it is ked- ld. 79: Osm. xv ff. ged- 'to chip, notch'; in two texts TTS I 296; II 420.

2 ké- (g-) 'to go', usually specifically 'to go away'; more or less syn. w. bar-. Survives in SE Tar., Türkü ket-; NC ké-; NW Kk., Nog. ket-; Kaz. ké-; Kumyk get-; SW Az. ké-; Osm., 'tkm. ĝit- (Aor. ĝider). In some modern languages used as an Aux. V. following a Ger. in -p but this seems to be a recent usage. Uyg. viii ff. Man. [gap] ketipen 'going away' TT IX 74: Bud. (all kinds of diseases and dangers) kékeyi 'will depart' TT VIII Kk.9; kétemesi- do. 10–12; o.o. TT X 233–4, etc. (tarik-); U II 49, 28; U III 48, 12 etc.: Cív. lg ağırg kéttle 'disease and pain have gone away' TT I 11; o.o. do. 123; VII 23, 5; ké- of disease, pain, etc. 'to go away, disappear' is very common in H I: O. Kir. 19 ff. sızlême kétt (t)ım 'I have departed from you' (my family) Mal. 15, 1–2: Xak. 11 er ye:rendin kétt: 'the man went away (zala) from his place and withdrew himself' (tanahhâ) Kaz. II 296 (the Aor. and Inf.in are spelt kéder, kédekm; owing to a scribal error, since most V.s in the same section end -d-); yaprak kétt- ída dâhabâl-mish 'if the musk-berries (the bladder)' III 48, 22: KB kûrûmegli kêzlerde ketli us 'sleep has left the eyes (of those that cannot see him) 102; (in old age) ukús kétt 'understanding has gone' 294; kéte bardî 247: XIV Muhib. ba'uda 'to go away' gêt- Mel. 24, 1; ké-Rif. 105: dâhaba ké- 109 (only): Câğ. xv ff. ké- (-güm, etc.) gît- Vel. 355 (quotn.); ké-karstan 'to go away' San. 311 v. 2 (quotns.): Kom. xiv 'to go away, withdraw' ket- CCI; Gr. 141 (quotn.): Xwar. xii kétt (gé-d-) 'to go' Ali 32; xiii kétt (?-gêt-) is common in Og. both for 'to go away', and more neutrally for 'to go' e.g. avka kétt 'went hunting' 70: XIV ditto Qubth 97; MN 95, etc.: Kip. xii rêha 'to go, go away' (bar-f) ket- Hou. 40, 12: xiv kétt-rêha wa dâhaba Id. 9, 3; a.o. Bul. 417v. (Köç-): xv rêha kétt- Kav. 76, 10: xvi rêha (Kütûlân in margin in second hand) ket- Tuh. 166. 3, and many o.o. illustrating conjugal meanings.

küd (g-) (1) 'to wait' (Intrans.). (2) 'to wait for (someone). Ac.'). (3) 'to wait on, attend to (guests, sheep, etc.). S.i.a.m.l.g., but quite exceptionally in two forms, the regular form küd (which is also the modern form of kûnd-) and küt- (küd-), a rare case of the evolution -d- > -d- > -t-; in some languages both forms survive with the same or different meanings. The modern forms are NE Alt., Kumd., Leb., Tel. küt- 'to tend, or pasture, (animals)' RII 1480: SE Türkü küt- 'to wait (for)' BS 526: NC Kir. küt- (1) 'to wait (for)'; (2) 'to tend, wait on (animals or guests)'; (3) 'to possess'; küy- (1) only; Kz. Küt. küt- 'to wait on'; SC Uzb. küt- 'to wait (for); to wait on (guests, etc.)'; NW Kk. küt- ditto; küy- 'to wait on, look after (someone)'; Kaz. küt- 'to wait (for)'; Nog. küt- ditto; SW Az. küd- 'to lie in wait for (someone)'; to track down, watch; to wait on, protect (someone); Osm. gût- (Aor. gider) 'to wait on, watch over, cherish, pasture (animals)'. Uyg. viii eki: ay küt(t)ım kel-

edi: 'I waited for two months but they did not come' Şu. E 5 (printed text kûdîm but facsimile quite clearly k i t i m); viii ff. Man. kûtlûlî ĕrtîlpî 'you have been waiting' M II 6, 10; a.o. (? Wind. 32–3 (açn.-); Bud. negû kûdersizler 'what are you waiting for?' (Stab him quickly) U IV 10, 42: Xak. xi ol menî: kütîî: intiçaranî he waited for me' Kaz. III 441 (followed by Öğuz meaning); menî: kütîî: (sic) intiçaranî II 87, 14; kizlep neilik kûtersen (sic) 'why are you hiding and waiting?' (not translated in the Ar.; this could be the meaning, but the form is so odd for Xak. that this is prob. an error for ketersen) II 264, 1; yakın yağış körmedip neçînî: kütîî: he shows no respect to his neighbours and kinsmen but concentrates his attention on property' (varâ himmataha fi'l-mâl) III 23, 1; a.o. I 321 (2 kóc): KB ne kim işler erse tüklênin küt 'whatever business there is he waits for its completion' 1050; (in 274, 'he should not send his men far (from the camp) but restrain (ttıdsıa) and concentrate them', the v.l. küdse in the Vienna MS is clearly an error): xiii(? I. (At. if misfortune comes endure it) farâha kîdûp, farâha kîdûp tur 'waiting for his neighbours and kinsmen' (not to pasture') San. 302v. 13 (quotns.): Öğuz xi ol koy kütîî: 'he tended (ra'a) the sheep' (etc.) Kaz. III 441 (kûdèr, kûdekm): Xwar. xiii (?) yiklar kûdşa-yê turur irdî 'he was constantly tending the livestock' Ög. 15–16 (the ye is merely a line filler): XIV kûy- 'to avoid an event' (Acc.) Qubth 100 (kôy-); küt- 'to tend (sheep)' MN 14: Kom. xiv to (tend (sheep)) küt- CÇG; Gr. 160 (quotn.); 'to wait (for)' küt- CCI, CÇG; Gr. 157 (quotn.): Kip. xii talabûta 'to wait'. kûy- Hou. 38, 19: xiv şabarâ to endure presently' kûy- Bul. 53: xv ra'a mâna-râ'ay gütt- ('with gütt-') Kav. 76, 10: xvi ra'a (kütûlân in margin in second hand) küt- Tuh. 17b, 8: Osm. xiv ff. gütt- (Aor. güder) 'to respect, pay attention to' (advice, etc.) in several texts up to xvii TTS I 341; II 480; III 328; güdûp gözle- 'to take care of (someone) IV 370; güy- (TTS, in error kûy-) 'to wait (for)', very common until xvi, occasionally later I 506; II 677; III 495; IV 561: xviî güd- (spelt) in Rûmi, çarîdîvan, Çayg. küt- San. 303v. 21.

Dis. GDE


VU köttê: unvocalized in the MS., but perhaps an earlier occurrence of SW Osm. kötl/köttû 'bad', which is otherwise not noted in any early text. Xak. xi (bürt 'nightmare') also called köttê: bürt Kaz. I 341 (bürt).

VU köttê: 'the roof of a house'; pec. to Xak. ? There is no widely distributed 'Turkish word
for 'roof'. Xak. xi kötü: al-sath 'the roof of a house' Kas. III 219; v.o. I 269 (oyul-); 278 (ênese-).

**Dis. V. GDE**

E keď- in Uyg. viii ff. Bud. 111acdca türümüş tug yemüüler keďyur 'the fruits (Hend.) which have formed on bushes and trees grow bigger' Swv. 517, 9-10 (and U I 27, 4, the same text) is no doubt a misspelling of bedʒ-.

E 1 küde-; read tentatively in Uyg. viii ff. Bud. U IV 8, 36, is an error for bögů:; the line reads oyın oynayu bögůyı yılayrı ayıların yapınıp 'playing games, dancing, singing, and clapping their hands'.

2 *küde-: See küdeğü, küden.

E költ- it is suggested in Hüen-ts. p. 25, note 146 that this is a V. of which köttür- is the Caus. f.; prima facie it is improbable that the basic f. of a V. as common as köttür- should be Hap. leg., but the only suggested occurrence of this V. is in Uyg. vii ff. Bud. (even since Buddhism was brought from India, everyone respects the doctrine of the Mahâyâna; its method of meditation is sweet) čaxşapaplıq yıparıları bura költül [turur, uncertain] Hüen-ts. 146, there translated 'the odours of its commandments rises fragrantly'. It is prob. a misreading of köpürlü, 'the fragrances of its commandments constantly steam and froth'. This is more probable than bögülü 'dance'.

**Dis. GDC**

SF küdeğ Süke köteç.

D költç (g-) Hap. leg., but vulgar words like this are usually omitted fr. dict.; Dim. f. fr. köt. Xak. xi when a boy is abused is called költç 'you who stink like the buttocks' (yâ munüt ha'â-tamâray); his ancestry is traced back to the backside (yunsab ilâl-dubur) Kas. I 360.

**Dis. GDD**

D keďük (g-) Pass. Dev. N. fr. keđ-; lit. 'something put on', in practice 'a felt cap', but see keďükül: keďük (MS. keďük) al-lubbâda 'a felt cap'; keďük (ditto) 'a head-covering of feathers' (gêfâra minâl-rişî?; 'a bird's crest') because it is like it Kas. I 390; a.o. III 38, 21 (opra:k): keyük al-lubbâda in the language of those (tribes) which change -d- to -y- III 168: KB kört barsa barça urur bu keďük ukuslu błligîk kûr asîl keď og 'if you look carefully, everyone puts on this cap; the basis of the man of understanding and knowledge is a very good intellect(? 299.

D ketük (gedük) Pass. Dev. N./A. fr. ket-; 'notch, chip; notched, chipped', and the like. Not noted before xiii(?); syn. w. kertik. Survives in NC Kir. ketik 'gap, gappy', etc.; Kxz. ketik 'toothless' R II 1130; Bar. kedit ditto 1137: SW Osm., Tkm. gedük 'crack, breach, gap; gappy (teeth)', and the like. (Xak.) xiii(? ) Tef. ketük sinük translates lihâ min furîc 'cracked, gappy' 169; Kip. xiv ketik al-âfram 'with gappy teeth'; ketük al-âlma 'gap, notch' Id. 78; keďük al-âlma (and the V. fr. it is ket-) do. 79; xv muflan 'dented, notched' ketik Tuh. 33a. 12; 35a. 13; 48b. 11; (ketik- is der. fr. ketik do. 84a. 2).

D küdük presumably Pass. Dev. N./A. fr. küd-; lit. 'something waited for, looked after', but used only in the phr. üz küdük meaning rather vaguely, 'affairs, undertakings', and the like. N.o.a.b. Türkü viii ff. Man. Ișke küdük (se) tiltenip 'being involved in (worldly) affairs' Chusas. 267: Uyg. vii ff. Man. (if there are) İçer küdükler 'affairs' (or 'tasks', which give pain to mankind) TT II 16, 44-5: Bud. the phr. is rather common U I 34. 17-18 (tegmen); TT V 20, 9; 24, 50-1, etc. VI 79 (etikîlîg): Civ. İç küdük is common TT I 51, 72-3, etc.: Xak. xii al-şulv alâl-âlma 'business, undertaking, task', and the like, is called ış küdük (MS. kiiidük); küdük is not used alone (la yufrad) but only in the Hend. Kas. I 391: KB usûr birle ise kemüg ış küdük 'carry out all your undertakings with understanding' 161; (Ayoldt enquired into) kemüg ış küdük 'everything that was going on' 1038; a.o. 2220.

PU2D ketlik: (ketgîl) Hap. leg.; perhaps der. fr. 1 ket-, but -ki/-gi- is not a normal Dev. Suff. Xak. xi ketlik: at al-âqar minâl-xayl 'a horse with a hollow back and high hindquarters' Kas. I 430.

D keğül: (g-) Conc. N. fr. keď-; 'clothing' in a broad sense. N.o.a.b., cf. keďım. Uyg. viii ff. Bud. (they provide people with useful things) keğül tomaçu ulati 'clothing (Hend.) etc.' TT VII 392: Xak. xi keğül: 'clothing (maalîbîr) of any kind whatever' Kas. I 430: KB 1264 (muapa:tur-); a.o. 4773.

PU kektli: 'hillock' or the like; n.o.a.b.; perhaps a l.-w., there is no obvious Turkish
etymology. Uyg. viii ff. (if a man [gets lost] in the mountains, forests, snowy deserts, sand-dunes, on kõktkide 'low hill' TT VI, p. 74, l. 13; xiv Chin.-Uyg. Dict. 'high ground; plateau' kõtki Ligeti 176; R II 1281: Xak. x. kõtkk: al-tall mini'-turb 'an earth hill' Kaž. I 430: KB 21 (optri).

Dis. V. GDG-

PU kõkgir- n.o.a.b.; morphology and origin obscure; largely unvocalized in the MS. of Kaž. Uyg. viii ff. Bud. (the deer, pursued by hunters) yõgõru kõkgirler 'run away in confusion' U IV 32, 13 (damaged); (the rich man running away from robbers in the dark, run into a dead tree and) yõltuzu kõkgirip 'stumbling over its roots' (put one eye out on a branch) TT III, p. 28, note 71, 3: Xak. x at kõkgirdi: 'the horse ran away' (or was uncontrollable', camaha) Kaž. II 196 (kõkgirer, kõkgirmek).

S kötgür- See körtgür-.

Tris. GDG

(D) kõdegiir: (g-) morphologically Dev. N. fr. *kudê-., cf. kûden; properly 'son-in-law' in the sense of 'daughter's husband', in some NW languages 'younger sister's husband', but sometimes used, more indefinitely for 'bridegroom'. A very old word; an early l.-w. in Mong. as gûrênge(n) (Haensch 52, fr. an intermediate f. *küzên): s.i.a.m.l.g. with many phonetic changes, NE Kc., Koib., Sagn. Şer kûze: R II 1505: Alt. kûli; Tuv. kûde: SE Türk. kûy: NC Kõ. kûy: Kx. kûyeu: SC Uz. kûyov: NW Kk. kûyew; Kaž. klyaw; Kumyk gleyev; Nog. klyew: SW Az. kûreken (sic; Mong. f.): Ösm. gûye: Tkm. gleyev, kûreken; Çuv. këre 'the husband of my daughter, younger sister, or any younger female relative' Ash. VII 284. Cf. ye:zne, and see Doerfer I 340. Uyg. vii ff. Bud. (the marriage ceremony will be performed) ki:li kõdegiilke 'for your daughter and son-in-law' TT VI 344; (in a list of names) kõde- gümîz 'our son-in-laws' (followed by several names) Pfahl. 23, 13: Civ. kõdegiim USp. 61, 12: O. Kõr. ix ff. Mal. 3, 6 (1k12): Xak. xi kõdegiir: xatan 'son-in-law' Kaž. III 12 (yõvûs:fü); III 166 (taya:ak); n.m.e.: KB lki kâdên erdi kõdegiir lki '(two of the Prophet's Companions) were his fathers-in-law, two his sons-in-law' 50: xiii (2) Tef. kõdegiir/ kõdegiir 'son-in-law' 187; xiv Muh. al-sîhr 'son-in-law' gleyev: Mel. 48, 10; Rf. 142. Çag. xi kõde: (with k-) gleyev: Vel. 376 (quotn.). kõde: (spelt) dâmâd 'son-in-law' San. 311r. 8 (quotn.): Xwar. xiv kõdegiir 'bridegroom' Qutb 105: Korn. xiv 'son-in-law' kõdegiir CCI; gleyev (also 'bridegroom') CCG; Gr.: Kip. xii al-sîhr wa'l-îris 'bridegroom'; kõdegiir (lyzënê): Hou. 32, 3; Tkm. al-zar'tar 'thyme' kõdegiir o:tt: that is the 'bridegroom's herb', because of its heating qualities and potency as an aphrodisiac on the wedding night do. 9, 5:

xiv kûyewü: (one MS. adds 'also kûyegi'):
al-ărîz Id. 84 (misplaced, under kât-lâm): xv ûmam wa姐waa-l-îris (haçiri is properly 'father', or brother, in-law') kûyew; in margin in second hand, 'also kûyegi' Tuh. 12b. 4; i:îr kûyew; Tkm. kûyewü do. 223. 5; arîz kûyew do. 24b. 10: Ösm. xiv ff. gleyevi 'son-in-law; bridegroom', and gleyev o:tt: 'thyme', common down to xvIII TTS II 481; III 329; IV 379: xvIII gleyew o:tt, in Râmi, sät 'thyme', a mountain plant with narrow leaves and a sweet smell San. 311r. 9.

D kõduklug P.N/A. fr. kõdkû; pec. to Kaž. Xak. x (after kõduklûk) 'and its owner with -g' Kaž. I 508; kõduklug o:lt:mes 'the owner of a lubbâda who protects himself with it does not get wet' III 256, 4 (the implication of this prov. is that al-lubbâda means rather 'felt waterproof clothing' than, more narrowly, 'a felt cap').


D kõdûklülk Hap. leg.; P.N./A. fr. kûdkû. Xak. xI 159 kõduklülk er 'a man who is engaged in business' (dû su: الغ wa 'amal); kõdûklülk is not used by itself (mufrada(n)) Kaž. I 509.

D kõdûklûk Hap. leg. (? A.N. (conc. N.) fr. kõdkû. Xak. xI KB yârin bûlgâ edgû yegû kõdûklûk 'to-morrow you will have good food and clothing' 232.

Dis. GDL

D kõtlülk (g-) A.N. (conc. N.) fr. kôt; sur-\vives in SW Ösm. gõtîluk 'saddlepad'. Xak. xI kõtlülk a term of abuse (sabb) meaning 'you effeminate creature' (yâ mu:canat); but it really means 'one on whom sodomy is committed' Kaž. I 478.

Dis. V. GDG-

D kõdîl- (g-) Pass. f. of kõdê-; s.i.m.m.l. w. the same phonetic changes. Uyg. viii ff. Man.-A M I 21, 3-5 (ûze) Man. buzaqû kîm arsâlka kõdîlîp 'a calf which is reincarnated as a lion' M I 18, 3 (2); wâxegsler kîm aqar kõdîlimiş 'the spirits (Sogdian l.w.) which were reincarnated in him' Man.-uig. Frág. 400, 1: Civ. ton üze ton kõdîli sapâ 'one garment after another was put on you' TT I 149: Xak. xI ton kõdîli: 'the garment (etc.) was put on' (lubisa) Kaž. II 136 (kõdîlîr, kõdîlimek): Çag. xv ff. keyll- pû:da yûdan 'to be put on, worn' San. 302r. 1.


D kötê: (g-) Den. V. fr. kôt; n.o.a.b. Xak. xI (ôl) o:lgänô kötêli: naka'l-ğulâm 'he
committed sodomy with the boy' (etc.) Kaş III 299 (költenser, költsemek); Kut. xiv köttse- ista'mala'dubur 'to commit sodomy' Id. 79: xv xani'ta 'to be effeminate' (or pathetic?) (tökel-; Hap. leg., metamathesis of) költse-Tuh. 15a. 9 (also taxama'ta töklen-/költlen- ob. 10).

D költet- (g-) Caus. f. of költce-; n.o.a.b. Xak. xi ol oğla:ni költetti: anahâl'gülâm 'he made the boy (etc.) submit to sodomy' Kaş III 348 (költetür, költetmek): Kut. xiv költedidi: (sic) faqqa'a 'to break or burst' (Trans.) Id. 79 (seems to belong here; faqqa'a may have some unrecorded sexual meaning).

Dis. GDM

D kédim (g-) N.S.A. fr. kédi-; lit. 'a single act of putting on', in practice 'a garment'; syn. w. töm. S.i.m.m.l. as keyim/kilyim/kilt; SW Osm. geýim/gilyim; Tkm. geýim. Cf. kéđüt, kéđük, kéďgii; Türkü viii (his favourite charger was a grey horse,) kédim [zap] Le. 4; Uyg. viii ff. Bud. ariq ton kédimlerîg kédip 'putting on clean clothes (lit.)' U I II 42, 32-3; a.o. TT VIII D.38 (ton): Xak. xi KB ýetürse içürse kédürse kédim (a general) 'should provide food, drink, and clothing' 2280; eğnîke kédim 'clothes for one's back' 3664; a.o. 4773: xiiii? (ii) At. 167-8 (ton); Tef. kédim 'clothing' 169, 308 (ton): Xwar. xiv kédim tonlar Quth 93.

D ketmen (g-) Dev. N. (N.I.) fr. I ket-; 'a matrock'. S.i.a.m.l.g. with some phonetic changes and extended meanings; in SW Osm. gedmen 'a stone-mason's pick' Sami 1152, Red. 1531. Uyg. viii ff. Civ. (in a list of farm property; one horse, one bull, one cow) bir kértmen 'one matlock' USp. 55, 10; Xak. xi ketmen: 'a matlock' (al-миzq) with which the ground is dug up (yu'zaq) Kaş I 444: Çağ. xv ff. kértmen 'a spade (or mattock, bill) with which they dig up the ground' San. 312r. 13.

Tris. V. GDM

D kédimlîg (g-) P.N./A. fr. kédi-; s.i.s.m.l. with the same phonetic changes. In vii it prob. meant 'wearing protective clothing', linen armour, and the like. Türkü viii (thirdly, Kül Têgin mounted) Yeğensiliğin beğen kédimlîg torgû at 'Yeğensili Beg's armoured bay horse' I E 33: Uyg. viii bèş yüz kédimlîg yadag '500 lightly-armoured (?) infantry' Şu. S. 9.

Dis. GDN

Vu?D keten Hap. leg.; so vocalized in the MS, but if it is a Dev. N. fr. I ket- in the sense of 'being chipped, cracked', which seems a possible etymology of the word, keten might have been expected. Syn. w. kuik. Xak. xi keten al-mîhna 'hardship, distress'; hence one says of a destitute man (al-mumâthân) keten kördi: kere:ku; yûdî: he was so badly off that he had to carry his tent framework on his own back for lack of a baggage animal' (min qilla mûlîhî) Kaş I 404.

D kéden (g-) Den. Adj./Adv. fr. *ke; 'behind', usually of place, less often of time, 'afterwards'; when used to describe one of the cardinal points in the early period 'westwards, to the west' in the array based on the rising sun (cf. öndün), and 'northwards, to the north' in the array based on the midday sun (cf. kündün). In the geographical usage sometimes treated as a N. and given Suffs. In the medieval period sometimes spelt kédin, this was etymologically an error, but may have been a popular pronunciation which led to the evolution kédin > keyin > keyn; the final form may have been more than a mis-spelling or mispronunciation of kein, q.v.

The NE forms, Kür. Şor kezin; Kç., Kob., Şag. kézin; Alt., Lcb. Tel. kîn 'behind; hinder part; back(wards)'; RÎ II 1176, 1344 and NC Kir. kîyin 'after, afterwards'; Kax. keyrn 'backwards; behind; after' suggest that this evolution did take place. Kur. gir. vii Şu. 19 (dudk): viii ff. Man. kédîn M I 21. 7 (t) seems to mean 'afterwards': Chr. M III 48, 7 (v) (batstik; 'westwards'): Bud. occasionally 'behind', e.g. (letting his long hair loose) kédin arksinstagram 'down his back' U II 25, 15; usually in a directional sense kédin: (1) 'westwards' TT VII 53-5, 291; Surv. 466, 5-10; PI 13, 7 (öndün); (2) 'northwards' VI 44-5 (öndün); usyardan balik kédininte 'to the west of the city of Ujayanî' U IV 8, 1-2; Civ. kédin 'westwards' TT I 6, 142-2; USp. 100, 8-10; a.o. in TT VII: Xak. xi kédin telim ökündil: 'then (tumma) he was very repentant' 1 200, 18; a.o. I 225, 17 (odgar-)—kédin 'behind' (xal(e)n) II 25 (kal-)—i:ş kédpê: the consequences of the action' II 142 (bakin-); n.m.e.: KB (Thou art before all others) sen öndün kédin 'Thou art in front and behind' 8; a.o. 18; (the Prophet was in front of all leaders and) kédin boldi tamğa kamûg savîcîa 'was after, and became the seal of all the prophets' 45; kédin keleçêke 'to those that come after' 192; menîpde kédin 'after I have died' 1217 (the Fergana MS. consistently has kédin, the Cairo MS. kéden): xiii (?). At. ökünmez kédin 'and is not sorry afterwards' 114; six o.o.—(first he gives you honey to taste) kédinrek 'and later' (poison) 208 (the Ar. script MSS. habitually have kédin/kéden); Tef. kédin (sic) 'behind; after, afterwards' 169: xiv Rbg. kédin 'after' (with Abl.) RÎ II 1138 (quotons): Çağ. xv ff. keyin ('with k-' and ...) pas ma'nûsina 'behind, thereafter?'; keyin ardan- van Zel. 354 (quotns.); keyin-keyn (both spelt 'aqab 'hinder part; behind') San. 302r. 6: Xwar. xiv kédin/kéden (sic) 'after, afterwards' Quth 93-6; Nahe. 29, 17.

D küden: Dev. N. in -n fr. *küde:-; cf. küdëgî; (1) 'entertainment, feast', originally perhaps specifically 'wedding feast'; (2) 'a guest'. N.o.a.b. Uyg. viii ff. Bud. küden 'guest' PP 69, 3 (1 ür); Hüs.-is. 2600-2 (têrîştür-): Civ. (if you sneeze in the evening)
küden kellir 'a guest is coming' TT VII 35, 13: xiv Chin.-Uyg. Dict. 'guest' küden Ligeti 177: R II 1486: Xak. xi küden (MS. küden) al-walima 'feast, entertainment' Kaş. I 404: KB kelin kiz sevinçü köşün tünlü 'the bride’s delight is in the nights of the wedding feast' 2380; (there are various kinds of meals for guests) olarda bırsız köşünke aş ol 'one is the meal for a wedding' (another for a circumcision or the birth of a son) 4575: xiv Muh.? da’wat’l-urs 'a wedding invitation' küveyen (MS. Kü:he:n) konuklu:kti: Rif. 164 (only).

Trls. GDN

D keğdindi: (g-) Hap. leg.; Pass. Dev. N./A. fr. the Refl. f. of kevd-. Xak. xi keğdindi: ton 'a garment which has been worn a good deal' (al-malbis kafırni(ın)) Kaş. I 449.

D keditink: (g-) N./A.S. fr. kéδδων; 'situated behind (of place); subsequent (of time).

N.o.a.b. Cf. kēnki: Xak. xi Kaş. III 14 (yalılığ): xiii(?) Tef. wa ma xalafahum 'what is subsequent to (or followed(?)) them' anlarda kezink (sic) 169.

D küdenlik Hap. leg.; A.N. (conc. N.) fr. küden. Uyg. viii ff. Bud. in the instructions for building a house küdenlik 'a place for housing, or entertaining, guests is mentioned between the kitchen and the great small doors TT VI 86.

Dis. GDR

D kötṛg Hap. leg.; N.Ac. fr. kötür-, abbreviated; mentioned only as an example of this type of N.Ac. Xak. xi anph yuk kötṛgili: kör 'observe how he lifts the load' (raf’ahili-l-hamli) Kaş. II 160, 12.

D keğrim Hap. leg.; N.SA. fr. keδδος; abbreviated. Xak. xi keδδος (MS. -δ-) et-kelmi-l-malifi 'meat which has been skinned' Kaş. I 485.

D küdرسم noted only in association with üdürım and perhaps invented merely as a jingle with that word, etymologically N.SA., abbreviated, fr. *küdرسم-, Caus. f. of küd- 'commanding attention or respect'. Xak. xi KB (next among the Prophet’s four Companions was Fārūq) kisli üdürüm till kōlp bir teğ kisli kýdrümü 'choicest of men; his tongue and mind were as one, the most respected of men' 53; ne üdürım ne kyürüm ne eršiğ eren 'what a choice, respected and gallant man' 279; bodun kürümü (rhyming with üdürüm) 'respected by the people' 417, 1689.

D kötṛüm Hap. leg.; N.SA. fr. kötür-, abbreviated; in the sense of something which is raised above the ground. Xak. xi kötṛım al-dukham’l-łođi yuclas ‘alayhi ‘a bench on which one sits’ Kaş. I 485.

Dis. V. GDR-

keδδo– Hap. leg.; but see keğrim, keδδöl-, keδδris-. Xak. xi ol ko:yuq keδδöl: calafal’-sät wa qaddadahā ‘he skinned the sheep and cut (the meat) into strips’ Kaş. II 76 (keδδer, keδδemek).

D keδδer (g-) Caus. f. of keδδ-; ‘to dress (someone Dat.) in (something Acc.)’. Survives in several NE languages, R II 1177, and Khak. as keδδ-; Tuv. keδδ-; in other languages, in which keδδ- has become key- or the like, the Caus. Suff. -d̪-, or the like, is normally used. Türkül viii ff. Man. [gap] sinindan amranmak bililig üntürüp tuntura [tepri] üze keδδur ‘from his... organ he produces the disposition to love, and the God of the Zephyr with it’ M III 16, 1–3 (i); o.o. do. 6–11 (i): Xak. xi ol maga: ton keδδurid: ‘he dressed me (albasani) in a garment’ (etc.) Kaş. II 76 (keδδur, keδδurmek): xiii(?) Tef. kęyur- ditto 179: Xwar. xiv keδδur-/keδδur-/keδδur-/keδδur-/ditto Qubb 93–6; kęyur- MN 48: Osm. xiv ff. qeyur-/qeyur-/ditto is normal the fact Caus. f. until XVI and is noted once in XVIII TTS I 313; II 430; III 300; IV 344.

D keδδer (g-) Caus. f. of kéδδ–; ‘to send away, take away, remove’, and the like; -er- is a very unusual Caus. Suff., and was perhaps due to a conscious effort to avoid confusion with kéter-, a Sec. f. of kektür-, which has exactly the opposite meaning, but this word seems to be a good deal older than that Sec. f. Survives in SE Türkic keter- Shaw 175 (only) NC Kir. ketir-: NW Kk., Nog. ketir-; Kaz. ket-er-: SW Osm. gider-; other languages use other Caus. f.s, e.g. ketkür-. In some languages there is a confusing convergence of meaning with kéter-. Uyg. viii ff. Bud. [Sanskrit lost] önli uğul (sic) kéterir ersei yem: ‘even if one has removed the child’ TT VII F.3.; Sanskrit apahara ‘take away’ önli kéter:gil do. G.17; (the Buddha) alku korkulaklar öterdeçel ‘who drives away all fears’ TT X 122; o.o. do. 182, 279; U III 48, 19; IV 39, 39 TT VII 40, 93; etc.: Civ. (wrap various ingredients in paper, heat them) kédesin kéterir ‘remove the paper and’ H I 152; a.o.o.: Xak. xi ol taṣṣuq yoldın (MS. yo:ldon) kéteri: ‘he removed (nahhā) the stone from the road’; also used when one removes (fi izāla) anything from its place Kaş. III 187 (ketirer, kettermek): bilgizlik ketet (sic) ‘drive (ada’a) ignorance out of your mind’ I 440, 20; a.o. III 164, 4 (nahhā): KB şarîʻat yüzdindin kêterdi esuk ‘he removed the veil from the face of the religious law’ 54; kêtérse tuman ‘he must disperse the fog’ 285; kêtürür tap’st it takes away the taste’ (of a meal) 4113; o.o. 285 (ajuynči), 384 (2 azuk), 6075 (osa:nuk): xiii(?) At. (God makes the night dark) künüp kéterir ‘taking away your day (or sun)’; tünüp kéterir ‘dispelling your night’ (he makes the dawn bright) 15–16; Tef. kéter- ‘to take away, remove’ 176: xiv Muh.? a:beta‘a to send away’ kéter- Rif. 102 (only); ba’ada ‘to drive away’ kéter- 105 (MS. kéter-); sara:fa wa azala ‘to dismiss, remove’ (esp. from an office) kéter- (unvocalized) 111: Çağ. xv ff. kéter- (şey) gider- Vel. 355.
keter- burdan ‘to carry off, remove’ San. 311 v. 15 (quotns.; there is much confusion in San. between keter- and kötür-, due perhaps to the fact that burdan also means ‘to carry’; San. adds here in ‘Riini göter-’): Xwar. xiv kêtir- ‘to remove’ Qutb 97; MN 150: Kom. xiv ‘to remove’ ketir- CCG; Gr. 142 (quotns.; perhaps to be assigned to kêtir-): Kip. xiii zähä ‘to remove’ ketir- (sic) Hou. 40, 14; nöhä maa izälatl-jay min mäkahäi ketir- (sic) do. 44, 4; xv kêtir- adhabâl-jay, muta’addi ‘to remove something’, Caus. Kat. 9, 18, 76, 4; Osm. xiv ff. gidär- ‘to remove, destroy, dismiss’; common TTS I 311; II 436; III 397; IV 341.

S kêtir- See kêtür-.

kötür- (kötür-; g-) ‘to lift up, raise’, with various extended meanings; prima facie a Caus. f., but no convincing etymology based on this hypothesis has yet been suggested. S.i.a.m.l.g., often in such forms as kötër-, which point to an original kötûr- (the form in NC Kir.); NW Kumyk göter-: SW Osm. götür-: Tkm. göter-. See kötër-. Türkü viii (Heaven) yügerü: kötürmiş eričin ‘must have raised up’ (my father and mother) I E 10; similar phr. do. 25, 21: viii ff. Man. basîn (sic) yokaru kötûrûp ‘raising his head’ M I 6, 2: Uyg. viii ff. Man.-A [gap] ëmëk kötûrmeñin ‘let me not (have) to bear the pain of (?)’ M II 6, 14 (ii): Man. arkuług šaqşı kötû̀rûp ‘raising the mountain surrounded by valleys’ TT IX 77: Chr. kötûrû unadlar ‘they could not lift’ (the stone) U I 8, 2: Bud. kötûrû apû ‘lifting and taking’ (the demon’s daughter to his bosom) U II 25, 17; U I 8: Bud. kötûrûn étip ‘lifting and carrying off’ TT V 10, 85; tamudaki ëmëk in tükel kötûrûp ‘he endures all the pains of hell’ TT VI 466; o.o. do. 451; VII 40, 141; X 125; Usp. 105b. 4 etc.: Xak. xi ilik kötûrûl: ‘the man carried the load’ (hâwt-l-him); also used of a woman when she is pregnant (hamilat) Kaş. II 75 (kötuʀûrû, kötuʀûmek; prov.): a.o.o.: KB (he subdued the enemy and kötûrûl özün ‘raised himself up’ 101; keep those who love him safe and) yâğısn kötûr ‘remove his enemies’ 117; körüşmez yağlar kötuʀûl çûn ‘enemies who do not see one another get rid of mutual malice’ 145; bu kûçü Kyâcli buðun kötûrûmez ‘the people cannot endure the violence of the violent man’, 2030; a.o.o. (common in all these shades of meaning): xiii (7) At. nîqâb kötûrû ajun ‘this world wears a veil’ (and from time to time uncovers its face) 221; kötûrû idî ‘God raises’ (the humble) 281; o.o. 242 (uzal-), 332, 447; Tef. kötërı; ‘to lift, to carry’ 187: xiv Muh. a.i景象al ‘to carry’ götûrûmek Mel. 13, 12 and 35, 14 v.l.): Rıf. 89; hamalal wa raʃa’a (to lift) götüరû-: 25, 11; 108; sâla ‘to lift’ ditto 27, 9, 110; al-raʃ götûrûmek 36, 5; 122; Çağ. xv ff. köter- (gûn, -di) götûrı- Vel. 363; köter- (spelt) bar dâstân ‘to raise, pick up, carry off’, etc. San. 302v. 27 (quotns.): Xwar. xiii köter- ‘to raise, remove, carry off’ Ali 5, 24;xiv köter- / kötûrûme: kötürû ‘to remove’ Qutb 104; Nahe. 106, 8 ff.: Kom. xiv ‘to raise; to take away; to be pregnant with’ köter- / kötûrû / kötûrı- CCI, CCG; Gr. 156 (quotns.): Kip. xiii raʃa’a kötûrı– Hou. 36, 7; şala kötûrı- do. 41, 6: xiv kötûrı- hamala Id. 78: xv kötûrı- hamala wa naʃa‘a (‘to absorb’); Kat. 9, 18; 74; 8; Tuh. 13b. 6; şala wa hamala kötûrı- do. 21b. 1: Osm. xiv ff. götûrı- ‘to move, remove, carry, lift’; c.i.a.p. TTS I 327; II 457; III 313; IV 358.

D köttiür- (g-) Hap. leg.; Caus. f. of ködd-; Xak., but in a meaning described by Kaş as Oğuz x1 oğar köy köttiürûd: ‘he made himself tend (a‘əhû) the sheep’ (etc.) Kaş. III 187 (köttiürû, köttiürmek).

D kekîrl- Hap. leg.; Pass. f. of kekîrl-; unvocalized throughout. Xak. x1 köy kekîrldı: qûddâl-fi ti mi:nd-l-qâdil ‘the sheep’s flesh’ was cut into strips’ Kaş. II 237 (kekîrlûr, kekîrlimek).

D kekîrûl- Hap. leg.; Pass. f. of kekîrûl-; Xak. x1 ton kekîrûldı: ‘the garment (etc.) was put on’ (lubisa) Kaş. II 237 (kekîrûlûr, kekîrûlme).

D kötrûl- (g-) Pass. f. of kötûrû-; s.i.a.m.l. but usually as a Tris.; SW Osm. götürül-; Tkm. götûrûl-Uyg. viii ff. Bud. [Sanskrit lost] att: (spelt a:di) kötûrûmiş ‘whose name is exalted’ (a common epithet of the Buddha) TT VIII A 22; X 107; Usp. 60 II a 10 etc.; Civ. ațiq kötûrlüge (MS. by inadvertence kötûrlge) ‘your name and fame will be exalted’ TT I 43: (Xak.) xiiii (3) At. këdîn künde xayrî sî me kötlûrlûgû (‘in the Last Day good deeds shall be exalted’) 390; Tef. kötûrlû ‘to be raised; to be removed’ (from somewhere Abl.) 187; Xvar. xiv kötûrlû ‘to be raised’ Qutb 104; Kom. xiv ‘suspected, hung up’ kötûrlûmiş CCI; Gr.: Osm. xiv xvi götûrlû / götûrlûl- ‘to be removed, put aside’; in several texts TTS II 457; III 312; IV 358.

D kekîrı ş- Hap. leg.; Co-op. f. of kekîrı-. fully vocalized. Xak. x1 ol maɾa: et kekîrı şîld: ‘he helped me to cut the skinned meat into strips’ (bi-taqa’dîl-‘maslıx) Kaş. II 222 (kekîrı şûr, kekîrı şmek).

D kekîrı şûl- (g-) Hap. leg.; Recip. f. of kekîrı ş- Xak. x1 olar iki: to kekîrı şûld: ‘they two dressed one another’ (albas... jatlıh) Kaş. II 222 (kekîrı şûr, kekîrı şmek).

D kötûrûs- (g-) Hap. leg.; Co-op. f. of kötûrû- Xak. x1 ol maɾa: yûk kötûrûşı ‘he helped me to lift (fi raʃa’a) the load’ (etc.) Kaş. II 222 (kötûrûşûr, kötûrûşmek).

Tris. GDR


D kötûrgûl- (g-) Hap. leg.; Conc. N. fr. kötûrûl- Xak. x1 kötûrgûl al-minga:la ‘a means of transport’ Kaş. I 490.
Tris. V. GDR-

D keðürse:- (g-) Hap. leg.; Desid. f. of keðür-. Xak. xi ol maqa: to:n keðürse:di; 'he wished to dress me' (yakhımı'l-tawb) Kaŋ. III 332 (keðürse:nc, keðürse:mek).

D kötürse:- (g-) Hap. leg.; Desid. f. of kötür-; quoted only as a grammatical example. Xak. xi er ylık kötürse:di; 'the man wished to carry the load' (yakhımıl-l-huml) Kaŋ. I 280, 19; n.m.e.

Dis. V. GDŞ-

D kētīf- (g-) Recip. f. of kēt-; s.i.s.m.l.; SW Osm., Tkm. gidis; - but this V. in Osm. in the sense of 'to itch' is a Sec. f. of the Co-op. f. of kūr-;

Uyğ. viii ff. Civ. (you should quickly become associated with the well-disposed and) terk öpeki kētīsgül 'and separate yourself from the quick tempered' TT VII 17, 23 (the grammar is very rugged; translated fr. Chinese): Xak. xi olar bīr ekindi:di:ln keti:sd: 'they parted (taforraqa) from one another' Kaŋ. II 89 (keti:ür, keti:şmek; so vocalized).

D kūdūs- Hap. leg.;? Recip. f. of kūd-; Xak. xi olar bīr bīrīg kūdūşd: 'they waited (inta:za:ra) for one another' Kaŋ. II 94 (kūdūş:ür, kūdūşmek; MS. everywhere -d-).

Dis. GDZ-

kidız 'felt'. S.i.a.m.l.g. except SW (where the Oğuz word 1 keçe; q.v., is used) in a wide variety of forms ranging fr. NE Tuv. kidiz to NW Kk. kiz with klyiz as the commonest form. Türkü viii ff. IrkB 33 (ur-); Uyğ. viii ff. Civ. (in a contract; 'as I required') kidiz 'a felt' USp. 63, 2; a.o. do. 79, 11-12 (uyukluk): Xak. xi kidiz al-līb 'felt' Kaŋ. I 366; six o.o. KB 4442 (azar); xiv Muh. al-lubbād 'felt' γλυξ Mel. 67, 15; klyiz Rif. 168; Gag. xv ff. kiz (with k-') kec 'felt' Vel. 357 (quan.); kiz 'felt' (namad), in Ar. lībd Sur. 314. 7 (same quan.); Xwar. xiv klyiz 'felt' Qub 98; Nahc. 31. 7; Kom. xiv 'felt' klyiz CCI; Gr.: Kip. xii al-lūbbād klyiz (or kiz?) Hou. 17, 4; xiv (under kāf zāl) kiz ditto Id. 82; a.o. do. 79 (1 keçe); xv ditto kiz Tuh. 31b. 10.

Dis. V. GDZ-

S kıkız- 'to watch over' and the like; n.o.a.b. Unquestionably a metathesis of kıkız-; q.v.; the semantic similarity with kıkūd- is purely coincidental, since morphologically the two words could not be connected. Xak. xi ol maqa: kıkızdil: 'he looked after (the thing) for my sake' (hafasa'l-pay' li-æli); and one says ol meni: kıkızdil: intazarası 'he waited for me' (or 'looked for me'); this V. is constructed from (tubnā 'an) both (concepts) al-ihis and al-intısrā; its origin is kıkūd atti: 'he cast his eyes' on something to look after it; this is also in the V. közzet: Kaŋ. II 86 (kıkızdīr (sr.), közzemek); teprīl: meni: kıkızdil: hafasa'ıli:lah II 162, 6; yavla:k kıkız tınlı:n:

‘keep a firm guard (ihfaż . . . hifż ıdad) on your tongue’ III 43, 20; arslan karr:sa: sighan ınìn kıkızdūr: 'when a lion grows old it watches (yartaq) the mouse’s hole' III 263, 5; KB kıkız- is fairly common in two senses; (1) 'to watch over, protect', e.g. lāhī kıkızgil meni:n kıklimlī 'O God, protect my mind' 47; o.o. 384, 1271; (2) 'to keep under control' 167 (I 115), 660 (2 yaz-), 957, 2346; xii(7) At. til kıkızmek 130, 157; kıkız ayā dāst ulla:lar ḥaqqu'n 'my friend, respect the rights of mighty ones' 345.

Tris. GDZ-

D kıkızːek Hap. leg.; Den. N./A. fr. kıkıl, 'felt-like; of the consistency of felt'. Xak. xi kıkızːek ka:qun: 'a melon that has lost its freshness (tarādah) and become just like felt' (ka'l-ılib maṭal:ān) Kaŋ. II 290.

D kıkızːil̄ Hap. leg.;? P.N./A. fr. kıkıl. Xak. xi (after kıkızːilik) and with -g (i.e. kıkızːilg) 'one who owns (felt)' Kaŋ. I 507.


D kıkızːilg Hap. leg.; abbreviated N./A. fr. kıkızːil-, such N./A.Ss fr. Tris. V. s are very rare, and the precise form of this one was prob. devised to suit the metre. Xak. xi keb sev:ikr:ek atin er kis:nːilg tutar kerekilg atin kör kıkızːilg tutar 'a man keeps his favourite horse hobble, but his ordinary working horse he (merely) keeps under observation' 315.

Tris. V. GDZ-

D kıkızːil- Pass. f. of kıkızːe-; n.o.a.b.; cf. kıkızːilg. Xak. xi KB (keep your tongue under control and) kıkızːilዲ̈ baş 'your head is protected' is 176; a.o. 1271; xii(?) At. kıkızːilse:se: bu til kıkızːilir ıdiz 'if your tongue is kept under control, you yourself are protected' 158.

Mon. GG-

kek practically syn. w. ı ıç and in the early period generally used in Hend. w. it; originally prob. 'malice, spite, secret hatred'; thence 'a desire for revenge', and finally 'revenge' and other extended meanings. Survives as kek in NC Kir., Kxz.: SC Uzb. and several NW languages. Uyğ. viii ff. Man. TT II 17, 84-5 (1 6f̄): Bud. Ü II 23, 13-14 (1 8f); Xak. xi kek al-hiqlg 'malice'; hence one says ıčilg kekilg kek:li: ; šahıbul'l-ıhqat ta:la:ta: 'a malicious, revengeful man' Kaŋ. II 283 (the following word vocalized w. a fatha in Hap.); I 43 and 230, 4 (1 6f); KB 2313 (1 6f); Kom. xiv 'hatred' kek CCG; Gr.

PU kek: Hap. leg.; an Exclamation. At the end of a sentence containing this and similar sections of Mon. S. Kaŋ. says that they are pronounced .... keh ... in rapid speech, but not in writing and that the -h is (silent) like the ńu'l-istirāha
kläk, etc. Preliminary note. There is great difficulty in determining how many early Turkish words of this general form there were and what were the qualities of their vowels and final consonants. Naciṣi had the same difficulty, see the qutun. fr. the Mühikâmâtul-luğatayn in Vel., p. 370 (top) where five alternative meanings are given—sky, melody, seam, castration (see 4 kök) and vegetation. After the correction mentioned under kök has been made Kaq. lists three words with a short vowel and ten (some alternative meanings of the same word) with a long one. The first three mean 'pain, suffering' (kük or kığ); 'root' (kökk) and 'thong (kök) respectively. There is also another apparently early word meaning 'seam' or the like (kök). If this really is the word in Uyig. it can hardly be a 1.-u. fr. Pe. kök 'basting', and in that event the Pe. word may be a Turkish 1.-u., but the status of the word is a little uncertain. Of the second ten the first (and so presumably the next six) are described as ending in -g, and the eighth (and so presumably the other two) as ending in -k. The first two 'metre' and 'melody' are alternative translations of the same word kīy and the third 'a popular joke' is probably an extended meaning of it. The fourth and fifth relating to animals were also certainly kīy. The sixth and seventh, 'rust' and 'freckles' must be alternative translations of the same word which does not seem to be traceable elsewhere, but was perhaps kīy. The eighth and ninth 'sky' and 'sky coloured' are alternative translations of kök: the last entry is a phr. meaning 'a village headman' otherwise traced only in KB; it is possible that the first element is the same word as the preceding.

1 kök 'root, origin', lit. and metaphor; described by Kaq. as Oğuz/Kip. but occurs in KB; survives in NE Tuv.: SW Az., Osrn., Tkm. Cf. tübb, töz, ylttrz. Türkü viii E 3, II 2 (7. oksiz); Xak. xi KB bular erdi dìn ham şari'at kökki 'these were the root of the faith and religious law' 59; iki neq turur aşlı yıldız kökki 'two things are its origin and root (Hend.) 2132; yplı kökki 'this food was the roots of plants' 6155; o.o. 318 (kaz), 821, 2015, 2183, 5907; xIII(7) At. kök körkülqgg erriq xubn körückőlg ol 'a man of fine family has a fine disposition' 317; Tef. kök 'lineage, origin, root' 182: XUnl. (under 'terms of relationship') aşlıl-nasab 'lineage' gök (sic, in error?) Mel. 49, 2; Kök Rif. 143: Çag. xv ff. kök laga-i draxt 'the root of a tree' 3an. 307v. 18: Kip./Oğuz xi Kök al-əq; hence one says kökük kim minman aşlık tea ila man tanyak miniš-qabûyl 'who is your ancestor, and to what tribe do you trace your origin?' Kaq. II 248: Kom. xiv 'origin, lineage' kök

CCI; Gr. 150 (quotn.): Kip. xII ('sky') kök; it is also 'family, origin, human semen' (al-cins væl-ə̂ş væl-ñuşa) Kom. 5, 7: xIV kök al-cins; one says kökük neq dûr 'what is your family?' Id. 83; al-cins kök (htarh) Bul. 5, 6: xV ('sky') kök also al-cins in the sense of the races of mankind like Türk, Rûm, and Habasa Kav. 58, 2; xins kök Tuh. 11b. 12.

2 kök 'thong' and the like. Survives in NE Kir.; NW Kk. kök 'a leather thong used to hold together the framework of a yurt; a narrow thong used by cobblers'. Xak. xI kök rabûl-sarq 'the thong fastening a saddle'; prov. er sǒzůl bir eder kökki: üç 'it is a sign of manliness to have one word and not to go back on it, just as there are three thongs on a saddle-bow (raht haṃer-sarq); if there were one more the saddle-bow (al-qarðus) would break because of the excessive number of holes in it, and if there were less, the two thongs would not take the weight of a man Kaq. II 283.

3 kök 'seam' or the like. Survives in NE Alt., Tel. kök 'seam' R II 1221; (Tuv.) kökrie 'to sew (together), to file (papers) and the like': SC Uzb. kök 'basting, oversewing'. Uyig. viii ff. Civ. (if a mouse) yöũranqanq öök kökün isursar 'bites a blanket or its own (seams) TT VII 36, 10-11; (in a document about the issue of cloth) Semîşke tonka kökũse (to read) bir bóz hértim 'I gave Semîş one (roll of) cloth for a garment and its seams (?) USp. 38, 8-9: Çağ. xv ff. kök (1) bixha-i buzurg ki bar câma va amtılı-i dîn zadand 'large seams which they make in a garment and the like' San. 307v. 14 (bix normally means 'root', but must here mean 'seam' or perhaps 'basting'); yana kök tikerde köklemek dûr 'again there is the verb 'to make seams' (or 'to baste') for sewing seams' Vel. 370, 4-5 (quotn. fr. Nacul).'

4 kök (g-) basically 'the sky'; hence 'sky-coloured, blue, blue-grey', etc.; for a similar range of colours cf. yaşıl. S.i.a.m.1.g. in both meanings except NE, where it has only the second (various Sec. s of tepr: reborrowed fr. Mong. being used in the first); in SW Osrn. gök (before vowels gög ...); Tkm. gök (gög ...); these forms and Az. köy suggest that, in spite of Kaq.'s categorial statement that the final was -k, the original form may have been gög. See Doerfer III 1677. Türkü viii üze kök tepr: asra: yaşız yer kulintuka: 'when the blue sky above and the brown earth below were created' I E 1, II E 2; kök teylîn 'their grey squirrel skins' II N 12, S 12; kök (VU) 69 name of a river T 15; (I E 3, II E 4, see oksiz): viii ff. kök yurûn taš 'a blue white stone' Toy. 5 (ETY II 57); o.o. do. 21; Irk B 64 (buymul): Man. üze on kat kök asra seqiz (sic) kat yeř 'the ten-fold skies above and the eight-fold earth below' Chunas. 42-4; Uyig. vii ff. Man. köğ (sic) kalîq (sic) yüntte 'on the surface of the sky' TT/III 129; (the demons who fell) köklerden ... yérgérû 'from the heavens to earth' M II 7,
17: Chr. II 48, 13 (tegî): Bud. (my younger brother) koêk tekêre yoklaรง 'will (metaphorically) rise as high as heaven' PP 57, 2; a.o. do. 61, 4; üstûn koêdek 'situated above in the sky' TT VII 40, 11-12; o.o. U II 37, 53-4 etc. (kalik)—koêk linxwa 'a blue lotus' PP 38, 1–2; Swv. 347, 8; (he drew mortals) sansâriç koêk titigîn 'out of the grey mud of the cycle of rebirths' (Sanskrit samsâra) TT V 26, 85–8; a.o.o. mainly for the sky and the like: Civ. TT I 23 (uç–): xiv Chiû.–Uûg. Dict. R II 240 (kalik): O. Kir. ix ff. (I have parted from) koêk teêrê: kûne 'the sun and moon in the blue sky' Mal. 10, 3; 45, 5; Xak. xi koêk ('with k–') al-samâ 'the sky' (prov.); koêk ton 'a dark grey (ahhâb) garment'; also any colour (lavan) like the colour of the sky; and one says kend koêk: 'the suburbs (sawâdî) of a town, referring to the greyness (rudra) of the trees Kâô. 113).

111 tlûk Köêk for qâbarîl- -myhâwîl-lâmân 'dark dust-coloured', and the Oûg say koêk tûmân: koêk is al-kâhâb I 328, 19–20; koêk temûr 'blue (al-azraq) iron' I 361, 26; a.o. do. 132, 9; III 162 (gûvit); a.o.o. for 'sky': KB yuûl koêk 'the blue sky' 1, 1002—(the dry trees clothe themselves in the grey (yuûl), crimson, scarlet, yellow), koêk 'blue' (and red) 67; a.o.o. in both senses: xûî (2) Tef. koêk 'heaven' (and earth) 182: xiv Mûh. azraqqu-l-qamîs 'in a blue shirt' koêk tonîl: Mel. 11, 1; Rif. 33; al-azraq koêk; sadidul-zurqa göm gög (sic) 68, 4–8; 168 (kôm koêk); al-samâ gög (sic); al-macarrâ 'the Milky Way' gög yûlî: gars qûsad 'rainbow' gög yarî: 78, 16; 183; (Çag. see Osm.): Oûg koêk an Intensifying Particle (harf muhâlîga) for al-lawmîl-âqbar, one says koêm kôm 'dark dust-coloured' I 338; a.o. I 328 (Xak.): Xwv. xiv koêk 'green' Quût 100; 'heaven' MN 76, etc.; Kóm xiv koêk 'sky' Çûg; 'leaves' Çûg; 'Gr. 150 (quots.): Kûl xûî fårên al-samâ kôk wa huwcc-az-ul-aqbar Hû. 4, 1; al-azraq kôk do. 31, 3; tawûd wasfîl-az-ul-azraq kôz kôk (sic) do. 31, 7; xîv kôk al-azraq wa yûlûq 'al-l-samâ' Id. 83: kûm yûl u: al-macarrâ do. 83; kûm koêk al-sadidul-zurqa; its origin wa koêk kôk do. 84; al-samâ koêk Bul. 2, 11: xv they say koêm koêk fi ta ki'dîl -zurqa Kâô. 5, 7; al-samâ koêk ... wâl-azraq mina'l-âl-wân do. 58, 2; oz-raq koêk Tûh. 2a, 2; 83b. 6; sâmâ koêk do. 15b, 7; làûward 'laps lazuli' koêk berez do. 38b. 13: Osm. xiv ff. gög 'blue', etc.; c.i.a.p. TTS I 316; II 444; III 304; IV 348: xûî gög (so for 'intensely blue' gög gömek; (3) asmâm 'sky' (quots.); (4) metaph. as an expression for 'cautiousness' (sizânden dâg) for which they burn blue paper Son. 307v. 19 (the quots. are in Çag., 'the Rûmî' may refer to the spelling gög not to the word itself); göm gög (so spell) 'intensely blue', also called gög gömek 309v. 10 (not described as Rûmî, but the spelling suggests it).

Vu 5 koêk in the phr. koêk ayuük; pec. to Xak. Ayuük is otherwise unknown, and its meaning obscure; it is not therefore possible to say whether koêk in this phr. has one of its normal meanings. Xak. xi koêk ayuük (spelt as one word, but immediately follows 4 koêk) 'the title given to the headmen of villages and Turkmen (tribes) (akbârîbatul-rosâtîq wâl- -turkman) Kaô. III 133: KB (hear the words of) bilîr koêk ayûk 'the wise headman' 2644; (in a passage about the appointments open to persons at the royal court; some become ûge): kayu koêk ayułuk üze at alur 'some receive the title of 'headman' 4067 (some mañç ûge, çagt ûge, kûl erkin(?) or çavîl ûge).

VuF 1 koêg 'Song, melody', and the like: l.-w. fr. Chinese chü, Middle Chinese kîjok, 'song' (Giles 3,062). Survives in most NE languages; NC Kir., Kûz.; SC Uzb. as kû, kûg, kûy; l.-w. in Pe. as kûk in such phr. as kûk kârdan 'to tune (an instrument)'. Uûg. viii ff. Man. tûkedî Afîn Çor Têgîn kûlg 'here ends Afîn Çor Têgîn's hymn' M II 8, 19; a.o.o. (do.) 10, 1–2 (takçût): Xak. xi koêg ('with k–') 'aru'dül-‘î‘i ‘the metre of a poem'; one says bu: yîr ne: kûg üze: ol what is the metre of this poem?' (gazâlî): kûg the 'tune of a song' (al-lahn fi‘l-gînâ) hence one says er kûgîlgî: gânâl-‘raçîl bi-l-lahn lâhu the man sang a song in its (right) tune'; (in a verse, misplaced after 3 kûg) kûgîler kamûg tûzûldî: waqa‘ât-îl-muwâfaqayn ayn alâmî- -gînâ 'harmony has been established between the tunes of the songs' Kaô. III 131: Çag. xv ff. kûk (‘with k–k’) sâz çalmâk 'playing a musical instrument, or a tune' Vel. 369 (quots.); kûk (between 3 koêk and 1 koêk) (2) ûhang-i sâz 'the tuning of a musical instrument' Sam. 307v. 14 (quots.); the para. ends by saying that in Pe. the word means (1) 'lettre'; (2) 'cough'; (3) 'dome').

Vu 2 koêg immediately follows the two entries of 1 koêg, and probably merely an extended meaning of that word, since there is a similar combination of meanings in Khâk. Xak. xi kûg the word for any 'joke' (açûkha) which circulates among the people of any town during some year and is passed from mouth to mouth; hence one says bu: yûl kûg keldî 'this year's joke has arrived' Kaô. III 131.

?D 3 kûg no doubt Dev. N./A. fr. kûj–; survives only (?) in NC Kûz. kûj the 'tending of livestock'; this word also means 'the condition of livestock', which may belong here, or be an attenuated meaning of 4 kûg. Xak. xi kûg yilkîl: al-çabbâtul-‘masrûha acma 'cattle driven out to pasture in a herd' Kaô. III 131 (followed by a verse illustrating 1 kûg).

4 kûg survives in the NC Kir. phr. kûg kél- (of sheep and other female animals) 'to be on heat, ready to be mated'; Kûz. kûy (see 3 kûg) seems to have the same meaning, cf. kûyîl– (of cattle, sheep and dogs) 'to mate' R II 1420. Xak. xi kûg sîfâdül-kâh wâl- -tauwîch fi âvûnihî şatîya(n), 'the mating of
rams and wild animals in the mating season in winter'; hence one says koy küg: boldi: 'the mating season for sheep (etc.) has arrived' Kəs. III 132.

PU kük (or 6 kük?) 'suffering, distress'; prob. n.o.a.b.; R II 1417 notes a NC Kzx.(?) phr. ki: y kör- 'to suffer pain, or distress', but there is no other trace of it and they are in NC several words with a similar meaning which go back to kūn-. See kümkə. Uyg. VIII ff. Civ. kühz içinde kük yok köpülün içinde kağdu: yok 'there is no pain in your eyes or anxiety in your mind' TT I 144-5: Xak. xı kük (mispronounced kek) al-miñana 'distress, suffering'; hence one says kük (ditto) körü: er 'the man suffered pain' (intalahana) Kəs. II 283; kük (so vocalized) kör: kerekü: yü:tlü: 'he was so badly off (ra'all-umina) that he had to carry his tent framework on his own back' 1 448, 1 (cf. keten).

Mon. V. GG-

PU kikk- Hap. leg., but see kıkşur-; as this word appears among the Bilisit words the following is likely to be -k- although the Perf. Sufi. is given as -di:; syn. w. bile-, etc. Xak. xı (er) biçek kıkdi: 'the man sharpened (asanna) the knife and whetted (amarra) one (knife) against another' Kaş. II 293 (kike: kıkme:k).

Dis. GGE

VUS kükü: See kıkşü.

Dis. GGC

l) kıkşın Den. N./A. (indicating an attenuated colour) fr. 4 kık: 'bluish, greyish'. The alternative f. kıkşın is prob. Secondary. Survives only(? ) in NE Tel. kıkşın 'grey-beard' R II 1231. See Doerfer III 1679. Xak. xı kıkşın nıcp 'anything the colour of the sky' (ba-lawet-ll-samā) Kaş. I 417; 1 168, 12 (eğriş-): KB başında keçürmiş bu kıkşın sakal 'this experienced greybeard' 1798; a.o. 376 (odun-); (not to be confused with kūsın see kıkşın).

Dis. V. GGC-

S kıkşur- See kıkşur-.

Dis. GGD

F keğde (?kağda) 'paper'; l.w. fr. some Iranian language (?Sogdian) and cognate to Pe. kāgud:kāgi: 'paper'. Survives in NE Koib. keğde 'thick paper' R II 1065. Uyg. VIII ff. Bud. (write the dha:rami on birch bank, (palm leaves) keğde:de 'paper' (linen or a wooden tablet) U II 70, 4 (ii); o.o. TT VI 202; Swv. 6, 8-9 (2 *ko:Äi): Civ. II 150 (1 taş), 152; TT VII 25, 12 (keğede).

Dis. V. GGD-

S kıkded- See kıklet-.

D kekteş- Recip. f. of kekte- (which survives in NC Kır.), Den. V. fr. kek. Survives in NC Kzx. Xak. xı olar ikki: kektešdi; tahdgadā 'those two secretly hated one another' Kaş. II 222 (kektešür, kektešmek).

S kökteš- See I kökeš-.

Tris. V. GGD-

D kıkştdur- 'to exalt, praise to the skies'; Caus. f. *kıkşed- Intrans. Den. V. fr. 4 kık, which would presumably have meant 'to go up to the sky' or the like. N.o.a.b. Uyg. VIII ff. Bud. nom ermeziq nom ol tëp kıkştdurдум erser 'if I have praised false doctrine to the skies saying that it is the true doctrine' Swv. 137, 2-3; a.o. do. 135, 11 (kodıkartur-).

Dis. GGG

kükə some kind of bird of prey; the identity of the zummac is uncertain, Haras 'a reddish falcon'; Steingass 'a species of eagle'. N.o.a.b.TÜRKI VIII ff. IkbB 23 (bul-): Xak. xı kıkək al-zummac, a bird the bones of which are used in conjurations and sorcery (fīl-numinīyat war-l-umayt wa-nfayatuh, sit) Kaş. II 287.

Tris. GGG

D kıkıñe:ün 'horse-fly' and the like; presumably Dev. N. fr. *kıkıñe:, Den. V. fr. 4 kık, in the sense of 'something which is sky-coloured, blue'. S.i.s.m.l. in NE, NC, NW; usually as kıkıñe:kıkıñe: 'horse-fly, gad-fly'. Xak. xı kıkıñe:ün al-anṭara, wawza dubāb azraq 'a blue fly' Kaş. II 287 (prov.); a.o. I 188 (ortu; same prov.): Çag. xv ff. gögüyın (spelt) 'a large fly (magas) which draws blood when it bites cattle' Sana. 307v. 26; gögewęn (spelt) xar-magas 'gad-fly' Sana. 20; Kip. xiv kıkıñe:ūn 'a flying creature (tayy) like a large fly, which settles on horses, cattle, etc. and bites them'; when they feel it they run away from it Id. 83; al-zawbür 'hornet' kıkıne:un Bul. 11, 2.

Dis. GGL

D keke:lit P.N./A. fr. kek; 'spiteful, revengeful'; practically syn. w. əçilğ, and in the early period usually used in Hend. w. it. Survives only(? ) in NC Kır. kekülü; Kız. kekli. Uyg. VIII ff. Bud. TT VII N:3 (əçilg): Xak. xı Kaş. II 283 (keke:li).

(D) keke:li 'partridge'; prob. A.N. (Conc N.) fr. *kek as an onomatopoeic for the partridge's call. S.i.a.m.l. except NE. There is
another word for 'partridge' not noted before the medieval period, see çil. Acc. to Red. in Osm. keklik is 'partridge' in general and 'the red-legged partridge' in particular and çil is 'the common grey partridge' and 'the fran-
colin'. See Doerfer III 1639. Uyg. viii ff. Civ. keklik (sic) ötön 'the bile of a partridge' H I 50-2: Xak. xi keklik al-gibe 'partridge' Kaš. I 479 (misread as al-qah) in printed text): KB ünün ötti keklik 'the partridge sings his note' 76: Çağ. xv ff. keklik hâb 'partridge' San. 300v. 23 (and two pfr.): Kip. xiv keklik al-hacal 'partridge' Íd. 83; ditto (çil)/kek-
lik (misvocalized) Bul. 11, 12: xv ditto kek-
lik Tuh. 13a. 9; dacač 'fowl' (tawuk) keklik do. 15b. 4.

Dis. V. GGL-
D kökle-:, etc. Preliminary note. Kaš. lists Den. V.s fr. 3 kök and 1 and 3 küg and Refl. Den. V.s fr 1 kök and 5 küg: the basic form of the first survives in NE. There is in KB a Den. V. fr. 4 kök. There is in Uyg. viii ff. Man.-A M III 29, 10 (iii) a word kökleyür of which the meaning is entirely obscure. These seem to be the only early words of this form. San. 307r. 26 lists a Den. V. fr. 2 kök which s.i.s.m.l.

D 1 kökle:- Den. V. fr. 3 kök; 'to fasten with thongs'. Survives in NC Kir. kökто- and perhaps some other languages unless these are Den. V.s fr. 2 kök. Xak. xi ol eder kökledi: sâda rañta'-l-sarc 'he tightened the thong of the saddle' Kaš. III 300 (kölner, köklemek).

D 2 kökle:- (g-) Den. V. fr. 4 kök; 'to be blue, grey, green, etc.' Survives in NC Kir. kökò:- SC Uz. àkuh- and perhaps elsewhere, but köker-, q.v., is common in this sense: Xak. xI KB (hear the words of) karr köklemisi 'the old greyheaded man' 1492.

D 1 kiğle:- Den. V. fr. 1 kiğ; 'to sing' and the like. Survives in NC Kir. küłö:/küyöö- 'to tune' (a musical instrument): SW Osm. kökle- ditto (unless the latter is a Den. V. fr. Pe. kiğ). Xak. xi er kügledi: taqanma'l-
racul bi-iğniya va axara lahn fil-ğinâ 'the man sang a song and brought out the melody in singing it' Kaš. III 301 (kügler, küglemek):
Çag. xv ff. kiğle- ('with k-') sâz çal- 'to play (or tune?) a musical instrument' Vcl. 369 (quotns.): küğle- sâz-ra kâh hardel 'to tune a musical instrument' San. 307r. 26 (quotns.).

D 2 kiğle:- Den. V. fr. 3 küg; 'to graze'. As pasture is green there was an obvious temptation to regard this V. as identical with 2 kökle-; this seems to be at the back of the entry kökle- 'to graze, put cattle out to graze' in Van. 330, reproduced in R II 1227 as Çag., Bokhara'; but the Refl f. kiyulen- (of cattle) 'to be well-nourished' in NC Kzr. preserves the earlier form. Xak. xi yilku kügledi: ihtaqalati'l-dawább wa okalati'l-rabi 'the cattle grazed and eat the spring pasture' Kaš. III 300 (kügler, küglemek).

D kökle- Hop. leg.; Caus. f. of 1 kökle-; this V. is listed under the cross-heading -D- (for the third consonant) which suggests that the original entry had köklet-; the alternative form is morphologically inexplicable. The -d- suggests that the original form of 3 kök was kög but the modern NC forms do not support this. See siègtat-. Xak. xi ol eder yaliğin kökletli: 'he ordered that the straps of his saddle-bow should be tightened' (bi-sadd); kökdetti: (sic) alternative form (lyga) Kaš. II 327 (kökletür, köklemek).

D 1 köklen- Refl. Den. V. fr. 1 kök; survives in SW Osm. köklen- 'to take root, be firmly established'. The basic form survives in NE Alt., Tel. kökto- 'to be related to (someone)' R II 1228. Xak. xi er kökletdi: ta'afla'l-
racul 'the man was well rooted' (i.e. of good family); also used for 'to stay in one place' (ganyka) Kaš. II 253 (köklenir, köklemek).

D 2 köklen- Hop. leg.; Refl. f. of 1 kökle-. Xak. xi eder kökletli: 'the thongs of the saddle were tightened' (suddat) Kaš. II 253 (no Aor. or Infin.; followed by 1 köklen-).

D 1 küglen- (küglen-) Hop. leg.; Refl. f. of 1 kögle-. Xak. xi er kügledi: 'the man sang' (gümê); originally kügledi: Kaš. II 253 (küglenür, küglenmek); o.o. II 255, 9; III 131 (1 küğ).

VUD 2 küglen- (küglen-) Hop. leg.; Refl. Den. V. fr. 5 küg Xak. xi yüzi: anıq kügledi: 'freckles (al-kulfa) appeared on his face'; originally kügledi: Kaš. II 253 (no Aor. or Infin.; followed by 1 küglen-).

D 1 kökleş- Recip. Den. V. fr. 1 kök; cf. 1 kökle-. Survives in SW Osm., where it is syn. w. kökle-. Xak. xi ol anıq birle köklesdi: taşabbata bihi va taşababa 'he clung to him and wrapped himself round him'; there is a dialect form köklesai: (2 kökles-follows here): Bulgar xi ol anıq birle köklesai: ta'agqada ma'ahu 'aqda-l'-aşra 'he made a tribal union with him' Kaš. II 224 (köllesür, köksesmek; one of the four Bulgar words in Kaš.).

D 2 kökleş- Hop. leg.; Co-op. f. of 1 kökle-. Xak. xi ol anıq eder köklesdi: 'he helped him to tighten (fi șadd) the thongs of the saddle-bow' Kaš. II 224 (no Aor. or Infin.; see 1 kökleş-).

