Mon. A

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

a: Exclamation, usually vocative in character, occasionally expressing surprise, in the early period usually affixed to the word qualified, later, perhaps under foreign influence, placed before it. The attachment of -al- or metri graita at the end of lines in KB and other poems is a Pe. trick, and perhaps not native Turkish. S. i. a. m. g., but also in contiguous non-Turkish languages. Uyg. viii ff. Bud. tüzün oğlum-a ‘my good son’ U III 35, 26; anâqüm-a ‘my dear mother’ U III 9, 2 (ii); baχçi-a ‘my teacher’ U IV 28; a.o.o.: Xak. xı a: an exclamation (horaf) of surprise (al-tahayyur); hence one says ol meni: a: kildi: ‘he surprised me’ Kaş. I 39: KB -a is a common verse-filler, e.g. tuχ teq-a (or -e) rhyming with saqa 7; Çağ. xxv ff. a: (sic) ‘vocative’ (harf-i nida) San. 27v. 1 (quotation, including a: yıght ‘oh youth’; also described as an abbreviation of an in such words as alar for anlar): Kom. xiv e ‘vocative exclamation’ CCG; Gr. 84 (quotation): Kip. xv ‘vocative’ (al-munddi wâl-mufriq) a e. kıkı (for kıkı) ‘oh man’ Tuh. 60b. 2 (also 82b. 3; 85b. 7); harfûl-nîdâ a (also ė) placed before the name of a person called, e.g. a Altunbuga Kaş. 52, 11.

I 1: usually translated ‘vegetation’, but the contexts show that it means something between a plant and a tree, probably ‘bush’ (singular or collective): n.o.a.b. Türki viii ida: taşda: kalmış: ‘those in whom those remained in the bush and stony desert’ T 4; atıþ ika: buayur ertimle: ‘we tied the horses to bushes’ T 27:

Uyg. viii ida: kavuşâlîm ‘let us assemble in the bush’ Su. E 10-11; viii ff. Man.-A béş törlüg ida ığadı’a in the five kinds of bushes and trees’ M I 8, 19-20; kalît ěğa yaştı yerden tâmin örtürürce ‘as one can grow bushes almost immediately on newly planted ground’ M I 14, 10; bir narvan(? ) atıþ ı a bush called narvan(?) (Persian nārvān ‘witch elm, Ulmus montana’) Man.-uq. Frag. 400, 4; 81 üçunda oruldi: ‘he sat on the top of that bush’ do. 401, 1; Man. ne taqallar ı ığadı kaya kum bari ‘whatever mountains, bushes, trees, rocks, and sand there are’ M III 8, 3-4 (ii): Bud. (fruits that grow) ı ığadı U I 27, 5; ěñirg ‘bushes and cultivated land’ U I 27, 3; U II 77, 27; TT IV 10, 6; VIII K.4; a.o.o.: Xak. xı one says yi: yığa: for ‘tangled trees’ (dâtafla minâl-sarac), originally ylıg: ‘bushy’ (mutorâss) but contracted Kaş. III 216 (perhaps a false etymology); a.o. III 25 (ylıg).

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

PU 73 1: Hap. leg.; like many names of fabrics prob. a l-w., perhaps Chinese; apparently vocalized ay; if ı or ı: perhaps some Chinese word like (variegated, rainbow-coloured (clothing) (Giles 5,434). Xak. xı 1: ‘orange-coloured brocade’ (dibâc narançiyâl-lawn) Kaş. I 40.

PU 1 o: Hap. leg.; the word, no doubt hamza wâw was inadvertently missed in the MS. and replaced in the margin by oka: presumably taken from the example; it is not clear whether this word is an abbreviation of oğ, which appears as below and elsewhere in the medieval period, or whether the latter is an expanded form, prob. the latter. Xak. xı 1? (o) al-kafî, ‘surety, security, pledge’; one says men anni: oka: aldın ‘I took him as security’ (kalfatu bihi) Kaş. I 40; (xiv Muḥ.(? ) āmanā wa kafala ‘to stand surety’ o:glan- Rif. 111 (only): Xvar. xiv man takallala âf ‘whoever has guaranteed to me’ translated kayu... maga oğ bolsa Nahe. 34b, 7; same phr. 162, 8 and 15.

PU 2 o: Hap. leg.; originally hamza wâw, but later a fatha was placed over the hamza and an alf added in both places. Xak. o: ‘an exclamation (horaf) in reply to a caller’. When yâ Muḥâmad is called out, the man who answers says o: meaning ‘what are your orders?’ Kaş. 1 40 (see 2 u).

S 3 o: See 01.
I u: 'sleep'; the Dev. V. is exceptionally uvd-, which suggests that this word may originally have been *ud-, but that word is nowhere noted in this sense; not noted later than XI. Türkî VIII uda: basdimiz 'we surprised...in their sleep' I E 35, 37; II E 27; uka (sic) basdimiz T 27; VIII ff. Man. usinta odun¬ti 'he woke from his sleep' M I 6, 211: Uyğ. VIII ff. Man. (gap) uu (sic) ûze uðyuu 'sleeping a...sleep' TT III 160; Bud. uvlardin¬ (¿? read uvlardin¬) odgurup 'arousing from...their sleep' U III 11, 8; U TV VIII A 13 (see uðik); Civ. uda Usp. 77, 14 (see uu-): Xak. xi u: (later altered to uðda) 'sleep (al-nauwm); hence one says uu-dim 'I slept', abbreviated from uvd-dim Kaº, I 40; uðda (MS. in error uðun) anu: odgur- 'arousing him from sleep' II 193, 4; similar phr. I 46, 20; ağir uu: uðrsadım 'I wished to drive away heavy sleep' III 247, 23; KB u teg 'like sleep' 1424; kiterse uu 'let him repel sleep' 2331; 00. 3952, 4963, 6637.

PU 2 u: (hi-išba-l-af)/ Hap. leg.; in Kaº, išba 'normally means 'back-vowels', e.g. both T 102 and tu:z are so described to distinguish them from tº:z and tº:z, but, if some contrast with T 02: it is intended, it might mean, as in San., u not 0, since tº:z is not a very likely sound for an exclamation; see 2 t: Xak. xi uu: 'an exclamation of refusal (harfang) to obey an order' (Kaº. I 46).

Mon. V. A-

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

u-: there are a few early occurrences of this verb as an ordinary finite verb meaning 'to be capable' and the like, but it is normally used as an Aux. verb following a verb in the Ger. f. -u-/¬, or less often -gals-/¬gals-; meaning 'to be able'. Even in this sense the word is rare after xi except in the Neg. f. The Pres. Particip. uðan, however, used as a N/A. meaning 'God; Almighty' survived rather longer. The later history of the Neg. f. is discussed by Mal. in Usp., pp. 224-5. Briefer the Ger. suff. -u-/¬, and u: and coalesced to produce -uma-/¬-umé- the 'Impossible' f. of the verb. This stage was reached in Osm. in the early medieval period, but later, probably as the result of a general tendency to 'unround' round vowels, this became -ama-/¬-ame-, producing such forms as Osm. seveme- 'to be unable to love'. It has been suggested that in such forms the -a-/¬- is a reduced form of al- which is used as an Aux. verb in the same sense in some modern languages, but this is improbable. It is more plausible that the Osm. Continuous Pres. Suff. -uyor (not subject to phonetic harmony) is a survival of the positive form of u-: Türkî VIII étilu: yaratamu: umaduk 'because they could not organize themselves (Hend.)' I E 10, II E 9; usar 'if possible' T 11: VIII ff. kamšayu: umatûn 'without being able to move' IrKB 16 (and four o.o. of Neg. f.); edgisi: uyûr- 'his good and capable men' do. 28: otsuz suyuz kul-: uyûn 'how can I (get on) without fodder or water?' do. 45; (the fat horse's mouth became hard) igdisi: umaz 'its master cannot (control it)' do. 65; ada:rtu: umaz 'cannot endanger him' Toyok 25, 29 (ETY II 59): Uyğ. VIII ff. Man.-A sözeleyû umâqay 'will be unable to speak' M I 15, 2:3; Man. yok kilm ol umasâr Sînma Küçêlê Kopog uyay 'there is nothing that he cannot do; by the power of Ahraman he will be able to do everything' M II 5, 10-11: Bud. bêrû umadî 'he could not give' PP 15, 8 (a.o.o. of Neg. f.); kilu usar 'if he can make' PP 35, 4; ertini evîdîgeli uyûr 'he can collect jewels' TT V 26, 91-2; Sanskrit abhayâvata 'incapacity' ’umata:-; bolmak VIII A 44 (a.o.o.); körgel udacî bolgay 'he will be able to see' Swv. 444, 4: Civ. tin alu umasâr 'he cannot draw breath' II I 141-2 (a.o.o. in II II); Xak. xi uðan 'having power over all things' (al-qadír 'al-d-ây)h, hence God is called uðan te¢ri: 'almighty God' Kaº, I 77; (N.B. no occurrences of u:-) uðanqa: 'to the best of your ability' I 44, 2: KB uðan bir bayat 'the one almighty God' 2 (a.o.o.); usa 'if possible' 549, 721; uðanqa: (mis-spelt uğma) 4256: xi(?) uðan 'God', common in Al.: xiv Rif. uðan used both as a name and as an epithet of God. R I 1007; Hel. qudr (qv) was at one time to be 'mightily', to be 'able' u-: Rif. 114: al-qadîr uðan Mell. 13, 1; Rif. 88; al-qadîr 'powerful', one of the names of God uðan Rif. 137: Çaq. xv II. ukan (sic) 'God' Bud. 100; uðan (also, incorrectly, uðan) 'a name of God' Vel. 108 (quotns.); uðan (spelt) 'a name of God' San. 76 v. 18 (quotns.), points out that the word is once entered correctly in Vel. and is also split into oðan, the latter being entered separately (Vel. 308) with the same meaning and quotns.): Xwar. xiIII uðan 'God' Ali 46; xiv ditto Qath 195; MN 378: Kip. xiIII Allâh (te¢ri:, and in a dialect (luga) which only a few people know) uðan Hou. 3, 12; xiv uðan Allâh, Id. 15.

0: - to think; to think of (something Acc.), hence 'to remember' (something Acc.); often used in the Hend. 0- sak-; common down to xi, not traceable thereafter. Türkî VIII anîng billîg anta: ùyûr- ermiş 'they then seem to have thought evil thoughts' I S 5, II N 4 açaşar tosik ômesen bir toçsar açûk ômesen 'if you are hungry you do not remember being satiated, but if you are once satiated, you do not remember being hungry' I S 8, II N 6: VIII ff. turuk at semrîlî: yêrtinit öpen 'a lean horse remembering the place that fattened him' IrKB 16: Uyğ. VIII ff. Man. A bu sayî: ûme sakınmak kergek 'he must meditate (Hend.) on this word of his' M III 12, 7-8 (iii): Man. amragâm öyirmen 'I think of my beloved' M II 8, 8; Bud. ajun ödej! Sanskrit jātisvara 'remembering former
existences' U II 44, 34-5; burxanlarıg öp sakınıp 'meditating' (Hend.) on the Buddha's U II 80, 61; edadı ögli 'having good thoughts', and aysıg ögli 'having evil thoughts' Pö passim; ögelli köpüğerip 'thinking deeply' U II 8, 22; o.o. 9, 1, 9, 11-12 (mis-spelt ongali); 47, 73-4; USp. 102b. 22-3, 4.ö.ö.; Xak. xi. 11: neqin: 'he understood (fatina) the matter, after he had thought (taphakbara) about it' Kaj. I 11, 19; ömec: 'do not (stop to) think' I 93, 3; n.n.n.: KB eşitgö ögli 'he will hear and think about (what the sage says)'. 306; öyü sakını (Hend.) 4334; etozke onmıs berme yapap kapıp 'do not give the body what it thinks about [i.e. desires], close the door (on it)' 4560.

Mon. AB

1 ap/ep, etc. Reduplicative intensifying prefix, usually placed before N.A's connoting colour or physical shape. Occasionally at later periods the two words are fused, and the compound thus formed entered in dictis.; in such cases the final consonant of the prefix is sometimes doubled. Other such prefixes are listed below. C.i.a.p.a.l. Úyğ. viii ff. Bud. for a possible occurrence see 2 ap: Xak. xi ap/ep 'a strengthening and intensifying particle' (harf ta kid roa mubdalıga); to describe something 'particularly good' one says ep edadı; and in Úyğuz 'intensely white' ap ak . . . up/ıp a strengthening particle for [words containing colours]; hence one says, in Úyğ. Úyğ. türli 'intensely white' Kaj. I 34: xiv Muh. sadidül-baydı 'intensely white' ap ak Mel. 68, 5; Rif. 168: Çağ. xv ff. San. 16v. 8 ff. contains a short note on prefixes of this nature, enumerating several of them, ap (ağ), sap (sarığ), etc.; some of these reappear in the lexicon, e.g. ap ('with p') ağıjak 'very white' 27v. 7: Xwar. xīn(?) ap ak Ogğ. 231: Kip. xīn Hou. 31, 32; there is a note on such prefixes and lists several, ap (ak), kap (karaja), etc.: xiv appak sadidül-baydı, followed by a note and another example Íd. 7: xv Kavu. 5, 4 ff. and Tuh. 83a. 6 ff. have similar notes with examples appak, etc.: Osm. xiv ff. Several examples, from all periods, appak, apaqisdıa, apaqsızısna, etc. TTS I 1, 32; II 44; III 30; IV 32.

2 ap a Conjunction unique in having a Neg. connotation and being used with the positive form of the verb (the meaning was not understood by F. W. K. Müller and he mistranslated U II 4, 2-3). There are two usages, (1) ap . . . ap 'neither . . . nor'; (2) Neg. verb . . . ap 'nor', sometimes followed by positive verb. Not traceable later than Tef. Úyğ. viii ff. Bud. bilmemezler ap nomlug(r) yolug iukağar 'they do not know [the way and direction], nor do they understand the way of the Law' U II 4, 2-3; ap yeme közünür ajunda ap yeme ikhidg לד 'neither in this world nor the next' U III 86, 8-9; o.o. Smw. 548, 2-3; Tg. 48a. 3; USp. 102, 38-9; in a long list in TT VII 40, 77 beginning 'if any monk or nun, lay brother or lay sister' the words ap ayağılg ap ayağılg ululug kiciğ can hardly mean 'neither honourable nor dishonest, great and small', and this must be a rather unusual use of 1 ap 'very honourable, very dishonourable'. Xak. xi ap a word taking the place of là 'not', as in ap bu: ap ol 'neither this nor that' Kaj. I 34, 11: KB (the mind of an ignorant man is like a sand dune) ögüz kirse tolomaz ap ot yem öntür 'if the river comes in it does not fill, nor do spices and fragrant herbs grow on it' 975; xīn(?) ap yeme köni ol ap yeme yaruk bitiğ 'neither is he upright nor is [his] writing clear'; yétémes anlarka ziyân ap yeme aysıg 'no harm nor advantage comes to them' Tef. 35.

av originally prob. a Conc. N. 'wild game', but from the earliest period also used abstractly for 'hunting wild game'. S.i.a.m.l.g. except NE where the synonymous word ap (3 ep, q.v.) is used. From about xı onwards the sound change v > w took place in some languages, and in case of doubt it has been transcribed aw. In some modern languages aw represents 2 ağı: Türki vii aw avlasar 'when he goes hunting' Ix. 9; viii ff. ev akka; barmiş 'a man went hunting' Irık 12; xanlık svi; akka: 'arrival of the Khanate set out on a hunt' do. 63; Úyğ. viii ff. Bud. bicın avka barmaglar 'do not go hunting monkeys' U IV 28, 25: Xak. xi av al-sayd, primarily 'hunting', also 'game caught hunting'; hence one says beg akka: çikti: 'the beg went hunting' Kaj. I 81; 'the Turks call "hunting" av, but they [i.e. Úyğuz and related tribes] call it aw' I 32, 1: KB (if a chief has zeal and generosity, he becomes famous) tilek whose wishes are fulfilled and his hunting [successful] 2125; a.ö. 3602; xīn(?) aw 'hunting' Tef. 35; xiv Muh. 'the people of Turkestan call "hunting" av and those of our country aw' Mel. 7, 19; Rif. 79: Çağ. xv ff. aw 'hunting' (sayd wa sīkār) San. 53r. 27 (adding incorrectly that it also means 'a person' (gaz)); this was due to the mistaken belief that Collective numerals like bilēw (birlēgū) were two words bir 'one' and ēw 'person': Xwar. xım(?) aw 'hunting' Ok. 17, etc.: xiv aw 'wild game, hunting' Qub. 16; Nacb. 155, 12-16: 116; Kom. xiv aw 'hunting' CGG; Gr. Kip. xiv aw 'hunting' Íd. 25; 'hunting (al-sayd wa'l-qanās) do. Bul. 10. 5; xv sayd aw (also awlak) Tuh. 22a. 9.

3 ĕp See 1 ap.

ev basically 'dwelling place', with the particular connotation of a separate dwelling place, the exact meaning, 'tent, house', etc. depending on local circumstances. In some literary texts it also has the same metaphor. meanings as Ar. bayt, e.g. 'celestial mansion'. C.i.a.p.a.l. The phonetic history is unusual; the original form was ĕv, but this had become ēw in some languages by xi and from this followed the development ēw > ēw > ẹw > ẹw; ẹw, less often ē, is the normal form in all modern language groups except NE, where it has undergone further distortions, and SW where
ev still survives, as it does sporadically elsewhere. The phr. ev bark 'dwelling and movable property' is common, particularly in the early period. Türkû vii ev 'dwelling place', presumably 'tent' is very common and ev bark occurs 3 or 4 times, see ETY Index and bark; viii ff. ev occurs in IRB 5, 9 and 55, but not 8 (see evin): Uyğ. viii ff. Man. (in the end comes death and the descent into a dark hell; countless demons come) tumanlıq ye kekler avar 'foggy demons crowd round' M II 11, 10-11: Xak. xi aña: kiše; avvd: 'people crowded (iz-dahoma) round him' Kaq. 1 174 (avara, avmeka); körünke: kiše; avd: 'people gathered round (haffa...havd) the thing to see' I 167 (avra, avmek in error); a.o.o.: KB (the people of the world hearing this, and longing for him) ava yığu keldi 'came crowding together' 460; ava yığu tärür aşar xalq évér (correct transcription thus) 'they crowd together and assemble, people hurry towards him' 6107.

ev- 'to be in a hurry, to hurry'; survives in SW (only?). Xak. xi er evdî: 'the man hurried' (acila) Kaq. I 167 (verse; évdr, evmek); er évdi: 'the man hurried' (acala) III 183 (évedr, evmek); a.o.o.: KB év- 'to hurry' is common, and usually described as a vice, 323, 558, 1107, 1998 a.o.o.: xiii(?) évüp sözleme 'do not speak in a hurry' At. 357; év- 'to hurry' Tef. 68: xiv Muh. ista'ala 'to be in a hurry' evw- Mel. 22, 8; ev- Rif. 193; avra' (terke- in margin) évw- Mel. 22, 10: (Cağ. xv ff. évül 'hurry' Vyl. 84, a dubious entry; Sun. 118v. 26 says specifically that the word is Rûmi); Xwar. xiv év- fev- 'to hurry' Qub 23, 62; Natec. 133, 8: Kip. xiii 'acala évw- Huw. 42, 12: xiv év- (v.l. évw-) ista'ala Id. 25: Osm. xiv ff. év- (sometimes spelt evr-) c.i.a.p. TTS I 396; II 554; III 389; IV 445.

op- 'to gulp down, swallow'; the evidence for a back vowel is overwhelming, but the facts that 'to sip' is given as an alternative meaning of öp-, and that the der. f.s öpül-, öpün-, öpür-, öprül- is all shown with Inln. in -mek suggest that at any rate in Xak. (there is no trace of these words elsewhere) there may have been an alternative form with a front vowel with the attenuated meaning 'to sip', which has a slight semantic connection with öp- 'to kiss'. Survives in NE Tob. up- R I 1780: NC Kax. op- Shinl. 153; NW Kar. T. op- Kow. 249; Kaz. up- R I 1780: SW Anat. up- SDD 1419. Türkû vii ff. azu: turuk uv evser opa:yn 'or, if it is clear water, I will swallow it' Toy. III r. 1-3 (ETY I 178): Xak. xi er suv oppd: 'the man swallowed ('abba') the water' Kaq. 1 172 (oppa:rg, oppmek); a.o.o. mün oppi: 'he sipped (hadd) the soup (etc.)' I 163 (oppir, oppmek); mün oppi; (sic) III 122 (6or-): Kip. xiv opp- ('with back vowel') 'abba Id. 71; xiv dütu Tuh. 26a. 9: Osm. xvi bopp- translating 'abba TTS IV 596.

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

Mon. V. AB-E ab- read in Uyğ. vii ff. Bud. can abip üntli 'the blood spurted out' U II 27, 22 is no doubt a misreading of ak-.
this period. Survives in NE u.: R I 1591: SE Türkü uwa- Shaw 16: SW Az., 'korn. ov.- Osm. 06-ov.', with some developments of meaning. Xak. xi ol etmek uvd: 'he scrambled (fatta) the bread' Kaş I 167 (uvr:, uvmaš corrected from uvmeš); uvdi: (sic) I 11, 20 (uwa): KiBJ eğlin uwa 'wringing his hands' 5967; Kom. xiv ol 'to break up, crush' uv- CCC; Gr.: Kip. xiv uwy- (not vocalized) fatta, and in the Kitab Belyik uvw- (spelt aw- tahaneda to grind' Id. 25; xv faraka 'to rub (something) in the fingers' u- (or uvw-) Tuh. 28a. 13; kabaša 'to squeeze' do. 31b. 1.

1 öp- 'to kiss'; e.i.a.p.a.l.; the absence of citations prior to xı is fortuitous, der. f.s occur at an earlier date. Xak. xı ol meni: öpd: qabbalanı 'he kissed me' (prov.; öpe: öpm:s: Kaş I 163; KB öp- 'to kiss', usually 'to kiss the ground' as a token of respect, is common 451, 939 a.o.o.: xiv Müh. 'to kiss (bäsa wa qabballa) öp- Mel. 23, 14; Rif. 105; al-tabqil öpmek 38, 8; 119: Çağ. xv ff. öp- ('with -p-') básidan 'to kiss' San. 57 v. 11 (quotns.): Xwar. xıı öp- 'to kiss' 'Ali 26: xiv ditto Quth 120; MN 38, etc.: Kom. xiv 'to kiss' öp- CCI, CCG; Gr.

2 öp- See öpe.

Dis. ABA

aba: 1 apa: ebe: epe: words of this form, connoting various terps of relationship abound in modern Turkish languages with meanings as various as (1) 'ancestor'; (2) 'grandfather'; (3) 'grandmother'; (4) 'father'; (5) 'mother'; (6) 'paternal uncle'; (7) 'paternal aunt'; (8) 'elder brother'; (9) 'elder sister'; (10) (presumably metaph.) 'midwife'. Some, e.g. abä: 'paternal uncle', an abbreviation of Mong. abaga, and other words beginning ab . . . , etc. are certainly foreign; others, often occurring in only one language group, are of unknown origin. The only early forms seem to be Türkü, etc. apa: 'ancestor' and Oğuz ebe: 'mother'. Kaş. does not record the former, but it occurs in KB. In this early period it is often impossible to be sure whether the vowels are back or front and the consonant voiced or unvoiced; the following are the likeliest transcriptions. Türkü viii eci:um apam: 'my ancestors' IE I 1, II E 3; I E 13, II E 12; eci:um: apam:miZ I E 19; Ongin 1; apa: also occurs as an element in P.N.S., possibly as a title, e.g. apa: tarxan T 34; this phr. occurs in Chinese refecs. to the Türkü and seems to be interpreted as 'commander-in-chief', see Liu Mau-tsaì, Die chinesischen Nachrichten zur Geschichte der Ost-Türken, Tu-kie, index, s.v. A-po-ta-han: Uyg. viii ff. Man. (the god Zurvan who is) esceš (sic?) apašš 'the ancestor' (of all the other gods) M I 22, 3 (ii); Civ. Tartış apam possible 'my ancestor Tartış'. USp. 12, 2: 'Tibetan (sic) xı PU abä: al- ab 'father' Kaş I 86 (said to be an Arabic l.-w., with an absurd pseudo-historical explanation; 'father' in Tibetan is a-p-a): Xak. xı KB ajunka apa ēmnišinde berü 'since our ancestors came down to earth' 219; apa oğlanı 'ancestors and their descendants' 1386, 1732, 1922, 1958, etc.; apa yazdı erše 'if an ancestor has sinned' 3520; a.o. 3522 (evni): Çağ. Pu ebe cadd, 'ancestor' (and in Rimi, zan-i qabilah 'midwife'); apa ('with -p-') xetahar-i buzurg 'elder sister', also called eceš (Mong. l.-w.). San. 27v. 5; ebem kömec a plant called panırak and nān-i hulūg in Pe. and xubbası in Ar. 'the round-leaved mallow' do. 27v. 15: Oğuz xı ebe: al-ummi 'mother', pronounced with -p- by the Karlk Türkmen Kaş I 86; Kip. xiv ebe: al-ummu aŞušlu clam-i cadda wa yuqulili al-ummi ālā tariqā l-tahannun originally 'female name', used for 'mother' as a term of respect Id. 7; ebem ekçisini koštu: qaws qoşah 'rainbow' (lit. 'my mother has collected her goats') Id. 7; Bul. 3, 1: xv cadda (dede in margin) ebe Tuh. 11b. 11: Osm. xiv ff. ebe; in xiv and xv ebe seems to mean 'grandmother' TTS I 252; II 357, by xvii it meant 'midwife' (see Çağ); it is also noted in one or two phr. including ebem gärmeği II 358; IV 274.

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

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

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

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

oba: name of a small social unit, possibly 'clan', but prob. even smaller, 'extended family' and the like; from this the word came to mean 'the dwelling place of such a unit; small encampment or large tent', and thence more generally 'tent, hut', and the like; survives in these later senses in Osm., including Rep. Turkish and Anat. (SDD 1081, 1411), and Tkm. (oba) only(?). Oğuz xı oba: al- qabilah 'clan' (? an imprecise word) Kaş I 86: Çağ. xv ff. oba 'the small tents (xaymahad) which nomads pitch and in which they reside, when they stop
somewhere; and metaphor. the place where they stop) San. 58r. 22: Osm. xiv ff. obe c.i.a.p., in xiv to xvi it seems to mean 'a small encampment', in a xiv text an ev qawwm 'the family living in one tent' is more important than one man, and an obe qawwm 'the families living in a small encampment' are more important than an ev qawwm; from xvi onwards it seems to mean 'a tent or hut', particularly a large one occupied by more than one family. TTS I 533; II 713; III 530; IV 596.

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

VU ?F opo: 'a white cosmetic or face powder', contrast etlik 'rouge'; prob. a Chinese L.-w., the second syllable perhaps ppo 'white' (Giles 6, 556); survives in NE Sor. obe R I 1157; Tel. obo R I 1159; SE Tüki upa Shaw, Jarring, etc. (and Tar. uptä R I 1782); NC Kir. upa; KXX. opa; etc. kršen. Uyğ. viii ff. Man. A opoça TT II 17, 77 (öpül): Civ. kurnit yağı (PU) opo katup 'mixing sesame-seed oil and white lead' II 113, similar phr. II 12, 89: Xak.xi opo: al-isfida white lead' Kaş. I 96: Çağ. xv ff. opa. 'with -p-' 'liquid white (tajid dāb) which women put on their faces' Sân. 58r. 23 (quotn.): Xip. xv isfida (kršen and) opa Tuh. 4b. 13.

Dis. V. ABA-
ab: Hap. leg.; but see abit-, abin -. Xak. xi of an: kišiddin abd: 'he hid him (satarahu from the people'); also used of any thing that one conceals (twād) from someone Kaş. III 250 (abir, abin:ak).

*avî: See avit-, avin-, etc.

Dis. ABB
S üpüb See üpük.

Dis. ABC
S avuç See așut.

D avç: N.Ag. fr. a:v; 'hunter'; s.i.a.m.l.g.w. phonetic changes. Uyğ. viii ff. Bud. avçi 'a hunter (of wild game)', included in a list of various kinds of hunters PP I 8; avçi keyiči U IV 32, 2: Xak. xi avçi: al-gâmis 'hunter' I 63, 12; 31 (şarkî-); al-sa'id 'hunter' I 425, 19; n.m.e.: KB avçi it 'hunting dog' 3601: xiv Muh. al-sayyâd 'hunter' awçi: Mel. 57, 16; Rif. 156: Çağ. xv ff. awçi şayyâd San. 53v. i: Xwar. xiv awçi 'hunting' Qutb 16: Kip. xiv sayyâd (awlawçi; in margin) awçi Tuh. 22a. 9.

D evçi: N.Ag. fr. e:v with the specific connotation of 'housewife', hence more generally, 'wife, woman'; s.i.s.m.l., mainly NE. Uyğ. viii ff. Bud. evçi 'man and woman' (or 'husband and wife') Kuun. 137, 138 (mis-transcribed īzî in U II 19, 19; 20, 20: Civ. urî orzlamîç evçi sülî 'the milk of a woman who has born a man child' H I 18, 65; epçi karabaş bûçûl [my] female slave, a waver. Usp. 73, 4: xiv Chin.-Uyg. Dict. 'woman' epçi R I 623; Ligeti 134: Xak. (xi the word does not occur; 'woman' is ura:çut or lże:er) xiv Muh. al-mar'a evçi: Mel. 45, 4; 54, 14; Rif. 138: Korn. xiv 'woman, wife' epçi; 'domestic servant' evdeki epçi CC; Gr.

Tris. ABC
?D abaç: Hap. leg.; morphologically a N.Ag. but not semantically connected with abaj;apa; there is, however, a semantic connection with aba-ki: q.v. Xak. xi abaççi: al-câlim 'a boğy'; to frighten a child one says abaççi: keldî: 'the boğy has come' Kaş. I 116.

(D) avçiça: properly 'an old man', but with some extended meanings; an old word w. ending -çâ, cf. kurtça; survives w. extensive phonetic changes in NE only, e.g. Khak. apsaz: Sâg. açaç: Tuv. aşâk: Türk 111 ff. Man. M III 11, 15 (i) (ersl-): Uyğ. viii ff. Bud. avçiça 'old man' PP I 8; 77; a.o.o.: Civ. abuçça do. USp. 32, 22; xiv Chin.-Uyg. Dict. 'mother, nurse' (sic) abuçça R I 632; Ligeti 125: Xak. xi avçiça: al-jây' 'old man' Kaş. I 113: KB avçiça ditto 1638 a.o.o.: xii (i) avuçça ditto Tef. 36: xiv abuçça 'old man, husband' Rbg. R I 632: Çağ. xv ff. abuçça term of address by a wife to her husband, meaning yi 'husband' Vel. 5 (quotn.): avuçça same as abuçça, do. 33 (quotn.): abuçça 'husband' San. 27v. 17 (same quotn.): Xwar. xiv abuçça 'old man' Nahe. 69, 15; 285, 16 a.o.o.; Kom. xiv 'old man' abuçça CC; abuçça CC; Gr.: Kip. xiii al-jây' abuçça Hou. 24, 16: xiv (al-jây' kari) wâli'dî akbar minihu 'and for someone even older' abuçça (and kartay) Tuh. 20b. 3; haram 'advanced old age' ( kart and) abuçça 37b. 8.

F avuç: Hap. leg.; the -j- suggests an Iranian L.-w. Xak.xi avuç: al-qaraz 'the fruit of Quercus egelops with which hides are tanned' Kaş. I 157.

Dis. ABD
S awut See așut.

S I evet See yemet.

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

Uvut 'modesty, shyness'; practically synonymous with uyat, q.v., with which it is often used in Hend.; nearly all modern languages use
uyat in this sense and there does not seem to be any certain survival of this word except in SW xx Anat., but SE Türki uyat Shaw; uyut Bs; ubut/uyut furring seems to preserve some memory of it. Sometimes transcribed owt, but uyut is certainly correct, cf. utvan-, utvutluğ. Türki vii ar:ü uyut: yeğ [a prov.]: 'modesty in a pure man is better [than pride] ' T 37: Uyğ. vii ff. Bud. uyut ize çavkımış 'famed for his modesty' (Hend.) Suv. 489, 12; in TT V 24, 60-1 uyut uyat (mistranscribed oyaat) 'modesty, humility' is one of the seven constituents of piety: Civ. uyut içine sürür 'if one rubs [the ointment] into the sexual organs' H I 78; uyut yanında 'in the sexual organs' HT VII 21, 8; uyut yerinde meç bolsar 'if there is a mole on the sexual organs' do. 37, 4 (USp. 42, 3): Xak. xi uyut I 516 'modesty, shame'; uyut al-da'wa li 'di uyatu suludin 'a summons to a meal or [the presence of] the Sultan' Kan. I 51 (there is no other trace of the second meaning). uyut luğa 'diametrical form' of uyut ill-hayd I 83; o.o. 1 116, 5; 131, 22 (see utanc), 469, 12, same translation: KB uyut bérdi 'God gave [man] modesty' I 149; o.o. 1660, 2290-2, 4981, 6474: XIII(? ) uyut/uyut ditto Tef. 230, 232: Xwar. xiv uyta (metri gratia for uvutta) tur- 'to be shamed by (something Abd.)' Qutb 201: Kip. xiii or 'vegetables' is said also to mean 'fire; remedy' and al-hayá Hawai. 8, 18 (presumably read ut): xiv ud al-hayá (also called uyad) Id. 9; Tkm. (uyat and) ut al-hayá do. 27: Osm. xiv ff. ud/jut is common till xvi and ut yerî till xix, both occur sporadically thereafter TTS I 730; II 934; III 718; IV 790; ud/jut yerî is mentioned in xix dixts; in xx Anat. ud SDD 1412 occurs and ut is fairly common do. 1422.

Dls. V. ABD-

D abit- Caus. f. of abit-: but with the same meaning;pec. to Kaş. Xak. xi of öznî mendin abitti: 'he hid (hatamî) himself from me'; also used when one conceals and hides (satar ... wá hatamâ) anything Kan. I 206 (abitur, abitmak); ol an: kişîldîn abidî: (sic) 'he hid and concealed him (satarahu wa ašhâfu) from the people' also used of anything that you hide (mawraytahu) from someone else (abitur, abitmak, sic); ol er ol özîn kişîldin abitgân 'that man has a habit of hiding himself (al-ixifâ) from the people' I 154, 14.

D avit- Caus. f. of avisi-: 'to comfort (e.g. a crying child Acc.); to amuse or distract (someone Acc.); s.i.m.in.m.i.g., often in altered forms, e.g. NE Tel. ut- R I 1702; Tuv. ard-fart: NW Kar. L. T. uyut- R I 1786, uyut- Kow. 276; see yubat-; Xak. xi KB seve baktî erse sen özîn avit 'if it looks lovingly at you, take comfort' 135; yok erse mîn edûn avitgu kerek 'if he is not [to blame] you must comfort his innocence' Kan. I 85; o.o. 628, 3574; xiv(? ) avit- 'to console' Tef. 36: Çaq. xiv ff. avut- (spelt) tâsîlî dâdan 'to comfort' San. 531, 4 (quotus.): Xwar. xiv avit-favit- 'to comfort, console', Qutb 17; oyt- ditto 116; avut- Nohc. 107, 4; Kom. xiv uytu-? (dito) CCG; Gr. 268; Kip. xiv avut- 'to comfort' (gâfata) a crying child' Id. 25: Osm. xiv avit- 'to comfort' TTS II 68.

evdii- 'to gather, pick up (things Acc.)'; pec. to Xak. and Uyg., where it has been mistranscribed as E Idr. q.v. Xak. xii ol yînçî evdidi: 'he picked up, gathered (lilqata) pearls'; also used of fruit Kan. I 273 (evdilir, evdilemek): KB (I composed the whole of this book in eighteen months) üfürdüm adırdım söz evdil tere 'I chose, picked out, and collected what I had to say' 6624.

D evdil- Has. leg.; Pass. f. of evdii-: Xak. xii evdidlî: ne:q 'the thing was picked up' (iltuqata) Kaş. I 246 (evdilir, evdilemek).

D evdiln- Refl. f. of evdil-; survives only in SW xx Anat. evtin- (of a dying man) 'to pluck at the bedclothes' SDD 563; ivdînd- do. 802. Xak. xii ol:ö:q:je: yemîn evdîndî: he gathered (iltuqata) fruit for himself' Kaş. I 251 (no Aor.; evdinmek); a.o. II 254, 15.

D uvtan- Refl. Den. V. fr. uvtu-: 'to feel shy, bashful; to be ashamed (of something Abd.)'; to be abashed (by something Abd.) generally abbreviated to utan- from an early date; survives in NW Kaz. oftan-: SW utan-; syn. utan-, uylu- q.v. and uvutlan. Xak. xiii(?) At. anıp basâșîndîn bulit uvtanur 'the clouds are abashed by his generosity' 57: xiv Rg. utan- do. R I 1784; Muh. istahyâ 'to feel shy' utan- (ütunvan-) Mel. 22, 8; Rif. 103 (in margin utan-); haca (to be ashamed) 25, 4; al-hayá 'uytanmak (ütunvanmak) 85, 9; 125; Çaq. xiv ff. uttan(-i) utan- Vel. 91 (quotrnt.); uttan- (spelt) a Refl. V., f.orn kardan 'to be bashful, ashamed' San. 60v. 25 (same quottnt.): Oğuz xii ol mendin utan: istahyâ mimîn 'he felt shy of me' Kaş. I 199 (utanvan: utanmak); a.o. I 291 (utanvan-: Xwar. xii utan-: 'to be shy, ashamed' 'Ali 54; xiv uvtan- do. Qutb. 201; (there is a word in my heart but) aymakkâ utanurname 'I am shy of saying it' Nohc. 360, 3; Kip. xiv (after uyat) Tkmm. utan- istahyâ Id. 27; istahyâ utan- Bul. 25r.; xv istahyâ (uttul: ) and also utan- used chiefly by Tkmm. Kow. 76, 9; istahyâ (uttul: ) utan- Tuh. 6a. 10.

D öptür- Caus. f. of 1 öp-: 'to order (someone Dat., if mentioned) to kiss (someone Acc.); survives at least in SW; contrast öpür-. Xak. xii ol an: öptürdî: amarahu hattâ qabâlala gârâhu 'he ordered him to kiss him [i.e. a third party]' Kaş. I 317 (öptürdî, öptülmek); Çaq. xiv ff. öpür- Caus. f. basâhîdan 'to order to kiss' San. 57v. 29.

Tris. ABD

D evdintl- Hep. leg.; Dev. N. in -di (Pass.) fr. evdiln-. Xak. xii evdintlî: ne:q 'gleanings (luqata) of anything' Kaş. I 145 (hitherto misread as avrdîndî; but -d- is clear in the MS.)
D uvutluğ P. N./A. fr. uvut; 'modest, ashamed'; survives only (?) in SW xx Anat. utlu SDD 1423. Uyğ. viii ff. Man. kamar uluğı uvutluğ boldı 'the chief of the magicians became ashamed' Man.-wig. Frag. 401, 9-10; Bud. Sanskrit ḍi 'bashfulness, shame' uvutluğ (so spelt, but uvutluğ intended) TT VIII A.33: Xak. xi uvutluğ kişi: al-racul't-raciqu'l-hayyi 'a humble, modest person' Kaş 146: KB (of the Prophet) uvutluğ 'humble' 43; (of a girl) 'modest' 4476; a.o.o.: Xwar. xiv uvutluğ 'modest' Quth 201: Osm. xiv to xvii utluğ 'humble, modest', TTS I 731; II 935; III 718.

D uvutsuz Priv. N./A. fr. uvut; 'shameless, immodest', in the early period usually with a sexual connotation; n.o.a.b. Türki viii ff. Man. uvutsuz bilgā sürūp 'having sexual intercourse' M I 5, 6; a.o. 6, 15: Uyğ. viii ff. Man.-A. uvutsuz ışiq sürūt umaz 'cannot have sexual intercourse' M I 16, 19-20; uvutsuz bilgīn do. 35, 6; Bud. uvutsuz bilgīn UI 77, 23; 86, 10 (mis-spelt uvutsu?); a.o. UV 38, 143: Xak. xi KB ēvek erse erkiği uvutsuz kişi 'if his character is hasty and his eye shameless' 849; (keep away) uvutsuz kişi 'shameless from a shameless man' 1309; xiv Muh.(?) al-waqh 'shameless, impudent' utszu Rif. 153 (only).

D uvutsuzluq A.N. fr. uvutsuz; 'immodesty, shamelessness'; n.o.a.b. Xak. xi KB uvutsuzluq erke īq ēli tepsi īg 'shamelessness is a completely unparalleled disease in a man' 1662: Osm. xiv uutsuzluq '(female) immodesty' TTS I 732.

Tris. V. ABD-
D uvutgār- Hep. leg.; Den. V. in -gār (Trans.) fr. uvut. Xak. xi ol menli: uvutgardī alda'a'ini ilāhāya hattā hayittu 'he put me to shame, so that I was ashamed' Kaş 1.290 (uvutgardar, uvutgardan:).

D uvutlan- Refl. Den. V. fr. uvut; 'to be abashed, shy'; apparently survives only in SW xx Anat. udlan-/utlan- SDD 1412, 1423; cf. uvutan-, uyal-. Xak. xi er uvutlandi: istahvāl-racul 'the man felt shy', the Oğuz say utandu; leaving out several letters Kaş. I 291 (uvultanur, uvutlanman:).

Dis. AİB

S abak See abaki:

!D avağ 'coquetry, affectation'; possibly a Dev. N. fr. av-; n.o.a.b. Xak. xi KB avağlar nece tutsa bérmez özün 'however much [fortune] may play the coquette, it does not give itself' 403; (you must be frank with your Secretary and Vizier) söz aça avağlar yiqdii kerek 'if you are frank, you must put up with their affectations' 2680: Çağ. xv Zam. avağ is quoted as an equivalent to eda in Tarana Dermisi I 203 and naz in I 615.

Ivîk 'the female gazelle'; the male is VU sukak, q.v.; n.o.a.b.; it seems possible that the medieval word spelt ayrak and the like is a misreading of this word, and accordingly the occurrences are listed here, but this could be a Dev. N. fr. ayr- (a-dır-) in the sense of 'an animal with branching horns', the translations of it are somewhat different. Xak. xi ivîk al-zâbâya 'the female gazelle, which haunts hot places and deserts' Kaş. I 67; o.o. 239, 17 (udlās-); 265, 17 (avlat-); KB sukak ya ivîk 5374: xiv Muh.(?) al-gâzâl 'gazelle' iwuš Rif. 175; (Mel. 72, 8 has arğâlīt; a Mong. I.-w. meaning 'mountain sheep'); Çağ. xv Zam. iwuš 'gazelle', quoted in Iwun., p. 59 s.v. aituç: xvi fr. ayrak/ayrâq (sic, spelt) bisa-i-kâhi nur 'the male mountain goat' and some say that it is an animal like the maral deer, which has twisted (pîçâda) horns San. 571. 16: Xwar. xiv ivîk/iwuš 'f(came?) gazelle' Quth 207; bir tişi iwuš 'a female gazelle' Nahec. 295, 12: Kip. xiii al-gâzâl (êlîk, in) Tkm. iwuš (vocalized with ãmmâna over ya) Hou. 11, 6; kabûl't-cabal 'mountain sheep' ayrak (unvocalized, ?read iwuš) do. 11, 8: xiv al-gâzâl (keylêk, also called) iwuš (sic, but vocalized ayreuq) Bul. 10, 7; Osm. xvi ff. ayrak (so transcribed) occurs in two xvi and one xvii-xix dicts. translating Ar. and Pe. words for 'antelope' and 'wild sheep' TTS II 84; III 54.

S uvâk See uvâk.

Tris. ABG

aba:ki: an unusually shaped word but cf. abagi: q.v.; as such Hep. leg., but survives as abak and the like as shown below and in NW Kar. T abak 'idol' Kow. 150; Krım. abak ditto. R I 621 (quotns.): SW xx Anat. apak 'jinn' Tarama Dermisi I 176 (cin); abak 'gholm', do. I 259(gul); opak 'jinn' SDD 1092. Xak. xi abaki: al-xawâhîlâtî tanqâb fil-mâbaqîg târaqgîya(n) 'âni'îl-ayn 'a figure put up in kitchen gardens to avert the evil eye' Kaş. I 136: Kip. xiii (in a list of things connected with women, clothing, etc.) al-lu'ba 'doll' abak Hou. 18, 6: xiv yanx 'shape, figure, etc. (smf) abak Tskh. 21a. 6 (with a side-note saying that sin can cast a shadow (in 22b. 5 it translates şanam 'idol') but abak cannot); šîrâ 'picture' abak 22b. 5.

Dis. EBG

I'U epek Hep. leg.; but there are similar NW Kaz. childish words epey/jepi in R I 919 and lpi do. 1566; no doubt a mispronunciation of epmek. Xak. xi children call 'braid' (al-xubz) epek Kaş. I 68.

D évek N/A.Ac. fr. év-; 'hurry; hurrying, in a hurry'; survives in NE Kaz., Kob., Sâg. ébek 'light, swift, daring' R I 927; Khak. íbek (of a horse) 'swift' and in Kaç. of a man) punctual, attentive'. Xak. xi évek al-racul't-racul 'a man in a hurry' Kaş. I 122; évek 'aepa 'hurry' I 77, 10; n.o.o. usually spelt ëvek; see Z évek: KB évek 'hasty' 840 (uvutusu), 1997; xiii(? évek 'hurry' Tef. 68;
TRIS. V. EBG

Xwar. xiv andin éverekrim islm bar 'I have something more urgent than that to do' Nahc. 436, 3; a.o.o.: Osm. xiv-xvi évek 'hasty, urgent' in several texts TTS I 396; III 389; IV 444.

S 1bik/übük See üpük.

öpke: originally in a concrete sense 'lung'; by extension 'anger' an emotion supposed to originate in the lungs; originally prob. öpke: but övke: (öfıke:) occurs quite early, and a Sec. f. öyke: as early as xiii; in one form or another s.i.m.l.g. Uyg. viii ff. Man. öpke billig 'anger' TT II 16, 35(t) and 46: 17, 54; öpke nizban 'the passion of anger' do. 17, 73, and 81; övke nizvani TT III 29: Bud. (birds peck his entrails and) öpkesin 'his lungs' U III 79, 4—öpke 'anger' U II 25, 11 övke 'anger' U II 85, 25; övke köğil oiltmeylik 'not allowing angry thoughts to arise' U III 42, 12; a.o.o.: Civ. teveniıp öskęsin 'the lungs of a camel' H I 60; öpkesi 'his lungs' TT VII I 1: Xak. xi öpke: al-ri'a 'lung'; öpke: al-ga'y 'anger', so called because anger is generated in the lungs, and the two are closely connected Kaş. I 128; I 158, etc. (c.onl.); 164 (bç.); 176 (oýfr.); 233 (a.); 257: III 392 (taspz.): 428 (arnurt.); öfskesinde: I 195 (ürürl.): KB öfke (so spelt in Fergana MS.) 'anger' 322, 781; xiv Muw. al-ri'a öpke: (b) Rif. 141: Çağ. xv ff. övke (so spelt) sun 'lung' San. 58, 27; övke qahr wa xism rage, fury; also spelt övke 77r. 11; övke (spelt) rage, fury' 92v. 16: Xwar. xiv evke/öfke/övke 'anger' Qutb 23, 121, 125: Kup. xii al-ri'a öfke:; Tkm. övken Hoi. 21, 14 (neither vocalized): xiv öfke: (b) al-ri'a Id. 7: xv al-ri'a öfke: Kav. 61, 10: al-ri'a öfke: (b), in margin övken Tuh. 11b 8: Osm. xiv ff. övke 'anger'; övken 'lung' c.i.a.p. TTS I 570; II 759, 760; III 560, 570; IV 632.

üpük the earliest of several early onomatopoeic names for this bird; the others are assembled below; some s.i.m.l. occasionally with the extended meaning in Çağ. Türki viii ff. kara: üpük 'the black hoopoe' IrkB 21: Uyg. viii ff. civ. üpük kuşğen şuğiğini 'the bones of a hoopoe' TT VII 23, 5: Xak. xı üpük al-hudud 'hoopoe'; dialect form of (lüğu fi) üpük Kaş. I 78; Çığı xı üpük al-hudud Kaş. I 110: xiv Muh. hudud übük (not vocalized) Mel. 73, 4 (v.l. ıbık): Rif. 176: Çağ. xv ff. übük 'the crest' (tac) on the heads of such birds as the cock and the hoopoe (huddud), and metaph. 'hoopoe'; the latter is also called püüpik and püüpü and, in Rüm. ıbık; übük kuş 'hoopoe' in Pe. ınán tar San. 58v. 2: Kip. xv hudud übük Tuh. 37b. 10: Osm. xv ff. ıbık/übük c.i.a.p. TTS II 511; III 351; IV 405.

S ipgın See yıpgin.

D öpke:- (et.) Den. V. fr. öpke: in both meanings; (i) ('only Xak.) 'to wound in the lung'; (2) 'to be angry (with someone Dat. or Abl.)'; s.i.m.l. in various forms. Türki viii ff. ağlı: ağlınta: öpke:-pen 'a son, being angry with his mother and father' IrkB 58: Uyg. viii ff. Bud. yérke teğrike ... yernırö övkleyürü (tac) he is disgusted and angry with earth, heaven ... 'TT VII 17-18; övekeğülük Suv. 228, 15 (yérin.-): Xak. xı ola apar öpekledi: ra'ahu wa hulca an yadrib 'alad ri'atii 'he struck him in the lung' (öpekler: öpkelemek); ol andın öpke:-li: 'arada anhu lima gåbdha 'he shunned him because he was angry' (öpekler:- öpkelemek): Kaş. I 317 (the difference in spelling seems deliberate but is not confirmed elsewhere except once in Uyg.): xiv Rbg. öpkele:- 'to be angry' R I 1310; Muh. (?): gåbdha öpkele:- (b) Rif. 113 (only; v.l. öpeklen-): Xwar. xiv evkele-/öfkelen- 'to be angry' Qutb 19, 121 (also evkele/-öfkelen-): Kom. 'to be angry' öpkele- CCI; Gr.

Man. öz amrakımın öpüşeyürmen 'I wish to kiss my own beloved' M II 8, 10(ii).

**Dis. ABL**

D evlig P.N./A. fr. ev; lit. 'possessing (one's own) dwelling', usually 'married', applied both to men ('the head of the household') and women ('living at home'); s.i.a.m.i.g.; in NE somewhat distorted. Xak. xi evli:ni: rabbi't- bays 'the master of the house' I 106, 1; II 176, 172 evlü: g (sic) al-zawa: 'the woman of the house' I 251, 9; n.m.e.: KH aya evlig er sak 'householder, beware!' 164; (there are twelve signs of the Zodiac) kayı: iki evlig kayu birke ép 'some occupy two celestial mansions (i.e. Ar. bayt), some have the width of one' 138; kalt evlig almak tilese özüf 'if you wish to take a wife' 4425; xii(?) İmrân evlü: g the wife of İmrân Tef. 68; xiv Rbg. evlig 'wife' Tavara Dergisı I 841 (s.v. zerce: Muh. mu'ta: abhih 'married' evlig I 153; Çağ. xv ff. ülyük ('with -k') evli, in the sense of 'householder' (kethuda) Vel. 122 (quotn.): ülyük (spelt) xazemâr 'family', household' San. qa. 192 (same quotn.; perhaps here really the A.N. in -ilk): Kip. xii mu'ta: abhih (PU) ši:lu: (so spelt, correct either for evli: or ülyük); Hou. 25, 4; xiv evli:lii (with front vowels) al-mutarasavva:ca va ma:nâhu giil- bayt 'married', literally 'house-owner' I. 25.

P. i. a. b. : (unvocalized) Hap. leg. Xak. xi duraybacca min cinist-i-cur'dan 'a small animal of the rat family' Kaş. I 120.

**Dis. V. ABL**

D è:vi'l- Hap. leg. ?; Pass. f. of è:vi- used impersonally with the logical subject in the Dat. Xak. xi 153a: èvildi u'ila li'il-âmr 'the affair was hurried' Kaş. I 271 (èvî:li, èvî:limek).

D opul- See uvul-.

D uvul- Pass. f. of uv-; 'to be crushed, broken into small pieces'; s.i.a.m.i.g., usually as uval- /uval- /uval- , but Ósm., as well as ufi:1- , has oğul- (pronounced ovlul- , ovel- ) 'to be rubbed, kneaded', which seems to be a survival of this word. The rare Türk word hitherto transcribed opul- might be a Pass. f. of owp- , but the meaning 'to be swallowed' is awkward, and it is perhaps likelier that it should be transcribed uftul- and taken as a Sec. f. of this word. Türkü viii (gap) binııp oply:u: tegilı sança: idip at uftul:(?) ünti; yana: ağırlıg (gap) 'he mounted . . . and attacked, panting with fury and plying his lance; his horse was crushed'; he got up, making it stand up again' Ix. 19; (gap) ülülı: ança: ermiş erinç yağı:ka: yalçını oply:u: tegilı uftul: ki:rlıp özl: kiçi:ga: kereğt built; his fate was, it seems, this; panting with fury and attacking the enemy all alone, entering (the battle) and being crushed, he met his end at an early age' Ix. 23; Xak. xi uvul:di: nem 'the thing was crushed' ( puta) Kaş. I 197 (uvuluv, uval:ma:k); Kip. xv gülüya idayhi 'to faint' uvul-

Tkm. uğul- Tuh. 27a, 11 (cf. uvanu-). Ósm. xvi (s.v. ovundı) uvulan nesne 'something which is crushed' TTS IV 615.

D è:vi'l- Pass. f. of 2 øp- (see op-); the only modern form seems to be NW Kaz. ubil- 'to be sucked in, swallowed; to collapse, subside'. Úyg. viii ff. Man-A (sinful human beings in the long cycle of rebirths) oça opelür (sic) opoçın(k) kinlenürler tegzınürler 'are swallowed [by the earth] like grass and crushed like white face powder?' and go round and round' TT II 17, 77-9: Xak. xi ści: üpül: huyiati'll-maraga ma guryulu 'the milk [Kaş., in error, 'broth', etc.] was sipped' Kaş. I 193 (üpülür, üpülmek).

D 1 avla:- Den. V. fr. a:vi; 'to hunt (wild game)'; s.i.a.m.i.g., with some phonetic changes. Türkü viii av alvslar 'when he hunted wild game' Ix. 9; Úyg. vii ff. Bud. avlap ölırdi 'he hunted and killed' (innumerable wild animals) U IV 34, 57: Xak. xi beg av av lád:ı: 'the beg hunted wild game' (şada . . . al-tayd) Kaş. I 287 (avla:; avla:; avla:; avla:; avla:); xiv Muh. ıştada 'to hunt' avla:- Mel. 22, 11; Rif. 103: Çağ. xv ff. avla:- (spelt)(1) 1:kar kardan 'to hunt'(and(2) m:hidan, in Arabic halâda, 'to rub, polish', hardly to be regarded as a translation of 2 avla:-; inexplicable) San. 527, 21: Xwar. xiv avla:- 'to hunt' Qub 16; MN 271: Kip. xii ıştada mina'l-tayd avla:- Hou. 34, 4; şada mina'l-tayd avla:- (vocalized wa:-) do. 41, 11; xiv (avlu: 'hunting grounds', the verb derived from it is) avla:- ıştada Id. 25: xv şada avla:- Tuh. 22b, 8; Ósm. xiv avla:- 'to hunt' (actually 'to fish') TTS I 53.

D 2 avla:- 'to crowd round (someone Dat.), to surround'; avla: the Ger. of a:v:-, q.v., is used almost as an Adv. and this seems to be an abbreviated form of avla:-1, a Den. V. fr. that word noted only in Kaş. Survives only (?) in NE Khak. abila- 'to attack (someone) in large numbers; to surround (someone or something)'. Úyg. vii ff. Bud. (then the demons, seeing King Çastana . . . ) teğirmley: avlap 'nulling about and crowding round him' U IV 5, 19-20; same phr. do. 18, 192: Xak. xi anıp tegre: kiçi: avla:da:di: 'the people surrounded him (hafıza hawalhù); this word is used only of disorderly behaviour, in other cases the word used is av:di:; Kaş. I 310 (avla:-; avlama:k); açar kiçi: avla:di: 'the people crowded round him' (ıddahama 'alayhi) I 287 (avl:la:, avla:ma:k); Ósm. xvi sim ü zere: kemer avla:yp 'wrapping his belt round with silver and gold' TTS II 69.

D evle:- Den. V. fr. ev; survives in one form or another in NE Kür. R I 921; SE Türkı Shaw 29; NC Kür., but usually meaning 'to live in a house; to marry'; the usual modern word for the meaning in Úyg. is evlendir-. Úyg. ix (I had seven younger brothers, three sons and three daughters) evlendim bagladım.
'I installed (my brothers and sons) in dwellings of their own and married (my daughters) into (other) clans' Suet 6 (translation from Grænbech, 'The Turkish System of Kinship', Studia Orientalia . . Johannni Pedersen dicata, Munksgaard, 1953).

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

VUD üple:- Den. V. fr. 2 üip, which seems to be identical with NE Tuv. üp, Pal. 54, citing the phr. davın üvü 'trophies (of an enemy)'; the verb itself survives in Tuv. üpte- 'to pillage'. Xak. xí ol aniq tavara üpledí: 'he stole (nababa) his property' Kay. I 284 (üpler, üplemek).

D avla:- Caus. f. of 1 avla-; 'to order (someone Dat.) to hunt (somethings Acc.)': Xak. xí ol maça: ivik avlatti: 'he ordered me to hunt (ayñalani) the gazelle (etc.) Kay. I 265 (avlastur, avlastmak): Cağ. xv ff. avlata:- Caus. f.; (1) xíhur famine: 'to order to hunt'; (and (2) mâldamidan 'to order to rub'; cf. I avla:-) San. 52v. 14.

VUD üple:- Caus. f. of üple-; survives in NE Tuv. üplet- 'to (let oneself) be pillaged'. Xak. xí ol aniq tavara üpleedi: anhaba mâlahu 'he ordered that his property should be stolen' Kay. I 264.

D avlan- Refl. f. of 1 avla-; s.i.s.m.l., usually in a Pass. sense. Xak. xí er 8:žiñe avländi: (sic) 'the man busied himself with hunting for himself' (bi'l-işiydî li-naffixî) Kay. I 298 (avlanur, avlanmak): Cağ. xv ff. avlan- Refl. f.; xíhur yudan 'to he hunted' San. 52v. 15.

D evlen- Refl. f. of evle:- lit. 'to get a dwelling of one's own', normally (of a man) 'to get married', in this sense s.i.s.m.l.; the alternative translation is pec. to Kay.; in modern languages 'to have a halo' is normally ağıllan- (not noted earlier than xv ff. Cağ.). Xak. xí ay evlendi: ittâda:al-gâmar dâra 'the moon got a halo'; and one says ol bu evlen: evlenli: 'he got this house as a residence (mawazan), and reckoned himself as one of the community of residents' (min cumula qâtimîhî) Kay. I 259 (evlenür, evlenmek); ay kopup (vocalized kapup) evlenup 'the moon rose in a halo' I 258, r.: xiv Muh. tazawwoca (of a man) 'to get married' evlen- Mel. 24, 5; øvelmen- Rif. 106: Cağ. xv ff. üylen- (spelt) 'to be a householder' (zi:hi:li-xama); and metaphor. an expression for 'to take a wife, get married' (zân griftan wa tazawuc xardan) San. 91v. 15 (quotns.). Kip. xiv evlen- tazawwoca (s.v. evlu:) Íd. 25: xv tazawwoca üylen:- Tkm. evlen- Tuh. qb. 8.

D avla$: Co-op. f. of 2 avla:-; Hap. leg.?; the Co-op. f. of 1 avla:- is noted only in Cağ.: Xak. xí ki$: avla$: 'the people crowded together round (izdahama alâ) something' Kay. I 240 (avlashur, avlashmak).

D evle$: Hap. leg.; Recip. f. of evle:-. Xak. xí beg (anîn) birle: evle$: oyna$: (translated) 'the beg gambled with him (lâ'abahu) and made the stake (al-xafar) between them a dwelling place (bayt)'; followed by a note on this use of the Recip. f. Kay. I 240 (evle$:ir, evle$:mek, mis-spelt -ma:$).


Tris. ABL

aba$:li: Hap. leg., but the kind of word often omitted from dict. Xak. xí aba$:li: haf: yuqal 'inda:stîgal bi'l-$ay' 'an exclamation used to disparage a thing' Kay. I 137.

avliku: pec. to Kay.; like tavliku: morphologically inexplicable and prob. a 1.-w. Xak. avliku: xacarul'qurm 'the qurm tree' (species uncertain); it has a red fruit which is used to colour tutmaç (q.v.); its bark is used to treat ophthalmia and dye cloth Kay. I 489; a.o. III 146 (2 kat).

Tris. V. ABL

D avla$: See 2 avla:-.

DIS. ABM

PU apam/apan 'if', used with the Conditional mood. The earlier form is fairly common in Uyg., the later is not traceable after xiv. In the early period the -sar form was not strictly Conditional, and this word perhaps became superfluous and fell into disuse when its usage became more restricted; the word was sometimes used by itself and sometimes followed by birlok. Von Le Coq in Turan, 1918, p. 457 stated, without giving a reference, that F. W. K. Müller described this word as an 'Aramaeo-Sogdian ideogram'; this is complete nonsense, apparently based on a misunderstanding of the Sogdian 'ideogram' 'P'and', sometimes followed by 25, which was formerly read ny. Uyg. viii ff. Man. apam birlok . . . koðmasar 'if he had ceased (to preach, etc.)' TTI III 645-5; Bud. apam birlok bu etözümin itismeren 'if I renounce this body of mine' Sut. 614, 1-2; the word is common in Sutv. see TTI I 20, note 198: Civ. apam bir ajañin sisar 'if he breaks one of his legs' TTI I 198; apam (by itself) USp. 61, 13; 98, 19, etc.; apam birlok do. 13, 13; 57, 16 etc.: Xak. xí apan a conjunction (harf) meaning law 'if'; one says apan sen barsa:sen 'if you go' Kay. I 133; o.o. I 399, 22; II 299, 20; KB apan lik ayun kolur erse sen 'if you desire the two worlds' 226; o.o. 895, etc.: xir (?).
DIS. ABM

KBP's apağ dostuğ erse 'even if he is your friend' 21: xiv Rûğ. apağ 'if' R 1 623 (no quots.).

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

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

Tris. ABM

PUF abamu 'endless, everlasting'; no doubt a L.-w. (Indo-European?) Uyg. VIII ff. Bud. mentioned in Hien-ts. Briefe 36, note 1999, as occurring in unpublished parts of that text, translating Chinese yung, same meaning (Giles 13.504), and in such phr. as abamu kalpak tegli 'to endless ages'.


Dis. ABN

apağ See apam.

VUF a:wân (ya:wê uncivilized). Sayram x1 (under uvut) 'similarly a:wân “a tree” (al-şacan) in the language of Sayram, that is Isphîcî' (is also pronounced a:wan). Kaj. I 84. 4.

evin properly 'seed, grain', less often 'berry, fruit'; the curious idiom whereby it is used in Uyg. Bud. as a nominative is prob. due to over-literary translation; Pe. dêma, same meaning is also so used. Survives in NE Tel. ebin 'kernel' R I 931 and SW xx Anat. efin 'juniper berry' SDD 507; evin 'seed', etc. do. 598. Türkü VIII ff. evin'in 'from the berries' (?) IrbB 8 (see lîm, might be evin'in 'from its house'); Uyg. VIII ff. Man.-A kaltu urûq evin ... orûce 'just as a grain or seed springs up' (in fertile ground) M I 17, 15: Bud. bugday evînîne 'the size of a grain of wheat' Pfahl. 6, 6 (on this passage see Clauson, 'Turkish Ghost Words', JRAS, 1955, p. 134); tû evini sayû 'each individual hair' TT V 12, 117 (for o.o. see note thereon, p. 19); bir evin tüsine 'a single one of his hairs' U IV 20, 259: Civ. evini (misc read evini) 'her seed' (i.e. fruitus) H I 22, i.e. eînîr evîn yarma monçuk marz 'three or four split peppercorns'; do. xk. x1 evin al-habb 'seed' Kaj. I 77; evin 'dialect form of evîn' J 84, 5: KB apağ ucuşmak içere yedî kör evin 'our ancestor (i.e. Adam) eat the seed (i.e. fruit) in paradise' 3522: (Xwar, xiv (a net to catch birds is use-

D avînc N.Ac. in -ç fr. avînc-, 'friendliness, kindness'; survives in NW Kar. L. uvants; T. uvanç R I 1780, Kow. 276; became a L.-w. in Persian as uvanîc (Steingass 122), and thence back into Osm. as tîvînc, described as a Persian L.-w. (Redhouse 271); cf. avîncu̇: Xak. avîncu̇ al-mülânâsa 'îl-sayî' 'friendliness, kindness about something' Kaj. I 132 (and see avîncu̇); III 449 (duplicate entry); KB may his rule continue) sevinçin avîncu̇n kiûveîçin 'in happiness, kindness, and pride' 123; o.o. 937 (similar) 1424, 1849, 3629: xiv Muh. (?) al-mülânâsa avîncu̇ in 'Turkestan', avîncu̇ 'in our country' Rf. 79 (only); mi'ms avîncu̇: (sic) do. 148.

EF avant See anvant.

Dis. V. ABN-

D abîn- Hap. leg.; Refl. f. of abu-: mis-
civilized uban-. Xak. x1 (ö)mendin abîndî: istaîî name 'he hid himself from me' Kaj. I 198 (abînur, abînmak).

D avîn- Refl. f. of avî-; 'to enjoy oneself, be happy'; to be friendly, kind (to someone Dat.); to take pleasure in (something Dat.); s.i.m.m.l. g. with phonetic changes. Xak. x1 of maça: avîndî: istaîî na'îî 'he was friendly, kind to me' Kaj. I 202 (avînur, avînmak); (after avîncu̇) same phr. translated anasa bi, same meaning J 132, 22; badram kîlp avînlîm 'let us hold a festival and enjoy ourselves' (nota'allal) I 263, 14: KB avîn- is common; to enjoy oneself' 49, 65, 1427 (avîncu̇), 2604 a.o.o.; 'to take pleasure in (something Dat.)' 1424, 2003 (see uyûn); a.o.o. 'XIV (?) Tef. apar avûndî 'was friendly to him' 30: xiv Rûğ. ûçîlî bîrlî evînîp 'enjoying himself with his wife' R I 79: Çag. xv â. avun-r-tasalli yafîxtan 'to find comfort' and the like San. 52v. 17 (quotns.): Xwar. xv avîn- 'to be comforted, consoled' Qûlb 17: Osm. xiv avîn- 'to take comfort' TTS II 68.

D evîn- Refl. f. of év-; pec. to KB? Xak. KB (prefer quiet deliberation in all things) mağar tâ'aîî erse evînlî yûgîr 'but if you receive an order, hurry and run' 1999.

D uvun- Refl. f. of uv-; survives in fewer modern languages than uvun- with the same phonetic changes, most having uvun-/tufan-, but SW Osm. has both form and oglûn in different meanings; the first is usually used in a Pass. sense 'to be crushed, broken into small pieces', the second for 'to faint', i.e. feel oneself to be crushed; the meaning in Kaj. is not traceable elsewhere. Xak. x1 of ûçîne: evmek uvunûcû: he occupied himself with crumbling (bi-fatt) bread for himself'; and one sawa ol eligin uvunûcû: faraqa yadayî 'he wrung his hands', because of a calamity which had overtaken him or because of distressing
news or pain' Kaşt. 120 (uvenur, uvenmak); II 147 (tevin-); XIII (?). Tef. uvenur iki uvanin 'he wrings his hands' 320; Xwar. xiii Vu ugun- 'to faint' 'A'li 56: Kip. xiv ugun- u'miya 'alayhi 'to faint' 'Id. 26: xv gisqiya 'alayhi 'to faint', in margin ugun- Tuh. 274. 14 (see uvul-); imaqqa 'to be broken, split', in margin uwan- do. 6a. 8 (see kerit-); tafattota 'to be crushed', in margin uwan- do. 10a. 3 (these three side-notes prob. in a SW hand): Ösm. xiv-xvi uwan- 'to be broken up, crushed; to disintegrate' TTS I 732; II 938; III 720; IV 792; ufan- do. till XIX 712, III 677; and ugun- (once in xv uvan-) 'to faint, lose consciousness' till XIX 716; II 921; III 707; IV 777; xiv uwan- (spelt) in Rimi, bi-hisbudan 'to be unconscious' San. 8gr. 15.

D öpün- Refl. f. of 2 öp- (osp-); n.o.a.b. Ugğ. viii ff. Man.-A. Kalti arianı öküzül böri koynqı öpünı kellido 'just as a lion comes to swallow up an ox or a wolf a sheep' M III 11, 8-10 (i) (thus in MS. but obviously both objects should be in the same case, Acc. (with öpün-) or Dat. (with kel-);) Xak. xi ol müni öpün: 'he pretended to sip (yakû) the soup, without actually sipping it' Kaşt. I 198 (öpünür, öpünmek).

Trls. ABN
D avınçu: Dev. N. in -çu (Intrans.) fr. avin-; lit. 'something which gives pleasure', but normally 'concubine'; n.o.a.b. Türkü vii ff. avınçu: xatiyın bolun: 'may the concubine become a queen' IrbB 38: Xak. xi avınçu: neq al-çay'ulladi uto'allal bihi wa yustana: 'a thing which gives enjoyment and pleasure'; hence 'concubines' (al-cawari) are called avınçu: Kaşt. I 134: KB avınçu sevğüler bihe avınur 6z 'now' he enjoys himself with the love of a concubine' (soon he will be lying flat hidden beneath the ground) 1427: Xwar. xiv köpül avınçasi 'the comfort of his heart' Quib 16, a.o.c.

D evinlig P.N./A. fr. evin; survives in SW xx Anat. evînllı (crops) 'in which the seeds have formed' SDD 559. Ugğ. vii ff. Bud. adınağunun koriğlg evinlig uzun tonluğka yaztan yazılım erser 'if I have sinned against another man's private pregnant woman' A vont le Coq Chiuatuinaf (AKPAW, 1913) 27, 8-9.

D evren presumably Dev. N. fr. evir-; if so, the general connotation is of something which revolves; hence 'the firmament' which was regarded as a revolving dome; and thence in Kaşt. 'a dome-shaped oven'; in NW, SW it was used for 'snake', presumably because it coils its body; n.o.a.b. Xak. xi evren soy' yûbnâ 'alî hû 'alî-miî bâdd bûxâz fihi 'a thing built in the shape of a blacksmith's oven in which bread is baked' Kaşt. I 109: KB yarattâ kûr evren tuqû evrûlûr 'God created the firmament which revolves continuously' 126; a.o. 02, 119, 344, 1642, etc. xiv Muh. al-falak 'the firmament' evren (mis-spelt uesta) evren (mis-spelt ahran) Mer. 78, 16; evren (mis-spelt euxen) Riş. 183.

S avurt See adurt.

D opra:k N./A.S. fr. opra:-, q.v.; originally 'shabby, ragged', esp. of clothing; hence later 'clothing' in general; also anything 'old, disintegrated'; survives in SC, NW, and SW in several forms both with back and front vowels. Xak. xi opra:k al-jawûl-xalag wa gâyruhu 'shabby clothing, etc.', hence opra:k tor shabby clothing' Kaşt. I 118; opra:k yasik 'a shabby bow-case' M III 26, 25: nêçeme: opra:k kedûk ertes;'however shabby a felt cap (sit) may he' M III 21: KB todaq aça yalanî ham opra:k bûtur 'feed the hungry and clothe the naked' 392; bûtür opra:k 4527: XIII (?) At. yaraq bûluq opra:k yalanî bûtur 'if you find an opportunity, clothe the naked' 330: Çağ. xv ff. erprîk ("with -p") kûth na mendoris 'old, worn-out'; and metaph. 'âdâm-i prir-i mustin 'an old man' San. 27, 12; opra:k (spelt) raxt wa libâs 'clothing' San. 77r. 10 (quotn.) Kip. xiv aprak (bâ, so vocalized) al-qumâs 'linen' or 'rubbish' 'or rubbish' 'Id. 7 (the word has both meanings): xv qumâs aprak (bâ) wa huccal-xalag (and şiperêk) Tuh. 29a. 10 (see şiperêk): Ösm. xiv-xvi yiprâk 'shabby' TTS I 1051; IV 884.

