

Dis. DLN

D to:lun (d-) Intrans. Dev. N./A. fr. to:l-; used only in the phr. *tolun (a:y)* 'the full moon'; a:y sometimes omitted; s.i.s.m.l., in SW Osm. *dolun*, *Xak. xı tolun ay al-badr* 'the full moon' *Kaş. I 402; I 82 (to:lun a:y); I 288, 5 (tolu:n); III 33, 14 (to:lun): KB qiyāmatta korgıt tolun teg yüzi* 'show his face like a full moon on the day of resurrection' 48; *tolun bolsa tolsa* 'when (the moon) becomes full and is full' 732: XIII(?) *Tef. tolun ay 309: Çağ. xv ff. tolun pur wa mamlı* 'full, filled'; *tolun ay badr-i kamil* 'the full moon' *San. 184v. 22 (quotn.): Xwar. xiv tolun ay Qutb 182; MN 5, etc.: Kıp. xııı al-badr ay tolun* that is *qamar mal'ân Hou. 5, 4: xiv (tol- 'to be full'; hence) tolun ay/tolu ay* 'the moon filled with light' *Id. 66.*

tuluğ 'the temples' (anatomical); hence 'the hair on the temples', and later more generally 'a lock of hair'. Survives meaning 'a lock of hair', sometimes specifically over the temples, in NE, most dialects, *tuluğ*; NC Kır., Kzx. *tulum* SC Uzb. *tolim/tuim*; NW Kaz. *tolım*; Kk., Nog. *tulım*; SW xx Anat. *dulum/dulun/tulun/tulup SDD 472, 1396. Uyğ. viii ff. Civ. tuluğ:ı sançar* 'he has a splitting headache' *TT VIII 1.4: Xak. xı tuluğ al-şudğ* 'the temples': *tuluğ* 'a small component (*hana*) in a horse's bridle, its position is below the horse's ear, and the temple and head straps are passed through it'; hence one says *yüğüñ tuluğ: tahi'atıl-lıcam* 'bridle fittings' *Kaş. III 371; tulun* 'the temples' in one of the two dialects (*luğatayn*); and the small component of a bridle which is on the temples to the right and left is called *tulun I 401: Xwar. xiv tuluğ* 'hair on the forehead' *Qutb 185: Kom. xiv* 'a lock of hair' *tulum CCG; Gr.: Kıp. xııı al-dafıra* 'a lock of hair' *tulum Hou. 19, 20; (VU) al-fard wa hurwa'l-şudğ tulun (sic?) vocalized talın do. 22, 1: xiv tuluğ ('with -ğ') al-şudğ Id. 66: xv şudğ (taşlay Mong. l.-w.; in margin) tulun Tuh. 22a. 3: Osm. xiv ff. duluğ, less often tuluğ, 'temples' in several texts *TTS I 227; II 323; III 211; IV 244.**

E *tlileng* See *telge:k*.

Dis. V. DLN-

D *telin-* (d-) Refl. f. of *tel-*; survives in SW Osm. *delin-* 'to be perforated, worn through'. *Türkü viii üze: tepri: basmasar asra: yér tellinmeser* 'if the sky does not press down from above, or the earth be pierced beneath' (who can harm the Türkü people?) *I E 22, II E 18: Uyğ. viii ff. Bud. U III 37, 3 (oyul-): Civ. sü süleser yér tellinür* 'if he goes on an expedition the earth is pierced' (i.e. collapses before or beneath him) *TT I 32; (a remedy) tellinmez kartka* 'for an ulcer that does not discharge' *HI 42 (tenilip in do. 43 is an error for tellinip): Xak. xı tam telindi: 'the wall was pierced' (inşaqaba) Kaş. II 147 (tellinür, tellinme:k): xııı(?) Tef. telin-* 'to be perforated, pierced' (of a ship, and pearls) 297:

Çağ. xv ff. télin- sürâx şudan 'to be perforated' *San. 199r. 4.*

D *tilen-* (d-) Refl. f. of *tile-*; s.i.s.m.l., in SW Az., Osm., Tkm. *dilen-*, usually meaning 'to ask for (something) for oneself, to beg'. *Uyğ. viii ff. Civ. men Künbermiş Sapunda tilengü ol* 'he must ask me, Künbermiş S. (for the payment)' *USp. 35, 4: Xak. xı em sem apar tilenip* 'I sought for (*talabtu*) a remedy (*Hend.*) for it' *Kaş. I 407, 28; tllengil* 'seek' *III 43, 20; n.m.e.: KB iki ajun tilen* 'seek for both worlds for yourself' 443: *Kıp. xııı kaddâ minâ'l-kudya* 'to beg' *tile:n- Hou. 43, 10: xiv şahada ditto dilen- Bul. 50v.: xv şahata ditto (kova-la-/kov-/t)tilen- Tuh. 21b. 9.*

D *tilin-* (d-) Refl. f. of *til-*; n.o.a.b. *Xak. xı teri: tilindi:* 'the hide split lengthways (*inşaqqa fûlan(n)*) like straps' (*al-qidd*) *Kaş. II 149 (tilinür, tilinme:k): Çağ. xv ff. tilin- şarha şarha burida şudan* 'to be cut in slices' *San. 199r. 4.*

Tris. V. DLN-

D *tuluğla-* Den. V. fr. *tuluğ*; properly 'to strike on the temples'. *Xak. xı ol kulın tuluğla:dı: wakazahu 'alâ lahyahi wa taht uđnihi* 'he struck (his slave) on the chin and below the ear' *Kaş. III 409 (tuluğla:r, tuluğla:ma:k).*

D *tlılapur-* pec. to *Uyğ.* and noted only in the Infin. which seems to mean 'eloquence'; morphologically obscure, but ultimately der. f. *tlı. Uyğ. viii ff. Bud. tılapur:ma:k TT VIII G.11; U I 17, 9; Hüen-ts. 1986; USp. 59, 18; Suv. 506, 13.*

Dis. DLR

VU?D *tiler* *Hal. leg.*; the name of some kind of insect; Müller suggests 'the praying mantis', no doubt regarding it as the Aor. of *tile-* used as a Noun. *Uyğ. viii ff. Bud. ('dogs, tortoises, snakes, violent evil animals with fangs and talons, birds, flies) tiler, (ants, beetles, etc.) U II 35, 20-24.*

Tris. DLR

VU(D) *tolursuk* the second vowel has been read as a *fatha* but looks more like a *damma*; survives in NC Kır. *tolarsak R III 1193, in Yüd. tolursuk* 'a small bone which links the knuckle bone to the shinbone in the leg of a quadruped'; there is a related Kzx. word *tilersek* translated 'shin bone' in *R III 1383* and 'Achilles' tendon' in *MM 361*. Morphologically obscure, but hardly a basic word. *Xak. xı tolursuk* 'the heel' (*al-aqib*), usually used for the heel of a quadruped (*aqibu'l-dabba*) *Kaş. I 502.*

Dis. DLS

VU?F *talas* n.o.a.b.; ?a l.-w.; *Kaş.* also mentions the word as a place-name. *Xak. xı talas (lām unvocalized) al-maqbad* (error for *al-miqbas*) that is 'the cord which is stretched at the winning post (*al-ğäya*) for horse races and

(competitions at) striking with a polo-stick' *Kaş.* I 366; *tasal* 'the boundary (*al-madā' ta'a'l-hadd*) which is set up for (competitions in) striking with a polo-stick'; it is a meta-thesis (*qalib*) of *tala:s* (*sic*) (a similar meta-thesis in *Ar.* is quoted) *I* 392.

VU *tulas* n.o.a.b. **Xak.** XI *al-wachū'l-sāhim* 'a pale (or emaciated) face' is called *tulas* *yüz: Kaş.* I 366: *KB* *tümen yılda berü tul erdim tulas* 'for countless years I have been a pale widow' 84: **Kip.** XIII *al-haqir* 'humble, despised' (opposite to *calil* 'illustrious') *tula:z Hou.* 26, 17.

Dis. V. DLŞ-

D *talaş-* (?d-) Recip. f. of *tala:-*; s.i.a.m.l.g., in SW Az., Osm., Tkm. *dalaş-*, with the same shades of meaning as *tala:-*. See *Doerfer* II 923-4. **Uyg.** VIII ff. Civ. (in a contract for the cession of land; my elder and younger brothers, children and relatives whoever they may be) *talaşmazunlar* 'are not to dispute (this cession)' *USp.* 15, 11-12; *bés yek talaşur* 'five demons fight one another' *TT I* 29; a.o. *do.* 74 (*çaşut*): **Çağ.** xv ff. *talaş- küşig kardān* 'to make war, quarrel' *San.* 159r. 2 (quotns.): **Xwar.** XIV *talaş-* 'to dispute, object, quarrel' *Quth* 169; **Kom.** XIV 'to quarrel' *talaş-CCG*; **Gr.**: **Kip.** XIII *xāšama* 'to quarrel' *talaş-* (Imperat. in error -*ğil*) *Hou.* 40, 1: xv (whoever speaks) *anın bile talaşkaymen aqārib ma'ahu* 'I shall come to blows with him' *Kav.* 27, 10; *xāšama* (*savaş-* and) *talaş Tuh.* 15a. 3: **Osm.** xv-xvi *dalaş-* (once *talaş-*) 'to quarrel'; in two or three texts *TTS I* 173; *II* 254; *IV* 731.

D *teliş-* (d-) Hap. leg.; Co-op. f. of *tel-*. **Xak.** XI *ola:r ikki: ta:m telişdi:* 'they two competed in breaking through (*fi taqb*) a wall' (etc.); also used for helping *Kaş.* II 108 (*telişür*, *telişmek*).

D *tileş-* (d-) Co-op. f. of *tile:-*; survives in SE Türkü *tileş-* (*Share* only); Tkm. *dileş-* 'to ask of one another'. **Xak.** XI *ol meniñ birle: ne:ñ tileşdi:* 'he competed with me in searching for the thing' (*fi iftiqādī'l-şay' wa nuşdānihi*) *Kaş.* II 108 (*tile:şür* (*sic*), *tileşmek*): **Çağ.** xv ff. *San.* 199r. 5 (*tile:-*).

D *tilliş-* (d-) Hap. leg. ?; Co-op.f. of *til-*. **Xak.** XI *ol mapa: yarında:k tilişdi:* 'he helped me to cut a strap' (*fi qaddī'l-qidd*); also used for competing *Kaş.* II 108 (*tillişür*, *tillişmek*).

Dis. DLY

F *taluy* (?d-) originally specifically 'the sea', later used for a large body of water. A Chinese l.-w. In 'Nachworte zur Inschrift von Tonjukuk' (in Radloff, *Die alttürkischen Inschriften von Mongolei*, zweite Folge, St-Petersbourg, 1899) p. 18, Hirth made the plausible suggestion that it represented the Chinese phr. *ta* 'great' (*Giles* 10,470) and *lei* (*Giles* 6,843 w. the 'water radical' attached). This *lei* (Middle Chinese *lyw* i.e. *lui*) was a

medieval name of the Sang-kan River in Chih-li (NE China) down which the Türkü advanced in their raids towards the sea in late VII. As they had never before approached the sea they may well have thought that it was the Great Lui River. An early l.-w. in Mong. as *dalay* (*Haenisch* 31) perhaps borrowed direct fr. Chinese. The word in *Oğ.* below and NE, most dialects, *talay R III* 878 and 'Tuv. *dalay* are re-borrowings fr. Mong. Türkü VIII (I campaigned up to the Shantung plain and) *taluy:ka: kiçig tegmedim* 'just failed to reach the sea' *I S* 3; a.o. *T* 18: VIII ff. (I am a golden eagle . . .) *taluy:da: yatıpan* 'lying by the sea' *Irkb* 3: **Uyg.** VIII ff. Man.-A. ol *taluy* 'that sea' (or lake?) *M III* 10, 14 (i): Man. *emgeklig taluydin keçürtügüz* 'you have brought us across a sea of suffering' *TT III* 51; *taluy ögüzdeki balıklar* 'the fishes in the sea' *do.* 90; a.o. *do.* 163: Bud. *uluğ taluy ögüz él(1)igil* (the Bodhisattva) 'great ruler of the sea' *U I* 18, 1; o.o. *Suv.* 354, 7 (*etigisiz*); *Kuan.* 177 (*andık-*); *U II* 55, 3 (ii); in *PP taluy* and *taluy ögüz*, both meaning 'sea', are common: (**Xwar.** XIII(?) *munda itil müren degen bir dalay bar erdi* 'here there was a large body of water called "the river (Mong. l.-w.) Volga"' *Oğ.* 157; *daki daluy* (*sic*?) *daki müren* 'lakes and rivers' *do.* 101).

Mon. DM

I *ta:m* (?d-) originally 'a wall' (by implication built of mud or mud bricks); s.i.a.m.l.g. w. a wide range of extended meanings including 'a building with earth walls; a brick-built structure; a grave mound'; SW Az., Osm. *dam* 'roof'; Tkm. *tam* 'a brick-built structure'. Türkü VIII (I have written this inscription) *bu: taška: bu: tamka: (sic)* 'on this stone and these walls' *I SE*: **Uyg.** VIII ff. Chr. *U I* 7, 16-17 (*bésük*): Bud. *tam tokiyu* 'pounding into shape the (earth) walls' (in building a house) *TT I* 82: Civ. (if a man falls from his horse or is flogged or) *tamdin tüşüp* 'falls off a wall' *II I* 181; *teğirmi tam içinte esrük bolıtıp* 'you have become drunk within a walled enclosure' *TT I* 57: **Xak.** XI *ta:m al-cidar* 'wall' *Kaş.* III 157; *I* 153 (*ükeklig*), 307 (*ükekle:-*), and nearly 40 o.o. translated *al-cidar*, *al-hā'it* 'wall' or *al-sür* 'town wall': XIII(?) *Tef.* *dam* 'wall, building' 116; *tam* ditto 283: **xiv Muh.** *al-hā'it ta:m Rif.* 179 (*Mel.* 75, 13 *tiwar*); *al-sath* 'a roof' *dam* 76, 6; *ta:m* 179: **Çağ.** xv ff. *tam tam . . . saqf ma'nāsina* 'roof' *Vel.* 175 (quotn.): *tam diwār-i saray* 'palace wall' *San.* 161v. 4: **Xwar.** XIII(?) *bu üyntip da'amı* 'the wall of this house' *Oğ.* 249 (Mongoloid spelling representing a long vowel): **xiv tam** 'wall' *Quth* 169: **Kom.** XIV 'roof' *tam CCG*; **Gr.**: **Kip.** XIII *al-sath ta:m üst:* *Hou.* 6, 4: **xiv tam** (t-) *sic* ditto. *Id.* 66; ditto *Çam Bul.* 16, 10: **xv sütiñ** (also *al-qā'ir* meaning, perhaps error for *al-qā'ida* 'foundation') *tam Tuh.* 19b. 11: **Osm.** **xiv ff.** *dam* (and? *tam*) 'building, cowed, prison', and the like in several texts *TTS I* 174; *II* 254; *III* 165; *IV* 188.

VU 2 **tam** Hap. leg.; there is no widely current Turkish word for 'bolt, door-bar'. **Xak.** x1 **tam** *tizāzu'l-bāb* 'the bolt or bar of a door'; hence one says **kapuğ tamlattı**: 'he fastened (şadda) the door with a bar' *Kaş. I* 337.

VU?F **tīm** Hap. leg.; there is perhaps some misapprehension here; the word is prob. a l.-w. from Chinese *tien* 'shop, inn' (*Giles* 11,173; *Pulleyblank*, Middle Chinese *tem*) which would explain why it was used for 'wine merchant(s) shop'. **Xak.** x1 **tīm** *al-ziqqu'l-mamlū* 'a skin filled with wine'; **tīmçl**: *al-xammār* 'a wine merchant'; some people call 'a wine merchant' (*tāciru'l-xamr*) **tīm**, but the former is more correct, because -çl: is the suffix for persons carrying on professions (*al-muhtarifin*) *Kaş. III* 136.

1 **tum** (?d-) Hap. leg. **Xak.** x1 **tum** *al-bard fi ašl'l-luğa* 'cold' as the basic word; but they use **tumliğ** for 'cold' and 'a cold (*al-bārid*) thing' *Kaş. I* 338.

VU 2 **tum** pec. to **Xak.** **Xak.** x1 **tum** 'uniform' (*al-bahim*) of a colour when speaking of horse's coats (*fi şiyāti'l-xayl*); hence one says **tum kara**: at 'a uniformly black horse', and **tum toriğ** at 'a uniformly dark bay (*kumayt*) horse' *Kaş. I* 338: **KB** (do not look for a big army) **er üdrüm tile ham tulum tum bile** 'look for picked men with standard equipment' 2339.

Mon. V. DM-

tam- (d-) 'to drip'; s.i.m.m.l., in SW Az., Osm., Tk.m. **dam-**; in some modern languages the der. f. **tamçıla-** is used as well as, or instead of, **tam-**. **Xak.** x1 **suv tamdı**: 'the water (etc.) dripped (*qağara*)' *Kaş. II* 26 (**tama:r**, **tamma:k**); five o.o.: **KB sözi yumşak erdl tılı tüz tamar** 'his speech was gentle, and his tongue dripped equably' 464; **qalamda kara tamsa altun kelir** 'if black (ink) drips from the pen, gold comes' 2715; **xiii(?) Tef. tam-** 'to drip' 283; **xiv Muh. qağara dam-** *Mel.* 30, 7; **tam-** *Rif.* 114 (adding *va naqağa* 'to drip'): **Çağ.** xv ff. **tam-** 'to drip' (*çakidan*); in *Rümi tamla-* *San.* 161r. 11 (quotns.): **Xwar.** **xiii tam-** (of blood, etc.) 'to drip' *Ali* 35, 48; **xiv ditto MN** 72, etc.: **Kom.** **xiv ditto CCG**; **Gr.** **Kip.** **xiv tam-** *qağara* *Id.* 66; **xv darafa** (sic, ?read *darina* 'to be dirty') *va naqağa tam-* *Tuh.* 16a. 6; **Osm.** **xiv ff. dam-** (sometimes spelt **tam-**) 'to drip'; c.i.a.p. *TTS I* 174; *II* 254; *III* 165; *IV* 187.

Dis. DMA

F 1 **tamu**: 'hell'; l.-w. fr. Sogdian *tmw*; in the medieval period the form **tamuğ**, possibly borrowed fr. some other Iranian language, appeared. One of the few pagan religious terms which was taken over by Islam. S.i.s.m.l. in both forms; see *Doerfer II* 936. **Türkü** viii ff. (the road which leads) **tamu kapğına** 'to the door of hell' *Chuas.* 126; **tamu yérin** 'the country of hell' *do.* 161; **Uyg.** viii ff. **Man.-A M I** 13, 15 (1 a:ğ-):

Man. TT III 14 (to:-): **Bud. tamu** is fairly common, e.g. **tamuli yilkılı** '(rebirth in) hell or as an animal' *U II* 33, 7; (you have suffered grievous pains) **tamudakı teg** 'like those in hell' *U III* 46, 18 etc.: **Xak.** x1 **tamu**: a name for 'hell' (*cahannum*) *Kaş. III* 234: **KB tamu-dın yırar** 'it is far from hell' 292; **soluğdin tamu ornı uştnax oğ ol** 'hell is on your left and paradise on the right' 917; **iki ev yarattı bu xalqqa kamuğ birı atı uçmak biriniğ kamuğ** (sic) 'he created two dwelling places for all these people, the name of one is paradise and of the other hell' 3654: **xiii(?) Tef. tamuğ** 'hell' 284; **xiv Muh.(?) cahannum tamuğ** *Rif.* 138 (only): **Çağ.** xv ff. **tamuğ/tamuk** *şamu cahannum ma'nāsına Vel.* 175; **tamuğ/tamuk düzax** 'hell' *San.* 161v. 19 (quotn.): **Xwar.** **xiii tamuğ** *Ali* 52; **xiv ditto Qutb** 169; **Kom.** **xiv ff. hell) tamu/tamuk/tamux CCI, CCG; Gr.** (Kip.) **xiii cahannum Tk.m. şamu:** *Hou.* 8, 21; **xiv şamu:** ditto *Id.* 66; **xv ditto Tuh. 11a. 8; **Osm.** **xiv ff. ditto;** c.i.a.p. *TTS I* 671; *II* 873; *III* 663; *IV* 733.**

?E 2 **tamu**: at the end of a verse in *Kaş. I* 420, 5 is prob. a scribal error for **şamu**.

?D **toma**: Hap. leg.; morphologically Pass. Dev. N./A. fr. to:-, but with no very clear semantic connection. **Xak.** x1 **toma: buxsun** 'that which rises to the top (*ma yataş'ud* 'alāl'-ra's) of a jar of millet beer' *Kaş. III* 234.

Dis. V. DMA-

time:- n.o.a.b.; noted only in the Hend. ét-time:-, which seems to mean 'to prepare'. See **timeğ, timen-**. **Uyg.** viii ff. **Bud. [gap] étli timedı** 'he prepared' (acc. to the Chinese text his 'books and pictures' (for the homeward journey)) *Hüen-tz.* 84; **oğğurak étingey timeğeymen** 'I shall make thorough preparations' (and collect an enormous army with elephants) *do.* 318-19.

Dis. DMB

PUF **tembin/tenpin** a liquid measure for wine, pec. to **Uyg.** Civ. and clearly a Chinese l.-w.; it must have been a fairly small quantity since in *Usp.* 4, 1-2 **otuz tembin bir kab bor** 'a skin of wine containing 30 **tembins**' and in *Malov DUD* 1, 6 **otuz tembin bir kab sücüg**, same meaning, are mentioned. The word is discussed at length, in Japanese, by N. Yamada in *Memoirs of the Faculty of Letters, Osaka University*, XI, March 1965, pp. 92-3.

Dis. DMC

VU?F **tīmçl**: N.A.g. fr. **tīm**; 'wine merchant'; n.o.a.b. **Xak.** x1 *Kaş. III* 136 (**tīm**): **KB yağı ol bu bor tīmçl** 'the wine merchant is an enemy (of mankind)' 2098.

Dis. V. DMC-

D **tamçur-** (?**tamçır-**) der. f. of **tam-** n.o.a.b.; the Suff. **-çur/-çür-**, etc. is extremely rare; in **tapçur-** and **kikçür-** it is a

Sec. f. of *-şur/-şür-*, which is *prima facie* a Caus. f. of *-ş-*, but there is no parallel *-ş-* form of this verb and the question whether there is one of *külçir-* is an open one. This may, of course, be fortuitous, *Kaş.*'s statement that it formed Inchoative Verbs is *prima facie* convincing, whatever its origin morphologically. *Xak. xi yağmur tamçurdi: taraş-şasa* (MS. in error *taraşasa*) '*l-maṭar wa cā'a'l-tall* 'the rain drizzled and there was a slight shower' (and the like) *Kaş. II 175* (*tamçurair* (MS. *tamçurair*), *tamçurma:k*); (in a note on the four kinds of verbs containing four consonants) the third kind consists of Intrans. Verbs meaning 'almost to do something, and genuinely intend to do it but to approach the action gradually and by degrees', for example *su:v tamçurdi* (MS. *tamçurdi*) 'the water drizzled (*taraşşasa*) from the clouds and oozed out (*sariha*) a little' *II 200*, 26 ff. (and see *taşğur-*): (*Çağ. xv ff. tamşı-* 'to drink wine slowly from the glass, not hurrying but enjoying the flavour' *Vel. 175* (quoting); *tamşı-* (spelt) same translation *San. 161r. 19* (quoting); no doubt a survival of this Verb).

Dis. DMD

D *tamdu:/tamduk* Hap. leg., but see *tamduksuz*; presumably Dev. N.s fr. *tamıd-*. *Xak. xi tamdu: al-daram* 'a fierce fire, blaze'; also called *tamduk Kaş. I 418*.

Dis. V. DMD-

PU?D *tamıd-* 'to blaze up'. Survives as *tamız-*, same meaning, in NE Koib., Sag.; NC Kır., Kzx.; NW Kaz., Kk., Nog. Prob. a Den. V. fr. the Chinese word *yen* 'flame, blaze', etc. (*Giles 13,069* or *13,151-2* which were *diam* in Karlgren's Archaic (but not Ancient) Chinese) in which case the borrowing must go back to a very early period; cf. *bitl-*. Uyğ. viii ff. Bud. *kaltı kuruğ otup tıtağında ot tamıdur ediz küyer örtenür* 'just as fire, by reason of (the presence of) dry kindling flames and burns high and blazes' *U II 8*, 26 ff.

D *tamit-* (d-) one of several Caus. f. of *tam-*; survives in SE Türkü, *Shaw 65*, *Jarring 293*. Cf. 2 *tamtur-*, *tamız-*. *Xak. xi ol su:vni: tamıttı: qattara'l-mā* 'he dropped the water (etc.) in small drops' *Kaş. II 311* (*tamıtur-*, *tamıttma:k*).

PUD *tamdul-* Hap. leg.; morphologically Pass. f. of *tamıd-*, which is irregular as that is an Intrans. V. Uyğ. viii ff. Bud. *kaltı başda tamdulmış tonda tutunmış küyer otuğ öçürgeli tavrancırça* 'just as (people) caught in garments which are on fire from head (to foot) hurry to put out the burning fire' *Sür. 141*, 8-10.

D *tamdur-* Caus. f. of *tamıd-*; the position of the word in *Kaş.* indicates that the third consonant was -d- (? for -ğ-) in *Xak. N.o.a.b*. Uyğ. viii ff. Bud. *tamdurdum men kamağda yég nomluğ yulağ* 'I have kindled

the torch of the supremely good doctrine' *U I 22*, 3-4; o.o. *III 32*, 19 ff. (*süksük*) and 23; *TT III 40*, 98, and 112; *İllen-ts. 1908-9* (için); *USp. 102a. 35* (yula:); *Xak. xi ol ot: tamdurdi* (MS. in error *tamturdi*) 'he kindled (*atqadu*) the fire'; also used for 'to light' (a lamp, *asraca*) *Kaş. II 176* (*tamdurur*, *tamdurmak*); *KB fasād tamdurur ol uđınmış otuğ* 'wickedness makes that dying fire blaze up' 4412.

D *tamtur-* (d-) Caus. f. of *tam-*; survives in SE Türkü *tamdur-*; SW Tk. *damdır-*. *Xak. xi ol anıq ağzına: su:v tamturdi* 'he ordered that water should be dripped (*bi-taqattur*) into his mouth' *Kaş. II 175* (*tamturur*, *tamturmak*; 'this is a weak (*da'ifa*) word').

Tris. DMD

PU?F *tama:ta*: Hap. leg.; the first letter is undotted but must be either *b-* or *t-*, prob. the latter since *b-* before *-m-* is very unusual in *Xak.*; Brockelmann's and Atalay's suggestion of *y-* is excluded by its position in *Kaş.*; a very unusual form, prob. a l.-w. *Xak. xi tama:ta*: 'a piece of thin dough (*acin*) of the kind used for pastry wrapped round a fat fowl, or a piece of meat so that its juices (*eadakuhā*) are not spilt when it is cooked' *Kaş. I 445*.

D *tamduksuz* Hap. leg.; Priv. N./A. fr. *tamduk*; *-t-* in these texts often represents *-ğ-*. Uyğ. viii ff. Bud. Sanskrit *nirupādāna ina śikhi* 'like a fire without kindling' *tam:duk-suz* (sic) od ya:lını te:ğ *TT VIII A.29*.

Dis. DMĞ

SF *tamuğ* See *tamur*.

S *tamak* See *tamga:k*.

1 *tamğa*: an old word ending in *-ğa*; not semantically connected with 2 *tamğa*; originally a 'brand' or mark of ownership placed on horses, cattle, and other livestock; it became at a very early date something like a European coat of arms or crest, and as such appears at the head of several Türkü and many O. Kır. funerary monuments, see L. P. Kyzlasov, 'Novaya datirovka yeneiseiskoi pi'smennosti' (*Sovetskaya arkhologiya*, 1960, III) and 'O datirovke pamyatnikov yeneiseiskoi pi'smennosti' (*do. 1965*, III). It was the word used for a Chinese 'seal' and passed into Mong. in this meaning as *tamağa* (*Kcw. 1643*). S.i.a.m.l.g. w. some phonetic variations; in SW Az., Osm. *damğa*; Tk. *tagma*; a l.-w. in Pe. and other foreign languages, see *Doerfer II 933*, where the word is discussed at great length. Türkü viii ff. Man. *tamğa* is used for the mystical 'seals' of the Manichaeans *Chuas. 177* (see note thereon), 181, etc.: Uyğ. viii ff. Man. *üç tamkalarıg* (sic) *bütürdi* 'they carried out the (obligations created by the) three seals' *TT III 144*; Bud. in Buddhist terminology Sanskrit *mudrā* 'a mystical gesture or pose' translated in Chinese by a word

which normally means 'seal' is translated *tamğa*, e.g. *etöz közedgü tamğa tutmuş kerğek* 'one must assume the pose (*mudrā*) for protecting the body' *TT V 8*, 53; a.o. in *TT I*: Civ. *TT I 129* (3 al); in *USp*, *tamğa* is very common for 'the personal seal' impressed on commercial documents: *Xak. XI tamğa*: 'the seal' (*tābi*) of a king or other individual *Kaş. I 424*: *KB kedin boldı tamğa kamuğ savcıka* 'thereafter he (Muhammad) became the seal (Ar. technical term *al-xātim*) of all the prophets' 45; (the king) *wazirlik agar bérđi tamğa ayağ* 'gave him the post of Vizier, a seal and a title' 1036: *xiv Muh. al-'alāma* 'a mark' *tamğa*: *Mel. 51*, 2; *Rif. 146*: *al-xatm* ('seal') *wa'l-hadāra* . . . 'seal and (?meaning); *Rif. dāğ* 'brand' *tamğa*: 85, 1; 119: *Çağ. xv ff.* *tamğa* 'a sign or mark' (*'alāma wa nişān*); and the implement with which they seal or mark (*muhr wa nişān kunand*) something, or brand (*dāğ numāyand*) livestock; and a grant (*fattah*) of tithes or government taxes'; and also a seal or sign on the decrees of Turkish rulers, those written in liquid gold being called *altun tamğa*, those in red ink *al tamğa* and those in black ink *kara tamğa* *San. 161 v. 13* (this refers primarily to the chancery practices of the Mongol rulers of Persia): *Xwar. XIII(?)* (I have become your *xāqān* . . .) *tamğa bizke bolzun buyan* 'let virtue be our distinguishing mark' *Öğ. 98-9*: *Kom. XIV* 'seal' *tamxa CCG*; *Gr.*: *Kip. xv xatm tamğa Tuh. 14b. 8*; *kayy* 'brand' *tamğa do. 31a. 1*.

D 2 tamğa: Hap. leg.; Dev. N. fr. *tam-*. *Xak. XI tamğa*: 'any affluent (*sā'id*) of seas, pools, rivers, and the like'; and 'a narrow arm of the sea' (*furđatı'l-bahr*) is called *tamğa*: *Kaş. I 424* (verse).

D tamğa:k (d-) Dev. N. (connoting habitual action) fr. *tam-*; lit. 'constantly dripping', but in practice 'the throat', or perhaps more precisely 'the soft palate'. Practically syn. v. *boğuz*. S.i.m.m.l.g. sometimes with extended meanings like 'the mouth of a river' (cf. **2 tamğa**) and 'food'; in SW Az. (meaning 'palate'), Osm., Tk. *damak*. Uyğ. VIII ff. *Man. TT II 16, 16* (opra-); *M II 11, 20* (tütün): Bud. *tulum tamğakim* . . . *kuriyu* 'my tongue and throat being dry' *U III 37, 29-30*; (placing the ring finger in turn) *alınka tamğakka yürekke* 'on the forehead, the throat, and the heart' Müller, *Zauberritual* (SPAW, 1928), 22, 5: Civ. *til tüpi boğzi öpke:si tamğa:ki* 'the root of the tongue, the throat, lungs, and throat (or palate?)' *TT VIII 1.1* (the difference of meaning between it and *boğuz* here is obscure); *boğuz tamak* (sic) *H I 12* (ağrı-): *Xak. XI tamğa:k al-halq wa'l-hancara* 'throat (or palate) and throat (or gullet)' *Kaş. I 469*; (if a man talks too much) *tamğak katar*: 'his jaw (*al-hanak*) stiffens through dryness of the mouth' *I 467, 9*; the Turks call *al-hulqim* 'the throat or gullet' *tamğak* and the *Oğuz* etc. *tamak I 33, 17*: *XIII(?) At.* 'asal tatrup ilkin tamak (sic) tatitip' 'first he gives you honey to taste, and makes a pleasant taste in your throat' 207;

Tef. tamağım 'my throat' 283: *xiv Muh.(?) al-lahāt* 'the uvula' *tama:k* (mis-spelt *ya:ma:k*; and *al-halq boğaz*) *Rif. 140* (only): *Xwar. xiv tamak* 'throat' *Qutb 169*: *Kom. xiv ditto CCI, CCG*; *Gr.*: *Kip. XIII saqfu'l-halq* 'the roof of the throat' *tamak* (and *al-hulqim boğaz*) *Hou. 20, 5*; *xiv tamak* ditto *Id. 66*: *xv zardama* 'throat' *tamaw*; Tk. *tamağ Tuh. 17b. 10*.

Dis. V. DMĞ-

D tamğır- (d-) Hap. leg.; Inchoative f. of *tam-*; cf. *tamçur-*. *Xak. XI suv*: *tamğırdu*: 'the water was on the point of dripping (*kāda* . . . *an yaqlır*) from the ice' *Kaş. II 179* (*tamğıra:r*, *tamğırma:k*).

Tris. DMĞ

D tuma:ğu: (3d-) Dev. N. fr. **tuma-* Den. V. fr. **I tum**; 'a cold in the head'. S.i.a.m.l.g.; the first vowel is consistently -u- or an equivalent; in SW Az. *tumov*; Tk. *dümev*; in Osm. *Sami* 910 spells it *řomağı* but says that it was obsolete, *Red.* has the same spelling, the xx Anat. forms are *duma*, *dumağ*, *dumağa*, *dumağı* *SDD 473-4* (all very common) and *domağa*, *domağı* *do. 456* (both Hap. leg.). Uyğ. VIII ff. Civ. *tumağu bolup kėtmeser* 'if a man has a cold which will not go away' *H I 144*; a.o. *H II 35, 27*: *Xak. XI tuma:ğu*: *al-zukām* 'a cold in the head' *Kaş. I 447*: *xiv Muh. zukām duma:ğu*: *Mel. 65, 1*; *tuma:ğu*: *Rif. 164*: *Kip. xv axşam* 'having a cold in the head' *tumaw* (in margin in SW(?) hand *tumağ*) *Tuh. 4a. 7*; *zukām tumaw* (MS. in error *tamaw*); ditto *tumağ do. 18a. 1*: Osm. *xiv-xviii dumağu/tumağu*, occasionally *dumağı/tumağı*; common down to XVIII, esp. in dict., *TTS II 324*; *III 212*; *IV 245*.

D tamğa:çı: N.A.g. fr. **I tamğa**: the official title of an officer whose duties related to the *tamğa*; as the meaning of the latter term varied it is impossible to translate the word with confidence in most contexts. A l.-w. in Pe. and Mong. see *Doerfler II 934*. *Türkü VIII* the two representatives of 'my son the Türcę Xaqān of the On Ok (Western Türkü)' at Kül Tęgin's funeral were *Maxaraç* (Sanskrit *Mahārāja*) *tamğa:çı*; and *Oğuz bilge: tamğa:çı*: *I N 13*: Uyğ. VIII ff. Civ. a *tamğa:çı* is mentioned in *USp. 64, 2* an obscure late document relating to *tamğa kümüş* 'money due for taxes' (not, as Radloff supposed, 'minted money'), and seems to mean some kind of 'tax collector': *Xak. XI KB könl erse kılki bolur tamğa:çı* 'if his character is upright he becomes a *tamğa:çı*' 4046: *Çağ. xv ff.* *tamğa:çı* 'āmil wa mubāşir-i fi'l-i tamğa' 'an official, the supervisor of the business of the *tamğa*' (which seems fr. the quotn. to be taxation) *San. 161 v. 15*.

D tamğa:lığ P.N./A. fr. **I tamğa**; s.i.s.m.l. *Türkü VIII ff.* *tanuklu:ğ sav tamğa:lı:ğ bitli:ğ eşli:dmli:šte: köri: körmli:ş yeğ* 'a statement before witnesses, a sealed document; seeing is better than hearing' *Tun. IIIa. 2-4*

(ETY II 94): Yen. tamkalıg (sic) yılki: buğsuz ertt: 'his branded livestock were unlimited' *Mal.* 26, 6: **Xak.** xı tamğalıg *Kaş.* I 527 (tamğalıg: XIII(?) *Tef.* tamğalıg 'sealed' (book) 283.

D tamğalık A.N. (Conc. N.) fr. 1 tamğa; pec. to *Kaş.* **Xak.** xı tamğalık 'a small ewer' (*al-ibriq*): tamğalık 'a small table (*al-māyida*) which a man keeps for his own use' (*yaxuş bihā*); its origin is tamğalıg 'marked with a seal' (*al-tābi*), because a king seals (*yaxtim*) his ewer and his private table; they contain (and carry) sufficient drink and food for a man. Hence every such ewer and table are called tamğalık because they are destined to have a seal (*xātim*) put on them, so that no one except the king can get hold of them; and if it was said that the *qāf* took the place of the *ğayn* (MS. in error *qāf*) because their points of articulation (*maxrac*) are close together, it would be correct (*cā'iz*) *Kaş.* I 527.

Tris. V. DMĞ-

D tamğakla: Hap. leg.; Den. V. fr. tamğa:k. **Xak.** xı ol anu: tamğakla:dı: 'he struck him on the throat' (*alā halqihī*) *Kaş.* III 351 (tamğaklar, tamğakla:ma:k).

D tamğala: Den. V. fr. 1 tamğa; s.i.s.m.l. usually for 'to brand, to seal, to stamp', and the like. *Türkü* VIII ff. *Toy.* IVr. 3-5 (aya:-); Man. tört yaruk tamğa köpülü-müzde tamğaladımız 'we have sealed our minds with the four seals of light' *Chuas.* 177-8: *Uyg.* VIII ff. Bud. kögüz üze tamğalap 'making the *mudrā* over the breast' *TT V* 8, 59: **Xak.** xı ol bitig tamğala:dı: 'he put the Sultan's seal (*tābi*) on the letter' *Kaş.* III 353 (tamğalar (sic), tamğala:ma:k): xiv *Muh.* xatama 'to seal' tamğala: Mel. 25, 13; *Rif.* 108; 'allama (*Rif.* adds *alāma*) 'to mark' ditto 29, 5; 113.

Dis. DMG

D timeg Hap. leg.; transcribed *tümek*, but the association with *étig* makes it certain that this must be a Dev. N. fr. time:- the spelling of which is certain. *Uyg.* VIII ff. Bud. . . . ulati *étig timegler üze* 'with such preparations (or arrangements) as . . . ' *U II* 40, 108.

VU (?D) tümge: 'single-minded, foolish'; n.o.a.b. *Uyg.* VIII ff. Man. adın tümke köpüller 'other simple minds' *TT III* 164: Bud. tümge erdim erser 'although I was foolish' *Hüen-ts.* 1947; a.o. *Suv.* 384, 21.

Dis. DML

D tamliğ (d-) P.N./A. fr. tam; 'having a wall'; n.o.a.b. *Uyg.* VIII ff. Civ. *Usp.* 15, 2-3 (teğzindür-): (**Xak.** xıpin(?) *Tef.* tamliğ *suv* translating *nuffa* 'a drop of semen' is a parallel P.N./A. fr. tam 'a drop' a homophonous N. associated with tam- which is not noted before the medieval period).

D tumliğ (?d-) P.N./A. fr. 1 tum; (? see tumli:-); n.o.a.b. *Uyg.* VIII ff. Man. tumliğ *suv* 'cold water' in antithesis to isliğ *suv* 'hot

water' *Wind.* 41, 48; a.o. *do.* 39 (ergür-): Bud. tumluğ yüzliğ 'cold faced' (i.e. hostile, unsympathetic) *U III* 17, 17; 86, 3; *TM IV* 252, 18; *TT X* 354 (with an unacceptable suggested etymology); a.o. *Hüen-ts.* 106-7 (8d-): **Xak.** xı tumliğ *al-bard wa'l-bārid* 'cold' (N. and Adj.); (verse); the origin of tumluğ (sic) is tum; and one says ölüğ yüzli: tumluğ 'the dead man's face is cold'; that is his relatives shun him after his death *Kaş.* I 463; I 338 (1 tum); II 217 (titreş-); III 439 (bud-) and a dozen o.o. of tumliğ or tumluğ: *KB* (God created) isliğ tumliğliğ 'heat and cold' 3726: XIII(?) *Tef.* tumlu/tumluğ 'cold' (Adj.) 311: XIV *Muh.* (?) *al-bārid* (opposite to hot) i:si: tumluğ *Rif.* 150 (only, *sa:wu:k* in margin): *Kip.* xiv dumlu: *al-bard* *Id.* 50; tumlu: *al-bārid* *do.* 66.

Dis. V. DML-

D tumli:- (?d-) Den. V. fr. 1 tum with the unusual, Suff. -li:- instead of -la:-; 'to be cold'; n.o.a.b. It is possible that tumliğ the use of which both as N. and as Adj. is remarked on by *Kaş.* is a Dev. N./A. fr. this V. and not a P.N./A. fr. 1 tum. *Uyg.* VIII ff. Bud. ölüp bütün etözi tumılıp (sic) 'he died and his whole body became cold' *Suv.* 4, 20: **Xak.** xı suv tumlıdu: 'the water was cold' (*barada*) *Kaş.* III 294 (tumliur, tumliuma:k; verse): *KB* bu munça isinmek azu tumlimak 'to be so hot or cold' 4701; Irliğ sözke tumliur kişi köpli terk 'a man's heart is quickly chilled by harsh words' 5221.

VUD tamlat- Hap. leg.; Caus. Den. V. fr. 2 tam; 'to bar (a door)'. **Xak.** xı *Kaş.* I 337 (2 tam).

D tumlit- (?d-) Caus. f. of tumli:-; 'to chill'; n.o.a.b. **Xak.** xı ol suv tumlittı: 'he chilled (*barrada*) the water' (milk, etc.) (tumlitur, tumlitma:k); and one says ol anu köpülü tumlittı: 'he angered him (*ağda-balur*) and chilled his heart so that he came to dislike him' *Kaş.* II 344 (tumlitur, tumlitma:k): *KB* (pride is unprofitable and) köpül tumlitur 2120; (a frowning face and bitter words) kişliğ tumlitur 2577; a.o. 4706: xiv *Muh.* dabbara 'to exert oneself' (this makes no sense, ?metathesis of *barrada*) tumlut- *Mel.* 26, 1; *Rif.* 108.

Tris. DML

PU?D tumlitu: this word occurs in *Uyg.* VIII ff. Civ. in eight documents in *Usp.* (13, 4; 56, 6 etc.) in the phr. toğuru tumlitu satdim which clearly means 'I have sold outright and irrevocably'. It is difficult semantically to regard it as a Ger. in -u: of tumlit-; cf. töleç.

DE tamu:luğ P.N./A. fr. tamu; 'hellish'; n.o.a.b. *Uyg.* VIII ff. Bud. (if someone breaks his father's and mother's heart) ol tınıliğ tamuluğ bolur 'that individual becomes destined for hell' (and is not reckoned as a son or daughter) *PP* 11, 6; (**Xak.** xı *KB* the wise man's saying has come to me as follows

tamudin yırar tep tamuluk özl 'the man whose spirit is hellishness is far from hell' 292; this makes little sense in the context and may be corrupt).

Tris. V. DML-

D tamu:la:- Hap. leg.; clearly der. fr. I tam; but morphologically inexplicable. Xak. xı ol su:vuğ tamu:la:di: şadda sîhr bi'l-mâ 'he dammed up the water' Kaş. III 327 (tamu:lar; tamu:la:ma:k).

VUD tümlile:- Hap. leg.; Den. V. fr. *tüml. Xak. xı eşye:k tümlile:di: ratak'al-*-hîmâr wahwa idâ 'adâ 'adv bi-qafasân* 'the donkey advanced in short jumps'; the form more commonly used is tümlilendi: Kaş. III 326 (tümlile:r; tümlile:me:k).

D tumluğlan- Refl. Den. V. fr. tumluğ (tumluğ); n.o.a.b. Xak. xı ol bu: uğurni: tumluğlandı: 'he reckoned that this period (al-waqt) was cold' (bârid) and gave up his plan (irtada'a 'an'l-'azm); and one says ol apar tumluğlandı: 'he showed him boorishness and hostile looks' (cafa' wa kulûha'l-wach) Kaş. II 273 (tumluğlanur; tumluğlanma:k).

VUD tümlilen:- See tümlile:-.

Dis. DMN

temen 'a large needle, packing needle'. Survives in NC Kzx. teben and perhaps one or two other languages. Uyğ. VIII ff. Civ. temen 'a large needle' is tentatively read in *Fam. Arch.* 2, 48, 50: Xak. xı temen yigne: al-ibrat'ul-kabira 'a large needle' Kaş. I 402; III 35 (igne); (Atalay erroneously altered tümen, q.v., to temen in III 367, 10): xiv Muh. al-misalla 'a large packing needle' temen Mel. 69, 3; Rif. 170: Kom. xiv 'needle' temen CCG; Gr.: Kıp. xv (PU) bâbtûza (unidentifiable, ?corrupt) temen Tuh. 7b. 13.

tê:mlin (d-) 'immediately', originally apparently in the sense of the immediate future, but more often, from an early date, 'in the immediate past, just now'. Survives in SW Osm. as demlin (with the accent on the first syllable) in the latter sense. The discussions of this word in PP, p. 254, note 3 and TT I, p. 21, note 86, written before the publication of Kaş. are not well founded. Uyğ. VIII ff. Man.-A M I 14, 10-11 (1): Bud. antada basa tēmin 'immediately after that' U I 33, 12; (if a man has faith) ol kişi tēmin çin kişi tētr 'that man is immediately called a loyal man' TT V 26, 113; tēmin ök 'immediately' do. 24, 53; 26, 116; X 274; U III 5, 12; o.o. PP 62, 1 (öğlen-); Sw. 619, 18-19 (ançada:); Civ. TT I 86 (ançada:); Xak. xı tēmin an Adv. (harf) meaning qabl hādith'l-sā'a 'before this moment'; one says tēmin keldim 'I have just arrived' Kaş. I 409.

tuman (d-) 'mist, fog'. S.i.a.m.l.g. in NW Kk.; SW Az. Osm. duman; Tkm. duman; a l.-w. in Pe., Russian and other foreign languages, see Doerfer II 935. Cf. bu:s. Türkü VIII ff. üze: tuman turdu: asra: toz turdu:

'the fog was stationary above and the dust below' IrkB 15: Uyğ. VIII ff. Bud. Hien-t's. frag. (satğai:-) Xak. xı tuman al-dabāh 'mist, fog' Kaş. I 414; and 3 o.o.: KB 285 (ajunçit): Çağ. xv ff. tuman ... (2) 'a thick mist' (buxār-i ḡaliğ) which rises from the ground and covers the face of the sky; also called duman San. 182r. 16; duman 'the mist which rises from the ground'; but the steam (also buxār) which rises from soup, food, and the like is called buğ do. 225v. 20; a.o. do. 136r. 23 (2 bu): Xwar. xiv tuman 'fog' Qutb 185; Kom. xiv 'fog' tuman CCG; 'gloomy faced' tuman betil CCG; Gr.: Kıp. XIII al-dabāh tuman: xiv tuman ditto Id. 66; Bul. 2, 16: xv ditto Tuh. 23r. 6; al-ğaym 'fog' tuman Kav. 58, 4.

F tümen properly 'ten thousand', but often used for 'an indefinitely large number'; immediately borrowed from Tokharian, where the forms are A tmān; B tmane, tumane, but Prof. Pulleyblank has told me orally that he thinks this word may have been borrowed in its turn fr. a Proto-Chinese form *tman, or the like, of *wan* 'ten thousand' (Giles 12,486). It became an early l.-w. in Mong. as tümen (Haenisch 154) and in Pe. as tūmān and other foreign languages, see Doerfer II 983, where the word is discussed at great length. S.i.s.m.l., but in some, perhaps a reborrowing fr. Pe. or Mong. Türkü VIII bir tümen artukı: yeti: biğ '17,000' II S 1; a.o.o. for '10,000'; bir tümen ağı: 'innumerable precious things' I N 12: VIII ff. (one spiraea became a hundred, a hundred a thousand) miğ tavılku: tümen bolrı: 'a thousand spiraea became ten thousand' IrkB 32: Man. yüz artukı kırk tümen yek '1,400,000 demons' Chuas. I 12: Uyğ. VIII [üç] tümen '30,000' Şu. W 7; in biğ yunt tümen koñ 'a thousand horses and ten thousand sheep' do W 9(?) and side (ETY I 182) the word is not intended to be precise: VIII ff. Man.-A sansaz tümen yıl bolrı 'it has been countless myriads of years' (since we departed from you) M I 10, 4-5: Bud. PP 1, 5 (özlüg) a.o.o., nearly always for 'an indefinitely large number': Civ. the irrevocable sale of a property is often described as miğ yıl tümen künke tegl 'for a thousand years and ten thousand days' Usp. 13, 10 etc. (the phr., which also occurs in VIII Şu. E 9, is prob. taken from Chinese): Xak. xı tümen al-kaşır 'much, many' of anything; one says tümen törlüğ sözle:di: 'he talked volubly on every kind of subject': tümen miğ alf alf ff'l-'adad 'a million'; one says tümen miğ yarmak: 'a million dirhams' (sic) Kaş. I 402; tümen (sic) ççek 'all kinds (anwā') of flowers' I 233, 26; (scorpions, flies, and snakes) dük miğ kayu tümenler 'in innumerable quantities' III 367, 10: KB tümen 'an indefinitely large number' is common, e.g. tümen miğ törüttü bu sansız tırlı 'Thou hast created these innumerable living beings' 21; o.o. 2, 22, 84, 159, 172, etc.: XIII(?) At. This world looks nice from the outside, but within it are) tümen nā-xwuğl 'innumerable

unpleasantnesses' 218: *Çağ.* xv ff. *tümen* an expression for 'a large number' (*çokluk*); also *on bin miqdârı* 'Uzman aḥḡası' 'a sum of ten thousand Osmanlı small silver coins' *Vel.* 220 (quoton.); *tümen* '10,000'; and the Mongols call an *amir* with an army of 10,000 *mir-i tümen*; and the people of Persia call '10,000 *dinârs*' *yak tûmân San.* 185r. 14: *Xvar.* xiv *tümen* in both senses *Qutb* 190: *Kom.* xiv '10,000' *tümen CCG*; *Gr.*: *Kip.* xiv *tümen al-badra* 'a sum of 10,000 *dîrham's*' *Id.* 40; *dümen* '10,000'; also called *tümen do.* 50: *Osm.* xiv-xvi *tümen* in both senses, fairly common *TTS* I 705; *II* 911; *III* 692.

Dis. V. DMN-

D *tamin-* (d-) Hap. leg.; Refl. f. of *tam-*; irregular since *tam-* is Intrans. *Xak.* xi ol *öz-içe*: *yağ tamındı*: 'he set himself to drip (*bi-taḡfir*) the oil for himself' *Kaş.* II 149 (*taminur*, *taminmak*).

D *timen-* Hap. leg.; Refl. f. of *time-*; 'to prepare oneself'. *Uyg.* viii ff. Bud. *étinip timenip* 'prepare yourselves (Hend.)' *Hien-t.* 230.

Tris. DMN

D *tamındı*: (d-) Hap. leg.; Dev. N./A. fr. *tamin-*. *Xak.* xi *tamındı*: *su:v qatârâtı* 'l-mâ' 'dripping water' *Kaş.* I 450.

D *tuma:nlıg* (d-) P.N./A. fr. *tuma:n*; 'foggy, misty'. S.i.a.m.l.g.; in NW Kk.; SW Az., Tkm. *dumanlı*. *Uyg.* viii ff. Man. *tumanlıg yekler* 'the demons of fog' *M II* 11, 10: (*Xak.*) xiv *Muh.* (?) *yawm muḡim* 'a foggy day' *tuma:n-lu:g* (mis-spelt *tuma:ḡlu:g*) *kün Rif.* 185 (only).

DF *tümenliḡ* P.N./A. fr. *tümen*; 'numbered in tens of thousands'; n.o.a.b. *Türkü* viii ff. Man. *mıplıḡ tümenliḡ kuvraḡ* 'a congregation of thousands and tens of thousands' *TT II* 8, 57: *Uyg.* viii ff. Man. *tümenliḡ yekler M II* 11, 10.

Dis. DMR

?D *tamar/tamir* (d-) 'vein, artery' (the two are not distinguished in the texts quoted below). The original form seems to have been *tamir* with *tamar* as the Oğuz form, and this makes it improb., although still poss., that it is the Aor. of *tam-* used as a N., since that should have been *tamar* everywhere. *Tamur* was in any event a Sec. f. due to labial attraction. S.i.a.m.l.g. v. some extended meanings; in SW Az., Osm. Tkm. *damar*, elsewhere *tamir*, or occasionally *tamur*. *Uyg.* viii ff. Man.-A (the arrow) *öz tamarıpa* (? MS. *tmrpa*) *teḡdi* 'reached his own vein' *Man.-uig. Frag.* 40r, 8: Bud. *siḡiri tamırı* 'his muscles and veins' *U III* 35, 20; *TM IV* 254, 10r; *lki kata tamırım tokip* 'my pulse beats twice' (but cannot beat a third time and comes to rest) *U III* 37, 35-6: Civ. *su:v tamırı kurısar* 'if the veins of water dry up' 'he vegetation dries up' *TT I* 55—*kımnıḡ nari yoḡun bolsar kanaḡı yéḡlı* 'if a

man's arteries thicken it is easy to bleed him' *do.* VII 42, 3; *su:v öl: ö:tüş* (?) *a:lta:cı tamarlar:* 'the internal vessels which receive the passage of water and moisture' *do.* VIII 1, 1: *Xak.* xi *tamur* (sic) 'a vein (*al-irq*) in the body'; the Oğuz say *tamar* with -a- because they always seek lightness (*al-xiffa*) and -a- is the lightest of the vowels, so they have recourse to it *Kaş.* I 362; *III* 201 (*bergeilen-*): *KB otaçı tırıldı tamur kördiler* 'the physicians assembled and felt his pulse' 1057; *tamurın teşer* 'he pierces his vein' (and sucks his blood) 4099: *xiii* (?) *Tef. tamar* 'vein' 283: *xiv Muh. al-irq tamar Mel.* 45, 14; *Rif.* 139: *Çağ.* xv ff. *tamur tamar* . . . *rag ma'nâsına* 'vein' *Vel.* 174 (quoton.); *tamur* (spelt) *rag wa rişa-i dirax* 'vein; the roots of a tree' *San.* 161 v. 17 (quoton.): *Oğuz xı tamar* see *Xak.*: *Xvar.* xiii *tamir* 'vein' *Ali* 35: *xiv tamar Qutb* 169: *Kom.* xiv 'vein' *tamar CCI, CCG*; *Gr.*: *Kip.* xiii *al-irq tamar Hou.* 21, 18: *xiv tamar al-irq wa'l-cins muştarak* both 'vein' and 'race, kind' *Id.* 66; *al-irq tamar Bul.* 3, 13; *al-cins* (kôk) and *tamar do.* 5, 6: *xv al-irq tamar Kav.* 61, 9; *Tuh.* 24b. 8; *cadr* (for *cadr*) 'root, origin' *tamur* (in margin *tamar*) *do.* 11 b. 11.

temir (d-) 'iron'. S.i.a.m.l.g., usually as *temir*; in NE Tuv.; SW Az., Osm., Tkm. *demir*; a l.-w. in Mong., Pe., and other foreign languages see *Doerfer* II 1012, III 1190-1. *Türkü* viii *temir kapiḡ* 'the Iron Gate', a pass on the road between Samarkand and Balkh mentioned several times in *I, II, T., IX.*: *Uyg.* viii ff. Man.-A *M I* 8, 11-12 (ol): Bud. *temir talḡuk* 'an iron nail' *U III* 47, 9; o.o. *PP* 31, 5; 33, 2 (1 aḡ-); *TT IV* 12, 42; *V* 10, 93: Civ. in the calendar text *TT VII* 17, 17 *temir* is used to translate (Chinese) 'metal' in the list of the five elements; *Temür* is a common element in P.N.s in *USp.*: *Xak.* xi *temür al-hadid* 'iron' *Kaş.* I 361 (prov.); o.o. *I* 42 (1 ark); 187 (eḡeş-); 519 (tupul-); *II* 21 (çök-); *III* 40 (yultuz); *xiii* (?) *Tef. temür* 'iron; iron fetters' 297: *xiv Muh. al-hadid demür Mel.* 11, 2; 61, 8; 75, 8; *temür Rif.* 84, 160, 178; a.o. 70, 8; 183 (*kazḡuk*); *Rhg. temür* 'iron (nail)' *R III* 1135: *Çağ.* xv ff. *temür demür* . . . *ahan ma'nâsına* 'iron' *Vel.* 196; *temür* (spelt) *ahan*, also a P.N. *San.* 200v. 10 (followed by several phr.): *Xvar.* xiii (?) *temür* (?) *demür cida* 'an iron lance' (Mong. l.-w.) *Oğ.* 99; a.o.o.: *xiv temür/temür Qutb* 175-6; *Nahc.* 11, 7; *Kom.* xiv 'iron' *temir: CCI, CCG*; *Gr.* 240 (quoton.): *Kip.* xiii *al-hadid temür Hou.* 23, 19; both *temür* and *demür* appear as a component in P.N.s listed in *do.* 29; *al-hadid temir* (sic) also called *demür do.* 31, 13: *xiv temür al-hadid* also pronounced with d- *Id.* 40 (and 3 phr.); *demür al-hadid*, also pronounced with t- *do.* 50; *al-hadid temür Bul.* 4, 12; a.o. in phr. 2, 12; *xv al-hadid temir Kav.* 55, 3; 58, 7; *Tuh.* 12b. 12 (and in several phr.): *Osm.* xiv ff. *demür* (but in xiv-xvi normally *demür* 'iron'; c.i.a.p. *TTS* I 191; *II* 276-7; *III* 178; *IV* 203.

tümrüg (d-) 'tambourine' or the like; n.o.a.b.; cf. **küvrüg**. **Oğuz** x1 **tümrüg** *al-daff* 'tambourine' *Kaş.* I 478: **x1 Muh.** (among the royal instruments) *al-fabl* 'drum' **dümrüg** *Mel.* 51, 4; **tümrüg** (miss-spelt) *Rif.* 146; *al-daff dümrü*: 63, 2; **tümrü**: 161: **Kıp.** xiii (in a list of craftsmen and the like and their instruments) *al-mudiff* 'tambourine player' (**tümrü**; cf. *al-daff*) **tümrü**: *Hou.* 24, 10 (this must have been the original text): **xiv dümrü**: *al-daff* *Id.* 50: **Osm.** xiv-xviii **dümrü** (?sic, *dumru* in text) 'tambourine' in three xiv and one or two later texts *TTS* I 228; *II* 325; *IV* 246.

VUD tomrum *Hap. leg.*; **N.S.A.** fr. 2 **tomur-**. **Xak.** x1 **tomrum** **yığa:ç** *xaşab maqtü* 'ka-'alâti'l-askâf 'a shaped piece of wood like a shoe-maker's last' (and the like) *Kaş.* I 485.

Dis. V. DMR-

VU?D 1 tomur- (of the nose, etc.) 'to bleed'; n.o.a.b. This meaning would be very appropriate for a **Caus. f.** of **tam-**, and it is tempting to regard this as a **Sec. f.** of ***tamur-**, particularly since the word is occasionally so vocalized in *Kaş.*, but there is no doubt that the first vowel was rounded, and a sound change -a->-o- is unlikely at this period even before -m-. **Uyg.** viii ff. **Civ.** **kan tomurmakka em** 'a remedy for nose bleeding' *H* I 126, 129 (specifically the nose, in both cases the remedy is inserted in it); a.o. *do.* 181 (bertin-): **Xak.** x1 **er burni: tomurdi:** 'the man's nose bled' (*ra'afa*) *Kaş.* II 85 (spelt *tamurdi*, followed by 2 **tomur-**); **bu: oğul ol burni: tomurğa:n** (spelt *tamurğa:n*) 'this boy's nose is constantly bleeding' *I* 518; same phr., but spelt *yomurğa:n*, similar translation *I* 524, 16.

VU?D 2 tomur- *prima facie* **Caus. f.** of **VU *tom-**, 'to cut in a rounded shape'. *Hap. leg.* (but see **tomrum**, **tomruş-**) unless it survives in **NE Tel.** **tomur-** 'to cut through (a log)' *R III* 1238. The first vowel is uncertain; **SW Osm.** **tomruk** 'a bud; a boulder; a lump of wood' seems to be a **Pass. Dev. N./A.** fr. it, and this, taken with the **Tel. V.** would point to -o-, but in **Osm.** 'the rounded beak (of a bird)' is pronounced **tomşuk**, whereas in all other languages, including **Tkm.**, it is pronounced **tumşuk**, and this looks like a parallel **Dev. N. fr. *tumiş-**, **Recip. f.** of ***tum-**. **Xak.** x1 (following 1 **tomur-**) and one says **er yığa:ç tomurdi:** (*hasra* as well as *damma* on *mim*) 'the man cut a piece of wood in a rounded shape (*qata'a* . . . *mudawwara(n)*) like the base of a column' *Kaş.* II 85 (**tomurur** (*ta'* unvocalized), **tomurma:k**).

VUD tomruş- *Hap. leg.*; **Recip. f.** of 2 **tomur-**. **Xak.** x1 **ol meniñ birle: yığa:ç tomruşdı:** 'he competed with me in cutting a piece of wood in a rounded shape like a tray with a foot-stand' (*k'al-xivân*) *Kaş.* II 213 (**tomruşu:r**, **tomruşma:k**).

Tris. DMR

D temirçi: (d-) **N.Ag. fr. temir;** 'blacksmith'. **S.i.m.m.l.;** in **SW Az.**, **Tkm. demirçi;** **Osm. demirci.** **Uyg.** viii ff. **Civ.** (my slave named [gap]) **temirçi** 'a blacksmith' *USP.* 73, 2; **Xak.** x1 *Kaş.* III 268 (toki-): **KB** (in a list of craftsmen) **temürçi** 4458: **xiv Muh.** *al-haddâd* 'blacksmith' **demürçi** *Mel.* 11, 12; 57, 5; *Rif.* 85; **temürçi** (unvocalized) 155: **Kom.** xiv 'blacksmith' **temirçi** *CCJ*; **Gr.** **Kıp.** xiii *al-haddâd temirçi:* *Hou.* 23, 19; 50, 18.

D temregü (d-) **Dev. N. fr. *temre:-** **Den. V. fr. temir;** 'a skin disease in which the skin is covered with dry scabs'; herpes, tetter, and the like; presumably so called because the skin looks like rusty iron. Survives either directly or in cognate forms in **NE Khak. temire:** **NC Kir.**, **Kzx. temiretki;** **SC Uzb. temiratki;** **NW Kaz. timreü;** **Kk. temiretki/temirew;** **Kumyk, Nog. temirev;** **SW Az. demrov;** **Osm. temregü;** **Tkm. demrev.** **Xak.** x1 **temregü:** *al-quwaba* 'tetter' *Kaş.* I 491: **Kıp.** xiv **demregü:** *al-quwaba* *Id.* 50: xv ditto **temrew** (in margin in second hand **temregü**) *Tuh.* 28b. 13.

D temürge:n (d-) **Den. N. fr. temir;** recorded by *Red.* only in **SW Osm.** as **temren** which is not a genuine **Osm. form.** See 1 **başak. Oğuz** x1 **temürge:n** *naşlı-nasım* 'arrow-head' *Kaş.* I 522: (**xiv Muh.** (?) *al-nusûli* 'a maker of arrow-heads' **demrenç** *Rif.* 157 only): **Kıp.** xiii *al-sinân* 'spear-head' **temren:** *Hou.* 13, 15: **xiv Tkm. demren** *al-naşl;* (**Kıp. başak**) *Id.* 50: **Osm. xvi demren** *Vel.* 128 (1 **başak**).

D tamırlıg (d-) *Hap. leg. (?)*; **P.N./A. fr. tamir.** **Xak.** x1 **tamırlıg** *et* 'meat which is full of veins and sinews' (*urıg wa a şâb*) *Kaş.* I 495.

D temirliğ (d-) **P.N./A. fr. temir;** 'made of iron' and the like. **N.o.a.b. Uyg.** viii ff. **Bud. U II** 25, 26 (ört); *TM IV* 253, 65-6 (tiken): **Xak.** x1 (after **temürlük**) and with -ğ *şahibuhu*, i.e. **temürlük** 'owning iron' *Kaş.* I 506.

D temürlük (d-) *Hap. leg. ?*; **A.N. (Conc. N.) fr. temir.** **Xak.** x1 **temürlük** 'a place at which iron-stone is melted and iron is refined from it' *Kaş.* I 506.

Dis. DMS

VUF tumsa: *Hap. leg.*; a l.-w. presumably **Iranian. Arğü.** x1 **tumsa:** *al-minbar* 'a pulpit'; *gayr aşliya* 'not originally Turkish' *Kaş.* I 423.

Dis. DMS

?**D tumşuk** 'a bird's beak', perhaps with the implication of its being a curved beak; if so perhaps a **Pass. Dev. N. fr. *tumiş-**, see 2 **tomur-**. **S.i.a.m.l.g.**; a l.-w. in **Pe.**, see *Doerfer* II 984. **Uyg.** viii ff. **Bud. (vacir tumşukluğ** 'with a vajra for a nose' *U II*, 60 2 (i)); (birds seize their entrails, lungs, and

livers) **tumşıklarında** 'in their beaks' *U III* 79, 4: **Xak.** x1 **tumşuk** *al-minqār li'l-ṭayr* 'a bird's beak' *Kaş. I* 469; **KB** 77 (**çomşuk**): xiv *Muh. al-minqār tumşuk* *Mel.* 73, 8 (misvocalized *tumşik*); *Rif.* 176: **Çağ.** xv ff. **tumşuğ/tumşuk** (1) *minqār-i ṭuyūr*; (2) metaph. 'a nose'; (3) metaph. 'the spur of a mountain' *San.* 185r. 23 (quotns.): **Xwar.** xiv **tumşuk** 'a bird's beak' *Nahc.* 43, 1; 338, 13: **Kip.** xiii *al-minqār dumşak* (*sic*?) *Hou.* 10, 15: xv *minqār* (*burun*; in margin in SW (?) hand) **tumşuk** *Tuh.* 33b. 8.

Dis. V. DMŞ-

D tamış- (d-) Hap. leg.; Co-op. f. of **tam-**. **Xak.** x1 **su:v tamışdı**: 'the water dripped' (*tağātarat*) from the ice, etc. *Kaş. II* 110 (**tamışu:r**, **tamışmak**).

Dis. V. DMZ-

D tamız- (d-; **tamuz-**) Caus. f. of **tam-**; cf. **2 tamtur-**, **1 tamit-**. Survives in one or two NE and NW languages. Not to be confused w. the **tamız-** which is the modern f. of **tamıd-**, q.v. **Uyg.** viii ff. Civ. *karağu sıçğannıñ ötin tamızsar* 'if one drips the gall of a black mouse into it' *H I* 56-7; **üç kata burunka tamızğu ol** 'one must drop it three times into the nose' *do.* 127; a.o. *H II* 12, 86: **Xak.** x1 **ol su:v tamızdı**: 'he dripped (*qaṭṭara*) the water' (etc.) *Kaş. II* 86 (**tamuzur**, **tamuzmak**); a.o. *II* 164, 20: **KB** *kılıç kan tamuzsa* 'if the sword drips blood' 2715: (**Kip.** xv in a list of 'very unusual' Caus. f.s, the Caus. f. of *naqafa* 'to drip' is given as **tamzır-** *Kav.* 69, 15; cf. **emüz-**).

Tris. DMZ

D tamızım (d-) N.S.A. fr. **tamız-** 'a single drop' (of water, etc.). N.o.a.b. **Uyg.** viii ff. Bud. (it is possible to count) **bir bir tamızım sanın** 'the number of individual drops' (in a great ocean) *USp.* 89, 12: **Kip.** xiv **tamzum** (*sic*) *al-qatra* 'a drop' *Id.* 66.

Mon. DN

1 ta:n 'a cool breeze'. Survives in NE *Kaç.*, Koib., Sag. *R III* 822, and Khak. **Xak.** x1 **ta:n** 'a cold wind' (*al-riḥu'l-bārid*) which blows at dawn and sunset *Kaş. III* 157: **KB** (your mouth is like a cave) **sözüñ çıksa andın sahar tanı teg** 'if words proceed out of it (they are as cool) as a dawn wind' 2684.

F 2 tan 'body'. An Iranian l.-w., cf. Persian *tan*, which was borrowed at an unusually early date. S.i.s.m.l. **Türkü** viii ff. *Irkb* 3 (tū): **Xak.** x1 *Kaş. II* 307 (*kaşit-*): xiii(?) *At. kamuğ tapda tan turup* 'every morning the body stands up' (bows to the tongue and does worship) 147-8; *Tef.* *tan* 'body, individual, self' 297 (*ten*): xiv *Muh. al-ḥuṭṭa* 'body' *tan* *Mel.* 45, 12; *Rif.* 138: **Xwar.** xiv **ten/tén** 'body' *Quth* 175-7: **Kom.** xiv 'body; flesh' (as opposed to 'spirit') *tan*; common *CCG*; *Gr.* 240 (quotns.): **Kip.** xiv *tan al-cism* 'body' *Id.* 40.

dağ Hap. leg. ?; onomatopoeic. **Xak.** x1 **dağ doğ etti**: *ne:ñ ahasa'l-ṭayr* 'the thing made a low sound'; like the phr. **tağ toğ etti**: *şawwata* 'it made a noise' *Kaş. III* 357.

1 tağ (d-) 'dawn'; s.i.a.m.l.g.; in NE *Tuv.*; SW *Az.* **dağ**, *Osm.* **dağ/tağ**. *Tkm.* **dağ**. Cf. *érte*. **Türkü** viii *T* 35 (*üntür-*): viii ff. **tağ tağlardı**: (?error for, or misreading of, *tağla:dı*) 'the dawn broke' *Irkb* 26: *Man. kaltı yeme ta[ğ attı]* 'and as dawn [broke]' *TT II* 8, 61: **Uyg.** viii ff. *Man.* the text in *M II* 9 is a hymn to the (Sogdian Manichaean) god *Vām* 'dawn', translated *tağ teḡri*: Bud. **tağ tağlayur erken** *PP* 31, 7; **tağda sayu** 'every morning' *USp.* 60 la. 15 (*érte*); 104, 2; o.o. *Hüen-ts.* 1966 (*ağtur-*): Civ. **tağda sayu** *H I* 83, 163; **aç karında toğuz ötl uç tağ birle içser** 'if he drinks pig's gall on a usual stomach on three (consecutive) mornings' (*sic*?, an unusual idiom) *do.* 175; o.o. *TT VII* 1, 24-31 (*érte*); 35, 8 etc.: **Xak.** x1 **tağ al-şubh** 'the dawn' (verse); one says **tağ attı**: *ṭala'a'l-facr* 'dawn broke' *Kaş. III* 355: **KB** **tağ 'dawn**' is common 2536, 3612, 3954, etc.: xiii(?) *At.* 147 (2 *tan*); *Tef.* ditto 284: xiv *Muh. al-şubh ta:ḡla* *Mel.* 80, 1; *tan* *Rif.* 184: **Çağ.** xv ff. **tağ şabāh** *Vel.* 178 (quotn.); **tağla erte** *do.*; **tağ şubh** *San.* 164r. 22 (quotn.): **Kip.** xiii(?) *Oğ.* 31-2 (*érte*): a.o.o.: xiv **tağ 'dawn**' *Quth* 170; *MN* 40, etc.: **Kom.** xiv 'morning' **tağ erte**; tomorrow' **tağda CCI, CCG**; *Gr.* 234: **Kip.** xiii *waqut'l-sahar ṭayn* (*sic*) *Hou.* 28, 13; (among the P.N.s) **Ṭankus** (vocalized *Ṭonkuş*) 'the bird of dawn' *do.* 30, 6: xiv **tağ** ('with -ḡ') *al-şubh*; **tağla**: *waqut'l-şubh*; you say **tağla**: *keldim* 'I came at dawn'; and 'I shall come at dawn' **tağla**: *kalgemen* *Id.* 65; **gādā** 'tomorrow' **ṭanda**: *Bul.* 13, 6; *al-şubh* (d) **ṭan** (*sic*) *do.* 13, 14: xv ditto **ṭan** *Kav.* 36, 13; *Tuh.* 21b. 13; **gādā ṭanda** *do.* 36, 10; **tan** 26b. 7; **tağ şabāh** *do.* 72b. 10; a.o.o.: *Osm.* xiv ff. **tağ 'dawn'**; c.i.a.p. *TTS I* 672; *II* 874; *III* 664; *IV* 733.

2 tağ (?ta:ḡ) 'wonder, surprise', and the like; s.i.a.m.l.g. except NE, esp. in the phr. **tağ kalmak** 'to be astonished'; in SW only *Tkm.* **ta:ḡ**. **Uyg.** viii ff. *Man.* **ne tağ savlar** 'what extraordinary statements' *M I* 35, 10; 36, 13 (a damaged text, the word is clear enough, but in 36, 13 at the end of a line and possibly only an extended scription of *ne teg* 'what kind of?'): Bud. **körkle tağ arıḡ kızlar** 'beautiful, wonderful, pure maidens' *PP* 42, 8; **tağ körtle sevilḡ közin** 'her wonderful, beautiful, lovely eye' *TT X* 550; o.o.: *Hüen-ts.* 1895 (*tavrak*); *Suv.* 118, 6-7 (*tatiḡ*): **Xak.** x1 **tağ ne:ñ al-sayū'l-acib** 'something wonderful, marvellous'; hence one says **ta:ḡ kördüm** 'I saw something wonderful' *Kaş. III* 355; a.o. *I* 62, 6; **KB** **tañım bu menig** 'this is what surprises me' 786; **bu tağ tapsuk işler** 'these wonderful marvellous deeds' 794: xiii(?) *Tef.* **tağ acib** 284: **Çağ.** xv ff. **tağ ay ta'acub ma'nēsına** 'surprise' *Vel.* 177 (quotn.); **tağ ta'acub** *San.* 164r. 24 (quotn.): **Xwar.** xiv **tağ 'wonder, wonderful'** *Quth* 179r. **Kom.** xiv

'wonder, miracle' *taḡ* CCG; Gr.: Kip. xiv *taḡ* ('with -ŋ') *al-'acab* 'wonder' *Id.* 65; Osm. xiv ff. *taḡ* (in xv occasionally *daḡ*) 'wonder, wonderful'; common till xvi, sporadic till xviii *TTS* I 175; II 256; III 166; IV 188.

VU 3 *taḡ* onomatopoeic in the phr. *taḡ toḡ*; pec. to *Kaš.*? The vowel in the main entry is *damma*, but see *daḡ*. *Xak.* xi *taḡ* (or *toḡ*?) *toḡ etti* 'the heavy thing made a noise (*taḡawata*) when it fell on a solid object' *Kaš.* III 356; a.o. III 357 (*daḡ*).

VU 4 *taḡ* (?*tén*) Hap. leg.; the vowel is *fatha*, but this word comes after 1 and 2 *toḡ* where *damma* or *kasra* might be expected; perhaps a l.-w. *Xak.* xi *taḡ* 'any building (*binā*)' which once existed, of which the superstructure (MS. '*amātuḡu*, ? read '*imārātuḡu*) has disappeared and the foundations (*aḡluḡu*) remain as a high mound (*tall*); it is the foundations of any ancient town (MS. *qahandar*, read *quhandar*) and the like *Kaš.* III 356.

?F 5 *taḡ* Hap. leg.; almost certainly a l.-w.; 'sieve' is normally *élgek*. *Arḡu:* xi *taḡ bi'l-iḡā* 'with a back vowel', *al-munxul* 'a sieve' *Kaš.* III 355.

VU?F 6 *taḡ* occurs several times in commercial documents in Uyḡ. viii ff. Civ. as a measure of capacity for seed cotton; it must have been a fairly large measure since in *UṢp.* 2 the rent of a piece of ground for growing cotton was 'ten *taḡ kebez*', and *UṢp.* 70, 6 (*büḡgür-*) relates to a transaction involving borrowing four *taḡ kebez* in the spring and returning seven in the autumn. Perhaps to be connected with *Pe. taḡ* 'a donkey load', but this word also means 'half a load', and in this sense looks like a l.-w. fr. 1 *teḡ*, q.v. It is, however, unlikely that 1 *teḡ* should be read in these Uyḡ. passages.

1 *teḡ* (d-) basically 'equal' (to something else), hence 'equivalent' (to something else) and, of the two pans on a pair of scales 'level' (equal to one another). S.i.a.m.l.g.; in NE Tuv.; SW Osm., Tkm. dep. A l.-w. in various foreign languages including *Pe.* (see *Doerfer* II 941) where in the forms *tang*/*dang* it acquired the special meaning of 'half a load' on an animal's back (i.e. one equal to the other half), hence more generally 'a load, or package'. With these forms and meanings these *Pe.* words were reborrowed by some modern Turkish languages, e.g. *Rep.* Turkish *denk*. While there is no reasonable doubt that the Chinese word *tēng* was a l.-w. in some early languages, see 2 *teḡ*, the theory that it was also the origin of this word (see *Doerfer*, loc. cit.) is untenable since the meanings are quite different. *Türkü* viii ff. *Yen. yaḡ* [ika]: *teḡmiḡ*; *sü teḡ*; *yeti: biḡ oḡlan erti*: 'the (size of the) army which attacked the enemy was equal to seven thousand young men' *Mal.* 26, 8; *boḡun: teḡin bilir erti* 'he knew the value (?) of the people' *du.* 32, 3 (both readings very dubious): Uyḡ. viii ff. *Man.-A* (the fourth

thought is unceasing warfare with the passions. If you ask why?) *nızvanılarap etözke teḡ teḡ tataḡ tataḡ üçün inça küçlüḡ bolurlar* 'your passions become so strong because taste is equivalent to the body (?)' *M* III 12, 17 (ii) (in Buddhists terminology 'taste' is the fourth of the six *viḡayas*, the point seems to be that it is as strong as the body and so may overpower it): Bud. *bodisatvalarñiñ köḡülü birle teḡ köñlüḡ bulmaki erti* 'it is acquiring a mind equal to the minds of the Bodhisattvas' *U* II 48, 12-13; (if when engaged in trading I have cheated) *teḡin tarazukın* 'with a pair of scales' (measures of length and volume and so on) *U* II 77, 25; 86, 42; *TT* IV 10, 4; *Suv.* 135, 8; (for a ruler) *sülli aḡlı kértḡıñlı üçeḡ teḡ kerḡek* 'the army, the food supply and faith (or confidence?) are all three equally necessary' *TT* V 26, 105-6; (all people in the world) *bir iktinke tuḡın teḡin körüp* 'seeing that they are equal (Hend.) to one another' *VI* 307-8; Civ. *teḡ ülüḡlüḡ* 'in equal shares' *UṢp.* 11, 5; 29, 9; *bu borluk teḡinçe iki borluk* 'two vineyards each equal to this vineyard' *do.* 13, 14; o.o. *do.* 28, 6 (*üleş-*); 98, 17 (*ülüḡ*), etc.: *Xak.* xi *teḡ al-'idl wa'l-qirn* 'equal, equivalent'; hence one says *teḡ tuḡ al-'adl wa'l-qarin* 'an equal, companion': *teḡ imkānu'l-ḡay* 'wa *mauḡi'uhu* wa *fursatuḡu* 'the possibility, proper place, and proper turn of something' (prov., 'if you erect a mill' *teḡsizde: fi ḡayr mauḡi'uhu wa imkānihi* 'in an unsuitable place and conditions') *Kaš.* III 355; *küçli: teḡli: tokıḡst: ḡaraba qadr ḡaḡatihi* 'he fought as hard as he could' *II* 103, 26; *KB* *teḡ* is common, e.g. (if I bequeath gold and silver to you do not take them to be) *bu sözke teḡ-e* 'as valuable as this advice' 188; *yıparlı bilḡḡli teḡli bir yaḡı* 'perfume and knowledge are equally valuable and of the same kind' 311; (there is no one who is) *sapa tuḡ teḡ-e* 'Thine equal (Hend.)' 7; *teḡ tuḡ* 4181; o.o. 186 (*altın*), 215, 413, 569, etc.: *xiri* (?) *At. törütmishe yok bil aḡa tuḡ teḡ-e* 'He has no equal in all creation' 24; a.o. 98 (*teḡe-*); *Tef. teḡ tuḡ* 298: *xiv Muh.* (?) *qadru'l-qāma* 'the size of a man's stature' *teḡ Rif.* 190 (only): *Çaḡ. xv ff. teḡ beraber* 'equal, level', etc. *Vel.* 197 (quots.); *teḡ barābar wa muḡāwi* 'equal' *San.* 202r. 23 (quots.); a.o. 285v. 21 (2 *kur*): *Xwar.* *xiii teḡ* 'like, equal' 'Ali 48: *xiv teḡ/teḡ* ditto *Qutb* 175-7; *MN* 6, etc.; a.o. *Qutb* 187 (1 *tuḡ*): *Kom.* *xiv 'equal' teḡ CCG*; Gr.: Kip. *xv ḡıñf wa'l-naḡır wa'l-miḡl* 'sort, equal, likeness' *teḡ Tuh.* 22a. 13; *miḡl* *teḡ* 35a. 11; '*alāmatu'l-taḡbiḡ* 'an indicator of comparison' (*inter alia*) *teḡ* 89a. 12: *Osm.* *xiv ff. deḡ* (and once *xiv teḡ tuḡ*) 'equal' and the like; fairly common; mis-transcribed *denk* *TTS* I 193; II 279; III 179; IV 206.

F 2 *teḡ* a word which seems to mean 'kind, sort' occurs in several early texts. It is plausibly suggested in *TT* VI, p. oo, s.v. *teḡ*, that in these passages it is a l.-w. fr. the synonymous Chinese word *tēng* (*Giles* 10,877). The

following passages seem the clearest cases of this word, but there are prob. others where it has been mistaken for 2 *tağ* and thus transcribed. *Türkü* VIII ff. Man. *TT II* 8, 58 (oyun): Uyğ. VIII ff. Bud. *teğ adınçığ erteni yinçü* 'various kinds of jewels and pearls' PP 34, 1-2; o.o. of *teğ adınçığ* do. 71, 5; *Kuan*. 149.

E 3 *teğ* a word so transcribed and translated 'marsh(?)' (Brockelmann), 'lake' (Atalay) has been read in a verse in *Kaş*. I 528, 9-10; it is not vocalized; it is very unlikely that a word with this meaning should be a Hap. leg. *Kaş*'s translation of the verse is 'it describes wild fowling and says "when the goose (should be "duck") saw me in that pool (*al-ğudar*) with a blunt arrow, this bird (the *kaşğalak*) dived into the water"'. It will be noticed that the last word of the first line (*ata:r* in the MS.) is not translated. The likeliest explanation is that *al-ğudar* is a scribal error for *al-ğadā* and that the verse read *tağda: bile: korse: meni: ördek öter: kalva: körüp kaşğalakı suvka: batar:* 'the duck seeing me at dawn quacks; the *kaşğalak* seeing (my) blunt arrow dives into the water'.

t:n (d-) *Kaş*. has two main entries *t:n* 'breath' and *t:n* 'rest', but it is unlikely that the distinction in length is semantically valid since elsewhere 'breath' is consistently spelt *t:n* (note also that there are two main entries for 'bridle', *t:n* and *t:n*). Indeed it is likely that the same word was used for 'breath' and 'rest' (i.e. stopping to take breath). It is significant that this is one of the rare cases of a homophonous N. and V. and that the V. is translated both 'to breathe' and 'to rest'. The two words have therefore been treated as identical. *T:n* 'breath', sometimes by extension 'spirit, life', survives in all NE languages; NC Kir. (also *dim*); NW Kaz., Kk. NE Tel. (*R.III* 1342), Khak. also have a word *t:n* 'silent' which seems to be a Sec. f. *Türkü* VIII ff. Man. *t:n tura tepri* 'the God of the Zephyr(?)' *Chuas*. 34, etc. (see I *tura*): Uyğ. VIII ff. Man. *t:n tura tepri* *M I* 21, 1; Bud. *PP* 38, 4 (1 *ağu*); *U III* 43, 31 (*buz*): Civ. *t:n alu umasar* 'if he cannot draw breath' *H I* 141; a.o. do. 60, etc. (*buzğak*); *t:n uzun* 'his life is long' *TT VII* 29, 17; *Xak. xi t:n al-rüh wa'l-nafas* 'breath, soul(?)'; hence one says *anıñ t:n:* (sic) *kesildi*: 'the man's breath was cut off' *Kaş*. I 339; *t:n kış*: 'a man who has retired (*al-mucimm*) and does not engage in work'; also used of any animal when it rests for some days and is released from work (*idā istarāha* *ayy* *wa acamma*) *Kaş*. III 138; o.o. I 176 (*öçür-*); 192 (*öçük-*); 248 and three o.o.; all 'breath' and *n: KB t:n tokıgılı* 'drawing esgıl āxır tının' 'cut off my' 394; a.o. 773; *Xwar*. xiv 192; *Kom*. xiv 'spirit, soul' (mon); 'a fallow field' *t:n t:n* (sic) *bol-CCG*; *ap*. xiv *t:n al-rüh* *Id*.

40: *d:n al-nafas*; one says *d:nın alıştı*: 'he breathed' (*tanaffasa*) that is *alıştı*: 'he received, or took', fr. *aldı*; with *-ış-* for reciprocity (*al-muşāraka*), his breath do. 50: xv *nafas t:n Tuh*. 36a. 8.

VU *tıg* Hap. leg.; meaning doubtful. It has been suggested that this is the basis of *tıpla*: but this is very dubious. Uyğ. VIII ff. Civ. (the clatter of the ten-fold *kaş* (?) 'jade') game is heard . . . ; if you break off(?) the game, your property has gone as garlic goes) *kaş tıgı teg edğün basdı* (?read *bezdl*) 'your good things have been shaken(?) like the sound(?) of the *kaş*' *TT I* 97-8.

t:n: the exact meaning is doubtful; the likeliest is 'halter', or 'leading-rein', but 'bridle' and 'rein' cannot be excluded. Survives in NE several dialects (*R III* 1360), Khak., and Tuv. (*d:n*). Uyğ. VIII ff. Bud. (then the prince) *atın t:nın tartap* (sic) 'reining in his horse' *UŞp*. 97, 3; a.o. do. 20 (*ke:rül*): *Xak. xi t:n al-miqwad* 'halter'; hence one says *t:n tizgın miqwad wa 'inān* 'halter and rein' *Kaş*. I 339; *t:n al-'inān III* 138.

VU *tıg* Hap. leg.; exactly synonymous with *tık*. *Xak. xi* one says *er tıg turdı: intağabā'l-racul qā'ima(n)* 'the man stood upright' *Kaş*. III 356.

to:n (d-) 'garment, clothing'. S.i.a.m.l.g., in most modern languages for 'outer garment, overcoat'; in SW Az., Osm. *don*; *Tkm. don*. It has been usual for some years to describe this as a l.-w. fr. Saka *tauma* 'clothing', but it is unlikely that the Turks would have had no native word for 'clothing', and there are difficulties about the initial sound; the resemblance is therefore prob. due to coincidence. *Türkü* VIII (*tonsiz*, q.v.): VIII ff. Man. *ton* 'clothing' (i.e. everything that a man is wearing) *M I* 5, 13; 7, 11-14; Uyğ. VIII ff. *tonnuğ bıtı* 'a body louse' (lit. clothing louse) *M I* 8, 14; Bud. *ton* 'clothing' common *U II* 15, 13; *III* 38, 17; *PP* 76, 1; Sanskrit *vastrā* 'clothing' *ton TT VIII D.11*; *barā* ditto *ton keđim* (*khetim*) do. 38; Civ. *ton* 'clothing' common *TT I* 149; *VII* 26, 10; 38, 10 (*biç-*), etc.; *VIII* 1.20; *UŞp. passim*: *Xak. xi ton al-ıawb* 'clothing' *Kaş*. III 137; over 100 o.o.: *KB* 84 (tul); 474 (2 at); *xii*(?) At. köñillik *tonın keđ . . . keđim ton talısı köñillik tonı* 'put on the clothing of uprightness . . . the clothing of uprightness is the choicest of (all) clothing (Hend.)' 167-8; *Tef. keđim ton* 309; *xiv Muh. al-ıawb ton:ton*; *Mel*. 10, 10-11; *Rif*. 83; *Cağ*. xv ff. *ton giyecek . . . qaştān ma'nāsına* 'wearing apparel, outer robe' *Vel*. 224 (quottn.); *ton qabā* 'garment' *San*. 186v. 26 (quottn.); *Xwar*. *xiii ton bağı* 'belt' *'Ali* 21; *xiv ton* 'clothing' *Qutb*. 182 *MN* 62, etc.; *Kom*. xiv 'garment' *ton CCI*; *Gr.* *Kıp*. *xiii al-farwa* 'a fur garment' (*kürk*); also called *ton*, which is a generic term for 'clothing' (*al-malbūs*) *Hou*. 19, 12; *xiv ton al-ıawb* *Id*. 67; *xv al-malıta* 'cloak' (?) *ton Kav*. 63, 17; *Tuh*. 34a. 13; *ıawb ton* do. 10b.