Dis. GGM
VÜ kökmeK quite clearly legible in the photograph; according to Mal. (note op. cit.) it sur-
vives in SE Sarığ Yuğur as keğmek; Keri kökmeK 'a kind of deer'; in Malov, Yazyk zheriyk uigurav, Altna Ata, 1957, p. 85 it appears as kegmeK 'A kind of stag (Chinese chi niên) the size of a female donkey'. O. Kir-
rx ff. (I killed seven wolves, but) barsiq kökmemig őlürmedim 'did not kill leopards or stags' Mal. 11, 10.
countries’ 31 (grammar chaotic); XII(?) KBPP 25 (üşk); Tef. kivur- 'to bring to (or into)' 177; XIV Rbb. uçmak içere kígürıp 'taking him to paradise'; a.o.o. R II 1341 (quotsn.): Çağ. xv ff. glivür- (spelt) daxil hordan 'to cause to enter' San. 316v. 23 (quotsn.): Xwar. xiv kevür- kígür-, kívür- 'to bring in' Qutb 95–9: kígür- Nahe 254, 13; 255, 3; 280, 11: Kom. xiv 'to bring into' kívür- CCG; Gr. 160 (quotsn.): Osm. xiv ff. glivür-, occasionally glıyür- 'to bring into, let in, admit' (esp. to paradise); common till xvi, occurs in xvii TTS I 313; II 439; III 299; IV 343.

D köker- (g- -g-) Intrans., Den. V. fr. 4 kök; 'to be, or become, sky-coloured, blue, grey', etc. S.i.a.m.l.g; in most languages the second consonant is -g- 11- v-/-y-; SW Az. köyer-; Ösm. goger-/göver-; Tkm. goger- (this last also means 'to take root', as a similar Den. V. fr. I kök). Xak. x1 kökerdi: ne:q 'the thing was dusty' (ağbara), that is was the colour of the sky Kağ. II 84 (körürür, kökermek): XIV Muh. (?) izraqua 'to be blue' (köyli- (?); in margin) köker- Rif. 103: Çağ. xiv ff. koger- ('gülçe', with k-g-?) goger- Vel. 370; goger- (sic?); (1) sabz şudan we ruyidan 'to become green'; and so 'sprout'; (2) habiib şudan 'to become blue' San. 307,5 (quotsn.): Kip. xv (among Den. V.s) and from kök, köker- Tuh. 83b. 6: Osm. xiv ff goger- 'to be blue, green', etc.; fairly common TTS I 346; II 443; IV 348.

PU kögür- n.o.a.b.; the Türkî text is not very clear, and the Uyg. ones open to some doubt; the meaning of kögür would suit all the passages; these may in fact be misreadings of word or in some cases mistranscriptions of kötür-. Türkî viii ff. yolta: at kögürmîş erke: I yarık yarlıı boltı: 'one breastplate was issued to the man who brought in (?) the horse from the road' Miran B r. 6 (ETY II 66): Uyg. viii ff. Bud. arvîscar õllîn ulûq tûrûq ağır ayaq üzé kögüürserler ('or körürserler') 'if they bring (or, reading kégürserler, 'publish'; or, reading kötûrserler, 'raise') the chief of the dhâranis with great respect' U II 73, 3–4 (iii): Civ. men borlukka özge kîzi kögürmezmen (queried) 'I will not admit (?) other people into the vineyard' USp. 32, 10; and in 115 in a list of penalties for challenging the validity of a contract, the heaviest penalties are to be 'presented' (ün- türûq, l. 18) to the central government and the tegîler, the next heaviest to be 'brought' (kögüürûp, l. 19) to the Iydk kut, and the lowest to be 'given' (bélîp, l. 20) to the treasurer of the town of Koco.

D kökre- (g-) Den. V. fr. 4 kök; etymologically the basic meaning must be 'to thunder'; also used for 'to make a loud noise', in various contexts. Survives for 'to thunder' in NE Alt. kükuro- R II 1424; NW Kar. T. kökre- do. 1224; Kaz. kükre- do. 1424; Kamyk köküre-. SW Osm. kükre- 'to foam at the mouth, be sexually excited' seems to be a different word. Uyg. viii ff. Bud. arslan xanı kökremîş teğ 'as if the king of the lions had roared' Swv. 646, 3: Xak. x1 arslan kükredi: 'the lion roared' (za'ara); and one says bügra köküredi: 'the camel stallion bellowed' (hadara); and one says bulî köküredi: 'the cloud thundered' (ra'ada); also used metaph. for the shouts of warriors on the battlefield Kağ. III 282 (kökkre, kökreme:k prov. see kork-); o.o. I 125, 13 etc. (arslanla-): I 354, 23: KB 86 (bullit): Çağ. xv ff. kökre-/kökres- 'to thunder, or roar', of thunder, lions, etc. San. 307r. 7 (quotsn.): Xwar. xiii ditto 'Ali 39: xiv ditto Qutb 101, MN 75: Kom. xiv ditto CCI; Gr.: Kip. xiii al-ra'd kökreme:k Id. 5, 10 (MS. dükremek); xiv ditto Bul. 3, 2; ditto and the V. fr. it is kökre- Id. 83: xiv ba'ba'a 'to bellow' (bozla-) kökre- Tuh. 8b. 7.

D kîgrüül- Hap. leg.; Pass. f. of kígür-. Xak. x1 tavâr evke: kígürüdî: 'the property was brought into (udxifa) the house' (etc.) Kağ. II 237 (kügrüül-: kügrümek).

D këkres- Hap. leg.; Recip. f. of kerek-: Den. V. fr. këk, which seems to be noted only in SW Osm. where it means 'to be, or become, sour or acid'. Cf. kerek. Uyg. viii ff. Man.- A (they quarrel with one another and exchange abuse) bu kargantukun alkantukun këkrestükun (VU) yonüstükün (sic, with -s- for -z-) 'because of this cursing and abuse, and because they hate and quarrel with one another' M I 9, 16–18.

D kökre- Co-op. f. of kökre-: n.o.a.b. Xak. x1 bulîticla kamûg kökresîlî: 'the clouds all thundered (ra'adat) together'; and one says bügrelâr kökresîlî: 'the camel stallions bellowed (tahaddarat) together', also used metaph. for the shouts of warriors on the field of battle, one says afplár kökresîlî: the warriors shouted (tahaddarat) together' Kağ. II 222 (kökreşür, kökreşmek; verse); a.o. III 147, 16 (same verse): Çağ. xv ff. San. 307r. 7 (kökre-:).

Tris. GGR

(D) kögürçü (? gô-) 'pigeon, dove'; morphologically obscure, but prob. connected with 4 kök in the sense of 'a grey bird'. S.i.s.m.l in NC, NW, SW with phonetic changes; SW Az. köyerçin; Ösm. güverçin; Tkm. gögerçin. NE languages use quite different words or phr. and SE, SC forms of Pe. kabîtar. Uyg. viii ff. Bud. kögürçen Swv. 209, 6 (anîtn): 620, 20; Civ. kögürçen H 410 (çokrhat): Xak. x1 kögürçü- al-hamâm 'pigeon, dove' Kağ. 3149: Çağ. xv ff. kögerçin kabîtar 'pigeon, dove' San. 308r. 1: Xwar. xiv ditto Qutb 101: Kom. xv 'dove' kögerçin CCG; Gr.: Kip. xii al-hamâm köwerçen Hou. 10, 6: xiv kögerçin ditto Id. 83; Bul. 12, 4: xiv ditto Kav. 39, 5; hamâm ögerçin (corrected below to kö- ?) Tuh. 13a. 10.
TRIS. V. GGR-

D kögürğünnes- Hap. leg. and prob. used only in the Ger. in -ü; Recip. Den. V. fr. kögürğün; mentioned only as a grammatical example. Xak. x̠ ol meniğ birle: oynadi: kögürğünnes: 'he gambled with me with a pigeon as the stake' Kağ. II 226, 13; n.m.e.

Dis. GGS

S kögüz See kögüz.

Dis. GGS

?F keküš. Hap. leg.; prob. a l.-w. Xak. x̠ keküš daža da bird's vahwa'l-kundus 'a medicinal plant applied to swellings; hell-bore' (Brockelmann, Sasanoria or Veratrumba album) Kağ. I 407.


S kököln See kököln.

Dis. V. GGS-

D kökşür- Caus. Refl. f. of klik-. n.o.a.b. Türkü viii I 6 (II 6) (1 eči): viii ff. Man. yeme sav ellitip sav kekürüp kılış klikšürü sözüzdiem erser 'if we have carried remarks to and fro and incited people to mutual enmity Chwas. 104-7; (Uyyg. viii ff. Bud. this word is perhaps the old reading in PP 18, 1 where Pelliot says the scribe first wrote ekkešür and then corrected it to ekkešür; (among the dangers of the sea) türtün ełulug teğźinc k[emi]je kikšürüvur suk klikšürüvur(?): sökusur 'fourth, the waters which bring great waves to the ship, quarrel(?) and strike one another': Xak. x̠ er biček klikšürüd: 'the man whetted (amarra) the knives one against the other'; and one says ol ikki: er klikšürüd: 'he incited (aqrâ) one of the two men against the other' Kağ. II 195 (kikšürüvur, klikšürme: k).

Dis. GGY

VU kikkuy Hap. leg.; 'maternal aunt' (mother's sister), the feminine counterpart of tağñay. The word was lost at an early date, and in the lists of terms of relationship is replaced in Muh. by 'mother's sister' and in the Kip. vocabularies by that or phr. incorporating tağñay, q.v. Xak. x̠ kikay: al-xalâ 'maternal aunt'; also, and more correctly (al-asahh), kükây; one says kikayum keld: 'my aunt has come' Kağ. III 232.

Dis. Ggz

kögüz (göğüz) 'chest, breast'; a neutral word used both for men and women. A very old word which survives in Çuv. as kâkâr, Ash. VII 107, and also in NE most languages kögüz R II 1233; Khak. kögüz: SE Türk kögüz: SW Az. köks; Osm. gögüz: Tkm. gövûs. Other languages mostly use töş or kökrek (q.v.). The word came to have also a metaph. meaning 'mind, or thought' fairly early. The final was certainly originally -z but forms with -ö occur fairly early. Uyyg. vii ff. Man. kögüz kara 'with black breasts' M II 8, 5 (i): Bud. usually in a physical sense, e.g. kên körte kögüz 'a broad, beautiful breast' TT X 444; o.o. U IV 30, 54 (emig); TT V 4, 7-11 (ellung)—sometimes represents Sanskrit mati 'mind' and the like Kvan. 69, 199 (and see kögüzülü); spel gögüz in Tibetan transcription (Studier, p. 99): Cio. bars künde kögûde bolur 'on the Leopard Day it gets in the chest' TT V 19, 4; (for a pain) læ kögüzke 'within the chest' H I 186—köpülün kögüzün ökünmekle ükiş 'there is abundant repentance in your mind and thoughts' TT I 81-2: Xak. x̠ kögüz al-sadr 'breast' Kağ. I 366; (fire blazes) kögöl ara: 'in their breasts' I 230, 6: KB (when a man finds himself in this fleeting world for a couple of days) nelük kerdi kögön kaya teg bolup 'why does he throw out his chest and behave like a rock?' 1535; o.o. of kögön (or kögüz) ker- 133 (mistranscribed), 5211, 5326; a.o. 4845; xiiii (at). kerip xalqka kögön 'if you throw out your chest at people' 278; Tef. (his mother's) kögüz 183: xiii Mu[h. (? al-sadr köküz Rif. 141 (only): Çağ. xx ff. kögük (so spelt, see San.) gögüz ... sîna 'breast' Vel. 368 (quotn.); kögüs sîna San. 308r. 2 (same quotn. but correcting Vel.'s word to kögüm 'my breast'); kögüs sîna 308r. 14 (quotn.): Xwar. xiiii (anosınıg kögüzünden (or 8-8?) 'from his mother's breast' Ogh. 8-9; a.o. 13-14; xiv kögüz 'breast' Quêt 100: Kom. xiv 'chest' (and 'woman') kögüs/kövüs/ köks- CCG; Gr. (CCI tös): Kip. xiiii (foster-brother) kögözde: Hov. 32, 7: xv al-sadr kögûs Kvan. 60, 18; sadrul-insân kögûs Tuh. 22a. 3: Osm. xiv to xv 'chest' kögüs (fr. xv gögüz), before vowels gögüs in several texts TTS I 316; II 444; III 304; IV 348; gögüs ger- in III and IV.

Tris. Ggz

1) kögüzlüğ (g.) N./A. fr. kögüz; survives in several NE languages as kögüzülü gögüstü: 'intelligent, understanding' R II 1234. Uyyg. vii ff. Man. (addressed to a deity) kögüzülüm bilgem 'my thoughtful and wise one' M II 8, 14-15; Bud. alakçızs kögüzülug Bodisatva translating Sanskrit Akṣayamati Bodhisattva 'the Bodhisatta with the inexhaustible mind' is common in Kuan; (if anyone is wicked and) kararîg bilgîsz kögüzülug 'has a dark andfignorant mind' do. 66; a.o. USp. 103f. 31: (xiv Chı.-Uyg. Dict. kögüzülük 'breastplate' Lëgit 174; R II 1234): Xak. x̠ KB neçe kür kögüzül kövener erlig 'how many bold, courageous, proud men' (has death destroyed) 4845.

Tris. Ggz

D köküzmek Hap. leg.; Den. N. fr. kögüz; no doubt 'breastplate'. Türkü vii Tay Ögeke: bir köküzmek yerii: (yarlıq) bolti: 'one piece of breast armour was issued to Tay Öge(?)' Miran C 6 (ETY 1168).
MON. V. GL.

köl (g-) any large body of water, natural or artificial, normally 'pool' or 'lake'. Except in Kaş, and there prob. only in onomat., never used for 'sea', or for 'river'. S.i.a.m.l.g.; SW Az. Küll; Osm. qol; Tkm. koll. See Doerfer III 1682-3. Türkü viii in geog. names, (VU) Türkî: Yarğun Küll I E 34; Kara: Küll I N 2: viii ff. IrkB 22 (içgin-): Uyg. viii in geog. names, (VU) Çiğil Tiil Küll Su. E 6; Kazlık Küll ('Goose lake') do. S 2; (PU) Taşyan Küll S 3; Yula: Küll S 6: viii ff. Bud. (you must imagine that) yürük Küll boltti 'it has become a white lake' TT V 6, 47; do. ad. 12, 126; bir ulug Küll 'a large lake' Süv. 600, 5: Civ. (the swan has flown away and) kölçe konmaz 'does not settle on its lake' TT I 215-216; ulug Küll üze 'on the big lake' USp. 55, 20; Xak. xi Küll al-haw û 'a pool'; Küll al-gâdir 'pond': a list of five 'lakes' (buharya) with their locations follows: Islg kül; (VU) Kürûn [köll]; Sîdq Küll; Yulduz Küll; A.Y. Küll; 'the place where lakes of these islands are thirty or forty farsangs; there are many such lakes in the country of the Turks, but I have mentioned only the larger ones in the Moslem country': Küll al-bahr nafsulû 'the actual sea'; hence 'sea foam' (sabaddul-bâhir) is called Küll köpükü and not tenley köpükü; Kaş. III 125; seven o.o. translated al-hawdd or al-gâdir-xin (?) At. wâfâ küll sügûlp 'the lake of good faith has sunk into the ground' XVII. Muh. al-hawdd gûl (sic) Mel. 77, 9; Rif. 181: Çâg. xv ff. Küll ('with û-') 'a place in which water collects' San. 308v, 19 (quotn.): Xwar. xin? (bir Küll arasindâ 'in the middle of a lake') Og. 71: xiv Küll 'lake' Qub 101: Kom. xiv ditto CCG; Gr.: Kip. xiii al-gâdir (bulak also called) Küll Hou. 6, 19: xiv birha 'pool' Küll Tuh. 7a. 13.

I küll 'ashes, cinders'; s.i.a.m.l.g. Uyg. viii ff. Civ. küll 'ashes', sometimes spelt kâilt occurs several times in I I and II and TT VII 26, 12: Xak. xi Küll al-râmâd 'ashes' Kaş. I 337 (prov., see I ûr-); o.o. I 129, 4 (Kay.; II 27, 6, 12; do. xi 129, 4 (Kay.; XvIII 129, 6): Küll al-râmâd gül Mel. 68, 16; Rif. 169 (güük): Çâg. xv ff. Küll ('with û-') xârbâstar 'ashes' San. 308v. 19: Xwar. xiv ditto Qub 106: Kip. xiii al-râmâd Küll Hou. 17, 15: xiv ditto Bul. 4, 11; ditto ('with K-') \Id. 83: xv ditto Tuh. 16b. 6.

Vu 2 küll either a P.N., or more probably a title, very common in the early period; the vowel is uncertain but as the Chinese character used to transcribe it was k'ue, Middle Chinese (Pulleyblank) k'üelit (Giles 3,252) -ü is perhaps likelier than -ö; Kaş.'etymology is obviously preposterous. The relationship between this word and Küll Çor, the name of the persons commemorated in ìx. is obscure; but the possibility that the word was originally küll, with short -i, cannot be excluded (see Studies, p. 88). Türkü viii the best known name is Küll Tegân commemorated in I: Küll Çor (perhaps identical with the Küll Çor of ìx.) II S 15; Küll Toğun ìx. A. (ETY II 121); (PU) Sevîg Küll İrkin II S 14; viii ff. Küll Çiğşi: Miran A 17 (ETY II 65): Uyg. viii Küll [Bilg[e] Su. N 5: viii ff. Bud. Küll Bilge Teğri Elîg Pňahl. 6, 3; O. Kir. ix ff. Küll Küll Totok Mal. 25, 2: Xak. xi Kaş. I 108 (1 irkin); I 428, 19 (bilge).

Mon. GL-

kel- (g-) 'to come', sometimes with the implication of 'to come back'. S.i.a.m.l.g.; SW Az. kel-; Osm., Tkm. gel-. Türkü viii kel- 'to come', very common in I, II, T, etc.: viii ff. ditto in IrkB: Man. [gap] tarxan kelîneçe 'until... Tarxan comes' TT II 6, 19; a.o.o.: Uyg. viii. kel- is common in Śu.: viii ff. Man.-A terkleyî keltîr 'came quickly' M I 13, 18; a.o. 15, 7: Man. [gap] kulî kelêîlîz 'you have come to make...' TT III 106; utru kelîler 'came to meet' IX 86; a.o.o.: Bud. kel- 'to come' is very common: Civ. ditto: Xak. xi er evke: keldî: 'the man came (atâ) to the house' (etc.) Kaş. I 25 (kelîr kelmek: prov.); very many o.o.; KB tapuqka kelip 'coming to take service' 100; Idî keldî söl ozî mâjalda keldî 'a very old saying comes in the proverb' 110; many o.o. 259, 273, etc.: xin? (?) At. kel- is common; Tef. ditto 170: xiv Muh. câ'a 'to come' Gel. 24, 15; Rif. 107; many o.o. more often spelt gel than kel-: Çâg. xxv ff. kel- ('gen., etc.) vel. 358-9; keldî âmadan 'to come' San. 315v, 8 (quotn.): Xwar. xin? kel- 'to come' Âli 25: xin? (ditto Og. 11, etc., usually spelt kel-; xiv kel- kel- Qub 93-6; kel- MEN 47, etc.; Nacû. 314, 15 etc. (common): Kom. xiv 'to come' kel- CCG, CCG; Gr. 136 (quotns.): Kip. xiii câ'a kel- Hou. 51, 11; a.o.o.: 'next' (year, month) kelçen do. 28, 8; 'next but one' (year, etc.) keldeçî: do. 28, 8; xiv kel- cê'a; keldeçî yîl 'the coming year' Id. 83; ditto gelen yîl Bul. 13, 12 (so spelt): xiv cê'a kel- Kuav. 9, 21 a.o.o.; Tuh. 12a. 4 a.o.o.

küll- (g-) 'to harness' (an animal to a plough, etc.) and the like. Survives only(? ) NE Korb., Sag. R II 1268; Khak. See költür, költük, kölün-. Türkü viii ff. IrkB 25 (bokurste): Kip. xiv költ- 'to laugh' and vâbaq qawâ'âmîl-fât lîl-dabî 'to fasten the legs of a sheep for slaughter' Id. 83.

cüll- (g-) properly 'to laugh; to laugh at (someone Dat.)', but in some contexts, esp. in KB, more like 'to smile' (properly külmüs-). S.i.a.m.l.g.; in SW Az. küll-. Osm., Tkm. gül-. Xak. xi er küldî: 'the man laughed' (dañika) Kaş. II 26 (küllér; külmek; verse küllê: translated 'if (a man) smiles at you' (yatabassesam lâk)); about a dozen o.o. (translated dañika): KB küle 'smiling' 70, 601, 657, 941, etc.; küller yûz 'a smiling face' 2072, 2479, etc.; saça külmüsînlî kedin kelgûcî 'so that those who come after may not laugh at you' 1227; o.o. 76 (kañgur), 797 (basîst): xin? (At. saça külmüsün;

tef. küll- 'to laugh at' at 188: xiv tabassama güł- Mel. 24, 3 (Rif. 105 bksar- Hap. leg.?);
mountain was covered with the plant called keleb' Kaş. II 269 (no Akör. or Infin.).

Dis. V. GLC-
D külcir- (g-) 'to smile': Inchoative f. of köll-, külsir-, q.v., is perhaps a mis-spelling of this word. N.o.s. Uyğ. vii ff. Bud. külcire yüzin 'with smiling face; smiling', qualifying the Subject of a sentence, is common U III 14, 12, 21, 9; 23, 12; 50, 9; TX X 322, 469; Xak. xi 'KB (his face turned red and then pale); yana külcirip sakindi 'then smiling he thought' 3845; a.o. 5680: xin (?) At. ajan külcirer báz aln kaş catar 'the world smiles and then wrinkles its brows (Hend.) again' 205: Xwar. xiv hamısa külciresin gül çirayın 'may your rosy (Pe. l.-w.) face (Mong.) always (Pe.) smile' Quth 107.

Tris. GLC
?f keleçiü: (g-) 'talk, conversation'; prob. one of the corrupt foreign words in Oğuz (see ören) but definitely not connected with Mong. kele- 'to speak', since -çü is neither a Turkish nor a Mong. Dev. Suffix. But after a vowel and the word antedates the first Oğuz contacts with Mongols. Not current in literary Osm. after xvii but survives in xx Anat. as geleći SDD 604; the -g- is further evidence against a Mong. origin. Oğuz xi keleçiü: al-hadî 'na's-kalâm 'talk, conversation' Kaş. I 445: xiii (?) Tef. keleçi ditto 170 (see other refecs.): Xwar. xiii keleçi 'report, information' Ali 53: xiv ditto Quth 94: Kip. xiii hadnatta 'to tell, relate' geleçi; eyt- Hou. 39, 16: Osm. xiv ff. keleçi, spelt geleçi in texts which distinguish k- and -g-, and söz geleçi 'talk, conversation': very common until xv, rare in xvi, once in xvi TX I 441-2; II 611; III 430; IV 491.

Dis. GLD-
D küllit (g-) Hap. leg.; Caus. Dev. N. fr. küll-. Xak. xi küllit al-dunya bayna'l-qawem 'a laughing-stock among the people' Kaş. I 357.

S kültgü: See kültü.

Dis. V. GLD-
D költ- (g-) Caus. f. of köll-; -serves in NE Bar., Kızıl költ- R II 1272; Khak. kölet- 'to shade (something), to cover (something with something)'. Uyğ. vii ff. Bud. köllitli turdi 'stood shading him' PP 65, 6 (inle-): Xak. xi ol diilgü: költilü: 'he had the corpse buried' (adfana) Kaş. II 311 (költüür, költmek).

D keltür- (g-) Caus. f. of kel-, replaced the earlier form keltür-, q.v., in about xi; normally 'to bring (something) rather than to make (someone) come'. The Sec. f. kettür-, and the like, appeared in the medieval period. S.i.a.m.lg.; normally keltür- but SW Az. kettü-; Osm. getür-; Tkm. ga:tür-. Xak. xi see Oğuz; eight occurrences of keltür-
translated atā 'to bring', ahdāra 'to summon, bring' and once (I 251, 9) wadalda 'to give birth to': KB (the king said) keldīr 'bring (him) here' 570; xiiii (At. (this is a wise and choice book) talalap keturdüm 'I have chosen and brought it' 478 (sic all N.S.No. texts, one which 126 keldīr; Tef. xiv keldīr/-ketīr- 'to offer, present (something, Acc., to someone)', Dat.) 171-6; xiv Muk. ahdāra getār- Mel. 13, 8; Rif. 88 (keltīr-); keldīr- 41, 4: keldīr- 130, 131: Çağ. xv ff. keldīr- (geli-) getīr- Vel. 359; kertīr- āwdwārd 'to bring' San. 315v. 29 (quotns.: Oğuz xi ol maşā: at keltīrđi: 'he brought (atā) me a horse'; this form with -t- is Oğuz; the Turks have -d-(other examples of alternation in both directions follow) Kaş. II 195 (keltīrür, keltürmek): Xwar. xiii keldīr/-ketīr-/- ditto 'Ali 7, 12; xiiii (?) keldīrgēl' 'summon' Oğ. 220 a.o.o.: xiv keldīr/-ketīr-/- 'to bring' Qutb 94-5; MN 21, etc.: Kom. xiv 'to bring' keldīr- CCI; keldīr- CCG; Gr.: Kip. xii cēba 'to bring' keldīr- Hou. 39, 10; atd ditto 44, 6: xiv keldīr- aca'a 'to order to come'. Id. 83: xv atd keldīr- Kan. 78, 13; cēba keldīr-/- ketīr- Tuh. 12a. 8; Osm. xiv to xvi getīr/- to bring; to insert (in a book); in a few texts TTS I 306; IV 337.

D keltīr- (g-) Caus. f. of kōl-; survives in NE khak. keldīr- 'to have (a horse, etc.) harnessed (to a cart, etc.)' (other examples of alternation in both directions follow) Kaş. II 195 (no Aor. or Infin.; follows kertīr-).

D kultīr- (g-) Caus. f. of kōl-; 'to make (someone) laugh'. S.i.m.m.l.; SW Osm., Tkm. guldīr- Xak. xi al et a dakākın kultīrdi: 'he ordered that the horse's legs should be fastened (bi-sadd) and that it should be thrown down' (bi-bathilhī) Kaş. II 195 (no Aor. or Infin.; follows keldīr-).

D kūlīr- (g-) Caus. f. of kūl-; 'to make (someone) laugh'. S.i.m.m.l.; SW Osm., Tkm. guldīr- Xak. xi al et a dakākın kultīrdi: 'he made me laugh' (ađakhani) Kaş. II 195 (kudīr pur, kültürmek): KB (my body causes me pain) ara keldūrār kōr ara yūflāturan sometimes it makes me laugh and sometimes cry' 3595, 4096; a.o. 5866: xiiii (?) Tef. keldūr- ditto 188: Xwar. xiii (ditto Oğ. 375: xiv ditto Qutb 107: Kip. xiv keldūr- aðhahārā. 83.

VU(D) kuldre:- Hap. leg.; vocalized kuldūr- but in a section for Dis. V.s; prob. a pure onomatopoeic; cf. küfī, kūlīre-. Xak. xi tāq kudūq īgre: kuldīrde: sawūmātāl-when fitl-ūr ra aχbara bi-hu’d gara'hā 'the stone made a noise in the well and indicated the distance to the bottom' Kaş. III 448 (kuldreer, kuldümek).

Dis. GLG

D kēlīg (g-) N.Ac. fr. kel-; n.o.a.b. Uyğ. viii ff. Bud. kēlīg, usually in the phr. kē lēgīz is used as a Buddhist technical term for 'coming' in the sense of 'rebirth'; tērpi tērpi tūr bixanān kē lēgīz edrēmīg kūlīz ēze 'by the meritorious power of the divine Buddha (to bring about) distinguished rebirths' Hīcen. 156 (and see note thereon); similar phr. Snu. 69, 14; 189, 1-2; 6gī 6gī adrūk kū lēgīz ēze 'by various (Hend.) distinguished rebirths' di. 64, 5; Ḩamzīn ēzenǐtiń ık būğīn kēlīgīn tuğmāk bolūr 'birth takes place from the very centre of the lotus by magic and rebirth' II 44, 32-3: Xak. xi taś lēgīz birčē:kuw 'a bald man's (first) visit (al-budūr) is to the hatter' I 26, 20; II 41, 15; 52, 18 (with al-macī, same meaning); kūz lēgīz: yazīn belgūrē: 'the approach (macī) of autumn becomes apparent in the summer' I 172, 4; o.o. I 26, 16 (okta-); II 58, 17, etc. n.m.e.

D kōlīğ (g-) Dev. N. fr. kōlī-; practically syn. w. kēlīgę: q.v., but much rarer; for survivals see that word. Cf. köğišt, şogay. Xak. xi kōlīğ (so spelt, under fā'il al-zill 'shade, shadow' Kaş. I 409: KB (by wise talk men have risen to be king, malīk) ükūs söz başığ yērde kōlīğ 'too much talk has made men's heads something buried in the ground' 173 (see Kaş.'s translation of kōlīğ-).

D kōllūk (gölük) Pass. Conc. N. fr. kōl-; lit. 'something harnessed', normally 'a baggage animal', more in the sense of one to which baggage is tied than one harnessed to a vehicle. Survives in NC Kır., Kξx. kōllūk; NW Kξ., Nog. kōllūk; SW Osm. gōllūk (common in this and extended meanings in xx Anat., SDD 657). Türkü viii T 15 (İngek): Uyğ. viii ff. (Man.-A (just as a wicked man's) bagī kōllūk bukağūsî 'bonds, fastenings, and fetters' (are either heavy or light) M III. 12, 18 (i); apparently the same word, but might be the Dev. N. in -g kōllūg which would fit the sense better): Bud. SANSKIRT idy gān hāvēnt satya 'if anyone has a vehicle like this' mōndā g oṣōlog kōllūk bolsār kirmnin TT VIII. A. 37 (here 'a harnessed vehicle' not animal); (he prepared everything that the prince and his companions needed) aşı suvi kōllūk 'their food, water and baggage animals' PP 28, 3: Xak. xi kōllūk nēq al-jayu'l- musta'ār 'something borrowed (or hired?)'; (there is no other trace of this meaning, but it might have come from (hired) 'transport animals': kōllūk al-zahr, that is 'any animal (dābbā) fit to be loaded with baggage' (yuḥmal alayhā) Kaş. I 302: KB (such a man does good to all people and) yana minnat urmaz kīṣikē kōllūk 'does not make his favour a restriction(?) on other people' 857; (the products of the cattle breeder include . . .) yūdūgūli kōllūk 'animals which can be loaded' 4441: Çağ. xiv ff. kōllūk 'baggage (tay-kaq) camels, horses, and oxen' San. 309r. 3: Xwar. xiv kōllūk 'baggage animal' Qutb 107 (kūlīğ); Nāhe. 240, 17: 273, 15; 495, 4: Tkm. xiii cam'u'll-hamīr 'a collective term for donkeys' kōllūk Hou. 12, 16: (xiv (between 'dog' and 'bitch') al-caw 'puppy' kōllūk (te, no doubt an error for kücūk, see kīqg) Bul. 10, 12): Osm. xiv ff. gōllūk 'riding, or baggage, animal; common till xvi TTS I 318; II 446; III 306.

D kēlīğ P.N./A. fr. kē: 'famous'. N.o.a.b., but see DOERFER III 1866. Türkü viii antağ kēlīğ xāqan ērnīś 'he was such a famous
D külgü: (g-.) N.Ac. fr. kul-; 'laughter', with some extended meanings. S.i.a.m.lg. with minor phonetic changes; SW 'tkm. gülk/ gülü, not used in Az., Osm. There is no other trace of Kaj.'s second meaning. Xak., xi külgü: al-dahika 'laughter'; and 'apoplexy' (al-sakta) is called külgü, one says er külgü: (V1) bërd: (unvocalized) 'the man had an apoplectic stroke'; also called kültüg: Kaj. I 430; (xiiith?) Tef. kültügü 'amusing, futile'; perhaps Kaj.'s Sec. f. mis-spelt 188); xiv Muh. al-dahika gülü: (sic) Mel. 85, 3; Rif. 191: Çaq. xv ff. külgü (spelt) günleq Vel. 372; günü (spelt) (x) xanda 'a laugh' (quotn.); (x) xanda 'laughing' (quotn.) San. 399r. 1.

D kelgin Dev. N./A. fr. kel-; apparently 'the incoming (i.e. rising) tide'. Survives in SE Türkî kelkîn farrîng 170. Uyğ. viith ff. Bud. Sanskrit udakavãhãm 'a flood of water' svu:lvãg kelkinîg (sic; ?-g- intended) TT IV 3, 32: Xak. xi kelgin al-madd wahva bi-manzinlat-1-sayl 'a flood' (the second word has this meaning and the first is described as being used instead of it) Kaj. I 443.

Dis. V. GLG-
D kelgîr- Hag. leg.; Inchoative f. of kel-: Xak. xi ol mapa: kelgîrî: rmannâ teo kölda an ya'iti ûlayya 'he wished (to come) and was on the point of coming to me' Kaj. II 196 (kelgîrî: r, kelgîrîmek).

Tris. GLG
keleqü: (g-) an old animal name ending in -gü; Survives only(?) in SW xx Anat. gelengî / gelengü / gelenki / geleni 'field mouse, Micromys minutus' SDD 605, which, rather than 'gerboa' is prob. the meaning of al-yarðu' here. Xak. xi keleqü: al-yarbd' Kaj. I 448: xiv Muh.(?) al-yarbd' keleqü: (unvocalized) Rif. 177 (only).

D kölige: (g-) Dev. N. fr. kolî.: 'shadow, shade'; cf. kölik, q.v. S.i.a.m.lg. in a wide range of forms which one or two may represent kölik; the modern words include NE Kılôb., Sak., Şor köletkî R II 1270; Khak. kölek; Tuv. xölge; SE Türkî kölegê: NC Kr. kölekö/kölkö; Kex. kölökö: SC Uzb. kulunka: NW Kk. kölegen; Kumyk gölentki; Nog. köletkî: SW Az. kölek; Osm. gölige; Tkm. köleine. Cf. kölige: Uyğ. viith ff. Bud. kölige belgréer 'a shadow appears' Suv. 52, 20; a.o. U II 39, 87-90 (numm.): Cív. kölegêde kurttip 'drying it in the shade' I 76; Xak. xi kölige: al-zillîl-salîl 'deep shade' Kaj. I 448; III 174 (both main entries): KB (if you see this world) kölige sanî 'it is like a shadow' 3516; (this world) kölige turur 4728: xiiith?) Tef. kölege: kölige: 'shadow' I 173; (spelt) 'shadow' 1797; a.o. 4525 (çavtlî); but more often used as a convenient rhyme without serious emphasis on its meaning, e.g. (listen) ay bilge külug 1457; ay külug 5283.

D kölükîlîg (g-) Hag. leg.; P.N./A. fr. kölik. Xak. xi ff. kölükîlîg yer: 'a shady (muzallal) place' Kaj. I 510.

D kölükîlîg (g-) Hag. leg.; P.N./A. fr. kölük. Xak. xi kölükîlîg er: 'a man who owns baggage animals' (hamâla wa zahr) Kaj. I 510.

D külgüsüz (g-) Hag. leg.; Priv. N./A. fr. külgü: 'without laughing, in all seriousness' Xak. xi tufir: sô:zûm külgüsüz 'listen to my words without laughing' (min gây våltâka) Kaj. I 96, 11; n.m.e.


Tris. V. GLG-
D kelginle- Hag. leg.; prob. used only in the Ger. in -e: Xak. xii kelginleyti: (MS. kehgelzeldi, no doubt in error) akıtmuz 'we rushed on them like a flood' Kaj. I 343, 24; n.m.e.

D kelğîse- Desid. Den. V. fr. kelîg; n.o.a.b. Xak. xi ol mapa: kelıgsedî: 'he wished to come to me' (ya'tiyani) Kaj. III 335 (kelıgsedî, kelıgsedîmek); a.o. III 285 (kelse-): xiv Muh.(?) (in a note on the Desid. f.) arâda'l-maci 'he wished to come' kelıgsedî: Rif. 134 (only).

Dis. GLM
külmiz 'the female of the roe-deer', the counterpart of the male, 1 elk. Survives only(?) in NE Alt. külmüs; Khak. külbüs; Tuv. xıl büüs; see Schcherbak, p. 121. Xak. xi KB 79 (1 elk).
D kölünç- (g-) Den. N. (perhaps Dim. f.?) fr. köl; n.o.a.b. (Uyğ. viii ff. Man.) A kölün in M 10, 8 is prob. an error for kölünç 'smiling' (see Ėlin): Xak. xi kölünç al-ciyya, that is 'a pool of stagnant water (mustaqma' al-lam) on which birds settle' Kas. III 372; kölünç (sic) al-ğadir 'a pond' I 73 15.

D kölünç (g-) Dev. N./A. fr. *kölün-. Refl. f. of köl-; survives in SW Az. kölünç; Osm. güllünç 'amusing, ridiculous; laughing-stock; mockery'. (Uyğ. viii ff. Man.-A. see kölün): Xak. xi kölünç al-dhhik 'laughter', etc. Kas. III 374; KB kölünç 'laughing stock' 2442 (urunc): Osm. xv kölünç 'a laughing stock'; in one text TTS III 324; güllünç 'smiling' in I 336 is prob. an error for gül, not an old word).

D kölün- (g-) Refl. f. of köl-; n.o.a.b.; apparently used only metaphor. for 'to be weary, as if overloaded'. Uyğ. viii ff. Civ. (in a series of disagreeable happenings) kün tepré kölündi çerçevi üze ny tepré bätti kütün üze 'the sun has come to a standstill (and is pouring its heat) over your army; the moon has set on your favour from heaven' TT I 39-40; Xak. xi er elğl-: adakî: kölündi: 'the man's arms and legs became limp (jatarat) from overwork or from continuous travelling or walking as if he was tired to a weight' (muqayyad mina't-tikh) Kas. II 158 (kölünür, kölünmek): KB (I have become a prisoner of the years and months) kişensiz kölündi mağmaz aðak 'my legs are disabled, even though not hobbled, and cannot walk' 374.

D kölün- (g-) Refl. Simulative Den. V. fr. *kellum, N.S.A. fr. kell-. Xak. xi ol berü: kölünmsindî: 'he pretended to come in our direction' (yu'âî nahtanâd) Kas. II 259 (kellünmsîr, MS. kölünmsiû): kelünmsmek)

D köllmsin- (g-) Refl. Simulative Den. V. fr. *kellum, N.S.A. fr. kül-; 'to smile'. S.i.m.l., with some phonetic changes, e.g. SE Türkü kölümseri-: NC Kir. kölüm- sür-: NW Kk. kölümseri-; Kumyk, Nog. kölümseri-: SW Az. kölümse-/külümöń-; Osm. güllümse- Tkm. güllümçire-/gülüm- sîr-. Xak. xi er kölümmsindî: 'the man (etc.) smiled' (dâhaha) Kas. II 259 (kellünmsîr, köllümmsmek): Osm. xiv to xvi güllüm- sîn- 'to smile'; in several texts TTS II 474; III 324.

D kölin- (g-) etymologically Dev. N. fr. kel-, in the sense of 'one who comes in (to the family)'; properly a term of relationship meaning 'the wife of one's younger brother or son' used only by the father or elder brother of the husband, but more usually rather generally for 'bride'; indeed it seems to be the only native Turkish word with that meaning. S.i.a.m.l.g., normally as kölin, but NW Kumyks, SW Osm., Tkm. géliin. See Doerfer III 1700. (Türkü III see kölinän): Uyğ. viii ff. Bud. TT VI 31 1 (iczger-): Civ. TT VII 28, 51 (tapindur-): O. Kir. ix ff. Mal. 3, 6 (1 kuz): Xak. xi kölin al-arîz: 'a bride' Kas. I 404; o.o. III 12 (yövüslüş); 242 (kızlencü): KB 494 (ağınum), 2380 (külendem), 3597 (bezen-): xiv Mun. al-arîz géliin Mel. 49, 10; Rif. 144 (adding wa1-hanna also 'daughter-in-law'): Çağ. xv ff. kölin 'arîs Sam. 316r, 19 (quotn.): Xwar. xiv kölin 'bride' Qurb 94: Kom. xiv ditto CCG: Gr. Kip. xix al-arîs kölin Hou. 32, 3: xiv kölin al-hanna wa1-arîs Id. 84: x'arîs kölin Tuh. 249, 10.

D köllâp (g-) Den. N. (perhaps Dim. f.) fr. köl; n.o.a.b. (Uyğ. viii ff. Man.-A. köllâp in M 10, 8 is prob. an error for köllünç 'smiling'; see Ėlin): Xak. xi köllâp al-ciyya, that is 'a pool of stagnant water (mustaqma' al-lam) on which birds settle' Kas. III 372; kölünç (sic) al-ğadir 'a pond' I 73 15.

D köllü (g-) Dev. N./A. fr. *köllün-. Refl. f. of köl-; survives in SW Az. köllünç; Osm. güllünç 'amusing, ridiculous; laughing-stock; mockery'. (Uyğ. viii ff. Man.-A. see kölün): Xak. xi köllünç al-dhhik 'laughter', etc. Kas. III 374; KB köllünç 'laughing stock' 2442 (urunc): Osm. xv köllünç 'a laughing stock'; in one text TTS III 324; güllünç 'smiling' in I 336 is prob. an error for gül, not an old word).

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D kölün: (kölünü; g-) Conc. N. fr. kölün-; lit. 'sometime harnessed'; used in Bud. texts to translate yâna 'vehicle' in such words as Mahâyâna; n.o.a.b. Cf. kapî: Uyğ. viii ff. Bud. (you have explained) uluç kicîq kölünlerîq 'the Great and Small Vehicles' (Mahâyâna and Hinayâna) Httn-ts. 1772-3; üç kölünû 'the Three Vehicles' do. 1922; taysîn savsîn kölünûler 'the Tay- hsing (Mahâyâna) and Hsiao-hsing (Hinayâna) vehicles' Sivv. 276, 11-12.

D kölünün (g-) Refl. Collective f. of kölün. Türkü III (my mother the xatun, my step-mothers, my junior aunts/elder sisters) kölününîm 'my younger brothers/sons wives' (and my consorts) I N 9.

D kölîn- (g-) Refl. Leg. Collective f. of kölin. Türkü III (my mother the xatun, my step-mothers, my junior aunts/elder sisters) kölînîm 'my younger brothers/sons wives' (and my consorts) I N 9.

E kölîne: See kölîne:-

keler 'lizard'; survives as keler in SE Tar. II 1113; SW Osm. (which, with Az., also has kertenkeler, same meaning). There is no widely distributed word for 'lizard' in the modern languages, see köslîn. Xak. xii keler al-dabb 'lizard' Kas. I 364; Kip. xiv al-waran 'lizard' keler: Hou. 11, 19 (sic; altered by Hou. to tekez): xiv keler (PU :wan, Hap. leg./keler)/tekez Bul. 10, 12-13: Osm. xiv ff. keler 'lizard'; in several texts TTS I 443; II 611; III 431; IV 492; xviii keler, in Rumi, siümar 'lizard' Sam. 9002 28.

D kölür- (g-) the earliest Caus. f. of kel-; n.o.a.b.; later displaced by keltür-. q.v. Türkü III evîn bûkîn: kalasiz keltürti: 'they brought all their tents and movable possessions' I N 11; I S 11 (bedîzde): a.o.o.: viii ff. buzâ:ğu: keltürme: 'it gave birth to a calf' IrkB 41: Man. bêg tepré yarukin bizîperû keltürde erser 'when they had
brought us the light of the Five Gods' Chuaus. 226-7; o.o. do. 104-7 (kiksür-); M III 22, 10-11 (ii): Uyg. viii fl. Chr. (the gifts) küm kelürmiş eftirtel 'which they had brought' U I 6, 13: Bud. terkin maşa kelürüler 'bring me quickly' U III 12, 14; tégärn esen tükel kelürünler 'let them bring back the prince safe and sound' PP 22, 6-7; o.o. do. 28, 6; 29, 2-3; Khan. 76 ('to give birth to'); TT VII 62 (VIII O.6); X 366, etc.: Civ. kelürüm bürürmen 'I will bring and hand over' (certain goods) USp. 62, 9-11; a.o. ('to give birth to') TT VII 26, 18 (1 urti).

D 1 köler- (g-) Intrans. Den. V. fr. költ; n.o.a.b. Xak. xi kölerdr: suv 'the water became established and stagnated (istărda ... wa'tanqa'a) and formed a pond' (al-ğadır) Kaş. II 84 (kölerür, kölermek); kaklar: k简化 kölerd: 'the dry watercourses filled with water' I 179, 19; II 283, 2.

VUD 2 köler- n.o.a.b.; prob. merely a metaphor. usage of 1 köler-. Xak. xi at kölerd: 'the horse swelled (inbaţaha) owing to dilatation (intif'äx) of the stomach' and the like Kaş. II 84 (kölerür, kölermek; prov.); a.o. I 523, 1.

V(U)D köle:- Hap. leg.; syn. w. küldre-, q.v., and perhaps an abbreviation of it. Xak. xi taş kudugda: küldre: 'the stone made a noise of this sort (gawwata ... bi-hādhi'l-šifa) in the well' Kaş. III 282 (külfere, külremek).

D kelürt- (g-) Hap. leg.?; Caus. of kelür-. Uyg. viii fl. Bud. (the king ordered his ministers to bring goods to present as alms) dtrü kamaq buyrulukr ... buysiq ertınller kelürtilp 'then all the ministers had precious objects brought for (presentation as) alms' U III 12, 14-16.

Dis. V. GLŞ-

D kelse- (g-) Hap. leg.; Desid. f. of kel- and syn. w. kelse-; the entry is in a section for Dis. V.s but is a complete muddle. Xak. xi men san'a: kelsedim 'I wished to come to you' (atiyak); alternative form (luğa) kelsedim Kaş. III 285 (kelsemen, kelsemek; MS. kelise- everywhere).

D külser (g-) pec. to Kaş., and more or less syn. w. külser-, q.v., which is not mentioned by Kaş.; Simulative f. in -sır- (not noted elsewhere) of kül-; 'to smile'. Xak. xi er külserl: 'the man pretended to smile' (yatabassam) also used when he (actually) smiled (üdā tabassama) Kaş. II 196 (külserer, külsermek); (in a grammatical Section) külserigen er al-raçulül'-mibsām 'a man who (constantly) smiles' I 256, 17.

Dis. GLŞ-

D kēlis (g-) Dev. N. (with some element of reciprocity) fr. kel-. in the early period nearly always used in association w. bāris, q.v., for 'coming and going'. S.i.a.m.l.g. for 'coming, arrival'; SW Az. kēlűś; Osm. gelis. Uyg. viii fl. Bud. Hüen-ts. 293, 2a8y (barış): Xak. xi Kaş. I 370 (barış): KB 4421 (barış): Çağ. XV fl. kēlis āmadon 'coming' San. 316r. 18 (quotn.).

Dis. V. GLŞ-

D kēlis- (g-) Recip. f. of kēl-; properly 'to come together'. S.i.a.m.l.g. with a rather wide range of meanings of which the commonest is 'to come to an agreement'. Xak. xi ol maşa: kēlisdi: barışdi: 'he came to visit me (ixtalafa iľlaya) and I went to visit him' Kaş. II 110 (kēlisur, kēlismek): KB (if I associate with other people) barışgū kēlisgū kerek men küle 'I shall have to exchange visits with them with a smile' 4569.

D költ- (g-) Hap. leg.; Co-op. f. of költi-. Xak. xi ol maşa: őlüg költi: 'he helped me to bury (fi dafn) the corpse' Kaş. II 110 (kēlisür, kölismek).

D kūlis- (g-) Co-op./Recip. f. of kūlt-; 'to laugh together; to laugh at one another'. S.i.a.m.l.g. Xak. xi bedûn ālam költi: 'the people all laughed together' (tadâha) Kaş. II 110 (kūlisür, kūlismek): Tef. kūlis- ditto 188: Xwar. xiv ditto Qutb 107.

Tris. GLŞ-

D kūlșiğ (g-) Hap. leg.; N.Ac. fr. kūlis-. Uyg. viii fl. Man. közl karm birle kūlșiğın kūlșiğin (sic) oluralım 'let us sit and laugh with my black-eyed (beauty)' M II 9, 19-20.

D kēlisliğ Hap. leg.; P.N./A. fr. kēlis-. Xak. xi (after kēlis) hence a hostelry (or guest house, baytul-űfân) is called kēlisliğ barışliğ ev, that is 'a house of coming and going' Kaş. I 370.

Mon. GM-

1 kem 'illness'; like kēgen normally used in Hend. w. 1 īg; acc. to Kaş. kemlen- was used specifically of horses, but this cannot apply to kem in Uyg. Survives only (?) in SW Anat. (one group of refugees) kem 'a chronic, painful, cardiac disease' SDD 873; not to be confused with SW Osm. kem l.-w. fr. Pe. kom 'deficient, bad', etc.; Uyg. viii fl. Bud. īg kem 'illness' (Hend.) U I 42, 7; 43, 19: Civ. TT VII 28, 5 (1 īg): Xak. xi kem al-da 'illness'; hence one says at kemlendi: 'the horse (etc.) was ill' (dâ'a) Kaş. I 338; a.o. II 363, 20: KB (the physicians) ol īg kem ne ermiş ayu berdiler 'declared what the illness (Hend.) was' 1057.

2 kém See kim.

kim properly only the Interrogative Pron. 'who?', parallel to ne: 'what?', but, unlike ne, never used as an Interrog. Adj. The concept of Relative Prons. was entirely foreign to Turkish, in which Participles and the like are used where Indo-European languages use Relative Prons.,
but when the Turks became acquainted with such languages, and religious works in them began to be translated into Turkish, usually by persons whose native language was not Turkish, kim came to be used as a Relative Pron., and, hastened by the phonetic resemblance, in all the meanings of Pe. ki and other cognate Iranian words, including the Conjunction 'that'. Granbech's *Königsmisches Wörterbuch* devotes five pages to the various meanings of kim in Kom. xiv. No attempt has been made here to list all the medial non-Turkish uses of the word. S.i.a.m.l.g.; in NE Alt., Kür., Leb., Tel. (R II 1202), and Khak. kerm; Tuv. kim (sic), everywhere else kim. The NE form, together with the Türkî spelling km, suggest that the word may originally have been kêm. Türkî XIX kêmke: elli kazganur-men 'for whom am I gaining a realm?' I E 9; ellişin törögin kem artat(t): 'who destroyed your realm and customary law?' I E 22, II E 19; viii ff. (if the tint of the stone is kim) 'the fourt of' tutsar 'whoever carries it on his person' (cannot be endangered by poisonous insects) Toyoh 27 (ETY II 59); a translation fr. Sogdian; in parallel passages tutsar is used without the kêm: Man. yeriş têprig kim yaratmış tênep bittimiz 'we know who created earth and heaven' Chuaq. 167–8; in do. 127 km seems to be 'who' but the text is corrupt; (thereafter the holy king's thoughts weakened a little) of tiltägin kim inça eşlidi 'for the reason that he heard the following' TT II 6, 31: Uyg. viii ff. Man.-A ot kim igaça ünüp 'the fire which arises from wood' M I 7, 2; o.o. of Relative kim do. 8, 11; 15, 3, 16, 51, 17; 8 etc.: Man. kim Relative, 'who, which' Wind. 23, 33, etc.; Conjunction 'that' do. 18, 46: Bud. kim is rather rare as an Interrog. but common as a Relative Pron. and Conjunction: Civil. kim is nst common as a Relative Pron., and sometimes even more generally for 'to dig, cultivate'. S.i.a.m.l.g.; in NW Kümük; SW Osm., Tkm. göm. See külke: Uyg. viii ff. Civ. islig kömûp 'bury them in hot ashes' H I 151; o.o. do. 35 (1 oit); Usp. 13, 4 (er); 32, 6: Xak. xi ol ölüngi: kömdî 'he buried (dafaño) the corpse' (etc.); and one says 'ol közmen kömdî: ittattaxa'l-xubz fi'l-malla 'he put the loaf in the hot ashes' Kas. II 27 (kömer, kömme:k) KB 512 (eşûr): xiii(?) At. (the wise man says what has to be said) and kereksz şözini kömûp kizleyr 'buries and hides unnecessary remarks' 118: Tef. köm 'to bury' 183; xiv Rbg. ditto R II 1319 (quotns.); Man. dafana göm- Mel. 26, 3, -göm- Rbg. 100: Çaq. xxv ff. göm- 'with g.' ba-zamîn pinhán kardan 'to hide in the ground', and sometimes 'to put on one side and hide, but not in the ground' San. 309r. 4 (quotns.): Xwar. xiv köm 'to bury' Qult 101: Kom. xiv ditto CCI; Gr.: Kip. xii dafana köm-Hou. 33, 18: xiv ditto Id. 84; tamma wa qabar 'to cover up; to bury (the dead)' köm- Bul. 59r.: xiv dafana köm- Kac. 76, 1; Tuh. 16a. 1.

**Dis. GME**

kemi: (g-) 'ship, or boat'; s.i.a.m.l.g. usually as keme, but SE Türkî keme; NW Kümük gême; SW Az. kemi; Osm., Tkm. gêmi. The balance of evidence is for -e- as the first vowel, but it was certainly -e- in Xak. and this occurs sporadically in Uyg. In most modern languages this word means 'ship', other words being used for smaller vessels. See Doerfer III 1793. Uyg. viii ff. Bud. (if he goes to sea) kara yel kekim kemisim tokip 'a black wind comes and strikes his ship' Kuan. 20; kémisî (sic) batmis 'its ship has sunk' Hien-ts. 1891–1892; o.o. PP 17, 1–3 (udik), etc. (in PP spel
DIS. GME

kemi: (bi-ha'ir-i- kâf among the Turks) al-safa'na 'ship' Kaš. III 235 (verse); xiv(?) Tef. kemi 'ship'; xiv Muh. al-safina 'wa' al-marhab 'ship'; geml: al-safina-tul-sâfira giq: geml: Mel. 62; Rif. 161 (and see kâyiğ): Çağ. xv ff. kême (with k-) geml Vel. 360 (quotn.); kême (spelt) safina wa zateraq 'boat' San. 316r. 26 (quotn.); a.o. do. 65r. 24 (ućan): Øguz/Kip. xI kemi: (bi-fathul-kâf) al-safa'na Kaš. III 235: Xwar. xiv kemi 'ship' Qubb 94: Kom. xiv 'ship' keme CCG; Gr.: Kip. xiii al-safa'na kemi:; also kereb which is Dini (Greek karabos) Hou. 7, 6; xiv (Tkm.) kemi: al-safa'na; keme: al-marhab in Kip. Id. 84; al-marhab kemi:; (al-safa'na kereb (sic)) Bul. 4. 13: xiv safina keme (in margin kemi:; wa' al-sâfira ućan) Tuh. 19a. 7; markhab keme do. 33b. 5.

DIS. GME

D könmeç (gömmec) abbreviated Dev. N. in -mec (for kinds of food) fr. kôm-; lit. ('food') buried (in the ashes to cook it). Survives meaning 'bread baked in the ashes', or the like, in SE Türk kômmek/kômec: NC Krm. kômmec: SC Uzb. kômacc: NW Kk. kômec:; Kaš. kâmec; but in SW Osm. gömec (sic) now means equally 'homeycomb' (metaph., owing to its shape). See Doerfer III 1643, 1687. Xak. xI könmeç 'a round loaf (al-gur) which is buried (yed'en) in the hot ashes': kômec (min uncovaled) al-kanz 'a buried treasure'; one says ol könmeç (Mıs. kümec) buldu: 'he found a buried treasure' Kaš. I 360; (as an example of -ç fr. Sükk.) könmeç al-gurç derived fr. könmi: defana fi'l-rámâd ('ashes') I 12, 8: Çağ. xv ff. San. 27v. 15 (ebıe): Osm. xiv ff. gömec usually 'homeycomb'; less often 'baked in the ashes'; fairly common TTS I 318; II 447; IV 350; and see ebe:

D könçü: Hat. leg.; inexplicable morphologically except as a crasis of *könmiçü: Den. V. in -çü: fr. kömmün-, since this Sükk. is attached only to Refl. V.s. 'The old Arab tribe of 'Ad has the same kind of legendary character in Classical Arabic as tavgaç, q.v., in Xak. Xak. xI könçü: al-kanz 'a buried treasure'; one says tavgaç kömçü: kanz 'Adi 'a hidden treasure of (the tribe of) 'Ad' (i.e. old and rare) Kaš. I 418.

Tris. GME

D kemiçi: (g-?) N.Ag. fr. kemi:; properly 'mariner, boatman'; later sometimes 'ship-builder'. S.ı.s.m.l.; SW Osm., Tkm. gemelci. See Doerfer III 1704. Üyg. viii ff. Bud. kım yerçî suvî kömçü erser whoever is a guide, pilot, or mariner' PP 22, 4-5: (Xak.) xiv Muh. gına'tul-sufan 'ship-builder' gemelçi: Mel. 58, 1; Rif. 156; malla' mariner, sailor; gemelçi: 58, 11; 157: Kip. xix al-mât sailor; kemic: Hau. 24, 5.

cömiçe: (listed under 'fa'a', with various vowels) 'gnet'; n.o.a.b.; of an unusual form, noch s.l. W. Xak. xI kömiçce: al-bagga 'a gnat'

Kaš. I 445; a.o. III 358 (slğ; mis-spelt kömiçe:).

DIS. GMD

D kemüdük Hat. leg.; Pass. Dev. N./A. fr. kemdi:- Xak. xI kemüdük süühik al-'uräq minl'-'izäm 'a bone which has been stripped of meat' Kaš. I 480.

DIS. V. GMD

kemd:- Hat. leg.; cf. kemdük. Xak. xI KB (do not draw a knife at table and) süühik kemdline 'do not strip a bone of meat' 4131.

D kömtür (g-) Pass. f. of kôm-; s.i.m.m.l.; SW Osm., Tkm. gömdür-. Xak. xI ol yerde: ne'g kömtürdüm: 'he had the thing buried (adjana) in the ground' Kaš. II 196 (kömtürür, kömtürme:k) Çağ. xv ff. gömdür- Caus. f.: ba-zamin pinhän farmidaan 'to have (something) hidden in the ground' San. 399r. 17.

DIS. GML

PÜF kemek Hat. leg.; prob., like many other names of fabrics, a l.-w.; the word has one fatha which might be over either of the first two consonants. Xak. xI kemek nasıce min qa'nt minnaqaq munafaww 'a woven cotton material, embroidered, with white stripes', used to make outer garments (al-dutur); the Kıpçak make rain-coats (al-mamâtîr) from it Kaš. I 392.

DIS. GML

D kemîg Hat. leg.;? P.N./A. fr. 1 kem; 'ill'. Üyg. viii ff. Bud. Siv. 585, 13 (ağrıgli).}

DIS. V. GML-

D kömül- (g-) Pass. f. of kôm-; s.i.m.m.l.; SW Osm., Tkm. gömül-. Xak. xI KB kamuğ öz yazukka kömül düttin 'i am completely buried in all my sins' 5710: Kem. xiv 'to be buried' kömül- CCG; Gr.

D kemle:- Hat. leg.; Den. V. fr. 1 kem. Xak. xI at kemleli: 'the horse was ill' (dawiya), alternative word (hüja) for kemleli: (sic) Kaš. III 301 (keme; kemlemek).

D kemlet- Hat. leg.; Caus. f. of kemle:- Xak. xI bu ot atîg kemletli: 'this plant made the horse ill' (adda) Kaš. II 348 (kemletür, kemletmek); a.o. 363, 15.

D kemlen- Refl. f. of kemle:-; pec. to Kaš. Xak. xI at kemleli: 'the horse (etc.) was ill' (dâ'a); wa aşılu fi'îl-faras, originally (only) of horses Kaš. II 253 (kemlenür, kemlenemek); a.o. 1338 (1 kem); III 301 (kemle:-).

Tris. GML

D kömüldürük (g-) N.I. fr. *kömül, a corruption of köpül (cf. some modern forms of köpük) 'the breast-strap' of a saddle. An early l.-w. in Mong. as kömüldürge (Hansisch 103, Krn. 2612), and reborrowed in that form in NE Tel. R II 1322; otherwise survives
only(?) in NC Kır. kömürdürük; SW Osm. gömülüdürük. Xak. xi kömüldürük al-labab fi'l-sare 'the breast-strap of a saddle' Kaş, I 530; ditto, quoted as a word with six consonants I 17, 5: Kom. xiv 'breast-strap' kömüldürük CCI; Gr.: Kip. xiii al-labab kömüldürük Hou. 14, 2; xiv ditto Id. 84: xv labab gömüldürük (sic, in error?) Tuh. 31b. 10: Osm. xv ff. gömüldürük 'breast-strap'; common in Ar. and Pe. dicts. TTS I 319; II 448; III 306; IV 351: xvi gömüldürük (spelt) in Rûmi 'the breast strap' (sina-band) of a horse or camel; in Ar. māsār wa labab San. 309v. 16.

Dis. GMN
PU kömen Hap. leg.; the general meaning 'trickery', or the like, is certain, but other occurrences of yēlī on do not provide any close parallel; possibly mistranscribed. Uyğ. viii ff. Bud. neq yēlī kömen tegmeqey 'no sorcery or trickery shall come near them' U II 71, 2-3 (ii).

Dis. V. GMN-
D kömün- (g-) Refl. f. of köm-; n.o.a.b. Xak. xi er tavārin kömunlā: 'the man pretended to bury (yafyun) his property' Kaş. II 158 (kömünur, kömunmek).

Tris. GMN
E köminçe: See kömiçe.

Dis. GMR
kömür 'charcoal'; in some modern languages also used for 'mineral coal'. S.i.a.m.l.g., invariably with initial k-; this fact, and the fact that it has only in recent times come to mean 'coal' excludes any possibility of deriving it fr. köm-. Uyğ. viii ff. Man. kömür bolupan 'becoming charcoal' M III 28, 6 (iiii) (text fragmentary, but preceded by a reference to burning wood): Xak. xi KB 3837 (tūrītā); 3951 (bəcük-): xiv Muh. al-fahm 'charcoal' gömür (sic) Mel. 61, 10; kömür Rif. 160: Çağ. xv ff. kömür ('with k-') kömür Vel. 360 (quoton.); kömür (spelt) żugāl 'charcoal'; also called kendür Sam. 309v. 12 (quoton.); reverse entry 31fr. 25 (quoton.): Xwar. xiv kömür (spelt) Quth 101: Kom. xiv 'coal, or charcoal'? kömür CCI; Gr.: Xip. xiii al-fahm kömür Hou. 23, 20: xiv ditto Bud. 4, 11; kömür al-fahm Id. 84: xiv ditto Tuh. 28a. 3.

D kemrük (g-) Pass. Dev. N./A. fr. kemrür- 'crack, gap; cracked, gappy'. N.o.a.b. Xak. xi Kaş I 478 (kertük): Kip. xiv kemrik al-afram 'with gappy, or missing, teeth' Id. 84.

Dis. V. GMR-
(D) kemür- (g-) 'to gnaw' and the like; morphologically Caus. f. of kem-, but hard to connect semantically w. kemş- q.v.; semantically more connected w. kemdilı-. S.i.a.m.l.g.; in NW Kumyk; SW Osm. gemir-; Tkm. gemir-. Xak. xi ol süüpük kemürdül: 'he sucked the marrow (tamasāṣa) out of the bone' Kaş. II 85 (kemürür, kemürmek): Çağ. xv ff. kemür-(-di; 'with k-') kemik ve gayri nesne gemir- 'to gnaw bones or other things' Vel. 372; gemür- (spelt) cāyīdan 'to chew. gnaw' San. 309r. 18 (quotons.): Kom. xiv 'to gnaw' kemür- CCG; Gr.: Kip. xiv kemür- maṣṣaṣa-l-əzm Id. 84 (maṣṣaṣa means 'to macerate,' but seems here to be a vulgarism for maṣṣa 'to suck the marrow'): xv maṣṣaṣa va maṣṣaṣa (a post- Classical word) kemür- Tuh. 35b. 9; a.o. 84b. 11.

D kemrüş- (g-) Hap. leg.; Recip. f. of kemür-. Xak. xi olār ikki süüpük kemrüşdül: 'they sucked the marrow (tamasāṣa) out of bones and competed in doing so' Kaş. II 224 (kemrüşür, kemrüşmek).

Tris. GMR
3 kömürgeñ See kövürgeñ.
D kömürülüğ Hap. leg.; P.N./A. fr. kömür. Xak. xi (after kömürülük) 'and the owner of (charcoal) with -g' Kaş. I 506.

D kömürülük A.N. (Conc. N.) fr. kömür; survives in SW Osm. kömürülük 'a place for storing charcoal'. Xak. xi kömürülük ʃaɾɾu'ɾ-fahm wa mawēt'ɾ-fahm' a tree for making charcoal, and a place for storing it' Kaş I 506.

Dis. GMS
F kimsen a Chinese phr., apparently chin.hsien 'gold thread' (Giles 2,032 4,532; Middle Chinese chin sen); the meaning does not match exactly, but alternative phr. with nearer meanings do not match phonetically. N.o.a.b. Xak. xi kimsen 'thin gold leaves' (ruqāqūṭu'ɾ-dahāb) which are used on hats (al-qalānīs), etc. Kaş. I 437: Çag. xv ff. kimsen 'with k-') kimsen, that is 'gilded (or gold-coloured) leather which mirror-makers put on mirrors' (quoton.); kimsend ditto (quoton.) Vel. 359; kimsen (spelt) ʃūsti ki əmā mu'asfar-i sazāw 'gilded (or gold-coloured) leather' San. 31fr. 23 (quoton.): Kom. xiv kimsen 'gold leaf' or the like CCG; Gr.


Dis. GMS
kümiş (g-) 'silver'; s.i.a.m.l.g.; NW Kk. gümüş; Kumyk gümüş; SW Osm. gümüş, but Tkm. kümüş. Türkü vii I S 5, II N 3, etc. (altun): Uyğ. viii ff. Bud. Sanskrit rajatasya 'of silver' kümişnüş TT VIII E 47; o.o. PP 36, 7; 42, 2-3 (ęgir-); Kuman. 18: Cív. kümiş is common in commercial documents in Uṣp.; when unqualified it means 'coin (actually copper) put opposed to notes, rather than physical silver, e.g. maşa
D. DIS. GMŞ

Bulmuşka aşığıka kümüş kergek bolup 'since I, Bulmuş, required (a loan of) cash at interest' Uşp. 18, 2-3; the amount of the loan was alti sıttir kümüş 'six sıttir in coin' 18, 3-4 and the monthly rate of interest was birer yarım bakir kümüş 'One and a half copper cash a month' (i.e. 30 per cent per annum); this is the rate on some loans in Pam. Arch. the pdr. tartma kümüş 'weighed (or minted) coin' also occurs: O. Kır. ix ff. Mal. 11, 9 (altım); (in Mal. 44 and 45 kümüş is an error for the tribal name Kümül): Xak. xi kümüş af-fidha 'silver' (verse): kümüş 'a dirham', because it is made of silver: kümüş one of the P.N.s used for slave girls Kaj. l 370; a.o. l 413 (tégin); KB kümüş kalsa altın meninidin sapa 'if you inherit silver and gold from me' 188; o.o. 479, 048, etc.: xii (? ) Tef. altun kümüş 188; xiv Muh. al-fidha gümüş (sic) Mal. 12, 13; 75, 6; Rif. 87, 178 (k-, unvocalized): Xwar. xii (? ) altun kümüş Og. 181-2; a.o. xiv kümüş 'silver' Qutb 107; Kom. xiv 'silver' kümüş/kümüş CCI, CCG; Gr.: Kip. xiii al-fidha kümüş Hou. 31; 12; kümüş P.N. of a slave girl do. 30, 11; xiv kümüş al-fidha ld. 84; Bul. 4, 8: xiv ditto Kav. 58, 13; Tuh. 28a. 1.

Dis V. GMŞ-

(?) kemiş 'to throw away, abandon', and the like, lit. and metaph.; morphologically Co-op. f. of *kem-, but not connected semantically with kümür-, and with no obviously Recip. meaning; in Kaj. II 115, 4 cited as a V. which has none of the shades of meaning normally associated with the Suff. -s-. Survives only (?) in NW Kar. Krim, L., T. R II 1210; Koc. 215; in Rbg. where the early MSS. have kemiş- later ones have sal-. Türkü vii ff. Man. M 1 l, 7 (taşgaru); 7, 17-21 (toş): Uyg. vii ff. Man. M 1 35, 16-17 (kovgâ): Chr. (they picked up the stone and) ol kuďuď içinde kemişdiler 'they threw it into that well' U 18, 10; o.o. do. 9, 2: Bud. kapılgınlar açığın kemişyiyen 'I will throw open the doors' (of my seven treasures) U 117, 17-18; o.o. U 117, 28 (kurgak); TT VI 454 (2 urugu); Sw. 602, 10 (2-tçg); TT IV 16, 9-10, etc.: Civ. TT I 110 (egbir): Xak. xi ol neń kemişdil: 'he threw away (taraň) the thing' Kaş. II 112 (kemisür, kemişmek; prov.): atig kemişp 'giving his horse its head' (i.e. letting it gallop; hastala bi-farashlı) I 399 (o. same phr.) 141, 8; 472, 12: KB kemiş kitiň 'he let the book drop' 1572; yağ� at kemîsîe 2285, 2386; oğul kiz kemişî atı hurmattı 'boys and girls have given up respecting their parents' 6491; a.o. 5649; XIII (?) At. (God) kemişır kodî 'casts down' (the proud man) 282; a.o. 478: Tef. kemişp 'to throw down, throw up', etc. (several lit. and metaphor. shades of meaning) 171: xiv Muh. (? ) aľq wa taraňa 'to throw away, abandon' kemişp - Rif. 104 (only): hadafa 'to cut off, throw away' kemişp - 107 (only); Xwar. xiv kemişp 'to cast (into hell); to lay down (a prayer mat) Nahc. 234, 18; 268, 12-13; 250, 15; Kom. xiv 'to throw away' kemişp - CCI; Gr.: Kip. xiii hadafa kemişp- Hou. 34, 10: xiv kemişp- bataňa 'to cast down' ld. 84; xv ramâ 'to throw' (bircak-) kemişp- (şal-/yık-) Tuh. 17a. 13; laqqaňa 'to throw' (sal-/bircak-) kemişp- do. 32a. 10: Osm. xiv and xv kemişp- 'to throw away; to put (something on something else)'; in several texts TTS I 443; III 432; IV 493.

D. kümüş- (2-) Co-op. f. of küm-; n.o.a.b. Xak. x1 ol mapa: neń kümüşli: 'he helped me to bury (fi dafın) the thing below ground' Kaş. II 111 (kemisür, kümüşmek; sic): xiv Muh(?) danıra 'to store (something)' kümüş- Rif. 109 (only).

Trls. GMŞ-

D kemişge: Hap. leg.; Dev. N. fr. kemiş-; lit. 'something laid down on the ground' or the like. Xak. xi kemişge: (MS. kemişge:) lbd munaqqaş Kâşgâr 'an embroidered Kâşgâr felt (rug?)' Kaş. I 490.

D kümüşlüğ (2-) P.N/A. fr. kümüş-; s.is.m.l. Uyg. viii ff. Bud. kümüşlüğ otruğka tağka teğdi 'he reached the island and mountain of silver' PP 35, 5-6.