S ovruğ See oğruğ.

S evrek See ördekk.

?E evrîk Error? for 1 irîg.

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

Kıp. xiii al-ta'bän ‘adder’ ewren (unvocalized) Iun. 11, 17; Osrn. xiv ff. evren ‘large snake, dragon’; n.i.a.p. TTS I 285; II 408; III 272; IV 316.

Dis. V. ABR-
evirs - basically ‘to turn (something Acc.)’, with various special applications like ‘to turn (a wheel Acc.)’; to overturn (a cup Acc.); to turn (the face, Acc., towards someone, Dat., or away from someone, Abl.)’; and, in the early period, ‘to translate (something, Acc., from one language, Abl., into another, -ça-çe-). Sometimes, in forms so distorted that they are hard to distinguish from modern forms of eglir. Often associated, and syn., w. čevůr- and tevůr-, q.v.; in Ar. script easily confused with w. ı. or - which has a similar meaning. Türkü viii (we travelled for ten days) yetak: toq evrils: ‘skirt the spurs on the side (of the mountain)’ T2 26 kömgen yisığ evrils: ‘skirting the Kömgen mountain forest’ T28: Uyğ. viii ff. Bud. nom tilgen evurigev (v.l. tevirge) ‘he will turn the wheel of the law’ T T VI 455; (the acts of the body, the mind, and the tongue) ajanlar beru evirdeçli ‘which cause the (various) states of existence to alternate’ U II 7, 9; similar phr. do. 80, 64, 81, 69—enettek tilimten tavgaç tilimca evirniş ‘he translated from Sanskrit into Chinese’ U I 14, 1—2; similar phr. U IV 6 pasim;—(my mother and father, my wives) evirü ulurğalar ‘my various great ones’ TT IV 30, 144: Xak. xi 10 menli: yol’dan evvirdil: ‘he turned me aside (suraflani) from the road’; and one says ol aysak evvirdil: (sic) ‘he overturned (qalabda) the cup’ (etc.) Iaš. I 178 (evvüre, evürmeck); bu: er ol işıq evirgen tevürge: ‘this man is constantly upsetting and disturbing (qenval . . . wa qullah) the business’ I 157, 17; similar phr. I 521, 24; II 81, 24 (tevüür); KB evür is common; evrer yüzün ‘he turns his face away’ 403; similar phr. 628, 649, 718, etc.; ısınılı kın birle kulkin evvır ‘reform the wicked man’s character with punishment’ 5548: x̌ut (?) At. yüz evrü 424; Tef. için evvüre ‘if you turn (the fabric) inside out’; yüz evvır- (both ‘away from’ and ‘towards’) 69: Çağ. xv ff. ěvvr (spelt) ědariđan ‘to turn (away)’ San. 118r. 14 (quotsn.): Xawar. xiv ěvvr ‘to turn (towards or away)’ Qütb 23; MN 377; Nahe. 312, 2: Osrn. xiv ěvvr ‘to turn (the eyes Acc., away from something Abl.)’ TTS I 285.

VUD öpürt- Caus. f. of 2 öp- (öp-); pec. to Kaš. Xak. xi 10 maqaz mün öpürdi: ahsanîl-maraga ‘he made me sip the soup’ (etc.) Iaš. I 176 (öpürür, öpürmek); bu: er ol sük öpürge: ‘this man is in the habit of giving many sips (sab드 ‘. kafira(n)’ of milk to someone’ I 157, 7.

opra- ‘to grow old, decay’, and esp. of clothes to ‘wear out’ (Intrans.). S.i.a.m.l.g. in a surprisingly wide variety of forms, including NE, NC uра-ура- and SW Osrn. ipra-,

lipri- , yepre- , yipri-. The oldest form seems to be apra-, but this is noted only once, and the basic form can be taken as opra-. Ug. viii ff. Man. (as the poison takes hold of him) aş[ur]t(?) erni yérüp ejeği tamgaki aprap (sic) ‘his cheeks(?) and lips split, his chin and his throat decay’ TT II 16, 14—16: Cív. (gap) oprașt öfir(?) (gap) TT II 201 (unintelligible, possibly opra-): Xak. xi tom oprašt: ‘the garment wore out’ (baliya) Kaš. I 273 (opraț, oprațmak); kеğ tom oprațmaș ‘a loose-fitting garment does not wear out’ III 358, 15: KB bu edgü karimaz yême oprațmaş ‘this good man does not get old or decrepit’ 1640: XIV Rdb. ötükler prəđ ‘their boots wore out’ R II 163: Muh. (?) ‘at quaqa wa qudama ‘to become, or be old’ (eski-; in margin) opraș: Rif. Iff. 110 (only): al-daişir ‘to be decrepit’ opraș: 123: Çağ. xv ff. öpre- (spelt) öpren- kula wa mundaris yadan ‘to be old and worn out’; in Rimi epiri-: Stan. 57v. 29; öpra-öfran ‘identical with opra-öfran’ (sic) same translation do. 77v. 7: lpre- (spelt) lpren- ‘identical with öpre-öpren’; same translation do. 93r. 3.

VUD öpürt- Hak. leg.; Caus. f. of, but syn. w., öpürz-. Xak. xi men apar suv öpürttüm hamaltułu ‘ala şurbi-l-ma’ wa şayrihi ‘I urged him to drink water (etc.)’ Kaš. III 427 (öpürtür, öpürtmek).

D opra- Caus. f. of opra-; ‘to wear out (clothes)’ and the like. S.i.s.m.l.g. w. the same phonetic changes as opra-. Xak. xi 10 tonn opraț: ‘he wore out (abbi) his garment (etc.)’ Kaš. I 251 (oprațur, oprațmak): Çağ. xv ff. opartmar (sic) pi̇remes ve eki̇mem ‘imperishable’ Val. 86 (quotsn.): ipreț- Caus. f., kula haşdār ‘to make (something) old’ San. 93r. 5: Xawar. xiv opraț- ‘to destroy’ (??) Qütb 194.

D évir- Pass. f. of évir-; usually ‘to revolve’, sometimes ‘to turn (Intrans.) away from (something Abl.)’; S.i.a.m.l.g. w. the same phonetic changes as évir-. Ug. viii ff. Bud. sansarnı̇ beru evrîmekekn ukup ‘understanding the constant revolution of samsăra’ (i.e. the alternations of birth, death, rebirth, etc.) U II 11, 10—11; ölüüt aişy künçtun evrîmeser ‘if he does not turn away from the evil deed of killing’ U III 4, 12—13; (if the passion of lust rises in their minds) 4iology tovîrîlîrler ‘they constantly behave (?) in accordance with evil practices’ do. 79, 4 (ii); do. U II 40, 102—3 (i yan): U IV 43, 7; 100, 2; Stu. 132, 53, 138, 5: Xak. xte évirâli: raca’al’raçul min wachîhi ‘the man turned back from his course’; also used of anyone who departs (intarâfa) from his course Kaš. I 248 (evrîlûr, evrîlmek): KB (the moon is in the constellation of Cancer) bu ev evrîlür, evrîlûr ham ozi çevrîlûr ‘this celestial mansion revolves; its celestial mansion revolves and it itself revolves’ 744; o.o. 110, 126 (evren): x̌ut (?) Tef. evrîl- ‘to turn back’ 69: Çağ. xv ff. ěvvrîl- (spelt) ědariđan ‘to revolve’ San. 118r. 29 (quotsn.): Xawar. xiv ěvvrîl- ‘to
turn towards; to turn downwards' (Intrans.) *Qutb* 23; 'to be mixed with' *Nahe* 179, 6.

VUD öpürl- Pass. f. of öpür-; the equivalent form with back vowels, öbrul-, survives in SW Osm. *Red.* 234 and xx Anat. *SDD* 1681 meaning (of ground) 'to subside, collapse'. *Xak.* xi mün öprüldi: *hassiyät-i-maraqu* 'the soup was sipped' *Kaj.* I 245 (öprüllür, öprülmek). Osm. XIV, xv obsrul- 'to subside, collapse' in several texts *TTS* I 534; II 714; III 536 (vocalization fixed by Dev. N. obruk 'chasm', etc.).

D evrl- Co-op. f. of evr-; with a curiously wide range of meanings. S.i.s.m.lg. w. phonetic changes. *Xak.* xi aniq birle: telim evršt: *mərasahu həfıra(n)* 'he often wrestled with him'; and one says aniq kamışin atım evršt: 'he helped to turn the horse's course back towards him (*fi radd wacılı-i-xayl ilayhi*) after it had run away from him'; and one says ol maşa: *tawar* (sic) evršt: 'he helped me to turn over (*fi taqlıb*) the goods (etc.), that is to turn them upside down' (*yut' al zahrul li-baţın*) *Kaj.* I 235 (evršir, evršmek); (of a poor man in winter) odğuç bile: evršir *yata'alla* bi-qabası-l-nar 'he comforts himself with a firebrand' *I 248*, 6 (the form must be right, as it rhymes with other similar words, but a der. f. of avt- might have been expected). *Çağ.* XV ff. évrs- piramîn-i *gišaridan* 'to surround, or encircle, something', and metaph. kaviş kardan 'to meditate, turn (something) over in one's mind' *San.* 118, 11 (quotns.).

D opraş- *Hap.* leg.; Co-op. f. of opraş-. *Xak.* xı toınlar opraš: *aşaqılt-i-aflıd bil-bıl* 'the garments began to wear out'; also of other things *Kaj.* I 232 (opraşør, oprasmak; prov.).

VUD öprüş- *Hap.* leg.; Co-op. f. of öprür-. *Xak.* xı ol maşa: mün öprüldi: 'he helped me to sip ('olâ hawu') the soup (etc.)', also used for 'to compete' *Kaj.* I 232 (öprüşür, öprüsmek).

Tris. ABR

PUP avurta: (?avurda) 'foster-mother, wet-nurse'; in Osm. (only?) 'midwife'; the word looks foreign (*Iranian*). N.o.a.b. *Uyğ.* VIII ff. *Bud.* Sanskrit dhātra 'wet-nurse' avurda: *TT VIII D.11*: *Xak.* xı avurta: *zi* 'foster-mother' *Kaj.* II 144 (tutun-); n.m.e.: *KB* (if you have children) avurtaşı eğdi kişi tut ariğ 'engage a good cleanly woman as their foster-mother' 4505; XIV *Muh.* *zi'r-ul-sabi oğlan avurtaşı: *Mel.* 11, 7-8; *Rif.* 85; Osm. XIV to XVI avurda 'midwife' in two or three texts *TTS* II 60; III 47; IV 51.

D evrлинçiz Priv. N./A. fr. a Dev. N. fr. the Rel. f. of evr-; 'which cannot be turned back (or aside)'; an epithet applied usually to the believer's mind; sometimes used in Hend. with *ağıncız* 'unshakeable', q.v. Pec. to *Uyğ.* *Bud.* *Uyğ.* VIII ff. Bud. evrliningçiz...

kőgül *TT V* 22, 35; *ağıncız* evrliningçiz...

... kögünliğ *Fsalh.* 6, 3; *evrliningçiz* törô *Suv.* 190, 16-17; evrliningçizin (mis-spelt evrliningştin) *ağıncızin* do. 488, 13.

E avrindi: See evvindi:

E evrliningüş *See evrliningçiz*.

F avruzi: *Hap.* leg.; indexed under Z as the last consonant; l.-w. fr. *pefrwa*, same meaning. *Xak.* xı avruzi: (MS. *avruzi:*) *al-maqılıt mina't-ta'dım* 'mixed food', e.g. wheat and barley flour mixed and baked together *Kaj.* I 145.

Dis. V. ABR

evüs- 'to winnow'; very scantily attested; survives only in SW xx Anat. *efs-*, *evs-*, *evse*-; *SDD* 508, 559, 561, 562. *Xak.* xı evüs- n.m.e.; (in the Grammatical Introduction) evüt getPrice: (q.v.) is derived from the expression evüs-d: *nasıfa-l-say* 'he winnowed the thing' *Kaj.* I 13, 18. *Kip.* XV *naıfa* *uyus-* *Tah.* 372, 10; Osm. XvI ff. *evs- occurs in three XVI and one xvIII Pe. dict. in translations of words meaning 'winnowing basket'.

D 1 evs:- Desid. *Den.* V. fr. evc; pec. to *Kaj.* xı xı er evs:di: *istıqalı-racul iI baýtılı wa tamamnna* 'the man longed for his home' *Kaj.* I 277 (evs:er, evs:mek); a.o. 279, 18.

D 2 évse:- *Hap.* leg.; Desid. f. of év-. *Xak.* xı er évse:di: *tamamazonlı-raculü* *l-acala* 'the man wished to hurry' *Kaj.* I 277 (évse:er, évse:mek).

D öpsê:- Desid. f. of l öp-; pec. to *Kaj.* xı xı men an: öpsê:dim tamamnaytu taqbilahu 'I wished to kiss him' *Kaj.* I 275 (öpsêr, öpsêmek); er kuzin öpsê:di: 'the man wished to kiss his daughter' I 280, 13.

D evset:- *Hap.* leg.; Caus. f. of l evse:-. *Xak.* xı oğlum meni: evsetti: 'my son made me long (mammadı ne sa£lʊ) for home' *Kaj.* I 262 (evsetür, evsetmek).

Tris. ABS

evüsgü: *Hap.* leg.; N.I. fr. *evü:s-*. *Xak.* xı 'the word evüsgü: limd yumnaf bihi-l-say' for 'the thing with which something is winnowed' is derived from *evü:s-*, q.v. *Kaj.* I 13, 18; n.m.e.

Dis. ABS

evüs Dev. *N.* fr. *uv-*; as such *Hap.* leg., but *ovüs*, which is etymologically identical, survives in SW Osm. meaning 'a way of rubbing with the hands', *Red.* 257. *Xak.* xı uvüs *füsül* 'fragments' of anything hence *duqiqılı-suxb* 'bread-crumbs' are called *uvüs* *etmek* *Kaj.* I 61.

D öpüş Dev. *N.* fr. 1 öp-; 'a kiss', S.i.s.m.l. *Xak.* xı öpüş *al-taqbil* 'a kiss', *na uwa
DIS. ABŞ

D uşak Dev. N/ A.S. fr uşşa:-; very rare in its original form and soon replaced by uşak which s.i.s.m.lg. A more or less synonymous word uşak, a similar Dev. N/A.S. fr. uşa(-<u->) is noted as early as xiv in Osm. and s.i.s.m.lg., in Osm. since xvii as uşak. Basically 'crushed, broken up small', but in most languages hardly more than 'small', 'something small', e.g. 'a boy'; 'slander' which occurs from an early period and in several languages is an obscure metaph. meaning. Uyğ. vii ff. Man. (gap) uşak (sc) kulçılıg ikirşIp Köpüllüg yaluluğlara 'to men who make slanders(?) and have undecided minds' TT III 117: Civ. (if a mouse) uşak isısrar 'bites (a garment) into small pieces' TT VII 36, 4-5; uşak yumuşaklar 'broken (i.e. variety) veins' II 211, 106 and 198-uşak kart 'a small swelling' HI 168; uşak tograp 'slicing it up fine' do. 76: Xak. xi şiğaran-'say' 'small things' are called uşak ncp; hence al-şiğan 'boys' are called uşak oğlan; and duğqıqlı- 'bits of wood' are called uşak otun; this word is not used in a singular sense (läd yufrad) but only in the plural (lilit-cam) Kaş. I 67; uşak al-namına 'slander', one says uşak soč 'slanderous words' (kaldım) I 122; sâx uşak al-namına II 20, 6; uşak ncp III 279 (tovra:-): KB yegiş alsıa işle uşak tıncu'la 'if you take food, bite it and chew it up small' 461r. xiiii(?) At. uşak taş 'small pebbles' 60: xiv Rûq. uşak kil- 'to grind' (grain); uşak 'as small' (as ants) R I 1149 (quotns.): Muh. sâzam şiğar 'small fish' uşak banık: Mel. 77, 6; Rif. 180 (uşak); idente- 'the lower classes' uşak 149 (only): Çağ. xv ff. uşaq-uşak rısa ve haqıq 'crushed, small' San. 75v. 26 (quots.): Xwar. xiv uşaq (taş, etc.) Qub 201; uşaq taş: Nahc. 73, 17: Kom. xiv uşaq 'bread-jerumbs'; uşaq (sic) 'deformation' CCG; Gr.: Kip xiv uşaq şiğar eldala('very small (things)') ld. 115: Osm. xiv ff. uşaq (i) 'small' (without connotation of plurality); (2) 'small boy' c.i.a.p. TTS I 729; III 933; III 717; IV 778.

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

Dls. V. ABŞ-

D ěviş- Co-op. f. of ěviş- 'to hurry', sometimes with a connotation of group action or competition; survives only(?) in SW xx Anat. ěvis- SDD 559. Xak. xi kışîlere uşqa: ěvisli: 'the people hurried (açila) about the business' Kaş. I 186 (ěvişli: ěvişmek): Osm. xiv-xvi ěviş- ěviş same meaning, in several texts TTS II 554; III 389; IV 445.

D uşus- Co-op. f. of uşus; s.i.s.m.l. w. phonetic changes e.g. NE, NW uşs-, SW oğuş- oveş-, and some variations of meaning. Xak. xi ol mapa: etmek uşusdili: 'he helped me to crumble (fıfatt) the bread (etc.)'; also for 'to compete' Kaş. I 185 (uşusur, uşusmak).

I) ěpiş- Recip. f. of ěpiş- 'to kiss one another'; s.i.s.m.lg. Uyğ. vii ff. Bud. (the two brothers) ěpişli (sic) kuşçuṭi 'kissed and embraced one another' PP 52, 8: Xak. xi ol menşę birle: ěpişdili: qabballa Vìa naa ěqabaltuhu 'he kissed me and I kissed him' Kaş. I 186 (şpişür, şpişmek): Çağ. xv ff. ěpiş- (spelt) Recip. f., yakudigarnı bıstadan 'to kiss one another' San. 57v. 27: Xwar. xiv ěpiş- ditto Qub 120.

D *uşsa:- Den. V. fr. uşus; lit. 'to become crumbled, crushed, etc.; the only trace of this verb itself is dubiously in Muh., but it forms several derivatives. (Xak.) xiv Muh. tofatatta 'to be crushed, crumbled' (mis-spelt təfatatta) (uşsan- or uşsan-): Mel. 24, 7; uşan- (or uşsan-) rif. 106.

D uşat- Caus. f. of *uşsa:-, 'to crush, crumble' (something Aec.); s.i.s.m.lg. usually as uşat-. As in the case of uşak there is a more or less synonymous verb uvat-. Caus. f. of uva: (<u->), noted as early as xiii in Kip. (Hou. 42, 20) and s.i.s.m.lg. with phonetic variations, e.g. NE aţ-; ort-; SW uvat-. The Red. f. uşan- is common from xiv onwards, but there is no trace of a parallel verb uvan-. Uyğ. vii ff. Bud. (if people find gold ore, break it up, smelt and purify the gold, and make ornaments out of it) uşatmaš (mis-printed uşatmat) altun önizi yeme teşlimez the basic character [lit. 'origin'] of the crushed gold (ore) does not alter Stw. 71, 20-1; Xak. xi ol etmek uşatt: this is crushed (tafatatta) the bread (etc.); this: he crumbled (faftata) (the bread (etc.).) Also used when one crushes and crumbles (rəftə .. va fafta) anything I 211 (uşatưr, uşatmak; išmek) -mek in printed text: KB tili səzdə yaza uşatưr tịşin 'if his tongue makes a mistake in speaking it breaks his teeth' 2515: Çağ. xv ff. uşat-(şmek) uvat- 'to break' (one's bones) Ven. 107 (quots.); uşat- jıhastan 'to break' San. 75r. 25 (quots.); Xwar. xiv uşat- 'to break' (a bottle, etc.) Qub 201; MN 12; Nahc. 216, 10; Kip. xiv uşat- kasara 'to break' ld. 26 (in one MS. only, vocalized əşat-): xv faqṣa 'to crack (an egg, nut, etc.); uşat- Tuh. 28a. 12; mafṣiṭ uşatıptır do. 34b. 4: Osm. xiv-xvi uşat- 'to break' in several texts TTS I 730; III 934; III 717; IV 790; and yuvat- (sic) in one xiv text IV 909.

Tris. ABŞ

S abuşka See avişğäi.

Dis. ABY

S ayya: See ayya.

Dis. ABZ

D opuz Dev. N. fr. opu- 'rough, uneven ground'; survives only in SW xx Anat. obus,
**MON. AC**

The word early acquired a number of specific connotations, esp. in its derivatives: (1) ‘the interior of the human body’ (cf. içe:gu‘); (2) ‘inner’, as opposed to outer, clothing (cf. içtor); (3) ‘the interior of a household, esp. a royal household’ (cf. içre:ki‘); (4) secret, or mental processes, as opposed to physical.

With the 3rd Pers. Suffix in the Dat., Abl., and Loc. it serves as a Postposition meaning ‘from, into, within’. In a few phr., the older of which are listed as main entries, it has been fused with another word to form a compound word. S.i.a.m.l.g., with some variations in final consonant. Türkü vii içtín taştın ‘the interior and exterior (of the tomb)’ I S 12; II N 14; iç buyruk ‘court official’ II S 14; vii ff. kere:ki içtín: necteg ol ‘what is the interior of the tent like?’ Irk B 18; etc.

**Trls. ABZ**


E avuzi: See avruz. 

**Mon. AC**

1 aç (ac) ‘hunger, hungry’; early forms are all aç but the word is aç in SW (Oguz) languages from the earliest period; homophonous w. 2 aç- (ac-). Originally ‘hunger’ in a physical sense, hence metaphor. ‘coveot and the like. S.i.a.m.l.g.; Çiv. veç (visr), Añ. V 217. Türkü vii Türkü bodun aç (sic) erti: ‘the Turkish people were hungry’ H I E 38; Uyğ. viii ff. Bud. aç bars ‘a hungry tigress’ Swü. 609, 17; a.o.o.: Civ. aç karunka ‘on an empty stomach’ H I 19; aç başgürsktin ditto H II 6, 11; Xak. xi aç al-girdân ‘hungry’ Kas. I 79 (prov.); six vi o.o. spelt aç and translated al-girdân or al-cüd ‘hungry’: KB men aç men saha ‘I am hungry for you’ 223; ‘every hungry (aç) man if he eats and drinks is then satisfied, and if a covetous (közl aç) man dies he lays aside his covetousness (açlık)’ 2003; a.o. 3923 (see oprak): xiv Multi al-cüd aç (sic?) Mel. 54, 16; Rif. 152: Çağ. xv ff. aç gürümsa ‘hungry’ San. 32r. 25: Xwar. xiv aç ‘hungry’ Quib 3; Nahec. 257, 7: Kip. xii al-cüd aç Hau. 26, 5: xiv aç (cim) al-cüd’ Id. 8: xv cüyân ‘hungry’ (açlk; in margin) aç Tuh. 110. 13: Kom. xiv ‘hungry’ aç CCI; Gr. (phr.): Osm. xiv ff. aç ‘hungry’, and various derivatives, acim, acla, etc., c.i.a.p. TTS I 1-3, II 2, IV 2.

Vu 2 aç an explanation pec. to Kas.; the form with h- is prob. der. fr. Ar. Xak. xi aç kalima taşım bi-maqam yâl-lîndîd ‘a word equivalent to the (Arabic) word yâ used to summon (someone)’; one says aç berii: kel ‘Hi! Come here’ Kas. I 35: (Vu) hac haç kalima tucişar biि-î’l-xayl ‘a word used to make a horse go faster’, originally aç aç, with Hà substituted for hamça; this agrees with the Arabic, when one says hachattu bi’t-gamam ‘I shouted hac hac to the sheep, when riding ahead of them’ 282.

iç ‘the interior, or inside (of something)’; originally, and often still, in a concrete sense.

The word early acquired a number of specific connotations, esp. in its derivatives: (1) ‘the interior of the human body’ (cf. içe:gu‘); (2) ‘inner’, as opposed to outer, clothing (cf. içtor); (3) ‘the interior of a household, esp. a royal household’ (cf. içre:ki‘); (4) secret, or mental processes, as opposed to physical.

With the 3rd Pers. Suffix in the Dat., Abl., and Loc. it serves as a Postposition meaning ‘from, into, within’. In a few phr., the older of which are listed as main entries, it has been fused with another word to form a compound word. S.i.a.m.l.g., with some variations in final consonant. Türkü vii içtín taştın ‘the interior and exterior (of the tomb)’ I S 12, II N 14; iç buyruk ‘court official’ II S 14; vii ff. kere:ki içtín: necteg ol ‘what is the interior of the tent like?’ Irk B 18; etc.

**Trls. ABZ**


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T 40: viii ff. üçuğa: beğêmekke: teğir 'he achieves his object of becoming a beg' Tovy. 24 (ETY II 59): Uyg. vii [gap] üçu: Sağelge: teğir: ceği etdi: their . . . wing disposed its forces up to the Selenga River' Şu. F. 4: viii ff. Man.-A (from the top of the head) adağnañ tirapak uçına 'to the tips of the toe-nails' Ml 17, 20; of üçu nda oludî 'he settled on the top of that bush' Man.-uğ. Fag. 401, 1: Man. orukupuz uçuna bu midamın 'without reaching the end of your path' TTIII 46; a.o. do 24: Bud. tuğ uçında 'on the point of a standard' U II 38, 77; (stretch out the two middle fingers of both hands and) uç bilen teğir 'bring them together at the tips' TT V 8, 56; yer orun uç kidîq 'a borderland' Hien-t-s. 177: Cvt. biçeğ uçında 'on the point of a knife' H I 117; a.o. TT VII 10, 17; xîm. Ch.-U. Dist. 'the tip of a branch' uç Legî 172. Xak. xi uç: 'the extremity (taraf)' of anything; hence butuq uç: 'the tip of a branch'; uç: êl al-jâr 'borderland' Kas. I 44; a.o. III 426 (çert): KB (death is a sea) uç yak tübî 'with no limits or bottom' 1140: xiii(3) Tef. uç 'end, limit' 333: xiv Muh. ra'tul-larîdan 'the tip of the tongue' tiul uç: (çim) Mel. 47, 4; Rif. 140: Çaq. xv ff. uç ('with -ç') 'the tip, edge or summit (nâroq wa dam wa sar) of anything' San. 65r. 6 (quot.). Ögüz xu uç: naffadîl-pay 'a shortage of something'; hence bîyida: ne: uç waç 'there is no serious shortage in the clan' (qawm) Kas. I 44: Xwar. xiv uç 'end, extremity' Qub 194; MN 72: Kom. xiv uç ('physical, or of time') uç CGC; Gr. 263 (phr.): Kip. xi uç erîl: racüllet-taraf 'frontiersman' Hot. 30, 2: xiv uç ('with back vowels') taraf kulât 'sea'; also used for 'the lump (al-ałya), hence uçun tepetgill aliyata hazz wa harrik 'move over your lump' Id. 8 (there is a v.l. uçaq, which suggests that the second meaning is an error for uçu): xv taraf uç Tüh. 23b. 4 (in Kip. consistently with çim, but this might represent -ç): Osm. xiv ff. uç 'end, edge, frontier' noted in various plr. fr. xiv onwards TTS I 708-10; II 915-7; III 695-7; IV 772; ucundan 'because of' also occurs at all periods, but can hardly be derived either from this word or from uçun; the likeliest explanation is that uç here is an early corruption of Ar. noch which has such a meaning.

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

1 uç (ôç) originally 'malice, spite', but from quite an early date 'revenge, vengeance', in which meaning it s.i.a.m.l.g. The final Ç-s survives in the SW (Uguz) languages in this word and its derivatives. Practically synonymous with kek, q.v. Uyg. vii ff. Man. ôç kek ahsû 'taking revenge on another' TT II 17. 8a-6: Bud. ôçre ajuntakî ôç (spelt ôçô) kek özü [çap; tîlağûnta 'because she felt malice and spite (inherited) from a previous incarnation' U II 23, 13-14: Xak. xi. ôç al-hiğd 'malice'; ôç kek kamug kışlînîn yalûq üzê: almî bil translated al-fit 'malice and spite (inherited) from a previous incarnation' Kas. I 43; ôçîeg özîn aldîmu: 'has time taken its revenge on him?' I 41, 17; özîn kekin irersê 'they seek to take revenge on one another' I 230, 4; a.o. IV 112, 27: KB ôç in 145, 369, 1565, 2320, 2311 means 'malice, spite'; (a good army commander) titir buğrası teğ kör ôç sûre kek 'must act as maliciously and spitefully as a stallion cemen with a herd of females' 2312; (do good) isizke özîn 'in return for evil' 929: xiii(3) Tef. ôç 'vengeance' 252; xiv Muh. al-jâra tat-qasîf 'bribe, money, retribution' ôç Mel. 83, 7; Rif. 188: Çaq. xv ff. ôç with -c 'integâm 'vengeance' Sem. 65r. 7: Kom. xiv 'vengeance' ôç CGC; Gr. 181 (phr.): Kip. xiv ôç ('with front vowel') al-fa' ôç Tüh. tahi II, 11; gob. 10-11: Osm. xv ff. ôç 'vengeance' occurs occasionally TTS I 557; II 742.

2 ôç 'a stake in gambling' is not noted before Kip. xiii ff. Hou. 22, 3-4 etc. and Osm. xv ff. TTS I 557, etc. It can hardly be taken as a secondary meaning of 1 ôç, but was an old word, see ôces.

ôç 'three'; c.i.a.p.a.l. with some variations of the final consonant. Türkî viii and vii ff. common: Uyg. viii ff. all varieties, common: Xak. xi ôç 'the number three', hence ôç yarmaq 'three silver coins' (dirham) Kas. I 15: xiii ff. Tef., At. noted: xiv Muh. taßînî three' ôç (av) Mel. 81, 7; 82, 4; Rif. 188: Çaq. xv ff. ôç (with -ç) three' Sem. 65r. 7: Kom. xiv 'three' ôç CGC; Gr. Kip. xiv taßînî ôç Hou. 22, 3: xiv ditto Id. 8; talâda ôç (çim) Bul. 12, 10; xiv ditto Tüh. 68b. 7; ôç (av, as usual for -ç) Kup. 65, 6.

Mon. V. AC-

1 aç- 'to open' (Trans.), originally in a physical sense, with some extensions, physical, e.g. 'to untie (a knot), to clear (the sky)', and metaph., e.g. 'to disclose, explain'. C.i.a.m.l. Türkî viii [gap] sâltûgûn açdimiz 'we opened (a way)' with our lances' T 28: Uyg. viii ff. Man.-A (then the great king) açgay belgirt-gey 'will disclose and display (his beauty)' M I 11, 5; kapuçîn açdî 'he opened his door' M I 43, 7; a.o. 13, 12; Bud. temir son açci 'he untied the iron chain' PP 33, 2-3; kapûç açç U II 76, 1; kôzin açç 'opening his eyes' U III 35, 29; ayûq kilincimiz . açç 'disclosing our evil deeds' TT IV 4, 18; a.o.o: Xak. xi kalûg aççdî 'he opened (fatâhah) the door' Kas. I 163 (aççar, aççmak); kara: bultûç yel aççar urûncî bîle: el aççar 'the wind clears away (nuqî) the black clouds, with a braise one opens the door (fatâhah bû) of the kingdom' I 354, 9; açç: açç 'opening his mouth' II 188, 11; a.o.o. : KB açç ağûnt xôlî 'He opened the way to Paradise' 63: manâ ay açç 'a speak
and explain to me' 267, 1000; söözü açısamı yığ 'would it be better to make a statement?' 1018; a.o.o: xiii(!) Tef. aç- (1) 'to open'; (2) 'to conquer (a city, etc.); açmak 'victory' 64, 65; At. yüzd açar 'it reveals its face' 221: xiv Muh. fataha aç- Mel. 7, 17-18; 19, 11 etc.; Rif. 79, 99, etc.; atwafa 'to explain aç- 23, 12; 105; nasara 'to disclose, publish' aç- (sic) Rif. 115: Çağ. xv ff. aç- (-kug, etc.) aç- Vel. 10; aç- 'with -ç-' husüdan 'to open' San. 31r. 2 (quotn.): Xwar. xiii aç- 'to open' Alı 28: xiii(? ) sen munda kal aç kalk 'stay here and open the window' (?) Oğ.: xiv aç- 'to open', etc. Quţ 3/2 MN 265; Nahê. 88, 8 etc.: Kom. xiv 'to open, to reveal' aç-CI, CG; Gr. (phr.): Kip. xiii fataha aç- Hou. 34, 9; xiv ditto. Id. 8; fataha wa karafa (to reveal) 'ac- Bul. 58r.: xiv qadafa (to pour out) wa fataha aç- Tuh. 30a, 13; karafa wa karafa wa adda 'to cross a river, etc.' aç- do. 31b. 1; aç- açhara muta'addi 'as a Trans., to cause to be conquered' Kav. 9, 5 (cf. 2 aç-): Osm. xiv ff. aç- c.i.a.p. in various metaphor. meanings, esp. 'to conquer, to publish, to polish' TTS I 2; II 4; II 2; IV 3.

2 aç- (aç-): 'to be hungry'; homophonous w. 1 aç- (aç); s.i.s.m.l., in SW (Oğuz) languages as aç-, but in others displaced by akt-ıv, q.v. Türki vii açsår (sic) 'if a man is hungry' I S 8, II N 6: vii ff. Man. aça suvsamak-a [gap] 'I have suffered? hungry and thirst! TT II 8, 37: Uyg. vii ff. Bud. açmam suvsamak emekli 'the pangs of hunger and thirst' Suv. 118, 4; Xak. xi er aç- açi: 'the man was hungry' (çad'a) Kās. 1723 aççar, aççamak: KB sukon açmam açsår 'stars strained by greed' s384: xiii(!) Tef. Maryamın karnı açdi 'Maryam was hungry' 64: xiv Muh. çad'a aç- Mel. 24, 16; Rif. 152: Xwar. xiv ditto Quţ fasimite 49v. 15; Nahê. 269, 7: Kom. xiv 'to be hungry' aç-CI, CG; Gr.: Kip. xiv aç- aç- Id. 8: xiv ditto Tuh. 12a. 5; Kav. 9, 5 (after 1 aç- (aç)) in all Kip. entries çim, but -ç- in xvi: Osm. xiv-xv aç-çimçim 'to be hungry' is common TTS I 2; II 2; III 1; IV 3.

iç- 'to drink' primarily of animated beings, but also of porous objects, earth, etc., to absorb; used without an Object the implication is often 'to drink to excess'. C.i.a.p.a.l. Türki vii ff. suv iççen 'drinking water' Irh. 17: Uyg. vii ff. Bud. kanızlarını iççell 'to drink your blood' U IV 12, 108; a.o.o: Civ. iç- 'to drink' is common, esp. in medical texts, in H I, II; T T VII, VIII; Xak. xi er suv iççil: 'the man drank (sariba) water (etc.)'; also used of anything that drinks or absorbs (sariba aw nasif) anything Kās. 164 ( İççer, İççem); seven o.o., two with Perf. in -ti: KB suv iççer 73; bor iççer 'if a man drinks wine' 339; a.o.o. xiii(!) Tef. iççer 'to drink' 127; At. yemeçem iççem '(God) does not eat or drink' 262: xiv Muh. halafa 'to swear an oath' and içç- Mel. 25, 10 (Rif. 108 is corrupt, perhaps read antiç); sariba içç- 27, 12 (n1i; in error): Çağ. xv ff. iççer '(with -ç-)' sariba wa nişidan 'to drink' San. 95v. 24 (quotns.) Xwar. xiii(!) içç- 'to drink', common in Oğ.: xiv ditto Quţ 56; MN 84, etc.: Kom. xiv 'to drink' içç-; to swear an oath' and iç-CI, CGG; Gr. Kip. xiii sariba içç- (çim) Hou. 34, 6; ditto (çim) 53, 2; xiv ditto Id. 8: xiv ditto Tuh. 21b. 7, a.o.o. sariba içç- (çim) Kav. 7, 13; 19, 9, 8; al-çayar 'a drink' İççem 63, 3.

uç- basically (of a bird) 'to fly', with various metaphor. extensions. The oldest is, as an honorific (of a superior), 'to die'; others are 'to go with great speed; to disappear; to twitch; (of colours) to fade', and, at any rate in recent Osm., 'to be dissolute'. C.i.a.p.a.l. vii Küł Téglin ... uçç: Kül Téglin ... died' I NE: iççim xaçan uçç: bardi 'my (maternal) uncle, the xaçan, died' II E 20; a.o.o. of uçç: bar-: vii ff. (the young bird) uçç: axtz: 'lost its way in flight' Irh. 15; uçç: uymaxim 'because it could not fly' 61: Uyg. vii kaçan uçç: 'my father, the xaçan, died Şu. N 12; vii ff. Bud. uççmarı tımıları 'flying creatures' TT IV 8, 57: Civ. kâk kalılda uçç küs 'birds flying in the sky' TT I 23; kuğu kuş uçç: 'the swan has flown away' ditto 215; bu yilda aşa uçç: 'as my elder brother died this year' USp. 22, 53-4 (post-xiii): Xak. xi uç uzç: 'the bird flew' (çara); anuç kutç: uçç: 'his luck deserted him' (çahaba); er amt konzu uçç: uçç: 'the man fell (saqata) off the horse' ... er tım: uçç: ingata'a narsül-racul 'the man's breath failed' Kās. I 163 (uçcar, uççmak: two phr. not quoted here belong to 6ç-, q.v., the fast, however, seems to belong here); and four o.o.: KB uçç- (of birds) 'to fly' 23, 74, etc.; tirılıgıc uçç 'life is fleeting' 231; (if a stool collapses) uççar of erli 'the man on it falls off' 803: xiii(!) Tef. uççar kuşlar 334; At. uççan yuğurgen neç-e 'beings that fly or walk' 6; a.o.o. xiv Muh. şara uçç- (sic) Mel. 28, 12; Rif. 111; ał-faruçam 36, 12; 122; Çağ. xv uçç- (çmak, etc.) denotes movement, e.g. (of the eye) 'to twitch', (of the heart) 'to flutter', (of a bird) 'to fly', (of sleep) 'to desert one' Vel. 94-6 (quotns.); uçç- (with -ç-): (1) fırın wa paridân 'to fly'; (2) istidîke 'to quiver, twitch'; (3) make wa ma'dam yandan 'to perish' San. 62v. 19 (quotns.): Xwar. xiv uçç- 'to fly away' Quţ 194, MN 351: Kom. xiv 'to fly' uçç-CI, CGG; Gr.: Kip. xiii şara uçç- (çim) Hou. 41, 20: xiv ditto Id. 8, Bul. 60r.: xiv ditto Tuh. 24a. 3; uçş-șara Kav. 9, 9; 78, 8; Osm. xiv uçç- (xv, once uçç- ) is noted in metaphor. meanings. in TTS I 710; II 934; III 606.

6ç- (of a fire) 'to go out, be extinguished', with some metaphor. extensions. In Ar. script indistinguishable fr. uçç-, so that its separate existence was not recognized in Kās. or xix Osm. dicts. S.i.a.m.l.g. w. various phonetic changes, including SW xx Anat. 6ç- SDD 110. Cf. sön-. Uyg. viii ff. Bud. Billigez Billige 6çer 'if ignorance is extinguished' (and so on, 24 occurrences) U IV 12, 24 ff.; alku adu tında barça 6çer alkinur 'all dangers completely disappear and come to nothing' TT V
10, 87; 6.0. IV 20, note 42; VIII A.18 and 43: Cív. ot yahni ovči 'the flame was extinguished' TT I 124: Xák. xi (among examples ofuç-') ovči: 'the fire went out (sakana); erinni öpkesi: ovči: 'the man's anger died down' (sakana) Kaq. I 164; KB (in old age) tativ bardı ovči kurğusak ovči: 'the sound of life has gone and the fire in the belly died down' 375; bu dawlat otte barça ovči turnur 'the fire of good fortune is all extinguished' 5324: xit(?). At. über mhnat ovči: 'the fire of affliction dies down' 351: Çağ. xv ff. öç. (-tl) if used of a candle, means 'to go out' (soylum-) Vel. 95 (quotn.): öç- 'with -ç-' vartamış şudan şama te ağız 'of a candle or fire to be extinguished' San. 62v. 23 (quotns.): Xwar. xiv öç- 'to be extinguished' Qub 120 (öç-), 194 (üç-), 202 (üç-).

Dis. ACA
eçe: etc. Preliminary note. There are in some modern languages, esp. NE and SW xx Anat., a good many words of the form ACA which are terms of relationship or respect. Some are certainly Mong. loan-words, e.g. eçe 'master' and various forms of eçige 'father', and others may be. The only certain old Turkish words of this form are eçe, eçi, and eçü.
eçe: both this word and eke, q.v., seem to have meanings straddling the generations (see eçli), this word meaning both 'one's mother's younger sister' and 'one's own elder sister' and eke: both 'one's father's younger sister' and 'one's own elder sister'; this would explain why this word survives in residual form in NW and SW attached to tay (tага:; q.v.) to give the meaning 'maternal aunt' (Osm. təyże). As an independent word survives only(?) in SW xx Anat. ace, ece, ede, lci SDD 67, 503-5, 780 which all mean, inter alia, 'elder sister'. Xak. xi eçe: syn. w. eke; that is al-u$tul' kubrə 'elder sister'; the ç- was changed from -k- as in Ar.扛m from扛m and sunab from sunab Kaq. I 86 (this phonology is absurd); both words with initial g- (so marked in the text) are Pe. l.-w. and the sound change is normal in such cases): Çağ. eçte ('with ç-') zan-i misimina'anelderly woman' San. 32v. 4.

1 eçli: as pointed out in K. Granbech, The Turkish System of Kinship, in Studia Orien
talica ... Johanni Pedersen dicata, Munksgaard, 1953, this word means 'a close male relative younger than one's father and older than oneself', i.e. both 'junior' paternal uncle and 'elder brother'. It soon lost its first meaning, and in the medieval period was displaced almost everywhere by the synonymous Mong. l.-w. oğa (aka); it survives, however, in SW xx Anat. in forms like those quoted under eçe: Türk. viii; eçım xagın olur: 'my (junior) paternal uncle ascended the throne' JIE 16, JIE 14, a.o.o. in this sense; inilii: eçilli: kikşürtüklkin üçin 'because (the Chinese) aroused mutual enmity between younger brothers (and nephews) and elder brothers (and uncles)' JIE 6, JIE 6; a.o.o. of eçli: and inilii: in apposition: viii ff. Yen. inilii eçimiz Mal. 29, 4; üç eçime: 32, 1 and 13: Man. inilii eçil Chuas. I 31; inilii M III 6, 6 (iii); inilii eçilirin do. 22, 16 (ii): Uyğ. viii ff. Bud. eçli specifically 'elder brother' is common in JPP, a.o. U I 82, 13 (in U II 19, 18, 20, 21 eçli is a mistranslation of eçili): Cív. inli eçil TT I 137; eçli is common in USp., prob. only 'elder brother': O. Kir. ix ff. eçeli: eçli: is fairly common, and might have either meaning Mal. 6, 2 etc.: Xak. xi eçli: al-axtil'sahbar simna(nx) 'elder brother' Kaq. I 87; III 7 (yurç): KB ata bardı es tüş eçli yil ini 'your father has gone and your comrades and elder and younger brothers' 3784 (prob. spurious): xit(?): Tef. eçli synonymous with Ar. amm 'paternal uncle' 86: Kip. xiv eçli: al-amm ld. 9; al-amm eçil: Bud. 9, 3 (cin in both).

Vu 2 eçli: Hap. leg.; prob. a Sec. f. eçli: Barşagən xi eçli: al-qahla 'an old man (or woman)' Kaq. I 87.
eçü: seems to mean rather vaguely 'ancestor'; very rare; perhaps survives in SW xx Anat. ace 'grandfather' (also 'elder brother') SDD 69. Türk. viii eçim apam, etc. see 1 apam. Uyğ. vii ff. Man. eçesi:(sic) do.: Xak. xi KB (in an invocation of God) ay menğii eçü 'oh everlasting ancestor' 10.

uca: (?uca) an anatomical term used both for men and animals, 'the loins, haunches, rump', and the like; s.i.m.m.t. with voiced consonant in some NE languages and SW Osm., perhaps the original pronunciation. Uyğ. vii ff. Cív. tört yandığa uçda 'on the fourth day of the month (the soul is) in the loins' TT VII 20, 6-7: xiv Chun.-Uyğ. Dict. 'the back' uca R I 1734; Lîğetî 273: Xak. xi uca: al-zahr 'the back' Kaq. I 87; Çağ. xv ff. uca 'the back (arka), more specifically the backbone (oynuğa kemigü) in the middle of the back, and more generally 'the back parts' (arka mahallinda); with a note on the Turkish custom of regarding the loins as the most honourable joint at a feast Vel. 96 (quotns.): uça ('with -c-') (1) pay 'the back'; (2) maleč 'ça pandah' protection. support' San. 65r. 9 (quotns.): Xwar. xiv uca 'back' Qub 194: Kom. xiv the back' uca CCG: Gr. 263 (quotn.). Kip. xiv uca: al-
kafal 'the haunches' ld. 26: xv al-xâista 'the haunches' uca Tubb. 14a, 5; al-acas 'the butt-
ocks' ditto 24b. 7 (cin everywhere): Osm. xv ff. uca 'buttocks' c.f.a.p. TTSS I 708-9; II 914; III 694; IV 771; San. 65r. 16 gives surin 'buttocks' as a specifically Rûmi meaning of the word.

Dis. V. ACA-
'to feel the pain of others, to feel compassion'; in most languages the original physical meaning is lost; *Sami*, 22, says that in Osm. ağırt- connotes deep-seated pain, acı- superficial, but more acute and lasting pain, and sız- intermittent muscular or nervous pain. S.i.m.m.l.g., with voiced consonant in some NE languages and the SW (Öğüz) languages. Uyğ. viii ff. Civ. ışğl agrıfa açtı 'your disease and pain have become acute' *TT* 1:49. Xak. xı sırke: açtı: hamadal-xall 'the vinegar (etc.) was sour'; also used of the pain (*suzca*) of a wound when it stings (amađda) *Kaş. I* 325 (açır, açı,bır): KB urağun içler tek acı ñork men 'it tastes bitterness, see, like one who drinks urağun (q.v.)' 815; (Ögdünis) keçmiş tirilglikke açıp 'regretting his past life' (begins to repent) Chap. 73 title (563-2): xiv Muḥ. hamuda acı- Mel. 25, 10: Rif. 108: Çağ. xv ff. acı- 'with -c-' *talx u'dan to be bitter* San. 31, 18: Kip. xv haraga 'to have a burning feeling' acı- *Tuh.* 13b. 8.

D 1 *öçe- (öçe-): Den. V. fr. öç-; 'to feel hostile, desire revenge'. Rare, but survives in several NE languages, *R* 1 1285, 1286, 1289, 1876, and Tuv. öçe-. Xak. xı KB ãçep kek sorar 0el 'if he dies seeking revenge' 4651: (Kom. xiv 'to incite, goad on' açtı- CGG; Gr. might be a survival of this word).

D 2 *öçe- (öçe-): See 2 öçe-.

**Dis. ACD**

D 0çüt Hap. leg.; Dev. N. fr. öçe-. Xak. xı 0çüt al-fa' war-hiqd 'revenge, malice'; its origin is 0ç Kaş. I 50. C içton compound of iç 'inner' and ton 'garments', used specifically for 'drawers', hence more generally 'trousers'. S.i.m.m.l.g., an early loan-word in Russian as shtany. The form in some modern NE, SE, and NC languages, içtan, suggests that some of these may be borrowings from Russian but SW Osm. içton is a direct survival. Uyğ. viii ff. Civ. içtonlu içtonum ağında (so read) 'in the gusset of the woman's trousers' *TT* VII 26, 9-10: (Xak.) xiv Muḥ. (h) al-sarwil 'trousers, drawers' *Iştən Rif.* 167 (only); al-tikka 'trouser band' *uştan bağı: (sic) Mel.* 67, 7 (Rif. ilersük): Çağ. xv ff. içtan diz dom 'knee-length drawers' *Vel.* 63 (quan.); *Iştən corruption (muharraf) of iç ton xir çama 'under-garment', in Ar. izdär *San.* 106f. 6 (quan.): Kip. x11 al-sarwil (könkeçları) and içtan al-qamal-ül 'under-linen' *Hou.* 18, 13: xiv içton (cin) al-sarwil, that is, *faub cawoana inner garment*, compounded of iç 'inner' and ton 'garment' *Id.* 9: xv lifahas 'clothing' (könkeç and) içton *Tuh.* 31b. 11.

**Dis. V. ACD**

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

S.i.a.m.l.g., almost always in a metaphor. sense in SW and lit. sense elsewhere. Türkü viii ff. Man. tepṛğ neçe açıt(t)ımiz açıt(t)ımız erer 'as much as we have pained and grieved God' *Churas.* 57: a.o. 90: Xak. xı ol sırke: açtı: hamadal-xall 'he made the vinegar (etc.) sour'; and one says ol anlı köplin açıt: amadaq gaihah bi-foci'a 'he pained his heart with misfortune'. *Kaş. I* 207 (*açıtur, açırmak*); ol kip ol süçigni: açıt:an 'that jar always makes the wine (in it) sour' I 154: *KB kaşi közü tükmiş açırmı'yüzên 'he knitted his brows and his eyes and made his face grim' 770: *xii* (?). At. açıtma açız 'do not make your mouth [i.e. words] bitter' 162: Çağ. xv ff. açıt- Caus. f.; (1) talx kordan 'to make bitter'; (2) metaphor. süzünk hordan ba xarîg 'to make inflamed (or painful) with an itch' *San.* 31, 20 (quotms): *Osm. xvi açıt- 'to cause pain' *TTS* II 2; *III* 1; *IV* 3.

D açıtur- Caus. f. of 1 aç-; 'to order (someone Dat.) to open (something Acc.)'. S.i.s.m.l. Xak. xı ol kapu açtırdu: 'he ordered the opening (bi-fa:th) of the door', also used for opening anything else *Kaş. I* 218 (*açıtur, açırmak*). Çağ. xv ff. açtır- Caus. f. (of 1 aç-) *San.* 31, 18: Kip. xv içton açıt- *aftâha 'to cause to open' *Id.* 8.

D içtır- Caus. f. of iç- 'to give (someone Dat., something Acc.) to drink'. Very rare alternative to içür-, q.v. Xak. xı ol mapa: *suv içtırdi: qrabani-l-mâ 'he gave me water (etc.) to drink'; içtırdi: is also used in this sense *Kaş. I* 218 (*icıtürür, içtırmek*): Kip. xv 'they sometimes omit the letter -d- and say for aşq 'to give to drink' içir-', the original form being içdır- *Tuh.* 83a. 3-4

**Tris. ACD**


D içtırti: Adv. in -tırti: fr. iç-; properly 'inside', but in practice 'inside one another, interlocked'. Pec. to Uyğ. viii ff. Bud. atsiz ernek kiçić ernek içtırti sola 'interlock the ring and little fingers (of both hands) *TT* V 8, 55; on ernek içtırti solap 'interlocking the ten fingers' do. 10, 95.

**Tris. V. ACD**

DC *ıçtonlan*- Hap. leg.; Refl. Den. V. fr. içton. Xak. xı er içtonlandi: 'the man wore trousers' (al-sarwil); originally içtonlanı; but the ç- was changed into -ş- because of the proximity of the points of utterance (al-maxrac) *Kaş. I* 314 (İçtonlanur, içtonlanmak).

**Dis. AÇG**

D 1 açığ (açığ) N./A.S. fr. aç-; originally 'bitter' in a physical sense, in some languages 'sour', although this is properly ekşig; it soon
acquired metaphor. Meanings 'grievous, painful', and in some languages 'anger, angry'. S.i.a.m.l.g. w. phonetic changes; in some NW and SW languages there is a curious development, act being used for 'bitter, painful', and akin for 'anger'. The latter might be taken as a Dev. N. in -k but there is no early trace of such a word. Uyg., viii ff. Man. A akin emeq 'grievous pain' M I 9, 6: Bud. akin 'sight' 'sobbing in a doleful voice' U III 13, 5 (6); ağazmacaki tatağlar ... akin bolup 'the sweet tastes in my mouth becoming bitter' U III 37, 30-2; akin emeq U IV 30, 34; 40, 188 o.o. TT VII 40, 25-6; San. 514, 15 (tarkus): Civ. akin nara 'a bitter pomegranate' H II 16, 2; (when two hearts are linked as one) eldin xandir akin bolur mu 'can there come distress from the realm or ruler?' TT I 179: Xak. xi akin 'anything bitter' (murr) Kaq. I 63; o.o. murr II 75, 13; håmid 'sour' II 311, 15 and 19; III 272, 23; al-hâmid wa-al-murr II 299, 25; KB xângk ça tâq 'sweet for bitter' 1087; KB xâng bu dîlîm 'death is grievous'; 1170; âqûda akin 'more bitter than poison' 3913; a.o.o.: xvi(?). Tef. akin (1) 'bitter'; (2) 'pain, grief' 64: At. süçûq tattîn erse aka ngan 'if you have tasted sweetness, prepare yourself for bitterness' 209; a.o. 436: XIV Muh. al-murr adj/i/adj Mel. 56, 6; Rif. 154; ditto xâng 66, 3; 165; al-hâmid xâng: 66, 3; 165; al-hârir 'pungent' adj/i/adj Rif. 154 (in eki;): al-mâ'ul-măliîh 'salt water' adj/i/adj: su: 76, 17; 180 (akû): Çag. xv ff. adj/i/adj (with 'c-') xâng 'bitter'; bayîf te'a'assîf 'oppression, grief' Vel. 10; adj/i/adj (with 'c-') (1) xânh te'asîf 'anger, wrath'; (2) xâng xal San. 32v. 5 (quoten): Xwar. xâng 'bitter' Qub 3; MN 331; Nahe. 135, 5 etc.: Kip. xii.-xiii. murr xâng: Hou. 27, 10; al-mâqad 'pain, inflammation' xâng (unvocalized) 32, 20; xiv xâng: al-murr Id. 9; xiv hâmîd xâng (eki; and) act/i/adj Tuh. 13a. 11 laban 'milk' is translated inter alia by act/i/adj 'sour' 316; 12; al-mâ'ul-măliîh xâng: su: Kav. 58; 15; Osm. xv ff. xâng 'anger' in Dedîn (xv) TT S I 2; xâng/i/adj 'pain, painful' in xv and xvi and act/i/adj 'bitter' (physical and metaph.) fr. xv onwards TT S I 1, 2; II 2; III 1; IV 1, 2.

D 2 akin, although the semantic connection is tenuous, presumably a Dev. N. fr. 1 akin-; 'a gift' and more specifically 'a gift from a ruler'; Kaq.'s second meaning is not noted elsewhere. N.o.a.b. Uyg., viii ff. Chr. yikkerin xânglar ertûnûn xângin ûntîldîler (the Magi) 'opened their packages and presented their gifts (Hend.)' U I 6, 12-13 (mis-transcribed and mistranslated): Civ. (if the base of his ear twitches) beglerin akin xâng ayaggi alîr 'he will receive gifts and honours from the beg's' TT VII 34, 10-11: Xak. xî akin the word for 'a gift from the Sultan' (ed'izatul-sultan); hence xan maça: akin bûrdî: acâzânîl-maâlîk 'the king gave me a gift'; xâng al-tanq 'an' 'contentment, well-being', hence dzîzû: xângîgûx tut 'make yourself comfortable (ma'im)' with good food

Kaç. I 67: Kiil (the king speaks) menîldin xâng bolsu xandir tepûg 'let there be gifts from me and service from you' 596; ëlijîmene aki birle aki kaptûg 'and the king opened the door with a gift' 616; o.o. 1035, 2399, 2495, 5218.

D açuk N./A.S. (Pass.) fr. I акч-; lit. 'open' with metaphor. Extensions, esp. (1) 'clear' (sky); (2) 'frank, friendly' (disposition); (3) 'obvious, manifest'; (4) in recent Osm. 'an open financial account, deficiency, bankruptcy'. S.i.a.m.l.g. usually as açuk and the like. Uyg., viii ff. Bud. açuk aqûrî 'clearly distinguishable' TT VI 383 (v.1); açuk (gap) U III 35, 16: Xak. xi açuk 'anything open' (maftûh); hence açuk kaptûg 'an open door'; açuk kûk 'a cloudless (muqâliya) sky'; and anything obvious (bâyûn) is called açuk 19 Kaç. I 64: KB açuk tutû yûz 'he maintained a friendly attitude' 500; açuk 'friendly' 691, 2122; xiîl(?) Tef. açuk 'obvious, clear' 65: XIV Muh. al-maftûh açuk (cim) Mel. 56, 4; 82, 16; Rif. 154, 188: Çag. xiv ff. açuk ('with -c') kusûda 'open' San. 32v. 2 (quoten): Xwar. xiv açuk 'open, clear' Qub 3; Nahe. 2, 16; 23, 6 etc.: Kip. xiv açuk (cim) al-maftûh Id. 8: xvi maftûh açuk Tuh. 48b. 7: Osm. xiv ff. açuk,açuk açuk 'open, clear', fr. xvi onwards açuk TT S 3, 5; III 2.

òçok/òçak (òçok) originally 'hearth, fireplace', and the like; hence esp. in SC, SW 'a building of which the hearth is the centre', and hence a 'group of persons assembling in such a building', that is 'family, guild, regiment of Janissaries', etc. S.i.a.m.l.g.; in some NE and NC languages òçok and the like; in the SW (Oguz) languages òçak. The evidence points to òçok as the original form. Uyg., viii ff. Bud. (in a list of parts of the house) òçok tash 'hearthstone' TT VI 86: Xak. xi òçak al-kâinîn 'fireplace' Kaç. I 64: kôçûrmê: òçok (sic) 'a fireplace which is transported from place to place' I 490, 26: XIV Muh. al-mîcmara òçak (cim) Mel. 68, 15; Rif. 169: Çag. xv ff. òçok/òçak (1) âstarîn-i matbas 'a kitchen fireplace' on which they put cooking-pots; hence metaph. diymên va xinadînîn buzurîg 'a large family or clan'; (2) 'an iron ring' (fateç) which they put on a prisoner or criminal San. 65r. 19 (quoten); there is no other trace of the last meaning): Korn. xiv 'fireplace' òçak CCG; Gr.: Kip. xii al-kâinîn òçak (misspelt vocaç) Hou. 6, 15; xiv kâinîn òçak Tuh. 318, 5; Kav. 56, 6: Osm. xv òçak is recorded for 'fireplace' fr. xv and with metaphor. meaning fr. xvii TT S 354; III 530; IV 596.

VI Ð açuk assuming, as seems reasonable, that it is not òçok, there is one early occurrence of this word, which might, in the context be taken as a Dev. N. fr. uç-.. There is one certain survival of such a word, Korn. xiv òçuk 'chafl' CCG; Gr., no doubt so called as it flies about. This meaning survives in NW Kaç., R I 1327. It is difficult, if not impossible, to connect uç- with Çag. xv ff. uçûç/ûçuk (with -ç-) (1) tabâxî 'fear spots' (sic).
(2) metaphor, xāl 'a mole (or stye?) which grows in the eye' San. 65v. 18, or Osm. xiv ff. učuk 'epilepsy' TTS I 712; II 917; III 696; IV 773 (and San. 65v. 20). The early passage might possibly (other alternatives have been suggested) be translated as follows: Türkü viii (we lived in the Çoğay kuzu; and Kara: kurn, eating gazelles and hares; the people's bellies were full) yığınmış teğre: učuk teğrt 'our enemies were all round us like a flock of birds' T 8.

Vu aktū: 'elder brother, (junior) paternal uncle'; cf. üst. The Xak. entry follows oçak and might imply a basic form *aç* but the Kip. forms point to *aç*: N.o.a.b. Xak. the Xākāni (Turks), addressing an elder brother (al-axi′l-akhar) say açkim; the qaf is inserted only with the 1st Pers. Poss. Suff.; it is not permissible to Kip. Kap. I 64: Kip. xii al-amīn 'paternal uncle' açkim: (sic; also ata: karindašı): Id. 31, 19: xiv uçgū: (cim, unvo Azalı) al-şā'īr yuzatlı′l-kabır 'a junior thus addresses a senior' Id. 9.

Duğuk Hap. leg.l, possibly the earlier form of some medieval words mentioned under uçuk; presumably Dev. N. fr. uç.. Xak. xı uçgûq al-zuhām 'catarrh, cold in the head' Kap. I 98.

C içkır compound of iç 'inner' and 1 kur 'belly'. Survives in some NE, SE, NC, and SW languages as içkık, içkır, and the like. Xak. xı Kap. I 15 (lg): xiv Muh. al-hamarrān 'belly' içkır Kap. I 67, 8; Xwar. xii Al i içkık 'belly' 47: Kom. xiv 'belly' içkır CCG; Gr.: Kip. xiv içkır al-hamarrān 'a pe. word' Id. 9: Osm. xviii uçgūq in Rûmî, band-i īzār šia band-i īlāv 'the belt of the troubers or drawers' San. 65v. 29.

Dis. V. AÇG-

D açık- (açık) Intensive form of 2 aç; originally stronger than the latter, to be 'famished', but now the normal word for 'to be hungry' a.m.l.q.; SW Osm. açık, Tkm. açık- Xak. xı er açık-t: tadavvurar′l-raclul mina′l-cât 'the man withered with hunger' Kap. I 190 (açıkart, açıkmaq); the suffix -k- is used in a Pass. (or Intrans.) sense when a man is overcome by something, e.g. er açkıdī: cā′l-aracul li-kawāhī malhūb al-mahsīr 'alayhi 'the man was hungry because he was imprisoned or put under restraint' I 21, 2: Çağ. xv ff. açık- gurūna şudan 'to be hungry' San. 32 r. 12: Xwar. xiv açkımiş börti 'a hungry wolf' MN 76: Kom. xiv 'to be hungry' açık- CCG; Gr.

D uçuk- (?) uçuk- Den. V. (Intrans.) fr. I uç.. N.o.a.b. Xak. xı uç: uçuk-t: halāqal amr āvīrahu 'the matter reached its conclusion Kap. I 190 (uçukar, uçukmaq); KB uçkımış tūn-ë 'the night was coming to an end' 6216: Osm. xiv gūr eşişmeğe burcu uçkımiş 'his star had finally reached the (height of) heaven' TTS I 712.

(D) içgın- 'to allow (someone or something Acc.) to disappear; to let (something) slip' morphologically a Refl. f. but with no known basic form. Survives in NE Alt., Tel. içgın-ıkim: Sag. içgın. R. 1 1355, 1384; Xak. içgın-; Tuv. içgın-: NW kax. içgın-. Türkü viii Türkü bodun öldedik ēlın içgınu: içgın 'The Türkü people let the realm which they had created completely disappear' I E 6, II E 7 (with îd- as Aux. V.); torbüsün içgınmış bodunıg 'the people who had allowed the Türkü customary law to disappear' I E 13 (II E 11); o.o. Ongin 1 and 2 (derived from I); viii ff. uzuntonluğ köprüsün kölke: içgınmış 'a woman let her mirror fall in a lake' IRB 22: Man. blırık ol kişi öğin köprüg içgını 'if that man loses his understanding and senses' M III 17, 10-11 (ii); 18, 9-10 (i): Uyg. viii ff. Bud. birer içgının köprügünde içgınlurmen 'I lose my understanding and senses one by one' U III 37, 1; erdemlişt içgınlurmen 'if I lose my (present) virtuous body' (when shall I be born again with another as good?) I II 78, 79: Civ. (if a man has a mole on his lip, it means that) tavar içgınçılı bılor 'he is going to lose his money' TT VII 37, 9-10: Xak. xı ol kışın: elğiden içgınlū: 'he let the bird slip (aflata) out of his hand'; (prov.); er içgın: 'the man broke wind (radama) in a public gathering, and his hissing could not restrain himself' Kap. I 253 (içgınur, içgınmaq); o.o. I 447, 7; III 307, 2: KB til içgınmasa 'if he does not lose control of his tongue' 2350: xii(?) Tef. din içgınaylar 'they will abandon the (true) faith' 130: Çağ. xv ff. içgın- mutahayyalar ol- 'to be confused' Vel. 49 (quotn.; a mistranslation, the phr. means 'letting the fish slip from his hand'); içgın- ('with -ç-') San. 96v. 8 (same quotn. and mistranslation): Xwar. xiv içgın- (once içgın-) 'to release, let go, lose' Qutb 194, 205: Kom. xiv içgın- 'to escape' (sic) CCG; Gr.: Kip. xv taʃallata 'to escape' (sic) içgın- Tuh. 9b. 1.

Tris. AÇG

D 1 açığlıg (açığlıg) P.N./A. fr. 1 açığ; s.i.m.m.l.g. with a wide range of meanings including NE 'miserable, unhappy'; NC 'angry'; NW usually 'angry'; SW 'distressing, tragic, distressed, grieved'. Xak. xı açığlıg kûp dann dū humūdāt muhammed ma suba fisii 'a jar containing sour things which turns whatever is poured into it sour' Kap. I 147: Çağ. xv ff. açığlıg xımmak 'angry' San. 32v. 8.

D 2 açığlıg P.N./A. fr. 2 açığ; pec. to Kap. Xak. xı açığlıg er al-raclul-mina′am 'a comfortable, contented man' Kap. I 147 (prov.) I 63 (2 açığ).

D açığlıg (açığlıg) A.N. fr. 1 açığ, 'bitterness'. S.i.m.m.l.g., normally retaining this meaning and only occasionally having the metaphor. meanings of 1 açığ and 1 açığlıg. Xak. xı açığlıg al-maṇira 'bitterness' Kap. I 150: xii(t) Tef. ditto. 65: Xwar. xiv ditto Qutb 3; Nahe. 164, 9; 338, 6.

TRIS. AÇG
TRIS. AÇĞ

D açıklık P.N./A. fr. açık, N.o.a.b. Xak. xi açıklık (MS. açıklık) kişil: al-insan'ı-talq hasanu'lı-xulq 'a generous, good-natured man' Kaş. I 147; KB ayu bérdim emdi açıklık saņa 'I have now spoken frankly to you' 851; similar phr. 2176.

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

D ocağı (okağı) P.N./A. fr. ocaq; survives only (?) in SW Osm., where it has extended meanings. Xak. xi ocağı ev 'a house with a fireplace' (al-kâmîn) Kaş. I 147.

D ocağı (okağı) A.N. (Conc. N.) fr. ocaq; survives only (?) in SW Osm., where it has extended meanings. Xak. xi ocağı yêr: 'the place for a fireplace' (al-kâmîn); and one says ocağıttîq for any material for making a fireplace, clay and the like Kaş. I 150.

Tris. V. AÇĞ-

D ocağlan- (okağlan-) Hap. leg.; Relif. Den. V. fr. ocaq. Xak. xi ev ocağlanlî: 'the house had a fireplace' (kâmîn) Kaş. I 293 (oçağlanur, ocağlanmak)....

Dis. ECG

içik 'fur-skin', hence later 'fur-coat'. Recorded in Yam. 231 (XIX. Uzb.) as içik; survives in NC Kız. içik. Xak. xi içik 'any fur-skin (farre) taken from a sable, squirrel, and the like' Kaş. I 69; Kom. xiv 'a fur overcoat' içik CÇG; Gr.

F üyeğ 'written character, letter, syllable'. The word has a Sogdian look and may have reached Turkish through that language, but seems ultimately to go back to Chinese tsâ (Giles 12,324; Old Chinese (Pulleyblank dâsin), same meaning; the spelling varies greatly, the final sound is always kâf or the equivalent, but in Uyg. the initial is more often u- than i-.... Survives with much the same meanings in NE Tel. üzük R I 1895; Tuv. üyeğ Pal. 428; NW Kız. içik TT V 12, note A 5: SW Xan. üzük SDD 1442. Uyg....

viii ff. Bud. bir üyeğ (sic) a 'single letter' U III 76, 12 (i); üyeğ boşçuğral bûrûrler 'they teach them the alphabet' ditto 80, 1; v üyeğ 'the letter v' TT IV 4, 5 (and other similar phrs., see p. 12, note A 5); in TT VII 41 (passim) uzük (üjük) means 'a Chineze character', and in Sun. 27, 21, 272, 10, etc. usük (üjük) means 'syllable': Xak. xi üjük al-hicû 'the alphabet'.... and each letter (harf) of the alphabet is called üjük; hence one says bu: ne: üjük 'what is this letter'? Kaş. I 71: Kom. xiv ol sözünüz süssün ÇÇG; Gr. 267; prob. 'the spelling of that word', not as there translated: Kip. xiii al-galám 'a pen' üjük Hov. 23, 8.

çekû: generic term for 'goat', but in some languages, since there are special words, koçuğar (q.v.), etc., for 'ram', specifically 'female goat'. S.i.a.m.l.g. with wide variations in pronunciation; the earliest form was çekû, and çekî: an Oğuz corruption which survives in the SW (Oğuz) languages, although çekî and içkî survive in SW xx Anat. SDD 505, 799. Uyg. viii ff. Civ. çekî 61: the 'gall of a goat' HI 24; çekî, esp. in the phr. çekî sütil 'goat's milk' is common in HI II; (in a list of livestock) ikî màlq çekî 'two milch goats USp. 36, 2; bukani çekînî (sic) 'cattle and goats' 68, 3: Xak. xi çekî: al-ânz 'goat' Kaş. I 128; four o.o.: Çağ. xv ff. içkî (with k-) keçi Vel. 97 (quoton.); içkî (so spelt) buz 'goat' San. 65v. 4 (quoton.); Oğuz xi keçi: al-mîzâ 'goats' Kaş. III 219: Xwar. xiv çekî Qutb 156 (içgî); Kom. xiv 'male' goat' çekî CÇG; Gr.: Kip./Tkm. xiii al-mâz mutlaqar (in) 'goat', generic term çekî (sic), also called keçî (sic) Hov. 15, 7; xiv çekî: (cim) al-mîzâ Id. 9; keçi: (with -ç-) al-mîzâ; and in Kip. çekî: (with -ç-) 79; al-mîzâ keçî: (cim) Bud. 7, 13: xv al-mâz keçi (in margin al-mâz keçi) Tuh. 11a. 4; xvarib 'carob bean' ėşke müüzü 14a. 11; ma'z' ekî 37b. 10; al-mâz keçi: Kav. 62, 1.

D içgî: Conc. N. fr. iç-: originally quite neutrally 'drink', usually in association with a ş 'food'. S.i.a.m.l.g., except NC, but usually meaning 'strong drink, intoxicant,' or even 'oreg', by about xvi became içkî nearly everywhere. Uyg. viii ff. Man.-A aş içgî 'food and drink' M III 13, 20 (i): Bud. aş içgî PP 71, 7; U IV 38, 117; Civ. aş içgî TT VII 24, 8 and 22; [gap] içgî TT 211: Xak. xi içgî: 'anything that is drunk' (al-maşrib) Kaş. I 128; xiiii (?) Tef. içgî 'drink 127: XIV Muḫ- al-mašrîb içgî: (sic) Rif. 164; al-sasha 'a drink' içgî: Mel. 83, 10; Rif. 189: Çağ. xv ff. içgî şur taba càcarru 'drinking and imbibing' (with some implication of excess) San. 06v. 21 (quoton.): Xwar. xiv içgî 'drink’ Qutb 56 (içgî içgî): Osm. xiv içgî et- to carouse’ TTS II 515: xv içkî eyle-ditto III 355.

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


D üçgli Den. N./A. fr. üç: 'triangle, triangular'. Survives in NC Kex. üçkil 'triangle' and SW xx Anat. üçgül 'triangular'; trefoil' SDD 1427. Uyğ. viii ff. üçgili Caf. 210, quoting two minor texts: Xak. üçgili al-şay'ul- Mu'allat that is a thing which has three sides (arhän) Kaş. I 105: Kip. xv in a list of words of this form, including mu'allat, in Tuh. 62a. 3 ff. the text is corrupt, passing straight from ikkilgül to beşgül, but the form was no doubt üçgül.

D içkin Hop. leg.; presumably Dev. N. in -in (Intrans.) fr. içkil. Xak. içkil er al-ramul'läği daxala minl-;'adawez mustas-lima(n) wä dänumihu, 'a man who comes over from the enemy asking for peace and is granted asylum' Kaş. I 108.

