluğ: şad ertli*: 'their chief, who led the 700 men, was a şad' *T 5*; *könlüğe: uduz* 'lead them as you think best' *T 15*: Uyğ. viii ff. Chr. (an angel appeared and) *uduzup andın* '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*: *yércıleyür uduzur erdi* 'he guided and led' *Hüen-ts. 1938*.

*D utuz-* Caus. f. *in -z-* (cf. *atız-*) fr. *ut-*. Survives only in SW xx Anat. *utuz-ütüz-SDD 1423, 1440*. Like the later Caus. f.s, *utğuz-* first noted in *Çağ. Vel. 92*; *San. 60v. 11* and surviving in SE, SC, and uttur- first noted in *Kıp. Bul. 67r. 7* and surviving in NE, NW, and SW xx Anat. *ütür-*, it has the unusual Caus. meaning of 'to allow others to beat oneself, to lose'. *Türkü viii ff.* (a gambler) *oğlin kisi:sin utuz:maduk* 'did not lose his son and wife' *İrkB 29* (and see *ut-*): Uyğ. viii ff. Bud. Sanskrit *ganâ-pâriharena* 'by losing the community' *kuvra:ğiv utuzmak üze: TT VIII C.5*: *Çağ. xv ff. utuz-* (and *utkuz-*, -di, etc.) *üdü-, ya'ni yenil-, elinde olann aldir-* 'to be beaten, to lose what you have in hand' *Vel. 92* (*San. 59v. 18* erroneously corrected *utuz-* in one quott. to *otur-* 'to sit'): *Kıp. xv xasira* 'to lose' *Tuh. 15a. 2*.

## Tris. ADZ

*D edizlik* A.N. fr. *édiz*. N.o.a.b. *Xak. xi edizlik al-irtifa'* 'height, elevation' *Kağ. I 152*: *KB edizlik tiledi süzük cân turuğ* 'his pure soul sought the heavenly height as his resting place' *152*: *xiv Rbg.(?) edizlik* (spelt *edizlik*) *RI 859* (listed as *Çağ.* but prob. *Rbg.*).

*DC etözlüğ* P.N./A. fr. *etöz*. N.o.a.b. Uyğ. viii ff. Man. *üküş [törülüğ] özütülüğ etözülüğ (sic in error) [gap]* 'many kinds of deceased and still living(?) . . .' *M III 36, 7* (iii) (*M I 31, 6* (i)): *Xak. x1 KB etözülüğ kişi:ke kereki bu ol* 'this is what a human being needs' *1023*.

*D otuzar* (*ottuzar*) Distributive f. of *ottuz*; '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(?) each' *TT VIII L.20*; *otuzar tenbln süçügnl bir kap* 'a wine skin containing thirty *tenbin* of wine' *USp. 10, 8*.

## Tris. V. ADZ-

*D atızla-* Hap. leg.; Den. V. fr. *atız*. *Xak. xi er yérin atızla:du: itaxaqa'l-racul fi*

*arđihi dibâr wa musannât li'l-zir'a* 'the man made irrigation ditches and dikes on his land to cultivate it' *Kaş. I 301* (atizla:r, atizla:ma:k).

**D uđuzla:-** Hap. leg.; Den. V. fr. uđuz. **Xak.** x1 ol ani: uđuzla:ɔ: *dâwâhu mina'l-carab* 'he cured him of the itch' *Kaş. I 301* (uđuzla:r, uđuzla:ma:k).

**D atizlan-** Hap. leg.; Refl. f. of atizla:-. **Xak.** x1 yér: atizlandi: *cu'îlati'l-ard muşarât* 'the land was made saleable' (i.e. provided with ditches and dikes). *Kaş. I 292* (the Aor. and Infin. were originally *epözlenür*, *etözlenme:k*, and the -me:k was altered to -ma:k; this is prob. a case of haplography, the Aor. and Infin. of atizlan- and a sentence illustrating *etözlen-* (not recorded elsewhere) having been omitted by the scribe).

**D edizlen-** Hap. leg.; Refl. Den. V. fr. ediz. **Xak.** x1 ol ta:ğni: edizlendi: *'adda'l-cabal mâni' jawil* 'he reckoned that the mountain was inaccessible and high' *Kaş. I 292* (edizlenür, edizlenme:k).

### Mon. AĞ

**D 1 a:ğ** 'the space between the legs, crotch'; hence also 'the gusset in a pair of trousers'. Survives in the latter meaning only(?) in *NW Kırım aw R I 66* and *SW xx Anat. ağ SDD 72, 1601*. Uyğ. viii ff. Civ. (if a pregnant woman cannot give birth, you must burn *kürün* seed) *ağı arası arasında* 'in the space between her legs' *H I 23*; a.o. *TT VII 26, 9-10* (İçton): **Xak.** x1 a:ğ *al-masâfatu'llati bayna'l-faxdayn* 'the space between the thighs'; and one says *yüz at menliş ağıdın keçti:* 'a hundred horses have passed between my thighs'; *wa huwa bi-manziilatil-fitir bayna'l-işbi'ayn* 'and it is of the same order(?) as the space between two fingers' *Kaş. I 80: KB 6536* (arkun): **Kıp.** x1 a:ğ *sarcu'l-sarâwîl* 'the gusset of a pair of trousers' *Id. 16: Osm. xv Ar. nayfaq ditto ağ TTS I 376* (s.v. im (üm)).

**D 2 a:ğ** 'net', more particularly hunting or fish net. S.i.a.m.l.g. except SE, SC usually as **ağ** or **aw**. Cf. to:r. **Xak.** x1 *KB* (the third is disease) *tiriglik ağı* 'a net for (catching) life' 307; (the body is a dangerous enemy) *kamuğ yérde yadmiş tuzakı ağı* 'it has spread its snares and nets everywhere' 3637; a.o. 4224: *xiv Muh.(?) al-şabaha* 'net' **ağ** (*altan*, unvocalized, and prob. corrupt follows) *Rif. 160* (only): **Çağ.** xv ff. **ağ** *dâm wa şibâk* 'nets' *San. 43v. 12* (quotn. in *Rümi*): **Xwar.** xiv **ağ** 'net' *Qutb 4*; **Kom.** xiv 'net, fish-net' **ağ CCI**; **aw CCG**; **Kır.** xiii *al-şabaha ağ Hou. 10, 18*; *xiv a:ğ al-şabaha li'l-samak* 'fish-net' *Id. 16*; *al-şabaha a:ğ Bul. 5, 2*; *xv ditto aw Tuh. 20b. 11*; **Osm.** xiv **av** 'spider's web' *TTS I 53*; *xvi ağ ditto II 7*; *IV 8*.

**1 a:k** 'white' originally as the colour of an animal's coat as opposed to the more general word *ürüg*, q.v., later 'white' in all senses.

C.i.a.p.a.l. It occurs, often with a metaph. meaning in numerous phr. of which, e.g., *San., TTS*, and *R* give long lists. See *Doerfer II 504*. **Türkü** viii **ak ađđır** 'a white stallion' *I E 35, 36*; **ak** at 'a white horse' *I E 40*; **ak** 'white horse' *I N 2, 3, 5, 6, 9*; viii ff. **ak bési:** 'this white mare' *Irkb 5*; **ak** at *do. 19*: Uyğ. viii ff. **Civ.** **ak kışığ az** 'your white winters are rare' *TT I 159* (the only such occurrence noted in Uyğ., while *ürüg* is common). **Xak.**, **Oğuz** xi **a:k** in *Oğuz al-abyad min kull şay* 'white' of anything; and among the Turks it is used in relation to the colour of a horse (*fi şiyâti'l-xayl*), and one says **a:k** at *al-farasu'l-aşab* 'a white horse' (and two place-names **A:k Sazy**, **A:k Tere:k**) *Kaş. I 81*; **ak bulıt örlenüp yartağı'u'l-muzn** 'a rain cloud rises' *I 258, 2*; **kerip tuta:r ak tor:n** (the clouds) 'spread their net over the sky', that is a rain cloud *III 39, 13*; *xiii(?) Tef.* **ak** 'white, transparent' 47; *xiv Muh. al-abyad ak Mel. 68, 2*; *Rif. 168*; a.o. (**ađđır**): **Çağ.** xv ff. **ak öy gadır** 'tent' *Vol. 24* (quotns.); **ağ/fak safid** 'white' *San. 43v. 14*; 45r. 21 and numerous phr., **ağ** being the preferred form: **Oğuz** xi see **Xak.**; **a:k sakal er al-raculu'l-aşyab** 'a grey-bearded man' *Kaş. I 81*; **Xwar.** *xiii ağ* 'white' *'Ali 132*; *xiii(?) ak koyun* 'a white sheep' *Oğ. 363*; **ak sakalluğ do. 312**; **ap ak** 'quite white' 231, 343; *xiv ak* 'white, whiteness' *Qutb 9*; (**akrak** 'whiter' *Nahc. 57, 7*): **Kom.** *xiv* 'white' **ak/fax CCI, CCG**; **Gr.** *xiii al-abyad ak Hou. 31, 2*; *xiv ditto Id. 17* (and phr.); *Bul. 2, 15* (phr.): *xv ditto Tuh. 4a. 1* etc.; to emphasize white (*fi ta'kidil-abyad*) they say **appak**, originally **ap ak Kaw. 5, 7**; a.o. 58, 18: **Osm.** *xiv ff.* **ağ** and **ak** both occur in *xiv*; **ağ** survives until *xvi* and thereafter only in popular verse *TTS I 5 ff.*; *II 6 ff.*; *III 4 ff.*; *IV 12*.

**F 2 ak** 'hateful'. Hap. leg.; Pelliot 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 *wu* (Ancient Chinese *'âk*) 'to hate, hateful' (*Giles 12,779*). Cf. **akla:-**. Uyğ. viii ff. **Bud.** **ayığ kılınçlığ ak oğlın** 'his wicked hateful son' *PP 62, 5*.

\***iğ** 'weeping, sobbing', the base of **iğla:-**, q.v.; not noted in the early period, but survives in *NE Şor 1 R I 1351*; **Khak. 11**; **Tuv. 11**: (only with Poss. Suff. 1:51); **NC Kır. 1y**.

**ık** 'hiccough'; an onomatopoeic, possibly but prob. not identical with \***iğ**. Survives only(?) in **NC Kır.** and **SW Osm.** *San. 244* (only) Cf. **iħla:-**. **Xak.** x1 **ık** 'the hiccough (*al-rabu*)' which rises from the chest when cold water is drunk and bread eaten on the top of it'; hence one says **anı: ık tuttu:** *axađahu'l-rabu* 'he was seized with hiccoughs' *Kaş. I 37*.

**1 oğ** 'disengaged, idle'; not noted before *xiv* but cf. **ağla:-**. Survives only(?) in **SW xx Anat.** *SDD 1085* (also with a phr. relating to a mill); **Anat. uğu do. 1414** and **oñ do. 1091**

are synonymous. **Kıp.** XIV **oğ xalı fariğ** 'free, disengaged'; one says **hey oğmurud** 'is the chief disengaged (*fi'l-xalwa*)?'; and **teyrlmen oğmurud** 'is the mill disengaged (*xalıya*)?' *İd.* 16: XV **xalwa (yawlak; in margin) oğ Tuh.** 14b. 7.

S 2 **oğ** See 1 **o.**

**uğ** 'a tent rib, wooden strut forming part of the framework of a tent of the *yurt* type'; sometimes confused with **1 ok**, see **Çağ.** below. Survives in NC Kzx. **u:k**, same meaning, *R I* 1606 (not in *MM*), and possibly NE Şor **uğ** 'yurt' *R I* 1617 and SW Osm. **huğ** 'a hut made of reeds or rushes' *TTS I* 346; *Red.* 2174. See *Doerfer II* 602. Cf. **uyuğluğ.** **Xak.** XI **uğ kull dil' min adlı'l-xibā' fi a'tāhā** 'a rib in the upper part of a tent' *Kaş.* I 48; **Çağ.** XV ff. **uğ çübhā-yi favekāni-yi aldıçuq** '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**: **Kıp.** XIV **uğ 'ūd min 'idāni'l-xarbatī'llati tuğraz fi qubbatihā** 'one of the beams of a tent which are fixed in its roof' *İd.* 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-tribe' (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 *Kaş.* is, no doubt, another special sense of this word. Later it came, like **kik**, 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 **uğ.** S.i.a.m.l.g. See *Doerfer II* 605-6. **Türkü VIII okun urtu:** 'he hit with an arrow' *I E* 33, 36; **On ok** the tribal name of the Western **Türkü** occurs several times in *I, II, T:* **Uyğ.** VIII ff. **Man.-A ok ya altı** 'took bows and arrows' *Man.-uig. Frag.* 401, 7; **Bud.** (I will cause excruciating pain to that demon) **vacırılığ okın tuşğuru tokıp** 'smiting him and causing him to meet a *vajra*-like arrow' *U II* 26, 14; **okın ursukmuş kişİ teg** 'like a man struck by an arrow' *Suv.* 623, 17; a.o. *do.* 621, 8-9; o.o. *TT IV* 10, 12; *U II* 78, 31; *Civ. TT I* 162 (at-); **Xak.** XI **ok al-sahm** 'arrow'; **ok cā'izatu'l-bayt** 'the cross-beam of a house'; hence one says **ev oki: sahmul-bayt** 'the main beam (lit. arrow) of a house'; **ok yıla:n** 'the adder (*al-af'ā*) which throws itself at a man' (also *III* 29, 27); **ok al-qur'atū'llati yuqsam bihā'l-arđ wa'l-ansibā** 'the lots which are used in dividing up land and shares (of anything)' *Kaş.* I 37; **ok al-nasib minā'l-mirā'l** 'a share of an inheritance'; **apa:r bir ok tegdi:** 'one share of the inheritance came to him' *I* 48; about 60 o.o.: **KB bođum erdi ok teg** 'my body was as (straight as) an arrow' 371, 1099; **bođur ok yaçı** 'he becomes an archer' 4046; XIII(?) *At.* **büter ok başr** 'an arrow wound heals' 140; **ya okun** 228: *Tef.* **ok** 'arrow; share, portion' 235; **XIV Muh.(?) al-nuşşāb** 'arrows' **ok** ('with o-') *Rif.* 76, 173 (only); **Çağ.** XV ff. **ok** (1) *tir* 'arrow' (quotn.);

(2) metaph. **çübhā-yi dirāz ki bālā-yi 'imārat-rā ba-dün pūşand** 'the long beams which cover the roof of a building on the outside' (quotn.; the refec. to **uğ** follows): **Xwar.** XIII **ok** 'arrow' *'Ali* 15; XIII(?) (they fought) **ok birle** 'with arrows' (swords and spears) *Oğ.* 160; a.o.o.; **XIV ok** 'arrow' *Qutb* 117; *MN* 91, etc.: **Kom.** XIV **ox** 'arrow' *CCG; Gr.;* **Kıp.** *al-muşşāb ok Hou.* 13, 16; **XIV ok** ditto *İd.* 17; XV ditto **ok Kav.** 64, 1; *Tuh.* 36h. 5; **Osm.** XIV ff. **ox** 'arrow' in several texts down to XVI *TTS I* 536; *II* 720; *III* 536; **XIV ok birak-** 'to cast lots' *I* 537.

**2 ok/ök** 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 ('I, etc.) 'and no other'; in a context of time it means 'exactly (then) and not earlier or later'. S.i.a.m.l.g. except SE, where it is now obsolete, and SW where it was apparently never used. **Türkü VIII özlüm ök** 'I myself' *T* 6; **ben ök ertim** 'it was me (and no one else)' (that was his Counsellor and Field-Marshal) *T* 7; **üküş ök ölürtt:** 'he killed very many' *T* 7; **Uyğ.** VIII ff. **Man.** **ol ok o:t teyrl:** '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; **térin ök** 'immediately' see **térin:** **Xak.** XI **ok harf ta'hid fi'l-fi'l** a particle adding emphasis to a verb; hence one says **barğil ok idhabanna** 'go!'; **ok harf yuşşabu'l-hāl** 'a particle accompanying expressions of time'; hence one says **baya: ok keldim ataytu qabl hāğih'i**-sā'a **hağiqata(n)** 'I really did come a short time ago'; and one says **ardı: ok aydım qıltu sā'ata'idi** 'I said this very moment' *Kaş.* I 37; a.o. *I* 71, 16 (**özük**): **KB ok/ök** are common, e.g. **bayat ok 90; uluğluk ok-a** (-a *metri gratica*) 552; XIII(?) *At.* **men ök 90;** (fine broadcades are scarce) **uçuzı böz ök** 'it is just cotton cloth that is common' 480; *Tef.* **ol ok,** etc. 235, 243; **Çağ.** XV ff. **ok hamān** 'exactly' *Vel.* 109; **ok . . .** (3) *hamāndam wa fi'l-favv* 'immediately, instantly' (quotn.); (4) *hamān* 'exactly' (quotn.); (5) *ham* 'also' (quotn.) *San.* 77v. 17; *Vel.* 109 also translates **ok naqd** 'for spot cash' as opposed to *nasiya* '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 *Qutb* 117 (always **ok** never **ök**); *MN* 75; **özi yök (sic) tüştü** 'fell off of its own accord' *Nahc.* 104, 10; **alimlar ok** 233, 4; **özi ök** 355, 12; a.o.o.: **Kom.** XIV **ok/ox** emphatic particles *CCI, CCG; Gr.* 178 (quotns.). (**Kıp.** XV the *Kıp.* verbal suffix -ğas/ğes (-ğaç/-ğec) corresponds to **ok fi'l-luğati'l-Turk,** as in *erdi ok, anda ok, kündüz ok, kece ok Tuh.* 75a. 13 ff.).

#### Mon. V. AĞ-

**a:ğ-** Preliminary note. **A:ğ-** '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 Kır. o.-: *SW Osm.* ağ- 'to rise, evaporate', etc. and *Thm.* ağ- (inter alia) 'to climb (over); to overflow; to exceed (a stated period)'. Kaş. gives ağ- in the same para., a meaning which cannot be connected with 'to rise', is, as such, unrecorded elsewhere, and is entered here as 2 ağ-. In modern times there is a verb ağ- 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 Türki ağ-* Shaw I 11 BŞ 7, Jarring 14; *NC Kır. o.-* (some meanings) *Yud.* 593; *Kzx.* aw- R I 67, MM 50; *SC Uz.* oğ-, *NW Kaz.* aw- R I 67; *SW Osm.* XVIII ff. ağ- TFS I 12 and 53 (s.v. avrıl-); II 13; *XX Anat.* ağ- SDD 1603; av- do. 130; *Thm.* a:ğ-. 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.'s second meaning. See *ak-Osm.* XIV and ağıncsız, which is also connected with this modern meaning.

1 ağ- 'to rise (from somewhere Abl.); to climb (up something Dat.)'. *Türktü* VIII (gap) *yışka*: ağıd: 'climbed the ... mountain forest' II E 37: VIII ff. *yaylağ tağima*: ağıpan 'climbing the mountain where I spend the summer' *IrKB* 62: *Uyg.* VIII ff. *Man.-A tamudan yokaru ağıduka* 'after climbing up from hell' *M I* 13, 15; *Man.* ağmak *énmek ajuñlarığ körgitipiz* 'you have shown the rising and descending states of existence' *TT III* 58; (he put the souls in a balance) [arazu] ağı[sar] 'if the (pan of the) balance rises' *M II* 12, 10: *Bud.* *TT IV* 6, 20 (tañıl-): *Civ.* ağıp *kelir soğık suv* 'the rising cold water' *TT I* 104: *Xak.* XI ol ta:ğka a:ğdi: *şa'ida'l-cabal* 'he climbed the mountain'; and one says *bult ağıdi: naşa'atıl-sahaba* 'the cloud rose' *Kaş.* I 173 (a:ğar:r, a:ğma:k); and over a dozen o.o. mainly in grammatical examples with ta:ğka; and often spelt ağ-: *KB ağ-* is common, both with an Indirect Object, e.g. *törke ağar* 'he rises to a place of honour' 1661, and without, e.g. *ukuşun ağar ol* 'he rises by (possessing) understanding' 289; o.o. 731 (*yokaru*); 733 (*édizlik*), 903, 1049 (*én-*), etc.: XIII(?) *Tef.* ağ- 'to climb', etc. 36: *xiv Muh.* *şa'ida wa raqā* 'to climb, ascend' ağ- *Mel.* 28, 1; *Rif.* 111: *Çağ.* xv ff. ağ- *bälā raftan wa 'urıc kardan* 'to rise, ascend' *San.* 42r. 9 (quotns.): *Xwar.* xiv ağ- 'to rise, climb' *Qutb* 4: *Kıp.* xv a:ğ- *şa'ida* *Id.* 15; *Bul.* 55v.: *Osm.* xiv ff. ağ- 'to rise', esp. in the phr. *göge ağ-* 'to ascend to heaven'; c.i.a.p. *TTS I* 11; *II* 12; *III* 7; *IV* 8.

2 a:ğ- see Preliminary note. *Xak.* XI (after I a:ğ-) and they say *anıy yüzi*: ağıdi: *tağayyara lawma'u* 'his colour changed' *Kaş.* I 173; *öñüm körüp yüzi*: ağıdi: (*sic*)

*fa-lammā laqā'l-mawt hatma(n) şahaba law-nuhu wa tağayyara wachuhu* 'when he met death inauspiciously, his colour became wan and his face changed' *III* 327, 18; a.o. I 65, 9 (ağduk).

**ak-** primarily 'to flow' of any kind of liquid from tears to rivers. In *Uyg.* *Bud.* it and its derivatives, *akıgılığ*, *akıgısız*, are used in a very technical sense to translate Sanskrit *srū-* and its derivatives. Later it was used for the movement of raiding parties and in some modern languages for 'to float', esp. downstream. S.i.a.m.l.g. as **ak-** with some traces of a Sec. f. **ik-** (see *Kom.*). *Uyg.* VIII ff. *Bud.* (tears) *akti* 'flowed' *U III* 66, 5 (ii); *akmaz akıtmaz* lit. 'not flowing or causing to flow', for Sanskrit *anāsrava* *TT VI* 136 (and note): *Civ.* *suv akar* 'water flows' *TT VII* 29, 13; *üküş tellim yaş aksar* 'if the eyes water copiously' II I 65; *yırıñ aka* 'running with pus' *H III* 26, 85; *Xak.* xi *su:v akdi: sāla'l-mā* 'the water (etc.) flowed'; and one says *yağı: akdi: cā'at kata'ibu'l-aduwā* 'enemy raiding detachments came (pouring in)' *Kaş.* I 168 (**aka:r**, **akma:k**); about 16 o.o. in one meaning or the other: *KB akar suv* 669; *aka kelsü arzū* 'may what you desire come in abundance' 943; a.o.o.: XIII(?) *Tef.* **ak-** 'to flow' 47: *xiv Muh.* *al-ğāra* 'to raid' **akmak** *Mel.* 34, 7; *Rif.* 119; *ağāra ak-* 104 (only); *al-caryān* 'to flow' **akmak** 34, 11; 119; *carā ak-* 107 (only); *al-mā'u'l-cāri akar: su:* 76, 17; 180: *Çağ.* xv ff. **ak-ğakil-** (spelt) *rawān sudan-i āb* 'of water, to flow' *San.* 44r. 25 (quotns.): *Xwar.* XIII **ak-** (of blood, etc.) 'to flow' *Ali* 35; *xiv ditto Qutb* 9; *MN* 251, etc.; (two canals) *āğikār akar* 'flow in the open' (and two) *örtüglüg akar* 'flow underground' *Nahc.* 57, 5; *kāfırlarını akıp bulun kılıp* 'raiding the infidels and taking prisoners' 161, 4: *Kom.* xiv **ax-** 'to flow' *CCG*; *Gr.* 30 (quotn.); **ix-** 'to float with the stream' *CCG*; *Gr.* 272 (quotn.): *Kıp.* XIII *al-mā'u'l-cāri akar: su:* *Hou.* 7, 3; *xiv ak- sāla* *Id.* 17; *akdılar carū li'l-ğāra* 'they streamed out on a raid' *do.* 18; *al-nahr* 'river' (inter alia) *akar Bul.* 4, 13; *xv sāla ak- Tuh.* 20a. 8: *Osm.* xiv ff. **ax-** (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:ğ-.

**S iğ-** pec. to *H II*; prob. a Sec. f. or mis-transcription of **yığ-**. *Uyg.* VIII ff. *Civ.* (if blood flows (ünser) rub honey on various parts of the head and) *kan iğğay* 'it will coagulate the blood' *H II* 39, 4 and 7; o.o. *do.* 18 and 19.

