

Turkish Numerals', *JRAS*, 1959, p. 20; and the variations in spelling make it almost certain that the initial vowel was é-, but the early alphabets are so imperfect that it is impossible to follow the evolutions of sound. C.i.a.m.l.; -kk- is noted, usually as an alternative pronunciation, in some NE languages R I 682, 1421; SE Türki BŞ 588, *Jarring* 139; and some SC spellings; initial e- (or é-) occurs in some NE languages, NC Kır., Kzx., some SC, and most NW languages, the rest have I-. Türkü VIII eki: always in I, II, T: VIII ff. eki: *IrkB* 2, 24; éki: *Tun. IV* 10; Yen. éki *Mal.* 31, 5; Man. eki five times and éki once in *Chuas.*: Uyğ. VIII eki always in *Su.* and III: VIII ff. Man.-A eki M I 12, 15; III 16, 3 (éki: Man. éki (or iki?)) *TT III* 159; Bud. *TT VIII* has iki, not éki in various der. f.s. and accordingly spellings in Uyğ. script, which are quite uniform, should be transcribed iki: Civ. *TT VIII* has iki, not éki, four times; other texts always iki: O. Kır. IX ff. eki: *Mal.* 16, 1; 42, 5; *Xak.* XI the main entry, under the heading *fa'lā*, which implies -kk-, is ikki: (or ékki:?) *al-ijnān f'il-'adad* 'two' *Kaş.* I 131; about 70 o.o. of ikki: and half a dozen each of iki: and iki: XIII(?) *At.* iki 3 times; *Tef.* iki 123; XIV Muh. iki: *Mel.* 82, 4; *Rif.* 186, 187; ikki: 81, 7; *Çağ.* XV ff. iki: *San.* 108v. 15, but in 20v. 10 it is stated that iki/ikki is one of four numerals which may be spelt with either a single or double consonant: *Xwar.* XIV iki *MN* 2 etc., *Nahc. passim.* Kıp. XIII yeke: (error for iki:iki) *Hou.* 22, 3; XIV iki: *İd.* 18; ikki: *Bul.* 12, 10; XV ikki about a dozen times in *Tuh.*

S iğe See I İđl.

S iki/ikki: See ékki.

D öge: Dev. N. fr. ô-; a high Turkish title, roughly equivalent to 'Counsellor'; in the Moslem period displaced by Arabic l.-w. *wazīr*. The transcription *üğe*, advocated by F. W. K. Müller in *U II* 93, is impossible for etymological reasons. N.o.a.b. See *Doerfer II* 614. Türkü VIII ff. öge: P.N. or title *Miran A.* 11, C.2 (*ETY II* 64, 66); Yen. (gap) él ögesi: 'counsellor of the realm' (part of a P.N.?) *Mal.* 26, 1; a.o.o.: Uyğ. IX Bağa: *Tarkan Öge:* P. N. *Suci* 3; this name also occurs in the *Mahrnamag* (AKPAW, 1912) together with many other names containing öge, él ögesi, etc. (see v. G. in *Der Islam* XXIX, p. 61): VIII ff. Man.-A él ögesi *M III* 34, 7; 43, 9; Bud. öge, él ögesi *Pfahl.* 10, 15; 22, 3; 23, 17; *Xak.* XI öge: *laqab man kama dā 'aql wa sinn mucarrab f'il-'umūr, nīnā'l-sūqa, ba'da'l-tégin bi-daraca* 'the title given to a commoner who is intelligent, elderly and experienced in affairs, (next) in rank to the *tégin*; its origin is as follows (a story about Dū'l-qarnayn, in which öge: is translated *kahl* 'mature') *Kaş.* I 90; öge: (-ğ- marked) is cited in I 11, 18 as a noun in -e: (sic) der. fr. the phr. ô:di: ne:pnli: 'he understood the thing after he had thought about it'; (after 2 öğ) hence the title öge: is given to a man who is

'intelligent, understanding, and elderly' (*alladı bihi 'aql wa fitna wa kibaru'l-sinn*) I 48, 13; I 310, 23 (öge:le-); I 356, 1 (téğit): *KB* bilge öge 'wise Counsellor' 1754; ne edğü turur bu kişike öğ-e, öği bolsa ötrü atağu öge 'what a good thing a (trained) mind is for a man; if he has a (trained) mind he will be called "Counsellor"' 1995; a.o. 4240: XIV *Muh.*(?) *şāhib ra'yi* 'counsellor' öge: (-ğ- marked) *Rif.* 145 (only).

üği: 'owl'. S.i.a.m.l.g., occasionally with ö- or -k-. See *Doerfer II* 612. *Xak.* XI ühi: *al-büm* 'owl', but most Turks pronounce it üği: with a *kāf*, and this is more correct (*aşahh*) since -h- is not a Turkish sound *Kaş.* I 161; (there is no h in Turkish) 'the owl' is called ühi:; but the correct form is uği: with a *kāf*, which is the Kıp. form (*luğa*) I 9, 10; similar statements III 118, 25; 238, 15; *KB* üği teg usuz 'sleepless like an owl' 2314: XIV *Muh.* *al-büm* üği: *Rif.* 176; (*Mel.* 73, 3 *sa:ru:* kuş): *Çağ.* XV ff. üğü ('with -ğ-') a bird like the sparrow-hawk (*çarğ*) which can see in the dark' *San.* 79v. 26 (quotn.): Kıp. XI see *Xak.*: *Kom.* XIV 'owl' üğü *CCI*; *Gr.*: Kıp. XIV üğü: ('with -ğ-') *al-būma İd.* 19; *al-būmatu'l-kabira* 'the great owl' üğü: *Bul.* 12, 1 (as opposed to *al-qubaysa* 'the small owl' *VU* çewçen): XV *būma* üğü *Tuh.* 7b. 2: *Osm.* XIV ff. üği/üğü 'owl'; c.i.a.p. *TTS I* 742; *II* 948; *III* 727; *IV* 801.

#### Dis. V. EGE-

ége:- 'to file (a metal object)'; metaph. 'to grind (the teeth)'. S.i.s.m.l.; in others displaced by égele- (\*égegle:-) which is first noted in (*Xak.*) XIV *Muh.*(?) *Rif.* 108 and Kıp. XIV *İd.* 18: XV *Tuh.* 8a. 11. *Xak.* XI ol bñce:k ége:di: 'he filed (*sahala*) the knife (etc.)'; and one says *buğra:* tırsın ége:di: 'the camel stallion ground (*qafasa*) his teeth' *Kaş.* III 254 (ége:r, ége:me:k): Kıp. XV *barada* 'to file' ége- *Tuh.* 8a. 11 (in margin, in second hand, égele-).

PU iğe:- Hap. leg., but see iğen-, iği:ş, iğeş-. *Xak.* XI ol añar iğe:di: *haruna wa 'atā 'alayhi* 'he was obstinate and insolent to him' *Kaş.* III 255 (iğe:r, iğe:me:k).

VU öği:- 'to grind (grain *Acc.*)'; to pulverize (something?). Survives only(?) in NE Alt., Tel. ökkö- *R I* 1181; *Sag.* ü:-/üğ- *R I* 1798, 1807; *Tuv.* öge:- NC Kır. ük-; Kzx. üğ-. In some other languages replaced by öğit-, q.v. Considering the diversity of modern forms the initial may have been ü-, but ö- is likelier. Uyğ. VIII ff. Civ. *suğun münüzün yumşak öğüp* 'grinding down a maral deer's horn finely' *H I* 55: *Xak.* XI er buğda:y öğli:di: 'the man ground (*tahana*) the wheat (etc.)' *Kaş.* III 254 (öğlr, öğit:me:k): *Çağ.* XV ff. öğer ('with -ğ-') *un öğüdür* 'he grinds flour' *Vel.* 109 (in same sentence as I ö:ğ-; dubious, not in *San.*): *Xwar.* XIV (Fātima) *teğirmen öğümekdin armış* 'was weary with turning the mill' *Nahc.* 160, 16; 161, 1.

## Diss. EGG

D ekeç Hap. leg.; Dim. f. of eke-. **Xak.** x1 ekeç 'a small girl' (*şagira*) who displays intelligence and makes herself, as it were, the (elder) sister of the clan (*al-qawm*); this word is applied to her as a mark of respect ('*alâ sabîl*'-*atf*) *Kaş.* I 52.

D iğçil N./A. of Addiction fr. I iğ; 'sickly, prone to constant illness'. N.o.a.b. **Xak.** x1 (in a para. on -çil/-çil) and 'a man who is always sickly' (*al-mimrâd*) is called I:ğçil *Kaş.* III 57, 4; n.m.e.: *KB* (the man who overeats) *iğçil bolur* 4672; a.o. 1058 (1 ka:n).

## Dis. EGD

VU *éget* ('maid servant'. In *Kaş.* both this word and its der. f.s. carry both *fatha* and *kasra* on the *alif*. Survives only(?) in NE Sag. *éget* 'servant, retainer' *R* I 697 and possibly in SW xx Anat. *ekdi/ekti* 'servant' *DD* 516, 519. **Xak.** x1 *éget* 'any female servant (*xâdima*) sent with a bride on her wedding night to wait on her' *Kaş.* I 51.

PU *eğit* Hap. leg.; *alif* unvocalized, but precedes *ögüt*, so prob. *egit*. **Xak.** x1 *eğit* 'a drug smeared on the faces of children to ward off ulcers and the evil eye' (*al-sa'fa wa'l-ayn*); it is medicinal herbs (*aduwiya*) mixed with saffron and other things *Kaş.* I 51.

*iğid* 'false, lying; a lie'. N.o.a.b. Cf. *ötrük*, *ezük*, *yalğân*. *Türkü* VIII *azu*: *bü*: *savımda: iğid bargu*: 'or is there anything false in these words of mine?' *I S* 10, *II N* 8: VIII ff. *Man.* *iğid iğidedimiz erser* 'if we have told lies' *Chuas.* 99; *iğid kiş* 'a liar' *Do.* 101; *iğid nom* 'false doctrine' 128, 148: *Uyg.* VIII ff. *Man.* *iğid mitri* 'the false Mithra' *M* II 5, 6 (ii); *Bud.* (the commandments of the Buddhas) *ezük iğid bolmaz* 'are not false' *Usp.* 106, 28-9; a.o. *Suv.* 371, 8 (atkaŋgu): *Oğuz* x1 *iğit al-kađib* 'a lie'; hence one says *iğit söz* 'a false statement' *Kaş.* I 53.

VUD *ögüt* Dev. N. fr. *ögil*-. Survives only in SE Tar. *R* I 1811; *Türki Shaw* 25; *BŞ* 795; *Jarring* 294 *ügüt* 'grain cleaned ready for grinding'. **Xak.** x1 *ögüt fahnu'l-burr wa gayrihi* 'ground wheat, etc.' *Kaş.* I 51.

D *ögüt* 'advice, counsel, admonition'; Dev. N. fr. *ö*-. S.i.m.m.l.g., sometimes with initial *ü*-. Cf. 2 *öt*: **Xak.** x1 *ögüt al-iza* 'admonition, warning' *Kaş.* I 51; (*ötülük al-iza*) and *öwüt* is also used for *al-iza*, its origin is *ögüt* *I* 102, 12; six o.o., mostly *ögüt alğil* 'take heed': *KB* *ögüt* v.l. for *yanut* 538, for billig 1494; XIII(?) *At.* *ögüt öğretür* 'he conveys advice' 45: *Çağ.* xv ff. *ögüt* ('with -g-') *pand wa naşihat* 'advice and counsel' *San.* 79v. 25: *Xwar.* XIII(?) ditto *Oğ.* 329: xiv ditto *Qutb* 121; *Nahc.* 281, 4; 311, 17: *Kip.* xiv *ögüt* ('with -g-') *al-naşiha* hence *ögüt berdi* *naşahaya ay a'tâl-naşiha* *İd.* 18: xv *ra'ya* 'advice' *öwüt*; *Tkm.* *ögüt* *Tuh.* 17a. 8.

PU?D *egdi*: Hap. leg.; *alif* unvocalized. **Xak.** x1 *egdi: al-mađbah* 'slaughter house' *Kaş.* I 125.

D *egdü*: 'a curved knife'; Pass. Dev. N. fr. *eg*-. Survives only(?) in NC Kir. *lydl* and SW xx Anat. *egde/egdi* *SDD* 509. *Uyg.* VIII ff. *Bud.* *TT V* 12, 120 (eg-): **Xak.** x1 *egdü: al-sikhinu'l-mu'aqqafu'l-ra's* 'a knife with a curved upper part', used for hollowing out sword-scabbards and other things *Kaş.* I 125; *Osm.* xvi *egdl* 'a curved knife, in 4 Ar. and Pe. dicts. *TTS* II 360; *IV* 277.

D *iktü*: 'a stall-fed animal'; unusual Dev. N. fr. *iğid*-.; cf. *iktüle*-. Survives only(?) in SW *Osm.* *ekdi/ikdi*; *Tkm.* *ekdi* 'quiet, tame, docile; parasitical, fawning'; xx Anat. *ekdl*, *ekti*, *ikti*, etc. *SDD* 516, 519, 784. **Xak.** x1 *iktü: al-alüfa mina'l-hayawân* 'a stall-fed animal' *Kaş.* I 114; *Kom.* xiv (of an animal) 'tame' *ikti* *CCI*; *Gr.*: *Osm.* xv ff. *ekti/ikdi/ikdi/ikti* normally 'parasite, hanger-on'; once (xv) 'tame'; c.i.a.p. *TTS* I 258; *II* 366; *III* 241; *IV* 285.

D *ögdi*: 'praise'; Dev. N. fr. I *ög*-. N.o.a.b. *Uyg.* VIII ff. *Bud.* (he deigned to praise them) *öpl öpl ögdiler üze* 'with all kinds of praises' *TT VIII* H.8; a.o. *H.* 10; *Kıristıñın ögdisin kılığ* 'of 'he must praise K.' *USP.* 44, 1: **Xak.** x1 *I* 515, 16 (*kanit*-); n.m.e.: *KB* *isizke söğüş egdü ögdi bulur* 'for the wicked man a curse; the good man receives praise' 239; o.o. 2,907, and several Chapter headings: XIII(?) *At.* (my tongue tastes) *anıp ögdisin* 'his praise' 27; *Tef.* *ögdi* (and *ögdü*) 'praise' 241: xv *Muh.* *al-madh* 'praise' *ögdi: Mel.* 83, 7; *ögdi: Rfj.* 188.

PU?D *iğdük* Hap. leg.; perhaps Pass. Dev. N. fr. *iğid*-. **Xak.** x1 *iğdük* 'a substance looking like cheese (*ha-hay'ati'l-cubnu*) made from fresh or curdled milk and eaten' *Kaş.* I 105.

D *öktem* in *KB*, where it is first noted, clearly pejorative, 'proud, boastful', and the like; in modern languages more often laudatory; N.S.A. fr. *ökte*-. The existence of this verb is tenuous; *R* I 1181 lists *ökte*-, *Çağ.*, 'to encourage, put heart into (someone)', but it is not in any other *Çağ.* authority (possibly *Rbğ*?) and *R* I 1183 *öktö*-, same meaning, NC Kzx., but it is not in *MM.* *Vel.* 110 lists *öktet* (-ür) *gönül pärişan et*- 'to confuse, or disturb (someone's mind)', not in *San.*; and *CCI*; *Gr.* lists a *Kom.* xiv verb *öktün-* (*sic*) 'to offend, or grieve (someone)'. *Öktem* survives in NE Alt., *Tel.* *öktöm* 'profitable, advantageous' *R* I 1184; *Khak.* *öktem* (of a horse) 'uncontrollable'; NC Kir. *öktöm* 'strong, brave'; Kzx. *öktem* 'imperious, impetuous'; NW Kar. L. *ektem*; K. *öktem* 'proud, insolent' *R* I 685, 1183; *Kow.* 242. The Calcutta dict. lists a 'Çağ. word *öktem* 'violent, brave', reproduced in *P. de C.* 70, *R* I 1182, but not in *Vel.* or *San.* **Xak.** x1 *KB* (if he likes someone, his faults become

virtues; if he does not like someone) *erdem ökten bolur* 'his virtues become pride (or the like)' 534; *bedük sözledi söz bu ökten tılış* 'your boastful tongue has talked big' 672; *isiz öktenmiş* 'the wicked boaster' 5522; *boğun öktenmiş* 'the (biggest) boaster of the people' 6167; *Kom.* XIV 'proud' *ökten CCG*; *Gr.*: *Kıp.* XV *fayş* (mis-spelt *faysi*) 'boastful' *ökten Tuh.* 27b. 5.

PU *ögdir* n.o.a.b. Its occurrence in the *Hend. ögdir ançu* suggests that it means 'reward' or the like. Perhaps a l.-w. ?Iranian. *Uyg.* VIII ff. *Man.*-A *üküş ögdir[er]* . . . *altun ögdir bërser* . . . *ögdir bërser* 'many rewards . . . if he gives a reward in gold . . . if he gives a . . . reward' *M III* 45, 1-6 (iv) (a very fragmentary text); *ikinti grüwin öz sınılıg ögdir kim kentü ol tırig edgü sakın[ç]lar* 'secondly by the spirit the reward of his own body(?) which itself is living good thoughts' *M I* 22, 1-3 (i): *Bud.* *U III* 32, 14-16; 56, 8-10 (*ançu*).

D *igdiş* *Dev.* N./A. fr. *igdi-*; originally 'an animal bred domestically'; hence, later, 'cross-bred, hybrid'. Survives only(?) in SW *Osm.* *igdiç/igdiş* (in *Rep.* Turkish also *idic/idiş*) which now means 'gelding'. A l.-w. in *Pe.* as *ikdiş* 'hybrid', which *Red.* lists as a *Pe.* l.-w. in *Osm.* The alternative final -ç, which first appears in *San.* is inexplicable. See *Doerfler* II 513. See *igdişci*: *Xak.* XI (*kağdaş kuma: urur igdiş öri: tartar*: translated '*banı'l-alla't*, half-brothers by different mothers fight violently with one another, because of the hatred between them, but *banı'l-axyâf*, half-brothers by different fathers, help one another because of the love between them' *Kaş.* III 382, 10 (the obvious antithesis in *kağdaş* is *ögdes*, and this is prob. the right reading here): *KB men igdiş kulup men tapuççı senip* 'I am your slave bred in your household(?), I am your servant' 1554; *takı yılıkıcı igdiş ükiltsüni* 'and let the stock-breeder increase the number of cross-breeds (or animals bred in captivity)' 5590: *xiv Muh.* *al-muwallad* 'a child born of one brought up in the Moslem world' *igdiş Mel.* 51, 10; *Rif.* 147: *Çağ.* xv ff. *igdiç/igdiş* 'a horse with a sire of one breed (*cins*) and a dam of another'; and in *Pe.* *igdiş* means (1) *ittişâl wa imtizâc-i dü çiz* 'the union and blending of two (different) things'; (2) *maññub wa maññub* 'loved and sought after', and also 'a horse of two strains' (*tuxma*) *San.* 108v. 28: *Kıp.* XIII (in a list of words for horses) *al-igdiş ma'ruf* 'a familiar word' (i.e. a Turkish word used in *Ar.*) *Hou.* 12, 9.

D *ögdes* *Hap.* leg.; 'having the same mother'; *N.* of *Assn.* fr. I *ög*: See *igdiş* *Xak.* Cf. *kağdaş*.

#### Dis. V. EGD-

D *ekit*-*Hap.* leg.; *Caus.* f. of *ek-*. Cf. *ektür-*. *Xak.* XI ol *tariğ ektit*: *abdara'l-badr* 'he had the seed sown'; also used for 'to

sprinkle (*darra*) powder' *Kaş.* I 212 (*ektür, ekitme:k*).

*igdi-* 'to feed (a person or animal *Acc.*)'. The spelling is fixed bycriptions of this verb and *igdiil-* in *TT VIII*. N.o.a.b. Radloff misread it in badly-written passages in the Vienna MS. of *KB* as *egit-*, and it has recently been revived as *egit-* in *Rep.* 'Turkish for 'to educate', but this, too, is an error. *Türkü VIII* (the *Türkü* people were hungry) ol *yılık:ğ alt:p igit(t)im* 'I took those cattle and fed them' *II E* 38; *Türkü sir boğunuğ Oğuz boğunuğ igdiü: oluru:r* (Bilge *Xağan*) 'rules feeding the fortunate(?) *Türkü* people and the *Oğuz* people' *T* 62; *artuk yılık:ğ igit(t):* 'he fed more livestock' *Ix.* 25; seven o.o. in *I* and *II*: *viii ff. Man.* *ançulayu kaltı é(l)ig oğlı téginiğ avurtalar eliginte igdiürce* 'just as a king feeds his son the prince in the arms of foster-mothers' (that is 'gives the prince to foster-mothers to suckle') *M III* 14, 3 (iii): *Uyg.* *viii ff. Bud.* *Sanskrit nānyām nisṭhya jiveta* 'he must not live by relying on others' *neç adınlarka: tayanıp öz igdiğülük ermez TT VIII E.8* (d represented by t and t by dh); *anın öz igdiür* 'thereby maintains himself' *PP* 3, 5; *takiğ igdiğüçl* 'poultry-keeper' *TT IV* 8, 56; o.o. *PP* 72, 3; *U II* 76, 4; *USp.* 88, 28; common in *TT VI*: *Civ.* Chinese *ch'u* 'to feed, nourish' (*Giles* 2,659) *igdiemek* in the names of two hexagrams *TT I* 159, 161, 205; *Xak.* XI ol *anı: igitti: rabbāhu* 'he reared him'; originally *igdi'ti*: with the -d- assimilated to the -t- *Kaş.* I 213 (*igdiür, igdiemek*): *KB* (of God) *igdiğen* 124; *yok erdim tühiti igdi'ti meni* 'I did not exist, then He created and nourished me' 1097; a.o. 3549: *xiv Muh.* (among the titles of God) *al-rabb* 'lord' *igdiğen Mel.* 44, 11; *Rif.* 137 (-g- marked, -d- for -d-): *Xwar.* XIV (of God) *iglitken Qutb* 57.

D *ögüt*-*Caus.* f. of *öğl-*; properly 'to have (corn) ground'; in the medieval period lost its *Caus.* meaning and came to mean simply 'to grind, crush', and the like. Survives only(?) in *NE Alt.* *öyt-*; *Tel.* *üyt-* 'to crush, destroy' and *SW Az.* *üyüt-*; *Osm.* *ögüt-övüt* 'to grind'. *Xak.* XI ol *tariğ ögitti: aḥana'l-burr wa ğayrahu* 'he had the wheat (etc.) ground' *Kaş.* I 213 (*ögiltür, ögiltme:k*): *xiv Muh.* *taḥana* 'to grind' *yögüt-* (*sic*) *Mel.* 28, 7; *Rif.* 111: *Çağ.* xv ff. *ögüt-* ('with -g-') *ard kardan* 'to make into flour' *San.* 79v. 5: *Kom.* *xiv övüt-* 'to wipe off' (sweat) *CCG*; *Gr.* 186 (quoton.): *Kıp.* XII *taḥana un tart-* and *ögüt-* *Hou.* 34, 1: *xiv ögüt-* ('with -g-') *taḥana Id.* 18; *taḥana* (*tégirt-* and) *ögüt-Bul.* 58r.: *xv taḥana* (*tart-*); *Tkm.* *yögüt-* (*sic*); in margin in *SW(?)* hand *ögüt-* *Tuh.* 24a. 8.

D *ögüt*-*Caus.* f. of I *ög-*; like *alkat-*, q.v., noted only in the *Particip.* *ögütmiş* 'praiseworthy, provoking the praise (of others)'. N.o.a.b. Cf. *ögürtür-*. *Türkü VIII ff. Man.* ol *yaruk kızı ögütmiş öğ* 'the daughter of light, the praiseworthy mother' *M III* 15, 14

(i): Uyğ. VIII ff. Man.-A ögütmiş alkatmış 'a praiseworthy (Hend.) (country) *M I 26, 24*; Bud. ögütmişler arasında: 'among the praiseworthy' *TT VIII H.5*; ögütmiş kişi *TT VI 29*; (the Buddha called) uluğ ögütmiş yeedmiş bilge bilig 'great, praiseworthy, triumphant wisdom' *do. 419*.

ökte:- See öktem.

D İgdiil- Hap. leg.; Pass. f. of İgdi-; 'to be nourished, fed'. So spelt in Kaş., prob. correctly, cf. İgdük, İgdiş. Xak. XI oğul İgdildi: 'the boy (etc.) was reared' (*rubbiya*) *Kaş. I 246 (İgdilür, İgdilme:k)*.

D Ögdil- 'to be praised'; presumably Pass. f. of ögüt-. Pec. to *KB*; hence Ögdülmüş (*sic*) the name one of the principal characters in *KB*. Xak. XI *KB* (the uses of the tongue are many, and the harm that it can do considerable) ara ögdilür tıl ara mın söğüş 'at one time the tongue is praised, at another (receives) a thousand curses' 177; edğü tuçı ögdilür 'good is constantly praised' 909.

D egtür- Caus. f. of eg-, q.v.; 'to have (something *Acc.*) bent', etc.: Survives in NE Bar. İgdir- *R I 1434*: NC Kır. epdir-; İydir-; Kzx. İdir-: NW Kar. Krm. egdir- and SW Osm., Tkm. egdir-. Xak. XI ol çögen egtürdi: 'he gave orders for bending (*af*) the polo-stick'; and also for making anything lean (*imâla kull şay*) *Kaş. I 223 (egtürür, egtürme:k)*: Çağ. xv ff. egdür- ('with -g-) *xam farmüdan* 'to have (something) bent' *San. 107r. 20*: Osm. xv eydir- 'to cause to bow(?)' in one text *TTS I 286*.

D ektür- Caus. f. of ek-; 'to have (seed *Acc.*) sown', and the like. S.i.s.m.l.g. Cf. ekit-. Xak. XI ol tarıg ektürdi: *abđara'l-bađr* 'he had the seed sown'; also used of powder when it is ordered that it shall be sprinkled (*umira bi-darrihi*) *Kaş. I 223 (ektürür, ektürme:k)*: Çağ. xv ff. ektür- Caus. f.; *kärânidan* 'to order to cultivate' *San. 107r. 20*.

D ögtür- Hap. leg.; Caus. f. of İ ög-. Cf. ögüt-. Xak. XI ol meni: ögtürdi: *hamala'l-insân alâ an yamdahani* 'he urged the man to praise me' *Kaş. I 223 (ögtürür, ögtürme:k)*.

D üktür- Caus. f. of ük-. Survives (same meaning) in NC Kzx. üydür-; NW Kaz. Xak. XI ol apar yarma:k üktürdi: *kalfafahu 'alâ takwimi'l-dirham* 'he gave him the task of accumulating money' (etc.) *Kaş. I 223 (üktürür, üktürme:k)*.

### Tris. EGD

D egetlig Hap. leg.; P.N./A. fr. éget. Xak. (after égetlik) 'and the bride is called égetlig (that is 'possessing a personal maidservant'); followed by a para. explaining the difference between -k and -g in such pairs of words *Kaş. I 150*.

D egetlik Hap. leg.; A.N. (Conc. N.) fr. éget, q.v. Xak. XI égetlik kara:baş 'the

maidservant (*al-xâdima*) who is chosen to be sent with the bride on the night of her wedding' *Kaş. I 150*.

D ögdililg P.N./A. fr. ögdil-; 'praised; praiseworthy'. N.o.a.b. Uyğ. VIII ff. Bud. (to die holding firmly to the faith) ögdililg tétir 'is called praiseworthy' *TT V 26, 111-2*: Xak. XI *KB* (if you yourself are good) atıñ ögdililg 'your name is praised' 240.

D İgidsiz Hap. leg.?: Priv. N./A. fr. İgid. Uyğ. VIII ff. Bud. ezüksüz İgidsiz padak ol 'it is a verse free from falsehoods and lies' *U I 35, 1*.

D İgidsiz Hap. leg.?: Priv. N./A. fr. ögdi. Uyğ. VIII ff. Bud. (to stay alive relying on the first two, i.e. an army and supplies) ögidsiz ol 'is not praiseworthy' *TT V 26, 110-1*.

D İgdişci: N.Ag. fr. İgdiş; 'stockbreeder'. Pec. to *KB*. Xak. XI *KB*, Chap. 59, verses 4439 ff. gives instructions for dealing with İgdişçiler who are kamuğ yıkıkarka bular başçılar 'supervisors of all the livestock'.

### Tris. V. EGD-

D İgide:- Den. V. fr. İgid; 'to lie'. N.o.a.b. Türkü VIII ff. Man. *Chuas. 99 (İgid)*; 100 (*andık-*); 135 (*artiz-*).

D İgdil- Hap. leg.?: Pass. f. of İgid; 'to be fed, maintained'. Uyğ. VIII ff. Bud. Sanskrit *sutavad dhṛto'pi* 'and maintained like a child' oğul tég İgdililp yeme: *TT VIII D.19-20 (-ğ- represented by -t-, cf. İgid-)*.

D égetle:- Hap. leg.; Den. V. fr. éget, q.v. Xak. XI ol kızın égetle:di: 'he sent a maid-servant (*xâdima*) with his daughter to her husband's house' *Kaş. I 209 (égetle:r, égetle:me:k)*.

D ögütle:- Den. V. fr. ögüt; 'to advise, admonish (someone *Acc.*)'. S.i.m.m.l.g. Xak. XI ol oğım ögütle:di: *wa'aşa ibnahu* 'he admonished his son' (etc.) *Kaş. I 299 (öğütler:, ögütle:me:k)*: Xwar. XIII ögütle- 'to advise' 'Ali 39; XIV ditto *Qutb 122*: Kıp. XIII *naşaha mina'l-naşh bi'l-kalâm wa'l-'adl* 'to advise about speaking and honesty' *öğütle:-* (vocalized -git-) *Ihou. 37, 11*: xv 'amüfa wa naşaha 'to upbraid, advise' *öyütle- Tuh. 25b. 8* (in margin, 'also with -g-'); *naşaha do. 37b. 2*; *läma* 'to blame, criticize' *do. 39a. 3*: Osm. XIV and XV ögütle- 'to advise' in several texts *TTS II 747; III 557; IV 622*.

D İktüle:- Den. V. fr. İktü; 'to feed (a human being or animal *Acc.*); syn. with İgid-, and so clearly connected with it etymologically. N.o.a.b. Uyğ. VIII ff. Bud. kentü özüümüznü İktüledimiz erser 'if we have fed ourselves' (by taking the lives of others) *TT IV 10, 11*; *U II 86, 47*: Xak. XI ol koy: İktüle:di: 'alafa'l-şât 'he fed the sheep' (etc.) *Kaş. I 317 (İktüle:r, İktüle:me:k)*; XIII (?) *Tef. İktüle-/İktüle-* 'to feed, maintain' 73: XIV *Rbg.*

(when the eaglets had grown up) **et öktüledi** (*sic*) 'he fed them with meat' (and taught them to eat) *R I* 1185.

**D \*iktü:let-** Hap. leg.; Caus. f. of **iktü:le-**; this word seems to occur in a very late Uyğ. Civ. document, which is probably inaccurately transcribed, and seems to contain several Ar. words. Uyğ. VIII ff. Civ. **muruwwatlıg Aryadaniğ bizliq qüt** (Ar.) **ektilletip** (*sic*?) 'giving the gracious Aryadana our food to eat' *USp.* 88, 23-4.

**D égetlen-** Hap. leg.; Refl. f. of **égetle-**; **Xak.** XI **kız égetlendi**: 'the bride had a maid-servant who was sent with her' *Kağ.* I 291 (**égetlenür**, **égetlenme:k**).

**D iktü:len-** Refl. f. of **iktü:le-**; 'to feed oneself'. N.o.a.b. Uyğ. VIII ff. Bud. **kentü özümün iktilendim** (*sic*?) **erser** 'if I have fed myself' *U II* 78, 29-30 (the parallel texts have **iktüledim**): Osm. xv **ektülen-** 'to play the parasite' in one text *TTS I* 258.

**D ögitse-** Hap. leg.; Desid. f. of **ögit-**. **Xak.** XI **ol tariğ ögitse:di**: *tamannâ an yaḥani'l-burr bi-fi'l-ğayrihi* 'he wished to have the wheat ground by someone else' *Kağ.* I 302 (**ögitser**, **ögitse:me:k**).

#### Dis. EGG

**PU ekek** Hap. leg., unless mis-spelt in Kıp. xv 'ayb 'shame' **ilk Tuh.** 24b. 4 there is no other trace of such a word, and **lām** and **kāf** are sometimes confused with one another; cf. **ekeklik**. **Xak.** XI **ekek işler**: *al-mümisa mina'l-nisâ* 'a prostitute' *Kağ.* I 78.

**PU?D ögek/ögük**, the first apparently the Man.-A form of the second. A term of affection(?) of uncertain origin. The suggestion in *v. G. ATG*, para. 57 that it is a Dim. f. of **I ög** hardly fits the context of its being addressed to a son; the theory that it is a Dev. N. fr. **ö-** seems semantically more suitable. Uyğ. VIII ff. Man.-A **yme ögl kapı antağ ögek sav sözleyü umayay** 'and his mother and father will not be able to speak such understanding(?) words' (as to enlighten his mind) *M I* 15, 1-3; Bud. in *PP* 5, 8; 6, 6; 9, 6; 16, 3 speeches addressed by the king to his son **Eğdü öglü tegin begin amrak ögükim** and in *do.* 26, 3 the old man says to the king 'why are you sending your god-like, jewel-like **ögükünüzni** to the land of death?'. In these contexts it is clearly an alternative word for 'son', but 'sensible, understanding' hardly seems very appropriate.

**ükek** originally 'box' or the like; hence metaph. 'a wall tower' on a city wall, Arabic *burc*, in certain contexts with the metaph. meanings of that word. Survives only(?) in NE Tuv. **ügek** 'a small confined space, e.g. dog kennel, the interior of a covered cart, sentry box', and NC Kır. **ükök** 'a small box for carrying food'. **Xak.** XI **ükek al-täbüü wa'l-şundüq** 'coffin, box'; **ükek burc süri'l-madinati'l-mi'adda il'l-ḥarb** 'a tower on a city

wall built for military purposes' *Kağ.* I 78: **KB on iki ükek** 'the twelve signs of the zodiac' (Ar. *burc*) 138; **él(l)ig boynı kılıca ükeke başı** 'a king with a neck as (thin as) a hair and a head as (thick as) a tower' (the understanding man does not trust him at all) 2154: XIV **Rbğ. on iki ükek R I** 1193 (directly copied fr. *KB*); *Muh. al-burc* (here) 'a sign of the zodiac' **ü:ge:k Mel.** 78, 17; *Rif.* 183 (-g- marked).

#### Tris. EGG

**D \*ékkegü:** Collective f. of **ékki:**; 'two together, both'. S.i.a.m.l.g. except SC, SW, often much abbreviated. In some languages **ike'ülen**, also often much abbreviated, appears as well as, or instead of, this word. It carries a Mong. instead of a Turkish suffix, see Clauson, 'The Turkish Numerals', *JRAS*, 1959, p. 30. **Türkü VIII ekegü:** should prob. be read in *I N* 3, see 2 **éllig**: Uyğ. VIII ff. Bud. **tegin yerçi avıçğa birle ikegü kaldılar** 'the prince and the old guide remained (alone) together' *PP* 35, 8; **ikegüke** 'to both' (praise and blame) *U III* 73, 22; o.o. *TT V* 26, 108, and 110; *Pfahl.* 6, 5; Civ. **ol ikegüni bile(?) kavşur** 'add the two together' *TT VIII L.35*; the word occurs about a dozen times in contracts, mostly late, in *USp.*: **Xak.** XI **barıqlar: iki-gü: idhabâ intumâ** 'go the two of you' *Kağ.* II 45, 3; n.m.e.: **KB** the word occurs several times, 331, 875, 1463, etc. the spelling varying between **ikigü** and **ikegü** even in the same MS., **ikigün/ikegün** also occurs, e.g. **yağuşmaz ikigün** (v.l. **ikegü**) **yolı yarşı** of 'the roads of the two do not approach (one another) they diverge' 5311: XII(?) **KBVP ikigün** (v.l. **ikegü**) **ajunda** 'in both worlds' 17: XIII(?) *Tef.* **ikegü/ikegün/ikigün** 'both' 123-4: **Çağ.** xv ff. **ikegü** ('with -k-, -g-') **ikisi bile Vel.** 66 (quotn.); **ikew dü 67** (quotn.); **ikew dü tã** 'two together' **ikewke ba-har dü** 'to both' *San.* 108v. 23 (quotns.). **Xwar.** XIV **ikegü Qutb** 58; **ikegün Nahc.** 331, 7; 388, 13.

**PUD ekeklik** A.N. fr. **ekek**. Hap. leg., but Kıp. xv **mu'ayyib** 'shameful' **ilülüli Tuh.** 34b. 2 may be a mis-spelling of the parallel P.N./A. **ekeklik**; cf. **ekek**. **Xak.** XI **ekeklik xalâ'atu'l-mar'a wa qihatuha** 'wantonness and shamelessness in a woman' *Kağ.* I 153.

**D ükeklig** Hap. leg.; P.N./A. fr. **ükek**. **Xak.** XI 'a wall which has towers (*burüc*) on it' is called **ükeklig ta:m Kağ. I 153.**

**D ükeklik** Hap. leg.; A.N. (Conc. N.) fr. **ükek**. **Xak.** XI **ükeklik kull xaşaba 'iddat li-yuttaxad minhâ 'l-şundüq** 'any piece of wood prepared for making it into a box' *Kağ.* I 153.

**D ikegün/ikigün** See **ékkegü:**

#### Tris. V. EGG-

**D eekle-** Hap. leg.; Den. V. fr. **ekek**. **Xak.** XI **er urağtun:** **eekle:di**: **sabba'l-raculu'l-mar'a wa nasabahâ il'l-fucur** 'the man

abused the woman and alleged that she committed fornication' *Kaş. I* 306 (ekekke:r, ekekke:me:k).

D **ükekke:-** Hap. leg.; Den. V. fr. **ükek.** **Xak.** x1 ol ta:miğ **ükekke:di:** 'he placed towers (*vaada'a . . . burüc*) on the city wall'; also used for making boxes (*şanādiq*) of anything *Kaş. I* 307.

#### Dis. EGL

**égil** 'common, ordinary, lower class' (person). N.o.a.b. but a l.-w. in Mong. as *egel* (*sic*), same meaning (*Kov.* 232, *Haltod* 37) **Türkü VIII ff.** Man. **égil çokan kişilerke** (gap) 'to common ordinary people' (in antithesis to kings and *xans*) *M III* 11, 14 (i); **Uyg. VIII** (I punished the guilty notables but) **kara: égil boğumıg yok kılmadım** 'I did not destroy the ordinary, common people' *Şu. E* 2: VIII ff. Man. [égil] **çokan kişil[er]ig** *M III* 36, 11 (ii); Bud. **égil nomçı törüçü** 'an ordinary lower-class preacher and teacher' *Kuan.* 126-7, 128 (same text, partly corrupt *U II* 19, 9 and 10).

D **ükil.** Pass. N./A.S. fr. **ük-;** 'numerous'. N.o.a.b. Cf. **üküş, ükli-;** etc. **Kıp. x1 ükil al-kaşır** 'many, numerous'; hence one says **ükil kişi:** 'many people' *Kaş. I* 74.

D **öğil:** in the phr. **edğü: ögil:** and **ayığ ögil:** common in *Uyg. VIII ff.* Bud., and esp. in *PP* has nothing to do with 'action', as suggested by Pelliot in *PP*, p. 226, but is the Ger. in -**ğil:** of **ö:-** and means 'thinking' (good, or evil).

D **ıgılıg** P.N./A. fr. 1 **i:g;** 'sick, ill'. Like 1 **i:g** now survives only(?) in SW xx Anat. **ıgılı, ıgılı, ıgılı, inlı,** and perhaps also **ilek, ıylek SDD** 763, 782, 783, 785, 793, 803. **Uyg. VIII ff.** Chr. (in a list of sufferers) **ıgılıg toğalıg** 'sick and diseased' *M III* 49, 4; Man. [gap] **ıgılıgler** [gap] *TT III* 85; Bud. Sanskrit *glāno* 'sick' **ıgılıg erip** *TT VIII* A.24; o.o. *do. A.18; Sw.* 585, 13 (**ağrıgılıg**); *UŞp.* 42, 19: Civ. **ıgılıg kişike** 'to the invalid' *TT VIII* M.35; o.o. *H II* 33, 222 (**ıdıt-ı**); *TT VII* 28, 39; 30, 14: **Xak. x1 ıgılıg al-marid** 'the sick man' *Kaş. I* 79 (e:đ); *I* 196 (**uzal-;**); *II* 351 (**yarpad-;**); n.m.e.: **KB** (all ignorant people are) **ıgılıg** 157: **xııı(?) Tef. ıgılıg** (1) 'sick'; (2) 'severe' (punishment) 121: **xiv Muh. al-ma'lül** 'weak, sickly'; **i:ğil:g** (so spelt) *Mel.* 64, 11; *Rif.* 163: **Çağ. xv ff. ıgılıg dardnâk** 'ailing' *San.* 109r. 9 (quotns.); **Xwar. xiv ıgılıgılıg** 'ill' *Qutb* 57: **Osm. xiv ff. ıgılı** 'ill' in one xv text and one xvii Pe. dict. *TTS II* 520; *IV* 411.

D **ıgılık** A.N. fr. 1 **i:g;** 'illness'. N.o.a.b. **Uyg. VIII ff.** Bud. **ısiğ ıgılık** 'fever' *TT VII* 27.1: Civ. **ısiğ ıgılık** *H II* 8, 46: **Xak. x1 I 273** (**ağrı-; ağru-;**); possibly to be read **ıgılıg**.

D **öğlüg** P.N./A. fr. 2 **ö:g;** 'capable of thinking rationally and clearly, thoughtful'. Common in *KB*, often in antithesis to **öğsüz;**

otherwise n.o.a.b. **Xak. x1 KB** 463, 820, 1246, 1701, 1954, etc.: **xiv Muh.(?) al-faşih** 'lucid, intelligible' (opposite to 'dumb' **ağın**); **ö:ğlüg:** (first -**ğ-** marked) v.l. **ı:ılluğ Rif.** 150 (only).

#### Dis. V. EGL-

D **egil-** Pass. f. of **eg-;** 'to be bent, bowed; to bend (Intrans.)'. S.i.a.m.l.g., sometimes abbreviated to **el-** and the like. There is a Sec. f. (? see **eg-**) **epil-** in NE Tel. *R I* 712. Cf. **emit-**. **Xak. x1 yığa:ç egıldı:** **mâla'l-ğuşn** 'the branch (etc.) bent'; (in a prov.) **kuruğ yığa:ç egılme:s** 'dry wood (*al-naşab*) cannot be bent' (*yan'aşif*) *Kaş. I* 198 (**egılır, egılme:k**); **bu: butak ol egılgen** 'this branch is constantly bending' (*yatamâyil*) *I* 159, 1; a.o. *III* 215, 17: **KB kağıl teg kóni boğ egıldı kodı** 'his body, (once) as straight as a whip, has bent down' 1055; o.o. 1099, 4992: **xııı(?) At. 233** (**eg-**): **xiv Rbg. egıl-** 'to bend' *R I* 701 (quotn.); *Muh. ta'awwaca* 'to be bent' **egıl-** *Mel.* 24, 8; *Rif.* 106: **Çağ. xv ff. egıl-** ('with -**g-**') **xam şudan** 'to be bent' *San.* 107r. 18: **Xwar. xiv egıl-** 'to be bent, to bend' *Qutb* 19; **égil- do. 57:** **Kom. xiv** 'to be bent' **il-** (for **il-**, confused with **il-**) *CCG*; *Gr.* 105 (quotn.): **Kıp. xiv egıl-** ('with -**g-**') **ta'awwaca** *Id.* 18: **xv mâla** **eyıl-;** **Tkm. egıl-Tuh.** 35b. 12; **ta'ta'a** 'to stoop, crawl' **epil-** (*sic*) 24a. 4.

D **ekil-** Pass. f. of **ek-;** 'to be sown (etc.)'. S.i.s.m.l.g. **Xak. x1 tariğ ekıldı:** **zırı'a'l-zar'** 'the seed was sown'; also used of anything that is sprinkled (*durra*) over something *Kaş. I* 198 (**ekılır, ekılme:k**): **Çağ. xv ff. ekıl-** ('with -**k-**' implied) **kašta şudan** 'to be sown' *San.* 107r. 18: **Xwar. xiv ekıl-** (of salt on a wound) 'to be sprinkled' *Qutb* 57.

D **ögül-** Pass. f. of 1 **ö:g-;** 'to be praised'. Survives only(?) in SW Osm. **ögül-öbvül-**. **Xak. x1 er öğüldi:** 'the man was praised' (*mudîha*) *Kaş. I* 198 (**ögüllür, öğülme:k**); **erdem bile: öğlelim natafâxar bi'l-manâqib** 'let us glory in our merits' *II* 343, 19; **xııı(?) Tef. ögül-** 'to be praised' 242: **Çağ. xv ff. ögül- sütüda şudan** 'to be praised' *San.* 78r. 26 (quotns.).

D **ükül-** Pass. f. of **ük-;** 'to be heaped up, accumulated'. Survives in NE Koib., *Sag*; **Khak. üil-** *R I* 1845; *Bas.* 257: **NC Kir. Kzx. üyül-; NW Kaz. öyel-** (This verb has been read in **Türkü VIII** T 32, but the right reading is **kellir erser körü: kellür:** 'if he comes, see him and bring him (to me)?'): **Xak. x1 topra:k üküldi:** 'the earth (etc.) was heaped up' (*takarwama*) *I* 198 (**üküllür, ükülme:k**); **teğme: çeçek: üküldi:** 'all the flowers were heaped up' (*tarâkama*) *I* 437, 4; *II* 285, 15 (in the latter *ınkaşaba* 'were collected'): **KB ukus ordusu ol neğ üküli turur** 'understanding is its palace; things are collected there' 310 (cf. **ırkıl-;**) **Çağ. xv ff. ükülgen** ('with -**k-**, -**g-**') **cam' olup, yığılgan** 'collected, heaped up' *Vel.* 109 (quotn.);

**Ükül-** (?sic, in same para. as **ögül-**) *cam' judan San. 78r. 26* (quotns.)

**D igle-** Den. V. fr. I **ig**; 'to be sick, ill'; the cause of illness, if mentioned, seems to be in the *Dat.* Survives only(?) in SW xx Anat. **igle-/jyle-** *SDD 783, 803*; *Uyg. VIII ff.* Man.-A **esen ermek iglemek** 'to be well or ill' *M III 13, 16* (i); **iglemek** ölmek'in 'sickness and death' *M I 9, 5*; Bud. ağır **igledi** 'he fell grievously ill' *Suv. 4, 17*; o.o. *do. 478, 17*; *U II 5, 1*; *USp. 97, 12*; Civ. **borka iglemişin** 'suffering from alcoholism' *H II 32, 26*; o.o. *TT VII 24, 17*; 25, 26, etc.; **Xak. XI er igle:di: maraql-racul** 'the man was ill' *Kaş. I 287* (**igler, igle:me:k**): **KB kamug iglegen** 'everyone who falls sick' 1108; a.o. 2109; *xiv Muh. (?) tadā'afa* 'to grow weak' **igle- Rif. 106** (only); **Xwar. XIV ig igle-** 'to be ill' *Qutb 57*.

**S ikle-** See **irkle-**.

**D ögle-** See **öglen-, ö:gleş-**.

**D ükli-** Den. V. fr. **ükil**; 'to become larger, more plentiful; to increase (Intrans.)'. Survives only(?) in NE Şor **üktü-**; *Tel. öktü- R I 1806, 1185*. *Uyg. VII ff.* Man. **yarlıkançu köpülleri üklyü** 'their merciful thoughts increasing' *TT III 133-4*; Bud. **edim tavarım üklüzün** 'may my property (Hend.) increase' *U I 29, 2*; (just as a small fire, when fanned by the wind) **üklyür beđüyür** 'increases and grows bigger' (so the passions under the influence of lust) **üklyür aşılurlar** 'increase (Hend.)' *U II 9, 6-8*; o.o. of **ükli-**: **aşıl- TT IV 12, 44-5**; *Hüen-ti. 2075*; Sanskrit **pušta** 'nourished, brought up' **ükılmış TT VIII D.35**; Sanskrit **vardhante** 'increase' **üklyür do. E.3**; Civ. **ed tavar üklyür TT VII 28, 43**; a.o. *TT I 75* (yala); **Xak. ükli:di: neñ zāda'l-şay wa namā** 'the thing increased and grew' *Kaş. I 287* (**ükli:r, ükli:me:k**); **tavar kimin üklise: I 362, 24**; a.o. translated **kaşura** 'to be abundant' *II 366, 6*.

**D iglet-** Caus. f. of **igle-**; 'to make (someone Acc.) ill'. Survives only(?) in SW xx Anat. *SDD 782*. **Xak. XI bu: yér: an: igletti:** 'this place made him ill (*amradahu*) because it did not suit him' *Kaş. I 266* (**igletür, igletme:k**).

**S iklet-** See **irklet-**.

**D üklit-** Caus. f. of **ükli-**; 'to increase (something Acc.)'. N.o.a.b. See **uğlit-**. *Uyg. VIII ff.* Bud. Sanskrit **kṣāvārdhanā** 'increasing the passions' **nizvanıg üklitte:clle: erür TT VIII A.14**; **üklitgölük do. E.6** (**şıpa:rkı**); **aşdim üklittim** 'I have increased (Hend.)' *Suv. 136, 20*; o.o. *U IV 22, 270* (**üklit- aş-**); *Suv. 29, 15*; **Xak. XI 01 neñni: üklitti: hattara' mālāhu wa tammara** 'he increased (Hend.) his property' *Kaş. I 264* (**üklitür, üklitme:k**, mostly unvocalized); same phr. *II 366, 6*; *KB 5590* (**igdi:s**).

**D iglel-** Hap. Leg.; Pass. f. of **igle-**; **Xak. XI tegme: törlüg ig igleldi: marıđa kull**

*naw' mina'l-marađ* 'every kind of illness was suffered' *Kaş. I 296* (**igletür, igletme:k**).

**D iglen-** Refl. f. of **igle-**: Survives only(?) in SW xx Anat. **iglen-** (of fruit) 'to wither' *SDD 782*. **Xak. XI ura:ğut iglendi: axadıti'l-mar'ata'l-şalq** 'the woman was in travail'; also used when a man is slightly ill (*marıđa qalıla(n)*) *Kaş. I 259* (no Aor. or Infin.). **Kıp. xv in'alla** 'to be ill' **yiglen- (sic)** *Tuh. 6b. 1*; **tamārada** 'to be taken ill' (**xastalen-**; in margin in SW(?) hand) **iglen- do. 9b. 11**.

**D öglen-** Refl. f. of **öggle-**; Den. V. fr. **öğ**; which is noted only in Osm. *xiv TTS I 559*; *II 743*; 'to collect one's thoughts; to gain, or regain, the power to think', and the like. N.o.a.b. *Uyg. VIII ff.* Bud. Sanskrit **smṛtīsam-prajāta** 'who has recovered his memory' **ögle:nü bilip** *TT VIII G.12*; (he lay like a corpse on the ground) **ür keç témın öglendi** 'at long last he became fully conscious' *PP 62, 1*; a.o. *Suv. 619, 19* (**ançada:**); **Xak. XI aruk er öglendi: acommal-raculu'l-mu'yi** 'the exhausted man rested'; also used of a boy, **ıdā kabura** 'when he grows up' (i.e. comes to years of discretion) *Kaş. I 298* (**öglenür, öglenme:k**); **aruk er öglendi: ba'd gābāwa bihi** when one understands something after failing to understand it originally **öglendi: I 259** (**öglenür, öglenme:k**): **KB tokışıg uzatsa yağı öglenür** 'if (you) prolong the battle, the enemy comes to his senses' 2366; **ögelik teğir erse öglengü ol** 'if a man reaches the rank of Counsellor he must use his brains' 4141; *Osm. XIV to XVI* (only) **öglen-** 'to come to one's senses' in 5 texts *TTS I 560*; *II 743*; *III 555*; *IV 620*.

**D üklün-** Hap. leg.; Refl. f. of **ükül-**; form fixed by rhymes **avlanup** and **örlenüp**. **Xak. bir bir üze: üklünüp** (the clouds) 'are piled (yatarākam) on one another' *Kaş. I 258, 3*; n.m.e.

**D igleş-** Hap. leg.; Co-op. f. of **igle-**; **Xak. XI yulki: arıg igleşdi: marıđati'l-dāwāb** 'the cattle (etc.) were (all gravely) ill' *Kaş. I 241* (**igleşür, igleşme:k**).

**S ikleş-** See **irkleş-**.

**D ögleş-** Co-op. f. of **öggle-**; 'to take counsel together'. N.o.a.b. **Türktü VIII ol üç xağan öglesip** 'those three *xağan*s took counsel together and' (said 'let us converge on the Gold Mountain Forest') **ança: ögleşmiş** 'that is how they must have taken counsel together' *T 10*; *Uyg. VIII ff.* Civ. (in a series of terrible events) **üç özüť ögleşür** 'three souls take counsel together' *TT I 29* (mis-translated).

**D üklüş-** Hap. leg.; Co-op. f. of **ükül-**; **Xak. XI bür: neñ bir üze: üklüşdi:** 'one thing was piled (*ınkaşaba*) on another'; for example sand, or locusts, on a reed-bed, or people in a crowd *Kaş. I 241* (**üklüşür, üklüşme:k**).

## Tris. EGL

D **ögelik** A.N. fr. **öge**: 'the office of Counsellor'. Pec. to *KB*. **Xak.** XI **KB** (in a list of high offices) **kayust ögelik tegr ög bulur** 'some of them reach the office of Counsellor and acquire intelligence(?)' 4067; a.o. 4141 (ö:glen-).

## Tris. V. EGL-

D **eke:le:-** Hap. leg.; Den. V. fr. **eke: Xak.** XI **ol anı: eke:le:di: sammähä uxt kabira** 'he called her "elder sister"' *Kaş.* I 310 (**eke:le:r, eke:le:me:k**).

D **\*ékki:le:-** Den. V. fr. **ékki:**; lit. 'to do something twice'; with some extended meanings. In some modern languages used as an ordinary verb, but in the early period only the Ger. **ikileyü**, sometimes abbreviated to **ikille:** is noted. There is no etymological connection between this verb and the Turco-Mong. Collective Numeral **ike'ülen** (see **ékkegü:**). Survives in NE Tuv. **iyile- Pal.** 189; NW Kar. L. **ekile- Kow.** 182; (*Kaz. ikilep* only *R* I 1419); SW Osm. Tkm. **ikile- Türkü** VIII ff. Man. **ikileyü yapırıtı** 'afresh' (Hend.) *TT* II 10, 84; Uyğ. VIII ff. Man. **ikileyü** 'for a second time' *M* III 32, 4 (ii); Bud. **ikileyü** means not so much 'for a second time' in the limited sense, as 'afresh, anew' in positive and '(ever) again' in negative sentences; **ikileyü sizlerni körüşmegeymen** 'I shall never see you again' *PP* 76, 3; **ikileyü takı kilmazmen** 'I will never again do' (wicked things) *Suv.* 138, 3-4; a.o. (positive) *Hien-ts.* 1908 (Için); **ikileyü üçleyü** 'for the second and third time' *U* III 59 5 (ii); **Xak.** XI **bl:r tkliü: teri:sin ikile: soyma:s** 'you cannot skin one fox twice' *Kaş.* III 244, 21; n.m.e.: *KB yumulmadı yandru ikile közi* 'his eyes did not close again' 5674; *Çağ.* XV ff. **ikiley** 'on two occasions' *Babur, Gibb Memorial Trust facsimile* 61 v. 14, glossed *dü pära* 'two pieces': *Kıp.* XIV **ikile-** ('with -k-') *tanā* 'to do (something) a second time' *Id.* 18; *U* *tanā* 'to double' **ikkile- Tuh.** 62a. 2; Osm. XIV ff. **ikile-** 'to repeat (a statement)' in one XIV text; **ikiledin/ikileyin** 'for a second time, again; thereafter, next' in several XIV and XV texts *TTS* I 368; *II* 521; *III* 359; *IV* 412.

D **öge:le:-** Hap. leg.; Den. V. fr. **öge: Xak.** XI **ol anı: öge:le:di: laqabahu bi-laqab öge: wa huwa kabir fi'l-qawm** 'he gave him the title of öge:', that is 'a great man in the tribe' *Kaş.* I 310 (**öge:ler, öge:le:me:k**).

D **öglentür-** Caus. f. of **öglen-**; n.o.a.b. Uyğ. VIII ff. Bud. **öglentürgeü için** 'in order to revive' (the stranded fish) *Suv.* 601, 22.

## Dis. EGM

D **egim** N.S.A. fr. **eg-**; lit. 'a single fold', but usually used metaph. For the Sec. f.s(?) with -*y-* see **eg-**. N.o.a.b.; SW XX Anat. **egim/igim** *SDD* 511, 782 have quite

different meanings. Uyğ. VIII ff. Bud. **bu dhārāni üç egim** (written *ekim*; gap) 'this magic spell, a threefold . . . *TT* VIII K.8; (because of the passions) **üç epim (sic) sansardakı** 'inherent in the threefold *samsāra*' *U* II 8, 24; similar phr. *Suv.* 133, 16; *USp.* 102a. 20; **ayığ kılınların emğintin . . . kizlegülük yaşurguluk ermez** 'cannot be hidden (Hend.) . . . from the folds(?) of their evil deeds' *Suv.* 140, 19-21.

D **ekim** Hap. leg. ?; N.S.A. fr. **ek-**. **Xak.** XI **bir ekim yēr** 'the quantity of land which can be sown (*yubdar*) on a single occasion' *Kaş.* I 75.

D **üküm** N.S.A. fr. **ük-**; 'a (single) heap'. Survives in NW Kaz. **öyem**; SW XX Anat. **ügüm** *SDD* 1707. **Xak.** XI **bir: üküm yarmak** 'a heap (*küma*) of coins'; the -*m* is altered (*nubdala*) from -*n* *Kaş.* I 75.

D **egme:** Pass. N./A.S. fr. **eg-**. Survives only (?) in SW Osm. **Xak.** XI **egme: al-fāq fi'l-bayt** 'the arch, or vault, in a house' *Kaş.* I 139; **Çağ.** XV ff. **egme** ('with -g-') *egimbiş, iki kat olmuş* 'bent, folded in two' *Vel.* 70; **egme xamida** 'bent, crooked' *San.* 109r. 11 (quotn.).

D **ükme:** Pass. N./A.S. fr. **ük-**; 'heaped up'. Survives in NC Kzx. **üyme cüyme bol-** 'to be heaped up', and perhaps SW XX Anat. **hügme** 'a hut made of reeds' *SDD* 758. **Xak.** XI **ükme: toprak** 'heaped up (*al-mukawwam*) earth', or anything else heaped up *Kaş.* I 130.

S **ekmek** See **etmek**.

D **ükme:k** Infin. of **ük-** used as a Noun. In Uyğ. sometimes used in this form in a lit. sense, but usually with a prosthetic *y-* (see **ük-**) as a Bud. technical term translating Sanskrit *skandha* 'heap, collection', and *sambhāra* 'provision'. N.o.a.b. Uyğ. VIII ff. Bud. **telim (VU) kozluğ ükmeklerig** 'many heaps of glowing embers(?)' *TM* IV 253, 47; (sorrow, anxiety, pain, frustration, constriction) **uluğ emgeklig ükme:k** 'a great accumulation of pains' *U* II 11, 7-8 (mis-translated); Sanskrit *samskāra* 'mental discrimination' 5 **ükme:klerig** *TT* VIII A.27 (-*k-* represented by -*g-*; this is a mistranslation, *samskāra* is only one of the five *skandhas*; a.o. *USp.* 89, 1 (ülgü:)—**yükme:k skandha** is common in *TT* VI (the *Skiz Yükme:k Sūtra*, see the Preface, pp. 8-9 for further occurrences: Civ. (a tumour) **kıg ükme:k teg** 'like a dung-hill' *H* II 26, 84; (M. Kir. the word read as **yükme:k** in *Mal.* II, 10 is **kökmek**, q.v.); **Xak.** XI **ükme:k xurşu'l-mar'a** 'a woman's earring' made of gold or silver, *wa huwa'l-halqa* 'it is a ring'; it is by origin an infinitive (*maşdar*); and anything heaped up (*mukawwam*) is called **ükme:k**; it, too, is by origin an Infinitive *Kaş.* I 105.

## Tris. EGM

D **ége:me:** Pass. Dev. N. fr. **ége:-** with the connotation that the instrument is played with



a bow. Pec. to Kaş.; the second entry misplaced among words of similar form with an initial consonant. **Xak.** XI *ëgerme: naw' mina'l-mazâhir* 'a kind of stringed instrument' *Kaş.* I 137; III 174.

## Tris. V. EGM-

**D ükmeklen-** Hap. leg.; Refl. Den. V. fr. **ükmek.** **Xak.** XI *ura:ğut ükmeklendi: taşannafati'l-mar'a wa tağarrat* 'the woman wore earrings (Hend.)' *Kaş.* I 314 (ükmeklenür, ükmeklenme:k).

## Dis. EGN ✓

**D egin** Intrans. Conc. N. -in (Intrans.) fr. **eg-**; lit. 'something which bends', but usually in an anatomical sense 'shoulder'. For the Sec. f.s(?) with -ğ- see **eg-**. S.i.a.m.l.g. often contracted to **in** or much distorted, e.g. NE *Kür. egne R I 715*; Soy. (i.e. Tuv.) *ikti do. 1422 (Pal. has egin, with Poss. Suff. ektil). Türkü VIII ff.* (in a series of enquiries about parts of a tent) **egni: neteg edğü:** 'How are its curved stays? They are good.' *Irkb 18*; **Uyg.** VIII ff. Bud. **bél yokaru köğüz eginke tegl . . . egin yokaru saç kidiğka tegl** 'from the waist up to the chest and shoulders . . . from the shoulders up to the edge of the hair' *TT V 4, 7-11*; **iki eginlerinde** 'on their two shoulders' *do. 24, 49*; **saçların eginlerinde (sic) tüşürüp** 'letting their hair fall over their shoulders' *U IV 8, 12 (II 39, 12)*; a.o. **egin Suv. 36, 15**; **xiv Chin.-Uyg. Dict. chien 'shoulder' (Giles 1,625) enli R I 712**; **Ligeti 134: Xak. XI egin al-katif** 'shoulder'; (**ekin** follows here); **egin kirbäs** 'a piece of cotton cloth' one and a half spans wide and four cubits long, **bihî biyâ'ât Suvâr** in which the goods sold by the Suwâr (are wrapped?) *Kaş.* I 78 (the *alif* of the second entry is unvocalized, but the word must be **egin** in the sense of 'a folded material', which it has, with elaborations like 'clothing', in some modern languages); **emgek eginde kalmäs** 'pain does not remain on the shoulders' (*aktâf*) *I 110, 3: KB bu emgek neçe boğzı egni ünün* 'how great is this pain for his throat and shoulders' 1738: XIII(?) *Tef. egin 'shoulder' 69: xiv Muh. al-mankib 'shoulder' egin Mel. 47, 8; Rif. 141*; (under 'weaver's implements') **al-firâz 'embroidery, egin 60, 10**; 159: **Çağ. xv ff. egin arka 'back' Vel. 64** (quotn.); **egin/egin** (both spelt) (1) *sar-i diş wa katif* 'the (top of the) shoulder'; (2) metaph. **büzü 'arm' San. 109r. 12** (quotns.); 109v. 7 (quotns.): **Xwar. XIII egin 'shoulder' Ali 7, 46**; **xiv egin Qutb 19**; 'shoulder; sleeve' *Nahc. 65, 16* etc.; **egin Qutb 49; Nahc. 57, 13: Kıp. XIII al-katif eyin**; **Tkm. egin Hou. 20, 9**; **xiv (Tkm.) egin** ('with -ğ-') *al-katif*; **Kıp. eyin Id. 19**; **éyin al-katif do. 26**; **xv al-katif (şikin** and also) **éyin Kav. 60, 17: Osm. xiv ff. egin 'shoulders, upper part of back'**; c.i.a.p. *TT S I 254; II 360; III 237; IV 278.*

**D ekin** Intrans. Conc. N. fr. **ek-**; 'a standing crop, a crop grown from seed and not yet

reaped', also 'sown land, land under a sown crop'; it is not always easy to determine which meaning is intended. S.i.a.m.l.g. except NE? **Uyg.** VIII ff. Bud. **yaş turkaru ekinî bütmez** 'his fresh plantings consistently fail to produce a crop' *TT VI 14*; **Civ. bu yérke ekin tutsa** 'if I get a crop off this land' *USp. 11, 7*; 66, 7; similar phr. *do. 19, 6*; **ekin yérde** 'on the sown land' *do. 29, 9*; **O. Kır. ix ff.** this word should perhaps be read in three inscriptions, *Mal. 3, 1*; 44, 1, and the new inscription from Oust-Élégueste (Touva), published by Scherbak in *UAY, 35B, 1963, p. 145. Mal.* reads the word *künim*, but the photograph shows an *l* not *ü* in 3, 1; Shcherbak in his new edition makes the same correction in 44, 1, and although he reads *ü* in the new inscription, South side, the photograph shows *l*. The word is obviously not **kin** 'musk', and no known meaning of **kün** suits the context; **ekin**, if taken metaph. to mean 'progeny' might, but does not fit very well in the new inscription. The word may be a term of relationship, **kin** or **ekin** otherwise unknown. (I have parted from you as my wife and son) **ekinim kadaşım ayta: adrılıtm** 'I have said farewell(?) and parted from my progeny and kinsmen' *Mal. 3, 1*; **kadaşım ekinime: ayta: adrılıtm do. 44, 5 (Schcherbak 3)**; **uru: kadaşım üç ekinim kız kadaşım üç y . . .** (lost) 'my male kinsmen, my three progeny(?) my female kinsmen, three . . .' *Oust-Élégueste, S.: (Xak.) XIII(?) Tef. yağaç ekin* 'trees and standing crops' 72: **xiv Rbğ. ékin tklin işi** 'the work of sowing and planting' *R I 698: Çağ. xv ff. ékin* ('with -k-') *ekin ya'ni mazra'a* 'sown land' *Vel. 65* (quotns.); **ékin** (spelt) *kişt-u zar* 'sown land' *San. 109r. 28* (quotns): **Öğüz XI ekin al-mazra'a Kaş. I 78: Kıp. XIII al-zar 'standing crop' *ekin Hou. 9, 9*; **xiv ditto Id. 18**; *Bul. 6, 15*; **xv muşlaq al-zar** 'a general term for standing crop' *ekin Kav. 63, 11*; *al-zar ékin Tuh. 18a. 1.***

**PU ögen** 'a brook'; the contexts suggest that it was something smaller than a river. Possibly survives in NE Leb., Tub. **ö:n** 'the local name of the river Biya' *R I 1214. Cf. ögren.* N.o.a.b. **Uyg. VIII ff. Bud. öğüz öğüz suvi** 'the water of brooks and rivers' *TT V 15, 16*; a.o. *do. 28, 123 (sarğān)*: **Civ. kuğüz kazsar bulak ögen kazsar** 'if a man digs a well or clears a spring or brook' *TT VII 29, 2*; in documents in *USp.* relating to land it occurs several times in descriptions of boundaries, e.g. (PU) **Sügü ögen üze** ('bounded by the Sügü(?) brook' 13, 3; a.o. *do. 88, 45-6 (suvçl)*).

**S ögin/öğün** Sec. f. of **ögin** (**öñi**): first noted in the Vienna MS. of *KB* where the other MSS. have **öñin**, 835, 5530; *KBVP 26, 67*; *KBPP 31. Çağ. xv ff. ögün* ('with -ğ-') *gayri* 'other than, different from' *Vel. 110* (quotn. *Lutfi*); **öğün gayr San. 80r. 6** (quotns. *Nawā'i*).

**D ükün** Intrans. Conc. N. fr. **ük-**; 'a heap'. Survives only in NE **üğün/ün**, etc. **Uyg.**

viii ff. Bud. *ağısı barımı . . . ükün kırır* 'his property and wealth comes in in heaps' (without any effort on his part) *TT VI 102*; *töğöden hükün (sic) belgürmüš* 'from the millet a heap appeared' *TT VIII K.3*; a.o. do. *D.29 (töbörgö:)* *Xak. x1 ükün* any 'heap' (*küma*) of coins, roses or other things; and hence 'heaped up (*muctami*) earth' is called *ükün topra:k Kaş. I 78* (and see *üktüm*).

**igne:** 'needle'. S.i.a.m.l.g. with a good many variant forms, but initial *i-* everywhere except in SE Türki *yigne/yigne*, which proves that the *y-* in some languages is secondary (cf. *ığa:ç*), as is also the *-ğ-* for *-g-* which occurs in a few languages (cf. *eg-*). *Uyg.* viii Man. *yanarı ol yigne (sic) yılan* 'her index finger is (like) a needle snake' *M II 11, 21-2*; a.o. *Suv. 593, 15: Xak. xi yigne: al-ibra* 'needle'; *temen yigne: al-misalla* 'a large (packing) needle' *Kaş. III 35*; o.o. *I 403 (temen); II 3 (sap-); II 120 (sapıl-); II 150 (sapın-)*; *xiv Muh. al-ibra yigne: (-g-)* *marked Mel. 69, 3; Rif. 159: Çağ. xv ff. igne (spelt) süzan* 'needle', in *Ar. ibra San. 109r. 15: Xwar. xiv igne* 'needle' *Qutb 57: Kom. xiv 'needle' igine/ine CCI, CCG; Gr.: Kıp. xiii al-ibra yigne; Tkm. yigne: Hou. 23, 12: xiv (Tkm.) igne: al-ibra; Kıp. ine: Id. 19: xv al-ibra igne: Kav. 64, 9; ibra ine Tuh. 4b. 12.*

**D êkkinç** regular Ordinal f. of *êkki*, not so old as *êkkinti*, q.v.; 'second'. Gradually displaced by longer form in *-ği-*, which first appears, *metri gratia*, in *KB*. S.i.a.m.l.g. with initial *ê-*/*je-* and *-kk-* in the same languages as *êkki*: *Xak. x1 ikinç al-tâni* 'second' *Kaş. I 131* (followed by statement of rules for forming Ordinals); *ikinç ne:ş III 449: KB ikinç 132; ikinci 788: xiii(?) At. ikinç 10, 152; Tef. ikinç 123 (s.v. iki): xiv Rbğ. ikinç R I 1427: Muh. al-tâni 1: ikinci: Mel. 82, 8; Rif. 187: Çağ. xv ff. ikinç ('with -k-') ikinci Vel. 71; ikinc (spelt) *düyüm* (quotn.); *ikinci düyümün* (quotn.) *San. 109v. 8* (both Pe. words mean 'second'): *Xwar. xiii(?) ikinci Oğ. 67, 86: xiv êkinç Qutb 49 ikinç/ikinci do. 58; ikinc Nahc. 2, 13, etc.: Kom. xiv êkinç CCI, CCG; Gr.: Kıp. xiv ikinci: al-tâni Id. 18: xv ikinci Kav. 67, 15; ikinci Tuh. 61b. 2: Osm. xiv ff. ikinç once in xiv TTS I 521; otherwise ikinci.**

**D öğünç** N.Ac. fr. *öğün-* 'self-praise'. N.o.a.b. *Xak. x1 öğünç* (the *-ğ-* marked with three superscribed dots in the MS.) *al-tamadduh* 'self-praise'; hence one says *bu: l:ške: (sic) ne: öğünç kerek* 'what need is there for self-praise in this matter?' *I 132; öğünç al-tamadduh III 449; KB öğünçke bolup er özin öldürür* 'out of vanity a man lets himself be killed' *2292 (cf. alplik): Kom. xiv 'praise' öğünç/öyğünç CCG; Gr.*

**D ökünç** N.Ac. fr. *ökün-*; 'repentance' (for something that one has done), 'regret' (for something that has happened). Survives as *ökünüç* and the like in SE Türki *Shaw 26: NC Kır.; Kzx.: NW Kk., Kaz. (ükeneç);*

*Nog.:* as regards *Osm. Red. 263* lists a *Pe. (sic)* word *evgence* (see *Çağ.* below). See *Doerfer II 610. O. Kır. ix ff.* (I have departed this life) *êlim ökünçige* 'to the regret of my realm' *Mal. 28, 8: Xak. x1 ökünç al-hasra* 'grief, regret'; one says of *tellm ökünç ökündi: tahassara bi-hasrât kafira* 'he greatly regretted' *Kaş. I 132; ökünç al-hasra*; one says *ol aqar ökünç kıldı: ca'ala lahu hasra III 449: KB êve kilmüš işler ökünç yarın* 'one regrets the next day things done in a hurry' *587; o.o. 348, 363, 918, 1075, etc.: xiii(?) At. (keep your own secrets) sözüpdin özünke ökünç kelmesün* 'do not tell them and then regret it' *170; four o.o.: Çağ. xv ff. ökünç (spelt) nadâmat wa pişmâni* 'repentance, regret'; in the *Burhân-i Qâti' avugane*, in the *wazn* ('shape') of *şatrance* is mentioned as a *Pe.* word with this meaning *San. 80r. 11: Xwar. xiii ökünç* 'repentance' *'Ali 46: xiv ditto Qutb 122: Osm. xiv ökünc al-* in one text seems to mean 'to take revenge' *TTS I 562.*

#### Dis. V. EGN-

**D ekin-** Hap. leg.; Refl. f. of *ek-*. *Xak. x1 ol ö:zlige tarış ekindi: inzarada bi'l-zivâ'a wa badri'l-arğ li-nafsihî* 'he devoted himself to sowing land for himself' *'Kaş. I 203 (ekinür, ekinme:k).*

**PUD iğen-** Refl. f. of *igē-*. *Kaş's* first meaning is normal; there is no obvious connection between it and the second which may be a mistranslation, see *Osm.* The meaning in *I 104, 1* is entirely different and the text is perhaps corrupt; *igē:ienür fr. a Refl. Den. V. fr. igē: (1 idl)* would suit the context, but there is no evidence for *igē:* as a *Sec. f.* of *1 idl*: in *Xak. Xak. x1 at igendi: haruna'l-faras* 'the horse (etc.) was refractory (or restive)'; and one says *kısra:k igendi: hamalati'l-ramaka silvu wa 'aliquat* 'the mare was pregnant (Hend.)' *Kaş. I 203 (igēnür, iğenme:k); (later) he greatly regretted) êl bolğalı: igendi: limâ haruna 'inda'l-muşâliha wa camaha 'an dâliha* 'because he was obstinate about making peace and resisted it' *I 200, 19; kaz: kopsa: ördek köb:lig igē:nür:* 'when the goose flies off, the duck takes possession (*tamallaha*) of the lake' *I 104, 1: Çağ. xv ff. ki ol kuyaş yüzlüğni körgen iğenür bi-lxtiyâr* 'for anyone seeing that sun-faced beauty involuntarily becomes restive' *P. de C. 121* (it is uncertain where *P. de C.*, who mistranslated it, found this verse; the verb is not mentioned by *Vel.* or *San.*): *Osm. R I 1425* quotes from *Leh. Osm.* a verb *igēn-* (obsolete) (of an animal giving birth) 'to hold its breath and make violent efforts to expel the child; this entry does not seem to occur in the edition of A.H. 1306.

**D öğün-** Refl. f. of *1 öğ-*; 'to praise oneself, boast'. Survives only(?) in *SW Az. öyün-*; *Osm. öğün-öyün-* (*Red.* also quotes the forms *ögen-öyēn-öyün-*); *Tkm. övün-*; *Xak. x1 ol ö:zlin öğündi:* 'he praised (*madaha*)

himself' *Kaş. I 203* (öğünür, öğünme:k); and three o.o.: *xiv Muh.(?) al-'acab* 'to be pleased with (something)'(?) *öğünmek* (unvocalized) *Rif. 122* (only): *Çağ. xv ff. öğün-* (spelt) *mufaxarat wa mubâhât wa xwud-râ sutûdan* 'to boast, brag, praise oneself' *San. 78v. 3* (quotn.): *Kom. xiv* 'to boast' *övvünmek CCG; Gr.*

**ökün-** (ököñ-) 'to repent, regret (something *Dat.*)'. Survives in the same languages as *ökünç*. See *ükün-*. *Türkü VIII ff.* *Man. Chuas. passim; TT II 10, 81* (ötün-): *Uyg. VIII ff.* *Chr. tēp öküñdiler* 'they expressed their regret, saying...'*U 9, 3*: *Bud. ököñör yeme:* 'and repents'*TT VIII A.44*; *ökün-* 'to repent' constantly recurs, sometimes in isolation, sometimes in a string of verbs 'pray, beseech, admit (one's faults), clear oneself (of sin)', etc., esp. in the long confessions of sin in *TT IV* and *Suv. 133 ff.*, e.g. *Suv. 137, 23* (açın-); *140, 1* and *11* (kakın-): *Civ. köpülüp kögüzüp öküñmekl üküş* 'the repentance of your mind and heart are great'*TT I 82*: *Xak. XI ol yaz:zukuşa: öküñdi: tahassara 'alâ dānbihi wa nadīma* 'he regretted his sins and repented'; also used of any repentance (*nadāma*) *Kaş. I 203* (ököñür, öküñme:k); *I 132, 16* (ököñç); *I 200, 18*; *ököñgīl ta'assaf* 'regret' (a loss) *III 361, 4*: *KB küsermen yigiltikke öküñür özüñ* 'I long for youth and regret its loss' *363*; o.o. *244, 919, 928, 1239, etc.*: *xiii(?) At.* (a wise man acts at the right time and) *ököñmez kēdīn* 'does not regret later' *114*; o.o. *143, 144*: *XIV Rēğ. öküñür yiglaştılar* 'they were sorry and wept together'*R I 196*: *Muh. nadīma öğüñ-* (-g- marked) *Mel. 31, 14; Rif. 115*; *al-nadāma öküñmek Rif. 123* (only): *Kıp. xiv öküñ-* ('with -k-') *tahassara wa talahhafa* 'to regret (Hend.)'*İd. 18*: *xv* ditto *ekne-* (sic, ?error; in margin *ököñ-*) *Tuh. 9b. 3*.

**D öküñ-** *Refl. f. of ök-*; 'to bring together, concentrate (troops)'. This word prob. occurs in two passages in *Türkü* where hitherto *ököñ-* has been read. The reading *ököñ* in *I E 23* (*II E 19*), judging by the photographs and the context, is prob. an error for *ököñ*: *Türkü VIII* (the Kara: *Türgeş* had revolted) *antağ ödke: öküñüp Kül Tēgīnīg az eren értürü it(t)imiz* 'thereupon collecting' (our troops) we sent *Kül Tēgīn*, providing him with a few men'*I E 40*; (the *Oğuz* fled and went into China) *ököñüp samedim* 'collecting (my troops) I started a campaign, *II E 38*.

## Tris. EGN

Ş ikīnçl: See *ékkinç*.

**D ököñçlüg** *P.N./A. fr. ököñç*; 'having, or causing regret or repentance'. S.i.s.m.l.g. *Xak. XI KB évé kılmiş işler ököñçlüg bolur* 'hurried actions (later) cause regret' *556*.

**D ököñçsüz** *Priv. N./A. fr. ököñç*; 'impenitent, without regret'. N.o.a.b. *Uyg. VIII ff.*

**Bud. esirgençsüz ököñçsüz köpülün** 'with an unstinting, unregretting mind'*Suv. 160, 13-14*: *Xak. XI KB uzun yaşlıg edgü ököñçsüz yorır* 'the long-lived good man lives without regrets' *348*.

**D ekīndi**: *Pass. N./A.S. fr. ekīn-*; 'sown, to be sown'. Survives only(?) in *SW Osm. Xak. XI ekīndi: tariğ al-bağru'l-mazrū* 'seed corn'*Kaş. I 140*.

**D \*ékkinli**: the oldest Ordinal *f. of ékkli*; and the only one to carry the *Suff. -ntli*, which is prob. the origin of the normal *Suff. -nç*; originally 'second', but when *ékkinç* appeared retained in the narrow meaning 'the second half of the day' or, even more narrowly, 'the afternoon prayer'. S.i.s.m.l.g. in the last meaning. In *Türkü* certainly ended in -*tl*; in *Xak.* in -*dī*; the *Uyg.* form is uncertain owing to the ambiguity of the *Uyg.* alphabets. See *Doerfer II 650*. *Türkü VIII ekīnti: I N 5*; *ekīnti: I E 33*; *T 39*; *ékīnti: II S 1* 'second': *viii ff. ekīnti: 'second' IrkB postscript; ékīnti: ditto Toyok III 2r. 10; IV r. 2 (EY II 179, 180)*: *Man. ekīnti Chuas. 81, 129, 179; M III 16, 5* (ii); *ékīnti Chuas. 34*: *Uyg. VIII ekīnti: 'second' Su. N 9, E 7, W 4, 7*; *viii ff. Man.-A bir ekīntike* 'with one another'*M I 9, 9*; *ékīnti 'second' M I 22, 1* (i); *Man. ekīnti Wind. 249, 4*; *ékīnti M III 32, 4* (iv): *Bud. bir ikīndişke* (sic, in error) *TT VIII G.18*; *ikīndi do. H.3*; *ikīndi: do. D.14*; o.o. *PP 17, 4*; *TT V 8, 75*; *22, 23, etc.*; *TT VII* common: *Civ. ikīndi* (or *ikīnti*?) common in *H I, II, USp.*: *Xak. XI ikīndi: neş* 'the second (*al-jāni*) thing'; *ikīndi: waqt şalāt'l-aşr* 'the time of afternoon prayer'*Kaş. I 140*; *bir ikīndi*: (three o. of *ekīndi*): 'one another' is common: *xiv Muh. al-aşr ikīndi:n* (sic) *Mel. 80, 4*; *ikīndi: Rif. 184*: *Çağ. xv ff. ikīndi waqt-i aşr San. 109v. 11*: *Kom. xiv* 'evening prayers' *ekīndü CCI*; *kinde CCG*; *Gr.*: *Tkm. XIII al-aşr yekīndü: (sic) Hou. 28, 16*: *Kıp. xiv ikīndi*: ('with -k-') *al-aşr İd. 18*: ditto *yekīndü: Bul. 13, 13*: *xv* 'aşr ikīndi *Tuh. 25b. 4*.

**D öğüñdi**: *Hap. leg.*; *Pass. N./A.S. fr. öğüñ-*. *Xak. XI öğüñdi: kişi*: 'a man praised (*al-mamdüh*) by everyone'*Kaş. I 140*.

**E ekīnli**:g in the phr. *ekīnli*g *ışığı* has been read in *Türkü VIII II N 11* in a list of precious objects, preceded by 'gold, silver, silk brocade' and followed by 'blood horses and stallions, black ermines, grey squirrels', and interpreted as the name of some kind of cereal for planting (*P.N./A. fr. ekīn*). But the second word is *ışığı*: (q.v.) 'brocade' and the first, no doubt, *kinli*g 'musk-scented'.

## Tris. V. EGN-

**D ököñdür-** *Caus. f. of ököñ-*. S.i.s.m.l.g. *Xak. XI KB ököñdürdi sözlep meni bu tiliñ* 'this tongue of mine, when it has spoken has made me regret it' *3879*.





rejoiced and were glad' *TT II 8, 60*: Uyğ. VIII ff. Man.-A *öğirmek sevinmek bolzun M I 28, 13*; Man. *Wind. 249, 9* (eđed-): Bud. *ögür-* by itself *Suv. 152, 5*; *Pfahl. 23, 11* and *22*; *ögür-sevin- PP 53, 2*; *Suv. 151, 19*; *153, 5*; *Hüen-ts. 226*.

?D \**ögre-*: not itself noted, but the base of *ögret-*, *öğren-*, *öğreyük*, etc.; morphologically Den. V. fr. *ögür* but with no close semantic connection, but see *öğren-*.

*ügrl-*: 'to rock (a cradle, or a child in a cradle, *Acc.*)' with some extended meanings. Survives only(?) in SW xx Anat. *ügür-fügrü- SDD 1429, 1707*. *Xak. XI ura:ğut bēşik ügrl:dī*: 'the woman rocked (*harrakat*) the cradle'; also used *fi man dassa'l-mahr fi tamallağ ma'ğayrihi* 'of someone who plays a trick on someone by flattering him'; one says *ol anı: ügrl:dī: harraka mahdahu ka'annahu sabi* 'he rocked his cradle as if he was a child' *Kağ. I 275* (*ügrl:r*, *ügrl:me:k*): *KB avınc birle ügrir bu dünya senī* 'this world lulls you with kindness' *5266*: *Çağ. xv ff. ükri-* (so spelt?) *cumbidan gahwāra wa amṭāl-fān* 'to rock a cradle, and the like' *San. 79v. 5*: *Kip. XIV ügrl-* ('with -g-') 'to rock (*harraka*) a child's cradle to stop it from crying' *Id. 19*: *Osm. XIV to XVI ügrü-* 'to rock' in several texts *TTS I 741*; *II 948*; *IV 800*.

*D egrirt-* Caus. f. of *egir-*; 'to order to besiege; to order to spin'. S.i.s.m.l.g., only in the latter meaning. *Xak. XI ol künke: yip egritti*: 'he urged the maid-servant to spin' ('*alā'l-ğazl*); also used if one orders the encirclement of a castle (*bī'l-tahdiğ hawl hişār*) in order to take it *Kağ. III 428* (*egirtür*, *egirtme:k*): *Osm. XIV to XVI egrirt-* 'to invest, besiege (a castle)', with no Caus. connotation, in several texts *TTS I 254*; *II 362*; *III 238*; *IV 279*.

*D öğret-* Caus. f. of \**ögre-*; 'to teach (someone, *Dat.*, something, *Acc.*)' S.i.s.m.l.g.; in some abbreviated to *öret-*, and the like; metaphorized to *örget-* in SE Türki and *ürgat-* in SC Uzb. *Xak. XI ol mapa: billig öğretti*: '*allamani'l-adab wa'l-hikma* 'he taught me culture and wisdom' (etc.) *Kağ. I 261* (*öğretür*, *öğretme:k*): *KB kiçig erken öğret oğulka billig* 'teach a boy wisdom when he is small' *1493*; a.o. *1494*: XIII(?) *At. öğüt öğretür* 'he conveys advice' *45*; *Tef. öğret-* 'to teach' *241*: *Çağ. xv ff. örget-* (*sic*) Caus. f.; *ta'lim dādan wa 'ādāt dādan* 'to teach, instruct; to accustom (someone to something)' *San. 69v. 8* (quotns.): *Kom. XIV 'to teach' övret- CCI, CCG; üret- CCG; Gr. 185* (quotns.): *Kip. XIII 'allama min ta'limi'l-'ilm wa gayrihi* 'to teach, in the sense of teaching knowledge, etc.' *öwret-*; *Tkm. öğret- Hou. 42, 6*; *xiv öğret-* ('with -g-') '*allama Id. 19*: *xv 'allama öğret- Kav. 78, 9*; *Osm. XIV öğret-* 'to accustom (someone to something)' in one text *TTS IV 620* (meaning 'to teach' c.i.a.p).

*D ügrit-* Caus. f. of *ügrl-*: Survives only(?)

in SW xx Anat. *ögürt-* 'to trick', etc. *SDD 1105*. *Xak. XI ol aḡar: bēşik ügritti*: 'he gave him the task of rocking (*taħrik*) the child's cradle' *Kağ. I 261* (*ügritür*, *ügritme:k*).

*D egril-* Pass. f. of *egir-*; 'to be besieged, etc.; to be spun'. Survives in NE Khak. *fril-*: *NC Kır.*, *Kzx. İyrlil-* 'to be spun'. In SW Az. *eyril-*; *Tkm. egril-* also mean 'to be spun', but in *Osm.* & *Rep.* *Türkisch egril-* is normally translated as 'to be bent', i.e. as syn. with *egil-*. *Xak. XI kend egrildi*: 'the town was besieged' (or invested, *hişirat*); and one says *yip egrildi*: 'the thread was spun' (*ğuzilat*) *Kağ. I 248* (*egrilür*, *egrilme:k*).

*D ügril-* Hap. leg.; Pass. f. of *ügrl-*: *Xak. XI bēşik ügrildi*: 'the cradle was rocked' (*hurrika*) *Kağ. I 248* (*ügrilür*, *ügrilme:k*).

*D egrin-* Hap. leg.; Refl. f. of *egir-*. *Xak. XI ura:ğut yip egrindi*: 'the woman spun (*ğazalat*) thread for herself, or pretended to spin it without actually doing so' *Kağ. I 253* (*egrinür*, *egrinme:k*).

*S İgren-* See *ylgren-*.

*D ögren-* Refl. f. of \**ögre-*; normally 'to learn (something *Acc.*)', with some wider meanings. In Uyğ. the meaning seems to be 'to be brought up', which has a vague semantic connection with *ögür*. S.i.s.m.l.g. w. the same phonetic changes as *öğret-*. Uyğ. VIII ff. Bud. *U III 82 16* (*oğla:ğu*): *Xak. XI ol billig öğrendi*: 'he learnt (*ta'allama*) knowledge and wisdom' (etc.); *verse*; and one says *er uzluğ öğrendi*: 'the man learnt a handicraft' (*al-hirfa*) *Kağ. I 252* (*öğrenür*, *öğrenme:k*); o.o. *I 385, 18* (*billig*); *II 140, 8*: *KB ayittıñ eşittıñ yēme öğrenü* 'you have asked questions and heard (answers) learning thereby' *1187*; a.o. *1680*: XIII(?) *Tef. ögren-* 'to learn' *241*: *Çağ. xv ff. örgen-* (*sic*, 'with -g-') *öğren- Vel. 101*; *örğen-* (spelt) (1) *ta'lim giristan* 'to receive instruction'; (2) '*ādāt kardan* 'to become accustomed to (something)' *San. 69r. 13*: *Xwar. XIV ögren-* 'to learn' *Qutb 121*; *MN 359*: *Kip. XIII ta'allama yöwren-* (*sic*, ?error for *öwren-*), also (?*Tkm.*) *öğren-* *Hou. 39, 1*: *xiv ören-* (*sic* under *alif rā*, but ?error for *öwren-*) *ta'allama Id. 12*; *öğren-* ('with -g-') *ta'allama ditto 19*; *ta'allama öğren- Bul. 36v.*: *xv ta'allama öğren-* ('with -g-'; misvocalized *egren-*) *Kav. 77, 8*; *ta'allama ören-* (or *öwren-*?) *Tuh. 9a. 13*; *'alima wa 'arafa* 'to know' (*bil-*) *ören-* (or *öwren-*?) *tanı-* *do. 25b. 10*: *Osm. xv ff. ögren-* (normally 'to learn') noted in several texts as meaning 'to become accustomed to (something)' *TTS II 745*; *III 556*; *IV 620*.

*D ögrün-* Refl. f. of *ögür-*; survives in NE *Kız.*, *Koib.*, *Sag. ürin- R I 1834*, *Khak. örin-* *Bas. 136, 256*. Uyğ. VIII ff. Bud. *ögründe[çl]* (*sic*) *erkilğ* [gap] 'the joyful independent...' *U II 63, 5* (i).

D **egrış-** Co-op., etc. f. of **egri-**. N.o.a.b. **Xak.** x1 of **beğke: kend egrışti:** 'he helped the *beg* to besiege the stronghold' (*alā muhāsarati'l-luḥṣn*); and one says **kız ana:sı: birle: yıp egrışti:** 'the girl competed with her mother in spinning' (*fi-ğazl*); also used if she helps her **Kaş.** I 236 (**egrışür:**, **egrışme:k**); **kökşin bulit örüşdi: kayğuk bolup egrışür:** 'the grey clouds have risen (*naşa'at*) and sway about in the air (*tamid 'alā'l-hawā'*) as a boat sways about in the water' I 186, 12; **Çağ.** xv ff. **ekerış-** (*sic?*, spelt) Co-op. f.; **bāham gardidan** 'to revolve together' *San.* 108r. 8 (quotn.).

D **ügrış-** Hap. leg.; Co-op. f. of **ügrı-**. **Xak.** x1 of **apar beşik ügrışti:** 'he helped him to rock (*fi tahrık*) the cradle' *Kaş.* I 236 (**ügrı-rok:**, **ügrışme:k**).

## Tris. EGR

D **ikircgü:** 'doubt, indecision', and the like; no doubt ultimately derived fr. **iki** (**ékki**); and morphologically a Dev. N./A. in **-gü:**; but there is no parallel for a Den. V. suffix **-rç-**. Survives only(?) in SW Sm. **Iğercin/Iğercin** (in xx Anat **ikircik/ikircin** *SDD* 784). **Türkü** viii ff. **Man.** **ikircgü köpül** 'an undecided mind' *M III* 21, 3 (iii): **Uyg.** viii ff. **Man.** *TT III* 117 (**uvşak**): **Bud.** Sanskrit *vicitā* 'doubt' **ikircgü** *TT VIII A.13*; **ikircgü seziklig bolur** 'becomes doubtful' (*Hend.*) *Sw.* 290, 17; in *U I*, p. 57 **ikircgü** is given, without refce., as the translation of Chinese *i* 'doubt' (*Giles* 5,423): **Xak.** x1 **ikircgü:n i:ş amr mutaraddad bayn an yuf'al wa bayn an yutrak** 'a matter open to doubt whether it should be done or left alone'; one says **köplüm ikircgü:n boldı:** 'my mind was undecided (*taraddada*) whether to do it or leave it alone' *Kaş.* III 419.