Dis. V. ECG-

D içkil- Intrans. Den. V. fr. iç: 'to submit to an enemy or foreign ruler'. Fairly common in Türkü; not noted after xI. Türkül viii (having revoluted, they were unable to organize and establish themselves and) yana: içkilmiş 'submitted again' (to the Chinese) E I 10, II E 7-9; seven o.o.: Uyğ. viii şıpari: boğun içkildi: 'half the people submitted' Sus. E 6-7; three o.o.: Xak. xI er içkil: istaslama'lar- -racul f'l-harib wä daxala ida'harib-l-axir inserts 'the man asked for peace in a war and obediently submitted to the other side' Kaş. I 192 (Içker, içkemek); eri: at: içkil: 'his men and horses asked us for peace' (istaslama ilâynd) II 118, 16.

D içlık- Emph. f. of öce; pec. to Xak. Xak. xI er tım: içüküd: 'the man's voice failed (safat) in battle, and his breathing was interrupted (ingata' naísfuhu) because of a douche of cold water or a heavy blow' Kaş. I 192 (İçker, içkemek); same phr. II 118, 15: KB (he went to sleep a little and then woke up again) içkilmiş komür teg 'like a dying ember' 3951.

D içger-. Trans. Den. V. fr. iç; 'to bring (something Aca.)' into (something Dat.); to subdue (an enemy)'; for the second meaning cf. içkil-. Not noted after xI. Türkül vii (I campaigned against the Basmil . . . gap) içgertlim 'I subdued them' I I 25: Uyğ. viii [gap] içgiris Su. N 7; anš: içgirmelden S 4; viii ff. Bud. kaz bérişip kelin içgiris 'giving one another daughters in marriage and receiving daughters-in-law (from each other's families)' TT VI 311; Sanskrit anugrhâyām 'we will favour, treat graciously' Içgerelim VIII A.41; in IV 12, 53 tört içgirmek represents 'the four smtyupasthāna 'the four things on which the mind should concentrate': Xak. xI olt atın evke: içgérli: 'he brought (atxala) the horse into the house'; of an: beğke: içgérli: 'he falsely accused (uyq) him to the beg' Kaş. I 127 (Içгерur, Içgermek).

Tris. ECG

D içgere: Den. N. fr. iç with the Collective Suf. -egü, cf. yüzeği, q.v.; 'intestines, entrails'. S.i.a.m.l.g. in a rather wide range of forms, both shorter, içeg and the like, and with altered final vowel, e.g. NE iççe. Uyğ. viii ff. Bud. (when after death) iç içgere gütel 'his internal organs and intestines split' U III 78, 2-3; o.o. do. 43, 24; T T X 548: XIV Chin.-Uyg. Dict. 'enlarges' içgeli R I 1520; Içeti 135: Xak. xI içgere: ism ma tabit 'alayhi t-qul' 'a word for what is enclosed by the ribs' Kaş. I 137: Xwar. xI Đå gö (a falcon was eating) içgelsin 'his entrails' 41: Kom. xiv 'entrails' içg CCI; Gr. Kip. xv muşran 'intestines' içgeli Tuh. 33b. 7; the word also occurs in 23b. 7 where there is an omission in the MS.; it should read tabib 'physician' (otac; falaq 'bowl'): içgeli: Osm. xiv and xv içgere: 'intestines' in several texts TT S 514; IV 407.

D içgere: Collective f. of iç; 'all three, three together'. S.i.a.m.l.g. except SW usually in abbreviated form with -g- elided. The forms with -len-/le attached, which appear from Çağ. onwards (San. 65r. 26) are Turco-Mong., the Mong. Collective Suf. -eulen having been substituted for -egü. Türkül vii (the Chinese, Oğuz, and Kita) bu içgere: każg(s)ar 'if these three assemble' T 12; içgereğün kavşisp sülleim 'let us all three assemble and launch a campaign' T 21: Uyğ. viii ff. Civ. bu içgere: and biz içgere is fairly common in Uşp. in contracts to which three persons are parties, e.g. 25, 9: Xak. xI KB içgereğün turur tüz 'all three (legs of a stool) stand level' 802: Çağ. xv ff. içgereğül 'with -g- 'üncel third (sic, in error); üçew üç 'the three of them' Vel. 94; üçew (spelt) už t'ə three together' San. 65r. 25 (quotn.); Xwar. xI Đå içgereğüls 'the three (persons named) together' 337, 338: Kom. xiv 'three together' içg CCI; Gr. Kip. xv in a list of Collective numerals içew Tuh. 61b. 10.

D içgılęg Hap. leg.; if correctly read P.N./A. fr. a N.Ac. of iç-. Uyğ. viii ff. Man. örü içgılęg[(g)] yaraşi sevğigöl bolur 'thereupon it becomes fit to drink, palatable, and pleasant' Wind. 250, 42-3.

D içgérę: Directive f. of iç; properly an Adv. of motion 'inwards'; s.i.m.l.g. usually as a N./A. 'the inside, interior', the -g- being elided in the SW and devoiced in most other languages. Türkül vii ff. Man. içgérę kırıp 'entering within (the tomb)' M I 5, 3: Uyğ. viii ff. Man. (gap) içgérę (sic) TT III 84: Bud. örü içgérę kapı əli(I)(lug)ke ötük bérđi 'thereupon (going) into (the palace) he
presented a petition to his father the king' *PP* 15, 4–5; similar phr. 23, 2; *Içeri* balıkka *kırğezisiz* 'you will enter the town', 39, 8; Civ. (in a list of penalties, to the king a gold ingot, to the princes a silver ingot) *Içeri* ağılka bir yastuk *Içeri* ağılka bir at 'to the court (or government?) treasury a yastuk [q.v.] and a horse' *USp* 38, 14–15; xiv *Chm.–Uyg.* Dict. 'within' *Içeri* R 1518; *Liget* 1515; Çağ. *xv* ff, not listed, but in *Sbn*. *gib* 19 ff *Içerkerek* avdarvûnr 'more internal' (quotn.); *Içerkik* avdarvûnr 'situated inside': *Kom.* xiv 'within, among' *Içeri* CCI, Gr.; *Kip.* xvi *cavetua* (unvocalized) 'inside' *Içeri* *Tah.* 114, 10 a.o.o.

*D İçgerülgü* P.N.A. fr. *Içeri*; the word must have survived until fairly recently as *S3*; 47 lists *Içerkellik* (màw error for *ra*) *mučik* 'a gentleman-in-waiting on the Sultan' (with other synonyms). *Uyg*. *xvii* ff. Bud. *Içgerülgü* edgü ýemîşig 'the good fruit belonging to the palace' *PP* 72, 7.

**Tris. V. EÇG**

*D Öçktüm*– *Hap. leg.*; Caus. f. of *öçgelik*, *Intrans.* Den. *V. fr.* 66. There is no early record of such a verb but it survives, with phonetic variations, in NC Kir., *Kzx.* R 1306; and NW Kaz. R 1873 (*Xak.*) xiii(3)

*At. öçktürmeme* ertîn tellin 'do not arouse feelings of revenge (or anger?) in men with your tongue' 139.

*D İçküle*– *Hap. leg.*; Den. *V. fr.* *Içkü* *Xak.* *xi* ol tomaq *Içküledi* 'he covered (atqaga) his garment with the fur (furte) of sables, squirrels and the like' *Kaz.* 1. 395 (*Içküler*, *Içkülemek*).

*DF Içjük*– *Den. V. fr.* *Içjük* (*Işık*). Survives in NE Tuv. *Içjükle* 'to read letter by letter' *Pal.* 428. *Xak.* *xi* (*after *Içjük*) hence one says *bilt Içjükledi*: *hucal-hurif teal*-kitob 'he spelt out the letters and the document' *Kaz.* 1 71, 27; n.m.e.

**Dis. ACL**

**VUD** uçleç *Hap. leg.*; Conc. N. fr. uç with the rare suffix -leç. The arrow presumably had a trident-shaped head joined to the shaft by an iron collar. *Xak.* *xi* uçleç (*lâm not vocalized*) 'a featherless arrow (al-mi-ind) used for shooting hares'; *xv* *hureq* *güldeq* quşdan yıldım ra-suda bi-hadda 'it consists of three reds joined together with a piece of iron' *Kaz.* I 95.

*D açaq* (acâliq) A.N. fr. 1 aç; 'hunger, famine'. S.i.a.m.l.g. except NE; in SW (*Oğuz*) languages *acâlik* (*Tkm. acâlik*). *Xak.* xii *acâlik* (sic) al-macâa 'extreme hunger' *Kaz.* I 114: *KB* 2003 (1 aç): xiii(1) *Tef. açaq* (1) 'hunger'; (2) 'coveotuousness' 65; *Xwar. açaq* 'hunger' *Qubt* 3; *Nahe*. 28, 8.


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

*D içlik* A.N. (Conc. N.) fr. iç; survives in NE Tuv. *ışlık* and SW *Osm. içlik*. *Xak.* xi *iclik* wâliyatul-sarc 'the stuffing of a saddle' *Kaz.* I 102; *iclik bõlsa* 'at yâgrimnas' 'if the saddle is stuffed, the horse is not galloped' I 104, 25.


*Xak.* xii (after *kek*) hence one says *uçlıq* *keçlik* kîli: sâhîbîl-hiçd teal-al* te'a 'a spiteful and malicious man' *Kaz.* II 283, 14; n.m.e.

*VUF aßen* (unvocalized) *Hap. leg.*. As it comes between *uldaq* and *izdeğ* and is preceded by L, indicating the second consonant, its general form is certain; no doubt one of the numerous Iranian 1-w. in *Oğuz*, see ören. *Oğuz* xi aßen al-hirbä 'chameleon' *Kaz.* I 116.

**Dis. V. ACL**

*D açil-* Pass. f. of 1 aç; 'to be opened', with various extended and metaphor. meanings. S.i.a.m.l.g. *Uyg*. *xvii* ff. Bud. *kopülleri açildi* 'their minds were enlightened (?)' *TT* VI 303; in the Chinese date formula in *Swm.* 199, 15 *kai* 'to open, he opened' (*Giles* 5794) is translated *açilmak*: Cev. teğri *kapılı açildi* 'the gate of heaven was opened' *TT* I 144; açil-* (of a blocked ear) 'to be unblocked' *H I* 157, 58, 59; (of a sore throat) 'to be relieved' *ditto* 154; 3.9. *H II* 12, 90: *Xak.* xii *kâb açildi*; *infataha*-al-âmr 'the thing opened' (sic); also used when *tqâqa*-at-l-samî 'the sky cleared'; and one says *kopul açildi*; *injaraba*-te-ar 'the heart was gladdened'; also used of anything that is opened *Kaz.* I 193 (açitur, açilmak): *fûrûnmeziñe* açilmäs 'unless the wind' blows, (the sky) does not clear' *H I* 71, 14; *KB* 3051 (for meaning cf. 2 açil); xiii(8) *Tef. açil-* (of the sky) 'to clear'; (of a town) 'to be conquered' 65; *Xiv* *Mut.* (sic) *futğu açil-* (cim) *Rif.* 130 (only): *Çag.* xii (sic) açil- hûdâa yudan 'to be opened' *San.* 313, 14 (quotn.); *Xwar. açil-* 'to be opened' *Qubt* 3; (of spring) 'to begin' *MN* 86. *Kom.* xii 'to be explained' açil-* *CCG*; *Gr.*: *Kip.* xiv açil-* (cim) *infataha* *Id.* 8; *Bud.* 335; *Osm.* xiv açil-* 'to be explained, disclosed'; etc. *TT* IS 2; *H II* 4; III 2.

*D içil-* Pass. f. of iç; 'to be drunk'. S.i.a.m.l.g. *Xak.* xiv *suv içili* 'the water was drunk'
D içil- Pass. f. of iç-; 'to be extinguished'.

D açılı- Pass. f. of aç-; 'to be opened' (infafata); an alternative form (büğa) of açı- Kah. I 256 (açınur, açınmak).

D içilen- Refl. f. of içile-; survives in NE Tuv. Içilen- (i) (of a house, etc.) 'to be occupied'; (ii) 'to be pregnant' Pal. 196, and has recently been revived, with a different meaning, in SW Rep. Turkish. Xak. x1 tariq içilenli: in'aqada habbat-1-zar 'the grains of the cereal crop swallowed'; also used of any commodity that the inner parts (wäsat) are eaten when they are mature (mafection) Kah. I 257 (içilenur, içilenmek).

D uçlan- Hipp. leg.; Refl. f. of açıl- and syn. w. it. Xak. x1 kapu açılındı: 'the door (etc.) opened' (infafata); an alternative form (büğa) of açılı- Kah. I 256 (açınur, uçınmak).


D açılış- Co-op. f. of açılı-; n.o.a.b. Xak. x1 açılış- açılıdı: infafatih-1-abedeb 'the doors opened (together)'; also used of things that are locked (mungaliqa) Kah. I 239 (açılışur, açılışmak): Çağ. x1 açılış- (spelt) Co-op. f.; ba-ham voi xudan wo xifäfığı wo inisät kardan 'to be open, to expand, and to be glad, together' San. 317. 17. 13.

Tris. V. ACM-

D içem- Kah. I 194 (içilür, içilemek): Çağ. x1 KB (eat any kind of food and drink to satisfy your stomach) kerek arpa yör tut toðurugu içem 'or husk barley and take enough husked barley to satisfy you' 4769.

D içim N.S.A. fr. iç-; properly 'a single drink, or act of drinking'; survives in NE Tuv. içim 'a single brew' (of tea, etc.) Pal. t87 and in SW. Uyg. vii ff. Bud. (if we have consumed) yem içim 'food and drink' (or 'a meal', destined for a religious community) TT IV 6, 38: Xak. x1 KB yem içimden tantigr 'sweeter than food and drink' 4402; o.o. 4769, 6005: Xwar. x1 içim 'drink' Qub 58: Klp. x1 in a miscellaneous list of verbs and Dev. N.s içim içti Tuh. 841. 13.

F içme: 'mulberry'; the -j- suggests that it is an Iranian l.-w. Survives only in SE Türki, ücmü (sic) Shaw 19; ücmü/ içme BS 795, 800; ücmü farring 329; Tar. içme R 1907; see içmelen-, içsim. Xak. x1 içme: al-tit 'mulberry', 'with -j-' Kah. I 130.

VUF ajmuk 'white alum'; the -j- suggests that it is an Iranian l.-w. Spelling uncertain; in the six occurrences here and in the Refl. Den. V. the hamza is vocalized three times with faṭha and twice with kasra and is once uncovaled, while the mim carries damma twice here, and faṭha four times in the verb; pec. to Kah. x1 ajmuk al-sabbā'il-abyüd 'white alum'. The baldness of a bald man (garā'u'll-aqrā) is described metaphor. with the phr. ajmuk taz meaning that his head seems to be smeared (mulațax) with alum; 'with -j-' Kah. I 99.

SF uçmak See üstmax.

(D) içmek survives in NE Bar., Tob. 'woollen, or fur-lined gloves' R I 1523; SE Türki 'saddle-pad' Shaw 31. The last meaning, cf. içlik, suggests a connection with iç; there may also be a connection with içük. Xak. x1 içmek farwul-birğân 'sheepskin' Kah. I 102: Çağ. xv ff. içmek püst'in 'fur-garment' San. 96v. 26.

Tris. V. ACM-

VUDF ajmuklan- Hipp. leg.; Refl. Den. V. fr. ajmuk, q.v. Xak. x1 taazı başı: ajmuklandı: 'the head of the bald man, and his baldness, was unhealthy' (or unsightly, fasada); and one says yör ajmuklandı: 'there was an abundance of alum in the ground (etc.)' Kah. I 313 (ajmuklanur, ajmuklanmak).

D içmeklen- Hipp. leg.; Refl. Den. V. fr. içmek: vocalized içmelen—no doubt in error, since the other words in the section, arpaðlan-,
etc. are of the form here reconstructed. Xak. xi  yığaç üjmelendi: 'the tree had a crop of mulberries ('idad ... dürü') Kaş. I 207 (üjmelen- nür, üjmelenmek).

Dis. ACN

F ajun: the Sogdian word "ziün (ajün) 'life, living being', and the like, used as a Buddhist technical term to mean 'state of existence'; one of a series of lives in the process of birth, death, re-incarnation'; was also used as a l-w. with the same meaning in Turkish Bud. and Man. texts. On the adoption of Islam it came to be used as a translation of Ar. al-dunyâ 'this world', as opposed to al-dârî 'the next world', when dunyâ was not itself used as a l-w. Survived in Çağ. until about xv and, although not traceable in Old Osm., has recently been adopted in Rep. Turkish as acun under the false belief that it was a real Turkish word suitable to take the place of dunyâ. Üyg. v.îi ff. Man. köüzün ajun 'in their present life'. TT II 16, 28; bèş ajun 'the five forms of existence'. TT III 1, 51, 47, etc.; Bud. köüzün ajunla Sun. 474, 50; bèş ajun TT IV 6, 20; 12, 33, and 38; bir otuz katun ajunlarda 'in the twenty-one layers of worlds'. Tij. 47b. 8; ögre ajundakî kiçi'ng 'deeds performed during a previous incarnation'. TT VIII F 15; and many o.o.; in TT VIII spelt ajunçaq/acun. Xak. xi (described in the main entry as 'Çigil' but common in Xak. quots.) ajun al-dunyâ; hence bu: ajun al-dunyâ; ol ajun al-dârî; a Çigil word, 'with 'J-'. Kaş. I 77; 16 o.o., usually translated as al-dunyâ, but sometimes in verses, e.g. I 160, 5; 407, 27; 420, 6 al-zamân 'time' (as the enemy of man): KB ajun 'this world' is common, 63 (ett.) 81, 125, 231, 1044, etc.: xvit(?) Tef. bu ajun/acun 'this world' 40, 66: At. ajun '(this world)' is common: xiv Rbd. bu ajun R I 526: Muh. al-dunyâ is called ajun in Turkish and acun: in 'our country'. Mel. 7, 13; Rif. 79; al-dunyâ ajun 44, 13; 137 (followed by bu: ajun, ol ajun): Çağ. xv ff. acun ('with 'c-') al-dunyâ Vel. 9 (quots. fr. Lütti and Mir Haydar, adding that in the MSS., esp. of Lütti, it is usually spelt ocun); ocun dunyâ ta 'dim' ('world'). San. 65v. 29 (quot. Mir Haydar, followed in the same para. by üçin, with quot.). As Nared'is not quoted, the word was probably obsolete in his time): Xwar. xiv ajun 'this world' (and anunînîk 'belonging to this world'). Quib 18; acun MN 24 etc. (not in Nahe).


D için Instr. of iç used as an Adv.: 'inside, mutually', and later 'secretly'. Survives in NE ' piv. Pol. 187; NC Kxx. MM 418 and became obsolete in SW Osm. only recently, see Red. 291. Üyg. viii ff. Man. -A (they curse and abuse one another) taki için yontusu

koşurlar 'and quarrel and shout at one another'. M I 9, 10-11: XIV Chin.-Uyg. Dict. 'inside' içen R I 152: Xak. xi içen a Particle (harf) used to express bayn 'between'; one says olar içen etisiller 'tapsılıhi' fi mà bay- nahum 'they reached a mutual understanding' Kaş. I 76: KB yaraşik tadarlar karışı için 'the harmonious natural elements in man were in mutual conflict' 1553; Çağ. xv ff. içen ara 'with 'Ç-') dar tapı te dar muyana 'in the middle, between'. Sun. 90c. 28 (quotns.): Osm. xiv to xvi (only) içen 'within, between themselves, secretly' in several texts TTS I 364; H 515; III 314; IV 408.

D üçun Pres. Particip. (in Western form, for üçun) of üç- used as a Noun, 'sailing ship, or boat'. Definitions of size vary; n.o.a.h.; cf. kaygîk, kemi: Çağ. xv ff. (of) üçun (spelt) kaş-;ti-yi buzurg 'a large ship', just as a medium sized (mutancassit) ship is called keme and a small (hâçik) one kayik San. 65r. 24 (prob. an xvii word, not Classical Çağ.): Kip. xiv üçun hull safina dât cannâyın 'any ship with two sails'. Kaş. I 122: xiv üçun al-safinatul'-sağira 'a small ship'. Id. 9; Bud. 4, 14: xiv safina (keme) ta'l-şagira üçun Tuh. 19a. 7 (cim everywhere).

ücun one of the four primeval Turkish Post-positions (see K. Gronech, Der türkische Sprachbau, Kopenhagen, 1936, p. 35), and one of the two never used as an Adv. After a noun 'because of, for the sake of, for'; after a verb usually 'because', less often 'in order to'. The form of the verb to which it is attached varies, even within the same text, apparently without affecting the meaning, see e.g. 'G. ATG, para. 101. C.i.a.p.a.l., consistently as üçun and the like; Yakut ışin, Tsk. 907 and Osm. ışin (from xiv xvi) been demonstratively recent derivations. Türkü ve terî kişrî: yararîdük üçün ozîm kutim bar üçün 'because heaven so decreed, and because I myself enjoyed the favour of heaven'. I S 9, II N 7; anî: üçun 'because of that'. I E 3; beğleri: bodun: tûszîz üçün 'because their bags and common people were undisciplined'. I E 6; II E 6; and many o.o. in I, II, T., Öngin, and Íx., mostly with verbal forms in -dük-dük, and always 'because (of)': viii ff İsgî Saşun îteçük üçün bitidim 'I wrote (this) for İsgî Saşun (and?) İteçük' İrûÇ Bolçon: Yen. erdemîm üçün 'because of my manly qualities'. M 3, 9; a.o.o.: Man. ne üçün 'why?'. M III 6, 7 (i): Üyg. vii ff. Man. anî üçün 'therefore'. TT II 6, 7; küseyîr ertî birkerî (read birgirû) küntêmêk ti sizîn körügî üçün 'because they unanimously wished to see you daily' and continuously'. TT III 96: Bud. üçün is very common, e.g. ne üçün PP 4, 5; oğî üçün 'for the sake of his son'. PP 8, 5; o.o. TT IV 23. 60 (turgûr-) and 70 (otgûr-) etc.: Civ. 69 bîlîgî yok bolsın üçün 'because the original document has disappeared'. USp. 5; 3; temîs üçün 'because they said' 21, 5; a.o.o.: O. Kir. ix ff. er erdemîm üçün 'because of my manly qualities'. Mal. 11, 9; 24,
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5 etc.; a.o.o.: Xak. xi üçün a Particle (harf) used to express act (for) the sake of; one says ñenli üçün keldim 'I came for your sake' (li-acılık) Kas. I 76: KB ummat üçün 'for the sake of the people' 40; yazılık üçün 'because of error' 197; uku birine kilmiş üçün 'because he had acted with understanding' 304; and many o.o.: xiiii(?) Tef. üçün for the sake of 'because of' 342: At. tế yardımcı Bég üçün 'for Dād Isphāšālg Bég 69: Çağ. xv ff. (after ocum, see a:juven) üçün kilâna-i ta'llî, 'a particle of cause', that is az birî-yî ân 'because of that', also pronounced üçün San. 66r. 1: Xwar. xiiii(?) Oğ. anuñ üçün 'therefore' 200-1; a.o.o.; xiv üçün 'because of', etc. Quth 202: MN 260, etc.: Kom. ivx 'because of, for the sake of' üçün CGİ, CGG; Gr. 269 (quotsns.): Kip. xii li-acılı üçün Hzv. 54, 20 (with several examples): xiv üçün (cim) ac I Id. 9: Bul. 15, 7 (ücün): xv 3α 'sake' Tuh. 218. 11: alâmat'te-ac 'mark of sake' üçün 89b. 13: li-acılı üçün Kav. 33, 10.

D üçün Ordinal f. of üç; 'third'. The only form up to Kas. inclusive; üçün which s.i.a.m.l. except one or two in NE, with minor phonetic variations, first appears in KB and then only metri gratia. Türkvi viii üçün I E 33; I N 6: viii fi. üçün İrb 5 and 15: Uyg. vii ff. üçün Man.-A M III 12, 4 (id). Man. TÜ 66. 28: Bud. PP 17, 6; Surv. 199, 12: Civ. common in H II and USp.: Xak xi- üçün el-çâ'ir fi'il-adad 'third' Kas. I 131; III 448: KB üçünli 133, 759: xiiii(?). At. üçünli 33; XIV Mur. al-fârâsì üçünli (cim's) Mel. 82, 8; Ref. 187, Çağ. xv ff. üçün üçünli: Vel. 94; üçün (so spelt) syyumun; üçünli syyumun San. 66r. 3: Xwar. xiiii(?). Oğ. üçünüsüke 'to the third of them' 68: xiv üçün Quth 202: Kom. xiv üçünli CGİ, CGG; Gr.: Kip. xiv üçünli (cim's) Id. 8: xv, dito Tuh. 61b. 2; üçünli Kav. 67, 13.

Dis. V. AGCN-

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

D açın- Refl. f. of 1 aç-; the meaning in some of the passages below is linked with those of 2 açg, 2 açgîh and, partly, aç-ı. Uyg. vii ff. Man. evin burkin açınlî [kûldîgî] kişî 'people who look after and tend the houses and property' (of kings, beg's and notables) Wind. 32-3: Bud. (the ox-herd took him to his house and) açındî 'tended him, or made him comfortable'; (he entrusted him to those in the house, saying) artuk edgli açınlîlar 'tend him very well'; bir ay artuk açındî 'he tended him for more than a month' PP 67, 6-68, 2: Isîg özünde artukrak açın köyü közedîl tutsu you have kept him tending and watching over him more carefully than your own life U IV 36, 8-1: ökünümren biliirmen açınlirmen yâdinirmen 'I repent, admit, disclose, and publish (all my misdeeds) Surv. 137, 23: Civ. [gag] suvin açınlîş kerek 'you must treat ... with water' H II 25, 65: Xak. xi beg erin açındî 'alamir akrama wa na'ama cundahulu 'the beg showed regard and granted favours to his army (etc.)'; and one says er åtn açındî: ahsana'l-racîl li-farashî qadîm wa 'alaf 'the man gave his horse barley and fodder'; and one says er köy:n açändig: 'the man pretended to open (yaftah) his bosom'; also used of a sick man or a child in the cradle when he throws off his bed-clothes (kazaç'a an idirîhî) Kas. I 199 (çâmînur, çâmîn:): KB açındî- occurs (1) without an Object, e.g. (may these my good qualities be useful to the king) çâmînîn 'may he show favour' (and may my pains disappear) 468; (2) governing the Acc., e.g. tapûçuz açgîlfl açândîm ânîl 'although you were undutiful I honoured you and showed favour to you' 646.

İE açı-ç- this word is read four times in TT I, but nowhere else, and translated 'to avoid, take care'. The text is, however, very badly written, and it may well be a misleading of inan- 'to trust, rely on'; if not, it is perhaps an earlier form of içen-; same meaning. Uyg. viii ff. Civ. (there is a deceitful official in the realm; he impedes your efforts) dêrî kîşîlerke içânîlî (iinanîlî) edremîlî kîşîlerîg ayaqîl 'rely on(?) highly placed people, and honour virtuous people' TT I 65; in 196-7 and 214-15 the word is in coordination with saklan- 'to protect oneself' instead of aya:-; a.o. 207.

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DF açınçi: N.Ag. fr. açûn; n.o.a.b. Xak. xi KB açınçka erdem kerek miğ tûmen ann tûtsa üçûn kîßerse tuman 'a world ruler must have countless good qualities, he must hold the realm by them and disperse the fog' 285; (if you desire a kingdom, be cautious, oh) açınçi kîşî 446: XIV Mur. 8ahlûl'-dûnu 'lord of the world' açınçi: Mel. 50, 4 (mis-vocalized açûnçî): Ref. 145.

Dis. ACR

D uçar Aor. Particip. of uç- used as a N./A.; survives in NE, SE, and SW usually for 'a bird of the wing' but in NE Tel. R I 723: Tiv. Pal. 418 only for 'waterfall' and in SW xx Anat. SDD 141.1 with this additional meaning. Xak. xi KB (if he praises a horse) yûzür uçarî yeter 'it gallops and overtake a bird
D. učur- Caus. f. of uč; 'to make, or let (a bird etc.) fly', with some metaph. extensions. S.i.a.m.l.g. Uyğ. viii ff. Bud. Sanskrit vaihaṁma (read vaihayamana) 'driving, propelling', and the like učuru TT VIII A.32: Xak. x l ol uš učuš: atārāl'ar-fay he made the bird fly'; and one says of ant: attu učuru: 'he made him fall (asatula) off his horse' (etc.) Kaş. I 176 (učuru, učurmanak); a.o.o. I 156, 16 etc.; KB 5379 (učur): xiiii(? ) Tef. učuru- 'to make (dust) fly' 334: Çağ. xv ff. učuru- (di, etc.) at-, partih et- 'to throw'; 'to throw something light to the winds' Vel. 95-6 (quotns.); učuru- 'with -ş' Caus. f. of uč; parāndun 'to cause to quiver or twitch'; mağdum hardan 'to destory' San. 63v. 5 (quotns.): Osm. xv ff. učuru- occurs with various meanings TTS I 712; II 918; IV 774.

D. üçer- Caus. f. of şe-; 'to extinguish (a fire, etc.), with some metaph. extensions. S.i.a.m.l.g. Uyğ. viii ff. Bud. ot üçer(?) 'extinguishing a fire' U II 9, 4; nizvanlarig . . . oçurši supressing the passions' TT IV 12, 56-7; o.o. TT VII 49, 71 (to extinguish debts); Ėv. 96, 22 (to wipe out the evil deeds of others); Civa. oçuršūluk 'the tower of a damaged passage II 1129, 172: Xak. x l ol otuç uşerdi: 'he extinguished (asatula) the fire'; anpij oğesini uşerdi: 'he calmed (asatula) his anger'; and one says of ant: urup tanı: uşerdi: 'he beat him until he reduced him to silence' (asatula ma'matalu) Kaş. I 176 (uşerür, uşürmek); a.o. I 522, 4: KB bu erik otuç uşürmek uşun 'in order to suppress this manly ardour' 3608 (and see 3609): xiiii(? ) Tef. oçur- 'to extinguish (a fire)' 252: At. ot uşer üçö 340: xiv Rbg. bu otuç uşūp R I 1287: Çağ. xv ff. oçur- (-se, etc.) sāyindur- 'to extinguish' Vel. 95-6 (quotns.); oçur- 'with -ş' Caus. f. of şe-; muncati sāxtan 'to extinguish' San. 63v. 7 (quotns.).

D. içișür- (acur)- (acur)- Caus. f. of 2-; 'to give (something Acc.) to drink', with some ded meanings. S.i.a.m.l.g., cf. içiשיר-. viii ff. Civa. taktak yav içișürmek 'you must give him bitter oil to drink' (taktak is a Sanskrit L.-w.): x l ol şaruv suv içișür: agrabudur-må give him water (etc.) to drink' Kaş. I 177 (ičișür, içișürmek): Bülümin otuç içișürdüm 'I made him drink (asatula) a deadly

poison' I 147, 16; o.o. I 157, 10; 218 (ičișür-): xiiii(? ) KIVP (God never leaves mankind hungry) yētürüş içișür he gives them food and drink' 5: xiv Məd. iš-kul-ü su: içișür Mel. 27, 6 (Rif. tart.): Çağ. xv ff. içișür- (with -ş-) Caus. f.: uşurmnen 'to give to drink' San. 95, 21: Xawar. II 8, ff. içișür- ditto 'Ali 25: xiv içișür- içișür ditto Quth 56: Kom. xiv içișür- ditto CCG; Gr. 105 (quotn.): Kİp. xiiii aska içișür- Hon. 34, 6; xiv ditto id. 8: xv ditto Tuh. 54b. 10 (cim, everywhere); aska içișür- Kaş. 60, 2.

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DIS. V. ACŞ-

D açsa:- Hap. leg.; Desid. f. of 1 aç-. Xak. xi er kapuç açsada: 'the man wished to open (yaftah) the door'; also for opening anything else Kaş. I 276 (açsara, açsama:k).

D içse:- Hap. leg.; Desid. f. of iç-. Xak. xi ol suv içsedi: 'he wished to drink (purb) water (etc.)' Kaş. I 276 (icser, içse:me:k).

DIS ACŞ-

D 1 açıș- Co-op. f. of 1 aç; -survives only (?) in SW xx Anat. 1 açıș 'the wish-bone of a fowl' (often used for betting). The homophonous word 1 açıș, derived fr. 1 aç, is not recorded in earlier times, but survives, in one form or another in NE, SE, NC, SC meaning 'feud, quarrel'. Xak. xi 1 açıș al-muxṭara 'a bet, wager' Kaş. I 161.

DIS. V. AÇR-

D 1 açıș- Co-op. f. of acıș- and almost synonymous with it in its literal and metaph. meanings except that this word tends to connote plural or group, rather than individual. Survives in NE Khak. Bas. 37 and SE Türk. Shaw 3. Xak. xi ol maça: kapuç açıșda: 'he helped me to open (fi fath) the door'; also for 'to compete' Kaş. I 180 (açsır, açsama:k).

D 2 açıș- (?açaș) Co-op. f. of açıș- and almost synonymous with it in its literal and metaph. meanings except that this word tends to connote plural or group, rather than individual, action. Survives in NE Khak. Bas. 37; SE Türk. Shaw 3; Tar. R I 1511; SW Osm., etc. Xak. xi in a note on the use of the Suff. -ș to connote simultaneous action by members of a group and the like, srıke: açıșdi: hamađa'l-xall ba'du hu fi ba'd 'the whole of the vinegar was (or became) sour' Kaş. I 181, 16; n.m.e. Çağ. xv ff. açış- sünək yudan xavm wo cirdhat ki bā xäriş bāşād 'to ache, of a sore or wound which irritates' San. 31 v. 6 (quots.).

D içlış- Co-op. f. of iç- 'to drink together', etc. Survives in NE Khak. Bas. 66, 69 and SW Osm., Tkm. Xak. xi ol meniş bürz, Xak. xi süt içlîsdi: 'he competed with me in drinking (fi purb) milk'; also used for 'to help' Kaş. I 181 (içlîsîr, içlîsmek); tom terni: içlîsdi: 'the garment (completely) absorbed (nayafqa) the sweat' I 181, 18; Çağ. xv ff. içlîș- Co-op. f.; hd-ham nüjîdan 'to drink together' San. 96v. 6; Korm. xiv içlîș- 'to help (someone) to drink' CCG; Gr.: Osm. xiv içlîș- 'to have a drinking competition' TTS II 516.
D. 1 őçeş- (őçeş-) Recip. ʃ. of 1 őçe- `to be hostile to one another' and the like. Türki viii if. Man. yaruk künler türneriğ türnerle deste ırnulculos öçeşgelik tudurlar `the bright days arose to resist and fight with the dark nights' M III 19, 9 (i); Uyğ. viii ii. Man. nıvılar birle süüşmelermek `to fight (Hend.) with the passions' M III 12, 13-14 (ii); Xak. xi KB őçeşme bu begler bile `do not enter into conflict with these beings' 4066; őçeşme bu dawlat bile sen yarar `do not enter into conflict with fortune, come to terms with it' 4299; Çağ. xv ff. őçeş- (`with -c-', splct and conjugated as -çeş-) kânis tı navırdı̄ kardan; the latter means `to oppose, resist'; kânis k. means `to dig, investigate' and is not appropriate; it may be a translation of Ar. bahš; in Pe. bahš kardan means `to argue, wrangle, wager' which looks more like 2 őçeş- San. 64x 23 (quotas.); the mis-spelling suggests that the author was not really familiar with the word): Kip. xiv kâbara `to treat scornfully, try to overcome' içiş- (sic, with cin; perhaps an error for őçeş-) Bul. 78r.

D. 2 őçeş- Recip. ʃ. of 2 *őçe- `to wage, or bet, with one another'. Türki viii if. [bîr iklînt]i:slîke: savın öçeşmişler `they argued (or wagered?) with one another' (and one said `I maintain that the stars have authority over everything' and the other said--rest lost) Toy. Iir. 1-3 (ETY II 179); Xak. xii meniğ birle: öçeşdi: bâčanci fiş sayı `he bet with me about something' Kaj. I 181 (őçeşür, öçeşmek); (after őçeş) same phr. translated xâbara ma'i fiş sayı `he bet with me about something' I 61, 9; xiv Muh. (k?) rāhāna `to bet' őçeşna; (sic for öçeş-) Rif. 109 (only): Kom. xiv `to bet' őçeş- CCG; Gr. Kip. xv rāhāna őçeş- (sic, with cin's) Tuh. 17b. 5.

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uçuz (uçuz) basically `not requiring effort', hence in the earliest period (of actions) `easy', of persons `not worthy of respect', and of concrete objects `easy to get' and so `cheap, worthless' Survives only (7) in NW uçuz/uçuz R I 1328, 1330, 1729, 1732, 1738 and SW Az., Osm. uçuz; Tkm. uçuz `cheap, despicable', and the like. Türki viii yuyka: erklekk: toplagallı: uçuz ırmış `when a thing is thin, it is easy to crumple it up' T 13; viii ff. Man. (various things) kozümde iğil uçuz yenik boldı: `have become quite worthless (Hend.) in my eyes' TT II 8, 44; Uyğ. viii ff. Bud. uçuz yenik TT IV 16, 16; U IV 77, 18; 36; 35; āčın... uşurğlı bolญา. man kalka uçuz boğaymen `his elder brother will respect' PP 29, 4; ayağlız uçuz `unworthy of honour or respect' U IV 77, 19; 86, 36; uçuz (of 'words') U IV 8, 31-2; ol oğlan oğin emgetmedin uçuz tuggan `that boy will be born easily without causing pain to his mother' TT VI 278; similar phr. VII 27, 10 and 13; Xak. xi uçuz neq: `a cheap (raxis) thing'; and anyone `base and despicable' (al-dâlîl-ı-muḥûn) is called uçuz Kaj. I 54: Kâl bu tört neq uçuz tutma `do not regard these four things (fire, an enemy, illness, and wisdom) as unimportant' 308; o.o. 540, 901, 1245, 1603, 6452: xiii (?) Tef. uçuz(?) `despised' 334: At. uçuz `cheap' 480; xiv al-raxis uçuz (cin) Mel. 55, 12; Rif. 153: Çağ. xv ff. uçuz arzân `cheap' San. 65v. 14. Xwar. xiii uçuz `cheap' Ali 49 (once uçuz): xiv ditto Qub 195: Kom. `worthless' uçuz CCG; Gr. Kip. xiii al-raxis uçuz (cin) Hou. 27, 2: xiv ditto Id. 9; uçuz bol- raxisga wa sâhâlu `to be, become cheap, or easy' ditto; (under c-2) uz bol- (cin) hâna `to become easy; to become contemptible, base' 43: xv raxis uçuz (sic) Tuh. 17a. 9: Osm. xiv uçuz tuv- `to despise' TTS I 710.

Trls. ACŞ

D. uçuluk (uçuluk) A.N. fr. uçuz and survives in the same languages; `cheapness, disrespect', and the like. Xak. xi uçuluk al-raxis fir-ı-ādār `cheapness of price'; uçuluk al-madalla wa-l-şogār `vileness, worthlessness' Kaj. I 149: KB (do not go near a beg when he is angry; if you do) uçuluk anik `humble ({\textit{st}}ion awaits you) 783); a.o. 2118: xiii (?) Tef. uçuluk (1) `low prices'; (2) `contempt, humiliation' 334: Xwar. xiv uçuluk `cheapness' Qub 195.

Trls. V. ACŞ

D. uçulaz- (uçulaz-) Den. V. fr. uçuz; `to treat with disrespect', etc.; survives in SW. Uyğ. viii ff. Bud. Sanakir tâvâbad namanâyeta `one should not disparage one's own gains' öz bunulunç neq uçul اللاfeluguč ermez TT VIII E.9; nonmüç uçuladaçı `treating the doctrine with disrespect' İliçon-ts. 101; o.o. do. 165; Sur. 136, 10 (totan-); Xak. xi beg anu: uçulazdi: `the beg treated him with disrespect' (ahhânuhu) Kaj. I 301 (uçulazlar, uçulamak): (after uçuluk) same phr. and translation I 54, 21: KB klîyû tî uçulaz `his tongue brings a man into disrespect' 163.

D. uçulazlan- (uçulaz-lan-) Refl. ʃ. of uçulaz-; survives in NW, SW. Xak. xi ol bu: neçn分鐘 uçulazlan: adda hâdâl-ı-say `raxis he reckoned that this thing was cheap' Kaj. I 292 (uçulazlanur, uçulazlanmak).

Mon. AD

1 att (a-d) `name', originally perhaps clan, rather than personal, name (see adas); by extension 'title' and 'good name, reputation'. S.i.a.m.l. SW Az., Osm. ad; Tkm. att (before vocalic sylwes a-d); Türki vii Türki att (the name Türk) İ F 9 (latin İ E 7);
atış I W 2; Ix. 1; [gap] at: bértim 'I gave him the name (or title) of...'. II E 41; (we gave him) xanğan at the 'title of xanğan' I E 20 (atış II E 17); at: küst: 'his good name and reputation' I E 25, II E 21; II E 22 and 36; viii ff. blir közül: at: 'one man's name' Tun. IIIa. 5 (ETY II 94); at: Tun. IV 6 (do. 96); at:um do. 12: Yen. er atım 'my name as an adult' (as opposed to a child) Mal. 38, 3: Uyg. viii ff. Man.-A. tenpi atın 'in the name of God' M I 25, 2; ați etiştimi Küsü surulmuş 'whose name has been heard, and whose name has been asked about' (in all quarters) M I 26, 27-8: Bud. edğü küt at PP 17, 1; burxan atın 'the Buddha's name' U I 29, 16; at yol Suv. 444, 5 (yol); many o.o.: Civ. edgı at TT VII 29, 10; at yol diva 37, 11; atıp kün TT IV 43, 146; birer atın menjiiz sözlemlim 'we will enumerate their names and physical appearances one by one' H I 22, 16: O,Kir. ix ff. atım 'my name is' (common beginning of an inscription) Mal. 1, 2, etc.; er atım diva 2, 5, etc.; oğlan atım 'my name as a child' 45, 1; a.o.o.: Xak. at al-işm 'name'; al-işlaq 'title'; hence one says beg anarı at bör'di: the beg gave him a title (algoqahatı) Kaş I 78; III 77, 17 (yodul-); 250, 19 (ata-): a.o.o.: KB bu at 6; a.o.o. xiii(?) Tef. at 'name' 62: At. divto. common: xiv Muh. al-işm 'name' ad Mel. 50, 5; at Xof. 145: Çag. xv ff. at išm Vel. 6 (quotn.); at nâm 'name' San. 30r. 27 (quotn.): Xwar. xiii(?) at (or ad) 'name', and at (or ad) koy- to 'name' Oğ. common: xiv at 'name' Qub 14; MN 1, etc.; at bére- 'to name' Nahe. 2, 16, etc.: Kom. xiv 'name'; noun; at 'name' at ak-CCI, CCG; Gr.: Kip. xiv ad al-işm Id.: xiv al-işm at Kaş. 57, 17; Om. xiv ff. ad in various phr., e.g. TTS I 3, 4; II 5, 6; III 3, 4; IV 4, 5.

2 at 'horse'; nearly always with the implication of 'riding horse'; cf. ylkü, yunt; in a few modern languages at means 'gelding', as opposed to ağır 'stallion'. C.i.a.p.a.l. Türkü viii, viii ff.: Uyg. viii ff.: O. Kir. ix ff. at 'horse' is common: Xak. at al-faras 'horse', bi-işlaq-ıl-alf 'with back vowel' Kaş. I 34 (prov.); many o.o.: KB bu Aytoldi ettı kör at ton tolum 'Aytoldi put his horse, clothing and weapons in order' 474; a.o.o.: xiii(?) Tef. at 'horse' 62: xiv Muh. al-faras at Jáf. 81, 170: çag. xv ff. at 'asb 'horse' Vel. 6; at 'umâm asb 'generic term for horse'; the name for one of the chess-men' San. 30r. 25: Xwar. xiv at 'horse' Qub 15; MN 59; Nahe. 408, 17 etc.: Kip. xili al-faras maflaqa(n) 'generic term for horse' at Hau. 12, 6: xiv 8: (sic) al-faras Id. 15: xv faras at Tuh. 27b. 10; Kaş. 17, 21, 31, 21; 01, 19.

et 'flesh', including both 'living flesh' and 'butchers' meat'; occurs in various phr. of which the most important, etöz 'the human body' (lit. 'flesh and spirit') is listed separately.

S.i.a.m.i.g. (Türkül viii etɛna: in FN 11 is an error for tulad): Uyg. viii ff. Man. (? - A) balık etin yonışler 'they eat the flesh of fish', M I 35, 16: Bud. et asglar 'meat eaters' U II 60, 2 (iii); et etin satuçui 'sellers of dog's flesh' TT IV 5, 58-9; etin kann satar 'he sells their flesh and blood' PP 3, 4-5 (but the reading közi̇mir et burxan in 11, 3 is an error for k. aju b.).

et yin see I yin: Civ. yig etter 'raw meat' TT I 192; burun icinde et onüp 'the flesh in his nose swells' H I 141; et is 'living flesh' in seven occurrences in H I and II and 'meat' in six; o.o. USp. 91, 5 and 30; TT VII 25, 11; xiv Chın.-Uyg. Dict. 'flesh' et R I 833; Lügeti 136: Xak. xî bi-işlamı-ıl-alf 'with front vowel', al-lahm 'meat'; and 'level ground' (al-sahî mi'âd-ard) is called et yêr: Kaş. I 35 (there is no other trace of the second meaning; 'level' is normally tôz); nearly 100 o.o.: KB etîni yeğey 'he will eat your flesh' 194; xiv Muh. al-lahm et Mel. 6, 16; Rif. 58 (in a list of words containing ê, some of which are not normally considered to contain ê); 65, 0.; Bğ: Rif. et R I 43: Çag. xv ff. et et güst mûmûna 'meat' Vel. 43 (quotn.); et güst Sam. 95v. 8: Xwar. xiii(?) yig et 'raw meat' Qog. 10: Kom. xiv 'flesh' et CCI, CCG; Gr.: Kip. xii al-lahm et Hou. 15, 16 (see biz̄, kesek): xiv et (with front vowel) al-lahm Id. 7; Bul. 7, 15; xiv divo Tuh. 31b, 5; Kaş. 62, 18.
it, 'dog'; used in a number of phr., normally to connote inferior quality, but in some for obscure reasons, e.g. it dirsegl 'a stye in the eye' (lit. 'dog's elbow'). The vowel was a back one in Türki and Xak. and still is in NE Tuv., Pal. 571, but is a front one elsewhere. S.i.a.m.l.g. Türki vii it 'the Dog Year' (in the 12-year cycle) II S 10; vii ff. Man. it īrdǔkįl 'the barking of a dog' M III 45, 1 (i); Uyğ. viii ff. Bud. itnum U II 31, 52 (in a list of obnoxious animals); a.o. TT IV 8, 58 (et): Civ. it sütůn 'dog's milk' H I 21; a.o.o. it yil TT VII common; it burnüça 'the size of a rose-hip' (lit. 'dog's nose') 22, 7: xiv Chin.-Uyğ. Dict. 'dog' it R I 1498, Ligeti 158: Xak. xii it al-kalb 'dog' Kaj. I 35; many o.o. including ittk (4.0) itka: (3.0): KB esrān ittu 'your hunting panther and your dog' 5379: xiv Muh. al-kalb lst Mel. 72, 7; 81, 1; Rif. 174; 186: Çağ. xxv ff. it kelb Vel. 43; It sūg 'dog' San. 95v. 5 (quot. and several phr.): Xwar. it 'dog' Qutb 62; MN 230; Nahc. 14, 16, etc.: Kom. xiv 'dog' it CCI, CCG; Gr.: Kip. xiii al-kalb it Hou. 11, 8 (and see köpek): xiv ditto Id. 8; Bul. 10, 10: xv ditto Tuh. 30b. 10; Kav. 62, 4.

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

ud 'bovine, ox', without reference to sex, not 'bull', which was öküz or buka:; nor 'cow', which was ingek; almost syn. w. sîgir. It early became the word for 'ox' in the twelve-annual cycle, and lingered on in this meaning in the west long after it had become obsolete as a common noun. The entries in some Osm. dicts., Sami 208 (ot); Red. 242 (od), 249 (oz), 255 (ot) are muddled reminiscences of this. Survives as a, common noun, in some NE, SE, and NC languages. Sporadic spellings with -d are errors. See Doger II 584. Uyğ. viii ff. Man.-A (they kill and destroy) kentii sûrgüg uđu koyanig 'oxen and sheep of their own herd' M I 8, 8: Bud. yerin uđ mayakû tize suvatip 'moistening its ground with ox-dung' U I 29, 6–7 (Suv. 519, 6); amarı tinîglâr yunt uđ çokar 'some men slaughter horses and cattle' PP 2, 8; o.o. do 65, 2 and 6; Suv. 341, 22: Civ. (one kid, one horse) bir uđ bir ingek 'one ox, one cow' USp. 55, 10: ud yil 'ox year' USp. 63, 1; 107, 1; TT VII (common); VII T 34: ud in such phr. as ud ötel 'ox-gall' is common in H I, II; Xak. xii al-baqar 'ox' is called uđ (M.S. ud) in Çigli and one says uđ (ud) yil: for one of the twelve Turkish years Kaj. I 45: o.o. in ordinary Xak. H II 358 (al-far 'bull', müpret); H II 293, 1 and III 364, 15 (al-baqar, süs-); III 403 (al-farow, mûpre-): KB ud 'the constellation Taurus' 130; ud tel yatur 'he lies down like an ox' 988; ud inglek öküz 'cattle, cows, and bulls' 5372: Çağ. xv ff. uy (!, imale ild should indicate -s) sîgir ox' Vel. 122 (quotns.); öd 'gall' and 'the Ox Year (sâl-i gave)', which the people of Iran wrote as ud yil; this is an obvious error; they should write uy yil, because it means 'Ox Year', and the Turks call the ox' (gâte) uy San. 66v. 14: uy (1) gâte, either male or female (quotns.); (2) the name of the constellation 'Taurus (al-far); (3) 'Ox Year' (previous statement repeated) San. 92r. 16: Xwar. xiii (7) ud buzaqlari (sic) köp 'it had many oxen and calves Oj. 263; at kâtur (MS. kaftar) ud 'horses, mules, and oxen' 273.

1 oot (oot) 'fire'; normally lit., occasionally metaphor. for 'anger'. Sometimes spelt oot in Uyğ. to represent the long vowel for distinguish it fr. 2 ot. S.i.a.m.l.g.; SW Asm., Osm. S.i.a.m.l.g.; Kip. oot (ood ... before vowels). Türki vii biriki: bođuniq ot suv kilmadm 'I did not make the united people discordant' (lit. 'fire and water') J E 27, II E 22: a.o. do 37, 27 (borçaş): Uyğ. viii ff. Chr. oot yalti birle 'with a blaze of fire' U I 8, 12: Bud. ot yalın TT V 6, 44; 8, 91; a.o. U I 8, 27 (2 tamıt); the word spelt od, oth, od occurs several times in TT VII: Civ. othe körnûp 'burning it in the fire' H I 35; a.o.o. oot TT I 19, etc.; oot yilm 123; oot 'the element of fire', common in TT VII: xiv Chin.-Uyğ. Dict. oot see çakhl: Xak. x ii al-nûr 'fire' Kaj 1 (prov.): I 164 (qe-ı) and nearly 30 o.o., sometimes spelt oot: KB ot 'fire' as one of the elements 143; 249 (ittilil); 375 (qe-ı); a.o.o. xiii(7) Tef. ot 'fire' 239; Ali. ditto, common: xiv Muh. al-nûr oot Med. I 17, 6; 23, 2; Rif. 95; ot 68, 17; 169; Çağ. xvi ff. ot diq 'fire' Vel. 86; ot 'a generic term for fire' San. 62r. 1 (quotns.): Xwar. xiv ot 'fire' Qutb 120: Kom. xiv ditto CCI, CCG; Gr.: Kip. xiii al-nûr oot Hou. 8, 18; 17, 15; xiv ditto Id. 15; ot Bul. 4, 11; Osm. xiv ff. oot c.i.a.p. TTS I 535–6; II 714–17; III 531–3; IV 597–9.

2 ot 'grass, vegetation', usually that growing naturally as opposed to a cultivated crop (tarh); the basic word and its derivatives soon acquired three special connotations:—(1) 'medicinal herb, remedy'; (2) 'useless vegetation, weeds'; (3) occasionally 'poisonous herb, poison' (normally agu); there seems to be a difference between ot em 'curative herbs' and ot yem (see 1 yem) but the two are often confused and may be identical. C.i.a.m.l.g. Türki vii ff. yaş ot 'fresh grass' Irk B 17, 53: Man. (the five kinds of) otuq iğacq 'vegetation and trees' Chus. 318: Uyğ. viii ff. Chr. birük otuq emdi erser ot yem algay 'if he is a physician (Hend.) he will accept the fragrant herbs and spices' (II 17, 3–4) but ot em 'curative herbs' must have been intended): Man.-A (however many physicians come) otuq birle 'with their curative herbs' M I 15, 7: Man. iğac ootlar (so spelt) 'shrubs, trees and vegetation' Wind. 7–8; otaq TT II 17,
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Singular Noun meaning

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

D 2 öt presumably Dev. N. in -t fr. öt; seldom used by itself, usually in the phr. öt sav 'advice and counsel', or in association with 1 eriğ 'advice'. In TT VII spell öt, cf. öğüt. N.o.a.b. Türkü viii ff. öğüm ötün alayının kağın savınun teşlayın 'I will accept my mother's advice and listen to my father's words' Irk II 58; Man. sızler olar savıncı oțiinge yorîngal 'act in accordance with their advice and counsel' TT II 10, 77–8; Bud. bu ötlerîg svarlıng alhp 'deigning to accept this advice and counsel' U 11 49, 31–2; öt eriğ see 1 eriğ; Xak. xi KB öt sav 1356; öt saverîg 1548, 2617, 3984; tusulgyaunu erki örtün council 'will my advice really be of value to you?' 3121.

ütt (ütt) 'hole, aperture'. Kaj.’s and Muh.’s remarks point closely to an initial üt- and the Oğuz form and long vowel to an original final -d. Survives only in NE öt Köb. Ság. R I 1260; öt Akt., Şor. Tel. R I 1862; Khak. Bas. 257; Tuv. Pal. 435. Uyg. viii ff. Bud. iki burun üt 'his two nasal apertures' TT VI 407: Civ. burun üttinde H II 16, 2 and 11; a.o.o.; (if a mouse) bir öt üt kilsar 'makes just a hole' (in a garment) TT VII 36, 7: Xak. xi üt al-qağ fi'l-cidir wa'll-nsap 'a hole in a wall or piece of wood', bi-samattal-'zaww 'with a front vowel' Kaj. I 43 (contrast phonetic note on 1 ött); I 182, 18 (see I karak) and five o o: xiv Muh. in a phonetic note on the rounded vowels ütt 'the hole' (taqob) of the ear, or a needle or the like is distinguished in character from üt-, ot, and ött; but only by length from ütt- Mel. 7, 2; Rif. 78; taqob-ul-tiğid 'the aperture in a nipple' emček üttı: 141: Oğuz xi (in a phonetic note) similarly the Turks call al-qağ ütt and they the Oğuz) ütt I 31, 22.

Mon. V. AD-

*1 ad- See ağın, aţır-, etc.

*2 ad- See 2 ağış, aţıl-, etc.

at- basically 'to throw, to shoot', with a very wide range of extended and metaphorical meanings. (Red. for examples lists 22). There is a wide variation in the cases of the direct and indirect object; the original usage seems to have been to put the object thrown in the Acc., the target (if mentioned) in the Dat., and the weapon (if mentioned) in the Abl.; another usage is to put the target in the Acc., and the weapon in the Instr., and another to mention only the weapon in the Acc. In some phr., e.g. taq at- 'of the dawn, to break' there is no stated Object; and in some languages at- has almost become an Aux. V. C.i.a.m.i.g. Uyg. viii ff. Man.-A ağış Xormuzda teyrik atgaymanyen 1 will discharge poison at the god Hormuzd M I 19, 15–16; atmış ağusi 'the poison which he had discharged' 20, 1; öt alhp Zruç burxanaq at(1)lar 'they took stones and threw them at Zoraster the Prophet' Man.-m. Frag. 400, 9–10; a.o. 401, 7: Bud. ya kürüp ok atıp 'stringing a bow and shooting arrows' U II 78, 34; okın atıp 'shooting with arrows' TT IV 10, 12 (the two texts are strictly parallel): ya kürüp ok atkalırt 'stringing his bow he constantly shoots arrows' TT I 162: Xak. xi er ok ațtı: 'the man shot (randa) an arrow' (etc.); and one says taq ațtı: inbalacal-šůh 'the dawn broke'; and one says ol ațtı: neqāši: he threw (paraha) the thing' Kaj. I 170 (atař, atmaţ; yaşın ațtip yaşnad: 'the lightning flashed' I 236, 1; I 403, 27 (karān); tka: uvt uatša: 'if one instils discipline (diʃt'al-ha'yâ) in a dog' I 116, 4; about 20 o.o.: KB özüg otka atma 'do not throw yourself in the fire' (for the sake of this world) 1284; a.o.o. xuš (?) Tef. cādūm otku atmak 'to throw, the magician in the fire'; menš atsunlar 'let them shoot me'; taq at- 62; At. enš otku yiziš atgüçi til ol 'it is the tongue that throws a man's honour in the fire' 159: xIV Muh. ramā bi'l-nišāb 'to shoot an arrow' at-, ramā ba'id(a)n 'to shoot a long distance' track (Rif. urzak) at- Mel. 26, 14; Rif. 109; at-ramā (Rif. wa'll-hadjf) 'to shoot (and hit) atmak 34, 13; 120: Çağ. xv fl. at- at- biyandaz mađınina 'to throw, shoot' Vel. 6 (quotn.); at- (1) anddiet 'to throw, shoot'; (2) zādi šudan 'to dawn' in the sense of the dawn breaking (tulā-i subh), but in this sense 'dawn' must be mentioned Sâz. 278. 7 (quotna.): Xwar. xuš (?) at- 'to shoot', and in idioms Og. 112, etc.: at- 'to throw' (of dawn) 'to break' Qub facsimile 47, etc.; MN 149, etc.; Nah. 17, 5 etc.; Kp. xuš ramā at- How. 34, 10: xIV at- (with back vowels) ramā Id. 7; xv at- in grammatical section Tuh. 532. 5; ramā anšl-aqtes 'to shoot from a bow' at- Kar. 74, 1.

ét- (é-t-) has a long semantic history; it originally meant 'to organize, put in order' (a meaning surviving only?) in NE Tuv. Pal. 576, then 'to ornament, adorn' (cf. étlg), then 'to create' (as part of an organized plan), then by a gradual process of attenuation simply 'to make', and finally 'to do'. This attenuation occurred chiefly in the Western languages; the Eastern languages, perhaps for the colourless reason given by Kaj., rather avoided the word and continued to use kil- for 'to make, do.' S.i.a.m.i.g., nearly always for 'to make, do', but in most languages used chiefly to form compounds verbs out of foreign, esp. Ar. nouns. The consonant of this verb, unlike that of at-, is -d- before vowels in the SW (Oğuz) languages and this no doubt represents the earliest form. The intervocalic -d- in the NE languages is not significant as it occurs universally. Türkü viii the word is common (over a dozen occurrences) usually in the phr. bodun ét- 'to organize a people (group of clans or tribes) into a realm (éti)', often with an implication of conquering them first; e.g. Sudak bodun étyin téyin 'saying ‘I will organize the Sogdian people’' (I crossed the Pearl River) I E 39; another phr.
"if you are (the ruler) who sets the world in order'; e.g. șăbīr șilār 'to prepare (food);

'to send' is common, 34, 93, etc.; et-le-'to make, do' (also used in compound verbs) San. 93r. 15 (quots.): əgūz xi see Xak.; xwar. xii et-fed- 'to make, do'; 'Ali 34: xiv et-'to make' Qutb facs. 577. 18; in compound verbs MN. 44 etc.: Kom. xiv et-(i) 'to do (something Acc., to someone Dat.); (2) in compound verbsCCI, CCG; Gr. 95 (quots.): Kip. xiv et- fa'ala 1d. 8; et-fē- in compound verbs Bul. 30v., 40t., 53r., etc.: xtv amila et- (and eyle) Tuh. 26a. 7.

'to send (something Acc.)'; and by extension 'to allow to go, to release'; in the early period also an Aux. V. with Gerund inf. -u-f-: nōtate completed action. As a basic verb survives in NE 18s/1 R I 1385, 1400; Khoq. 18s/-Jz.- Bas. 332; Tuv. 1d- Pal. 569; NC Kız. 18s. R I 1384 (not in MM); NW Kar. L., T. 11-fy- R I 1400; Kow. 193; but mostly replaced by later forms of the compound verb 1dū: bēr- like ibar-, éber-, éver-, yeber- which i.a.m.l.g. except perhaps SW. Türkü viii 1d- is fairly common; the -d is assimilated before -s, e.g. 18s/ăr and tech. et-t' (t); normally 'to send'; e.g. arikš tirkš (as)ăr 'if you send envoys and missions' (to China) I S 8, II N 6; less often 'to abandon'; e.g. Türkü begler Türkü attin it(t): I E 7, II E 7; as Aux. V. xağiţaduk xağanın yitürü: iđmīš 'they completely lost the xağan whom they had made their ruler' I E 7; II E 7. 0.0. I E 6; II E 7 (tçm-), lx. 19 (tçm-): viii 1dīm: 'sent' îhB 19: Man. tept'i küčün özgülülgülün tept'i yērēneň uđr 'he sends divine strength and joy to the country of the gods' M III 17, 1-3 (ii): a.o.o. Chinas. 241; untu 1t'd (sic) 'he completely forgot' Chulas. I 15: akuni öfürgey bir tircī iđmاغyâlar 'they will kill them all and not leave one of them alive' TII 6, 16-17: Uyğ. vii Kirgz tapa: er iđmīš 'he sent a man to the Kirgziz' St. E 10; a.o.o.: viii 1dīm. Man. tep'i yērēneň 1t'd M I 13, 20 ff.: Bud. köptiń šiğar nom bildeçlerke arıkš (tir-) kiş iđımart 'send envoys and missions in every direction to those who know the doctrine' U III 29, 2-3; a.o.o. (common in this sense); şaćaların artlarinda ițip 'letting their hair down on their backs' U IV 8, 38; a.o.o.; in Hüen-ts. as an Aux. V. seems rather to connote humility, e.g. ayůtu iđur bž 'we venture to ask' 1836; a.o.o.: Civ. iđ- 'to send' is common USP. 9, 3; 24, 14 etc.: Xak. xi ol mąna: at 1t'di: 'he sent (ba'ata) me a horse'; and one says tept'i yala:waq 1t'di: 'God sent an envoy (or prophet', arsala . . rasišt(a)n) Kip. I II 143 (tçdur, tçmâna); iđū: bērīp boşuttım atlağtuń li-yadhab 'I released him and let him go' I 210, 21; II 312, 24 (tonat-); and four o.o.: KB iđ- 'to send' is common, 34, 93, etc.; idayın tēse iđ kāli tutsa tut 'if he says' I will release' hirn, if 'hold' hold him' 750: xii(?) Tef. iđ- (occasionally 1z-) (i) 'to send'; (a) 'to
stretch out (a hand); iđu ber- 'to release' 128-9; At. 1d- 'to send' 31, 36, 79; sozlić bošlač uđma yga tut tliç 'do not let words loose at random, keep a firm hold on your tongue' 135: xiv Muh. arsala 1y- (or i-) Mel. 22, 5; Lif. 102; yamarra (read yamarra) te karaka, 'to hurry (to shrink from) and abandon' 1y- (or i-) 27, 11; 110: (Čač. xv ff. id- is not listed; yiber- 'to send' Vel. 41; San. 347v. 22): Xwar. xii id- (sic?) 'Ali 47: xiv id- Quvb 58, ly- 58, 10- (sic) 205; (VU) ly- MN 129; id- 'to send' Nahc. 19, 8; 30, 16; 230, 16; 315, 2-3 etc.: Kom. xiv 'to send'; to admit(l?)- 1-fy- CCI, CCG; Gr. 272: Kip. xiv 1- arsala, with a note saying that idl: is conjugated but idl: kan: not except in the Perf. Id: 7: xv arsala 1- Tuh. 58. 7.

I it- 'to push, or shove (something Acc.), to push (it) over', S.i.a.m.l.g., except perhaps NC and SC, where it seems to have been displaced by ite- a der. f. of recent formation. Xáz. xि ol ar: itt: yadamahu ta' dafa'ahu bi-yididi ari rickhu hatta asagatul idäl-ar' he bumped against him and pushed him with his hands or feet so that he threw him to the ground' Kaş. I 171 (ite- itmek): (if the waves rise in my lake) taim: ite translated 'they beat on the walls of my castle as if they were going to shift it (yuclidulu) from its place and knock it down' (yadafa'ahu) III 137, 5: Čač. xv ff. ite sal- and it- both translated its vёр: Vel. 42-3: It- (‘with l-’) cisi-ri bät dazan wà afgandan ‘to strike something with one’s hands and knock it down’ San. 93t. 16 (quotns.): ite sal- dast dazan wà pas afgandan 94r. 25 (quotns.): Kom. xiv ite ber- ‘to bump against’ CCG; Gr.: Kip. xiv ite- dafa' a Id: 8; xv dafa' a it- bër- Tuh. 16a. 2.

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

S 3 It- 'to smell'. See ydi-.

E 4 It- 'to make, do'. Mistranscription of ėte-.

*od-: See uđug, odgur-, odun-, etc.

uđ- 'to follow', with metaph. extensions 'to conform to; (of a garment) to fit', and the like. There is no doubt of the existence of this verb, which survives as uy- in SW Az., Osm., Tkm., and some NW languages, but the only forms noted in the early period are theGerund uđu: used as an Adv. sometimes meaning 'then, thereafter' and, in Kaş., the Infin. uđmak (nic?) used as a noun. Another form occurs in KB and more in Tef. Türkül: uđmak xṣâg: kazângmasar uđu: ben özlm kazângmasar it’u Eriṭs xṣâg: had not striven to succeed, and I myself, having bad, nor striven to succeed’ (there would never have been a (Türký) realm or people) T 55: xiv ff. (the dawn broke) uđu: 'then' (the land got light) uđu: 'then' (the sun rose) IrkB 26: Man. (the sacred king Bogü Xan—gap—) kamaq dindlar uđu: atulatular 'all the leaders rode behind him' TT II 8, 63; Uyg. xii (I said ‘you are my people’) uđu: kelig 'come and follow me' Stü. E 2; (many of them went down the Selenga) ben Sèleqe: keçe: uđu: yor:dim ‘I crossed the Selenga and marched following them’ E 4; o.o. E 3 and 6: (xvii ff. Civ.; the word has been erroneously read in USp. 77, 14, the correct reading seems to be biz bitliğke uđu kirmië: ‘as we were put on the register in our sleep’ (i.e. without being informed about it)’ xiv Chin.–Uyg. Dict. ‘to follow’ uđu: (mis-spelt udıq) kel- R 1 1702; Ligeti 273: Xáz. xि uđu: halfa ‘behind, following’; hence one says men anup uđu: keldim ‘I came behind him’ (halfah:); and men seniŋ uđu: bardim uşi:fu:yu:tu: ‘I followed you’ Kaş. I 87; udmak al-taš:teal- sâkiri ‘follower, servant’ I 99;eren kamuq artad: neugler uđu: ‘mankind have been ruined, when they have coveted wealth’ (lamned šam:at’ fi{l}-a:meel) II 17, 16; (God created the world) šiğr: uđu: (MS. uđ in error) tezgi:nür ‘and thereafter the firmament revolves’ II 309, 9; (the supposed form uy- in Brockelmann’s and Atalay’s Indic’s is incorrect for 2 uy-; see ka:): KB uđu: occurs in the prf. uđu: bars- 571, 2716, etc. and uđu: tük: 5444; (the begs are the leaders; wherever the leaders go) uđula barř: barcode ummiş kiši: ‘all the followers follow’ 5202 (for uđula see uđula:la-): XIII(?) Tej. (udj-)/uz-ju- ‘to follow’ (someone Dat.) ‘occur in several conjugational forms’ 321, 323: At. (God created night and day) uđu: (written uđu, misread udıq) biri birke yorr: og soq-‘a they follow one another in front and behind’ 14: Čač. xv ff. uy- (–up) mutiba’at et- ‘to follow’ Vel. 124; uy- mutsaqaqta wa mutiba’at hardan ‘to conform; to follow’ San. 89r, 19: Xwar. xiv uy- ‘to follow’ Quvb 196: Kip. xiv uy- taba; ugyan al-tashi: Id. 26: xv taba’ a uy- Tuh. 9r: a:ra a ‘to agree with(someone)’ uy- 24a. 9; tafaqa ‘to conform’ uy- 28b. 7: Osm. xv uy- ‘to follow’ TTS I 735.

ut- (1) ‘to win (something Acc.) at gambling’;
(2) ‘to beat, defeat (someone, various cases)’;
(a) at gambling; (b) in battle, etc. S.i.a.m.l.g. nearly always in meaning (1), less often in 2(a), rarely in 2(b). Türkül xiii ff. (a gambler) tokuzon boğ koň utmül: ‘won ninety ownerless sheep’ IrkB 29; (if a man wears a reddish white stone) kopka: utgay ‘he will beat everyone’ (or ‘win everything’) at gambling Tyag. 18 (ETY II 59): Uyg. Man.-A yegêdmek utmak bolun ‘may they have success and victory’ M 19: 20, 32-3; usmsi? (yegêdmis) vêstlêler ‘the torious and successful angels’ 27: 1: Bud. (oh my daughter, by your wisdom) utdug yegêltip ‘you have won and succeeded’ (in an argument) U II 21, 11-12; similar prf. (of a competition in unselfishness) U III 46, 18; 69, 21; tört törül: şimu şisin atup yegêdlip ‘successfully conquering the army of four kinds of demons’ TT IV 12, 55; o.o. USp. 104, 21; Hißen-library: 2062-3; TTX 80 and 252: Civ. utmak yegêdmek TT I 2: Xaż. xि ol an: utt: qamarahu fi{l}-la‘ib wa gârihi ‘he beat him at gambling and other things’ Kaş. I

...
170 (utar, utmak; verse); andad erg ik kim 
uttar 'who can beat (yagyid) a man like that?' 
I 200, 20; bizeke: kelip oç utar 'coming to 
us they wreak (yagdid) their vengeance' II 103, 
27: KB yagyid utgu: 'conquering the enemy' 
2141; same meaning 2641, 4883; sözümüni 
utup 'trying to defeat my arguments' 4004: 
xiii(?) Tef- ut to 'defeat' (in a context of skill) 
332: xiv Muh. galeha fi'l-qinMAR ut- Mel. 6, 18; 
Rif. 78 (in a phonetic note on the rounded 
vowels, saying that this is the meaning in the 
normal Ar. pronunciation): Cağ. xv ff. ut- 
to 'win' of a gambler Vel. 87 (quotn.); ut- 
('with -u-') burdan gınMAR up girat 'to win at 
gambling or betting' Sun. 58v. 8 (quotns.): 
Xwar. xiv ut- 'to win, esp. to win (a game 
Acc.)' Oth. 201; MN 35: Kip. xiii galaba ut-
Hou. 38, 8; xiv ut- gama ra ld. 8; ut- zafara 
to 'be victorious' 15; galeha wa zafara to 
godara bi-ma'rabah (to 'overcome in the 
sense of gaining') ut- Bul. 67r.: xiv zafara 
wa galaba ut- Tuh. 24b.1 (and 27a. 2); Osm. 
xiv ff. ut- 'to win', esp. at gambling; to 
acquire (something Acc.) by conquest'; c.i.a.p. 
TTS I 731; II 935; III 718; IV 790; a pro-
nunciation ut-; peculiar to Osm. and still sur-
viving in xx Anat., SDD 1439, is recorded as 
early as xvi.