**S ik-** 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 *uka-* (*Haenisch* 160, *Kowly* 257). In some forms, esp. in unvocalized texts, liable to be confused with **oku-**. In the

early period often in the *Hend. bil- uk- Türkü* VIII ff. *Man. bilmetin ukmatın* 'because (we) do not know or understand' *Chuas.* 132: *Uyg.* VIII ff. *Man. M I 18, 4 (i) (ađır-)*: *Bud. uk-* is common, e.g. *tétrü ukar* 'he completely understands' *U II 7, 6*; o.o. *do. 8, 22*; 9, 12; 11, 11; *TT V 26, 96*; *VIII O. 1*; *PP 68, 5—bil- uk- U III 35, 22*; *TTIV 4, 11*; *VI 331*: *Civ. iş bolmıñın ukayarlıkap* 'deigning to understand what has occurred' *ÜSp.* 88, 11: *Xak. xi er i:şın ukdi: dälika'l-raculfašana amrahı* 'that man understood his business' *Kaş. I 168 (uka:r, ukma:k)*; three o.o.: *KB uk-* 'to understand' is common, esp. for 'to understand what has been said', e.g. *él(İ)ğ aydı ukturn* 'the king said "I understand"' 714; o.o. 155, 282, 657, 660, 680, etc.: XIII(?) *At. eşiť uk munı* 'hear and understand this' 62; a.o.o.: *Tef. uk-* ditto 324: *XIV Muh. 'arafa wa 'alima* 'to know' *uk- Rif.* 112: *Xwar. XIII(?) ukğuluk* *tüzün bir er* 'an understanding and gentle man' *Oğ.* 314 (reading doubtful): *xiv uk-* 'to understand' *Qutb* 117 (*ok-*); 199 (*uk-*): *Kıp. xiv uk-fahıma* 'to understand' *İd.* 17.

### Dıs. AĞA

*ağı*: from XI onwards consistently translated 'silk brocade' and the like; earlier contexts suggest the meaning 'treasure', and cf. *ağıçit*; *ağılık*; 'silk brocade', as the main component of early Turkish treasures, may, however, have been the original meaning. N.o.a.b. The word *ağ/ağı* prob. used only in such phr. as *ağı kurdu* 'caterpillar' noted in *Osm. xvi TTS II 9* and surviving in *xx Anat. SDD 74, 76, 78, 131, 1602* prob. has nothing to do with 'silk' (worm); it seems to be a *Sec. f.* of *ağu*: Cf. *barçın. Türkü VIII ağı*: occurs 5 times in *IS 5-7, II N 4-5*, and several times elsewhere in the context of gifts given by the Chinese to the Turks; in *IS 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 booty in *T 48 sarığ altun: ürüñ kümüş kırz kođuz egrı: teve: ağı*: '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 katı]ğlanmaz inçip ağı bulur; yeme [ne tñrılığ ağı barım elğırerü kelser esirgenü kışganu tutmaz kizlemez* '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): *Uyg.* VIII ff. *Man. ağı baram M I 15, 4-5; III 11, 20; 13, 6-7 (i)*: *Bud. ağı barım U II 76, 2; PP 7, 6* and 9; 9, 2; *TT VI 101, 233, 266; Tış. 19a. 4*: *Civ. ağı barım TT VII 34, 3*: *Xak. xi ağı: al-dibac* 'silk brocade' *Kaş. I 89*; (do not rejoice) *altun kümüş bulnupan ağı: tava:r idā wacadta . . . fidda wa dahab wa dibac* 'if you acquire gold and silver and silk

brocade' *II 153, 8* (but *tava:r* (untranslated) suggests 'treasure' would be better): *KB ağı çuz ağır boldı* 'silk brocades (Hend.) are valuable' 902; *açtı ağı kaznaki* 'he opened his treasury' (and distributed many things to the poor) 1034; *çığayka üledi kümüş ham ağı* 'he distributed silver and treasure (or silk brocade?) to the poor' 1564; *ağı çuz 1426, 4773, 5367*: XIII(?) *Tef. altun kümüş ağı (sic) barçın* ('brocade') 39: *xiv Muh. (?) al-tawbu'l-ibrisami* 'silken clothing' *ağı: Rif.* 167 (only): *Kıp. xiv ağı*: 'a kind of silk' (*al-harir*) *İd.* 17: *Osm. xiv* (when a boy grows up he must marry, and you must give him) *ağı atlas at katır* 'brocade, damask, a horse, and a mule' *TTS I 7*; *bağısladı altun kızıl u ağı* 'he gave red gold and brocade' *II 9*.

*akı*: 'generous, openhanded'. *TT VI 57*, note 4 suggests that this is a *Dev. N.* in *-i* fr. *ak-*, which is possible but improbable. Survives only(?) in *NE Bar. ağı: R I 172*; *SW Osm. axı* '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 *aklık*: See *Doerfer II 435*. *Uyg.* VIII ff. *Bud. buşı bergelli akı tınıflar az* 'generous people who gives alms are scarce' *TT VI 4*: *Xak. xi akı: al-caud* 'generous'; hence 'a ripe walnut' (*al-cauzu'l-farik*) is called *akı: yağa:k* 'that is a generous walnut' *Kaş. I 90* (presumably because it is split open like a hand): *KB akı kēj ellğ* 'generous and openhanded' 43, 55; o.o. 104, 257, 948, etc.: XIII(?) *At. axı* 'generous', always so spelt in *Ar. script* is common: *Xwar. xiv akı* 'generous' *Qutb 10*: *Kıp. XIII al-karım* 'generous' *akı*: (opposite to 'mean' *çokma:r(?)*) *Hou. 26, 2*: *xiv ağı*: ditto *İd.* 17: *Osm. xiv axı* (used by wife to husband); *xvi* (used by father to son) *TTS II 7*.

*I ağı*: 'poison'. S.i.a.m.l.g., often contracted to *o*; *u*; etc.; see *ağı*: *Uyg.* VIII ff. *Man.-A sizlerde almış ağı* 'the poison received from you' *M I 19, 15-16*; 20, 1 (*at-*): *Man. ağısı kücedip* 'the poison in him taking strong hold of him' (or 'making him violent') *TT II 16, 13*: *Bud.* (there is a poisonous snake) *ağı tını* 'his poisonous breath' *PP 38, 4*: *Civ. ağı* 'poison' *H II 6, 9*; 30, 170: *Xak. xi ağı: al-samm* 'poison' *Kaş. I 89*; a.o. *III 339, 21*: *KB ağı kıldı* 'it has poisoned' (my food) 370; (*begs* when they are angry) *bolur öt ağı* 'are gall and poison' 779 (better reading than *öt 'fire'*); *ağı boldı* 'he is poisoned' 4655; a.o. 3913 (*I acığ*): XIII(?) *At. içl pur ağı* 'its inside is full of poison' 214; *Tef. ağı* 'poison' 39: *Çağ. xv ff. ağı zahr* 'poison' *San. 44r. 8 (quotn.)*: *Xwar. xiv ağı* 'poison' *Qutb 5*; *Nahc. 33, 11*: *Kıp. XIII al-murr* 'bitterness'... also *ağı: al-samm* so used by analogy because of its bitterness *Hou. 27, 10*: *xiv ağı: al-samm İd.* 17; *awu*: ditto, *do.* 26; ditto *ağı: Bul. II, 6*: *xv samm awu* in *Tkm. ağı Tuh.* 19b. 2.

*2 ağı*: in *Uyg.* VIII ff. *Man. [gap] közlüglər köplüg ağı teg butuğlar* 'having... eyes,

and legs like abundant . . . TT IX 85 can hardly mean 'poison', but its actual meaning and etymology are obscure.

## Dis V. AĞA-

**okı-** Preliminary note. *The two verbs of this form are obviously distinct but the pronunciation of the second is obscure. Al-kāşu'l-rakika is Kaş's term for 'voiced k', i.e. g, and it is possible that he meant that the second verb was originally, or alternatively öğl-. This is supported by some later forms.*

**1 okı-** 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.i.a.m.l.g. except NE. (Türkü VIII okıgı: kelti: has been read after a gap in II E 28, but hardly fits the context, the true reading is probably something like [uts]u:kıgı: kelti:): Uyğ. VIII ff. Man. bu emiğ İkl kata okıyu teğintim 'I have ventured to recite this spell(?) three times' M I 29, 13-15; o.o. do. 30, 17, 26, 6 and 7; okıyurlar 'they call on' (the Wind God) Wind. 249, 18: Bud. toyunlar:ıg okıp 'summoning the monks' TT VIII H 1; İslin okıyu 'calling for his younger brother' PP 58, 3; okumak törüsün 'the ceremony of invoking' (gods, demons, etc.) TT V 10, 114; o.o. USp. 103, 13; Suv. 447, 16, etc.: xiv Chin.-Uyğ. Dict. 'read the book' bitig okı R I 1008; Ligeti 186: Kak. xı ol meni: okıdı: da'āni 'he summoned me'; and one says er bitig okıdı: 'the man read (qara'a) the book' Kaş. III 254 (okır:, okır:ma:k); a.o. II 333, 5 (sékirt-): KB siliğ kız okır teg köpül bérmişin 'as a pure maiden calls the man to whom she has given her heart' 75; (if a generous man dies) at tiriğ tıp okı 'call out that his name lives' 257; bu kün kım okısa 'whoever reads (the book) today' 259; o.o. 319, 719, 3535: XIII(?) At. okıgı kişi 'the man who reads (my book)' 44; 3 o.o.: Tef. okı- 'to call out; to read' 235: xiv Muh.(?) qara'a okı- Rif. 114 (only); al-qirā'a okır:mak 124: Çağ. xv ff. okı- xwāndan 'to recite, invoke, read' San. 77r. 12 (quotns.): Xwar. XIII oku- 'to call out' 'Ali 29; xiv okı-joku- 'to call out, recite' Qutb 118; MN 50, etc.: Kıp. XIII qara'a okı- Hou. 33, 13; xiv okı-qara'a, and in Kıpçak (sic) oğıu- İd. 17; qara'a oku- Bul. 72r.: xv ditto Kav. 9, 14 a.o.o.; Tuh. 30a. 2 a.o.o.: Osm. xiv ff. okı- (xiv only) joku- 'to call, summon', etc.; c.i.a.p. TTS I 538; II 723; III 537; IV 603.

**PU 2 okı-** 'to belch, vomit'. Survives in NE Tel. okı- R I 994; Tuv. oğıu- and SW xx Anat. öğü- SDD 1104. Kak. xı er okıdı: 'the man vomited' (taqayya'a); wa hādā 'rikkatu'l-hāf (see Preliminary note) Kaş. III 254 (okır:, okır:ma:k); Kıp. xiv ökl- (so spelt; v.l. öğü-, so spelt) taqayya'a İd. 18.

## Dis. AĞC

S ağuļ See ağuļ.

**ığaç (ığaç-)** originally 'tree', in Uyğ. esp. in the phr. 1: ığaç 'shrubs and trees'; hence 'wood (generally), a piece of wood'. At least fr. XI onwards the word was also used for a large unit of linear measurement, conventionally a parasang of 4 or 5 miles, perhaps originally a time-distance measure like 'an hour's journey'; it is hard to see any semantic connection between the two meanings. The phonetic history, too, like that of ığla:-, q.v., is complicated. Before XI the form was consistently ığaç but in Xak. became yığaç with a prosthetic y-, which survives only in SC Uzb. yogoç 'wood' (for 'tree' Persian *daraxt* is used) and Çuv., yavdşiyıvâç (yavâş, yivâsy) Ash. IV 161, 297. In all other modern language groups the form is ağaç, with variations of the -ç in NE, NC. Türkü VIII çıntan ığaç kelürüp 'bringing logs of sandal-wood' II S 11; at yete: yadağım ığaç tutunu: ağıu:rtım 'I made the men climb on foot leading their horses and holding on to the trees' T 25: VIII ff. çıntan ığaç ıze: olu:rupan 'sitting on a sandal-wood tree' İrkB 4; o.o. meaning 'tree' do. 14, 56: Man. beş törülüğ ot ığaç 'the five kinds of vegetables and trees' Chuas. 59, 317; ığaç M III 14, 12 (i): Uyğ. Man.-A (just as fire) ığaçda ünüp ığaçaç örteyür 'arises from wood and burns wood' M I 7, 2; ığaç do. 8, 19; 13, 8: Man. ı ığaç M II 12, 5: Bud. ı ığaç Suv. 621, 5; ığaç 'drum-stick' Suv. 375, 7; uzun sırık ığaç başında 'on the top of a long pole' USp. 104, 12-13; o.o. TT VI 323; Pfah. 8, 10: Civ. küzki ığaç yapkısı 'the rustle of trees in autumn' TT I 134; ığaç 'wood' as one of the five elements, and metaph. for the planet Jupiter TT VII 1, 32, and 79 (spelt yığaç); 10, 6; kara kaç ığaç kasıkın 'the bark of a black kaç tree' H I 26: Kak. xı yığaç al-xaşab 'wood'; yığaç dākaru'l-racul 'a man's penis'; yığaç ul-farsax minā'l-ard 'a parasang of ground'; hence one says bl:r yığaç yér: 'one parasang of ground'; yığaç al-sacar 'a tree'; hence one says lüzün yığaç: şacaru'l-'-inab 'a vine' and yağaç yığaç: şacaru'l-cawz 'a nut tree'; yığaç with -a:- is the better spelling (accwd) Kaş. III 8; yığaçç alternative form (luğā) of yığaç III 28; and nearly 120 o.o.: KB (green covers) kurımış yığaçlar 'the dry trees' 70; yemişsiz yığaç 'a tree without fruit' 2455: XIII(?) At. yemişsiz yığaç 323, 324; Tef. ağaç/yığaç/yığaç (1) 'tree'; (2) 'beam'; (3) 'parasang' 37, 132, 133; xiv Muh.(?) naccâr 'carpenter' ığaçç (unvocalized) yonci: Rif. 158 (only); al-'aşā 'a stick, staff' ığaçç 173; al-farsax ığaçç 178: Çağ. xv ff. yığaçç if a man stands at a particular place and two men stand one on each side of him so that they can hear him when he shouts, they call three times this distance (üç marataba bu miqdärüm) yığaç (quotns.) and also bannā arşın . . . kari ma'nāsına 'a builder's cubit' (about 30 inches) (quotn.) Vel. 413 (the latter is an error, the verse describes 12,000 kari as a yığaç); yığaç (1) şüb 'wood'; (2) farsäng 'parasang' San. 350v. 3 (quotns.): Xwar. XIII yığaç 'tree' 'Ali 49: XIII(?) ığaç (once spelt yığaç) 'tree'

is common *Oğ.*: XIV ağaç/yığaç 'tree, parasang' *Qutb* 4, 90; *Nahc.* 24, 2; 186, 13; *Kom.* XIV ağaç 'tree; wood, beam, column, (saddle)-tree' *CCI*, *CCG*; *Gr.* 28 (quotns.): *Kıp.* XIII *al-şacara wa'l-xaşab wa'l-aşâ ağaç* *Hou.* 7, 10; XIV ağaç *al-aşa wa'l-şacar*; one says *alma ağaçı*: 'apple tree' *İd.* 17; XV *al-aşâ ağaç Kav.* 31, 7; 39, 8; *al-şacar ağaç*: as in *alma ağaçı*; and *ağaç*: *al-xaşab* *do.* 59, 3; *carid* 'a defoliated palm-branch' *ağaç Tuh.* 11b. 10; *xaşab ditto* 14b. 1; *aşâ ditto* 25b. 3; *Osm.* XIV ff. ağaç 'tree; stick, blow from a stick' and twice (XIV and XVI) 'parasang'; c.i.a.p. *TTS* I 5; II 7; III 4-5; IV 5.

D okçı: N.Ag. fr. I ok; 'arrow-maker; archer'. Survives only(?) in SW *Osm.* *Xak.* XI okçı: *al-nabbâl* 'arrow-maker' *Kaş.* II 199, 3 (köndger-); n.m.e.: *KB yadağ okçı tuşrup sen öpdün yügür* 'concentrate your infantry bowmen, and ride out in front yourself' 2370 (or read *tüşrüp* 'make your bowmen dismount'); (in a list of craftsmen) okçı: 'arrow-maker' 4458; XIV *Muh.*(?) *naşâşibi* 'arrow-maker' okçı: *Rif.* 157 (only); *Xwar.* XIV okçı 'archer' *Qutb* 117; *Kom.* XIV arrow-maker' oxçı *CCI*; *Gr.*: *Kıp.* XIII *al-naşâşibi okçı*; and also *al-râmi bi'l-nuşâb* 'archer' *Hou.* 24, 7.

### Tris. AĞC

D ağı:çı: N.Ag. fr. ağı; an official title the exact significance of which is discussed by Caferoğlu in *TM* IV 20; 'treasurer' or the like. N.o.a.b. *Uyg.* VIII ff. *Bud. ağıcı uluğu* 'the chief treasurer' *PP* 7, 7; *ağıcı do.* 9, 7 and 8; 10, 8; *Civ. tsañçı ağıcılar almazun* 'let the granary-keepers and treasurers not take' *USP.* 88, 40; *Koço balık ağıcı* 'the town treasurer of Koço' *do.* 115, 19; *Xak.* XI ağı:çı: *xâzimi'l-dibâc* 'the keeper of the silk brocades' *Kaş.* I 136; (after ağı) hence *al-xâzin* is called ağı:çı: because he keeps it (*li-hifzihî iyyâhu*) *I* 89, 20; *KB* (in a list of officials) *ağıcı* 2494; *biñig bilse sakış ağıcı bolur* 'if (a young man) can read and keep accounts, he becomes a treasurer' 4048.

D iğaççı: N.Ag. fr. iğaç; 'carpenter, wood-worker', etc. Survives in NE *Tuv.* *ıyaşçı* NC *Kır.* *iğaççı*; *Kzx.* *ağaçşı*. *Uyg.* XIII ff. *Bud.* Sanskrit *vardhakimāh* 'carpenters' iğaç-cılar: (*sic*) *TT* VIII A.12; iğaççı *Pfahl.* 24, 3 and 4; (*Xak.*) XIII(?) *Tef.* *yığaççı/yığaççı* 'carpenter' 132, 156.

D okı:çı: N.Ag. fr. okı-; S.i.s.m.l. usually as okuçı. *Xak.* XI *KB okıçı ol erdi bayattın saña* 'he was a preacher (sent) from God to you' 36; *Kıp.* xv (in grammatical examples) *okuçı/okuçu* not translated but alternating with *yazuçı* so presumably 'reader' *Tuh.* 80a. 6 and 7; b. 4.

D \*iğaçlık A.N. (Conc. N.) fr. iğaç. S.i.s.m.l. as ağaçlık. *Xak.* XI *yığaçlık al-maşçara* 'copse, plantation'; also *dârü'l-xaşab* 'a wood-store' *Kaş.* III 51.

D ağıluğ Hap. leg.; P.N./A. fr. ağıj/ağuz. *Xak.* XI ağıluğ 'a (man) who owns biestings' (*libâ*) *Kaş.* I 146.

### Tris. V. AĞC-

D \*iğaçlan- *Refl.* Den. V. fr. iğaç. S.i.s.m.l., usually as ağaçlan-; the basic form \*iğaçla- also survives with a rather wide range of meanings. *Xak.* XI *yér yığaçlandı: aşcaratı'l-ard* 'the ground was covered with trees', that is there were many trees on it *Kaş.* III 113 (*yığaçlanu:r*, *yığaçlanma:k*): *Osm.* xv ağaçlan- 'to be beaten with a stick' *TTS* II 7.

### Dis. AĞD

uğut 'yeast'. Survives in NE *Şor R* I 1619; SE *Türki Shaw* 24; NC *Kır.*; and, with a slightly different meaning, in SW xx Anat. *uğut*, *uhut*, *uğunt* *SDD* 1415. *Xak.* xi *uğut* a word for 'yeast' (*xamir*) used in making beer (*al-mizz*). It is various vegetable drugs (*adwiya*) 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 (*şay*) 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' (*şarâbi'l-hinta*) *Kaş.* I 50.

D ağduk prob., as *Kaş.* suggests, N./A. S. fr. 2 a:ğ-, although there is little semantic connection. Survives only(?) in SW xx Anat. ağdik 'fault, defect; useless, bad; excessively heavy' *SDD* 73, unless NE *Şor adık* 'weak-minded, confused' is also a survival. The original meaning seems to have been 'stranger, foreigner'. *Uyg.* VIII ff. *Man.-A* *maña ağduk karı bétkeçli* 'to me, the foreign old scribe' *M* I 28, 19; same phr. (damaged) *do.* 21, title; *men ağduk bét[keçli]* *M* III 43, 12-13 (v. le Coq, perhaps rightly, took this to be a Proper Name); *Xak.* xi ağduk kişi: *al-raculu'l-daxilil-lađi lâ yuraf man huwa* 'a stranger whose identity is unknown'; ağduk alternative metathesized form *Kaş.* I 99; *aduk ne:p al-şay'u'l-machul* 'an unknown thing'; its origin is ağduk meaning *mutağayyir mutanakhir* 'altered, changed', derived from the expression *anıp mezi: ağdı: tağayyara lawmuhu* 'his colour changed', with the -ğ- eliminated as an abbreviation *I* 65; *Osm.* XIV to XVI ağduk 'changed; damaged, imperfect; inopportune' in several texts *TTS* I 6; II 8; III 5; IV 6.

D oktam Hap. leg.; N.S.A. fr. okta:-. Cf. *atım*. *Xak.* XI *bir oktam yér qadar ranya mina'l-ard* 'a space the length of a bowshot' *Kaş.* I 107.

### Dis. V. AĞD-

D ağıt- *Caus.* f. of I a:ğ-. N.o.a.b. Cf. *ağtur-*. *Türkü* VIII (the *Türkü* people were in



a bad way) **oza**: kelmiş süsi:n Kül Têgin ağıtıp 'Kül Têgin roused (that part of) their army which had escaped' *I N 7*; parallel passage *II E 30-1*; (his horse fell) **yana**: ağıtıp 'making it get up again' *Ix. 19* (*sic* on stone, not *ağılıp* as in printed text): viii ff. **Man.** blllgimizni köpülmüzni bu tört törülüğ teprilerde ağıtdımız erser 'if we have exalted our knowledge and minds above these four kinds of gods' *Chuas. 184-7*: **Xak.** x1 ol anı: ta:ğka: ağıttı: 'he made him climb (aş'adahu) the mountain (etc.)'; and one says teprl: bulıt ağıttı: 'God made a cloud rise' (*anşa'a . . . saħāba*) *Kaş. I 212* (ağıtur, ağıtma:k); **bu**: keyik ol itıg ta:ğka: ağıtğā:n 'this wild game is constantly making the dog climb (*yuşa'id*) the mountain' *I 155*: **KB** (Why do you grieve? Why these lamentations? God's summons has come.) sığıtnı ağıt 'Away with lamentations' 1233 (an inappropriate use of the word, but perhaps the only rhyme for sığıt).

**D akıt-** 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 **akıt-/ağıt-** in both meanings. Cf. **aktur-**. **Türkü viii Kül Têgin beğ başlayı: akıt(ıt)ımız** 'we sent out a raiding party under the command of Kül Têgin and the *begs'* *I N 8* (hitherto misread); **tün akıtdımız** 'we sent out a raiding party by night' *T 35*: **Uyg.** viii ff. **Man.** buyanlıg taluy ögüz akıtıp 'causing an ocean of virtues to flow' *TT III 163*: **Bud.** kan ögüz akıtar (*sic*) 'they cause rivers of blood to flow' *PP 3, 4*; a.o. *TT VI 136* (ak-). **Xak.** x1 teprl: akın akıttı: 'God made the stream flow' (*asāla'l-sayl*); and one says ol suv akıttı: 'he poured out (*acvā*) the water'; and one says beğ akınçı: akıttı: 'the *beg* sent a raiding party (*ba'ağa . . . sariya*) against the enemy' *Kaş. I 212* (akıtur, akıtma:k); **bu**: ta:ğ ol tavra:k akın akıtğā:n translated 'this mountain is quick at making the rain run away' (*sari'u'l-isāla li'l-matar*) *I 156*: **KB** akıtsa suvuğ yérde 'if you pour water on the ground' 973; (we must open a vein and) akıtğu kanı 'bleed him' 1058; a.o. 1160 (akın): xii(?) **KBVP** xazına tölulap akıtğu kerek 'you must fill (your) treasury and pour it out' 51: xiii(?) **Tef.** akıt- 'to pour out' 47: **Xwar.** xiv ditto *Qutb 10*; *Nahc. 68, 17*.