PUC **egri: teve:** N.o.a.b.; obviously some kind of precious object. The word has hitherto been read with final **-i:** but certainly on two occasions and prob. the third it is **-e:**. Thomsen discussed it in *Turcica* (MSFO XXXVII), pp. 68-9, and was inclined to think it meant some kind of textile or perhaps horse-furnishings, but the simplest course is to read it as two words **egri: teve:** and translate it 'humped camels'. **Türkü** viii (because I led the Türkü people to various named places in the west they brought unlimited yellow gold, white silver, girls, women) **egri: teve: ağı:** 'humped camels and brocade (or treasure?)' *T* 48: **O. Kır.** ix ff. (I went to the Chinese Emperor in my twentieth year, and because of my manly qualities and bravery I acquired gold, silver) **egri: teve: êlde: kişi:** 'humped camels and people for my realm' *Mal.* 11, 9; **êlde: kişi:m egri tevem** (*sic?*) **tört butliğ(?) yilkım** 'people in my realm, my humped camels, my four (-legged?) livestock' *do.* 46, 3.

D **ögretig** N.Ac. fr. **ögret-;** 'teaching'. S.i.s.m.l.g. w. phonetic changes. **Uyg.** viii ff. **Budd.** **tört törlüg yég üstünki ögretigler**

'four kinds of better and superior teachings' *Sw.* 148, 20-1; o.o. *U III* 54, 10 (*U II* 23, 23); *USp.* 43, 2-3; *Sw.* 22, 10.

VUD **ügrüge:** Hap. leg.; the only vowel sign is a *damma* over either the *kāf* or the *rā*; if so spelt perhaps a N./A. fr. **ügrı-**. **Xak.** x1 **ügrüge:n** 'a plant of which the seeds are eaten by the Turkmaniya Karluk' *Kaş.* I 158.

D **ögürlüg** P.N./A.fr. **ögür;** 'owning a flock or herd'. S.i.s.m.l. **Xak.** x1 **ögürlüg er** 'a man who owns flocks (*qaṭi*) of sheep (etc.)'; and a stallion with mares (*dū ramak*) is called **ögürlüg adğır** *Kaş.* I 152.

D(S) **ügürlüg** Hap. leg.; P.N./A. fr. **ügür** (**üyür**). **Xak.** x1 after **ügürlük** 'and the owner of (millet) is called **ügürlüg** with **-g'** *Kaş.* I 152.

D(S) **ügürlük** A.N. (Conc. N.) fr. **ügür** (**üyür**). **Xak.** x1 **ügürlük** 'a place where millet (*al-duxm*) is grown' *Kaş.* I 152.

D **egrillik** A.N. fr **egri;** 'crookedness', both physical and moral. S.i.s.m.l. **Xak.** x1 **KB köni bardı keldi neçe egrillik** 'honesty has gone and all sorts of crookedness have come' 6475: xiii(?) *At.* (put on the garment of righteousness) **egrillik kodup** 'laying aside crookedness' 167: **Çağ.** xv **egrillik** 'crookedness, not being straight' *San.* 109r. 7.

VUD **ügrümük** Dev. N. (Conc. N.) fr. **ügrı-**; 'something which is rocked'. Survives only(?) in SW xx Anat. **ögrümük/ügrümük** 'a wooden handle on a cradle to rock it'. *SDD* 1103, 1429. **Oğuz** xi (after **teğirmek** 'camel litter') and the **Oğuz** call it **ügürmek** (*sic*) *Kaş.* I 507, 3; **Kıp.** xiv **ügrümük** ('with **-g-**') *al-mahd* 'cradle', also called **beşik**; the difference is that **beşik** is a child's bed made of wood or iron, while **ügrümük** is a mbre general term for anything in which a baby is rocked (*yuharrak*), either a bed or anything else; also used for 'see-saw' (*arcūḥatu'l-şafır*) *İd.* 19.

D **ögrünçlüğ** P.N./A. fr. **ögrünç**, surviving only in the same languages; 'joyful'. Sometimes spelt **ögrünçülüğ**. **Türkü** viii ff. (when he goes home he is famous and) **ögrünçülüğ**; **Irkb** 55: **Man.** **erliñü ögrünçülüğ boltumuz** 'we became very joyful' *TT II* 8, 54; **Uyg.** viii ff. **Man.-A.** (may we become for ever) **sevinçliğ ögrünçlüğ** 'happy and joyful' *MI* 11, 19-20; a.o. *do.* 7-8: **Man.** **ögrünçliğin erelim** 'may we be joyful' *MI* 10, 7-8: **Bud.** **ögrünçlög** *TT VIII A.6*; a.o. *PP* 46, 5; **ögrünçlüğ sevinçliğ** *Sw.* 15, 8; 530, 7; **ögrünçülüğ sevinçliğ** *U III* 10, 7: **Civ.** **ögrünçlüğ** *TT I* 12, 73, 142; **ögrünçülüğ sevinçliğ** *TT VII* 14, 12 etc.

D **\*ékkirer** 'two each'. N.o.a.b. The later form **ikirşer**, first noted in *Xwar.* XIII, **Çağ.** xv ff., and **Kıp.** xv, s.i.s.m.l.g. **Uyg.** viii ff. **Bud.** **tört öd icinte yana ikirşer öd adırılır** 'in each of the four seasons again two periods

are distinguished' *TT VI* 325; **ikirer ikirer aylarığ** 'periods of two months each' *Suv.* 589, 16: *Civ. ikirer bakır* 'two pennyweights each' *H I* 9; o.o. in *II II*: **Cağ.** xv ff. **ikirer** (spelt) *dü tā* 'two portions (each)' *San.* 109r. 23 (quotn.); **ikişer dü tā** do. 26.

**D öğreyük** Hap. leg.; Dev. N. fr. \***öğre-**. For the meaning cf. **Çağ.** and later meanings of **öğret-**, **öğren-**. **Xak.** xi **öğreyük al-'āda** 'habit, custom' *Kaş.* I 159 (verse).

#### Tris. V. EGR-

**D öğretin-** Refl. f. of **öğret-**; 'to teach oneself (*Acc.*, something *Loc.*)'. N.o.a.b. **Uyg.** viii ff. Bud. Sanskrit *śikhāsamāṣo* 'the praise of teaching(?)' **öğretinmek asıgılığ** (or **-lık**)? *TT VIII A.47*; **kop törülüğ edğülük işlerde etözümün öğretinürmen** 'I am teaching myself (or accustoming myself to?) all kinds of acts of goodness' *UŞp.* 100, 3-4; **edğü törülerde bışınradın öğretinmedin** 'without assimilating or teaching myself (or accustoming myself to?) good rules (of life)' *Suv.* 136, 18-19; o.o. *TT V* 20, 8; *Suv.* 22, 12.

**D öğürlen-** Refl. Den. V. fr. **öğür-**; 'to live in a herd'. Survives only in NE **ö:rlen-Khak.**; *Tuv. R I* 1233 (*Pal.* 322 **ö:rl-**). **Xak.** xi **yund öğürlendi: şarati'l-xayl dāt fahl ra'ila(n)** 'the horses lived in a herd with a stallion'; also used of any animals when they are in flocks (*şara qu'ān*) *Kaş.* I 292 (**öğür-lenür, öğürlenme:k**).

**D egrimlen-** Hap. leg.; Refl. Den. V. fr. **egrim.** **Xak.** xi **su:v egrimlendi: istadāra'l-mā fi'l-manāqi ma' fawarān wa cary** 'the water revolved in the swamp with a swirling eddying motion' *Kaş.* I 314 (**egrimlenür, egrimlenme:k**).

**D ögrünçlen-** Hap. leg.?, Refl. Den. V. fr. **ögrünç.** **Türkü VIII ff.** Man. **ötrü bir ökrüntike savlaşıp eştrüşüp ögrünçülendi** 'then they enjoyed themselves talking to one another and making one another listen' *TT II* 8, 55-6.

**D ögründür-** Caus. f. of **ögrün-**, surviving only in the same languages; 'to make (someone *Acc.*) rejoice'. **Uyg.** viii ff. Bud. **sekiz otuz yultuzlar kuvrağın ögründürdeçli (sic?)** 'who makes the twenty-eight groups of stars (i.e. the lunar mansions) rejoice' *U II* 58, 4-5 (iii).

**PUD 1 egrirse-** Hap. leg.; Desid. Den. V. fr. **egrir.** **Xak.** xi **er egrirse:dl** 'the man wanted galingale to treat himself with it' (*al-wa'ic li-yutadawā bihi*) *Kaş.* I 302 (**egrirse:r, egrirse:me:k**).

**D 2 egrirse-** Hap. leg.; Desid. f. of **egrir-**; included in same para. as **1 egrirse-**. **Xak.** xi **ura:ğut yip egrirse:dl** 'the woman determined and desired to spin' (*tağzil*); and one says **beg kend egrirse:dl** 'the *beg* determined

and desired to besiege the stronghold' (*yuhāšira'l-ħiṣn*) *Kaş.* I 302 (**egrirse:r, egrirse:me:k**).

#### Dis. EGS

**D egsük** Intrans. N./A. S. fr. **egsü-**; 'deficient, defective; deficiency, defect', and the like. The exact original pronunciation is now fixed by the amended O. Kir. text, but it is likely that the **-g-** was devoiced by the following **-s-** at a fairly early period. S.i.s.m.l.g. usually as **eksik** and the like. **Türkü VIII ff.** Man. **neçe egsüg kergek bolı erser** 'whatever may have been deficient or stinted' *Chuas.* 289-90: **O. Kir.** ix ff. **er erdem[im]de: egsükim yok** 'there was no deficiency in my manly qualities' *Mal.* 44, 6 (re-edited by Shcherbak in *Narody Azii i Afriki, 10-16*, 4, p. 141): **Xak.** xi **egsük (or eksük?)** 'defective' (*al-naqis*) of anything; hence one says **egsük yarmak** 'a defective coin' *Kaş.* I 105: **xiii(?) Tef. eksük** 'deficient; a shortfall' (opposite to **artuk** 'an excess') 72: **xiv Rbğ. öksük** 'deficient' *R I* 1189 (quotn.); *sic* even in B.M. MS.; *Muh. al-naqışa* 'deficiency' (opposite to *al-ziyāda* 'excess') **artuk** **eksük (öksük alif not vocalized)** *Mel.* 54, 16; *Rif.* 151; *al-naqış eksük(?)* 82, 15 (*Rif.* 188 **ağla:k**): **Çağ.** xv ff. **öksük** ('with **-k-**, **-k'**) *ekhis Vel.* 111 (quotn.); **öksük kam wa andak** 'deficient, small' *San.* 79v. 23 (quotn.): **Xwar.** xiv **eksük** 'imperfect, faulty', etc. *Qutb* 20; *Naħc.* 38, 10, etc.: **Kıp.** **xiii al-naqış** (opposite to *al-zā'id artuk*) **eksük Hou.** 28, 4; **xiv eksük** ('with **-k-**) *al-naqış Id.* 18: **xv naqış eksik** *Tuh.* 36b. 7, etc.

**D ıgsız** Priv. N./A. fr. **1 ıg;** 'free from disease'. N.o.a.b. **Uyg.** viii ff. Man.-A *M I* 28, 27 (**adaşız**): Bud. **ıgsız ağırsız** 'free from disease and pain' *Suv.* 191, 23 ff.; **ıgsız kemsiz** 'free from disease' *do.* 20, 19.

**D ö:gsüz** Preliminary note. *The Priv. N./A.s of 1 and 2 ö:g are homophonous, and it is not always easy to determine which is meant; even Kaş. seems to have confused them, but 1 ö:gsüz is the commoner word.*

**D 1 ö:gsüz (ö:gsüz)** Priv. N./A. fr. **1 ö:g;** 'motherless', the normal word for 'orphan', since 'fatherless' is seldom used; hence more generally, 'helpless, destitute', e.g. in NE of a widow. S.i.a.m.l.g. except SE(?), usually with **-g-** devoiced. **Türkü VIII** (Kül Tegin) **ögsüz akırn binip** 'riding his white horse (called) Ögsüz' *I N* 9 (probably 'orphan', since a horse would hardly be called 'witless'): **viii ff.** Yen. (I was left fatherless at the age of five, and at the age of 19) **ögsüz bolu:p** 'became motherless' *Mal.* 45, 2: **Uyg.** viii ff. Bud. **ögsüz ögi kaşız kapı siz boltuğuz** 'you became the mother of the motherless and the father of the fatherless' *PP* 77, 6: **Xak.** xi **ögsüz al-yatim** 'orphan' . . . *Kaş.* I 96 (and see 2 ö:gsüz): **Kıp.** **xiii al-yatim öksüs Hou.** 32, 7; **xv ditto öksüz Tuh.** 39a. 7: **Osm.** **xviii öksüz** (spelt) in *Rümi*, an expression for a child



that is an orphan (*yatım*) with neither father nor mother *San.* 79v. 24.

D 2 **ögsüz** (ö:gsüz) Priv. N./A. fr. 2 ö:g; 'witless, incapable of rational thought'. N.o.a.b. *Türkü* VIII ff. Man. **ögsüz köpülsüz boltı** (*sic*, not *kelti* as in printed text) 'became witless (Hend.)' *Chuas.* I 13-14; **billıgsız ögsüz boltukumuz için** 'because we have become ignorant and witless' *do.* I 20; **ögsüz bolup** *M* I 6, 16; *Uyg.* VIII ff. Man.-A bu **ögsüz etözde tuğdılar** 'they were born in this irrational body' *M* I 9, 2; Man. **ögsüz köpülsüz ertiler** *TT* III 30; Bud. (the demon *Hiđimba* in his fury) **ögsüz teg boltı** 'became like a madman' *U* II 25, 25; o.o. *U* III 76, 13; *U* IV 40, 171 (tal-): Civ. (just as madness, epilepsy, and demoniac seizure(?) **köpülsüz saçıp kodur ögsüz kılur** 'disorder the intellect and make (a man) lunatic' *H* II 22, 27; (if the right eyebrow twitches he will be) **ögsüz** 'witless' (and if the left twitches he will be **busu(s)suz** 'free from anxiety') *TT* VII 34, 11; *Xak.* XI **ögsüz . . . wa'l-hayrān** 'confused, perplexed', originally **ö:gsüz**, derived from **ö:g al-aql wa'l-fiṭna** 'intelligence, mind' *Kaş.* I 96: *KB* (at the sight of death . . .) **ukuşluğ öglı yittı ögsüz bolup** 'the understanding man's mind wanders and he becomes witless' 1178; (the words of the wise are) **ögsüz közi** 'the eyes of the witless' 1246; XIII(?) *Tefi. ögsüz/ögsüz* 'witless, unconscious' 242; XIV *Muh. al-ablah* 'brainless, stupid' (opposite to *al-dahi* 'sagacious' **té:тік**) **ö:gsız** *Mel.* 54, 12; *Rif.* 151.

## Dis. V. EGS-

D **egse**:- Hap. leg.; Desid. f. of **eg**-. **Xak.** XI **men butak egse:dim** 'I determined and desired to bend (*imāla*) the branch' *Kaş.* I 277 (**egse:r**, **egse:me:k**).

**egsü:** 'to be, or become, defective, deficient, lacking', and the like; for the spelling see **egsük**. Survives in SE *Türki ögsü-farring*: NC Kir. **öksü-**; SW Osm. **eksi-**, the latter now obsolete and displaced by **eksil-**. *Türkü* VIII ff. Man. **neçe egsütümüz kergetimz erser** 'if we have been deficient or have stinted' *Chuas.* 202-3; 332-3; *Uyg.* VIII ff. Bud. **ada tuđa kor ya:s egsömez** 'danger (Hend.) damage and loss do not diminish' *TT* VIII O.7 (VI 63); a.o. VI 205; Civ. **asıñ ayagın egsüdl** 'your advantage and honour have diminished, become lacking' *TT* I 58-9; **Xak.** XI **egsü:di** (?**eksü:di**): **ne:ñ naqaşa'l-şay** 'the thing has become deficient' *Kaş.* I 278 (**egsü:r**, **egsü:me:k**); **kuzda: ka:r egsü:me:s** 'snow is not lacking (*lā yaxlū*) on the northern slope of a mountain' (or fat on a sheep) *I* 326, 3; **KB eksü-** (consistently spelt **öksü-** in the Vienna MS.) is common, e.g. (of the stars) **kayusu yarukrak kayu eksüdl** 'some get brighter and some wane' 130; **billıglıg kişinıñ savı eksümüz akıglı süzük yul suvı eksümez** 'the words of a wise man are never lacking, and the water of a running clear spring never fails' 973; o.o.

734, 826, 1193, 1340, 2053; XIII(?) *At.* (everything that waxes wanes) **tükel ekslyür** 'what is complete becomes deficient' 199; XIII(?) *Tef. eksü-* 'to diminish, become lacking' 72; **Çağ.** xv ff. **öksü-** (-p, etc.; 'with -k-') **eksil-Vel.** 111 (quotns.); **öksü-** (and **öksül-**) **kam judan** 'to be deficient' *San.* 79r. 7 (quotns.): **Xwar.** xiv **eksi-** 'to diminish, (of prices) to fall' *Qutb* 20; **öksü-do.** 49; **öglis-** (*sic*, *metri gratia*) *MN* 19; Osm. xiv ff. **eksi-** c.i.a.p.; in the earlier period down to XVII-XVIII usually Trans. 'to reduce, curtail', but also used as Intrans. *TTS* I 257; II 366; III 241; IV 284.

D **ögse**:- Hap. leg.; Desid. f. of I **ög**-. **Xak.** XI **ol men: ögse:di** 'he determined to praise me' (*yamdahani*) *Kaş.* I 277 (**ögse:r**, **ögse:me:k**).

D **ükse**:- Hap. leg.; Desid. f. of **ük**-. **Xak.** XI **ol topra:k ükse:di** 'he determined to heap up (*takwim*) earth' (grain, etc.) *Kaş.* I 278 (**ükse:r**, **ükse:me:k**).

D **egsüt**- Caus. f. of **egsü:**-; 'to diminish, curtail, reduce (something Acc.)'. S.i.s.m.l. *Uyg.* VIII ff. Bud. *U* II 15, 12-13 (**uduğ**): Civ. **edğü kılınç yaratınmakın egsütme** 'do not diminish the performance of good deeds' *TT* I 212-13; **kalanlıg yérnl me bizke egsütmedin** 'and without curtailing our land subject to land tax' *USp.* 77, 12; (**Xak.**) XIII ff. *Tef. eksüt-* 'to reduce' 73; XIV *Muh. anaşa* 'to reduce, curtail' **eksüt-Mel.** 23, 8; *Rif.* 104; **Çağ.** xv ff. **öksüt**-Caus. f.; **kam hardan** 'to reduce, diminish' *San.* 79r. 29 (quotns.); **Xwar.** xiv **eksit-** 'to reduce' *Qutb* 20; **Kom.** xiv 'to reduce, curtail' **eksit-CCI, CCG; Gr.**

D **eksil**- (**egsül-**) Pass. f. of **egsü:**- and synonymous with it; morphologically irregular, since **egsü:**- is Intrans. S.i.s.m.l. in NW and SW. The **Xak.** form is even more irregular. See (E) **isilgü**. **Xak.** XI **eyıldi**: (so spelt in MS.) **ne:ñ naqaşa'l-şay** 'the thing was deficient, or defective' *Kaş.* I 270 (**eysilür**, **eysilme:k**): (*KB* in 826 the Vienna MS. has **öksümedil** for **eksümedil**): (XIII(?) *At.* in 199 one MS. has **eksilür** for **eksilyür**): XIV *Muh. naqaşa eksil-* *Mel.* 32, 1; *Rif.* 116 (entered twice, once mis-spelt): **Çağ.** xv ff. **öksül(-ür) eksil-Vel.** 111; *San.* 79r. 7 (**egsü:**-); **Xwar.** XIII **eksilmeyin** 'without diminution'. 'Ali 38: xiv **eksil-Qutb** 20; **Kıp.** xiv **eksil**- ('with -k-') *naqaşa İd.* 18; *Bul.* 83v: xv ditto *Tuh.* 37a. 9.

## Tris. EGS

D **egsüklüg** P.N./A.fr. **egsük**; 'imperfect', usually in a moral sense. Survives only(?) in SW. Later forms of the corresponding A.N. **egsüklük** 'deficiency, lack', normally 'moral deficiency' survive also in NW from **Kom.** xiv **eksilik** 'moral defect' *CCG; Gr.*, onwards as well as in Osm. from the same date. *Türkü* VIII ff. Man. **egsüklüg yazukluğ biz** 'we are imperfect and sinful' *Chuas.* 308; o.o.

xiv ff. **eksikli** c.i.a.p., nearly always in a moral sense *TTS I 257; II 366; III 240; IV 284*.

**D egsüksüz** Priv. N./A. fr. **egsük**; 'complete, in full, without defect or deficiency'. Survives only in SW. Uyğ. viii ff. Bud. **eğsüksüz altı** [gəp] *U III 13, 3* (ii) (the reference is to 6,000 princesses, and the word might mean either 'without any absentees' or 'faultless'); a.o. *Sur. 420, 6* (yivlt-); Civ. **böz egsüksüz tükel sanap bərdim** 'I have checked and handed over the cloth in full and without deficiency' *USp. 56, 11*; similar phr. *do. 107, 8; 108, 8*. **Osm. xv eksisiz veririn** 'I will give in full' *TTS I 257* (under *eksi*).

### Tris. V. EGS-

**D ögsire-** Priv. Den. V. fr. 2 ö:g. N.o.a.b. Uyğ. viii ff. Bud. (the king descended from the throne) **ögsiredi taldı** 'became unconscious and fainted' *PP 61, 6*; o.o. *Suv. 619, 18* (**kamıl-**); 625, 12-13.

### Dis. EGS

**D eği:ş** Hap. leg.; Conc. N. fr. **ége:-**. **Xak. xi eği:ş** (*atif* unvocalized in MS.) **suhāla kull mā yudāb minā'l-cavāhīr** 'filings of any kind of smelted metal' *Kaş. I 122*.

**PUD İği:ş** N./A.S. fr. İge:-. In addition there are forms with rounded vowels which seem to be completely synonymous but are hard to explain morphologically. In *Kaş.* such a form with two long vowels is included, irregularly, in a section containing dissyllables with two short vowels. Survives in NC Kir **egeş** 'quarrel, dispute'; Kzx. **eğes** ditto. *R I 697* (*MM* notes only the cognate *Recip. V. eges-*) and SW xx Anat. **ögeş ol-** 'to be at enmity' *SDD 1102*. **Xak. xi İği:ş al-harūn minā'l-hayawān** 'an unruly, uncontrollable animal' *Kaş. I 122*; (after **üküs**, also irregularly spelt *ü:kü:ş*); and **kull harūn minā'l-hayawān** is called (PU) **ö:gü:ş yılık**: *I 62*; **Osm. xviii** (VU) **öyüş**, in *Rümi, lacūe wa sira* 'quarrelsome, obstinate' *San. 92v. 27*.

**D üküş** N./A.S. fr. **ük-**, q.v. Very common in the early period but surviving only(?) in SW xx Anat. **ögüş** 'many' *SDD 1105*. **Türkü viii ükü:ş** **Türkü bodun öltiğ** 'many of your Türkü people died' *IS 6, II N 5*; nine o.o. in *I, II, T, Üngin 7* spelt **üküş/ükü:ş**; viii ff. *İrkB 36* (**uçru:ğlu:ğ**): **Man. üküş tnlıgığ** 'many mortals' *Chuas. 110*: **Uyğ. viii ükü:ş**: 'many of them' *Şu. E 4*; viii ff. **Man.-A üküš** (*sic*) *M I 11, 17* and 1; **üküş** *do. 25, 11*; **Man. üküš telim tnlıgılar** 'very many mortals' *TT III 21*; **telim üküš tnlıgılar** *do. 145*; **edgü kılınç üküşrek kılmadım** 'I have too often failed to do good deeds' *M III 31, 1* (ii); Bud. **üküş** is so spelt five times in *TT VIII*; it is common both by itself and in the Hends. **telim üküš/üküş telim**, **erüş üküš**, **sansız üküš**, **ülgüşüz üküš**; Civ. (if the eye) **üküş telim yaş aksar** 'waters profusely' *H I 65*; many o.o. in *H II, TT I*: **Xak. xi ü:kü:ş** (*sic*, irregular in section

of words with two short vowels) **ney al-kāfir min kull şay'** 'many', of anything *Kaş. I 62* (prov.); nine o.o. of **üküş**, one of **ükü:ş**: **KB** (if a man has understanding) **aşğı üküš** 'he has many advantages' 160; o.o. 44, 1034, 1112, etc.: **xii(?) KBVP üküš** 'ibrat alğil' 'accept many warnings' 76; **xiii(?) KBPP** (Laud, honour, and) **üküş öğdl** 'many praises' (to God) 1; *At. üküš* is common: *Tef. üküš* 'many; much' (opposite to **az** 'little') 338; **xiv Rbg.** 'İmī üküš' 'his knowledge is great' *R I 1812*: **Muh. al-kafir yüküş Mel. 55, 13**; **üküş, Rif. 153**: **Çağ. xv ff. üküš bī-hadd** 'unlimited' *Vel. 111*; **ügüş** (so spelt) **bisyār wa farūwan** 'numerous, abundant' *San. 80r. 3*: **Xwar. xiii üküš** 'many' *'Alī 51*: **xiv ditto Quth 122; MN 90, etc.**; *Nahc. 24, 17* (**yada:ğ**); 232, 1 etc.: **Kip. al-kafir** (köp and) **üküş İlou. 25, 13**; **xiv üküš** (with -k-) *al-kafir İd. 18*; a.o. *do. 78* (köp): **Osm. xiv ff. üküš** 'numerous, abundant', common but only down to **xvi TTS I 561; II 746; III 557; IV 621** (**ögüş** everywhere); **yüküş** is noted in one or two **xiv** and **xv** texts and is mentioned in *San. 80r. 5* as the *Rümi* spelling.

**D eksiğ** N./A.S. in -ğ fr. **ekşi:-**; 'sour, acid, tart', as opposed to **I açığı** 'bitter'. Survives only in SW **Osm. ekşi**; displaced elsewhere by **I açığı** or l.-w.s. **Xak. xi eksiğ kull şay'** *muzz* 'anything sour, acid', for example an acid pomegranate *Kaş. I 105*; **xiv Muh. hāmid** 'sour' (opposite to **hulw** 'sweet' **süciğ**) **açığ/acı** but in one or two MSS. **ekşi: Mel. 54, 8; 66, 1; Rif. 151, 165; al-hirrif** 'pungent' **ekşi: Rif. 165** (only): **Çağ. xv ff. ekşi** (spelt *turs* 'sour, acid', in *Ar. hāmid San. 45v. 14*; **Tkm. xiii al-hāmid** (parallel to 'bitter' **açı**; and opposite to 'sweet' **sücü:**, **ta:flu:**) **ekşi: Hou. 27, 12**: **Kip. xv hāmid ekşi Tuh. 13a. 11**; **rā'ib** 'curdled, clotted' **ékçl** (*sic*) *do. 16b. 10*; **ékşi** is also included in the equivalents of **laban** 'milk' *do. 31b. 10*.

### Dis. V. EGS-

**D egeş-** Co-op. f. of **ége:-**: Survives in NE **Khak. İges-** 'to help to file, or to saw (wood)'; **NC Kir. eges-** 'to be filed'. **Xak. xi ol maḥa**: **temür egeşdi**: 'he helped me to file (*fi* *şahā*) the iron' (etc.) *Kaş. I 187* (**eğüşür**, **eğesme:k**).

**D eğiş-** Co-op. f. of **eg-**. Survives only(?) in **NE Alt.**, **Tel. i:ş-** 'to bend (Trans.)' *R I 1550*; **Bar. iñiş-** 'to bend down (Intrans.)'; huddle up' *do. 1432*: **SE Türki eñiş-** 'to bow' *Jarring 42*. **Xak. ol maḥa: çögen eğişdi**: 'he helped me to bend (*fi* 'aff) the polo-stick'; also used for competing *Kaş. I 187* (**eğışür**, **eğişme:k**): **Çağ. xv ff.** it is likely that this verb existed in **Çağ.** as **eñiş-** 'to be huddled up'; *P. de C. 142* lists it with its form and meaning, quoting *Babur* (fol. 194v., ll. 6-7 of the *Gibb Trust facsimile*) (the snow fell so boisterously till bedtime) **kimi eñişip oturup idim** 'that I just sat huddled up'. *San. 117r. 20*, using the same quotn. as evidence, listed the word as **ıñiş-**, immediately after **ıñra-/**

**ıpran-** and translated it by the same word *nâlıdan-i zâr* 'to moan, groan'; but this seems to be merely a mistranslation based on a false etymology.

**D ekış-** Hap. leg.; Co-op. f. of **ek-**. **Xak. xı ol maņa: tariğ ekışdi:** 'he helped me to sow the seed' (*'alâ badri'l-zar'*); also used for competing *Kaş. I 187* (**ekışür:**, **ekışme:k**).

**PUD 1 İgeş-** Recip. f. of **İge-**; 'to quarrel' and the like. This is the best attested word in this group, surviving with much the same meaning in NC Kır. **egeş-**, Kzx. **eges-**; SW xx Anat. **eges-**, **egış-**, **ekeş-**, **eyes-**, **İgaş-**, **İgeş-**, **İyegş-**, *SDD 510, 512, 517, 564, 781, 782, 803*. The modern form suggests fairly definitely medial **-g-**, not **-k-**, and less definitely initial **é-** rather than **l-**. **Xak. xı ikki: buğra: İgeşdi: taşâdama'l-fahlân wa tî'âddâ** 'the two camel stallions attacked and bit one another' *Kaş. I 187* (prov.; no Aor., or Infin., possibly regarded as a second meaning of **İgeş-** which it follows immediately).

**PU(D) 2 İgeş-** Hap. leg.; 'to rely on one another'. Listed between **2 öğüş-** and **İgeş-**. Clearly a Recip. f. but not semantically connected with any known verb, except that there is a faint connection with the third, unexplained, meaning of **İgen-**. **Xak. xı kişî:ler ısta: bî:r birîrîke: İgeşdî:ler** 'the people relied (*ittakala*) on one another in the matter' *Kaş. I 187* (**İgeşür:**, **İgeşme:k**).

**D 1 öğüş-** Hap. leg.; Recip. f. of **İ ög-**. **Xak. xı ikki: eren öğüşdi:** 'the two men praised one another' (*tamâdahâ*) *Kaş. I 187* (**öğüşür:**, **öğüşdi:**).

**D 2 öğüş-** Recip./Co-op. f. of **öğt-**. Survives in NE Tuv. **ögeş-** 'to rub one another' and the like; must also have survived fairly recently in SW Osm. since in a XVII-XVIII Ar. dict. *daras* (of the teeth) 'to be set on edge' is translated **ekşi nesne çıgnemek ile diş öğüşmek** 'to grind one's teeth owing to biting something sour' *TTS I 736* (*uyuşmak*). **Türkü VIII ff. toğan kuşu:ı tırnakı: öğüşü:pen** 'the falcon's claws ground against one another' *İrkB 44*: **Xak. xı ol maņa: tariğ öğüşdi:** 'he helped me to grind the corn' (*ıfı tahmî'l-burr*, etc.); also used for competing *Kaş. I 187* (**öğüşür:**, **öğüşme:k**).

**ekşî:-** 'to be sour, acid, tart'; no doubt an old word since **ekşig** occurs in **Xak.**, but not noted before xv. S.i.s.m.l. in NW, SW. **Çağ. xv ff. ekşî-** (spelt) *turş sudan* 'to be acid, sour', also used in *Rûmi San. 45v. 9*.

### Tris. EGŞ

**D üküştî:** Hap. leg.; Adv. fr. **üküş.** **Uyg. VIII ff. Bud. üküştî tapınzun** 'let him frequently worship' *TT VI 268* (v.l.).

**PUD üküştürüg** Hap. leg.; the last letter is missing, but the meaning is fixed by the Chinese original and a Dev. N./A. in **-g** fr.

**\*üküşür-**, Caus. Co-op. f. of **ük-** seems the likeliest reading. **Uyg. VIII ff. Bud. bu üküştürüg] ötüğümün bütürüg yarıkazun** 'may he deign to fulfil this repeated request of mine' *Hüen-tş. 310-11*.

### Tris. V. EĞŞ-

**D üküştî:** Den. V. fr. **üküş.** N.o.a.b. **Xak. xı er tawa:rın üküştî:di:** 'the man reckoned that his property was abundant' (*kafir*) *Kaş. I 303* (**üküşle:r**, **üküşle:me:k**) **xiv Muh. aktara** 'to increase (Trans.) make abundant' **üküşle: Mel. 23, 6: Rif. 104**.

### Dis. EGY

**ögey** 'related through one parent only; step-father, etc.' S.i.a.m.l.g. w. phonetic changes, e.g. NE **ö:y/ü:y**. See *Doerfer II 615*. **Uyg. VIII ff. Civ. ögey anamiz** 'our stepmother' *USp. 78, 8* (as corrected by Arat in *JSpO 65, 62*): **Xak. xı ögey ata: al-rabb**, 'stepfather'; *al-rabîb* 'stepson' **ögey oğul, al-rabîba ögey kız** *Kaş. I 123*; **Çağ. xv ff. ögey** (spelt) *nâ-pidari wa nâ-mâdari wa nâ-birâdari* 'step-father, -mother, -brother' *San. 79v. 9: Kıp. XIII ibnu'l-zawca*, 'wife's son' **ögey oğlan;** *ibnu'l-zawc* 'husband's son', ditto (*mîlühü*) *Hou. 32, 6*.

### Dis. EGZ

**D \*ëkkiz** 'twin', sometimes merely 'a pair'; Den. N. fr. **ëkki:**. S.i.a.m.l.g. w. some phonetic changes. Early l.-w. in Mong. as *ikire* (*Kow. 317*). See *Doerfer II 651*. **O. Kır. ix ff. ikizime: (izic)** (I was parted) 'from my twin' *Mal. 29, 2*: **Xak. xı ikkiz oğla:n al-tawânân** 'twins' *Kaş. I 143*: **xiv Rbg. ikiz R I 702** (quotn.): **Çağ. xv ff. ikiz** (spelt) *taw'am San. 109r. 25* (quotn.): **Kom. xiv 'twin' eglz CCG; Gr.: Kıp. XIII al-mawlûd taw'ama(n) yikiz wa huwa waqtu'l-aşr** also 'afternoon' *Hou. 26, 5*; *al-aşr yikiz; Tkrn. yekindü:* 28, 16 (no other trace of this meaning): **xv tau'am ikkiz Tuh. 9a. 3**.

**VU ögüz** 'river'; l.-w. in Mong. as *üyér* (*Kow. 553*); but **Kom. form** suggests initial **ö-**. See *Doerfer II 613*. N.o.a.b. **Türkü VIII ögüz**, less often **öğüz**; standard word for 'river' in *I, II T, IX. 16*: **VIII ff. toğan ögüz**; kuşı: 'a falcon and a river bird' (went hunting together) *İrkB 43*: **Uyg. VIII Ertiş öğüzig]** 'the river Ertiş' *Şu. S 1: VIII ff. Man. taluy öğüzteki balıklar* 'the fish in the sea' *TT III 90; a.o. do. 163*: **Bud. kan ögüz** 'a river of blood' *PP 3, 4*; **Gang ögüz** 'the River Ganges' *U II 15, 11*; 'the ocean' which the prince crossed in *PP* is alternatively described as **taluy** or **taluy ögüz**; o.o. *TT V 15, 16* (**ögen**); *Sw. 529, 3*; *USp. 89, 11*: **Civ. TT I 35** (**uğra:-**); **xiv Chin.-Uyg. Dict. ho 'river'** (*Giles 3,936*) **öğüz R I 1811; Ligeti 189**: **Xak. xı öğüz kull wâdi(n) câri(n)** 'any flowing river' like the Jayhün or the Euphrates; and when the Ögüz use this word they mean the river called the Wâdi Banâkat on which their towns (*bilâduhum*) are situated, and on the

banks of which the nomads (*ahlu'l-wabar*) among them settle. Many rivers in the Turkish lands (*diyār*) are called by this name; and the town *Iki Ögüz* (*sic*) is called after it because it is situated between the rivers *İlä* and *Yafınc Kaş*. *I* 59; *I* 438 (*tađun*) and about 10 o.o., occasionally spelt *ögüz*: *KB ögüzler keçer* 'he crosses rivers' 1735; *negü ter eşitgil ay bilgi ögüz* 'hear what the man says whose knowledge is as (wide as) a river' 2243; o.o. 3626, 4546: XIII(?) *Tef. ögüz* 'river' 335: *Xwar. XIII(?) köp mürenler köp ögüzler bar erdi* 'there were many streams (Mong. l.-w.) and rivers' *Öğ. 20: Kom. XIV* 'river' *ögüz* (spelt *ochus*) *CC1; Gr.*

*F ökü* (*ököz*) one of several terms for bovines, best translated 'ox', since it is more specific than *ud* and *sığır* but not quite so specific as *buka*: 'bull'. Became an early l.-w. in Mong. as *hüker* (*Haenisch*, p. 78) *üher Kow.*, p. 562) 'ox'. S.i.m.m.l.g., but usually now meaning 'castrated bull, bullock', see *Shcherbak*, p. 98. Almost certainly borrowed from Tokharian; Prof. Werner Winter has told me that the source is more likely to be Tokharian A than Tokharian B *okso*. The A form has survived only as a [gap] in a much damaged text (Sieç and Siegling A 459b. 1) but can be restored fairly confidently as *okäs*, which would have become *ökez/ököz* in Standard Turkish and *öker* in the *l/r* language from which the First Period Mong. loan-words were taken. *Türkü VIII ff.* (a man fastened) *ekil: öküziüg* 'two oxen' (to one yoke) *İrkB 25; a.o. do. 37: Uyğ. VIII ff. Man.-A M III 11, 9 (i) (öpün-): O. Kir. IX* *el(l)ig öküzin* 'fifty oxen' *Mal. 10, 9* (dubious reading, text chaotic): *Xak. XI ökü* *al-taur* 'bull' *Kaş. I 59* (prov.); three o.o. spelt *öküz*: *KB ud ingek ökü* 'cattle, cows, and oxen' 5372: *XIV Rbg. ökü* 'ox' *R I 1200* (quotn.); *Muh. al-taur ökü* (v.l. *öküz/ö:küz*): *Mel. 71, 2; Rif. 172; al-taur* 'the constellation Taurus' *öküz* 79, 5; *öküz* 183: *Çağ. XV ff. ökü* 'awämil-kär' 'agent, business manager' (?) *San. 8or. 2* (translation inexplicable): *Kıp. XIII al-taur ökü* *Hou. 14, 18*: *XIV ökü* ('with -k-') *al-taur İd. 18; al-tauru'l-xasî* 'a castrated bull' *öküz* (*al-tauru'l-rayn* 'an entire bull' *buğa*): *Bul. 7, 8*: *XV al-taur ökü* (also *buğa*): *Kav. 62, 2; Tuh. 11a. 2*: *Osm. XVIII ökü* *gözi* in *Rümi* a plant called *gäv çaşma* 'ox-eye' in *Pe.* and 'aynu'l-baqar in *Ar. San. 8or. 2.*

### Tris. V. EGZ

*D ökü* *zlen*-*Hap. leg.*; *Refl. Den. V. fr. ökü*. *Xak. XI er ökü* *zleni*: 'the man owned a bull' (*taur*) *Kaş. I 293* (*ökü* *zlenür*, *ökü* *zlenme:k*).

### Mon. AL

*al Preliminary note.* *There were certainly two ancient words spelt a:l. It is doubtful whether there was a third, probably al if genuine; see below.*

*I a:l* 'device, method of doing something'; originally quite neutral and used for honourable as well as dishonourable devices and methods; later it became pejorative only and meant specifically 'deceit, guile, dirty trick'. In the early period usually used in the *Hend. al çeviş* or *al altağ*. Became a l.-w. in *Pe.*; survives only(?) in *SW Osm. al; Tkm. a:l. XIX Osm. lexicographers* regarded it as foreign, *Red. 179* describing it as *Pe.* and *Sami 47* as a corruption of *Ar. hila*, 'better not used'. See *Doerfer II 516. Türkü VIII ff. yég aliğ bulu:şğalı: una:ma:du:kılar* 'they did not agree on finding a good device' *Toyok III 2v. 5-6 (ETY II 179): Uyğ. VIII ff. Man. al altağ uzanmaklıkığı* (or *uzanmaklarığ*) *taşkarıp* 'putting out the skillful use of devices (Hend.)' *TT III 68*; same phr. but *üntürüp* 'promoting' *do. 122; al çeviş M III 44, 4 (i)* (damaged): *Bud. Sanskrit upāya* 'a beneficially expedient method' (of teaching, etc.) is translated by Chinese *fang pien* (*Giles 3,435 9,187*) and that phr. by *al çeviş Kuan. 98, 99-100, etc. (U II 16, 22-3 and 24, etc.)* and *al altağ uzanmak Suv. 363, 20-1; al çeviş ayu bergeymen* 'I will describe a method' (of ensuring that the birds do not eat the fruit) *PP 75, 1; apar edğü kılğuluk em yöründek al altağ bar* 'there is a remedy (Hend) and device (Hend.) for making him do good' *TT IV, 14, note A11, 8; al altağ üntürüp U III 85, 9; o.o. of al çeviş TT VI 20* (see note), 265 and *al altağ U II 48, 15; Suv. 9, 9; 37, 8*: *Civ.* (the strength of kings of old time will not be beneficial and) *soğ futsi bilgeniğ ali* 'the methods of modern sages (Chinese l.-w.) and wise men' (will not succeed) *TT I 107; XIV Chin.-Uyğ. Dict. 'trick' al altağ Ligeti 128: Xak. XI a:l al-makr wa'l-xadi'a* 'trick, subterfuge'; *alin arslan tutar* 'one can catch a lion by guile' (*bi'l-hila*; see *oyuk*) *Kaş. I 81; o.o. I 63, 13 (al); 22; III 412, 10* (the last two the same prov. repeated): *KB bütün çin turur hiç ali yok ukuş* 'understanding is perfect truth, there is no trick about it' 1863; *eğ aşnu yağıka kerek hila* *al* 'the first necessity for (dealing with) an enemy is deceit and guile' 2356: *XIII(?) Tef. al* 'deceit, guile' 48; *XIV Rbg. ditto R I 349* (quotns.): *Çağ. XV ff. al . . . (3) xud'a wa makr. San. 49r. 13* (quotn.): *Xwar. XIV al* 'trick, device' *Quth 6: Kom. XIV* 'deceit' *al CCG; Gr.: Kıp. XIV a:l al-hila İd. 20: Osm. XIV ff. al* 'deceit, trickery'; c.i.a.p. *TTS I 15; II 27; III 12; IV 13.*

*2 a:l* 'scarlet'; a l.-w. in *Mong. (Kow. 71; Halted 16)* for the colour of the (Chinese) scarlet ink with which the rulers sealed documents; also borrowed in *Russian as alyi*, same meaning. S.i.s.m.l.; in *SW Tkm. a:l. Cf. kızıl*. See *Doerfer II 517. Türkü VIII ff. Man. al* [gap] *keđip* 'putting on a scarlet (robe)' *TT II 8, 67-8: Uyğ. VIII ff. Bud. (of a planet) al sarığ* 'reddish yellow' *TT VII 15, 5; a.o. Suv. 28, 15: Civ. ÜSp. 79, 2 (yé:rlig): XIV Chin.-Uyğ. Dict. hung* 'Chinese red' (*Giles 5,270*) *al I 349; Ligeti 128: Xak. XI a:l dibéc*

*nārancıyul-lawın* 'orange coloured brocade' from which the standards of kings are made and with which the saddles of their female relatives (or favourites? *muqarrabāt*) are covered; and *al-lawnu'l-nārancı* 'orange colour' is also a: *Kaş. I 81*; a.o. *III 162* (çüvıt): *KB bu hıla bile kıl yağı meñzi al* 'by this guile make the enemy's face red' 2356 (cf. *I a:1*); o.o. 67 (*yıpğın*), 3709: *xiii(?) At. al gül* 'a scarlet rose' 342: *xiv Muh.(?)* (in a list of colours of horses) *ramādi* 'ash coloured' *al Rif. 171* (only); cf. *Kip.* some such words as [oy; *al-aşgar*] have prob. fallen out of the text, see *ala:* *Çağ. xv ff. al . . .* (4) *surx-i nın rang* 'dull red' (quoton.); (5) *mühr* ✓ *nğın-i pādışā-hān-i turk* 'the seal and signet of the Turkish emperors' which is impressed in red (*surx*) on *firmāns* and *yarlıks* (quoton. fr. *Pe. ğazal of Waşşāf*; this meaning is peculiar to *Pe.* and not Turkish) *San. 49r. 15*; *al tamğa* same translation as (5) above *do. 49v. 29* (quoton.): *Xwar. xiii(?) Oğuz Xan* when born had *al közler Oğ. 6* (perhaps an error for *ala közler*, a common phr.): *xiv al* 'scarlet, purple' *Quth 7*; *MN 6*, etc.: *Kom. xiv* 'bright red' *al CCI*; *Gr.:* *Kip. xiii* (in a list of colours of horses) *al-aşgar* 'chestnut' *al Hou. 13, 5* (*al-ağbaru'l-ramādi* 'dust or ash coloured' is translated oy): *xiv a:l* ('with back vowel') *al-farasu'l-aşqaru'l-māyıl ilā'l-sufra* 'a horse that is chestnut tending towards yellow' *Id. 20*: *xv aşqar al Tuh. 4b. 5*.

**3 al** if really an ancient word, meant 'front, facing, prior position' but there is great doubt whether it was. In the early period it occurs only with a 3rd Person Poss. Suff. in the *Dat.*, *Abl.* and *Loc.* and these words might equally well be the same cases of *alın*, q.v. The earliest authorities for the existence of *al* as such are *Vel.* and *San.*, but in *Çağ.*, too, the word is attested only in suffixed oblique cases; it is possible that by this period a word *al* had been formed by a kind of false etymology fr. oblique cases of *alın*. It certainly seems to exist in some modern languages, but is still, except in *Kaz.*, apparently used only in oblique cases. Such words are *SE Türki ayl BŞ 10*; *Jarring 16*; *NC Kır.*, *Kzx. alda, aldan, ağa* and similar forms in *NW Kaz.*; in *NE* the situation is complicated by the fact that *alın* when carrying suffixes would become *ald*. There is a parallel problem in the question whether there was an ancient word *alt* or whether this, too, is a back formation fr. *altın*, q.v., and there is a good deal of confusion between the modern forms of these two groups of words. The following is the relevant evidence regarding this word. *Uyg. viii ff. Man.* (in a fragmentary text apparently containing a simile about a fish) [?su]v kodı suv éyın barsar ol suvuğ adaki [gap]dağ bolsar uluğ kumka tursar suv kum alıpa [?]lin-seer 'if (the fish) goes downstream along the water, and the end of the watercourse is blocked(?) and stops at a great sand dune, and if the water soaks into the front of the sand dune' (the fish is left high and dry) *M III 37,*

1-5 (ii): *Civ. TT I 129-30* is read *beg tamğası elğıde ornağlığ orun anıda* 'a beg's seal is in your hand, and a firm seat. . .'; the last word is meaningless and the editors suggest an emendment to *alıda:* (*Xak.*) *xiii(?) Tef.* (do not punish me) *bu kâfirler alında* 'in the presence of these infidels' 49: *Çağ. xv ff. alında/alyıda önünde* 'in the presence of, before' *Vel. 27* (quotns. containing *alyıda* and *alınım*); *alı ön ve yan* 'front, side' *do. 27* (quoton. containing *anıy alyıda*); *al (1) huđür* 'presence' (*Vel.*'s first quoton.); (2) *pişāni* 'forehead' (quoton. beginning *Nawā'i alıpa yazğanni* 'that which is written on *Nawā'i*'s forehead'; the word here is clearly *alın*); *Xwar. xiii(?) bir köl arasında alında bir iğaç kördi* 'he saw a tree in front of him in the middle of a lake' *Oğ. 71*: *Kom. xiv teñri alında* 'in the presence of God' and o.o. *CCG*; *alında ki kaş* 'the front saddle-bow' *CCI*; *Gr. 35* (quotns.): *Kip. xiv quddām* 'in front of' *alında:* *Bul. 14, 4*.

**1 é:l** the basic, original meaning was 'a political unit organized and ruled by an independent ruler'; the most convenient short term in English is 'realm'. In the early texts it usually occurs in association with other political terms, *xağan* the ruler of such a realm, *bođun* its people, *törö:* the unwritten customary law under which it was administered by the ruler, *uluş* the geographical area which is occupied and *öge:* the chief administrative officer of the ruler. From *Xak.* onwards, but not apparently earlier, it developed some extended meanings. In particular it often seems to mean 'the community, the people of the realm', displacing *bođun* in this sense. As the Turks became involved in international politics it also began to have an international application and came to mean 'organized international relations' from which the transition to 'peace', one of its modern meanings, was an easy one. It is an open question whether 'courtyard', one of the meanings given by *Kaş.*, belongs to this word, but it is probably merely a metaph. use meaning literally 'the realm of the owner of the house'. The phr. usually spelt *é:l kün* in two words, which is first noted in *KB* and seems to mean 'people', has given some trouble. The theory in *Id.* that *kün* here is *1 kün* 'sun' is not at all plausible. The most reasonable explanation is that the second syllable is the Collective Suff. -*gün* and that the spelling should be *é:lğün* in one word. *S.i.a.m.l.g.* as *él/el/il* meaning 'country, province; people, community (esp. one's own people as opposed to foreigners)' and, less often, 'peace'. See *Doerfer II 653*. *Türkü viii é:l tutsık yer ötüken yış ermiş* 'the Ötüken mountain forest was the place from which to control the realm' *I S 4, II N 3*; (if you stay there) *beğüđ: é:l tuta: olurtacı: sen* 'you will sit (on the throne) holding the realm for ever' *I S 8, II N 6*; (because of fratricidal strife and internal disorder) *Türkü bođun éledük éli:n içğinu: idmiş xağanladuk xağan:n yitürü: idmiş* 'the Türkü people let the realm

which they had organized collapse, and lost the *xağan* whom they had made *xağan*? *IE 6-7, II E 7*; *Tavgaç xağanka: élin törö:sin alı: bérmiş* 'they consented to accept his realm (i.e. rule) and customary law from the Chinese emperor' *IE 8, II E 8*; (the *Türkü* people said) *éllig bođun ertim élim amıtı: kanı: kımke: élig kazğanur:men* 'we were a people with a realm (of our own), where is our realm now? For whom are we striving to obtain a realm?' *IE 9, II E 8*; (the *xağan*) *éllig tutup törö:g étmis* 'controlled the realm and put the customary law in order' *IE 3, II E 4*; *él yeme: él boltı: bođun yeme: bođun boltı:* 'the realm became an (independent) realm, and the people became an (independent) people' *T 56*; and many o.o.: *viii ff.* (*a xan* ascended the throne and fixed his capital) *éllı: turmıs* 'his realm was stable' *Irkb 28*; *éllı:g étmis men* 'I have organized the realm' *do. 48*: *Man. sizip éllıgız TT II 6, 17, and 19*: *Yen. él (spelt il)* is fairly common, *éllıgız Mal. 2.6, 4*; *éllm 29, 7 and 8*; a.o.o.: *26, 1 (öge): a.o.o.*: *Uyg. viii él etmiş* is one component in the title of the *Xağan* commemorated in *Su* (*N 1*) and most of his successors: *viii ff.* *Man.-A élte xanta* 'in the realm and with the *xan*' *M III 10, 2 (i)* (damaged); o.o. *do. 34, 7*; *43, 9 (öge)*: *Man. koptın sınar él ulularıg keztintz* 'you have travelled through realms and countries in every direction' *TT III 60-1*; *éllig bođun[nuğ] M II 5, 16*: *Chr. meniñ élim içinde* 'in my (Herod's) realm' *U I 10, 1*: *Bud. Sanskrit atavisamihobha* 'revolt of the forest dwellers' *él (so spelt) ulu:ş bul:ganma:ki TT VIII A.31*; *janapada* 'the (common) people' *él ulu:ş do. A.42*; *rājya-bhiṣkam iva* 'like the inauguration of a kingdom' *él ornılıg a:bhişikig teg do. D.17*; *balıkdın balıkka uluşdın uluška éltin élke* 'from town to town, from country to country, from realm to realm' *TT IV 10, 20-1*; *éllig törög bulğadımız erser* 'if we have disturbed the realm and the customary laws' *do. 10, 17*; *Pfahl. 10, 15, etc. (öge)*; and many o.o.: *Civ. él xan* 'the realm and its ruler' *TT I (common), VII 30, 15*; and many o.o.: *xiv Chin.-Uyg. Dict. jên min* 'mankind' (*Giles 5,624*; *7,908*) *élgün RI 83*; *Ligeti 156*: *O. Kir. ix ff.* *él (so spelt)* is common, e.g. in Proper Names *él Toğan Tutuk Mal. 1, 2*; *éllımke élçis: ertim* 'I was the envoy for my realm' *do. 1, 2*; *tepri: éllımke: evükmedim* 'I could not remain in my sacred realm' *do. 2, 2*: *Xak. xi él: al-wilāya* 'realm, province', and the like; hence one says *beg éli: wilāyatı-l-amir—él al-finā* 'court-yard' which one says *kapuğ éli*: (not translated)—*él: ism yaqa* 'alā-l-xayl' 'a word used with reference to horses, because horses are the Turks' wings (*canāh*), hence a groom (*al-sā'is*) is called *él başı*: meaning (literally) 'the head of a province' (*al-wilāya*) but used for *sā'isul-xayl—él: al-sulh bayna'l-malikayn* 'peace between two kings'; one says *iki: beg birle: él boldı: şālahal-l-amirān ma'a(n)* 'the two *begs* made peace with one another' *Kaş. I 48-9*; *él törü: yetilsün başlaħa-l-wilāya* 'let the realm be set in order'

*I 106, 9*; a.o. *II 25, 8 (kal-)*; and many o.o. of *él al-wilāya—kü:ç éldin kirse: törü: tüglüktin çıkar* 'if violence enters (the house) from the courtyard (*al-finā*) customary law goes out of the smoke-hole' (or window, *al-kuwwa*) *III 120, 23*: *KB él* 'realm' is common by itself *123, etc.*, and in association with *törü 286, 822, etc.*—(three signs of the zodiac are fire, three water, three air, and three earth) *ajun boldı él* 'the world becomes peaceful' *143—sınamış kışl bildı élgün işi* 'the experienced man knows the business of the people' *245—billıgsızke törde orun bolsa kör bu tör élke sandı éllig buldı tör* 'if an ignorant man has a seat in the place of honour, this place of honour is reckoned to be the courtyard, and (the real) place of honour finds the courtyard (as its site)' (and if a wise man is given a seat in the courtyard, that courtyard is much superior to the seat of honour) *262-3*; *kopup çıktı élke* 'he rose and went out into the courtyard' *6213*; a.o. *2553 (IIv): XII(?) KBVP bu maşrıq élinde* 'in this eastern kingdom' *19, 29*; *XIII(?) KBPP maşrıq wilāyatında kamuğ Türkistan éllerinde 13-4*; *Tef. él* 'country; people; town(?)' *74*; *xiv Rbh. él aşasun yüz yaşasun* 'may his realm flourish and he may live a hundred years' *R I 803 (cf. KB 123)*: *Muh.(?) al-nāhiya wa'l-'amal* 'district, province' *él Rif. 179 (only)*: *Çağ. xv ff. él xalq* 'people' *Vel. 72 (quotn.)*; *él ahl wa xalq wa gurüh* 'people, community' *San. 112v. 5 (quotn.)*; (under *gün*, so spelt) and *él wa gün (sic, but ?read élgün)* is also used as a *Hend.* (*ba-tariq-i muzāwaca*) in the meaning of 'allies and auxiliaries' (*a'wān wa anşār*); *él* can be used by itself, but *gün* cannot be used by itself in this meaning *San. 310r. 6 (P. de C. 133 quotes several passages fr. Bābur in which élgün means 'people, retinue, subjects (of a ruler)')*: *Xwar. XIII(?) élgün (spelt yilgün?)* occurs 14 times in *Oğ.*, e.g. (the monster) *yilkılarnı élgünlerni yer érđi* 'used to eat cattle and people' *23*; *xiv él (1)* 'kingdom, province'; *(2)* 'people' *Qutb 49*; *(1)* only *MN 14*: *Korn. xiv él* 'province' *CCI*; 'people' *CCG*; *Gr.: Kıp. XIII* (after 'hand' *él*) *wa huwa'l-iqlim wa huwa'l-silm daddul-harb* also 'province', and 'peace', as opposed to war *Hou. 20, 17*; (among the Proper Names) *élbegi: amirul-iqlim*; *éladı: axada'l-balad* 'he captured the country' *do. 29, 8-9*; *xiv él (mufaxxam, here 'with é-, not 1-')* *al-balad wa'l-sulh İd. 20*; *élgün al-dawla* 'government, realm', compound of *él al-balad* and *kün al-şams* 'sun', used as an expression (*ibāra*) for *al-dawla do. 22*; *al-salām* 'peace' *él Bul. 6, 9*; *xv xalq wa 'ālam* 'people, world' *élgün Tuh. 14a. 3*; *sulh él do. 22a. 9*; 'ālam *élgün* also without (*bi-işqāt*) *gün do. 24b. 3*; *al-xalq wa'l-'ālam élgün, él uluş do. 85b. 9*: *Osm. xiv ff. él* (spelt both *el* and *il*) (1) 'country, state, province'; (2) 'people', esp. 'other people'; (3) 'peace, at peace, friendly' (as opposed to *yağı* 'hostile'); c.i.a.p.; *élgün* occurs in several *xiv* and *xv* texts *TTS I 370-5*; *II 521-8*; *III 360-6*; *IV 413-19*.

S 2 *él/él* See *elīg*.

S 11 See *yıl*.

VU 1:1 pec. to Xak. Xak. x1 1:1 kişi: *al-raculul-la'im* 'a vile, ignoble person'; 1:1 kuş: *al-raxama* 'vulture' *Kaş. I 49*; a.o. *I 331* (kuş): *KB yana bir tılı il* 'again there is one with an evil tongue' 342; *kişide ill 1669*; atı il bolur 'he gets an evil reputation' 4672.

ol both (1) an indeclinable Demonstrative Adj. 'that' as opposed to *bu*: 'this'; (2) a declinable Demonstrative Pron. 'that', also used for the 3rd Pers. Pron. 'he, she, it'. As a Pron. it was also used in the early period as the equivalent of the copula 'is, are'. In this last case there are two usages: (a) subject (sometimes implied, not stated), predicate, *ol*, meaning that the subject is the same as, or has the quality described by, the predicate; (b) subject, *ol*, meaning that the subject 'is that', often followed by a subordinate clause as in such phr. as *ümid ol* 'my hope is (that . . .)'. C.i.a.p.a.l.; in most the form is still *ol*, but in one or two the -l has been elided, prob. comparatively recently (the only early occurrence, once in *Türkü*, is almost certainly a scribal error). Such forms are SE *Türki o*; *o*, *u Shaw*, *BŞ, farring*, and SW *Az*, *Osm. o*. In one or two other languages, e.g. SW *Tkm.* *o* occurs as a colloquial form, beside the more formal *ol*. The oblique stem has been from the earliest period *an-*, and three cases *anın*, *anta*, *antan* are listed separately since they are used as *Adv.*, but there seems to have been an alternative stem *in-* of which traces are to be found under *ança*: and *apar*; and in the early period the Plur. was *olar*:. In one or two languages, esp. SW *Osm.* this stem has been converted by false analogy to *on-*; the only early occurrence is listed under *Xak.*; and there are sporadic cases of the elimination of -n- in the Plur., e.g. *Çağ. alar. Türkü VIII ol* is normally an Adj. e.g. *ol savıg* 'that word' *I S 7, II N 6*—*barduk yérde: edğüg ol erinc* 'your (only) advantage in the places to which you went was presumably that' (your blood flowed like water, etc.); *Oğuz: yeme: tarkinc ol* 'his Oğuz, too, are in a difficult mood' *T 22*; *Bilge: Toñukuk añıg ol* 'the Counsellor Toñukuk is evil' *T 34*—*anı: körüp* 'when you see it' *I S 13*; *anı: üçün* 'because of that' *I E 3*; *II E 28*; four o.o. of *anı*; VIII ff. in *Irkb* every para. ends with the phr. *edğü: (yavız, etc.) ol* '(the omen) is good (bad, etc.)'; *ol taşıg*: 'that stone' *Toy. 16 (EY II 58)*; (a blue-white stone) *tır tözlüg ol* 'has its:origin in Mercury' *do. 5-6*: *Man. ol ödün* 'at that time' *Chuas. I 6-7*—*anıñ savın* 'his words' *do. 137*; *anı üçün do. 305*—*edğüg anıgağ kop tēri yaratmıš ol* 'God was the creator of all good and evil' *do. I 28*; a.o.o.: *Uyg. VIII ol ay* 'that month' *Su. E 6*; a.o. *E 8*—*anı: do. S 6*: VIII ff. *Man.-A bazğan kışgaç kım kentü ol ok temiren étılmıš ol* 'the hammer and tongs which are themselves constructed from exactly that iron' *M I 8, 10-12*—*anı M I 15, 7 (2 ota-):*

*Man. ol nomta* 'in that doctrine' *TT III 63*—*apa yöründe* (spelt -*teg*) *kıltıñız* 'you made a remedy for him' *do. 29*; a.o. *do. 122: yél tēri apar oxşayır* 'the wind god is like that' *Wind 50*—*kayu ol* 'what is that?' *TT II 16, 36*: *Chr. ol moğoçlar* 'those magi' *U I 6, 4*; a.o.o.—*olarını (sic) birle* 'with them' *do. 6, 6*; *yüküneyin apar* 'I will worship him' *do. 6, 3-4*; a.o.o.—*bu bir yumğak taş ol* 'this is a lump of stone'; *do. 8, 5*: *Bud. ol* as an Adj. is very common, e.g. *ol bizñ tsuy irñçerimiz* 'those sins and miserable (offences) of ours' *TT IV 12, 44*—*ol* and its oblique cases *anı, apar, olar (sic)* are common as Pron. e.g. *ol yég bolğay* 'that will be better' *do. 10, 25*—*ol taluy suvi erñtñü korkincñğ adalıg ol* 'that ocean is very terrible and dangerous' *PP 26, 4-6* a.o.o.: *Civ. ol* as Adj. and copula is common, and it and its oblique cases occur as Pron.s: *Xak. x1 ol harf yu'abbar bihi* 'an *ma'nā huwa* 'a particle used to express the meaning 'he'; hence one says *ol andağ aydı*: 'he spoke thus'—*ol harf yuknā bihi* 'an *ma'nā dāka ayda(n)* 'a particle also used as an Adjective in the meaning 'that'; hence one says *ol er* 'that man'—*ol harf ta'kid yadzul fi'l-ismā* 'wa'l-af'al 'a particle giving emphasis used in association with nouns and verbs; hence one says *ol menñ oğlum ol* 'he is really (*haqiqata(n)*) my son', and *ol evke: barmıš ol* 'he has really gone to the house' *Kaş. I 37*; *ol* is very common in all three usages and so are the oblique cases *anı, anıñ, apar/apar*, etc. and *olar*; see *onu: KB ol* in all three usages is common, e.g. *orun ol törüttil* 'He created space' 19—*ol edğü ödün* 'at the good time' 291—*uluğluğ saña ol* 'greatness is Yours' 7; in some such cases *ol* is used where *dar* might be expected, e.g. *on iki ükek ol bularda adın* 'there are twelve signs of the zodiac different from these' (the planets) 138—the oblique forms of the Pron. are the same as in *Kaş.*: *xii(?) KBVP ol élnñ böğüš* 'the sage of that realm' 27—*kım ol* 'who is he?' 35—*uğan bir bayat ol* 'the Almighty is the one God' 1; in *yème bu kitab ol idñ ök 'azız* 'and this book is very precious' 9, the predicate for the first time comes after *ol*: *xiii(?) KBPP ol* is used as an Adj., but in sentences where *ol* might be expected as a copula *turur* is used instead; *At. ol* is common in all three usages, the oblique cases, including *olar* are the same as in *Kaş.*; *Tef. ditto* but *anlar* occurs as well as *olar* 53, 236, 325: *xiv Muh. huwa ol*; *humu anlar*; *dāka ol Mel. 12*; *Rif. 86-7*; and o.o.: *Çağ. xv ff. ol ism-i isāra* Demonstrative N./A. *ān* 'that' *San. 85v. 14* (quotn. of as Adj.); *anlar isān, ānha, ān* 'they', *alar* without -n- is also used (quotn.); *anı ū-rā* 'him' (quotns.); *anıñ ū* but only in such phr. as *anıñ edğ* 'like him', *anıñ bile* 'with him', and as an Adj. (quotn.) *San. 52r. 8 ff.*: *Xwar. xiii(?) ol* is used only as an Adj. in *Oğ.*; there are the usual oblique cases including *anıñ (sic)*, *anlar*: *xiv ol* is common in all three usages *Qutb 116*; *MN*; *Nahc. passim*: *Korn. xiv ol* *Adj.* and Pron. with a list of oblique cases, *Dat. apar, ağar*,

aar. Plur. **anlar**, **alar** *CCI, CCG*; *Gr.* 175 (many quotns., no trace of *ol* as copula): **Kip.** XIII *dāka* here 'he' *ol*; *ülā'ika* 'they' **anlar**: *Hou.* 50, 13; other oblique cases *do.* 52, 9 ff.: XIV *ol hucca wa hi-mā'nā dāka* *Id.* 20; **anlar** *humu wa ülä'ika* *do.* 24; (under **bunçak**) and **olçak dāka'l-qadr** 'that amount' *do.* 89; *hadāka* *ol Bul.* 15, 2; and oblique cases **anlar**, etc.: xv *dāka ol Kav.* 32, 20 (oblique cases **anı**, **ala:rni**: 32, 12; **anı**; **alla:rni**: 49, 4); *dālika ol 49, 9*; *ülā'ika alar*: 49, 10; *dāka ol Tuh.* 16b. 1 and many o.o.; oblique cases **anup**, **apar**, **onı**, **oņa**, **onlar**: *Osm.* XIV *ol* as Adj. and Pron. together with **olar** and **ol ok** c.i.a.p. *TTS I* 539 ff.; *II* 724 ff.; *III* 538 ff.; *IV* 604 ff.; oblique cases **anı**, **anup**, **anlar**, etc. are noted as late as XVII, *I* 26 ff.; *II* 34 ff.; *III* 22 ff.; *IV* 23 ff.; but **oņa** for **aņa** is as old as XV *III* 545.

**ul** 'foundation, basis' (lit. and metaph.). Survives only(?) in SE *Türki ul* 'foundation, earth floor' *Jarring* 322. **Xak.** XI **ul**: *uss kull hä'it wa cidār* 'the foundation of any kind of wall (Hend.)'; hence one says **tam ul**: 'the foundation of the wall' *Kağ.* I 48: *KB sözlün sözledi sözke ul tüb urup* 'he made his speech laying a foundation for his words' 506; o.o. (all metaph.) 819, 921, 1772; XIII(?) *KBPP* (this precious book has been built) **tört uluğ ağır ul üze** 'on four great and important foundations' 29; *At.* 81 (**ur-**), 341: XIV *Muh.*(?) *al-asās* 'foundation' **ul**: *Rif.* 178 (only): **Xwar.** XIV **ul** 'the sole of the foot' *Qutb* 197: **Kip.** XIV (after *ol*) also in the meaning of *al-aşl* 'basis, origin' *Id.* 20: **Osm.** XIV **ul** 'the foundations (of the mountains)' in one text *TTS I* 540 (*ol*).

**öl** 'damp, moist'; with some extended meanings like 'fresh' (not stale) in some modern languages. S.i.a.m.l.g., in SE *Türki* as **höl** with a recently acquired prosthetic *h-* *Şhav* 188, *BŞ* 318, *Jarring* 122 (also **yöl, yül**); *Tar. höl R II* 1798. **Türkü VIII ff.** **Man.** **kuruğ öl yer** 'dry and moist land' *Chuas.* 58, 316: **Uyg.** VIII ff. **Bud.** **kuruğ yeriğ sıvayı öl yeriğ tariyu** 'irrigating the dry land and cultivating the moist land' *PP I*, 3-4: **Civ.** **öl** (*sic*) *TT VIII I.1* (**ötüs**): XIV *Chin.-Uyg.* *Dict. shih* 'damp, moist' (*Giles* 9,938) **öl R I** 1246; *Ligeti* 189: **Xak.** XI **öl neñ** 'anything moist' (*ratb*); hence one says **öl to:n** 'a moist garment'; a word not known to the *Oğuz Kağ.* I 48; a.o. *I* 338, 11 (**çim**): *KB* (God created) **kuruğ yā ölüğ** 'dryness and moisture' 3726: XIV *Muh.* *al-raqb* (**yaş** and) **öl Mel.** 54, 14; *Rif.* 151 (mis-spelt): **Çağ.** xv ff. **öl** ('with **ö-**) **yaş nam ma'nāsına** 'moist'; also used for *daryā* 'sea' *Vel.* 113 (quotns.); (after **ol**) . . . (2) **[öl] ratb wa tar** 'moist' (quotn.); (3) metaph. **ab wa daryā** 'water, sea' (quotn.) *San.* 85v. 15: **Xwar.** XIV **öl** 'moisture' *Qutb* 122: **Kip.** XV (after **öl**:-) one says **öl dür ratıba mablül** 'it is moist'; and hence **öl**: **kétmedi**: 'its moisture (*ratıbatuhı*) has not gone off' *Id.* 20; **ıbtalla** 'to be moist' **öl ol-** *Bud.* 27r.; **balla** 'to moisten' **öl eyle-jét-** *do.* 35r.: **Osm.** XIV ff.

**öl** 'moist' in one XIV and one XVI text *TTS II* 747; *IV* 622.

### Mon. V. AL-

**al-** 'to take', with all the shades of meaning of the English word, 'to seize, collect (a debt), receive, accept', and some others as well, such as 'to take off' (a cap, saddle, etc.), 'to marry' and (as an abbreviation of **satım al-**) 'to buy'. S.i.a.m.l.g. The word is used in many idioms and compounds in which it is sometimes the second element. When it is the first in expressions like **alıp bar-** and **alıp kêt-** 'to take away', and **alıp kel-** 'to fetch', the two words are often fused and assume forms like **appar-**, **ekkit-**, **akkel-**. *Jarring* 18-19 lists about 30 phr. beginning with **alıp** (altp) in SE *Türki*. In compounds in which **al-** is the second element the meaning largely depends on the form of the first verb. In modern NE and NC languages a *Ger.* in **-p** is followed alternatively by **al-** or **bér-**, e.g. **satıp al-** 'to buy', **satıp bér-** 'to sell'. In such cases *Pal.* says that **al-** in NE *Tuv.* connotes action taken in one's own interest or for oneself. But, if the first element is a *Ger.* in **-a/-c-**, **al-** has the same meaning as **u-** 'to be able'. In such expressions **al-**, like **u-**, is usually, but not always, in the *Neg. f.*; phr. like **kele almadı** 'he could not come' are common, but phr. like **kele aldı** 'he was able to come' occur also. The date when this idiom evolved is uncertain. The earliest languages in which it is traceable are *Kom.* and *Çağ.*, but no examples have been noted in *Xwar.*, *Kip.*, or any earlier language or in the SW languages. It has often been suggested, e.g. in *RI* 348, that the SW Impossible *f.* **barama-** 'to be unable to go' is a contraction of **bara al-** but this is an error, the second element is **u-**, q.v. In the basic meaning 'to take' the object is in the *Acc.*, the source from which it is taken in the *Abl.*, and the third-party beneficiary, if mentioned, in the *Dat.* **Türkü VIII al-** is common, usually 'to capture (by military action)', e.g. (I killed their **xağan** and) **élin anta: altım** 'thereupon took his realm' *II E* 27; but **ol savığ alıp** 'capturing that statement (as true)' *IS 7, IIN 6*; **Tür[geş] xağan kızın ertinü: uluğ törün oğlıma: alı: bértim** 'I took the daughter of the *Türgeş xağan* (in marriage) for my son with great honour' *II N* 10; a.o. *IE* 8, *II E* 8 (I é:l); VIII ff. **ögüm ötin: alayın** 'I will accept my mother's advice' *IrkbB* 58; **kaltı: yürün: taşığ alsar** 'if a man takes a white stone' *Toy.* 15 (ETY *II* 58): **Man. antıp savın alıp Chuas.** 137; a.o. 198: **Yen. altı: yegırrmi: yaşuma: alımış kunçuyım** 'my wife whom I married at the age of sixteen' *Mal.* 48, 7: **Uyg.** VIII **al-** 'to capture' occurs four times in *Şu.*: VIII ff. **Man.-A sizlerde alımış ağu** 'the poison received from you' *MI* 19, 15: **Man. alıp arntı** 'now accept' (the worship of all men) *TT III* 3-4: **Bud. al-** (in *TT VIII* usually **al-**) 'to take' is common, e.g. **tavarın altımız yupladımız erser** 'if we have taken and used their property' *TT IV* 6, 44; **mayrı**



**burxanta burxan kutiqa alkış alıp** 'receiving from Maitreya Buddha praise for the blessed state of Buddhahood' *TTIV* 12, 51-2: Civ. al- is common for 'to receive' in contracts, e.g. **Turı Baxşidin yarım kap bor aldım** 'I have received half a skin of wine from Turı Baxşı' *USP*. 1, 3-4; and for 'to take' (e.g. a drug in compounding a remedy) in *II I* and *II*: **Xak. xı ol alımın aldı: qabada daynahu** 'he collected the debt due to him'; and one says **beg é:ı aldı: axaqa'-amirul-wilāya** 'the beg captured the province' *Kaş. I* 168 (**alır, alma:k**) and over 30 o.o. with various shades of meaning: **KB al-** 'to take, receive', etc. is very common: *xııı(?) Altıttó; Tef. ditto* 48: *xıv Muh. axada al-Mal. 22, 2; Rif. 102* and several o.o.: **Çağ. al-** (-ğum, etc.) **al-**; **almay almaz, almazın**; but in many passages it is also used with (another) word (*bir lafızla*) e.g. **kıla almay eyleyümezın, eyleyümedin, eyleyümez** 'without being able to, is unable to do' *Vel. 28-9* (quotn.); **al-gırıftan** 'to take' (quotn.); it is also a word which in conjunction with some words expresses a meaning not inherent in it(?) (*lafızı ki bā ba'di kalimat ifāda-i ma'nā gayr mauđū' lahu mī-kunad*), e.g. **ara (ʔala) almak tawān gırıftan** 'to be able to take'; **bara almak tawān raftan** 'to be able to go'; **köpül almak dil-ci'i kardan** 'to be satisfied'; **satğın almak xaridan** 'to buy' *San. 45v. 27* (quotns.). **Xwar. xııı al-** 'to take', etc. *'Ali 26: xııı(?) ditto, common Oğ.: xıv ditto Qutb 7; MN 284, etc.; Nahc. 47, 8 etc.; Kom. xıv al-* (-ır *CCG*; -ur *CCG*) 'to take, to receive' *CCG, CCG*; 'to marry'; (in Neg. f.) 'to be unable to' *CCG; Gr. 33* (many quotns.): **Kıp. xııı axada al-Hou. 39, 18; xıv ditto İd. 19; Bul. 20v.: xv ditto Kav. 5, 1; 8, 16; 77, 12** (al- 'with back vowel'); **al-**, not translated, is used to illustrate conjugation in *Tuh. 40b. 2 ff.*: **Osm. xıv ff. al-** in its ordinary meanings is not listed in *TTS* but phr. and unusual meanings are quoted in *I 22; II 29; III 17; IV 15.*

**ıı-ııı-** Preliminary note. *There is some difficulty about the vocalization of these verbs.* *Kaş. I 169* says that there were two: (1) **ıı-**, *Aor. ıııur*, with a back vowel 'to descend'; (2) **ıı-**, *Aor. ıııer*, with a front vowel (of a thorn) 'to catch (a garment, etc.)'; but the former is spelt with a front vowel in *KB* (and the *Caus. f. İldür-* survives with front vowels in *NC*), and the latter with back vowels in *Çağ.*; in the latter language however some meanings are so close to those of **al-** as to suggest that **ıı-** here was a *Sec. f.* of **al-**, just as in some languages there is a *Sec. f.* **ık-** of **ak-**, *q.v.* *There is in fact no doubt that the second verb did have a front vowel.*

**ıı-** 'to descend (from something Abl.)'. *N.o.a.b.* The suggestion in *Kaş. I 169* that **én-**, *q.v.*, is a *Sec. f.* of this verb is phonetically impossible. **Xak. xı er tağdan kodı: ııdı:** 'the man descended (*nazala*) from the mountain' (etc.); *Aor. ıııur*, with a *damna* on the *lām*; *Inf. ıııma:k f'i-l-nuzul Kaş. I 169; attın ıı inzil mına'l-faras I 175, 8; o.o. I 175, 19; III*

69, 2; 220, 14 (*kodı:*) **KB kayu neğ ağar erse ılgü kerek** 'anything which goes up must come down' 1086 (Vienna MS. *ęngü*); o.o. 746 (*yokla-*), 4754 (*İler* glossed *xurdtar juda* 'becomes smaller' in Vienna MS.).

**ıı-** (ʔıı-) 'to catch (something, with the hand, a hook, a noose, etc.)', and more commonly in modern languages 'to hang (something *Acc.*, on to something *Dat.*)' with some extended meanings esp. in SW. S.i.a.m.l.g.; with long vowel in Yakut **ıı-** *Pek. 912* and *Tkm. ıı-* which may represent the original form. **Uğ. viii ff. Man. bođulmaklıg ılgü tübke sırlımlışlarka** 'to those attached to the clinging (*Hend.*) root' *TT III 52-3*: Bud. Sanskrit *āsaya* 'clinging' *İlip* (spelt *yılip*) *TT VIII F. 5*; **kalın yekler tegirmileyü avlap İtliler erki** 'hordes of demons crowding round him seem to have got hold of him' *UIV 20, 233*; same phr. 18, 192: **Xak. xı tikem to:nuğ ııdı: caqaba'l-şauku'l-tawb** 'the thorn caught on to the garment'; *Aor. ıııer* with a *faşa* on the *lām*; *Inf. ıııma:k f'i-l-cağb Kaş. I 169*: **Çağ. xv ff. ıı (-mak, etc.) ııııdır-** 'to hang on' (*Trans.*); *ııııtıf eyle-* 'to flourish', etc. *Vel. 74-5* (quotns.); **ıı-gırıftan wa ba-naşar gırıftan** 'to take, seize; to pay attention to' *San. 109v. 14* (quotns.); **Xwar. xıv ıı-** 'to fasten, attach' *Qutb 58; Kom. xıv ıı- 'to hang, suspend' *CCG; Gr.: Kıp. xıv ıı-* 'allaqa' to hang, suspend' *İd. 19; xv ditto Tuh. 26a. 7*: **Osm. xıv ff. ıı-** 'to fasten into, grip' (something *Dat.*) in several *xıv* to *xvı* texts *TTS I 376; II 531; IV 420.**

**I ol-** 'to be, or become, ripe, soft, fully or over-cooked'. Survives only in SW *Krım R I 1098* and *Osm.* It is, however, doubtful whether in these languages it is now realized that this verb is by origin quite different from the much commoner **2 ol-** (**bol-**). **Xak. xı et bışıp oldı: şubixa'l-laħm hattā taharra'a mına'l-şabx** 'the meat was boiled until it disintegrated'; also used of a garment when it becomes threadbare and worn out (*xalıqa wa baliya*) with long use *Kaş. I 169* (*olur, olma:k*): *xıv Muh.* (in the section on food) *muhra* 'over-cooked' *o:ıımış Mel. 65, 12; Rif. 164; Kıp. xıv istawā* 'to become ripe' *o:ıı- Bul. 29r.*: **Osm. xıv ff.** one or two of the numerous forms listed in *TTS* seem to belong to this verb and not **2 ol-**, including *xıv olmaz waqtın* 'untimely' *I 541*; *oldacı kışıl* 'a mature man' *II 726*; *xv olmaz yere* 'fruitlessly' *III 543*, and perhaps one usage of **ol-** in *I 541.*

**S 2 ol-** See **bol-**.

**öl-** 'to die' *C.i.a.p.a.l. Türkü viii öl-* 'to die' is common, but is not used for persons of the highest rank for whom **uç-**, *q.v.*, was used: *viii ff. öl-* 'to die' *İrkB 41, 57*: *Man. ditto Chuas. 23*: *Yen. ditto Mal. 26, 5, etc.*: *Uğ. viii ditto Şu. E 5, etc.; Süci 8: viii ff. Man.-A ditto M I 9, 5 etc.*: *Man. TT II 16, 17, etc.*: *Bud. ditto, very common*: *Civ. ditto H I 102; USP. 12, 2 etc.*: **O. Kır. ıx ff. ditto Mal. 10, 11, etc.**: **Xak. xı öl-** translated *māta* 'to die'

(once *qutla* 'to be killed') occurs 9 times, once (*Kaş. I 15, 1*) spelt *öl-*; Aor. *ölür: I 228, 14*; n.m.e.: *KB öl-* 'to die' is common: XIII(?) *At.* ditto common; *Tef.* ditto 244: XIV *Muh. mâta öl-* *Mel. 31, 4*; *Rif. 115*; a.o.o.: *Çağ. xv ff. ölör/ölür* ('with *ö-* not *ü-*') *ölür, murda olur ma'nâina Vel. 117* (quoton.); *öl-* *murdan* 'to die' *San. 8or. 17*: *Xwar. XIII(?) ölərbiz* (*sic*) 'we are dying' *Oğ. 79*: XIV *öl-* 'to die' common *Qutb 123*; *MN 281*, etc.: *Kom. xiv* 'to die' *öl- CCI, CCG*; *Gr.: Kip. XIII al-mawt ölmeç Hou. 33, 4*; *mâta öl- do. 43, 18*: XIV *öl-* ('with front vowel') *mâta İd. 20*; *Bul. 81r.*: xv ditto *Kav. 9, 21*; *78, 12*; *Tuh. 35b. 8.*

### Dis. ALA

**a:la:** lit. 'parti-coloured, dappled, mottled, spotted, blotchy'; hence metaph. 'hypocritical, treacherous', and the like. S.i.a.m.l.g., often in jingles like *ala bula* and as the first element in compound names for birds, animals, plants, etc. See *Doerfer II 518*. *Türkü VIII ff. a:la:* (*sic*) *atlığ yol* (or *yul*) *teprî: men* 'I am the god of the road (or 'spring?') with a dappled horse' *İrk B 2: Uyğ. VIII ff. Civ. kamu kişniñ eti ala bolsar* 'if a man's flesh becomes blotchy'; (a remedy is described) *alası kéter* 'the blotches disappear' *H I 48-50*; similar phr., different remedy *TT VII 23, 4-5* (hardly 'leprous' as there translated, the remedies mentioned would be quite ineffective for leprosy): XIV *Chin.-Uyğ. Dict. mang* 'variegated, parti-coloured' (*Giles 7,659*) *ala Ligeti 128: Xak. XI a:la:* (spelt *ala*); but in a section containing only words beginning with *a:-*) *al-abraş minâ'l-insân* of a man, 'leprous'; and one says *a:la:* at *al-arqaş minâ'l-xayl* 'a dappled horse'; and one says *beg xan:ka:* **a:la:** boldi: *xâlafa'l-amîru'l-malik wa xaraca 'alayhi wa wâfaqa ma' aduwwihi* 'the beg opposed the king, revolted against him, and came to terms with his enemies': **a:la:** (spelt *ala*): the name of a summer station (*muştâf*) near Fergana: **a:la:** (spelt *ala*): **yiğa:ç ism mawdi' bi'l-tağr** 'the name of a place on the border' (between Moslem and pagan countries) *Kaş. I 81*; **ala:** (in a section for words with short initial vowels) *al-abraş I 91* (prov., metaph. meaning); (who knows which ravens are the old ones?) *kişi: ala:sın kîm tapar mani'lladi ya'rif damâ'ira'l-sudîr* 'who knows the secret thoughts in (men's) breasts?' *I 425, 12*: XIII(?) *Tef. ala* 'leper' 48: XIV *Muh.* (in a list of colours of horses) *al-ablaq* 'dappled' **a:l** (*sic*) *Muh. 70, 5*; (*çapar*, in margin) **a:la:** *Rif. 171* (the text is obviously corrupt here, see 2 a:l); *çapar* is a Pe. l.-w.): **Çağ. xv ff. ala** (PU) **luğa, ala** (VU) **böke** ('with -k-') the names of two different water birds *Vel. 30* (the second is also mentioned in *San.*, **luğa** is obviously corrupt perhaps for **toğan**, *San.* mentions such a bird but not as a water bird); **ala** (1) *surs-i nîm rang* 'dull red' (error, confused with 2 a:l) just as in *Rîmî çâsmî ki mâvil-i muharrat(2) bâşad* 'an eye inclined to be inflamed' is called **ala gözli**; in this meaning the same as in Pe.; (2) anything *ablaq* in

general, and *baraş* 'leprosy' in particular *San. 49r. 23* (several expressions beginning with **ala** follow): **Xwar. xiv ala** (of a horse) 'dappled' *Qutb 7*; (of clothes) 'parti-coloured' *Nahc. 55, 1*: *Kom. xiv* 'dappled' **ala CCG**; *Gr.: Kip. XIII* (among the proper names) **ala: ku:ş tayr ablaq** 'a speckled bird' *Hou. 29, 7*: XIV **ala:** ('with back vowels') *al-farasu'l-ablaq* also called **alaca: İd. 20**: xv *al-'aynu'l-suhlâ* 'a blood-shot eye' **ala: köz Kav. 60, 12**; *ablaq ala: Tuh. 4a. 3*; 4b. 5: *Osm. xiv* to XVII **ala** normally 'parti-coloured'; but sometimes 'treacherous' seems to be implied; in several texts *TTS I 16*; *II 22*; *III 14*; *IV 14*.

**D ele:** See 1 ele:-.

**S ile** See *birle:*.

**D ili:** Hap. leg.; Dev. N./A. fr. **il-**; lit. 'hanging loose'. **Xak. XI ili: kapuğ** 'a closed (*ğuluğ*) door which opens (*yanfatih*) without a key' *Kaş. I 92*.

**VU ula:** perhaps survives in SW xx Anat. **ula** 'a place, or clump of trees which serves as a boundary mark in the fields' *SDD 1415*; not connected with **ula** 'mountain' in some NE, SE dialects which is a l.-w. fr. Mong. *a'ula* 'mountain' (*Haemisch 10, Kow. 32*). **Xak. XI ula:** 'a mound (or barrow, *al-furruwa*) which serves as a landmark ('*alam*) in the desert'; one says **ula: bolsa: yo:l azmas:** 'if there is a landmark (*iram*) in the desert, the way is not lost' *Kaş. I 92*.

### Dis. V. ALA-

**1 ele:-** 'to keep calm, move gently' and the like; n.o.a.b.; no longer recognized by *Kaş.* as an ordinary V. **Uyğ. VIII ff. Bud.** (Ku Tao recovered from his trance and the people who had come to bury him all began to panic and run away; seeing this he said) **eleñler edğülerim** 'keep your heads, my good people' (why are you running away?) *Suv. 5, 14*: **Xak. XI ele: harf wa ma'nâhu ruwayd** an Exclamation meaning 'gently, slowly'; one also says **ele: ele:** 'gently, gently', and **ele:ğil w. -ğil** attached *Kaş. I 92*; a.o. *III 26, 1* (2 *évet*).

**S 2 ele:-** See *elge:-*.

**D êlle:-** Den. V. fr. **1 êl:**; survives only(?) in NC Kır. **elde:-** 'to be peaceably disposed'. **Türkü VIII I E 6-7, II E 7 (1 êl): O. Kır. ix ff. ta:ş yağı:ğ yağı:ladiñ** **êl(1)jedim** 'I fought foreign enemies and incorporated them in my realm' *Mal. 45, 4*: *Osm. xiv êlle-* 'to incorporate in one's realm' in two texts *TTS I 371 (île-); II 531 (ille-)*.

**ula:-** 'to repair (something broken *Acc.*); to join (things *Acc.*) together; to join (something *Acc.*) to (something *Dat.*)'. S.i.a.m.l.g. The SE Tar. meaning 'to twist together', *RI 1678*, seems rather to belong to 2 \***ulu:-**. See also **ula:yu:**. **Türkü** (VIII, this word has been erroneously read in *I E 32* see **ançula:-**): VIII ff. (I make good your broken things and)

**üzükl:pl:n ula:yu:rm:n** 'join together your torn things' *Irkb* 48 (see *sap-*): **Uyg.** Man. -A kentü köpülin niğosaqlar üze bamaz ulamaz 'he does not attach (Hend.) his own mind to the Hearers' *M III* 22, 12-13 (i): **Bud. nom ulamaklıg edgüsi** 'his goodness in attaching the doctrine' (to his hearers) (was like that of Deva Bodhisattva) **yarukin ulamaklıg edremi** 'his manliness in attaching its light' (to them) (was like that of Nāgārjuna Bodhisattva) *Hüen-ts.* 1904-6: **Xak. xı yıp ula:dı: waşala'l-xayt'** 'he joined together the cord' (etc.); and one says of **yağuk ula:dı: waşala'l-rahim** 'he did good to the neighbours' (? an Ar. idiom) *Kaş. III* 255 (**ula:r, ula:ma:k**); **ula:ğu: ne:ñ kull mā yūşal bihi'l-şay** 'anything to which something is fastened', e.g. a patch on a garment *Kaş. I* 136, 16: *KB kayuka yağuşsa añar öz ular* 'it joins itself to whichever (planet) it approaches' 136; **köğül bir bayatka uladım köni** 'I have sincerely joined my mind to the One God' 4778; o.o. 460, 676, 961, 2008, 4790: **xııı(?) At. ula** 'join' (various qualities together) 62; **biłgılikke özni ula 82**; a.o.o.; (*Tef. ulamaklık* 'union' or the like 225): **xıv Muh. (?) awşala** 'to join (something to something) **u:la:- Rif.** 105 (only): **xv At. Postscripti köp elni körürbiz Adıb sözlüni bile bilmegendın ular özlüni** 'we see all people join themselves (to him) whether they know the Adıb's words or not' 506: **Çağ. xv ff. ula:-** (and **ulandır-**, both spelt) **Caus. f;** *band hardan wa paywastan riştih wa rismân ba-câ'i* 'to tie or join together cords or ropes at a place' *San.* 81r. 11 (quotns.): **Kom. xıv** 'to tie together, join' **ula- CCG;** **Gr.:** **Kıp. xııı awşala min waşlı'l-şay' bi'l-şay' u:la:- Hou.** 37, 21: **xıv ula- awşala İd.** 20: **xv waşala (yet-, yetgır-;** in margin in second hand) **ula- Tuh.** 38b. 7: **Osm. xıv ula-** 'to join, fasten' in three texts *TTS I* 718; *II* 924.

**I ulı:-** basically (of a wolf) 'to howl'; also used by extension for other animals and human beings. S.i.m.l.g. w. some variations (-a/-u-) of the final vowel. **Uyg.** viii ff. Man. 1 **iğaç kutı ulıyur** 'the benevolent spirits of the shrubs and trees lament' *M II* 12, 5: **Bud.** (then the King, hearing these words) **ulıdı sığtadı** 'howled and sobbed' *PP* 61, 4; similar *phr. do.* 77, 2-3; *U II* 30, 25: (of a cow whose calf is lost) **ulıyur** 'lowing plaintively' *PP* 77, 5: **Xak. xı böri ulıdı:** 'the wolf howled' ('awā'); also used of a dog when it barks at night with a frightening bark (*nabaħa layla(n) nubāh hā'il*); also of a man when he suffers acute pain and screams like the howl of a wolf (*şāħa ka-'uwā'i'l-d'ib*) *Kaş. III* 255 (prov.): **ulı:r, ulı:ma:k**; **bu uğur ol böri: ulı:ğu:** 'this is the time when the wolves howl' *I* 136, 18: **KB töşekke kırıp yattı muñluğ ulıp** 'he went to bed and lay screaming with pain' 1056; o.o. 1075, 1204, 1371, 1392, 1395, 1514, 5650, 6092, 6289 of persons, 2327 of a lion: **xıv. Muh. nabaħa'l-kalb u:lı:-** (mis-spelt **u:lan-)** *Mel.* 31, 11; *Rif.* 115; *nubāhu'l-kalb u:lı:ma:k* 124 (only): **Çağ. xv ff. ulu-** ('with

**u-**; and **uluş-**) *nāla kaşidan sağ wa şağāl wa amşāl-i ān* 'to howl, of a dog, jackal, and the like' *San.* 82r. 16 (both words spelt with front vowels in error): **Kıp. xıv ulu-** 'awā'l-kalb *İd.* 20: **xv 'awā ulu- Tuh.** 25b. 9; *nabaħa ulu- do.* 37a. 8.