VU uç- Hap. leg.; previous editors have read 
6d-, taking the word as connected with 2 öt, 
and translated it 'to give advice', but this is 
etymologically impossible; it seems in fact to 
be the basic verb of uç 'sexual passion', 
q.v.; but the text may be corrupt. Cf. uçlen- 
Türkül viii ff. kara: üçgük yü arumaz- 
kakan tedı: uçme görmeg ürütкаяli 
the black hoopoe, before the year became bright, 
said, 'Do not get excited (?) do not look, you 
frighed me!' IrbR 21 (the double -tt- is 
usual in Runic script, and the word must be 
an error for ırtikmeğ). 

I öt- the basic connotation is movement 
through or over; it is both Trans. and Intrans., 
in the latter case almost always with 'time' of 
some sort as the Subject. If Trans. it can 
govern several cases, with different shades of 
meaning; with the Acc. it usually means 
'to cross', e.g. a river, the movement being 
over rather than through; with the Dat. it 
means 'to penetrate into (something)'; and 
with the Abl. (and/or Loc.) 'to pass right 
through (something)' and come out the other 
side. There are various metaphor. meanings, 
e.g. 'to pass over, forgive (sins, etc., Abl.)' 
'to give up, renounce (something)'; and, if 
Intrans., (of the bowels) 'to be purged'; (of 
goods) 'to move freely, be easily marketed'. 
S.i.a.m.1.g.; in SW only Tm. and xx Anat. 
SDD 132. Cf. uç-, 2 ir-, keç- Türkü viii 
T 3 (ölü): -Uyg. viii ff. Bud. (they fall on 
sharp spits, and these) bütün eützlerinde 
(or -den?) arkuuru turkuru ötüp uler 'pass 
right through their whole bodies and emerge 
(the other side) TM IV 253, 57-8; (I wish to 
go home) nemen ötgeymüi men 'how shall 
I get through?' Hüintel. 27; (the loves the aged, 
he knows the wise) taki artukrak biligleri 
ötmüş(? of and he has penetrated their 
superior wisdom' 125-6; syoşip nomta 
ötmüş ol 'he has become completely familiar 
with Hnąyana doctrine' 1792-3: sav söz 
ötmeyükçe 'as no message (Hend.) has come 
through' 2040; in a list of devils in U II 61 
ötmüş yedeçiler (12) which comes after 
'eaters of pus, tears, moisture, spitte, mucus, 
vomit', no doubt means 'eaters of faecal matter'. 
Civ. tu buzgak ötir 'the shortness of breath 
passes off' H I 164; kan ötir eddğ bulur 'the 
bleeding ceases and he recovers' ditto 183-4; 
similar phr. H II 8, 23; karun ötmez isligi 
'suffering from constipation and fever' ditto 
10, 57; karun ötmeser 'if he is constipated' 
TT VII 22, 16: Xak. xi ok keyikten ötti: 
'the arrow passed through (nafaça) the ante-
lope' (etc.); also used of anything which passes 
through anything; and one says karın ötti: 
üliga'a'-bath wa mağız 'the stomach was purged 
and suffered from diarrhoea' Kas. I 171 
(ötecr, ötmek): (the stream) taşık ötecr 
'passes through (yanfad) the mountain' I 424, 
17; süsül: kalın kim ötcr fa-min hatrati' 
-cünd lam ahid a'buru 'and because of the 
density of his army I cannot contrive to pass 
through' (sic, not a lit. translation) I 371, 2; 
I 473, 5 (kuđruct; this might belong to 
2 öt-): xiii(?) Tef- öt- (with Abl.) 'to pass 
through' (a place, or time) 251: xiv Muh. al-
'ubir 'to cross' öt- (mak, in error) 
al-qat (normally 'to cut, sever', here perhaps 'to 
separate from someone') öt- (mak, in error) 
Rif. 122 (only); al-ışah (Rif. al-ishesal) 
diarrhoea' 62: ötme k Mel. 65, 2; Rif. 164 
(both texts corrupt, Mel. has özeilemek, 
Rif. öze: ötme): Çag. xv ff. öt- (tl etc., with 
ö-) variously translated gese- 'to cross'; git-
to go; farang'at el- and ce:çe: 'to come 
up; cede; te'tir ve sinvayat 'to spread, penetrate' 
Vel. 87-8 (quotns.); öt- (by implication 'with 
ö-) guddastan 'to pass, pass over, cross', etc. 
Sun. 58v. 5 (quotns.): Xwar. xiv balta 
ömedil 'and an axe could not cut through it' 
Nahc. 30, 2: Kom. xiv öte, as a Postposition, 
'through' CCG; Gr. 184 (quotns.): Kip. xv 
naftaja öt- Tuh. 21b. 10; 37b. 2; manfud 
ötütür 34b. 5: Osm. xiv ff. öt- 'to pass over, 
or through', common in xiv and occurs 
sporadically till xv I TTS I 569; II 759.

2 öt- basically (of a bird) 'to sing'; hence 
metaph. of other animals or inanimate objects 
'to emit some kind of sound'; never (of human 
beings) 'to sing', but in SW 'to chatter, talk 
nonsense'. Survives only(!) in NE Tuv. et-
Pal. 576 and SW Osm. öt-. Cf. sayrar-
Xak. xi taşık ötcr sanduwač the nightingale 
sings(yutrub ... ni'ibanda) sweetly I 181, 27; 
III 178, 16; etc. Xwar. xiv öt-
ünin ötti keklik 'the partridge sang his 
song' 76; o.o. 77, 78: xiv Muh. saca'alar-tay (of a 
bird) 'to sing' öt- Mel. 78, note 8 (not in all 
MSS. or Rif.); Xwar. xiv öt- (of a bird) 'to 
sing' Qutb 124: Osm. xvi öt- (of a goat) 'to 
bleat' TTS IV 631: xviii öt- (with ö-) in 
Rümî, sevânmâdigi wera sarâydan 'to sing', and
busušluğ sakinçılığ bolmazun 'the maiden Bhadrā said to her father, the beg, "Let the great king my father not be sorrowful and anxious"' U II 20, 2 ff; 0.0. do. 25, 19; Ḥien-ts. 120: Xak. Xî ata: al-āb ‘father’; ata: saγun al-tabiğ ‘physician’ Kaş. I 86, and 403, 5 (saγun); about 20 o. o.: KB ata ‘father’ 37, 110, 1374 (ē Clinton): a. o. o.: XIII Tef. ata ‘father’ 62: At. ata ‘father’ 291, 405: XIV Muh. abībulu ata:sa: Mel. 11, 9; Rif. 85 (mis-spelt); al-āb ata: 49, 5; 143; al-cadd ‘grandfather’ ulu: 49, 5; 143; and other phr.: Çağ. xv ff. ata pidar ‘father’, and they call Śūfī sheikhs and ascetics (m加州-śi śīfiya va zuh:īd) ata San. 30v. 1; ata beq/beg ‘great father’ and metaph. lādī wa-rabbi-yi atolīd-i solātin ‘a princes’ tutor’ 30v. 2 (quotns. and note on the Atabeg dynasty): Xwar. xiii ata ‘father’ ‘Ali 36: xiii(1) ditto Qg. 183, etc.: xiv ditto Qubt 15; Nahe. 14, 12: Kip. al-āb ata: Hou. 31, 19: xiv ata:ata: al-āb Id. 8 (ata (sic) ḏām 7 may be a corruption of something like ‘the father of all mankind’) Adam; al-amr ‘paternal uncle’ ata: karinda:; al-amr ata: kiz karinda:; Bul. 9, 3 (there is a gap in the MS. where ata: should be): xv ata: Tuh. 3b. 11; blinyn ata: ‘the boy’s father’ Kar. 27, 5; a.o. 44, 16: Osrn. xiv ff. ata ‘father’; c.i.a.p. TTS I 51; II 64; III 45; IV 48-9.

ata: ‘the son of one’s younger brother or of one’s own son’, that is (junior) nephew’ or ‘grandson’; cf. ēy: (and see Gronbech, op cit. therein) and yeğen. L.-w. w. the same meaning in Mong. as aij (one of the very few Turkish terms of relationship so borrowed). Survives only in NE Sarig Yuğ. 19, atu ‘grand-child; small child’. Türkii vii (after his younger younger brother became xāgon) oltun: ata: xāgon bolmīs eriṇ ‘his son and grandson became xāgon’ I E 5, I E 5; Kül Tégin atus: Yolug Tégin bitlidim ‘I Yolug Tegin, Kül Tégin’s nephew, wrote (this inscription) I SE; [Bilge: Xa]ğan atus: Yolug Tégin II SJ’ (as Y. T. was the atu: of both of these brothers, he must have been the son of a younger brother, and could not have been the grandson of either) viii ff. Atu: Öz Ape: Tutuk proper name? Tun. IV 6-7 (ETY II 96; atu: might here mean ‘his name is’): Yūg. ix yeğenimini atımın körtim amtc: oltun ‘I saw my daughters’ (and younger sisters’) daughters and my sons’ (and younger brothers?) sons, and now I have died’ Suff 8.

e:tuğ: a word read in Kaş. I 110, 10, and translated trouble, distress’ by Brockelmann with a query and by Atalay without one. It occurs in a verse, Kaş.’s translation of which is too free to help, spoken by a man in a lovers’ quarrel, aydi: senli şugu: emegke telim e:tuğ: (or e:tuğ): yunum katši şugu: köplum şap: yiğınl. The first ū: is the Gerund of ud- and the second is I ū: ‘sand-dune’. The word after telim might be the Gerund of ud- used in a slightly different meaning as a


üt- ‘to singe’; rather rare and sometimes mis-spelt owing to a supposed connection with I ot (e.g. ot- Red. 236). Survives only(? in NC Kux. üt- R I 1863; ̀iyit- MAI 481; NW Kız. üt- R I 1434; SW xx Anat. üt- SDD 1439. Xak. Xî ol bà:çü: üttî: aqāja sa:ra’l-γa’s tev ahranqaţu ‘he set fire to the hair of the head and burnt it off’; also used of other things Kaş. I 171 (üter, üttmek): xiv Muh. (in a phonetic note on the rounded vowels) ‘and if you do not pronounce the word with a cātu (i.e. long ā) and join the hamzâa to the’ with a slight lengthening (bi-madd haţf) you have the 2nd Pers. Sing. Imperat. of ṭhāqul-γonam ‘to singe a sheep’ Mel. 7, 3; Rif. 78: Çağ- xv ff. üt- (ba-ùt-): dama i.e. ‘with u-fú’, but erroneously with back vowel) ‘to pass a flame rapidly over the head and hide of an animal or an ear of wheat to remove the hairs and the like’ San. 58v. 9: Kom. xiv ‘to singe’ ütt- CGG: Gr.: Kip. xiv üt- aṣāl bi-nārd sa:ra’l-γanamit-mūḥaţ ‘to burn off the hair of a slaughtered sheep’ Id. 8: xv şarenta (mis-spelt, şarenta) bi-l-nārd ‘to singe’ üt- Tuh. 21b. 9.

Dis. ADA
da: not noted later than Uyğ., where it is often used in the Hend. aya: tudâ:; the contexts indicate that it means ‘danger’ or the like. A l.-w. in Mong. as aya: devil, evil spirit’ (Koc. 64, Haldot 14), which reappears as a reborrowing in NE and NC R I 477 (ada:), 557 (aza); not connected, or to be confused, with the Ar. l.-w. ada ‘injury, damage, pain’, and the like. Cf. adart- Türkii vii ff. Man. uluğ aça iyi:çin basinc bolgāy ‘there will be great danger and persecutions (Hend.)’ TT II 6, 15; a.o. 22: Uyğ. vii ff. Man. x: aça: tudâ (MS. aza:), that is (incorrectly) ‘the son’ (the hairs) among us’ Mi I 10, 1-2: Man. (may all men be saved) alp adarlar:tim ‘from their grievous dangers’ TT III 168; a.o. Mi I 31, 3-4 (i): Bud. both ada and ada tudâ: are common; etc. (e.g. when you go to sea) beş türliğ ada bâr ‘there are five kinds of danger’ (sea monsters, rocks, demons, waves, winds) PP 17, 1; o. o. PP 18, 5 etc.: U II 51, 5; 64, 8; 73, 5 (iii); Tīf. 48a. 7; b. 4; īg ağıːr ölçum ulati ada: tudâ: bolur ‘there are dangers (Hend.)’ like disease (Hend.), death, and so on’ TT VI 232-3; o. o. V 10, 87 (ē Clinton): VIII K 12 (ada: tudâ: īg a:graţ; ṭ工作站 (i.e. ada: tudâ:); Kuan. 15, 86; īg aça: TT VIII K:9: Civ. ada bolmaz ‘there is no danger’ H II 8, 28; [gap] ada īg bolar ‘is there a danger’ vii ‘is a dangerous illness’ 30, 160; both ada and ada tudâ: are common in TT I and VII.

ata: ‘father’; this word and ana: ‘mother’ first appear, instead of kaŋ (q.v.) and 1 īg (q.v.) in Uyğ. Bud., but are still rare in that language C.i. a.m.l. Uyğ. vii ff. Bud. bndra kiz aeʒi: beke meć tēp tēdâ: kiuğ uluğ īl(i)
Postposition meaning *after*, or it may be the Gerund of *yd*- although that verb has no obviously appropriate meaning. In any event it cannot be a noun. It must mean something like *'He said, [I] 'went following you, and after(?) many sufferings, the hard sand-hank softened, and my heart hastened to you'*.  

1 *id*: properly *master, owner*, but in Moslem texts often *the Lord* (God). The phonetic history of this word is exceptionally complicated. The original form must have been *Idi*, but the syn. word *ige/lyesi*- is so old that its independent existence cannot be completely excluded. It seems, however, more probable that this is merely a Sec. f. with an unusual vowel change in the final. The position is complicated by the existence of a syn. Mong. word *ece*(h) which is as old as the xii th SH *Haiensch 42*, and looks like a Turkish loan-word. *Idi* could have become *ici* in Mong., but *ige/lye* could hardly have become *eco*, so if the two words are identical the word must have been borrowed before the vocalic change took place and later altered to conform with it. It survives in a wide range of Sec. f.s, which are not always easy to identify.--NE en R 1 657; R 1 1407; IE 1 1411; Khak. e: Bsl. 334; Tuv. e: Tsl. 591: SE *T'ar. ege R 604*: Turki *Igwa. ege Bg*: *ige farring*: NC Kir.: *ege Kxx. rye MM*, Shmm.: SC Uzb. *ege NA* Kaz. rye R 1434. 1758; Khk., Nogay *Iye*: Kum. es: *Sw Az. *Iye*: Osm. is: Tkm *Iye*: xx Anat. *Iye*, ey, ez. *Ilas* sometimes been mistaken for 2 *id*: the existence of which was not at first realized. See Doerfer II 636. 

Türkî (viii only 2 *idi*: occurs): viii f.f. (the fat horse's mouth has become hard) *idî*: umaz *its master is powerless* (to control it) *Irkb 65*: Uyğ. viii f.f. Bud. *bûsi idî*: *tirî kuvrâği* the 'community of Tirthakhas who own (i.e. receive) alms' *Usp.* 103, 19-20:--the normal Uyğ. forms are *ige*, *Iye*, *I-e*, different MSS. of *TT VI* having different forms in the same passage; *ezwrâlamîn i-esl* 'oh Lord of of the Brahmas' *U I 23, 10*: ol el ulûs *Iyelis* 'the master of that realm and country' *Snm.* 90, 15; ysr suv *Iyesi 460, 4*: ey *Iyesi* (v.i. *Igesi,* i-esl) 'master of the house' *TT VI 65, 346*: ev *Igesi* *VII 28, 17*: ev *Iyesi* *III O.8*: Xak. xi *Idi*: al-sayyud *wâl-malik* 'lord-master'; hence one says *idî* nc: têr: *what does my master say?*; and God *(alâh taâlê)* is called *idî*; they say *idimiz yarîlîg*: *amr rabbînâ* 'Our Lord's commands' *Kaj. I 87*; four o.o.: KB *Idi* is common: (1) of God, e.g. *Idi* 'my *Iyelis* 124, etc.: (2) in the same usages as Arabic al-*sâhiy* 'owner, possessor' e.g. aya *dawlat Idî* 'Oh fortunate one' 551: XIII (?) *KBVP ulûguluk Idî* 'Lord of greatness' 2; aya *yer kık Iyelis* 'Oh Lord of earth and heaven' 3: xiii (?) *Tef. Iisî*: (*Iyelis* 'his master' (that is his elder brother) 121; *Idi* 122: At. *Idî* (1) *'Lord'; (2) *owner* is common: *xiv Muhr.* (in a passage on pronunciation) 'they call al-*sâhiy* *Idî*: in *Turkestan* and *Iyelis*: (MSS. in error *i-tî*): in our country' *Mel.* 7, 11; *Rif.* 79; al-*sâhiy* wa-l-malîk *Idî*: (spelt *Idî*) 44, 9; 137: *Rbç. Idî* *'Lord (God)'* R I 1508: Çağ. xv f.f. the position is complicated; *Vel.* 60 has *eye* (*sît* *sâhih* (quoth.)); San. 577. 1 adds, after *Iyelis*, 'and, spelt *Iyelis*'--this word is not, however, entered under *alîf makarîs ma-*l-*wâd*, but *eyele* and *Iyle-en* are--*Vel.* 68 has *Igesi* ('with *-g*') translated *sâhih* (quoth.) and San. 108v. 2 has *Igok* ('with *-g*') *maâhik wa*sâhih* (same quoth.)--San. 97r. 13, under a single entry has *Idî* *xudâ wa xudâwând* *'the Lord; master'* with a quoth. f. *Nâsir, *Idî* was*, and *Idi* 'its smell', and also 97r. 18 *Idî* *kât* translated *sâhih-i sa'dâet* *'lord of felicity'* (a false etymology of *Iyelik*): Xwár. xiii *Idî* *'Lord; master'* *Ahi 11, 47; Iye 51*: xiv *Idî* ditto *Qud 56*: ev *Iyelileri* Natc. 107, 1; *Idî* *'Lord (God)'* 249, 4; 251, 2; *Bulgâr* xiv the sound *d* does not occur in the language of most of the Turks but it does occur in *Bulgâr* in *Idî*: *al-rabb* *Id.* 9 (also in adak, *Iyelico*): *Kip.* xiv (after *aya*: 'with back vowels') *wa-l-mâhk* *wa-l-sâhih* 27 (presumably *eye*): *Iyelâ* *wa*sâhih *Iye* Tuh. 358A, 12 (and 902. 7): Osm. xiv f.f. *eye* (sometimes mistranscribed *aya*) and, less often, *Iye* 'master, owner' is noted in over a dozen xiv to xvi texts *TTS I 287*: *II 14*: *III 274*: the synonymous word is c.i.a.p., sometimes as is and islerî III 382, but usually with the Poss. *Sufîr.* 1758, 115; *III 546*: *III 381*: *IV 347*: the two words occur side by side in *'aqîli *Iyesi* fikret *isî* (xiv, 111 382). 2 *Idi*: Intensifying Adv., originally used only to qualify Neg. verbs and expressions, meaning *(not)* 'at all' and the like; later more generally to qualify any Adj., meaning *very*, *extremely*. Not noted later than Xak. unless NC Kir. *mind* 'very', e.g. *mind* *kara* 'pitch black' is a reminiscence. Replaced in the West in the medieval period by *ingen* (possibly an Old Oğuz word) as shown below. This, too, is now obsolete. Türkî viii (1 campaigned in all kinds of country). *Oțüken thisda*: yeg *Idi*: *yok ermis* *'there was no better (place) at all than the Oțüken mountain forest' *IS 4* (II 37): (my ancestors campaigned as far as the Kadıran mountain forest to the east and the Iron Gate to the west) *ekin araci* *Idi*: *oksuz* *Türkî ança*: *olurur ermis* 'between the two the original?* Türkî lived thus with no tribal organization? at all* in *I* E 2-3, *II* E 4: *Türkî* *sir bodun yerinte: idî* yimazun *usar idî*: *yok kîsalim* *'on no account let the Türkî sir'? people move out of their own territory, if possible let us completely wipe them out' T 11: (up to that time the Türkî people) *tegme:" idî*: *yok ermis* *had never at all reached* (the Iron Gate, etc.) T 47; *Idi* yorecte: erfi: *there would positively not have been* T 60: viii f.f. Man. idî *sevmazmen* *'I do not at all like' (living the life of an ordinary man)* *TT I 8, 42*: *Idi* *uçuz yênik* 8, 44 (uçuz): Uyğ. viii f.f. Bud. *Idi* *yok* is fairly common *TT IV 6, 25*: 12, 56 (see 1 *yok*): *VI 54* (v.i.), 247, etc.: Xak. xI *KB* (understanding and wisdom) *Idi* *edgî* *neş* 'are very good things' 215, 453; *Idi* artuk erdem *very great virtue* 281; *Idi* tere *very*
pverse' 491; and many o.o. (the word does not occur in Kaj.): (Xwar. xiv ijen 'very' Qutb 60; ijen i kUgs 'very many' Nahe. 6, 3; 27, 10; a.o.o.: Kom. xiv 'very' ijen CGG; Gr.: Kip. xiv ijen (sic) 1000 (sic) 1. 8; 24; (in one MS.) ijen (spelt ingen) korkfli; i hid- dili mutlul extremelY beautiful' 25: Osm. xiv fl. ijen, and sometimes ingen, 'very' common up to xvii, noted once in xix TTS I 366; II 518; III 357-8; 11 410).

S irt 'sharp'. See ylfg.

S oda See otaq.

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

S 2 udu: See ud-.

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

Dis. ADA-

D ata: (a:da): Den. V. fr. 1 a: (a:); primarily 'to call out (someone's Acc.) name; to call out to (someone Acc. or Dat.); to call (someone Dat. or Acc. something, unsuffixed case); later in extended meanings, esp. to nominate (someone Acc.) to a post; to betroth (i.e. someone as prospective husband or wife); to dedicate (something Acc.) to God or some sacred place', from which this newly developed to promise (something). S.i.a.m.l.g. in SW Osm. ada-: Tkm. ada-. Uyg. VII fl. Chr. meni atatar 'if he calls out to me, calls my name' M III 48, 2 (v); mapa atayu 'calling out to me' do. 49, 6-7: Man.-A. (the unhappy people because of their sufferings) atayurlar 'call out names' (and curse one another) M I 9, 8: Man. sizi ni atayu 'calling out your name' TTS III 97: Bud. antiim edegi Ogli attin (mistranscribed 52-e) atagah tegimlig bolur 'it is seemingly to call him immediately by the name of "well-disposed"', U IV 46, 57-8: ani ada: b6jik attin atagah tegimsilbolur 'it is not seemingly to call him by the name of "kinsman or relation by marriage" ' do. 64-5; o.o. Sun. 190, 12; Huien-ts. 305; Civ. atip atayu kut kiv Ozin kelit 'on calling your name divine favour' (Hend.) came of its own accord' TT I 116: Xak. xi ol apar at: atadi: laqgahabi bi- laqgah 'he gave him a title', also used for sammadhbi b'ism 'he gave him a name' Kaj. III 250 (ata:; atama:k); KB (for this reason) atim Aytoldi tep atad: 'he named me Aytoldi' 748: bilgilsiz kisig bilge yltik atar 'a wise man calls an ignorant one "animal"' 985: xin(?): KBPP Ciniglar Adabu1-muluk atadilar 'the Chinese called (the Kutadgu: Bilig) "the education of kings" ' 19: Tef. atata: 'to call (someone Acc. or Dat. something unsuffixed case or Acc.) atanmus waqat a predetermined time 63: xiv Muh. (?): samma ata: - Rif. 110 (only): Caq. xv fl. ata: - (-di etc.) (1) ata:-, ada:-, ad: koy- name' (2) ada:-, ya:rini nunzad (sic) ylee: 'to betroth' Vel. 6-7 (quotns.): ata: - (1) nmidan 'to name'; (2) nunzad karidan, in Ar. xapha 'to betroth' San. 28r. 19 (quotns.): Xwar. xiv ata: - 'name' Quib 15: Kip. XV samma (atla- and) ada: - Tuh. 20a. 6: Osm. xiv and xv ada:- 'name'; to dedicate' in three texts TTS I 3, 4; II 5.

E idli: 'error (v. misread as -) for evd:-; qv.; 'to collect, gather up'. Pec. to Uyg. The statement in TT V 34, note Bgo, that there is a Dev. N. idit fr. this V. in Kaj. is an error; see Kaj. III 62, footnote. Uyg. VIII fl. Bud. (just as a man who has hands, if he reaches a jewel island) kapiday tilti ertini evdige:li (idigeli) yu: 'can pick up jewels to his heart's content' (but if he has no hands) ertini evdiluy (iduyu) umadim kuriug kalir 'then remains frustrated because he cannot pick up jewels' TT V 26, 9t-3; evdililer (idilder) yildilar 'picked up and collected' Sin. 627, 17; 642, 4.

D 1 ota: - Den. V. fr. 1 ota:; survives only(? in NE Tuv. oda-: Pol. 299; the alternative form otla:-; first noted in Caq. xv ff. as ota:- San. 61r. 27 survives in NE Tuv. otta-: Pol. 314; SW Osm. oda:-, Yaqma:-, Yemek xl ol otun atad: i:stal bi1-nar wa afrajag1-hatib 'he warmed himself at the fire and burnt firewood'; this is a rare word but used in these dialects Kaj. III 252 (otar, otamak).

D 2 ota: - Den. V. fr. 2 ota:; has developed two meanings; (1) 'to cut grass, etc.' in modern times usually more specifically 'to pull up weeds'; (2) 'to treat with medicinal herbs'. S.i.a.m.l.g., usually in the first sense; in SW only in Tkm. and xx Anat. SDD 1995; cf. otla:-. Uyg. VIII fl. Man.-A (and however many physicians come with their remedies) an otayu umagay 'they will be unable to treat him (successfully) M I 15, 7: Civ. ota:- 'treat (a patient) 11 26, 84 and 93; Xak. xi ol tariq otad: surnaqal-zar, wa ha wa an yagqal girmiqahu kayla yuqsidahu 'he cut the grain (crop), that is cut the crop so that it should not spoil'; also used of plough-land (al-hart) when the ears (of corn) are cut off (husi:dat'i-tru's) Kaj. III 250 (otar, otamak): KB (oh ignorant man, go and) igi:ni ota 'have your disease treated' 158; ota:q dary buirie 'treat him with drugs' 5244: xin(?): Tef. ota:- 'to weed' 230: Oguz xi (after I ota:-) and one says in Oguz emci: apar ot atad: al-tabib alacahu bi1-dava: 'the physician treated him with medicine' Kaj. III 252 (otar, otamak).

D udu: unusual Den. V. fr. 1 u: q.v.; basically 'to sleep', with several metaph. meanings; the earliest (of blood, milk, etc.) 'to clot, curdle, coagulate' must have existed in Xak., see udu:-, udu:-, etc.; later (of a limb) 'to become numb', (in colloquial English 'to go to sleep'); also, more generally, 'to become negligent or slothful'. S.i.a.m.l.g. usually meaning 'to clot, curdle'; 'to sleep' only in
NE and SW (elsewhere displaced in this meaning by der. f. as like uykula-). It is sometimes possible to be confused between der. f. and this verb and those of *əd-, which has the opposite meaning 'to awake'. Türkü viii (for the sake of the Türkü people) tüm udmamadım küntüz olurmadım 'I did not sleep by night or rest by day' I E 27, II E 22; tüm udmamad: küntüz olurmat: 'without sleeping at night or sitting down during the day' T 51-2: viii ff. ud:mgog: dğrgur: yating:lg tur:rgur: yor:uy:rm:n 'I go about waking the sleepers and rousing those who are lying down' îrB əo: Uyg. viii ff. 

Man. TT 116 (1: u): Bud. az u:di 'sleep a little' PP 53, 55; u:di yat:ms: o:lu:hi 'his son who lay asleep' U III 64, 1; yat:ptuyur erken Suv. 620, 16-17: Civ. (he must drink the medicine) ve u:di: o H I 20; u:di u:msar H 8, 41: Xak. xi er u:di: di 'the man (etc.) slept' (n:ma) Kah. 113 259 (ud:st, udm:sk); KB (God does not walk about or lie down or ud:maz 17; many o.o. xix Tef. u:di:-, uz:-, uyu- 'to sleep' 32, 322, 324: xiv Mañ. na'asa to doze uy- (uy:uy-) Mel. 31, 15; Rif. 116, al-na'as uy:mnak 37, 3; 123; n:ma uy:uy- 41, 77; Su. 131; n:ma u:di: (sic) 115 (only); Çağ. xv fl. uyu- (p.) uy: Vel. 124 (quotation); uyu- (spelt) xwab kardan 'to sleep', also called uy:kl: -San. gcr. 2 (quotations); uy- (in the same entry as o:ya-) zasm bastan wa mud bastan 'to form a scab; to coagulate' Sgr. 18: xwar. xiiuy- (or uy:u-) 'to sleep' 'Ali 29: xiii(? ) (he pitched his tent and) sük bolup uy:ru:di 'settled down quietly to sleep' Oğ. 136: xiv u:di:-, uy:uy- 'to sleep' Qub. 155, 197; hiç u:dm:ssan 'you never sleep' Nahc. 289, 9; 

'A:q:ln u:dm:sk: 'the sleep of a wise man' (is better than the wakefulness of a fool) 423, 4: Kom. xiv 'to sleep' CCI, CCG; Gr. 264 (quotations): Kip. xiii n:ma mina'l-naw:uy:- horn. 44, 1: Bulgar. xiv u:du- n:ma and in other languages uy:uy- Id. 9 (see 1 ligt: Kip. xiv uy:uy- n:ma, and in the Türküstani language (sic) u:di:-, as we said above Id. 26: xv x:dan (of a limb) 'to go numb' uy:uy- Tuh. 159. 9.

öte:- (öde-) basically 'to carry out an obligation', hence (1) 'to carry out one's obligations to God', e.g. by offering prayer at proper times; (2) 'to carry out one's obligations to superiors' by giving what is due to them; (3) 'to pay a debt'. Survives in some SE, SC (öta-), NW, and SW languages; Az., Osm. öde-, Tkm. öde-. Uyg. viii ff. Man. (these wicked men) üç yavla: yolta əz öte ötey ur 'repay their debts (metaph.) in the three evil ways' TT II 16, 22-4; öte bërim ötemelerli er ar 'as for their paying their debts (Hend.) ditto 17, 87-7: Xak. xi əl anap alimin öte:dl: 17 da:dy:gahu 'he paid his debt to him'; (in a verse) teğrugleri 'tap:nin öte: 'he performs his duty to God' Kah. III 252 (öte, ötemek): KB mun: n:ş:k emil nete:q öte:ım 'how can I now give (adequate) thanks for this?' 390; similar

phr. 1013: tapan:sa öte: beğ tapu:qi haqqu 'if a servant is obedient, his master gives him his due' 597; a.o.o. of hazz: öte 1478, 1560, 1593, etc.: xiii(?) Tef. öde-öte- to pay a debt) dé:mel. 22, 4 (Rif. 102 bór: bér-), in:qadd:al-day:n 'to settle a debt' bór:rc öde:- 23, 8; öte:- 104: Çağ. xv fl. öte- id: kardan 'to pay (a debt), fulfil (a duty)' San. 6ir. 10: Xwar. xiii öte- 'to pay' 'Ali 49: xiii(?) kök teprik: men öt:dim 'I have given what was due to high heaven' 'Oğ. 75: xiv (whoever borrows money and fails) borc:nt ötemekke 'to repay his debt' Nahc. 409, 15: Kip. xiv asqa 'to pay a debt' dé:bul. 30v: xv asqa öte- Tu:h. 5b. 11; wa:fa ditto. öte- 38b: 8; Osm. xviii öde- (and öde-) in Rumi, ida kardan; also metaph. mukafat (to give) compensation, recompen'se' San. 6, 6v. 13.

úلتٌ- Hap. leg.; the connection of this word with últ- is obvious, but cannot be explained morphologically; Kah. clearly distinguished between the two verbs, and regarded últ- as derived from últ-; not últ-. Xak. xi o! ù:nuq últ:dl: ahrqa z:ib:la:la:bi- ba ha:ba:da wa mal:at:nhu 'he ironed the nap of the garment with an iron and pressed it flat' Kah. III 252 (ült-, últ:ml:ek).

Dis. D

ataç Dim. f. in -çı fr. atat; 'little, i.e. dear, father'; in the first two passages below the word has been read as a proper name, Taçam, but this is almost certainly an error. Türkü viii bilge: atasça yoğın koruqın: ko- [ridim 'my wise, dear father, I held your funeral feast and enclosed (?) your grave plot' Ongin 12; the word has also been restored in line 1 of the Supplementary Inscr.: viii ff. Yen. arm: atasç:ma: ağırm: (tread ağırdım) 'I have now been parted from my dear father' Mal. 32, 14: Xak. xi atasça oğul şabi mutaşayyix ha:an:nahu abi'l-quzam 'a boy who behaves like an old man, as if he was the father of the clan' Kağ. I 52.

Vu eteq Hap. leg.; neither this nor the A.N. (Conc. N.) are vocalized in the MS., but as the Suff. of the latter is -ilk the vowels must be front ones. Xak. xi eteq al-mard:na, wa hiya:l-hufrat:allati yal:ab ihul:lu:shy:n bi l-caz 'the target for throwing things, that is the hole in which children throw when playing the nut game' Kağ. I 52.

D eteq: N.Ag. f. et.; 'butcher'; this word was read ateq by Arat in KB, but the context strongly suggests that this is an error; atçi: is otherwise unknown, and etçi: n.o.a.b. Xak. xi KB (I dreamt that I was climbing a staircase and) başinda bir etçi maşa suv bürür 'at the head of it a butcher gave me water to drink' (I drank it down and then flew off to heaven) 6035; (in the interpretation) of etçi turur kör atasılgı:r atasız kiliğı ay
kılık arığ; ol etçi turur kör etilmişleriz buzuğlu yorulmuşu canlıg tirig 'that butcher, ob: virtuous man, is the one who makes those who have fathers fatherless; that butcher is the man who destroys what has been set in order and does not leave mortals alive' 6055-6: XIV Muh.(?) qasıd etçil: (cim) Rif. 157 (only); Kip. xiii al-cazzar 'butcher' etçi: Hou. 23, 21; al-tahhâm 'meat-seller' etçi: 50, 20.

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

D otiç: See otaç;.

Tris. ADC

D otaçı: Dev. N.Ag. fr. 2 otaç:-; 'physician'. L.-w. in Mong. as otaçı:şoş (Kere: 353; Haltd 79), which is prob. the origin of NE Tuv. oduçu Pal. 300; otherwise survives only(?) in SW xx Anant. otaci/otçi SDD 1064-5. Uyg. viii ff. Chr. otaçi emeti U I 7, 3 (2 ot.). Man.-A 'physician' M 15, 6; Bud. bi-bis ak-tak'ata 'all the physicians in the town' U III 45, 5; a.o. Sun. 501. 5; Civ. otaçlar baxxtlar 'physicians and religious teachers' H II 8, 25; XIV Chin.-Uyg. Dict. 'physician' otiç R I 1119; Ligeti 189; Xak. XI (after 2 ot al-daw) hence al-tahb 'physician' is called otaç: Kaj I 75, 8; I 299, 22 (ençüle); KB otaç tærdil 'the physicians assembled' 1057; n.o. 1065, 2109, 4531; XIV Muh. al-tahb otaç: (cim) Mel. 58, 6; Rif. 156; (Çaq. 18 ff. otaç yayläg 'summer station'; otaç: Ktay Name the town of an Ózbeq clan (ürise) Sun. 62r. 8; otaçi in the Mongolian language means sütabadan 'bone-setter' 62v. 7; the first entry seems to be an attempt to explain the first word of the clan name, in this context it may have meant 'pastoralist'; the last entry is the Turkish word borrowed from Mong.: Xwar. XIV otaç: 'physician' Quib 120: Kom. XIV 'physician' otaç: CGG; Gr.: Kip. xiv al-tahb otaç: Hou. 23, 9; XIV otiç: (one MS. otaç:; cim) al-tahb IId. 15; xv Tuḥ. 23b. 7 (see iççügi): Osm. XIV ff. otaçi (perhaps sometimes to be read otiç) occurs in several texts down to XVII, TTS I 550; II 736; III 549; IV 613; xvIII otiç: 'with -ç' tahtib wa caravan, (surgeon) in Pe. bizisz Sun. 62r. 11.

VUD etçilik Hap. leg.; A.N. (Conc. N.) fr. etçic: q.v. Xak. XI [etçilik 1 al-mahdil'illađı yuğlar fih'il-mardah l'l-lub'il-caus 'the place in which the target for throwing things is dug for the nut game' Kaj. I 151.

D otaçılık A.N. (Conc. N.) fr. otaççi: n.o.a.b. Uyg. viii ff. Man.-A Mirdaspat tegil-lerniş otaçılık 'the place of healing of the Mirdaspat gods' M 27, 31; Osm. XIV ff. otaçılık (or otiçlık?) 'medical treatment' in 1812 and Free text TTS I 550; II 737.

Diş ADD

A duası basically 'a handful', but sometimes used for 'the palm of the hand', which is properly ayas; had a very unusual phonetic history; under the influence of the -ti- the -d- became -v- and instead of -ỹ- and, perhaps as compensation, the -s became -ç as early as XI (KD). S.i.n.m.l.g. in a wide variety of forms, one NE Tuv. adış: Pal. 42, very archaic; some much abraded NE ausis, osis, usis; R I 81, 1138, 1140, 1772; SE Tar. osç R I 1133; NC Kir. ucç; Kzr. ursos; elsewhere usually avuç or the like. Uyg. viii ff. Bud. ayçaça aș bérmiş aduçuç suv tutmiş 'giving a palmful of food or holding a handful of water' Sun. 168, 23; Sanskrit maṣṭinda 'with a handful' aduṭ (spelt attudh) îze: [quip] IV VII 14. Xak. XI aduṭ al-haṣfa 'a handful'; one says bir aduṭ nêç 'a handful of something', that is what will fill the palm (mil'il-kaff) Kaj. I 50; awut dialect form (luga) of aduṭ for 'handful' I 82: KB ukusuz kisri bir avuçça teṭik 'a man without understanding is only a trifling intelligent' 297: XIII (?) Tef. avuç 'handful' 36: Çaq. xv ff. avuç kaff-i dast 'the palm of the hand' Sun. 35v. 2 (quotn.); in a Qasida in the Vienna MS. of KB, Malov Pınanlıtik drevneturksoi pis'mennosti 342 ff. bir avuç yalka 'as trifling wages' (God gave man a soul) 27: Xwar. xv avuç 'handful' Quib 16: Kom. XIV avuç (for avuç) 'handful' CÇI; Gr.: Kip. XIV al-haṣfa avuç (cim) Bal. 9, 13; xv gahda wa haṣfa 'handful' avuç (cim) Tuḥ. 28b. 11; gahda ditto 30b. 9; rathattu-kaff wa'l-gaṣba ayda(n) 'palm of the hand', also 'handful' avuç (sic, cim) Kav. 61; 2; Osm. XIV ff. avuç 'palm of the hand' in several texts TTS I 54; II 69; IV 289; XVIII avuç oyun, in Rümi, a kind of gambling game (qimdr) which consists in taking some things in one hand and asking 'odd or even'. If the other guesses wrong he loses Sun. 35v. 3.

Diş. V. ADD-

D atat- (atat-) Hap. leg.; Den. V. in -at-, Intrans., fr. 2 at. Xak. tay atat: 'the foal grew to maturity (taşarasa), that was reckoned to be a horse'; (prov.) tay atatça: at tumur oğul ereşçe: ata: tumur 'when the foal grows to maturity, the horse has a rest; when the son grows to maturity the father has a rest' Kaj. I 206 (verse; no Aor. or Infin.).


(D) etet- (etet-) Caus. f. of -et-, N.o.a.b., cf. ātir-. Uyg. vii irind anata: ātildım 'I had
my throne set up there' *Su. E* 8; a.o. S 10 (öğni).

D uçut- Caus. f. of uç-; lit. 'to put (someone Acc.) to sleep'; with various metaphor. meanings like 'to extinguish (a fire); to make (milk) curdle'. S.i.a.m.l.g., usually as uyut-, but NE Koib., Kaç, Sag., Şor uzut- *R I 1770;* Kak. ditto. Tuv. uçut-. *Uyg. viii ff. Civ. iğilîg!

uçultur kersîg 'you must put the sick man to sleep' *H I 23, 222;* Xak. xi ol menî: uçtit: anâmamı 'he put me to sleep'; and one says of yuğrut uçtit: rawa'ab'al-râb 'he curdled the yoghurt'; and one says of uçtitma: cabbâna'l-cubüm 'he made the curd cheese'; and one says of ot uçtit: he extinguished (atf'a'da) the fire *Kaş 1207 (no Aor. or Inf.).* bu ot ol kîslam: uçtitgam 'this drug always puts (people) to sleep' (yurqid) *I 154, 20: KB 01 otqıg suv uydısa yana tilimiznez 'if water extinguishes the fire it cannot come to life again' 2396; (carelessness) uçtur kisîg 'puts a man to sleep' 5267; o.o. 2373, 5266, 5448; xiv Muh. (mam uyû); nawa测 ama ğıyuruva uyut- *Mel. 41, 7;* uyut- *Hou. 44, 1: xv* (ragada yat-) raggada [i tea rawwabu omitted] 'i-laban 'to put to sleep, [and to curdle?] milk' uyut- *Tuḥ. 172a. 11-12;* Osm. xvi uyut- (y-witten with kdf) 'to curdle (milk)', in one text *TTTS I 725.*

Trls. ADD


Trls. V. ADD-

D adakla:- Den. V. fr. adut. Like that word s.i.a.m.l.g., in a wide range of Sec. f.s, often meaning 'to grasp, or squeeze, in the palm of the hand'. Xak. xi ol yarmak adaklaladu: hafana'l-raculu'l-dirham fi kaffihi 'the man took a handful of money'; also used for garafa'l-mâ fi yadîhi 'to scoop up water with one's hands' *Kaş. I 299 (adaklalar; adaklala: ma-k):* Çag. xv ff. awuclala- (so spelt) ba-haff-i dast giristan 'to take in the palm of the hand' *San. 53r. 11 (quotn.).*

Dis. ADÇ

adak originally rather indefinitely 'leg, foot'; in some contexts one meaning seems to be required to the exclusion of the other, in others vice versa. Became a l.-w. in Mong. as adak (Kow. 68, *Haitod* 15) but apparently only in the metaphor. meanings 'the foot (of a mountain) the end, or mouth (of a river); end; final'. S.i.a.m.l.g., usually as ayak or the like, in its original meaning; but in some languages adak was repurposed fr. Mong. with the meanings current in that language. Türkî vii Türkî boğun adak kamşatı: 'the Türki people let their feet waver' (and began to panic) *I N 7;*

same phr. but kamşat(t): *I I 30;* viii ff. Man. (seen with our eyes... touching with our hands) adakın yorîp 'walking with our legs' *Chuas. 314;* (his clothing) bastan (ne) adak(k)a teği 'from head to foot' *M I 5, 13;* Uyğ. viii ff. Man.-A. (as the eye is dear) adakka 'to the legs' (and the hand to the mouth) *M I 23, 5;* a.o. 17, 19 (1 usj): Man. bastın berû adakka teği 'from head to foot' (perhaps metaph. 'from beginning to end') *M I 30, 24-5: Bud. el'ûn adakin begin 'binding him hand and foot' *PP 63, 5;* (of a bull) tört adak 'his four legs' *do. 65, 5;* o.o. *U I 24, 2; U III 35, 10; TT VII (several):* Civ. adak ağırgıka 'em a remedy for a pain in the legs' *II I 137;* a.o. *TT I 198 (apam);* (in certain circumstances) Bulmuşka ton etik adak baş bérmezmen 'I shall give Bulmuş no clothing or footwear at all' *USp. 51, 7 (adak baş seems to be attached ungrammatically to the previous words);* o.o. *H I 30, 189;* *TT VII 21, 4: 25, 4: XIV Chiz.-Çyz. Dict. 'his foot' adakı Ligeti 125: Xak. xi adak al-rid 'leg, foot' *Kaş. I 65;* ayak al-qadam 'foot' dialect form (laqâh) of adak I 84; in the Chapter on phonetics I 32, 3 ff, it is said that the Çigîl and other (genuine) Turks call al-rid adak and some Kipçak, the Yemic, Suvar, Bulgar, and other peoples stretching to al-Rûs and al-Râm call it azak, and (by implication) the Yûgma; *Tuksi,:* (other) Kipçak, Yabaku, Tatarr, Kây, Çumul and Oğuz ayak; about 40 o.o. of adak, usually al-rid or al-qadam, nearly always spelt adak: *xii(?)* Āt. (by fate the thorn pierces) adakkâ the 'foot' *555: Tej. adak/ayak 'leg, foot' *49, 44: XIV Rfd. adaq (mis-spelt adoq) 'foot' *R I 478;* Muh. al-rid ayâg *Mel. 48, 6;* ayak Rif. 142; in the phonetic passage *Mel. 7, 9-11;* Rif. 79 (which is corrupt and should be restored as follows) it is said that the Turkistanî call al-qâb 'leg' adaq/adâq and the Turks of our country ayâq/ayaq: Çag. xv ff. ayâq/ayak piy 'foot' *Vel. 39;* ayâq/ayaq pâ *San. 57r. 5* (quotn.); adak (nic) 'a wooden object (çibi) like a cart which they make for children, so that they may be put into them and learn to walk' *33r. 29 (no doubt the Mong. l.-w. repurposed): Xwar. xii ayak 'foot' *Alt. 13: xii(?)* adakl adakî teği 'his legs were like an ox's legs' *Og. 12;* a.o. xiv adak 'leg, foot' *Og. 3;* ayak do. 6; *adak MN 109;* ayak do. 115, etc.; (he walked looking at) adakna 'his feet' *Naḥ. 237, 12: Kip. xii* (after a list of parts of the leg) macnu'u'l-rid 'the leg as a whole' *ayak Hou. 21, 9;* xiv adak al-rid in Bulgar, elsewhere pronounced ayak *İd. 9* (cf. 1 idi; uçut-); xv al-rid ayâg *Kav. 61, 9: rîc ayak Tuḥ. 16b. 8: Osm. xiv ff. ayak in numerous phr. and idioms *TTTS I 54-7;* *II 71-5;* *III 48-51;* *IV 51-6.*

1 adîg 'bear' (animal). S.i.a.m.l.g. in various forms, usually ayâf/aya, cf. *Shcherbak,* p. 130; sometimes also with metaph. meanings like 'the constellation of the Great Bear', and, in Osm. 'a clumsy fellow'. Cf. 2 apar. The Mong. equivalent *otge* is mentioned, as such, in
D 2 ádg Dev. N./A.S. fr. 2 *ad-, which survived as *ay to 'make (someone) sober' in SW Osm. TTS II 82; III 54; originally lit. "sober", that is not drunk; later sometimes metaphor. 'sober-minded, sensible'. S.i.a.m.l.g., usually as ayik or the like, except SE, SC where it has been displaced by Pe. huyar. Xak. XI ádg al-sâhi mina-l-suhr 'sober (free) from intoxication'; hence one says esrûk ádg 'drunk and sober' Kat. I 63; XII (?) Tef. ádg 'cautious': XIV Muh. al-sâhi ayik/ ayuk Mel. 55, 11; in Rif. 152 wa-l-hâzim 'and resolute' is added and the word mis-spelt 'ayâq, xv ff. ayik huyâr 'sober' Vel. 39; ayik/ayik huyâr San. 57v, 10; (Xwar. xiv ayilik 'sobriety' Quetb XIV); Kip. RDI al-sâhi (opposite to 'drunk' esrûk) ayik Hou. 26, 15; XIV ayuk al-sâhi Id. 26; xv ayik Tuh. 22b. 4; 47b. 12; Osm. XIV ff. ayi(g)ayik 'sober' in several texts TTS II 78; IV 57.

S âd[a]k See âd[a]k.

D âd[a]k Dev. Pass. N./A.S. fr. 1d.; lit. 'sent', hence 'sacred' in a more general sense; the phr. âd[a]k 'the sacred favour of heaven' was early adopted as a royal title by some tribes; in course of time its origin was forgotten, and in San. it is spelt i:dk and given a false etymology (see I ldk). Survives in various forms, i:dk, i:dk, i:zik, etc. in NE, NC, and SW xx Anat. SDD 777, 1098. Türkü vili (the Türkü divinity on high thus set in order) türk uâd yêr: suvî: the sacred Türkü territory 'I 10, 10; i:dk yer suv II 25; T 38: i:dk ûtkên yîs the sacred ûtkên mountain forest 'I 23 (II 10); Basml uâd[k]ut 'the i:dk cut of the Basml' II 25: i:dk baq a place name II 25: Uyêg. vili uâd baq kêlînte: 'west of the Basml Baq' Sh, 6; VIII ff. Man. uâd kañîmiz 'our sacred father' TT III 18, 20; o.o. do. 57, 13; TI (Ii)gîmiz i:dk cut 'our king the i:dk cut' M III 35, 9, 14 and 19; i:dk ûnîn 'the sacred throne' do. 15, 18. Bud. 'i:dk sacred is fairly common, Sun. 349, 3; 447, 15; USp. 43, 8; Civ. USp. 40 and 41 are documents of a late period addressed to i:dk cut tegrikê nimêz: O. Kir. ix, ff. 82 yerim i:dkûn 'my own land, my sacred land' Mal. 42, 1: Xak. i:dk hull yay muñbarak 'anything blessed'; its origin is that any animal which is set free (yusayyah) is called i:dk; its back is not loaded nor its udders milked nor its fleece shorn because of a vow incumbent on its owner: i:dk taq; al-càhûlûl-mânîl-tavage 'an inaccessible long mountain' Kat. I 65: KB i:dk kut 'the blessed love of heaven' (not as a title) is fairly common, 343, 354, 1335, etc.; i:dk cut is used in other contexts, eg. of begûk 1960: XIV Muh. (?) al-qâdâ wa-l-qadr 'destiny, fate' Iyik Rif. 189.

?D otaq (i:daq) originally a small temporary building. S.i.a.m.l.g., the idea of temporariness prevailing in NE and SE, and smallness elsewhere. Morphologically a Dev. N. in -g, possibly fr. i:ota- with the connotation of a place to light a fire in (see Muh. below). The Osm. form oda suggests a connection with Kat. and so I ot (otd). See Dorper II 489. Xak. XI otaq:i:ka: òpekâlêp sêse: sôzlemekêdik (sîc, òpekâlêp, sêse: sôzlemekêdik): òpekâlêp 'alâl-oqânûntî fi-pêyama fâmê takallama ba'dahu ma:al-çund 'he got angry with his neighbours in the tent and thereafter did not talk to the army' Kat. III 208, 13; n.n.e.: KB (he became acquainted with people and otaq: t Swift 'took a small house for himself' 499; ûte otaq: isî 'if he puts his domestic affairs in order' 2562: XIV Rhg. (if you leave Joseph) otaq:da in 'the tent' R I 1104: Muh. al-matogid 'fireplace' otaq: 'Meh. 76, 10; Rif. 180 (there may be a small omission here, ocaq: translating al-matogid and some Ar. word to be translated by otaq:); Çag. xv ff. otaq:jotak sanâ:ya-i nîsyân 'dwellings house' abbreviated in Rim 102: 628, 8: Xwar. xii otaq 'tent' 'Ali 12; XIV ditto Quetb 120; Kip. xvi otaq is used for al-sayyma 'tent' and al-wat:an fi-l-bariyîa 'a place where one lives in the desert'; they say otâq: kana: ayna mansûbîl 'where do you live?' Id. 15: Osm. xiv ff. otaq:jotak (possibly taken from some cognate language) occurs at all periods with the specific meaning of a 'tent belonging to a distinguished person' TTS I 551; II 737; III 550; IV 613: oda (sometimes in xiv oda: II 716) meaning more vaguely 'tent, dwelling', is also common I 535; II 715-16; (but most of the occurrences of oda in TTS are the Dat. of 1 ott (od):) xvi oda (spelt both with final a and final h) in Rûmî, abbreviation and corruption of otâq xîna wa sanîyî 'house, dwelling' San. 66v. 15 (quot.).

D uâd N./A.S. fr. uâd: 'sleepy, asleep'. N.o.a.b.; in the medieval period displaced by uyyuk (a contraction of *u:du:gu; or the like) which occurs in Xwar., Çag., Kom., and Osm. fr. uâd onwards and s.i.a.m.l.g. Not to be confused with uâd which has exactly the opposite meaning. Uyêg. vili ff. Man.-k A manûnîgan kirm ûrêk uâdêkan saklama:na: mera:ger bu bir ûqûrûhûm dinkuri tegrikê 'strive to keep yourselves from long sleep for this one God of the majesty of the
faith who rouses (men)’ M III 9, 6-8; Bud. Sanskrit styānamādhamaca ‘inertia and apathy’ udk (spelt udk) u yeme TT VIII A.13; (another danger is this) talim balik udk erken saklamadın tuşar akşun kemli birle sıprür ‘you may inadvertently bump into a predatory fish (Sanskrit makara) when it is asleep, and it will swallow everyone including the ship’ PP 17, 1; Xak. xi al-raculul’-twasmán, ‘a sleepy man’ is called udk er Kaş. I 65; KB negü ol igiigator udkuq neteg ‘how is your illness, and how are you sleeping?’ 1069 (the two best MSS. read uykuq and this may be the right reading).

D oğuz (odog) N./A.S. fr. *o'd*; ‘awake, alert’. Apparently survives only in NE Tuv. oduğ. There must have been an alternative form *odag* which survives, perhaps in Xwar. xiv oyağ Qub 115; Nahi. 15, 9 and certainly in SC Uzb. uyğok. Uyg. viii ff. Bud. Sanskrit jāgaraṇ ‘for the man who is awake’ oduğ (spelt otoq) ermekte: eyen TT VIII E.24-5 (damaged); Sanskrit pratitājāraṇa ‘let him be awake’ oduğ (spelt odhauh) erkülüük ol do. E.41: Xak. xi oduğ er al-raculul’-yaqṣdān ‘a man who is wide awake’; and they call a man with an alert mind (al-raculul’-mutayyayiqul’-galb) oduğ köppülg er, that is ‘an intelligent man’ (al-raculul’-fatin) Kaş I 63; KB sak tur oduğ ‘stand up alert and wakeful’ 1452; a.o. 2354: XIII (?/114) Tef. odağ ‘wakeful’ 233.

D uguğ N. A. fr. u'dj; ‘obedience, respectful service, the like. N.o.a.b. in the Hend. tapig uguğ. Uyg. vii ff. Bud. (then for seven days the prince) lülap tapig uguğ aşadi enjoyed the service and obedience of the dragons’ PP 50, 4-5; tapig uguğ egülmeser ‘if he does not diminish his service and obedience’ U 115, 12-13; ötted eriğledi tapig uguğ kifüka ‘he advised and exhorted them to give service and obedience’ TT VII 14, 3; o.o. U 126, 1; U IV 48, 76.

D oduğ N. fr. 1 ost (od); Survives only(?) in S.E. Türk. otkak ‘dry shavings, etc. sold ready packed for kindling material’, Shaw 17. Xak. xi oduğ, al-qua mini-ndar ‘a firebrand’ Kaş. I 95; otuğ oduğ birle: ögürmes: ‘you cannot put out a fire with kindling material’ I 177, 5; a.o. I 248, 6 (evrigis); in the last two occurrences mis-spel oduğ.

D atğa:k Hap. leg.; Dev. N. fr. at- but with no close semantic connection; as according to Brockenmann, para. 52a., this suffix is particularly used for plant names, the second may be the original meaning and the others metaphor. extensions. Xak. xi atğa:k al-suñar wa’l-qaułcuc ‘bole, colic’; and a plant (nbat) with yellow flowers is called atğa:k; used metaphor. for any face which is yellow with grief (sifarra mini’t-huz) Kaş. I 118.

D atka:g Dev. N. fr. *atak*-; used to translate the Bud. (and later Man.) technical term tidalpa ‘attachment (to this world)’; a 1.-w. with the same meaning in Mong. (Kote. 62, and, with altered meanings, Haltd 10). Survives only(?) in NE Tel. R I 464; Tuv. Pal. 71 atka:k ‘the barb of a fish-book; the gills of a fish’. Uyg. viii ff. Man. (you have turned mankind away from evil deeds and) yəşənniç iliiniç atka:gin ‘from the attachments which fasten and tie them (to this world)’ TT III 27-8.

VU utgun Hap. leg. Xak. xi utgu:n ‘a broad strap on the left side of the saddle to which the buckle (halga) of the girth is fastened and secured with its tongue’ Kaş. I 107.

adğir ‘stallion’. A very early (First Period) l.-w. in Mong. as acirga. S.i.a.m.l.g., usually as ayyir or the like, see Schcherbak, p. 87. Acirga is listed in San. 32v. 5 specifically as a Mong. word meaning nor ‘male’ that is fah ‘stallion’; the latter word was corrupted to ful ‘horse-radish’ in some intermediate authority, and the word with that meaning appears in some later authorities SS. 5; R I 510; Sami 22, etc. See Doeser I 648. Türkü viii ak adğir ‘a white stallion’ / E (35), 36; viii ff. orgürine: kutlug ad gürg men ‘I am a stallion fortunate in this stud’ Irk 66. Uyg. viii ff. Civ. adğirmi sıprürin alıp ‘take the sinew of a stallion’ H I 76: xiv Chin.-Uyg. Dict. ‘stallion’ R I 15; Ligeti 127: Xak. xi adğir fahili-çayli, ‘stallion’ Kaş. I 95; many o.o. KB adğir is mentioned as the name of a star, possibly Sirius, in 5676, 6220: XIII (?) Tef. adğir ‘stallion’ 40: xiv Muh. al-hişan ‘stallion’ ayğir Mel. 69, 12; Rif. 170; al-fargadın, ‘and y in Ursa Minor’ ak ayğir 79, 10; 184: Çağ. xv ff. ayğir fahi-i nor ‘stallion’ San. 57r. 28: Oğuz xi (in an Oğuz proverb) ayğir fah Kaş. I 122, 16: Xwar. xii(?) ayğir ‘stallion’. Oğ. 373, and o.o. of ak ayğir: Kip. xii al-fahi ayğir Fau. 12, 6; XIV al-fahi-çayli. Id. 27; al-fari’-yan minha. ‘Sirius’ ak ayğir Bul. 2, 14; xiv al-fahi ayğir Kav. 61, 20; hisan ayğir Tuh. 135. 3.

D. V. ADG-

D atik- (adik-) Intrans. Den. V. fr. 1 a:t (a:d) lit. ‘to be named’, but usually ‘to have a (good or bad) reputation’. Survives only(?) in SW xx Anat. adik-attik- ‘to have a good, or bad, reputation’ SDD 71, 124: Xak. xi KB atkumuq isiz ölse ‘if a notorious sinner dies’ 246; similar phr. 928: Çağ. xv ff. atgiq adlanum ‘named’ Vel. 6: atik-kämeсоедин wa mağvir yudan ‘to have a name, be famous’ San. 3or. 11 (quotns.).

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

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

S utğan - See увтан-

D atğar - Trans. Den. V. fr. 2 at; 'to help (someone Acc.) to mount a horse'. Survives with the same and extended meanings like 'to see off (an honoured guest)' as atkar- in NE Leth., Tel. R I 464; NC Kir. Xak. x1 ot mani atğardi: 'he helped me to mount ('ala rukib) the horse (etc.)' and made me mount' (arka- bani) Kaş. I 225 (atğarur, atğarmak): x1(?) Tef. (Pharaoh) çerîg atğardi 'made his troops mount' 63.

(?D) odğar- prima facie a Den. V. in -gar-, but there is no trace of *odj; 'to recognize (someone Acc.).' Survives, with much the same meanings, as oyğor- in NE Tel. R I 971, and NC Kir. and uyğar- in Xaz. Xak. x1 ot an: kédın odğardi: 'arafahnu b'd taafakkur wа madda 'he recognized him after a moment of reflection' Kaş. I 225 (odğarur, odğarmak).

D otğar - Trans. Den. V. fr. 2 ot; 'to pasture (an animal Acc.),' to drive (it) out to pasture'. Survives in NE otkar-ottar- R I 1111, 1115; Khak. otxur- Bas. 132; and SW (all) otar-. Xak. x1 ol at otğardi: ra'atl-faras 'he pastured the horse (etc.).' Kaş. I 225 (otgarur, otgar mak): x1(?) Tef. otğar- 'to pasture' 239; Osm. xiv ff. otar- 'to pasture' and occasionally, fr. xvii onwards, 'to poison'; c.i.a.p. TTS I 552; II 738; III 550; IV 614.

D odğur- Caus. f. of *odj-; 'to wake (someone Acc.).' Survives only in NE uskar-uskur- R I 1747-8; Khak. usxur- Bas. 252 and SW Osm. uyar-; Tkm. uyar-. Other languages use some form of *odğat- (Caus. Den. V. fr. odğuğ) which first appears as oyğat-(oyjat-) in Xwar. XIV 1115; Çağ. xv ff. San. 92, 26; Kip. xv Tuh. 6a. 5. Türkü viii ff. IrkB 20 (udj-); Uyğ. viii ff. Man.-A katağlanturdi sõkanturdi odğurdi 'he made them strive and be vigilant and woke them' M I 13, 4-5; öztültügg odğuruğ 'rousing the souls' do. 26, 12; a.o. M III 9, 8 (udik): Bud. köpülgirmek basa basa (sur) odğurdaçi üçün 'because heroused the thinking process more and more' TT I 24, 77; Xak. x1 ol mani odğurdu: ayagugun mina-mincümi 'he aroused me from sleep' Kaş. I 225 (odğurur, odğurmak); about a dozen o.o. mainly as examples of congjugation; ol meni: oyğurdi: 'he woke me', dialect form (hugoy) of odğurdi: I 269 (oyğurur, oyğurmak); KB (the warning of time) mênı odğuru bërdi 'roused me' 5690; a.o. 6637.

Tris. ADĢ

D atakči: Den. N. fr. ata.; pec. to Kaş. Xak. x1 atakči: yu abati 'father!'; kuhmac tac-tac 'a respectful word' Kaş. I 136; -kit a suffix expressing respect (蒝) attached to terms of relationship (asma'll-atqahta); hence one says atakči: yə ubbayy (and anakč: yə umayma) III 212.


D atkağlığ P.N./A. fr. atkağ: Survives in NE Tuv. atkağlıg 'barbed' (hook, etc.) Pal. 71. Uyğ. vii ff. Man. atkağlıg fişnilyğ meniller 'pleasures of the senses which attach (men to this world) TT III 121.

D aďağiğ P.N./A. fr. ađak: 'having legs, or feet'; usually with a qualifying word 'having (so many) feet', etc. In one form or another s.i.a.m.l.p. Türkı vii ff. Man. (if I have offended against) ek aďağiğ kHzike 'two-legged human beings' (or four-legged (tört butlıg) animals) Chwu. 80: O. Kir. ix ff. tört aďağiğ'; yklkım sezik aďağiğ barırmım 'my four-footed livestock and my eight-footed goods' Mol. 10, 10; sekiz aďağiğ barım do. 11, 3; 42, 6 (the reference is perhaps to eight-wheeled wagons or eight-strutted tents): Xak. x1 aďağiğ nep şay' dü rícı 'a thing possessing legs' Kaş. I 147: KB karmağ üç aďağiğ 'everything with three legs' (is stable) 802, 804; XIV Mhılı gətəl-tarba'a 'four-legged (animals)' dörd uylgu: Mel. 45, 6; Rif. 138 (second word corrupt).

D aďaķl A.N. (Conc. N.) fr. ađak. Survives in SW Osm. ayalkiķ 'stilt; anything used as a foot or leg'. Xak. x1 aďaķl al-rəşabu'ltəli yutxaxad minhă sǐqul'-arıs fi-lfurıdim 'wood used to make vine-trellises in vineyards' Kaş. I 149.

D aďişğ P.N./A. fr. ađiğ; 'possessing, or full of, bears'. In one form or another s.i.m.m.l.g. Xak. x1 aďişğ təqı 'a mountain with many bears' (dibba) Kaş. I 147.

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

D oduğ P.N./A. fr. oduğ; 'wakefulness, alertness'. Survives only (?) in NW Kax. uyawılık. Xak. x1 oduğluq al-tayaqqus fi'tumur 'alertness in affairs' Kaş. I 149: KB oduğluq bu salkınq oğli ğeren 'men praise this alertness and watchfulness' 442; o.o. 440 (spurious), 2353; Xwar. xiv tinle oyağlık kilmaktık 'keeping watch at night' Nahe. 313, 7.

D Ḫıqluķ Hap. leg.?; A.N. fr. Ḫıq (udik). Xak. x1 Ḫıqluķ (mis-spelt with -d-) ġfaqatı-insan 'ani-l-say' wa tanaqum 'anhu 'a man's negligence and inertia regarding something' Kaş. I 149.

D atkaç üz Hap. leg.; a dubious word which occurs as a v.l. of atkaç üz in Uyğ. viii ff. Bud. TT VI 362, and is prob. only a scribal error for that word.
D atkangû: N./A.S. fr. attan-; 'attachment (to this world)'; practically syn. w. atka:q. N.o.a.b. Uyûg. viii ff. Bud. alti kaçığlınnar alti atkangûlûnu ezûkûn 'the deceitfulness and falseness of the six objects of sensual perception and the six attachments (to this world)' Siv. 371, 7 ff.; o.o. U II 10, 19, and 26 (mis-translated and mistranslated); TT VI 189 (v.l.).

D atkanguluksuz Priv. N./A. fr. an A.N. of atkangû: N.o.a.b. Uyûg. viii ff. Bud. atkanguluksuz yokûg bildiler uktîlar 'they knew and understood the nothingness (Sanskrit sûnyatâ) which is free from attachment (to this world)' TT VI 462 (and see note thereon); a.o. Siv. 60, 8 (I bgd.).

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

D adgûrak Dim. f. of adgûr; properly 'a young stallion'. Survives in NE Alt., Leb. aygûrak R I 16, 17; Bar. aygûrak do. 17; NC Kir. aygûrak do. 16, in this meaning. Kaç.'s meaning is otherwise unknown. Xak. XI adgûrak al-'a şam mâna'l-wûlû, wa huwa bi-munzilâtî'l-kabûfl lî'l-sîyâfî 'the white-footed antelope'; it is in the same relation (to the doc) as the ram to the nanny-goat Kaç. I 144.

D odgûrak N./A.S. fr. odgûr-, sometimes used as an Adv., cf. odgûrati, q.v.; the two words appear as alternative readings in the MSS. of TT VI. Basically the meaning must be 'rousing' or the like; applied both to human actions (preaching, etc.) and human sensations (perception, feeling, etc.), in the latter case perhaps best translated 'vividly, convincingly', or the like. Pec. to Uyûg. Hitherto transcribed utgûrak, or more recently odgûrak, and translated 'completely', but these seem to be errors. Uyûg. vii ff. Man. (thus long and continuously you have wrought great benefits; by virtue of your good deeds) odgûrak burxan [kutun butunûz?] 'you have convincingly [attained the blessed status of?] Prophet' TT III 105: Bud. (then after reflection) odgûrak tuyûdun 'I vividly perceived' U II 5, 16 and 4, etc. (tuy-); (my dear son hear) menîî odgûrak sâzûmîş savâmîn 'my rousing words' U III 82, 11-12; o.o. U I 34, 18; U III 80, 25; Tîg. 50b: 6 (see note); TT VI 279 (see note for o.o.); Hien-ts. 318; 2084: Civ. odgûrak (spelt ogûrâk) çivsagûn şor yazlàg kurûg aşlar 'startlingly acid, salt, oily, and dry foods' TT VIII 1.19.

D adgûrîlik A.N. (Conc. N.) fr. adgûr. S.i.a.m.l.g. except? NW usually as aygûrîlik meaning 'the behaviour of a stallion'. Türkî vii ff. (the beg visited his horses; his white mare had just foaled) altûn tuynu gàg adgûrîlik yara:gay 'the golden-haired stud will flourish' TrkB 5.

Tris. V. ADG- D aðadêkla: Den. V. fr. aðak. S.i.a.m.l.g. as ayakla-, etc. with a wide range of meanings, 'to fit legs (to furniture); to trample on; to wade; to give (someone) a leg up on to a horse; to measure in paces', etc. Xak. XI ol an: aðadêkladd: 'he struck him on the leg' ('ala riclîhi) Kaç. I 304 (aðadêklar, aðadêklama:k).

D(S) aðakla: Den. V. fr. aðuk (aðduk). Pec. to Kaç. Xak. XI ol an: aðadêkladd: istataçahu li-kawinhî machîl 'he found him strange because he wasj unknown to him' Kaç. I 304 (aðadêklar, aðadêklama:k); kûrûp sînî: aðadêklad: translated nazala alayîhî qâlata:n(t) ta'acca bahmu wa'staçara 'he stopped suddenly before it, and was astonished by it, and found it strange' III 339, 19 (mis-spelt aðadêklad:; the translation should be 'when he saw the army, he was astonished').

D uðikla: Den. V. fr. uðik; 'to be sleepy, drowsy', as opposed to uðin-: 'to sleep, go to sleep'; later in languages in which uði: became obsolete it took the meaning of that verb. S.i.a.m.l.g., except NW?, often in much abbreviated forms like uxta: uxta: Uyûg. viii ff. Civ. (his stomach swells) başî têzûnûr uðiklar: 'he is dizzy and drowsy' TT VIII 1.8: Xak. XI yâgî: beâ:ðîn uðiklad: al-'aduwwu ayaçahu sîma min huðûrî'l-âmir 'the enemy were drowsy and unaware of the presence of the beg' Kaç. III 339, 18; men uðikladim wasantu 'I was drowsy' III 349, 3 (a.o.o. in a conjugal para.); n.m.e.: xIII(?). Tef. uklâ- 'to sleep' 325: Kip. XV nâmî 'to sleep' uykula- Tuh. 37a. 5.

D aðadêklan- Refl. f. of aðadêklâ:-; 'to have legs; to stand, or move on one's feet'. Survives in NE Khak. azaxtâna: NC Kax. ayaçkâna: SC, NW, SW ayaklan- Xak. XI aðadêklad: nec: 'the thing possessed legs' (ricî); prov. alcim keç kalsâ: aðadêklan: 'if a debt remains unpaid for a long time, it acquires legs' (ricî); that is the creditor sends to ask for it Kaç. I 293 (aðadêklan, aðadêklama:k- sic).

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

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

Dağğılan- Refl. Den. V. fr. ağırır. Survives only (?) in SW Osman ağırlan- ‘to become, or behave like, a stallion’. Xak. xi tayı ağırlandır: fa’ala’l-muhr fi’la’l-fahl ‘the colt performed the functions of a stallion’; also used of mares when they acquire (sərat gəwit) a stallion Kaş. I 313 (dağğılanur, ağırlanmak): Osman xvi ağırlan- (of a colt) ‘to become a stallion’ TTS I 77.