**PU?S oğat-** n.o.a.b.; in Syriac script, so the -ğ- is certain. In *Muséon XXXVIII*, p. 45 **Bang** equated this word with **SE Tar. oxat-** 'to awaken' *RI 1004*, but that is unlikely since the original form of the latter, \*oğğat-, could hardly have lost the -d- so early. It is more likely that it is a Sec. f. of **okıt** or **ukıt-**. **Uyg.** viii ff. **Man.** oğatıp kelmiş blznl teg tınlığ-larka evangelyon nom eritniğ nomlap kottupuz 'having come to make people like us recite (or 'understand') it(?) you have exhaustively taught the precious doctrine of the gospel' *TT III 62-3*: **Uyg.** viii ff. **Bud.** (you will certainly be reborn) oğatmatın [beş?]metin 'without invoking(?) or . . .' (the Buddhas) *Suv. 24, 20*.

**D okıt-** Caus. f. of **okıt-**; 'to make (someone *Acc.* or *Dat.*) recite or read (something *Acc.*)'. S.i.a.m.l.g. usually as **okıt-** and meaning 'to teach'. **Uyg.** viii ff. **Bud.** kim kayu tınlıg bu nom bititig . . . okısar okıtsar 'whoever recites this scripture or has it recited' *TT VI 51-2*; o.o. *do. 68* (*TT VIII O.9*); *TT VII 12, 10*; 28, 3; *Suv. 478, 19*: **Xak.** x1 ol mağa: bitig okıttı: 'he made me read (*aqra'ani*) the book (etc.)' *Kaş. I 212* (okıtur, okıtma:k); **bu** bitig ol kişi:ni: okıtğā:n 'this book, because of its length, makes a man read a lot' (*hařira(n) mā yuğri*) *I 156*: **KB** (whoever was intelligent) okıttı anı 'he had him summoned' 416; (if a servant makes a mistake) okıtğu kerek 'you must have him summoned' 641: **Çağ.** xv ff. **okut-** Caus. f.; *xwānāndan* 'to cause to read, or recite' *San. 77v. 7*: **Kom.** xiv 'to teach' oğut- *CCI*; **Gr.**: **Kip.** xv *aqra'a okut-* *Kav. 69, 10*; 75, 13; *istaqra'a okut-* *Tuh. 54b. 8*.

**D ukıt-** Caus. f. of **uk-**. N.o.a.b. Cf. **uktur-**. **Uyg.** viii ff. **Man.** öz tözlerin ukıttıp 'explaining their nature and origin' *TT III 30*: **Bud.** ukıtur 'he explains' *TT VIII A.16* and 17; o.o. *do. A.30, H.1* and 2; these are the only texts in which **okıt-** and **ukıt-** are distinguished; it may have been misread elsewhere.

**D okta-** Den. V. fr **I ok**. Survives only in **NE Khak.**, **Tuv.** and **NC Kir.**, **Kzx.**, usually 'to load (a weapon); to cock (a rifle)'. The normal modern form is **okla-**. **Xak.** x1 keyik kellgi: bolsa: okta: idā kāna waqt huđuri'l-wařš fa'ymih 'when the wild game comes, shoot it' *Kaş. I 26, 16*: a.o. *II 97, 16* (**utrūš-**); n.m.e.

**D oktat-** Hap. leg.; Caus. f. of **okta-**. **Xak.** x1 **beğ anı**: oktattı: 'the *beg* ordered him to shoot an arrow' (*armāhu bi'l-nabi*) *Kaş. I 260* (**oktatür**, **oktatma:k**).

**S ağıtl-** See **ağtarıl-**.

**D ağıtn-** Refl. f. of **ağıt-**. N.o.a.b. **Uyg.** viii ff. **Bud.** Sanskrit *yānam aruhyā* 'having mounted a chariot' kölökke: ağıtnıp *TT VIII A.37*; (in order that the flames of hell may not rise to meet me) örtülüğ yérlerde takı ağıtnmazkan 'and in order that it may not be made to climb into fiery places' *U II 78, 42-3*; a.o. *Suv. 60i, 23*.

**ağtar-/axtar-** 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 *Abi.*) into (another -ça/-çe)'; more or less syn. with **evlr-**, esp. in the last meaning. The second syllable, always **-tar-**, excludes the possibility that this is a Caus. f. Also partly syn. with **ağna-**, but unlikely to be connected with it etymologically. As regards the velar, **Kaş.** is prob. right in saying that **ağtar-** was the original form, though he habitually uses **axtar-**, see his remarks on **sıgit**; the **Uyg.**

script is too ambiguous to make the Uyğ. form certain. S.i.a.m.l.g., sometimes much distorted, e.g. NE *ağdar-jañar-jañar*; NC, NW *awdar-* as well as more regular forms, *aktar-/axtar-* in the same groups. Uyğ. viii ff. Bud. *axtaru topdaru teğzinürler* 'they revolve rolling about (Hend.)' *U II* 4, 10 ff.; (Kitsi Samtos translated (evirmiş) this work from Indian into Chinese, and then Siᅅku Salı Tutuᅅ) *tavᅅaᅅ tılıntın ikileyu türk tılınça axtarmış* 'in the second place translated it from Chinese into Turkish' *U I* 14, 5-7; similar phr. *U Sp.* 94, 8-9; *Suv.* 33, 10; *Xak.* xi er ta:şıᅅ axtardı: 'the man turned over (*qallaba*) the stone'; and one says tüpl: yiᅅa:çıᅅ axtardı: 'the gale knocked over (*asqaᅅa*) the tree'; also used of anything that turns over (*qalaba*) anything; the -x- is altered from -ğ- as in Arabic *xattār/ᅅaddār* and *ximār/ᅅimār*; and one says ol yér axtardı: '*azaᅅaᅅl-arᅅ wa karabahā*, 'he dug the ground and turned it over' *Kaᅅ.* I 219 (*axtaru*, *axtarma:k*); *bastı: ölümlü axtaru: ᅅara'ahu'l-mawt* 'death laid him low' *I* 516, 4; same quotn. but *aᅅtaru: II* 74, 14; *xiv Muh. al-mayl* 'to lean over' *axtarmak* (unvocalized, perhaps error for *axtarmak*) *Mel.* 37, 2; *Rif.* 122 (*māla* is translated *emit-*): *Çaᅅ.* xv ff. *axtar- tafahhuᅅ kardan* 'to examine, search (something)' *San.* 32v. 8 (quotn.). *Kip.* xiv *axtar- qalaba Id.* 17; *qalaba/qallaba axtur- (sic) Bul.* 73v.: xv *qalaba aktar- Kav.* 74, 17; *Tuh.* 29b. 13; *Osm.* xiv ff. *aktar-/axtar-/akdar-* (the last two rare) 'to turn over, overthrow' c.i.a.p. *TTS I* 15; *II* 21; *III* 11; *IV* 13.

*D aᅅtur-* Caus. f. of *1 a:ᅅ-*. Survives only(?) in SW *Osm. aᅅdir-*; *Tkm. a:ᅅdir-* with rather different meanings. Cf. *aᅅit-*. *Türkü VIII* T 25 (*iᅅaᅅ*): Uyğ. viii ff. *Man.-A xormuzda teᅅriᅅ tamudan yokaru aᅅturdı üntürdü* 'he raised (Hend.) the God Hormuzd from hell' *M I* 13, 18-20; *taᅅda érte uluᅅ yaylıkka aᅅturmışın* '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. aᅅdur-* 'to raise' 37; *Osm.* xiv ff. *aᅅdur-* (later *aᅅdir-*) 'to lift, raise'; c.i.a.p. *TTS I* 6; *II* 8; *III* 5; *IV* 5.

*D aktur-* Caus. f. of *ak-*; 'to pour out, cause to flow'. S.i.s.m.l., but rarer than *akit-*. Uyğ. viii ff. *Civ.* [gap] *aktursar* 'if one pours out ...' (on a Horse Day, it is unlucky) *TT VII* 39, 7; *Xak.* xi ol suv: akturdı: *amara bi-tasyiᅅi'l-mā wa isālatihi* 'he ordered that the water should be poured out'; (verse) *akturur közüm yula:k tusil 'ayni 'uyūna'l-miyāh* 'my eye pour out fountains of water' *Kaᅅ.* I 222 (*akturur*, *akturma:k*); same verse *III* 17, 9; xiii(?) *Tef. akdur-* 'to pour out' 47; *Çaᅅ.* xv ff. *aktur-(-duᅅ)/akız-(-dı) akut-* *Vel.* 25 (quotn.); *akız-/aktur-* (spelt) *Caus. f.*; *ratwān kardan* 'to pour out' *San.* 44v. 25 (quotn.); *Xwar.* xiv *aktur-* ditto *Qutb* 10; *Nahc.* 242, 14.

*D uktur-* Caus. f. of *uk-*; 'to make (someone *Dat.*) understand (something *Acc.*); to explain (it to him)'. Survives in SE *Türki*: NC *Kir.* Cf. *ukit-*. Uyğ. viii ff. *Bud. aᅅinaᅅuka biltürmedin ukturmadin* 'without letting others know or understand' *TT VI* 355 (v.l.); a.o. do. 147-8 (*ötᅅür-*): *Xak.* xi ol maᅅa: anıᅅ sō:zin ukturdı: 'he explained to me (*afshmani*) his words (etc.)' *Kaᅅ.* I 223 (*ukturur*, *ukturma:k*): *KB yayıᅅ dunyā kılın saᅅa ukturur* 'it explains the character of this fickle world to you' 398; o.o. 510, 796, etc.; xiii(?) *Tef. uktur-* 'to explain' 325; *xiv Muh.* (?) *a'lama wa 'arrafa* 'to communicate, make known' *uktur- Rif.* 103; '*arrafa ᅅayrahu uktur-* 112 (only); *Xwar.* xiv *uktur-* 'to explain' *Qutb* 117 (*oktur-*): *Kip.* xiv *ukᅅur-fahhama Id.* 17.

*D oktaᅅ-* Recip. f. of *okta-*. Survives only(?) in NC *Kir.* *oktos-* 'to make a sudden movement, e.g. of a horse, to shy'. *Xak.* xi ol anıᅅ birle: oktaᅅtı: translated *ramāhu bi'l-sahm* 'he shot an arrow at him' (error for *ramāhu* 'he competed in shooting'); also used for *ᅅāra'ahu* 'he drew lots with him' *Kaᅅ.* I 231 (*oktaᅅur*, *oktaᅅma:k*).

### Tris. AĞD

*D okıtçı:* Hap. leg.; possibly a scribal error for *okı:çı*, q.v.; if not, an abbreviation, *metri gratia*, of \**okıdaᅅa:* N./A. fr. *okı-*. *Xak.* xi *KB mēni idtı é(l)ıᅅ okıtçı saᅅa* 'the king sent me to you to summon you' 3488.

### Tris. V. AĞD-

*D aᅅtarıl-/axtarıl-* Pass. f. of *aᅅtar-/axtar-* survives in most of the same languages with the same phonetic changes. Uyğ. viii ff. *Bud. keml axtarılu* 'the ship is overturned' *PP* 18, 3; *axtarılı topdarılı* 'rolling over and over (Hend.)' *Suv.* 133, 21; 601, 11-12; *Civ.* (the cold water which rises in the well) *axtarılı yanturu yorıdı* 'has been turned over and goes back' *TT I* 105; *Xak.* xi er aᅅtıldı: 'the man was knocked down' (*şuri'a*); its original form was *aᅅtarıldı:* *Kaᅅ.* I 246 (*aᅅtilur*, *aᅅtilma:k*): *xiv Muh. inqalaba* 'to be overturned' *axtarıl- Mel.* 20, 10; *Rif.* 104; *Çaᅅ.* xv ff. *axtarıl- tafahhuᅅ şudan* 'to be searched' *San.* 32v. 26; *Osm.* xiv, xv *axtarıl-/aktarıl-/akdarıl-* 'to be overturned, turned away' in several texts *TTS I* 15; *II* 19; *III* 11; *IV* 13.

*D okıtsa:-* Hap. leg.; *Desid. f.* of *okıt-*. *Xak.* xi ol bitıᅅ okıtsa:dı: 'he wished to have the book read' (*yugri'a'l-ᅅitāb*); also used of wishing to summon (*yad'ū*) someone *Kaᅅ.* I 302 (*okıtsa:r*, *okıtsa:ma:k*).

### Dis. AĞÇ

*D akıᅅ* Dev. N./A. Ac. fr. *ak-*; 'flow, flowing; liquid'. Survives as *aᅅıᅅ* in NE *Leb.*, *Şor R I* 154 and *aᅅu:* in NE *Alt.*, *Tel.*; NC *Kzx.*; NW *Kaz.* *R I* 172. Similar forms with final -k in some languages seem rather to represent

Ar. 'aqiq 'a ravine worn by a stream'. Uyğ. VIII ff. Bud. (in a list of demons who are foul feeders, between those that eat ylrığ 'pus' and those that eat söl 'moisture, juice', yar 'spittle', and lëşip 'mucus') akiğ aşığlar 'eaters of serum(?) U II 65, 19; 66, 42; in technical Buddhist terminology akiğ (more particularly in its der. f.s akiğlıg, akiğsız) translates Sanskrit *śrava* (Chinese *lou*, *Giles* 7,360) lit. 'flowing', metaph. 'restlessness, impermanence' *TT VI*, note 157-61; (mortals) alku akiğların alkıp 'suppressing all their restlessnesses' *Suv.* 185, 20-1; az ulatı nızvanıların akiğlarığ 'the passions and restlessnesses, lust and so on' U III 88, 4-5; Civ. [gap] a:kağ yollarıd: 'in the (internal) vessels (that carry) liquids' *TT VIII I.7* (prob. the gullet, intestines, etc., not the veins).

VU?F oxa:k Hap. leg.; prob. an Iranian(?) l.-w. *Xak.* XI oxa:k 'uşara falıqıl-mişmiş yuşrab 'the juice of split apricots', used as a beverage *Kağ. I* 122.

D okıg Dev. N. fr. okı-. Survives, usually as oku; and the like in NC Kir., Kzx., and some NW and SW languages. Uyğ. VIII ff. Civ. emdi bu künde kén bu korçularka okığlar ayıtlar ığmazun *USp.* 45, 8-9; this document is confused and largely unintelligible; korçu here is prob. a Mong. l.-w., lit. 'bowman', a kind of minor official (*Haenisch* 67); ayıtlar Hap. leg. if correctly read, should mean 'questionnaire'; 'now from this day onwards he must not send summonses and questionnaires to these korçus'.

uğuk some form of leg-wear, prob. 'felt gaiters or leggings'. The contracted form noted by *San.* survives as uk 'felt stockings' in all NE dialects. There is another Sec. f. uyuk in NC Kzx: NW Kaz. *R I* 1318 (only): SW xx Anat. (refugees) *SDD* 1424. The entry in Uyğ. XIV *Chin.-Uyğ. Dict. va* 'felt stockings' (*Giles* 12,434) uçuk *R I* 1735; *Ligeti* 273 can hardly be an error for this work. *Xak.* XI uğuk al-curmüq 'gaiters, leggings' *Kağ. I* 67; *Çağ.* xv ff. uğ . . . (2) müza ki az püst-i paşmdâr ba-düzand 'boots made of leather with the wool on it' *San.* 76v. 18.

D ukuğ N.Ac. fr. uk-; 'understanding'. Survives only(?) in NC Kir. uğu: Cf. ukuş, which is the normal word in *KB*. *Xak.* XI *KB* apar bérld erdem bilig ög ukuğ '(God) gave him (i.e. man) many virtues, knowledge, intelligence, and understanding' 148.

#### Dis. V. AĞĖ-

D ağık- Pass. Den. V. fr. ağıu. Survives only(?) in NE Khak. o:x-; Tuv. o:k- 'to be poisoned'. Uyğ. VIII ff. Man. az nızvanıka ağıkup 'being poisoned by the passion of lust' *TT III* 28; Bud. yélviklp ağıkup öltürgeğl sakınsar 'if he plans to kill him by sorcery or poison' *Kuan.* 184; ödsüz ölüm yélvikmek ağıkmak 'to die prematurely by sorcery or poison' *Suv.* 472, 15; o.o. (with-

out yélvik-) *Suv.* 593, 17; *USp.* 102a. 7: *Xak.* XI er ağıktı: 'the man was poisoned' (*summa*) this is Pass. (*lâzim*) *Kağ. I* 191 (ağıka:r, ağıkma:k); *Çağ.* xv ff. ağık-masmüm şudan 'to be poisoned' *San.* 43v. 10.

#### Tris. AĖĖ

D akiğlıg P.N./A. fr. akiğ in its technical Bud. sense; translates Sanskrit *sāsrava* 'impermanent, restless'. Uyğ. VIII ff. Bud. *TT VI*, note 157-61, several examples; *Suv.* 354, 5 (oxşatıgsız).

D akiğsız Priv. N./A. fr. akiğ in its technical Bud. sense; translates Sanskrit *anāsra* 'stable, permanent, not restless'. Uyğ. VIII ff. Bud. *TT VI*, note 157-61, several examples.

#### Dis. AĞL

ağıl originally 'an enclosure for livestock; cattle-pen, sheep-fold'; thence 'a settlement or group of tents' associated with such an enclosure. An early, 1st Period, l.-w. in Mong. as *ayil* (*Haenisch* 11, *Kow.* 3), and in Russian (fr. a NW language) as *aul*. Survives as ağıl in SE Türki, *Şaw* 11; SC Uzb. (oğıl) and SW Az. Osm., Tkm. (a:ğıl) and as awl in some NC and NW languages. The form ayil in some NE and NC languages is a re-borrowing fr. Mong. See *Doerfer II* 503. Türki VIII ff. ağılta: yıldıg bolzun 'may you get livestock in your pens' *Irkb* 47; Uyğ. IX (I was a rich man) ağılim on yilkım sansız erti: 'I had ten pens and innumerable livestock' *Suci* 5; *Xak.* XI ağıl marbađul-ğanam 'sheep-fold'; and in Oğuz *rawıul-ğanam* 'sheep's dung', because the two are closely connected, just as in Ar. both 'rain' and 'clouds' are called *samā* *Kağ. I* 73; ağılda: (sic) oğla:k tuğsa: 'if a kid is born in the fold' *I* 65, 21: XIII(?) *Tef.* ağıl 'sheep-fold' 37: XIV *Muh.* (?) *marbađul-ğanam* ağıl *Rif.* 179 (only); *Çağ.* xv ff. ağıl (i) hāla-i māh 'a halo round the moon'; (2) *muhawwaja* 'enclosure', which they make for cattle to sleep in; also used in Pe. *San.* 44r. 19; awul (spelt) 'a place in which nomadic tribes (ilāt) collect and settle down'; a corruption of Ar. *hawāli* 'a small enclosure, yard' *San.* 53v. 7 (no doubt an XVIII, not a *Çağ.* word, the etymology is absurd); Oğuz XI see *Xak.*: Kıp. XIV ağıl al-hazira 'enclosure'; *haziratu'l-ğanam* ko:yun ağıl: (sic) *İd.* 16: Osm. XIV ff. ağıl/ajul 'sheep-fold' in XIV *TTS I* 6, 13; 'halo' in all periods in ay ağılı *I* 55; *II* 72; *III* 5, 49; *IV* 6, 51, 373 (gün ağılı).

oğıl '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 oğıl kız would be the more normal expression. One of the very few Turkish words forming a Plur. in -n. Thus oğlan was originally the Plur. and understood as such, but this fact was later forgotten and oğıl came to mean 'son', and oğlan 'boy' and

later 'servant' or 'bodyguard' (the origin of German *Uhlan*); the timing of these changes has not yet been worked out. Both words s.i.a.m.l. with various phonetic changes. See *Doerfer II* 498, 502. **Türkü VIII** various suffixed forms **oğlum**, **oğlu**; etc. are common in *I, II, T*, etc.; **oğlanım**, clearly Plur., *I S 1, I N 1; I N 11; oğlanımızda*: Plur. *I SE*; a.o. *I E 5, II E 5* (atic); VIII ff. **oğlu**: *Irkb 15*, etc.; (a gambler staked) **oğlanın kisi:si:n** 'his sons (or children) and his wife' *do. 29; oğlanım inça: bili:çler* 'my sons, know this' *do. Postscript*: Yen. **oğlı**: *Mal. 30*, 2 etc.; **sü teñri**: yeti: **biç oğlan erti**: *do. 26*, 8 must mean 'the strength of the army was 7,000 young men' (*sic*, not 'sons'); on **ay ıldı: öğüm oğlan tuğdım** 'I was born a boy (not Plur.) whom his mother had carried for ten months' *do. 29*, 5; Man. **Xormuzda teñri oğlanı beş teñri** 'the five gods, the sons (Plur.) of the god Hormuzd' *Chuas. I 8*; a.o. *do. 33*: **Uyğ. VIII eki: oğlama**: 'to my two sons' *Şu. E 7*: IX **oğlanım** 'oh my sons' *Suci 9* (*oğlanım* in *do. 6* is a misreading of **bağladım** VIII ff. Man.-A **kaltı oğul oğlan ergüsinde erürçe** 'just as a child comes to maturity (2 ér-) in the womb' (lit. 'place for children') *MI 14*, 12-14; (and the magicians) **oğul kız bérü umagaylar** 'will not be able to give him sons and daughters' *do. 15*, 10; Man. **alku tmlıg oğlanıñ** 'of all the children of men' *TT III 19*; Chr. **amrak oğlanlarım** (*sic*) 'my dear sons' *U I 5*, 4; **teñri oğlı** 'the son of God' *do. 7*, 1; **oğlan kızlar** 'boys and girls' (below the age of two) *do. 10*, 2; Bud. **oğul, oğlı**, etc. 'boy, son' are common *TT VII, VIII; PP 11*, 6 etc.; **tmlıg oğlanıña TT VII 40**, 142; in *TT V 12*, 127 (a fairly late text) **tepridem kız azu teñri oğlanı teg körkle oğlan** 'a child as beautiful as a divine girl or a son of God' **oğlan** is clearly Sing.: Civ. **oğluñ kisiñ ülüglüğü ol** 'your children and wives are fortunate' *TT I 154-5*; **kisiñ oğlı ög(k)e kelmez** 'children do not come to their mother' *do. 216*; **kiçig oğlan** 'a small boy (Sing.)' *do. 161; TT VII 27*, 8; **keñç oğlan** 'a young boy' *TT VII 23*, 2; *H II 12*, 87; XIV **Uyğ.-Chin. Dict.** 'son, boy' **oğul Ligeti 186**: O. Kir. IX ff. **oğlum, oğlı** are common; **oğlanım Mal. 1**, 1 etc. is clearly Plur. but **oğlan atım do. 45**, 1 seems to mean 'my name as a boy': **Xak. XI oğul al-ibn** 'son'; and **ğayru'l-ibn minā'l-sibyan** 'boys who are not (a man's) sons' are called **oğul**; hence one says **bu oğul ne: tır** 'what does this boy (al-şabi) say?'; **wa yucma . . . 'alā ğayri'l-qiyās** and it forms the irregular Plur. **oğla:n** but **oğullar** is also permissible as Plur.; this is like the word **eren** for *al-ricāl* 'men'; **wa qad yuwahhad kilāhumā**, and both of them are used in the Sing. *Kaş. I 74*; about 70 o.o. of **oğul** and 50 of **oğla:n**: **KB oğul** normally 'son' is common, 110, 186, 187, etc.; **kiçig oğlanıñ** 'a small boy' 293, 1097, etc.; **atım tuttu mindi bir oğlan bile** 'he took his horse and rode off with one page' 4970: XIII(?) *At. Mahmūd oğlı 496*; *Tef. oğul* 'son', Plur. **oğullar**;

**oğlan** 'child, boy'; also? Collective Plur. 231: XIV *Muh. al-nasl wa'l-ğuriya* 'offspring' **oğul Rif. 143**; **al-şabi oğlan 85: Çağ. xv ff. oğul farzand** 'son' *San. 77r. 6*; **oğlan (spelt) pisar wa farzand** 'boy, son'; and metaph. 'beardless boy'; and they call the sons of the Mongol Xans **oğlan** just as Persian princes are called **mirzā** and Rūmi princes **sultān**; **oğlan aşu cundbidastar** 'castoreum', beaver's glands, called in Turkish **kunduz do. 76v. 24**: **Arğū XI oğla: (sic) al-fatā** 'youth' *Kaş. I 129*: **Xwar. XIII(?) oğul** 'son'; Plur. **oğullar** common in *Oğ.*: XIV **oğlan** 'boy' *Qutb 114*; **oğul** 'son' *MN 15*: **Kom. XIV** 'son' **oğul CCT**; **oğul/ovul Plur. oğlanlar CCG**; *Gr. 173* (many suffixed forms): **Kıp. XIII al-şabi owla:n** also called **oğla:n**; **al-tifl** 'child' **keñç oğla:n**; **al-radī** 'foster child' **āğuz oğla:n** *I.ou. 24*, 20; **al-walad** 'son' **oğul do. 32**, 2: XIV **oğul al-ibn**, in *Kıpçak (sic) owul Id. 16*; **oğla:n al-ğulām** 'boy, page' *do. 16*; **al-ibn oğlan/oğul Bul. 9**, 2: XV **oğlum ibni Kav. 15**, 20; **oğlı: do. 44**, 12; 59, 12; **walad owul**, in *Tkm. oğul Tuh. 38a. 8*; **al-şabi olan** and (*Tkm.*) **oğlan do. 78b. 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 otı** in *Rūmi, bādranchūya* 'mountain balm' *San. 77r. 6*.