**VU 2 \*ulı:-** See **ulıt-, ulın-, etc.**

**üle:-** 'to divide (something *Acc.*) into shares and distribute (them to people *Dat.*)'; the word implies both division and distribution. Survives only in one or two NE languages and SE Tar. *R I* 1849; elsewhere, like *evle-*, it has been displaced by *Caus. fs of der. fs of this verb.* **Uyg.** viii ff. Man. **rtnlg**... **üleyti yarlıkatırız**... **tnlığlar**ka 'you have deigned to distribute the jewels (of the doctrine called "good") to (suffering) mortals' *TT III* 109-10: **Bud. adınlar**ka **ülemiş buyan küğinde** 'by virtue of the merit distributed to others' *TT VII* 40, 122: **Civ. (VU) çoknı ülep kitabımız** 'our memorandum allocating the *şok*' (some kind of tax, Chinese? l.-w.) *USp.* 9, 4: **Xak. xı ol yarma:k üle:di: farraqa'l-darāhim** 'he divided and distributed the coins' (etc.) *Kaş. III* 255 (**üle:r, üle:me:k**); (when you become a distinguished wise man in the tribe) **biłgı:n üle:** (*sic*) 'distribute your wisdom (to others)' *I* 51, 16: **KB çığayka üledü üküş neğ tavar** 'he distributed many (useful) things and goods to the poor' 1112; o.o. 1034, 1517, 1564 (**ağı:**) **Xwar. xıv** (if your drink is water, beware of drinking alone, the man that eats alone) **yalğuz üler zār** 'has no one to share his misery with' (fol. 73v. 11) *Qutb* 197 (**ula-)**: **Kıp. xıv üle-** ('with front vowels') **qasama** 'to divide up' *İd.* 20: **xv qasama ülü-** *Tuh.* 30a. 5.

**D öli:-** **Intrans. Den. V. fr. öli:** 'to be moist, damp'. N.o.a.b. The more normal **Den. V. ölle-** s.i.s.m.l. but as a **Trans. V. 'to moisten'**. **Xak. xı to:n öli:dı: ibtalla'l-tawb** 'the garment was moist' *Kaş. III* 256 (prov.); **öli:r, öli:me:k**; a.o. *II* 324, 9: **xıv Muh. ibtalla ölü-Mel.** 21, 15; (**tüvşe-**; in margin) **ö:li:- Rif.** 102: **Kıp. xıv öli- ibtalla İd.** 20: **xıv ditto ölü- Tuh.** 5a. 7: **Osm. xıv, xv ölü-** 'to be moist' in two texts *TTS I* 563; *III* 559.

### Mon. ALB

**alp** basically 'tough, resistant, hard to overcome'; originally applicable both to persons, when the conventional translation 'brave' is reasonably accurate, and to inanimate objects and even to abstract ideas like 'danger'. S.i.a.m.l.g. except SE; in SW it became obsolete except as an element in Proper Names but was revived during XIX. See *Doerfer I* 526. **Türkü viii alp** 'brave' qualifying, or as a predicate with, **er, kişi, xağan** *I S* 6, *II N* 4; *IE* 3, *II E* 4; *IE* 40; *II N* 7; *T* 10, 21, 29, 49; *Ongın* 3, 12; **alpı: erdemı:** 'his bravery and manliness' *İx.* 4; o.o. *do.* 7 and 12; (Külü Çor was his Counsellor and army commander) **alpı: bökesı: ertı:** 'his brave and strong warrior' *do.* 17—(when a thing is thin it is easy

(see *uçuz*) to crumple it up, but) *yuyka kalın bolsar toplağuluk alp ermiş* 'when the thin becomes thick it is a tough job to crumple it up' *T* 13; a.o. *T* 14; (we came over the Altay mountain forest and across the Ertiş river) *kelmış: alp* 'it was difficult to come' *T* 38; VIII ff. alp 'brave' *İrkB* 40, 55; *antağ alp men erdemliğ men* 'I am so brave and manly' *do.* 10; Man. alp *e[mgekler?]* 'grievous sufferings' *TT* II 6, 6; *Yen. atsar alp ertigiz* 'you were powerful when shooting' *Mal.* 28, 2; *alpin üçün erdemli:n üçün do.* 31, 2; o.o. dubious: *Uyg.* VIII ff. Man. alp 'difficult' *TT* III 19 (damaged); a.o. *do.* 169 (*ada*): Bud. alp *yérci suvçı* 'a tough guide and pilot' *PP* 23, 8; alp *ada do.* 38, 8; alp *erdemliğ TT* VI 347; (actions) alp *kıl-guluk alp bütürgülük* 'hard to perform and hard to carry out' *TT* V 20, 8; a.o.o. qualifying persons and abstract ideas: Civ. alp after an Infin. 'it is difficult to' *TT* I 78, 84; a.o. 160 (*edgölük*); Alp as a component in Proper Names *Usp.* 36, 1; 111, 4 etc.: O. Kir. IX ff. Alp in P.N. *Mal.* 10, 5; 16, 1; *er erdemim üçün alpun do.* 11, 9 (dubious): *Xak.* XI alp *al-şuca'* 'brave' *Kaş.* I 41 (prov. (see *alçak*), verse); *I* 238 (*ütleş-*) and many o.o. (i) as Adj. 'brave'; (2) as Noun 'brave warrior'; (3) as a component in P.N.s like *Toğa: Alp Er* and *Alp Tegin: KB* alp *er* 601; *Toğa Alp Er* 277; a.o.o.: XII(?) *KBVP* alp *yürek* 'stout-hearted' 51; XIII(?) *Tef.* alp 'brave' 49; XIV *Muh. al-şuca'* alp *Mel.* 13, 16; *Rif.* 89, 152; *acdal* (of a man) 'tough' alp 18, 2; 96; *muğarib wa muğarib* 'warlike, aggressive' alp 50, 9 (*Rif.* 145 *yağ:çl*): *Çağ.* xv ff. alp (spelt) *pahlavān wa bahādūr* 'hero, warrior', Plur. *alpar*; alp *arşan* the name of a well-known emperor, meaning *şir-i dilbar* 'heart-ravishing lion' *San.* 49v. 23; *Xwar.* xiv *mēni alp bahatur tēsünler* 'let them call me a brave warrior' *Nahc.* 405, 8; *Kip.* XIII *al-şuca'* alp *Hou.* 26, 4; XIV alp (spelt) *al-şuca'* *Id.* 21; *Osm.* XIV to XVI alp 'brave', in several texts; in two XVI dicts. described as Tkm. *TTS* I 22; *II* 30; *III* 17; *IV* 19.

### Dis. ALB

D *alplik* A.N. fr. alp. N.o.a.b. *Xak.* XI *KB uvutka bolup korklık alplik kilur* 'out of shame a coward performs brave deeds' 2202 (cf. *ögünç*): XIII(?) *Tef.* (all the people of Mecca feared 'Omar) *anıy alplikindin* 'because of his toughness' 49; XIV *Muh. al-şuca'a* 'bravery' *alplik* (spelt in error with *-lik*) *Mel.* 13, 16; *Rif.* 89; *Osm.* XIV *alplik* (I) 'bravery'; (2) 'obstinacy, resistance to the will of God' in two texts *TTS* I 22.

### Dis. V. ALB-

VU *alvir-* Hap. leg.; the general shape of this word is fixed by its position between *anğar-* (*andğar-*) and *ötğür-*; it is not clear from the facsimile whether the Infin. was altered from *-mek* to *-mak* or vice versa but the first is likelier. *Xak.* XI ol *anıy yüziçe: alvirde: waṭaba fi wachihli fi kalām ka'annahu yurid*

*muşācaratahu* 'he jumped down his throat as if he wished to pick a quarrel with him' *Kaş.* I 226 (*alvirar*; *alvirma:k?*).

### Tris. ALB

D *alpa:ğut* Dev. N. fr. \**alpa:-* Den. V. fr. alp; 'warrior'. L.-w. in Mong. *albağut* (*Kow.* 84) where it was falsely connected w. *alban* 'head tax' and used for 'subject, taxpayer', and the like; borrowed in NE Tob. *alpağit*: NW Kar. *alpawt* *R* I 430-1; Tat. *alpavit* 'householder, property owner'. *Türkü* VIII *IN* 7, *II E* 31 (*uğuş*), the word, which should, by the context, be *alpağutu:*, was mis-spelt *alpağu:* in *I* and corrected to *yilpağutu:* (with front *y-*) in *II*, but the *yl-* must be an error: *Uyg.* VIII ff. Bud. ol *Dantipalı él(1)liğ alku alpağutu birle* 'that king Dantipala, with all his fighting men' *IV.* 34, 63-4; *Alp Sapun Öge Alpağut* occurs in a list of Proper Names in *Pfahl.* 23, 14; *Xak.* XI *alpa:ğut al-mubārizu'l-buhma* 'a brave warrior'; in verse quoted, *alpa:ğutin üürdi: ixtāva abtālahu* 'chose his fighting men' *Kaş.* I 144; *alpağutin (sic) abtālahu III* 422, 10; XIV *Rbg.* *Xalxan atliğ şuca'atliğ alpağut* 'a brave warrior called Xalxan' *R* I 433; *Kom.* XIV 'soldier' *alpawt CCG*; *Gr.*: *Kip.* xv *muxtall* 'destitute, mentally disturbed' *alpawut Tuh.* 33b. 29 (prob. the Turkish translation of *muxtall* and an Ar. word, perhaps *mubāriz* has fallen out of the MS. between these two words).

F *ala:wa:n* Hap. leg.; general shape fixed by inclusion under the heading *afā'ül*; no doubt a foreign l.-w., perhaps with prosthetic *a-*. *Xak.* XI *ala:wain al-timsāh* 'crocodile' *Kaş.* I 140.

### Tris. V. ALB-

D *alpirkan-* Refl. Den. V. fr. alp. Survives only(?) in NW Kaz. *albirğan-* 'to occupy oneself with something out of boredom' *R* I 435. *Uyg.* VIII ff. Bud. (if a woman who is pregnant) *tuğuru umadin alpirkansar tözi tuğurmasz erser* 'makes great efforts(?) because she cannot give birth, and still cannot bring forth her unborn child' *Usp.* 102a. 4-5.

### Dis. ALC

F *alu:ç* a fruit, prob. 'the fruit of the *Crataegus azarolus*, Neapolitan medlar'; l.-w. cognate to Pe. *alū* 'plum'. Survives only(?) in SW Osm. *Xak.* XI *alu:ç barūd (sic, not al-barūd* 'cold', as in printed text; Brockelmann may be right in suggesting that it is an error for *barūq* 'apricot') *Kaş.* I 122; *Kip.* XIV *alçu: (sic; 'with back vowels') tamar şacar fi bilādi'l-türk şabiḥ bi'l-zu'rür* 'a tree fruit in the Turkish country like the medlar' *Id.* 21; *Osm.* XVIII *aluc* (spelt), in *Rümi*, *zu'rür-i cabali*, in Pe. *kühic* 'mountain medlar' *San.* 50r. 27.

D *olıç* irregular Dim. f. of *oğul*. N.o.a.b. *Karluk* XI *olıç harf tahannum wa ta'atıf 'alā'l-banin* 'an affectionate (Hend.) exclamation to children'; one says *olıçım bunayya* 'my

dear child' *Kağ. I 52; a.o. II 250, 4* (in a *Xak. wuladı*: xiv *Muh.* (in a list of titles, etc.) *min wuladı*'l-malik 'a king's son' o.1:ç *Mel. 50, 4; Rif. 143.*

**D alçı**: N.Ag. fr. 1 a.1. N.o.a.b. *Xak. xı KB yana alçı bolsa kızıl tilkü teg* 'again if he is as crafty as a red fox' 2312; *bu alçı ajun* 'this deceitful world' 5231: xiv *Muh.*(?) *muhtāl* 'crafty' a:lçı: *Rif. 157* (only).

**D élci**: N.Ag. fr. 1 é.1. S.i.a.m.l.g. The modern meaning is 'ambassador, representative of government in foreign countries', and there is nothing in the early texts to suggest that it ever had any other meaning, although in some *Uyg. Civ.* contracts it appears as a Proper Name. It seems clear that in the early period it was not a hereditary title, but, like *bilge*: é.1 öge:si:, çavuş, etc., an appointment normally held by a commoner and not a member of the royal family. Cf. *yala:vaç*. See *Doerfer II 656. Uyg. VIII ff.* Man. the word occurs in two lists of high dignitaries, *tepriken kunçuy [ta]rxan tégitler élci bilgeler* 'devout consorts, tarxans, princes, ambassadors, and counsellors' *M III 36, 5* (ii); *tarxan kunçuyar tepriken tégitler [él] öğesi élci bilgeler M III 34, 6-7*: Bud. élci bilgeler are mentioned in *Kuan. 129-30* in a long list of kinds of people, starting with Buddhas, Pratyekabuddhas, etc., they come between 'ordinary preachers' (see *égil*) and before brahmins, but the list does not seem to be in any logical order: *Civ. one of the parties to the contract in USp. 28* was called *Élci* and so were witnesses to *do. 19 (, 9) and 34 (, 13)*; an *Élci tiri* is mentioned in *do. 4, 7*: *O. Kir. IX ff. atım Él Toğan Tutuk ben, teprı: élimke: élci:si: ertim, altı: bağ bodunka: beğ ertim* 'my name was *Él Toğan Tutuk*; I was the ambassador for my sacred realm and *beğ* of the Altı: Bağ (see I bağ) people' *Mal. 1, 2* (should be 1, 1); *Élci: Çor Küç Bars* Proper Name *do. 14, 1*; *Xak. xı KB* (a monarch requires helpers and) *ukuşlığ biliglig böğü élçiler* 'understanding, wise, sage ambassadors' 427 (*sic?*), but in *KB* 'ambassador' is normally *yala:vaç*: xiii(?) *Tef. élci, élçü* 'ambassador, envoy' 76: xiv *Muh. al-rasıl* 'envoy, ambassador' é:lçı: *Mel. 57, 12 (Rif. 156 savcı): Çağ. xv ff. élci rasıl wa barid* 'ambassador, messenger' *San. 112v. 14* (quotns.): *Xwar. xiii(?) (Öğüz Xan* send his commands to the four corners of the world, he wrote what he wished to make known and) *élçilerike bérıp yiberdi (or yibardı)* 'gave it to his ambassadors and sent it off' *Oğ. 104-5*: xiv *élci* 'envoy' (sent to collect tribute from subordinate rulers) *Qutb 49; Nahc. 77, 12*: *Kom. xiv* 'envoy' *élci CCI; Gr.: Kıp. xiii al-rasıl élci: mustaqg mina'l-sa'y fi'l-şulh* 'a compound word from endeavour for peace' *Hou. 25, 6*: xiv (after *él*) hence *al-rasılı'nı lađı yathubu'l-şulh* 'the ambassador who asks for peace' is called *élci*: *Id. 20*: xv *baridi wa'l-sā'i* 'messenger, courier' *élci Tuh. 8a. 1; rasıl élci 16b. 4.*

**D alçak** 'gentle, mild, humble' in a laudatory sense; survives in this meaning in NE Alt., Tel. *R I 423*: NC Kir.: NW Kaz. and SW Tkm., but in SW Osm. and Krim it has (recently?) acquired a pejorative meaning 'low (in stature or character), base, vile'. Prima facie a N./A.S. fr. *alça-*, but this verb is very poorly attested, occurring only in Osm. *Red. 184*, in a pejorative sense; the Pass. f. *alçal-* is, however, better attested in recent Osm. dicts. In these circumstances it is possible that *alça-* is a back formation fr. *alçak* and that the latter is a Den. N. for an earlier \**altçak* der. fr. *alt*, but this depends on the question whether the latter, q.v., is an ancient word. See *aşak. Xak. xı alçak al-halimu'l-şarif* 'gentle, mild; graceful, polite' *Kağ. I 100: alp yağıda: alçak çoğı:da*: 'a man's braveness is tested only in the presence of the enemy, and the mildness of a mild man is proved in a quarrel' (*hilmu'l-halim yucarrab fi'l-cidāl*) *I 41, 11*: *KB* (of the Prophet) *tüzün erdi alçak kilinçı silig* 'he was good and humble and his conduct was pure' 43; o.o. 703, 2231 (*alçak amul* 'gentle and peaceable'), 2295: xiii(?) *Tef. alçax gardanları aşak bolup* 'their humble necks (Pe. l.-w.) were bowed down' 50: xiv *Rhğ. alçak amul tüzün kılık* 'humble, peaceable, and well-behaved' *R I 649 (amul): Çağ. xv ff. alçak past wa dün wa nızil* 'humble, lowly' *San. 50r. 11*: *Kıp. xv mutawāđi* 'gentle, meek' *alşak Tuh. 33a. 1*; (in a list of Adv. of position) *aşak/alşak wāđi* 'low' *do. 73b. 11*; (in a similar list; 'high' *yüksek, büyük*) *sāfil* 'low' *alşak*, which also means *wāđi* 'humble' *Kav. 36, 8*: *Osm. xiv to xvi alçak* (once xiv *alşax*) 'humble, mild' in several texts; *alçak od* 'a gentle fire' (xv); *alçağrak* 'low-lying' (ground) (xvi) *TTS I 17; II 26, 30; III 14; IV 16.*

## Tris. ALC

?F *ala:çu*: 'tent, hut'. Later forms usually have final -k; this inconsistency suggests that it is a l.-w. Survives w. phonetic changes and nearly always with -k, usually meaning 'a hut made out of branches of trees' in some NE languages (Tuv. *alacı*); NC Kir.; several NW languages including Kar. and SW Osm. (with eight or nine slightly different forms in xx Anat. *SDD 87, 89, 91, 93, 94, 95, 522, 523*) See *Doerfer II 519. Uyg. VIII ff.* Bud. *Hariçandri tégın alaçu tususında* (meaningless, ?amend to *tuşında*) *yoriyur erken* 'while he was walking about opposite(?) Prince Harichandra's tent' *U III 6, 1-2* (iii): *Xak. xı ala:çu: al-fāza wa'l-fustāt* 'a tent with two poles; a large tent made of coarse fabric' *Kağ. I 136* (between *üle:tü*: and *aba:cı*): *Çağ. xv ff. alaçuk* ('with -ç-') the same as *ağ öy*, already mentioned, that is 'a tent (*xayma*) which nomads (*sahrānīşānān*) make from poles' (*çübhā*) *San. 49r. 1; a.o. 205r. 19 (1 çatır)*. *Kom. xiv* 'hut' *alaçuk CCI; Gr. Osm. xiv-xvii alaçuk/jalaçuk* specifically 'a nomad's hut' in several texts *TTS I 16; II 23; III 13; IV 14.*

VUF **alu:çın** Hap. leg.; no doubt a l.-w., prob. fr. Chinese with prosthetic a-. **Xak.** XI **alu:çın nabt lahu anāhib yu'kal** 'an edible plant with a knotted stem' *Kaş.* I 138.

## Tris. V. ALC-

D?F **ala:çu:lan-** Hap. leg.; Refl. Den. V. fr. **ala:çu:** **Xak.** XI (in a grammatical section) **er ala:çu:landı: ittaxadā'l-raculū'l-fāza** 'the man procured a tent with two poles' *Kaş.* III 205, 16.

## Mon. ALT

**alt** as in the cases of **3 al** and **ast**, there is grave doubt whether this is really an independent ancient word. If it was it meant 'the bottom, or lower surface (of something)'. It has been suggested that **altın**, **astın**, which is synonymous with it, and **üstün**, which is often used in antithesis to it, all carry the suffix **-dun/-dün/-tun/-tün**, etc., which is clearly recognizable in words like **öpdün** and **kédin**, and that these are crases of **\*altın**, **\*astın**, **\*üstün**. This is probably correct, but it does involve assuming that **alt** and **ast** are in a class by themselves, and different from **iç** and **2 taş** which are the bases of comparable forms **içtın** and **taştın** but are also normal N./A.s, since they are used only in suffixed forms. If this is correct, then **alçak**, q.v., can also be regarded as a crasis of **\*altçak** and derived from this word. The only medieval forms of this word, always in suffixed form, are in *Tef.* Kom. and Kip. In modern languages there is some confusion between **alt** and **3 al**, but suffixed forms of **alt** meaning 'below' certainly occur in some NE, NW, and SW languages, and similar forms of **ast** with the same meaning in SE, NC, SC, and some NW languages. (**Xak.**) XIII ff. *Tef.* **altına**, **altında**, **altından** 'beneath, from beneath' are noted after nouns under **altın** 49; Kom. XIV **altında** 'subordinate to him' *CCG*; Gr. 36; Kip. XIII (in the grammatical part) 'as for Ar. word **taht** "below, under", its root (*aṣluhā*) in Turkish is **altı** ("with back -l-"), if you wish to say **tahtak** you say **altında**; **tahtakum altınızda** (and other examples) *Hou.* 53, 8 ff.: XIV (under 'adverbs of position') **taht altında: Bul.** 14, 4; XV (ditto) **taht altı: Kav.** 35, 6; **taht altı Tuh.** 8b. 10; 73b. 9 (followed by two examples with Suffs.)

## Mon. V. ALD-

élt- See élet-.

## Dis. ALD

D **olut** Hap. leg.; Dev. N./A. fr. I **ol-** **Xak.** XI **olut er** 'a mature, stout (*al-kahlu'l-tarr*) man' *Kaş.* I 52.

D **ölüt** (ölöt) Dev. N. in -üt (here Caus.) fr. öI-; 'killing, murder'. In the medieval period became **ölet**, usually meaning 'epidemic; sudden death'. This s.i.m.n.l.g., but **ölüt**, w. same meaning, survives in NE Alt., 'Tel. R I

1250. L.-w. in Pe., see *Doerfer* II 618. **Uyg.** VIII ff. **Bud.** **ölüt ölürmek karmapadığ** 'the sin (Sanskrit l.-w.) of murder' *U III* 4, 13-14; **yinin ölüt ölürdiniz erser** 'if we have murdered a (living) body' *TT IV* 8, 68; o.o. *U III* 4, 6-12 (evril-); **Xak.** XI **ölüt al-qitāl** 'killing, murder' *Kaş.* I 52; XIV **Muh.** (?) *al-cinād* 'inanimate' (opposite to *al-haywān* 'animate' **unliğ**) **ö:let Rif.** 138 (only); **Çağ.** XV ff. **ölet** 'pestilence, epidemic' (*margi*) *San.* 85v. 20; Kip. XV **fanā** 'annihilation' **ölet Tuh.** 27b. 9; **Osm.** XIV ff. **ölet** 'epidemic death'; in several texts *TTS I* 563; *II* 748; *IV* 623.

**altı**: 'six'; c.i.a.p.a.l.; common in **Türkü** VIII: **Uyg.** VIII, VIII ff. **Bud.**: XIV *Chin.-Uyg.* *Dict.* *Ligeti* 128; O. Kir. IX ff.: **Xak.** XI and *KB*: XIII (?) *Tef.*: XIV *Muh.*: **Çağ.** XV ff.: **Xwar.** *Qutb*; *MN*; *Nahc.*: Kom. XIV: Kip. XIII-XV: **Osm.** XIV ff.

D **altağ** N.Ac. fr. **alta-**; syn. w., and in **Uyg.** apparently used only in *Hend. w.*, I **a1**; originally rather neutrally 'device, method of doing something'; later only pejoratively 'deceit, guile, dirty trick'. S.i.a.m.l.g., but rare in SE and in SW Osm. only in XX Anat., *SDD* 94; Tkm. **a1dav** **Uyg.** VIII ff. *Man.* *TT III* 68, 122 (I **a1**): **Bud.** *Sw.* 363, 20-1, etc. (I **a1**): **Çağ.** XV ff. **aldağ aldamak Vel.** 26 (quotn. *hılası çok altı wa aldağı köp*); **aldağ farib** 'deceit', syn. w. I **a1** *San.* 50r. 13 (*Vel.*'s quotn. under I **a1**): **TT** XIV **aldağ** 'trick, deceit' *Qutb* 7.

VUD **olduk** Pass. N./A.S. fr. **oldi-** **Xak.** XI **olduk at** 'a horse (etc.) which is unshod' (*al-hāfi*) *Kaş.* I 101; XIII (?) *Tef.* **Mūsā elig uzatdı yılan teğ oldukını tutdı** 'Moses stretched out his hand and grasped his (staff) as smooth as a snake' 236.

D **altmış** 'sixty'; der. f. **altı**; with the unusual suffix **-miş**. S.i.a.m.l.g. including *Çuv.* *otmāl/utmāl Ash.* III 333, but excluding the NE languages which have **altan** and other crases of **altı**: **on**, and **Yakut alta uon Pek.** 81. **Türkü** VIII ff. **Yen. tokuz altmış er** 'fifty-nine men' *Mal.* 48, 3; a.o. 26, 10; **Uyg.** VIII ff. **Civ.** **altmış 'sixty'** *TT VIII L.* 6, 7; *Usp.* 6, 6; 57, 5; 74, 11; **Yazdıgird él(i)ğ sanı üç yüz takı sekiz altmış** 'the year 358 in the era of Yazdıgird' *TT VII* 9, 11-13; O. Kir. IX ff. **altmış yaşında**: 'in my sixtieth year' *Mal.* 1, 1 (should be 1, 2); **altmış at bintim** 'I rode sixty horses' (in the course of my life) *do.* 41, 9; **Xak.** XI *KB* (I have reached the age of fifty and) **okır emdi altmış maṣa kel teyū** 'sixty is now summoning me, saying "come!"' 366; a.o.o. esp. in chapter headings: XIII (?) *Tef.* **altmış 50: XIV Muh.** *sittin* 'sixty' **altmış Mel.** 81, 14; *Rif.* 187; **Çağ.** XV ff. **altmış jawc-i laşkar ki ba-'unwān tarḥ bāşand** 'a detachment of troops which they place at the head (of the army)'; also the number 'sixty' *San.* 50r. 3; Kip. XIII *sittin altmış Hou.* 22, 13; XIV *sittin altmış (sic) Bul.* 12, 13; XV ditto *Kav.* 39, 6; 65, 9; **aṭmış (sic) Tuh.** 69b. 10.

**D altın** Adj. and Adv. of place and metaph. of time, prob. a crasis of \*altın der. fr. alt, q.v.; 'below, beneath, lower'. N.o.a.b. except for the dubious entry in *Shaw* 13 altın 'lower', not noted in any other SE Türki authority. Not found in Türkü where *asra*, q.v., is used instead. Uyğ. VIII in a damaged passage ('I crossed the Ertiş river opposite Arkar Başı): er kamış altın . nta: s . . p, perhaps to be restored as *yanta: sallap* 'putting the men on rafts below the reeds' *Şu. S* 1: VIII ff. Chr. iki yaşda altın oğlan 'boys below the age of two' *U I* 10, 1-2; (Arjuna took the girl in his arms and) söğüt altın éltü bardı 'carried her to beneath the tree' *UMI* 25, 18; bu yer altın vajırlıg yérde 'in the country of the vajra beneath this earth' *TT V* 6, 41; üstün teğri yéri altın tamu yéri 'heaven above and hell below' *do. 6*, 27-8; o.o. of üstün . . . altın in antithesis *Suv.* 133, 16 and 20-1; 584, 4-5; *TT VII* 40, 11-12; *Pfahl.* 8, 7-8: Civ. üstün çeçeglik . . . altın çeçeglik 'the upper flower-garden . . . the lower flower-garden' *USp.* 15, 5-6; a.o. *TT VII* 37, 6 and 8 (*USp.* 42, 5 and 7): xiv *Chin.-Uyğ. Dict. hsia* 'below' (*Giles* 4,230) altın *Ligeti* 128: **Xak.** xı altın harf wa ma'nānu taht 'an Adverb meaning "below"' *Kaş.* I 109; a.o. *I* 108 (astin): *KB* bularda eñ altın bu yalçık yorır 'the lowest of these (planets) is the moon' 137; oğul ménde altın mapa ne teğ-e 'my son is inferior (or subordinate?) to me; what is equal to me?' 186: XIII(?) *Tef.* yüz karıdn altın 'deeper than 100 cubits'; *farmāni altın* 'under (Solomon's) commands' 49 (and see alt): xiv *Muh.* (among 'Adverbs of position') *al-asfal* 'lower' (opposite to *al-a'lā* 'higher' üstün) altın *Mel.* 14, 10; *Rif.* 90: **Kom.** xiv 'sword belt' altın kur *CCG*; *Gr.*: **Kıp.** XIII taht 'below' (opposite to 'alā' upon' üstün/jü:züre): altın *Hou.* 26, 20: **Osm.** xiv, xv altın 'lower' in two or three texts *TTS I* 23; *III* 18; *IV* 19.

**altun** 'gold'. A very early l.-w. in Mong. as *altan* (*Haenisch* 6, *Kow.* 85). S.i.a.m.l.g., usually as *altun*. Exceptionally in Yakut *altan* means 'copper' *Pek.* 82. (See *Doerfer II* 529. Türkü VIII altun kümüş 'gold and silver' *I S* 5, *II N* 3; *I N* 12; *I SW*; *II S* 11; sarıg altun-ürüş kümüş 'yellow gold and white silver' *T* 48; altun:ı yış 'the Altay mountain forest' occurs several times in *I, II*, and *T*.; also a component in Proper Names: VIII ff. altun:ı örgün:ı üze 'on a golden throne' *Irkh* 1; o.o. *do.* 3, 5 (ağırılık), etc.; yüz altun:ı '100 gold coins' *Toyok IVr.* 3-4 (*ETY II* 180); *Altun:ı Tay Sağıu:* P.N. *Tun.* *IV* 5-6 (*do. II* 96): Uyğ. VIII ff. Man.-A altun Aruğu (*sic*) uluş 'the golden country of Arğu' *MI* 26, 29; altun Arğu (*sic*) [?Talas] uluş *do.* 27, 5: Chr. altun 'gold' (and frankincense and myrrh) *U I* 6, 14: Bud. Sanskrit *suvarnavarna* 'gold coloured' altun öglög *TT VIII G.64*; sarıg altun yıp 'yellow gold thread' *PP* 43, 2; beş yüz altun yarmak (for yarmak) '500 gold coins' *U III* 68, 12; and many o.o.: Civ. *TT I* 70 (ağırtla:-)

xiv *Chin.-Uyğ. Dict. chin* 'gold' (*Giles* 2,032) altun *R I* 411; *Ligeti* 129: **O.** **Kır.** ix ff. altun:ı occurs several times; altun:ı kümüşig *Mal.* 11, 9; altun:ı ké; 'golden quiver' *do.* 25, 3: **Xak.** xi altun:ı al-dahab 'gold' *Kaş.* I 120; and 16 o.o.: *KB* (wisdom is) altun taş 'the gold ore' (in the brown earth) 213; o.o. 188, 946, etc.: XIII(?) *Tef.* altun kümüş; altun 'a gold coin' 50: xiv *Muh.* al-dahab altun:ı *Mel.* 18, 15; 75, 6; *Rif.* 98, 178: **Çağ.** xv ff. altun jilā 'gold', in *Ar. dahab*, in *Pe. zar San.* 50r. 4 (quotn. and three phr.): **Xwar.** XIII(?) altun kümüş *Oğ.* 181 a.o.o.: xiv altun 'gold' *Qutb* 8: **Kom.** xiv 'gold' altun *CCI, CCG*; *Gr.*: **Kıp.** XIII al-dahab altun:ı *Hou.* 31, 12; *dinār* 'gold coin' altun:ı *do.* 55, 11: xiv al-dahab altun *Bul.* 4, 8: xv *dinār* altun *Kav.* 56, 21; *dahab altun Tuh.* 16a. 13.

**D uldağ** (?uiduğ) Den. N. fr. ul: 'the sole' (of a boot, etc.); the earliest form was perhaps ulduğ (see ulduğluğ). S.i.a.m.l.g. as ultağ with minor phonetic variations, in *SW Tkm.* and *xx Anat.* (*SDD* 1088) oltağ and in *NE Koib.*, *Kaç.*, *Sag.*, (*R I* 1699, 1700.) *Khak.* and *Tuv.* as ulduğ/ultuğ. Uyğ. VIII ff. Civ. the word appears as *ulyak* in *TT VII* 42, 1 a very late text prob. transcribed from an Arabic original, in which it was misread; (a manly man is equal to a jewel) erdemisz kişi etük içindeki ultağ (written *ulyak*) birle tüz ol 'a man without manly qualities is equal to the sole in a boot': **Xak.** xı uldağ asfalı'l-xuff 'the sole of a boot' *Kaş.* I 116 (prov.): **Çağ.** xv ff. ultağ gön 'leather' which is fastened to the sole of a boot or slipper *Vel.* 114 (quotn.); ultağ (spelt) *püstü* 'a piece of leather which they sew onto the sole of a boot or shoe' (quotns.); it is also the word which the vulgar ('*awām*) corrupt to uldağ and use as a term of abuse (*duşnām*); just as they corrupt tabağ to dabağ and use that as a term of abuse *San.* 85v. 24 (see *taban*).

**D altınç** Ordinal f. of altı; 'sixth'; the only form recorded in the early period; the longer form altınçı: first appears in the Vienna MS. of *KB*, and s.i.a.m.l.g. w. minor phonetic changes. Uyğ. VIII ff. *Bud. altınç TT V* 24, 62; *TT VII* 40, 105, etc.: Civ. altınç common in *TT VII* and *USp.*: xiv *Chin.-Uyğ. Dict.* altınç *R I* 409; *Ligeti* 128: **Xak.** xi ff. *KB* altınç and altınçı both occur in the list of chapters on pp. 8-10 of the Vienna MS.

**D oldruğ** abbreviated Conc. N. fr. oldur- (olur-); one of several words for 'seat' derived fr. this verb and apparently pec. to *KB*. **Xak.** xi *KB* (you have prepared this ball) oldurğuka ne oldruğ yeri bu 'to sit on; what kind of a seat is this?' 647; o.o. 787, 2547, 2588.

Þ **D İldrük** prob. Pass. Dev. N. fr. İldür- (İltür-); 'the plant rue, *Peganum harmala*'. İldrük is fully vocalized, but İldrük in *III* 412 in a section containing dissyllables with first syllables ending in two consonants is completely unvocalized and in *III* 21, 22 the only vowel points are a *taşid* and *damma* over

the *dāl*, which is presumably an error for a *cazm* over the *dāl* and a *damma* over the *rā*. N.o.a.b.; SW xx Anat. *ilezik* 'rue' is more likely to be a corruption of *yüze:rlik*, q.v., than of this word. The situation is further complicated by the fact that in III 12 it is *ıldrük* and not *ilrük* that is described as being in the language of Uç and Barsğan. **Xak.** x1 *ıldrük al-harmal* 'rue' *Kaş.* III 412; a.o. III 12, 22 (*yüđüg*)—Uç x1 *ilrük al-harmal* I 105.

D **oldrum** abbreviated N.S.A. fr. **oldur-** (**olur-**); lit. 'a single act of sitting'; but actually 'crippled, incapable of standing up'. N.o.a.b. **Xak.** x1 **oldrum** (vocalized **oldurum** in the MS., but in a section containing dissyllables with the first syllable ending in two consonants) *al-mu'ad minal-nās* 'a crippled person' *Kaş.* III 412; xiv *Rbg.* (he saw that some were blind, some lame, some in pain) *kimin olturum* 'some crippled' *R* I 1091; *Muh.* (after 'lame' *axsak*) *al-mu'ad olturum* *Mel.* 48, 5; *Rif.* 142.

#### Dis. V. ALD-

**élet-** (þélt) the basic meaning seems to be, physically 'to carry', but with several extended meanings like 'to bring (something *Acc.*), to carry away (something *Acc.*)'. It is not clear whether the word was originally monosyllabic or dissyllabic, and, if the latter, whether the second vowel was *-e-* or *-i-*, but on balance it was prob. originally *élt-*. S.i.a.m.l.g. with phonetic variations. **Türkü viii yarıklıđ kantan kelip yaña:** *eltdi: süpüđüđ kantan kelip süre:* *eltdi:* 'Whence came the man in armour, routed you and carried you off? Whence came the lancer, drove you and carried you off?' *I E* 23; *II E* 19; **bu süđ elttédi:** 'he said, "take this army"' *T* 32; viii ff. **edđü: söz sav eltt:** *kelir:* 'he comes bringing good tidings' *Irkb* 7, 11: **Man.** (gap) **ölırgell éltitser** 'if they bring (sheep) to slaughter them' *M* III 33, 1 (ii); a.o. *do.* 6, 2-3 (iii) (*utlı:*): **Yen.** on **ay éltédi:** **öđüm ođlan tuđdim** 'I was born a child, whom my mother had carried (in her womb) for ten months' *Mal.* 29, 5; same phr. muddled 28, 7: **Uyđ.** viii ff. **Man.** **edđü nırvanka yakın élttipiz** 'you have brought us near to the good *nırvāna*' *TT* III 52: **Chr.** (why does our horse stand still unable to carry it?) **éltgell umağay biz** 'we shall be unable to carry it away' *U* I 8, 7: **Bud.** Sanskrit *neşvati* 'he will lead' **éltkey** (so spelt) *TT* VIII D.10; **uhyate** 'is carried, conveyed' **éltür** (*sic*) *do.* F.9; **men sizlerni küçep éltmezymen** 'I am not taking you (with me) by force' *PP* 32, 5-6; **men yérçilep éltgeymen** 'I will act as guide and take you (with me)' *do.* 60, 2; a.o.o., sometimes spelt **élt-** *U* II 25, 18 (*alturn*); *U* III 16, 20; *PP* 52, 3, etc.; *TT* V 10, 85-6; 20, 3; *Suv.* 138, 10: **Civ.** (the Indian monk—gap—) **éltü tavğaçka kelip** 'came to China bringing...' *TT* VII 14, 2: **Xak.** x1 **ol kağuzın evke:** **élettü:** *đahaba bi'l-bahtux ilā baytılı* 'he carried the melon off to his house' *Kaş.* I 214 (**élettür**,

**életme:k**); **ol keçşni:** **su:v élettü:** 'the water carried away (*đahaba bi-*) that ford' *I* 369, 24; **éltip** 'carrying away' *II* 263, 21: **KB élettü mağaçtı dunyā sözin** 'the world brought and explained its words to me' 82; **buşılık yavuz erke éltür bilig** 'a bad temper deprives the wicked man of knowledge' 335 o.o. of **élet-** 3885, 3076, etc.; of **élt-** 2267, 2492, etc.: xiii(?) *Tef.* **élt-élt-** 'to bring'; etc. 75: **Çağ.** xv ff. *élt-* (*-ti*, etc.) *ilet-* *Vel.* 76 (quotns.); **élt-** *burdan* 'to carry', etc. *San.* III. 111. 20 (quotns.); **Xwar.** XIII **élt-** 'to carry off' *Ali* 7, etc.: xiv **élt-** 'to bring' *Qutb* 59; **élet-** *do.* 58, *MN* 128; *Nahc.* 37, 5; 238, 6; 249, 9: **Kıp.** XIII **waddā minal-tawdiya il'l-şay' ulā'-makāni'l-musayyar ilayhi** 'to send, in the sense of sending something to the place to which it should be sent' **élt-**, **éltü:** *ber-* (unvocalized) *Hou.* 44, 9: xiv **waddā élet-** *Bul.* 88v.: xv ditto **élt-** *Tuh.* 38b. 5: **Osm.** xiv **ilet-** (sometimes in verse *ilt-*) 'to carry, to bring, to carry away'; c.i.a.p. *TTS* I 373; *II* 525; *III* 364; *IV* 417.

D **ulat-** Caus. f. of **ula-**; 'to order (someone *Dat.*) to join (something *Acc.*), to something *Dat.*'. S.i.s.m.l. **Xak.** x1 **ol yip ulattu:** (*sic*) *awşalahu iyāhu'l-habl* 'he ordered him to tie the cord' *Kaş.* I 213 (**ulatur, ulatma:k**; **u-**, not **u-**, is correct, the section contains verbs with two short vowels).

D **I ultt-** Caus. f. of **I ulit-** 'to make (an animal or a person) howl, scream', and the like. Survives only(?) in NE **Khak.**, NC **Kır.**, **Kzx.** **Xak.** x1 **ol anı: urup ulittü:** *đarabahu hattā a'wāhu 'uwa'a'l-di'b* 'he beat him until he made him howl like a wolf' *Kaş.* I 213 (**ulitur, ulitma:k**; the **u-** is an error, see **ulat-**); **bu: er ol itm ulitğan** 'this man constantly makes his dog bark' (*yumbih kalbahu*) *I* 156, 9: **KB** (the bad-tempered man) **ulitur kışig söğse açsa tilig** 'makes people scream when he opens his mouth and curses' 342; o.o. 1493, 5521, 5738, 6264, 6369 (all of persons).

VUD 2 **ulit-** IIap. leg.; Caus. f. of 2 \***ulit-**. Apart from a possible survival of that V. in SE (see **ula-**) this V. and **ulim-**, q.v., which is commoner, are the only representatives of this group of V.s. **Xak.** x1 **ol anıp boynn ulittü:** (*sic*) *alwā 'umuğahu* 'he twisted his neck'; also used of twisting anything else *Kaş.* I 213 (**ulitur, ulitma:k**; the **u-** is an error, see **ulat-**).

D **ület-** Caus. f. of **üle-**; 'to have (something *Acc.*) divided and distributed (to people *Dat.*)'. Survives only(?) in NE **Khak.**, **Tuv.** **Xak.** x1 **ol çığa:yka: yarma:k ülettü:** *amara bi-tawzi'i'l-darāhim wa tafriqihā 'alā'l-fuqarā* 'he gave orders for the money to be divided and distributed to the poor' *Kaş.* I 214 (**ületür, ületme:k**).

D **ölit-** Caus. f. of **ölit-**; 'to moisten, or wet (something *Acc.*)'. Apparently survives only in NE **Tuv.** **öt-** and SW xx Anat. **ülüt-** *SDD* 1431. Other similar forms like NE **Khak.**



**ölet-** = Caus. f.s of **ölle-** (see **öll-**). **Xak.** XI **ol** **tön öllitl:** 'he wetted (*balla*) the garment' (etc.) *Kaş.* I 214 (**öllütür**, **ölltme:k**); a.o. II 324, 11: XIV *Muh. balla öllüt- Mel.* 24, 4; *Rif.* 105 (mis-spelt **ö:t-**): **Çağ.** xv ff. **öllüt-** (spelt) *tar kardan* 'to, wet, moisten' *San.* 84r. 12 (quotn.): **Kıp.** XIII **balla öllit- Hou.** 38, 10: **Osm.** XIV and xv **öllüt-** 'to wet' in several texts *TTS* I 563; II 749; IV 624.

**E öllüt-** 'to kill'. This word has been erroneously read in *Türkü VIII T* 3. The photographs, which are clear, show that the actual word in the inscription is **ötmış**, but there is a small crack in the stone between **ö** and **t** which has been taken for an **l**. The text reads (you abandoned your *xağan* and surrendered (to the Chinese). Because you surrendered) **teprı: ötmış erinç** 'Heaven, no doubt, abandoned you'.

**D alta-** = Den. V. fr. I a:l; although I a:l and **alta:g**, q.v., were originally neutral in meaning and only later became pejorative, **alta-** always meant 'to deceive, trick, cheat (someone)', with a few extended meanings like 'to soothe (a child), to console' in some modern languages. S.i.a.m.l.g. See *Doerfer* II 533. **Uyg.** VIII ff. **Civ. allıç çevışliğ kişiler altay turur** 'resourceful (Hend.) men are constantly deceiving you' *TT* I 26; **yağı yavlak altayur** 'enemies and wicked people deceive you' *do.* 39: XIV *Chin.-Uyg. Dict.* 'to deceive' **alda-** *R* I 412 (only); **Xak.** XI **ol yağ:nı: alda:dr:** *xada'a'l-'aduwu bi-kayd wa makt* 'he deceived the enemy by stratagems and tricks' *Kaş.* I 273 (**alda:ır**, **alda:ma:k**); **aldap yana: kaçtıımız** 'we escaped them again by tricks and deception' I 472, 13: XIII(?) *Tef. alda-* 'to deceive, trick' 48: **Çağ.** xv ff. **alda-** (spelt) *farib dādan* ditto *San.* 48r. 15 (quotn.): **Xwar.** XIV ditto *Qutb* 7; *Nahc.* 402, 7: **Kom.** XIV ditto *CCI, CCG*; **Gr.**: **Kıp.** XIII **ğarra mina'l-ğurür bi'l-hıla** to deceive by tricks' **alda-** *Hou.* 42, 17: XIV **alda-** ('with back vowels') *xada'a İd.* 21: XV ditto *Tuh.* 14b. 7; **ğayşa** 'to cheat' in the meaning of *al-xada'a yalda-* (sic) *do.* 27a. 10: **Osm.** XIV ff. **alda-** 'to deceive, trick' is common until XVII and occurs sporadically later *TTS* I 18; II 26; III 14; IV 16 (now replaced by **aldat-**).

**VU oldı-** 'to go barefoot, unshod'; pec. to *Kaş.*, but cf. **olduk**. **Xak.** XI **at oldı:dr:** *hafiya'l-faras* 'the horse was unshod' *Kaş.* I 273 (**oldı:ır**, **oldı:ma:k**); **izlik bolsa: er oldı:ma:s** 'if a man has shoes, he does not go barefoot' (*lā yahfā riçluhu*) I 104, 24.

**D éltin-** Refl. f. of **élet-**. Survives only(?) in NW Kar. **eİtin-** 'to be carried, brought, sent' *R* I 826; *Kow.* 183. **Uyg.** VIII ff. **Bud. Sanskrit antimadehadhāri** ('a sage) who is wearing his last (human) body' **eñ kénkl etözög éltinde:çi TT VIII A.48**; **uluğ arvişlar élt(l)igin tutsarlar éltinserler** 'if they grasp and carry (with them) the great king of spells' *U* II 73, 5 (ii).

**D altur-** = Caus. f. of **al-**; properly 'to order (someone *Dat.*) to take (something *Acc.*)', but in some modern languages 'to allow (something *Acc.*) to be taken from oneself'. S.i.a.m.l.g. Cf. **altuz-**. **Xak.** XI **men andan yarma:k alturdum** 'I ordered that the money should be taken (*bi-axd*) from him' *Kaş.* I 223 (**altururmen**, **alturma:k**): **Çağ.** xv ff. **aldur-** = Caus. f. *girānidan wa giriftār kardan* 'to order to take, to have (someone) made a prisoner' *San.* 46r. 22 (quotns.): **Xwar.** XIII **aldur-** 'to order to take' *Ali* 35: XIV ditto *Qutb* 7; 'to have taken from one' *Nahc.* 325, 4: **Osm.** XIV ff. **aldır-/aldur-** in several texts *TTS* I 19; II 28.

**D İldur-, İltur-** Preliminary note. *The same inconsistencies of vocalization occur in these two verbs as occur in İl- and İl-*, but there is no clear evidence of the vocalization of the first in KB and the **Çağ.** form of the second looks like a *Sec. f. of altur-*. *The Infin. of the first is apparently spelt -ma:k, later corrected to -me:k in the MS. of Kaş.*

**VUD İldur-** = Caus. f. of **İl-**; 'to order (someone *Acc.*) to descend (from somewhere *Abl.*); to bring (something *Acc.*) down'. Survives as **İldır-** in NC **Kır.**, **Kzx.** **Xak.** XI **ol anı: ta:ğdın İldurdi:** 'he ordered him to descend (*anzalahu*) from the mountain'; also spelt with **-n-**, **éndürdi:** *Kaş.* I 224 (**İldurur**, **İldurma:k**; see above): **KB uluğ tağ başın yerke İldrür egip** 'the great mountain lowers its head to the ground bowing' 2647; in 1003 the Vienna MS. has **İldrür** for **éndürür**.

**D İltür-** = Caus. f. of **İl-**; 'to order (someone *Dat.*) to hang up (something *Acc.*)', with extended meanings like 'to fasten, hook, button' in some modern languages. S.i.a.m.l.g. except SE(?). **Xak.** XI **ol maņa: keyik İltürdi:** *amarani bi-ta'liq'i'l-fayd fi'l-hibāla* 'he ordered me to hang the game up in a noose'; also used for hanging anything up *Kaş.* I 224 (**İltürür**, **İltürme:k**): **Çağ.** xv ff. **İldur-** = Caus. f. *band kardan wa girānidan* 'to tie up, to order to take' *San.* 110r. 7.

**D İ oltur-** = Caus. f. of **İ ol-**; 'to cause to ripen or mature; to cook thoroughly'. Survives only in SW **Osm.** **Xak.** XI **ol eşliç İgre: et olturdi:** *harra'a'l-lahm fi'l-qidr* 'he boiled the meat to rags in the cooking pot'; also used for wearing out (*abla'a*) clothing, etc. *Kaş.* I 223 (**İolturur**, **İolturma:k**): (**Osm.** XIV and XV the early occurrences of **İoltur-** in *TTS* I 541 are Caus. f.s of **İ ol-** (**bol-**)).

**S 2 oltur-** See **olur-**.

**D öldür-/öltür-** = Caus. f. of **öl-**, later than **ödür-**, q.v.; 'to kill'. S.i.a.m.l.g. **Xak.** XI **ol oğrı:nı: öldürdi:** *qatala'l-sāriq wa amātohu* 'he killed (Hend.) the thief' *Kaş.* I 224 (**öldürür**, **öldürme:k**); a.o. I 522, 7: **KB** 2292 (**ögünç**): XIII(?) *Tef. öldür-/öltür-* 'to kill' 244-5: XIV *Rhb.* 36r. 8 (uğra-); *Muh.*

*qatala öldür*- *Mel.* 13, 17; 30, 6; *Rif.* 89, 114; *al-mumayyit* (an attribute of God) *öldürge:n* 44, 10; 137; *Çağ.* xvff. *öltür*- (-di; *imâla ile* i.e. with front vowels?) *öldür*- *Vel.* 117; *öltür*- *kuştan* 'to kill' *San.* 8zv. 15 (quotns.): *Xwar.* xiii *öldür*-*jöltür*- 'to kill' 'Ali 7, 24: xiii(?) *öldür*- *Oğ.* 40 a.o.o.: xiv *öltür*-*Qub* 123, *MN* 171, etc.: *Kom.* xiv 'to kill' *öldür*-*jöltür*- *CCG*; *Gr.*: *Kip.* xiii *qatala öldür*- *Hou.* 33, 18; xiv *öltür*- *amâta Id.* 20; *qatala öldür*- *Bul.* 75r.: xv ditto *öltür*- *Kav.* 75, 14; *Tuh.* 30a. 6; *mumayyit öldürge:n do.* 32r. 2.

*D* *éltis*- *Co-op.* f. of *élet*-. Survives only(?) in NW *Kaz.* *ilteş*-. *Uyg.* viii ff. *Civ.* *kılıçki terğis kişi birle éltisğüçli* 'his character is difficult(?) and brings him into conflict(?) with others' *TT VII* 17, 6-7; *yat kişiler sağa yakın éltişmiş kişiler köñüli teriş* (ambiguous, probably) 'the minds of people who bring strangers near to you are deep' *do.* 30, 10-11.

*D* *altuz*- *Caus.* f. of *al*-; n.o.a.b. Cf. *altur*-. *Türkü* viii [gap] *tutuzt*: *ekis:sin özi*: *altuzd*: 'he ordered. . . to grasp, and himself ordered that both of them should be taken' *I E* 38 (here perhaps an Emphatic rather than a *Caus. V.*): *Oğuz* xi the *Oğuz* sometimes use -z- instead of -r-; hence they say *ol tavar*: *alduzd*: 'his property was stolen and carried off' (*huriba* . . . *wa suliba*; lit. 'he let his property be taken'); its origin (*aşluhu*) is *ald*: 'he took' *Kaş.* II 87, 17 ff.; n.m.e.: *Kip.* xiv *altğaç*: *alaksa*: *altındakin altuzur* 'if a group of six people disagree, that which is beneath them is taken from them' (*yū'axxad minhum*; lit. 'they let . . . be taken') *Id.* 22.

### Tris. ALD

*D* *ulati*: prob. *Ger.* in -i: *fr.* *ulati*-; used in two ways: (1) after one or more N.s or P.N.s, sometimes linked by -li: . . . -li: or, less often, in the *Loc.*, meaning 'et cetera' (see *v. G. ATG*, para. 287); (2) occasionally, prob. only in translations fr. other languages, as a Conjunction meaning 'and' (see *do.*, para 415). N.o.a.b. *Türkü* viii ff. (we, persons of distinction, thirty in all have arrived) *at*: *Öz A:pa*: *Toto:k ulati*: 'one named *Öz A:pa*: *Totok* and the rest' *Tun. IV* 6-9 (*ETY II* 96): *Uyg.* viii ff. *Man.* *üzte buzta ulati üküş telim nuzvanlar* 'the many (Hend.) passions of anger (Hend.), etc.' *TT III* 33; a.o. *M III* 36, 3 (i): *Bud.* *koy lağzin ulati tniğlarig* 'living creatures, sheep, pigs, etc.' *PP* 3, 2; *öğli kağıl ulati* 'mother and father, etc.' *Suc.* 554, 13; *yüz miğ tümen ulati* 'a hundred, thousand, ten thousand, etc. times' *TT V* 8, 67; many o.o.—*yaruttuğuz . . . ulati . . . sizige idli bilmeyük kalmadı* 'you have illuminated (the *Mahâyāna* and *Hinayāna*) and (various scriptures) have not remained unknown to you' *Hien-ti.* 1772-7; a.o. *do.* 1977: *Civ.* *lodur ulati* '*Symplocos racemosa* (Sanskrit *lodhra*), etc.' *H II* 26, 101.

*VU?D* *ülete*: 'silk handkerchief'; perhaps *Dev. N. fr.* *ület*- in the sense of a section of a large piece of silk fabric divided into equal parts. Survives only(?) in SW xx *Anat.* *alatu* a word for 'silk handkerchief' used by *Türkmen, SDD* 192. *Uyg.* viii ff. *Civ.* *ülete* (front vowels) occurs twice in *Fan. Arch.*; *bir ülete* (purchased with one other article for 4 *bakırs*) l. 55; *üç ülete* (purchased with two other articles for 6 *bakırs*) l. 144: *Xak.* xi *ülete*: 'a piece of silk (*qi'a harir*) which a man keeps in his pocket to wipe his nose with' *Kaş.* I 136.

*PU?F* *Élteber* a title for a tribal ruler subordinate to a superior ruler. N.o.a.b. in Turkish texts, but very common in Chinese historical texts transcribed *chieh* (or *ssü*) *li fa* (*Giles* 1,472 or 10,281 6,885 3,376). In spite of the dissimilarity of their modern pronunciations, there is no reasonable doubt that Müller was right in making this identification in *U II* 94. Prob. a l.-w., if not a compound of *I éil* and the *Aor.* in -r of a verb which might have been \**teb*- or \**tev*- (but not the familiar *tev*- 'to pierce'). See *Doerfer II* 655. *Türkü* viii (*Kül Tégin* captured) *Az élteberig* 'the *élteber* of the *Az*' *I N* 3; *Uygur élteber II E* 37; [*Karluk élt*] *éteber II E* 40 (restored from the context); *bunça*: *bediç:in Toyğun élteber kelü:rt*: 'Toyğun, the *élteber*, brought all these deprecators' *I NE*; a.o. *Ix.* 21: *Uyg.* viii *ben b[. . . el]teber Şu. ede*.

*PUDC* *élteberlig* *Hap. leg.*; P.N./A. fr. *élteber*. *Türkü* viii *eki: élteberlig bođun* (gap) 'two tribes ruled by *éltebers*' *II E* 38.

*D* *ölütçi*: N.A.g. fr. *ölüt*; 'one who deliberately takes life, murderer, executioner'. N.o.a.b. *Uyg.* viii ff. *Chr. U I* 9, 17 (*bukağuluğçı*): *Bud.* (that *beg*, having become *beg* of the town) *erte keđ ölütcü boldı* 'soon became very prone to taking life' *Suv.* 4, 9-10; (whoever for a long time) *ölütçi bolsar* 'is a taker of life' *U III* 4, 11; *TT VI* 89 (*kit:ncı*): *Xak.* xi (after *ölüt*) hence *al-qatıl* 'a killer' is called *ölütçi*: *Kaş.* I 52: *KB* 1737 (*basıncı*:).

*S* *altınçı*: See *altınç*.

*D* *altınki*: N./A.S. fr. *altın*; 'situated below'. Both this and the later form *altındakı*, first noted in *Kıp.*, see *altınç*-, s.i.s.m.l. *Uyg.* viii ff. *Man.* *üstünki altınki teğriler* 'the gods situated above and beneath (the earth)' *TT III* 169; *Civ.* *altınki TT VIII* L.23, 43; *üstünki altınki tapladı* 'those above and beneath were pleased' *TT I* 128: (*Xak.*) xiii(?) *Tef.* *altınçı/altınki* ditto 50.

*D* *altunluğ* P.N./A. fr. *altun*: 'possessing gold; golden; ornamented with gold'. S.i.a.m.l.g. *Türkü* viii ff. *Man.* *altunluğ örgin üze* 'on a golden throne' *TT II* 8, 68; *Uyg.* viii ff. *Man.* *altunluğ yinçülüğ kap yérte* 'in the land of gold and pearls' *TT II* 15, 8-10: *Bud.* *altunluğ xua çeçeg saçıp* 'scattering golden-coloured flowers' *USp.* 101,

10; a.o. *do.* 43, 10: (XIV *Chin.-Uyg.* *Dict.* *altunluk* 'gold brocade' *Liğeti* 129; *R I* 411); *O. Kır.* IX ff. *Mal.* 3, 2; 10, 5 (ké:s); (*Xak.*) XIV *Muh. dü dahab* 'possessing gold' *altunluğ Mel.* 6, 4; 10, 9; *Rif.* 77, 83; *Çağ.* XV ff. *altunluğ zarbaft wa dibâ-yi filâ-hâf* 'cloth of gold; gold-woven brocade' *San.* 50r. 9; *Xwar.* XIII(?) *altunluğ bêlbağı* 'his gold-ornamented belt' *Oğ.* 33; XIV *altunluğ* 'golden' *Qutb* 8.

*D ultuğluğ* Hap. leg.; P.N./A. fr. *ultuğ* (*uldağ*). Brahmi *-t-* often represents *-d-*, and the word should perhaps be so spelt. The Sanskrit word translated by this is unintelligible, but it presumably means 'possessing boot-soles'. *Uyg.* VIII ff. *Bud. ultuğluğlar TT VIII G.57.*

*eldiri:* (?eldri): basically either 'kid-' or 'lamb-skin'. Survives only(?) in NW Kaz. *İltir* 'lamb-skin' *R I* 1494. *Xak.* XI elri: *al-badra wa hiya cildü'l-cady* 'a milk bucket that is a goat-skin'; also called *eldiri: bi-ziyâdati'l-dâl Kaş. I* 127; XIV *Muh.*(?) (in a list of clothing, etc.) *al-farwatu'l-camila* 'a fine fur' *eltirig* (?) *unvalized* *Rif.* 166 (only); *Kom.* XIV 'lamb-skin' *eltiri CCI; Gr.*

*S olturum* See *oldrum*.

*D altrrar* Hap. leg.; 'six each'; the older Distributive f. of *altu:* cf. \**ékkitr*. The later form *altışar* survives in some NW and SW languages. *Uyg.* VIII ff. *Civ. altrrar bözni könl bérirbiz* 'we undertake to give (back) six lengths of cloth each' *Uşp.* 34, 6-7.

#### Tris. V. ALD-

*D ölütle:* Hap. leg.; Den. V. fr. *ölüt*. *Xak.* XI er *ölütle:di: cādala'l-racul hattā kāda an yiqi'u'l-muqātilla* 'the man got so quarrelsome that he almost committed murder' *Kaş. I* 299 (*ölütler, ölütle:mek*).

*D altunlaş-* Hap. leg.; Recip. Den. V. fr. *altun-*. Given as a grammatical example; prob. used only in the Ger. *Xak.* XI *oyna:đım altunlaşu:* 'I gambled with him making gold the stake on it' (*ca'altu'l-saxtar fihi'l-dahab*) *Kaş. II* 114, 23.

#### Mon. V. ALĠ-

*alk-* 'to use up, finish, come to the end of (something *Acc.*); hence sometimes to destroy (something *Acc.*)'. v. G. *ATG*, para. 160 suggests that this is an Emphatic f. of *al-*, but this is unlikely since there is no real semantic connection and no evidence that the Emphatic Suff. was *-k-* as well as *-ik-*. Survives only (?) in SW xx Anat. *alk-* 'to destroy' *SDD* 97. *Türkü VIII kop alkdımız* 'we completed everything' (the tomb chamber, its ornamentation, and the memorial stone) *I NE: Uyg.* VIII ff. *Bud. Sanskrit tṣṣṇākṣayasukha* 'the pleasure of destroying lust' *a:ziğ a:lkma:klığ* (gap) *TT VIII G.21; samkşayāt* 'by complete destruction' *alkma:kin do.* 23; *burxan*

*şazının alkıp* 'destroying the Buddhist doctrine' *İlügen-ts.* 315; o.o. *Suv.* 185, 21 (*akığ*); *U III* 66, 16; 88, 4—*sakınc kılı alksar* 'when he has come to the end of meditating' *TT V* 6, 41: *Xak.* XI *ol tawarın alkıtı: afnā mālahu* 'he dissipated all his property (etc.)' *Kaş. III* 419 (*alkair, alkma:k*); *alkıtı: meniğ yayıımı: afnā şayfi fi'ufta* 'he wasted my summer in idleness' *III* 188, 22: *KB osalık mēni alkıtı* 'carelessness has ruined me' 1209; XIV *Muh.*(?) *ahlaka wa a'dama* 'to destroy' *alk- Rif.* 107 (only).

#### Dis. ALĠ

?*S alığ* syn. w. *añığ*, q.v., and perhaps a Sec. f. of it. In this meaning survives only(?) in SW xx Anat. *aluk* (of a man) 'bad' *SDD* 98. It is, however, possible that a word meaning 'crazy, stupid, mad', and the like, NE several dialects *alığ R I* 373; *Tel. alu: do.* 387; *Khak. alığ* and SW Osm. *alık* is a survival of this word. See *Doerfer II* 535. *Kıp., Oğuz XI alığ al-radi' min kull şay'* 'bad' of anything *Kaş. I* 64; also occurs in *I* 384, 6 in a verse (repeated in *I* 85, 5 with *yavuz* instead of *alığ*) (the men who reckoned it good fortune to have a guest have all disappeared) *kaldı: alığ oyuk körüp evni: yıka:r baqiya'llađın idā ra'awu'l-hayāl naqadı axbiyatuhum kaylā yanzil 'alayhi* 'but those who, when they see a mirage, strike their tents in order that (a guest) may not lodge with them, have remained'; *alığ* is not specifically translated but must have meant 'wicked' or the like: *Xwar.* XIV *alığ* 'weak, inadequate' *Qutb* 8: *Kıp. al-cabān* 'cowardly' (opposite to 'brave' *alp*) *alığ Hou.* 26, 4: XIV *alu: al-'āciz 'an ğarimihi* 'weaker than (or inferior to) his adversary'; *bu: bundan alu: dur* 'this is inferior (*'āciz*) to that'; and for *a'caz* 'more inferior' they say *alurak İd.* 22: *Osm.* XIV ff. *alu* 'weak, inferior', often in contrast to *ulu* 'great' or *yēğ* 'better', common in XIV and XV and occurs in XVI *TTS I* 23; *II* 31; *III* 18; *IV* 19.

*D alığ* Hap. leg.; P.N./A. fr. *I a:l*; 'resourceful'. *Uyg.* VIII ff. *Civ. TT I* 26 (*alta:-*).

?*D alık/aluk*; it is an open question how many etymologically different words of these forms there are and which of them can be explained as Pass. Dev. N./A.s fr. *al-*. This is obviously true of the word in *KB*, and possibly true of *Kaş.*'s *Oğuz* meaning of *alık*. But it is less obviously true of *Kaş.*'s meaning of *aluk*, and rather improbable of the *Kıp.* meaning. It is difficult to connect NC *Kır. alık* 'peak, summit' *R I* 372 with any earlier meaning, but SW xx Anat. *alık/aluk* retains the second early Osm. meaning and has other meanings like 'driftwood carried away by a flood' which clearly represent a Dev. N. fr. *al-*. See *Doerfer II* 547. (*O. Kır.* IX ff. the word read *aluk* in *Mal.* 44, 2 is corrected to *alp* in Shcherbak's revised text): *Xak.* XI *KB tükel bilse bolmaz kılıklarını yēme alsa bolmaz alıklarını* 'it is impossible (for a servant) to understand completely (his master's) character,

or to accept his habits(?) 4757 (for meaning see Osm.): **Oğuz** XI **alık** *minqāru'l-tā'ir* 'a bird's beak' *Kaş.* I 68; **aluk** *er al-raculu'l-adla* (sic, not *al-asla* 'bald' as in printed text) 'a sturdy, powerful man' I 67; **Kıp.** XIV **aluk** *'uddatu'l-dabba kā'in mā kāna* 'any kind of equipment (harness, etc.) for a horse' *İd.* 21 (and **alukla:-** *sawwā'l-'udda* 'to put harness, etc. (on a horse)'): **Osm.** XIV **alık** 'habits' and the like in one XIV text; (however just a strange ruler may be) **alığın anlayınca el yıkılır** 'the country is disorganized until it gets to understand his habits'; **alır ola cihānıñ alıgını bilir ola zamānıñ kılıgını** 'he will come to accept the habits of this world and to know the character of the (present) age' *TTS I* 20—**alık** XVI translates *al-qurtān* 'a thick felt put on a horse's back beneath the saddle' in one text *II* 28.

**S** ulıġ See **yılıġ**.

**D** 1 **ula:ġ** Dev. N. fr. **ula:-**; lit. 'something joined on', and the like with various specific applications. Survives only(?) in NC Kir. **ulo:** 'joining, attaching', and SW Osm. **ulak** 'something within easy reach'. Cf. **sapıġ**. **Uyg.** VIII ff. Man. -A **ulaġ** *sapaġda* 'in endless succession' *M III* 13, 19 (ii): Bud. noted only in the Hend. **ulaġ** **sapıġ** which is common in *TT VI*, e.g. **tuġa ölü ulaġ sapıġ** 'the endless succession of birth and death' 015; o.o. 312, 345, 388, etc.; *Suv.* 61, 17: **Xak.** XI **ula:ġ** *ruq'atu'l-tawb* 'a patch on a garment' *Kaş.* I 122.

2 **D** 2 **ula:ġ** a technical term for a horse used for carrying goods or riding, more particularly a horse for hire and a post horse. The specific meaning seems to be that it is one of a string of horses available for hire or use, and it may originally have meant a string of horses rather than a single animal, but if so this meaning became obsolete very early. It is therefore prob. a Dev. N. fr. **ula:-**, etymologically identical with 1 **ula:ġ**, but with a specialized meaning. An early l-w. in Mong. as *uġla'aulaġa* (*Haenisch* 162, *Kow.* 394) 'posthorse, relay horse'. S.i.s.m.l.g. in a wide range of forms including such divergent ones as NC Kir. **ulo:**, **ulo:**, **uno:**. See *Doerfer II* 521. **Uyg.** VIII ff. Civ. **ulaġ** 'transport horse let out on hire' is common in late contracts e.g. **maġa Sara-ınuġka Usunka barġu eşek ulaġ kergek bolup** 'as I, Saraınuġ, needed donkeys and transport animals (or "donkeys for transport") to go to Usun'. *USP.* 3, 2-3; (I gave one roll of cloth for) **Mekiliñ Kurçañın ulaġka** 'Mekiliñ Kurça's transport animal(s)' (and fifteen rolls of cloth for) **Kültürtey ulaġ terike** 'the hire of Kültürtey's transport animal(s)' *do.* 31, 9-13; o.o. 38, 15; 39, 4; 91, 20: **Xak.** XI **ula:ġ** 'any horse (*faras*) which an express post-rider (*al-barıdu'l-musri*) takes by order of the *amir* (i.e. *beg*) and rides until he finds another' *Kaş.* I 122; **ıdġılı meni: tokişġa: yövgılı maġa: ula:ġ-a:** 'send me to the battle, wa a'inni li-tu' *tiyani faras yuballıġını ilā'l-har* 'and help me by giving me a horse

to carry me to the battle' *III* 172, 12: **Çaġ.** XV ff. **ulaġ/ulak** at 'horse' *Vel.* 118 (quoton.); **ulaġ/ulak** (1) *markah-i suwāri* 'riding horse' (same quoton.); (2) *payk wa qāşid* 'a messenger, or courier' sent from one place to another; (3) *kār bi-ucrat* 'unpaid labour'; the author of the *Burhān-i qāti* included this as a Pe. word with the same meanings *San.* 85v. 21; **Kıp.** XIV **ulak** *al-barid* *İd.* 21: **Osm.** XIV ff. **ulaġ**, more often **ulak**, once (XVII) in error **uġlak**, usually 'mounted messenger', occasionally (XIV, XV) 'post horse'; c.i.a.p. *TTS I* 717; *II* 922; *III* 702; *IV* 778.

**uluġ** 'big, great', physically and metaph., including such usages as 'grandfather'; eldest (son). Prob. a basic word and not a P.N./A in -luġ, since it has no semantic connection with **u:** and cannot be derived fr. **u:-**. C.i.a.m.l.g., but in SW, while **ulu** is the standard word in Tkm., it has been almost entirely displaced by **böyük** (**bedük**) in Az. and **büyük** in Osm. See *Doerfer II* 536. **Türkü** VIII **uluġ** 'great' (army, battle, ceremony) *I E* 28, 40; *II N* 10, *E* 34; **uluġ oġlım** 'my eldest son' *II S* 9; (I myself have become old and) **uluġ boltım** 'senior, advanced in years' *T* 56; o.o. *T* 5 (**uđuz-**); *Ix.* 3: VIII ff. **ulu:ġ** **ev** 'a large residence' *İrkB* 9; Man. **uluġ** *TT II* 6, 6 and 15, etc.; Yen. *Mal.* 29, 1; 38, 3 (both dubious): **Uyg.** IX **ulu:ġ oġu:lım** *Suci* 10; **ulu:ġ III A** 9; *B* 8 (*ETY II* 37): VIII ff. Man. **uluġ asıġ tusu** 'great advantages (Hend.)' *TT III* 105; a.o.o.: Bud. **uluġ**, spelt **ulu:ġ** in *TT VIII A.17*, is very common; **uluġ erpek** 'thumb' *TT V* 8, 56: Civ. **uluġ** is common: **Xak.** XI **uluġ** *al-kabir min kull şay* 'great' of anything *Kaş.* I 64; many o.đ.; **KB** **uluġ** is common: XIII(?) *At.* ditto; *Tef.* **uluġ/ulu** 326: XIV *Muh.* *yavmu'l-qiyāmat* 'resurrection day' **ulu:ġ küü** *Mel.* 44, 13; *Rif.* 137; *Adam* 'alayn'l-salām **ulu:ġ ata:** 45, 1 (*Rif.* **aşnu:ki: ata:**); *al-cadd* 'grandfather' **ulu:ġ ata:**; *al-cadda* **ulu:ġ ana:** 49, 4; 143-4; *kabiru'l-qawm* 'chief of a tribe' **ulu:ġ** 50, 6; 145; *al-kabir* **uluġ** 55, 13; 153; *ismu'l-nahr* 'the name of a river' **ulu:** **su:** 4, 20; 75: **Çaġ.** XV ff. **uluġ/ulak** *buzurg wa a'zim* 'big, great' *San.* 86r. 29 (quotns.): **Xwar.** XIII **uluġ/ulu** 'Ali 12: XIII(?) **uluġ** common in *O.ġ:* XIV **uluġ/ulu** *Qutb* 198; **uluġ MN** 1, etc.: **Kom.** XIV 'great' **ulu** *CCI, CCC*; *Gr.* 265 (quoton.): **Kıp.** XIII *al-ibhām* 'thumb' **ulu:** **barmak** *Hou.* 20, 14: XIV **ulu:** (with back vowels) *al-kabir*; **ulu:** **anas:** (sic) *ummu'l-umm:* **ulu:** **azu:** *kibāru'l-adrās* 'big tooth, molar' *İd.* 20: XV *kabir ulu:* *Kav.* 44, 17; 59, 20; *Tuh.* 30b. 3: **Osm.** XIV ff. **uluġ** occurs twice (*II, III*) and **ulu** several times *TTS I* 720-1; *II* 924; *III* 706; *IV* 782-3.

**1 oluk (olok)** basically 'a hollowed-out tree trunk', hence 'trough, boat', and later 'gutter', etc. S.i.s.m.l.g., sometimes spelt **olak**. **Xak.** XI **oluk şay yunqar min aşl şaşaba** *kal-m'alaf yubarrad fhi'l-aşir wa yusqā fhi'l-dabba* 'an object hollowed out of a tree trunk', e.g. a trough in which grape-juice is cooled, or

cattle watered . . . **oluk** *al-zawraqul'-şağır* 'a small (dug out) canoe'; its origin is from the previous word *Kaş. I 67-8: xiv Muh.(?)* (among words relating to buildings) *al-mizāb* 'gutter' *o:lu:k Rif. 179* (only): *Kıp. xiv oluk al-mağ'ab* 'a channel, water-course' in which water flows swiftly *İd. 21; al-hawd (sic) al-hawd* 'tank, basin' *do. 22; al-olawd olak (sic, in error) Bul. 3, 15: xv qaş'a* 'a wooden bowl, or trough' *olak (sic) Tuh. 29b. 4: Osm. xv ff. (after uluğ/uluk) (3) in Rūmi nawdān, 'channel, gutter, spout' San. 86v. 5.*

**2 oluk** Hap. leg.; prob. a metaph. use of **1 oluk** in the sense of something hollow. Cf. *keriş. Xak. xi oluk minsacu'l-faras* 'a horse's withers' *Kaş. I 68* (prov.).

**D 3 oluk** Intrans. N./A.S. fr. **1 ol-**. Possibly survives in NE Tel.; NC Mzx. **uluk** 'useless, valueless' *R I 1694; SW xu Anat. uluk* 'decaying, weak, idle', etc. *SDD 1417. Xak. xi oluk to:n al-tawbu'l-xalaqu'l-bāli* 'a shabby worn-out garment'; also used for anything worn out *Kaş. I 67.*

**D alku:** Gerund, used as N./A. fr. **alk-**; one of several early words for 'all, everyone, everything', lit. 'something which has come to an end'. N.o.a.b. *Türkü viii ff. ançip alku: kentü: ülüğl: erkliğ ol* 'thus everyone is master of his own fate' *İrkB Postscript: Man. (if they find Hearers or merchants) alkunü ötürgey* 'they will kill them all' *TT II 6, 16; edgü törö edgü kılınç alku kılğay* 'they will all (follow) good customs and do good deeds' *do. 6, 21: Uyğ. viii ff. Man. alku anunnış bışrunmış nomlarığ* 'all the doctrines which they have prepared and assimilated' *TT II 17, 61-3/65-7: Bud. alku* is fairly common and occurs in three usages: (1) as a Noun in oblique cases, e.g. *alkunı taplamadı teg* 'although he had disapproved of all (the others)' *PP 15, 2; alkuka béríp* 'giving to everyone'; o.o. *U II 78, 39; U III 45, 18; (2) as an Adj. preceding the Noun qualified, e.g. alku iğlerig öped-türdeç* 'curing all diseases' *Suv. 595, 19-20; TT V 10, 87 (öç-); a.o.o.; (3) as an Adj. following the Noun qualified, e.g. ne kerğekın alku tüketl béríp* 'giving absolutely everything that is necessary' *PP 28, 4; anı alku ökünürbız bilinürbız* 'we repent and confess all those (sins)'. *TT IV 8, 76; kişl alku blür* 'all men die' *PP 15, 2; TT VIII O.5 (alko, same as VI 61); TT V 6, 26 and 38; a.o.o.: Civ. (early only?) suvsalı:k alko üç doş béküle:ri tüke:l köznür* 'all three basic (Sanskrit doşa) signs of thirst appear' *TT VIII I.9; a.o. do. 16 (suvsuş).*

**S 1ıkı** See **1 yılık**.

**D alkiğ** 'wide, broad'; well established in Uyğ., where it occurs only in the Hend. *kép alkiğ*, otherwise known only in NE in a curious variety of forms; *Karağas alhiğ (sic); Khak., Koib. allığ; Şor alığ, aldiğ R I 373, etc.; Bas. 23; Tuv. alğığ Pal. 55.*

**Prima facie N./A.S. fr. alk-**; the semantic connection is tenuous, but cf. *alku:*. There is a NE *Khak., Tuv. verb alği-* 'to expand, become broader', but this can hardly be as old as Uyğ., and may well be a late form of *alk-* or even a back-formation fr. *alkiğ*. Uyğ. viii ff. *Man.-A* (you will live in that country) *kéjin alkiğın muşuzun* 'at your ease (Hend.), and carefree' *M III 30, 5-6 (i): Bud. (of a kingdom) Sanskrit vipulam* 'broad, wide' *kéj a:lkiğ TT VIII C.1; (of property) vistirna ditto do. D.33; o.o. do. G.35; K.4; kéj alkiğ* (of heaven, earth, a palace, etc.) *a.o. is common in TT VI 07, 241, 243, etc.; a.o. X 26.*

**D olğun** N./A.S. fr. **1 ol-**; 'ripe'. Survives only in SW Osm. and xx Anat. *uluğun/ulkun SDD 1416-17*. The word is not fully vocalized in *Kaş.* and the Ar. translation corrupt, but its identity is certain. *Xak. xi seğremiş olğun konak* (mis-spelt *koyak qalla rab'*?) *habbat'l-cawars* 'the quantity(?) of grains of millet was small' *Kaş. III 167, 7* (the second word must be a Nom. as the third is a Gen. but *rab'* (not fully vocalized) does not look right); n.m.e.

**D alkiñç** Dev. N. fr. **alkin-**; 'coming to an end, annihilation', and the like. N.o.a.b., but cf. *alkinçsız*. The -u- is no doubt euphonic before a consonantal Suff. Uyğ. viii ff. *Bud. alkinçuka tegi burxan uruği üzülmöz* 'the seed (i.e. succession) of Buddha will be unbroken until the end of time' *TT VI 205; sézikliğ köpülümüz alkinçuka tegi üzü-zün* 'may our doubts be utterly dispelled' *do. 380-1.*

**D alkış** N.Ac. fr. **alka:-**; 'praise'; originally in the sense of praising God, later also in ordinary human relations, where 'blessing' is sometimes the better translation. S.i.a.m.l.g. except SC where it has been displaced by the Mong. l.-w. *maktov. Türkü viii ff. yaruk ay teğri:ke: alkışta:* 'in praise of the bright moon god' *Toy. Ir. 2-3 (ETY I 176): Man. alkışımız ötüğümüz* 'our praises and prayers' *Chuas. 216; baçak alkış çaxşapat* 'fasting, praise, the commandments (l.-w.)' *do. 330; a.o. do. 206 (alkan-): Uyğ. viii ff. Man.-A esengü alkış* 'well-being and praise' *M I 27, 11 ff.: Man. alkış paşık sözlégü* 'reciting praise and hymns (l.-w.)' *TT III 161: Chr. öğmek alkış ötündiler* 'they presented their praises (Hend.)' *U I 6, 15-16: Bud. burxan kutıpa alkış alıp* 'receiving praise for the honourable state of (being a) Buddha' *TT IV 12, 51-2; o.o. V 10, 109; Pfahl. 8, 11: Xak. xi alkış al-tanā wa'l-duā wa dihr ayadı'l-racul wa 'add manāqibihī* 'praise, blessing, an account of the great deeds of a man and an enumeration of his virtues'; hence one says **ol beğke: alkış bérđi:** 'he praised (*atnā*) the *beğ*, and *yala:waçka: alkış bérđil* 'bless (*gallī 'alā*) the Prophet' *Kaş. I 97; I 249, 5 (alkal-); 284, 5 (2 arka:-): KB kişl edgü atın kör alkış bulur* 'a man earns praise by his good reputation' 246; o.o. 760, 1309: *xiii(?) Tef. öğđl alkış esenlik*

'praise, blessings, and good health' 49: xiv *Muh. al-du'ā alġiṣ Mel.* 39, 2; *alkiṣ Rif.* 126; *al-tawāb* 'reward for good works' *alġiṣ* (v.l. *alkiṣ*) 44, 15 (*muyan* 138): *Çağ.* xv ff. *alkiṣ* (spelt *du'a-yi xayr* 'blessing' *San.* 50r. 21: *Kom.* xiv 'blessing' *alġiṣ CCG*; *Gr.*: *Kip.* xiv *alkiṣ al-tanā'*, *alkiṣ kıl- ca'ala'l-tanā'* *ya'ni atnā'* *Id.* 22: xv *da'a alġiṣ eyle- Kav.* 18, 2. ff.; *al-tanā'* *alkiṣ* (in margin *alġiṣ*) *Tuh.* 10b. 11; *du'ā alkiṣ do.* 15b. 10: *Osm.* xiv ff. *alkiṣ* 'praise' in several texts till xvii *TTS I* 21; *II* 29; *III* 17; *IV* 18 (it now means, more narrowly, 'applause, acclamation').

## Dis. V. ALĠ-

?D *alık-* N.o.a.b. Morphologically obscure; hardly to be derived from *al-*; if the basic meaning is 'to fester, turn septic', perhaps fr. 2 a:l, lit. 'to be inflamed'. *Xak.* xi *er alıktı: la'uma'l-racul* 'the man was vile, miserly'; and one says *ba-ṣ alıktı: tanaffata'l-cuḥ wa fasada* 'the wound festered and turned septic', also used of anything that turns septic owing to mishaps in menstruation or parturition or to running sores' (*nazra hā'id aw nufasā aw cunub*) *Kas.* I 191 (verse; *alıkar-, alıkmak:*); *KB* (these things (bad temper, anger, etc.) are bad for a man) *muni kılsa yalıku alıkar etöz* 'if a man does them, his body deteriorates' 337 (so read, with Vienna MS. against *bilse . . . ihkar* in Fergana MS.).

*alka-* 'to praise', both in the religious and the ordinary sense; hence, more recently, 'to bless, pray for a blessing on (someone *Acc.*)', cf. *alkiṣ*. S.i.s.m.l. in NE, SE, NC; in SC and NW displaced by Mong. l.-w. *makta-* and in SW by Ar. nouns with *et-*. See 2 *arka-*. *Uyğ.* viii ff. *Man.* *ağzınta sıznı öge alkayu* 'praising (Hend.) with their mouths' *TT III* 97: *Bud.* *kılmaşların yeme tutup öğdüm alkađım erser* 'if I have accepted(?) and praised (Hend.) what they have done' *Sur.* 135, 4-5: *Civ.* *TT I* 170 (*tüs-*): *Çağ.* xv ff. *alka-(mıṣ, etc.) alkiṣ et-vel.* 28 (quotn.); *alka-* (spelt *du'ā-yi xayr kardan* 'to bless' *San.* 48v. 7 (quotns.))

D *alkat-* Caus. f. of *alka-*. N.o.a.b.; apparently, like *ögüt-*, q.v., used only in the Particip. f. *alkatmış* 'praiseworthy, provoking praise; blessed'. *Uyğ.* viii ff. *Man.A.* (at an auspicious moment, on an auspicious day) *yeme alkatmış ayka* 'in a blessed month' *M I* 26, 22-3; a.o. *do.* 24 (*ögüt-*): *Man.* *alkatmış bés kat teprı yerinde* 'in the blessed five-fold heavens' *TT III* 59: *Bud.* *alkatmış iduk eliğ uluşuğ* 'the blessed, holy realm, and country' *TT VII* 40, 17.

D *olxut-* Hap. leg. Der. f. *olur-*; *Kaş.* is quite right in saying that it is completely irregular, but *olğut-* would be equally irregular. It looks rather like an abbreviation of *olğurt-*, q.v. *Xak.* xi *ol meni: olxuttı: aclasani* 'he seated me'; originally with *-ğ-* *olğuttı: li-anna'l-fi'l lā yu'addā bi'l-xā albatta* because a verb is certainly not made Causative with

*-x-*, but is made Causative with *-ğ-*, e.g. *odğur-* 'to wake', *tođur-* 'to satiate' and in these the verb is made Causative with a *-ğ-* *Kaş.* I 260 (*olxutur, olxutma:k*).

D *ulğad-* Intrans. Den. V. fr. *uluğ*; 'to become big, or bigger; to grow up'. S.i.a.m.l.g. except SW, usually as *ulğay-*. *Türkü* viii ff. *Yen.* *erın ulğat:(tım)* 'I grew up to manhood' *Mal.* 29, 5 (see *élet-*): *Uyğ.* viii ff. *Man.* *Wind.* 249, 9 (*eded-*): *Bud.* *edğü kutluğ tınılığlarını oğulanı (sic) ulğadsar* 'when the sons of good, divinely favoured mortals grow up' *U III* 80, 27: *Civ.* *bu kişiniñ uluğadı (sic) yaşı kelmışte edğü körür* 'when this man reaches the years of maturity he experiences good (fortune)' *TT VII* 28, 31-2: *O. Kir.* ix ff. *buñusuz ulğat:(tım)* 'I grew up free from care' *Mal.* 7, 2: *Xak.* xi *oğlan ulğattı:* 'the boy grew up (*kabura*)'; originally *ulğat:(tım)*; but assimilated *kaḥs. I.* 263 (*ulğatur, ulğatma:k*); (if a man exerts himself when he is young) *ulğadu: sevnür yafrah fi kibarihi* 'he is happy when he grows up' *II* 268, 20; *III* 87, 26; a.o. *I* 505, 4 (*uluğluk*): xiv *Muh. kabura (Rif. and nāma* 'to grow up') *ulğay- Mel.* 30, 13; *Rif.* 114: *Çağ.* xv ff. *Vel.* 115-16 lists three conjugational forms of *ulğay-*, two of *ulğan-* and one of *ulğat-* (the last two errors) translating them *büyü-* and explaining that they mean reaching 'middle age' (*mertebe-i kuhil*) and sometimes 'old age' (*pirlik*) with several quotns.; *ulğay-* (spelt) (1) *azım wa buzurg şıdan* 'to become big, great'; (2) metaph., *pir wa mu'ammār şıdan* 'to become old, aged' *San.* 82r. 9 (quotns.); *Xwar.* xiv *ulğay-* 'to become bigger' *Qutb* 197: *Kom.* xiv 'to grow' *ulğay- CCG*; *Gr.*; *Kip.* xv(?) *xalyala* 'to be haughty' (*biyi-*, in the margin in second hand) *ulğad-*, 'also with *-k-* instead of *-ğ-*' *Tuh.* 14b. 11.

D *alkal-* Pass. f. of *alka-*. Survives only(?) in NE Alt. *alkal-*; *Sag. alğal-* 'to be blessed' *R I* 389, 393. *Xak.* xi *beğke: alkiṣ alkaldı: utniya 'alā'l-amir wa 'udda manāqıbulu* 'the beg was praised and his merits were enumerated' *Kaş.* I 249 (*alkalur, alkalmak*).

D 1 *alkan-* Refl. f. of *alka-*, but syn. w. it. Survives only(?) in NE Tuv. *alğan-* 'to call out invocations'. *Türkü* viii ff. *Man.* *künke tört alkiṣ . . . alkansığ törö bar ertı . . . alkanmadım erser . . . alkanur erken* 'there was a rule that we should recite praises four times a day (to certain gods); if we have not recited them (properly or if) while reciting them (we have been inattentive)' *Chuas.* 206-213: *Uyğ.* viii ff. *Man.-A.* *bir ekintike karğanurlar alkanurlar* 'they curse and call down curses on one another' *M I* 9, 9-10; a.o. *do.* 16-17 (cf. *arka-*).

D 2 *alkan-* See *alkın-* *Man.-A.*

D *alkın-* Refl. f. of *alk-*; (1) 'to use (something *Acc.*) up for one's own advantage'; (2) 'to use oneself up, exhaust oneself'; (3) 'to be used up, exhausted'. Survives, with some extensions of meaning only(?) in NC Kir., Kzx.;

NW Kaz. *R I* 390 and SW xx Anat. *SDD* 97. Türkü VIII kop anta: alıntığ arılığ 'you all exhausted yourselves and were wearied there' *I S* 9; *II N* 7; a.o. *T* 3: Uyğ. VIII ff. Man.-A (when a lamb or calf dies and is reborn as a lion- or wolf-cub) kentü sürüğ uduğ koyanuğ alkanur yok kılur 'it consumes and annihilates its own flock of oxen and sheep' *M I* 8, 7-9; éltli kelmiş azukı alkanmadı erser 'if he has not consumed the food which he has brought' *M III* 10, 9 (ii): Man. amtika teğl yértinçü alkinmazmu ertü tınığlar 'would not the world and mankind have perished before now?' *TT III* 65; Bud. ağı barım alkinsar 'if the treasures (Hend.) are all used up' *PP* 7, 9; 9, 2; *TTIV* 20, note B 42, 10 (öçül-); *TT V* 10, 87 (öç-); (may our sins) arızun alkinzur 'be washed out and put an end to' *TT IV* 12, 40; o.o. of arı-alkın- *Suv.* 132, 15; 138, 12 and 21, etc. (common); o.o. *UII* 42, 35; 79, 53; *UIII* 33, 13; *Suv.* 600, 6: Civ. kişl zöleşer savı alkinur 'if a man speaks, his words come to nothing' *TT I* 33; tepreser alkindiğ tepremeser yeğettinğ 'if you move you exhaust yourself, if you do not you get better' *do.* 204-5; *Xak.* XI alkindi: ne:p 'the thing was completely used up' (*nafada bi-rummatihü*); and one says er alkindi: 'the man died and perished' (*māta wa fanā*) *Kaş.* *I* 254 (alkınur, alkinma:k); tün kün keçe: alkinur öğlek bile: a:y al-dahr yafad wa'l-şahr yarfā bi-muđıyıl-layl wa'l-nahār 'as the days and nights pass, time is consumed and the months elapse' *I* 82, 14; (man is like an inflated bladder) ağızı yazılıp alkinur idā'nfataha famuhu yafnā'l-rih 'when the mouth is opened, the air (in him) is exhausted' *I* 195, 27: *KB* neçe tēse dünyā tüker alkinur 'whatever this world accumulates comes to an end and is used up' *I* 114; o.o. of tüke- alkin- *r*89, 3782, 5265; xiii(?) *Tef.* alkin- 'to come to an end, perish' 49: xiv *Muh.*(?) *al-'adm* 'to be destroyed' alkinmak *Rif.* 124 (only).

D olğurt- 'to seat (someone *Acc.*); metaph., 'to place (something *Acc.*, somewhere); to establish (something *Acc.*)'. Morphologically obscure; prima facie *Caus.* f. in -t- of \*olğurt-, which is possibly a very early (pre-viii) form of olur-, q.v. N.o.a.b. See olxut-. Türkü VIII arkuıy karğı:ğ olğurtdım 'I established the watch tower of Arkuy ('place-name)' *T* 53 (the earlier explanation ulğartdım 'I enlarged' is morphologically impossible): VIII ff. Man. tırazuğ içinte olğurtur 'he places (the sinful souls) on the scales' (Iranian l.-w.) *M II* 12, 9: Uyğ. VIII ff. Man. içinte olğurtur *M III* 29, 11 (i): Bud. erteniliğ orunluk üze olğurt(t)ı 'he seated him on a jewelled throne' *PP* 46, 2-3; yolda öpi olğurt(t)ı 'he seated him off the road' *do.* 66, 2-3 (*sic?*), and not 'facing the road' as Pelliot suggested); üskinte olğurtup 'seating him facing himself' *Hüen-ts.* 20.

D alkaş- *Recip.* f. of alka:-; 'to praise (bless, etc.) one another'. Survives only(?) in NE *Khak.* alğaş- SE *Türki* alkaş- *Shaw*

13 (only). *Xak.* XI ol meniğ birle: alkiş alkaşdı: 'he competed with me in praising' (*fī'l-madh wa'l-tanā*); also used of helping (to praise) *Kaş.* *I* 237 (verse); alkaşur-, alkaşma:k).

D alkiş- *Recip.* f. of alk-; 'to destroy one another'. Survives only(?) in NE *Tuv.* alğış- 'to quarrel'. *Xak.* XI bo:y (bl:r) ikki: bile: alkişti: *tafanā'l-qarım ba'duhum ba'd* 'the tribe destroyed one another'; also used for competing in destroying (*fī ifnā*) something *Kaş.* *I* 237 (alkışur-, alkişma:k); a.o. *I* 237, 23: *Ösm.* xiv (then, wherever he indicates, the locusts all) ol araya alkişip barır 'go there and destroy (the crops)' *TTS I* 20.

S ulğay- See ulğa:d-.

### Tris. ALĞ

D \*alka:dı: *Hap. leg.*; *Dev. N.* fr. alka:-; 'praise'. Noted only in a metathesized form, but unmistakable owing to its association with öğdi-. Uyğ. VIII ff. Bud. bo üç erdninñ a:ğla:dı öğtile:ri eştilme:dı 'the praise (Hend.) of these three precious things was not heard' *TT VIII H.* 9-10.

D alkuğun *Collection* f. of alku:-; 'all together'. N.o.a.b. Uyğ. VIII ff. Bud. alkuğun bir teğ bitü yarıkazunlar 'may they deign to know, all together as one man' *Suv.* 137, 13-14; a.o. *do.* 15; listed, without refec., in *U I* 54 as translating Chinese *hsi* 'all' (*Giles* 4,138).

D uluğluk *A.N.* fr. uluğ; 'greatness' both physically and in abstract and moral sense; 'seniority' and the like. S.i.a.m.l.g. *Xak.* XI uluğluk *al-kibriyā* 'wa'l-şaraf' glory and honour'; hence one says uluğluk tepri:ke: 'glory be to God'; uluğluk *al-kibar fī'l-sinn* 'greatness of age, seniority' *Kaş.* *I* 150; uluğlu:kuğ balsa: sen 'if you attain high rank and distinction' (*cāh wa bašta*) *I* 64, 13; for example uluğluk *al-kibriyā* 'is derived from ulğa:dı: kabura *I* 505, 4; o.o. *I* 352, 17; *II* 91, 6: *KB* uluğluk şaḡa ol 'glory belongs to Thee (Oh God)' 7; şaḡa teğse beglik uluğluk ok-a 'if the rank of *beg* and a high position come to you' 552: xiii(?) *KBVP* uluğluk idisil 'the Lord of Glory' 2: xiii(?) *KBPP* ditto 2; *At.* uluğluk several occurrences; *Tef.* uluğluk 'greatness; seniority, old age' 327: *Çağ.* xv ff. uluğluğ/uluğluk *buzurğı wa piri* 'greatness; old age' *San.* 86v. 5: *Xwar.* xiv uluğluk ditto *Qutb* 198: *Kom.* xiv 'greatness' ululuk *CCI*; *Gr.*

S alkinçu See alkinç.