Dis. EDG

etek originally ‘the skirt’ (of a garment); hence ‘the edge’ (of a skirt) and metaphor, ‘the edge’ (e.g. of a plain, the shore, etc.). S.i.a.m.l.g. Xak. xi etek al-dalyl ‘skirt’ Kaş. I 68; KB kara tūn körtürmiş etekin őrü ‘the black night lifted its skirts’ 3952; xiv Muh. al-dalyl etek Mel. 66, 15; etek Rif. 166: Çağ. xv ff. etek qəfən əteki dənə man na’sina ‘the skirt of a robe’ Vel. 47; etek dəmən, and metaphor, dəmən-i kül va kandar-ı səbəh ‘the skirts of the mountain, the edge of a plain’. San. 95v. 7 (quotn.): Xwar. xiv etek ‘hem’ Qutb 53: ‘the child’ seniq etekindən ulalayg ‘will grow up under your care’ Naḥc. 178, 12; Kip. xii al-dalyl etek Hou. 19, 1; xiv ditto Id. 8; xv ditto Tuh. 15b. 7: Osman xiv ff. etek ‘skirts; edge’ in one or two typical contexts TTS I 284; II 406.

etiq (edik) Dev. N. fr. ét- (éd-); like that verb it has more than one meaning. Survives only (?) in NE Tel. eduf ‘act, action’ R I 860; Tuv. edig ‘correction, rectification’ Pal. 576; SW xx Anat. ed ści ‘performances, events; method of construction’ (and other meanings) SDD 505. Uyg. viii ff. Bud. etiq, by itself, normally means ‘ornament’ e.g. etzındekli ’étqileri barça yankıra turur ‘all the ornaments on her body tinkled, jingled’ U II 24, 5; a.o. do. 40, 108 (uçruş): Süt. 71, 19; but in Hiu-en tsunami 132 (6d) ‘machine’—etiq yaratığ, too, normally means ‘ornament’ e.g. (baths, perfumes) Sanskrit vibhutiβa ‘personal ornaments’ etiq yaratığ: TT VII D.13; Sanskrit bhar-
anabhiṣaṇa ‘adornments and ornaments’ ditto, do. 38, 9 (you appear) etiqin yaratığın etinişmiş yaratınmış ‘adorned (Hend.) with ornaments (Hend.) TTX X 476; but has other meanings; etiqulat ediq etiqi etiq yaratığ eşmek kaqan etik tülbül etiq ‘all created things, the body and so on, which have been exalted are said to be destined by nature to fall and lie on the ground’ U III 37, 14-16; in two phr. in TT VI the meaning is less certain, ne törülüq etiq yaratığ bar erser ... eteq tertler 133-4; and etiq yaratığ kiqalı sakınsar 452-3 possibly ‘whatever the undertaking was, they undertook it’ (without con-
sulting soothsayers and astrologers), and ‘if you contemplate some undertaking’ (you must first recite this scripture), but they might mean ‘whatever (manufactured) article they made’, etc.: Civ. altun etiq eligidə teÊgysen ‘you will hold a gold ornament in your hand’ TT VII 30, 9; taq tört uluqqen etiq ‘the external ornaments of the four great ones’ do. 41, 17-18;—etiq (sic) tilek bulgułuk sarş ‘it is difficult to achieve one’s undertakings or desires’ TT I 221-2 (perhaps an error for etiq): Xak. xi KB etiq is fairly common in the phr. etiq elin ‘to attend to one’s business, carry out one’s undertakings’ 462, 475, and etiq kil- 258, 6091, etc., and occasionally occurs by itself with the same meaning, e.g. 777.

etik (ödek) Dev. N. fr. öte- (öde-); survives in SW Osman ödek ‘indemnity, compensation’. Uyg. viii ff. Man.-A (then the unfortunate human beings) kentli körmiş ötekini emğekin ‘because of the retribution?’ and sufferings which they have experienced’ M I 9, 7-8: Man. TT II 16, 23; 17, 85 (öte-): Bud. ötek bəirimic ‘obligations’ TT VII 40, 72-3; a.o. Swu. 6, 17 (ötekic): (Xak.) xiv Muh. cıza va adə ‘repayment, payment’ ötek Mel. 44, 16; Rif. 138: Çağ. xv ff. ötek adə San. 62r. 11: Osman xiv ff. ödek ‘debt, compensation, penalty’ c.i.a.p. TTS I 557; II 742; III 553; IV 618; xvii ödek ‘(w. -k) in Küm adə va guzaric ‘payment, a sum paid’; metaphor. mucediz ‘compensation’ San. 60v. 17.

D ötek (ödek) Dev. N. fr. öte- (öde-); survives in SW Osman ödek ‘indemnity, compensation’. Uyg. viii ff. Man.-A (then the unfortunate human beings) kentli körmiş ötekini emğekin ‘because of the retribution?’ and sufferings which they have experienced’ M I 9, 7-8: Man. TT II 16, 23; 17, 85 (öte-): Bud. ötek bəirimic ‘obligations’ TT VII 40, 72-3; a.o. Swu. 6, 17 (ötekic): (Xak.) xiv Muh. cıza va adə ‘repayment, payment’ ötek Mel. 44, 16; Rif. 138: Çağ. xv ff. ötek adə San. 62r. 11: Osman xiv ff. ödek ‘debt, compensation, penalty’ c.i.a.p. TTS I 557; II 742; III 553; IV 618; xvii ödek ‘(w. -k) in Küm adə va guzaric ‘payment, a sum paid’; metaphor. mucediz ‘compensation’ San. 60v. 17.

VUD üldig Dev. N. fr. üld- ‘passion, sexual desire’. N.o.a.b., Xak. xü üldig (sic; ‘error) hıyaçaunu-l convoluted ‘intensity of passion and love’ Kaş. I 69; üldig al-saqq idl-ı-mahbub avı-l-watan ‘passion for one’s beloved or one’s home’ II 311, 25 (kornit-) 4 o.o. translated al-saqq: KB üdiligimler ucșun ‘may my passions fly away’ 6300: xiv Muh. (?) tavaccu’l-l-ısq ‘the pangs of love’ Üyņg. Rif. 144 (only): Xwar. xiv üldig ‘passion’ Qutb 121.
DIS. EDG

D 1 ötük N./A. Ac. fr. I ötük; w. various meanings. Survives in NE Kumd. edëg.; Tel. ödül; R I 860, 1279; Khak. ötük Bar. 138, 'sharp, pointed', and perhaps SW xx Anat. ötük (so many) 'times' SDD 1120. Xak. xi ötük al-hayda 'diarrhoea'; hence one says aapar ötük tuttu: 'he was seized with diarrhoea' Kas. 68: Çağ. xv ff. ötük ('w.-k'). 'geom' 'past' Vel. 90 (dubious, not in San.).

dëgü: 'good' in every sense of the word, of (people) 'morally good'; (of things) 'qualitatively good, serviceable'; (of fortune, etc.) 'good'. Older than the more or less synonymous yaxsë, q.v. S.i.a.m.l.g. except SC, but rare in NE (only? Tuv. eki) and SÈ. Modern forms vary eziğ, lüzig, eyl, lyl, etc. Türkî viii edëgü: bîlge: kışlîg 'good, wise men' I S 6, II N 4; edëgü: ağı: bûrûr: 'they give goodly treasures' I S 7, II N 5; a.o.o. viii ff. edëgü: 'good', and yavlak or yavîz 'bad' are the terms used to classify the omens in IrkB; Man. edëgü anrûg 'good and evil' Chuaus. I 27-8; edëgü kilinçg 'doers of good' Chuaus. 70: Uyğ. vii ff. Man. edëgü 'good' is common TT III 38, etc.: Bud. edëgü 'good', usually in a moral sense is very common; edëgü oglî 'having good thoughts' is a common laudatory phr. U I 17, 6; PP 4, 2 and passim; TT VIII B.2; O.10, etc.: Civ. edëgü 'good' qualifying a remedy, the state of a patient, etc., common in H I and II; edëgü bor 'good wine' Uşp. 71, 41; a.o.o.: Xak. xi edëgü: al-hasan 'good of anything Kas. I 114 (verse); about 20 o.o. translated hasan and xayar 'good': KB edëgü common: xii(?) At. edëgü common; Tef. edëgü, eygü common, edëgü once(?) 70, 72; xiv Rûg. edëgü R I 844, 890: Muh. al-cayyid 'good' is pronounced edëgû (so read) in Turkistan and eygû: in our country Mel. 7, 10; Rif. 79; al-gâthi 'virtuous', upright eygû: (q.-marked) 54, 15 (v.l. eyyû); 152: Xwar. xiı edêgû/eygû 'Ali 10; xiv edëgû Qutb 19; edëgû (v.l. eygû) MN 39, etc.; edëgû Nahe. 2, 15 and passim: Kom. xiv 'good' eygû/egî (? for eyl)CCI, CCG; Gr. 85 (quotns.): Kip. xıı al-cayyid eygû: Hou. 25, 10; xiv eygû xayar (MS. xayar 'generous, fine') Id. 27; (key cayyid) in Kip. eygû do. 86: xv xayar eygû (in margin eyl) Tuh. 144a. 9: Osm. xiv ff. eygû once in xiv TTS I 287; eylî fr. xiv to xvIII I 290; III 278; IV 322; eylî fr. xv onwards III 275; lîyî (?eyî) ditto I 396; lîyî (?eyî) in xiv VI 447.


(D) ötkî: the form is certain but morphologically obscure; semantically connected with öte-. Survives in SW xx Anat. ötük same meaning SDD 1120. Çağil xi ötkî: al-iwâd 'equivalent exchange'; one says bu atka: ötkî: bêردîm 'I gave an equivalent (in exchange) for this horse' Kas. I 128.

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

D ötgenç Dev. N. fr. ötgen-, q.v.; survives only (?) in SW xx Anat. ödönçi, ödögüç, ötkuç 'story, narrative' SDD 1101, 1120. Xak. x ötgenç al-hikaya 'a story'; hence one says ötgenç ötğündi: 'he told a story' Kaz. I 161 : KB (there are two kinds of good men; one is hereditarily (andin tugup) good, and acts uprightly because he is good) raki bili edği kört ötgenç bolur, isizke karılsa ol isiz bolur and one is good (only) by imitation; if he consorts with wicked men he becomes wicked 874; similar phr. regarding wicked men 877.

Dis. V. EDG

D edlik- Intrans. Den. V. fr. edğ; 'to thrive, prosper, succeed', and the like. N.o.a.b. Uyg. VIII ff. Bud. (thus if a man has not faith) ol kişi edlikü uman 'than man cannot prosper' TT V 26, 118: Civ. (the strength of ancient kings will not be beneficial (tusul-mangay) and the methods of modern sages) edikmegey 'will not succeed' TT I 107; o.o. 76, 118, 147 (ağzaran-): Xak. x KB ıslıdlik edikme ıe ne ge edlece 'wickedness does not prosper however hard it works' 347; xiv Mul. (!) ça'da 'to be excellent' edık- Rf. 107 (only).


(D) ötgen- (ötgen-) presumably Refl. Den. V. fr. 2 öttül; Kaz.'s etymology of ötün-, q.v., though implausible, confirms the connection; Ar. hahā has the same double meaning 'to narrate' and 'to imitate'; the basic meaning in both cases may be 'to tell (a story) with illustrative gestures'. Survives in NE Şor, Sag. ötken-; Tel. ötken- R I 1182-3; Khak. ötkin- 'to imitate'; SW Osm., Tkm. ökün- ditito. Xak. xı ol mappa: ötğündi: hakah fı amiri wa hahāni 'he imitated (Hend.) me in my affairs'; prov. kargaz: kazka: ötğünse: butı: sinur 'if a crow imitates (hahā) a goose (Kaz., as usual, 'duck') its legs are broken' Kaz. I 254 (ötğünür, ötğünmek); ötgenç ötğündi: hakah hahāya 'he told a story' I 161, 9: KB (whoever reads this writing to-day, knows it well) aşar ötğünür andın edği kellir 'and imitates it (i.e. acts in conformity with it) and from that good comes' 259; ukuş ötğünür kör bılıq bildüür 'understanding exasperations and knowledge makes known' 398; Çag. xı ff. ötken- ('with -k-', -lp, -dl) öykın- 'to taqlid eyle - to imitate'; öykın- 'henez' - to resemble' Vel. 80, 90 (körmen-); ötgün (spelt, 'with -k') (not SDU); ötgün (spelt, 'with -k') - kardan; Finiş translated it saqbat kardan 'to take the lead' and Tālī- 'Haravic nasıldan 'to give oneself airs'; both were wrong San. 60r. 20 (quotns.): Xwar. xııi öykun- 'to imitate' 'Ali I 51: Osm. xıff. öykün- (once in xv öykun-) c.i.a.p. TTS I 571; II 761; III 570; IV 633; xıııı öykün- (spelt) in Rimi, taqlid kardan, in Çag. ötgen- San. 92r. 14.

D edğer- Trans. Den. V. fr. edğ; survives only (?) in NW Kar. l. etker- R I 844. Xak. xı ol kicester sözüğ edğerdi: 'he heard the trivial (al-xaşis) statement, exaggerated its importance and acted on it' (wa habbarahu wa'amila bihi); this V. is usually used in the negative form (macbidaatulu); one says ol anı höher sözün edğermedil: mâ'htafa bika- mihî wa mâ bâlihî 'he did not think much of his statement and paid no attention to him'; and one says ol yavuz neğni: edğerdi: 'he repaired (aşlaha) the damaged article' Kaz. I 227 (edğerur, edgerme): edgermedip ok atar 'they discharge arrows paying no attention to the danger (lit. 'death') from them' (lâ yubâli br'il-mawt fihi) I 237, 27; edgermedip idâ lam yuhdar 'anhu wa[turka mulimâlu(n) 'if you do not beware of him (an enemy) and disregard him' II 29, 13.

D ötğür- Caus. f. of 1 ötg-; 'to cause to pass through', with various metaphor. meanings. S.i.s.m.l.g. (not SC, SW); cf. 2 ötér-. Uyg. VIII ff. Bud. ötğür- in Hien-ts., note 2104, 2 (argû) means 'to let (water) pass into (a lake)'; otherwise it is used only of mental processes, and has been translated 'to get to the bottom (of a problem)', understand it thoroughly', and 'to explain' (something to others); both meanings seem to occur; in TT VI 162-88 ötğurús ısır occurs six times and must mean 'if he can thoroughly understand' (something Acc.); bilgeler alku muni blime minimum ıstgür ötğur usar occurs six times and must mean 'if he can thoroughly understand' (something Acc.); terin yörğün ıktursar ötğürser (and understand the very deep doctrine of the root) the central phr. must mean 'and make them understand and penetrate its deep significance' in PP 74, 1 ff. (the prince interrogated certain wise men) kim yeke ötğürü umadilar 'who were, however, unable to explain'; and see ötğürü:: Xak. xı ötrürm karn ötğüril: al- mushif атлаqat-батн 'the purge loosened the bowsels'; and one says of evke: bîtig ötğüril: 'he got a letter through (anfadn) to his home'; also used of anything through anything (anfadn ısır' an ısır) Kaz. I 226 (ötğürür, ötğürmek): Çag. xıı ff. ötker- ('with -k-', -dl, etc.) geyır- 'to cause to pass through'; finâqât etdır- 'to cause to abandon'; etdr- 'to cause to make an impression' Vel. 88 (quotns.); ötgûz (-l) geyır- do. 89 seems to be an error for ötğür- but might be a Sec. f.; ötgür- (spelt) Caus. f. guvâroandân 'to cause to pass through' San. xiv. 21 (quotns.): Kıp. xııııı naflfado 'to transmit, send through' ötğür- Tuh. 558, 7; ötker- translating sa'alin 'to cough' in do. 20a. 9 and 'atass 'to sneeze' in 26a. 5 is the different and later word referred to under ötgek.)
Tris. EDG

(D) ite:ğli: Hap. leg.; prima facie a Dev. N. in -ği:, but there is no trace of *ite:-. Xak. xi ite:ğli: al-xabat-ul'lati yurhab 'alayhā falakul-‘tiḥin 'the beam-on which the upper millstone is mounted'; it is raised if coarse flour is wanted and lowered if fine flour is ground and the like are wanted' Kaş. I 137.

D etekçi: (edükçl) N.Ag. fr. etük; 'bootmaker'. S.i.a.m.l.g.: in SW Osm., Tkm. edükçl. Xak. xi (in a grammatical section; etük means 'boot' and) etükçl: al-xoṣāţ 'bootmaker' Kaş II 49, 51 n.m.e.: KB (in a list of craftsmen: blacksmith, decorator, bowmaker, etc.) etükçl: 4458: Kom. xiv 'bootmaker' etükçl CCI: Gr.

D öteçli: N.Ag. fr. ötek. N.o.a.b. Türkü viii ff. Man. öteği bérimli biz 'we are debtors (Hend.)' Chuas. 309 (mistranslated; the meaning clearly is 'we have not carried out our religious obligations'): Uyğ. viii ff. Civ. USp. 55, 27 (ortuk).

D ötücü: N.Ag. fr. 2 ötüş. N.o.a.b. Türkü viii ff. (in a prov.) unıtımaz ötücü: 'an intercessor who does not forget' Tun. III A.3-10 (ETY II 95): Uyğ. viii ff. Buddh. ötücü bulu teğnûrbiz 'we venture to be petitioners' (to all the Buddhas) Swv. 159, 17: Xak. xi ötücü: şaфи 'ilâl-malîk 'an intercessor with the king' Kaş II 144 (tutun-); n.m.e.: KB mâzâlim ôndinde ötçükleriğ körü alsa 'in times of injustice (the Chief Minister) should see and receive petitioners' (or 'intercessors?') 2499; ötücü kerekşiz muğâsda özüm 'if I am a petitioner and distressed unnecessarily' (he listens to my words without interrupting) 3767: xiv Muh.(?) 'ârdûl-kalâm 'a petitioner' ötücü: Rif. 156 (only).


D etekliğ P.N./A. fr. etek; 'having a skirt' (and later a hem, etc.). S.i.m.l. Xak. xi etekliğ ('with -g') torn al-tawb âdû cu‘ila mağûf bîl-dâlay 'a garment provided with a skirt' Kaş. I 152.

D eteklik A.N. (Conc. N.) fr. etek. S.i.m.l. in NW and SW. Xak. xi eteklik bûx kirbâts mu‘add li-yutaxxad minhu‘l-dâlay 'linen designated to make a skirt' Kaş. I 152.

D ettiçliğ (édigliç) P.N./A. fr. ettilç; with various meanings derived fr. that word. Türkü viii ff. Man. (the Hearers) tonlar yumşak înçe ettiçliğ yarattıçliğ tilemez kolmaz 'do not desire or ask for clothes that are soft, fine, and ornamented (Hend.)' M III 22, 35 (ii); Bud. tükîl ettiçliq köçürül körkülîq burxan 'the completely adorned mirror-shaped Buddha' TT VI 410-411; 0.0. TT VIII A.35; L17 (iyilîçliq) — kanyu tûnlîç ettiçliğ yarattıçliğ is küdürk kent ulûş ev bark ettgeli yaratgalı sakinç sakinsar 'whoever contemplates organizational or constructive work (Hend.), (that is organizing) a town or country or (making) a house and household goods' TT VI 79-80 — in some passages, e.g. Swv. 262, 24 ff. (see TT VI note 386) it corresponds to Chinese yu wei (Giles 13,376 12,521) which translates the Bud. technical term samâskâra 'active, creative, functioning, productive, causative, subject to cause, condition, or dependence', contrast etîlsiz, q.v.; nömül etölzleri ettiçliç nom ermez üçûn 'because the dharmakâyas are not active (or 'moving'), Chinese hsîng (Giles 4,624) dharmas' Swv. 62, 6: Xak. xi KB (a man like this attains his desires; in both worlds) ettiçliq īsl 'his work is constructive' 331; similar phr. 345; ettiçliq âz edgû ükûste kör-û 'a small well-organized (army), see, is better than a mob' 2340; astîk kilmadî sü ettiçliç tolum 'an army and well-organized armaments brought no advantage' 430 (or 'read ettiçliq 'equipment'); ettiçliq sarayîcı buzûqil ölûm 'death which destroys the well-equipped (or 'ornamented?') palace' 1180: xiii(?) At. bu ettilç erke âzad êz kul ol 'compared to a man who behaves like this (even) the free man himself is a slave' 344.

D eteklik A.N. (Conc. N.) fr. etük. S.i.m.l. Xak. xi eteklik sağrî: zargab mu‘add li-yutaxxad minhu‘l-suff 'leather designated to make boots' Kaş. I 152.

VUD üdigliç P.N./A. fr. üdig. N.o.a.b. Xak. xi KB (the nightingale sang in the flower garden) üdigliç esîtti 'he heard it with passionate longing' 5972: xiv Muh.(?) al-‘âşiq 'lover' üdigliç Rif. 144 (only).

D ötülçülç Hap. leg.; P.N./A. fr. 2 ötülç. Xak. xi ötülçülç kîşî: 'a man who has a request (dâ hâca) to make to the Sultan' Kaş. I 152.

D edgûliç A.N. fr. edgû:; 'goodness, benevolence, kindness', and the like. S.i.m.m.i.g. with the same phonetic changes as edgû: Uyğ. viii ff. Bud. edgûlik isimke basuţç boluplar 'be a helper to my deeds of benevolence' U III 14, 15 (ii); similar phr. USp. 43, 71, 100, 3; edgûlik Sumeru taq 'a Mount Sumeru of benevolence' do. 1028, 26: Civ. kîşî ara edgûlik yolun alp 'your way of benevolence among men is difficult' TT I 160: Xak. xi edgûlik: kîşî ... ki ahsin 'do good deeds' Kaş. I 44, 2; edgûlik: körmeşîp 'before he sees the good' (al-sayr) I 420, 6;
bakkılar edgüülükün 'look on him bene-volently' (bi'll-ühdn) I 129, 5; five o.o.; n.m.e.: KB karnuğ edgüülük kıl 'do all kinds of good' (by deed and word) 230; many o.o.: xvi(??) Ar. (the Prophet compared this world to a cultivated field; labour in it and) tari edgüülük 'plant good deeds' 192; two o.o.; Tef. edgüülük 'good deeds' 70; Xwar. xiv ditto Qub 19; Nac. 50, 5, etc.

D ötgürü: Gerund of ötgür- denoting thoroughness or completeness. It is described in u. G. ATG para. 280 as a Postposition after the Loc. or Abl. meaning 'because of', but it often occurs in other contexts, and even in this context does not seem to have this meaning. Pec. to Uyğ. Uyğ. viii ff. Bud. nøgdje ötgürü karsınımak ölmek töürüyüz 'why exactly do old age and death come about?' U II 5, 14; (the dead man's corpse begins to stink and his parents) ötgürü . . . tezerler 'incontinently run away' U III 43, 21; (the evil spirits) ötgürü artuk rak buluğanp 'being all the more thoroughly confused' U IV 8, 35; (from time immemorial) ötgürü bu künji künke teğli 'right down to the present day' TT VI 015; bu üçeğün navişmakından ötgürü örü kölge belgüer 'precisely because these three unite a shadow then appears' Surt. 52, 18-20; a.o.o.: Civ. (if he is satisfied, he may keep it himself, if not) adıns kılıkı ötgürü satsun 'he may sell it outright to a third party' USp. 13, 11; a stock phr. in contracts 30, 15; 50, 16; 57, 12; 61, 11, etc.

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

D etlgısız (étlgısız), Priv. N./A. fr. etlg. Bud. technical term opposite to étlgıl, normally used to translate Chinese ten ten (Giles 12,753 12,521) which translates Sanskrit asaṃkṣāta 'not subject to cause, condition, or dependence; out of time; inactively; supra-mundane'; see TT VI, note 386. Pec. to Uyğ. Uyğ. viii ff. Bud. taşın étlgısız buldumuz teri̇n yörlüği̇n 'the profound definition of the Mahāyāna as not subject to condition and unattainable' TT VI 386; étlgısız meğülü̇k talyulya 'in the ocean of supra-mundane joy' Surt. 354, 7; a.o. do. 647, 5 (aşat-).

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

D eteklen- Refl. Den. V. fr. etek. N.o.a.b.; the basic form is first noted in Çağ. (Vol. 47; San. 951, 12) and s.i.m.m.l.g. Xak. xi H 11, 11, 12 and H 12, 10, 11; and see similar phr. TT XI 111; 12, 10; 11, 16 (i); 12, 6 (i); Man. [gap] utți sevınc [gap] TT XI 11 (see below): Bud. edgü külnç uțlisì 'the reward for good deeds' Kuan. 218; similar phr. USp. 106, 51; edgü külnçının tişin uțlisım 'the fruit and reward for your good deeds' U I 127, 15 (and see uütli, p. 59); similar phr. TT X 230; men iştıpp uțli bildeći bolu teğnırner men uțlı bilmeden ermezem 'I venture to know my obligations in this matter, I am not one who does not know his obligations' U I 41, 13-14; uțlı sevınc and sevınc uțlı 'the reward and pleasure' (of doing good, etc.) U IV 46, 38, 52, 56 (edgü-leş-), 63, 48, 78.

D ı aţlıg (aţlıg) P.N./A. fr. ı aţ; properly 'named', and often used after a proper name or title; but more often 'having (a good) name, famous, distinguished'. C.i.a.p.a.l.; SW Az.; Osm. ațlıl; Tkm. ațlı. Türkü viii ff. aţlıg yüzülgül 'otuz or thirty notables' (Hend.) Tun. IV 8 (ETY II 99); Ibrk 36 (uçrulğu:gl): Man. (princesses, high ministers) ulug ațlılar 'great notables' TT III 8, 63; ațlıg yüzülgü
begler M III 10, 3 (i); Uyğ. viii (because of the wickedness of Tay Biğe Totok and) bir eki: atığ yavlakın ucu'n 'because of the wickedness of one or two notables' Sû. B 5: viii ff. Man.-A. ayaqlaç tapaqlaç (so read) atığaq tepgî 'his honoured, respected, and famous holiness' (followed by proper name) M I 27, 2: Bud. atığq yuzülq PP 12, 5; 20, 3; U II 11, 18; Kuan. 135, 136, TT VII 40, 75 (v.l.); atığq yolluçq 'famous and fortunate' TT V 26, 103; atığq 'famous' U II 36, 47; Noraanda atığq lu kariq 'the dragon king named Noraanda' PP 50, 5; o.o. of atığq 'named' Sûv. 99, 14; TT IV 6, 26; TT VII 12, 8; atığq 'named' common in TT I, VII, USp.; H II. Xak. (after I at) hence 'the head of a clan' (habırilq-qawøm) is called atığq Ka'a 79, 2; n.m.e.: KB bir atığq kisliq 'a distinguished person' 501: xini? (? ) Tef. adlu/atığq 'named' 39, 63; xiv Muh. al-musmandq 'named' adligq Mel. 50, 7; al-muhtasamq 'distinguished' atığq Rif. 145: Çaq. xv ff. adligq/atlakq nmdarq 'famous' Vel. 7 (quotn.): atığq ... (2) they say fullanq that is 'named (mawsumq) so-and-so'; (3) metaph. nmdarq wa majhurq 'famous' Sanv. 32. 22 (quotns.): Xwar. xiv adligq/atlakq 'named' Qub 15; Nahe. 3, 3 etc.: Osm. xv adluq 'famous' (once) TTIS II 6.

D.2 atığq P./A. fr. 2 at: 'horseman, mounted'. C.i.a.p.a.l. Türkü vii ['Tavçaq atığq süsliq: 'the Chinese army of cavalry' II S 1; eki: ülülq: atlgq ektlq: 'two-thirds of them were mounted' (and one-third on foot) T 4; 4 bir atığq 'one horseman' T 24; viii ff. ailaq: atığq 'with a dappled horse' IrKB 2; a.o.o.: Xak. xi atìlgq er al-racułq-lʕ-farásq 'a mounted man' Ka'a 11, 97; five o.o.: xiv Muh. atígq bi-farásq 'mounted' Rif. 77; al-farásq atígq Rif. 146, 153; Çaq. xv ff. adligq/atlakq atlu suwor ma'nâsînaq 'horseman' Vel. 7; atlø (1) suwdr San. 30v. 21 (quotn.): Xwar. xiv atlgq/atlq (sic) 'mounted' Qub 15, 15: Kom. xiv 'cavalryman' atlu CCI; Gr.: Kip. xiii al-farásq atluq: Hou. 26, 14; dî farásq atluq: 51, 20; farásq atluq: 55, 10; xiv atluq: al-farásq aytlî-farásq Id. 15: xv farásq atluq Tuh. 27b. 10: Osm. xiv both atl and atlu are noted TTS II 67; IV 50.

D.1 atığq P./A. fr. 1t. S.is.m.l. with front vowels. Xak. xi atlılgq ev 'a house owning a dog (kalbq) Ka'a 1, 98.

D. udluq A.N. (Conc. N.) fr. u'dq, which suggests an original meaning of 'a joint of beef', but in practice 'thigh' of any man or beast. Survives only(?) in SW Osm., Tkm. udluq; cf. I. butut. Türkü viii (of a horse) udluqin śiyuq: 'breaking its thigh-bone' I E 36: Uyğ. viii ff. Civ. (on the 29th day of the month the soul is situated) udluqtu bêtle 'in the thigh and waist' TT VII 21, 10: Xak. xi udluq maṣul-qq 'azmîl-ğardq 'the thick part of the bone of the foreleg' Ka'a 1, 98: xiv Muq.(1) 'azmîl-faxîd 'thighbone' udluq (misvocalized i:liklq) Rif. 142 (only): Çaq. xv ff. uyulq (spelt 'with u') 'rûnq 'thigh', in Ar. faxûd Sânv. 92v. 17.

D.1 otluq (o'dluq) P./A. fr. 1 ot. S.is.m.m. i.q.; in SW Az., Osm. otluq; Tkm. otluq: Uyğ. viii ff. Bud. otluq cakir cîtlenq 'a fiery cakir wheel' TT V 6, 43; otluq irqaq 'a fiery hook' do. 12, 118: Çaq. xv ff. otluq/otluq ațiqîn 'fiery' Vel. 91; otluq/otluq ațiqîn wa ațiqîn wa ațiqîn dîtto Sanv. 62r. 26 (quotn.).

D.2 otluq P./A. fr. 2 ot. S.is.m.m.l.g.; in SW Osm. otluq; Tkm. otluq; but note that in Osm. 'poisonous', a meaning belonging to this word is also pronounced otluq owing to some confusion with 1 otluq. Xak. xi otluq tağ' cabal mu'îbq 'a mountain covered with vegetation' Ka'a 1, 98.

D. otluq A.N. (Conc. N.) fr. 2 ot. S.is.m.m.l.g.; in NC 'manger', elsewhere usually 'pasture'. In some languages there is a homophonic A.N. fr. 1 ot meaning 'a strike-a-light' and the like. The text of the MS. of Ka'a is as shown below; the printed text has atluq and otluq in error; but the Arğüq form is peculiar and some confusion with udluq may have occurred. Xak. xi otluq al-âri fi luqätthim 'manger' in one of their dialects Ka'a 1, 98: Arğu: xi otluq maḥaṣuł-lʔ-booqr minaλ-l'âri 'a place where cattle spend the night', (derived) from 'manger' Ka'a 1, 98. Çaq. xv ff. otluq/fotluq makantî ki giyêwa 'alaf dîsta bîṣadq 'a place that has much grass and fodder' Sanv. 62r. 25.

D. edlıq P./A. fr. edq; 'possessing property; having value, useful, convenient'. Survives only(?) in NI Koib., Saf. estlıq 'having property, rich' R I 88v; Khak. istlıq 'convenient, comfortable, sympathetic'. Uyğ. vii ff. Civ. edlıq sanlıq bolup yorımakıq (?sar;p) 'if you have property and treasure(?) your course is (?difficult) TT I 84 (the editors suggest reading atlıq sanlıq and translating 'distinguished' but (1) edlıq is quite clear in the text; (2) sanlıq, q.v., does not have this meaning except in SW; san here is prob. a Sec. f. of saq for tsarq, q.v.). Xak. xi edlıq neq ʔull ʔay' yuntafa bîhiq 'anything which can be used to advantage' Ka'a 1, 103.

D. etlıg P./A. fr. etq; 'fleshy, fat'. S.is.m.m.l.g. Xak. xi (after etlıq) and a corpulent man (al-racułq-l'âxm) is called etlıq kisliq, with a -g; and a man who owns meat (al-lahm) is also called etlıq kisliq: Ka'a 1, 101: xini? (? ) Tef. etlıq 'corporeal' 86.

D. etliq A.N. (Conc. N.) fr. et. Survives only (?) in NW Kaz. Ka't: SW xx Anat. etlıq SDD 555 'fat stuff': Uyğ. vii ff. Bud. TT IV 6, 45 (etq-): Xak. xi etliq mißālq-l'âhm 'a meat hook'; and a sheep prepared for slaughter is called etlıq ko'yq that is 'sheep for meat' (daλ-lahm) Ka'a 1, 101.

D. oğleg Dev. N. fr. oğlegt- Den. V. fr. ődq. There is no obvious difference in meaning between ődq and oğlegt in Xak.; Ka'a translates
D udul- Pass. f. of ud-; 'to be followed, conformed with', etc. Survives only (?) in SW Osm., Tkm. uyul-. Xak. xi KB udula in 5202 (ud-?) seems to be a Ger. of this verb: Çağ. xv ff. uyul- Pass. f. ... (3) muvafaqat karda судан 'to be followed, conformed with' San. 89v. 23.

VUD otul- (imis-spelling of otul-) Hap. leg.; Pass. f. of 2 otl-: Xak. xi tarılг otulalı: qu'il a yiyafu-l-zar, 'wa hiwa kull nabi yu yibihu fa-yusidhu 'the weeds, that is any plant which destroy them and get rid of in the standing corn, were cut' Kar. 193 (otulur, otulmak).

D etel- (ödel-) Pass. f. of öte-: N.o.a. Xak. xi ol bu: ısta: etelld: ta'anna ji hađa-l-amr 'a man who cultivates thorn bushes' (does not get grapes from them) 376; Tef. eyle-öđe: 'to cultivate' 70, 123: Çağ. xv ff. eyle-(-y, etc.) eyle-. Vel. 37-8; eylehardan 'to make, do' San. 56r. 7 (quotns. containing compound V.s): Xwar. xiii eyle- 'to make, do' 'Ali 26: xiv eyle- ditto MN 36: Kız. xiii 'ama'la 'to make, do' eyle-: Hou. 33, 15 (in compound verb 41, 18): xiv ditto 1d. 26: xiv ditto Tuh. 26a. 7 (in compound verb 15b. 13): Osm. xiv ff. eyle- 'to construct (an artifact, etc.); to appoint (an official) noted down to xvi TTS 1 288; III 276; IV 321.

D etler- Hap. leg.; Den. V. fr. et. Xak. xi ol koyıng eletld: et'al-1-söt lahman(n) 'he fattened(?) the sheep' Kar. 1 284 (etler, etlemek).

D ötl-a- Hap. leg.; Den. V. fr. ot. Xak. xi ol anı: ötladi: sabbahu va ahahnahu va 'addahu min cumlati-'kilâb 'he reviled and scorned him and reckoned him to belong to the dog family' Kar. 1 285 (ötlar, ötlmak).

D udla- Hap. leg., perhaps used only in Ger.; Den. V. fr. ud. Xak. xi KB yedî arzu ni'mat özüm üdlayu 'my soul desired desirable things and luxuries like an ox' 5635.

D otla- Den. V. fr. 2 ot. S.i.a.m.l.g., usually for 'to graze, browse'. Cf. 2 ota-; the parallel Den. V. fr. 1 ozt is not noted before xv; see I ota-: Xak. xi at otla:di: 'the horse grazed' (itälapa) Kar. 1 285 (verse; otlar, otlamak): xin(? ) Tef. otla- 'to graze' 239: xiv Rbg. ditto R 1 1113 (quotns.): Muh. dâvâ 'to treat medically' otla-: Mel. 26, 3; otla-: Rif. 108; tabba va 'alaca ditto Rif. 111 (only): Çağ. xv ff. otla- çaridan 'to graze' San. 61r. 28 (quotns.): Kıp. xiv otla: ra'a 'to graze' 1d. 8: (Korn. xiv 'to treat medically' otla-; 'a hay field' otlamak GC1; Gr. Osm. xiv otal-a 'to treat medically' in two texts TTS 1 551, but in Kel., Zaj. reads otla-).

VUD ödle-: Pec. to KB; if thus read Den. V. fr. öd: but perhaps the basic form of ödlen- q.v. Xak. xi KB kal el(l)ig ödle tepse sêni 'if the king desires you, choosing his time (? , or passionately) 1504; a.o. 1588 (sic in best MSS.).

D ödle-: Den. V. fr. 2 öd-; 'to advise (someone Dat., rarely Acc.) to do (something Dat.).' N.o.a. Türkü viii intme: oğluna: anca: ödledim 'I gave my younger brothers and sons the following advice' Ongin 11: viii ff. Man. ol kamağ boðunca eddı kiçi kilmakka turkaru ödıyür tavratur katategori 'the (king) continuously advises all the people to do good deeds and urges them on and makes them exert themselves' TT II 10, 88-90: Uyğ. viii ff. Bud. biz kendüke edgıuke öleyürbüz
we advise him to do good. PP 20, 7-8: ayiğ ögil téningar ötele advising Prince Papankara. do. 35, 5; Sanskrit samâldapayati (translated 'causes to give'; error) ötelid (splet öteliti) TT VIII G.6; o.o. Hüen-ts. 179, 2113—[yun]şak savin ötelü eril[gey] advising (Hend.) him with mild words' U 111 15, 11; o.o. of ötelte- erige:- U 111 89, 18-19; TT VII 14, 1 (udug); 40, 86; Surv. 597, 6-7 (ya;glığ); Xak. xi Kâ' sağa ötel 'he advises you' 2204, 5713; meni ötelil 'advise me' 5128.

D etlet- Caus. f. of etle:-; n.o.a.b. Xak. xi ol koy ötelitli: amara bita ça'lli't-lût lahm 'he ordered that the sheep should be fattened (?)' Kaş. I 264 (edeltür, edletmek).

D udlat- Hap. leg.; apparently abbreviated Caus. f. of u'dulat:- cf. u'dlaq:-. Xak. xi ol oğlu mâna: udlatli: ata'da wâladahu xâlîf 'he sent his son after me' Kaş. I 264 (udlatur, u'dlatmak).

D edlel- Hap. leg.; Pass. f. of edle:-. Xak. xi edleldi: ne'n usibha-l-say 'the thing was in place'; also used when anything is inspected (or examined, afuqqidî) Kaş. I 295 (edelîr, edleme:k).

D edtel- Hap. leg.; Pass. f. of etle:-. Xak. xi kóy etteledi: ça'lli't-l'iğnam lahm 'the sheep was fattened (?)'; also used of other (animals) Kaş. I 295 (edtelîr, edtelmek).

D atlan- Refl. Den. V. fr. 2 at; it is not certain whether atla-, a verb which first appears in Xwar. XIV (?). Ög. and occurs in other modern and most modern languages, is connected with 2 at; it seems to mean 'to set out, march against' (in Ög.) and more usually 'to stride' cf. Osm. adâm 'a step, pace', and so prob. has some other origin. S.i.a.m.l.g., in NE usually atlan:-. Türkî VIII ff. Man. TT II 8, 63 (udl): Xak. xi er atlandi: 'the man rode (râhîba) Kaş. I 255 (atlanur, atlanmak); ol at atlandi: 'he rode a horse' I 283 (erroneously inserted between atlan- and the illustrative verse, in which atlanur occurs); two o.o. XV Muh.(?) 'I hope our beg will not ride today' begîn mânu: bû; kûl atlanmausun Rif. 93-4 (only); Çağ. XV ff. atlan- suwe'd sudan 'to ride' Son. 296, 28 (quot.: not described as Refl. f. of atla:-): Ögüz xi ol tağka: atlandi: sa'ãdal-çabal 'he climbed the mountain', also used of climbing (fi sú'id) anything Kaş. I 256 (atlanur, atlanmak): Xwar. XIV atlan- 'to ride' Qutb 15; Korm. XIV 'to ride' atlan- GÇF; Gr. Kip. XIV atlan- râhîba ay ittvaxça faras 'to ride, that is take a horse' H. 15: Osm. XIV ft. atlan- 'to ride; to mount'; c.i.a.p. TT S 52; II 67; III 46; IV 50.

D edlen- Refl. f. of edle:-; not noted later than XVI. Xak. xi edlendi: neq uttuxda'l-pix 'aráda(n) (MS. in error árada(n)) wo lam yutruk mulmula:n 'the thing was made of and not left on one side'; as, for example, a fur coat is made from a skin or boots from a piece of felt Kaş. I 257 (edlenîr, edlennmek): Osm. XIV-XVI eylen- 'to be constructed', or as Aux. V. in three or four texts TT S 288; II 413; IV 321 (in Osm. the word is normally a Sec. f. of eglen-).

D etlen- Refl. f. of etle:-; survives only (?) in NE Hâk. itten- Bas. 63, same meaning. Xak. xi oğut etlendi: tarâbhalâ l-sâbi 'the boy put on flesh'; also used of anything that gets fat (kamina) after being lean Kaş. I 256 (etlenîr, etlennmek).

D itlîn- Hap. leg.; Refl. f. of itl-.. Xak. xi taş itlîndi: 'the stone (etc.) was pushed on one side' (indafa'a); also used of a child when it begins to crawl (tazalhafa); hence one says menî yûxîslân itlîn uğrub 'ami 'get out of my sight'; this is said in a fit of anger (al-ğâhab) Kaş. I 256 (itlînîr, itlînmek).

D otlan- (odlan-) Refl. Den. V. fr. 1 ot; see 1 ota:-. Survives only (?) in SW Az., Osm. odlan:-; Tkm. otdan- 'to blaze up (lit. or metaphor. in anger); to be burnt', etc. Xak. xi at otdandi: itlahabâ'l-faras çayana(n) 'the horse went at a fiery pace'; similarly one says er otdandi: itlahabâ'l-raqul ğâhabîl(n) 'the man blazed with anger' Kaş. I 297 (otlanur, otlanmak; in a special section for verbs with initial long vowels): Çağ. XV ff. otdan- Refl. f. iltî dargirfistan 'to catch fire' Son. 61 v. 17A.

D atla- Refl. Den. V. fr. 2 at; Survives only (?) in SW XX Anat. atlas- (of two men) 'to ride on the same horse' SDD 125; Çağ. atlas- Co-op. f. 'to bustle about and jump together' San. 294. 19 is prob. not connected, see atlas- Xak. XI (in a grammatical section) oynam atlasu: la'ibtu wa ca'altlu'l-xazar fihî'l-faras 'I gambled and made the stake on it a horse' Kaş. I 114, 23; similar phr. II 226, 5; n.m.e.

D edleq- Hap. leg.; Recip. f. of edle:-. Xak. xi olar br' ikindîni: edleqî: 'they esteemed (or respected, bafaçqada ...) here or one another' Kaş. I 239 (edlesür, edglesmek).

D lîlis- Hap. leg.; Co-op. f. lîl-. Xak. XI lîlîndi: neq infa'da'il-ayda 'the things
were pushed together' Kaş, I 139 (Itilsür, Itišmek).

D uḍlag-Hap. leg.; abbreviated Recip. f. of uḍlag; cf. uḍlat-. Xak. xi tik bir biri:ke: uḍlagdi: maṭat‘i-l-zibda xišxta(tan) 'the female gazelles walked one behind the other (in a line)’ Kaş, I 239 (uḍlašür, uḍlašmak).

D ütleš- (ütleš-) Recip. Den. V. fr. Bit. Survives only (?) in NW Kaz. uḍlašdi: maṭat‘i-l-zibda xišxta(tan) 'to pass through (something)’ R I 1867. Xak. xi ütlešdi: neq intaqabati-l-abtad (MS; in error intaqabat) 'the things were pierced' Kaş I 238 (ütlesür, ütlešmek); va hāda‘ fi-l-nilahab’ and this (is said) in regard to plundering; and one says alplar: ütlešdi: talahamatati-l-abtad va tačadali ‘the warriors smote one another and fought’ (ütlesür, ütlešmek; and one says) usually introduces a new V.; this V. was prob. Itišš-, misvocalized; this would suit the translation better, but in that case Itišš- was entered twice w. two different meanings).

Trls. ADL

D adalıg P.N./A. fr. ada; n.o.a.b. Uyğ. vifff. Man. adalıq ounurtarın ozguluk ‘in order to escape from dangerous places’ TR III 139 Bud. ol taluy suvi ertılıq korkıncıq adalıg ol ‘that ocean is extremely terrible and dangerous’ PP 26, 4-6: Civ. adalıq ekipde ‘in your house which is exposed to danger’ TT VII 30, 1.

D atalak P.N./A. fr. ata; ‘having a father’. S.i.s.m.l. Xak. xi KB 6055 (etči).

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

D utulıği P.N./A. fr. utlu; n.o.a.b. Uyğ. vifff. Civ. (your sons and people are lucky) your elder sisters and sisters-in-law (are joyful) künüş (Sec. f. of künüş) kiz utulığ ‘your wives(?) and daughters are grateful(?)’ TT 156.

D udmak 'servant'. See ugd-.

etmek/ávmek the oldest of three similar words for 'bread', the others being epmek, q.v., and etmek, noted in NC, NW, and SW and prob. a recent Sec. i. due to a supposed connection with ek-. Öptmek seems to be the earlier of the two forms. Although -mek is normally an Infinitive Suff. it is not possible to connect the word semantically with any verb, and it should be noted that Kaç. in his main entry spells it with -mek, not -mek: Survives with initial ñ- (occasionally ñ-) in some NE languages, R.I. 1275, 1808, and NW Kar. T, and with initial e- or f- (ñ-) in other NE languages, NC, NW, and SW. Uyg. vite H. Man.-A bir ötmek 'one of your loaves of bread' M III 12, 5 (i); xiv Lüm.-Uyg. Dict. 'bread' ötmek R I 1275; Ligeti 190: Xak. x1 etmek al-xubs 'bread' Kaç. I 102; 26 o.o. of etmek and three of ötmek: KB tus etmekini kéj tut 'have a liberal supply of salt and bread' 1328: xiii(?). Tef. etmek/ávmek 'bread' 86, 251: xiv Muh. al-xubs ötmek (? unvocalized) Mel. 66, 2; Rif. 165; Çag. xv ff. ötmek etmek ... nán mâ'näsha Vel. 90; ötmek nbn ria wän 'bread without fat' San. 62r. 29: Xwar. xiii ötmek 'bread' 'Ali 46: xiv ötmek/otmek Qu8 53, 124; etmek Nahe. 301, 4: Kom. etmek/ávmek CCI, CCG; Gr.: Kip. xiii al-xubs ötmek (unvocalized) Hou. 15, 19; etmek (sir) 50, 20: xiv etmek al-xubs Íd. 77; al-nayda 'a kind of wheat cake' ka:ra etmek Bul. 8, 15: xiv xubs etmek Kaç. 44, 14; 62, 17; etmek Tuh. 1143, 10: Osm. xiv ff. ötmek 'bread'; c.i.a.p. TTS 1284; II 406; II13270; IV 314; xiv iii etmek (spells) the Rínti word for nán, 'bread', in Çag. ötmek San. 30. 25.

Tris. V. ADM-

D etmeklen- Hap. leg.; Refl. Den. V. fr. etmek. Xak. x1 er etmeklen: kajura xubsul-racul ya'ni ajrâ 'the man's bread was abundant, that is he was rich' Kaç. I 314 (etmeklenûr, etmeklenmek).

D u'dmaklan- Hap. leg.; Refl. Den. V. fr. u'dmak (ud-). Xak. x1 er u'dmakland: sa'ara-racul ña taba ta sûkiri 'the man had (many) servants and retainers' Kaç. I 313 (u'dmaklanur, u'dmaklamanmak).

Dis. ADM

atan 'a gelded camel'; a 1-, w. in Mong. as atanatay (Kow. 60, Haldot 13). S.in.m.1g. Xak. x1 an-sati mina'l-bil 'a gelded camel' Kaç. I 75 (prov.); xiv Muh. (under 'camels') al-xubs. Xak. x1 an-sati R.I. 172 (Mel. 70, 16 axta, a Pe. 1-w.); Kip. xiv ajan (mis-vocalized a'tm) al-camahel-xasi Íd. 15.

D a'din Intrans. Dev. N./A. fr. 1 9q; 'other, another'. Common down to xiv but not traced later; almost syn. w. a'druck, ñq. özge; later displaced, usually by Pe. digar. Uyg. vv. ff. Man.-A ajan urlqIer er 'a man from another country' M IV 42, 10. ajan. adin tümge köñüller 'other simple minds' 'TT III 164: Bud. a'din is common, e.g. a'din aqilgik 'another treasure' 11P 7, 3-4; a'din bir toyun 'another monk' U III 35, 19; Civ. a'din kişl 'a third party', see 6gûrû; a'din a'din köz ağırti 'various eye diseases' H II 18, 60: Çigil (Xak.) x1 a'din harf bi-ma'na ñayr an Indeclinable meaning 'other' Kaç. I 76; I 98, 20 (adruck): 3 o.o. in Xak. texts: 8KH yarimaz senin digind a'din bila at 'this name is not fitting for anyone other than This'; 6; on a'din inkl ay 'ten and another two months' 132; o.o. 1781, etc.; xiii(?). KBVP a'dinlar ever 'other's hasten' 47: xiii(?) At. anda a'din other than that' 11; three o.o.; Tef. a'din 'other' 40: xiv Rég. a'din 'other' R I 490: Xwar. xiv ditto Quh 4.

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

D otup (x7I%I) Den. N. fr. I oct. S.i.a.m.Ig.; NE Khak. o'dun; SW Az. Osm. o'dun; Thm. o'dun: elsewhere o'tun. See Dorfer II 583.

Cf. cavar. Uyg. vv. ff. Bud. kuruq otup 'dry firewood' U II 8, 26; do. 9, 28 (btrü): Civ. iç çab o'tup 'three bundles of firewood' US8. 91, 12: Xak. x1 o'tup al-hatáb 'firewood' Kaç. i 134; I 67, 3 (uvsák), nearly 20 o.o., spelt o'tup twice and otup once: xiii(?) Tef. o'tun o'tup 'firewood' 240: xiv Muh. al-hatáb o'dun Mel. 78, 8; Rif. 182: Çag. xv ff. o7un ditto R I 1106 (quotn. fr Bnhrrr; not in San.): Kip. xiii al-hatáb o'dun Hou. 17, 16: xiv o'dun al-hatáb Íd. 15; Bul. 4, 11; xiv ditto Tuh. 13a. 8.

VU utun 'wicked, shameless, vile'; not noted after xii unless SW xx Anat. utun 'calamity, misfortune' SDD 1423 is a survival. Uyg. xiv ff. Bud. utun nizvanlar 'the evil passions' U II 77, 15; utun yaviz 'wicked and evil' U III 17, 11; o.o. do. 29, 3; 42, 31; utun savlıq 'foul-mouthed' TT VI 119: Xak. x1 utun al-waqîl vacations' shameless, vile' Kaç. I 123; utun al-waqîlul-qâsîf 'wicked, insolent', in antithesis to tizlun 'good' in prov. I 414, 13: KB utun 'wicked, shameless' is common 121, 341, 1670, 1923, etc.: xiii(?) At. utun 'wicked' 108, 261.

D ötnül: abbreviated Ger. of *öten- Refl. f. öte-. Survives in SE. Türk. öte ('temporary) loan' Şare 18; 'jarring 220 (also in pl. öte- béı). Xak. x1 ötnül: harf yustul mal fîl-qiäd 'an Indeclinable used with respect to loans'; one says men yarmak ötnül ñerldim 'I gave the money as a loan' (qardm) Kaç. I 130.

D uthan. N./A. fr. utan- (uvtan-); 'shame; shameful'; and the like. Survives only in SW
Osm., 'Tk. utanç, Xak. xi al-mundiyu
val-ma'diyar minal-unur, 'something calamitous and disgraceful' is called utanç (mis-
vocalized atanç) 19; its origin is from uuvut
al-haya 'shame' Kag. I 137: Oğuz x 1 utanç
(ta' carries both fathe and damma) 15 al-
amrla'da yetubayda minhu 'a thing of which one is ashamed' * III 448.

D öten/öten l' preliminary note. The differ-
ence between these two words, Dev. Ns fr.
öten-(öden), Refl. f. of öten-, which survi-
vives only in SW Az., Osm. öden-, and ötün-
resembles that between ötek and 2 ötüg. Only
the first exists in Kag. and the vocalization of the second syllable there is uncertain; in the first
occurrence the vowel sign might be either faňa
or danna, in the second it is missing, and the third definitely danna; but in any event by the
medieval period the word had definitely become
ötün; it survives in SW Az. ödeniş; Osm.,
Tkmm. öðünç. The second, after its appearance
in Türkî, is not noted until its reappearance in
SC Uzbek ötün: NW Kaz. ötiniç R I 1864;
Kk. ötiniš; SW Türk. ötünç all meaning 'request'
and the like.

D öten/1 ötün (ödenç) Dev. N. in -ç fr.
öten-(öden)- 'loan, debt', and the like. Xak. x ötünç (?; see above) al-gard 'a loan',
one says men aqar yarmak ötünç (?)
bérdirmel aqradnu:l-härân 'I lent him money
Kag. I 138: xirv Muh. al-dawn 'debt' ödünc
Mel. 83, 5; ötünç Rif. 188: Çag. xv ft. ötünç
(mis-spelt ötünç, and misplaced) ötünç qard
ma'ndina Vel. 121; ötünç (spelt) qard wa
dayn Sen. 66v. 20: Oğuz x ötünç al-gard,
one says men aqar yarmak ötünç bérdir-
mele a'daynutul-härâm qarda(n) 'I gave him the
money as a loan' Kag. III 448: Kom. xiv
'loan' ötünç CCI; Gr. 185 (quotm.): Kip.
xiıı 139arda 'to borrow' ödünç al-
Hou. 36, 18: xiv al-gard ödünc Bul. 6, 3.

D 2 ötünç Dev. N. in -ç fr. ötünç-. Türkî
viıı xağan[m ben özdüm] bilgice: Tonukuk
öttüntük ötünçim in eşid: berti: 'my
xağan deigned to hear the representations
which I myself, the Counselor Tonukuk, sub-
mitted to him' T 15.

Dis. V. ADN-

D atan- (adan-) Refl. f. of atan; - generally
used in Pass. sense, 'to be named, called';
and 'to be famous'. Survives in NE, SE; SC Uzbek.
(atan- not atan ); SW Az., Osm. adan;
Türkî vii ff. (when he goes home) özlî:
atamni: he himself is famous' lrbk 55;
Uyg. viı ff. Bud. utanmış künde translates a
Chinese phr. meaning 'on a day on which
one is nominated to a higher office' * TT V I 435:
(three months are the spring period; three
months are called (teştir) the summer period)
uç aylar atanur kız odlar tep 'three months
are named the autumn period' Swx. 580, 11-
12: Xak. xi KB kim edgü atansa kiši
'whoever is called a good man' 253; yori ud
atanma 'go, do not (let yourself) be called an
ox' 1599: a.o. 6454: xitt (?) At. (be upright, act
uprightly) atan könl 'get a reputation for
being upright' 165 (the metre requires the
pronunciation atan): Tef. atan- 'to be
named' 63: Xwar. xiv ditto Qutb 15: Kip.
xiıı adan- tasammd 'to be named' * Id. 9: xv
ditto atan-adan- Tuh. 9b. 4.

D 1 adın- Refl. f. of 2 *aqd- (see 2 aqdı): 'to
sober up, recover from drunkenness'; prac-
tically syn. with aqdı-. Survives as ayn- in
and the like in some SE, NW, and SW languages.
Türkî viii ff. Man. ol tüzün er esrükü adınti
'that good man's drunkenness passed off'
M I 6, 20-1: Uyg. viii ff. Bud. (they wander
about like drunken men) adınım umatını
being unable to sober up' TT VI
215-16 (v.l.; most MSS. have oğlını).
Xak. x 18 bir açağı adınım 'sober up a little' 2374;
Osm. xvııı ayn- (spelt), in Rümî, same as
(Caç) ay-ル huyar yadan 'to come to one's
senses' San. 56v. 24 (quotn. Füdülü).

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

D atan- Refl. f. of at-; survives only (?) in NE
Khak. atın- 'to shoot oneself' * Bus. 35; Tuv.
atın- 'to be shot' Pal. 73: NW Kaz. atın-
'to swing oneself in swing'. See ìtın-. Xak.
xiı ol ok atın: 'he pretended to shoot
(yarnı) an arrow without actually shooting it'
Kag. I 199 (atınur, atanmak:).

D étin- (édin-) Refl. f. of ét-; with the same
range of meanings as ét-. S.ı.m.İ.g.; in
SW edın- Türkî viii (they became hostile
to China but) étini yaratunu: umaduk
'because they could not organize (Hend.)
Sanskrit manadavådha 'according to the
rules for ornamenting (the body)' eténmek
yaratunmaklî körösünde: TT VIII D.8:
agulug yiliina etžilerin etınıp yaratınıp
'ornamenting (Hend.) their bodies with poisonous
snakes' * U IV 8, 12-13; o.o. Hän-üs, 250
(tımen); 319 (tımns): Xak. xi kişka: étın
ista'idde l-qidah 'prepare yourself for the winter'
Kag. I 82, 13; n.m.e.: KB (in spring the earth)
etindî kolt kaşi 'adorns its arms and eye-
brows' 69: o.o. 462, 475 (etılgı); xit (?) KBVP
(it explains) negü teg etinüg hila 'how to
prepare strategies' 455; o.o. 46: Osm. xiv
edın- 'to make for oneself' TTS I 253.

D itın- Refl. f. of it-; s.ı.m.ı.b. See itiniçü,
itindî: Xak. xi ol naaru: itindî: (MS.
etini): tazahhafa l-ôda l-cânib 'he set off in
that direction'; also used when tadaheza(-
ją'y) bi-qawwa ġayarîhi 'a thing is moved by
some external force" Kaš 1 199 (ātnun: (altered in second hand to et-), itin-mē:k (in MS. et-); (as a result of these scribal errors and the substitution of -mak for -mek in the printed text, hitherto transcribed ātn-); (in a grammatical para.) er itindi: toṣahahāf' -ralc, alternative form (ūga fūti) itindī: II 139. 7.

S utan- See uvtan-

D uĎn- Refl. f. of uĎd-; survives only (?) in Osrn. uyun- 'to sleep quietly, go to sleep'. Xak. xi uĎt uĎdīn: xamadāticribes wa jafī'ah 'the fire died down and went out' and one says yula: uĎdīn: 'the lamp (etc.) went out (tafī'); and once says anpt kutt: uĎdīn: jafī'at caddāhī 'his good luck died away' Kaš. I 200 uĎdūnīr, uĎmīnāk; this must be the right spelling but the dāl is usually marked with dāmma or left unmarked; (if you strike a light in a hurry) uĎnun: yula: 'the lamp goes out' (yantafī) III 26, 2; KB avinārīn kūvēn-čā udīngā (n- undotted, Arat erroneously restores -f-) uĎk jafī' ah your joy and pride will fade away like sleep' 1424; uĎmnīs bestos 4412; uĎnūr bu ot 4964.

D oĎdun- (odon-) Refl. f. of *od-; 'to wake up (Intr.); Survives only in NE Tuv. oĎdun-. In the medieval period displaced by *odgān- (Refl. Den. V. fr. oĎug-) which first appeared in (Xak.) xix(?) Tef. oĎyn-joygān-jozande, and is noted as oĎyan- in XIV Muh., oĎygn- in Caš. xv ff. and Xwar. xiii 'Ali 47; XIV Qutb 115, and as oĎyan- (sometimes spelt uyo)- in Xwar. XIV Qutb 146; Kom. xiv; Kip. xiii Hou. 35, 16; XIV Iy. 26; XV Tūh. 59, 9; 6a, 5 and Osrn. fr. xiv onwards; cf. odgūn-. Türkī viii ff. Man. M I 6, 21 (u): Uyğ. viii ff. Bud. Sanskrit supersubhaddham prabuddhānte 'they wake up completely' uz odγo- ma:nkān odo:norla: TTT VS. E 36 and 40; a.o. Swv. 16, 15; Xak. xi er oĎdūn: istay-qa'ar'al-rcul min ma:nāmī the man woke from his sleep' Kaš. I 200 (odunur, odunur: mak; followed by uĎdūn- and then verse illustrating odun-): KB oĎungīl ay kōkčīn 'wake up, grey-beard' 376: oĎnmīs kīsī 'a man who has woken up' 1398; o.o. 1523, 3951, 4963: xiii(?) At. oĎun 'wake up' 11.

D uĎunj- Refl. f. of uĎđ-; 'follow, obey', and the like. Always (?) used in association with tapin-. N.o.a.b. Türkī viii ff. Man. īlīg nomka udūntumuzu tapīntimiz ereser 'if we have followed and worshipped false doctrines Chaush. 148-9; Uyğ. vii ff. Bud. ayamak aγiarna:k tapīnamk uĎmīnāk kāpī 'respecting, honouring, worshipping, and obeying' U I 200, 105; tapīn- uĎunj- is very common in TTT VI and VII; the Bud. texts in USp.; Kuan, etc.

D *ōten- (ōden-) See oĎnū:; oĎnč.

D oĎtūn- a Refl. f. cognate to 2 oĎtūg, q.v.; 'to submit a statement or request to a superior; to request, pray'; with preceding Ger. in -uľ-ūt: sometimes hardly more than 'to venture to'. Survives, usually for 'to request', in NC Kır. oĎtūn-; Kxz. oĎtūn-; SC Uzb. oĎtūn-; NW Kuz. oĎtūn-; KK. oĎtūn--; SW Tkm. oĎtūn-. Türkī viii xaγāna:ma: oĎtūnīm anča: oĎtūnīm 'I made representations to my xoγan;' this is what I represented' T 12; o.o. do. 14, 15 (ōtūnc), 25; Ongin 8; vii ff. eďqūtīl: oĎtūn: 'pray well' iltb 19; kul savī begī:peru: oĎtūnār 'the slave addresses his master' do. 54 (in both cases with parallel clauses containing yulvar-); Man. the refrain at the end of each section of Chaush. is oĎkūnīr- men yazka da boṣunu oĎtūnūm 'I repent and beg to be freed from sin'; yūkūnī oĎtūntīl: 'they ventured to pray' TT IX 10, 81; sevičī oĎtūntīl: 'they prayed for (their) favour' do. 83; Uyğ. viii ff. Man.-A M I 11, 2 (2 oĎtūg); Man. oĎtūnūm tekīnūm 'I venture to ask' TT IX 54: Chr. oĎgēm alkiš oĎtūntīl: 'they presented their praises' U I 6, 15-16; a.o. do. 6, 12-13 (2 ačūt); Bud. inca tēp oĎtūnī 'this is what he represented' PP 4, 7; 5, 3 etc.; U I II 35, 32; o.o. U I 16, 21-2 (etc. 2 oĎtūg); U I 112; 79, 52; XVIV 4, 14, etc. Xak. xi er xanq: oĎtūg oĎtūnī: rafa'al-qiṣa'a ilâ-l-malik 'he submitted a petition to the king (etc.)'; its origin is oĎtūnīl: hākī ka-mā samā 'he spoke as he had heard' Kaš. I 199 (ōtūnūr, oĎtūnīk); oĎtūnīr yašī: tapīq 'presents (yuḥūdi) his duty afresh' I 376, 12; KB oĎtūndūm munū 'I represented this' 85; oĎtūnīs sōţīm 'if he presents my statement' 529; o.o. 701 (2 oĎtūg), etc.: xiii(?) At. aya türūt ma:nī oĎtūngīl kan 'oh tongue! compose praises and present them, pray' 41: Tef. oĎtūn- 'to pray' 251: XIV Muh. 'araḍa 'to present, submit' oĎtūn- Riff. 112 (Mel. 29, 1 mis-spelt); Caš. xv ff. oĎtīnīm ḡalūm 'to request' San. 61, v. 17: Xwar. xiii oĎtūnīr 'to present, represent' Alī 46: XIV dibto Qutb 125.

D aĎna:- Intr. Den. V. fr. aĎn; 'to become different, to change'; later with extended meanings, 'to change colour or flavour, to putrefy', etc. S.i.m.m. in various forms, usually aynī:. Xak. xi er aĎnadī: taqāy-yaratīl-ard 'the land (etc.) changed' Kaš. I 288 (aĎnār, aĎnāmak); xiii(?) Tef. aynadī: dibto 72: XIV Rīg. aĎna- 'to change for the worse;' (of meat) to putrefy' R I 491 (quotns.). Muh. (?) taqāyara: lavūnu 'his colour changed' aĎnadī: (sic, perhaps aĎnadī: intended) Riff. 106 (only): Caš. xv ff. aynī- (mis-spelt eynī-) mutaqa'yara: il-lāl ūdān 'to be changed in condition', also called āsā- and šās- (mis-spelt ās-, šā-) San. 56v. 7 (quotns.). Xwar. xiv aynā- 'to change (Intr.); Qutb 6: Kom. xiv (to change character) aynī- CCG; Gr. 32 (quotns.).

D aĎnāt- Caus. f. of aĎnā:-; 'to change, alter (something). Survives in same languages as aĎnā:-. Xak. xi er aĎnātī: taqāyara: il-rcul 'āmmā kāna alayhi 'the man changed what was on him'; also used of anything that changes what is on it Kaš. I 266 (aĎnātur, aĎnāmak; sic in MS., not -mek as in printed text): Caš.
adınağını öлürme yin 'I will not kill other people' U III 4, 3; (I will first seek the right road, and then become a guide) adınağı 'to others' U II 5, 13; o.o. U II 78, 31; 87, 49; TT IV 8, 69 and 72; 10, 10 and 13; Xak. xi KB (do not load your own heavy burdens) adınağı: 'ala gayrik 'on other people'; (do not starve yourself and satiate) adınağı: 'mi: gayrak 'other people' Kaş. III 68, 1–2; n.m.e.


D otułuluk (oudulułuk) A.N. (Conc. N.) fr. otuł; 'woodpile' and the like. S.i.s.m.l.g.; in SW Osm. odunlux, Tkm. odunlik. Xak. xi otułuluk al-muțafağ 'woodpile' Kaş. I 162.

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

S adınaşlig See adınaş.

Tris. V. ADN-

D uçuntur- Hap. leg.; Caus. f. of uçun-. Uyg. viii ff. Bud. tapınturlar uçunturarlar 'they make them worship and obey' (demons) TT VI 266.

D otułasa- (oudulułsa-) Dev. V. fr. otuł; 'to gather firewood' and the like. S.i.s.m.l. in NE. Uyg. viii ff. Man. (gap) otułayu 'collecting firewood' (gap) M III 28, 2 (iii) (the context confirms this meaning).


Dis. ADR
deger 'saddle'. S.i.a.m.l.g., usually as eyer but also NE ezer, er; SE Türk ieger; NE er;
SC Uzb. eger. Xak. xi eger al-sarc 'saddle' Kaş. II 224, 25 (2 kökleş-), 4 similar o.o.; n.m.e.; xiv Muh. al-sarc eyer Mel. 71, 8; Rif. 173; al-gişiya 'saddle-housing' eyer yuşuğ: 71, 12 (Rif. 173 uses this phr. to translate al-namraqa wa‘l-namariq 'saddle-pad, saddle-pads' (?sic; text has al-ma‘rika wa‘l-namazin); Çağ. xv ff. eger ('with -g-') eyer zin ma‘naşına 'saddle' Vel. 68 (quoth.); eger (spelt) zin, in Ar. sarc Sar. 108v. 12 (quoth.); Xwar. xiv eger 'saddle' Qub. 49; eger ditto Nahi. 53, 2; Ksp. xii al-sarc eyer Hou. 14, 1; xiv ditto Id. 26; xv ditto Tuh. 10b. 3; sarcul-faras eyer Kav. 64, 3; 77, 2; Osm. xiv ff. eger 'saddle'; c.i.a.p. in phr. TT S 411; III 274; IV 319.

D adrî: Dev. N./A. fr. adîr-; 'forked, a forked object'. S.i.a.m.l.g., usually as ayri, but in NE also azra/azri R I 578; Khak. azir; Tuv. adir. Ayru: in Kaş, see below, is
cognitive but has a different meaning. Xak. xi adri: al-midrā 'a pitchfork', that is (an implement) with which wheat-stalks are tossed (yadmra) to winnow them; and anything with two branches (lahu subatan) is called adri: hence a man is called adri: butluq that is munfariqul-l-faxayn 'having divergent legs' kaq. I 126; adri: yugan sacara tah subatan 'a forked tree' ii 331, 21; a.o. II 22, 26 (tul-); (misplaced between otru: and adri: perhaps an incorporated side-note) otru: harf wu man'dhu in lam an Indecipherable meaning 'if not'; hence one says munu: tīlemense:en ayru: ne: kereq 'if you do not want this', fa-ma dā tabaqt 'then what do you want?'. I 126; KB bu kursi adâka uc adri turur 'this stool has three divergent legs' 771: caq. xv. ayru (spelt) cidda(n): wa munfajal 'extremely' and 'separated' san. 57t. 18 (quotn.); otru: 'with -i) (1) cidda(n): wa munfajal, also pronounced ayru; (2) dā sāxa 'a forked piece of wood', which they put on the necks of criminals; (3) uturu dā kubān 'a two-humped camel' do. 57t. 23; Kom. xiv 'forked' ayru cccg; Gr. 32 (quotn.); Kip. xiv. yrrdr6: al-sâb (sic) wāl-wādāt 'a side valley'; a valley'; ayru: ( vocalized oyru) al-wādā id. 27; al-sâb wāl-wādāt ayru: bul. 3, 10; xv gayr 'other' (özge, ayruk) ayru: (ayrik(?) and başka) tuh. 8bg. 11: Osm. xiv ayru 'parting, separation' TTS I 62; IV 62; xv 'other, different' II 85.

S otru: See ortu.: D otru: abbreviated Ger. of *uturu- used as Adv. or Postposition (see v. G. ATG para. 289) meaning 'opposite, facing, against', with or without an implication of opposition or hostility. S.i.a.m.1.g. except SC and SW. Not to be confused with otru. Türkî vii ff. otru: ekî: nyîlî kişî: oğlîn sokuşun: tish 'I met a two-month-old child' irk 2; otru: yérde: oğrî: sokuşun: 'a thief met him' do. 16; (a falcon went hunting water-birds; a predatory eagle) otru: ... kopu:pan barmîş: 'rose to meet him' do. 43: Man. yüzîzmlûm otru 'facing us' (there are great difficulties) TTS II 6, 6: Uyg. vii ben otru yordîmlâ 'I went to meet him'; sa. S. 8: vii ff. Bud. (then his younger brother ... ) Kilmî bîn yek otru bardi 'advanced against the demon Hidimba' U II 26, 17; el(t)îg begke otru yorîyu keldi 'came to meet the king' U III 63, 6–7; ( gods, men, demons, whoever they may be) anîq otru turdaqî yok 'there is no one who can stand up against him' U IV 22, 283; a.o. (obscure) hüen-ts. 2005–6: Civ. utru: kel- 'to come to meet' TT I 96, 112, 175; utru:nda ... keldî 'came to meet you' do. 113; Bu-suq taqî otru: borluxun 'his vineyard facing the Bu-suq mountain' UsP. 2, 4: Xak. xi otru: qubâla hull cay 'opposite, or facing, anything'; one says oil maça: otru: keldî: cêda bi-quhâlaitî 'he came to meet me' kaq. I 126; seven a.o. with similar meaning: KB (neither behind, in front, to the right nor the left, below, above nor) otru: orun 'facing' 18; (the moon) yaşık bîrle otru: in opposition (in the astronomical sense) to the sun' 137; kendî otru: 193; many a.o.: xix(?); AT. ne îş otru kelse 'whatever work comes your way' 369; Tef. otru: kel- and such phr. as anlarîn: utru'da 'in front of them' 333 (and see ôtrü): Çag. xv ff. otru: karsî 'opposite' Vel. 91 (quotns.); otru: muqebil te bar-a bar 'opposite, facing' san. 62r. 12 (quotns.): Xwar. xiv utru/uturu 'in order to meet (someone); facing (something Där.}' qubb 201: Kom. xiv 'opposite, against' otru: (once spelt ortu) is common CCs, CCCg. Gr. 267 (quotns.).

D ötrü/ötrü (the latter rare) Ger. of 2 ör- used as Adv. or Postposition (see v. G. ATG, para. 281). As an Adv. begins the sentence and means 'then, thereupon'; as a Postposition follows the Abl. (and Loc.) and means 'because of, following on'. Survives only in SW Az. ötürü, Osm. ötürü, Twm. ötrü (with Abl.) 'because of, concerning'. Not to be confused with otru. Türkî vii anta: ötrü: 'thereupon' (or 'therefore') T 12, 16: vii ff. Man. nede ötrü 'why?' Chuat. 165, 170: bêg törülç savdan ötrü 'because of (or by means of) five kinds of speech' M III 20, 8 (ii) (mis-speltIRT): inça ayduka ötrü 'because (of the king) he had thus spoken' TT III 8, 53; anta: ötrü: do. 10, 86—ötrü: then thereupon do. 8, 55 and 56: Uyg. vii anta: ötrü: sU. S 5: vii ff. Man.-A beş tegrillerde ötrü: 'because of (or through the intervention of?) the five gods' M I 8, 19 (and 9, 1–2); anta: ötrü (spelt otru) do. 9, 3: Chr. ötrü (starting sentence) then thereupon U I 6, 9; 8, 8; 10, 4: Bud. nizvanîlg otüda ötrü 'because of the fuel provided by the passions' U II 9, 28–9—ötrü (in TT VIII C.3 ötrü: do. 11.8 ötrü: occasionally ötirü: and anda ötrü: are very common: Civ. (starting a sentence) ötrük ( kerasis of ötrö ök) 'thereupon' TT VII 8, 7; (Xak.) xix(?); AT. neîdîn ötrü 'for the sake of material things' 167; bu bir 'aybîn ötrü 'because of this single fault' 363; Tef. andûn ötrü 'thereupon' 333 (listed as otrü): Xwar. xiv ötrü: (1) 'thereupon'; (2) (with Abl.) 'after, because of' Qubb 124: Kip. xv pe: 'for the sake of, because of' ötrü (and çeîn) Tuh. 218a. 11 (and, only ötrü, 8bg. 1).