13: Osm. XIV ff. **don** (common in XIV, sporadic later); **tön** 'clothing'; c.i.a.p. *TTS I* 217; *II* 314; *III* 204; *IV* 236.

1 tün 'first born'. Survives only(?) in NE Alt., Tel. **tün** *R III* 1439; Khak. **tun**; Tuv. **dun**. Xak. **x1 tün** **oğul bikru-l-mar'a** 'a woman's first born', that is the first child that a woman bears whether it is male or female; a female is (also) called **tün kırz** that is 'the first daughter'; and a woman's first husband is called **tün beg** *Kaş. III* 137; XIV *Muh.*(?) *al-waladul-awwal tün Rif.* 144 (*Mel. klr:rü*).

VU 2 tün Hap. leg.; comes between **tön** and **1 tün** in *Kaş.* so cannot be a scribal error for **tün** although syn. w. it. Xak. **x1 tün** *al-tün'anna* 'tranquillity'; hence one says **könül tün boldı**: 'his mind was at rest' (*itma'anna*) *Kaş. III* 137.

1 toğ (d-) properly 'frozen hard', but sometimes, more indefinitely for 'very cold' and the like. S.i.a.m.l.g.; in NE Tuv.; SW Tk. **dog**; Az., Osm. **don**. Homophonous w. **toğ**. Xak. **x1** 'anything frozen hard' (*cāmid*) is called **toğ**; hence 'frozen meat' is called **toğ et**; also anything else *Kaş. III* 356: *xiii(?) Tef. kış tonluğda* (sic) 'in the winter cold' 309; Xwar. **xiii(?)** (there is a high mountain here and on the top of it there is) **toğ** (or **idoğ**) **taki** (or **đaki**) **muz** 'solid ice' (*Hend.*) *Oğ.* 230; Kıp. **xiv toğ** 'with -ğ') *al-calid* 'solid ice' *Id.* 65; a.o. *do.* (**toğuz**).

VU 2 toğ 'solid' (not hollow); pec. to Xak. and prob. merely **1 toğ** used metaph.; *al-halfā* normally means 'alfalfa' or 'esparto grass', but also, acc. to Steingass 'bull-rush', which is prob. the meaning here. Xak. **x1** 'anything which has no internal hollow' (*cauf*) is called **toğ**; hence *al-halfā* is called **toğ kamış** that is 'solid (muşmat) reed' *Kaş. III* 356: **KB** a man of exceptional strength of character is called (a powerful archer, resistant, hard and) **toğ yürek** 'stout-hearted' 1949, 2271.

3 toğ See **3 tag**.

tün (d-) 'night'; in some modern languages additionally or alternatively 'yesterday'. **Tün ortu:su** properly means 'midnight', and is often so used, but in the earliest period was also used as a cardinal point 'north'. S.i.a.m.l.g.; in NE Tuv. **dün** 'night'; **dün** (?crasis of **dünen**) 'yesterday'; in SW Az. **dünen**; Osm. **dün**; Tk. **dün** all meaning 'yesterday'. **Tünle**: 'at night', which is more likely to be an abbreviated Ger. of ***tünle**: than a crasis of **tün birle**, occurs from an early period. Cf. **3 keçe**. **Türkü vñ yırğaru: tün ortu:sıgaru**: 'to the north' *I S 2, II N 2*; o.o. *I E 27, II E 22* (**udu**:-), etc.; VIII ff. (at midnight he was astray) **tün ortu: kanta: negü:de bolğay** 'where and how will he be at midnight?' *Irkb 24*: Man. **[kl küñ] tün** 'for two days and nights' *TT II* 6, 27-8; a.o. *M III* 19, 9 (i) (**1 öçeş**:-). Uyğ. VIII küñ [gap] **mış tün terilmiş** by day they [scattered? and] at night they came together' *Şu. E 1*:

VIII ff. Bud. **tün sayu** 'every night' *TT V* 10, 109; **bir küñ bir tün** 'one day and one night' *Suv.* 140, 22; a.o.o.—Sanskrit *divā ca rātrau* ca 'by day and night' **tünle yeme: küñdüz yeme: TT VIII E.38**; o.o. *do.* 32; *U II* 28, 5; *III* 25, 18; **kap kara tünle** 'on a very dark night' *TT III*, p. 28, note 71, 3: Civ. **tünle**: . . . **tünnüg künnüg TT VIII I.14**: Xak. **x1 tün al-layla** 'night'; hence one says **tünle: keldim** 'I came at night' *Kaş. I* 339; nearly 20 o.o., occasionally spelt **tün**: **KB** (God created) **kün ay birle tün** 'the sun and moon and night' 3; **tün küñ** 'by night and day' 39; **tünün ham küñün 78**; **tünle sayu** 'every night' 2314; o.o. 952, etc.; **xiii(?) At.** (God created) **tünnüg küñdüzüg** 'your night and day' 13; o.o. 15, 16; *Tef. dün* 119; **tün** 'night, dark' 318: *xiv Rbg. tün uykusın* 'sleep at night' *R III* 1548; *Muh. al layl dün Mel.* 80, 3; **tün Rif.** 184; **amis** 'yesterday' **dün do.** *do.*, followed by several phr. containing **dün:tün** and **dünle:tünle**: **Çağ. xv ff.** **tün** ('with -ü-, not -u-') **gece** 'night' *Vel.* 224; **tün** (i) **tārik vca muşlun** 'dark' (quoth.); (2) metaph. **şab** 'night' (quoth.) *San.* 186v. 23: Xwar. **xiii dünin günin** 'Ali 22: **xiii(?) tün** (or? **dün**) **yanğakka** 'towards the north' *Oğ.* 320; **tün** (?**dün**) **sarika**, opposite to **tag** (?**dağ**) **sarika do.** 336-8 seems rather to mean 'towards the west': *xiv tün, tünle Qutb* 190; **tün** 'night, yesterday' *MN* 3, etc.: **Kom.** **xiv** 'night' **tün**; 'yesterday' **tüne küñ CCI, CCG**; **Gr.**: **Kıp. xiii amis tün küñ Hou.** 28, 11; **nişful-layl** 'midnight' **tün buçkı:** (sic?) *do.* 17; *al-layl tün do.* 18; **albāriha** 'yesterday' (or 'last night') *tün ké:çe do.* 19; **xiv tünle: al-layl; tün amis Id. 40; **dün al-layl** also pronounced **tün**, also used for **nahāru-l-amis**; **tün küñ tün keçe: al-laylatul-bāriha do.** 50; **amis tün Bul.** 13, 7; **xv amis tün küñ Kav.** 36, 10; *al-layl tün/tünle: do.* 13; **amis tüne Tuh.** 5a, 5; **layl** (**keçe** and) **tün do.** 32a, 3: Osm. **xiv ff. dün** 'night', **dünle** 'at night' and **dün** in various phr. is very common till XVI and occurs sporadically in this sense later; **düne gün** 'yesterday' in *xvi TTS I* 239; *II* 337; *III* 222; *IV* 257.**

?***töğ** See **töğdi**, etc.

Mon. V. DN-

ta:n- (?**d-**) 'to deny; to disclaim (an obligation); to go back on one's word'; used both with an object in *Acc.* or *Abl.* and without. S.i.a.m.l.g.; in SW Az. **dan-**; **tan-** in Ar. and Armenian script is described as Osm. in *R III* 822 but does not appear in any other Osm. authority and may be NW, e.g. Armeno-Kıp. Uyğ. VIII ff. Man. *M II* 11, 13, etc. (**özüt**): Bud. *Suv.* 134, 11-12 etc. (**ayığla:-**); **esrük kişi teg tana muna yorıyurlar** 'they wander about like drunken men denying (their faith) and raving' *TT VI* 215: Xak. **x1 ol alımıñ ta:ndı: cağadā-l-dayn** 'he denied (disclaimed) the debt' (etc.); also used for any one who denies something *Kaş. III* 184 (**ta:nar, ta:nmak**): **xiii(?) Tef. dan-** 'to abjure (one's

faith *Abl.*; to deny (something *Dat.*)' 117; *tan-* ditto 284; *tenmeklik (sic)* 'infidelity' (*al-kufr*) 208; *Çağ.* xv ff. *tan- inkâr hardan* 'to deny' *San.* 161 v. 21 (quotns.); pointing out that *tan-* 'to know' in *Vel.* 178-9 is an error for *tanı-*; *Xwar.* xiv *tan-* 'to break with (someone *Abl.*); to put an end to (a friendship)' *Quth* 170; *ol tandî* 'he denied' (saying 'I did not kill my uncle') *Nahc.* 339, 17; a.o. do. 273, 9; *Kom.* xiv 'to disclaim (a debt)' *tan- CCI*; *Gr.*

tağ- (?d-) 'to wrap up, tie up tightly' (with a cord, bandage, etc.). S.i.a.m.l.g.; in SW only(?) *Tkm.* *dağ-*. *Xak.* xi *ol anıñ başın tağdı*: *şadda ra'sahu bi-işāba* 'he tied up his head in a turban'; also used of anything which you tie up tightly (*şaddadta* . . . *şadd qawı*) with a cord and the like *Kaş.* III 390 (*tağar, tağmak*): *Çağ.* xv ff. *tağ (-ıp, etc.) sar- ve bağla-* 'to wrap, tie up' *Vel.* 176-7 (quotns.); *tağ- piçidan wa bastan* ditto *San.* 162 v. 5 (quotns.); *Kom.* xiv 'to tie up' *tağ- CCG*; *Gr.*

VU *teğ-* this V. and its Caus. f.s *teğit-, teğtūr-, teğūr-* are all Hap. lcg. and have inconsistent, or no, vowel points and dots, but -e- is the likeliest vowel. See also *teğiz-*. *Xak.* xi *kuş teğdi*: 'the bird soared' (*hallaqa*); similarly when an arrow is shot high towards the sky and disappears in the air one says *ok teğdi*: *hallaqa'l-nabl Kaş.* III 390 (*teğer, teğmek*; the first letter is everywhere undotted and unvocalized, but the entry comes between the heading T- and *tağ-*).

I *tin-* (?d-) the basic meaning seems to be 'to breathe', thence 'to breathe quietly' and so 'to be tranquil or at ease, to come to rest', thence (e.g. of rain) 'to cease'. S.i.a.m.l.g. with meanings of this kind, but in some languages rare or non-existent and replaced by der. f.s.; in SW only Osm. *din-/dın-* (*sic*), in *Tkm.* *din-*. Cf. *tın.* Uyğ. viii ff. Man. *tingülük orunta* 'in a place of rest' *TT* II 110; *tınmatın* 'without resting' do. IX 75; Bud. *turkaru tınmaksız bodhisatv* 'the completely unresting Bodhisatva' *UI* 17, 4-5; (my pulse beats twice, and being unable to beat a third time) *tınu turur* 'comes to rest' *U* III 37, 37; *yéti kün anta tıntılar* 'they rested there for seven days' *PP* 33, 8 ff.; *Xak.* xi *yağmur tındı*: 'the rain ceased' (*aqla'a*); and one says *er uluğ tındı*: *tanaffasa'l-raculul-şu'dā* 'the man breathed a deep sigh'; and one says *aruk tındı*: 'the tired man rested' (*istarāha*) *Kaş.* II 28 (*tınar, tınmak*; and see 2 *tin-*); *II* 316, 10 (*arukluk*) and 5 o.o.: *KB uçuğı yorığı tınığı neçe* 'all creatures whether they fly, walk, or are at rest' 23; (when the *xākān* mounted the throne) *alın tındı* 'the world was at rest' 93; *qalam ma tınar* 'his pen, too, comes to rest' 204; *tılın tınma* 'my tongue, do not be silent' 381; o.o. in similar meanings 669, 1499, 3835, 4419, 4782, 5728, etc.: *xiii* (?) *Tef.* *tin-* 'to rest, be at rest' 304; *Çağ.* xv ff. *tin-(-ay, etc.) diple- ve sâkin ol-* 'to rest, be quiet' *Vel.* 197-8 (quotns.); *tin-*

āzāyış wa ārām giriftan 'to rest, take a rest' *San.* 200 v. 20 (quotns.): *Xwar.* xiv *tin-/tiğ-* 'to rest' *Quth* 193; *tiğ-* (of tears) 'to cease to flow' *Nahc.* 369, 14; *Kom.* xiv 'to rest' *tin- CCG*; *Gr.*: *Kip.* xiii *al-rāha* 'rest, ease' (opposite to 'exhaustion' *armak*) *tınmak* *Ilou.* 27, 14; *istarāha tin-* do. 34, 12; *sakana minā'l-sukūn qadda 'l-haraka* 'to be at rest', opposite to 'in motion' *tin-* (also *al-rāha*) do. 37, 18; xiv *tiğ-* ('with -ğ-') *istarāha* *Id.* 65; *tin-* ditto; in *Tkm.* *dinlen-* do. 66; xv *tanaffasa tin-* *Tuh.* 9a, 10; *ta- awraqa* 'to loiter' *tin-* do. 10a, 1; *sakata* 'to be silent' (*inter alia*) *tin-* do. 20a, 5; 59b, 12; *Osm.* xiv in a verse *dinmek* (?*dıgmek*) is in antithesis to *dınmak* 'to speak' and clearly means 'to be silent' *TTS* I 201; xviii *dığ-* (*sic*) in *Rūmī*, *sâkit şudan San.* 226 v. 29.

2 *tin-* (d-) 'to speak'; specifically Oğuz, and perhaps merely an idiomatic use of I *tin-* in the sense of 'to breathe a word'. Survives in SW Az. *din-* 'to speak, say' and Osm. *tın-* generally used in the Neg. f. *tınma-* 'to pay no attention, pretend not to see or hear'. Oğuz xi (after I *tin-*) and the Oğuz when they tell a man to stop talking (*nahat* . . . *'an'l-takallum*) say *tınma*; this is the opposite (*maqlūb*) and really means *lā taskut* 'do not be silent'; the Turks say *tın* meaning *uskut* 'be silent', and if they say *tınma*; they mean 'do not be silent'; the Oğuz are mistaken (*axṭa'at*) in this *Kaş.* II 28: *xiii* (?) *Tef.* *tin-* 'to speak, reply' 304; *Kip.* (or *Tkm.*?) xv *naṭaqa* 'to speak' *tin-* *Tuh.* 37b, 4; *wa naṭaqa* is added in the margin beside *tanaffasa tin-* do. 9a, 10; *Osm.* xiv ff. *din-/dınma-*, fr. xv onwards usually spelt *tin-/tınma-* 'to speak; to keep silence'; common fr. xiv to xvi *TTS* I 201; *II* 293; *III* 191; *IV* 218: (xvi in the entries of I *tin-* in *Vel.* 197-8 *söyle-* 'to speak' is consistently given as the first translation before *diple-*; this is an error, the word was not *Çağ.* in this sense); xviii *tin-* . . . and, in *Rūmī*, *suxn guştan wa harf zadan* 'to speak, talk' *San.* 200 v. 20.

VUD *ton-* 'to be closed, fastened', and the like; *prima facie* Refl. f. of *to-*; but survives in most NE dialects as *ton-* *R III* 1439 in this sense. (NC Kir., Kzx. *tun-* (of liquids) 'to settle, become clarified' can hardly be the same word.) See *tonçuk-*: Uyğ. viii ff. Bud. *ol kapıñ tonar* (v.l. *tonur*) 'that door is closed' *TT VI* 234; Civ. *ton-* 'to be closed' *H II* 18, 60; *Xak.* xi *kök tondı*: 'the sky was overcast' (*ğāmat*); and one says *kapuğ tondı*: 'the door was fastened' (*insadda*); also if a mountain pass is blocked (*insaddat*) with snow one says *art tondı*: *Kaş.* II 27 (*tonur-*, also in the Aor. *tonar, tonmak*; in Oğuz, *Kip.* it is customary for the Aor. to have -ar/-er in verbs like this): *xiii* (?) *Tef.* *meplizñ tondı* 'your face has become sad' 311 (*tun-*), 318 (*tin-*): *Çağ.* xv ff. *ton-(d)-er* when someone looks closely at something bright and shining or the sun, one says *köz tondı* ('his eyes were blinded') *Vel.* 222 (quotn.); *ton-* *tıra wa*

lārih şudan 'to become dark' *San.* 185r. 29 (same quotn.; the lit. meaning was perhaps (of the eyes) 'to be shut').

toğ- (d-) 'to be frozen hard'. S.i.a.m.l.g.; **dop-** in NE Tuv.; SW Az., Osm., Tkm. Cf. I **toğ.** *Türkü VIII ff. köpek:* *toğmık:* 'his pail was frozen' *İrkB* 57: **Xak.** XI **su:** **toğdu:** 'the water (etc.) was frozen hard' (*camada*); and one says **er toğdu:** *hurâ'l-racul minâ'l-bard idâ mâta* 'the man was frozen to death' *Kaş.* III 390 (**toğa:r, toğma:k**): XIV *Muh.* (?) *camada to:ğ-* *Rif.* 107 (only): **Çağ.** XV ff. **toğ-** (-, -up, -ar) *afsurda olup doğ-, sovuksan toğ-* 'to be frozen' *Vel.* 223 (quotn.); **toğ-/toğul-** (both spelt) (1) *yan bastan* 'to be frozen'; (2) metaph. *sard wa dil-sard şudan* 'to be cold, cold-hearted' *San.* 185v. 21 (quotns.): **Xwar.** XIV **toğ-** 'to be frozen' *Qutb* 186 (*tuy-*): **Kom.** XIV (of a person) 'to be freezing' **toğ-** *CCG*; **Gr.**: **Kip.** XIV **toğ-** ('with -ğ-) *camada İd.* 65: XV ditto *Tuh.* 12a. 9.

tön- (d-) originally 'to turn back, return', thence 'to turn round (and round), to turn into (something)', and the like. Specifically *Oğuz*, survives as **dön-** in NW Kk.; SW Az., Osm., **dön-** in Tkm. *Oğuz* XI ol evipe: **töndi:** 'he returned (*raca'a*) to his house' *Kaş.* III 184 (**tö:ne:r, tö:nme:k**): XIV *Muh.* *raca'a dön-Mel.* 15, 12; 26, 9; **tön-** *Rif.* 93 (*yan-* 109); *taqallaba* 'to turn over, change' **dön-** 24, 9; 106: **Kom.** XIV 'to be turned into (something)' **tön-** *CCG*; **Gr.** 251 (quotn.): **Kip.** XIII *dâra min i'â'l-qâfa* 'to turn, in the sense of turning the back on' **dön-** *Hou.* 40, 6: XIV **dön-** *raca'a İd.* 50: XV *raca'a (kayıt- and) dön-* *Tuh.* 17a. 10; 67b. 6: **Osm.** XIV ff. **dön-** 'to turn into (something)' in several texts *TTS* I 224; II 321; III 209; XVII **dön-** in *Rîmî, bargastan* 'to turn, return'; **köbül dön-** *tahawwu' şudan* 'to vomit' *San.* 225v. 22 (quotn.).

***töğ-** See **töğdi**, etc.

***tüg-** See **tügül-**, **tügüş-**.

Dis. DNA

F tana 'coriander seed', etc.; no doubt, as *Kaş.* says, an Iranian l.-w. and prob. specifically fr. the Pe. form *dâna*; interesting as showing that foreign initial *d-* was devoiced in the languages listed below. **Uyg.** VIII ff. Civ. (a remedy for nose-bleeding) **yaş tananı sokup** 'crush fresh coriander seed' *H* I 126: **Uç/Argü:** XI **tana:** *al-culcûlân* 'coriander seed' *Kaş.* III 236; (under **yumğak:**) hence in *Uç al-kuzbara* 'coriander seed' is called **yumğak: tana:**; I think that **tana:** is the Pe. word *dâna* for 'a seed' (*al-habb*); the Turks turned it into Turkish (*tarrakathu*) as **tana:** *III* 44: **Kip.** XIII *al-lu'lu'* 'pearl' (*yincü:* and) **tana:**; its origin is the Pe. word *dâna* for *al-habba* *Hou.* 31, 15: XV *habba tana* *Tuh.* 12b. 11.

D tanu:- Hap. leg.; Imperat. of **tanu:**; the phr. quoted seems to mean 'see if I don't', see *yamu:*. *Kaş.*'s explanation suggests that he did not understand the grammar of the phr.;

there are several corruptions in the MS. **Xak.** XI **tanu:** *yamu:* (both unvocalized, *t-* for *y-* in the second word) 'two particles' (*harfân*) meaning *hattâ tubşir* (MS. *yaşir*); hence one says **men barğaymen <tanu> yamu:** 'I shall go *hattâ tubşir*, see (if I don't)' *Kaş.* III 236.

VU toğa: with back vowels but whether -o- or -u- in the first syllable is uncertain. *Kaş.*'s statement that the word originally meant 'tiger' is not confirmed by any other authority (the evidence in the case of *U* I 39, 15/IV 8, 15 is not conclusive) and is improbable. If it did, it is odd that the Indian word for 'tigress' was translated **tışl bars** (a l.-w.) in *U* III 63, 4-5; *Suv.* 609, 17. When not used as a component in P.N.s it seems to mean, rather vaguely, 'hero, outstanding warrior', or the like. N.o.a.b. Cf. **toğalığ, toğala:-. Uyg.** VIII ff. Man. (there were innumerable individuals) **elğler xanlar toğalar x[a]t[un]-l[ar] k[un]cuylar** 'kings, *xans*, great warriors, highly placed ladies and consorts' *M* III 41, 5-7 (ii): Bud. Arcunı **toğa** 'the hero Arjuna' *U* II 24, 6; (seeing this, King Caştana summoned up his courage and plunged fearlessly into the midst of the demons) **toğalar begi teg kşatrik begler menş menşep** (?sic for *meylep*) 'like the lord of the ... and resembling the lord of the warriors (Sanskrit *kşatriya*)' *U* I 39, 15 ff./IV 8, 15-17 (in I Müller translated 'elephants(?)', in IV v. G 'heroes (= tigers)'; 'heroes' seems to be correct); **İslig Edğü Totok Er Toğa** P.N. *Pfahl.* 11, 15: Civ. (PU) **Yazır Toğa** P.N. of a witness *USp.* 108, 22; **Oğul Toğa** ditto 110, 17: **Xak.** XI **toğa:** 'the tiger' (*al-babr*) that is (the animal) which kills elephants; this was the original meaning (*al-aşl*); the word remained among the Turks but its meaning became unknown (read *dalla* for *şalla* in MS.), and it is frequently used as a title (*yulaqqab bihi*); one says **toğa xan:**, **toğa:** **teğl:n**, and the like; Afrāsiyāb the great king of the Turks was given the title **Toğa Alp Er** that is 'the heroic man as strong as a tiger' *Kaş.* III 368; a.o.o. as a title: **KB toğa** 'hero' and the like is common, particularly as a Vocate at the end of a line, e.g. **tapuğka köründür ay ersig toğa** 'make him see his duty, oh brave hero' 573; **Toğa Alp Er** is mentioned as one of the famous Turkish *begs* 277: XIII(?) *At.* 'Ali **törtileñci ol ersig toğa** 'Ali the brave hero was the fourth (of the Prophet's companions)' 34: XIV *Muh.* (?) **toğa:** (with *nün* written as *yâ* in the MSS.) translates *al-qawwî* 'strong, hard' (as opposed to 'weak' **kü:çsüz**) *Rif.* 152 (only; in margin, **küçlüg** in text), and ditto (as opposed to 'soft' **yumşak**) 153 (only).

VUD toğu: crasis of ***tonğu:** Dev. N./A. fr. **ton-**; lit. 'stopped up' and the like, actually 'deaf'. N.o.a.b., but NE. **Khak. tunux** 'deaf' is a parallel Pass. Dev. N./A. Other modern languages use a wide range of words, mainly Pe. l.-w.s., for 'deaf'. **Xak.** XI **toğu:** *al-utrūş* 'deaf' *Kaş.* III 368: **KB** (if a man is dumb he

can still attain wisdom) **topu bolsa tegmez biligke elig** 'if he becomes deaf, he does not (i.e. cannot) stretch out his hand to knowledge' 1016.

Dis. V. DNA-

tanu:- this V. presents some difficulties, since it is hard to reconcile its various meanings; there may in fact have been two almost homophonous V.s, **tanu:-** (d-) 'to suggest, recommend, discuss', and the like, and **tani:-** (t-) 'to be acquainted with (someone)', the latter not noted before xv. This is supported by the fact that there are in SW Az., Osm., Tkm. **tani-** 'to be acquainted with', and **taniş-** 'to be acquainted with one another' and in Az., Osm. (but not Tkm.?) **danış-** 'to consult one another, discuss'. The latter is pec. to SW, the former s.i.a.m.l.g. See **tanuk** 'witness'. **Xak.** xi ol mağa: so:z **tanu:di**: *aw'aza ilayya kalām* 'he made a suggestion to me'; also used for *awşa* 'to recommend, command' **Kaş.** III 273 (**tanu:r**, **tanu:ma:k**): **Çağ.** xv ff. **tani-** *şināxtan* 'to recognize, be acquainted with (someone)' **San.** 162r. 10 (quotns.; in 161v. 23 it is pointed out that Vel.'s translations of **tan-** (-di, etc.) by *bil-* 'to know' are an error, but some genuine forms of **tani-** *bil-* are listed in *Vel.* 178-9): **Xwar.** xiv **tani-** 'to know, come to know (someone)' **Qutb** 170: **Kom.** xiv 'to know, recognize (someone)' **tani-** *CCI*, *CCG*; **Gr.**: **Kip.** XIII *şawara* 'to consult' **tān:-** (*sic*) **Hon.** 41, 7: xiv **tān-** (*sic*) *ista'dana* 'to ask for permission' (in one MS. glossed *şawara*) *Id.* 66: xv '*alima wa 'arafa* 'to know' (*inter alia*) **tān-** *Tuh.* 25b. 10.

D tege:- (d-) **Den.** V. fr. 1 teg; 'to value (something *Acc.*, at something *Dat.*)'. Pec. to *At.*; cf. **tegle:-**. **Xak.** XIII(?) *At. biliglig birin biligsiz miğin tegegli tegedi bilig-ni tegin* 'he estimated the value of knowledge by valuing a thousand ignorant people at (the value of) one wise man' 97-8; a.o. 498.

D tona:- See **tonat-**, etc.

D tüne:- (d-) **Den.** V. fr. **tün**; s.i.s.m.l. in all groups, usually for 'to spend the night'. **Xak.** xi ol mende: **tüne:di** 'he spent the night (*bāta* . . . *layla(n)*) with me' **Kaş.** III 273 (**tüne:r**, **tüne:me:k**): **KB** *kéce yattı anda tünedi serip* 'he lay down in the late evening and spent the night there enduring (discomfort)' 489; (everything that descends rises, that rises descends) **yaruğlı tüner** 'that brightens gets darker' (that moves comes to rest) 1049 (so read for *tunar* in text): xiv **Rbğ.** **tüneyür** 'it becomes dark' *R III* 1549: **Xwar.** xiv **tüne-** (of a mirror) 'to tarnish' *MN* 252; 'to spend the night' *Nahc.* 71, 7; 300, 8: **Kip.** xiv **tüne-** *bāta* *Id.* 40.

Dis. DNB

F tenbin See **tembin**.

Mon. DNC

D tınç (d-) **Dev.** N./A. fr. **tin-**; 'rest, repose; at rest, resting'. Survives in SE **Türki tınc**

(*Jarring*), **tinic** (BŞ); **NC** **Kır.** **tınç**; **Kzx.** **tınış**; **SC** **Uzb.** **tınç** **NW Kaz.** **tınıç**; **Krim** **tınç** *R III* 1316 ff.; **Kk.**, **Kumyk**, **Nog.** **tınış**; **SW Az.**, **Osm.** **dinc**; **Tkm.** **dınç**. **Uyg.** VIII ff. **Bud.** *USp.* 100, 4 (énç): **Çağ.** xv ff. **tınç** *dinc* . . . *diylennis ma'nāsına* 'resting, at rest' *Vel.* 197 (quotn.); **tınç** (spelt) *āsūda wa ārāmīda* 'at rest' *San.* 202r. 21 (quotn.): (**Xwar.** xiv **tınçlık** 'quiet, peace' *Qutb* 193): **Kom.** xiv 'rest, resting' **tınç** *CCG*; **Gr.**: **Kip.** xiv **tınç** ('with -ç') *mustarih* 'at rest' *Id.* 66: **Osm.** xiv **dınç** (A.N. **dınçlık**) 'at rest' in two texts *TTS II* 301-2.

Dis. DNC

E tegüç See **teğgüç**.

VU? **D tançu:** 'a gobbet or lump', of meat, earth, and the like. **N.o.a.b.** See **yértinçü**. The evidence points strongly towards -a- in the first syllable, but the main entry in **Kaş.** has -o- and the word perhaps occurs once in this form in **Uyg.** **Civ.** The suggestion in *TT III*, p. 26, footnote 5, that this is a **Dev.** N. in -u: may well be right although the suggested etymology of **tançgala-**, q.v., is prob. an error, but there is no other trace of ***tanç-**. **Uyg.** VIII ff. **Bud.** *U III* 37, 26 ('a lump of earth', **ülüş**); *TM IV* 253, 63 (of flesh, **osul-**); **Civ.** **yėti tançu** 'seven lumps' (of raw and cooked meat) *TT VII* 24, 9; 25, 10; (a sound rose from the brown earth) **tonçudaki** (*sic*) . . . **kutrultı** 'the . . . in the clods(?) were liberated' *TT I* 91-2: **Xak.** xi **tançu:** (vocalized *tonçu:*) *al-huqna* 'a gobbet' *I* 417; **tançu:** *al-huqna II* 16 (kev-); *III* 392 (**şhür-**): xiv **Muh.** (?) *huqna tançu:* *Rif.* 165 (only; *MS. tanhum*).

VUD? **F tınci:** See **savçı:** (**Uyg.**).

F tıncan l.-w. fr. Chinese *têng chan* 'lamp bowl' (*Giles* 10,864 300). **N.o.a.b.** **Uyg.** VIII ff. **Civ.** (in a list of articles issued to various individuals) **bir tıncan yağ** 'one lamp bowl(ful) of oil' *USp.* 91, 11 and 26.

Dis. V. DNC-

VU tınçı:- 'to be, or become, putrid; to smell foul'. There is some doubt about the first vowel; in the main entry, it is shown twice as -i- and once unmarked; in *II* 281, 12 it is -o-/u- but perhaps only because the word rhymes with **yunçu:-**; in *III* 303, 11 it is -i-, but a philological note is added in which it is given as -a-; and in the **Co-op.** f. it is three times given as -a-. **N.o.a.b.** **Xak.** xi **et tınçıdi:** 'the meat putrefied, smelt bad' (*aşalla*) **Kaş.** III 276 (**tınçı:r**, **tınçı:ma:k**); *II* 281 (1 **tatık-**); (in a verse) **erdem eti: tınçıdi:** 'the flesh of good breeding and virtue putrefied' (*aşalla*) . . . **tançadı:**, its origin was **tançga:di:** but the -ğ- was omitted owing to the exigencies of the metre; this is in the **Oğuz** and **Kip.** languages permissible (*cā'iz*) because they elide medial -ğ- in nouns and verbs alike *III* 303, 11 ff. (this seems to be

corrupt, there is no other trace of final **-a-** in this Verb).

VUD tonçuk- (d-) Intrans. Den. V. fr. ***tonç** Dev. N. fr. **ton-**, cf. **tinç**; regarding the first vowel see **ton-**. Survives in NE Bar. **tunzuk-**; Şor **tunçuk-** R III 1442; Tuv. **dunçuk-/dunçuk-**; NC Kzx. **tuñşuk-** R III 1442; **tuñşığ-** MM 371 'to be suffocated'. **Xak. x1 er tonçuktu:** *ğumma'l-racul hattâ lam yaqdir an tanaffasa* 'the man was covered up so that he could not breathe'; and one says **suğur tonçuktu:** 'the marmot entered his burrow for the winter and will not emerge until the spring'; also used of any animal with a similar habit **Kaş. II 227 (tonçuka:r, tonçukma:k):** Xwar. xiv **tonçuk-** 'to faint, lose consciousness' *Qutb* 186: Osm. xiv-xvi **duncuk-** (rarely **tuncuk-**) 'to be suffocated'; fairly common *TTS II 325; III 212; IV 246*.

?E **tançğa:-** See **tinç:-**.

VUD tinçis- Hap. leg.; Co-op. f. of **tinç:-**, q.v.; spelt **tançis-** in the MS. **Xak. x1 etle:r kamuğ tinçışdi:** 'the pieces of meat all putrefied' (*aşallat*) **Kaş. II 217 (tinçişu:r, tinçişma:k).**

Tris. V. DNC

?E **tançğala-/tançkıla-** this V. has been read in the two passages below, and it was suggested in *TT III*, p. 26, footnote 5, that it is a Freq. f. in **-ğala-** of ***tanç-**. Such Freq. f.s do exist in some modern languages, but seem to be unknown in Uyğ. There can be little doubt that this is merely **tançula:-** mis-transcribed. Uyğ. viii ff. Bud. **sansız üküş tınığlarığ azıqları üze tançğalayu** (read **tançulayu**) *ölürüp* 'killing innumerable people and tearing them to pieces with their fangs' *UI 45, 17-18/IV 10, 71-2*; (the dying man loses consciousness) *öz érinin tançkılayu* (read **tançulayu**) 'tears his own lips to pieces' *TT III*, p. 26, note 5, l. 12.

D tançu:la:- Den. V. fr. **tançu:** 'to tear to pieces, masticate', etc. N.o.a.b. Uyğ. viii ff. Bud. (the woman . . .) **yaşuru ağzınta tançulap** 'secretly masticating (various drugs?) in her mouth' *UII 85, 18* (and see **tançğala:-**): **Xak. x1 er etme:k tançu:la:di:** 'the man chewed (*mađağa*) bread' (etc.) **Kaş. III 352 (tançu:la:r, tançu:la:ma:k):** *KB 4601 (uv-şak).*

Dis. DND

D töğdi: pec. to **Kaş.**; morphology obscure, as in the case of **öğdi:**; comparison with **töyre:** suggests that it is a Den. N.; **töğit-** is at first sight a Caus. f. of ***töğ-**, but its Caus. f. **töyder-** suggests that it was originally ***töğid-** and also a Den. formation; on the other hand **töğüş-** is clearly the Co-op. f. of ***töğ-**. Neither ***töğ** nor ***töğ-** have survived, and it is possible that originally both existed in parallel cf. **tin/tun-, ton/toñ-**. The basic meaning in any event is 'opposite, upside down'; and the like. **Xak. x1 KB** (that is the

way this old world works, that is traditional custom) **kerek öğdi tutğil kerek töğdisi** 'either accept its traditional custom or take the opposite' 1547, 4720.

Dis. V. DND-

D tanut- Caus. f. of **tanu:-**, q.v.; with various meanings. S.i.m.m.l.g. as **tanit-**, properly 'to make (someone) acquainted with (someone else)', but also 'to make (something) known'. **Xak. x1 ol mağa: sö:z tanutti: amaranı bi-işā'i'l-kalām li-ğayri** 'he ordered me to convey the command (or recommendation) to someone else' **Kaş. II 312 (tanutu:r, tanutma:k):** **Çağ. xv ff. tanit-** Caus. f. *şināsāndan* 'to make acquainted' *San. 162v. 2* (quotns.).

VUD teğit- Hap. leg.; Caus. f. of **teğ-**, q.v.; in the MS. the first vowel is **-e-** everywhere. **Xak. x1 er okın teğitti:** 'the man launched (*a'lā*) his arrow upwards in the direction of the sky' **Kaş. III 396 (teğitü:r, teğitme:k,** corrected fr. *-ma:k*).

D tonat- (d-) Caus. f. of **tona:-** Den. V. fr. **to:n. Tona:-**, which is not noted in Turkish before xv, **Çağ. San. 185v. 7**, but was old enough to become a XIII l.-w. in Mong. as *tono-* (*Haenisch 151*), could etymologically have two opposite meanings 'to put clothes on (oneself or someone else)' and 'to strip clothes off (ditto)'. The two early occurrences are both in the latter sense, and the V. survives for 'to rob' as **tona-** in NE Khak., NC Kzx. and **tono-** in Kır., and as **tonna-** (? for **tonla-**) in Tuv., but NE Şor **tona-** means 'to dress oneself'. Most of these words have a Caus. f. **Xak. x1 ol meni: tonatti:** 'he dressed me in a garment (*albasani*)' *l-tawb* as a gift from himself' **Kaş. II 312 (tonatu:r, tonatma:k;** its origin is **to:n idti:** 'he sent him a garment'): Osm. xiv ff. **donat-** (occasionally **tonat-**) (1) 'to dress, fit out (someone)'; (2) 'to cover with abuse'; (3) 'to equip' (e.g. a ship); fairly common *TTS I 218; III 205; IV 237*.

D tünēt- (d-) Caus. f. of **tüne:-**; 'to put (someone) up for the night'. S.i.s.m.l. in this meaning. **Xak. x1 ol konukuğ evde: tünetti:** 'he put up (*abāta*) the guest in the house for the night' **Kaş. II 312 (tünētü:r, tünētmē:k);** **xiii(?) At. tünētür tünügni künüğ kēterip** 'he makes your night dark, taking away your sun (or day?)' 15: *Tef. Makkani tünetti* 'he spent the night in Mecca' 318.

D töğit- (**töğid-**) n.o.a.b. but see **toğta-**; for the etymology see **töğdi:**; as the Caus. f. **töyder-** means 'to invert' and the like this V. is presumably Intrans. meaning 'to bow down, bend down, move downwards', and the like, **başın** in the quotns. below being in the *Instr.* and not the *Acc.* with Poss. Suff. Uyğ. viii ff. Bud. *PP 19, 4 (1 baş):* **Xak. x1 er başın töğitti:** 'the man lowered (*ta'ja'a*) his head' (etc.) **Kaş. III 396 (töğitü:r, töğitme:k;** spelt *töğüt-* everywhere): **KB yétigen kötürdi yana baş örü töğitti yana yıldırik adğır naru** 'the Great Bear raised its

head upwards again; Procyon(?) and Sirius(?) moved downwards again' 6220.

E *toṭta-* has been read in the passage below but certainly mistranslated. The letters *to* and *ṣ* are quite clear, the slim letter between them is not. It cannot be a front *-s/-ʃ-* as Radloff originally suggested, both because it would be out of place here and because there is no known V. *tosat-/toṣat-*. Malov's 1959 reading *tokta-* is impossible both because there is no room for *-k-* and because *tokta-* is a Mong. l.-w. which did not occur in Turkish before XIII at earliest. The obvious course is to read it as *toṭit-* and take it as an alternative form with back vowels of *töṭit-* parallel to the Uyğ. form with back vowels of *töṭder-*. Türkü VIII (when I ascended the throne the Türkü people, who were expecting to die soon) *öğürp sevinip toṭitmiş közi: yügerü: körti:* 'rejoicing and being glad raised their downcast eyes and looked up' II E 2.

D *tantur-* Caus. f. of *ta:n-*; survives in some of the same languages. **Xak. XI ol maṣa: alumin tanturdi:** *achadani'l-dayn* 'he made (or allowed) me to disclaim his debt' *Kaṣ. II* 176 (*tanturur*, *tanturma:k*).

VUD *teṭtūr-* Hap. leg.; Caus. f. of *teṭ-*, q.v.; the *tā'* is vocalized with *damma* in the Perf. and *fatha* elsewhere. **Xak. XI ol kuṣ teṭtūrdi:** *azcala bi'l-tayr wa bi'l-nabl* 'he set the bird, or the arrow, in motion' *Kaṣ. III* 397 (*teṭtūrür*, *teṭtürme:k*; cf. the translation of *teṭtūr-*).

D *tindur-* (d-) Caus. f. of I *tin-*; survives in some of the same languages, usually meaning 'to cause to rest'. Uyğ. VIII ff. Bud. (the prince led the old guide to an island) *ötrü tınturğalı sakıntı* 'and then thought that he would let him rest' *PP* 36, 8; *bir ödüñ söñmez tınturmaz emgetirler* (the pains of hell) 'torture him without abating or letting him rest for a moment' *TT VI* 446-7; a.o. *TT X* 95 (damaged): **Xak. XI ol meni: tindurdi:** *aqqa'ani fi'l-rāha wa acanmanı* 'he allowed me to rest and released me from work'; its origin is the word *tindü: tanaffasa* 'he breathed' *Kaṣ. II* 176 (no Aor. or Infn.): **Xwar. XIV (VU) tindur-** 'to pacify, allow to rest' *Qutb* 193; *tindür-(gil)* 'to bring (a boat) to rest' *Nahc.* 378, 14.

S *toṭtar-* See *töṭder-*.

VUD *tondur-* Caus. f. of *ton-*, q.v. regarding the first vowel. Survives as *tundur-* in several NE languages and NC Kır., Kzx. but the semantic connection with the latter is dubious. In *Kaṣ.* the word is listed among V.s with -d- as the penultimate letter, but spelt in the MS. with -t-. **Xak. XI ol anıṣ köziñ tondurdi:** (*tonturdi*): 'the drug made his eye shut' (*ğaffā aynahu*); also used of anything which covers (or conceals, *sataru*) something *Kaṣ. II* 176 (*tondurur*, *tondurma:k*; -t-, -t-): *xiv Muh.*

(?) *radda al-hāb* 'to shut a door' *kapiṣ* (VU) *tondur-* *Rif.* 109 (only; *tā'* unvocalized).

D *töṭder-* Caus. f. of *töṭit-*; 'to turn (something) over, to invert', and the like. In Uyğ. the word is consistently spelt *toṭtar-* (or *toṭdar-*) although *töṭit-* had front vowels in that language and this V. has front vowels everywhere else. Survives with the same meanings in NC Kır. *töṭkör-*; Kzx. *töṭker-*; SC Uzb. *tünkar-*; NW Kaz. *tünter-*; Kk. *töṭker-*; Nog. *töṭter-*; SW Tkm. *düṭder-*. Uyğ. VIII ff. Man. *M II* 13, 5 (*tik-*); Bud. *U II* 4, 10 (*aṭtar-*); *TT VIII A.5* (*uṣuṣ*): **Xak. XI ol ayak töṭderdi:** 'he inverted (*qalaba*) the bowl' (etc.) *Kaṣ. III* 397 (*töṭderür*, *töṭderme:k*); *xiv Muh.* (?) *aqlaba'l-tawb* 'to turn a garment inside out' *töndür-* (*sic*) *Rif.* 104 (only); *Çağ. xv ff. töṭter-* (spelt) *wajḡün kardan* 'to invert' *San.* 186r. 21 (quotns.).

Tris. V. DND-

D *tındurul-* Hap. leg.; Pass. f. of *tındur-*; 'to be allowed (or ordered) to rest'. Uyğ. VIII ff. Bud. (by the powerful influence of this *dhāraṇī* . . .) *alku ançulayu kelmişler üze tındurulmakı bolur* 'being allowed to rest by all the Tathāgatas comes into existence' *U II* 46, 63-5 (Müller points out that the translation is inexact, the Chinese original has 'the abstruse meaning (of the doctrine) will be constantly and exhaustively explained to them').

D *töṭderil-* Pass. f. of *töṭder-*, q.v. for the Uyğ. spelling. N.o.a.b. Uyğ. VIII ff. Bud. noted only in the phr. *aṭtarılı toṭdarılı Suv.* 133, 21 etc. (*aṭtarılı-*): (**Xak.**) XIII ff. *Tef. töṭderil-/töṭteril-* 'to be overturned' 309.

Dis. DNG

D *taṣıṣ* Dev. N. fr. *taṣ-*; 'constriction'. See *taṣıṣ*. Uyğ. VIII ff. Bud. *sıṣıṣ taṣıṣ* 'pressure and constriction' are mentioned in *U II* 11, 7, together with grief, anxiety, pain', etc. as among the inevitable consequences of being born; *tört tuṣuṣluṣ kışaṣ taṣaṣda* (*sic*) 'in the imprisonment and constriction of the four kinds of rebirth' *TT IV*, p. 15, footnote, l. 5.

D *tanuk* 'a witness' (to a statement, document, etc.); survives as *tanık* in this sense in NW Kaz.; SW Osm. and meaning 'mark, sign' in NE Khak.; SC Uzb. As the initial is consistently *t-* in Osm. the connection seems to be with *tanu-* q.v., in the sense of 'to be acquainted with', and it is therefore a Dev. N. in *-k* (Active) not *-uk* (Passive). Türkü VIII ff. Man. *İṣṣıṣ kışı tanukı boltmuz erser* 'if we have become witnesses for a liar' *Chuas.* 101-2; Uyğ. VIII ff. Civ. all contracts in *USp.* and elsewhere end with the signatures of one or both parties and some 'witnesses' described as *tanuk*: **Xak. XI tanuk al-ṣahid** 'witness' *Kaṣ. I* 380; a.o.o.: *KB törütgen*

barıça törümiş tanuk 'the created are witnesses to the existence of the creator' 15; o.o. 20, 153, 711, 2216, etc.: XIII(?) *Tef. tanuk* 'witness' 284: XIV *Muh. al-şahāda* 'evidence' *tanuk* *Mel.* 84, 4; *Rif.* 190: Çağ. xv ff. *tanuk tanuk Vel.* 179; *tanuğ/tanuk şahid wa guwāh* 'witness' *San.* 164v. 10 (quotn.): *Xwar.* xiv *tanuk* 'witness' *Qutb* 170: *Kom.* xiv 'witness' *tanuk CCI*; *tanik CCG*; *Gr.*: *Kip.* xiv *tanuk al-şahid* *Id.* 66; *şahada da:nuk ol- Bul.* 50r.: xv *şahid tanik Tuh.* 21a. 10: *Osm.* xiv ff. *tanuk* the commoner form till xvi, rare thereafter; *tanik* occurring fr. xiv onwards, 'witness; evidence, proof'; c.i.a.p. *TTS I* 672; *II* 874; *III* 665; *IV* 735.

D tapuk Pass. Conc. N. fr. *tap-*; 'parcel, bundle', and the like. Survives in this sense in NC Kir. *tapik. Xak.* xi *tapuk* the word for 'a gift (*hadiya*) which is brought out to kings (when they are) on a journey and the like'; it contains food and brocades (*dibābić*): *tapuk* the word for 'any piece of brocade which is given to a man who strikes the ball through the goal at polo': *tapuk* 'the pieces of silk' (*al-harira*) which are fastened to the heads of lances and standards in war time *Kaş.* III 365: *KB* (the world is at rest now that this monarch has mounted the throne) *anın idti dünyā tapuklar tüze* 'therefore the world has set in order and sent gifts' 93; o.o. 99; 5951 (*açıl*).

D tuiğ N.Ac. fr. 1 tin-; 'breathing, breath'. N.o.a.b. *Xak.* xi *sökel tuiğ*: *artak bi'sa tanaffusu'l-marid* 'the sick man had difficulty in breathing', from the phr. *er uluğ tindi*: 'the man breathed a deep sigh' *Kaş.* II 40, 13; n.m.e.: *Xwar.* xiv *tuiğ* 'breath' *Qutb* 193.

***tuñağ** 'hoof'; medieval and modern forms prove that the centre consonant was -ñ although even in Türkü (see *tuyağlığ*) it had already become -y-; the Türkü and Tuv. forms suggest that the second vowel was originally -o-. Survives only(?) in NE Kaç., Koib., Leb., Sag. *tuyğak*; Tuv. *duyuğ*; SE Türkü, NC Kir., Kzx. *tuyak*; SC Uzb. *tuyok*; NW tuyak; SW Tkm. *toynak*. See *Doerfer* II 991. *Xak.* xi *tuyağ al-ħafir* 'hoof'; one says *at tuyağı* (sic) 'a horse's hoof' *Kaş.* III 165: xiv *Muh.*(?) *ħafirhā* 'a horse's' hoof *tuynak* (unvocalized) *Rif.* 170 (*Mel.* 69, 14 *turna:k*): Çağ. xv ff. *tuwağ ĩrnak* 'hoof' *Vel.* 224 (quotn.); *tuynak bu davi ĩrnak* 225 (quotn.); *tuwağ* 'a quadruped's hoof' (*sum*), also called *tuynağ* *San.* 187r. 19 (quotns.); *tuynağ/tuynak* 'a quadruped's hoof, or nail' (*nāxun*); also called *tuwağ* *do.* 188r. 20 (quotn.): *Xwar.* xiv *tuynak* 'hoof' *Qutb* 185; *Nahc.* 209, 4; *tunyak* *do.* 55, 3: *Kip.* xiii *ħafirli-faras wa ġayrihi tunyak*: *Hou.* 12, 17: xiv *Kip. ĩuyak*; Tkm. *tuynak al-ħafir*; used today in the prayer *ařın tuiyna:kına: řa:ř řokunmasun* 'may a stone not injure your horse's foot' *Id.* 67: xv *ħafir tunyak* (sic, in margin in second hand *tuynak*) *Tuh.* 13a. 4: *Osm.* xiv-xvi (only) *duynak* also spelt

tuynak, dıynak, ĩynak; fairly common *TTS I* 235; *II* 333; *III* 680; *IV* 219.

Dis. V. DNG-

D tınık- See **E bınik-**.

Tris. DNG

D tona:ğu: Hap. leg.; Conc. N. fr. *tona-*; there is in this passage a v.l. *tonaņu*, q.v., and this may be an error for that word. *Uyg.* viii ff. Bud. (weaving gives people useful things) *kedgü tonağu ulatı* 'wearing apparel, clothing, etc.' *TT VI* 392.

D tanukluğ Hap. leg.?: P.N./A. fr. *tanuk*. Türkü viii ff. *tanukluğ sav* 'a statement in front of witnesses' *Tun. IIIa.* 2 (*ETY II* 94).

D tanukluk A.N. fr. *tanuk*; 'a statement by a witness, evidence', etc. Survives in SW Osm. *tanıklık. Xak.* xi *tanukluk al-şahāda* 'evidence, testimony' *Kaş.* I 503: *KB tiliṃni bezedi tanukluk bile* '(God) adorned my tongue with the power to bear witness (to Him)' 386; *tanukluk bérür* 1021: xiii(?) *At. seniñ barlıkıñka tanukluk bérür* 'bears witness to Thine existence' 5; *Tef. tanukluk* 284: Çağ. xv ff. *tanuğluğ/tanukluk şahāda wa guwāh* (Hend.) *San.* 164v. 14 (quotn.): *Xwar.* xiv *tanukluk* (usually with *bér-*) *Qutb* 170; *Nahc.* 272, 14: *Kip.* xiv *şahada da:nukluk vér- Bul.* 50a: *Osm.* xiv ff. *tanukluk/tanıklık* usually with *vér-*; c.i.a.p. *TTS I* 674; *II* 875; *III* 665; *IV* 735.

D taniğma: Hap. leg.; Ger. of *ta:n-* used as a N. *Uyg.* viii ff. Man. *tört élig teğrilerde taniğmalar* 'denials of (the existence of) the four divine kings' *M II* 11, 5-6.

Tris. V. DNG-

D tañığla:- Hap. leg.; Den. V. fr. *tañığ*; 'to feel constricted' or the like. *Uyg.* viii ff. Bud. the Chinese phr., speaking of a gift which is offered, 'do not blame it, or find it strange, because it is small' is translated *as tép tañığ-layu yarlıkamazun Hien-ts.* 1846.

D tanukla:- Den. V. fr. *tanuk*; n.o.a.b.? *Uyg.* viii ff. Man.-A *tanuklayu sav bérđi* 'he gave oral evidence' *M I* 19, 14: Bud. *kértgüñliğ köñülüğ tanuklayur* 'produces evidence that he has a believing mind' *TT V* 22, 35-6; o.o. *do.* 22, 31; *Sw.* 137, 11 etc.

Dis. DNG

PUD teñig Hap. leg.; unvocalized and the first letter undotted, but the first word in a section which also contains *segek*, etc. and so no doubt Dev. N. fr. *tep-*, q.v. *Xak.* xi *teñig al-hawā* 'the atmosphere' *Kaş.* III 366.

D tü:nek (d-) Dev. N. (Conc. N.) fr. *tüne-*; 'prison', lit. 'a dark (place)'. N.o.a.b. (*Uyg.* viii ff. Bud. Sanskrit *adhikaranika* 'official, jailer' *tönökçi*) (possible alternative reading *tötökçi*) *TT VIII C.4* may be the N.Ag. of this word): *Barsğan xi tü:nek al-sien* 'prison'

Kaş. I 408: Xak. x1 KB bu dünyā tūnek ol 'this world is a prison' 5423; *xiv Muh.* (in the list of buildings) *al-habs* 'prison' *tūne:k Mel.* 76, 1; *Rif.* 179.

PUD teḡgüç Hap. leg.; the first entry in a list of words containing four consonants of which the second is -ḡ- but spelt in error *teḡgüç*; N.I. fr. *teḡ-*, meaning lit. 'something which rises in the air'. **Xak. x1 teḡgüç kull şay' murtafi' qadr nisf dirā' nahw atāfi'l-qidr wa ḡayrihi** 'anything which stands to the height of half a cubit like a tripod for a cooking pot, etc.' *Kaş. III 381.*

PUF deḡge:l Hap. leg.; *dāl* unvocalized; in the same list of words containing four consonants of which the second is -ḡ- as *teḡgeç* under the heading -L, but like it w. only one *kāf*. The *d-* indicates a l.-w., prob. Iranian. **Xak. x1 deḡge:l** *al-ku' bura* 'a knuckle; a knot in (a corn) stalk' *Kaş. III 384.*

Dis. V. DNG-

D teḡḡer- Hap. leg.; Trans. Den. V. fr. **I teḡ**; in a list of V. w. four consonants, the second -ḡ-, written *teḡer-* but w. traces of a *taḡdi* over the -g-. Cf. *teḡle:-*. **Xak. x1 b1r neḡ b1r:ke** *teḡḡerdi: 'adala bayna'l-şay'ayn* 'he equated (or balanced) the two things' *Kaş. III 398* (*teḡḡerür*, *teḡḡerme:k*).

Dis. DNL

D taḡıl Hap. leg.; Pass. Dev. N./A. fr. *taḡ-*; lit. 'corded' or the like. **Xak. x1 taḡıl keyik** *al-zahyū'lladi fi yadayhi xūṭū*, 'a gazelle with striped legs'; also used of other (striped) things *Kaş. III 366.*

D taḡla: See **I taḡ**.

D tūnle: See **tūn**.

D tūnlḡ P.N./A. fr. *tūn*; 'a living creature', human or animal, as opposed to an inanimate object; a standard Bud. technical term, but not a Moslem one. N.o.a.b. **Türkü** viii ff. **Man. beş törlüḡ tūnlḡ** 'five kinds of living creatures' *Chuas.* 58-9; *do.* 86, etc. (*turalḡ*) a.o.o. **Uyḡ.** viii ff. **Man. amari tūnlḡlar** 'some living creatures' *TT III 92*; a.o.o.: Bud. *tūnlḡ* is very common; often used correctly for 'living creature', but in many passages w. the more restricted meaning 'human being': (**Xak.**) xii(?) **KBVP** açın kodmaz harḡız kamuḡ tūnlḡḡı 'he never leaves any living creature hungry' 5; xiii(?) **KBPP** kamuḡ tūnlḡḡlarka rūzı bērgen 'giving their daily food to all living creatures' 3; *xiv Muh. al-ḡaywān* 'living creature' (opposite to 'inanimate' *öle:t*) *tūnlḡ Mel.* 45, 6; *Rif.* 158.

D tonlḡ (d-) P.N./A. fr. *to:n*; 'clothed'; having . . . clothes'. Survives in some NE languages w. phonetic changes. **Türkü** viii **yalın bodunḡ tonlḡ kılıtm** 'I clothed the naked' *I E 29, II E 23*; viii ff. **uzun tonluḡ** 'wearing long clothes', i.e. 'woman' (the original theory that this meant 'monk' has

long since been disproved) *Irkb* 47: **Man. uzun tonluḡ Chuas.** 117; **Uyḡ.** viii ff. **Man.-A erli uzun tonluḡlı** 'a man and a woman' *M I 16, 15-16*; **yürüḡ tonluḡ** 'wearing white clothes' *M III 30, 10-11*; **Bud. uzun tonluḡ USp. 104, 8-9; *Civ.* ditto *TT VII 26, 1*; 37, 5; (**Xak.**?) *xiv Muh.* (in the grammatical section) *dū taḡb* 'clothed' *to:nluḡ/tonluk Mel.* 10, 9; *to:nlu:* *do.* 10, 11; *to:nluḡ Rif.* 83.**

D to:nluk (d-) A.N. (Conc. N.) fr. *to:n*; 'something connected with clothing', normally 'an allowance for the purchase of clothing'. Survives in SW Osm. *donluk*; *Tkm. do: nluk*; a l.-w. in *Pe.*, see *Doerfer II 990. Xak. x1 Kaş. II 11 (kis-)*; n.m.e.: *Kip. xiv cāmakiya* 'wages' (lit. 'clothing allowance') (†) *donluk (sic) Bul.* 6, 13.

D teḡlḡ P.N./A. fr. **I teḡ**; 'equal to; equable', and the like. Survives in SW Osm. *denlū/deḡlī. Uyḡ.* viii ff. **Bud.** (if a man knows) **bir padakça teḡlḡ nom** 'as much (Buddhist) doctrine as a single verse' (Sanskrit l.-w.) *U III 29, 16*; **neçe teḡlḡ** 'how great' (the strength in the Buddhas' bodies?) *do.* 73, 2; a.o. *TT X 345*; **maḡa teḡlḡ kisḡ** 'a woman like me' *TT X 499*; Sanskrit *sopekṣāni* 'equipped with tranquillity' (?) **birle: teḡlḡlḡr** *TT VIII A.21*; **upekṣā** 'tranquillity' *teḡlḡ* (?) for *teḡlik* *do.* 34; (**Xak.**) xiii(?) **Tef. ança teḡlḡ** 'as much as that'; **munça teḡlḡ** 'as much as this' 299.

(**D**) **tünlük** 'the smoke-hole of a tent', hence, by extension, 'window' and the like; syn. w. **tüḡünük**, q.v., which is older; morphologically obscure, an A.N. (Conc. N.) fr. ***tūḡ** which may ultimately be connected etymologically with **tüḡünük**. Survives in such NE forms as **tündük/tünnük**; SE Tar. **tüḡnik**; **Türki tüplük**; NC Kir. **tündük**; Kzx. **tündük**; l.-w. in *Pe.* and other foreign languages, see *Doerfer II 988. Uyḡ.* xiv *Chin.-Uyḡ. Dict.* 'window' **tüplük Liḡeti** 271; *R III 1545: Xak. x1 tüplük al-kuewa* 'a dormer window' *Kaş. III 383*; a.o. *II 18, 1*; *III 120, 23* (1 *él*); *III 127* (2 *to:ḡ*); *xiv Muh.* (?) *rawezana* 'dormer window' **tüplük: Rif.** 179 (only); **Çaḡ.** xv ff. **tüplük** 'a window (*rawezana*) in the top of a nomads' tent which they close in cold and rain and open to let out the smoke when they light a fire' *Vel.* 223 (quotns.); **tüplük** (spelt) *rawezana-i xāna San.* 187r. (quotns.). **Xwar.** xiii(?) (the walls of the house were gold) **tuḡlukları (sic) dakı kümüşdün** 'and its windows of silver' *Oḡ.* 249; *xiv tünlük/tüplük* 'smoke hole, dormer window' *Qutb 190*; **tüplük Nahc.** 19, 12; 43, 6; *Kip. xiv tünlük dawru'l-qā'a* 'an upper storey of a house' *Id.* 40; *xv rawşan* 'dormer window' (*baca*); in margin in second hard) **tünlük Tuh.** 17a, 2; **şabbāk** 'lattice window' **tüplük Tuh.** 21a, 12.

Dis. V. DNL

D taḡıl- Pass. f. of *taḡ-*; 'to be bound, constricted', and the like. S.i.s.m.l. **Uyḡ.** viii ff.

Bud. *kısıdur tağılur erserler* 'so long as they are imprisoned and constricted' (in the imprisonment and constrictions of the four kinds of rebirth) *TT IV*, p. 15, footnote, l. 5 (see *tağır*); *Suv.* 586, 14 (*sıkkı*)—this word has been read *teyil*- and translated 'to descend' in a phr. transcribed *İlkisiz sansarda berü bēş ajun içinde ağa tepile TT IV* 4, 19 ff. owing to a supposed antithesis to *ağ-* 'to rise'; the phr. obviously means 'being... constricted within the five forms of existence since (the beginning of) the immemorially old chain of rebirths (Sanskrit *saṃsāra*)'; *ağa*, too, seems to be a mistranscription either for *aka* 'flowing' (see *ak-*), the word has a technical Buddhist meaning) or perhaps *ağ(ı)r* 'grievously': *Xak.* xı *tağıldı: ba:ş* translated '*ağa*l'-*racul*'ra'*sahu* 'the man wrapped his head' (in a turban, etc.); also used of anything that is tied fast with a cord (*judda bi-xayf*) *Kaş. III* 395 (*tağılur*;*r*, *tağılma:k*).

D *tanul-* Pass. f. of *tanu-*, q.v., in this sense Hap. leg., but *tanıl-* 'to be known', etc. s.i.m.m.l. *Xak.* xı *ağa:r söz tanuldi: ü'iza* (MS. in error *aw'aza*) *ılayh'l-kalām* 'the statement was suggested to him' *Kaş. II* 130 (*tanulur*, *tanulma:k*).

D *tınıl-* (d-) Hap. leg.; Pass. f. (used only impersonally) fr. 1 *tın-*. *Xak.* xı *emgektin tınıldı: usturiha mina'l-mihna wa'l-anā* 'there was a respite from pain (Hend.)'. This Verb is Impersonal (*mā lam yusamm fa'ılıhu mina'l-fi'li'l-lāzim*); there are many similar ones in this language; no Impersonal V. can be derived from an Intrans. V. in Ar., but there are many in Turkish, for example *evke: barıldı* 'there was a movement into the house' and *tağdın enildi* 'there was a descent from the mountain' *Kaş. II* 130 (*tınılur*, *tınılma:k*).

D *tügül-* Pass. f. of **tüñ-*; 'to be disappointed, disillusioned; to despair, give up hope (of something *Abl.*)'. Survives as *tüñil-/tüğül-*, same meanings, in NC Kir., Kzx.; NW Kk., Nog. *Xak.* xı *er ı:ştın tüğüldi* 'the man despaired (*ayısa*) of the affair' *Kaş. III* 395 (no Aor. or Infin.); *attın emdi: sen tüğüli* (*sic*) 'now give up (any hope of getting) the horse' *I* 74, 19; *KB bu ıştın tüğül* 'give up this affair' 1195; o.o., same meaning, 1220, 2011, 2121, 3793, 4612, 4792; Kıp. xv *ya'isa mina'l-ya's* 'to despair of' *tüğül*-*Tuh.* 39a. 11 (in margin in second hand *tügül*-).

D 1 *tağla:-* (d-) Den. V. fr. 1 *tağ*; prob. only in the phr. *tağ tağla:-* 'to dawn; (of dawn) to break'. N.o.a.b.?: the usual phr. is *tağ at-*. *Türkü* viii ff. *İrkB* 26 (1 *tağ*): *Uyg.* viii ff. Bud. *tağ tağlayur erken PP* 31, 7.

D 2 *tağla:-* Den. V. fr. 2 *tağ*; originally Intrans. 'to wonder, be surprised'; thence Trans. 'to find (something) wonderful, to admire (it)'; and thence 'to admire (something) more than (other things), to choose (it)'. Survives for 'to be surprised' in NE *tağda-/*

tağna-; SW Osm. *tağla-*, and for 'to pick out, choose', with some extended meanings in NC Kzx. *tağda-*; NW Kk., Kumyk, Nog. *tağla-*; in these latter languages and NC Kir. 'to be surprised' is *tağlan-/tağdan-*. *Uyg.* viii ff. Man.-A [gap] *tağlayurmen* 'I am surprised' *M I* 37, 23; *tağlap do.* 21 title: Man. 'Okharian *äktike* 'wonderful' *tağla-guluk TT IX* 38: Bud. *mugađıp tağlap* 'being disturbed and astonished' *U III* 72, 22; *TT X* 21; *Suv.* 604, 1; *körklerin tağlap* 'admiring (or being surprised by) their beauty' *PP* 43, 3; a.o. *do.* 71, 3 (1 *r*): *Xak.* xı *er ı:şığ tağla:di: ta'accaba'l-racul mina'l-amr* 'the man was surprised by the affair' *Kaş. III* 403 (*tağlar*;*r*, *tağla:ma:k*): *KB* (when you closed your eyes) *özüm tağladım* 'I was surprised' 648; *xiii(?) Tef.* ditto 285; *xiv Rbğ.* ol *nürni tağlap hayrân kaldı* 'he was astonished by that light' *R III* 811; *Muh.(?) ta'accaba tağla:-* *Rif.* 106 (only): *Çağ.* xv ff. *tanla-* (-p, -mış; *sic*) *temyiz et-farq ma'nāsına; ayla-bil-*; *ıxtiyār et-* 'to distinguish; to understand, know; to choose' *Vel.* 179 (quoton; the second meaning due to confusion with *tanu-*); *tağla- sarzanış kardan wa ta'n wa taubix* 'to blame, reproach', *Tâli-i Harawî's* translation *piçidan* corrected *San.* 162v. 27 (the correction is just, the word was mistaken for *tağ-*, but *San.*'s own translation is false and apparently a mere guess; quots.); *tanla-* (spelt) *bar-guzidan wa intixāb kardan* 'to choose, select' *do.* 163r. 16 (quots.): *Xwar.* *xiii dağla-/tağla-* 'to be surprised, to wonder' *'Ali* 29, 51; *xiv tağla-* ditto *Quth* 170: *Kom.* *xiv* 'to be surprised, to wonder' *tağla-*; 'to choose' *tağla- CCI, CCG; Gr.* 234 (quoton); *Kıp.* *xiii ta'accaba tañla- Hou.* 38, 19; *xiv tağla-* ('with -ğ-') ditto *Id.* 65; *xv aciba* 'to wonder' *tağla- Tuh.* 26a. 13; *Osm.* *xiv ff. tağla-* (occasionally *dağla-*) 'to be surprised, to wonder'; c.i.a.p. *TTS I* 178; *II* 259; *III* 168; *IV* 190.

D *teğle:-* (d-) Den. V. fr. 1 *teğ*; 'to equate, weigh, compare'; and the like. S.i.m.m.l.g.; in SW Tkm. *değle-*; Osm. *denkle-* is distorted by a supposed connection with *Pe. dang* which is a l.-w. fr. 1 *teğ*. Cf. *teğger-*. *Uyg.* viii ff. Bud. *kamağ suturlarığ teğlemek atlığ ülgü* 'the criterion called "weighing all the *sūtras*"' *Hüen-ts.* 1833; *Xak.* xı *bir neğ birke: teğledi: adala bayna'l-şay'ayn* 'he balanced the two things' *Kaş. III* 403 (*teğler*, *teğle:me:k*); (the Chinese emperor has a great deal of silk brocade, but) *teğle:medip biçmas* 'does not cut it without measuring it first' (*illā muqaddira(n)*) *I* 427, 6: *KB sinamış yağıcı kişi teğlemiş on iki miğ er sü üküş sü tēmiş* 'an experienced general assessed (the value of) his troops and said "an army of 12,000 men is too big an army"' 2334; (a general must first get an informer and find out from him about the enemy's morale and) *ağar teğlese* 'assess it by that (information)' 2352; (he heard your words and) *üküş teğledi* 'weighed them carefully' 4799; *Çağ.* xv ff. *tēgel-* (apparently

deliberately so spelt, 'to be conjugated in the same way (as *tépeš-*), but with *-l-*'; but Co-op. f. *tépeš-* follows immediately *musāwī šudan* 'to be equal' *San.* 202r. 6: *Xwar.* xiv *kara kīrpikīge nāwak tegelmes* 'an arrow is not equal to your black eyelashes (in straightness)' *MN* 276 (perhaps *metri gratia*, *teglemes* would not scan).

?FD *tipla-* (d-) Den. V. fr. **tiṭ*; it has been suggested that this is the *tiṭ* listed above, it is perhaps more likely that it is Chinese *t'ing* 'to hear, listen' (*Giles* 11,299; *Pulleyblank*, Middle Chinese *t'eng*), but the d- and back vowels make this difficult; properly 'to listen to (something *Acc.*)', but often used for 'to hear' (properly *éšid-*). S.i.a.m.l.g.; in NE *Tuv.* *dıṭna-*; SW *Az.*, Osm., *Tkm.* *diple-*. *Türkü* viii (*begs* and people) *bū savımın edḡū:tl: éšid katıḡdı: tipla:* 'hear my words well and listen to them carefully' *I S* 2 (spelt with front t- and back -l-); viii ff. *Irkb* 58 (2 öṭ): *Uyg.* viii ff. Bud. *éliglerin kavşurup tiṭ-lazunlar* 'let them fold their hands and listen' *U* 22, 12 ff.; *edḡū nom tiṭlaḡalı bolḡay erkl men* 'I shall no doubt listen to the good doctrine' *U* III 29, 4-5; a.o.o.: *Xak.* xi *er sö:z tiṭla:dı:* 'the man listened (*aḡḡ*) to the statement' *Kaş.* III 403 (*tiṭla:r*, *tiṭla:ma:k*) a.o. *I* 96, 11: *KB* *sözüm tiṭladı* 559; o.o. 648, 4979, 5433 (*tapırka:-*): xiii(?) *Tef* ditto 304: *Çağ.* xv ff. *tipla-* (spelt) *şanıdan wa ḡaur-i suxın kardan* 'to hear; to ponder deeply on a statement' *San.* 201r. 22; *dıpla-* (spelt) same meaning as *tipla-* *do.* 226v. 28: *Xwar.* xiii *diple-* 'to listen' *Ali* 26, 51: xiv (VU) *tipla-* ditto *Quth* 193: Osm. xv and xvi *dıṭ* (*dıṭl/dıṭü*) *diple-* 'to eavesdrop'; in several texts *TTS* *I* 209; *II* 302; *III* 196; *IV* 226.

VUD *toṭla-* n.o.a.b. in a *Maitrisimit* fragment; Den. V. fr. **toṭ* which might be an onomatopoeic like 3 *toṭ* (3 *taṭ*) but is perhaps more likely to be a Chinese l.-w.; the meaning must be 'to flog' or the like. *Uyg.* viii ff. Bud. *bergen kaḡalın tokır toṭlayur erdimiz ... temirliḡ bergen ... toṭlayur[lar]* 'we have beaten and flogged(?) with whips and willow rods, ... they flog(?) with an iron whip' *TT* IV, p. 18, note B7, 2-3.

D *taṭlat-* Hap. leg. ?; Caus. f. of 2 *taṭla:-*. *Xak.* xi *ol menı: taṭlattı: awḡa'anı fi'l'-acab wa a'cabanı dālıka* 'he astonished me and made me wonder at that' *Kaş.* II 358 (*taṭlatu:r*, *taṭlatma:k*): (*Çağ.* xv ff. *taṭlat- maṭ'un sēxtan* 'to cause to be rebuked' *San.* 163r. 15; see 2 *taṭla:-*).

D *tiṭlat-* (d-) Caus. f. of *tiṭla:-*; s.i.a.m.l.g. *Xak.* xi *ol maṭa: söz tiṭlattı: asma'anı'l'-kalām wa astaḡāni ilayhi* 'he made me hear the statement and listen to it' *Kaş.* II 359 (*tiṭlatu:r*, *tiṭlatma:k*).

D *teḡlen-* (d-) Refl. f. of *teḡle:-*; n.o.a.b. *Uyg.* viii ff. Bud. *iḡliḡlerig emlep öyed-türḡell uḡulukın teḡlenip* 'estimating his

own ability to treat and cure the sick' *Suv.* 597. 3-4: *Xak.* xi *er ı:ın teḡlendi: dabbara'l'-racul fi amrili* 'the man put his affairs in order' (or took stock of his affairs?) *Kaş.* III 400 (*teḡlenür:*, *teḡlenme:k*).

D *taṭlaš-* Co-op. f. of 2 *taṭla:-*; n.o.a.b. *Xak.* xi *kışiler bu: ı:ıḡḡ taṭlašdı:* 'the people were (all) astonished (*ta'accaba*) at this affair' *Kaş.* III 398 (*taṭlašur:*, *taṭlašma:k*; verse): *Xwar.* xiv *taṭlaš-* 'to be astonished (collectively)' *Quth* 170: (*Kom.* xiv 'to examine, investigate *taṭlaš-* CCI; *Gr.* seems to be a mis-spelling of *teḡleš-*).

D *teḡleš-* (d-) Recip. f. of *teḡle:-*; s.i.s.m.l.; NE *Tuv.* *deḡnes-*; SW Osm. *denkleš-*; *Tkm.* *deḡleš-*. Cf. *teḡeš-*. *Xak.* xi *bl:r neḡ bl:rke: teḡlešdı:* 'one thing balanced (*ta'ādala*) the other' *Kaş.* III 398 (*teḡlešür:*, *teḡlešme:k*): *Çağ.* xv ff. *teḡleš-* (spelt) *musāwāt custan wa bāham musāwī šudan* 'to reach equality; to be equal to one another' *San.* 202r. 6: (*Kom.* see *taṭlaš-*).

D *tiṭlaš-* (d-) Recip. f. of *tiṭla:-*; s.i.s.m.l. *Xak.* xi *ol menıḡ birle: sö:z tiṭlašdı:* 'he competed with me in listening to a statement' *Kaş.* III 398 (*tiṭlašur:*, *tiṭlašma:k*): *Xwar.* xiv (VU) *tiṭlaš-* 'to listen to one another' *Quth* 193.

Tris. DNL

VUD *toṭa:liḡ* Hap. leg.; P.N./A. fr. *topai*. *Uyg.* viii ff. Bud. (his life becomes long; he is free from disease) *meḡliḡ toṭaliḡ bolur* 'he becomes happy and capable of heroic deeds' *U* II 45, 56 ff.

D *teḡleḡüç/teḡleḡü:n* (d-) 'the kite' (a bird); imperfectly vocalized but best so transcribed and regarded as Dev. N.s fr. *teḡle-* in the sense of 'a bird' which hovers or balances itself (in the air). Survives in NE *Sag.*, *Şor* *teḡleḡen*, *teḡliḡen*; Leb. *teligen*; *Khak.* *teḡliḡen*; *Tuv.* *de:diḡlen*; NW *Kumyk* *tüliḡen* SW *Oml.* *dilengeç*. *Xak.* xi *teḡleḡü:n al-hida'a* 'the kite', a (kind of) bird *Kaş.* III 388: *Oğuz* xi *teḡleḡüç* 'the kite' *Kaş.* III 388.

D *taṭlançıḡ* Dev. N./A. fr. *taṭlan-* (see 2 *taṭla:-*); 'wonderful, marvellous'. N.o.a.b. *Uyg.* viii ff. Chr. *U* I 8, 14-15 (belḡü:); Bud. *taṭlançıḡ muḡadıncıḡ edḡülüḡ sav-lar* 'wonderful, marvellous, excellent words' *U* IV 28, 31-2; *ança yeme muḡadıncıḡ [taṭla]ncıḡ ermez mü* 'and is not this wonderful and marvellous?' *U* III 39, 6-7; *taṭlançıḡ yürüḡ tışları* 'her wonderful white teeth' *U* IV 30, 51-2; a.o. *Suv.* 348, 3 (*koḡurur*): *Kom.* xiv 'wonderful' *taṭlançıx CCG; Gr.*

D *teḡlençsiz* Priv. N./A. fr. **teḡlenç* Dev. N. fr. *teḡlen-*; 'immeasurable, incomparable'. N.o.a.b. *Uyg.* viii ff. Bud. *Siv.* 151, 5-7 etc. (*ülḡülençsiz*).

Tris. V. DNL-

D *tıptıla*:- Hap. leg.; Den. V. fr. **tıptı*: an onomatopoeic, prob. *tıptı* elongated to avoid confusion with *tıptıla*:-; the Infin., originally -*mek* was corrected to -*mak* and at the same time a minute *fā* was written over each *tā*. **Xak.** XI neç *tıptıla*:dı: 'a heavy object like a mortar (*al-minhāz*) made a noise (*şawwata*) when it fell to the ground' *Kaş.* III 404 (*tıptıla*:-, *tıptıla*:mak).

VDU *toḡa*:- Hap. leg.; Den. V. fr. *toḡa*:-. **Xak.** XI er *toḡa*:-dı: 'the man performed the feats of warriors and strong men' (*al-abfāl wa'l-aqwīyā*) *Kaş.* III 405 (*toḡa*:-lar (*sic*), *toḡa*:-la:mak).

D *tüpüldür*:- Caus. f. of *tügül*:-; survives in NC Kır. *tüpüldür*:- (also *tüpült*:-; Kzx. *tüpült*:-) and NW Kk. **Xak.** XI KB *tüpüldür*di aydı yana kelme tēp 'he discouraged him and said "do not come again"' 3865.

Dis. DNN

PU *taḡa*:-n the first letter is undotted and unvocalized in the main entry, which immediately follows the heading -N in a list of words containing three consonants of which the second is -ḡ- and the first anything except y-; as for practical purposes b- never precedes -ḡ- in **Xak.**, the word can hardly be anything except *taḡa*:-n. In the second occurrence the first letter is y- but this is certainly an error. The translation suggests that it was 'a hooded crow, *Corvus cornix*', or 'a jackdaw, *Corvus monedula*'. In modern languages these birds are called *ala* (*alaca*, etc.) *karḡa*. **Xak.** XI *taḡa*:-n *al-aşqa* 'mina'l-ḡirbān' 'a white-headed crow', that is one of which only the head is white' *Kaş.* III 376; *kuzḡun taḡa*:-n (MS. *yaḡa*:-n) *al-ḡudāf wa'l-ḡurābu'l-a'şam* 'the raven and the white-footed (*sic*) crow' III 240, 26.

Dis. V. DNN-

D *taḡın*:- Refl. f. of *taḡ*:-; s.i.s.m.l. with the same meaning. **Xak.** XI er başın *taḡı*:-dı: 'the man wrapped (*ta'aşşaba*) his head (in a turban, etc.) doing it by himself' (*infarada bi-fi'lhi*) *Kaş.* III 395 (*taḡı*:-nır, *taḡı*:-ma:k).

D *tenan*:- (d-) Refl. f. of *tona*:-; 'to dress oneself'. S.i.s.m.l. with the same meaning; SW *donan*:- means rather 'to ornament or deck oneself', and, of e.g. a ship 'to be fitted out, equipped, decked with flags'. **Xak.** XI KB *kurmuş yıḡaçlar tonandı* yaşıl 'the dry trees have decked themselves in green' 67; *Kıp./Tkm.* xv *tazawwaqa* 'to be adorned' (*Kıp.* *bezen*- and) *Tkm.* *tonan*:- *Tuh.* 10a. 6: **Osm.** xiv ff. *donan*:- (?) and *tonan*:- 'to adorn oneself'; in several texts *TTS* I 218; II 316; III 205.

Tris. DNN

D *tonanḡu*:- (d-) Conc. N. fr. *tonan*:-; n.o.a.b. **Uyg.** viii ff. **Bud.** (if he provides him

with food and drink) *tonın tonanḡusın* 'his clothes and clothing' *Kuan.* 86 (also *U* II 15, 13; a.o. *TT* VI 392 (*tona*:-ḡu)).

Dis. DNR

tüpür (d-) the antonym of *böşük*, q.v.; originally probably 'a tribe (or member of a tribe) to which daughters could be given in marriage', but in the actual texts 'a person who actually is, or properly could be, a relation by marriage'. Survives in this, and some extended, meanings in SW **Osm.** *düḡür* and **Yakut** *tüpür* (*Pek.* 2899). **Uyg.** viii ff. **Bud.** *PP* 64, 6 etc. (*böşük*): **O. Kır.** ix ff. (in a long list of 'partings') *tüpürime*: *aḡıldım* 'I have been parted from my relations by marriage' *Mal.* 11, 7: **Xak.** XI *tüpür aḡmā'u'l-mar'a* 'a woman's relations by marriage', that is brothers, father, and mother (-in-law) *Kaş.* III 362; *tüpür kaḡın boluşı*: 'aḡada ma'i 'aḡda'l-muşāhara' 'he became my relation by marriage' II 110, 3; *tüpür al-şır* 'brother-in-law' III 372, 6: **Osm.** xiv *düḡür* 'brother-in-law' in two texts *TTS* I 241; III 225.

teḡri: a very old word, prob. pre-Turkish, which can be traced back to the language of the Hsiung-nu, III B.C., if not earlier. It seems originally to have meant 'the physical sky', but very early acquired religious overtones and came to mean 'Heaven' as a kind of impersonal deity, the commoner meaning in the earlier texts. It was the normal word for 'God' in **Man.** and **Bud.** texts and was retained in this sense in the Moslem period, although it is rare in *KB*, where the normal word for 'God' is *ḡayat*, and was later largely displaced by l.-w.s like *Allāh* and *xudāy*. An early l.-w. in **Mong.** as *teḡeri* (*Haenisch* 148, *Kov.* 1697; but often spelt *tyri*, as in Turkish, in religious texts and always *dēpri* in the *hP* 'ags-pa texts). S.i.a.m.l.g., in **NE** often in the **Mong.** spelling, in **SW Az.**, **Osm.**, **Tkm.** *taḡrı*:-, this is prob. an old **Oğuz** pronunciation, but it is impossible to discover when the change occurred; a l.-w. in **Pe.** see *Doerfer* II 944, where it is discussed at great length. **Türkü** viii *teḡri*: is common; in *üze*: *kök teḡri*: *asra*: *yaḡız yer kilındukda*: 'when the blue sky above and the brown earth below were created' *I E* 1, *II E* 2 it clearly has a physical sense, but this is rare; it is more often used in a religious sense, e.g. *teḡri*: *yarlıkadukın üçü*:-n 'because Heaven so commanded' *I S* 9, *II N* 7, and even as a sort of tribal deity in *üze*: **Türkü** *teḡri*:-: 'the Heaven of the **Türkü** on high' *I E* 11, *II E* 10: viii ff. *teḡri*: is fairly common in *Irkb*, both in a physical sense, e.g. (a hawk) *teḡri*:-din (*sic*) *koḡı*: . . . *kapmı*:-ş 'swooped down from the sky' 44; and in a religious sense, e.g. *ala*: *atlıḡ yol* (or *yul*) *teḡri*: *men* 'I am the god of the road (or the spring) riding on a dappled horse' 2: **Man.** *teḡri* (consistently spelt *tyri* in all scripts) is very common; in *yér* *teḡri* *yok erken öḡre* 'when earth and heaven did not yet exist' *Chuas.* 162-3 it has a physical sense, but nearly always means 'God' or 'divine': **Yen.** *üze*: *teḡri*: *yarlıkadı*: *Mal.*

32, 5; a.o.(?) *do.* 36, 2: **Uyg.** VIII ff. **Man.-A** **tepri** (in all **Uyg.** texts consistently spelt **tepri**) is common; (they first created) **on kat kök teprig** 'the blue heavens in ten layers' *M I* 14, 6-7—**tepri Mani burxan teprî yerlgerü bardukinta** 'since the divine Prophet Mani went to the heavenly country' *do.* 12, 13-14; and many o.o. meaning 'God, divine': **Man. teprî** 'God, divine' is common: **Bud.** ditto but **yér teprî törümiste** 'when earth and heaven were created' *PP* 5, 8; a.o. *do.* 18, 2 (**tüpir-**): **Civ. teprî** is more often used in a physical sense, e.g. **teprî kapığı açıldı** 'heaven's gate has been opened' *TT I* 144: **O. Kir.** IX ff. **kök tepride; kün ay** 'the sun and moon in the blue sky' *Mal.* 10, 3; 45, 5 and **téprî: élim** 'my divine realm' *do.* 3, 2; 14, 3 etc. are included in the list of 'partings' in funerary inscriptions: **Xak. XI teprî: Allāh 'azza wa calla** 'God, to Him belongs glory and power' (prov. see **tapuğsāk**; verse). The unbelievers (*al-kafara*) call the sky (*al-samā'*) **teprî**; and also anything which is great in their eyes, like a big mountain or big trees, and for this reason they worship such things *Kaš. III* 376; many o.o. translated 'God': **KB** the standard words for 'God' are **bayat** and **uğan** but **teprî** occurs in 44, 92, 6176 (**erki**): XIII(?) *At. teprî* is not used in the text but occurs in glosses on **İdīm** and **uğan**: **Tef. taprî(-ğa)** 'God' 285, 289 (*teprî*): XIV *Muh. Allāhul-qawī* 'almighty God' **teprî: Mel.** 12, 15; **uğan teprî: Rif.** 87; **Allāh ta'ālā teprî**: 44, 8; 137: **Çağ.** xv ff. **téprî** (spelt) *canāb-i bārī ta'ālā* 'the Creator' *San.* 202r. 26 (quoting): **Xvar.** XIII(?) **kök (VU) teprî** 'blue sky' *Oğ.* 60, etc.; **teprini calbarğuda** 'while praying to God' *do.* 50: **XIV taprî(-ka)/teprî(-ke)** *Qutb* 170; (**VU**) *MN* 1: **Kom.** XIV 'God' **teprî** common *CCI, CCG; Gr.* 241 (quotings): **Kip.** XIII **Allāh subhānuhu wa ta'ālā teprî** (and in a dialect which only a few people know **uğan**) *Hou.* 3, 12: **XIV teprî**: ('with -ŋ-) **Allāh İd.** 40; **Allāh calla dikruhu teprî: Bul.** 2, 9: **xv li-acalī'llāh** 'for God's sake' **tegrî: üşün** (sic with -ğ- for -ŋ-) *Kav.* 43, 8; **Allāh teprî Tuh.** 3b. 10; 41b. 6: **Osm.** XIV ff. the pronunciation was prob. always **taprî**, the A.N. **taprılık** is noted in *xv TTS III* 667.

VU topra: **Hap. leg. Xak. XI topra:** *wasaxu'l-badan* 'dirt on the body' *Kaš. III* 378.

D töpre: **Adv. fr. *tōp**, see **töpdī**; n.o.a.b. **Xak. XI** (after **topra**): one says **er ögre:** (sic) *yattu: istalqāl-racul 'alā qafāhu* 'the man lay on his back' (i.e. face upwards); and one says **er töpre: tüştī: akabha'l-racul 'alā wachihi** 'the man fell on his face' (i.e. face downwards) *Kaš. III* 378.

S tıprak See **tıprak**.

D teprīm 'my God' occurs in **Uyg.** as a form of address not only to God but also to superiors; it then became in **Uyg.** **Bud.** an element in the P.N.s of princesses; in *Pfahl.* 8, 12 the list of names at the end of the document is headed by 15 names of princesses, each ending in

teprīm, followed by the names of various men, the first an **él ögesī**. Cf. **terīm**.

Dis. V. DNR-

E teper- See **teper-**.

VUD teprū- **Hap. leg.;** **Caus. f. of tey-**, q.v.; cf. **tegit-/tegtür-**. **Xak. XI er ök teprüdi:** 'the man shot his arrow upwards towards the sky so that it disappeared from view in the atmosphere'; also used when he launches a (hunting) bird (*azcala'l-fā'ir*) from his hand to make it soar *Kaš. III* 392 (**teprür**, **teprürme:k**; completely unvocalized; first letter undotted everywhere, but must be t-).

D tüner- (**d-**) **Intrans. Den. V. fr. tün;** 'to be, or become, dark'. S.i.s.m.l. **Uyg. VIII ff.** **Bud. yörügde tünermişlerke yaruk yaşuk oktu yarlık ertl** 'he thought to communicate light (Hend.) to those who were in the dark about the interpretation (of the scriptures)' *Hien-ts.* 1931-2: **Xak. XI tünerdi: yér** 'the place was dark' (*azlama*); also used of time (*al-zamān*) *Kaš. II* 86 (**tünerür**, **tünerme:k**): **KB tünerdi yarumaz körügli karak** 'my seeing eyes have become dark and no longer shine' 374; **tünermeğey erdi yarumış kün-e** 'the bright day would never become dark' 696; o.o. 1520, 5018.

TE tenri- **Hap. leg.;** this **V.** occurs in a Chapter in which the order of words should be determined by (1) the last consonant; (2) the second consonant (3) the first consonant; following **savra-**, **sekrī-**, **semrī-**, **sanrı-**; and preceding **kevre-**, **kökre-**, **külre-**; there are in any event errors in the arrangement and from time to time after (1) the order seems to be determined more by (3) than by (2); in any event **tenri-** could not properly follow **sanrı-** or precede **kevre-**. The second consonant is fairly clearly **-n-** in the facsimile, but in a word which was almost certainly unknown to the scribe this might well be a miscopying of **-f-**, for **-v-**; **tevrī-** would in fact suit the meaning well, if taken as cognate to **teviür-** although the morphological connection is obscure. **Xak. XI anıñ başı: tenridi: axağa ra'sahu ka'l-dudwār** 'something like dizziness attacked his head', that is when sleep overcame him and he resisted it and there resulted a feeling of ants crawling in his head for lack of sleep *Kaš. III* 282 (**tenrır**, **tenrime:k**).