VU **uğlı**: Hap. leg. **Xak. XI uğlı**: *al-hinzāb* 'parsnip'; it is a white sweet-flavoured root-vegetable (*cazar*) grown in the city of Kashgar and eaten *Kaş. I 129*.

D **ağla:k N./A.S. fr. 1 ağla:-**, q.v.; almost always of places 'uninhabited, remote, lonely'. S.i.a.m.l.g. with phonetic variations. It seems prob. that SW *Osm. aylak*, which cannot otherwise be explained, is a Sec. f. of this word. **Uyğ. VIII ff. Bud. ağlak yerte** 'in a lonely place' *U III 63*, 10; **Xak. XI ağlak ye: al-mawdī'u'lladī lā anis bihi** 'a place where one has no companions' *Kaş. I 119*; **yeri: takr: ağlak wa ma' dālika arduhum qafr** 'and in addition their land is desert' *I 468*, 8; a.o. *II 365*, 19 (**ağlat**): XIV *Muh. al-naqīs* 'deficient, lacking' **ağlak MS. 82**, 15; *Rif. 188*: **Xwar. XIV ağlak** 'deserted, solitary; bashful' *Qutb 4*: **Kom. XIV** 'desert' **avlak CCG**; *Gr.*: **Kıp. XIV oğlak (sic)**; one MS. **ağlak al-xālī** 'uninhabited' *Id. 17*: **aylak maccān ay bilā şay** 'free, that is without (paying) anything' *do. 27* (prob. *Tkm.*): XV **xalwa** 'solitude, a remote place' **yawlak (sic) Tuh. 14b. 7**; 90b. 9 (and see I **oğ**): **Osm. XV ff. aylak (1)** 'out of work, unemployed'; (2) 'free, gratis'; c.i.a.p. *TTS I 60*; *II 81*; *III 54*; *IV 60*: XVIII **aylak** in *Rūmi must* 'free, gratis', in *Pe. also rayğān*, in *Ar. maccān San. 57v. 1* (in *SW xx Anat. ağlak* 'lonely, uninhabited' *SDD 76*; **aylak** 'alone, only; free, gratis; idle, unemployed; one who works for his keep without wages' *do. 139*).

D **oğla:k Dim. f. of oğul**; 'kid, young goat' without any connotation of a particular age, contrast **çepiş**; in some modern languages metaph. 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) oğlak *USp.* 55, 10: **Xak.** XI oğla:k al-cady 'kid' *Kaş.* I 119 (prov.); oğla:k ay 'kid month', the first month of spring; uluğ oğla:k ay 'the following month, because the kid then grows bigger' *I* 347, 26 ff.; eight o.o.: **KB** oğlak 'the constellation Capricorn' 141: XIV *Rbğ.* ditto (copied from *KB*) *R* I 1022; *Muh.*(?) *al-cady* oğla:k *Rif.* 172 (only): **Çağ.** XV ff. oğlağ/ oğlak 'a kid (*buzğala*) four months old'; also the name of 'Capricorn' (*bure-i-cady*) *San.* 76v. 24: **Xwar.** XIV oğlak 'kid' *Qutb* 114: **Kom.** XIV 'kid' oğulak *CC1*; *Gr.*; ulax *CCG*; *Gr.*: **Kom.** XIII *al-cady* oğalak (*sic*?) *Hou.* 15, 9: XIV oğlak *al-anıq* 'kid' *Id.* 16; o:lak (*sic*, under *alif lām* but? owlak intended) *waladul'-ğazāl* 'young gazelle' *do.* 21; (under *yavla:k*) and in the *Kitāb Beylik al-cady* is *yowlak*, it has already been said that it is oğlak *do.* 99; *al-cady* oğlak *Bul.* 7, 13: **XV** *saxla* 'kid' *awlak* (in margin in ?SW hand oğlak) *Tuh.* 19b. 2.

**D okluğ** P.N./A. fr. **I ok**; lit. 'possessing arrows'. Survives in NE Khak. *uxtığ*; Tuv. *oktuğ* (of a gun) 'cocked'; NW Kaz. *uklu* 'possessing arrows'; SW Osm., Tkm. *oklu* ditto., but normally used only in the phr. *oklu kirpi* 'porcupine'. **Xak.** XI (after *kirpi*; q.v.) and *al-duldul* 'the porcupine' is called *okluğ kirpi*: *Kaş.* I 415: **Kıp.** XV *Tuh.* 29a. 7 (see *kirpi*).

**D okluk** A.N. (Conc. N.) fr. **I ok**; 'quiver'. Survives in NC Kir. and SW Osm. **Xak.** XI *okluk al-kināna* 'quiver' *Kaş.* I 100.

**D oğla:n** See *oğul*.

### Dis. V. AĞL-

**D okul-** Pass. f. of *okt-*; normally only 'to be read'. S.i.s.m.l.; others use *okin-* in this sense. **Xak.** XI *bitiğ okıdu*: 'the book was read' (*qur'a*) *Kaş.* I 197 (*okulur, okılma:k*): **Çağ.** XV ff. *okul-* (-*dt*) *okum-Vel.* 108; *okul-Pass. f.*; *xwānda şudm* 'to be read, recited' *San.* 77v. 5 (quotns.).

**D ukul-** Pass. f. of *uk-*; 'to be understood'. Survives as *uğul-* in some NE languages and NC Kir. **Xak.** XI *bu söz ukuldu*: 'this remark was understood' (*urifa*) *Kaş.* I 197 (*ukulur, ukılma:k*): **KB** *ukuldu bu söz* 1017; o.o. 2251, 5987.

**D I ağla-** Hap. leg., but see *ağla:k, ağlat-*; 'to be deserted, abandoned', and the like. Morphologically a Den. V. connected not with **1, 2 a:ğ**, but with medieval **1 oğ**; there are traces of a connection between *ağla:k*, q.v., and that word, but there is no good evidence that this verb and its der. f.s ever started with o-. **Xak.** XI *ağlayu: Kaş.* III 258, 16 (*yurt*); n.m.e.

**S 2 ağla-** See *ığla-*.

**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) *meni aklayur ertl* 'hated me' *PP* 29, 1: Civ. (his mouth gets dry; when he drinks water he is not satisfied) *aşağ a:kla:r* 'he hates (the sight of) food' *TT VIII* L.2.

**D ığla-** Den. V. fr. \**ığ*; 'to weep'. The phonetic history of this verb is very similar to that of *ığaç*, q.v.; the original form was certainly *ığla-*, but a form with prosthetic *y-* evolved in Uyğ. and was an alternative form in **Xak.** S.i.a.m.l.g. usually as *ığla-*, *yığla-* 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 *ağla-* (Tkm. *a:ğla-*) probably emerged as early as XIV. Uyğ. VIII ff. Man. *ot suv kutı ığlayur* 'the majesty of fire and water weeps' *M II* 12, 4: Bud. *ığladım PP* 5, 6; *ığlayu* 4, 1 and 7; 5, 2; 10, 6; *yığlayu (sic)* 10, 5; *yaşı töküü ığlayu* 'weeping with streaming tears' *USp.* 106, 47; *yığlayu six[tayu]* 'weeping and sobbing' *U III* 17, 3; *bağrın yatıp yığlayu yalvara* 'lying on their bellies weeping and pleading' *TT IV* 4, 13; *yaşlığ közin yığlayu* 'weeping with tear-filled eyes' *TT X* 297: **Xak.** XI *oğla:n ığla:dt*: 'the boy wept' (*bakā*); alternative form (*luğā*) of *ığla:dt*: *Kaş.* I 286 (*ığlar*, *ığla:mak*); *oğla:n ığla:dt*: same translation *III* 309 (*ığlar*, *yığla:mak*; verse); five o.o. of *ığla-*: **KB** *üküş yığladı* 1121, 1149; a.o.o.: XIV *Rbğ.* *ığla-* (?*sic*, unvocalized) *R I* 177; *Muh.*(?) *bakā ığla-* (?*sic*, unvocalized) *Rif.* 105 (only); *al-bakā ığlamak* (ditto) *121*: **Çağ.** *yığla- girya hardan* 'to weep' *San.* 350r. 8 (quotns.): **Xwar.** XIII *ağla-* ditto *Ali* 29, etc.; *yığla-* *do.* 40, 49; XIII(?) *ığlasa Oğ.* 61; XIV *yığla- Qutb* 90; *ığla-* *do.* 205; *yığladınız Nahc.* 103, 8: **Kom.** 'to weep' *ığla- CCI*; *ığla-ıla- CCG*; *Gr.* 272: **Kıp.** XIII *bakā ığla-* (unvocalized) *Hou.* 36, 10: XIV *ığla- bakā wa futtha'l-hamza turkmāni* Tkm. *ağla- Id.* 16: XV *bakā yığla- Kav.* 17, 14; 61, 14; *ağla-* *do.* 38, 6; *bakā yığla-* (in margin *yıla-*) *Tuh.* 8b. 1; *nāha wa bakā* 'to weep and wail' *zar zar yıla-*, in Tkm. *yığla-do.* 37b. 3.

**VUD ihla-** Hap. leg.; the *alif* is unvocalized, but it seems reasonable to suppose that this is a Den. V. fr. \**ih*, an alternative form of *ik*, q.v., same meaning. **Xak.** XI (in a note on exclamations ending in 'quiescent' *hā*) radical (*al-aşli*) *hā* is not found in the pure (*şamim*) Turkish language except in the expression *er ihla:dt*: *axada'l-racula'l-rabw* 'the man was seized with hiccoughs', in which this (*ih*) is an onomatopoeic for the sound which rises from the chest (and also in the word *ühü*: 'owl', q.v.) *Kaş.* III 118, 21; n.m.e.

**D ağlat-** Caus. f. of **1 ağla-**. N.o.a.b. **Xak.** XI *ol kişini: ağlatı*: 'he sent away (*ab'ada*) the people from himself, *li-yaxluwa'l-marād lahu*, so that the grazing land might be empty for him' *Kaş.* I 265 (*ağlatur, ağlatma:k*); (in a grammatical para.) *ol yé:riğ ağlatı*: *axla'l-makān* 'he emptied the area'; its origin

s ağlak yér *makân xâli* 'an empty, uninhabited area' *II* 365, 13.

D *ığlat-* Caus. f. of *ığla-*; 'to make (someone Acc.) weep'. S.i.s.m.l.g. with the same phonetic changes. *Xak. XI ol anı: yığlattı: abkâhu* 'he made him weep' *Kaş. II* 355 (*ığlatur-*, *ığlatmak*): *KB*, 3595, 4096 (*kültür-*); *Çağ. xv ff. yığlat-* Caus. f. *giryânidan* 'to cause to weep' *San.* 350r. 22: *Kıp. xiv ığlat- abkâ Id.* 16.

VU?S *uğlit-* Hap. leg.; the spelling is certain, since it lies between *ağlat-* and *avlat-*, but the meaning is identical with that of *üklit-*, q.v., and this must be either a dialect form or one of *Kaş.*'s rare mistakes'. *Xak. XI ol tawarın (sic) uğlitti: kattara mâlahu wa tammara* 'he increased (Hend.) his property' *Kaş. I* 265 (*uğlitur*, *uğlitmak*).

D *aklış-* Co-op. f. of *akıl-* (see *ak- Çağ.*) Pass. f. of *ak-* but without any Pass. connotation. N.o.a.b. *Xak. XI teğme: yıpa:ktun bo:đun aklıştı: izdahama 'l-nâs min kull awb* 'the people crowded together from every direction'; *wa kađâlikâ'l-miyâh iqâ tasâyalat min kull jacc* also used of waters when they flow together from every ravine *Kaş. I* 241 (*aklışur*, *aklışmak*); a.o. *I* 88, 1 (*orı*).

D *ığlaş-* Co-op. f. of *ığla-*; 'to weep together'. S.i.s.m.l.g. with the same phonetic variations. *Uyg. viii ff. Bud.* (the two brothers) *ığlaştı ötrü sığtaştılar* 'wept and sobbed together' *PP* 53, 1: *Xak. XI oğla:n ığlaştı: bakatı'l-şibyân* 'the boys wept (together)'; alternative form (*luğa*) of *yığlaş-* *Kaş. I* 240 (*ığlaşur*, *ığlaşmak*); (in a grammatical para.) *kişi: barça: yığlaşdı: 'the people all wept (together)' III* 322, 2; n.m.e. of *yığlaş-*: *Çağ. xv ff. yığlaş-* Co-op. f.; *bâ yak-digar girya kardan* 'to weep together' *San.* 350r. 23.

### Tris. AĞL

?F *ıktı:la:ç* Hap. leg.; prob., like the few other words ending in *-la:ç*, a l.-w. *Xak. XI ıktı:la:ç al-farasu'l-râ'i'u'l-cawâd* 'a spirited swift horse' *Kaş. I* 139 (prove. and verse).

D *oğulçuk* 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; *oğuldük* first noted in *Kom. xiv (ovuldük)* and *Kıp. xv Tuğ. 7b. I* and *oğulduruk* first noted in *Osm. xv Tuğ. 7b. I* and *oğulçuk rahimî'l-mar'a* 'the womb' *Kaş. I* 149: XIII(?) *Tef.* ditto 232.

D *ağı:lık* A.N. (Conc. N.) fr. *ağı*; 'treasury'. In Buddhist technical term: *logy* translates Chinese *ts'ang* (see *tsapm*) which itself translates Sanskrit *garbha* 'treasure' and the like. N.o.a.b. *Uyg. viii ff. Man.-A M III* 11, 3 (ii) (*barımlık*): *Man. yéti ağılık nomlarığ nomlat(t)ıyız* 'you have preached the doctrine of the seven treasures' (or 'seven precious doctrines' assuming *ağılık* is a mis-spelling of *ağılığ*) *TT III* 73-4: *Bud. yér ağılıki* . . .

*kök kalık [ağılıki]* names of two Bodhisattvas '*Kşitigarbha, Akâşagarbha*' *U I* 18, 4-5; *ağılıktaki ağı barım* 'treasures and property in the treasury' *PP* 7, 5-6; *ağılıkım tsapım* 'my treasury and granary' *U I* 29, 2; o.o. *U III* 47, 17; *Siev. 270, 4*; *TT VI* common; *TT VII* 41, 28; *Civ. USp.* 78, 14-15 (*içgeru*).

D *akı:lık* A.N. fr. *akı*; 'generosity'. Survives only(?) in NE Bar. *ağı:lık*, same meaning *R I* 173 and SW *Osm. axılık* now 'a community of axes' (see *akı*). *Xak. XI kodğil mağa: akı:lık bolsun mağa: ayağ-a:* translated *da'ni hattâ acıd fa-yahün laqabi cawâd* 'permit me to be generous and may my title be "generous"' *Kaş. III* 172, 11; n.m.e.: *KB akılık* 'generosity' (and other virtues are manifest in the good man) 934: XIII(?) *At. akılık (axılık in the Arabic script MSS.) 'generosity'* 230, 232, 233 (eg-), etc.: *Osm. xvi Ar. al-samaha* 'to be generous' cömerdlik ve axılık etmek *TTS II* 17 (this entry proves that *Osm. axı* is *akı*: and not derived fr. *Ar. ax* 'brother').

D *ağı:luğ* P.N./A. fr. *ağuz*; 'poisonous'. S.i.s.m.l.g. w. various phonetic changes. *Türkü viii ff. ağı:luğ kurt koquz adartu:* *uma:z* 'poisonous worms and insects cannot endanger you' *Toy.* 28-9 (*ETY II* 59): *Man. eki ağıluğ yol* 'the two poisonous roads' *Chuas.* 125: *Uyg. viii ff. Man.* (they were saved . . .) *akuluğ (sic) yilkita* 'from a poisonous animal (reincarnation)' *TT III* 26: *Bud. ağıluğ yılan* 'a poisonous snake' *PP* 38, 3; *U IV* 8, 12 (*étin-*); o.o. *PP* 39, 6; *U II* 31, 53: *Civ. ağıluğ* 'poisonous' *H II* 8, 50: *Çağ. xv ff. ağıluluk zihrnâk* 'poisonous' *San.* 44r. 10.

D *oğulluğ* P.N./A. fr. *oğul*; 'having a son, or child'. S.i.s.m.l.g. *Xak. XI KB oğulluğ ata bolsa* 'if a father has children' 1221: XIII(?) *Tef. oğulluk (sic)* ditto 232.

D *oğulluk* A.N. (and Conc. N.) fr. *oğul*; 'adoption; an adopted son'. Survives in some NW and all SW languages. *Uyg. viii ff. Civ. Turmuş atlığ oğlumı Sutupkka . . . oğulluk bérdim* 'I have given my son named 'Turmuş to Sutupk as an adopted son' *USp.* 98, 2-4.

D *oğla:ğu*: 'gently nurtured, delicate' and the like; presumably *Dev. N./A. fr. \*oğla:-* *Den. V. fr. oğul*. N.o.a.b. *Uyg. viii ff. Bud.* (she walks with a gliding motion) *yumşak oğlağu adakın* on her soft, delicate feet' *U II* 24, 2; *men yeme oğlağın öğrenmiş keñç kiçik* 'and I am a young girl gently brought up' *U III* 82, 16; *oğlağu ünin ünedyü* 'speaking with a gentle voice' *U IV* 14, 142; o.o. *U III* 7, 21; 17, 14; 44, 3; *Xak. XI oğla:ğu: al-muna'am wa'l-murabbâ fi ni'ma* 'pampered, brought up in luxury'; hence 'great ladies' (*al-xawâtin*) are called *oğla:ğu: ka:tun Kaş. I* 138: *KB* (the raven's call is like) *oğlağu kız ünü* 'a delicate girl's voice' 77; *kiñiz oğlağu bolsa oğlı*

**kızı** 'the man whose children are pampered' (will regret it) 1223.

**VUD oğulmuk** Hap. leg.; apparently Den. N. fr. **oğul** but w. no obvious semantic connection. **Xak. xi oğulmuk kull xaşaba mustawiya fi qiwami'l-'arida** 'any straight timber in the supports of a raft' *Kaş. I* 149.

**D oğlanlıq** Hap. leg. ? ; P.N./A. fr. **oğlan** (**oğul**). The A.N. **oğlanlık** 'boyhood', 'the time of youth' is noted in SW Osm. fr. **xiv onwards TTS I** 536, etc. and in xv meaning 'infantile convulsions' *II* 719. Uyğ. VIII ff. **Civ. urı oğlanlıq evçi** 'a woman who has (borne) a male child' *HII* 18, 65.

**D oğla:nsıq** Hap. leg.; N./A. fr. **oğlan** (**oğul**). **Xak.** (in a note on the Suff. -**sıq**) **bu kari: ol oğla:nsıq hıdā sayx yuşbih xuluquhu xuluqa'l-sıbyān** 'the habits of this old man are like the habits of a child' *Kaş. III* 128, 21; n.m.e.

#### Tris. V. AĞL-

**D aktı:la-** Hap. leg.; Den. V. fr. **aktı**. **Xak. xi ol meni: aktı:la:di: nasabani ilā'l-cūd** 'the attributed generosity to me' *Kaş. I* 310 (**aktı:la:r, aktı:la:ma:k**).

**D ağu:la-** Den. V. fr. **ağu**; 'to poison (someone or something *Acc.*)'. Survives only (?) in SW Osm. **ağıla-**. **Xak. xi ol aşın ağu:la:di:** 'he poisoned (*samma*) his food (etc.)' *Kaş. I* 310 (**ağu:la:r, ağu:la:ma:k**).

#### Dis. AĞM

**D ağım** N.S.A. fr. **I a:ğ-**; lit. 'a single act of rising or climbing'. Survives only(?) in SW Osm. for 'ascent; instep'. **Xak. xi bür ağım yér: şa'üd mina'l-'arq qadr mā yuş'ad daf'ata(n)** 'alayhā 'a rise in the ground of a size which can be climbed all at 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 bür akım su:v mā' qadr mā yasil marrata(n)** 'the amount of water that flows once' *Kaş. I* 75; Kom. **xiv axım** 'stream' *CCG; Gr.*

#### Dis. AĞN

**I ağan** Hap. leg.; the para. concerned is most obscure; Thomsen translated the word 'penance' as a pure guess, suggesting a connection with **ağan-** in *U II* 87, 62; this is a simple misreading of **ağna-**, 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 karşis:n üç bolu:ğta: talu:la:pan ağanka: ötü:ğke idmıs:** 'a white horse choosing his adversary in the three states of existence(?) sent him to prostration(?) and prayer(?)' *IrkB* 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-raculu 'l-'ağann* 'a man who speaks through his nose'; *wa hādihi wāfaqati 'l-'arabiya lafaʿan* 'this agrees with Ar. in sound and meaning' *Kaş. I* 77 (see **2 ağna-**).

**ağın** 'dumb'. Survives only(?) in NE **xix Küer. ağın** 'stammering' *R I* 155. Uyğ. 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 tılı** '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 Rif.* 150 (only).

**D akın** Conc. N. fr. **ak-**; basically 'stream, current', metaph. 'a marauding raid'. S.i.a.m.l.g. in one or both meanings. Uyğ. VIII ff. **Bud. Sanskrit rasa** (N.) 'fluid, liquid' **akın TT VIII D.35**; **Xak. xi akın al-sayl** 'stream'; and **al-atiy** 'a sudden rush of water' is called **munduz akın**; and this word is used metaph. (*yusta'ār*) for **al-katibatu'l-muğra layla(n)** 'a detachment which raids by night'; so one says **akınç: keldi:** 'the raiding party has come', *sa'ila ka'l-sayl'l-atiy* 'pouring in like a sudden rush of water' *Kaş. I* 77; **KB közde akıttı akın** 'let loose a flood of tears' 1160; **Kıp. XIII al-iğara** 'a raid' **akın Hou.** 14, 9; **ğur mina'l-iğara akın ét do.** 42, 15; **xiv akın al-cary l'i-iğara** 'rushing out for a raid' *İd.* 18; **xv tayyār** 'strong current, wave' **akın Tuh.** 8b. 10; **sayl** (akmak) and **akın do.** 19, a 7; **Osm. xiv akın** 'raid' in various phr. *TTS I* 14; *II* 20; *IV* 12; **xviii akın** in *Rümi, ğarat wa tāxt* 'raid, invasion' *San.* 45v. 8.

**D uğan:** 'God', etc. See u:-.

#### Dis. V. AĞN-

**E ağan-** See ağna:- Uyğ.

**D okın-** Refl. f. of **okı:-**. S.i.a.m.l.g. usually in a Pass. sense. **Xak. xi bitig okındi:** 'the book was read' (*qur'i'a*); and one says **ol bitig okındi:** 'he pretended to read the book without actually reading it'; the -n- was changed from -l- *Kaş. I* 202 (**okınur, okınma:k**); **Osm. xiv 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 ukunup** 'recognizing (Hend., his sins)' *Suv.* 140, 1 and 11.