D alkinçsız *Priv. N./A.* fr. alkinç; 'inexhaustible, unlimited', and the like. *Pec.* to Uyğ. VIII ff. Bud. (they poured out rice wine) alkinçsız 'in unlimited quantities' *Hüen-ts.* 1943; alkinçsız köğüzlüğ *Bodisavt Akşayamati Bodhisattva Kuan.* 59, etc.; *TT VI* common; *TT VII* 40, 13.

D **uluġsiġ** Simulative Den. N./A. fr. **uluġ**; 'vain, proud'. Pec. to *KB*. **Xak. x1 KB uluġsiġ kúvez** . . . **kıŝi** 'a vain, proud man' 1706; **uluġsiġ beđük tutsa begler köpül** 'if the *begs* cherish vain, ambitious thoughts' 2118: (XIII?) *Tef. uluġsılık* 'pride, vainglory' 327).

## Tris. V. ALĠ-

D **uluġla**:- Den. V. fr. **uluġ**; 'to make, or consider (someone *Acc.*) great; to respect (him)'. S.i.a.m.l.g., usually in the last sense. **Xak. x1 teġri: meni: uluġla:di**: 'God gave me glory' (*al-kibriyā*); and one says **beg meni: uluġla:di**: 'the *beg* reckoned me to be great' (*kabir*); *prov. uluġni: uluġla:sa: kut bulu:r*: 'if a man respects the aged (*waqgara*-'*şayx li-sinnih*), he is lucky' *Kaş. I* 304 (**uluġlar**, **uluġla:ma:k**): XIII(?) *Tef. kabbara* 'to magnify' **uluġla**:- 327: *Kip. xiv ulula-waqgara İd. 20*: *Osm. xiv ff. ulula* 'to respect' in several texts, also (xv) 'to put (someone) over (someone else, *üzerine*); to keep (the sacred month) holy' *TTS I* 720; *II* 925; *III* 707; *IV* 782.

D **alkındur**- Caus. f. of **alkın**:- 'to bring to an end, to wipe out (sins)'. Pec. to *Uyğ.*? *Uyğ. viii ff. Bud. . . . ayıġ kılınçların . . . arıttılar alkındurdılar erser* 'if they have washed out and wiped out . . . their sins' *Suv. 139, 10-12; 139, 23 ff.*

**alakır**- Pec. to *Uyğ.*, where it is used only in *Hend.* with **kıkır-/kıkırıŝ**-, q.v. Obviously, as pointed out in the note to *TT X* 363, the origin of SW *Osm. lakırđı* 'talk, chatter', and meaning 'to shout' or the like; prob. a quasi-onomatopoeic. Cf. **alakırıŝ**- *Uyğ. viii ff.* (then King *Dantipāla* and his suite went hunting and, seeing the 500 maral deer, circled round them six times and) **yavlak ünin kıkırıŝı aralakırdılar** 'shouted (*Hend.*) with a loud voice' *UIV* 34, 67; similar phr. *TT X* 363.

D **alakırıŝ**- Hap. leg.; Co-op. f. of **alakır**-, q.v. *Uyğ. viii ff.* (then innumerable demons surrounded King *Caŝtana* and, in order to intimidate him) **katıġ ünin kıkırıŝı aralakırıŝı ar** 'shouted (*Hend.*) with a loud voice' *UIV* 22, 295-6.

D **alıġsa**:- *Desid. Den. V. fr. (2) alıġ Dev. N. fr. al-* (not noted earlier than *Çaġ*); 'to wish to take'. Survives in some NE languages. **Xak. x1 ol andın yarma:k alıġsa:di**: 'he intended to take (*qaşada an yaqbid*) the money from him' *Kaş. I* 281, 18 (grammatical example); n.m.e.

D **uluġsa**:- Hap. leg.; *Desid. Den. V. fr. uluġ. Xak. x1 er atta: uluġsa:di: tamannā*-'*racul fi'l-xayli-l-kabir* 'the man wanted the big one of the horses'; also anything else big *Kaş. I* 302 (**uluġsa:r**, **uluġsa:ma:k**).

D **uluġsın**- *Ref. Simulative Den. V. fr. uluġ; 'to consider oneself great, or greater; to boast of one's greatness'. Survives only(?) in*

NC *Kır. Xak. xiii(?) At ol er kim uluġsındı men men tedi* 'the man who thinks himself important and says "I, I" (neither created beings nor did the Creator love him) 271; o.o. 283, 285; *Tef. uluġsın-juluġsın- 327*: **Xwar. xiv ol kul kim xalıyiq ūze uluġsınġay** 'the slave who thinks himself better than ordinary people' *Nahc. 376, 11.*

## Mon. ELG

**ilk** 'first' in order of time or space. No doubt, originally a *Mon.* but often, prob. for reasons of euphony, spelt **ilki**: It is possible that in some early cases the latter word is a N./A.S. in -**ki**: i.e. **ilk(k)i**); but there is no means of proving this. Survives in some NW languages and SW Az., *Osm. ilk*; *Tkm. ilki*. In the early period often combined with **I eq**, q.v. **Türkü viii** (I campaigned against the *Oğuz*): **ilki: sü taŝıkmıŝ ert**: 'the first army had set out' (the second stayed at home) *IE* 32; **ilki: kün** 'on the first day' (. . . and on the second day) *II S* 1: **Man. ilki özüñ bu özüñ** 'in a previous self (i.e. incarnation) and in the present self' *Chuas. 116-17*: **Uyğ. viii ff. Man. ilki böġö él(ı)lgler** 'former wise kings' *M III* 35, 17; **ilkite berü** 'from the beginning' *TT III* 43 (**atkan-**); 116: **Bud. ilki etözlerde** 'in former bodies' *Suv. 134, 1*; **ilki tıtaġ** 'the first cause' *U II* 7, 1: **Civ. ilki ajuntakı** 'in previous incarnations' *H II* 22, 13; **ilk yér** 'the first land' (which I received) *ÜŞp. 55, 20*: **Xak. x1 ilk** 'first' (*awval*) of anything; one says **ilk sen barġıl** 'do you go first!' *Kaş. I* 43: **xiii(?) Tef. ilk/ilik/ilki** 'first, former(y)' 124: **Çaġ. xv ff. ilk** (spelt *awval wa ibtidā*) 'first, beginning' *San. 113r. 5* (quott.); **Kom. xiv** 'March' **İlyas ay**, prob. a crasis of **ilk yaz ay CĠ**; *Gr. 119*: **Kom. xv awval ilk Tuh. 3b. 10**; a.o. 62b. 1 (**birinç**): *Osm. xiv ilk* 'at first' *TTS II* 530.

## Dis. ELG

S **elek** See **élgek**.

**elġ** (?élġ) 'hand, forearm', with some extended meanings like 'finger's breadth' in some modern languages. For some obscure reason abbreviated to **el** in some languages in the medieval period; in some languages displaced by **kol** in the meaning 'hand'. S.i.a.m.l.g. in a wide range of forms and meanings. Possibly to be spelt **élg**; see **elġlġġ**. *Uyğ. viii ff. Bud. Türkü viii* **Oñ Totok yurçın yaralıġ elġin tutdı**: 'he grasped Wang Totok's brother-in-law with his armoured hand' *IE* 32; similar phr. *do. 38*: **viii ff. xan elġin tutmıŝ** 'the *xan* grasped them with his hand' *İrkB* 63; **kult: elġinte**: . . . **ıdt**: 'sent . . . by the hand of his servant' *Toyok IVr. 5-7 (ETŶ II 180)*: **Man. (we must keep three commandments with our mouths, three with our minds) üç elġin** 'three with (our) hands' *Chuas. 193-4*; **elġin sunup** 'reaching out with (our) hands' *do. 314*; *M III* 14, 3 (iii) (**ıġıd-**): *Uyğ. viii ff. Man.-A neteg kim elġ ağazka seväk erür 'just as the*



hand is dear to the mouth' *M I* 23, 6-7; Chr. Xirod's **xan elginde** 'in the hands of King Herod' *U I* 9, 12; Bud. **batar: elliğ be:lgürdi** 'he showed an opened hand' *TT VIII K.5*; **elği ertimlig yip epirer** 'their hands spin a jewelled thread' *PP* 46, 2; *do.* 63, 5 (**adağ**); a.o.o. in *PP—elliğlerinde* 'in their hands' *TT V* 10, 103; o.o. *do.* 22, 47; 24, 51, etc.: *Civ. beg tamğası elginde* 'a beg's seal is in your hands' *TT I* 129 (a.o.o.); **elliğde H II** 31, 189; **elliğde do. 32, 2**; **öz elgin bitiyü tegindim** 'I ventured to write this with my own hand' *USp.* 15, 17; similar phr. *do.* 55, 35; **elliğ tartıp** 'shaking hands' (on a bargain) *do.* 87, 4-5; **Xak. xı elliğ al-yad** 'hand, forearm'; 'the right hand' (*al-yumnā*) is called **o:ñ elliğ**, in *Oğuz sağ elliğ*, and 'the left hand' (*al-yadu'l-yusrā*) **so:l elliğ** in both *Kaş. I* 72; about 40 o.o.; **KB muğadımış yérimde elliğ tut maña** 'in my difficult position hold my hand' 29; many o.o.: **xııı(?) At. elliğ** is common; *Tef.* both **el** and **elliğ** 'hand, arm' are common 74, 75: **xıv Muh. al-yadu'l-yusrā so:l elliğ Mel.** 7, 15; *Rif.* 79; **al-yusrā** ditto 141 (only); **al-yadu'l-yumnā şağ: elliğ 141** (only); **asir wa mustad'af** 'prisoner, reduced to submission' **elliğ asrakı:** 147 (only); **Çağ. xv ff. elliğ** ('with -k') *el . . . dast ma'nāsına* 'hand' *Vel.* 70, 71 (quoton.); **él bu daxı el demekdir dast ma'nāsına do.** 72 (quoton.); **él dast** (quoton.) also called **elliğ**; **él** and **elliğ** are terms ('*ibārat*) for (the hand) from the fingers to the wrist, and kol for (the arm) from the fingers to the shoulder *San.* 112v. 3; **elliğ** ('with -ğ') *dast do.* 113r. 4 (quoton.; only with vowel suffixes); **elliğ** (by implication 'with é-') *dast* (quoton.), also called **él** and **elliğ do.** 113r. 10 (both forms occur in quotns. fr. *Navā'i*): **Xwar. xııı el** 'hand' *Ali* 8: **xıv elliğ ditto Qutb 20**; **él, elliğ do.** 49; ditto *MN* 2, etc.; **elliğ Nahc.** 231, 13; 257, 16; 289, 11: **Kom. xıv** 'hand' *el CCI, CCC*; *Gr.*: **Kıp. xııı** (after a list of fingers, etc.) *macmū'u'l-yad* 'the whole hand' *él Hou.* 20, 17: **xıv el** ('with front vowel') *al-yad Id.* 20: **xv al-yad** (**kol**); also *el Kaw.* 61, 1; *kaff* 'the palm of the hand' *él* (and *aya*) *Tuh.* 30b. 8; **yad él do.** 39a. 7: **Osm. xıv ff.** phr. containing *el* c.i.a.p. *TTS I* 259 ff.; *II* 367 ff.; *III* 242 ff.; *IV* 285 ff.

**I elliğ** 'fifty'. Certainly with double -ll- (see Clauson, op. cit., s.v. **ékkil**) and, in view of the O. Kır. spelling, with initial e-, not é-. C.i.a.m.l.g. with phonetic variations. **Türkü viii el(l)ig yıl** 'for fifty years' *I E* 8; **el(l)ig yaşına:** 'in my fiftieth year' *II S* 7; **el(l)igçe: er tutdımız** 'we captured about fifty men' *T* 42: **vııı ff.** Man. **el(l)ig kün** 'fifty days' *Chuas.* 245: **Uyğ. viii el(l)ig yıl Şu. N 4: **vııı ff.** Bud. **bir el(l)ig orunlarda** 'in the forty one places' *Suv.* 133, 17; **Civ. elliğ** (so spelt) 5 occurrences in *TT VIII L.*; **el(l)ig** in several page numbers in *TTS I*; in *USp.* seven occurrences of **el(l)ig**; **él(l)ig** in 8, 5: **O. Kır. ix ff. yüz el(l)ig Mal.** 9, 3; **el(l)ig öküzin** 'his fifty oxen' *do.* 10, 2; **ek(k): el(l)ig yaşım do.** 21, 2; **üç el(l)ig yaşım do.** 22, 3; **tokuz el(l)ig yaşda do.** 48, 3; **Xak.****

**xı** (in the *fa'ul* section) **elliğ yarma:k** 'fifty coins' (etc.) *I* 143; **el(l)ig kart:** **bözün** 'with fifty cubits of cloth' *I* 117, 5; **KB elliğ yaşım** 365 (*taşdid on lām in Fergana MS.*): **xııı(?) Tef.** **el(l)ig/jellig/el(l)ı** 74-5 (at least one *taşdid*): **xıv Rbğ. él(l)ig R I** 817 (quoton.): **Muh. xamsün** 'fifty' **elli:** *Mel.* 81, 14; **él(l)ig Rif.** 187; **Çağ. xv ff. elliğ** ('with *taşdid* and -ğ') *elli Vel.* 71 (quoton.); **elliğ** ('with *lām-i muşaddada*) 'fifty' *San.* 113r. (quoton.): **Xwar. xııı elliğ/jellı** 'Ali 12: **xıv elliğ Qutb** 49; **MN** 96: **Kıp. xııı xamsün elli:** (with *taşdid*) *Hou.* 22, 12: **xıv ditto Id.** 21; *Bul.* 12, 13: **xv ditto Kav.** 39, 6; 65, 8; *Tuh.* 60b. 9.

**D 2 elliğ P.N./A. fr. I é:l**; originally lit. 'having a realm', it soon came to mean 'king', perhaps at first to supply a word with this meaning for translations of Bud. and Man. scriptures. In Uyğ. Bud. it is often combined, or alternates, with **xan**. q.v. It then came to be spelt, and perhaps pronounced, **elliğ** with a singl -l-, and perhaps, at some uncertain later date, **ilığ**. In Persian it suffered further changes, e.g. to *ilek*, but this was prob. never really a Turkish word. Apart from the refecs. below, the only survivals seem to be in NC Kır. **eldü** 'populated'; **eldik** (ı) 'democrat'; (2) in phr. **calpı ıldık** 'embracing all the people', and possibly **ilık** or **ilık cılık** 'neighbour'. See *Doerfer* II 661. **Türkü viii elliğ** (spelt with two l's) **bođun ertim** 'we were a people with a realm of our own' *I E* 9, *II E* 8; o.o. *I E* 15, *II E* 13 (**élsirt-**); *I E* 18 (ditto); *I E* 29, *II E* 24 (**ığar**); **eci:m xağan é:l: kamsağ boltukı:nta: bođun él(l)ig: ekıgü: boltukı:nta:** 'because my uncle the *xağan*'s realm became insecure and the people and their ruler came to be at variance' *I N* 3: **vııı ff.** Man. **teñri él(l)ig TT II** 6, 27, etc.; **él(l)ig xan do.** 10, 88; *M III* 14, 3 (iii) (**ılgı-**); Yen. **él(l)ig er Mal.** 26, 10 (dubious, text chaotic): Uyğ. **vııı ff.** Man.-A (our gracious father) **edğü kılınçlığ él(l)igemez** 'our beneficent king' *M I* 10, 3-4: Man. **él(l)ig begler** 'begg who have a realm of their own' *Wind.* 250, 31: Chr. **él(l)ig xan Maşıxa teñrike** 'to the divine king, the Messiah' *U I* 6, 16-17; a.o. *do.* 7, 2: Bud. **él(l)ig** is used in three ways: (1) as an Adj. qualifying **xan**, etc., e.g. **él(l)ig xan Suv.** 314, 5; **él(l)ig beg U III** 41, 7 (ii); Sanskrit *rāştram* 'kingdom' **éleg (sic) uluşı TT VIII C.1**; (2) after Proper Names, usually representing Sanskrit *rājā* 'king', e.g. **Prasenañj elliğ** (so spelt) *TT VIII H.2*; **Mağaytt(?) él(l)ig PP** 4, 2; o.o. *U II* 22, 5 and 8; (3) by itself as a Noun, e.g. **kañı él(l)ig** 'his father the king' *PP* 6, 5: **Civ. Kadır Bilge teñri él(l)ig kutı** 'his divine majesty Kadır Bilge' *USp.* 88, 2; a.o. *TT VII* 9, 11 (**san**): **O. Kır. ix ff. Mal.** 15, 3 (2 uya): **Xak. xı KB Küntüğdi él(l)ig 353**; many o.o. **xıı(?) KBVP** ditto 68: **xııı(?) KBPP** ditto 31-2; *Tef. Madına elliğ kişiler* 'the people of the city of Medina' 75; **Çağ. xv ff. elliğ** or **ilığ** a title used on coins, no date specified *R I* 816; **ilek** (spelt) (ı) a place-name; (2) the title of the *pādīşāh* of the town of Yağma (Pe.

quoton.) *San.* 113r. 6: **Xwar.** XIV **éllig** 'belonging to (what?, etc.) country' *Qutb* 49: **Osm.** XIV **éllü** 'the people of a realm' in one text *TT S II* 531.

**elik** survives only(?) in several NE languages *R I* 815, 1484 including **Khak.** and **Tuv.**; **NC Kir.**, **Kzx.**, and **SW xx Anat.** *SDD* 524; most authorities translate it 'roe-buck', but some 'female wild goat'; the original meaning was almost certainly 'roe-buck', rather than 'roe-deer' in general. **Türkü VIII ff.** *IrKB* 63 (çre); **Xak. XI** *KB* **elik külmiz** 'the roe-buck and his doe' 79: XIII(?) *At. qadā birle ilnür tuzakka elik* 'by fate the roe-buck is caught in the trap' 456: **Kıp. XIII** *al-ğazāl* 'male gazelle' **élik** (**Tkm.** :vuk) *Hou.* 11, 6: XIV **elik al-ğazāl** *Id.* 21.

**S elik** See **eligliik**.

?D **elü:g** (?elö:g) 'mockery, ridicule'; prima facie a N.Ac. fr. \***elü:-**. An early l.-w. in Mong. as *eleg* (with Den. V. *elegle-*; *Kov.* 205-6, *Haltōd* 47). The modern forms, NE **elek** *R I* 811; **elik** *do.* 815; **Khak. Bas.** 334; **NW Kar. elik** *R I* 815; *Köve.* 183; **Kaz. elek** *do.* 811 look more like reborrowings fr. Mong. than direct survivals. **Xak. XI.** **elü:g al-suxriya** 'mockery' *Kaş.* *I* 122.

D **ilüg** Dev. N. fr. **il-**; 'attachment' and the like. N.o.a.b., but see **iligliig**. There are several modern words of similar forms and some may be descended from this word, e.g. **SW xx Anat. ilik çeken** 'the cords that tie the ends of a camel's wooden collar together' *SDD* 786. **Uyg. VIII ff.** **Bud. ev barklıg iligliig tutuğuğ** 'attachments and ties to home and household goods' *USp.* 105, 7-8.

D **ölüg** N./A.S. fr. **öl-**; 'dead; a dead person, corpse'. S.i.a.m.l.g. w. phonetic variations. **NW Kaz.** distinguishes between **ül** 'dead', and **ülük** 'corpse' *R I* 1849 but this is unlikely to reflect an earlier antithesis between **ölüg** and **ülük**, the word is consistently spelt **ölüg** in those alphabets, Runic and Manichean, which distinguish **g** and **k**. See *Doerfer II* 621. **Türkü VIII tirigi:** . . . **ölügi:** 'those of you who survived . . . those of you who died' *IN 9* (yurt); VIII ff. (a dappled cow gave birth to a dappled calf . . .) **ölü:gdre: ozml:ğ**; *IrKB* 41; this could conceivably mean 'was saved from death', but the phr. used for this in 13, 17, and 49 is **ölü:mde: ozml:ğ**, and the form in 41 is prob. a scribal error: **Man. ol ölügke katıldı** 'he had intercourse with that dead (woman)' *M I* 5, 7; o.o. 5, 8; 6, 4; **Yen. tirig ölüg ara:** 'between the living and the dead' should perhaps be read in *Mal.* 26, 1: **Uyg. VIII ff.** **Man.-A ölügüg tirigügelil** (*sic*, but ?error for **tirigügelil**) 'raising the dead' *M I* 24, 27-8: **Bud. ölüg teg** 'like a dead man' *PP* 61, 7; a.o. 26, 7; **ölüg kergeksiz yidiğ etöz** 'a dead, useless, stinking body' *TT VI* 229; o.o. 284, 289: **Xak. XI ö:lüg** (*sic*) *al-mayyit* 'dead' *Kaş. I* 72 (in a section containing words with two short vowels, the **ö:-** is an error);

nine o.o., spelt **ölüg**, *al-mayyit*: *KB ölügdin tirigke kumaru söz ol* 'this is a legacy from the dead to the living' 270: XIII(?) *At. ölüg* 'dead, dead man' 17, etc.; *Tef.* ditto 245: XIV *Rbg.* ditto *R I* 1249: **Çağ. xv ff. ölüük** ('with -k') *murda* 'dead' *Vel. II* 114; **Ölüük** (?*sic*) *murda San.* 86v. 5 (quoton.): **Xwar. XIII(?) ölüg** 'dead man' *Oğ.* 286, etc.; **ölüg bargu** 'inanimate booty' (as opposed to **tirig bargu**) *do.* 170: XIV **ölüg** 'corpse' *Qutb* 123: **Kom.** XIV 'dead, a dead man' **ölü CCI, CCG**; *Gr.*: **Kıp. XIII al-mayyit ölü** *Hou.* 26, 4: XIV ditto *Id.* 20: XV **mayyit öli** *Tuh.* 33b. 4.

D **ülüg** Dev. N. fr. **üle:-**; 'share, part', (in the sense of one of several equal shares or parts); hence, metaph., 'destiny, fate'. Less common in modern times than the syn. word **ülüş** but survives in NE (several dialects) **ülü:** *R I* 1850; **Tuv. ülüg**, and, with a wide range of meanings, **SW xx Anat. ülü** *SDD* 1430. **Türkü VIII T 4** (2 **atlıg**, **yada:ğ**); **ülüg:** (?*sic*, not **ölügi**): **ança; ermiş erinç** 'his fate was presumably this' (he attacked the enemy alone and was killed) *Ix.* 23; VIII ff. *IrKB Postscript* (alku): **Uyg. VIII ff.** **Man.-A** in a metaphorical prescription **yéti ülüg . . . bir ülüg . . . iki ülüg** 'seven parts of . . . one of . . . two of . . .' *M III* 32, 4-9 (i): **Bud. tégln kuti ülügi üçün** 'because it was the prince's fortune and destiny' *PP* 33, 5; similar phr. *do.* 64, 1: **Xak. XI ülüg** (*bi-ismämi* 'f-*alif* 'with ü-, not ö-) **al-naşib** 'fate, destiny' *Kaş. I* 72 (the long **ü:-** is an error, see **ölüg**); *I* 62, 19 (**ülüş**): **KB ülüg** normally means 'share', less often 'destiny', sometimes it contains implications of both; **etöz ülgü barça boğuzdın kirer** 'the body's share always enters by the throat' (and the soul's by the ear) 991; **bayat kimke bérse** 'ināyat **ülüg** 'the man to whom God gives His favour as his destiny' 1797; o.o. 179, 271, 832, 1292, 1829, 3726, 4282, 6496: **Kıp. XIV ülü:** ('with front vowels', and **ülüş**) *al-naşib* *Id.* 20: **Osm.** XIV to XVII **ülü** 'share, part; destiny' in several texts *TTS I* 743; *II* 950; *III* 728; *IV* 802.

D **ülgü:** (1) as N.Ac. 'measuring, weighing'; (2) as Conc. N. 'weighing machine, pair of scales'; presumably Dev. N. fr. \***ül-**, since it cannot be either morphologically or semantically derived fr. **üle:-**. S.i.a.m.l.g. except SE, with a wide range of meanings, usually 'model, pattern', in such applications as 'boot-last'. See *Doerfer II* 539. **Uyg. VIII ff.** **Bud. ol buyanlıg ükmekniğ ülgüsün tepin ülgülegeli sanağalı bolğay** 'it will be possible to measure and estimate the measure (Hend.) of that accumulation of merit' *USp.* 89, 1-2; similar phr. *do.* 4 and 14; *Sw.* 136, 22; o.o. *Hüen-tś.* 134 (**batu-**), 1834: **Xak. XI ülgü:** *al-faymān* (Pe. *paymān*) 'a measure' *Kaş. I* 129: **KB** (in the signs of the zodiac) **ülgü** 'Libra, the Scales', 140: XIV *Rbg.* ditto (in the passage quoted fr. *KB*) *R I* 1254: **Çağ. xv ff. ülgü** (spelt with **ü-, -g-**) (1) *andāza* 'measure, measuring'; (2) *burc-i misān* 'Libra' *San.* 86r. 16.

D \*élgek Conc. N. fr. élge:-; 'sieve' (for solids, as opposed to süzgü: 'strainer' for liquids). No doubt an old word, although there is no certain early occurrence. S.i.a.m.l.g. in a wide variety of forms, usually elek, élek, İlek. The alternative modern word kalbur is a corruption of Persian *ğurbâl*. See Doerfer II 537. (Xak.) xiv Muh. (among the cook's implements) *al-munxal* 'sieve' él:le:k Mel. 64, 7; u:n él:le:ki: Rif. 163: Çağ. xv ff. élek *parvizan* 'sieve', in Ar. *munxal* San. 112v. 8 (quoton.): Kom. xiv 'sieve' elek CCI; Gr.: Kıp. xiii *al-munxal* ele:k (*alif* unvocalized) Hou. 17, 13: xiv élek *al-munxal*; wa'l-kâf li'l-âla 'the -k is (the Suff.) for an implement' İd. 22: xv *munxal* elek Tuh. 34a. 10; 49a. 8.

S elgin See yeigin.

C? élgün See I él.

ülker 'the constellation of the Pleiades'; Kaş. alone gives a second meaning, but since most Turkish star names are names of other objects ('black bird', 'white stallion', etc.) used metaph. it is possible that this was the original meaning. S.i.a.m.l.g. usually as ülker and the like. Forms like ürker in some NC and SC languages are a fairly recent corruption. Uyğ. viii ff. Civ. ülker *yultuz* 'the 18th lunar station' TT VII 57, document T. II D. 79, 1 (see Clauson, 'Early Turkish Astronomical Terms', UAY XXXV D. 363): Xak. xi ülker *al-turayyâ* 'Pleiades'; and in war 'an ambush' (*kayd*) is called ülker *çerig*; it is operated as follows, *yutakattabul-cund kata'ib kata'ib min kull awb* 'the army is broken up into detachments (posted) in various places', and when one detachment falls back (*karat*) the others follow after it, and by this device *qallamâ yanhazim* '(the enemy) is often routed' Kaş. I 95 (ülker *çerig* thus means literally 'an army made up of (a group of) detachments', a good simile for a group of stars); ülker *al-turayyâ* III 40, 11 (*yultuz*): KB ülker *savılmış başı* 'the Pleiades were declining' 4889, 6216: xiv Muh. *al-turayyâ ülger* (-ğ-marked) Mel. 79, 8; ülker Rif. 183: Çağ. xv ff. ürker (*sic*) *nâmi-sitâra-i parwin* 'Pleiades', in Ar. *turayyâ* San. 71r. 19: Xwar. xiv ülker ditto *Qutb* 123 (*ülker*), 203: Kıp. xiii *al-turayyâ ülker* Hou. 5, 5: xiv ditto İd. 22; Bul. 2, 14: xv ditto Tuh. 8b. 8: Osm. xiv ditto in one text TTS I 743 (as there pointed out ülger 'the face of a woven fabric' is a corruption of Persian *rüy kâr*).

#### Dis. V. ELG-

élge- 'to sift (a solid substance Acc.)', pass (it through a sieve). S.i.a.m.l.g., often with -g-elided; the variations (e-, é-, i-) in the initial point to an original é-. Contrast süz- 'to strain (a liquid)'. Uyğ. viii ff. Civ. *tevenin övkesin kuturip* (error for *kuritip*) *sokup elgep* 'dry, crush, and sift a camel's lung' H I 60; o.o. 77, 111; *ingge elgep* 'sift it finely' H II 12, 13; a.o.o.: Xak. xi ol u:n élge:dî: 'he sifted (*naxala*) the flour' (etc.)

Kaş. I 284 (élge:r, élge:me:k): xiv Muh. *naxala él:le-* Mel. 31, 12 (mis-spelt *él:le:k-*); Rif. 115; *naxla'-daqiq ele(mak* in error) 37, 6; 123: Çağ. xv ff. él- 'to sift (*bixtan wa êlek kardan*) flour, etc. with a sieve', San. 110v. 20 (quoton.): Kıp. xiii *naxala él:le-* (unvocalized) Hou. 34, 2: xiv él- ('with front vowels') *naxala* İd. 22: xv *naxala él-* Tuh. 37b. 4.

D élget- Caus. f. of élge:-. S.i.s.m.l. Xak. xi ol u:n élgetti: (*sic* in MS.) *anaxala'-daqiq* 'he had the flour sifted' Kaş. I 264 (élgetür, élgetme:k).

D élgel- Pass. f. of élge:-. Survives only in NE Khak. İlgel- 'to be sifted'; Kız. élgel- 'to shiver'; Koib. élgel- 'to clatter' R I 812; for these metaph. meanings cf. élgen- (Kom.). Xak. xi u:n élgeldi: 'the flour (etc.) was sifted' Kaş. I 250 (élgelür, élgelme:k).

D élgen- Refl. f. of élge:-, also used as Pass. S.i.s.m.l.g. in NC, SW. Xak. xi ura:ğut u:n élgendi: 'the woman sifted flour for herself' Kaş. I 255 (élgenür, élgenme:k): Kom. xiv 'to be frightened' (prob. lit. 'to shiver', cf. élgel-) élgen- CCC; Gr.: Kıp. xiv *elen-nuxila* İd. 20.

PU İlgün- Hap. leg.; perhaps an error for élgen- 'to be shaken'. Uyğ. viii ff. Man. *yeme kamağ üküş 1 iğaç otlar ol yél teprî küçin ilgünmekin tuğar* 'and all shrubs, trees, and plants come into existence by reason of the strength and shaking(?) of the wind god' Wind. 249, 6-8.

D élgeş- Co-op. f. of élge:-. S.i.s.m.l. Xak. xi ol apar u:n élgeşti: 'he helped him to sift the flour'; also used for competing Kaş. I 238 (élgeşür, élgeşme:k).

#### Tris. ELG

D öll:ge: Hap. leg.; Dev. N. fr. öll:-, presumably in the sense of something moist and sticky. The MS. is stained at this point and *al-şarf*, which is not shown with this meaning in the dictis, is perhaps an error. Xak. xi öll:ge: *nabtu'l-dibğ wa huwa'l-şarf* 'the plant which produces bird-lime' Kaş. I 137.

D ellğçl: Hap. leg.; N.Ag. fr. ellğ; presumably 'one who works with his hands'; but the passage may be corrupt. The word so read in ÜSp. 57, 13 is an error for *alimçl*. Uyğ. viii ff. Bud. (I will explain a device for dealing with the matter; the birds and crows will not damage your fruit); *ötrü yemişin ellğçi er éteyin* 'and then I will bring in your fruit as a labourer(?)' PP 75, 4-5.

D ellğllğ (?élğllğ see TT VIII) P.N./A. fr. ellğ; usually preceded by qualifying Adj., 'having . . . hands'. Survives only(?) in SW Osm. elll. Uyğ. viii ff. Bud. *yuşmak éllğllğ* (*sic*) *a:da:kılığ erür* 'has soft hands and feet' TT VIII G. 58; (arms) *uzun körkle éllğllğ* 'with long beautiful hands' Sw. 349, 2-3: Xak. xi Kaş. I 336 (şal sul): Osm. xiv elll elinde 'with his own hands' TTS II 373.

D **elîglik** A.N. (Conc. N.) fr. **elîg**; 'glove, gauntlet'. Survives only(?) in NE **êltek, ellik**, etc. *R I* 824, 826, 1492; SW xx Anat. **ellik**, **enlik**, **ennik** *SDD* 525, 539. **Xak. xi elîglik al-quffâzân** 'a pair of gloves or gauntlets' *Kaş. I* 153; **Kip. xiv ellik al-quffâz**; compounded of **el** 'hand' and **-lik al-lâhîg 'atâma li'l-i'dâd** 'suffix designating (kinds of) equipment' *Id.* 21: **Osm.** xv and **xvi ellik** 'glove' in several texts *TTS II* 246; *IV* 290.

D **ülüg-lüg** P.N./A. fr. **ülüg**; lit. 'having a share, or destiny', but normally 'having a good destiny, fortunate'. N.o.a.b. **Türkü VIII ff.** Man. **kutluğ ülüglüg êl(l)îg xan** 'the divinely favoured fortunate king' *TT II* 10, 87-8; **Uyg. Man.-A ülüglüg kutluğ bodun biz M III** 29, 2 (iii): Bud. **kutluğ ülüglüg** (or vice versa) *U II* 15, 5; *PP* 21, 4; *Suv.* 474, 21: Civ. *TT I* 154-5 (oğul): **Xak. xi bilîg kişi: ara: ülüglüg** of 'wisdom is shared out (*maqûim*) between people' *Kaş. I* 511, 25 (grammatical example); n.m.e.

D **ülgü-lüg** P.N./A. fr. **ülgü**; lit. 'having measure', but normally 'suitable, appropriate, fitted to its task'. Survives in NE **Khak.**; NC Kir., Kzk.; NW **Kaz. R I** 1343; SW xx Anat. *SDD* 1430. **Xak. xi KB birisi yalavaç till ülgü-lüg** 'one is the envoy, whose tongue is fitted to his task' 2733; **kılınçı könt ol işi ülgü-lüg** 'his acts are upright and his deeds appropriate' 1837; o.o. 2501, 6008: **xiv Muh.** (?) **şay' mawzîn** 'a thing which is of full weight, harmonious' and the like **ü:lgü:lüg** (first -g- marked) *Rif.* 188 (only).

D **ülgülençsiz** Priv. N./A. fr. Dev. N. fr. Refl. f. of **ülgüle:-**; 'immeasurable, inestimable'. Pec. to **Uyg.**, syn. w. **ülgüsüz**. **Uyg. VIII ff.** Bud. **ülgülençsiz teplençsiz buyan edğü kılınçgı** 'inestimable and immeasurable merits and good deeds' *Suv.* 151, 5-7; similar phr. *do.* 45, 2-3; 360, 11-12; **ülgülençsiz üküş Hîen-ts.** 2041 (1 us-).

D **ilgerü: (\*ilkgerü:)** abbreviated Directive f. of **ilk**, normally 'forwards' of space, and in the earliest period, when the cardinal points were fixed by facing east, 'eastwards'; later also sometimes of time, 'earlier, preceding'. S.i.a.m.l.g. w. phonetic variations. **Türkü VIII ilgerü:** is common and normally means 'eastwards', e.g. **ilgerü: kün tuşukda:** 'in the East' *I E 8, II E 8*; **Uyg. ix ilgerü: kün tuşuk (gap) III B 7 (ETY II 38)**: VIII ff. Man.-A **yokaru kodı ilgerü kéri atı eştilmiş** 'whose name has been heard above, below, in front, and behind' *M I* 26, 26-7: (**Xak.**) XIII(?) *Tef.* **ilgerü/ilerü** 'forwards; before (of time)' 124: **xiv Muh. qabl** 'before, in front' (of place) **ilerü: Mel.** 14, 11; *Rif.* 90; **taqaddama** 'to go forwards' **ilerü:** **két-** (in margin) 24, 9 (only); **al-waladu'l-awwal** 'eldest son' **ilerü: oğul** 49, 10 (**tu:** 144): **Çağ.** xv ff. **ilgeri ileri Vel.** 77; **ilgeri piş dadd-i pas** 'before, in front', opposite to 'after, behind' *San.* 113r. 2 (quotn.): **Xwar.** XIII(?) **ilgerü kétdiler** 'they went

forwards' *Oğ.* 215; a.o.o.: **xiv ilgerü** 'forwards' *Quth* 58; **Kom.** **xiv** 'forwards, in front' **ilgeri CCI, CCG; Gr.** 106 (quotn.): **Kip. quddâm** 'in front' (opposite to 'behind' **kéru:**) **yülgérl:** (*sic*, in error) *Hou.* 26, 19; **xiv ilgeri: al-awwal Id.** 21; (of time) **qabl ilerü:** *Bul.* 13, 10; xv (of place) **quddâm ilgeri** (and **ileyin**) *Kae.* 35, 4; **amâm** 'in front of' **ilgeri Tuh.** 5a. 6; 73b. 7; **Osm.** **xiv ff. ilerü** (as late as xvii) **ilgeri** (as early as xv) 'before' both of time and place, and as Adj., Adv., and Postposition (with *Abl.*) and in phr.; c.i.a.p. *TTS I* 372-3; *II* 524-5; *III* 362-3; *IV* 415-17.

D **ilîgsiz** Hap. leg.; Priv. N./A. fr. **ilîg. Uyg.** VIII ff. Bud. Sanskrit **asajyamânakâyena** 'with a body not attached (to this world)' **ilî:nme:yü etöz üze:** and **ilîgsiz etöz üze:** *TT VIII A.40.*

D **ilksiz** Priv. N./A. fr. **ilki:(ilk)**; lit. 'having nothing before it'. Pec. to **Uyg.** Bud. **Uyg. VIII ff.** Bud. **ilksiz uzun sansardin berü** 'since the immemorially old, long chain of rebirths (Sanskrit *samsâra*) began' *Suv.* 133, 12; similar phr. *TT IV* 4, 19; **ilksizdin berükl kilmış** '(sins) committed from time immemorial' *do.* 14, 62; similar phr. *do.* 6, 23; 8, 53.

D **ülüg-süz** Priv. N./A. fr. **ülüg**; 'unfortunate, ill-fated'. N.o.a.b. Also occurs in some Bud. texts as a mis-spelling of **ülgüsüz**. **Uyg. VIII ff.** Bud. (therefore the people of this world) **kutsuz ülgüsüz erür** 'are unfortunate and ill-fated' *TT VI* 7; a.o. *do.* 8 (in both cases with v.l. **ülgüsüz**): **Xak. xi KB** (people without understanding) **ülgüsüz turur** 'are ill-fated' 296.

D **ülgüsüz** Hap. leg.(?); Priv. N./A. fr. \***ölgü:** N.Ac. fr. **öl-**; 'immortal'. **Xak. xi KB** (what is born dies, but words remain as a memorial) **sözün edğü sözle özün ölgüsüz** 'speak good words and you yourself will be immortal' 180.

D **ülgüsüz** Priv. N./A. fr. **ülgü**; 'immeasurable, inestimable'. Survives only(?) in SW xx Anat. 'shapeless' *SDD* 1430. Cf. **ülgülençsiz**. **Uyg. VIII ff.** Man. **ülküsüz (sic, in error) sansiz tınlıglarka** 'to innumerable (Hend.) mortals' *TT III* 102: Bud. **ülgüsüz sansiz tınlıglarigı Suv.** 267, 13-14; *do.* 584, 12-13 (uçsız); **ülgüsüz üküş TT VII** 40, 12; *USp.* 102b. 7; *Suv.* 31, 2; **ülgüsüz** (mis-spelt **ülüg-süz**) **buyan edğü kılınç** 'innumerable merits and good deeds' *TT V* 6, 40; 8, 74; a.o. *Suv.* 21, 16 (**kolusuz**): (**Xak.**) XIII(?) *Tef.* (we have mentioned a few here) **âyat tafsiri ülgüsüz bolmasun tęp** 'in order that the interpretation of the verses may not be unduly prolix' (? *Borovkov* translates 'without illustrative examples', but this is improbable) 338 (s.v. **ülgü**).

#### Tris. V. ELG-

D **elîg:-** (? **elîg:-**) Den. V. fr. **elîg**; 'to handle, seize with the hand', and the like.

Survives in NE Tuv. **iligle-** 'to measure in thumb's breadths'; SE Tar. **ilikle-** ditto *R I 1485*; and **elle-** 'to handle', etc. in some NW and SW languages. **Uyg.** viii ff. Bud. **bu biçak elligleyü** 'taking this knife in their hands' *U IV 32, 7*; **Çağ.** xv ff. **élikle-** ('with -k-') *ele götür-* 'to take up in one's hand' *Vel. 71* (quotns.); **élikle-** *ba-dast āwardan wa dastgir hardan* 'to take in one's hand, to seize' *San. I 112f. 15* (quotn.).

**D elügle-**: Den. V. fr. **elü:g** 'to ridicule, mock'. In the MS. of *Kaş.* the *lām* is vocalized both with *kasra* and *damma*. Survives in some NE languages as **elekte-jelkte-**; NC Kir., Kzx. **elikte-**; NW Kaz. **elékle-**; cf. **elü:g**. **Xak. x1 ol ani; elügle:d1: hazi'a bihi wa saxira minhu** 'he ridiculed and mocked him' *Kaş. I 307* (verse); **elügler, elügle:me:k**: **xiii(?) Tef. saxira elügle- 76**; **xiv Muh. tauwāqaha** 'to be impudent, insolent' **érügle-** (?) *Mel. 24, 13*; *Rif. 106* (seems to belong here, but the MSS. show a wide range of vocalization, *érigle-, ériglü-, eyirkle-, üyergele-, üyergüle-*): **Kom. xiv 'ta to mock' elikle- CCI, CCG**; **Gr.: Kip. xv a'āba** 'to put (someone) to shame' **élikle- Tuh. 5a. 13**; *'ayyaba* ditto 25b. 9.

**D ülgüle-**: Den. V. fr. **ülgü-**; 'to measure, estimate', etc. Survives only(?) in NC Kzx. **ülgülö-**, **Tob. ülgüle- R I 1859**. **Uyg.** viii ff. Bud. *USp. 89, 1-2*; 4-5 (**ülgü-**): **Xak. x1 KB** (if you hide perfume, its smell makes it obvious) **biñg kizese sen tiñg ügüler** 'if you hide wisdom, it gives measure to the tongue' 312; **açayın sözümlü saña ülgülep** 'I will reveal my speech to you measuring (my words)' 792; (in the year 462) **bitlyü tükettim bu söz ülgüle** 'I finished writing this treatise, measuring (my words)' 6495; **xiv Muh.(?) al-uazn** 'to weigh' **ülgüle:lemek Rif. 126** (misspelt **ülgüle:me:k**, unvocalized; *Mel. 39, 3 da:rtmak*).

**D elligleş-** (? **éligleş-**); Recip. f. of **elligle-**; 'to grasp one another by the hands' and the like. Survives only(?) in SW Az., Osm., Tkm. **elles-**. **Xak. x1 KB** (he and the king bade one another good-bye) **elligleşti kaldı él(1)ig kađgura** 'they shook hands, and the king stayed there grieving' 5445; **xiii(?) Tef. elligleş-** 'to hold one another's hands' 75; **Çağ. xv ff. éllikleş-** Recip. f.; **bā yak-digar dastbāzi hardan wa dast āwardan** 'to engage in horse-play and grasp one another' *San. I 112v. 1*; **Osm. xv ff. elles** (1) (in a friendly fashion) 'to shake hands'; (2) (in a hostile fashion) 'to grapple with one another'; in several texts *TTS I 263*; *II 373*; *III 245*; *IV 289*.

**D ölügse-**: Hap. leg.; Desid. Den. V. fr. **ölüg**. **Xak. x1 er ölügse:d1:** 'the man wished he was dead' (*an yakūm mayyit*) *Kaş. I 303* (**ölügse:r, ölügse:me:k**).

#### Dis. ALL

**VU ital** a respectful word for 'yes'. Pec. to **Xak. Xak. x1 ital harf wa mā nāhu na'am**;

*luğatu'l-xāqāniya* an Exclamation meaning 'yes'; a word in the *Xākāni* (here probably, more technically 'court') language; used in answering *amirs* (*begs*) and kings *Kaş. I 78*: **KB** (at the end of an interview with the king) **ital tēp turup çıktı Ögdülmiş-e** 'Ögdülmiş said "yes", stood up and went out' 3946, 5027, 5668.

?**E ülül** Hap. leg. In the text below both *l's* are marked as doubtful, and while **ülül** is a possible Dev. N. fr. **\*ül-**, it seems more likely that the word should be read *uyu l gyu g, ülgüg*. **Uyg. viii ff. Bud. Sanskrit mātrakāri** 'a maker of measures' *uyu lyu(?) lyu(?) g kıltaçı TT VIII A.45*.

#### Dis. V. ALL-

**D alıl-** Pass. f. of **al-**; 'to be taken, received', etc. A rare word usually replaced by the Refl. f. **alın-**. Survives only(?) in NE Tel. *R I 378*. **Uyg. viii ff. Bud. Sanskrit bhṛtā** 'salaried, paid a wage' **terke: a:lılmiş TT VIII D.43**: (**Xak. x1 KB 782 alılgıl v.1** in Vienna MS. for **alınlgıl**); **xiv Muh.** (in a section on the Pass. f.) **axada aldı; uxida atıldı: Rif. 129** (*Mel. alındı:*).

**D ulal-** Pass. f. of **ula-**; 'to be joined (together), attached'. N.o.a.b. A quite different verb **ulal-** 'to become big, or bigger' (now obsolete?) is noted in **Çağ., Xwar., Kip., and Osm. fr. XIII onwards**; it is obviously ultimately derived fr. **uluğ** but is inexplicable morphologically. **Uyg. viii ff. Bud. Sanskrit anubadhñāti** 'he fastens on' (*sic* Active), **éyin ula:lur TT VIII F.14**; (let us now have recited) **bu nomnuğ kēpürü ulalmış sü tıltagın** 'the widely attached preface (Chinese l.-w.)—root of this scripture' *Suv. 2, 4-5*: (**Xak. x1iii(?) Tef.** (some say that) **şu'ubun**) **şeherlerde ulalmış** 'the (sedentary) tribes are attached to (Borovkov 'reside in') towns' 325.

#### Tris. ALL

**E éllig** Hap. leg.; no doubt a mis-spelling of **éllig** perhaps due to overemphasis on the fact that the word contained two *l's*. **Uyg. viii ff. Man.** (you were born as a divine teacher) **bar éllig köğ kalıg yüzinte** 'in the face of the sky over all realms' *TT III 129*.

#### Dis. ALM

**D alım** N.S.A. fr. **al-**; lit. 'a single act of taking, or receiving', in practice usually 'a debt' (due to oneself), or 'a tax' (taken by the government). S.i.m.m.l.g. w. a wider range of meanings including 'purchase'. See **bérım**. **Uyg. viii ff. Civ.** (in a lease: 'if I get a crop from the land and') **bérım alım kelse** 'if debits and credits arise' *USp. 11, 7-8*; 19, 6-7; (66, 7-8); o.o. *do. 32, 2*; 111, 5 (**üzüş-**); **Xak. x1 alım al-daynu'lladı 'al'al-insān** 'a debt which is due to a man' *Kaş. I 75* (prov.); *I 43* (1 ö;ç); *III 252* (**öte-**); **alım bérım II 185, 2** (**saştur-**); 214, 15 (**satğaş-**); *III 288, 8* (**satğā-**); a.o.o.: **KB**

**kayısı bérím teğ kayısı alım** 'some of them are like a debt one owes, some like a debt owed to one' 309; **Osm.** xiv to xvi **alım** 'a debt due to oneself' in several texts; **alım satım** 'buying and selling, commerce' once (xvi) *TTS* I 20; *III* 16; *IV* 17.

**D ulam** N.S.A. fr. **ula**:-; lit. 'a single act of attachment', in practice, rather indefinitely, 'continuous, lasting, permanent'. Survives in several NE languages *R* I 1375, 1687; *Khak.*, *Tuv.*; *NC Kır.*; *SW xx Anat.* *SDD* 1415, 1416. See *Doerfer* II 522. **Uyg.** viii ff. **Civ.** (my female slave named (PU) Tolat) **men Kalımtunıñ kisidin ulam şatıp almış** 'whom I Kalımtu had bought irrevocably(?) from my wife' *USp.* 56, 4-5 (a peculiar transaction, perhaps mistranslated); **ulam yarlıg bértürü yarlıkayuk ermiş** 'he deigned to command that an irrevocable(?) order should be given' *do.* 88, 9; **Xak.** xi **KB** (present to His four worthy Companions innumerable greetings) **kesüksüz tutaşı ulam** 'uninterrupted, constant, and continuous' 31; **kesüksüz ulam** 61, 1348; **kiçig oğlanıg kör ukuşka ulam** 'see that the small boy is constantly attached to understanding' 293; (if medicines were effective against death) **otaçı turu kağay erdi ulam** 'the physician would be permanently in attendance' 1199; o.o. 3714, 5490; *xii(?) KBVP yéme eşlerige salām ham ulam* 'and also continuous greetings to His Companions' 7; *xiii(?) At.* (the wise man . . .) **tirildi ulamsız ulamı bolup** 'spends his life attached to those who have no (other) attachment' (?) (and dies leaving a good reputation) 239; *Tef. ulam artukluk* 'an addition attached' (?) 325; **Xwar.** xiv **ulam** 'continuous' (greetings; cf. *KB* 31) 116; (**Kom.** xiv **ulam** is used as a Postposn. with the *Abl.* meaning 'by means of, through', and the like; it is difficult to see how this meaning evolved *CCG*; *Gr.* 265 (quotns.)).

**D ölüm** N.S.A. fr. **öl**:-; a single act of dying, 'death'. C.i.a.p.a.l. **Türkü** viii ff. **ölümde**: **ozmıış** 'he escaped death' *Irkb* 13, 17, 49 (and see **ölüg**): **Uyg.** viii ff. **Man.-A ölüm küni** 'the day of death' *M III* 11, 11 (i): **Man. ölüminte** *TT III* 150; **Chr. ölüm tegnimışi** 'how he met his death' *U I* 9, 11; **Bud. ölüm yérli** 'the land of death' *PP* 16, 7; 26, 3; 29, 8; **ölüm ödi** 'the time of death' *U III* 43, 28; a.o.o. **Xak.** xi **ölüm al-mawt** 'death' *Kaş.* I 75; a.o.o.: *KB ölüm* 1170 (I açığ), 295, 881, 1067, etc.; *xiii(?) At.* **ölümün öñ-e** 'before death' 12; *Tef. ölüm 'death' 245; **xiv Muh. al-mawt ölüm** *Mel.* 45, 6; *Rif.* 138; **Çağ. xv ff. ölüm (1) marg** 'death'; (2) 'the foam on camel's milk' is a corruption of Mong. *öröme*, same meaning (*Kow.* 584, *Haltod* 114): **Xwar.** xiv **ölüm** 'death' *Qutb* 123; *MN* 145, etc.; **Kom.** xiv ditto *CCl*, *CCG*; **Gr.**: **Kip.** xiv ditto *Bul.* 5, 11; xv ditto *Tuh.* 33b. 4.*

?**F alma**: 'apple'; cf. **almıla**. The double form, and the fact that the apple is unlikely to have been native to the original Turkish habitat, suggest that this is a l.-w., possibly

Indo-European. S.i.a.m.l.g. except NE where Russian *yabloko* (a recent l.-w.) is used instead; in SW **Osm.** but not **Az.**, **Tkm.** pronounced **elma**. See **almalık**. (**Xak.**) **xiv Muh. al-tuffäh** 'apple' *elma*: *Mel.* 5, 7; 6, 2; 78, 13; *Rif.* 77, 183; **Oğuz xi alma**: *al-tuffäh*; the Turks call it **almıla**: *Kaş.* I 130; **Xwar.** xiv **alma** 'apple' *Qutb* 8; *MN* 110; **Kom.** xiv ditto *CCl*; **Gr.**: **Kip.** *xiii al-tuffäh alma*: *Hou.* 7, 15; xiv ditto *Id.* 22; a.o. *do.* 17 (1ğaç); xv ditto *Kav.* 59, 3 (and see 1ğaç); *Tuh.* 9a. 2: **Osm.** **xiv ff. alma**: 'apple' in several texts *TTS* I 21; *II* 29.

**VU?D olma**: 'jar, pitcher'; morphologically **Dev. N.** fr. **l öl-**, but it is hard to see any semantic connection. N.o.a.b. **Xak.** xi **olma**: *al-carra* 'jar, pitcher' *Kaş.* I 130; o.o. *I* 375, 21 (**kuruğ**); *II* 234, 24 (**kutrul-**); *III* 182, 13 (**sız-**); **xiv Muh. al-carra** (mis-spelt *acarra*) **olma**: *Mel.* 6, 2; *Rif.* 77; **al-quilla** 'earthenware jug, pitcher' **olma**: 170 (only).

**VUF almır** used only in the **Ilend.** az **almır** 'overwhelming desire, lust', corresponds to **Sanskrit** *trsnā*. **Pec.** to **Uyg.**; no doubt, like **2 az**, a l.-w., possibly Iranian but not **Sogdian**. **Uyg.** viii ff. **Bud.** *U II* 11, 15; 12, 16; *TT VI* 71; o.o. in *do.*, p. 59 note 71.

#### Tris. ALM

**D alımçı**: N.Ag. fr. **alım**; 'creditor', with some implication of activity in the collection of debts; contrast **alımıg**. Survives only(?) in **NE Tel.** **alımçı** 'debt collector' *R I* 385. **Uyg.** viii ff. **Bud. alımçılarım** 'my creditors' *Suv.* 10, 16; o.o. *do.* 8, 12; 18, 12; **Civ. alımçılarım ma tellim bolup** 'and as I have many creditors' *USp.* 32, 3; in *do.* 57, 13 in a list of persons who may not object to a **salp.** read **bız[ın]** **urlukumuz özlügümüz alımçımız bérimçimiz ağamız inimiz** 'our progeny, blood relations?', creditors, debtors, elder and younger brothers': **Xak.** xi **alımçı**: **arslan bérimçil: sıçgan** 'a creditor is (like) a lion, and a debtor (like) a mouse' *Kaş.* I 75, 18; 409, 9; n.m.e.t.

**C elımğa**: See **l imğa**.

?**F almıla**: 'apple'; cf. **almıla**. **Pec.** to **Xak.**; prob. a l.-w. **Xak.** xi **almıla**: *al-tuffäh* 'apple' *Kaş.* I 138; o.o. *I*, 130, 11 (**alma**); *II* 311, 19; *III* 272, 19.

**D alımıg** P.N./A. fr. **alım**; originally 'creditor, one who is due to receive money', contrast **alımçı**. Survives with the same meaning in various forms in **NE R I** 385, including **Khak.**, and as **alımı** 'capable, attractive' in **SW Osm.** and **xx Anat.** **Xak.** xi **alımıg** er *al-raculu'l-dā'in* 'creditor' *Kaş.* I 148; a.o. *I* 240, 5 (**üzlüş-**).

**D almalık** A.N. (Conc. N.) fr. **alma**; 'apple orchard' Survives in its literal meaning in some **NW** and **SW** languages, but used as a place-name over a much wider area. Does not occur in any Turkish text before **XV**, and then

only as a place-name, but occurs as a place-name in a Sogdian document found at Mount Mug in Fergana which can be firmly dated to the first quarter of VIII. It is unfortunately impossible to determine which of the various places with this name is referred to, but it must have been within reasonable distance of Fergana, and the name must be a legacy from the period when the Western Türkü ruled in this area. Türkü VIII in a much damaged Sogdian document, B1, relating to the issue of various kinds of military equipment, quivers, weapons, etc. it is stated (l. 4) that *'dmwkc' ywβw nr'z* 'the assistant to the governor of Almaluk' (Sogdian *d* (Hebrew *lamed*) here used with its original value *l*) received five weapons of an uncertain kind, M. N. Bogolyubov and O. I. Smirnova *Sogdiiskie dokumenty s gory Mug*; III, *Khozysaitvennyye dokumenty*, Moscow, 1963, p. 44: **Çağ.** xv ff. **almalığ** 'the name of a town in Turkistan two weeks journey from Bés Baliğ . . .'; its literal meaning is *sibistan* 'apple orchard' *San.* 50r. 22.

**D ölümlüg** P.N./A. fr. **ölüm**; 'mortal' in the sense of 'destined to die'. S.i.a.m.l.g. in this sense, and, less often, 'deadly, certain to kill'. **Uyg.** VIII ff. Bud. Sanskrit *kālakramena* 'in the course of time' **ölöl[m]ög kezik birle: a:zu**: üze: lit. 'with, or in, the cycle of mortality' (i.e. repeated (births and) deaths) *TT VIII D.* 28-9: **Çağ.** xv ff. **ölümlüg** (or -k?) *kustani wa wācibu'l- qat* 'destined to be killed, deserving death' *San.* 86v. 11A: **Xwar.** XIV **ölümlüg** 'mortal' *Qutb* 123: **Kom.** 'mortal' **ölümlüx** *CCG*; *Gr.*

**D ulamsız** Hap. leg. See **ulam** *At.*

### Tris. V. ALM-

**D alımsın-** Refl. Simulative Den. V. fr. **alim**. Survives only(?) in NC Kir. **alımsın-** 'to be satisfied, satiated'. **Xak.** xi **öl mendi:n yarma:k alımsındı:** 'he pretended to take (*arān ya'xud*) money from me' (but did not actually do so) *Kaş.* I 20, 13 (grammatical example); n.m.e.

### Dis. ALN

**I alağ** basic meaning uncertain; it seems to be 'level open ground' with some implication that it is, in particular, 'an area of open level ground, a clearing, in a forest'. Survives in this meaning as **alan** in NW Kaz. *R I* 359; *SW Osm.* and *xx Anat.* *SDD* 90 and 139 (**aylan**); in the last it also means 'level open ground' in general. Tkm. **alağ** now means 'hill, high ground'. See *Doerfer II* 544. **Xak.** xi **alağ yazı:** *al-qā'u'l-qaraqar* 'level soft ground'; it is a metathesis (*qalb*) of **apıl** 'an open door' *Kaş.* I 135 (the etymology is preposterous): **Çağ.** xv ff. **alağ** (spelt) *bulandıhā* . . . *ki dar aqrāf-i nahrhā-yi şikasta bāşad* 'heights in the neighbourhood of broken (i.e. winding?) rivers' *San.* 49v. 17 (quoton.).

**2 \*alağ** See **alağad-**.

**alın** 'forehead', perhaps with some extended meanings. The extent of these depends on the question whether various words in oblique cases are to be taken as derived fr. **alın** or fr. **3 al**, q.v., with a Poss. Suff. **Alın** 'forehead' survives only in SW Az., Osm., Tkm.; elsewhere it has been displaced by l.-w.s, usually Mong. *maylay*, less often Pe. *pīşina*. **Uyg.** VIII ff. Bud. **alınka tamğakka yürekke tegürüp** 'touching the forehead, the throat, and the (region of the) heart' (with the left ring-finger) *TT V* 16 note A 54, 6: Civ. **biçin künde alında bolur** 'on the Monkey Day (the soul) is in the forehead' *TT VII* 19, 10; **alın lakşanındın** 'from the sign (Sanskrit l.-w.) on the forehead' *do.* 41, 20: (if the eyes are weak and watery) **balık ötin közke alınka sırtır** 'if one rubs fish's gall on the eyes and forehead' *H I* 155-6: o.o. *do.* 157, 159: **Xak.** xi **alın al-cabha** 'the forehead'; **alın al-hayd wa'l-ruhh** 'the convex parts and slopes' of any mountain *Kaş.* I 78; **alın töpi: yaşardı:** 'the summits of the mountains (*qulalu'l-cibāl*) have become green with vegetation' *II* 79, 18: **KB açuk tut yüzüñni yaruk tut alın** 'keep your face open and your forehead bright' 5222; a.o. 2371' (*kırğıl*): XIII(?) *At.* (the world smiles and then) **alın kaş çatar** 'wrinkles its forehead and eyebrows' 205; *Tef.* **alın** 'forehead' 49: **XIV Muh.** *al-cabha alın* *Me.* 46, 11; *Rif.* 140: **Kom.** xiv 'forehead' **alın CCI**; *Gr.*: *Kip. al-cabha alın* *Hou.* 20, 1: xiv ditto *İd.* 19: xv *cabha* (*maylay*; in margin) **alın** *Tuh.* 11a. 12.

**ulun** 'a thin stick, or shoot'; hence 'the shaft of an arrow'. Survives in SW *xx Anat.* **ulun** 'the root of a wheat or barley plant' *SDD* 1417. The word is not recorded in early **Çağ.** dicts. but P. de C. somewhere found a word **uluğ** 'arrow-shaft' which he entered twice, one starting *alif-lām*, etc. (p. 35) and once *alif wāw lām*, etc. (p. 80); these entries were much distorted in *R I* 388, 1852 and *ŞS.* **Uyg.** VIII ff. Bud. **yılızların ulunların butikların yapırğakların** 'the roots, shoots, branches, and leaves' (of various flowering and fruit trees) *Suv.* 529, 7-9: **Xak.** xi **ulun qidhu'l-nibāl** 'the shaft of an arrow' *Kaş.* I 78.

**D öleğ** Dev. N. fr. **öli-**; 'grass', esp. 'fresh growing grass'; hence, by extension 'a grassy meadow'. S.i.a.m.l.g.; in SW only Tkm. and *xx Anat.* There is, supposedly another **öleğ** meaning 'a wedding song' noted in *San.* 86r. 21 and surviving in NC Kir., Kzx., and SW Tkm., but this meaning prob. derives from the fact that the refrain (quoted in *San.* and Tkm.) is **hay öleğ hay öleğ**, which looks like a metaph. reference to the bride. See *Doerfer II* 620. **Uyg.** VIII ff. Bud. **bir kuruğ öleğde** 'in a dry meadow' *Suv.* 599, 13: a.o. *do.* 31, 19: **Çağ.** xv ff. **öleğ muşlağ sabzazār** 'meadow' in general *Vel.* 112 (quoton.); **öleğ** (spelt) *sabza wa sabzazār* 'fresh vegetation, meadow' *San.* 86r. 19 (quoton.).

**D \*alınç** See **alınçlığ**.

**D ilenç** N.Ac. fr. **ilen-**; 'reproof, reproach'. Survives with the rather stronger meaning

'imprecation, curse' in SW Osm. **Xak.** x1 *İlenç ta'yir 'alâ'l-muşir fi amr badâ fihi xalal ra'yihî* 'a reproach to an adviser on a matter in which the faultiness of his views has become apparent' I 133; III 450; (after **İlen-**) hence *al-mâlâma* 'a reproof' is called **İlenç** I 204: **KB** 1610 (I sarıl-): **Osm.** xiv to xvi **İlenç** 'reproach' in several texts; *la'ana* 'to curse' **İlenç** et- (xvi) **TTS** I 371; II 524; III 361; IV 415.

**D ulınç** N./A.S. fr. **ulın-**; (of a road) 'winding, not straight'. Pec. to Kaş. **Xak.** x1 **ulınç yo:** *al-tariqul-multawî wa laysa bi'l-mustawî* 'a road which is winding and not straight'; also used of anything winding **Kaş.** I 133; III 450 (misvocalized).

### Dis. V. ALN-

**D alın-** Refl. f. of **al-**; originally 'to take for oneself', with the same range of meanings as **al-**. S.i.a.m.l.g., usually in a Pass. sense. **Uyg.** viii ff. Bud. **teğınmek nomuğ özke alınıp** 'taking for oneself the doctrine (Sanskrit *dharma*) of perception' **TT** V 24, 74; a.o. **Usp.** 45, 4: **O. Kir.** ix ff. **beş yegirmi yaşda: alınmışım kunçuma:** (I have been parted) 'from my wife whom I took (in marriage) at the age of fifteen' **Mal.** 11, 1: **Xak.** x1 **alınm alını:** *İnfarada bi-qabd daynihi* 'he acted alone in collecting the debt due to him', without the help of others **Kaş.** I 203 (**alınur, alınma:k**); similar phr. II 159, 3; **ol yarma:kın alını:** 'he applied himself solely to collecting (*İstabadda bi-qabd*) his money' I 22, 1: **KB** **yığıtlık yava kılma asğın alın** 'do not waste youth, take its advantages for yourself' 360; o.o. 782, 1333, 4455: XIII(?) **At. uluğluk mağa siz alınmağ tedi** '(God) said, "greatness is mine, do not take it for yourself" 284; **Tef. alın-** 'to be taken' 49: xiv **Muh. uxıda** 'to be taken' **alın-** **Mel.** 40, 13 (**Rif. alı-:**) **Çağ.** xv ff. **alın-giriftâr şudan** 'to be taken' **San.** 47r. 13: **Kıp.** xiv **alın-uxıda** **İd.** 21: **Osm.** xiv to xvi **alın-** 'to be captivated, fascinated by (someone *Dat.*)' in several texts **TTS** I 20; II 28; other meanings not listed in **TTS**.

**D İllen-** Refl. f. of **İlle-**; 'to rule, exercise rule'. N.o.a.b. **Türkü** viii ff. Man. **ekı yé-girme İllİnenmek** 'the twelve rulers' **M III** 16, 6 (ii); 20, 14 (i): **İllİnenmekim etöz meğisil** 'my physical pleasure in being a ruler' **TT II** 8, 43; o.o. **M III** 16, 9 (ii); 19, 14 (**erksin-**): **Uyg.** viii ff. Man.-A **M I** 27, 10 (**uğur**): Bud. **altı türlüğ İllİnenür yuzıuzlar** 'the six kinds of ruling roots' (i.e. the sense organs) **TT VI** 189-90; (those devils) **kentü-lerni İllİnenürler** 'rule over themselves' do. 267-8: o.o. **Pfahl.** 22, 3 (**uğur**); **Suv.** 567, 6; **Tiş.** 10b. 8: xiv **Chin.-Uyg.** **Dict. kwei fu** 'to submit, return to allegiance' (**Giles** 6,419 3,726) **İllİnp**, **R I** 1486, may belong here and not to **İllin-**; the normal word with this meaning is **İçğın-**; not listed in **Ligeti**.

**İlen-** 'to reproach, blame (someone *Dat.*)'. Survives only(?) in SW Osm. with the stronger

meaning 'to abuse, curse'. **Xak.** x1 **ol aqar İlendi:** 'he reproved him' (*Çayyarahu*) because he relied on him in his affairs, and the right course (*al-xayr*) turned out to be the opposite (to what he had advised) **Kaş.** I 204 (**İllenür** (*sic*), **İllenmek**; verse): **KB** **körüp buştım erse İlendi özülp** 'when I saw it and was angry, it was you who reproached me' 795; o.o. 1204, 1206: **Kıp.** xiv **İllen-tasaxxağa wa lam yusta'mal minhu ma'nâ saxıfa** 'to be thoroughly angry', not used in the (milder) meaning 'to be displeased' **İd.** 20: **Osm.** xiv to xvi **İllen-** occurs in several texts; in xvi certainly 'to curse', earlier prob. nearer to this than to 'to reprove' **TTS** I 372; II 524; III 362; IV 415.

**D İllin-** Refl. f. (often used as Pass.) of **İll-**; 'to catch oneself on (something *Dat.*); to be attached to (it *Dat.*); to be caught suspended, hung (on it *Dat.*)'. S.i.a.m.l.g. with some extended meanings. **Türkü** viii ff. (a crane) **tuyma:tin tuzak(k)a: İll:nmiş** 'inadvertently got caught in a trap' **İrkB** 61: **Uyg.** viii ff. Man. **ertimlİğ meñke İll:nmişke** 'to the man who is attached to transitory pleasure' **TT III** 50; o.o. do. 128 (**atkağ**); **M III** 37, -5 (ii) (3 al): Bud. Sanskrit *asja* 'not attached' **İll:nme:tin TT VIII A.29**; o.o. do. **A.40** (**İllİgsiz**); **D.8**, 32; **yİllİnmek** (*sic*) **yapşınmaklarİğ** '(worldly) attachments' **U III** 36, 36; similar phr. **U IV** 36, 96; **TT X** 479(?) ; **yértİncüke artukrak İllİmiş yapşınmış köpüllüğ erser** 'if he has a mind excessively attached (**İlend.**) to this world' **Suv.** 148, 15-16; o.o. do. 263, 1; 373, 14: **Xak.** x1 **tİken-tonka: İllİndi:** 'the thorn was caught (*ta'allaqa*) in the garment' (**İllİnür, İllİnmek**; verse with **İllİndi:** (misvocalized *ahndi:*) *usira* 'was made prisoner'; and one says **er yağı:ka: İllİndi:** (same misvocalization) 'the man was made prisoner by the enemy', and **keyİlk tuzakka: İllİndi:** 'the wild animal was caught (*ta'allaqa*) in the trap' **Kaş.** I 204; **teprİ: karğa:ğına: İllİnme:** 'do not come under (*İlâ tadxul fi*) the curse of God' **İl** 288, 14; **İllİnür: yata'allaq İllİ** 358, 24: **KB** **mağa kım İllİnse tutarmen anı** 'whoever attaches himself to me I hold' 664; o.o. 1092, 4397: XIII(?) **At.** 456 (**İllİk**): xiv **Rbğ. İllin-** 'to be caught' (in the snares of the devil) **R I** 1485 (quon.): **Çağ.** xv ff. **İllin-** (*sic*) **band-u giriftâr şudan** 'to be bound, taken', the **Rımı** author (i.e. **Vel.** 76) translated it '**âciz şudan** 'to become weak, incapable' but was mistaken **San.** 110r. 8 (quots.; perhaps a Sec. f. of **alın-** q.v.): **Kom.** xiv 'to be caught (in a trap)' **İllin-CCG**; **Gr.** 106 (quon.): **Kıp.** xiv **İllin-ta'allaqa** **İd.** 19: **xv İnşabaka** 'to be entangled' **İllin-Tuh.** 6a. 11; **ta'allaqa İllin-** do 10a. 11: **Osm.** xiv to xvi **İllin-** 'to be entangled in, attracted by, interested in (something)' in several texts **TTS** I 530.

**D ulan-** (**ula:n-**) Refl. f. (often used as Pass.) of **ula-**; 'to be joined to (something *Dat.*)'. S.i.m.m.l.g. **Xak.** x1 **ulandı: ne:y** 'the thing was joined (*İttasala*) to something' **Kaş.** I 204



(*ula:nur* (sic), *ulanma:k*); (*u:la:n* in *I* 64, 14 seems to be the Imperat. of this verb, but the verse does not scan and seems corrupt): *KB* *bayat tapğına bu ulannıñ özüim* 'this my soul has devoted itself to the service of God' 3696; *muni köd yaruk çin ajunka ulan* 'abandon this (world) and join yourself to the bright true world' 5421; a.o. 4049; *xiv Rbğ. ulan-* (i) 'to be joined to (something *Dat.*); to attain, reach (something *Acc.* or *Dat.*)' *R I* 1681 (quotns.): *Çağ.* xv ff. *ulan-*(-dı) *ulaş-ve yetiş-* 'to reach, attain' *Vel.* 113 (quotn.); *ulan-paywastan wa hand-u paywand şudan* 'to be joined, tied together' *San.* 81 v. 9 (quotn.): *Xwar.* xiv *âxiratka ulandı* 'he joined the hereafter' (i.e. died) *Nahc.* 6, 16; *Kip.* xiv the entries after *ula-* in *Id.* 20 are confused and corrupt, but prob. the next two read *ulan-ittaşala ulan-* (Refl. Den. V. fr. u:l) *ta'aşala* 'to be rooted, founded', the scribe having got confused between various der. fs of u:l and ula:- on the one hand and *waşala* and *aşala* on the other.

*D ulın-* Refl. f. of *ulı-* 'to be twisted, to writhe'. N.o.a.b. The second syllable in the MS. of *Kaş.* seems originally to have been unvocalized, but *damma* was added later in two places; originally it was no doubt *ulın-* everywhere. *Uyg.* viii ff. *Bud.* *yinçge belin ulınıp tolganıp* 'twisting and writhing with her slim waist' *U II* 24, 1; *Xak. XI* *ulındı; ne:p iltawā'l-şay' wa dāra* 'the thing twisted and turned', like a rope round a tree, and as a snake writhes and twists (*tarta'ış wa taltawi*); and one says *yo:l ulındı*: 'the road twisted' *Kaş. I* 204 (*ulınur, ulınma:k*); *II* 241, 10 (*tołğan-*): *KB* *kayu kadğu birle ulınmış bolur* 'some become twisted with pain' 5243.

*D ulnat-* Hap. leg.; Caus. Den. V. fr. *ulun. Xak. XI* of *okın ulnattu: amara bi-işlāh qidh sahmihi hattā cu'ila nihs* 'he gave orders for the repair of the shaft of his arrow because it had a broken end' *Kaş. I* 267 (*ulnatır, ulnatma:k*).

## Tris. ALN

*D ilinçü* Dev. N. fr. *ilin-*; 'recreation' or the like. N.o.a.b. *Uyg.* viii ff. *Bud.* *taştın ilinçüke önmış erdim* 'I set out (from the city) for recreation' *PP* 5, 4; a.o. *do.* 1, 1 (*atlandır-*).

*D ulınçığ* Dev. N./A. fr. *ulın-*; 'twisting, tortuous'. N.o.a.b. *Uyg.* viii ff. *Man.* *ulınçığ sansarta kalmıız* 'we have remained in the tortuous cycle of rebirths' (Sanskrit *saṃsāra*) *TT III* 46: *ulınçığ ajunlarıntın kutkarıp* 'rescuing them from their tortuous (cycle of) rebirths' *do.* 119.

*D alınçığ* Hap. leg.; P.N./A. fr. \**alınç* Dev. N. fr. *alın-*. *Uyg.* viii ff. *Bud.* Sanskrit *lābhapañśat* 'the secret doctrine of acquisition' *bulunç alınçığ tıltığ TT VIII E.3.*

*D alınlığ* P.N./A. fr. *alın*; usually preceded by a qualifying Adj., 'having a . . . forehead'.

Survives only in SW. *Uyg.* viii ff. *Bud.* *tüğmış alınlığ* 'with a frowning forehead' *U II* 59, 4 (iii); *Xak. XI* *alınlıg er* 'a man with a large forehead' (*dū'l-cabhati'l-'azima*) *Kaş. I* 148; *xiv Muh.* 'aridu'l-cabha' with a broad forehead' *ya:si: alınlığ Mel.* 46, 11; *Rif.* 140.

*D ulunluğ* Hap. leg.; P.N./A. fr. *ulun. Xak. XI* *ulunluğ er* 'a man who owns arrow-shafts' (*dū qidāh li'l-sihām*) *Kaş. I* 148.

*D öleñliğ* P.N./A. fr. *öleñ*; 'grassy'. Survives in some NW languages, e.g. Kaz. *ülenli R I* 1847. *Uyg.* viii ff. *Bud.* *xwalığ çeçekliğ öleñliğ yer suv* 'flowery (Hend.), grassy country' *TT V* 12, 123.

VUF *alañır* (*alif* unvocalized but -*ñ*- certain) Hap. leg.; prob., like many names of animals, a l.-w., perhaps with prosthetic a-. PU *alañğarat* 'a large rat' *P. de C.* 30 (from an unknown source) seems to be a reminiscence of this word. *Xak. XI* *alañır* 'a thing of the rat (*al-curdān*) species; it is the jerboa (*al-yarbu'*); the Türkmen eat it' *Kaş. I* 161.

## Tris. V. ALN-

*D ilinçü:le-* Den. V. fr. *ilinçü:*; 'to amuse oneself, take recreation', or the like. Pec. to *Uyg.* *Uyg.* viii ff. *Bud.* (then the hero *Arjūna*) *oynayu ilinçüleyü olurdı* 'sat playing and amusing himself' (with the demon's daughter) *U II* 26, 6; *uzatı meñün ilinçüleyin* 'may I long enjoy myself in joy' (in the ocean of supra-mundane (*étıgsız*) joy) *Suv.* 354, 7-8; a.o. *U II* 22, 28.

*D alağad-* Intrans. Den. V. fr. 2 \**alağ*; 'to become weak, to lose one's strength'. The form is correctly represented in *TT V* and confirmed by the Caus. f. *alağadtur-*, but elsewhere has been much mishandled by scribes and transcribers; written *alağt-* with the round -*t*- (Aramaic *tau*) it was written, or at any rate transcribed as *alağu-* in *PP* and *alatur-* in *Suv.* There is no early trace of 2 *alağ* but it seems to survive as *alan*, broadly speaking 'confused, disconcerted, uncomfortable' in some NE languages *R I* 357, *Khak.*, *Tuv.*; *NC Kir.*, *Kzx.* and, in the phr. *alan talan/alan taran* in SW Osm. N.o.a.b. *Uyg.* viii ff. *Bud.* *anda yek içgek yok kim alağadmasar* 'then there is no demon (Hend.) who does not become weak' *TT V* 10, 97; (then exhaustion overcame the old man and) *küçl alağadı-tı* (transcribed *alağadı*) 'his strength failed' *PP* 37, 2; *kayu neçe açmak suvsamak emğekin alağadmış* (transcribed *alağurmak*) *koğşamış tınlıgılar erser* 'however many mortals there may be weakened (Hend.) by the pains of hunger and thirst' *Suv.* 118, 4-6; *kim bu alağadmış (alağurmış) aç barsıgı tırgür-gülük* 'which will revive this weakened hungry tigress' *do.* 610, 18; a.o. *do.* 117, 16.

*D alağadtur-* Caus. f. of *alağad-*; 'to weaken'. N.o.a.b. *Türkü* viii ff. *Man.* *kamağag alağadturur* 'it weakens all men' *M III* 11, 12 (i); (the bright day) *kararığ*

**tünüg alağadturdi** 'has weakened the dark night' *do.* 19, 11 (1): **Uyg.** VIII ff. Bud. the word occurs four times in a passage in *TT V* 10, 87-98 beginning **alağadturğu sakınç** 'a meditation on weakening (demons)' and ending **uluğ alağadturğu iş büter** 'here ends the great work of weakening'.

**D İllntür-** Caus. f. of **ilın-**. Survives only(?) in NW Kar. **T İllindir-** 'to entangle, catch in a snare' *RI* 1486; *Kov.* 193. **Uyg.** VIII ff. Bud. Sanskrit *kāmagredhā* 'longing after sexual pleasure' **ka:ma:dha:tuka illntürte:çiler** *TT VIII A.14*: **Kom.** XIV (of a trap) 'to catch (someone *Acc.*)' **İllindir- CCG**; *Gr.* 106 (quoting).

#### Dis. ALR

**ula:r** 'cock partridge'. Survives, always as **ular**, in NE Tuv. 'wild turkey': **SC Türki** 'snow-pheasant *Tetraogallus tibetanus*' *Shaw* 26; also '*T. himalayensis*' *do.* 209; *Jarring* 323 (**ulayjular**): **NC Kır.** 'pheasant, *Tetraogallus*'; **Kzx.** 'wild turkey'. **Uyg.** VIII ff. **Civ.** **ularnıñ méyısın** 'the brains of a partridge' *H I* 63; **Xak.** XI **ular al-ya'qub** 'partridge' *Kaş.* II 22; II 213, 6 (**sıkırış-**): **KB ular kuş** 75; XIV *Muh.*(?) **al-qabc** 'partridge' **u:l-a:r Rif.** 75 (only).

**S elri:** See **eldiri**.

**S İlrük** See **İlrük**.

#### Dis. V. ALR-

**D alar-** (**al-a:r-**) Intrans. **Den.** V. fr. **a:l-a:**; 'to become dappled or variegated, to change colour'. Survives w. some extended meanings in SE Türki *Shaw* 12: **NC Kzx.**; **NW Kaz.** and **SW xx Anat.** *SDD* 91. Cf. **alart- Xak.** XI **talka: alardı: talawcana'l-ħişrim wa ğayruhu mina'l-timār** 'the unripe (and other) fruit changed colour'; and one says **kışl: ylni: alardı:** 'the man's body (etc.) became leprous' (*barışa*); and **anıy kö:zl: alardı:** 'his eyes were dazzled' (*barıqa*) *Kaş.* I 179 (**al-a:rur** (*sic*), **alarna:k**).

**İler-** acc. to *Kaş.* 'to be dimly visible'. Became a l.-w. in Mong. as *ilere-* 'to appear, become clearly visible' (*Kov.* 300, *Halted* 67). **NE Tel.** **İler-** with the latter meaning, *RI* 1480, might be either a survival or a re-borrowing fr. Mong. Cf. **İler-t-**. **Xak.** XI **menıñ kö:züme: ne:ñ İlerdi: taxayyala'l-şay fi 'aynı fi bu'd aw zulma** 'the thing was dimly visible to my eyes in the distance or the dark'; (in verse) **tağlar: başı: İlerdi:** 'the heads of the mountains were dimly visible' *Kaş.* I 179 (no *Aor.* or *Infin.*); *II* 283, 3 (same verse).

**olur-** (?**ol-or-**) 'to sit', with various extended meanings. The phonetics of this word are complicated. The Caus. f. **olğurt-** q.-v. suggests that the original form was \***olğur-**, but there is no other trace of such a word. The only form in **Uyg.** and earlier languages is **olur-**, but this form survives only in **NE Tuv.**

**olur-** and **Yakut olor-** *Pek.* 1819. In **Xak.** there are two forms **oldur-** and **oltur-** which are best explained as very early examples of the Turkish habit of dissimilating **-l-** to **-ld-** (cf. the pronunciation **aldā** for *allah* in some modern languages). The form **oltur-** still survives in some modern languages, but in others the **-lt-** has been assimilated to **-tt-** (some NE languages), **-d-** (other NE languages) or **-t-** (all SW languages and some others). The verb originally meant 'to sit', possibly with a distinction of meaning between 'to sit down on (something *Dat.*)' and 'to be seated on (something *Loc.*)'. The special application to rulers seems to have been pec. to the early period. Another shade of meaning is (of nomads) 'to settle down, reside' (in a particular place); in some languages only of temporary settlement, permanent settlement being described by **yat-**. In some modern languages used as an Auxiliary Verb, preceded by a Ger. in **-p**, meaning 'to do (something) habitually, continuously, or frequently', but sometimes with a very tenuous meaning. **Türkü VIII olur-** is very common in three distinct meanings; (1) 'to sit down (for a rest)' *I E* 27, *II E* 22; *T* 51-2 (**udı:-**); (2) 'to take (one's) seat on the throne' **xağan olurtım** 'I took my seat as *xağan*' *I S* 9, *II N* 7; a.o. *I S* 8, *II N* 6 (1 é:1); (3) 'to settle down, take up residence' (temporarily, in a particular place *Loc.*) **altu:n yışda: oluruñ** 'settle down (for a time) in the Altay mountains' *T* 31 **oluruñ téyen tedı** 'he said, "stay where you are"', *T* 34; o.o. *I S* 4, etc.: VIII ff. a (bird) **çıntan ığaç üze: oluru:pan** 'perching on a sandal-wood tree' *İrkB* 4; **xan oluru:pan** 'a Xan, taking his seat on the throne' (built himself a capital) *do.* 28; (a pail) **küneşke: olu:rur:** 'is sitting in the sunlight' *do.* 57; (a crane) **uça: uma:tın olu:rur:** 'sits still, because it cannot fly' *do.* 61; **Man:** (the king) **altınuğ örgin üze olurdi** 'took his seat on the golden throne' *TT II* 8, 68; similar *phr.* *do.* 74; **baçak oluru:p** 'while sitting fasting' *Chuas.* 257; similar *phr.* *do.* 273, 281: **Uyg.** VIII **yüz yıl oluru:p** 'sitting on the throne for a hundred years' *Şu.* N 3; o.o. *do.* N 2, 4; *W.* 3; *E* 10: VIII ff. **Man.-A** **men anta oluru:yan** 'I will sit there' *MI* 33, 5; a.o. *do.* 34, 9: **Man.** *MI* 11, 12-13 (**tültür-**): **Bud.** Sanskrit *sthito nişanno* 'standing or sitting' **turup olorup** *TT VIII B.16* (Sanskrit lost) **birge:rü yıgıp olororlar: erdi** 'they gathered together and sat down' *do.* C.12; (of a monk) **olurdaçı** 'residing' (in a monastery) *Hüen-t.* 1767; o.o. *U II* 26, 6 (**İlınçü-le:-**); *PP* 65, 1; 71, 2; *TT V* 8, 64; 12, 128; *U III* 28 13: **Civ.** **olurur ev** 'the house where I reside' *ÜŞp.* 55, 24; a.o. *TT I* 120 (**yurt**): XIV *Chin.-Uyg. Dict.* *tso* 'to sit' (*Giles* 11,756) **olur- Ligeti** 187; *R I* 1087: **Xak.** XI **ol er olturdi:** 'that man (etc.) sat down' (*calasa*) *Kaş.* I 224 (prov.); **olturur, olturma:k**; **munda: kalıp olturu: baqa' indanā cälis** 'he remained residing with us' *I* 219, 25; **kémi: ıçre: oldurup rakibnāl-safına** 'we sat in a boat' *III* 235, 11: **KB** 'to sit' is consistently

spelt *oldur-* 420, 577, 620-2, 765, 956, 5971, etc.: XIII(?) *Tef. oltur-fojur-* 'to sit, to remain stationary' 237, 240: XIV *Muh.(?) qa'ada* 'to sit' *oltur-* *Rif.* 114 (only); *al-qu'ud olturmak* 124: *Çağ.* xv ff. *oltur-(di) otur-Vel.* 117; *oltur-* ('with back vowels') *nişastan* 'to sit' *San.* 82v. 12: *Xwar.* XIII *oltur-fojur-* 'Ali 7, 12: XIII(?) yağlız olturur-(or -d-?) *érdi* 'she was sitting alone' *Oğ.* 56; a.o.o.: XIV *oltur-fojur- Qutb* 116, 120; *MN* 88, etc.; *taxt üze olturup* 'sitting on the throne' *Nahc.* 204, 9; *bizniñ olturğu yerlerimiz* 'the places where we reside' *do.* 304, 14: *Kom.* XIV 'to sit' *oltur-ÇCI, CCG; Gr.: Kip.* XIII *qa'ada oltur- Hou.* 35, 9: XIV ditto *Id.* 21; *qa'ada wa calasa oltur- Bul.* 71, 5; xv *qa'ada oltur- Kav.* (7, 1 and 5); 30, 10; 75, 2; *oltur-fojur- Tuh.* 29b. 11: *Osm.* XIV ff. *otur-* (only in phr.) is noted in several texts *TTS I* 553; *II* 739; *IV* 615.

*D ölü-* (öölör-) the earlier Caus. f. of *öl-* 'to kill'. Survives only in one or two NE languages *R I* 1250 and *Tuv.* Elsewhere displaced by *öldür-* in about XI. *Türkü VIII* very common in *I, II, T, ölü-* being about three times as common as *öölür-*, but this may not be significant: VIII ff. *Man.* *öölür-* occurs several times in *Chuas.*: *Yen.* (in my 39th year) *tok(k)uz altmış er öölürmiş* 'I killed 59 men' *Mal.* 48, 3: *Uyğ.* VIII ff. *Man.* *öölütüm* 'I have killed' *TT II* 15, 2; a.o. *M I* 18, 5; *Bud.* *öölörgöke TT VIII N.9;* *U III* 4, 3 (*ıdala:-*) *PP I* 6, 2; 2, 3, 3, and many o.o.: *O. Kır.* ix ff. yeti: *böri: öölürdm* 'I killed seven wolves' *Mal.* 11, 10; o.o. *Mal.* 44, 3 (*Shcherbak* 44, 5); *do.* 49, 3.

*D alart-* Caus. f. of *alar-*; used only in the restricted sense of 'to make (the eyes) red with anger'. The word 'eyes' was normally expressed, but later omitted, the word then meaning 'to look angrily'. Survives in this meaning only(?) in *NC Kzz.* *Xak. XI ol ana:r közin alarttı: lamaha ilayhi bi-başar bāşir şazar* 'he glanced at him with the look of one whose eyes are red with anger' *Kaş.* III 428 (*alartur, alartma:k*): *KB* in 4845 the Vienna MS. reads *alarttı for saçtı*, q.v.: *Çağ.* xv ff. *alart-* (spelt) *çaşm-râ az gāyğ xira kardan* 'to make the eyes stare in anger'; but the verb cannot be used by itself, the word 'eyes' must be expressed *San.* 47v. 8: *Xwar.* XIV *ata anağa alartu baksa* 'if a man looks angrily at his father and mother' *Nahc.* 284, 17 ff.: *Osm.* XIV *alardu bak-* 'to look angrily at (someone *Dat.*)' in one text *TTS II* 24.

*D ilert-* Caus. f. of *iler-*. Apparently survives only(?) in *NE Tel.* *ilert-* 'to disclose', *R I* 1481, but see *iler-*. *Xak. XI ol anıñ közliçe: bür neñ ilertti: awqa'a bi-başarlıhi xaylıñ say'* 'he put the faint outline of something before his eyes' *Kaş.* III 428 (*ilertür, ilertme:k*).

*D olurt-* Caus. f. of *olur-* 'to seat (someone *Acc.*) on (something *Dat.* or *Loc.*)'. Survives with much the same range of meanings and

phonetic changes as *olur-*. Cf. *olxut-, olğurt-*. *Türkü VIII özümin ol teprı: xağan olurtı:* 'that same Heaven (which had helped my parents) seated me myself (on the throne) as *xoğan' I E* 26, *II E* 21: *Çağ.* xv ff. *olturt-* (spelt) Caus. f.; *nişandan 'to seat' San.* 83r. 29 (quott.): *Xwar.* XIV *oturt-* 'to seat' *Qutb* 120: *Kıp.* XIV *olturt-* (mis-spelt *olturtut-*) *aq'ada* 'to seat' *Id.* 21: xv ditto *olturt-* *Tuh.* 54b. 8.

*D ölürt-* Caus. f. of *ölür-*; 'to have (someone, *Acc.*) killed'. N.o.a.b. *Uyğ.* VIII ff. *Bud.* (the *beg* called *Ku Tao*) *bizni ölürtüdi* 'had us killed' *Suv.* 7, 2-3; o.o. *do.* 8, 11, etc.

### Tris. ALR

*S ileri/ilerü* See *ilgerü*.

*D ularlıg* Hap. leg.; P.N./A. fr. *ular.* *Xak. XI ularlıg ta:ğ* 'a mountain full of partridges' (*ya'āqib*) *Kaş.* I 148.

*D olursık* Dev. N. fr. *olur-*; n.o.a.b. *Türkü VIII* (when I heard this news, sleep did not come to me by night and) *küntüz olursıkım kelmedi:* 'rest did not come to me by day' *T* 12; a.o. *T* 22.

*İlersük* 'waist-belt'. Survives only(?) in *SW Anat.* *İlersik, İlersük, İlirsik SDD* 785-7. *Xak. XI İlersük tikkatu'l-sarāwīl* 'trouser-belt' *Kaş.* I 152: XIV *Muh.(?) al-tikka il:lersük* (?), unvocalized) *Rif.* 167 (only): *Kıp.* xv *tikka İlersik Tuh.* 9a. 1: *Osm.* xv-xvi *İlersik* 'trouser-belt' in several texts *TTS II* 526; *IV* 416.

### Dis. ALS

*S ulus* See *ulus*.

*D öle:s* vocalization dubious since it is listed, under *-S*, in a section containing *N.s* w. two short vowels. No doubt a *Den. N./A.* fr. *ö:l*, but *-e:s* does not seem to occur elsewhere as a *Den. Suff. Pec.* to *Kaş.* *Xak. XI öle:s kö:z al-'aynu'l-laşifatu'l-rusūw* 'an eye with a kindly look', like the eye of a drunkard (*al-sakrān*); in a *verse bulnar: menı: öle:s kö:z* 'this melting (*al-sakrā*) eye captivates me' *Kaş.* I 59.

*D ölsik* second syllable unvocalized, but the obvious transcription is *ölsik* rather than *üleşik* or other variants which have been suggested; if so, a *Dev. N./A.* fr. *öl-* meaning 'dying, death', or the like. N.o.a.b. *Türkü VIII* (deceived by the honeyed words and luxurious treasures (of the Chinese) many of your *Türkü* people died) *Türkü bođun ölsikñ bēre: Çoğay yış tüğültün (q.v.) yazı: konayın tēser Türkü bođun ölsikñ anta: añıg kiş: ança: boşğu:ru:r ermiş* 'evil people saying, "you *Türkü* people are dying, let us settle in the east in the *Yin Shan* mountains and the (PU) *Tüğültün(?) plain*" seem thus to have advised the death of the *Türkü* people there' *I S* 6-7, *II N* 5; *Türkü bođun* . . . *ırlp él tutsıkıñ bunta: urtum yağlıp*

**ölsikiğin yeme: bunta: urtım** 'oh Türkü people, I have set down here how you maintained a realm when you (stood together?), and I have set down here how you died when you went astray' *do.* 10-11, *do.* 8.

## Dis. V. ALS-

**D alsa:-** Hap. leg.; Desid. f. of **al-**. **Xak. XI ol at alsadı:** 'he decided and desired to buy (*al-matari*) a horse' *Kaş. I* 278 (**alsa:r**, **alsa:ma:k**).

**D ılsa:-** Hap. leg.; Desid. f. of **ıl-**. **Xak. XI er ta:ğdın ılsa:dı:** 'the man decided to descend (*yansıl*) from the mountain (etc.)' *Kaş. I* 278 (**ılsa:r**, **ılsa:ma:k**).

**D ölse:-** Hap. leg.; Desid. f. of **öl-**. **Xak. XI ol er ölse:di:** 'that man decided to die (*al-matut*) and wished to' *Kaş. I* 278 (**ölse:r**, **ölse:me:k**).