Tris. DNR

D teprici: **N.A.g. fr. teprī;** 'a preacher of God'. N.o.a.b. **Türkü VIII ff.** **Man.** (if we have sinned against the gods of light, the pure doctrine and) **teprici nomçı arıñ duntarlarka** 'the pure Elect who are preachers of God and of the doctrine' *Chnas.* 324-5; a.o. *do.* 135-6 (**artiz-**).

D tepridem **Den. N./A.** connoting resemblance **fr. teprī:** 'god-like; divine, holy'. Pec. to **Uyg.**, but there fairly common. **Uyg. VIII ff.** **Man.-A tepridem** [gap] *M I* 25, 9(ii):

Man. *TT III* 170 (üstel-): Bud. *tepridem* 'holy water' *U III* 38, 28; *tepridem xwa çeçek* 'holy flowers (Hend.)' *TT V* 10, 104; *X* 154; *tepridem kız azu teprî oğlanı* 'a divine maiden or son of God' *TT V* 12, 127; o.o. *U II* 28, 1-2; *TT X* 494 (uğuşluğ) etc.: Civ. *TT I* 1 (ornan-).

S *tıpraklığ* See *tıpraklığ*.

D *tünerig* (d-) N./A.S. fr. *tüner-*; 'dark, darkness'. Survives in NE Tel. *Türkü VIII* ff. Man. *yaruk yiltızın* . . . *tünerig yiltızın* 'the root of light . . . the root of darkness' *Chuas*. 161-2; *tünerig sürüñ* 'drive away the darkness' *M III* 5, 4; a.o. *do.* 19, 9 (i) (I öçeş-): Man.-A *kararığ tünerig* 'black and dark' *M III* 9, 1; Man. *tünerig yerlerke tapunuğmalar* 'those who worship the demons of darkness' *M II* 11, 7; *Xak. XI tünerig yér* 'any dark (muzlim) place'; and 'the grave' (*al-qabr*) is called *tünerig*; one says *er tünerigke kirdi*: 'the man has entered the grave' *Kaş. I* 488: *KB* (I was in darkness (*karanku*), He made my night bright.) *tünerigde erdim* 'I was in the dark of night', (He made my sun rise) 383.

D *töpörge*: 'a tree trunk'; prob. an old word ending in -ge; there is no convincing etymology for it, but *Zaj.* in his note on *Bul.* may be right in seeing NE Bar. *topok* 'tree-stump' as a cognate word. Uyğ. VIII ff. Bud. Sanskrit *citâyām* 'on the funeral pyre' *töpörge*: *ükünde*: (spelt *töpörke ügünde*); lit. 'a heap of tree-trunks' *TT VIII* D.29; Kıp. *xıv al-qurma* 'tree trunk' *tönertge*: (*tâ*) unvocalized) *Bul.* 3, 13.

D *teprîke:m* Den. N./A. fr. *teprî*; 'devout, pious'. This is clearly the right meaning, not 'sacred, divine' as originally suggested; normally applied to rulers. *Türkü VIII* *teprîken* is the term used in *Ongin* 5, 6, 8 for the ruler to whom the person commemorated in this inscription was subject: VIII ff. Man. *Teprîken TT II* 6, 29 is a short title for *Bögü Xan Teprîken do.* 10, 80; Uyğ. VIII ff. Man. *burxan teprîkenimiz böğü ?kutıña* perhaps a royal title *M III* 36, 1 (i) (*M I* 31, 1 (ii)); *teprîken kunçuy* 'devout consort' *do.* 4 (ii) (4 (i)): Bud. the title of the ruler mentioned in the dating formula of the first 'Pfahl.' is *Kün ay teprî teg küsençig körtle yaruk teprî böğü teprîkenimiz Pfahl.* 6, 2-3 and the nun who was joint dedicatory was *teprîken tegin silig terken kunçuy teprîm do.* 4: Civ. *USp.* 40 and 41 are addressed to *İdukkut teprîkenimiz: Xak. XI teprîken*: 'a pious sage' (*al-âlimü'l-nâsik*) in the language of the infidels *Kaş. III* 389; (at the end of the entry on *teprî*: hence they (the infidels) call *al-âlim teprîken III* 377.

D *teprîllig* P.N./A. fr. *teprî*; n.o.a.b. (*Teprîll* in the phr. *teprîll yéril* 'heaven and earth' with the Postposn. -il must not be confused with this word.) *Türkü VIII* ff. *teprî*:-

İlg kurtğa: 'a devout old woman' *İrkB* 13: *Xak. XI KB kanı kalmadı bir kişl teprîllig* 'why is there not one devout man left?' 6475; *teprîllig iş* 'God's work' 6479: *Kom.* XIV 'divine understanding' *teprîllik us CCG*; *Gr.*

D *teprîllik* A.N. (Conc. N.) fr. *teprî*; originally 'temple', later 'divinity'. N.o.a.b. Uyğ. VIII ff. Man.-A *[teprîlliklerü [bar]dı* 'he went to its (the town's) temple' *M I* 33, 15; ol *teprîllikteki kam* 'the (?Buddhist) priest in that temple' *do.* 17; o.o. *do.* 34, 8-16; *Man.-uig. Frag.* 401, 13 (étıl-): Bud. *TT IV* 6, 46 (ét-): *Xak. XI KB* (there are two kinds of enemies) *bırlı teprîllik ol* 'one is the pagan temple' (infidels are always hostile) 4225: XIII (?) *Tef. taprîllik* 'divinity' 285: *Çağ. xv* ff. *teprîllik xudâ'î wa ulühîyât* 'divinity, god-head'; also *haqqânîyat wa illâhîyât* (?) 'piety, love of God' *San.* 202r. 27: *Xwar. xiv taprîllik* 'divinity' *Qutb* 171.

Tris. V. DNR-

D *tapırka*:- Den. V. fr. 2 *tağ*; 'to be astonished'. Survives as *tapırka*- in NE Alt., Tel. *R III* 806; NC Kır., Kzx.; NW Kk. *Xak. XI KB* *neğüni tapırkadı emdi özüñ* 'what are you now surprised at?' 785; (the value of speech does not lie in speaking much) *yâ söznı tapırkap üküş tıplasa* 'or listening in admiration to long speeches' 5433; a.o. 6487: *Çağ. xv* ff. *tapırğa*- (spelt) *ta'accub kardan* 'to be surprised' *San.* 163v. 8 (quotns., pointing out that *tapırğa*-, translated *tağla*- in *Vel.* 177 is a mis-spelling): *Xwar. xiv tapırka*- 'to be astonished' *Qutb* 171.

D *tüpürle*:- (d-) Hap. leg.; Den. V. fr. *tüpür*. *Xak. XI ol meni: түпүрle:di*: 'he reckoned me to be his relation by marriage (*min aşarılı*) and claimed me (*nasabani*) as such' *Kaş. III* 408 (*tügürle:r*, *tügürle:me:k*).

D *tügürlen*:- (d-) Hap. leg.; Refl. f. of *tügürle*:-. *Xak. XI ol mapa: түгүрle:ndi*: '*adda naşahu li şihra(n)* 'he reckoned himself as my relation by marriage' *Kaş. III* 407 (*tügürlenü:r*, *tügürlenme:k*).

Dis. DNS

D *taşuk* Den. N./A. fr. 2 *tağ*; 'wonderful, marvellous, precious, rare'; usually applied to concrete objects. S.i.s.m.l.; a l.-w. in Mong., Pe. and other languages, see *Doerfer II* 939. Uyğ. VIII ff. Bud. *Suv.* 118, 6-7 (*tatıg*): *Xak. XI* 'anything which is marvellous and found to be novel' (*acib wa mustatıf minhu*) is called *taşuk ne:ğ*; and a kind of food which a man finds 'outstanding in exquisiteness' (*ahyâna'l-nifâsa*) is called *taşuk aş Kaş. III* 382: *KB* (you have shown me) *bu taşuk işler* 'these marvellous things' 794; (merchants own) *tümen tü ağılar ajun taşukı* 'countless treasures, the rarities of the world' 4424: XIII(?) *At. anıñ dıkrı taşuk ediz bolsu tıp* 'may his memory be wonderful and lofty' 76; o.o., qualifying 'words' 475, 483; *Tef. taşuk* 'marvellous, wonderful; a recompense

(good or bad) 285; XIV *Rhb.* **kamuğ taṣuk-ları** 'all marvellous things'; **taṣuk Adam** 'wonderful Adam' *R III* 813; **Çağ.** xv ff. **taṣuğ/taṣuk taṣlamalı** 'marvellous' *Vel.* 177 (quotn.); **taṣuğ/taṣuk** the same as **tansuğ/k San.** 164v. 4; **tansuğ/tansuk** (spelt) 'something scarce, wonderful, and rare' (*kamyāb wa ḡarīb wa nādir*) (quotn.); the word is Turkish, and not as the *Burhān-i Qatī* says a corruption of Persian *tansuk*, but vice versa do. 164r. 14; **Kom.** xiv 'wonderful, rare' **taṣuk CCG; Gr.: Kip.** xiv **taṣuk** ('with -ḡ-') *al-'acab Id.* 65; xv *turfa* 'something new and curious' **taṣuk Tuh.** 23b. 13; **Osm.** xiv-xvii **taṣuk** (twice **daṣuk**) 'wonderful, rare; a rarity'; common till xvi *TTS I* 179; *II* 260; *III* 667; *IV* 738.

D teṣiz (d-) Priv. N./A. fr. **1 teḡ**; usually in an abstract sense 'inequitable, excessive' (pejorative) or 'unequalled' (laudatory). Survives in SW Tk. **deṣiz** and Osm. (distorted) **denksiz**. **Xak.** xi *KB* (the fortunate man must avoid) **kamuğ teṣiz iştin** 'all excesses' 726; (oh wicked death!) **ne teṣiz ölüm sen** 'what an inequitable death you are' 1537; (modesty prevents) **kamuğ teṣizliḡ** 'all excesses' (but shamelessness is) **idi teṣiz iḡ** 'a quite unparalleled disease' 1662; **atı teṣiz** 'with an unequalled reputation' 4069; o.o. 986, 2039, 2102, 4478.

D tınsız (d-) Priv. N./A. fr. **tın**; 'inanimate'. N.o.a.b. **Uyg.** viii ff. Bud. (when earth and heaven, and male and female combine together two kinds of products result) **tınlıḡ** and **tınsız**; 'the five states of existence' are called **tınlıḡ** and 'bushes, trees, and vegetation' are called **tınsız TT VI** 321-3.

D tonsız (d-) Hap. leg.?; Priv. N./A. fr. **to:n**, 'unclothed'. **Türkü** viii *I E* 26; *II E* 21 (aṣsız).

Dis. V. DNS-

D *taṣa:- See **yaṣa:-**.

Tris. V. DNS-

D tınsıra- (d-) Priv. Den. V. fr. **tın**; 'to stop breathing, become inanimate', and the like. N.o.a.b. **Uyg.** viii ff. Bud. *Sw.* 619, 18 etc. (**kamıl-**).

Dis. DNŞ

?E **taṣış** if authentic Dev. N. fr. **taṣ-**; a phr. transcribed **sıkış taṣış** has been read in *U II* 73, 2 (iii) but it is almost certainly a misreading of **sıkış taṣış**; if correctly read it would have the same meaning as that phr.; see **taṣış**.

D teṣiz (d-) Dev. N./A. fr. ***teṣe:-** Den. V. fr. **1 teḡ**; survives in NE Tel. **teṣe** 'of the same age, contemporary'. **Xak.** xi *KB* **küçpe teṣeşi yüdürgü** 'assume their burdens to the extent of your strength' 4528.

VUF tuṣu: Hap. leg.; no doubt a Chinese l.-w.; the first syllable is *tōng* 'lamp' (*Giles*

10,864), the second not yet identified. Cf. **tuṣan.** **Xak.** xi **tuṣu:** *manīratu* 'l.-sirāc 'a lantern' *Kaṣ. III* 378.

Dis. V. DNŞ-

D taṣış- (?d-) Recip. f. of **tān:-**; s.i.s.m.l.?, but homophonous with modern forms of **tanuṣ-** and not easy to identify. **Xak.** xi **olar ikki:** (MS. in error *meni:*) **taṣışlı:** 'they repudiated their debt (*caḡada . . . dayn*) to one another' *Kaṣ. II* 112 (**taṣışu:r**, **taṣışma:k**).

D tanuṣ- Recip. f. of **tanu:-**, q.v. regarding **taṣış-** 'to be acquainted with one another', which s.i.a.m.l.g. and **danış-** 'to consult one another, discuss' which survives only in SW Az., Osm. **Xak.** xi **olar ikki: söz taṣışlı:** 'they made suggestions (*awza'a . . . kalām*) to one another'; its origin is **tanu:di** *Kaṣ. II* 112 (**tanuṣur**, **tanuṣma:k**); **Çağ.** xv ff. **taṣış-biliṣ-** 'to know one another' *Vel.* 178; **taṣış-** Recip. f. *hamdigar-rā şināxtan* 'to know one another' *San.* 162r. 26 (quotns.); **Tkm.** xiv **taṣışmak al-maṣwara** 'consultation'; **taṣış-taṣwara** 'to consult one another' *Id.* 66-7; (**Kip.**?) xv *şawara taṣış-* *Tuh.* 21a. 13; **Osm.** xiv to xvi **danış-** (occasionally **taṣış-**) 'to consult one another'; in several texts *TTS I* 178; *II* 259; *III* 168; *IV* 190.

D teṣeṣ- (d-) Refl. f. of ***teṣe:-** Den. V. fr. **1 teḡ**; 'to be, or become, equal to one another', and the like. Survives in NE Şor, Tel. *R III* 1044; cf. **teṣleṣ-**. **Xak.** xi **teṣeṣdi: neḡ ta'ādala** 'l.-ṣay' *bi'l-ṣay* 'one thing was equal to the other'; in a verse **bilḡ: maḡa: teṣeṣdi:** 'his knowledge was equal to mine' *Kaṣ. III* 393 (**teṣeṣür** (sic), **teṣeṣme:k**); *KB* (if a letter arrives in good handwriting, the recipient is delighted) **balāḡat bile xaṣṣ teṣeṣse kalı** 'if the contents (lit. 'eloquence') are as good as the handwriting' 2695; (whatever you plan to undertake, first seek advice) **tilemiṣ tilekke képeşin teṣeṣ** 'and weight the advice you receive against the end you seek' 5560; **Çağ.** xv ff. **teṣeṣ-** (spelt) Recip. f.; *bā yak-digar sancıdan wa muwāzana kardan* 'to weigh and balance with one another' *San.* 202r. 3 (quotn.); (**Xwar.** xiv **teṣeṣtūr-** 'to compare' *Quth* 175).

D töṣüş- Hap. leg.; presumably Recip. f. of ***tūḡ-**; syn. w. **töṣit-**; see **töṣdi:**. **Xak.** xi **er töṣüşdi:** 'the man lowered (*ta'ta'a*) his head with downcast eyes' (*muṭriqa(n)*) *Kaṣ. III* 393 (**töṣüşür**, **töṣüşme:k**).

D tüṣüş- Hap. leg.; presumably Recip. f. of ***tūḡ-** and cognate to **tüṣül-**, but the semantic connection is not obvious. **Xak.** xi **toṣuz tüṣüşdi:** 'the boar glared (*aḡdaqa*) and intended (*hamma*) to attack the man'; likewise one says of a man *iḡā ta'abbā qabūla* 'l.-amr wa taraddada *fi dāḡika wa aḡdaqa* 'l.-naṣar ilā amrihi (sic?) read *āmirihi*) *kāriha(n)* 'l'-l.-amr er **tüṣüşdi:** (*amr* has a wide range of meanings in *Kaṣ.* including 'thing, affair, business'; the amendment above seems necessary to fit the grammar, in which case it has the basic mean-

ing 'command, order') 'when he refuses to accept an order and rejects it and glares at the man who gives it in disgust at the order' *Kaş. III* 394 (tüğüşü:r, tüğüşme:k, corrected from -mak:).

Tris. V. DNŞ

D tepeşçi N.Ag. fr. tepeş; n.o.a.b., and perhaps invented as a jingle with képeşçi. *Xak. XI KB* (the vizer is always the beg's adviser) képeşçi kişiler tepeşçi bolur 'advisers are people who weigh up situations(?)' 2256.

PUF düpüşge: Hap. leg., and presumably, like other Gancak words, a l.-w., prob. Iranian; some kind of plant; translations of *al-qunābari* vary; *Brochelmann* gives 'Draba, a kind of mustard', *Atalay sülükli pancar* which *Red.* translates 'water milfoil, *Myriophyllum verticillatum*', and *Red.* (in Osm.) 'the good King Henry goose-foot, *Chenopodium Bonus Henricus*'. *Gancak XI dünüşge: al-qunābari Kaş. I* 490.

Dis. DNZ

teñiz (d-) first actually noted in XI when it replaced talu:y, q.v., which disappeared at that date, but so old that it existed in the L/R language from which Hungarian *tenger* 'sea, ocean' was borrowed; originally prob. any 'large body of water', whether static, like a lake, or moving, like a large river; later specifically, and finally exclusively, 'the sea'. As *al-baħr*, the Ar. word habitually used to translate it, is equally ambiguous it is impossible to trace the exact evolution of meaning and difficult to determine the precise difference between teñiz and kö:l, q.v., except that the latter seems to have had a narrower meaning. S.i.a.m.l.g. only for 'the sea', except in some NE languages which use *talay*, reborrowed fr. Mong., in this sense; in SW Az. *deniz*; Osm., Tkm. *deñiz*. See *Doerfer III* 1192. *Xak. XI teñiz al-baħr Kaş. III* 363; o.o. *I* 100, 18 (böğ-); *akar közü'm oş teñiz* (translated) 'the water of the sea (*al-baħr*) flows from my eyes'; he only compares it to the water of the sea (*al-baħr*) because there is salt in tears *II* 45, 27; *III* 136 (kö:l); 370 (terip): *KB* (man's mind is like) tübsüz teñiz 'a bottomless lake (or sea?)' 211; *bilgi teñiz* 'whose wisdom is (like) a lake' (or sea?, in breadth or depth?) 480, 2185; o.o. 1164: *XII(?) KBVP bilig-din teñiz q: XIII(?) At. teñiz* occurs three times in metaphors for breadth or depth; *Tef. deñiz* 'sea' 117; *teñiz* ditto 298: *xiv Muh. al-baħr teñiz Mel. 4*, 17-19; 77, 1; *Rif. 74*, 180: *Çağ. xv ff. teñiz* (spelt) *daryā* 'a large body of water, river or sea' *San. 202v*. 3 (quotn.): *Xwar. XIII(?)* the three sons of Oğuz Xan were called *Kök*, *Tag*(?Dağ), *Teñiz* (?Deñiz) 'Sky, Mountain, Sea(?)' *Oğ. 86-8*: *xiv teñiz* 'sea' *Qutb 175*: *Kom. xiv* 'sea' *teñiz CCI, CCG; Gr.: Kip. XIII al-baħr teñiz Hou. 6*, 18: *xiv teñiz* ditto *Id. 40*; ditto *deniz (-ğ-)* (*sic*) *Bul. 4*, 12: *xv al-baħr teñiz al-baħru'l-mālīh* 'the salt sea' *a:c:* *teñiz; al-baħru'l-lulūwūw* 'a fresh-water lake' *taşlı:*

teñiz Kav. 58, 15-16; *baħr teñiz wa 'uman teñiz Tuh. 7a*. 12-13 (the latter glossed *al-baħru'l-a'zam* 'the great sea'): *Osm. xiv ff. deñiz* 'sea' in various phr. *TTS I* 192; *II* 279; *III* 180; *IV* 205.

toğuz (d-) 'pig', a generic term for the wild and domesticated pig of both sexes; replaced lağzın, q.v., in XI as one of the animals in the 12-year cycle. Survives with initial t- in SE Türki; SC Uzb. and with initial d- in NC Kır., Kzx.; NW Kaz., Kk., Kumyk, Nogay, and SW Az., Osm. (*domuz*), Tkm., see *Shcherbak*, p. 124; a l.-w. in Pe. (only in the 12-year cycle?) and other foreign languages, see *Doerfer II* 985. *Türkü VIII ff. ağılı: topuzlı: a:rt üze: sokuşmı:ş ermi:ş* 'a boar and a bear met on a mountain pass' *Irkb 6*: *Uyg. VIII ff. Bud.* (if I have slaughtered sheep, fowls or) *toğuz* 'swine' *U II* 84, 9; (rebirth as) *toğuz-nuğ U II* 31, 52; a.o. *Suv. 4*, 12: *Civ. toğuz öti* 'pig's gall' *H I* 24; a.o.o.; *toğuz* as a member of the 12-year cycle is common in calendar texts in *TT VII* and occurs in dating formulae in *USp.*: *Xak. XI toğuz al-xinzir* 'pig': *toğuz* 'one of the twelve years' *Kaş. III* 363; o.o. meaning *prima facie* 'wild boar' *I* 304 (*azıgla:-*); *II* 343, 18; *III* 394 (tüğüş-) and in *I* 346, 13 (the 12-year cycle): *XIII(?) Tef. toğuz* 'pig' 309: *xiv Muh. al-xinzir toğuz Mel. 72*, 7; *toğuz Rif. 174*; (in the 12-year cycle) *doğuz yıl:ı* 81, 1; *toğuz yıl:ı* 186: *Çağ. xv ff. toğuz* ('with -ğ-) *xüh* 'pig'; also the name of one of the Turkish years *San. 187r*. 13 (VU *doğuz* 'a person with an empty brain and his head in the clouds' 226r. 1 may be the same word used metaph.): *Xwar. xiv toğuz éti* 'pig's flesh' *Nahc. 364*, 14: *Kom. xiv* 'pig' *toğuz CCI, CCG; Gr. 249* (quotn.): *Kip. XIII al-xinzir toğuz Hou. 11*, 13: *xiv toğuz* ('with -ğ-) *al-xinzir* (also 'frozen fat' *toğ üz*) *Id. 65*; *al-xinzir toğuz Bul. 10*, 13: *xv al-xinzir doğuz Kav. 62*, 8; *dağuz* (*sic*) *Tuh. 14b*. 2: *Osm. xiv ff. doğuz* (sometimes *toğuz*) is common till XVI and occasionally occurs later instead of *domuz TTS I* 219; *II* 316; *III* 205; *IV* 237.

Dis. V. DNZ-

VUD teñiz- the Infin. in the MS. is -mak and the Kip. f., too, has back vowels, but semantically this could be a Caus. f. of *teñ* in the sense of 'to send up in the air'. *Xak. XI er öpke:sinde: teñizdi: isma'adda'l-racul wahwa an yantafix gaḍaba(n)* 'the man was puffed out with anger'; and one says *öpke: teñizdi: intafaxati'l-ri'a* 'the lung was distended', that is vinegar and mustard are poured into it preparatory to cooking it, and it is filled and distended *Kaş. III* 392 (*teñizür, teñizmek*; MS. -mak): *Kip. xiv taşaz-* (*sic*, with -ğ-) *aħmarra'l-waram wa'stadda* 'the swelling was inflamed and hard' *Id. 65*.

Tris. DNZ

D toğuzçı: N.Ag. fr. *toğuz*; n.o.a.b.; prob. 'pig keeper', but 'hunter of wild boars' is a

possible alternative. Uyğ. VIII ff. Bud. (if I have killed sheep or kept poultry or been) **toğuzcu** (fisherman, hunter of wild game, wild-fowler and so on) *TT IV* 8, 56.

Mon. DR

1 tar (d-) 'narrow, constricted, confined'. S.i.a.m.l.g.; in SW Az., Osm. **dar**; Tkm. **dar**. Uyğ. VIII ff. Bud. **tar yolkā kirmişke sanur** 'they are reckoned as having entered a narrow road' *TT VI* 275 (as opposed to a broad (**kēg** **alkıg**) one); **kōpūlleri tar** 'their minds are narrow' *Hüen-ti*. 103; Civ. **bu yek içkekke tar kolğu** (? read **kılgı**) **vu ol** 'this is an amulet which constricts the demons (Hend.)' *TT VII* 27, 5; a.o. **do. 3 (tıl)**: **Xak. XI tar**: **al-ḡayyiq** 'narrow, straitened' of anything; one says **tar ev** 'a cramped dwelling' and the like **Kaş. III** 148; o.o. **III** 97 (**yıgtür-**); **III** 259, 19; this word, and not **ter**, should also prob. be read in; and one says **er tar boldı**: (**tar** unvocalized; MS. **yoldı**;) 'the man was ashamed' (*hacala*) this is in place of the phr. **er (ırır?) boldı**: **I** 322 ('constricted' seems a likelier metaphor for shame than 'sweat'); **KB köpül kılma tar** 'do not be distressed' 6183; XIII(?) **At**. 315 (**bitil-**); Tef. **tar** 'narrow, cramped' 287; XIV **Muh. ḡayyāqa** 'to constrict' **dar** **et** **Mel**. 28, 3; **Rif**. 111; **al-ḡayyiq** (opposite to 'broad' **ke**); **tar** 55, 3; 152; **ḡayyiq'l-cabha** (opposite to 'with a smooth brow' **yası**; **altınlıg**) **tar altınlıg** 46, 11; 140; **Çağ. xv ff. tar tar** . . . **taḡ ma'nāsina** 'narrow' **Vel**. 163 (quotns.); **tar taḡ wa ḡayyiq San**. 154v. 18 (quotn.); **Xwar. xiv kılma köpül tar Qutb** 171; **tar ağız** 'a small mouth' **MN** 136, etc.; **Osm. xiv 'narrow' tar CCG**; **Gr. Kip. XIII al-ḡayyiq** (opposite to 'broad' **kēg**) **tar Hou**. 27, 15; **xiv tar** ditto **Id**. 62; **xv** 'this is narrower than that' **bu anḡan tar dır Kav**. 24, 11; **ḡayyiq tar Tuh**. 23a. 8.

2 tar: 'a raft made of inflated skins fastened together', almost synonymous with **1 sa:l**, which seems, however, to mean 'a raft made of timber'; **al-'imd** is not a common Ar. word, but would etymologically mean 'a support'. N.o.a.b. **Tatař. Yaba:ku**: **xı tar**: **al-ramaḡ waḡwa'l-'imd** 'a raft'; that is skins are inflated and their necks tied, then they are fastened together and made like a platform (**al-saḡh**) on the top of the water, and people sit on them and cross (rivers); they are also made of reeds and branches **Kaş. III** 148; a.o. **III** 157 (**1 sa:l**); **Kip. xiv tar** **al-kalak** 'a raft of skins' **Id**. 62.

3 tar: a kind of milk product; survives only(?) in Yakut **tar** 'a kind of **yoğurt** prepared in the summer and kept to eat in the winter' **Pek**. 2564; there may however be traces of this word in Mong. **tarāg** 'coagulated sour milk' (**Haenisch** 145) and **Pe. tarxwāna** 'a preparation made of dried curds'. **Kak. XI tar**: **fūḡalati'l-samū**, **wa ḡālaka idā uxiḡati'l-samū ba'da'l-idḡabati'l-xulāsa wa baḡiya'l-labam'i-l-xāḡir fi asfalihī** 'milk residue, that is the clotted milk

which remains at the bottom when the pure butter has been melted and drawn off' **Kaş. III** 148; (**Kip. xiv al-high** 'groats mixed with sour milk and dried in the sun' **tarxana**: **Bul. 8**, 2; **xv** ditto **Tuh**. 31a. 7).

ter (?d-) 'sweat'; also fr. an early period 'wages', presumably a metaph. for 'that which is earned by sweating'. S.i.a.m.l.g., including SW Az., Osm. as **ter**; only NE Tuv., SW Tkm. have **der**; the short vowel in Tkm. casts some doubt on the **Xak. spelling. Türkü VIII T** 52 (**tök-**): (Uyğ. VIII ff. Civ. **terke aldım** has been read in **USp**. 3, 5; **terike bērdim** in 30, 13 and **terike aldım** in 70, 3; in 70, 3 which has been re-edited by Ikeda it is an error for **tüşke aldım** (see **1 tüş**) and it is likely that the other readings are similar errors): **Xak. XI ter** **ucratı'l-acir** 'the wages of a day labourer'; hence a day labourer (read **al-acir** for **al-asir** 'prisoner' in the MS.) is called **terçi**: **ter** (so read for **terçi** in MS.) **al-'araq** 'sweat' **Kaş. III** 148 o.o. of **ter** (*sic*) 'sweat' **I** 181 (**içiş-**); **I** 466, etc. (**burçaklan-**); **II** 96 (**sorus-**); 303 (**terit-**); 336 (**tüvset-**); **ol terke**: **kirdi**: **daxala'l-uca** 'he entered paid employment' **III** 212, 23; **KB işin kılalar terk terin teḡrū bē** 'if they work for you, pay their wages promptly' 4462; **xiv Muh. al-'araq dēr Mel**. 45, 17; **ter Rif**. 139; **al-uca ter** 147 (only); **Çağ. xv ff. tēr ter** . . . 'araq **ma'nāsina Vel**. 184 (quotns.); **tēr 'araq San**. 193r. 9 (quotn.); **Xwar. xiv tēr** 'sweat' **Qutb** 178; **ol 'Abdullahnı terke tuttılar** 'they hired that 'Abdullah' **Nahc**. 23, 12; a.o. 292, 13; **Kom. xiv 'sweat' ter CCI, CCG**; **Gr. Kip. al-'araq ter Hou**. 21, 20; **xiv ditto Id**. 38; **xv ditto Kav**. 61, 13; **Tuh**. 25a. 6; **Osm. xiv** to **xvii der** 'sweat' in a few texts **TTS I** 195; **II** 284; **IV** 211.

tor: 'a net for catching birds or fish'; s.i.a.m.l.g. except NE; in SW Az., Osm., Tkm. **tor** (*sic*); l.-w. in **Pe**. and other languages, see **Doerfer II** 954. Cf. **2 a:g**. Uyğ. VIII ff. Bud. Sanskrit **jāliniyasya** 'his net-melon' (*sic*)? **tori erür monuḡ TT VIII G.59**: **Xak. XI tor** (**bi'l-iḡbā** 'with back vowel') 'a trap or net (**al-faxx wa'l-sabaha**) for catching birds or fish' **Kaş. III** 121; o.o. **III** 39, 13 (**1 a:k**); 57 (**yap-**): **KB** 4262 (**osandur-**); **Çağ. xv ff. tor** 'a (hair-) net made of silk, or a fish-net' (**balık aḡı Vel**. 205; **tor** 'anything netted (**muḡabbak bāḡta**) like a hunting-net (**dām**) or a woman's hair-net' **San**. 172r. 8 (quotn.); **Xwar. xiv tor** 'net' **Qutb** 182; **Osm. xv ff. ditto**, in several texts **TTS I** 900; **IV** 756.

tör: 'the place of honour' in a tent or room, or at a banquet, etc.; s.i.a.m.l.g., but in SW only in Tkm. **tör**. Thé Sec. f. **töre**: mentioned by **Kaş.** is not noted elsewhere in this sense; it may be the same word as that meaning 'prince, nobleman', and the like, which is first noted in **Çağ.** and s.i.s.m.l., but see **törü**: **Türkü VIII II N** 10 (**al-**); it is possible but improb. that the word here is **törü**: **Xak. XI tör** (**bi'l-iḡmām** 'with a front vowel') **muḡaddamı'l-bayt** 'the place of honour in a house';

one says *tör:ke*: *keç* 'pass to the place of honour' *Kaş. III* 121; *töre*: (with front vowels) 'the place of honour in a house, and the seat of honour' (*şadruhu*); hence one says *töre*: *yokla:du*: 'he took the seat of honour in the house' (*taşaddara fi'l-bayt*); also called *tör*: *III* 221: *KB* 262 (1 éil), 577, 614, 902, 1661, etc.; (help Moslems in distress) *bayat berge uçmak kör ornuğ tör-e* 'God will give you paradise and your place (will be) the seat of honour' 3503 (the -e here is the usual verse filler which is very common in *KB*, this is unlikely to be *töre*): *Çağ. xv ff. tör xāna şadri ve ev buçağı* 'the seat of honour in a house; a recess in a house (so used)' *Vel.* 204 (quotn.); *tör* . . . *şadri-xāna* (quotns.). *San.* 172r. 9 (the next meaning 'opposite, facing' can hardly belong here); *töre nasab wa nijād-i pādīşāhān* 'the family and lineage of rulers' (quotn.); *şāhādādān wa avlād-i pādī-şāhān* 'princes and sons of rulers' 173r. 12 (quotn.): *Xwar. xiii tör* 'the seat of honour' *Ali* 48: xiv ditto *Qutb* 184: *Kıp. xiv(?) töwür* (*sic*, under *tā-wāw*) *şadru'l-maqlis Id.* 40: xv *şadru'l-makān tör Tuh.* 22a. 2.

Mon. V. DR-

tar:- 'to disperse, or divide up (something)', and the like. N.o.a.b. The supposed *Sec. f. tara:-* is rather dubious, and may be based on nothing more than the fact that *tara:-*, q.v., has a vaguely cognate meaning. It is unlikely that there is any real etymological connection between this word and Mong. *tarka-* 'to scatter, disperse' (Intrans.; *Haenisch* 145) which became a l.-w. in *Xwar. xiv tarğa-*, *Qutb* 171, and survives as *tara-* in several modern NE, NC, and NW languages, *R III* 837, etc. *Xak. xi beg süs:sin tar:di*: 'the *beg* dispersed (*farrāqa*) his army'; also used of anyone who disperses anything *Kaş. III* 180 (*ta:rar*, *ta:rma:k*); a.o. *III* 260 (*tara:-*); (if I wanted to, I used to go after him) *tutar erdim süs:in ta:rip* 'and catch him and disperse his army' *I* 399, 23: *KB* (he breaks up the enemy's ranks and) *yağısın tarar* 'scatter his enemy' 2268: *xiii(?) Tef. tar-* 'to separate, cause dissension between (?), people' 287: *Xwar. xiv kađğu tar-* 'to put an end to distress' *Qutb* 171.

tér:- (d-) 'to bring together, collect, assemble'; practically syn. w. *yığ-*, but there seem to be minor differences in shades of meaning in some modern languages, e.g. in SE *Türki* 'to gather (in the harvest)' is *yığ-*, but 'to gather (berries)' is *ter-*. S.i.a.m.l.g.; in SW *Az.*, Osm. *der-* (lacking in *Tkm.*) *Türkü viii* (he) campaigned to the east and west and *térmiş kuvratmış* 'collected and assembled (the peoples)' *IE* 12, *II E* 11: *Uyg. viii tokuz oğuz bođunımın térü: kuvratı: altım* 'I collected and assembled my people the Tokuz Oğuz and took (control of) them' *Şır. N* 5: viii ff. *Bud. olarnı barça bir yérde yığılpar térinler* 'collect (Hend.) them all in one place' *U III* 28, 5-6; a.o. *do.* 73, 24-5 (*kavir-*); *térmek* translates a Chinese calendar sign meaning lit.

'to collect' *TT VI* 259: *Civ. xan yasak térürmen* 'I am collecting the Xan's taxes (Mong. l.-w.)' *USp.* 69, 2-3: *Xak. xi ol tavar tér:di*: 'he collected (*cama'a*) property', etc. *Kaş. III* 181 (*térér:*, *tér:di*); *ol yarmak térdi*: 'he collected money' *II* 39 (*térér*, *térmek*; in a grammatical excursus, not a main entry); 8 o.o. translated *cama'a*, mostly spelt *tér:-*: *KB neçe térse dunyā* 'however much the world collects' (it comes to an end) 114; *térer sen yomitsa saçarsen kamuğ* 'you collect (things) and when they come together you scatter them all' 719; o.o. 1119, 1674 (co-ordinated with *yığ-*), 6079: *xiii(?) At. baxıl térdi zar sim* 'the miser has accumulated gold and silver' 241; a.o.o.: *Tef. ter-* 'to assemble (people)' 299: *xiv Muh. cama'a dér:-* *Mel.* 25, 1; *Rif.* 107; *laqata* 'to gather, pick (fruit, etc.)' *dér:-* 31, 2; 115; *al-cam' dér:rmek* (spelt *-mah*) 36, 3 (only): *Çağ. xv ff. tér-* (-ip, etc.) *dér-*, *devşür-* 'to collect' *Vel.* 184-6 (quotns.); *tér-* (1) *çidan* in all the meanings which it has in *Pe.* 'to gather (fruit); to pick (one's language), to spread (a carpet); to pick (flowers or vegetables)'; (2) *bar çidan wa cam' hardan* 'to collect, accumulate' *San.* 190r. 9 (quotns.): *Xwar. xiii dér-/dér:-* 'to collect' *Ali* 30; *ter-* 'to pick (fruit, flowers)' *Qutb* 178; *tér:-* ditto 179: *Kıp. xiii cama'a dér-* *Hou.* 33, 20: *xiv Id.* 32 (*başak*): *xv cama'a* (yiy-) in margin *yığ-* and *der-* *Tuh.* 12a. 5; *damma* 'to collect' *ter-* 23b. 2; *laqata wa cama'a wa qaşqaşa* (to pick up weeds) (*şöple-* and) *ter-* (in margin *dér-*) 32a. 8: *Osm. xiv ff.* properly *dér:-*, but sporadically *der-* 'to collect'; c.i.a.p. *TTS I* 197; *II* 286; *III* 187; *IV* 213.

**tir-* (d-) the basis of *tirig*, *tirgür-*, *tiril-*; its exact nature is obscure; as it had a *Pass. f.* it was presumably *Trans.* and meant something like 'to bring to life, revive', but in that case the status of the *Caus. f. tirgür-* with precisely that meaning is obscure. The *Kıp.* word below looks more like a back-formation fr. *tirig* than a survival of the original verb. *Kıp. xiv tiri-* (*sic*) *hayıya* 'to live, be alive'; also pronounced with *d-* *Id.* 38.

I tur- (? d-) 'to stand', both in the sense of 'to stand upright' and 'to stand still' with various extended meanings. From an early date it was also used as an *Aux. V.* following a *Gerund* in *-u/-ü, -p* or *-ğal/-geli*: with different shades of meaning, but usually 'to continue to (do something)'. From a date as early at least as *Uyg. Chr.* the *Aor. turur*, later abbreviated to *tur/dur*, etc., but no other part of the *V.* was used as a copula meaning 'is' and so replacing *erür*. C.i.a.p.a.l.; in SW *Az.*, Osm. *dur-* in *Tkm.* both *tur-* and *dur-*; as the vowel is short in *Tkm.*, *Kaş.*'s alternative form *tur-* is prob. an error or dialect form. Most Turkish grammars and some dicts. discuss the various idiomatic uses of this *V.* at great length. *Türkü viii anta: kalmış: yer sayu: kop turu: ölü: yoriyur: ertig* 'those of you who remained there all went to all sorts of countries and stayed or died (there)' *I S* 9,

II N 7; the only other occurrence is [gap] *turu:* [gap] *Ix* 21: viii ff. *tur-* 'to stand still, remain', and the like occurs 10 times in *İrkB* e.g. *üze: tuman turdı: asra: toz turdı:* 'the mist was stationary (or rose?) above and the dust below' 15; *kamşayu: uma:tin turur:* 'stands still unable to move' 16, 25, 37, 39; a.o. 28 (1 é!): *Man. üze on kat kök asra seğiz (sic) kat yér beş teprî üçün turur* 'above the heavens in ten layers and beneath the earths in eight layers remain stationary for the sake of the five gods' *Chuas* 42-4: *Uyg.* viii [gap] *turup Şu* 5 6 perhaps the end of a longer word: viii ff. *Man.-A turmış kergek erür* 'they must remain' *MI* 24, 3; (may our bodies) *bütünün katağın tursun* 'remain whole and strong' *do* 28, 26: *Man. yalınlayu turur tamutın oztılar* 'they have escaped from the continuously flaming hell' *TT III* 135; *teküp (for teğip) turur* 'continues to reach' (?) *do. IX* 59: *Chr. (the star) şuk turdı* 'stood still' *UI* 6, 9; *kötürü umatın turur* 'stands still unable to carry it' *do* 8, 6-7; (the flame rose and) *kök kalıkka teğl turur erdi* 'stood erect right up to the firmament' *do* 8, 14—*bu taş ertipü ağır turur* 'this stone is extremely heavy' *do* 8, 4-5: *Bud. yokaru turğalı* 'to stand up' *PP* 19, 5; *yetti kün turup* 'halting for seven days' *do* 31, 4; *ıglaşağ turup* 'stop weeping and stand up' *do* 60, 1; *inça tursun* 'thus may they remain' *TT IV* 12, 42: *korayü tursun* 'may they continuously diminish' *do* 12, 45; a.o.o.: *Civ. (the birds) uçı umatın turdı* 'stood still unable to fly' *TT I* 24; *busuş kadğu belğüsü epire turur* 'manifestations of grief and distress continuously surround you' *do* 79; *evde tursar* 'if one stays at home' *VII* 28, 33-44; a.o.o.—in the late texts in *USp* there are several occurrences of -p *turur* e.g. *bolup turur* 'there is'; *erk tutup turur* 'are taking control' 21, 7-8: *Xak. xı er yokaru: turdı:* 'the man (etc.) stood up' (*qāma*); and one says *tuman turdı:* 'the fog rose' (*hāca*) (*turur*, *turma:k*); *turur* this *Aor. (gābir)* verb is used without *Perf.* or *Infin.* and means *huwa* 'is', e.g. one says *ol taş turur* 'that is a stone' and *ol kuş turur* 'that is a bird'; this is a copula in the sentence (*şila fi'l-kalām*), comparable to *Ar. yanbağı* which has neither *Perf.* nor *Infin.* *Kaş. II* 6: (in the section for *Mon. V.* with long vowels) *er yokaru: turdı:* (same translation) (*tu:rur*, *tu:rma:k*); *tu:rur* a Future (*mustaqbal*) verb without *Perf.* or *Infin.*, like *Ar. yada* and *yağar*, it indicates the stability (?) or truth? *qarār* of something, or its existence or position at the time of speaking (*fi hālātī'l-dīkr iyyāhu*); hence one says *ol evde: turur:* (*sic*) 'he is (*hādir*) in the house', not meaning that he is standing up (*al-qiyaṃ*), and *er sökel turur:* 'the man is ill', not standing up *III* 180; *tu:r-* is very common and *turur* fairly common as both are used in grammatical sections; in *phr.* like *şük tur uskut* 'be silent', *I* 335, 13, it means 'to stand still' 'to stand up'; *KB* (they were his advisers) *birle turup* 'staying with him' 49; (good fortune) *kapuğda turur* 'stands at the

door' 100; *evindin turup çıktı* 'he stood up and left his house' 486; o.o. with the same range of meanings are common, 538, 541, 1296 (*tu:r-a*), etc.: *XII(?) KBVP* (every country has given this book a different name) *ol élniğ böğüsü hākimi turup* 'the sages and wise men of the country stood up' (and gave it a name looking to the local custom) 27: *XIII(?) KBPP turur* 'is' (which seems not to occur in *KB*) is common both as a copula, e.g. (God who) *turur* 'is' (the Almighty King) 2, and after Participles in -miş/-mıs, e.g. *ārasta kılınmış turur* 'it has been adorned' 10; *At. tu:r-* 'to stand up', *turur* 'is', several occurrences; *Tef. tu:r-* 'to stand up, stand still'; -p *tu:r-* 'to do something continuously' -u/-ü: *tu:r-* ditto; *turur* 'is, exists' 311: *XIV Muh. qāma dur-* *Mel.* 30, 4; *tu:r-* *Rif.* 114; *waqafa* 'to stand still' *dur-* 32, 5; *tu:r-* 116; *al-qiyaṃ turmak* 35, 6; 120; a.o.o.—for 'is' *Mel.* has *dur* in 11, 12; 16, 1 and *tu:r* in 11, 13; *tu:rur* in 18, 2; *Rif.* has *durur* in 93, elsewhere *tu:r/turur:* *Çağ.* xv ff. *tu:r-* (-mayın, etc.) *dur-*, *sāhin ol-* 'to be stationary' *Vel.* 204-7 (quotns.): *tu:r-* ('with -u-') (1) *istādan* 'to stand up'; (2) *māndan wa makaḥ kardan* 'to remain, stay, halt' *Sam.* 170r. 13 (quotns., in both authorities the *Aor.* is *tu:rur*); *tu:r* one of the copulas (*rawābiṭ*) meaning *ast* 'is'; e.g. *kétip tur, kélip tur* 'he has gone, he has come'; in this sense also *dur* *do.* 172r. 15; *dur* and *durur* (but not *tu:r*) are mentioned among the *rawābiṭ* in 16r. 22: *Xwar. XIII dur-* 'to remain' *Ali* 26: *XIII(?) tu:r-* (1) 'to stand'; (2) as an Aux. *V.* and *turur* 'is' are common in *Oğ.*: *xiv tur-* 'to stand' *Qutb* 186; *MN* 95, etc.: *Kom. xiv tur-* 'to stand, stand up, remain', and as an Aux. *V.* and *turur/tur/dur/dır/dır* as a copula are very common *CCl. CCG; Gr.* 254-8 (numerous quotns.): *Kip. XIII qāma minā'l-wuquf wa'l-labṭ wa'l-qiyaṃ* 'to halt; to stay, remain; to stand up' *tur-* *Hou.* 43, 4; *huwa dur* 56, 15: *xiv tur-qāma* *Id.* 62; *tur* 'is' *do.* 23 (*anuk*); *dur* a word (*lafza*) which accompanies a statement to emphasize it; in certain contexts the *d-* is changed (*tabaddala*) to *ṭ-*, also *durur/turur* *do.* 48; *qāma wa waqafa dur-* *Bul.* 71r.: *xv qāma tur-* *Kaw.* 11, 5; *Tuh.* 29b. 11; *waqafa tur-* *Tuh.* 38b. 6; *dır/dır* is used for emphasis *Kaw.* 35, 14-15; *tur/dur* 'is' *Tuh.* 52b. 7; a.o.o. *Osm. xiv ff. dur-* (occasionally in the early period *tu:r-*) in the meanings given above; c.i.a.p. *TTS I* 230; *II* 327; *III* 214; *IV* 248.

2 tu:r- 'to be, or become, weak or emaciated'. An early l.-w. with the same meaning in *Mong. tura-/turu- (Haenisch 155)*; survives in *NE Kaç. Koib.*, *Sag. tura kal-/tura par-*; *Khak. tura par-* 'to be exhausted' *R III* 1446; *Bas.* 240. *Xak. xı at tu:rdi:* 'the horse (etc.) was weak or emaciated' (*hazala*) *Kaş. III* 181 (*tu:r:r*, *tu:rma:k*).

tür- (d-) 'to roll up (a scroll, one's sleeves, etc.)'. S.i.a.m.l.g.; in *NE Tuv.* and *SW Osm. dü-r-*. Cf. *bür-*. *Uyg.* viii ff. *Bud. Şuv.* 137, 4 (*bög-*): *Xak. xı ol bitig türdi:* *ṣawā'l-kitāb*

'he rolled up the scroll (etc.)' *Kaş. II 7* (türer, türmek); a.o. *II 39, 2-5*: Osm. xv and xvi *dür-* 'to roll up' in several texts *TTS I 241; IV 260*.

Dis. DRA

terl: (d-) 'the skin, hide' (of a human being or animal). S.i.a.m.l.g.; in SW Az., Osm., Tkm, derl. *Türkü VIII ff. İrkB 44* (üüpüş-): Uyğ. VIII ff. Man.-A (the louse) *kim kişinep terlisinte üüp* 'which emerges from a man's skin' *M I 8, 14-15*: Bud. (some people kill animals and) *terisin soyar* (so read) 'strip off their skins' *PP 3, 3*; *terisin soyup U III 52, 9*: Civ. *yılan terisin* 'a snake's skin' *H I 114*; a.o. d.o. 129 (kırpl): *Xak. XI teri: al-cild* 'skin' *Kaş. III 221; III 244* (*ékki:le:-) a.o.o.: XIII(?) *Tef. teri* 'skin' 300: *xiv Muh. al-cild* (human skin) *deri: Mel. 45, 14*; *téri: Rif. 139*; *al-furwa* 'a fur coat' *deri: 10:n 65, 7* (*Rif. 166* içmek): *Çağ. xv ff. téri deri püst ma'nasına* 'skin' *Vel. 186* (quotn.); *téri püst*, usually of the hides (*cild*) of animals or the peel (*qışr*) of fruits and plants *San. 193r. 27* (quotns.): *Xwar. xiv teri* ditto *Quib 175*: *Kom. xiv* 'skin, hide, leather' *teri CCI, CCC; Gr. 242* (quotn.): *Kip. xiv teri: al-cild bi'l-şuf* 'a skin with wool on it' *Id. 38*: *xv al-cild teri: Kav. 61, 9*; *cild* (inter alia) *ter* (sic, with a note in the margin saying that it means a skin with wool on it); *Tub. 11a. 12 nat* 'a large piece of tanned hide' *teri d.o. 36b. 5*.

S tiri See *tirig*.

VU 1 tura n.o.a.b. only in Hend. w. *t:n*, with which it must be more or less syn. Cf. *turalig*. *Türkü VIII ff.* Man. in the list of the five Manichaean gods, the sons of Xormuzda, *t:n tura tepri* 'the god of the zephyr(?)' (the wind god, the light god, the water god, and the fire god) *Chuas. 34 ff.*: Uyğ. VIII ff. Man.-A the same list in *M I 21, 1* (i) ff.

2 tura: basically 'something to shelter behind', used both for permanent fortifications, and for portable 'breastworks' which could be moved about and fixed temporarily to the ground. A l.-w. in the first meaning in Mong. (*Kov. 1870*, *Haltođ 432*) and Pe. and other languages, see *Doerfer II 958*; it survives in most NE languages *R III 1446*, and Khak. where the meaning has attenuated, through 'stockade, fortified village' to 'town' and even 'house'. *Xak. XI tura: kalkan al-turs wa'l-daraq* *wa kull mā tasattara bihi'l-racul min al-aduw* 'breastwork, shield, and anything that a man shelters behind from the enemy' *Kaş. III 221*; o.o. *II 356, 19* (*kalkan tura: daraqatuhu wa tursuhu*); *III 106, 14* (? , text perhaps corrupt): *KB kara baylıkın kıldı özke tura* 'he made the wealth of the common people a protection for himself' 256; (some men expose themselves to swords and battle axes in battle) *kayısı turada yuluğda karır* 'some grow old behind breastworks in security (? , or as hostages)' 1736; o.o. 5263 (*ordu*); 6434: XIII(?) *Tef. bustānuğ turası*

'a garden wall' 312: *xiv Muh. al-qa'l'a* 'a fortress' *tu:ra: Mel. 75, 15*; *Rif. 179*: *Çağ. xv ff. tura* ('with -u') 'a shield (*kalkan*) the height of a man which soldiers hold in front of them in battle and fight behind' *Vel. 203* (quotns.); *tura* 'iron rods and plates of iron which they fasten together with chains and hooks on the day of battle and make into a line of defence (*hisār-i laşkar*) behind which they stand to fight' *San. 173r. 16* (quotns.).

VU turı: 'bitter, acrid'; pec. to *Xak. Xak. XI turı: ne:ğ 'anything with a bitter, acrid taste' (*ta'm* 'afis) like the taste of an oak-gall (*al-afis*); hence a man when he is disagreeable (*şakın* 'l-xuluq) is called *turı*: *kışi: Kaş. III 220*; *ö:lüm otın içürdüm içti: bolup yüzli: turı*: 'I made him drink the potion of death and he drank it making a wry face' (*kāliha(n) wachahu*) *I 47, 16*: *KB* (oh death!) *İslz edğü nekke sen ök sen turı* 'you are (equally) disagreeable to bad and good things' 1538; a.o. 1334 v.l. in Vienna MS., possibly authentic; 1706; 4553.*

S töre: See *tör* and *törü*.

törü: (törö): 'traditional, customary, unwritten law'; one of the basic political terms of the Turkish pagan period. It was closely associated with *İ é:l* and *xağan* in the sense that it could not exist without a 'realm' as its sphere and a 'ruler' to administer it. It was adopted as a religious term both by Buddhist and Manichaean missionaries in the sense of 'a rule' subordinate to the prescriptions of the true doctrine or religious law, *no:m*, q.v. In *Xak.*, where it was still common, it meant 'custom, customary law', as opposed to the religious law of Islam (*al-şari'a*) and prob. also to the arbitrary decrees of rulers. It became an early l.-w. in Mong. as *döre/töre*. It is not clear whether the form *töre* current fr. the medieval period onwards, and still surviving in some NW languages including Kar. T., *R III 1250*, and SW Osm. is a direct survival of the old word or a borrowing fr. Mong. and some confusion arises from the fact that it is homophonous with the word for 'prince' and the like in these and other languages, see *tör*. Certainly in Osm. its true origin was so far forgotten that in *Sami 449* it is spelt *tura* and described as a l.-w. fr. Hebrew *torah*. See *1 toku*: *Türkü VIII törü*: occurs about a dozen times, usually in association w. *İ é:l*, e.g. (my ancestors the *xağans* took hold of the realm and) *élig tutup törüğ étmiş* 'having taken control of the realm organized the (system of) traditional laws' *I E 3, II E 4*; *élin törü:si:n tuta: bérmiş éti: bérmiş I E 1, II E 3*, etc.; o.o. by itself, (people who had abandoned their realm and *xağan*, become slaves and) *türkü törü:sün içünmiş* 'given up the Türkü traditional laws' *I E 13*; *éçü:m apam törü:si:nçe*: 'according to the traditional laws of my ancestors (Hend.)' *I E 13, II E 12*: VIII ff. Man. *nom törüg yadur-matin tıdımız erser* 'if we have created obstacles by not preaching the doctrine and

rules' *Chuas.* 74-5; *igid nomuğ törüg* 'false doctrine and rules' 128; (then the king) *ınça* [ok?] *nom törü urtı* 'prescribed the doctrine and rules as follows' *TT II* 10, 90-1—*törü bar erti* 'there was a rule' (prescribing that) *Chuas.* 210 (alkan-), 223 (ét-), etc.: *Uyg.* VIII ff. *Man. kértü törülerte katıglanu* 'striving in accordance with the true rules' *TT III* 136; *Bud. Sanskrit mandanavidhau* 'in accordance with the rule for decorating' *éténmek yaratınmaklığ törösinde TT VIII D.8*; *törösi bolsa:r* (p-) 'if there is a rule for it' *do. C.9*; (if a man believes) *ters tetrü töröke* 'in false (Hend.) rules' *do. O.2 (TT VI 56-7)*; *élig törüg ağı barım tutar* 'it is the treasury that maintains the realm and traditional laws' *PP* 9, 1-2; *bu yértinçü törüsl antağ ol* 'it is the natural law of this world' (that lovers are separated) *do. 78, 3-4*; *élig törüg bulğadımız erser* 'if we have disturbed the realm and its laws' *TT IV* 10, 17; in *TT VI* and elsewhere *törü* often represents Sanskrit *dharma* which basically means 'law, rule' but has much wider connotations in Buddhist terminology; o.o. *U II* 10, 19-20; *TT V* 10, 114; *Sw.* 133, 15; 136, 18; *TT X* 500, etc.; *törü toku TT VI* 231, etc. (1 toku): *Civ.* (joy and pleasure come to you) *törülüg törü* [teğdi?] 'equitable laws come to you' (?) *TT I* 89; (in an adoption contract) *él törüsi birle* 'in accordance with the law (or customs?) of the country' *USp.* 98, 3; *Xak. XI törü: al-rasm* 'customs', hence the proverb *él kalır törü: kalmas:* 'a realm is abandoned, given up (*yutrak*), but customs are not' *Kaş. III* 221 (prov. repeated *II* 25, 8); *törü: al-rasm ya'ni'l-inşaf* 'customs, that is equity' *III* 120, 23 (1 éli; also *II* 18, 1): *KB törü* is very common, usually for 'civil law', sometimes more vaguely 'law and order', e.g. (the world has achieved peace) *tüzüldü törü* 'the civil law has been put in order'; *törü birle* 'by his laws' (he has raised his fame on high) 103; (men of understanding have come to lay down) *edğü törü* 'good laws' 219; o.o. 252, 800, etc.; *törü toku* 2490, etc. (1 toku); *öpdü törü* 2111, etc. (öğdi): *xiii(?) Tef. töre* 'custom' 310; *Çağ. xv ff. töre* 'adat ve qānın' 'custom, law' *Vel.* 203 (quotn.); *töre* . . . (3) *rasm wa qānın* (one Turkish, one Pe. quotn.); (4) metaph., 'the code of law (*şari'at*) which Çingiz Xan promulgated' *San.* 173r. 14; *Xwar. xiv töre* 'custom, customary law' *Qutb* 184; (pay us annual tribute, be submissive, put enmity out of your hearts) *öz töröñiz tutuñ* 'keep your own customary laws' *Nahc.* 111, 17; a.o. 139, 9; *Kom.* xiv 'custom; (Christian) law' *töre CCI, CCG; Gr.* 251 (quotns.): *Kip. xiv döre: al-şari'a wa'l-uslub* 'a code of law and conduct' *Id. 48:* xv 'ada töre *Tuh.* 25a. 1; 36a. 7 (tör); 90a. 4: *Osm.* xv to xviii *töre* (mis-spelt *türe*) 'custom, law', etc.; common *TTS I* 705; *II* 911; *III* 692; *IV* 760.

Dis. V. DRA-

tara--(?d-) 'to comb (the hair, etc.)'. S.i.a.m.l.g., with some phonetic changes in

NE; NE Tuv. *dıra-*; SW Az., Tk. *dara-* but Osm. *tara-*. *Xak. XI kız saçın tara:dı:* 'the girl combed (*intaqaat*) her hair'; and one says (ol) *anıñ süsün tara:dı:* 'he dispersed (*farrāqa*) his army'; its origin is *tardı:* for dispersing something. Do you not see that the two (verbs) come together (*tactami'ān*) in the Aor.? One says *tardı: farrāqa, tarar:* and *tara:dı:*, also *tara:r*. This law is not applicable to all verbs but (some) biliteral and triliteral verbs have the same Aor. (examples are given *aşar:* fr. *aş-* and *aşar:-*, and *kana:r* fr. *kan-* and *kana:-*) *Kaş. III* 260 (this is all very confused, but it suggests that the author meant to put an Aor. and not a Perf. in the second quotn.; it should not be taken to mean that *tara:*- ever meant *farrāqa*); a.o. *I* 14, 9; *KB üküş terneklig kör taradı ölüm* 'death has combed out many gatherings' 4829; *xiii(?) Tef. tara-* 'to comb' 287; *Çağ. xv ff. tara-tara- Vel.* 167 (quotn.); *tara- şına kardan* 'to comb' *San.* 152v. 4 (quotns.): *Xwar. xiii tara-* 'to comb' *'Ali* 29; *dara-* ditto 39; *xiv tara-* ditto *Qutb* 171; *Nahc.* 11, 8; *Kip. xiii maşa:ta* 'to comb' *tara:*- *Hou.* 37, 4; *sarraha bi'l-maşt* ditto 41, 2; *xiv tara-* *maşa:ta*, and in the *Kitāb Beylik tarakla- Id.* 62: *xv sarraha tara- Tuh.* 20a. 3; 83b. 11.

tari:- properly 'to cultivate (ground)', as opposed to *ek-* 'to sow' and *tik-* 'to plant'. Survives only(?) in NE Alt., Tel. *R III* 846, Khak., and Tuv., where it now has all three meanings. *Uyg.* VIII ff. *Bud.* (one can make good profits) *tariğ tarımakta edğü yuñ kentir bir tarısar mığ tümen bolur* 'by cultivating the ground, if one plants one of good cotton(?) or hemp it becomes a thousand or ten thousand' *PP* 13, 3-4 (see *yuñ* which properly means 'wool'); a.o. *do. I*, 4 (öli): *Civ. kebez tariğı yer* 'land for cultivating cotton' *USp.* 2, 2-3; *tariğ tariğı yer* 'land for cultivation' *do. II*, 2; 28, 2; *bor tariğı* 'a wine grower' *do. 53* (4) 4; a.o. *do. 28*, 6 (2 uruğ): *Xak. XI ol tariğ tarı:dı:* 'he cultivated a plot of ground' (*hara:ta'l-har:*; etc.) *Kaş. III* 262 (*tari:r, tari:ma:k*): *KB* (this world is a *tariğlağ* 'plot for cultivation') *tarısa orar er teriğü oti* 'if a man cultivates it, he reaps the crop when it is ready to be gathered' 1393; *xiii(?) At.* 192 (*edğülük*); *Tef. tar-(sic, ?error)/tari-* 'to cultivate' 287-8; *Çağ. xv ff. tari-* (p) *ek- ekim ek-* 'to sow' *Vel.* 166 (quotns.); *tari-tuxm aşşandan* 'to scatter seed, sow' *San.* 152v. 22 (quotns.): *Xwar. xiv ditto Qutb* 172.

D taru:- (daru:-) Den. V. fr. **1 tar:-** 'to be narrow, cramped, confined'. N.o.a.b., but der. f.s. which are not ancient words like NC Kir., Kzx. *taril-*; SW Az., Osm. *daral-* s.i.s.m.l. Cf. *tarik-*. *Xak. XI ev taru:dı:* 'the house (seat of honour (*al-şadr*), etc.) was narrow, cramped' (*dāqa*); and one says *er buşdı: taru:dı:* 'the man was annoyed and uncomfortable' (*dacara* . . . *wa taḍayyaqa*) *Kaş. III* 261 (*tarur-, taru:ma:k*): *KB bu eğiñ tarusa* 'if my hand is narrow' (i.e. if my means are restricted) 477; (he entered the town, but

could not find lodgings) **tarudı ajun** 'the world was narrow' (i.e. he felt uncomfortable) 488: **xıu(?) At.** (it is God who gives you pain and another man riches) **caza' kulma yā ranç iqlis tarup** 'oh you who suffer pain do not be impatient in your discomfort' 464.

tire:- (d-) 'to prop up, support'; s.i.a.m.l.g. with some extensions of meaning; in SW Az., Osm., **dire:-**; Tkm. **dl:re:-**. **Xak. xı ol kapuğ tireidi:** 'he propped up (*amada* for MS. *amadda*) the door'; also used for propping up (MS. *amadda*) anything' **Kaş. III 262 (tire:-, tireme:k):** **Çağ. xv ff. tire- nışh kardan** 'to put up, erect', and **râst kardan** 'to straighten' the opposite of *xam kardan* 'to make crooked' **San. 191r. 28** (quotns.): **Kıp. xiv** see **törü:-**.

S tiri- See ***tir-**.

törü:- (törö:-, ?d-) 'to come into existence, to be created'. An early l.-w. in Mong. as **töre-/döre-** (*Haenisch* 37, 152); survives in most NE languages as **törö-/töre-** **R III 1251-3**; **Khak. töre-/törl-**; **Tuv. törü:-**; **SW Tkm. döre-**, **xx Anat. töre-/türe-** **SDD 1393, 1408**; the Osm. form is given as **türe-** in **Sami 449, Red. 608. Türkü viii kişl: oğlu: kop öğelli: törümiş** 'the children of men all came into existence to die' **I N 10: Uyğ. viii ff. Man.** (all the things which cause mankind to suffer) **törüyür belgürer** 'come into existence and appear' (as a consequence of anger) **TT II 16, 48; Kaş içinte törümiş** (human beings) 'who came into existence within the ?' **TT III 115: Bud. i içaçda törümiş tüş yemişler** 'fruits (Hend.) that grow on bushes and trees' **U I 27, 3; karımak ölmek törüyür** 'old age and death come about' **II 5, 15; yer teprl törümişte** 'ever since earth and heaven came into existence' **PP 5, 8; o.o. TT X 500, etc.:** **Civ. [gap] törüyeğ** 'will come into existence' **TT I 108: Xak. xı yalñuk törü:di:** 'man came into existence' (*inxalaqa*); this is Intrans. (*lâzim*) and means *xulıqa* 'was created' **Kaş. III 262 (törü:-, törüme:k): KB törümiş neğ erse yokalgu turur** 'if a thing comes into existence it is destined to perish' 692; **o.o. 15 (tanuk), 882, 883, etc.:** **Çağ. xv ff. töre-(-di)/törü-(-di) yok iken nesne dörü- ya'ni hâşıl ol-, icâd ma'nâsına** 'of something which did not exist to come into existence in the sense of being created' **Vel. 207** (quotn.); **töre-** (spelt) **tawlid yâftan wa ha-ham rasidan** 'to be born, to come into existence' **San. 171r. 10** (quotn.); **Kom. xiv** 'to be born' **töre- CCG; Gr. 251** (quotns.); (**Kıp. xiv töre-ğarasa** 'to plant, set up' **İd. 38** looks like an error for **tire:-**, unless *ğurisa* 'to be planted' is read, but this would not give a very convincing meaning); **Osm. xiv to xvi dörü-** (**TTS dörü-**) 'to come into existence, be born'; in several texts **TTS I 242; II 342; III 226; IV 260.**

Dis. DRB

PU torpı: Hap. leg.; *al-tabı* 'normally means, quite generally, 'a follower', but also, specif-

ically, 'a calf which still follows its mother', because it is too young to leave her. It is likely that this is the meaning intended here, since a Dim. f. seems to survive in NE Alt. **torbok**; **Khak. torbax**; **SE Tütki torpak/topak**; **NC Kır. torpok**; **Kzx. torpak** 'a calf in its second year', see *Shcherbak*, p. 102. **Xak. xı torpı: al-tabı** **Kaş. I 415.**

VUD törpiğ Dev. N. fr. **törpi:-**; 'a rasp, a large file'. This is the only word in the group which is not Hap. leg.; it survives only in SW Osm. **türpl**; **Tkm. törpl**; as between the two pronunciations the Tkm. is likely to be the original one; the sound change $\delta > ü$ is common in Osm. cf. **törü:-**. A l.-w. in Russian **terpug. Xak. xı törpiğ al-safan** 'a rasp', also called **törpiğü:** **Kaş. I 476: xiv Muh. al-midbar** (sic., ?metathesis of *mibrad* 'file, rasp') **törpi: (-b-) Mel. 84, 1; Rif. 190** (mis-spelt **törü:**); **Kıp. xiv törpi: (-b-) al-mibradu'l-kabır** 'a large rasp' **İd. 38: Osm. xviii dörpi** (spelt) in **Rümi**, 'a kind of file, or rasp' (*sühân*) called in Ar. *safan* **San. 225r. 6.**

PU torpun Hap. leg. Cf. **torpla:-**. **Xak. xı torpun al-taharrı wa'l-qiyyäs** 'seeking, measuring'(?); one says **anıñ evin torpinla:** (sic) 'find out (*taharr*) where his house is' **Kaş. I 435.**

Dis. V. DRB-

VU törpi:- Hap. leg.; see **törpiğ**. The modern syn. V.s are SW Osm. **törpüle-**; **Tkm. törpüle-**. **Xak. xı er yiğaç törpi:di:** 'the man smoothed (*safana*) the piece of wood' (etc.) **Kaş. III 275 (törpi:-, törpime:k).**

VUD törpit- Hap. leg.; Caus. f. of **törpi:-**. **Xak. xı ol müñüz törpitti:** 'he had the horn (etc.) smoothed' (*asfana*) **Kaş. II 327 (törpitür-, törpitme:k).**

VUD törpil- Hap. leg.; Pass. f. of **törpi:-**. **Xak. xı yiğaç törpildi:** (MS. **törpüldi:**) 'the piece of wood was smoothed with a rasp' (*sufina* . . . *bi'l-safan*) **Kaş. II 229 (törpiliür: (MS. pil-), törpilme:k (bâ unvocalized)).**

PU(D) torpla:- Hap. leg.; Den. V. fr. ***torp**, which must be cognate to **torpun**. **Xak. xı er torpla:di:** **ne:ğni:** 'the man tried to find out about (MS. *tahaddâ*, clearly an error for *taharrâ*) the thing' **Kaş. III 443 (torplar-, torpla:ma:k).**

VUD törpiş- Hap. leg.; Co-op. f. of **törpi:-**. **Xak. xı ol meniñ birle: yiğaç törpişdi:** (translated) 'he helped me to smooth (*fî safn*) the piece of wood'; also used for competing **Kaş. II 204 (törpişür-, törpişme:k;** the translation is erroneous, it means 'he competed with me in smoothing . . .').

Tris. DRB

VUD törpiğü: N.I. fr. **törpi:-**; pec. to **Xak. Xak. xı törpiğü: al-safanu'l-lağı yusfan bihi'l-xaşab** 'a rasp for smoothing wood' **Kaş. I 491; a.o. I 476 (törpiğ).**

Tris. V. DRB-

PUD **torpınla**:- Hap. leg.; Den. V. fr. **torpun**. **Xak.** XI *Kaş.* I 435 (**torpun**); n.m.e.

PUD **torpunlan**- Hap. leg.; Refl. f. of **torpınla**:- **Xak.** XI *er torpunlandı*: 'the man tried to find out (*taḥarrā*) about the thing' *Kaş.* II 278 (**torpunlanar**, **torpunlanma**k).

Dis. DRC

D **terçi**: N.Ag. fr. **ter**; 'a hired labourer, one who works for wages'. N.o.a.b. (Uyğ. VIII ff. Civ. **tört terçi** 'four labourers' is a misreading of **tört taḡ** 'four measures' (of cotton seed)): **Xak.** XI *terçi*: *al-acir* 'a hired labourer' *Kaş.* I 417; a.o. III 148 (*tér*): XIV *Muh.*(?) *al-acir terçi*: *Rif.* 147 (only).

D **torçi**: N.Ag. fr. **tor**; 'a netter (of birds or fish)'. N.o.a.b. Uyğ. VIII ff. Bud. (in a list of disreputable professions) **keyikçi aççı tuzakçı . . . torçi çıvgaçı** 'wild game hunters (Hend.), trappers, netters, bird snarers(?)' *TT IV* 8, 56-7; (in a similar list) **balıkçı avçı torçi** (transcribed *tozçi*, in error?) **tuzakçı** 'fishermen, wild game hunters, netters, trappers' *PP* 1, 8.

Dis. V. DRC-

VU **törçi**:- 'to begin, start' (Trans. and Intrans.). N.o.a.b.; cf. I **başla**:- Uyğ. VIII ff. Bud. (feverish diseases) **alku tutdaçı uğuş-larından törçimış** 'which begin from all the clans of gripping (demons)' *U* II 68, 4 (i); **sarığ tözlüg ig ağırık kayu öde törçiyür** 'in which season do illnesses (Hend.) arising from bile begin?' *Sur.* 588, 19-20; o.o. 592, 4; 593, 2 etc.: **Xak.** XI *er üş törçidi*: 'the man began (*bada'a*) the task' *Kaş.* III 275 (**törçir**; **törçi**:me:k): **KB** *éligke kirü ham çıka törçidi* 'he began to come into the king's presence and go out again' 733.

VUD **törçit**- Hap. leg.; Caus. f. of **törçi**:- **Xak.** XI *ol aḡar üş törçitti*: 'he told him to begin (*abda'ahu*) the task' *Kaş.* II 320 (**törçitür**, **törçitme**k).

Tris. DRC

D **törücü** N.Ag. fr. **törü**:- 'one who prescribes rules'. Pec. to Uyğ. Bud. Uyğ. VIII ff. Bud. **körümçi ulatı ters tetrü törüçi** 'people who prescribe false (Hend.) rules, soothsayers, and the like' *TT VI* 331; o.o. *Kuan.* 127-8 (*éğil*).

Mon. DRD

VU **tirt** Hap. leg.; onomatopoeic for a tearing sound. **Xak.** XI one says **anıñ to:mın tirt tirt yırttı**: 'he tore his garment with this sound owing to carelessness' *Kaş.* I 341.

tört (? **dörd**) 'four'; c.i.a.p.a.l.; in NE Tuv. **dört**; SW Az. **dörd**, Osm. **dört**, Tkm. **dört**. A long vowel before a final consonantal cluster is very unusual, but may exist in this word in view of the Tkm. form. **Türkü** VIII; VIII ff. (including Man.-) **tört** is common: Uyğ. VIII ff.

Man.-A; Man.; Bud.; Civ. **tört** is common: **Xak.** XI **tört yarmak** 'four dirhams'; also 'four' of anything else; also (pronounced) **tört**, the form with -ö- is better (*al-acwad*) *Kaş.* I 341; a.o.o.: **KB** **tört** is common: XIII(?) *At.* **tört** 31; *Tef.* **tört** 310; XIV *Muh.* 'four' **dörd** *Mel.* 81, 6; **tört** *Rif.* 186; *ḡawātu'l-arba'a* 'quadruped' **dört** *aya:kli*: 138 (only); MS. *ya:kn*: **Çağ.** xv ff. **tört/törter** 'four' *San.* 172r. 21 (followed by several phrs.). **Xwar.** XIII(?) **tört** (or **dörd**?) *Oğ.* 103-7; XIV **tört** *Quth* 184; *MIN* 439; *Naḥc.* 2, 11, etc.: **Kom.** XIV 'four' **tört/dört** (*sic*, d- very rare in **Kom.**) *CCG*; **Gr.**: **Kip.** XIII 'four' **dört** *Hou.* 22, 4; XIV **dörd** *Id.* 22 (s.v. *altaḡur*); *dört* *do.* 38; *Bul.* 12, 10; XV **dört** *Kav.* 65, 6; *Tuh.* 60b. 7 a.o.o.: **Osm.** XIV ff. **dört** in various phr. and der. f.'s *TTS I* 225; *II* 321; *IV* 243.

Mon. V. DRD-

tart- (? **d-**) basically 'to pull, or drag (something *Acc.*)', but with many extended meanings of which 'to weigh' is the oldest. In *R III* it occupies three columns, 857-60. S.i.a.m.l.g.; in SW Az., Tkm., and old Osm. **tart-**, in later Osm. and Rep. T. **tart-**. Uyğ. VIII ff. Man.-A *Man.-uig.* *Frag.* 400, 6 (*soydu*-): **Man.** *Wind.* 3 (*sorḡu*): Bud. **korkınclardin tart-daçı** 'who draws (mankind) away from the fears (of the three evil ways)' *U* II 59, 1 (i); **ışıḡaḡ tartḡaymen** 'I will pull the cord' *PP* 80, 4; (the hair on your head is arranged in plaits) **birin tartmış teḡ** 'as if they had been pulled up one by one' *TT X* 436; o.o. *do.* 443; *TT V* 26, 85; *Hüen-ts.* 2119-21 (*suḡun*); *U* IV 10, 48 (I 43, 13); *Sur.* 430, 7 ff. etc.: Civ. **kiçig oḡlan yél tartsar** 'if demoniaccal possession (or the wind?) pulls a small boy' *TT VII* 27, 8; **yél tartıp H I** 124; in *TT VIII* L.25 ff. **tart-** seems to mean 'to subtract'; a.o. *TT I* 51: **Xak.** XI *ol yarmak tarttı*: 'he weighed (*wazana*) the silver coin (etc.)'; and one says *ol yıp tarttı*: 'he stretched (*madda*) the cord' (etc.); and one says *ol tartın tarttı*: *imtāra minā'l-mira* 'he drew (i.e. procured) provisions'; also used when one drags (*cadaba*) anything'; one also says *ol etü:kin tarttı*: 'he pulled off (*naza'a*) his boots' *Kaş.* III 426 (**tartar**, **tartma**k; prov.): **KB** *élig tarttı aştın* 'he drew his hand back from the food' 5442; a.o. 86 (*tu:ḡ*): XIII(?) *Tef.* **tart-** 'to pull, drag; to draw (a sword, a bow); to weigh' 288; XIV *Muh.* *madda darḡ*- *Mel.* 31, 3; **tart-Rif.** 115; *maḡala* 'to stretch' **darḡ**- 31, 7 (115 *yoba*-); *wazana darḡ*- 32, 3; **dart-** 116; *al-cadab* **ḡartḡmak** 37, 11; 123; *al-wazu darḡtmak* 39, 3 (126 *ülgü:le*-); *ıstaḡa'l-mā* 'to draw water' **su:** **tart-** 103 (only): **Çağ.** xv ff. **tart** (-ar, etc.) **çek-** 'to pull, draw', e.g. a sword, a bow, and other things; **iç-** 'to drink' in the sense of *tanām çek-* 'to drain (a goblet)', and other idiomatic meanings of **çek-** *Vel.* 163-5; **tart-** (spelt) *kaşıdan* 'to pull, draw' in all the meanings of the Pe. V., e.g. 'to drain (a cup), to take (revenge), to suffer (grief or pain), to weigh, to draw (a picture), to Turkish-draw, to draw (breath)' and so on; in Turkish

it also means (of the eye) 'to throb'; two of *Vel.*'s translations are not quite accurate *San.* 153v. 2 (quotns.): *Xwar.* XIII *tart-* 'to weigh' *Ali* 57: XIII(?) *tart-* (? or *dart-*) 'to draw to oneself (as a friend)' *Oğ.* 110; 'to draw (money from the treasury)' *do.* 119; XIV *tart-* 'to drag; to draw back; to suffer (pain)', etc. (as in *San.* equivalent to *Pe. kaşidan*) *Qutb* 172; *MN* 232, etc.: *Kom.* XIV *tart-* 'to pull, draw', and in idioms 'to grind (corn), tighten (a belt), suffer (pain)' *CCI, CCG; Gr.* 236 (quotns.): *Kip.* XIV *cağaba tart-* *Hou.* 35, 4; *carra* 'to pull' *tart-* *do.* 39, 9; *wazana mina'l-wazn tart-* (*turt-*) *do.* 40, 15; *madda* of stretching a cord and the like *tart-* (*turut-*) *do.* 43, 22; a.o. *do.* 34, 1 (*öğit-*): XIV *tart-* both *cağaba* and *wazana* *Id.* 62; *wazana dart-* (with *t-* written over the *d-*) *Bul.* 87v.: XV *nataşa* 'to pull out, extract' *tart-/tart-* *Tuh.* 37a. 13 (*cağaba* and *carra* are translated by *çek-*): *Osm.* XIV ff. *dart-* (the older form) *tart-* 'to pull; to weigh; to suffer; to draw together (wealth)', etc.; c.i.a.p. *TTS* I 681; II 882; III 672; IV 191.

türt- (*d-*) originally 'to rub, anoint (with ointment)', and the like; this meaning survived in *Osm.* till XVII but seems now to have disappeared everywhere, other words like *sürt-* and *ı yak-* being used instead; it now means 'to prod, push up (a tent pole), nudge, jog (someone's elbow or memory), incite'. S.i.a.m.l.g.; in Az., *Osm.*, *Tkm.* *dürt-*. (Türkü VIII ff. *türtmiş* in *Irkb* 55 is prob. a mistranscription of *törütmiş*, q.v.): *Uyg.* VIII ff. *Bud.* (putting on clean new clothes and *etözine edgü yid yapar türtüp* 'rubbing sweet perfumes (Hend.) on his body' *Suv.* 519, 14-15 (*U* I 29, 12-13): *Civ.* (if you burn a dog's tooth and) *negüke türtser tü ünmez bolur* 'rub it on any place, hair does not grow there' *TT VII* 23, 3; (crush *castoreum* in water and) *türtsün* 'rub it on' *HI* 125; a.o. *do.* 174: *Xak.* XI kömke: yağ *türtti*: he rubbed (*lařaxa*) oil into the leather'; also used for any kind of rubbing *Kař.* III 425 (*türter-*, *türtmek*): *KB* *ajun türtti yüzke kömür teg boğuş* 'the world rubbed a charcoal-like colour on its face' 3837; XIV *Muh.*(?) *dalağa wa talā* 'to rub (with the hand), to anoint' *dürt-* *Rif.* 109 (only); *talā dürt-* 112: *Çağ.* XV ff. *türt-* (spelt; with *-ü-*) *firü burdan* 'to bring down, lay low'; (this meaning seems to have been wrongly inferred fr. a verse which, contrary to the usual practice in *San.* is translated word for word, partly here and partly under *çerme-*; it relates to an elephant and says *yétip türtgeç sadra-âşâ manâr* translated 'reaching and bringing down the pillar-like lotus tree'; the true meaning seems to be 'reaching and rubbing against ...') *San.* 171r. 26: *Kip.* XIII (after *arba'a dört*) *wa huwa* (i.e. *dürt*) is an Imperative addressed to someone whom you wish an *yadkur gayrahu bi-ıřrâfi'l-aşâbi* 'to remind someone by prodding him with a finger' *Hou.* 22, 4: XIV *dürtü*: (sic) *nağaza* 'to tickle, tease'; *dürtü*: (sic) *dahana* 'to anoint (with oil)' *Id.* 48: *Osm.* XIV to XVII

dürt- 'to wipe, anoint, rub (something) on'; fairly common *TTS* I 242; II 341; III 225; IV 261.

Dis. DRD

PU(D) *tardıç* Hap. leg. and of unknown meaning; perhaps a Den. N. in *-dıç*, but see *savdıç*. *Uyg.* VIII ff. *Man.* (the demons) *tardıç teg etözün koçur* 'lay down his body like a ?' *M* II 11, 14-15.

D *tartıg* (?d-) Dev. N. fr. *tart-*; s.i.s.m.l. as *tarti/tartu/tartuk* with such meanings as 'a weight (for a weighing machine); cramp; stammering; evasive; oblique'. *Uyg.* VIII ff. *Bud.* *U* II 40, 107 (*uçruğ*): *Xak.* XI *tartıg dařru'l-* (MS. in error *sařru'l-*) *racul wa hizâmuhu* 'a man's plait of hair and ribbons for it: *tartıg du'a'u'l-malik hařiyatahu li-amr bada'a lahu* 'a summons from the king to his retainers for some work which he has initiated' *Kař.* I 462 (and see *tartıgçı*): *Çağ.* XV ff. *tartıg piřkař* 'a gift' *Vel.* 167; ditto *San.* 154v. 25 (quotn.): *Kip.* XIV *tartu*: *al-mizân* 'a weighing machine' *Id.* 62: XV *taqdima* 'a gift' *tartık* *Tuh.* 8b. 3: *Osm.* XIV to XVI *tartuk* 'a gift'; in several texts *TTS* I 684; II 883; III 672 (this looks like a parallel Pass. Dev. N. in *-uk*).

D *törtgöl* (*d-*) Den. N./A. fr. *tört*; 'quadrangular, quadrangle'. Not listed in *R.* but appears in several modern dicts., perhaps revivals rather than survivals, NE *Khak.* *törtkil*; NC *Kır.* *törtkül*; Kzx. *törtkil*; NW *Kk.* *törtkül*; Kumyk *dörtgöl*; Nog. *dörtkil*. *Uyg.* VIII ff. *Bud.* *törtgöl mandal* 'a quadrangular *mandala*' (Sanskrit; 'magical drawing') *U* II 47, 74; *Suv.* 544, 8; *Xak.* XI *törtgöl* (the *kâf* carries both *kařa* and *damma*) ev 'a quadrangular (*murabba'*) house'; and anything else quadrangular *Kař.* III 417: *Kom.* XIV 'quadrangular' *törkül* (sic, ?in error) *CCI; Gr.*: *Kip.* XV *murabba'* (*çümell*, q.v.; in margin in second hand) *dördül*, also called *dörtgöl* *Tuh.* 33a. 8; (in a list of words with this Suf.) *murabba'* *dörtgöl* *do.* 62a. 4.

D *tartın* (? d-) Intrans. Dev. N. fr. *tart-*; survives only(?) in SW *Osm.* *tartın* 'a continuous roll or swagger in walking' *Red.* 1220 (only). Listed in a chapter containing words with four consonants, the last *-n*, indexed under the penultimate letter and immediately following *T*: in its first occurrence the *tâ* is not dotted; the *-b-* in the printed edition is an error. *Xak.* XI *tartın*: 'a group of tribesmen (*camâ'a mina'l-qawm*), who are the retinue of their chief (*rařat li-kabir minhum*) and under his orders' *tartın al-mira* 'provisions' *Kař.* I 435; a.o. III 426 (*tart-*).

D *törtünç* (?dö:rdünç) Ordinal f. of *tört*; 'fourth'. This shorter form n.o.a.b.; the longer form in *-ünçü*, etc. first appeared in the medieval period and is now universal; in NW Kumyk *dörtünçü*; Nog. *dörtünşü*; SW *Äz.*, *Osm.* *dördünçü*; *Tkm.* *dördinci*. Türkü VIII ff. *Man.* *törtünç* *Chuas.* 64: *Uyg.* VIII ff.

Man.; Bud.: Civ. *törtünç* is common: **Xak.** XI *al-râbi* 'fourth' *törtünç Kaş. I* 132, 5; *III* 449, 4; n.m.e.: *KB törtinç* (sic in Vienna MS.) 134: XIV *Muh. al-râbi* *dörtinç Mel.* 82, 9; *törtinç Rif.* 187: *Çağ.* xv ff. *törtünç dördünç Vel.* 206; *törtünç* (spelt) *çahârum San.* 172r. 29 (quotn.); *törtünç çahârumin do.* 172v. 2 (quotn.); the two Pe. words are syn.): **Kom.** XIV *törtünç CCI, CCG; Gr.: Kip.* xv *dörtünç Tuh.* 61b. 2.

tartar an onomatopoeic for the name of a bird; cf. Latin *turtur* 'turtle dove'. Survives in NE Khak. *tart:*; NC Kır.; NW Kaz. *tartar* all meaning 'land-rail; cornerake', but earlier apparently used also for other birds. **Xak.** XI *tartar* 'a bird like the turtle dove' (*al-qumri*) *Kaş. I* 485; **Kip.** XIV *şu: tartarı: diku'l-mâ* 'a water fowl' *Id.* 56; *al-saluâ* 'quail' *tarđar* (t) (sic); *diku'l-mâ şu: tartarı: Bul.* 12, 5: xv *saluâ tartar* (mis-spelt *tarťaz*) *Tuh.* 19a. 13.

S tertrü See *tétrü*.

Dis. V. DRD-

D tarit- Caus. f. of *tarı:*; 'to order to cultivate'. Survives only(?) in NE Khak., Tuv. **Xak.** XI n.m.e., but *tarit-* occurs several times in the grammatical section *Kaş. II* 319 ff. e.g. *ol tariğ tarığan* ol 'he is constantly ordering cultivation (*al-harî*)'; *bu er ol telim tariğ tarığan* 'this man is constantly ordering tilling (or seeding, *al-zirâ'a*)' *I* 514: *Çağ.* xv ff. *tarit-* Caus. f.; *aşñándan* 'to order to scatter (seed)' *San.* 153r. 8.

D tarut- (d-) Caus. f. of *taru:-*; 'to constrict narrow (something)' and the like. Survives only (?) in NE Alt., Şor, Tel. *tarit-*; other languages use such forms as *tarit-*; SW Tkm. *daralt-*. **Xak.** XI *ol evin tarutı: çayyaqa* '*alayhi baytahu* 'he made his dwelling narrow, cramped'; also used of anyone who makes something narrow *Kaş. II* 302 (*tarutu:*, *tarutma:k*).

D terit- 'to sweat'; Den. V. fr. *te:r*; no doubt originally *terid-*. Survives only(?) in NE Tuv. *derit-*, other modern languages use *terle:-*. **Türkü** VIII ff. *Irkb* 50 (*öçürgü:*): *Uyg.* VIII ff. Bud. *üküş teritip övkeçl eraser* 'if a man sweats a great deal and is bad-tempered' *Sur.* 504, 9; **Xak.** XI *er teritti:* 'the man (etc.) sweated' (*arîqa*); taken from their word *teri:* 'the skin' and the meaning is *teri: ötti:* that is 'the sweat exuded from the skin' with elision of the *ö-* so that it became a single Verb; or else taken from their word *ter* 'sweat' and the meaning is *ter attı:* 'the body threw out (*ramâ*) sweat', and the *alif* was dropped so that the two were made into a single verb *Kaş. II* 303 (*teriter:*, *teritme:k*).