? **D I ağna:-** 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 ağnayı** 'rolling about (on the ground) like a fish' *PP* 58, 7; **öz arıqsızında**

**ağnayu** 'rolling in his own filth' *U III* 35, 20; o.o. *U II* 87, 62 (mistranscribed *ağan-*); *U III* 42, 27; *Suv.* 601, 12; *USp.* 97, 5-6; 101, 8; **Xak.** XI at **ağnad:** *tamarrağal-faras fi'l-turâb* 'the horse rolled in the dust (etc.)' *Kaş.* I 289 (**ağna:r**, **ağna:ma:k**); **KB** **siğun muyğak ağnar** 'the maral deer and doe roll on their backs' 79; you are an ignorant (metaph.) maral deer? **ağınar yor-a** 'go and roll on your back' 6613; **Çağ.** xv ff. **ağna- bar xâk ğaltîdan** 'to roll on the ground', in *Ar. marâğa San.* 43r. 22; **Xwar.** xiv **ağna-** 'to roll on one's back' *Qutb* 4; *Nahc.* 315, 16-17; **Kip.** XIII *tamarrağal-faras* at **ağnad:** (mislabeled *ğnad:*); used of horses, mules, and donkeys *Hou.* 13, 2; xiv **ağna- tamarrağa İd.** 16; xv ditto **avna-** (in margin **Tkm. ağna-**) *Tuh.* 9a 6; **Osm.** xiv ff. **ağna-** ditto; c.i.a.p. *TTS* I 12; II 14; III 8; IV 9.

**D 2 ağna:-** Den. V. fr. **ağın**; 'to be tongue-tied, dumb'. Survives only(?) in NE Küber. **ağinna-** 'to stammer' *RI* 156. **Xak.** XI and one says **er ağnad:** *ta'ta'al-lisânul-racul wa'n'aqada 'alayhi* 'the man was tongue-tied (Hend.)'; *wa aşluhu minal-ğunna* 'its origin is from speaking through the nose' *Kaş.* I 289 (**ağna:r**, **ağna:ma:k**; see 2 **ağan**).

**D 1 ağnat-** Caus. f. of 1 **ağna:-**; 'to make (a horse, etc.) roll on its back'. S.i.m.m.l.g. **Xak.** XI of **atın topra:kka: ağnat:** *marrağa farasahu fi'l-turâb* 'he made his horse roll on its back in the dust (etc.)' *Kaş.* I 267 (2 **ağnat-** follows); **Çağ.** xv ff. **ağnat-** Caus. f.; *bar xâk ğaltîdan* 'to cause to roll on the ground'; *Ar. tamriğ San.* 43v. 9; **Osm.** XVI ff. **ağnat-** ditto, in two texts *TTS* I 12; II 14.

**D 2 ağnat-** İlap. leg.; Caus. f. of 2 **ağna:-**. **Xak.** XI (after 1 **ağnat-**) **yağa:k anıy tîlin ağnat:** *aklu'l-cawz ğahala lisânahu hattâ şava ka'annah aratta* 'eating the nut impeded his tongue so that it was as if he stammered' *Kaş.* I 267 (**ağnat**ur, **ağnat**ma:k).

### Tris. AĞN

**D akınç:** N.Ag. fr. **akın**; '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.** XI **akınç:** (*sic*, in error under influence of preceding word **avınç:**) *al-sariya* 'a raiding party which goes by night and attacks the enemy' *Kaş.* I 134; **akınç:** I 77 (**akın**); I 212 (**akıt-**); **Osm.** XVIII **akınç:** (in *Rûmi*, see **akın**) *ğarathar wa tâxt kunanda* 'raider, marauder' *San.* 45v. 8.

**D uğança** See u:-.

**D ağınçsız** pec. to **Uyğ.** 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 *avinivartaniya* 'indomitable, unshakable'. It seems therefore to be a Priv. N/A. fr. \***ağınç** Dev. N. fr. the Refl. f. of 2 **ağ-** in its medieval meaning (see **ağ-** Preliminary note). It could be transcribed

as **akınçsız** and taken as more or less syn. with **akığsız**, but this is less probable. **Uyğ.** VIII ff. **Man. ağınçsız köpül** 'an unshakable mind' *TT III* 18; *Bud. Suv.* 488, 13; *Pfahl.* 6, 4 (**evrilingçsiz**).

**D akınd:** Intrans. Dev. N./A. fr. Refl. f. of **ak-**; 'flowing, running' (water, etc.); 'a stream'. S.i.s.m.l.g. **Xak.** XI **akınd:** **su:v al-mâ'u'l-sâ'il** 'running water' *Kaş.* I 140; **Çağ.** xv ff. **akınd** syn. with **akış** (not pre-**Çağ.**) meaning *ciryân-i âb* 'a flow of water' *San.* 45v. 8.

**D ağınğaç** See şatu:-.

### Dis. AĞR

**ağır** 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:** **ağır töröğ** 'such important tribal laws' *II E* 2; (gap) **ağır taşığ** 'heavy stone' (or 'important memorial stone?') *II S* 15; **Uyğ.** VIII ff. **Man.-A** (this work was begun with great joy and finished) **ağır sevinçin** 'with overwhelming happiness' *MI* 25, 5; similar phr. but **ağır kūsüşün** 'with overwhelming desire' *do.* 28, 22; **ağır ağrus körür** 'he suffers grievous pain' *M III* 31, 5 (iii); **Man. ağır ağrus TT II** 17, 56; **Chr. bu taş ertlişü ağır turur** 'this stone is exceedingly heavy' *U I* 8, 4-5; **Bud. ağır aya:ğığ** 'profound respect' *TT VIII E*, 5; **ağar (sic) ayağın U IV** 12, 100; **ertlişü ağar (sic) U III** 37, 34; **ağar (sic) tsuy irinçüleri** 'grievous sins (Hend.)' *TT IV* 4, 9; o.o. *Süh.* 4, 17 (**ığle:-**); 96, 22; 132, 12; *USp.* 97, 21; 101, 21; *TT VII* (common); **Civ. ağır ığke** 'a serious illness' *USp.* 78, 2; **ağır kunka tegzün:** 'let him be subjected to severe punishment' *do.* 115, 20; similar phr. *do.* 116, 17; a.o. *TT VIII* 1.12 (**çivşa:ğü:**); **Xak.** XI **ağır al-taqil** 'heavy' of anything; and a man who is honoured (*mukram*) by the people or the chief is called **ağırli:ğ kişli:**; and one says **teprî: meni: ağırladı:** 'God made me honoured' (*akramani*); and when part of the night (*hudûi minal-layl*) has passed, one says **ağır:** (*sic*) **ada:k amruıldı:** 'the heavy (*al-taqila*) foot has come to rest' (*sakana*), meaning that it has reached its destination after a slow journey; **ağır:** (*sic*) **neç al-şay'u'l-ğâli fi'l-taman** 'a highly-priced thing' *Kaş.* I 52; o.o. *I* 99, 26 (**ğruk**); *III* 247, 26 (**u:**); **KB** (by speech man) **ağır kıldı öz** 'has made himself respected' 210; **uçuz tutmasını ağır tutsumı** 'let them not hold you worthless, let them hold you in respect' 540; o.o. 'respected' 900, 1028; 'valuable' 902; 'important' 900, 903; XIII(?) **Tef. ağır** 'heavy, important, respected' 37; **xiv Muh. al-taqil** 'heavy' (opp. to 'light' **yügül**) **ağır Mel.** 54, 9; *Rif.* 151; **taqilu'l-sam** 'hard of hearing' **ağır: ku:la:kliğ** 139 (only); **Çağ.** xv ff. **ağır sangın wa taşın** 'heavy' (Hend.) *San.* 44r. 10 (quott.); **Xwar.** XIII **ağırınça** 'according to their weight' *'Ali* 22:



xiv ağır 'heavy' MN 149; 'massive' (army) *Nahc.* 27, 12 etc.: Kom. 'heavy; weight; honour' ağır *CCJ*; Gr.: Kıp. XIII *al-ıtaqil* (opp. to 'light' *yüğü, ye:yni*) ağır *Hou.* 27, 16; xiv ağır *al-ıtaqil* *Id.* 16: ağır (?sic, vertical *kasra*) *al-samin* 'corpulent' *do.* 17: xv *al-ıtaqil* ağır *Kav.* 64, 17; ditto *awur*; Tkm. ağır *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. *axwūr*. S.i.s.m.l. in various forms, sometimes recognized as a l.-w. and sometimes not; in modern times usually means 'manger' rather than 'stable'. See *sip*. Xak. XI (in the introductory Chap.) akur *al-iştāb* 'stable' *Kaş.* I 7, 7; n.m.e.: KB akur 'stable' 5369, 5370: xiv *Muh. al-mi'laf* 'manger' a:xur/a:xur *Mel.* 76, 8; *axur Rif.* 179.

?F İğar n.o.a.b. v. G. *ATG*, p. 309 suggests that this is Sogdian *yyr* and prob. means 'strong'. Türkü VIII *ığar* *élligde*: *ığar xağanıgda*: *yeg kiltım* 'I made them better than those who had a strong(?) realm and a strong(?) *xağan*' I E 29, II E 24; *ığar oğlanıgızda*: '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. Xak. XI 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 *alif* carries a *fatha* and in Turkish a *ğamma Kaş.* I 53; a.o. I 335 (bol).

VU oğur Hap. leg. Although this is described as Oğuz, the A.N. oğurluk, q.v., appears in a Xak. verse. It is entered between the Xak. and Oğuz translations of uğur and is possibly a special meaning of that word, but there is no obvious semantic connection. Oğuz XI oğur *al-iwād* 'exchange', one says atka: oğur aldım '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 Krim R I 1010). Has been fairly consistently transcribed *oğur*, but *TT VIII* has uğur and this is the modern pronunciation. See *Doerfer* II 604. Uyğ. VIII ff. Chr. ol uğurka 'for that reason' (the Magi still worship fire) U I 9, 3: Man.-A (after a list of names) *él(I)entük erksintük uğurinta* 'at the time when (the persons named) were ruling and exercising authority' M I 27, 10: Man. az *nızwani* uğurinta 'because of the passion of lust' *TT II* 16, 20: Bud. Sanskrit *ekadā* 'once upon a time'

bire:uğurda: *TT VIII* C.16; alku uğurlar: üze: 'on all occasions' *do.* G.8: *él(I)enü erksinü yarlıkayur uğurda Pfahl.* 22, 3; o.o. meaning 'time, occasion' U II 4, 4; 5, 11; *TT IV* 12, 48; V 8, 71 and 76; 26, 107; *nızwaniur* uğurta 'because of (or under the influence of) passions' *TT IV* 4, 11; *nızwaniur küçinte midük uğurinta* 'by the compulsion of passions and because we are laymen' *do.* 5, 21; *yana bu nom erteni uğurinta yağırtı kergünç tuğar* 'and because of this precious doctrine faith is born anew' *TT V* 22, 29-30: Civ. *ığ ağıg uğurinta* 'in times of illness (Hend.)' *TT I* 16; uğurta is common, and uğurıya occurs once (20, 12) in *H II* meaning either 'in times of' or 'because of': O. Kir. ix ff. *éllim uğurta* 'for the sake of(?) my realm' *Mal.* 10, 8 (a chaotic inscription, but these words seem clear): Xak. XI uğur *al-waqt* 'time'; one says ne: uğurda: keldi:ğ 'at what time did you come?'; uğur *al-dawla* (here) 'reign'; hence one says beg uğurında: meniğ işim *étildi: salaha amri fi dawlati'l-amir* 'my affairs were kept in good order in the reign of the beg'; uğur *al-imkân wa'l-furşa fil'-şay* 'possibility, opportunity for something'; hence one says bu: i:ş uğurluğ boldı: *şara hādā'l-amr fi imkānihi wa furşatini* 'this affair became possible and opportune' *Kaş.* I 53 (paras. on oğur and uğur in Oğuz follow); and about 20 o.o. meaning 'time, occasion, the right time' (*waqt* or *zamān*): KB (a prudent man) *ış uğrin bilür* 'knows the right time to work' 2192: XIII(?) *Tef. ol uğurda* 'at that time; at that very moment' 232 (*oğur*): *Çağ.* xv ff. uğur (1) *samt wa maqşadı ki ba-ân şaraf tawaccuh wa rü kunand* 'a direction towards which one turns and goes'; (2) *barakat wa sa'adat* 'blessedness and happiness' *San.* 76v. 27: Oğuz XI uğur *al-xayr wa'l-baraka* 'good fortune, blessedness'; hence one says to a traveller *yo:l uğur bolsun* 'may your journey be fortunate and blessed'; this word is used only in regard to a journey (*fi hāli'l-safar*) *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) *kadirğa tamām bir yıl uğura gitti, denizden mādā nesne görmədiler* '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. XI 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.s.m.l.g. usually with attached -n and sometimes metaphorized as in SW. Uyğ. VIII ff. Bud. akuru akuru mapın yoriyur '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, 56: Xak. XI akru: Indecidable (*harf*)

meaning 'gentle, slow' (*ruwayd*); one says **akru**: **akru**: *taraffaq ruwayda(n)* 'he gentle' *Kaş. I* 114; (if you love property which you have acquired, love it) **akrun** (*sic*) 'in moderation' *III* 361, 2: **KB** (Ay toldi) **olturdi akru silig** 'sat down quietly and modestly' 956; **turup çikti akru** 'he got up and went out quietly' 1604; o.o. 3,957; 6,617: **xiii(?) Tef.** **akru** 'quiet, quietly' 48: **xiv Muh.** '*alâ mahl* 'slowly, gently' **akru:n/axru:n** *Mel.* 8, 8; **akru:axru**: *Rif.* 80: **Xwar.** **xiv akru** 'quietly, peacefully' *Qutb* 9; **akrun** *do.* 10; **arkun** *do.* 11; (I have a loud voice) **hiç akru sözleyü bilmezmen** 'I cannot speak quietly' *Nahc.* 371, 14; **akrun** 'quietly' *do.* 383, 7; **Kom.** **xiv** 'slowly, quietly' **akrin/arkun CCI**; *Gr.*: **Kıp.** **xiv** **arkun rifaq(n)** 'gently'; one says **arkun arkun kelür** 'he comes gently' *Id.* 11: **xv ta'anni** 'slowly' **akrin/arkun** *Kav.* 77, 8; *mahl(a)n* **akrin** *Tuh.* gob. 7: **Osm.** **xiv ff.** **arkun/arkun/axrun** 'gently, slowly'; sometimes doubled; c.i.a.p. *TTS I* 40; *II* 55; *III* 38; *IV* 39-40.

**oğrı**: 'thief'; the Instr. case **oğrin** meaning 'furtively' also occurs, esp. in SW, and has sometimes been regarded (falsely) as a separate word. S.i.a.m.l.g. with some phonetic variations. See *Doerfer II* 497. **Türkü VIII ff.** **Irkb** 16 (**utru**): **Uyg.** **viii ff.** **Man.** ol üç **oğrular** 'those three thieves' *TT I* 16, 18; **Bud.** **oğrı kelp** 'a thief coming' *PP* 58, 5; **Civ.** **oğrı bolur** 'he will become a thief' *TT VII* 37, 7; *USp.* 42, 6: **xiv Chin.-Uyg. Dict.** 'thief' **oğrı Ligeti** 185: **Xak.** **xı** **oğrı**: *al-lişş* 'thief'; and one says **bu: neşş anıy oğrı**: ol 'this thing is inferior (*düna*) to that'; originally **oğrı**: but abbreviated like *Ar. ibil/ibil* and *uđun/uđun* *Kaş. I* 126; **oğrı**: *taza*: 'a trap buried in the ground' *I* 380, 15; *II* 234, 3; 13 o.o. meaning 'thief': **KB** **oğrı** 'thief' 313, 1737, 2861: **xiii(?) Tef.** ditto 231: **xiv Muh.(?) sarraq** 'thief' **oğrı**: *Rif.* 156 (only): **Çağ.** **xv ff.** **oğrı duzd** 'thief' *San.* 76v. 24: **Xwar.** **xiv** **oğrı** 'thief' *Qutb* 114; *Nahc.* 409, 15; **Kom.** **xiv** 'thief' **oğrı CCI**; **oğur CCG**; 'furtively' **ovrun CCG**; *Gr.*: **Kıp** **xiii** *al-lişş* **oğrı**: *Hou.* 25, 8: **xiv** ditto *Id.* 16: **xv** *al-sarıq* **oğrı** *Kav.* 74, 18; *harâmi* 'thief' **ovru**; **Tkm.** **oğru** *Tuh.* 12b. 9: **Osm.** **xiv ff.** **oğru** 'thief' and **oğrun** 'furtively'; c.i.a.p. *TTS I* 714-15; *II* 919; 920; *III* 699, 701; *IV* 775-7 (spelt *uğru, uğrun*).

**1) ağrığ** N./A.S. fr. **agrı**:-**jağrı**:-; 'pain, painful'; hence 'a painful disease', esp. in the *Hend.* **ig ağrığ**. S.i.a.m.l.g., in some difficult to distinguish fr. **agrük**. **Uyg.** **viii ff.** **Bud.** **agrığ** usually 'pain; suffering pain', less often 'illness' and **ig ağrığ** 'illness' are fairly common; **agrığ boltı** 'he became ill' *PP* 68, 3; o.o. of **agrığ**. *Suv.* 585, 16; *USp.* 60, lb. 13; **ig ağrığ** *TT VII* 40, 56, etc.; *VIII K.* 12; *Suv.* 587, 2: **Civ.** both **agrığ** and **ig ağrığ** are fairly common: **Xak.** **xı** **agrığ** *al-waca* 'fi'l-cumla' 'pain' in general'; then pain in any organ (or limb, *uđte*) is described by it *Kaş. I* 98: **KB** **baş ağrığ** 'headache' 421, 1883: **xiii(?) Tef.** **agrığ** 'pain' (esp. birth pangs) 38:

**xiv Muh.(?)** *al-waca* **agrığ** *Rif.* 163 (only): **Çağ.** **xv ff.** **agrığ** *dard u ranc* 'pain'; also used for *rancıs* 'indignation'; **agrı** abbreviation of **agrığ** *San.* 43v. 27: **Xwar.** **xiv** **agrığ** 'pain; illness' *Qutb* 5; **baş ağrığ** *Nahc.* 167, 2: **Kom.** **xiv** 'ill, illness' **agrık/agrık/agrık** *CGG*; *Gr.*: **Kıp.** **xiii** *al-waca* **agrı**: *Hou.* 32, 20: **xiv** ditto **ar** (**ar**) and **agrımak** *Bul.* 10, 1: **xv** *darham* (Persian l.-w.) 'suffering, afflicted' **awrı**; **Tkm.** **agrı** (and **yarmak**, **akça**, which are translations of *darham*) *Tuh.* 15b. 9: **Osm.** **xiv ff.** **agrı** 'pain, sorrow' in two texts and **agrık** 'painful' in one *TTS I* 12; *II* 14; *IV* 9.

**D agrük** Intrans. Conc. N. fr. **agrı**:-**jağrı**:-; 'a heavy object, heavy baggage', and the like. Survives only(?) in SW xx Anat. **agrık/avruk** *SDD* 77, 130, 1603. See *Doerfer II* 496. **Xak.** **xı** **agrük** *al-taqaq wa'l-mata* 'heavy baggage and household goods'; hence one says **agrır agrük kayuda**: *kaldi*: *ayna turika* 'himl wa'l-taqaq' 'where have the loads and heavy baggage been left?' *Kaş. I* 99: **Çağ.** **xv ff.** **agrük** *ahmäl wa atqaq* *San.* 43v. 27: **Kıp.** **xiv** **agrük** *al-taqaq* *Id.* 17: **xv** **awruk** (untranslated) is the root of **awur**-(**agrı**:-) *Tuh.* 84a. 6.

**D uğra:ğ** Den. V. fr. **uğra**:-. Survives only (?) in *Osm.* *Red.* 256; *SDD* 1084, 1413 **oğrak**, **uğrak** 'a halting point on a journey'. **Xak.** **xı** **uğra:ğ** *al-qaşd wa'l-'azıma* 'aim, purpose, intention' *Kaş. I* 118; **uğrağım kendü**: **yırak** 'my goal (*ya'wı*) is distant' *III* 29, 4; **yandı**: **erinc** **uğrağı**: *ta'allahu raca'a min 'azmihi* 'he has perhaps turned back from his intention' *III* 65, 12; **anıy uğra:ğı**: **kör** 'see his purpose' (*qaşdahu*) *III* 317, 4.

**D oğruğ** Conc. N. fr. **oğır**:-. Survives only (?) in NE *Tuv.* **oruğ**: 'a cliff at the mouth of a river'; **oruuk** (1) 'collar-bone'; (2) 'broken' (e.g. branch) *Pal.* 309. **Xak.** **xı** **oğruğ** (mis-spelt **oğruğ**) **siñpü:xi** *al-fahqa* 'the first vertebra in the neck'; **oğruğ** (*sic*) **ciz'u'l-wadı** 'a bend in a valley'; one says **ta:ğ oğruğı**: **munqata'u'l-cabal** 'a vertical end of a mountain' *Kaş. I* 98; **ovru:ğ** **mafsıl kull** 'azmi(n)' ('a joint in any limb') *wa ciz* 'kull *cabal* *wa munqata'ulu*; alternative form (*luğ(a)*) of **oğru:ğ**; **ovru:ğ** *al-fahqa*; in all three cases **oğru:ğ** is more correct (*aşwab*) *I* 118; **özi**: **kuyı**: **oğruğı**: (mis-spelt **oğrağı**:) translated *wa fi haşni'l-wadı* 'and (he himself is) in the bottom of the valley' *III* 65, 14.

**ukruk** 'a lasso on the end of a pole'. Survives in NE *Bar.* **ukruk** translated by Russian *ukruchina* *RI* 1613; SE *Tar.* **okuruk** *RI* 997; *NC Kir.* **okuruk**; an early l.-w. in *Mong.* as *uğurka* (*Haenisch* 160, *Kow.* 366). See *Doerfer II* 507. **Xak.** **xı** **ukruk** *al-wahaq* 'lasso' *Kaş. I* 100 (prov.); similar prov. *III* 215, 17: **Kıp.** 'the lasso (*al-rabqa*) used to catch horses out at pasture' **ukruk** *Hou.* 13, 11: **xiv** **ukruk** 'the rope (*al-habl*) used to catch a running horse' *Id.* 17: **Osm.** **xv** **ukruk** 'lasso' *TTS II* 722; **ukruğ** *III* 537; **xvi** **ukruk** *I* 538 (all mis-spelt *okruk*).

D akrun See akru:.

D'ogrın See oğrı:.

D ağruş N./A.S. fr. ağrı:-/ağru:- 'pain' and the like. Survives only(?) in SE Türki ağrış von Le Coq, *Sprichwörter und Liede von Turfan*, Leipzig/Berlin 1910, p. 81. Uyğ. VIII ff. Man.-A M III 31, 5 (iii) (ağır): Man. TT II 17, 56 (ağır): Bud. ağruş serlinmekiñ 'your endurance of pain' U III 21, 4 (i); ağruş törösin 'the law of pain' TT X 500.

### Dls. V. AĞR-

oğur- Hap. leg., but cf. oğruğ, which fixes the initial o-, oğrul-, and oğruş-. Xak. XI er süplik oğurdi: *jahbaqa'l-raculu'l-azm wa faşalahu* 'the man detached and disjointed the bone'. Kaş. I 178 (oğurur, oğurma:k).