**D alsık-** Emphatic Pass. f. of **al-**; 'to be robbed of (something *Acc.*)'. N.o.a.b. **Xak. XI ol tava:rın alsıktı: huriba māl'l-racul wa suliba** 'the man's property was plundered and carried off by force' *Kaş. I* 243 (**alsıka:r**, **alsıkma:k**): *KB* (if he sees gold or silver, he covets it) **ıdısl başın yer yā baş alsıkar** 'he devours the head of its owner or loses his own' 2726; similar phr. 4119: XIV *Muh(?) al-mağyür* 'coveted, grudged(?) **alsıkmiş Rif.** 148 (only).

## Tris. V. ALS-

**D ęlsire:-** Hap. leg.; Priv. Den. V. fr. **I ęl:**. **Türkü VIII ęlsiremiş xağansırammış bo-ğunıg** 'the people who were not organized in a realm and had no *xağan*' *I E* 13.

**D ęlsiret-** Caus. f. of **ęlsire:-**; n.o.a.b. **Türkü VIII ęlligig ęlsiretmış xağanlıgıg xağansıratmış** 'put an end to the realm of those who had a realm and deposed the *xağan* of those who had a *xağan*' *I E* 16, *II E* 13; similar phr. *I E* 18.

## Dis. ALŞ

**D alış** N.Ac. (connoting reciprocity) fr. **al-**; by itself, 'taking, receiving', and the like, but usually used in the phr. **alış bęriş** 'buying and selling, commerce'. S.i.a.m.l.g. See *Doerfer II* 534, 539. **Uyg. VIII ff.** Civ. **alış** seems to be a generic term for 'tax, levy'; (after a list of four specific taxes) **neğü me alış biz tilemez biz** 'we will not demand (the four taxes named or) any kind of levy' *Usp.* 21, 13; **bileki alış bęriş tıltagında** 'concerning our joint trading operations' *do.* III, 3-4: **Xak. XI alış fihātu'l-şirbi wa'l-ansibā'i** 'places for drawing water from water-holes and tanks'; (**alış** the name of a village); **alış al-mu'axada bi'l-dayn li'l-ğarim** 'a claim on a debtor for what is owing'; hence one says **alış (sic) bęriş** 'receipt and payment of what is due' (*haqq*) *Kaş. I* 62: *KB* (consort with merchants as they come and go) **neğü kolsa bęrgil alış ham**

**bęriş** 'give them whatever they want in the way of receipts and payments' 4421.

**uluş** has a curious history; originally it meant 'country' in a geographical sense, as opposed to **I ęl:** (q.v.) with its political implications, but it began to be associated with the names of cities, and by XI in some languages it meant 'city' rather than 'country'. An early l.-w. in Mong., where it became *ulus* to comply with Mong. phonetics and acquired a political rather than a geographical sense. It was originally used for the largest political unit known, the Mong. empire (see XIII below), and when this was split into four between the four sons of Činggis it was used for each of these four parts, e.g. 'the *ulus* of Čağatay'. Then, since the Mongols thought more in terms of peoples than of territories, it came to mean 'a confederation of peoples (ęl:)', the peoples being divided into 'tribes' (**aymağ**), the tribes into 'clans' (**boy**), and these into families (**uruğ**). All these words, except perhaps the third, were Turkish and the second, fourth, and fifth have a continuous history in Turkish, but the first had so completely lost its original meaning that when it was reintroduced into Turkish it appeared in its Mong. form **ulus** (not **uluş**) and with its Mong. meaning. **Uluş** seems to survive only in NW Kar. *L. RI* 1697; in all other language groups (except NC where it is obsolete) it is **ulus** 'nation, people, tribe', and the like. **Türkü VIII** (in the list of foreign powers represented at Kül Tęgin's funeral) **Buxarak uluş** 'the country of the Bokhariots' (prob. in Inner Mongolia, not Bokhara itself, see S. G. Klyashtorny, *Drevnetyurkskie runicheskie pamyatniki*, Moscow, 1964 pp. 126 ff.) *I N* 12: **Uyg. VIII ff.**, Man.-A **uluş** 'country', several occurrences *M I* 26, 25-9; Man. **Koço ulus iki otuz balik** 'the country of Koço and its 22 towns' *M III* 40, 6 (ii); **burxanlar uluş** 'the country of the Buddhas' *TT III* 53, 164; a.o. *do.* 60-1 (**I ęl:**); Bud. **Cambudvip uluş** 'the country of Jambudvipa' *Hien-tš.* 184; *TT VIII* K.8; **Baranas uluş** 'the country (or city?) of Benares' *PP* 23, 7; 44, 2; **Cinadęş uluş** 'the country of China' *Hien-tš.* 240, 267; o.o. *TT VIII A.31* (**I ęl:**); *C.1* (2 ęllig); *E.17*; *TT IV* 10, 21 (**I ęl:**); *VI* 08; *VII* 40, 34; *U II* 23, 21; *PP* 3, 6-7 (**uluş boğun** 'the people of the country'); 30, 8; 62, 3: Civ. **kamağ ęl uluşlar** 'all realms and countries' *TT I* 1; **balık uluş** *do.* 7; a.o. *Usp.* 88, 15; *iv Chin.-Uyg. Dict.* *kuo* 'country' (*Giles* 6,609) **ulus (sic)** *RI* 1696; *Ligeti* 274: **Xak. XI uluş** in the language of **Çigil al-garya** 'village'; and among the people of Balasāğun, and the towns (or districts?) **bilād** of Arğū associated with it, **al-balda** 'town' (or district?); hence the town (**balda**) of Balasāğun is called **Kuz Uluş (sic)** *Kaş. I* 62: *KB* **telim arttı ęlde yapı kend uluş** 'many new towns (Hend.) sprang up in the realm' 1043; **kend uluška** 4316; **uluştin uluška köçüglü kişi** 'a man who travels from one town to another' 4814: **XI(?) KBVP kayu kend uluş ordu karşı yér-e** 'every town

(Hend.) royal court, castle and place' 26; XIII on a coin struck in Tiflis in A.H. 644 (A.D. 1244-1245) **uluğ Monkol uluḡ beg** 'beg of the great Mongol empire' (translating Mong. *yeke Moṅğol ulus*) D. Lang, *Studies in the Numismatic History of Georgia in Transcaucasia*, New York, 1955, p. 35: XIII(?) *Tef. ulus* (sic), **kend ulus** 'village, town' 327: XIV *Muh.*(?) *al-kūra wa'l-wilāya* 'district, province' **uluḡ** (sic?, MS. *ulmus*) *Rif.* 179 (only): **Çağ.** xv ff. **ulus xalq** 'people' *Vel.* 119; **ulus** (spelt) *xalq wa camā'at* 'people, community' *San.* 86r. 26 (quotn.): **Xwar.** xiv **ulus** 'people', usually in the phr. **ulus él Qutb** 198; **ulus MN** 72, etc.: **Osm.** xiv to xvi **ulus** 'country' or 'people', in the sense of a political unit under a ruler, sometimes in association with **él**; xvii 'tribe' in two dicts. *TTS I* 720; *II* 925; *III* 708.

D **ülüş** Dev. N. fr. **üle**:- usually a Conc. N. 'share, portion' with some specific applications like 'chapter' (of a book) and 'fraction'; practically syn. w. and commoner than **ülüg**. S.i.a.m.l.g.; in some NE languages **üleş**. See *Doerfer II* 546. **Uyğ.** viii ff. Bud. (Sanskrit lost) **ya:rim ülüḡ** 'a half' *TT VIII A.7*; **nom ülüḡsin bulır** 'receives his share of the doctrine' *TT VI* 78; o.o. *do.* 305, 375 (v.l.); (I am) **bir tañçu yérniḡ ülüḡi bolup** 'a fraction of a morsel of earth' *U III* 37, 26; **kaz üyürü eviniḡ yétinç ülüḡsinçe** 'of the size of one-seventh of a *perilla* seed' *Pfahl.* 12, 6; **onunç ülüḡ** 'Chapter 10' *USp.* 94, 12; a.o. *Hüen-tz.* 6: Cjv. **tüz ülüḡ** 'equal parts' (of various ingredients) *H I* 166; *II* 8, 42 and 44; (if I marry and have other children) **ol oğlanlar birle teḡ ök ülüḡ** (PU) **kobı bérürmen** 'I will bequeathe him an equal share with those children' *USp.* 98, 17-18: **Xak.** xi **ülüş al-naşib** 'share, portion'; the -ş was originally (*aşluhā*) -ğ; (here follow **ülüg** and **ulus**); **ülüş tafrıqatı'l-anşibā bayna'l-qawm** 'the distribution of shares among a number of people'; the -ş is altered from -ğ (Ar. parallel quoted) *Kaş.* I 62: **KB teğse erke ülüḡ** 'if a man gets his share' 673; o.o. 432 (erej), 1129, 1420 (bö:2), 1686: XIII(?) **At. ülüḡ boldı: mālī kişiler ara** 'his wealth was distributed among others' 243; *Tef.* **ülüş** 'part, share' 338: xiv *Muh.*(?) *al-naşib ülüḡ Rif.* 188 (only): **Çağ.** xv ff. **ülüş bir miqdār ve bir bölük ve bir baxş** 'a certain quantity, one part, one share' (quotn.); **ülüş also hişşa ve naşib** 'portion, share' (quotn.) *Vel.* 118; **ülüş hişşa wa buhra wa rasad** ditto *San.* 86r. 27 (quotn.): **Xwar.** xiv **ülüş** 'share' *Qutb* 203; *Nahc.* 30, 1; 141, 12: **Kom.** xiv 'part, share' **ülüş CCI, CCG; Gr.** 270 (quotns.): **Kıp.** xiv (ülü: and) **ülüş** ('with front vowels') *al-naşib İd.* 20; *al-hişşa ülüḡ Bul.* 6, 4: xv *cux* 'wa'l-naşib 'part, share' **ülüş Tuḡ.** 12a. 2; **naşib ülüḡ do.** 36b. 10: **Osm.** xiv ff. **ülüş** 'part, share'; c.i.a.p. *TTS I* 743; *II* 949; *III* 728; *IV* 802.

#### DİS. V. ALŞ-

D **alıḡ**- Recip./Co-op. f. of **al-**; normally 'to take, or receive from one another', with other cognate meanings. S.i.a.m.l.g.; in SW Osm.,

exceptionally 'to get accustomed to (something *Dat.*)'. **Uyğ.** viii ff. **Man.** *TT II* 17, 84-5 (1 ö:ç): **Xak.** xi ol **maḡa: alım alıḡdı:** 'he helped me to collect a debt (*fi qabđi'l-dayn*), etc.' *Kaş.* I 188 (**alıḡur:**, **alıḡma:k**); **ola:r ikki tava:r satıḡḡan alıḡḡa:na:l:r ol** 'those two are constantly selling property to, and buying it from (*yaştarıyan*) one another' *I* 518, 22: **KB** 2360 (**yarıklan-**): xiv *Muh. āxaḡa minā'l-axđ* (?error for *āxir*) 'to take from one another' **alıḡ-** *Mel.* 42, 6; *Rif.* 133: **Çağ.** xv ff. **alıḡ-** (spelt) *Recip. f.*; (1) *mu'ā-waḡa kardan* 'to barter' (quotn.); (2) metaph., *muḡā'ana wa dast-bāzi kardan* 'to exchange abuse and blows'; (3) *az-ham rabūdan wa az yak-diğar gırıftan* 'to rob and take from one another' *San.* 46v. 13 (quotns.): **Kom.** xiv 'to exchange, trade in' **alıḡ-** *CCI, CCG; Gr.*: **Kıp.** xiv *İd.* 50 (1 tın): **Osm.** xiv and xvi **alıḡ-** 'to give and take mutually'; xv **alıḡ-** 'to set light to (something *Dat.*)' *TTS I* 21; *IV* 18: xviii **alıḡ-** . . . and, in *Rūmī*, *ādāt kardan* 'to get used to (something)' *San.* 46v. 17.

D **élleş-** *Recip. f.* of **élle-**; 'to come to an agreement, make peace, with one another'. S.i.m.m.l.g. with much the same meaning. **Xak.** xi **KB** (if you can get no help against an enemy) **yalavaç dıḡ sen bar élleş yorı** 'send an ambassador and go and make peace with him' 2362: XIII(?) *Tef. él(l)ırsmek* 'peace' 74: **Kıp.** XIII *ıştalaḡa* 'to be reconciled (*ba:riḡ-* and *él(l)ıeḡ-*)' *Hou.* 34, 11; *sālaḡa minā'l-şulḡ* 'to make peace' (*ba:nlaḡ-* and *él(l)ıeḡ-*) *do.* 41, 13: xv *ıştalaḡa élleş-* (sic, in facsimile) *Bul.* 24v.: **Osm.** xv and xvi **élleş-** 'to make peace, come to terms'; in two texts *TTS II* 530; *III* 366.

D **ılıḡ-** Hap. leg.; *Recip. f.* of **ıl-**. **Xak.** xi ol **menliḡ birle: tağđın kođı: ılıḡdı:** 'he competed with me in descending (*fi'l-nuzul min-the mountain*)' *Kaş.* I 190 (**ılıḡur:**, **ılıḡma:k**).

D **ılıḡ-** *Recip. f.* of **ıl-**; 'to get caught in one another' and other cognate meanings. Survives in some NE and SW languages, with a wide range of meanings in Osm. **Xak.** xi **ikki: ne:ḡ birle: ılıḡdı:** *ta'allaḡa'l-yak' bi'l-şay* 'one thing got caught in another'; and one says **kançık ılıḡdı:** 'the dog's penis was caught (*ta'allaḡa*) in the bitch'; and one says **ađđır ılıḡdı:** 'the stallions (either horses or camels) bit one another' (*ta'addā*) (**ılıḡür:**, **ılıḡme:k**, sic in MS.); (here follow **ılıḡ-**, **üleş-**, **ulaḡ-**, **ılıḡ-**); ol **menliḡ birle: tobik ılıḡdı:** 'he competed with me in hanging up the ball (*fi ta'liq'i'l-kura*), and argued with me about which of us hung it up best' (*ayyunā d'laḡ lühā*) (**ılıḡür:**, **ılıḡme:k**) *Kaş.* I 188-90: **KB** *yağusa çerigke ılıḡse erl* 'if (the enemy's) men approach and engage the army' . . . **tişin tırpakın teg yaka tır ılıḡ** 'go for him tooth and nail, grab his collar and engage him' 2375-2377: **Çağ.** xv ff. **ılıḡ- band şudan-i cizi bi-cā'i** 'of a thing, to be tied or fastened in a place'; the reason why the Infin. is -mek (*kāfi*, i.e. as opposed to *ıl-*, *San.*'s spelling of

ll-) and the conjugation is with front vowels is that it is derived from the noun (*lafz*) **İlmek** *dâm* 'a trap' *San.* 110v. 6: *Kıp.* xv *taşabbaka* 'to be entangled, ensnared' **İllş-** (spelt *İllitü*), *yâ* in *Tuh.*'s authority having been read as *tâ*) *Tuh.* 10b. 7.

D **ulaş-** Recip. f. of **ula:**; 'to be joined together (or to something *Dat.*)'. In the medieval period the Ger. **ulaşu:** was used as an Adv. meaning 'continuously'. S.i.m.m.l.g. **Xak.** xı **bl:r ne:ḡ bl:rke: ulaşdı:** 'one thing was joined (*ittasala*) to another' *Kaş.* I 189 (**ulaşu:r, ulaşma:k**): *KB* **İkl ajun ulaş** 'join together the two worlds' (i.e. this world and the next, by seeking the company of pious men) 4354; (in the end) **ulaşmış et özler İzülgü turur** 'bodies and souls joined to one another will be parted' 6146; **xııı(?) At. neḡüke bu anı ulaşu kınar** 'why does it continuously punish him? 446; *Tef.* **ulaş-** 'to be joined one to another (*Dat.*); to communicate (something *Acc.*) secretly (to someone *Dat.*); **İkl ay ulaşu** 'continuously for two months' 326; *xiv Rbḡ.* **ulaş-** 'to join oneself to (something *Dat.*)' *R I* 1684 (quotn.): **Çaḡ.** xv ff. **ulaş- ba-yak-dıgar paywastan wa band şudan** 'to be joined or bound to one another' *San.* 81v. 16 (quotn.); **Xwar.** **xiv ulaşu-** 'to be joined to (something *Dat.*)'; **ulaşu/ulaşı** 'continuously' *Qutb* 197; **ulaş- MN** 325: *Kıp.* xv *katıla* 'to adhere, stick together' **uluş-** (specifically so spelt) *Kav.* 74, 6: **Osm.** **xiv ff. ulaşu- c.i.a.p.**; six shades of meaning distinguished *TTS I* 719; *II* 924; *III* 704; *IV* 781.

D **ulış-** Co-op. f. of **I ulı:**; (of wolves) 'to howl together' and the like. Survives in NE Khak. and SW. **Xak.** xı **bürı: barça: ulışdı:** 'the wolves (etc.) howled (*awat*) together'; in a verse **ulşıp eren börleyü** 'the men howl (*ta'wâ*) like wolves' *Kaş.* I 188 (**ulışur, ulışma:k**): **Çaḡ.** xv ff. *San.* 82r. 16 (**ulı-**).

D **üleş-** Co-op. f. of **üle:**; properly (of several people) 'to divide (something *Acc.*) equally among (themselves)', but sometimes, more vaguely, 'to divide (something *up*)'. S.i.a.m.l.g. with phonetic variations. **Uyḡ.** viii ff. **Civ. bolmış tüşün teḡ üleşür biz** 'we will share the resultant crop equally' *Usp.* 28, 6; a.o. *do.* 55, 16; *xiv Chin.-Uyḡ.* *Dict. fñ* 'to divide' (*Giles* 3,506) **üleş-** *R I* 1848: **Xak.** xı **olar İkkı: tavarın üleşdi: mayyaza kull wâhid min humâ mälahu wa axada hişşatahu** 'each of them divided his property and took his share' *Kaş.* I 189 (**üleşür, üleşme:k**): *xiv Rbḡ.* **üleş-** 'to divide among oneself, to share; to distribute' *R I* 1848 (quotns.): **Çaḡ.** xv ff. **uleş-** (spelt) **taşım kardan** 'to divide, distribute' *San.* 81v. 16 (quotn.); **Xwar.** **xiv üleş-** 'to divide (something, *Acc.*) between (people *Dat.*)' *Qutb* 202: **Korn.** **xiv** 'to divide, share' **üleş- CCI**; *Gr.*: **Kıp.** **xiv qasama'l-şay** 'to divide, distribute (something)' **üleş- Bul.** 76r.: **Osm.** **xiv** to **xvii üleş-** 'to divide into shares, to share'; c.i.a.p. *TTS I* 742; *II* 949; *III* 728; *IV* 80r.

D **ölliş-** Hap. leg.; Co-op. f. (with a connotation of completeness) of **ölli-**. **Xak.** xı **öllişdi: ne:ḡ İbtalla'l-şay wa nafaḡati'l-ruḡıba fi aczâyıhi** 'the thing was wet, and moisture penetrated every part of it' *Kaş.* I 189 (**öllişür, öllişme:k**).

VUD? **ölişe-** Hap. leg. but cf. **ölşet-**; neither verb is vocalized in the MS. but the reference to eyes suggests a connection with **ö:l**, cf. **ö:le:s**. Prima facie a Den. V. fr. **\*öleş**, which might be identical with **ö:le:s**, q.v., if that word was mis-spelt. **Çıḡıl xı er açıp ölişe:di: cā'a'l-racul hattâ İsmadarra tarfulu wa kâda an yuḡşâ 'alayhi min şiddati'l-cü'** 'the man was so hungry that his eyes felt dizzy, and almost closed, because of his extreme hunger' *Kaş.* I 283 (**ölişe:r, ölişe:me:k**).

VUD **ölşet-** Hap. leg.; Caus. f. of **ölişe-**, q.v. **Xak.** (or **Çıḡıl**) xı **ol an ölişetti: acā'ahu hattâ İsmadarra tarfulu min dälİka** 'he starved him until his eyes felt dizzy as a result of it' *Kaş.* I 262 (**ölşetür, ölişme:k**): (*Kıp.* xv *şaxaxa* 'to ill-treat (someone)' **elşey- (sic) Tuh.** 28a. 13; *maşfûx* 'ill-treated' **ölşeyiptir do.** 34b. 3; might be a mis-spelt reminiscence of this verb or **ölşe:**).

### Tris. ALŞ

D **İlişliḡ** Hap. leg.; P.N./A. fr. **\*İllş** Dev. N. fr. **İl-**. **Uyḡ.** viii ff. **Man.** (?passions) **İllşliḡ tartıslıḡ** 'which fasten onto a man and drag him' *TT III* 42.

D **ülüşlüḡ** P.N./A. fr. **ülüş**; (of objects) 'held in equal shares'; (of persons) 'entitled to a share (of something)'. S.i.s.m.l. **Uyḡ.** viii ff. **Civ. Elci(?) birleki teḡ ülüşlüḡ yeri** 'the land which I hold in equal shares with Elci(?)' *Usp.* 11, 4-5; o.o. *do.* 3, 10; 13, 3; 29, 9; 55, 5: **Xwar.** **xiv ülüşlüḡ** 'having a share (in something *Abl.*)' *Qutb* 203.

### Dis. ALY

S **alay** See *ayla*.

E **ulyak** See *ıldaḡ*.

VU?F **ulya:n** Hap. leg.; prob. a l.-w. *Al-râl* is not a known Ar. word; *Atalay* is perhaps right in amending it to *al-rabal* 'a kind of fleabane, *Pulicaria*'. **Xak.** xı **ulya:n al-râl (sic) wa huwa aşı nabt tayyibi'l-riḡ yu'kal** 'the edible root of a fragrant plant' *Kaş.* I 121.

### Tris. ALY

D **ula:yu:** Ger. of **ula:**- used as an Adv.; cognate to **ula:tu:**. Survives only(?) in NE *Tuv.* **ulay ulay** 'continuously, one after the other' *Pal.* 421. See *ançulayu:*. **Türkü VIII** **ula:yu:** 'all together, en bloc', qualifies the following noun; (Listen) **ulayu: İnyıḡün:nım** 'all of you my younger brothers' (my sons, my clan, etc.) *I S I, II N 1*; (my mother) **ulayu: öḡlerim** 'all my stepmothers' (etc.) *I N 9*; o.o. *I N 11; II S 13; II S 14; İx. 24*: **Osm.** **xvi** (only?) **ulayu/ulayı** 'continuously, without

stopping' (e.g. of rain) in several texts *TTS I* 719; *IV* 782.

### Mon. AM

**am** 'vulva, pudenda muliebria'. S.i.a.m.l.g., but like *tīlak*, q.v., for reasons of modesty sparsely recorded in the dicts. *Sam.*, for example, mentions it only indirectly, saying that **em** was originally pronounced *am* (which is untrue) but was altered to avoid an indecent ambiguity. **Oğuz**, *Kip. XI am cihāzu'l-mar'a 'pudenda muliebria' Kaş. I 38*; (under *sik* q.v.) 'in reciting the Koran the Oğuz leave out verses containing Ar. *am* "or" because **am** in Oğuz means *farcu'l-mar'a I 335, 5*; **Kom.** XIV 'vulva' *amu (sic), CCI*; *Gr.*: *Kip. XIII farcu'l-mar'a am Hou. 21, 4*; xv ditto *Id. 22*; xv ditto *Kav. 61, 6*; *Tuh. 27b, 4*.

**em** 'remedy'; in the early period 'remedy' in general, 'vegetable remedy' in particular being of **em** (see 2 ot); other early Hends. for 'remedy' are **em sem** and **em (PU) yüründek** (q.v.). S.i.m.m.l.g. (not SE or SC), but in some languages 'remedy' (proper) is represented by Ar. or Pe. l.-w.s. *ülac, dawā, dārū*, etc., and **em** means 'quack remedy, folk medicine'. *Uyg. VIII ff. Man. M I 29, 14 (okt.-): Chr. U I 7, 4 (2 ot)*. **Bud.** **em** by itself *Suv. 478, 17*; 596, 2 and 21—*Suv. 598, 2 (2 ot)*; *TT VII 264-5 (se:m)*; *TT IV 14, note A 11 (1 a!)*: **Civ.** **em** 'remedy' very common in *HI, II*; *İğipe ağıriğıña emi yok* 'there is no remedy for your disease' *TT I 203*; a.o. *do. 109 (anut-): Xak. XI em al-ülac* 'remedy' *Kaş. I 38*; o.o. *I 95, 13*; 407, 28 (**se:m**); *II 363, 19*; *III 157 (se:m)*: *KB ayu bērdim emdi iğim ham emim* 'I have now told you my disease and my remedy' 749; ot **em kalmadı** 'no (vegetable) remedy remained (to be tried)' 1061; o.o. 1085, etc.: XIII(?) *At.* (who knows) **emlin** 'the remedy' (for the disease of miserliness?) 310; *Tef. 76 (se:m)*: **Çağ.** xv ff. **em dawā** 'remedy' *San. 50r. 29*; **em otu giyāh-i dawā'i** 'curative plant' *do. 50v. 3*; **Xwar.** xv **em** 'remedy' *Qutb 50*; **Kom.** xiv 'medicine' **em CCG**; *Gr.*: *Kip. XIII al-aqqār* 'drugs, simples' **yem** (?; undotted and unvocalized) *Hou. 23, 10*; **Osm.** xiv ff. **em** 'remedy' c.i.a.p. and see **se:m** *TTS I 265*; *II 375*; *III 248*; *IV 293*.

**im** 'sign, wink, password', essentially a secret or surreptitious notification conveyed by a gesture or orally, of which only the parties concerned understand the significance. Survives in NE Alt., Tel., Tuv. **im R I 1571, Pal. 192**; Sor, Tel. **um R I 1787**; NC Kir., Kzx. **im**; NW Kaz. **im**: SW xx Anat. **im SDD 789**; Tkm. **üm**. See *Doerfer II 665*. **Xak.** xi **im al-amāra** 'the password' which a king prescribes to his army taking the name of a bird or weapon or something else. It is used as a challenge (*yatafatak(?)bihā*) when two parties meet, so that each detachment (*hızb*) may recognize its own side, and in order that they may not round on (*yakurr*) one another

by mistake. When two men meet at night one is asked (*yus'al*) about his countersign ('*alāmātihi*'), and if he replies to the man who has the password with the same one (*ayda(ñ)*), the other leaves him alone because he belongs to his detachment; but if the one who is questioned mentions a countersign which is different from the password the questioner rounds on him *Kaş. I 38* (prov.): *KB ömeğ arkışığı yolda imin yorit* 'help visitors and caravans on their way with the (right) password' 5546; **Xwar.** xiv **im** 'sign' *Qutb 50*; **Kip.** xiv (under 'military terms') *al-xarāc* 'poll-tax' **im Bul. 6, 12** (this must be an error; some words may have fallen out between the two words): **Osm.** xiv **im** 'sign, hint' in two texts; **üm** 'password' in *Dede* (N.B. Tkm.) *TTS I 376*.

**VU o:m** Hap. leg.; the length suggests o: rather than u:-. **Xak.** xi o:m *al-tuxama* 'indigestion'; hence one says **er o:m bo:ldi**: 'the man had indigestion and a stomach-ache (*ittaxama . . . wa ğamita*) from eating meat' *Kaş. I 49*.

**VU üm** 'trousers; drawers' (prob. a generic term covering both). N.o.a.b. *Uyg. VII ff. Civ.* (if a mouse) **üm kişeninde ısırsar** 'gnaws at the fastenings of the trousers' *TT VII 36, 14-15 (USp. 42, 27-8)*: **Xak.** xi **üm al-sarāwīl**, 'trousers, drawers' *Kaş. I 38*; o.o. *I 117, 5*; 203, 14 (*artat-): Kip. XIII al-sarāwīl* (kō:çe:k), also **im** (and *ıçton al-qumāşu'l-daxīl* 'underlinen') *Hou. 18, 12*; *al-rānāt* 'gaiters': **ışim** (for **ıç üm**) *raqıqu'l-sarāwīl* 'thin drawers' *do. 13*; **Osm.** xiv and xv **im** (*sic*) 'trousers' in two texts *TTS I 376*.

### Mon. V. AM-

**em-** 'to suck'; originally prob. only of an infant, later more generally. S.i.a.m.l.g. **Xak.** xi **keñç ana:sın emdi**: *rađa'a'l-şabi ummahu* 'the infant sucked its mother's breast' (*rađa'a* is specifically 'to suck the breast'); also used of any animal when it sucks the breast *Kaş. I 169 (eme:r, emme:k)*: XIII(?) *Tef. em-* 'to suck the breast' 76; *xiv Rbğ. em-* ditto *R I 945* (quoting): *xiv Muh. rađa'a em- Mel. 26, 9*; *Rif. 109*; *al-radā'* **emmak** (*sic*, in error) 34, 12; 120; *maşğa* 'to suck, suck up' **em- a1, 11**; 132: **Çağ.** xv ff. **emgen süd emen ya'ni şir-xivāra** 'sucking milk' *Vel. 79* (quoting.); **em-makidan** 'to suck' *San. 113r. 22* (quoting.): **Xwar.** xiv **em-** ditto *Qutb 50*; **Kip.** XIII **em- rađa'a** *Hou. 36, 12*; xiv ditto *Id. 23*; xv *rađa'a em- Tuh. 17b. 6*.

**um-** originally 'to ask for, or covet (something)'; the thing asked for is normally *Acc.* and the person from whom it is asked, if mentioned, *Abl.*, but sometimes the thing asked for is *Abl.* Survives only(?) in SW Osm. The phonetic resemblance to *Pe. umid* 'hope' suggested an etymological connection and caused some later modifications of meaning. **Xak.** xi ol menden ne:ğ **umdı**: 'he coveted (*tama'a*) the thing from me' *Kaş. I 169 (umar,*

umma:k): *KB umup xayrıdın* 'asking for his bounty' 5062: XIII(?) *At. seniğ rahma-tıdın umar men oğ-a* 'I ask for well being from Thy mercy' 2; *aya ğam katıksız surür umğuçı* 'oh thou, that covetest joy unmixed with sorrow' 211; a.o. 375: XIV *Muh.(?) racā wa anala* 'to hope' *um- Rif.* 109 (only): *Kıp. XIV um- taraccā* 'to hope for (something)' *İd. 23*: XV *taraccā wa tamannā* '(to desire)' *um-Tuh.* 9a. 9: *Osm. XIV ff. um-* 'to hope for' in several texts *TTS II* 926; *III* 709; *IV* 783: XVIII *um-* (Infin. -mek in error) in *Rūmi, tawaqqū' kardan wa umid dāstan* 'to expect, hope' *San.* 86v. 14 (quott. *Füdüli*).

## Dis. AMA

*VUF oma:* Hap. leg.; 'mother' in Tibetan is *a-ma*; the word may have reached *Kaş.* in a form sufficiently distorted to suggest his absurd etymology. This and *aba:* 'father' are the only Tibetan words mentioned by *Kaş.* *Tibetan XI oma:* *al-umm, ka'annah baqiyat fihim mina'l-'arabiya* 'mother', the word remained with them from Ar. *Kaş. I* 92.

*VU öme:* 'visitor, guest'. Hitherto transcribed *uma*, but the front vowels are proved by the *Acc.* in *KB* and *ömele:*- q.v. N.o.a.b. *Xak. XI öme:* *al-ḍayfu'l-nāzil fi'l-bayt* 'a guest who comes to stay in one's house' *Kaş. I* 92 (prov., verse); o.o. *I* 106, 1; *II* 316, 10; *KB ömeg edgü tutğil* 'treat a guest well' 496, 4435; o.o. 4437, 5546 (Im).

## Dis. AMC

*F amaç* a very early l-w. fr. Pe., no doubt acquired with the plough, when the Turks first became agriculturalists. Persian *āmāc* meant primarily 'plough', thence 'a heap of earth thrown up by the plough', thence 'such a heap, perhaps further enlarged, used as an archery target', and thence 'a furlong, one twenty-fourth of a parasang', a suitable distance for an archery range. *Kaş.* noted two of these meanings, *San.*, who recognized the word as Pe., gave only one Turkish meaning. It is listed in SE 'Türki amaç 'plough' *Shaw* 14; SC Sart ditto *RI* 646; Uzb. *omoç* 'plough' (obsolete) *Bor.* 304 and in SW Tkm. *omaç* 'plough' (obsolete). It existed in SW Osm. fr. an early period (see below), but *Red.* marked it as Pe. and so did *Sam.* 54, describing it as a 'superfluous' word for 'target'. It has, however, been adopted in Rep. Turkish meaning (physically) 'a target' and (metaph.) 'aim, objective' on the ground that it means 'target' in SW Anat. (*amaç SDD* 98; *emeç do.* 528). See *Doerfer II* 552; and cf. *bokursi. Hak. XI amaç* (*zamac*) *al-hadaf 'target'*; *amaç al-faddān wa hiya ālatu'l-filāha* 'plough', that is an agricultural implement *Kaş. I* 52; o.o. all meaning 'target', *I* 333, 8 (2 çak); *II* 329, 1 (*kırçat-*); *III* 107, 5 (*yastal-*); 276, 14 (*kırça-*): *Çağ. xv ff. amaç (sic)* 'an iron implement (*alat*) which farmers fasten to the necks of oxen and use to plough the land'; in this meaning the word is

shared (*muştarak*) with Pe.; and in Pe. it also means 'a mound of earth (*xāki*) on which they put an archery target, a king's throne, and one twenty-fourth of a parasang' *San.* 50v. 1: *Xwar. XIV. omaç/omanç 'target' Qutb* 198: *Kıp. XIV amaç al-ğaraḍu'l-mutaqārib* ('read *mutağāraḍ*) 'a target which is near' ('aimed at') *İd.* 23: XV *marmā 'target' omaç (sic) Tuh.* 33b. 13: *Osm. XIV ff. amaç*, often spelt *omac* c.i.a.p. *TTS I* 24, 542; *II* 31, 728; *III* 543; *IV* 20.

*E amaç* one of the few serious scribal errors in *Kaş.* In *I* 140, 7, after translating *armağan* ('gift') and saying that there is an alternative form *yarmağan*, *wa huwa amuc* is added. This has been taken to mean that this was another word for 'gift', but it is merely a miscopying of *wa huwa aṣahh* 'and it is more correct'.

*D emçi:* N.Ag. fr. *em;* 'physician'. Survives in much the same languages as *em*, sometimes meaning specifically 'quack doctor'. See *Doerfer II* 667. *Uyg.* VIII ff. Chr. *U I* 7, 3 (2 ot); *Xak. XI* (after *em*) hence *al-mu'ālic 'a healer'* is called *emçi: Kaş. I* 38, 4; n.m.e.: *Oğuz XI Kaş. III* 252, 12 (2 ota-): *Osm. XVI al-tibb* 'the medical profession' *otaçılık etmek ve emçi semçi olmak TTS II* 379.

*D emçek* See *emiğ*.

## Tris. AMC

*DF amaçlık* (?amaçlık) Hap. leg.; A.N. fr. *amaç. Hak. XI amaçlık yér* 'a place in which archery targets (*al-hadaf li'l-ramy*) can be found' *Kaş. I* 150.

## Tris. V. AMC-

*DF amaçla:*- Hap. leg.; Den. V. fr. *amaç. Hak. XI er kuşuğ amaçla:ıd:* 'the man made the bird a target' (*ğaraḍ*) *Kaş. I* 209 (*amaçla:r, amaçla:ma:k; sic*, corrected from *-me:k*).

## Dis. AMD

*S emet* See *yemet*.

?*D amti:* 'now'. Prima facie, an Adv. in -ti: (*Studies*, p. 145) fr. \**am*, but the only trace of this word in this sense is in NE *Sag.*, *Şor RI* 643, *Khak.* and *Tuv.* where it exists side by side with *amdı*, and looks like an abbreviation of that word. It certainly had back vowels as late as *Xak.* but in some *Uyg.* texts it seems to be spelt with *e*. The dental was certainly unvoiced in *Türkü* and voiced in *Xak.* and later; the position in *Uyg.* is uncertain owing to the ambiguity of the script. S.i.a.m.l.g., with back vowels only in NE. Elsewhere the initial varies between *e*, *é*, and *i* and the nasal between -*m*- and -*n*-. In *Türkü* only the word seems to be not only an Adv. 'now' but also an Adj. 'existing now, present'. *Türkü VIII amti:* 'now' *I E* 9, *II E* 8 (1 é!)-*Türkü amti:* *boḍun begler* 'the *Türkü* people and *begs* of to-day' *I S* 11, *II N* 8; similar phr. *II S* 13;



*II S 14*; ol *amti*: *añğ* yok *Türkü xağan* 'the *Türkü xağan* ruling at present with nothing to harm him' *I S 3*, *II N 2*: VIII ff. *amti*: *amrak oğlan*: *m*: *a*: *ç*: *bil*: *ç*: *ler* 'now, my friendly sons, know this' *Irkb Postscript*: *Man. amtika teğl* 'up till now' *TT II 8*, 40: *Uyğ.* IX (*I* saw my sons and daughters married) *amti*: *ö*: *l*: *t*: *m* 'now I have died' *Suci 8*: VIII ff. *Man. amtika teğl* *TT III 65* (in all *Uyğ.* texts the *Dat.*, etc. have back vowels, which seems to show that initial *e*-, when used, is a *scriptio defectiva*): *Bud. amti* is common; *amtkan ökünserbiz* 'if we now repent' *TT IV 10*, 24-5 (unusual use of suffix *-kan*): *Civ. amti* is common; *amtkınâ* (*Dim. f.*) *TT I 152*: *Xak. XI amdi*: *harf wa ma'nāhu al-ān* 'a particle meaning now, this very moment'; one says *amdi*: *keldim* 'I have just arrived' *Kaş. I 125*; *amdi*: *ok* *I 37*, 16 (2 *ok*; proves back vowels); 15 o.o.: *KB amdi* (*Arat* spells *emdi*) 39, 147 and many o.o.: XIII(?) *At. emdi* (?); *sic* in *Uyğ. script*, *emdi*: in *Ar.*) 21, 99: *Çağ. xv ff. emdi hāl* 'now' (quotn.); *emdi*: *kece/emdi*: *ke*: *değince* *tâ hāl* 'up till now' *San. 114v. 25*: *Oğuz XI* (after *Xak.* entry) and the *Oğuz* put a *kasra* on the *alif* and say *emdi*: *Kaş. I 125*: *Xwar. XIII emdi* 'now' *Ali 6*, etc.: XIII(?) *amdi* 'now' (ride away from here with your army) *Oğ. 218* (spelling doubtful): *xiv emdi* *Qutb 59*, *MN 431*, etc., *Kom. xiv* 'now, forthwith' *emdi CCI, CCG, Gr. 88* (quotns.): *Kıp. XIII al-ān emdi*: (*alif* unvocalized) *Hou. 28*, 18: *xiv emdi*: *al-ān* *Id. 23*; (under *šemdi*): *emdi*: *al-ān* (an alternative pronunciation *šemdi*: is mentioned) *do. 55*: *xv al-ān emdi* *Tuh. 5a. 5*; a.o.o.: *Osm. xiv ff. imdi* (?*emdi*) 'now' c.i.a.p.; *xiv and xv indî* (*şendî*) and *imden* (?*emden*; *sic*, contracted) *gerü* 'from now on' in several texts *TTS I 376-7*, 384; *II 531*, 541; *III 367*, 376; *IV 420*, 430.

*D umdu*: *N.Ac. fr. um-*; 'covetousness, desire'. *Pec.* to *Xak. Xak. XI umdu*: *al-şama* 'wa'l-su'āl' 'covetousness, request'; hence *al-şā'il* 'a beggar' is called *umduçı*: *Kaş. I 125*: *KB* (may God give him the good things of this world and the next) *ava kelsü arzu tilek umdusu* 'may all that he desires, wishes, and covets come crowding round him' 5895; o.o. 2616, 4215; in 4294 the Vienna MS. reads *umdu* for *şama*'.

#### Dis. V. EMD-

*emit-* 'to lean; to incline towards (something *Dat.*)', both physically and metaph. *N.o.a.b.*; later displaced by *eğil-*, q.v. *Xak. XI tam*: *emittili*: *māla*'-*cidār* *wa ğayruhu li-yasqu* 'the wall (etc.) leant over preparatory to falling'; and one says *köplüm aqar emittili*: 'my heart inclined (*māla*) to him' *Kaş. I 214* (verse); *emitür*, *emitmek*; three o.o.: *KB kamuğ üç ađaklığ emitmez bolur* 'anything that stands on three legs does not lean over' 802; o.o. 807, 1637: *xiv Muh. māla* (*Rif.* adds *wa inñanā* 'to be bent') *emit-* *Mel. 31*, 4; *Rif. 115*: *Kıp. xv(?) māla* (*mayrıl-*; in margin in second hand) *emit-* *Tuh. 35b. 11*.

*emder-* (?*emter-*) *n.o.a.b.* The *Uyğ.* text is the first verse of a stanza of which the rest is damaged beyond reconstruction, and its meaning can only be conjectured. *Uyğ. VIII ff. Man. ayağlarıñ barça sizliñ emter-tiñlz* 'you have heaped(?) all honours upon yourselves' *TT II 75-6*: *Kıp. xiv emderdi*: *qallaba wa yusta'mal fi qalbi'l-qumāş wa'l-hubūb wa nahwihā mina'l-acşāmi'l-ıtaqıla ba'dahā 'alā ba'd wa lā yuqāl fi'l-quñn wa nahwihā mina'l-acşāmi'l-xāşifa* 'to turn over', used of turning heavy objects, rubbish, grain and the like, upside down, but not used of light objects, cotton lint and the like' *Id. 23*; *emder-* *qallaba do. 24*.

*D umdur-* *Caus. f. of um-*; survives only(?) in *SW Osm. umdur-* 'to make, or let, something be hoped for'. *Xak. XI* (in an elegy) *kođtı*: *eriğ umduru*: *taraka'l-ricāl yarcūm min xayrihi wa birrihi* (he has died and) 'left men begging for his welfare and good works' (lit. 'making them beg') *Kaş. II 54*, 4; *n.m.e.*

#### Tris. AMD

*D umduçı*: *N.Ag. fr. umdu*; 'beggar' and the like. *N.o.a.b. Xak. XI umduçı*: *al-sā'il* 'one who asks, beggar' *Kaş. I 141*; a.o. *I 125*, 24 (*umdu*): *KB kişl umduçı bolsa boldı bulun* 'if a man becomes a beggar, he becomes a prisoner' 2723; o.o. 2724, 4214, 4215, 4272: *xiv Muh.(?) tāmi* 'wa tuşaylı' 'covetous, sponger, parasite' *umduçı*: (misvocalized *amduçı*): *Rif. 148* (only).

*PU imtili*: *Hap. leg.*; almost certainly an error for *VU imtili*; it is listed in a section, headed 'af'al with -i attached' under the cross heading -L- for the third consonant, but as this precedes -Ç-, -D-, and -R- it is probably an error for -T-. *Çiğil XI* one says *bu: 1:şı:ğ imtili*: *kıldı*: *fa'ala hādā'l-amr min ğayr tadabbur wa lā rawiya cuzāfa(n)* 'he did this arbitrarily and without thought or reflection' *Kaş. I 141*.

*D amtkan, amtkına* See *amti*.

*D umdusuz* *Hap. leg.(?)*; *Priv. N./A. fr. umdu*: *Xak. XI KB* (of a secretary) *közl tok kerek ham özi umdusuz* 'his eyes must be satisfied and he himself without covetousness' 2721.

#### Tris. V. AMD-

*D emderil-* *Hap. leg.*; *Pass. f. of emder-*. *Kıp. xiv emderil-* *inqallaba* 'to be turned upside down' *Id. 23*.

#### Dis. AMĞ

*D umuğ* *Dev. N. fr. um-*; in the early period it must have meant 'an object of desire', and the phr. *umuğ inağ*, in which it nearly always occurs 'something, or some one, desired and trusted'. When *um-* came to mean 'to hope', it followed suit, and *umu* 'hope, expectation' survived in the *XIX SW Osm. dict.*, but is now obsolete and

displaced, usually by *Pe. umid*; SW xx Anat. *umu* still means 'request' *SDD* 14:18. *Uyg.* VIII ff. Man. *alku bés ajunlarını umuğı* 'Oh object of desire of all five states of existences' *TT III* 1—(receive now) *umuğ inağ* 'oh object of desire and trust' (the worship of all men) *do. 4*; *yérinçke umuğ inağ törütügüz* 'you were created in this world as an object of desire and trust' *do. 73*; Bud. *umuğ inağ* is common either as an epithet of the Buddha as in *U III* 35, 23 or as something which the Buddha will be for mortals as in *USp.* 101, 2; *Suv.* 24, 14; 137, 20; exceptionally in *TT VIII* E.46 Sanskrit *kurutvam dvipam átmana* 'make an island for yourself' (*sic*) is translated *kılığ-lar umuğ inağığ öz: etözügüzlerke*; *Osm.* XIV to XVI (only) *umu* 'hope'; c.i.a.p. *TTS I* 721; *II* 926; *III* 709; *IV* 783.

**1 imğa**: 'wild mountain goat'; an old word w. ending *-ğa*: The spelling in Türkü seems to be *amğa*, since Runic *mğ a*: could hardly be read *imğa*:. Became an early l.-w. in Mong. as *imağa(n)/ima'a(n)* 'male (wild) goat' (*Kov.* 309, *Haltod* 69); Mong. plur. *ima'at* in XIII *Secret History* (*Haensch* 82). On this word see *Studies*, p. 235 and also *Scherbak* 118 and L. Bazin, 'Noms de la "chèvre" en turc et en mongol', in *Studia Altaica, Festschrift für Nikolaus Poppe*, Wiesbaden, 1957, pp. 28 ff., both of which contain minor errors, e.g. that the word originally had an initial *y*-which rests on no better evidence than a mis-spelling in the Vienna MS. of the *KB*. Survives apparently only in SW xx Anat. *ima/ime SDD* 789, 790, both of which seem to mean some kind of wild goat. Türkü VIII passages in *I N* 8 and *II E* 31 have hitherto been read *Amğa*: *Kurğan kışlap* and *Amğı*: (error for *Amğa*:, the stone is chipped here) *Kurğan kışladukda*: 'after spending the winter at *Amğa Kurğan*'. This is open to two objections: (1) in the only other early (*Uyg.* VIII) occurrence of *kışla-* it is preceded by the Instr., *Ötüken irin kışladım* 'I spent the winter north of the *Ötüken*' *Şu. E* 7; (2) *kurğan*, 'fort' and the like, is not noted earlier than *Kıp. XIII* and *Çağ. xv ff.* The correct reading is prob. *amğa:koriğün* 'at the hunting ground for wild goats reserved for the *xağan*' (see *koriğ*) prob. used as a place-name: VIII ff. (a leopard and a stag went searching for game and grain) *ortu: yérde: amğaka: sokuşmı:s esri: amğa: yalım kaya:ka: ünüp barmı:ş* 'in the middle country they met a wild goat; the dappled wild goat climbed a bare rock and made off' *İrkB* 49 (for *kaya*: cf. *KB*): *Xak. XI KB* *kayada yoriğli bu imğa teke* 'these mountain goats and ibexes ranging among the rocks' (cannot escape you) 5373; *xiv Muh. kabıylı-cabal* 'wild mountain goat': *imğa: Mel.* 72, 10; *Rif.* 175 (mis-spelt, *nün* for *yā*): *Çağ. xv ff.* *imğa:* (spelt) *buz-i kiñti* 'mountain goat' *San.* 114v. 29; (*yaman* . . . and, in Mong., *buz* 337v. 4); *Osm.* XIV to XVI *ime* (or? *ima*) 'mountain goat'; in several texts *TTS I* 337; *II* 532; *III* 368; *IV* 421.

**2 imğa**: the title of a Turkish official; in Turkish n.o.a.b., but basically identical with a title included in the lists of Türkü officials in the Sui Shu and two T'ang Shu's (see Chavannes, *Documents sur les Tou-hioue* (*Turcs*) *Occidentaux*, p. 376; Liu Mau-tsai *Die chinesische Nachrichten zur Geschichte der Ost-Türken*, p. 824) in the form *yen-hung-to* (Giles 13, 153, 5, 252, 10, 473) representing in Karlgren's 'Ancient Chinese' *tüm yung d'at*, and probably pronounced in the T'ang period as something like *im go dar*, which might represent *imğa:la:r*. *Xak. XI imğa:* *al-xāzin li'l-amwāl wa'l-qayyim 'alā cam'ihā* 'the treasurer in charge of (public) moneys and the superintendent over their collection' *Kağ. I* 128; (in a section headed *fa'allā muskana-tū'l-lāmi'l-ülā wa mimnā kusirat jā'uhū*) *C élumğa:* (i.e. *I él: imğa:*) *al-kātibū'ludāi yaktub marāsila'l-witān bi-xatī'l-turkiya* 'the secretary who writes the Sultan's letters in Turkish (i.e. *Uygur*) script' *I* 143; *KB* Chap. 34 (2672 ff.) relates to the duties of the *bitiğçi élumğa*: but only the *bitiğçi* is mentioned in the text; in a long list of officials in 4064 ff. the *él imğa:* comes after the *sū başı* 'army commander' and *hācib* 'chancellor' and before the *öge*: 'counsellor' and the *kök ayuk* 'village headman' (q.v.).

### Tris. AMĞ

**D umuğsuz** Priv. N./A. fr. *umuğ*; n.o.a.b. In the early period it must have meant, etymologically, something like 'without an object of desire, with nothing to look forward to'. *Uyg.* VIII ff. Man. *umuğsuz irinç* . . . *yilkita* (has been saved) 'from existence as an animal without anything to look forward to and miserable' *TT III* 25; Bud. *umuğsuz inağsız* 'with no object of desire and trust' *U II* 4, 7; *U III* 16, 21; *Suv.* 587, 3; *Civ.* (in an adoption document) (gap) *umuğsuz urısız kalğay tēp* 'considering that . . . will remain with nothing to look forward to, and with no male issue' *USp.* 98, 1; *Osm.* XVI and XVII *umusuz* 'hopeless' in two texts *TTS II* 927; *III* 709.

### Dis. EMĞ

**D emiğ** Conc. N. fr. *em-*; 'nipple, teat' or more generally 'breast, udder'; unlike *yelin* q.v., which is used only of animals, used both of human beings and animals. Survives only(?) in NE Tuv. *emiğ R I* 954; *Pal.* 582; SW *Osm.* *emik* 'sucked (dry)', etc. is a Dev. N./A. in *-ük* (Pass.) and a different word. Elsewhere displaced everywhere by *emçek*, Conc. N. in *-çek* which is first noted in XIII(?) *Tef.* 77 and thereafter in *Muh.*, *Çağ.*, *Kom.*, *Kıp.*, and *Osm.*, and s.i.a.m.l.g. Türkü VIII ff. *teğlik kulun érkek yunt(ta): emiğ: tileyir:* 'a blind foal looks for an udder on a stallion' *İrkB* 24; *Uyg.* VIII ff. Man. *kazğuk teg kara boy emiğ* 'her black coloured nipples like pegs' *M II* 11, 18; *kēp yétiz köğüzinde iki emiğ* 'her two breasts on her broad (Hend.) bosom' *U IV* 30, 54-5; *Civ.* *emiğ*

**sişip ağırsar** 'if the breasts swell and are painful' *H I* 119, 196; **Xak. xi emiğ al-tadā** 'the female breast'; also *al-ṭunduwa* 'the (male) nipple' *Kaş. I* 72; **emiğ sordı: imtakka'l-ḡar** 'he sucked the udder' *II* 70, 1; a.o. *I* 485, 23 (*ḡur*).

**imik** (of the weather) 'mild, warm'. Survives with the same meaning in SW xx Anat. **imik/jumuk** (*sic*) *SDD* 769, 1419. Cf. **yılığ. Xak. xi al-yawmu'l-fätiru'l-harr** 'a mild day' is called **imik kü:n** (*alif* vocalized with both *fatha* and *hasra*); and anything which gets warm (*saxuna*) after being cold, but is not excessively hot (*lä yaştadd ḡararatuhu*) is called **imik** (spelt *emik*) *Kaş. I* 72; *xiv Muh. yawm mu'tadil* 'a mild day' **imik: kü:n** (*g*-marked; *alif* unvocalized) *Mel.* 80, 7; *Rif.* 185 (ditto; mis-spelt *imi:l*).

**D I emge:k N./A.S. fr. emge:-**; 'pain, agony', hence 'anything accompanied by pain, laborious effort', and hence 'laboured movement, (of a child) crawling'. S.i.a.m.l.g. in all meanings v. various phonetic changes. See **emgekle:-**. **Türkü viii on ok boḡun emgek körti:** 'the people of the Ten Arrows (i.e. the Western Türkü) experienced suffering' *IE* 19, *II E* 16; **viii ff. bu ırk başı:nta: a:z emgeki: bar** 'at the beginning of this omen there is a little pain' (later it becomes good) *Irkb* 57; **Uyg. viii ff. Man.-A M I 9, 6 (I açığ): Man. sekiz türlüğ emkek (sic)** 'eight kinds of pain' *TT III* 39; a.o.o.: **Bud. bu mundağ emgek içinde** 'in pain of this kind' *U II* 4, 10; o.o. *Ü IV* 30, 34, etc. (**I açığ**); *PP* 2, 7 and many others; in *TT VIII* spelt **emge:k**: *xiv Chin.-Uyg. Dict.* *k'u* 'bitterness, affliction' (*Giles* 6,258) **emgek Ligeti** 134; *R I* 959 (misread as *emge*): **Xak. xi emgek al-mihna** 'pain, agony' *Kaş. I* 110 (prov., verse); and seven o.o.: **KB seni koldi tün kü:n bu emgek bile** '(the Prophet) prayed for you by night and day with this effort' 39; o.o. 373, 1738 (**eğin**), 4293, 4608: **xiii(?) At. küç emgek tegürme kisike** 'do not use violence or cause pain to people' 331; **Tef. emgek** 'pain, embarrassment' 76; *xiv Rbğ. emgek 'effort, suffering' *R I* 960 (quoth.): **Çağ. xv ff. emgek** ('with -g- and -k-) *emek ve zahmat* 'suffering, pain', also *oğlançıkları'nı yürümezdän evvel emekledikleri* 'of infants, crawling before they can walk' *Vel.* 30 (quoth.); **emgek emekleme** *do.* 78 (quoth.); **emgek** (spelt) (1) *ranc-u maşaqat* 'pain, affliction, labour' (quoth.) (2) *ba-dast-u pä raftan-i aḡfal* 'of children, crawling on hands and knees' (quoth.) *San.* 114v. 29; **Xwar. xiii(?) berge emgek birle elgünni basıp erdi** 'he was oppressing the people with whips and torture' *Oğ.* 24-5; (*Oğuz Kağan*) **emgek çekip turdı** 'endured many sufferings' *do.* 235; *xiv emgek 'trouble, toil' *Qutb* 20; **emek do.** 20; **emgek do.** 50, 59; **emgek Nahc.** 270, 2 and 7; **Kom. xiv** 'pain, suffering' **emgek CCG**; **Gr.: Kip. xiv emgek al-ta'ab** 'toil, weariness'; **Tkm. emek İI.** 23; **Osman. xiv emek** 'pain, suffering; effort'. in several texts (in *III* 251 also **emge****

but this is merely a *Dat.* *TTS I* 267; *II* 379, 380; *III* 251): **xviii** (after **Çağ. emgek**) in *Rimi* corrupted to **emek San.** 114v. 29.

**VU 2 emgek** 'the fontanel, the gap in the crown of an infant's skull before the bones join up'. The word appears in the MS. between the prov. and verse under **I emgek** and is spelt **ümgük**, but this seems to be an error. Possibly merely a special meaning of **I emgek**, but the modern spellings point rather to **emgek**. Survives in NE Küer, *Tel. emgek/emgey R I* 960; **Khak. emek Bas.** 336; **NC Kır. emgek**; **Kzx. epbek**; **SW Osm. imik**; some of these mean 'the crown of the head' rather than 'fontanel'. **Xak. xi ümgük (?) al-qurqis wa huwa rammā'atu'l-ra'** 'the fontanel' *Kaş. I* 110.

**?D ömge:** an anatomical term; survives in NE Bar. **ömğön** 'a horse's chest' (dubious, *R.* gives the same meaning in *Çağ.*) *R I* 1315; **Khak. öpmen** 'collar-bone'. **Xak. xi ömge:n al-wadac** 'the jugular vein' *Kaş. I* 120; **Çağ. xv ff. ömgen/ömgün** ('with -g-') *muntahā-yi ḡulqum wa ustuxwān mā bayn ḡalq wa sina* 'the base of the throat and the bone between the neck and chest' (i.e. collar-bone) *San.* 86v. 24.

## Dis. V. EMG-

**emge:-** 'to suffer pain'. N.o.a.b.; later displaced by **emgen-** or periphrases sometimes containing *l.-w.s.* **Uyg. viii ff.** **Bud.** the word qualifying **tnliğ, boḡun**, etc. and transcribed **imerigme** in *USp.* 102a. 25; *Suv.* 154, 1; 173, 6; 585, 4 etc. is an error for **emgeğme** 'suffering' (mortals, etc.): **Xak. xi er emge:di: imtahana'l-racul wa qāsāl-mihna** 'the man was in pain and suffered pain' *Kaş. I* 284 (**emger. emge:mek**); **emgeyür** (*sic, metri gratia*) *yat'ab* 'is exhausted' *I* 362, 25; **KB tlin emgemiş er** 'a man exhausted by talking' 165; **emger katığ** 'gets very weary' 689; o.o. 332 (**etöz**), 837 (**I ar:-**); **Xwar. xiv emge-** 'to suffer' *Qutb* 50.

**D emget-** Caus. f. of **emge:-**; 'to cause pain to (someone *Acc.*)'. Survives only(?) in NW Kaz. **imget-**. **Türkü viii** [gap] **igdiñ emgetmen tolgatmañ** 'feed [the people] and do not cause them pain or distress' *II N* 12; **viii ff. Man. sizni emgettım** 'I have caused you pain' *TT II* 8, 37; o.o. *do.* 51; *M III* 45, 1-4 (**ögür**); **Chuas.** 299, 315 (**I ür**): **Uyg. viii ff.** **Man.** (whatever things there are) **tnliğlarığ nece emgetgölük tolgatgölük irintürgölük busantürgölük** 'which will cause pain and distress to mortals and make them unhappy and miserable' *TT II* 16, 40-4; **Bud. emgetip irintürdüm erser** *U II* 78, 34; **tnliğlarığ örlettım emgettım . . . erser** 'if I have disturbed mortals or caused them pain' *Suv.* 135, 16-17; o.o. *TT VI* 278 (**uğuz**); *TT VIII* 0.6 (**emge'tür**, etc.): **Xak. xi ol anı: emgettı: a'yāhu** 'he worried him' *Kaş. I* 264 (**emgetür, emgetme:k**): **KB meni emgetür tıl** 166; **xiii(?) Tef.** (Pharaoh) **bizni kınar emgetür erdi** 'tortured (Hend.) us' 77; **Çağ.**

xv ff. **émget-** Caus. f.; *ranc dādan* 'to cause pain' *San.* 114r. 24 (quoton.); **Xwar.** xiv **émget-** 'to torture, cause suffering' *Qutb* 50, 59; **emget-** 'to weary (someone)' *Nahc.* 263, 17; 315, 2.

**D emgen-** Refl. f. of **emge-**; 'to suffer pain' (occasionally with correlative *Acc.*). Survives only(?) in SE Türkî *Shaw* 38, *Jarring* 22: NW Kaz. **imgen-**: SW Tkm. **emen-**; xx Anat. **emen-/emin-** *SDD* 528-9. **Uyg.** viii ff. Man.-A **emgenmis** (*sic*) **emgekemiz** 'the pains which we have suffered' *M I* 11, 18; Bud. Sanskrit *ātipito* 'set on fire' (?) **çukup emge-nip** *TT VIII C.5*; (**emgenme:klig** 'painful' *do. G. 34*); **emgek emgenip** *U III* 31, 9 (i); similar phr. *do.* 46, 19; a.o.o.; (in *UŠp.* 23, 4 *imrenürmen* is an error for **emgenürmen**): Civ. **isig kuya:ška emgenmiş** 'suffering from sunstroke' *TT VIII L.10*: **Xak. xi ol bu: ı:ška: telim emgendil**: 'he got very tired (*ta'ayya*) over this business'; hence one says **xan karşıka: emgendil**: 'the *xān* reached (*naşala*) the palace'; the meaning is 'he arrived at it tired (*waşalahu ta'ab*) by the journey until he reached it'; this word is addressed to *amirs* and notables extremely politely (*bi-ğāyati'l-laṭāfa*); the *Oğuz* do not know it *Kaş. I* 255 (**emgenür, emgenme:k**): **Çağ. xv ff emgen-** *ranc-u zaḥmat kaşidan* 'to suffer pain' *San.* 114r. 9 (quotns.): **Xwar.** xiv **emgen-** 'to suffer, be troubled' *Qutb* 20; **emgen-** *do.* 50, 59; **emgen-** 'to suffer' *Nahc.* 270, 8; **Korn.** xiv 'to weary oneself' **emgen-CCG**; **Gr.**: Kip. xiv **emgen- ta'iba**; **Tkm.** **emen-** *Id.* 23: **Osm.** xiv, xv **emen-** 'to suffer pain or weariness', in two texts *TTS II* 380; *III* 251.

**D emgeş-** Hap. leg.; *Recip. f. of emge-*: **Xak. xi bu ı:şda: bo:y emgeşti: ta'iba'l-nās fi hādā'l-amr ba'duḥum bi-sabab ba'd** 'the people got tired with one another over this business' *Kaş. I* 238 (**emgeşür, emgeşme:k**).

### Tris. EMG

**D emigdes** N. of Asson. fr. **emig**; 'foster-brother, or -sister'. Survives only(?) in NE *Tuv. R I* 954 (not in *Pal.*); in one or two languages, e.g. NE Kir., Kzkh, displaced by **empektes**, in others by periphrases; in **Çağ.** for a time displaced by the Mong.-Turkish compound **kökeltes** (see *San.*) now obsolete. **Xak. xi** (in a para. on **-daş/-deş**) and **al-tady** 'the female breast' is called **emig**, and those who suck the same breast are called **emigdes**, that is **muşāhibu'l-tady** 'comrades of the breast' *Kaş. I* 407; n.m.e.: **Xwar.** xiv **emügdes** 'foster-brother' *Qutb* 21: **Kip.** xv (in a para. on **-daş/-deş**) **emigdes** (mis-spelt *emildes*) **rafıqul-riḏā** 'comrades in sucking' *Tuh.* 36b. 9: **Osm.** xv, xvi **emigdes**, with minor variations of spelling; in several texts *TTS II* 381; *III* 252; *IV* 296.

**D emgeklig** P.N./A. fr. **1 emgek**; 'suffering, painful', and the like. S.i.s.m.l., sometimes with

extended meanings like Osm. **emekil** 'retired from work'. **Uyg.** viii ff. Man. **emgeklig...** **tinliğlar** 'suffering mortals' *TT III* 109; Bud. **emgeklig tinliğlar** *PP* 5, 5; *U III* 31, 9 (ii); **emgeklig karagūğ tarkardaç** 'dispelling the painful dark' *UŠp.* 102a. 34; (**Xak.**) xiii(?) *Tef.* **emgeklig 'painful'** 77 (?so read instead of A.N. **emgeklik**): xiv *Muh.*(?) **al-şaqi** 'miserable, wretched' (?) so read for **al-şaqi** **emge:gli**: (-ğ-'s marked) *Rif.* 154 (only): **Xwar.** xiv **émgekil** 'suffering' *Qutb* 50.

**D emgeksiz** Priv. N./A. fr. **emgek**; 'without pain, effort' and the like. Survives only in SW Osm. **emeksiz**, same meaning. **Uyg.** ix **emgekzi:zin** *III C* 8 (*ETY II* 38; no context): viii ff. Bud. (they will be able to do their work) **emgeksizin** 'without effort' *Siv.* 447, 21: **Xak.** (man cannot live in this world) **emgeksizin min ğayr ta'ab** 'without (experiencing) weariness' *Kaş. I* 420, 5; n.m.e.

**D emiglig** Hap. leg.; P.N./A. fr. **emig**. **Xak. xi emiglig eşler: al-mar'atu'l-murdi'a** 'a nursing mother' *Kaş. I* 153 (prov. v. **küse:ğlig**).

### Tris. V. EMG-

**D emgekle-** Den. V. fr. **1 emgek**; apparently used only for 'to crawl' and the like. S.i.a.m.l.g. except NW, often with the -g- elided, and sometimes with the initial vowel rounded, as in **Uyg.**, by assimilation with the -m-. **Uyg.** viii ff. Bud. **ömgeklediler** (*sic*) *U IV* 34. 70 (**bökseğ**): **Çağ. xv ff. emgekle-** ('with -ğ-, -k-, -ğ-') **emkleyen tişl** 'a crawling (infant)' *Vel.* 78 (quoton.); **emgekle-ba-şu'ubat ba-dast-u pā rāh raştan-i aifāl-i şir-xwāra** 'of sucking infants to crawl with difficulty on the hands and knees' *San.* 114r. 26 (same quoton.): **Kip.** xv **habā 'to crawl'** **emgekle-** (in the margin in a ?SW hand **emekle-**) *Tuh.* 13b. 13: **Osm.** xv ff. **emekle-** 'to crawl' in several texts *TTS I* 377; *III* 368; *IV* 421.

**D emgeklen-** Refl. f. of **emgekle-**; survives in NE Kir. **emgekten-**; Kzx. **epbekten-**; NW Kaz. **imgeklen-**; usually 'to exert oneself' or 'to suffer pain or hardship'. **Xak. xi ol bu: ı:şig emgeklenidi: 'adda hādā'l-amr min cuḡlati'l-miḥna** 'he reckoned that this business was of a painful kind' *Kaş. I* 315 (**emgeklenür, emgeklen-me:k**).

**D emigle-** Hap. leg.; Den. V. fr. **emig**. **Xak. xi er ura:ğutni: emigle:di**: 'the man hit the woman on her breast' (*'alā tadyihā*) *Kaş. I* 308 (**emigle:r, emigle:me:k**).

### Dis. AML

**amul** (?aml) 'quiet, mild, equable, peaceable, even-tempered'; generally used of people, but occasionally of places. Survives only(?) in SW xx Anat. **imul imul/fumul umul** 'quietly, gently' *SDD* 769, 1419; a l-w. in Mong. (*Kow.* 109, *Haltod* 24). There was an alternative form \***amur** which is the basis of

**amra-**, not noted in Turkish but an early l.-w. in Mong. (*Kow.* 110, *Haltod* 24) with a Den. V. *amurlu-* in the XIII *Secret History* (*Haenisch* 7). NE **amır** R I 647, also **Khak.** and **Tuv.**, is a reborrowing of this word. **Türkü** VIII ff. **Man. olarnıñ amul yavaş köpül** 'their mild and gentle minds' M III 20, 6 (i); **Uyg.** VIII ff. **Man.-A amal** (*sic*) **yavaş köpül** M III 31, 4 (iii); **Man. [am]ıl yavaş kişilerig** TT II 17, 57-8; **Bud. örüg amil abayapur atlıg nirvan** 'the quiet, peaceful *nirvāna* called *Abhayapura*' USp. 101, 6 (i); o.o. of **örüg amil/amul** TT IV 12, 60; **Suv.** 166, 7; 247, 17-18; **örüg amil tigisiz** 'quiet, peaceful, and silent' Suv. 484, 17-18; **Xak. xı amul al-sākin** 'quiet, peaceful' of anything; hence *al-halim* 'mild' is also called **amul** Kaş. I 74 (verse): **kelgıl amul oynalım** 'come let us play together in peace and tranquillity' (*fı sakına wa tumānına*) III 131, 23; **KB amul** 'quiet, gentle' (of people) is common 25, 26 (**amrul-**), 107, 382, 769, 1416 (**örüg**), 2231 (**alçak**), etc.: XIV *Rbg.* R I 649 (**alçak**): **Osm.** XIV to XVI **apul** (certainly the same word) and **apul apul** 'gently, quietly' are very common TTS I 30; II 43; III 29; IV 31.

**S emlü** See **eñlig** Kıp.

**VUD ü:mlüg** Hap. leg.; P.N./A. fr. **üm.** **Xak. xı bütü:n ü:mlüg kaçça: kolsa:** **olturur** 'the man whose trousers are intact sits down wherever he wishes' Kaş. I 224, 6; n.m.e.

#### Dis. V. EML-

**D emle-** Den. V. fr. **em**; 'to treat or cure' (a person or disease with remedies of various kinds). S.i.s.m.l.g., in some in such forms as **emde-**, **emne-**. In most languages now for 'to treat with incantations, folk remedies, and the like', compound verbs with l.-w.s., mainly Arabic, being used for orthodox medicine. **Uyg.** VIII ff. **Civ. H II 26, 82: Xak. xı men anı: emle:dım** 'āla<sup>2</sup>actu<sup>2</sup> wa dāwaytu<sup>2</sup>hu 'I treated and cured him' Kaş. I 287 (**emle:rmen**, **emle:me:k**): **KB igig emlemese kişl terk ölü**r 'if one does not treat a disease, a man soon dies' 157; a.o. 2002: XIII(?) **Tef. éml-** ditto 77; **Kom.** XIV 'to treat, cure' **emle- CCG; Gr.**

**D imle-** Den. V. fr. **im**; 'to make a (secret) sign (to someone *Dat.*) by a wink, gesture, etc.' S.i.s.m.l., often much distorted, e.g. NE **Tel. umda-**; **NC imda-**. **Xak. xı men aña: imle:dım ğamastu<sup>2</sup>hu bi-<sup>2</sup>ayn aw aşırtu<sup>2</sup> ilayhi bi-yad** 'I winked at him or beckoned to him' Kaş. I 287 (**imle:rmen**, **imle:me:k**); three o.o.; **ol maña: yimle:di ğamaza ilayya bi-aynihi**, originally **imle:di III 310** (**yimle:r**, **yimle:me:k**): **KB közin imledi** 'he winked at him' 768; **imledi** 'beckoned' 621, 955: XIII(?) **Tef. imle-** 'to wink, (at someone, *tapa*) 124.

**D emlet-** Caus. f. of **emle-**; survives in much the same languages. **Xak. xı men anı:**

**emlettım amartu bi-<sup>2</sup>ilācihi** 'I gave orders that he should be treated' Kaş. I 266 (**emletür**, **emletme:k**).

**D imlet-** Hap. leg.; Caus. f. of **imle-**. **Xak. xı men anı: imlettım** 'I ordered that he should be beckoned to or winked at' Kaş. I 266 (**imletürmen**, **imletme:k**).

**D emlel-** Pass. f. of **emle-** survives only(?) in NC Kir., Kzx. **emdel-** 'to be treated with incantations, etc.'. **Xak. xı iglig emleldi:** 'the sick man was treated' (*ūlica*) Kaş. I 296 (**emlelür**, **emlelme:k**).

**D imlel-** Hap. leg.; Pass. f. of **imle-**. **Xak. xı kişi: imleldi:** 'the man was winked at', and the like Kaş. I 296 (**imlelür**, **imlelme:k**).

**D emlen-**; Refl. f. of **emle-**; s.i.s.m.l. **Xak. xı er emlendi:** 'the man treated (*ālaca*) himself' Kaş. I 259 (**emlenür**, **emlenme:k**).

**D \*imlen-** See **yimlen-**

**D emleş-** Hap. leg.; Recip. f. of **emle-**. **Xak. xı ba:igla:r emleşdi:ler** 'the wounded men treated one another' (*ta'ālatat*) Kaş. I 242 (**emleşür:ler**, **emleşme:k**).

**D imleş-** Recip. f. of **imle-**; s.i.s.m.l. **Xak. xı ol anıñ bile: eligin imleşdi: aşara ilayhi bi-yadihi wa fa'ala'l-āxir miṭlahu** 'he beckoned to him and the other did the same' Kaş. I 242 (**imleşür**, **imleşme:k**).

**VUD ümleş:** Hap. leg.; Recip. Den. V. fr. **üm**; prob. in fact used only in the Ger. **Xak. xı ol anıñ birle: çöge:n urdı: ümleşü: daraba ma'ahu'l-şawlacān 'alā xıṭari'l-sarāwıl** 'he wielded the polo-stick (in competition) with him for a stake of a pair of trousers' Kaş. I 242 (**ümleşür**, **ümleşme:k**).

#### Tris. AML

**PU imliti:** See **imtilti**.

**D amulluk** A.N. fr. **amul**; 'peace, tranquillity'. Pec. to **KB. Xak. xı KB 325, 584, 1988**, etc.

#### Tris. V. AML-

**VUD ömlele-** Hap. leg.; Den. V. fr. **öme:**; not connected, as Thomsen suggested, with SE Tar. **örnüle-** 'to crawl' which is merely a much altered Sec. f. of **emgökle-**. **Türkü VIII er öme:leyü barmı:ş teprı:ke soku:s-mi:ş** 'a man went visiting and met a god' *Irkb*, 47.

#### Dis. AMN

**F é:mi:n** 'safe, secure'; pec., as such, to **KB**. The contexts make the meaning certain, and, in spite of the eccentric spelling (with two *yās*) in the Ar. script, there is no doubt that this is merely a corruption of Ar. *amin*, same meaning. **Xak. xı KB salām ol kişike emnlik amān salām kılsa ötrü emin boldı cān** 'a greeting is assuredly a protection

for a man; if (someone) greets him then his life is safe' 5056; *kiçig bolsa émin uluğ şarridin* 'if the small man is safe from injury by the great' 5062; *üçünçü émin tut kamuğ yollarıñ* 'the third (obligation of a ruler to his subjects is) "keep all the roads safe"' 5577.

D *umunç* Dev. N. fr. *umun-*; originally 'desire, request, prayer', turning in the medieval period into 'expectation, hope'. Survives only(?) in NW Kar. L. *umunts R I 1793*; SW xx Anat. *umunca SDD 1419* 'hope, desire'. Uyğ. viii ff. Bud. *küsüşüç umunuçğ turğurur üçün* 'because it arouses wishes and desires' *TT V 24, 68-9*; *Xak. xi umunç al-ricā* 'request, prayer'; hence one says *umunç teğri:ke: tut* 'make your prayer to God' *Kaş. I 133*; almost identical entry *III 450: KB umunçum sapa* 'my prayers are to Thee' 29; *iğim rahmatında ađın yok umunç* 'I have no desire other than the mercy of my Lord' 1364; *sözün kuyğucu begke tutma umunç* 'make no requests to a *beg* who breaks his promises' 2013; *xiii(?) At.* (oh thou that covetest (see *um-*) joy unmixed with sorrow) *bu ajun kaçan ol umunçka orun* 'what room is there for that desire in this world?' 212; *Tef. umanç* (?read *umunç*) Borovkov translates 'hope', but 'prayer' seems likelier 328; *xiv Rbğ. umanç* (*sic*) 'hope' (?request') *R I 1790* (quoton.): *Çağ. xv ff. umanc* (spelt) *tawaquq wa umid* 'expectation, hope' *San. 86v. 24*; *Xwar. xiv umunç/umunç* 'hope' (fairly definitely); *boldı umanç* 'he became the target' (for the arrow of misfortune and pain) *Qutb 198*; *uzun umunçlar tutar erdiler* 'they prayed long prayers' *Nahc. 391, 5*; o.o. 435, 16; 436, 2; *Kom. xiv* 'hope' *umunç CCG*; *Gr.*

#### Dis. V. AMN-

D *umun-* Refl. f. of *um-*; properly 'to desire, request, or pray for (something *Dat.*, from someone *Abl.*)'. Survives only in SW Osm. *umun-* 'to set one's hopes on (something)'. Uyğ. viii ff. Bud. *küseýür umunur erdim* 'I was wishing and desiring' [that he . . . gap] *Hüen-tz. 1955*; Sanskrit *sasarāna* na 'having protection (?)'; perhaps 'desiring protection?') *umu:ngulu:k üze: TT VIII A.28*; (Sanskrit lost) *umu:ndaçı do. D.7*; *Xak. xi men teğri:den umundum racawtu mina'llāh* 'I prayed God' *Kaş. I 206* (*umunur, umunma:k*): (in a verse in which both text and translation are corrupt) *tutmiş(?) sanı: umnalım* 'let us ask for the number (of game) which he has taken(?) for ourselves' *III 429, 6*; *KB kiçig erse umnur sakal üngüke* 'when he is small he looks forward to (the time when) his beard grows' (when it grows he looks forward to the time when it goes white) 3622; *xiii(?) Tef. uman-* (so spelt) translates *racā*, and in other quots. means 'to look forward to' and possibly 'to hope' 328; *Xwar. xiii uman-* 'to hope' *Ali 28*; *xiv uman-* (once spelt *ümen-*) 'to hope, trust', possibly 'to ask for' *Qutb 198, 203*.

#### Tris. AMN

D *umunçluğ* P.N./A. fr. *umunç*; n.o.a.b. *Xak. xi umunçluğ adaş tepedi: hasada-nā'l-şadıqu'l-marçute* 'the friend, for whom we longed, envied us' *Kaş. I 155, 17*; n.m.e.: *KB* (today, choosing his time, the king has summoned me) *umunçluğka dawlat maña kur badı* 'fortune has tightened my belt for me, who long for him(?)' 1588; *Xwar. xiv* (*Usāma* was a man) *iğen uzak umunçlığ* (*sic*, in error) 'who prayed very long prayers' *Nahc. 433, 14-15*.

D *umunçsuz* Priv. N./A. fr. *umunç*; n.o.a.b. *Xak. xi KB* [(Aytoldi's illness grew worse) *umunçsuz bolup cāndin ellig yudı* 'losing the desire (? to live) he washed his hands of life' 1115; *xiii(?) Tef. umançsız boldı kım yalğın sözledi erse* 'the man who has lied is without hope (in the next world?)' 328.

DF *éminlik* A.N. fr. *émin*; 'safety, security'; n.o.a.b. *Xak. xi KB éminlik törü élke éñçlik bolur* 'customary law is a source of security and peace for the realm' 5734; a.o. 5062 (*émin*): *Kom. xiv* 'security' *éminlik CCI*; *Gr.*

#### Dis. AMR

\**amur* See *amul, amra-*, etc.

S *İmir* Oğuz form of *İğir*, q.v.; 'gloom, dusk', both the dusk of dawn and sunset and the gloom caused by fog or a dust-storm. Survives only(?) in NE Tuv. *İmir*; *NC Kır., Kzx. İmirt* (*sic*) (morning or evening) 'dusk'; *SW Tk.m. ümür* 'fog'. Oğuz *xi İmir* (misvocalized *emir*) *al-dacn wa'l-şabāb* 'gloom; mist, fog' *Kaş. I 54*; (after *İğir*) in Oğuz *İmir I 94*; *Çağ. xv ff. İmir* (spelt) *buxāri* 'a fog', which rises from the ground and blots out the sky, in Ar. *şabāb*, in *Pe. najm San. 115r. 5*.

?D *amru*: pec. to Uyğ. Bud.; its use in *Hend.* with *üzüksüz* and most other contexts in which it occurs suggest that it means 'continuously'; if so, difficult to connect semantically with \**amur* or \**amur-* although morphologically it could be a Ger. of the latter. Uyğ. viii ff. Bud. *amru* (spelt *emru*) *ayığ kılınçlarıñ ok aşdım ükıldim erser* must mean 'if I have continuously accumulated (Hend.) evil deeds', *Suv. 136, 19-21*; same meaning *TT VI 270*; *kayu ödün kaocao kilsar amru bolur* seems to mean something like 'it is a matter of indifference at what time one performs the *kaocao* meditation' *TT V 10, 11 5*; (he returned to his palace, said nothing to anyone and) *amru busanu sakınu olurmış* 'sat continuously (could be 'quietly') feeling anxious and thoughtful' *USp. 97, 27*; o.o. *Suv. 109, 7*; 464, 17 (*üzüksüz*).

D *amrak* N./A.S. fr. *amra-*, q.v. for the meaning; properly 'benign, friendly', it came also to mean 'to whom one is friendly; beloved, dear'; it is often difficult to determine which sense is uppermost. It became an early

l.-w. in Mong. as *amarağ* 'love, friendship' (*Haenisch* 6); survives in some NE, SE, and perhaps NW languages, the dissyllabic forms being true survivals and the trisyllabic re-borrowings fr. Mong. See *Doerfler* II 554. **Türkü VIII ff.** *Irkh B Postscript* (amrt): Uyğ. VIII ff. Man.-A *Ezrwa tepriniğ amrak kızı* 'the benign daughter of the god Zurvan' *M I* 25, 32-3; Man. *M II* 8, 10 (ii) (öpügse:-): Chr. Herod addressed the Magi as *amrak oğlanlarım U I* 5, 4: Bud. the king habitual-ly addressed his son as *amrak oğlum* or *öğüküm PP* 4, 4; 5, 7 etc.: *amrak yème ađrilar seviğ yème serilür* 'friends are parted and lovers are fickle(?)' *PP* 78, 5-6; o.o. *TT IV* 10, 14; *Suv.* 446, 18; *U II* 78, 32; *U III* 12, 18; 36, 14 etc.; *U IV* 14, 143-5: Civ. (if a man has a mole on his pudenda) *uzuntoluğka amrak bolur* 'he is friendly to women' *TT VII* 37, 6-7: *xiv Chin.*-*Uyğ.* *Dict. ho hao* (*Giles* 3,945, 3,889) 'friendly' *amirak* (N.B. Mong. form) *Liğeti* 129; *R I* 648: **Xak.** *xı amrak köñül al-qalbu'l-mahmülü'l-nağı* 'a warm, pure heart' *Kas. I* 101: **Çağ.** *xv ff. imrağ* (*sic*, spelt) *maşlúb wa marğüb wa maħbúb* 'desired, loved' *San.* 114v. 27 (quotns.): **Xwar.** *xiii(?) anuğ birle amirak* (*sic*) *boldı* 'he was friendly with him' *Oğ.* 123: **Kom.** *xiv* 'having a liking for (something)' *amrak CCG*; **Gr.**: *Kip.* *xiii* *asıqa* 'to love (passionately)' *amrak bol*-*Hou.* 34, 8: *xv mayl* 'inclination towards (someone)' *amrak Tuh.* 90a. 13.

**VU imrem** 'a public gathering'; pec. to *Kağ.* **Xak.** *xı imrem kull cama'at min ahli'l-wilaya idā xādū fi amr* 'any gatherings of the people of a province when they meet to discuss a matter'; one says *imrem té:rişti: taharraka'l-cama'a* 'the assembly started to move' *Kağ. I* 107; **yağı: kelse: imrem tepreşür idā cā'a'l-adurew ictama'al-aħzāb li-qitālihim** 'when the enemy comes the troops assemble to fight them' *I* 88, 2 (the translations make it clear that the original text had *tepreşti: in I* 107 and *té:rişür: in I* 88, 2).

**D amranç** Dev. N./A. fr. *amran-*; lit. 'in easy circumstances' or the like. Acc. to F. W. K. Müller's note to *U II* 18, 6 corresponds to *šreštī* (which is normally translated *baýa:ğut*) in the Sanskrit original. N.o.a.b. **Uyğ.** VIII ff. Bud. *uluğ amrançlar atliğlar* 'great merchants and distinguished persons' *Kıyan.* 124, 126 (*U II* 18, 6 and 8): **Osm.** *xiv émrence/émrence* (?*imranc/imranca*) occurs in two texts where it could have much the same meaning *TTS I* 379.

#### Dis. V. AMR-

\***amur-** (See *amru;* *amurt-*, *amrul-*.)

**E imer-/imir-** See *emge:-*.

**D amra:-** Den. V. fr. \***amur** (see *amul*). N.o.a.b. but an early l.-w. in Mong. as *amara-* 'to be contented, at peace' (*Haenisch* 6, *Kow.* 99). NE Alt. *amra-*; *Kumd.*, *Tel. R I* 648,

*Khak.*, *Tuv. amra-* 'to be at peace', euphemism for 'to die', no doubt re-borrowings fr. Mong. rather than direct survivals. See *amramaklığ. Uyğ.* VIII ff. Man. *ançulayu amrar erti sizni tüzüğü* 'they loved you all in the same way' (as children love (sever) their mother and father') *TT III* 98.

**emri:-** Hap. leg.; but see *emrlit-*, *emriş-Xak.* *xı ol meniğ yi:nim emri:dı: ihtakha casadı* 'he scratched my body' *Kağ. I* 275 (*emrlit-*, *emri:mek*).

**D amurt-** Caus. f. of \***amur-**; 'to quieten, calm (someone or something *Acc.*). Survives only(?) in SW xx Anat. *amirt-* same meaning *SDD* 99. See also *amirtğur-*. **Xak.** *xı ol beg öpke:sin amurttı: ashana gađaba'l-amir* 'he calmed the anger of the beg'; also used for quietening the excitement of a colt or the boiling of a pot and the like, *Kağ. III* 428 (verse; no Aor. or Infin.).

**D emrit-** Hap. leg.; Caus. f. of *emri:-*. **Xak.** *xı kaşınma:k meniğ yi:nim emritti: al-hikka ahakka casadı* 'the irritation made my body itch', as when a man has an itch in his arm-pit or neck, and his body is irritated (*yahtak*) by it and he bursts out laughing *Kağ. I* 261 (*emritür*, *emritmek*).

**D amrul-/amrul-** Pass. f. of \***amur-**; n.o.a.b. **Uyğ.** VIII ff. Man. *amrılmış nirvanıñ tapsunlar* 'may they be at peace and attain *nirvāna*' *TT III* 168: Bud. *arşılar teğ amrılmış köñüllüğ* 'with minds at peace like *rsi's*' *U IV* 34, 59-60; *ötrü köñülleri amrılmaz turulmaz* 'then their minds are uneasy (Hend.)' (and become full of doubt) *Suv.* 290, 16; o.o. *U III* 7, 3; *USp.* 103, 23; *TT VIII* D.24: **Xak.** *xı kaynar eşiç amrıldı: sakana'l-qidr fi ğalayānıhā* 'the pot ceased to boil', because cold water was poured in it; and one says *er tını: amrıldı: sakana nařu'l-racul wa māta* 'the man's breathing ceased, and he died'; also used of anything that calms down (*sakana*) after being excited *Kağ. I* 248 (*amrılır*, *amrılmak*; *sic* in MS.); a.o. *I* 53, 4 (*ağır*): *KB barıña bütün bolğıl amrul amul* 'be sure of His existence, be at peace and quiet' 26; *köñül yème amrulup* 'and your mind at rest' 5760; a.o. 5826: *xiii(?) Tef. amrul-* 'to be at peace', 51.

**D amran-** Refl. f. of *amra:-*; basically 'to be friendly, loving' and the like in a good sense, it came sometimes to mean 'to desire, lust' in an evil sense in *Uyğ.* Bud., possibly because Chinese *ai* (*Giles* 15) was used in both senses. S.i.s.m.l.; NE Alt. *amran-* 'to live in peace' *R I* 650, and SW xx Anat. *amran-* 'to loll, sprawl' *SDD* 99 are prob. reflections of the meaning of *amara-* (*amra:-*) as a l.-w. in Mong. but NC Kzx. *émren-fémren-* (of a mother) 'to fondle' *R I* 963, *MM* 141 and SW Osm. *imren-* 'to long for, covet'; *Tkm. imrin-* 'to sympathize with, like' are no doubt direct survivals. **Türkü VIII ff.** Man. (the four seals put on the minds of believers are)

**amranmak** 'a loving disposition' (faith, fear, and wisdom) *Chuas.* 178; (honour, respect, and serve the Hearers) **amranmak biligin** 'with a loving disposition' *TT II* 10, 78; **amranti kértgüntiler** 'they showed love and faith' *do.* 85; **Uyg.** VIII ff. Man.-A (I have written this) **uluğ amranmakın ağır kúsüsün** 'with great lovingness and overwhelming desire' (i.e. for salvation) *M I* 28, 21-2; Bud. **sevğülük amranğuluk teg** 'like one whom one should love (Hend.)' *TT X* 256; (in a passage on the *midāna* series) **amranmak** 'lust' (Sanskrit *trīṇā*, instead of the usual 2 a:z) *U II* 6, 11 and 15; **toğunçsuz uvutsuz amranmak köpül uğrında** 'because of insatiable, shameless, lustful thoughts' *Chuas. Berlin* 27, 7-8 (a Bud. text): a.o. *Hien-tz.* 1953 (isin-): (Xak.) xiv *Rbğ.* **köpül amrındı** (sic?) 'his heart was pleased' (with something *Dat.*) *R I* 650 (rather dubious, perhaps an error for *amrıldı*).

**D amraş-** Hap. leg.; Recip. f. of **amra-**. **Uyg.** VIII ff. Bud. Sanskrit *yathā saṃpremi-kayā* 'as if by mutual love' *kaltı*: a:mra:ş-mişipizla:rça: *TT VIII A.3.*

**D emriş-** Co-op. f. (in the sense of total action) fr. **emrli-** pec. to *Kaş.* **Xak.** XI **etim barça: emrişti: ihtakka casadı min carab aw nahuñhi** 'my body itched with a skin disease or like the like' *Kaş.* *I* 236 (**emrişür**, **emrişme:k**); **et yin üşüp emrişür** (in winter) *al-abbān tartā'id hattā ka-anna dabiba'l-niml f'l-badan* 'their bodies shiver as if ants were crawling on them' *I* 463, 12.

### Tris. AMR

**F amarı:** a l.-w. of uncertain origin; v. G. suggested in *Index to TT I-V* Middle Persian *abārig* 'some, a certain number of' and in *TT X*, p. 56, Middle Iranian \**ahmāra*, Saka *ahumara* 'incalculable, some'. N.o.a.b. **Uyg.** Man.-A **Mani burxan amarı burxanlar vrēstiler** 'the prophet Mani and other prophets' (Hend.) *M I* 24, 5-6; (some of the poultry were cocks? and) **amarı barça** [gap] 'all the rest (hens?)' *do.* 36, 8; Man. **amarı tınığlar** 'some mortals' *TT III* 92; Bud. **amarı tınığlar** *PP* 1, 7; 2, 2, 8 (**u:d**); some do one thing, some another, and so on): XIII(?) *Tef. ba'duhum* 'some of them' **amarıları** 76 (mis-spelt *emeri*).

(**D**) **emirçge:** Hap. leg. **Xak.** XI **emirçge:** *al-ğudriif* 'cartilage; gristle' *Kaş.* III 442.

**S omurtka** See *oğurga*.

**D amrançığ** Hap. leg.?: Dev. N./A. fr. **amran-**; 'lovable'. **Uyg.** VIII ff. Bud. *U II* 37, 60-3 (tapçasız).

**D amranmaklığ** P.N./A. fr. the Inf. of **amran-**; n.o.a.b. **Uyg.** VIII ff. Bud. Sanskrit *kāmacchanda* 'sexual desire' a:mra:nmakliğ **küç** *TT VIII A.13*; **tüzün nomka amranmaklığ** (spelt *emrnmakliğ*) **saktınc** **üze** 'in loving meditation on the good doctrine' *U.S.P.*

59, 19-21; a.o. *U III* 63, 5 (**yalğantur-**); 83, 1 (**tügün**).

### Tris. V AMR

**D amirtğur-** Caus. f. of **amirt-** (amurt-), and practically syn. w. it. N.o.a.b. **Türkü** VIII ff. Man. **köpülümüz amirtğurup** 'pacifying our minds' *TT II* 8, 72-3; **Uyg.** VIII ff. Bud. **amirtğurdaçı erür** 'it calms down' (all dissension and strife) *U II* 58, 5 (i); **ađasın amirtğurup** 'reducing its danger' *Suv.* 410, 17; **yavız tülñüg ayığ tüzün amirtğurdaçı** 'counteracting the evil effects of bad dreams' *Suv.* 475, 10-11; o.o. *TT V* 24, 78 (**eğrik**); *Suv.* 399, 19 (**kigen**); *Hien-tz.* 2000 (3 **yugla-**).

**D amriltur-** Caus. f. of **amrıl-**; syn. w. **amirtğur-**. N.o.a.b. **Uyg.** VIII ff. Bud. **dyan köpülüg amrilturur** 'meditation (Sanskrit *dhyāna*) calms the mind' *TT V* 24, 74; xiv *Chin.-Uyg.* *Dict. an wēn* 'to pacify, calm' (*Giles* 44 12,660) **amriltur-** *RI* 650.

### Dis. V. AMS-

**D emse-** Hap. leg.; Desid. f. of **em-**. **Xak.** XI **kenç anasın emse:di** 'the child decided and desired to suck (*yarđa*)' his mother' *Kaş.* *I* 278 (**emse:r**, **emse:me:k**).

**D emsi-** Hap. leg.; Simulative f. of **em-**. **Türkü** VIII ff. (a rich man's sheep ran away in a fright and met a wolf) **böri: ağzi: emsi:mi:ş** 'the wolf's mouth watered' *Irkb* 27.

### Dis. AMŞ

?**F amşu:** Hap. leg.; prob. a Chinese l.-w. The meaning must be something like 'offering'. **Uyg.** VIII ff. Bud. (give offerings and libations to the Buddhas and food to the spirits) **yekke amşusı bu erür** 'the offerings(?) to the demon are these' (a long list follows) *TT VII* 25, 8-9.

**VU?F amşan** Hap. leg.; prob. a Chinese l.-w. **Xak.** XI **amşan al-burğān wa huwa cild yutaxsağ minhu'l-furw** 'lambskin, a skin used for making furs' *Kaş.* *I* 109.

**VU?F amşuy** Hap. leg.; prob. a Chinese l.-w. **Xak.** XI **amşuy:** 'a kind of plum (*al-iccās*), yellow' *Kaş.* *I* 115.