Trls. V. GMŞ-

D kemişil- Pass. f. of kemiş-; n.o.a.b. Uyg. viii ff. Bud. Sanskrit apaaviddha 'cut off' kemişilimliş TT VII D 25: Kom. xiv kemişil- 'to be thrown out of, excluded from (somewhere)' CCG; Gr. 137 (quotn.).

Mon. GN

S 1 ken See kend.

D 2 kên (2-) Instr. f. of *kê; a very old word usually used as an Adv., or Postposition, meaning 'behind (of place), after (of time)', but sometimes declined as a N., its origin having been forgotten. More or less syn. w. kêdîn, q.v.; it is more prob. that modern words like NE kên are survivals of that word of than of this. Türkü vii ff. (at first there is a little pain in this omen) kên yana: edgû: bolur 'later it becomes good again' IrkB 57; Uyg. vii ff. Man.-A (the 512th year) bardukinda kên 'after (Mani) went (to heaven)' M 1 12, 15; Man. mende kên 'after (Mani) M 1 29, 16; andına kên 'after that' M 1 7, 15; a.o. TT III 66—kêninde 'thereafter' III 149; IX 47, 116: Bud. Sanskrit pâcâd 'thereafter' kên (so spelt) TT VIII G.16; a.o. U 115, 12; anda kên PP 68, 2; sakmîsta kên 'after thinking' TT V 6, 16; kên kelimge ödlerde 'in literature' Sw. 138, 14; 139, 7 etc.—Sanskrit amte 'finally' kêninde TT VII D 25; ep kêninde IV 12, 54; Civ. kên is common in Usp. in such phr. as bikündî kên 'from now onwards' 45, 8; tâsi kîn kên ağişブログ bolur 'if a woman becomes ill after that' (i.e. after using certain remedies) H I 121-2.

kên (2-) 'wide, broad'. S.i.a.m.l.g.; NW Kumyk gêp: SW Osm. gên; Tkm. gî són.
Uyg. viii ff. Man.-A M III 30, 5-6 (i) (alıkıl): Bud. kéŋ ýetiz 'broad, wide' U III 72, 27; TT X 214; U IV 30, 49: kéŋín kısgasın 'the duration of (life)' Hüen-ts. 2129; kéŋ (by itself) U II 60, 2 (i); TT V 22, 21; X 444, etc.; o.o. TT VIII C.1, etc. (alkıl): Cív. Uşp. 45, 12 (uzukya): Xak. xi 'anything wide (uán)' is called kéŋ neŋ Kaş. III 358 (prov.): KB bu kéŋ 'sünyük this wide world' 3640; 3643. 343, 342 (akt): 1238 (etmek), 2317 (xii)? Al. 315 (bitlï-); Tef. kéŋ ditto 172: XIV Mah. al-wäsi (opposite to 'narrow' çar) géng Mel. 55, 3; Rif. 152: Çağ. xv ff. géng (with gü-) géng . . . vaši ma'nämsä Vel. 361 (qotin); kéŋ/kéŋš farax (wide) vaši àndi San. 316v. 21 (qotins): Xwar. xiv kéŋ 'broad, wide' Qubt 96, 98 (kin); Nahc. 4b, 4; 250, 15: Kom. ditto kéŋ CCG; Gr.: Kip. xii al-wäsi (opposite to 'narrow' çar) kéŋ Hou. 27, 15: xiv ken ditto Id. 85: xv ditto Kaş. 24, 11; vaši kéŋ Tuh. 38a. 13.

kín 'musk', the secretion of such animals as the musk-deer and musk-rat; survives as kín in one or two NE languages R III 1344; Tuv. xín; other languages use some form of the syn. word yippar, q.v. or the Ar. l-w. misk. Uyg. viii ff. Man. kín yippar yülğüm 'my musk-scented (darling)' M III 8, 14-15 (ii). Bud. (in a list of 32 perfumes, mainly l-w.s) kín yippar Swa. 475, 22: (O. Kir. ix ff. error for ékin, q.v.): Xak. xi kín yippar nafça musk sack' Kaş. I 340; a.o. I 327 (klz): KB 71 (bur-); 98 (bürkür-): Xwar. xiv kín 'musk' Qubt 99; a.o. 91 (yippar): Kip. xiv kín al-misk ld. 84.

kön (g-) originally 'raw hide for tanning'; s.i.a.m.l.g. for 'tanned leather'; NC Kumyk: SW Osm. gën; Tkm. gön. Uyg. viii ff. Civ. kön İslisesen tavar kor bolur 'if you work raw hide, the goods produced are useless' TT VII 28, 4; Xak. xi kön 'the hide (cild) of a horse' in particular (aşiğon), one says of it könül; and the word is used for 'the skin (cild) of a man', so that one says any könül kurdu 'his skin has dried' that is 'he has died'; and one says tekey könül 'camel hide' by extension (musta'därün); this word is used only after tanning (al-däh); after that it is called koğus Kaş. III 140; o.o. III 335 (kağişla-); 353 (sağrigla-); 425 (törü): Muh. (under 'cobbler's materials') al-na'al 'sole' gön Mel. 59, 14; Rif. 158: Çağ. xv ff. gön 'with -ö' 'a kind of tanned leather' (püst-i madibbiğ), in Pe. Vàrn San. 310r. 7: Xwar. xiv bu inêñir kön 'this cowhide's hide' Nahc. 341, 3: Kip. xiv kön al-cild (one MS. adds bi'l-sär 'with the hair on') Id. 85; xv cild (tan/ter) kön Tuh. 11a. 11: Osm. xvi ff. gön noted both for 'raw hide' and 'leather' in several texts TT S I 319; II 448; III 305; IV 351.

I kön (g-) originally 'the sun'; hence, by extension, 'day'. C.i.a.p.a.l.; in most modern languages it is used only for "day", other words like kuyuṣ, kuñes being used for 'sun'; in NW Kumyk: SW Osm., Tkm. gön. See Doerfer III 1688. Türκü viii kün by itself normally means 'day' as a measure of time, e.g. yégirmiń: kün 'for twenty days' I SE; with tün it means 'day' as opposed to night, e.g. tünli: künli: yēttä: öðüşke: 'day and night for seven periods of 24 hours' II SE; it means 'sun' only in the phr. kün batši in 'sun-set, west' I S 1, II N 2, etc.; kün tuğšik 'sunrise, east' I S 2, etc.; kün ortus: 'when the sun is in the middle, south' I S 2: viii ff. kün ortu: 'at midday' Irk. B 24; kün tuğši: do. 26; a.o. do. 52; bir kün 'one day' Tun. IV 9 (ETY II 96): Man. el(l)g kün 'fifty days' Chuaš. 245; kün tuğši M I 6, 20; kün künne: 'day by day' M III 20, 5 (i); Uyg. viii kün tuğši: 'at sunrise' Su. É. 1; on kün 'ten days' do. S 7: ix (my fame reached) kün tuğšik (k): batsik (k): 'the far east and west' Suci 4: vii ff. Man.-A kün tepré 'the sun god' (this phr. often means no more than 'the sun') M I 21, 4 (ii); 24, 25: Man. kün tepré TT III 49; kün künne do. 132: Bud. kün is common for both 'day' and 'sun'; kün ortu ùgün kün ortu yıph yüzlenip 'facing south at midday' TT V 10, 88-9: Civ. kün is common for 'day' and sometimes means 'sun'; O. Kir. ix ff. in funerary inscriptions there is a stock phr. 'I could not remain with, or was parted from, the sun (and moon)', tepré: deki: künke: 'the sun in the heavens' Mal. 7, 3; kün ay do. 10, 3: 11, 1 etc.: Xak. xi kön al-šam 'the sun'; one says kün tuğši: 'the sun has risen' (tašal); (prov.): kün al-yam 'day'; one says bu kün berğil go today'; the day is called kün only because its lightness is due to the sun Kaş. I 340; I 463 (batsik, tuğšik) and many o.o. often mis-spelt kün: KB kün is common in all meanings, e.g. (God created) kün ay birlė tün 'sun, moon, and night'; 3 bu kün 'today' 191; tünün ham kün 'by night and day' 78: xii(?) At. bu kün 29 etc., a.o.o.; Tef. kün 'sun; day' 189: xvii Muh. al-maffriq 'the east' gün duğmis yêr Mel. 79, 1; Rif. 183 (gün duğdi): al-maffriq 'the west' gün batği: yêr-gün batçğuni: do.; al-yam gün 80, 1; 184: o.o. Rif. 74 (künes), 163 (only): Çağ, xv ff. gün (spelt) (1) atšab 'the sun'; (2) rüz 'day'; also used as a title San. 310r. 4 (followed by several phrs.): Xwar. xii(?) kün 'day' is common in Òğ. kün 'sun' occurs only as the name of one of Öğuz Xagä'n's sons: xiv kün 'day; sun' Qubt 107; MN 4, etc.: Kom. xiv ditto CCI, CCG; Gr. 158 (qotins): Kip. xii al-šams kün tca huväl-yam Hou. 5, 2; 28, 10 (followed by phr.): xiv kün al-šams tawal-yam, the latter metaphor. Id. 35: al-šams kün Bul. 2, 11: xv şams (künes) kün Tuh. 20a. 13: xv kün do. 39a. 8; a.o.o. Osm. xvi ff. kün normally 'day' was often used until xvii for 'sun; daytime, a lucky day' TTS I 337; II 475; III 325; IV 373.

E 2 kün has been read in various passages, almost certainly wrongly. In O. Kir. ix ff. the word read kün in Mal. 3, 1 etc. is in fact spelt kın in and seems to be ékin, q.v. The phr., or word, transcribed él kün in KB and several
kön's (g-) with an embarrassingly wide range of meanings; the basic one was perhaps 'to be, or become (physically) straight', with various metaphor. extensions. Survives in SE Türkî: NC Kır, Kxz.: SC Uzjb. (kön-) NW Kk., Noq., usually meaning 'agree (with someone, to something)'; to become reconciled (ditto); to become accustomed to, or put up with (something'). Türkî vii ff. otka: kömmîs kölîç öziike: yârlîç boltî: 'a sword straightened by heat (?) was issued to Özi.' Mirh. A 6-7 (ETY II 64); morphologically Özi: must be a P.N.): Xak. xi viy'cöö köndî: the piece of wood (etc.) was straight (istagämâ); and one says öğr: köndî: the chief admitted (aqarr) his theft; also used of anyone who surrenders property (câhîd bu'mâ) after admitting (that it is not his); and one says er yo'lca: köndî: 'the man went to the road and set out along it' (svara... i'dal-fiariq va rakhha-I-fiariq) = köndî (kânt'-) follows here); and one says toosum at köndî: 'the unryl' horse was broken in and behaved properly' (irtîdâ va istagâmâ); also used of anything (al-amr) i'da istagâmâ Kaq. II 29 (könær, könmemek); a. II 190, 1: KB (if what I say is so) tilin kön sôzuim tut 'admit it in words, and accept my statement' 3993; özüp yolka köngey 'you yourself will take to the right' 4810; isizerke berge urup kömmene 'if, when you flog the wicked, they do not reform' 5281; a.o. 1536: xiiii (?) Tef. kön: 'to go along the (right) road' 183; Kom. xiv kön- (sic) 'to admit, acknowledge' CCG; Gr. 159 (quott.).

kün: (g-) 'to catch fire, to burn (Intr.)', both lit. and metaph., 'to burn (with anger, and the like).' S.i.m.l.g., -f-, following the usual course (cf. kofta); kûy- in NE Alt., Leh., Tel. NC Kır, Kxz.: SC Uzjb. (kuy-); NW Kk., Noq.; kûy- in NE Kaq., Koh, Sag., Khak.: SE Türkî; SW Tkm.; âuy- in NW Kûmyk: göyüm in SW Osm. Uyğ. viii ff. künke kûyup 'burnt by (the heat of) the sun' Sun. 603, 10-11; o.o. U II 27, (tamiđ); Swv. 141, 9 (tanimul); TM II 254, 102: Cev. kûy- ditto H II 30, 154; Xak. xi otuq köydi: 'the firewood (etc.) burnt' (ihtaraqa) Kaq. III 246 (kûyer, kûyeyek); (if you say 'fire') âgiz kûymes: 'your mouth does not catch fire' I 43, 12; kójll: kûyüp 'with a burning heart' I II 188, 11: KB kûyer erdim otka 'I should have burnt in the fire' (if he had not protected me) 384; (bees are) kûyer ot; (if a man's words are crooked) kûyer ol kûçîn 'he burns violently' 1024; a.o.o. Argu: otuq köndî: 'the firewood burnt'; with the sound change -y- > -n- normal in Argu: Kaq. II 29 (see kön-): xiiii (?) Tef. kûy- 'to be burnt' 188: xiv Muh. ihtaraqa gûyên: Mel. 21, 16; kûyün- Rif. 102; al-hariq gûyêmeg (sic) 37, 10; kûyumênek 123: Çag. xv ff. kûy- (-dl, etc.; with k-) yan-' to burn' (Intr.) Vel. 375-6; kûy- sîxten ditto San. 310v. 1 (quotus): Xwar. xii kûy- ditto 'Ali 30: xiv kûy-/kûyne- (sic?) ditto Qobb 106; kûy- MN 227; Kip. xiv kûyun- ihtaraqa Id. 86; ditto kûyên- Bul. 32v.: xv hurqa 'to be burnt' (kûy-/façît-) Tuh. 13b. 8: Osm. xiv ff. gûyên-/gûyên- (1) 'to burn'; (2) metaphor, of fruit 'to ripen'; c.i.a.p. TTS I 329; t II 459; III 316; IV 361.

Dîs. GNE

?F kön'e occurs only in the phr. kön'e: suv 'mercury, quicksilver'; it is unlikely that the Turks had their own word for this exotic product, and this is prob. a l.-w., but it must be an old one since the phr. became a l.-w. in Hungarian kéneső. Survives only (?) in NW Kaz. käne: si: Noq. köne: suv; other languages use Pe., Russian, or Mong. l.-w.s (the Mong. word means 'silver water'). Uyğ. vii ff. Cev. köne suvit is an ingredient in a remedy for difficult parturition H I 108: (Xak.) xiv Muh. al-zîbaq 'mercury' kön'e: su: Mel. 75, 8: Rif. 178; Kom. xiv 'mercury' köne suvit CCI, CCG: Gr. Kip. xiv al- zîbaq kömeş su: (also ciwa, Pe. l.-w.) Hou. 31, 14.

D könnt: (g-) Dev. N.A. fr. kön'- 'straight, upright', lit. and metaphor. Survives only (?) in NE Khak. könnt; Tuv. xônu. Uyğ. viii ff. Man.-A könnt kértü 'upright and true' M I
modern forms seem rather to be survivals of 

*kêgê-; SE Türkî kepey- BS 528; NC Kir., Kxw. kej;/kepey-; SC Uzb. kepay- 

NW Kk., Nog. kepey-; SW Tkm. gêçe/-

ghêl-. Xak. xi yêr kêgêdî: 'the place (etc.) was broad' (tawasa'at) Kaš. III 396 

(kêgêr, kêgê:me:k): KB êlîm arta bargay kêgêyê yêrî 'your realm will increase and 

your territory become wider' 5915; Osm. XV gêlî- 'to become broad'; in one text TTS 

IV 331.

Dis. GNB

PUF kenbe: Hap. leg.; completely un- 

Mon. GNC

keñç (ê-) 'the young', of human beings 
or animals. As such survives only (?) in SW Osm. gênc, same meaning. It became a l.-w. 
in Mong. as kência 'small, feeble' (Kowe. 2446, 
Haltod 182), and the Çag., form below and 
SC Uzb. kenja, 'the youngest child (boy or 
girl) in a family', are reborrowings fr. Mong. 
The phr. keñç iłyî: (?read ili:in) in Kaš. 
prob. has no connection with this word; it 
seems rather to be a compound of Pe. ganc 
'treasury' and ili: or ili:ï; q.v. Uyg. vii ff. 
Bud. keñç u:ri keñç ikiçlar 'young boys 
and girls' Kuan. 139, 141 (U II 20, 20); (I am a 
delicately brought up) keñç kiciç 'young 
(young woman)' U III 82, 17; Keńç Teçrim, 
Keńç Turmuş Tarxan P.N.s Pfahl. 10, 13-15; 0.o. 
U II 60, 0-1 (kun-); TT VI 250 (var. lec.): 
Civ. keñç oğlan TT VII 23, 2; keñç occurs 
several times in H I usually for 'unborn 
child': Xak. xi keñç 'a child' (at-tîf), 
also the 'young' (sa:Îr) of any animal; (PU) keñç 
ili: mâyida yutaxcad fil-l-âyâd wa walayi- 
mi-mulâkî lî-nahlî ka'll-manâra qaîr ta:Îlîn 
dira 'su'da'na fil-l-samâ' 'a stand for the 
booty erected at the feasts and banquet of kings; 
it is like a minaret (or candlestick?) rising about 
30 cubits towards the sky' Kaš. III 438; Î 169 
(em-) and five o.o. of keñç (nê) 'infant in arms': KB a:junci boqul beg nelûk ganc 
urur, er at kayda bolsa anuk keñç alur 
'why does the wise ruler of the world heap 
up treasures (Pe. l.-w.)? Wherever there are 
troops he has young men at hand' 2056: 
xiiii(?) Tef. keñç/kenc 'child' 180 (kinç/kînc, 
erroneously described as Turco-Persian): 
Çag. XV ff. kence 'a child (tîfl) born to 
elderly parents' San. 3011r. 24: Kip. xiii 
Hou. 24, 20 (oğul): Osm. XV ff. genc ay 'new 
moon' TTS I 299; XVIII . . . and in Rûmi 'a 
child' (tîfl wa ba:çå) is called genc San. 3011r. 
24.

Dis. GNC

F küncît 'sesame (seed)'; l.-w. fr. Tokharian 
A kuńcît (see TT VIII, p. 92). S.i.a.m.lg. 
except NE with variations in the second vowel; 
an early l.-w. in Russian as hunzî:ut no doubt 
borrowed fr. some Turkish language, but per-
haps reborrowed later by others; in SW only 
Tkm. küncîl. Uyg. vii ff. (Bud.).G. küncît
occurs fairly often, (a) as a foodstuff offered in religious ceremonies TT VII 16, 15-16; (b) as an ingredient in medicines künkč liked: 'sesame oil' TT VIII M. 28; H I 92, 100, etc.; (c) as an economic crop USp. 7, 2; 20, 5; 27, 6 (pattr): (Xak.) xiv Muh. al-sărâq 'sesame oil' künkč yağ: Mel. 66, 7; Rif. 165 (künkč); al-simśim 'sesame' künkč 78, 3; künkč: 181: Kip. xiv al-simśim künkč: Bul. 7, 3: xiv dıtto Tuh. 19a. 5.

D köńčük al-cayb originally meant 'the opening in the front of a shirt' (a meaning retained by the only observed survival, NW Kaz. köńčük R II 1446), hence more broadly 'the bosom of a garment' and finally 'a pocket'; it is difficult to see any semantic connection with köön to justify the suggestion that it is a Dim. f. of that word, but it can hardly be a basic word. Xak. köńčük al-cayb; in Oğuz the cim has a fathâ, and it is pronounced köńček Kaş. I 480: xiiii (TV f. köńčuk 'the bosom of a garment' 189 (künkč): xiv Muh.(-) al-cayb köńčük (-c-) Rif. 165 (only): Oğuz xii see Xak.: Xwar. xiv köńčuk 'breast pocket' Qubt 101: Kom. xiv 'trousers' köńček CCI, CCG; Gr. Kip. xiii al-sărâq 'drawers' köńček (-c-) also called lim (lim) and içton) Hou. 18, 12; al-cayb köńčük (mispelt künkči) do. 19, 1: xiv köńček (-c-) al-sărâq Id. 85; köńčük (-c-) al-cayb do. 86: xiv lîbaš 'garment' köńček (-c-, also içton) Tuh. 31b. 11.


Mon. GND

F kend 'town'; l.-w. fr. Sogdian knob. S.i.m.m.l. usually as kend 'village, small settlement', but generally now obsolete except as a component in geographical names like Tashkent. Cf. 2 balık. See Doerfer III 1705. Uyg. viii ff. Bud. şravast kendke 'to the city of Śravasti' U III 34, 6 (ii); a.o. TT X 51-2 (bođun): Xak. xiv kend al-balâd 'a town'; hence Kâšgar is called Ordu: kend 'the city of the (royal) residence' (al-iqämâ) because Afrasiyâb resided there owing to its excellent climate; it is in Lower China (al-šimul-sûfîd); (verse); kend al-qârya 'village' among the Oğuz and those who live in the (open) country; most of the Turks use it for al-kâra 'a provincial town', hence the name Özkend for the chief city (al-qâsoba) of Fergana, that is 'the town of our souls' (or selves, balâd anfusinâ); and Semîzkend 'the fat (smina) city', because of its great size, the Persians call it Sarmand Kaş. I 343 kend any 'town' in the eastern provinces, an abbreviation of kend I 339; several o.o. of kend: KB kend is fairly common 216, 488 (tüşün), 1043 (ulus), 4316 (dıtto): xiiii (TV KBVP 26 (ulus): xiiii (TV f. kend/kend 'town' 173: xiv Muh. al-qârya wał-balâd kend Mel. 75, 15; kend Rif. 179: Çağ. xv ff. kend/kend (spelt) dih wa qaryya 'village' San. 316v. 16 (quotn.): Oğuz xiv see Xak.: Kom. xiv city 'kend' CCI; Gr.: Kip. xiii al-qârya kend (Tkm. köy Pe. l.-w.) Hou. 6, 13: xiv kend al-qârya Id. 85; Bud. 4, 3: xiv al-balâd wa'l-qârya kend Kaş. 35, 1; balâd kend Tuh. 8a. 5: Osm. xv ff. kend/kend 'town'; in several texts TTS I 447; II 616; IV 494.

Dis. GND

kentü: Reflexive Pron. 'self', as an Adj. 'own', see tv. G. ATG, para. 201; spelt with -nt in Türkî, -nd- in Xak.; the Uyg. form is uncertain and perhaps varied, but TT VIII has -nd-. Often used in Hend. w. 1 bź. Survives only (?) in SW Osm. kendü; except in NE, where I bозд is used in this sense, 'self' in all other languages is 1 bź. Türkî VIII edğü: elipi: kentü: yapilt ś 'you yourselves have offended against your good realm' E II 23, II E 19; Tok(k)uz Oğuz bodun kendü: bodunüm qtr.: 'the Tokkuz Oğuz people were my own people' I N 4 (in II E 29, the parallel text, menîn bodunüm): xiv ff. (all precious stones) kendü: kendü (sic) erdemi: belgûs: bar 'have their own virtues and distinguishing characteristics' Toy. 12-14; a.o. İkh Postscript (alku): Man. kendü özümüzni emgetîrbiz 'we torture ourselves' Chiuas. 299; a.o. M I 6, 5; kendünü (sic) könlü bînandan 'from his own member of mind' M III 16, 3-4 (i); o.o. do. 6-9: Uyg. vii hertü: bodunüm Şu. E 2: viii ff. Man.-A kendü (he) himself M I 8, 11; a.o.o.: kendü kendü süsün 'their own armies' do. 22, 5 (i); kendü sevîqen 'self-love' do. 34, 19; a.o. do. 8, 7 (ud); Man. kendünü [gap] 'own' Wind. 27; Bud. Sanskrit svayam 'he himself' kendü özü (sic) TT VIII A.18; kendü 'he himself' PP 10, 1; o.o. do. 2, 5-6 (išle:-); 20, 6-7 (ötle:-); etc.: Civ. öz kendüni bek tutügil 'keep a firm hold on yourself' TT I 40; kendü könlüqen 'your own mind' dıtto; men kendü özüm 'I myself' Usp. 104, 3-4: Xak. xiv kendü: al-gdın wa'l-nafs 'self'; one says ol kendü: aydi: 'he himself said' Kaş. I 419; (the snake does not know) kendü: ėgrisim: 'nâve nafisâ' its own crookedness' I 127, 8; a.o. III 29, 4 (ugrağı): KB (if you praise a bad (soldier), he becomes very good) keğiş ďsî kendü kaçań kän kalâr 'if you praise a good one, how can he lag behind?' 2400; (a man's conduct shows his ancestry) ilsâ kâqan kendü kilî: tanâk 'his own character is evidence of the evil man's ancestry' 5811; a.o. 970: xiiii (TV f. kendü 'himself' 55, 406; etc.; Tef. Kendü 'own'; kendü öz/özdendü 'my, him, etc.) self' 172; Xwar. xiv kendünüz 'I myself' Ali 54 (but öz özüm is common): xiv kendü 'self' Qubt 94 (öz seems common): Kom. xiv kendü 'I myself' CCI; kendü 'self' (common) CCG; Gr. 138 (quotns.): Kip. xiv kendü: ta'kid lîl-nafs 'an emphatic word for self'; one says kendü: öz bard: or kendöz bard: dahaba hâqiğata(n) nafsihû 'he really
went himself'; and one says özüm (sic, ?read özî;) bilsün 'know for yourself' (sic); when you entrust a task to him you say this or, in the same meaning, kendü: özî: bilsün 'let him know for himself' Id. 85; (I, thou, you, we) huwa 'he' kendözi; (they' bular) Bul. 16, 6: xv minlu 'from him' (andan)kindsenli; . . . with him' (özî: bile:/ann bîle:) kensi: bile; . . . in him' kensi: Kat. 35, 4–15; 'the third Personal Pron. is kensi/kendözi Tuh. 39b. 13; a.o.o. Osm. xiv ff. kendü 'self, own'; c.i.a.p.; kendü özî/kendözi (also kendözüm, etc.) common fr. xiv to xvi TTS I 444–7; II 613–16; III 432–7; IV 494–500; xviii kendü (so spelt here only) in Rûmî, xwîd wa xwîstan 'self' San. 301r. 25 (quotn.).

F kendü: one of the Gancak words which is similarly unmentionable in Persia; al-kandûz is also a large clay vessel for storing grain. Gancak xî kendûk al-kandûz, that is a thing constructed (yûbdûn) in the shape of a large jar (al-dann) used for storing flour and the like Kaş. 1 480; a.o. II 129 (tikûl-: (Xak.?). xiv Muh. al-îbrîq 'jug' kendûg (sic) Mel. 60, 5; Rif. 170 (kendûg): Çağ. xv ff. kendûk dîfâba te iibrîq 'water bottle; jug'; and in Pe. a large jar for storing foodstuffs' San. 31or. 14.

kîndîk 'the navel'. S.i.a.m.lg. except SW which uses köbek, q.v. In Xwar. xiv Quth 98 kendûk seems to mean 'the sac, or bladder, of a musk dcer'. As such it is an A.N. (Conc. N.) fr. kin, but this cannot be the etymology of the word in its ordinary meaning. Uyg. viii ff. Civ. kîndîk üstûn meç bolsar 'if there is a mole above the navel' TT VII 37, 6; kîndîk altûn 'below the navel' do. 7–8: Çağ. xv ff. kendûk (spelt) naf 'navel' San. 316v. 18 (quotn.): Xwar. xiv (in their criminal grave, the head of Abû Bakr) paygâmbar . . . nuq mûbarak kîndîkî tuûnda boldî 'was on a level with the blessed navel of the Prophet' Nahe. 104, 12; a.o. 118, 13: Kom. xiv 'navel' kîndîk CCl; Gr. Kip. xiii al-surra 'nabel' kîndîk (MS. kîndîk: Tkm. köbek) Hon. 21, 2: xiv kendûk al-surra Id. 85; xv ditto Kat. 61, 6 (MS. köbek): Tuh. 18b. 11.


D kündûn (g-) Den. Adj./Adv. fr. 1 kün; lit. 'in the direction of the sun', but in practice used only for a point of the compass, 'south', i.e. in the direction of the midday sun. Uyg. viii ff. Bud. TT VI 83, etc. (ögdûn; kàdîn): Civ. TTI 6, etc. (ögdûn); kündûni (so read) 'its south' USp. 13, 7.

?F kendîr 'hemp, Cannabis'. S.i.a.m.lg.; unlikely to have been an indigenous plant in the area originally occupied by the Turks and prob. an Indo-European (?Tokharian) 1.-w.; v. G. in Hiem-ts. note 1948, suggests a remote etymological connection with German Hanf (and accordingly English hemp). Perhaps originally këndir. See Doerfer III 1647.

Uyg. vii ff. (some people spin 1 çâgay (?'wild hemp'), wool or) kendîr 'hemp' PP 2, 4; kendîr as an economic crop do. 13, 3; a.o. Hiem-ts. 1948 (kamgak): Civ. kendîr urügi 'hemp seed' TT VII 14, 49; o.o. H I 122; H II 14, 122: Kom. xiv 'hemp' kendîr CCl; Gr.: Kip. xiii al-katûn 'flax' kendîr Hou. 19, 9: xiv kendîr al-qûnnâb ( 'hemp') wa1-ka1-tûn Id. 85; xv qûnnab kendîr (İkam(?)) Tuh. 29a. 11: Osm. XVIII kendîr (spelt) in Rûmî, 'a plant from which they spin cords', called in Ar. waraquli-hîbûl(? and in Pe. bang; and some say that it is a cord (rîsmân) made of bark (pîst, i.e. vegetable fibre) and spun, called in Ar. qûnnâb and in Pe. kanab San. 301r. 26.

?Ç kûntûz (g-) 'daytime', as opposed to tûn 'night'. S.i.a.m.lg.; in SW Osm. gûndûz; Tkm. gûndûz: There is no other trace of a Den. Suff. -tûz and it is prob. a very early Compound of 1 kûn and tûz. Türkî VIII 1 E 27, II 22 (udû-); T 12 (ôlûsrûk), 22, 51–2: Uyg. viii ff. Bud. Sanskrit diva ca râtrau ca 'by day and night' tûnî yeme: kûndûz yeme: TT VIII E 38; ditto but kûntûz do. E 32; o.o. Kuan. 15, 73 (U II 14, 2; Hiem-ts. 1939; kûtûnz yîncûrû tûpûn yûkûnû teğûnûrmen 'I venture to bend my head and bow (to you) every day' Hiem-ts. 2030: Civ. kûndûz ìkî yêmênî òçîrêtê:î onûcû ûçûndê: bit yarçû bòlor 'there is a new moon in the 10th hour of the twelve daylight hours' TT VII L 1 (so transcribe and translate; MS. -lel 8'îlît); o.o. HII 8, 32: Xak. xî kûndûz davû1/1-nahûr 'daylight' Kaş. 448; tûnî: yorîk kûndûz sevnûr 'a man who travels by night is happy during the day' (nahûr1/nahûr) III 87, 25; âjun túnî: kûndûzîl: (sic) yêqin cêçêr: 'the nights and days of this world by pass like a traveller' III 288, 14: KB (Thou didst create) kara tûn . . . yaruk kûndûzûn 'the dark night . . . and the light day' 22; (he lay on his bed at night) and kûndûz õrû 'stood by day' 952; a.o. 127: XII(?) At. (God created) tûnuq kûndûzûn 'your night and day' 13; Tef. kûndûz 'day-time' 189; Xiv Rûg. (he prayed) tûn kûndûzûn R II 1446: Çağ. xv ff. kûndûz rüz 'day' San. 31or. 14: Xwar. xiv kûndûz 'by day' Quth 107: Kip. xiv kûndûz al-nahûr Id. 85; (al-layl dûnû): al-nahûr kûndûz Bul. 13, 12; tüli'l-nûhar 'all day' kûntûzûn (sic; tüli'l-layl tûndûbî:): do. 14, 9: xiv al-nahûr kûndûz Kev. 36, 13; Tuh. 36a. 4.
DIS. V. GND-

D köndger- (g-). Hap. leg.; mentioned only as an example of the Caus. f. of words of the form of köndger-. Xak. x1 ol yığış köndgerlli: 'he ordered that the piece of wood (etc.) should be straightened' (bi-taquvint'-ler-xasib) Kaş. III 424, 5; n.m.e.

D köntil- (g-). Hap. leg.; Caus. f. of könt-; 'to be straightened' and the like. Uyğ. viii ff. Bud. Hiüen-tr. 1949 (kamgák).

D *köndür- (g-). Caus. f. of kön-; 'to straighten', with some extended meanings. S.i.a.m.l.g. except NE, SW with minor phonetic changes. Not to be confused with könder- (könlinger-); cf. könlt-. Xak. x1 KB köndürüyin tapuğka yolun 'I will direct my course towards (royal) service' 474; köndür bilmec yorik 'he does not know how to reform his conduct' 3077; (do not be a slave to passion) köndür köpü 'reform your mind' 3994: xini (?) Tef. köndür- 'to direct (someone Acc., to the right road Dat.), to show (the right road Acc., to someone Dat.)' 183. Xwar. köndür- 'to correct; direct, guide' Quth 101; Nahe. 6, 7; 282, 15: Osm. xiv ff. see köndger-.

D köngil- (g-). Hap. leg.; Intrans. Den. V. fr. köngül; 'to become a maid servant'. Türkü VIII 1 E 13 (kulad-).

D köngér- (g-) 'to straighten' and the like; morphologically this seems to be a TTrans. Den. V. fr. *könt Dev. N/A fr. kön-; semantically in the early period it was syn. w. könt- and köndür-, but it later developed extended meanings. Survives only (?) in NW Kar. könder- 'to guide, lead out, drive' R II 1247; Kov. 221 and SW Az. könder-; Osm., Tkm. gönder- which hardly means more than 'to send, send off'. These forms must be carefully distinguished fr. modern forms of köndür-. Kaş's Sec. f. köngär- (sic) in a Chap. for quadrilaterals, not könger-) is otherwise known only in Tef. Xak. x1 ol yığış köngär-ı: 'he straightened (gawwama) the piece of wood' (etc.); and one says oğrını: köngär-ı: 'he fought with (marasa ma') the thief until he made him confess' (aqarrā); and one says ol anı: yolka: köngär-ı: (anı: is altered either to or from meni: in the MS.) 'he guided me (hadāni, sic) to the (right) road', (etc.) Kaş. III 423 (köngärger, köngärgermek, both spelt -gür- in the MS.): of ol köngär- 'he straightened (gawwama) the arrow' (etc.); and one says ol yol: köngär-ı: 'he guided to (hadda ila) the road'; and one says beg oğrını: köngär-ı: 'the beg compelled (ażśama) the thief to confess' II 196 (köngärger, köngärgermek): xini (?) Tef. köngär- 'to erect' (a wall, house, and the like) 184: Kom. xiv 'to straighten' könder -CCI, CCG; 'to lead in (the right way)' könder- CCG; Gr. 153 (quotas.): Kip. xiv könder-; sappin 'to see off (a guest)' Id. 85; wadda'a dito (uzat-, q.v.) könder- Bul. 87v.: xw wadda'a (uzat-) Tkm. könder- Tuh. 38b: 8. Osm. xiv ff. both köngär- in xw to XV and göndür- in xw to XIX are noted for 'to see off, to direct, to send someone ( somewhere)'. TTS I 320; II 449; III 307; IV 352.

D köngert- (g-) Hap. leg.; s.i.a.m.l. as kepet-, kept-, kejeyt-; cf. köjürt-. Xak. x1 er evin kögütütl (MS. köjüttü!): 'the man enlarged (atesa'a) his house' (or something else) Kaş. II 326 (köjüttür, köjüttmek); er evin kögütütl: same translation III 396 (köjüttür, köjüttmek, vocalized kejütt-everywhere): xini (?) Tef. köjütt-'to broaden' (metaph. of the Trans.): Osm. xv and xvi gerlit- 'to broaden, widen'; in several texts TTS I 301; II 426; IV 331.

D könlt- (g-). Caus. f. of kön-; pec. to Xak.; cf. köngör-, köndür-. Xak. x1 er yığış könltütl: 'the man straightened (gawwama) the piece of wood' (etc.) Kaş. II 313 (köjüttür, könltütlmek): KB sen öz kilig etgül kilmči költ 'put your own character in order and make your conduct upright' 5204; (admonition is advantageous if a man . . .) konltse özüg 'makes himself upright' 5434.

D künged- Hap. leg.; Intrans. Den. V. fr. küngül; 'to become a maid servant'. Türkü VIII 1 E 13 (kulad-).

Tris. GND-

PU köndegü: the Sanskrit original shows that this means 'necklace'; prob. an old word ending in -gū; there is no semantic connection between this word and kön-, köngēr-, etc. There is no widely distributed word for 'necklace' in Turkish; n.o.a.b. Uyğ. vii ff. Bud. kendümün tükel törflig satlıqsız ertinlig köndegüsın 'his own necklace of all kinds of priceless jewels' Kuan. 156-7; a.o. do. 167.

D kindiklig P.N/A. fr. kindikl; s.i.a.m.l. Uyğ. vii ff. Bud. (Sanskrit lost) birle: kindikligler 'those who have one (?) navel' TTS VIII G.57.

Dis. GNG


D *künlük (‘-g-’) ‘burnt’; Pass. Dev. N./A. kühn-. S.i.a.m.l.g. in forms comparable to those of kündür-: NW Kumyk gülük; SW Osm. gûnûk; Tkm. köyük. Xak. xî külyük nen ‘a burnt’ (al-muhtarq) thing’ Kaş. III 168: Çaq. xv ff. külyük (‘with k-') yamnus ‘burnt’ Vel. 376; külyük (1) sıızıg ‘burning’ (N.; quott.); (2) sııtra ‘burnt’ (quott.) San. 311. 13: Xwar. xiv küyük/külnük ‘fire; ardour; passion’ Quût 106: Kîp. xiv küyük al-muhtarq I'd. 86: xv mahraq ‘burnt’ (külyümîs; between the lines) külyük Tuh. 34. 12; bit. köyük doy. 480. 10: Osm. xiv ff. gûnûk occasionally ‘burning, burnt’, more usually ‘pain, distress’; c.i.a.p. TS I 328; II 458; III 316; IV 359.

D) kênîk (‘-g-’) N./A.S. fr. 2 kên: ‘subsequent’ last. Cf. këdînîk; SE Türkî kînîkîn ‘subsequent’ BS 521 is prob. a survival of the latter and not this word. Uyg. viii ff. Bud. (of ten definitions; aşnutük sekizli ‘the first eight’) kênîk âk(k)îslı ‘the last two’ TT V 28, 127; o.o. Sëw. 134, 1-2 (ortunkî); TT VIII A 48 (ëltin-).

Dis. V. GNG-

VUD kênîk (‘-g-’) in a note on V.s ending in -k- Kaş. says that these fall into two classes; (a) basic V.s like aşuk- and çûlûk-; (b) V.s in which the Suff. indicates that the Subject of the V. is unable to achieve his desires, like basîk- der. fr. bas-, usuk- der. fr. us-, kîrîk- and this V. The first two are Emphatic/Pass. forms, but kîrîk- is a Den. V. fr. kîr, and it is likely that this V. too, which has a gamma over the kî is a Den. V., since there is obviously no semantic connection with kënîk- and the obvious explanation is that it is a Den. V. fr. 2 kên. The only other known occurrence is in KB 4389 where the Fergana MS. has kînûlistî, the Cairo MS. kîgapîlîje and the Vienna MS. has a word which might be kénîshîze but looks more like könikse Xak. xî er kênîktî: (MS. könikstî) ğalâba ‘ald-l-raculî|-da’f hattâ ta’axxara ‘an aşhîbehî ‘the man was overcome by weakness, so that he fell behind his companions’ Kaş. II 165, 15: KB (in all tasks knowledge is most beneficial) kênîkse bîlîg iške yetmez elîg ‘if knowledge falls behind the hand cannot achieve the task’ 4389.

S könger- See köndger.-

Dis. GNL

köpûl (‘-g-’) originally an abstract word with rather varying connotations, ‘the mind’, as a thinking organization; ‘thought’ as the product of the mind, and the like. Later, when the heat was taken to be the thinking organization it was also used in a physical sense for ‘the heart’, in addition to, or substitution for, yürek. S.i.a.m.l.g. with a wide range of shades of meaning (the entry in R I 1236-7 covers a column and a half); in SW Az. köñül; Osm., Tkm. göñül. Türkü viii (if tears come to your eyes and) tída: (so read) köñülte: sitg kîlser ‘lamentation to your tongue and mind’ I N 11; köñultekî: savî- min ‘the words in my mind’ I S 12; o.o. T 15 (uðuz-), 32; viii ff. Man. Châus.107-8 (artatat-); 177-8 (tâmgala-); etc.; TT II 6; 32; 8, 41, etc.: Uyg. viii ff. Man. TT III 2 (ayançan), etc. (common): Chr. (search) këd köpûl tegûrîp ‘applying your minds firmly (to the task)’ U I 6, 11; Bud. köpûl is very common; e.g. ‘kögülçe bërdî ‘he gave as he thought fit’ PP 7, 1; a.o. do. 8, 5 (bert-); yavaq sañqû köpûlîndîne yàşurrû ‘hiding evil thoughts in his mind’ U II 23, 12-13; o.o. Hüen-ts. 1806 (ayançan), etc.: Civ. köpûl is common; e.g. köpûlde negü iñ kilayın tösér ‘whatever you say in your mind that you will do’ TT VII 28, 3; Iki kîsi köpûl bir ol ‘the two men’s minds are as one’ do. 30, 11; Xak. xî köpûl al-qalb wâl-fu’dâd wâl-fitna ‘the heart, the mind, intelligences’; hence ‘an intelligent (al-fatin) man’ is called köpûlîlg er Kaş. III 366 (prov.); over 30 o.o., occasionally spelt köpûl with similar translations: KB köpûl is common; e.g. köçûndîme yirak sen köpûlûmke yâkn ‘Thou art far from my eyes but near to my mind’ I 11; Iki köpûl ‘a man’s mind’ (is like a bottomless sea) 211; (read this Turkish proverb and) köpûl ãgke al ‘take it to your mind and understanding’ 319: xîl(?) Al. köpûl is common; e.g. anîg wuddî birle köpûlîlîr tolop ‘filling all minds with love of him’ 73; nelûk mânlaka mûncû köpûl barnakøn ‘why have you set your mind so much on wealth?’ 183; Tef. köpûl ‘mind’ thought’, etc. 184: xiv Muh. al-qalb göpûl Mel. 47, 15 (Rîf. 141 yûrek q.v.); Caq. xv ff. köpûl dił ‘heart’ San. 241. 13: köpûl kîlêsê mûndagê wa’girîfiy-yî xâqt ‘weari- ness of heart, anxiety’ 310. 22: Xwar. xîl köpûl ‘heart’ Al. 35: xîl(?) ditto Qût. 163, 333: xiv ditto Quût 102; MN 19, etc.: Kom. xîl köpûl is common, meaning ‘heart, mind, disposition’, etc. CCI, CCG.; Gr. 152 (many quots.): Kîp. xîl al-qalb ɡâynûl-mahâm wâl-fu’dâd ‘the intangible heart, the mind’ köpûl Hou. 21, 14 (cf. ýûrek): xîl köpûl (-p- marked) al-qalb; and in the Kitâb Beiîık könül al-nâfs ‘the spirit’ Id. 85.
D künpıl (g-): N.A. fr. kênp; ‘breadth, extent’, and the like: S.î.m.i.g. except NE (?), w. minor phonetic changes; in NW Kumyk gëplik; SW Osm. gëplik; Tkm. gëplik. Uyğ. vii ff. Bud. (hang bells) kač képlik (so read) ýëmsığ sõtgüt üze ‘over the full extent of the fruit trees’ PP 29, 4-5; (Xak.) xiv (?): Tef. képlik ‘abundance’ (of good things) 173: xiv lhë. dunyâ gëplikli äkërat tarliğ turur ‘broadness in this world is narrowness in the next’ (and vice versa) R II 1972: Xwar. xiii képlik ‘abundance, well-being’ Ale 53: Kom. xiv ‘breadth’ képlik CCI; Gr.: Osm. xiv to xvii gëplik/geplik (physical) breadth; (psychological) breadth, i.e. peace of mind’; common TTS I 301; II 426; III 287; IV 332.


D köpkë (g-): Dev. N. fr. köplë-, but the semantic connection is directly with köpüll in its physical sense; ‘shirt’, i.e. the garment over the heart. S.i.a.m.i.g. in a wide range of forms including NE Khak. kökge:; Tuv. xöleyen: SE Türki köökë:; NC Kir. köönëk; Xak. köökë:; SC Uzb. köläk/köynäk: NW-Kk., Nog. köökë; Kumyk gölek; SW Az., Tkm. köönëk; Osm. gömükë. Cf. kömülürük. See Doerrfer III 1652. Xak. x x köökë al-gamis ‘shirt’ Kaög. III 383; a.o. III 350 (boğmakla-): xiv Mah. al-gamis köälg Mel. 66, 15; köömëk Rif. 166: Çağ. xv ff. köökë (spelt) pîrâdên ‘shirt’ San. 310r. 71: Xwar. xiii ditto ‘Ali 37: xiv ditto Qutb 104; Nahc. 132, 16: Kom. xiv ‘shirt’ köwlek (sic) CCI; Gr.: Kip. xiii al-gamis köömëk Hou. 18, 12: xiv köökë ditto Id. 85; xv ditto köömëk Kav. 63, 17; Tuh. 20b. 1 (in margin, alternative form köökë): Osm. xv ff. gööke ‘shirt’ was the standard form until xvi and is noted once in xvi; date of emergence of gömülk unknown TTS I 321; II 450; III 306; IV 353.

D könlük (g-): A.N. fr. I kûn; ‘a period of a day’ and the like. S.i.s.m.i.l.; in SW Osm., Tkm. günlik. Uyğ. vii (I put up my memorial there to last for) bu yîlîk tümen könlük ‘a thousand years and ten thousand days’ S.î. E 9: viii ff. Civ. üç könlük ‘a period of three days’ USp. 55, 21; 118, 14; bitî yarım könlük ‘one and a half days’ do. 55, 22: Xak. x x könlük al-muyâncama ‘daily business’; könlük yêm al-rizq (several meanings; here ‘soldiers’ daily rations’, but the phr. is seldom used Kaög. I 480: KB kum erse bu könlük tîlesë sevinç ‘whoever desires the pleasures of the day’ 913: Xip. xiv könlük nazar va azimmahu hâzî luban translation unvocalized, other vocalizations possible; Çağ. omits the word in his index; it might mean ‘... and I think it means ‘grains of incense’’ Id. 85 (cf. Osm.): Osm. xiv ff. günlük is noted in several texts as meaning ‘sunshade, parasol’, and in one xvii text ‘a day’s pay’ TTS I 338; II 477; III 326; IV 375: xiii günlük (spelt) in Rûmi, (1) kundur ‘frankincense’, in At. yonqul’-hutun; (2) tezisafa va yattumya ‘soldier’s pay; daily pay’ San. 310r. 24 (there is no obvious reason for the meaning ‘incense’ which is still current).

D köphilg: Hap. leg.; P.N./A fr. kûn. Türkî vii ol ödîte kul külîg kûn köphilg bolmîs ertî: ‘at that time the slaves had become slave-owners and the maid servants owners of maid-servants’ II E 18 (in I E 21 kün köphilg is omitted).

Dis. V. GNL-
E kînîl- See kînîl-

DF kînîl- ‘to crush, mince’, or the like; Den. V. fr. *kînîl, not the one listed above, but no doubt a Chinese l.-w., cf. símlîl-: with which it is used in Hend. in TT I 157 (çûwît). N.o.a.b. Uyğ. xii ff. Civ. suvat kînîl ‘crush (castoreum) in water’ II I 125; 143 (bağîr); 157 (çûwît); yumsak kînîl ‘crush until it is soft’ 179.

D köplë- (g-) Den. V. fr. köplë. Survives only (? in NC Kxz. köplülô: ‘to be sunk in thought’ R II 1238 (not in MM). Uyğ. vii ff. Civ. bu savka köplere ‘do not brood on (? this statement’ TT I 151: (Kip.) xiii açîhâ minâ1'-açîh ‘to wonder at (something)’ könlâm- Hou. 37, 15; may be the Refl. f. of this word; there is no other obvious explanation).

D kinîl-: Hap. leg.: possibly Refl. f. of kînîl-; ‘to be crushed’, but the whole passage is obscure. Uyğ. vii ff. Man. TT II 17, 77–9 (ıpîlî-).

Trls. GNL

D köpülîdës (g-) N.A. of Association fr. köpül; ‘like-minded, intimate’, and the like. Survives only in NC Kir. köpûlô: Kxz köpülës ‘friend, intimate, sympathetic’. Must be carefully distinguished fr. Çağ. xv ff. külêltês ‘foster-brother’ San. 309r. 9 which is a N.A. of Association from the Mong. l.- (properly kögil, Kov. 2632) ‘foster-mother’. The two are confused in R II 1238. Xak. x köpülîdës musâhûbîl'-gâb ‘like-minded’ Kaög. I 407, 16: Xwar. xiv köpülîdës ‘sympathetic’ Qutb 102.

D könlûk (g-) A.N. fr. könlî; ‘straightness, uprightness’, and the like. N.o.a.b. Xak. x KB könlûk is very common as one of the standard virtues of rulers, officials, etc.; e.g. könlûk yamîna yollîn ‘do not miss the road of uprightness’ 360; kitîncêm könlûk ‘my conduct is upright’ 590, etc.—könlûk kînîl ‘the day of judgement’ 30, 808: xiii (? At. 167 (ton); a.o.o. Xwar. xiv cumlasînin eslerînî könlük üze kîgil ‘make all their actions upright’ Nohe. 316, 10: Kom. xiv ‘justice, equity’, and the like könlûk CCI, CCG; Gr.

D köpûlûlûg (g-) P.N/A. fr. köpûlî; normally qualified by a preceding Adj. ‘having a ...
mind', but s.i.m.m.lg. meaning 'well-disposed, willing, kindly, cheerful', and the like; SW Osm. göpülü. Uyğ. viii ff. Man. TT III 71, 8 (karar-): Bud. yarlaikançu köpülüg with 'a merciful mind' TT X 275-6; kérğünk köpülüg with 'a believing mind' Swv. 137, 16; a.o.o.: xiiii(?); Tef. köpülügü/ köpülü 'having a . . . mind' 185: Xwar. xiv köpülügü ditto Qutb 102.

D köpülsüz (g-) Priv. N/A. fr. köpülü; originally 'without the ability to think'. S.i.m.m.l. as the opposite to köpülüg meaning 'unwilling, unhappy, modest', and the like. Türkü VIII ff. Man. Ch. T 13-14 (2 öğüşü): Uyğ. viii ff. Man. TT III 30 (ditto): (Xwar. xiv köpülsülük 'hardness of heart, cruelty' Qutb 102).

Tris. V GNL-

D künlé (g-) Den. V. fr. künlé; 'to be jealous', hence also 'to envy'. S.i.m.m.l. w. phonetic changes; NE künné; Tuv. xünne-. SE Türkü künle-: NC Kır. künnülo-; Kgz. künle:-: NW Kk. Nog. künnle-; Kumyk xünle:-: SW Osm. xünle-günelle-(obsoleto). Uyğ. viii ff. Bud. özümde yeglerlig körüp künledin er if 'er has been marveled when I have seen people better than myself' Swv. 136, 12-13; a.o. do. 220, 4 (2 azlan-): Xwar. xiv künlé- 'to be jealous, to envy' Qutb 108; Nahc. 65, 6, 288, 13: Korn. xiv 'envy' künlémek CCG; Gr.: Kip. xviğ giir mina'gâyra 'to be jealous' (sic) Hov. 42,15:11 (ic) xiv künlé- hasada 'to envy'; and, in the Kitâb Beyih, gära ld. 86; xx gîyra künlemek Tuh. 26b, 10; gära mina'gâyra künle- 27a, 7; Osm. xiv ff. günüle- 'to be jealous, to envy'; c.i.a.p. TTS I 339; II 478; III 327; IV 376.

D köpülgir (g-) Den. V. fr. köpülgir; 'to reflect, think deeply'. Pec. to Uyğ. Uyğ. viii ff. Bud. in a repetitive passage ögelé (see ö-) köpülgirlp 'thinking deeply', U II 8, 22, alternates with ögelé köpülgir tepmek do. 9, 1-2; ögelé boguş urmek et do. 9, 11-12; (all good doctrines . . .) köpülgirmek in tuğdaçi 'arise from deep reflection' TT V 24, 65-6; o.o. do. 70 (odğur-); Swv. 596, 23 ff. (edglütti): 615, 9; Tiğ. 50b. 2 etc.


D kögünlen- (g-) Refl. Den. V. fr. kögün; survives only (?) in NE Bar. R II 1238, but the basic and Caus. f.s survive in other modern languages. Xak. xi er iiska: kögünledi: 'the man set his mind ('azama) on doing something'; also used of a boy 'to do intelligent' (agila wa fafina) Kaç. III 408 (kögünlenür, kögünlenmek).

V D képür (g-) Caus. f. of kénpü-; 'to widen, broaden', with some extended meanings.

N.o.a.b. Cf. kénpü-. Uyğ. viii ff. Bud. képür-, with 'doctrine, scripture', and the like as Object, means 'to publicize, make widely known'; it is usually in the Ger. in -ü: followed by another V.; e.g. Vıiskluan şastırda képür sözlemişke 'because they are made known and published in the Weishih-lun' TT V 22, 22; similar phr. USp. 102b. 11-13 (ençültre-); (I have come with a desire to find scriptures and) tınıgliarka képür asig tusu kilgali sakingın 'the idea of making them known to people and so benefitting them' Huen-ts. 204-6; o.o. do. 2008; Swv. 2, 4-5 (ular-); 3, 12; U II 73, 3-4 (iii) (?); see kögür- (the pleased to declare) képürüsünç'e publicly' U II 41, 22: Xak. xi er evin képürdi: 'the man enlarged (aresa'a) his house' (etc.) Kaç. III 392 (képürür, képürmek): KB (in the chapter on İgdıçiller 'cattle-breeders'; they are a good and guileless class of people, but) bularda tileme töru yak bulg yorikları képürü bolur ay silig 'do not ask them about the customary law or intellectual matters, their movements are far-ranging (or their character is unconventional)'; oh pure man' 4446: xiiii(?) At. 412 (yolsuz): (Kip. xx see képürt-).

D küfür- (g-) Caus. f. of küfn-; 'to burn (Trans.)'. N.o.a.b.; cf. *kündür-. Türkü VIII ff. Man. künürügli (sic) isığ yel yeltir meş 'the burning hot wind does not blow' M III 45, 6 (i): Uyğ. viii ff. Man.-A M I 18, 2 (örte-): Man. Wind. 35-(u-); M III 28, 5 (iii); Bds. töstüs küfürüp 'burning incense' TT V 8, 72; o.o. do. 12, 136; U III 37, 4-5 (örte-); USp. 102b. 21; Swv. 595, 22 etc.: Civ. otka küfürüp 'burn it with fire' H I 26-27; o.o. TT I 70 (aãrtlt-); VII 26, 12 etc.: Xak. xi er otup küyürdi: (MS., in error, küyürdi:) 'the man burnt (abraska) firewood' Kaç. III 187 (küfür (sic), küyürmek); a.o. I 133, 15; KB (do not go near a fire, if you do) küyürmek anuk 'it is ready to burn you' 653; a.o. 249 (ıtülü-): Xwar. xiv küfür- 'to burn' Qutb 106; MN 151, etc.

D kéürt- (g-) Caus. f. of kéün-; n.o.a.b. Uyğ. viii ff. Bud. (in an account of the history of the biography of Hsüan-tsong, it is said that Huei-li composed it and that Yen-tsung fa-shih) kéürtmish 'had it published' Huen-tr. 2153: (Kip. xx in a list of Caus. f.s ending in -re, wassa'a 'to broaden, widen' kéürt-Tuh. 54b. 12).

VÜ kéşen - to grumble, mutter'; prob. a quasi-onomatopoeic; the first vowel is uncertain and perhaps varied. Survives only (?) in NE Şor kéşen- R II 1342; Tuv. xımmiren-; NC küküül grumble, mutter', and its Den. V. Kö. küküldö-; Kxz. kükilde seem to be distantly related. Cf. çıhra-, yapra-. Türkü viii ff. Man. 'dropped her mirror into a lake'; in the morning it jingles) kécer: 'to be implicated'; and in the evening it makes a grumbling sound' IrbB 22: Uyğ. viii ff. Bud. (he recovered for a month and then fell ill again) kéşenü aș bür
boldlar 'they grumbled but gave (or began to give?) him food' PP 68, 3: Xak. xi er ışka: (VU) küpren-ı: harumal-insan li’-ıgad-dam ’alâ-l-amar va taballama ma’ nasifih bi-kalâm xofj ‘the man was reluctant to begin the task and muttered to himself under his breath' Kas. III 399 (küprenür, küprenmek): Çağ. xv ff. (VU) küpren- (spelt) xteud ba-xteud az gazs haf iz zan na dün lud bud hardan ’to talk angrily to oneself and grumble’ Sun. 309v. 19 (quotn.).

D ké:grün- (g-) Hap. leg. (?); Refl. f. of ké:grün-: xak. x ol ké:grünüd: tavazzâd-l- raqul zdâmân fi ni’ma ‘the man spent his time in great comfort’ Kas. III 400 (küprenür, ké:grünmek).

Tris. V. GNr-

D ké:grün-: Hap. leg.; morphologically a Simulative Den. V. fr. ké:grün- but there is no trace of such a N. Xak. x ol ké:grünü: ilharea:qal-ı:yaq fi asafal nahe:q-ul-qird batta ira- fa’a ri:hûusu ‘something burnt at the bottom, for example, of a cooking pot, so that a smell rose from it’ Kas. III 409 (ke:grünür, ké:grünmek).

Dis. GNs

D ké:ge: (ke:ge:) the spelling in Kas. is deliberate, the word following the cross-heading -S and preceding the cross-heading -Ş, but it is prob. a Sec. f. of ké:ge:, cf. the habitual spelling of the Negative Verbal Suff. -mez/-mez as -mez/-mez in Kas.; If so irregular Dev. N. fr. ké:ğü:.- N.o.a.b. Xak. x ol ké:ge: sun: ‘shallow (al-dahdah) water’; also ‘an easy task’ (anir sahl) Kas. III 364: Xwar. x nº:ge:-ke:ge: easy, convenient ‘Ali 58: Kip. x nº:ge:-hayvin easy (opposite to ‘difficult’ sheriff) ke:ge: (spelt ke:ge:) Hou. 25, 10: x nº:hayvin (yanvas)ke:ge: Tuh. 37h. 9; hâna ke:ge: bol- 38a. 4.

Dis. GNs

D ke:ge: Dev. N. fr. ké:ge:-; ‘advice’ and the like; s.i.m.m.lg. See Döverer III 1651. Uyg. viii ff. Civ. (if one sneezes at midday) ke:ge: bulur ‘one gets advice’ (or, reading bulur ‘advice comes to one’) TT VII 35, 5-6: Xak. x ke:ge: al-mawara wél-tadvir fl’il-umür ‘advice; the settlement of affairs’ Kas. III 365: KB ke:ge: bâr ‘give me your advice’ 3482-3 o.o. 3484, 3493, 5650 ff.: Çağ. xv ff. ke:ge: (‘with k-’) masvavarat Vel. 361 (quotn.); ke:ge: (so spelt) ditto Sun. 316v. 19 (quotn.): Kip. xiv ke:geske: (sic) al-mawara, also advice ke:ges (ke:ge:)ke:ges (ke:ge:) Id. 85 (the ke:-: must be an error; a small dâl is written under all the others ka’s, which seems to indicate -g: and -ng:- (ng:-)).

D ke:ne: (g-) Den. N. fr. 1 kü:n; originally ‘sunshine’. Survives in NE Tel. ku:n ‘the sunny side of a mountain’, R II 1440, and SW Az. ku:n; Osm. gûne: both the ordinary word for ‘sun’, and Tkm. gun: suicide ‘sunshine; a sunny place’. Tûrûk viii ff. IrkB 57 (olur:-)

(Xak.) xiinh (?): ‘cf. ku:n ‘sunshine; a sunny place’ 189: XIV Muh. al-sams ‘the sun’ gun: Mcl. 4, 17 (Rif. 74 gûn); gâbati-l-sams ‘the sun set’ gun: bâhî: 29, 7 (113, but gun): Çağ. xv ff. ku:n (sic) gun: ‘sun’; also ‘a very hot day’ (quotns.), with a note saving the final -s is required by the rhyme Vel. 374; ku:n/-küns (spelt) aftâb ‘sun’; note on spelling (quotns.); also metaph. âftâb-rî ‘sunny-faced’ (quotn.). also called Küne: Sun. 319r. 15: Xwar. xii ku:n ‘sun’ Ali 56: Tkm. xii al-su ‘‘sunshine’ kûne: (sic) Kip. ku:ya: Sun. 5, 2: xii ku:n metaph. al-sams, but properly al-su’a (which in Kip. is kuyas) also used metaph. for ‘sun’ Id. 85: (x??) al-sams kûne: Kat. 21, 17; 58, 8; Tuh. 233a. 13 (also kûn).

Dis. V. GNs-

D ké:ge:-: Recep. f. of ke:ge:-: in the Sing. ‘to consult (someone Dat.); to discuss’ (with someone birle:); in the Plur. ‘to take counsel with another, have a discussion’; S.i.m.m.lg. Uyg. viii ff. Chr. U 1 8, 4 (ann): Civ. bò:nu ké:ge:lip ‘the people taking counsel together’ USp. 77, 8; a.o. do. 88, 28 (2 art-): Xak. x ol mapa: ké:ge:slî: ça:wara ma’i ‘he took counsel with me’ Kas. III 394 (künezür, ké:ge:smek, sic); meni: birle: (MS. bire:) ké:ge:slî: : uwarani ‘he consulted me’ III 393, 13: KB negû ‘tég ké:ge:sürsen emdi maça ‘what advice do you give me?’ 3488; en a:nu bu ûke ké:ge:slî: kerek ‘we must first discuss this matter’ 5649; o.o. 3688-9, 5650-2, 5657, etc. (xii?-) Tef. ké:ge:- ‘to take counsel together’ 173: XIV Rhg. didto R II 1069 (quotn.): Çağ. xv ff. ké:ge:- (-tl) ‘to consult’ Vel. 361 (quotn.); ké:ge:- (spelt, ‘with –tl’) masvvarat hardan ‘to consult’ Sun. 316r. 28 (quotns.). Xwar. xiv ké:ge:- ‘to take counsel together’ Qutb. 94; ké:ge:- ditto do. 96: Kip. xiv ké:ge:- ta:ça:wara Id. 85: xv ça:wara (taniş-) ké:ge:- (sic, in margin in second hand ké:ge:-) Tuh. 213a. 13.

E kînsîr- See kînsîr-.

Tris. GNs

D ké:ge:slî: N. Ag. fr. ké:ge:-; pec. to KB? Xak. x KB ké:ge:slî: bular erdi: ‘these (Companions) were (the Prophet’s) advisers’ 49; o.o. 2256, 5209 (yolcu:).

D ké:ge:slîg P.N./A. fr. ké:ge:-; n.o.a.b. Xak. xî ké:ge:slîg billig üdresi: ké:ge:slîg billig opraur: ‘experience (al-tadvir) when it is fertilized by advice (mulaqah bil-lê:ra) gains in goodness day by day; but if it is without advice (gâyru’l-lê:ra) it deteriorates day by day’ Kas. I 232, 3; a.o. III 358, 15: n.me.


Dis. GNZ

ke:ge: See ke:ge:.
(?) köğüz Hap. leg.; 'a dung heap'. Connected with köp 'dung', which exists in NC Kir., Kx: Sc Uzb. (gag); NW Kk. Xak. xı köğüz al-dimm wa'l-kirš fl-atfāl wa hiya ab'ār wa abtāl talabhdna ba'dudhā 'alā ba'd 'a dung heap' (I Hend.) in a ruined building, that is an accumulated mass of dung and urine Kaq. III 363.

F kenzl: Hap. leg.; no doubt a Chinese I.-w. Prof. Simon suggests that the origin is chiùantźı (Middle Chinese kjiun-tźı; Giles 3,139 12,317) 'thin silk', and more specifically 'a silk handkerchief'. Xak. xı kenzl: 'a Chinese woven fabric (mash) of mixed colours (fi alwaın šattat), red, yellow, and green' Kaq. I 422.

Mon. GR

?F ker 'a moment'; see note on page quoted below. Perhaps survives in NE Alt., Tel. kere 'a period of time, a moment in time', R II 1085. The suggestion there that this is a Chinese I.-w. may well be correct, but it can hardly be chieh (Giles 1,477) since this was tṣet in Middle Chinese, not khet as there stated. Uyq. viii ff. Bud. Sanskrit mihurtam api 'and only for a moment' bir ker yeme: TT VII 11 D.14–15.

kłr 'dirt, filth, defilement', and the like. S.i.a.m.g. For some unknown reason often spelt kék as well as kır in Uyg.; a I.-w. in Mong. in both spellings (Kov. 2545, Halldor 197). Uyq. vii ff. Bud. kér normally means not physical 'dirt' but the defilement or stain caused by sin, Sanskrit kiała; Sanskrit cetasa upakleśa 'a small stain on the mind' köp-lōmnp̄ kiri TT VIII C.13; malam 'impurity' nización kiriq 'the impurity of the passions' do. E.47; a.o. Hüen-ts. 103–4: Civ. H I 66–7 (arig); Xak. xı Kaq. II 211 (toğ-raş); do. 230 (toğral); n.m.e.: KB 876 (arig): xı(?) At. akšil kamug 'ayb kirni yuyur 'generosity washes away all the defilement of vice'; Taf. kér (physical) 'dirt' 180: Çağ. xv ff. kır pirk wa rim 'dirt, filth' San. 313v. i (quotn.): Xwar. xiv ditto Qutb 99: Kom. xiv ditto CCG; Gr.: Kp. xin al-wasax 'dirt' (opposite to 'clean' arı) kır Hou. 27, 17: xiv ditto Id. 83 (under kılıšč; (for kılıšč) 'pillow case'); xv ditto Kav. 64, 17; Tuh. 38a. 12.

1 kür (g-) originally 'stout-hearted, courageous, bold', and the like; this meaning only as noted below, but it seems to survive in NE kır, Bar. 'self-willed'; Koib. 'swiftly flowing' (water); Tel. 'fat, stout' R II 1447; Khak. 'bold, uncontrollable'; TVU. (xır) 'well-fed; (of winter) starting with ample supplies of food'; SW Az. kür 'an uncontrollable, fidgety (child)'; Osm., Tkm. gür 'thick, dense, abundant'. See Doerfer III 1672. Xak. xı kür er al-racul'ul-rābītu'l-ca's'il-qa'wiyu'1-qa'bi1-šamīx bı'1-anf 'a man with a robust soul, a stout heart, and his nose in the air' (prov., verse kürmet anım yüşkre: '(the tribe's) heart is strong (qawit) for me') Kaq. I 324: KB kür common; e.g. ('Ali was the last of the Companions) kür ersetigung yürüreklı 'courageous, manly, stout-hearted' 57; o.o. 409 (külve); 2298, 2337, 4845 (köğüzleğ): Xwar. xiv kür 'stout-hearted' Qutb 108: Osm. xiv ff. gür once (xiv) 'courageous'; in several xiv to xvi texts (of a tree) 'luxuriant' and the like TTS 1 340; II 470; III 328; IV 376.

Vu 2 kür noted only in the Hend. tev kür 'trick, device'; n.o.a.b.; not to be confused w. kürli; q.v. Uyq. viii ff. Man.-A M III 9, 11–12 ii (2 arf.): Man. M II 5, 8–10 (antag): Bud. U II 23, 12 (tey).

Mon. V. GR-

ker- (g-) 'to stretch, spread out (something Acc.)'. S.i.a.m.g. esp. in the phr. köğüz (or synonym) ker- 'to throw out one's chest; be proud, confident'; in SW Osm. gér-; Tkm. gér-. Xak. xı er yip kerdi: 'the man stretched (madda) the cord' (etc.); and one says bēg yod kerdi: 'the beg stretched out (madda) the road', that is he posted (yucelis) men in military posts (al-marāšid) so that those whom he did not know could not pass; this is done in fear of the enemy Kaq. II 8 (kererr, kermek); a.o. III 39, 13: KB 133, 1535, etc. (köğüz): xıi(f?) At. kerip aliqka köğiş 'throwing out your chest towards the (common) people 278; Taf. boyun ker- 'to be stiff-necked' 173: Karluk xı it kerdi: 'the dog barked' (mobay); Kaq. II 8: Xwar. xıi kér- 'to raise (the eyebrows)' 'Ali 49: Kom. xiv ker- 'to crucify' CCG; Gr. 139 (quotns.): Kp. xiii salaba 'to crucify' kere: koy-ker- (MS. kör-) Hou. 34, 16: xiv ker- savyara (a rare word meaning 'to hold a horse's lip in a twitch'; 'read zayyada to increase, expand' (Trans.)); warima 'to be swollen' (şiş-); and also Ker- Bul. 88r.: xiv salaba (and in the margin madda) ker- Tuh. 22b. 8: Osm. xvii ger- (following gerne- an error for gerin- which is described as Rimi) Trans. 1, ağiş husidan 'to throw out one's chest' San. 300r. 21: xiv to xvi see köğüz.

kır- (g-) 'to enter'; with some extended meanings. C.i.a.p.a.l.; NW Kumyk; SW Osm. gır-; Tkm. gır-. Türkül vii yana: kırıp 'entering (the battle) again' I E 38; Oğuz tezlip tavğačka: kirtli: 'the Oğuz fled and entered China' II E 38; a.o. II 14: viii ff. (above it reaches heaven) asra: yérke: kırül: 'below it enters the earth' Irb K 20; a.o. do. 63: Suğcu balıka: kırımı şayarıkda: 'out of the breasts that were arrived from the city of Suchou' Mir. A 14 (ETY II 63): Man. içgerü: kırıp 'going in' M I 5, 3: Yen. Mal. 25, 1 (yağız): Uyq. viii (the Karül) On Ok (kā): kirtli: 'entered the country of the On Ok (western Türkü)' Şu. N 11: viii ff. Man.-A etözke kırür 'enters the body' M I 16, 7; Man. kireyn tésér 'if I say "let me come in"' M II 8, 13 (ii): Chr. yakan barıp kirdiler 'they approached and entered' U I 6, 11: Bud. kır- is very common; e.g. balıkka kirdi 'he entered the city' PP 4, 1;
kör- (g-) basically 'to see (something Acc.)' with several extended meanings like 'to experience (something Acc.)'; to look to, i.e. obey (someone Dat.); to see to it that (you do something, Ger. in -u/-ü). C.i.a.p.a.l.; NW Kumnuk: SW Osm., T.: gür-. There is obviously a very old etymological connection with 1 köz 'eye', cf. semiz and semr-i. Türkü VIII körür: közim körmez teğ... bolti: 'my seeing eye became sightless' I 70 — I E 19, I I E 16 (1 emgek) — kop man§: körür: 'everyone looked to, i.e. obeyed, me' I E 30, I E 24 (and see körü): — (the Xağan said) yeLU: kör 'see to it that you ride fast' T 26 — several o.o.: viii ff. tag üze: yul suv körüp: yež üze: yas ot körüp: 'seeing springs and water on the mountains and fresh vegetation in the mountain forests' IrkB 17; eşidmäste: körür: körüfağ: yit 'it is better to see with your own eyes than to hear' Tn. 13; 16. 14 (ETY? I 199); Man. körtü (mas. transcribed kirti) 'saw' M 16; 2 — közîn körüp: Chuas. 312 — (if I have accepted the advice of common kinds and) kögülün körüp 'looked to, i.e. followed, their thoughts' do. 199; a.o.o.: Uyğ. viii kör têdim 'I said 'see' (or obey me')' Şu. E 11; a.o. S 3; Sucu 8 (att.); viii ff. Man. — A körürül 'let us see' (your perfect being) M I 11, 17; o.o. do. 9, 6; 9, 7; Man. T. T. IX 14, etc. (tugu); a.o.o.: Bud. kör- 'to see' is very common, e.g. körür erdi 'he saw' (the farmers outside the city) PP 1, 3: Civ. kör- occurs for 'to see', e.g. kayu kılış kéçe egджi körmeser 'if a man cannot see well at night' II I 33, but in the omens texts normally means 'to consult the omens'; there are various idions; [Ig agîn] ugrunda körersen 'if you consult the omens about an illness' T I I 16; [Ig] tapp körersen same meaning do. 77; yâqmur yaqîtğuka körür 'if a man consults the omens about (the possibility of) making it rain' T I I 29, 1; tavar tegere (ıread têre) körür 'if a man consults the omens about property' do. 16: Xak. IX ol menî: körül: râ'diî 'he saw me'; in a prov. yûzke: körme: 'do not look at (la tânşur) a man's face' Kaş. I I 8 (körür, körme-k); about 60 o.o.; two occurrences of Aor. kürür; occasional spellings of kör- esp. in the Imperat.; translated ra'd, basura ('to see'), nasara—as an Aux. v. Kura: körðüm tattartu 'I strung' (my strong bow) III 219, 16: KB kör- 'to see' is common 248, etc.; the Imperat. kör is constantly used, almost meaninglessly, to supply a syllable in a verse which would otherwise lack one 38, etc. — as an Aux. v. özînge baka kör 'look at yourself' 239 a.o.o.: III (2) At. ditto; Tef. kör 'to see'; ayyu turmakagä sawab körmedü 'he did not think it correct to stand apart' 184: xiv Muh. basura gür- Mel. 5, 5; Ref. 75; abîra 'to see' gür- 21, 13; 102; al-nazar gürmeg 13, 13; 30, 8; 80; 121: Çâg. xxv ff. kör- (with Ke- gen, etc.) gür- Vel. 364; — kör didan 'to see' Snl. 303 f. 22 (quot.); Xwar. xiii ditto 'Ali 28, 30: XIII (?) kör- 'to see' is common in Oğ. esp. in the (non-Turkish) phr. körîl kilm 'he saw that' 32, 36, 41, etc.—(Oğuz Xağan) xayşî körü 'approved of' (the young man's statement) 198; a.o. 329; XIV kör- 'to see' (common) Qutb 102; M N 41, etc.: Kom. xiv to 'see (common); to experience' kör- CGI, CCG; Gr. 153 (quot.): Kip. XIII basura kör- Hou. 33, 14; XIV kör- abîra 1d. 80; kören al-mubir, originally körügen do. 79; abîra wa ra'd (read ra'da) kör- Bul. 251: xiv nasara wa ra'da kör- Kav. 9, 19; Tuh. 43b. 1, etc. (not translated).