D törüt- (?) *döröt-* Caus. f. of *törü:-*; 'to bring into existence, to create', usually with 'God' as the Subject. The phonetic evolution and subsequent history of the word is much the same as that of *törü:-*. Cf. *yarat-*. **Türkü**

VIII ff. (a tough son of man went off to the army; in the fighting area) *erkliğ savcı: törütmiş* (so read instead of *türktmiş* which is meaningless here) possibly 'he got himself made an independent envoy' *Irkb* 55 (not wholly satisfactory, but short of a scribal error it is hard to find an alternative explanation): *Uyg.* VIII ff. Man. in *TT III* 73 (see *umuğ*) *törüt(t)ügüz* 'you created' should perhaps be read for *törütügüz* 'you came into existence': Bud. (mortals with erroneous beliefs say) *teprili yerli törütmiş törü ol* 'that is a rule laid down by heaven and earth' *TT VI* 270; a.o. *do.* 330: **Xak.** XI *tepril: yalpuq törütti:* 'God created (*xalaqa*) Adam and the rest of mankind' (*al-xalq*) *Kaş. II* 303 (*törütür*, *törütme:k*, followed by *Oğuz* meaning, and a *Kak.* verse): *KB törüt-* 'to create' is very common, e.g. (God) *törütü* 'created' (the brown earth, the blue sky, etc.) 3: XII(?) *KBVP* (God) *yaratğan törütgen* 'the Creator (Hend.)' 2 (in XIII?) *KBPP* only *yaratğan*: XIII(?) *At.* the word, fairly common, is consistently spelt *töret-*, e.g. *ayâ til töret madh* 'Oh tongue, make praise' 41; *töretgen idl* 'Lord Creator' 121; *Tef. törüt-* 'to create' (but 'Creator' is spelt *töredetçil/töredetçi/töretçi*) 310: XIV *Muh. (al-xâliq yaratğan . . .) al-müciid töretgen* (unvocalized) *Mel.* 44, 10; *Rif.* 137 (the two Ar. words are practically syn.): *Çağ.* xv ff. *töret-* Caus. f.; *mutavallad sâxtan* 'to bring into existence' *San.* 171r. 25: *Oğuz* XI (after *Xak.*) *törütü: fi luğat'l-Guzziya idâ qaddara l-say' wa aslahahu* 'to fit a thing, or put it right' *Kaş. II* 303 (cf. *Oğuz* meaning of *yarat-*): **Xwar.** XIV *töret-* 'to create' *Qutb* 184; **MN** 7: **Kom.** XIV 'Creator' *töretetçi CCG; Gr.* (but 'to create' is *yarat-*): **Kip.** xv *xalaqa (yarat-*, in margin in second (?SW) hand) *dörüt- Tuh.* 14b. 9 (there is a parallel marginal note against *xâliq* in 14a. 2): **Osm.** XIV to XVI *dörüt-* (in XVI *îdöret-*) 'to create', etc.; sometimes of God, but more often not; fairly common *TTS I* 244; *II* 345; *III* 228; *IV* 263 (consistently spelt *dürüt-*).

D tartıl- (d-) Pass. f. of *tart-*; s.i.s.m.l. with a wide range of meanings. *Uyg.* VIII ff. Bud. *teginnekdin tartılđadı* 'being drawn out by perception' *TT V* 24, 66-72: **Xak.** XI *yarma:k tartıldı:* 'the *dirham* (etc.) was weighed' (*avuzina*); also used when a cord, etc. is stretched (*mudda*) *Kaş. II* 229 (*tartılı:r, tartılma:k*): XIII(?) *Tef. tartıl-* (of shadows at dusk) 'to be elongated' 280: **Osm.** XIV to XVI *dartıl-* 'to be pulled, drawn'; in several texts *TTS I* 680; *II* 882.

D türütül- (d-) Pass. f. of *türt-*; s.i.s.m.l., but not with this meaning (see *türt-*). **Xak.** XI *terli:ke: yağ türütüldi:* 'oil was rubbed (*luřına*) into the hide' (etc.) *Kaş. II* 229 (*türtülü:r, türütme:k*); (his face becomes yellow as if) *kürküm apar türütülü:r* 'saffron was rubbed on it' *I* 486, 17.

D tartın- (d-) Refl. f. of *tart-*; s.i.s.m.l. with a wide range of meanings. *Uyg.* VIII ff. Civ.

(if a man has a mole on his thumb) **ka kadaşka tartınguçı bolur** 'he becomes closely attached to his family and relations' *TT VII* 37, 13-14: **Xak. xı er oğluca tartındı**: 'the man loved his son tenderly' (*aşfaqa 'alā waladihi*) and wished that all kinds of good things (*xayr*) or food should be presented to him; and one says **ol evke: tarıg tartındı**: 'he pretended to convey (*yanqul*) wheat into his house' (MS. in error 'out of his house'); also used when nomads (*ahlu'l-wabar*) obtain provisions (*im-tara*) from the sedentary population (*ahlu'l-madar*) *Kaş. II* 240 (**tartınur**, **tartınmak**): **Kom.** xiv 'to imagine (something)' **tartın-CCI**; **Gr.**: **Osm.** xiv to xvi **dartın-** (occasionally **řartin-**) 'to shun, guard against, withhold', etc.; common *TTS I* 680; *II* 383; *III* 672; *IV* 743.

D tũrtũn- (d-) **Refl. f. of tũrt-**; 'to rub onto oneself'. N.o.a.b. in this meaning. **Uyg.** viii ff. **Bud.** **kanlıg tũrtũngũ ũze turkaru etũzin tũrtũnũr erdi** 'he used constantly to rub his body with ointment made of blood' *UIV* 34, 52-3; a.o. *TT X* 294: **Civ.** **tũrtũngũle:r tũrtũnũp TT VIII** 1.17: **Xak. xı ol ũzli:ge: ya:g tũrtũndi**: 'he busied himself with oiling (*bi-iddihān*) himself'; also used for pretending to oil *Kaş. II* 240 (**tũrtũnũr**, **tũrtũnme:k**).

D terter- **Hap. leg.**; **Caus. f. of terit-**; perhaps to be read **terder-** (cf. **tũpder-**); -t- in *TT VIII* sometimes represents -d-. **Uyg.** viii ff. **Civ.** **ılgılıg (spelt ikli) kışile: uza:ıı terter:miş kerge:k** (spelt *kerkek*) 'you must make the sick man sweat for a long time' *TT VIII* M.35.

D tartıř- (d-) **Recip. f. of tart-**; s.i.m.m.l. with a wide range of meanings of which the commonest is 'to struggle, quarrel (with one another)'. **Uyg.** ix *III* C.9 (**kunuř-**): **Xak. xı ol mağa: uruk tartıřdı**: 'he helped me to stretch (*fi madd*) the cord'; and one says **tartıřdı: neñ taçadabat aczā'u'l-řay** 'the parts of the thing were pulled apart'; and one says **ol meniñ birle: ya: tartıřdı**: 'he competed with me in stringing (*fi tavutı*) a bow and drawing it' (*cađbihi*); and one says **ol mağa: altun: tartıřdı**: 'he helped me to weigh (*fi wazn*) the gold', or to weigh anything else *Kaş. II* 205 (**tartıřur**, **tartıřma:k**); **sakal tutup tartıřur** translated 'the warriors pull (*ta'allaqat*) one another's beards in the stress of the heat of battle' *I* 230, 5; (if the wolf howls in the steppe) **evde: it bağrı: tartıřur**: 'in the house the dog's liver aches (*yatawacca*)' in sympathy' *III* 255, 24: **Çağ. xv ff.** **tartıř-** Co-op. f.; **bā-ham kařidan** 'to pull (etc.) together', and **kařā-kař kardan** 'to contend, fight with one another' *San.* 154r. 4: **Osm.** xiv **dartıř-/tartıř-** 'to argue, quarrel', in one or two texts *TTS I* 681.

D tũrtũř- (d-) **Recip. f. of tũrt-**; n.o.a.b. **Xak. xı ol meniñ birle: koğuşka: ya:g tũrtũřdı**: 'he competed with me in rubbing (*fi lařx*) oil into the hide'; also for rubbing anything else *Kaş. II* 205 (**tũrtũřur**, **tũrtũř-**

me:k): **KB ũger atın ũndep ũnin tũrtũřũp** 'they call out and praise his name, anointing it with their voices' 95.

Tris. DRD

D tartıřçı: (d-) **Hap. leg.**; N.Ag. fr. **tartıř**. **Xak. xı** (after **tartıř**) hence one says **beğdin tartıřçı: keldi**: 'a messenger bearing a summons (*al-dā'i*) arrived from the king or the beg' *Kaş. I* 462.

D tũrtegũ: (d-) **Collective f. of tũrt**; 'all four, four together'. S.i.a.m.l.g. except SW, usually with the -g- elided, and sometimes in the Turco-Mong. f. with -leř-len appended (cf. **ũceğũ:**). **Uyg.** viii ff. **Bud. Tıř.** 26b. 5 etc. (**uruğut**): **Civ.** (human bile, pig's bile, goat's bile, hare's bile) **bu tũrtegũde kayısı bolsar** 'whichever of these four is available' *H I* 25: **Çağ. xv ff.** **tũrtet/tũrtetleř/tũrtewle dũrdi bile** 'four of them together' *Vel.* 206; **tũrtew řahār tā** 'four together' (quoto.); **tũrtewle** (spelt) ditto *San.* 172r. 27: **Xwar. xiv tũrtegũ Qutb** 184: **Kıp. xiv dũrdewũ al-arba'atu'l-muctama'a Id.** 22 (under **altağũ:**); xv (in the list of Collectives) **dũrtew Tuh.** 61b. 10.

D tũrtũngũ: **Dev. N. (Conc. N.) fr. tũrtũn-**; 'ointment'. N.o.a.b. **Uyg.** viii ff. **Bud. Sanskrit nũlepāna** 'ointment' **tũrtũngũ** (spelt *tũrtũmkũ*) *TT VIII* D.12; o.o. *U II* 40, 106-7 (sil-); *IV* 34, 52-3 (**tũrtũn-**); **Civ. TT VIII** 1.17 (**tũrtũn-**).

D tartıřlıg (d-) **Hap. leg.**; P.N./A. fr. ***tartıř** **Dev. N. fr. tart-**; (passions) 'which drag (a man)'. **Uyg.** viii ff. **Man. TT III** 42 (**ılıřlıg**).

Tris. V. DRD-

D tũrũtũl- (?d-) **Hap. leg.?**; **Pass. f. of tũrũt-**. **Xak. xı KB kamuğ barça muğluğ tũrũtũlmiři** 'all things created by Him suffer pain' 5.

Mon. DRÇ

?**D turk** (d-) 'the length' (of something). Survives in NC Kır., Kzx. **turk**; Tkm. **durk**; NE Tuv. **durt** is exactly synonymous. This suggests that the two words are Dev. N.s in -k and -t respectively fr. **tur-**. In other languages **uzun** or a der. f. of it is used in this sense. **Uyg.** viii ff. **Bud.** (at the bottom of the river there are iron spikes) **altınar yegirmi erkeğ** (so read) **turkı** 'each sixteen fingers (i.e. inches) long' *TM IV* 253, 50-1 (the phr. is repeated in *do.* 65-6 with **uzunı** for **turkı**); **Civ. turuk uzun ıřıg** 'a prolonged fever' *H I* 2 seems to contain the same word: **Xak. xı** one says for the length (*al-tũl*) of any solid object (*cism*) **turk**; hence one says **bl:r sũgũ: turkı**: 'about the length (*qadr tũl*) of a lance' and **yēr ĩni: turkı**: 'the breadth and length of a piece of land' *Kaş. I* 349.

Dis. DRÇ

S tarak See **tarğak**.

D tarıg **Dev. N. (Conc. N.) fr. tarı-**; has

two basic meanings (1) 'cultivated land', which is somewhat attenuated in the phr. **tariğ tarı:-**, almost syn. w. **tari:-**; (2) 'the produce of cultivated land', usually some kind of grain. Survives in NE Khak. **tariğ** 'sowing', as in spring sowing, sowing area; Tuv. **tara:** 'crop, grain crop, cereals, millet'. Elsewhere **tari** in most languages; NC Kir. **taru:**; SW Az., Osm., Tkm. **dari** means 'millet'. In modern times confused with Pe. **dārū** 'medicine, drug', which has come to mean 'gunpowder' and is a l.-w. in the last sense in several languages, usually as **tari**. This confusion may have produced the **d-** in the SW languages since **tariğla:** has become **tarla** not **darla** in those languages. Türkü VIII ff. (the black cloud rose and rained on everything) **tariğ bişdi:** 'the crops ripened' *İrkB* 53: **Uyg.** VIII ff. Man.-A **1 tarağ** 'bushes and cultivated ground' *M III* 13, 6 (ii): Bud. **tariğ tariyu** *PP* 1, 6; 13, 3; **bağ borluk 1 tariğ tarımak uğrunda** 'in the course of cultivating gardens, vineyards, bushes, and cultivated land' *U II* 77, 27; *TT IV* 10, 6; (vegetables, fruit, melons) **beş türlüğ 1 tariğ** 'the five kinds of bushes and cultivated land' (or 'bush and field crops?') *TT VIII* K.4; o.o. *U I* 27, 5; *TT VI* 105 and 454 (**uruğ**); *Hüen-ts.* 201-2 (**uğuş**), etc.: Civ. [isi] **tariğ yavız bolur** 'his bushes and cultivated land turn out badly' *TT VII* 12, 8-9; (as I need) **tariğ tariğu yér** 'some land for cultivation' *USp.* 11, 3; 28, 2 etc.; **yarım şık tariğ** 'land seeded with half a *shih* (of grain)' *do.* 66, 5; a.o. *do.* 121, 3; **üç küri tariğ** 'three pecks of grain' *do.* 69, 2-5; **Xak. XI tariğ al-zar** 'grain', a generic term; among the Turks generally **al-hinto** 'wheat', among the Oğuz specifically **al-duxn** 'millet'; this is a mistake (*xatā*), they call 'wheat' **aşık Kaş. I** 373; over 60 o.o. translated 'wheat'; 'grain' (**al-zar**, **al-bağr**, **habbu'l-zar**) or 'cultivated land' (**al-hart**): **KB tariğci tariğka irlig bolsun** 'let the cultivator work hard at cultivating (the land)' 5590; a.o. 4476 (**uruğ**): XIII(?) *Tef. dariğ/tariğ/taru(?)* 'crop; cultivated land' 116, 288-9; xiv *Muh. al-duxn daru:*; **al-cāwars** 'wild millet' **kızıl daru:** *Mel.* 77, 13; ditto but **tariğ** . . . **tariğ Rif.** 181: **Çağ. xv ff. tarik mazra'a** 'a cultivated field'; **tariğ řaru ya'ni arzan** 'millet' *Vel.* 166-7 (quotn.); **tariğ arzan San. 155r. 12: **Oğuz XI** see **Xak. Xwar. xiv tari** 'a grain (of corn)' *Quth* 172; (O Prophet, in our country they make something) **tariğdin** 'out of millet (?)' (and drink it) *Nahe.* 362, 17: **Kom. xiv** 'millet' **tari CCI**; *Gr.*; **Kip. XIII al-duxn taru:** *Hou.* 9, 16; **xiv taru:** ditto *Id.* 62; ditto *řaru:* *Bul.* 7, 1; **xv ditto řaru Tuh. 15a. 13.****

toruğ (d-) (of a horse) 'bay'. S.i.a.m.l.g.; NE Tuv. **doğuğ**; SW Osm. **doğu**; Tkm. **doır**; a l.-w. in Pe. and other languages, see *Doerfler II* 881. Türkü VIII **toruğ** at 'a bay horse' *I E* 33: **Uyg. ix marima: yüzer toruğ bertim** 'I gave my teachers a hundred bay horses each' *Suci* 7 (this is the likeliest translation, others are possible): **Xak. XI toruğ** a word applied (*yuntaliq*) to horses; one says **bu: oğlanığ**

blr toruğka: aldım 'I bought this slave for one horse' (*bi-faras*); also used of camels and cattle metaphorically: **toruğ** (the *ra*) seems to carry a *kasra* and perhaps also a *damma* at *al-farasu'l-kumayt* 'a bay horse' *Kaş. I* 373 (it is not at all certain that the first word belongs here, if it does it is used metaph.; it might be a second meaning of **toruğ** which precedes it, but there is no obvious semantic connection with **1 tur-**; the Türkü word above is likely to be the same); a.o. *I* 338 (2 **tum**): **Kip. XIII al-humayt řoru:** *Hou.* 13, 4; **xiv řoru:** *al-kumayt Id.* 62; **xv kumayt řoru;** Tkm. **řoğru Tuh.** 30b. 10 (the Tkm. spelling may be an attempt to represent the -ot- of modern Tkm.).

D toruğ (d-) Dev. N. fr. **1 tur-**; lit. 'standing'; 'a place to stand or stay'. There is obvious room for confusion between this word, which only occurs certainly as below, and **1 turuk**, q.v. **Uyg. VIII ff. Civ. USp.** 36 is a brief report that some sheep and goats had died **toruğinta** 'in their shelter(?)': **Xak. XI toruğ al-wazar ıahwa'l-ma'qil fi'l-cibāl** 'a place of refuge, that is a shelter in the mountains' *Kaş. I* 373; **turiğ (sic) art tiz:** 'the name of a summer station of Kāşgar' *I* 373; a.o. *III* 123 (**tiz**) may contain this word; a.o. *II* 152 (**siğın-**): **KB kapuğda éte berse oldruğ toruğ** (the gate-keeper) 'must arrange places to sit and stand at the gate'.

D 1 turuk (d-). Intrans. Dev. N./A. fr. **1 tur-**. Morphologically this word, and not **toruğ**, q.v., must be the earlier form of a word meaning 'place of residence, stopping place', NC Kir., Kzx.; NW Kk. **Nogay turak**; SW Osm. **durak** (Az. Dim. f. **duracağ**) and SC Uzb. **turok** 'a foot' (in the metrical sense). In the early period it means 'having stood still for some time', hence (of water) 'pure, clear, free from sediment' and, more generally, 'pure'. In some languages it also meant (milk) which has stood for some time, hence 'curds'. Cf. **turdurud-**. Türkü VIII ff. **azu: turuk suv erser opa:yın** 'or if it is clear water, I will swallow it' *Toyok IIIr.* 1-3 (*ETY II* 178): **Uyg. VIII ff. Man.-A ariğ turuk süzük manistanlar içinde** 'in clean, pure (Hend.) Manichaean monasteries' *M I* 27, 35-6; a.o. *do.* 24, 2 (**baçası**): **Man. ariğ toruğ (sic) TT IX** 88: **Bud. turuk süzük** 'pure' (*Bodhisattva*) *TT VI* 361; **ariğ turuk arhant dindarlar** 'pure (Hend.) arhats and devotees' *Suv.* 134, 14: (**Xak.**) **xiv Muh. al-mahalla** 'stopping place' **turağ Mel.** 75, 15; *Rif.* 179: **Çağ. xv ff. turak** 'a kind of dried milk (*māst*) which they put in a leather bag to store it': **turak oti** 'a kind of wild vegetable like an artichoke (*kangar*) which they mix with **turak**', in *Rümi şibitt* 'dill, *Anethum graveolens*' *San.* 172r. 19: **Xwar. xiv turuğ (sic)** 'clear' (spring of water) *Quth* 186: **Tkm. XIII al-cāciq** 'salad of chopped cucumber and curds' **řurak** (unvocalized) *Hou.* 16, 18: **Kip. xiv řurak al-maqim** 'residence'; **řurakın** (MS. *řurakını*): **kanu:** 'where is your residence?'; **řurak** (VU) *al-qanharis* 'curds' (*Cafroğlı*) *Id.* 62:

Osm. xiv ff. *durak/turak* 'stopping place, residence' c.f.a.p.; *durak/turak otı* 'dill' in several xvi ff. dicts. *TTS* I 229; II 325; III 212; IV 246.

D 2 *turuk* Intrans. N./A.S. fr. 2 *tur-*; 'lean, emaciated'. N.o.a.b. *Türkü* viii *bizlî* *sü* *atı*: *turuk* 'our army horses were emaciated' *I E* 39; a.o. *T* 5-6 (*ıra*k): *Uyg.* viii ff. Man. *kücsüz turuk kişiler* 'weak emaciated people' *TT* III 87: Bud. *ertlîg turuk bolup* 'having become very thin' *U* III 35, 21; a.o. *do.* 37, 2-3 (*oyul-*): *Xak.* xi *turuk al-mahzûl* 'emaciated' of anything *Kaş.* I 380 (the following entry *aruk turuk* 'the name of a pass between Kâşgar and Fergana' is no doubt compounded of *aruk* 'exhausted' and this word).

F *tarka*:(/talka): 'bitter, sour', and the like, lit. and metaph. No doubt a l.-w. fr. some Indo-European language and cognate to the syn. Pe. word *talx*. In *TT* III, p. 27, note 39 it is pointed out that in two unpublished *Uyg.* Man. fragments the phr. *açîğ tarka emgek* and *açîğ terke emgek* alternate, which could hardly happen if this were not a l.-w. *Uyg.* viii ff. Bud. *adrûk adrûk açîğ tarka emgek emgendeçiler* 'suffering all kinds of bitter (Hend.) pains' *TT* VII 40, 25-6; a.o. *Sav.* 514, 15: *Xak.* xi *tarka: al-hîşîm* 'unripe fruit'; an alternative form (*luğ*) of *talka: Kaş.* I 427; *talka*: 'unripe fruit', the -l- is changed fr. -r- *do.* 427; a.o. *I* 179 (*alar-*).

?F *torku*: (?*torko*): 'silk fabric'; one of many words with this general meaning, perhaps a l.-w. An early l.-w. in Mong. as *torğa(n)* (or *torka(n)*; *Haenisch* 152), also in Pe. and other foreign languages, see *Doerfer* II 884. S.i.s.m.l. w. phonetic changes (-k-l-ğ-; -a-l-/o-l-u). Cf. *barçın*. *Uyg.* viii ff. Bud. *TT* VI 390-1 (*çşğû:tl*): Civ. yarım *terinî yarım torkunı* 'half a hide and half a (length of) silk fabric' *USp.* 5, 2; *bir uluğ torku* 'a large (piece of) silk fabric' *do.* 127, 3: xiv *Chin.-Uyg. Dict.* *lun* 'silk thread' (*Giles* 7,472) (? *torku* *Ligeti* 267: *Xak.* xi *torku: al-harîr 'silk' Kaş.* I 427 (prov.); 3 o.o.: *KB* *yağız yér yaşıl torku yüzke badı* 'the brown earth has bound green silk over its face' 68; a *beg*, if you praise him) *yumşar bolur torku teg* 'softens and becomes like silk' 4098; a.o. 3846 (*çikne-*): xiv *Muh. al-dibâc* 'silk brocade' *torka: Mel.* 67, 12; ditto *barçın*; *al-qazz 'silk' torku: Rif.* 167 (*Rif.* perhaps has the better text): *Çağ.* xv ff. *torğu* 'coloured silk fabric (*kumâş*) which they fasten over rescripts and decrees to preserve the paper' *Vel.* 207 (quotn.); *torğu* (spelt) *harîr-i nâfis wa bâfta-i ibrişamî* 'fine silk and woven silk fabric' (quotn.), and metaph. the silk fabric which they fasten over decrees and documents (quotn.); mistranslated 'a letter bearing a seal' by *Tâli-i Harawî*, and mistranscribed *tarğu* and described as Pe. in the *Burhân-i Qatî* *San.* 172v. 15: Kîp. xiii 'woven fabric' (*al-nasîc*) and the like *torğa: Hou.* 19, 17.

D?F *tarxat* See *tarxa:n*.

D *tarğa:k* (?d-) abbreviated Conc. N. (N.I.) fr. *tara:-*; lit. 'constantly combing', in practice 'a comb'. S.i.a.m.l.g. w. some phonetic changes; NE *Tuv. dirğak*; SW *Az., Tkm. darak*; Osm. *tarak. Xak.* xi *tarğa:k al-muşî 'comb' Kaş.* I 467: xiv *Muh. al-muşî tarâ:k Mel.* 64, 12; *Rif.* 169: *Çağ.* xv ff. *tarâğ farak Vel.* 167; *tarâğ/tarak şâna 'comb', in Ar. muşt San.* 154v. 20 (quotn.): *Xwar.* xiv *tarğak 'comb' Quth* 172; *Nahc.* 11, 7: Kîp. xiv *farak al-muşî Id.* 62.

D *turğa:k* (d-) Conc. N. fr. 1 *tur-*; lit. 'constantly standing', in practice 'watchman, sentry'. An early l.-w. in Mong. as *turğog* (*Haenisch* 155), specifically 'the day watch' (the 'night watch' being *kebt'eül* a Mong. word); also in Pe., *Doerfer* II 882. Survived until xvii (*Abû'l-Gâzî*), but no longer in use. *Xak.* xi *KB künün turdı turğak tünün yatğakin* 'he stood sentry by day and at night on the night watch' 608; (the gate-keeper must get up early and take charge of the gate) *keçe tapda turğaknı tepretmese* 'he must not remove(?) the sentries at dusk and dawn' 2536.

D *turkuğ* Hap. leg., but cf. *turkuğlan-, turkin-*; presumably abbreviated Dev. N./A. fr. *turuk-* in the sense of 'being unable to move for shyness'. *Xak.* xi *turkuğ al-haya' fi'l-amr* 'shyness, or diffidence, about something'; one says *ol mendin turkuğ* 'bold!': > *şâra minni hayîyî li-fi'l badâ minhu* 'he was shy of me because of what he had done' *Kaş.* I 462.

D *tarğul* of cattle or other animals, 'striped'; ?Den. N./A. fr. 1 *tar:* in the sense of 'with narrow (stripes)'. S.i.m.m.l.g. *Xak.* xi *tarğul yulki*: 'any animal with black and white stripes (*xuñit*) like freckles (*al-namîş*) on its back' is (called) *tarğul*; this Adj. (*al-şîfa*) applies to all animals except horses *Kaş.* I 482; (under the Suff. -l') 'anything black and white or speckled' (*al-abraqul-a'ram*) is called *tarğul*, derived fr. the V. *tarıldı*: 'the thing was separated' (*tafarraqa*), as if black and white were mixed (*imtazaca*), and then one was separated from the other *I* 15, 7: Osm. xiv, xvi *tarğul* 'spots, spotty, dappled'; in two texts *TTS* I 679; IV 742.

F *tarxa:n* (?*darxa:n*) a title of great antiquity, prob. pre-Turkish discussed at great length (14½ pages) in *Doerfer* II 879. In spite of his scepticism, Prof. Pulleyblank's theory in 'The Consonantal System of Old Chinese', *Asia Major*, n.s. IX, 1962, p. 91, that it represents the Hsiung-nu title of their supreme ruler, *shan-yü* (in Old Chinese **dân-yaw* for *darxan*) seems the best explanation yet of its origin. Like *têgin* it forms its Plur. in -t, *tarxat*, for **tarxa(n)t*. It is likely that in this word the Runic and *Uyg.* k represented x, cf. the form in *Kaş.* In Turkish it had ceased to be the supreme title and was not even, like *têgin* and *şad*, peculiar to the royal family, but it was still a high title, and prob. carried administrative

responsibilities. In this sense it cannot be traced in Turkish after XI. It became an early l.-w. in Mong. as *darxan* (Hlaenisch 32, Kov. 1676) where it meant not much more than 'a person exempt from ordinary taxation', and later merely 'artisan, craftsman'. The occurrence in Çağ. is no doubt a reborrowing fr. Mong. *Türkü VIII* (in the list of persons to whom the inscription is addressed; my younger brothers, sons, united clan, people, in the east the *şadapıt* begs) *yırya: tarxat buyruk begler* 'in the west the *tarxans*, officials, and begs I S 1; otherwise only a component in P.N.s *Inançu: Apa: Yargan Tarxan I W 2; Apa: Tarxan II S 13; [gap] Taman Tarxan Toñukuk Boyla: Bağa: Tarxan* (described as *buyruk* 'officials') *II S 14*; the last also in *T 6; İşvara: Tamğan Tarxan Ongin 4: VIII ff. Man. [gap] Tarxan TT II 6, 22: Yen. Çavuş Tun Tarxan Mal. 30, 3; Tarxan Şağun do. 32, 7: Uyğ. VIII (I gave the Çik people a *totok* (military governor) and) *işvaras tarxat anta: ançu: lad[im]* 'presented *işvaras* and *tarxans* to them there' *Şu. S 2: IX Kutluğ Bağa: Tarxan Suci 4: VIII ff. Bud. (in the list of dignitaries in the first Pfahl. after one *şagun* and before three more) *Keñç Turmış Tarxan, It Tarxan, . . . Sarığ Baş Tarxan Pfahl. 10, 15-16*; (in a similar list in the third Pfahl., after 'our son, our younger brother, our sons-in-law') *tarxanımız Temir Tirek Tegin, El Asmış Tegin do. 23, 14*; *Tarxan* occurs as an element in other P.N.s in *do. 23, 17-24: Xak. XI tarxan* 'a pagan word' (*ism cāhili*) meaning 'chief' (*al-amir*, *Kaş.* 's usual translation of *beg*) *Kaş. I 436: Çağ. xv ff. tarxan (1) 'a person who is exempt from all government taxes; any loot which comes into his possession in military operations is allotted to him; he can attend the royal court without special permission; and he can commit up to nine offences without being called to account'; (2) 'the name of a tribe (or class?) of notables (nām-i şayifa az a'āzim) of the ulus of Çagatay' (followed by a history of their origin) San. 155r. 1.***

D turku:n (d-) abbreviated Intrans. Dev. N./A. fr. *turuk-*; 'stationary; (of water) stagnant', and the like. S.i.s.m.l. with the same meaning; in SW Az., Osm., Tkm. *durğun Xak. XI turku:n su:v al-mā'u'l-dā'im* 'permanent (i.e. stagnant) water' *Kaş. I 440*.

D tarkinç (d-) Dev. N./A. fr. *tarkin-*; 'uneasy, unsettled, difficult', and the like. N.o.a.b.; the Uyğ. quotn. comes from a very unsatisfactory fragment, see Malov's observations on it, and the word may have been misread; Radloff read *tark(t)ınc. Türkü VIII [?Türkü yeme:] bulğ[ak ol] [temiş] Oğuzı: yeme: tarkinç ol temiş* 'he said "[the Türkü?] are in a state of disorder and their Oğuz are unsettled"' *T 22: Uyğ. VIII ff. Civ. tarkinç(?) künte* 'on a difficult day' *USP. 46, 5*.

S torğay See *torığa*.

Dis. V. DRÇ-

D tarik- (d-) Intrans. Den. V. fr. 1 *tār*; 'to be constricted' and the like. Survives in NC Kır., Kzx. *tarıkı-*; SW Tkm. *darık-*; cf. *tarğar-*. Uyğ. VIII ff. Man. [gap] *terkin tarikur erti* 'they were quickly constricted' *TT III 94*; Bud. Sanskrit *vyapaiti ca* 'and disappears' *tarık[ar yeme:] TT VIII F.5*; *ağası tudası ketzün tarikuzn* 'may their dangers (flend.) disappear and be suppressed' *TT X 233-4*; a.o. *do. 248*; (that boy's illnesses) *kétip tarikıp USP. 102b. 25*; o.o. *U III 40, 2 (ii)*; *Sut. 255, 3-9*; 516, 22 (*U I 26, 8*); 597, 15 etc.: *Xak. XI yér tarikıt*: 'the place (etc.) was cramped' (*tadayyaqa*) *Kaş. II 115 (tarikar, tarikmak): Çağ. xv ff. tarik-* (-*mağan*, etc.) *faral-* 'to become narrow, shrink', etc. *Vel. 166* (quotn.); *tarik-* (spelt) *dil-tang şudan* 'to be gloomy, displeased', etc.; in *Rümi darıl- San. 153r. 11* (quotns.); a.o. 223v. 20: *Xwar. xiv tarik-* (usually of the heart) 'to be constricted, grieved' *Quth 172*; Osm. xiv to xvi *darık-* (occasionally *tarık-*) 'to be distressed'; in several texts *TTS I 180*; *II 261*; *IV 742*.

D turuk- (d-) Emphatic f. of 1 *tur-*; 'to stand still; come to a complete stop'. N.o.a.b., the supposed Çağ. V. *turuk-* 'to abandon one's former home in panic', *R III 1453*, is not confirmed by any other authority. *Xak. XI kan turukt: aqana'd-dam* 'a vein swelled because it was blocked' (lit. 'the blood swelled') also used when pus and matter collect (*icama'a*) in a wound *Kaş. II 115 (turukar, turukmak)*; a.o. *I 192, 4*: *Xwar. xiv turuk-* 'to stand, stand still' *Quth 186* (common).

D turkla- (d-) Ilap. leg.; Den. V. fr. *turk*. *Xak. XI ol yér turkla:dı*: 'he measured (*masaha*) the piece of land lengthwise and breadthwise'; also used when one estimates the height (*qaddara haykal*) of a horse *Kaş. III 445 (turklar, turklamak)*.

D tarkin- (d-) Refl. f. of *tarik-*; the best evidence for the existence of this V. is the Dev. N. *tarkinç*; the only other evidence is its possible occurrence in Uyğ. VIII ff. Bud. *USP. 23*; this is a brief fragment of which no continuous translation is possible; some words are certainly mistranscribed; *tarkanıp* is read in l. 1; this might be a misreading of *tarkinıp* or as Malov suggests in a note, *tarğarıp*.

D turkin- (d-) abbreviated Refl. f. of *turuk-*; 'to be diffident, shy' in the sense of 'to be unable to move for shyness'. Pec. to *Xak.*; cf. *turkuğ. Xak. XI ol mendin turkindı*: 'he was shy (*istahya*) with me about something he wanted, and was inhibited (*imtana'a*) from embarking on it by shyness' (*hayā'an*) *Kaş. II 241 (turkinur, turkinmak)*; *er turkundı*: (sic) 'the man was diffident (*hayiya*) about embarking on something' *II 255, 17*.

D tarğar- (d-) 'to restrain, control, restrict', and the like; Trans. Den. V. fr. 1 *tār*. Traditionally the word is spelt *tarkar-* but it was in

fact *targar-*. N.o.a.b.; cf. *tarik-*. *Türkü* VIII ff. Man. *birök kentü özüpünü* (? so read) *targarsar* 'if you restrain yourself' *TT* II 6, 20; *Uyg.* VIII ff. Man. (Tokharian) 'you are the destroyer' (of lust and the other passions) *siz tarkardaç* *TT* IX 24; (one of the virtues of the Wind God is that it) *isigeg ergürer targarur* 'it melts and restrains the heat' *Wind*. 47; a.o. *TT* III 130 (sézizg): Bud. Sanskrit *māraṃjaho* 'who holds off (the demon) Mara' *śmnu:ḡ tarḡa:rmış* *TT* VIII A.48; *jagat-parivarjaniya* 'who must shun the (every-day) world' *yérténcöke tarkarkuluk* (the Suff. should be -*ḡuluk*) *do.* D.28; (like a gold- or silver-smith) *haradhvam malam ātmana* 'remove the impurities from yourself' *tarkarip-lar nızvaniḡ kirig öz köñölöpözlertin* *do.* E.47; a.o. *do.* H.6 (sézizg); *nızvanılariḡ targaru umatın* 'because he cannot control the passions' *U* III 36, 6; *yüz törlüg adalarig kéterdeçl targardaçı erür siz* 'it is you who remove and suppress a hundred kinds of dangers' *TT* VII 40, 93; o.o. *U* SP. 102a. 34 (emğeklig); *Hüen-ts.* 185 (karaḡḡu); *TT* X 198: Civ. (at sunset) *turma:kaḡ yatı: tarka:rmış ke:rek* 'you must lie down and limit standing up' *TT* VIII.22: *tetrü sakınç targarḡul* 'restrain perverse thoughts' *TT* I 110; a.o. *do.* 96.

D 1 *turgur-* (d-) Caus. f. of 1 *tur-*; 'to raise, lift, rouse', and the like. N.o.a.b.; replaced in the medieval period by *turguz-* which s.i.a.m.l.g. with some phonetic changes; SW Az. *durguz-*; Tk. *duruz-/turuz-* (but Osm. *durdur-*). *Türkü* VIII ff. (waking those who were asleep) *yatıḡlıḡ turguru:* 'rousing those who were lying down' *Irkb* 20; *Uyg.* VIII *Şu. E* 2 (ko:ıd-); VIII ff. Man. *ozkahi* (sic) *köñül turkurtı* (sic) 'he roused their thoughts to escape' *TT* III 126; a.o. *do.* IX 82 (baka-ñak): Bud. (Chinese) 'I have put an end to all sorrow' *kamaḡ kadḡu nızvaniḡ uzatı yügerü turgurup* *U* I 20, 14-15; *turgurup* 'raising him, trying to make him stand up' *PP* 20, 4; 66, 2; *turgurdi* 'he kept (the boat) stationary' *do.* 31, 6; *étdimiz turgurdımız erser* 'if we have organized and erected' (slaughter-houses and butchers' shops) *TT* IV 6, 46; *küşüşüg umunçuḡ turgurur üçün* 'because they arouse wishes and hopes' *do.* V 24, 68-9; o.o. *do.* VIII A.26; *U* III 83, 19 etc.: *Xak.* XI ol *men:* *orundın* (MS. *orundın*) *turgurdi*: 'he made me rise (*aqāmani*) from my place'; and one says *er tam turgurdi*: 'the man erected (*banā*) a wall', also a house or anything else that he sets up (*naşaba*) *Kaş.* II 177 (*turgurur*, *turgurma:k*); o.o. *II* 198, 23 (*aqāma*); *III* 355, 11 (*banā*): (xiv *Muh. aqāma durguz-* *Mel.* 41, 11-15; *turguz-* *Rif.* 131; *durdur-* *do.* 132: *Çaḡ.* xv ff. *turguz-(-mayın)* *turgur-Vel.* 207; *turguz-* Caus. f. (1) *barxizāndan* 'to raise, erect'; (2) *wā dāştan* 'to stop, restrain' *San.* 170v. 23 (quott.); *Xwar.* XIII *turgur-* 'to detain' *Ali* 24: *Kip.* xiv (*turguz- aqāma* *Id.* 62); *aqāma minā'l-qiyām turgur-/durgur-Bul.* 23v.: (xv the Caus. f. of *qāma* is *turguz-Kav.* 69, 14; *aqāma turguz-* *Bul.* 55a. 11):

Osm. xiv ff. *durgur-* (the earliest form, later usually *turgur-*) (1) 'to stop, bring to a halt'; (2) 'to raise, rouse'; (3) 'to set up, bring into existence'; common to xvi, sporadic later *TTS* I 229; *II* 326; *III* 213; *IV* 247.

D 2 *turgur-* Caus. f. of 2 *tur-*; pec. to *Kaş.* ? *Xak.* XI ol *atıḡ turgurdi*: 'he made the horse emaciated' (*hazala'l-faras*) *Kaş.* II 177 (*turgurur*, *turgurma:k*); *kadḡu: anı: turgurup* 'grief made them emaciated' *I* 486, 15; *kadḡu: meni: turguru:r* 'grief makes me pine' (*yudnini*) *III* 295, 8; a.o.o.

Tris. DRĞ

torıḡa: 'sky-lark'; an old animal name ending in -*ḡa:*. As such *Hap. leg.*, but s.i.a.m.l.g. usually as *torḡay*; SW Az. *torıḡay*; Osm. *turḡay* (sic); Tk. *torḡay*. A l.-w. in *Pe.*, *Mong.* and other languages, not always for 'sky-lark'. *Doerfer* II 887 may be right in suggesting that *torḡay*, the *Mong.* form, is a re-borrowing fr. *Pe.* *Xak.* XI *torıḡa: al-qunbara minā'l-tayr* 'a sky-lark' *Kaş.* III 174: *Çaḡ.* xv ff. *torḡay* the bird called *toyḡar* 'sky-lark' *Vel.* 207 (quott.); *torḡay* (spelt) 'a bird rather larger than a sparrow' called in *Pe.* *ḡāna-sar* 'hoopoe', and in *Ar. hudhud* ditto (quotts.); also spelt with *t-*; also a P.N.; sometimes spelt *torḡay* *San.* 172v. 11; *torḡay* same translation *do.* 261r. 26 (*Pe.* quott.; mis-translated; 'hoopoe' is *üḡḡük*, q.v.): *Kip.* xiv *kızılça: torḡay al-mıḡawwaḡ minā'l-tayr* 'ring-dove' *Id.* 71; *Bul.* 12, 5; *al-qunbara* 'sky-lark' *dorḡay* *Bul.* 12, 8: xv *qunbara torḡay* is entered in the margin of *Tuh.* 29a. 8: Osm. xiv to xvi *torḡay* 'sky-lark'; in several texts *TTS* I 701; *II* 906; apart fr. *Vel.* the earliest note of *toyḡar* is in xviii *IV* 758.

D *tarıḡçı:* N.A.g. fr. *tarıḡ*; 'cultivator, farmer'. N.o.a.b.; an early l.-w. in *Mong.* as *tariyaci* (*Haenisch* 146), also in *Pe.*, *Doerfer* II 886. *Uyg.* VIII ff. Man. (Tokharian) 'farmer' *tarıḡçı* *TT* IX 39: Bud. (outside the city he saw) *tarıḡçılaraḡ* (sic) 'the cultivators' (watering and cultivating the land) *PP* 1, 2: *Xak.* XI *tarıḡçı: al-fallāḡ* 'peasant' *Kaş.* III 242; (in grammatical sections) *tarıḡ al-harḡ*, hence *tarıḡçı: al-hāriḡ* 'cultivator' *II* 49, 4; the *Oğuz* for *al-fallāḡ* say *tarı:daçı*; and the other Turks *tarıḡçı: II* 51, 22: xiv *Muh. al-ahkār* 'cultivator' *tarıḡçı: Mel.* 56, 14; *Rif.* 154: *Xwar.* xiv *tarıḡçı* 'farmer' *Qutb* 172.

D *tarıḡlaḡ* fr. Dev. N. (Conc. N.) fr. **tarıḡla:* Den. V. fr. *tarıḡ*; 'a cultivated field'. Abbreviated in the medieval period; survives in NE Sag. *tarlaḡ R* III 856, Khak. ditto; NK Kz. (*R* III 856 only), Tob. *tarlaw*; NW Kaz. ditto; SW Az., Osm. *tarla*. *Uyg.* VIII ff. Bud. *buyanılıḡ tarıḡlaḡ* (metaph.) 'a field of virtue' *Hüen-ts. Briefe*, p. 30, note 1870, l. 20: *Xak.* XI *tarıḡlaḡ: al-mazra'a* 'a cultivated field' *Kaş.* I 496; a.o. *I* 500, 19: *KB tarıḡlaḡ erür dunyā* 'the world is a field' 1393; o.o. 4733, 5248: *Xwar.* xiv *tarlaḡ* 'a field' *Qutb* 172: Kom. xiv ditto *tarlov CCI, CCG; Gr.:*

Kıp. XIII 'land ploughed (*al-arḍu'l-makrūba*) in preparation for sowing' *ṣarla: Hou. 9, 10.*

D *tariğliğ* P.N./A. fr. *tariğ*; n.o.a.b. *Xak. x1 tariğliğ yér arḍ dāt zar* 'land which has been seeded'; also *al-hurī* 'a granary' (i.e. a place for grain) *Kaš. I 496; tariğliğ ev bayt dū hinta* 'a building for holding wheat'; *tariğliğ* (yér omitted) *al-hurī I 501, 3; KB uruğluğ tariğliğ beḍükler* 'notables of good family on both sides' 4496 (cf. 4476).

D *tariğlik* A.N. (Conc. N.) fr. *tariğ*; n.o.a.b. *Xak. x1 tariğlik al-hurī* 'a granary' *Kaš. I 503; XIII(?) At. tariğlik tep ayımsı ajunni rasūl, tariğlikta katlan tarı edğülük* 'the Prophet said "this world is a field"; labour in the field and cultivate goodness' 191-2.

D *turuğla:ğ* (d-) Dev. N./A. fr. **turuğla:-*, Den. V. fr. *turuğ*; n.o.a.b. *Xak. x1 turuğla:ğ* (yér is inserted above the line and is prob. not part of the original text) *matwī'u'l-iqāma* 'a stopping place, place of residence' *Kaš. I 496; turuğla:ğ* same translation *I 500, 20; XIII(?) At. turuğlağ* 'place of residence' 310.

D *turukluk* A.N. fr. *turuk*; n.o.a.b. *Xak. x1 turukluk al-huzāl* 'emaciation' *Kaš. I 503; 505, 26.*

D *turkaru:* (d-) 'continuously, uninterruptedly'; v. G. is prob. right in suggesting in *TT VIII*, p. 22, note A33 that this is a crasis of **turkğaru:*, *turk* with the Directive Suff. lit. 'lengthwise'. N.o.a.b., but a l.-w. in Mong. as *torkaru* (sic; *Kov. 1890, Hattod 427*). *Türkü* VIII ff. Man. (the king) *turkaru* 'continuously' (inspires the people to do good deeds) *TT II 10, 89; Uyğ. VIII ff. Man.-A* (may our hearts and minds be) *turkaru* 'continuously' (free from care) *M I 29, 29; Man. TT III 27 (muğul)* Bud. *evirdeci turkaru nom tilgenin* 'continuously turning the wheel of the law' *U I 17, 1-2; kayu kişl uzun turkaru ölütl bolur* 'whoever is a long-standing and habitual murderer' *III 4, 10-11; a.o. do. 54, 12; turkaru: TT VIII A.33. 0.6-8 (TT VI 62-5); o.o. TT VI 74 (örlet-); U IV 34, 52-3 (türkün-); Civ. turkaru TT I 152.*

E *turkuru* occurs several times in Uyğ. VIII ff. *Bud. in Hend. w. arkuru*, q.v. As *arkuru* means 'crosswise', this is no doubt merely a mis-spelling or mistranscription of *turkaru* 'lengthwise'.

Tris. V. DRĞ-

D *turkuğlan-* (d-) Hap. leg.; Refl. Den. V. fr. *turkuğ. Xak. x1 ol méndin* (sic?) *turkuğlandi:* (MS. -*kiğ-*) 'he was inhibited (*imtana*) from embarking on some action, and was shy and blushing (*ihtarama wa/ihtayama*) because of me' *Kaš. II 272 (turkuğlanur, turkuğlanma:k; MS. in both places tar-).*

D *turukla:-* Hap. leg.; Den. V. fr. 2 *turuk. Cf. 2 turğur-.* *Xak. x1 ol atıg turukla:di:*

istahzala'l-faras 'he considered that the horse (etc.) was lean' *Kaš. III 337 (turukla:r, turuklama:k).*

D *tariğlan-* Hap. leg.; Refl. Den. V. fr. *tariğ*; in a grammatical section; n.m.e. *Xak. x1 er tariğlandi:* 'the man owned cultivable land' (*harf*) *Kaš. II 269, 7.*

D *turuklan-* Hap. leg.; Refl. f. of *turukla:-*. *Xak. x1 ol bu: atıg turuklandi:* 'he reckoned ('*adda*) that this horse was emaciated' (*mahzül*); also used of other things than horses *Kaš. II 265 (turuklanu:r, turuklanma:k).*

D *turuğsa:-* (d-) Desid. Den. V. fr. *turuğ*; n.o.a.b. *Xak. x1 ol munda: turuğsa:-* *Kaš. I* 'he wished to stay (*tamannā'l-iqāma*) here' *Kaš. III 333 (turuğsa:r, turuğsa:ma:k); trılg erse: turuğsa:di:* 'he wished to remain alive' (*an yakun hayya(n)*) *do. 333, 9.*

Mon. DRG

terk an Adv., 'quickly, very soon', and the like. Survives only(?) in NE Kar. L. *R III 1068* and T. (*Kov. 263*); SW Tkm. Cf. *terkin. Uyğ. VIII ff. Man. ayı(?) terkie* (for Dim. f. **terkkife*) *tuyunup* 'very(?) quickly acquiring insight' *TT III 120: Bud. terk bütürgeyler* 'they will very soon achieve' *Suv. 448, 1; o.o. TT VIII D.1 (tavra:-); U III 22, 1 (iii) etc. (tavrak): Civ. (one must) terkkie* 'quickly' (embrace the well disposed and) *terk* 'quickly' (get rid of the bad-tempered) *TT VII 17, 22-3: Xak. x1 one says terk kel isri* *f'i'l-huḍūr* 'come quickly'; also used of anything about which one orders rapid action (*al-isrā*), one says *terk kıl* 'be quick' *Kaš. I 350: KB* (if one does not treat his disease) *kişl terk ölürl* 'a man quickly dies' 157; *özün terk keçer* 'you soon pass away' (from this dream-like world) 231; o.o. 361, 745, 2511, 3533, etc.: *XIII(?) At. (this world) terk kaçar* 'swiftly disappears' 222: *Xwar. xiv terk* 'quickly' *Qutb 175; Nahc. 32, 5; 153, 1; 299, 11: Kom. xiv, 'quickly, immediately' terk CCI; Gr. (tek tek 'frequently' do. might be the same word): Kıp. (XIII Hou. 42, 12; see terkle:-); xiv terk al-acala* 'speed, hurry' *Id. 38; ditto derk Bul. 6, 2.*

türk originally a N. meaning 'the culminating point of maturity' (of a fruit, human being, etc.), but more often used as an Adj. meaning (of a fruit) 'just fully ripe'; (of a human being) 'in the prime of life, young, and vigorous'. It has been suggested that this word is identical with the ethnonym *Türk* and really means 'strong' in a general sense. The latest exposition of this theory is in *Doerfer II 888*, an article of over 11 pages giving a history of the ethnonym and unfortunately containing several errors. The case against the theory, which is based on the facts that the original form of the ethnonym was *Türkü* and that *türk* is never used in the generalized sense of 'strong', is in *Studies*, pp. 84 ff.; see also Clauson, 'The concept of "strength" in Turkish', *Nemeth Armağanı*, pp. 93 ff., Ankara, 1962. Survives

only(?) n NC Kır. türk '(of a sheep) fat, in prime condition', *Yud.* 783. *Uyg.* viii ff. (Man. *TT III* 65-6 has been restored to read türk burxanlarla kén éntigiz 'you have descended (to earth) after the strong Prophets', but the only certain letter in türk is the ü, and the reading is very improbable; some other word like tört 'four' is likelier): Bud. (that man Sena's wife, named Rāgagayini) türk yiglit erdl 'was a young woman in the prime of life' *U III* 81, 3; (she said to her brother-in-law) sen yeme türk yiglit sen 'you too are in the prime of life' *do.* 82, 15; o.o. of türk yiglit applied to young women *U IV* 48, 89; *TT X* 475—erk türk 'independence and the prime of life' is one of the good things of life associated with other good things like ağı: barım 'treasures and property', and eq tavar 'movables and livestock' in several passages *U II* 10, 15; *TT IV* 4, 4 (damaged) and esp. *Tiğ.* 19a. 4; 20a. 5; 21a. 1 etc.: Xak. xı türk a Particle (*harf*) relating to time (*al-waqt*); it is the culminating point of maturity of any sort of fruit (*wašt idrāk kull şay' minā'l-timār*); hence one says türk üzüm ö:dl: 'the time when grapes become fully ripe' (*waqt tawas-sūt'l-ināb fi yan'ihī*); and one says türk kuya:ş ö:dl: *waqt tawassuť* 'the time (when the sun is) at the zenith'; and one says türk yiglit şābb tawassāta şābābahu 'a young man in the prime of his youth' *Kaš.* I 353 (this para. follows a long para. on Türk as an ethnonym; there is no cross-reference between the two): *xiii(?) Tef.* (Warika said) türk bolsam erdüm senin birle gāzluk kılğam erdl 'if I was in the prime of life, I would have gone with you to fight for Islam' 319.

Dis. DRG

tére:k (?d-) 'poplar'. S.i.a.m.l.g. with this meaning, with -é- in those languages which distinguish between é and e; in SW Tkm. derek (Az. and Osm. use kavak, which is not an old word, in this sense); in NW Kumyk, Nog. only(?) it means 'tree' in general, as in Kip. Xak. xı tére:k *al-haur minā'l-şacar* 'the poplar-tree' *Kaš.* I 412; a.o. I 387 (tizig): Çağ. xv ff. terek ('with -k') *hawak ağacı Vel.* 168 (quotn.); térek *diraxt-i sapidār* 'the white poplar' *San.* 193r. 11 (quotns. and corrections of previous authors): Xwar. xiv terek 'tree' *Qutb* 175: Kom. xiv ditto CCI; Gr. 242 (quotns.): Kip. xiv terek *al-şacara* 'tree' *Id.* 38; ditto dérek *Bul.* 3, 11: xv muşlaq *al-şacar* 'trees in general' terekler; 'one tree' terek Kav. 58, 16; şacara terek *Tuh.* 21a. 5; *naqla* 'palm tree' terek *do.* 36b. 4 (this change of meaning may have been due to a supposed connection w. Pe. *diraxt* 'tree').

D té:rig (d-) Dev. N. (Conc. N.) fr. té:r-; n.o.a.b. Cf. té:rin, té:ne:k. Xak. xı alp çerigde: bilge: té:rigde: translated 'the (martial qualities of a) warrior (are tested) in battle; the (intellectual capacity of a) counsellor in the popular assembly' (*al-mahfil*) *Kaš.* I 388, 17; anıp yarmak té:rigi: kō:r 'look at his accumulation of dirhams' (*cam'ahu li-dirham*)

II 41, 12; n.m.e.: xiv *Muh.*(?) *al-xarāc* 'head tax' té:rig *Rif.* 146 (only).

D tire:k (d-) Dev. N. (Conc. N.) fr. tire:-; 'support, prop, column', and the like. S.i.a.m.l.g.; in SW Az., Osm. dīrek; Tkm. dī:reg. A l.-w. in Pe. and other languages, see *Doerfer II* 997. *Uyg.* viii ff. Man. in an early IX Middle Persian Manichaean text published in F. W. K. Müller, *Ein Doppelblatt aus einem manichäischen Hymnenbuch (Mahnāmāg)*, A.K.P.A.W., 1913, tirek appears in a list of official titles, fairly high after totok, çık(?) totok, çığış but before él ögeş and sapun öge 9, 28; it means presumably 'support (of the realm)', cf. the syn. Moslem title 'imādū'l-dawla': Bud. in a similar list in the first *Pfahl* 12, 19-20 three persons described as tirek occur in a more modest position among junior functionaries: (Xak.) *xiii(?) Tef.* tirek '(tent-)pole; pillar (of a house)' 299 (mis-spelt térek): xiv *Muh.* (among nautical terms) *al-murdi* 'a boat-pole, punt-pole' tire:k *Mel.* 62, 12; *Rif.* 161; (among architectural terms) *aṭāṭu'l-bayt* 'house furnishings' (*sic*?) ew tirek: 176 (only): Çağ. xv ff. (tirek; after térek) (2) and metaph. *sutūn-i xāna* 'the pillars of a house' *San.* 193r. 17: Xwar. *xiii* dīrek 'pillar' *Al* 55: Kom. xiv 'column' tirek CCG; Gr.: Kip. xiv tirek *al-imād* 'tent-pole, pillar, prop', etc. *Id.* 38; dīrek *al-amūd* ditto; already mentioned under t-do. 48.

D tī:rig (d-) Dev. N./A. fr. *tīr-; 'living, alive; life'. S.i.a.m.l.g. w. minor phonetic variations; NE Tuv. dīrig; SW Az., Osm. dīri; Tkm. dī:rl. Türkü viii bunça: yeme: tī:rig: küp boltaçı: ertl: 'and as many of them as survived would become female slaves' *I N* 9; viii ff. Man. tī:rig özüge aş içkü <omission in MS.> <by taking?> living creatures for food and drink' *Chuas.* 55-6: *Uyg.* viii [?] Kar]luk tī:rig: barıp (? so read) Türgeşke: k[īrti:] 'those of the Karluk who survived went and joined(?) the Türgeş *Şu.* *W* 1: viii ff. Bud. tī:rig bolmak 'to stay alive' (in antithesis to ölme:k 'to die') *TT V* 26, 110; *maṇa yeme tī:rig öz neḡülük ol* 'what use is life to me?' *U III* 41, 4 (i); bu yértinçüde tī:rig esen erür siz 'you will be alive and well in this world' *TT X* 47-8; a.o. *do.* 504: O. Kir. ix ff. Könl: Tī:rig P.N.(?) *Mal.* 6, 1: Xak. xı tī:rig *al-hayy minā'l-hayawān kullihī* 'life of any living creature' *Kaš.* I 386; (another suffix is -g (*al-kāfu'l-rakika*) as in the word for) *al-hayy tī:rig* derived fr. the word tī:rid: *hayyā* 'to live' *I* 14, 21; tī:rig (*sic*) esen bolisa: 'if a man is alive and in good health' *I* 62, 5; o.o. *III* 257, 19; 333 (*tu:ruḡ-sa:-*): KB (You created all things; they perish but) sen ök sen tī:rig 'You live' 14; (You created countless) tī:rig 'living beings' 21; o.o. 237, 378, 5633; *xiii(?) At.* (God brings) ölüḡdin tī:rig ham tī:rigdin ölüḡ 'the living from the dead, and the dead from the living' 17; o.o. 94, 96; *Tef.* tī:rig/tī:rig 'living' 302: xiv *Rbğ.* (Eve said) tī:rigdin yaratıldım 'I was created out of a living creature' *R III* 1368:

Muh. al-hayy tiri:ğ (in Turkistan) *Mel.* 7. 17; 45, 4; 54. 5; *Rif.* 77, 79, 131, 151; *diri:ğ* ('in our country') 7, 16; 79; *Çağ.* xv ff. *tiri diri zinda ma'nāsina* 'living' *Vel.* 185; *trik* ('with -k') *do.* 186 (quots.); *tiriğ zinda San.* 193v. 1 (quots.); *Xwar.* xiii(?) *tiriğ* (?*diriğ*) *bargu* 'live booty' (as opposed to *ölüg bargu* 'lifeless booty') *Oğ.* 171, 278; *xiv tiriğ/tiri* 'living' *Qutb* 180; *MN* 286; *Nahc.* 438, 9; *Kom.* xiv 'living, alive' *tiri CCI, CCG; Gr.* 245 (quots.); *Kip.* xiii *al-hayy* (opposite to 'dead' *ölü*): *tiri*: (mis-spelt *teri*): *Hou.* 26, 4; *xiv tiri*: *al-hayy*; also pronounced with *d*- *Id.* 38: xv 'from' *tiri tiril-Tuh.* 84a. 5; *Osm.* xiv ff. *diri* noted in various phr. *TTS I* 211; *II* 304; *III* 198; *IV* 228.

D 1 terke: Dat. of *ter*: q.v., 'for wages' occurs in several phr.; in Uyğ. viii ff. *Bud. TT VIII D.33-4* after Sanskrit *bhṛtā* 'hired for wages' *terke*: a*l*l*u*m*ı*ş comes the phr. *bhṛtakād iva* 'as if from a hired labourer' *terke:tin teg*, which suggests that it could also be used as a Common N.

SF 2 terke: See *tarka*.

PU térgi: 'a table', more particularly 'a portable table on which food is carried in'. N.o.a.b.; as -*gi*: and -*ki*: are not Dev. Suff.s in Xak., and as there is no real semantic connection this can hardly be der. fr. *tér-*, and its etymology and pronunciation remain obscure. *Xak.* xi *térgi*: *al-mā'ida* 'a (portable) table' *Kaş.* I 429 (prov.); o.o. I 194 (*urul-*); *II* 54, 2: *KB* (the Chamberlain) *liv aş térgi kışe körü idsa köz* 'when the table of food (Hend.) is brought in he must examine it closely' 2549; *begi térgisi* 'his master's table' 2861; *xiv Rbğ. térgi* (unvocalized) 'a portable table' *R III* 1069 (quots.); *Muh.* (?) *al-mā'ida térgi*: *tabak Rif.* 170 (only); *Kom.* xiv 'an offering' *tirki CCG; Gr.* (çöb-): *Kip.* xiv *al-cafna* 'a large dish or tray' *dérgi*: *Id.* 48: *Osm.* xv *dérgi* 'table' *TTS I* 210; *III* 197.

D térgü: (d-) Dev. N. (Conc. N.) fr. *tér-*: 'saddle straps' and more specifically 'straps with which packages, dead game, etc. can be fastened to the saddle'. Survives in this and some extended meanings in NE Sag. *téřiğ R III* 1066, Koib. *terge* 1070, Tel. *tergi* 1071, Khak. *térgi*, Tuv. *dérgi*; SW *Osm. terki*; *xv Anat. dérgi* 'a rake' *SDD* 420; *terki* 'the hind quarters of a horse' (*sic?*) 1345; a l.-w. in Pe. and other languages, see *Doerfer II* 893. *Xak.* xi *térgü*: *al-simā* 'saddle-straps' *Kaş.* I 428: *xiv Muh. al-fitrāk ditto térgü*: *Mel.* 71, 12; *dérgi*: *Rif.* 173; *Kip.* xiii *al-fitrāk (sic) térgü*: *Hou.* 14, 3; *xiv dérgü*: *al-tasāmīğ li'l-sarc* 'straps on a saddle' *Id.* 48: *Osm.* xvi Pe. *māxci* 'pack-horse' *terki atı TTS IV* 750; xviii *terki* (spelt) in *Rümi, taht-i zin* 'the underpart of a saddle'; *terki bağı fitrāk San.* 155r. 10.

D tırgük (d-) abbreviated Conc. N. fr. *tire-*; 'pillar, support'; syn. w. *tirek*. Survives only

(?) in SC Uzb. *tırgak*; l.-w. in Pe., *Doerfer II* 998. Uyğ. viii ff. *Man.-A* *él tırgük* 'support of the realm'; part of a P.N. *M I* 27, 8: *Bud. çin kértü nomluğ kapıñıñ limi tırgükü ertl* 'he was the beam (Chinese l.-w.) and pillar of the gate of true (Hend.) doctrine' *Hüen-ts.* 1020-1: *Civ.* (the water supervisors shall not enter his vineyard and or) *aşu üzüm işiğ tırgük yeme almazın* 'take the cords or poles on which the vines hang' *USp.* 88, 46-7; in the Sino-Uyğ. list of lunar mansions, *TT VII*, p. 57, l. 5, *tırgek (sic) yultuz* corresponds to the 22nd mansion, 8 stars in Gemini, see Clauson, 'Early Turkish Astronomical Terms', *UAY*, vol. 35, 1963, p. 354; this text was prob. transcribed fr. an original in Arabic script, and *tırgük* may have been intended: *Xak.* xi *KB bular ol haqıqat bu dın tırgükli* 'these (the Moslem divines) are truly the support of our faith' 4345.

D türge:k (d-) Conc. N. fr. *tür-*; lit. 'constantly rolling up', in practice 'a package, parcel'. Survives with the same meaning in several NE languages as *türgek/türgök R III* 1572; Tuv. *dürgek*. *Xak.* xi *türgek al-rizma* 'a package' *Kaş.* II 289; o.o. *II* 14 (çığ-); 21 (çığ-; mis-spelt *tergek*).

?**F terken** a royal title slightly inferior to *xāqan*, often but not always applied to females, and in that case more or less equivalent to 'queen', discussed at length in *Doerfer II* 889. If he is right in saying that it existed in Kitan, it is possible, but still improbable, that it is a representation alternative to *tarxan* of the earlier word which lies behind that title. N.o.a.b.; note that it has no connection with *tergen* in *Malov*, 'Uigurskie rukopisnye dokumenty ekspeditsii S. F. Oldenburga' (*Zapiski Instituta vostokovedeniya SSSR*, 1), Leningrad, 1932, document 5, 3 *tergen ud* 'wagon ox', which is Mong. *tergen* 'wagon'. Uyğ. viii ff. *Bud.* (the lay sister) *Teñriken tégin silğ terken kunçuy teñrim* ('pious prince, pure queen, consort princess') *Pfahl.* 6, 4; O. Kir. ix ff. *Urupu: Küllüg Tok Bögü: Terkege*: (Dat.) P.N. *Mal.* 10, 6: *Xak.* xi *terken xıñbu'l-xāqāniya* 'the royal mode of address to someone who is king of a province' (*malik* 'alā wilāya'); it is not addressed except to one who is on the throne as *xāqān* or king ('alā šadri'l-xāqāniya wa'l-malik); its meaning is 'O thou who art obeyed' (*yā mutā*) *Ka.* 1441; *kelse: abañ terkenim* 'if my *xāqān* comes' *I* 442, 5; *II* 209, 20 (translated 'if the king (al-malik) helps us by coming'); *terken katun ku:tu:ña: tegür mendin koşuğ* 'present a poem from me to Her Majesty the Queen' (*al-xātini'l-malika*) *I* 376, 11: *KB* (in the panyergic of the patron) *ay terken kuti* 'Your Majesty' 109, 115, 121; *xiv Muh. (al-malik xak:ka:n); al-malika* 'the queen' *terke:n Mel.* 50, 4; *tergen*: *Rif.* 145 (so spelt).

D térgin (d-) Pass. Dev. N./A. fr. *tér-*; 'gathered together, a concentration', and the like. N.o.a.b. Uyğ. viii ff. *Bud.* (then those sons and daughters of the virtuous will have

completed and acquired an enormous) **buy-anılıg yükmeklig** (so read) **buyanılıg tērginlig** 'heap and concentration of merit' *Suv.* 155, 11-12: **Xak.** XI **tergin su:v al-mā'u'l-mustanqa** 'water collected (in a tank)'; **tergin sū:** **al-cundu'l-muctama** 'an army which has been brought together, concentrated'; and anything 'brought together' is called **tergin Kaş.** I 443; **yadılmağay terginim** 'my concentration will not be scattered' I 442, 7; II 209, 22 (mis-spelt **türgünim**); and with **tarılmağay**; one or other of these must be a scribal error; neither translation literal).

D terkin Instr. f. of **terk**, and syn. w. it; 'quickly, very soon', and the like. N.o.a.b. **Türkü** VIII ff. *Man.* M I 6, 10 (tuil); 7, 15 (butarla-): *Uyg.* VIII ff. *Man.* TT III 94 (tarik-): *Bud.* **terkin tavrak** 'hurriedly' U I 31, 3; **terkin** 'quickly' U II 22, 21; III 12, 14; TT X 423, 511: **Xak.** XI one says **terkin kel asri** 'fi'l-hudūr 'come quickly'; its origin is **terk al-sur'a** 'speed, rapidity' *Kaş.* I 441: **KB terkin** 'quickly, very soon' is common 1127, 1331, 1580, 2398, etc.: XIII(?) *At.* (contact with the wicked) **sēni terkin isiz kılığlıg kılur** 'quickly makes you an evil-doer' 380; *Tef.* **terkin** 'quickly' 300: *Xwar.* XIII ditto 'Ali 22: XIV ditto *Qutb* 175: *Kip.* XIII *Hou.* 42, 12 (terkle:-).

D türgün (d-) Pass. Dev. N./A. fr. **tür-**; lit. 'rolled up together', but with extended meanings. Survives in NE Bar. **türgün** 'time' (as in **üç türgün** 'three times') *R III* 1563; and for 'a wife's parents and kindred, her parental home' in NC *Tara türgün do.*; *Kir.* **törkün**; *Kzx.* **törkin**; NW *Kk.*, *Nog.* ditto. *Uyg.* VIII ff. *Man.*-A (first they created the ten-fold heavens) **bir türgün** 'as a single coherent whole' M I 14, 7: **Xak.** XI **türgün macma'u'l-aşıra wa baytu'l-umm wa'l-āb** 'a tribal community; the house of one's parents'; one says **kız türgünke:** (or ?**türgünipe:**, spelt **türgünike:** in MS.) *keldi:* 'the girl came to her parents' house'; (in a verse) **étilgemet türgünim şalıha cam'i** 'my community will be put in order' *Kaş.* I 441; same verse II 209, 21 (but **étilgemet yaşluhu**).

D tērges: (d-) Dev. N. fr. ***tērges-** Den. V. fr. **térig:**; the basic meaning must be something like 'crowding together'. The *Uyg.* word seems to belong here; it is difficult to see what else it could be. N.o.a.b.; cf. **tērges-**. *Uyg.* VIII ff. *Civ.* (in a list of misfortunes overtaking the impious) **kişini totağan tērgiş bolur** 'he disparages other people and becomes obstructive(?)' TT VII 25, 5-6; a.o.? *do.* 17, 6-7 (conjecture; **étlig-**): **Xak.** XI **tērges:** **al-tamānu fi'l-sayr minā'l-zahma** 'delay on a journey caused by crowds'; **su:v tērges:** **al-mustanqa'u'l-mā** 'an excess accumulation of water in a river (coming) from its tributaries' (**al-a'dād**) *Kaş.* I 460.

VU tirkış N.o.a.b. in the phr. **arkış tirkış**, prob. prob. a jingle with **arkış**, for which there

is a good etymology. **Türkü** VIII I S 8, II N 6: *Uyg.* VIII ff. *Bud.* U III 29, 2-3 etc. (**arkış**).

Dis. V. DRG-

D terkle:- Den. V. fr. **terk**; 'to hurry' (Trans. and Intrans.), and the like. N.o.a.b. **Türkü** VIII ff. **er terkleüy:** *kellir* 'a man comes hurriedly' *Irkb* 7: *Man.* **terkleüy keltirler** M I 13, 17: **Xak.** XI **ol i:şig terkle:-di:** 'he hurried (*'accala*) the affair' *Kaş.* III 445 (terkle:r, terkleme:k): XIV *Muh. asra'a* 'to hasten' (Trans. and Intrans.) **derkle-Mel.** 22, 9; **terkle- Rif.** 103; **al-musta'il** 'urgency, urgent' **terklemek** 153 (**terklig** 56, 1): **Xwar.** XIII **terkleüy** 'in haste' 'Ali 48: *Kom.* XIV 'quickly, immediately' **terklep CCI**; *Gr.*: (*Kip.* XIII *'accala* **terkle:-** (*sic*), also called **ēw-**, **terce:** (for ***terkece:**), **terkin Hou.** 42, 12; the V. in *Hou.* is in the Imperat. which explains why Adv.s are included in the translation).

D turgür- (d-) Caus. f. of ***tir-**; 'to revive, bring to life'. N.o.a.b.; in the medieval period displaced by **tirgüz-** which s.i.s.m.l. in NE with some phonetic changes; *Tuv.* **dirgiz-**; *NC Kir.* **tirgiz-** (and **tirilt-**); other languages use **tirilt-**; *SW Az.*, *Osm.* **dirilt-**; *Tkm.* **dirilt-**. **Türkü** VIII **ölteçi:** **bodunig turgürü:** **iglit(t)im** 'I revived and fed the dying people' I E 29, II E 23: VIII ff. *Man.* (if we have said) **tirgürser teğr[i turgürü:] ölürsen teğri ölüür** 'if someone brings to life it is God who brings to life, and if someone kills it is God who kills' *Chuas.* I 26 (mis-transcribed **tirgürser**): *Uyg.* VIII ff. *Man.*-A (and all the magicians together) **neğ turgür-meğey** 'will on no account bring to life' (or be able to give a son or daughter) M I 15, 9-10: *Bud.* *Suv.* 610, 18 (**alañad-**): **Xak.** XI **teğri: ölüğ turgürdi:** 'God raised the dead man to life' (**ahya'd'l-mayyit**) *Kaş.* II 179 (**tirgürür, turgürmek**); o.o. in grammatical examples II 200, 17; 324, 21; III 424, 16: XIII(?) *Ar.* **ölüglerni turgürmek (sic) āsān apar** 'it is easy (Pe. l.-w.) for him to raise the dead' 20 (one MS. only **turgürmek**); *Tef.* **tirgüz-** ditto 302: *Çağ.* XV ff. **tirküz- (-gücl;** 'with -k- and -g-') *dirildecı (sic) Vel.* 186; **tirgüz-** (spelt) **zinda kardan** 'to make alive' *San.* 191r. 10 (quots.); (**tirilt-** Caus. f. of **tiril-**, **zinda kardan**, also called **tirgüz-do.** 9): *Xwar.* XIV **tirgür-** ditto *Qutb* 179: *Kom.* XIV 'to raise the dead' **tirgiz- CCG**; *Gr.*: *Kip.* XIV **tirgür-** (-g- unvocalized; one MS. **tirgiz-**) **a'āsa** 'to bring to life'; also spelt with d- *Id.* 38: XV **muhiy turgizgen Tuh.** 32b. 1; *istahya turgiz-* *do.* 55a. 5: *Osm.* XIV to XVI (only) **dirgür-** (occasionally **dirgür-**) 'to bring alive'; common *TTS* I 210; II 303; III 197; IV 228.

D tērges- (d-) Recip. f. of ***tērges-**, see **tērges:**; n.o.a.b. **Xak.** XI **tevey tērgesdi:** **taqattaratı'l-ibil** 'the camels (etc.) walked in a line'; also used of anything when they stand (**qāma**) one behind the other in a line (**mutaqaṭṭira(n)**) *Kaş.* II 206 (**tērgesür-**,

térgeşme:k); kalın eren térgeşü:r (unvocalized) translated 'he has now mustered (*abbā*) a large army and advanced against me with it' I 149, 4; *Basmil Çumul térgeşür*: 'the Basmil and Çumul tribes have assembled (*ictama*)' to attack us' I 459, 9; *alplar: kamuğ térgeşür*: 'the warriors are drawn up in line (*yusťaff*) for battle' III 65, 15; *Çağ. xv ff. térkeş-* (so spelt) *radif-i yak digar şudan az qatar az 'aqab ham-raftan* 'to follow one another, to walk in a line, one behind the other' *San.* 192r. 13.

Tris. DRG

D *tire:gü:* (d-) Conc. N. fr. *tire:-*; 'column, support', and the like. Survives in NE Bar. *tirew R III* 1365; NC Kir. *tirō*; Kzx. *tirew*. Cf. *tirek, tirgük. Xak. xi tire:gü:* 'anything on which something rests (*ya'tamid 'alayhi*) and which supports (*ya'mid*) something', for example 'a pillar' (*al-sāriya*) and the like *Kaş.* I 447.

D *térekliḡ* Hap. leg.; P.N./A. fr. *térek. Xak. xi* (after *téreklik*) *ıca şāhibuhu* 'and the owner of (a poplar plantation)' with -ḡ, i.e. *térekliḡ Kaş.* I 509.

D *téreklik* Hap. leg.; A.N. (Conc. N.) fr. *térek. Xak. xi téreklik manbitu'l-hawr* 'a plantation of poplars' *Kaş.* I 509.

D *tiriglik* (d-) A.N. fr. *tirig*; 'life, existence', and the like. S.i.m.m.l., usually abbreviated to *tirilik* or *tirlik*; SW Az. *dirilik*; Osm. *dirlik*; Tkm. *dirilik. Xak. xi KB tiriglik* tilese 'if a man wishes for life' (i.e. for his reputation to outlive him) 183; *yiglitlik kaçar ol tiriglik uçar* 'youth passes and life flies away' 231; o.o. 60, 232, 364, 949, etc.: xiii(?) *Tef. tiriglik* *R III* 302: xiv *Rhğ. tiriglikim* 'my life' *R III* 1369: *Muh. al-hayawa* (sic) 'life' *d:iriglik Mel.* 45, 6; *tiri:ḡlik Rif.* 138: *Çağ. xv ff. tiriglik zindagi* 'life' *San.* 193v. 6: *Xwar. xiv tiriglik/tirlik* 'life' *Qutb* 180; *tiriglik Ghrc.* 289, 7: *Kom. xiv 'life' tirilik CCG*; *Nr.* Kip. *xiv tirlik al-hayāt*; also spelt with d- *Id.* 38; ditto *dirlik Bul.* 5, 11: Osm. *xiv ff. dirlik* 'life'; c.i.a.p. *TTS I* 211; *II* 305; *III* 199; *IV* 230; *xiv dirilik I* 210.

D **terkkiña*: See *terk*.

D *térigse:k* Hap. leg.; Desid. Den. N./A. fr. *tér:ig. Xak. xi* (in a list of Desid. Den. N.s) and one says *fi'l-kalimatil-mumāla*, 'in a word containing é(?)' *ol tavar: térigse:k* *ol* 'he is fond of accumulating (*cam*) property' *Kaş.* II 55, 21.

Tris. V. DRG-

D *tirigle:-* (d-) Hap. leg.; Den. V. fr. *tirig*, syn. w. *tirgür-*. The word is quite clear in the facsimile, but the spelling is so odd that a miswriting of *tirgürgell* must be suspected. *Uyg.* viii ff. *Man.-A* (like the lord Moon God) *ölügüḡ tiriglü:ḡll* 'who brings the dead to life' *MI I* 24, 27-8.

D *türgekle-* Hap. leg.; Refl. Den. V. fr. *türge:k. Xak. xi to:n türgeklendi*: 'the garment was wrapped up in a package' (*şadda . . . fi'l-ruзма*; sic in MS., ?read *şudda . . . fi'l-ruзма*) *Kaş.* II 351 (*türgekleñür*, *türgekleme:k*).

D *türgünlen-* Hap. leg.; Refl. Den. V. fr. *türgün. Xak. xi ol bu: evni: türgünlendi*: 'he reckoned this house to be one of the houses of his people and stopped at it' (*min cumla bayt ahlihi fa-nazala bihi*) *Kaş.* II 278 (*türgünlenür*, *türgünlenme:k*).

Dis. DRL

D *tarla:tarla:ḡ* See *tarlaḡla:ḡ*.

D *turla:k* 'emaciated' and the like. Semantically connected w. 2 *tur:-* but not immediately der. fr. it. N.o.a.b. *Xak. xi turla:k* 'emaciated' (*al-naḥif*) of any animal; and if a man grows up a weakling (*şubba'l-insān bi'l-du'f*) he is called *turla:k Kaş.* I 467; Kip. *xiv turlak al-mustahqaru'l-ḡarib mina'l-insān* 'a contemptible destitute man' *Id.* 62: Osm. *xviii turlak* (spelt) in *Rümi, cawān amrad naw-xwasta* 'a young and beardless youth'; also used for a young and beardless dervish (*abdāl qalandar*) *San.* 172v. 28 (the latter meaning seems to lie behind *Sami turlak* 'young, undisciplined (man); unbroken (horse)'; *Red. turlak* ditto).

D *terlik* (d-) A.N. (Conc. N.) fr. *ter:*; 'something which absorbs sweat', with various specific applications. S.i.m.m.l. usually as *terlik*, but NE Tuv. *derlik*; NC Kir. *terdik*; SW Tkm. *derlik*; normally 'saddle-felt'; the (fairly recent) Osm. meaning 'slipper' evolved from 'a light inner shoe worn under heavy boots to absorb the sweat'; l.-w. in Pe. and other languages, *Doerfer II* 804. *Xak. xi terlik* 'the felt (*al-mirşaha*) which is put under the saddle-cloth (*al-waliya*)' *Kaş.* I 476: *Çağ. xv ff. térlik San.* 57r. 27 (edrim): Osm. *xiv to xvi derlik*, mainly noted in Pe. dicts., 'a thin transparent garment' (usually feminine) *TTS II* 286; *III* 187; *IV* 213.

S *tirlik* See *tiriglik*.

VU(?)D *törlüg* (*törlög*; ?d-) 'sort, kind'. Survives in SW Osm. *türlü* (earlier *dürlü*), Tkm. *dürlil*; the consistent spellings with -ö- in *TT VIII*, however, suggest that this was the original vowel; the sound change ö > ü is common in SW. Etymology obscure; unlikely to be a P.N./A. in -lüg; there is no semantic connection with *tö:r*. It has no connection with the modern word *tür*, 'shape, form, exterior, appearance, pattern, type', which occurs in several languages in all groups except SW, and seems to be a corruption of the syn. Mong. word *düri* (*Kow.* 1935, *Haltod* 482). *Türkü* viii ff. 5 *törlüg monçukup* (sic) 'of the five kinds of jewels' *Toy.* 2 (*ETY II* 57): *Man. tört yéḡirmi törlüg baş* 'the fourteen kinds of wounds' *Chuas.* 52; a.o.o.; *bu muntaḡ törlüg* 'all these kinds' (of

dangers) *TT II 6, 22*: Uyğ. VIII ff. Man.-A *bēs tōrlūgün belgülgü bolur* 'they become visible in five kinds' *M I 24, 8-9*: Bud. Sanskrit *duṣṭrayena* 'by two supports' 2 *tōrlōg taya:g ūze*: *TT VIII A.4*; *daśavidhena* 'by ten sorts' on *tōrlōg ūze*: (ūse:) *D.31*; *tōrlōg do. F.10*; *O.3-5*; *tōrlūk do. K.4, 9*; and many o.o.: Civ. *tōrlōg do. L.49*; (the larch tree's branches quiver) *miñ tōrlūgün* 'in a thousand ways' *TT I 165*; *tokuz tōrlōg eşiklerniñ* 'of the nine kinds of thresholds' *VII 12, 4*; and many o.o.: *Xak. xī tōrlōg 'ibāra* 'an *anwā* 'an expression for the kinds of a thing'; hence one says *kaç tōrlōg ne:ñ ašnāf minā'l-fay* 'several kinds of things'; and *kaç tōrlōg sō:z aydım qultu anwā minā'l-kalām* 'I said several things' *Kaš. I 476*; *I 296* (lglet-); 402 (*tūmen*); *tōrlōg çeçek anwā'u'l-zahr* 'all kinds of flowers' *I 119, 4*; *II 122, 22*: *KB bu tōrlōg çeçek* 'these kinds of flowers' 96; o.o. 238, 497, 969, etc.: *xiii(?) KBVP ne tōrlōg 31*; *bu tōrlōg 55*: *xiii(?) At. ne tōrlōg arıgısız* 'whatever kind of impurity' 111; *kamuğ tōrlōg ište* 'in all kinds of work' 115; *Tef. dōrlil/tōrlōg/tōrlū ditto 119, 319*: *Çağ. xv ff. tōrlūk* ('with -k') *bir dōrlū ve bir naw* 'Vel. 207; *tōrlūk naw* 'wa qışm 'sort, kind' *San. 173r. 1* (quoton.): *Xwar. xiii tōrlōg/tōrlū ditto 'Alī 12*: *xiv ditto Qutb 190*; *MN 262*: *Kip. xiv tōrlū: naw* 'wa *darb min say* 'the kind, or sort, of a thing'; one says *tōrlū: yemış ketürdi* 'he brought various kinds (*mutanawwi'a*) of fruit' *Id. 38*.

Dis. V. DRL-

taral-/taril Preliminary Note. *Kaš. lists Pass. f.s of tar:-, tara:-, and tarı:-* which are easily distinguished, although the first and the third are homophonous. So far as modern languages are concerned there are two complicating factors; first some NE, NC, and NW languages have a Sec. f., *tara-* of *tar:-* so that in some of them *taral-* is the Pass. f. of *tar:-* and *tara:-*, and some languages have a Den. V. fr. 1 *tar:-* in *al-/il* instead of *tarik-*. NC *Kır.*, *Kzx. taril-*; SW *Osm. daral-*; *Tkm. daral-*. There is little, if any, evidence of the survival of 2 *taril-*.

D taral- (?d-) Pass. f. of *tara:-*; 'to be combed'. *Xak. xī saç taraldı*: 'the hair was combed' (*muşıta*) *Kaš. II 126* (*taralur, taralma:k*): *Çağ. xv ff. taral- şāna şudan* 'to be combed' *San. 152v. 22*.

D 1 taril-; Pass. f. of *tar:-*; 'to be dispersed', etc. *Xak. xī tarıldı*: *ne:ñ* 'the thing was dispersed' (*tafarraqa*) *Kaš. II 126* (followed by 2 *taril-*); (animals in the spring) *ögür alıp tarıldı*: 'form separate (*mutafarraqa*) herds' *III 6, 3*; o.o. *I 15, 9* (*targıl*); *II 209, 22*; (?*térgin*): *Xwar. xiv taril-* 'to be dispersed' *Qutb 172*.

D 2 taril- Pass. f. of *tarı:-*; 'to be cultivated', etc. *Xak. xī tarıg tarıldı*: 'the seed (etc.) was sown' (*zuri'a*) *Kaš. II 126* (*tarılur, tarılma:k*): *Çağ. xv ff. taril- ašānda şudan tuxm wa bağr* ('of seed) to be sown' *San. 153r. 8*.

D téril- (d-) Pass. f. of *tér:-*; 'to be collected, assembled'. S.i.a.m.l.g.; in SW Az., *Osm. deril-*, lacking in *Tkm. Türkü VIII* (those who were in the town went to the mountains and those in the mountains came down and) *térilip yetmiş er bolmış* 'when they assembled they became seventy' *I E 12, II E 11*; *xanı: sūsi: terilmiş* 'their *xan* and army assembled' *T 28*; 5 o.o.: VIII ff. *Irkb 28* (*uyur*): *Man. tériltili* 'assembled' *TT II 8, 58*: Uyğ. VIII [Tajyğan költe: *tériltilim* 'I concentrated (my troops) at Lake [Tajyğan]' *Şu. S 3*; *térilip do. S 12*: VIII ff. *Man.-A* (all the magicians) *térilip M I 15, 9*; *térilü kuvranu keltiler* 'they assembled (Hend.) and came' *do. 35, 19*: *Man. tüzün bilge kışiler térielim* 'let us good wise men assemble' *M II 10, 2* (ii): *Bud. (500 merchants) tériltili PP 23, 1*; *térilürler TT VI 334*: Civ. *sarığ térilür* 'the bile accumulates' *TT VIII 1.23*: *Xak. xī boğdun térilidi*: 'the people assembled' (*ictama'a*); and one says *yarma:k térilidi*: 'the *dirhams* (etc.) were amassed' (*ictama'a*) *Kaš. II 127* (*térilür, térilme:k*; follows *teril-*, but *teril-*; *bu:lar* (*sic*) *boğdun ol tütçi: térilge:n* 'these people are constantly assembling about something'; also used of anything which is in the habit of coming together and assembling (*al-inziwā*) *wa'lictimā*) *I 521*; *erkek tiş: térilidi* (*sic*) 'the males and females have come together' (*ictama'a*) *III 6, 2*: *KB* (if one scatters the enemy) *yana térlümez* 'he cannot reassemble' 2396; (merchants) *ajun tegzinürler térligü tilep* 'travel the world seeking an accumulation (of wealth)' 4420; o.o. 1057 (*ota:çır*); 1393 (2 ot): *xiii (?) Tef. teril-* 'to assemble' 300: *Çağ. xv ff. téril-* (spelt) *çida şudan wa bar-çida şudan* 'to be gathered, collected, assembled' *San. 190v. 14* (quoton.): *Xwar. xiii déril-* 'to assemble' *'Alī 36*: *Osm. xiv ff. deril-* 'to assemble'; c.i.a.p. *TTS I 196*; *II 284*; *III 185*; *IV 211*.

D tiril- (d-) Pass. f. of *tire:-*; 'to be propped up, supported', etc. S.i.m.m.l.g. (*Xak. xī KB* (if one reckons up all these numerous benefits) *uzun bolğa söz tép tir:ildi* (*Fergana MS*); *tirildi Cairo*; *tıdıdı Vienna*) *tılım* 'my tongue would be silenced, saying "it would be too long a story"' 4428; the Vienna MS. seems to have the best text): *Çağ. xv ff. tirıl-naşb şudan wa tir şudan wa rāst şudan* 'to be erected, propped up, straightened' *San. 191 v. 14* (quoton.).

D tiril- (d-) Pass. f. of **tir-*; properly 'to be resuscitated, brought to life', but sometimes more vaguely 'to be alive, live'; cf. *yaşa:-*. S.i.a.m.l.g.; NE *Tuv. diril-*; SW Az., *Osm. diril-*; *Tkm. diril-*. *Türkü VIII üküş öltec:* *anta trıltil*: 'many dying men were resuscitated there' *II E 31*: VIII ff. (an old woman left behind in a deserted camp found a greasy spoon and by licking it) *tirilmiş ölümde: ozmıš*: 'was resuscitated and escaped death' *Irkb 13*: (Uyğ. there is no clear occurrence; the words transcribed *tiril-* all seem to be *téril-*): *Xak. xī ölüg tirildi: hayıya'l-mayyit* 'the dead man came to life'

Kaş. II 127 (tirilür, tirilme:k); *tirig al-hayy* is derived fr. *tirildi*: (*sic*) *hayiya I 14, 21*; **bu: er ol edgü: sa:vin tirilge:n** 'this man constantly lives (*ya'ış*) with a good reputation' *I 523; 524, 19*; (in the spring) **kuş kurt karnuğ tirildi**: 'all the birds and insects (?; *al-wahş*) come to life again' *III 6, 3*; **yalguk meñgü: tirilme:s** 'man does not live (*ya'ış*) for ever' *III 65, 1*; a.o.o. in grammatical sections: *KB tirilsüni terken kuti miñ kutun* 'may Your Majesty live to enjoy a thousand favours of heaven' *121*; **ögi köñli tirilür** 'their thoughts and minds are brought to life' *603*; (if water quenches fire) **yana tirilümez** 'it cannot be revived' *2396: XIII(?) At. tiril* 'live' (virtuously) *365, 415*; o.o. *239 (ulam)*, *364*; *Tef. diril-/tiril-* 'to come to life; to live' *118, 302*; *xiv Muh. 'āša diril- Mel. 28, 13*; *diril-Rif. 112*; *Çağ. xv ff. tiril-* ('with -l-') *zinda şudan wa zindagi kardan* 'to live, come alive' *San. 190v. 15* (quotns.): **Xwar. xiv tiril-** 'to live' *Qutb 180*; *MN 70*, etc.: **Kom. xiv** 'to be brought to life, be alive' *tiril- CCI, CCG*; *Gr. 245* (quotns.): **Kip. XIII 'āša tiril- Hou. 42, 8**; **xiv tiril-** 'āša, strictly speaking (*haqīqa-tuhū*) 'to be brought to life' (*uhyiya*), the -l- being a Pass. Suff.; also pronounced with *d-l-* *38*: **xv hayāt (yaşamak and) tirilmek** (in margin in second hand *dirilmek*) *Tuh. 12b. 7*; 'āša *tiril-* *do. 25b. 6*; from *tiri tiril-* *do. 84a. 5*: **Osm. xiv ff. diril-** 'to live, spend one's life'; c.i.a.p. *TTS I 210*; *II 304*; *III 198*; *IV 228*.