### Dis. V. AMŞ-

?**F amuş-** Hap. leg.; no obvious Turkish etymology, perhaps der. fr. Pe. *xāmūš* or some cognate Iranian word. **Xak.** XI **amuşdı: er sakata'l-racul mırıqca(n) min 'itāb aw lā'ima, wa kađalika gayruhu** 'the man (etc.) was silent either because he disapproved or because he agreed' *Kaş.* *I* 190 (**amuşur**, **amuşma:k**).

### Dis. AMY

**uma:** originally 'placenta, afterbirth'; also used as the name of the (only?) Turkish goddess, whose particular function was to look after women and children, possibly because



this object was supposed to have magic qualities. Survives, more or less in the second meaning, in NE Şor *umay R I 1788*; Khak. *ımay* (sic) and NC Kır. *umay*; the last also means 'a mythical bird that builds its nest in the air', but this is merely a corruption of Persian *humây*. Türkü VIII (my younger brother grew to manhood) *umay teg öğüm katu:n kutı:ğa*: 'under the auspices of my mother who is like (the goddess) Umay' *I E 31*; a.o. *T 38* (basa):— *Köğmen* [...] *ıduk yer suv* [...] *kan teprı:d[ə]* [...] *umay xatu:n* Inscription on a tile found near Ulan Bator *ETY II 161*: VIII ff. Yep. in *Mal. 28*, a jumble of two separate inscriptions, one seems to begin at l. 3 *bu atımız Umay beg atım*, but Umay Beg is an unlikely name for a man: Uyğ. VIII ff. Civ. two parties to a contract described themselves as *Balığ Umay ikigü* 'Balıg and Umay, the two of us together' *USp. 5*, 1 and 6; *umay kéc tüşser* 'if the placenta is slow in coming away' *TT VII 27*, 16: *Xak. XI ıma:y* 'a thing like a small container (*ka'l-huqqa*) which comes out a woman's womb after a birth; it is said that it is the child's comrade (*şahibu'l-walad*) in the womb'. (Prov.) *ıma:yka*: *tapınsa: oğul bulu:r* 'if one worships the placenta (or Umay?) one gets a son'; the women take omens (*yatafa'-alna*) with it *Kaş. I 123*: Kıp. xv *xalāş* (*al-mar'a* inserted above) *umay Tuñ. 14a. 9* (*xalāş* means 'salvation', which is quite inappropriate, and also 'end'; the addition 'of a woman' suggests that 'placenta' was intended).

## Dis. AMZ

VU *ümzük* Hap. leg.; hardly to be connected with SW xx Anat. *ümzük* 'short pieces of thread' *SDD 1431*. The difference between the meanings of this word and *yalıg* is obscure. *Xak. XI ümzük taraf hanwı'l-sarc muqaddam wa mu'axxar* 'the extremity of a saddle-bow in front and behind' *Kaş. I 105*.

## Dis. V. AMZ-

D *emüz-* Caus. f. of *em-*; 'to cause to suck'. This is the oldest form; *emğiz-*, prob. a Sec. f. of it, is first noted in *Muh.* and survives in one or two modern languages, and *emzür-*, prob. a Caus. f. of it, is also noted in *Muh.* and was the standard form in Kıp. (*Hou. 36*, 13; *İd. 23*; *Kav. 69*, 15). *Emiz-* s.i.a.m.l.g., sometimes perhaps for *emğiz-*, except in SW Az. *emizdir-*; Osm. *emzir-*; Tkm. *emdir-*. *Xak. XI ura:ğut oğlına: süit emüzdi: arda'atı'l-mar'atı'l-laban li'bnihā* 'the woman suckled her child (with milk)' *Kaş. I 180* (*emüzür*, *emüzme:k*); a.o. *III 264*, 11: XIII(?) *Tef. emüz-* 'to put out (a child) to nurse' 77; XIV *Muh. amaşşā* 'to cause to suck' *emğiz-* (sic) *Mel. 41*, 11; *emiz-* *Rif. 132*; (*arda'a'l-walad emzür-* 22, 5; *emzür-* 102); *Çağ. xv ff. emiz-* (spelt) Caus. f. of *em-*; *makānidan wa şir dādan* 'to suckle, give milk' *San. 113v. 5*; (*emizdir-* Caus. f. of *emiz-*, *şir dihānidan do. 113v. 17*).

## Mon. AN

Preliminary note. Apart from *m* there were three nasal sounds in early Turkish: dental *n*, which has survived in all languages, guttural *ŋ*, which has survived in some languages, been weakened to *n* in others and in a few, under the influence of Mong. (see *Studies*, p. 220), strengthened to *ŋğ*, *ŋk*, and palatal *ñ*, which was already becoming obsolete in VIII and has now evolved into *y*, *n* or a combination of the two, usually metathesized, see Clauson, 'The Turkish *y* and Related Sounds' in *Studia Altaica, Festschrift für Nikolaus Poppe, Wiesbaden, 1957*. There is some difficulty in texts in Ar. script in distinguishing between *ŋ* and *ŋğ*, but the latter combination seems to occur only when *-ğ-* is the first letter of a suffix, and in *Kaş.* words containing *ŋ* are placed in special sections for words containing that sound. Some authorities, e.g. *İd.*, tried to overcome the difficulty by representing *ŋ* by *n* with a diacritical mark, usually three subscribed dots, but this mark is often lacking in the surviving MSS.; in others *ğ* sometimes seems to be used to represent *ŋ*.

D *an-* stem for the oblique cases of *ol*, q.v.

I *añ* 'understanding, intelligence'. The earliest note of this word is in *San.*, but as it is the basis of *añla-* it must be much older. S.i.a.m.l.g. except NE and ?SC. See *Doerfer II 565*. *Çağ. xv ff. añ* (spelt) *aql-u fahm* 'intelligence, understanding' *San. 52r. 2*: Kıp. XIV see *añla-*.

VU 2 *añ* Hap. leg.; possibly a Chinese l.-w. *Xak. XI añ ism tā'ir yutadawā bi-şahmihī* 'the name of a bird whose fat is used for medicinal purposes', if it is rubbed on the palm of the hand it penetrates to the other side *Kaş. I 40*.

VU 3 *añ* Hap. leg.; cf. 2 u. *Oğuz XI añ* an exclamation (*harf*) meaning 'no' (*lā*); when a man is given an order he says *añ añ* 'no no', *Kaş. I 40*.

S? 4 *añ* See 3 eñ.

E? 5 *añ* See 1 eñ.

I *én* 'breadth', as opposed to length. S.i.a.m.l.g. in forms which clearly point to an original *é-*. *Xak. XI é:n* 'the breadth' (*al-ard*) of anything; hence one says *bu: böz é:n: neçe*: 'what is the breadth of this cloth?' *Kaş. I 49*; a.o. *I 349* (turk): *KB 138* (evliç): XIII(?) *Tef. é:n* 'breadth' 77: *XV Rbğ.* ditto *R I 726* (quotn.); *Muh.*(?) *ardul-fawb* 'the breadth of a garment' (to'n é:n): *Rif. 167* (only): *Çağ. xv ff. é:n* ('with é-') *ard-u pahnā* 'breadth' *San. 117v. 17*: Kıp. XIV é:n (erroneously marked 'with back vowel'; v.l. é:n) *al-ard daddu'l-fawl* 'breadth', opposite to length *İd. 23*: xv *arid* 'broad' (*yaşüt* and) *enşen Tuñ. 25a. 4*.

2 *én* 'sloping downwards'; pec. to *Xak.*; homophonous w. *én-*. *Xak. XI é:n yé:r al-habüt mina'l-ard* 'downward sloping ground'

hence one says *ém yok habta wa şa'üd* 'up and down country' *Kaş. I 49; a.o. III 4, 12 (yī:ş)*.

**3 éñ** 'earmark' on sheep or other animals; not noted before *xiv* but the Dev. V. *éne:-* is older. Survives in NE Khak. *Bas. 59; NC Kır., Kzx., and SW xx Anat. en, in, in SDD 531, 770, 791. Kıp. xiv* (after *1 éñ*) also used *şarat udni'l-ğanam* 'an earmark on sheep' *Id. 23 (156)*.

**1 eñ** an Adjectival Prefix forming a quasi-Superlative. S.i.a.m.l.g. as *eñ* occasionally *ép*. In spite of the fairly consistent spelling *eñ* in *Üyg.*, which is contradicted by *eñ* in *TT VIII*, there is no reasonable doubt that this was always *eñ*. See *Doerfer II 566. Türkü viii eñ ilk I N 4; eñ ilki: I E 32; I E 30* 'first of all' (adverbially); *Üyg. viii ff. Man. -A eñ ilki ditto M I 14, 6: Bud. Sanskrit antima-* 'last of all' (Adj.) *eñ kénki TT VIII A.48; añ (sic) ilki TT V 20, 2; añ başlayuki tıltaği* 'its primary cause' *do. 20, 3 and 7; añ başı do. 20, 10; 24, 55; añ başlayu Suv. 348, 6; añ túbüinde* 'finally' *TT VII 40, 143; Civ. eñ ögre* 'first' (Adv.) *TT VIII L.33; añ ilki TT VII 14, 4; H I 14; Xak. xı KB bularda eñ altın* 'the lowest of these' 137, 793 (aşnu:krı); 3997: *Kom. xiv eñ* (before labials *em*) *CCI, CCG; Gr. 89* (quotns.).

**2 eñ** survives only in *SW xix Osm.* but even there described in *Sam. I 43* as 'obsolete'. Most authorities translate 'cheek', but as it is often associated with colours, 'complexion', the *Osm.* meaning, may sometimes be intended; *yapa:k*, the alternative word for 'cheek' seems originally to have meant specifically 'cheek-bone'. *Xak. xı eñ al-xadd* 'cheek'; one says *kızıl eñ* 'red cheeks' *Kaş. I 40: KB sarığ kılğa eñ* 'it will make my cheeks yellow' 477; o.o. (see *kız-*) 1100, 2385: *xıii(?) At.* (the prophets have white faces, Muhammad is the eye in the face) *yā olar kızıl eñ bu epke meñ-e* 'or they (have) red cheeks, and he is the mole on the cheek' 26: *xiv Muh.(?) al-xadd eñ* (followed by *al-ärüd* 'cheek-bone' *yapa:k*) *Rif. 140* (only): *Çağ. xv ff. eñ yayak Vel. 31* (quotn.); *ép* ditto 84 (quotn.); *ép gıno wa ärüd* 'complexion, cheek' *San. 117v. 28* (quotns.): *Xwar. xiv eñ* 'cheek' *Qutb 21; ép do. 50; MN 6, etc.: Kıp. xiv eñ* ('with -ı) *yulqaq 'aläl-xadd* 'is used with reference to the cheek' *Id. 25; (under buğday) em lawnu'l-xadd* 'the colour of the cheeks' *do. 34*.

**3 eñ** with a front vowel occurs only in *Irkb*, where it might mean 'wild game' (but for this *av* might be expected) or, more generally, 'food' (usually *a:ş*). Its relationship to Mong. *añ* 'wild game' (*Kov. 15, Haltod 2*) is obscure, but since the Mongols must have had their own word for 'wild game' the resemblance is prob. fortuitous. *Añ* 'wild game' in most NE languages *R I 182, Khak., Tuv., and NC Kır.* is no doubt a Mong. l.-w. *Türkü viii ff. bars keyi:k epke: meñke: barmı:ş epın meñ:n bulmı:ş* 'a leopard and a deer went to look for game (or food?) and grain and found it' *Irkb 31* (cf. *eple:-*).

*in* 'the hole, or lair, of a wild animal'. S.i.a.m.l.g. *Türkü viii ff.* (I am a golden-headed snake; cut my belly with a sword and) *özüm yul intin başım:ın yul evrıtın* 'pull me out of the hole and my head out of the berries(?)' *Irkb 8: Xak. xı in* 'the den ('arin) of a lion, the hole (tuwär) of a snake and the lair (ma'wā) of any predatory animal'; also pronounced *yı:n Kay. I 49; yln* 'a lion's den', hence one says *arslan ylni:*; also 'the hole' of a snake, and 'the lair' of any predatory animal with fangs or tusks (*dū nāb*) is called *yln III 5* (prov. with Dat. *yinke:*, verse with Dat. *yinka:* in error): *Çağ. xv ff. in* (by implication 'with i-') *sürāx wa xāna cānwārān* 'hole, or abode, of wild beasts' *San. 117v. 4* (quotns.): *Xwar. xiv in* 'hole' *Qutb 50: Kom. xiv ditto CCG; Gr.: Kıp. al-moğāra* 'a cave' in *Hou. 5, 18: xiv* (after *1 éñ*) also applied (*yanıalıq*) in *Kıp. to al-wahr wa'l-wicār* 'the nest or hole' of a wild animal or the abodes (*buyūt*) of reptiles; hence *yılan inidür* 'it is the hole (*cıhr*) of a snake' *Id. 23; al-wahr in Bul. 3, 16; xv cıhr* in *Tuh. 10a. 10: Osm. xv in* 'hole, hiding place' (for a man) in one text *TTS I 379*.

**o:n** 'ten'. C.i.a.p.a.l.; the long vowel is shown by sporadic spellings of *oon* in *Üyg.*, by *o:n* in *Kaş., vunā, vonā, vunnā, vonnā* in *Çuv. Ash. V 266-7* and *uon* in *Yakut Pek. 3037. Türkü viii on I N 7; T 26; viii ff. Man. oon Chuas. 42; on do. 90: Yen. Mal. 26, 11; 28; 7; 29, 5; 30, 2: Üyg. viii Şu. E 4, S 7: ix Suci 5; III C 4: viii ff. Man., Bud., Civ. common: xiv Chin.-Üyg. Dict. on Ligeti 187: Xak. xı o:n al-aşara fi'l-'adad* 'the number ten' *Kaş. I 49; o.o. I 69, 26; 219, 14: KB 132, 998, etc.: xıii At.* (pains come) *onun* 'ten at a time' 210; *Tef. 237: xiv Muh. 'aşara on Mel. 18, 9 and 11; 81, 8 and 12; Rif. 97, 186: Çağ. xv ff. on* (by implication, 'with o-') 'adad-i dih *San. 88v. 20: Xwar. xiv MN 61: Kıp. xıii 'aşara on Hou. 22, 7: xiv on* (with back vowel) 'aşara *Id. 23; Bul. 12, 12: xv ditto Kav. 39, 1 etc.; 65, 8; Tuh. 60b. 4 etc.*

**u:n** 'flour'. S.i.a.m.l.g. *Xak. xı u:n al-daqıq* 'flour' *Kaş. I 49; about 20 o.o.: xiv Rhğ. u:n* 'flour' *R I 1640* (quotn.); *Muh. al-daqıq u:n Mel. 64, 7; Rif. 163: Çağ. xv ff. un* ('with u-') 'anything pulverized' (*mashiğ*) in general (quotn.) and *ard* 'flour' in particular (quotn.) *San. 88v. 22: Xwar. xiv un* 'flour' *Qutb 198: Kıp. xıii* (after *o:n*), and it is also 'ground flour' (*al-daqıqu'l-maħin*) *Hou. 22, 7: xiv un* (with back vowels) *al-daqıq Id. 23; al-taħin* 'flour' *un Bul. 8, 8: xv al-daqıq u:n Kav. 63, 15; Tuh. 15a. 13*.

**1 oñ** like *1 sa:ğ* q.v. and, in English, 'right', the opposite both of 'left' and of 'wrong'. Both meanings seem equally old. Except in scripts which carefully distinguish between *o-* and *ö-* easily confused with *1 öñ*, particularly in regard to the cardinal points, since for someone facing East *öñtün* is 'East' and for someone facing South *oñtun* is 'West'. Rare in the early period but with s.i.a.m.l.g. in both

meanings, in SW only in the second meaning and in Tkm. and xx Anat. *SDD* 1090-1. See *Doerfer* II 624. Uyğ. VIII ff. Man.-A *oñinta tēri yēriperü kapağın açdı* 'on his right he opened the door to heaven' *M I* 13, 6-7; Bud. (if he performs two kinds of deeds) *tersil öñli edğül ayığıl* 'wrong and right, good and bad' *TT VI* 196; similar phr. *do.* 451; Civ. (let him hold this amulet) *oñ ayasında* 'in his right palm' *TT VII* 27, 8; *Çigil XI* *oñ ellğ al-yadu'l-yumnā* 'the right hand' *Kaş. I* 41; a.o. (Xak.) *I* 72, 14 (ellğ): *KB* *kédin öñdün ermez nā soldin oñun* '(God) is not behind or in front, to the left or the right' 18; o.o. of 'right' (not left) 772, 917, 1857, 4056, etc.—'right' (not wrong) 536 (in antithesis to *terüdü*), 1225, 5909; XIII(?) *At.* the uses of *oñ* are obscure; in *senly rahmatıñdın umarmen oñ-a* in it seems to mean 'I long for right (guidance) from thy mercy' but in 115-16 (and 198) it seems rather to mean 'destiny, fate', *kamuğ törlüg işte bilğsiz oñi ökünc ol apar yok oñ anda ađın* 'in all kinds of things the fate of the ignorant man is regret, he has no other fate but this'; *Tef. oñ* 'right' (not left) 237: *Çağ. xv ff. oñ sağ taraf* 'the right side' (quotns.). . . . and *şawáb ve rást* 'right, correct' *Vel.* 121; *oñ* (1) *rást ba-mā'nā-yi şawáb* (quotn.), (2) *rást daddı şap* 'opposite to left' (quotn.) *San.* 89r. 6; *Xwar. xiii(?) oñ yapakta* 'on the right side' *Oğ. 116: xiv oñ ditto Qutb 117: Kom.* xiv 'right (side); right (in antithesis to *ters*); salvation' *oñ CCL, CCG; Gr.* 177 (quotns.): *Kip. xiv oñ* ('with -ğ') *al-yamin Id.* 25; a.o. *do.* 58 (1 *sağ*); *oñ al-mustaqim* 'right, straightforward' *do.* 25; xv *yamin o:ğ* (mis-spelt *oñn*) *Kav.* 35, 4; *Tuh.* 39a. 9; 73b. 8; *mustaqim oñ Tuh.* 34b. 10.

? 2 *oñ* Hap. leg.; there is no other trace of such an abbreviation of *oñay*, and it is possible that this was a misunderstanding of 1 *oñ* in the sense of 'right (not wrong)', which is not noted in *Kaş. Xak. XI* *oñ iş al-amru'l-sahl wa huwa qaşr oñay* 'an easy thing', abbreviation of *oñay Kaş. I* 41.

*ün/ün*: originally 'the sound of the human voice', hence more generally 'sound'. The metaph. meaning 'fame' in *KB* seems to survive only in SW Osm. Although *Kaş.* gives the alternative *ün*, *ün* was prob. the usual form. S.i.a.m.l.g. *Türkü VIII ff. Man. uluğ ünün maşadı* 'he shouted in a loud voice' *M I* 6, 10; a.o. *M III* 45, 5 (i) (ē *etin*): Uyğ. VIII ff. Bud. *sevliğ Ezrwa ünün* 'with Zurvan's (i.e. Brahma's) lovely voice *U III* 34, 3 (ii); *küvrüğün ün ünēr* 'a sound rises from the drum' *Sdw.* 375, 9; o.o. *U III* 13, 5 (i) (1 *açığ*); *Sw.* 346, 22; 490, 18; *TT V* 10, 104 and 108; Civ. *kım ünü büttüp* 'if anyone loses his voice' *H I* 146; a.o. *II* 16, 29; *Xak. XI ün al-şawt*; it is also permissible (*yacıuz*) to say *ün Kaş. I* 39; *ün al-şawt, mamdüd wa maşür* 'with long or short vowel' *I* 49; six o.o.: *KB ün* (1) 'human voice' 77, 1132; (2) bird's call' 74-8; (3) 'noise' 5954; (4) *atı ünü* 'his name and

fame' 1692; a.o. 5153; XIII(?) *Tef. ün* 'human voice; animal call' 338; xiv *Muh. al-şawt ün Mel.* 73, 12; *Rif.* 176: *Çağ. xv ff. ün* ('with ü-') *şadā wa āwāz* 'voice, sound' *San.* 88v. 20 (quotn.): *Xwar. XIII ditto 'Ali* 21; xiv ditto *Qutb. 203: Kom.* xiv ditto *CCl, CCG; Gr.* *Kip. XIII* (after o:ñ) also *al-şawt wa'l-hiss* 'voice' *Hou. 22, 7: xiv ün* ('with front vowel') *al-şawt Id.* 23; xv *hiss* (in margin *hissu'l-na'am* 'voices of animals') *ün Tuh.* 12b. 6; *şadā* ((1) *taş*, pas with *şadā mina'l-hadid* 'iron rust' in the margin; (2) with *al-bayāği* 'the ordinary (meaning) in the margin) *ün do.* 22a. 11; *Osm.* xiv ff. *ün* 'sound, voice' c.i.a.p.; 'fame' not noted before XIX *TTS I* 744-5; *II* 950-2; *III* 729; *IV* 802.

1 *öğ* 'the front' of anything; in the early period used mainly in oblique cases of which two, *öğdün* and *öğre*: are listed separately; the form *öğü*, q.v., may be a crasis of *öğkü*; N.A.S. in -*kü*: (-*kl*). Survives only(?) in SW Az., Osm., Tkm. *Türkü VIII ff. Man.* (if they go to heaven) *öğü kapığı kün ay tēri ol* 'its front gate is the sun and moon gods' *Chuas. 7-8: Civ. özüñ öğ iş başlağl* 'begin the work which confronts you' *TT I* 150; in *U Sp.* 5, 3 (*üçün*); 48, 3; 112, 7 which are all receipts given to replace previous receipts, the original, lost, document is called *öğ bitlig* 'previous(?) document': *Xak. XI öğ al-quddām* 'the front'; one says *öl menden öğdün bardı*: 'he went in front of me' (*quddām*) *Kaş. I* 40; XII(?) *KBVP* (they read this book) *malıkın öğünde* 'in the presence of the king' 60; XIII(?) *At. öğ* (1) as an Adv. e.g., (day and night follow one another) *öğ soñ-a* 'in front and behind' 14 (*uđ-*); (2) as a Postposn. e.g. (save yourself from the fire) *ölümđin öğ-e* 'before death'; (3) as an Adj., e.g. (this world is an inn at which travellers halt as they pass) *öğ arkış uzadı kopup yol tutup öğl kopmuş arkış neçe keğgülik* 'the caravan in front has gone away, starting and taking the road, how can another caravan which has (already) started be far behind?' 179-80; *Tef. öğ* occurs as an Adv. and Postposn. after *Abl.* and in phr. like *senly öğüñde* 'in your presence' 246; xiv *Rbğ. Qābilnıñ öğüñde* 'in the presence of Cain' *R I* 1202: *Çağ. xv ff. öğ ewel* 'first', etc. *Vel.* 121: *Oğuz XI* (after *öğdün al-quddām*) the *Oğuz* omit the -*dün* and say *öğ Kaş. I* 115; *Xwar. xiv öğ* with *Abl.* 'before' (of time); *öğüñe* 'into his presence' *Qutb 123: Kom.* xiv 'in the presence of God' *tēri öñünde* (*sic*) *CCG; Gr.* 183; *Kip. XIII maqādımı'l-faras* 'a horse's forelegs' *öğ ayakları: Hou.* 12, 18; *Osm.* xiv to XVI *öğ*, as an Adv., and Postposn. after *Abl.*, 'before' (of time and place) is common; occasionally means 'superior to (something *Abl.*)' *TTS I* 564; *III* 559; *IV* 624.

2 *öğ* 'colour', of anything. Since Chinese *sē* (*Giles* 9,602), properly 'colour', is also used to translate Sanskrit *rūpa* 'material form', in some Man. and Bud. texts *öğ* is used in the same technical sense, instead of the natural

translation of this word, **körk**, q.v. Survives only in some NE languages and NC Kir., Kzx.; in these languages it tends to mean 'the complexion of the face' and even 'the face', which leads to confusion with **2 eñ** and even **1 öñ**. **Türkü** VIII ff. Man. (the five gods are the majesty) **öñl meñzi** 'the material form (Hend.)' (the self, soul, strength, light, and root of everything on earth) **Chuas**. 46: **Uyg.** VIII ff. Bud. **bês törlüg yaruk öñ** 'five kinds of bright colours' *TT V* 12, 133—at **öñ** translates Sanskrit *nāmarūpa* 'identity and material form' *U II* 12, 19, etc.; **öñ körk rīpa** *TT VI* 151, etc.; *Suv*. 164, 20: **Xak**. XI **öñ** 'the colour' (*lawān*) of anything; hence one says **ya:şıl öñlüğ to:n** 'a green (*axdar*) coloured garment' *Kaş*. I 41.

**VU 3 öñ** (?**üñ**) 'desolate, uninhabited, desert'. A rare word, n.o.a.b., first identified by Bang in *Turcica* (M.V.A.G. 1917) p. 286. The synonymous word **e:n** in most NE languages *R I* 729; *Khak. Bas*. 334; *Tuv. Pal*. 591 and NC Kir. is phonetically so remote that it is hard to connect with this word. **Türkü** VIII ff. **özülük at öñ yérde: arıp oñu:p turu: kal-mi:ş** 'a well-bred horse came to a standstill in a desert exhausted and wilting' *Irkb* 17: **Uyg.** VIII ff. Bud. **tağda öñ** (v.l. **taş**) **yérde kanda yorisar** 'on the mountains and in the deserts (v.l. stony or foreign places) wherever he goes' *TT VI* 115; **taşın öñ yérde yorıy-ur** *do.*, p. 62 note 115, 2; **sansarlığ uzun öñ kürtüküğ** 'the long deserts and snowdrifts of *samsāra*' *U III* 29, 35; **öñ kürtüğ otrasında boltukta** 'when one is in the middle of deserts and snowdrifts' *Tiş*. 50b. 5.

### Mon. V. AN-

**añ-** 'to remember, call to mind'. Unless **añmın** q.v. is an error, not noted before XIII(?) but prob. an older word. *San*.s translation 'to understand' is prob. due to confusion with **1 añ** and not evidence for an earlier connection between the two words. Survives in NW Kar. *Kırım R I* 123 and SW *Osm.*, *Tkm.* (**Xak**). XIII(?) *At. mumi keđ añ-a* 'be sure to remember this' 18; **sözümnl añ-a** 'remember my words' 22; *Tef. añ-* 'to remember' 55: **Çağ.** xv ff. **añ- yād kardān wa fahmidān wa mutadakkir şudan** 'to remember, understand, call to mind' *San*. 50v. 8 (quotns. in *Çağ.* and *Rīmi*): **Xwar.** xiv **añ-** 'to remember' *Qutb* 9: *Kip.* XIII **đakara min đikr xādiri'l-şay** 'to remember, in the sense of recalling the thought of something' **añ-** *Hou.* 35, 8: xiv **añ-** ('with -ñ') **đakara** *Id.* 24: xv **iftakara** 'to think of (something)' **añ- Tuh.** 5b. 12.

**én-** 'to descend, come down'. S.i.a.m.l.g. except SE in a variety of forms **én-**, **en-**, in which point to an original **é-**. **Türkü** VIII **balıkdaki: tağıkmış tağdaki: énmış** 'those who were in towns took to the mountains, and those in the mountains came down' *I E* 12, *II E* 11; **ıbarlık(?) aşdıımız yuvulu: éntimiz** 'we crossed the Barlık (mountain?) and went

rolling(?) down hill' *T* 26: VIII ff. Man. **éntl** 'he came down' **Chuas**. I 4: Yen. **bağım kelip esen énip** 'my clan came and descended in safety' *Mal*. 39, 4 (fragmentary, dubious text): **Uyg.** VIII ff. Man. **kalığın kodı éntiğiz** 'you came down from the firmament' *TT III* 35; a.o.o. : Bud. **bu yértingüke éne yarlıkasar** 'if (Maîtreya) deigns to come down to this world' *TT IV* 12, 47; **uluğ bedük küşüşke énip** 'sinking in great (Hend.) longing' *Suv*. 615, 6-7; o.o. *PP* 49, 5; *USp.* 94, 4: *Civ.* **aşı kodı énmeser** 'if (the patient's) food will not go down' *H II* 14, 119: **Xak.** XI ol **tağdın kodı: éndi:** 'he descended (*nazala*) from the mountain'; the -n- is changed (*mubdala*) from -l- (see *ıl-*) as in Ar. *şatın/şıl* and *kabl/kabl Kaş*. I 169 (no Aor. or Infin.); (the snow) **éne:r** 'falls' (*yauzil*) *II* 204, 13: **KB éntiğil ağar ol ağığlı éner** 'what falls rises, and what rises falls' 1049; a.o. 210: XIII(?) *Tef.* **én-** 'to descend, come down' 125 (*in-*): xiv **Rbğ.** **énditto R I 727** (quotn.): *Muh. nazala éñ-Mel.* 31, 11; *Rif.* 115; o.o. 8, 6; 9, 1, 3, and 8; 81, 123: **Çağ.** xv ff. **én-** ('with é-') 117v. 7) **furūd amādan wa nāzil şudan** 'to come down, descend' *San*. 115r. 12 (quotns.): **Xwar.** xiv **én-** ditto *MAN* 137: **Kom.** xiv 'to descend' **en-CCI, CCG; Gr.**: *Kip.* XIII **nazala (tüş-** and **en-** (?), unvocalized) *Hou.* 33, 16: xiv **én-nazala** *Id.* 23.

**1 eñ-** 'to be perplexed'; n.o.a.b., but see **eñt-**, **eñtür-**. **Xak.** XI **eñd:** **tağayyara'l-racul** 'the man was perplexed' *Kaş*. I 174 (**eñe:r**, **eñme:k**); (see manly virtue and learn it but do not be proud; if a man boasts of his manly virtue without possessing it) **eñmeğilde:** (*sic*) **eñe:r yatahayyar hālatā'l-ımtihān** 'he is perplexed when it comes to a test' *I* 252, 19 (the verse has two more syllables than it should, and the first word is probably corrupt): **KB eñip kaldı Öğdülmış elğın uva** 'Öğdülmış stood in perplexity, wringing his hands' 5967: **Osm.** xiv to xvi **eñü yapu** 'perplexed, at a loss' in a few texts *TTS I* 270; *II* 385; *III* 254; *IV* 299.

**S? 2 eñ-** 'to bend', etc. See **eğ-**.

**on-**, etc. Preliminary note. **Kaş.** lists three verbs of this form **oñ-** 'to fade', **ün-** 'to rise', and **üñ-** 'to hollow out', but not **on-** 'to prosper' which was well established at an earlier date, and still survives, though in most languages as **oñ-**. Two more verbs appeared in the medieval period, **ün-** 'to be stubborn' and **öñ-** 'to lie in wait'. It is not always easy in texts to decide which verb is intended and sometimes whether words like **oñar** and **onu** are conjugal forms of one of these verbs or a longer verb like **oñar-** or a Pronoun (see *D* *onu*).

**on-** 'to thrive, prosper'. Certainly so spelt in the early period, but became **oñ-** in the medieval period, possibly by false analogy with **1 oñ**, **oñar-**, etc., and s.i.a.m.l.g. with these and some extended meanings, usually as **oñ-**. **Uyg.** VIII ff. Man.-A. **ol tişı takığular**

**kamağan onarlar ermiş yeme érkeki neç [onmaz] ermiş** 'the hens all seemed to thrive and the cocks [not to thrive] at all' *MI* 36, 8-11; **onar . . . onmaz . . . onmaz . . . onar** *do.* 37, 16-18: (Bud. **ongalı köpülgerip** in *U II* 8, 22; 9, 1 etc. is a mistranscription of **öğel**): **Xak. XI KB bilig bilse ötrü kamuğ iş onur** 'if he learns wisdom, all his affairs prosper' 1680; similar phr. 2451; **serinse kişi tegme işte onur** 'if a man is patient he is successful in all his deeds' 2612; the interjections **ay onur** 'oh successful man', and **ay kılkı onur** 'oh man of a successful character' are fairly common 2143, 4501, 5561; a.o. 2353; (the theory in *R I* 1626 that there was also a form **oñ-** in *Xak.* is based on misunderstanding of **oñdı**, q.v. in 4605 and **oñar** (Imperat.) in 4265): **Kip. xiv iş oñdı: istaqama'-amr** 'the matter was satisfactory, in good order' *Id.* 25; xv **istaqama oñ- Tuh.** 5b. 7; **aflaha** 'to prosper, thrive' (yalış- and) **oñđ** 5b. 10: **Osm. xiv ff. oñ-** 'to thrive, prosper; (of a wind) to be favourable'; c.i.a.p. *TTS I* 545; *II* 731; *III* 546; *IV* 610.

**1 oñ-** 'to turn pale, to fade, to wilt'. S.i.a.m.l.g. except *SW*; in *SE Türki öñ-*. **Türkü VIII ff. IrkB 17** (3 öñ): **Xak. XI barçın bodu:ğı: oñdı inçamasa wa dahaba lawnu'l-dibç wa gayrihi** 'the colour of the brocade faded and disappeared' *Kaş. II* 75 (oñar:, oñmak: (sic)): **KB yüzü kızdı oñdı** 'his face turned red, and then pale' 3845; (the sky, like a devil's face) **karardı oñup** 'faded and turned black' 5029; **Xwar. xiv öñ-** 'to turn pale' *Qutb II* 117 (sic); but the word seems actually to be **2 oñ-** (on-): **Kom. xiv** 'to fade, wilt' *oñ- CCG; Gr.*

**S 2 oñ-** See on-

**VU ün-** 'to rise', while still maintaining contact with the point of departure, e.g. (of a plant) 'to sprout', (of a man) 'to stand up', as opposed to **1 ağ-** 'to ascend, climb', from one point to another. There is great inconsistency about the vowel, the form is **ön-** in *Kom.* and *NC Kır.*, *Kzx.*, but **ün-** in *NE Tuv. R I* 1820, *Pal.* 432. *SE Türki Shaw* 28; *BŞ* 797; *Jarring* 327, and *SC Uzb.* as well as *TT VIII*, so **ün-** is prob. the original pronunciation; see **1 ö-**: **Türkü VIII ff. yaş ot ündi** 'the fresh grass sprang up' *IrkB* 53; a.o. 60 (**beğiz**); **xanlık süsi: avka: ünmiş** 'the *Xan's* army set out for a hunt' 63; a.o. 49 (**1 imğa**):—in the following passages **yün-** seems to be a Sec. f. of **ün-**; (if one takes a white stone and) **kızı:lısı:ğ suv yünser** 'a reddish water (i.e. tint) rises in it' *Toyok* 16 (*ETY II* 58); a.o. *do.* 22; *Man. M III* 22, 12 (ii) (**ezük**): **Uyg.** VIII ff. *Man.-A MI* 7, 2-3 (**iğaç**): **Man. kırsığ oruntakılar barça üntiler** 'those who were in confined spaces all rose up' *TT III* 103-4; **evün barktın üntiler** 'they left their homes' *do.* 138: **Chr. neçkün Ürişlmtın ünüp bardılar erser** 'however they went when they rose and left Jerusalem' *U I* 6, 5: *Bud.* Sanskrit *abhramukta* 'released from the clouds' (moon) **bu:lıttın ünmiş** *TT VIII B.14*; *medhyajalajātam* 'bořn in unclean water'

**arığsızlığ su:vtā: ünmişliğ** *do.* *D.36*; **arıt ünme:yöklige** 'as their name has not arisen' (i.e. been mentioned) *do. H.5*; **kim etad uktañ bhavati** 'why has this been said?' translated **bo sa:vda: ne: yörüg üne:** 'what explanation arises in this statement?' *do. H.6*; **ört yalın ünér** 'a flame rises' *U II* 25, 27; o.o. *do.* 27, 22; *Suv.* 375, 9 (**ün**); 490, 18; *TT V* 8, 70; *PP* 4, 5, etc. (all transcribed **ön-**): *Civ. kün ünér* 'the sun rises' *TT VIII P.39*; **yürüg bult ünüp** 'a white cloud rose and . . . ' *TT I* 4-5; o.o. *do.* 45, 46; in medical language **ün-** means (of a boil, etc.) 'to come to a head' e.g. **kart terk ünér** 'the swelling quickly comes to a head' *H II* 6, 6 **ünüp edğü bolur** 'it comes to a head and gets better' *do.* 7, 2; a.o. *H I* 146 (**boş**); in *Fam. Arch. evdın ün-*, of a sum of money, means 'to come from the family's own resources'; and not from a loan: **O. Kır. ix ff. yetmiş yaşma: ünüm** 'I have reached my 70th year' *Mal.* 42, 3; **Xak. xi of ündi: nabata'l-nabt** 'the plant sprang up'; and in *Uyg.* (one of the very rare refces. to this language in *Kaş.*) one says **ol evke: ündi: dahaba üla baytihi** 'he went home' *Kaş. I* 169 (**ünér, ünme:k**); and seven o.o. of plants, trees, etc.: **KB ün-** 'to spring up' of plants, etc. is common, 120, 972, 975 (2 ap), 2688, 4522, etc.; of a beard 3622 (**umun-**); XIII(?) *Tef. ün-* (of plants, etc.), 'to sprout, come up' 337: **Çağ. xv ff. ün-** (-di, etc.) *ihı kat ol-* 'to become twice the size' *Vel.* 120 (quoton.); **ün-rüyidan** 'to grow, increase' *San.* 86v. 26 (quoton.): **Xwar. xiv ün-** (of plants, etc.) 'to sprout, come up' *Qutb* 123 (**ön-**), 203 (**ün-**): **Kom. xiv** 'to come out of, proceed from (something *Abl.*)' **ön- CCG; Gr.** 183 (phr.): **Kip. xiv ön-** (with front vowels) *nutica* 'to grow' *Id.* 23; (**Osm. xviii** (after **Çağ. ün-**) the *Rümi Türks* say **öñ- San.** 86v. 26 (no doubt misunderstanding of **2 oñ-** (on-), the word is otherwise unknown in *Osm.*)).

**ün-** 'to dig a hole in (something *Acc.*); to hollow (it) out'; cf. **2 üş-**; differs from **1 öt-**, **1 lr-** in that the latter imply passage through an object, while **ün-** implies only partial penetration. Survives only(?) in *NC Kır. üñü-; *Kzx. üñğ-*. **Xak. XI ol yığaç:ğ üñdi: naqaba'l-xaşab** 'he hollowed out the piece of wood (etc.)'; also used when one digs a hole for the foundation of a wall (etc.) (*üda naqaba ussa'l-hä'it*) *Kaş. I* 174 (**üñe:r, ünme:k**): **Kom. xiv** 'to dig, excavate' **ün- CCG; Gr.**: **Kip. xiv ün-** (with -ñ-) *cawwafa bi'l-naqr* 'to hollow out, excavate' *Id.* 25.*

#### Dis. ANA

**ana:** 'mother'. Like **ata**; q.v., first appears in *Uyg.*, where it is still rare and **1 öğ**, q.v., still common. C.i.a.m.l.g., except *NE* where it has been partially displaced by *Mong. eceñice*; sometimes subjected to unusual deformations, e.g. **anne**, to make it a term of more intimate affection. See *Doerfer II* 567. **Uyg.** VIII ff. *Man. anasin* [gap] *oğları severçe* 'as children love their mother [and father?]' *TT III* 98-9 (**babasin** is restored in the gap, but this

is quite a modern word and can hardly be right): Bud. Sanskrit *matrgana* 'the company of mothers' *analar kuvrağı U II* 54, 1 (i); *öz elgin anasin ölürmüş* 'who had killed his mother with his own hands' *U III* 53, 5 (ii); (no o.o. noted): Civ. *ana tegiri* 'the mother's share' *U Sp.* 55, 26; *ögey anamız* 'our step-mother' *U Sp.* 78, 8 (Araç's corrected text): *xiv Chin.-Uyg. Dict.* 'mother' *ana Ligeti* 130; 'mother-in-law' *kađın ana R I* 226: **Xak.** *xI ana: al-umm* 'mother' *Kaş. I* 93; (in the Preface) 'the Turks call 'mother' *ana*: and they (the (non-Turkish) inhabitants of Khotan and Gancak) call her *hana: I* 32, 29; and 12 o.o.: *KB atasın anasin* 37; a.o.o.: *xIII(?) At. ata bir ana bir* 'with the same father and mother' 291; *Tef. ana* 'mother' 51: *xiv Muh. al-umm ana: Mel.* 49, 3; *Rif.* 143; a.o.o.: *Xwar. xIII(?) ana* 'mother' *Oğ.* 8: *xiv ditto Qutb* 8; *Nahc.* 4, 14: **Kom.** *xiv ditto CCI, CCG; Gr.: Kıp. xIII al-umm ana: Hou.* 31, 19: *xiv ditto Id.* 23 ('with back vowels'); *Bul.* 9, 2: *xv ditto Kav.* 44, 17; *Tuh.* 3b. 11.

**ini:** 'younger brother'. C.i.a.p.a.l., but in SW Osm. largely displaced by such phr. as *küçük kardeş*. Cf. *écl*: See *Doerfler II* 674. **Türkü** *vIII inim* and *inisi*: are common in *I* and *II*; a collective Plur. in *-gün* occurs three times; in *I S 1* the spelling is clearly *inygünm*, in *II N 1* the stone seems to be damaged beyond repair at this point, and Radloff's 'retouched' squeeze simply reproduces the word fr. *I S 1*; in *II N 11* the third letter is not clear in either Russian squeeze or Finnish photograph, but it is clearly not *y* and could well be *i*; the *-y* in *I S 1* can, therefore, be taken as one of several mason's errors and the word read everywhere, as might be expected, **inlgün:nim** 'my younger brothers': *vIII ff. Man. inili éçilil* 'younger and elder brothers' *Chuas. I* 31: *Yen. inim éçim Mal.* 28, 4; a.o.o.: *Uyg. IX inim Suci* 6: *vIII ff. Bud. inisi U II* 26, 15; *PP* 28, 7; a.o.o.: Civ. *ini* is common in *U Sp.*: *xiv Chin.-Uyg. Dict.* 'younger brother' *ini Ligeti* 157; *R I* 1444: **O. Kır.** *ix ff. inim éçim Mal.* 18, 2; a.o.o.: **Xak. xi inl: al-axu'l-aşğar fi'l-sim** 'a younger brother' *Kaş. I* 93; *KB éçl yal inl* 3784: *Çağ.* *xv ff. inl küciük karındaş Vel.* 80 (quotns.); *inl birâdar-i küçak San.* 118r. 12 (quotn.): **Xwar. xIII(?) ağaları inileri** 'elder (Mong. l.-w.) and younger brothers' *Oğ.* 331: *xiv inl Qutb* 59 ('young(?) is suggested as translation, but 'younger brother' would suit the text): **Kom.** *xiv 'grandson' (sic) inl CCI; Gr.: Kıp. xiv inim al-kabir yuxâbü'l-şagır* 'an elder addresses a younger (thus)' *Id.* 24: **Osm.** *xv inl* in one text *TTS II* 542.

**VU ona:** an Adv., pec. to *Uyg.* and discussed at length in *TT V*, p. 32, note B 80. It seems to mean both (1) 'precisely, exactly' and (2) 'very soon'. It seems to be the origin of a modern word *ana* (with other forms *ene*, *anav*) used as an Excl. meaning 'here, here you are', and an Adv. meaning 'merely, simply' which occurs in some NE and NW languages,

NC Kzx., and in a wide range of forms in SW xx Anat. *SDD* 99, 100, 101, 104, 532, 534, 537, 791, 793. The Kzx. phr. *ana mina* suggests a connection with *ol* and *v. G. ATG*, para. 190 adopts this suggestion, but the oblique stem of *ol* is consistently *an-* (with some traces of *in-*) in *Uyg.* Cf. *onu: Uyg. vIII ff. Bud. Ratnaraşı atlığ açarı ona amtı bu erür* 'now this is the teacher named Ratnaraşı' *Suv.* 573, 20-1; **Brahmadattı éligñlıp** [körünçlük] *ona iraktın közüñü turur* 'King Brahmadattas' tate chariot(?) is just appearing in the distance' *U II* 22, 5-6; **men ona basa yitdim** 'I have certainly gone astray' *Suv.* 615, 14-15; *ona* at the beginning of a long sentence *TT V* 24, 80; (for the second meaning see *onakaya*).

**D o:nu:** pec. to *Xak.(?)*; apparently the *Acc.* of *ol* used as a sort of Excl., but irregular since the oblique stem of *ol* in *Xak.* is *an-*. Possibly a later form of *ona:* q.v. **Xak. xi** one says *o:nu:* meaning *daka* 'that' and *mu:nu:* meaning *hâdâ* 'this' *fi'l-işâra ilâ'l-ayn mina'l-a'yân* 'to distinguish one thing from another' *Kaş. III* 238: *KB onu* and *munu* occur several times as rhymes at the end of consecutive hemistichs but add little or nothing to the meaning; *ayur emdi oğlum barırmen munu sağa kaldı ornum barı ney onu* 'he said "now, my son, I am going away (from here); my position and all my goods remain (there) for you"' 1161; *sözün kesti Ögdülmiş aydı munu bu yapığ bolur beg tapuğçı onu* 'Ögdülmiş finished his speech and said (this) "the (relations between the) *beg* and the servant are like this" (there)' 4155.

**öpl:** 'other than (something *Ahl.*) different'; when doubled, **öpl: öpl:**, means 'various, different kinds of'; *Kaş.* quotes an alternative form *öpln*, no doubt Secondary, which appears in some medieval texts, and was the origin of *öğün/öğün*, q.v. Survives, with minor phonetic variations in most modern language groups, not SW, in SE, SC meaning 'variegated, parti-coloured', perhaps owing to a supposed connection with 2 *öp*. Cf. *ađın, ađruk, özge: Türkü vIII ff.* (how shall I get on) *iđışimte: ayakımta: öpl:* 'without my cup and bowl?' *İrkB* 42: *Man.* (if we have said) *kenü özümüzün (sic) künte ayda öpl biz* 'we ourselves are independent (?) of the sun and moon' *Chuas.* 26-7; *antın öpl bolğay* 'it will be different from that' *TT II* 6, 25: *Uyg. vIII ff. Man. bilğısiz [bilğıtin] öpl üđürtüpüz* 'you separated (mortals) from ignorance' *TT III* 31-2: *öpl öpl kut waxıslğ-lernlıp* 'of various good spirits (Hend.)' *do.* 170: *Chr. andın öpl yolça* 'by a different road' *U I* 9, 14: *Bud. Sanskrit anyatrâ öpl TT VIII A.30: vipragamita* 'separated, parted' *öpl barırlar: er:rd do. C.11; öpl öpl* 'various, different' *do. A.2, G.14, H.8 (öpe öpe); Suv.* 598, 1 etc.; *burxandın öpl* 'other than the Buddha' *U II* 32, 65; *muntaada ađın takı öpl aş içğü yok* 'there is no other (Hend.) food and drink but this' *Suv.* 610, 16-17; o.o. *PP*

66, 2-3 (oğurt-); *TT V* 22, 40-1 (üdrül-); *U II* 42, 7-8 etc.: Civ. öñi öñi *H II* 26, 103, etc.; in *H I* 122 kentir sığıñ üç öñ kesip 'cutting hemp siğ(?) into three parts' öñi is prob. an error for ülüğl: *Xak. XI* öñi: a Particle (*harf*) meaning ğayr 'other'; the final yā is altered from the -n in öñin, just as in Ar. *inkamā* is altered from *inkamana Kaş. I* 135; öñin same translation; one says bu: *attan öñin keldür* 'bring a horse different from this one' (*ğayr hādā*) *I* 94: *KB* (perfume and wisdom) *bolmaz özde öñi* 'are not essentially different' 311; *bolur xalqqa aşığl öñi* 'it has various advantages for the people' 856; o.o. 413, 562 (ađınçığ), 4320 — *yarukta öñin* 'different from light' 835; a.o. 5530: *xii(?) KBVP öñin* at 'a different name' 26, 67: *xiii(?) At.* 180 (1 öñ); *Tef. öñin* 'other, different' 247 (in *Tef.* only öñi means 'previous', in antithesis to soğı 'subsequent'): *Xwar. xiv tepridin öñin* 'other than God' *Nahc.* 248, 9; *öñinlerni ixtiyār kılur* 'he prefers the others' *do.* 255, 8: *Kıp. xiii öñü:* and *özge:* are mentioned as alternatives to *ayruk* for ğayr *Hou.* 54, 13-19.

?S D öñü has been read in various passages but does not seem to be an independent word. *Türkü VIII ff.* Man. öñü Sec. f. of I öñ *Chuas.* 7 (see I öñ); *kamağ öñü(?) yaruk* [gap] *TT II* 8, 70 (?misreading of öñi); *söz sav üngüsü* 'the words which rise' (Particip. of ün-) *M III* 16, 12: *Uyg. VIII ff.* Man.-A (gap—they ate and killed his body(?) *tamu öñünipe tüştü,* 'error for öñünipe 'he fell into the front of hell' *M I* 20, 11: Bud. [gap]k<sub>tin</sub> üngü (gap) Particip. of ün- *U II* 4, 1: Civ. öñü in *USp.* 65, 4 makes no sense and is prob. a misreading of ötrü: *Kom. xiv* 'only' öñü *CCG;* *Gr.* which survives in *NW Kar. L. Inno/ono* 'only, only just' *R I* 1044, 1446 looks like a Sec. f. of *ona:*

## Dis. V. ANA-

*anu:-* 'to be prepared, made ready'. N.o.a.b., but see *anut-, anuk.* *Uyg. VIII ff.* Civ. (an adopted child) *Sutpaknıñ bérmiş aşın yep anımış işin kılıp* 'shall eat the food given by Sutpak and do the work prescribed(?) by him' *USp.* 98, 5-7 (rather a dubious reading): *Xak. XI* *anu:d:* *ne:ğ* 'the thing was prepared (*n'idda*)'; this is an Intrans. (*lāzim*) verb, corresponding to \**in'adda*, but this word does not exist in Ar. *Kaş. III* 256 (*anu:r, anu:mak:*).

D *éne:-* Den. V. fr. 3 *én;* 'to earmark' (an animal). In the medieval period came to mean 'to castrate' (primarily an animal, but also a human being). Survives only(?) in NC Kzx. *ene-* 'to earmark' and SW Osm. *ene-* 'to castrate'. *Xak. XI ol koyın éne:dil a'lama ğanamahu bi-qañ* 'atrāfi'l-āđān 'he marked his sheep by cutting the edge of its ears' *Kaş. III* 256 (*éne:r, éne:mek:*): *Kıp. XIII xaşā min xaşyi'l-faras wa ğayrihi* 'to castrate a horse or other (animal)' *éne-* (? , unvocalized) *Hou.* 38, 7: *xiv* *éne-xaşā Id.* 23: *Osm. XVI ff. ene-*

(less often *éne-*) 'to castrate' in several texts *TTS I* 268; *II* 384; *IV* 297.

\**ina:-* See *inağ, inal, inan-, etc.*

*una-* (Intrans.) 'to be pleased, satisfied; to agree to (do something, -ğalı/-ğeli)'; (Trans.) 'to be pleased with, to approve (something, originally *Acc.*, later *Dat.* or *Abl.*). All occurrences prior to XI seem to be in the Neg. f. S.i.a.m.l.g., in NE *ina-/una-*. *Türkü VIII ff. teğri: una:maduk avıncıç:* 'the slave girl whom Heaven did not favour' *Irkb* 38; a.o. *Toyok III* 2v. 5-6 (*ETY II* 179) (1 a:l): *Uyg. VIII ff.* Bud. (the prince) *yokaru turğalı aş aşlağal unamadı* 'refused to stand up or take food' *PP* 19, 5-6; *neğ unamadı* 'he flatly refused' *do.* 20, 4; *tiđiğal unamadı* 'he refused to be prevented' *U III* 49, 26; (whoever obstructs and . . .) *unamasar* 'does not agree' *do.* 76, 4: *Civ. unamayın* 'I will not agree' *USp.* 9, 5 (reading dubious): *Xak. XI ol bu: ı:şığ una:d:* *radiya bi-hādā'l-amr* 'he was pleased with this business'; and one says *sen una:diğmu: aqabilla wa rađayta anta* 'did you accept and were you pleased?' *Kaş. III* 256 (*una:r, una:mak:*): *xiii(?) Tef. unamadı* with *Acc.*; also Intrans. 327: *xiv Rbğ. ol kızığı unamadı* 'he did not like that girl'; (the serpent was afraid and) *unamadı* 'did not agree' *R I* 1640; *Muh. al-ihtimal* 'to permit, be thankful' (and other meanings) *u:namak* (unvocalized) *Mel.* 35, 14; *Rif.* 121; *tamakkana* 'to have authority, be able' *una-* (unvocalized); *al-tamakkur una:mak* (ditto) *Rif.* 106, 121 (only) (it is not certain that these latter entries belong here): *Çağ. xv ff. una-* (-r, etc.) *rādi ol-* 'to be pleased' *Vel.* 119 (quotn.); *una- rādi şudan* (Nadar 'Ali erroneously translated it *rādi kardān*) *San.* 87r. 17 (quotns.): *Xwar. xiv munlar unamadılar Nahc.* 366, 11; *Kom. xiv una-* 'to agree, consent, obey' *CCG;* *Gr.* 265 (quotns.): *Kıp. XIII ğā'a minā'l-ğā'a* 'to obey' *u:na:- Hou.* 41, 21: *Osm. xv to xvii una-* 'to approve', etc. in three texts *TTS II* 729; *IV* 608 (spelt *ona-*).

D \**oğa:-* See *oğal, oğar-*.

E *öne:-* the word transcribed *öneyü* in *U III* 79, 6; *U IV* 8, 11 and 36 is *öynayu*.

## Dis. ANB

F *anvant* the Sogdian word \**nñnt* (*anvant*) 'cause' occurs several times in *Uyg. Bud.*, apparently always in Hend. with *tiltağ*; it has been transcribed variously as *avant, avint, ayant*, and *avyat*, but these are all errors. *Uyg. VIII ff.* Bud. *neğü üçün kayu anvant tiltağın* 'why and for what reason (Hend.)?' *U I* 24, 2; o.o. *U III* 4, 1; *Suv.* 24, 18; 140, 16.

## Mon. ANC

*enç* 'tranquil, at peace, at rest'; for the *é* see *ençgütlüg.* N.o.a.b. (*Türkü VIII enç* has been read in *I E* 32, but this is an error, see *ançula:-*): *Uyg. VIII ff.* Bud. *alku tudtaçılardın enç esen kilzun méní* 'may he make

me at peace and safe from all grasping (evil spirits)' *U II* 64, 8-9; o.o. of *enç esen Tiş*, 19a, 3 etc.; (at times even of slight illness and discomfort) *neteg enç mü erki* 'how do you suppose that he can be at peace?' *Hüen-ts.* 1828-9; (to all men) *enç tınç* (mis-spelt *tınc*) *bürürmen* 'I give peace and rest' *USp.* 100, 4-5; Civ. *kiyn enç bolur* 'the pain dies down' *TT VII* 22, 15; a.o.o.; *enç* occurs in *TT I* 132, 212, 222; *xiv Chin.-Uyg. Dict.* *t'ai p'ing* 'great peace' (Giles 10,573 9,310) *enç esen R I* 745; *Xak.* xi *enç al-mu'tma'imnu'l-sâkin* 'at rest, tranquil'; hence one says *kângül ençmü* 'is your mind at rest?'; *enç kend* a village belonging to the people of al-Muqanna', God curse him, now ruined *Kaş.* III 437; *erdinç munda: enç (sic) amul* 'you were at rest and tranquil (*sâlim sâkin*) here' *I* 74, 18; *KB ajun ençke teğdi* 'the world attained peace' 103; o.o. 965, 1044, 1772, etc.: XIII(?) *At. tilekçe tiril enç* 'live at peace as you wish' 415; *Tef. enç* seems rather to mean 'comfortable material circumstances' 77; *xiv Muh.(?) al-mustarih* 'at peace, tranquil' *enç* (?), (unvocalized) *Rif.* 154 (only) (also falsely converted into a verb *istarâha ençdi*: do. 103); *Xvar.* xiv *enç* 'at rest' *Qutb* 59; *Kom.* xiv 'at peace' *enç CCC*; *Gr.* 88 (quotn.): *Osm.* xiv *enç* (rhyming with *genc*) in one text *TT S II* 382.

**VU enç Hap. leg.** but cf. *onçsuz*, q.v. This word has been read *unç* and taken to be a Dev. N. in -ç fr. \**un-* Refl. f. of *u-*; indeed in *KB Arat* consistently transcribed *on-* as *un-* and took it to be such a word, but it is unlikely that an Intrans. verb like *u-* would have a Refl. f. (though such cases admittedly do occur), and it seems more reasonable to take this word as a Dev. N. in -ç fr. *on-* meaning 'a promising' (course of action) or the like. *Türkü VIII ol yolın yorısar onç tedim* 'I said "if one went by that route, it is a promising (course of action)"' *T* 24 (or, if *unç*, 'it is possible').

### Dis. ANC

**D anaç Dim. f. fr. ana:** used affectionately, 'dear mother' and the like. Survives only(?) in SW Osm. where it has developed various extended meanings. *Uyg.* VIII ff. Bud. *anaçim* 'a my dear mother' *U III* 9, 2(ii): *Xak.* xi *anaç al-şâğiratu'lla'i turâ' min naşihî fişna ha'annah ummu'l-qavem* 'a small girl who has such natural intelligence that she seems like the mother of the clan'; this word is addressed to her affectionately ('*alâ sabili'ta'attuf*) *Kaş.* I 52; *xiv Muh.(?)* (among 'terms of relationship') *şabihatu'l-umm* 'like a mother' *a:na:ç* (with *çim*) *Rif.* 144 (only).

**enüç Hap. leg.**, but cf. *enüçle:-, enüçlen-.* *Xak.* xi *enüç şafaratu'l-ayn* 'a cataract film on the eye' *Kaş.* I 52.

**öñüç** properly 'larynx, wind-pipe', also used later for 'oesophagus, gullet' and more generally 'throat'. Survives in several NE languages, often much abraded to *öç, öş, ös,*

and the like; SE *Türki öñgeç*; NC *Kır. öñgöç*, Kzx. *öñeş*; SC *Uzb. ʻingaç*. In SW the word used is *öñük* which is noted from XIV onwards *TTS I* 745; *II* 638; *IV* 519 (transcribed *iñiük*) in phr. *kızıl öñük. Uyg.* VIII ff. (in a list of diseases translated fr. a Chinese text) *öñüç ağrıç iñiğ* 'a disease (Hend.) of the larynx' (Chinese *yeh hou* (Giles 12,981 4,007). *U II* 69, 4 (i)).

**D ança:** Equative form of *ol*; properly 'as much as that', but normally in the early period hardly more than 'thus'. There is also, in the early period, a Sec. f. beginning with *t-* of this and other cognate words (*ançıp, ançaru,* etc.). This is usually transcribed *inçe*, a spelling which does occur in *TT VIII*, but as there is also a spelling *inça* in those texts, and as the word survives in this form in NE Tuv., it is likely that the original form was *inça*; and that *inçe* is merely one of several examples of the tendency of *t-* to move into a front position (cf. *iş, t iş, etc.*). S.i.a.m.l.g. as *ança* and the like. As *inça:* always means 'thus', some editors of early texts have tended to 'correct' words meaning 'thus' to *inçe* even when *ança:* is clearly written. See *Doerfer II* 560. **Türkü VIII ança:** 'thus' is common in *I* and *II* and occurs in *T* 2, 6, 8, 10 (*ö:ğleş-*), etc.; *Ongin* 8, 11; *X.* 20, 23; it is generally used near the end of a sentence or para. to summarize briefly what has gone before or, less often, what follows, e.g. *anı: köriip ança: billiğ* 'when you see it (the memorial tablet) know thus' (i.e. what has been said in the preceding sentences) *IS* 13; VIII ff. the concluding sentence of each para. in *Irkb* begins *ança: billiğ* (or *bill:ğler*) 'know thus' (i.e. as follows, the omen is good or bad); *ança: temi:ş* 'this is what he said' *Toyok III* 2r. 4, 10; v 2 (*ETY II* 179); *Man. neçe yügürür ertli ança kusar yarsiyor ertli* 'the more he ran the more he vomited (Hend.)' *M I* 7, 12-13; *inça (sic) sakıntı* 'thus he thought' (i.e. as follows) *do.* 5, 1; *Uyg.* VIII ff. *Man.-A inça kaltı* 'just as' . . . *taki yeme ançulayu kaltı* 'and also just as' . . . *inça belğürtti* 'thus he explained' *M I* 7, 2-8, 18; *Man. inça kaltı Wind.* 22; Chr. (then King Herod) *inçe tęp yarlıkadı olarka* 'gave them the following orders' *U I* 5, 3; *ança barıp* 'as they went thus', *do.* 8, 10-11; Bud. *inça: (sic) tęp yarlıka:dı TT VIII H.1*; *inçe: (sic) saksa:ır* 'if one thinks thus' *do.* K.2; o.o. of *inçe: do.* O.1, 9; *inça tęp tedi* is common *U III* 7, 6; *U IV* 28, 3 and 6; *PP passim*; *inça kaltı TT IV* 8, 55—*ança yeme kutluğ kivilğ ermezmi men* 'am I not as fortunate (Hend.; as him)' *U III* 7, 6-7; a.o. *U IV* 28, 5; *etözleriçe ança munça tusulur* 'they get more or less advantages for their bodies' *TT VI* 262; Civ. *apa kitay simikin ança munça sokup* 'put in it a certain amount of Chinese *sımuk*' *H I* 148; *inça söleştimiz* 'we have agreed as follows' *USp.* 108, 5; 109, 4; *Xak.* xi *avçı: neçe: a:l bilse: adıç ança: yo:l billi:* 'however many tricks the hunter knows the bear knows as many ways out' *Kaş.*



I 63, 13; 332, 12: **oza:kı: bilge: ança:** **aymı:s** 'the ancient sage said as follows' I 88, 22; o.o. III 133, 8 (bél); 233, 16; n.m.e.; no occurrence of **inça:**; **KB** (of the stars) **bir ança . . . bir ança . . . bir ança . . . bir ança** 'some . . . some' 129; **tillig ögdüm ança ara sögdüküm** 'I have praised the tongue to some extent and at times abused it' 184; **bir ança** 'a certain amount, for some period' 234, 954: XIII(?) **At. bir ança bodun** 'a certain number of people' 123; **Tef. ança** 'so (much)'; **bir ança** 'a certain number of'; **ançaka tegi** 'until'; **ançadın berü** 'for some time past' 53: **Çağ.** xv ff. **anca** (*sic*) **ân qadr** 'that amount, so much' *San.* 51 v. 12 (quotn.): **Xwar.** xiv **bir ança . . . bir ança** 'a certain amount . . . a certain amount' *Nahc.* 260, 16; **Kom.** xiv 50 ('some') **ança** (sometimes followed by **neçe**); 'now forthwith' (*sic*) **bir ança CCl, CCG; Gr.** 37 (quotns.): **Kıp.** xv (under **degme**) **bir ança:** means 'some' (*ba'd*); **bir** means 'one' (*waâhid*) and **anca** 'like it' (*miâluhu*) and the two combined *ba'd Id.* 49: **Osm.** xiv ff. **anca** 'so much', occasionally **onca**, and **bir anca** c.i.a.p. *TTS* I 25; II 33; III 20; IV 22.

**D aççı:** N.A.g. fr. 4 **aç** (3 ep) 'hunter'. Rare in Uyğ., but clearly so spelt. A l.-w. in Mong. as **açı** (*Kow.* 18, also **açıçı**; *Haltod* 4). It is not clear whether the same word in some NE languages and NC Kir., Kzx. is a survival or a borrowing fr. Mong. Uyğ. viii ff. **Bud. keyikçi aççı tuzakçı boltumuz erser** 'if we have been hunters of stags and wild game or trappers' *U II* 84, 9-10; *TT IV* 8, 56-7.

?**F ançu:** n.o.a.b., but cf. **ançula:-**; used only in the Hend. **ögdür ançu** which seems to mean 'gift' or 'reward'. In *U III* 92, in a note on 32, 16 it is suggested that it is the Chinese phr. *an chu* 'to live in peace' (*Giles* 44 2,527); the semantic connection is not convincing, but the word is prob. a Chinese l.-w. Uyğ. viii ff. **Bud. alı yarlıkuzan teprî baxşı nomlamış nom etiriniñ ögdürin ançusun** 'may the sacred preacher deign to receive a reward (or gift in return?) for the precious doctrine which he has preached' *U III* 32, 14-16; (go and kill the six-tusked elephant; if you do this) **saña uluğ törlüñ ögdür ançu bar** 'there are various great rewards (or gifts?) for you' *do.* 56, 8-10.

**S inça:/inçe:** See **ança:**.

**I inçü:** n.o.a.b.; poorly attested in the early period, but its only occurrences being in Uyğ. Civ. documents of which one certainly, and the other two probably, date from the Mong. period. There is, however, no good reason for supposing that this is a l.-w. The only early (XIII) Mong. word of comparable form is **ince** 'a maid-servant given to a bride at her marriage' (*Haenisch* 83, there connected with Chinese *ying*, same meaning (*Giles* 13,343)) which is no doubt the original form of **inci** 'dowry' (*Kow.* 280, *Haltod* 62). This latter is a Mong. l.-w. in various NE languages and NC Kir., Kzx. There is no real semantic

connection between these Mong. words and **inçü**; which at any rate in the medieval period had much the same meaning as English 'fief', that is 'a piece of land granted by a ruler on condition of the performance of certain services', and, by extension, 'the person(s) bound to perform such services'. Whether this was the original meaning it is hard to say. It has been plausibly suggested that this is the word which appears in the Staël-Holstein scroll, a Khotanese Saka document dated A.D. 925, in the forms 'ijüwa and injü, meaning apparently 'the chief tribe in a confederation', that is the ruler's own tribe (see *Asia Major*, n.s., vol. II (1951), p. 17; vol. IV (1954), pp. 90 ff.). The original meaning may have been nearer to 'family or clan property', and in particular 'a chief's own property'. See *Doerfer* II 670. Uyğ. viii ff. Civ. (two land-owners too old to work say) **urluk inçülerdin inçü borlukka edlegüci bir erkliñ kişi børsün** 'let them give a responsible person from the family properties(?) to the family (?) vineyard to cultivate it' *USp.* 21, 3-4; in *USp.* 22 (mid-xiv) **inçü bağıcı** 'a worker in the family(?) vineyards' occurs 10 times; **inçü kılıkı bile inçü borlukçı kezikte barça barsun** 'in accordance with the custom of the family estates(?) let all the vineyard workers on the family estates(?) go in turn' *do.* 25, 5-7: **Çağ.** xv ff. **inçü** 'a vassal (*tapu adamı*) who goes voluntarily to a *beg*, enters his service and works for him' *Vel.* 82 (quotn.); **inçü** (spelt) ((1) 'pearl'; (2) *mamlük* 'servant, slave'; (3) *amlak wa raqbât-i xâşşa-i diwâni* 'private lands and slaves belonging to the government' *San.* 117 v. 15; **Xwar.** XIII **inçil** 'inheritance' *Ali* 47: **Kıp.** xv in a Golden Horde letter dated A.D. 1428 (they went off) **öz ellerin ala** 'retaining (only) their own realms', with **ellerin** glossed **inçü** 'fiefs' A. N. Kurat, *Altın Ordu, Kırm ve Türkistan Hanlarına ait Yarlık ve Bitikler*, Istanbul, 1940, p. 9, l. 11: **Osm.** xv **inçüleri ya'nî asirleri ve kulları** 'their vassals, that is prisoners and slaves' *TTS* II 541.

**S 2 inçü** See **yinçü:**.

**C? ançıp/inçip** prob. a crasis of **ança erip**. Occurs always in isolation at the beginning of a sentence, normally meaning 'this being so', or 'so much for that', less often almost 'on the other hand, but' or used without any particular content to mark the beginning of a new para. N.o.a.b. **Türkü** viii ff. *Irkb*, *Postscript* (**alku:**) **Man.** (you will make me a Manichæan) **inçip** 'on the other hand' (my mind is not yet stable) *TT* II 8, 40; (I have been a great enemy and sinned against him) **inçip** 'but' (I will submit?) to God and the doctrine) *M III* 13, 7 (iv); a.o. *do.* *M III* 21, 1 (i) (**ağı:**) **Uyğ.** viii (after describing the events of one year) **ançip bars yıka:** 'So much for that, now in the Leopard Year' *Şu.* E 7; **ançip ol yıl küzün** 'So much for that, in the autumn of that year' *do.* 8; o.o. *do.* *W* 1, 4: viii ff. **Man.-A ançulayu kaltı . . . inçip** 'just as . . . so also' *M I* 16, 13-15: **Chr.** (Herod gave his orders

to the Magi) **inçip** 'that being so' (they set out) *U I* 6, 4; (the flame shot up) **inçip** 'that being so' (the Magi did obsequence) *do.* 8, 14: Bud. **inçip** is common in *TT VIII*, and is the standard translation of Sanskrit *tu* 'but' and *hi* a particle of vague meaning emphasizing the previous word; as these are enclitics **inçip** exceptionally occurs otherwise than as the first word of the sentence; (if one wishes to be cured of a disease) **inçip** 'then' (one must burn incense) *TT VII* 40, 19; **inçip** merely states a new para. *PP* 15, 1; 24, 4: Civ. **inçip** 'but(?)' *TT I* 79.

**C ançak** almost certainly a crasis of **ança: ok**, practically synonymous with **ança:**; the parallel form **inçak** occurs only(?) once, and there is a suspect form **ançag**, see below. See also **inçek**. Survives in NE Khak. **ançok** 'just that amount' *Bas.* 27; NW Kar. **K, L ançax/ ançex** 'only, but' *R I* 242; *Kow.* 156; SW Az. **ançag**, Osm. **ançak** 'only, only just, but, particularly'. See *Doerfer II* 559. **Türkü VIII** judging by the squeeze the correct reading of *lx.* 17 is [Küli Ç]or **ançak** (not **antak**) **bilgesi: çavuşı: ertli:** 'Küli Çor was thus his Counsellor and Army Commander': *viii ff.* Man. (he tore off his clothes and) **inçak (sic) yügürtü bardı** 'ran off like that' *M I* 7, 17; **seniğ ayğaç ançak ol** 'what you say is like this' *M III* 23, 6-7 (i): Yen. in a graffito edited in *Mal.* 39, 6 and amended in H. N. Orkun *Türk Dili Belleten.* S. III, no. 14-15, p. 53, **ançag étip . . . ançag ét** 'so organizing . . . so organize' (these texts are incoherent, and the transcription and orthography dubious, the only early occurrence of **ançag**): (**Xak.**) *xiii(?) Tef.* (you will see it) **ançagin** 'like this' (?); **ançak** (1) 'if it were not so(?)'; (2) 'so long as'; (3) 'thus, in order that'; **ançok** (3) only 54: **Xwar.** *xiv ançak* 'only, however' *Qutb* 8; **Kom.** *xiv* (when he had said this the angel) **ançak körünmedi** 'forthwith disappeared' *CCG*; *Gr.*: **Kip.** *xiv ançak hasbu* (so vocalized) 'equivalent, sufficient'; you say **son bu dir ançak** not translated,? 'the conclusion is just this' *İd.* 24; (in a list of pronouns, adverbs, etc.) **bas** 'only' **ançak** *Bul.* 15, 6: *xv lāğayr* 'not otherwise' **ançak**, which also means *saūā* 'equally' and *wahdahu* 'by itself' *Tuh.* 90b. 2: **Osm.** *xiv to xvii ançak* (sometimes **ançag**) 'thus, so much', and the like in several texts *TTS I* 26; *II* 33; *III* 20; *IV* 22; *xviii ançak* (spelt) in *Rümi, hamān* 'exactly so' *San.* 51 v. 14 (quoten. *Fuđūli*).

**inçik** 'groaning'; cf. **inçikla:-**. A Den. V., **inçikir-**, appeared in the medieval period in Çağ. (as **inçiklir-**), Kıp., and Osm. fr. *xiv* onwards. **Inçik (inçik)** 'groaning' survives in SE Turfan dialect K. Menges, *Völkskundliche Texte aus Ost-Türkistan*, SPAW 1933, XXXII, p. 108. See *Doerfer II* 558. **Xak.** *xı KB yatur inçikin* 'he lies groaning' 4722, 5963, 6439: **Osm.** *xiv inçag* (?sic) 'a pitiable state' *TTS I* 351.

**SC inçek** Hap. leg.; apparently a Sec. f. of **ançak** (cf. **inçe:**). **Türkü VIII ff.** Man. (the

sacred king and the Hearers discussed these questions for two days and nights, on the third day) **bir közüğe teğl tepriken inçek katıglantı** 'the devout struggled on in this way to the very last(?)' (thereafter the sacred king's mind weakened a little) *TT II* 6, 29.

**D eñçgü** A.N. fr. **eñç;** 'peace, tranquillity'. Survives in some NE languages as **ençü/ ençig/ençigü** *R I* 746. **Üyg.** *viii ff.* Civ. **eñçgüñ meñiğ bultukmaz** 'no peace and joy are found for you' *TT I* 20.

**S inçge:** See **yinçge:**.

**D eñçlik** A.N. fr. **eñç;** 'tranquillity, security'. N.o.a.b. **Xak.** *xı KB* (if he has a sword and a bodyguard) **beğ eñçlik bulur** 'a *beğ* obtains security' . . . (if the sword is sheathed) **beğ eñçlik yemez** 'a *beğ* does not enjoy security' 2143, 2144; a.o. 5734 (**eñinilk**): *xiii(?) Tef.* **eñçlik** 'comfortable material circumstances' (?) 78.

**VUF oñjin** 'a kind of devil'; almost certainly a Chinese l.-w., possibly representing, as suggested in *TT III* 29, note 91, *wang jên* 'dead man' (*Giles* 12, 502, 5, 624). N.o.a.b. **Üyg.** *viii ff.* Man. **yek oñjinlar** 'demons and devils' *TT III* 91: Bud. *TT VI* 59 (**yélpik**): **Xak.** *xı oñju:j:n* (specifically so spelt) **al-ğülü'llađı yağtalu'l-insān fi'l-māfaza** 'the demon who devours men in the desert' *Kaş.* *I* 145.

**D eñçsiz** Priv. N./A. fr. **eñç.** N.o.a.b. **Üyg.** *viii ff.* Civ. (a man will not be freed) **bu eñçsizdın** 'from this restlessness' *TT I* 80; (a remedy for pains in the back, breathlessness) **eñçsiz bolmakıgı alku yél iglig** 'restlessness and all windy diseases' (see **I yé:l**) *H I* 13: **Xak.** *xı KB eñçsiz* in an obviously erroneous v.l. 1871.

**VUD onçsuz** Hap. leg.; Priv. N./A. fr. **onç** q.v.; if this is the right transcription, 'incurable' is the logical meaning; **onçsuz** might mean 'disabling', but is improbable. **Üyg.** *viii ff.* Bud. **uluğ törliğ onçsuz serinçsiz emğeklerig** 'various great incurable and intolerable pains' *U II* 32, 61.

#### Dis. V. ANÇ-

**VU?D eñçik-** Hap. leg.; morphologically an Intrans. Den. V. fr. **eñç**, possibly in the sense of being at rest because insensible. **Xak.** *xı er eñçikti:* **đahabat hāssatı'l-racul min şabbi'l-mā'i'l-bārid** 'alayhi ha'annahu muğmā wa arta'ada minhu wa tağallaşa' 'the man lost all feeling through having cold water poured on him, as if he had fainted, quivered and shrivelled up' *Kaş.* *I* 243 (**eñçike:r**, **eñçikme:k**).

**D eñçlen-** Hap. leg. ?; Refl. Den. V. fr. **eñç;** cf. **eñçrün-**. **Xak.** *xı KB tümen arzū ni'mat yéđiñ eñçlenip* 'you have enjoyed all that you wanted, living in peace' 5801.

**D eñçrün-** pec. to **KB**; apparently Refl. f. of **\*eñçer-**, Intrans. Den. V. fr. **eñç;** syn. w.

**ênçlen-**, the choice between the two verbs being determined by the exigencies of the rhyme. *Xak. XI KB é(II)ğ taxtka minsün bu kün ênçrünüp yağıştı yér öpsü yırak yınçrünüp* 'let the king ascend the throne to-day, living in peace; let his enemies kiss the ground bowing from afar' 5805; a.o. 6210.

## Tris. ANC

**D ança:da:** Loc. of **ança:** declined irregularly as a Noun; 'then, thereupon'. Survives only (?) in NE Khak. *ancada* same meaning. *Uyg. VIII ff. Bud. (they fainted and) ançada kên témin ôğlenip* 'then immediately afterwards recovered consciousness' *Suv. 619, 18-19*; Civ. (if you reach the last month of the year) *ançada témin* 'then immediately' *TT I 86*.

**D ançakıña:** Dim. f. of **ança:**; 'a very little', in Neg., sentences 'in the least'. N.o.a.b. *Uyg. VIII ff. Bud. ançakı'a yeme korkmatın* 'and without being in the least afraid' *U IV 8, 24*; *ançakı'a yeme tınmatın* 'and without resting at all' *do. 22, 272*; o.o. *do. 36, 95-6*; *Tış. 15a. 2*; *Suv. 601, 22*; (when I heard that you were in good health) *antakı'a (sic) ok körünmez yarudı* ('everything) became bright (to an extent which) had never in the least been seen (before)' *Hüen-tı. 1876-7*; *antakı'a ok ol tuğuru umamaklığ emgekintin ozup* 'being released from the pain of being completely unable to give birth' *USp. 102c. 6-7* (*antakı'a* makes no sense in these contexts and is prob. an error for *ançakı'a*).

**D ançağınçakan** Hap. leg.; **ança:** with the Suff. (normally Dev.) -*ğınça* (*v. G. ATG, para. 436*) 'until' and the Suff. (*kan do., para. 437*) which has a vague temporal significance; 'soon afterwards' or the like. *Türkü VIII ff. Man. (in his drunkenness he thought he was very happy) ançağınçakan yarın yarudı kün tuğdı* 'soon afterwards it got light and the sun rose' *M I 6, 19-20*.

**D ênçgülüg** P.N./A. fr. *ênçgü:* 'peaceful, tranquil'; some of the occurrences listed below may be the A.N. *ênçgülük*. N.o.a.b. *Uyg. VIII ff. Man. ênçgülüg orunka* 'to a peaceful place' *TT III 12*; Bud. Sanskrit *yogakşemâti-vâhana* 'bringing advantageous security' *yara:şı ênçgölügke ya[gap] TT VIII A.36* (so spelt, but prob. A.N.); *ênçgülüg . . . nirvan* 'a peaceful . . . *nirvâna TT IV 9, 59-60*; o.o. *U III 11, 4*; *Tış. 22b. 7-8*; *USp. 102a. 35* (prob. A.N.); Civ. *ênçgülüg bolğuluk belğün belğürmez* 'the sign that you will become at peace does not appear' *TT I 61-2*; a.o. *do. 152-3*.

¿**C ançulayu:** prob. a crisis of **ança:** and **ula:yu:**; cf. **bulıtçulayu:**, **munçulayu:**; not connected with **ançula:la-**; 'thus, so, so much'. Survived until recently in SW Osm. as **ançılayın**, same meaning, described in *Sami 57* as 'obsolete'. *Türkü VIII ff. Man.*

*M III 14, 3 (iii) (İglđ-): Uyg. VIII ff. Man.-A inça kaltı . . . ançulayu ma* 'just as . . . so also' *M I 13, 7-10*; *kaltı . . . ançulayu ma do. 17, 14-16*; *ançulayu kaltı . . . inçip do. 16, 13-15*; Man. *TT III 98-9 (amra:-): Bud. kaltı . . . ançulayu Suv. 138, 22*; *ançulayu . . . kaltı . . . -çe PP 38, 5-7*; *inça kaltı . . . ançulayu TT V 26, 93*; ne teg . . . *ançulayu do. 24, 52*; Sanskrit *tathaiiva* 'and like that' *ançulayu ok TT VIII B.15*; Sanskrit *tathâgata* 'having thus come' (epithet of Buddha) *ançulayu kelmiş U II 32, 63* and 2 etc.; *ançulayu* 'similarly' *TT V 8, 77*; a.o.o.: Civ. *bu ırk yeme ançulayu ok ol* 'this omen, too, is the same (as the previous one)' *TT VII 28, 9* a.o.o.: *Çağ. xv ff. ançılayın* (spelt) *ânçunân* 'thus, so, in a like manner' *San. 51v. 15*; Osm. *xiv ff. ançılayın* 'thus, so, the same, likewise'; c.i.a.p. *TTS I 26; II 34; III 20; IV 22*.

**S oņu:jın** See **oņjın**.

## Tris. V. ANÇ-

**D inçikla:-** Den. V. fr. *inçik*; 'to groan'. Survives only (?) in SW xv Anat. *SDD 771*; but the Refl. f. also survives in NE Khak. *Uyg. VIII ff. Bud. kücsüz savın inçiklayu yatur erdi* 'he was lying groaning with a feeble voice' *U III 35, 22-3*; o.o. *do. 27 (kô-đuru): Suv. 12, 22 (ağrın-)*.

**D enüçle:-** Hap. leg.; Den. V. fr. *enüç*. *Xak. XI otaç: kö:züğ enüçle:di: 'alaca'l-ıtabı'l-'-ayn mında'-zafara* 'the physician cured the eye of cataract' *Kaş. I 299* (*enüçle:r, enüçle:me:k*).

**D?F ançu:la:-** Den. V. fr. *ançu:*; 'to present, offer (something Acc.)', sometimes to God or a superior; not connected with **ançulayu:**. N.o.a.b. *Türkü VIII* (he seized Oņ Totok's brother-in-law with his armoured hand, and) *yarıklığdı: xağanka: ançu:la:dı:* 'still in armour presented him to the *xağan*' *I E 32* (hitherto misread as *ênçula:dı:*); *Uyg. VIII Çik bođunka totok bértım işvaras tarxtat anta: ançu:lad[ım]* 'I gave the Çik people a *totok* (military governor) and presented *ışvaras* (q.v.) and *tarxans* to them there' *Şu. S 2: VIII ff. Bud. (let him take various flowers and foodstuffs and) ağır ayamakın tapınzun ançulazun* 'worship with profound respect and present them' *U I 30, 8-9* (the Chinese original has *fêng hsien* 'respectfully present' (*Giles 3,574 4,530*)); *ançulasar tapınzar TT V 28, 125-6*.

**D enüçlen-** Hap. leg.; Refl. f. of *enüçle:-*. *Xak. XI anıñ kö:z enüçlendi: waqa'atı'l-'-zafara fi 'aynihi* 'a cataract formed in his eye' *Kaş. I 291* (*enüçlenür, enüçlen-me:k*).

**D ênçsire-** Priv. Den. V. fr. *ênç*; n.o.a.b. *Uyg. VIII ff. Bud. negülük munı teg ênçsireyürsen . . . oğlı tıltağında ênçsiregülük savlarığ kepürü sözledi* 'why are you uneasy like this? . . . he explained the

reasons which made him uneasy about his son' *USp.* 102b. 11-13.

**D** *ençsiret*- Caus. f. of *ençsiret*:-; n.o.a.b. *Uyğ.* viii ff. *Bud.* (these many kinds of) *ünliğlarağ ençsiretmek tsuy* 'sins of making people uneasy (or insecure)' *U II* 87, 56; a.o. *do.* 78, 38.

### Mon. AND

**and/ant** (the first prob. the original form) 'an oath'; also used in the phr. **and iç-** 'to swear (lit. to drink) an oath'. See *Doerfer II* 561. S.i.a.m.l.g. except NE; and **iç-** s.i.m.m.l.g. *Uyğ.* viii ff. *Bud.* *Kuan* 14, 177 (**andık**-); **Xak.** xi and *al-half* 'an oath'; hence one says **andık ihlif** 'swear an oath' *Kaş.* I 42; and **key yeme bérürirler** 'and firmly give an oath' *I* 459, 6: *xiii(?) Tef.* and **iç-fant iç-** 51-3; *xiv Muh.* *al-yamin wa'l-half* 'sworn undertaking, oath' and *Mel.* 82, 15; *Rif.* 188; a.o. 25, 9 (**iç-**): **Çağ.** xv ff. **ant** (spelt) *saugand* 'oath' *San.* 51 v. 10 (quotn. containing **ant iç-**): **Xwar.** *xiv ant, ant iç- Qutb* 8; *Nahc.* 265, 2; 333, 15: **Kom.** *xiv* 'to swear an oath' **ant iç- CCG**; *Gr.* 38 (quotn.); **Kip.** *xiii halafa andiç-* (*sic*) *Hou.* 36, 18; *xiv ant al-yamin*; hence **antiş** (*sic*) 'to drink an oath, that is swear' *Id.* 24: *xv fi'hu'l-qasam lahu* 'indahum' 'their word for "oath" is ant ("with a back vowel")' and the Imperat. is **antiş** (other conjunctival forms given) *Kav.* 43, 14; *halafa ant bér-* *do.* 77, 8: *halafa ant iç- Tuh.* 13b. 10; *yaminu'l-half ant* *do.* 39a. 8; *yamin.* *ant do.* 89b. 1: **Osm.** *xiv ff. and, and iç-* c.i.a.p. *TTS I* 30; *II* 42; *III* 29; *IV* 26.

### Dis. AND

**apıt** 'a rather large bird predominantly red', originally 'the ruddy goose (*Anas casarca*)', but later used for other large birds. Survives in NE Khak. **art** 'the black diver (*Anas nigra*)' and SW Osm. **apıt** 'ruddy goose' (xx Anat. **ankit/ankut/angürt** *SDD* 104-5). There may have been some confusion between this word and Mong. *angir* 'black diver', which occurs as a l.-w. in NE Alt. **angar** *R I* 184, *Tuv.* **agğir** and NC Kir **apır** (*Anas tadorna*). **Ankud** in *San.* 51 v. 29 was misread as *ankur* and appears as an alternative to **ankut** in this form in later authorities, e.g. *R I* 186. See *Doerfer II* 563. *Uyğ.* viii ff. *Bud.* (if they are reborn as animals, they become) **apıt köğürçgen kirpi** 'ruddy geese, pigeons, or hedgehogs' *Suv.* 299, 6: **Xak.** *xi apıt al-nuham* 'the ruddy goose', it is a red bird like a goose (*al-iwazza*) *Kaş.* I 93: **Çağ.** xv ff. **ankud/ankut** 'a kind of bird (*murğ*) smaller than a goose (*ğaz*) and larger than a duck (*urdak*), variegated in colour (*ablag*) with black, white and red tending towards yellow, with warm, moist flesh'; also called **ankut**, in Ar. *nuham* *San.* 51 v. 29; **'ankut** 'the well-known bird smaller than a goose and larger than a duck, also called **ankut/ankud**' *do.* 261 v. 17: **Kip.** *xiv apıt* (with -ğ-) a bird called *al-unaysa* (so vocalized, but ?*al-anisa* 'magpie') *Id.* 25: *xv abū farw*

'a chestnut' **ankut** *Tuh.* 4b. 11 (a very odd translation, some words may have fallen out between the two): **Kar. L.** pre-xx 'I am a companion to owls' (*Job* 30, 29) **da dost ankit balalarına** *R I* 235; *Kow.* 156: **Osm.** *xv ff. apıt* occurs in one xv text, and in a number of dicts. translating Ar. *nuham* and Pe. *ruhām* (unidentified), *surxāb* 'ruddy goose', *şawāt* (normally 'bustard') and *gūman* (normally 'owl') *TTS I* 28; *II* 37; *III* 25; *IV* 28.

**VU apıt** *Hap. leg. Xak.* *xı apıt gam'u'l-şarab* 'a funnel for wine'; *prov. bart kličik bolsa: apıt bedük ur idā kāna'l-naytal sağır fa-da'it-gam' kabir* 'if the wine measure is small, put in a big funnel' *Kaş.* I 93 (**VU bart**, q.v., is mis-spelt *yurt* in the MS.).

**D anta**: Loc. of **ol** used as an Adv. normally of place 'there', and in the earlier period, of time, 'then', in the latter case usually followed by a Postposn. In Runic script also written with a ligature representing **-nt-**; the form in *Uyğ.* is uncertain and prob. not uniform. S.i.a.m.l.g., except SW where it has recently been displaced by **orada** (o *arada*) in Az., Osm., and phr. like **ol yerde** in Tk. **Türkü** *viii anta*: 'there' is common; **anta: késre**: 'thereafter' *IE* 5, 39, etc.; *II E* 5, etc.; *Ix.* 19; **anta: ötrü**: 'thereupon' *T* 12, 16: *viii ff. anta*: 'there' *IrKB* 56: **Man. anta ötrü** *TTII* 10, 86: *Uyğ.* *viii anta*: 'there' common in *Şu.*; **anta: ötrü do. S** 5: *viii ff. Man.-A anta ötrü M I* 9, 3: Chr. **anta** 'there' *U I* 6, 9: *Bud.* Sanskrit *tata* 'there' **anda:da**: (*sic*) *TT VIII A.46*; **anda**: *do. K.1(?)*; **anda (anta)** 'there' is common; 'then' *TT V* 10, 96; **anta ötrü do.** 8, 66, etc.; **anta kén do.** 8, 81; **anta ok** 'then and there' *U II* 23, 17; **anta basa** 'thereafter' *do.* 19; **anda munda** 'in every direction' *Suv.* 625, 10-11: **Civ. anda: basa TT VIII L.33-4**; **anta ok TT VII** 21, 9: **O. Kir. ix ff. anta**: 'there' *Mal.* 11, 3: **Xak. xi anda**: an Adv. (*harf*) meaning *hunāka* 'there' *Kaş.* I 125; ditto *I* 130; *I* 109 *III*; 224 (**basat**); 5 or 6 o.o.: *xiii(?) At. anda* 'there' 244, 276; *Tef. anda* 'there, then'; **anda kēdin** (*sic*); **anda soğ** 'thereafter'; **anda öğdin** 'before that' 51: *xiv Muh. tamna* 'there' **anda: Mel.** 5, 7; 15, 4; *Rif.* 75, 91: **Kom. xiv** 'there, then' **anda**; 'then' **anda ox CCI, CCG**; *Gr.* 176: **Kip. xiii hunālika** 'there' **anda: Hou.** 57, 4: *xiv ditto Id.* 24; *hunāka anda: Bul.* 14, 13: *xv ditto Kav.* 35, 18; *Tuh.* 42b. 2 etc.: **Osm. xiv ff. anda** 'there', less often 'thither and 'then', common to *xvi*, sporadic later *TTS I* 26; *II* 34; *III* 21; *IV* 23.

**VU?D öğdi**: pec. to *KB*, where it is common; it nearly always occurs in assocn. w. **törö**: and the contexts suggest that it means 'the traditional customs (of a people)', that is something fairly authoritative, but not as binding as **törö**: 'traditional, customary law'. **Xak. xi KB işiz öğdi urma törü edğü ur** 'do not impose evil customs, impose good traditional laws' 1456: **neteg tutsa begler kör öğdi törü boğun boldı andağ ol öğdi körü**

'whatever kind of customs and traditional laws the *begs* maintain, the people become of the same kind, observing those customs' 2111; o.o. 1459, (1460 spurious), 1547 (töğdül), 2179, 2490, 4605, 4720, 5735, 5765.

C antağ a crasis of an-(ol) and teğ (the original form anteg actually occurs twice in *T*); an Adv., occasionally used Adjectivally, meaning 'like that, thus, so'. S.i.a.m.l.g. except apparently NW. Türkü VIII biz anteg ertimiz 'that was our situation' *T* 8; (a spy came from the Türgeç *xağan*) savi: anteg 'his report was as follows' *T* 29—körüg savi: antağ (sic) *T* 9, similar phr. *f* 36; antağın üçü:n 'because you were like that' *I* S 8, *II* N 6; antağ küllüg *xağan* ermiş 'he was such a famous *xağan*' *IE* 4, *II* E 5; (antak in *Ix*. 17 is a misreading of ançak q.v.): VIII ff. antağ küllüg: men 'I am so strong' *IrKB* 3, 20, 60; o.o. do. 10, 40; antağ tér 'this is what he says' do. 44; Man. antak (sic) terkin 'so quickly' *M* I 7, 15; Yen. andağ (so spelt) ermiş *Mel.* 29, 7 (rather a dubious text): Uyğ. VIII ff. Man.-A yek antağ ölti 'thus the demon died' *Man.-Uig. Frag.* 401, 9; Man. neğ andağ (sic) tev kür yelvi arviş yok kim ol umağay 'there are no tricks (Hend.), sorceries and spells such that he cannot perform them' *M* II 5, 8-10; erdemi sevinçli yel teğrinin antağ 'the virtue and attraction of the wind god is like this' *Wind.* 5 (in a later parallel passage muntağ): Bud. Sanskrit *tathā* 'thus' a:ndağ; andağ *TT VIII* E.45; also spelt a:ndağ; andağ erip 'that being so' *TT V* 22, 17; né üçün andağ tétir 'why is it so called?' do. 24, 63; many o.o.: Civ. bu çurnu küçl antağ (sic) ol 'the strength of this powder is such that' *TT VIII* M.20; a:ndağ (sic) muhurta a:ndağ yultuz a:ndağ raşıta: ermiş 'during such a period of an hour (Sanskrit) such a star was in such a sign of the Zodiac (Sanskrit)' do. L.31; bu yeme andağ ırk ol 'this, too, is the same kind of omen' *TT VII* 29, 8 (cf. ançulayu): Çiğli XI andağ: an Adverb (*harf*) meaning *kaḍālika* 'thus'; hence one says andağ (sic) aydım 'I spoke thus' (*kaḍā*) *Kaş.* I 118; about a dozen o.o. in *Xak.* quotns.: XIII(?) *Tef.* andağ 'thus; such (Adj.);' andağ ok 'thus' 51; Çağ. xv ff. andak *ançulayın Vel.* 31; andak *ançunān* 'thus' *San.* 51 v. 21 (quotn.): *Xwar.* XIII(?) andağ körüklüg 'so beautiful that' (kim) *Oğ.* 59-60; a.o.o. qualifying Adjs.: XIV andağ olturur erdi kim ka'annahu 'he sat as if he was' (a prisoner awaiting execution) . . . andağ kađu hasrat birle olturdu 'he sat in such anxiety and distress' *Nahc.* 236, 15-17; *Kip.* XIV andawok (< andağ ok) *kaḍāka ay miñ dāka Id.* 24; *Osm.* XIV to XVI andak 'forthwith, immediately; so much' in several texts *TTS I* 26; *III* 22; *IV* 24 (other meanings not listed).