Dis. GRE

1) kérü (g-) Adv. fr. *kê'; 'backwards, behind', and the like; an early 1.-w. in Mong. as gerü (Hainisch 50); i.s.i.m.l. in NC, NW, SW Az. kéri; Osm. geri. Türkü VIII körü: 'westwards' (as far as the Iron Gate) I E 2; anta: kérü: barip 'going back from there' Ix. 16; kérü: barîmas: bards: 'those who wished to go back went' Ongin 11: Uyğ. ix kérü: kün batâhaka: 'westwards towards the sunset' III B 8; (ETY) 98; viii ff. Man.-I. M I 26, 26-7 (Ilgérü); Bud. tinîn kérü: kâyi tartap 'drawing back (Hend.) his reins' Usp. 97, 20-1 (kâyi uncertain, but see 2 kadüt); Civ. kérü barîr 'goes back' T I I 174: Xak. xi kök temür kérü: (hâf unvocalized) türümäs 'blue iron does not rest (yastagir) without work' Kaş. I 361, 26 (Kaş. explains this as meaning that when a sword is used, it is not left in the wound but withdrawn for further use); (the man who enters the grave) kérü: yamması 'does not come back' III 65, 2; kérü: körüp 'looking behind you' (halfak)
III 245, 16; a.o. do. 245, 1; n.m.e.: xiv Muh. halfa ĝérü: Mel. 14, 11; Rif. 90 (misspelt gérer); tanahhā 'to cease, be stopped, be removed' kérū: er- (?) 24, 11 (vocalized kerevar-); 106 (unvocalized, kērē:ri: er- ); Xwar. xiv kérū: 'then', again 'Ali 55: xiv ditto Qub 99: Kom. xiv kérli (of space) 'backwards'; (of time) 'before' CCI; Gr. 139 (quotns.): Kip. xiii kafalu (opposite to 'in front' ilgérū) kérū: Hou. 26, 19: xiv tuma 'then' kérū: Bul. 15, 12: Osm. xiv ĝérū, sometimes spelt ĝérù: 'afterwards; back', etc.; c.i.a.p. TTS I 305-6; II 429-30; III 290-1; IV 336.

?F kürl 'a measure of capacity, or weight, for dry goods like grain'. Chinese tou (Giles 11, 427) is usually translated 'peck' (24 bushels) and contains ten shèng (Giles 9, 879) or 'pints'. Survives in SE Türkü kūre 'a weight of 22.4 killograms', Menges, Volkslinguistic Texte aus Ost-Türkistan, SPAW, 1913, XXXII, p. 111. No doubt a L.-w., but not Chinese, perhaps Tokharian. Uyg. vii ff. Bud. (if I have committed fraud with scales, inch and foot measures) šepîn kavin kürin kūrlikin 'pints, ten-pints, pecks, and peck measures (? )' U II 77, 26; 86, 43; TTT 10, 5; Swv. 135, 9: Cív. kürîl (sometimes mistranscribed hööm) is common in USp. as a measure of grain, millet, etc. 7, 20, 37, 69, 70, etc.: xiv Chin.-Uyg. Dict. tou 'peck' kürî R II 1454; Ligeti 178.

Dis. V. GRE-
kūre/-kūrli: Preliminary note. Kaš. distinguishes between an Intrans. V. 'to run away, desert', VÜ kūrle-, and a Trans. V. 'to dig up, shovel', and the like, kürli-: Only the latter survives, and the modern forms of it are consistently kürle-; similarly even in Xak. its der. f.s have -e-, not -i-; its final vowel is therefore open to some question.

VÜ kūre- 'to run away, desert', and the like. N.o.a.b. Uyg. vii ff. Man.-A (the chief of the demons) tezdû kūrel'īd 'fled and ran away' Man.-uig. Frag. 400, 3: Xak. xì kul kūrel'd: 'the slave (etc.) ran away' (abaga) Kaš. I 263 (kūrêr, kūrîmek): Kır ğürmêş kûrê gerdî 0ş bu özûm 'I myself was a runaway fugitive' 1118; a.o. 316.

kūrî: 'to dig up (the ground); and the like. Kûrê- (sic) usually 'to shovel (snow)' survives in NE Koib., Sag., Tel. R II 1448; Khak.: SE Türkü: NC Kir. (kürô); Kxz.: SC Uzb. (kura-): NW Kaz. (körê-), Kumyk, Nog.: SW Az., Osm. (Tkm. türek- le-). Xak. xì at kûrlîd: 'the horse pawed (or dug up, ḫafa) the ground with its hooves', and one says of kârîq kûrlîd: kâshû-talce wa carafa hu 'he swept up the snow and shovelled it away' Kaš. I 263 (kûrlîr, kûrlîmek); a.o. III 256 (kuvêçlûg): Osm. xv kûrî- 'to dig up (the ground)'; xv kûrî- (of a mare) 'to be on heat'; each in one text TTS II 676.

Dis. GRB

kîrpli: 'hedgehog', S.i.a.m.l.g.; in some languages 'porcupine' is oklug (or the like) kîrpli. Uyg. viii ff. Bud. Swv. 299, 6 (appt): Cív. kîrpli terisìn 'the skin of a hedgehog' H I 129: Xak. xì kîrpli: al-qunfuḍ 'hedgehog'; and al-dulduł 'porcupine' is called oklug kîrpli: Kaš. I 415: xiv Muh. (?) al-qunfuḍ kîrpli: Rif. 177 (only): Çaq. xv ff. kîrpli (sic, spelt) xárûfpî 'hedgehog', in Ar. qunfûd ... kîrpli tîken 'a kind of large hedgehog', in Ar. dûldü San. 311r. 29: Kom. xiv 'hedgehog' kîrpli CÇG; Gr.: Kip. xiv kîrpli: (with -p-') al-qunfuḍ Íd. 80; Bul. 10, q: xv ditto Tuh. 29a. 7.

kûrpe: basically (of an animal or crop) 'produced late in the season'. It retains this meaning of lambs in NC Kir., Kzx., see Shecherbak, p. 114, and SW Tkm. and of crops like lucerne in NW Kaz. (kûrpi): Kk. SW Az., Osm. kûrpe 'very young, fresh, tender' retains this meaning in a more generalized form. From this it came to mean 'the skin of a (very young) lamb' in NC Kir.; NW Nog., Kumyk and from this more generally 'quilt, coverlet, soft mattress', and the like in several SE, NC, SC, NW languages and SW Tkm. See Derër III 1673: Xak. xì kûrpe: ort al-qlafa mînal-nabt 'a late (or second) crop'; similarly one says kûrpe: ýêmîš 'late (or second) fruit', that is fruit which appears after the first crop; similarly 'a child born in the summer' (al-waladî'l-sayfi) is called kûrpe: oğul; similarly lambs, camel colts, and calves born after the usual season (awûnhâ) are called kûrpe: Kaš. I 415: Çaq. xv ff. kûrpe (spelt) (1) hiâh 'quilt'; (2) ýûmcâ-i nim-ras 'half-grown lucerne' San. 180r. 23: Kom. xiv 'lamb skin' kûrpe CÇG; Gr.: Kip. xiv kûrpe: (with -p') al-xarâʃîl-'radî 'a sucking lamb, calf', etc. Íd. 81.

?F kerpîç 'brick', esp. 'sun-dried brick'. S.i.m.m.l. in the same form, but does not exist in SE, SC which use Persian xîst; l.-w. in Russian as kirîcîch. It is prob. that both bricks and the word for them were borrowed by the Turks fr. some other people. Xak. xì kerpîç al-labîn 'sun-dried brick'; and a baked brick (al-âccûr) is called bişîq kerpîç I 455: o.o. I 372 (bişîq); III 119 (klb): xiv Tef. kerpîç (sic) 'brick' 180: xiv Muh. al-âccûr kerpîç; al-labîn ġâyûr mûfâraxar (unbaked) yîlî kerpîç Mel. 59, 7(y:i in error); Rif. 158: Çaq. xv ff. kerpîç (with -p') xist 'brick' San. 313v. 4 (quotn.): Kom. xiv 'baked brick' bişîmîş kerpîç CÇG; Gr.: Kip. xiii al-tîb 'baked brick' kûrpiç (sic?); -b-c) Hou. 24, 13: xiv kerpîç (sic; -b-c) al-âccûra; and in Kip. used for al-bunûûn 'building, wall' Íd. 80; al-bunûûn kiriç (b-c) Bul. 4, 3: xv tîb kiriç (b-c); later revocalized keriç Tuh. 23b. 11.

D kîrplî 'eyelash'; Dim. f. of kîrpli: S.i.a.m.l.g. w. a few phonetic changes, e.g. SC Uzb. kîrplî. Uyg. vii ff. Bud. kaši kîrplî kîk arjawrt oğllîgh 'his eyebrows and eyelashes the colour of blue lapis lazuli'

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(Sogdian l.-w.) U IV 30, 19: Civ. H II 21, 32: Xak. xi kir pik al-hudh fi cafai'i-l'ayn 'the lashes on the eyelids' Kaş. I 478: Çağ. xv ff. kir pik (spelt) mujagan 'eyelashes' San. 313v. 5 (quotn.); a.o. 315v. 24 (art-tl.-): Xwar. xiv ditto MN 276: Kom. xiv ditto CCI; Gr.: Kip. xiii al-caf en kerrfik (sic?; MS. kerkhik); al-hudh kerrfik (MS. kerkhik) Hou. 20, 3: xiv kir pik (-b-) al-hudh Id. 80: xiv al-caf en kir pik (sic) Kaş. 60, 13; ña' r 'hair' (şas/) kir pik/ (yun) Tuh. 20b. 5.

Dis. V. GRB-
VUD körpel-: Hap. leg.; in a section for Dis. V.s containing three consecutive consonants; the third consonant in the word, ña', in the MS., must be hû, since it precedes the cross-heading -T- (followed by sartla-). Perhaps an abbreviated Den. V. fr. körpe: in the sense of 'young animal.' Xak. xi ol kuzu: körpeldî: hanada'l-hamal wa sañahu fi haddîl-ard 'he roasted (Hend.) a lamb in a hole in the ground' Kaş. III 444 (körpler, körplemenek; MS. körile:-).

Tris. V. GRB-

D kir piklen- Hap. leg.; Refl. Den. V. fr. kir pi: Xak. xi ñiş: kir piklendi: 'the man looked disagreeable (ta'abbasa) and bristled (kalaba) like a hedgehog showing its prickles' (fi ñüzînâtîhi) Kaş. III 200 (kir piklenür, kir piklennemek).

D körpelen- Hap. leg.; Refl. f. of kör pele:- Xak. xi ot körpelendî: 'the vegetation produced a late (or second) crop' (xilfa) Kaş. III 200 (körpelenür, körplemenek).

Dis. GRC

Mon. GRD
VU kür t a kind of tree; Red. 2070 translates nab' in Osm. as 'the mountain birch, Betula alba; or whitebeam tree, Pyrus aria; or mountain ash, Pyrus aucuparia'; Havas has it Chhadara tenax; it may have been applied to more than one species, but the Ar. dicts. agree that it was used for making bows. N.o.a.b. Xak. xi kür t al-nab', that is one of the mountain trees used for making bows, whips, and walking sticks Kaş. I 343: Kip. xiv kür t in Kip. al-safoçal ka'armanu qala tuffâbîl- -akrad 'the quince' as they call the 'Kurdish apple'; and in Tkm. aywa: Id. 81 (sic, clumsily expressed).

2 kür t onomatopoeic; survives in NC Kur. kür t kür t, the onomatopoeic of a horse crunching straw. Xak. xi at arpa; ni: kür t yê:dlî: 'the horse ate the barley with a crunching sound' (bi-xaddî); also used of anyone who eats something like a cucumber and crunches it Kaş. I 343.

Mon. V. GRD-
kert- 'to gash, cut a notch in (something Acc.)'. S.i.a.m.l.g. in this and some extended meanings. See I ket-.
Xak. xi ol igion: kertî: 'he notched (hazza) the piece of wood' (etc.); and one says ol kulin (sic) boyn: kertî: 'he notched his slave's neck'; this is an idiomatic expression for 'humiliating' (kinâya 'anti-idîal) Kaş. III 427 (kertî, kertmenek): XIV Muh. (?) naha'ta 'to hew' kért- Rif. 115 (only): Kom. xiv 'to notch' kert- CCG; Gr.: Kip. xiii sahaba to penetrate' (in copulation) kert- (MS. kör-t-) wa huwa'l-hazza Hou. 34, 9; hazza kert- (unvocalized) wa huwa'l-sahb fiî-imâd do 39, 12: XIV kert- hazza Id. 81: xiv ditto Tuh. 143. 1.

Dis. GRD
F kirt Hap. leg.; 'a key'; l.-w. fr. Indo-European, the immediate source prob. Sogdian (-r- < -l-), cognate to Greek kleidós (Gen. kleidos), which is the origin of the Ar. word. The more ordinary form in Turkish is kilit noted in Tef. 171; Muh. Mel. 76, 7 (margin); Quth 99, etc. Xak. xi kirt al-mîjîth 'key'. This word is near (qariba) to the Ar. because ('key') is igaðî in Ar. and the -q was changed to -k-, the -l- to -r-, and the -d to -t after the -i- had been elided Kaş. I 357.

VU?F kür tû (for practical purposes) Hap. leg.; the word used for 'the planet Mars' in Xak. xi KB 133 and, like some other names of planets used in this passage, otherwise noted only in a passage in Rbg. directly copied fr. KB. Unlike sevet 'Venus', q.v., which has a possible Turkish etymology, but was prob. invented by the author, this word with its final -d looks un-Turkish and may be a l.-w.

kértû: (?kértû) 'true; truthful; loyal; truth'; and, the like. Survives only (?) in NW Kar. kert 'true; truth' R II 1103; Kow. 216. Türkî viii ff. Man. kértû tegri 'the true God' Chaus. 18; a.o.o. Uyq. viii ff. Man.-A M I 26, 14 (aqâlîq): Man. kértû tegri M II 5, 15: Bud. kértû is commonest in the phr. çun kértû TT VII 8.16 (kértû) etc. (çim): könl kértû nom 'the upright true doctrine' TT X 369, 557; mapa kértû saknîp 'thinking me reliable' U II 68, 27; a.o.o. Xak. xi kértû: al-yamin 'an oath'; kértû: mañal-ul- -ürâd 'the place of truth'; hence says one of a dead man ol kértû: yê:rdê: ol 'he is in the place of truth where it is not permissible to lie'; hence one says ol teqrike: kertîndî: (sic) 'he believed in (âmana) God, and held his
Prophet to be truthful' (ṣaddaqa rasūlahu) Kaṣ. I 416: KB kereklīg kereksızni kertii sorup 'asking for the truth about what is necessary and unnecessary' 368: xii1 (? ) At. kerekmū kereksızni kerti bilip 568; Tef. kerti 'true; certain' 174: Xwar. xii kerti 'true; honest' 'Ali 53: xiv kerti̇k/kerti̇ 'true, truthfull' Qutb 96: Kom. xiv 'true' kerti̇k/kerti̇l CCI, CCC; Gr. 140 (quotems). Kip. al-pidq 'truth' (opposite to 'lie') (trük̇/yalan) kerti̇l: How. 27, 4; sadaqa 'to speak the truth' kerti̇ l ayii; do. 36, 5, a.o. do. 18, 3 (epplik); xiv kerti̇l: sadaq̇; no 'is formed from this; if you wish to say sadaqa you say kerti̇l; şözle- 0.2) kerti̇l: şiddiq do. 81: xv sidaq̇ kerti̇ (sic; and other words) Tuh. 22a. 12; sadaqa kerti̇l ayii; 22b. 6: Osm. xiv to xvi kerti̇l 'true, loyal'; in several texts TTS I 472; II 645; IV 525.

kerti̇n 'envious' and the like; pec. to Xak. Xak. xı kerti̇n kılı: 'a man who is envious and ill-natured' (hassar sarı) xii1) Kaṣ. I 455: KB kılı kerti̇n kerti̇ 'man's character is (naturally) envious' 194.

D kerti̇l Pass. Dev. N./A. fr. kerti̇l 'notch, notched' and the like; often used for the notch in a tally. S.i.a.m.l.g. See kerti̇n. Xak. xı kerti̇n 'a notch' (al-hazza in wood'; one says kerti̇n kermiş 'notches and furrows' (hazza wa axtȧdid); kerti̇l (MS. kerti̇l 'the notch' which is cut in a wooden (tally) for counting loaves of bread and the like Kaṣ. I 478: Kip. xiv kerti̇n 'the position of a notch' (mawvi'l-hazza) 0.2) 81: xv muhazzazz 'notched' kerti̇l Tuh. 34b. 11; 48b. 11.

VU kerti̇l 'snowdrift, deep snow', and the like. First vowel uncertain; survives as NE Tel. kerti̇l R II 1265; Khak. kerti̇t; Tuv. xberit; but NC Kir. kerti̇n/kerti̇nl: NW Nog. kerti̇l. There seems also to be a shorter form kerti̇l in NE Kür., Şor; SE Tar.: NW Kaṣ. R II 1461 and Kumyk. Uyg. viii ff. Bud. only in the phr. ùp kerti̇l U III 29, 35 etc. (3 09).

D kerti̇nl̇n Dev. N./A. fr. kerti̇nl̇n 'belief; faith; believing'. Pec. to Uyg. viii ff. Man. (we worship you) yüz yüzeğtin berü kerti̇nl̇n 'with faith in all our limbs' TT III 5: Bud. kerti̇nl̇n on törlüg yörlüg bolur 'there are ten interpretations of faith' TT V 20, 1; o.o. do. 22, 30 (ugur); 26, 105-6 (1 tepl); kerti̇nl̇n kerti̇nl̇n 'if he believes' (in false rules) TT VI 56-7 (and VIII 0.2) - kerti̇nl̇n kögüṅl̇n 'with a believing mind' TT VII 40, 28; o.o. do. 40, 8 and 117; U I 31, 16; Swv. 137, 16 (köplüll); Kuan. 51.

85 kerti̇l: 'beautiful'; perhaps a Sec. f. of the syn. word körk̇l; q.v. N.o.a.b. Uyg. viii ff. Man.-A kerti̇l körk̇l 'beautiful form' sometimes with additional epithets M I 10, 6; 11, 4; 24, 4; kerti̇l tatilėg nomi 'his beautiful sweet doctrine' Man.-ug. Farg. 400, title: Man. kerti̇l tüzęn tepl̇rṁ 'my beautiful, good God' M II 8, 16-17 (i); a.o.

do. 8, 7 (1 kaş): Bud. köṙtl̇n ùn kørk̇l̇n 'beautiful colours and forms' TT VI 151; köṙtl̇n urî 'a beautiful boy' UsP. 97, 11-12; o.o. TT X 550 (2 taq) etc.; a component in feminine P.N.s Pfähig. 10, 12, etc.: O. Kır. ix ff. Mal. 10, 5 (urugu:).

VUD kırdeğ Hat. leg.; N. of Assn. fr. *kér or *kîr which can hardly be kîr above. The resemblance to Mong. *ger 'house' (Hap. 214) is prob. a mere coincidence. Xak. xı kırdeğ 'a neighbour (ędr) who lives with you in the same house' (fi dâr têtida) Kaṣ. I 461.

D kûriet- Caus. f. of kûri̇l: see kûriet- in its peculiar Karluk meaning. Karluk xı ol ıtını kûrietlîl: anba ha kalbahu 'he made his dog bark' Kaṣ. II 305 (kûrietlî, kûrietmek).

D kûret- Caus. f. of kûri̇: see kûret- in most of the same languages as kûri̇l; the MS. of Kaṣ. has kûretlîl- everywhere, which raises a doubt about the original form. Xak. xı ol aaṗ kar ı kûrietlîl: 'he urged him to shovel (alâ khas) snow' (etc.) Kaṣ. II 305 (kûrietlî, kûrietmek, see above): KB 6536 (? , see kûret-).

D kurtgîn- 'to believe (something Ac.)'; to believe in (something Dat.). Morphologically obscure; clearly cognate to kerti̇l; N.o.a.b. Türkîl viii ff. Man. kurtgîl kurtgîl ı kurtgîn- tepen kurtgînmedimiz 'we have not believed that he is a true, powerful, strong God' Chuas. 18-20; kurtgînmedin 'through unbelief' do. 134; (of the four 'seals') ekintı kurtgînmedin 'the second is faith' do. 180; o.o. do. 71; TTK I 10, 85: Uyg. viii ff. Bud. üç ırdk̇ne çaşxapatka kurtgînür 'he believes in the three jewels and the commandments' TT V 22, 37-8; kurtgînün bu savağ 'let him believe these words' TT IV 457; o.o. do. 478; VI 57 (kurtgîn); UsP. 102b. 27 (man-); Kuan. 80: Xak. xı kul tepl̇rl̇ke: kurtgînül: 'the servant acknowledged (gârra) the oneness of God and held His prophets to be truthful' (ṣaddaqa rasūlahu); also used when he acknowledged what he had said or done (qarra bi-mâ qâla aw aw ala) Kaṣ. III 423 (kurtgînûr, kurtgînûmek); teṗrl̇ke: kurtgîn 'believe (ümüır) in God' do. 423, 24; a.o. I 416 (kurtlî; kurtlîndîl: here is prob. a later alteration and not the author's original text): xii1 (? ) Tef. kurtlîn- 'to believe; to believe in (w. Dat.)' 174 (the text also contains kerti̇l-kn-., perhaps a muddle of kurtgîn-, and once kerti̇l-., prob. an error for kurtîn-): Xwar. xii kurtlîn- 'to believe' 'Ali 53: Osm.
xiv and xv kértin - 'to believe, rely on' in four texts TTS I 471; III 460; IV 524.

D körtühr (g-) 'to show'; Caus. f. of kör-w. euphonic -t- inserted. It and the shortened form körtühr- are n.o.a.b. A new word körgiz-, which can be regarded as a Sec. f. of this word, appeared in the medieval period; the early occurrences are listed below. Another new word görset-, which is morphologically, but hardly semantically, a Caus. f. of körse:, is first noted in Osm. xiv and xv, three texts TTS II 456; III 312; IV 357. The other early Caus. f.s of kör- are körtühr- and körgiz-, q.v. There is a remarkable variety of modern forms, some languages having two or three. Usually these are completely syn., but, for example, in SE Türlk körgüz- means 'to help to see' (e.g. with the help of glasses) and körset- 'to show', and in SW Az. kördür-means 'to order (someone) to see to, i.e. do (something)' and köster- (a metathesis of körset-) 'to show, demonstrate'. The modern forms, nearly all meaning 'to show', are as follows: NE Alt., Leb., Sag., Şor, Tel. körgüls-; Küer. körkoš- R II 1262; Kaça., Köib., Sag. körtüs-; Şor körtős- 1265; Hak. kördür-/körgül-; Tuv. körgüz: SE Tar. körket- 1260; körgüz- 1262; körset- 1265; Türlk körgüz-/körset-; NC Kir. kördür-/körgüz-/körsüt-; Kz. körgüz-/korset-; SC Üzb. körgüz-/kärset-; NW Kar. T. körgüz- R II 1262; Kaz. körset-, Kk., Nog. körst-; Kumyk görset-: SW Az. kördür-/köster-; Osm. görset-: Red.; obsoleto)göster-: Tkm. gördür-/görkez-; Uyğ. viii ff. Man. M III 26, 11 (i) (odgür-;); 39, 1-3 (ii) (adığuç): Bud. körtürgür- occurs nearly 50 times in Kuan. esp. in such phr. as (Kuan-şi-im Pusar) burxanlar körtün körtürgür 'shows the forms of the Buddhas' (to those mortals) 103-4; in four places it is mis-spelt körtühr- and in U II 19, 11 (which is Kuan. 128) kördür-; a.o. TT VI 237: (Xak.? xiv Müh.f.) arāml-foy 'he showed me the thing' görgüzdi. Rif. 193 (only): Xwarr. xiii(?). men saña başlap yolni kürîtreürtümen 'I will lead you and show you the way' Og. 221-2: xiv körgez-/körgüz- 'to show' Qotb 101; MN 429: Kom. xiv 'to show' körgüz- CCI, CCG; Gr. 154 (quotns.): Kip. xiv körgüz- arā gayrāhu 'to show someone (something)'; one also says kördür-, which is the original form (al-asi); one also says köster-meaning arā ld. 81; arā köster- Bul. 27v.: xv arā körset-/körgüz- (in margin körgüz-) Tuh. 6b. 2.

D kertiil- Pass. f. of kert:; 'to be notched, gashed', etc. S.i.m.m.i.g. Xak. xii yağış katlildi: 'the piece of wood (etc.) was notched' (huza); and one says kul boyun: kertiild: 'the slave was humiliated' (gullila); derived fr. al-hasb but an expression for al-tadil Kaş. II 236 (kertiilr, kertiilme:k); a.o. I 160, 6: (Kip. xv inaqafa 'to be broken, split' kertiin- (sic) Tuh. 6a. 8).

S kértün- See kértün-.

D kértür- (g-) Caus. f. of ker-; n.o.a.b. ? Xak. xii of anınp tommın künke: kértürdi: 'he ordered that his (someone else's) garment should be spread out (bi-madd) in the sun'; similarly one says of ynp kértürdi: 'he had the cor( stretched out (amında) Kaş. II 194 (kertiilr, kertiilme:k); Kom. xiv Jesus Christus bitiktiliCAPE tatarça kutkardaçi ol kertiilr barça elni kutkardaçi 'Jesus Christ in the language of the scriptures is 'saviour' in Tatar; it means (or comprises, or covers?) 'the saviour of all people' CCC; Gr. presumably the same word; there is no obvious alternative).

D körtühr- (g-) Caus. f. of kör-; survives in SW Az. kirdır-; Osm. girdır-; Tkm. girdür- (and girtz-). Some other languages have kırğiz-/kırğiz- R II 1361, etc. Xak. xii of ani: evke: kirtürdi: 'he ordered that he should be admitted (or brought in, bi-idsalhi) to the house' (etc.) Kaş. II 195 (kırtörü, kırtürmek): xiii(?). Tef. kırğüz- 'to be brought in' 180).

D körtür- (g-) Caus. f. of kör-; see körtühr-. Xak. xii ol aap neq körtürdi: 'he urged him to see (iāl ru'ya) the thing' Kaş. II 194 (kırtörü, kırtürmek): xiii(?). Tef. körtür- (sic, perhaps a mistranscription) 'to show' 186 (a second körter- 'to erect' (pā niā binā kal-) is either an error or mistranscription of kötür- (kıtır-ı) which also occurs in Tef): Kip. xiv ld. 81 (körtür-).

D kertiś- Hep. legisl.; Co-op. f. of kert-. Xak. xii ol maşal: yiğış kertişi: 'he helped me to notch (fi hażza) the piece of wood' (etc.); also used for competing Kaş. II 222 (kırtşiür, kertišmek).

Tris. GRD


DF kirtilgir Hep. leg.; P.N./A. fr. kirit. Xak. xii kirtilgir kapuş 'a locked (muğlaq) door' Kaş. I 506.

DF kirtiltük A.N. (Conc. N.) fr. kirit; n.o.a.b. Xak. xii kirtiltük al-galaq 'a lock' Kaş. I 506; o.o. I 72 (enük); I 306 (6süğle:-).

Tris. V. GRD

D körgünçê:- Hep. leg. in a para. on the Desid. f.; Desid. f. of körgünç-. Xak. xii ol tegrîke: körgünçêdîl: (misvocalized -gin-) 'he resolved to acknowledge (qasada an yuğır) the oneness of God' Kaş. I 280, 25; n.m.e.
DF kıritle: Den. V. fr. kırilt; n.o.a.b. Xak. xı ol kapuğ kıritle:di 'he locked (ağaça) the door' Kaş. III 330 (kıritler, kıritlemek); o.o. 345, i, 348, 22 (grammatical examples).

D kırtilde: Den. V. fr. kırtil; n.o.a.b. Xak. xı ol ani: kırtilde:di; sədəqə hu fi mâ qala 'he believed what he said' Kaş. III 352 (kırtiler, kırtilme:mek); Kom. xiv 'truly, sincerely' kıritle CCI; kırtilte CCG; Gr. 140 (quotn.). Kıp. xiv (after kırıt): q.v. when it says that no Y. comes from it, and that 'to speak the truth' is kırtil sözle-) wa'l-mustaq minhu kırtilde:di ay cadda fi'l-anır 'the V. compounded fr. it is kırtilte- meaning 'to be serious (or truthful?) about matters' /Id. 80.

Mon. GRG

D körk (-g-) Dev. N. fr. kör-; basically 'something visible; shape, form', and the like; but by xi 'something worth seeing', hence 'beauty' in an abstract sense. Survives only (?) in NW Tel. körk R II 1261: SC Uzb. körk; NW Kk. körk; Nog. körk; SW Tkm. görk; Ug y. viii ff. Man.-A körk, generally qualified by 'lovely, light', etc. is used for 'the form, shape of God which the worshipper longs to see' Mi 10, 7; 11, 5; 24, 24,a.o. do. 25, 29-30 (bejiz.) Man. TT III 81 (kănmişaz); a.o.o. Bud. körk is common, esp. in Kuang., and usually represents Sanskrit riṣṭa 'form', e.g. Sanskrit riṣṭa körk meplz TT VIII D 27; sapta by beauty körk meplz üze: do. 37; o.o. Kuang. 103-4 (körgür-); ön görk has much the same meaning TT VI 151 (körtle); Sue. 164, 20 (2 öp). Xak. xı körk al-husn wa'l-camal 'beauty, loveliness' Kaş. I 353; yaq körkige: manma: 'do not rely on the beauty (al-zahrā') of spring' III 161, 1: KB körk, specifically 'the beauty of a person or thing, is fairly common; kaçan körk keligey begl tegrīsī 'how will his master's table look nice?' 2861; körk meplz 97, 733, 1116; o.o. 64 (êt-), 91, 272, etc.; xiv (?). At. ėren körk 'aql ol intellect is the beauty of man' qv: xiv Rög. uçmakda ki hurlar körkın 'the beauty of the houris in paradise' R II 1259; Muh. al-husn wa'l-camal görg (so spelt) Mel. 46, 9; Rif. 140: Çag. xıv ff. görg (with g - g') husn Mel. 366; görk (spelt) husn ta camal tan numid (appearance) San. 305r. 28 (quotn.). Xwar. xiv körk 'beauty' Qoth 103: MN 56, etc.; Nahe. 319, 8; Kom. xiv ditto CCI, CCG; Gr. Kıp. xii (and) körk al-husn wa'l-camal Hou. 19, 12 (after kürk): xiv körk al-husn Id. 80.

körk 'fur'; survives only (?) in SW Osm. kürk. See Doerfer III 1628. Xak. xı kürk al-fawr 'fur' Kaş. I 343: xiv Muh. (içmek; in the margin of one MS.) kürk Mel. 67, 5; Çag. xıv ff. kürk (spelt) (1) 'the warm wool (poşın-i narmı) which grows at the base of long hair'; also called teftek; (2) pistin 'a fur coat' San. 305r. 26: Kıp. xii al-fawr kürk Hou. 19, 12: xiv kürk (VU) al-kbāşiya 'ram's skin' (?); kürk al-fawr Id. 80: xiv fawr kâbâsiya kürk Tuh. 27b. 12.

DIS. GRG

S kerek See kerek.

D kürük (g-) Pass. Dev. N./A. fr. kër-; lit. 'stretched out', hence 'broad, long'. Survives only in NC XIX Kkz. kérık (of journey) 'long' R II 1096 (not in the xx dicts.). In Kaş. the word, although vocalized kérık, rhymes with sevük, nëlük, bedük and must originally have been kürük which is morphologically correct. Xak. xı in a verse containing several corruptions translated 'my friend, how did you get to us and cross the long deserts (al-mafātir'az'l-ma'dita) and yazi: kürük (MS. balz: kérık) 'high mountains', Kaş. I 94, 3; n.m.e.

D küreg Hap. leg.; Dev. N./A. fr. kürü-; 'fugitive, runaway (slave, etc.).' Xak. xı KB 1118 (kürü-).

S kürek See küreg.

D körük (g-) Dev. N. fr. kör-; 'observer, spy'. Pec. to Türkü?. Türkü viii Oğuzdan-tan körük kelti: 'a spy came from the Oğuz' T 8; o.o. T 9, 29, 33: in each case a phr. like 'their report (sav) was so-and-so follows'.

D körük 'bellows'; this might be a Dev. N. (N.I.), but the only authority for körjr- 'to blow with the bellows' is Red. 1589 and this may be merely a back-formation. S.i.a.m.l.g. except SC; SW Tkm. körörk (prob. a false long vowel). The only meaning of körük in Vel. and the second meaning in San. is 'a hen which has stopped laying'; this meaning survives in SW Tkm. kör; in San. 305r. 26 it is said that the word, prob. kürk/kürük, is described as Persian in the Burhān-i Qāt; this is prob. correct; it does not seem to be Turkish. Xak. xı körük al-himlāte wa min-fāxāl-haddad 'a blacksmith's bellows' (Hend.) Kaş. I 391: xiv (?). Tef. ditto 186: xiv Muh. minfāx göörk Mel. 61, 10; Körük Rif. 160: Çag. xıv ff. körük (spelt) (1) dam-i haddad 'a blacksmith's bellows' San. 305v. 21: Kom. xiv 'bellows' körük CCI; Gr.

kerki: 'an adze'. Survives with this meaning in SE Türkü: NC Kır.; al-qaddım has other meanings ('axle, hatchet'), but the word prob. always meant 'adze'. No obvious Turkish etymology, perhaps a l.-w. Xak. xı kerki: al-qaddım Kaş. I 430: xiv Muh. (under 'carpenters' tools') al-fa's 'adze' kerki: Mel. 62, 2; Rif. 160: Kom. xiv 'adze' kerki CCI; Gr. Kıp. xii (after 'carpenter') al-qaddım (sic) kerki: Hou. 23, 15: xiv kerki: al-qaddım Id. 80: Osm. xvii kerki, in Rūmi, 'a mattock (riza) with which builders break up tiles and do other work' San. 300v. 7 (Sami 1158 'a large axe'; not in Red.).

PU? körge: almost the only Gancak word which is not Hat. leg.; prob. a l.-w., but not, like kendük, demonstrably Iranian. Survives (?) in NW Kırım körge: 'cup' R II 1251. Gancak xı körge: 'a dish (al-tabaq) made of
wood’ Kaş. I 430: Çağ. xv ff. körge (for körge: ‘with k- and -g-’) ‘a table (sandali) on which decanters, jugs, and cups are put at a feast’; also ‘a wine decanter or jug’ (sahb zarfı . . . belbede ma’nánsı) Vel. 367 (quotns.); körge (spelt) ‘a table (kursi) on which jugs and wine decanters are placed’ (same quotns.); the Rümi author made a mistake in translating it ‘jug, decanter’ San. 305v. 4.

D körügi (g-) Dev. N. fr. kör-; lit. ‘the act of seeing’ or the like. A rare word which seems to survive only in SW Osm. görgü ‘experience, breeding, good manners’ (fr. kör- in the sense of ‘to experience something’); Tkm. görgü/görğü ‘pain, suffering’ (cf. the Türki phr. körgek kör- ‘to experience suffering’). Türki viii (you yourselves have offended against your wise xığan . . .) körügünün üçün ıgîdîmlî ‘who nourished you because you looked to (i.e. obeyed) him’ I E 23, II E 19: Xak. xi KB (I have ornamented my shop well) kişî körügüsî ‘for people to look at’ 5108: XIX(?) Tef. (he gave the greatest of them) Tıba yalawacının körügün ‘the appearance of the Prophet Jesus’ 185.

D kördeğ Hap. leg.; N. of Assocn. fr. körk; ‘of the same shape, a replica’. In a note on this passage, Hien-ts., p. 25, note 156, t. G. suggests that the word actually means nirmâna-haya, the first of the Buddha’s three bodies, the ‘shadow body’ which he can assume for certain purposes; this seems to be a mistake; the replicas were no doubt nirmâna-kâyas, but the Turkish for that word was belgürme (q.v.) etöz. Uyg. viii ff. Bud. (just as the Buddhists, when they have entered nirvâna, by exercising their authority to ask for divine favour, in accordance with the wishes of mankind, by various distinguished rebirths) yarduş Luigi kördeşlerin orun orun sayo kodu yarlıkap ‘deign to place their shining replicas in all places, Sw. 64, 6 ff.

D kergek (kergek; g-) N./A.S. in -k fr. kerge-; ‘necesity, necessary’. Became kergek by elision of the -g- at an unusually early date. C.i.a.p.a.l.; NW Kumyk; SW Osm., Tkm. gerek. Apart fr. its ordinary meanings, it is used in various idioms including (1) as a sort of Aux. V. meaning ‘must’ after (a) the Infinit.; (b) Participles in -rmiş/-mişd -gû/-gû and later (c) the Conditional; (2) kere . . . kergek ‘either . . . or’, in which the original meaning has completely evaporated; (3) for ‘stint’, cf. kerge-; kergeksiz. Türki viii occurs only in the phr. kergel bul ‘to meet one’s fate, die’ I E 4, 30; IN 10; Ix. 23 (uvul.): viii ff. Man. tutmak kergek erti ‘it was necessary to keep’ (the commandments) Chus. 195; a.o.o.—(if we have committed various sins and not prayed properly) neçe egüs gergel bolut erti ‘if various deficiencies and stenches have arisen’ do. 289-90: Uyg. viii ff. Man.-A turn of kergek erûr ‘we must stand’ M / 24, 3: Man. muni bimliş kergek ‘one must know this’ TT / II / 16, 24-5: Bud. inçe: bimliş kergek (sic) TT VII

O.g (VI 66, in Uyg. script usually spelt hergel); common in this usage and such usages as küçük kergek ‘strength is necessary’ TT V 22, 26; ne kergelinin barça bërgëy büz ‘we will give everything that is necessary’ PP 22, 2-4: Civ. yermiş kerek ‘one must eat’ TT VIII I, 19, a.o.o. with kerek/kerek; -miş-miş kergek is common in TT VII and kerek occurs once; in Uşh. kergek is common, usually in such phr. as maña . . . hor kergek bolup ‘since I needed wine’ 1, 2: Xak. xi kerek a Particle (harf) ‘it is necessary’ (yanhoğl); it is the answer to anyone who says kerekm: ‘is it necessary?’; one says kerek ‘yes’ (bali) Kaş. I 391; tâcib utrumusâma: öpmiş kerek (sic) ‘if a man cannot bite a stone he must kiss it’ (fal-yuqabilihu) I 163, 19; a.o.o. in both spellings: KB kerek sızni sizer kişi ‘a man who says what is necessary’ 185; ajun tutûka er ukusuğl kerek ‘a man who controls the world needs intelligent men (to serve him)’ 217; a.o.o.—kerek erdi sen me muni uksa sen ‘you too had to understand this’ 658—kerek . . . kerek ‘either . . . or’ 212, 235, etc.; kerek . . . yâ ditto 3609: XIX(?) At. kerek ‘is necessary’ is common—kerek . . . kerek 474; Tef. nerse kereklini ‘everything necessary’; bergü kerek ‘one must give’ 173: Çağ. xv ff. kerek hâyad ‘it is necessary’ San. 313v. 3: Xwar. xiii kerekm: ‘it is not necessary’ ‘Ali 27: xiii(?) bolsam kerek turur ‘I must become’ Oğ. 108; balûkni (sic) katağlağu (sic?) kerek turur ‘you must hold the town firmly’ do. 177: xiv kerek common; kerekm: kime ‘it is not necessary that’ Qub 14: MN 118, 220; kerekm: iş ‘something you should not do’ Nahc. 16, 2: Kom. xiv ‘necessary’ kerek CCI, CCQ; Gr. 139 (quotns.): Kip. xiv kerek ‘need’ (al-haca) or the like; one says ne kerek ‘what is your need?’, that is ‘what do you want?’, it is equivalent to mà dâ turid Id. 80: xiv haca kerek Tuh. 13b. 2; muhtac ‘needed’ kerek do. 90b. 3: Osm. xiv ff. kerek ‘must’, with Future or Conditional; gerek ‘necessary’; gerek . . . gerek ‘either . . . or’; gerekmez ‘must not’ (entered under a V. gerekmek, but this is an error, the word is a crisis of gerek imlez) TT S 1. 304; II 428, III 289; II 334.

D kergül (g-) Hap. leg.; Dev. N. fr. ker--; lit. ‘something stretched out’. Xak. xi kergül gey ‘fi kirsîl-sât maa-l-faht hal-l-faht’ ‘a thing like the paunch in the belly of a sheep beside the paunch’ Kaş. II 289.

D kürgek abbreviated Dev. N. (N.I.) fr. kürî-. S.i.a.m. as küręk or the like for ‘spade, shovel’; the second meaning ‘oar’ survives only in SW Az., Osm., Tkm. In other languages ‘oar’ is (2) esgek or, occasionally, kalak, neither of them old words. Xak. xii kürgek: micraflü-suflun wa mishât kull gey ‘a boat oar; a shovel of any sort’ Kaş. II 289: xiv Rbg. (God created Adam) yâğız yer kürgeklîn from ‘a shovelful of brown earth’ R I 1449: Çağ. xv ff. kürük (spelt) (1) pârâ
'shovel;  a r'; (2)  ustuxwam-  i  sansa  'shoulder-blade';  (3)  giwa-b panha  'a cotton pod' San. 305r.  25; Kom. xiv 'shovel' kurek CCI; Gr.: Kip. xii nervous (after 'boat') al-midaf 'oar' kurek (unvocalized) Hou. 7, 7; al-lawtul-ladii yaddurru'l-galla 'the scoop with which seed is scattered' kurek (ditto) do. 9, 12; xiv kurek al-micrafa Id. 80; xv lauch kurek (etc.) Tuh. 31b. 8; midaf 'scoop' (esglik; in margin) kurek  do. 33b. 6.

2D korkle: 'beautiful'; prima facie a Den. N/A. fr. kork, but there is no other trace of a Den. Suff. -le, and the existence of a syn. word kortle: suggests that both may be representations of some foreign word and the semantic connection w. kork a coincidence. Pec. to Uyg. Uyg. viii ff. Man. TT III 81 (karninsz): Bud. tort korkle kirkn four beautiful maidens' P' 42, 2; a.o. do. 8 (2 taq); o.o. TT V 12, 123 (of a place); do. 127 (of a boy); Kuan. 76, 77; Suv. 92, 19; 349, 2; 646, 2 (of a sound).

D korklug (g-) P.N./A. fr. kork; basically 'having the shape of', a meaning still current in Uyg., but normally 'having a beautiful shape, beautiful'. Survives in this sense in NE Tel. Korklou II 1265; NW Kar. I. korklu do.; Kk. korkli: SW Tkm. gorklu/gorkli Distinct fr. korklug. Uyg. viii ff. Bud. TT VI 61 - 66 (etgig): U III 57, 6 (i) (osuglug): Civ. bir korklug meqizig uri oogil kelluqey 'she will bear a beautiful handsom beast' TT VII 26, 17 - 18: Xak. x1 korklug tunug 'a beautiful (hasan) garment' Kaj. I 45, 19; korklug kili:ke: (read kili:kke) iitl-sabitalt-malata 'for a handsom beautiful woman' I 31q, 18; (after kork) hence one says korklug al-camil 'beautiful' I 353, 20; o.o. I 461, 1 (hasan); III 143, 19 (taq 'an open' (face)); n.m.e.: KB yuzl korklug erdi 'his face was beautiful' 46d; o.o. 675, 1079 (of a day), 2468 (kuban): x117 (II). At. kornemek korklug tas 'the world's exterior is beautiful to see' 217; o.o. 317 - 18; Tef. korklug/korklug 'beautiful. XVIII. al-camil gorglug Mel. 46, 9; Rif. 149; al-malih (opposite to 'ugly' gorglug) gorglug 54, 4; 153; al-hasan gorglug 151; Rbd. korklug sarayar 'the beautiful palace' P. II 1261:

GA. xv ff. korklug bassdir 'beautiful' Vel. 366 (quoting): gorglug (spelt) camil ve sabil-i hous San. 305v. 11 (same quoting): Xwar. xii korklug 'the most beautiful' Ali 19; korklu do. 35: x117 (II) yazli korklug bir kiz 'a very beautiful girl' Og. 56 - 7; o.o. do. 60, 77; xv korklug/korklug/korklug Qutb 102; korklug MN 51, etc.; Nahc. 439, 10: Kom. xviv 'beautiful' korklug CCI; korklug CCG; Gr.: Kip. xiv korklug: git huis Id. 80: xv korklug (sic) ahsan Tuh. 59b. 13; housan do. 79a. 8; 84b. 12: Osm. xiv xvi gorklug 'beautiful'; common TTS I 326; II 455; III 311; IV 357.

F korkum 'saffron', supposedly a corruption of Sanskrit kunhuma, but found also in Pe. and Ar., and perhaps the Iranian form of that word.

In SW Osm. prob. a direct borrowing fr. Pe. Uyg. viii ff. Civ. korkum in several prescriptions H I 67, 94; H II 6, 15: Xak. x1 korkum al-zafar an 'saffron'; this word agrees with Ar. because the Arabs, too, call it korkum Ka. I 486.

D kirlin (g-) Hap. leg.; Dev. N. fr. kirk: Xak. x1 kirlin gamaful-fahl 'the rutting of a stallion'; and one says bugra: kirlini: kirdi: daxala gamaful-fahl 'the rutting (season) of camel stallions came in' Ka. I 443.

D korksz (g-) Priv. N./A. fr. kork; 'ugly'. Survives in SC Uzb. korksz: NW Kk. korksz: SW Tkm. gorksz. Uyg. viii ff. Bud. TT VI 453 (aflul); 460 (belgilsuz); U III 43, 25 ('ugliness'); Xak. x1 KB korksz sugusz 'ugly curses' 260; kerek erse korklug ya korksz 'whether she is pretty or ugly' 3609: xii77 (II). At. buxul korkszu 'manneins is an ugliness' (of character) 250; Tef. korksz 'ugly' (deed) 186: XIV. Muh. al-taliu: 'savage' (opposite to 'pretty' gorlug): gorlksz Mel. 46, 11; Rif. 140, 153; al-qabib 'ugly' (ditto) gorlsz: 54, 51: Kom. xiv 'ugly, ugliness' korksz/korksz korksz CCI, Gr.

D kirk (g-) Intrans. Den. V. fr. klr. Survives only? in NC Kxz. R II 1357. Xak. x1 toon kirk: 'the garment (etc.) was soiled' (darina) Ka. I 117 (kirkner, kirkmek); o.o. do. 119, 5; 165, 12.

kerge: the base of kergek, which is so common, but n.o.a. B. There is no trace of a Sec. f. kere-. Türkii vii ff. Man. (if we have committed various sins... and) nce esgittimiz kergetiniz erse 'if we have been deficient or stinted?' Chias. 202 - 3; 332 - 3 (it is possible that this should be read kerget(t)imiz): Xak. x1 (whoever accumulates wealth) beglik apar kergeytir: fa-huca avela biil-imira min gayrihi 'he is more worthy of the chieftainship than the others' Ka. I 362, 24; n.m.e.

D korked-(g-) Intrans. Den. V. fr. kork; 'to be beautiful'. N.o.a.; not to be confused with korgit-. Xak. x1 korgetti: the girl had a pretty face and complexion' (husuna wacce: -cariya va luma)h; originally korkedt: but assimilated (fa-ulqmna) Ka. I 340 (korket-tur, korktemek; here mis-spelt korkit-, but an error for korkedt, korkedmek): Çag. xv ff. gork-erke -(di, with -g-/-k-) gorket-(ip)/gorker-(ip) gizel ol- ve gizel eyle- to be, or make, beautiful' Vel. 366 (quoting); korket-(spelt) camil ve sabil-i housan yudan 'to be beautiful' San. 305r. 2 (quoting, pointing out that Vel.'s spelling gorket-is an error): Xwar. xiv korket- (spelt korket: meaning rather obscure; Zaj. translates 'to make beautiful', but it might belong to korgit- Qutb 103.

D korgit-(g-) 'to show'; Caus. f. of korg-, but there does not seem to be any other example of a Caus. Suff. -glt-. The sporadic
spellings -güt- in Xak. prob. represent a Sec. f. N.o.a.b., see körtgür.- Uyğ. viii ff. Man. TT III 56 (köprüğ), 58 (1 a-g.; -both spelt kört-

rit-, ? in error): Bud. bu darın kört-

deç 'displaying this dhârâni' U II 38, 69;

körum körtgümek 'to demonstrate (the meaning of) omens' Hien-ts. 7; o.o. Swv.
136, 5 (1 erlg); Pfahl. 23, 25; ÜSp. 59, 11;
one MS. of Kuan. consistently reads körtgüt-

where the others read körtgür:- Xak. x1 ol 

mapa: neğ körtgülî: 'he showed me (arâni)
the thing' Kas. II 340 (körtgütür, körtg-

me:kk): KB körtgît olarının yüzün 'show their 

faces' 32; o.o. 48, 659, 661-3, 716, 3540, 3567 

(the MS. spellings vary between körtgît- 

and körtgüt-): XIII (?) Tef. körtgüt-

(once kör-

get-? ) 'to show' 185.

D körkâ:- (g-) Hap. leg.; Den. V. fr. körk.
Uyğ. vii ff. Civ. yazış yer yüzi yaşardı 

körkledi 'the surface of the brown earth 
became green and beautiful' TT I 4.

S körgür- See körtgür.-

S körgüz- See körtgür-

Tris. GRG

kerekü: 'the lattice-work wooden frame',

which supports the felt covering of a yurt.

Survives as kereğe in NE Alt., Tel. RII 1290:
NC Kır., Kkz.: NW Kk. See Doerfer III 1629.
Türkî vii ff. kerekü: içli: neteg 'how is the 

inside of the tent framework?' IrkB 18: Uyğ.

vi ff. Man. (a man who sweeps out, cleans, 

arranges, and puts in order) evîg barîk 

kereküg 'a dwelling, the furniture, and the 
tent framework' Wind. 34: Xak. x1 kerekü:

'a tent' (xiba) among the Türkmen; it is the 
winter residence of the town dwellers (ahil\-

\mada) Kas. I 447 (prov., see kük); similar 

prov. I 404 (keten).

D kerekçîg (g-) P.N./A. fr. kerek; 'necessary'.
S.i.n.m.lg. usually as kerekîg or the like;
NW Kumyk; SW Osms. Tkm. gekriôî. 
Uyğ. vii ff. Bud. eriqü pigment töûg ötûndü

öy 'you have tendered very necessary 

advice' U I 28, 3; kerekçîg nom 'a necessary 
doctrine' TT VI 240: Xak. x1 bu: neğ 

ol bizke: kerekîg 'this thing is necessary 

(mimnâ vançhî) to us' Kas. I 509: KB 
ekerekÎgîn sözlzer kîşî kîzîleme: 'when a 

man says what is necessary he does not hide 
it' 977; o.o. 315 (köðezlgî), 328 (ker'tüs), 
1060, 1445 (tt'd.), 4400 (1 butt); XIII (?)

At. bilîlgîk kerekîg sözlüg sözlüyîr 'the wise 

man says what is necessary' 117; Çaq. xv ff. 
ekerekîg bâyîstânî 'necessary' Sam. 313v. 3:
Xwar. xiv kerekîg 'necessary' Qub 94:

Kom. xiv 'necessary' kerekîg CCG; Gr. 
Kip. xv muhtâ 'necessary' kerekîg Tbk. 32b. 
12: Osms. xiv ff. gekriôî/gerekîg 'necessary'; 
c.i.a.p. TTS I 304; II 429; IV 334.

D kerecxîs Priv. N./A. fr. kerek; nor-

mally 'unnecessary', but in some contexts 
'that ought not to be, improper'. S.i.s.m.l. 
but in some languages replaced by other phrases, e.g.

SW Osms. gerekmez; Tkm. gerek del 
(for tegûl). Türkî vii (the Chinese envoy 
brought treasures, gold and silver) kerekçîgîz 
'without stint' I N 12; a.o. II S 11: Uyğ. 
vi ff. Man.-A M I 9, 12 (islz): Bud. kamâg 
kişînîn emgenîp kolumu:ki kerekçîgîz 
'all men's sufferings and prayers are unnee-

cessary' Hien-ts. 231-2; a.o. TTT VI 229 (ölgû): 

Civ. kerekçîsz 'without stint' (7) TT VIII 
L.18: Xak. x1 KB 368 (kêrtûş), 1445 (tt'd.), 
3767: xiiii (?) At. 118 (kâm), 368 (kêrtûş).

D körkülük (g-) P.N./A. fr. (2) körük 
Dev. N. fr. kör-; n.o.a.b.; to be distinguished 
fr. körkülük. Türkî vii ff. (among questions 
about parts of the tent, 'what is the window 
like?') körkülûg ol 'it can be seen through' 
IrkB 18; (I am a falcon) körkülûg kayaka: 
konu:pàn köleyütûrmen 'I sit on a 
rock with a wide view (or 'conspicuous')? and 
look around' 64: Xwar. xiv (bring to com-

pletion) bu körkülûg içke 'this conspicuous 
(task) (which you have begun); but 
kûrûgli in such phr. as kûrûgli köz 'a sharp 
eye' is more likely to be a Dev. N./A. in -gil: 
than a Sec. f. of this word Qub 102.

D körkülûlü (g-) Hap. leg.; A.N. fr. 
körkülük. Xak. xiii (7) KBPP körkülû-
lûkûndin 'because of its beauty' 17.

D körksüzülkû (g-) Hap. leg.; A.N. fr. 
körksüz. Xak. x1 K_/ bu kaşm tüğiül 

bu körksüzülükûm 'this frown of mine and 

my ugly looks' 816.

Tris. V. GRG-

D kereke:- (g-) Den. V. fr. kerek; 
n.o.a.b.? Uyğ. vii ff. Bud. kerekçîme: 
tont așî 'the clothing and food which he 
needed' U I 26, 9: Xak. x1 ol anî: kerek-

le:di: ıfaaqadahâ wa falabahu 'he missed (i.e. 
felt the need for) and looked for him' Kas. 
III 341 (kerekler: stc.), kerekleme:K; KB 
kişîg kim okisa kerekle tepel 'one who 
summons a man, missing him and longing 
for him' 961.

D körküle:- Den. V. fr. körük; s.i.s.m.l. 
including SW Osms. Xak. xî ol otu:g körük-

le:di: 'he blew on (majaza) the fire with bellows' 
(hîl-minfâ) Kas. III 341 (körükler, körük-

le:me:k); n.o. do. 348, 21.

kerekû; quoted only as a grammatical 
example. Xak. x1 and like the phr. er kere-

küle:li: 'the man put up a tent (ittaxada . . . 
xiba)' for himself and entered it' Kas. III 
205, 20; n.m.e.

D kirigse:- (g-) Desid. Den. V. fr. *kirîg 
taluýka kirigseyûrmen 'I wish to go to sea' 
PP 21, 6-7: Xak. x1 ol ekve: kirigse:di: 'he 
wished to enter (yadatul) his dwelling' (etc.) 
Kas. III 334 (kirigser, kirigsemek).

D körugi:- Desid. Den. V. fr. körugi; 
n.o.a.b. Uyğ. viii ff. Man.-A körugiçeribiz
'we long to see' (your lovely face) M I 10, 10: Bud. körügep 'wishing to see' (the place where their son had died) Swt. 625, 4; Xak. x1 ol meni: körügepdi: 'he wished to meet me' (yolğanı) Kaf. III 334 (körügep, körügemek); o.o. I 281, 8; III 205 (körüse): Kom. xiv körüvse- 'to wish to see' CCG; Gr. 155 (quotn.).

Dis. GRL

D kırılğ P.N./A. fr. kır, 'dirty, spoilt'. S.i.s.m.l. in NE, NC, SW; others tend to use kır itself in this sense (Uyg. viii ff.; Man. kırılğ ayğıt kılnc 'dirty sins' TT III 136: Bud. TT VIII 8.48 (arit.); Swt. 135, 13 (artak:).


Dis. V. GRL-

D kéril (-g-) Pass. f. of kér-; 'to be stretched', etc. S.i.m.m.l.; NW Kumyk; SW Osm. gerıl-; Tkm. geril-. Uyg. viii ff. Civ. H II 8, 39 etc. (ürül-): Xak. x1 er kérildi: 'the man yawned and stretched himself' (atağa 'aba (MS. tatā́ba wa imtaddā)'; similarly one says uruk kérildi: 'the cord (and other things like skin and hide) was stretched out' (imtaddā) Kaf. II 136 (kérilür, kérilmez): (of brocade) kérildi: 'was spread out' (busita) I 119, 5; a.o. I 523, 11: xiv Muh (?!) (in a list of illnesses, after 'fever') al-ra'da 'ague, shivering fits' kérilmez Rif. 163 (only): Kom. xiv kéril- 'to stretch oneself; to be crucified' CCG; Gr. 139 (quotn.). Kip. xv al-tamaštul 'to stretch oneself' kérilmez Kav. 61, 15.

D kırıl (-g-) Hap. leg.; Pass. f. of kır-: used only impersonally. Xak. x1 evke: kırildi: 'the house (etc.) was entered' (duxila ilā) Kaf. II 136 (kırılür, kırılmez).

D küril- (g-) Pass. f. of kır-, 'to be seen', etc. S.i.m.m.l.; SW Osm., Tkm. gürül-. Uyg. viii ff. driş 'seen, looked after' körülop TT VIII D.20: Xak. x1 kırılıldi: ne̱n 'the thing was seen' (nuṣira ilā) Kaf. II 136 (körüür, kürülmek).


D kırilen- Refl. Den. V. fr. kır- 'to be dirty' and the like. S.i.s.m.l. Xak. x1 ton kırilendi: 'the garment (etc.) was dirty' (or soiled, darana) and one says köz kırilendi: 'the eye was bleary' (gamentat) Kaf. II 252 (kırilenür, kırilenmek).

D kürilen- (g-) Refl. f. of kürile-, which survives in NE kürile- Koib. 'to splutter'; Tob. 'to babble' R II 1460 (Khak. kürilen- 'to shout at, abuse!': SW Osm., Tkm. gürle- 'to chatter; (of lions, etc.) to roar'; (with gök) to thunder'. Some languages use kürülde-/gürülde- in the same sense. The word seems originally to have meant simply 'to make a loud noise', and may be a Den. V. fr. I kür in the sense of 'to shout like a warrior in battle'. Xak. x1 kök kürinfeld: axadati'l-samâ' calâb 'it thundered' Kaf. II 252 (no Aor. or Infìn.).

Dis. GRL


Tris. V. GRL-

E kürile:- in Atalay's Index to Kaf. is an error for körple:-.

Dis. GRM

F kerem Hap. leg. (Xak.) x1 al-sarab 'an underground water channel' in 'the language of Upper and Lower China' (China proper and Chinese Turkistan) Kaf. I 398; no doubt foreign, perhaps Tokharian.

D kerim (g-) Hap. leg.; N.S.A. fr. ker-; lit. 'a single act of seeing'; in the early period apparently 'examining the omens', or simply 'omen'. Survives in NE Sag. körüm R II 1258; Khak. körım 'a view (e.g. a sea view); an opinion': NW Kar. L., T. körüm 'a vision' (in the night) R II 1258: SW görüm Osm. 'a look, sight'; Tkm. 'appearance, experience, education'. Uyg. viii ff. Bud. körüm körü yar-likazon 'let him deign to examine the omens' Hüen-ts. 32: a.o. do. 7 (körğit-); ters körü 'false omens' U II 76, 8-9 etc. (ters); TT IV 8, 74 etc. (têrû): Civ. Türk. körser 'if one examines the omens' TT VII 39, 1.

Tris. GRM

D körümcı (g-) N.Ag. fr. körürm; 'soothsayer'. Pec. to Uyg. Uyg. viii ff. Bud. bu nigranti [gap] körümcı ol 'this Nirgrantha is a [truthful] soothsayer' Hüen-ts. 18-19; körümcı yultuzı 'soothsayers and astrologers' TT VI 133; o.o. do. 264 (bêkçeı); 331 (törcülcü).

D körümlük P.N./A. fr. körüm; n.o.a.brb. In the second quotn. below it means simply 'belonging to omens'; in the first the meaning seems to be 'obedient, subject', or the like. Uyg. viii ff. Bud. (I have ventured to treat, and free from their grievous afflictions all) sizię körümlük boğunuzunuzu karapızını (in your realm and country) Swt. 603, 2, prob. 'your people and common people subject to you'; a.o. Hüen-ts. 1911-12 (cal.)
TRIS. V. GRM-


Dis. GRN

VU kürin Hap. leg.; prob. a 1.-w. Xak. x1 kürln 'a basket' (al-sarica) in which watermelons, cucumbers, etc. are transported Kaq. I 404.

D körüng (g-) Dev. N. fr. körün-; n.o.a.b. Etymologically it should mean 'appearance' or the like, but in Xak. seems to have a more active meaning. Uyğ. viii ff. Bud. (when I, the monk Prajñādēva, had composed a poem about the divine Buddha's) rittvēd körüng khiuru yartikamınšun 'deigning to bring about a poem (or revelation?) of the Rgveda' Hiien-ts. 1831-2: Xak. x1 körüng al-qawum'L-nazzara ila gây 'a crowd of spectators at something' Kaq. III 373 (MS. kün̄ing, but the entry follows the cross-heading -R- and precedes -Z-); a.o. I 167 (avw-).

Dis. V. GRN-

D kırın- (g-) Refl. f. of kır-; n.o.a.b. Xak. x1 er suvda: (sic) kırındi: 'the man waded (xâddâ) in the water and washed in it'; and one says er evke: kırındi: 'the man pretended to enter (yâdus) the house' Kaq. II 156 (kîru̯n̄, kîrîn̄mek); svvka: (sic) kırın 'wash yourself' II 160, 9.

D körüng- (g-) Refl. f. of kör-; 'to be visible, to appear, to let oneself be seen'. S.i.a.m.lg.; NW Kumyk, SW Os̄m., Tkm. görün-. Cf. közün-. Xak. x1 ol bekge: köründi: 'he met (lajya) the heg and saw him' (ra'dhâhu); and one says tâq köründi: 'the mountain (etc.) appeared and became visible' (baddâ wa zabara); also used for anything which appears in the dark from a distance Kaq. II 157 (körünün, körîn̄mek); four o.o.: KB I will tell the king) kayu kün körüngû 'on what date he will appear' 510: x11(2) Al. körüngmez bozd 'his shape is not visible' 418; Tef. körün-körüng- 'to appear' 185-6: xiv Muh. zabara görün- Mel. 28, 13 (Rīf. 112 belger-); Çağ. x1 f. körün- (spelt) marî wa namidâr ādûn 'to be seen, appear' Son. 394v. 11 (quotns.): Xwar. xiv körün- 'to be visible, to appear' Quth 101; MN 20, etc.: Kom. xiv ditto CCI, CCG; Gr. 155 (quotns.): Kıp. xiv körün- tahyâyan- 'to appear' Id. 80; Bul. 37v.; lâha wa bâna wa rowâ ditto körün-. do. 79v. (and see közün-).

Tris. GRN

D körüncülik (g-) A.N. (Conc. N.) fr. körünç. Hap. leg.; the passage is discussed in TT I, p. 23, note 124 and the conclusion reached that the word means 'an instrument for making appearances', that is 'a state chariot' or the like. Uyğ. viii ff. Bud. Br[a]majdātī
dėlignon körüncülik kayu erki 'which do you suppose is King Brahmadatta's state chariot?' U II 22, 3-4; and see ona:

E kerîncsiz See tüçgerîncsiz.

Tris. V. GRN-

D körüncle- (g-) Den. V. fr. körünc; 'to display, make a show of (something)'; cf. körünclük. N.o.a.b. Uyğ. viii ff. Bud. (the princely suitors) öz öz körünclegülük [zap] 'in order to display themselves' U II 22, 25: Civ. olurup körünclegil incge yügürk atlarîg 'sit down and display the slim swift horses' TT I 124-5.

D köründür- (g-) Caus. f. of körün-; 'to cause to appear' Survives in NE Tel. R II 1256. Xak. x1 KB (po and summon him to me) taqûpa köründür 'make him appear for service (to me)' 573.

Mon. V. GRS-

VU kürs- Hap. leg.; listed as a Mon. V. ending in two consonants. The reference to sa:- is incomprehensible unless it is intended to be to the Desid. V. Suff. -sa:-/-se:-, with the implication that the word is der. fr. I kür. (It is impossible; the mis-spelling of the Infin. may be consequential from it). Xak. x1 yîght kaşra: (terror for kamkâ) kürsdi: 'the young man was full (intalâ'â) of blood and fat', so that he radiated gauty (abdâ min nasâhil'l-mucin). The origin is that a vessel is filled with something, then after a short time (the contents) expands (intafoxa) until they exceed the limit of fullness (zâda an ḫadidi'l-intilâ); for example dough, when it is mixed with a yeast and put in a dish and almost fills it, and is then left for a short time, expands till it overflows the rim of the dish (kürser, kürîmek—MS. kürse:me:k). The origin is their remark of (or to?) a gay, cheerful (al- baḩirûl-agers) man sâdû:; we have explained (ha'yannâ) the meaning of it Kaq. III 420 (kürser, kürîmek—MS. kürse:me:k, repeated).

Dis. GRS

D kîrsiz Priv. N./A. fr. klr; 'stainless, undefiled'. N.o.a.b. Uyğ. vii ff. Bud. Sanskrit vikāraîavacane 'in the doctrine of stainless virtue' kiršiznîp nomenota: TT VIII A.20; kîrsiz (spelt kiršısz) arıq kók kalk 'the undefiled pure sky' U II 37, 53; o.o. do. 37, 60-3 (tapçasiz); TT V 8, 52.

Dis. V. GRS-

D kürse:- (g-) Desid. f. of kör-; n.o.a.b. Cf. kürse:ge-. Xak. x1 men ant: körse:dim 'I wished to meet him' (lat'ahu); originally körse:gedim; this is the rule in the case of the lateral letters (harrîfîl-gallâqa) that for the Desid. f. you add -gse- to the root of the V. Kaq. III 285 (kürser, kürse:me:K): Kıp. xiv körse- talabâ şahwata'l-cîmâ 'to seek the pleasure of sexual intercourse' Id. 81 (it is possible that this is a mis-spelling of kürs-).
Dis. GRŞ

D keriş (ğ-) Dev. N. (connoting mutual action) fr. ker-; lit. 'pulling one another'. Survives, meaning 'quarrel' as keriş in NE Tel. R II 1996; NC Kir., and keriş in NC Kız.; NW Kk. Uyğ. viii ff. Bud. U II 58, 5 (tıtır); Civ. TT 148, etc. (tıtır): Xak. xi keriş kıhiit'i-farás 'the withers of a horse' (prov.): keriş al-muqâama fil-muqaddala 'resistance in a quarrel'; (körüş and kërîş follow here): keriş al-muqaddala; one says neîük kërîştî 'why did you quarrel?' Kaş. I 370 (the last entry, misplaced and with an irrelevant quotn., looks like a later addition to the text): KB (few people love a man who does not love many) kërîştî tellmerek 'the summit of any mountain that is climbed' Kaş. I 370: Kom. xiv 'quarrel' keriş CCG; Gr.: Kip. xiv keriş al-râbiya 'a hill' Id. 81.

kêris Preliminary note. There is a clear phonetic and semantic difference between the two words of this form; 1 kërîş 'entry' is girîš in SW Osm., Tkm.; 2 kërîş 'bowstring' is kërîş in those languages.

D 1 kërîş (ğ-) Dev. N. fr. kir-; 'entry, way in; incomings, revenue'. Contrast çıkış 'expenditure'. S.i.m.m.lg. Xak. xî kêris al-daxî 'entry'; and it is 'what comes in (daxala) from a man's property' (or trade, daya) Kaş. I 370: KB kërîştî kêrû sen çıkış ku neqin 'regulate your expenditure by looking at your revenue' 1325; (it is the account books that regulate all the affairs of the realm) bitlîn tutar el kërîştî teltîk 'the shrewd man controls the revenue of the realm by looking at your revenue' 1327; a.o. 5913 (çıkîs): xiv Muh. al-daxî kërîş Rif. 151 (only): Çağ. xv ff. girîš (spelt; 'with g-') madax 'entrance, way in' (quotn.); duxûl 'the act of entering' (quotn.) San. 313v. 10.