D turul- (d-) Pass. f. of *1 tur-*; as *1 tur-* is Intrans., this should properly be used only Impersonally as SW Osm. *durul-* is; but in the passages below it seems to mean lit. 'to be brought to a stop'; see *turuldur-*. *Uyg. viii ff. Bud. Süv. 290, 16* (*amrıl-*): **Xak. xi er ıstın turuldu:** 'the man was tired of (or disgusted by; *sa'ima*) the task'; also used when a man is revolted by food *Kaş. II 126* (*turulur, turulma:k*).

D türül- (d-) Pass. f. of *tür-*; 'to be rolled up, wrapped up', and the like. S.i.m.m.l.g.; NE *Tuv. dürül-*; SW Osm. *dürül-*; *Tkm. dörül-*. **Xak. xi bitig türüldi:** 'the scroll (etc.) was rolled up' (*tuvıya*) *Kaş. II 127* (*türülür, türülme:k*): *XIII(?) Tef. türül-* 'to be wrapped up, covered up' *319*; **Xwar. xiv türül-** (of a scroll) 'to be rolled up' *Qutb 186*.

D terle- (?d-) Den. V. fr. *ter-*; 'to sweat'. S.i.a.m.l.g.; SW *Tkm. derle-*, but Az., Osm. *terle-*. Cf. *terit-*. **Xak. xi at terledi:** 'the horse sweated' (*raşaha* . . . 'ariq); and one says ol atın terledi: *farcana farasahu wa naqqā aṭara'l-'araq wa'l-rawf' anhu* 'he curried his horse and wiped off the traces of sweat and dung' *Kaş. III 293* (*terle:r, terle:me:k*): *XIII(?) Tef. terle-* 'to sweat' *300*; *Çağ. xv ff. térie-* 'araq kardan ditto *San. 192r. 14* (quotns.): **Xwar. xiv tärle-** ditto *Qutb 178*; **Kom. ditto terle-** *CCG*; **Gr. Kip. xiv terle- 'ariqa *Id. 38*; ditto *derle-* *Bul. 64r.*; **xv ditto terle-** *Tuh. 25b. 7*; fr. *ter terle-* *do. 84a. 5*; **Osm. xiv to xvi derle-** ditto; common *TTS II 286*; *IV 213*.**

D tirilt- See *tirgür-*.

D terlet- (?d-) Caus. f. of *terle-*; s.i.s.m.l. **Xak. xi at atın terletti:** 'he made his horse sweat'; and one says ol atıg terletti: (mis-vocalized *tirletti:*) *aḥassa farasahu wa amara bi-farcānihi* 'he ordered that his horse should be curried-combed' (Hend.) *Kaş. II 342* (*terletür, terletme:k*): *Çağ. xv ff. tärlet-* Caus. f.; *ba-'araq āvurdan* 'to put into a sweat *San. 192r. 28*.

D terlen- (?d-) Hap. leg. ?; Refl. f. of *terle-*. **Xak. xi at terlendi:** 'the horse (etc.) sweated' ('ariqa) *Kaş. II 242* (*terlenür, terlenme:k*).

D türlün- (d-) Hap. leg.; Refl. f. of *türül-*. **Xak. xi türüldi:** ney: 'the thing was rolled up or wrapped up' (*inṭawā wa'nawā*) *Kaş. II 243* (*türlünu:r, türlünme:k*; verse).

Tris. DRL

VUD turalıg P.N./A. fr. I tura; n.o.a.b. in the Hend. *tınlıg turalıg. Türkü viii ff. Man. bés törliğ tınlıgı turalıgı 'the five kinds of living creatures' (lit. 'those which have breath (Hend.)') ? *Chuas. 86*; o.o. *91, 110, 146*.*

D törülüğ P.N./A. fr. törü; n.o.a.b. *Uyg. viii ff. Man.-A M I 26, 14-15* (aplağ): **Bud. Vayşalı atlıg nomluğ törülüğ balıka** 'in the city called Vaisali, where the (true) doctrine and rules are followed' *TT VI 07*; **Civ. (joy and happiness have come to you) sağa törülüğ törü [egdi:]** 'correct rules (of life?) have reached you' *TT I 89*; **Xak. xi KB** (listen to the words of) *törülüğ kisi, törülüğ kişi boldı el tör başı* 'the man who (administers) the traditional laws; he is the head of the seat of honour in the realm' *2196*; **Kip. xv muratlıb** 'organizer' (glossed in a second hand *şāhibu'l-'āda* 'master of customary (law)') *törēl Tuh. 33a. 2*.

Tris. V. DRL-

D turuldur- (d-) Caus. f. of *turul-*; 'to bring to a halt' and the like. N.o.a.b. *Uyg. viii ff. Bud. (the eighth aspect of faith is that it is called) köñüllüğ suvuğ turulturdaçı süz-deci etini* 'the jewel which halts and filters the streams of thought' *TT V 26, 97*; **alku alp turulduğuluk turulduurdaçı uluğ Vacırapanı xanları** 'the great Vajrapāni kings who put a stop to all difficulties which ought to be put a stop to' *USp. 59, 20-1*; (PU) *tosınlarığ turulduurup* 'bringing to a halt unruly men' (?; assuming a Sec. f. of *tosun*) *Süv. 73, 1-2*; (PU) *tosin erenlerig turulduurdaçı tegriler* 'the gods who bring to a halt unruly men' *do. 187, 7-8*.

Dis. DRM

D tarım N.S.A. fr. tar-; lit. 'a single act of dispersing'; Hap. leg. as a common N. but familiar as the name of a river. (VU) **Usmı:** is perhaps the pre-Turkish name for it. **Xak. xi tarım** 'branches (*a'dād*) of a river which

flows into swamps and quicksands'; **Tarım** the name of a place on the frontier of Uyğur near Kuça: called **Tarım** (sic); a river flows through it; the river is called by the same name *Kaş. I 396*: (VU) **Usmı: Tarım** the name of a large river which flows from the Moslem country to Uyğur and there sinks into the sand *I 130*.

S (D) terim a royal title or form of address; a l.-w. in Pe., see *Doerfer II 1000*. In spite of his scepticism, Pelliot's suggestion that this is a crasis of **tegrim**, q.v., is the most plausible explanation of this word. **Uyğ. VIII ff. Bud. terim** component in a feminine P.N. *Suv. 137, 18 (azğā:n): Civ. kız kelürgüçü iki terim* 'the two ladies who brought the bride' *Fam. Arch. 154-5*: **Xak. XI terim** a form of address (*xiṭāh*) to princes (*al-tahākīn*) and anyone who is a descendant (*min awlād*) of Afrāsiyāb, royal ladies (*al-xawātīn*) and others, great and small; this word is not applied to anyone except the children of Xākāni kings; if they are grown up (*kaburū*) **altun terim** is used in the title of royal ladies (*fī laqabi'l-nisā'i'l-xawātīn*) *Kaş. I 396*: **Çağ. (?) xv ff. tērem** (so spelt) a name for great ladies (*xwātūn-i buzurg*); (Pe. quotn.); the author of the *Farhang-i Cihāngiri* included this word in his dict. with a quotn. *San. 192r. 24*.

torum 'a camel colt', the next age-group beyond a **botu**; q.v.; the age indicated varies in different languages. Survives in NE Tuv. **dorum** 'a one-year old'; SW Osm. **torun** (sic) 'a two-year old'; Tkm. **to:rum** 'between six months and a year'. See *Shcherbak*, p. 106. **Xak. XI torum** (*bi'l-iṣbā*, 'with back vowels') *ibn maxād* 'a camel colt', Feminine **tiṣ: torum** *Kaş. I 396*: *xiv Muh. al-faṣil* 'a camel colt just weaned' **to:rum/to:rum** *Mel. 7, 15*; *Rif. 79*; *al-ḥiqq* properly 'a three-year old', but the only word for 'colt' under 'camels' **to:ru:m** 70, 9; 172: **Çağ. xv ff. torum** 'a two-year old camel colt', a one-year old is called **köşek** and **köşelek** and a three-year **taylak**; and it (?) **taylak** is also a stallion (*aṣb-i nar*) which they allow to run with the mares and breed from *San. 173r. 9*; a.o. 306v. 18 (**köşek**): (*Kip. xiv* (a camel) *allaḏi lahu sanatān* 'two years old' **torumçax Bul. 7, 5**).

D turum (d-) N.S.A. fr. I tur-; lit. 'a single act of standing'. S.i.s.m.l. with various extended meanings, e.g. SW Osm., Tkm. **durum** 'position, attitude'. **Uyğ. VIII ff. Man. turum ara** seems to mean 'completely', or 'immediately'; (*anger*) **turum ara** (destroys fully matured doctrine and humble thoughts) *TT II 17, 70*: Bud. (let the king offer incense . . .) *of tütsügnüṭ tütnü turum ara kök kalık içinde yaḏılıp* 'the smoke of that incense will immediately pervade the atmosphere and' *Suv. 424, 12-14*; a.o. 425, 21: **Xak. XI turum qadr qāmātī'l-racl** 'the height of a man standing upright'; hence one says **bi: er turumi: su:v** 'water (etc.) the depth of the height of a man' *Kaş. I 396*: (*xiv Muh.* (under 'weavers'

implements') *silsilatu'l-ğazl* 'the length(?) of thread' (PU) **tu:ru:m** *Mel. 60, 7*; *Rif. 159* may belong here).

turma: Preliminary note. This word occurs in *Uyğ. in contexts which suggest that it means 'an offering', prob. of food. In this sense it seems to be an Intrans. Dev. N. fr. I tur-* in the sense of something which is set before a god. Elsewhere it means 'radish' both in Turkish and Pe. and other languages, see *Doerfer II 897*. It survives in one or two NW languages; elsewhere it has been displaced by Pe. *turp*. *Doerfer* is prob. right in suggesting that, in view of the resemblance between the two words and the impossibility of finding a Turkish etymology for the word in this sense, it is a l.-w.

D I turma: Dev. N. fr. **I tur-**; lit. 'standing'; 'an offering'. N.o.a.b. **Uyğ. VIII ff. Bud. TT VII 16** is a fragment of a text prescribing the offerings to be made to various divine personages. *Ll. 7-16* listing the offerings to be made to the planets is headed **aşları erser** 'as for their foods'; these offerings are vegetables and dairy products. *Ll. 17 ff.* listing similar offerings to be made to the **yaqas** is headed **yaqaların turmaları erser**; (and after preaching this *sūtra*) **yavğan turma** [gap] **egsüḡsüz(?) yéḡgürgell** 'offering plain offerings without stint(?)' (to the four divine *mahārājās*—i.e. the *yaqas*) *Suv. 26, 19-20*; **tört maharac teḡrilerke turma ötüneyin** 'I will offer offerings to the four divine *mahārājās*' *do. 27, 12-13*.

¶F 2 turma: 'radish'. **Xak. XI turma: al-fucl** (MS. *ficl*) 'radish'; hence *al-cazar* 'carrot' is called **sarıḡ turma**: that is 'yellow radish', and the people of *Arğu*: call it **ḡezri**: taken fr. the Pe. word for 'carrot', *gazar*, substituting front vowels (*rakkakūhu*); the *Oğuz* call it (VU) **ḡeşür**, also taken from the Persians; when they mingled with the Persians they forgot some of their language and used Persian instead (various examples follow) *Kaş. I 431*; a.o. *I 366 (küvil)*: *Kip. XIII al-fucl* (*açr*): (PU) **ereḡe**; also called **turma**: *Hou. 8, 13*: (*xiv turp* ('with -p') *al-fucl* *İd. 38*).

D tarmut Hap. leg. but see **tarmutlḡ, tarmutlan-**; Active Dev. N. fr. **tarma-** with -a- elided; lit. 'something which branches out'. **Xak. XI tarmut fičacu'l-cabal wa talā'uhu** 'ravines and stream-beds in the mountains'; hence one says **ta:ḡ tarmut keçtim** 'I crossed ravines and stream-beds in the mountains' *Kaş. I 451*.

D tarma:k Conc. N. fr. **tarma-**; as that V. is a Den. V. fr. **tarm** the basic meaning must be 'something which branches out in several directions', but, perhaps because of its resemblance to **tırnak**, it sometimes means 'claw', instead of 'a set of claws, a talon' which would etymologically be more correct. Survives in NE Şor **tarbak** 'leather glove'; Tel. **tarmak**

'rake'; Khak. *tarbax* 'forked, branching'; Turv. *dırbak* 'nail, claw'; SE Türki *tarmak* 'branch, offshoot; harrow, grapple'; NC Kır., Kzx. *tarmak* 'branch'; *tırmak* 'claw'; SC Uzb. *tarmok* 'branch, handle; net'; NW Kk., Kaz., Nog. *tarmak* 'branch (of a river, railway line, etc.); section (of industry)'; SW Az. *dırmıq*; Osm. *tırmık*; Tkm. *dırmık* 'rake'. Xak. xı *tarmak*: *al-mıxlab* 'a talon'; and a kind of plant (*al-nabt*) is called *kargā*: *tarmakı*: (?sic, 'crow's foot', MS. *kargā:k*) Kaş. I 467; Kom. xiv 'finger nail' *tırmak* CCI; Gr.

D *türme:k* (d-) Conc. N. fr. *tür-*; 'a stuffed meat ball', lit. 'something wrapped up'. Pec. to Xak. Xak. xı *türme:k* *al-zumâward* 'a stuffed meat ball' Kaş. I 477; o.o. I 396 (*tikim*); II 106 (*tikış*): *KB* *kışl utruku* *türmek* *alma tégü* (at meals) 'do not reach out and take a meat ball in front of someone else' 4598.

VU?D *tarmaz* 'a gherkin'; in I 343 spelt *turmuz*. Unless this is a l.-w. cognate to 2 *turma*: it is prob. the Neg. Aor. Participle of *tār-*, lit. 'not branching', i.e. compact, as a gherkin is. Xak. xı *tarmaz* *al-qaşad* 'gherkin' Kaş. I 457; a.o. I 343 (*karş*).

Dis. V. DRM-

D *tarma:-* Den. V. fr. *tarım*; lit. 'to branch out in various directions, take the shape of a talon', and the like, in practice 'to scratch' (i.e. 'to use a talon') and in some modern languages 'to rake up'. S.i.s.m.l. w. the same phonetic changes as *tarmak*; q.v.; the SW sound change -a- > -i-, prob. under the influence of *tırpak*, is reflected in the vocalization of some of the der. f.s in the MS. of Kaş. Xak. xı ol *anıq yü:zin tarmadı*: *xadaşahu* 'he scratched his face' Kaş. II 364, 1 (in a grammatical section); n.m.e.: Çağ. xv ff. *tırma-* (-p, etc.) *sar- wa muhkam cyle-* 'to wrap up, make fast'; and *panca urup tırmala-* 'to claw' Vel. 187 (quotns.); *tırma-* (spelt) *çang wa nâxun zadan* 'to scratch with the nails or claws', in *Rümt tırmala-*; and, metaph., *xarâşidan* 'to scratch, lacerate' San. 192r. 28 (quotns.): Kıp. *xv xarbaşa* 'to scratch' *tırna-* (sic) and *tırma-* added above in the same(?) hand Tuh. 15a. 1.

D *tarmat-* Hap. leg.?: Caus. f. of *tarma:-*. Xak. xı ol *anıq yü:zin tarmattı*: *axdaşa wachahu* 'he had his face scratched' Kaş. II 349 (*tarmatu:r*, *tarmatma:k*); a.o. 364, 8.

D *tarmal-* Hap. leg.?: Pass. f. of *tarma:-*. Xak. xı *anıq yü:zl*: *tarmaldı*: 'his face was scratched' (*xudışa*) Kaş. II 230 (*tarmalu:r*, *tarmalma:k*; twice vocalized *tırmal-*).

D *tarmaş-* Recip. f. of *tarma:-*; s.i.s.m.l. w. some phonetic changes. Xak. xı *olaz ikkili*: *tarmaşdı*: 'they scratched one another' (*taxâdaşdı*) Kaş. II 207 (*tarmaşu:r*, *tarmaşma:k*; the *tâ* 'everywhere carries both *fatha* and *kasra*): Çağ. xv ff. (*tırman-* (-dı)

tırmaş- Vel. 187); *tırman-/tırmaş-* *bâ çang wa nâxun çaspidan wa ba-bâlâ raştan* 'to climb up holding on by the claws or nails' San. 192v. 17 (quotns.)

Tris. DRM

D *tarmutluğ* Hap. leg.; P.N./A. fr. *tarmut*. Uyğ. viii ff. Bud. kök kışıl yürüñ yalınlar *tarmutluğ saçılı üneler* 'blue, red, and white flames spring up and scatter and branch out in every direction' TM IV 253, 38.

turumta:y oddly shaped; perhaps a l.-w.; a kind of small hawk, perhaps 'the merlin (*Falco aescalon*)' but prob. also used for other similar birds. S.i.s.m.l. in SE, NC, SC, NW; an early l.-w. in Mong. *turimtay* (*Haenisch* 15), and Pe., see *Doerfer* II 896 where its exact identity is discussed at length. Cf. *çavlı*; etc. Xak. xı *turumta:y* *ism fâ'ir min sibâ'il-fayr şayüd* 'the name of a predatory bird used for hawking'; and a man is given the name or title (*yusammâ . . . wa yulaqqab*) *turumta:y* Kaş. III 243; alt: *Turumta:yimni*: 'he took (my slave named) Turumta:y from me' II 110, 6: Kıp. xiv *al-bawşaga wa'l-lu'la'a şuruntay* (sic), Bul. 11, 15; xv *calamâ* ditto Tuh. 11b. 3 (it does not seem possible to find a precise meaning for the three Ar. words; all three are used in *Id.* 86 to translate *keygenek* which is not an early word).

D *torumluğ* Hap. leg.; P.N./A. fr. *torum*. Xak. xı *torumluğ* er 'a man who owns a camel colt' (*ibn maxâd*) Kaş. I 498.

Tris. V. DRM-

D *tarmutlan-* Hap. leg.; Refl. Den. V. fr. *tarmut*; cf. *tarmaklan-*. Xak. xı *su:v tarmutlandı*: *şâra'l-mâ dâ a'dâd wa xulc* 'the water formed (separate) branches and channels' Kaş. II 270 (*tarmutlanu:r*, *tarmutlanma:k*; these two misvocalized *tur . . .*).

D *tarmaklan-* Hap. leg.; Refl. Den. V. fr. *tarmak*; cf. *tarmutlan-*. Xak. xı *boyı tarmaklandı*: *nazala'l-hılâl wa'l-gabâyil ka'l-maxâlib fi'l-mafâza min kull câmb* 'the clans (Hend.) settled in the desert (fanning out) like claws in every direction'; and one says *bala*: *tarmaklandı*: 'the nestling grew claws' (*maxâlib*); and *su:v tarmaklandı*: 'the water formed channels' (*xulc*) Kaş. II 274 (*tarmaklanu:r*, *tarmaklanma:k*).

D *türmeklen-* (d-) Hap. leg.; Refl. Den. V. fr. *türmek*. Xak. xı *ötmek türmeklendi*: *uttuxida mina'l-xubzi'l-zumâward* 'meat balls were made out of the bread' Kaş. II 276 (*türmeklenü:r*, *türmeklenme:k*).

D *tarımla-* Hap. leg.; Den. V. fr. *tarım*. Xak. xı ol *öğüzi*: *tarımladı*: 'he crossed the river island by island' (*abara . . . cazı-rata(n) fa-cazirata(n)*) from one channel (*xalic*) to another, that is he avoided its quicksand (*tayhürahu*) Kaş. III 341 (*tarımla:r*, *tarımla:ma:k*).

D **turumla:-** (d-) Den. V. fr. **turum**; survives with the same meaning in NE Sor **turumna-**; Tel. **turumda-** R III 1456. **Xak.** xi ol su:vuğ **turumla:di:** *qaddara 'umqa'l-mā' bi-qāmatihī* 'he measured the depth of the water by his own height' *Kaš.* III 341 (**turumla:r**, **turumla:ma:k**).

D **tarımsın-** Hap. leg.; Refl. Simulative Den. V. fr. a N.S.A. fr. **tari:-**. **Xak.** xi ol **tariğ tarımsındı:** 'he pretended to sow the seed (*yazra'u'l-zar'*), but did not actually sow it' *Kaš.* II 259 (**tarımsınur**, **tarımsınma:k**).

D **térımsın-** (d-) Hap. leg.; Refl. Simulative Den. V. fr. **térım** N.S.A. fr. **tér:-**, not noted in the early period but fairly common in SW Osm. until recently as **derım** see *TTS* I 196, etc. **Xak.** xi ol **yarma:k térımsındı:** 'he pretended to accumulate (*yacma:*) *dirhams*' *Kaš.* II 261, 1 (in a grammatical section); n.m.e.

D **turumsın-** (d-) Hap. leg.; Refl. Simulative Den. V. fr. **turum**. **Xak.** xi ol **yoka:ru turumsındı:** 'he pretended to stand up (*yaqım*), but did not actually do so' *Kaš.* II 260, 10 (in a grammatical section); n.m.e.

Dis. DRN

D **térin** (d-) Intrans. Dev. N. fr. **tér:-**; 'an assembly, gathering'. N.o.a.b. in the Hend. **térin kuvra:ğ** 'a (religious) community'. Cf. **térig**, **térnek**. **Türkü** viii ff. Man. **üküş t[ér]in kuvrağ** 'many communities' *M III* 21, 13; *Üğ.* viii ff. Man. **t[ér]in[er]i kuvrağ-l[ar]** *TT IX* 97; Bud. **bu yérdekl tört törlüg térin kuvrağı birle** 'together with their four kinds of community on this earth' *TT VI* 99; o.o. *Usp.* 103, 20; *Hüen-ts.* 2080-2083; *Suv.* 2, 13.

terig (d-) 'deep'; s.i.a.m.l.g. except SE, usually with -e- in the second syllable; SW Az., Osm. **derin**; Tkm. **derlīg**. *Üğ.* viii ff. Bud. (the Bodhisattva named) **Sumér terīg** 'as deep as Mount Sumeru (is high)' *TT VI* 360; (all the) **terlīde terīg** 'very profound' (interpretations of the doctrine) *Suv.* 202, 21-2; **nızvanlıg kırleri terīg için** 'because the stains caused by their passions are deep' *Hüen-ts.* 104; o.o. *Kuan.* 177 (**andık-**); *TT V* 22, 18 etc. (**tütürm**): Civ. **terīg kuđuğ** 'a deep well' *TT SI* 102; **er kuti** (read *quwwatı*) **belli suv kuti** (read *quwwatı*) **terīg** 'the strength of a man lies in (his power to cause) terror; the strength of water lies in its depth' *VII* 42, 4; a.o. *do.* 30, 11 (**éltiğ-**): **Xak.** xi **terīg teğiz al-bahru'l-afyahu'l-** 'the wide, deep sea' *Kaš.* III 370 (and see *Oğuz*: **xiii(?)**) *Tef.* **terīg** 'deep' 300; *xiv Muh.* (?) **al-amiğ derlīg** (unvocalized) *Rif.* 153 (only): **Çağ.** xv ff. **terlīg 'amiğ San.** 193v. 11 (quotns.): **Oğuz** xi (after **Xak.**) and the **Oğuz** (call) anything 'copious and deep' (**ğazır 'amiğ**) **terlīg**; one says **terlīg urı:** 'a deep ravine' and **terlīg bilge:** 'alim *hakim* *ğazırul-'ilm wa'l-'hikma* 'a profound scholar, a very wise man'

Kaš. III 370: **Xwar.** **xiii** **déren/de:ren** 'deep' *'Ali* 57: **xiii(?)** **terlīg** (?) **d-** **müren** 'a deep river' (Mong. l.-w.) *Oğ.* 175: **Kom.** **xiv** 'deep' **tereg** (*sic*) *CCG*; **Gr.**: **Kip.** **xiii** **al-amiğ** (opposite to 'the opposite of deep' **şı:**; Tkm. **sık**) **terin Hou.** 7, 1: (**xiv** under 'd-with -d-'; **düden** **al-amiğ Id.** 48 looks like an error for **derün**): **xv** **amiğ** (PU **yanan**, **şığıl**; in margin) **terin Tuh.** 25a. 11; **teren** (*sic*) **'amiğ do.** 74a. 1.

VU **tirliğ** Hap. leg. ?; onomatopoeic. **Xak.** xi one says **kula:kım tirliğ etti:** 'my ear buzzed' (*ğannat*); it is an onomatopoeic (*hikāya*) for any similar sound; hence one says **ya:sın tirliğ ettürdi:** 'he twanged (*anbağa*) his bow'; it is an onomatopoeic for the noise made by the string *Kaš.* III 370.

turna: (?d-) 'crane' (bird). S.i.a.m.l.g., usually **turna**, occasionally **turna/torna**; NE Tuv. **durya:**; SW Az., Tkm. **durna**; Osm. **turna**. See *Doerfer* III 1181. **Türkü** viii ff. **turnıya:** (*sic*) **kuş** 'a crane' (settled on its nest) *İrkB* 61: **Xak.** xi **turna:** **al-kurki** 'crane' *Kaš.* III 239: **KB** 74 (**kökış**), 5377: **xiv Muh.** **al-kurki turna:** *Mel.* 73, 1; **turna:** *Rif.* 175: **Çağ.** xv ff. **turna** 'a bird of blue colour which has a long neck and puts its tail feathers over its head', in Pe. **kulang** 'crane' *San.* 173r. 5 (quotn.): **Kom.** **xiv** 'crane' **turna CCI**; **Gr.**: **Kip.** **xiii** **al-kurki turna:** *Hou.* 10, 5; **xiv** ditto *Id.* 63; *Bul.* 11, 9; **xv** ditto *Kav.* 62, 13; *Tuh.* 31a. 1: **Osm.** **xvi** ff. **turna** 'crane'; common *TT IV* 762.

tırpağ (?d-) 'a (human or animal) nail, or claw'. Survives in NE several languages **tırpağ**; Tuv. **dirpağ**; SE Türkü **tırnak**; SC Uzb. **tirnök**; NW most languages **tırnak**; SW Az., Tkm. **dırnak**; Osm. **tırnak**. The word was confused with **tarma:k** and some modern words listed there may belong here. See *Doerfer* III 1182. **Türkü** viii ff. *İrkB* 44 (**titin-**): *Üğ.* viii ff. Man.-A *M* I 17, 20 (1 u:ç): Bud. **kaltı tırpağ üzeği toprak teğ** 'like earth under the nails' *TT VI* 336-9: Civ. **tırpağ** (*sic*) **bıçğu kün** 'days for cutting the nails' *TT VII* 32, 1; a.o.o.: **Xak.** xi **tırpağ** **al-zufr** 'nail, claw' *Kaš.* III 382; o.o. *I* 134 (**ürüg**), 177 (**adır-**): *KB* 2377 (**ılığ-**): **xiii(?)** *Tef.* **tırnak** (*sic*) 'nail' 303; **xiv Muh.** **al-zufr dırnak** *Mel.* 47, 9; *Rif.* 141; (under 'horses') **hāfirhā** 'their hooves' **tırnak:** 69, 14; ditto (MS. **tinak**) 171: **Çağ.** xv ff. **tırnağ/tırnak nāxun** 'claw' *San.* 193r. 25: **Xwar.** **xiv** **tırnak** 'finger-nail' *Qutb* 193: **Kip.** **xiii** (under 'birds') **al-mixlab** 'claw' **dirpağ** (*sic*, ? representing **dirpa:k**) *Hou.* 10, 15; **al-zufr tırnak do.** 20: **xiv** **tırnak** **al-zufr Id.** 62: **xv** ditto *Kav.* 61, 5; *Tuh.* 24a. 13; **maxdīb tırnak do.** 33b. 9: **Osm.** **xiv** to **xvi** **dırnak** (once **xiv** **tırnak**) 'nail, claw'; in several texts *TT S I* 202; *II* 894; *III* 191; *IV* 218.

D **térnek** (d-) abbreviated Dev. N. fr. **térin:-**; 'an assembly or gathering'. Survives only (?) in SW Osm. **dernek**. Cf. **térig**, **térin**. **Xak.** xi **térnek** **mağfalu'l-qawm**

ictama'ûl-tadbir 'a gathering of a tribe (when) they meet for discussions' *Kaš. I 477; KB 4829 (tara:-); Osm. xiv ff. dernek/dérnek* 'assembly, gathering'; c.i.a.p. *TTS I 197; II 287; III 187; IV 214.*

D tērpēk (d-) pec. to *Kaš.*; apparently the right spelling in spite of its unusual position in the book (see *çögek*); if so, abbreviated Dev. N. (connoting habitual action) fr. *térin-*, originally **tēringēk*. The main entry is unvocalized, the others fully vocalized; the spelling *tergū:k* is no doubt due to the supposed connection with *tarnūq*. **Xak. xi terpek** *al-nazz minā'l-mā* 'water oozing from the ground', in Ar. *tarnuq* (MS. *tarnuq*, properly *tarnūq* 'river slime'); the *qāf* was changed to *kāf*, *wa haḍiḥi muwāfiqa* 'this is a concurrent meaning' *Kaš. II 291; tergū:k (sic) suvr: iḥelim* 'let us drink water oozing from the ground' (*mā'al-nazz*) *II 6, 2; ünmiş uluḡ terpek üze: köp kaşaki*: translated (freely) *amurr fi acimma' wa halfā' kaḥira nabata 'alā mā istancala minā'l-ard* 'I shall go into the luxuriant vegetation and bulrushes which grow in abundance on the swampy ground' *II 328, 17.*

Dis. V. DRN-

D taran- (?d-) Refl. f. of *tara:-*; 'to comb one's own (hair)' and the like. S.i.s.m.l. **Xak. xi ol saçın tarandı**: 'he combed his own (*intaşaḥa*) hair without help from anyone else' *Kaš. II 145 (tara:nur (sic), taranma:k).*

D tarin- Refl. f. of *tar:-*; n.o.a.b. **Uyğ. viii ff. Civ. boḡun tarinıp yēr** 'the land which the people cultivate for themselves' *USp. 77, 6; Xak. xi er tariḡ tarandı*: 'the man pretended to cultivate the land' (*yahrutū'l-l-hart*); also used when he cultivates it by himself *Kaš. II 145 (tarinur, tarinma:k); a.o. II 159, 4.*

D tarun- (d-) Refl. f. of *taru:-*; usually 'to feel oneself restricted; to be annoyed', and the like. Survives only(?) in NE most dialects *tarin- R III 848. Uyğ. viii ff. Civ. iḡ aḡriḡta yek iḡcek tarınsar* 'if one feels restricted by(?) demons (Hend.) in an illness' *TT I 207-8; Xak. xi er i:šta: buştı: tarandı* (MS. *tarandı*): 'the man was annoyed (*dacira*) about this affair and felt restricted' (*taḡdayyaqa*) *Kaš. II 145 (taru:nur (sic), tarunma:k).*

D térin- (d-) Refl. f. of *tér:-*. Survives only(?) in NE Tel. *R III 1066; Khak. (Türkü viii ff. Man. yaruknuḡ tözi yiltızı térneḡüll teḡri yérigerü barsar* 'when the origin and root of the light (of the country of all the Prophets) assembles and goes to the country of the gods' *Chuas. 5-7; térneḡüll* is the reading of two MSS. and seems to be the Ger. of *térne:-* a Den. V. fr. *térin*): **Xak. xi ol ö:zipe: yemiş terindi** 'he gathered fruit (etc.) by himself (*inḡarada bihi-can*) and for himself' *Kaš. II 146 (térinūr, térinme:k).*

D tiren- (d-) Refl. f. of *tire:-*; lit. 'to support oneself (on something)', with extended meanings like 'to brace oneself against (something); to resist'. S.i.s.m.l.; SW Az., Osm. *diren-*; Tkm. *diren-*. **Xak. xi er i:ştin tirendi** (MS. *terindi*): 'the man refrained from (*imḡana'a . . . min*; taking) the action'; also for refraining from anything; and one says **er ta:mka: tirendi**: 'the man leant (*ittaka'a*) against the wall' (etc.) *Kaš. II 145 (tire:nur (sic), tirenme:k); (if misfortune comes . . .) ança: apar tirenḡil* 'and so brace yourself against it' *III 233, 16; KB tiren arka bérme* 'brace yourself and do not turn your back' (on the enemy) 2378; (whatever I took firm hold of) **ol ança tirendi élettı tatıḡ** 'he equally supported himself on and deprived of attraction' 3885; (the body is a dangerous enemy) **tilekinçe idma katıḡlan tiren** 'do not give in to its desires, be firm and brace yourself' 3638: (xiv Muh.(?) *al-ra'da tire:nmek* (MS. *-mak*) *Rif. 125* (only); *al-ra'da* 'to thunder, threaten' must be an error, perhaps for *al-rikza* 'to be firm, resolute'): **Kom. xiv 'to be erected' tiren- CCG; Gr.**

D 1 turun- (d-) Hap. leg.; Refl. f. of **1 tur-**; the two entries, both self-contained, are separated from one another by four others but seem to represent the same V. **Xak. xi ol maga: turundi**: *qāwamanı* 'he faced me'; also used *iḡā qāma bi-muḡābilatihi wa 'araḡadu* for 'to confront, oppose' *Kaš. II 145 (turunur, turunma:k); er i:šta: turundi*: 'the man hesitated about (or delayed; *tawaqqafa*) the work' *II 146 (turunur, turunma:k).*

D 2 turun- Hap. leg.; Refl. f. of **2 tur-**. **Xak. xi at turundi**: 'the horse (etc.) was emaciated' (*huzila*) *Kaš. II 146 (turunur, turunma:k).*

D türün- (d-) Refl. f. of *tür-*; survives as 'to roll up' (Intrans.) only(?) in NC Kır., Kzx. **Xak. xi er ö:z bitıḡın türündi**: 'the man rolled up (*tawā*) his own scroll, and did it by himself' (*inḡarada bihi*) *Kaš. II 145 (türünür, türünme:k); xiii(?) Tef. türün-* 'to roll up' (the heavens like a scroll) 319.

D térne:-(?) See *térin-*.

Tris. DRN

D terinçek 'cloak, wrapper', or the like; prob. Dev. N. fr. *térin-* in sense of something that one gathers round oneself. **Oğuz xi terinçek** *al-rayta* 'a thin linen garment' *Kaš. I 510: xiv Muh.(?)* (under 'women's garments') *al-milḡafa* 'cloak, wrapper' *terinçek (sic) Rif. 149* (only); **Xwar. xiv men takı terinçekimni yüzümke örttüm** 'and I covered my face with my cloak' *Nahc. 415, 1* (said by a woman).

D tirgaklıḡ (?d-) P.N./A. fr. *tirgak*; 'having nails, or claws'. S.i.s.m.l. **Uyğ. viii ff. Bud. U II 35, 22 (azıḡlıḡ).**

D térisiz Hap. leg.?. Priv. N./A. fr. *térin*. **Uyğ. viii ff. Bud.** (if they are reborn in the

world of the gods, they become) *çoğsüz yalınız tērinsiz kuvrağsız* 'without glory or radiance and without (religious) communities' *Suv.* 299, 10-1.

Tris. V. DRN-

VUD *tergeklen*- Hap. leg.; Refl. Den. V. fr. *tergek*, q.v.; spelt *tergüklen-iterigüklen*- in the MS. prob. for the reasons stated under *tergek*. *Xak.* x1 *su:v tergeklenđi: istan-cala'l-mā wa'ntahara* 'the water oozed from the ground and flowed incessantly' *Kaş.* III 411 (*tergeklenür*, *tergeklenme:k*).

Dis. DRR

D *turur* See 1 *tur*-.

Tris. DRR

VU *tararku*: Hap. leg.; completely unvocalized; morphologically obscure, perhaps a l.-w. *Xak.* x1 *tararku: yēr arđ nabhūhā ġayr multaff* 'ground with sparse vegetation' *Kaş.* I 489.

Mon. DRS

?F *ters* Adj./Adv. with a rather wide range of pejorative meanings; originally prob. 'false', also 'hostile, adverse, awkward, uncomfortable', and the like; more or less syn. w. *tētrū* with which it is often in Hend. in Uyğ. S.i.a.m.l.g., usually as *ters*, occasionally *teris*. Doerfer's theory in II 880 that it is taken fr. Pe. *tarsā* 'Christian' (lit. '(God) fearing') is plausible; final -rs is very unusual in Turkish. L.-w. in Mong., Pe., and other languages, see *Doerfer*, loc. cit. Uyğ. viii ff. Bud. *ters körüm* *örıtdım* *erşer* 'if I have caused false omens to arise' *U* II 76, 8-9; same phr. but *ters tētrū* *TT IV* 8, 75; *ters nomluğ* 'false teacher' *TT VIII* O.3 (*TT VI* 57 *ters tētrū nomluğ*); o.o. *Hücn-ts.* 1911-12 (çal-) and of *ters tētrū* *TT VI* 56-7 (*törür*); 331 (*törürçl*); *VII* 40, 37, and see *tētrū*: *Xak.* x1 *ters* 'anything difficult (or awkward, *şa'h*)'; hence one says *ters* *iş*: 'an awkward affair' *Kaş.* I 348; (after *çars*) similarly one says (VU) *ters ters* (unvocalized) *urđi*: 'he hit him from every direction' (*mın kull cānib*) *do.*: *KB* *ıđl ters bolur kör bilışmez kışl* 'a man without acquaintances is in a very awkward position' 491; *neçe ters tūğün erse* 'however complicated a knot is' (he unties it) 1856; (it is easy to ask questions) *tersl cawāb* 'what is difficult is answering them' 1907; (food and drink) *ıđl ters bolur* 'are a very awkward matter' (if you distrust the cook) 2826; o.o. 1908, 2146, 4017; (xiii?) *Tef.* 'ısr' 'difficulty, awkwardness' *terslik* 300): *Çağ.* xv ff. *ters* (1) *ma'kiis* 'inverted'; (2) *sargın* 'dung' *San.* 155r. 8 (the second meaning, which also occurs in Osm. is presumably metaph.). *Kom.* xiv 'irascible, unfriendly' *ters CCG*; *Gr.*: *xiv ters al-maqlıub* 'inverted'; one says *topun ters keydi*: 'he wore his clothes inside out' *Id.* 38: xv *ma'kiis ters Tuh.* 34b. 7: *Osm.* xiv, xv *ters izine dön-* 'to retrace one's steps'; in two texts *TTŞ III* 679.

Dis. DRS

tarus 'the roof of a house'; pec. to *Xak.*; perhaps a l.-w.; Dis.s with final -s are very rare in Turkish. *Xak.* x1 *tarus saqfu'l-bayt* 'the roof of a house' *Kaş.* I 366; a.o. *II* 105, 20 (*teğış-*).

(D) *tirsge:k* (?d-) no obvious etymology, although it looks like a Dev. N.; 'elbow, a styte (in the eye)'. S.i.s.m.l. in all language groups, usually for 'elbow' but in some NE, NC languages 'knee joint' and in some for 'styte'; in NE *Tuv.* *diskek*; SW Az., Osm. *dirsek* but *Tkm.* *tirsek*. *Xak.* x1 *tirsge:k baṭra taxrac bi-aṣfāri'l-ayn* 'a swelling which emerges on the eyelids': *tirsge:k zandū'l-yad* 'elbow' *Kaş.* III 424: *Çağ.* xv ff. *tirsek* (spelt) *band wa mafsil-i sā'id* 'the elbow joint'; in *Ar.* *mırfaq*, in Pe. *āranc San.* 193r. 18 (quotn.): *Kip./Tkm.* xiii *al-mırfaq* (*Kip.* *çıkama:k*) *Tkm.* *tirsek Hou.* 20, 11: xv *al-mırfaq* (*Kip.* *şağanak Kav.* 61, 1; *çağanak Tuh.* 32b. 6) *Tkm.* *tirsek do.*

Dis. V. DRS-

D *tersin*- Hap. leg.; Refl. f. of **ters-*, a V. homophonous with *ters*. *Xak.* x1 *beğ apar tersindi*: 'the *beğ* was angry with him' (*ğadıba* 'alayhi'); and one says *baş tersindi*: 'his wound, or ulcer, broke out again (*nukisa*) after it had healed' (*ındimāl*) *Kaş.* II 240 (*tersinür*, *tersinme:k*).

Tris. DRS

D *törüsüz* (*törö:süz*) Priv. N./A. fr. *törü*:; n.o.a.b. *Türkü* viii ff. *Man.* (if you offend) *törüsüzün* 'contrary to the rules' *TT II* 6, 8: Uyğ. viii ff. Bud. *bu ikli yęirmi törlüğ törüsüz ujaklar bitigler* 'these twelve kinds of irregular (or unlawful) letters and writings' *TT VI* 261; a.o. *do.* 332.

Tris. V. DRS-

PUD *tarisla*:- Hap. leg.; there is no doubt that *Kaş.* meant to spell this word with -s-, it immediately follows the cross-heading -S- and precedes *tarusla*:-, but it is obviously der. ultimately fr. *tar*:-, and it is likely that the -s- is an error by *Kaş.* himself for -ş-, since there is no known Dev. Suff. -s and the word is easily der. fr. a Dev. N. in -ış fr. *tar*:-; the second vowel is uncertain, *fatha* once on the Perf., unmarked elsewhere, but -ı- is likeliest. *Xak.* x1 *alp çerig tarisla:đi*: (MS. *tarisla:đi*) *faraqa'l-baṭal cam'a'l-harb* 'the warrior broke up the (enemy's) ranks'; and one says *cağrı: ka:ziğ tarisla:đi*: 'the falcon broke up the flock of geese' (*Kaş.* 'ducks'); also used of anyone who breaks up something by force (*bi-quwwatihi*) *Kaş.* III 332 (*tarisla:r*, *tarisla:ma:k*).

D *tarusla*:- Hap. leg.; Den. V. fr. *tarus*. *Xak.* x1 *ol evin tarusla:đi: ittaxađa li'l-bayt saqf* 'he roofed his house' *Kaş.* III 332 (*tarusla:r*, *tarusla:ma:k*).

Dis. DRŞ

D **toruş** (?d-) Dev. N. fr. 1 **tur-**. S.i.m.m.l. usually meaning 'attitude, posture'; in SW Az., Osm. **duruş**; in Uyğ. the Suff. seems to have a connotation of reciprocity 'standing up against one another'. Uyğ. VIII ff. Civ. (avoid quarrels) **tuurika** (reading very dubious) **tuuşka barma** 'do not enter into confrontations' *TT I* 48-9; (there is a quarrel) **tuuşta tütüşte saklanu** ol 'he must beware if confrontations and quarrels' *do.* 195-6: **Xwar.** XIV **toruş** 'posture, attitude' *Qutb* 187.

S? **toruş** See **tuuş**.

Dis. V. DRŞ-

D **têriş-** (d-) Co-op. f. of **tér-**; n.o.a.b. **Xak.** XI ol **maşa: yemiş têrişdi** 'he helped me to gather (*fî ictinā*) the fruit' (etc.); also used for collecting or herding something (*fî cam*) . . . *wa'ltiqāthi*; also for competing *Kaş.* II 95 (**têrişür**, **têrişme:k**).

D **tireş-** (d-) Recip. f. of **tire-**; s.i.s.m.l., usually for 'to lean on, or against, one another'. The two self-contained entries in *Kaş.*, the first misplaced, are separated by two other entries. **Xak.** XI ol **meniñ birle: tireşdi: cādalanı** 'he contended with me'; also used for helping to prop up (*fî ta'mid*) something, for example the bars of a door (*lizāzi'l-bāb*) when it is fastened (*tuşadd*) *Kaş.* II 95 (**tireşür**, **tireşme:k**): **yilkı: tuyağın tireşdi:** 'the animal dug in its hooves (*Kaş.* 'refused to travel') because of pain' *II* 96 (**tireşür**, **tireşme:k**).

D **toruş-** (?d-) Recip. f. of 1 **tur-**; s.i.s.m.l.; in SW Osm., Tkm. **duruş-** 'to confront'. **Xak.** XI **kiçig uluğ birle: toruşdi:** 'the small (man) faced (or confronted; *qāwama*) the big one' *Kaş.* II 95 (**toruşür**, **toruşma:k**; prov.); o.o. translated *qāwama I* 20, 21; 182, 24; 518, 19: **Xwar.** XIV **toruşa-** 'to oppose' *Qutb* 187: **Kip.** XIII **ictahada-** 'to struggle against (something)' **duruş-** (Imperat., in error, -gil) *Hou.* 34, 11: XIV **toruş- cahada** ditto *Id.* 38; **ictahada duruş-** *Bul.* 30, 4 (Infin., in error, -mek).

D **türüş-** (d-) Hap. leg. ?; Co-op. f. of **tür-**. **Xak.** XI ol **maşa: bitig türüşdi:** 'he helped me to roll up (*fî tayy*) the scroll'; also used for

modern Pe. form *tarāzū* is a l.-w. in a.m.l.g. except NE. Uyğ. VIII ff. Man. **tarazuğ içinde olğurur** 'it puts them on the scales' *M II* 12, 8-9: Bud. *U II* 77, 25 etc. (1 **tev**): (**Xak.**) XIII(?) *Tef.* **tarazu** 'scales' 287: *xip Muh. al-mizān*, 'the sign of the zodiac *Libra*' **tarazu:** *Mel.* 79, 6; *Rif.* 183 (in *Xak. KB ülgü:*): **Kom.** XIV 'scales' **tarazu CCI, CCG**; *Gr.*: **Kip.** XIII *al-mizān tarazu:* *Hou.* 24, 1: **Tkm.** XIV **tarazi ditto Id.** 63.

Mon. DS

1 **tas** originally 'bad' and the like, it came in the medieval period to be used only with Aux. V.s to mean 'lost, destroyed', and the like. According to *R III* 915 it was still so used in NW Kar. L. and T. (confirmed by *Kow.* 260) and SW Az. and 'Caucasian dialects'. **Oğuz XI tas** 'anything bad' (*al-radi*); one says **bu: at tas tegül** 'this horse is not bad' *Kaş.* I 329: **xiv Muh. talifa** 'to perish, be destroyed' **taş et-** *Mel.* 24, 9; *Rif.* 106; *al-diya* 'to perish, be lost' **taş:**; *dā'a taş:* *et-* 34, 1; 119: **Kom.** XIV 'damnation, perdition' **taş bolmak CCG**; *Gr.*: **Kip.** XIII *dā'a minā'l-day'a taş bol-*; *dayya'a* 'to destroy' **taş eyle-** *Hou.* 41, 17: **xiv taş bar-** a compound expression for *dā'a Id.* 63; *dā'a taş* (mis-spelt **taş**) **bar-** *Bul.* 56r.: **xv dā'a** (yit- and) **taş bol-** *Tuh.* 23a. 12; 'adima 'to perish, be lost' **taş bol-** (and **yit-**; also means *dā'a*) *do.* 26a. 10.

2 **tas/tes**, etc., reduplicative Prefix before Adjs., cf. 1 **ap/ep**, etc. N.o.a.b.?, but such Pref.s are often omitted in dict. **Oğuz XI tas** the Oğuz when they emphasize the characteristics (*bālağat fî waşf*) of anything round (*mudawwar*) say **tes tegirme:**; this is irregular, because the rule is that in the case of colours and in emphasizing the descriptions (*al-şifāt*) of things the first letter of the word is taken and combined with -p in all other Turkish languages and -m in Oğuz (examples follow) *Kaş.* I 328.

VU **tus/tu:s** Hap. leg.; onomatopoeic. **Xak.** XI **tus tus** an onomatopoeic (*hikāya*) for (the sound of) striking anything soft, for example striking (someone's) clothes or felt; hence one says **tus tus urdi:** 'he hit with this sound' *Kaş.* I 329; **anı: tus tus urdi:** 'he struck him rapidly (i.e. repeatedly?) on his clothes' *III* 124.

asığ with which it An early l.-w. in *Me* (*Haenisch* 156, *Ko* first vowel. N.o.a.b. 105, etc. (**asığ**): B have gone to hell) N will it do? *TT I* (**asığ**): Civ. *TT I* **tepri: ılımke:** *tus* realm was' (that I H 3: **Xak.** XI **tusu:** *al* remedy'; hence one kildi: 'that medicin *Kaş.* III 224; a.o. *L* **tusu:** *Mel.* 84, 8; *R* 1 **tüş**).

E **tusba** See **toş**.

D **tosık** (d-) Hap. I to:- but more prob **Türkü VIII a:çs todsar a:çsık öm** you do not reme satiated; and once remember (ever) h *II N* 7.

D **tusuk-** Hap. I **Xak.** XI **bu: ot ma** benefited me' (*nafa* **tusukma:k**).

taşga:- 'to slap'; i survives in NE Tu **anı: taşga:dı: lafa III** 287 (**taşgar**, **taş**).

D **taşgat-** Hap. **Xak.** XI ol **kulin** (etc.) slapped' (*altan* **taşgatma:k**).

D **taşgaş-** Hap. I mis-spelt **yaşgaş-** i ikki: **taşgaşdı:** *t* another' *Kaş.* II **ma:k**).

D **tusuğluğ** Hap. Dev. N. fr. **tus-**;

is usually used in Hend.
ong. as *tusa*, same meaning
w. 1824), which fixes the
Uyğ. VIII ff. Man. *TT III*
ud. (if we repent after we
e *tusu bolğay* 'what good
ro, 26-7; o.o. *PP* 21, 5 etc.
113 (asığ): O. Kır. IX ff.
u:m 'my value to my holy
killed seven men' *Mat.* 44,
-manfa'a wa'l-şifā 'benefit,
e says ol ot mağa: *tusu:*
ne benefited me' (*nafa'a li*)
I 127: XIV *Muh. al-manfa'a*
Rif. 190: (Xwar. XIII(?) see

is. DSB

is. DSĞ

eg.; Dev. N./A. perhaps fr.
fr. to:ğ- with -ğ- elided.
ar *tosik ömezsen bir*
ezsen 'if you are hungry
mber having (ever) been
you are satiated you do not
aving been hungry' *I S* 8,

. V. DSĞ-

eg.; Emphatic f. of *tus-*
ğa: *tusukti*: 'this medicine
(ani) *Kaş. II* 116 (*tusuka:r*,

n this form Hap. leg., but
v. as *çaska-*. *Xak. XI* ol
manhu 'he slapped him' *Kaş.*
tasğa:ma:k).

leg.; Caus. f. of *tasğa:-*.
tasğatti: 'he had his slave
(na) *Kaş. II* 338 (*tasğatu:r*,

leg.; Recip. f. of *tasğa:-*;
n the MS. *Xak. XI* olar
alātamā 'they slapped one
220 (*tasğasu:r*, *tasğas-*

ris. DSĞ

leg. ?; P.N./A. fr. **tusuğ*
cf. *tusuluğ*. *Xak. XI KB*

earth) *çecek yazlur anda tümen tü tüsig*
'then flowers open and innumerable sweet
smells' 829: XIV *Muh.*(?) *al-rā'ihatu'l-ṭayyiba*
'sweet smell' *tü:süg* (-ğ marked) *Rif.* 162
(only).

Dis. DSL

S *tasal* See *talas*.

Dis. V. DSL-

S *tesil-* See *teşil-*.

D *tusul-* Pass. f. of *tus-* but with no per-
ceptible Pass. meaning; 'to be advantageous,
beneficial', and the like. N.o.a.b. Uyğ. VIII ff.
Bud. (if the *dhāraṇi* is recited seven times)
ertiqū tusulğay kutadğay 'it will be
extremely beneficial and will bring the
favour of heaven' *TT VI* 286; a.o. *do.* 262
(ança:); Civ. *söki xanlar küçl yeme*
tusulmağay 'the strength of ancient kings,
too, will not be beneficial' *TT I* 105-6: *Xak.*
XI bu: ot aña:r tusuldı: (MS. *tasaldı*:) 'this
medicine benefited him (*nafa'a lahu*) *Kaş. II*
127 (*tusulur*, *tusulma:k*): *KB* *tusul-* is
common, e.g. *kamuğka tusulur kör erdem-*
lig er 'a virtuous man benefits everybody'
567; o.o. 468, 856, 1537 (1 *tüg*), 2574 (*bağır-*
sız), 5121 (2 *öt*), 5538 (*sıpa:r*): XIV *Muh.*
nafa'a tusu:l- *Rif.* 116 (*Mel.* 32, 1 *ası:ğ-*
sic); *al-naf' tusalmak* (*sic*) 38, 1; *tusu:lmak*
124, 126.

Tris. DSL

D *tusuluğ* P.N./A. fr. *tusu:*; 'beneficial'.
N.o.a.b.; cf. *tusuğluğ*. Uyğ. VIII ff. Bud.
USp. 43, 11 (*asığlığ*): Civ. *TT VII* 36, 3
(ditto): *Xak. XI KB* 2544 (*boluğluğ*).

Mon. DSN

F *tsaṇ* 'granary, treasury'; l.-w. fr. Chinese
ts'ang, same meaning (*Giles* 11,591 or 11,601).
Survives as *saṇ* 'government warehouse' in
SE Tar. *R. IV* 286; *Türki BŞ, Jarring.* Cf.
tsaṇçı. Uyğ. VIII ff. Bud. (may my landed
property and movable goods increase) *ağılı-*
kım tsaṇım tolzun 'may my treasury and
granary be full' *U I* 29, 2-3; a.o. (*saṇ*) *U II*
86, 41 (*sanlığ*): Civ. [gap] *Inançunun*
tsaṇka [gap] *USp.* 121, 1.

F *tsun* 'a (Chinese) inch'; l.-w. fr. Chinese
ts'un (*Giles* 11,965). See *su:n*. Uyğ. VIII ff.

scarce and) **kađır katğı toson tınılıđlar** 'iküš' 'violent (Hend.) wild men numerous' *TT VI* 1; a.o. *do.* 254 (1y-); Sanskrit *calita-nāni* (things) 'in disorder' **toson bolmıšlar**: *TT VIII* A.9 (spelt *tsor*, misread as *tsor* and indexed under *tos-*); o.o.(?) *Suv.* 73, 1-2 (**turuldu-**): **Xak. XI toson al-muhru'lađı lam yurađ ba'd** 'a colt which is not yet broken in' *Kaš. I* 402; **tosun münüp sekirtsün** 'let him mount the unbroken (*al-'asir*) colt and make it jump' *III* 429, 3; a.o. *II* 29 (**kön-**).

DF tsapı: Hap. leg.?: N.Ag. fr. **tsapı**; 'granary keeper'. **Uyg.** VIII ff. *Civ. USp.* 88, 40 (**ağı:çı:**).

Mon. DSY

F tsuy 'sin' and the like; l.-w. fr. Chinese *tsui*, same meaning (*Giles* 11,910). Common in **Uyg.** but not noted later, sometimes spelt **suy** which may later have been taken for the syn. Ar. word *sū*?; not to be confused with **sö**; q.v. **Türkü VIII** ff. Man. **sun yeklügün söpüşup** 'fighting with sin and devilry' *Chuas.* 37; a.o.o.: **suyda** [gap] *TT II* 8, 35; **Uyg.** VIII ff. Man.-A **suyda yazukda** [gap] 'from sin' *M III* 32, 1 (iii); Man. **suy yazuk bolmazun M I** 30, 26; Bud. **tsuy** is very common in *TT IV* both by itself and in the phr. **ağar** (sic) **tsuy** 'grievous sin'; **tsuy ağar kılınç** ditto; **tsuy yazuk** and **tsuy irinçü** 'sins and faults' *do.* 4, 9 (**irinçü**); **tsuy ağır kılınç** *Suv.* 134, 17.

Dis. DSY

DF tsuyluğ P.N./A. fr. **tsuy**; 'sinful'. N.o.a.b. **Uyg.** VIII ff. Bud. **tsuyluğ irinç** (spelt *yirinç*) 'tınılıđlar' 'sinful and miserable mortals' *U III* 9, 5 (iii); **tsuyluğ emgeklığ tınılıđ** 'a sinful and suffering mortal' *do.* 41, 2 (i); ol **tsuyluğ tamuluğlar** 'those sinners in hell' *TM IV* 253, 61; **bu suyluğ** (sic) **etözde ozalım** 'may we be rescued from this sinful body' *PP* 51, 8.

Tris. DSY-

DF tsourka- Den. V. fr. a Chinese word, prob., as suggested in v. G. *ATG*, para. 96, *ts'ü* 'kind, merciful' (*Giles* 12,406). An early l.-w. in Mong. as *soyurka-* (*Haenisch* 136, *Kow.* 1407), which fixes the first vowel. The original meaning in Turkish was 'to have pity on (someone), to be compassionate'; in Mong. it came to mean more practically, 'to show favour to (someone), to reward'. It was borrowed from Mong. in this sense in the medieval period but now seems to be obsolete everywhere. Mong. and Turco-Mong. Dev. N.s fr. this V. became l.-w.s in Pe., see *Doerfer I* 228-30, and one of these, **soyurğal** 'a grant of privileges' lingered on until recently in some Turkish languages. **Uyg.** VIII ff. Man. **soyurkayu** (sic) **irinçkeyü yarlıkatıpız** 'you have deigned to have pity on' (Hend.; sinners) *TT III* 113; Bud. ol **bars üze** . . . **irinçkediler** **tsourkadarlar** 'they had pity (Hend.) on that tigress' *Suv.* 612, 12; (we have heard Mahäs-

thava's) **tsourkayu** **sözlemiş çin savın** 'true and compassionate words' *do.* 619, 1; **Xak. XI KB bu muğluğ kuluğ soyurkap keçürğil yazukın kamuğ** 'have pity on this unhappy slave and forgive all his sins' 28; (do not sacrifice yourself for others) **soyurka özüñni** 'have pity on yourself' 1404; **çığay tul yatımığ soyurkağı yok** 'there is no one to have pity on the poor widow and orphan' 6487; o.o. 2170, 2723; XIII(?) *Tef.* ditto 277: **Çağ. xv ff.** **soyurğa-** (-r, etc.) **māl ver- ve pişkas ver- ve armağan ve xucuş kör-** 'to give property or gifts; to look with favour' *Vel.* 301 (quotns.); **soyurğa-** (spelt *ihsān wa baxşış kardan* 'to give favours and gifts' *San.* 249r. 4 (quotn.): **Xwar. XIII(?) köp ertini soyurkadı** 'he gave many precious things' *Oğ.* 247; XIV **soyurğa-/soyurka-** 'to be gracious to (someone *Acc.*)' *Qutb* 158; *MN* 118; **Kom.** XIV 'to be gracious to (someone)' **soyurğa- CCG**; *Gr.* 221 (quotns. also **soyurğat-, soyurğal**): **Kıp. xv xala'a** (in margin *min xal'i-sultān*) '(of a ruler) to give a robe of honour' **soyurğa-** (in margin in second hand **soyurka-**) *Tuh.* 15a. 7.

Mon. DŞ

taş/taş Preliminary note. Although **Kaš.** spells both 'outside' and 'stone' **ta:ş**, 'outside' is **tas** in *Yakut. Pek.* 2589 and **da:ş** in *Tkm.* and 'stone' is **tas** *do.* 2590 and **da:ş** respectively. It is clear that this represents a real difference in the original pronunciations of the two words, cf. 1 **baş/2 ba:ş**. The difference is further reflected in the facts that in *SC Uzb.* 'outside' is **taş** and 'stone' **toş**, that 'outside' in some NE and NW languages is **taş/tis** and in modern Osm. **dış** while 'stone' is everywhere **taş/tas/-daş**, and that in *Çuv.* 'outside' is **tul** and 'stone' **cul**, in *Mong.* **çila'un** (*Haenisch* 27).

1 **taş** (? d-) normally an Adj. or Adv. 'outside', sometimes a N., 'the exterior, or outside (of something); something which is outside, courtyard, foreign country', and the like; the exact antithesis of iç. S.i.a.m.l.g.; in NE *Tuv.* **daş**; SW *Tkm.* **daş**; Osm. until about XVI **daş/taş** more recently **dış**. **Türkü VIII** (I had the tomb decorated) için **taşın** (sic) 'inside and out' *I S* 12, *II N* 14; **Uyg.** VIII içre: **ben bulğay:n temiş taşındın** (sic) [gap] 'he said "I will cause disturbances at home, and abroad . . ."; . . . taşındın' 'abroad' *Su. S* 4: VIII ff. Man.-A (your lust) **kim taştan** (sic) **aşka içğüke katlap erur** 'which is mixed with your food and drink from outside' *M I* 16, 5-6; Man. **taştın sığar alkatmış** 'which is praised in foreign countries' *TT IX* 90 (**taştın** here seems to be not the *Abl.* but an Adv. with the suffix -tın, cf. -dün/-dün/-tun/-tün); için **sığar** . . . **taştın sığar** *M III* 40, 5-7 (i); 43, 15-17; Bud. için **sığar** . . . **taştın sığar** 'at home . . . abroad' *U II* 80, 66; **taştınki/taştın** **sığarkı** 'external, coming from outside' (of thoughts, etc.) *TT VI* 187 ff.; (I went for a ride) **taştın** 'out-



side the city' *PP* 5, 4; *kapıgnı taşında* 'outside the gate' *TT VII* 16, 3; a.o.o.: Civ. taş 'external' is common in *TT VII*; *taşına* 'de yörgep' 'wrapping paper on the outside' *H I* 150; a.o. *do.* 178 (salkım): O. Kir. *Mal.* 45, 4 (élle-): Xak. xı taş: to:n *zāharatū*'-*ṭawb* 'the outside of a garment'; taş: yēr *al-fadā* 'mina'l-ard wa'l-ğurba' 'a court-yard, a foreign country' *Kaş. III* 152; ylık: alası: taştın: 'an animal's blotches are on the outside of its body' (*xāric badānı*) *I* 91, 25; er taştın bardı: 'the man went out' (*xārica(n)*) *I* 435 (a main entry indicating that *Kaş.* regarded this as an Adv. not an Abl.); a.o. *II* 74 (katur-): *KB* ay iç taş billigü 'O (God) that knowest the inside and outside (of a man)' .11; élig kulmağay kör seni öзде taş 'the king will not send you away from him' 3823; (do not say) könl sözde taştın 'anything other than the truth' 6622; o.o. 863, 2213; xiii(?) At. bu ajun me körmekke körkülg taşı 'the outside of this world looks beautiful' 217; o.o. 219, 384; *Tef.* taş 'the outside' 290; *Çağ.* xv ff. taş taşra 'outside' *Vel.* 170 (quoth.); taş (2) *zāhir* wa birün 'outside, exterior' (quoth.); (3) *dūr* wa ba'id 'distant' *San.* 157r. 4; *daş* the same as taş ditto 223v. 26: Xwar. xiv taş 'the exterior; taştın 'outside' *Qutb* 173: Kom. xiv 'outside' taştın *CCİ*; Gr.: Kip. xiv taş *al-xāric* *İd.* 63; xv *zāhir* taş *Tuh.* 24a. 12: Osm. xiv to xvi *daş* usually spelt taş 'the outside'; very common, esp. in the phr. iç . . . taş *TTS I* 683; *II* 884; *III* 673; *IV* 744.

2 taş: (ʔ-d-) 'stone' in all the usual meanings of that word in English. S.i.a.m.l.g.; *daş* in NE Tuv.; SW Az.; *daş* in Tkm., but consistently taş in Osm.; *çul/çol* in Çuv. (*Ashmarin* xv 220); a. l.-w. in Pe., *Doerfer* II 855-7, where the question whether Mong. *çilağun* is a very early l.-w. fr. Turkish is discussed. *Türkü* VIII taş occurs several times in the phr. *beñgü: taş* 'memorial stone' *I* 52, etc. and *bitig taş* 'inscribed stone' *I N* 13, etc. (é:t-); *ida: taşda: kalmışı: kuvranıp* 'those who remained in the scrub and stony desert(?) assembled' *T* 4 (this is the likelier translation, but *taşda:* could mean 'in foreign parts'): VIII ff. the *Toyok* document (*ETY II* 57) describes the qualities of various *monçu:knup taşları:n* 'jewels and (precious) stones': Yen. *Kaşuk taş bal[balı:]* 'the stone *balbal* of Kaşuk(?)' *Mal.* 34 (a dubious inscription): Uyğ. VIII *bitigim belğümin anta: yası: taşka: yaratıtdım* 'I had my inscription and sign set up there on a smooth stone' *Şu.* E 9-10: VIII ff. Man.-A *Man.-uig.* *Frag.* 400, 9-10 (at-): Chr. *U I* 7, 16 (bēšūk): Bud. taş yérde 'in stone places' (or 'foreign parts') v.l. for *ög yérde* 'in deserts' *TT VI* 115: Civ. *çıku taşın inçe sokup* 'pounding *çıku:* stone into fine (dust)' *H I* 172; taş 'a stone counter' is common in *TT VIII* L.; a.o. *USP.* 15, 2 (*öğdün*): O. Kir. ix ff. taşın: bunta: tiktl: (my people) 'erected their (memorial) stone (to me) here' *Mal.* 49, 4: Xak. xı taş: *al-hacar* 'stone' *Kaş. III* 152;

nearly 30 o.o.: *KB* 212 (1 say:), 830 (korum): xiii(?) At. (can one count the number of grains in tall sand dunes or) *uşak taş* 'small pebbles?' 60; *Tef.* (he hit him on the head) taş birle 'with a stone' 290: xiv *Muh. al-saxr* 'rock' taş: *Mel.* 75, 1; *Rif.* 178: *Çağ.* xv ff. taş taş . . . *sang ma'nāsina* 'stone' *Vel.* 170 (quoth.); taş (1) *sang* *San.* 157r. 3; *daş* the same as taş *sang* 223v. 26; a.o. 126r. 18 (baka:): Xwar. xiv taş ditto *MN* 8: Kom. xiv 'stone, rock, (jeweller's) weight' taş *CCİ*, *CCG*; Gr.: Kip. xiii *al-hacar* taş: *Hou.* 5, 16; 30, 7-8: xiv taş ditto *Id.* 63; ditto taş: *Bul.* 3, 9: xv ditto *Kav.* 56, 14; 58, 12; *Tuh.* 12b. 12: Osm. xv ff. taş 'stone'; c.i.a.p. *TTS I* 683; *III* 674; *IV* 745.

1 tı:ş (d-) 'tooth'; c.i.a.p.a.l. The vowel was certainly -i:- in Xak., and is now everywhere -i-/l-; the date of the change is uncertain; in NE Tuv., SW Az., Osm. dı:ş; Tkm. dı:ş; Yakut tı:s (*Pek.* 2685). *Türkü* VIII ff. Man. iki kırk tışın 'with thirty-two teeth' *Chuas.* 53-4: Uyğ. VIII ff. Man. [gap] teg tış 'with teeth like . . . ' *TT IX* 65: Bud. alku tışları:n şıñırleri 'all the nerves in his teeth' *U III* 60, 4 (i); o.o. *IV* 30, 51-2; *TT X* 450: Civ. tış ağrıg 'tooth ache' *H I* 97; a.o.o.: it tışın 'a dog's tooth' *TT VII* 23, 2-3: Xak. xı tı:ş 'the tooth' (*al-sinn*) of a man or something else: tı:ş *sikkatu*'-*l-hirā* 'plough-share' *Kaş.* III 125; over twenty o.o. including tı:şig *al-sinn II* 311, 15; 346, 12: *KB* tılıñı ködezgıl tışın sinmasın 'keep a watch on your tongue so that your teeth are not broken' 167; a.o. 2377 (iliş-): xiii(?) At. tışın sinmasın 131; *Tef.* tış 'tooth' 303: xiv *Muh. al-sinn* dı:ş 'in 'our country'; tı:ş in *Turkistan Mel.* 7, 16; *Rif.* 709; *al-sinn* dı:ş 47, 5; 140: *Çağ.* xv ff. tış dı:ş . . . *dandān ma'nāsina* 'tooth' *Vel.* 188; tış *dandān* (quoth.) and metaph. 'the iron piece which farmers put on a wooden plough' *San.* 195r. 13: Xwar. xiii(?) anuñ tışı (ʔdışi) üncü teg erdi 'her teeth were like pearls' *Oğ.* 76-7: xiv tış 'tooth' *Qutb* 180; *MN* 112, etc.: Kom. xiv ditto *CCİ*, *CCG*; Gr. 246 (quoth.): Kip. xiii *al-sinn* tış *Hou.* 20, 6: xiv ditto *Id.* 39: xv ditto *Kav.* 60, 14; ditto Tkm. dış *Tuh.* 18b. 11: Osm. xiv ff. dış 'tooth' noted in various phr. *TTS I* 203; *II* 307; *III* 200; *IV* 232.

VU 2 tı:ş Hap. leg.; the technical terms in the translation are not all translated precisely in the dicts, but the meaning seems to be as shown. Xak. xı tı:ş at *al-farasu'llaği sālat ġuratu* *u* *lā qubāla* 'aynayhi wa lam yabluğ an yusammā mubārqi' wa *lā* 'usfur wa kāna bayna dāliha' a horse with a blaze on its forehead which reaches the level of the eyes and does not spread so far that one can say that it reaches the ears or the tip of the nose but is something between the two' *Kaş. III* 125.

VU toş in the phr. toş başı:, which is n.o.a.b., seems to mean something like 'pool'. It is perhaps the origin of NE toş *R III* 1217 which means 'ice' in most dialects but in Şor and Khak. (toş) 'ice covered with water', but



it has no connection with *toş* 'bodily humour' in Uyğ. Civ. *H II* 22, 23, which is a l.-w. fr. Sanskrit *doṣa*. Türkü VIII ff. Man. (he ran away tearing off his garments) *bir toş başına tegdi*. Ötrü özin ol toş başına kemisti yuntı arıntı 'and reached a pool(?)'. Then he threw himself in the pool and washed and cleansed himself' *M I* 7, 18-21 (in this MS. *ş* is represented by *s*; mistranscribed *tusbaşına*): Uyğ. VIII ff. Man.-A (in a very damaged passage referring to water and fish) [gap] *toş baş* [gap] *do* 35, 13: Bud. (that Luṣanta Buddha's nature is everything, earth, mountains, stones, sand, streams, river waters, all) *toş başı* 'pools' (brooks, waters, etc.) *TT V*, p. 15, note A 23, 17.

1 *tu:ş* (d-) basically 'equal, equivalent', hence 'opposite to, facing'; survives with these and some extended meanings in NE most dialects *tuş/tus R III* 1499, 1508; Khak. *tuş*: 'Tuv. *duş*; NC Kir. *tuş*; Kzx. *tus*; NW Kk., Nog. *tuş*; SW Osm. *düş* (*sic*?); Tkm. *duş*; Çuv. *têl*. In the early period mainly in the phr. *êş tuş* 'comrade'. Türkü VIII ff. Man. *Chuas*. 107 (adaş): Uyğ. VIII Şu. S 1 (arkar): VIII ff. Bud. *tüzün mayrı burxanıg tuş bolalim* 'may we meet the good Maitreya Buddha' *Pfahl*. 8, 10; similar phr. *TT III*, p. 28, note 71, 3; *êş tuş TT VII* 40, 83-5, etc. (*êş*); o.o. *TT V* 24, 72 (adruk); *VI* 307-8 (1 *teş*); *U III* 6, 1-2 (iii) (?); ala:cu): Civ. *TT I* 48 (*êş*): *Xak. XI tu:ş al-kuf* 'an equal'; hence one says *anıg tu:şı* 'his equal'; *tu:ş qubalatı-l-yay* 'what is opposite something'; hence one says *evim tu:şı* 'opposite my house' *Kaş. III* 125; a.o. *III* 355 (1 *teş*): *KB tuş* is very common, usually in the phr. *êş tuş* 500, etc. (*êş*) or parallel to and often rhyming with *êş* 884, 910; by itself for 'companion, equal' 336, 4889; o.o. 7 and 4181 (1 *teş*): *xıu*(?) *At*. (if an elephant was loaded with gold) *anıg tuşı bolğay bu söznüñ azı* 'a few of these words would be equal to it (in value)' 488; a.o. 24 (1 *teş*): *Tef. teş tuş* 298 (1 *teş*), 316: *Çağ. xv ff. tuş düş geldi* (*sic*); *tuş olğaç düş gelecek* (quotn.); *tuş* also *faraf* 'direction' (quotn.) *Vel.* 212; *tuş* (1) *mıqārın* 'near' (quotn.); (2) *samıt wa faraf* 'direction' (quotn.) *San.* 178r. 14: *Xwar. xiv teş tuş* 'equal'; *tuş* 'comrade' *Qub* 187; *kindik tuşında* 'level with the (Prophet's) navel' *Nahc.* 104, 12; a.o. *do* 320, 7: *Osm. xiv ff. düş*, sometimes spelt *tuş*, c.i.a.p. esp. in the phr. *tuş ol* 'to meet' *TTS I* 245-7, 706; *II* 347-8; *III* 228-9, 688; *IV* 763-4 (the indexing is confused by the recent sound change *duş* > *düş*).

2 *tu:ş* 'buckle'. N.o.a.b., but cf. *tuşa:*- which fixes the vowel. Cf. 2 *toku:*. *Xak. XI tu:ş* (*bi'l-işba*, 'with back vowel') 'a belt buckle (*ibzimu'l-minṭaqa*) made of gold or silver which is fastened to the ends of straps' (*al-suyūr*) *Kaş. III* 125: *KB* (there is gold in the bosom of the brown earth; if it is extracted) *begler başında tuş ol* 'it becomes a buckle on *begs*' 213 (*başında* prob. here not specifically 'on the heads').

töş (d-) 'the chest' and more specifically 'the upper part of the chest'. S.l.a.m.l.g. w. minor phonetic changes; in SW Az., *Osm. döş*, in Tkm. *döş*, in Yakut *tüös*, *Pek.* 2008; in NE Tuv. *töş* is 'chest' and *döş* 'rising ground', perhaps the same word; with some extended meanings, e.g. 'anvil' in some modern languages. Cf. *kögüz*. A l.-w. in Pe., see *Doerfer II* 965. Uyğ. VIII ff. Man. *töşl ol kamuğ tümen yılan* 'her chest is all innumerable snakes' *M II* 11, 21; a.o. *do* 12 (*tültür*): *Xak. XI töş* (*bi'l-şamma* 'with front vowel') *al-qaşş wa hiya ra su'l-sadr* 'the upper part of the chest' *Kaş. III* 125; a.o. *III* 346 (*töşle:-*): *xiv Muh. al-şadr döş*; *Mel.* 47, 13; (*kögüz*; *al-zawr* 'the upper part of the chest' *töş*; *Rif.* 141); a.o. 150 (1 *bağ*): *Çağ. xv ff. töş sina* 'breast' *San.* 178r. 13 (quotns.): *Xwar. xiv töş* 'breast' *Qub* 184 (in the quotn., however, *töş keldi* is an error for *tuş keldi*): *Kom. xiv* 'chest' *töş CCI*; *Gr.* *Kip. XIII al-şadr döş* (*mis-spelt döş*?; a Tkm. form) *Hou.* 20, 19; *xiv töş al-şadr Id.* 39; *xv zawr töş Tuh.* 17b. 13: *Osm. xiv ff. döş* 'chest' in several texts *TTS I* 225; *II* 321; *IV* 243.

1 *tüş* apart from one doubtful occurrence in *Xwar.*, pec. to Uyğ.; the basic meaning is not clear, prob. (physical) 'fruit', but it is more often used for (metaph.) 'fruit', that is 'the consequence' of some act, or if it has been a good act, 'the reward' for it. In this sense it is syn. w. *utlı*; q.v. It seems certain that it is this word and not another possible transcription (*öü*; *s/ş/z*) which occurs in the phr. *tüş etözi* translating Sanskrit *sambhogakāya* the second of the Buddha's three 'bodies', for the other two see *belğürtme* and *no:m*. Uyğ. VIII ff. Man. (under the influence of the wind shrubs and trees grow, and put out branches and buds and) *evin түş bér(ür)* 'yield seed and fruit' *Wind.* 11; (the three men in their present existence) *ayığ түшке tegmiş* (spelt *tekmış*) 'attained evil consequences' (because of their previous misdeeds) *TT II* 16, 29-30; [gap] *kılınç түşin ukutıgız* 'you have explained the consequences of . . . acts' *TT III* 11; *kılmiş edğünüzünü түşinte* 'as a reward for your good deeds' *do.* 103; *ol buyanıgız түşinte* 'as a reward for your merit' *do.* 105; a.o. *do.* 169 (1 *öğ-*): Bud. Sanskrit *phalam karmānam* 'the fruit (i.e. consequence) of acts' *kılınç түşü TT VIII F.6; śrāmaneyaphalam* 'the fruits of asceticism' *toyn түşü do.* G.48; *tüş yémis aşığlar* 'fruit eaters' *U II* 61, 7; (you have long burnt in hell) *anıg түşin* 'as a consequence of that' *U III* 31, 6; o.o. *do.* 89, 12-15; 90, 19; (faith is the first cause) *üzelenü түшке éltmekniñ* 'leading to the highest rewards' *TT V* 20, 3; o.o. *U I* 27, 15 etc. (*utlı*); *Suv.* 475, 10-11 (*amirtğur-*); *Suv.* 38, 14 ff. is a long passage on the Buddha's *sambhogakāya түş etözi*: Civ. *bu söğütünü түşl* 'the fruit of this tree' *TT VII* 28, 14; (if a man plants a tree) *ol söğütte yétl törliğ түş yémis* 'there are seven kinds of fruit on that tree' *do.* 42; in *U Sp.* *tüş* sometimes means 'a crop' e.g. 28, 6 (*üleş-*); but is generally used

in such phr. as *mağa* (P.N.) *tüşke bor kergek bolup* 'as I (so-and-so) required (the loan of) some wine against payment of interest' I, 2; 7, 2 etc. (and see *ter*); this is usually followed by a statement of the terms and then, e.g. I, 6 (if I am late in repaying the debt) *él yapınca tüşl birle köni bérürmen* 'I will faithfully give (what I owe) with the (additional) interest prescribed by the custom of the country': (*Xwar*. XIII(?)) (*Oğuz Kağan* subdued *Urum Kağan*, and for his court a great deal of property and prisoners) *tusu boldı* *Oğ. 172*; this gives sense of a kind, but *tüşü boldı* 'became his reward' seems likelier in the contexts).

2 tüş: (d-) 'dream'. S.i.m.m.l.g. with minor phonetic changes; *düş* in NE Tuv.; SW Osm.; *düş* in Tkm. Cf. *tül* and *Çuv. tēlek*. *Xak. XI tüş al-hulum* 'a nocturnal emission'; hence one says *tüş körmis oğlanı sabı muhtalim* 'a boy who has reached puberty': *tüş al-ru'yā* 'a dream'; hence one says *tüş yördi*: 'he interpreted (*abbara*) the dream' *Kaş. III 125*; o.o. *III 18 (yörüd)*; 266 (*tüşe:-*): *KB* (you quickly pass) *bu tüş teg ajundın* 'from this dream-like world' 231; o.o. 1332, 1397-9, 2632, 5986 ff.: XIII(?) *At. tüş teg xalı* 'as unreal as a dream' 223; *Tef. tüş* 'dream' 320: *XIV Muh. al-ru'yā wa'l-hulum düş Mel. 84, 7*; *tüş Rif. 190*; a.o. 58, 11; 157 (*yörgüç*): *Çağ. xv ff. tüş düş görmek Vel. 212* (quoton.); *tüş xwāb . . . ki ndym binād* 'a dream' *San. 178r. 15* (quoton.): *Xwar. XIII düş* 'dream' *'Ali 21*: XIII(?) *tüşte* (ʔd-) *körgeñin* 'what he had seen in a dream' *Oğ. 321*; a.o. 326: *xiv tüş Qutb 191*: *Kom. xiv* 'dream' *tüş CCI*; *Gr. Kip. xiv manām* 'dream' *tüş Tuh. 33a. 11*: *Osm. xiv ff. düş* 'dream'; c.i.a.p. *TTS I 244*; *II 346*; *III 228*; *IV 263*.

3 tüş originally 'a halt on a journey'; thence, since a halt is normally made at midday, it came, via such phr. as *tüş ö:di*: 'the time to halt', to mean 'midday' and s.i.a.m.l.g. in this sense. Some meanings of *Çuv. tēl* belong here. There is sufficient similarity of meaning with *tüş-* in the sense of 'to dismount' to suggest that these are a homophonous N. and V. In spite of the alternative spellings in *Kaş.* the vowel was certainly short. *Xak. XI tüş al-manzil wa waqtu'l-nuzul ayda(n)* both 'a halt', and 'the time to halt'; hence one says *tüş ö:di*: 'the time to halt' *Kaş. I 330*; *tüş ö:di*: *al-ḡahwa wahwa waqtu'l-qāyila* 'midday' *III 125*; (my eyes pour out such streams (of tears) that) *tüş kılur ördək yuğak yanzıl fihi'l-iwazz wa ḡayruhu min tayru'l-mā* 'the geese (properly 'ducks') and other water birds alight on them' *III 17, 10* (in the other quoton. of this verse in *I 222, 18* the V. is *tüşlenür*): *KB* (the whole of life is three days in all) *anıñda narusı neçe tüş tün ol* 'after that how many (midday) stops and nights' (rests) will there be?' (one is tomorrow; one night has passed, will today's life last till tomorrow?) 3605(-6); the word prob. also occurs in 630 when, in an interview between the King and

Aytoldı, the former says *yapıldı bu tüşte meniñ bu özüñ* 'I myself made a mistake in this interview' or the like (*Arat* translates *bu sefer*): *Çağ. xv ff. tüş* ('dream') also *kaba kışluk waqtı . . . ki gün kışmağa başlaya* 'mid-day when the sun begins to get hot' *Vel. 212* (quoton.); *tüş nım rüz wa waqt-i zuhr* 'mid-day, noon' *San. 178r. 24* (quoton.): *Kom. xiv* 'midday' *tüş CCI*; *Gr. 260*: *Kip. XIII al-zuhr düş Hou. 28, 15*: *xiv tüş ditto Id. 39*.

Mon. V. DŞ-

taş- 'to overflow'; semantically connected as a homophonic V. with 1 taş, but there is no evidence of an original initial d- here. S.i.a.m.l.g. w. minor phonetic changes, e.g. NW Kk., Nog. *tası-*. *Uyg. viii ff. Civ. küzeç taşar* 'the pot boils over' *TT I 194*: *Xak. XI eşiç taşdı*: 'the pot boiled vigorously and overflowed' (*fārat . . . wa fādāt*); and also one says *su:v taşdı*: 'the water overflowed' from a river or container *Kaş. II 12* (*taşar*, *taşmak*): *XIII(?) At.* (the lake of good faith has been drained and its springs dried up) *cafa toldı taşdı teñizdin ediz* 'cruelty has filled it and overflowed higher than the sea' 388: *Çağ. xv ff. taş- tuğyān hardan āb wa amāl-i ān wa sar-şar wa afzūn şudan* 'of water and the lake, to overflow, to be brim-full, abundant' *San. 155r. 28* (quoton.): *Xwar. xiv taş- ditto Qutb 173*; *MN 119*: *Kip. xiv taş- fāratl-i-qidr* 'of a pot, to boil over' *Id. 63*; *zāda'l-mā wa fāra* 'of water, to increase in volume and overflow' *taş- Bul. 46r.*: *xiv fāra taş-* (and *köp-*) *Tuh. 28b. 1*.

1 teş- (d-) 'to pierce, bore', and the like. S.i.a.m.l.g. in SW Az., Osm. Tkm., *deş-*; syn. w. *öt-*, *oy-*, and *tel-* (note the -l/-s- connection, cf. 2 tüş/tül). *Xak. XI KB 4099* (*tamar*): *Çağ. xv ff. teş- del- ya'ni delük eyle-* 'to pierce' *Vel. 188*; *teş- sürāx hardan* 'to pierce, bore' *San. 184r. 29* (in 349v. 19 it is pointed out that *Vel.*'s second translation *çöz-* 'to release, untie' is based on a misreading of *yēs-* (which is a Sec. f. of *seş-*, q.v.) as *teş-*): *Xwar. xiv teş-* ditto *Qutb 178, 180* (*tiş-*): (*Kom. xiv* 'a hole' *teşmek CCI*; *Gr.*): *Kip./Tkm. XIII facara minā'l-facri'l-fulū* 'wa'l-dummal' 'to prick a boil or swelling' *dēş-* also *kaşafa wacha'l-bikr* 'to unweil a virgin' *Hou. 37, 16*: *xv qağaba wa naqaba wa baxaşa* 'to bore, pierce' *teş- Kav. 75, 8*; *baxaşa* (tel-) and *teş-* *Tuh. 8b. 3*; *qağaba teş-* (and tel-) *do. 11a. 6*: *Osm. xivdeş-* 'to pierce' *TTS II 290*.

D 2 teş- (d-) *Recip. f. of té-*: 'to say to one another'. Survives in NE Leb., Şor, Tel. *R III 1105*. *Uyg. viii ff. Man. [ḡap]alim* *tēstiler* 'they said to one another' 'let us . . . ' *TT IX 83*: *Bud. tēp munculayu tēstiler* 'this is what they said to one another' (preceded by speech in *oratio recta*) *U III 68, 10*; a.o. *do. 26*: *Civ. inça tēstilmiz* 'we have said to one another as follows' *Usp. 110, 4*; *tēşip* 'after discussion' (we have dissolved our partnership) *do. 111, 5*.