VU?D indağ Hap. leg.; this word, spelt *alif min dāl gayn* follows andağ in a section containing words with -a- in the second syllable, an *alif* must therefore be restored after

*dāl*; there is a *kasra* more or less below the *nūn*, but this must belong to the initial *alif*. *Xak.* XI indağ: *ğ iğaru'l-munxul wa'l-ğirbāl* 'the hoop of a sieve (Hend.)' *Kaş.* I 118.

enek Hap. leg.?. *Oğuz* XI enek *al-sağh* 'a flat roof, a level surface' *Kaş.* I 105; (XIV *Muh.*?) *al-nihāya* 'end, extremity', and the like *enek Rif.* 188 (only) can hardly be the same word.

endik 'simple-minded, stupid'. Survives in SW xx Anat. endik 'bashful, gauche' *SDD* 533. *Xak.* XI endik er *al-raculu'l-ablah* 'a simple-minded, stupid man' *Kaş.* I 105 (prov., verse): (Xwar. XIV *usi entikti yıklu yazdı turdı* 'he was dumbfounded, almost collapsed and stood still'; unless entikti can be explained as a crasis of entik erdi, this must be a cognate verb entik- *Qutb* 21): *Osm.* XIV bu yolda ki üküş yiter ende baş 'on this road where many stupid people go astray' *TTS II* 382 (perhaps the same word).

D andlığ P.N./A. fr. and; 'bound by an oath, sworn (friend)'. Survives only(?) in NC Kır. anttu: and SW *Osm.* antlı. (Türkü IX ff. Yen. the reading antlığ in *Mal.* 39, 2 is discarded in Orkun's (see ançak) revised edition): O. Kır. IX ff. antlığ adaşım: (I have parted) 'from my sworn comrades' *Mal.* 11, 8; *Xak.* XI *KB* ukuş ol sağa edğü andlığ adaş 'understanding is a good sworn comrade to you' 317; XIV *Muh.* *al-muhālif* 'bound by an oath' andlığ (sic) *Mel.* 50, 1; *Rif.* 145; *Kip.* XV *muhālif* antlı *Tuh.* 33a. 11; *şāhib* 'friend' (dost and) antlım (sic, antlı with 1st Pers. Sing. Poss. Suff.) do. 22a, 7.

D andan/andın *Abl.* of ol used as an Adv.; 'thence', less often 'thereafter' (usually with a Postposn.). Cf. anta, which is used in this sense in those languages in which *Loc.* and *Abl.* are identical. S.i.a.m.l.g. as simple *Abl.* and in most languages with these meanings also. See inđin. Uyğ. VIII ff. Civ. andın kén meşlülüg bolur 'thereafter he becomes happy' *TT VII* 28, 47; *Xak.* XI andın (n.m.e.) is common as an *Abl.*, but occurs as an Adv. at any rate in *I* 397, 7 (yaval-): XIV *Muh.* *min şamma* 'thence' andan (or ?andın) *Mel.* 15, 3; *Rif.* 91-2; Çağ. xv ff. andın az ü 'from him' (simple *Abl.*?) *San.* 51 v. 25: *Oğuz* XI andan *ba' d dālika* 'thereafter'; hence one says andan aydım 'I then (*ba'dahu*) said'; the Turks say andā; with -a-, meaning 'there'; hence one says men anda: erdim 'I was there' *I* 109; (after anda: the *Oğuz* turn this -a: into -an when it means 'thereafter', but when it means 'there' they follow the same practice as the Turks. (A note on similar interchanges in Ar. follows) *I* 130: *Xwar.* XIII(?) andın soñ 'thereafter' is common *Oğ.* 31, etc.: *Kom.* XIV 'then, thence' andan *CCl, CCG*; *Gr.* 177 (under ol, quotns.): *Kip.* XIV andan *şamma* 'then' (or *şamma*?) 'this is a compound word meaning *min dāka Id.* 24: *Osm.* XIV ff.

andan 'thence, thereafter', etc., by itself and with Postposns., is common until XVI and sporadic thereafter TTS I 27; II 35-6; III 22-3; IV 24-5.

S *andin/intin* occurs several times in Uyğ. Bud., and has hitherto been transcribed *intin*, but the quotn. fr. *Suv.* below shows that it had back vowels, and there is no reasonable doubt that it is a Sec. f. of *andin*, which has not been noted in Uyğ. Bud., cf. *ança/inça*, etc. It seems probable that it survives in *indin* 'the day after to-morrow' SE Tar. R I 1450, *Türki BŞ* 530; SC Uzb. and perhaps SW xx Anat. *İndi gün* same meaning SDD 791. Uyğ. VIII ff. Bud. Sanskrit *pāraṅga* 'having gone to the far shore' *indin kidiğırça*: *ba:rmışla: TT VIII A.6*; other examples of *indin kidiğ* translating Chinese *pi an* 'that shore' (*Giles* 8,966 63) *do. A.48* and various quotns. in *Hüen-tš.*, p. 23, note 1810; *la bintayır indinındaki ay teğriğ körürçe* 'as one sees the moon beyond the (unidentified Sanskrit(?) word)' *Suv.* 44, 8-9; (thus, too, the Arhant Upasena) *sansardin intin yoğuc ertüük erdi* 'had passed the far shore beyond *samsāra*' U III 88, 2-3 (the only(?) occurrence in Uyğ. of *yoğuc*, the normal Turkish word for 'the far shore'); *intininberü ağır uluğ ayamak köñül üze* 'with feelings of long-standing(?), deep, and great respect' *Hüen-tš.* 1810-12.

D *oñdun* Den. Adj./Adv. fr. 1 *oñ*; '(situated) on the right'. N.o.a.b. Uyğ. VIII ff. Bud. *soltun . . . oñdun . . . küntün . . . kédin* 'on the left (east) . . . on the right (west) . . . south . . . behind (north)' TT VI 94-5; Civ. *oñdun başı* 'the right side of the head' . . . *oñdun kulğak* 'the right ear' . . . *oñdin* (*sic* in error) *kaş* 'the right eyebrow' TT VII 34, 4-11.

D *öğdün* Den. Adj./Adv. fr. 1 *öğ*; '(situated) in front'; when used of the cardinal points 'east(wards)'. Survives only(?) in SW xx Anat. *öndin/öndün* 'before, already; (payment) in advance' SDD 1110. *Türkü VIII* (you Chinese) *berdin yan(?) teğ* (you *Kitañ*) *öğdün yan(?) teğ*, *ben yirdinta: yan* (*sic*) *teğeyi:n* 'attack from the south side . . .', attack from the east side, I will attack from the north side' T 111; *öğdün xağanaru: sü yoritim* 'let us make an expedition eastwards against the *xağan*' T 29; *Keyerde:(?) öğdün yantaç[i:]* 'turning east at Keyer' (?place-name) *Şu. N* 6: VIII ff. Chr. M III 48, 1 (v) (*batsık*): Bud. *öğdün* is usually used as a cardinal point; *küntün sıgar tağtın yıpak . . . öğtün yıpak kédin yıpak* 'on the south and north sides . . . on the east and west sides' TT VI 83-5; *öğtün kédin* (VU) *yirdin berdin* 'east, west, north, south' *do.* 291; *öğdün yıpak orunda . . . kündin yıpak orunda . . . kédin yıpak orunda . . . tağdın yıpak orunda* 'in a place to the east . . . in a place to the south . . . in a place to the west . . . in a place to the north' *Suv.* 466,

5-10; *öğdün kédin satığka yuluğka barsar* 'if one goes east and west trading' PP 13, 7; *muntuda* (*sic*?) *ınaru öğdün yıpak* 'beyond here to the east' *do.* 37, 4-5—*öğdün kapağ* 'the front gate' is mentioned between the city gate (?), in gap) and the *ordu kapağ* 'palace gate' *do.* 41, 1-42, 7—Sanskrit *prāg* 'first of all' (Adv.) *öğtün TT VIII E.41*; *öğtün savlığ tüzün yumşak köñüllüğ* 'honest(?) in their speech and good and gentle in their thoughts' U III 73, 15-16; Civ. *öğdün kédin . . . küntün tağtın TT I 6*; *öğdün küntün . . . kédin tağdın do.* 142-3; *taş köprügnüğ öğdün sıgarık* 'situated to the east of the stone bridge' USP. 15, 2; *öğdün yıpak . . . (gap) . . . kédin yıpak . . . üstün yıpak do.* 30, 9-10; *öğdün yıpak . . . kündün yıpak . . . tağdın yıpak . . . kédin yıpak do.* 109, 8-10; *öğdün çerigdin* 'from the advanced troops' *do.* 53 (1) 2; a.o.o.; *öğdün tışnığ ikın* 'with two of the front teeth' H I 162; XIV *Chin.-Uyğ. Dict.* *tung* 'east' (*Giles* 12,248) *öğdün R I* 1208; *Ligeti* 189; *Xak. XI öğdün an Adv. (harf)* meaning *al-quddām* '(in) front'; the *Oğuz* omit the *-dün* and say *öğ*; one says *öğdün yorit* 'ride in front' (*quddām*) *Kaş. I* 115; *KB kamuğ aşnuda sen sen öğdün kédin* 'Thou art before all, Thou art in front and behind' 8; *başı erdi öğdün kamuğ başcık* 'his head was in front of all leaders' 45; *tuğardin ese keldi öğdün yéll* 'an east wind came blowing from the sunrise (quarter)' 63; a.o. 2370 (*okçı:*), 5675; *xıtt(?) öğdün* 'previously'; *munda öğdin* 'before this', etc. *Tef.* 247; *Osm.* XIV ff. *öğdin* (commoner) / *öğdün* 'before' (of time), often as Postposn. after *Abl.*, common until XVI, sporadic later; fr. about XVIII (payment) 'in advance' TT S I 564; II 750; III 560; IV 625.

*añdüz* a medicinal shrub, 'elecampane (*Imula helenium*)'. Survives in NW Nog.; SW *Osm.*, *Tkm.*, and possibly elsewhere. *Xak. XI añdüz al-rāsan* 'elecampane', the root of a plant which is dug up (*yunbaş*) and used to treat stomach-ache in horses' *Kaş. I* 115 (prov. 'if there is elecampane, a horse does not die'; similar prov. in Baskakov, *Nogaisko-russkii lovar*, p. 42); *Çağ. xv ff. andüz* (spelt) the plant *pil-ğüş* (*Red., İris florentina*) in medical language *rāsan, qušt-i samī* ('Syrian costus') and *zan-cibil-i samī* ('Syrian ginger'), beneficial for treating all kinds of blisters and pains and rubbing on animal bites *San.* 51 v. 22; *Osm.* XIV ff. *andız/andüz* 'elecampane' in several texts, mainly dictns., of all periods, also, rather later, *andüz ağacı*, with *arıç ağacı* as alternative, is used to translate *Ar.* and *Pe.* words for 'cypress' and 'juniper' TTS II 36; III 24; IV 26.

*intl:z* Hap. leg.; this word occurs in a list of semi-precious stones between *kök yürü:ğ* 'bluey white' and *sarı:ğ* 'yellow'; it is quite clear in the facsimile. *Türkü VIII ff. intl:z yürü:ğ raş* *ormız tözlü:ğ ol 'a . . . white stone has its origin in (the planet) Jupiter'* *To yok 6-7 (ETY II 58).*

## Dis. V. AND-

?E anıt- Hap. leg.; the Chinese sentence translated means 'I wish to limit (i.e. not to prolong) my life'. In a note (p. 35, note 1373) v. G. suggests a connection with Çağ. anık- but that is an error for inik-, q.v., and does not mean 'to grow bigger'; the obvious word to use would be *uzat-* but the two words are not at all alike in Uyğ. script; *anıt-* would not give the right sense Uyğ. VIII ff. Bud. *küseyürmen kentü özüm anıtmağalı* 'I do not wish to prolong(?) my life' *Hüen-ts.* 1972-3.

D *anıt-* Caus. f. of *anıt-* 'to prepare, make ready (something)'. N.o.a.b. Uyğ. VIII ff. Civ. *emlin yüründekin anıt* 'make ready a remedy (Hend.) for it' *TT I* 109; *Xak. XI* ol yağı:ka: tulum anıttı: 'he made ready (*a'adda*) arms against the enemy'; also used when anything is made ready *Kaş. I* 215 (*anıtur*, *anıtmak* (*sic*); prov.); *bu er ol* :şığ anıtğan 'this man is always making preparations (*abada(n) yasta'idd*) for affairs' *I* 156, 13; a.o. *I* 114, 19 (1 oğurluk): *KB* kişilik kılurka kişilik anıt 'prepare a kindly reception for those who practise kindness' 1690: *xii(?) KBVP rüzini anıt-mış* 'having prepared his daily food' 3; *xiii(?) Tef. anıt-* 'to make ready' 53; *Xwar. XIV* ditto *Qub* 9; *Kıp. XIV(?) anıt-* 'to prepare to do something', in an abstract sense, marginal note to *İd.* 23 (V. İzbudak, *el-İdrak Haşiyesi*, İstanbul, 1936, p. 5.).

D *énet-* Caus. f. of *éne-* with the same development of meaning. Survives only in SW Osm. where it is now syn. w. *ene-*. *Xak. XI* ol ko:yın énettli: 'he ordered the marking (*bi-i'lâm*) of his sheep, that is that a piece should be cut out of its ear' *Kaş. I* 215 (*énetür*, *énetme:k*); Osm. XVIII *énet-* (spelt) in *Rümi, qa'* *kardan âlat-i racüliyat* 'to castrate', in *Ar. xaşâ San.* 51 v. 5; *énet-* (spelt) in *Rümi*, 'to castrate (a man), to geld (a horse)' *do.* 117 v. 3.

D *I eñit-* Hap. leg.; Caus. f. of *I eñ-*; cf. *eptür-*. *Xak. XI* biznil: kamuğ eñitti: *hayyaranâ bi-sani'ihî* 'he surprised us all by his skill' *Kaş. II* 274, 26; n.m.e.

D *2 eñit-* Caus. f. of *2 eñ-* (*eg-*) and syn. w. it; 'to bend (something), to bow (the head, etc.)'. Pec. to Uyğ. Bud. Uyğ. VIII ff. Bud. Sanskrit *anavanatakāyo*, 'with unbent body' *eñitme*: [gap] *TT VIII G.60*; *eñite etözün* 'bending their bodies' (in respect) *U III* 12, 16; 38, 28-29; *nomluğ etözlerke yeme eñitip* 'bowing also to the *dharmakāyas*' *Suv.* 32, 22-3.

D *unat-* (*una:t-*) Caus. f. of *una-*; 'to make (someone *Acc.*) pleased, satisfied'. S.i.m.m.l.g. *Xak. XI* men *una:mas erdim ol meni: unattı*: 'I was annoyed (*âbi*) about this, but he satisfied me (*arđâni*) about it' *Kaş. I* 215 (*una:tur*, *unatma:k*): Çağ. xv ff. *unat-* (*-kunça*) *râdi eyle-* 'to make (someone)

pleased, satisfied' *Vel.* 119 (quotns.); *unat-* (spelt) *râdi kardan San.* 87 v. 5 (quotn.).

*unıt-* 'to forget (something or someone *Acc.*)'; s.i.a.m.l.g. usually as *unıt-* but with some aberrant forms in NE *uñtu-*, *untu-*, *umut-*, *umdu-* *R I* 1627, 1646, 1794-5; *Khak. undu-fumdu-*; *Tuv. ut-* and *NC Kzx. umut-*, the forms with *-m-* possibly influenced by Mong. *marta-fumarta-Kow.* 411, 2001. *Türkü VIII ff. bilge: unıt:maz* 'the wise man does not forget' *Tun. III* a.9 (*ETY II* 95); *Man. teñri yérin unıtu itdi* (for *ıdtı*) 'he completely forgot his heavenly country' *Chuas. I* 15; Uyğ. VIII ff. *Man.-A emgekemezlin unıtalam* 'let us forget our sufferings' *M I* 11, 18-19; *Man. kayu kutluğlar okısarlar buyanımın* (so read) *unıtmazunlar* 'may the fortunate people who read (this) not forget my merits' *do.* 30, 7-9; a.o. *TT III* 124; Bud. Sanskrit *avadhyap-tibalo* 'whose strength is forgetfulness' *unıt-mak küçlüğ* e:rür *TT VIII A.12*; *kım tünle kündüz unıtmasar* 'whoever does not forget by night or day' *U II* 14, 2; *Xak. XI* ol sö:zün unıttı: 'he forgot (*nasiya*) his words (etc.)' *Kaş. I* 215 (*unıtur*, *unıtma:k*); *bu er ol sö:z unıtğan*: 'this man is very forgetful (*kañıru'l-nisyan*) of words' *I* 156; *I* 228 (2 *üşkür-*); three o.o. of *unıt-*, one (*I* 215, 10) of *unıt-*: *KB unıtur özin* 'he forgets himself' 757; o.o. 5408, etc.: *xii(?) KBVP okırda unıtma* 'when you read (this) do not forget (me)' 75: *xiii(?) At.* (when you wear brocade) *unıtma bözüñ* 'do not forget your (humble) cotton clothing' 354; *unıtma meni!* 482; *Tef. unıt-junut-* 328; *xiv Muh. nasiya unıt-Mel.* 31, 13; *Rif.* 115 (*unıt-*); *al-tağâful* 'to forget' *unıtmaq* 52, 7 (148 v. *osañuk*): Çağ. xv ff. *unıt-* (spelt) *farâmüñ kardan* 'to forget' *San.* 87 v. 8 (quotns.). *Xwar. XIII unıt-* 'Ali 26: *xiv unıt-junut-Qub* 98; *unıt-MN* 146, etc.: *Kom. XIV* 'to forget' *unıt-CCI, CCG; Gr.* 266 (quotns.); *Kıp. XIII nasiya unıt-Hou.* 35, 8: *xiv ditto İd.* 24: *xv ditto Kav.* 61, 17; 76, 1; *sahâ* ('to overlook') *wa nasiya unıt-Tuh.* 20a. 9.

D *öñeđ-* Intrans. Den. V.; it is not clear whether the basis is *1 öñ* giving the sense 'to move forward' or *2 öñ* in the sense of 'to get a better colour'; in any event the meaning is certainly 'to recover one's health'. Pec. to Uyğ. Cf. *oñal-* which is practically syn. but cannot be connected etymologically, since this word is consistently spelt with front vowels. Uyğ. VIII ff. Bud. (if a chronic invalid) *ne yeme em kılıp öñeđmeser* 'whatever remedies he uses does not recover' *Suv.* 478, 17-18; o.o. *TT VIII A.22* (1 l:g); *Suv.* 598, 17 (E *binik-*); *TT VII* 40, (59 and) 64; Civ. *ıg tapa körsersen et öñeđmekli alp* 'if you consult the omens about an illness, it is difficult for the flesh to recover' *TT I* 77; *ısığke öñeđür* 'he recovers from the fever' *H I* 2 a.o.o.; *terk öñeđür* 'he recovers quickly' *H II* 6, 6 a.o.o.; o.o. *TT VII* 28, 48; 30, 14 (*ağrıñlığ*).

**ağdı-** 'to lurk, lie in wait (for someone *Acc.*). Survives in NE Khak.; NC Kir., Kzx; NW Kar. L. T.; Kaz. *R I* 195, 239; *Kovb.* 156; there is a syn., but unconnected verb **öğ-** which first appears in Kıp. XIV *İd.* 25 and Osm. XIV ff. *TTS I* 567, and survives in NC Kir. **öğü-** and SW XX Anat. **ön-/öne-/önü-** *SDD* 1112-3. **Xak.** XI **avçı: keyikni: ağdı:di: ihtāla'l-qānış li'l-zaby wa lāwaṣlayh li-ya'sudahu** 'the hunter crept stealthily up to the antelope and watched it intently to catch it'; and one says **ol nni: ağdı:di:** 'he crept stealthily up to him to catch him' *Kaş. I* 311 (**ağdır, ağı:ma:k**); a.o. *III* 401, 12: **Çağ.** XV ff. **ağdı-(-p)/andı-(-p) maxfi cust-u cū kul- wa kamīn edüp söz dīle-** 'to make secret investigations and eavesdrop on conversations' *Vel.* 30(quotns.); **ağdı-** (mis-spelt **əğdi-**; spelt) **kamīn kardan wa mutarāşid şudan** 'to lie in wait and spy on (someone)' *San.* 51r. 19 (quotns.); **Korn.** XIV 'to lurk' **andı- CCG; Gr.**

**S inde-** See **ünde-**.

**D ünde-** Den. V. fr. **ün/ü:n** 'to call', with various shades of meaning 'to call out (Intrans., of human beings and some animals), to call (someone *Acc.*)', etc. S.i.a.m.l.g. (in SW now only in Tkm.) w. various phonetic changes. **Uyg.** VIII ff. **Man. uluğ ünin ündedi mağradı** 'called out with a loud voice and shouted' *M III* 9, 12-13 (i); **Bud.** (he ordered) **kīm neğ ündemeser** 'that no one should utter a sound' *PP* 33, 2; **teprisi ündeyü yolayı bērdi** 'his god called and directed him, *do.* 60, 6; **mēni ündegil U II** 26, 13; **Civ. ündedeçi til** 'the vocal tongue' *TT I* 108; **Xak.** XI **ol meni: ünde:di: da'āni wa nādāni** 'he called and summoned me' *Kaş. I* 273 (**ünde:r, ünde:me:k**); a.o. *III* 69, 1: **KB ular kuş ünin tüzdü nder eşin** 'the partridge makes a harmonious sound and calls its mate' 75; **ēliğ aydı ünde mağa kirsünü** 'the king said "call him, let him come in to me"' 579; o.o. 95, 955, 1655, 5954, 6285 (in some cases the Vienna MS. has **inde-**): XIII(?) **Tef. inde-** 'to call, summon' 125; **ünde-** ditto 339; XIV **Rhğ. inde-** 'to invite (someone *Acc.*, to a meal *Dat.*)' *R I* 1447 (quotn.); **Muh. nādā ünde-** *Mel.* 31, 9; *Rif.* 115; **al-nidā ündemak** (*sic.* in error) 37, 3; 123; **Çağ.** XV ff. **ünde-(-di, etc.) kağır- ve da'vat eyle-** 'to shout, to invite' *Vel.* 120 (quotn.); **inde-(-di, etc.)** ditto *do.* 79-80 (quotns.); **ünde-** (spelt) **şadā zadan** ('to call out') **wa da'wat kardan**, also spelt **inde-San.** 88r. 2; **ünde-** (spelt) 'to invite', also 'to invite to one's house' (**ba-xāna ṭalabādan**), also spelt **ünde-** *do.* 116r. 26 (quotns.); **Xwar.** XIII **ünde-** 'to call' *Ali* 37; XIV ditto *Qutb* 203; *Nahc.* 389, 2; **Korn.** XIV 'to call, to invite' **ünde- CCI, CCG; Gr.** 270 (quotn.); **Kıp.** XIII **nādā mina'l-munādāt fi ṭalab min taqaşşud hudūrihi** 'to call, in the sense of requesting someone's presence' **ünde-** (not vocalized) *Hou.* 44, 3; XIV **ünde- da'ā İd.** 24; XV **ünde-nādā Kav.** 9, 17; **da'ā mina'l-da'wa ünde-Tuh.** 16a. 9; **ṭalaba mina'l-da'wa ünde- do.** 24a. 2; **Osm.** XIV, XV **ünde-** 'to call, summon,

invite, in several texts *TTS I* 745; *II* 951; *III* 729; *IV* 803.

**D andık-** Intrans. Den. V. fr. **and;** 'to swear an oath'. Survives only(?) in NE Töles **andık-** 'to declare oneself innocent' *R I* 239. **Türkü** VIII ff. **Man. yeme neçe iğdeyü antiktımız erser** 'if we may sometimes have sworn falsely' *Chuas.* 100-1: **Uyg.** VIII ff. **Bud. and andıkması taluy öğüzde teriprek ol** 'the oath which he has sworn is deeper than the ocean' *Kuan.* 177; a.o. *do.* 179; **Xak.** XI **er andıktı:** 'the man swore an oath' (**halafa**) *Kaş. I* 243 (**andık:ar, andıkma:k**); a.o. *I* 42, 11 (**and**); (XIV *Muh.* for **halafa Rif.** 108 has **antka-**, which may be a reminiscence of this word, instead of **and iç-** in *Mel.*).

**D andğar-** Trans. Den. V. fr. **and;** pec. to *Kaş.* where there are three main entries. **Xak.** XI **ol ani: anğardı: halafahu** 'he made him swear an oath' originally **andğardı**, the **-d-** was elided for the sake of euphony (**xiffata(n)**) (an Ar. parallel is quoted) *Kaş. I* 226 (**andğar:ur, andğarma:k sic**); **men ani: andğardim halafatuhu U I** 312 (**andğar:urmen, andğarma:k**); **ol ani: andğardı: halafahu III** 423 (**andğar:ur, andğarma:k**).

**D ağıdur-** Caus. f. of **ağ-**, q.v., and like it not noted before XIII(?) . Survives in the same languages as **ağ-**. (**Xak.**) XIII ff. **Tef. dağkara** 'to remind' **ağıdur-** 55; **Çağ.** XV ff. **ağıdur-** Caus. f.; **mutağakkir kardan wa fahmānidan** 'to remind; to cause to understand' *San.* 50v. 26; **Kıp.** XIII **dağkara ağıdur- Hou.** 40, 10; **Osm.** XV ff. **ağıdur-** (once **ağıdur-**) 'to remind', in several texts *TTS II* 36; *III* 23; *IV* 26.

**S emder-** See **emder-**.

**D endür-** Caus. f. of **en-**; 'to cause (someone *Acc.*) to descend' with various shades of meaning. S.i.a.m.l.g. except SE as **endir-/endür-/indir-**. **Uyg.** VIII ff. **Man.-A bu yerde muşluğun endürü basınduru yoriyur sizler** 'you live in this world in distress, letting yourselves be sent down to it(?) and oppressed' *M III* 30, 3-5 (ii); **Bud.** (the 500 beggars wept and lamented) **kalti buzağusın entürmiş ingek tek** 'like a cow giving birth to its calf' *PP* 77, 3-4 (mistranslated); **Civ. yél yeltirip entürdi lim sındı** 'the wind blew and knocked down (the house?) and the roof beam(?) was broken' *TT I* 225; **Xak.** XI *Kaş. I* 224 (**ıldur-**): **KB** (if the tongue cannot speak a word, even if it is up in the blue sky) **endürür özüğ** 'it depresses the spirit' 1003; XIII(?) **Tef. endür-** 'to send down (*anzala*, a person or rain)' 125; **Çağ.** XV ff. **endür-** (**ih-dl, etc.**) **da'vat et-, kağır- ve bir nesneyi yoharudan aşağa endür-** 'to invite, to shout, to send something down from above' *Vel.* 80 (quotn.), the first two translations due to a misreading of **inde-** (**ünde-**); **endür-** Caus. f., **furūd āwardan** 'to cause to descend' *San.* 115r. 27 (quotns.); **Xwar.** XIV **endür-** 'to send down' *Qutb* 59; **Korn.** XIV 'to send down, to lower' **endir-/endür-** *CCI, CCG;*



Gr. 88 (quotns.): **Kip.** XIV **éndür-** *nazzala* 'to cause to descend' *Id.* 22 (under *altaġu*); XV *daħdara* 'to roll (something) along' **éndür-** *Tah.* 16a. 3; **Osm.** XIV **indür-** 'to send down (something *Acc.*, to someone *Dat.*, from someone *Abl.*)' *TTS I* 385; 'to humiliate (someone)' *IV* 431.

**D eptür-** Hap. leg.; Caus. f. of **I eḡ-**; cf. **eḡit-**. **Xak.** XI **erni: eptürdi:** *hayyara'l-racul fi amrihi wa adhaṣahu* 'he surprised and bewildered the man about his business' *Kaṣ. I* 290 (**eptürür**, **eptürme:k**).

**VUD üntür-** Caus. f. of **ün-**; 'to cause (something *Acc.*) to rise from', etc. Survives with the same phonetic changes in the same languages as **ün-**. **Türkü VIII Bolçu:ka:** **taḡ üntürü:** *teğdimiz* 'we reached Bolçu as dawn broke' (lit. 'making the dawn rise') *T* 35; **Uyğ.** VIII ff. **Man.-A M I** 13, 20 (**ağtur-**): **Man.** *TT III* 122 (1 a!): **Bud.** (he gave them provisions for their journey and) **uzatıp üntürdi** 'saw them off and started them (on their journey)' *PP* 28, 5; a.o. *do.* 31, 2; **kučün üntürgey biz** 'we will muster our strength' *U II* 25, 13-14; a.o. *do.* 84, 12 and *TT IV* 8, 60 (lu); **eṭöz üze yaruk üntürmiş kergek** 'one must cause light to rise over the body' *TT V* 6, 29-30; o.o. *do.* 6, 35; 10, 102; 26, 85-8; *U III* 85, 9 (1 a!): **Civ.** (the physicians must) **bilge biliglerin üntürüp inçgelep** 'muster and refine their skills' *H II* 8, 26; (PU) **Tuškuka üntürgü bordın** 'from the wine to be produced at Tušku(?)' *USp.* 71, 3; o.o. *do.* 28, 4-6 (2 **uruğ**); 115, 18; [gap] **ağzından ta:sğa:ru: üntürür:** 'he brings up (his food)' *TT VIII I.3:* **Xak.** XI **teprl: ot (sic) ündürdi:** 'God made the plants grow' (*anbata'l-nabât*); and one says, in **Uyğ.** (cf. **ün-**) **ol anı: evke: ündürdi: aṣxaṣahu ilâ'l-bayt** 'he started him off on his way home'; this is an **Uyğ.** meaning (*luğat*) and the **Oğuz** do not know it *Kaṣ. I* 225 (**ündürür**, **ündürme:k**): XIII(?) *Tef.* **ündür-** 'to make (a plant) grow' 339; **Çağ.** xv ff. **ündür-** Caus. f.; *ruyânidan* 'to cause to rise, grow', etc.; also in the meanings of *axad-i haqq* 'to levy taxes'; and *sabz kardan harf* 'to confirm a statement' *San.* 87r. 14 (quotn.). **Xwar.** XIV **ündür-** 'to raise' *Qutb* 123 (*öndür-*); 204.

?**E öpdür-** Hap. leg.; this word has been read in *KB* 5971; the **-ḡ-** appears in all three MSS. and the Vienna MS. (in the Mong. Official Alphabet) has a front vowel, but this last is not conclusive. Obviously it cannot be **üpdür-**; the alternatives are to assume that the vocalization is wrong and read **öpdür-** Caus. f. of **I öḡ-**, which survives in some NE and NC languages, or assume that the **-ḡ-** is wrong and read **ündür-**, which makes better sense. **Xak.** XI *KB* (he could not get to sleep) **yana turdi ança bu öldürdi-a sarıḡ taḡ ata keldi öpdürdi (or ündürdi)-a** 'he stood up for a little and then sat down; the yellow dawn broke and made him look pale (or made him get up)' 5971.

**D üptür-** Hap. leg.; Caus. f. of **üḡ-**. **Xak.** XI **ol aḡar yıḡa:ç üptürdi: atqabahu'l-xaṣab** 'he ordered him to hollow out the piece of wood' *Kaṣ. I* 290 (**üptürür**, **üptürme:k**).

**D ündeş-** Recip. f. of **ünde:-**; 'to call out to one another'. S.i.s.m.l. **Xak.** XI **ol anıḡ birle: ündeşdi: tanâdayâ** 'the two men called to one another' *Kaṣ. I* 231 (**ündeşür**, **ündeşme:k**).

## Tris. AND

**D antaça** Hap. leg.; Equative f. of **anta**; presumably 'more or less there, nearby'. **Uyğ.** VIII ff. **Chr. ötrü antaça bir kuḡuḡ belğürtl** 'then a well came into sight nearby' *U I* 8, 8-9.

**D antada** *Loc.* f. of **anta**; apparently used only with Postposns. of time, presumably because **anta**: had become so stabilized as an Adv. meaning 'then' that its *Loc.* character had been forgotten. **N.o.a.b.** **Türkü VIII ff.** **Man. antada kése** 'thereafter' *Chuas.* 172; **antadata (-ta** at the beginning of a new line, ?dittography) **berü** 'since that time' *do. I* 16-17; **Uyğ.** VIII ff. **Man. antada kén** 'thereafter' *M II* 7, 15; **Bud.** Sanskrit *tata* 'thereafter' **a:nda:da: i:na:ru: TT VIII A.46; andada kén** *Suv.* 598, 18; a.o.o.

?**S antak'a** See **añçakına**.

**F enetkek** 'India, Indian', fr. Sogdian 'ynthk. **N.o.a.b.** **Uyğ.** VIII ff. **Bud. enetkek yérige** 'to India' *Suv.* 3, 16; **enetkek tilindin** 'from the Indian language' *do.* 343, 5; a.o.o.: **Civ.** *H II* 20, 71; 31, 194; XIV *Chin.-Uyğ. Dict.* *hui t'ien* 'India' (*Giles* 4,031 11,208) **enetke (sic)** *R I* 732; *Ligeti* 134.

**D öpdunki:** **N./A.S.** fr. **öpdun**; **n.o.a.b.** **Uyğ.** VIII ff. **Bud. öpdunki tizin çökilip** 'bending the right knee' *Suv.* 36, 16-17.

**D öpdünki** **N./A.S.** fr. **öpdün**; (of time) 'previous'; (of place) 'front'. **N.o.a.b.** Cf. **öpdürti:** **Uyğ.** VIII ff. **Civ. öpdünki** 'previous' (moment) *TT VIII L.29:* **Xak.** XI *Kaṣ. III* 14 (yalıḡ): XIII(?) *Tef.* **öpdünki** 'the previous' (one) 237; **Osm.** xv, XVI **öpdünki** *TTS II* 751; *III* 561; *IV* 626.

**D öpdürti:** Adv. fr. **I öḡ**; 'in front, in the east'. **N.o.a.b.** **Uyğ.** VIII ff. **Bud. öpdürtl tart(t)ı** 'they dragged (me) forwards' *Suv.* 10, 8-9; **Civ.** (the powerful enemy that was moving in the west has gone away) **öpdürtl tepremiş ot yalını öçti** 'the flame of fire that was moving in the east has gone out' *TT I* 123-124; **suv aḡası saḡa öpdürti utru kelir** 'the danger from water comes to meet you in the east' *do.* 174-5.

**D a:ndırdın** occurs three times in *TT VIII*; it is obviously an *Abl.* and ultimately derived fr. **anda**: but the second syllable is inexplicable. **Uyğ.** VIII ff. **Bud.** Sanskrit *tatas* 'thereafter' **a:ndırdın** *TT VIII A.9; tasmâṭ* 'from that' ditto *do. A.22; a.o. dq. C.17,*

## Tris. V. AND-

D **anutul-** Hap. leg. ?; Pass. f. of **anut-**. Uyg. VIII ff. Bud. (Sanskrit lost) **alku uğurlar: üze: anutulmuş erür** 'he is prepared for all emergencies' *TT VIII G.8.*

PUD **ağıttır-** Hap. leg.; the beginning of the word is clear, but the suggested meaning 'to cause to bow' is plausible, and in that case **epittür-** Caus. f. of **2 epit-** might be expected. Uyg. VIII ff. Man. **tolp sansarığ sizge ankıttırıpız** 'you have made the whole *samsāra* bow(?) to you' *TT III 78.*

D **öpedtur-** Caus. f. of **öped-**; 'to cure (a disease *Acc.*); to cure (someone *Acc.*, of something *Abl.*)'. Pec. to Uyg. Bud. Uyg. VIII ff. Bud. (they all came and begged him) **ıglerin ağırların emletgell öpedturgell** 'to treat and cure their diseases' *Suv. 597, 20-21; oları barça ıgındin ağırlıgındin özğürur öpedtürür ertli 'he was saving and curing them of all their diseases (Hend.)' *do. 585, 15-17; o.o. 595, 19-20 (alku); 597, 3.**

## Dis. ANĞ

**añıg** Adj./Adv. meaning both (a) 'extreme(ly), excessively(ly)' and (b) 'evil(ly)' and the like, so practically sv. w. **yavlak**. It is not clear whether (b) evolved from (a) or vice versa. N.o.a.b. **Türkü VIII ol amtı: añıg yok Türkü xağan** 'that present good (lit. 'without evil') *Türkü xağan*' *I S 3, II N 2; añıg bilıg (II bilıgın) anta: öyür: ermiş* 'then they began to think evil thoughts' *I S 5, II N 4; añıg kışi: 'evil men'* *I S 7, II N 5; bilge: Toñukuk añıg ol öz (sic, quite clearly, but ?error for uz) ol 'the Counsellor Toñukuk is evil and (cunning?)'* *T 34: VIII ff. in IrkB* at the end of each para. the omen is usually described as 'good' or 'bad', but in 5, 11, 18, 55, 64 it is **añıg edğü** 'extremely good', and in 22, 36 **añıg yavlak** 'extremely bad'; **añıg kılınçlıg şınnu:** 'the evil doing demon (Ahriman)' *Toñok I v. 2-4 (ETY II 178); Man. añıg (sic) kılınçlıg şınnu Chuas. I 4, 18; o.o. of añıg 'evil'* *do. I 28; 236, 298; añıg yavlak bilıgın* 'with extremely evil intentions' *do. 50: Uyg. VIII ff. Man.-A 'aıyğ bu[ğap] bolup* 'becoming very . . . ' *M I 35, 8* (possibly **busuş** 'grieved'): *Man. añıg ögrüncülüg* 'extremely happy' *M I 6, 17; añıg kılınç TT II 6, 23; aıyğ 'evil', esp. in the phr. aıyğ kılınç* is common in *TT III 10, 70, 136, etc.; aıy terkki'e tuyunup* 'very quickly acquiring perception' *do. 120 (aıy* seems to be an unusually early example of the elision of -ğ; it occurs only as an Adv.): *Chr. aıyğ kılınçlıg U I 9, 11; aıy ked övkese kelti* 'he became extremely angry' *do. 9, 16: Bud. aıyğ 'evil' esp. in the phr. aıyğ kılınç and aıyğ öglı 'evil-minded'* is very common *PP 2, 1, 3, 7, etc.; TT IV 4, 5, etc.; TT VI 106, etc.; aıyğ (sic) körsüz* 'extremely ugly' *TT VI 443; munda inaru aıy ırak ermez* 'it is not very far from here' *U IV 16, 156; o.o. of aıy do. 48, 98; Hüen-tı. 287 (kodı): Civ. aıyğ kılınç H II 22, 14: Xak. XI aıyğ an Adverb (harf)*

which represents both *na'am* 'good' and *hi'sa* 'bad'; hence one says **aıyğ edğü: ni'mal'-şay** and **aıyğ yavuz neğ bi'sal'-şay**; this Adv. adds emphasis to *good*, etc. (*yadzul ta'hida(n) fi'l-xayr wa ğayrihi*) *Kaş. I 84; KB aıy 4599 (kovaş).*

D **anuk** Intrans. Adj. fr. **anu-**; 'ready' and the like. S.i.s.m.l.g., usually as **anık** and with some extended meanings. See *Doerfer II 569*. Uyg. VIII ff. Bud. **anuk tururbız** 'we stand ready' (at all times, awaiting the king's commands) *U III 28, 16; anuk bolıyok* of 'he is ready' (to go to King Şilāditya) *Hüen-tı. 257: Civ. yarım şık yerin anukun tutdum* 'I have received half a şık of his land ready (for cultivation)' *U Sp. 28, 3-4; in U Sp. 98, 14-16, a list of property to be shared between an adopted son and any subsequent children is almost illegible, but might read meniñliñ (dittography) evümteki barkımtakı neğü kimimni orpak* (metathesis of *oprak ?*) **anık sinuk barım bolğuşa bolsa** 'whatever property of mine, clothing (?) and household goods, fit for use or broken there are in my house (Hend.): **Xak. XI anuk ne:ñ al-şay'u'l-hädır** 'a thing which is ready' *Kaş. I 68 (prov.); o.o. I 18, 2; 93, 5* (particularly applied to food ready to be served): *KB bir tanukı anuk* 'one witness to it is ready to hand' *15; o.o. 99, 552, 653 (küñür-), 783 (uçuzluk), 5844: xiv Rbğ. anuk R I 234: Muh. muhayyâ* ('prepared') *wa hädır anuk: Mel. 83, 1; Rif. 188: Xwar. xiv anuk ditto Qutb 9; Nahc. 293, 11: Kıp. xiv anuk al-hädır . . . and when a man wants a present he says to his friend armağan meaning 'where is the present?', and his friend replies anuk tur hädır* *İd. 23: xv hädır anık Tuh. 13b. 1.*

D **ina:ğ** Dev. N. fr. \***ina-**. An early l.-w. in Mong. as *inağ* 'intimate friend, confident, (royal) favourite', and the like (*Haenisch 82, Kow. 276 (inak)*); the word does not occur in any Xak. language and it is prob. that all the post-Uyg. occurrences are borrowings fr. Mong.; those with final -k almost certainly are. S.i.a.m.l.g. See *Doerfer II 668*. Uyg. VIII ff. Man. and Bud. only in the phr. **umuğ inağ** 'something, or someone, desired and trusted', see **umuğ: Çağ. xv ff. inağ bi-takalluf olan muşāhib** 'a friend with whom one does not stand on ceremony'; **ınak nāyib ve muqarrab** 'a royal representative or senior minister' *Vel. 83; inağ/ınak nadim wa rafıq wa muşāhib* 'friend, comrade, intimate' (quotn. for *inağ*); the *Rūmī* author (i.e. *Vel.*) distinguished between the meanings of *inağ* (translated as above) and **ınak** (ditto), and *Nadar 'Ali and Naşiri* followed him; and also, in the realms of the Turkish *xāns* (*xawān-in-i Turk*), the name of a hereditary office (*mansab*) which they give as a distinction (*ixtişās*) to *muqarrabān-i muşāhib San. 117v. 8: Xwar. xiv inak* 'friend, intimate' *Qutb 205: Kom. xiv 'trustworthy, faithful' inak/inas CCG; Gr. xiv. XIII al-şadiq* 'close friend' *ınak* (Tkm. do:st, taken from the Persian) *Hou. 26, 12; (opposite to*

'enemy' ya:ği:); 32, 10: xv xđř 'senior royal minister' inak *Tuh.* 14a. 9: Osm. xiv inağ; xv inağ/inax; xvi inak in several texts, originally 'the confidential adviser of a minister', later not much more than 'reliable' *TTS I* 350; *II* 538; *III* 372; *IV* 427.

inğa: 'vile, worthless'; pec. to Xak.; the *alif* is unvocaled in *Kaş.* but all MSS. of *KB* have inğa: Xak. xı inğa: er *al-raculu'l-radl* 'a vile man'; and anything worthless (*sāqit*) is called inğa: *Kaş. I* 128: *KB* saranlıkta inğa negü bar adın 'what other thing is there that is viler than miserliness?' 1672. ✓

## Dis. V. ANĞ-

D oņuk- Emphatic f. of I oņ-; pec. to *Kaş.* Xak. xı er yūzil: oņukti: 'the man's face became pale' (*sahuma*); and one says barçın oņukti: *dahabat tarawatu'l-dībāc wa nahwihi* 'the brocade (and the like) lost its freshness' *Kaş. I* 216 (oņukar: oņukmak:); in a duplicate entry in *III* 394 the first sentence is translated 'his face became lean (*damara*) because of illness, etc.', and the second 'the brocade lost its freshness, brightness, and sheen' (*tarawatuhu wa nađaratuhu wa mā'uhu wa rawnaqihu*).

S anğar- See andğar-.

## Tris. ANĞ

D anukluk A.N. fr. anuk; n.o.a.b. Xak. xı anukluk *al-isti'dād fi'l-umūr* 'readiness in affairs' *Kaş. I* 150: Xwar. xiv anukluk 'readiness' *Qutb* 9.

D inağsız Priv. N./A. fr. inağ; noted only in Uyğ. Bud. in the phr. umuğsız inağsız. Uyğ. viii ff. Bud. İriñç [yar]lığ umuğsız inağsız 'miserable, destitute, with no object of desire or trust' *U II* 4, 6-7; o.o. *U III* 16, 21; *Suv.* 587, 3.

D onakaya: presumably a corruption of \*onakıña: Dim. f. of ona: N.o.a.b. Uyğ. viii ff. Bud. onakaya ölgeil 'on the point of death' *Suv.* 603, 11; 609, 22.

## Tris. V. ANĞ-

D anukla:- Den. V. fr. anuk; 'to prepare (something *Acc.*), to make (it) ready'. Survives with the same meaning in NW Kaz. anukla- *R I* 231, and with the meaning 'to explain, make clear' (fr. the modern meaning of anuk in those languages) in NC Kir., Kzx.; NW Kk. anıkla-; NW Krim anukla- *R I* 231. Xak. xı ol anukla:dı: ne:ğni: wacada'l-şay' *hādir mi'odd fa-axađahu* 'he found the thing ready and prepared and so took it' *Kaş. I* 305 (anuklar: anukla:mak:); *KB* ölümkə özüp çın anuklap yorı 'go your way, preparing your soul sincerely for death' 1476: *Kom.* xiv 'to prepare' anukla- *CCI*; *Gr.*: *Kıp.* xiv (anuk *al-hādir*, hence) anukla- *ađđara* *İd.* 23: xv *ađđara anıkla- Tuh.* 5b. 12.

## Dis. ENG

?D epek perhaps crasis of \*eğgek Den. N. fr. 2 eđ, cf. yapa:k; originally, rather broadly, 'lower jaw, jawbone, chin', later, more specifically 'chin'. S.i.a.m.l.g. usually much distorted, in NE usually ek/ek:k; SE ŋgek; NC ek/lyek; SC lyak; NW lyek; in SW Tkm. epek; xx Anat. various forms epek/enek, etc. (in Az., Osm. usually çene fr. Pe. çāna). See *sakak*. Uyğ. viii ff. Man. *TT II* 16, 15-16 (opra:-): Xak. xı epek *al-mādīğān wa'l-fanikān min canbatayıl'-fam* 'the two jaws and the junctions of the jaw each side of the mouth'; epek *al-xayfı'llađı taşud bihi'l-mar'a ximā-rahā wa miqna'atahā* 'the string with which a woman fastened her veil (*Hend.*)' *Kaş. I* 135 (there is no other trace of the second meaning, which is perhaps a metaph. use of the first): Çaç. xv ff. epek epek zanaxdān ma'nāsina 'chin' *Vel.* 31; epek ditto do. 83 (quontn.); epek ('with -ŋ-') zanaxdān (quontn.); the author of the *Mu'ayyidu'l-fudālā* mis-spelt it *eyel San.* 118r. 2: Xwar. xiii epek 'chin' 'Ali 49: xiv epek 'chin, lower jaw' *Qutb* 51; (whoever undertakes to keep his tongue) İki epekl arasındaki 'between his two jaws' *Nahc.* 382, 3: *Kıp.* xiv enek ('testicles', and also) *al-dağan* 'chin' *İd.* 23; epek (with -ŋ-) *al-dağan* do. 25: xv *al-hanak* 'lower jaw' enek *Kav.* 60, 15; *Tuh.* 12b. 5; in *Tuh.* 3b. 5 mentioned as one of the words containing -ŋ-: Osm. xiv ff. epek 'chin', etc., c.i.a.p. *TTS I* 268; *II* 383; *III* 253; *IV* 297.

enük 'the young of a carnivorous animal, cub, puppy, etc.' Survives only(?) in NE Tuv. and SW Osm. and xx Anat. (enik/önök/önük). Uyğ. viii ff. Bud. enük ('tiger) cub' *Suv.* 610, 3 and 7: Xak. xı enük *şiblu'l-asad* 'lion-cub'; and the young (*walad*) of a hyaena, wolf or dog is called enük; and *isnānu'l-ğalaq* 'the teeth (i.e. wards) of a wooden lock' are called *kiritlik enü:ki*: (*sic*) *Kaş. I* 72: Çaç. xv ff. enük (spelt *baçça-i sibā*) *wa kilāb* 'the young of beasts of prey and dogs', just as 'lamb' and the like are called *kuzı*, 'calf' and the like *buzaw*, 'donkey-colt' and the like *xuduk*, 'piglet' *cocğa*, 'the young of elephants' and the like *bala*, 'game-bird chicks' *çorpe* and other 'chicks' *yawrı San.* 118r. 10: *Tkm.* xiii *carwu'l-kalb* 'puppy' enük (mis-spelt *etük*; *Kıp. küçük*) *Hou.* 11, 10: *Kıp.* xiv enük 'the young (*carw*) of a beast of prey or a dog' *İd.* 24: xv *carw* (*küçük, uruk* and) enük *Tuh.* 11b. 6; enük is also one of the translations of *kalb* do. 30b. 6: Osm. xiv, xv enük; xv ff. enik 'lion cub, puppy, etc.' and even 'young snake' in several texts *TTS I* 269; *II* 385; *III* 253; *IV* 298.

S inek See ingek.

VUD öjık pec. to *Kaş.*; in the second meaning, the second syllable carries both *kasra* and *damma* the latter prob. added later. *Kaş.*'s etymology is implausible; prob. a Dim. f. of I öđ, 'little front'. Xak. xı öjık *al-şudğı'llađı yutaxadı'l-mar'a min şa'ri'l-anz zūra(n)* 'a

false fringe which a woman makes of goat's hair'; also called *öñik yörgeye:k*; its origin is *öñik*: meaning *ğayr 'other'*; *öñik ađnabu'l-twisada wa ađaniha min harir* 'the silk tails (i.e. fringes) of a cushion and its ears (i.e. tassels)' *Kağ. I 135*.

?S *öñük* See *öñüç*.

(D) *İngek* 'cow'; apparently Den.(?) N. fr. \*in, cf. *İngen*; it seems prob. that these two words have a common origin in the remote past; S.i.a.m.l.g. as *İnek*, and the like. *Türkü VIII* (I led the people) . . . to the Ötüken mountains *İngek kölükin* 'with(?) the cattle and baggage animals' *T 15*: VIII ff. *İrkB 41* (*buz:ğula:-*): *Uyg. VIII ff. Bud. İngek yağı süt birle* 'with cows butter and milk' *Sur. 596, 1*; a.o. *PP 77, 4* (*éndür-*): *Civ. İngek yağı TT VII 26, 13*; *H I 77*, etc.; *H II 12, 99*, etc.; o.o. *TT VII 22, 17*; *USp. 55, 3*: xiv *Chin.-Uyg. Dict.* 'cow' *İnek Ligeti 157*; *R I 1442*: *Xak. XI İngek al-baqara 'cow' Kağ. I 111*; o.o. *III 91, 22* (*buz:ğula:-*); *III 121, 7* (2 küt:); *KB 5372* (wđ): *xiii(?) Tef. téve İngeki* 'female camel' 125: xiv *Muh.(?) al-baqara İne:k Mel. 71, 1* (only): *Cağ. xv ff. İnek* (spelt) *māda gāw 'cow' San. 118r. 1*: *Oğuz XI İngek al-untā mina'l-salāhif* 'a female tortoise' *Kağ. I 111*: *Xwar. xiv İnek 'cow' Quṭb 59*: *Kom. xiv 'cow' İnek CCI*; *Gr. Kip. XIII al-baqara İne:k Hou. 14, 19*: xiv *İnek ditto Id. 24*; *Bul. 7, 9*: xv ditto *Kav. 62, 2*; *Tuh. 7b. 6*.

(D) *İngen*: 'female camel'; apparently Den. (?) N. fr. \*in, see *İngek*. Survives as *İngen* and the like in NE Tuv.; SE Türki, *Shaw, Jarring*; NC Kir., Kzx.; NW Kk. *Türkü VIII ff. İrkB 5* (*botula:-*): *Xak. XI İngen al-nāqa* 'female camel' *Kağ. I 120* (prov.); a.o. *I 289, 19* (*İnran-*): *xiii(?) Tef. İngen ditto 125*: xiv *Muh. al-nāqa İngen* (-ğ- marked) *Mel. 70, 7*; *Rif. 172*: *Çağ. xv ff. İngen* (spelt) *nāqa wa şutur* (quotn.) and abbreviated to *İnen San. 118r. 4*: *İnen şutur* abbreviation of *İngen do. 117v. 12*: *Xwar. xiv İngen ditto Nahc. 73, 16*: *Kip. XIII al-nāqa İngen Hou. 14, 13*: xv *buxti* 'the Bactrian camel' *besrek* (Mong. l.-w.) *wa'l-untā minhu* 'and the female' *İngen Tuh. 7b. 5*; *nāqa* (*tışl* tewe; in margin) *İngen do. 36b. 1*: *Osm. xiv İngen ditto* in one text *TTS II 384* (*engen*).

### Tris. ENG

(D) *éne:ğü*: 'colic'; n.o.a.b. Prima facie a Dev. N. in -ğü; the obvious connection is with *én-*, but the -e:- is hard to explain morphologically; not connected with *éne-*. *Uyg. VIII ff. Civ.* (if one drinks the medicine and goes to sleep) *éneğü ağrığ kéter* 'the colic pains pass away' *H I 20*; a.o. *do. 16*: *Xak. XI éne:ğü: ism dā 'ya'xuđ muqābilata'l-surra ka'l-ğūlanç* 'the name of an illness like colic which attacks the region of the navel' *Kağ. I 137*.

D *enüklüg* P.N./A. fr. *enük*. Survives only (?) in SW xx Anat, *enikil/ennikil SDD 538-*

539. *Xak. XI enüklüg arslan labwa dāt aşba* 'a lioness with cubs' *Kağ. I 153*.

D *İni:ğü:n* See *İni*.

### Tris. V. ENG-

D *enükle-*: Den. V. fr. *enük*; (of a beast of prey, dog, etc.) 'to give birth to young'. Survived in XIX Osm. but now obsolete everywhere(?) *Uyg. VIII ff. Bud. yağı enüklemiş bir tışl barsığ* 'a tigress that had just given birth' *Sur. 609, 16*: *Xak. XI it enükle:di*: 'the bitch pupped' (*acvat*); and one says *arslan: enükle:di*: 'the lioness had cubs' (*aşbalat*) *Kağ. I 308* (*enükler*, *enükle:mek*); a.o. *III 92, 11*: *Osm. xiv, xv enikle-* in two texts *TTS I 269*; *II 385*.

D *enüklen-*: Hap. leg.; Refl. f. of *enükle-*. *Xak. XI it enüklendi*: 'the bitch became the mother of puppies' (*dāt cira'*) *Kağ. I 294* (*enüklenür*, *enüklenme:k*).

VUD *öñiklen-*: Hap. leg.; Refl. Den. V. fr. *öñik. Xak. XI ura:ğut öñiklendi: wađa'ati'l-mar'a bi-sud'ğil* [*min sa'r* added in margin] 'anz (MS. *ğayr*) *muẖawwirata(n)* (sic) 'the woman put on a false fringe of goat's hair' *Kağ. I 311* (*öñiklenür*, *öñiklenme:k*, MS. in error *öñikil:ma:k*).

### Dis ANL

VU *añıl* pec. to *Kağ.*; as the basic meaning is 'very', it is tempting to read *enil* and connect the word with *I eñ*, but the (preposterous) suggestion in *I 135, 19* that *alañ* is a meta-thesis of this word points to *añıl. Xak. XI añıl açuk kapuğ bāb futuñ cidda(n)* 'a wide open door' *Kağ. I 94*.

S *añul* See *amul*.

D *İna:l* Pass. N./A.S. fr. \*ina:-; etymologically it must originally have meant something like 'trustworthy', but in practice it seems to be used only as a title of office; *Kağ.*'s specific explanation would fit this well, but shows that by XI the etymological meaning was forgotten. *Uyg. VIII ff. Bud. İnal* occurs 14 times as an element in Proper Names in the lists of distinguished persons in the third 'fahl' *Pfahl. 22-4*; usually at the end of the name, e.g. *Teyride bolmış İnal* (l. 14) but sometimes at the beginning if the punctuation is right e.g. *İnal çor* (l. 35); the word is almost certainly a title; the main list of six *İnals* (ll. 15-16) comes after the names of two *şenñis* ('army commanders'); *upaşı* (VU) *Terbi İnal* 'the lay-brother Terbi İnal' *TT VII 40, 9*: *Xak. XI İnal ism kull fatā ummuhu xātün wa abihu süqa, hađā huwa'l-aşl* 'a word for any youth whose mother is a princess and his father a commoner; this is the original meaning (i.e. of the title?)' *Kağ. I 122*; VU *Tapar İbn İnal*: *Öz min mulük Qıřçāq* (the name of) the son of *İna:l Öz*, one of the kings of *Kıpçak* *I 361*: *Çağ(?) XIV ff.* according to *Rađıdu'l-āim* (early XIV) one of the rulers of the *Kırğız* was *Urus*

**Inal**; *Abū'l-ğāzī* (xvi) repeating this statement added that the title **inal** among the Kırğız corresponded to *pādīšāh* 'emperor' among the Mongols and Tadjiks *R I* 1441 (*P. de C.* 138).

**VU İpliç** *Hap.* leg.; prob. like some other plant names, a l.-w. **Xak.** xı **İpliç** 'a mountain plant (*nabt*) like garlic (*al-tīm*) eaten with roast meat' (*al-şin'*) *Kaş.* *I* 115.

**D aṅlağ** (**aṅlığ**) n.o.a.b.; P.N./A. fr. **1 aṅ**; 'possessing understanding'; the cognate word **aṅlak** Dev. N. fr. **aṅla**:- 'understanding' s.i.s.m.l., though less common than **ukuş**. **Uyğ.** viii ff. Man.-A **könl** **kértü** **aṅlağ** **törülüg** 'having an upright, true understanding and code of behaviour' *M I* 26, 14-15; (**Çağ.** xv ff. **aṅlak** *fahm wa idrāk* 'understanding, perception' *San.* 52r. 5); **Kıp.** xiv **aṅlu**: *İd.* 25 (**aṅla**:-).

**D eṅliğ** P.N./A. fr. **2 eṅ**; normally with a preceding word connoting colour, 'having . . . cheeks or complexion'. Survives only(?) in SW Osm. **Xak.** xı **KB** **kızığ** **eṅliğ** 'with ruddy cheeks' 4524; **Çağ.** xv ff. (under **eṅ**) **kuyaş eṅliğ** 'with cheeks like the sun' *Vel.* 31 (quotn.); **kuyaş eṅliğ** (*sic*) ditto *San.* 118r. 7 (same quotn.); **Xwar.** xiv **çeçek eṅliğ** 'flower coloured' *Qutb* 51; **al eṅli** 'with scarlet cheeks' *do.* 60; **Kıp.** xiv **buğday emli**: (*sic*) *asmar* 'swarthy' (lit. 'wheat coloured') *İd.* 34; **Osm.** xv, xvi **buğday eṅlü/eṅli** in two texts *TTS II* 381 (under **eṅ**).

**D eṅlik** A.N. (Conc. N.) fr. **2 eṅ**; 'red cosmetic, rouge'; not used for 'white cosmetic' which is **opo**: or **kırşen**. S.i.a.m.l.g., except **SC(?)**, w. phonetic changes. **Uyğ.** viii ff. Civ. **uluğ kiçig eṅlik**, 'a large and a small packet of rouge', occurs twice in lists of goods bought for a bride in *Fam. Arch.*: **Xak.** xı **eṅlik** *al-raxf wa huwa şibğ ahmar yuñlä bihi wacānātu'l-nisā* 'rouge, that is a red dye daubed on women's cheekbones' *Kaş.* *I* 115; xiv **Rbğ.** **eṅlik** A. Battal, *İbnü-Muhennâ Lügati*, Istanbul, 1934, p. 29; *Muh. xiḏābu'l-hāciḅ wa hamratu'l-xadd* 'eyebrow paint and rouge for the cheeks' **eṅlik**: *Mel.* 63, 15 (*Rif.* 162 has **kaşlık** for the first and **eṅlik**:k (mis-spelt *eṅi:lik*) *wa miğluhu* for the second, and adds **ak eṅlik bayādu'l-aris** 'a bride's white (cosmetic)'; **Çağ.** xv ff. **eṅlik** 'the red colour (*kızıl reng*) which women rub on their faces' *Vel.* 84 (quotn.); **eṅlik** 'rouge (*ğāza wa gulğina*) which women rub on their faces' *San.* 118r. 8 (quotn.); **Kıp.** xiii *al-hamra* 'rouge' which women put on their faces **eṅlik**:k; and they have a vegetable (*nabātiya*) rouge; it is a plant (*al-ḥaşişa*) which is grown in our country with the aromatic plants (*al-riyāḥin*) and which we call *al-yamāniya*; **kérti**: **eṅlik**:k 'genuine (*al-şadiqa*) rouge' *Hou.* 18, 1-4; xiv **enlik** (misvocalized *enilik*, under -n- not -ṅ-) *al-hamra E'l-nisā'* *İd.* 24; **Osm.** xvi ff. **eṅlik** 'rouge' in several texts *TTS III* 254; *IV* 298.

**D ünlüg** P.N./A. fr. **ün**; lit. 'having a voice'. S.i.s.m.l. w. phonetic changes; in SW Osm. it has come to mean 'famous'. **Xak.** xı **KB** (for the post of Grand *Vezir* a man must be good-looking, clean-shaven) **toğan ersiğ ünlüg sözi belğütüg** 'as brave as a falcon, with a good voice and clear speech' 2458.

**D öṅlüğ** P.N./A. fr. **2 öṅ**; 'coloured'; normally with a preceding word indicating the colour. S.i.s.m.l. w. phonetic changes. **Uyğ.** viii ff. Bud. **sariğ öṅlüğ** 'yellow-coloured' *Suv.* 28, 14; o.o. *do.* 28, 17 ff; *TT V* 6, 22; *TT VIII G.64* (altu:n); *PP* 17, 4; *U III* 40, 36 etc. Civ. **çintan öṅlüğ** 'sandal-wood coloured' *H II* 30, 153; xiv *Chin.-Uyğ. Dict.* *yen şē* 'coloured' (*Giles* 13,110 9,602) **öplüg**; *şan şē* 'flame coloured' (*Giles* 9,707 9,602) **şamse öṅlüğ** *Liğeti* 190; *R I* 1207: **Xak.** xı *Kaş.* *I* 41 (2 öṅ).

## Dis. V. ANL-

**D énil**- Pass. f. of **én**-; used only in Impersonal constructions. Survives in this usage only in SW Osm. **Xak.** xı in a para. on the Impersonal use of the Pass., **tağḁin enildi**: *nuzila min'al-cabal* 'a descent was made from the mountain' *Kaş.* *II* 130, 28; xiii(?) *Tef.* (on the last day) **yérke éniür** 'a descent to earth will be made' 126.

**D oṅal/oṅul**- 'to recover from an illness'; the two forms are used indiscriminately, **oṅul**- being the older but no doubt a Sec. f. with labial attraction; presumably Pass. f. of \***oṅa**:-, cf. **oṅar**-. Practically syn. w. **öped**-, q.v. S.i.m.m.l.g. **Uyğ.** viii ff. Bud. *TT VI* 216 (1 **adın**-): Civ. **iğliğ erse bat oṅul** 'if he is ill he recovers quickly' *TT VII* 28, 28; *do.* 45 and 55; in *do.* 48 **öpedür** is substituted for **bat oṅul**; a.o. *Suv.* 19, 6; **Xak.** xı **sökel oṅultı**: *indamala'l-mariḁ* 'the invalid recovered' and one says **iş oṅultı**: *istağāma'l-amru'l-muşarwaş* 'the confused matter was put straight' *Kaş.* *I* 216 (**oṅulur**:, **oṅulmak**); the same text, but with **oṅultı**: *III* 395; xiii(?) *At.* **baxillik oṅulmaz** (two MSS. **oṅalmaz**) **iğ ol** 'avarice is a disease that does not yield to treatment' 253; **Çağ.** xv ff. **oṅal**- (spelt, 'with -ṅ-') *bih şudan wa siḥhat yāftan wa iltiyām yāftan* 'to get better, recover one's health, be cured' *San.* 88v. 1 (quotn.): **Kom.** xiv 'cured' **oṅaldı CCG**; *Gr.* (? as a Dev. N.): **Kıp.** xiv **oṅul**- (with -ṅ-) *ta'āfa'l-mariḁ wa bari'a'l-curh* 'of an invalid to recover, of a wound to be cured' *İd.* 25; *xv istahana* 'to be eased' (in margin *insalaha* 'to be put right') **oṅul**- *Tuh.* 6a. 13; **Osm.** xiv ff. **oṅul**- 'to recover, get better' c.i.a.p.; **oṅal**- twice in xv, xvi *TTS I* 546; *II* 732; *III* 546; *IV* 610; xviii (after **Çağ.** entry) and in *Rümi öṅül*-with *damma San.* 88v. 2; **öṅül**- in *Rümi bih şudan do.* 88v. 18 (quotn. *Fuḁült*; the (erroneous) front vowels are deliberate).

**D üṅül**- Pass. f. of **üṅ**-; 'to be dug into, hollowed out'. N.o.a.b. unless **NK** *Kır.*, **Kzx.** **üṅül**- used in the Ger. with verbs meaning 'to

look, to read', etc., to connote 'fixedly, intently' can be taken as a survival. **Xak.** XI **yığa-ç üpüldi:** *mıqıra'l-xaşab* 'the piece of wood (etc.) was hollowed out' *Kaş. III* 395 (**üpüldür, üpüleme:k**): **Kıp.** XV *mucawwaf* 'hollowed out' *üplimış Tuh.* 34b. 3.

**D aqla:-** Den. V. fr. **1 aq;** 'to understand' with the same shades of meaning as the English word. The normal early word for 'to understand' was **uk-**, and **aqla:-** was very rare, which perhaps explains why *Kaş.* thought it was specifically Oğuz. S.i.a.m.l.g. often much distorted, e.g. NE **oğna-**, etc. (**Türkü VIII** the word *aqlar* read at the end of *T* 34 (see **añğ**) in Radlov's edition is a figment, the photograph in Aalto's edition shows no sign of it): **Uyg.** VIII ff. Chr. (the Magi seeing this wonderful manifestation) **aqlap bilip** 'understanding and knowing (its meaning)' *U I* 8, 16 (the word is damaged but the reading fairly certain): (**O. Kır.** IX ff. the reading *aqlar* in *Mal.* 41, 1 is certainly an error, prob. for **üçü:n**): (**Xak.**) XIV *Muh.*(?) *fahima* 'to understand' **aqla:-** *Rif.* 113 (only); *al-dıkr* 'ro remember' **añğlamak** (sic?, unvocalized) *do.* 123 (only): **Çağ.** XV ff. **aqla-** (spelt) *fahmidan San.* 50v. 27 (quots.): **Oğuz XI** ol sô:züğ **aqla:di:** 'he understood (*fahima*) the statements (etc.)' *Kaş. I* 290 (**aqla:r, aqla:ma:k**): **Xwar.** XIII **aqla-** 'to understand' '*Ali* 26: xiv ditto *Qub* 9: **Kom.** xiv ditto *CCI, CCG, Gr.*: **Kıp.** XIV (**añ häciz** 'a fence, partition'; one says **bunun añ yok dur mâ li-hâdâ häciz**; and *al-say'u'l-mafhim* 'a thing which is understood' is called **aqlu:** that is *dü häciz*, derived from the previous word, because that which is understood is distinguished (*tamayyaza*) from that which is not (*ğayrihi*) hence one says **aqla-** 'to understand' *İd.* 25 (**añ** 'fence, partition' is otherwise known only in SW XX Anat. **ağ/jan/añ** 'a boundary between two fields' *SDD* 72, 99, 103; it clearly has nothing to do with 1 **añ**): xv *fahima aqla-* (spelt *ağla-bi-ğayn mağmına* 'with a nasalized *ğayn*') *Kav.* 26, 6; *fahima aqla-* *Tuh.* 28a. 9.

**D eple:-** Den. V. fr. **3 eñ,** q.v. N.o.a.b.; **anna-aynda-** in several NE languages *R I* 188, 193, **Khak.,** **Tuv.** seems to be a l.-w. fr. Mong. *ayna-* (*Kow.* 14, *Haltot* 2) rather than a survival of this word. **Türkü VIII** ff. **bars keyi:k epleyü: mepleyü: barmış** 'a leopard and a stag went looking for wild game (or food?) and grain' *Irkb* 49.

?**E iñle-** Hap. leg.; **Pelliot** read this word in the text below and translated it 'to bend', connecting it with **2 eñ-** (**eg-**) which is morphologically impossible; it is no doubt a mis-transcription of **Irkle:-** q.v. **Uyg.** VIII ff. **Bud.** (then the bull came out at the head of the herd; he made the prince lie down flat and) **tört adakın iñleyü** (read **Irkleüyü**) **kölitdi turdı** 'bending (substitute 'stamping with') his four legs stood shading him' *PP* 65, 5-6.

**D öplen-** Refl. Den. V. fr. **2 öp;** 'to become coloured, to recover one's colour'. Survives in

NE **Khak. öğnen-**; **NC Kır.,** **Kzx. öğdön-**; the basic verb **öğne-/öğdö-** also exists in these languages. **Xak.** XI **üzüm öplendi:** *talaw-wana'l-'inab* 'the grapes became coloured'; also used of a man when he recovers his colour (*talawwana*) after an illness *Kaş. I* 289 (**öj-lenür, öğlenme:k**).

### Tris. ANL

**E inilgü:** this word has been read in two inscriptions and translated in various ways. It does not exist. **Türkü VIII** **tepr:** **yarlıka-duk üçün men kazğanduk üçün türkü bođun kazğanmış erinç ini: ölgü: bunça: başlayu: kazğanmatın türkü bođun ölteç:** erti: 'because heaven was gracious and because I gained (victories) the Türkü people gained. If my younger brother when he died had not gained so much by his leadership the Türkü people would have died' *II E* 33 (**ini: ölgü:** is reasonably clear in the Finnish photograph, but has been read *men inilgü:* with *m* for the first *i* and *n* for the *ö*) **vii ff.** **Yen.** in *Mal.* 28 a very obscure text, apparently consisting of two separate inscriptions read as one and largely unintelligible, ll. 4 and 5, which are among the more intelligible, are read **er dem için inim eçim uyarın için beğü:min tike: berti: dört enelgü:(?) ertimiz bizni: erkliğ adirt(t): (or adirt:?)** 'because of my(?) manly qualities, and because of (the ability?) of my elder and younger brother, they erected my memorial stone; we were four . . . (*Mal.* 'we had four younger brothers', which is impossible), the lord (of the underworld) parted us'. Here too *n* seems to be a misreading of *ö*, **ölgü:** might mean here 'destined to die'.

### Tris. V. ANL-

**D ana:la:-** Hap. leg.; **Den. V. fr. ana: Xak.** XI ol **anı: ana:la:di:** *sammähä li-nafsihi umm wa nasabahä ilä'l-umüma* 'he called her his own mother and traced his female parentage to her' *Kaş. I* 311 (**ana:la:r, ana:la:ma:k**).

**D ağı:la:-** Den. V. fr. **\*ağı,** onomatopoeic; 'to bray'. One of several onomatopoeic Verbs of this general form; prob. the origin of **ağıda-** **NC Kır.** 'to shout, scream'; **SW XX Anat.** (of a buffalo) 'to bellow' *SDD* 103; parallel medieval forms are added below; **Inle-** (**İñle-**) still survives in **SW Rep.** Turkish. **Xak.** XI **eşye:k ağı:la:di:** *nahaqa'l-'himär* 'the donkey brayed' *Kaş. I* 311 (**ağı:la:r, ağı:la:ma:k**): **Kıp.** XIV **İñle-** (with **-ğ-**) **anna** 'to moan, groan' *İd.* 25; xv **anna İñle-** *Tuh.* 5b. 6: **Osm.** XVIII **İñle-/İñilde-** in *Rümi nâlidan wa zâridan* 'to groan, lament' *San.* 117v. 2.

### Dis. ANM

**S eğim** See **eğim.**

?**E ağmin** n.o.a.b.; all occurrences are in the *Abl.* and in rather late block prints, and as the form is unusual and unlikely, it seems possible that it is an error for **ağma(tn)** **Neg.**

Ger. in **-matın** (v. *G. ATG*, para. 340) fr. **ağ-** 'without noticing it, inadvertently'. **Uyg.** VIII ff. Bud. (if anyone sees the spell fastened to the top of a pole) **azu yakın tursar ağımtın** (?**ağmatın**) **anın kölgesi tegser** 'or stands near it and, without noticing it, gets into its shadow' *U II* 39, 87-90; (if someone recites this spell in the ears of) **ağımtın** (?**ağmatın**) **yıkı ajunına barmış kuşların keyiklerini** 'of birds or quadrupeds which have inadvertently been reborn as animals' *do.* 43, 12-14; o.o. *Suv.* 169, 8; 177, 16; 227, 7; 424, 21; *Tiğ.* 49b. 2-3.

**D önmen** See **örmen**.

### Tris. ANM

**VU?F anu:mi**: Hap. leg.; prob. a l.-w. (?Indo-European). **Xak. XI anu:mi**: *al-cudām* 'elephantiasis' *Kaş.* I 137.

**D oña:muk** Hap. leg.; Den. N./A. fr. **I oñ**; cf. **sola:muk**. The word obviously means 'right-handed'; *Kaş.*'s translation must be an inadvertent error for *al-ayman*. **Xak. XI oña:muk er al-raculu'l-aysar** 'a left-handed man' *Kaş.* I 162.

### Dis. ANN

**D anın** *Instr.* of **ol** used as an Adv.; 'therefore, thereby'. N.o.a.b.; **anın** in the Kip. declensions of **ol** (*Ihou.* 52, 9; *Bul.* 15, 4; *Kav.* 34, 5) is a Sec. f. of the Gen. **anıñ**. **Türkü VIII ff.** Man. **anın korkdı** 'he was therefore afraid' *TT II* 6, 32; **Uyg.** VIII ff. Man. **anın** (at the beginning of a sentence) 'therefore' *TT II* 17, 72; Chr. (the horse could not carry it) **anın képeştirler** 'they, therefore, took counsel together' *U I* 8, 4; Bud. Sanskrit *tasmād* 'therefore' **anın** *TT VIII D.36*; (some people slaughter animals and sell their flesh and blood) **anın öz iğdür** 'and thereby maintain themselves' *PP* 3, 5; **anın antağ tétir** 'it is therefore so called' *TT V* 24, 79-80; o.o. *do.* 26, 81; *Suv.* 401, 9; **Xak. XI bo:đun anın ürküsur**: 'the people are therefore (*li-acalibi*) panic-stricken' *Kaş.* I 155, 19; and seven, or eight o.o.; n.m.e.: **KB anın ötrü begler beđütür küçin** 'thereby then, he increases the strength of the *beg*'s 4015; a.o. 2211: **Çağ. xv ff.** *Vel.* 32 lists **anın** (spelt *ann*) translating it *anıñ için* 'therefore' and supporting it by a quotn.; *San.* 52r. 10 (s.v. **anı**) says that the correct reading in this verse is **anı** and that *Vel.* got **anın** from a faulty MS. and gave it an 'invented' (*ixtirā'i*) meaning; the spelling is unusual, but **anın** 'therefore' suits the context better than **anı**, and may well be right; in any event *Vel.*'s translation shows that the word was still known in early XVI.

**S eñin** See **eğin**.

**İpen** See **2 İdi**.

**S öñin** See **öñil**.

**D inanç** Dev. N./A. fr. **inan-**; etymologically a N./A. meaning 'reliance, trust; reliable, trust-

worthy', and normally so used fr. the medieval period onwards. In the early period it was, like **inal**, used normally (or only?) as a title of office, 'confidential minister' or the like, not necessarily of very high rank; in this meaning it survived a long time and was current, for example in the Selcuk empire, sometimes for quite junior officials. Survives only(?) in SW Osm., Tk. For the longer form with final euphonic -u: cf. **ögrünç/öğrünçü**. See *Doerfer II* 669. **Türkü VIII ff.** Yen. **él ögesi inanç**: **bilge**: part of name or title *Mal.* 26, 1; **erdemim için inanç**: (*sic*) **alp** (or **inanç**:lar?) İçinde: (end of line) 'because of my manly qualities (I was enrolled?) among the ministers' (?) *do.* 29, 6; **uruş başı: ertim inanç**: **ertim** 'I was head of the (**uruş** is clear, possibly for **uruğu**, a clan name, or a mason's error for **uruğ** 'clan') and their minister' *do.* 32, 15; **Uyg.** VIII ff. Bud. (in a list of Proper Names) **él inanç tirek Pfahl.** 23, 20: **ol ödün inançları buyrukları xanka inça tép ötündiler** 'then his ministers and officers ventured to address the king as follows' *PP* 8, 7 ff.; **begke eşike inanç tayanç bolğalı küseser** 'if he wishes to become confidential minister and *tayanç* (q.v.) to the *beg* and his consort' *TT VII* 40, 51-2; **ol Ku tao atlığ beg başın inançları** 'then his officials with that *beg* named (PU) Ku tao at their head' (and everyone in his house, great and small) *Suv.* 17, 10-11: **Civ. takı élke xanka inanç bolğuka** 'and when you become a minister of the realm and *xan*' *TT I* 188: **O. Kır. ix ff. inanç**: **külüğ çığış**: **ben 'I am Inanç Külüğ Çığış' Mal.** 24, 5; **él inanç**: *do.* 25, 5: **Xak. XI inanç al-mu'tamad wa minhu yusammā inanç beg ay'l-amiru'l-mu'tamad** 'trusted, trustworthy', hence the title **inanç beg**, that is 'trusted chief' *Kaş.* I 133; *III* 450 (duplicated): **KB inanç kılmağa dunya kođga seni** 'the world will not keep faith, it will let you down' 1091; (a ruler must share his secrets with his *vezir* and his secretary . . .) **ay begler inanç sözüñ kizle berk** 'oh confidential ministers of rulers keep your secrets firmly' 2683; (in a list of various offices) **inanç beg** 4068: **xiv Rbg. adamlar inanç** 'one on whom men rely' *R I* 1362; *Muh. al-tikka* 'reliance': **ina:naç Mel.** 54, 1; *Rif.* 150: **Çağ. xv ff. inanc** (so spelt) **bāwar** 'belief, trust'; also the name of a governor of Ray in the reign of Malik Arslan whose daughter was married by **Muhammad Ildegiz**; their son was **Kutluğ İnanç San.** 117v. 12: **Kıp. (?) xv amān** 'trust', etc. (**tüzlerlik**; in the margin in a SW(?) hand) **inanc Tuh.** 3b. 11.

**D onuñ** Ordinal f. of **o:n**; 'tenth'. S.i.a.m.l.g. in the later forms **onuñç/onuncu** and the like. **Türkü VIII onuñ ay** '(in) the tenth month' *II S* 10: VIII ff. Man. **onuñç** 'tenth (paragraph)' *Chuas.* 206: **Uyg.** VIII **onuñ ay Su.** *W* 2: VIII ff. Civ. **onuñç** (once **onuñç**) **ay** is common in the documents in *Usp.*: **Xak. XI onuñç yarma:k al-dirhamu'l-āşir** 'the tenth *dirham* (etc.)' *Kaş.* I 133; *III* 450 (duplicated):

*KB* the form used in the list of Chapters in the Vienna MS. is *onunç*.

## Dis. V. ANN-

D *anun-* Refl. f. of *anu-*; 'to prepare oneself (for something *Dat.*), or to do something Gerund in *-ğalı/-ğelli-*. N.o.a.b. *Uyg.* VIII ff. Man.-A *MI* 14, 4-5 (ét-): Man. *TT II* 17, 60-3 (alku-); *anuntim* *sizliğe* 'we have prepared ourselves for you' *TT III* 3; *Xak.* XI 01 *ya:ğt:ka: anundi* 'he made ready (*ista'adda*) for the enemy' *Kaş.* I 206 (*anunur, anunma:k*); *isizliklig* (*sic* ?error for *isizlikke*): *anunma: lā tasta'iddanna li'l-şarr* 'do not prepare for wickedness' (i.e. do not assume that people will be wicked) *III* 161, 3; (*I* 114, 19 see *I oğurluk*): *KB yéğüçl anundi anuk tut aşı* 'the eater has prepared himself, have his food ready for him' 1675; *saga ma anunmuş turur bu ölüm* 'this death has prepared itself for you' 1405; o.o. 3530 and spurious verse in Vienna MS. after 1183: XIII(?) *At.* 209 (*I açığı*).

D *inan-* (*ina:n-*) Refl. f. of *\*ina-*: 'to trust, rely on (someone *Dat.*)'. S.i.a.m.l.g., sometimes also for 'to believe (something *Dat.*)'. *Türkü* VIII ff. Man. *burxanlarka inantımız tayantımız* 'we have trusted and relied on the prophets' (*sic*?, not 'Buddhas' in Man.) *Chus.* 175-6; *Uyg.* VIII ff. Bud. *sizliğe inanıp* 'relying on you' *U III* 35, 34; *bu savka inanıp kértgünüp* 'trusting and believing these words' *Usp.* 102b. 27; o.o. *do.* 100, 8; *Hüen-ts.* 2061: Civ. *öz kentünjke inanğil* 'rely on yourself' *TT I* 40-1; o.o. *do.* 80, 109; see also *ıçan-*: *Xak.* XI *men aḡar inandım i'tamadtu 'alayhi* 'I relied on him' *Kaş.* I 206 (*ina:nur* (*sic*), *inanma:k*); *yay körkipe: inanma:* 'do not trust or expect any good from (*lā ta'tamid wa lā tarcu xayr*) the beauty of spring' *III* 161, 1: *KB inanma maḡa* 666; o.o. 668, 2374: XIII(?) *At.* *éşim tēp inanıp sır ayma sakın* 'do not tell a secret, saying "he is my friend" and trusting him; keep it to yourself' 173; *Tef.* *inan-* 'to believe (in God)' 120: *Çağ.* xv ff. *inanbāncardan* 'to believe in' *San.* 115v. 17 (quott.): *Xwar.* XIII *inan-* 'to believe in' *Ali* 39; *xiv inan-* 'to trust' (this world) *Qutb* 59: *Korn.* *xiv* 'to believe in' (God, etc. *Dat.*) *inan-* *CCl, CCG*; Gr. 273 (quotts.): *Kıp.* XIII *şaddaqa min taşdıqal-kalām* 'to believe, in the sense of believing a statement' *inan-* *Hou.* 41, 16; *xiv inan-* *şaddaqa wa āmana* 'to believe, trust' *Id.* 24; xv ditto *Tuh.* 22b. 7, a.o.o.: *Osm.* xv *inan-* 'to rely on (a promise)' *TTS I* 383.

## Tris. ANN

S *inanç*: See *inanç*.

D *inançlıg* P.N./A. fr. *inanç*; 'reliable, trustworthy'. N.o.a.b.; the entry *Çağ. inançlık* (*sic*) in *R I* 1441 is not confirmed by any other *Çağ.* authority. *Uyg.* IX *inançlıg III C 7* (*ETY II* 38; on the edge of a fragment;

dubious): *Xak.* XI *KB kişilik kılığı inançlıg akı* 'humane, trustworthy, and generous' 2321: XIII(?) *At.* *neçe me inançlıg eş erse yakın* 'however reliable and close a friend may be' 174.

D *inançsız* Priv. N./A. fr. *inanç*; 'untrustworthy, treacherous'. N.o.a.b.; the entry *Çağ. inançsız* (*sic*) in *R I* 1441 is not confirmed by any other *Çağ.* authority. *Xak.* XI *KB inançsız tēme emdi söğme menı* 'do not now call me untrustworthy and curse me' 1091; *inançsız aḡun* 'this untrustworthy world' 6629; a.o. 670: *xiv Muh. al-xā'in* 'treacherous' *inançsız Mel.* 54, 1 (mis-spelt *ina:nısz*); *Rif.* 150.

## Dis. ANR

*ıñır* 'dusk', the half-light between day and night at sunset (and prob. also at dawn). Cf. *Imır*. Survives in several NE languages as *ıñır/ır*, etc.; NC *Kır. ıñır/ıñır, ıñirt* and *?imır*; Kzx. *ıñır* and several NW languages as *ıñır/ıñır* and the like, usually only of evening dusk. *Uyg.* VIII ff. Bud. *kün ünür uḡurda . . . ıñır uḡurda* 'at sunrise . . . , at dusk' *TT V* 8, 70-6: Civ. (in a calendar of A.D. 1368) (the planet Mercury) *ıñirtre közünür* 'becomes visible at dusk' *TT VII* 1, 22: *Xak.* XI *ıñır al-sudfa* 'dusk', that is a mixture (*ıxtılāf*) of light and darkness; in *Oğuz imir Kaş.* I 94.

D *onar* Distributive form of *o:n*; 'ten each' Survives only(?) in NC Kzx. *R I* 1043, some NW languages and SW Osm. *Türkü* VIII ff. Man. *onar erke bir bir er* [small gap] *başı urdı* 'he put one man as head of each ten men' *TT II* 10, 91-2: *Xwar.* XIII *onar Ali* 23.

D *onur* See *on-* *KB*.

D *öbür* apparently der. fr. *I öb*, but morphologically difficult. Survives in NC *Kır. öbür* 'the skirt of a robe or coat; needlework on the front of a woman's dress; a dress thus ornamented', and SW Osm. *öbür* 'advanced, superior, eminent' (*Red.*); 'well educated; (of an animal) domesticated' (*Sami*); in Rep. Turkish this is spelt *onur* (unless this is merely French *honneur*). *Uyg.* VIII ff. Civ. *ıç öbürde ısırsar* 'if (a mouse) bites (a hole) in the inner skirt' . . . *taş öbürde ısırsar* 'if it bites (a hole) in the outer skirt' *TT VII* 36, 8-17: *Çağ.* xv ff. *öbür* (spelt) *gūşa-i dāman-i qabā* 'the corner of the skirt of a robe' *San.* 89r. 10 (quott.).

D *übür* Dev. N. fr. *üb*-; etymologically 'something hollowed out', in practice usually 'cave' or similar cavity. Survives usually as *üggür* or the like in NE Tuv.; SE *Türki Şate, BŞ, Jarring* and NC *Kır.*, Kzx. *Uyg.* VIII ff. Man. *übürlutekl* (spelt *ünkü-*) *yeğ onjınlar* 'devils and demons in their caves' *TT III* 91: *Xak.* XI *übür al-kahf* 'cave' *Kaş.* I 94: *KB bu aḡzıp mışāl übür sanı teg* 'this mouth of yours is just like a cave' (when the words come out, it is like the chilly dawn



wind) 2684; *üfürde turuğlı* 'living in a cave' 4766; *üfürde evl* 6155; XIII(?) *Tef. üfür* 'cave' 339; *Xwar. XIII İñiz* (*sic*) 'hollow, cave' *Ali* 47, no doubt an error for this word: XIV *üfür* 'cave' *Qutb* 123; *Nahc.* 292, 8; 342, 17.

**D öpre:** Den. Adj./Adv. fr. **I öp**; used both of time and space, and implying both motion and rest; in the earliest period apparently only as a cardinal point 'in the east, eastwards', later 'in front, forwards; formerly', and (with a preceding Gerund or *Abl.*) 'before'. Cf. *öpdün*. N.o.a.b. **Türkü VIII öpre: kün tuğsıkda:** 'in the east, where the sun rises' *I E 4, II E 5*; **öpre:** 'in the east' *II S 13*; *Ŧ* 10, 14, 20; (he killed many of the people) **berye: Tavğaçığ öpre: Kitafıñ yırya: Oğuzıñ** 'in the south Chinese, in the east Kitans, in the north Oğuz' *T 7*; **öpre: kün tuğsıkıpa: Ongın 2:** VIII ff. **Man. yér teprı erken öpre** 'before earth and heaven existed' *Chuas.* 162-3; **Uyg. VIII öpre:** 'in the east' *Şu. N 6*; *S 7:* VIII ff. **Bud. Sanskrit** (*an*)*ägatapurvam* 'not having come previously' **öpre:tin berü ba: rma: tu: kuğ** *TT VIII A.1*; **präğ bodhe** 'before enlightenment' **bodhisvinde:(?) öpre: do. D.5**; **pirvokarmeva** 'like previous action' (i.e. action in a previous incarnation) **öpre: a:junda:kı kılınç** [gap] *do. F.15*; *U II 23, 13-14* (**I öç**); and many o.o.: **Xak. XI er öpre: yattı: istalqâ'l-racul 'alâ qafâhu** 'the man lay on his back' (i.e. face upwards) *Kaş. III 378* (see *töpre:*).

**S eprek** See *erpek*.

### Dls. V. ANR-

**S epir-** See *egir-*.

**D oğar-** Caus. f. of **\*oğar:-(?)**, cf. **oğal-**; 'to make (someone or something *Acc.*) better, to put (it) right'. S.i.s.m.l.g. **Uyg. VIII ff. Bud. bu muğumuzni amti kılınç teprıs öpar-zun** 'now let the god of action (i.e. Sanskrit *karma*, which operates to inflict retribution for past misdeeds) relieve our distress' *Suv. 7, 11-12*; a.o. *Hüen-tš. Briefe*, p. 30, note 1870, 27; **Xak. XI(?) Kaş. I 244 (épel-): KB keđ öglüg kerek beğ oğarsa işl** 'a *beg* must be very intelligent if he is to manage his affairs aright' 1989; **tapuğug oğarsa bu yaplığ kiçliğ beğine yağudı oğardı keçliğ** 'a youth like this, if he does good service, draws near to his *beg* and secures access to him' 4042; o.o. 1990, 3988, 4265, 5653; **Çağ. xv ff. öpar-** (spelt, 'with -p-) **räst hardan här** 'to put a matter right', in *Ar. işâbat San.* 88r. 15; **Xwar. XIV öpar-** 'to correct (someone)' *Qutb* 117; **Kıp. XIV öpar-** (with -p-) **qawwamağayrahu** 'to set someone aright, to rectify' *Id.* 25 (this entry immediately follows that of **2 öp-** (on-), *istağama*, with the (erroneous) implication that it is the Caus. f. of that Verb); **Osm. XIV ff. öpar-** 'to improve, correct, put on the right road'; c.i.a.p. *TTS I 543*; *II 729*; *III 554*; *IV 608*.

**D öfür-** Hap. leg.; if authentic presumably Caus. f. of **öfür-**, but it occurs in a very obscure

sentence (**yaşurukı** is also Hap. leg.) in a series of sentences describing the effects of an evil omen, and the meaning is uncertain. **Uyg. VIII ff. Civ.** (the swan has flown away and does not settle on the lake; the child does not come to its mother(?); your wife is depressed) **yaşurukı işl üze kapıñıñ öfürser** [gap] **ur** perhaps 'if someone has your door broken through on his secret business' *TT I 217-18*.

**VU(D) apra:-/ıpra:-** 'to whine, scream, bellow', and the like; prob. Den. V. fr. an onomatopoeic **\*apır/ıprı**, the latter still existing as an onomatopoeic for creaking or grating sounds in some NE languages. There is great inconsistency in the vocalization of this verb and its derivatives; the MS. of *Kaş.* has **ıpra:-, ıprati, ıpran-** but **apraş-** mainly of the female camel. S.i.a.m.l.g., in a wide variety of forms, some with inserted velar -ğ-, some trisyllabic like **NC apğıra-**, and some with front vowels e- or i-. **Xak. XI ingen ıprasa: botu: bozlar:** 'if the female camel calls (*hannat*), the colt bellows (*rağā*) in reply' *Kaş. I 120, 18*; n.m.e.: **Çağ. xv ff. ıpra-ıpran-** (spelt) **nāidan** 'to lament', followed by a long passage saying that the *Rūmī* author (i.e. *Vel. s.v. ıpran-*) spelt the word with front vowels quoting the *Muhākimatul-luğatayn* which he himself had not seen, but that in his experience it had back vowels *San.* 117r. 2 (quotns.): **Xwar. XIV ıpre-(mek etc.)** 'to lament' *Qutb* 60; **ıpra-(-p) do. 206**; **VU ıpre-ditto MN 376**; *Nahc.* 373, 16 (**botu:**); **Kıp. xv za'ara'-asad** (of a lion) 'to roar' **VU apra- Tuh.** 18b. 6; **Osm. XIV ff. apra-ıpra-** (sometimes spelt **ıpre-** in *I* and *II*, but the *Infns.* are all **-mak**) 'to roar, bellow, howl, etc.'; c.i.a.p. *TTS I 29, 386*; *II 40, 543*; *III 27*; *IV 30*.

**VUD aprat-ıprat-** Caus. f. of **apra:-/ıpra:-**. S.i.s.m.l. **Xak. XI ol anı ıpratı: arannahu mina'-ranin** 'he made him moan, groan (etc.)' *Kaş. II 357* (**ıpratır:**, **ıprat-ma:k**); **Xwar. XIV ıpre:-** 'to make (someone) lament' *Qutb* 60.