2 kërîş 'bowstring'; with some extended meanings like 'cord; the joist of a roof'. S.i.a.m.lg.; Çuv. xlrîf Ash. XVI 133. Uyğ. viii ff. Man. ya kîrîşlerîn 'their bowstrings' TT IX 79: Civ. kërîşî bir bakir bêtîm 'I gave one copper coin for a bowstring' Uşp. 50, 3: Xak. xî kërîş watara'u-quos 'bowstring' Kaş. I 370; three o.o.: xiv Muh. al-watar kërîş Mel. 71, 6; Rif. 173 (MS. kîrîşî): Çağ. xv ff. kërîş (spelt) 'a piece of gut (rüda) which they dry and spin like a cord'; and, metaphor., 'bowstring' (çıllâ-i kamântî) San. 313v. 9 (quotn.). Xwar. xiv kërîş 'bowstring' Qutb 98: Kip. xiii al-watâr kërîş Hou. 13, 16: xiv kërîş al-watâr; and kërîş is also a member of a person's team (kâbû) in a competition for shooting, racing, polo, or the like; one says bu kërîştîm dur 'this is my partner' (rafîqî) Id. 81 (in the second sense this looks more like a metaphor. use of I kërîş).

D körüş (ğ-) Dev. N. fr. kör-. S.i.m.m.lg. with a rather wide range of meanings, look, glance; sight, eyesight; appearance; someone one often sees'; SW Osm. görûş. Xak. xi körüş al-muñâsara bi'll-ilhâz lâ bi'll-âlfâz 'a meeting face to face, but not a conversation' Kaş. I 370: Xwar. xiii körûş 'look, glance' 'Ali 18, 56.

VU kürşek Hâp. leg.; prob. a l.-w. Xak. xî kürşek the name of a foodstuff (ta'dâm) made as follows: millet flour (lûbû'î'l-daxûn) is boiled in water or milk, then butter (al-samm) is put on it and it is eaten Kaş. I 478.

kêrên 'white lead' used as a cosmetic; syn. w. opo; survives only (?) in NW Kaz. kêrên. Xak. xî kêrên al-isfiđâd 'white lead' Kaş. I 437; a.o. II 353 (yalart-): xiv Muh. (under 'perfumery') isfiđâ kêrên Mel. 63, 15; Rif. 162: Çağ. xv ff. kêrên 'liquid white' (safid âh) which women smear on their faces San. 313v. 7: Kip. xii (under 'women's adornments') al-isfiđâd which they put on their faces before the rouge kêrên (sic) Hou. 18, 5: xv isfiđâ kêrên (jopa) Tuh. 4b. 13.

Dis. V. GRŞ-

D kërîş (ğ-) Recip. f. of kër-. usually 'to pull one another; to quarrel'. S.i.a.m.lg. except SE; SW 'Tkm. gêris- 'to help to spread out' (e.g. a carpet). Uyğ. viii ff. Bud. U III 81, 1 (tutûsı-tıtırı-): Xak. xî ol ma'nâ: ýip kërîşî: 'he helped me to stretch (fi madd) the cord' (etc.); also used for competing (kerîşîr, kërîşme:k); and one says ol anîp bîrî: kërîşî: nûs'a'ahu fi ûy 'he contended with him about something'; and one says ol anîp bîrî: kërîşî: sâcâruwa nûs'a'ahu 'he quarrelled and contended with him' Kaş. I 98 (kerîşîr, kërîşme:k); o.o. I 370 (kêris); II 115, 5: Kip. xiv kërîş- 'ânadahu fa-taânadahu 'to thwart (someone) to contend stubbornly with one another' Id. 81.

D kîrîş- (ğ-) Co-op. f. of kîr-; s.i.m.m.lg. with meanings like 'to penetrate; to intervene; to meddle, interfere; to undertake, set about (a task)' which have very little Co-op. connotation; SW Osm. girîş-; Tkm. gi:ris-. Xak. xî ol menîp birîle ûska: kîrîşî: 'he competed with me in going into the matter' (fi'l-duxûl fi'l-amr, etc.) Kaş. II 99 (kîrîşîr, kîrîşmek): Çağ. xv ff. girîş- (dl, 'with g-', etc.) bir bîrîne girîş-, berhemol- 'to be mixed together'; but it is usually used with a preceding V., e.g. kita girîş- eylemeye başla- 'to begin to do', meaning ibîdâ 'to begin' Vel. 357 (in a second entry w. quotn. it is given the second meaning and spelt with k-'): kîrîş- daxûl sudan 'to enter'; and, metaphor., in combination w. a V. âğas kardin 'to begin' San. 313r. 9 (quotns.): Kip. xiv kîrîş- daxûla 'to enter upon' Id. 81.

D kûrê- Co-op. f. of kûrî- (sic, q.v.); 'to shovel together'. In this sense, noted only in Kaş., it must, like kûri-, always have had an initial k-. But in the sense of 'to wrestle', in which it s.i.a.m.l.g., there are NW and SW
forms with initial -g-, NW Kk. güres-; SW Osm. güres-; Tkm. güres-. In this sense, therefore, it seems to be the Recip. f. of (2) *küre- (g.). Xak. xi ol maka: kar küresdi: ‘he helped me to shovel (fi catf) the snow’ (etc.); also used for ‘to compete’ Kaş, I/99 (küresür, küresmek); o.o., küz birle: küresme: ‘do not wrestle with a virgin’ (lā tuṣārī’i’l-adrā; she will be stronger than you and will beat you) I 474, 6; čerğ tutup küresi: havyaca kulf wahid minhumā harb τοι ταχτάτα’ ‘they both stood up very well and fought one another’ II 97, 15: KB (if you rebel against fortune) kadļun küres ‘(prepare to) wrestle with adversity’ 681; o.o. 2249, 2360: Çağ. xv ff. güres- (spelt, ‘with g’) kgstṣ giriftan ‘to wrestle’ San. 304v. 20: Xvar. xiv küres- ditto Qub 108: Kip. xiv sara’a küres- Hou. 41, 13: xv ditto I’d. 80; Bul. 55v.: xv ditto Tuh. 22b. 12.

D köriş- (g-) Recip. f. of kör- ‘to see one another; to meet’, and the like. S.i.a.m.lg.; NW Kumyk: SW Osm., Tkm. gőriš-.

TÜRKİ vii ff. kop esen tükel köüşmiş ‘they all met one another (again) safe and sound’ Irk B 15: Uyğ. vii ff. Bud. kaçan Kumari elgī xan birle köüşerszs ‘when you meet King Kumāra’ ‘Htien-ts. 11-16, 17: PP 76, 3 (ešíkkele-); Cív. küni aly küřısıdi ‘the sun and moon met’ (or looked at one another) ‘TT I 93; miş bana irak barmış kişler birle köüşgesız ‘you will meet people who have gone enormous distances’ VII 30, 7-8: Xak. xi ol menip birle: köüşiş- di: nüzārāni bi’l-‘ayn ‘he met me face to face’; also used of any things when they see one another (tara’a) Kaş, I/99 (körüşür, köüşmek): KB köüşmez yaqgār ‘enemies that do not see one another’ 145: xiv Muh. (?) al-alqā ‘to meet’ köüşmek Rjf. 121 (only, MS. kömeş, unvocalized): Çağ. xv ff. köüş- (spelt) ‘to see (didan) one another; to meet’ mutlqāt kardan San. 304v. 16 (quotns.): Xvar. xiv ditto MN 19: Kip. xiv köüşşafahahu ‘to shake hands with someone; the --Saharan forms a Recip., and the word was taken to mean ‘to shake hands with’ instead of ‘to see one another’ (nüzārahā; MS. in error nüzārahā) I’d. 81.

Tris. GRŞ


Tris. V. GRŞ

1) kêrsenlen- Refl. Den. V. fr. kêršen; survives in NW Kaş. kêršenlen-. Xak. xi ura:guşt kêrsenle:di ‘the woman anointed (talat) her face with white lead’ (al-isfadhe) Kaş, I/278 (kirsenlenür, kırsenlenmek).

Dis. GRŞ

?F kêrey ‘razor’; prob. an Indo-European l-w., cf. Greek keiρo ‘to shave’. N.o.a.b.; cf. yullügü: All modern languages seem to use l-w.s for ‘razor’. Oğuz x1 (after yullüg, q.v.) the Oğuz do not know this word and call ‘razor’ (al-mūṣā) kêrey Kaş, III 174; n.m.e.: xiv Muh. (?) al-mūṣā ġerey (g- marked) Rjf. 160 (only): Xvar. xiv kêrey ‘razor’ Nahc. 383, 1-7: Tkm. xv mūṣā kêrey (Kip. yullü-wüç) Tuh. 34a. 12.

Mon. GS

kes pec. to Kaş; homophonous w. kes-, q.v. Cf. kesek. Xak. xi kes ‘a piece’ (al-qit’a) of anything; one says bir kes etmek ‘a piece of bread’ kes al-mula, that is ‘a small stone (al-madara) with which one cleans oneself’ (i.e. after passing water) Kaş, I 329.

kls Hap. leg.; see kisi:. Xak. xi kls ‘wife’ (al-zawca); hence one says anıp kisi: (MS. hissi) ‘his wife’; and some of them use it ma’al-idāfa (i.e. kisi); one says ol kisi: (?) MS. hissi ald: ‘he married (ważiba) a wife’ Kaş, I 329.

Mon. V. GS-

kes- ‘to cut, cut off’, and the like. S.i.a.m.lg.; NW Kumyk alone has gė-. The resemblance to Tokharian B käs ‘to cut’ is a coincidence? Cf. kes. TÜRKİ vii ff. Irk B 8 (kučıç): Uyğ. vii ff. Bud. kuču lieu kesmenen ‘I cut with a sword’ U II 61, 17; o.o. do. 76, 1 (tel-); ‘Htien-ts. 316: Cív. eğiği kışler yollun kese katğlanur ‘they strive to cut the good men’s road’ TT I 28; in TT VI 26 about omens to be drawn from mice ‘biting’ various things the word normally used is 1stu1’-, but in lines 2 and 12 kes-; in USp. 22, a long petition, the phr. kalan kes- ‘to collect (or deduct?) a particular kind of tax’ constantly occurs; o.o. H II 122 (ōnl): Xak. xi ol yığaç kesdi: ‘he cut (qata’a) the piece of wood’ (etc.) Kaş, II 11 (keser, kesmek; prov.); four o.o.: KB başım kesmesünü keseyin tulım ‘I will cut off my tongue, so that they may not cut off my head’ 166; o.o. 144 (s0g): 363, 810 (bāq-), 4426 (xiiû?): At. anıp cavābān kese ‘cutting short his answer’ 290; o.o. 324 (bāte-); Tef. kes- ‘to cut, cut off’, etc. 174 (common): xiv Muh. qata’a kes- Mel. 9, 4-8; 30, 5; Rif. 81, 114; o.o.ː Çağ. xv ff. kes- (etc.) kes- Vel. 358; kes- buridun ‘to cut’ San. 314r. 24 (quotns.): Xvar. xii kes- ‘to cut, cut off’ ‘Al: 311 xiiû?: ditto Oğ. 49, etc.ː xiv ditto Qub 95; kes- MN 343: Kom. xiv ditto CCG; Gr. Kip. xiv qata’a kes- Hou. 35, 14ː xiv ditto I’d. 82; qata’a wa zahara ‘(to prune) kes- Bul. 72xː xv qata’a kes- Kav. 9, 6; 74, 10; (and üz) Tuh. 30a. 10; cabba ‘to cut off’ do. 12a. 12.

*köıs- See köısıgık, köösül, köösün, köösür-.

küös- ‘to be angry, offended; to seek’, and the like. Survives only (?) in SW Az., Osm. küs. Oğuz xi ol andın küsdi: ‘otaba alyahi wa ara’da ‘anhu he was angry with him and avoided him’ Kaş, II 12 (küser, kusemek): (KB küsermen yüigiltike 363 might mean
I am angry with youth (now that I am getting old), but, as this V. is Öğuz, it is more likely to mean 'I long for youth' (i.e. to be young again), see küše:- XIV Muh. qadaba 'to be angry' (with someone) küs- Mel. 9, 8; 29, 9; Rif. 81, (112 öpkele-); al-qadab küsmek 120 (only): Çağ. xv ff. küs- qahr kardan 'to conquer' Sân. 306v. 12 (this translation seems to be no more than a guess at the meaning of the V. in a verse by Sultan Hasanayn Mirzâ): Kip. xiii harida 'to be angry (with someone)' küs- Hou. 35, 14: XIV ditto Íd. 82: xv iğtäza ditto küs- Kav. 9, 6; qadaba küs- do. 76, 12; harida küs- Tuh. 13b. 5.

Dis. GSE
külsı: 'wife'; cf. kıs; külsı: is the older and prob. the original form. Opp. to the ambiguity of the Uyg. and Uyg. scriptures and the nearness of meaning of the two words küslı: has frequently been transcribed (being much the commoner word) where kıs; was really intended. The latter should almost certainly be written at any rate in the passages below. There is strong evidence that later the word actually became küslı:; see that word. N.o.a.b. Türkü viii IX. 5 (bulun), 22: viii ff. (a gambler) oğlanın küsîslän tutuğ urupan 'putting up his children and wife as a stake' IrkB 29: Uyg. viii ff. Bud. ol yeme Sênî ernen Ragagaýini atıgh küslı:'that man Sena's wife called Ragagaýin. U III 81, 2-3; küslı oğul 'wife and child' Sên. 554, 14; a.o. TT X 499 (têlgûl): Civ. oğluñ küslı 'your children and wives' TT I 154; a word consistently read küslı is very common in Ush., in most cases this is correct, but in the following passages küslı is likelier. Kutuğ atıgh xatîn küslı 'a lady wife named Kutuğ' 16, 4; (if I die before I repay the debt) küslım 'my wife' (will repay it) 18, 7; a.o. 78, 4 (bitig): O. Kır. ix ff. kuyda: küslıme: (instead of the usual künçüyuma:) 'to my wife in the women's apartments' Mal. 18, 3: Xak. xi Kaş. I 329 (kis); 332 (3 tok); n.m.c.: KB Chap. 72 (4475 ff.) gives advice on choosing 'a wife', evliğ in the title and 4475, küslı in 4479 ff.

Dis. V. GSE
küse:- 'to wish, desire, long for', and the like. Survives in NC Kır. küsö:- SC Uzb. kusa:- NW Kk., Nog. küse:-; the usual transcription köse- is clearly erroneous. Cf. tile:-: Uyg. viii ff. Man.-A küseýrbiz 'we long for' M I 10, 10: Man. küseýlerler TT III 151; a.o. do. 96 (iğün): Bud. Sanskrit prâthayâno 'wishing' küseyûyü TT VIII A.1; yathaitvecqet 'as he wishes' neteq ök küseyer: do. E.45; kut kolumnen küsüs küseyûrmen 'I request and long for divine favour' U 31, 4-5; bolgali küseýer: 'if they wish to become' TT VII 40, 52; o.o. Hüm. 309-10, 1972 (ant-), etc.: Civ. urname ögül küseýer: 'if he wishes for a son' TT I 10; VII 26, 31; 30, 13: Xak. xi ol an: körme:kin küse:di: 'he wished (tamandâ) to meet him'; also used for anything that you wish for. Kaş.

III 265 (küse:ر, küse:me:ک): KB 1kl Ýz körü:ne:mk tîle:se küsep 'if we two wish to see one another' 1368; o.o. 303 (küün:- küs-), 838, 6301; Küsemîş P. N. 502: x111(?) At. eren xayarî şarri küsep kêczemel ol 'a man's good and bad qualities do not pass away because he wishes them to' 373: Xwar. xiv küse:- 'to wish' Qub 108: Kóm. xiv 'a wish' küsemek CC: Gr.: Kip. xiii içi:qa ma:11- sâeq 'to long for' küse:- Hou. 37, 20: xiv küse:- arâda mümä:ji:lahtu fi fi'l-xayar 'to wish to resemble someone in doing good' Íd. 82: Osm. xv küse:- 'to desire (something Dat.)' in one text TTS II 660.

Dis. GSB
*küse:- See: E çatta:ba:-

Dis. GSD
?F kestem Hap. leg.; prob. a l.-w., cf. Tokharian B küstwer 'night'. Cf. sanbu:u. Xak. xi kestem 'an entertainment with drinks (diýä:fa ... li-turb) which a man gives to visitors at night (laya:na) other than a formal banquet' (min gär ma'daba) Kaş. I 1458.

F kester Hap. leg.; no doubt a l.-w., Iranian or Tokharian? Uç (the language of) x1 kester al-xasaf 'earthenware' Kaş. I 457.

Dis. V. GSD-
D kestür- Caus. f. of kes-; s.i.a.m.l.g. Xak. xi ol aqar ya:gaç kestür:di: 'he gave him the task of cutting (hâllafahu 'alâ qat) the piece of wood' Kaş. II 195 (kestürür, kestür-me:-): Çağ. xv ff. kestür- Caus. f.; buridânand (MS., in error, buridândan) 'to order to cut' San. 314v. 9.

Dis. GSG
D kesek (kese:k) Dev. N. fr. kes-; 'a piece (cut off from something)'; s.i.a.m.l.g., usually for 'a lump; a clod of earth', and even 'mud brick'. To be distinguished fr. kesik Pass. Dev. N.A. 'cut, cut off', and the like, not noted in the earliest period, but see kesikû:; for convenience early occurrences of this word are also noted below. See Dörfer III 1634. Cf. kes. Xak. xi kesek al-qi:a 'a piece of something; one says bir kesek ötmek 'a piece of bread' Kaş. I 391; (as an example of suffixed -k) the word for al-qi:a ma:11-sâeq kesek neq taken fr. kesîd; qata:a I 14, 15: x111(?) Tef. 'a piece' 175—abtar 'bob-tailed' kuryrki kesik 176: xiv Muh. (?) al-madar 'clod' kesek Rif. 178 (only)—bilâ wâlal 'childless' kesik (either 'eunuch', or an abbreviation of kuryrki kesik (Tef.) which had this metaph. meaning) 143 (only): Çağ. xv ff. kesek ('with k- -k') kirîp 'mud brick' Vel. 358; kesek kulûx 'clod, mud brick' San. 314v. 23 (quotn.)—kesik burida 'cut, cut off' 314v. 20 (quotn.): Xwar. xiv kesek 'a clod' Qub 95: Kóm. xiv 'a piece of (bread) kesek CCG; Gr. (perhaps belongs to kes): Kip. xiii al-qi:a ma:11-lahm 'a piece of meat' kesek el Hou. 15, 16—xiv kesik al-xâdîmâl-mu:ja:sa
'a castrated servant, eunuch' ld. 82: Osm. xiv ff. kesek (1) xiv and xv 'a piece'; (2) 'a clood'; c.i.a.p. TTS I 448; II 618; III 438; IV 501—xviii kesik para 'clipped money' II 618.

küskü: 'rat; mouse'. Survives in NE Kač., Koib., Kuer., Sag. küsse; Tob., Tišloš küskü R I 150; Khak., Tuv. küsse; R translates it 'rat', but in the last two languages it means 'mouse' and 'rat' is uluğ küসє. See Doerfer III 1863. Cf. sığan. Uyg. xvi ff. Cív. küskü is the first name in the 12-year animal cycle in Uṣp. and TT VII, but sığan is used in one or two texts in TT VII and VIII and almost all later authorities.

D kesgük Hap. leg.; Dev. N. (N.1.); lit. 'a cutting object'; as a dog-collar, prob. one fitted with spikes. Xak. xı kesgük al-săćur 'an iron dog-collar' Kaş. II 289.

VU(D) köşgük prima facie a Dev. N. in -ğük; not connected semantically w. küs- or küse-; but perhaps w. *kős-; al-xayd means both 'mirage' and 'scarecrow'. Cf. oyuq. Xak. xı köşgük 'a scarecrow (al-xayd) which is set up in vegetable gardens and vineyards to guard against the evil eye; also in the prov. (you can catch a lion by a trick) köş:yn köşgük tut-mas: 'but you cannot catch a mirage (al-xayd) by force' Kaş. II 289.

Tris. GSG

D küseğçi: Hap. leg.; N.Ag. fr. *kuseğ N./A.S. fr. küse-. Xak. xı emiglg ura: güt küseğçi: bolur: 'a nursing mother comes to long for meat (mustəphiya lī-ṭə'am) and they give her what suits her' Kaş. I 153, 14; n.m.e.

D kesküsz Priv. N./A. fr. kesük (see kesek); 'uninterrupted' and the like. N.o.a.b. Xak. xı KB 31 (ula:m): Xwar. xiv keskısıız ulasız 'uninterrupted and continuous' Qutb 95.

Dis. V. GSL-

D kesel- Pass. f. of kes-; 'to be cut, cut off, severed', and the like. S.i.a.m.l.g. Uyg. xii ff. Bud. (all the nerves of the elephant's tusks were) üüzülp kesel'il 'torn apart and severed' U III 60, 5; same Hend. Stw. 61, 10 and 17-18; Xak. xı kesel: 'the thing was cut' (inqa'ta'a) Kaş. II 136 (kesilür, kesilme): a.o. I 339 (tun): 523: KB keselı 'sovım 'my speech has been cut off' (i.e. is ended) 33: o.o. 227, 404, etc.; xiiii (?) Tef. kesel-/kesuli- 'to be cut off' etc. 175: xiv Muh. inqa'ta'a inqal: Mel. 23, 9; Rif. 104: Çaq. xv ff. kesil- (spelt) burida ʒad'am 'to be cut' San. 314v. 7 (quotn.): Xwar. xiv kesel- 'to be cut (off)' Qutb 95: Kip. xiv inqa'ta' inqal: Bul. 33v.: xiv ditto Kav. 77, 5; Tuh. 60a. 3: Osm. xv ff. kesil- 'to be cut off, separated', etc.; c.i.a.p. TTS I 449; II 618; III 438; IV 502.

(D) kösul- Pass. f. of *kös-; although the word is treated as a Trans. V. in Xak., Xwar., and Kom., it seems likely that it was originally a Pass., meaning 'of the legs) to be stretched out'. NC Kzx. kösıl-/kösül- R II 1294-5; kösül-, MM 227, is an Intrans. meaning 'to stretch oneself out' (hence, R, 'to die'). Cf. kösür-. Xak. xı er aşak kösülü: 'the man stretched out (bastata) his legs' Kaş. II 137 (kösülür, kösülme); prov., yoğurkanda: artuk aşak kösülse: 'if the legs are stretched (muddat) beyond the blanket, they get cold'); Xwar. xiv klikılmüge kösül ayakını 'stretch your legs as far as your blanket allows' Qutb 103: Kom. xiv aşak kösülgül CCG; Gr.: Osm. xiv and xv kösül- 'to stretch oneself, be stretched out'; in several texts TTS I 492; II 661; III 483 (a Caus. f. kösült- 'to stretch out' is also noted).

D kesle:- Hap. leg.; Den. V. fr. kes. Xak. xı ol ittig keslelıd: laga'a'al-hal bi-madara 'he pelted the dog with clods of earth' Kaş. III 300 (kesler, kesleme).n

D keslin- Refl. f. of kesil- and syn. w. it. N.o.a.b. Xak. xı keslinli: neñ 'the thing was cut' (inqa'ta'a) Kaş. II 253 (keslinür, keslinme): a.o. I 352, 13: xiiii (?) Tef. keslin- 'to be cut off' 176.

D kesläs- Hap. leg.; Recip. f. of kesil- with a specialized connotation. Xak. xı kesläsdi: neñ inqa'ta'a arädül'l-javy wa'n'fasala acžánhun 'the thing was cut into pieces and the parts of it were separated' Kaş. II 224 (keslühr, kesiğmek).

Tris. GSL

?F keslinçü: 'lizard'; cf. keler. Although this word is morphologically a Dev. N. in -ţi:; fr. keslin-, it is fairly certain that this is illusory and that the word is an attempt to give a Turkish form to some foreign word. Apart fr. the medieval words listed below, the following modern words for 'lizard' seem to be other forms of such a foreign word: NE Alt., Leb., Şor keslesken; Koib., Sag. kélesken; Tel. keleski R II 1114; Khak. kileskİ/kilesken; Tuv. xelese: SE Türkí kesleńçik/kesleńçük: NC Kir. keseldirik; Kzx. kesertkïl: SC Uzb. kaltakesek: NW Kk. kesertke/keskeldek; Kunyk gesertkïl; Nog. keser- kl. Xak. xı keslinçü: al-wazağa 'a large lizard; gecko' Kaş. III 242: Xwar. xiv kesilen ditto Qutb 95: Kip. xıll al-hirdawn wa'l-sihiya 'lizard' (Hend.?) kelte: Hou. 11, 18: xiv keseltek: al-sihiya wa'l-wazağa ld. 82; Bul. II, 4: xiv sihiya keselteki Tuh. 10b. 1 (there seems to be a good deal of confusion about the Ar. terminology of these animals and different dicrs. translate the same word by different words including 'chameleon, salamander, Stellion').

Dis. GSM

D kesme: Pass. Dev. N./A. fr. kes-; originally 'cut, cut up, cut off'; with various extended meanings. Survives in SW Osm. as a normal N.Ac., also 'shears; Turkish delight; a broad
cut off (iqta'ta) a piece of meat (etc.) for himself' Kaş. II 157 (kesinür; kesinmek): Kip. xv iqta'a 'to be cut' (üzün-) kesin-Tuh. 6b. 6.

Tris. GSN

D küsençīg Dev. N./A. fr. küsen-; 'desirable', and the like. N.o.a.b. Uyğ. viii ff. Man. küsençīg meglīur [gap] 'desirable joys' TT III 123; (His Majesty, our lovely) küsençīg adnīçīg 'desirable, exceptional' (brilliant king) M III 35. 22; Bud. küsençīg ındük Tuşttaki ordusuna 'to his desirable holy palace in the Tuşta (heaven)' USp. 43. 8; küsençīg is a component in a royal title in Pfohl. 6, 2.


Dis. GSR

D kësre: 'behind; after, afterwards; in the west'; der. fr. *kë with the Loc. Suff. -re; cf. kërül: which has the Directive Suff. -rü; the -s-, however, is inexplicable. Obviously a very old word; discussed by Bang in Vom KökTürkischen zum Osmanischen, AKPAW, Berlin, 1907, I. p. 7, note 3 which mentions the only known survival NE Abakan kësre 'behind' (a mountain). Türkü vii yangara kontukda: kësre: 'after they had settled nearby' I S 5, I N 4; kësre: 'in the west' (the Tardu bezeg ... in the east (ögre) the Tölös bezeg) II S 13; ol xan yok boltukda: kësre: 'after that xan died' Ongin 1 o.o. oo. 2; I E 5, etc. (anta): viii ff. Man. antada kësre 'thereafter' Chua. 172; Uyğ. viii anta: kësre: 'thereafter' Şu. N 10-12.

PU?P kësri: Hap. leg.; it might be expected that a normal anatomical term would be commoner, perhaps a l.-w. The ordinary word for 'rib' is eyeğü: Xak. xı kësri: careänígul- -gadr 'the sides of the chest' (i.e. the ribs?) Kaş. I 422.

VUD kösürük Pass. Dev. N./A. fr. kösür-; Hap. leg., but there is a Kom. xiv V. kösürükle- 'to hobble' (a horse) CCG; Gr.; perhaps connected etymologically w. the syn. words SW Osm. kösect; Tkm. kössek, but a Dev. Suff. -tek is not well attested. Xak. xı kösürük tuaşg heli yadayıl- -fars 'a hobble for (fastening) two of a horse's legs' Kaş. I 479.

VUD kösürğü: 'a leather bag'; occurs four times in Kaş.; in the main entry spelt kesürğii; elsewhere the first syllable is unvocalized, and in I 358 it is mis-spelt k.sirľüii; but it can be
explained etymologically as a Den. V. fr. kösür- in the sense of something of which the neck is tied with a string. Xak. xi kösürğü: al-circā : a leather bag, Kaş. I 490; o.o. I 358 (sanaç); III/4 A 358 (yiparlıg).

VU kösürge/kösürğen: 'a mole'; both Hap. leg.; an old animal name ending in -ge/-gen. There is no widely distributed word for 'mole' in Turkish, see Scherbak, p. 151; the phonetic resemblance of SW Az., Ösm. köstebek is prob. fortuitous. Cf. köszüs. Xak. xi kösürğe: 'a kind of field-mouse' (al-circān—MS. al-circān) Kaş. I 490; kösürğen: 'a kind of mole' (al-xuld) I 522.

Dis. GSŞ

D küsüs 'wish, desire'; Dev. N./A. fr. küse:. N.o.a.b. Uyğ. viii ff. Man.-A. M I 28, 21–2 (ağa): Man. TT IX 116 (kahn.-); Bud. küsüs is common; Sanskrit icchā 'wishes' TT VIII E, 2; (I have written this) Ütreft Mama küsüşine 'in accordance with the wishes of Ütref Mama' U I 15, 2; o.o. do. 31, 4–5 (küse-); PP 14, 5 etc.: Khan. 223; TT V 24, 54 (kahn.-); do. 68 (umunç); VII 40. 70 etc.; VIII F 11; X 385, etc.: Civ. TT I 115 (kahn.-); VII 27, 14 etc.: Xak. xi KB küsüş is common; sometimes meaning 'wish, desire', e.g. (if a man has wisdom) bulur er küsüş 'he achieves his desires' 160; o.o. 44, etc.—but in most cases it seems rather to mean 'desirable, precious, rare', and the like, e.g. (men without understanding are numerous) ukusul küsüş 'those with understanding rare' 199; o.o. 297, 361, 1030, 1105, 1155 (tüzünülük), 1725, 5161.

Dis. V. GSŞ-

D kesiş- Co-op. f. of kes-; s.i.a.m.l.g. except SE(?) usually for 'to help to cut', or as a Recip. 'to intersect', but w. some extended meanings, esp. in SW Ösm. where it also means 'to conclude (an agreement)', to settle (an account), to draw (a game), etc. Uyğ. viii ff. Civ. kesiş-occurs in several commercial docts. in such phr. as yüz yastukka kesiştimiz 'we have settled for a price of 100 yastuks' USp. 62, 5–6; o.o. 107, 5; 108, 6; 109, 5; 110, 5; 116, 11 (üzüş-): Xak. xi ol maşia: yıça kesişdi: 'he helped me to cut (fi qat') the pieces of wood' (etc.); also used for competing Kaş. II 101 (kesişür, kesişme-k): Çağ. xv ff. kesiş- (spelt) Co-op. f.; bâ-hâm buridan wa qi'ta kiq'a kardon 'to cut, or cut in pieces, together' San. 314v. 5 (quatn.).

D küseş- Hap. leg.; Co-op. f. of kese-. Xak. xi eren kamig tavar: kesişdi: 'the men all wished (tamaçu) for wealth'; also used when they boast to one another about their wealth (tahfizari bi't-mal) Kaş. II 101 (küseşür, küseşme-k).

Tris. GSŞ

D küsüşlûg P.N./A. fr. küsüş; n.o.a.b. Uyğ. viii ff. Man. bu kutbi künig küsüşlûg teginûr ertîmiz 'we ventured to desire this auspicious day' M III 34, 13–14: Bud. nom küsüşlûg tûnlûlar 'mortals who desire the (true) doctrine' TT V, p. 33, note B 90; 4; in some contexts it is the P.N./A. of küsüş as a translation of Sanskrit kāma 'desire', e.g. küsüşlûg öplûg teñrî ýerî kâmarûpadañloha 'the heavenly land of desire and form' U III 46, 6–7; küsüşlûg öplûg ýertinci kâmarûpadañþitu TT X 141.


Mon. GSŞ

kêş: 'a quiver'; the closed -ê- is well established by the O. Kir. and other spellings. Survives only? in NW Kar. L., T. R II 1180; l.-w. in Pe., Doerfer III 1697. Other modern languages use either phr. like 'arrow case' or forms of Mong. sâzagâdsûz-âdak. O. Kir. ix ff. altunlig (sic) kêsîq bêlimte: bantim 'I have bound the golden quiver round my waist' Mal. 3, 2; ditto (with minor changes) do. 10, 5; altun kês ärdildim (sic?) 'I have parted from my golden quiver' do. 25, 3: Xak. xi kêş bi'il-imâla 'with -ê-' (i.e. in contrast to klêş which precedes it) al-kâmaña 'quiver'; the Ögüz and their Kip. kinsmen do not know this word Kaş. III 126; 8 o.o.: xiv Muh. al-ca'a 'quiver' kêş Mel. 5, 15; Rif. 76 (quoted as a word in which ya-represents -ê- in contrast with klêş in which it represents -î): Xwar. xiv kêş 'quiver' Qutb 97: Kom. xiv 'quiver' kêş CCG; Gr.: Kiy. xv kâmaña kêş Tuh. 31a. 2.

kêş 'sable', both the animal and its skin; s.i.m.l.g.; l.-w. in Pe., but not an Uralian or Indo-European l.-w., see Doerfer III 1698. Türkü viii II 11–12; S 12 (teyîl): Xax. xi klêş al-sâmmur 'sable'; and its tail: is called klêş ku'drukî: Kaş. III 126 KB 3836 (bërî-); 4425 (îf), 5367 etc. (teyîl): xiv Muh. al-sâmmur klêş Mel. 5, 14; Rif. 76 (see kêş): 174 (only): Çağ. xv ff. klêş sâmmur; in Mong. bulûgan (bulûgan in Haemisch 22) San. 315r. 11 (quotn.): Xwar. xiv (klêş) 'sable' Oq. 13: xiv ditto Qutb, 99: Kom. xiv ditto CCG; Gr.: Kip. xiv klêş al-sâmmur Id. 83: xv ditto Tuh. 19a. 11.

Dis. GSŞ

kläş: 'man, person, human being', without distinction of sex, often in contrast to animals and supernatural beings. In Runic and Uyğ. script indistinguishable fr. kîlî: q.v. S.i.a.m.l.g. as klêş or the like; NW Kunyk alone klêş. Türkü vii kêşî: is fairly common, e.g. egû: bilge: klêş edgel: 'good wise people, good tough people' 1 S 6, II N 4; bir kêşî: yapfarsar 'if one individual misbehaves' do.: vii ff. kêşî: is common in IrkB, e.g. ekî ayliğ kêşî: oğlan 'a human child of two months' 2; (heaven heard it above) asra: kêşî: bilit: 'mankind knew of it below' 54: Man. eki adâkîklı kêşîke 'to two-legged human beings' (as opposed to animals)
CHN 80; cildi kilisi taknuk 'a false witness for a man' do. 101-2; a.o.o.: Üyg. viii ff. Man.-A. (just as a louse) kilinliq terisinde ünup 'that emerges from a man's skin' (sucks his blood) M 18, 14-15: Man. ayıg̣ kiliser 'wicked men' TT II 16, 21-2; a.o.o.: Bud. kilisi is very common, e.g. kayu kilisi 'any man who' PP 11, 5; kilisilı kilisi ermezli 'human and non-human' TT VI 432-3: Ciz. kilisi is very common, e.g. TT I 20 (alta)-15 (korar): O. Kır. IX ff. (I was left an orphan at the age of three, my elder brother) kilisi: kildı: 'made a man of me' Mal. 6, 2; a.o.o.: Xak. xı kilisi: al-insan 'a man; mankind' used for an individual or as a collective (yoga 'alalı̄ -wåhid wa'l-cam') and for males and females: kilisi: al-zawwa 'a wife'; I heard this word in Yağma; they say ol kilisi: ahdumu: 'has he married?' (tazawwusa) Kaş. III 224 (in the second meaning clearly a Sec. f. of kilisi); nearly 200 o.o.: KB kilisi is very common; e.g. böğunda talusı̄ kilısı̄ kéde 'chosen among the people, the best of men' 34: xili (at. kilisi is very common, e.g. kilisi kutülüğu 'most blessed of men' 23: Tef. kilisi 'man'; also 'wife' (error or Sec. f. of kilisi) 181: XIV Müh. al-insan gilisi; al-nás kilisiler Mel. 8, 15; 45, 3; Rib. 81, 138 (kilisi: kiliseler): a.o.o.: Çağ. XV ff. kilisi (spelt) (1) 'a person' (şax) in general, either male or female; (2) mard wa áwâz-i mufrad (sic, ‹corrupt›) 'a man', in the Singular (?) Sam. 315: 14 (quotns.: Xwar. xili?) bir kart kilisi an old man' Oğ. 313; two o.o.: XIV kilisi 'a man' Qutb 99: Kom. xiv kilisi 'man, men'; common CCI, CCG; Gr. 149 (quotns.: Kip. xili al-insan kilisi: Hou. 19, 16; XIV kilisi: al-insan, used of males and females: also used metaphor. for al-zawwa; they say ksīm ewedevüd 'my person (insami) is at home', meaning 'my wife' Id. 82; nás kilisiler Bud. 16, 9: xv racil 'man' kilisi: Kav. 29, 2; 52, 16; insan kilisi (sic) Tuh. 3b. 11 and about 30 o.o. of kilı̄: Osm. XIV ff. kilisi 'man, men'; c.i.a.p.; in a few XIV and XV texts specifically 'male' as opposed to 'female' TTS I 472; II 645; III 460; IV 525.

Dis. V. GŞ-

kli̇se: 'to hobble (a horse)' and the like; syn. w. kli̇sür: ?a First Period 1-w. in Mong. as küli̇- (Kow. 2602, Haltd. 235); n.o.a.b.; in some modern languages displaced by kli̇senle- (not an old word). Türkü viii ff. IrkB 39 (tetrü): Xak. XI ol atik külesi: 'he hobbled (sakala) the horse'; and one says er kuli̇n külesi: 'the man bound (or shackled, qayıyada) his slave' Kaş. III 268 (kli̇ser, kli̇semek): KB (the merciful God chose His servant and) kli̇sedi ukus birle kilkin tilin 'bound his character and tongue with witless weight' 1838.

kọṣi̇- Hap. leg., but the -ς is fixed by kọṣi̇ge; q.v.; cf. kọṣi̇li̇, q.v. Modern V.s of similar form in, e.g., SE Türkî: NC Kur. are not related. Xak. xi tam künüğü kọṣi̇di: 'the wall hid (VARA) the sun and obstructed it(s light) (satarahada); also used of anything which obstructs the light (sataral-awwā) Kaş. III 267 (kọṣi̇r, kọṣi̇me:ek).

Dis. V. GŞD-

D kọṣi̇t- Caus. f. of kọṣi̇-, but practically syn. w. it. N.o.a.b. Üyg. viii ff. Bud. kün teğr drei küzün ortgelı̄ kọṣi̇geli ('gap') in order to cover the sun and obstruct (its light) by his own strength' TT X 305-6: Xak. xı built kọṣi̇gęt: 'the cloud covered (or blocked out, satara) the sky'; also used of anything that covers (or blocks out) anything Kaş. II 307 (kọṣi̇tür, kọ̣sîme:ek).

Dis. GŞG

kọ̣sę̣k 'a young animal', the kind varying in different languages: not noted in Turkish before xiii but obviously current before the separation of Standard and L/R Turkish, see Studier, p. 52, since it was a First Period 1-w. in Mong. as göşę̣k (Kow. 2602)/göşę̣gę̣ (Haltd. 264) 'a puppy', and occurs in Hungarian as kübök 'a kid or other young animal', no doubt borrowed from Old Bulgar, or some related language. Survives as kọ̣sę̣k 'carm colt' in SC Uzb.: NW Kh.: SW Az., Osm., Tkm. (kọ̣sę̣k), see Sheherbak, p. 106. Çağ. xv ff. kọ̣sę̣k/kọ̣sę̣leq (both spelt) 'a one-year-old camel colt'; a 'two-year-old' is called torum, and a 'three-year-old' taylak San. 306v. 18; a.o. 173r. 9 (torum): Kip. xili al-fası̄l 'camel colt' kọ̣sę̣k Hou. 14, 13; XIV ditto Bud. 7, 6; kọ̣sę̣k ditto Id. 82: XV ditto Tuh. 27b. 10 (taylak in margin): Osm. xiv ff. kọ̣sę̣k 'camel colt'; c.i.a.p. TTS I 492; II 661; III 483; IV 548.

D kọ̣sę̣k (sic, under fā'īl) (Conc. N.) fr. kọ̣sę̣li̇-; cf. kọ̣si̇gụ̈-; kọ̣li̇k. Pec. to Xak. Xak. XI kọ̣sę̣k al-xamə rwal-satra 'a screen, covering' Kaş. I 409: KB kayu sı̣gnı̄ keldı̄ tı̣li̇dı̣ kọ̣si̇gę̣ (rhyngw. w. ę̣sî̇k) 'some came to take refuge (with him) and asked for a screen (from their enemies)' 451.

Tris. GŞG

D kọ̣sę̣ge: Dev. N. fr. kọ̣sę̣li̇-; acc. to Kaş. 'light shadow', as opposed to köḷlę̣ge: 'deep shade'. Mong. kö́sę̣ge 'curtain; the side wall of a tent' (Kow. 2587, Haltd. 229) looks more like a 1-w. fr. kọ̣sę̣lik with suffixed -e than fr. this word. The modern words with this meaning, kö́sę̣ge/kọ́ısı̣gę̣ and the like, in several NE languages: SE Tar.: NC Kur. seem to be reborrowings fr. the Mong. Üyg. viii ff. Bud. (climbing a big tree, breaking off the branches and leaves, taking them, and) balkı́̄ üzę̣ örtıp kö́sı̣gę̣ klị̄p 'covering the fish and giving them shade' Sw. 602, 2: (xiv Chın.- Üyg. Dict. 'curtain' kö́sı̣ge (1) Mong. l.-w. Ligeti 176; R I 1307): Xak. XI kọ̣sę̣gel: 'slight shade (al-zillu-l-taşır) Kaş. I 448; II 174 (both main entries): (Kom. xiv 'curtain' kö́si̇gę̣n (1) Mong. l.-w. CCI; Gr.).

D ọ̣sę̣ki̇ḷiḷ Hap. leg.; P.N./A. fr. kọ̣sę̣lik. Xak. XI ọ̣sę̣ki̇ḷiḷ ỵér 'a shady (muζáallal) place' Kaş. I 509.
DIS. V. GŚL-

D kişel- Pass. f. of kişi-; n.o.a.b. Xak. xi

KB bilgilig kişeldi turup yügrümez 'the wise man has been hobbled; he stands still and cannot run' 6614; o.o. 6615.

Tris. GŚL

D kişilik A.N. fr. kişiler; originally 'humanity, kindness', and the like. S.i.a.m.l.g.; the original meaning survives in one or two languages like NC Kır.: NW Kk., but elsewhere it usually means 'mankind' or, with a preceding numeral, 'a group of (so many) persons'. Xak. xi KB kişilikke himmat muuruwvat kerek 'mankind must have energy and humanity' (and a man's (kişli) humanity must be as great as his energy) 414; (if a man is to rise to fortune he must have uprightness) könlük attı ol kişilik bütün 'the name of uprightness is complete humanity'. (Men are not rare) kişilik kiz ol 'it is humanity that is rare' 865-6; a.o. 1690 (anot-); xii1(?) At. bu kün bu ajunda kişilik ısız 'today in this world humanity is (regarded as) a sin' 385; Xwar. xiv kişilik 'humanity, kindness' Quúb 99; Osm. xiv.touch 'automatically' is noted in one or two xiv to xvi texts; the word also occurs in phr. like kişilik kaftan 'formal dress' fr. xiv onwards TTS I 473; II 646; III 481; IV 526.

DIS. GŚN

D kişen Dev. N. (Conc. N.) fr. kişi-; 'a horse's hobble; fetters, leg-irons', and the like. S.i.a.m.l.g. except SW; cf. buka:gu, tuṣa:ğ, kösrük. See Doerfer III 1690. Üyğ. viii ff. Civ. TV 77 vi, 15 (üm): Xak. xi kişen jikal 'hobble' Kaş. II 13 (seş); m.n.e.: KB kişen ol kişilik bilge hamuk 'knowledge and understanding are (like) fetters on a man' 314; (the King said, 'what is this fastening (berk) of yours?') neğği teg kişen ol sénı berkleyü 'what kind of fetters are they that hold you fast?' 701; o.o. 702, 1837, 6615 (bür-): Çağ. xv ff. kişen (spelt) zincir 'chain' San. 315r. 13: Kom. xiv 'horse's hobble' kişen CCI; Gr.: Kip. xii al-ğikal kişen Hou. 14, 6: xiv ditto Id. 82: xv jikal ... Tkm. kişen Tuh. 20b. 12 (see tuṣa:ğ).

DIS. V. GŚN-

D kösın- Hag. leg.; Refl. f. of kös-; Xak. xi er künke; köşindı: (MS. köşindı:) 'the man shaded himself (tazallala) from the sun'; also used when a man hides himself (tatwar) from somebody Kaş. II 157 (kösünür, köşinmek).

D kişiler- 'to neigh' of a horse and the like; as opposed to okra- 'to whinny'. S.i.a.m.l.g. with initial k-; morphologically a Den. V. in -e- fr. kişiler but with no obvious semantic connection. Xak. xi at kişnedi: 'the horse neighed (sahala); and one says kösir kişnedi: 'the mule brayed' (sahaca) Kaş. III 302 (kişner, kişnenmek); o. 1 236, 3: xii1(?) Tef. kişiler- 'to neigh' 181: xiv Muh. (?) (among 'sounds') şahılu'orro: kişnemek Mel. 73, 11 (in one MS. only): Çağ. xv ff. kişne (spelt) of a horse, 'to neigh' (jiha kardan) San. 315r. 5 (quon.): Xwar. xii ditto 'Ali 36: Kom. xiv 'to neigh' kişne-/kişne- CCG; Gr.: Kip. xii şahala-faras at kişnedi: (MS. keynedi) Hou. 12, 20: xiv ditto Id. 83; Bul. 55r.: xiv ditto Tuh. 23a. 3.

Tris. GŚN

D kişenlig P.N./A. fr. kişiler; n.o.a.b. Xak. xi KB kişenlig yarağışıka barmaz üküş 'a man in fetters cannot get into much mischief' 314; a.o.o. 315-16 (ködzeğlig).

D kişensiz Hap. leg.?; Priv. N./A. fr. kişiler; 'unhobbled' and the like. Xak. xi KB 374 (könlün-).

DIS. GŚR

F geşür 'carrot'; l-w. fr. Pe. cazar. Survives in NW Kar. T. geşür R II 1576; Kk. geşür; Kaz. kişiler: SW Tkm. kişiler. Oğuz xii Kaş. I 431 (2 turmat): xiv Muh. al-cazar geşür Mel. 78, 3; Rif. 182 (unvocalized).

DIS. V. GŚR-

VU köşer- 'to be full to overflowing'. Pec. to Kaş. Xak. xi köül köşerdi: 'the lake was very full (imtala'a . . . ciddan) so that it almost overflowed' (taṣif) Kaş. II 79 (köşe-rür, köşermek; verse); köşer taki: köşer rür 'and the pond is full to overflowing' (yamalti min faydih) I 73, 11.

Tris. GŚR

VUD köşegel Hap. leg.; the köf is unvocalized, and there are a fatho above and a kasra below the ṣin, but the translation suggests that this is a Dev. N./A. (connoting habitual action) fr. kößer-. Xak. xi köşergel er 'a man who feels cramped for space (yataqdayyaq 'alayhi makbûmu) when he sees people in his house' Kaş. II 290.

Mon. GY

S key See keď.

Mon. V. GY-

S key- See keď.-

S 1 köy- See küd-.

S 2 köy- See kūfi.

DIS. GYE

köy: (g-) 'a (clothes-)moth'. S.i.a.m.l.g. with some phonetic changes; NW Kumyk: SW Tkm. göye; Osm. güve. See Doerfer III 1692. Xak. xi köye: 'the worm (al-süs) which eats felt, etc.' Kaş. III 170: Kip. xii al-süs köye: (MS. in error kuiste;) Hou. 11, 20: xv didd 'worm' (kurt/sülük/ (PU) sowulan) köye Tuh. 15b. 3; 'att 'moth' köye 25a. 12.

DIS. V. GYB-

?E küyfen- Hag. leg.; this word is spelt quite clearly in the MS. but can hardly be right;
DIS. V. GYM-

f is not a Xak. sound (see Studies, p. 167) and, even if it is taken as a scription of v, the consonant cluster -yy- is otherwise known only in ayva: which is prob. a l.-w. On the other hand, f is known to occur as an error for m, -ym- is a consonantal cluster which occurs in other words, e.g. eymen-, and kümen-exists with the same meaning in some medieval and modern languages. Moreover, it can be explained as a Refl. Den. V. of küyüm which seems to be a genuine word although it is an unvocalized Hap. leg. This word has therefore been entered as kümeyn-.

Dls. GYD

VU: F küyde: Hap. leg.; prob. a l.-w.; there is some semantic connection w. 2 kül-(kün-): but -de: is not known Dev. Suff. Xak. xi küyde: ‘a furnace’ (al-atìn) in which gold and silver ores are melted and refined Kaš III 173.

E küyduğ misreading of kövdöğ.

Dls. V. GYD-

S küydir- See küündür-.

Dls. GYG

kéyık (?) originally a generic term for any ‘wild four-legged game animal’; hence used as a N. for specific wild animals, deer, wild goat, etc., and as an Adj. for ‘wild, untamed’, and the like. It is therefore often difficult to determine the exact meaning in some contexts. S. i.a.m.l.g.: in NW Kumyk gëlik: SW Osrn. géyik, but Tkm. këyik. The alternation between -e- and -i- in the first syllable in modern languages confirms original -e-, which is the spelling in O. Kir. Türkçe VIII (we settled down) këyık yëyü (sic) tavşan yëyü: (sic) ‘living on wild game and hares’ T 8: vîi ff. këyık: (sic) occurs seven times in Irk B and seems to mean ‘wild game’; e.g. in 15 këyık: öğli: ‘young wild animals’, parallel with këliçi: öğli: ‘young human beings’; in 31 and 49 bars këyık: ‘a leopard and a wild game animal’ went out to look for food together; and in 63 the king’s army went hunting and elic këyık: ‘roe deer and (other) wild game’ were caught in the ring of beaters: Üyg. vîi ff. Bud. yîlku ajumdar barıms këyîklar ‘persons who have been reborn as animals and are birds or wild game’ U II 43, 12-14; a.o. U IV. 18 215 (teğrîkle-): Civ. kilen këyık müyüzî tég ‘like the horn of a wild unicorn’ (Chinese chî nin—Giles 1,044, 7,186) TT I 42; a.o. H II 14, 122: O. Kir. IX ff. këyık Mal. 44, 2 (teğliz): Xak. xi këyık al-wâhî min kull yon ‘fîl-əsî basically ‘wild’ of anything; and when this word is used specifically (utîqât) it refers to ‘antelopes, wild boars, and wild goats’ (al-zîbâ’ wa‘l-ufr wa‘l-wu‘l) and any other animals of this kind which are eaten: këyık kîşi: ‘a wild man’ (al-nasîsă): këyık sôgût ‘a wild (al-wâhî) willow tree’; similarly the wild variety of any domesticated species (sîn ahiñ) is called këyık Kaš III 168; over

20 o.o. usually translated ‘wild game’; in III 353, 9 al-zîbâ’; KB (this wicked world... does not love those that love it but) këyik têg kaçar ‘runs away like a wild thing’ 401; këyik têg turur kîlki ‘(my own) character is like a wild thing’ 698; a.o. 712 (teğliz): xîlî (?). Têf. këyık ‘wild animal; wild goat’ 178 (kiyik): xîv Muh. al-wâhî ‘wild animals’ géyik Mel. 54, 8; këyîk Rîf. 138: al-gazal ‘gazelle’ (iwa‘k; in marqin) géyîg 175 (only): Çağ. xv ff. këyik ‘(with k- -k) du‘haz gazelle’ Vel. 368; San. 317r. 13 (quont.).: Xwar. xîlî (?). këyîk, apparently spelt kîk, occurs several times in Og., e.g. kîk av avlaya turur erdi ‘he was constantly hunting wild game’ 16-17: xîv këdîk: (sic) ‘wild game’ Qutb 93; Nahe. 338, 8: Kom. xîv ‘wild’ këyîk CCI; Gr. 136 (quont.): Kîp. xîî (al-tawâhî mul-lagán) ‘wild animals’ in general këyîk Hou. 11, 2: xîv al-gazal këyîk (îva‘k) Bul. 10, 7; baqaru‘l-wâhî ‘wild cattle’ šawan këyîk/kîyîk şîgîr do. 8-9; xv al-gazal këyîk Kav. 62, 6; wa‘lîk këyîk Tuh. 38b. 3: Osm. xîv and xv géyîk ‘wild four-legged animals’ in several texts TTS I 307; III 293.

S këyîg. See keďûg.

S këyûk See *kûnfîk.

Trls. GYG

D këyîkçî: (g-) N.Ag. fr. këyîk ‘wild game hunter’; pec. to Üyg. ? Üyg. vîi ff. Bud. kusçît këyîkçî: (sic) balîçî ‘wildfowlers, wild game hunters, and fishermen’ PP 1, 7-8; a.o. U II 84, 9; III 54, 5 (ii); 57, 3 (ii); 58, 9-9 (tokun-); 61, 3; TT IV 8, 56.

Dls. GYL

D këyîlg (g-) Hap. leg.; presumably a crasis of këyîklîg. Xak. xi këyîlg ‘a wild man’ (al-nasîsă); used metaph. for a man who looks suspiciously in every direction as he walks (yamîî mütalaftîlî) like someone stupefied or a wild animal (kâl’-madâhî awîl’-wa‘hî); he is called këyîlg kîşi: Kaš III 175.

Dls. V. GYL-

D kûyîfe:- (g-) Den. V. fr. kûyî; survives with the same meaning in SW Osm. gûyîle. Xak. xi er kîlîlîg kûyîfe:elî: ‘the man cleared the worms (nâzâl’-âsî) out of the felt (etc.) when he shook it and dropped them out of it’ Kaš III 329 (kûyîfe:er, kûyîfe:elmek).

Dls. GYM

VU külüm Hap. leg. and unvocalized, but with a clear semantic connection w. küymen-. Xak. xî ol külüm külüm (sic) kum keçûrdî: amâl’-nahâr fi gaffa lá qâta’u 9îl wa lá hâna fârîgâ(n) ‘he spent the day indolently without actually stopping work or being unemployed’ Kaš III 169.

Dls. V. GYM-

D kûymen- Refl. Den. V. fr. kûyîm; ‘to be indolent, to potter’. Mis-spelt in Kaš, see E
kuyfen-. Survives in SC Uzb. kuyman-/kuymanal- 'to pocket, fuss, feel bothered'. There is a cognate form in NE Tel. kuymeldo dawdle, dither' R II 1422; SW Tkm. kuylen- has much the same meaning. Xak. xir iska: kuylen-.0gafa'la-racul fii'amr wa lam yubrinhu 'the man dawdled over the matter and did not settle it properly'; kümmendi: a metathesized alternative pronunciation Kaj. III 196 (kuymen; kiymenmek; NS. kiyen- and kiyfen-); Çağ. xv ff. kuymen- (di etc.) ta'allul ta baahına eyle- 'to make excuses, dawdle' Vel. 375 (quotns.); kuymen- (spelt) baahına ta ta'llul kardan San. 310v. 26 (quotns.).

DIS. V. GYM
S küyün- See küün-.

DIS. V. GYR -
S küyür- See küünür-.

Mon. GZ
1 kez (g-) 'the notch of an arrow'; survives only(? in SW Osm. gez. Xak. xir fiiq'ul-salim 'the notch of an arrow'; one says ok kezi: Kaj. I 326; a.o. III 318, 16: xiv Muh. (?)(among 'weapons, etc.') al-fatāq (error for al-fiq) ok kezi: Ref. 173 (only): ( Çağ. xv ff. gez 'with gi-') an arrow without feathers.', and if someone cuts a stick in a garden or wood and ties a string to it and makes a bow, and cuts another stick suitable for shooting and fastens some kind of feather to it and shoots it they call such an arrow gez; and also any straight branch like an arrow on a tree vel. 353 (quotn.); gez 'an arrow without feathers or head; a kind of arrow with a thick middle and slender ends' San. 300v. 7 (quotn.). Steingass lists a Pe. word gaz with some of these meanings; it is no doubt a Pe. L.-w.: Kip. xiv kez (MS., in error, küz) hayta yaqa'un'lı-fiq mina'l-watár 'the place' where the notch for the bowstring is (Id. 81: Osm. xiv ff. gez 'the notch in an arrow'; in several texts TTS I 309; II 432; IV 339.

2 kez Halap. leg.; there does not seem to be any widely distributed word with this meaning. Xak. xir kez al-qurāra 'sediment', that is the remains of milk, flour, etc., which stick to the bottom of a cooking pot and are scraped off it; one says eşiq kezi: (MS., in error, kist) Kaj. I 327.

F 3 kez Halap. leg.; no doubt a L.-w., but not Chinese; perhaps cognate to Pe. kæzh/kaf kac 'raw silk'. Cf. barţın. Xak. xir kez 'the name of a kind of Chinese brocade' (dib'acul-Şin) Kaj. I 327.

1 kiz (g-) Halap. leg.; but cf. kizle-. Xak. xir kiz al-atida ta'll-taxt wa 'aybatu'li-tiyab 'a perfume box; wardrobe; clothes bag' and also any kind of 'cubboard'; hence one says kizdeki: kın (MS., in error, his) yipar 'the scent of musk stored in a cubboard'; this is said only as a simile for the fragrance of girls' breath (tib famili-cavár) Kaj. I 327.

S 2 kiz See kıldız.

1 koz (g-) 'eye'; c.i.a.p.a.l.; göz in NW Kümük: SW Osm., Tkm.; with extended meanings like 'a small aperture', e.g. 'the eye (of a needle)', and used in many idiomatic expressions. The meaning 'a spring' (of water) prob. not native Türkisch but due to an oliteral translation of Ar. al-'ayn, which means both 'eye' and 'spring'. There is obviously a very old etymological connection with kör-, q.v. Türkü VIII 110 (kör-); I N 11 (1 kaş); etc.: vii ff. Man. közün körüp 'seeing with the eyes' Chuas. 312; közüme 'in my view' (worthless) TT II 44; Ug. vii ff. Man.-A (wealth) közije neq ilnimgey 'will not catch his eye at all' (i.e. will not attract him) M I 15, 5; köz aşakka sevük 'the eye is dear to the leg' do. 23, 5-6: Man. közül karam 'my black-eyed (beauty)' M II 9, 19; a.o. TT III 152 (yuruk-su): Xak. xir köz, almost always so spelt, occurs over seventy times, usually translated al-'ayn 'eye', less often al-tarf or al-basar 'sight' and the like; there is n.m.e. of this or 2 köz in our MS. of Kaj. prob. owing to a scribal error, but the vowel was almost certainly long since there is no comparable confusion in the text at kez, köz, köz: KB (let your words be) közsüz karağuka köz 'an eye for the blind' 178; körürmen közin 'I see with my eyes' 926; a.o. 770 (açıt-): xiv (?) At. közül suk baxiî 'the miser with greedy eyes' 255; a.o.o.: Tef. köz 'eye'; the bezel of a ring, and in idioms 181: xiv Muh. al-'ayn göz (sic) Mel. 46, 13; Rif. 140; (under 'dress') al-fass 'the bezel (of a ring) göz ka:n 53, 8; 150; 'ayml-ma 'a spring of water' Su: gözl: 77, 1; 180: Çağ. xv ff. göz (with g-) (1) 'ayn 'eye'; (2) qarša 'a sore' which breaks out on the body (quotn.); (...) (göz); (4) agına 'a spring' San. 306r. 20 (quotn.): Xwar. xiii köz 'eye'. Ali xiv (3) ditto Qg. 6, etc.; xiv ditto, also 'spring' Qutb 104; MN 100, etc.: Kom. xiv 'eye' köz CCI, CCG: Gr.: Kip. xiii (under 'waters') al 'ayn, 'ayml-ma' (sic) Köl. 6, 19; (under 'parts of the body') al-'ayn köz do. 20, 3; xiv köz al-'ayn ... also al-ma'll-ma'in 'spring water' Id. 81; 'ayn közün ... 'aymuk közün Bul. 16, 10-12: xiv al-'ayn köz Kav. 60, 11-12; 'ayml-si 'evil eye' şakir köz; 'ayn köz Bul. 246; b. a.o.o.: Osm. xiv ff. göz 'eye' noted in several idiomatic expressions TTS I 330 ff.; II 461 ff.; III 317 ff.; IV 362 ff.

2 köz 'burning embers'; survives only(? in SW Az., Osm. köz; Tkm. köz; there are traces of a syn. word w. back vowels in some modern languages, e.g. NE Alt., Leb., Sır. Tel. kos R II 621: SE Türkü köp Shaw 156 (only), but their status is dubious. Xak. xir köz al-cam 'burning embers' I 337, 12
küz (g-) 'autumn'; s.i.a.m.l.g.; güz in NW Kk., Kumyk: SW Osm., Tkm. (gülz); Cuv. kér Ash. VII 271. Türkü viii(?) küzete: 'in the autumn' Hoyto Tamir X 3 (ETY II 171): Uyğ. viii ol yil küzün 'in the autumn of that year' Sū. E 8; viií ff. Cív. külz is fairly common in UsP, in such phr. as küz yapida 'at the beginning of autumn', 1 4: Xak. xi küz al-xar'if 'autumn' Kaš 1 327; a.o. II 172, 4 (kellí); III 160, 19; xii(?) Atl. kellür küz keçer yaz 'autumn comes, summer passes' 471; a.o. 472 (tütük-): xiv Muh. al-xar'if güz Mel. 79, 17; küz Rf. 184: Çag. xv ff. güz (with g-) 'the 3 months of the season of autumn' (xar'if) San. 306v. 2: Xwar. xiv küz 'autumn' Quth 108: Kom. xiv ditto CCI, CCG; Gr. 160 (quotns.): Kip. xiv küz façu'l-xarif Id. 81; al-xar'if küz Bul. 13, 16: xv ditto Kav. 36, 15 (MS., in error, büz). Mon. V. GZ-

kez- (g-) 'to travel, walk about, traverse', usually with the connotation of walking about to view the scenery or the like rather than travelling to a specific destination. The V. is Trans. and places traversed are in the Acc. S.i.a.m.l.g., gezi- in NW Kk., Kumyk: SW Osm., Tkm. Uyğ. viii (VU) Çığlitir köle: ak sus (so read) kezü: sünüşdim 'I walked along the Ak Sus (river) from the (VU) Çığlitir lake and fought a battle' Sū. E 6: viií ff. Man. TT III 60-1 (1 éé): Bud. ol kütğur orunlarında kezer teğzínler 'if one travels through those holy places and circulates (round them)' Hien-ts. 93-4; U III 20, 5 (i 1 aár): Xak. xi ol yérğ kezü: he traversed (naqqaba) the place and walked about in it' (tafa'fūh) Kaš 110 (kezer, kezeme:). Kaš al-ajunun kezernen maya yok orun 'I traverse the world and have no (fixed) place of my own' 747; a.o. 79; xii(?) Tef. 'to traverse' 169: xiv Muh.(?) săha wa taqarrada (?) 'to travel by oneself, alone(?)' kez- (MS. ker-): Rf. 110 (only): Çag. xv ff. kez- (-dik, 'with k-') gezi- ve sayr eyle- 'to travel' Vel. 358 (quotn.): käz- gara wa sayr harkan 'to ramble, travel' San. 313v. 12 (quotns.): kézgardidan 'to ramble' is pronounced with -é- (not -l-) do. 25v. 26: Xwar. xiii kez- 'to walk about or through' 'Ali 47: xiv ditto Quth 97: Kom. xiv ditto CCG; Gr.: Kip. xiii dára min'la-dawran 'to traverse' kez- Houl. 40, 6: xiv kez- jafa Id. 82; al-dawran kezmen Bul. 5, 13: xv dára min'la-dawran kez- Kav. 77, 16.

D kez(:g-) Gerund of kez- used as an Adv.; 'in succession, in due course', and the like. N.o.a.b. Uyğ. viii ff. Bud. (the sun and moon ...) tört bulunuğ kezeye yaruni tinlig-iğlîr 'illuminate the four quarters (of the world) in succession and nourish living creatures' TT VI 244-5: Civ. ikk üç kata munî teğ kilsar kezü uzächür 'if one acts like this two or three times, in due course it is completely cured' HI I 153-4.

Dis. V. GZ-

D 1 köz(:g-) Den. V. fr. I köz; survives in SW Tkm. güzeye 'to tie up the mouth of a sack or the like, to prevent the contents from coming out'; this and the Osm. meaning seem to derive fr. köz in the meaning of 'hole, aperture', and the like; in Xak. it seems rather to mean 'to pick the eyes out'. Xak. xi ol üzüennül: közeđi: natafa wa'taqata habbâl-l’inab mina’l-unqid 'he plucked (Hend.) individual grapes from the bunch' Kaš. III 265 (no Aor. or Infin.; follows 2 köze-): Osm. xv ff. güz-e 'is used in several Pe. dicts. for 'to mend holes in a garment' and once for 'to sieve (grain)' TTS II 463; III 318; IV 363: xviii güze- (with g-) 'in Rûmî, rufû kardan cama 'to mend (holes in) a garment' San. 306v. 28.

D 2 köze-: Den. V. fr. 2 köz; 'to poke a fire, stir up the burning embers'; survives with the same meaning in NE Koib. R II 1300; and SW Tkm. köze- 'of a fire' to burn up' (Intrans.). Xak. xi ol ot közeđi: haraqa-t-när bi’l-mihrāt 'he poked the fire with a poker' Kaš. III 265 (közer, közemek).

D köze-(g-) Hap. leg.; Den. V. fr. köz. Xak. xi ol yayağda: közeđi: 'he spent the autumn (aqâma’l-xarif) in the summer pasture' (etc.) Kaš. III 265 (közer, közemek).

Dis. GZC

F küzeç 'a jug' or other vessel; it appears fr. TT I 197-9 (see 81-) that it could be a vessel standing on legs. Unquestionably a l.-w. fr. some Iranian language, cf. Sogdian kuætyyk (hâsatîk?) 'a jug' and Pe. küza (also a l.-w. in Ar.), but it is not clear whether it is an actual Iranian word or a Turkish Dim. fr. -ç fr. such a foreign word. Cf. küvec. Uyğ. viii ff. Bud. TT VIII C.10 (batılgık): Civ. TT I 189 (iðis): 194-7 (81-): Xak. xi küçeç al-kûza (MS., in error, al-lawza) wa’l-bastûga 'a jug, an earthenware water vessel'; this word agrees with the Ar. except that the (final) hâ' is changed to cîm Kaš. I 360: Argu: xi küçeç (with dâl) also al-kûza; there is a similar interchange between dâl and zây in Ar., e.g. dabara and zabara 'to write' and mâ‘ dâ‘âq and zu’dâq 'brackish water' Kaş. I 360.

Tris. GZC

DF küçeçlick Hap. leg.; P.N./A. fr. küçeç. Xak. xi (after küçeçlık) and the owner (of an earthenware water vessel) with -g Kaš. I 506.
TRIS. GZC

DP kubezlik Hap. leg.; A.N. (Conc. N.) fr. kubez. Xak. xi kubezlik titig 'clay suitable for making an earthenware water vessel' (al-bastiqa) Kas. 1 506.

Dis. GZD

D kozet (g-) Hap. leg.; but see kozetci, kozetlig; morphologically a Dev. N. in -tr fr. kozet-; but semantically connected with kozed-. Uyg. viii ff. Bud. uc kozet odun 'at the time of the third night watch (of two hours)' TT V 10, 99 (ungrammatical translation of a Chinese phr.).

Dis. V. GZD-

D kezit- (g-) Hap. leg.; Caus. f. of kez-; in other languages the Caus. f. is kezdur- or the like, not noted in the early period. Xak. xi ol meni yir kezitti: 'he made me traverse (tawwafan) the place' Kas. 2 306 (kezditir, kezitmek).

D kozed- (g-) Trans. Den. V. fr. 1 koz- 'to guard, protect, watch', and the like. Kas. kozed-, same meaning. Survives only? in NE Sor, Tel. kuzet- 'to tend or watch (sheep)'. See kozet and kozed-. Tirkii viii im Kii Tegin kozed: 'protecting (or watching over) my younger brother Kii Tegin' I W 1 (a much damaged passage): Uyg. viii ff. Man. usually in the phr. kii kozed- ve kozed esp. kuyi kozed tut- U IV 36, 81-3 (açin-); o.o. (kii-)-'bu kapat kozed kozedl tururlar' they stand guarding this gate' PP 42, 3-4; etoz kozedg tamga 'a mudra for protecting the body' TT V 8, 53; [gap] kozetguluk (sic) TT VIII A 1; o.o. PP 73, 3 (borluk); U III 82, 25 and see yuzegulci: CIV. etozquin kozedersen 'if you protect your body' TT I 42; o.o. da 173 (2 ergur-); VII 27, 2 and 9; 28, 27 and 48; Xak. xi ol meni kozetiti: intarsarant 'he watched (or watched for) me'; its origin is koz ast: ramii bi-basariki ilayya intarsarant 'he threw a watchful glance at me' Kas. 2 306 (ketzitir, kozetmek); a.o. II 86 (kozedit); kozetmis ne n alay'il-mahfzir 'a thing which is protected' I 170, 6; it is used, translated hafza, to illustrate conjugational forms in II 318-21 (KB in 26 and 168 the Vienna MS. has kozet- where the Fergana MS. has kozed)-: XIII (7) TEF. kozet- before -di; kozee- before other Sufis.; once (terror) kozee- 'to protect' 187-8 (kozee-, etc.): Calq. xv ff. kozet/kozee- (both spells) ba-nazar cut-c cut kardan 'to look diligently for (something)' San. 305v. 23 (quatons).: Xvar. xv ff. kozed- 'to be on one's guard' Qub 108 (kozez-): Kip. xv raxaha 'to watch over' kozet- Tuh. 17a. 12; Osm. xiv to xvii gozet- 'to watch, watch for, expect'; in three texts TTS II 464.

Tris. GZD

D kozetci: N.Ag. fr. kozet; survives in NE Tel. kuzetcil (sic) 'shepherd' R II 1557. Uyg. viii ff. Bud. biz ordu kapag kozetcil biz 'we are the guardians of the palace gate' PP 43, 5-6; a.o. Sw. 401, 9-10 (tegin-): (Xak.) XIII (?) TEF. kozetci (sic) 'guardian, protector' 188; (XIV Muh. nafir wa casisi 'watchman, spy' gozetic: Mel. 50, 12; kozeticci: Rif. 145; Xwar. xiv kozeticlis 'unprotected' Qub 104).