D **toş-** (d-) Recip. f. of **to-**; 'to fill' and the like. Survives only(?) in SE Tar. **toş-** 'to be full; to come to an end' (i.e. to completion) *R III* 1218; **Türki toş-** (of the hour of death) 'to arrive' *Jarring* 312 (not, as there suggested, a Sec. f. of **taş-**). Uyğ. viii ff. Bud. [**buyan-lığ**] **bilge biliglig yivig tolgı toşğuka** 'to fill up and complete the acquirement of merit and wisdom' *TT V*, p. 35, footnote 1, l. 2; the word is also included, without references, in the vocabulary in *U I* 59 as translating the Chinese phr. *ch'ung man* 'to fill' (*Giles* 2,924 7,622).

tuş- (du:ş-) 'to meet' and the like; semantically connected as a homophonic V. w. **1 tuş-**. Survives only(?) in SW Tkm. **du:ş-**, same meaning. Uyğ. viii ff. Bud. (when I was travelling in India) **tuşdum sizin çoğluğ yalınlig erligizke barıgızka** 'I encountered (?became aware of) your brilliant (Hend.) activities (Hend.)' *Hien-ts.* 2078-9; o.o. *PP* 17, 1-3 (**udık**); *USP*, 43, 4-5: Civ. (if a man cuts his nails on a Hen Day) **edgü ki[şake] tuşar** 'he meets a good man' *TT VII* 32, 14-15: **Xak. XI ol mağa: tuşdı: lağıyani wa ra'āni** 'he met, saw me' *Kaş. II* 12 (**tuşar**; **tuşma:k**); a.o. *I* 26, 15: **KB sevinçe tuşup** 'meeting (i.e. experiencing) pleasure' 95; **yorıp utru hācib okıdı tuşup** 'the Chamberlain went to meet him and invited him in' 576; o.o. 521, 2267, 2336, 2340 (**arta:k**), 5955, 5963: (**xııı**?) *Tef. tuşmak* 'meeting' 316): **Xwar. xiv tuş-** (with *Dat.*) 'to meet, go to' *Qutb* 187: **Kıp. xiv tuş-** *zāra* 'to visit' *Id.* 63.

tüş- (d-) has a general connotation of movement downwards both voluntary, 'to settle (somewhere); to dismount; to retire, withdraw (to somewhere)', and involuntarily 'to fall (off something)'. S.i.a.m.l.g. with minor phonetic changes, and some extensions of meaning; **düş-** in NE Tuv.; SW Az., Osm., Tkm. An early l.-w. in Hungarian as *döl-*. **Türkü viii ol at anta: түş[di:]** 'that horse fell there' *IN* 4; (the enemy) **öğüzke: түşdi:** 'fell into the river' *T* 16; **ben evgerü: tüşeyi:n** 'I am going home (to stay there)' *T.* 30: viii ff. *İrkB* 46 (2 **titiğ**); 64 (**toğra:k**): Uyğ. viii **tüş-** occurs nearly 10 times, usually in damaged passages; in the clear cases, esp. in the phr. **yana: түş-**, it seems to mean 'to withdraw with the intention of settling down', e.g. [gap] **evl:me: eki:nti: ay altı: yañı:ka: түşdim** 'on the sixth day of the second month I went to my home (to settle down)' *Şu. W* 4: viii ff. **Man.-A M I** 9, 13-14 (**töpu:**); a.o. *do.* 20, 3; [gap] **yérgerü: түşmişler erti** 'had fallen [from heaven?]' down to earth' *M II* 7, 18; (the leaves) **yérde түştı** 'fell on the ground' *Man.-uig. Frag.* 400, 7: **Man. tünerig tamuka tüşmeki bar** 'they descend into dark hell' *M II* 11, 9: Chr. *U I* 8, 16-17 (**töpu:**): Bud. **yazukka түşe teğınmegey ertimiz** 'we shall not have ventured to fall into sin' *PP* 8, 1; o.o. *do.* 61, 7 (**kamıl-**); *U II* 4, 8; *III* 33, 14 (**étig**); *TT X* 311, 358; *TM IV* 253, 55 etc.: Civ. **alkamakka түşgelir sen** 'you are on the point of acquiring a high

reputation' *TT I* 170-1; o.o. *TT VII* 27, 16 (**umay-y**); *H I* 116: **Xak. XI er attın түşdi:** 'the man dismounted (*nazala*) from the horse'; and one says **er tamdın түşdi:** 'the man fell (*saqata*) off a wall', also off a horse or anything else that one falls off *Kaş. II* 13 (**tüşer**; **tüşmek**); over a dozen o.o. mostly translated *waqa'a* 'to fall': **KB түştı** (etc.) 'dis-mounted' 489 (**buğad-**), 520, 586, etc.; **İşliğ түşse** 'if a task falls to you' 586; (anything that leans over) **turumaz түşer** 'cannot stand but falls down' 807: **xııı** (?) *At. bu ajun ribāt ol түşüp köçgölük, ribātkā түşügli түşer keçgölük 'this world is an inn where one stops and must move on; whoever stops at an inn stops and must then pass on' 177-8; *Tef. түş-* 'to stop, settle, fall (lit. and metaph.)', etc. 320: **xiv Mih. waqa'a düş-** *Mel.* 32, 5; *Rif.* 116: **Çağ. xv ff. düş-** (-ti, etc.) *düş-*, and 'to dismount' (*én-*) from a horse, and 'to fall down' (*düş-*) from a high place, and 'to alight at a stopping place' (*bir menzilde kon-*) *Vel.* 211 (quotn.); **tüş-** (*ba-ışbā* 'with -ü-') *furid āmadan* 'to alight', and *ıftādan* 'to fall'; and when it is used to make a Compound (*murak-kab*) V. with another V. it means *pardāxtan* 'to complete', e.g. **ata түş- tir-andāzi pardāxtan** 'to finish shooting' *San.* 176r. 25 (quotns.); **Xwar. xııı düş-** 'to fall' *Ali* 27; 'to happen' *do.* 35: **xııı** (?) **köktin bir kök yaruk түştı** (?d-) 'a blue light fell from heaven' *Oğ.* 51-2; **ulug ölüğ barğu түştı** 'large quantities of booty fell to the lot of' (the army, etc.) 272; **yurtıka üyke түştı kettı** 'he went back to his encampment (Hend.)' *do.* 309: **xiv түş-** 'to fall, to stay for the night', etc. *Qutb* 191; *MN* 43, etc.; *Nahc.* 104, 10 (2 **ok**); 320, 3; 415, 1: **Kom. xiv** 'to fall' **tüş-** *CCl, CCG*; *Gr.* 260 (quotns.): **Kıp./Tkm. xııı nazala түş-** (also *én-*) *Hon.* 33, 16; **waqa'a mına'l-ıcuñı** **tüş-** *do.* 43, 3; **xiv түş-** both *waqa'a* and *nazala*; also pronounced **düş-** *Id.* 30; **düş- waqa'a** *do.* 48; **habaça** 'to descend, collapse', and **waqa'a düş-** *Bul.* 86r.: **xv түş-nazala Kav.** 12, 12; 74, 9; *Tuh.* 37a, 1; 60a, 6; 60a, 4: **Osm. xiv ff. düş-** 'to happen; to be overthrown; to fall on (i.e. attack, someone); to fall to the lot of', etc.; c.i.a.p. *TTS I* 246; *II* 348; *III* 228; *IV* 264.*

Dis. DŞA

tişi: (? *dışı:*) 'female'. The original vowels are uncertain; the *Dat.* f. **tişi:ka:** occurs once in *Kaş.*, and judging by the analogy of **ıtı, tıl, ti:ş**, etc. this was prob. the original vocalization, but elsewhere the vowels are either unknown or -i- . . . -i-. Survives in NE most dialects **tizi/tiji**; Tuv. **diji**; SE **Türki tişi** (*Shaw, Jarring*) [*çışi* (BS)]; SW Az., Osm. **dışi**. In NC, SC, NW, and SW Tkm. 'female' is **urğacı** or the like. Uyğ. viii ff. **Man.-A tişi** **takiğular** 'hens' *M I* 36, 9 (and **erkek takiğular** 'cocks' *do.* 10): Bud. **tişi yekler** 'female demons' *Kuan.* 23; **tişi tınılığ** 'female creature' *do.* 73-4 (*U II* 15, 3); Sanskrit *hastinikā-bhyām* 'of the two female elephants' **tişl ya:ña:[gap]** *TT VIII C.5*; o.o. *TT X* 249,

etc.: Civ. *tişl* occasionally occurs as a N. e.g. *er tişl ikgüke yomgı edgü* 'all is well with the man and woman' *TT VII* 20, 18-19; *kayu tişinliş kağukı tutunsar* 'if a woman suffers from strangury' *II I* 37; but more often as an Adj. e.g. *tişl kişl 'a female'* *H I* 21, 121 a.o.o.: *Xak. xi tişl: 'the female (al-unfā) of anything'* *Kaş. III* 224; *erkek tişl: 'the male and female'* *I* 529, 8; *III* 6, 2 (mis-spelt *erlik*); 178, 16: o.o. *I* 396 (*torum*); *II* 102 (*tişl:kar*); *kavuş-: KB* (questioning is male and) *cawābi tişl ol* 'answering is female' 979; *tişlike (sic) bir erkek bolur kör eri* 'a male becomes a female's husband' 980; o.o. 1303-1304, 4132: *xiii(?) At. biliglig tişler cāhiler tişl* 'a wise woman is (as good as) a man, a foolish man (no better than) a woman' 88; (a man dies) *tişlil kalıp bir adın er bile* 'his wife remains with another husband' 275; *Tef. tişl 'female, woman'* 303: *xiv Muh. 'male'* (*erkek*) *al-unfā dişl: Mel.* 45, 4; *dişl: 54, 11; Rif.* 151; *tişl: do.* 138: *Çağ. xv ff. tişl dişi mu'anna' ma'nāsina 'female'* *Vel.* 179 (quotn.); *tişl māda wa unfā ditto San.* 195r. 17: *Xwar. xiv tişl ditto Quth* 180: *Kom. xiv 'female' (animal) tişl CCI; Gr.* 246 (quotns.): *Kip. xiii al-atān 'female ass' tişl: eşek Hou.* 12, 15; o.o. 15, 1 ('ewe'); 15, 8 ('nanny goat'); *al-unfā 'woman' tişl: 24, 17; xiv tişl: al-unfā Id.* 39: *xv al-unfā min kull'l-haywānāt 'female of any animal' tişl: Kav.* 61, 21; *nāqa 'female camel' tişl teve Tuh.* 36b. 1: *Osm. xv ff. dişl 'woman'; in several texts TTS II* 308; *III* 200; *IV* 231-2.

?D *tuşu*: Hap. leg.; the language is obscure but seems to point to an original form *tuşu*; if so a peculiar Imperat. of *tuşu*-. *Xak.* in telling a donkey to stop (*fi iğāf*) one says *tuşu: tuşu*; a *rā* comes (*yadukūl*) between the *tā* and *şin* but cannot be written in any expression (*fi 'ibārati(n) mā*) *Kaş. III* 224.

Dis. V. DŞA-

taşu:- (?d-) 'to carry, transport (something Acc., to somewhere Dat.)'. S.i.a.m.l.g., usually as *taşı-*; NE Tuv. *daşı-*; SW Az. *daşı-*; Osm. *taşı-*; Tkm. *daşa-*. *Xak. xi ol evke: yarmak taşu:du* 'he carried (*naqala*) the dirhams (etc.) to the house' *Kaş. III* 266 (*taşu:r, taşuma:k*): *Çağ. xv ff. taşı-* 'to transport (*naql kardan*) from one place to another' *San.* 155v. 20 (quotns.): *Xwar. xiv taşı-* ditto *Quth* 173: *Kom. xiv 'to carry away' taşı- CCG; Gr.: Kip. xiv taşı- naqala Id.* 63: *xv hawwala* 'to transfer, convey' *taşı- Tuh.* 13b. 12.

D *tişe:-* (d-) Den. V. fr. *tiş (diş)*; s.i.a.m.l.g.; in NE, NC, NW generally for 'to lose the milk-teeth', in SE, SC, SW with the same meaning as *Kaş.*; NE Tuv. *dije-*; SW Osm. *dije-*; Tkm. *dije-*. Cf. *tişek. Xak. xi tegirme:n tişedil: haddada asnāna'l-rāhā* 'he sharpened the teeth of the mill-stone', in this phrase the Object is abbreviated and the Predicate is not strictly apposite to it, since *teğirme:n* is a generic term for 'mill' (*al-*

-lāhūn) and it is only the teeth of the mill-stone that are sharpened; and one says *ol orga:k tişedil* 'he sharpened the teeth of the sickle' *Kaş. III* 266 (*tişer:, tişeme:k*): *Osm. xvi ff. dişe-* 'to roughen (a mill-stone)'; in several texts *TTS I* 212; *II* 307; *III* 200; *IV* 231.

D *tuşa:-* (?d-) Den. V. fr. 2 *tuş*; 'to hobble (a horse, etc.)'. S.i.m.m.l.g.; NE Tuv. *duja-*; SW Tkm. *duşa-*. *Xak. xi KB* (good luck is like a stag and avoids men) *kalı kelse bekle tuşa ham tizil* 'if it comes to you, make it fast and hobble its knees' 712: *Kip. xiv tuşa-qayyada* 'to hobble (an animal)' *Id.* 63.

(D) *töşe:-* (d-) 'to spread out (a mattress, etc.)' and the like. S.i.a.m.l.g.; NE Tuv. *döşe-*; SW Az., Osm., Tkm. *döşe-*. *Üyg. viii ff. Bud. [gap] töşeklerin töşep* 'making their beds' *U III* 35, 15-16; *bi biçü üze töşemiş yerlerde* 'in places matted with sharp knives (Hend.)' *TM IV* 253, 41-2: *Xak. xi töşek töşedil: faraja'l-firāş* 'he spread out a mattress' *Kaş. III* 266 (no Aor. or Infin.; appended to *tüşe:-*): *xiii(?) Tef. töşe-* 'to spread out, to cover (e.g. ground with tiles)' 310: *xiv Muh. faraja töşei-* *Mel.* 30, 1; *Rif.* 113; *al-farş döşemek* 36, 14; 122: *Çağ. xv ff. töşe-* (spelt) *gustardan* 'to spread to' *San.* 177r. 22 (quotns.): *Xwar. xiii döşe-* ditto *Ali* 55: *xiv töşe-* ditto *Quth* 184: *Kip. xiii faraja töşe-* *Hou.* 34, 7: *xiv töşe- bosaşa* 'to spread out' *Id.* 39; *faraja töşe- Bul.* 69r.: *xv ditto Kav.* 9, 11; 74, 3; *Tuh.* 28a. 13; a.o. 84a. 6: *Osm. xiv ff. döşe-* 'to spread out', with some extended meanings *TTS I* 225; *III* 209; *IV* 243.

tüşe:- (d-) Den. V. fr. 2 *tüş*; 'to dream'. Survives in NE (Tuv. *düje-*); elsewhere replaced by phr. like *tüş kör-*. *Üyg. viii ff. Bud. muntağ tül tüşeyük men* 'I have dreamed the following dream' *U II* 24, 27 (*III* 54, 15); *yavuz tül tüşeser* 'if you have a bad dream' *TT VII* 40, 38; a.o. *Suv.* 593, 23: *Xak. xi ol tüş töşedil: 'he dreamt' (ra'd ru'yā)*; also 'he had a nocturnal emission' (*ihtalama*) *Kaş. III* 266 (*tüşer:, түşeme:k*).

Dis. DŞD

D *taştın* Den. Adj./Adv. fr. 1 *taş*; 'outside; situated outside'; homophonic w. the Abl. of 1 *taş* but not to be confused with it. For occurrences see 1 *taş*.

Dis. V. DŞD-

D 1 *taşit-* Hap. leg.?. Caus. f. of *taş-*. *Xak. xi bu o:ol eşilç taşitāvan* 'this fire constantly makes the pot boil over' (*mufawwira li'l-qidr*) *Kaş. I* 514; n.m.e.

S 2 *taşit-* See *taşut-*.

D *taşut-* Caus. f. of *taşu:-*; s.i.s.m.l. usually as *taşit-*. This sound change must have occurred rather early as the word is vocalized *taşut-* only once in the MS. of *Kaş.*; elsewhere the *şin* is either unvoiced or carries a *kasra*. *Kaş. xi tariğ taşuttı* 'he had

and father'; also for bringing about a meeting between two sons (*ibnayn*); the original form was *tuşurdum Kaş. II* 178 (*tuşğururmen, tuşğurma:k*).

Tris. DŞĞ

D *tuşa:ğu*: (? d-) Hap. leg.; Dev. N. fr. *tuşa:-* **Xak.** xı öne says at *tuşa:ğu*: boldi: 'the time has come to put a hobbie (*wađ'i'l-şikāl*) on the horse (etc.)' *Kaş. I* 446.

D *taşaklığ* (? d-) P.N./A. fr. *taşak*; s.i.s.m.l. **Xak.** xı *taşaklığ* er 'a man with testicles' (*xuşya*) *Kaş. I* 497.

D *tuşağlığ* (?d-) Hap. leg.?: P.N./A. fr. *tuşağ*: **Xak.** xı *KB tuşağlığ yıramaz tilekçe barır* 'a hobbled (horse) does not go far away, it goes where you wish' 316.

D *taşğaru*: (d-) Directive Adv. fr. 1 *taş*; 'outwards' and the like. S.i.s.m.l. v. some phonetic changes; NE Tuv. *daşkar*; SW Osm. *daşarı*; Tkm. *daşarı*. **Türkü** viii ff. Man. *taşğaru* (*sic*) *kemistl* 'he threw them out' *MI* 7, 6-7: Uyğ. viii ff. Bud. *tinliğlarığ taşğaru üntürdi* 'it raised mortals out of (the blue mud of *saṃsāra*)' *TT V* 26, 85; o.o. *PP* 1, 1 (*atlandıur-*); *U III* 43, 25; *TT VII* 41, 23; *VIII I.3* (*ta:şğa:ru*): (**Xak.**) xiii(?) *Tef. taşğaru* 'out of (somewhere *Abl.*)' 290: Çağ. xv ff. *taşkarı taşra Vel.* 170; *taşkarı şahir wa birün* 'outside, exterior'; in *Rümi taşra San.* 157r. 10; a.o. *do.* 5: **Xwar.** xiii(?) *taşğarun* (or ? d-) *kalmasan* 'let them not remain outside (the realm)' *Oğ.* 294; *çaşğarun* (*sic*) *kalmasan do.* 310: *xv taşkaru* (*sic*) 'outwards' *Qutb* 194: **Kom.** xiv 'outside' *taşkarı CCI*; **Gr.** *Kıp.* xiv (after 1 *taş*), and one says *taşkara: çık arıx barra(n)* 'get out!' *İd.* 63; *xv taşkarı barra(n)* *Tuh.* 73b. 12; (some Turks elide -k- in some words, for example) for *taşkarı* they say *taşarı do.* 83a. 8.

Dis. DŞĞ

D *teşük* (d-) Pass. Dev. N./A. fr. *teş-*; lit. 'pierced'. S.i.s.m.l. usually as *teşik* for 'hole, cavity, opening', and the like; *Kaş.*'s meanings do not seem to survive; NE Tuv. *dejik*; SW Az., Osm., Tkm. *deşik*; l.-w. in Pe., *Doerfer II* 1002. Uyğ. viii ff. Civ. PU *teşik* is included in a list of taxes in *USP*, 88, 44 (cf. *tütün*) but the exact meaning is unknown: **Xak.** xı *teşük al-ādar* 'ruptured' (in a medical sense; prov.): *teşük* (vocalized *teşik*, but see *teşükle:-*) *al-manhüm* 'a glutton', that is a man who fills his stomach, but does not satisfy his eyes (i.e. he thinks he still has a cavity in his stomach) *Kaş. I* 387: Çağ. xv ff. *teşük delik* 'hole' *Vel.* 188 (quotns.); *teşük sürāx* 'hole' *San.* 195r. 15 (quotn.); VU *tüşük* described in *San.* as a corruption of *teşük* is listed with quotns. in *Vel.* 211; *San.* 178v. 11: **Xwar.** xiv *teşük* 'a hole' (in the ground) *Nahc.* 21, 4: **Kom.** xiv 'hole' *teşik CCI*; **Gr.** *Kıp.* xv *buşx* 'hole' (telik and) *teşik Tuh.* 7a. 12.

D *tışek* (d-) Dev. N. fr. *tışe:-* in the sense of 'to lose the milk-teeth'; 'a two-year-old sheep'. As such, Hap. leg.; but survives as *tışeig* in Yakut (*Pek.* 2686) and *şıšek* and the like in several NC, NW, SW languages, see *Shcherbak*, p. 115; a First Period l.-w. in Mong. as *şilegü* (*Haenisch* 140). **Xak.** xı *tışek al-ıanı minā'l-ğanam* 'a two-year-old sheep' *Kaş. I* 387: *xiv Muh. al-cađa* ditto *şıšek Mel.* 70, 14; *şıšek* (*sic*) *Rif.* 172: **Xwar.** xiv *şıšek* ditto *Qutb* 166; a.o. 27 (*baklan*): **Kıp.** xiii (under 'sheep') *ibn sanatayn* 'two-year old' *şıšek Hou.* 15, 2: *xiv şışek al-ıanı minā'l-ğanam İd.* 55; *Bul.* 7, 11: *xv hawli'l-m'az* 'a one-year old goat' *şıšek Tuh.* 13a. 2.

D *töse:k* (d-) Conc. N. fr. *töse:-*; 'mattress, bedding', and the like. S.i.s.m.l. as *töse:-*; l.-w. in Pe. and other languages, see *Doerfer II* 967. Uyğ. viii ff. Bud. *U III* 35, 15-16 (*töse:-*); *Suv.* 513, 13 (*tölet*): Civ. *USp.* 79 is a list of various kinds of *töse:k*: **Xak.** xı *töse:k al-firāş* 'mattress' *Kaş. I* 387; *III* 266 (*töse:-*), and about a dozen o.o., usually spelt *töse:k*: *KB* 1056 (*ulı:-*); xiii(?) *Tef.* *töse:k* 'mattress, bed' 310: *xiv Muh. al-firāş döşek Mel.* 67, 13; *töse:k Rif.* 167; Çağ. xv ff. *töse:k* a Dev. N. (*hāşil-i maşdar*) fr. *töse:-* meaning *gustardan* 'spreading out', and also a Conc. N. for 'carpet, mattress' (*bisāt wa nahāli*) which they spread out for sleep or rest *San.* 178v. 1: **Xwar.** xiv *töse:k* 'bed, bedding' *Qutb* 185: **Kom.** xiv 'mattress, bed' *töse:k CCI, CCG*; **Gr.** 251 (quotns.): **Kıp.** xiii *al-farrāha* 'mattress' *töse:k Hou.* 17, 1: *xiv töse:k* ('with -ö-) *al-bisāt*, but in the *Kitāb Beylik töse:k* is *al-farrāha wa'l-firāş* and *al-bisāt* is *kılı:m İd.* 39: *xv al-firāş töse:k Kav.* 64, 5; *farrāha töse:k Tuh.* 23b. 6; 84a. 6.

D *tüşük* (d-) Intrans. Dev. N./A. fr. *tüş-*; s.i.s.m.l. with a rather wide range of meanings, mostly pejorative, 'fallen, dropping; (unpleasant) event; abortion; loss at gaming' etc.; SW Az., Osm., Tkm. *düşük*. **Xak.** xı 'a worthless, idle fellow' (*al-sāqı'u'l-kaslān*) is called *tüşük kişi Kaş. I* 387: *KB* (he reached his house and entered it) *köplü tüşük* 'feeling downcast' 1563; a.o. 6226: (Çağ. xv ff. *tüşük* is a Sec. f. of *teşük*, q.v.): **Osm.** xvi ff. *düşük* 'abortion'; in one or two texts *TTS I* 248; *II* 349.

D *tüşgün* (d-) Intrans. Dev. N./A. f. *tüş-*; s.i.s.m.l. meaning 'fallen, broken down, decayed, prone to (something)', and the like; SW Az., Osm. *düşkün*. There is no other trace of the metaph. meaning in **Xak.**, but cf. *tüşürgün*: **Xak.** xı *tüşgün şacarı'l-kafirā* *dü şawk* 'the thorny tragacanth tree' *Kaş. I* 443: Çağ. xv ff. *tüşgün maşlūq wa uftāda* 'wretched, fallen' *San.* 178v. 7.

Tris. DŞĞ

D *tösekcı*: (d-) N.A.g. fr. *töse:k*; n.o.a.b. **Xak.** xı *KB* (in lists of domestic servants) *tösekcı* 'bed-maker' 2557 (*İdışcı*); 4148: *xiv Muh.* (in a list of craftsmen) *al-farrāş* 'mattress

the wheat (etc.) transported (*anqala*) from one place to another' *Kaş. II 307* (taşutur, taşutma:k); tava:r yuluğ taşuttum (sic) 'I ordered him to carry away (*bi-naql*) the ransom money' *I 210, 22; a.o. I 514, 17*.

D tışet- (d-) Hap. leg. (?) ; Caus. f. of tışe:-. *Xak. XI ol orğak tışetti*: 'he ordered that the teeth of the sickle should be sharpened' (*bi-tahdid*); also used for the teeth of a mill-stone *Kaş. II 307* (tışet:tür (sic), tışetme:k).

D tōset- (d-) Caus. f. of tōse:-; 'to have (a mattress, etc.) spread out'. S.i.s.m.l. *Xak. XI ol tōsek tōsetti*: 'he had the mattress spread out' (*afraza*) *Kaş. II 307* (tōset:tür (sic), tōsetme:k); *Xwar. XIV tōset-* ditto *Qutb 185*.

Tris. DŞD

D taştırtı: (d-) Adv. of place. fr. 1 taş; 'outside'. N.o.a.b. *Türkü VIII ff. Man. M III 19, 12* (ii) (belğürt-).

Tris. V. DŞD-

D tüştütlenil- (d-) Hap. leg.; Pass. Refl. Den. V. fr. tüştüt Active Den. V. fr. tüş-. This N. seems to survive only in SW Osm. düştüt 'an abortion', common fr. XVI onwards, see TTS. As the basis of this V. which seems to mean 'to adapt oneself, be adapted (to something)' it must mean something like 'falling into place'. *Uyg. VIII ff. Bud. TT VIII B.11* (éyin).

Dis. DŞÇ

D taşak (d-) Dim. f. fr. 2 taş; lit. 'little stone', in practice 'testicle'. S.i.s.m.l., but the kind of word not widely listed in dicts. *Xak. XI taşak al-xuşya* 'testicle'; and 'the penis' (*al-dakar*) is also called taşak because the two are close together *Kaş. I 380; o.o. I 438, 14; III 267, 19* (the same prov.): *xiv Muh. al-bayd* 'testicles' *taşa:k Mel. 48, 3; taşak Rif. 142; Kom. XIV* 'testicle' taşak CCI; *Gr.: Kıp. XIII al-anfiyân* ditto taşak *Hou. 21, 4; xiv taşak* ditto *Id. 63; xv ditto Kav. 61, 6; Tuh. 4b. 2*.

D taşu:ğ Hap. leg. ?; N. Ac. fr. taşu:-. *Xak. XI taşu:ğ* 'the transportation' (*nuqla*) of merchandise and other things *Kaş. I 411*.

D tuşa:ğ (?d-) Dev. N. (Conc. N.) fr. tuşa:-; 'a hobble' for a horse. S.i.s.m.l.; cf. buka:ğu: which, though not originally syn. w. this word has displaced it in some modern languages, and kişen. *Xak. XI tuşa:ğ şikāl yadayi'l-faras* 'a hobble on a horse's legs' *Kaş. I 411; a.o. I 479* (kösrüg); *Kıp. xiv tuşak* (PU) *şaccat'u'l-faras ay qaydılu* 'a hobble' *Id. 63* (*şacca* means 'a wound on the head', perhaps a scribal error for şikāl): *xv şikāl tuşar* (?error for tuşaw; *Tkm. kişen*; in margin tuşak; *Tkm. köstek* in second hand) *Tuh. zob. 12*.

Dis. V. DŞÇ-

D taşık- (?d-) Intrans. Den. V. fr. 1 taş; 'to go out'. N.o.a.b. *Türkü VIII kaşım xağan*

yéti: yegirmi: eren taşıkmiş 'my father the *xağan* and seventeen men went out' (i.e. ? renounced their allegiance to China) *I E 11, II E 10; yazı:ğa: Oğuzğaru: sül taşıkımız* 'in the spring we and the army set out towards the Oğuz' *I N 8; o.o. II E 32* (ilk); *T 30, 33; VIII ff. Man. M I 7, 11* (tu:l): *Uyg. VIII* (he sent a message saying) *siz taşıkıñ Çiklğ taşğarıñ . . . men taşıkay:ñ* 'set out and bring out the Çik . . . I will set out myself' *Şu. E 10; o.o. E 5; S 8* (2): *VIII ff. Man. M II 11, 20; o.o. Do. 14; M III 29, 13* (i): *Bud. U II 76, 3* (tavişsız): *Yağmai, Tuxsı: Kıp., Yaba:ku:*, some *Tkm. XI er evdñ taşıkı: 'the man went out of the house'; most of the Turks say çıktı taşıkı: Kaş. II 116* (taşık-ar, taşıkma:k; the *tā* is everywhere vocalized with *kasra* as well as *fatha*) (*Çağ. xv ff. taşık-* (spelt) *hiŋfa wa xasta wa mānda sudan dar mihnati wa şiddat* 'to be injured, wounded, abandoned in distress and affliction' *San. 156r. 26* (fully conjugated but without quotns.) can hardly belong here; it might be a similar Den. V. fr. 2 taş; 'to be stoned') not noted elsewhere.)

D tuşık- Hap. leg.; Intrans. Den. V. fr. 2 tuş. *Xak. XI KB* (if my Lord asks me 'what have you done?', what excuse have I?) *uvutka tuşıktım* 'I am hobbled with shame(?)' 6544.

D taşğar- (d-?) Trans. Den. V. fr. 1 taş, 'to bring, or send, out'. N.o.a.b. *Uyg. VIII Şu. E 10* (taşık-); *VIII ff. Man. TT III 68* (I a:l): *Bud. kızığ taşğarmış künde* 'on the day when you give your daughter in marriage' *TT VI 343; Civ. kız taşğarsar TT VII 39, 6*.

D taşğur- Inchoative f. of taş-; prob. a scribal error for taşğır-; the second occurrence is an example of the Inchoative form following tamçır-, q.v. Pec. to *Kaş. Xak. XI eşlç taşğurdı: kādātı'l-qidr an tafür wa taxruc minhā'l-mā* 'the pot was on the point of boiling and the water of coming out of it' *Kaş. II 178* (taşğura:r, taşğurma:k); same phr. *II 201, 4*.

D toşğur- (d-) Caus. f. of toş-; 'to fill'. Survives in SE Türkî toşkar-; cf. toltur-. *Xak. XI ol evin tava:r birle: toşğurdi:* 'he filled (*mala'a*) his house with property'; also used for filling a jar with water, etc. *Kaş. II 178* (toşğurur, toşğurma:k).

D tuşğur- (d-) Caus. f. of tuş-; 'to cause to meet'. N.o.a.b. *Uyg. VIII ff. Bud.* (may we receive from Maitreya Buddha commendation to the divine favour of Buddha, by the strength of that commendation) *yüz kalp üç asanıñ altı paramit tuşğurup* 'causing us to meet the six ways of salvation for a hundred aeons and three immeasurable lengths of time' *Pfahl. 8, 11-12* (but toşğurup 'filling' is a possible alternative); *Xak. XI men oğlını: ata:sığa: tuşğurdım* 'I brought about a meeting (*arqa'tu'l-mulâqât*) between a son

maker' dö:şekçi: *Mel.* 58, 7; tö:şe:kçi: *Rif.* 157.

D töşeklik (d-) Hap. leg.?: P.N./A. fr. töşe:k. *Xak.* x1 (after töşeklik) and with -ğ (i.e. töşeklik) its owner, that is 'owner of a mattress' (*al-firāḡ*) *Kaṣ.* I 509.

D töşeklik (d-) Hap. leg.?: A.N. (Conc. N.) fr. töşe:k. *Xak.* x1 töşeklik barçın 'brocade (etc.) designed to make a mattress' (*al-firāḡ*) *Kaṣ.* I 509.

Tris. V. DŞG-

D teşükle:- (d-) Hap. leg.; Den. V. fr. teşük. *Xak.* x1 ol anı: teşükle:dl: 'he reckoned that he was greedy, a glutton' (*akul manhüm*) *Kaṣ.* III 340 (teşükle:r, teşükle:me:k).

D tüşgünlen- (d-) Hap. leg.; Refl. Den. V. fr. tüşgün. *Xak.* x1 tağ tüşgünlendi: 'there were many gum tragacanth trees (*şacaru'l-katirā*) on the mountain' *Kaṣ.* II 278 (tüşgünlenür, tüşgünlenme:k).

Dis. DŞL

D tüşlög P.N./A. fr. 1 tüş; n.o.a.b. Uyğ. VIII ff. Bud. (entering the island of the jewels of Buddhahood) kutrulmak tüşlög etrini alğalı uyur 'he can take the jewel the fruits of which are salvation' *TT V* 26, 94-5.

D tüşlük Hap. leg.; A.N. fr. 3 tüş; the phr. is a variant of the commoner phr. tüş ö:dl: *Xak.* x1 tüşlük ö:dl: *waqtu'l-ta'ris* 'the time to halt for a rest' *Kaṣ.* I 477.

Dis. V. DŞL-

D teşil- (d-) Pass. f. of 1 teş-; 'to be pierced, split', etc.; s.i.m.m.l.g. *Türkü* VIII ff. *Man.* (the blood, pus and filth) *yavlak tesilti* (*sic*) *tökülti* 'were violently split and poured out' *M I* 5, 10-11; Uyğ. VIII ff. Bud. (of a corpse) *karını keberip içgeşisi teşilip* 'the stomach swells and the entrails are perforated' *U III* 43, 24; o.o. *do.* 78, 2-3 (içgeşü); *TT X* 548; *Xak.* x1 *ka:b teşildi:* 'the wine-skin split' (*inşaqqa*); verse *Kaṣ.* II 127 (teşilür: (MS. in error *teşildi:*), teşilme:k): *Çağ.* xv ff. teşil- (spelt) *sürāx şudan* 'to be pierced' *San.* 194v. 15 (quotns.; earlier erroneous transcription *tşıl-*, and translation, corrected): *Kip.* (xiv in *Bul.* 35r. *balla* 'to moisten' is translated PU teşil-, ö:l et-, ö:l eyle-; the first word is no doubt an error for *yaşla-* or the like): xv *infacara* 'to be split, cleaved' (*şıtın-*); in margin in SW (?) hand *deşil- Tuh.* 6a. 1.

D teşel- (d-) Pass. f. of tişe:-; s.i.s.m.l. *Xak.* x1 orğak: tişeldi: 'the teeth of the sickle were sharpened'; similarly one says *teğirme:n tişeldi:* 'the teeth of the mill-stone were sharpened'; also the teeth of a saw (*al-miñār*), and the like *Kaṣ.* II 128 (tişelür, tişelme:k).

D tuşal:- (? d-) Pass. f. of tuşa:-; 'to be hobbled' and the like. The only occurrence in *Kaṣ.* is dubious, it is in a prov. quoted under

tuşan-, and both the actual appearance of the word and the vocalization, where *tuşalür* would be expected, suggest that it is a correction of *tuşan:nur* by a later hand; but *tuşal-s.i.s.m.l. Xak.* x1(2) *arslan kökrese:* at *ada:ki:* *tuşal:ır* (*sic*) 'when the lion roars, the horse's legs are hobbled' (*yataşukhal*) *Kaṣ.* II 146, 26.

D töşel- (d-) Pass. f. of töşe:-; 'to be spread out', etc. S.i.m.m.l.g. *Xak.* x1 töşek töşeldi: *furişal-firāḡ* 'the mattress was spread out' *Kaṣ.* II 128 (no Aor. or Infin.): *Çağ.* xv ff. töşel- (-ip, etc.) *döşen- Vel.* 211 (quotn.); töşel- *gustarda şudan* 'to be spread out' *San.* 177v. 11 (quotn.).

D 1 taşla:- (d-) Den. V. fr. 1 taş; etymologically this V. could be either Intrans. 'to go out' (a meaning pec. to *Kaṣ.*) or Trans. 'to send out'. In the meaning 'to throw' taşla- (taşla-, tasta-) s.i.s.m.l., but it is an open question whether in this sense it represents this V. or 2 taşla:- in the lit. sense of 'to throw stones'; the two V.s seem to be distinguished in *San.*, but the translation in *Kav.* clearly suggests that 2 taşla:- meant, in general, 'to throw'. *Xak.* x1 *er taşla:dl:* *iğtaraba'l-racul* 'the man went abroad' *Kaṣ.* II 294 (taşlar:, taşla:ma:k): *Çağ.* xv ff. taşla- (-dl) *at-* 'to throw out' *Vel.* 169 (quotns.; in one taşkarı taşla- clearly implies an etymological connection with 1 taş); taşla- (1) *birün andāxtan* 'to throw out' *San.* 156v. 7 (quotns.). *Xwar.* xiv taşla- 'to throw away' *Qutb* 173.

D 2 taşla:- (? d-) Den. V. fr. 2 taş; 'to throw stones (at someone), to stone' and in some modern languages 'to pave (a place) with stones'. S.i.s.m.l., see 1 taşla:-. *Xak.* x1 ol itig taşla:dl: 'he threw stones (*daraba*) . . . bi'l-hicāra at the dog' *Kaṣ.* II 294 (precedes 1 taşla:-, no separate Aor. or Infin.): xiii(?) *Tef.* taşla- 'to stone' 290; *Çağ.* xv ff. taşla- (2) *sang zadan* 'to stone' *San.* 156v. 8; *Kom.* xiv ditto CCG; *Gr.* 237 (quotn.): *Kip.* xv *racama bi'l-hacar* 'to stone' taşla:-; this is the original meaning but some of them use it for the expression *ramā mā fi yadik* 'to throw whatever you have in your hands' *Kav.* 76, 8 *racama taşla- Tuh.* 17b. 3.

D tişle:- (d-) Den. V. fr. tiş (1 trş); 'to bite'. See tişlat-. S.i.a.m.l.g. as the normal word for 'to bite', but some NE, NW languages use *ısır-* as well or instead; SW Az., Osm. dişle-; Tkm. dişle-. Uyğ. VIII ff. Civ. öp-dün iki tişin otura tişlep 'biting it in half with the front teeth' *H I* 152; *Xak.* x1 ol anı: tişle:dl: *ağdahu bi-sinnihi* 'he bit him'; also used for 'to hit in the teeth' *Kaṣ.* III 294 (tişle:r, tişle:me:k, corrected fr. -mak or vice versa): *KB* 460r (uvsak): *Çağ.* xv ff. tişle- (spelt) 'to seize with the teeth' (*ba-dandan giriftan*), usually in order to bite (*gazidan*), or in order to protect (*ba-cihat-i muhāfazat kardan*) *San.* 194v. 22 (quotns.): *Xwar.* xiv tişle- 'to bite' *Qutb* 180: *Kom.*

xiv ditto *CGI*; *Gr.*: Kıp. XIII 'adda **tişle:-** *Hou.* 42, 9; xiv ditto *Id.* 39; *Bul.* 63r.: xv ditto *Tuh.* 25b. 10.

D tuşla:- (?d-) Den. V. fr. 1 **tuş:-**; survives in some NE languages as **tušta-/tusta-** 'to meet'. **Xak.** xi **men anı: tuşla:dım tahad- daytulu wa qumtu bi-ñiñāyihī wa muwāca-hatihi** 'I confronted him and stood opposite to, and facing, him' *Kaş.* III 294 (**tuşla:rmen, tuşla:ma:k**).

D tōşle:- (d-) Hap. leg. as a grammatical example; Den. V. fr. **tōş:-** **Xak.** xi **tōşle:dī**; 'he struck him on the chest' (*alā şadrihi*); **tōş:-** *al-şadr Kaş.* III 346, 12; n.m.e.

D 1 taşlat- (d-) Caus. f. of 1 **taşla:-**; s.i.s.m.l.(?) but see 1 **taşla:-**. **Xak.** xi **ol oğulu: taşlattı: ğarraba inbahu,** 'he sent his son abroad', to be hardened by foreign travel *Kaş.* II 343 (**taşlatu:r, taşlatma:k**).

D 2 taşlat- (? d-) Caus. f. of 2 **taşla:-**; s.i.s.m.l. **Xak.** xi **ol anı: taşlattı:** 'he ordered that he should be stoned' (*bi'l-darb bi'l-ñicāra*) *Kaş.* II 343 (no separate Aor. and Infin., precedes 1 **taşlat-**).

D tışlat- (d-) Caus. f. of **tişla:- (tişle:-)**; the Infin. has quite clearly **-ma:k**, which suggests that in the original MS. of *Kaş.* all the cognate words had back vowels. S.i.s.m.l. **Xak.** xi **ol anı: tışlattı:** 'he ordered him to bite' (*a'adāhu bi'l-sinn*) *Kaş.* II 343 (**tışlatu:r, tışlatma:k**; verse 'he sent a greyhound, ordering it to bite').

D tuşlat- (?d-) Caus. f. of **tuşla:-**; s.i.s.m.l. in NE. **Xak.** xi **ol yē:riğ apar tuşlattı:** 'he ordered someone to take up a position on a piece of ground (*yaqīm maqām ard*) facing him in order to judge the distance from it' (*bi'l-qiyās min ba'id*); also used of anything about which one conjectures (accepting Ātalay's emendation of *yataħazzā fihī for yataħarrā* in the MS.) *Kaş.* II 342 (**tuşlatu:r, tuşlatma:k**).

D tōşlet- (d-) Hap. leg.; Caus. f. of **tōşle:-**. **Xak.** xi **ol anı: tōşletti:** 'he ordered that he should be struck on the chest' (*alā şadrihi*) *Kaş.* II 342 (**tōşletü:r, tōşletme:k**).

D tişlen- (d-) Refl. f. of **tişle:-**; s.i.s.m.l., usually for 'to clench the teeth'. **Xak.** xi **oğlan: tişlendi: xaracat inşānu'l-şabi** 'the boy grew teeth'; and one says **orğak: tişlendi:** 'the teeth of the sickle were sharpened' (*huddidat*) *Kaş.* II 244 (**tişlenü:r, tişlen-me:k**).

D tuşlan- (?d-) Refl. f. of **tuşla:-**; n.o.a.b. **Xak.** xi **bir: ne:p birke: tuşlandı:** 'one thing was placed opposite (*tauwaccaha . . . nahu*) another and competed with it' (?; *kāna bārāhu*) *Kaş.* II 243 (**tuşlanu:r, tuşlanma:k**); **Çağ.** xv ff. **tuşlan- dūfār wa muğārın sudan** 'to face and be adjacent to (something)' *San.* 177v: 14 (quotns.).

D tüşlen- Refl. Den. V. fr. 3 **tüş:-**; s.i.s.m.l. for 'to have a mid-day rest or meal'. **Elgin** in *Kaş.*'s quotn. is a specifically Oğuz word. **Xak.(?)** xi **elgin tüşlendi:** 'the traveller halted (*ta'arrasa*) and dismounted to have a siesta and then go on again' (*li-yuqayyil tumma yanhad*) *Kaş.* II 242 (slightly misplaced; **tüşlenü:r, tüşlenme:k**); **tüşlenür ördek yuğak** 'the ducks and other water birds alight on them' *I* 222, 18 (see 3 **tüş:-**); **Çağ.** xv ff. **tüşlen- çāşğāh guđarānidan** 'to spend the middle of the day (somewhere)' *San.* 177v: 14 (quotns.).

Dis. DŞN

D tüşün (d-) Intrans. Dev. N. fr. **tüş-** 'lodgings, inn', and the like. N.o.a.b.; listed in *R III* 1590 as 'Çağ.', but not in any Çağ. authority; possibly found in *Rbğ.* **Xak.** xi **KB kırıp kend içinde tiledi tüşün** 'he entered and looked for lodgings in the town' 488; **ajun bir tüşün ol ğurup bir tüşün** 'this world is one inn, your grave is another' (when that inn yields you up the next world is your inn) 1390; a.o. 1443.

D tōşnek (d-) Dev. N. (Conc. N.) fr. **tōşen-** (abbreviated); 'a place where bedding is laid out'. N.o.a.b. **Türkü** viii ff. **turriya: kuş tōşneki:ge: konmı:ş** 'a crane alighted on its resting-place' *İrkB* 61; **Xak.** xi **KB neğü aşğı āxir kara yēr koyı anıñ tōşneki ol yağız yēr oyı** 'what is the use of it? The end is the bosom of the black earth; his resting place is a hole in the brown earth' 3570.

Dis. V. DŞN-

D tuşan- (?d-) Hap. leg.; Refl. f. of **tuşa:-**. **Xak.** xi **er ada:kı: tuşandı:** 'the man's legs were tightly bound (*ta'allaqat*) and his thighs were rendered motionless (*iltaffat*) by fear' *Kaş.* II 146 (**tuşan:nur (sic), tuşanma:k**; prov., see **tuşal-**).

D tōşen- (d-) Refl. f. of **tōşe:-**; s.i.s.m.l.g., usually with a Pass. sense; SW Az., Osm. **döşen-** (Tkm. **düşen-** seems a recent form, it was earlier **döşen-**). **Xak.** xi **ol özlige: tōşe:k tōşendi:** 'the man made it his business to spread out a mattress (*farāşa'l-firāş*) for himself' *Kaş.* II 147 (**tōşenür (sic), tōşen-me:k**); **KB** (in spring plains, mountains, high ground, and valleys) **tōşendi yađıp** 'have spread out (greenery) and made themselves a mattress of it' 69; **tirig ölgü āxir tōşengü yēriğ** 'living beings will die, and at the last make their beds in the ground' 237; o.o. 1383, 1426; **Xwar.** xiv **tōşen-** ditto *Qutb* 185.

VUD tüşne- Hap. leg.; Den. V. fr. **tüşün;** lit. 'to settle down in lodgings'. **Xak.** xi **yaşın atıp yaşnadı: tuma:n tu:rup tüşnedi:** 'the lightning flashed; the mist rose and became stationary' *Kaş.* I 236, 2; n.m.e.

Dis. DŞR

D taşra: (d-) Adv. of place fr. 1 **taş;** 'outside'. Survives only(?) in SW Osm. **taşra**

which seems to have been borrowed fr. some other language, since all the cognate forms in Osm. begin with *di-*. **Türkü VIII taşra:** *yoriyu:r* 'they are marching out' *I E* 11-12; a.o. *I E* 26, *II E* 21 (aşsüz): **Xak. XI tamğa:** *suvi:* *taşra:* *çıkıp tağığ öter:* 'the water of the tributary comes out and pierces the mountain' *Kaş. I* 424, 17; n.m.e.: XIII(?) *Tef. taşra* 'outside; (to come) out' 291: **Xwar.** XIV ditto *Qutb* 173: **Osm.** XIV ff. *taşra* (XIV and XV sometimes *daşra*) 'outside, outwards'; c.i.a.p. *TTS I* 684; *II* 885; *III* 674; *IV* 745: XVIII *taşra* in *Rümi, birin* 'outside' *San.* 261r. 12; a.o. *do.* 157r. 11 (*taşgaru:*).

D tüşrük (d-) Hap. leg.; abbreviated Pass. Dev. N./A. fr. *tüşür-*; lit. 'which is let fall, or caused to fall', or the like. **Uyg. VIII ff. tüşrük xwa çeçeklerig tize urıp** 'arranging in order the flowers deposited (on the altar)' *U II* 47, 75-6.

D tüşrüm (d-) Hap. leg.; abbreviated N.S.A. fr. *tüşür-*; the semantic connection is obscure. **Argu:** XI *tüşrüm kull dahāca minā'l-gazl* (MS. 'azl) 'a ball of thread' *Kaş. I* 485.

Dis. V. DŞR-

D taşur- Caus. f. of *taş-*; 'to cause to overflow'. Survives with extended meanings in SW Osm. *taşır-*; elsewhere *taşır-* seems to be the Caus. f. of *taşu:* **Kaş. XI ot eşic taşurdi:** 'the fire made the pot boil over' (*afārat*); also used of any liquid that overflows its container *Kaş. II* 78 (*taşurur, taşurma:k*); *taşırka:n* (sic; after -K-) *kö:zlüg* 'a man with protruding eyes' (*al-cāhiz*) *I* 521.

D tuşur- (d-) Caus. f. of *tuş-*; survives in SW Tkm. *du:şur-*. **Xak. XI ol meni: sa:na: tuşurdi:** 'he brought about a meeting (*awqa'a'l-mulāqāt*) between me and you' *Kaş. II* 78 (*tuşurur, tuşurma:k*); *KB* 2370 (okçr): **Xwar.** XIV *tuşur-* seems to mean merely 'to meet' *Qutb* 187.

D tüşür- (d-) Caus. f. of *tüş-*; 'to let fall, to order to dismount', etc. S.i.a.m.l.g.; NE Tuv. *düşür-*; SW Az., Osm., Tkm. *düşür-*. **Türkü VIII T** 27 (*asın:*) VIII ff. Yen. *iniğizke: eçigizke: inğen yüki:* (sic, but dubious?) *siz* (? so read, *Malov* has *ıyz*) *tüşürtiğiz* 'you have allowed your younger and elder brothers to lay down a female camel's load' *Mal.* 28, 9 (an unsatisfactory inscription, the last words are improbable): **Uyg. VIII ff. Bud. kişl üze teğri tüşüreyin** 'I will bring gods down to men' *TT V* 12, 122; a.o. *U IV* 8, 12 (*I* 39, 12; *eğlin*): **Xak. XI ol elğdin yarmak: tüşürdi:** 'he dropped (*asqa'a*) the *dirham* (etc.) from his hand'; and one says *men an: attın tüşürdüm* 'I made him dismount (*anzaltu*) from his horse', also for 'I made him fall off' (*asqa'atıhu*) *Kaş. II* 78 (*tüşürür, tüşürme:k*); kelse: öme: *tüşür-ğil* 'if a guest comes, invite him to dismount' (*anzilhu*) *II* 316, 10; *KB* (the advantage of speech is great) *yérinçe tüşürse beğütür*

kuluğ 'it brings greatness to a slave if he lets it drop at the appropriate place' 1001; a.o. 2347-9 (1 to:y): **Xwar.** XIII *düşür-* 'to unload; to cause to fall' *Ali* 25, 55; XIV *tüşür-* 'to help (someone) to dismount, or come down' *Qutb* 191; *Nahc.* 106, 8; **Kom.** XIV *tüşür-* 'to unload' *CCG*; 'to cast down (into hell)' *CCG*; *Gr.* 261 (quoth.).

Tris. DŞR

D tüşürgü: (d-) Hap. leg.; Dev. Conc. N. fr. *tüşür-*. **Xak. XI tüşürgü:** 'the place where water discharges (*fūhatu'l-mā*) into a river, and, also the place where water discharges (*mafrağū'l-mā*) from a mill-stream into the river', and the like *Kaş. I* 490.

D tüşürgün (d-) Hap. leg.; Pass. Dev. N./A. fr. *tüşür-*; cf. *tüşgün*. **Xak. XI tüşürgün:** 'the gum tragacanth tree' (*şagaru'l-katirā*) in one dialect *Kaş. I* 522.

Dis. DŞŞ

D tüşşüz Priv. N./A. fr. 1 *tüş*; n.o.a.b. **Uyg. VIII ff. Bud.** (if a man has no faith, even if he understands the meaning of the (mystical) letters) *tüşşüz kuruğ kalır* 'it is without (beneficial) results and useless' *TT V* 26, 96.

Dis. V. DŞŞ-

D tuşuş- (d-) Recip. f. of *tuş-*; survives in SW Tkm. *du:şuş-*. **Uyg. VIII ff. Bud. adında ançulayı kelmışler birle tuşuşmakı bolur.** 'on the other hand, it means their meeting the *Tathāgatas*' *U II* 35, 26-8; Civ. *bu tuşuşmak atlığ ırk* 'this hexagram meaning "meeting"' *TT I* 13.

Mon. DY

ta:y 'a one- or two-year-old foal', older than a *kulun*. S.i.a.m.l.g., see *Shcherbak*, p. 91; l.-w. in Pe. and other languages *Doerfer II* 863. **Xak. XI ta:y al-muhr 'a colt'** *Kaş. III* 158 (verse); *I* 313 (*adğırlan-*), a.o.o.: *KB* (if you ride a fine cross-bred horse or) *tāzi tay* 'an Arab colt' 5803; XIV *Muh. al-muhr ta:y:ta:y Mel.* 7, 15; *Rif.* 79; (*al-muhr kulun*) *al-filtu* 'foal' *ta:y* 69, 12; 170: **Çağ.** XV ff. *ta:y* (sic) *kura-i asb* 'a foal', one or two years old *San.* 261r. 23; **Kip.** XIII *al-muhr ta:y* (and *al-muhrul-şagır ku:lun*) *Hou.* 12, 9; (*al-muhr ibn sana ku:lun*) *ibn sanatayn ta:y do.* 12, 12; XIV *ta:y al-muhr Id.* 67; XV ditto *Kav.* 61, 10; *Tuh.* 33b. 9.

1 to:y originally 'a camp' in the physical sense of an aggregate of tents; thence the people living in such a camp, 'a community'; thence any 'large gathering'; and finally 'a feast', and esp. 'a wedding feast'. In the last sense s.i.a.m.l.g. See *Doerfer III* 1352. **Türkü VIII ff. Man.** (the whole people) *toy kapğına teğl bardılar* 'went as far as the gate of the (royal) camp' *TT II* 8, 65 (see note thereon, which is open to some criticism): **Uyg. VIII ff. Bud.** Sanskrit (*saṃghāt saṃgham* 'from religious community to religious community')

kuvra:ğtin kuvra:ğka: *pūgāt pūgam* 'from (civil) community to (civil) community' **toytin toyka:** *TT VIII G.5*; Civ. (the bride's dowry, food) **toyt** 'the wedding feast' *Fam. Arch.*, I. 170; **toydaki koyinka** 'for sheep for the wedding feast' *do. 67*; **Xak. xī toyt al-mu'askar** 'a (military) camp'; hence one says **xan toyt** 'the camp of the *xāqān*'; the Oğuz do not know this word *Kaş. III 141*; (death) **to:ydın anı: köçürge:n yarfihim min mu'askarihim** 'drives them out of their camp' *I 522, 5*; **KB tüşürse toyuğ körse ot suv talu** 'when he pitches camp, he should look for the best grazing and water' *2349*; a.o. *2347*; **xiii(?) Tef. toyt** 'a gathering' *306*; **xiv Muh. al-cum'atu'l-kašira** 'a large gathering' *toyt Mel. 5, 13*; *6, 4*; *Rif. 76* (quoted as a word containing -o-); **Çağ. xv ff. toyt toyt diyāfat ma'nāsina** 'feast' *Vel. 225*; **toyt (ı) cašn wa macma-i surür** 'a feast or joyful gathering' in general (quotn.) and **sür wa 'arūsi** 'a wedding feast' in particular *San. 188r. 10*; **toyt ditto 261 v. 10** (quotn.): **Xwar. xiii(?) (Oğuz Xan) bedük toyt bérđi** 'gave a great feast' . . . **toydın soy** 'after the feast' *Oğ. 90-4*; **xiv ditto Qutb 181; *MN 76*; **Kom. xiv** 'feast, wedding feast' *toyt CCI, CCG*; *Gr.*: **Kip. xiv toyt al-walimatu'l-kabira** 'a great feast' *Id. 67*; *Osm. xiv ff. toyt* 'feast'; common *TTS I 696*; *II 901*; *III 684*.**

2 toyt 'potters' clay'. Survives only(?) in NE. **Xak. xī toyt ĩnu'l-xazaf** 'potters' clay', hence 'a clay pot' is called **toyt eşiç Kaş. III 141**.

VU 3 to:y Hap. leg.; perhaps to be connected with **to:ğ monçuk**, see *to:ğ*. **Xak. xī to:y** 'the name of a medicinal plant' (*nabt yuta-dāwā bihi*) *Kaş. III 141*.

S 4 to:y See *to:ğ*.

S tüy See *tüi*.

Mon. V. DY-

tay- (?) **tay-y-** 'to slip, slide, slip up', and the like. S.i.a.m.l.g.; SW Tkm. **tay-**. **Uyg. viii ff.** Bud. Sanskrit *cyūta* 'having sunk' (in the technical sense of sinking, or slipping down, to rebirth in a lower form of existence) **tayma:[k]** *TT VIII C.13*; **yétinc kün tayip eşgek karnıta** [gap] 'on the seventh day I shall slip down (and be reborn) in the womb of a donkey' *U III 26, 20-1*; **ıya taya** is read in *U II 29, 18* and *24*, the context is of a man in distress, *ıy-*, q.v., normally means 'to oppress', which is hardly relevant, 'slipping' might be, but the words may be merely a misreading of **aya tapa** 'asking and serving': **Xak. xī er taydı:** 'the man slipped' (*zalaqa*); also used of any animal when its feet slip in rain or mud *Kaş. III 243* (**tayar**, **tayma:k**); a.o. *III 166, 20*; **xiii(?) Tef. tay-y-** (of a camel on slippery ground) 'to slip' *282*; **Çağ. xv ff. tay- lağzidan** 'to slip' *San. 166r. 5* (quotns.): **Kip. xv lazaqa tay-** *Tuh. 18b. 3*.

S tay- See *tı:ğ*.

S toyt- See *to:ğ*.

tuy- (d-) 'to perceive, notice, feel', and the like. S.i.a.m.l.g. except NE; SW Az., Osm., Tkm. **duy-**. **Türkü viii** (we crossed the Ertiş river and approached the enemy) **keimışi: alp tedi: tuymadı:** 'they said 'it would be difficult for them to approach' and did not notice us' *T 38*; *viii ff. IrkB 61* (İlin-); **Uyg. viii ff. Man.-A kentü inça tuymazlar** 'they do not themselves notice this' *M I 10, 20*; Bud. in the account of the *nidāna* series in *U II 5 ff.* the formula (I wondered why something happened and) **sakinip oğğurak tuydum** 'after thinking I became vividly aware of' (the reason) occurs several times, *5, 16*, etc.; o.o. *TT V 24, 79*; *VI 137, 460-2*; **Xak. xī er ı:şın tuydı:** 'the man perceived (*aħassa*) what was hidden in the affair and noticed it' (*şa'ara bihi*) *Kaş. III 244* (**tuyar**, **tuyma:k**); **ö:ğ keçer: kişi: tuyma:s** 'time passes, but a man does not notice it' *I 44, 18*; **Çağ. xv ff. tuy-** ('with -u-') **fahmıdan** 'to understand' *San. 187r. 25* (quotn.): **Kom. xiv** 'to notice, become aware' **tuy-** *CCG*; *Gr.*: **Kip. xiv tıy- aħassa** *Id. 67*

Mon. V. DYA-

taya- (d-) 'to prop (something *Acc.*) up; to lean (it) against (something)'. Survives only (?) in SW Az., Osm., Tkm. **daya-**. Cf. *tire-*. **Xak. xī ol anı: taya:dı:** '*amadahu ħattā nahada 'alayhi* 'he supported him so that he stood up' *Kaş. III 274* (**tayar**, **tayma:k**); **Çağ. xv ff. taya- tahiya dādan** 'to give support'; **tayat-** is used in the same sense *San. 166v. 2* (quotns.): **Kip. xiv taya- asnada** 'to support; lean (something) against (something)' *Id. 67*.

Dis. DYD

E tuytrum See *tütrüm*.

Dis. V. DYD-

D tayıt- Hap. leg.; Caus. f. of **tay-**; cf. **taytur-**. **Xak. xī ol anı: suvka: tayıttı:** 'he made him slip (*alzaqahu*) into the water' *Kaş. II 325* (**tayıtur**, **tayıtmak**).

D taytur- Caus. f. of **tay-**; s.i.m.m.l.g.; SW Tkm. **taydır-**. **Xak. xī ol anı: suvka: tayturdı:** 'he made him slip (*alzaqahu*) into the water' (etc.) *Kaş. III 192* (**taytur<ur>**, **tayturma:k**).

D tuytur- (d-) Caus. f. of **tuy-**; survives in SE Türkü **tuydur-** 'to notice' *Jarring 315*; SW Tkm. **duydur-** 'to make known, to inform'. **Uyg. viii ff.** Bud. **biğig tuyturdaçı kértgünc** 'the faith which makes (a man) aware of wisdom' *Usp. 59, 5-6*; **Xak. xī ol mağa: söz tuyturdı:** 'he made me aware (*aftanani*) of the statement and informed me of it' (*'arrafanitih* (sic!) *dālika*) *Kaş. III 192* (**tuyturur**, **tuyturma:k**); **Çağ. xv ff. tuydur-** ('with -u-') **fahmāndan** 'to cause to understand' *San. 188r. 6*; *Osm. xiv* and *xvi* **duydur/tuydur-** 'to inform, make aware'; in two texts *TTS I 235*; *IV 254*.

Dis. DYĞ

D **taya:k** (d-) Conc. N. fr. **taya:-**; lit. 'prop, support', but usually in modern languages specifically 'walking stick', and the like. S.i.a.m.l.g.; SW Az. **dayağ**; Osm. **dayak**; Tkm. **tayak** (irregular, l.-w. fr. some other language); l.-w. in Pe. and other languages, *Doerfer* II 864. Uyğ. XIII ff. Bud. Sanskrit *deśirayena* (?sic) 'by the two supports' 2 **törlög ta:ya:ğ üze**: *TT VIII A.4*; **edgüke tegmek-llg yük yüdmeknlğ tayakı tétir** (faith) 'is called the support for assuming the burden which leads to good' *TT V* 22, 43; o.o. *do.* 44; 24, 53-80; Civ. *TT I* 191 (**bütgü**): **Xak. XI tayak** *al-'ašā* 'staff, walking stick'; and one says **kude:ğü: tayak bérdir**: 'the bridegroom (*al-xatan*) gave a maid-servant or slave, so that the bride dismounted from her horse supporting herself on him' (*mutta-kıya(n)* 'alayhi'); this is a custom of the wealthy so that he (the slave) becomes the property (of the bride) *Kaş. III* 166 (prov.); **taya:k 'ašā I** 417, 6: *KB* (I have become infirm) **tayak tutti elgim** 'my hand has grasped a staff' 5633: XIII(?) *Tef. tayak* 'staff' 282: **Çağ. xv ff. tayağ/tayak degnek** 'walking stick' *Vel.* 181 (quotns.); **tayağ/tayak takiya** 'support'; it is a Dev. N. fr. **taya-** *takiya dādan*; and metaph. **çüb-i dast** 'a walking-stick' *San.* 167r. 13 (quotn.): *Kom.* xiv 'staff' **tayak CCG.**; *Gr.*: Kip. XIII *al-'akkāz* 'staff, crutch' **tayak Hou.** 39, 2: *Osm.* xiv ff. **dayak** 'support, walking stick'; in several texts *TTS II* 263; *III* 676 (**tayak**); *IV* 747.

D **tayığ** Dev. N./A. fr. **tay-**; 'slippery, unstable'. N.o.a.b. **Xak. XI tayığ yér al-mazlaqa minā'l-ard** 'slippery ground' *Kaş. III* 165: *KB* (luck is faithless, disloyal, and fickle; it suddenly flies off and) **adakı tayığ** 'its feet are liable to slip' 670: XIII(?) *Tef. tayığ* (of the ground) 'slippery' 282.

tayuk Hap. leg.; syn. w. **taylağ**; there must be some etymological connection between the two, but **-lağ** is not a known Turkish Suff. and both may be l.-w.s. Atalay also suggests a connection with SW xx Anat. **dayı** 'good, good-looking' (of a man or animal) *SDD* 408. **Xak. XI tayuk er** 'a young, elegant, fastidious (*al-şabbu'l-zarifu'l-mutaqazziz*) man' *Kaş. III* 166.

S **tuya:ğ** See ***tuña:ğ**.

D **tuyuk** 'closed, niggardly (i.e. with closed hands)', and the like. S.i.s.m.l. in NE and NC; *Tuv. duyuk*; cf. *tuyın*. Pass. Dev. N./A. fr. ***tu-** (see **to-**) with euphonic **-y-** inserted. **Xak. XI tuyuk kişi**: 'a niggardly (*al-munqabiğ*) man': **tuyuk kün** 'a rainy, foggy (*dacn wa dabāb*) day': **tuyuk kapuğ** 'a closed (*muğlaq*) door' *Kaş. III* 166: **Çağ. xv ff. tuyuk** (spelt) *cinās* 'a pun', which is one of the literary conceits (quotn.); and *cinās* in Turkish is a special metre which they called *bahr-i tüyüq*; it is a *raml musaddas maqṣūr* as stated (with an example) in *Ḥawāṭi's* work on prosody *San.*

188r. 23 (the **tuyuk/tuyuğ** is a well-known early Turkish verse form used, inter alia, by *Qādi Burhanu'l-din*; the semantic connection is obscure).

tayğa:n 'greyhound, borzoi'; prob. an old animal name ending in **-ğa:n**. Survives in some NE languages, SE *Türki*, and NC *Kir.*; in other languages **tazi** ('Persian') is usually used in this sense; l.-w. in some languages see *Doerfer* II 866. **Xak. XI tayğa:n** 'a slim loped (*al-aqabbu'l-ağḍaf*) kind of dog' *Kaş. III* 174 (prov.); three o.o.: *XIV Muh.(?) salıqi* 'greyhound' **tayğa:n Rif.** 174 (only).

VUF **tayğu:n/toyğun** n.o.a.b.; presumably some kind of high official. The first syllable is prob. Chinese *t'ay* 'great' (*Giles* 10,573); *Vilh. Thomsen* in *Inscriptions de l'Orkhon déchiffrées*, Helsingfors, 1896, p. 177, note 84 suggested that the second syllable was the Collective Suff. **-ğun** but this seems improbable. It is more likely to be a Chinese word, but there are phonetic objections to the suggestion that it is *kuan* 'official' (*Giles* 6,341). The two words may be different, the second vowel in the second is uncertain. **Türkü vın ırğar oğlanınızda: tayğu:nınızda yegde: ıgıdūr ertılgiz** 'you fed (the people?) better than your sons and high officials' *I SE*; [gap] **bunça: bedizciğ toyğun elteber kelürti**: 'brought so many decorators, high officials(?), and eltebers' *I NE*.

Tris. DYĞ

VU?D **taya:ğu**: 'pebbles' and the like; the Uyğ. spelling **tayağu** occurs in a damaged passage and may be an error, but equally the word may be misvocalized in *Kaş.*; **taya:ğu**: is morphologically a Dev. N. fr. **taya:-** but there is no obvious semantic connection. Uyğ. VIII ff. Bud. (now it has become our fate) **utun yavız braman[lar]nıñ taş (VU) tuyağu teğ ırığ yavğ[an yüz]lerin kör-geli** 'to see the faces of the shameless, evil Brahmins which are as tough and hard as stone and pebbles' *U III* 17, 11-13: **Xak. XI taya:ğu: al-mubla wa'l-madara** 'pebbles and clods of clay' *Kaş. III* 174.

D **tayaklığ** (d-) P.N./A. fr. **taya:k**. N.o.a.b. Uyğ. VIII ff. Bud. **aşnukı ikigüke tayaklığ tırıg bolmak öğdisiz ol** 'it is not praiseworthy to come to life with the support of the first two' *TT V* 26, 110; o.o. *do.* 28, 127-8.

D **tayaklık** (d-) A.N. fr. **taya:k**; n.o.a.b. Uyğ. VIII ff. Bud. (just as the sound constantly rises from a drum . . .) **eliğke tayaklıkın** 'with the help of the hand' (wood and leather) *Sar.* 375, 7-8; **bu yağız yér tayaklıkın bütgülik neçe edler bar erser** 'whatever commodities must be produced with the help of the brown earth' *do.* 530, 1-2; a.o. *Hien-t.* 1949: **Xak. XI KB** (do not take chances with the enemy, know that he is powerful) **tayaklık yağıka temür kalkan ét** 'make an iron shield your support against the enemy' 4263.

D **tuyağlıg** P.N./A. fr. **tuya:ğ** (**tuña:ğ**); n.o.a.b. **Türkü** VIII ff. *Irkb* 5 (**ağdırlik**; ?**tuoy:glu:ğ**): **Xak.** XI **tuyağlıg** yılki: *haya-tan dū hāfir* 'a hooved animal' *Kaş.* III 178.

D **tuyuğsuz** (d-) Hap. leg. ?; Priv. N./A. fr. ***tuyuğ**, Dev. N. fr. **tuy-**, 'without perception'. **Uyg.** VIII ff. Bud. *TT VI* 460 (**belgü-süz**).

Tris. V. DYĞ-

D **tayaklan-** (d-) Refl. Den. V. fr. **taya:k**; n.o.a.b. **Xak.** XI **er tayaklandı**: 'the man owned a walking-stick' (*aşā*) *Kaş.* III 197 (**tayaklanu:r**, **tayaklanma:k**); a.o. 198, 8.

D **tayuklan-** Refl. Den. V. fr. **tayuk**; n.o.a.b. **Xak.** XI **yigit tayuklandı**: *tazayā'l-fatā bi-zayyī'l-zarfā* 'the youth dressed elegantly' *Kaş.* III 197 (**tayuklanu:r**, **tayuk-layma:k**).

Dis. DYL

(?D) **taylağ** Hap. leg.; syn. w. **tayuk**, q.v. **Xak.** XI **taylağ er al-raculu'l-zarifu'l-laṭifu'l-qaddi'l-waḍiyu'l-lawni'l-naḡiyu'l-tawb** 'an elegant man with a graceful figure, a clear complexion, and clean clothes'; this is mainly used of youths (*al-fityān*); one says **taylağ yigit** 'a fastidious (*mutaqazziz*) elegant youth' *Kaş.* III 386.

Dis. DYN

teyiğ (?**teyiğ**) 'squirrel', and by extension 'squirrel skin'; *Kaş.*'s form and translation must be due to a misunderstanding. S.i.a.m.l.g. except SW, usually as **tiyiğ/tiyn/tin**, see *Shcherbak*, p. 142; the squirrel skin was used as a currency unit in early Russia during the period when coins were scarce, and the word as tin still survives in some languages, including SW Tkm. for 'kopek'; l.-w. in Pe. and other languages in this last sense, see *Doerfer* II 1013. **Türkü** VIII **kara: kişin kök teyiğlin** 'their black sable and grey squirrel skins' II N 11-12; S 12: **Xak.** XI **teyiğ al-sammür** 'sable' *Kaş.* III 370: *KB* **ağı çüz teyiğ kiş alır sen tērip** 'you collect and acquire treasure, brocade, squirrel, and sable skins' 5367; **teyiğ kiş öpi tuttu dünyā içi** 'the interior of the world assumed the (dark) colour of squirrel and sable' 5825: xiv *Muh.* **al-sincāb** 'squirrel' **teyiğ** *Mel.* 72, 8; *Rif.* 174: **Çağ.** xv ff. **teyiğ** (spelt) *sincāb* *San.* 203v. 5 (quotns.): *Kom.* xiv 'squirrel, miniver' **teyiğ** *CCI*; *Gr.*: **Kıp.** XIII **al-sincāb** (VU) **teyiğ** *Hou.* 11, 13: *Osm.* xiv to xviii **teyiğ** 'squirrel' in 4 texts *TTS* II 892; *IV* 752.

F **toyn** ('Buddhist monk'; l.-w. fr. Chinese *tao jén* same meaning (*Giles* 10,780 5,624). N.o.a.b.; became a l.-w. in Pe., Mong., and other languages, where it sometimes acquired other meanings, see *Doerfer* II 993. **Yakut toyon** 'master, governor, official, mayor', and the like, *Pek.* 2706, is clearly a l.-w. fr. Mong. after it had acquired these extended meanings. **Uyg.** VIII ff. Bud. Sanskrit **bhikṣu** 'monk' **toyn** *TT VII A.10, C.4*; o.o. *H.1* (okt-; spelt **toyu:n**), etc.; **üküş midik toynlar** 'many

laymen and monks' *TT IV* 4, 10; o.o. *U III* 34, 5 (ii); 36, 23; *TT VII* 40, 74, etc.: *Civ.* **enetkek toyn** 'the Indian monk' *TT VII* 14, 1; **toyn** and **toyn kult** 'monk's servant' are fairly common in *Usp.*; sometimes used as a P.N. e.g. as the name of a witness in 16, 25-32: xiv *Chin.-Uyg. Dict.* 'Buddhist monk' **toyn** *Ligeti* 268; *R III* 1175: **Xak.** XI **toyn al-ile min ummati'l-kafara** 'an infidel among the pagans'; he has the same position among them as an '*ālim* or *mufti* among us; he lives constantly with the idols and reads the books and legal pronouncements of the pagans, God protect us from them' *Kaş.* III 169; o.o. *III* 84 (**yükün-**); 377. 1 (**taḡiṣsa:k**): **Kıp.** xiv **toyn** (*MSS.* [*toyn*] *al-ra'is fi din Uyğur* 'a leader in the religion of the Uyğur' *Id.* 67).

D **tuyin** Hap. leg.; syn. w. **tuyuk**, q.v.; presumably Dev. N./A. fr. ***tu-** (see to-). **Xak.** XI **tuyin er** 'a mean, niggardly (*al-ḡaninu'l-munḡahid*) man' *Kaş.* III 169.

D **tayanç** (d-) Dev. N. fr. **tayan-**; apparently a title of office; n.o.a.b.; cf. **taya:ḡu**. **Uyg.** VIII ff. Bud. (if a virtuous young man or woman) **beḡke işike inanç tayanç bolḡalı küseser** 'wishes to become a confidant or assistant of a *beḡ* or his lady' *TT VII* 40, 52; a.o. *U III* 62, 2 (ii).

S **tuynak** See ***tuña:ğ**.

Dis. V. DYN-

D **tayan-** (**dayan-**) Refl. f. of **taya:-**; 'to support oneself by, lean on, or rely on (someone or something *Dat.*)'. S.i.a.m.l.g.; **dayan-** in NE Tuv.; SW Az., Osm., Tkm. **Türkü** VIII ff. Man. *Chuas.* 175-6 (**inan-**): **Uyg.** VIII ff. Bud. **söḡütke tayanıp turdı** 'he stood leaning against a tree' *U III* 22, 14; **aḡırtlamakka tayanıp** 'relying on discrimination' (between the good and bad in all doctrines) *Suv.* 302, 23; o.o. *do.* 297, 10; 589, 4; *TT VIII E.8* (**iḡid-**); *Usp.* 100, 5: **Xak.** XI **ol maḡa: tayanı**: 'he leant on (*ittaka'a* 'alā') me'; also used when one leans on anything *Kaş.* III 190 (**tayanu:r**, **tayanma:k**); o.o. *III* 161, 2; 380 (**taya:ḡu**): *KB* **tayanma tirliḡlikke** 'do not rely on life' (it passes like a dream) 1332: **Çağ.** xv ff. **tayan-** 'to lean' (*tahiya kardan*) in general, and 'to lean one's back against (something)' in particular *San.* 166v. 21 (quotn.): *Xwar.* xiv **tayan-** 'to support oneself on (something *Dat.*)' *Quth* 168: **Kıp.** XIII **ta'akkaza** 'to lean on' **tayan-** *Hou.* 39, 2: xiv **tayan-istanada wa ittaka'a** 'to support oneself, lean on' *Id.* 67: xv **ittaka'a tayan-** *Tuh.* 4b. 9; a.o. *do.* 84a. 3: *Osm.* xv ff. **dayan-** (and **tayan-**) 'to rely on'; in several texts *TTS* I 182; *III* 170; *IV* 193.

D **tuyun-** (d-) Refl. f. of **tuy-**; 'to have, or acquire perception, or awareness'; n.o.a.b. **Uyg.** VIII ff. Man. *TT III* 120 (**añiḡ**): Bud. Sanskrit *bodhyaṅgā* 'the constituent parts of enlightenment' **tuyunma:k bōlōkləri** *TT VIII A.15*, 21, 22; (how can they fill their

minds with it and yet) *tuyunmasar* 'not acquire enlightenment?' *Hüen-ts.* 115; a.o. *Usp.* 43, 9.

Tris. DYN

D *taya:ŋu:* (d-) Crasis of *taya:ŋu:*. Conc. N. fr. *tayan-*; n.o.a.b., but see *Doerfler* II 994. Cf. *tayanç*. **Xak.** xi *taya:ŋu:* (mis-spelt in MS.) *fi ašlī'l-luğatī'l-hācib* in the original terminology 'Chamberlain'; then, when the word *hācib* came into use it became obsolete (*turika*); it is derived from the word *tayandi*: *i'tamada* 'he relied on'; the king relies on the Chamberlains and the common people also rely on them to communicate their representations to him and get a reply from him *Kaš.* III 380: XIII(?) *Tef. murtafaq* 'resting place' *tayanŋu* (or? *tayaŋu*) 282.

Dis. DYS

taysi: See *tayši*.

Dis. V. DYS-

D *tuysuk-* (d-) Hap. leg.; Emphatic (?), normally Pass.) f. of *tuy-*. **Xak.** xi **er** *tuysuk-: šaṭuna'l-racul mā yumkar mā'ahu wa yukāyad* 'the man became aware of the trap and snare that were laid for him' *Kaš.* III 195 (*tuysuka:r*, *tuysukma:k*).

Dis. DYŠ

F *tayši*: a Chinese phr. which became a l.-w. in Mong., prob. direct and not through Turkish, in which case the *Çağ.* word was prob. borrowed fr. Mong. In Mong. it is a very high title (*Kov.* 1551 'vizir, prime minister'; *Halhot* 389 ditto). The first syllable is certainly *t'ai* 'great' (*Giles* 10,573); 'chief minister' is *t'ai tsai* (*Giles* 11,490); this might be the word in Türkü, if it was transcribed *taysi*, but can hardly be the word in *Çağ.* which looks more like *t'ai shih* (*Giles* 9,683) 'chief historiographer' (or 'astrologer'); v. *G.* (*Index* to *TT* I-V, p. 42) suggested that the Türkü word was *t'ai tüz* (*Giles* 12,317) 'prince', but this phr. actually means 'senior prince, heir apparent', and could hardly be used in the Plur. Türkü VIII ff. Man. *kuñçular taysılar* (or *tayšılar*?) *uluğ atlıklar* 'the royal consorts, chief ministers(?)', and notables' *TT* II 8, 64: *Çağ.* xv ff. *tayši* (spelt) in the language of the Chinese (*Xit'ai-yān*) *ḍabir wa ḥādiq wa māhir wa ustād* 'secretary, expert, master-craftsman', also spelt *tayši* *San.* 167r. 17; *tayši* in Mongolian, 'scribe (*niwisanda*), expert, master-craftsman' *do.* 261r. 25.

Dis. V. DYŠ-

D *tayış-* Hap. leg.; Recip. f. of *tay-*. **Xak.** xi **ol anıñ birle: tayışdı:** 'he competed with him in sliding' (*fi'l-talazzuq*) *Kaš.* III 188 (*tayışur*, *tayışmak*).

Dis. V. DYZ

D *tuyuz-* (d-) Caus. f. of *tuy-*; 'to cause, or allow (someone) to become aware', etc.

N.o.a.b.; cf. *tuytur-*. Türkü VIII ff. Man. *kimke* [gap] *ēštürmez tuyuzmaz* 'it does not allow anyone to hear or become aware of ...' *M* III 10, 7 (iii): *Uyg.* VIII ff. Bud. *TT* VI 335-6 (*bildüz-*).

Mon. DZ

taz (? d-) 'bald'; s.i.a.m.l.g., w. some extended meanings, usually as *taz/tas*; NE Tuv. *tas*; SW Az., Osm. *daz*; lacking in Tkm.; a l.-w. in Hungarian as *tar*, borrowed fr. an early L/R dialect. *Uyg.* VIII ff. Civ. in a list of persons from whom a horse tax of '5 coppers' was collected one of those concerned is (PU) *Çoba Yıkmiş* and another (PU) *Yıkmiş Taz*, possibly 'the bald Yıkmiş' (but other readings are possible) *Usp.* 54, 5; a.o. *II* II 18, 45: **Xak.** xi *taz al-aqra* 'bald': *taz* at *al-farasū'l-abras* (not an ordinary word; the prov. below suggests either 'with sore feet' or 'unshod') horse': *taz koyi* 'a hornless (al-acamm) sheep'; *taz yér al-sabaxa qalila* 'omission' 'salty ground with scanty (vegetation?)'; *taz* at *tavarçı: bolma:s* 'an *abras* horse is no use for carrying merchandise because its hooves are bad' (*yahūn radi'a'l-zufri*) *Kaš.* III 148; I 99 (*ajmuk*); a.o.o.: *Çağ.* xv ff. *taz* 'a person who, by reason of baldness (*kaçal*) has no hair on his head' *San.* 155r. 17 (quottn.): **Kom.** XIV 'bald' *taz CCG*; **Gr.** Kip. XIV *taz al-aqra* *Id.* 63: xv ditto *Kav.* 60, 9; *Tuh.* 4a. 6: **Osm.** XIV ff. *daz* 'bald'; c.i.a.p. *TTS* I 182; *II* 264; *III* 171; *IV* 193.

1 *tiz* (d-) 'knee'; s.i.a.m.l.g., usually as *tiz/tis*; SW Az., Osm. *diz*; Tkm. *diz* (ste). Türkü VIII ff. *Irkb* 60 (beḡl:z): *Uyg.* VIII ff. Bud. *U* II 47, 78 etc. (çökil:z): **Xak.** xi *tiz al-rukba* 'knee' *Kaš.* III 123: *KB* 712 (*tuša:-*): XIII(?) *Tef. tiz* 'knee' 301: XIV Muh. *al-rukba* *diz* *Mel.* 48, 5; *Rif.* 142 (in margin *tiz*): *Çağ.* xv ff. *tiz* *diz zānū mā'nāsina* 'knee' *Vel.* 188 (quottn.); *tiz* 'with -i-') *zānū San.* 194r. 19 (quottn.): **Kom.** XIV 'knee' *tiz CCG*; **Gr.** Kip. XIII *al-rukba tiz* *Hou.* 41, 6: XIV ditto *Id.* 38; *diz* *al-rukba*, also called *tiz*, but *diz* is commoner *do.* 48: xv *al-rukba tiz* *Kav.* 61, 7; *Tuh.* 16b. 8: **Osm.** XV ff. *diz* 'knee'; noted in several common phr. *TTS* I 213-14; *II* 309; *III* 201-2; *IV* 234.

F 2 *tiz* in spite of *Kaš.*'s remarks almost certainly a l.-w. fr. Pe. *diz/dij* 'a castle', esp. one in a commanding position. The word occurs among the Mon.s in *Kaš.* but is sometimes vocalized *teyiz*, possibly implying *té:z*. **Xak.** xi *tiz kull makān murtafī* 'any high place'; the Pe. took this (word) and called their castles (*qilā'ahā*) *diz*; *tiz* the name of a summer station (*muštāf*) for Kāšgar; it is called **Tariğ Art Tiz** because of its height (names of two other summer stations incorporating *tiz* follow) *Kaš.* III 123; o.o. I 373 (*turuğ*): *II* 344 (*tağlat*-): XIV Muh. (?) (in the Chapter *fi'l-arq*) *al-tall* 'a hill' *tiz* *Rif.* 177.

1 *toz* 'dust'. Survives as *toz* in NW Kk.; SW Az., Osm., and *toz* in Tkm. In other

languages 'dust' is usually *tozan/tozan* or *çağ* (? a l.-w.). Cf. I to:ğ. *Türkü* VIII ff. (clouds were stationary above) *asra*: *toz turdi*: 'dust was stationary below' *IrKB* 15: *Uyg.* VIII ff. *Man.* *TT III* 27 (*batıl*-): *Bud.* *TT VIII* A.6 (*topraklıg*); *U II* 39, 89, etc. (*toprak*): *Civ.* *TT I* 5-6 (*toprak*): *Xak.* XI to:z ('with back vowel') *al-ğubār* 'dust' *Kağ.* III 123; three o.o. translated *ğastal* or *habā*, both 'dust'; XIII(?) *Tef.* to:ziğ *arasında* 'in the dust' 302: XIV *Muh.* *al-ğubār to:z Mel.* 75, 1; *Rif.* 178: *Çağ.* xv ff. *toz gard wa ğubār San.* 175v. 7: *Xwar.* XIII ditto 'Ali 55: xiv ditto *Qutb* 183: *Kom.* xiv ditto *CCI*, *CCG*; *Gr.*: *Kip.* XIII *al-ğubār do:z Hou.* 5, 12: xiv *toz al-ğubār Id.* 63; *al-qatām wa'l-ğubū wa'l-ğubār* 'dust cloud, mist, dust' *doz Bul.* 3, 5: xv *al-ğubar toz Kav.* 58, 11; *Tuh.* 26b. 2.

2 to:z 'birch-bark'. S.i.a.m.l.g. as *toz/tos*; in SW only Az.; l.-w. in Pe. and other languages, see *Doerfer* II 960. *Uyg.* VIII ff. *Bud.* (if one writes the *dhārāni*) *tozda* 'on birch-bark' (a leaf, paper, etc.). *U II* 70, 4 (ii): *Xak.* XI to:z *al-calizatu'llati yulbas 'alā'i-qisīy* 'a strip which is wrapped round a bow' *Kağ.* III 123: *Çağ.* xv ff. *toz* (mis-spelt *tuz*) (7) 'the bark of the mountain almond tree' (*pūst-i diraxt-i bādām-i kūhi*) which is wrapped round bows to strengthen them, also called *tos*, Arabicized as *tūc San.* 175v. 15; *tos* a corruption of *toz* which is wrapped round bows and the like *do.* 176r. 18: *Kip.* xiv *toz* 'the bark (*qışr*) of a tree with which bows are covered' (*yūğā*) *Id.* 38: *Osm.* XIV-XVII *toz* 'a material used to wrap bows', including metaph. the beloved's eyebrows; in several texts *TTS I* 698; *III* 685; *IV* 758.

tuz (t-d) 'salt', sometimes used metaph. S.i.a.m.l.g.; NE *Tuv. dus*; SW *Az. duz*; *Tkm. duz* but *Osm. tuz*. *Uyg.* VIII ff. *Civ.* (in a prescription) *kara tuz* 'black salt'(?); this might be *toz* 'birch-bark', the other ingredients are organic) *H I* 4; a.o. *II* 32, 39: *Xak.* XI *tuz* ('with back vowels') *al-milḥ* 'salt' *Kağ.* III 123; six o.o. translated *al-milḥ*; and in *tamar tūkei*: *tuz* 'all kinds of saltiness (*al-malāḥa*; i.e. charm) ooze from him' *I* 60, 6; *avialur özüm anıg tuzı:pa*: 'my soul is hunted by his saltiness (charm)' *I* 296, 4: *KB bu şār sözi sözke kattı tuzı* 'this poet's remark added its salt to the remark' 711; a.o. 1328 (*etmek*); 4222: XIII(?) *At. taturmaz eseninde tuz döstüpa* 'he does not during his lifetime give his friend salt to taste' 263: XIV *Muh.* *al-milḥ tuz Mel.* 75, 8; *Rif.* 178: *Çağ.* xv ff. *tuz* ('with -u-') (i) *namak* 'salt' *San.* 175v. 9 (quoting). *Xwar.* xiv ditto *Qutb* 188: *Kom.* xiv ditto *CCI*; *Gr.*: *Kip.* XIII *al-milḥ tuz Hou.* 17, 17; xiv ditto *Id.* 53; *al-milḥ (t)duz (sic)* *Bul.* 8, 17: *xv milḥ tuz Tuh.* 35a. 5.

töz 'root, basis, origin', and the like. Survives only(?) in most NE dialects as *tös R III* 1264; cf. *tü.b, I kök, yiltüz*. A l.-w. in Pe., *Doerfer* II 961. *Türkü* VIII ff. *Man.* (the five gods are ... *tözi yiltüz* 'the origin and root' (of every-

thing on earth) *Chuas.* 47-8; *do.* 5-6 (*térin*-); a.o.o.: *Uyg.* VIII ff. *Man.* *öz tözlerin ukıtıp* making them understand their own origin' *TT III* 30; *köni tözin unitmişlarka* 'to those who had forgotten their true origin' *do.* 123-4; a.o.o.: *Bud.* *ertigü terip töz yiltüz nomın* 'the very profound doctrine of the root' (Sanskrit *indriya*) *TT VI* 148; (faith is called) *kértülkerke kértülerni çın kértü töziğe kirmekniğ tözi* 'the basis of entry into the (company of) believers and the true basis of the believers' *TT V* 22, 23-4: o.o. *TT VIII D* 27, etc. (*uğuş*); *U III* 41, 7 (i) (I *k*), etc.: *Civ.* in *TT VII* 30, 12 *töz* is used exceptionally instead of *kut* for 'element' (of the five elements); (in *H I* 104 *tözin* is an error for (*eşgek*) *tüsin* 'donkey's hair'): *Xak.* XI one says *él töz neteg kaysfa'l-wilāya wa'l-ra'iya* 'how are the realm and the subject people?' (this must belong here, it cannot belong to 2 *töz* which precedes it): *töz al-aşl* 'origin'; one says *anıg tü:bl: tözi: kim man aşluhu wa ilā man yantamā* 'who are his ancestors and to whom does he trace his origin?' *Kağ.* III 123: *KB aydı Aytoldı kıkı tözi* 'Aytoldı told of his character and origin' 568; o.o. 855; 1704 (*köçüt*); (in 555 *tözi* is an error for (*barçın*) *yüzi* 'the front surface of brocade'): XII(?) *KBVP tüz tözi* 11: *Çağ.* xv ff. *töz* ('with -ö-') *bun-i ğuş* 'the lobe of the ear' *San.* 175v. 7 (quoting with the phr. *kulak tözi*).

tüz (d-) 'level, flat, even', with some extended meanings like 'equal'. S.i.a.m.l.g.; usually as *tüz/tüz*; SW *Az.*, *Osm.*, *Tkm. düz*; the *Tkm.* forms suggest that *Kağ.*'s alternative spelling *tüz* is prob. an error, due to the voiced final. *Türkü* VIII (the rulers and ministers were wise and tough) *begleri: yeme: bodunı: yeme: tüz ermiş* 'both their begs and their people were orderly' *I E* 3: *Uyg.* VIII ff. (*Man.* the reading *tüz keriñsiz* in *TT III* 66, etc. and some *Bud.* texts is an error for *tüzgeriñsiz* q.v.): *Bud.* *tüz* sometimes translates directly, or via a Chinese translation, Sanskrit *amatā* 'impartiality', e.g. (a well-disposed merciful mind, a cheerful mind) *tüz köğül* 'an impartial mind' (attains knowledge of all the Buddhas) *TT VI* 77; when used to translate a Chinese calendar character *tüz* represents *p'ing* 'level, even, equal' (*Giles* 9,310) *do.* 258 (and note); o.o. *TT V* 26, 86 (*tapla:ğ*); *Sw.* 134, 12 (*arka*); etc.: *Civ.* (various ingredients) *tüz ülüş* 'in equal parts' *H I* 4, 50, 166; o.o. *do.* 147 (*otura*); *TT VII* 42, 1 etc. (*uldağ*): *Xak.* XI *tüz* 'anything level' (or 'equal'; *mustawī(n)*); hence one says *tüz yér* 'level ground' *Kağ.* I 325; one says *tüz yér maqdı mustawiya* 'a level place' *III* 123; *bés: erpek: tüz ernes:* 'the five fingers are not equal' *I* 128, 8; (all men) *tüz ernes:* 'are not equal' (*laysa ... bi-sawā*) *I* 376, 21; a.o. *I* 433, 7; and see *erentüz*: *KB kılınç silig erdi kıkı tüz-e* 'his conduct was pure and his character equable' 42 (cf. *töz*); (a three-legged stool does not lean over) *üçegü turur tüz* 'the three (legs) stand level' 802; *yatğu tüz* 'he

will be lying flat' 1427; (if a man gets drunk, he becomes mad) *bu telve işi kör kaçan tüz bolur* 'how can the acts of this mad-man become reasonable(?)' 2099; XIII(?) *Tef. tüz* 'smooth (ground); straight (road); upright (figure)' 317; Xwar. XIII *düp düz* 'quite level' *Ali* 57; XIV *tüz* 'level' *Qutb* 198; 'appropriate' *MN* 248; 'equal' (shares) *Nahc.* 256; 8. Kom. XIV *tüz* 'level; equal; upright; a steppe' *CGI, CCG; Gr.* 261 (q.v.): Kip. XV *muştahib* 'keeping company with one another' *tüz Tuh.* 32b. 4 (this is prob. one of the places where a Turkish translation of a word, and the next Ar. word, in this case ?*mustawī(n)* have fallen out of the text).