D âdîrt Dev. N. fr. âdîr-; 'distinction, difference' (between things Gen.). Survives only(?). In SW Osm. ayrt. See âdîrta: , *âdîrîrt. Uyg. vii ff. Man. [gap] âdîrînt ukîttîmp you have explained the difference between ... . TT III 118: Bud. (since it is fully elucidated in an extensive commentary in the Wîshil-lun, he has not elucidated here) on törîlg cidda me: uc törül çîniru sakınmak kolulamakûn âdîrt the difference between the ten kinds of good things and the three kinds of deep and searching meditation (Hend.)' TT V 22, 21: Civ. [gap] âyîlgî savîntîn âdîrîrt yok 'there is no difference between your [good and] bad speeches' TT I 81.
aḍurt 'cheek-pouch'; judging by the analogy of aḍur, q.v., there is little doubt that this was the original form of aḍurt, but this form occurs only in one damaged passage. S.I.m.m.l.g. as aḍurt, aḍurt, ort, urt, and the like. Uyğ. viii ff. Man. (as the poison takes hold) aḍurtu erri yērūp 'his cheek-pouches and lips split' (his chin and throat decay) TT II 16, 14-15: Çağ. xv ff. aḍurt puri-yi dahān mouthful', in Ar. fiād San. 53v: 9 (unnoted); K. v, Ox. -y-. K. mina l-mlu 'to ḡayṛhī a mouthful of water', etc., oḍurt (perhaps miscopying of ovurt) How. 38, 18 (after tacarr'a oḍurtla-): xv ḡayṛ 'cheek-pouch' owurt Tuh. 26b. 7; Osm. xv ff. aḍurt in various phr. in several texts TT S 70; III 47; IV 51.

D *dūdūrt Dev. N. fr. ʾudūr-. cf. aḍurt. Not itself recorded but see ṣūdūrtlāg, ṣūdūrtlak-. These words occur in association with similar der. forms of aḍurt, and the two words must have had comparable meanings, one 'choice, selection', and the like.

D ṣūdūrt Conc. N. fr. aḍūr-. morphologically parallel with aḍur but semantically distinct, although some modern forms of the two words are identical; 'a grass with divergent (aḍūr) creeping rhizomes; couch-grass, and the like. Survives in SE Türkī aṭrūk 'dhub-grass' Shaw 3, 'couch-grass' BS 4; SW Osm. aṭrūk 'couch-grass'. The form with e- suggests a reborrowing fr. Mong., but the word is not traceable as a L.-W. in Mong. See Döffer II 424. Xak. xi aṭrūk 'a plant (nabī) called al-ṭīf 'Cynodon dactylon' in Ar. Kaş. I 98: Çağ. xv ff. aṭrūq (so spelt) ṣiyā-i ḡayb-i xawk 'the fibre of a dry plant', also called ẓayr (not an ancient word) San. 32r. 25 (quoting): Oṣūg xi aṭrūk al-ṭīf; it is a useful (nānīm) plant; the Turks call it aṭrūk and the Oğuz change it (-d-) into -y- Kaş. I 113: Osm. xviii aṭrūk (spelt) . . . (3) in Rūmī the name of a plant which is extremely tender and moist and fattens the cattle that eat it, called in Pe. fariṣ/ fariṣ 'perennial meadow grass' San. 57r. 20.

D aḍur Pass. N./A.S. fr. aḍūr-. cf. aḍūr; basically 'divided, separated', hence usually 'different, other', and esp. 'different from, superior to (others)'; in comparisons the word compared with is in the Aec. in Türkī viii ff. Man., the loc. (unless this is a misreading of the Abl.) in Uyğ. Bud. and the Abi. elsewhere. S.i.a.m.m.l.g. except SC; in NE aṭrūk, aṭrūk, aṭrūk; Khu. aṭrūk; Tuv. aṭrūk; elsewhere aṭrūk. Cf. aḏūn, ṣūlī, ḍūg, Türkī vii ff. Man. (we do not do what is) tegūl yārūgün aḍrūk 'different from (i.e. contrary to) God's commands' TT II 6, 5; aḍrūk aṭrūk 'various (things)' Chaos. 228 (et-): Uyğ. viii ff. Bud. aḍuruk uẓlār 'various craftsmen' PP 2, 5; aḍuruk aḍrūk do. 2, 7; Sun. 118, 6 (2 tag.), 328, 6 a.o.—kišiğe aḍrūk begerek 'a more distinguished person, superior to (ordinary) people' PP 66, 4-5; alīku ʾiṣğlānīkā daykīlhrde aḍhrūkā 'superior to all (other) maral deer and stags' U IV 34, 61—(as for being brought together by contact) kůnūl ʾuṣgōlekler birle būrtṣīp yēg aḍrūk tīltāğlākara tuṣ kīlīr ʿuṣīn 'it is because the mind, when it comes into contact with what is in the mind, encounters better and superior influences' TT V 24, 71-2; o.o. of yēg aḍrūk do. 26, 82; TT VII 40, 135: Kaş. xi aḍrūk kalīma wa mā-nāḥāgāy a word meaning 'other', in Oğuz (ic); the Turks use aḏūn for 'other' (prov.) and in Kaş. I 98 (this word obviously a muddle; the Oğuz form was ayrūk, see below): Ḳβ. kišiğe kiṣṭe aḍrūk bār telim bān adrūk biliğīn ayūr bī tilīm 'among men there are many who are superior to (other) men; from this superior knowledge my tongue speaks' 201: xviii(?) Tef. ayrūk 'another'; ayrūk ayrūk 'different' 45: xiv Muh. bi-γoyr amirīhīm 'excluding their chief' bèğīnun ayrūk Mel. 18, 8; Rif. 97; ḡayr wa ayoð(n) 'other', and likewise ayrūk Rif. 188 (only); the preceding entry al-mālīk 'owner' ayrūk is an inexplicable error): Çağ. xv ff. ayrūk (spelt) (1) ḡugān 'strange, stranger'; (2) ḡug 'other', which they also call daği and daxi San. 57r. 19: Oğuz xi ayrūk ḡugā bi-mā-nāḥāgy ayrūk Kaş. I 113: Xwar. xiii ayrūk/āyūk 'other' Ali 12: Kip. xiii ḡug ayrūk; ḡayrak senden ayrūk Hou. 54, 13 ff. (with other examples): xiv ayrūk ḡayr Id. 27: xv mūfrār 'divided' ayrūk (perhaps for aṭrūk) Tuh. 34b. 12; mūfrār 'separated' ayrūk (mī, with kūf) do. 48b. 10; li tārī 'not returning, non-recurrent (3) ayrūk do. 39a. 1; qob. 1; ḡayr ayrūk . . . ayrūk 89b. 17 (and see ayrūk): Osm. xiv to xvi (only) ayrūg/ayrūk, occasionally ayrūk (1) 'other, another'; (2) (usually with Neg. verb) 'again' TT S 61; II 82; III 54; IV 60 (common).

(D) oṭrūg 'island'; too old to be a Dev. N. fr 2 otūr- 'to sit', as has been suggested, since this form did not evolve fr. orlur- until the medieval period; possibly a Den. V. fr. I otūr-, with the connotation of something cut off from the mainland. Survives in various forms in one or two NE languages and NW Kaş. utraw. A Dim. (?/?) oṭrāc was current in Kom. and Kip. (Id., Bud., Tuh.), and survives in NW Kar. T., Kow. 442. Most SC, NW, and SW languages use some form of atağ/aṭağ first noted in Muh. and also noted in Kom. and Kip. (Id., Bud., Tuh.), which it is difficult to connect morphologically with this word. Uyğ. viii ff. Bud. oṭrūg 'island' PP 33, 7; 26, 6; TT V 26, 91, and 94; Swv 211, 19 and 22 (spelt otūrug); Ḳe₃. 1045; Kwan. 20-1 (eğgū): Xak. xi oṭrūg aṭ-casira 'island' Kaş. I 97.


D iṭidrīg Hap. leg.; possibly an earlier form of iṭirg; morphologically a Dev. N. in -g, but there is no trace of iṭidīr-. Arğu: xī iṭidrīg al-ayīl-xāṣīn 'anything hard'; originally iṛtīg Kaş. I 102.
that the initial alif makhur ya was intended to represent -'. Cf. ett-, Uyg. viii ff. Bud. etdürümiz 'if we have had constructed'; v.l. for étülmiz in TT IV 6, 46 (ett-): Xak. xi ol menip 111m ettürdü: he gave orders for putting my affair in order' (bi-islah amri); and one says ol etük ettürdü: he gave orders for the repair (bi-islah) of his boot' Kaş. I 217 (ettürrü, ettürmek): xii Tef. aş ettürdü 'he had food prepared' 86: Çağ. xv ff. ettür-Caus. f.; ba-digarı kumandıdan 'to make someone else make, or do (something)' San. 94t. 22.

VU(D) ıttür- Hap. leg.; between ıt and aṣur- in a section for verbs with long initial vowels; prima facie a Caus. f. in -tırr-, but there is no verb *ıt- with an appropriate meaning; 'to twist, spin' is normally egir-, q.v., which cannot be connected with this word. Xak. xi ol aşgar bilik ıttürdü: aftala.hta-l-fatía 'he made him twist (or spin?) the wick'; also used for anything that is twisted (or spun?) Kaş. I 267 (ıttür türrü, ıttürmek).

S otar- See oţgar-.

VU ı otur- Hap. leg., but see oturul-, otrusch-. Certainly with back vowels and if otrug, q.v., is etymologically connected, with o-. Xak. xi ol_FUNC_ oturüdü: qayša-l-sar walt-taw wa nahuahu 'he cut hair', (cut out) clothes and the like Kaş. I 176 (oturur, oturmak, sic in MS.).

S 2 otur- See otur-.

*utur- (?)utur- 'to meet'; survives only in the Ger. utrur, q.v.; the basis of utrun-, utrusch-. Became an early I.-W. in Mong. as ucran- 'to meet' (Haenisch 157) a form presupposing a Turkish *utur-. This Mong. verb was subsequently reborrowed as ucran- San. 64v. 11 and s.i.m.m.l.g. as ucran-, uçura-.

udur- 'to choose (one of several Acc.); to part, separate, scatter (things, etc. Acc.); to separate (something Acc., fr. something Abl.).', with or without đil, see v. G. ATG par. 279. Practically syn. w. adur- (Kaş. uses the same range of words to translate both) and perhaps an 'attenuated' form of it. Survives only? in NE Khak. ızur-, same meaning, which fixes the first vowel as ü-, not ô- as normally used to transcribe this verb and its der. f.s. Cf. also seq-. Uyg. viii ff. Man. bęş ajunkta tirstgarlıq biligiz biligîn đil uştürüğüz 'you separated the mortals in the five states of existence from ignorance' TTT III 31-2: Xak. xı ot ıtırdü: (so read) ne:gni: iştira-l-tay 'he choose the thing' Kaş. I 177 (ıtırdıw, ıtırmek); follows the entry of adur- and erroneously vocalized edir- in all 3 places; bu: er of tegme: ne:gni: ıtırgen 'this man is constantly making a choice between things' (yuxayyir bayan-ı-agı) I 157; (Budraz returned and) alpançutun ıtırdı: iştara abfa:luhı 'chose his (best) warriors' I 144, 8; alp erenni: ıtırdım 'I scattered (farragtu) (the enemies') warriors' (and twisted their
necks) I 370, 21; (treat your comrade well and) **adır** 'do not choose (*) another' III 11, 3; bögünli: **üdürüme** 'I choose (txtturu) a wise (teacher)' III 228, 13 (cf. adır-): KB bu liki bedütr üdürmiş kulüg 'these two things make a chosen servant great' 152; kayusin tlese **üdürülg** bıırın 'choose one of them whichever you wish' 244, 0.0. 148, 327, 329 (adır-), 2342 (tutag:k), 3534: xııt'i Tef. üdür- 'to choose; to prefer' 242 (ğıdr-), 321 (adır-): Xwar. xiv üdür- 'to choose' Qıth 121 (adır-), 195 (adır-), 202 (adır-); aranızda bir kaçıni üdür 'pick out one or two of yourselves' Nák. 365, 13; a.o. 282, 11: Tkm. xii (after a list of Kp. meanings) bır- (vocalized eur-ıntaxaba:lı-say' mina:lı-say) 'to pick one thing out of several' IIou. 36, 1: Osm. xiv (PL'ı) bır- 'to choose, pick out', 3 qontrns. fr. one text TTS I 747.

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

**D** 1 ötür- IIap. leg.?: Caus. f. of ö-: Xak. xı ol mağa: 80:2 ötürdi: dakara II-l-kalâm 'he reminded me of the statement (etc.)' Kağ. I 267 (ötürür, ötürmek).

**D** 2 ötür- Caus. f. of I öt-; with a range of meanings similar to those of I öt; cf. ötürgür which is not less synonymous. Survives in NE Kaç., Kób., Sag. as ötür- R I 1888; K Hubbard as ötür-; in NW Kaç. as ötür-; in SW Tkm. and in x:x Anat. as ötür- SDD 1121 and perhaps ötür- 1439; Xak. xı ol ta:m ötürdi: 'he pierced (taqaba) the wall' Kağ. I 176 (ötürür, ötürmek): Çağ. xv ff. ötür-i (spelt C:.) C:.; gudaradınan 'to cause to pass through'; abbreviation of ötin-: San. 59v. 14 (quontrns. point out that Vel. 79 gave the same quontrn. with the mis-spelling ötin-): Kıp. xiv ötür- taqaba Id. 8: xv næffadı 'to transmit, send through' ötür- Tuh. 54b. 11: Osm. xiv göğsus ötürdi 'he sighed deeply, i.e. forced (the breath) through his chest' TTS I 570.

**D** 3 ötür-fötür- Caus. f. of 2 öt-. Survives only(?) in SW Osm. ötür-., similar meaning. Xak. xı ol süzbızı: (misvocalized) ötürd: sayyahan bi'l-nüzmdı 'he played the flute' Kağ. I 176 (ötürür, ötürmek); süzbızı: ötürd:ı; same translation; also used of anything from which a sound comes as the result of your action (huda:ta minhıl-ısiyak bi-fılk) I 217 (ötürür, ötürmek).

**üdred** - 'to increase, multiply, flourish', and the like. Survives only(?) in SW Osm. üdred-., same meaning. Xak. xı üdralı: neq kütura ray-ul-say 'the yield of the thing increased' Kağ. I 173 (ödred, ödremek): KB(at table—stretch out your right hand and pronounce the name of God) végü vederge 'your food supplies will increase' 14597.

1) **adır-** Caus. f. of *adår-*, Intrans. Den. V. f. adar: N.o.a.b. 'Türkü vitt ff. (if you wear a clear blue stone) yat kişl: adartr: (tıc) umazz 'a stranger cannot endanger you' Toy. 23-4 (ETY II 58); similar phr. do. 29 (agul:uğ): Uyg. viii ff. Bud. Swl. 73-4 describes the ten stages through which virtuous beings pass on their way to paradise, in each of which they remove obstacles and dangers which 'endanger' certain things (Dat.) e.g. belğü üdürümek adarba: 'the obstacles and dangers which endanger the suppression of visible signs'.

**D** adır- Caus. f. of adır- and practically syn. w. it. In some forms difficult to distinguish fr. adır-; both the early occurrences might belong to adır-. Survives, with the same phonetic changes in most of the same languages as adır-. Türük viii fi f. Yen. Mal. 28, 5 (iniğü): Uyg. viii ff. Bud. bilğe bilgidin adrutaça (tred adıttar:ça) 'distinguished by wisdom' TT V 24, 67 and 75: (Xak.) xiv Muḥ. in Mel. 38, 6; Rif. 125 ayırtmak is used to translate a word spelt al-infād 'to (cause to) pierce through, transmit' (cf. 2 ötür-) in Mel. and al-ittigung 'to burn in' Rif.; neither meaning seems appropriate and some words may have fallen out between the Ar. and Turkish entry. Anfada does not occur in Muḥ., ittagada is (correctly) translated yulma- (cf. adırl-).

**D** üdret- Caus. f. of üdred- Survives only(?) in SW Osm. üdred-., same meaning. Xak. xı ol tava:rığ üdrettı: tammaral-mul sa:nın:ınu 'he increased (Hind.) the property' Kağ. I 261 (üdürtür, üdretmek).

**D** adrı- Pass. f. of adır- 'to be separated, parted; to break away from (someone Abl., occasionally Dat.)'. S.i.a.m.l.g. w. the same phonetic changes as adır-. Türkü viii Türků bodun xanın:ı bulmæni tavgacqa: adrutar: the Türků people, because they had no san of their own, broke away from China' T 2; kağ yorup Elıerış Xaŋanka: adrılmadık yağılmaduk tepr: Bilğe: Xaŋanda: adrılmalim 'just as father marched and did not break away from Elıerış Xaŋan or mis-behaved, let us not break away from the holy Bilğe Xaŋan' Ongın ivf: vii fi. Yen. bağım bodunmak: adırımlı 'I was parted from my clan and people (by death)' Mel. 27, 7; o.o. do. 27, 3; 28, 2 (?), 3 (?), 6 (adırımlı bardı), 9; 20, 3; cf. O. K:ır.: Man. yaruk teprlerde adrıltı 'he was separated from the gods of light' Chaos. 1 16; yarukı karalı kaltı adrıltı 'how will the light and darkness be separated?' do. 170-1: Uyg. viii ff. Man.-A sızınte adırltukda ber ú since being parted from you' M I 10, 5: Man. adırlma:ım 'may we not be parted' M II 8, 17 (ii): Bud. amrak yeme adıırı 'friends, too, are parted' PP 78, 5: O. Kır. ix ff. adırtım 'I have been parted from' (my wife, children, people, etc. Dat., less often Abl.) occurs in nearly every funeral inscription; cf. Türkü vii fi f. Yen.: Xak. xı yol: adırdı: tavrara:lı-tarifin 'the two roads
parted'; also used of two friends (alifayn), or two teeth (sinayn) which have a gap (tazdiyal) between them Kas. 1 247 (adrur, adurmak): KB aduriamen senidi 'I am parting from you' 2176: xiii (?). Tef. adrilu-, adrilu-, ayrilu-, ayrilu- 'to be separated, parted (from Abd.)' 42, 43, 45; xiv Muk. al-infi dir 'to conclude oneself, be isolated' ayrilu Mak. 37, 8; Ref. 123; Çağ. 65 f. ayrilu (spelt) Pass. f.; cudud 'yenum to be parted' San. 54, 28 (quotn.): Xwar. xii ayrilum btiler 'let us part' 'Ali 28: xiv ayrilu- 'part' Quta 4; ayrilu- do. 6; MN 371; oğul kizlaridin xatunlaridin adrilip 'parting with their sons, daughters, and wives' Nahf. 256, 10; a.o. 271, 8: Kip. xii farrag ‘to forsake' ayrilu- Hou. 42, 21: xiv ayrilu- (sic) tafarrara İd. 27: xv farrag (ayr- and) ayrilu- Tuh. 28a. 11 (perhaps a Sec. f., not scribal error).

VUD otrur- Hap. leg.; Pass. f. of 1 otur-, Xak. xi oṣa otruldu: 'the hair (etc.) was cut' (qux) Kas. 1 246 (oturul, otrulmak).

D üdril- Pass. f. of üdrur-; 'to be picked out, chosen, set apart'. Survives only (?) in NE Khak. üzürlü-. Uyğ. viii ff. Man.-A tüzü üdrilmis arıq dindarlar 'all the picked pure Elect' M I 28, 16: Man. TT III 31-2 (öldr): Bud. yok çığ(Umlak) tila-ğinden ög üdrilur 'he is separated from the cause of being poor and destitute' TT V 22, 40-1; o.o. Pja. 6, 1 (ödstr); U II 42, 8 (mis-spelt ötrül); Sw. 166, 7; 618, 4: Xak. xi ötrülü: neq suyirala-jay wam muyyiva 'the thing was picked out and set apart'; also when a detachment and its men are set apart on one side (ihtayati-l-f'a rica-dulu cânaban) one says anp enere: üdrilü: intaza rica-dulu cânaban 'his men were set on one side' Kas. 1 247 (üdrülür, ütrürmek).

D ötrül- Hap. leg.; Pass. f. of 3 ötur-. Xak. xi sibizgü: ötrülü: 'the flute was played' (suuyiha) Kas. 1 246 (ötrulür, ötrülmek).

D utrun- Refl. f. of *utur-; 'to oppose, resist, approach' (someone Dat.). N.o.a.b. Türkü vii ff. Man. M III 19, 9 (i) (1 öces): Uyğ. viii ff. Bud. ulugüka utrunum toutam odinim eser 'if I have opposed, dispersed or rebelled against the great one' U II 77, 17: a.o. do. 86, 34; (the five kinds of sin called) utrunmak 'opposition, rebellion' (Chinese texts ni, same meaning (Giles 8,227)) Swv. 134, 16: Civ. saça utrunça kişler 'the people who oppose you' TT V 50: Xak. xi ol magma: utrun: qanomin 'he opposed me'; and one says yel yagıqka utrunu: istagabalit-i-ribi l-yacara 'the wind blew against the tree' (Kas. 1 251 (utrunur, utrunmak).

D adrur- Recip. f. of adur-; 'to part from one another' and the like; usually İntras., occasionally Trans. S.i.a.m.l.g., w. the same phonetic changes as adur-. Xak. xi olar: lik: adrurdu: tafarragala-yafiğan wa tazdiyal 'the two comrades parted and went separate ways'; in a verse yerde: kopa: adrur (the flowers) 'spring from the ground and open' (yanfaric) Kas. 1 233 (adrurur, adrurmak): olaq: ikki: ayrışdi: tazdiyal wa tafarrag: lüga fi-ti'dil 'alternative form with -d- I 270 (ayrısıur, ayrışmak); prob. Oğuz: Çağ. xv f. ayrış- (di) ayrıl- Vel. 43 (quotn.) (San. 55v. 2 spells this word ayrıl- uy ham cudad 'yenum to be parted from one another', with two quots, one the same as Vel.'s).

VUD otrur- Hap. leg.; Co-op. f. of 1 otur-. Xak. xi ol magma: kesme: otrurdu: 'he helped me to cut (fi cazz) the forelock'; also used of anything of which the excess quantity is cut off with scissors (yuqta' sivadatuhu bi'l-miqrad) Kas. 1 233 (otrurur, otrürmak).

I otrur- Recip. f. of *utur-; 'to oppose one another; to meet one another'. Survives only (?) in NE Tel. udur-; R I 1714 and forms like üçras- (San. 64, 28) which are rebor- rowings Fr. Mong. Xak. xi ol agar otrurdu: qawamoju fi amr 'he opposed him over something'; and one says ol magma: otrurdu: tawohni 'he confronted me' Kas. 1 232 (otrurur, otrürmak); oktağal: otrurur 'each of them was on the point of shooting the other with an arrow' (kida . . . an yarmi . . . bi-sahm) IX 97, 16.

D üdres- Hap. leg.; Co-op. f. of üdres- with the connotation of cumulative action. Xak. xi keçeşli: bilig üdresur: al-tadib ida hana mulaqqaha(n) bil'-surü yazdad hull yawm hisnuhu 'when knowledge is fertilized by counsel, its goodness increases every day' Kas. 1 232, 4; n.m.e.

D üdrüş- Co-op. f. of üdres-; Survives only in NE Khak. üzürlüş-. Xak. xi ol magma: tawaw (sic) üdüşli: 'he helped me to choose' (ol'a qayyira) the wares (etc.); also used for competing Kas. I 234 (udrüşur, ürüşmek).

D ötrüş- Hap. leg. (?); Recip., etc. form of 2 ötur-; cf. ögtrüş-. Xak. xi olar: bir bibe: bitig ötrüşi: 'each of them got a letter through (anaqda . . . al-hatib) to his comrade'; its origin (alsulu) is ürüşüldii; also used for helping and competing in getting anything through (fi tanfid kull jay) Kas. 1 232 (ötrüşur, ötrüşmek).

Tris. ADR

PUD otura: N.o.a.b.; meaning clear, etymology doubtful; perhaps best explained as a Dev. N. fr. I otur-. Uyğ. viii ff. Civ. (in a prescription for a sore throat) bir sunça budani tüz otura yarip otuturas azkiya oyp ay kılıp 'split a liquorice root about an inch long into (two) equal parts; hollow one part out a little making a hole in it' (and insert various drugs) H I 146-7; a.o. do. 152.

D ötürü: See ötürü.

PUD iterci Hap. leg.; inexplicable in this spelling; perhaps to be read as eðerci Dev. N.Ag. fr. eðer-,'hunter'. Uyğ. viii ff. Bud. (in
a list of men regarded as disreputable because they take life) (butchers, poultry keepers, swineherds, fishermen, hunters, trappers, bowlers) iterči (?) (killers of flying and creeping things) TT IV 8, 57. (See çivçeç.)

D adırtıklik Iap. leg.; occurs in Uyg. viii ff. Bud. in TT VIII G.67 translating a lost Sanskrit word. Presumably P.N./A. fr. a Dev. N. in -k fr. adirt- and more or less synonymous with adırtılıg.

D adırtılıg P.N./A. fr. adırt; 'possessing discrimination, able to discriminate; distinguishable; detailed'. N.o.a.b. Uyg. viii ff. Man.-A üçökdik adırtıgu adırtılıg yörülgü tırığöz a 'living soul able to discriminate and choose (between good and evil) and provide explanations in the three times' M I 26, 16-17: Bud. am biziye adırtılıg yarılıkazun 'let him communicate to us in detail' U III 68, 25; ay emdıl adırtılıg sözleğil 'speak to us now (and explain) in detail' Uşp. 105b. 8; a.o. TT VI 383 (açuk).


D adırtısız Priv. N.A. fr. adırt; n.o.a.b. Uyg. vii ff. Bud. menığı yurekимte isığ özümte adırtıslık köpülün olurgül 'sit with thoughts inseparable from my heart and soul' U III 83, 5-7; (they had a form and body) kamag yalanlıkarda adırtısız 'indistinguishable from (those of) all men' TT VI 356 (with adırsız v.l. for adırtısız).

D utrunuk N.A.S. fr. utrun. Survives only (?) in NE Tuv. udurgu 'front' (teeth). Xak. xi KB kişi utrunu aşka sunma eliğ 'do not stretch out your hand to food in front of other people' 4130; o.o. 2716, 4598: xiiii (?) Teğ. yazlı utrunuk 'what is in front of his face' 333.


D ötıdtük Pass. Dev. N.A.A. fr. 2 ötırd-; 'diarrhoea; suffering from diarrhoea'; cf. 1 ötırd, ötırdün; morphologically identical, but functionally quite distinct, fr. ötırück. Survives, w. the same meaning, only in SW Anat. ötırück, ötürückö, ötürück SDD 1120-1. Uyg. vii ff. Civ. ötırück 'diarrhoea' II 12; ötüücke (terror for ötırücke or ötügük) cm 'a remedy for diarrhoea' do. 190.

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

S edremlig See erdemlig.

D üörünlü: Pass. N.A.S. fr. Refl. f. of üzür-; 'chosen, choice, select'. Survives only (?) in SW Osm. üzörünlü/ürünü Red. 247. Xak. xi üzörünlü: neğ a 'choice (al-muxtár) thing' Kaş. I 145: KB bayat kullanılarak e'n üzörünlü 'the choicest of the servants of God' 2598: xiiii (?) KBPP yalan-vaçlarda üzörünlü 'the choicest of the Prophets' 6: Xwar. xiv teşrinin üzörünlü kuli 'the chosen servant of God' Nahe. 90, 12; xalalyıqların mälları üzörünlü 'the choicest of the people's property' do. 250, 4; Osm. xiv ff. üzörünlü (sic?) 'chosen, select'; c.i.a.p. down to xvii TT S 747; II 955; III 733; IV 803; xviii üzörünlü (spelt) in Rūmī, intisah 'choosing, choice' San. 714. 22.


Tris. V. Ard-

D adırtıla- Den. V. fr. adırt; 'to distinguish between (two things Ace.)', with various extended meanings later. Survives only (?) in NW Kar. arılla- R I 316; Kum ayırrla- R I 32; and SW Osm. ayırrla-. Considering the constant parallelism between adırt- and üzür- and their respective der. f.s., a parallel form *üzürle:- must have existed but only its SW Osm. form üzürle- seems to be noted. It still survives in Rep. Turkish as özgürlle- (gürlle-) but in xx Anat. where the recorded forms are örtle- SDD t, 116; öyküle-, öültle- 1, 441; öültle- 1707; öültle- 1708, initial ü- prevails. Uyg. vii ff. Bud. Sanskrit vicaya 'investigation' nom aytıtrak:maq TT VIII A.21; Sanskrit bhinnas 'in the divided' aytıtrak:mlarında: do. F.4 (in these texts -t- prob. pronounced -d-); edjęg ayığ klinçig aytıtrak:alı uyur 'he can distinguish between good and bad deeds' U III 5, 12-13; (wisdom) edgüg ayığ nomlarig çığarip aytıtrak:ıp 'investigating good and bad dogmas and distinguishing between them' TT V 24, 76; a.o. Swv. 302, 12; Civ. ot küydrul altunug aytıtrak:dluluk belgü bar 'there is an indication of refining fire-smelted gold' TT 70-1: (Xak.) xiv Mih.(?) ixtara 'to choose' (özle:-; in margin of one MS.) üzürle- Mel. 22, 3 (perhaps a SW gloss): Çağ. xv ff. aytırrla- (spelt) as ham celd kordan 'to separate from one another'; and metaphor, tajrık te tanıyiz-i nik u bad 'to distinguish and discriminate between good and bad' San. 552. 6: Osm. xiv ff. aytırrla- 'to choose, select; refine (metal); investigate (a matter), settle (a dispute); weed, clean (a field)' c.i.a.p. TT S 58; II 78; III 52; IV 58; once (xiv) aytırrla- I 59 (mis-spelling)—üültle- 'sometimes spelt üzürger- 'to pick out, choose, select', in all periods I 742; II 949; III 727; IV 861; xvii üzürle- intikab 'to choose' San. 927. 13.

D *üzürle- See aytılla-.
D ederle:- Den. V. fr. eder; 'to saddle (a horse, etc. Acc.)'. S.i.a.m.l.g. w. same phonetic changes as eder. Xak. xi er at ederle'dl: 'the man saddled (a:rraca) the horse' Kaz. I 300 (ederle'r, ederle:me:k); xiv Muh. astra-cal-dabha; yerle:- Mel. 22, 7; Rif. 103 (in margin ederle:-); - ir ráchá 'to saddle it' yerle:me:k (spelt -mak in error) Mel. 39, 4; Rif. 126: Xwar. xii yerle:- ditto 'Ali 55 xiv ederle:- ditto Quth 18: Kip. xiii asra:ca min ir rácha'l-faras yerle:- (misvocalized) Hou. 36, 14; xiv yerle:- astra:ca I. 6: xv ditto Kav. 77, 1; Tuh. 76b. 1 and 3.

D utru:lan- Refl. Den. V. fr. utru; Survives only (?) in NE Khak., Tuv. udurlan-; but the basic and Recip. f.s.i.s.m.l.g. Xak. xi of agar utru:landu: xw:qahahu 'he confronted him' Kaz. I 296 (uturlanur, uturlanmak; sic).

Dis. ADS

D atsiz (adsiz) Priv. N./A. fr. 1 a:t; 'name-less', used particularly in the phr. atsiz er:ge:k 'nameless (i.e. ring) finger'. S.i.a.m.l.g. In some contexts, e.g. the Proper Name Atsiz, it is hard to decide whether this is the word concerned or the parallel Priv. N./A. fr. 2 at 'horseless' (first noted in Kip. xiii Hou. 52, 3).


D etı:sz Priv. N./A. fr. et; 'fleshless, lean'. Survives only (?) in SW Osm. Xak. xi KB (if you see the face of a shameless man) etı:sz sö:ızık 'it is a bone with no flesh on it' 2206: Çağ. xv ff. in San. 30v. etı:sz bi-güşt 'fleshless' mentioned as an alternative form of the P.N. A:tsiz.

D otsuz Priv. N./A. fr. 2 ot; 'without grass or vegetation'. S.i.s.m.l. Türki viii ff. otsuz suvusuz kaltı: uyin 'how can I get on without grass or water?' IrkB 45: Uyg. vii ff. Civ. otsuz [gap] TT VII 17, 7.

D ögsüz Priv. N./A. fr. öd; 'timeless; untimely; premature'. N.o.a.b. Türki viii ff. Man. (if you lawlessly sin) ögsüzke 'against the Timeless One' (i.e. Zurvan) TT II 6, 8: Uyg. viii ff. Bud. ögsüz ke:ntsiz ömre:z he does not die prematurely 'and so' TT VI 348-9: Xak. xi KB ktsö ögsüz ömre:z 2286; (death) busuzgan cı:tkar teğ cı:tkar ögsüzün 'comes unexpectedly, like (someone) coming out of an ambush' 4826.

Tris. V. ADS

D atsa:- Hap. leg.; Desid. f. of at-; Xak. xi ol ok atsada: 'he wished to shoot (ramy) an arrow' Kaz. I 275 (atsar, atsama:).


D ıdsız:- Hap. leg.; Desid. f. of ıd:-; Xak. xi ol kulin maça: ıdsada: 'he wished to send (yab'at) his slave to me' Kaz. I 276 (ıdsar, ıdsama:).


D ıtsa:- Hap. leg.; Desid. f. of ıt-; Xak. xi ol lettın ıtse:di: 'he wished to get out (yazrunc) of the hole'; also used of (wishing to) pass through anything (ji nurda min kull say) Kaz. I 276 (ıtse:ır, otse:me:k).


Tris. ADVS


D aðasız Priv. N./A. fr. ada:- 'free from danger, in safety'. N.o.a.b. Uyg. viii ff. Man. A ıgsızın aðasızın turalım 'may we remain free from illness and danger' M I 26, 27; Man. (a)đasızın tuđasızın 'free from danger' M III 36, 2 (ii) (and M I 31, 1 (i)); Bud. aðasız uzun ıyası:marak 'a long life free from danger' TT VII 40, 129; aðasız tuđasız PP 33, 6; Swu. 192, 1.
D atasiz Priv. N./A. fr. ata; 'fatherless'. N.o.a.b. but prob. s.î.s.m.l. Xak. xi KB 6055 (etçii).

D idiþ siz Priv. N./A. fr. 1 ldi; 'without a master; ownerless'. Survives only? in NC Kır. esîzî; Kzx. 1ýesîzî, and SW Osm. where it is now spelt ıssiz. Türkî viii (the country which our ancestors held) idiþ iz a kmazun (v.l. bolmazun) 'no remain (v.l. become) ownerless' I E 19, II E 16; I E 20, II E 17: Osm. xiv and xv Isiziz 'ownerless, desolate' in several texts; also A.N.s iṣizlik and ıssizlik TTS I 390; II 549; III 384.

Dis. ADŞ

D adaş/adaš N. of Assn. fr. 1 at (ad). Abdülkarîm Inan in Türk Dili, Belleten 3rd Series, No 1, pp. 41 ff. argued that the original meaning was 'friend, comrade', and that 'namesake' was a later, secondary meaning. This is etymologically impossible, but the meaning 'comrade' is so prevalent in the early period as to suggest that in this context 1 at meant 'clan (rather than personal) name', so that adaş meant primarily 'fellow clansman'; cf. kadaş. S.i.a.m.l.g. See Doerfer II 437. Türkî viii ff. Man. ýavlaþ ęs tuş adaş kadaş 'evil comrades (Hend.) and kinmen (Hend.)' Chuas. 197–8: Uyg. viii ff. Bud. Sanskrit sahâyât 'companionship' ęs adaş bolmak TT VIII B.4; ęs adaş 'comrades' is the term used for the hare, the monkey, and the beaver in the Hare Játaka, U IV 44 ff., 'kinmen' would not here be strictly appropriate; on p. 46 adaş occurs twice, 52 and 66, once in adaş ęs 62, once in ęs adaş 69; and twice in adaş ıþıþ (q.v.) 55 and 64, while ęs appears once by itself, 48 and once in ęs tuş 59; in all cases except adaş ıþıþ the obvious meaning is 'comrade or the like: O. Kır. ix ff. Mal. 11, 8 (andîq); Xak. xi adaş al-xîša 'friend, comrade, contemporary' Kaş. I 61: KB adaş kolda erdeş tutundu kalini 'he acquired a crowd of friends and comrades (double Hend.)' 1607; o. 317, 502, 524, 2276, 3485, 4542, often in association with kadas; xiith (? Te; attaš 'namesake' 62 (II at): xiv Muh. (? muďihič và muraçî 'ally, brother' ayaš (error for ataš or adaš) Rif. 145 (only); Çağ. xv ff. adaş hamdim 'namesake' Sam. 33r. 23 (quotons.); Xwar. xiv adaş 'friend' Qutb 3: Kom. xiv 'namesake' ataş CÇG; Gr.

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

İdiþ 'cup, vessel', and the like. Survives as idiþ in some NE languages, including Khak. and Tuv.; NC Kır. and SC Uzb. Türkî viii ff. uzun:ton:luq idiþ'in ayakun koþu:pan barmiːş 'a woman left behind her her cup and bowl and went away' IrkB 42 a.o.o.: Uyg. vii ff. Bud. (the minds, thoughts, and bodies of mankind) burxanlarımın nom idiþ etîr 'are called the vessels of the doctrine of the Buddhâs' TT VI 200–1; kara idiþ (so read) eliŋiþe kötûrûp 'carrying a black cup in your hand' UsP. 105b. 4; a.o. Siw. 28, 10: Civ. altun kùçeş erser ornağıli idiþ ol 'as for the gold jug, it is a vessel on a solid base' TT I 189: Xak. xi idiþ (sic) al-qadaḥ 'cup' Kaş. I 61 (and see Oğuz); ivırk idiþ tizildi: 'the pitcher and cups (al-qadah) were arranged' III 131, 22; a.o. III 232, 27 (tolu; in both these places spelt idiş); xiv Rbg. idiþ 'cup' R I 859 (quotons.): Muh. atıþul-bayt 'household goods, utensils' īliːş Mel. 68, 11; Rif. 168: Çağ. xv ff. idiþ zarf 'cup' Vel. 61 (quoton.); idiþ zuṛiʃ teə avändi 'cups and vessels' San. 97r. 16 (quoton.). Yağm. ; Tuxs.; Yemek, Oğuz xi idiþ (sic) is used in (these languages) for kull qidr aw tavw aw inî 'any earthenware pot or small vessel or vase' Kaş. I 161: Xwar. xiv idiþ (sic) 'cup' Qutb 57.

D itîs N.Ac. fr. it-. Survives only? in SW Osm. and xx Anat. SDD 801. Xak. xi itîs al-mudâqâ'a bayna:ũnayn bi'l-yad 'of two people, pushing one another with their hands' Kaş. I 61.

D oðûs Hap. leg.; Den. N. fr. ödî; the context suggests a meaning of 'a period of 24 hours'. Türkî vii tümûn: kûnlî: ýeːti: oðûske: suvsiz keçdim 'I made my way without water for a period of seven days and nights' II SE.

D öþüs N.Ac. fr. 1 öt-. Survives in SC Uzb. ûtîs, and perhaps, somewhat distorted, in some NE languages. Uyg. viii ff. Civ. (the root of his tongue, his throat, his lungs, his gullet) suv: 61 öþüs (spelt ödîş) a:i:laːqiː tâmaːlaːrːi 'his internal passages lit. "veins" which allow the passage of water and (other) liquids' TT VIII F.1: Xak. xi öþüs (biːşmêm:al-aši) 'with something put within sit in a circle, and one of them bumps (yuqanmiːş) against the boy next to him and says öþüs öþüs, that is 'add ankał-qamî ilâ man fi canbîk 'pass on the bump to the boy next to you' Kaş. I 60 (listed as a noun, but prob. Imperat. of the Recip. f. of I öt-).

Dis. V. ADŞ-

D adıːs - Hap. leg.; Recip. f. of 1 ąːd-. Xak. xi er adaːki: adıːsd: faːbaːc'a-ralːu biːrîxîhi 'the man straddled his legs'; also used of any things which are separated (ifaraca) one from the other Kaş. I 181 (adıːsːur, adıːsmːaːk).

D atıːs - Recip. f. of ąːt-; with a range of meanings similar to those of at-. Xak. xi o meːniː birleː ok atıːsːer; he competed with me in shooting (fıtːal-romy) arrows'; also used of throwing (fıtː tavr) 'something' Kaş. I 180 (atıːsːur, atıːsmːaːk): Çağ. xv ff. atıːsː Recip. f. andesːtan 'to throw or shoot, stones, arrows,
or spears at one another' San. 28r. 16: Osm. xiv atış- ‘to shoot (arrows) at one another’ TTS I 52.

D ėtış- (ēdış-) Recip. f. of ėt-; with a range of meanings similar to those of ėt-. Survives in NE Khák. idîs- Bas. 56 and SW Osm. edîş-. Xak. xi olar için ėtîsdılêr toşâfâbî fêna baynahum ‘they reached a settlement on matters of mutual interest’ Kas. I 76, 6 (iCîn); n.m.e.: Çâğ. xv fî. ėtîş- (with ėt-) Recip. f.; bâ yak-dîgar hâri kardan ‘to do something together’ San. 94r. 21.

D ėdış- Recip. f. of tâl-; N.o.a.b. Xak. xi ol mahâ; érîtût ėdîşî: hâdâni wa inni âydon(î) ahdaythu say ‘he gave me a present and I, too, gave him something’; also used of anything when you compete with someone else in giving it (fi tîşqîti) Kas. I 182 (tûşqûr, ėdîşmak): Kip. xv elî kelei ėsîsîp ‘sending envoys and messengers to one another’ ‘Golden Horde letter dated’ A.D. 1428 4, 14 a.o. (Kurut, Altın Ordu, Kırım ve Türkistan Hânîarına Aît Yâlirk ve Bitihler, İstanbul, 1940, p. 8).

D ėtîş- Recip. f. of it-; ‘to push one another’, hence later ‘to quarrel’. S.i.m.l.g. Xak. xi ol anîp bîrlê: ėtîsdî: dafa’a ma’ahu ‘he pushed against him’; also used of helping or competing in pushing something (fi mudafâ’a say’) Kas. I 180 (tûşûr, ėtîşmek): Çâğ. xv fî. ėtîş- (with I-) Recip. f.; ham-dîgar-râ bâ dav ast- gandan ‘to knock one another down with the hands’ San. 94r. 21.

D uđîs- C-op., etc. f. of uđûs-; S.i.m.l.g. as uyyûs- (NE Khák. ukus-) except SE, where uyyûs- (jârring 322) is a Sec. f. of uṛûs-. Xak. xi ol menîn bîrlê: uđîsdî: bârûni fi’ll-nawm ayyuna awam ‘he competed with me in sleeping to see which of us slept best’; and one says ādâk uđîsdî: xadîrátî-rîcîl ‘the leg went to sleep, became numb’; and one says yuğrut uđîsdî: tarawwâbîl-tawan wa xatâra ‘the milk (yogurt) curdled and clotted’ Kas. I 181 (uđûsrr, uđîsmak): Osm. xvi fl. uyyûs- ‘to clot, coagulate’ in several texts TTS II 942; III 724: xviii uyyûs- (spelt, with -mek in) Rûmî, âfûrsûda šûdon-i xan dar ‘udû ‘of blood, to clot in a limb’; hence they say ayak uyyûs- pâ xatîfîn ‘of a leg, to go to sleep’ in Ar. xadîra San. 92r. 12.

D uđûs- Recip. f. of uđ-; survives as uyyûs- ‘to come to a mutual understanding, unite’ in SE Türkî: NC Kır. and SW Osm. ‘The only supposed early occurrence is dubious, see uđûsû-’. Çâğ. xv fî. uyyûs- Recip. f.; huecum kardan wa mutûbâ-bi yak-dîgar namîdân ‘to crowd together and follow one another’ San. 89v. 29: Osm. xvi uyyûs- ‘to reach a mutual understanding’ TTS III 724.

D uṭûs- Recip. f. of uṭ-; Survives in NW Kaz. uṭûs- R 1 325 and SW xx Anat. uṭûs- SDD 1413. Xak. xi ol menîn bîrlê: yarmak uṭîsdî: qâmarmâni wa xatâranî fi’il-dirham ‘he gambled and betted with me for money (etc.)’ Kas. I 180 (uṭûşur, uṭûşmak).

D oṭûş- Recip. f. of I ọt- . See oṭûş.

Tris. ADŞ

D Iğışçi: N.Ag. fr. Iğış. N.o.a.b. Xak. xi KB (the steward must supervise) Iğışçî tôşekçî ýêmé aşçûk ‘the cupbearer, bed-maker, and cook’ 2557; a.o. 4047.


Tris. V. ADŞ

D uḍûşû- Caus. f. of uḍûs-. N.o.a.b. The word concerned has hitherto been misunderstood; Thomsen connected it with utru: and translated it ‘in the encounter’; Atlay derived it directly from uḍûs- which is morphologically difficult; Malov followed him. But to take it as a Ger. of the Caus. f. of uḍûs- gives it exactly the right sense. As such, the word is Hap. leg. but the parallel Caus. f. in tur-survives as uyuşîl- in SC Uzb. and prob. elsewhere. Türkî vii bir erlî okum urtti: ekl- erlî uḍûşuru: sançu: ‘he shot one man with an arrow and speared two men sending one after the other’ I 36; similar phr. I N 2.

Dis. ADZ

atîz survives meaning ‘a small field’ and the like in SE Türkî atîz Shaw 3; etîz BS 581; Tar, etîz R I 843; NC Kız. atîz R I 460. Became a First Period I.-w. in Mong. as atar ‘uncultivated ground’. Xak. xi atîz kulî pûha minî ard baynâl-arîmîyân ‘any strip of land between two dykes’ Kas. I 54.

édîz/édlîz ‘high, lofty’. Survives in NE Tel., Tub. exs R I 870: SE Türkî ildîz Shaw 37; édlîz/jîlîz jîrîng 125; NC Kır. egîz Cf. ýulûk. Úyûg. viii fl. Bû. ýûksek édlîz orûnluktn ‘from his lofty (Hend.) throne’ PP 61, 5; (a fire) édlîz küyer örenên ‘blazes (Hend.) high’ U II 8, 27; o.o. U III 33, 14 (âtlî); Hüen-ts. 2001; Ûsuw. 620, 16 (kalîk). Civ. (earth mounted on earth) édlîz boltî ‘became high’ . . . édlîz turur ‘is high’ TT I 46-7: Xak. xi édlîz kulî murtaﬁ ‘anything high’ of land, etc.: édlîz ta:q cabal mâni ‘an inaccessible mountain’ Kas. I 55; édlîz al-murtaﬁ ‘of anything I 122: KB ay sirrka yakin ay köpülke édlîz ‘oh (God) near to the secret and high above the mind’ 20; (if the moon is full and) âgûş edîz ‘rises high’ 733; édlîz ars ‘the lofty throne’ 4776; xiiî(?) At. édlîz ‘lofty’ 60, 76; simâktîn edîzek ‘higher than Arcturus’ 49: xiv Rbg. édlîz ‘high’ R I 859 (described as Çâğ.): Xwar. xiv ditto Qub 19.
C etoş (often written as two words et öz, but not declined separately) is the 'soul', 'sacred' or 'sacred spirit', used as a technical term in Bud. (and Man.) scriptures for 'a live body' as opposed to a corpse or a spirit; very common in early texts, but not adopted for Moslem terminology and not surviving later than about xiv. Uyğ. viii ff. Man. etoş ezemlik in saknup 'meditating on the transitoriness of the body' TT III 137: Bud. bu suyluğ etoşde ozalim 'we escape from this sinful body' PP xi 8; etoş kodup adın ajunka barsar 'if he lays down this body and goes to another state of existence' U III 43, 12; numerous o.o. U IV 28, 19; Swv. 446, 15; 613, 19; TT VIII (spelt etoş, etoşa, etoş, etoş, etoş, etoş): Cev. [gap] ka:yinturup içsər etoşke: [gap] 'if one boils ... and drinks it, [it is good?] for the body' TT VIII M 30; o.o. H II 24, 53, and 61: Xak. xi KB (anger and bad temper are bad for a man; with these two) tuçu emger etoş 'the body is in constant pain' 332; 0.0. 990 (yavr-), 991, 1194, 1438, etc. (common): xir (??) At. see 1 dž: xiv Muh.(?) al-nafs 'the self(?)' etoş Rif. 139 (only, see 1 dž): Kom. xiv sőz etiz (sic) bolup turur 'the word became flesh' CGC; Gr. 
uduz 'the itch' and other skin diseases. Survives only (?) in SW Osm. uyuz. Cf. kotur. Uyğ. viii ff. Bud. TT VI 443 (örmən): Xak. xi uzu al-carab 'itch, scab' Kas. I 54 (prov.); xir o.o. in three uzu: xiv Muh.(?) al-carab (kotur, v.l. in one MS) uyuz Mel. 95, 1: Çağ. xv ff. uyuz (spelt) -illat-icarab 'a disease, itch' San. 92v. 27.
ottoz (ottonz) 'thirty'. For the double -t which was the original pronunciation but is seldom written, see Clauson, 'The Turkish Numerals', JRAS April 1959. S.i.a.m.l.g., usually as ottoz. Türkü vüti (Kül Tėgin in that battle) ottoz yaşayəur ert: 'was thirty years of age' I N 2; ottoz II E 28; II S 2: Uyğ. viii ff. Man. ottoz M III 25, 4 (v): TT III 18, page number: Bud. ottoz is common in TT VII: Cev. otsoz, consistently so spelt, is common in TT VII (and USP): Xak. xi (in a Section headed bāb faʾašāl) ottoz yarmak jaldalına dirham 'thirty silver coins (etc.)'. This word is also used for 'three'; I heard them say at (VU) Kinüt in Yağma: ottoz iççim meaning 'let us have three drinks', although the word means 'thirty'; and in my presence they drank three times three (vers.) Kas. I 142: xir (??) Tef. ottoz 'thirty' 240: xiv Muh. jaldalına ottoz Mel. 82, 4; Rif. 187: Çağ. xv ff. ottoz 'the number thirty' San. 62v. 10 (quoton) (this is not one of the numerals with double consonants discussed in 20v. 9 ff.): Kom. xiv 'thirty' ottoz CGC; Gr. xiv = Kom. xiv jaldalına ottoz IIov. 22, 10; xiv ditto Id. 15; Bul. 12, 12; xv ditto Kov. 39, 5; 63, 8; Tuh. 66b. 9.

D. V. ADZ-
PUD atzu- N.o.a.b.; 'to play' (a musical instrument; as the first letter in one place looks like a- and in the other è- like- its origin is doubtful, but perhaps a Caus. f. of ét- is the likeliest. Uyğ. viii ff. Bud. (bring me a lute and) elimğ atzu(?) ağızım yiraylu öz ığldeyin 'I will support myself by playing it with my hand and singing with my mouth' PP 70, 1-2; elimğ kopuş atzu(?) ağızım yiraylu olurdi he sat, his hand playing the lute and his mouth singing' do. 71, 1-2.
D uduz- Caus. f. of udu-; 'to lead, or conduct (someone Acc.).' N.o.a.b. Türkü viii yetti: yüz kişid uduzığma: uluğ: şaf ert: 'their chief, who led the 700 men, was a şaf' T 5; koqlüçe: uduz 'lead them as you think best' T 15: Uyğ. viii ff. Chr. (an angel appeared and) uduzup andin 'leading them from there' U I 9, 7: Bud. uduzup 'leading him' PP 64, 2; 70, 4; o.o. U II 33, 9; U III 16, 20; yerçitleyür uduzur ert: 'he guided and led'. Hien-ts. 1938.

D utuş- Caus. f. in -z-(cf. atuz-) fr. utuş-. Survives only in SW xx Anat. utuзнач-SDD 1423, 1440. Like the later Caus. f.s, utuзнач- first noted in Çağ. Vel. 92; San. 60v. 11 and surviving in SE, SC, and utuзнач-first noted in Kip. Bul. 677. 7 and surviving in NE, NW, and SW xx Anat. utuзнач-, it has the unusual Caus. meaning of 'to allow others to beat oneself, to lose'. Türkü viii ff. (a gambler) oğlum kısılın utuзнаmaduk 'did not lose his son and wife' IrkB 29 and see utuş-: Uyğ. viii ff. Bud. Sanskrit gamindārākena 'by losing the community' kuvrağ uzuзнач mak: çe: TT VIII C 5; Çağ. xv ff. utuş- (and utukuz-, -di, etc.) utul-, yaʾni yemīl-, elinde olamn adlir- 'to be beaten, to lose what you have in hand' Vel. 92 (San. 59v. 18 erroneously corrected utuзнач- in one quotn. utur- 'to sit'): Kip. xv xasira 'to lose'. Tuh. 15a. 2.

Tris. ADZ-
D edilzik A.N. fr. édzl. N.o.a.b. Xak. xi edilzik al-trifšā 'height, elevation' Kas. I 152: KB edilzik tileš süzāk čan turuçek his pure soul sought the heavenly height as his resting place' 1521: xiv Rıg.(?) edilzik (spelt edilzik) R II 859 (listed as Çağ. but prob. Rıg.). DC etožlük P.N./A. fr. etož. N.o.a.b. Uyğ. viii ff. Man. üktuş [tölüş] özütük etožlük (sic in error) [gap] 'many kinds of deceased and still living (...)' M III 36, 7 (ii) (M I 31, 6 (i)): Xak. xi KB etožlük kışıkे kerek bu ol 'this is what a human being needs' 1023.
D otuzar (otuzar) Distributive f. of otuz; 'thirty each, thirty at a time'. Survives in SW Osm. Uyğ. viii ff. Civ. (beginning with that sign of the zodiac) otuzar: san bér 'give them thirty numbers(?) each' TT VIII L 20; otuzar tenbin süçiğni bir kap 'a wine skin containing thirty tenbin of wine' USp. 10, 8.

Tris. V. ADZ-
D ettılma- Hap. leg.; Den. V. fr. etz. Xak. xi er yerin ettılmədə: ittxaød'l-racul fi

D atitzlan:—Hap. leg.; Refl. f. of atitzla:.

Xak. X1 ye: atitzlandu: cu:li:la:t-ord mugratâ 'the land was made saleable' (i.e. provided with ditches and dikes). Kaâ. I 292 (the Aor. and Infin. were originally etözlenur, etözlenmek, and the -mek was altered to -mak; this is prob. a case of haplography, the Aor. and Infin. of atitzlan- and a sentence illustrating etözlen- (not recorded elsewhere) having been omitted by the scribe).


Mon. ÂG

D I a:k 'the space between the legs, crotch'; hence also 'the gusset in a pair of trousers'. Survives in the latter meaning only (?) in NW Kırım aw R I 66 and SW xx Anat. âg SDD 72, 1601. Uyg. viii ff. Civ. (if a pregnant woman cannot give birth, you must burn kusrin seed) âg arasi arasinda 'in the space between her legs' H I 23; a.o. TT VII 26, 9–10 (ictön) Xak. X1 a:k al-masaîfat'îlî baysan'î-faxday 'the space between the thighs'; and one says yu:z at menîg âgdn keçti: 'a hundred horses have passed between my thighs'; wa huwa bi-masaîfati:îlî-fitr baysan'î -îshi:ayîn 'and it is of the same order (?) as the space between two fingers' Kaâ. I 80: KB 6536 (arkun): Kip. X1 a:k sarculî-sarawiî 'the gusset of a pair of trousers' Id. 16: Osm. XV Ar. nufayq ditto âg TTS I 376 (s.v. im) (ûm).

D 2 âg 'net', more particularly hunting or fishing net. S.î.a.m.l.î. except SE, SC usually as âg or aw. Cf. to:r. Xak. X1 KB (the third is disease) tirîlgik âgî 'a net for (catching) life' 307; (the body is a dangerous enemy) kamûg yerdâm tusazi a:gî 'it has spread its snares and nets everywhere' 3637; a.o. 4224: XIV Muh. (?) al-sabaha 'net' âg ('altan, unvocalized, and prob. corrupt follows) Rif. 160 (only): Çag. xv ff. âg dâm wa tâbâh 'nets' Son. 43v, 12 (quotn. in Romît): Xwar. XIV a:g 'net' Ouha; Konô. XV 'net, fish-net' âg CCI; aw CCG; Gr. Kip. XIII al-sabaha âg Hou. 10, 18; XIV a:g al-sabaha 'ilk:sa:mov 'fish-net' Id. 16; al-sabaha âg Bül. 5, 2; XVI ditto ûm. 40v 'spider's web' TTS I 53: XVI âg ditto II 7; IV 8.

1 a:k 'white' originally as the colour of an animal's coat as opposed to the more general word ûrûg, q.v., later 'white' in all senses. C.i.a.p.a.l. It occurs, often with a metaphor. meaning in numerous phr. of which, e.g., San, TTS, and R give long lists. See Doerfer II 504. Türkî àk a:gdrî 'a white stallion' i E 35, 36; ak at 'a white horse' I E 40; ak 'white horse' I N 2, 3, 5, 6, 9, 13; a:k bésîl: 'his white mare' ikâB 5; ak a:k, vii. 10; Uyg. vii ff. Civ. ak ktç:nu òz 'your white winters are rare' TT I 159 (the only such occurrence noted in Uyg., while ûrûg is common). Xak., Oguz x1 xak in Oguz al-âbyad min kull āyî 'white of anything; and among the Turks it is used in relation to the colour of a horse (fi:iyâtî 'white') and, one says a:k al-farasu'al-âshab 'a white horse' (and two place-names A:k Savy, A:k Tere:k) Kaâ. I 81; ak bu:lt orlënûp yartâfî:u'l -mu:n 'a rain cloud rises' I 258, 2; kerîp tutar a:k torn (the clouds) 'spread their net over the sky', that is a rain cloud III 39, 13: Âxîn(?) Tef. ak 'white, transparent' 47: XIV Muh. al-âbyad ak Mel. 68, 2; Rif. 168; a.o. (a:gîr): Çag. xv ff. ak ây 66 sadîr 'tent' Völ. 24 (quotns.); âgîk safid 'white' San. 43v, 14; 45f. 21 and numerous phr., âg being the preferred form: Oguz x1 see Xak.; ak sâka: ûl er-ralcâlu'l-âyab 'a grey-bearded man' Kaâ. I 81: Xwar. XIII a:k 'white' Ali 12: Àxîn(?) ak koyun 'a white sheep' Ö:g. 363; ak sakallûg do. 312; ak âp ak 'quite white' 231, 143; XIV ak 'white, whiteness' Quôb 9; (frâk 'whiter' Nах. 57, 7; Kom. XIV 'white' ak/kx CCI, CCGr.; Gr. Kip. x1 al-âbyad ak Hou. 31, 2; XIV ditto Id. 17 (and phr.); Bul. 2, 15 (phr.): XVI ditto Tûh. 44, 1 etc.; to emphasize white (îtl.:kida'l-âbyad) they say appak, originally ak ak Kaw. 5, 7; a.o. 58, 18; Osm. XV ff. a:g and ak both occur in XIV; a:g survives until XVI and thereafter only in popular verse TTS I 5 ff.; II 6 ff.; III 4 ff.; IV 12.

F 2 ak 'hateful'. Hap. leg.; Pelliot considered this to be an idiomatic use of 1 a:k, pointing out that Chinese pai 'white' (Giles 8,556) has a similar meaning in some contexts; but it seems more reasonable to suppose that it is a l.-w. fr. Chinese sei (Ancient Chinese 'idk') to hate, hateful' (Giles 12,779). Cf. aklar:-. Uyg. viii ff. Bud. âyîg kiliçîg ak âgîn 'his wicked hateful son' PP 62, 5.

*îg 'weeping, sobbing', the base of âgîa:-; q.v.; not noted in the early period, but survives in NE Şor I R I 1351; Khak. 11; Tuv. 11; (only with Poss. Sûf. 1:61); NČ Kır. 11.

Tik 'hiccough'; an onomatopoeic, possibly but prob. not identical with *îg. Survives only (?) in NČ Kır. and SW Osman. Sam. 24,4 (only) Cf. ìlîa:-. Xak. X1 a:k 'the hiccough (al-râhû) which rises from the chest when cold water is drunk and bread eaten on the top of it'; hence one says a:nt: a:k tutti: xagata:u'l-rahû 'he was seized with hiccoughs' Kaâ. I 37.

1 a:g 'disengaged, idle'; not noted before XIV but cf. âgîa:-. Survives only (?) in SW xx Anat. SDD 1085 (also with a phr. relating to a mill); Anat. ûgu do. 1414 and ûn do. 1091
are synonymous. Kip. xiv oğ xâhi fårîq 'free, disengaged'; one says bey oğnumdûr 'the chief disengaged (fi'I-xalcea)'; and têyirmen oğnumdûr 'the mill disengaged (vâliya)'.

Id. 16: xv xalcea (yâwak; in margin) têg Tuh. 14b. 7.

S 2 oğ See 1 o:

uğ 'a tent rib, wooden strut forming part of a framework of the tent of the yurt type'; sometimes confused with 1 ok, see Çağ, below. Survives in NC Kxz. u:k, same meaning, R I 1662 (not in MM), and possibly NE Şor uğ 'yurt' R I 1617 and SW Osman. huq 'a hut made of reeds or rushes' TTS I 346; Red. 2174.

See Doerfer II 602. Cf. uyuğluq. Xak. xi uğ bull di'll min adda'il-xibâ' fi a‰lâha 'a rib in the upper part of a tent' Kaq. I 48: Çağ. xxv ff. uğ cihbâ-ya fekâmîni-ya alâqâq 'the upper ribs of a tent' San. 76v. 15 (quotn.); the same entry is made in 77v. 17 after the second meaning of 1 o; Kip. xiv uğ 'idî min id'amînî-xarbâtîllatlî tuqraz fi qibbätîhâ 'one of the beams of a tent which are fixed in its roof' Id. 16.

1 ok 'arrow'. Owing to the use of arrows for various ritual and ceremonial purposes it came to be used at a very early date in the sense of 'sub-trihe' (and as such forms part of such tribal names as On ok) and also of 'a lot' in casting lots. Okt (so spell) 'a share of an inheritance', noted in Kaq, is, no doubt, another special sense of this word. Later, it came, like ik, to mean 'a long piece of wood', usually round in section, like an axle, rolling-pin, and the like, and so tended to be confused with uğ. S.i.a.m.1. See Doerfer II 605-6. Türkû viii okun urtû: 'he hit with an arrow' IE 32, 36; On ok the tribal name of the Western Türkû occurs several times in I, II, T: Uyğ. viii ff. Man.-A oğ ya altî 'took bows and arrows' Man.-süg. Frag. 401, 7: Bud. (I will cause excruciating pain to that demon) vácätîl uğ tuşyuru tokû 'smiming him and causing him to meet a vájîra-like arrow' U II 26, 14; oğ nûr uşukmuš kišî téq like a man struck by an arrow' Sun. 623, 17: a.o. do. 621, 8-9; o.o. TT IV 10, 12; U II 78, 31: Cîv. TT I 162 (at-2): Xak. xi oğ al-sahîn 'arrow'; ok câ Isabel-yayt 'the cross-beam of a house'; hence one says ev okî: sahâmîl-bayt 'the main benn (lit. arrow) of a house'; ok yîlam 'the adder (al-af'd) which throws itself at a man' (also III 29, 27; ok al-qu'arâ'tîllatî yuqsam bîhâl-ard te'al-xasîa' 'the lots which are used in dividing up land and shares (of anything)' Kaq. I 37; ok al-nashîn minnîl-mîrdât 'a share of an inheritance'; agar biir ok téqdî: 'one share of the inheritance came to me' I 48, about 60 o.o. KB bodum erdi ok téq 'my body was as (straight as) an arrow' 377, 1099: bodum ok yîlam becomes an arrow' 406: xiv(2) At. biir oùk bâst 'an arrow wound heals' 140; yà okun 228: Tef. ok 'arrow; share, portion' 235: xiv Mah.(1) al-muqâbab 'arrows' ok ('with o-') Right. 76, 173 (only): Çağ. xv ff. ok (1) tir 'arrow' (quotn.);

(2) metaphor. cihbâ-ya diraz bi hâl-ya 'imârat-râ ba-dûn pâyand 'the long beams which cover the roof of a building on the outside' (quotn.; the reflex. to uûq follows): Xwar. xiii ok 'arrow' 'Ali 15: xii(2) (they fought) ok birle 'with arrows' (swords and spears) Qê. 160; a.o.o.; xiv ok 'arrow' Qûtûb 117; MN 91, etc.: Korn. xiv ok 'arrow' CCG; Gr.: Kip. al-muqâbab ok Hou. 13, 16; xiv ok ditto Id. 17: xv ditto Kav. 64, 1; Tuh. 36b. 5; Osman. xiv ff. ok 'arrow' in several texts down to xvi TTS I 536; II 720; III 536; xiv ok birak- to cast lots' 1537.

2 ok/fok enclitic particle, the vowel quality of which conforms to the word to which it is attached, and to which it adds emphasis. Attached to Personal and Demonstrative Pronouns it means ('I', etc.) 'and no other'; in a context of time it means 'exactly (then) and not earlier or later'. S.i.a.m.1. except SE, where it is now obsolete, and SW where it was apparently never used. Türkû viii özîm ok 'I myself' T 6; ben ok ertîm 'it was me (and no one else)' (that was his Counsellor and Field-Marshal) T 7; ûkûs ok âlîrî: 'he killed very many' T 7; Uyğ. vii ff. Man. ok ok teptî: 'that same Fire God' M I 20, 14; Bud. ok is common, esp. after bu and ol; anda ok 'immediately thereupon' U II 20, 2; térîn ok 'immediately' see térîn: Xak. xi ok hâf te'dîd fi'-fi' a particle adding emphasis to a verb; hence one says bârûl ok iðhabanna 'go!'; ok hâf ýuqabûl-hâl 'a particle accompanying expressions of time', hence one says baya: ok keldim ataytî qâbi lâdîhî-ša'a haqîqata(n) 'I really did come a short time ago' and one says armu: ok aydim qultu ša'ata'dî 'I said this very moment' Kaq. I 37; a.o. I 71, 16 (özûk): KB ok/fok are common, e.g. bayat ok 90; uluğluq okan (-a -metra gratia) 552: xii(2) At. men ok 90; (fine broacades are scarce) uçuz bîz ok 'it is just cotton cloth that is common' 480: Tef. ok ok, etc. 235, 243; Çağ. xv ff. ok hamân 'exactly' Vel. 109; ok . . . (3) hamândam ta fi'll-fair 'immediately, instantly' (quotn.); (4) hamân 'exactly' (quotn.); (5) ham 'also' (quotn.) San. 77v. 17; Vel. 109 also translates ok naqûd 'for spot cash' as opposed to naîya 'on credit'; San. 77v. 23 quotes the verse differently, eliminating the supposed ok, and says that this and other translations by other authors are errors: Xwar. xiv ok as Suff. is common 'Ali 16: xiv ditto Qûtûb 117 (always ok never ok); MN 75; oûk ýîk (sic) tüstî 'fell off of its own accord' Nahec. 104, 10; alimlar ok 233, 4; oûk ôk 355, 12; a.o.o.: Korn. xiv ok/fok emphatic particles CCI, CCG; Gr. 178 (quotns.). (Kip. xvi the Kip. verbal suffix -gâşûgûs (âqî-ge) corresponds to ok fi'll-âqâîl-Turkî, as in emdî ok, anda ok, kûnduz ok, kece ok Tuh. 753, 13 ff.)

Mon. V. ÂG.

äq- Preliminary note. Äg- 'to rise (from somewhere Abl.); to climb (something Dat.)' is
common in the early period but seems to survive only in some meanings of NC Kir. o.: SW Osm. aːgː ‘to rise, evaporate’, etc. and Tkm. aːgː (inter alia) ‘to climb (over); to overflow; to exceed (a stated period).’ Kaːŋ gives aːgː in the same para., a meaning which cannot be connected with ‘to rise’, is, as such, unrecorded elsewhere, and is entered here as 2 aːgː. In modern times there is a verb aːgː meaning (e.g. of a horse’s load, or a pair of scales) ‘to lean over to one side’ and the like, which, though not recorded earlier, is very common in modern times appearing as SE Türkî aːgː– Shaw 17/18 7, 14; NC Kir. o.: (some meanings) Yud. 593; Kxz. aw- R 167, MM 50; SC Usb. oːgː– NW Kaz. aw- R 167; SW Osm. XVIII ff. aːgː– TTS I 12 and 53 (i.e. avrīl-); II 13; XX Anat. aːgː– SDI 1603; av-.—do. 139; Tkm. aːgː-. In some languages the word also means ‘to faint’ and has other cognate meanings. It is difficult to connect this modern word with ‘to rise’, but it might have arisen from Kaːŋ’s second meaning. See ak- Osm. XIV and aːgːnaːsəz, which is also connected with this modern meaning.

I aːgː ‘to rise (from somewhere Abl.); to climb (up something Dat.).’ Türkî VIII (gap) yiskaː aːgː ‘climbed the... mountain forest’ II E 37; VIII ff. yaylaːxaː tabīːnaː aːgːpan ‘climbing the mountain where I spend the summer’ IrkB 62: Uyg. VIII ff. Man.-A aːtmudan yokar aːd succès ‘after climbing up from hell’ M 113, 15; Man. aːgːnaːk enmek ajunlarːān kərgiːtιpiz ‘you have shown the rising and descending states... of existence’ TTS III 58; (he put the souls in a balance) tarazul aːgː[sar] ‘if the (pan of the) balance rises’ M 112, 10: Bud. TTS IV 6, 20 (taːpil).—Civ. aːgːip kekil soːtik suv ‘the rising cold water’ TTS I 104; Xak. xi ol taːgːka aːgːdː ‘jaːdː̥-cabal ‘he climbed the mountain’; and one says bulut aːgːdːaː nåːsatːalː- sahəba ‘the cloud rose’ Kaː 173 (aːgːaːr, aːgːmak) and over a dozen o.o. mainly in grammatical examples with taːgːkaː; and often spelt aːgːː KB aːgː is common, both in an indirect object, e.g. tɔːrke aːgː ‘he rises to a place of honour’ 1601, and without, e.g. ukuːsən aːgː ‘he rises by (possessing) understanding’ 1601, o.o. 731 (yokːruː) 373 (edizlik), 903, 1049 (enː, etc.); xiv? (172) TTS aːgː ‘to climb’, etc. 36: XIV Muːl. saːdaːa raːqaː ‘to climb, ascend’ aːgː– Mel. 34, 1; Rif. 113: Çaːɡ. xv ff. aːgː balaːr faːṭaːna urːcuː karːd ‘to rise, ascend’ San. 42r. (quotns.): Xwar. xiv aːgː ‘to rise, climb’ Quṭb 4; Kip. xiv aːgː– saːidaː ld. 15; Bul. 55v: Osm. xiv ff. aːgː ‘to rise’, esp. in the phr. gəːgoː aːgː ‘to ascend to heaven’ c.i.a.p. TTS I 11; II 12; III 7; IV 8.