D ağrı:-/ağru:- Den. V. fr. ağır; lit. 'to be, or become, heavy' but usually 'to be in pain or painful'; in Kaş. and Muh. the two meanings seem to be allocated to the two forms, but after that ağru:- disappeared, except, under the influence of the -w-, in awru-. S.i.a.m.l.g. w. some phonetic changes. For the semantic differences between açrı:-, ağırı:- and sız-(sızla:-) see açrı:-. Türkü VIII uluğ oğlum ağırip yok bolça: 'when my eldest son fell ill and died' II S 9; Uyğ. VIII ff. Bud. ağıriyur 'is (or becomes) ill' TT VIII G.11; başım ertipü ağırip 'my head aches violently' U III 37, 2; Civ. yanı adaki ağıriyur 'his sides and legs ache' TT VII 25, 2; boğuz tamak ar ağırmakiğ 'pains in the throat and palate' H I 12 (ar is prob. only a false start for ağırmakiğ); ağırı:- 'to be painful' is common in H II: Xak. XI ağıru:di: ne:ñ 'the thing was heavy' (tağula); and one says iğlik ağıru:di: tağula'l-mariđ wa danifa 'the illness was severe and critical' (ağıru:ř, ağıru:mak); anıñ başı: ağırı:di: *juddi'a ra'suhu* 'he had a splitting headache'; also used of pain (waca) in any wound or organ, and also of other pains (al-awca) Kaş. I 273 (ağırı:ř, ağırı:mak; prov.): KB İğl ağıruđi 'his illness became serious' III 5; yüküm ağıruđi 'my burden has become heavy' 5692: xiv Muh.(?) tağqala 'to be heavy' ağıru:- Rif. 106 (only; mis-spelt ağıru:-); ta'allama 'to be painful' ağırı:- do. 105; tawacca'a ditto ağırı:- do. 106: Çağ. xvff. ağıri- (spelt) (1) ba-dard amadan 'to be in pain'; (2) rancidan 'to be vexed, angry' San. 42v. 9 (quotns.): Xwar. xiv ağıri- 'to ache, be painful' Qutb 5; Nahc. 139, 2; Korn. xiv 'to be painful' ağıri-jağır- CCI; Gr.; Kıp. xiv ağıri- ta'allama lđ. 16; al-waca' (a:ř and) ağırmak Bul. 10, 1; xv tağula awur-; Tkm. ağır- Tuħ. 11a. 6.

uğra:- Den. V. fr. uğur, and like it semantically rather indefinite. In Uyğ. it is nearly always constructed with a Ger. in -ğalı:/ğelli, and means 'to intend to (do something)', occasionally with the Dat. with the same meaning; the Ger. uğrayu how-ever seems to mean 'especially, particularly'

(see discussion and further examples in TT V, p. 33, note B86). In Xak. it usually takes the Dat. and means 'to go purposefully (to someone or to do something)'. In Rbğ., as well as the earlier usages, the meaning 'to meet (someone Dat.)' first appears; this is the normal modern meaning. Survives in SE Türki Shaw 11; NE Kar. Kırım R I 1018 and SW Osm., Tkm. The Osm. spelling oğra- in R, Red., and Sami is irregular, Tkm. and Rep. Turkish have uğra-. Uyğ. VIII ff. Bud. başım biçğalı uğrađı 'he intended to cut off his head' (U I 43, 13-14); U IV 10, 49-50; neğü iş işlegelli uğrasar 'whatever work he intends to do' U II 23, 26; similar phr. U III 11, 15 (ii); 48, 20; Suw. 475, 16; 600, 16;— [gap] azkiya: uğrayur biz 'we plan . . . only a little' TT VIII A.17—uğrayu tüz 'particularly correct' TT V 26, 86; Civ. öğüz ertgeñ uğradıñ '(if) you intend to cross a river' TT I 35—uğramıñ iş bütmez 'your plans fail' do. 75, 176; neğü işke uğrasa büter 'whatever he plans to do succeeds' TT VII 28, 28: xiv Chin.-Uyğ. Dict. chuan 'especially, particularly' (Giles 2,702) uğrayu TT V, p. 33, note B86: Xak. XI beg apar uğra:di: *qaşadahu'l-amir* 'the beg moved towards (or against) him'; also used of any intention (qaşđ) Kaş. I 274 (uğrar, uğra-ma:k; verse); öpkek kelip uğradım 'becoming angry I advanced on him' (*qaşadıu ila'l-aduwu*) I 125, 12; many o.o., used as Conjugational examples translated *qaşada*: KB saña keldim uğrap 'I came to you intentionally' 591; takı bolmaz erse yağı uğrasa 'but if nevertheless the enemy advances on you' (and wishes to fight) 2364—kali eñseler aş saña uğrayu 'if they prepare food especially for you' 4583; XIII(?) Tef. uğra-, with -ğalı or Dat'. 'to intend, determine' 231 (oğra-): xiv Rbğ. (see Schinkewitz, *Rabghuzi Syntax*, para. 147; refers. to facsimile of B.M. MS. in K. Grønbech, *Rabghuzi, Narrationes de Prophetis*) uğra- (a) with -ğalı/-ğelli, Cibrā'il kelip toprak alğalu uğradı 'Gabriel came and intended to take some earth' 5v. 14-15; Sāliħni öltürgeñ uğradılar erse 'when they intended (or decided) to kill Sāliħ' 36r. 8; (b) with Dat. of Dev. N. yankuğa uğradı 'he intended to return' 236r. 21; (c) with Dat. of Common N. Mekkege uğradılar 'they set out for Mecca' 224r. 13; kaçan Adam Hawwāğa uğradı erse 'when Adam met Eve' 7v. 19: Xwar. xiv uğra- (a) with Dat. of Infin. 'to intend, try' Qutb 114 (oğra-); (b) 'to arrive' 195 (uğra-): Kıp. xv Tuħ. 22b. 7 has şadafa uşradı wa uğradı; this is clearly corrupt and should read şadafa 'to turn away from' aşur- (not an old word); şadafa 'to meet (by chance)' uğra-: Osm. XI ff. uğra- (1) 'to meet, come upon (someone or something Dat.)'; (2) 'to avoid meeting (someone, etc. Abl.)'; (3) 'to attack (someone Dat.)'; c.i.a.p. TTS I 712; II 918; III 697; IV 774: XVIII uğra- (and uğraş-) in Rūmi, duçar şudan 'to meet', in Ar. muşadafa (quotn.); and in muhāwarat-i atrāk-i Rum 'Rīmi colloquial' 'ubūr 'to pass

by' as in the phr. *fulân köynliġ üzërlinden uğradım* 'I passed by that village' *San.* 76v. 12.

**okra:-** (of a horse) 'to whinny', particularly when asking for food; contrast *kişne:-* 'to neigh'. S.i.s.m.l.g. **Xak.** XI **at okra:dı:** *hamhamal-faras 'inda'l-isti'lâf* 'the horse whinnied asking for food' *Kaş.* I 275 (**okra:r, okrama:k**): *Çağ.* xv ff. **okra-âhâsta âhâsta sadâ hardan asb dar talab-i 'alaf** 'of a horse to make a gentle sound asking for forage', in *Ar. tahamhum San.* 77v. 13; *Osm.* XIV-XVI **okra-** 'to whinny' in several texts *TTS* I 537; II 722; III 537; IV 602.

**D aġrit-** Caus. f. of **aġrı:-/aġru:-**; 'to cause pain (usually physical, less often mental) to (someone Acc.)'. S.i.a.m.l.g. **Türkü** VIII ff. *Man. Çhuas.* 56-7; 89-90 (**açıt-**): *Uyg.* VIII ff. *Civ. başın aġritur* 'it makes his head ache' *TT VII* 24, 21; o.o. *do.* 24, 23; 25, 2 and 3; **Xak.** XI **ol anı: aġrittı:** *awca'ahu* 'he inflicted pain on him' *Kaş.* I 261 (**aġritur, aġritma:k**): XIII(?) *Tef. baş aġrit-* 39; *Çağ.* xv ff. **aġrit-** Caus. f. (i) *ba-dard âwardan* 'to cause pain'; (2) *rancânidan* 'to vex or anger' *San.* 43r. 3; **Xwar.** XIV **baş aġrit-** *Qutb* 5; **Kıp.** XIV (after **aġrı-**) in the Caus. f., **aġrıttur-** later abbreviated to **aġrıtt-** *İd.* 16.

**D uğrat-** Caus. f. of **uġra:-**. Survives only (?) in NW Kırım; SW Osm.; Tkm. 'to cause to meet'. **Xak.** XI **ol meni: uşka: uğrattı:** *aqşadani ilâ amr* 'he made me intend an affair' *Kaş.* I 261 (**uġratur, uğratma:k**).

**D uğral-** Hap. leg.; Pass. f. of **uġra:-** used impersonally (unusual). **Xak.** XI **ol yérke: uğraldı:** *quşıdat tilku'l-diyâr* 'it was intended to (go to) that place' *Kaş.* I 247 (**uġralur, uğralma:k**).

**D oġrul-** Pass. f. of **oġur-**. Pec. to *Kaş.* **Xak.** XI **şüpiük oġruldı:** *fuşıla'l-'azm wa tubbiqa* 'the bone was disjointed and detached'; in a verse **erpekleri: oġrulur:** *yanfaşıl aşabi'uhu min şiddati'l-bard* 'his fingers are split by the intensity of the cold' *Kaş.* I 247 (**oġrulur, oġrulma:k**).

**D aġrın-** Refl. f. of **aġrı:-/aġru:-**; 'to suffer pain' and the like. Survives only(?) in NC Kır. **orun-** and SW xx Anat. **aġrın-** ('to be offended') *SDD* 77. *Uyg.* VIII ff. *Bud. aġrınmak (sic) müpremek inçıklamak* 'complaining of pain, shouting and groaning' (are heard) *Suv.* 12, 21-2. **Xak.** XI **ba:liġ aġrındı:** *tawacca'a'l-carih* 'the wounded man (etc.) suffered pain from his wounds' *Kaş.* I 252 (**aġrınur, aġrınma:k**).

**D aġrış-** Co-op. f. of **aġrı-**. Survives only(?) in NE Sag. **aġraş- R** I 173. **Xak.** XI **ola:r bu: işka: aġrıştı:lar:** *tawacca'ü li-hâdâ'l-amr* 'they suffered together because of this affair' *Kaş.* I 235 (**aġrışur, aġrışma:k**).

**D uğraş-** Recip. f. of **uġra:-**. Survives only (?) in NW Kar. Kırım, and SW Osm., usually meaning 'to fight one another'. **Xak.** XI **ikki:**

**yaġı: uğraşdı:** 'the two enemies advanced on (qaşada) one another'; also used of others *Kaş.* I 234 (**uġraşur, uğraşma:k**); (in a verse about summer and winter) **utġa:lımat uğraşur:** 'each of them wishes to conquer (*yaġlıb*) the other and overcome him in the dispute' (*yaqınur*) I 170, 20; *Osm.* XIV-XVI **uġraş-** (1) 'to meet'; (2) 'to fight one another' in several texts *TTS* I 713; II 918; III 698; IV 775; XVIII see **uġra:-**.

**D okraş-** Co-op. f. of **okra:-**. Survives only (?) in SE *Türkü Shaw* 19. **Xak.** XI **yund kamuş okraşdı:** *tahamhamati'l-xayl li'l-'alaf* 'the horses whinnied together for forage (etc.)' *Kaş.* I 235 (**okraşur, okraşma:k**; verse).

**D oġruş-** Hap. leg.; Co-op. f. of **oġur-** **Xak.** XI **ol maġa: şüpiük oġruştı:** 'he helped me to detach the bone and disjoint it' (*fi taşbiqil-'azm wa faşlıhi*); also used for competing *Kaş.* I 235 (**oġruşur, oġruşma:k**).

### Tris. AĞR

**S akuru** See **akru:**.

**D aġırçak** '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. **aġır**; although the alternation ç/ş is well established for the Suff. **-cın/-şın** it is otherwise unknown for **-çak**; 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.l.g. in a wide variety of forms, usually **urçık/urçuk** and the like, and perhaps even NE *Tuv. e:rgı:ş Pal.* 592. **Türkü(?) kađırık aġırçak** graffiti on a spindle whorl found on Olohon Island, Lake Baikal; date quite uncertain, the area is that of the Üç Kurikan tribe; **kađırık** is prob. a Proper Name *ETY II* 158. **Xak.** XI **aġırşuk** (the *ğayn* carries both *kasra* and *damma*) *şilkatı'l-miġşal* 'spindle whorl' *Kaş.* I 149; XIV *Muh.(?)* (among spinner's implements) (VU) *al-taqâla* 'weight', i.e. 'whorl' **aġırçuk Rif.** 162 (only); **Kom.** XIV **urçuk** 'spindle' (*sic?*) *CCG*; **Gr.:** **Kıp.** XIII *al-taqâlatu'l-lati li'l-miġşal* 'spindle whorl' **aġırşak** (*şin* unvocalized) *Hou.* 17, 7; XIV **aġurçuk** *al-satrac wa'l-nard* 'chess and draughts(men)'; **aġurşak** *taqâlatu'l-miġşal*; and anything that resembles it is called **aġurşak İd.** 16; xv *taqâla awurçuk*; in margin **Tkm. aġırçak Tuh.** 11a. 1; *Osm.* XVI ff. **aġırşak** 'spindle whorl' in two texts *TTS II* 11; III 7.

**PUD oġurġa:** '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 **-ġa** and **-ka** (in the *Uyg.* text it might be either) but **-ġa:** is more probable. If so, it might be a Dev. N. fr. **oġur-**, bearing the same relation morphologically to **oġruġ** as, say, **bilge:** to **billġ**. 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. (*oğurğa* would be the form assumed by *oğruğ* in Mong., cf. *uğurka* 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 -m-, -n-, -ŋ-, or zero take the place of the first -ğ- and in others a -t- is inserted after the -r-, producing such forms as NC Kir. *omurtka*, Kzx. *omirtka*, and SW Az. *onurğa*, Osm. *omurğa*, Tkm. *oñurğa*. Uyğ. VIII ff. Bud. (in a passage about the association of certain mystical letters with parts of the body; 'if they have an internal position the channels through which they emit light outwards are as follows: if it starts from the earth-wheel') *süsğün oğurğasın ünür* 'it emerges from the backbone of the(?)'. TT VII 41, 26-7: Xwar. XIV *menim oñurkam sinar* 'my backbone is broken' *Nahc.* 275, 9: Kip. *silsilatı'l-zahr* 'backbone, spine' *oğunfaka*: (so spelt, ?error for *oğurka*) *Kav.* 60, 17; *silsilatı'l-zahr orutka*; Tkm. *orutğa Tuh.* 18b. 12; *acüz harıma* 'old woman' (MS. here omits the Turkish translation and the next Arabic word 'acz' 'back, buttocks') *orutka do.* 24b, 5: Osm. XIV ff. *oñurğa* (with *sağır nün*) 'backbone'; C.i.a.p. TTS I 547; II 733; III 546; IV 610: XVIII (in the *alif madmim-kâf* Chapter) *oğurğa* (spelt, with *kâf-i 'acami*, i.e. -ğ-) *muhrahâ-yi puşt* 'backbone' *San.* 80r. 1 (obviously a *Rîmi* word with *sağır nün* misunderstood).

D *ağırılığ* P.N./A. fr. *ağırılığ*; 'suffering from pain or illness', esp. chronic illness. S.i.s.m.l.g. often much distorted, e.g. NE Khak. *ire:liğ*; NC Kir. *orulu*: Uyğ. VIII ff. Bud. *neçe iğliğ kemliğ ağırılığ tikiğliğ apar yakın kelseler* 'however many sick (Hend.) and suffering (Hend.) people approach him' *Sw.* 585, 13-15: Civ. *iğliğ öñedti ağırılığ katındı* 'the sick man has recovered, and the man in pain regained his strength' TT VII 30, 14-15: Kip. XV *mawcıl* 'in pain' *awrukli* (in margin, in SW(?) hand *ağırılığ/ağırıklı*) *Tuh.* 33a. 11.

D *ağırısız* Priv. N./A. fr. *ağırılığ*; 'free from pain'. N.o.a.b. Uyğ. VIII ff. Bud. *Sw.* 191, 23 (*ığsız*).

D *ağırılığ* P.N./A. fr. *ağır*; lit. 'having weight'; usually metaph. for 'enjoying honour and respect', sometimes 'pregnant' or, more vaguely 'valuable'. Survives only(?) in NE Kaç., Koib., Sag. R I 305; Khak. *Bas.* 12 a:rlığ 'heavy; expensive; precious; distinguished, respected'; NW Kaz. *awrlı/avırlı* 'heavy, pregnant'. Uyğ. VIII ff. Man. [gap; ?the branches] *bokuklanur ağırılığ bolur* 'form buds and become heavy (with blossom)' *Wind.* 249, 10: Bud. (if he brings the jewel) *ağırılığ bolğay* 'he will become respected' PP 29, 3: Xak. XI *ağırılığ er* 'a man who is honoured (*mukram*) among the people' *Kaş.* I 146; tur:ğıl: konu:k ağı:rlı:ğ *akrimi'l-dayf*

'honour the guest' I 45, 21; a.o. I 52, 29 (*ağır*): XII(?) *KBVP* (he adorned it) *ağırılığ biligler bile* 'with wise saws deserving respect' 10.

D *ağırılık* A.N. (and Conc. N.) fr. *ağır*; 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 bridegroom to the bride'. S.i.a.m.l.g. except SE(?), often much distorted. Xak. XI *kılğıl apar ağırılık akrimhum* 'honour them' *Kaş.* I 114, 17; n.m.e.: *KB* (God gave him) *ağırılık üküş* 'much honour' 44; o.o. 147, 763, 845, 6039, etc.: XIII(?) *Tef.* *ağırılık* 'honour, respect' 38: Xwar. XIV *ağırılık* 'furniture' *Nahc.* 433, 1 (*sinuk*): Osm. XIV ff. *ağırılık* occurs with a wide range of meanings TTS I 8; II 10; III 6; IV 7.

D *uğurluğ* P.N./A. fr. *uğur*; originally 'feasible, opportune', now 'auspicious, fortunate'. Survives only in NW Krim R I 1013 and SW. Xak. XI *uğurluğ 1:ş al-amru'lladı waqa'a fi imkânihı* 'a matter which is feasible' *Kaş.* I 146; a.o. I 53 (*uğur*): *KB tapın öz uğurluğ bağırsaklıkın* 'serve me with timely sympathy' 595; (in the spurious, later, verse after 476 *uğurluğ safar* seems to mean 'an auspicious journey'): Çaç. XV ff. *uğurluk şahib-i maymanat* 'fortunate, prosperous' *San.* 76v. 29: Kip. XIV *uğurlu: dū yumm* 'fortunate' *Id.* 17.

VUD I *oğurluk* Hap. leg.; A.N. fr. I *oğur*. Although that word is described as *Oğuz* this one occurs in a *Xak.* verse. Xak. XI *ertüt alıp anutğıl* (MS. in error *anunğıl*) *edğül: tavar oğurluk* 'if you receive a gift', *fa-a'idd lahä* 'iwağ hasan' 'then prepare a good return gift' *Kaş.* I 114, 19; n.m.e.

S 2 *oğurluk* See *oğrılık*.

D *oğrılık* A.N. fr. *oğrı*; 'robbery, thieftiveness', and the like. S.i.a.m.l.g. except NE(?), often in the metathesized form *oğurluk* Xak. XI *Kaş.* II 208 (*cıkırış-*); n.m.e.: *KB oğrılık* 'thieftiveness' 5768: Çaç. XV ff. *oğurluk duxdi* 'thieftiveness' *San.* 76v. 29 (quoton.): Osm. XIV ff. *oğruluk/oğurluk* 'robbery, thieftiveness', 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 *ağırşak/ağırşuk* See *ağırçak*.

D *uğra:yu*: See *uğra:-*.

### Tris. V. AĞR-

D *uğraklat-* Hap. leg.; Caus. Den. V. fr. *\*uğrak* (cf. *uğra:ğ*); presumably 'to choose an opportune moment', or possibly 'to appoint a rendezvous'. Hitherto read, unconvincingly, as two words. Türkü VIII (I said, 'if we go by that road, it will be possible'. I thought and made a representation to my *xagan*. I set the

army in motion. I said, 'make the men mount their horses'. I crossed the Ak Termel and) uğraklatdım 'chose a favourable moment' (and making them go on horseback beat down the snow) *T* 24-5.

D ağruklan- Hap. leg.; Refl. Den. V. fr. ağruk. *Xak.* xı ol bu: ı:şığ ağrukladı: *istağqala hādā'l-amr* 'he considered this business burdensome'; also used of a burden (*al-himl*) when one considers it heavy (*'addahu taqil*) *Kaş.* I 313 (ağruklanur, ağruklanma:k).

D ağrikan- Refl. f. of \*ağrika:- which seems to be an abbreviated Den. V. fr. ağriğ cf. yarlıka:- (for \*yarlığka:-). N.o.a.b. Uyğ. viii ff. Bud. (babbling and) ağrikanır 'complaining of pain' *Suv.* 17, 23; *Xak.* xı er ağrikandı: *şakā'l-racul wa'cahu* 'the man complained of his pain' *Kaş.* I 312 (ağrikanur, ağrikanma:k).

D ağırla:- Den. V. fr. ağır; originally 'to honour, respect, reverence', in Uyğ. usually in the Hend. aya:- ağırla:-; with some other meanings in modern languages. Survives in several NE languages as arıla:-; Tuv. arıta:-; NC Kir. orıdo-, Kzx. awırla-; SW Az. ağırla- (ağırta- *R* I 159), Osm. ağırla-. Türkü viii ff. Man. ağırlan ayağ tapıñ 'honour (Hend.) and serve' *TT* II 10, 79; Uyğ. viii ff. Bud. sever taplayur ayağur ağırlayurlar 'they love him, are pleased with him, and honour (Hend.) him' *TT* V 10, 112; o.o. of Hend. *U* II 40, 104-5 (uđun-); *UŞp.* 106, 10; *TT* VI 112, 132, 144; not in Hend. *do.* 35; *Xak.* xı teprı: meni: ağırladı: 'God made me honoured' (*akramanı*); also used of anyone who honours (or makes honoured, *akrama*) someone else *Kaş.* I 300 (ağırlar, ağırlama:k); I 53 (ağır); and four o.o.: *KB* kişig tıl ağırlar 'the tongue makes a man respected' 163; o.o. 389, 577, etc.: xii(?) *KBVP* ağırla- 'to honour' 61, 63; xiii(?) *Tef.* ditto 38; xiv *Rbğ.* ditto *R* I 159; *Muh.*(?) *akrama* ağırla:- *Rif.* 104 (only); *al-ikrām* ağırlamak 123; *Çağ.* xv ff. ağırla- *sangin dāstan* 'to consider heavy'; and metaph. *ta'zim kardān* 'to honour' *San.* 43r. 4 (quotns.) *Xwar.* xiii ağırla- 'to honour' *Ali* 39; xiv ditto *Qutb* 5; *Naħc.* 8, 11, etc.: *Kom.* xiv ditto *CCI, CCG*; *avurla- CCG*; *Gr.*: *Kip.* xiii *ihtarama minā'l-ihtirām li-ğayrik* 'to respect, reverence someone' ağırla:- *Hou.* 37, 14; xiv ağırla- *istağqala bi-mā'nā ihtarama wa akrama İd.* 16; *xv haraba* (error for *qarraba* to reverence') ağırla- *Kav.* 17, 8; *akrama avurla- Tuh.* 5a. 10.

D oğurla- /oğrıla:- Den. V. fr. oğrı; 'to steal'. Oddly enough, while oğur is a rare Sec. f. of oğrı: oğurla:- seems to be the oldest form of this verb, so much so that *Kaş.* was inclined to confuse it with uğurla:-. S.i.a.m.l.g. in a wide variety of forms. Uyğ. viii ff. Bud. ađnağunuñ tavarin oğurladımız erser 'if we have stolen other people's property' *U* II 85, 21-2; *TT* IV 8, 69; *Xak.*

xı ol ne:ñ oğrıla:dı: 'he stole (*saraqā*) the thing'; and the common people pronounce it *bi-taskini'l-rā* (i.e. as oğurla:-), *wa huwa'l-xafa*; but this is a mistake (oğurla:, oğurlama:k, sic) *Kaş.* I 316; (after uğurla:-) hence one says er tawar: oğurladı: 'the man stole (*saraqā*) the goods', because he waited for an opportunity and a (convenient) time; there is another way of looking at it (*taçah*) and that is to suppose that oğrı: 'thief' is the nominal base (*ism mawdü*), that this word is compounded from it, and that the -ı- was elided (*turihat . . . taxfifa(n)*), and this is more probable (*a'cab*), but both theories are acceptable (*hasan*) *I* 300 (*verse* with occurrences of oğurla:- and uğurla:- rhyming); xiv *Rbğ.* oğurla- 'to steal' *R* I 1012; *Muh.*(?) *saraqā* oğurla:- (?), unvocalized) *Rif.* 110 (only); *al-saraqā* oğurlamak (ditto) 123; *Çağ.* xv oğurla- *duzdıdan* 'to steal' *San.* 76r. 9 (quotn.): *Xwar.* xiv ditto *Qutb* 114; *Naħc.* 301, 12; *Kip.* xiii *saraqā* oğurla- *Hou.* 35, 6; xiv ditto *İd.* 16; *Bul.* 48v.: xv ditto *Kav.* 74, 18; *Osm.* xiv ff. oğurla- /oğrula- '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 uğurla:- Den. V. fr. uğur. Survives only(?) in SW xx Anat. uğurla- 'to see (a guess) off'. *Xak.* xı er i:şın uğurladı: *irtağqal-l-raculu'l-amr wa fa'alahu fi waqtihı wa imkânihı* 'the man put off the business and did it when it was timely and feasible' *Kaş.* I 300 (uğurlar, uğurlama:k; followed by oğurla:-, q.v.).