D kozetlig Hap. leg.; P.N./A. fr. kozet; syn. w. kozedlig. Xak. xi kozetlig nen 'a thing which is protected' (al-mahfuz) Kas. 1 506.

Tris. GZD-

?C kozetkil- (g-) occurs only in one late and badly written Uyg. text, possibly mistranscribed; -kil- is not a known Den. or Dev. Sufi.; perhaps a crisis of kozet kil-. Uyg. viii ff. Bud. kiiimp tegiri burxan yarikmasin tunli kuni kozetkilir sekit tumen burxan xarvag kozetkili alu teqimurmen 'I keep the commandments of my father the divine Buddha by night and day, and venture to keep and receive the eighty thousand Buddha jivavhas' USp. 100, 12-14.

D kozetic- (g-); kozedlig-; Co-op. f. of kozed-; mentioned only as a grammatical example. Xak. xi ol maqna: at kozetiti: 'he helped me to protect (fi hidze) the horse'; also used for competing Kas. 2 322, 16; n.m.e.

Dis. GZG

D kezlig (g-) Dev. N. fr. kez-; with a rather wide range of meanings, none very closely related to those of kez-, of which the basic connotation seems to be intermittence, 'a turn (which comes from time to time)'; an intermittent illness'. The word is spelt kezlg in TT VIII and rhymes with islg in KB which seems to confirm the -g, but some modern forms point to an alternative final -k, perhaps going back to a parallel form kezeg, a Dev. N. in -ek, but it is impossible to associate particular meanings with these alternatives. Survives in SE Tirkii keslek 'typhus' BS 524: NC Kir., Kz. kezek/kezlig: turn'; kezlig' fever'; SC Uzb. (provincial) kezak 'turn'; NW Kk. gezek 'turn'; gezlig 'a cold in the head'; Kumyk gezik 'turn'; Nog. gezuv 'turn'; SW Osm. gezek 'patrol'; gezik 'a rodent ulcer'; Tkm. gezek 'a turn'. Uyg. viii ff. Bud. isimekil kezil igig 'a recur-

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rent fever' (occurring every, every other, every third or fourth day) U I I 68, 1-5 (i); kezîlg keizo 'recurrent diseases (Hend.)' TT V 8, 83—tüzünler kezîlgê kirû tûkeser 'if one succeeds in entering the ranks of the good men' TT V 22, 34—Sanskrit kalâkrâmena 'in the course of time' öömîlgê kezîlg birle: azûl ûze: 'with, or upon, the turn of death' TT VIII 2:28, o.o. do. B.11, etc. (âyîn); TT V 20, 6 (2 kur); 24, 57 (tizîlg); 26, 107-8 (traîl-a): Civ. [gap] kezîlgê 'the succession' (of the nine thresholds) TT VII 13, 2; (let all the workers of the domain go) VII kezîlgê 'in turn' USp. 25, 6; onunç kezîlgê tuzun 'let him take it for the tenth round' 65, 7-8; a.o. 80, 5: Xak. xi kezîlg al-humûd 'fever', which takes a man with shivering fits (bi-ra'da); sarîg kezîlg 'jaundice' (al-yarâqân); kezîlg al-nawba fi'l-âmâl, 'a turn', in relation to work; hence one says senîlg kezîlgî (sic) keldî: 'your turn has come'; kezîlg al-cûr'a 'daring'; one says bu: rêsta: saçah: kezîlg kerek: 'you need daring in this business' wa ma'nâhî'l-awal its meaning is the same as the previous one (the significance of this is obscure) Kay. I 391: KB (a high position has come to you) kezîlgê 'in your turn' 236; similar phr. 1476, 4760; dawlat kezîlgî 'your turn for good fortune' 4761; (fortune is elusive ... if it runs away) tegên_yama terk kezîlgî 'your turn does not quickly come again' 713; similar phr. 2382, 3028: Çağ, xv ff. kesek ('with k-') 'a rodent ulcer' (âbîd marad) (quotn.); and they also use it for a game played with a wooden drinking cup (?; mingar) Vel. 352 (gezek ('with g-') 'a sweetmeat' is the Pe. word gasah); gezêk (spelt) sayî wa gardîs 'travel, wandering about'; and metaphor. (1) pîs wa hârîsat 'the (night) watch' (quotn.); (2) pîsênî wa hâris 'sentry, guard' (quotn.); (3) nawbat 'turn' San. 314f. 18: Kom. xiv 'pistennce' kezîlg CCG; Gr.: Osm. xv ff. kezîlg 'turn' in one xv text TT 1 453; gezek (sic?) 'turn' in one xvi text III 293 (kezîlg in the same sense in I 453; IV 503 is a reborrowing fr. Mong., where, by -z > -s; -si > -zi, the word became kezîlg; there was some confusion between this word and kesek, see Hanisch 99, and it is not easy to identify in Mong. but the P.N./A. kezîk 'sentry, bodyguard' is noted in xiii, Hanisch 100. See also Doerfer I 331-2). D kezîk (g-) Pass. Dev. N. fr. kezî-; lit. 'something which is moved to and fro'; 'a weaver's shuttle'. The word carries the dama in the MS. which has been falsely attributed to the hâf by previous editors, but it precedes kezîlg, which precedes kijîk, so must have had a faîha on the first syllable and the dama on the second. Survives only (?) in SE Türkî kezîk 'shuttle' BS 557. Xak. xi kezîk the translation is corrupt; òread hawâ (MS. fi) ûlatu'l-hâtîk bi'll- (MS. al) -xûyî'il-mun'aqa ba'duha 'âlâ ba'd bîhâ yufreraqual-saddâl-î-a'lâ mina'l-asifa: 'a weaver's instrument with thread wrapped over and over which it with the upper and lower warp threads are parted'; also used by the weaver (näsiç) of brocade, etc. Kaş. I 391.

D küzkî: (g-) N./A.S. fr. küzî; 'autumn', S.i.a.m.l.g.: NW Kk. güzîl; Kumyk güzûl: SW Tkm. güzûk. Uyû. viii ff. Civ. küzkî üç aylarda 'in the three autumn months' TT VII 38, 5-6; a.o. TT I 134 (Tûn): Xak. xi KB üç küzkî yuldûz 'three of the (signs of the zodiac) are autumn stars' 142.

Dis. V. GZG-

D küzûk- (g-) Intrans. Den. V. fr. küzî; 'to turn to autumn, become autumnal'. Survives in NE Alt., Tel. R 11509; cf. küzûr-. Xak. xi yîl: küzkîtlî: 'the year turned to autumn' (sâra xarîf) Kaş. II 118 (küzûkêr, küzûrme:ke).

D kezger- (g-) Trans. Den. V. fr. kez; pec. to Xak. Xak. xi er ok kezgerôl: 'he cut a notch (fawacaq) in an arrow' Kaş. II 196 (kezgerûr, kezgerûmek:); a.o. III 106, 14.

D küzler- (g-) Hap. leg.; Trans. Den. V. fr. I köz. Xak. xi ol atâmn: maça: közlerôl: 'he brought about an interview (al-mul'ayâna) between me and my father', that is a meeting (al-mulâqât) Kaş. II 196 (közgerûr, közgerûmek:).

D küzîkîsî- (g-) Den. V. fr. küzî. Both forms below are Hap. leg.; cf. küzûk-.. Xak. xi ödlek küzlerôl: tassaccaha'l-zamân on ya'ûr xarîf 'the season turned in the direction of autumn' Kaş. II 196 (küzgerûr, küzgerûmek:); ödî küzlerôl: same translation, but al-waqt 'time' for al-zamân II 77 (küzûrûr, küzûrme:ke).

D küzîkîsî- (g-) Hap. leg.; Recip. f. of közûk-., Den. V. fr. I közî, which s.i.m.l.g.; gözûkîn in SW Osm., Tkm. Uyû. viii ff. Bud. (he is ready to go to King Silâdîya and) sawsûn baxşlar birle közîksîslî 'have an interview with the Hînâyâna teachers' Hiûn-ts. 255-6.

Tris. GZG

D köze:glü: Dev. N. (N.I.) fr. 2 köze:-; 'a poker (for stirring the fire)'. S.i.s.m.l. w. substantial phonetic changes, SE Türkî köse: NC. K. kösû:kösû; Kz. kösû: NW Kk. köze:; Nog. köse: SW Osm. küssû: Tkm. kesevî. Xak. xi köze:glü al-mîdût 'a poker' Kaş. I 448 (prov.): Kom. xiv 'poker' kösôv CCG; Gr.

D kezîlgîlîg (g-) P.N./A. fr. kezîlgîw: with various potential meanings; in KB it is more likely to mean 'sentry' (cf. the Mong. l.-w. kezîktî 'sentry') than 'feverish'. N.o.a.b. Uyû. viii ff. Civ. in a brief damaged document, USp. 68 one Bâş kara(?) is apparently required to act as herdsman kezîlgîlîg 'because it is his turn': Xak. xi KB (he lay down but could not sleep) kezîlgîlîg kişî teg közin yumaðîl 'like a sentry(?) he did not close his eyes' 4890.
PU?F közkendi: Hap. leg.; the vowel marks, though faint, seem to indicate this pronunciation; prob. a l.-w. Xak. xi közkendi: al-gurub, that is 'a kind of beetle (min(a)l-cīlān) that flies about at night with a buzzing sound' (ma’ātin) Kas. I 493.

PU?F közkeneke Ilap. leg.; the dicts. translate al-āṣāya 'a large lizard', but as āṣā means 'to injure' and the like it presumably also means some kind of bird of prey. Prob. a l.-w. Xak. xi közkeneke 'a bird which resembles the saker falcon (al-āṣaqr) and al-āṣāya, and makes violent attacks in the air (?; yataballāq bi’l-rīh) Kas. I 528.

Dis. GZL

D kezlik (g-) A.N. (Conc. N.) fr. 1 kez; lit. 'an instrument for making notches'; a l.-w. in Pe. as gazzakçigizlik; survives in SW Osm., Tkm. gizlik 'a small knife, pocket knife', and the like. Xak. xi kezlik 'a small knife (sikkin) which a woman has with her fastened to her dress' Kas. I 478: Çağ. xv ff. gizlik (spelt) 'a small knife' (kārd); also current in Pe. as gizlik San. 300v. 15: Kip. xiv kezlik 'a knife (sikkin) used for making arrow notches' (l’il-fuq) Id. 81.

D küzlük (g-) F.N./A. fr. küz; syn. w. küzki; survives in SW Osm. gizliki 'autumnal'. Uyğ. viii ff. Civ. üc künlük yaz (PU) kuvarlık bir yarım gün küzlük [kuvarlık] 'three days communal labour' (in the spring and one and a half in the autumn' Uşp. 55, 21–2; yazılı küzlüli [gap] do. 66, 4.

D közlük (g-) A.N. (Conc. N.) fr. 1 köz; survives meaning 'eye-glasses; (a horse's) blinkers or eye shields' in several NW languages and SW Az. közlük (g-); Osm., Tkm. gizlik. Xak. xi közlük 'an object moved from horsehair, put over the eyes when they are suffering from ophthalmia or excessive glare' (ramadat aw gamarat) Kas. I 478: Çağ. xv ff. közlük ('with k- -k') gizliki 'having... eyes' Vel. 368 (quotn.)); gizlik ('with g-') (1) they talk of nargis gizlik in the sense of nargis-i āṣam 'peasant-eye narcissus' (same quotn.); (2) see Osm.); (3) 'a black oily seed used in eye-salves', in Pe. faṣmah, in Ar. adrasul-habl Polypodium San. 306v. 7; Osm. xviıi gizlik (2) in Rumi, 'eye-glasses' (aynak) which they put over the eyes to strengthen the sight San. 306v. 8.

Dis. V. GZL

D 1 kezle:- (g-) Den. V. fr. 1 kez; survives, with the same and extended meanings, in Osm. gizle:- Xak. xi ol okin kezledi: 'he cut a notch (fīq) in his arrow' Kas. III 300 (kezle:-, kezlemeke): xii11 (At. praise the generous man and) baxilka katgī ya okun kezlegil 'cut a notch in an arrow for a strong bow (to shoot) the miser' 228: Osm. xiv and xvi gizle:- 'to put the arrow notch on the bowstring' (? in two texts TTS II 434; III 293.

D 2 kezle:- Hap. leg.; Den. V. fr. 2 kez. Xak. xi kezleldi: (after I kezle:-) also used for 'scraping the sediment off a pot' (idda axraca l-qurara mina l-qīr Kaş. III 300.

D kıźle:- (g-) Den. V. fr. 1 kiz; lit. 'to put (something) in a box or bag', i.e. 'to hide'. Survives only(? in SW Az. kıźle:-; Osm., Tkm. gizle:-; elsewhere 'to hide' is yasur, Türkü viii ff. Man. M III 21, 3 (i) (aqr): Uyğ. viii ff. Man.-A. kıźle 'hide' do. 11, 10 (ii); yemengi begrü (sic) kıźle aşurğil 'do not eat it, hide (Hend.) it safely' 29, 1 (ii): Bud. PP 56, 1 (bekrū): Hülen-Is. 130–1 (bedž); Sinr. 138, 1–2 (yasur); 140, 20 (eglim); 448, 15: Xak. xi ol kızleldi: neqni: 'he hid (katama) the thing' Kaş. III 300 (kıźle:-, kıźlemeke); er tavar kızleldi: 'the man hid the merchandise' (etc.); its origin is the noun kiz III 318, 17; kıźle turap sevülük al-hubbü'l-maktûm 'concealed affection' II 172, 10; a. O. III 71, 20: KB kerek sözni sızler kişî kızlermez 'a man says what is necessary and does not hide it' 185; 0.0. 311–12, 656, 970, 977–8 (kergelilg), etc. xin (KBVP 13 (ur-): xin (At. 118 (Köm. 169, (katgî)); 0. o. o. (Tef. kızle - to hide); Muḥ. al-camna' xin his 'gizlermek (MS.-mak) Mel. 30, 8: Rif. 125 (corrupt 11 for 1, r.- for 2-): Çağ. xv ff. kızle/-kızlet (spelt) Trans. V., 'to hide' (pinhān kordan) San. 311v. 27 (quotn.). Xwar. xiii ditto 'Ali 58: xiv ditto Quth 99: Kip. xiii xabbâ 'to hide' kızle:- Hou. 39, 20: xiv kızle:- xabbâ' ditto; and in the Kitāb Būlīk tamara 'to hide in the ground' 82: xv xabbâ kızle:- Kav. 77, 13; Tuh. 14b. 9 (also (VU) ṭomala, yasir, šakla, šakin-).

D kıźle:- (g-) Den. V. fr. 1 köz; s;i.a.m.l.g. with some phonetic changes and a wide range of meanings of which the commonest is 'to keep under observation'; gizle:- in NW Kk., Kumyk; SW Osm., Tkm.; közle:- (g-) in Az. Türkü vii ff. Hrb 63 (kürküllük): Xak. xi ol am; közleldi: 'he hit him in the eye' (al- ‘aun) Kaş. III 300 (kıźle:-, kıźlemeke; but see közle:-: Çag. xv ff. közle:- (II) gizle:- Vel. 368; San. 306v. 23 (közle:-: Xwar. xiii közle:- 'to watch, watch for' 'Ali 58: xiv ditto Quth 105: Kip. xiii nasara 'to eye, look at' közle:- Hou. 35, 3; közle:- do. 36, 17: xiv közle:- 'āyanā wu rāgaba 'to view, to watch over' Id. 82; xv Tuh. 17a. 12 (közle:-: Osm. xiv ff. gizle:- 'to watch over, observe, look for'; in several texts TTS I 333; II 466; IV 365.

D kezlet- (g-) Caus. f. of kezle:-; survives in SW Osm. gizlet:- Xak. xi ol ok kezlett: 'he ordered that a notch (fīq) should be made in the arrow' Kaş. II 348 (kezletēr, kezlemeke).

D kıźlet- (g-) Caus. f. of kıźle:-; s;ı.s.m.l.; SW Az. kıźlet- (g-); Osm. gizlet:- Xak. xi ol maça: söz kıźlelti: 'he urged me to conceal (ala kitmān) the statement' Kaş. II 348 (kıźletūr, kıźlemeke): Çağ. xv ff. San. 313v. 27 (kıźle:-).
D I kezlen- (g-) Refl. f. of I kezle:-; survives in SW Osm. gezlen-. Xak. xi ok kezle:di; 'the arrow was notched' (funuwa) Kaş II 252 (followed by 2 kezlen-).

D 2 kezlen- Hip. leg.; Refl. f. of 2 kezle:-. Xak. xi eyk kezle:di; 'the sediment stuck (itasaqalit-l-qrura) to the bottom of the cooking pot' Kaş II 252 (kezlenür, kezlenmek).

D kizlen- (g-) Refl. f. of kizle:-, often used as a Pass.; survives only (?) in SW Az. kizlen- (g-); Osm. Tkm. gzlen-. Xak. xi ol tavarnim kizle:di; 'he pretended to hide (vakfrim) to another'.

D kizlenii-: (g-) In the prov. pure doctrine, believing with a generous mind (pitihcin and not vakfrim). Xak. Xi 271 (following kizlenii-:)

D kizlengii: (g-) Refl. f. of kizlen-: often used as a Pass.; survives only (?) in SW Az. kizlen- (g-); Osm. Tkm. gzlen-. Xak. xi ol tavarnim kizle:di; 'he pretended to hide (vakfrim) to another' (bri-ham). Xak. Xi 271 (following kizlenii-:)

D kizlengii: (g-) Refl. f. of kizlen-: often used as a Pass.; survives only (?) in SW Az. kizlen- (g-); Osm. Tkm. gzlen-. Xak. xi ol tavarnim kizle:di; 'he pretended to hide (vakfrim) to another'.

D kizlengii: (g-) Refl. f. of kizlen-: often used as a Pass.; survives only (?) in SW Az. kizlen- (g-); Osm. Tkm. gzlen-. Xak. xi ol tavarnim kizle:di; 'he pretended to hide (vakfrim) to another'.

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D kizlengii: (g-) Refl. f. of kizlen-: often used as a Pass.; survives only (?) in SW Az. kizlen- (g-); Osm. Tkm. gzlen-. Xak. xi ol tavarnim kizle:di; 'he pretended to hide (vakfrim) to another'.
E köşünç seems to be a mistranscription of köşünç (küşeng), q.v., in M II 8, 17; U I 6, 14 and is a scribal error for köürünç, q.v., in Kaş III 373, 12.

D köznek (g-) Hap. leg.(?); contracted Dev. N. fr. közün-; occurs in a passage about throwing out a bridge to people who have trodden on 'a reflection' on the surface of the water thinking it to be a solid object. See közünük. Uyg. viii ff. Man. TT III 55 (suklun-).

D. V. GZN-

D közün- (g-) Recfl. f. *köz-; presumably a very old alternative pronunciation of köör-, which is obviously connected etymologically with kööz; syn. w. köörün-, 'to be visible, to appear.' In phr. like közünürjen 'the visible world', the Aor. Participie practically means 'present', as opposed to 'past' and 'future'. Türkü viii ff. Man. bēş közünür tavgıld (Iranian 1.-w.) etınız sinalar 'the five component parts of the visible . . . body' M III 18, 12–13 (ii); bēş közünnez tutulmaz yavıklar bilgetter 'the five invisible, impalpable evil mental states' do. 19, 14–15 (i); Uyg. viii ff. Man. M II 12, 6–7 (közgül); TT II 16, 28 (ajen); III 148; IX 46, 116 (ka:n-): Bud. közün- is common, e.g. (there is a mountain over there) közünürmü 'is it visible?' PP 37, 6; közünürsiz 'you appear to be' (a very strong man) do. 66, 5; közünür ajun 'the visible (present) world' do. 11, 3; Swv. 474, 20 etc.—(you will go into the city and) lut xanıça közüngeysiz 'let yourself be seen by (i.e. present yourself to) the king of the dragons' PP 40, 1; a.o. 44, 5: Civ. TT I 21 (oiz-), 61; (all the signs of thirst) közünür (sic) 'appear' VIII I.9; in the astronomical texts közün- is the standard word for 'of (a star) to become, or be, visible' TT VII I, 20–2 (ipir) etc.: Arğū xi (immediately after köörün-) and in Arğū: one says köüzündi neğ 'the thing was' (nu’iya); uo fihi ba'dun-l-qiyās 'there is a certain rule concerning it'; it is taken fr. their word köz 'an eye', but they make a difference (yuvalfiin) between the Perf. and the Imperat. and say kör, that is 'see' (absir) w. ra’, and the Perf. w. zāy Kaş II 157 (közünür, közioni:ek) Kip. xii laha 'to appear', in the sense of appearing to someone so that he can see you közün-' Hou. 43, 17 (the other Kip. authorities have köörün- in this sense; this may be a scribal error).

Tris. GZN

S közüpg See közüpg.

D közünük (g-) Dev. N. (Conc. N.) fr. közün-: a 'window'. There is a morphological and semantic difference between this and köznek, q.v., -ük being properly a Pass. (or, for Intrans. V.s, an Intrans.) Suff.; this word must therefore lit. mean 'something which is seen', perhaps with the application of 'something which is seen from within the building' rather than 'something you see out of'; the later meaning 'aperture' and the like is obviously a metaphor. Extends in most NE languages as közünük/közünök/közünök/közünök 'aperture; button-hole': SC Uzg. közünak 'a hole; a cell (in a honeycomb)', most of which look more like modern forms of közün or közün. Türkü viii ff. (in the para. enumerating parts of a tent) közünük: ne: teg 'what is its window like?' Irb. I 18: Çaq. xv ff. gözünük ('with g- -k') xırkhā abshābi 'part of the aperture' of a tent'. Vel. 368 (quot.); gözünük (spelt) ditto (av alt-t-i xayma) San. 306v. 10 (quot.).

D. V. GZR-

S küzer- See közger-

D. V. GZN

D közsüz (g-) Priv. N./A. fr. 1 köz-: 'without eyes, blind'. S.İ. a.m.; in SW Az. közsüz (g-); Ösm. gözsüz. See teglük. Uyg. viii ff. Man. M I 18, 6 (i) (teglük): Bud. ol közsüz kişi 'that blind man' PP 74, 5: Xak. xi KI 178 (kara:gu), 271: XIII (?) Tef. közsüz 'blind' 182; a.o. 200 (kara:gu): Kom. xiv 'blind' közsüz; 'mole' közsüz (PU) open (sic) CCI; Gr.: Kip. xii al-a’mā 'blind' közsüz (MS. kizsz) Hou. 26, 8: xiv Tkm. közsüz al-a’mā ay bılah ayin (that is 'without eyes') İd. 81; ?Kip. közsüz (PU) sebek 'a mole' (al-xuld) do. 82, al-xuld kösiz temek (2MS. etmek) Bul. 10, 15: xv al-a’mā közsüz kişi: dir Kav. 60, 9; Ösm. xiv ff. gözsüz 'blind', in several texts; gözsüz sepet (xiv) gözsüz tehek (xvi) 'a mole' TSS II 467; III 320; IV 365–6 (the second words in the Kom., Kip., and Ösm. phr. for 'mole' are all very obscure, but the xvii phr. is clearly the origin of the modern word köstebek).
It is generally believed, and is no doubt true, that no native Turkish word begins with I.; all the words listed below are either demonstrably l.-w.s or of a kind which might reasonably be supposed to be l.-w.s. It is also possible that there are some l.-w.s listed above in which the initial I- is preceded by a prothetic vowel. If so, these would be parallel to the l.-w.s with initial r- preceded by a prothetic vowel, see R. Some Chinese and Indian l.-w.s with initial l- which occur only in Uyg. texts have not been included below since they never became fully naturalized in Turkish.

Mon. LA

F lu: 'dragon' l.-w. fr. Chinese lung (Giles 7,479), which was pronounced without the final -ng in some NW Chinese dialects of the first millennium; often spelt lu (representing Itu?) in Uyg.; prob. originally introduced into Turkish as one of the animals of the twelve-year cycle. In this context it still survives in some modern languages, see O. Pritsak, Die bulgarische Fürstenliste, Wiesbaden, 1955, p. 80. Cf. na:q. (TürkülII lâv in R's edition of Ongin 12 is a misreading of koň): Uyg. viii ff. Bud. aIku aqulug luular 'yilanlar' 'all kinds of poisonous dragons and snakes' PP 39, 6; a.o. do. 40, 1 (kozün-); (in a list of supernatural beings) luu Sanskrit nāga, a mythical 'snake' U II 20, 23; Kuan. 142; (in a list of disreputable professions) luu üntürgüç yetçi 'snake charmer and magician' U II 84, 12; TT IV 8, 60: Civ. luu yel 'the dragon year' USp. 10, 11: 125, 1; common in the same context in TT VII and VIII P.: Çağ. xv ff. luu means nahan 'crocodile' in Mong.; also the name of one of the Turkish years San. 318r. 6 (no doubt reached Mong. through Turkish luv, Kow. 1965, Halted 486).

Mon. LB


F llv some kind of food, or a dish of food; no doubt a l.-w., prob. fr. Chinese li 'a grain', e.g. of rice (Giles 6,958; Pulleyblank, Middle Chinese ǐp). Uyg. viii ff. Bud. in TT VII 14 a list of stars, the appropriate offering (hulled millet, rice, etc.) to them is described as llv lāst, e.g. 28 (tuturkan), 39 (buğday); in USp. 88, a charter of rights to a holy man, it is said that various officials līv yēmezünler 'must not eat (his holy?) food (or offerings?)' 88, 30: Xak. xi līyû: (or llu?): Kaf. III 438 (kaň); m.n.e.: KB (the chamberlain) līv aș térği kirse 'when the table of food is brought in' (must scrutinize it) 2549; (two things increase the reputation of hogs) elīnde tuğ kör töründe livi 'their banners in the forecourt, the food (which they lay) before the seat of honour' 2553.

Dis. LCN

?F laçiń 'falcon', the actual variety differing in different languages, in SE Türki 'the Barbary falcon', in SW Osm. 'the peregrine'. The most durable of all words beginning with l-; s.î.a.m.i.g. as laçiń/laçın. Almost certainly a l.-w., prob. Tokharian. Cf. çavîl, çağrî, toğan, turumtay, sincur, etc. TürkülII viii ff. Laçî[n] Bayluk P.N. Mir. B v. 4 (ETY II 66): Uyg. viii ff. Bud. (three doves encountered) laçînka 'a falcon' Sun. 620, 20: Xak. xi laçîn al-jâhîn 'a gerfalcon'; one of the predatory birds; hence men are called Laçîn because of their bravery Kaf. I 410: KB 2381 (kov-): xiv Muh. al-jâhîn laçîn Mel. 72, 13; Rif. 175: Çağ. xv ff. laçîn jâhîn in Ar. qâq; also the name of a tribe of Turks San. 317r. 27: Xwar. xiv laçîn 'falcon' Qutb 109: Kip. xii al-jâhîn laçîn (c-): Hou. 10, 2; as a P.N. do. 20, 5; xiv dito. Id. 87; Bul. 11, 10: xv dito Tuh. 20b. 11; as a P.N. do. 41b. 12: Osm. xvii laçîn . . . and, in Rimî, kîh-i saxt 'a precipitous mountain'; laçîn kaya 'a precipitous mountain' in general, and the name of a particular mountain San. 317r. 28 (no doubt a geog. name misunderstood).

VUF luçn.t Hap. leg.; second syllable unvocalized. No doubt like other Gancak words a l.-w. Gancak xi luçn.t 'help in cleaning the grain (etc.)'; that is among the villagers (fi ahlîl-qurî), they help one another by sending a slave or an animal to thresh the corn Kaf. I 451.

Dis. LDA

VUF lêtu: Hap. leg.; perhaps l.-w. fr. Chinese lêng-tao 'to wash in a sieve with cold water' (Giles 6,869 10,824). Xak. xi lêtu: 'noodles' (qârîva) chilled with water, snow, and ice and mixed with seasonings (al-abâdir); it is eaten to cool one (li'îl-tabrîd) Kaf. III 237.

Dis. LGD

F loxtay Hap. leg.; no doubt a Chinese phr.; Broekelmann, on the authority of B. Schindler, plausibly suggests lo 'raw silk' (Giles 7,323; Pulleyblank, Middle Chinese ǐk); tai 'girdle' (Giles 10,554; Pulleyblank, Middle Chinese ǐk). Cf. bargań, etc. Xak. xi loxtay 'red Chinese brocade (dibâc) with small gold coins (or spangles, fûlûs tafrî) attached' Kaf. III 240.
**Dis. LGN**

F lağız Hap. leg.; an old widely distributed culture word, the immediate source for Turkish uncertain; Brockelmann quotes Syriac 
ap., Greek ἱαγινα, Assyrian ḫagnu, the last prob. the original word. Xak. xi lağızn 'a hollow (manqūr) object like a grain measure (al-sā) used for drinking milk or water' Kaš. I 410.

**Dis. LĢZ**

F lağızn 'pig, swine'; the earliest name for this animal in the twelve-year cycle; later displaced by toğuz, q.v. Prob. a Tokharian l.-w. N.o.a.b. Türki viii lağızn yıla 'in the Pig Year' II S 10; lağız (sic) yıla I. A. b.2 (ETY II 122): Uyg. viii lağızn yıla: Şu. N 11: viii ff. Man.-A ditto M I 12, 16: Bud. (some people ...) koğ lağızn ulatı tınlığ- 
larığ ölüürür 'kill living creatures like sheep, pigs, etc.' PP 3, 1-3.

**Dis. V. LLÀ-**

DF lala:- Den. V. fr. Chinese la 'to cut, slash' (Giles 6,653); this word was lāt in Middle Chinese, but this V. occurs only in a fairly late Uyg. text, and by this time the Chinese word had no doubt lost its final consonant. Uyg. viii ff. Civ. (take the beads in a snake's head (?), see bonçuk, burn them) yumşak sokup lalap 'crush them and cut them up finely' I. I 131; o.o. do. 166, 171-2, 183.

**Dis. LMG**

F limken Hap. leg.; l.-w. fr. Chinese lin-
-ch'ın, Middle Chinese lim-khim 'a species of 
Pyrus' (Giles 7,157 2,101). Xak. xi limken al-icăçu's-āfār 'yellow plum' Kaš. I 444.

**Dis. LNG**

S? lengeç. See yeğeç.

**Mon. LŠB**

F lēşp the Tokharian A word leśp 'mucus, 
phlegm' found its way into Turkish, prob. 
through translations of medical texts, and sur-
ved in an abraded form until xi. Uyg. viii ff. 
Bud. (demons) lēşp aşlığlar 'who eat mucus' 
U II 61, 10; o.o. Swv. 588, 14; 591, 8; 592, 19 
(kuzit-): Civ. lēşp 'mucus' TT VIII 1.5, 7 
and 12: Çigil xi lēş al-šu'a'b 'mucus'; lēş 
also al-balğam 'phlegm'; one says lēş akti: 
'the mucus and phlegm flowed' Kaš. III 127.

**Dis. LYA**

PUF lıyü: Hap. leg.; in the same para. as 
lētu; between ka:nı and ü:hi; the first 
vowel ought therefore to be long, and the word 
may be corrupt, but it may represent some 
Chinese l.-w. like liao or lii. Xak. ix lıyü: 
'mud' (al-šin) which turns into hard clay 
(šaljāl) when it dries Kaš. III 238.
No native Turkish word except a few onomatopoecies, particles, etc., originally began with m-, but in most Turkish languages initial b-, when followed by a nasal within the body of the word (but not in Sufis.), is changed to m- by assimilation. In a few languages, like Xwar. xIII(2), this change has taken place even when there is no nasal in the word. Words with initial m-, of which the original form has not survived, are listed here as main entries; the remainder are entered here only w. cross-references.

Mon. MA

I ma; I me: perhaps an abbreviation of yéme; an Enclitic with several functions. (1) in some cases it is best translated 'and' or 'too', and indeed has been treated by some authorities as an independent word, although there is no real doubt that it is an enclitic. (2) in others it hardly seems to do more than give some emphasis to the preceding word. (3) attached to the Interrogatives, klm, ne; etc. it turns them into indefinite relatives, e.g. neçe: 'how much?', neçeme: 'however much'. It disappeared in the medieval period except in a few words like neme:; q.v., in which it has become fused with the preceding word to form a new word. It is discussed at length in v. G. Atg., paras. 291, 352; Broc. kelmann, para. 144b. Uyg. viii ff. Man.-A kal'ti/ma kal'ti ... ançulayu ma 'just as ... so also' M I 13, 10; 14, 13; 17, 16: Bud. (the Bodhisattva said) biz me 'we too' (when we grow old will deteriorate) UsSp. 97, 16: Civ. ma/me is fairly common in UsSp. (1) for 'too', also, e.g. on bêz batman mën me bêzûn 'let him also give 15 batman of flour' 76, 8; (2) attached to Interrogatives, e.g. klm klm me çâm çärâm kilamzûlar 'do not let anyone object' 13, 12-13; negûke me kal'trmayûn 'without delaying for any reason' 6, 4-5: Xak. xi neçe: me: obrak keçûk erse: 'a garment, however shabby it may be' (wa in kânâ xâlaq) Kaș. III 38, 20; (and see neme:); n.m.e.: KB ata orni kaldî até ma bîle, âdûn ma takti bolsun miğ mâfîl uşî 'your father's place remains (for you) and also his name; may there be another too, add thousands more' 111; (of an ageing sage; 'his understanding has gone') ham qâlam ma tînam 'and his pen too comes to rest' 204; yana ma ayîtti 'and again he asked' 525; o.o. 735, etc.: xIII(?); KBVP yêtürûr kumûgîn ma yémûz ûzî 'He feeds all and does not eat Himself' 4; neteg kim tiedî me boldî kumûg 'just as whoever he wished came into existence' 6 (in this sentence me belongs to kim though separated from it): xIII(?); At. (keep away from liars) keçûr sen me 'umrûp könlîk üze 'and live your life' 154; neçeme 'however much' 174; a.o.o.; Têf. neçeme 220; Xwar. xIII(?); (become the chief of the begs here) me 'and' (let your name for ever he Karluck) Olg. 246: xivi tûn me kûn 'night and day'; ma/me Enclitic 'also' Qutb 109.

2 ma/2 me: an Exclamation, 'here you are!; take this!', and the like; s.i.a.m.g. sometimes as ma, sometimes as me. Xak. xi the word is entered twice, once as mim alîf hâ sometimes abbreviated to mim hâ; and once as mim alîf; both might represent me: but ma: is more probable, at any rate for the first; ma:(h) an Exclamation (harf) meaning hunâka wa xud 'here you are; take it'; one says this when handing something over ('inda munâwalatîl-ayû'); ... to save time one sometimes says ma(h) Kaş. III 118; ma: (or me:) an Exclamation meaning 'take it'; hence one says ma: xud wa hâka 'take it, here you are'; it is said both with hâ and with alîf ma(h); examples of alternative spellings with initial hâ and alîf in Ar. follow III 213.

Vu 3 me: onomatopoecies for bleating; survives in SW Osm. me, Red. 2039, which rather than ma: is presumably the sound intended. The Den. V. 'to bleat' is first noted as Vu mele- in Kip. xiv. Id. 88, and exists as more- in SE Turki and mele- in SW Az., Osm., Tkm. Xak. xi me: an onomatopoecie for the sound made by lambs, kids, and the like; this agrees with Ar. as is said in Dûl-rumma bi'sîmîl-mâ mahgûm ('bleated') Kaş. III 214.

Dis. MCA

F maçi: the standard word for 'cat' in NW, but unknown elsewhere in this form; obviously a-l.-w. See çêtûk, müş. Survives in NW Kar. T. maçi R IV 2050; Kow. 232; Kaz. meçef meçef R IV 2160; me in xal. Xak. cognate forms NE Tel. mişjik R IV 2148; SE Turki mişjîk BŞ 713; müsîük forîng 203; NC Kr. müsîk; Kx. müsîk: NW Kk. pişîk; Kunyuk müsîk; Nog. müsîk: SW Az., Tkm. pişîk. Kom. xIV 'cat' maçi CCI; Gr.: Kip. xIII al-qît maçi: (also called çêtûk) Hou. 11, 11: xIV maçi: (-c-) al-sînîr 'cat' Id. 87.

Dis. MCG

S mejek See *baôak.

Dis. MDG

F miğîk 'layman'; l.-w. fr. Sogdian myd'k, which is syn. w. Sanskrit prthajana; both words, sometimes in Hend., occur in Uyg. Bud. texts. Uyg. viii ff. Bud. miğîk pîrîgân ... men 'I am a layman' (attached to the pleasures of this world, see bodul-) Hûn-îs.
Tris. MGZ

(D) muğuğak: Hap. leg.; prob. a Dev. N./A. (connoting habitual action) fr. an onomatopoeic V. *muğuz- 'to buzz'. Arğu: xı muğuğak 'an insect (dubāb) like a bee' Kaş. I 504.

Mon. MG


Dis. MGE

F mekke 'black ink'; l.-w. fr. Chinese mo 'black; ink' (Giles 8,022; Pulleyblank, Middle Chinese mōk; in some dialects mīhok), which is also a Chinese l.-w. in Mong. as beke (Kow. 1124; Haldot 281). Cf. şütük. Uyg. xıv Chin.-Uyg. Dict. mo 'ink' meke Ligeti 182: Xak. xı mekke(h) 'the name of a writing material (naqq, so to be translated here?) imported from China, in which Turkish writings (kutub'ul-turkiya) are written'; the -k- in it is doubled, and the ha' was originally alif Kaş. III 424, 23.

Dis. MGN/MGN

S mükim/mükin See bükün.

Dis. MLD

PUF meldeğ (or meldek?) Hap. leg.; looks like a Middle Pe. Past Pass. Participle in -dog (Modern Pe. -da), perhaps cognate to Pe. mahlidan 'to rub, polish, smooth' and the like. Neither ardə nor ma'ata are ordinary Ar. words; Brockelmann disregards them and merely translates the word 'fetled'; Atalay translates the phrase erkek avadanlığı gibi kereleşen sıklıyen, a very improbable sensus obsecessus; the most probable meaning etymologically is 'anything felted, like a hard substance worn smooth'. Xak. xı meldeğ neğ kull şay 'malatallah nakəna-lardattim-mu- ma'ata Kaş. I 456.

Dis. MMA

Vu mau: Hap. leg. in this sense, but see manu; obviously a quasi-onomatopoeic; syn. w. l op. Xak. xı mau: al-rāhūs that is 'the ox in the middle of the oxen when they tread out the corn'; the others revolve round it Kaş. III 235.

Vu mau: obviously a quasi-onomatopoeic; s.i.m.l.g. as mau: (Tkm. mau:) for 'grandmother; mother; a respectful term for older women; midwife', and the like; in some languages there is a homophonous word (NE Tel. mau:; SC Uzb. mau; SW Az., Osm., Tkm. meme, etc.) meaning 'nipple, the female breast'. Xak. xı mau: 'the word for any woman sent with the bride on her wedding night'; not a genuine word (hüga ãyar aslıva) Kaş. III 235: Kıp. xiv mau: a word used to address an older woman (al-kabira mina'l-misā) or to refer to her Id. 88.

Dis. MMG

SF mamuk See pamuk.

Mon. MN

(S) man: (b-) survives, in the same meaning, as mağ in NE Şor; NC Kzx. (dialect): SW Tkm.; see Schierbak, p. 116. Xak. xı man: yasılıg ko:ly 'a sheep which has passed the age of four'; used only of sheep Kaş. III 157 (man: in the two preceding entries man: kışla:la: 'the name of an Oğuz country' (bîldâ, i.e. the Mangkidshak peninsula in the Caspian) and man: kend 'a ruined town near Kışgar' is not likely to be the same word): Çağ. xıv ff. mağ (rhyming with tâng) 'a three-year-old sheep' (güsman) San. 319r. 19.

(S) mağ (b-) 'gait'; homophonous w. mağ- survives as mağ 'the gait of a horse; a fast gait' in NE Alt., Leb., Şor, Tel. R IV 2006, and Turv.; mağ in other meanings (e.g. see man:) in various modern languages is not connected w. this word. Uyg. xıv ff. Bud. (go on your way, merchants) maglamis mağ sayyu 'in every step that you take' (may you be tranquil and safe) maglamis manjipizlar 'and may the steps you take' (be free from danger) Tıś. 45b. 4-7; o.o. U II 24, 2 etc. (akrü); U II 72, 17 (yörış-).

S 1 men See ben.

VUF 2 men (or min?) 'flour'; l.-w. fr. Chinese mien 'flour' (Giles 7,892 or 7,895; Pulleyblank, Middle Chinese mien). Survives only(?) in Sarık Yuğır mén, S. Ye. Malov, Yazyk zheltykh uigrur, Alma Ata, 1957, p. 76. Uyg. xıv ff. Civ. on bęs batman mén 'fifteen batmans of flour' USp. 76, 8; o.o. do. 91, 4 etc.; H I 40 (çokrat-), 67 (1 konak), 119 (yasmuk).

S 1 meq (b-) 'bird-seed, small grain', and the like; n.o.a.b.; this may be merely another, perhaps the original, meaning of bęg, q.v. Türkü xıv ff. bars keyik ege: meqke: barmi:ş eglin meqlı: bμri:ş 'a leopard and a deer went to look for game and grain and found their game and grain' IrkB 31: Uyg. xıv ff. Man.-A M I 36, 6 (1 aș): Xak. xı meq: alafel'-tā'ir 'poultry food', that is a word for the grains (al-hubūb) which they pick up Kaş. III 358 (prov.); o.o. I 425, 19; II 18 (sok-): KB kuşka meq egsüzme 'the bird does not lack grain' 1193, 2054; o.o. 3564-7; 4417.

S 2 meq See beq.

S muq/miş See bığ.

S meq See bug.

S 1 mün See 1 bün.

S 2 mün See 2 bün.
S 1 man- See 1 ban-.
S 2 man- See 2 ban-.

S mag- (b-) 'to walk' and the like; homophonous w. mag; survives only (?) in SE Turiki mag- 'to go, walk, travel'. See mapg, mapim. Xak. xi KB tilek birlie mapsa kišr arzulap 'if a man longs for something and walks with his desire' (he does not tire or lag on the road till he reaches it) 3702; a.o. 374 (kölün-): Çağ-, xv ff. map- (spelt) qadam guďaštan 'to walk' San. 318v. 27 (quot.).

S min-/mün- See bin-.
S mun- See bun-.

mög- (b-) survives in SE Tar. mög- '(of a horse) to rear, kick' R IV 2130. Xak. xi at mögd: came'at-faras carąmsahu wa ramaha 'the horse opened its legs together and galloped' Kaš. III 391 (mögær, mögmeik).

Dis. MNA

manu: (?b-) 'a wild cat'; survives in NE Tuv. mani; see Shcherbak, p. 130. Shcherbak suggests that this became a l.-w. in Mong. as manil; the only meanings given for this word in Kow. 1973 are 'sentry; bird-scarer' and perhaps affected by matrul; mun- See bun-.

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S mepe/j mepl: See bèni:

S 2 mepl: See bèni:

S munu: (b-) Acc. of bu: used as a sort of Excl., generally in antithesis to onu; q.v. Xak. xi Kaš. III 238: KB 1161, etc. (onui).

Dis. V. MNC-

S mune: (b-) Den. V. fr. 1 mün (1 bun) in the sense of 'to find fault' or 'to correct a fault'. Survives only (?) in NC Kzx. mine- same meaning. Uyg. viii ff. Bud. (because he held these views) uzatı yeter münęyir ertılgız 'you criticized and found fault with him at great length' Huien-ts. 1798: Xak. xi ol tomarı münemi: 'he cut the sides of the garment to rectify unevenness, etc.' (ili-yusli-hahu mina'-inhrıf (MS. in error inhıráq) wa ḡayrihı) Kaš. III 274 (müanje, münemiek).

Dis. MNC

VU/F mançu: pec. to Kaš.; morphologically this could be a Dev. N. fr. 1 or 2 man- but there is no obvious semantic connection and it is more likely to be a l.-w., perhaps a Chinese phr.; cf. mandu. Xak. xi mançu: ucrua'lu'-muhtarif faqatı 'wages, only of a craftsman's wages' Kaš. I 418; a.o. 419 (tuzgü).

S munça: See bunça.

SD mançuk (b-) Hap. leg.; Dev. N. (Conc. N.) fr. 1 man- (1 ban-) in the sense of something tied on. Cf. SC xix Sart bança 'a bundle' R IV 1472. Xak. xi mançuk 'anything suspended (yu'allaq) from the saddle like a saddle-bag or nose-bag' (al-haqiba wa'all-mixlät) Kaš. I 476.

S monçuk See bonçuk.

PU(S) münçig (b-) Hap. leg.; the equivalent word in the Chinese original is 'uterus', but the word has no obvious etymology. Cf. oğulçuk. Uyg. viii ff. Bud. (in a list of demons) münçig aşılığar 'eaters of uteri' U II 60, 1 (iii).

Trls. MNC

SC monçulayu: (b-) prob. a crasis of munça: and u layu:; 'in this way' or the like. N.o.a.b. Cf. ançulayu: Uyg. vii ff. Bud. monçulayu têtrü sakınp 'thinking deeply in this way' U II 5, 3-4; künılä aıyıça munçulayu bêrip 'giving in this way (or so much?) day by day and month by month' PP 7, 4-5: o.o. do. 33, 1; 48, 7; TT V 8, 71; 26, 112 etc.

Trls. V. MNC-

SD mançu klâ-land: 'the girl owned beads and ornaments' (xarasâda wa hullı) Kaš. II 276 (monçulânur, monçulânma:k; MS. mon- in error).

SD monçu land: (b-) Hap. leg.; Refl. Den. V. fr. monçu. Xak. xi er tonın monçu land: 'the man put his garment in a box (ståمكان; MS. sıvään) and hung it (allaqahu) on the saddle behind him' Kaš. II 276 (monçulânur, monçulânma:k).

Dis. MND

F mandu: Hap. leg.; 'vinegar'. The ordinary Turkish word for 'vinegar' is sırke; q.v.; this word, which has no obvious Turkish etymology, is therefore likely to be al.-w., perhaps a Chinese phr. Xak. xi mandu: the word for 'Turkish vinegar' (xall Türk); fresh grape juice is put in an earthenware jar (bastuğ) and fermented; then pure wine is poured into it and left for a night to mature. It is the best kind of vinegar Kaš. I 420.

S munça: See bunça.

SF mandar: (b-) Hap. leg.; prob. an Iranian l.-w. cognate to Pe. bağd 'cord, tie, fastening, etc.'. See mandarlan-. Oğuz xi mandar a plant which wraps itself (yaltatı) round trees and often causes their death (al-yubi); it is 'ivy' (al-əṣaqa) Kaš. I 457.
SD munduz (b-) N./A.S. fr. mun- (bun-); 'senile, feeble-minded', and the like with some extended meanings. 'There does not seem to be any other trace of such a Dev. Suffix; it can hardly be identical with the Den. Suffix in kün-tüz, q.v. Xak. xi munduz al-ahlah mina'l-nar 'a feeble-minded, stupid person' (prov.): munduz akin al-atí mina'l-sayy 'a stream in flood': munduz yorūq: al-at-sarauíllāh là ya'rifúl-sayr illāl-hamīlaka 'a horse that knows no form of progression except an amble' Kaš. I 458; o.o. I 77 (akin); 96 (ergüz): Kiī ay biligisiz kiši munduzu 'oh ignorant, stupid man' 643; o.o. 963 (télve); 2099, 2655, 6394: xiii (i) Tef. munduz is associated with 'liar' and seems to mean 'malicious' rather than 'stupid' 226: Kom. xiv 'simple-minded' munduz CCG; Gr.

Dis. V. MND-
SD maqūf (b-) Caus. f. of maqūf; n.o.a.b.? Xak. xi KB (a dying man) yetilše oğlı kör maqıttmaız butuç 'when his time comes, cannot make his legs walk' 1211.

SD meqdl (b-) Hap. leg. but see meqdet-, meqlet-; Den. V. fr. I meq (beyg); originally 'to pick up grain' and the like. Xak. xi anıq sanın meqdlı: 'he plucked out (nataful) his hair' Kaš. III 401 (meqder, meqdetmek; verse, see kir-).

SD meqdet- (b-) Hap. leg.; Caus. f. of meqdl-: The text in the MS. is corrupt, the spellings being meqdetti-, miqder, miqdetmek. Xak. xi anıq sanın meqdetli: anıtafa ya'rafu 'he had his hair plucked out' Kaš. II 358 (meqdetürür, meqdetmek).

SD I mandur- (b-) Hap. leg.; Caus. f. of I man-. Xak. xi ol maqal: kılıç manduri: 'he urged me to gird myself ('ala't-tawattq) with a sword' Kaš. II 197 (followed by 2 mandur-).

S 2 mandur- See I bandur-.

S mindür-/mündür- See bintür-.

SD munüt- (b-) Hap. leg. (i): Caus. f. of mun- (bun-). Uyg. viii ff. Man.-A yekeyler eriş kişig munтурur 'various demons make many men mad' Man. III 29, 9 (ii).

SD mødeş- (b-) Hap. leg.; Recip. f. of mødeş-. Xak. xi likki: urağut mødeşli: 'the two women plucked at one another (tawattf) and each of them took hold of the other one's hair' Kaš. III 390 (mødeştur, mødeşmek).

Tris. MND-
PUF mandatu: Hap. leg.; this word is indexed under fa'lañî, mandirü; also Hap. leg., indexed under fa'lañî, and mandaru; also Hap. leg., indexed under fa'lañî and included in a sub-par. with sanduwaç and so prob. mis-spelt, all seem cognate both in form and meaning. They are obviously l.-w.s and have an Indian look; perhaps connected w. Sanskrit mandita 'ornamented, adorned', but some other origin is possible; al-gazzina is not an ordinary Ar. word; it is der. fr. qazz, a Pe. l.-w. in Ar. meaning 'silk', and may mean 'a silk en- (or add. of silk)' or the like. Xak. xi mandatu: al-gazzina Kaš. I 491: Çığil xi (VU) mandirü: 'the word for the gathering which assembles in the presence of the bridegroom and bride (al-máchšūlładı yucma bayan) (x=xatan xalt-ânis) at night, when ceremonial gifts (al-nitār) are presented' I 492: Xak. xi (PU) mundaru: al-hacalu mina'l-harîr 'a bridal canopy of silk' I 529.

SD múaðinçiq (b-) Dev. N./A. fr. *múaðin- Refl. f. of múað (buğad-); etymologically it should mean 'confused, perplexed', or the like, but it seems rather to be laudatory in character and to mean 'marvellous' or the like. Pec. to Uyg., and usually used in association w. a. in- or t. ilançiq or tañlançiq. Uyg. viii ff. Man. M III 39, 2-3 (ii) (a. inçiq): Bud. múaðinçiq ulugış kûjîg 'a marvellous act of giving' Swt. 613, 19; o.o. TT V 20, 9 (a. inçiq); U II 28, 31-2 etc. (tan-çiq).

PUF mandiru: and mundaru: See mandatu.

Tris. V. MND-
SD múdatur- (b-) Hap. leg.; Caus. f. of múað (buğad-). Xak. xi KB múað-turmاغîn sen yegi keçğiške 'do not let yourself be worried about food or clothing' 1264.

SDF mandarlan- (b-) Hap. leg.; Refl. Den. V. fr. mandar; but not, like it, described as Oğuz. Xak. xi yığaç mandarlandır: ita-vall-lablâb ala't-şeqar 'the tree was wrapped in bindweed, Dolichos lablab' Kaš. II 271 (mandarlanur, mandarlanmak).

Dis. MNG-
SD maqg (b-) Hap. leg.; N.Ac. fr. map-. Xak. xi maqg al-xeved 'step, gait'; hence one says anıq maqg: kör 'look at his gait' Kaš. III 365.


S mûngq See mûyqak.

SD mûngül (b-) n.o.a.b.; in TT III, where -g- is often represented by -k-, the spelling is mûngul, in the Sw. MS., which is xviii, mûngül; the meaning, which can only be deduced fr. the context, might well be 'mentally confused, troubled', and the like, so it is best explained as a Dev. N./A. fr. mun- (bun-). The resemblance to the tribal name Mungol is purely fortuitous. Uyg. viii ff. Man. (they were liberated from an animal existence) umûgsiz iriñq mûngul kal âgułşuq (spelt akâlogical) 'hopeless, miserable, men-
tally disturbed, savage, and poisonous' TT III 25-6; o.o. do. 27, 89: Bud. (tell me quickly, Minister, where my son is. My body is distressed and annoyed, as if it was being burnt with fire) opiniónি कौसिंम हॉगिंपः munugul (mugul) boling billimizmenn. i losing my understanding and mind, becoming mentally confused, and do not know (what has happened)' Suv. 624, 17-18.

SD munğan (b-) N./A. of Habitual Action fr. mun- (bun-); lit. 'mentally disturbed' and the like. Pec. to Kaş, where it is entered twice, in 1 440 under fa'lan, and in 1 476 under fa'lal. In the latter case the section contains no other words ending in -an and this word comes between mançuk (the last word ending in qaf) and bürçek (the first word ending in håf); it is therefore almost certainly an error for munğa:k a parallel N./A. in -ğak which would have the same meaning. Xak. xı munğan kişli al-tartär 'a garrulous person, chatterbox' Kaş. I 440.

F munuy Hap. leg.; l.-w. fr. the Chinese phr. mien 'flour' (see mên) and hu 'paste' (Giles 4,936; Pulleyblank, Middle Chinese you). Xak. xı munuy the name of the 'paste' ('acin) used to stick papers together; the dough ('acin) for it is mixed with water and then boiled until it becomes very viscid Kaş. III 241.

Dis. V. MNĞ-

SD muñuk- (b-) Pass. Den. V. fr. muq (buq): 'to be distressed' and the like. Pec. to Xak. Xak. xı er muñuk't: umtuhinal-racul wa'd-furra 'the man was distressed and subjected to pressure' Kaş. III 395: KB muñuksa yağ lí yuz ölmüke urur 'if the enemy is hard pressed he turns his face to death' 2391.

SD manğır- (b-) Hap. leg.; Inchoative f. of 2 man- (2 ban-). Xak. xı ol etmek:kiğ yağka: manğırda: 'he began to dip (yaşböğ) the bread in oil and plunge (yağmis) it into it' Kaş. II 197 (mangırar, mangırma:k).

SD muñkar- (b-) Trans. Den. V. fr. muq (buq): 'to cause distress' and the like. Pec. to Xak. Xak. xı ol ant: muñkardı: iðtarahu wa'mta'hana 'he applied pressure to him and distressed him' Kaş. III 397 (muñkurar, muñkarmak): KB ayi muñkarusen bu kün sen mëni 'oh! you are distressing me today' 4024.

Dis. MNG

S mengü/mengü: See beğü:.

Dis. V. MNĞ-

SD munüz- (b-) Hap. leg.; Intrans. Den. V. fr. 1 mün (1 bün); 'to be faulty, defective', and the like. Uyg. viii ff. Civ. the 28th hexagram kuo 'to commit a fault' (Giles 6,622) is translated ulug munüzmek TT I 224.

Dis. MNL

SD muñlug (b-) P.N./A. fr. muq (buq); 'sorrowful, melancholy, distressed', etc. S.i.a.m.l.g. except SW with various phonetic changes. Türki vii ff. (of an omen) muñlug ol anią yavlan ol 'it is distressing and very bad' İrKB 22; Uyg. viii ff. Man.-A M III 30, 3 (ii) (éndür-): Xak. xı muñlug er 'a melancholy (al-mumtahn) man' Kaş. III 382: KB muñlug is common as a stock epithet for 'suffering' mankind, e.g. kaumuğ barça muñlug törtûtümişi 'all His created beings suffer' 5; o.o. 24, 28, 1056 (1 ult.), 1673 (çirguy), 4403: (xIV Muh. ma'yûb 'vicious, defective' muñlug Mel. 52, 7; Rif. 148; prob. an error for münülüğ: Çağ. xv ff. muñlug mullim wa muta'allim 'distressing, distressed'; both meanings occur (har dû âmada) San. 320v. 25 (quotns. for each meaning): Xwar. xiii muñlug (one MS. bıpyla) 'distressed' Ali 49: xiv muñlug/muñlug/muñlug ditto Qub 112; muñlug Nahc. 286, 6: Kip. xiv muñlug: (ç- marked) al-muluâr wa mâ'nahu di'il-hâca 'distressed, in need' Id. 89.
**Dis. V. MNR-**

maşra:/-müpre:- Introductory note. Both these V.s, which seem to have an onomatopoeic origin and to represent earlier forms *başra:-*
*büçr:-*, mean 'to make a noise' of some kind. Kaş. uses the first only of human beings and the second only of animals, and this distinction survives in most early languages, although reversed in Çağ. In modern times the first s.i.a.m.l.g. except SW with some phonetic changes, e.g. NG kem. mürar:-, and means only 'to bellow' or 'to low', and the second survives only (?) in NW Neg. mûgire:- 'to bellow'.

S maşra:- (b-) 'to shout'. Türkü viii ff. Man. M I 6, 10 (ūn): Uyğ. viii ff. Man. M III 9, 12-13 (i) (ünde-): Bud. inlins okiya maşra'di 'he shouted calling his younger brother' PP 58, 3-4; Xak. xi er maşra'di: 'the man (etc.) shouted' (ñasa) Kaş. III 402 (maşra'r, maşra'mak): Çağ. xv ff. maşra: - (spelt) of a cow, sheep, and the like 'to low, beat' (nāla kardan; and of a man (iştan) they say munşra: (sic) San. 319r. 8: (Xwar. xiv maşla: 'of a cock to crow' Qub 110): Kom. xiv 'to beat' maşra-CGG; Gr. 163 (quotn.): (Ktp. xiv adana 'to call to prayer' banla-fangla- Bul. 32v.: xv adana mina'l-lā'dīn l'l-salāt mağla:- (stc, for mağla:-) Kav. 75, 7; adana maşra- Uyq. 5b. 13; a.o.o.: Osm. xiv ff. başla: 'to shout, call to prayer, to crow, to thunder'; in several texts TTS I 74; II 103; IV 73).

S mûpre:- (b-) 'to bellow, low, beat', etc. Türkü viii ff. (I am a maral deer) mûpre-yûrmen 'I bellow' IrkB 1; o.o. do. 4, 28, 51, 56; Bud. (that man) maşrîleyûr 'is happy' TT VI 198.

**Dis. MNM**

SD maşra:- (b-) N.S.A. fr. maşr:- 'a single bellow'. N.o.a.b. Xak. xi KB (a man is born and mounts the horse of time) künlî bir maşra'm ol tūnlî bir maşrîm (each of) his days is one stride and (each of) his nights one stride 1389.

**Dis. MNR**

S maşra: See birşar.
maṣra:-.. Xak. xi (the cloud rose noisily) akt:j akin mūpreṣṭi: 'the stream flowed with a babbling sound' (Hend., bi-ranin wa xarir); (the people were astonished by it) kōkṛer takā manaṣprā:ur Kaṣ. translates wa hiya tar'ad wa taṣiḥ wa tabriq 'and it (the cloud) thunders and crashes and flashes with lightning', but it seems likelier to mean 'it (the cloud) thunders, and they (the people) all shout (in alarm)' Kaṣ. III 398, 25-7; n.m.e.

SD mūpreṣ (b-) Co-op. f. of mūpreṣ:- n.o.a.b. Xak. xi (in the spring) sīgur buka: rania V.s with the cattle bellow joyfully) (xāra .. xara(h)i) Kaṣ. II 79, 21; a.o. III 398, 25-7; n.m.e.: Çağ. xiv ff. San. 320r. 7 (mūpre:-).

Dis. MNS

F or S mansız or mensız See bensiz.

SD münsiz (b-) Hap. leg.; Priv. N./A. fr. mūn (1 bûn); 'without defects, sound-hearted'. Xak. xi Kaṣ. III 140 (1 bûn).

Dis. MNS

?S mūpuš 'a corner'; first appears in the medieval period and survives in NE/NC Bar., Tob. mūpuš R IV 2221: SC Uzb. mūylûş; it seems to be an unusual Sec. f. of bûnûz, q.v. (Xak.) xiv lhûg bîr mūpušīde 'in a corner' (in hell) R IV 2220 (quotn.): Çağ. xv miid mu puš xara (i- xana) 'the corner of a house or mansion' San. 321r. 4 (quotn.): Xwar. xiv mūpuš 'corner, secluded nook' Quth 113; Na hare. 268, 13; 321, 4: Kom. xiv 'corner' mūpuš CCG; Gr.

Dis. V. MNŞ-

PUSD mûqes- (b-) 'to ride behind someone else on the same horse'; the word, which carries a gama as well as a kasra on the mim, appears in Kaṣ. under the heading wa naw' minhu 'and another sort of it' in a section containing V.s with four consonants, the second being -ŋ-, after mîpdes- and before kûprens-(kêprens-), which perhaps implies a spelling mîqges- or even mînges-. It survives with the same sense in the SE Tar. mîqges- R IV 2150; Türkî mînqes- BS 707; NC Kzx. mînqes-: SC Sart mînlîş- R IV 2150; Uzb. mînqas-: NW Kk. mînqes-, and in SW Os. binlîş- (of teeth) 'to overlap'; Sami 335. Morphologically it seems to be the Co-op. f. of a Den. V. fr. *bînlûg, a N.Ac. fr. bin-.. Xak. xi ol menîbîrle: mînqesi: irtadafat ma'il-faras wa naqahwa 'he rode behind me on the horse or the like' Kaṣ. III 399 (mîqges-; mînqesmek).

Dis. MNZ

S meplz See beţiz.

S mūqûz See *bûnûz.

SD mepêq (b-) Dev. N. fr. mepêq- (beţiz-); 'likeness, resemblance; something resembling'. N.o.a.b. Xak. xi Kû anî oxşâqî yok azu mepêqî 'there is nothing like or resembling Him' 16; a.o. 17 (1 bōd): xîn(?) Tef. mepêq 'example'; (physical) shape 222: xiv Muh. al-miţî 'similarity, resemblance' mepêq Mel. 85, 3; Rif. 191.

Dis. V. MNŞ-

S mepê:- See beţiz.-

S mepêz- See beţiz-.

Tris. MNŞ


Tris. V. MNŞ-


SD mûlugûzen- (b-) Hap. leg.; Refl. Den. V. fr. mûlugûz (b-) Xak. xi kužî: meplzenlen: talà'a qarmul'l-hamal 'the lamb (etc.) grew horns' Kaṣ. III 408 (mûlugûzen:r, mûlugûzenlen:ek).

Mon. MR

F mîr 'honey'; 1-w. fr. Chinese mî (Giles 7,834; Pulleynblank, Middle Chinese mî, in some 1st millennium NW dialects mîr); the Chinese word is itself a 1-w. fr. Tokharian B mît, which seems to exclude the possibility that baîl, q.v., was taken fr. Tokharian. Pec. to Uyg. Uyg. viii ff. Bud. mîr in a list of drugs, etc. Sow. 596, 1: Civ. mîr is included in several prescriptions in H I 114, 128; Dat. mirka do 143.

Mon. MRC

F mîrc/murç 'pepper'; ultimately der. fr. Sanskrit marica/marica, same meaning, prob. through some Iranian(?) intermediary. The alternative medieval form burç shows the same sound-change m > b that seems to have occurred in baîl, q.v. S.i.a.m.i.g. with some phonetic changes and initial m- in NE, SE, NC Kir., and SC and initial b- in NC Kzx., NW, and SW (Tkm. only). Cf. bitmûl. Uyg. viii ff. Civ. kara mûrç 'black pepper' H I 134; murç do 7, 49; TT VÎ 22, 3: xiv Chin.-Uyg. Dict. hu chiao 'black (lit. foreign) pepper' (Giles 4,930 1,350) murç R IV 2195;
onomatopoeic. The pronunciation is quite un-
certain; the only form is apparently a Ger. in-
u: spelt muya:wu or muya'u; but as neither
may can be der. fr. any ordinarily shaped Turkish
V. this word may be a mere onomatopoeic.
Xak. xi müøš qùgh. muya:wu tøðò; 'a kit-
ten is born mewing' (Kaø. ṭøladvùl-hìrra
ya'øø unù unmmìñi 'the kitten mews like its
mother') Kaø. II 14, 18; n.n.e.

Dis. MYG
S mayak See *baañak.
VUS muygø: (b-) Iap. leg.; a pejorative Adj.
perhaps meaning 'headstrong' or the like.
Morphologically it might be a Dev. N./A. fr.
*muy- (*buñ-) parallel to muygøk, if that
can be taken as a Dev. N./A. fr. the same V.
Uyg. viii ff. Bud. TT VII 254-5 (ty-).

S?D muygøk (buñgøk) 'the female maral
deer'. It is twice spelt muygøk in the Vienna
MS. of KB, and although this may be merely
an error of a kind common in that MS. it may
be a reminiscence of the original form of
the word, which is morphologically a Dev. N./A.
(connoting habitual action), cf. muygø:.
Survives in NE Tel. muygøk R IV 2170; Khak.
muygøk; other languages use the Mong. l.-w.
Bud. muygøk USp. 102c. 5; muygøkkìya
Dim. f. do. 3: Xak. xi muygøk (MS. muygøk)
al-øñøøf minàl-nás vol-lacrard min doøøøll-
havùfìr 'a man with bow legs and a short-
haired hoofed animal' Kaø. III 175 (no doubt
the same word, with a suggestion of its charac-
ter as a Dev. N./A.): KB sigùn muygøk 'the
male and female maral deer' 79 (ążøø-),
5374.

Tris. V. MYG-
SD mayaka:- (baañaka:-) Iap. leg.; Den.
V. fr. mayak (*baañak); 'to defecate'. Uyg.

Dis. MYL
SD mayil (bañil) Iap. leg.; 'over-ripe';
mayil (*bañil-); cf. mayil. Xak. xi mayil (và
unvocalized) ýenìš 'the word for any fruit
when it has become soft (lànà) after it has
ripened (naçìãa) and passed its prime' (çòwøza
haddenù), for example a peach or soft large
melon Kaø. III 168.

Dis. V. MYL-
SD mayil- (bañil-) Pass. f. of mayil- (*bañil-);
'to be over-ripe', cf. mayil, mayìøš.
There are traces of may- and its der. f.s in several
modern languages; NE Kaø., Kìz., Køïb., Sag.
mayik/-mayil- 'to be exhausted, weak' R
IV 2014; Khak. mayik-: NC Kùr. mayì- 'to
be damaged' do.; maytar- 'to bend' (Trans.);
mayri/-mayìš- 'to bend (Intrans.), to be
bent'; Kxì. may- 'to be exhausted, weak' R
IV 1986; mayir- 'to bend (Trans.);
mayìš- 'to bend' (Intrans.); NW Kùm
mayìš- 'to be bent, to collapse' R IV 2015.
The same general connotation runs through the whole group. Xak. xi ka:gu:n mayil:i: 'the fresh water-melon went bad (inasaxa), that is when it is kept overnight and becomes over-ripe', also used of any fruit Kaş. III 190 (mayilur, mayilma:k).

**Dls. MYM**


**Dls. V. MYM-**


**Dls. MYN**

S muyan See buyan.

**Tris. MYN**

SDF muyançılık (b-) Hap. leg.; A.N. fr. a N.Ag. fr. muyan (buyan). Xak. xi muyançılık al-tawassus wa'll-fulh bayna'l-raculayn 'mediation and reconciliation between two people'; one says sen muyançılık kil 'mediate between us'; its origin is muyan al-tawāb 'recompense for good deeds' Kaş. III 179.

SDF muyanlık (b-) Hap. leg.; A.N. (Conc. N.) fr. muya:n (buyan); 'a charitable institution'. Xak. xi KB 489 (buñaď-).

**Dls. MYŚ-**

SD mayis- (bañis-); Co-op. f. of may-(bañ-); 'to collapse' and the like. S.i.s.m.l., see mayil-. Xak. xi er yé:ɾke:mayişdi: 'the man stuck (lažiqa) to the ground', because of obstinacy or laziness (mın hirânihi wa kaslâhi), that is when he is ordered to do something and refuses to accept the order (mayişur, mayişma:k; the yâ' carrying both kasra and damma): yamaşdı; metathesized form of mayişdr: (yamaşür, yamaşmak; so vocalized owing to confusion with 1 yamaş-?) Kaş. III 189.

**Mon. MZ**

S moz See boź.

S muz See bu
The only basic Turkish words beginning with n- are ne: and neq; and even neq may be ultimately der. fr. ne:. The other words listed below are either der. s., Sec. s., or L.-s. Several other L.-s. occur in Uyg., some frequently, but are not listed below since they never occur except in Man. or Bud. religious works and so never really became part of the language. These include Sanskrit l.-s. like námó ‘homage’ and nirván ‘nirvāṇa’, and Iranian (mostly Sogdian) l.-s. like négóšak ‘Hearer’ (a Man. technical term), neš ‘elixir’, and nizváni ‘emotion, passion’. In the latest Uyg. texts and in later languages there are also a few Mong. l.-s. like nökör ‘personal servant, friend’ and in the Islamic period many Ar. and Pe. l.-s.; the only one likely to cause confusion is Pe nā ‘not’, which occurs as early as KB 17, 18, etc., usually with a Neg. V.