2 aːgː– see Preliminary note. Xak. xi (after 1 aːgː–) and they say amip yʊːziːl aːgːdːaː taːgːuyyaːra laːnumaiː ‘his colour changed’ Kaː 173; ölfim körüp yʊːziːl aːgːdː ‘(sic) faː-landma laːqːa-l-maː ortaːn(ʊ) saːhaːla laːnumiː wa taːgːuyyaːra wachːiːnu ‘when he met death inauspiciously, his colour became wan and his face changed’ III 327, 18; a.o. I 65, 9 (aːgːdːaː).

ak- primarily ‘to flow’ of any kind of liquid from tears to rivers. In Uyg. Bud. it and its derivatives, akːiːgː, akːiːgːsəz, are used in a very technical sense to translate Sanskrit sruːi- and its derivatives. Later it was used for the movement of raiding parties and in some modern languages for ‘to float’, esp. downstream. S.ī.ā.m.lg. as ak- with some traces of a Sec. f. tk- (see Kom.). Uyg. VIII ff. Bud. (tears) akːiː ‘flowed’ U III 66, 5 (ii); akːmaz akːtmaz lit. ‘not flowing or causing to flow’, for Sanskrit andarava TTS VII 1136 (and note): Civ. suv akːar ‘water flows’ TTS VII 29, 13; ükoːs telim yaːs aːksar ‘if the eyes water copiously’ I, 63; yirːip akːa ‘running with ps’ II 26, 85; Xak. xi suv akːdː ‘salaː-ʔaːdaː (the water) (etc.) flowed’; and one says yaːsː aːkdː ‘caːʔ atah ʔaːdː-ʔaːdaː ‘enemy raiding detachments came (pouring in)’ Kaː 1168 (akːar, akːmak); about 16 o.o. in one meaning or the other: KB akːar suv 669; akaːl kəːrəz ‘may what you desire come in abundance’ 943; a.o.o.: xiv? (7) Tef. ak- ‘to flow’ 47: XIV Muːl. alːiːɾaː ‘to raid’ akːmak Mel. 34, 7; Rif. 119; oːɡːra akːar 104 (only); alːcyːrən ‘to flow’ akːmak 34, 11; 119; caraː akːar 107 (only); alːmaːlː-ʔaːdːiː akːar: suː 76, 17; 180; Çaːɡ. xv ff. akː-ʃalː (spelt) rawʃaːn suːdːanː adː ‘of water’, to flow’ San. 44r. 25 (quotns.): Xwar. xiii akː (of blood, etc.) ‘to flow’ ‘Alːiː 35: XIV ditto Quːb 9; MN 251; etc. (two canals) aşʃkːar akːar ‘flow in the open’ (and two) ortiːgːip akːar ‘flow underground’ Naːhː. 57, 5; kəːɾːlːɾːmː akːib buluːn kiiːp ‘raiding the infidels and taking prisoners’ 161, 4: Kom. xiv akː ‘to flow’ CCG; Gr. 30 (quotns.) ix ‘to float with the stream’ CCG; Gr. 272 (quotns.): Kip. xiii alːmaːlː-ʔaːdːiː akːar suː Hauː 7, 3; xiv akːaːr salaː ld. 17; akːdːar caraː ʔaːdː ‘they streamed out on a raid’ do. 18; alːnaːɾ ‘river’ (inter alia) akːar Bul. 4, 13: XV salaː akː– Tuh. 20a, 8: Osm. xiv ff. akː– (xiv and xv only) ak- c.i.a.p. in a wide range of meanings TTS I 14; II 17, 18, 21; III 9; IV 12; the meaning ‘to lean to one side’ (I, II) belongs to (2) aːgː–.

S tː- pec. to H II; prob. a Sec. f. or mis- transcription of yɨː-. Uyg. VIII ff. Civ. (if blood flows (unser) rub honey on various parts of the head and) kan tːgːay ‘it will coagulate the blood’ H II 39, 4 and 7; o.o. do. 18 and 19.

S tk- See ak-.

S oː- See uv-.

uk- ‘to understand (something Acc.)’ hence in some modern languages ‘to find out; to hear’. Survives in NE, SE, NC.; an early L.-w. in Mong. as uha (Haenisch 160, Kom. 257). In some forms, esp. in unvocalized texts, liable to be confused with ok-ː. In the
early period often in the Hend. bil- uk-.

Türkî viii ff. Man. bilmetin umkatin 'because (we) do not know or understand' Chitr. 132: Uyg. viii ff. Man. M I 18, 4 (i) (açir-): Bud. uk- is common, e.g. têtrû ukar 'he completely understands' U II 7, 6; o.o. do. 8, 22; 9, 12; 11; TTV 26, 96; VII O. 1; PP 68, 5; bil-uk- U III 15, 22; TTV 4, 11; VI 331: Civ. is bolsînûn uka yarîlkap 'deigning to understand what has occurred' Usp. 88, 11; Xak. xi er išin uktû: dâlihâl- râcuflaţama amrahu 'that man understood his business' Kaj. I 168 (uktûr, umkân); three o.o.: KB uk- 'to understand' is common, esp. for 'to understand what has been said', e.g. âl(î)âg aydî ukhtum 'the king said 'I understand'' 714; 0.o. 155, 282, 657, 660, 850, etc.: XIII(?)

At. eşít uk muni 'hear and understand this' 62; a.o.o.: Tef. uk- ditto 324: XIV Muh. 'arafla wa alîma 'to know' uk-: Rif. 112: Xwar. XIII(?): ukâlukuk tuzîn ier 'an understanding and gentle man' Qg. 314 (reading doubtful): XIV uk- 'to understand' Quth 117 (ok-): 199 (ukt.-): Kip. xiv uk-fahima 'to understand' Id. 17.

Dis. AĞA

ağı: from xi onwards consistently translated 'silk brocade' and the like; earlier contexts suggest the meaning 'treasure', and cf. ağıçî: ağılik; 'silk brocade', as the main component of early Turkish treasures, may, however, have been the original meaning. N.o.a.b. The word ağı/ağı prob. used only in such phr. as ağı kurdu 'caterpillar' noted in Osm. XVI TTS II 9 and surviving in xx Anat. SDS 74, 76, 78, 131, 1602 prob. has nothing to do with 'silk' (worm); it seems to be a See. f. of ağıç: Cf. barçin. Türkî viii ağı: occurs 5 times in I S 5-7, II N 4-5, and several times elsewhere in the context of gifts given by the Chinese to the Turks; in I S 5, II N 4 it summarizes a list of such gifts 'gold, silver', and two words prob. meaning silken fabrics of some kind, so prob. means 'treasure'; in a list of booty in T 48 sarîg altûn: urûn kûmû kiz koduz egî: teve: ağı: 'yellow gold, white silver, girls, femmes soles, humped camels'... it looks more like 'brocade'; in other occurrences it could be either, but 'treasure' is more probable: viii ff. Man. [gap] ağı elimne inc. ağı bulûk, etc. [neconomic] ağı: Elâh barçin elmegirleri kelsar esrîlgenî kiśgu aigmatuz maklizemê 'he makes no efforts but still acquires treasures; and whatever treasures and property come into his hands he does not retain and hide them in miserliness and greed' M III 21, 1-4 (i) (here, esp. in the Hend., 'treasure' must be the meaning): Uyg. viii ff. Man. ağı barâm M I 15, 4-5; III 11, 20; 13, 6-7 (i): Bud. ağı barâm U II 76, 2; PP 7, 6 and 9; 9, 2; TTV 101, 231, 266; Tsg. 19a. 4: Civ. ağı barêm TTV VII 34, 1: Xak. xi ağı: al-dîbâ 'silk brocade' Kaj. I 89; (do not rejoice) altûn kûmülîs bulmûnan ağı: tavan tayr seadatta... fiğda wa dâhâb wa dîbât 'if you acquire gold and silver and silk brocade' II 153, 8 (but tavaâr (untranslated) suggests 'treasure' would be better): KB ağı çûz ağır bolû 'silk broacades (Hend.) are valuable' 902; aâçi ağı kaznâkî 'he opened his treasury' (and distributed many things to the poor) 1034; tîgayka ülde kümül ham ağı 'he distributed silver and treasure (or silk brocade?) to the poor' 1564; ağı çûz 1426, 4773, 5367; XIII(?): Tef. altûn kûmûs ağı (sic) barçîn ('brocade') 39; XIV Müh. al-tawbuU-ibrîsûmî 'silklen clothing' ağı: Rif. 167 (only): Kip. xiv ağı: 'a kind of silk' (al-harîr) I d. 17: Osm. xiv (when a boy grows up he must marry, and you must give him) ağı atlas at kâtîr 'brocade, damask, a horse, and a mule' TTS VII 7: bağsladi altûn kizîl u ağı 'he gave red gold and brocade II 9.

aği: 'generous, openhanded'. TT VI 57, note 4 suggests that this is a Dev. N. in -fr. ak-, which is possible but improbable. Survives only(?) in NE Bar. ağı: R I 172; SW Osm. axt 'a member of a charitable religious order'. It has been suggested that the latter is der. fr. Ar. ax 'brother', but this is improbable, see ağı:tk. See Doerfer II 435. Uyg. viii ff. Bud. buşî bérğeli ağı tınıflar az 'generous people who gives alms are scarce' TT VI 4: Xak. xi ağı: al-cawâd 'generous'; hence 'a ripe walnut' (al-cawwâl-farîk) is called ağı: yakâk 'that is a generous walnut' Kaj. I 90 (presumably because it is split open like a hand): KB ağı kên elîg 'generous and open-handed' 43, 55; o.o. 104. 257, 948, etc.: XIII(?)

At. aví 'generous', always so spelt in Ar. script is common: Xwar. xiv ağı 'generous' Qub II: Kip. XIII al-karîm 'generous' ağı: (opposite to mean' çokmar(?)') Hou. 26, 2: xiv ağı: ditto Id. 17: Osm. xiv ağı (used by wife to husband); XVI (used by father to son) TTS VII 7.

1 ağı: 'poison'. S.i.a.m.l.g., often contracted to 0; u, etc.; see ağı: Uyg. viii ff. Man. A...
and legs like abundant . . . ' TT IX 85 can hardly mean 'poison', but its actual meaning and etymology are obscure.

Dis V. AÇÇ-

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

1 okü: originally 'to call out aloud', hence 'to summon (someone Acc.)', 'to recite or read aloud', and finally simply 'to read' which is the normal modern meaning. S.i.a.m.l.g. except NE. (Türkî vii okü: kelti: has been read after a gap in II 28, but hardly fits the context, the true reading is probably something like [utis]ukü:gîl: kelti:); Uyg. viii. ff. Man. bu emlîg ıfı kata oküy teştimî 'I have ventured to recite this spell (the) three times' III 29, 13-15; o.o. do. 30, 17, 26, 6 and 7; okuruylar 'they call on' (the Wind God) Wind. 249, 18: Bud. toyu|mînokî summoning the monks TT VIII II.; İnlihîn oküy 'calling for his younger brother' PP 58, 3; okumak törülüsîn 'the ceremonies of invoking' (gods, demons, etc.) TT V 10, 114; o.o. USp. 103, 13; Suv. 447, 16, etc.: xiv Chın.-Uyg. Diet. 'read the book' blotlı okî R I 1008; Ligeti 186: Xak. xi ol ment: oküdî: da'ани he 'summoned him and'; and one says er blotlı oküdî: 'the man read (qara'n) the book' Kâq. III 254 (okîr: okuka:); a.o. II 133, 5 (sıkreti-K): KB sili̇g kiz okir teğ köpül bermişin 'as a pure maiden calls the man to whom she has given her heart' 75; (if a generous man dies) attirîg tép okî 'call out that his name lives' 257; bu kûn kîm okîsâ 'whoever reads (the book) today' 259; o.o. 319, 719, 3535: xiî:î?(?) At. okîgî kîsî 'the man who reads (my book) 44; 3 o.o.: Tef. okî: 'to call out; to read' 235: xiv Muh. (?)
qara'a okü: Rif. 114 (only); al-qîr'a okumak 124: Çağ. xv ff. oku-xwändan 'to recite, invoke, read' Sun. 777, 12 (quotns.): Xwar. xiî okü: 'to call out' Ali 29: xiv oki-joku-'to call out, recite' Quth 118; MN 50, etc.: Kip. xii qara'a okü: Hov. 33, 13: xiv okî-qara'a, and in Kipçak (ne) oku:-Id. 17: o.o. Tuha. 20a, 2 a.o.o.: Osm. xv. ff. okî (xiv only) joku-'to call, summon', etc.; c.i.a.p. TTS I 538; II 723; III 537; IV 603.

PU 2 okü: 'to belch, vomit'. Survives in NE Tel. okü: R I 904; Tuv. ugu: and SW xx Anat. ðü: SDD 1104. Xak. xi er oküdî: 'the man vomited' (tqiiqayya'a); tu haddî rikkatul-kâf (see Preliminary note) Kâq. III 254 (okü: okumak); Kip. xiv okî- (so spelt; v.1. ðü-, so spelt) tqayya'ya Id. 18.

Dis. AÇÇ-

ıgaç (ıgaç) originally 'tree', in Uyg. esp. in the phr. ıgaç 'shrubs and trees'; hence 'wood (generally), a piece of wood'. At least fr. xi onwards the word was also used for a small unit of linear measurement, conventionally a parasang of 4 or 5 miles, perhaps originally a time-distance measure like 'an hour's journey'; it is hard to see any semantic connection between the two meanings. The phonetic history, too, like that of ıgaç-, q.v., is complicated. Before xi the form was consistently ıgaç but in Xak. became yığaç with a prosthetic y-, which survives only in SC Uzb. yoqog wood' (for 'tree' Persian daraxt is used) and Çuv., yaydjiyay (yayvâs, yîvâsî Ash. IV 161, 297. In all other modern language groups the form is ıgaç, with variations, with the -c in NE, NC. Türkî vii çiçant ıgaç kelîrîg 'bringing logs of sandal-wood' II S 11; at yete: yâdâqm ıgaç tutunu: ağırtımı 'I made the men climb on foot leading their horses and holding on to the trees' T 25: vii ff. çiçant ıgaç ızı: oluru:pan 'sitting on a sandal-wood tree' BrkB 4; o.o. meaning 'tree' do. 14, 56: Man. bêş törîgît ıgaç 'the five kinds of vegetables and trees' Chuaru. 50, 317; ıgaç M III 14, 12 (I): Uyg. Man.-A (just as fire) ıgaçda ızînîq ıgaççâ orteyûr 'arises from wood and burns wood' M I 7, 2; ıgaç do. 8, 19; 13, 8: Man. ıgaç M III 12, 5: Bud. ıgaç 5. 621, 5; ıgaç 'drum-stick' Sun. 375, 7; uzun slurk ıgaç başında 'on the top of a long pole' USp. 104, 12-13; o.o. TT V 1153; Pfa. 8, 10: Civ. kižiçi ıgaç yöskânis 'the rustle of trees in autumn' TT I 134; ıgaç 'wood' as one of the five elements, and metaphor, for the planet Jupiter TT VII 1, 32, and 79 (spelt yığaç): 10, 6; kara kaç ıgaç kasikên 'the bark of a black kaç tree' II I 26: Xak. xi yığaç al-xaqab 'wood'; yığaç dakarul-racul 'a man's penis'; yığaç al-farsax mimâl-arq 'a parasang of ground'; hence one says bîr yığaç yezî 'one parasang of ground'; yığaç al-jacar 'a tree'; hence one says üzûm yığaç: jacaçul-înab 'a vine' and yığaç jacaç: jacaçul-cawç 'a nut tree'; yığaç with -a:- is the better spelling (awoad) Kos. III 8, yığaç alternative form (awoad) of yığaç M III 28; and nearly 120 o.o.: KB (green covers) kürmiş yığaçlar 'the dry trees' 70: yêmîmsiz yığaç 'a tree without fruit' 2455: xiii (I) At. yêmîmsiz yığaç 323, 344; Tef. yığaç/yığaç yığaç (I) 'tree' (2) 'tree'; (3) parasang 37, 132, 133: xiv M III (2) moneç carpenter' ıgaç (unlocalized) yökte: Rif. 115 (only); al-ağa 'a stick, staff' ıgaç 173; al-farsax ıgaç 178: Çağ. xv ff. yığaç if a man stands at a particular place and two men stand one on each side of him so that they can hear him when he shouts, they call three times this distance (yê martaba bu mıg dém) yığaç (quotns.); and also bâna arsîn ... kaî ma'nsîma 'a builder's cubit' (about 30 inches) (quotn.) Vel. 413 (the latter is an error, the verse describes 12,000 kari as a yığaç); yığaç (1) sib 'wood'; (2) farsang 'parasang' Sun. 350v. 3 (quotns.): Xwar. xiii ıgaç 'tree' Ali 49; xiiii (?) ıgaç (once spelt yığaç) 'tree'
is common Ög.: xiv ağacı/yığacı 'tree, parasang' Qub 4, 90; Nahec. 24, 2, 186, 13: Kom. xiv ağacı 'tree; wood, beam, column, (saddle-tree) GCC, CCG; Gr. 28 (quotns.): Kip. xii al-aśarā wa'l-ṣaṣāb wa'l-āṣa ağac Hou. 7, 10: xiv ağacı al-aṣa wa'l-ṣaṣar; one says alma: ağacı: 'apple tree' Id. 17: xiv al-ṣaṣar Ağas 31, 7; 30, 8: al-ṣaṣar ağacı; as in alma: ağacı; and ağacı al-aṣaṣa al-dāh 50, 3: carid 'a defoliated palm-branch' ağac Tuh. 11b. 10; saṣāb dīto 14b. 1; 'aṣa dīto 25b. 3: Osm. xiv f.f. ağacı 'tree; stick, blow from a stick' and twice (xiv and xvi) 'parasang'; c.i.p. TTS I 5; II 7; III 4-5; IV 5.

D okçu: N.Ag. fr. 1 ok; 'arrow-maker; archer'. Survives only(?) in SW Osm. Xak. xı okçu: al-mabbal 'arrow-maker' Kaş. II 199, 3 (könünger)-; n.m.e.: KB yadığ okçu tüşrıp sen ödün yuğur 'concentrate your infantry bowmen, and ride out in front yourself' 2370 (or read tüşşüp 'make your bowmen dismount'); (in a list of craftsmen) okçu: 'arrow-maker' 4458: Xiv Muh.(?) nasığə okçu 'arrow-maker' okçu: Rif. 157 (only): Xwar. xiv okçu 'archer' Qub 117: Kom. xiv arrow-maker okçu GCC; Gr.: Kip. xii al-naṣṣabı okçu; and also al-rāmi bi'l-nuṣṣab 'archer' Hou. 24, 7.

Tris. AğC

D ağıcı: N.Ag. fr. ağacı; an official title the exact significance of which is discussed by Caferoğlu in TM IV 20; 'treasurer' or the like. N.o.a.b. Uyğ. 81 ff. Bud. ağıcı uluş 'the chief treasurer' PP 7, 7; ağıcı do. 9, 7 and 8, 10; 8: C.B. tsaqçı ağcılar al-mazun 'let the granary-keepers and treasurers not take' USp. 88, 40; Koço bağlı ağıcı 'the town treasurer of Koço' do. 11, 5, 19; Xak. xı ağıcı: xıwın āl-dub 'the keeper of the silk brocades' Kaş. I 196 (after ağçı) hence al-xıwın is called ağçı: because he keeps it (li-hişizhi iyyibu) I 8a, 20: KB (in a list of officials) ağcı 2494; bitğ bilse sakş ağcı bolur 'if (a young man) can read and keep accounts, he becomes a treasurer' 4048.

D iğaçı: N.Ag. fr. iğaç; 'carpenter, woodworker', etc. Survives in NE Tuv. ıyaşı NC Kir. iğaççı; Kzx. ağçası. Uyğ. 811 ff. Bud. San basın wurdıkahın carpenters' iğaççılar; (sic) TTT VIII A.12; iğaççı Pfahl. 24, 3 and 4; (Xak.) xı (sic) Tef. yağaççı/yıgaççı 'carpenter' 132, 156.

D okçu: N.Ag. fr. okcu: S.is.m.l. usually as okçu. Xak. xı KB okçu ol erdi bayattın sapa 'he was a preacher (sent) from God to you' 36: Kip. xv (in grammatical examples) okçu/okçu not translated but alternating with yazući so presumably 'reader' Tuh. 80a. 6 and 7; b. 4.

D *iąğışçik A.N. (Conc. N.) fr. iğaç. S.is.m.l. as ağığışçık. Xak. xı yığağışçık al-macara 'copses, plantation'; also dârîl-ṣaṣah 'a wood-store' Kaş. III 51.

D ağuluğ Hap. leg.; P.N./A. fr. ağu lij/ağuz. Xak. xı ağuluğ 'a man who owns biestings' (libda) Kaş. I 146.

Tris. V. AğC-

D *iąğalcan - Reif. Den. V. fr. iğaç. S.is.m.l. usually as ağalcan; the basic form *iąğalça; also survives with a rather wider range of meanings. Xak. xı yèr yığıalcanı açkarâtîl-ard 'the ground was covered with trees', that is there were many trees on it Kaş. III 113 (yığıalcanı, yığıalcanın); Osm. xiv ağalcan- 'to be beaten with a stick' TTS II 7.

Dis. AğD

uğut 'yeast'. Survives in NE Şor R I 1619: SE Türkü Shaw 24; NC Kir.; and, with a slightly different meaning, in SW xx Anat. uğut, uhalt, uğunt SDD 1415. Xak. xı uğut a word for 'yeast' (xamtr) used in making beer (al-mizz) or in making meal. It is various vegetable drugs (aduvya) which are collected and mixed with (especially) grown barley; the whole is then kneaded, cut into pieces the size of a nut and dried. Then wheat and barley are boiled, and the yeast is broken up, and an amount the size of a nut is sprinkled on each (lot of) wheat. The boiled wheat is then folded over and put on a clean thing (ṣay) to ferment for three days. Then it is picked up and put in a jar and left to ferment in it for (another) ten days. Then water is put on it and later strained. This is 'wheat wine' (garâbul-hinta) Kaş. I 50.

D ağduk prob., as Kaş suggests, N.A.S. fr. 2 ağ-, although there is little semantic connection. Survives only(?) in SW xx Anat. ağduk 'fault, defect; useless, bad; excessively heavy' SDD 73, unless NE Şor aduk 'weak-minded, confused' is also a survival. The original meaning seems to have been 'stranger, foreigner'. Uyğ. 81 ff. Man.-A man� ağduk kari bêtekçi 'to me, the foreign old scribe' M I 28, 19; same phr. (damaged) do. 21, title; men ağduk bêt[keçî] M III 43, 12-13 (v. le Coq, perhaps rightly, took this to be a Proper Name): Xak. xı ağduk kîslı: al-raculîl-daxi'llâldî la yur'af man hûwa 'a stranger whose identity is unknown'; ağduk alternative metaphrased form Kaş. I 99; ağduk neşî al-saylîl-machîl 'an unknown thing'; its origin is ağduk meaning mutâgâyîr mutanâhâk 'altered, changed', derived from the expression anîg muzeçi: ağdi: tağâyara lawnumu 'his colour changed', with the -l- eliminated as an abbreviation I 65; Osm. xiv to xvi ağduk 'changed; damaged, imperfect; inopportune' in several texts TTS II 6; II 8; III 5; IV 6.


Dis. V. AğD-

D ağt- Caus. f. of 1 ağ-. N.o.a.b. Cf. ağtur-. Türkvi viii (the Türkvi people were in
a bad way) oza: kelmîş süsîn Kül Têgin ağıttîp ‘Kül Têgin roused (that part of) their army which had escaped’ I N 7; parallel passage II E 30-1; (his horse fell) yana: ağıttip ‘making it get up again’ Ix. 19 (sic on stone, not ağıttip as in printed text): viii ff.
Man. bîlgîmîzîn köpüülümîzîn bu törtî târgî şef ağıttîmiz er ser ‘if we have excited our knowledge and minds above these four kinds of gods’ Chuus. 184-7; Xak. xi ol antu: tâqqa: ağıttîp: ‘he made him climb (at'adduh) the mountain (etc.)’; and one says tephir: bulît ağıttîp: ‘God made a cloud rise (ansa’a ... sålahû) Kas. I 212 (ağıttur, ağıttmak); bu: keyîl ol îttîg tâqqa: ağıttîgân ‘this wild game is constantly making the dog climb (yusa’id) the mountain’ I 155: KB (Why do you grieve? Why these lamentations? God’s summons has come.) sîgîtîn ağıtt ‘Away with lamentations’ 1233 (an inappropriate use of the word, but perhaps the only rhyme for sîgît).

D akit- Caus. f. of ak-; ‘to make (liquid, etc.) flow; to send out (a party, etc.) to raid.’ S.i.a.m.l.g., except SC, as akit-îga’t- in both meanings. Cf. akitur.- Türkîvi Kül Têgin beg başlaytu: akit(t)îmîz ‘we sent out a raiding party under the command of Kül Têgin and the begis’ I N 8 (hitherto misread); tûn akit(t)îmîz ‘we sent out a raiding party by night’ T 35: Uyg. viii ff. Man. buyanîlî tâluy ôçûz akitup ‘causing an ocean of tears to flow’ TT III 163: Bud. can ôçûz akitar (sic) ‘they cause rivers of blood to flow’ PP 3, 4; a.o. TT VI 116 (ak-). Xak. XI têpir: akın akitttîp: ‘God made the stream flow’ (asâla’sayl); and one says ol suv akitttîp: ‘he poured out (acër) the water’; and one says beg akiçîn akitttîp: ‘the beg sent a raiding party (ba’ûta ... sarîiya) against the enemy’ Kas. I 212 (akitur, akiturmak); bu: tâq ol tavrak akın akitttânnan translated ‘this mountain is quick at making the rain run away’ sarı’ul-işla il’î-lâmatar I 156: KB akittsa suvûg yêrde ‘if you pour water on the ground’ 973; (we must open a vein and) akitttû karî ‘bled him’ 1558; a.o. 1160 (akën); xîlu (sic) KB/P xazina tòlulap akitttû kerek ‘you must fill (your) treasury and pour it out’ 51: XIII (sic) Tef. akit- ‘to pour out’ 47: Xwâr. IV ditto Qutb 10; Nahh. 68, 17.

PUŞ oğat- n.o.a.b.; in Syriac, script, so the -g- is certain. In Musîyen XXXVIII, p. 45 Bang equated this word with SE Tar. oxtat- ‘to awaken’ R I 1004, but that is unlikely since the original form of the latter, *ogât-*, could hardly have lost the -g- so early. It is more likely that it is a 2nd f. of oxt or okit- Uyg. vii ff. Man. ogtâpp kelmiş bîzîn têgînî larka evangelyon nom ertîngî nomlap kottupuz ‘having come to make people like us recite (or ‘understand’) it?’ you have exhaustively taught the precious doctrine of the gospel’ TT III 62-3; Uyg. viii ff. Bud. (you will certainly be reborn) oğatmatin [segue]metin ‘without invoking(?) or ... ’ (the Buddhists) Sûv. 24, 20.

D okit- Caus. f. of oki-; ‘to make (someone) Acc. or Dat.) recite or read (something Acc.’. S.i.a.m.l.g. usually as okut- and meaning ‘to teach’). Uyg. viii ff. Bud. kim kayu tinliq bu nom bitîlîg ... oskâr okitsar ‘whoever recites this scripture or has it recited’ TT VI 51-2; o.o. do. 68 (TT VII 88-9); TT VII 12, 10; 28, 3; Sûv. 478, 19: Xak. xi ol mâpa: bitîlî okittî ‘he made me read (ağra’anî) the book (etc.)’ Kas. I 212 (okitur, okttmak); bu: bitîl ol kişînlî okittü ‘this book, because of its length, makes a man read a lot’ (hâjiratnî mâ youqi’) I 156: KB (whoever was intelligent) okittî anî ‘he had him summoned’ 416; (if a servant makes a mistake) okttgü kerek ‘you must have him summoned’ 641: Çağ. xv ff. okut-; xwînândan ‘to cause to read, or recite’ San. 77v. 7; Kom. xiv ‘to teach’ oğut- CCI; Gr.: Kip. xv agra’o okut- Kav. 60, 10; 75, 13; istagü’o okut- Tuk. 54b. 8.

D akit- Caus. f. of ak-. N.o.a.b. Cf. uktkur.- Uyg. viii ff. Man. öz tözlerin ukttip ‘explaining their nature and origin’ TT III 30; Bud. uktkur ‘he explains’ TT VII 8 A.16 and 17; o.o. do. A.30, H.1 and 2; these are the only texts in which okit- and akît- are distinguished; it may have been misread elsewhere.

D okta- Den. V. fr 1 ok. Survives only in NE Khak., Tuv. and NC Kir., Kzx., usually ‘to load (a weapon); to cock (a rifle)’. The normal modern form is okla-. Xak. xi keyîl kelligi: bolsa: okta: iđa kâna waqt hûdûrîl-wabîs farîmîh ‘when the wild game comes, shoot it’ Kas. I 26, 16: a.o. II 97, 16 (utrus-); n.m.e.

D oktâ- Hap. leg.; Caus. f. of oktâ-. Xak. XI beg anî: okttattu: ‘the beg ordered him to shoot an arrow’ (armûhu bi’ll-nâbîl) Kas. I 260 (okttatur, okttatmak).

S ağtîl- See ağtârîl-.

D ağtîn- Refl. f. of ağtîn-. N.o.a.b. Uyg. vii ff. Bud. Sanskrit yâdnam ârûhya ‘having mounted a chariot’ kölêkê: âgtînp TT VII 8 A.37; (in order that the flames of hell may not rise to meet me) örtîlîg yêrlerde taki ağtînmazkan ‘and in order that I may not be made to climb into fiery places’ U H 78, 42-3; a.o. Sûv. 601, 23.

ağtar/-axtar- apparently both Intrans. ‘to turn, or roll, over’ (rare) and Trans. ‘to turn, or roll, (something Acc.) over’, with some extended meanings like ‘to translate (a book etc. Acc.) from (one language Abl.) into (another -çâ/çê)’; more or less syn. with evîr-; esp. in the last meaning. The second syllable, always -tar-, excludes the possibility that this is a Caus. f. Also partly syn. with âguna-, but unlikely to be connected with it etymologically. As regards the veîr, Kas. is prob. right in saying that ağıtar- was the original form, though he habitually uses axtar-, see his remarks on sigît; the Uyg.
D uktrur- Caus. f. of uk-.; to make (someone Dat.) understand (something Acc.); to explain (it to him). Survives in SE. Türk: NC Kır. Cf. ukrit-. Uyğ. VIII ff. Bud. adınmuğa blitirmedin uktrurmadin 'without letting others know or understand' TT VI 355 (v.1); a.o. do. 147-8 (Otğür). Xak. X1 ol maga: anığ sôzîn ukturdı: 'he explained to me (afhamı) his words (etc.)' Każ. I 223 (uktrur, uktrurmak): KB yayış dünyâ kilkin săşa ukturur 'it explains the character of this fickle world to you' 398, o.o. 510, 706, etc.: XIII (?). Tef. uktur- 'to explain' 325; XIV Muh. (?) a'lama tua 'arrafa 'to communicate, make known' uktur-: Rif. 103; 'arrafa gayrvalı uktur- 112 (only): Xwar. XIV uktur- 'to explain' Qubt 117 (oktur-): Kip. XIV uktrur-fahıma Id. 17.

D oktas- Recip. f. of oktan- Survives only (?) in NC Kır. oktos- 'to make a sudden movement, e.g. of a horse, to shy'. Xak. X1 ol anığ birle: oktası: translated ramâhù bîl-sahn 'he shot an arrow at him' (error for râmâhu 'he competed in shooting'); also used for qârâ'ahu 'he drew lots with him' Każ. I 231 (oktaşur, oktaşmak).

Trls. AÇD

D ok'tçi: Hap. leg.; possibly a scribal error for okçaçı, q.v.; if not, an abbreviation, metri gratia, of *okçaçi: N./A. fr. okt-. Xak. X1 KB mênî idti ellig ok'ictça sâşa 'the king sent me to you to summon you' 3488.

Trls. V. AÇD-

D ağa'tur-/-axtarur- Pass. f. of ağa'tur/-axtarur-survives in most of the same languages with the same phonetic changes. Uyğ. VIII ff. Bud. kemi axtarurul 'the ship is overturned' PP 18, 3; axtarurul topdarulu 'rolling over and over (Hend.)' Suv. 133, 21; 601, 11-12: Civ. (the cold water which rises in the well) axtarurul yantrorus yorîdi 'has been turned over and goes back' TT I 105; Xak. X1 er ağıtdil: 'the man was knocked down' (sur'a); its original form was ağıtdil: Każ. I 246 (ağıtdil, ağıtdilmak): XIV Muh. inqalaba 'to be overturned' axtarur-: Mel. 20, 10; Rif. 104: Çağ. Xv ff. axtarur- tafahasilı sultan 'to be searched' San. 32v. 26: Osm. XIV, XV axtarur/-aKTarin/-akdarur- 'to be overturned, turned away' in several texts TTS I 15; II 11; III 11; IV 13.

D ok'tsâ: Hap. leg.; Desid. f. of okst-. Xak. X1 ol bitit ok'tsâda: 'he wished to have the book read' (yuqri'a-l-ḥibâ); also used of wishing to summon (yad'id) someone Każ. I 302 (oktsar, oktșsma:k).

Dis. AÇG

D akg ı Dev. N./A. Ac. fr. ak-; 'flow, flowing; liquid'. Survives as akg in NE Leb., Sor R 154 and akg in NE Alt., Tel.; NC Kxz. NW Kaz. R 1 172. Similar forms with final -k in some languages seem rather to represent...
Ar. 'aqiq 'a ravine worn by a stream'. Uyg. viii ff. Bud. (in a list of demons who are foul spreaders, between those that eat yirîg 'pus' and those that eat söl 'moisture, juice', yar 'spittle', and leşip 'mucus') akîg aşîlgar 'eaters of serum' (?) U II 65, 19; 66, 42; in technical Buddhist terminology akîg (more particularly in its der. f.s. akîgîg, akîgsiz) translates Sanskrit svara (Chinese lou, Giles 7,360) lit. 'flowing', metaph. 'restlessness, in impermanence' TT VI, note 157-61; (mortals) niku akîlgarîm akîg 'suppressing all their restlessnesses' Surv. 185, 20-1; az ulatî nizvâlîlg akîlgarîg 'the passions and restlessnesses, lust and so on' U III 88, 4-5: Civ. [gap] akîg yollarda: 'in the (internal) vessels (that carry) liquids' TT VIII I,7 (prob. the gutlet, intestines, etc., not the veins).

VÜF oxak Hap. leg.; prob. an Iranian(?) l.-w. Xak. Xr oxak 'usâra faîtîgîl-mîşîgî yuğîb the juice of split apricots', used as a beverage Kaj. I 122.

D oğîg Dev. N. fr. oğîk- Survives, usually as oğûk: and the like in NC Kir., Kex., and some NW and SW languages. Uyg. viii ff. Civ. emdî bu künde kên bu korçûlîka okîlgar ayîlgar imdâmaz USp. 45, 8-9; this document is confused and largely unintelligible; korçû here is prob. a Mong. l.-w., lit. 'bowman', a kind of minor official (Haenisch 67); ayîlgar Hap. leg. if correctly read, should mean 'questionnaire'; 'now from this day onwards he must not send summonses and questionnaires to these korçûs'.

uğuk some form of leg-wear, prob. 'felt gaiters or leggings'. The contracted form noted by San. survives as ug in all NE dialects. There is another Sec. f. uyuk in NC Kex.: NW Kaz. R I 1318 (only): SW xx Anat. (refugees) SDD 1424. The entry in Uyg. xiv Chin.-Uyg. Dict. wa 'felt stockings' (Giles 12,434) uçuk R I 1735; Ligiti 273 can hardly be an error for this work. Xak. Xr uğuk al-cûrmîg 'gaiters, leggins' Kaj. I 67: Çağ. xv ff. ug ... (2) müsa ki az pîstî-pajmar dar-ba-dîzand boots made of leather with the wool on it' San. 76v. 18.

D ukgûg N.Ac. fr. ukâ:- 'understanding'. Survives only(?) in NC Kir. ukgû: Cf. ukûş, which is the normal word in KB. Xak. Xr KB aqar bîrdî edem bilîg û ukgû 'God' gave him (i.e. man) manly virtues, knowledge, intelligence, and understanding' 148.

DIS. V. AĞL-

D âguğ- Pass. Den. V. fr. âguğ: Survives only(?) in NE Khak. ox-: Tuv. oxk- 'to be poisoned'. Uyg. viii ff. Man. az nizvâlîka âguğak being poisoned by the passion of lust. TT III 28: Bud. yêvîlkip âguğak ültürgel saksınaı 'if he plans to kill him by sorcery or poison' Kuan 184; ôdzûx îlîm yêvîlkipmek âguğmak 'to die prematurely by sorcery or poison' Surv. 472, 15; o.o. (with- out yêlîvîk-) Swv. 593, 17; USp. 102a. 7: Xak. xî er âguğktî: 'the man was poisoned' (summa); this is Pass. (lazîm) Kaj. I 191 (âgukar: aígukma:k): Çağ. xv ff. âguğ- masmîm yûdan 'to be poisoned' San. 43v. 10.

Tris. ÂGQ


Dis. ÂGQ

âgil originally an 'enclosure for livestock; cattle-pen, sheep-fold'; thence a 'settlement of a group of tents' associated with such an enclosure. An early, ?First Period, l.-w. in Mong. as âgil (Haenisch 11, Kow. 3). Survives in Russian (fr. a NW language) as awîl. Survives as âgil in SE Türkî, Şawa 11; SC Üzb. (oğîl) and SW Az. Osm., Tkm. (n:âgil) and as awîl in some NC and NW languages. The form âgil in some NE and NC languages is a reborrowing fr. Mong. See Doerfer II 593. Türkî vii ff. âgilîâsta: yuğîp bolzûn 'may you get livestock in your pens' IrkB 47: Uyg. xix (I was a rich man) âgilim on yûkim sansiz ertî: 'had ten pens and innumerable livestock' Suci 5: Xak. Xr âgil marbağîn-î-ganam 'sheep-fold'; and in Öguğ raవît:l-î-ganam 'sheep's dung', because the two are closely connected, just as in Ar. both 'rain' and 'clouds' are called samâ Kaj. I 73: agîlîda: (sic) oğlak tûgsa: 'if a kid is born in the fold' I 65, 21: xîlû (?) Tef. âgil 'sheep-fold' 37: xiv Muh.(?) marbağîn-î-ganam âgil Rif. 177 (only): Çağ. xv ff. âgil (1) halâ-i mâh 'a halo round the moon'; (2) muhavwata 'enclosure', which they make for cattle to sleep in; also used in Pe. San. 44r. 19; awîl (spelt) 'a place in which nomadic tribes (ilâdî) collect and settle down'; a corruption of Ar. hažîr 'a small enclosure,yard' San. 53v. 7 (no doubt an xvii, not a Çağ. word, the etymology is absurd): Öguğ xî see Xak.: Kip. xiv âgil al-âhażîrî 'enclosure'; haşiratul-î-ganam ko:ynen âgil: (sic) Id. 16: Osm. xiv ff. âgil/âgil 'sheep-fold' in xiv TTS I 6, 13; 'halo' in all periods in ay âgilî I 55; II 72; III 5, 49; IV 6, 51, 373 (gün âgilî).

ogul 'offspring, child', originally of either sex, but with a strong implication of 'male child'; by itself it can mean 'son', but not 'daughter'; in the Plur. it might mean 'sons and daughters', but ogul kiz would be the more normal expression. One of the very few Turkish words forming a Plur. in -n. Thus oğlan was originally the Plur. and understood as such, but this fact was later forgotten and oğul came to mean 'son', and oğlan 'boy' and
later 'servant' or 'bodyguard' (the origin of German Uhlan); the timing of these changes has not yet been worked out. Both words s.i.a.m.l with various phonetic changes. See Doerfer II 498, 502. Türkü viii various suffixed forms oğlan, oğlu; etc. are common in I, II, T, etc.; oğlanım, clearly Plur., I S 1, II N 1; I N 11; oğlanınında: Plur. I S E; a.o. I E 5, II E 5 (att); VIII ff. oğlu: îrki 15, etc.; (a gambler staked) oğlanım: kisi:lim 'his sons (or children) and his wife' do. 29; oğlanım inca: billiger 'my sons, know this' do. Postscript: Yen. oğlu: Mal. 30, 2 etc.; sül teşvi: yet: bii oğlan eri: do. 26, 8 must mean 'the strength of the army was 7,000 young men' (sic, not 'sons'); oğlu ay elde: oğlu oğlan tuğdım 'I was born a boy (not Plur.) whom his mother had carried for ten months' do. 29, 5: Man. Kormuzta teşri oğlanım bèş teşri 'the five gods, the sons (Plur.) of the god Hormuz'da Chuzar. I S 8; oğlanım 33. Üy. VIII eki: oğlama: 'to my two sons' Sü. E 7; IX oğlanım 'oh my sons' Süs 9 (oğlanım in do. is a misreading of bag- ladım) VIII ff. Man. A kalti oğlu oğlan erğüsinte eriççe 'just as a child comes to maturity (2 er) in the womb' (lit. 'place for children') M 114, 12-14; (and the magicians) oğul kiz bürü umayächtla 'will not be able to give him sons and daughters' do. 15, 10: Man. alku tınıln oğla:lnım of 'all the children of men' TT III 19; Chr. anmak oğlanı:lar (sic) 'my dear sons' Ü 1, 5; tınıln oğla:nu TT VII 40, 142; in TT V 12, 127 (a fairly late text) teşrîdâm kiz azu tınıln oğla nte körkül oğla 'a child as beautiful as a divine girl or a son of God' oğla:ln is clearly Sing.: Civ. oğla:nu kılıs: ülül:ğil oğ 'your children and wives are fortunate' TT I 154-5; kılış oğ (k):e kelmez 'children do not come to their mother' . do. 216; kılış oğlan 'a small boy (Sing.)' do. 161; TT VII 27, 8; kılış oğlan 'a young boy' TT VII 23, 2; H II 12, 87: xiv Üy.,-Chin. Dict. 'son, boy' oğul Ligetli 186; O. Kir. IX ff. oğ:ln, oğu: are common; oğlanım Mal. 1 1, 1 etc. is clearly Plur. but oğlanım atım do. 45, 1 means itself as a name 'by a boy': Xak. xî oğul abîn 'son'; and ãyru:lu:bn minl:siya:n 'boys who are not (a man's) sons' are called oğul; hence one says bu oğul ne: têr: 'what does this boy (abîn) say?'; ãya:yu:ma 'ala iyru:ly:q:ya:n and it forms the irregular Plur. oğlan but oğullar is also permissible as Plur.; this is like the word eren for al-têâl: men', te: ad yuwa:hab: :hlâ:thun, and both of them are used in the Sing. Kay. I 74; about oğul and oğlanım: KB oğul normally 'son' is common 110, 186, 187, etc.; kılış oğla:nu 'a small boy' 293, 1997, etc.; atin tutû mindi:bir oğlan bûle 'he took his horse and rode off with one pape' 4970; xii(?) Al. Mahmûd oğlu 496; Tef. oğul 'son', Plur. oğullar;

oğlan 'child, boy'; also? Collective Plur. 231: xiv Muh. al-nasl wa-t-gharîya 'offspring' oğul Rif. 143; al-sabî oğla:n 85: Çag. xv ff. oğul farzand 'son' San. 777, 6; oğlan (spelt) pisar wa farzand 'boy, son'; and metaphor 'beardless boy'; and they call the sons of the Mongol Xans oğlan just as Persian princes are called mirzâ and Rûmi princes sultân; oğlan aşı cumbidî:astar 'castoreum', beaver's glands, called in Turkish kunduz do. 76v. 24: Ar:gu xi oğla:n (sic) al-fatî 'youth' Kas. I 129: Xwar. xin(?) oğul 'son'; Plur. oğullar common in Oğ: xiv oğlan 'boy' Qub: 114: oğul 'son' MN 15; Kom. xiv 'son' oğul CÇ: oğul/ovul Plur. oğlanlar CCG; Gr. 173 (many suffixed forms): Kip. xii abîn oğlan also called oğlan; al-tiîl 'child' kencia oğla:n; al-rodi 'foster child' ağul oğla:n; iïLou, 24, 20; al-walad 'son' oğla:n do. 32, 2: xiv oğul abîn, in Kîçip (sic) owul Id. 16; oğlan oğlagenb 'boy, page' do. 16; al-ibn oğlan/ogul Bul. 9, 2; xiv oğlama ibni Kay. 15, 20; oğlu: do. 44, 12; 59, 12; walad owul, in Tkml. oğul Tuh. 38a, 8; al-sabî oğlan and (Tkml.) oğla:n do. 78b. 6. Osm. xiv ff. oğul 'son', mainly in phr. TTS I 536; III 535: IV 601; oğlan 'son; child (male or female)' by itself and in phr. II 717 ff.; III 533 ff.; IV 590 ff.; xviii oğul oti in Rûmî, bârdan:çiya: 'mountain balm' San. 777, 6.

VU uğlî: Hap. leg. Xak. xi uğlî: al-hinza:b 'parsnip'; it is a white sweet-flavoured root-vegetable (çazar) grown in the city of Kâşgâr and eaten Kas. I 129.

D ağıla: N. A.S. fr. 1 ağıla:-, q.v.; almost always of places 'uninhabited, remote, lonely'. S.i.a.m.lg. with phonetic variations. It seems prob. that SW Osm. aylak, which cannot otherwise be explained, is a Sec. f. of this word. Uy. viii ff. Bud. ağıla: ye:te in 'a lonely place' U III 63, 19: Xak. xi ağıla: xerek al-mawâ'ualldâ la anîs bihi 'a place where one has no companions' Kas. I 119; ye:rî: takî: ağıla: wa ma'âla: ìi:thun gaßar in addition their land is desert' I 408, 8; a.o. III 365, 19 (ağıla:)-: xiv Muh. al-nâqî 'deficient, lacking' ağıla: Mel. 82, 15; Rif. 188: Xwar. xiv ağıla: 'deserted, solitary, bashful' Qub: 4; Kom. xiv 'desert' aylak CCG; Gr. Kip. xiv oğla:n (sic; one MS. ağıla:) ak-sâli 'uninhabited' Id. 17: aylak maccân ay bût: ã:ay 'free, that is without (paying) anything' do. 27 (prob. Tkml.): xv xalca 'solitude, a remote place' yâ:ylak (sic) Tuh. 14b. 7; 96b. 9 (see I öç:): Osm. xv ff. aylak (1) 'out of work, unemployed'; (2) 'free, gratis'; c.i.a.p. TTS I 60; II 81; III 54; IV 60; xviii aylak in Rûmî mu:ft 'free, gratis', in Pe. also ra:yâ:n, in Ar. maccân San. 57v. 1 (in SW XX Anat. ağıla: 'lonely, uninhabited' SDD 76; aylak 'alone, only; free; gratis; idle; unemployed; one who works for his keep without wages' do. 139).

D oğla:n Dim. f. of oğul: 'kid, young goat' without any connotation of a particular age, contrast çep:îs; in some modern languages metaphor 'for boy'. S.i.a.m.lg. with various
of spring; the name of 'Capricorn' og1ak 'a kid month, because the kid then
phonetic changes, see v111 76v. Kom. o:lak (tended) 29a. arrows'. Survives in NE Khak.
Kirpi:, Hov. called Dokluk A.N. D okluk P.N./A. fr. 1 ok; lit. ‘possessing arrows’. Survives in NE Khik, uxtlij; Tuv. oktu (of a gun) ‘cocked’; NW Kaz. ukli ‘possessing arrows’; SW Os'm., Tkm. oklu ditto, but ‘normally used only in the phr.
okl krpi ‘porcupine’. Xak. xi (after krpl, q.v.) and al-dulul ‘the porcupine’ is called oklug krpl: Kaš. I 415: Kip. xv Tuh. 29a. 7 (see krpl).
D okluk A.N. (Conc. N.) fr. I ok; ‘quiver’. Survives in NC Kir. and SW Os'm. Xak. xi okluk al-kindina ‘quiver’ Kaš. I 100.
D oglak See ogul.

DIS. V. AĞL-

D okl- Pass. f. of okt-; normally only to be read’. S.i.s.m.l.; others use okir- in this sense. Xak. xi bitig oklidi: ‘the book was read’ (gurta) Kaš. I 197 (oklir, okulumak): Çağ. xv ff. okul- (-di) okun- Vel. 108; okul- Pass. f.; xwanda suden ‘to be read, recited’ San. 77v. 5 (quotns.).
D ukul- Pass. f. of uk-; ‘to be understood’.
Survives as uğul- in some NE languages and NC Kir. Xak. xi bu söz uktuli: ‘this remark was understood’ (urfis) Kaš. I 197 (ukulur, ukulumak): KB ukuldi bu söz 1017; 0.o. 2251, 5987.
D 1 ağla-: Hap. leg., but see ağlak, ağlat-; ‘to be deserted, abandoned’, and the like. Morphologically a Den. V. connected not with 1, a:q; but with medieval 1 og; there are traces of a connection between ağlak, ağlat-, and that word, but there is no good evidence that this verb and its der. f.s ever started with o-. Xak. xi ağlayu: Kaš. III 256, 16 (yurt); n.m.e.
S 2 ağla-: See işla-.

DF akla-: Den. V. fr. 2 ak, q.v. N.o.a.b. Uyg. v.88 ff. Bud. (my father and mother loved (sever) my elder brother the prince and
méri aklayurt erit ‘hated me’ PP 29, 1; Civ. (his mouth gets dry; when he drinks water he is not satisfied) a:sag a:kla:r ‘he hates (the sight of) food’ TT VII 11.2.

D ağla-: Den. V. fr. *ağ; ‘to weep’. The phonetic history of this verb is very similar to that of iğaq, q.v.; the original form was certainly iğla-, but a form with prosthetic y-evolved in Uyg. and was an alternative form in Xak. S.i.a.m.l.g. usually as iğla-; yğla- or a Sec. or metathesized form of one of them, but in NE there are some forms with initial a- or rounded vowels and the SW form ağla- (Tkm. a:ğla:) probably emerged as early as xv. Uyg. v.88 ff. Man. of suv kutî iglayurt ‘the majesty of fire and water weeps’ M II 12, 4: Bud. iğladim PP 5, 6; iğlayu 4, 1 and 7; 5, 2; 10, 6; iğlayu (sic?) 10, 5; yaštî tükülü iğlayu ‘weeping with streaming tears’ USp. 106, 47; iğlayu sîx(tayu) ‘weeping and sobbing’ U III 17, 3; bagrîn yatip iğlayu yavvara ‘lying on their bellies weeping and pleading’ TT IV 4, 13; yasîlî közin iğlayu ‘weeping with tear-filled eyes’ TT X 297; Xak. xi iğlam iğladi: ‘the boy wept’ (bakâ); alternative form (luğa) of iğladi: ‘Kaš. I 286 (ığlär, iğlamak); iğlama: same translation III 309 (ígla:, yğlamanak; verse); five o.o. of iğla-: KB üküs iğladi (sic) 1121, 1149; a.o.o.: xiv Rdg. iğla- (ųtc, unvocalized) R I 177; Muh.(?) bakâ iğla-: (ųtc, unvocalized) Rif. 105 (only); al-bakâ iğlamak (ditto) 121: Çağ. yğla- girya hardan ‘to weep’ San. 350r. 8 (quotns.): Xwar. xiii ağıla- ditto ‘Ali 29, etc.; yğla- do. 40, 49; xii(?) iğlasa Og. 61; xiv iğla- Qutb 90; iğla- do. 205; yğladıuz Nacb. 103, 8; Kom. ‘to weep’ iğla- CCÍ; iğla:-CCÁ; Gr. 272: Kip. xiii bakâ iğla- (unvocalized) Hou. 36, 10; xiv iğla- bakâ wa futîha-l-hanma turkûn Tkm. ağla- Id. 16: xiv bakâ iğla- Kav. 17, 14; 61, 14; ağla- do. 38, 6; bakâ yğla- (in margin yila-) Tuh. 8b. 1; naha wa bakâ ‘to weep and wail’ zar zar yila-, in Tkm. yğla-
do. 37b. 3.
VUD thla:- Hap. leg.; the af is unvocalized, but it seems reasonable to suppose that this is a Den. V. fr. *ih, an alternative form of ik, q.v., same meaning. Xak. xi (in a note on exclamations ending in ‘quescient hâ’) radical (al-asîl) hâ is not found in the pure (samîm) Turkish language except in the expression er thladi: axağl’-racuł’-ra’wî ‘the man was seized with hiccoughs’, in which this (ih) is an onomatopoeic for the sound which rises from the chest (and also in the word ihî: ‘owl’, q.v.) Kaš. III 118, 21; n.m.e.
D ağlat- Caus. f. of 1 ağla-:- N.o.a.b. Xak. xi ol kışli: ağlattî: he sent away (ob’ada) the people from himself, il-yashwal’-marad lahu, so that the grazing land might be empty for him’ Kaš. I 265 (ığlatur, ağlatmak); (in a grammatical para.) of yérîg ağlattî: axîl’-maḵân ‘he emptied the area’; its origin
s ağıla:k y'ir makān xālī 'an empty, uninhabited area' II 365, 13.

D iğlāt- Caus. f. of iğlā:-; 'to make (someone One) weep'. S.is.m.l.g. with the same phonetic changes. Xak. xi ol ant: iğlāt-t: abhabu 'be made him weep' Kaş. II 355 (iğlāt-tar, iğlātmak): KB, 3595, 4996 (kütür:-). Çağ. xv ff. iğlāt- Caus. f. giryendan 'to cause to weep' San. 3595: 22. Kip. xv iğlāt- ağıb ğl 16.

VU?S uğlīt- Hap. leg.; the spelling is certain, since it lies between ağılāt- and avlāt-, but the meaning is identical with that of uğlīt-, q.v., and this must be either a dialect form or one of Kaş.'s rare mistakes'. Xak. xi ol tawarrun (sic) uğlīt-t: kaṭṭara mālamu wa tanammara 'he increased (Hend) his property' Kaş. I 265 (uğlīr, uğlımak).

D aklīs- Co-op. f. of aklī- (see ak- Çağ.). Pass. f. of aklī- but without any Pass. connotation. N.o.a.b. Xak. xi teğme: yınaaktin boğun aklıštī: izdahama 'l-nis min kull awb 'the people crowded together from every direction'; wa hadālāhāl-miyih idā tāsāyalat min kull facc also used of waters when they flow together from every ravine Kaş. I 241 (aklısür, aklärımak); a.o. I 88, 1 (oru).

D iğlās- Co-op. f. of iğlā:-; 'to weep together'. S.is.m.l.g. with the same phonetic variations. Uyg. viii ff. Bud. (the two brothers) iğlāštī ötürü sığtaštīlar 'wept and sobbed together' PP 53, 1: Xak. xi oglan iğlāṣtī: bakat'īl-sibāyān 'the boys wept (together)'; alternative form (liğa) of iğlāṣtī- Kaş. I 240 (iğlāsür, iğlāsmak); (in a grammatical para.) kiş: barça: yığlāståł: 'the people all wept (together)' III 322, 2; n.m.e. of iğlāṣtī- Çağ. xv ff. iğlās- Co-op. f.; bā yak-dīgār gīyāa kardan 'to weep together' San. 3595: 23.

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?f ikla:n- Hap. leg.; prob., like the few other words ending in -laç, a l.-w. Xak. xi ikla:n al-farāsul-l-rā'ul-cavādā 'a spirited swift horse' Kaş. I 139 (prove. and verse).

D oğuluck Dim. f. of oğul; 'womb'. N.o.a.b. Similar words meaning 'womb; fish's roe' but with different suffixes appeared in the medieval period, and still survive: oğuluck first noted in Kon. xiv (ovuldux) and Kip. xv Tuh. 7b. 1 and oğulduruk first noted in Osm. xvi. Xak. xi oğuluck rabinul-mara 'the womb' Kaş. I 149: XIII(?) Tef. diito 232.

D ağlıl:ik A.N. (Conc. N.) fr. ağlı:; 'treasury'. In Buddhist technical term: logos translates Chinese ts'ang (see tsang) which itself translates Sanskrit garbha 'treasure' and the like. N.o.a.b. Uyg. viii ff. Man.-A M III 11, 3 (ii) (barmlı): Man. yetī ağlıl kornlärığ nomlart(h)ırp 'you have preached the doctrine of the seven treasures' (or 'seven precious doctrines' assuming ağlıl is a mis-spelling of ağlın) TT III 73:4: Bud. y'er ağlılıc... kök kalik [ağlılık] names of two Bodhisattvas 'Kṣitigarbha, Akāśagarbha' U I 18, 4-5; ağlıltaki ağı bārim 'treasures and property in the treasury' PP 7, 5-6; ağlılkızm sagram 'my treasury and granary' U I 29, 2; o.o. U III 47, 17; Swv. 270, 4; TT VI common; TT VII 41, 28; Civ. USp. 78, 14-15 (ıçer)u.

D ağıłuğ: A.N. fr. ağlı:; 'generosity'. Survives only(?) in NE Bar. ağlıluk, same meaning R I 173 and SW Osm. ağılıluk now 'a community of axis' (see akt). Xak. xi koğğil mağa: ağılıluk bolsun mağa: ayaq-a: translated da'ni xattā xādi fā-yāhīn logābi caqā'd 'permit me to be generous and may my title be 'generous' ' Kaş. III 172, 11; n.m.e. KB ağılılak 'generosity' (and other virtues are manifest in the good man) 934: XIII(?) At. ağılılak (axlıl in the Arabic script MSS.) 'generosity' 230, 232, 233 (eg-), etc.: Osm. xvi Ar. al-samah 'to be generous' cōmerdlık ve ağılıluk etmek TTS II 17 (this entry proves that Osm. axı is akt: and not derived fr. Ar. ax 'brother').

D ağlılüğ: P.N./A. fr. ağlı:; 'poisonous'. S.is.m.l.g. w. various phonetic changes. Türkü viii ff. ağlılüğ: kurt koğur adartu: umaz: 'poisonous worms and insects cannot endanger you' Toy. 28-9 (ETY II 59): Man. eki ağlılüğ: yol 'the two poisonous roads' Chias. 125: Uyg. viii ff. Man. (they were saved ... ) ağılıتشغ (sic) ylkıta 'from a poisonous animal (reincarnation)' TT III 26: Bud. ağlılüğ: ylan 'a poisonous snake' PP 38, 3; U IV 8, 12 (etn-); o.o. PP 39, 6; U II 31, 53: Civ. ağlılüğ: 'poisonous' H II 8, 50: Çağ. xv ff. ağlılüğ zhrınak 'poisonous' San. 44r. 10.

D oğlılüğ P.N./A. fr. oğlıl: 'having a son, or child'. S.is.m.l.g. Xak. xi KB oğlılüğ ata bolsa 'if a father has children' 1221: XIII(?) Tef. oğlılüğ (sic) ditto 232.

D oğlılüğ A.N. (and Conc. N.) fr. oğlıl; 'adoption; an adopted son'. Survives in some NW and all SW languages. Uyg. viii ff. Civ. Türmiş atılı oğlumn. Sutpakka ... oğlılüğ bęrdım 'I have given my son named Türmiş to Sutpak as an adopted son' USp. 98, 2-4.

D oğlılüğ: 'gently nurtured, delicate' and the like; presumably Dev. N./A. fr. *oğlıl:− Den. V. fr. oğlıl. N.o.a.b. Uyg. viii ff. Bud. (she walks with a gliding motion) yumlaş oğlılüğ adaśın on her soft, delicate feet' U II 24, 2; men yeme oğlılüğ yğremiş kenç kılıç 'and I am a young girl gently brought up' U III 82, 16; oğlılüğ ünün ündey 'speaking with a gentle voice' U IV 14, 142; o.o. U III 7, 21, 17, 14; 44, 3; Xak. xi oğlılüğ: al-muna'am wa'l-murabba fi ni'ma 'pampered, brought up in luxury'; hence 'great ladies' (al-xawātdin) are called oğlılüğ: kastan Kaş. I 138: KB (the raven's call is like) oğlılüğ kiz üni 'a delicate girl's voice' 77; kiniş oğlılüğ bolsa oğlı
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kizi 'the man whose children are pampered' (will regret it) 1223.

VUD oğulmuk Hap. leg.; apparently Den. N. fr. oğul but w. no obvious semantic connection. Xak. xi oğulmuk kül şapaba mustardaş fí qüdami't-l-arida 'any straight timber in the supports of a rafter' Kaş. I 149.

D oğlanlıq Hap. leg.; P.N./A. fr. oğlan (oğul). The A. N.Ağlanlık 'boyhood', 'the time of youth' is noted in SW Osman. fr. xiv onwards TTS I 536, etc. and in xv meaning 'infantile convulsions' II 719. Uyg. viii. viii. Civ. Urı oğlanlıq evcıl 'a woman who has (borne) a male child' H I1 18, 65.

D oğlanlıq Hap. leg.; N./A. fr. oğlan (oğul). Xak. (in a note on the Suff. -şig) bu kaɾi: ol oğlanlıq hâda sayx yuğibh xułuquhu xułuqat-şîbîyn 'the habits of this old man are like the habits of a child' Kaş. III 128, 21; n.m.e.

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D ağula:- Den. V. fr. ağu: 'to poison (someone or something Acc.)'. Survives only (?) in SW Osman. ağula. Xak. xi ol ağma ağula:ši: 'he poisoned (samma) his food (etc.)' Kaş. I 310 (ağula:ši: ağula:ma:k).

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D ağım N.S.A. fr. 1 ağ-; lit. 'a single act of rising or climbing'. Survives only (?) in SW Osman. for ascents instep. Xak. xi bir ağım yeş 'tâ əlna'ir lard qadr mə yiː ad daf ata(ş) 'alayh a rise in the ground of a size which can be climbed all on once' Kaş. I 75.

D akım N.S.A. fr. ak-; lit. 'a single act of flowing'. S.is.m.l.g. usually for 'stream, current'. Xak. xi bir akım suv mə' qadr mə yasıl marrata(ş) 'the amount of water that flows once' Kaş. I 75; Kom. xiv akım 'stream' CCG; Gr.

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I ağan Hap. leg.; the para. concerned is most obscure; Thomsen translated the word 'penance' as a pure guess, suggesting a connection with ağan- in U II 87, 62; this is a simple misreading of ağan-; which could be a Den. V. fr. this word; if so, it might mean 'prostration' or the like; Orkun's translation 'seclusion', based on a supposed connection with I ağla:- is morphologically improbable. Türkü viii ff. ak at kaɾışım:ü üç buluğta: tuləp:paŋ anıŋka: ələtik:ge idmisi: 'a white horse choosing his adversary in the three states of existence(?) sent him to prostration(?) and prayer(?)' İrkB 19.

E 2 ağan Hap. leg.; there is no doubt that Kaş. was misled by the resemblance to the Ar. word and that this is a miss-spelling and mistranslation of ağin which is not listed in Kaş. Xak. xi ağan er al-raçul'u-l-əkənn 'a man who speaks through his nose'; ta hâdîn waʃfaqatil-ı-arâbîya laʃa(ş) wə ma'na(ş) 'this agrees with Ar. in sound and meaning' Kaş. I 77 (see 2 ağna:-).

ağın 'dumb'. Survives only (?) in NE xix Kür. ağın 'stammering' R I 155. Uyg. viii. Chr. (blind) ağın 'dumb' (lame, one armed, etc.) M III 49, 3: Xak. xi KİB (if a man goes to a strange country) kelin teg bolur er ağın teg tili 'he becomes as (shy as) a bride, and his tongue as if dumb' 494; (why do you say nothing) ağın teg bolup 'as if you had become dumb?' 775; o.o. 1016, 1027, 6118, 6452; xv Rex ağın 'dumb' R I 155; Muh.(?) al-abkam 'dumb' ağın Rif. 150 (only).

D akın Conc. N. fr. ak-; basically 'stream, current', metaphor. 'a marauding raid'. S.i.a.m.l.g. in one or both meanings. Uyg. viii. fr. Bud. Sanskrit rasa (N.) 'fluid, liquid' akın TT VIII D35: Xak. xi akın al-saylı 'stream'; and al-ətiy 'a sudden rush of water' is called munduz akın; and this word is used metaphor, (nasti'ə) for al-katibetl-u-mu.sha'layla(ş) 'a detachment which raids by night'; so one says akın:šı: keldi: 'the raiding party has come', sæ'ila ha'l-saylı-l-atıy 'pouring in like a sudden rush of water' Kaş. I 77; KB kozde akiill akın 'let loose a flood of tears' 1160; Kip. xii al-igunga 'a raid' akın Hov. 14, 9; ğur mina'il-ğara akın et do. 42, 15; xiv akın al-cary li'l-igunga 'rushing out for a raid' Id. 18: xx tayydr 'strong current, wave' akın Tuh. 8b. 10; soylı (akmak and) akın do. 19.a 7: Osm. xiv akın 'raid' in various phr. TTS I 14; II 20; IV 12: xviii akın in Rümi, ğarar təx täx raid, invasion' San. 45v. 8.

D uğan 'God', etc. See u:-.

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E ağan- See ağna:- Uyg.

D okin- Refl. f. of oki:- S.i.a.m.l.g. usually in a Pass. sense. Xak. xi bitlîğ okindi: 'the book was read' (qari'a); and one says ol bitlîğ okindi: 'he pretended to read the book without actually reading it'; the -in- was dropped from -1- Kaş. I 72 (okınmak): Osm. viii. vii. fr. okun- (once xv oxun- ) 'to be called, summoned' in several texts TTS I 537; II 723; III 538; IV 603.

S uğun- See uvun-.

D ukun- Refl. f. of uk-. N.o.a.b. Uyg. viii. fr. Bud. billnip ukunup 'recognizing (Hend., his sins)' Siv. 140, 1 and 11.

D! I ağan:- perhaps Den. V. fr. 1 ağan; 'to roll on one's back', esp. of a horse or other animal. S.i.a.m.l.g. w. some phonetic changes Uyg. viii fr. Bud. (he wept and sobbed) balıkça ağnayu 'rolling about (on the ground) like a fish' PP 58, 7; 62 arigiousinda
agnayu 'rolling in his own filth' U III 35, 20; o.o. U II 87, 62 (mistranscribed agan-); U III 42, 27; Sw. 601, 12; USp. 97, 5-6; 101, 8; Xak. xi at ağnad: tamarrâga'-faras fil'-turab 'the horse rolled in the dust (etc.)' Kaš 1 289 (agnar. agnamak): KB sîgu'n muuyak ağnar 'the maral deer and doe roll on their backs' 79; (you are an ignorant (metaph.) maral deer) ağnap yor-a 'go and roll on your back' 661; Çağ. xv ff. agña- hâr xak gâldîn 'to roll on the ground', in Ar. tamarrâga San. 43r. 22: Xwar. xiv agna- 'to roll on one's back' Quib 4; Nacih. 31r. 16-17: Kip. xin tamarrâga'-faras at ağnadî: (misvocal. agnîd); used of horses, mules, and donkeys Hous. 13, 2: xiv agña- tamarrâga Id. 16: xv ditto awnav (in margin Tktn. agna-). Tuh. q 6: Osm. xiv ff. agnâ- ditto; c.i.a.p. TTS 112; II 14; III 8; IV 9.

D 2 agna-: Den. V. fr. agnî; 'to be tongue-tied, dumb'. Survives only (?) in NE Küür. agmuna- 'to stammer' R I 156. Xak. xi and one says er agnâdî: toile l-îsamâna-ralcual te'a'nâqada ala'yah 'the man was tongue-tied (Hend.).' te'a açihum mînal-grammar 'its origin is from speaking through the nose' Kaš 1 289 (agnar. agnamak; see 2 agan).

D 1 agñat- Caus. f. of 1 agñat-: 'to make (a horse, etc.) roll on its back'. S.i.m.m.tg. Xak. xi ol atan toprackka: agnaatu: marrâga forasahu fil'-turab 'he made his horse roll on its back in the dust (etc.)' Kaš 1 267 (2 agñat-follows): Çağ. xv ff. agña- Caus. f.; bar xak gâldîn 'to cause to roll on the ground'; Ar. tamirî San. 43v. 9: Osm. xvi ff. agñat-ditto, in two texts TTS 112; II 14.

D 2 agñat- Hap. leg.: Caus. f. of 2 agñat-: Xak. xi (after 1 agñat-) yaqâq aneqûl tuñ agnaatu: oklî-cawza tehalâ lisamânah hattâ šira ha'annala aratta 'eating the nut impeded his tongue so that it was as if he stammered' Kaš 1 267 (agnatur. agnamak).

Trls. AGN

D akiñçi: N.Aq. fr. akîn; 'a raider, raiding party.' Survives only (?) in SW Osm., where it was used as late as the 1914-18 War for 'lightly armed irregular troops'. Xak. xi akiñçi: (sic, in error under influence of preceding word avînçu); al-sariya 'a raiding party which goes by night and attacks the enemy' Kaš 1 134; akiñçi: I 77 (akîn): I 212 (akîn): Osm. xviii akiñçî (in Rûmî, see akiñ) gâñtarâ va tâxt kunmanda 'raider, marauder' San. 45v. 8.

D uqança See u-.

D akiñçîsiz pec. to Uyg. As pointed out in U I, p. 55 this word is used to translate the Chinese phr. pu t'ui (Giles 9,456 12,183) which translates Sanskrit avînçu 'indomitable, unshakeable'. It seems therefore to be a Priv. N.A. fr. akiñçî Dev. N. fr. the Refl. f. of 2 agî- in its medieval meaning (see aqîg-Preliminary note). It could be transcribed as akiñçîsiz and taken as more or less syn. with akiñçû, but this is less probable. Uyğ. viii ff. Man. akiñçîsiz kûnlî 'an unshakeable mind' TT III 18: Bud. Swîv. 488, 13; Pfahl. 6, 4 (evrîlîncîsî).

1) akîndî: Intrans. Dev. N.A. fr. Refl. f. of akî-, 'flowing, running' (water, etc.); 'stream'. S.i.m.m.tg. Xak. xi akiñçi: suv al-mâ'îl 'running water' Kaš 1 140: Çağ. xv ff. akîndî syn. with akiñçî (not pre-Çâğ.) meaning cîruyîn-îh 'a flow of water' San. 45v. 8.

D aqunça See şatu:

Dis. AGR

agîr basically 'heavy' in the physical sense; hence metaphor. in two contrary meanings:—(1) laudatory (a) 'important, distinguished and (b) 'of full weight' hence 'valuable, sincere'; (2) pejorative 'burdensome, grievous; painful'. C.i.a.m.lg. w. phonetic changes. Türkî viii bunça: agîr tûrîc 'such important tribal laws' II E 2; (gap) agîr taqshî 'heavy stone' (or 'important memorial stone?') II S 15: Uyğ. vii ff. Man-A. (this work was begun with great joy and finished) agîr sevinçîn 'with overwhelming happiness' M I 25, 5; similar phr. but agîr kûsîsîn 'with overwhelming desire' do. 28, 22; agîr aqûsî 'kûrî 'he suffers grievous pain' M III 31, 5 (iii): Man. agîr aqûsî TT II 17, 56; Chr. bu taş etirîçî agîr turur 'this stone is exceedingly heavy' U I 8, 4-5; Bud. agîr aqûgî 'profound respect' TT VIII E 5; agîr (sic) aqûgî U IV 12, 100; etirîçî agîr (sic) U III 37, 34; agîr (sic) tsuy Irîncîlerî 'grievous sins (Hend.)' TT IV 4, 9; o.o. Swîv. 4, 17 (Igîl-); 96, 22; 132, 12; USp. 97, 21; 101, 21; TT VII (common): Civ. aqûgîke 'serious illness' Usp. 78, 2; agîr künkî teğznî 'let him be subjected to severe punishment' do. 115, 20; similar phr. do. 116, 17; a.o. TT VIII I.12 (Çivâşqû): Xak. xi aqâq al-tâqîl 'heavy' of anything; and a man who is honoured (mûkrâm) by the people or the chief is called aqûlgî kişî; and one says teqî: menî: aqûlgîdî: 'God made me honoured' (akram-); and when part of the night (budî mûnîl-'layîl) has passed, one says aqîgîr (sic) aqûlgî armlûdî: the heavy (al-tâqîl) foot has come to rest' (tankâna); meaning that it has reached its destination after a slow journey; aqîgîr (sic) neş al-yayullûlîfîl-tamam 'a highly-priced thing' Kaš 1 52; o.o. I 99, 26 (aqrûk); III 247, 26 (u): KB (by speech man) aqîgîr kûlî öz 'has made himself respected' 210; uçuz tutmasûn aqîgîr tutsûn 'let them not hold you worthless, let them hold you in respect' 540; o.o. 'respected' 900, 1028; 'valuable' 902; 'important' 900, 903; xii (7? Tcf. aqîgîr 'heavy, important, respected' 37; XIV Muh. al-tâqîl 'heavy' (opp. to 'light' yûnîl) aqîgîr Meî. 54, 9; Rif. 151; jaqîlul-sarm 'hard of hearing' aqûlgîr kulaklîqî 139 (only): Çağ. xv ff. aqîgîr teqînîa wa tâqîl 'heavy' (Hend.) San. 44r. 10 (quotn.): Xwar. xiii aqîgînçîn 'according to their weight' 'Alt 22;
xîv xârî 'heavy' MN 149; 'massive' (army) Nakh. 27, 12 etc.: Kom. 'heavy; weight; honour' xârî CC1; Gr.: Kip. xii al-tâlîq (opp. to 'light' ýûrû, yeyni) xârî Hou. 27, 16: xîv xârî al-tâlîq 1d. 16: xârî (sic, vertical hârâ) x̣ârî-sâmmî 'corpulent' do. 17: xîv al-tâlîq xârî Kav. 64, 17; ditto awur; Tkm. xârî Tuh. 11a. 1: Osm. xiv ff. xârî in several meanings; c.i.a.p. TTS 17, 8; IV 9, 10; III 6; IV 6, 7.