Mon. V. DZ-

tez- 'to run away, fly', with some implication of 'to succeed in running away, to escape'. Survives as *tez-/tes-* only(?) in some NE dialects and SW Tkm., elsewhere displaced by *kaç-*. Türkü VIII (the Uluğ İrkin and a few men) *tezip bardı*: 'escaped' *IE* 34; *neke: tezerbiz üküş teyin* 'why should we run away because they are numerous?' *T* 38-9; o.o. *II E* 38, 41; *T* 43: VIII ff. (a son got angry with his parents and) *tezipen barmı*: 'ran away (from home)' *Irkb* 58; Man. *MI* 7, 11 (tu:l); Uyğ. VIII *Karluk tapa: tezip kirti*: 'he fled in the direction of the Karluk and entered (their country?)' *Şu. S* 10; o.o. *N* 11 (bar-); *Sa.*: VIII ff. Bud. *tezdi* *PP* 58, 1; *tezip bardı* do. 59, 7; *tezer*: *er:ser* *TT VIII C.15* (Sanskrit lost); a.o. *U III* 8, 3: Civ. *tütüş kerişte tezgil* 'fly from disagreements and quarrels' *TT I* 48; a.o. do. 141: *Xak. XI keyik tezdil*: 'the deer (etc.) ran away' (*farra*) *Kaş. II* 8 (*teze:er, tezmek*): XIII(?) *At. tili yağın erke yırak tut teze* 'keep away from a liar, fly from him' 153: Kip. XIV *dez-(t-)* (sic; described as 'with back vowel') 'to stray' (*āra*) that is, of sheep, etc., to leave the flock *Id.* 48.

tiz- (d-) 'to arrange (things) in a row; to string (beads)', and the like. Semantically close to *tüz-*, q.v., and confused with it in *San.* and some modern languages. S.i.a.m.l.g.; *düz-* in NE Tuv.; NW Kk. and SW Osm.; but in SW Az. and Tkm. *düz-* is used in this sense. Uyğ. VIII ff. Bud. (her wonderful white teeth) *yürün yincü tizmiş teg* 'like strung white pearls' *U IV* 30, 51-2; a.o. *U II* 47, 75-6 (*tüşrük*): *Xak. XI* ol yincü: *tizdi: nazama'l-lu'lu'* 'he arranged the pearls (on a string)'; similarly for *nazama'l-kalām* 'he put his remarks (in a logical) order' one says *söz: tizdi: Kaş. II* 9 (*tize:er, tizmek*); a.o. *II* 31, 19-21: *KB yincü tizip* 4427: XII(?) *KBVP kamuğ barçasına böğüler sözi tizip yincüleyü kamuğ tüz tözi* 'putting in a logical order the words of the sages for all people and stringing together like pearls their basis and origin' 11: *Çağ. xv ff. tiz- diz- Vel.* 188; *tiz- mihra ba-riştin* (MS. in error *ba sina* 'on the breast') *kaşidan* 'to arrange beads on a string'; also pronounced *tüz- San.* 193v. 13 (quotn.); *tüz-* ('with -ü-') (3) *mihra ba-*

-*riştin* (sic) *kaşidan wa intizam dādan* 'to arrange beads on a string and put them in order'; and in this last meaning *tiz-* is also used do. 173r. 23: Kip. XV *nazama tiz-* *Tuh.* 37a. 1.

toz- apparently a V. homophonous w. *1 to:z* meaning 'to become dust, to volatilise', and the like. In the early period very rare (and used only of odours. Survives in these and similar meanings, and some so different that they may have a different origin (perhaps a Caus. f. in -z- of to:-) in SE Türki; NC Kır., Kzx.; SC Uzb.; NW Kk., Nog.; SW Osm., Tkm. Türkü VIII ff. Man. (the foul blood pours out of the corpse) *toza yidiyur* 'volatilises and stinks' *MI* 6, 5: Uyğ. VIII ff. Bud. (all the time from their bodies) *alku teg açınçığ yid yıpar tozar üner boltı* 'all kinds of fragrant odours volatilized and rose' *TT V*, p. 20, note A 117, l. 3: (*Xak. XI toza:r, toz-mak* are erroneously given as the Aor. and Infin. of *tozar-*, q.v., but see *tozit-*): Xwar. XIV *toz-* is Trans. 'to scatter (something) like dust' 183: Kip. XIV *toz- inba'āla'l-ğubār* 'of dust, to be raised'; and one says *ıpar yıyısı: tozdi*: 'the smell of musk was diffused' (*fāxa*) *Id.* 63.

töz- 'to suffer, endure', and the like. Almost exclusively Kip.; survives only in NC Kzx. and some NW languages; a l-w. in Hungarian as *tűr-* fr. an early L/R dialect. Kip. XI *er tumluğka: tözdi*: 'the man suffered acutely (*xarışa*) from the cold' *Kaş. III* 182 (*töz:er, töz:mek*): XIII *şabara* 'to endure' *döz- Hou.* 34, 20; XIV *töz- şabara Id.* 38; *döz-* (described as 'with back vowels') *şabara* do. 48: XV *şabara wa tabata* 'to endure, to be firm' *töz- Tuh.* 22b. 10; *fāqa wa şabata* 'to be able to support, to be firm' *töz- do.* 24a. 1; *istamarra* ('to be firm') *wa şabata töz- do.* 5b. 9: *Çağ. xv ff. töz-* (-*medip*, etc.) *şabr et- ve fāqat götür- Vel.* 208 (quotns.); *töz-* (spelt 'with -ü-') (1) *tahammul kardan* 'to endure', also *tözlen- San.* 173r. 22 (quotns.): Xwar. XIV *töz-* 'to suffer, endure' *Qutb* 185; *Nahc.* 86, 7: Kom. XIV ditto *CGI, CCG; Gr* 252 (quotns.).

tüz- (d-) a V. homophonous w. *tüz-* 'to level, straighten, put in order', and the like. Survives in SE Türki *tüz-*; SC Uzb. *tuz-*; NW Kırım *tüz-/düz-*; SW Az., Osm., Tkm. *düz-*; other languages use Den. V.s fr. *tüz* like *tüze-* in this sense. See *tiz-*. Uyğ. VIII ff. Bud. *işlerin tüzgeli* 'in order to put their affairs in order' *Hüen-ts.* 151: *Xak. XI beg'elin tüzdi: sawa'ul-amiru'l-wilāya* 'the beg put his province in order'; and one says ol *yérig tüzdi*: 'he levelled (*sawavā*) the ground' (etc.) *Kaş. II* 9 (*tüze:er, tüzmek*): *KB* ('Atiq was the first, believing in God and) *köpül til tüzē* 'ordering his mind and tongue' 51; (one takes the sword and) *boğunug tüzē* 'organizes the people' 268; o.o. 75 (*ünde:-*) 93, 146, 877, 2272, 5151, etc.: XIV *Muh. nazama* (cf. *tiz-*) *tüz- Mel.* 31, 13; *Rif.* 116 (mis-spelt *tür-*): *Çağ. xv ff. tüz-* ('with -ü-') (1) see *töz-*; (2) *sāxtan wa āraştan* 'to make, put in order, arrange'; (3) see *tiz-* *San.*

173r. 22 (quotns.): Xwar. xiv *tüz-* (and *metri gratia tüzü-*) 'to arrange, set in order' *Qutb* 191; 'to tune' (a lute) *MN* 22: Kıp. xiv *düz-* ('with front vowel') *nazama'l-say* *İd.* 48: (xv in *Tuh.* 5b. 10 *sawwā* is written in a second hand under *töz-*): Osm. xiv ff. *düz-* 'to arrange, put in order, correct', etc.; c.i.a.p. *TTS* I 249; II 352; III 232; IV 268.

Dis. DZA

D *tüzü*: 'all'; prob. like *alku*: a Dev. N./A., but the semantic connection with *tüz-* is tenuous. Pec. to Uyğ. and KB. Uyğ. viii ff. Man.-A *M* I 28, 12 (*arka*): do. 16 (*üdrül-*): Man. *kültigiz edğü tüzüke* 'you have done good to all' *TT III* 103; o.o. do. 67-8 (*ozğur-*), 154, 174-7: Bud. *savlarığ barça olarka tüzü tüketi sözledi* 'he communicated the statement in full (Hend.) to all of them' *U II* 21, 19-20; o.o. of *tüzü tüketi* *TT X* 59-60; *PP* 35, 2-3; o.o. *TT V*, p. 14, note A.23, 10; *Tış.* 46a. 3 ff. (*artuk*) *Hien-ts.* 162 (*tul-*) Xak. x1 KB *tüzü barça muñluğ sağa* 'all (Hend., creatures) are in need of Thee' 24; *törüttü tilek teg tüzü* 'ālamıñ 'He created the whole world as He wished' 125; o.o. 9 (*erkilglik*), 31, 827, 2685 (*örtgüsüz*), 3815.

Dis. V. DZA-

D *tuza-*: (?d-) Den. V. fr. *tu:z*; 'to salt (something)'. Survives in some NE dialects; 'Tuv. *duza-*. Cf. *tuzla-*. Xak. x1 ol et *tuza:dı*: 'he salted (*mallaha*) the meat'; used in place of *tuzla-* *Kaş.* III 263 (no Aor. or Infin.).

Dis. DZC

D *tuzçı*: (?d-) N.Ag. fr. *tu:z*; 'salt-maker; salt merchant'; s.i.s.m.l. Uyğ. viii ff. Bud. *tuzçılarnıñ suza:kı erseir* 'if it was a village of salt-makers' *TT VIII C.3* (Sanskrit missing).

Dis. DZD

D *tüzdem* (d-) Hap. leg.?: Den. N./A. connoting resemblance. Uyğ. viii ff. Bud. (if a man's mind and knowledge are stable) *etözi tüzdem etiğlig erip* 'and his body is well-proportioned and active' *Suv.* 594, 13-15.

Dis. V. DZD-

D *tezit-* Hap. leg.; Caus. f. of *tez-*. Xak. x1 it *keyikni: tezitti*: 'the dog scared (*anfara*) the deer' *Kaş.* II 305 (*tezitür*; *tezitme:k*).

D *tozut-* (? tozit-) Hap. leg.; Caus. f. of *toz-*; in the MS. of *Kaş.* the second vowel is once -u- but otherwise unmarked. N.o.a.b. Xak. x1 ol *topra:k tozuttı*: *ayğaza'l-ğubār wa atārahu* 'he raised the dust (Hend.)' *Kaş.* II 305 (*VU tozutur*, *tozutmak*): Kıp. xiii *ğabbara mina'l-ğubār* 'to raise the dust' *dozūt-* (?sic MS. *do:zat-* and -gil) *Hou.* 42, 14: xiv *ğabbara* translation irregular *tozatti*; *dozudurmen*, *dozdun*, and other forms imperfectly vocalized *Bul.* 66v.

Dis. DZĞ

tuzak (?d-) 'trap, snare', and the like. S.i.a.m.l.g.; NE Tuv. *duzak*; NW Kk. *duzak*; SW Az. *duzağ*; Tkm. *duzak* but Osm. *tuzak*; l.-w. in Pe., *Doerfer* II 962. *Türkü* viii ff. *İrkB* 61 (*ilin-*): Xak. x1 *tuzak al-facc wa'l-hibālatu'llati yuṣād bihi* 'a trap or noose used in hunting' (verse): *tuzak* a word (*kalima*) used by a man to his beloved when he is complementing her (*istamlahāhā*); it is emphasized by attaching -ı; *tuzakı*: *Kaş.* I 380; o.o. I 204 (*ilin-*); 425, 19; I 380, etc. (*oğrı*); III 304 (*yapsa-*, spelt *tuzza:k*); 358, 25 (*tuzak*): KB *tuzakka ilinme* 'do not get caught in the trap' 4824; a.o. 3637 (2 ağ); xiii(?) *At.* 456 (*elik*): xiv *Muh.* *al-facc tuzza:k* *Mel.* 61, 5; *Rif.* 160 (*al-ğalaq* 'wooden lock' *tuzza:k Rif.* 179 is an error for *yuzza:k* *Mel.* 76, 8, a medieval word also occurring in *CCI*): *Çağ.* xv ff. *tuzag/tuzak dām* 'trap' *San.* 175v. 19 (quotn.): Xwar. xiv *tuzak* 'trap' *Qutb* 188: Korn. xiv ditto *CCG*; *Gr.*; a.o. under *ilin-* *Gr.* 106: Kıp. xiii *al-facc tuzza:k Hou.* 10, 17: xiv *tuzak al-şarak* 'snare' *İd.* 63; *Bul.* 12, 6: xv ditto *Tuh.* 20b. 12; *facc tuzak do.* 28a. 1: Osm. xiv in a verse quoted in *TTS* II 910 *tuzak* 'snare' rhymes with *tuzak* for Pe. *dūzax* 'hell' (as there is no Turkish etymology for *tuzak* the possibility of some such foreign origin might be explored, but obviously 'trap' cannot be derived directly fr. 'hell').

?D *tuzğu*: 'a gift of food given to a traveller', not quite syn. w. *ertüt* or *armağan*. In Turkish n.o.a.b., but a l.-w. in Pe., Mong., and other languages, see *Doerfer* II 900; its form in these languages makes -u- in the first syllable certain; it is therefore perhaps a Den. N. fr. *tu:z*, salt being a traditional form of food gift. Xak. x1 *tuzğu*: 'a gift of food-stuffs' (*al-hadiya mina'l-aḫīma*) brought to a man who is going on a journey by his neighbours or acquaintances *Kaş.* I 424; *tuzğu: mançu: sezinnemē* 'do not suspect (*lā tazunn*) that a gift of food is (intended as) wages for (some) task' (*ucrata'l-'amal*) I 419, 10: KB (all the workmen came and appeared) *tapuğ tuzğu birle neğ ertüt kılıp* 'presenting their services, gifts of food and (other) things' 1769: Xwar. xiv *tuzğu* 'a gift' (said to be of money, but this seems doubtful) *Qutb* 183 (*tozğu*).

D *tozğak* Dev. N. (connoting repeated action) fr. *toz-*; 'powder' and the like. N.o.a.b. Uyğ. viii ff. Bud. (to me this whole great universe is as unimportant as) *İgen tozğakı U III* 71, 1; (the Sanskrit original suggests that the meaning is 'the pollen of maize cobs'; *İgen* is otherwise unknown and may be a misreading of *ekin*): *Çağ.* xv ff. *tozğak* (spelt) 'a spherical fungus the size of a small melon (*dastanbuh*) which grows in the fields; it has a thin outer skin and its interior is full of a soft powdery substance; when the outer skin is touched it bursts' *San.* 175v. 22 (i.e. the fungus called in English 'puff-ball').

Dis. V. DZĞ-

D tazğır- Hap. leg.; Inchoative Den. V. fr. taz:z. **Xak.** xı er başı: tazğirdi: (MS. *tazğardi*): 'the man's head was almost bald' (*kāda an yataqarra*) *Kaş.* II 178 (tazğırar:r, tazğırma:k).

D tozğır- Hap. leg.; Inchoative Den. V. fr. I toz:z. **Xak.** xı yér tozğirdi: 'the ground was almost dusty' (*kāda ... an yalubb minhū'l-habū'u'l-manjūr*) *Kaş.* II 178 (tozğırar:r, tozğırma:k).

Tris. DZĞ

D tuzakçı: N.A.g. fr. tuzak; 'a trapper'. N.o.a.b. Uyğ. viii ff. Bud. (fowlers, deer-hunters, fishermen, hunters, netters) **tuzakçı** 'trappers' *PP* 1, 8; a.o. in a similar list *TT IV* 8, 56: **Xak.** xı KB tuzakçı is a fairly common simile for 'this world' 3564-7, 4824.

D tuzkiya: (? d- -kīña: Hap. leg.; Dim. f. of tuz:z; lit. 'little piece of salt', but used as a term of endearment. **Xak.** xı meñliğ kara: tuzkiya: 'my black-moled charmer' (*maliha*) *Kaş.* III 350, 8; n.m.e.

Tris. V. DZĞ-

D tuzğulan- Hap. leg.; Refl. Den. V. fr. tuzğu: **Xak.** xı ol mağa: tuzğulandi: 'he gave me a present o' food (etc.)' *Kaş.* III 201 (tuzğulanu:r, tuzğulanma:k).

Dis. DZG

tezek 'dung'; more specifically 'animal dung'. S.i.a.m.l.g. unchanged; l.-w. in Pe. and other languages, see Doerfer II 902. **Türkü** viii ff. *IrkB* 23 (bul-): **Xak.** xı tezek rawū'l-faras 'horse dung' *Kaş.* I 386 (prov.): Çağ. xv ff. **tézek** (spelt) *sargin-i dawāb* 'animal dung' *San.* 194r. 21 (quotn.): Kip. xiii *ziblu'l-faras* 'horse dung' tezek *Hou.* 13, 1: xiv tezek 'dry dung' *Id.* 38; dezek ditto 48; xv *cilla* 'dung' tezek *Tuh.* 11b. 2; *zibl* tezek *do.* 18a. 11.

D teziğ Dev. N./A. fr. tez-. O. Kır. ix ff. teziğ kēyikde: alp men 'I am tough among the flying deer' *Mal.* 44, 2 (text as in Shcherbak's revised edition): **Xak.** xı teziğ *al-nifār bayna'l-qaṭum* 'panic in the tribe'; and one says teziğ kişl: 'a man who shies away (*al-nafūr*) from something' *Kaş.* I 386: KB keyik sāni dawlat kişike teziğ 'luck shies away from men like a wild creature' 712; tapuğka teziğ 'shying away from service' 3628; a.o. 4760.

D tizliğ (d-) Dev. N. fr. tiz-; 'a row, line, string (of pearls)', and the like. S.i.s.m.l.; NE *Tuv.* diziğ; SW Osm. dizi. Uyğ. viii ff. Bud. nom ertiniliğ kezigde tizliđe 'in the series (Hend.) of jewels of the law' *TT V* 24, 57; **kazlar** tizliğ teg 'like a string of geese' *X* 160; yinçü tizliğ teg 'like a string of pearls' *do.* 450; o.o. *U I* 29, 9; *Sw.* 642, 3-4 (yivliğ): **Xak.** xı tizliğ 'any row (saff) of things'; one says tizliğ térek (MS. *tézek*) 'a row of poplars' (*al-hawr*) and bir: tizliğ yinçü: 'one string (*naẓm*) of pearls' *Kaş.* I 387; (the mountain

sheep) tizliñ (MS. unvocalized with *qāf* for *nūn*) *turup sekrlişür*: 'go bounding off (*tataravāḡab*) in a line' *I* 214, 19; xiv *Muh.* 'a string (*naẓm*) of pearls, etc.' tizliğ *Mel.* 84, 9; *Rif.* 190 (mis-spelt *tizriğ*): Kip. xv(?) in the margin of *Tuh.* 34b. 6 *manẓūm* 'strung' tizliğ, tizliñliş.

D teziğ: Hap. leg.; although this is indexed under *fa'li* it seems to be merely teziğ with 3rd Pers. Sing. Poss. Suff. abbreviated. **Xak.** xı one says of a panic (*al-hazāhiz*) which breaks out in a tribe when the enemy approach and they fly (*nafarū*) from them teziğ: boldi: *Kaş.* I 429.

D tezge:k Hap. leg.; Dev. N./A. (connoting repeated action) fr. tez-. **Xak.** xı tezge:k er 'a man who shies away (*al-nafūr*) from a task etc.' *Kaş.* II 289.

D tizliñ (d-) Pass. Dev. N. fr. tiz-; lit. 'arranged in a row', in practice 'reins'. To some extent displaced by l.-w.s, but s.i.s.m.l. in all groups; diziñ in NW Kk.; SW Osm. Cf. tlin, yügün. **Xak.** xı *Kaş.* I 339 (tlin); (the waters of the tributary pour out and pass through the mountains) *artuqları*: tegre: ünüp tizliñ yeter *havalayhi qad nabata'l-'-ar'ar şaffa(n) ka'annahu miqwad faras* 'the junipers grow round them in rows as if they were a horse's halter' (*Kaş.* may be right in seeing a pun between this word and the *Inst.* of tizliğ; but the words seem actually to mean 'their (the waters') poplars grow round and lead them (as if with) a halter' *I* 424, 18; n.m.e. but see *çetken*: xiii(?) *Tef.* tizliñ 'reins' 301: xiv *Muh.* *al-inān* 'reins' tizliñ *Mel.* 72, 1; tizliñ: *Rif.* 174: Çağ. xv ff. tizliñ *cilaw-i asb* 'a horse's reins', in Ar. *inān* and *zimām*; in *Rümi* diziñ *San.* 194r. 24; a.o. 92v. 3 (yügün): *Xwar.* xiv tizliñ 'reins' *Qutb* 175 (teziñ, error), 180: *Kom.* xiv 'reins' tizliñ CCI; Gr.: Kip. xiii *al-inān* tizliñ (misvocalized -gen) *Hou.* 14, 4: xiv tizliñ *al-sayru'l-ladī fī fa'sil-licām min dāni-bayhi* 'the straps which are in the projections on either side of the bit'; one says at tizliñtin *tuṭ amsihi'l-licām* 'take firm hold of the bit' *Id.* 38: Osm. xviii diziñ in *Rümi inān-i asb* *San.* 226r. 27: a.o. 194r. 24 (Çağ.).

S teziğliñç See tegziñç.

Dis. V. DZG-

D teziğliñ- See tegziñliñ.

D tüzger- (d-) Trans. Den. V. fr. tüz; n.o.a.b. See *tüzgerinçsiz*. So spelt in *Kaş.* in the Perf., but the Aor. and prob. the Infin. have -gür-, which is the *Türkü* form. It is unlikely that this is *tüzgür-* Caus. f. of *tüz-*, which is itself Trans. and the -ü- is prob. due to labial attraction. *Türkü* viii ff. Man. *özlerin saklanu arıtu tüzgürü* (spelt *tüzgürü*) *tutzunlar* 'let them keep themselves, protecting themselves and guiding themselves strictly' *M III* 38, 5-6 (i): **Xak.** xı *men anı*:

tüzgerdim *ahdaytuhu* 'I guided him' *Kaş. II* 179 (VU *tüzgerürmen*, *tüzgerme:k*).

Tris. DZG

D *tüzügü* n.o.a.b.; presumably *tüzü*: with the Den. suffix -*gü*: (usually abstract). Uyğ. viii ff. Man. *kut koluntılar tüzügü* 'they all asked for divine favour' *TT III* 141; a.o. *do.* 98 (amra:-).

D *tiziglig* (d-) P.N./A. fr. *tizig*; 'arranged in lines, in military formation'. N.o.a.b. Uyğ. viii ff. Bud. *Suv.* 627, 14-15 (*yiviglig*).

D *tüzgerinçsiz* formerly misread as two separate words *tiiz herinçsiz*, and discussed at length in *TT IX*, p. 20, notes 7-8; *X*, p. 15, note 96; clearly a Priv. N./A. fr. a Dev. N. fr. the Refl. f. of a Den. V. in -*ger-*; the suggestion there is that it is a Den. V., more or less syn. w. *tünger-*, fr. *töz*. This is semantically unconvincing; there is no other trace of such a V., while *tüzger-*, q.v., is well established. Etymologically the word should mean 'without being guided', but in practice it corresponds to Sanskrit *anuttara* 'unpassable'; the connotation is perhaps 'requiring no guidance'. Uyğ. viii ff. Man. (you came down to earth after the four(?) prophets) *tüzgerinçsiz burxan kutin bultupuz* 'you have acquired the unsurpassable majestic position(?) of prophet' *TT III* 66; o.o. *do.* 153, 178; *IX* 8 (habitually spelt *tüzherinçsiz* in Man. Syriac script): Bud. the word normally occurs in the phr. *tüzgerinçsiz (yég or yég üstünki)* sometimes added here) *burxan kuti* translating Sanskrit *anuttarasamyaksambodhi* 'unpassable perfect awareness' (or 'knowledge') *TT IV* 12, 57; *V* 20, 10; *VI* 223, 305; *X* 96; *tüzgerinçsiz* *tuymak* 'unpassable awareness' *VI* 137; *tüzgerinçsiz burxan yolu* 'the unsurpassable way of the Buddha' *VI* 118.

Tris. V. DZG-

D *tezekle*: Den. V. fr. *tezek*; s.i.s.m.l. for 'to manure (the ground)'. Xak. xi at *tezekle*:dl: 'the horse (etc.) defecated' (*rāṭa*) *Kaş. III* 340 (*tezekler*; *tezekle:me:k*).

Dis. DZL

D *tizlig* (d-) P.N./A. fr. *tiz*; 'having knees'. N.o.a.b. Türkü viii *I E* 2, *II E* 3, etc. (1 *başlig*).

D 1 *to:zuğ* P.N./A. fr. 1 *to:z*; 'dusty'. S.i.s.m.l.; SW Osm. *tozlu*. Uyğ. viii ff. Civ. *tozluğ* *tupra:klağ* (sic) [gap] 'dusty, earthy' *TT VIII* 1.18.

D 2 *to:zuğ* Hap. leg.; P.N./A. fr. 2 *to:z*; 'firmly wrapped in birch-bark', i.e. sound and serviceable. Xak. xi *oprak yasikın to:zuğ ya: çıkar*: 'a well-wrapped bow (*al-qawsu'l-maqlūza*) comes out of a shabby quiver' *Kaş. III* 16, 25; n.m.e.

D *tu:zuğ* (2d-) P.N./A. fr. *tu:z*; 'salty'. S.i.s.m.l.; SW Az. *duzlu*; Osm. *tuzlu*;

Tkm. *du:zlu*. Xak. xi *Kaş. I* 209 (usit-); xiv *Muh. al-māliḥ* 'salty' *tu:zlu*: *Mel.* 56, 5; 66, 4; *tu:zuğ* *Rif.* 154, 165; (*baytu'l-milḥ* 'a salt store' *tu:zuğ* 69, 5; *tu:zlu* 170): *Çağ.* xv ff. *tuzluğ/tuzluk namakin wa māliḥ* 'salty' *San.* 175v. 25 (quotn.): Xwar. xiv *tuzluğ* 'salty' *Qutb* 189: Kıp. xiv *tu:zlu*: *al-māliḥ* *Id.* 63.

D *tözlüg* P.N./A. fr. *töz*; 'having a root, or origin; originating in', and the like. N.o.a.b. Türkü viii ff. *Toy.* 5-6, etc. (ol; *intl:z*): Uyğ. viii ff. Man. *TT II* 17, 80-2 (*utsuk*); Bud. *yél tözlüg* *iğlerig* 'illness originating in wind (or demoniac possession?)' *U II* 68, 1-2 (ii) a.o.o.; o.o. *TT V* 20, 9 (*tüblüg*); 24, 65-68; *VIII E* 4 (spelt *töslög*); *Suv.* 588, 19-20 (*törçl-*): Civ. it *toprak tözlüg yıl* 'the Dog, Earth-element year' *TT VII* 17, 3; a.o. *do.* 17, 17 (see *töz*); *sarığ tözlüg su:va:lık* 'thirst originating from bile' *TT VIII* 1.11; o.o. *do.* 12; *H I* 139.

Dis. V. DZL-

D *tizil-* (d-) Pass. f. of *tiz-*; 'to be arranged in a row; (of pearls, etc.) to be strung'. S.i.s.m.l.; *dizil-* in NE Tuv.; SW Osm. Xak. xi *ylncü*: *tizildi*: *nuzūma'l-lu'lu' wa'l-si'r* 'the pearl was strung, and the poem was strung together' (sic, cf. *tizil-*); also used of things which get in line of their own accord (*intaẓama bi-naṣṣiḥi*); Intrans. and Pass. (*yata'addā wa lā yata'addā*) *Kaş. II* 127 (*tizilür*, *tizilme:k*); *tümen çeçek tizildi*: 'countless flowers have come up in rows' (*intaẓamat*) *I* 233, 26; *bu ne:n ol bir birke*: *tizilge:n* (MS. *terilge:n*) 'these things are always arranged in a row (*yantazim*) one after the other' *I* 523; o.o. *I* 331, 1; *III* 131, 21: *KB* 74 (titir): *Çağ.* xv ff. *tizil- ba-rıştḥ* *kaşida şudan* 'to be arranged on a string' *San.* 193v. 27 (quotns.); and see *tüzül-*.

D *tüzül-* (d-) Pass. f. of *tüz-*; survives in SC Uzb. *tuzul-* (sic), but most modern languages use instead *tüzel-* Pass. f. of *tüze-* (not an early word) Den. V. fr. *tüz*. Türkü viii (settling in the Otügen mountain forests) *tavğaç boğun birle: tüzültim* 'I lived on equal terms (or the like?) with the Chinese people' *I S* 4-5, *II N* 3; Uyğ. viii ff. Bud. *tüzülmisçe tegürdeci köni yoriğ ol* 'it is upright behaviour which brings (a man) to equability' *U I* 35, 2-3 (*Suv.* 524, 3-4); o.o. *Suv.* 137, 12; *Hüen-t's.* 2053: Civ. *tört yıpak tüzülti* 'the four quarters were set in order' *TT I* 121; a.o. *do.* 137: Xak. xi *yér tüzüldi*: 'the ground was levelled' (*sawwiyat*); and one says *i:ğ tüzüldi*: 'the affair was in good order' (*istaqāma*) *Kaş. II* 127 (*tüzülür*, *tüzülme:k*); a.o. *II* 71, 13 (*tutuş-*): *KB* *ajun ёңке tegdi tüzüldi törü* 'the world attained peace, the customary law was properly organized' 103; o.o. 60 (*tadu*); 5951 (*bulğahuk*): *Çağ.* xv ff. *tüzül-* (spelt) (1) *muntazam şudan* 'to be arranged in rows' (?) Sec. f. of *tizil-*); (2) *kük şudan söz* 'of a musical instrument, to be tuned' *San.* 174v. 10 (quotns.); (*tüzel-* similar

meanings 174v. 2 (quotns.)): **Xwar.** xiv **tüzül-** 'to be arranged, set in order' *Quth* 192: (**Kip.** xiv **tüzel-** (sic) *istawā* 'to be equal, level, in good order' *Id.* 39: xv *intazama tüzen-*, in margin in second hand **tüzel-** *Tuh.* 5b.6).

D tazla:- (d-) Hap. leg.; Den. V. fr. **ta:z.** **Xak.** x1 **ol anı:** **tazla:di:** 'he ascribed baldness (*qara*) to him, and called him bald' (*aqra'*) *Kaş.* III 293 (**tazla:r,** **tazla:ma:k**).

D tizle:- (d-) Hap. leg. ?; Den. V. fr. **tiz:** Not to be confused with **tizle:-**, a *Rümi* word meaning 'to hurry' in *San.* 194r. 18 which is a Den. V. fr. Pe., **téz.** **Xak.** x1 **buğra:** **erig tizle:di:** 'the camel stallion knelt (*baraka*) on the man while rutting (*fi ğalamatihi*) and crushed him (*dağajahu*) with its knees'; also used of anyone who kneels (*caṭā*) on something and crushes it *Kaş.* III 293 (**tizle:r,** **tizle:me:k**).

D tuzla:- (?d-) Den. V. fr. **tu:z:** 'to salt (something)'; s.i.s.m.l.g. w. some phonetic changes; SW Az. **duzla:-**; Tk.m. **duzla:-**, but Osm. **tuzla:-**. **Xak.** x1 **ol et tuzla:di:** translated 'he salted (*mallaḥa*) the cooking pot, the meat, etc.' *Kaş.* III 293 (**tuzla:r,** **tuzla:ma:k**); a.o. III 263 (**tuzla:-**); **Kip.** xiv **tužla-** *mallaḥa* *Id.* 63; *mallaḥa tužlat-* but other conjugational forms **duzla-** and **duzlat-** *Bul.* 81v.: xv *mallaḥa tuzul-* corrected in margin to **tuzla-** *Tuh.* 35b.6.

D tizlet- (d-) Hap. leg.; Caus. f. of **tizle:-**. **Xak.** x1 **ol tizletti:** neḡni: 'he ordered that the thing should be crushed by kneeling on it' (*bi-ḡaṭi'l-ṣay*) *bi'l-rukba*) *Kaş.* II 342 (**tizletü:r,** **tizletme:k**).

D tuzlat- (? d-) Caus. f. of **tuzla:-**; s.i.s.m.l. **Xak.** x1 **ol et tuzlati:** 'he ordered that the meat should be salted' (*bi-tamliḥ*) *Kaş.* II 342 (**tuzlatu:r,** **tuzlatma:k**); (**Kip.** xiv see **tuzla:-**).

D tizlin- (d-) Hap. leg.; Refl. f. of **tizil-**. **Xak.** x1 **yincü:** **tizlin:di:** 'the pearls (etc.) were strung' (*intazama*) *Kaş.* II 243 (**tizlinür:**, **tizlinme:k**).

D tuzlan- (?d-) Refl. f. (often used as Pass.) of **tuzla:-**; s.i.s.m.l. **Xak.** x1 **et tuzlandi:** 'the meat was salty' (*tamallaḥa*) *Kaş.* II 243 (**tuzlanu:r,** **tuzlanma:k**); Çağ. xv ff. **tuzlan-namaksūd ḡudan** 'to be salted' *San.* 174v. 18.

D tüzlün- (d-) Refl. f. of **tüzül-**; n.o.a.b. **Xak.** x1 **tüzlündi:** **yér:** 'the ground (etc.) was levelled' (*suwviyat*), a variant (*luḡa*) of **tüzül-**; similarly one says **i:ṣ tüzlündi:** 'the affair (etc.) was in good order' *Kaş.* II 243 (**tüzlünür:**, **tüzlünme:k**); a.o. I 349, 13 (**teḡi:**).

Tris. DZL

D tizildürük (d-) Hap. leg.; Dev. N. (Conc. N.) fr. **tizil-**. **Xak.** x1 **tizildürük fulüs ru'üsi'l-xuff** 'small coins (sewn) on the toes of slippers' *Kaş.* I 529.

Dis. DZM

D tizim (d-) N.S.A. fr. **tiz-**; 'row, line, string (of pearls, etc.)', and the like. S.i.s.m.l., usually for 'a list (of things)'; NW Kk. **dizim.** **Xak.** x1 'a string (*naẓm*) of pearls' is called **bir tizim yincü:** *Kaş.* I 396: **Kip.** xiv **düzüm** (sic) 'a string' (*al-manẓüm*) of pearls and the like; one says **bir düzum** 'one string' *Id.* 48 (one MS. has **dizim** in both places).

D tizme: (d-) Dev. N. fr. **tiz-**; s.i.s.m.l., but not in this precise sense. **Xak.** x1 **tizme:** 'the waistband of trousers' (*nayfaḡatu'l-sarāwīl*); and anything like it, for example the top (*ra's*) of a leather bag, which is made like a waistband and has a string inserted in it and drawn tight *Kaş.* I 433.

Dis. DZN

D түзүн (d-) Intrans. Dev. N./A. fr. **tüz-**; 'self-controlled, well-behaved, gentle', and the like; not to be confused with **tüzüni:** *Acc.* of **tüzü:**; n.o.a.b. **Türkü** VIII ff. Man. **ol түзүн er** 'that well-behaved man' *M* I 5, 12: **Uyg.** VIII ff. (Man.-A **tüzün barça** 'all' is a scribal error for **tüzü:** *M* I 28, 25); Man. **biḡliḡliḡim түзүнüm yarukum** 'my wise, well-behaved, bright one' *M* II 8, 11: Bud. **tüzün** is common both by itself and in phr. like **edḡü түзүн** 'good and well-behaved' *U* III 34, 3 (ii), and **tüzün yavaş edḡü** 'well-behaved, peaceable and good' *TT* IV 10, 15-16 etc.; it is commonest in the phr. **tüzünler oḡlı** **tüzüler kızı**, v. G.'s translation in *TT* VI 146 and elsewhere suggests that the connotation here is 'well-born' rather than 'well-behaved', but this is not etymologically justifiable; Sanskrit *āryamarga* 'the noble path' (Bud. technical term) **tözön yol** (sic, but the spelling in this text is eccentric, **örtül-** is spelt **tirtül-** in the same line) *TT* VIII A.15: Civ. **aṣnukı түзүнler törösün** 'the customary law of well-conducted people of earlier generations' *TT* VII 30, 2: **Xak.** x1 **tüzün al-ḡalim** 'gentle, considerate' *Kaş.* I 414 (prov.); a.o. I 221, 18 (same prov.); **KB** (the Prophet) **tüzün erdi** 'was gentle' (modest, etc.) 43; o.o. 107, 1659: XIII(?) **At uluḡ boldukunḡa түзүн bolup** 'as you come to manhood become better behaved than ever' 355: xiv *Muh.*(?) **al-ḡalim** (opposite to 'spiteful' öḡce:l) **tüzün:** *Rif.* 151 (only); *Rbḡ.* ditto *R* III 1584 (quotns.): **Xwar.** XIII(?) ditto *Oḡ.* 314 (uk-), 324-5.

Dis. V. DZN-

D tezin- Hap. leg.; Refl. f. of **tez-**. **Xak.** x1 **ol tezindi:** 'he pretended to run away' (*yahrab*) *Kaş.* II 146 (**tezinür,** **tezinme:k**).

D tizin- (d-) Hap. leg. ?; Refl. f. of **tiz-**. **Xak.** x1 **uraḡut yincü:sin tizindi:** 'the woman strung (*naẓam*) her own pearls' *Kaş.* II 146 (**tizinür,** **tizinme:k**).

Tris. DZN

D түзүнлүк (d-) A.N. fr. **tüzün:**; 'gentleness' and the like. N.o.a.b. **Xak.** x1 **kazḡan olḡ**

tüzünlük 'my dear boy, acquire gentleness' (*al-hilm*) *Kaş. II* 250, 4; *tüzünlükün kayıştım* 'ataftu 'alayhi bi-hilmî 'I sympathized with him in my gentleness' *III* 188, 21; n.m.e.: *KB* *tüzünlük* is included with *amulluk*, *örüglük*, etc. in a list of desirable qualities in 326; *tüzünlük bile sen keçür ay küşüş* 'pardon me in your gentleness, O my heart's desire' 1155.

Dis. V. DZR-

D *tazar-* (d-) Hap. leg.; Intrans. Den. V. fr. *ta:z*. *Xak.* x1 *tazardı*: ne:ŋ 'the thing became bald' (*taqarra'a*) *Kaş. II* 77 (*tazaru:r*, *tazarma:k*).

D *to:zar-* Intrans. Den. V. fr. *to:z*; 'to be dusty, turn to dust'; s.i.s.m.l.; SW Osm. *tozar-*. *Xak.* x1 *to:z to:zardı*: *saṭa'a'l-habā* 'the dust spread in every direction' *Kaş. III* 186 (in a Chap. for V.s with three Consonants; *to:zar:r*, *to:zma:k*, error due to haplography in Aor.).

D *tüzer-* (d-) Hap. leg.; Intrans. Den. V. fr. *tüz*. *Xak.* x1 *yé:r tüzerdi*: 'the ground was level' (*istawat*) *Kaş. II* 77 (*tüzerür*, *tüzerme:k*).

Dis. DZS

D *tüzsiz* (d-) Hap. leg. ?; Priv. N./A.fr. *tüz*; 'disorderly, undisciplined'. *Türkü VIII IE* 6, *II E* 6 (*üçün*).

Dis. V. DZŞ-

D *teziş-* Hap. leg.; Recip. f. of *tez-*. *Xak.* x1 *ola:r ikki: tezişdi*: 'they two were scared of one another' (*tanāfarā*) *Kaş. II* 99 (*tezişü:r*, *tezişme:k*).

D *tiziş* (d-) Hap. leg.; Recip. f. of *tiz-*; for the translation cf. *tizil-*. *Xak.* x1 *ol meniş birle: yinçü: tizişdi*: 'he competed with me in stringing (*fī nazm*) pearls' or (in stringing together) verses; also used for helping *Kaş. II* 100 (*tizişü:r*, *tizişme:k*).

D *tüzüş-* (d-) Hap. leg. ?; Co-op. f. of *tüz-*; for the reasons stated under *tüzül-* the scribe vocalized the Aor. and Infin. *tüzeş-* in the MS. *Xak.* x1 *ol maṭa: yé:r tüzüşdi*: 'he helped me to level (*fī taswīya*) the ground' (etc.); also used for competing *Kaş. II* 99 (*tüzüşü:r*, *tüzüşme:k*; see above).

INITIAL VELAR PLOSIVE

Mon. ĞA

ka: Preliminary note. *Von G.* was no doubt right in suggesting in 'TT X, p. 47 that **ka:** in the phr. **ka: kadaş** is a l.-w. fr. Chinese chia 'family' (Pulleyblank, *Middle Chinese ka*; Giles 1, 139). **Kaş.**'s etymology of **kadaş** is therefore demonstrably wrong, and the question arises whether the word **ka:** 'vessel' was not invented to justify this false etymology. **Kaş.** is the only authority for the word, and it seems likely that if it really existed it, too, was a Chinese l.-w., but there is no obvious origin for it.

F 1 ka: 'family'; see above. Found only in the phr. **ka: kadaş**, which is n.o.a.b. The evolution of this phr. into **kab kadaş**, also n.o.a.b., is odd and perhaps due to the false etymology mentioned above. It should be noted that both elements in the phr. are declined separately. **Uyg.** VIII ff. **Bud. ka kadaş** 'family and kinsmen' is common, e.g. **ka kadaş oğul kız ed tavar** 'family and kinsmen, sons and daughters, movable property, and livestock' *U III* 6, 2 (i); **kamın kadaşının** *do.* 36, 35; **kası kadaşı** *Suc.* 5, 7; a.o.o.: **Civ. ka kadaşka tartınguçı bolur** 'he becomes closely attached to his family and kinsmen' *TT VII* 37, 13 (note **ka** not declined); in the provisions in commercial documents prohibiting relatives from objecting to an agreement one typical list is **ëçim inim kam kadaşım** 'my elder and younger brothers, my family and relations' *USp.* 107, 11; 108, 11; 110, 9-10: **Xak. xı KB** (a man must associate) **kab** (sic in MSS.) **kadaşlar bile** 3209; a.o. 3213: **xıiii(?) Tef. kab kadaşımını** (sic) 'my family and kinsmen'; **kabı kadaşını** 198: **Xwar. xiv kab kadaşım Qutb** 126.

?**F 2 ka:** 'vessel, container'; see above. N.o.a.b. Cf. **ka:b. Xak. xı ka: al-zarf wa'l-ı-tı'ā** 'a vessel or container' but used only for vessels containing liquids; hence one says **ka: kaça: zarf wa'ı-tı'ā** as a Hend. **Kaş. III** 211 (followed by a para. on -**ka:** as the *Dat. Suff.*); (under **tü:deş**) hence (i.e. by using the *Suff. -deş*) one says **kadaş** for 'brother, kinsman' (*li'l-ax wa'l-qarib*); the base is **ka:** and -**daş** is attached to it, the meaning is that both relatives come from the same vessel (**zarf**) that is their mother's womb *I* 407; a.o. **III** 238 (**ka:ça:**).

kı: Exclamation; Atalay in **Kaş. III** 212, note says that it is still used in Anatolia. **Xak. xı kı:** exclamation (*harfu'l-nidā*) corresponding to the (Ar.) *yā'u'l-nidā*; hence one says **kı: berü: kel** 'hi! come here'; pronounced with a very long vowel (?; *yumadd bayna'l-qāf wa'l-cārr*) **Kaş. III** 212 (followed by a para. on -**kı:** as an affectionate *Suff.* attached to terms of

relationship, e.g. **ata:kı: yā ubayyā** 'my dear father').

Mon. V. ĞA-

ka:- Hap. leg.; the morphological connection with **ka:la:-** is obscure. **Yagma: xı ol eşişke: otuñ ka:dı:** 'he heaped (*ahaffa*) firewood round the cooking pot'; one also says **ol to:nuğ ka:dı:** 'he packed (*abbā*) the garment into the cupboard'; the more correct form (*al-afşah*) is **ka:la:dı: Kaş. III** 249 (**ka:r, ka:ma:k**).

***ko:-** See **kop, ko:ğ-; ko:n-**.

Mon. ĞB

ka:b properly 'a leather bag, water-skin, sack'; sometimes more vaguely 'vessel, container'. S.i.a.m.l.g., usually as **kap**, with some extended meanings like 'the cover, or binding (of a book)'. L.-w. in *Pe. etc.*, *Doctser III* 1364. Cf. **2 ka:** and see **1 ka:**. **Uyg. VIII ff. Civ. yarım kab bor** 'half a skin of wine' *USp.* 1, 3; o.o. *do.* 1, 5; 4, 1 ff.; 10, 6 etc.; **Xak. xı ka:b al-zıqq** 'wine-skin': **ka:b al-zarf** 'a vessel' and any container (*al-wi'ā*) is called **ka:b**, just as in *Ar. al-fars* (MS. *al-faras*) means properly 'to break the neck' but is also used more generally for 'to kill': **ka:b** 'the caul' (*al-ğirs*; MS. *al-ırs*) in which the child is wrapped in the womb, and (sometimes) born in; such a child is reckoned fortunate (*al-mubārak*) and is called **ka:blıg oğul: ka:b** 'a kinsman', metaphorically (*al-qarib* 'alā *tarıqı'l-ıstı'āra*); one says **ol menıg birle: uya: ka:b ol** 'he is my kinsman' as if he was born in the same container (**zarf**) **Kaş. III** 146; about a dozen o.o., mostly translated *al-zarf: KB* 3209 (o.o.): **xıiii(?) Tef.** 198 (**1 ka:**): **xiv Muh. al-ğılāf** 'sheath' **ka:b Mel.** 40, 3; **Rif.** 129; **ğimdi'l-sayf** 'sword scabbard' **kılıç ka:bı: 71, 5; 173; qısrı'l-xaşab** 'the bark of a tree' **ka:b 78, 7; 182: Çağ. xv ff. kab** 'a vessel' (**zarf**) in general, and 'a wine-skin' (*cırcıl-i latarı*) in particular **San.** 265r. 7; **kab kaçak** 'vessel'; **kab** is used by itself in this sense, but **kaçak** is used only in the Hend. *do.* 265v. 7: **Xwar. xiv Qutb** 126 (**1 ka:**) **Kom. xiv** 'sack' **xap CCG; Gr.: Kıp. xıiii al-wi'ā kab Hou.** 17, 5; **xiv kab al-qısr Id.** 67; **kaw** 'the thin skin (*al-qısr*) which a snake sloughs' *do.* 76: **Osm. xvi kaw** 'a sloughed snake's skin', in one text *TTS II* 601.

kap/kıp an alliterative Prefix to Adjs., mainly of colour, indicating intensity; s.i.a.m.l.g. Cf. **1 ap. Uyg. VIII ff. Bud.** (to a dying man the sun seems) **kap kara** 'quite dark' *TT III*, p. 26, note 5, 10; **kap kara tünle** 'on a pitch black night' *do.*, p. 28, note 71, 3; **Xak. xı KB** (the partridge's) **kaşı kap kara** 'brows are quite black' 76: **xıiii(?) Tef.**

kap kara 198: xiv *Muh. şadidu'l-sawād* 'pitch black' **kap kara**: . . . *şadidu'l-humra* 'bright red' **kıp kızıl** *Mel.* 68, 4-6; *Rif.* 168: **Çağ.** xv ff. **kap kara siyāh-i mahd** 'pure black' *San.* 265v. 10 (quotn.): **kıp kırmızı surx-i mahd** 'pure red' *do.* 293r. 9: **Xwar.** XIII(?) **kap kara Oğ.** 300; **kıp kızıl do.** 166: **Kıp.** XIII *aswad halik* 'pitch black' **kap kara**: *ahmar qāni* 'deep red' **kıp kızıl Hou.** 31, 5: xiv **kap kara**: *al-şadidu'l-sawād*; **kıp kızıl al-şadidu'l-humra *Id.* 68: xv (they say) *fi ta-kidi'l-humra* 'to emphasize redness' **kıp kızıl**, and to emphasize blackness **kap kara**: *Kav.* 5, 9; to add emphasis, as in the Ar. words *aşad* and *abyan* you can say . . . **ne kıp kızıl dir bu** and **ne kap kara dir bu** *Tuh.* 85a. 6.**

1 ka:v 'tinder'; s.i.a.m.l.g. in a wide variety of forms:- **kav, kaw, ko:, ku:, kağ, koğ.** L.-w. in Pe. etc., *Doerfer* III 1542. **Xak.** xi **ka:v** 'the tinder' (*al-hurrāqa*) which is ignited with a strike-a-light' *Kaş.* III 155: **Çağ.** xv ff. **kaw** 'wood gathered under trees and prepared and made into tinder' (*pūda*) which is ignited with a strike-a-light; in Ar. *hurrāqa* and in Pe. *biğa* *San.* 279r. 12 (quotn.): **Xwar.** xiv **kaw** (sic) 'tinder' *Qutb* 136: **Kom.** xiv 'tinder' **kow** (sic) *CCĠ*; Gr.: **Kıp.** XIII *al-şūfān* 'tinder' **ka:w** *Hou.* 17, 17: xiv **kaw al-şūfān** which is ignited with a strike-a-light; also used for *al-harrāq* *Id.* 76: xv *harrāq* (PU) **ko** *Tuh.* 13a. 9.

2 ka:v in the phr. **ka:v ko:v**, a quasi-onomatopoeic; n.o.a.b. **Xak.** xi if a garment is wrinkled (*inzawā*) and torn (*inxarāqa*; MS. *inharāqa*) in the tailoring one says **to:n ka:v ko:v** boldi: *Kaş.* III 129 (the main entry is **ko:v**); one says **to:n ka:v ko:v** boldi: 'the garment was shrunken (*inqabaqa*) and wrinkled owing to bad tailoring' III 155 (main entry **ka:v**).

F 3 kav. l.-w. fr. Chinese *ko* 'one-tenth of a pint' (Pulleyblank, Middle Chinese *kap*; *Giles* 3,947 6,056). N.o.a.b. **Uyg.** VIII ff. Bud. (in a list of things which might be used dishonestly in trading: balances, scales, feet and inch measures) **şeq kav** 'pints and one-tenth pints' *U II* 77, 25; 86, 43; *Suv.* 135, 9.

S 4 ka:v See **ka:b Kıp.**, Osm.

kıp See **kap.**

kiv practically syn. w. **kut** and nearly always used in association with it; originally prob. 'divine favour', hence, more vaguely, 'good fortune'. N.o.a.b. **Türkü** VIII ff., Man. (the five gods are) **kuti kivı** 'divine favour (Hend.)' (. . . to all on this earth) *Chuas.* 45-6: **Uyg.** VIII ff. Man. (may he give) **kut kiv küc basut** 'divine favour (Hend.)', strength, and help' *M III* 42, 15 (ii); a.o. *M II* 5, 3-5 (ii) (*bögülen-*): Bud. **kuti kivı** *Usp.* 102, 26; a.o. *U IV* 10, 51 (çöğiz): **Xak.** xi **kiv al-baxt wa'l-dawla** 'good fortune' *Kaş.* I 332; **anın kut kiv tozi**: (MS. *tori*): **tuğdı**: 'and so the dust of good fortune (Hend.) rose' *I* 301, 2; **kut kivig bérse**: **ıdım ku:lupa**: 'if my Lord gives good

fortune (*al-dawla*) to his servant' *I* 320, 25: **KB** the word is spelt **kıvı** and precedes **kut**; the contexts indicate that the author took it to mean 'fickle' e.g. **küvenme kıvı kutka kutluğ kişi** 'O fortunate man, do not rely on fickle fortune' 668; o.o. of **kıvı kut** 1045, 1332; Chap. xx (vv. 1045 ff.) is headed **kut kıvılığın dawlat ırsellikın bayān kılur** 'describes the fickleness (Hend.) of fortune (Hend.)': **Xwar.** xiv **meni yandursa kan-dursa kıvını** (glossed *şahwa*) 'if he fires me, and satisfies (my) desires' (sic) *Qutb* 149.

VU ko:b Hap. leg.? **Xak.** xi one says **ol meni: körüp ko:b kıldı**: 'he was delighted (*haşşa wa'rāha*) when he saw me' *Kaş.* III 119.

kop when qualifying a V. connotes comprehensive action; when qualifying an Adj. means 'thoroughly, completely'; when qualifying a N. means 'all'; v. *G. ATG*, para. 302 suggests that this is a Ger. in -p fr. ***ko:-**, adducing in support the longer Ger. f. **kopan** read by Radloff in *T* 36, but neither photograph nor squeeze show any sign of the -an there; the theory is possible, but semantically unattractive. Not noted later than *Kaş.* Cf. **barça, köp**, etc. **Türkü** VIII **kop** occurs about 20 times in *I*, *II* and *T*, e.g. (to the far east, west, south, and north) and: **ıçrekli: boğun kop mağa: körür** [erti: 'within these limits the peoples all looked to me' (i.e. obeyed me) *I* S 2, II N 2; ança: **boğun kop** **étdim** 'all these people I thoroughly organized' *I* S 2-3; **tört bulup kop yağı: ermiş** 'the people of the four quarters were completely hostile' *I* E 2, II E 3: VIII ff. (in the third year) **kop esen tüke:l körü:smiş** 'they all met one another safe and sound' *İrkB* 15; o.o. *do.* 15, 29; (if a man wears this stone) **kopka: utğay** 'he will be successful in everything' (and whatever work he undertakes) **kop[da:] ışı: yorı:k bolğay** 'his work will be completely satisfactory' *Toy.* 17-20 (*ETY II* 58): Man. (if we have said) **edğüg amıgağ kop tegri yaratmış ol** 'got created good and evil, both of them' *Chuas.* I 27-8; **kop kanka bulğanmış** 'completely saturated with blood': *M I* 6, 6: **Uyg.** VIII ff. Man.-A **kop yerde açığı emğek körtükün** 'having experienced grievous sufferings in all places' *M I* 9, 5-6: Man. (may he protect us) **kop adada tuğada** 'in all dangers (Hend.)' *M III* 36, 4 (iii); **koptın sınar él uluşlarığ keztiptiz** 'you have traversed realms and countries in every direction' *TT III* 60: Bud. **kop kamağ edğü bütmeği bolur** 'it is that all (Hend.) good things are achieved' *TT III*, p. 30, note 131, 3; **kop törlüğü ağır tsuy** 'all kinds of grievous sins' *IV* 12, 39; o.o. *do.* 14, 64; *V* 24, 51-4; *VII* 40, 96; *VIII* K.9; *U III* 29, 2-3 (ıd-); *Suv.* 92, 19-20: Civ. **kop işiğ** 'all your affairs' *TT I* 148, 156: **Xak.** xi **kop harf mübālağa wa ta'kid** 'a particle giving emphasis'; hence one says **oğul kop beğüdi**: 'the boy has grown a great deal (*ğāyata(n)*) bigger', and **kop edğü: ne:ğ** 'an extremely (*cidda(n)*) good thing' *Kaş.* I 319.

ko:v 'backbiting, persecution', and the like; first noted as below, but see *kovla:-* (Türkü). Cf. *kov-.* Kip. xiv ko:w *al-ğiba* 'backbiting' *Id.* 76.

Mon. V. ĞB-

1 *kap-* 'to grasp, or seize, with the hands, teeth, etc.'; s.i.a.m.l.g. Türkü VIII ff. (a falcon, saying 'there is a hare') *tegrü:diñ köp:* . . . *kapmı:ş* 'swooped down from the sky (and tried) to catch it' *Irkb* 44: Uyğ. VIII ff. Bud. *anı ücün mēni kapıp ēltdi* 'he has therefore seized me and carried me off' *U III* 69, 26 ff.: *Xak.* XI *er to:n kapdı:* 'the man snatched (*xalasa*) the garment' (etc.); and one says *oğla:nıg yēl kapdı: aṣāba'l-ṣabī sa'fa minal-cinn* 'demoniacal possession took hold of the boy'; also used of the wind when it blows away (*habbat*) a garment and the like *Kaş.* II 4 (*kapa:r, kapma:k*); several o.o. generally translated *ixtalasa* 'to steal, take stealthily': *KB* 6110 (*üzēñü:*) xiv Muh. *ixtafa'a* 'to snatch away' *ka:p-* *Mel.* 20, 1; 22, 4; *Rif.* 99 (*kap-*), 102; *Çağ.* xv ff. *kap-* ('with -p-') 'to seize (*rahûdan*) with the hands, or grasp (*gıristan*) with the teeth', of a dog and the like *San.* 263v. 9 (quotn.): *Xwar.* xiv *kap-* 'to seize, grasp' *Qutb* 126: Kip. XIII *xafiṣa* 'to snatch away' *kap-* *Hou.* 35, 19: xiv ditto *Id.* 67; *Bul.* 43v.: xv ditto *Kav.* 9, 3; 75, 8; *Tuh.* 15a. 4: *Osm.* xv *kap-* 'to snatch away'; in one text *TTS IV* 466.

2 **kap-* See *kapak, kapıg, kapğa, kapğa:k.*

**kav-* See *kavır-, kaviş-,* etc.

kop- 'to rise'; prob. originally in the sense of 'to rise in the air', but *Kaş.* also translates it, like *tur-*, by *qāma* 'to stand up, rise in one's place'. Survives in SE Türkü; NW Kar. L., T. and, with extended meanings, in SW Osm. Cf. 1 *ağ-, ün-, tur-*. Türkü VIII ff. (a falcon went hunting river birds) *utru: talım kara: kuş kopu:pan barmı:ş* 'a predatory eagle flew up to meet it' *Irkb* 43: *Xak.* XI *er yoka:ru: kopdı:* 'the man rose (*qāma*) from his place'; and one says *tüpi: kopdı:* 'the wind rose' (*habbat*); and *kuş kopdı:* 'the bird (etc.) rose in the air' (*nahada*) *Kaş.* II 4 (*kopa:r, kopma:k*); about 10 o.o. translated *qāma, tala'a* (of the moon) 'to rise'; *hāca* (of the alarm, tumult, etc.) 'to be raised': *KB* *kop-* is common, both lit. e.g. (of the morning breeze) 'to rise' 71; (of birds) 'to fly upwards' 73; (of a man) 'to stand up' 3498; and metaph. e.g. *kişi söz bile kopdı boldı malık* 'some people have risen by speaking (eloquently) and become kings' 173; a.o. 602; *bu bordin kopar mıg yazukka yürek* 'because of this wine (a man's) heart rises to countless sins' 1338; (of understanding) 'to arise' 1834; a.o. 4232 (*yağ:lıg*): XIII (?) *At.* 179 (189); *Tef. kop-* 'to rise; to stand up; (of the dead) to rise again', etc. 213: xiv *Rbğ. R I* 1217 (8rü:); *Muh. qāma kop-, ko:p-* *Mel.* 7, 18; *Rif.* 79, 114 (*Mel.* 30, 3 *dur-*): *Çağ.* xv ff. *kop-* (-ti, etc.) *yerinden kalk-* 'to rise from one's place' *Vel.* 335

(quotns.); *kop-* ('with -p-') *bar xāstan* 'to rise, stand up' *San.* 281 v. 18 (quotns.): *Xwar.* xiv *kop-* 'to stand up' *Qutb* 137; *MN* 246; 'to get up' (at night to pray) *Nahc.* 318, 7: *Kom.* xiv 'to rise' *kop-* *CCI, CCG*; *Gr.* 200 (quotns.): *Kip.* XIII *fāra minal-taṣarān* 'to rise' *kop-*; and one says of dust rising *doz koptrı:*; and one says *kop-* of a limb which leaves its position and is dislocated (*infakha*); similarly when a man stands up (*qāma*), and when a man rises and stands erect (*fāra wa nahada qā-i-ma(n)*) *Hou.* 39, 5: xiv *kop-* *inba'a'a* 'to rise' as in *toz koptrı:* 'the dust rose'; and in the *Kitāb Baylık kop-* *irtafa'a* 'to rise, be exalted' *Id.* 67; *irtafa'a* (of dust and the like) *kop-* *Bul.* 26v.: xv *qabba* 'to stand up' *kop-* *Tuh.* 30a. 11: *Osm.* xiv ff. *kop-* 'to rise, appear', etc.; c.i.a.p. *TTS I* 483; *II* 649; *III* 475; *IV* 539.

kov- (? *ko:v-*) a V. homophonous w. *ko:v*, q.v.; 'to follow, pursue, chase', and the like with some extended meanings, e.g. 'to persecute'. S.i.m.m.l. in a wide range of forms including *ku-* and *koğ-*; in SW Osm., Tkm. *kov-*; although the vowel is short in Tkm., *Kaş.*'s alternative form *kov-* is prob. the original one. *Xak.* XI *ti keyikni: kovdı:* 'the dog chased (*tarada*) the wild game'; also used of anyone who pursues (*tarada*) something and follows in its tracks *Kaş.* II 16 (*kova:r, kovma:k*): *er atın kovdı:* 'the man drove (*sāqa*) his horse and pursued it'; also used of anything else *Kaş.* III 183 (no Aor. or Infin.): *KB* (the fighting man) *laçın kuş kovar teg töker kanları* 'hunts them like a falcon and sheds their blood' 238r: XIII (?) *Tef. kov-* 'to hunt' (deer) 215 (*kuv-*): *Çağ.* xv ff. *kaw-(sic)/kawla-* *rāndan wa dūr kardan* 'to pursue, drive away', in Ar. *farada* *San.* 278r. 17 (quotns.): *Xwar.* xiv *ka:w-* (*-sic*) 'to pursue, drive'; *kov-* ditto *Qutb* 136, 141: *Kip.* xiv *kow-* *ṭalaba bi-cahd* 'to pursue vigorously' *Id.* 76: xiv *ṣahata minal-ṣihāta* 'to importune' (*kowala-f*) *kow-(jtillen-)* *Tuh.* 21b. 9: *Osm.* xiv *kov-*, occasionally spelt *koğ-* 'to pursue'; c.i.a.p. *TTS I* 488; *II* 654; *III* 480; *IV* 544.

Dis. ĞBA

kaba: 'thick, protruding', and the like, esp. of hair, the beard, and so on. Survives in NC Kzx. *kaba* 'bushy' (beard); NW Kk. *kapa* ditto; SW Osm. *kaba* ditto; also 'coarse, common, ordinary'. *Xak.* XI *kaba: al-murtafi* 'high, protruding' of anything; hence one says *kaba: yū:glüg ok* 'an arrow with protruding feathers' *Kaş.* III 217 (in the first case, but not the second, three dots put below the *bā* by a second(?) hand): *Çağ.* xv ff. *kaba sıtabr wa faxim wa bar āmada ba-ṣahl-i ḥabāb* 'thick, dense, swollen like a bubble' (quotn.); also pronounced *koba*; also the name of a place in the province of Andican *San.* 265r. 9: *koba* *uḍu-i(2) bar āmada wa faxim* 'a swollen thick limb(?)', also pronounced *kaba*; also a place-name do. 282r. 16: *Kip.* XIII *kaṭṭu-l-lihya wa* 'urđihā 'with a bushy

beard' **kaba**: **sakallu**: *Hou.* 25, 19: **xiv kaba**: *al-ṣay'u'l-muntafis* 'anything swollen or fluffed out'; one says . . . **tuibandī**: **kaba**: **dur** 'his turban is broad' (*waṣī'a*) and **kabṭan kaba**: **dur** 'his robe is broad, voluminous' *Id.* 68: **xv al-liḥyatu'l-muḥabbara** 'a bushy beard': **kaba**: **sakallu**: *Kav.* 59, 20: **Osm.** **xiv to xvi kaba** 'thick, massive' (e.g. of a tree); in several texts *TTS I* 398; *II* 559; *IV* 448.

kuba: 'pale, pale yellow, pale grey'; of a horse or cow 'dun'; of a man 'fair-haired'; used both of men and animals and also natural features like the steppes. **S.i.s.m.l.** in **NE, NC, NW.** **Xak.** **xī kuba**: **at** 'a horse of a colour between chestnut (*al-aṣḥab*) and yellow' (*al-aṣfar*); also used for the colour of anything **Kaṣ.** **III** 217: **KB kuba körklügüg kör** 'see the fair-haired beauty' 2468: **Kom.** **xiv kuv** (*sic*) 'pale' **CCG**; **Gr.**: **Kip.** **xiv kuba**: *al-lawmū'l-aḡḡar* 'dust-coloured' *Id.* 68: **kuwu**: ditto 76.

PU I kowa: **Hap.** **leg.**; *al-ṣanbūr* is not noted in ordinary Arabic dict., but the meaning is fairly clear. **Xak.** **xī kowa**: 'the nose cover (?)'; *al-ṣanbūr* which is part of the Turkish bridle and stands erect over the horse's nose' (*muntāṣiba(n)* 'ala anfi'l-xayl') **Kaṣ.** **III** 237.

S 2 kowa: See **kovḡa**.

VU(D) kovī: n.o.a.b.; cognate to **kovuk**, **kovḡa**: which seems to indicate that the first vowel was -o-; morphologically both could be Dev. **N.s fr. kov-**, but there is no semantic connection. The two meanings given by **Kaṣ.** can reasonably be regarded as lit. and metaph. **Türkü viii ff.** **IrKB 36** (*uḡru:ḡlu:ḡ*): **Uyḡ.** **viii ff.** **Bud. kamaḡ kutsuz kovī ters biliglig tınıḡlar** 'all unfortunate mortals who do not enjoy the favour of heaven and have false (or heretical?) ideas' *TT VI* 24; a.o. *do.* 19: **Civ. iki köpül köpül** (*sic*, but ?ditto-graphy) **tutup kovī bolsar éltin xantın açığ bolur mu?** 'if a man has a divided mind(?) and is unfortunate, should the realm and *xan* be angry?' *TTS I* 178-80 (translation conjectural): **Xak.** **xī kovī**: *yığaḡ al-quffa wahwa'l-ṣacaru'l-bāli* 'a rotten (i.e. hollow?) tree'; also pronounced **kovī**: with -w-: **Arḡu**: **xī kovī**: *er* 'an unlucky (*al-mudbir*) man' (prov.) **Kaṣ.** **III** 225; **KB** (if an ambassador is quick-witted wise and alert, his master benefits and thereby retains his colour, i.e. reputation) *yalaḡav yavuz bolsar kıvçak kovī seziḡsiz tüker anda begler suvı* 'if an ambassador is bad and unlucky(?), undoubtedly his masters' honour is impaired' (lit. 'water', an abbreviation of *yüz suvı* a *calque* of Persian *āb-i rū* metaph. 'honour') 2639; **bu kıvçak kovī dunyā kéckli ajun neçe beg karıttı karımaz özün** 'this unlucky(?) world is an old world, however much it makes *begs* aged, it does not age itself' 5133 (**kıvçak** is noted only in these two passages; the other supposed occurrences of *kobı* 'empty' in *R II* 659 are based on misreadings): **Kip.** **xiv kuv ağaç** 'a hollow tree' **CCG**; **Gr.**

Dis. ĞBC

VU?D kowuḡ **Hap.** **leg.**; the -w- suggests that the word is **Oḡuz**; if so, prob. a crasis of ***kovḡuḡ** Dev. **N. fr. kov-**, meaning lit. something like 'persecution'; the alternative form **kowuz**, specifically described as **Oḡuz**, looks like the Imperat. of a **Caus. f.** of **kov-** used as a **Pass.** **Kaṣ.** its etymology is, of course, preposterous. **Oḡuz(?) xī kowuḡ atar kull sa'fa minā'l-cinn** 'the symptoms of demoniacal possession'; the victim is given treatment (*yu'ālac*), cold water is thrown in his face, and at the same time the words **kowuḡ kowuḡ** are recited, then he is fumigated with rue and aloes-wood (*bi-harmal wa 'ūd*); I reckon that the word is taken from the expression **kaḡ kaḡ** 'go away and clear out, evil spirit' (*uhruḡ wa firr yā cinni*): . . . **kowuz** alternative form of **kowuḡ**; an **Oḡuz** word; hence one says **yéi kowuz bitigi**: 'üdatu'l-cinn wa'l-sa'fa' 'an amulet against evil spirits and demoniacal possession' **Kaṣ.** **III** 163.

D kapçak **Hap.** **leg.**; Dev. **N. fr. kap-**; perhaps a crasis of ***kapışak** lit. 'grasping one another', which suits the actual meaning. **Xak.** **xī kapçak** 'the place at which the waters from the branches of a river (*minā'l-sawā'id*), flow into one another' (*yatanāṭah*) **Kaṣ.** **I** 471.

D kabçuk **Dim. f.** of **ka:b**: 'a small bag or sack, pocket', and the like. **S.i.s.m.l.** as **kapçık/kapçuk**. **L.-w.** in **Pe.**, etc. *Doerfer III* 420. **Uyḡ.** **viii ff.** **Civ. H I** 99-100 (*bō:z*): **xiv Chin.-Uyḡ. Dict.** 'purse, small bag' **kapçuk Ligeti** 161; **R II** 430: **Çaḡ.** **xvi ff.** **kabçuk** 'a kind of purse (*kisa*) which is hung from the neck, and a wallet (*xwurçını*) made of leather' *San.* 265v. 8.

(**D**) **kıvçak** n.o.a.b.; Den. **N./A. fr. kıv**, but the meaning 'unfortunate' hardly fits. **Xak.** **xī KB** 2639, 5133 (**kovī**).

Dis. V. ĞBC-

kavçır- as such **Hap. leg.**, but *Vam.* 307 lists a **SC xix Uzb.(?)** word **kapçıl-** 'to catch (something falling)', and in **xx Uzb. kapçıl-** 'to rush away', *Bor.* 604, is described as a dialect **f.** of **sapçıl-** *do.* 355 which *inter alia* means 'to rush at, attack (someone)'; there cannot be any connection between this word and **sapçıl-** but it seems to be the original form of **kapçıl-**. **Xak.** **xī arı**: **kişike**: **kavçırđı**: 'the hornet attacked (*hamala 'alā*) the man to sting him'; also used of a man when he is angry (*ḡadība*) with someone and gives vent to his anger on him (*inhamaka fihi*) **Kaṣ.** **III** 276 (**kavçır**: **r**, **kavçır**: **ma:k**).

D kavçır- **Hap. leg.**; **Caus. f.** of **kavçır-**. **Xak.** **xī ol anı**: **kavçıttı**: 'he made him angry' (*aḡḡabahu*) in order to incite him to do something which he had determined not to do; and one says **oḡla:n arı:nı**: **kavçıttı**: 'the boy incited the hornet to sting' **Kaṣ.** **II** 329 (prov.); **kavçıttı:r**, **kavçıttıma:k**; with -f- for -v- everywhere).

Dis. ĞBD

S kawut See ka:ğut.

PU?F *kıftu*: 'scissors'; discussed at length in Doerfer I 318; prob. a l.-w., but as Doerfer points out, no plausible Chinese origin has been suggested. Survives as *kıptı* and the like in most NE and some NW languages, Yakut *kıptıy*, Pek. 1403. Most other languages for 'scissors' have (the Mong. l.-w.?) *kayıçı*. Both these words are l.-w.s in various foreign languages, see Doerfer. Cf. *biçguç*, *sındur*. Çigil XI *kıftu*: *al-mıqrād* 'scissors' *Kaş*. I 416 (*qāf* unvocalized): XIV *Muh*(?) *al-mıqaşş* 'scissors' *kıftu*: *Rif*. 159 (only): *Kom*. XIV 'scissors' *kıptı CCI*; *Gr*.: *Kıp*. XIII *Hou*. 23, 11 (*biçguç*): XV *al-mıqaşş kıptı*: (-b-) *Kav*. 64, 9; *Tuh*. 34a. 11.

VU(D) *kovdak* Hap. leg.?: meaning quite uncertain; morphologically Den. N(?) fr. *ko:v*. Cf. *kovdaş*. *Xak*. XI *KB* (either go to meals, or do not go; curb your appetite, eat sparingly and keep your health. The man who overeats becomes sickly) *sarığ meşzi kovdak atı* (or *eti*) *el bolur* 'his yellow complexion and his reputation (or, preferably?, flesh) become notorious' 4672.

F *kafta:n* Persian *xaftān* 'outer garment, robe' became an early l.-w. in Turkish, and later reappeared in Pe. and Ar. in its Turkish spelling described as a l.-w. fr. Turkish. S.i.s.m.l. in NW, SW. *Xak*. XI *kafta:n al-qabā* 'robe' *Kaş*. I 435; three o.o.: XIV *Muh*(?) *al-qabā* *kafta:n Rif*. 166 (only): *Çağ*. xv ff. *kaftan cāma* 'garment' *Vel*. 314 (quotns.); *xaftan* 'a kind of garment (*libās*) split up on both sides', in *Rūmī* called *kaba*, also used in the corrupt form *kaptan San*. 222v. 13; *kaptan* corruption of *xaftan*, same translation do. 265r. 24 (quotns): *Xwar*. XIV *kaftan* 'robe' *Qutb* 128; *Kıp*. XIV *kaptan* (-b-) *al-qabā*; derived fr. Pe. *xaftan* 'an iron breast-plate' (*dir* 'min *hadid*); the Turks borrowed it for *al-qabā* and gave it the Turkish pronunciation *kaptan Id*. 67.

VU(D) *kovdaş* Hap. leg.?: meaning quite uncertain; morphologically ?N. of Association fr. *ko:v*; cf. *kovdak*. In the Vienna MS. *ayı* is glossed *haçel* 'fear', obviously a muddle with Mong. *ayu*- 'to fear', and *kovdaş sar na-şiyida* 'with an unwashed head', which suggests that the scribe was quite at a loss. *Xak*. XI *KB* (do not reach out and take a meat ball in front of someone else, take whatever is in front of you and eat it. Do not draw a knife or carry off a bone) *ayı bolma kovdaş* 'do not be excessively quarrelsome' 4599 (see *silkim*).

Dis. V. ĞBD

?D *kavıd*- Hap. leg.; etymologically obscure. Uyğ. VIII ff. Bud. (in a description of a nightmare) *üç köğürçgen atayı(?) laçinka kavıdır erken* 'while three doves were protecting their father(?) from a falcon' *Suc*. 620, 20-1.

D *kıvad*- Hap. leg.; Den. V. in -*ad*- (Intrans.?) fr. *kıv*; no doubt more or less syn. w. *kutad*-. Uyğ. VIII ff. Man.-A *kutadmak kıvadmak bolzun tüzü üdrülmüş arığ dındarlarka* 'may heavenly favour (Hend.) be upon all the chosen pure Elect' *M J* 28, 15-17.

D *kavdin*- Hap. leg.; Refl. f. of *kavıd*-, *Xak*. XI *er oğlına kavdındı*: (MS, *kavdındı*) 'the man protected (*aşfaqa* . . . 'alā) his son', and made it his business to ward off dangers from him *Kaş*. II 249 (*kavdinur*, *kavdinmak*).

D *kaptur*- Caus. f. of *kap*-; s.i.m.m.l.g. with some extended meanings. *Xak*. XI *ol apa: tava:r kapturdi: hamalahu* 'alā *ixtilāqi* (sic, error for *ixtilāsi*) 'l-mitā' 'he urged him to embezzle the property' *Kaş*. II 189 (*kapturur*, *kapturmak*): *Çağ*. xv ff. *kaptur*- Caus. f. of *kap*-; not translated *San*. 263v. 21: *Xwar*. XIII *kaptur*- 'to order to seize' *Ali* 28.

Tris. V. ĞBD-

D ?F *kıftu:la*:- Den. V. fr. *kıftu*:; survives as *kıptıla*- and the like in some NE languages. *Xak*. XI *ol kıftu:la:di*: *böziüg* 'he cut (*qarađa*) the linen with scissors' (*bi'l-mıqrād*) *Kaş*. III 352 (*kıftu:lar*, *kıftu:la:mak*).

Dis. ĞBĞ

kabak/kapak Preliminary note. Morphologically *kabak Dim*. f. of *ka:b*, and *kapak Dev*. N. fr. 2 **kap*- are quite different words. They are still distinguished phonetically in SW Az. (*ğabağ/ğapağ*) and Osm. (*kabak/kapak*) but in early texts they are spelt and, in some modern languages, pronounced exactly the same, and it is not always easy to determine which word is intended. Exceptionally, in SW Tkm. 'pumpkin' is sometimes *ka:bak*, but *ğa:bak* means 'eyelid' and *ğapak* 'cover, lid'.

D *kabak Dim*. f. of *ka:b*; lit. 'a small container', in practice 'gourd, pumpkin, marrow', and the like (but not 'sweet melon'). S.i.a.m.l.g. except NE(?) w. some phonetic changes. L.-w. in Pe., etc., Doerfer III 1419. *Xak*. XI *kabak al-dubbā* 'wahwa-l-qar' 'a pumpkin', that is a gourd which is eaten fresh (*rañb*) *Kaş*. I 382 (between two translations of *kapak*): *Çağ*. xv ff. *kabağ/kabak* ('with -b-') (1) *kadı* 'gourd'; (2) metaph. 'a target' (*nişāna-nāma*) which they fasten on the top of a tall pole and shoot at (quotn.); originally in shooting competitions they put a pumpkin on the top of a tall pole and so the word came to be used for 'target' *San*. 265r. 14: *Kom*. XIV 'pumpkin' *kabak CCI*; *Gr*.: *Kıp*. XIII *al-qar* 'wa'l-yağın ('marrow') *kabak Hou*. 8, 11: XIV *kabak* 'a pumpkin at which they shoot arrows' *Id*. 68: XV *al-qar* *kabak Kav*. 63, 13; *Tuh*. 29a. 3. Osm. XIV ff. see *kapak*.

D *kapak Dev*. N. fr. 2 **kap*- lit. 'something which covers or closes', usually used for 'a lid, or other cover', and 'eyelid'. S.i.a.m.l.g. w.

some phonetic changes. L.-w. in Pe., etc., *Doerfer* III 1367, 1545. *Türkü* VIII ff. Man. (just as one throws) *ötsüz* (damaged, uncertain) *kapakuğ* 'a . . . lid' (in running water and cleans it with one's hands) *M III* 14, 10-11 (iii): *Uyg.* VIII ff. Bud. *közi kapakı tüp* 'her two eyes' and eyelids were exactly alike' *U IV* 30, 48; a.o. *TT X* 436-7 (tü): *Xak.* XI *kapak cāfnu'l-ayn* 'eyelid', also called *köz kapakı*: (kabak follows here): *kapak* 'uđratu'l-adrā 'a virgin's hymen'; one says *ol kız kapakı sıdı*: 'he deflowered (*igda*) the girl' *Kaş.* I 382: *xiv Muh. al-cafn kapak* (-b-) *Mel.* 46, 13; *Rif.* 140: *Çağ.* xv ff. *kabağ/kabak* ('with -b-') . . . (3) *pušt-i çāsm* 'eyelid' *San.* 265r. 14 (quotn.): *Xwar.* XIV *kapak* 'eyelid' *Quib* 126: *Kip.* XIV *kabak* (sic?; 'target' and) *cāfnu'l-ayn* (and *al-muxāla* 'bran'; all three simultaneously) *Id.* 68 (see *kabak*, *kavık*): *xv cāfn kapak* (?; -b-) *Tuh.* 11a. 12: *Osm.* XIV-XV *kapak* 'eyelid' *TTS I* 398; *II* 559; *III* 392; *IV* 448 (here spelt *kabak*; the word is also noted in all periods meaning 'drinking cup', for which *kabak* is perhaps right): *xviii kapak* ('with -p-') in *Rūmi*, *sar pūş* 'cover, lid' *San.* 265r. 17.

D *kapığ* Conc. N. in -ığ fr. 2 **kap-*; 'door, gate'. The second vowel was originally -i- but became -a- in Man.-A and some *Uyg.* (*Uyg.*-A) texts and later became -u- by labial attraction. Survives in some NW languages and SW Az., Osm., Tkm.; elsewhere displaced by *ēşik*. L.-w. in Pe., etc. as *kapu*, etc., *Doerfer* III 1368. *Türkü* VIII *temir kapığ* 'the Iron Gate', a pass between Balkh and Samarkand is mentioned several times in *I, II, T, IX*: VIII ff. Man. *tamu kapığa* 'to the gate of hell' *Chuas.* 126; *kapāğın açtı* 'he opened its gate' *M I* 13, 7; o.o. *do.* 8-12; *M III* 23, 2 (ii); *TT II* 8, 65: *Uyg.* VIII ff. Bud. *kapāğ* (sic) 'gate' is common in PP: Civ. *teğri kapığı* 'the gates of heaven' *TT I* 144: a.o.o.: *Xak.* XI *kapuğ* (sic) *al-bāb* 'gate' *Kaş.* I 375; over 30 o.o.: *KB* (some flowers) *açı hapuğ* 'have opened a gate' (with their beauty) 97; o.o. 264, 2529 ff. *xiii* (?) *Tef. kapuğ/kapu* 'gate, door' 198-9: *xiv Muh. al-darwāza* 'gate' *kapuk* (sic) *Mel.* 73, 13 (*Rif.* 179 adds *wa darbu'l-sir* 'and town gate', translation *kayğa*, ?for *kapğa*: q.v.); *al-bāb kapu*: 76, 5; *kapuğ* 179; a.o. 26, 9; 109 (*yaptur-*): *Çağ.* xv ff. *kapu* ('with -p-') *dar-i sarāy* 'palace gate', also called *ēşik*; *kapu ökçesi* 'the bottom pivot of a door', and metaph. 'threshold', in *Ar. ataba* *San.* 265v. 20: *Xwar.* XIII *kapuğ* 'door' *Ali* 12: *xiv kabağ/kapuğ* 'door' *Quib* 126-7; *MN* 275: *Kom.* XIV ditto *kabağ/kabak* CCG; *Gr.*: *Kip.* XIII *al-bāb kapu* (-b-; also *ēşik*) *Hou.* 6, 4: *xiv kapu* (sic, 'with -p-'). *al-bāb*; one says *kapu aç* and *kapunı aç* 'open the door' *Id.* 68; *al-bāb kapı/kapu*: (-b-) *Bul.* 14, 11: *xv al-bāb* (*ēşik* and) *kapu* (-b-, so read?) *Kav.* 59, 10; *kapu* (-b-) *Tuh.* 8a. 5.

kavık 'bran'; n.o.a.b. Cf. *kepek*; the existence of two similar words with this meaning

suggests that they may have a common foreign origin. *Uyg.* VIII ff. Civ. *kavık kılıp ala* *kışike sūrtser alası* *kēter* 'if one makes bran and rubs it on a man with a blotchy skin, his blotches disappear' *TT VII* 23, 4-5: *Xak.* XI *kavık* 'bran' (*al-muxāla* of millet; *Kaş.* I 383; a.o. I 221 (*estūr-*); *kawık* 'millet bran', the -w- changed from -v- *III* 165: *KB* *kavuk sökti yēm tap* 'a diet of millet bran' (*Hend.*) satisfies me' 4767; a.o. 4768: *Kom.* XIV *kovax* (sic) 'scurf on the head' CCG; *Gr.*: *Kip.* XIV *kawuk al-sawıq* 'millet or barley gruel' *Id.* 76; o.o. *do.* 68 (*kapak*), 76 (*kovuk*).

(D) *kavuk* morphologically Pass. Dev. N. fr. **kav-*; 'the bladder' (of a man or animal). S.i.m.m.l.g. w. considerable phonetic changes; some modern forms are liable to be confused with those of *kovuk*. The alternative form *kağuk* in *Uyg.* Civ. may be the original form. *Uyg.* VIII ff. Civ. (the 14th letter is called *inrii* (?)); *kavuk üze urğu ol* 'one must place it over the bladder' *TT VII* 41, 13; *kağuk sızlağka em* 'a cure for an ache in the bladder' *H I* 165; a.o. *do.* 37 (tışl): *Xak.* XI *kavuk al-mašana* 'the bladder' *Kaş.* I 383; *kawuk* ditto alternative form (*luğa*) of *kavuk* *III* 165: *Çağ.* xv ff. *kawuk* (spelt) *mašana* *San.* 279v. 8: *Kip.* XIV *kawuk al-mašana* *Id.* 76: *Osm.* XIV ff. *kavuk* 'bladder'; c.i.a.p. *TTS I* 435; *II* 602; *III* 424; *IV* 484: *xviii* (after *Çağ.*) in *Rūmi* *kawuk* has the same meaning and also means a kind of turban *San.* 279v. 8.

E *kuvak* read by Radloff in several documents in *USP*, and translated 'assessment' is an error for *kuvrağ*.

(D) *kovuk* 'hollow, empty'; cognate to *kovı*; q.v.; survives only(?) in SW Osm. *kovuk*, but the syn. words Az. *ğovuz*/*koğuş* and Tkm. *ğovalç*, *ğovuz* are cognate. *Xak.* XI *kovuk ne:η* 'anything hollow' (*acwaf*) *Kaş.* I 383; *kovuk* ditto; alternative form (*luğa*) of *kovuk* *III* 164: *xiii* (?) *Tef. kovuk* (mis-spelt *kavak*) 'hollow' 191: (*Kom.* XIV 'hollow' *kovuş* (sic) CCG; *Gr.*): *Tkm.* (?) *xiv kovuk* 'anything hollowed out and empty' (*mucawraf fāriğ*); in *Kip.* used for *al-sawıq* 'millet gruel' *Id.* 76.

D *kapğa*: Dev. N. in -ğa: which seems here to be an Elative, fr. 2 **kap-*; 'a great gate, town gate'. Survives in NC Kir. *kapka*; Kzx. *kakpa*; NW Kaz. *kapka*. *Xak.* XI *kapğa*: *al-darb* 'a great gate' *Kaş.* I 425: *xiv Muh. Rif.* 179 (?) *kapığ*.

(D) *kovğa*: 'pail, bucket'; cognate to *kovuk*. A l.-w. in Mong. *koboga/kobogo* 'bucket, trough' (*Kow.* 896, *Halto* 203). Survives in NW Krm *kopka* *R II* 654 (which together with the *Çağ.* forms may be a reborrowing fr. Mong.) and SW Osm. *kova*; Tkm. *ğova*. Cf. *könek*. *Uyg.* VIII ff. Man.-A *kovğasın* [gap] *suv içre kemişiler* 'they lowered their buckets . . . into the water' *M I* 35, 16-17; a.o. *do.* 36, 20: *Çağ.* xv ff. *kobğa* (mis-spelt

koyğa 'a bucket (*koğa*) for drawing water from a spring' *Vel.* 334 (quotns.); *kobğa* (spelt) *daltı-ı ah* 'water bucket' *San.* 282r. (quotns.): *Oğuz xı kowa: al-daltu* 'bucket, pail' *Kaş.* III 237; a.o. I 147 (*urukluğ*): xiv *Muh.*(?) *al-daltu kowa: Rif.* 181 (only); *Xwar.* XIII *ka:wğa: (sic)/kowa* 'pail' *Ali* 11, 57; *kobka Nahc.* 113, 12; 357, 12; *kowa* do. 112, 12; 357, 13; *Kıp.* xiv *kowa: al-daltu Id.* 76; xv *daltu* (text in disorder; in margin in SW(?) hand) *koğa Tuh.* 15b. 5.

D *kapğa:k* Dev. N. (connoting habitual action) fr. 2 **kap-* 'lid, cover'. A l.-w. in Mong. *kabkak* (*Kow.* 728) and Pe., etc. *Doerfer* III 1422. Survives (or reborrowed from Mong.?) as *kapkak* in NE Tel., Tob.; SE Türki and SC Uzb. (*kopkok*). Cf. *kapak*, *yapğuç*. *Xak.* xı *kapğa:k al-'ifās wahwa makabbatu'l-kināna* 'a leather stopper, that is the cover of a quiver' *Kaş.* I 471.

F *ka:fğar* Hap. leg.; no doubt like other similar names of fabrics, a l.-w., of unknown (?Western) origin. Cf. *barçın*. *Xak.* xı *ka:fğar al-harīnū'l-bahramān* 'yellow silk' *Kaş.* III 438.

Tris. ĞBĞ

D *kava:ğu*: Conc. N. fr. **kava:-*, Den. V. fr. I *kav-*, with which it is synonymous. As such Hap. leg., but see below. Uyğ. viii ff. Bud. *kuruğ kavağu* 'dry tinder' *U II* 10, 23; (xiv *Muh.*(?) *al-harrāq* 'tinder' *kawa:k Rif.* 169 (only), perhaps a later form).

D *kapiğçı*: N.Ag. fr. *kapiğ*; 'gate-keeper, door-keeper'. Survives in SW Osm. *kapıcı/kapuct*; but Tkm. *ğapıcı* means 'one who begs from door to door'. L.-w. in Pe., etc. *Doerfer* III 1369. Uyğ. viii ff. Bud. *kapağçı (sic)* 'gate-keeper' *PP* 41, 5; 42, 5; 44, 6; *kapiğçı* do. 66, 1; (*Xak.*) xiv *Muh. al-bawwāb* 'gate-keeper' *kapu:çı: (-b-, wa oda:çı:)* *Mel.* 56, 14; *kapuğçı: (-b-)* *Rif.* 155; *Xwar.* xiv *kapuğçı* ditto *Qutb* 127; *Kıp.* XIII *al-bawwāb kapu:çı: (-b-)* *Hou.* 24, 4.

D *kapaklığ* Hap. leg.; P.N./A. fr. *kapak*. *Xak.* xı *kapaklığ (MS. kapıklığ) kız al-'adra* 'a virgin' *Kaş.* I 496.

D *kabaklık* A.N. (Conc. N.) fr. *kabak*; n.o.a.b. *Xak.* xı *kabaklık manbitū'l-qar* 'a pumpkin bed' *Kaş.* I 503; a.o. 505, 18.

D *kapiğlığ* P.N./A. fr. *kapiğ*; s.i.s.m.l. *Xak.* xı *kapuğluğ ev* 'a house with a door' (*bāh*) *Kaş.* I 495.