D oğrıla:- See oğurla:-.

D ağırlal- Hap. leg.; Pass. f. of ağırla:-. In III 344 *Kaş.*, discussing the Pass. f. of verbs ending in -la:-, gives as an example er ağırlaldı: 'the man was honoured' (*ukrima*), and goes on to say that ağırlan- is also permissible (*cāza*) but that the former is commoner (*aktaru'l-isti'māl*). Experience, however, shows that the contrary is the case.

D ağırlan- Refl. f. of ağırla:-. S.i.s.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.* xı er ağırlandı: 'the man was honoured' (*ukrima*), the -n- being substituted (*muddala*) for -l-; and one says ol bu: atnı: ağırlandı: 'he reckoned that this horse was valuable' (*ğāli*); also used for 'to reckon something to be heavy' (*taqil*) *Kaş.* I 291 (ağırlanur, ağırlanma:k); a.o. III 344 (ağırlal-); xiii(?) *Tef.* ağırlanmış 'honoured, respected' 38.

VUD oğurlan- Hap. leg.; Refl. Den. V. fr. oğur. Oğuz xı (in the same para. as uğurlan-) and one says at oğurlan: 'uwwiđa'l-farasu'l-mawhiub' 'the horse which was given was given in exchange' *Kaş.* I. 292 (oğurlanur, oğurlanma:k).

D uğurlan- Hap. leg.; Refl. f. of uğurla:-. *Xak.* xı uğurlandı: ne:ñ hāna waqtu'l-şay'

'the (favourable) moment for the thing has arrived': and one says *yol uğurlandı*: 'the journey was fortunate' (*mubâarak*) *Kaş. I 292* (*uğurlanur, uğurlanmak*); followed by *oğurlan-*, the remark 'in Oğuz' may also apply to the second sentence above).

**D uğramsın-** Hap. leg.; given in *Kaş. III 322*, 11 as an example of the Refl. Simulative Suff. *-msın-*; *ol sağa: uğramsındı*: 'he pretended to advance on you (*yaqşiduka*) but did not actually do so'; n.m.e.

## Dis. AĞS

**D axsa:k** N./A.S. fr. *axsa:-*; 'lame'. S.i.a.m.l.g., usually as *aksak* but *askak* in some NE and SE languages. *Sami 44* says that in Osm. *aksak*, the older word, has the general meaning 'lame' and *topal* (not an old word) 'with one leg injured or shorter than the other'. See *Doerfer II 511*. Uyğ. VIII ff. Chr. (in that man's house there shall be no-one blind, dumb) *axsak çolok (sic?)* 'lame, one-armed' (bald or diseased) *M III 49, 4*; *Xak. XI axsa:k al-arac* 'lame' *Kaş. I 119*; (after *boxsuk* and *al-arac wa'l-a-sam* 'lame and paralysed' is called *axsa:k* (VU) *boxsak 'alâ tarîğ'i'l-itba'* 'as a jingle' *Kaş. I 465, 28*: XIII(?) *Tef. ağsak* 'lame' 39: XIV *Rbğ. axsak* 'lame' *R I 138*; *Muh.(?) al-arac axsa:k Rif. 142* (only); *Çağ. xv ff. aksağ/aksak lang* 'lame' *San. 45r, 28* (quotn.); *Xwar. XIV aksak* 'lame' *Qub 10*: *Kom. XIV 'lame' ağsax(?) CCI*; *Gr. 39*: *Kıp. XIV akşak al-arac Id. 17*: *xv ditto. Kav. 60, 9*; *Tuh. 4a. II*.

**axsum** 'drunk', and more specifically 'fighting drunk'. A l.-w. in Mong. as *aksum* (*Kov. 135*), *ağsum* (*Haltdo 9*) 'stubborn, bad-tempered'. Yakut **axsim** (of a horse) 'wild, fiery, sprightly' *Pek. 209* is more likely to be a Mong. l.-w. than a Turkish survival. Otherwise n.o.a.b., but see *Doerfer II 510*. **Xak. XI axşuğ er al-racul'u-mu'arbid fi sukrihi** 'a man who is quarrelsome in his cups'; alternative form (*luğa*) of **axsum** *Kaş. I 116*; (n.m.e. of **axsum**, it should have been entered between **ötrüm** and **axşam** in *I 106-7*, but the MS. is clearly corrupt at this point, **endlk** being entered between **aştal** and **ötrüm**): *Çağ. xv ff. axsum badmast* 'drunk' *Vel. 11* (quotn.); **aksum pişiman** 'repentant' *do. 25* (quotn. in which it actually means 'drunk'); **axsum badmast** also pronounced **aksum** *San. 33r. 19* (quotn.); **aksum badmast** also pronounced **axsum** (same quotn. as *Vel.*); the *Rûmî* authors (i.e. *Vel.* and *Tâli'-i Harawî* (mis)translated **aksum** 'repentant' *do. 45v. 2*.

**D oksız** Priv. N./A. fr. **I ok**. S.i.s.m.l.g. The passage below has been much discussed and mistranslated, **2 İdi**: having been taken to be **I İdi**; it seems clear that in **I ok** has the metaph. meaning 'sub-tribe'. The identity of the following word can only be conjectured; the best guess perhaps is that it is **I kök**

'origin, lineage', but no solution is likely to receive general acceptance. **Türkü VIII ekl:n ara: İdi: oksız kök türkü ança: oluru:r ermiş** 'between the two (extreme geographical points) the Türkü, whose lineage(?) is completely without division into sub-tribes(?) dwelt thus' *IE 2-3, II E 4*.

## Dis. V. AĞS-

**D ağsa:-** Hap. leg.; Desid. f. of **I ağ-**. **Xak. XI ol ta:ğka: ağsa:dı**: 'he wished to climb (*şu'üd*) the mountain' *Kaş. I 277* (**ağsa:r, ağsa:ma:k**).

**axsa:-** 'to limp, be lame'. S.i.a.m.l.g. usually as **aksa-** in some NE and SE languages **aska-**. **Xak. XI at axsa:dı**: 'the horse (etc.) was lame' (*'arica*) *Kaş. I 276* (**axsa:r, axsa:ma:k**): *xiv Muh.(?) 'arica* (**axsa-** *Rif. 112* (only); *al-arac axşamak 122*: *Kıp. XIV akşa-zala'a* 'to limp' *Id. 16*; *zala'a wa 'arica akşa-Bul. 60r.*: *Osm. xv ff. axsa-* 'to be lame', once in *xv, ağsa-* in several texts fr. *xvi* onwards *TTS II 15; III 9; IV 10*.

**D uksa:-** Hap. leg.; Desid. f. of **uk-**. **Xak. XI er sözüğ uksa:dı**: 'the man wished to understand (*yaftın*) what was said' *Kaş. I 277* (**uksa:r, uksa:ma:k**).

**D axsat-** Caus. f. of **axsa:-**; 'to lame (someone *Acc.*)'. Survives in the same way as **axsa:-**. **Xak. XI ol anı: axsattı: 'arracahu** 'he lamed him' *Kaş. I 262* (**axsatur, axsatma:k**).

**VU(D) oxsin-** Refl. Simulative Den. V. fr. \***ox** an unrecorded Exclamation. Pec. to *Kaş. Xak. XI ol kılmış ı:şına: oxsındı: 'he regretted (*nadima*) what he had done' *Kaş. I 253* (**oxsinur, oxsinma:k**); **üküş sevinç bolsa: katığ oxsunur** (*sic*) 'if a man takes pleasure in something, *yaştadd hammuhu fi dâhka* he is extremely anxious for fear of (losing) it' *III 373, 19*.*

**D axsur-** See **asur-**.

## Tris. AĞS

**E aksırak** in a damaged passage, *Uyğ. VIII Şu. E 8* Ramstedt read **anda: aksırak ordu: örgin anda: étıldım** and translated it 'I set up my distinguished(?) court and palace there'. In his note thereon he suggests the alternative reading **kasar kuridın**; this is no doubt right, the meaning is 'I had my throne set up there to the west of Kasar'.

**D ağu:suz** Priv. N./A. fr. **ağu**; n.o.a.b. *Uyğ. VIII ff. Civ. ö:ğre:nte:ki yu:ltakı yu:lakta:ki su:vlar: a:ğusuz ar:ığ* [gap] 'waters in brooks, springs and small springs free from poison and pure' *TT VIII I.15*.

## Tris. V. AĞS-

**D axsumla-** Den. V. fr. **axsum**; 'to become intoxicated, get (fighting) drunk'. N.o.a.b. *San.* also records **Caus., Refl.** and **Co-op. f.s. Xak. XI KB yâ esrük tutuş kılğâ axsumlağay** 'or he will start a drunken quarrel and

get intoxicated' 4586; **uluğlukka esrüp kim axsumlasa** 'whoever gets drunk for power' 6140: **Çağ.** xv ff. **axsumla- badmasti kardan** 'to be intoxicated'; also pronounced **aksumla-San.** 32v. 27.

### Dis. AĞŞ

D **ağış** N.Ac. fr. I **ağ-;** 'ascent, rise'. N.o.a.b. **Xak.** x1 **ağış al-şau'ud** 'rise, ascent' *Kaş.* I 61: **KB ağışka eniş ol** 'a fall (follows) a rise' 1087; o.o. 903, 905, 6039: **Kıp.** xv the translation of **şa'ud** in *Tuh.* 22a. 1, **nağaş eneş**, is corrupt; in the margin in a SW(?) hand are **yokuş** and **al-hadara eniş**; the text prob. originally had **şa'ud ağış wa dadduhu** ('and its opposite is') **eniş**.

**uğuş** in the early period a population unit smaller than a tribe, or a clan (I **bo:d**) but larger than a single unitary family, 'extended family', or, less precisely, 'family'; from this it came to mean 'a generation' or 'degree of relationship' (one clear case in *TT VI*), and later 'a junior member of the family, grand-child' (properly **atı**). The initial **u-** is fixed by spellings in *TT VIII*. Survives as **oğuş** 'grandchild' in SW *Osm. Red.* 258 (only) and xx Anat. *SDD* 1085. **Türkü VIII** (listen to me, all you my younger brothers, sons) **biriki: uğuşım bođunım** 'my united family and my people' *I S* 1, *II N* 1; (if one man offended, they destroyed) **uğuşı: bođunı: beşükiçe: teğı:** 'his family and people right down to (infants in) the cradle' *I S* 6, *II N* 4; (we surrounded and killed at **Toņa**: **Tegin's** funeral) **Toņra: bir uğuş alpağu: on erig** 'one family of **Toņa**: ten fighting men' *I N* 7; (ditto) **Toņra: yıtpağu:ti: (sic) bir uğuşıg** 'one family of **Toņa**: fighting men' *II E* 31; **Basmil İduk(k)ut uğuşım bođunım ertı:** 'the Basmil (and their) **İdukkut** were my family and people' *II E* 25: **Uyg.** viii ff. **Man. kamış tınlıg uğuşı** 'all the families of mankind' *TT III* 35 and 114: **Bud. Sanskrit svaçarjako bhavati** 'he becomes one who abandons his family' **uğuş** ('very faint, apparently **ukuz**) **toņta:rğu:luk bolur TT VIII A.5**; **Sanskrit kula** 'family' **töz u:ğu:ş** (spelt **tös u:hu:ş**) *do. D.27*; in *U II* 34-6 it occurs several times, translating (1) Chinese **shên** 'body' (*Giles* 9,813) in **asurı uğuşınta** 'the (corporate) body of **Asuras**' 34, 18; (2) Chinese **chia** 'family' (*Giles* 1,139) in **baçağutlar uğuşınta** 'in a family of rich men' 36, 37; (3) Chinese **hsing** 'extended family, clan' (*Giles* 4,599) in the phr. **töz uğuş** 35, 29 and 30; a.o. of this phr. *PP* 67, 1 (belgürt-); (I am a heretic) **uğuşımdın tarıgımdın berü** 'by heredity' *Hüen-ts.* 291; (all will be well) **yétting uğuşka teğı** 'up to the seventh generation' (or 'degree of relationship') *TT VI* 300-1; o.o. *U II* 44, 27; 68, 4 (i): **Xak.** x1 **uğuş al-şaira Kaş.** I 61; o.o., same translation, *I* 81, 1; 114, 16; *II* 83, 21; 103, 25; the contexts make it clear that the meaning is 'extended family' or 'clan': **xııı(?) Tef. uğuş** 'tribe' (in the context of the twelve tribes of **Israel**) 233 (**oğuş**): **xiv Rbg. uğuş**

'grandson' *R I* 1620 (quottn.): **Çağ.** xv ff. **uğuş nahira wa ahfād** 'grandson' *San.* 77r. 6.

D **ukuş** N.Ac. fr. **uk-;** 'understanding'. N.o.a.b. **Xak.** x1 **ukuş al-fiņa** 'understanding' *Kaş.* I 62: **KB ukuş** 'understanding' is common, and often associated with **billig** 'knowledge' and **ög** 'intelligence' (cf. **ukuğ**) 151, 161, 904, 1417, 1542, etc.: **xıı(?) KBI P ukuş** 55, 61, 73: **xııı(?) At. ukuş hüş** 'understanding' (*Hend.*) 22, 47; *Tef. ukuş idileri* 'those who have understanding' 325.

D **oxşa:g** N./A.S. fr. I **oxşa-;** 'resembling, resemblance'. Less common than **oxşa:** (not noted before *xiv*) but survives in **NC Kır. okşo;** **NW Kar. L. uxşa;** **Kaz. oxşaw;** **SW xx Anat. okşak SDD** 1087, all meaning 'resemblance'. **Xak.** x1 **oxşa:g al-gabih** 'resembling'; hence one says **anıp oxşa:gı: şabihuhu** 'his double' *Kaş.* I 118: **KB 16 (meņzeğ).**

?F **axşam** 'evening'. Prob. a l.-w. from **Sogdian \*yš'm** (**Persian şām**), cf. **Sogdian 'yšp** 'night', (**Persian şab**.) S.i.a.m.l.g., but rare in **NE** where **İğir** 'dusk', q.v., is usually used in this sense. **Xak.** x1 **axşam waqtı'l-mağrib** 'sunset time, evening' *Kaş.* I 107: **xiv Muh. (?) al-'ışā'** 'nightfall' **axşam Rif.** 184 (only): **Çağ.** xv ff. **axşam şām** 'evening' *San.* 45v. 6 (quottn.): **Xwar.** **xiv axşam** ditto *MN* 20; **Kıp.** **xııı al-mağrib akşam Hou.** 28, 16; **xiv ditto axşam Bul.** 13, 13; **xv ditto Tuh.** 35a. 10; **Osm.** **xiv ff. axşam** c.i.a.p. *TTS I* 13; *II* 18; *III* 10; *IV* 11.

### Dis. V. AĞŞ-

D **ağış-** Hap. leg.; **Recip. f. of I ağ-.** **Xak.** x1 **ol meniğ birle: ta:gka: ağışdı:** 'he competed with me in climbing (**fi şu'ud**) the mountain'; and one says **ol meniğ birle: bir altu:nda: ağışdı: gālāni fi'l-si' bi-dınār** 'he tried to make me raise the price by a **dınār**'; and one says **beğler: bir: ikindi: birle: ağışdı:** 'the **beğs** dashed (**tadaffa'at**) at one another' *Kaş.* I 185 (ağışur, ağışmak).

D **akış-** Co-op. f. of **ak-;** 'to flow together, or into one another'. Survives only(?) in **NW Kar. Krum** and **SW. Xak.** x1 **suvarlar akışdı:** 'the waters flowed together (**tasāyalat**) from every direction' *Kaş.* I 186 (verse, Aor. and Infin. omitted): **Kıp.** **xiv akış- tacārā ilā cıha** 'to flow together in one direction' *Id.* 17: **Osm.** **xiv akış-** (of people) 'to assemble' *TTS I* 14.

D **okış-** **Recip./Co-op. f. of okı-;** 'to call to one another; to read, or recite, together', and the like. S.i.m.m.l.g. **Uyg.** viii ff. **Man.-A M I** 9, 10-11 (İçin): **Bud. bir ikintike okışıp** 'calling to one another' *Hüen-ts.* 192-3: **Xak.** x1 **olar: bir: ikindi: birle: okıştı:lar:** 'they called (**da'a**) one another'; and one says **ol meniğ birle: bitig okışdı:** 'he competed with me in reading the book'; also used for 'helping' *Kaş.* I 186 (**okışur: okışmak**); o.o. **okış- da'a I** 359, 15; **okuş- da'ā/tadā'a I** 183, 5; *II* 103, 25: **Çağ.** xv ff. **okuş-** Co-op. f.;



*bâ yak-digar xwândan* 'to read, or recite, together' *San.* 77v. 4: *Osm.* xv ff. *kardaş okuş-* 'to adopt one another as brothers' in several xv and one xvi text *TTS I* 539; *II* 724; *III* 412, 538.

*D ukuş-* Hap. leg.; Co-op. f. of *uk-*. *Xak.* xi *olar: bu: ı:şığ ukuştı:lar:* 'they (all) understood (*fa'ini*) this business' *Kaş.* *I* 186 (*ukuşu:rla:r, ukuşma:k*).

*D oşsa-* Preliminary note. *There are two phonetically indistinguishable verbs of this form, meaning respectively 'to resemble' and 'to caress'. Kaş. adds a third meaning, '(of a horse) to sleep'. This was used only in certain dialects and may be a much distorted der. f. of uđı:-; if so, it had an initial u-.*

*I oşsa-* 'to resemble (someone or something *Dat.*)'. S.i.a.m.l.g. w. several phonetic changes including metatheses as in NE *oşko-*. Cf. *bepeze-* and *yanza-*. *Türkü* viii ff. *Man. M III* 18, 6 (ii) (*yöle:s-*): *Uyg.* viii ff. *Man.-A añar okşayur ertli* 'they were like that' *M I* 14, 15; *Man. añar okşayır Wind.* 250, 50; *Xak.* xi (after *2 oşsa:-*) and one says *bir ne:p bilrke: oşsa:di:* 'one thing resembled (*şābahā*) another' *Kaş.* *I* 282 (*oşsa:r, oşsa:ma:k*): *KB añar okşadı* 746: xiii(?) *Tef. oşsa-joşsa-* 'to resemble' 233, 240; xiv *Rbg. oşsa-* ditto *R I* 1005 (quoton.); *Muh.* (?) *aşbaha* 'to resemble' *oşsa-* *Rif.* 103 (only); *al-şibh okşamak* 122: *Çağ.* xv ff. *oşsa-(-r) benze-* *Vel.* 97 (quoton.); *oşsa-* (i) *şabih wa mânand şudan* 'to resemble' *San.* 66r. 7 (quotns.): *Xwar.* xiv ditto *Qutb* 195 (*uşsa-*); *MN* 121, etc.: *Kom.* 'to resemble'; to get accustomed to (something) *okşa-joşka-/oşa-(-?) CCI*; *ovşa-CCG*; *Gr.* 278 (quotns.): *Kıp.* xv in a para. on equivalents for *Ar. ka-* 'like', *okşa-* and *bepeze-* are quoted as equivalent Turkish verbs *Kav.* 28, 9 ff.; in a parallel passage in *Tuh.* 44b.-45a. the forms are *okşa-joşa-* and *menze-*: *Osm.* xv ff. *oşsa-* 'to resemble' in four texts *TTS I* 537; *II* 721.

*2 oşsa-* 'to fondle, caress (someone *Acc.*); to soothe (a child)'. Survives only(?) in some NE languages (w. phonetic changes) and SW *Osm.* *Xak.* xi *men ani: oşsa:dım lâtaftuhu wa lâ'abtuhu wa huwa naħw mā tunāği'l-mar'a bi-waladihā* 'I fondled and caressed him', that is as a woman soothes her child *Kaş.* *I* 282 (*oşsa:r, oşsa:ma:k*; prov., verse; followed by *I oşsa:-*): *Çağ.* xv ff. *oşsa-* (2) *kasi-rā birāyi dilcā'i tauşif kardan wa şitūdan* 'to commend and praise someone in order to comfort him' *San.* 66r. 7 (quotns.): *Kom.* xiv 'to fondle' *uvşa-CCG*; *Gr.* 268: *Kıp.* xiv *okşa-nāğā'l-walad wa dallalahu* 'to soothe and quieten a child' *İd.* 17: *Osm.* xiv ff. *oşsa-* 'to cherish, caress'; fairly common *TTS I* 536; *II* 721; *III* 536; *IV* 602.

*VU uşsa-* Hap. leg. *Yeme:k, Yaba:ku:* and most of the nomadic tribes (*aķtar aħli'l-uabar*) xi (after *1 oşsa:-*) and they say at *uşsa:di:*

*nāma'l-xayl* 'the horse slept'; this word is peculiar (*hāssa*) to horses, and is not used of anything else *Kaş.* *I* 282.

*D oşşat-* Caus. f. of *1 oşsa:-*; 'to compare (someone *Acc.*) to (someone *Dat.*)'. S.i.s.m.l.g. *Xak.* xi *ol meni: ata:ma: oşşatti:* 'he compared me (*şabbahāmi*) to my father' *Kaş.* *I* 262 (*oşşatur, oşşatma:k*): *Çağ.* xv ff. *oşşat-* Caus. f.; *taşbih wa mânand kardan* 'to compare' *San.* 66r. 9 (quoton.): *Xwar.* xiv *oşşat-* ditto *Qutb* 196 (*uşşat-*): *Kom.* xiv 'to accustom (someone to something)' *okşat-CCI*; *Gr.* 178 (quoton.).

## Tris. AĞŞ

*D oşsa:t:* Dev. N./A.(?) fr. *oşşat-*; n.o.a.b. *Uyg.* viii ff. *Bud. uluğ sal söğütke oşşati* 'like a great *şāla* tree' (*Vatica robusta*, Sanskrit l.-w.) *U II* 35, 31-3; o.o. *Suv.* 354, 1, etc.; *TT VIII* I.16.

*D oşşatğuluksuz* Priv. N./A. fr. Gerundive of *oşşat-*; n.o.a.b. *Uyg.* viii ff. *Bud. oşşatğuluksuz yölestürgülüksüz arığ süzüük öğ* 'an incomparable (Hend.) pure (Hend.) colour' *Suv.* 45, 3-4.

*D oşşatıgsız* Hap. leg.; apparently Priv. N./A. fr. a Dev. N. of \**oşşat-* Caus. f. of *2 oşsa-*; 'free from the compulsion to caress'; the Chinese original means merely 'I wish to cross the sea of *sāsrava* suffering' (see *akırlığ*). *Uyg.* viii ff. *Bud. oşşatıgsız bolayın akırlığ emgeklıg taluydın kut kolumen keçeyin* 'let me not be compelled to caress(?) the impermanent painful sea; I beg that I may cross' *Suv.* 354, 5-6.

*D oşsa:ğu:* Hap. leg.; Conc. N. fr. *2 oşsa:-*. *Xak.* xi *oşsa:ğu: al-lu'ba* 'plaything, pet; used as a nickname (*yulaqqab*) for a woman' *Kaş.* *I* 138.

*D uğuşluğ* P.N./A. fr. *uğuş*. N.o.a.b. *Uyg.* viii ff. *Bud. Bodisavt uğuşluğ* 'belonging to the family of the Bodhisattvas' *Radloff, Kuan-şı-m Pısar, St. Petersburg,* 1911; 72, 38; (the king is) *tepridem uğuşluğ* 'of divine lineage' *TT X* 494; a.o. *U.SP.* 102, 28-9: *Xak.* xi *uğuşluğ er al-raculu'lādı lahu aşıra* 'a man who belongs to a (well-known) family, or clan' *Kaş.* *I* 146.

*D ukuşluğ* P.N./A. fr. *ukuş*. N.o.a.b. *Xak.* xi *ukuşluğ er al-raculu'l-fa'ın* 'a man with understanding' *Kaş.* *I* 147: *KB ukuşluğ* is common, usually in association with *bilıglıg* and in antithesis to *ukuşsuz* and *bilıgsız* 155, 199, 904, 1946, 2189, etc.: xii(?) *KBVP* 12: xiv *Muh.* (?) *al-āqıl* 'understanding, intelligent' *ukuşluğ Rif.* 152 (only): *Xwar.* xiv *ukuşluğ* ditto *Qutb* 199.