**VUD apran-ıpran-** Refl. f. of **apra:-/ıpra:-** and synonymous with it. S.i.s.m.l. **Xak. XI inge:n ıprandı: hannati'-nāqa wağayruhu Kaş. I 289** (**ıpranır:**, **ıpranma:k**); **Çağ. ıpren-(d) dard ile yap yap gizlice ağla-** 'to sob quietly for pain' *Vel.* 81 (quotn. *Muhākimatul-luğatayn*, giving this meaning for **ıpremek/ıspremek**); **ıpran-** *San.* 117r. 2 (see **ıpra:-**) **Osm. XIV ff.** several occurrences of **apran-ıpran-** are included under **apra-/ıpra-** q.v.

**VUD apraş-/ıpraş-** Co-op. f. of **apra:-/ıpra:-** S.i.s.m.l. **Xak. XI oğla:n apraşdı: (sic) adiyati'-şibyan** 'the boys were hurt' (*sic*, i.e. screamed) *Kaş. I 289* (**apraşu:r**, **apraş-ma:k**, *sic* in MS.); **saçlıp suvi: apraşu:r** (? , *alif* unvocalized) 'their (the clouds') water pours down and makes a noise and murmur' (*sawt wa xarir*) *I 258, 4*; **akın akar apraşu:r** 'the torrent flows with a groaning plaintive

sound' (*bi-anin wa hanin*) III 39, 15; *ördl: built iğraşu: (sic)* 'the clouds rose noisily' (*zaclâ*) III 398, 24; *Xwar. XIII iğreş-* 'to weep together' *Ali* 47.

## Tris. ANR

D *ağaru:ığaru:ınaru:* Directive f. of *an-*(ol); etymologically 'up to that (time or place)' but from an early period used as a Postposn. w. the *Abl.* meaning '(from then or there) onwards (to some indefinite point in space or time)'; it therefore became associated anti-thetically with *bêrû:* meaning 'on that side, there', as opposed to 'on this side, here'. The phonetic history is complicated; the parallel form with *-i* is normally spelt *ınaru:* (the only occurrence of *ınğaru:* seems to be in *Uyg.* VIII); in *Xak.* the only form seems to be *narû:* (*ağaru* in *KB* 6110, Vienna MS., is a false reading) and this survives in SE *Türki*, *Shaw* (*nari*) BŞ (*nêri*), *Jarring* (*nari/neri*), and SC *Uzb.* (*nari*); *ağaru* (later *ağari*) still survives in SW *Tkm.* *ağrı* and xx *Anat.* *anarı* *SDD* 100, but elsewhere the word has been abbreviated; in NE the forms are *anar/ınar/onar/a:rı* and even *a:r* (cf. the *Khak. phr. a:r* *ber:*); in SE *Türki* *Shaw* has *arı* as well as *nari*; in NC the forms, often with rhyming forms of *berü*, are *ar/arı/éri* and in NW *arı/a:rı*. *Türkü* VIII (let us make an expedition eastwards against the *Türkü xoğan*) *ağaru: sü:lemeser* 'if we do not march in that direction' *T* 20; *Uyg.* VIII *Türkü bođun anta: ınğaru: (sic) yok boldı:* 'the *Türkü* people from that time onwards ceased to exist' *Şu. N* 10; VIII ff. *Man.-A* *az ınaru barmış* 'he went a little further' *M* I 35, 4 and 12; *Man. muntada ınaru* 'from now onwards' *M* III 25, 9 (iii); *sızlnte ınaru seçillip* 'being parted(?) from you' *do* 25, 11 (iii); *Bud.* (not very far) *munda ınaru* 'from here' *U* IV 16, 156; *ınaru berü anda munda* 'that way and this, here and there' *Suv.* 625, 10; *berü . . . ınaru* *U* II 11, 10-11; *bu künde ınaru* 'from this day forward' *U* III 65, 2-3 (ii); *Hüen-ts.* 50; o.o. *TT VIII A.46 (anta:da); do. N.11; PP* 37, 4-5 (*öğdün*)—*ağaru* also occurs, but much less often, and has hitherto been misread *ağayü*; (*Tripitaka Ācārya*) *yantut béleg beklep ağaru Inanprabı açarika bitig* *kıldı* 'packed up a return gift and furthermore composed a letter to *Jñānaprabha Ācārya Hüen-ts.* 1859-60; o.o., normally meaning 'furthermore, thenceforward', in note on that passage (*Hüen-ts. Briefe*, p. 28); *Suv.* 28, 11; 45, 11; *Civ. bu künde ınaru* *U* Sp. 88, 23; 107, 8 (and, with *kün* 116, 11); *Xak. xi narû:* a particle (*harf*) meaning *al-ciha* 'direction'; hence one says *narû: bar* 'go in that direction' *Kaş.* III 223; o.o. *I* 199, 6 (*atın-*: translated *dālika'l-cānib* 'in that direction'); *I* 352, 13 (translated *ba'duhu* 'thereafter'); *II* 140, 19; 193, 5; *KB bu künde narû* 597; *muniğda narû* 'from here onwards' 4070; (there is also a *N./A.S., e.g. muniğda naruki . . . yol* 'the road from here on' 4876): *XIII*(?)

*Tef. ağırak bardı* 'went forward' 55; *Çağ. xv ff. narı öte* in the meaning which it has in *andan ötel/andan ağıru* 'beyond that' *Vel.* 390 (quoton.); *narı* (spelt *ân taraf* 'in that direction' (quoton.); *narıraq* *ân taraftar* 'further on in that direction' *San.* 321 v. 11; *Kom. xiv arı* 'onwards, towards' *CCG, CCG; Gr.* 41 (quoton.): *Kip. xiv al-ba'id mina'l-şay* 'taşır ilaylı' 'further than the thing at which you point' *ağaru* (and 'nearer than it towards you' *berü:*) *Bul.* 14, 7; xv (*wa mina'l-işāra* and of the demonstratives *li'l-qarib ay hunā* for 'near, that is here' *berl* and) *li'l-ba'id ay hunāka* for 'far, that is there' *arı* *Tuh.* 42a. 10; *Osm. xiv ff. ağıru* at any rate till *xvi/ağarı* fr. *xvi* onwards (1) 'on that side, beyond' (as opposed to *berü*), (2) as Postposn. after *Abl.* 'beyond, on the other side of', of place and rarely of time; c.i.a.p. *TTS* I 24; *II* 33; *III* 19; *IV* 21.

D *oğaru:* Directive f. of 1 *oğ*; 'towards the right (side)'. Survives only in some NE languages, *R* I 1028 (various forms) and *Khak., Bas.* 126, where it sometimes means 'right (not wrong)'. *Uyg.* VIII ff. *Bud.* (the emblems on your head-dress) *oğaru evrilip tururlar* 'are turned to the right'; *oğaru teğzilmek kılıp* 'making a turn to the right' *U* II 41, 17.

D *öğre:ki*: *N./A.S.* fr. *öğre*; 'previous', etc. *N.o.a.b. Türkü* VIII *T* 17 (*beryekli*): *Uyg.* VIII ff. *Bud. öğreki bilge: baxşılār* 'wise teachers of old times' *TT VIII H.4*; a.o. *do. A.16: Civ. öğreki él(i)ğler* 'former kings' *TT* I 93; (take one in ten from these stones and) *öğre:ki taşka: kat* 'add them to the previous stone' *TT VIII L.17*.

## Dis. ANS

*PU* *iğes* *Hap. leg.*; *Xak. xi* a man who is constantly glancing right and left, as if he were a stranger (*a'camı*) is called *iğes kişi: Kaş. I* 94 (*sic*, listed under *-S*).

D *ağsız* *Priv. N./A.* fr. 1 *ağ*; lit. 'without understanding'; later it came to mean (1) 'without understanding, ignorant, stupid', (2) 'without thinking', hence either 'sudden, suddenly' or 'mechanically'. *S.i.a.m.l.g.* except *NE.Uyg.* VIII ff. *Bud.* (you completely refuted him) *bu yeme ağsız uyatıp utsukup özin bilindi* 'and he admitted himself to be without understanding, put to shame and defeated' *Hüen-ts.* 1802-3; (I will make all the rivers . . . trees . . . plants . . . ağsız körtle sevuğlüğ . . . 'unbelievably(?) beautiful, lovely' (agreeably coloured, fragrant, etc.) *Suv.* 529, 11; *Çağ. xv ff. ağsız/ağsızın* (spelt) (1) *bi-aql wa nā-faham* 'without intelligence and understanding' (quoton.), (2) *nā-gahān wa gāfil* 'suddenly and unawares' *San.* 52r. 3; *Xwar. xiv ağsızın* 'suddenly' *Qutb* 8; *ağsızın/ağsızda* ditto *do.* 9; *Kom. xiv* 'suddenly' *ansızın CCG; Gr.* 38 (quoton.): *Kip. xiv ansız (sic) al-ğafsa* 'suddenly, unawares' *Id.* 24; *Osm. xiv ff.* 'suddenly' in several forms, *xiv ağsuz/ağsuzda; xv ağsızın/ağsızda; xvi ağsız* *TTS* I 30; *II* 41; *III* 28; *III* 31.

D **örsüz** Priv. N./A. fr. 2 **ör**; n.o.a.b. Uyğ. VIII ff. Man. (then that realm, city, or country becomes) **örsüz mepliz[siz küç]süz küsünsüz** 'colourless, unbeautiful, and powerless (Hend.)' *M III* 37, 16-17 (i).

## Dis. V. ANS-

D **ênse**:- Hap. leg.; Desid. f. of **ên-**. **Xak.** XI er **kütü:dl** **ênse:dl**: 'the man intended and desired to descend (*yanzil* from the roof' (etc.); and the -n- is changed (*mubdala*) from -l- *Kaş.* I 278; **ênse:r**, **ênse:mek**).

## Dis. ANŞ✓

D **ênış** N.Ac. in -ş fr. **ên-**; 'descent', and sometimes as a Conc. N. 'declivity, down-slope'. S.i.m.m.l.g. **Xak.** XI *KB êniş* 'descent' is fairly common, usually in antithesis to **ağış** 'rise' 903, 1050, 1087 (**ağış**), etc.: XIV *Muh. al-hudür* 'slope, declivity' **ênış Mel.** 74, 13; *Rif.* 177 (mis-spelt): **Kom.** XIV 'valley, declivity' **eniş CCI**; **Gr.**: **Kıp.** XIII *al-hadara* 'declivity' (opposite to 'acclivity' **yokuş**) **ênış Hou.** 6, 15: XIV **ênış al-hudur** (and the opposite is **yokuş al-ş'a'üd**) . . . **ênış al-nuzül** 'descent' *Id.* 24: XV *hadara êniş Tuh.* 12b. 11; a.o. 22a. 1 (**ağış**).

D **ünüş** Dev. N. fr. **ün-**; survives only(?) in NE Tuv. **ünüş** 'plant, crop'; it is doubtful whether this word has been correctly read in the text below; in most late Uyğ. scripts **ünüş** and **örüş** are practically indistinguishable, and **örüş** would seem to suit the context better. Uyğ. VIII ff. Bud. (until those who hold this *dhāraṃi*) **ünüş** (?**örüş**) **volka teğginçe** 'reach the rising road' *Suv.* 361, 5-6.

## Dis. V. ANŞ-

D **ênış**- Hap. leg.; Recip. f. of **ên-**. **Xak.** XII ol **meniþ birle: tağdin ênişdi: bārāni fi'l-nuzül mina'l-cabal** 'he raced me down the mountain' *Kaş.* I 190 (**ênış:r**, **ênışme:k**, MS. in error -*ma:k*).

S **eñış**- See **eğış**-.

D **unaş**- (**una:ş-**) Recip. f. of **una:-**; 'to reach a satisfactory agreement (about something Acc.)'. Survives only(?) in SE **Türki**, *Shav.*, *BŞ.*, and NC **Kir.** **Xak.** XI bu **işğ olar kamuş unaşdı:lar tarādaw hādā'l-amr** 'they all reached a mutually satisfactory agreement about this affair' *Kaş.* I 190 (**una:şu:rlar**, **unaşma:k**).

D **üñüş**- Hap. leg.; Co-op. f. (in the sense of total action) of **ün-**. **Türkü** VIII ff. (a falcon swooped on a hare, but just missed it) the falcon's talons were skinned and) **tavişğan teri:si: üñü:şüpen yügürü: barmış** 'the hare ran off with its skin thoroughly lacerated' *Irkh* 44.

## Tris. ANŞ

D **ünüşlög** Hap. leg.?. P.N./A. fr. **ünüş**, q.v.; prob. a misreading of **örüşlög**. Uyğ.

VIII ff. Bud. **ünüşlög yoluğ tüz bışruntaçı** 'levelling(?) the rising road' *Suv.* 244, 21-2.

## Dis. ANY

I **oñay**: basically 'easy', hence, later, 'easy to get, i.e. cheap'. S.i.a.m.l.g. (in SW only **Tkm.**; in Osm. 'easy' is **kolay**, not an old word) w. many phonetic changes, e.g. NE **oñday/oñdoıy**, **Khak.** o:y; NC **Kir.** **iñğay/iñtay/oñoy/oñtoy**. Uyğ. VIII ff. Civ. (after a prescription for difficult parturition) **oñay tuğurur** 'she gives birth easily' *H I* 118: XIV *Chin.-Uyğ. Dict.* i 'easy' (*Giles* 5,497) **oñay Ligeti** 187; *R I* 1026: **Xak.** XI *Kaş.* I 41 (2 oñ); n.m.e.: *KB kılınçı köni erdi kılka oñay* 'his conduct was upright and his character easy' 407; similar phr. 325, 674; **ayıtmak oñay boldı** 'it was easy to ask questions' 1907: (XIII?) **At.** **oñaylık** 'easy to do' 237; **Çağ.** xv ff. **oñay iki kat olur** 'folded double' (quoton.); **waqqiya** 'ounce' (quoton.) *Vel.* 120: **oñğay** (spelt) **arzān wa pāhā-i andak** 'cheap, low priced' (second quoton.); the 'two **Rümi** authors' spelt it **oñay** and translated it 'ounce', quoting the same sentence; **Naşiri** followed them and also invented (*sāxta*) the meaning 'folded in two' *San.* 89r. 2 (*Vel.*'s spelling is the better but *San.*'s translation clearly right; 'ounce' may be some muddled recollection of Latin *uncia*; 'folded double' is inexplicable).

VU 2 **oñay** 'the planet Jupiter'; possibly, like some other names of stars in *KB*, a l.-w.; the phr. for 'Jupiter' in *Kaş.* is **kara: kuş**. **Oñay** reappears in *ŞS* 42 translated *müsteri, bircis*, both 'Jupiter'; it is not known where *ŞS* found this word. In SW xx **Anat.** **oñğay (sic)** 'Jupiter' *SDD* IIII. **Xak.** XI *KB anıya basa keldi ikinç oñay* 'after him came Jupiter in the second place' 132.

## Tris. ANY

E **añayu** See **añaru**.

E **öneyü** See E **öne-**.

VU(D) **öñeyük** Hap. leg.; Den. or Dev.(?) N./A. but not obviously connected w. any known meaning of **öñ** or **üñ-**. **Xak.** XI **öñeyük (sic** in MS.) **ne:ñ al-şay'u'l-xāşş bi'l-şay'**, *wa kull şay xuşşā bihi'l-racul fa-huwa lahıñ öñeyük 'anything which is peculiar to something else'; and anything which is the private property(?) of someone is called his **öñeyük** *Kaş.* I 162.*

?E **inyıgün**: See **inı**.

## Dis. ANZ

**añız** 'a stubble-field'; later perhaps also 'stubble'. Survives in NC **Kir.** and SW **Osm.** and xx **Anat.** (**Türkü** VIII ff. Yen. it is unlikely that the reading **añızğa**: in *Mal.* 48, 6 is correct): **Xak.** XI **añız al-cill, wa huwa süqu'l-burr wa ğayrihi ba'damā ğuşida** 'a field of wheat or other (cereals) after it has been reaped' *Kaş.* I 94: **Çağ.** xv ff. **añız** (spelt, 'with -ñ-') **mahall-i zira'at ki ħişil-i ān tāza raf' şuda wa xāşāh-i ān bar zamin mānda**

*bāşad* 'arable land from which the crop has recently been reaped and the stubble left on the ground' *San.* 52r. 7: *Osm.* xiv ff. *ağız* is used in several dicts. to translate Ar. and Pe. words, most of which mean 'stubble' rather than 'a stubble field' *TTS I* 28; *II* 39; *III* 26; *IV* 29.

### Mon. AR

*a:r* 'auburn, bay (coloured)'; pec. to *Kaş.*; practically syn. w., and perhaps a Sec. f. of *o:r*. *Xak.* xi *a:r* *böri: al-dabii* 'hyaena' (verse); *a:r ne:ş al-lawmî'l-aşhab* 'auburn or bay colour', also called *arş:l* (*sic* in MS.) *bi'l-ziyāda* 'with a suffix' *Kaş. I* 79.

*I er* 'man', originally merely 'a human male', later in such specialized meanings as 'male (not female)'; a fighting man; husband'. See *eren*. S.i.a.m.l.g. *Türkü viii térlip yetmiş er bolmiş* 'when they assembled, they became seventy men' *I E* 12, *II E* 11; *İnîm Kül Têgin er at bult:* 'my younger brother Kül Têgin received his adult name' *I E* 31 (*er at*, fairly common in early epitaphs, was the name given to, or assumed by(?), a man when he grew up, in place of his childhood's name, which is seldom mentioned); *el(l)igçe: er tutdımız* 'we captured about fifty (fighting) men' *T* 42; viii ff. *er* 'a man', often qualified, e.g. *bay er* 'a rich man', is common in *İrkB* 5, 7, etc.; *beg er do.* 5 therefore presumably means merely 'a beg': *Man. ol tüzün er* 'that good man' *M I* 5, 12; 6, 20; a.o. *TT II* 10, 91-2 (*onar*): *Yen. er ar* and *er at* are fairly common *Mal.* 26, 3 etc.; 26, 13 etc.: *Uyg.* viii *er* ('fighting man') is common in *Şu. E* 4, 10, 11, 12, etc.: *ix oğlanım erde: marınça: bol* 'my sons, when you grow to manhood(?), become like my teacher' *Suci* 9 (but the correct reading of *Suci* 7 is *marıma: yüzer toru:ğ bertim* 'I gave my teachers a hundred bay horses each', not *yüz er turu:ğ* 'a hundred men and a dwelling'): viii ff. *Man.-A eril uzuntolu:ğlı:* 'men and women' *M I* 16, 15-16; *ne er sen* 'what man are you?' *M I* 33, 19; *Man. inça kaltı er* 'just as a man' (who blows into a bladder) *Wind.* 23: *Bud. er* both by itself and with a qualifying Adj. or Noun, e.g. *beg er* 'a beg', *aşçı er* 'a cook' is common; in *TT VIII D.20* the translation of Sanskrit *bharteva* 'like a husband' is very tentatively read *here teg: Civ. er kişi er işiğ keđ bolayın tésér* 'if a man wishes to become sexually potent' *H I* 75; *altı er kömür borlukumı* 'my vineyard in which six men (are required) for digging' *UŞp.* 13, 4; a.o.o. (but in *do.* 22, 5 (xiv) the correct reading is *har* (Pe. l.-w., not *er*) *bir kişi* 'every single man': *O. Kır. ix ff.* *er* and *er at* are common *Mal.* 2, 3 etc.; 2, 5 etc.: *Xak. xi er al-racul* 'man'; *yucma eren wa hādā şādđ li-anna simata'l-cam* '-lar' plural *eren*; this is irregular because the sign of the plural is '-lar' *Kaş. I* 35; very common in *Kaş. KB er at boldı begler kanatı yüğl* 'men and horses are the wings and feathers of *begs*' 3005; *er at* 'troops' 2138; and many o.o. of *er*:

xiii(?) *At. er* (spelt *er/ér*) is common; *Tef. er* 'man, fighting men' 78; *xiv Muh. racul er Mel.* 6, 16; *Rif.* 78, a.o.o.; *al-zauc* 'husband' *ér* 49, 10; 144 (the word is spelt both *er* and *ér*, the latter commoner): *Çağ. xv ff. ér er ya'ni mard Vel.* 54; *ér/éren* (spelt) *mard* (quott. w. *éren*); and metaph. *ázāda mardān* 'free men' (quott. w. *éren*) *San.* 99r. 16: *Xwar. xiii(?) er* (usually spelt *ér*, once, 314, *zyér*) occurs several times in *Oğ.*: *xiv er* 'man' *Qutb* 21, 57 (*ér*): *Kom. xiv* 'man, male, husband' *er CCI, CCG; Gr.* 89 (quott.): *Kip. xiii al-racul er Hou.* 24, 17; *xiv ditto Id.* 9; *xv ditto Kav.* 59, 14; *Tuh.* 16b. 7; *zaruc er Tuh.* 17b. 12 (a.o.o.): *Osm. xiv ff. er* usually 'husband', less often 'man, fighting man', c.i.a.p. *TTS I* 270; *II* 387; *III* 256; *IV* 300.

S 2 *ér*: See *yér* *Xak.*

*I ır* (or *ır?*) 'song'. The prosthetic *y-* in *Uyg.* and *Xak.* is clearly secondary, as in other words like *ıra:k*, since nearly all modern languages which convert *y-* to *j-* have *ır*; survives in NE *Khak.*, *Tuv. ır*; *NC Kzx. ır*; *NW Kumyk, Nog. yır*; *SW Osm. ır*; only *NC Kır.*, *NW Kk.* have *ır*; in some modern languages also 'tune, epic, folk-tale', etc. See *ırla:-*. *Uyg.* viii ff. *Bud. ırın oyunun ırılayu bödiyü* 'singing their songs and dancing their dances' *TT X* 144-5—*yırığ tapılayu* 'admiring the song' *PP* 71, 3: *Xak. xi yır al-ğınā* 'a song'; one says *yır yırladı:* 'he sang a song'; this is generally used of love songs (*al-ğazal*); and one can also say *ır*, initial *alıf* being substituted (for *yā*) *Kaş. III* 3; *yır al-ğazal wa'l-ğınā* *III* 143; o.o. *II* 14, 9 (*koş-*); 135, 19 (*koşul-*); *III* 131, 4 (*2 ku:ğ*): *xiv Muh. al-ğınā yır Mel.* 63, 4; *Rif.* 161: *Çağ. xv ff. yır xwānandağı wa şavut-i āhang* 'singing, melodious sound' *San.* 349r. 22: *Kom. xiv* 'song' *ır CCI, CCG; Gr.* 273 (quott.): *Kip. xiv ır* ('with front vowel', *sic*) *Id.* 10: *Osm. xiv ff. ır* (once, *xiv yır*) 'song', c.i.a.p. *TTS I* 351; *II* 498; *III* 342; *IV* 393: *xviii ır* in *Rimî, surūd* 'song' *San.* 99r. 20.

*VU 2 ır* *Hap. leg.*; prob. a mere onomatopoeic, but there may be some connection with *Ar. 'ar* 'shame', much used in some later Turkish languages. See *ırra. Xak. xi ır harf yuknā bihi 'anı'l-ħacla* 'a particle alluding to shame'; hence one says *er ır boldı: ħacla'l-racul* 'the man was ashamed' *Kaş. I* 36.

*VU 1 ır*: 'awl, drill'; n.o.a.b. *Uyg.* viii ff. *Bud. otluğ ır* 'a fire-drill' *U II* 10, 22: *Xak. xi ır al-mitqab* 'a drill' *Kaş. I* 45.

S 2 *ır*: See *1 yır*.

*o:r*: a word used to describe the colour of an animal's coat, the meaning varying from language to language. Survives in NE *Tel.* or 'greyish' *R I* 1047; *NC Kzx.* or 'dark reddish brown' *R I* 1047; *MM* 262. Two words ending in *-z* have been entered here, since no such words with this meaning have been noted elsewhere. See *a:r. Xak. xi o:r at faras bayna'l-aşqar wa'l-kumayt* 'a horse with a coat

between chestnut and bay' *Kaş. I 45: XIV Muh. (?)* (in the list of colours of horse's coats) *al-samad 'dun' o:r* (spelt o:z) *Rif. 171* (only): *Kıp. XIV az (sic) al-asfar mina'l-xayl* '(of a horse) yellow' *Id. 12* (prob. an error for o:r or a:r but entered under *alif-zây*).

**I ör:** 'height, high, high ground'; N./A. homophonous with **I ör-** but perhaps not connected since the exact connotation is slightly different. Not noted before the medieval period, but older since it is the basis of *örle-*, *örlet-*. S.i.a.m.l.g. except SE. *Çağ. xv ff. örk/ör* ('with ö-, not ü-') *yokuş ve yoharu* 'high ground, upwards' *Vel. 102* (quotn., the first form due to a misunderstanding of the *Dat. örke*); *ör* (1) *bulandı* 'high ground' (quotns.); (2) metaph., *taşa-ı bälâ-yi âb wa samî-i vâzîdan-i nasîm* 'upstream, upwind' *San. 70v. 18*.

**VU 2 ör:** *Hap. leg. Xak. XI ör* ('with a front vowel') *maħallî-l-xâşiratayn mina'l-qabâ* 'the waist of a robe' *Kaş. I 45*.

**I ür** 'a long time, a period extending far into the past'. Survives only in NE *Kaç.*, *Koib.*, *Küer.*, *Sag. R I 1824*; *Khak.* and *Tuv. Türkü VIII ff. Man. ürke üzüksüz emgetir-biz* '(if) for a long time continuously we cause pain' (to the light of the five gods, etc.) *Chuas. 315: Uyğ. VIII ff. Man.-A M III 9, 6 (uđık)*; *do. 25, 11 (i)*: *Bud. küden ür tursar yaramaz* 'if a guest stays a long time it is inconvenient' *PP 69, 3*.

**S 2 ür** See *üür*.

### Mon. V. AR-

**I ar-** 'to be tired, exhausted, weak', sometimes with implication of weakness for lack of food (cf. *aruk*). S.i.a.m.l.g., often in a lengthened form *arı-yaru-*. *Türkü VIII ff. er süke: barmış yolta: atı: armlış* 'a man went on an expedition; on the way his horse became exhausted' *IrkbB 35; a.o. do. 17 (3 öñ)*; *Uyğ. VIII ff. Bud. yerlerig kezip arıp* 'traversing places and becoming tired' *U III 20, 5 (i)*; *arıtı armadı* 'he did not become at all tired' *U IV 22, 273*; *Xak. XI er arđi*: 'the man (etc.) was weak' ('*ayya*) *Kaş. I 172 (a:r:a:r, a:rma:k)*; *alımlıg körü: armadı: (sic)* 'when he saw a creditor, he was not so tired (that he could not avoid him)' *I 149, 2: KB* (I have made this long journey and come to you) *emgep ham artuk arıp* 'in pain and very weary' 837; *arıp kal-* 'to be tired and lag behind' 3702-3: *XIII(?) At.* (the miser) *armaz osanmaz bolur* 'does not get tired or despondent (piling up money)' 309; *Tef. ar-* 'to get tired' 55: *XIV Muh. ta'iba* 'to be tired' *ar-* *Mel. 24, 5; Rif. 106; al-ta'b, a:rma:k 34, 10; 119; Çağ. xv ff. ar- (-di, etc.) yorul-* 'to be tired' *Vel. 11-12; ar-xasta şudan* 'to become tired'; also pronounced *har-* *San. 33v. 8; har-xasta wa mända şudan* 'to become tired and exhausted' *do. 323r. 24* (quotns.): *Xwar. XIV ar-* ditto *Qutb 10;*

*Nahc. 160, 16; 161, 1: Kom. XIV armayın* 'untiring' *CCG; Gr. 39* (quotn.): *Kıp. XIII al-ta'b armak Hou. 27, 14; ta'iba ar- do. 34, 12; XIV ar-* ('with back vowel') *ta'iba Id. 9; ta'iba or- (sic?) Bul. 37r.: XV ta'iba ar- Tuh. 9b. 6; 'ayya (yorul-; in margin) ar- 26a. 13: Osm. XIV ff. ar-* 'to be tired, exhausted', c.i.a.p. *TTS I 42; II 52 (arı-), 55; III 38; IV 41*.

**2 ar-** 'to deceive, trick'. The suggestion in *Hüen-t's. Briefe*, p. 29, note 1867 of a connection with *ara:* is unconvincing; some remote connection with *I a:l* is possible. N.o.a.b.; replaced by *alta:*. *Türkü VIII süçig savın yımsak ađın arıp* 'tricking (people) with their honeyed words and luxurious treasures' *I S 5; II N. 4: Uyğ. VIII ff. Man.-A* (the human body is created entirely) *teven kürün armakan azgur-makan* 'by tricks (*Hend.*) and deceit (*Hend.*)' *M III 9, 11-12 (ii); a.o. do. 29, 5 (ii) (I yov-): Bud. U II 77, 26; 86, 43; TT IV 10, 5 (I yov-); Suv. 135, 10 (ezügle-): Xak. XI ol ani: arđi: ğarrahü* 'he deceived him' *Kaş. I 172 (a:r:a:r, a:rma:k)*; *arđi: (sic) seni: kız: the girl, deceived you* (*xada'atka*) *I 412, 21; a.o. III 6z, 3 (I yov-): KB meni arđi dunyâ* 'the world deceived me' 1172.

**I er-** 'to be' (something, somewhere, etc.), necessarily accompanied by a Predicate; it cannot be used by itself to mean 'to exist' (for which see *bar*), but is often used as an Aux. V. after Participles, etc. of other verbs. In the earliest period it was conjugated completely, but the *-r-* began to be elided fairly early, and after that the tenses formed by attaching suffixes with initial vowels became obsolete and were replaced by the corresponding tenses of *bol-/ol-* in some languages and *I tur-* in others. However, some tenses, usually without the *-r-*, s.i.a.m.l.g. The unusual very early Gerunds(?) *erki, erken, erinç* are listed separately. *Türkü VIII; VIII ff* including *Man.* and *Yen. er-*, 'to be', and as Aux. V., is very common: *Uyğ. VIII; VIII ff. Man.-A, Man., Bud., Civ. ditto; in TT VIII* spelt *er-er*, less often, *er-* never *ér-*: *e:se:r* (for *er:se:r*) occurs once: *Xak. XI ol anda:ğ erđi: kađâ kâna* 'he was thus' *Kaş. I 164 (erđi-, erme:k)*; *a.o.o.: KB ditto: XIII(?) At. ditto; Tef. er-jér-* ditto 78: *XIV Muh. kâna iđi:* and also *erđi:*; *mâ kâna iđi:* 'was not' *yok erđi:* and also *deyül iđi: Mel. 19, 16; Rif. 99* (the alternative translations suggest that, in *Muh.*'s terminology, *er-* was the form used in *Turkistan*, i.e. late *Xak.* and *İ-* the form used in 'our country', i.e. early *Az.*); it is added that most tenses of 'to be' are supplied by *bol-*, *er-/İ-* surviving only in some: *Çağ. xv ff.* some individual forms, *erđi*, etc., are listed in *Vel. 50-4* and translated *ıdı*, etc.; 'to be' is not listed as a Verb in *San.*, but various forms like *erđi, ıdı* are listed among the Nouns: *Xwar. XIII ér-* 'Ali 27, 6- do. 35: *XIII(?) ér-* 'to be', and as Aux. V. is common in *Oğ. XIV ér-* is common, *Qutb 51; MM 66, etc.: Kom. XIV er-* and more often *e-* occurs in *CCI, CCG*

in various forms listed at length in *Gr.* 89-90: **Kip.** XIII *idli* (partially conjugated) is a Turkish word (*lafza*) corresponding to *kāna Hou.* 50, 11 ff.: XIV (under 'alif alone') *idli*: means both *arsala* 'to send' (see *ıd-*) and *kāna*; in the first sense it is conjugated (*mutaşarrafā*), but in the second only in the Perf. (*al-muđi*) *ld.* 7: xv there are three forms (*luğa*) for *kāna*: *ēdl*, *ıdl*, -*di*: *Kav.* 27, 19 (with examples); *ıdl*, etc. are common in *Tuh.*

**2 ēr-** 'to reach, arrive; to meet(?)'. This verb is well established in several medieval languages and survives in SW Osm., but in the early period is so overshadowed by **1 er-** that it is difficult to identify, particularly since its Perf. can hardly be distinguished from that of **ert-**. In the early period there is a phr. **er-bar-** which seems to mean 'to behave in an independent, insubordinate fashion', and can hardly be an idiom of **1 er-**. In this sense it may be the basis of **erk**, q.v.; the same meaning seems to survive in NW Nog. **erüv** (a Nog. Infin. form) 'freedom, liberty', and NW Kk. **er-** 'to follow; to meet; to amuse oneself' is also connected. See **1 ertür-**, **1 ērış-**. **Türkü VIII temir kapıgka: ertimiz** 'we reached the Iron Gates' *T* 45 (not from *ert-*, which occurs as *ert*(*t*)*imiz* and *ertü*: in *T* 44) — **Karluk bođun erü:r barur erikli: yağ:** **boltu:** 'the Karluk people, behaving in an independent fashion, became hostile' *I N* 1; the same phr. with **buysız** 'careless, thoughtless' inserted after **bođun II E** 29; **xağanıya: ermiş barmış edğü: elıpe: kentü: yañılığ** 'you misbehaved against your xağan and your independent(?) good realm' *I E* 23, *II E* 19; VIII ff. **adığıl: toñuzlı: art üze: sokuşmi:ş ermi:ş** 'a bear and a boar met (*Hend.*) one another on a mountain ridge' *İrkB* 6: **Uyg. VIII [gap er]miş barmış [gap]** *Şu.* N 2; a.o. *do. F* 2 (*yıçe*): VIII ff. **Man.-A M** I 14, 12-14 (*oğul*): **Bud. erü erü** translating Chinese *chien* 'gradually' (*Giles* 1,629) occurs several times in *Hüen-tz.* e.g. (the weather) **erü erü isig başladı** 'has gradually begun to get warm' 1882, see also note 1870, last para.: (**Xak.**) XIII(?) **Tef. mağa faryätin ęrgil** 'come to my help' (cf. the Persian phr. (*ba-*)*faryād rasidan* 'to come to someone's help') 126: **Çağ.** xv ff. **ēr-** (-*ıp*, etc.) *eriş-* 'to reach, arrive' *Vel.* 54; **ēr-** occurs both as an Intrans. and Trans. Verb (*lāzim wa muta'addi*), *rasidan wa rasānidan* 'to arrive, to cause to arrive' *San.* 97r. 23 (quotns.): **Xwar.** XIII(?) **ēr-** 'to reach' *Ali* 54: **Kip.** XIII *adraka* 'to reach, attain' *er-* (unvocalized) *Hou.* 37, 4: XIV **ēr-** ('with front vowel') *adraka* *ld.* 10: **Osm.** XIV ff. **er-fer-** 'to reach, attain', in various idioms, c.i.a.p. *TTS I* 273; *II* 393; *III* 260; *IV* 394; XVIII (after **Çağ.** entry) 'this verb is used in *Rümi* with both back and front vowels' (*sic*) *San.* 97r. 23.

**1 ir-** (**žér-**, see **irik-**) 'to mope, feel lonely or bored'. N.o.a.b. unless it survives as a Trans. V. in SW xx Anat. **ir-** (*stc*) 'to annoy, or worry (someone)' *SDD* 774, *Uyg.* VIII ff. **Bud. catıklıg işlerig bütiürgeli irmekslzin**

**yalkmaksızın uzun ödün katıgılanmakları üze** 'in their long-continued efforts to carry out the tasks (prescribed) in the *Jātakas* without getting bored or nauseated' *San.* 235, 10-12: **Xak.** XI **er lrdi: istaħaşa'l-racul, wa huwa min qillati'l- mu'ānasa** 'the man moped for lack of company' *Kaş.* I 172 (2 *lr-* follows): **KB tapuğka yakın tut mağa irmedin** 'keep close to me in my service without being bored' 592; (I have been very fond of you, but) **irresen meni** 'you are bored with me' 714; o.o. 697, 5671, 6628 (**yalk-**): **Xwar.** XIV **ir-** 'to be bored' *Qutb* 60: **Kip.** XIV **ir-** ('with a front vowel') *đacara* 'to be bored' *ld.* 10.

**2 ir-** 'to make a notch, or breach, in (something *Acc.*)'. Very rare, n.o.a.b., almost syn. w. **1 öt-** 'to pierce' and **üj-** 'to hollow out'. Cf. *iril*. **Xak.** XI **ol tam lrdi:** 'he made a breach (*galama*) in the wall' *Kaş.* I 172 (*ir:er*, *ir:me:k*): **Kip.** XIV **ir- azala** 'to cause to wane' (?), see *irll-* *ld.* 10.

**o:r-** 'to mow (grass, etc.), to reap (crops)', and the like. S.i.a.m.l.g.; not always easy to distinguish fr. **ur-** in written texts, but has long *o:-* and Aor. *o:rar:* **Xak.** XI **ol ot:** (*sic*, in error) *orđ:* *qaťa'a'l-haşı* 'he cut the grass'; also used when one reaps a cereal crop (*hasada'l-sar'*), etc. *Kaş.* I 172 (*o:rar*, *o:rma:k*); same phr. *I* 14, 11; *III* 45, 4: **KB** 1393 (2 *ot*): **Çağ.** xv ff. **or-** (-*ar*, etc., 'with *o-*') *biç-* 'to cut, reap' *Vel.* 103-4 (quotns.); **or-** (by implication 'with *o-*') *diraw kardan* 'to reap' *San.* 66v. 21 (quotns.); **Xwar.** XIV **or-** 'to reap' *Qutb* 118: **Kip.** XV *haşa* 'to mow' *Tuh.* 13b. 9.

**ur-** distinguishable from **o:r-** by its short vowel and Aor. **uru:r**; c.i.a.p.a.l. From the earliest period it had two distinct meanings linked by the fact that both involve use of the arms; (1) 'to put (something *Acc.*, on something *Dat.* or *Loc.*)'; (2) 'to strike (someone or something *Acc.*)', from which, esp. the first, a wide range of idiomatic meanings has developed. Those scholars who have tried to discriminate between these two meanings (e.g. Prof. Pelliot) by spelling (1) *or-* and (2) *ur-* were unquestionably mistaken. **Türkü VIII yelme: karğu: edğü:ti: urğil** 'set up a proper (system of) reconnoitring patrols and watch towers' *T* 34; a.o. *I S* 10-11, *II N* 8 (**ölsik**) — **yarık:nta: yalması:nta: yüz artuk okun urtı:** '(the enemy) hit him with more than a hundred arrows on his armour and quilted coat' *I E* 33; o.o. *I E* 36; *Ix.* 21: VIII ff. **oyma: er oğlanı:n kişi:sin: tutuğ uru:pan** 'a gambler(?) putting up his children and wife as a stake' *İrkB* 29; **kuğu: kuş kana:rtıya: uru:p** 'putting (himself) on the swan's wings' *do.* 35; **yañı:ıma:zun: tęp bilgeğ urtı:** 'he set up a wise man telling him not to make mistakes' *Tun.* III a. 6-8 (*ETY II* 94) — **kıdı:zıgı: suvka: sukmi:ş takı: ur katıgđı: ba:** 'trust the felt in the water and beat it, tie it firmly' *İrkB* 33; o.o. *do.* 35, 40: **Man. đıđımin başıya urdı** (the king) 'put his crown on his head' *TT II* 8, 67; **nom törü**

**urdi** 'he established the doctrine and rules' *do.* 10, 91; *a.o. do.* 10, 92 (*onar*)—*neçe urtumuz yontumuz erser* 'if we have somehow struck or wounded them' *Chuas.* 88-9; *Uyg.* viii ff. *Man.-A* *İçine urmiş erdi* 'he had put (the fowls) in it' *M I* 36, 3; *Man. yeme tatıgılıg edgü yid tütsüig urur küyürler(?)* 'and put up and burn pleasant, fragrant incense sticks' *Wind.* 35-7—*yeklerig urğay* 'he will smite the demons' *M III* 37, 6 (i); *Chr. bir kapanda urup kigürdiler* (the magi) 'placed (their offerings) on a dish and brought them' *U I* 7, 4-5; *Bud. ur-* is very common; for 'to put, set up' and the like *PP* 34, 3; *U II* 9, 12; 39, 86-7; *Siv.* 21, 12; 129, 8; *TT V* 10, 109; for 'to strike' *PP* 17, 6 etc.: *Civ. İkirer taş a:lıp birni ur* (so spelt) 'take two stones for each and put one down' *TT VIII L* 13, a.o.o. in this text and *H I, II*; *Xak. xi eliginde:ki: ne:ni: yér:de: urdi:* 'he put (*vađa'a*) the thing which was in his hands on ground' (prov.)—*ol kulin urdi:* 'he beat (*daraba*) his slave, etc.' *Kaş.* I 165 (*urur-ur-mak*); this entry is among the *V.s w.* a short vowel but is everywhere spelt *ur-* in the MS); and many o.o.; *KB ur-* is very common in both senses, e.g. *törü edgü urmiş kişil yégleri* 'the best of men have laid down a good code' 252; *kitáb atı urdum Kutadgu Bilig* 'I have given the book the name Kutadgu: Bilig' 350—*urdi nawbat tuğ* 'the sentry beat his drum' 86; *xii(?) KBVP xazına içinde urup kızılmış* 'he put it in the treasury and hid it' 13; *xiii(?) KBPP at laqab urdılar* 'they gave it the name and title' 18-19; *At. billigdin ururmen sözüme ul-a* 'I lay a foundation of my words in wisdom' 81; *boğun mallig erke urup yüzlerin* 'the people set their faces towards the wealthy man' 421; a.o. 461; *Tef. ur-* 'to strike; to put', etc. is common 329; *xiv Muh.(?) daraba ur- Rif.* 75, etc. (only); *ur-* 120, etc. (only); *Çağ.* xv ff. *ur-* (-ar, etc.) *ur-, zadan ma'nāsına* 'to strike' *Vel.* 103-4 (quotns.); *ur-* ('with u-') *zadan San.* 66v. 21 (quotns.); *Xvar.* *xiii ur-* 'to strike' 'Ali 28, 29; *xiii(?) ditto* *Öç.* 38; *xiv ditto* and various idioms *M N* 109, etc.: *Kom.* *xiv ur-* 'to put; to strike', and in idioms *CCI, CCG; Gr.* 266 (quotns.): *Kip. xiii daraba wur-* (sic) *Hou.* 52, 20; *xiv ur- daraba İd.* 10; *daraba wur- Bul.* 56a; *xv daraba ur- Kav.* 7, 13; 8, 16; 74, 19; *Tuh.* 23a. 11 a.o.o.: *Osm.* *xiv fl.ur-* with a rather wide range of meanings c.i.a.p., consistently spelt *ur-* not *vur-* *TTS I* 723; *II* 928; *III* 710; *IV* 784.

**I ör-** practically syn. w. *ün-*, q.v., from which it can hardly be distinguished in badly written *Uyg.* texts; 'to rise', usually while still maintaining contact with the point of departure, e.g. (of a plant) 'to sprout'; often used metaph. Survives, sometimes in the extended form *ör-*, in *NC Kır.*, *Kzx.*, and *SW xx Anat.* 1118 (*örü-?*); 1435 (*örü-*). See *örü-*. *Uyg.* viii ff. *Man.-A* *M I* 16, 12 (*kaç*); *do.* 17, 16 (*evin*); *Bud. könlümde inça sakınç ördi* 'the following thought arose in my mind'. *U II.* 5, 13-14; *Civ.* (when the abscess has

cleared up, apply certain drugs) *et örgülük* 'so that the flesh can grow up' *H II* 20, 7-8; *su:vsalı:k ö:rer* 'thirst supervenes' *TT VIII I* 12; *Xak. xi bulit ö:rdi:* 'the cloud rose' (*naşa'at*); and one says *koy ö:rdi:* 'the sheep got up' (*mahadat*) out of its sheep-fold and was driven towards its pasture; also used when it grazed by itself at night (*nafasat tahta'l-layl*) *Kaş.* I 173 (*ö:rer*, *ö:rmek*; *MS.*, in error, *orma:k*); o.o. *I* 257, 22 (*örlen-*); *III* 398, 24 (*agraş-*): *Kip. xiv ör-* ('with front vowel') *nabata* 'to sprout', in the sense of the sprouting of beans and the like *Id.* 10.

**2 ör-** 'to plait'; also used metaph. for building a wall with bricks; *Sami* 199 says that in *Osm.* *ör-* is used to describe any process of plaiting or knitting, but not weaving on a loom. S.i.a.m.l.g.; see *tokt-*. *Xak. xi ol saç ö:rdi:* *ramala'l-şa'r wa nasacahu* 'he plaited (Hend.) the hair'; also of other things besides hair *Kaş.* I 172 (*ö:rer*, *ö:rmek*); (after *I ör-*;) and one says *ol savdıç ö:rdi: ramala'l-qaf'a wa'l-qirtala* 'he plaited a basket (Hend.)'; also used of anything that is plaited by hand from cord or palm-leaves *I* 173; *xiv Muh. şa'r madfür* 'plaited hair' *ö:rmış saç Mel.* 45, 6; *Rif.* 139; *Çağ.* xv ff. *ör-* (by implication 'with ö-') *dü şiz-râ ba-ham tâbidan wa bâftan* 'to twist two things together, to plait' *San.* 66v. 22; *Kip. xiii dafara'l-şa'r ö:er-* (misvocalized *ewr-*) *Hou.* 36, 1; *xiv ör-* both *banâ* 'to build' and *dafara İd.* 10 (misdéscribed as 'with back vowel').

**I ür-** 'to blow (a trumpet, a fire, etc. *Acc.*); to blow (into something *Dat.*), occasionally without an Object. S.i.a.m.l.g.; SE *Türki hür-*; in *SW* only(?) *xx Anat. SDD* 1435. *Uyg.* viii ff. *Man. inça kaltı er kim yél küçine tolukuküğ ürérçe* 'just like a man who inflates a bladder by the force of wind' *Wind.* 22-4; *Bud.* (just as fire is produced by a fire drill, dry tinder and) *ernig çakmıştı ürmiş* (nistranscribed *ösmiş*) 'the vigorous action and blowing of a man' *U II* 10, 23-4; *Civ.* (if anyone says that anything is false or lacking in my statement and) *ayak ürdüp sözi çin bolsar* 'if after blowing in a cup (as a form of solemn attestation) his words prove to be true' *Uşp.* 40, 7-8; 41, 6-7; the phr. *burunda ür-* 'to blow (something) up the nose' occurs in *H II* 20, 4-5 and 18 and 23; in *H I* the word occurs several times, mistranscribed *yür-*, e.g. *boğaz içine ürser yarılır ağzıdn ürğü ol* 'if one blows into the throat, (the swelling) bursts; one must blow it out of the mouth' 188-9; o.o. 130, 131, 185 (*karmış*); *Xak. xi ol ot ürdi: nafaxa'l-nâr* 'he blew on the fire, etc.' *Kaş.* I 164 (2 *ür-* follows); *tilkü: ö:z inke: ürse: uduz bulur* 'if a fox breathes hard (*dabaha*) into its own hole, it gets the mange' *I* 55, 1; *III* 5, 15; *kül ürğünçe: köz ürse: yéğ: al-fath fi'l-camr xayr minal-fath fil-ramad* 'blowing on live embers is better than blowing on ashes' *I* 337, 12; *xiii(?) Tef. ür-* 'to blow (bells, etc.)' 338; *xiv Muh.(?) nafaxa ür- Rif.* 116 (only); *Çağ.* xv ff. *ür-* ('with ü-, not ö-', but mis-spelt with back

vowel), also *hür-damidan* 'to blow' *San.* 66v. 21: *Xwar.* xiv (the wise man said 'give me your hand') *taki elğipe ağızı birle ürdi* 'and blew into his hand with his mouth' *Nahc.* 231, 14: *Kıp.* xiii *nařaxa ür-* (misvocalized *ewr-*) *Hou.* 36, 1: xiv *ür-* ('with front vowel') *nařaxa İd.* 10; *řafara* ('to whistle') *wa nařaxa ür-* *Bul.* 54, v.; 85, v.: xv *al-nařaxa ürmeç Kav.* 61, 15; *nařaxa ür-* (with front vowel) *do.* 76, 1; *Tuh.* 37a. 4: *Osm.* xiv to xvi *ür-* 'to blow' in several texts *TTS I* 747; *II* 955; *III* 732; *IV* 805.

**2 ür-** (of a dog) 'to bark, howl'. S.i.a.m.l.g., sometimes as *ürü-*; in SE *Türki hür-*. *Türkü* viii ff. *Man.* *M III* 45, 1 (i) (it): *Uyg.* viii ff. *Civ.* it *kari bolsar yatıp ürür* 'when a dog gets old it barks lying down' *TT VII* 42, 6: *Xak.* xi it *ürdi: nabaha'l-kalb* 'the dog barked' *Kař.* I 164 (*üre:r, ürme:k*): xiii(?) *Tef.* *ür-* 'to bark' 339: xiv *Muh. nibahu'l-kalb ürmeç Mel.* 73, 11; *Rif.* 176: *Çağ.* xv ff. *ür-* ('with ü-') *faryād kardān, wa in maxsūs-i faryād-i sağ* 'to howl, in particular of a dog, to howl', in *Ar. nibāh San.* 66v. 23: *Kom.* xiv 'to bark' *ür-CCG*; *Gr.* 270 (quotn.): *Kıp.* xiv *ür-* ('with front vowel') *nabaha İd.* 10: xv *nabaha* (ulu-; in margin) *ür-* *Tuh.* 37a 8.

**S 3 ür-** See *üdür-*.

### Dis. ARA

*ara*: (?a:ra): difficult to pin down grammatically; there does not seem to be any record of it as the subject of a sentence or in other contexts in which it could be regarded as an ordinary Noun. In the early period it is used only as a Postposn. meaning 'between (two places), among (a number of people)', and the like; but *Kař.* translates it as a Noun and does not describe it as a *harf*. Later it seems to be used almost only in the *Loc.*, either with a preceding Pron. Adj., e.g. *bu arada* 'in this locality', or with a Poss. SUFF. e.g. *aramızda* 'among us' or with a 3rd Pers. Poss. SUFF. and a preceding Noun, e.g. *ořbu yurakun arasında* 'in the middle of this light'. Normally used of space, less often of time. S.i.a.m.l.g. The spelling *ara*: in *İrkB* and *TT VIII* (SW *Tkm.* a:ra) is prob. the original one. *Türkü* viii (when the blue heaven was created above and the brown earth below, man was created) *ekin ara*: 'between the two' *IE* 1, *E II* 2; similar phr. *IE* 2, *II E* 4; *Ongin* 10; (then to the north of the Chinese) *Tag(?) Oğuz ara*: yeti: *eren yağı: bolmiş* 'seven men among the *Tag(?)* *Oğuz* became hostile' *Ongin* 5: viii ff. *kamu:ř* (*sic*, error for *kamu:ř*) *a:ra*: (*sic*) 'among the reeds' *İrkB* 10; *kamu:ř ara*: *do.* 38: (man was unhappy and the sky cloudy) *bulıtu: ara: kün tuğmı:ř busa:nç ara*: (*sic*) *meñi: kelmi:ř*: 'the sun rose among its clouds, joy came in the midst of grief' *do.* 52: *Yen. el arada*: 'from within the realm' *Mal.* 30, 4; *el ara*: *do.* 32, 10: *Uyg.* viii *Yarıř Ağıu:lğ ara: Yit(?) başınta ara*: 'between *Yarıř* and *Ağıu:lğ* and within the summit of *Yit(?)*' *Şu.* *İ* 6 (text damaged and dubious): viii ff. *Man.-*

*A ol takığü kuř ara* 'among those fowls' *M I* 36, 6-7; a.o. *do.* 10, 2 (*ađa*): *dıntarka ara* 'among the Elect' *M III* 30, 11 (*sic?*, the only case of *ara*: after *Dat.*): *Man. yalağuklar ara* 'among men' *TT III* 22: *Bud.* Sanskrit *antarā* 'between' *ara*: *TT VIII G.1-ara*: also appears for the first time in oblique cases, e.g. *toyınlar:nıñ ara:sında*: 'among the monks' *do.* A.24; similar phr. *do.* H.5, 9; *U III* 13, 6-7 (ii), etc.—*aradın ajuñ* 'the intermediate state' *U II* 81, 69-70: *birkiye* (*sic?*) *ađrılmıřın berü anıñ ara on yıl boldı* 'it is ten years since we parted' *Hüen-tš.* 1867: *Civ. kiřli ara* 'among men' *TT I* 160: *balık ara* 'within the city' *USp.* 88, 43: *kısırın uruğın ağı arası* (*sic*, dittography) *arasında tütüzğü ol* 'he must fumigate between her thighs with *kısırın* seed' *H I* 22-3; *O. Kır.* ix ff. *bođun ara*: 'among the people' *Mal.* 15, 3: *Xak.* xi *ara: wařıñ-l-řay* 'the middle of a thing'; hence one says *kiřli: ara: kirdim* 'I went in among the people' (*bayna'l-qawm*) *Kař.* I 87; similar phr. *I* 317, 7; 511, 26 (*ülüglüg*); 528, 18; *II* 17, 6; *III* 60, 8: *KB küyer ot ara* 'in the middle of a blazing fire' 1483; *ara . . . ara* 'at one time . . . at another, 177 (*öğdil-*); 400-2; 735: xiii(?) *KBPP anlar ara* 'between them' 36; *At. kiřli ara* 75; a.o.o.; *Tef. ara* in phr. like *biźli ara* and with Poss. SUFFs. in the *Loc.* is common 56: *Çağ.* xv ff. *ara arasında Vel.* 16; *ara miyān wa wařı* 'middle, centre'; also called *aralğ*; also used in the meaning of *arasında dar miyānař San.* 36v. 2; various other phr. like *ara ayı* 'the month of Şawwāl', *arasıda, arasıda mēn/ara mēn* are listed: *Xwar.* xiii(?) *ořbu yurakun arasında* 'in the middle of this light' *Oğ.* 55; a.o. *do.* 162: xiv *ara* 'among' *Qutb* 10; *MN* 7, etc.: *Kom.* xiv only in the form *arasında* 'among', etc. *CCG*; *Gr.* 39 (quotns.): *Kıp.* xiii *bayn ara*: *Hou.* 53, 13 (also quoted with Poss. SUFFs. in *Loc.* and *Ab!*): xiv *ara: bayn İd.* 11; *bayn* with Poss. SUFFs. *ara*: with ditto; *al-bayn ara*: *Bul.* 14, 5-7: xv *ara bayn* *Tuh.* 73b. 10; *arasında, arapıza do.* 74a. 5, 7: *Osm.* xiv ff. *ara* c.i.a.p.; as early as xiv it means 'place' in phr. like *bu arada* and 'times' in phr. like *har arada* 'at all times'; *ara . . . ara* occurs in xv, xvi, and *ara* as a Postposn., e.g. *xānkāh-i 'ař ara* 'in the temple of love' down to xvi *TTS I* 32; *II* 46; *III* 30; *IV* 32.

**VU arra** (*sic*) Hap. leg.; onomatopoeic. *Xak.* xi *arra al-bawł* 'urine'; an Excl. (*harf*) addressed to a donkey to encourage it to urinate; it is repeated two or three times and (the donkey) urinates. This agrees (*wāřaqat*) with *Ar.* because *al-arr* means 'copulation' (*al-cimā*) in *Ar. Kař.* I 38.

**arı**: a large stinging insect, 'bee, wasp, hornet'. S.i.a.m.l.g. w. minor phonetic changes (*ar, ara, etc.*); in some the particular kind of insect is defined by an Attribute, e.g. *Osm. bal arısı* 'honey bee'. *Xak.* xi *arı: al-zanbūr* 'hornet, wasp', etc. This agrees (*wāřaqat*) with *Ar.* because *al-ary* means 'honey' (*al-asał*) in *Ar.*, but in Turkish 'the source of honey' (*mā*



yatawalladu'l-'asal minhu); and the Çigil Turks call 'honey' arı: **yağ: samnu'l-nahl** 'bee's oil' *Kaş.* I 87; o.o. *II* 329, 10 and 13; *III* 156 (ba:1); 276, 19: XIII(?) *At.* 'asal kayda erse bile arısı' 'wherever there is honey there is a bee with it', 439: *xiv Muh. al-zanbūr arı: Mel.* 74, 8; *Rif.* 177: **Çağ.** xv ff. arı (spelt) **zanbūr San.** 37v. 11 (quotns.): **Xwar.** xiv arı 'bee' *Qutb* 11; *MN* 10: Kıp. XIII **al-nahl aru: Hou.** 10, 11: xiv aru: both **al-nahl wa'l-zanbūr**; and if they mean 'bee' specifically (*bi-'aymihī*) they say **ba:l arusu: Id.** 10; **al-nahl aru: (al-zanbūr kökün) Bul.** 11, 1: xv *Kav.* 62, 19: (ba:l).

**VU irra** (*sic*) onomatopoeic, cf. **arra**; see 2 *ir.* Pec. to *Kaş.* **Xak.** xi **irra al-hacla** 'shame'; *yuxaffaf wa yataqqal* 'it is made both light and heavy' (?w. -r- and -rr-) *Kaş.* I 39; a.o. *I* 322 (1 ta:r).

**VU Irü:** 'omen, sign'; often in *Hend.* **Irü: belgü:** Vocalization uncertain; P.N./A. **Irü-lüg,** q.v., but survives in *Yakut* as **ıra/ıra;** *Pek.* 3808, and is a l.-w. in *Mong.* as **iruuva** (*Kow.* 321) w. a N.Ag. **iruğaci,** see *Doerfer* in *C.A.J.* X, pp. 55 ff. **Uyg.** viii ff. **Man.-A yavlak Irü erür** 'it is an evil omen' *MI* 35, 3: **Bud. tükel törüg yavlak Irü belgüler** 'all kinds of evil omens (Hend.)' *TT VI* 60-1; *VIII O.5;* **ermez Irü belgü közünsür** 'if false omens (Hend.) appear' *TT VII* 40, 39; o.o. of **Irü belgü U IV** 24, 13: *Suv.* 185, 5-6; 315, 14-15, etc.: *Civ.* **negüg yörip** (? so read) **Irü irkласar** 'if one seeks by divination for an omen to explain something' *TT VII* 28, 6.

**VU?F urra** (*sic*) Hap. leg.; possibly a corruption of the Ar. word. **Xak.** xi **urra al-udra fi'l-ricäl** 'hernia' *Kaş.* I 39.

**ori:** 'shout, outcry', etc. No doubt the base, of **orla:-**, and so to be spelt with **o-**. N.o.a.b. **Xak.** xi **ori: al-şiyāh wa'l-calaba** 'shout, outcry'; (prov.) **ori: kopsa: oğuş aklışur ida waqa'a'l-şurāx icatama'atī'l-aşira ilayhi li-yu'innū'l-şarix** 'when the cry for help is raised, the tribe rallies to it to help the man who raises it' *Kaş.* I 87; a.o. *III* 227 (**kiktı**): *xiv Muh.* (?) **al-dacca wa'l-ğalaba** 'shouting, hubbub' **ori:** *Rif.* 146 (only).

**VU I urı:** 'male child, son'; unlike **oğul**, exclusively masculine. Not noted later than **Xak.**, but common until then. **Türkü VIII belgik urı: oğlin** (*sic*) **kul kiltı:** 'their sons, who were fit to be *begs* they made slaves' *IE* 7 (and *I E* 7 with **bolıtı:** in error for **kiltı**); a.o. *I E* 24, *II E* 20: viii ff. **Man.** the nature of the sin in *Chuas.* 116-17 is obscure, and the text almost certainly corrupt; **özün** looks like an error for **ajun** and **öz bolup** is unintelligible; (if we have sinned) **İlki özün bu özün unzunluğ urılar öz bolup** 'in a previous incarnation or the present incarnation by . . . women and boys': *Ycn.* **urı: oğlan** 'sons' *Mal.* 26, 2; **yėti:** **urı: oğul üçün tıke: bertlimiz** 'we erected (this memorial) for his seven sons' *do.* 48, 9; **Uyg.** ix **inim yėti: urım üç kızım üç ertı:** 'I had seven younger

brothers, three sons, and three daughters' *Suci* 6: viii ff. **Bud. kenç urı kenç kızlar** 'young boys and girls' *U II* 20, 20; **teğri urısı** 'a son of a god' (Sanskrit *devaputra*) *do.* 28, 6 (ii); 29, 16; a.o. *Suv.* 597, 23; *Civ.* **urı oğul kelürgey** 'she will bring forth a son' *TT VII* 28, 18; **urı oğlanlığ evçl** 'a woman with male children' *H II* 18, 65; **Xak.** xi **urı: al-dakar mina'l-avlād** 'a male child'; one says **urı: oğlan:** 'male children' *Kaş.* I 88; a.o. *I* 251, 9: **KB ay ertisğ urı** 'my brave boy!' 383z.

**VU 2 urı:** n.o.a.b.; *IrKB* 40 is a cryptic para. which continues 'he walks alone striking and cleaving precipitous rocks with a broad arrow-head'; nearly every word in it begins with **y-**, which may explain the curious use of words; this word obviously means 'ravine' or the like. **Türkü VIII ff. talım** (?error for **telım**) **urı: yarınça:** 'until he cleaves many ravines' *IrKB* 40: **Oğuz XI (under teriğ q.v.) teriğ urı: al-faccu'l-'amiq** 'a deep ravine' *Kaş.* *III* 370, 10; n.m.e.

**oru: (?oro:)** 'a storage pit dug in the ground'. S.i.a.m.l.g. except **NW, SW** with variations in the final vowel (-a, -o, -u) which suggest an original -o-. See *Doerfer* II 592. **Xak.** xi **oru:** 'a hole (*al-hufra*) which is dug for the storage of wheat, root vegetables (*al-salcam*) and the like' *Kaş.* I 87; **KB İslizğ ya çuğda oruda kerek** 'you must put a bad man in a sack or a pit' 5549 (see **aya:-**); **Çağ.** xv ff. **ora** (*sic*) **taxıl kuyusu** 'a grain pit' *Vel.* 104; **oru çah-i ğalla ditto San. 71v. 7: **Kıp.** xiv **oru: al-maṭmūra** 'storage pit' *Id.* 10; ditto, but **oru:** *Bul.* 3, 16: xv **cubb** 'pit' **oru Tuh.** 12a. 3.**

**S öre:** See **örü:**.

**D örü: (orö:)** Ger. of **I ö:r-**, normally used as an Adv. meaning 'upwards' (in *KB* there is even a Comparative f. **örürek**), particularly in the phr. **örü: tur-** 'properly 'to rise to one's feet', but sometimes 'to stand upright'. In the medieval period it also came, usually as **öre**, to be used as a Noun meaning 'height, elevation; an upright, pillar, support', and survives with such meanings in *SE Türki BŞ* 773; *NC Kzx. MM* 496; *SW Tkm.*, and perhaps elsewhere. As an Adv., usually in the phr. **örü: (also öre, örö) tur-** s.i.a.m.l.g. except *SC* (?). **Uyg.** viii ff. **Bud.** Sanskrit **uttisṭhata** 'rise to your feet' **örö duru:ğlar: TT VIII E.46;** **örü tikmiş erdi nomluğ tuğuş** 'he has planted the banner of the doctrine upright' *Hüen-tš.* 1909-10; **örü kodı** 'upwards and downwards' *U III* 31, 8; 44, 4 (i); *TT X* 438; **orunlarındın örü turup** 'rising from their seats' *Suv.* 182, 6-7; *Civ.* **örü kodı USP.** 67, 4; **Xak.** xi *Kaş.* *III* 382, 10 (İgdİs): **KB törü birle atım kopurdi örü** 'by his code of laws he raised his reputation' 103; similar phr. 269; (the planets move) **kayısı örürek kayısı kodı** 130; **turdi örü** 519; o.o. 438, 3725: **XIII(?) Tef.** **öre/örö tur-**; **öre** 'pillar, support' 248, 250; *xiv Rbğ.* **öre kop-** 'to rise to one's feet' *R I* 1217

(quotn.): **Çağ.** xv ff. **öre** (spelt) *sütün* 'pillar' *San.* 71 v. 24: **Xwar.** xiii(?) **öre dur-** 'Ali 50; xv **örüb tur-** *Qutb* 200 (mis-spelt *urü*); *Nahc.* 240, 13-14; 399, 15; **örü kop-** *do.* 287, 10: **Kıp.** xiii *al-mağam* 'standing still' (opposite to *al-harakä* 'movement' *tepes*) **örü Hou.** 26, 21; (*qāna* *şur-*) and you say to someone you order to stand (*bi'l-qiyām*) **örü: şurğil do.** 43, 5: xv **örü: nişba li-qiyām** 'a way of standing up' *Id.* 11: xv *nişbatu'l-qiyām* **örü** (and *tik*) *Tuh.* 36a, 8; (in explaining the use of *idl* for *kāna*) one says **bi turmuş idl, bi turuptur idl, bi öre turuptur idl kāna'l-amir qā'im muntaşib** 'the beg was standing upright', because **öre muxtaşşa bi-nişbati'l-qiyām** 'is specially used for a way of standing up' *do.* 67b. 11 ff.: **Osm.** xiv to xvii **örü dur-** c.i.a.p. *TTS I* 724 (*uru*); *II* 756; *III* 567; *IV* 630; **örü** 'a height' once in *xvi IV* 629.

## Dis. V. ARA-

**arı-** 'to be, or become, clean, pure'. S.i.s.m.l., but rare. **Uyg.** viii ff. **Man.** **arımış köpüllüg kutluğlar** 'blessed beings with pure minds' *TT III* 120: **Bud.** **arır** 'he is pure' *TT VIII A.45* (no Sanskrit equivalent); **közüm arıma:di** 'my eye was not clean' *do.* *C.17* (ditto); **ayağ (sic) kilinçları arıdı** 'their misdeeds were washed away' *TT IV* 4, 15; **arımak** 'to become clean' 'to be purified' *Sw.* 63, 8-9; o.o. *TT IV* 12, 40, etc. (**alkın-**): **Civ.** **kırl arımadın** 'without its dirt being cleaned off' *H I* 66; **ırıp arır** 'the pus clears up' *H II* 12, 98: **Xak.** xi **arıdı: ne:ğ** 'the thing was clean' (*nazıfa*) *Kaş.* *III* 252 (**arır, arı:mak**): **KB bu er ölmekince arımaz kırl** 'this man's (moral) uncleanness is not cleaned off until he dies' 876; **arığsızni yağlık suvun yup arır** 'man washes his (physical) uncleanness off with water, and becomes clean' 2108: xiii(?) *At.* **ne törlüg arığsız arır yumakin** 'all kinds of uncleanness are cleaned off by washing' 111; o.o. 112, 328; *Tef.* **arı-** 'to be clean' 57: *xv Muh.*(?) *talhura* 'to be clean, pure' **arı-** *Rif.* 130 (only): **Çağ.** xv ff. **arı: (-p) pāk ve arı ol-** 'to be clean and pure' *Vel.* 12 (quotn.); **arı-faril-** (spelt) *pāk va muşafā şudan* ditto *San.* 33v. 24 (quotns.): **Kıp.** xv *talhura aru-* *Tuh.* 24a. 5.

**erü-** (of ice, fat, wax, etc.) 'to melt, become liquid'. S.i.a.m.l.g. w. some extended meanings, usually as **eril-** but w. some odd forms like SE **Türki örü- jarıng** 219: occasionally confused with **iri-**. **Xak.** xi **ya:ğ erü:di: dāba'l-samm** 'the grease (etc.) melted' *Kaş.* *III* 252 (**erür-, erü:mek**); a.o., same phr. *II* 198, 26: xiii(?) *Tef.* **eri-** 'to melt' 81: **Çağ.** xv ff. **eri-faril-** (spelt) *qudāxta şudan* 'to be melted' *San.* 97v. 1 (quotns.); **Xwar.** xiii **eri-** 'to melt' *Ali* 39: **Kom.** xiv 'to melt' **iri-** (sic) *CCG*; *Gr.*: **Kıp.** xiv **eri-** ('with front vowels') *dāba Id.* 10; a.o. *do.* 57 (**sız-**): xv *dāba eri-* *Tuh.* 16b. 3.

**ıra-** 'to be distant; to keep away (from something *Abi.*)'; rare, but the N./A.S. **irak** is common, and its spellings prove that the y-

in **Xak.** is prosthetic. Survives only(?) in some NE languages as **ira-**/**ra-** *R I* 1365; *III* 707 and **Khak.**, and **SW** xx *Anat. SDD* 772. **Xak.** xi **yıra:di: ne:ğ ha'du'l-şay** 'the thing was distant' *Kaş.* *III* 88 (**yıra:ır, yıra:mak**); **közden yıra:sa: köpülden yeme: yıra:k** 'out of sight, out of mind' *III* 366, 12: **KB yıradı meniğdin yigittik atı** 'the description "young man" has (long since) passed from me' 375; (do not take part in debauches) **yıra** 'keep away' 5263; o.o. 156, 292: *xiv Muh.*(?) **ab'ada** 'to be remote, to remove' (**ké:tür-**, in margin) *ıra-* *Rif.* 102 (only): **Xwar.** xiv **yıra-** 'to be distant' *Qutb* 91: **Osm.** xiv and xvii **ıra-** 'to be distant' occurs twice and **yıra-** once (*xiv*) *TTS I* 353; *II* 500.

**iri-/-jirü-** 'to decay, rot, putrefy'. Survives as **iri-** (which proves that the **Uyg.** **y-** is prosthetic) only in several NE languages **R I** 1439, **Khak.** and **Tuv.** and also in **NC Kir.**, **Kzx.** **Uyg.** viii ff. **Man.** **ađ[ur]tj(?) erni yirüp** 'his cheeks and lips (begin to) rot' *TT II* 16, 14: **Bud.** **yirümedin artamadın** 'without decaying or going bad' *Sw.* 530, 3: **Xak.** xi **yığa:ç iri:di:** 'the wood (etc.) rotted' (*haliya*) because of its great age; also used of bones when they rot *Kaş.* *III* 252 (**iri:r, iri:mek**); in all forms the *alif* is vocalized both with *kasra* and *damma*; **eđğ: er süğüki: irir** (misvocalized *erir*) *atı: kalır:* 'the good man's bones rot (*tablā*) but his name remains' *III* 367, 23.

**S üre-** See **ügre-**.

## Dis. ARB

?**F arpa:** 'barley'. S.i.a.m.l.g. with minor phonetic variations. Possibly an Indo-European (?*Tokharian*) l.-w. See *Doerfer II* 445. **Uyg.** viii ff. **Man.** **arpaça saçılmış** 'scattered like barley' *M III* 40, 3 (iii): **Civ.** **arpa talkanı** 'barley meal' *H II* 12, 91; a.o. *H I* 71-2 (**ügre:**): **Xak.** xi **arpa: al-şar'ir** **karın Kaş.** *I* 123 (prov.); and 3 o.o.: **KB karın tođsa arpa yā halwā bir ol** 'if the belly is full, barley and sweet-meats are much the same thing' 3611; o.o. 3612, 4765, 4769 (**açım:**) xiii(?) *Tef.* **arpa** 'barley' 59: *xiv Muh.* *al-şar'ir arpa:* *Mel.* 77, 13; *Rif.* 181: **Çağ.** xv ff. **arpa** ('with -p-) *caw* 'barley' (also the name of a ruler of the house of *Çingis*) *San.* 36v. 25: **Xwar.** xiv **arpa** 'barley' *Qutb* 10: **Kom.** xiv ditto *CCG*; *Gr.*: **Kıp.** xiii **al-şar'ir arpa: *Hou.* 9, 16; *xiv* ditto *Id.* 11 ('with -p-'); *Bul.* 6, 15: *xv* ditto *Kav.* 63, 12 (spelt *arfa* to represent -p-); *Tuh.* 20b. 10.**

**VU?** **F irvi:** n.o.a.b.; if the plant name is the original meaning no doubt a l.-w., but there is no immediately obvious Sanskrit original. **Xak.** xi **irvi: kula:k al-udnu'l-mu'allalatul-haşr** 'a long tapering ear'; **irvi:** 'an Indian remedy (*datavā* *hindi*) used for treating sick people' *Kaş.* *I* 128.

**S(E) irbiç** See **irbiş.**

**D ürpek** N./A.S. fr. **\*ürpe-**; 'dishevelled, shaggy, bristling', and the like. Survives only

(?) in NC Kır., Kzx., and perhaps SW xx Anat. **örpek** 'a large mushroom' *SDD* 1116. **Xak. xı ürpek** (the -p- has three subscribed dots, possibly two of them added later) *al-aş'at min'al-hayawân wa'l-nâs* 'shaggy of beast or man' *Kaş. I* 103; **Xw. xiv başı ürpek bolsa** 'if his head is dishevelled' *Nahc.* 380, 13; a.o. 400, 9; **Kom. xiv 'crisp, crinkled' ürpek CCG; Gr.: Kıp. xiv Nârîs al-ş'a'afa** 'a curl or lock of hair' *Id.* 11; **Osm. xvi ürpek** 'dishevelled' in one text *TTS III* 733.

**D arviş** Dev. N. fr. **arva-**; 'a magic spell, or charm'; used to translate Sanskrit *dhāraṇī*. Became a l.-w. in Mong. *a/arbis/arvis Kow.* 157, 164 (translated 'knowledge, erudition') and survives only(?) in NE Tel. **arbiş** 'witchcraft, incantation' *R I* 338. **Uyğ. viii ff. Man. M II** 5, 9 (antağ); **Bud. in TT VI** 465 **arviş nom bitig** represents Sanskrit *dhāraṇīsūtra*; the phr. **dar(a)nı arviş** occurs several times in *TT V*; in *Pfahl.* 8, 13 **Arviş** (mistranscribed *Arviş*) **Teprim** female Proper Name; o.o. *TT VI* 373-4 (nomçı); *U II* 58, 3 (ii); **Xak. xı Kaş. I** 249, 12 (arval-); 283, 19 (arva-); n.m.e.

**PU İrbiş** 'the Siberian panther, *Felis irbis*'. Became a l.-w. in Mong. as *irbis* (*Kow.* 324, *Haltod* 72) from which the word entered European zoological terminology and was re-borrowed in NE Leb., Tel. **İrbis R I** 1471. **NE Tuv. İrbiş** prob. preserves the original pronunciation, but it might have been *İrpiş*. All the early occurrences are in **Uyğ.** where the alphabet is so ambiguous that the final sound is not quite certain; it was certainly not -s and both -ç and -z are improbable. **Uyğ. viii ff.** **Bud. İrbiş** is included in lists of savage beasts with 'lion, leopard', etc. in *TT VI* 116; *Sw.* 331, 23; 599, 16; 610, 13; **İrbiş kudruğı** translates Chinese *pao zwei* 'panther's tail' (*Giles* 8,697 12,601), the name of a constellation *TT VI* 93; in *U IV* 44, 6 and 11 apparently spelt *İrbic*.

### Dis. V. ARB-

**arva-** 'to make magic, cast spells'. Survives, generally as **arba-** in some NE languages; SE **Türki**; NC **Kır.**, **Kzx.**, and as **avra-** in SC **Uzb.** **Xak. xı ka:m arviş** (later misvocalized *arvaş* in the MS.) **arvadı:** *raqā'l-kāhin ruqya* 'the sorcerer cast a spell' *Kaş. I* 283 (arva:r, arva:ma:k); **Çağ. xv ff. arba- afsün kardan** 'to make magic' *San.* 34v. 23.

**érpe-** Hap. leg., but see **érpēt-**, **érpel-**. **Xak. xı ol yıga:ç érpēdi:** 'he sawed (*naşara*) the wood' (etc.); and one says of *ı:şığ érpēdi:* *afsada'l-amr li-mā arāda işlahaku* 'he spoilt the business in trying to improve it' *Kaş. I* 271 (**érpe:r**, **érpe:me:k**).

?**D \*ürpe-** 'to be shaggy, dishevelled', and the like, is not actually noted but must be the basis of **ürpek**, **ürpet-**, **ürpeş-**; its relationship to the practically synonymous **ürper-** is obscure,

but the likeliest explanation is that both are Den. V.s in -e- and -er- respectively fr. **\*ürp**. The modern forms **ürpey-** and the like which survive in NC **Kır.**, **Kzx.** and NW **Kar. T.**, **Kk.**, and **Nog.** seem to go back to **\*ürpe-** rather than **ürper-**.

**D érpēt-** Hap. leg.; Caus. f. of **érpe-**. **Xak. xı ol yıga:ç érpēti:** 'he gave orders for the wood (etc.) to be sawn with a saw' (*bi-naşri'l-xaşab wa ğayrihi bi'l minşār*) *Kaş. I* 260 (**érpētür**, **érpētme:k**).

**D ürpet-** Caus. f. of **\*ürpe-**; 'to make (the hair, etc.) dishevelled'. Survives as **ürpeyt-** and the like in the languages listed under **\*ürpe-**. **Xak. xı er başın ürpetti:** 'the man ruffled (*şa'ata*) his head (etc.)' *Kaş. I* 259 (**ürpētür**, **ürpētme:k**; MS in error -ma:k).

**D arval-** Hap. leg.; Pass. f. of **arva-**. **Xak. xı arviş arvaldi:** *ruşiyati'l-ruqya* 'the spell was cast' *Kaş. I* 249 (arvalur, arvalma:k; **arviş** mis-spelt *arviş*).

**D érpel-** Pass. f. of **érpe-**; n.o.a.b. **Uyğ. viii ff. Bud.** (in a fragmentary text) **kında: pa:rmış erpel:külüg** (sic) 'having gone to the torture he will be sawn' *TT VIII* G.61; **Xak. xı yıga:ç érpēdi:** 'the wood was sawn with a saw' (*nuşıra . . . bi'l-minşār*); and in the prov. **apa:key** (so spelt, but obviously corrupt, perhaps read *oşa:rip*) **érpēdi:** *ı:ş urida'l-amr bi'l-işlah fa-nuşıra ya'nı ufşida* 'it was wished to improve the business but it was sawn, that is spoilt' *Kaş. I* 244 (**érpelür**, **érpelme:k**).

?**D ürper-** 'to bristle, stand on end', of hair, and the like; perhaps Intrans. Den. V. fr. **\*ürp**, cf. **\*ürpe-**. Survives only(?) in SW **Az.**, **Osm. Xak. xı er ürperdi:** *tanaffasa'l-racul wa'zba'arra mina'l-ğadab aw li'l-qıtāl* 'the man panted and bristled with anger or in a fight'; and one says **taka:ğü: ürperdi:** *taqazza'a'l-dik li'l-qıtāl* 'the cock fluffed out its feathers for a fight'; and one says **anıñ yini: ürperdi:** *iğsa'arra cilduhu* 'his skin had gooseflesh' *Kaş. I* 217 (**ürperür**, **ürperme:k**); **Osm. xviii ürper-** (spelt) *riyidan-i sabza* 'of a plant, to sprout'; and metaph. *râst şudan-i mü-yi andām wa damidan-i xatt-i naw xattân* 'of the hairs of the body to stand on end, and of a young beard, to sprout' *San.* 70v. 17.

**D arvaş-** Co-op. f. of **arva-**; 'to say spells together'. S.i.s.m.l. like **arva-**. **Xak. xı ka:mlar kamuğ arvaşdı:** *haynamati'l-şahana bi-kalām* 'the sorcerers (all) mumbled (certain) words'; also used when they cast spells for ulcers (*raqaw min sa'fa*) and the like *Kaş. I* 236 (**arvaşur**, **arvaşma:k**).

**D ürpeş-** Co-op. f. of **\*ürpe-** survives only(?) in NC **Kzx.** **Xak. xı eren ürpeşti:** *taşa'aba'l-abılāl wa'zba'arrü ğadaba(n)* 'the warriors bristled (Hend.) with rage'; also used of other people *Kaş. I* 229 (**ürpeşür**, **ürpeşme:k**; verse).

## Tris. ARB

F **aru:bat** Hap. leg.; no doubt an Indian l.-w. **Xak. x1 aru:bat** *al-tamru'l-hindi* 'tamarrind' *Kaş. I* 138.

D **arpağa:n** Den. N. fr. **arpa**; 'wild barley', a plant of the wild oats type. S.i.s.m.l. **Xak. x1 arpağan** *nabt ka-hay'ati'l-ş'a'ir yanbiut musanbil wa la habb lahu* 'a plant with the appearance of barley which grows seedless ears' *Kaş. I* 140; **Çağ. xv ff. arpağan** 'a small plant which grows in the open country (*şahrâhâ*) and forms an ear (*xûşa*) like barley' *San.* 36v. 26.

D **arpa:sız** Hap. leg. in a prov. under **arpa**: fr. which it is the Priv. N./A. **Xak. x1 arpa:sız at aşumas** 'a horse cannot get over the pass until it has had a feed of barley' (*hattâ taqdami'l-ş'a'ir*) *Kaş. I* 123, 19; n.m.e.

D **arvışçı**: N.Ag. fr. **arvış**; 'spell-binder, sorcerer'. Survives only in NE Tel. **arvışçı R I** 338; in some other languages the word used is **arbağçı** or the like, der. fr. **arbağ** a later Dev. N. fr. **arva**:- first noted in **Çağ. Uyğ. VIII ff. Bud. arvışçılar beği** 'the chief of the sorcerers' *U IV* 20, 230; a.o. *TT V* 12, 128.

## Tris. V. ARB-

D **arpa:la**:- Den. V. fr. **arpa**; 'to eat barley, feed with barley'. Survives only(?) in SW Osm. **Uyğ. VIII ff. Bud. ne yep arpalap edgülerke yakın kalğil** 'eating something(?)', and eating barley remain close to good men' *USp.* 46, 1 and 3 (a short very obscure text, perhaps mistranscribed): **Xak. x1 ol atın arpa:la:dı**: *aqđama farasahu'l-ş'a'ir* 'he fed his horse with barley' *Kaş. I* 316 (**arpa:lar**, **arpa:la:ma:k**).

D **arpa:lan**- Hap. leg.; Refl. f. of **arpa:la**:-. **Xak. x1 at arpalandı**: (*sic*) 'the horse had barley' *Kaş. I* 296 (**arpa:lanur**, **arपालना:ma:k** *sic*).

## Dis. ARC

F **erej** 'happiness, bliss'; corruption of Sogdian *ryz* (pronounced *rěj*), same meaning. In this spelling pec. to *KB*; for some unknown reason, perhaps confusion with **irinç** which has exactly the opposite meaning, it became corrupted to **ërinç/ërinj**, in which form it appears in *Kaş.* and sometimes in the Vienna MS. of *KB*. Survives in most NE languages as **iris/ris R I** 1368; *III* 719; *Khak. iris*; *NC Kir.*, *Kzx. iris* (and *Kzx. ris* in *R III* 719); *S. Uzb. üroz*; *NW Kaz. uras R I* 1655; *SW xx Anat. araz/juraz SDD* 109, 1420. **Xak. x1 ërinç** *al-tana'um wa'l-taqallub fi'l-ni'ma* 'happiness, enjoyment; reverse of fortune'; in some languages (*huğât*) pronounced **ërinj** *Kaş. I* 132; *III* 449 (duplicate entries; the second meaning, if correctly translated, seems to belong to **irinç**): *KB erej kolsa emgek teğir ol üliş* 'if he asks for happiness, pain comes (instead) as his portion' 432; (I see that

man's behaviour is bad) **ereji az ol kör ökünçli uzun** 'his happiness is slight and his repentance long-lasting' 926; o.o. 434, 677, 937, 2150, 3672 (**salin-**), 5208, etc. (in 5208 Vienna MS. *erinc*): *xiii(?) Tef. uştimax turğuluk erinçü* might mean 'paradise is permanent happiness' (Borovkov translates it 'residence', taking it as a Dev. N. fr. \**erim*-Refl. f. of **I er-**, but this is not very plausible) 81.

F **oruç** 'a religious fast'. See **baça:k**.

F **arça** 'juniper'. See **artuç**.

(D) **arçı**: 'saddle-bag'; prob. a crasis of \***artçı**, N.Ag. of **art**. Pec. to *Kaş.*; Malov in the index to *USp.* suggested that a word in *USp.* 3, 4 read **arçar** was connected with this word, but actually it occurs in a transcription of an Ar. phr., *icâr haqqı*, 'amount due for rent'. **Xak. x1 arçı**: *al-haqıba* 'saddle-bag' *Kaş. I* 124; o.o. *I* 231, 14 (**artuş**); 250, 11 (**artin-**).

?F **arju**: 'jackal, or hyaena(?)'; n.o.a.b. The -j- suggests a foreign (?Sogdian) origin. There does not seem to be a native word for 'jackal', most languages using Pe. *şagâl*. **Xak. x1 arju**: 'with -j- *ibn äwâ* 'jackal' *Kaş. I* 127; *xiv Muh. al-đabu* 'hyaena', in Turkistan **arju**, in 'our country' (Azerbaijan) **arşu**: *Mel.* 7, 13; *Rif.* 79; a.o. 72, 5; 174.

S **örçüg**. See 2 **örğüç**.

## Tris. V. ARC-

DF **arju:la**:- Den. V. fr. **arju**; n.o.a.b. Prob. used only in the Ger. **Uyğ. VIII ff. Civ. erklig xannıñ yarlığı arjulayu** (mistranscribed *arkulayu*) *turur eviğde* 'the orders (?*sic*) of the king of the underworld stand like jackals in your house' *TT I* 25; **Xak. x1** (after **arju**:-), and they say of people when they crowd round (*huññ*) something **kişi: arju:layu kuru**: (*sic*, ?error for **turdı**): 'the people crowded (*izdahama*) round it, as jackals crowd round a man to eat him' *Kaş. I* 127, 20; **arju:layu: er ava:r** translated 'the crowd of men round him were like jackals, because if they find a man alone they surround him and eat him' *III* 401, 14.

DF **erejlen**- Refl. Dev. V. fr. **erej**; n.o.a.b. **Xak. x1 KB él(l)ig erejlenü éke yetürsü bilig** 'may Your Majesty live happily and bring wisdom to the realm' 5894.

## Mon. ARD

**art** (?*ar*d) originally 'the nape of the neck'; hence (1) a mountain pass or col (like the nape of the neck a depression between two elevations); (2) 'the back or hinder part of anything'. In (2) it was syn. w. **arka**: q.v., but for Adv. expressions meaning 'behind' **art** was used in preference to **arka**: The Directive f. **artğaru** 'backwards' is not noted before the medieval period. S.i.a.m.l.g.; in SW Osm., Tkm. (**art**) before Suffis. beginning with vowels **ard**, which may represent the

original form. **Türkü VIII ff. art üze:** 'on a mountain pass' *Irkb* 6 (2 ér-): **Uyg.** VIII ff. **Bud. art basut bol-** 'to back, support (someone *Dat.*)' *Suv.* 127, 21; 409, 11; a.o. *U IV* 8, 38 (1:d-): **Civ.** (a man who unexpectedly becomes famous) **art sayu maya-kayur** 'defecates on every mountain pass' *TT VII* 42, 5; **Xak. XI art saç ga'ru'l-qafâ** 'the back hair', because **art is al-rağaha** 'the nape of the neck': **art al-aqaba fi'l-cibâl** 'a mountain pass' (prov.) *Kaş. I* 42; *I* 247, 18 (**aşrul-**); 277, 3 (2 aşsa:-) and 5 o.o. translated *al-aqaba: KB kayu art aşar kör öğüzler keçer* 'some climb over mountain passes and cross rivers' 1735: XIII(?) *Tef. anıñ ardında/ardındın* 'behind him' 56; *ardınça/artınça* 'backwards' 57, 60; *artğaru/artkaru* 'backwards' 59: XIV *Muh.* 'the hindquarters of a horse (kil; in the margin of one MS.)' *ard Mel.* 69, 14: **Çağ. xv ff. art** (spelt) 'aqaba wa rāh-i tang ('a narrow road')' *San.* 36v. 26; **ard** (rhyming with *kārd*) 'aqab 'back' *do.* 37r. 2; **ardınca az 'aqabaş** 'behind him' *do.* 37r. 3 (quotn.): **Xwar. XIII(?)** (the army was protecting) **ol bōriniñ artların** 'the hindquarters of that wolf' *Oğ.* 152: XIV **artkaru** 'backwards' *Qutb* 11, *Nahc.* 93, 4; (if Yusuf's shirt is torn) **art yandın** 'in the back' *Nahc.* 362, 7; **artıça** 'backwards' *do.* 93, 5; **Korn.** xv 'back, behind' *art CCI, CCG; Gr.* 40 (quotns. including *artınça/artınça*): **Kıp.** XIV **ard**, also **art**, *xalf* 'behind' *Id.* 10; *xalf artınca Bul.* 14, 4: xv (in a list of Advs. describing directions) **warā** 'backwards' **atkarı: bi-ğayr rā** 'without -r-' (i.e. for *artkarı*) *Kav.* 35, 5; **art warā** *Tuh.* 73b. 9 (with *Poss. Suffs. do.* 67a. 3; 74a. 7, 11); *xalf atkarı do.* 14b. 6; 74a. 7; *ta'axxara* 'to be behind, late', etc. **atkarı kal-** *do.* 10b. 2: **Osm.** XIV ff. **ard** with *Poss. Suffs.* and *ardınca*, both meaning generally 'behind', c.i.a.p. *TTS I* 33; *II* 47; *III* 32-3; *IV* 34-5.

**VU ert** pec. to **Uyg.** and only in the phr. **ert bért**; prob. a mere jingle with **bért**, q.v. **Uyg.** VIII ff. **Bud. érti bérti ağır bolur** 'his taxes are heavy' *TT VI* 11; and see note thereon with o.o.: **Civ. ért bért almadın** 'without levying taxes' *USp.* 88, 41-2; **bu yerniñ negü yeme érti bérti yok** 'this land is not liable to any taxes whatever' *USp.* 108, 20-1.

**VU urt Hap. lcg.**; **Atalay** points out that in **SW xx Anat.** (see *SDD* 783) 'the eye of a needle' is called **igne yurdu**; this might well be a corruption of this word, but this word cannot be a corruption of **yurt**, q.v., the meaning of which in **Xak.** would be quite inappropriate. There is another possible trace of this word; in *SS* 29 the translation of **ört**, etc. includes the words *zehir, ağu* 'poison'; this might be a misunderstanding of *samm* (see *Kaş.*'s translation) the normal meaning of which is 'poison'. **Xak. XI urt sammul-xiyâ** 'the eye of a needle' *Kaş. I* 42.

**ört** 'flame, conflagration'; more specific than **1 ot** 'fire in general', practically syn. w. **yalın**.

**S.i.a.m.l.g.**, in **SW only Tkm.** **Türkü VIII** (the next day) **örtçe: kızıp kelti: süpüşdimiz** 'they came (against us) flaming like a conflagration, and we fought' *T* 40; **Uyg.** VIII ff. **Bud. inça kalıtı temirliñ tağdın ört yalın ünēr erser** 'just as flames (Hend.) rise from the Iron Mountain' *U II* 25, 25-7; **ökünmekliñ ört üze örtenip** 'blazing with the flame of repentance' *U III*, 5, 1-2; **ört yalın** *TT V* 10, 91 and 93; 12, 121; *TT X* 340, 360; **ört otluğ dyan** 'a meditation on flame and fire' *TT V* 10, 116; **ört yalınıñ** 'flaming' *do.* 8, 65; **Xak. XI ört al-hariq** 'conflagration, blaze' *Kaş. I* 42: **Çağ. xv ff. ört şu'la-i ataş** 'flame'; and they also use the word when they set fire to one end of a prairie (*sahrā*), and it goes in front of the wind and burns off the whole prairie *Vel.* 100 (quotn.); **ört** (spelt) *ism-i cins az birāyi ataş* 'a generic term for fire' *San.* 71r. 3 (quotn.): **Osm.** XVI **ört** 'blaze' in one text *TTS I* 549 (mis-spelt *ort*).

### Mon. V. ARD-

**art-** Preliminary note. *There are two verbs of this form; one, Trans. 'to load (baggage, etc.) on (an animal, etc.)', the Pass. and Refl. f.s. of which in SW XX Anat. show that it was originally ard-; the other, Intrans. 'to grow bigger, increase', which was always art-, since its der. f.s. like artuk are spelt with -t- in all modern languages. The first is first noted in Osm. XVI, but its Pass. and Refl. f.s. are noted in Xak. XI; the second is noted fr. an early period.*

**1 art- (ard-)** 'to load (something *Acc.*) onto (something *Dat.*); to load (an animal, etc. *Acc.*) with (something *bile*, etc.); to put (something, e.g. an arm) round (something, e.g. a neck)'. **S.i.a.m.l.g.**; in **SW only xx Anat.** **ard-/art-SDD** 111, 117. **Osm.** XVI **ard-** 'to put (an arm *Acc.*) round (a neck *Dat.*); to put (a garment *Acc.*) over (a shoulder *Dat.*)' in two texts *TTS II* 48; *III* 33.

**2 art-** 'to become bigger, increase; to be, or become, excessive'. **S.i.a.m.l.g.** **Türkü VIII ff.** **Yen. artzun** 'may it increase' is read three times in *Mal.* 48, 4 and 5, but the text is chaotic: **Uyg.** VIII ff. **Civ.** (the income from certain properties is to be used for stated purposes) **artmışın keleşip işletüzünler** 'let them employ what is in excess (of these requirements) by mutual agreement' *USp.* 88, 28; **Xak. XI arttı: neñ** 'the thing became bigger (*zāda*); and one says **anıñ eyegü:si: arttı: zāda dila'uhu wa huwa kināya 'an'l-ta'āwul** 'his ribs expanded', an idiom for arrogance *Kaş. III* 425 (**arta:r, artma:k**): **KB kutı künde arttı** 'his good fortune increased daily' 438; o.o. 618 (e:d), 736, 1043, 1062, etc.: XIII(?) **At. anım künde arta turur bu bida** 'therefore this heresy increases daily' 404; **Tef. arta-** 'to grow bigger' 59: XIV *Muh. zāda, kağura* 'to become bigger, more numerous' **art-** *Mel.* 26, 13; *Rif.* 109: **Çağ. xv ff. art-ziyād sudan** 'to increase' *San.* 35r. 5: **Xwar.**