F xârî 'stable'; early l.-w. fr. Pe. xârîr. S.i.s.m.1.in various forms, sometimes as l.-w. and sometimes not; in modern times usually means 'manger' rather than 'stable'. See xârî Xak. xi (in the introductory Chap.) akur x̣ârî-sâmmî 'stable' Kaj. 1, 7; n.m.e.: KB akur 'stable' 5369, 5370: xîv Muh. al-mîlâf 'manger' xârîxârîr Met. 76, 8; awur Rif. 179.

?F xârî n.o.a.b. v. G. ATG, p. 309 suggests that this is a Sogdian yûrîr and prob. means 'strong'. Türk, xîv elîçîgî: xârî xâgânlîgî: yeg kîlîm 'I made them better than who those who had a strong(?) realm and a strong(?) xâqâr' I E 29, II E 24; xârî ogâ lânuşîzâda: 'among your strong(?) sons' I SE.

Vu?F xârî pec. to Kaj. In spite of the difference in vocalization it seems likely that this is an Ar. l.-w., perhaps received through Pe. where it is also a l.-w. Xak. xi xârî at al-farâsîl-xârî 'a horse with a white blaze on its forehead'; this word agrees with the Ar. in sound and meaning except that in Ar. the alîf carries a fâtha and in Turkish a damma Kaj. 1 53; a.o. I 335 (bol).

Vu xârî Hap. leg. Although this is described as Oğuz, the A.N. oğurluk, v.q.v., appears in a Xak. verse. It is entered between the Xak. and Oğuz translations of xârî and is possibly a special meaning of that word, but there is no obvious semantic connection. Oğuz xî xârî al-'waqî 'exchange', one says atka: xârî aldîm 'I received (something) in exchange for the horse' Kaj. 1 53.

xârî semantically rather indefinite; seems to connote both 'time' and 'cause'; in some contexts it is hard to say which is uppermost. 'Time' seems to have evolved into 'the right time, an auspicious time', and hence into 'good fortune' the meaning uppermost today in the word and its der. f.s. Very common in the early period, but survives only(?) in SW Az., Osm., Tkm. (and Krm R I 1019). It has been fairly consistently transcribed xârî, but TT VIII has xârî and this is the modern pronunciation. See Doerfer II 604. Uyûg. viii ff. Chr.: 'O, xârîr for that reason' (the Magi still worship fire) U 10. 3: Man.-A (after a list of names) él(l)entîk erïnsîntîk xârînta 'at the time when (the persons named) were ruling and exercising authority' M I 27, 10: Man. az nizvani xârînta 'because of the passion of lust' TT II 16, 20: Bud. Sanskrit ekadâ 'once upon a time'

bîr:î xârînta: TT VIII C.16; alku xârîrîr üze: 'on all occasions' do. G.8: él(l)enî erïnsîntî yarîkayur xârînta fflahl. 22, 3; o.o. meaning 'time, occasion' U 11 4, 4; 5, 11; TT IV 12, 48; V 8, 71 and 76; 26, 107; nizvani xârînta 'because of (or under the influence of) passions' TT IV 4, 11; nizvani xârînta yaprîti 'because of this precious doctrine faith is born anew' TT V 22, 29-30; Civ. lî xî xârînta 'in times of illness' (Hend.) TT I 16; xârînta is common, and xârînta occurs once (20, 12) in H II meaning either 'in times of' or 'because of': O. Kir. IX ft. 617 xârînta 'for the sake of?' my realm' Mal. 10, 8 (a chaotic inscription, but these words seem clear): Xak. xi xârî al-'waqî 'time'; one says ne: xârînta: keldîn 'at what time did you come?'; xârînta al-dawla (here) 'reign'; hence one says beg xârînta: menîn usîm etîlîdî: salaha amri fi dawlatî l-amîr 'my affairs were kept in good order in the reign of the beg'; xârînta al-imkânînî wa'l-furfa fi'l-say 'possibility, opportunity for something'; hence one says bu: lî xârînlû bûldî: sara hådîlî- -amîr fi imkânînî wa fu'sîlîghi 'this affair became possible and opportune' Kaj. 1 53 (paras. on xârînta and xârî in Oğuz follow); and about 20 o.o. meaning 'time, occasion, the right time' (waqîl or zamân): KB: (a prudent man) îs xûrîn bûldî 'knows the right time to work' 2192: xîv(I) Tef. of xârînta 'at that time; at that very moment' 232 (xârînta); Çag. xîv ft. xârînta (I) samt wa maqûdî ki bir-dân taraf saaqla'cuk soo rû kûmand "a direction towards which one turns and goes"; (2) barakat wa sa'adît 'blessedness and happiness' Sam. 76v. 27: Oğuz xî xârînta al-xayrî wa'l-baraka 'good fortune, blessedness'; hence one says to a traveller ylî xârînta bolsun 'may your journey be fortunate and blessed'; this word is used only in regard to a journey (fi hålî-l-saflar) Kaj. 1 53: Osm. xiv ff. xârînta 'direction; objective; journey' noted in several texts TTS I 716-17; II 921; III 722; IV 778, but in some quotations this is not the meaning, e.g. (I) kâdirîgâ nammâm bir yîl xûrûr gåttî, denzîden mî'saddî nesne gormedîler 'the galley went out for a period of a whole year, but they saw nothing except the sea'.

akru: 'gently, quietly', and the like; often doubled. From the earliest period a longer form akru: occurs and fr. xi forms with -n attached. None of the morphological analyses of this word which have been suggested, e.g. in Brockelmann, para. 104, are plausible, and it seems to be a basic word, the form with attached -n being perhaps an Instr. S.i.m.l.m.f. actually with attached -n being perhaps an Instr. S.i.m.l.m.f. Flash is posited as in SW. Uyûg. viii ff. Bud. akru: akru: maîpîn xorîrîsîr 'she walks at a quiet pace' U II 24, 2; a.o. U III 73, 17: Civ. of akru: akru: 'gap' 'let the fire [burn] gently'. H II 18, 46: Xak. xi akru: Indecinable (harf)
meaning 'gentle, slow' (runaway); one says akru: tarafaq runwaya(n) 'he gentle' Kaaj. I 114; (if you love property which you have acquired, love it) akrum (sic) 'in moderation' III 361, 2: KB (Ay told) olturdi akru stil gastr 'sat down quietly and modestly' 956; turup cikti akru 'he got up and went out quietly' 1604; 0.0., 3957, 6, 117, x11th (?): Tef- akru 'quiet, quietly' 48; xiv. Tuh. 'a lot, 'slowly, gently' akrum/xruxun Mel. 8, 8; akru/xruxun: Rif. 85; Xwar. xiv akru 'quietly, peacefully' Quib. 9; akru do. 10; akrun do. 11; (I have a loud voice) hic akru sözleý bilmenze 'I cannot speak quietly' Nahc. 371, 14; akrun 'quietly' do. 383, 7; Kom. xiv 'slowly, quietly' akrin/arkun CCJ; Gr.: Ktp. xiv akrun rlgaf(n) 'gently'; one says akrun akrun kelü're he comes gently' Id. II x1 t'a'ami 'slowly' akrin/arkun Kāin. 77. 8; mahla(n) akri Tuh. 90b. 7; Osmn. xiv ff. akrin/arkun/xruxun 'gently, slowly'; sometimes doubled; c.i.a. TTS I 40; II 55; III 38; IV 39-40.

Ogr: 'thief'; the Instr. case ogrn meaning 'furtively' also occurs, esp. in SW, and has sometimes been regarded (false) as a separate word. S.i.a.m.l.g. with some phonetic variations. See Doerfer II 497. Türkü vii ff. İkb. 16 (utrur): Uyğ. vii ff. Man. of üç ogrular 'those three thieves' TT II 16, 18: Bud. ogr külp 'a thief coming' PP 58, 5; Civ. ogr bolur 'he will become a thief' TT VII 37, 7; UsP. 42, 6, xiv Chin.-Uyğ. Dict. 'thief' ogrı Litigi 185; Xak. xı ogr: al-lis 'thief'; and one says bu: ney ogrı: ul 'this thins is inferior (dina) to that'; originally ogrı: but abbreviated like Ar. ibdiibul and udun'lud Kaj. I 126; ogrı: tuzak 'a trap buried in the ground' I 380, 15; II 234, 3, 13 o.o. meaning 'thief'; KB ogrı: 'thief' 313, 1737, 2861, x11th (?): Tef. ditto 231: xiv Muht.(?) sarräq 'thief' Ogrı: Rif. 156 (only): Çag. xv ff. ogrı dizd 'thief' San. 76v, 24; Xwar. xiv 'thief' Quib. 114; Nahc. 400, 15: Kom. xiv 'thief' Ogrı: CCI; ogrı CCG; 'furtively' ovrnin CCG; Gr.: Kip. xivlili-ogrı: Hou. 25, 8; xiv ditto Id. 16: xiv ad-süriq ogrı Kaj. 74, 18; haramı 'thief' ovrn; Tktn. ogrı Tuh. 12b. 9; Osmn. xiv ff. ogrı 'thief' and ovrn 'furtively'; c.i.a. TTS I 714-15; II 919; 920; III 699, 701; IV 775-7 (spelt ugrı, ugrun).

D agrı: N.A.S. fr. agrı/-agrı:-; 'pain, painful'; hence 'a painful disease, esp. in the Hend. ig agrı. S.i.a.m.l.g., in some difficult to distinguish fr. agrı. Uyğ., vii ff. Bud. agrı usually 'pain; suffering pain', less often 'illness' and ig agrı 'illness' are fairly common; agrı bolti 'he became ill' PP 68, 3; o.o. of agrı Sw. 585, 16; UsP. 60, lb. 13; ig agrı TT VII 40, 56, etc.: VIII K.12: Swu. 587, 2: Civ. both agrı and ig agrı are fairly common: Xak. xı agrı al-waca' fla-cumia 'pain' in general; then pain in any organ (or limb, 'çuqı') is described by it Kaj. I 98: KB baş agrı 'headache' 421, 1883: x11th (?): Tef- agrı 'pain' (birth pains) 38: xiv Muht.(?) al-waca' agrı Rif. 163 (only): Çag. xv ff. agrı dară w ranı 'pain'; also used for ranı 'indignation'; agrı abbreviation of agrı Sam. 43v. 27: Xwar. xiv agrı 'pain'; illness Quib. 3: baş agrı:ß Nahe. 167, 2: Kom. xiv 'ill, illness' agrı/ağrı/xgrı CCG; Gr.: Kip. xii al-waca' agrı: Hou. 32, 20: xiv ditto x11th and agrımak Bul. 10, 11: xiv (Tuh. Version 11th) 'wailing, afflicted' awrt; Tktn. xiv agrı (and yarrmak, akça, which are translations of dirham) Tuh. 15. 9: Osmn. xiv ff. agrı 'pain, sorrow' in two texts and agrı: 'painful' in one TTS I 12; II 14; IV 9.

D agrı: Kon. C.N. fr. agrı/-agrı:-; 'a heavy object, heavy baggage', and the like. Survives only (?) in SW x4 Anat. agrı:avrı: SDD 77, 130, 1603. See Doerfer II 496. Xak. xı agrı al-taqal vàl:mat 'heavy baggage and household goods'; hence one says agrı agrı: kayuada: kaldi: aynı turük'-a-him vàl:taqal 'where have the loads and heavy baggage been left?' Kaaj. I 99: Çag. xv ff. agrı ahdlma wa atgal San. 43v. 27: Kip. xiv agrı: al-taqal Id. 17: xivwvrık(untranslated) is the root of awur- (agrı:) Tuh. 84a. 6.

D ugrı: Den. V. fr. ugrı:-. Survives only (?) in Osm. Red. 256; SDD 1084, 1413. Xakır, ugrır 'a halting point on a journey'. Xak. xı ugrır al-qas disagree 'aim, purpose, intention' Kaaj. I 118; ugrirım kendü: ugrı: my goal (ya'tv) is distant' III 29, 4; yandı: erını ugrı:la: al'lahu raca'a min 'asm:mi he has perhaps turned back from his intention' III 65, 12; annı ugrı: kör 'see his purpose' (q)sdahı) III 317, 4.

D oğru: Kon. N. fr. oğır-. Survives only (?) in NE Tuv. ovrı: 'a cliff at the mouth of a river'; ovrı (1) 'collar-bone'; (2) 'broken' (e.g. branch) Pcl. 309. Xak. xı oğrı (mis-spelt: agrı) sügü:k: al-fahı: 'the first vertebra in the neck'; oğrı: (sic) ciz: u'layl-wağ 'a bend in a valley'; one says taq: oğrı: mugagata:ul:ca-bal 'a vertical end of a mountain' Kaaj. I 98; ovrı: mafṣīl kull 'asam: (a 'joint in any limb') ciz: kull ca-bal wa mugagata:ul: alternativ form (lu:qa) of ovrı: ovrı: al-fahı: in all three cases ovrı: is more correct (as:rhı) I 118; äl: kuyu: oğrı: (mis-spelt oğrı:); translated raa fi hatt:u:u'layl-wağ 'and (he himself is) in the bottom of the valley' III 65, 14.

Ukrı: 'a lasso on the end of a pole'. Survives in NE Bar. ukru translated by Russian ukruchina R I 1613; SE Tar. okurku R I 997; NC Kr. ukur; an early 1.-w. in Mong. as u'gurka (Haenisch 160, Kost. 366). See Doerfer II 507. Xak. xı xı ukur al-wahaq 'lasso' Kaaj. I 100 (prov.); similar prov. III 215, 17: Kip. 'the lasso (al-rabqa) used to catch horses out at pasture' ukur Hou. 13, 11: xı xıukur 'the rope (al-hab) used to catch a running horse' Id. 17: Osm. xı ukur 'lasso' TTS II 722; ukırı: III 537; xı ukırı I 538 (all mis-spelt okur).
D akrun See akru.
D'ogru See o'gur.


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ogûr- Hap. leg., but cf. o'gurû, which fixes the initial o-, o'grul-, and o'grus.- Xak. xi er süplîk o'gûrûdî: tabbaga'ral-racu'l-azm wa fa'asalahu 'the man detached and disjoined the bone'. Kaş. I 178 (ogûrur, ogûrmak).

D agru:-agru:- Den. V. fr. agrîr; lit. 'to be, or become, heavy' but usually 'to be in pain or painful'; in Kaş, and Muh. the two meanings seem to be allocated to the two forms, but after that agrû- disappeared, except, under the influence of the -w-, in awru-. S.i.a.m.l.g. w. some phonetic changes. For the semantic differences between agru:-, agrî:- and siz- (siz-: see anç-): Türkî vii ulûg o'gûm agrîk yok bolça: 'when my eldest son fell ill and died' II S 9: Uyğ. viii ff. Bud. agrîyûr 'is (or becomes) ill' TT VII G.11: başım ertiîlî agrîp 'my head aches violently' U III 37, 2; Cîv. yami adakî agrîyûr 'his sides and legs ache' TT VII 25, 2; boğûz tama'ân aR agrûmâkit 'pains in the throat and palate' H I 12 (ar is prob. only a false start for agrûmâkit); agrî:- 'to be painful' is common in H II: Xak. xi agrû:-dûn: ne'p 'the thing was heavy' (tablî); and one says 11îlgîk agrûdû: tabkula'-marîd wa daniţa 'the illness was severe and critical' (âgrûr, âgrumâk): anûp başû: âgrûdî: sudi'dar ra'su'hu 'he had a splitting headache'; also used of pain (toaça') in any wound or organ, and also of other pains (al-avoça') Kaş. I 273 (âgrûr, âgrumâk; prov.): KB îgî agrûdî 'his illness became serious' 11115; yüklâm agrûdî 'my burden has become heavy' 5902: xiv Muh. (? tâ'qââla to be heavy' agrî:- Rif. 106 (only; mis-spelt agrûr-): ta'allama 'to be painful' âgrî:- do. 105; tawacca'a ditto agrî:- do. 116: Çaq. xvîf. âgrî:- (spelt) (1) ba-dard âmadan 'to be in pain'; (2) ramîdan 'to be vexed, angered' San. 42v. 9 (quotns.): Xwar. xiv âgrî:- to ache, be painful' Qûtbb 5; Nahe. 139, 2; Kom. xiv 'to be painful' âgrî:-âgrî- CÇ; Gr. Kîp. xiv âgrî:- ta'allama id. 16; al-wacca (ar and agrumak Bul. 10, 11; xiv faqula awur-; Tkm. agrî- Tukh. 11a. 6.

uğra:- Den. V. fr. uğur, and like it semantically rather indefinite. In Uyğ. it is nearly always constructed with a Ger. in -gâlî/gell; and means 'to intend to (do something)', occasionally with the Dat. with the same meaning; the Ger. uğrayûr however seems to mean 'especially, particularly' (see discussion and further examples in TT V, p. 33, note B86). In Kaş it usually takes the Dat. and means 'to go purposefully (to someone or to do something)'. In Rbg., as well as the earlier usages, the meaning 'to meet (someone Dat.)' first appears; this is the modern normal meaning. Survives in SE Türkî Shaw 11, NE Kar. Krm. I 108 and SW Osm., Tkm. The Osm. spelling oğra- in R, Red., and Sami is irregular, Tkm. and Rep. Turkish have uğra-: Uyğ. viii ff. Bud. başın biçgalû uğra'dî 'he intended to cut off his head' (U IV 13, 13-14); U IV 10, 49-50; neği ış işlegell uğrasar 'whatever work he intends to do' U II 23, 26; similar prh. U III 11, 15 (ii): 48, 20; Swî. 475, 16; 600, 16; [gap] azkiyâ: uğrayûr buz ke plan ... only a little' TT VIII A.17-ughrayu tûz 'particularly correct' TT V 26, 86: Cîv. ûğûz ertgell ugradînif (ii) you intended to cross a river' TT I 35-ugramisî ış bütmez 'your plans fail' do. 75, 176; negün ike ugrasa bütler 'whatever he plans to do succeeds' TT VII 28, 28: xiv Chin.-Uyğ. Dict. chuan 'especially, particularly' (Giles 2,702) uğrayu TT V, p. 33, note B86: Xak. xi beq aR aqar ugradî: qaṣadâhêl-amîr 'the beg moved towards (or against) him'; also used of any intention (qaṣîd) Kaş. I 274 (ugador, ugador-; verse); ûşkem kelîp ugradâm 'becoming angry I advanced on him' (qaṣatâ ilîl-adawu) I 125, 12; many o.o., used as Conjunctual examples translated qaṣada: KB saña keldîm ugrap 'I came to you intentionally' 591; takt bollmaz erse yağı ugrasâ 'but if nevertheless the enemy advances on you' (and wishes to fight) 2364- kali étseker as saña ughrayu 'if they prepare food especially for you' 4583; xiiii (? Tef. ugrâ--, with -gâli or Dat. 'to intend, determine' 23î (ogrâ--): xiv Rbg. (see Schinkewitz, Rabghuzis Syntax, para. 147; refecs. to fac-simile of B.M. MS. in K. Grânbech, Rabghuzî, Narrations de Prophètes) ugrâ- (a) with -gâli-gell, Çibârîl-kelîp toprâk algâlu ugradî 'Gabriel came and intended to take some earth' 5v. 14-15; Sâlihî miţürgelli ugradî erse 'when they intended (or decided) to kill Sâlih' 36r. 8; (b) with Dat. of Dev. N. yankûqa ugradî 'he intended to return' 236r. 21; (c) with Dat. of Comnon N. Mekkege ugradîlar 'they set out for Mecca' 224r. 13; kaçan Adam Hâwâwâ ugradî erse 'when Adam met Eve' 7v. 19: Xwar. xiv ugrâ- (a) with Dat. of ûnfin. 'to intend, try' Qûtbb 114 (ogrâ-); (b) 'to arrive' 195 (ogrâ-): Kîp. xv Tukh. 22b. 7 has 7adafà ugrada ugradî: this is clearly corrupt and should read 7adafa 'to turn away from' aștur (not an old word); 7adafa 'to meet (by chance)' ugrâ-; Osm. xiv ff. ugrâ- (1) to meet, come upon (someone or something Dat.); (2) to avoid meeting (someone, etc. Abl.); (3) to attack (someone Dat.); ci.a.p. TTS I 712; II 918; III 697; IV 774: xvîî ugrâ- (and ugras-) in Rûmî, ûçuRî sudan 'to meet', in Ar. muṣûdâfa (quotn.); and in mühâwardît aRâmî-K 'Rûmî colloquial' ûbru 'to pass
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by 'as in the phr. fulan köyniş üzerineinden ugradiım 'I passed by that village' San. 76v. 12.

okra- (of a horse) 'to whinny', particularly when asking for food; contrast kişene- 'to neigh'. S. i. a. m. l. g. Xak. xi at okrađi: 2156. həmmanə-l-farəs 'india-isti-laf 'the horse whinnied asking for food' Kas. I 275 (okra', okrama-k): Çağ. xv ff. okra-a həmmanə hədəna hadən adər ta-la-bi 'alaf 'of a horse to make a gentle sound asking for forage', in Ar. tahamūm San. 77v. 13: Osm. xiv-xvi okra- 'to whinny' in several texts TTS I 537; II 722; III 537; IV 602.

D ağr- Caus. f. of ağr-: aşguru-; 'to cause pain (usually physical, less often mental) to (someone Acc.)'. S. i. a. m. l. g. Türkü vii ff. Man. Chus. 56-7; 89-90 (ağt-): Uyg. vii ff. Cív. baş ağrın 'it makes his head ache' TT VII 24, 21; o. o. do. 24, 23; 25, 2 and 3: Xak. xi ol an: ağıtlı: avva da'hu 'he inflicted pain on him' Kas. I 261 (ağrıtum, ağrıtumak): xiv(?) Tef. bağ ağr- 39: Çağ. xv ff. ağr- Caus. f. (i) ba-dard āwardan 'to cause pain'; (ii) rancəniđan 'to vex or anger' San. 43r. 3: Xvar. xiv bağ ağr-; 5: Kip. xiv (after ağr-) in the Caus. f. ağrıturmak-later abbreviated to ağr- Id. 16.

D uğrat- Caus. f. of uğra-: Survival only (?) in NW Krm; SW Osm., Tkm. 'to cause to meet'. Xak. xi ol menli: işka: üçgut: aqadəni ilə amr 'he made me intend an affair' Kas. I 261 (úgratur, uğratmak).

D uğral- Hap. leg.; Pass. f. of uğra-: used Impersonally (unusual). Xak. xi ol ye'rke: uğraltı: quslət tıllək- diyər 'it was intended to (go to) that place' Kas. I 247 (ußerlaru, uğrma-kak).

D uğrul- Pass. f. of uğrur-: Pec. to Kas. Xak. xi süpülük uğrulu-: fisulə-l'-əsm wa țubbiga 'the bone was disjointed and detached'; in a verse erəkləri: uğrulu: yanfaxə əşəb'ıahu min əddatəl-ı bard 'his fingers are split by the intensity of the cold' Kas. I 247 (ğerler, uğrulmak).

D ağır- Refl. f. of ağr-: aşguru-; 'to suffer pain and the like. Survives only (?) in NC Kir. orun- and SW xx Anat. ağır- (to be offended') SDD 77. Uyg. vii ff. Bud. ağırınmak (sic) müpremek inçkələmək 'complaining of pain, shouting and groaning' (are heard) Swt. 12, 21-2. Xak. xi bahğ ağrıldı: tavacaca'ıl-arəli 'the wounded man (etc.) suffered pain from his wounds' Kas. I 252 (årığırn, ağırınmak).

D ağrış- Co-op. f. of ağr- - Survives only (?) in NE Sag. ağrış- R I 173. Xak. xi ola: bu: işka: ağrıstul:ı: tavacaca'ı l-hadəl-amr 'they suffered together because of this affair' Kas. I 235 (ağrıstur, ağrıstumak).

D uğraș- Recip. f. of uğra-. Survives only (?) in NW Kar. Krm, and SW Osm., usually meaning 'to fight one another'. Xak. xi iklık: yaği: uğrașdı: 'the two enemies advanced on (qasada) one another'; also used of others Kas. I 234 (ugrașur, uğrașmak); (in a verse about summer and winter) utgu:lmat uğrașur 'each of them wishes to conquer (yoğlib) the other and overcome him in the dispute' (yasmi-su) I 170, 20: Osm. xiv-xvi uğraș- (1) 'to meet'; (2) 'to fight one another' in several texts TTS I 713; II 918; III 698; IV 775; xviii see uğra-.

D okra- Co-op. f. of okra-. Survives only (?) in SE Türk. Shaw 10. Xak. xi yund kanuq okrađi: tahaməmati l'-xaylı l'-alaf 'the horses whinnied together for forage (etc.)' Kas. I 235 (okrașur, okrașmak; verse).

D oğruş- Hap. leg.; Co-op. f. of oğur- Xak. xi ol maşa: süpülük oğrusti: 'he helped me to detach the bone and disjoin it' (fı tahbiq l'-əsm to fașihi); also used for competing Kas. I 235 (oğruşur, oğruşmak).

Tris. AĞR

S akuru See akru:

D ağırçaq 'spindle whorl'; later used for other objects of similar shape like 'millstone', 'the knob on the top of a tent', and the like. In spite of the great variety of spellings, there can be little doubt that this is a Conc. N. fr. ağır; although the alternation çiğ is well established for the Suff. -çin-çin it is otherwise unknown for -çak; this is more prob. than the alternative possibility that it is a Dim. f. although that form is rather more common. S. i. a. m. l. g. in a wide variety of forms, usually urçık/urçuk and the like, and perhaps even NE Tus. ega-r ş Pal. 592. Türkü (?): kadırık ağırcaq graffiti on a spindle whorl found on Olohol Island, Lake Baikal; date quite uncertain, the area is that of the Uç Kurikan tribe; kadırık may be a Proper Name ETY II 158: Xak. xi ağırşak (the geyin carries both harsa and đamna) filkatul-mişgazl 'spindle whorl' Kas. I 193: xiv Muh. (?) (among spinner's implements) (VU) al-fağila 'weight', i.e. 'whorl' ağırçak Rif. 162 (only): Kom. xiv wuriç 'spindle' (sic?) CCG; Gr.: Kip. xii al-fağatul'llari l'l-ğazal 'spindle whorl' ağırşak (sin unvocalized) Hou. 17, 7: xiv ağırçak al-afranc al-nard 'chess and draughts(men)'; ağırşak əfradətul-ı-mişgaz; and anything that resembles it is called ağırşak Id. 16: xiv əfrəda awurçuk; in margin Tkm. ağırçak Tuh. 112a. 1: Osm. xvi ff. ağırşak 'spindle whorl' in two texts TTS II 11; III 7.

PUD oğurğa 'backbone'. Almost the only stable elements about this word in modern languages are the meaning, the initial o- and the -r-. The last syllable varies between -ğa and -ka (in the Uyg. text it might be either) but -ğa: is more probable. If so, it might be a Dev. N. fr. oğur-, bearing the same relation morphologically to oğur as, say, bilğe: to bilğ. This is the likeliest explanation; but
the only early occurrence of the word in a late Bud. Tantric text, possibly xiiii or xiv, and it might be a Turkish I.-w. in Mong. (ojgurga would be the form assumed by oğrug in Mong., cf. uğurka for ukruk) re-borrowed in the Mong. form; there does not, however, appear to be any trace of such a Mong. word. S.i.a.m.l.g. in a wide variety of forms; in some -m-, -n-, -n-, or zero take the place of the first -ğ- and in others a -r- is inserted after the -ğ-, producing such forms as NC Kir. omurtka, Kz. omurtka, and SW Az. ornurga, Osm. omurţa, Tkm. ojgurţa. Uyğ. viii ff. Bud. (in a passage about the association of certain mystical letters with parts of the body; 'if they have internal position the channels through which they emit light outwards are as follows: if it starts from the earth-wheel') süsün oğurşasınınt üner 'it emerges from the backbone of the?'. TT VII 41, 26-7: Xwar. xiv menım oğurkan sinsar 'my backbone is broken', Nahc. 275, 9: Kip. sôsilatu'l-zahr 'backbone', spine oğrutka: (so spel't, error for oğurtka) Kav. 60, 17; sôsilatu'l-zahr oruțka; Tkm. oruța Tuh. 18b. 12; 'aciz harima 'old woman' (MS. here omits the Turkish translation and the next Arabic word 'azz 'back, buttocks') oruța do. 24b, 5: Osm. xiv ff. oğurğa (with sağr nın) 'backbone'; C.i.a.p. TTS I 547; II 733; III 546; IV 610: xviiii (in the alif madum-kaf Chapter) oğurğa (spelt, with kaf-i 'acami, i.e. -g-) mubrahâ-yi puşt 'backbone' Son. 80r. 1 (obviously a Rûmî word with sağr nın misunderstood).

D ağrılığ P.N./A. fr. ağr; 'suffering from pain or illness', esp. chronic illness. S.i.a.m.l.g. often much distorted, e.g. NE Khak. ñrëhlig; NC Kir. orułtu. Uyğ. viii ff. Bud. nçe iğlıg kemliğ ağrılığ tiğlığ apar yakın keslerler 'however many sick (Hend.) and suffering (Hend.) people approach him' Swv. 585, 13-15: Civ. iğlığ öndedî ağrılığ katindî 'the sick man has recovered, and the man in pain regained his strength' TT VII 30, 14-15: Kip. xv macëwi 'in pain' awrûkî (in margin, in SW(?)) hand ağrîl/ağrîkî) Tuh. 33a. 11.


D ağrîlg P.N./A. fr. ağîr; lit. 'having weight'; usually metaph. for 'enjoying honour and respect', sometimes 'pregnant' or, more vaguely 'valuable'. Survives only(? in NE Kaç., Koib., Sag. R I 305; Khak. Bas. 12 arîlî 'heavy'; expensive; precious; distinguished, respected', NW Kaz. awrîl/awrîl 'heavy', pregnant'. Uyğ. vii ff. Map. Ög. [the branches] bokukanur ağrılıg bolur 'form buds and become heavy (with blossom) Wind. 249, 10: Bud. (if he brings the jewel) ağrılıg bolîgây 'he will become respected' PP 29, 3: Xak. xî ağrîlg er 'a man who is honoured (muhram) among the people' Kaş. 1 146; turîgî: konuk ağrîlg akrîlm-ı-dayf 'honour the guest' I 45, 21; a.o. I 52, 29 (agîr) xiiii KBVP (he adorned it) ağrîlg bilgilg bîlî 'with wise saws deserving respect' 10.

D ağrılık A.N. (and Conc. N.) fr. ağrî; in the early period usually metaph., 'honour, respect', in modern languages with a wide range of meanings, 'weight; difficulty; heavy baggage', and in Osm. 'wedding gifts from the bridegroom to the bride'. S.i.a.m.l.g. except SE(?), often much distorted. Xak. xî kilîlgî apare ağrılık akrîhim 'honour them' Kaş. I 114, 17; n.m.e.: KB (God gave him) ağrılık ükîsî 'much honour' 44; o.o. 147, 763, 845, 6039, etc.: xiiii(?) Tef. ağrılık 'honour, respect' 38: Xwar. xiv ağrılık 'furniture' Nahc. 433, 1 (sinûk): Osm. xiv ff. ağrılık occurs with a wide range of meanings TTS I 8; II 10; III 6; IV 7.

D uğurlûg P.N./A. fr. uğur; originally 'feasible, opportune', now 'auspicious, fortunate'. Survives only in NW Krm R I 1013 and SW. Xak. xî uğurlîg ıç al-amrûllâhidî caq'a afi imkânîhi 'a matter which is feasible' Kaş. I 146; a.o. I 53 (ûgur): KB tapun öz uğurlûg bağrûsaklıkî 'serve me with timely sympathy' 595; (in the spurious, later, verse after 476 uğurlûg safar seems to mean 'an auspicious journey'): Çaq. xv ff. uğurlûg sähb-i maymanat 'fortunate, prosperous' San. 76v. 29: Kip. xiv uğurlû: dü yûmn 'fortunate' Id. 17.

VUD 1 uğurlûg Kap. leg.; A.N. fr. 1 uğur. Although that word is described as Oğuz this one occurs in a Xak. verse. Xak. xî ertût alîp anûtûlî (MS. in error anûnûlî) edgîlî tavar uğurlûg 'if you receive a gift', fa-a'idd lahâ 'swad hasan 'then prepare a good return gift' Kaş. I 114, 19; n.m.e.

S 2 uğurlûg See ağrûlg.

D uğrûlg A.N. fr. uğrî; 'robbery, thievishness', and the like. S.i.a.m.l.g. except NE(?), often in the metathesized form uğrlûg Xak. xî Kaş. II 208 (ekirûs-); n.m.e.: KB uğrîlg 'thievishness' 5768: Çaq. xv ff. uğrûlg duzi 'thievishness' San. 76v. 29 (quotn.): Osm. xiv ff. uğrûlg/uğrûlûg 'robbery, thievishness', in several texts; in some it is impossible to determine which form is intended TTS I 705; III 701; IV 777 (all mis-spelt uğ-).

S ağrûsak/ağrûsk See ağrışçak.

D uğrâya: See uğrâ:-

Tris. V. Ağr-

D uğraklat- Kap. leg.; Caus. Den. V. fr. *ûgrak (cf. uğrâq); presumably 'to choose an opportune moment', or possibly 'to appoint a rendezvous'. Hitherto read, unconvincingly, as two words. Türkî xiîî (I said, 'if we go by that road, it will be possible'. I thought and made a representation to my xoğan. I set the
army in motion'. I said, 'make the men mount their horses'. I crossed the Ak Termel and uğrakładim 'chose a favourable moment' (and making them go on horseback down the snow) T 24-5.

D ağrukan- Hap. leg.; Refl. Den. V. fr. ağrak. Xak. xi ol bu: 139 águağlandı: istatıqala hädão-l-amr 'he considered this business burdensome'; also used of a burden (al-himil) when one considers it heavy (addahu taqil) Kaş. I 313 (ağrukanur, ağırkan-

mak:k).

D ağrkan- Refl. f. of *ağrika:- seems to be an abbreviated Den. V. fr. ağrığ cf. yarlıka:- (for *yarlığa-:). N.o.a.b. Uyg. viii ff. Bud. (babbling and) ağrıkanipt 'complaining of pain' Suv. 17, 23; Xak. xi er ağırkandi: yakal-racul vaacahu 'the man complained of his pain' Kaş. I 312 (äge-
ardan, ağırkanmak:k).

D ağırsla:- Den. V. fr. ağır; originally 'to honour, respect, reverence', in Uyg. usually in the Hend. aya:- ağırsla:-; with some other meanings in modern languages. Survives in several NE languages as ağırla:-; Tuv. ağırla:-; NC Kır. 0:rdo:-, Kxz. awırla:-; SW Az. ağırsla:- (ağırsla- R I 159), Osm. ağırsla:-. Türki viii ff. Man. ağırslan añan tapiq 'honour (Hend.) and serve' TT II 10, 79; Uyg. vii ff. Bud. sever taplayur ayayur ağırsla-
lurlar 'they love him, are pleased with him, and honour (Hend.) him' TT V 10, 112; o,o. of Hend. U II 40, 104-5 (udun-); USp. 106, 10; TT VI 112, 132, 144; not in Hend. do. 35: Xak. xi tepri: meni: ağırsladı: 'God made me honoured' (akramani); also used of anyone who honours (or makes honoured, akrama) someone else Kaş. I 300 (ağırsla:-, ağırslaanmak:k); I 53 (ağır); and four o.o.: KB kişig til ağırslan 'the tongue makes a man respected' 163; o.o. 389, 577, etc.: xii(?) KBVP ağırsla:- 'to honour' 61, 63: xii(? Tef. ditto 38: xiv Rbg. ditto R I 159; Muh.(?) akrama ağırsla:- Rif. 104 (only); -al-ikrām ağırslanmak: 123: Çağ. xv ff. ağırsla:- sagın diştan 'to consider heavy'; metaphor. id'-żim kardan 'to honour' San. 43r. 4 (quotns.). Xwar. xii ağırsla:- 'to honour' Ali 39: 14 ditto Qab 5; Nahc. 8, 11, etc.: Kom. xiv ditto CCI, CCG; avurla:- CCG; Gr.: Kip. xiii ihtara naqāda 'to respect, reverence someone' ağırsla:- Hou. 37, 14: xiv ağırsla:- istatıqlika ba-ma'na ihtarama va akrama Id. 16; xv haraba (error for garraba to reverence') ağırsla:- Kaş. 17, 8; akrama avurla:- Tuh. 5a. 10.

D uğrular:/-oğrula:- Den. V. fr. uğrître; 'to steal'. Oddly enough, while uğr is a rare Sec. f. of oğrı: uğrula:- seems to be the oldest form of this verb, so much so that Kaş. was inclined to confuse it with uğurla:-. S.i.s.m.l.g. in a wide variety of forms. Uyg. vii ff. Bud. ağanunun tavarın oğurladi-
miz erer 'if we have stolen other people's property' U II 85, 21-2; TT IV 8, 69: Xak. xi ol neñ oğurladı: 'he stole (saraqa) the thing'; and the common people pronounce it bi-taškın'-l-rā' (i.e. as oğurla:-), wo hawal-l-

xara: 'but this is a mistake (oğurlar, oğurla-
mak, sic) Kaş. I 316; (after uğurla:-) hence one says er tawar oğurladı: 'the man stole (saraqa) the goods', because he waited for an opportunity and a (convenient) time; there is another way of looking at it (teach) and that is to suppose that oğırı: 'thief' is the nominal base (ism matçal'ı), that this word is compounded from it, and that the -1- was elided (turhat . . . taxšifā(n)), and this is more probable ('a cab), but both theories are accep-
table (hasan) I 300 (verse with occurrences of oğurla:- and uğurla:-: rhyming): XIV Rbg. oğurla:- 'to steal' R I 1012; Muh.(?) saraqa oğurla:- (?), unvocalized Rif. 110 (only); al-saraqa oğurlamak (ditto) 123: Çağ. xv oğurla:- duzdidan 'to steal' San. 76r. 9 (quotn.). Xwar. xiv ditto Qub 114; Nahc. 301, 12: Kip.xiii saraqa oğurla:- Hou. 35, 6: XIV ditto Id. 16; Bul. Ajv.: xv ditto Kev. 74, 18; Osm. xiv ff. oğurla:-oğrula:- 'to steal'; c.i.a.p. it is often impossible to decide which is intended TTS I 714; II 919; III 700; IV 776 (mis-spelt uğ-).

D uğurla:- Den. V. fr. uğurlar. Survives only(?) in SW xx Anat. uğurla:- 'to see (a guest) off'. Xak. xi er 1šim uğurladı: irtaqaba'l-racul-l-amr wa faa'alahu fi waqithi wa innakishi 'the man put off the business and did it when it was timely and feasible' Kaş. I 300 (ugurlar, uğurlamak: followed by oğurla:-, q.v.).

D oğrula:- See oğurla:-.

D ağırlal- Hap. leg.; Pass. f. of ağırsla:-. In III 344 Kaş., discussing the Pass. f. of verbs ending in -la:-, gives as an example er ağırladı 'the man was honoured' (ukranna), and goes on to say that ağırladı is more or less permissible (cāza) but that the former is commoner (aktara:li-isti'nil). Experience, however, shows that the contrary is the case.

D ağrılan- Refl. f. of ağrila:-. S.i.s.m.l.g. w. some phonetic changes, usually for 'to be heavy; to feel ill or depressed', and in SW Osm. 'to be discreet, dignified'. Xak. xi er ağrila:-: 'the man was honoured' (ukranna), the -n- being substituted (mübdala) for -1-; and one says o1 bu: atti: ağrila:- 'he reckoned that this horse was valuable' (gāli); also used for 'to reckon something to be heavy' (taqil) Kaş. I 291 (ağrulanır, ağrulanmak:k); a.o. III 344 (ağrila:-): XIII(? Tef. ağrila:nmişlı honoured, respected) 38.

VUD uğrular- Hap. leg.; Refl. Den. V. fr. oğur. Oğuz xi (in the same para. as uğrulan-) and one says at oğurlan: 'inweqül-l-

farasül-nawwib 'the horse which was given was given in exchange' Kaş. I 292 (oğurla-
nur, oğurlanmak).}

D uğrulan- Hap. leg.; Refl. f. of uğrula:-. Xak. xi uğrulandı: neñ hona waqţul-soy'
'the (favourable) moment for the thing has arrived'; and one says yod uğurlandı: 'the journey was fortunate' (mubārah) Kaş I 292 (uğurlanur, uğurlanmak; followed by uğurlan-, the remark 'in Oğuz' may also apply to the second sentence above).

D uğramın- Hap. leg.; given in Kaş III 322, 11 as an example of the Refl. Simulative Suffix. -msn-; ol şağa: uğramınsıd: 'he pretended to advance on you (yaqṣi'duka) but did not actually do so'; n.ıme.

Dis. AĞ  
D axsak N./A.S. fr. axsas-; 'lame'. S.i.a.m.l.g., usually as aksak but axsak in some NE and SE languages. S.m. 44 says that in Osm. aksak, the older word, has the general meaning 'lame' and topal (not an old word) 'with one leg injured or shorter than the other'. See Doerfer II 511. Uyğ. viii ff. Chr. (in that man's house there shall be no-one blind, dumb) axsak çolok (sic) 'lame, onearmed' (bald or diseased) M 334, 9: Xak. axsak al-a'rac 'lame' Kaş I 119; (after boxsuit) and al-a'rac wa'a'sam 'lame and paralysed' is called axsak (VU) boxsak 'al-d jaqiql-tiba' 'as a jingle' Kaş I 465, 28: xı6(?) Teğ. axsak 'lame' 39: xiv Rbg. axsak 'lame' R I 138; Muh.(?) al-a'rac axsak Rif. 142 (only): Çıag. xg. ff. axsak lang 'lame' Sun. 45r. 28 (quotn.): Xwax. axsak 'lame' Quib 10: Kom. xiv axsak axsag(?) CCI; Gr. 39: Kip. axsak al-a'rac Id. 17: xv ditto. Kaş. 60, 9; Tuh. 4a. 11.

axsum 'drunk', and more specifically 'fighting drunk'. A l.-w. in Mong. as axsum (Kow. 135), axsam (Haltotd 9) 'stubborn, bad-tempered'. Yakut axsım (of a horse) 'wild, fiery, sprightly' Pek. 209 is more likely to be a Mong. l.-w. than a Turkish survival. Otherwise n.o.a.b., but see Doerfer II 510. Xak. axsıg er al-račul-l-mu'arbid 'a drunken man who is quarrelsome in his cups'; alternative form (luga) of axsum Kaş I 116; (n.m.e. of axsım, it should have been entered between ötrüm and axsım in I 106-7, but the MS. is clearly corrupt at this point, endik being entered between aştal and ötrüm): Çıag. xv ff. axsım badmasti 'drunk' Vel. 11 (quotn.); axsım pişimin 'repentant' do. 25 (quotn. in which it actually means 'drunk'); axsım badmasti also pronounced axsım San. 33r. 19 (quotn.); axsım badmasti also pronounced axsım (same quotn. as Vel.); the Rümı authors (i.e. Vel.) and Tași-i Harawi (mis)translated axsım 'repentant' do. 45v. 2.

D oksı Priv. N./A. fr. 1 ok. S.i.a.m.l.g. The passage below has been much discussed and mistranslated, 2 IDI: having been taken to be 1 IDI:; it seems clear that in it 1 ok has the metaphor, meaning 'sub-tribe'. The identity of the following word can only be conjectured; the best guess perhaps is that it is 1 kök 'origin, lineage', but no solution is likely to receive general acceptance. Türkü viii ekli: ara: öld: oksız kök türkül ança: olurur ेrmiş 'between the two (extreme geographical points) the Türkü, whose lineage (?) is completely without division into sub-tribes (?), dwelt thus' I E 2-3, II E 4.

Dis. V. AĞS-

D ağsa:- Hap. leg.; Desid. f. of 1 ağ-. Xak. xi ol tağıka: ağsada: 'he wished to climb (mu'ud) the mountain' Kaş I 277 (ağsar, ağsama:k).

axsa:- to limp, be lame'. S.i.a.m.l.g. usually as aksa- in some NE and SE languages aksa-. Xak. xi at axsada: 'the horse (etc.) was lame' (ārica) Kaş I 276 (aksıa:r, axsama:k); xiv Muh.(?) 'ārica aksa:- Rif. 112 (only); al-arac axsamak 122: Kip. xiv aksa- zala'a 'to limp' Id. 16; zala'aw 'ārica axsu-a: Bul. 60r.: Osm. xv ff. axs-a: 'to be lame', once in xv, ağa: in several texts fr. xvi onwards TTS II 15; III 9; IV 10.

D ukıa:- Hap. leg.; Desid. f. of uk-,. Xak. xi er sozü aksa:ıda: 'the man wished to understand (yafın) what was said' Kaş I 277 (uktara, uksama:k).

D axsat- Caus. f. of axsas:-; to lame (someone Acc.). Survives in the same way as axsas-. Xak. xi ol an: axsatta: 'arracahu he lamed him' Kaş I 262 (axsatır, axsatma:k).

VU(D) oksın- Refl. Simulative Den. V. fr. oks an unrecorded Exclamation. Pec. to Kaş. Xak. xi ol kimış işi:ıpa: oksında: 'he regretted (nadima) what he had done' Kaş I 253 (oksınur, oksınma:k); ükți sevinç bolsa: katıg oksınur: (sic) 'if a man takes pleasure in something, Yaşıdd hamma bu kita ha he is extremely anxious for fear of (losing) it' III 373. 19.

D axsur- See asur-.

Tris. AĞS

E aksırak in a damaged passage, Uyğ. viii Şu. E 8 Ramstedt read anda: aksırak ordu: örgin anda: etüdüm and translated it 'I set up my distinguished (?) court and palace there'. In his note thereon he suggests the alternative reading kasar kurudun; this is no doubt right, the meaning is 'I had my throne set up there to the west of Kasar'.


Tris. V. AĞS-

D axsumla:- Den. V. fr. axsım; 'to become intoxicated, get (fighting) drunk'. N.o.a.b. San. also records Caus. Refl. and Co-op. f.s. Xak. KB XI yi ersık tutus kilga axsümila:ğay 'or he will start a drunken quarrel and

D ukus N.Ac. fr. uk-; 'understanding'. N.o.a.b. Xak. xi ukus al-fァina 'understanding' Kaq. I 62: KB ukus 'understanding' is common, and often associated with biliğ 'knowledge' and aggable 'intelligence' (cf. ukuğ) 151, 161, 904, 1417, 1542, etc.: xii(7) KB T ukus 55, 61, 73: xii(?) At. ukus hüs 'understanding' (Hend.) 22, 47: Tef. ukus ijiileri 'those who have understanding' 325.

D oxsaga N./A.S. fr. 1 oxus-; 'resembling, resemblance'. Less common than oxsaga (not noted before xiv) but survives in NC Kir. oksop; NW Kar. L uxsə; Kaz. oxsəw; SW xx Anat. oskək SDD 1878, all meaning 'resemblance'. Xak. xi oxsaga al-sabih 'resembling'; hence one says aniq oxsaga: sabihulu 'his double' Kaq. I 118: KB 16 (mengiğ).

?F axsam 'evening'. Prob. a L.-w. from Sogdian *yə'm (Persian yên), cf. Sogdian *yip 'night', (Persian yāb) S.t.a.m.l.g., but rare in NE where ipl 'dusk', q.v., is usually used in this sense. Xak. xi axsam vaqul-mağrib 'sunset time, evening' Kaq. I 107: xiv Muh. (?) al-işq 'nightfall' axsam Rif. 184 (only): Çağ. xv ff. axsam yəm 'evening' San. 45². 6 (quotn): Xwar. xiv axsam ditto MN 20; Kip. xii al-mağrib axsam Hov. 28, 16: xiv ditto axsam Bul. 13, 13: xiv ditto Tuh. 352. 10: Osm. xiv axsam c.i.a.p. TTS I 13; II 18; III 16; IV 11.

Dis. V. AGŞ-

D ağış- Haq. leg.; Recip. f. of 1 ağ- . Xak. xi of meniş birle:.obtaina: ağıştı: 'he competed with me in climbing (fi su'ud) the mountain', and one says of meniş birle: bir altunda: ağıştı: galani fi'l-si-r bi-dinar 'he tried to make me raise the price by a dinár', and one says begler bir ikindi: birle: ağıştı: 'the begs dashed (tadaf'dat) at one another' Kaq. I 185 (ağışır, ağışmak).

D ağış- Co-op. f. of ağı-; 'to flow together, or into one another'. Survives only (?) in NW. Kar. Kırım and SW. Xak. xi sülvär ağıştı: 'the waters flowed together (tanayalat) from every direction' Kaq. I 186 (verse, Aor. and Infin. omitted): Kip. xiv ağış- taçdarā ǐlā cia 'to flow together in one direction' Id. 17: Osm. xiv ağış- (of people) to assemble' TTS I 14.

D okış- Recip./Co-op. f. of ok-; 'to call to one another; to read, or recite, together', and the like. S.i.m.m.l.g. Uyg. viii ff. Man.-A M I 9, 10-11 (ičin): Bud. bir ikintike okışıp 'calling to one another' Hüen-ts. 192-3: Xak. xi olar bir ikindi: birle: okışta:lar 'they called (da'da) one another'; and one says of meniş birle: bitiğ okıştı: 'he competed with me in reading the book'; also used for 'helping' Kaq. I 186 (okışur, okışmak): o.o. okış- da da I 359, 15; okış- da'nitada'da I 83, 5; II 103, 25: Çağ. xv ff. okış- Co-op. f.;
BD yak-diger xwândan 'to read, or recite, together' San. 77v. 4; Osm. xv ff. kardás okûş- 'to adopt one another as brothers' in several xv and one xvi text TTS I 539; II 724; III 412, 538.

D ukûş- -Hap. leg.; Co-op. f. of uk-. Xak. xi olar bu: iştîg ukûştilar 'they (all) understood (fatüsin) this business' Kaş. I 186 (ukûştilar; ukûşmak).

D oxşâ- -Preliminary note. There are two phonetically indistinguishable verbs of this form, meaning respectively 'to resemble' and 'to careess'. Kaş. adds a third meaning, 'of & horse' to sleep'. This was used only in certain dialects and may be a much distorted der. f. of uû 'if'; so, if it had an initial u-.

1 oxsh-: 'to resemble (someone or something Dat.)'. S.i.a.m.i.g. w. several phonetic changes including metatheses as in NE oxko-. Cf. bezpe- and yançya-. Türkî viii ff. Man. M III 18, 6 (ii) (yöles-); Uyg. viii ff. Man.-A apar oxşâyur ertil 'they were like that' M I 14, 15: Man. apar oxşâyir Wind. 250, 50: Xak. xi (after 2 oxşâ-) and one says bir: neşbîrke: oxşâdi: 'one thing resembling (gûbah) another' Kaş. I 282 (oxşâr; oxşamak): KB apar oxşâdi: 746; xiiii (i) (Tef.) oxşâ- fôxşâ- 'to resemble' 233, 240: xiv Rodî oxşâ- ditto R I 1005 (quotn.); Muh. (?) asbaha 'to resemble oxşâ': Réf. 103 (only); al-sîbî oxşamak: Çag. xf. oxşâ(-)ûbenze- Vel. 97 (quotn.); oxşâ (-) zabîh wa mânnard şudan 'to resemble' San. 60r. 7 (quotns.): Xwar. xiv ditto Qub 195 (uxşa-); MN 121, etc.: Kom. 'to resemble; to get accustomed to (something)' oxşâ- fôxşâ- fôxsha- (i) CCI; oxşâ CCG; Gr. 275 (quotns.): Kip. xf. in a para. on equivalents for Ar. ka- 'like', oxşâ- and bezpe- are quoted as equivalent Turkish verbs Kaş. 28, 9 ff.; in a parallel passage in Tuh. 44b.-45a. the forms are oxşâ- fôxsha- and menze-: Osm. xv ff. oxsha- 'to resemble' in four texts TTS I 537; II 721.

2 oxş-: 'to fondle, caress (someone Acc.) to soothe (a child)'. Survives only (?) in some NE languages (w. phonetic changes) and SW Osm. Xak. xi men ani: oxşamim lafšûha wa lašbîtuha wa hûwa nahe mâ tunâgîl-mar'a bi-waladîh 'I fondled and caressed him', that is as a woman soothes her child Kaş. I 282 (oxşar; oxşamak; prov.; verse; followed by 1 oxşâ-): Çag. xf. oxşâ- (-2) kasi-râ birdîyi dicûlî tawssîf hardan wa sitûdan 'to commend and praise someone in order to comfort him' San. 60r. 7 (quotns.): Kom. xiv to fondle 'uvsha- CCG; Gr. 268: Kip. xf. oxşâgî-l-walad wa dâllatluh 'to soothe and quieten a child' Id. 17: Osm. xiv ff. oxsha- 'to cherish, caress'; fairly common TTS I 536; II 721; III 532; IV 602.

Uû uxsâh- -Hap. leg. Yeme:k, Yabakû: and most of the nomadic tribes (akîr ahîl-wabâr) xi (after 1 oxsh-) and they say at uxsâhdi: nâmîl-xayîl 'the horse slept'; this word is peculiar (hûsa) to horses, and is not used of anything else Kaş. I 282.

D oxşât- -Caus. f. of 1 oxsh-; 'to compare (someone Acc.) to (someone Dat.).' S.i.s.m.l.g. Xak. xi ol menif: atama: oxşâtto 'he compared me (gabbarani) to my father' Kaş. I 262 (oxşatur, oxşatma-k): Çag. xv ff. oxşat- Caus. f. taşbih wa mânnard hardan 'to compare' San. 69r. 9 (quotn.): Xwar. xiv oxşat- ditto Qub 196 (uxşat-): Kom. xiv 'to accustom (someone to something)' oxşat- CCI; Gr. 178 (quotn.).

Trîs. AŞS

D oxsâtto: Dev. N./A. (?) fr. oxşat-; no.a.b. Uyg. viii ff. Bud. ulûg şal sôgîtke oxşat- 'like a great sûla tree' (Vatica robusta, Sanskrit l-w.) U II 35, 31-3; o.o. Sut. 354, 1, etc.; TT VIII 1.16.


D oxsatîgîsz Priv. leg.; apparently Priv. N./A. fr. a Dev. N. of *oxşat- Caus. f. of 2 oxsh-; 'free from the compulsion to caress'; the Chinese original means merely 'I wish to cross the sea of sârava suffering' (see akiîtîgî). Uyg. viii ff. Bud. oxşatiqîsz bolayın akiîtîgî emîgîkîlî talûyîn kut kûlûmen keçîyîn 'let me not be compelled to caress (the) impermanent peaceful sea; I beg that I may cross' Sut. 354, 5-6.

D oxşagû: -Hap. leg.; Conc. N. fr. 2 oxsh-. Xak. xi oxşagû: al-lûba 'plaything; pet; used as a nickname (yulaqqab) for a woman Kaş. I 138.

D uguşluğ P.N./A. fr. uguş. N.o.a.b. Uyg. viii ff. Bud. Bodisavt uguşluğ 'belonging to the family of the Bodisattvas' Radlov, Kuan-sin Pusar, St. Petersburg, 1911; 72; (the king is) teprîdim uguşluğ 'of divine lineage' TT X 494; a.o. USp. 102, 28-9: Xak. xi uguşluğ er al-racului'la'dî lâhu 'a man who belongs to a (well-known) family, or clan' Kaş. I 146.

D ukuşluğ P.N./A. fr. ukuş. N.o.a.b. Xak. xi ukuşluğ er al-racului'fatîm 'a man with understanding' Kaş. I 147: KB ukuşluğ is common, usually in association with bîlîgîl and in antithesis to ukuşzuş and bîlîgîs 155, 199, 904, 1946, 2189, etc.; xiv (?) KBVP 12: xiv Muh. (?) al-aiqîl 'understanding, intelligent' ukuşluğ Réf. 152 (only): Xwar. xiv ukuşluğ ditto Qub 199.

D oxşançîg -Hap. leg.; Dev. N./A. fr. Refl. f. of 2 oxsh-. Xak. xi (in a prov.; 'a nestling before it is fledged, looks repulsive') it bala:si: oxşançîg 'a puppy looks like a toy' (bi-mansîla lu'ba fi ru'yatîhi) Kaş. III 233, 15 n.m.e.
TRIS. AĞŞ

D ukuşsuz Priv. N./A. fr. ukuş; 'without understanding'. N.o.a.b. Xak. xi KB ukuşsuz is common, usually in association with bilgısız; see ukuşluğ 199, 297 (adut) etc.: xiii(?) KBVP 20: xiii(?) At. 458.

Tris. V. AĞŞ-


Dis. AĞZ

ağiz 'the mouth' in an anatomiical sense; hence 'the mouth (of a river)' or any sort of aperture; and in some modern languages 'what the mouth says, a claim or representation'. S.i.a.m.l.g. w. phonetic changes; used in many plr. and idioms, see, e.g., R I 179-82. Türkii vii ff. semiz at ağiz: katık bolti: 'the fat horse’s mouth became hard' IrkB 65; a.o. 27 (emsl.): Man. üç ağizin 'three (commandments must be obeyed) with the mouth' Chusas. 193: Uyg. vii ff. Man. A neteq yeme elig ağazka sevük erur 'and just as the hand is dear to the mouth' M I 236: 6: Man. ağizinta sizni öğe alkyu' praising (Hend.) you with their mouths' TT III 97; (keep the commandment) ağiz arığır emrek 'that the mouth should be pure' do. 140: Bud. ağiz 'mouth' (anatomical) is common PP70: 1; 71; 71: UIII 36: 21; 37: 30; U IV 22: 296, etc.: Citv. ağiz (TT VIII 12 and 3 ağiz) (anatomical) is common in H I and II: XIV Chin.-Uyg. Dikht. kvan k'qo 'the mouth of a pass' (Giles 6.466; 6.174) ağizine Ağiz R I 167: Liqeti 126: Xak. xiv ağiz 'the mouth' (füha) of a river, the mouth (fam) of a wineskin, jar, or well; ağiz 'the mouth' (fam) of a man or any animal Kaş. I 55 (prov.); 14 o.o.: KB kizil ağizi (the partridge’s) 'red bill' 76; (bow your neck to fate but) köni tut ağiz 'keep your mouth upright' 1431; a.o. 2687: xii(?) At. 155, 162; Tef. 37: XIV al-fam ağiz Mel. 47, 1; Rif. 140: Çağ. xv ff. ağiz dahan 'mouth' San. 44r. 2; ağiz do. 16: Xwar. xiv ağiz 'mouth' MN 116, etc.: Kom. xiv 'mouth' ağiz/ağiz CCI; ağiz/ avuz CCG; Gr. 30: Kip./Tkm. xiv ağiz al-fam; in Kip. a'iz (sic) Id. 17: xv al-fam ağiz Kar. 60, 13; awuz Tuh. 27b. 4: Osm. xiv ff. ağiz 'mouth', and in various idioms; c.i.a.p. TT III 9-10; II 11-12; III 7, 9; IV 7. 10-11.

ağul/agüz 'biestings, colostrum, the first milk produced after parturition'; Kaş.‘s preference for ağul, not noted elsewhere, is inexplicable. S.i.a.m.l.g. often much distorted. See Doerfer II 501. Xak. xi ağul with -l-alibça 'bietings'; it may also be pronounced with -z Kaş. I 55, xv (Tef. ağul (sic) ig') lmatizis 231: xiv Muh. al-liba ağüz Mel. 66, 7; Rif. 165: Çağ. xv ff. ağuz (spelt) sir-i galizi 'the thick milk which is yielded for three or four days after parturition', called fala or fara in Pe. and liba in Ar. San. 44r. 9; Xwar. xii(?)

(drinking) oğuzu (sic) 'the biestings' (from his mother’s breast) Qq. 9: Kip. xiii Hou. 24, 21 (oğul) xiv (Tkm.) ağuz al-liba'; and in Kip. with -w- for -g- Id. 17; awuz (misvocalized) al-liba' do. 25; al-liba' awuz Bul. 8, 3; al-nfaha 'remen' awuz do. 8, 17: xv laban 'milk' (inter alia) awuz Tuh. 31b. 13: Osm. xiv ff. ağuz 'biestings' in several texts TTS I 13; II 16; IV 10.

Dls. V. AĞŞ-

D ağzan- Refl. Den. V. fr. ağiz; 'to utter and the like. Survives in NE Khak. axsan-: NC Kr. ozdan-. Cf. ağızlan-. Uyg. viii ff. Bud. bu也让ten suter tertin ağzanıp 'reciting this precious sütra of the Great Bear' TT VII 40, 120: Civ. ağzanmış savın ediäki 'the words which you uttered have succeeded' TT I 147.

Tris. AĞZ

D ağızlıg P.N./A. fr. ağiz; 'having, or belonging to, the mouth'. S.i.s.m.l.g. with phonetic variations. Uyg. viii ff. Bud. ağızlıg yolindän akmiş 'it has flowed by way of the mouth' USp. 102a. 31-2.

Tris. V. AĞ-Z-

D ağızla- Den. V. fr. ağiz; with various meanings. Survives in NE Khak. aștan-/ uștan- 'to curse' Bas. 12, 252; NC Kr. ozdan- 'to have a mouth like (something)'. Cf. ağızan-. Uyg. viii ff. Man. A ağızlanmış boltu uluğ ógrünçin 'it was recited with great joy' M I 25, 3.

Mon. EG

1 I:ğ 'illness, disease'. Common in the early period, in Uyg. usually in various Hends., but survives only (?) in SW xx Anat. Iğ SDD 781, ly 802 (both rare). Uyg. viii ff. Bud. Sanskrit abhadhat evuthhi 'hanging recovered from an illness' Iğ/indin ögетт TT VIII A.22; bu Iğнннн төзин 'the root cause' (Hend.) of this illness' U III 41, 7 (i) -Iğ ağıрг see ağıрг- Iğ toğa see toğa- Iğ kęgen see kęgen- Iğ kem see kem- (all kinds of) Iğ ađa: 'illness and danger' (will disappear) TT VIII K.9: Civ. (by itself) TT I 220, 221; VIII M.23: USp. 78, 2; H I 164; H II common-Iğ ağırğ TT I 11, etc.-Iğ kem TT VII 28, 5: Xak. xi Iğ al-maraq 'illness' Kaş. I 48; III 224, 28 (toğa): I 438, 11 (tal.); 5 o.o.: KB Iğ 'illness' is common 156, 157, 749, 1054 ff., etc.-Iğ kem 1057: xii(?) At. 163, 253, 310; Tef. 'illness; pain' 121, 231 (ağuz): Çağ. xv ff. Iğ (spelt) (2) maraq-im dia
I have led our thoughts (Hend.) astray.

The children of men do not come (back) to their mother.

An unpleasant disease.

I:2 2 ok See 1.k.

Dis. V. EG-

eg-'to bend (something Acc.):' occasionally, with 'head' or 'neck' understood, 'to bow.'

Cf. i.a.m.i.g. A syn. of eg- is included here, occurs so sporadically that it is not clear whether it is a Sec. f. of eg-, or an independent word, but, the Caus. f. eg-, so spelt in TT VIII, makes it clear that the occurrences in Uyg. are intended to represent eg- and not, as might otherwise have been supposed egg-

Ep-survives in NE Alt., Tel. ep- R I 710 Bar. in- R I 431: NC Kir. ep.- Cf. eg-, egin. Uyg. vii ff. Bud. ḫuk suk epreklerni egip 'bending the two index fingers' U II 46, 71-2; ikl yanar erpek eplip dît TT V 8, 57; uč erpek ayada epgil... yanar erpek egid dég epe tutgil 'fold three fingers in the palm of the hand... bend the index finger in the shape of a curved knife' do- 12, 119-21: Xak. xi ol butak egli: 'he bent (atafa) the bough' Kas. I 168 (egger, egmek); ta:gi ukruk in egmes: 'you cannot bend (yuhami) a mountain with a lasso' I 100, 18: KB yagi boyni egli: 'he bent the enemy's necks' 101; (the enemy heard and) boyun egdiller 'bowed their necks' 450; a.o.o. xii(?) At. egлимез köpülün akilt eger 'generosity bends the unbending mind' 233; xiv Muh. (2) favā tāqayn 'to fold in two' eg- Rif 112 (only): Çağ. xv ff. eygen dür (sic, under a-y, but ?read ėg(e)gen dür) mayl ve muhabbat
eyledi 'he bowed and showed love' Vel. 41 (quotn.); ég- ('with -g-') xam kardan 'to bend' San. 106v. 29 (quotns.); Xwar. xiv ég- 'to bend' Qutb 57: Kom. xiv 'to bow' eq. (sic) CCG; Gr.: Kip. xiii 'awtca 'to bend' eg-Hou. 42, 10: xiv ég- ('with -g-') ditto Id. 18: xv fatala 'to twist' Tuh. 28b. 6.

ek- 'to sow (seed Acc.) in the ground Dat.); to sow (a field Acc.). S.i.m.m.lg. Xak. x1 ol tarîq ekdi: baydara-l-zar 'he sowed the seed'; also used for 'to scatter' (darra) powder or drugs on something Kaş. I 186 (ekem; ekmek); I 64, 1 (urug): KB negi ekse yërke yana ol unûr 'whatever a man sows in the ground later comes up' 1394: xiv Rûg. ek- 'to sow' R I 675 (quotn.); Muhr. zarâ 'to sow' ek- Mel. 26, 6; Rif. 110; al-ar- zemek 34, 15, 120: Çağ. xv ff. ék- (-ti, etc., with -k- in xem ek. Vel. 65 (quotns.); ek- (with -k-) kastân 'to sow' San. 106v. 29 (quotns.); Xwar. xiii ek- 'to sow' Ali 26: xiv ditto. Qutb 49: Kip. xiii zarâ 'ek- Hou. 33, 20: xiv ditto Id. 18; Bul. 47r.: xiv ditto Kaş. 74, 3; Tuh. 18b. 1.

I óg- 'to praise'. Survives only (?) in SW Az. öy-; Osm. og- and perhaps NE To Öy- 'to sing, recite' R I 1860. Türkî VIII ff. yultuzug: ògûgülî: er 'a man who praises the stars' Toy. 2v. 7-8 (ETY II 179): Uyûg. VIII ff. Chr. ogmêk alikt öntüiller 'they offered praises (Hend.)' U I 6, 15: Man. ta'n teprîg ògélıen 'let us praise the Dawn God' Mi 9, 4; sînî ogé alkaûy 'praising (Hend.) you' TT III 97; ògê yûkkûnîs buyanımiz tûntûsh 'in return for the merit of our praise and worship' do. 160: Bud. ogé: yarîkadi 'he desired to praise' TT VIII H 9; o.o. U I 73, 5 (i); Usp. 89, 1—ogdûm alkadîm 'I praised (Hend.)' Swv. 135, 4-5; o.o. do. 517, 18; Usp. 101, 15—U III 46, 13; TT X 146—7 (yiv-): Xak. xî ol menî: ogdi: madadhani he meke: Kaş. I 174 (ögêr, ogmêk); in a para. on the difference between the Infin. suffix -mak and -mek, as an example of a verb containing al-kâeful-rakika, -g-, ol menî: ogdi: (sic) II 38, 14; o.o. I 472, 11; II 243, 7: KB og- 'to praise' is common, 184, 242, 272, 930, etc.; ogûmez (crasis of ogû umaz) 'cannot praise' 33: xiiii (?) At. og- 'to praise' is common; Tef. dof: 241: xiv Rûg. ditto R I 1178 (quotn.); Muhr. madadhani og-; Mel. 31; Rif. 115 (mis-spelt -dêr): Çağ. xv ff. ògêr, -/-, 'with -g-') og- madh- et. Vel. 109, 110 (quotn.); ogê- (with -g-) madh u sitâyis kardan 'to praise' San. 78r. 2 (quotns.); Xwar. xiii ditto. Ali 39: xiv Qutb 121: Kom. xiv 'to praise' og-fîw- CCG; Gr.: Kip. xiv og- ('with -g-') madadhani ld. 18.

S 2 og- See ògî-

ük- 'to heap up, accumulate (something Acc.)'. This verb and its derivatives, ûkûs etc., have often been spelt with initial û-, but the scriptions in TT VIII and modern forms make û- certain. Survives in NE Alt., Tel.

ü-: R I 1708; Koib. Sag., Khak. ûg-: R I 1807; Bas. 253; NC Kir., Kxz. ûy-; SC Uzb. ûy-;
NW Kaz. ûy-: R I 1335; SW xx Anat. ûy-SDD 1441. An irregular form with prosthetic y- occurs once in Xak., and more often in Uyûg. (see ûkmek). Cf. yûr-. Türkî VIII (long gap) ûktîm II S 8 (uncertain, might be the end of a longer word): Uyûg. vii ff. Bud. occurs only in the Infinit. ûkme: q.v.: O. Kir. ix ff. (in a badly preserved inscription) yuûr kada(167,112),(361,162)ûm ucûm 'I heaped up (wealth) for my capable (?) kinsmen' Mal. 17, 2 (rather dubious): Xak. xî ol yarmak ûkdi: kârere:ma-l-dirî:âmî 'he piled up money' (etc.) Kaş. I 168 (ûkêr, ûkme:); bûllûgî: yûkëren (sic) acma:ûl-fadî bi-karahamî 'I accumulate excellence (sic?) by His grace' II 243, 8: xiiii (?) At. aya hûkmûn ajûn tañû书法家 'oh man who concentrates his judgements on this world' 449: Çağ. xv ff. ük- (-er, etc., 'with -k-') cam- et., yûg- 'to collect, assemble' Vel. 109 (quotns.); ûk- (sic?, in the same para. as I óg- without differentiated spelling) (2) cam' kardan San. 78r. 2 (quotns.)

Dis. EGE

eke: originally 'a close female relative older than oneself and younger than one's father', that is both 'junior (paternal) aunt' and 'elder sister', later only 'elder sister'. Cf. eçe; kükûyû, and baldiz. Survives only (?) in NE Alt., Şor, Tel. oye R I 720; SW xx Anat. eye, iyye SDD 563, 803. In the medieval period displaced by the syn. Mong. I.-w. egeiî noted in Çağ. Vel. 25, 70; San. 108v. 9; Kom. CCG, Gr. and Kip. Hou. 32, 1 and s.i.s.m.l. A homophonous word wèke, meaning 'father, uncle, elder brother' occurs in several modern languages. San. may be right in describing it as a corruption of the Mong. I.-w. aha/ağa 'elder brother'; in any event it is not an old Turkish word. See Doerfer II 512. Türkî VIII I N 9 (see I ógê); Uyûg. vii ff. Bud. écl ini ka daqa eke baldiz birgëri 'elder and younger brothers, family, kinsmen, elder and younger sisters together' Swv. 554, 15: Cîv. eken yeneg sevinçîl ol 'your elder sisters and sisters-in-law are joyful' TT I 155: Xak. xî eke: al-çeçel-kûbrâ 'elder sister' Kaş. I 90; I 86, 26 (eçe); III 7 (yûrc): xiiii (?) Tef. (Zikiriya's wife and Maryam's mother were) eke baldiz 72: xiv Muhi.(.i) (in a rather corrupt list of terms of relationship) al-amma 'paternal aunt' ana: ege: (-g- marked) Rif. 144 (only): Çağ. (?) xv eke ('with -k-') corruption of ağa 'elder brother'; among the Özbeg of Turan used idiomatically (muştalîh) for 'amma-i buzûyur 'senior paternal aunt' (quottn. fr. Babur in latter sense) San. 45v. 14: Öğüz xî after eke: 'and in Öğüz eze': Kaş. I 90 (perhaps a corruption of ege): Kip. xiv ege: ('with -g-') al-amma ld. 18; eze: ditto do. 13: xv 'amma eke (or ege?)' Tuh. 25b. 10.

S eklîêki See ékki:

ékki: 'two'. There is no doubt that the -k- was originally doubled, see Clauson, 'The