*D oşşançığ* Hap. leg.; Dev. N./A. fr. *Ref.* f. of *2 oşsa:-*. *Xak.* xi (in a prov., 'a nestling before it is fledged, looks repulsive) *at balası: oşşançığ* 'a puppy looks like a toy' (*bi-manzıla lu'ba fi ru'yatıhi*) *Kaş.* *III* 232, 15 n.m.e.

D **ukuşsuz** Priv. N./A. fr. **ukuş**; 'without understanding'. N.o.a.b. **Xak.** XI *KB ukuşsuz* is common, usually in association with **bilgişsiz**; see **ukuşluğ** 199, 297 (**adut**) etc.: XII(?) *KBVP* 20: XIII(?) *At.* 458.

### Tris. V. AĞŞ-

D **uğuşlan-** Hap. leg.; Refl. Den. V. fr. **uğuş**. **Xak.** XI er **uğuşlandı**: *tahazzaba'l-racul wa şıra dâ ahl wa 'aşira* 'the man joined up and acquired (membership of) a people and clan' *Kaş.* I 293 (**uğuşlanur**, **uğuşlanma:k**).

### Dis. AĞZ

**ağız** '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., *RI* 179-82. **Türkü VIII ff. semiz at ağzı katıgı boltı**: 'the fat horse's mouth became hard' *Irkb* 65; a.o. 27 (**emsi:-**): **Man.** üç **ağzın** 'three (commandments must be obeyed) with the mouth' *Chuas.* 193; **Uyg.** VIII ff. **Man.-A neteg yeme ellğ ağazka sevük erür** 'and just as the hand is dear to the mouth' *MI* 23, 6; **Man.** **ağzınta sizni öge alkayu** 'praising (Hend.) you with their mouths' *TT III* 97; (keep the commandment) **ağız arigin 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, 296, etc.: *Civ.* **ağız** (*TT VIII I.2* and 3 **ağız**) (anatomical) is common in *H I* and *II*: XIV *Chin.-Uyg.* *Dict. kuan k'o* 'the mouth of a pass' (*Giles* 6,368; 6,174) **tağrıñ ağzı RI** 167; *Ligeti* 126; **Xak.** XI **ağız** 'the mouth' (*fıha*) 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 kızıl ağzı* (the partridge's) 'red bill' 76; (bow your neck to fate but) **köni tut ağız** 'keep your mouth upright' 1431; a.o. 2687: XIII(?) *At.* 155, 162; *Tef.* 37: XIV *al-fam ağız Mel.* 47, 1; *Rif.* 140; **Çağ.** XV ff. **ağz dahan** 'mouth' *San.* 44r. 2; **ağız do.** 16: **Xwar.** XIV **ağız** 'mouth' *MN* 116, etc.: **Kom.** XIV 'mouth' **ağız/ağz CCI**; **ağız/avuz CCG**; *Gr.* 30: **Kıp./Tkm.** XIV **ağız al-fam**; in **Kıp.** a'ız (*sic*) *İd.* 17: XV *al-fam ağız Kav.* 60, 13; *awz Tuh.* 27b. 4: **Osm.** XIV ff. **ağız** 'mouth', and in various idioms; c.i.a.p. *TTS I* 9-10; *II* 11-12; *III* 7, 9; *IV* 7, 10-11.

**ağuj/ağuz** 'biestings, colostrum, the first milk produced after parturition'; *Kaş.*'s preference for **ağuj**, not noted elsewhere, is inexplicable. S.i.a.m.l.g., often much distorted. See *Doerfer II* 501. **Xak.** XI **ağuj** with -j *al-liba* 'biestings'; it may also be pronounced with -z *Kaş.* I 55: XIII(?) *Tef.* **oğuz (sic) iğl** 'mastitis' 231: XIV *Muh. al-liba* **ağuz Mel.** 66, 7; *Rif.* 165; **Çağ.** XV ff. **ağuz (spelt) şir-i galizi** 'the thick milk which is yielded for three or four days after parturition, called *fala* or *farşa* in Pe. and *liba*' in *Ar. San.* 44r. 9: **Xwar.** XII(?)

(drinking) **oğuznı (sic)** 'the biestings' (from his mother's breast) *Oğ.* 9: **Kıp.** XIII *Hou.* 24, 21 (**oğul**): XIV (**Tkm.**) **ağuz al-liba**; and in **Kıp.** with -w- for -ğ- *İd.* 17; **awuz** (misvocalized) *al-liba do.* 25; *al-liba awuz Bud.* 8, 3; *al-infaha* 'rennet' **awuz do.** 8, 17: XV *laban* 'milk' (*inter alia*) **awuz Tuh.** 31b. 13: **Osm.** XIV ff. **ağuz** 'biestings' in several texts *TTS I* 13; *II* 16; *IV* 10.

### Dis. V. AĞZ-

D **ağzan-** Refl. Den. V. fr. **ağız**; 'to utter' and the like. Survives in NE **Khak.** **axsan-**: NC **Kir.** o:zan-. Cf. **ağızlan-**. **Uyg.** VIII ff. **Bud.** **bu yétigen sutur etiriniğ ağzanıp** 'reciting this precious *sûtra* of the Great Bear' *TT VII* 40, 120: **Civ.** **ağzanmış savıñ edikti** 'the words which you uttered have succeeded' *TT I* 147.

### Tris. AĞZ

D **ağızlığ** P.N./A. fr. **ağız**; 'having, or belonging to, the mouth'. S.i.s.m.l.g. with phonetic variations. **Uyg.** VIII ff. **Bud.** **ağızlığ yolıñdin akmış** 'it has flowed out by way of the mouth' *USp.* 102a. 31-2.

### Tris. V. AĞZ-

D **ağızla-** Den. V. fr. **ağız**; with various meanings. Survives in NE **Khak.** a:sta- *Bas.* 12; **Tel.** u:sta- *R I* 1750; SW **Osm.** **ağızla-**. **Xak.** XI **ol arıknı: ağızla:dı: ittaxada li'l-nahr fıha** 'he constructed a mouth for the canal'; and one says **ol kulin ağızla:dı: 'he hit his slave in the mouth' ('alâ fam) Kaş. I 302 (**ağızlar**, **ağızla:ma:k**).**

D **ağızlan-** Refl. f. of **ağızla-**; with various meanings. Survives in NE **Khak.** a:stan- / u:stan- 'to curse' *Bas.* 12, 252; NC **Kir.** o:zdan- 'to have a mouth like (something)'. Cf. **ağzan-**. **Uyg.** VIII ff. **Man.-A ağızlanmış boltı uluğ öğürünç** 'it was recited with great joy' *MI* 25, 3.

### Mon. EG

I 1:ğ 'illness, disease'. Common in the early period, in **Uyg.** usually in various **Hends.**, but survives only(?) in SW xx **Anat.** **İğ SDD** 781, İy 80z (both rare). **Uyg.** VIII ff. **Bud.** **Sanskrit ābādhat vyūthitha** 'having recovered from an illness' 1:ğıñdin öperti *TT VIII A.22*; **bu iğniñ tüzin yiltızın** 'the root cause (Hend.) of this illness' *U III* 41, 7 (i)—**İğ ağıriğ** see **ağıriğ—İğ toğa** see **toğa—İğ kégen** see **kégen—İğ kem** see **kem**; (all kinds of) **İğ a:da** 'illness and danger' (will disappear) *TT VIII K.9*: **Civ.** **İğ** (by itself) *TT I* 220, 221; *VIII M.23*; *USp.* 78, 2; *H I* 164; *H II* common—**İğ ağıriğ** *TT I* 11, etc.—**İğ kem** *TT VII* 28, 5; **Xak.** XI **İğ al-marađ** 'illness' *Kaş.* I 48; *III* 224, 28 (**toğar**); I 438, 11 (**tal-**); 5 o.o.: **KB** **İğ** 'illness' is common 156, 157, 749, 1054 ff., etc.—**İğ kem** 1057: XIII(?) *At.* 163, 253, 310; *Tef.* **İğ** 'illness; pain' 121, 231 (**ağuz**); **Çağ.** XV ff. **İğ** (spelt) (2) **marad-i nâ**

*xwus* 'an unpleasant disease' *San.* 108r. 29 (quoton.): *Xwar.* xiv *ig* 'illness' *Qutb* 57; *Nahc.* 87, 3—*ig* 'illat' *do.* 333, 13: *Kıp.* *al-'illa* 'an illness' *yig Hou.* 32, 20; *bağada* 'to be hateful' (*sic*)? *yig kör-* *do.* 36, 7: xiv *ig* ('with -g') *al-dâ*? 'illness' *Id.* 19.

S? 2 *ig* See *!k*.

*!k* 'spindle, distaff', later it came, like *! ok*, to be used for similar objects like 'pivot (of a mill), axle' and the like. Survives in several NE languages as *!k R I* 1415; SE Turki *!y!k Shaw* 40 (only): NC *Kır, !y!k*; SC *Uzb. !k*; SW *Az. !y*; Osm. *!g/!y*; *Tkrm. !k. Xak. xı !k al-miğzal* 'spindle'; alternative form (*huğa*) of *y!k*: *I* 48; the same entry is repeated in *I* 85, 19 between *öyüük* and *oyun*, presumably inserted by a scribe who thought *ti* was *iyik*; (after *y!g*) *y!k bi'l-kâfi'l-şulba* 'with -k', 'spindle'; alternative form of *!k*; this alternation is like that in *Ar. alma'iyalma'i* and *alandüd/yalandüd III* 144: *xiv Muh. al-miğzal y!g Mel.* 64, 1; (VU) *!y!k Rif.* 162 (the only vowel marked is *kasra* on the *alif*): *Çağ.* xv ff. *ig* ('with -g') (1) 'an instrument (*âlatı*) with which they spin thread', in *Pe. dük*, in *Ar. miğzal San.* 108r. 29: *Xwar.* xiv *!k* 'spindle' *Qutb* 57: *Kıp.* xiii *al-miğzal y!k Hou.* 17, 7: xiv *ig* ('with -g') *al-miğzal Id.* 19: xv ditto *Tuh.* 34a. 9.

*! ö-g* 'mother'; the oldest Turkish word with this sense. Survives only(?) in SW xx Anat. *öge/ök SDD* 1102, 1106, and in *der. f.s* like *! ögsüz*. Otherwise n.o.a.b.; replaced by *ana*. See *3 ö-g*; and *! kap*. *Türkü VIII öğüm Elbilge*: *xatunig* 'my mother Elbilge: *Xatun' I E* 11, *II E* 10; *öğum xatun ulay: öğlerim ekelerim* (etc.) 'my mother the *Xatun* and my (step)mothers, elder sisters' (etc.) *I N* 9; a.o. *I E* 25, *II E* 20; *I E* 31: *viii ff. ögi*: *kapı*: 'his mother and father' *İrkB* 35; *do.* 58 (2 öt); a.o.o.: *Yen. öğüm Mal.* 28, 7; 29, 5: *Uyg.* *viii ff. Man.-A ögi kapı M I* 15, 1; *öğ teñri*: 'the mother goddess' *M I* 13, 17; a.o. *M III* 15, 15 (j): *Bud. anıy ög karında* 'in his mother's womb' *U-II* 44, 28; *öğ kap* is common *TT VIII D* 7, 19; *O.7*; *PP* 11, 4 and 5, etc.; *TT VI* 278 (*uçuz*); a.o.o.: *Civ. kişil ögli ög(k)e kelmez* 'the children of men do not come (back) to their mother' *TT I* 216.

*D 2 ö-g* *N.Ac. fr. ö-*; 'thought, meditation, reflection', and, by extension, the organ of thought, 'the mind', and the ability to think wisely, 'intelligence'; practically syn. with *ukuş* and in *KB* often associated with it; in the early period sometimes in *Hend.* with *köpül* for 'the mind'. Survives only(?) in SW xx Anat. *ök* 'mind, intellect' *SDD* 1106. *Türkü VIII ff. Man.* (because evil demons) *öğümüñni sakıncırmızı azğurdukın üçün* 'have led our thoughts (Hend.) astray' *Chuas. I* 18-19; *Uyg.* *viii ff. Man. ögin köpülin azıtıp* 'leading his mind (Hend.) astray' *TT III* 34: *Bud. Sanskrit smṛti* 'thought, memory' *öğ TT VIII A.34*; *E.34*; *F.9*; a.o. same mean-

ing *TT V* 22, 16; *öğ köpül Suv.* 485, 3: *Civ. öğüpün köpülün bulğayur* 'it disturbs your mind (Hend.)' *TT I.63*; *öğünce* 'as you expect' *do.* 120: *Xak. xı ög al-aql wa'l-fiña* 'intelligence, mind'; hence *öge*: *Kaş. I* 48; *I* 96 (2 *ögsüz*); a.o. *I* 243, 19: *KB ög* is common either by itself 25, 216, 217, 1995 (*öge*); etc., or in association with *ukuş* 148 or *ukuş* 151, etc.: *xiv Muh. al-fahm wa'l-aql* 'intelligence' *ö:g* (-g marked) *Mel.* 51, 15; *Rif.* 147; *al-fahm (Rif. adds wa'l-xâtir 'thought')* *ö:g* 83, 7; 188 (mis-spelt *ö:l*): *Xwar.* xiv *öğ* 'mind' *Qutb* 121; *Nahc.* 431, 15-16: *Kıp.* xiii *al-xâtir ö:g*; with a *kâf* pronounced like a voiced (*ma'qûda*) *qâf Hou.* 21, 15: xiv *öğ* ('with -g') *al-bâl* 'mind'; *öğün tuğul* 'make up your mind' (*bâlak*) *Id.* 19: *Osm.* xiv ff. *öğ* 'thought, mind' common until *xvi TTS I* 558-9; *II* 742-5; *III* 619, 620; *IV* 544-6.

?S 3 *ö:g* 'an animal which has reached maturity'; *Kaş.*, who does not list *! ö:g*, includes this meaning in the same para. as *2 ö:g* in language which suggests that he thought that it was an extended meaning of that word, but it seems rather to be a special meaning of *! ö:g*. *Xak. xı ö:g* . . . also means 'any animal which has reached maturity and grown up' (*intaşafa sinnuhu wa habura*); hence a horse which has passed the age of four is called *ö:g*; used for sheep of various ages) *ibn arba'a* 'four-year old' *ö:g*; and those past this age are called *öge*: (*sic*, ?*ö:g*) in *Tkrm. Hou.* 15, 3.

S *ök* See *2 ok*.

#### Dis. V. EG-

*eg-* 'to bend (something *Acc.*)'; occasionally, with 'head' or 'neck' understood, 'to bow'. C.i.a.m.l.g. A syn. word *eg-*, included here, occurs so sporadically that it is not clear whether it is a *Sec. f.* of *eg-* or an independent word, but, the *Caus. f. epit-*, so spelt in *TT VIII*, makes it clear that the occurrences in *Uyg.* are intended to represent *eg-* and not, as might otherwise have been supposed *egg-*. *Ep-* survives in *NE Alt.*, *Te. ep-* *R I* 710 *Bar. in- R I* 431: *NC Kır. ep-*. *Cf. egil-*, *egln.* *Uyg.* *viii ff. Bud. İki suk epreklermi egip* 'bending the two index fingers' *U II* 46, 71-2; *iki yanar erpek epit do TT V* 8, 57; *üç erpek ayada ep(ğ)ll . . . yanar erpek egdü teg epe tuğul* 'fold three fingers in the palm of the hand . . . bend the index finger in the shape of a curved knife' *do.* 12, 119-21: *Xak. xı ol butak egdi*: 'he bent (*atafa*) the bough' *Kaş. I* 168 (*eger-*, *egmek*); *tağig ukrukın egme*: 'you cannot bend (*yuhanni*) a mountain with a lasso' *I* 100, 18: *KB yağı boynı egdi* 'he bent the enemy's necks' 101; (the enemy heard and) *boyn egdiler* 'bowed their necks' 450; a.o.o.: *xiii(?) At. egilmez köpülin akilik eger* 'generosity bends the unbending mind' 233: *xiv Muh. (?) favâ tâqayn* 'to fold in two' *eg-* *Rif.* 112 (only): *Çağ.* xv ff. *eygen dür* (*sic*, under *a-y*, but ?*ad* *eg(ğ)en dür mayı wa muhabbat*

*eyledi* 'he bowed and showed love' *Vel.* 41 (quotn.); *ég-* ('with -g-') *xam kardan* 'to bend' *San.* 106v. 29 (quotns.): *Xwar.* xiv *ég-* 'to bend' *Qutb* 57; *Kom.* xiv 'to bow' *ep-* (*sic*) *CCG*; *Gr.*: *Kıp.* xiii *awwaca* 'to bend' *ég-Hou.* 42, 10; xiv *ég-* ('with -g-') ditto *Id.* 18; xv *fatala* 'to twist' *ey-* *Tuh.* 28b. 6.

*ek-* 'to sow (seed *Acc.*) (in the ground *Dat.*); to sow (a field *Acc.*). S.i.m.l.g. *Xak.* xi ol *tarig ekdi: badara'l-zar'* 'he sowed the seed'; also used for 'to scatter' (*darra*) powder or drugs on something *Kaş.* I 168 (*eker, ekme:k*); I 64, 1 (*uruğ*): *KB neğü ekse yërke yana ol ünür* 'whatever a man sows in the ground later comes up' 1394; xiv *Rbğ. êk-* 'to sow' *R I* 675 (quotn.); *Muh. zara'a* 'to sow' *ek-* *Mel.* 26, 6; *Rif.* 110; *al-zar'* *ekmek* 34, 15; 120; *Çağ.* xv ff. *ék-* (-*ti*, etc., 'with -k-') *ekin ek-* *Vel.* 65 (quotns.); *ék-* ('with -k-') *kaştan* 'to sow' *San.* 106v. 29 (quotns.): *Xwar.* xiii *ék-* 'to sow' 'Ali 26: xiv ditto. *Qutb* 49; *Kıp.* xiii *zara'a ek-* *Hou.* 33, 20; xiv ditto *Id.* 18; *Bul.* 47r.: xv ditto *Kav.* 74, 3; *Tuh.* 18b. 1.

*I öğ-* 'to praise'. Survives only(?) in SW Az. *öy-*; Osm. *ög-* and perhaps NE Tob. *üy-* 'to sing, recite' *R I* 1800. *Türkü* viii ff. *yultu:zu:ğ öğü:ğli: er* 'a man who praises the stars' *Toy.* 2v. 7-8 (*ETY II* 179); *Uyg.* viii ff. Chr. *ögmek alkış ötündiler* 'they offered praises (Hend.)' *U I* 6, 15; Man. *tañ teprig ögelim* 'let us praise the Dawn God' *M II* 9, 4; *sizni öge alkayu* 'praising (Hend.) you' *TT III* 97; *öge yükünmiş buyanımız tüşinte* 'in return for the merit of our praise and worship' *do.* 169; Bud. *öge: yar:lık:adı* 'he deigned to praise' *TT VIII II.9*; o.o. *U II* 73, 5 (i); *U Sp.* 89, 1—*ögdüm alkadım* 'I praised (Hend.)' *Suv.* 135, 4-5; o.o. *do.* 517, 18; *U Sp.* 101, 15—*U III* 46, 13; *TT X* 146-7 (*yiv-*): *Xak.* xi ol *meni: öğdi:* *madahani* 'he praised me' *Kaş.* I 174 (*ö:ger, ö:gme:k*); in a para. on the difference between the Infin. Suff. *-ma:k* and *-me:k*; as an example of a verb containing *al-käfu'l-rakika*, -g-, ol *meni: öğdi:* (*sic*) *II* 38, 14; o.o. *I* 472, 11; *II* 243, 7: *KB öğ-* 'to praise' is common, 184, 242, 272, 930, etc.; *öğümez* (crasis of *öğü umaz*) 'cannot praise' 33; xiii(?) *At. öğ-* 'to praise' is common; *Tef.* ditto 241: xiv *Rbğ.* ditto *R I* 1178 (quotn.); *Muh. madaha ö:ğ-* *Mel.* 31, 6; *Rif.* 115 (mis-spelt *ö:r-)*: *Çağ.* xv ff. *ög-* (-*er*, -*ti* 'with -g-') *ög-, madh et-* *Vel.* 109, 110 (quotn.); *ög-* ('with -g-') *madh u stâyis kardan* 'to praise' *San.* 78r. 2 (quotns.): *Xwar.* xiii ditto. 'Ali 36; xiv *Qutb* 121; *Kom.* xiv 'to praise' *ög-jöv- CCG*; *Gr.*: *Kıp.* xiv *ög-* ('with -g-') *madaha* *Id.* 18.

S 2 *ög-* See *ögl:-*.

*ük-* 'to heap up, accumulate (something *Acc.*)'. This verb and its derivatives, *üküş* etc., have often been spelt with initial *ö-*, but the scriptions in *TT VIII* and modern forms make *ü-* certain. Survives in NE Alt., Tel.

*ü-*: *R I* 1798; Koib. *Sag.*, Khak. *üg-* *R I* 1807, *Bas.* 253; NC *Kır.*, Kzx. *üy-*; SC *Uzb.* *uy-*; NW *Kaz.* *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 *ükmek*). Cf. *yüg-*. *Türkü* viii (long gap) *üküm II* 8 (uncertain, might be the end of a longer word): *Uyg.* viii ff. Bud. occurs only in the Infin. *ükmek*, q.v.: O. *Kır.* ix ff. (in a badly preserved inscription) *uyur kadaşım için ükdüm* 'I heaped up (wealth) for my capable(?) kinsmen' *Mal.* 17, 2 (rather dubious): *Xak.* xi ol *yarma:ık ükdü: kavvama'l-dirâhim* 'he piled up money' (etc.) *Kaş.* I 168 (*üker, ükme:k*); *billigü: yükermen* (*sic*) *acma'u'l-fadl bi-karamihi* 'I accumulate excellence (*sic*?)' by His grace' *II* 243, 8; xiii(?) *At. aya hukmın ajun tapa ükgüçü* 'oh man who concentrates his judgements on this world' 449; *Çağ.* xv ff. *ük-* (-*er*, etc., 'with -k-') *cam' et-*, *yğ-* 'to collect, assemble' *Vel.* 109 (quotns.); *ük-* (*sic*?), in the same para. as *I öğ-* without differentiated spelling) (2) *cam' kardan* *San.* 78r. 2 (quotns.)

#### 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 *baldıız*. 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. *egeçli* noted in *Çağ.* *Vel.* 25, 70; *San.* 108v. 9; *Kom.* *CCJ*, *Gr.* and *Kıp.* *Hou.* 32, 1 and s.i.s.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. *akajağa* 'elder brother'; in any event it is not an old Turkish word. See *Doerfer II* 512. *Türkü* viii *I N* 9 (see *I öğ*): *Uyg.* viii ff. Bud. *écl ini ka kadaş eke baldız birgerü* 'elder and younger brothers, family, kinsmen, elder and younger sisters together' *Suv.* 554, 15; Civ. *ekey yengey sevinçliğ ol* 'your elder sisters and sisters-in-law are joyful' *TT I* 155; *Xak.* xi *eke: al-uxtu'l-kubra* 'elder sister' *Kaş.* I 90; *I* 86, 26 (*eçe*); *III* 7 (*yurç*): xiii(?) *Tef.* (*Zikriya's* wife and *Maryam's* mother were) *eke baldız* 72: xiv *Muh.*(?) (in a rather corrupt list of terms of relationship) *al-amma* 'paternal aunt' *ana: ege:* (-g- marked) *Rif.* 144 (only): *Çağ.*(?) xv *eke* ('with -k-') corruption of *ağa* 'elder brother'; among the Özbek of Turan used idiomatically (*muştalihi*) for 'amma-i buzurğ' 'senior paternal aunt' (quotn. fr. *Babur* in latter sense) *San.* 45v. 14: *Oğuz* xi after *eke*: 'and in *Oğuz eze: Kaş.* I 90 (perhaps a corruption of *eçe*): *Kıp.* xv *ege:* ('with -g-') *al-amma* *Id.* 18; *eze*: ditto *do.* 13; xv 'amma *eke* (or *ege*?) *Tuh.* 25b. 10.

S *eki/éki* See *ékki*.

*ékki*: 'two'. There is no doubt that the -k- was originally doubled, see Clauson, 'The