Mon. NA

ne: originally an Interrog. Pron. ‘what?’ used in speaking of inanimate objects in the same way that kim ‘used of animate beings, and like that word also used as a Pron. Adj. and later, under the influence of Indo-European grammar, as a Relative and occasionally in an exclamatory sense. In all these meanings it is sometimes also used of animate beings. As well as the derivatives below some oblique cases are almost used as Advs. The word and its der. s. are discussed at length in v. G. ATG. see Index, p. 212, C.i.a.p.a.l. Türki ne: xaganka: işığ kıcıq bərÜrmen ‘to which xagan shall I offer my services?’ I E 9, II E 9; (we are an army of two or three thousand) kelqemiz bar mu: ne: ‘would it be (a good thing) for us to come?’ T 14; ben saşa: ne: ayayin ‘what shall I say to you?’ T 32; neke: tezer bız . . . neke: korkur bız . . . ne bəsənənim têgəlim ‘Why are we running away? . . . Why are we afraid? . . . Why should we be downcast? Let us attack.’ T 38–9; a.o. T 57: viii ff. ańg klinčq şınmu: ne: yavlak gulvu: sakinti: ‘what evil blasphemy did that wicked demon think of?’ Toyob III v. 2-7 (ETY I 178): Man. ne bar ərmiş təpən bəltimiz ‘we knew what existed’ (before there was a heaven and earth) Chuaš. 163; (if our prayers have not reached God) ne yérde tıdinti tutunti erser ‘but have been obstructed or detained somewhere’ do. 217–18; (we knew) teqrıl yekil nede őtrü sləšmış ‘why heaven and the demon fought’ 164–5; o.o. do. 169, 172, etc.; ne üçün têser ‘if one says ‘why?’’ M III 6, 7 (i): Uyg. viii ff. Man.-A ne üçün têser M I 23, 29; ne er şen ‘what man are you?’ do. 33, 19; Bud. ne üçün ‘why?’ PP 4, 5 etc.; neke ‘why?’ do. 5, 2 etc.; tüsusi ne bar ‘what advantage has it?’ PP 21, 1; Sanskrit yavaça ‘and as much as’ ne: yanlıq yeme: TT VIII A2; ne: yörül ‘what interpretation?’ do. H.6; ne ayrition kergék ‘what ought one to ask?’ TT X 16; a.o. do. 55, 197, etc.: ne yeme followed by Conditional ‘whatever’ (may . . .) TT IV 10, 8 etc.; ne erser aşıqka tüsuka kırmęli ‘did not enter into any kind of advantage (Hend.)’ Siw. 612, 2–3; Civ. ne busuş ol ‘what grief is there?’ TT I 187; ne ada bolgay ‘what danger will come?’ do. VII 30, 2–ne kim is kısla ‘whatever he does’ do. 28, 37 (in these texts négül: is much commoner than ne:); Xak. xi ne: a Particle (haf) meaning mà gâ ‘what?’, hence one says ne: tərsen ‘what do you say?’: ne: a Particle expressing surprise (al-ta’accub), hence one says ne: me: edgü: klı: ol ‘what a good man (etc.) he is!’ or ne: me: yavuz neq ol bu: ‘what a bad thing this is!’ Kay. I 214; and about 20 o.o. as either an Interrog. Pron. or Adj., e.g. ne: uğurda: keldınp ‘at what time did you come?’ I 53, 14: KB ne ‘what?’ is common in conversation, e.g. KB ne: ərmıs ‘what was his wish?’ 507; o.o. 507 etc.; ne erse ‘anyone’ or ‘anything’, declined as a N., is common, e.g. ne: ərsemi ermez senip birlikli ne ərserlərık sen törtüttün seni: ‘Thou has no oneness with anyone; any that Thou hast created are Thine’ 13: xiii(?) At. ne ‘what?’ as a Pron. or Adj. is common, e.g. təvar aşıq ne ol ‘what is the advantage of wealth?’ 287; ne neq bar ‘what thing is there?’ (as good as knowledge) 100—biliğsz ne aysa ‘whatever the ignorant man says’ 119—ne kim kelse erke ‘whatever comes to a man’ 145; Tef. ne ‘what?’; ne kim (. . .) erse ‘whatever’; nerse ‘some, something’ 227–8: xiv Muh. ays ‘what?’ ne: Mcl. 5, 7; Rıf. 75; (Interrog.) mà ‘what?’ ne: (sic) 16, 15; 94 (followed by examples); ne: has an Interrog. meaning and corresponds to ayy ayy ‘what?’, e.g. ‘what are you doing?’ ne: kitürsen: ‘what do you want?’ ne: tiler:sen 17, 19; 96: Çağ. xv ff. the entries in v.1 are confused; né is translated by ne, and oblique cases, etc., of né by corresponding oblique cases of ne, e.g. négé neye that is ne ićiin ‘why?’, also ne nesneye ‘to what thing?’, but the Acc. Suff. -ni/NL is also entered as a separate word and so translated fulän ‘so-and-so’, and the Gen. Suff. -ni/NL translated fulamun 391 ff.; né is a word which when placed at the beginning of a sentence means cih ‘what?’, the Pe. Interrog. Pron. (and at the end of a word -ni/NL is the Acc. Suff.) San. 322r. 3 (various der. s. and phr. like né üçün ‘why?’ follow): Xwar. xiv né ‘what?’; nerse ‘thing’ Qub 113; MN 250, etc.: Kom. xiv ne (also nege, neden) occurs as an Interrog., indefinite, and
öğlenip 'after some time he completely recovered consciousness' Sut. 619, 18-19; 
neçede ölser 'as soon as he dies' U III 43, 19; a.o. do. 80, 3: Civ. bu yırke neçe uruş 
batsar 'whatever quantity of seed is planted 
in this land' USp. 28, 5: Xak. xı neçe: a 
Particle (harf) meaning kam-fi'l-adad 'how 
many?'; hence one says neçe: yarımak 
bérđ districts. how many dirhams did you give?'; wa 
yakün aydın(n) istifhāma(n) 'and it is also 
Interrogative (sic) Xak. III 220; similar o.o. 
I 49 (1 ěn); III 157 (sən); avçi neçe: al 
bilise: adığ anca: ya! bilîr: 'however many 
tricks the hunter knows the bear knows as 
many ways out' I 63, 13; a.o. I 332, 12—
neçe: yîltığ biçe:ke erse: 'however sharp 
a knife is' I 384, 24; o.o. I 458, 13; III 38, 20 
(neçe: me): KB neçe 'however much, or 
many', usually w. Conditional, is common 
23, 114, 547, 736, etc.; neçe me same meaning 
918, etc.; sometimes almost 'whenever', e.g. 
247: xın (?) At. neçe is common, usual 
Conditional 'however much'; how much? 
180; 'why?' 181; neçe me 'however much' 
38, 174; Tef. neçe 'how many?: however 
much'; neçe me 'however much'; neçe kim 
bardi erse: 'whoeveer (or however many?) 
went'; bir neçe 'a few' 229; (neçe 'why?' 
17, 6; Rif. 97; (li-ma 'why?' neçe: 43, 7 (only)); 
Çağ. xv ff. (neçe nice in the sense of 'because 
(sizra) Vel. 393); neçe (spelt) cih qadr wa har 
çand 'how much?; however much' (quotn.). 
neçe (spelt) çand tâ 'how many times' 
(quotn.) San. 322v. 15: Xwar. xın neçe 
(neçe 'how?') 'Ali 17; bir neçe 'some' do. 54: 
xıv neçe 'some' Og. 153: xiv neçe 'how 
many?; however many' Qub 114; MNN 44, etc.; 
neçe me kim muhim 'however important 
Nahc. 241, 2; (neçe 'why?' do. 237, 3-8, 238, 
6 etc.): Korn. xiv 'how much?' neçe CCI; 
neçe me 'however much'; ançan. 
neçe me 'so much... as' CCG; Og. 169 (quotn.): 
Xwar. xın kam neçe: (-c-) Hou. 50, 15; 55, 8 ff.; 
bi-kam 'for how much?' neçe:ey do. 55, 13 ff. 
xiv neçe: (with -ş-) kam ld. 80; (Tknn. 
neçe: li-ma do. 90); kam neçe: (-c-) Bul. 15, 
5: xv kam neçe: (-s- is the usual script for 
-ş- in Kav.) Kav. 16, 21 ff.; if you ask a 
question about a number you say neçe 
(-c-) Tuh. 57a. 13 f.: kullamâ 'whenever, 
whatever' neçe kî do. 89b. 9: Osm. xiv neçe: 
nice 'how?; what?; several; often' and in 
several idioms including neçe me; c.i.a.p. 
TTS I 526 ff.; II 705 ff.; III 521; IV 588 ff.

Dis. NCD

D niqdağı Happ. leg.; obviously an Iranian 
(?Sogdian) l.-w. Cf. bileğü: Xak. xı niq-
dağ, 'with -J-', al-mişhad (MS. maşhad) 
'whetstone' Kav. 1465.

Dis. NCG

D neçük unusual der. f. of neçe: with Suff. 
-çük (very rare; function obscure); properly 
'how?', occasionally 'why?' or as a Relative 
or Indefinite Adv. Prob. a very old word. The
Instr. neqük and an odd Den. V. form neçükledi; both rare, are included here for convenience. Survives only (?) in SE. Türkî: SC Uzb.: NW Kar. L., T. Türkî vii ff. (I am a young gazelle) otsuz suvsuz kaltu: uym: neqük yor: yin: 'how can I get on without grazing or water? How am I to walk?' IrkB 45: Uyg. vii ff. Man.-A (the god Xoruzuda had a merciful heart) şirmuşq neçükledi şiirdî 'how did he (come to) kill the demon?' M I 19, 10: Chr. (go and seek him) neçüklen bulbsarsızler (so read) 'however you find him' (come back and tell me) U I 6, 2; a.o. do. 6, 5 (un-): Bud. el törü neçük tutarbız 'how shall we maintain the realm and customary law?' PP 9, 6; o.o. do. 54, 4; U III 48, 12; U IV 10, 76—kalti neçük just as' Sun. 139, 7 and 19—neçük 'how?' PP 12, 6; Kvan. 98; Hii-en-ts. 71, etc.—neçükledi (szirc, transcribed neçêkledi) aq-gurak têngingül bolur how must one definitely attain? U III 4, 8—9; neçükledi ... îg têqa kêtmex 'how is it that the diseases (Hend.) do not disappear?' U IV 10, 62—3: Yapa:ku: xi neçük a Particle (harf) meaning li-ma 'why?'; hence one says neçük bardîn 'why did you go?' Kas. I 392; a.o. do. (nêlik); (in a Xak. verse) körüp neçük kaçmadın 'why did you not fly when you saw me?' I 79, 20: xiiti (?) Tef. neçük 'how?'; how' 228: Çağ. xv ff. neçük (‘with -k’) nie ncin 'how? why?' Vel. 393 (quotn. containing neçükles-); neçük cih gına te 'cii nahw 'how? in what way?' (quotn.); (neçükles- cii nahe kardin 'to do in what way?' (quotn.)) San. 322v. 8—13: Xwar. xiiti neçük 'Ali 17: xiiti neçük 'how?' Qubt 113: MN 284, etc.: Kom. xiv 'how' as; like'; etc. neçük CCI, CCG; Gr. 169—71 (quotns.); Kip. xii karyf 'how?' neçük How. 55, 16 ff. (quotns.): xiv ditto Id. 80; Bul. 15, 6: xv karyf neçük Kav. 17, 6 ff. (quotns.); karyf neçük Tih. 56b. 2; a.o.o.

Dis. NGD

C neteq: a combination of ne: with the Post-position tég, q.v.; properly Interrogative ‘like what?’ but often used as a Relative Adv. ‘as, just as’. Survives only (?) in SW Osm. neteq/nite ‘even’; netekim/nitêk/nite ‘just as, even as; for example; thus’. Türkî vii ff. (kereki?): lêl: neteq ol 'what is the inside of the tent frame like?’ IrkB 18; a.o.o.: Uyg. viii ff. Man.-A neteq ‘just as’ M I 23, 6 (9212): Bud. Sangist katham ‘how?’ neteq: TT VIII A.23; yathâ ‘as’ neteq do. B.12; neteq do. E.45; (I am ready to do) neteq yârlıkasar ‘as he commands’ U IV 16, 155; kalti neteq ... ânçuluayu ‘just as, . . .' TT IV 12, 37; V 24, 51 etc.; a.o. U III 57, 6 (i) (osuğul): Xak. xi neteq ‘In an Interrogative Particle (harf istifihâm) meaning karyf ‘how?’; hence one says neteq sen ‘how are you?’ Kas. I 392; 10 o.o.: KB munun şucri emdi neteq öteyin ‘how am I now to proffer thanks for this?’ 390; emdi köplük neteq ‘how are you feeling now?’ 523; a.o.o. 830: xiiti (?) KBVP neteq kim tilded me boldi karnug ‘and everything came into existence as he wished’ 6; a.o. 22: xiiti (?) Tef. neteq ‘how?’; just as, as ‘228: xiv Mub. karyf neteq: Mel. 17, 6; Rif. 95: Çağ. xv ff. netek (‘with -k’) nie ncin (sic?) ‘how?’, how?’ (quotn.); netik nce (quotn.): Vel. 392—3; netek/ netik (sperl) cih nahw te cii gına ‘in what way?’ how?’ Sun. 322r. 26 (quotns.): Xwar. xiii neteq ‘Ali 17: xiv neteq ‘how?’ Qubt 114; MN 227.

Tris. NGD

1) neteqlik A.N. fr: neteq:; survives in SW Osm. neteqlik/neteke ‘essence, essential nature’. Xak. xi KB ‘(Thine existence is manifest; Thou art as bright as the sun and moon) neteqlike yetgi köpül ögde yok in the (human) understanding that there is no thought which can reach (Thy) nature’ 12; o.o. 16; neteqlike ‘kirmé ‘do not try to investigate the nature (of God)’ 26: xiti (?) Tef. neteqlik ‘nature, character 229: Xwar. xiii neteqlik ditto ‘Ali 18.

Mon. NG

F naq: l.-w. fr. Sanskrit nágà, properly ‘snake’, but also used for various mythological beings, serpent gods and the like; as one of the animals in the twelve-year cycle it replaced the earlier word liu in Xak., the only language in which it occurs, and prob. reached that language through Sogdian. Xak. xi naq al-timsâd ‘crocodile’; naq yila: al-tubân ‘a serpent’; naq yil ‘the name of one of the twelve years in Turkish’; the year a.h. 469, in which I wrote this book, was this year Kaş III 155; a.o. (year) I 346, 6.

Dis. NGE

1) negi: Den. N./A. fr: ne, and for practical purposes syn. w. it. N.o.o.b. See negülük. Türkî vii ff. (a blind colt looked for an udder on a stallion; if he is lost(?) in broad daylight) tün ortu: kanta: negül: bolgây ol ‘where (Hend.) will he get to at midnight?’ IrkB 24: Uyg. viii ff. Bud. oğri têp têdûkûrûz negü of ‘what is it that you called a thief?’ PP 59, 4—5: ne negü ol isligeli ugrasur ‘if he starts to do any work’ U II 23, 26; negü erser têmedin ‘without saying anything’ do. 31, 50; a.o. do. 5, 14 (ôtgürür): negü üçin ‘why?’ U III 35, 26; bu etêz yeme negüke kerekli ol ‘and what is this body needed for?’ do. 43, 27—8; o.o. U IV 10, 42 etc.; (the form negü before a gap in Hii-en-ts. 108 is prob. the beginning of negülük, but in TT VI 31 w.i. it seems to be a crisis of negü: ol): Civ. (if one burns a dog’s tooth and) negüke türtser ‘rubs it on any (part of the body)’ TT VII 23, 3; negü sakmî sakınsar ‘whatever thought he has’ 28, 4; and similar o.o. w. Conditional; negü kim, negü me ‘any, anything’ are common in USp.: Xak. xi Kaş III 215 (yük): n.m.e.: KB negü tér ‘what (someone) says’ is very common 156, 165, etc.; negü bar ajunda
In Turkish it is used in both Man. and Bud. texts with a similarly wide range of meanings. It is not connected with Tokharian A nom mentioned in TT X 58 note; this is a pure Tokharian word meaning (and cognate to the English word) 'name'. It became an early l.-w. in Mong. where it came to mean 'law; scripture; religion; book', etc. NE Tel. nom 'law' R III 605; Tuv. nom 'book' are reborrowings fr. Mong. and not survivals. The original word is n.o.a.b. Türkül VIII ff. [gap] nom om Telv IV r. heading (ETY II 180): Man. nom is fairly common in Chuas.; it is generally best translated 'doctrine', e.g. ariq nom 'the pure doctrine' as opposed to iqlid nom 'false doctrine', but in 72 tepri nomin sözleser seems to mean 'when (we) recite the holy scriptures' and in 228-9 (ē-) the exact meaning is obscure; nom törü 'doctrine and rules' do. 74 (tt-); 128 (tt-); TT II 10, 91 (ur-) : Uyğ. VIII ff. Man.-A (of a Man. dignitary) nom ulügi 'chief exponent of the doctrine' (?).M I 12, 17; nom bitği 'scripture' do. 25, 10; a.o.o.: Man. nom ratnike 'to the jewel (Sanskrit l.-w.) of doctrine' TT IX 32; (the pure) nomin dinin 'doctrine and religion' 88; o.o. in TT III: Ch. M III 49, 9-12 (ii) (ornas-).: Bud. nom is used to translate dharma in the Buddhist triad Buddha dharma sangha 'Buddha, law, and community' TT IV 14, 63, and is commonly used in the meanings of dharma 'religious law, doctrine', etc., e.g. burxan nom nomlamakliq 'preaching the Buddhist doctrine' TT V 26, 86-7: Civ. bu nom bitıkge tapınıp uyunup respecting and worshipping this scripture' TT VII 14, 10, in semi-Buddhist texts: Xak. XI nom al-milla wa'l-ṣari'a 'religion; religious law'; hence one says tepri: nomi: 'God's religious law and faith' (dim). Similarly all religions (al-milal) are called nom. This is a word of the Chinese (luğaṭu-l-Şinîn) Kaş. III 137.

Mon. NM

F nom: the Greek word nomos properly 'law' was a l.-w. in Syriac and was adopted by the Manichaens as a technical term with a rather wider meaning 'law, doctrine', etc.; from this it passed to Sogdian as nom and was used in Buddhist texts to translate Sanskrit dharma, which has an even wider range of meanings.

Dis. NMA

C neme: a combination of ne: with the Enclitc I me:; originally an Indefinite Pron. 'something, anything', or the like; rare in the early period, the list of early occurrences below being fairly complete. In some modern languages, esp. in NE, it has completely replaced ne: in all its meanings; survives in NE most dialects neme/neme R III 600-1: Khak. nime: SE Türk i neme/nime BS 736; jaring 208: NC Kir. neme/emê: SC Uzb. nima: NW Kk. nême: SW Tkm. nemê. Uyğ. VIII ff. Bud. (now I wish to return home) nemen otğeymi men 'shall I (be able to) get through somehow?' (or how shall I ...?) Hüen-ts. 27: (I do not know) nemen takı neçe yaşağupuz [gap] 'how and how long your life [will last]' do. 54: Civ. (if he has a loss) neme tapmaz 'he does not recover anything' TT VII 28, 40: Xak. XI neme: a Particle (hörf) meaning 'I do not know' (la adhi); hence one says neme: ne: kildi: 'I do not know what he has done' Kaş. III 256; a.o. III 214 (ne): xin(?). Tef. nême a Particle,
'however, nevertheless', etc. 230: xiv Muh. (in a para. on Exclamations of Surprise) such a word is neme; e.g. 'what a brave man he is!' neme: alp er turur Mel. 18, 1; Rif. 96: Çağ. xv ff. nême nesne 'thing' Vél. 391 (quotns.); nème/nemerse (both spelt) ğiř 'thing', in Ar. ğay' San. 321r. 3 (quotns.): Xwar. xiii(?)(he captured) sanağulukus nemele yılıklar 'innumerable things and livestock' Oğ. 308: xiv nême 'thing' Qutb 113; neme yaxší kul turur bu Ayyüb 'what a good servant this Ayyüb is!' Nâhc. 333, 8; a.o. 376, 4: Kip. xiv neme 'thing, anything', esp. w. a Neg. V.CCI, CCG; Gr. 171 (quotns.): Kip. xiv neme 'say' (any)-thing'; one says neme: yèdin mü 'have you eaten anything?' Íd. 90; ğay' (nesne; also) neme: Bul. 16, 1: xv ğay' neme (nesne) Tuh. 21a. 11; a.o. 58b. 7.

Dis. NMG

Tris. NMC
F nâmîja: Hap. leg.; no doubt an Iranian (?Sogdian) l.-w. Çîçîl xi nâmîja: a-sîlîf wâhîta waçâ uxtîl-marâ 'one's wife's sister's husband' Kaş. I 446.

Dis. NML
DF nómûğ P.N./A. fr. nôm; 'possessing a ... doctrine' and other meanings taken fr. the meanings of nôm. N.o.a.b. Uyğ. viii ff. Man. ēdiği têtyik nómûğ râtîşî 'the jewel (Sanskrit l.-w.) of the doctrine called 'good'.' TT III 108; azaq nómûlgîrada 'with those who have false doctrines' IX 89; Bud. nómûlg étôz translating Sanskrit dharmaçâyâ, one of the three bodies or natures of the Buddha (cf. belûrtme and 1 tûş) which are discussed at length in Sûv. 38, 14 ff. (the hand with which one eats) nómûğ tatîşî 'the sweet food of the (true) doctrine' TT V 22, 45; a.o.o. in TT V and Hûyên-ts.

Dis. V. NML-
DF nomla:- Den. V. fr. nom; 'to preach' (with or without an Obj.). N.o.a.b. Türkü vii ff. Man. burxanlar ārığ dîntalar nomlasar kîrtkûnmedin 'not believing whether the prophets and pure Elect preach' Chuaş. 133-4: Uyğ. viii ff. Man. ēwanglyon nom râtîşî nómîp 'preaching the precious doctrine of the gospel' TT III 62-3; a.o.o.: Bud. Sanskrit jagâda 'he has preached' nomlaðî (MS. -î) TT VII S.D.6; (the Buddha) bu (MS. bo) sudârığ nomlaya: yarîkça:di 'deigned to preach that sûtra' do: Î.3; o.o. TT V 26, 86-7 (nom); VI 373-4 (nomçî);

PP 46, 4-7; 49, 6 etc., often in the phr. nom nomla:-.

Mon. NN
?D neğ has two meanings: (1) Adverbial, with Neg. V.s 'any, at all', and the like, pec. to Türk and Uyğ.; (2) as a N., 'thing, property', also found in Xâk. As both these meanings are also found among the various meanings of der. f.s of ne: it seems reasonable to suppose that it is a Den. N. fr. ne. Türkü neğ bupușî yok 'you have no trouble' I S 8, II N 6; a.o. I E 26 (yılış)-neğ neğ savim erser beçuğî: taşka: uritm 'I have put on the memorial stone all that I had to say' I S 11, II N 8; neğ yerdeki: xâğanîiş boðunka 'for peoples having a xâgan in every(?) country' T 56: viii ff. Man. (the Mojak will hear and) neğ taplamagaý 'will not approve at all' TT II 6, 26; a.o. do. 8, 41: Uyğ. viii ff. Man.-Ar neğ with Neg. V. is common, e.g. āği baram köçîne neğ ilînîgay 'money and property will not catch his eye at all' M I 15, 4-5; o.o. do. 15, 9; 16, 11 etc.: Man. neğ . . . yok 'there is no (trick) at all (that he cannot play) M II 5, 8-10: Bud. neğî in TT VIII spelt both neğ and neqîy, with Neg. V. is common, e.g. Sanskrit na prayañsi: 'you do not exert yourself' neğ kâtîlga:ma:z sen TT VIII D.9; neğ adînîsqî kîlmaçun 'let him not do anything different' Hûyên-ts. 284-5: Xak. xi neğ al-şay 'a thing'; hence one says bu: neğ (sic) ol 'what is this thing?'; neğ al-mâl 'property, wealth' (verse) Kaş. III 360; over 300 o.o. almost all spelt neqî and translated 'thing'; there does not seem to be any case of neqî with Neg. V.: KB neqî is common, both for 'thing', e.g. bu tört neqî 'these four things' 306, and 'property', e.g. evî neqî tofur 'his house is full of property' 759: VIII(?) At. neqî is common both for 'thing' and 'property'; Tef. neqî 'thing' (both abstract and concrete) 228: Xwar. xiv ditto Qutb 113.

Dis. NRA
S naru: See aparû.

Tris. NRÇ
(S)D naruki: N.A.S. fr. naru: (aparû); 'situated beyond, on the other side', and the like. Pec. to Xâk.? Xâk. xi KB munûnda naruki neçî egri yol 'however winding the road may be from here onwards' 4876.

Dis. NRG
?Ç nerek Kaş. is prob. right in saying that this is a crasis of ne: kereğ (cf. nellük), since it has exactly the same meaning. Survives in NE Alt., Tel. nerek R III 679. Xâk. xi nerek a Particle (harf) meaning li-mâ dâ yanbağî 'what is it necessary for?'; one says bu: sapa: nerek 'why do you need this?'; its origin is ne: kereğ: and it was abbreviated Kaş. I 392: KB yâqî neqî bolûnda bu eski
nerek talu neğ bolurda yavuz ne kerek
‘when a new thing comes into existence, what
need is there for the old? When a good thing
comes into existence, what need is there for
the bad?’ 688; biliğsiz bolur kul nerek kul
sözli ‘the slave is ignorant, what is the need
for a slave’s statement?’ 1906: xiii(?) At. aya
hırş idisi harişilik nerek, ayu bër mağa
bu negüke kerek ‘O miser! what is the need
for miserliness; tell me what this is needed
for’ 313–14: xiv Muh. Mel. 17, 17; Rif. 96
(nelük).
Initial ῥ-, like initial ι-, q.v., was a sound entirely foreign to the Turkish language and any l.-w. with initial ῥ- which became established in the early language assumed a prosthetic 1, e.g. ertzin, ῥεζ. There is a sprinkling of Indian and Iranian l.-w.s in some Man. and Bud. texts without the prosthetic vowel, e.g. ://{i}ni, the Tokharian form of Sanskrit ratna, which later became ertzin, but these are not listed here since they never became at home in Turkish. In the Moslem period a number of Arabic and Persian l.-w.s entered the language unchanged, but those used in popular speech usually assumed a prosthetic vowel, e.g. SW Osm. ুরুচ ‘fasting, a canonical fast’, a corruption of Pe. ῥίζā. The only word with initial ῥ- in Każ. is that listed below.

VUF ῥαβ্য (fully vocalized) Hap. leg.; origin uncertain, but no doubt an Indo-European l.-w. cognate to Russian ῥαβ ‘slave’; ῥάβοτα ‘work’, etc. Gancak xi ῥαβτ ‘slave’; ῥαβσί ‘unpaid forced labour’; as when for example a chief (al-amīr) takes animals belonging to the peasantry (al-raʿiya) and carries his goods on them without payment Każ. I 451.
Mon. SA

S(D) sa: crisis of saːːɾː; Dat. of sen; an unusually early case of a crisis common later. Xak. xi sa: a Particle (harf) meaning anta 'you'; hence one says saːː ayurmen 'I say to you' (lakh). The anta is changed from *nun in the word sen or abbreviated fr. the word saːːɾː; (irrelevant Ar. parallels follow) Kaːː, III 208 (following a para. on (the Suff.) -saːː -seː meaning laːːv 'if').

F so: no doubt, as Müller suggested, 'chain, lock', 1.-w. fr. Chinese so 'lock, chain' (Giles 10,204). N.o.a.b. but see solaːː. Uyg. viii ff. Bud. (plundering, robbing, breaking in, opening doors and) sosin sǒːktʰp 'pulling their locks apart' U II 76, 1; yetti temrî son kemi solap turūrdi 'he tied up the ship, fastening it with seven iron chains' PP 31, 5-6; a.o. do. 33, 2-3 (1 aç-).

S su: See suv.

VU suːː noted only in the phr. sőde/sőːdin berū 'for a long time past', but cf. sōkliː. In Chulas. v.i.C. transcribed it suy and confused it with suy (tsuy) 'sin', a Chinese L.-w. N.o.a.b. Türkî VIII ff. Man. sőde berū ... yazintimiz erser 'if for a long time past we have sinned' (against the sun and moon gods, etc.) Chulas. 13; o.o. do. 49, 85, etc.: Uyg. viii ff. Bud. dǒːɡum kaŋım sǒːnde (sic, acc. to Pelliot) berū měːni sᵉːveːr eːri 'for a long time past my mother and father have not loved me' PP 56, 7-8; (because their attachments (Hend.) have not been broken (Hend.)) sǒː (text in error suː) -dîn berū 'for a long time past' Suw. 61, 17; o.o. spelt soː, do. 280, 7; 695, 23.

VU 1 sʊːː 'army'. The theory put forward in TT X, p. 19, note 206 that this should be transcribed jʊː and taken as a 1.-w. fr. Chinese shou 'to hunt' (Giles 10,013) is quite untenable since the spelling with s- is universal in texts in Ar. script. The word itself cannot be traced later than about xv, but the phr. sʊːː basːːiː: 'army commander' lived on and, when sʊːː itself had been forgotten, was taken to be sʊːː basːːiː: and used for 'water (i.e. irrigation) superintendent', an official of great importance in the Middle East, see e.g. SW Osm. sʊː basːiː Sāmi 835, Red. 1188. This misunderstanding suggests that the vowel was -ʊː; but this is not certain. Türkî vii sʊːː 'army' is common, esp. in the phr. sʊːː sůːkľe- 'to make an expedition'; sʊːː basːːiː: ûnē (sic) Xaːɡaː Tarduː; Şaːd barzːun 'let ûnē Xaːɡaː, the Tarduː Şaːd, go as army commander' T 31: viii ff. sʊːː occurs several times in IrkB, e.g. xan sʊːːke: barmiːː ɣaːɡiː sanćːniː: 'the xan went to the army (i.e. on a campaign) and routed the enemy' 34: Yen. sʊːː has been read in several inscriptions, but the only clear case is Mal. 26, 8 (1 tep): Uyg. viii sʊːː occurs 8 times in Şu, usually in such phr. as sʊːː yorːːdiː: 'the army set out' N 6; [sʊːː] basːːiː: ben 'I was the [army] commander' has been restored in the Side line: viii ff. Man.-A. kėntu kėntu sūsín [gap] 'their own armies' M I 22, 5 (i); Bud. sʊːː, usually spelt suː (cf. sʊːː in Şu.), is fairly common, e.g. alku tőːr-ːǔ sʊːː: çerɡĩlerde [gap] 'in all kinds of armies and troops' U I 74, 4 (i); a.o. do. 69, 5 (ii); Civ. sůːke bəɾɡu sůː bolur 'it becomes an affair of going to the army' ÒT VII 36, 15-16; a.o. I 67 (sançː-): Xak. xi sʊːː al-cum'd 'the army' Kaːː, III 208 (prov.; verse): about 40 o.o. translated al-cum'd or less often al-caːɾ 'army' or al-'askar 'the soldiers'; in I 478, 8 the full title of Selcük (sic, not Salluck) 'the ancestor of those Sultans' is given as Selcǔk sʊːː basːːiː: KB in 2266 the King asks what qualities sʊːː basːlar kʃːiː 'an army commander' requires; the answer is in Chap. XXX, 2269 ff.: xiii(? ) Tef. sʊːː 'army'; sūsî bîrle yaːn laːkǎɾi bîrle 278: (xiv Muh. raːfîːq' -taːkər 'fellow-soldier' sůːdeːːs Met. 50, 1; Rif. 145): Xwar. xiii sʊːː 'army' Al' 52: xiv ditto Qub 162: Kip. xiii Hou. 14, 10 (çerɣiː): Osm. xiv to xvi sʊːː 'army' in several texts ÒTS I 652; II 853; sʊːː basːːiː, here spelt suː baːːʃ, with su in some texts fr. xv (perhaps a later MS.) onwards, occurs in all periods; in the earliest period the title was clearly military and this continued till xvii, but the transition to civil duties is hinted in dict. fr. xvi onwards I 646; II 844; III 640; IV 707.


Mon. V. SA-

saː - 'to count'; in its original form obsolete everywhere; it has become say- in NW Krm, Nog.: SW Az., Osm., Tkm. (səː-y-), but it has been displaced, in all other languages completely, and in these partially, by sanːː-(Tkm. səːna-), q.v. (Uyg. viii ff. Bud. this word was read by Pelliot in PP 68, 8, but the correct reading is barǐːɡaːnizːar): Xak. xi er k🌏ːmüş (sic) saːdːiː: 'the man counted (ada) the sheep' (etc.) Kaːː, III 247 (sar, sanːːak; verse); o.o. I 281, 22 (where it is described as the origin of the Belis). V. Suf. -saː:-iː:-): III 250, 4: KB sayu bérdiː biliːŋ ukǔʃiː teːpin 'he reckoned up his knowledge and the extent of his understanding' 69; ikiːGNU bɨːɾ tep isizke sana 'do not reckon them both to be as bad as one another' 875; (the King) kamuŋ edğilükɪnl βatamis sayu 'has named and counted up all the advantages' 3474:
başiğa teği başna sadım neçe 'I have counted how many rungs there are up to the top (of the ladder)' 6034: xiiii (?). Tef. samak 'number, calculation.' 261: Çağ, xv ff. say-say- Vel. 283; say- (spelt) sumur dan 'to count' San. 236v. 25: Xwar. xiv ditto Qubb 151: Kip/Tkm. xiv (Kip. şana-) 'adda.' Tkm. şa- Id. 60: xv al-`addad şaymırk. the Imperat. is şay Kav. 64, 18; adda (şana-) şay- Tukh. 25b. 13: Osm. xiv ff. say- 'to count', but more often 'to reckon (something) to be (something);' in several texts TTS I 606; IV 669.

si:- 'to break' (Trans.), both lit. and metaph.; survives in NE Kaş, Sag. R IV 602 (phr.) and SW Osm., but elsewhere displaced by sindiri-, first apparently noted in Xwar. xiv, Qubb 164, or other words. Türkül viii (I brought a decorator from the Chinese Emperor and decorated the tomb) meniŋ savimin simadi: 'he (i.e. the Chinese Emperor?) did not break (i.e. reject) my statement.' (The Emperor's chamberlain sent a decorator) I S 11, II N 14; üç otuz balkı sidı: 'they broke (i.e. captured) twenty-three towns.' T 19; o.o. I E 36 (udluk); Ix. 21: viii ff. Man. Chuas. 51 (bert-), 256 (baçaak): Uyg. viii ff. Man.-A üç yeg savin simagli 'not breaking the three good words' M III 29, 3 (ii): Man. (eat the lamb's flesh, but) sünükün simaqlar 'do not break its bones' M III 39 (iii): Bud. yinçgi sip 'breaking (gold-bearing ore) into small pieces.' Suv. 71, 14; ouchurak teriŋ muni sidiz 'you fundamentally confuted him.' Hüi̇en-ts. 180; sдаca sız . . . yatlarığ 'you rout the strangers (to the true drone) do. 2063-4; o.o. TTV IV 8, 67 and 75: Civ. küzeciq közędpi simasar 'if a man looks after a cooking pot and does not break it' (it is a vessel for serving food); apam bir aşakin sisar 'but if he breaks one of its feet' (it spells the contents) T I 197-9; a.o. do. 17 (bert-): Xak. xi ol otuŋ sidı: 'he broke up (hasara) the fire-wood;' etc.) and one says ol sunı: sidı: 'he routed (hasama) the army' Kaş. III 239 (siŋi, sumak); siŋumu: crisis of siŋu: uması: 'he cannot break' I 123, 21; 128, 13; o.o. I 282, 14; 382 (kapak); 473, 1: KB yığıŋ simak 'to rout the enemy' 2272; sima kögliŋi 'do not break his heart' 4264; boyun simaqanga 'unless you break their necks' 4807; sigıl burxanm 'break his idols' 5486: xiiii (?). At. (If your tongue gets out of control) tışiŋi siyur 'it breaks your teeth' 132; Tef. si- 'to destroy.' (abstract) 270: xiv Muh. hasara si:- Mel. 36, 11, 40, 17: Rif. 114, 130 (both mis-spelt sin-); al-kaš simak 35, 8; 121: Xwar. xiv- si- to Qubb 163: Tkm. xiv si- hasara Id. 51: Osm. xiv si- 'to break (lit. or metaphor.);' to conquer;' c.i.a.p. TTS I 619; II 814; III 618; IV 683.

VU su:- Hap. leg.; basic meaning obscure. Xak. xi ol aparm boyun simidi: inqadə lahu tə səda'a 'he obeyed him and submitted;' and one says ol maŋa: yeŋi sidı: 'he sent

(arsala) me banks of wool to spin' (li-ʕal) Kaş. III 248 (sur: sumak).

Mon. SB

sab: 'a turn (to do something);' n.o.o.b. Uyg. viii ff. Bud. (of the last in a series of named teachers) sabinda nom iṣın iṣelegiike yarağ-ıtığ 'fit to do the work of (teaching) the doctrine in his turn' Hüi̇en-ts. 1983-4; a.o. Suv. 590, 13: Xak. xi sab: al-мefa biš-ʕalt-ʕaš bi-l-Maš 'a turn to reply to a speech, to use a mill, or to irrigate (one's land);' hence one says ol səoz(leg):e:li: sab: bermes: 'he does not give (others) a turn to speak,' and in regard to using a mill, etc. seniŋ sab: keldi: 'your turn has come' Kaş. III 145.

sap (sap) 'the handle (of a sword, knife, etc.);' s.i.a.m.i.g. with this and extended meanings. The long -a- in Kaş, seems to be an error (cf. 1 baş, 1 taş); the SW Tkm. form is sap 'pure' etc. is the Ar. l.w. ʃiʃ and the Acc. in Osm. is sipi, not sabi, which implies a final -p and so a short vowel. Xak. xi sap: nišabul-ʕasw val-šıkkin 'the handle of a sword or knife' Kaş. III 145 (prov.); a.o. I 384, 25 (yon-): Xwar. xiv sap 'handle' Qubb 150: Kip. xiiii ('halter') yu:lar:rat; al-micarr 'the leading-robe of a halter' yu:lar:rap: Hou. 14, 5: xiv sap al-nisab Id. 56: xv ditto Tuh. 36b. 6: Osm. xvii sap (with -p) in Rumi, 'the handle (dasta) of a sword, knife, arrow,' and the like Suv. 228v. 17.

sav: 'a speech,' etc.; the difference between this word and səz, if it is not simply one of chronology or dialect (səz is rather rare in the early period), seems to be one of quantity; sav seems to mean 'a (full-length) speech;' a narrative or story, a message,' while səz seems to mean basically a single word, or short utterance.' Very common in the earlier period, but not noted after xiv except in the Hend. səz sav. Türkül viii sav is common, esp. in T; it is used (1) of Bilge: Xağan's address to his people, e.g. bu savimin eğdi:ši: eşid 'listen carefully to this speech of mine!' I S 2; a.o.o.; (2) of speeches or representations, e.g. Tagvag boðun savi: suliq 'the Chinese people's words are honeyed' I S 5, II N 4; (3) of a report or narrative, e.g. kőrüŋ savi: antaŋ 'the spy's report was as follows' T 9; (4) of a message, e.g. sav ança: idimş 'they sent the following message' T 9; viii ff. edğü: səz sav elti: kellir 'he comes bringing good news' IrKB 7, 11; kul savi: 'the slave's speech' (is addressed to his master), kuzgun savi: 'the raven's words' (are a prayer to heaven) do. 54; savlar 'a statement' (of the qualities of the seven planets and five kinds of jewels) Toyok 4 (ETY II 57); Tum. IIIa. 2 (ETY II 94; tanukluq); a.o.o.: Man. sav eltiŋ savi: kerdiŋ 'carrying messages to and fro' Chuas. 104-5; ann savin aliŋ 'accepting his preachings' do. 137; yumşag savi: səzi 'their mild words' M III 20, 7 (i): o.o. do. 33-4 (çulvu); 199; TT II 10, 77-8; Uyg. viii ff. Man.-A M 115, 2 (öge);
streams, lakes, etc.; eşmişapamız tutmuş yer: svuv lîdîz bolmazum 'let not the territory which our ancestors (Hend.) held become ownerless' I E 10; ditto but kalmazun: 'let not ... remain' II E 16; similar phr. I E 20, II E 17 (the Tokkuz Oguz) yerin svuvîn idip 'abandoned their territory' (and went to China) II E 35; long gap yerînendî: svuvîn ûpar: kondî: 'settled down in their territory' II E 40; üze: Türki témpîst: Türki îdük yeri: svuv: anca etmiş the god of the Türki thus organized the sacred territory of the Türki' I E 11, II E 10; îdük yer svuv also occurs in a damaged passage in II E 35—Anî: svuvîna bardîmîz ol svuv koðî: bardîmîz 'we went to the river Anî, and went down it' T 27; o. o. I E 24 (I kan); T 27, 22 (1 oît): viii ff. (a horse) tag üze: yul svuv körüp: 'seeing a spring and water on the mountain' Irkı 17; a. o. 33; in the Toyok document about precious stones (ETY II 57 ff.) svuv (perhaps an over聯絡 translation of the Iranian original) means something like 'colour', e.g. ol ko tasîn svuv: yaşışî: bolsar 'if the colour of that stone is green' 26^-7; Man. svuv teprî 'the water god' Chiusa, 36; svuv içkre tinliîka 'to aquatic creatures' do, 86; (I do not wish to live) yêrînînî yur svudsa ev bûrkîcîn 'in a dwelling in the territory of this world' TT II 8, 41-2; Uyğ. vii svuvî: Selepe: ermiş 'their water (river) was the Selenga' Şu, N 2; vii ff. Man.-A svuv teprî M I 21, 2 (i); ol svuv bulîgakî 'that disturbed water' M III 10, 11 (i); Man. TT III 55 (kuvencîgî): Bud. svudsa svuv 6plîgî teşqarî 'mountains in the water (i.e. waves) the colour of water' PP 17, 4; many o. o.—Cêmûbdîvip yêr svudaki 'in the territory of Jambudîvpa' PP 44, 1; (there was a holy fîzî ol yur svuv 'of that territory' do, 59, 1; Civ. svuv 'water' is common in all texts; in TT VII I, 19 the phrase 'water star' is called svuv yulî; svuv 'the water star' the Chinese name: O. Kîr. vii ff. yerîme: ayrta: svuvuma: aqrûldîm 'I have said farewell to my land and parted from my water' Mal, 11, 4; (I was parted) yêrîm svuvûm sizîme: do, 45, 6: Xak. vii svuv al-mâ 'water' Kaş, III 129 (prov.; following an entry tûf(sic) 'a belt (mîntaqo) woven by hand from woollen (al-sîf) threads'; as such it must be an error, perhaps for sîf as a -l-w.; over 100 o.o.: XIII (7) At. halîmîk svuvîn sàc 'sprinkle it with the water of mildness' 340; Tef. svuv 'water'; liquid' 275: Xir. Muh. al-nahîr 'river' ulu: ul: Mel, 4, 20; Rîf. 75; al-mâ: ul: 15, 14; 76, 16; 92, 180 (in margin sul): Çağ. xv ff. svuv (so to be spelt, under sin-i maqâmîn with wâv âb 'water', as is well known, also rawâj, raw-naq, câh, izzat, and ab-i-rû 'current, brilliance, distinction, honour (Hend.)' San. 248r. 28 (the later translations assume that it is used with the same metaphor. meanings as abî: Xvar. (xîî suðûqî in the water' Alt 18): XIII (7) svuv 'water' Og, 166, 205; Xv. svuv/mîgî graita su 'water' Quib 161-2; MN, 5, etc.: Kom. xiv 'water' su (before vocalic Suff.s suv-) CGC, CCG; Gr. 224 (phr.): Kip. xii
Joins it up; into his erdir; R. Rif. take ill; men (sic) 'I repair your broken things'; screws in; inoculatrs; therefore sap-; therefore sap-: (in SW serp-): (to ‘to thread a needle’); (to ‘to repair (something broken), but distinguishes between saptur- ‘to order to provide a dowry’, obviously a Caus. f. of sep- which is homophonous w. sep ‘a dowry’. On this basis therefore it looks as if the Türkii word was mis-spelt and Kaş’s two meanings go back to some common origin. Sap- ‘to thread (a needle), to inoculate, graft’; survives in SE Türkii: perhaps NW Kaz. R IV 401; and SW Tkm; sep- ‘to equip’ is not noted again. In the medieval period two apparently new s appeared, sap- ‘to go astray, deviate’, and the like, which is noted in xix NC Kxx. and NW Kaz. in R IV 402 and survives in SW Osm. and sep- ‘to scatter (solid matter, e.g. seed), to see; to sprinkle (liquids), to irrigate’, which is practically syn. w. saç- and s.i.a.m.l.g. (in SW serp-).

Sap- ‘to thread (a needle), to graft, inoculate (lit. or metaphor); to repair (something broken)’. See above. Türkii viii ff. sinuk:in: serpermen (sic) ‘I repair your broken things’ Irk B 48 (and see ula-): Uyg. viii ff. Bud. (How are you worthy to be called) kalinçu burxan şuşun ur(taç?) saptaçi ‘one who grafts in(?) the surviving discipline (Sanskrit śādana) of the Buddha?’ Hün-i. 306-7; antaş yol erdi kögüzişte sukmayuk köpülin sapmayuk ‘thus he was not one who refused to take (the teaching) to his bosom or graft it(?) into his mind’ do. 1927-8: Xak. xi yişiç: yiğne: sapd: ‘the tailor threaded (daşxala ... al-şilik ft) the needle’; and one says ol kuş kanatn sapd: ‘he joined up (i.e. mended, wasala) the bird’s wing’; also used of anything defective(?) when one pulls it together and joins it up (taşqara ‘an cinstiti fa-carratu wa wasalahu) Kaş. II 3 (sapar, sapmak): KB 1585 (buzuk): xiv wasala saptt: Mel. 20, 1; Rif. 99 (sap-): (Kom. xiv ‘to stand aside (for someone)’ sap- CCG; Gr.: Kip. xiv şapto:] -(b-) nakaba ‘ani’t-ariq ‘to go astray from the road’ Id. 56).

Sav- See savül-
sep- ‘to equip, fit out’, and the like. See above, and septür-. (Türkii viii ff. see sap-):

Uyg. viii ff. Bud. (the old man agreed and became the Prince’s guide. ‘Then) kaş xan teğinkе sept ‘his father the King equipped the Prince’ (and gave him the food, weapon, transport animals, and everything else required by the 500 men) PP 28, 1-2: (xiv Muh. raşa’-mi’é ‘to sprinkle water’ su: sep- Mel. 26, 11; ditto wa nafa’dal-ta’hū ‘to shake the dust off a garment’ sep- Rif. 109: Çağ. xv ff. sep- -(t-) sep- ‘to sprinkle’, that is to sprinkle water or something else Vel. 283; sep- (‘with -p-’) afsjrdan ‘to sprinkle’ Sam. 249v. 4 (quotns.): Kip. xiv sep- (‘with -p-’) raşa qalila(n) (‘lightly’) Id. 51: xv raşa sep- Tuh. 17a. 11: Osm. xiv ff. sep- ‘to sprinkle’; c.i.a.p. TTS I 614; II 810; III 613; IV 677.

Sev- ‘to love; to like’, with a wide range of shades of meaning. S. a.m.l.g. w. several phonetic changes NE Alt., Tel. sii- (no other languages): SE Tar. sōy-; Türkii sōy-/ sii- ‘(to kiss)’: NC sōy-; NW Kaz. sōy-; others sōy-; SW Az., Osm. sēv-; Tkm. sōy-; Türkii viii ff. sedvākim:n yēyūrmen ‘I eat what I like’ Irk B 3: Man. idl sevmenen ‘I do not at all like’ (to live a worldly life) TT II 8, 42: Uyg. viii ff. Man. Tn. 1927-8 gloss (ana): Bud. sevther taplar ‘loves and likes’ U 335, 4; o.o. TT V to, 112 (agırlar-); X 256 (aman)-; a.o.o.: Civ. buyang sēvīl ‘love virtue’ TT I 111: Xak. xi ol menl: sevdl: ahhabba ‘he loved (or liked) me’ Kaş. II 15 (sever, sevmek; prov.); three o.o.: KB sev- with various shades of meaning is common, e.g. sevīp sōzi tuttum ‘I have loved him (the Prophet) and accepted his words’ 46; a.o. 135 (sevl): xiii(?) Ar. ani nā xalayīq sever nā xalīq ‘neither the creatures nor the creator love him’ 272; Tef. sev- ‘to love’ 264: xiv Muh. ahhaba sev- Mel. 22, i; Rif. 102 (in error sevin-): ‘asqīa ‘to love passionately’ sev- 29, 3; 112; al-hubb sevmek (MS. -mah) 36, 5; 121 (sew-): Çağ. xv ff. søv- (‘er, etc.) sev-, mhahhbat et- ma‘nasıa Vel. 290-1; søw- diştan ‘to like, love’ Sān. 25br. 23 (quotns.): Xwar. xiii sev- (with triply dotted ra‘ē) ‘to love’ Ali 37; (with simple ra‘ē) 41: xiv sev- ditto MN 173, etc.: Kom. xiv ‘to love, like’ søw- CCG; søv-, søv-, søy- CCG; Gr. 218 (quotns.): Kip. xiii ahhaba sev- Hoh. 34, 8; ahhaba sev- do. 39, 16: xiv sev- ahhaba also used in P.N.s (yusurma bih) Id. 54; (al- habīb sevṭākum Bul. 9, 6): xiv habba sev- Kav. 12, 6; mhahhabat(a)n ‘in friendliness’ sevmek üṣun (sic) do. 33, 6; ahhaba søy- Tuh. 6b. 5; søw- do. 79b. 11.

Dis. SBA

Pb sub: ‘conical, tapering’, and the like; homophonous w. sub-:, which proves that it had back vowels. This is confirmed in Kip.; but it survives only(?) in SW Osm. where it is transcribed sōbī in Suni 740 and sūbī in R 1V850 (with cross-refers. to sōbū/sōbū which are not listed) and Red. 1086. SW Osm. sapan ‘a cudgel’ (i.e. a tapering stick) may, however, also be descended fr. this word. Xak. xi
D. V. SBD-

anything long with a tapering end (rašul muladdadu-l-ra‘ā) is called sub¹; hence a man’s head, when it is not round (mudawanār) is called sub²: baš Kaš. III 217: Kip. xiv subu;subi: asti ‘long and tapering’ Id. 56; halbā subi Tuh. 12b. 12 (halbā means ‘milch camel’; there is presumably an omission between the two words, prob. sağlık or the like for halbā, but there is no obvious Ar. word beginning w.- with a meaning appropriate to subi): Osm. xiv ff. words meaning, of the face ‘oval’, of the eyes ‘afnrond’ shaped’ are listed as follows şobica xiv; şobek xvi; sobe/söbü xvi ff.; sobek xvi ff. TTS I 639; II 838; III 637; IV 703.

D. V. SBA-
sabi:- (or sapit:-?) Hap. leg., but cf. sabit-
Kaš. xi at küdrükii: sabud: ‘the horse’s tail (etc.) waved’ (tahrarraka ‘was in motion’) Kaš. III 256 (sabur, sabuh:mk).

D suva:- Den. V. fr. suv; originally ‘to irrigate (land); to water (animals)’, and the like; in modern languages later forms of suvgar- are used in this sense. In the medieval period it was used for ‘to plaster’ and this must also be an early meaning, see suval-, suva-. In this sense s.i.s.m.l. as suva/-siba/-siva/- suva-. Uyğ. vii ff. Bud. PP 1, 3 (6:1): Kaš. xi kani٪ emdl: yer sava: your blood now waters (yasqi) the ground’ Kaš. I 498, 21; n.m.e. : xiti(?): ‘Tef. suva: ‘to plaster up’ (the entrance to a cave) 276: Çağ. xv ff. suva-(spelt) andid hardan ‘to plaster’ San. 247v. 9 (quotn.): Tkm. xv layyasa ‘to plaster’ suva-(in margin ‘also pronounced şiva-‘): Kip. şıza- Hap. leg., ‘corruption of şiva-) Tuh. 328. 11.

PU subi:- Hap. leg., but see subit-; homophonous w. subi: Kaš. xi subi:nd: neq tâl-l-say wa ta’lallla tarfu: ‘the thing was long and its sides tapered off’ Kaš. III 257 (subur, subum:mk).

D. SBC

D saviçi: N.Ag. fr. sav: normally ‘messenger’, and so a less distinguished term than yalavaç (a.l.w., q.v.); but as in this meaning it corresponded to Ar. rasil it was used by early Moslem Turks for ‘the Prophet’; in this sense it was soon displaced by the Pe. l.-w. payg âmbar and now survives only(?) in NE Tob. sawıçi ‘go-between’ R IV 431. Türkü viii ff. a savıçi: on a yellow horse and a yalavaç on a bay horse bring good news lhb B 11; a.o. do. 55: Uyğ. viii ff. Bud. (if we have gone from one town, country, or realm to another as a) (VU) tınci sawıçi ‘messenger’ (‘i.e. making mischief) TT IV 10, 21 (tınçi is Hap. leg., prob. a N.Ag. fr. a Chinese l.-w.): Xak. xi sawıçi: ‘a prophet’ (al-rasıl) from among the prophets of God; its base is saw meaning ‘news, a statement, a proverb’, and the prophet communicates these things Kaš. III 441 (and see Oğuz); a.o. III 154 (saw): KB sawıçi ‘the Prophet’ (Muḥammad) 30, 388: xiii(?)

Tef. sawıci ‘prophet’, once in the Hend. yalavaç paygambar sawıci 257: xiv Muh.(?) (in a list of occupations) rasıl ‘messenger’, envoy’ sawıçi: Rif. 156 (mis-spelt suıça; Mel. 57, 12 ‘elçi’): Oğuz xi sawıci: al-rasıl wahvav-safr ‘messenger, envoy’, who travels between the families of an intended bridegroom and bride with messages Kaš. III 441; a.o. III 154 (after sav) same translation, adding ‘because he reports the statements of one to the other and vice versa, as I have explained’; not here described as Oğuz: Xwar. xiii savıçi (with triply dotted tańe) ‘prophet’ ‘Ali 48: Kip. xiv sawıçi: (i-?) ‘one concerned with disputes (mansub ilâ-l-da’wa)’, in the sense of differences between two adversaries; such a person must be a qâdî; and sawıci: is used for ‘prophet’ (al-nabi); they say sawıçımuz ‘our prophet’ meaning the Prophet, God bless him Id. 61.

D suviç: N.Ag. fr. suv: s.i.s.m.l. for ‘water-seller, water-carrier, mariner, swimmer’, etc. Uyğ. vii ff. Bud. kim yerici suviçi kemiçi bar erser ‘if there are any guides, pilots, or boatmen’ PP 22, 4-5; a.o. do. 23, 8: Civ. (in a charter of immunities) borulkiتا ogên kesgüçler suviçi kırmедин ‘the people who cut the streams and the water superintendent must not enter his vineyard’ USp. 88, 45-6 (as the V. is kes- ‘to cut’, not kazz- ‘to dig’, the first were presumably labourers who cut the banks to release irrigation water): Çağ. xv ff. suçi (spelt) sâqi wa addır ‘cup-bearer; butler’ San. 239r. 9 (quotns.).

D. SBD

D sevît Caus. Dev. N. fr. sev-, lit. ‘one who causes love’, rather than ‘one who loves’; ‘the planet Venus’. For practical purposes Hap. leg., the only other occurrence in the passage in Rbg. quoted fr. KB, R IV 501, and prob. a word invented by the author of KB. Cf. colpan. Xak. xi KB sevîk yüz urundı beşinci Sevît, seve baktı erse sen öznı avıt ‘fifth, Venus put her lovely twigs’, used for carrying fruit, etc. Kaš. I 455.

D savıç prima facie a Den. N. in -diç, cf. tardîç, sağdıç, but there is no semantic connection w. sav: and it may be, like other names of artefacts, a l.-w. Cf. savdıçlan-, which fixes the vowels. N.o.a.b. Xak. xi savıç al-qâf-a’latta turmal mina’laşdan ‘a basket plaited from twigs’, used for carrying fruit, etc. Kaš. I 455.

D. V. SBD-

D sabit- (or sapit-?) Hap. leg.; Caus. f. of sabir-. Xak. xi at kudrück sabitit: ‘the horse (harraka) its tail’; and one says it
ku'där'ük sab'itt: 'the dog wagged (bašha) its tail' Kaş II 298 (sab'ittur, sab'ittmak); bu: at ol ku'där'ük sab'ittgân 'this horse is constantly waving its tail'; also of a dog when it wags its tail, when it asks for food or sees its people (ahlâhun) and fawns on them f 513.

D sev'ît- Caus. f. of sev'-; 'to make (other people) love (oneself)'. N.o.a.b., but 'fairly common in KB. Cf. sev'tîrû-: Uyğ. viii ff. Bud. (Queen Bhadrâ every day made gracious affectionate speeches to the king) etâzin sev'tîqelîr için 'in order to make him love her body' U III 54, 16-17; o.o. TT V 28, 119 etc. (ayat): Xak. xi KB (this wicked world) sev'tîr sunup tu'ta bârmez elîq 'ingratiates itself to you, but if you reach out to grasp it, does not give you its hand' 400; (hear the words of) sev'tîmîş kişi sevîtse kişi kör mîn erdem bâşi 'the man who has made himself loved; if a man makes himself loved his faults are (regarded as) the height of virtue' 533; o.o. 582, 594, 3704.

D suvat- Caus. f. of suva-; as such n.o.a.b., but other forms of this V. and suv'gâr-form parallel Caus. f.s sub'art-, suv'ârt-, etc. w. similar and extended meanings. Uyğ. viii ff. Bud. U I 29, 6-7 (uğ): Çağ. xv ff. suvat-: Caus. f.; anhîd kardan 'to order to plaster' San. 247v. 23.

PUD sub'tû- Hap. leg.; Caus. f. of sub'tû-; cf. sub'tûla-. Xak. xi ol ne'pnî: sub'tîtub: 'he tapered (a'alla) the thing, that is constricted its sides and lengthened it' (yuHadîd tarâfâh wa yatâwâlahu), as, for example, a nail Kaş II 298 (sub'tîrub, sub'timak).

D sap'tûr- Caus. f. of sap'- n.o.a.b. in its original meaning but s.i.s.m.l. as the Caus. f. of sap- in its later meanings. Xak. xi ol ma'âş: kuş kanatîn sap'tûrû: 'he ordered me to join up (i.e. mend, bi-tawil) the falcon's (al-hâzî) wing' (etc.); also used for mending (rafa) anything Kaş II 183 (sap'tûrub, sap'turmak): (Kip. xiv sap'tûrub- ankaba gåyrahu 'to lead someone astray' Id. 56).

D sap'tûr- Hap. leg.; Caus. f. of sep'- precedes sap'tur- in Kaş. Xak. xi ol anuq kizin sap'tûrî: amara bi-taâxîz bîntîhi wa zaâfâhâ ila'il-xatan 'he ordered that his daughter should be given a trousseau and conducted her to the bridegroom' Kaş II 182 (anâl-xawul ma'darîxu bi-il-kâš, i.e. sep'tîrûr, sep'turmâk).

D sev'tûr- Caus. f. of sev'- s.i.a.m.l.g. w. the same phonetic changes and shades of meaning as sev-. Xak. xi ol (sic, superfuzz) tep'ri: senî: ma'pa: sev'tûrû: 'God put love in (mubahatâh) in my heart' Kaş II 185 (sev'türûr, sev'türmek): xiiii(?) A1. âkî bô akîlıh senî sev'dûrûr 'be generous, generosity makes you loved' 260; Tef. sev'dûrû- 'to make (someone) love (something)' 265: Çağ. xv ff. sev'dûrû- Caus. f.; xwe'drâ mah'bîb kardan 'to make oneself loved' San. 258v. 12.

Dis. V. SBG


Dis. SBG

D sapîq Dev. N. fr. sap'- 'something joined to something else' and the like. In Uyğ. only in the phr. ulaq sapîq 'endless succession'. N.o.a.b. Uyğ. viii ff. Man.-A M III 13, 19 (ii) (1 ulaqç): Bud. TT VI 105, etc. (1 ulaqç): Xak. xi sapîq kirsâl-xîbâ 'the lowest flap of a tent' Kaş I 374 (lit. something joined on to the rest of the fabric).

D suwuk (suvuk) Intrans. Dev. N./A. fr. suva- 'fluid, liquid', and the like, with extended meanings. Survives w. the same meanings in SW Osm. svik (also civik); Tkm. suvuk, Cf. suvîng. Kip. xi suwuk (sic) 'anything liquid and runny' (mâyî raqiq) like clotted cream and thick fruit juice when it has become runny (raqqa); hence one says suwuk ýgôrút 'runny ýgôrút'; suwuk ku'drûk 'a long tail with very little hair on it' (qâhîl'-gâ), like the tail of a camel; also a tree (i.e. with few leaves), etc. Kaş III 164 (the -w- with both dama and hara everywhere): Xmk. xi al-saxw waḥwa'-nâ'mîn 'soft' (opposite to 'hard' katt); suvîk (MS. savâk); Kip. ýumûsk Hou. 28, 1: Osm. xiv ff. svik 'liquid, runny'; c.i.a.p. TTS I 626; II 823; III 626; IV 690.

D sapgâk Hap. leg.; this word occurs, in a list of words with four consonants which are arranged in strict alphabetical order, between camâgu and saplîk but is spelt hasgâk in the MS.; there is no doubt that it is mispointed and should be spelt sapgâk; Dev. N. fr. saplit. (the part of the body) 'which joins' (the upper to the lower part). Xak. xi sapgâk mâ fasqâl-warikân (the part of the body) above the hips' Kaş I 470.

Dis. V. SBG-

(S) svîgâ: - Hap. leg.; the word is quite clear in the photograph; prima facie a Den. V. fr. *svîgâ; there does not seem to be any cognate word, but the meaning is clear. Uyğ. viii ff. Man.-A (then the magicians in the city of Babylon took a bow and arrow; they strung the bow and shot at Zrûçü Burxan (the Prophet Zoroaster)) oC tâna svîgâr üz tami-rşa tegdî 'their arrow turned to one side and penetrated his own vein' (the demon then died) Man.-wig. frag. 401, 8.

D svîgâr- Trans. Den. V. fr. suvî; 'to water (livestock); to irrigate or water (land)'. S.i.a.m.l.g.; in SW Az., Osm., Tkm. suvâr- NC Kx. suar-: NW Kk., Nog. svîgâr-; Kr. Kumyk, and all other language groups svîgar- Xak. xi ol at svîgârdî: 'he watered (sagîva) the horse' (etc) Kaş II 188 (svîgarur, svîgarmak); o.o. in grammatical examples II 44, 18 etc.: xiii(?) Tef. svîvar-
to irrigate' 276: xiv Muh. asgāl-mā 'to irrigate' suwar- Mel. 22, 9 (istagāl-mā) su: tart- Rif. 103: Çağ. xv ff. suwar- suwar- 'to moisten', that is to moisten mud, etc. Vel. 301; sugar- (spelt) 'to give water' (db dādan) to the thirsty; 'to moisten' (ṣirāb kardan); also pronounced suwar- San. 234v. 26 (quodn.); reverse entry do. 247v. 28: Xwar. xv sugar- (to irrigate) Qub 161; suwar- 'to water' (sheep) Nahc. 113, 12: Osm. xv ff. suwar-, sometimes sivar-, 'to water', etc.; c.i.a.p. TTS I 649; II 850; III 645; IV 714.

D suvgār- Caus. f. of suvgār-; s.i.s.m.l. Xak. xi if it is desired to form a Caus. of a V. ending in -r-, -t- is added to it, and (in the Perf.) the -d- (of the Suff.) is merged with it, the result is -tt-, the -d- being assimilated, e.g. ol atin suvgartti: 'he directed someone to water (saqiya) his horse' Kaš. II 256, 2; n.m.e.

Tris. SBG


C sipakur Hipp. leg.; Kaš.'s etymology is possible, but surprising, since akur, q.v., a Pe. l.-w., properly means 'a stable or stall', although used in the medieval period for 'manger'. It is perhaps a l.-w., and this a false etymology. Xak. xi sipakur al-mixlāt 'a nose-bag'; originally sip akuri: mišāf'al-tani mina'l-xayl 'a manger for a colt that has cut its first teeth' Kaš. I 487.

Tris. V. SBG

D sa:viklan:- Hipp. leg.; the word is certainly so spelt, but there is no other trace of sa:vik, fr. which it is a Den. V. This might conceivably be a Dim. f. fr. sa:vy, in which case the V. might mean 'to talk incoherently'. Uyg. viii ff. Civ. [gap] ağzinti ta:şgaru: üntür-rür koşgar: sa:viklar köpli: aşar 'he brings up (food, grows, weak, and talks incoherently; his mind wanders' (assuming an unusual scription of açar) TTV VIII 1.3.


D suvgārimsin- Refl. Simulative Den. V. fr. a N.S.A. fr. suvgar-; noted only in grammatical sections. Xak. xi the most correct way (of expressing the idea that a man pretends to do something but does not actually do it), and the commonest, is to add (to the Refl. f. of the V.) before the nūn a mīm and a sīn (MS. sīn), making three consonants in all, e.g. ol at suvgārimsind: 'he pretended to water (yusqi) the horse' Kaš. II 202, 12; a.o. II 261, 22; n.m.e.

D suvgārin- Hipp. leg.; Refl. f. of suvgar-, used as a Simulative; in a grammatical section immediately before suvgārimsin-; the MS. actually has suvgārdi: but the context shows this to be an error. Xak. xi if it is desired to express the idea that a man pretends to do something but does not actually do it, one way is to add mūn (to the basic V.) before the dāl (of the Perf.), e.g. ol at suvgārind: (so read) 'he pretended to water (yusqi) the horse' Kaš. II 201, 3; n.m.e.

D suvgāris- Hipp. leg.; Co-op. f. of suvgār-; noted only in a grammatical section. Xak. xi if you wish to modify a V. in this section to express help (f'aına) in doing something or competition, you add şin (to the basic V.) before the dāl (of the Perf.), e.g. ol ma:pa: at suvgārishi: 'he helped me to water (fi saqy) the horse' Kaš. II 201, 21; n.m.e.

Dis. SBG

D sevīq, sevük Preliminary note. These two words, the first a N.Ac. in -lg fr. sev-, 'love, loving, liking', and the second a N.Ac. in -ük (Passive), 'liked, beloved', must be carefully distinguished. This is not easy in der. and later forms, since sevīq became sevīq by labial attraction at a fairly early date. Cf. saqçığ, saçuk.

D sevīq see above. N.o.a.b., displaced in the medieval period by words like sevgi; N.Ac. in -gü; or l.-w.s. Türkî viii ff. Man. (if we have sinned) etöz sevīginęe yorip 'acting in accordance with the desires of the flesh' Chusas. 196-7; Uyg. vii ff. Man.-A etöz sevgi nevutuzs izin 'bodily love and shameless behaviour' (i.e. sexual intercourse) M I 16, 18-19; seveg özütülg nigošaklar 'the Hearsers with loving spirits' do. 28, 24; kentü sevgin 'because of self-love' do. 34, 19; Man. seviq köpülin 'with loving thoughts' M III 34, 17; Bud. PP 78, 5-6 (amrak); Civ. Seviq Buyruk P.N. USp. 112, 2; (xiv Muh. al- sadiq 'close friend' sevgi: Mel. 55, 1; Rif. 152; Kip. xiii (after sev-) al-mahbūb 'beloved' sevgi: Hou. 39, 16; xiv ditto Id. 54): Çağ. xv ff. see sevük: Osm. xiv and xv sevi/sevgi/sevgı 'love'; in several tex. 6 TTS I 615; II 811; III 616; IV 678 (xiv sevgi 'beloved', once I).

D sevük see above. Uyg. viii ff. Man.-A M I 23, 6 (ağız); o.o. do. 7 and 28; Xak. xi sevük neıp 'a thing which is loved' (al-mahbūb) Kaš. I 390; ayard aşar sevük (nc) 'I said to him "beloved!"' I 94, 2: KB sevük savcı birle 'with the beloved Prophet' 30; sevükrek atın 'his favourite horse' 315; o.o. 135 (sevgi): xiii(?): Tef. sevükrek 'most loved' 265: Çağ. xv ff. sevük ('with -k') mahbubat 'love' Vel. 201 (but quon. contains sevük séwgen 'one who loves a beloved'); (sevğüm
Dis. SBG

(sic) miHr 'aX maHobbatt 'love' San. 258v. 29; it is not clear whether this is an error for sëwðgi or a mistranslation of 'my beloved':
Xwar. xiv sevûk 'beloved, dear' Qutb 157.

sibek the basic meaning underlying both translations seems to be 'a long object in a central position'; survives only (?) in SW Osm. sibek 'an infant's urinal in a cradle'; xx Amat. sibek (1) ditto; (2) 'the iron pivot of a hand-mill'; (3) 'the tap-root of a tree' SMD 1225; sëbek (2) only, inter alia, do. 1247. Xak. xi sibek 'the pivot of a hand-mill' (qutûb-l-rabâh), that is the iron (rod, al-hâdida) round which the upper millstone revolves; sibek 'the hollow reed (al-qânûf) which is fixed in an infant's cradle for him to urinate in' Kaš. I 389.

Tris. SBG

1) sevûglîg P./N. fr. sevûg; 'lovely' and the like, esp. of the face. N.o.a.b. Uyû. viii ff. Man.-A sevûglîg , . . yûzûgûzen 'your lovely face' M I 10, 8-9: Man. Wind. 42-3 (içûgûlû): Bud. sevûglîg [yûzûn] U III 17, 9; o.o. do. 34, 2-3 (ii) (ûn); U II 37, 60-3 (tap-çasiz); TT X 121, 346, 550, etc. (Xak. xiii?) Tef. sevûglîg 'dear' 265: Xwar. xiv sevûglûg 'lovely' Qutb 157; (an action) sevûglûgerek 'more agreeable' (to Gôd) Nahc. 265, 16.

D sevûglîk A.N. fr. sevûg; 'love'. Although the second vowel is almost consistently -û- this seems to be an A.N. fr. sevûg not sëwðgû. N.o.a.b. Xak. xi kizlep tutar sevûglîk al-lubbûh-l-maktûm 'concealed love' Kaš. I 972, 10; n.m.e.: Çağ. xv ff. sëwûklûk ('with -k-k') seenmeklûk 'love' Vel. 290 (quaton.); sevûglîk/sevûglîk (both spelt) maHobbatt 'love' (quaton.); also maHóbû tez dîst dîstê 'beloved, friend' (quaton.) San. 258v. 29: Xwar. xiv sevûglûg 'loveliness' Qutb 157.

1) sevûgsûz (sevûgsûz) Priv. N./A. fr. sevûg; 'lovelless; unloved'. N.o.a.b. Xak. xi sevûgsûz al-bûgûl (MS. bûgûz) 'odious' Kaš. II 250, 2 (yoâkt); n.m.e.: Xwar. xiv sevûgsûz erdi könlûm 'my heart had no love in it' Qutb 157.

Dis. SBL

D sapûk A.N. (Conc. N.) fr. sapû; apparently Hap. leg.; similar modern forms are P.N./A.'s representing sapûk. Xak. xi sapûk 'anything which serves as the hilt (maqâbad) of a knife or sword or the handle (nîshâb) of anything' Kaš. I 470.

D savûg P./N. fr. savû; used w. preceding Attributive, 'speaking' (the truth, etc.). Pec. to Uyû. Uyû. viii ff. Bud. PP 55, 2 (köñi); TT VI 119 (utun).

D savûlaq Dev. N. (Conc. N.) fr. savûlaq; s.i.s.m.l. as sulaw/sulak 'a watering-place for livestock' or, more generally, 'a place with abundant water'. Xak. xi savûlaq nagra'atu'l-mâ 'a place where water can be drawn'; savûlaq ism maqûdî 'a place-name' Kaš. I 464:

Xwar. xiv savûlaq (MS. in error savûlag) 'a watering-place for livestock' Qutb 156.

D savûlaq P./N./A. fr. savû; properly 'watery, possessing water', with various extended meanings including some derived fr. idiom-centric uses of ðû in Pe. (see savû Çag.). S.i.a.m.l.g. w. phonic changes similar to those of savû, q.v. Xak. xi KB yûzûgû tutçî savûlaq tutûnîn têse 'if you resolve constantly to retain respect' (Pe. idiom) 4207; neçe kizgû eqîlûg yûzû savûlaq er 'how many rosy-cheeked, respected (Pe. idiom) men' (have been ruined by women) 4524: Xwar. xiv yûzû savûlaq Qutb 156 (mis-spelt savûlag), 162: Kom. xiv 'spelt' (gran) (P.U.) suwlu CCI; Gr. Kip. suwluw al-matârida 'watering trough' Îl. 55; al-sûâlak 'a raft of inflated skins' suwluw But. 4, 15.

D savûluq A.N. (Conc. N.) fr. savû; with a wide range of meanings connected w. water, the oddest being 'a horse's bit' perhaps because it makes the horse dribble. Survives in NE Koib., Küer., Sag. suwluq 'a horse's bit' R IV 760; Khâk, Tuv. ditto: NK Kr. suwluq 'bit; trough; rain-coat'; Kz. suwlik ditto: SC Uzb. suwlik 'bit'; NW Khk., Nog. suwlik 'bit': SW Az. suwluq 'blister'; Osm. suwlik 'bit; water-bowl; blister'; Tkm. suwlik 'bit; a place with abundant water'. Uyû. viii ff. suwlik 'water-trough' U III 38, 28: Xak. xi suwlûk al-mindîl 'towel, turban', and the like Kaš. I 471; in I 201 (urun-), III 332 (sançula-), and 6 o.o. al-imâma 'turban'— suwlûk al-imâma III 262 (sarû-); perhaps a scribal error; xiv Muhl.(?) al-salîha 'water-trough' suwlûk Rif. 169 (only): Çağ. xv ff. suwlik a generic term for 'water vessel' (su zari) or 'pool' (birka) for collecting and storing water; also 'watery, full of water' (sulu ve åbdar) Vel. 298 (quaton.); suwlûk (spelt) (1) daheine-i asb 'a horse's bit'; (2) ås-i åbdar 'a water-container' San. 246r. 23 (same quaton.). Osm. xiv ff. suwlûk 'water-vessel, pool', and, fr. xvi, 'the check-piece of a bit' TTS I 646; III 642; IV 709.

D suwañÀ Hap. leg.; Dev. N./A. fr. suwañà; the semantic connection is obscure, but cf. suwik. Xak. xi suwañà yigaç 'a smooth (al-mardû) tree which has no branches (gusûn) on its stem' (sâqîhâ); suwañà sàç 'straight (or lank, al-sabû) hair' Kaš. III 386.

S suwlin See sêgûlin.

Dis. V. SBL

D sapûl- Pass. f. of sapûl-; n.o.a.b. Xak. xi yip yîneke: sapûlîn: 'the thread was threaded (insalaka) through the needle'; and one says oğul atasîna: sapûlîn: 'the boy kept close (itlahaq) to his father while going to the place' Kaš. II 120 (sâplûr, sapûlîn); a.o. I 158 (etîlî-).

D savûl- Pass. f. of savûl- , which is not noted before the medieval period. The earliest occurrence is prob. in xiii(2) Tef. (VU) sav-
to spray (perfume) 264 (sev-); it also occurs in Kip. xiv saw- howatula which has several meanings, here perhaps 'to turn away' Id. 60, and Osm. xiv ff. sav- Trans. 'to drive away, repulse; avoid, escape from; bring to an end; let loose'; Intrans. 'to go away, come to an end' TTS I 605; II 800; III 605. The Pass. f. survives only (?) in SW Osm. savul- 'to go away, to get out of the way', and the like. In some other languages savul- is a Sec. f. of sgül-. Cf. savur-. Xak. x1 kün savuldi: 'the sun turned downwards and declined' (mâlat ... toa zâlat); and one says köglüm aqar savuldi: (MS. savuldi): 'my heart inclined towards him'; also used of anything which has withdrawn from stability and turned downwards (zâla min qarâiri toa mâlâ) Kaş. II 125 (savulur, savilmak; MS. savul-); kadğû: yeme: savilsun 'let sorrow depart' (yârhal) I 106, 11; (I said) aqar savulma: (MS. savulma): lâ tâmir lâ Qolbaq 'do not incline towards him (Kolpak) III 80, 19; a.o. II 163, 3; KB tûpûdûn savâläm bakir soku'n'a 'Mans had declined from the zenith' 488, o.o. 488, 6216 (ûlker); Xwar. XIII sawul-si) 'to disappear' 'Ali 50: Kom. xiv 'to step aside, make way' sawul- (si) CCG; Gr. Kip. XIII hadâ mina'l-xurîc 'âni-l-tariq 'to turn away from the (right) road' sawul- Hou. 39, 17; XIV savul- tanahhâ 'to be diverted' Id. 61: Osm. xiv ff. savul- 'to be avoided; to be put on one side; to make way for (someone); (e.g. of summer) to pass, elapse'; c.i.a.p. TTS I 606; II 801; III 606; IV 668.

D sevil- Pass. f. of sev-; 'to be loved, liked', etc. S.i.m.m.l. with the same phonetic changes. (Xak.) XIII(? I) At. sevilemek tile-sesen kişiler ara 'if you wish to be popular with people' 259: Xwar. xiv savul- 'to be liked' Qutb 157: Kip. xv mabhbûb 'loved' sewilâmsî (or sowûlîmsî) ? Tuh. 32b. 9.

D suvul- Pass. f. of suvul-; originally 'to be watered, irrigated'; s.i.m.m.l. as savul-, subul-, etc. 'to be plastered'. Xak. x1 tariq suvaldi: 'the crop was irrigated' (rugiyun), also used of anything sprinkled with water (idâ ruša 'alayhîl-mâ) Kaş. II 125 (suvalur, suval-mak); (sokul- follows here); ev suvaldi: 'the house (etc.) was plastered' (tuyyina, MS. in error tayyana) II 125 (suvalur, suval-mak; sic); o.o. suvaldi: II 162, 13; suvalur III 240, 8.

D sapla- Den. V. fr. sap; s.i.m.m.l. as sapla- (1) 'to fit a handle, etc. '; (2) 'to plunge (a sword) in up to the hilt'. Uyğ. VIII ff. Bud. keykîçî er ãgülûg oûn saplap toşguru tartipt presumably 'a hunter fitting his poisoned arrow (to the bow) and drawing it fly back'; for the other verb 'to thrust' U III 57, 3 (ii): Xak. x1 er klîc saplapdi: the man fastened (rahkaba) the sword in its hilt (qabîlâtîhî) also used when he fastened the handle (nipûdî) of anything Kaş. III 296 (saplar, saplamak).

D savla- Den. V. fr. sav; n.o.a.b. Xak. x1 ol telim savladi: 'the man talked a great deal' (taballama bi-kalâm katîr); also used when a man quoted proverbs (darahe . . . al-amâl) Kaş. III 297 (savlar, savlama-k); kîs ya:ygaru: savlayur (MS. savlanur, but rhymes w. tavrayur, savrayur) 'winter argues with summer' III 278, 11: xii(?) Tef. savla- 'to make a speech' 257.

D suvla- Den. V. fr. suv; s.i.m.m.l. usually as suula- 'to irrigate', less often 'to water (livestock)'; w. extended meanings in SW Osm. Xak. x1 at suvladi: 'the horse drank (jâria) water (etc.)'; and one says er tîtîl suvla-: the man moistened (amâhâ) the mud (etc.) Kaş. III 297 (savlar, suvlama-k); yuvğa: suvim suvlama: (unvocalized, but so read) lâ tâsqi bi-mâ 'lâ aûl lahu 'do not drink water flowing from an unknown (?) source' III 80, 21: KB 449 (bôrîl): XIV Muh. (after jârba lâ) jâria 'to drink copiously' suvla-: (-f.) Mel. 27, 11: äd. (Xu) XV ff. sula- (-p) sula: sîrâb etl. to drink to satiety Vel. 299; sula- âşîmadan âh 'to drink water' San. 246r. 15.

D saplat- Caus. f. of sapla-: 'to order to fit a handle'; s.i.s.m.l. Xak. x1 ol külç saplati: 'he ordered someone to fasten the tang (rahkabâl-silân) in the hilt (al-qabi'a) of the sword'; also for to fasten the handle (nişâb) of anything like a knife or dagger Kaş. II 344 (saplatur, saplatmak).

D suvlat- Caus. f. of suvul-; s.i.s.m.l. as sulat-; Xak. x1 ol çobni: suvlati: 'he ordered someone to sprinkle water on the dregs of something' (rasa'il- mâ bi-facir sây) Kaş. II 346 (suvlatur, suvlatmak).

D savlan- Refl. f. of suvul-; used as Pass.; 'to be spoken of'. N.o.a.b. Xak. x1 Kaş. III 199, 28 (çavlan-); n.m.e.: KB (the King said, a good man is always praised, but) muñi bu isîzler ara savlanur 'his faults are always quoted among these wicked men' 909.

D suvlan- Refl. f. of suvul-; s.i.s.m.l. as sulan-, generally used as Pass. Xak. x1 suvlanti: neeq 'the thing was moist and full of water' (râtuba wa kâjura mâ'âhu) like fruit when it is soft (lânâ) and full of juice or a boil when yellow liquid appears in it and it is swollen (tarahhâla); and one says anîp közlî suvlanti: 'his eyes watered' Kaş. II 247 (suvlanur, suvlamak): KB (man uses his tongue to speak; if he speaks well) yülî suvlanur 'he is honoured' 275 (cf. suvlûg).

D savlaş- Recip. f. of savla-: n.o.a.b. Türkü x1 ff. Man. TT II 8, 55-6 (ôgrûncen-l)- Xak. x1 ol menîp, bî savlaştî: 'he quoted proverbs to me and I to him'; also used of messages, speeches, and anecdotes Kaş. II 215 (sâvlaşur, sâvlamak).

Tris. V. SBL

VUD subula-: Hap. leg.; Den. V. fr. subh-; cf. subst-. Xak. x1 subâladi: neqûnî: 'he
lengthened (tauwcada) the broad thing, and constricted its sides' (haddada tarfahu) Kaš. III 323 (subilâr, subilâmak).

Dis. SBN

saban 'plough', but whether a generic term, or originally the name of some particular kind of plough is uncertain. Survives only sporadically as sapan 'wooden plough' in SE Türkü and saban in NC Kzkh. ('obsoleto'); SC Uzh. (ditto); NW Kumyk, Nog. (only); SW Osm. (only), which suggests an original specific meaning. Cf. bokursu; Xak. xi saban al-faddan bi-comi dâlatibi 'a plough with all its accessories'; saban also 'cultivating the land' (falâhatu'-lard) Kaš. I 402 (prov., see ortgân); o.o. II 214, 4; III 416, 23 (same prov.); XIV Muh. al-mihrâjt 'plough' siban Mcl. 60, 2; Rif. 158: Çağ. xv ff. saban 'a wooden object on which they fasten a piece of iron and use it to till the ground', in Ar. faddân; (and sapan 'a-sling') San. 228v. 20: Kom. XIV 'plough, ploughed field' saban CCI, CGG; Gr. 210 (quotns.): Kp. al-mihrâjt saban Hou. 9, 9: xiv ditto saban Bul. 4, 1: xv ditto Tuh. 33b. 9: Osm. xvi ff. saban noted in several phr. TTS II 775; III 583; IV 647.

D sevinç N.Ac. fr. sevin-; 'joy, pleasure, delight'; in one or two early passages perhaps rather 'affection, love'. S.i.a.m.l.g. except NE(? with some phonetic changes. Türkü viii ff. Man. (then all the people ...) bizîne dindarlaraka yüktüntler sevinç öntüntler 'did obesiance to us, the Elect, and expressed their delight'; in JyR. NE(?): rather 'affection, love'. D sevinç erse saban noted in several phr. TTS II 775; III 583; IV 647.

D sevinç PM.N/A. fr. sevin-; 'joy, happy', etc. S.i.a.m.l.g. Uyg. viii ff. Man.-A M 11, 19 (ögrünçül): Bud. SBN 15, 8 etc. (ögrünçül): Civ. taşdır unser sevinçlî bolur 'if he goes out of (his house) he is happy' TT VII 28, 44; o.o. do. 14, 12 etc. (ögrünçül): I 155 (eke): Xak. xi KB sevinçlî is fairly common, e.g. sevinçlî bolur anda yazlar kaqi 'he becomes happy there and his brows relax' 813; o.o. 951, 1260, 1561: xilî(?): Tef. sevinçlî 'happy' 265: XIV Muh. al-farâhân 'joyful, cheerful' sevinçlî (-f) Mel. 55, 13; Rif. 153: Xwar. xiv sevinçlî/sevinçlî ditto Qub 157: Kom. xiv ditto söyünün CCG; Gr.


Tris. V. SBN-

D sevinçlen- Happ. leg.; Refl. f. of sevinçlen- (see below); 'to be pleased, delighted', etc.
Uyğ. viii ff. Bud. Hüen-ts. 215 (üçlen-): (Kom. xiv səvəncə- 'to bring joy to (someone Dat.)' CCG; Gr.).

I) sevintlir- Caus. f. of sevın- 'to make (someone Acc.) happy', etc. S.i.s.m.l. Uyğ. viii ff. Bud. [gap] sevıntıngirl günün 'in order to make ... happy' TT X 554; Xak. xii KB olarnı menvíndir seviitir 'to make (the Prophet's four Companions) constantly pleased with me' 62; [beg有什么 follow seviindirse tapnur kulit 'if his servant by his service greatly pleases his master' (the road to honour is opened to him) 845; boğunun seviindirgil eliğin tilim 'to make the people happy with your hand and tongue' 1367: xiv Muh. (?) (after fariha sevin-) farraha 'to make joyful' seviindir- (-f - unvocalized) Rif. 113 (only): Çağ. xv ff. seviindir- Caus. f.; sədī kardan 'to make glad, joyful' San. 258v. 27: Kom. xiv 'to make happy' səviındir- CCG; Gr. 224 (quotn.): Kip. xv seviindir- also means farraha (Caus.) Kav. 74, 3 (see sənn-).

I) sabanlar- Hap. leg.; Den. V. fr. saban. Xak. xi ol yərli səbanlardu: 'he ploughed and tilled (falahe ... ve karabo) the land' Kaş. III 342 (sabanlar, sabanlamak).

Dis. SBR

səvəri: 'with a tapering end, sharp, pointed'; syn. w. subr: but not connected etymologically unless they have a common foreign origin. Survives only (?) in SW Az., Osm. səvri 'pointed', etc.; səvri șənek 'mosquito'. Uyğ. viii ff. Bud. səvəri səgün snçp 'piercing with a sharp lance' U II 86, 48; səvəri sıslar 'sharp spikes' TM IV 253, 56; a. do. 255, 138 (uçḷug): Xak. xii: səvəri 'anything with a tapering end (muwhaddadul-naissance), like teeth, spear- or arrow-heads, lamp-stands (al-μανάρα), spits, and other small (ṣiğār) things Kaş. I 422: xiv Muh. (?) (after al-baqi- 'gnat' čbi:n-an medieval word) səwrn: șənek Mel. 63, 8 (in one MS.); Kom. xiv 'sharp' səvri CCG; 'gnat' (?) səvri čtn CCG; Gr.: Kip. xiv sıwiri; čtn al-ba-iid 'mosquito', con- pounded of sıwiri: raqiqul-tarf mahdud 'slim, tapering' and čtn al-dahāb- 'fly' Id. 54; al-ba-iid sıwiri čtn, and in another dialect (yüga, ?Tkm.) sıwiri sıpe: Bul. 10, 15; xiv ha-iid sıwiri čtn Tuh. 7b. 9; Osm. xvii sıwiri (spelt) in Rüm., 'a sting (nings), the sharp (tisit) point of anything'; sıwiri sıpek in Rüm., 'a gnat' (pasqa), in Ar. baqq San. 258r. 28.

E süprüf See süprüf-

PU subbra: Hap. leg.; spelt sývar-n in the MS. but between Sábran, a place-name, and tüşğin; cognate to subra: Oğuz xi subbra: 'anything long (tawil) in the shape of a lamp-stand (al-μανάρα) or the like' Kaş. I 436.

Dis. V. SBR-

D savur- Caus. f. of savur- (see savur- although the semantic connection is not very close; 'to scatter; to winnow', and the like. S.i.a.m.l.g. except NE; SE Türk savur-/ sor-/sőra:- NC Kir. sapr-; Kx. sur-: SC Uzb. savur-: NW Kk., Kaz. suwir-; Kumyk savur-; Nog. suvur-: SW Az., Tkm. savur-: Osm. savur-. Xak. xii er tariğ savurtu: 'the man turned over the wheat with a pitch-fork (darrā sic-al-ta smart) and cleaned it in the heap (nagqahu fi'l-kuds); also used of anything when you winnowed it and cleaned it in the wind (nasatshau wa naggayatu fi'l-rith) Kaş. II 82 (savurar, savurmak); (God created (the sky like) a blue turquoise) savur-: ürlıŋ kaş and scattered (natara) on it (the stars like) jade' (yaşm); this is a white stone of which seals (al-xawātim) are made I 330, 25; xii(?): Tef. savur- 'to winnow; to scatter' 257: Çağ. xv ff. savur- (spelt) 'to scatter (āfsāndan) earth, threshed corn, and the like and toss them in the wind' (ha-bād dādan) San. 236r. 22 (quotns.): Kip. xv darrā (sic) şowur- (şawurar- added below the line) Tuh. 16a. 8; salla 'to pull (something) out gently' şowur- do. 20a. 4.

səpir- 'to sweep'; with some metaphor. meanings like 'to drive out, send away' in some modern languages. An early l.-w. in Mong. as ʒi-tur- (Studies, p. 227); s.i.a.m.l.g. with various phonetic changes (-i/-ü/-p/-b-). Uyğ. viii ff. Man. (like the servants of kings and begos who) sıpirür artır- 'sweep and clean' (the house and furniture) Wind. 33-4: Xak. xi ol ev sıpurčur li: 'he swept (kanasa) the house' Kaş. II 85 (sıpurur, sıpurmék): xiv Muh. sahqa 'to rub clean' sıpur-(-b-, unvocalized) Rif. 110 (Mel. 27, 3 sıür-); kanasa sıpur-35; 114: Çağ. xv ff. sıpur- (spelt) cərür kardan 'to sweep' San. 238v. 2 (quotns.): Kip. xiii kanasa mon kansı-l-bayt sıpur-(-b-) Hou. 37, 1: xiv sıpur- ('with -p ') kanasa Id. 51; Bul. 78v.: xv ditto Kav. 74, 11; kanasa sıpir-Tuh. 31b. 1.

S savar- See suyğar-

savra- pec. to Kaš.; see savrav-. Xak. xı sı savravdi: 'the action was discontinued' (istafoğa); also used of anyone doing something when he stopped doing it (faraga -anhu); and one says səkēl lğdnı savravdi: 'the invalid recovered from his disease' (indamola-l- -martıg wa'nasałla minhu) Kaş. III 281 (savrav, savravmak); ılgər yeme: savvoyur al-amırdı tağılıl 'illnesses also abate' (in the summer) III 278, 13; o. 113 2; III 41, 20 (the same verse, translated qalla and faraga).
Dis. SBR

PuF subūrgaṃ (or supūrgaṇa) 'a tomb'. This word was discussed at length by W. H. Henning in *Transactions of the Philological Society* (of London) 1945, pp. 157 ff. After discussing other cognate Iranian words for 'tomb' he reached the conclusion that this was a l.-w. fr. *Sogdian* *semi-*m. The second consonant was prob. -b- not -p-. N.o.b., but a l.-w. still surviving in Mong. as subūrgaṇ (Kow. 1392, Halod 348). Cf. 2 smn. Türkī vii ff. supūrgaṇ (sic) Í-eč 'within the tomb' M I 6, 2; Úyğ. viii ff. Bud. this subūrgaṇ arasinta 'among the tombs' II 53, 5 (ii); [sic?] subūrgaṇ yerce yakin 'near the place of the tombs' III 19, 9 (ii); sūtan [subūrgaṇka] 'to the funerary grave (Sanskrit ītta-tama) and the tombs' do. 21, 3 (ii); sūrgaṇa or runn TT VI 290 (v.l. to sīrun): Xak. x1 subūrgaṇ al-nā'īs wa mūghūrla-kafa 'a funeral vault, a pagan cemetery' Kaş. I 516 (prov.; mis-spelt subu-ağan).

D süpūrgi: (sipūrgi): N.1. fr. sīpīr-; 'broom, brush'. An early l.-w. in Mong. as *sūrge* (Studies, p. 240); s.i.a.m.l.g. w. some phonetic changes. Xak. x1 süprgii: al-mīkhana sūrūrgi: Mel. 69, 9; Rif. 170; Çağ. xv ff. sūpūrgu: (spelt) càritī ditto San. 239g. i (quotn.): Xwar. xiv sapūrtke (sūpūrtke) ditto Qub. 158: Kom. xiv sūbūrtke (sic) CΓı: Gr.: Kip. xii al-mīkhana seprūğe: (-h-) Hou. 17, 1; xiv sūpūrgi: (-h-) ditto Fd. 51: xv ditto sūpūrgen (sic) Kav. 74, 11; ditto sipīrgi (-h-; in margin sipīrgē) Tuh. 34a. 7.


Dis. SBS

D susuṣ Dev. N. fr. suvsi:; 'a potable liquid derived from a process of steeping grain and the like; a decoction'; esp. 'a weak decoction'. N.o.b. Úyğ. viii ff. Bud. Hūen-ts. 1941-2 (turukān): Civ. aิก. susuṣvaṣalātī: yēg ṭūṣṭīKEN xan sodak tēgme: bolūlār: 'they are called the royal beverage (Sanskrit sodaka), one of the best of decoctions' TT VIII 3, 16; a.o. H II 8, 31: Xak. x1 susuṣ dīx mā'-l-haṣna ba'd mā ṭaḥabb 'a drink of water' susuṣva sarābhi 'the final decoction of water after the strength of its beverage has gone'; also a name for 'pure milk (al-māḥīd) diluted with water' Kaş. I 460.

D susuṣiz Priv. N. A. fr. sūv; 'waterless, without water'. S.i.a.m.l. usually as susuṣ. Türkī vii (day and night for seven days) susuṣi kećiṃ 'I made my way 'without water' II SE; vii ff. 13A 45 (otsuz): (Xwar. xiv susuṣtopl 'lack of water' Quød 162): Kip. xiii bilā mā 'without water' susuṣiz Hou. 52, 6.
Dis. V. SBS-

D I suvsat- Desid. Den. V. fr. suuv; 'to be thirsty' and the like. S.i.m.l., usually as susa:-. Türkü viii ff. Man. TT II 8, 37 (2 a x):- Uyg. viii ff. Bud. Hüen-ts. 2040-1 (1 us):- Xak. xi er suvsat:di: 'the man (etc.) was thirsty' (atija); in this case too (i.e. as in other Desid. V.s) the connotation is one of longing for something Kaş. III 284 (sususra, susu:smak): a.o. I 281, 26: xiiif Tefs. suvsat: (f) 'to be thirsty' 276: XIV Muh. 'atija suvsat: Mel. 29, 5; suvsat: (corrupted to su:ksana): Rif. 113; al-'átijân 'thirsty' (opposite to 'satiated') susu:ma:n 53, 13; 151: Çağ. xv ff. susa:- (p) susu:ma:n 713. 25, 4 (quots.) Xwar. xii susu:- (See triply dotted 'sow') ditto 'Ali 25, 39: XIV suvsat: (MS. susu:lg) 'thirsty' Qub 156; susa:- do. 161: Kom. XIV 'to be thirsty' susu:ma:n; susa:- CCI; susa:- CCG; Gr. 226 (quots.): Kip. xiv susa:- 'atija ld. 58; Bul. 62v.: xv ditto Tuh. 26a. 5.

S 2 suvsat- See suvsat:-

D suvsat- Simulative Den. V. fr. suuv; pec. to Kaş.; cf. suvsat. Xak. xi sirke: suvsat:di: 'the vinegar came to taste like water' (axada . . . ta:ma:l-mâ); the wateriness (al-mâ:iya) destroyed the acidity Kaş. III 284 (susu:rr, susu:smak); a.o. I 282, 7.

D suvsat- Caus. f. of suvsat:; s.i.s.m.l., usually as susat:-. Xak. xi ola: suvsat:ti: 'attâsahu 'he made him thirsty' Kaş. II 336 (sususat:, sususat:smak): Çağ. xv ff. susa:- Caus. f. 'atafia kardan 'to make thirsty' San. 243v. 5: Osm. xv korkut: susat:- 'to frighten and cause distress to (someone)'; in one text TTS IV 713.

PUÈ: sivsins- Lap. leg.; this reading can hardly be correct; no word with such a form could, as far as is known, have this meaning; it would be appropriate for *sudrim-, Reif. f. of sîdr:-. Uyg. viii ff. Bud. Sanskrit vîraktacitā 'with minds freed from worldly attachments' sivsinsîş köçölgler TT VIII A.28.

Tris. SBS

D suvsat:lik 'thirst'; A.N. fr. suvsat:-. N.o.a.b.: modern languages normally use suzu:lik or ordinary Den. N.s fr. suvsat:- for 'thirst'. Uyg. viii ff. Civ. suvsat:lik TT VIII I g (alkuz), 12 (I 6r-), etc.; H II 22, 30: Xwar. xiv susu:lik Qubh 161; suvsat:lik Nahe. 265, 16: Osm. xiv f. susa:-lik (1) 'thirst'; (2) 'insatiable thirst, as a morbid condition in camels'; in several texts TTS I 649; III 644; IV 712.

Dis. V. SBS-

D savas- Recip. f. of *sava:- Den. V. fr. sav; properly 'to argue with one another, to quarrel', but later, in a physical sense, 'to come to blows, to fight'. Survives only(?) in SC Uzb, savas:- SW Az., Osm. savas-; Tkm. sôves-. A parallel N. savas 'a fight', Dev. N. (connoting reciprocity) fr. *sava:-, occurs in some and some NW languages. Ögüz xi olar ikki: savasdr: 'those two quarrelled' (tacâdolâ) Kaş. II 102 (sava:ur, savas:mak): (Xak.) xiii(?) Tefs. savas- 'to fight (with someone birele) 257 (also savas 'a fight'): XIV Muh. hârâba 'to fight another' savas:- Mel. 25, 1; savas- Rîf. 107; al-şarb savas:smak 37, 10; savas:mak 123: Kom. XIV 'to fight one another' savas- (sic) GCI; Gr.: Kip. xiii dárába mina-l-mudáraba 'to come to blows' savas:- Hou. 41, 19: XIV xâsama 'to quarrel' savas: et. Bul. 43v.: XIV xâsama ravas- (Itlaş) Tuh. 15a. 2: Osm. xiv ff. savas- 'to fight one another', and savas 'a fight'; i.e.a.p. TTS II 800; III 604; IV 667.

D seviş- Recip. f. of sev:- 'to like, or love, one another'. S.i.m.l. w. the same phonetic changes as sev:-. Xak. xi olar ikki: sevişdi: 'those two liked, or loved, one another' (tahhâbbi) Kaş. II 102 (sevişür, sevişmek): Çağ. xv ff. seviş- (spelt) Recip. f.; 'to like (or love, diiz dâtan) one another' San. 258v. 14.

D savas- Hap. leg.; Co-op. f. of savas:-. Xak. xi ola: maça: ev suva:di: 'he helped me to plaster (âla tayin) the house' (etc.); also for competing Kaş. II 102 (susa:ur, suvsat:smak).

D suviş- Hap. leg.; ultimately der. fr. suuv, but there does not seem to be any other example of a Den. V. Suff. -is-. Xak. xi yuğuremic: un sivişdi: 'the dough was flabby (îstarxî) owing to the excess of water in it'; also used of any liquid (mâyî) that is thin (raqqî) owing to an excess of water Kaş. II 102 (susa:ur, suvsat:smak).

PUÈ: sivsins- Lap. leg.; 'to whisper'; prob. Den. V. in -is- fr. *suviş an onomatopoec for 'a whisper'. There are several words for 'a whisper' in modern languages, the commonest sibîr/sibîr; the nearest to this is NW Kumyk şibîr. Xak. xi ol kula:ka:ka: suviş:di: takallama fi'l-udun bi-kalâm hadi 'he whispered in his ear'; (susa:ur, suvsat:smak) with -f- everywhere; and one says (ol) sôkelke: suvişdi: raqqâ l'alî 'he whispered spells to the sick man'; ws bîl-śin hâja fihi 'another form is suviş': Kaş. III 286.

SUST- See suvsat:-

SUVSE- See suvsat:-

Tris. SBŞ

D suvsat:gan Hap. leg.; apparently Dev. N.A. (connoting habitual action) fr. suvsat:- (susviş-): 'tapeworm'. The only common word for 'tapeworm' is NW Kumyk suvalu:can: SW Az. soxulu:can; Osm., Tkm. soğulu:can, which goes back to Kip. xiv su:lu:can al-alaq 'leech'; one MS. adding ws dîdul-lahta and 'tapeworm' Id. 56, 59; al-alaq suwal:can.
Bul. 5, 2 and is also ultimately derived from surv. Xak. xi suvuşgan al-sofar we hiya hayya fit-l-batn `tapeworm; intestinal worm' Kaş. I 519.

Dis. SBZ
PU subiz Hap. leg.; no obvious etymology, perhaps a quasi-onomatopoeic. The Turkish languages are rich in words for 'fool, simpleton'; e.g. for Sw xx Anat. SDD V 9 (s.v. ahmak) lists over 150, some here also with no obvious etymology and a quasi-onomatopoeic look. Xak. xi subiz kiš: al-axraqi'l-gafl 'a foolish, obtuse, careless person' Kaş. I 460.

Tris. SBZ
(1) sbizgû: 'reed-pipe, flute', or other similar wind instrument, morphologically Den. N. fr. subiz but with no semantic connection, unless it too has a quasi-onomatopoeic basis. Survives in NE Alt. Şor, Tel. sbiski, R IV 671; NW Kk., Kaž., Nog. sbizgî. Xak. xi sbizgû: al-mizmâr 'flute, pipe' Kaş. I 489; o.o. I 176 and 217 (3 ötürû); 246 (ötürû): Muh. (I?) al-sbatba 'reed-pipe' sbizgû: Rif. I 161 (only); Kip. xili sabbatu'l-turk sbizgû: (MS. sbizgû): Hou. 24. 11: xili sbizgî: (with -p-') al-zamr 'flute, pipe' Id. 51; xili sbizgî: al-sababba; 'already mentioned under s-p'': 56: xv zamr tavil 'a long pipe' sbizgî (a short one) zurnay, Pe l-w. Tuh. 18a. 10.

Mon. SC
I saça 'hair', apparently only the hair of the human head. S.i.a.m.l. g. w. the same phonetic changes as I saça. Türkü vii ff. Irk B 20 (köpkül): Uyğ vii ff. Man.-A kim özdün üçün edğû [uɾj] saçaśar 'whoever scatters good grain for the sake of his soul' M III 11, 14-15 (ii): Bud. (one must worship the Buddhas holding flowers and) saçaš sar keşeg 'must scatter them (before them)' TT V 10, 166; trk saça 'he cast lots' Hien-ts. 37; o.o. U III 12, 5; 46, 11; Sun. 183, 15; 485, 3; TT X 155; Civ. saçaś sar 'if one scatters offerings' TT VII 39. 2: pítpitini saça sipk 'spilling long peppers' (l.w.) Kaş I 35; a.o. I II 123. 2 (ağsüz): Xak. xi men yipár saça 'I sprinkled (natu) (musik (etc.)'; and one says ol evke: suv saça: 'he sprinkled (râşa) water on the house' (etc.) Kaş. II 4 (saçaś, saçmak); tavarânp: saçaśadûp 'why did you not throw away (tarahto) your property?' I 79, 22; yâgmur kibî: kan saça 'my eyes' drip blood like rain' I 272, 18: KB közl çaça sar 'his eyes drop tears' 80; burnu yaşın saça 'squeezing his nose with tears' 1500; o.o. 719 (teér?): 827 (yomq): xili (I?) At. 340 (suv); Tef. saça 'to scatter (seed), to drop (tears)' 264: xili Muh. I al-râq saçaś mak Ris. 120 (only): Çağ. XV ff. saça '(-c) pâşdan wa afândan 'to scatter, sprinkle' Sun. 229v. 25 (quotns.): Xwar. xili ditto 'Alı 34: xiv ditto Qutb 150; MN 265, etc.: Kom. xiv 'to sow' saça 'CCI, CCG'; Gr. Kip. xili saça 'hair', also Imperative of râşa, natâra Hou. 19, 19; râşa saça, also al-niftar do. 40, 13; xiv saça '(-c) râşa kafrina(n); saça darra 'to sprinkle' Id. 56; bâbara 'to sow' and natâra saça- Bul. 35, 4.

sec - to choose, select, pick out', and the like. Survives only (?) in SW Az., Tkm. sæc-;
Osm. seq-; cf. ődür-. Uyg. vii ff. Bud. tek muni kamağ kuvrağ ara seqlip 'choosing only this man among the whole community' Huyen-ts. 253-4; Xak. xi KB törtütti ődürdil seqe yağluğ (\'God\') created and picked out (Hend. \'man\') 148; sağışın seqer er yi lä ay kün öğüg 'by calculation a man picks out an \(\alpha\) (auspicious) year, month, day, and time 2220; o.o. 10, 329 (ağır-), 797; xiv Muh. (?) mayyaça wa såya 'to distinguish, select' seq- (-c-) Rif. 115 (only): Kip. xiv seq- 'with -c-' \('asala yay\) minla-yay' 'to distinguish between one thing and another' Id. 51; xiv laqata, camd'a, qazasa 'to glean, pick up, collect' (şuple-terif-) seq- (sic) Tuh. 32a. 9.

\(\text{siç-} \) 'to defecate, empty the bowels'. The kind of word often deliberately omitted in dicta, but noted as NC Kir. çiz-: NW Kg. siç-/sis (see Bul. Index): SW Osm. seq- and, prob. s.i.a.m.l. Xak. xi er seqd: 'the man defecated' (tawgaawata); also used of others besides men Kaj. ii 4 (sıcær, siçmak); a.o. i 343, 27 (burxam): xiv Muh. tawgaawata siç- (-c-) Mel. 24, 7; Rif. 106; al-tawgaawat siçmak (sic) 34, 8; i 119: Kip. xiii xarı'a 'to defecate' seq- Hou. 36, 11: xiv seq- 'with -c-' ditto Id. 56; tawgaawata wa qadara 'to deflate' seq- Bul. 42v: xiv seq- (sic) tawgaawata Kaj. 9, 9; Tuh. 10a. 10.

\*suç- See seqülu-

**Dis. SCA**


D seqe: \('a sparrow\'); prob. a Dev. N. fr. seq- in the sense of \(\alpha\) (animal) \('which picks out (seeds, etc., on the ground)\'. As such, Hap. leg., but survives as SW Az., Osm. seqe; Tkm. seqe, in which the \(-r\) is intrusive, as in serp- for seqe. Öğuz xı seqe: al-\(\mu\)sfür 'sparrow' Kaj. III 219: xiv Muh.(?) al-\(\mu\)sfür seqe; Rif. 175; Tkm. xiii ditto seqe (Kip. çiqık) Hou. 10, 7: xiv ditto seqe-- (-c-) (and çiqık) Bul. 11, 12: Osm. xvii seqe, in Rüm, metaphor. 'quick, impetuous' (tand u tıla); şere pármak, in Rüm, 'little finger', in Ar. xunsur San. 251v. 8.

\(\text{F siç:} \) the Chinese phr. ssü chih (Giles 10, 211 (1, 817) 'four 'vowels'; the vowels are fixed by siçitg. Pec. to Uyg. Civ. Uyg. viii ff. Civ. bu bolrulkiş seqişi 'the boundaries of this vineyard are' (east...south...north...west...) USp. 13, 6-7; 109, 7; bu yeñni seqişi 'the boundaries of this piece of ground' do. 107, 19; 108, 17.

**Dis. V. SCD**

D suçi: Den. V. fr. suç in the sense of 'to move to one side, shy away from something'. Xak. xi at suçd: 'the horse (etc.) reared (tawta) and jumped about' (gazaça) Kaj. III 25f (sucit, siçmak); a.o. III 279 (bük...

ra:-): Xwar. xiv suçu- 'to shy' (on hearing a drum) Qutb 161 (şuc-): Osm. xiv to xvi suçi- (r) of a horse or ox, 'to rear, kick', and the like; translates Pe. sigizidan ditto; (a) translates Pe. qıdzidan 'to commit a crime' TTS \(1\ 653; 4\ 708.

suçi- (-siç:), see süçit- 'be sweet'; n.o.a.b., but see süçi-: Xak. xi süçitd: neş ihlawd'-'lay' wa jaba 'the thing was sweet and pleasant' Kaj. III 258 (siçitl, süçitmek): KB şakar teğ süçiylu barir ol kişi 'that man goes about as sweet as sugar' 813.

**Dis. V. SCD**

D saçit- Čaus. f. of saç-. Survives only (?) in NE Alt., Tel. çarit- R III 1908; cf. saçtur-. Xak. xi ol açar suv saçitt: 'he ordered him to sprinkle (araşahu) water' (etc.); and one says ol anım meğisini saçitt: 'he beat him until he scattered (farašo) his brain'; also used of ordering to scatter (bi-nišär) anything Kaj. II 299 (saçtuir, saçtirma:k): KB yagğ bir saçitsa yana türümle 'if you once scatter the enemy, they cannot reassemble' 2396; (how many gallant men's breasts has death crushed and) saçitti közin 'scattered their eyes' 4345.

D suçi- Hap. leg.; Čaus. f. of siç-: cf. siçtur-. Xak. xi ol anit saçit: 'he made him defecate (axra'ahu) Kaj. II 300 (saçtuir, saçtirma:k).

D saçit- Hap. leg.; Čaus. f. of suçi-. Xak. xi ol altijd saçitt: 'he made the horse (etc.) rear' (axtaba) Kaj. II 300 (suçtuir, suçtirma:k).

D saçit- Čaus. f. of süçi-: n.o.a.b. Xak. xi ol açığ neçini saçitt: 'he sweetened (ahlá) the sour, bitter thing'; and one says ol yéríg süçit: 'he made the saline ground (al-sabxa) cultivable and fertile' (garðh wa haqla) Kaj. II 299 (sucitür, süçitmek); KB (truth is bitter but) yarin asğı kelgey süçitägëy seni 'its benefits will come tomorrow and sweeten you' 5777.

D saçtur- Čaus. f. of saç-: s.i.a.m.l. w. phonetic changes. Cf. saçit-. Xak. xi ol maça: yarmak saçturdi: antara'lar-darähim 'alaya 'he had me showered with money' Kaj. II 183 (saçturmur, saçturmak): Xwar. xiv saçuţur- 'to order to sprinkle' (perfume) Qutb 150.

D saçtur- Hap. leg.; Čaus. f. of siç-: cf. sièit-. Xak. xi ol an: siçtur: axra'ahu min ixta 'he made him defecate' Kaj. II 184 (saçturmur, saçturmak).

D sæças- Hap. leg.; Recip. Den. V. fr. I sæc; syn. w. sæças-. Xak. xi olar iklki: sæcstådi: 'those two took hold of one another's hair' (axada ... ʒa'r) Kaj. II 211 (saçståsur, sæcståsmak).

**Dis. SCG**

D saçig, saçuk. Preliminary note. These two words, the first a N.Ac. 'scattering' and the like,
D saçıq N.Ac. fr. sac-; 'the act of scattering', esp. solid objects as opposed to liquids, e.g. 'offerings to the gods; offerings so scattered'. Survives in NC Kzx.: şasü Kk. şasüw 'a wedding present'. Uyğ. vii ff. TT VII 265-6 (tökük): Civ. sacığ saçar 'if one scatters offerings' TT VII 39, 3; a.o. do. 25, 7 (tökük): Çaq. xv ff. sacığ/saćık/sacık diğine edilen sacık 'a wedding present' Vel. 272 (quotn.); saçıq/sacık ('with -ç-') (1) nişw wa şabas 'money scattered among the guests at a wedding' (quotn.); (2) 'money and goods sent from the bridegroom's house to the bride's house on the occasion of a wedding' (quotn.) San. 223v. 28: Xwar. xiv saçıq ('offerings' (metaph. for tears) Quith 150: Osm. xiv to xviii sacıq/saçıq 'jewels, money, and food distributed on festive occasions'; in several texts TTS I 585; II 775; III 583; IV 647.


D saçıqak Dev. N./A. connoting habitual action fr. saçıq; lit. 'constantly scattering', w. various extended meanings. Survives in NC Kr. saçıq 'a handtowel'; Kzx. saçıq 'brush; tassel; fringe' SC Uzb. saçıq 'a fringe; the hair on a horse's hocks': SW Osm. saçıq 'the eaves of a house; a fringe (of hair, or on a garment); disordered, scattered' (the last a confusion w. saçıq). Cf. saçıq. Xak. 'a man who throws about his money' (man yuhadîr mailahu) is called saçıqak kişî: Kaş. I 470: Çağ. xv ff. saçıq ('with -ç-') (1) 'a fringe (riya) woven of thread and silk' (quotn.), in Ar. hudub; (2) 'a table cloth (sufra), in Ar. sammâr; (3) the eaves (turfar) on the front of a house', that is an expression for the boarding which they place on the front of a mansion San. 223v. 22: Kom. xiv 'fringe' saçıq CCI; Gr.: Kip. xiv saçıq ('with -ç-') al-sarrâha wa-l-'utıhâl 'tuft, tassel; fringed hangings' (al- 'utıhâl also means 'a branch full of dates, grapes, etc.' ) Id. 56.

1) D saçıqak Hap. leg.; Dev. N./A. in -gæk (see saçıqak) fr. saćiq. Not connected w. SW Osm. saçıq 'hot', which is an abbreviation of ıscıqam, Dim. f. of ısciq (ısig). Xak. xı saçıqak allaqı ya'tarlıthl-gâ-it katıra(n) 'with loose bowels'; this word is irregular; because the rule is that there should be an -n instead of -k; Ads. connoting the continuance (al-dawâm) of something are formed in this way (examples follow) Kaş. I 470.

saçıqan an generic word for both 'rat' and 'mouse', the first sometimes specified as uluğ saçıqan; an old animal name ending in -ği: S.İ.A.m.I.G. w. unusual phonetic changes (s/-ç/-t; -ç/s-; -şi/-kan/-an). Cf. küskü. Uyğ. viii ff. Civ. karaqı saçıqan oţın 'the gall of a black rat (or mouse)!' H I 56; saçıqan is one of the animals of the twelve-year cycle in TT VII (common) and VIII P.33: Xak. xı saçıqan al-fa'ra 'mouse' (prov.); saçıqan yulî: 'the name of one of the twelve years among the Turks' Kaş. I 438; o.o. I 75, 18 and 409, 9 (alîmiç) and 6 others mainly in provs.; xiv Müh. al-far's saçıqan Mrl. 73, 3; Rf. 177; saçıqan yulî: 80, 17; 185; Çaq. xv ff. saçıqan mtî, 'mouse' (quotn.); also the name of one of the Turkish years San. 250r. 27: Xwar. xiv saçıqan/saçıqan 'mouse' Quith 163: Kom. xiv 'rat' saçıqan CCI; Gr.: Kip. xiv al-far's saçıqan; Tkm. saçıqan Han. 11, 12: xiv saçıqan ('with -ç-') al-far'; Tkm. saçıqan and saçıqan (sic, 'error for saçıqan') also one of the Turkish months; one says saçıqan ay; ay is both 'moon' and 'month' Id. 56; al-far's saçıqan (-c-) Bud. 10, 13: xv qâf is sometimes omitted, e.g. xısaçıqan, al-far, sometimes pronounced xısaçıqan Kar. 53; 17; a.o. do. 62, 10; 'they omit the qâf (in second hand, "from saçıqan")' and say saçıqan (-c-) Tuh. 83c. 6-7: Osm. xvii saçıqan ottî in Rumi, a medicinal herb, in Ar. turbûhl-hâlik and samiyl-far 'rat's bane' San. 250r. 25.

Dis. V. SCG-

D saçguş- Hap. leg.; Inchoative f. of saçıq- Xak. XI er suv saçguşdi: 'the man was on the point of sprinkling (yaruş) the water' Kaş. II 187 (saçgurra, saçguşmâk).

D saçguş- Hap. leg.; abbreviated Inchoative f. of suçu-. Xak. XI at saçguşdi: 'the horse was on the point of rearing' (yaşıb) Kaş. II 187 (saçgurra, saçguşmâk).

Tris. SCG

D saçıqanak Dim. f. of saçıqan; 'muscle' lit. 'little mouse'; the same metaphor occurs in Indo-European languages, e.g. Latin mus 'mouse', musculus 'muscle'. Cf. bakaçuk. N.o.a.b.; there is no standard word for 'muscle' in the Turkish languages, all others using phr. or l.-w.s. Uyğ. viii ff. Bud. saçıqanaklärin tutunup 'clasping their own muscles' U IV 8, 37 (and I 43, 1); a.o. 22, 299.

Dis. SCG

D süçig (?) süçig) N./A.S. fr. süç-; 'sweet; a sweet substance', e.g. 'wine'. Survives for 'sweet' in SE Türk süçük/süčük; SC Uzb. saçıqak; süçük: SW Türk süçül, and for 'wine' in Osm. süčü, Türkül viii (the Chinese people's) savı süçük 'words are sweet' II 5, II N.4; a.o. do. (2 a-r): Uyğ. viii ff. Civ. in USp. 1 a man acknowledges the receipt of yarım kab bor 'half a vessel of wine' in the third month and undertakes to return bir kab süçük 'one vessel of wine' in the autumn; o.o. of süçig 'wine' do. 6, 6; 10, 5; Xak. XI süçig 'sweet' (al-halû) of anything; süçig
al-xamar bi '-aynili more specifically 'wine'; this is one of the words with two opposite meanings (al-addâd; perhaps because to a Moslem wine is not sweet); and the people of the Ilâ: valley, that is the Yaḡma; Tuḫxn; Çgilîl call 'wine' kizil sâğiç, that is 'red wine' (al-sarâb) Kaš. I 408; o.o. of sâğiç, usually 'wine', sometimes 'a sweet thing' JI 154 (saçit-); 157; 282, 7; 373 (bişûg); III 166 (koyûg); 397 (şiştir); 427 ([esûrt]; KB sâqûl tutgu tis söz 'he must keep his tongue and words sweet' 547; sâğiç bu tirçîlik 'this life is sweet' (and death bitter) 1170; o.o. 766, 2072 (I 62); 2002 (sâçîc-) (‘wine in KB is always bor); xrv (At. 209 (saçit-); Tef. sâçuğ (sic) sâçûl 'sweet' 278-9; XIV Muh. al-hulûl sâcûl Rif. 96 (only); sâçû: Mel. 54, 7 (tatiğîç); 56, 7; 66, 1; 151, 154 sâçûl 66, 1; 169; Çağ. xxv ff. sâcûl, same as cicûcç 'sweet, tasty' (sîrin wa lajadi) San. 2390 0; cicûcç (spelt) sîrin 2132. 12 (quotn.); Oğuz xx sâm sâçûl 'some very sweet thing' Kaš. I 338: Xwar. xiv sâçûl 'sweet: 'wine' Qutb 162; sâçûl Nahe. 57, 7; 402; 5; Kip. xrv al-xamar (bor . . .) also sâçû: which is anything 'sweet' (al-hulûl) Hou. 16, 3ff.: al-hulûl sâçû: which is also 'grape wine' (and taṭûl: do. 27, 8 (Tkm. sâçûl: al-lâdiqîl-hulûl; also used for al-xamar; Kip. sâçû: Id. 51: xrv al-xamar (saçîr, which is made from wheat is called buza; and they have a sort made of raisins called) sçûsç (sic) Kaš. 63, 5; Osm. xiv ff. sâçû: occasionally sâçû: 'wine'; c.i.a.p. TTS I 652; II 853; III 646; IV 715: xviii sâçû in Rûmi, 'wine' (sarâb) San. 2390. 12.

Dis. SCL

D saçîç P.N./A. fr. I saçî; 'hairly' and the like. S.i.s.m.l. w. some phonetic changes. Uyg. viii ff. Man. M 111 11, 16 (têtûl): Xak. xi saçîç er 'a hairy (al-sarâb) man' Kaš. I 464: xiv Muh. da ūr 'possessing hair' saçîç (MS. saçîç) Rif. 83 (only); 'black hair' (in a verse) 'to become hairy' saçîç: Mel. 10, 17 (only); şûra bi-ûr 'to become hairy' saçîç: bod- 27, 15; (Rif. 111 saçîc-lhî.)

Dis. V. SCL-

D saçîç- Pass. f. of saçîç; 'to be scattered, sprinkled', etc. S.i.s.m.l. w. the same phonetic changes as saçîç-. Uyg. viii ff. Man.-A. Tûkûlmeke saçalmak 'to be poured out and scattered' M III 13, 18 (ii): Man. M III 49, 3 (ii) (arpâ): Bud. (they saw the Budhisatva's bones) maru berû anta munta saçîçîyatmişin 'lying scattered this way and that, and here and there' Swu. 625, 10-11; o.o. TT X 436; TM IV 523, 38: Civ. ed tavar saçûlur 'property and possessions are dissipated' TT I 74-5: Xak. xi yarma: saçîçî: 'the silver coins (etc.) were scattered' (mûfîrat) Kaš. I 122 (saçûlur, saçalmak); yağmur yağîp saçîçî (translated) 'the rain drops scattered' (malefat) I 122, 21; a.o. I 258, 4: KB yana saçûlur andin têrêmîni ngiç 'the property which had been collected is dissipated again' 738: Çağ. xiv ff. saçîçî- (spelt) afşînda şûdan 'to be scattered', etc. San. 220v. 9 (quotn.). Xwar. xiv ditto Qutb 151; MN 155.

D seçil Pass. f. of seçîç-; survives only (?) in SW Az., Tkm. seçîçî-; Osm. seçîçî- 'to be chosen, selected'. Uyg. viii ff. Man.-A M III 25, 11 (iii) (aparu; this might be saçîçî-); Civ. [gap] 'do not strip this garment of faith off me' 393; a.o. 84 (tul): xrv seçîçî- 'to strip off' 278: Xwar. xiv ditto Qutb 161; Nahe. 39, 9; 132, 16; 133, 1: Kom. xiv 'to strip off (one's clothes) saçûlur-(393,889),(998,999)

Dis. SCL

D saçûl- morphologically Pass. f. of *sauçîç- (there is no semantic connection w. saçûl-), but consistently used as an Active 'Trans. V. The first vowel is prob. -u-, which is the prevailing form in Kom. N.o.a.b. but cf. saçûlur-, saçûlur-. Cf. soylû-. Xak. xi er tomm saçûlur 'the man took off (naza'a) his garment'; also used when a sheep is flayed (sulûx cildûl-šît); (in a verse) tûrûl'çecêk saçûlur: 'the flowers have emerged from the ground' (uxricat . . . mina'ard) Kaš. II 122 (saçûlur- or saçûlur-?, saçûlurmak): KB saçûlurma menûqden bu iimân toni 'do not strip this garment of faith off me' 393; a.o. 84 (tul): xrv saçîçî- 'to strip off' 278: Xwar. xiv ditto Qutb 161; Nahe. 39, 9; 132, 16; 133, 1: Kom. xiv 'to strip off (one's clothes) saçûlur-(393,889),(998,999)

Dis. SCL

D saçûlur- Refl. Den. V. fr. I saçîç-; s.i.s.m.l. Cf. saçûlur- Xak. xi er saçûlur-: nabata šar'ûl-racul 'the man's hair grew' Kaš. II 246 (saçûlunur, saçûlunmak).

D saçûlur- Refl. f. of saçûlur-; n.o.a.b. Türkü viii ff. IrkB 44 (töttm.-): Xak. xi kılıq kîndîn saçûlurdu: 'the sword was drawn (insula) from the scabbard'; also used of anything that is withdrawn from its place Kaš. II 246 (saçûlunur, saçûlunmak).

D saçûlur- Hap. leg.; Recip. Den. V. fr. I saçîç, syn. w. saçîç-. Cf. saçûlur-. Xak. xi ol ikki: bile: (sic) saçûlurdu: 'those two took hold of one another's hair' (axada . . . šar') Kaš. II 215 (saçûlunur, saçûlunmak).

D saçûlur- Hap. leg.; Co-op. f. of saçûlur-. Xak. xi ol menîn ağađîktîn tîken saçûlurdu: 'he helped me to extract (fi tanqîş) a thorn from my foot'; also used for competing, and for helping to draw (fi sel) a sword from the scabbard, etc. Kaš. II 215 (saçûlunur, saçûlunmak).

Tris. SCL

DF saçûlur P.N./A. fr. saçîç-; n.o.a.b. Uyg. vii ff. Civ. bu tört saçûlur borîk 'the vineyard delimited by these four boundaries' UsP. 13, 9; 109, 11.

Tris. V. SCL-

D saçûlur-: Hap. leg.; Den. V. fr. saçûlur-. Xak. xi ol suvluk saçûlurdu: 'he made a
fringe (hand) for the towel (al-minidil, etc.); Kaš. III 323 (saçul:ar, saçul:ma:uk).

Dis. V. SCN-

D saçın- Refl. f. of saç-; i.s.i.m.l. w. phonetic changes. Xak. xi er öziger: suv saçında: 'the man occupied him with sprinkling (bi-raç) water over himself' Kaš. II 150 (saçınur, saçınmak): xiiii (Tef. saçın- 'to burst, disintegrate' 264: Osm. xvi saçın- 'to sprinkle (perfume) over oneself'; in one text TTS IV 647.

D süçin- Refl. f. of süci:-; n.o.a.b. Xak. xi er söze: sünçin: 'the man took pleasure (taceađa, ... halâvan) in talking, and spent his time on it instead of getting on with his work' Kaš. II 150 (sünçinur, sünçinmek; prov.): KB (Avtoldi) tapûgka süçinde 'took pleasure in serving' (the king) 618; süçîkçe süçinse ajun beğleri 'in sweet things' (the ills of the common people are bitter) 2902.

Tris. SCN


Dis. V. SCR-

D süçîr- Hag. leg.; unusual Inchoative f. of süci:-. Xak. xi açığ neç süçîr'di: 'the bitter thing became agreeable and sweet' (tâba, ... tâb:liyâdâ:la) Kaš. II 75 (süçirer, süçîrmek).

D saçra:- Den. V. fr. saç:ar Aor. Participle of saç-: 'to spit, (of sparks) to fly, to jump', and the like. Survives in SE Türkî çaçra/-çaçrî 'to spit': NC Kz.: çaçra/-çâsrîra- 'to splash, spatter, crumble, struggle'; SC Ubz. çaçra- 'to spit, spark, etc.': SA Az.: Osm. Krm. çîçra- 'to spit, jump, jump up'. Xak. xi (the blood horse galloped; red sparks were struck (by its hooves); they set fire to the dry grass) saçrap annû öreçyür 'they fly and thereupon burn it' Kaš. II 133, 16; n.m.e.: Çağ. xv ff. saçra-(-p) siçra- Vel. 272; saçra:ç:atun 'to spring, jump (of sparks), to fly', etc. SM. 229v. 15 (quon.; when the arrow of fate saçra:di 'has sprung forward' from the bow of destiny): Xwâr. xiv saçra- 'to jump' Quâb 150: Kip. xiv saçra-(-e) tâj:ça to spit (of a pen) to splatter' Id. 56; tâj:ça to spit: Bul. 58r.: xî tâj:ça saçra- Tuh. 24v. 8; fažza na nı:ta to be startled, to jump (EU tirpî:lda/-sekr:-) siçra- (in margin, also siçra-) do. 28b. 6.

D saçrat- Caus. f. of saçra:-; survives in SE Türkî çaçrat-, etc., as saçra:-. Xak. xi ol maña: suv saçrat:ti: 'he accidentally splashed (antara ... min gayr qayd) water on me', as e.g. when one pours water, oil or any other liquid from one vessel to another, and drops of it are scattered and fall on a garment or something; also used when a man has broken a piece of wood and a bit of it flies off (yatib, MS. yâtibh) (saçra:ğ:u:u follows) Kaš. II 331 saçrat:ur, saçrat:ma:ük).

Tris. SCR

D saçrat:gu: Hop. leg.; N.I. fr. saçrat:-. Xak. xi (after saçrat-) hence 'a kind of trap' (naň' minaš-fu:xuš) is called saçrat:gu:; it is made as follows, two twigs are joined together (at an angle), and a cord with nooses in it is fastened between them. Then it is covered with dust and grain is sprinkled on it; then a bird settles to pick up the grain and a nose entangles its neck or foot and it is caught Kaš. II 331 (prov.).

Dis. V. SCÇ-

D saçis- Co-op. f. of saç-; the Caus. f. saçistur:-; i.s.i.m.l. with phonetic changes. Xak. xi ol maña: yarmak saçisd:ı: 'he helped me to scatter (fi natr) the silver coins', (etc.); also used for competing Kaš. II 92 (saçısrur, saçıs:ma:ık; MS., in error, -mek).

D süçis- Hag. leg.; Co-op. f. of süc:-; the MS. shows a double vocalization saqıs-suqıs-. Xak. xi atlar: kamuğ süçis:di: 'the horses (etc.) all reared together' (istaţtabat, for istaw:tabat) Kaš. II 92 (saçıs:ur, saçıs:ma:ık).

D süçis- Hop. leg.; Co-op. f. of süc:-. Xak. xi süçis:di: neşâ tâba:la:ş' wa'llâvâdâ ba'du:hu fi ba'd 'some of the things were agreeable and sweet' Kaš. II 92 (saçıs:ür, süçis:me:k; sic).

Mon. SD

süt- (-d) 'milk'. C.i.a.p.a.l.; in SW Osm. süt, before vowels süd:-; Tkm. südt, süyd:-. Uyg. viii ff. Man. [gap] sü:tden ınıne ([gap] Wind. 2: Bud. süt 'milk' is one of the prescribed food (aş) offerings in TT VII 16, 8 etc. Civ. süt is a common ingredient in remedies in H I, e.g. it sütin içgił (sic) 'drink dog's milk' 21; o.o. II 30, 144; TT VII several, VIII M.34 (spelt sü:td): Xak. xi süt: al-laban 'milk' Kaš. III 120; 30 o.o. all spelt süt: KB (if good qualities enter a child) türüp süt bile 'with (its mother's) white milk', 881; o.o. 4442, 5881: xiiii (Tef. süt 'milk' 279: XIV Muh. al-laban süt Mel. 66, 7; Rif. 165; al-rañđi 'an infant at the breast' süt em:genden 48, 15; 143; Çağ. xv ff. süt süd ... şir ma'nâs:na 'milk' Vel. 291 (quon.): Xwar. xiiii (Tef. Oğ. 79; Kom. xiv ditto CCI; Gr.: Kip. xiii al-hâlîb 'fresh milk' süt Hâou. 16, 12: XIV süt al-laban Id. 51; al-hâlîb süt(d) Bul. 8, 2: xiv al-laban'ul-hâlîb süt Kav. 63, 4; halîb süt Tuh. 13a. 11; laban süt do. 31b. 12; Osm. xiv to xvi süd so spelt, in phr. TTS IV 720 (and see Vel. above).

Mon. V. SD-

?D sat- 'to sell'; prob. Caus. f. of sat:-; in the sense of making the customer count out the price. The converse 'to buy' seems originally to have been simply aš- 'to take', but the phr. sat<- (q. v.) al- appeared at an early date. C.i.a.p.a.l. Uyg. viii ff. Bud. (the butchers) ettin kanan satar 'sell their meat and blood'
PP 3, 4–5; satayın ‘I will sell’ (my life to buy your life) U IV 36, 100; Civ. the phr. toğruru (or toğru) tumultu sat- ‘to sell outright, irrevocably’ is common on contracts; see toğrürun: Xak. xi ol tavar sattı ‘he sold (bā‘a) the goods’ (etc.) Kaş. II 295 (satăr, satmak); a.o.o. in grammatical examples: KB bilig satsa biğli biligli alir ‘if the sage sells wisdom, the wise man buys it’ 470; a.o. 2641: xiii(?) At. annin satti malın ‘he has sold his property for its (wisdom’s) sake’ 238; Tef. sat- ‘to sell’ 263: xiv Muh. bā‘a satt- sakâ’t- Mel. 19, 21; 23, 11; 33, 6; Rif. 99, 105, 117; al-bay’ sat- satt; Mel. 7; Si:dti: Mel. 7; bā‘a minal-bay’ sat:- III D, F, Gak. xi ol oğlın sitttirdi: ‘he made his child urinate’ (abālā); also used of a horseman when he makes his horse urinate Kaş. II 302 (siddtur, siddmek).

D siddtur- Cause. f. of %; siddir-; usually as siddir- or the like. Cf. siddit-. Xak. xi ol oğlın sitttirdi: ‘he made his child urinate’ (abālā); also used of horses; originally siddtirdi: but assimilated Kaş. II 183 (sitttür, sitttirmek).

VUD sitttur- Hap. leg.; Cause. f. of %; Xak. xi ol annı yüziﬂe: sotturdi: abasqa bi-wa switched ‘he made (people) spit in his face’; originally sottturdi: sottturur, sottururmak assimilated (sic) Kaş. II 183.

D satıﬂ N.Ac. fr. sat-; lit. ‘selling’, but usually more specifically ‘trade, commerce’, and sometimes ‘sale price’. S.i.s.m.l. as satıﬂ/satı/satu. See satıﬂın. Uyg. viii ff. Bud. Sanskrit dharmaṇa na vamk caret ‘a man must not trade in the (true) doctrine’ norm uze: ney satıﬂ yulûg kilgüluk ereme TT VIII E.9; o.o. of satıﬂ yulûg PP 13, 7 ff. (ögütün); U II 77, 25; 86, 42; TT VI 104; VII 40, 68; (your brother has gone to another country) satıgka ‘to trade’ U III 82, 14; Civ. satıﬂ küsa ‘if one trades’ TT VII 28, 16; o.o. do. 15 and 40; in the commercial documents in USp. satıﬂ, which is common, nearly always means ‘sale price’, e.g. bu tavarnı satıﬂ ‘the sale price of these goods’ 8, 4–5: Xak. xi satıﬂ al-mubahâa ‘a trade, commerce’ Kaş. I 374: KB (you must wage stern war against the infidels) yulûgla bu iﬂke etöz kil satıﬂ ‘take risks in this affair making your body the price’ 4227; (the merchant) satıﬂ bire timmaz ‘never rests from trading’ 4410; a.o. 5108; xiii(?) Tef. satıﬂ ‘trade’ 263: Çag. XV ff. satıﬂ furışt ‘selling’; satıﬂ alıq xarid u furışt wa ðad u xitad ‘buying and selling’, commerce’ San. 228–29 (quotn.): Xwar. xiii satu ‘selling’ ‘Ali 54: Kom. xiv ‘trade’ satıﬂ/satıkk CCI; satıv CCG; Gr.: Osm. xiv to xv satu (i) ‘trade’; (2) ‘things sold’; (3) ‘market’ (also satu barang ‘buying and selling’); common TTS I 603; II 798; III 602; IV 666.

D sidad/sıldıg prima facie a Dev. N. fr. sidad- and cognate to siddir-; it would suit both words if sidad- meant ‘to come away in layers, peel off’ (Intrans.); there is obviously no connection w. sidad- so Kaş’s preference for sıldıg seems misplaced. Pec. to Kaş. Xak. xi sidad ahad daylayt’t-qabâ ila’t-talibb minal’ -cambah ‘one of the two skirts of a robe up to the collar from the two sides’; hence one says 4892; kîza baktı yerdın sata kalkanı ‘the shield of dawn (i.e. its spreading light) looked redly from the ground’ 4892; o.o. 3840 (sata kalkanı); 5679.

D. V. SDD

D siddit- Hap. leg.; Cause. f. of %; cf. siddturg-. Xak. xi ıra:qut oğlın sidditli: ‘the woman made her child urinate’ (abālā); also used of a horseman when he makes his horse urinate Kaş. II 302 (siddetur, siddmek).

D siddturg- Cause. f. of %; siddir-; usually as siddir- or the like. Cf. siddit-. Xak. xi ol oğlın sitttirdi: ‘he made his child urinate’ (abālā); also used of horses; originally siddtīrdi: but assimilated Kaş. II 183 (sitttürk, sitttirmek).

VUD sittetur- Hap. leg.; Cause. f. of %; Xak. xi ol annı yüziﬂe: sotturdi: abasqa bi-wa switched ‘he made (people) spit in his face’; originally sottturdi: sottturur, sottkururmak assimilated (sic) Kaş. II 183.

D. SDA

F sata: pec. to Xak., and discussed in Clauson, ‘Early Turkish Astronomical Terms, U.AJ., XXX D, 1963, p. 365, where it is suggested that it is a l.-w. from Ar. satî ‘the dawn’. If so, the meaning ‘coral’ is a metaphor, arising fr. its pink colour. Uyg. Bud. viii ff. sata (sic) occurs with gold, silver, crystal, jade, pearls, etc. in a list of jewels Swv. 515, 17: Xak. xi sata: al-baṣṣad (l.-w. from Pe. bassad) ‘coral’ Kaş. III 218: KB 77 (same meaning, see çomğuk); (the air was dark ... then) sata koptı yerdın yaﬂıldı butik ‘the dawn rose from the ground and its branches spread out'
südğ yapıp olturdu: 'he drew together (gömmə) to himself the two sides of the robe and sat down'; this is a sign of refinement (mağlul) 'he cancelled'; südğ furacu'lar-əndən bayna'l-liššt: 'the gaps in the teeth between the gums'; hence one says to someone who is told to keep a secret bu: sözni: südğdən sözni: 'do not let this statement pass (lā tugbid) the gaps in your teeth', that is 'do not disclose it' Kaş. I 374: südğ 'one of the two skirts ( démihayə) of a robe'; it is more correct (əhəson) than südğ Kaş. I 389.


D satqağ Pass. N./A. fr. satqağ; 'ill-treated, oppressed; ill-treatment, oppression'. Pec. to KB. Xak. xı KB bu satqağ basıncak üçün 'because of this oppression and scorn' 911; a.o. 912: neçe satqağ erse bu edgü kışlı 'however much the good man may be oppressed' 919; a.o. 924; (there are many wicked men in the realm) yavas boldi satqağ kıtırmaq başi 'the men of peace get oppressed and do not raise their heads' 6435.

D satqan Pass. Dev. N./A. fr. satqağ; 'sold'; used only in the phr. satqağ in- 'to receive something sold', i.e. 'to buy'. Survives only (?) in SW Az. Osm. Tkm. satqağ al-. the commoner phr. for 'to buy' in other modern languages is satqan-. Uyg. viii ff. Bud. (I will sell my life and) sizləriniş isığ əzvişlərini satqağ alayın 'buy your lives' U IV 36, 100-1: Cıv. uğ satqağ al 'if one buys an ox' TT IV 39, 2. (Xak.) xıii (?) Tef. satqağ al-. to buy' 284; xiv Muh. əsrə 'to buy' satqağ al-. Məh. 21, 11; Tef. 103; satqan al- (some). transl. (Cəq.). XV ff. satqan al- (əp) satqan al- Vel. 472; satqan al-xaridin 'to buy' Sun. 2229, 9 (quaton). Xwar. xıii satqağ al- 'to buy' Ali 56: Kom. xiv ditto CCI; Gr. Kip. xıii əsrə satqağ al- Hou. 37, 7; XIV şatna al- (sic) ditto Id. 58: xv ditto şatən al- Kaş. 12, 17; satin al-do. 31, 7; satin al- Tuh. 87a. 5.

Dis. V. SDG-
satqağ- basically 'to tread, or trample, on (something Acc.)' with some extended meanings. Etymology obscure; with no semantic connection w. satqan. N.o.a.b., but see satqan-. Uyg. viii ff. Bud. türən berə təglərdə argular satqağ bultiq təmrəng 'for 10,000 (Chinese) ft the valleys in the mountains pass through cliffs and mist' TT IX, p. 42; nəx 77, 5 (ə Bən-tıq fragment); Xak. xırədən boynən satqan-də: 'he trod (täxəti) on his neck'; and one says bər yəl bərğ satqağ-dəti: (translated) 'the southerly road crossed (çəxə) the westerly road'; and one says alım bərəmlini: satqağ-də: 'the debt due to him cancelled (iqətədə) the debt due from him'; (in a verse; the days and nights of this world pass like travellers) kənim: kəli:

satqağə: kiçiştin kevé: 'if they come on anyone and trample on him/ia-man ətə (alayli no xəbbatələri), they sap his strength'; the phr. relating to roads and debts are Oğuz Kaş. III 288 (satqağar, satqağmak): KB (when you take your seat, know your proper place and) kişläq satqağməli 'do not tread on people' 4112; o.o. 707 (basit-), 5709, 6441: Oğuz see Xak.: Kom. xiv satka- to injure(?) CCG; Gr. 215 (in an obscure phr.).

satqan- as such Hap. leg., but survives w. the same meaning in SW Osm. satqağ-. Xak. xı ol koñin satqan-də: şəmmara yadəh u 'he rolled up his sleeves' Kaş. III 288 (satqağar, satqağmak); a.o. I 325, 9.

D satqan- Hap. leg.; Pass. f. of satqağ-; the second meaning is presumably Oğuz. Xak. xı er boyın: satqan-də: 'the man's neck (etc.) was trodden on' (vüðdəya); also used of a debt when it has been cancelled (üqtușə) by something which balances it (yüvəziməhə) Kaş. II 223 (satqağlar, satqağmak).

D satqan- Hap. leg.; Refl. f. of satqağ-. Xak. xı er satqan-də: 'the man tucked himself up' (or 'prepared himself up'); təşənməra; also used when he has tucked up his clothing (şəmmara təvəbah-Dec); kən, and Trans. Kaş. II 245 (satqanur, satqanmak).

D satqağ- Recip. f. of satqağ-; survives as satlaş- with a wide range of meanings in NW Kaş. 'to lose one's way; to lose one's senses' R IV 378; Nog. 'to lose one's way; to be at a loss'; SW Az. 'to tease, pester, provoke, mock (someone Dat.)'; Osm. ditto and 'to be aggressive, seek a quarrel'; Tkm. 'to be exposed to (e.g. pain Dat.)'; to meet (someone); to see one another; to do business (with someone Dat.)' Xak. xı olar bər ilkəndi: bəle: satqağdə: 'they trod (täxəti) on one another's necks'; also used when people outdo one another in arrogance (yu'ubər biši ani'll-təxətı)' and one says ol maga: yọlda: satqağdə: 'he met me face to face (laqiyənə . . . məwəcahanə(n)) on the road'; Kaş. II 214 (satqanur, satqanmak): xıii (?) Tef. satqağ/satxaq- 'to meet (someone Dat.), to come together' 263; satqaş- do. 272 (see satqağ-): Oğuz xı (after Xak.) and in Oğuz one says olar alım bərəmlini: bəle: satqağdə: 'they cancelled (qəsə) their mutual debts' Kaş. II 214: Xwar. xıii satqaş- 'to meet' Ali 57: xIV satqaş- 'to meet (someone Dat.)' Nahe. 83, 9; 252, 12-13; 432, 2: Osm. xiv ff. satqaş- (1) 'to encounter, or experience (something disagreeable Dat.)'; (2) 'to meet (someone)'; c.i.a.p. xIIX satqaş- in Rüm, mutbatal na dəćər şudan 'to be distressed; to experience' Sun. 2229, 20 (quoton).

D satqaş- Hap. leg.; Co-op. f. of satqağ-. Xak. xı olar kammuştur bilek satqaşdə: 'the