Tris. V. ĞBĞ-

D *kapğaklan-* Hap. leg.; Refl. Den. V. fr. *kapğa:k*. *Xak.* xı *ké:ş kapğaklandı*: 'the quiver had a cover' (*'ifās*) *Kaş.* II 275 (*kapğaklanur*, *kapğaklanma:k*).

D *kapakla:-* Hap. leg.; Den. V. fr. *kapak*. *Xak.* xı *er kızığ kapakla:di*: 'the man deflowered (*iqtaḍa*) the girl' *Kaş.* III 338 (*kapakla:r*, *kapakla:ma:k*).

Dis. ĞBL

kıva:l Hap. leg. *Xak.* xı *kıva:l burun al-'irīnū'l-aḡamm wahwa mahmūd* 'a well-shaped bridge of the nose'; it is much admired *Kaş.* I 412 (verse).

?F *kawla*: (?or *kavla*:) n.o.a.b., but see *kavlalık*; prob. a l.-w., ?Chinese. Uyğ. xiv *Chin.-Uyğ. Dict.* *ts'ai* 'culinary vegetables' (*Giles* 11, 513) *kawla R II* 52; *Ligeti* 165 reads *lai* 'goosefoot, *Chenopodium murale*' (*Giles* 6, 691), but *kawlalık* shows that the text must originally have had *ts'ai*.

D *ka:blığ* Hap. leg.?: P.N./A. fr. *ka:b*; (of a child) 'born in a caul'. *Xak.* xı *Kaş.* III 146 (*ka:b*).

D *kıvılg* P.N./A. fr. *kıv*; 'enjoying divine favour'; syn. w. *kutluğ* and found only in Hnd. with it. Uyğ. viii ff. Bud. *kutluğ kıvılg U II* 36, 47; III 7, 6; 80, 19; *TT VII* 100-1, etc.: Civ. ditto *VII* 28, 17.

kaplan: a large feline, prob. 'leopard' rather than 'tiger', but the vagueness of oriental terminology makes certainty impossible. One of a number of animal names ending in *-la:n*. S.i.a.m.l.g. except NE, see *Shcherbak*, p. 138, where an implausible etymology is suggested. Uyğ. viii ff. Civ. *Koço tağında kaplan yok* 'there are no leopards in the Xoço mountains' (and no fish in a well) *TT VII* 42, 7; (*Xak.*) xiv *Muh. al-nımr* 'tiger' *kaplan (-b-)* *Mel.* 72, 4; *Rif.* 172 (adding *al-babr* 'leopard'); *sanatū'l-nımr* 'the leopard year' (*para: yulı: wa*) *kaplan (-b-) yulı: 80*, 19 (only); *Çağ.* xv ff. *kaplan* ('with -p-') *palang* 'leopard' *San.* 265v. 12 (quotn.): *Kıp.* XIII *al-nımr kaplan (-b-)* *Hou.* 11, 2; xiv ditto *Bul.* 10, 5; xv *al-nımr kaplan Kav.* 62, 6 (-f- is not uncommon for -p- in this text); *nımr kaplan (-b-)*; corrected in margin to *kaplan*) *Tuh.* 36a. 12.

Dis. V. ĞBL-

D *kapıl-* Pass. f. of I *kap-*; 'to be seized, grasped'. S.i.a.m.l.g. *Xak.* xı *er evde: kapıldı*: 'the man was detained (*hıbsa*) in the house'; one also says *anıp to:nı kapıldı*: 'his garment was snatched away' (or stolen, *uxtulısa*) *Kaş.* II 120 (*kapılur*, *kapılma:k*); a.o. I 520: *Çağ.* xv ff. *kapıl- girifta wa robūda şudan* 'to be grasped, seized' *San.* 263v. 21.

D *kovla:-* Den. V. fr. *ko:v*, q.v.; practically syn. w. *kov-*. N.o.a.b., *Türkü* viii ff. Man. *yeme yazuksuz kişig neçe kovladımız erser* 'if we have persecuted (or falsely accused?) an innocent person' *Chuas.* 103-4: *Çağ.* xv ff. *kawla* (-r, etc., *sic*) *kov- Vel.* 325 (quotns.); a.o. *San.* 278r. 17 (quotns.; *kov-*): *Kıp.* xiv *ığtāba* 'to backbite', etc. *Id.* 76; xv *Tuh.* 21b. 9 (*kov-*).

D *ka:blan-* Refl. Den. V. fr. *ka:b*; Hap. leg. in *Kaş.*'s meaning, but fr. *Xwar.* xiv onwards *kaplan-* was used as the Pass. f. of *kapla-*

'to put a cover on (something); to bind (a book)', and more generally 'to cover, surround, besiege, contain', etc. **Xak. XI er ka:blandi:** 'the man became the owner of a wine-skin' (*ziqq*) *Kaš. III* 199, 6 (in a passage on the functions of -lan-); n.m.e.

Tris. ĞBL

D **kıvılık** 'fickleness' See **kıv** **Xak. XI KB.**

DF **kawlalık** (or **kavlalık**?) A.N. (Conc. N.) fr. **kawla:**; 'vegetable garden'. Pec. to Uyğ. Civ. Uyğ. VIII ff. Civ. a **kavlalık** is mentioned as one class of property subject to a particular tax *USP. 14, 14*; o.o. *do. 15, 3* (*teğzindür-*); 30, 7 and 22-4.

Dis. ĞBN

F **kapan** 'a large dish or tray'; Chinese l.-w. compounded of *ka*, perhaps *1 ka:*, q.v., and *pa'n* 'dish, tray' (*Giles 8,620*). N.o.a.b. Uyğ. VIII ff. Chr. *U I* 7, 4-5 (*ur-*): XIV *Chin.-Uyğ. Dict.* *p'an* (see above) **kapan** *Liğeti* 158; *R II* 439.

F **kabin** 'dowry'; Chinese l.-w. prob. compounded of *ka*, perhaps *chia* 'to give a daughter, in marriage' (*Giles 1,141*, Middle Chinese *ka*), and *pên* 'financial capital' (*Giles 8,846*). Except in Uyğ. spelt w. front vowels. Noted in (Iranian) Xvarazmian as *kâbina* and a l.-w. in Pe. as *kâbin*, *kâbin*, *kâbin*, *Doerfer III* 1614. NW *Kaz.*, SW *Az. kebin* 'betrothal, marriage' *R II* 1194; SW *xx Anat. ditto SDD* 863 are prob. a Pe. l.-w. Uyğ. VIII ff. Civ. **kabin** 'dowry' occurs several times in *Fam. Arch.*: *Osm. XIV kebln* 'dowry'; in two texts *TTS I* 610; *III* 429.

Dis. V. ĞBN-

D **kapın-** Refl. f. of **kap-**; s.i.s.m.l., usually as **kabin-** w. various meanings. **Xak. XI er tavar: kapındı:** 'the man pretended to carry off (*yaslabu*) the goods'; and one says *oğlan: yel kapındı: ašâha'l-šabi sa'fa* 'demoniacal possession attacked the boy' *Kaš. II* 154 (**kapınur**, **kapınma:k**).

S **kuvan-** See **küven-**.

Dis. ĞBR

D **kavriğ** Hap. leg.; Dev. N. fr. **kavır-** Uyğ. VIII ff. Bud. (if a man is thrown into prison, or commits a robbery and is arrested, or) **berge kağıl ulatı kısığ kavriğ emgeki kelser** 'the pain of being (flogged with) whips, rods, etc., and imprisonment and confinement comes to him' *TT VI* 110-11.

D **kuvra:ğ** Dev. N. fr. **kuvra:-**; lit. 'crowd, gathering', but in Uyğ. usually the standard translation of Sanskrit *saṃgha* 'a monastic community'. More or less syn. w. **térin** and **bursap**, q.v. One of the Buddhist technical terms borrowed by Mong. in Turkish spelling as *kuvarağ* (*Kow. 975, Halted 223*); n.o.a.b. *Türkü VIII* ff. Man. (the king himself came) **dındarlar erigli kuvrağğaru** 'to the as-

sembly where the Elect were' *TT II* 6, 34; a.o. *M III* 21, 13 (**térin**): Uyğ. VIII ff. Man. **vrēstiler kuvrağına** 'to the community of the apostles' *TT IX* 95; a.o. *do. 97* (**térin**): Bud. **kuvrağ** for 'monastic community' is common, e.g. Sanskrit *saṃghāt saṃghām* 'from community to community' **kuvra:ğdin kuvra:ğka:** *TT VIII* G.5; o.o. *do. C.5* (*utuz-*); *TT IV* 6, 45 (**erksin-**); *VI* 09, etc. (**térin**); but it is sometimes used more generally for 'gathering, crowd', e.g. (he sat down at the cross-roads in the middle of the town) **kalın kuvrağ ara** 'in a dense crowd' *PP* 70, 5-6; a.o. *U II* 23, 18; and, even **yekler kuvrağ[i]** 'a horde of demons' *TT X* 312: **Xwar. XIV kurağ** (read **kuwrağ**) 'a festive gathering', usually in the Hend. **maclis ku(w)rağ**; fairly common *Qutb* 144.

Dis. V. ĞBR-

D **kabar-** Intrans. Den. V. fr. **ka:b**; lit. 'to become a container', that is 'to form a blister, vesicle, and the like', hence, more generally 'to swell up'. S.i.a.m.l.g. except NE, SE. Uyğ. VIII ff. Bud. **kabaru kelmiş etindeki söl suvin** 'the serum in his swollen flesh' *U III* 41, 0-1 (ii); a.o. *do. 45, 12*: **Xak. XI ba:ş kabardı:** 'the wound swelled up' (or became puffy, *intaḫafa*) originally **ka:bardı:**, but the form with a short vowel is the more elegant (*al-aḫṣah*) *Kaš. II* 71 (**kabarur**, **kabarma:k**): *Çağ. xv* ff. **kabar-** (spelt) *âbila karden*, 'to form a blister'; and metaph. *waram kardan* 'to swell'; the *Rûmi* corrupt it to **keberlik** (*sic*) in the second sense *San. 264r. 11* (quotns.); the last statement due to a misunderstanding of the Ar. l.-w. **kiber** 'becoming great': *Kip. XIV kabar- tanafaṭa'l-cuḥ* 'of a wound, to form a blister'; (after *kaba:*) one says **ba:ş kabardı: intafaṭa'l-ša'ruhu** 'his hair was fluffed out' (*sic*, ? a misunderstanding of the phr. in *Kaš.*) *Id. 68*: *xv intafaṭa kabar- Tuh. 6b. 9*; *baqbaqa* 'to form a blister' **kabar-** *do. 8b. 5*: *Osm. XIV, xiv kabar-* metaph. (of a battle) 'to become more intense' in two texts *TTS I* 399; *II* 559.

D **kavir-** Caus. f. of ***kav-**?; 'to bring together, collect', hence 'to constrict', and the like. N.o.a.b., cf. **tér-**, **kuvrat-** Uyğ. VIII ff. Bud. **kavir-** usually occurs in the Hend. **tér-kavir-** 'to collect, bring together', e.g. **teṃri burxannıñ edğülerin tere kavira sözledim** 'I have collected (Hend.) and described the good deeds of the Buddha' *U III* 73, 24-5; a.o. *TT X* 29—(the Buddha for the second time) **odğurati belğülüğ kavira nomlayu bérđi** 'put together with vivid clearness and preached' (the commandment which he had promulgated) *TT VI* 296; a.o. *TM IV* 255, 110: **Xak. XI bilezük küñ eligin kavurdi:** 'the bracelet constricted (or pinched, *dağata*) the slave girl's arm'; also used of anything that constricts something *Kaš. II* 82 (**kavrar**, **kavurma:k**); bu: **bilezük ol bilek kavurğın** 'this bracelet always constricts the wrist' *I* 518: **Xwar. XIV kavra kuç-** 'to embrace closely' *Qutb* 136.

S 1 kavur- See kavir-.

S 2 kavur- See kağur-.

D kopur- (kopor-) Caus. f. of kop-; 'to raise, cause to rise', and the like. S.i.a.m.l.g. except NE; NC Kir. *kobor-* R II 659, elsewhere *kopar-/kobar-* *Xak.* x1 ol meni: *ornumdin kopurdı*: 'he made me rise (*aqimani*) from my place'; also used of (anything) when one raises it (*hayyacaluh*) from its place *Kaş.* II 72 (*kopurur*, *kopurma:k*): *KB sevük savcı birle kopurgıl meni* 'raise me (from the dead) with the beloved Prophet' 30; *kişiler evinde bu kopurur tütün* 'he (the evil man) raises smoke in people's houses' 341; *kopurdı kutı künde Ögdülmüşig* 'the favour of heaven raised Ögdülmüş from day to day' 1751; o.o. 47, 103 (örü), 269, 3975, 5792 (*yöle*-): XIII(?) *Tef.* *kopar-* 'to raise, erect', etc. 213; XIV *Rhğ.* *kopar-* 'to erect' R II 658 (quotn.); XIV *Muh.*(?) *qala'a* 'to uproot' *kopar-* (?) (unvocalized) *Rif.* 114 (only); *al-qal' koparmak* 120 (mis-spelt *kopmak*): *Çağ.* xv ff. *kopar-* (-mak, etc.) *bir nesneyi kaldurup yücelt-* 'to lift something up' *Vel.* 335 (quotns.); *kopar-* (spelt) *bar-xizāndan* 'to raise, erect' *San.* 282r. 3 (quotns.): *Xwar.* xiv *kopar-* 'to lift; to erect' *Qutb* 137; *Nahc.* 39, 4; 328, 11; *Kom.* xiv 'to erect, build' *kopar-/kobar-* CCI; *Gr.* Kıp. XIII *fakha* 'to separate, loose, disentangle', etc. *kopar-* (-b-, misvocalized *kopar-*) *Hou.* 42, 19; xiv *kopar-* (-b-) *natafa* 'to pluck out' *Id.* 68 (also *kubar-* *iğbarra* 'to be dust coloured', *Den.* V. fr. *kuba*); a.o. do. 98 (*yemdü*); *qala'a kopar-* (-b-) *Bul.* 73r.: xv *fakha kopar-* (-b-) *Tuh.* 28b. 2; *Ösm.* xiv ff. *kopar-* with several meanings; c.i.a.p. *TTS* I 483; II 649; III 475; IV 539.

(D) *kuvra-* 'to come together, assemble'; prima facie a *Den.* V. fr. **kuvur*; the -u- is certain, which makes a derivation fr. **kav-* impossible in spite of the semantic connection, unless this is a very early case of labial attraction. Survives in NE Şor *kura-*, *Khak.* *xura-*; NC Kir., Kzx. *kura-*. *Türkü* VIII *bunça bođun kuvrap yögladı*: 'so many people assembled and celebrated his funeral' *Jx.* 27; *Uyg.* VIII ff. Bud. *uluş bođun alku kuvradı* 'the people of the country all assembled' *PP* 71, 2-3; a.o. do. 72, 2; *sansız tümen yağı yavlaq kuvrap* 'innumerable enemies and bad men assemble' *Kuan.* 42.

D *kabart-* Caus. f. of *kabar-*; 'to cause to form a blister, swell', and the like. S.i.m.m.l.g. *Xak.* x1 etük ađa:kıg *kabarttı*: 'the boot made the foot swell' (*warrama*), that is it brings up blisters (*yuhayyic nufaxāt*) from the swelling; hence one says of sözüg *kabarttı*: *faxxama'l-kalām* 'he made a haughty speech'; hence a man because of his self-importance (*li'l-naḥḥ*) is called *kabartğam* *Kaş.* III 430 (*kabartu:r*, *kabartma:k*): *Çağ.* xv ff. *kabart-* (spelt) Caus. f.; (1) *ābilādār sāxtan* 'to raise blisters on (something)'; (2) *mutawarram hardan* 'to make (something) swell'; in *Rūmi* corrupted to *kebert-* in the second sense *San.* 264r. 26 (quotn.).

D *kopurt-* (koport-) Caus. f. of *kopur-*; survives in SW *Ösm.* *kopart-*; *Tkm.* *ğopart-*. *Xak.* x1 ol erig ornındin *kopurttı*: 'he had the man removed (*anhađa'l-racul*) from his place' (etc.) *Kaş.* III 430 (*kopurtu:r*, *kopurtma:k*): *Xwar.* xiv *kopart-* 'to have (something) erected' *Qutb* 138.

D *kuvrat-* Caus. f. of *kuvra-*; 'to collect, cause to assemble', usually in the *Hend.* *tér-* *kuvrat-*; n.o.a.b. *Türkü* VIII *I S* 10, *II N* 7 (*çığa:ñ*); *I E* 12, *II E* 11 (*tér-*): VIII ff. *Man.* *bēş tegri yarukın kuvratıgıl* 'collecting the light of the five gods' *Chuas.* 223-4; *Üdrül-mişlerig kuvratı* 'he assembled the chosen ones' *M* III 6, 1-2 (v): *Uyg.* VIII *Şu.* *N* 5 (*tér-*): VIII ff. Bud. *kılmiş kuvratmış alku ayıg kılınçlarımın* 'all my evil deeds which I have committed and accumulated' *U* 77, 19-20; o.o. of *kil-* *kuvrat-* of sins *do.* 78, 39; *Suv.* 134, 18; 137, 4 (in the last two transcribed *kurat-*).

D *kavrıl-* Pass. f. of *kavir-*; n.o.a.b. *Xak.* x1 *KB* (may the world continue to exist, constantly revolving) *kodı bolsu duşman başı kavrılı* 'may the enemy be kept down with his head constricted' 119.

S *kavru-* See *kağru-*.

D *kuvran-* Refl. f. of *kuvra-*; 'to assemble, come together'; n.o.a.b. *Türkü* VIII *T* 4 (2 ta:s): *Uyg.* VIII ff. *Man.-A* *M* I 35, 19 (*téril-*).

S *kavruş-* See *kağruş-*.

D *kopruş-* Hap. leg. ?; Co-op. f. of *kopur-*. *Xak.* x1 ol mapa: kuş *kopruşdı*: 'he helped me to put up (*fi inhād*) the bird'; also used for lifting (*fi raf*) anything from its place *Kaş.* II 218 (*kopruşu:r*, *kopruşma:k*).

Tris. GBR

D *kabarça:k*, etc.; words of this general form are recorded in forms and with meanings so various that it is at first sight doubtful whether they can all be traced back to a single origin. If they can it must be a *Dev.* N. fr. *kabar-* and should mean etymologically 'blister, pustule', and the like. Such a word could be used metaph. for 'the carapace' of a tortoise, and perhaps even for 'box', but it is hard to see how it could have come to mean 'puppet, doll'. The modern words NE Alt. *kabırçık*; Bar. *kabırdzak*; Tel. *kabırçak* R II 451; NC Kir. *kabırçık*; Kzx. *kabırşak* all meaning 'fish-scale; mollusc shell; a thin layer (of ice on water, of skin on milk)' seem to be survivals of such a word, but show the unusual sound change -a->-ı- in the second syllable; how old the change is is uncertain, the vowel points in the MS. of *Kaş.* look like later additions. The situation is complicated by the fact that Mong. *koboğor* 'hollowed out', hence 'container, case, quiver' (the change in meaning may have arisen from confusion with *kobağal kobağor*, the Mong. form of *kovğa*; q.v.)

became a l.-w. in Çağ. or Osm. as **kobur/kubur** *San.* 282r. 22 and Pe., *Doerfer* I 268, and forms like **koburçak** are prob. Dim. f.s of this l.-w. **Xak. xı kabırça:k** (on vocalization see above) *al-tābūt wa aḥtar yusta'mal fi tābūtī-l-mayyit* 'a box', usually 'a coffin' *Kaş. I* 501: xiv *Muh.*(?) (under 'household goods') *al-şandīq* 'box, coffer' (VU) **kabarçak** (*bā'* unvocalized) *Rif.* 169 (under 'toys and games') *al-hu'ba* 'puppet, doll' **ko:burçuk** 162: Çağ. xv ff. **kabarçuk** (spelt) *ābila wa tabxāl* 'blister, pustule' *San.* 265r. 12 (quotn.): **Xwar.** xiv **kavurçak/kawurçak** 'doll, puppet' *Qutb* 136-7: **Kom.** xiv 'small box' **kuburçuk** *CCI*; **Gr.**: **Kip.** xiii (under 'women's clothes and other personal possessions') *al-hu'ba* (**aba:k**, also called) **kabar-çuk:k** *Hou.* 18, 6-7; (and *al-sulahfā* 'tortoise' (VU) **kabarçuklu:** (unvocalized) **bağa:** that is a frog with a [Ar. corrupt, presumably 'carapace'] *do.* 7, 5): xiv **kabarçak al-ḥuqq** 'box, casket'; (and **kabarçaklı:** **bağa:** *al-sulahfā*) *Id.* 68; (*al-sulahfā* (VU) **kabırçaklı:** (only *bā'* vocalized) **bağa:** meaning 'a frog with a dome' (*al-qubba*) *Bul.* 5, 2): xv **şandīq kabar-çak**; **Tkm.** (VU) **kübürçük** (in margin in SW?) hand **kabırçak** *Tuh.* 22b. 1; *hu'ba* **kawurçak** *do.* 32a. 2: **Osm.** xvi **kaburçak** 'a box for perfumes' in three dict. *TTS II* 560; *IV* 449: xviii (**kubur** (spelt) in *Rūmī*, *qāb wa zarfı* 'a container' (Hend.) in which things are put, e.g. 'a quiver' is called **kubur-ı tır**; **kuburçuk** Dim. f. of **kubur** in *Rūmī*, 'a box' (*qūtī*) in Ar. *ḥuqqa* *San.* 282r. 23.

D ***kabarçaklığ** P.N./A. fr. **kabarçak**; q.v. (Kip.).

(D) **koburğa:** 'owl'; old animal name ending in -ğa. N.o.a.b.; cf. ü:ğl. *Uyg.* viii ff. Bud. **kuzğun koburğa** 'ravens and owls', included with ogres, demons, etc. in a list of ill-omened animals *TT VI* 59 (*koburğa VIII* O.4): **Xak. xı koburğa:** *al-hāma minā-l-tayr* 'owl' *Kaş. I* 489.

(D) **kıvrığa:k** n.o.a.b.; the contexts indicate a meaning 'grasping, miserly', or the like. Presumably a Dev. N. (connoting habitual action) fr. ***kıvr-**. *Uyg.* viii ff. Man. [gap] **kıvrığak** (spelt *kıvrıkak*) **saranlar** 'grasping misers' *TT III* 90: Bud. **küni kıvrığak köğülnüñ tölüki uğurında** 'by reason of the violence of jealous, grasping thoughts' *Surv.* 102, 3-4; o.o. *TT III*, p. 29, note 90, 2; *VI* 5 v.l. (2 kız).

D **kabarğa:n** Hap. leg.?: Dev. N. (connoting habitual action) fr. **kabar-Xak. xı kabarğa:n** 'a pimple (or blotch, *batra*) which appears on the body because of skin disease (*hikka*) or heat' *Kaş. I* 516.

S **kavurmaç** See **kağurmaç**.

D **kuvrağsız** Hap. leg.; Priv. N./A. fr. **kuvrağ:** 'without religious communities'. *Uyg.* viii ff. Bud. *Surv.* 299, 10-11 (*térinsiz*).

Tris. V. ĞBR-

D **kıvrığaklan-** Hap. leg.?: Refl. Den. V. fr. **kıvrığa:k**; 'to be grasping, miserly'. *Uyg.* viii ff. Bud. *Surv.* 136, 15-16 (2 *azlan-*).

Dis. ĞBS

F **xafsı:** Hap. leg.; as Brockelmann points out, l.-w. ultimately derived fr. Latin *capsa* via Syriac *qafsā*; no doubt brought to Central Asia by the Manichaeans. **Xak. xı xafsı:** *al-ḥuqqa* 'a small box' *Kaş. I* 423.

Dis. V. ĞBS-

D **kapsa:-** Desid. f. of **kap-**; lit. 'to wish to seize', but fr. an early period used as a Sec. f. of **kavza:-**, q.v., 'to surround, attack', and the like. Survives in this meaning in some NE languages and SE Türki. **Xak. xı anıñ tegre: kişi: kapsa:dı:** *ḥaffa'l-nās ḥawlahu* 'the people surrounded him'; and one says *ol anıñ tavarın kapsa:dı:* 'he wished to carry off (*yaslıb*) his property' *Kaş. III* 285 (**kapsa:r, kapsa:ma:k**); *usıtğa:n kuya:ş kapsa:dı:* 'the parching heat of the sun surrounded us' (*ahātāt binā*) *I* 155, 16; **tumlığ kelip kapsa:dı:** 'the cold came and surrounded (the world)' *I* 463, 9; xiii(?) *Tef. kapsa-* 'to surround, envelop' 199: Çağ. xv ff. **kapsa-(-mış) iḥāfa** 'to surround' *Vel.* 314; **kabsa-** (so spelt) *nā-gahān dar miyān giriftan wa frū giriftan* 'to attack and seize suddenly' *San.* 264r. 29 (quotns.; pointing out that in one of them *Vel.* (314) misread **kapsamak** as **kağmamak**): **Xwar.** xiv **kapsa-** 'to surround, envelop' *Qutb* 127; *Nahc.* 322, 7.

D **kopsa:-** Desid. f. of **kop-**; Hap. leg.; the medieval word **kobsa-/kopsa-** is a Sec. f. of **kopza:-**, q.v. **Xak. xı ol yoka:ru: kopsa:dı:** 'he wished to rise' (or stand up, *al-nuhūd*) *Kaş. III* 285 (**kopsa:r, kopsa:ma:k**).

Dis. ĞBŞ

D **kapış** Dev. N. fr. **kap-**; 'plundering' and the like. S.i.s.m.l. **Xak. xı kapış al-intihāb wa'l-ixtilās** 'plundering, embezzlement' *Kaş. I* 369.

D **kavşı:** Hap. leg.; Dev. N./A. fr. **kavış-**. **Xak. xı kavşı: ka:ş al-ḥācibul-mağrūmūl'-azacc** 'conjoined arched eyebrows' *Kaş. I* 424.

D **kavşut** Active Dev. N. fr. **kavış-**; survives in NC Kir. **kapşı/kapçıt** (1) 'the point where the four felts covering a yurt meet'; (2) 'the side of a yurt'. **Xak. xı kavşut muşafahatu'l-malikayn wa muşāliḥatuhum li-amnī'l-wilāya** 'an agreement between two kings and the conclusion of peace between them for the sake of the security of the realm'; hence a man is called **Kavşut** *Kaş. I* 451; a.o. *II* 102, 29 (**kavış-**).

Dis. V. ĞBŞ-

D **kapış-** Recip. f. of **1 kap-**; 'to seize one another' and the like. S.i.a.m.l.g. **Xak. xı ol**

one who plays it is called *kopuzçu*: *Hou.* 24, 12; *xiv kopuz* ('with -p-') the well-known thing (*şay*) on which one plays and sings *İd.* 68; *Osm.* *xiv ff. kopuz* c.i.a.p. esp. for translating names of stringed instruments in dictis. *TTS I* 484; *II* 650; *III* 477; *IV* 540.

VU 1 kowuz Hap. leg.; 'the sediment in wine'; perhaps a l.-w., nearly every Turkish language has a different word with this meaning. *Xak.* *xı kowuz* (one *damma* only between the *qāf* and *wāw*) 'the sediment (*al-qadā*) in wine'; hence one says *kowuz süçğdin kéter*: 'remove (*naxx*) the sediment from the wine' *Kaş. III* 164.

S 2 kowuz See *kowuz*.

Dis. V. GBZ-

(D) *kavza*:- 'to surround'; this word and the der. f.s *kavzat*-, *kavzatıl*- are all poorly attested but the spellings are certain; it is therefore presumably a Dev. V. fr. **kavız* Dev. N. fr. **kav*-. By *xı* it had become corrupted to *kapsa*:-, q.v. *Uyg.* *viii ff.* Bud. (the maidens . . . bowed before the king and) *teğresinde kavzayı olurdılar* 'sat round him in a circle' *U III* 13, 5 (ii): *Kıp.* *xiv kavza*- *hawā* 'to gather, take possession of, preserve (something)' *İd.* 76.

D kopza:- Den. V. fr. *kopuz*; 'to play, or sing to, the guitar'. N.o.a.b. *Xak.* *xı ol kopuz kopza*:- *daraba* 'l-ud' 'he played the lute' *Kaş. III* 283 (*kopza*:r, *kopza*:mak); a.o. *I* 19, 13; *xiv Rbğ.* *mutribalar kopsap bu şı'rnı aydılar* 'the female singers sang this poem to the lute' *R II* 656; *Çağ.* *xv ff.* *kobsa*- (so spelt) *bağurida nawāxtan* 'to sing in a loud voice' *San.* 282r. 5 (quottn.): *Kom.* *xiv* 'to sing (psalms etc.)' *kopsa*- *CCG*; *Gr.*

D kavzat- Hap. leg.; Caus. f. of *kavza*:-. *Uyg.* *viii ff.* Bud. Sanskrit *parikara* 'surrounding(?)' *kavza*:tıp (so spelt) *TT VIII* F.5.

D kopzal- Hap. leg. ?; Pass. f. of *kopza*:-. *Xak.* *xı kopuz kopzaldı*: 'the lute was played' (*kopza*:lu:r (sic), *kopzalmak*); *kopsaldı*: with -s-, alternative form (*luğa*) of this word *Kaş. II* 235.

D kopzaş- Hap. leg.; Co-op. f. of *kopza*:-. *Xak.* *xı kızlar kopzaşdı*: 'the girls competed with one another in playing the lute' *Kaş. II* 220 (*kopzaşu:r*, *kopzaşmak*).

Tris. GBZ

D kopuzluğ Hap. leg. ?; P.N./A. fr. *kopuz*. *Xak.* *xı kopuzluğ kişi*: 'a man who owns a lute or guitar' (*mazhar*) *Kaş. I* 495.

Tris. V. GBZ-

D kavzatıl- Pass. f. of *kavzat*:-; n.o.a.b. *Uyg.* *viii ff.* Bud. Sanskrit *cakrasamāriudhā* 'having mounted on the wheel' translated *yağt ya:vlak üze*: *kavzatılmışlar* (so spelt) 'surrounded by enemies and evil men'

TT VIII A.31; *kurşatılı kavzatılı* 'being surrounded' (Hend.). (by a crowd of heavenly maidens) *U II* 30, 29-30; o.o. *do.* 28, 1; *Hüen-ts.* 1817; *USp.* 103, 1.

Mon. 6C

kaç properly an Interrog. Pron. meaning 'how many?', but sometimes used without interrogative connotation for 'several, a few, a certain number of', and the like. A very old word connected etymologically with *ka:nu*, q.v., etc. Survives only(?) in SW *Osm.*; in other languages 'how many?' is normally *kaçna*, *neçe*, or some phr. with *ne*: like *ne kadar*. *Türkü viii kaç neğ erser* 'come what may' or the like *T 20*, 21, 29: *Uyg.* *viii ff.* Man.-A *kaç neğ neğ atnaş eşğekneğ müyüzi örmez* 'come what may, a horse or donkey does not grow horns' *M I* 16, 11-12; a.o. *do.* 32, 6: Bud. (a sailor) *kaç kata taluyka kirip* 'who had gone to sea several times' *PP* 23, 8; *kaç kün içinde* 'within a few days' *do.* 33, 6-7; *kaç törlüğ tulağlar üze* 'for how many kinds of reasons?' *Suv.* 202, 3-5; a.o. *PP* 79, 4-6 (as-): Civ. *kaç iğaç kasikin otka küyürüp* 'burning a few (pieces of) tree bark' *H I* 26-7; a.o. *do.* 177-8; *kaç bölük yérnin satığı* 'the buying price of several parcels of land' *USp.* 12, 4; *kaç ay tutsarmen* 'however many months I keep (the money)' *do.* 18, 4; a.o. *do.* 63, 7; in *do.* 52, 3; 116, 3 mistranscribed *hañç*: *Xak.* *xı kaç harf, adad*, 'a numerical Particle' meaning *ham* 'how many?'; hence one says *kaç yarmak bérdi*: 'how many *dirhams* did he give?'; (koç follows here); *kaç* a Particle meaning *marrata(n)* 'times'; hence one says *kaç kata*: *aydım* 'how many times have I said?' *Kaş. I* 321; o.o. *I* 476 (törlü); *I* 498, 20: *KB bu bir kaç neğ* 'these few things' 337, 852; *bu kaç törlüğ* 'these few kinds' (of things) 5515: *xii(?) KBVP bu kaç harfkına* 'these few short remarks' 53: *xiii(?) At. kaç söz* 'a few words' 21: *Tef. kaç/bir kaç* 'a few' 205: *xiv Rbğ. kaç künlérde* 'for how many days?' *R II* 331: *Kıp. xiii ham (neçe, q.v.)* and there is another expression (*harf*) for it, *kaç* (misvocalized *kuç*) which is used in the same way as *neçe*: *Hou.* 55, 12: *xiv kaç* ('with -ç') a word used in questions meaning *ham*; one says *kaç dur* 'how many are there?' *İd.* 69: *Osm.* *xviii kaç in Rümî, çand* 'how many?' *San.* 267v. 17.

S haç See *2 aç*.

S koç See *koçnar*.

PU hoç (sic) Hap. leg.; an Exclamation, cf. *2 aç*. *Xak.* *xı hoç hoç yusad biha'l-ma'z* '(an exclamation) used in driving goats' *Kaş. II* 282.

Mon. V. 6C

kaç- 'to flee, run away'. S.i.a.p.a.l.; cf. *tez*-. *Türkü viii begi: kaçdı*: 'their *beg* fled' *Oğın* 9 (reading uncertain): *Uyg.* *viii ff.* Civ. *kişi kaçsa* 'if a man (i.e. slave?) runs away' *TT VII* 28, 20-40: O. *Kır.* *ix ff.* *sizime: kırk yaşımda*: *kaç(ım)* 'I fled from you

menin birle: tobik kapışdı: 'he struggled with me to snatch (*xâlasani*) the ball in playing polo' *Kaş. II 88* (kapışur, kapışma:k); a.o. *II 113, 15: Çağ. xv ff. kapış-* ('with -p-') *hamdîgar-râ grıştan wa az ham rabûdan* 'to seize one another, to grasp one another' *San. 263v. 20: Xwar. xiv kapuş-* ditto *Qutb 126.*

D kavış- Co-op. f. of *kav-; 'to come together, assemble'. S.i.s.m.l. in NW, SW. *Türkü viii altun: yış üze: kavışalım* 'let us assemble in the Altay mountain forest' *T 20; o.o. T 12 (üçgüü); 21: Uyğ. viii kavışalım Şu. E 11; kavışıp do. IV 6: viii ff. Bud. inisi birle kavışdı* 'he met his elder brother again' *PP 52, 6; birle kavışmış* 'united' (kinsfolk) *U III 33, 16; kavış-* is fairly common in *TT VI* meaning (of two families) 'to meet' 311; (of husband and wife) 'to live together' 314; 'to have sexual intercourse' 321, 328; (of the warp and woof) 'to be interwoven' 394; *künlü aylı karışu kavışu yoriyur* 'sun and moon move in opposition and conjunction' 324; o.o. *TT X 486; U II 10, 20, etc.*: Civ. (if a man cuts his nails on a Sheep day) *edgü öglisi bilen kavışur* 'he meets someone well disposed to him' *TT VII 32, 11-12: Xak. xi erkek tişike: kavuşdı*: 'the male mated (*nakaşa*) with the female'; the original concept is one of the conjunction of one thing with another (*ittişâlu'l-şay' bi'l-şay'*); hence one says *kada:ş kada:şka: kavuşdı*: 'one kinsman joined (*ittişâla*) another'; hence *mulâqâtî'l-malikayn bi'l-sulh* 'peace negotiations between two kings' are called *kavşut* (prov.); and it is permissible to substitute -w- for -v- *Kaş. II 102 (kavuşur, kavuşma:k); kuçuşup takı: kavuştum* 'I embraced and befriended him' (*şahabtuha*) *III 188, 20: KB tapuğ birle kavşur şağa edgü eş* 'because of your service a good companion befriends you' 4953; a.o. 6176 (erki:); *xiv Rbğ. iki kavuştilar* 'the two mated' *R II 471: Çağ. xv ff. kawuş-* (spelt) *ba-ham payvaştan* 'to be joined together' *San. 278v. 25* (quotn.): *Xwar. xiv kavuş-* 'to meet, to embrace' *Qutb 137: Kom. xiv* 'to join one another' *kovuş-* (sic) *CCG; Gr.: Kip. xv alqâ* 'to meet' *kawuş-* (or *koş-*?) *Tuh. 6b. 5.*

D kopuş- Hap. leg.?: Co-op. f. of kop-. *Xak. xi ol menin birle: kopuşdı*: 'he competed with me in standing up' (*fi'l-qiyâm*); also used for helping *Kaş. II 88 (kopuşur, kopuşma:k).*

D kovuş- Recip. f. of kov-; s.i.s.m.l., sometimes much distorted, e.g. NC Kır. *ku:ş-*. *Xak. xi olar: bîr ikindini: kovuşdı:lar* 'they pursued (*târada*) one another' *Kaş. II 103 (kovuşur* (?or *kovşur*), *kovuşma:k).*

S kovşa:- See 2 koğşa:-.

S kovşat- See 2 koğşat-.

S kovşal- See koğşal-.

D kavşur- Caus. f. of kavış-; 'to collect, bring together, put together', and the like. N.o.a.b.; cf. *kavıştur-, té:-*. Uyğ. viii ff. *Bud. UI 22, 12 (tüpla:-); UII 46, 70-1 (1aya:); TT V, p. 16, note A 54, 8 (çıça:muk); TT VI 391 (arkuru:); TT X 145, 262, 299; UIII 28, 13; 29, 6; 66, 3 (i) etc.*: Civ. *budanı kavşurup yip birle yörgep* 'put (the two halves of) the liquorice root together and tie them with thread' *H I 150; a.o. TT VIII L.35 (*ékke:gü); Xak. xi KB ellig kavşuru tut* 'fold your arms' 4056: *Xwar. xiii kawşur-* 'to bring (someone Acc.) into contact with (someone Dat.)' *'Ali 38, 45: xiv kavşur-* 'to fold (the arms)' *Qutb 136.*

S kovşaş- See 2 koğşaş-.

Tris. GBŞ

D kavışğusuz Hap. leg.; Priv. N./A. fr. a Dev. N. fr. *kavış-*; 'not coherent, amorphous'. Uyğ. viii ff. *Bud. Siw. 71, 15 (bütgüsüz, q.v.).*

Tris. V. GBŞ-

E kavşatıl- See kavzatıl-.

D kavışğışa:- Hap. leg.; Desid. Den. V. fr. a Dev. N. fr. *kavış-*. Uyğ. viii ff. *Man. kaşı körtlem kavışğışayurmen* 'I long to be united with my lovely eye-browed one' *M II 8, 7.*

D kavuştur- (kavıştur-) Caus. f. of kavış-; survives in SW Osm. *kavuştur-* 'to bring together, unite, join, fold (the arms)', etc. Cf. *kavşur-*. *Xak. xi KB bu Aytoldı kirdi kavuştırdı kol* 'Aytoldı entered and folded his arms (in respect)' 766: *Çağ. xv ff. kawuştur-* (spelt) Caus. f.; *ba-ham payvašta kardan* 'to join together' *San. 279r. 8* (quotn.).

Dis. GBZ

kopuz 'a stringed instrument' of the guitar type, but no doubt used for several varieties of instrument. An early (First Period) l.-w. in Mong. as *kuğur/ku'ur* (*Kow. 386*); the N.Ag. *ku'urçin* occurs in the *Secret History* (*Haenisch 177*). The Mong. word became a l.-w. in Pe. and other languages, see *Doerfer I 314; III 1546*, where the nature of the instrument and the history of the word is discussed at length. S.i.a.m.l.g. with minor phonetic changes (-p/-b-; -z/-s-). Uyğ. viii ff. *Bud. PP 70, 6-7 (u:z): xiv Chin.-Uyğ. Dict. 'stringed instrument' kopuz R II 661; in Ligeti 168 the translation is the Mong. form kubur: Xak. xi kopuz al-üdü'lladı yudrab bihi* 'a musical instrument, the lute' *Kaş. I 365; III 173 (po:ci): and 3 o.o.: xiv Muh. al-watar* 'string' ('stringed instrument') *kopuz Mel. 63, 2; Rif. 161 (misvocalized kopuz); al-ribâb* 'viol' ditto 161 (*Mel. PU yaxılığ*): *Çağ. xv ff. kobuz* (so spelt) *barbať* 'lute', a well-known kind of musical instrument (*sâz*) *San. 282r. 24* (quotns.): *Xwar. xiv kopuz* 'lute' *Qutb 138 (kobuz): Kip. xiii al-qobuz ma'rûf* 'the well-known (instrument)'; and

my (family) in my fortieth year' *Mal.* 16, 3 (dubious, prob. a misreading of *aztım*): **Xak.** x1 **er kaçdı**: 'the man ran away' (*haraba*) *Kaş.* II 5 (**kaçar**; **kaçmak**); about 20 o.o., translated *haraba*, *farra* 'to run away' or *nafara* (of an animal) 'to break loose': *KB* **yiğitlik kaçar ol tirliglik uçar** 'youth flees and life flies away' 231; *İkide biri bol üçünçte kaç-a* 'become one of the (first) two, flee from the third' 267; o.o. 361, 401: XIII(?) *At.* (the young man grows old) **kaçar quwwatı** 'his strength leaves him' 196; (the world) **terk kaçar** 'quickly flees' 222; *Tef.* **kaç-** 'to flee' 206: xiv *Muh.* *haraba kaç-* *Mel.* 14, 5; *Rif.* 90; ditto **ka:şı-** 32, 5; **kaç-** 116; *al-harb kaçmak* 35, 12; 121: *Çağ.* xv ff. **kaçkusu kaçsa gerek Vel.** 316; **kaç-** ('with -ç-') *gurixtan* 'to flee' *San.* 267v. 5 (quotns.): **Xwar.** XIII **kaç-** 'to run away' (of a slave) *Ali* 35: XIII(?) ditto (of an enemy) *Oğ.* 168, etc.: **Kom.** xiv ditto *CCl*, *CCG*; *Gr.*: **Kip.** XIII *haraba kaç-* *Hou.* 34, 16: xiv ditto *Id.* 69; *şarada* (of a horse, 'to run away') *wa haraba kaç-* *Bul.* 52v: xv *haraba kaç-* *Kav.* 9, 9; 74, 18; **kaç-** *Tuh.* 38a. 1; *farra kaç-* *do.* 28b. 6.

kuç- 'to embrace', often, but not necessarily, in a sexual sense. Survives in SC Uzb. **kuç-**; SW Osm. **koç-**; Tkm. **ğuç-**, but elsewhere generally displaced by **kuçakla-**. **Türkü** VIII ff. Man. **olügüç kuçup** 'embracing the corpse (sexually)' *M I* 5, 5: **Üyg.** VIII ff. *Bud.* (the son) **kuçup** 'embracing' (his father) *U III* 64, 14: **Xak.** x1 **ol meni kaçdı**: '*ānaqanı* 'he embraced me' *Kaş.* II 5 (**kuçar**; **kuçmak**): *KB* (this wicked world... fastens on those who flee from it and) **adakin kuçar** 'clasps their legs' 401; (he summoned his son and) **tutup kuçtı** 'seized and embraced him' 1160; (worship God and) **anıg kapğı kuç** 'clasp the door of his (temple)' 1451; o.o. 1500-10-62, 3609: XIII(?) *At.* **yazar kol kuçar teg** 'it opens its arms as if to embrace you' 222: xiv *Muh.* '*ānaqa kuç-* *Mel.* 28, 13; (kuçağla-; in margin **kuç-** (*sic*) *Rif.* 112): *Çağ.* xv ff. **kuç-** (*sic*, 'with -u-') *āğüş kaşidan wa bağal kardan* 'to embrace, to take in one's arms' *San.* 283v. 3 (quotns.): **Xwar.** XIII **kuç-** 'to embrace' *Ali* 30: xiv ditto *Qutb* 142; 136 (*kavir-*): **Kom.** xiv 'to embrace' **kuç-** *CCl* *CCG*; *Gr.* 202 (quotn.): **Kip.** XIII '*ānaqa mina'l-mu'ānaqa kuç-* (*-ç-*) *Hou.* 42, 11: xiv **kuç-** ('with a -c-') '*ānaqa Id.* 69; *Bul.* 62r: xv **kuş-** (*sic*) ditto *Kav.* 9, 9; ditto (**kucakla-**; in margin) **kuç-** *Tuh.* 25b. 8: **Osm.** xiv ff. **kuç-** (or **koç-**?) 'to embrace'; c.i.a.p *TTS I* 473; *III* 463; *IV* 528.

Dis. ĞCA

?F **ka:ça**: 'vessel, container'; cf. **2 ka**; perhaps a l.-w. Survives only(?) in SE Tar. *R II* 334; **Türkü**; there is also a SW Osm. phr. **kab kaçak** 'pots and pans' which may be a reminiscence of this word. **Xak.** x1 **ka:ça**: *al wi'ā* 'a container'; hence one says **ka:ça:ā**; also pronounced **kaça**: with a short vowel *Kaş.* III 238; a.o. III 211 (**2 ka**): (*Çağ.* xv ff. **kab kaçak San.** 265v. 7 (**ka:b**)).

?D **kı:çı**: 'mustard'; l.-w. in Mong. as **kici** (*Kow.* 2543); survives in SE **Türkü**; NC **Kır.**, **Kzx.** (**kışı**) but elsewhere apparently displaced by l.-w.s; see **kiçila-**: **Xak.** x1 **kı:çı**: *al-xardal* 'mustard' *Kaş.* III 238: xiv *Muh.* *xardal kı:çı*: *Mel.* 78, 3; *Rif.* 181: *Çağ.* xv ff. **kıçı** (*sic*?) 'a herb (*tara*) which they crush and put in sour milk' (*māst*); in *Ar.* *sarmaq* ('Atriplex, orache') and in *Pe.* *xardal-i barri San.* 293v. 14: **Kip.** xv *xardal kıç* (in margin **kıç**) *Tuh.* 14a. 11: **Osm.** xvi **kıç** *kıç* translates several *Ar.* and *Pe.* names of herbs in dictis. *TTS II* 622; *III* 442; *IV* 505.

Dis. ĞCC

?F **1 kaça:ç** n.o.a.b.; one of several words for silk fabrics, prob. a l.-w.; cf. **barçın**. **Xak.** x1 **kaçaç dibāc şinī** 'Chinese brocade'; more correctly (*al-aşahlı*) **kaça:ç**; a slave girl (*al-imā*) is called **kaça:ç** after it *Kaş.* II 285: xiv *Muh.* (?) *al-naşic* 'woven fabric' **kaça:ç** (*-c-*, *c*; misvocalized *ki-*) *Rif.* 167 (only).

S **2 kaça:ç** See **kaka:ç**.

Dis. ĞCD

D **kaçut** *Caus.* Dev. N. fr. **kaç-**; n.o.a.b. **Xak.** x1 **kaçut** 'a rout' (*al-tirād*) in battle, etc. *Kaş.* I 356; another Suff. is **-t** as in **kaçut** *al-tirād* derived fr. **kaçdı**: *haraba I* 12, 2.

E **kıçtın** in *USp.* 42, 14 is an error for **sıçan** *TT VII* 36, 1.

Dis. V. ĞCD-

D **kaçıt-** *Hap.* leg.; *Caus.* f. of **kaç-**; cf. **kaçtur-**, **kaçur-**. **Xak.** x1 **ol anı kaçıtı**: 'he put him to flight' (*ahrabahu*) *Kaş.* II 300 (**kaçıtur-**, **kaçıtma:k**): (*Çağ.* xv ff. **kaçıp** 'being routed, put to flight' *Vel.* 315 is no doubt an error for **kaçıp**).

D **kaçtur-** n.o.a.b.; *Caus.* f. of **kaç-**; cf. **kaçıt-**, **kaçur-**. *Uyg.* VIII ff. *Civ.* (in a contract for the hire of a donkey) **kaçturmatın** (so read) **yanmıšta** 'when I return without letting it run away' *USp.* 3, 6: **Xak.** x1 **erig kaçturdı**: 'he put the man to flight' (*ahrabu*) in the sense that he told someone else to do it (i.e. he had the man put to flight by someone else) *Kaş.* II 189 (**kaçturur-**, **kaçturma:k**).

D **kuçtur-** *Hap.* leg.; *Caus.* f. of **kuç-**; later displaced by **kucaklat-**. **Xak.** x1 **ol meni kuçturdı**: 'he urged me to embrace him' ('*alā*'-*mu'ānaqa iyālu*) *Kaş.* II 189 (**kuçturur-**, **kuçturma:k**).

Dis. ĞCC

S **kaçak** See **ka:ça**.

D **kaçırğ** N.A.c. fr. **kaç-**; lit. 'running away, flight'. S.i.s.m.l. in this sense w. some phonetic changes. Owing to an overliteral translation of some Sanskrit word it was adopted as a Buddhist (and thence a Manichaeen) technical term corresponding to Sanskrit *vişaya* 'an

object of sensual perception'; similarly **kaçığ orun** was used for Sanskrit *āyatana* 'an organ of sensual perception', of which there were six (eye, ear, nose, tongue, body, and mind), corresponding to the six *viśayas*. Uyğ. viii ff. Man. **altı kaçığ üze azmışlarka** 'to those led astray by the six objects of sensual perception' *TT III* 57 (and see note thereon): Bud. (just as fire is produced by the combined action of a strike-a-light, tinder and the man using them, so also is sensation produced by the combined action of) **kaçığ yol atkanğu törü biling köpül** 'objects of sensual perception, the rule of attachment to this world and the mind' *U II* 10, 26-7; same phr. with the superfluous *yol* omitted *do.* 19-20; **altı kaçığ orunlar bolmasar bürtmek bolmaz** 'if the six sense-organs did not come into existence, sensation would not come into existence' *do.* 12, 18-19; o.o. *Suv.* 371, 7 (**atkanğu**); 595, 7: **Xak.** xı ol kaçığ kaçdı: *farra firar ayy firar* 'he ran for his life' *Kaş.* I 386, 17 (grammatical example); n.m.e.: xiv *Muh.* *al-hazima*, 'disorderly flight, rout' **kaçuk Mel.** 50, 7; **kaçağ (sic) Rif.** 149: **Çağ.** xv ff. **kaçağ (sic) guriz** 'flight, rout' *San.* 267v. 20; **kaçu** in the idiom of the people of Turān and Xwarazm 'a general flight, stampede' *do.* 267v. 23.

E kıcık in *USp.* 42, 25 is a misreading of **saçığ** *TT VII* 36, 12.

D kuçak Conc. N. fr. **kuç-**; 'the bosom, lap', hence by extension 'an armful' and the like. S.i.a.m.l.g.; in SW Az., Tkm. **ğucak**, Osm. **kuçak**. L.-w. in Pe., etc. *Doerfer III* 1432. **Xak.** xı one says **bir kuçak böz** 'an armful (*iğbāra*) of linen' (etc.) *Kaş.* I 382: **Çağ.** xv ff. **kuçağ (sic) ağış** 'bosom' *San.* 283v. 28: **Kıp.** xıii *al-ıhın* 'bosom' **kuşa:k (sic) Hou.** 21, 5; ditto (after **kuç-**) **kuçak** (misvocalized *kuçuk*) *do.* 41, 11: xiv **kuçak** (-c-) ditto *Id.* 69: xv *al-gadd* 'package, bale' (i.e. 'armful?') **kuşak Kav.** 63, 18; ditto **kuçak** (-c-) *Tuh.* 21a. 1 (not to be confused in Kıp. with **kuşak** < *kurşağ*, q.v.).

?**D kuçık** 'the constellation Cancer, the Crab'; noted only in *KB* and the quotn. from *KB* in *Rbğ.*; 'crab' is normally **yeñgeç**, q.v., and this word like **sevit** may have been invented by the author of *KB* as a Dev. N. fr. **kuç-** in the sense of 'the animal which clasps (its prey)'. **Xak.** xı *KB* in the list of the signs of the zodiac in 139-41 the fourth sign 'Cancer' is **kuçık** in *Rbğ.* ditto (a direct quotn. fr. *KB*) *R II* 1009.

D kaçğın Intrans. Dev. N. fr. **kaç-**; 'fugitive' and the like. S.i.m.m.l.g. usually as **kaçkın** and the like. **Xak.** xı (in the grammatical introduction) **kaçğın er yétsikti: ulıñır'raculu'l-fār** 'the fugitive was caught' *Kaş.* I 21, 10; a.o. *III* 106 (yétsik-); n.m.e.: xıii(?) *Tef.* **kaçğın** 'flight' 206: (xiv *Muh.* after **kaçığ**, q.v.; *al-munhazam* 'put to flight' **ka:çğunç:** *Mel.* 50, 17; *Rif.* 146): **Çağ.** xv ff. **kaçğın guriz** 'flight';

(**kaçğunçı gurizanda** 'fleeing, running away') *San.* 267v. 22.

S koçğar See **koçnar**.

Tris. ĞCÇ

VU kuçğundi: Hap. leg. Cf. so:ğun. **Çığıl xı kuçğundi:** *al-başal* 'onion' *Kaş.* I 493.

Tris. V. ĞCÇ-

D kuçakla:- Den. V. fr. **kuçak**; 'to embrace, take in one's arms'. S.i.m.m.l.g. Cf. **kuç-**. **Xak.** xı ol barçın **kuçakla:dı:** 'he took the brocade in his arms' (*ta'abbafa*) *Kaş.* *III* 338 (**kuçakla:r**, **kuçakla:ma:k**): xiv *Muh.* *Rif.* 112 (**kuç-**): **Xwar.** xiv **kuçakla-** 'to take in one's arms' *Quth* 142: **Kıp.** xiv **kuçakla- (?)** (-c-) *iştadana* ditto *Id.* 69: xv *Tuh.* 25b. 8 (**kuç-**).

Dis. V. ĞCL-

D kaçıl- Hap. leg.; Pass. f. of **kaç-**, used only impersonally. **Xak.** xı **ölümdin kaçıldı:** 'death (etc.) was fled from' (*furra minā'l-mawt*) *Kaş.* *II* 134 (**kaçılur**, **kaçılma:k**).

D kuçul- Pass. f. of **kuç-**; n.o.a.b. Uyğ. viii ff. Bud. Sanskrit *antarbhūjopagūḍham* (a child) 'carried in the arms' **koyında kuçul-mışğ** *TT VIII D.11*.

Tris. V. ĞCL-

D kaça:la:- Hap. leg.; Den. V. fr. **kaça:**. **Xak.** xı ol ne:gni: **kaça:la:dı:** 'he put (or stored?) the thing in a container' (*aw'd*); originally **kaça:la:dı:** but shortened *Kaş.* *III* 323 (**kaça:la:r**, **kaça:la:ma:k**).

D kıcı:la:- Den. V. fr. **kıcı:**; 'to tickle'. As such, Hap. leg.; these are the only two words in this group noted in the early period, but there are in some modern languages words like SW Osm. (in a Tkm. form), Tkm. **ğıcık** 'a tickle' and **ğıcıkla-** 'to tickle', which are obviously cognate and seem to go back to a V. ***kıç-** 'to irritate, tickle', which seems first to be noted in *P. de C.* 444. **Xak.** xı ol meni: **kıcı:la:dı:** 'he tickled (*hakka fi*) my body in places like the arm-pit or the sole of the foot, which, if a man touches them, provoke laughter' *Kaş.* *III* 323 (**kıcı:la:r**, **kıcı:la:ma:k**): (xiv *Muh.* (?) *dağdağa* 'to tickle' **kıçıkla:-** (-c-; unvocalized) *Rif.* 108 (only)).

Dis. ĞCM

D kuçam Hap. leg.; N.S.A. fr. **kuç-**; the -a- is unusual, and perhaps a scribal error. **Xak.** xı bir: **kuçam ne:y** 'an armful (*al-iğbāra*) of something' *Kaş.* I 398.

?**D kıcımık** n.o.a.b.; apparently 'small fragment, dust', and the like; v. G. in a note in *UIV*, p. 27 A254 suggests that this is a Dev. N. in -mık fr. ***kıç-**; this is possible, but there does not seem to be any other instance of such a Suff. and there is no close semantic connection. Uyğ. viii ff. Bud. (if there were as

many demons as) *yağız yér arkasındaki topraknıñ paramanu koğ kıçmık* 'atoms (Sanskrit *paramānu*), dust and fragments of soil on the back of the brown earth' *U IV* 20, 253-4; a.o. *Hüen-ts.* 322-3 (tepit-).

Dis. ĞCN

(D) *kaçan* an Adv. both Interrog. and Temporal; 'when?', 'when, whenever'. Morphologically obscure but cognate to *kaç* and *ka:nur*; q.v. S.i.a.m.l.g., but not always with the full range of meanings. *Uyg.* viii ff. *Man. kaçan iduk kaçımız kalıkdnı kodı éntiğiz* 'when you, our holy father, came down from the sky' *TT III* 34-5; Chr. *kaçan* . . . *teğdiler erser* 'when (the Magi) reached' (Bethlehem) *U I* 6, 7-8; Bud. *birök kayuda kaçan yalapuk ajunında tuğmakı bolsar* 'if somewhere and sometime he is reborn in human form' *U II* 29, 11-13; *kaçan kayu kün* 'whenever' (followed by Conditional) *do* 79, 54; *kaçan* 'when' *U III* 54, 18 (damaged); o.o. *PP* 51, 5-6; 76, 4; *TT X* 537, 546, 567; *Hüen-ts.* 78, etc.: Civ. *kaçan* 'when' (followed by Conditional) *USp.* 6, 4; 49, 6; there does not seem to be any clear case of Interrog. *kaçan* in *Uyg.*: *Xak.* xı *kaçan* a Particle (*harf*) meaning *matā* 'when?'; hence one says *kaçan keldiñ* 'when did you come?'; it also means *law* 'if', hence one says *kaçan barsa:sen* 'if you went?'; it also means *iğā* 'when', but the first meaning is the original one *Kaş. I* 403; *seniñ barıu:ñ kaçan* (*sic*) 'when will you go?', but the *Oğuz* say *seniñ bara:ñ kaçan* *II* 69, 7; o.o. *I* 352, 10; 467, 8 (both *iğā*); *III* 207, 22 (*law*): *KB* (I will tell the king) *kaçan kelgü öz* 'when you yourself will come' 510; o.o. 950, 4425 (ic), 6176 (*erki*): *xiii*(?) *At.* *olardın osanmak kaçan ol maña* 'when shall I ever weary of them?' 32; three o.o. of 'when?'; *Tef.* *kaçan/kaçan kim* 'when' 206; *xiv Muh.* *mahmā* 'whenever' *kaçan Rif.* 94 (only); *matā kaçan Mel.* 17, 8; 95; *Çağ.* xv ff. *kaçan* (spelt) *kay wa çih waqt* 'when?' (quotn.); *kaçanga teğrü* 'till when?' (quotn.); *kaçanga ca ditto* (quotn.) *San.* 267v. 20: *Oğuz* xı see *Xak.*: *Xwar.* *xiii kaçan* 'when?' *Ali* 17: *xiv ditto Qutb* 127; *MN* 75, etc.: *Kom.* *xiv* 'when?' *kaçan*; 'when, if' *kaçan/kaçan kim CCI, CCG*; *Gr.* 188 (quotns.): *Kıp.* *xiii matā kaçan*, several quotns.; it also means *iğā* *Hou.* 55, 20: *xiv kaçan* (-c-) *matā İd.* 69; *Bul.* 15, 6: *xv matā kaçan* (*sic*) *Kav.* 16, 14; *kaçan*, also used for the Conditional (*gartiya*), in the latter case (the V.) requires the Conditional Suff., e.g. *kaçan kelse keilirmen* 'when he comes, I shall come' *Tuh.* 65a. 12 ff.: *Osm.* *xiv ff.* *kaçan* 'when?'; *when*; and in various idioms; c.i.a.p. *TTS I* 400; *II* 560; *III* 398; *IV* 449.

koçğar 'ram'; l.-w. in Mong. as *kuça* (*sic*; *Kov.* 940); s.i.a.m.l.g., in one or two NE languages as *kuça* (borrowed fr. Mong.); in *SV Az.*, *Tkm.* *ğoç*; *Osm.* *koç* elsewhere usually *koçkar* or the like. See *Sheherbak*, p. 111; cf. *irk*. L.-w. in *Pe.*, etc., *Doerfler III* 1550-1. *Uyg.* viii ff. Civ. (in a list of livestock, etc.)

bir *koçğar* 'one ram' *USp.* 36, 3; *koçğar H II* 12, 106: *Xak.* xı *koçğar al-kabş* 'ram' (prov.); *koçğar başı*: the name of a town *Kaş. III* 381; o.o. *II* 101, 9 (*süsüş-*); *III* 102, 18: *xiv Muh.* *al-kabş koç Mel.* 70, 14; *Rif.* 172; a.o. 18, 11; 97 (*özge*): *Çağ.* xv ff. *koçkar* ('with -c-') *koyun hocı Vel.* 337 (quotn.); *koçkar* (spelt) 'a ram' (*kūp*), usually a wild (kühi) ram, or a domesticated one (*ğayr kühi*) *San.* 283v. 28 (quotn.): *Oğuz* xı *koç al-kabş*; originally *koçğar Kaş. I* 321; a.o. *II* 184 (*süstür-*, not specifically *Oğuz*): *Xwar.* *xiv* *koçkar ditto Nahc.* 216, 2: *Kom.* *xiv* 'ram' *koçkar CCI, CCG*; *Gr.*: *Kıp.* *xiii al-kabş Tkm.* *koç Hou.* 14, 23: *xiv* *koç* (-c-)/*koçkar* (-c-) *al-kabş İd.* 69; *Bul.* 7, 12: *xv al-kabş koçkar* (-c-) *Kav.* 62, 1; *Tuh.* 30b. 13.

Dis. V. ĞCN

D *kaçın*- *Ref.* f. of *kaç-*; s.i.s.m.l. *Xak.* xı *ol mendin kaçındı*: 'he pretended to run away (*yahrub*) from me' *Kaş. II* 154 (*kaçınur*, *kaçınma:k*).

Tris. ĞCN

VUF xuçu:nek (*kāf*) *Hap.* leg.; no doubt a l.-w., prob. Iranian. *Xak.* xı *xuçu:nek* 'a colocynth' (*al-hadaca minā-l-baffix*) 'has a sweet smell and is particoloured (or 'with a rough surface', *munaqqasha*) *Kaş. I* 488.

Dis. ĞCR

D *kaçar* Distributive f. of *kaç* 'how many each?' and the like. Survives in SW Osm. In the quotn. below the vocalization is not clear, but no other explanation of the word seems possible. *Xak.* xı *yeti:ğeniğ kaçar sa:dım* 'adattu dawarān banāt naş mirāra(n)' 'I counted the number of revolutions of Ursa Major' *Kaş. III* 247, 24; n.m.e.

Dis. V. ĞCR

D *kaçur*- Caus. f. of *kaç-*; 'to put to flight, drive away', and the like. S.i.a.m.l.g.; cf. *kaçit-*, *kaçtur-*. *Xak.* xı *men anı kaçur-dum anfarutihu wa suqtuhu munhazim matrad hārib* 'I scared him away and drove him away in disorderly flight' *Kaş. II* 75 (*kaçururmen*, *kaçurma:k*); about 10 o.o. usually translated *alhraba* 'to put to flight'.

D *kıçur*- *Hap.* leg.; Caus. f. of **kıç-*, see *kıçila-*, but the semantic connection with this group of words is rather tenuous. *Xak.* xı *ol apar kıçurdu: lāmahu fi amr wa aşmata* 'alayhi wa fariha bi-mā aşābahu minā-l-hamm' 'he criticized him, and was pleased at his misfortunes and was delighted at the anxieties which assailed him' *Kaş. III* 187 (*kıçura:r*, *kıçurma:k*).

D *kaçurt*- Caus. f. of *kaçur-*; s.i.s.m.l. *Xak.* xı *ol anı kaçurttı*: 'he urged him to drive away (*atā-l-ihrāb*) someone else' *Kaş. III* 431 (*kaçurtur*, *kaçurtma:k*).

D *kaçrus*- *Hap.* leg.; Recip. f. of *kaçur-*. *Xak.* xı *olar ikki kaçrusdı*: 'the two of

them drove one another away' (*tārada*) *Kaṣ. II* 218 (*kaçruşu:r, kaçruşma:k*).

Tris. V. ĞCR-

D *kaçrumsın*- Hap. leg.; Refl. Simulative Den. V. fr. a N.S.A. **kaçrum* fr. *kaçur*-. *Xak. XI* of *anı: kaçrumsındı*: 'he pretended to put him to flight and drive him away (*yuharribuhu wa yaffariduhu*), but did not really do so' *Kaṣ. II* 261, 9 (a grammatical example); n.m.e.

Dis. ĞCS

D *kaçış* Hap. leg.; Dev. N. (connoting joint action) fr. *kaç*-. *Xak. XI* *kaçış al-munāşara wa'l-mutarada bayna'l-qawm* 'general panic and disorderly flight among the people' *Kaṣ. I* 369 (prov.).

D *kuçuş* Dev. N. (connoting reciprocal action) fr. *kuç*-. S.i.s.m.l. *Xak. XI* *kuçuş al-mu'ānaqa* 'mutual embracing' *Kaṣ. I* 369.

Dis. V. ĞCS-

D *kaçış*- Recip./Co-op. f. of *kaç*-. s.i.s.m.l. for 'to run away from one another', or 'to fly together in confusion'. *Xak. XI* *olar: bîr: bîr:din kaçıştı: tanāfarā* 'they fled from one another' *Kaṣ. II* 92 (*kaçışu:r, kaçışma:k*).

D *kuçuş*- Recip. f. of *kuç*-. 'to embrace one another'. S.i.s.m.l. Uyğ. viii ff. Bud. *PP* 52, 8 (öpüş-): *Xak. XI* ol *meniş birle: kuçuşdı: 'ānaqanı* 'he exchanged embraces with me' *Kaṣ. II* 92 (*kuçuşu:r, kuçuşma:k*); a.o. *III* 188 (*kaviş*-): Çağ. xv ff. *kuçuş*- 'to embrace (*mu'ānaqa wa bağal-giri kardan*) one another' *San. 283v*. 20 (quotns.): *Xwar. XIV* ditto *Qutb* 142.

Mon. ĞD

ka:ğ 'snow-storm; blizzard'. Survives in SW Tkm. *ğay*; xx Anat. *kay SDD* 854 in the latter case sometimes for 'heavy' or 'fine rain'; listed in *Sami* 1044 but described as 'obsolete'. *Xak. XI* *ka:ğ* 'a snowstorm' which kills people; hence one says *ka:ğ boldı: hayācu'l-damağ* (sic) 'a snow-storm came on'; this happens in the mountains both in summer and winter, but in the plains (*al-şahāri*) only in the winter *Kaṣ. III* 147 (verse); same verse *II* 223, 10 (öşnei-): Çağ. xv ff. *kay karla yağın yağmur* 'rain and snow mixed' *Vel. 327*; ditto *San. 281r*. 20: *Kip. XIV* *kay al-barad wa'l-maṭar ma'a(n)* 'hail and rain simultaneously' *Id. 77*: *Osm. XIV* to XVIII *kay* 'heavy rain'; fairly common *TTS I* 436; *II* 603; *III* 425; *IV* 485.

kat Preliminary note. *Apart from 1 kat and 2 kat: below kat has also been read as the name of the mythological monster in Xwar. XIII(?)* Oğ. 22 ff. This is certainly an error. *Sinor* has pointed out that thesecriptions are attempts to represent one or other of two Sanskrit words *gaṇḍa* and *khadga* or *Prakrit* forms of them, all meaning 'rhinoceros'. *Khadga* (prob. in a

'*Tohharian*' form) appears in *U III* 74, 7 as *ktkl* and also in the Chin.-Uyğ. Dict. where *ch'i lin*, usually translated 'unicorn' (Giles 1,044 7,186) is translated *kat R II* 273; *Ligeti* 164.

I kat basically 'a layer' of something, hence 'a fold' (of a blanket), 'a story' (of a house) and the like; thence, on the analogy of a number of layers, 'times' in such expressions as 'so many times'. C.i.a.p.a.l. L.-w. in *Pe.*, etc., *Doerfer III* 1429. *Türkü VIII* ff. (a great house was burnt) *katı:ğa: teği: kalmaduk* 'down to the (ground) floor nothing remained' *Irkb* 9 (cf. 2 *bük*); a.o. *do. 50* (öçürgü:). *Man. on kat kök* 'the tenfold heavens' *M I* 14, 6-14; a.o. *Chuas. 42-3* (asra:); Uyğ. viii ff. *Man. TT III* 59 (alkat-): *Bud. PP* 39, 5 (*karım*); *Tiş. 47b*. 8 (*aju:n*): *Civ. on kat kaş oyun* 'the tenfold kaş game' *TTI* 94; (if a mouse) *kat kat ısırsar* 'bites through several layers (of a garment)' *TT VII* 36, 6: *Xak. XI* *kat* 'a fold' (*tiny*) of anything; one says *to:n katı*: 'a fold of a garment'; hence the folds and bends (*ma'ātif . . . wa mahāni*) of the mountains are called *kāt: kadra:k* (sic) *Kaṣ. I* 320; o.o. *I* 471 (*kadra:k*); *III* 27 (*yéttli*): *KB yağız yér katındaki altın taş ol* 'there is gold ore in the strata of the brown earth' 213; (if I remain alone) *kara yér katın* 'in a layer of black earth' 395; o.o. 883, 1371, 4102: *xiii(?) Tef. kat* 'layer'; *katımda*, etc. 'by my (etc.) side' and similar *phr. 203*: *ix Rög.* (heaven and earth were) *bîr kat* 'a single layer' (by His might He divided heaven and earth and made them) *yéti kat* 'seven layers' *R II* 274: *xiv Muh. 'inda* 'at, near, by, beside', etc. *katında*: *Mel. 18, 17*; *katında: Rif. 98*; o.o. 17, 2-3; 95: Çağ. xv ff. *kat tabaqa* 'layer, story' *San. 267r*. 18 (quotns.): *Oğuz XI* *kat* a Particle (*harf*) which corresponds to '*inda*'; hence one says *beğ katında*: 'by the side of the beg'; *beğler: katin 'inda'l-umarā Kaṣ. I* 64, 14 (in a *Xak. verse*): *Xwar. XIII* *kat* with *Poss. Suff.s* 'beside' *'Ali 22*: *xiv kat* (1) ditto; (2) 'layer'; *kata/katla* (so many) 'times' *Qutb* 135; *kıt* (sic) as *kat* (1) *do. 149*; *kat* in both meanings *MN* 4, etc.; (the Prophets have) *balā kat kat* 'numerous trials' *Nahc. 34, 13*: *Korm. xiv kat* (1) 'layer'; (2) with *Poss. Suff.s* 'with, near' *CCI, CCG; Gr. 196* (quotns.): *Kip. XIII* '*inda* is *katın* (sic) in Turkish as in *senin katında: 'indak . . . menüm katımda: 'indi, etc. Hou. 54, 7*: *xiv kat tığ* 'layer'; one says *bîr kat* 'one layer'; *iki: kat* 'two layers' *Id. 68*; *ka:ğ 'inda do. 73*; '*indi menüm katımda: Bul. 14, 15*; a.o.o.: *xv* *senin katında: Kav. 27, 15*; a.o.o. *do. 32, 20*; 36, 1-3; '*inda kat Tuh. 80b. 3*; a.o.o.: *Osm. xiv ff. kat* (occasionally *kıt*) with *Poss. Suff.s* 'near, beside, in the presence of'; c.i.a.p. *TTS I* 431; *II* 597; *III* 419; *IV* 480: *xviii kat* in *Rümi, hüdü'r* 'presence'; *kat kat* 'layer on layer, fold on fold' *San. 267r. 18* (the second perhaps Çağ.).

2 kat: (ka:d) a generic term for 'berry'; survives in some NE languages *R II* 275 and

Tuv., the particular kind being indicated by an Attributive. **Xak.** XI **kaṭ** *hamlu'l-idāh acma* 'a generic term for the fruit of thorn bushes'; one says **avıluḡ** **kaṭı**: 'the fruit of the *qurm* tree', and (VU) **sanççan kaṭı**: *hamlu'l-idāh*; this fruit is crushed and mixed with curdled milk and used to colour *tutmaç*; in **Yeme:k**, **Kıp.**, **Kay**, **Tata**:r it is used for 'the fruit' of any kind of tree **Kaş.** III 146.

kut originally in a rather mystical sense 'the favour of heaven', thence, less specifically 'good fortune' and the like, and thence, more generally, 'happiness'. In **KB**, where it is regarded as syn. w. **Ar. dawla**, it came to mean, more neutrally, 'fortune', either good or bad. S.i.a.m.l.g., usually for 'good fortune, happiness', and the like, but in one or two languages, esp. in **NE**, it seems rather to mean 'soul, life force'. More or less syn. w. **kiv**, q.v. In two late **Uyg.** Civ. texts the word transcribed **kut** is a transcription in **TT VII** 42, 4 of (**Ar.**) *qırcwat* 'strength', and in **USp.** 88, 24 of *qūt* 'food'. **Türkü VIII** **Umay teg ögüm xatun kutıḡa**: 'because my lady mother, who resembles (the goddess) Umay, enjoyed the favour of heaven' **I E** 31; o.o. **I S** 9, **II N** 7 (*üçün*); **II E** 35 (*tapla-*): **VIII ff.** (a god speaks) **kut bergey men** 'I will give you my divine favour' **IrKB** 2; **tegrı**: **kutınta**: 'by the favour of heaven' **do.** 15; o.o. **do.** 36 (*uçru:ğlu:ğ*); 47: **Man.** (if we have bowed down to false doctrines and) **kut kolu yöküntümüz** 'worshipped asking for divine favour' **Chuas.** 150; o.o. **do.** 45-6 (**kiv**); **M III** 10, 6 (ii): **Uyg.** **VIII ff.** **Man.** **tükel kut bulmakınız [bolzun]** 'may you attain complete divine favour' **M III** 42, 12 (i); o.o. **M II** 5, 4 (ii) (*böğülen-*); **TT III** 66 (*tüzgerin-siz*); in one passage **kut** seems to mean 'a personification of divine favour, a benevolent spirit', **yér suv kutı irinür ot suv kutı ıǵlayur** 'a ıǵaç kutı ulıyur' 'the benevolent spirits of land and water are miserable, the benevolent spirits of fire and water weep, the benevolent spirits of shrubs and trees lament' **M II** 12, 3-6: **Chr.** (let us go and worship) **anıḡ uluḡ kutıḡa** 'His great majesty' **U I** 5, 1 (here an attribute, not a gift, of a divine personage): **Bud. kut** is very common, both in the sense of 'the favour of heaven', and in a sense of which the best equivalent is 'majesty'; the first meaning appears in such passages as (the prince reached the island) **kutı ülüḡi üçün** 'because he enjoyed the favour of heaven and good fortune' **PP** 33, 5, and the second in **kaḡım kutı** 'His Majesty my father' **do.** 6, 4; the meaning of the common phr. **burxan kutı** is less obvious; it is usually translated 'the blessed state of being a Buddha' and in some contexts it must have that meaning, e.g. **kayu kün burxan kutın bulsar** 'when (you) attain the blessed state of being a Buddha' **PP** 40, 6-7, but in others it looks more like 'the divine favour of the Buddha'; o.o. **TT IV** 12, 51-2 (**al-**); **U IV** 10, 51 (*çö:ğ*): **Civ. ay tegri battı kutuḡ üze** 'the moon has set on your good fortune' **TT L** 40; a.o. **do.** 116 (*ata-*);

in the astronomical texts **TT VII** 4, 10, 18, etc. **kut** (and less often *töz*) represents 'element' in the sense of the five elements, fire, water, earth, metal, and wood: **Xak.** XI **kut al-dawla ıca'l-cadd** 'good fortune' (*Hend.*), hence a man is called **kutluḡ Kaş.** I 320 (verse); the basic meaning of *dawla* is 'change, vicissitude', hence 'fortune' and esp. 'good fortune'; **I** 163 (**I uç-**) and about 10 o.o. translated *dawla*, *cadd* or *baxt* 'good fortune': **KB kut**, which is clearly syn. w. **dawlat** and is often associated with it, as in the title of Chap. XX (1045 ff.) **kut kivilıḡı dawlat irselliki** 'the fickleness of fortune and the untrustworthiness of luck', is very common, commonest for 'good fortune', but 'majesty' is also common; the two are combined in **tirilsünli terken kutı mıḡ kutun** 'may your Majesty live in all kinds of good fortune'; o.o. 100 (*terken*), 456, etc.: **XIII(?) Tef. kut** 'good fortune' 219: **Çağ.** xv ff. **kut**, in **Mong. (sic)** *maymanat wa sa'adat* 'good fortune, happiness' **San.** 283r. 20: **Xwar.** xiv **kut** 'good fortune, happiness, majesty' **Qutb** 146: **Kıp.** xiv **kut al-yumn** 'happiness, good fortune'; hence **kutluḡ**; also pronounced **kuṭ** but **kut** is the original form; one of their curses is **kut korsun** 'may his good fortune wither' (*yaybis*); also used in the meaning 'may his intelligence and understanding wither' **Id.** 68: xv *baraka* 'blessing' **kuṭ Tuh.** 7a. 6: **Osm.** xvi **al-yumn** translated **kut** in one dict. **TTS II** 670.

Mon. V. ĞD-

kaḡd- Preliminary note. The only **V.** actually noted in this form is that listed in **Kaş.**, but *der. f.s like 2 kaḡıt-, kaḡır-, etc. show that kay-, q.v., must originally have been pronounced kaḡd-.*

1 kaḡd- homophonous with **kaḡd**, q.v.; as such **Hap. lcg.**, but survives in **NC Kir. kayı-**. **Xak.** XI **er kaḡdı**: 'the man died as a result of a blizzard' (*mina'l-damaq*) **Kaş.** III 440 (**kaḡdar**, **kaḡdamak**).

2 *kaḡd- See **kay-**.

1 kat- 'to mix (two things)', and more specifically 'to add (something *Acc.*) to (something else *Dat.*)'. S.i.a.m.l.g. except **SC(?)**; sometimes used for 'to twist (wool into thread)'. See **1 kar-** (**Türkü VIII katdımız** in **T** 35 is a misreading of *akıtdımız*): **Uyg.** **VIII ff.** **Man.** **ınça kılaltı ıslıḡ suvuḡ kim tumlıḡ [suvka] katsar** 'just as if one adds warm water to ice cold water' (it becomes potable) **Wind.** 40-2; a.o. **do.** 47-9: **Bud. kan yırıḡ arıḡsız birle katı** 'mixing blood, pus, and filth' **TT X** 549-50; **katıp** 'adding' (their own good deeds to the evil deeds of mankind) **TT VI** 355: **Civ.** (take various ingredients and) **borka beginlike** (so read) **katıp** 'nix them with wine and beer' **H I** 52-3; many similar phr. in **H I**, **H II** 6, 9; **TT VII** 22, 20; **VIII L.17** (*öpre:ki*); **M** 33: **Xak.** XI of *sirke:ni* **yugrutka**: **katti**: 'he mixed (*mazana*) the

vinegar with clotted milk (*yoğurt*); also used of anything which is blended (*xulıta*) with something else *Kaş. II* 295 (2 *kat-* follows); o.o. I 386, 24 (*isliz*); 432, 16 (1 *kar-*); 440, 21: *KB bu şār'ır sözi kattı kattu tuzı* 'this poet's remark added its salt to the conversation' 711; a.o. 1064: XIII(?) *At.* (this world holds honey in one hand and) *birin zahd katar* 'adds poison with the other' 206; *Tef. kat-* 'to add' 203; xiv *Muh. al-maze ka:tmak Mel.* 13, 1; 37, 1; *Rif.* 89, 122; *mazaca kat-* 31, 5; 115; *fatala* 'to twise, spin' *kat-* 29, 13 (113 *tavrat-*); *al-fatıl katmak* 35, 5; 120 (mis-spelt *kamak*): *Çağ.* xv ff. *kat- amixtan wa mamzuc hardan* 'to mix, blend', also *katıştur-San.* 265v. 25 (quotns.): *Xwar.* xiv *kat-* 'to add to, mix with (something *Dat.*)' *Qutb* 135; 'to confine (someone) in (some place)' *Nahe.* 19, 11; o.o. 389, 5; 421, 11 (*ya:s*): *Kip.* XIII 'to blend' (*xalafta*) in the sense of blending one thing with another *kat-* (misvocalized *kot-*) *Hou.* 38, 2; xiv *kat-* 'to join (*damma*) one thing to another'; hence *katık* 'the seasoning (*al-idüm*) which is mixed in bread' *Id.* 69; xv *xalafta kaft-* (and *karı-*) *Tuh.* 15a. 4.

2 *kat-* 'to be hard, firm, tough', and the like. S.i.s.m.l. in all groups; l-w. in Mong. as *kata-* (*Kow.* 773), see *Doerfer I* 283. Uyğ. VIII *Şu.* E 6 (*birle-*): *Xak.* XI (after 1 *kat-*) and one says *yumşak neç kattı* 'the soft thing became hard' (*şaluba*) *Kaş. II* 295 (*kata:r, katmak*); *tutğun bolup ol katar* translated *fa'l-ân iştadda ba'd raxāwa bihi* 'and now he suffers hardship after leading a comfortable life' *I* 205, 6; *tamgak katar* translated 'his jaw stiffens (*yaştadd*) owing to the dryness of his mouth' *I* 467, 9; *KB* 1059 (*boşut-*): xiv *Muh.* (?) *qawıya* 'to be strong, tough' *kat- Rif.* 114 (only): *Çağ.* xv ff. *kat- (-ıp, etc.) katı ve saxt ol-* 'to be hard, tough' *Vel.* 315 (quotns.); *kat- saxt şudan San.* 265v. 25 (quotns.): *Kip.* xiv *kat- iştadda Id.* 68.

kıd- (?*kı:d-*) as such Hap. leg., but the original form of *kıy-* which s.i.a.m.l.g. with a rather wide range of meanings. In view of the similar wide range of meanings below it is hard to determine the original meaning. *Türkü VIII* (if one man offended) *uğuşı: bodunu: beşükiçe: tegi: kıdmaz ermiş* 'they did not spare (?) his clan and people right down to (infants in) the cradle' *I* S 6, *II* N 4: *Xak.* XI *er sözin kıydı: xalāfa'l-racul fi kalāmihi wa 'idatihi* 'the man went back on his word and promise'; and one says *oı yığa:ç kıydı: qata'a'l-xaşab muhrifa(n)* 'he cut the piece of wood on the slant' *Kaş. III* 246 (*kiya:r, kıymak*): *KB* (one kind of bad men is the liar) *munıgda basası sözüg kıyğanı* 'the next is the man who goes back on his word' 338; (if he is bad-tempered and irritable or a drunkard) *yā kıyğan ellig* 'or dishonest' (? i.e. withdrawing his hand from a promise?) 850; (an envoy is not to be blamed) *sözün kıymasa* 'so long as he does not distort the message (entrusted to him)' 3816; a.o. 2013 (*umunç*): *Çağ.* xv ff. *kıy-* (*ba-işā-i kasra,*

presumably 'with -ı- not -é-') (1) *rawā dāstan* 'to allow, approve, consent'; (2) *rız rız wa şarha şarha kardan* 'to cut into small pieces or slices' *San.* 299v. 6 (quotns.): *Kip.* xiv *kıy-xāta xıyāta rümiya* 'to do needlework in the Greek fashion'; (3) *casara 'alā şay* 'to venture on something' *Id.* 77; xv *hāna* 'to become base or contemptible' *kıy- Tuh.* 38a. 4.

?) *ko:d-* prob. an Intensive f. of **ko:-*; originally 'to put down, abandon, give up', thence more indefinitely 'to put' and the like. S.i.a.m.l.g. usually as *koy-*, in SW Osm. more usually *ko-*; cf. *ko:n-*, *koyuğ, koyul-*. *Türkü VIII* (so many people came and brought innumerable blood horses and furs and) *kop kot(t):* 'deposited them all (on the grave)' *II* S 12: (the *Türkü* people . . . got a *xan* of their own; then) *xanın kodup tavğaçka: yana: içikdi:* 'they abandoned their *xan* and submitted to China again' *T* 2; a.o. *T* 3: VIII ff. *Irkb* 9 (2 *bük*), 42 (*idı:s*): Uyğ. VIII (I did not destroy the common people or take their property . . .) *turguru: kot(t)ım* 'I raised them up and left them alone' (or 'settled them down?'); (I said 'you are my people, follow me, and) *kođup bardım Şu.* E 2; *kot(t)ım* 'I put' (my tents at Ersegün) *do.* N 6: VIII ff. Man. (just as a craftsman, if he cannot get suitable raw materials) *ışın barça kođur* 'gives up his work entirely' *M* I 17, 2; *apam birok munteğ arıg nomuğ nomlap kođmasar* 'if you had not exhaustively preached the pure doctrine like this' *TT III* 64-5 (note *kođ-* is here an Aux. V.); a.o. *do.* 62-3: Bud. Sanskrit *apahāya* 'abandoning' and *apāya* 'laying aside' both translated *kođop* (MS. *kotop*) *TT VIII* D.18-19; *viñanti* 'they give up' *kođor (kotor)* *do.* 39; *barçaka kumarı söz kođtı* 'left (these) parting words with them all' *PP* 76, 3; o.o. *TT X* 259, *Hüen-ts.* 92 (1:z); 98: Civ. (take various ingredients . . . and) *burunka kođsar* 'deposit them in the nostrils' *H* I 88, 161; o.o. *TT VII* 6, 8-13; *VIII* I 7: *Xak.* XI ol ı:şın *kođtı:* 'he abandoned (taraka) his work' (or anything else) *Kaş. III* 440 (verse; *ko:du:r, ko:dmak*); ol ne:ç *kottı:* 'he abandoned the thing', originally *ko:đtı:* but assimilated *II* 295 (*ko:du:r, ko:dmak*): 5 or 6 o.o. translated *taraka*; *avlap menl koymapız* 'when you have caught me, do not desert me' (*lā taxdulini*) *II* 45, 25: *KB kođ-* 'to lay aside, abandon', etc. is common, e.g. (if you cannot do this) *kođğıl bilig* 'lay aside reasonableness' (and reach for a sword) 222; (this kind of position as *beg* is no use to me) *kođurmen sağa* 'I yield it to you' 925; *kođğıl bu söz* 'do not talk like that' 1080; o.o. 1130, 2003, etc.; in other contexts it means rather 'to bequeath' e.g. (knowing he was dying . . .) *bitip kođmış atın tırığke bitig* 'he wrote his reputation in a book and bequeathed it to the living' 258; o.o. 755, 1231, 1354: XIII(?) *At.* *kođ-*, usually spelt *koy-* in the MSS., 'to lay aside, abandon' is fairly common, e.g. (put on the garment of righteousness) *koyup egrilik* 'laying crookedness aside' 167; a.o. 407 (2 *yér-*); *Tef. kođ-/koz-/koy-*

'to put' 210-11: XIV *Muh. taraka koy-* Mel. 24, 5; Rif. 106; *al-tark ko:ymak* 36, 1; 121; *wada'a* 'to place, put' *koy-* 32, 3; *ko-* 116; *wada'a* 'to allow' *koy-* 39, 18; *ko-* 128: *Çağ.* xv ff. *koy-* (-ar, etc.) *ko-, ya ni terk eyle- Vel.* 347 (quotns.); *koy- guđastan* 'to abandon, relinquish'; in *Rimī ko- San.* 291 v. 29 (quotns.): *Xwar.* XIII *ko-* 'to put' *Ali* 27: XIV *kođ-/koy-* 'to put, put down' *Qutb* 138; ditto and 'to abandon' *Nahc.* 31, 5; 238, 13: *Kom.* XIV 'to put; to lay aside' *koy- CCI, CCG; Gr.* 198 (quotns.): *Kip.* XIII *xallā* 'to let go, release' *koy- Hou.* 35, 5; 39, 18; *haŋŋa* 'to put, lay down' *koy-* 39, 14; 52, 19; *koy-as* an Aux. V. do. 36, 7 (tlk-) and *habba* 'to turn upside down' *döndürü: koy-* do. 43, 9: XIV *koy- taraka bi-ma'nā wada'a İd.* 77: xv *xallā koy- Kav.* 77, 12; *Tuh.* 14b. 11: *Osm.* XIV ff. *ko-* 'to put aside, abandon; allow; release; hinder'; c.i.a.p. *TTS I* 479; *III* 469; *IV* 534; *San.* 291 v. 25 (*Çağ.*).

kuđ- 'to pour out (a liquid)'; practically syn. w. *tök-*. S.i.a.m.l.g. as *kuy-* and the like, often in the more restricted sense of 'to cast (metal objects)'. *Uyg.* VIII ff. *Bud. Sanskrit ākīrya* 'having filled' *kuđup* (spelt *kutup*) *TT VIII C.9: Xak.* XI er *küpke: suv kuydi:* 'the man poured (*gabba*) water into the jar; or tipped it in (*qallabāhā*)'; also used of any liquid *Kaş.* III 246 (*kuyar:*, *kuymak:*); o.o. translated *gabba III* 39, 12; 171, 17 (*kuyar:*) *Çağ.* xv ff. (after *koy-*) also used for 'to pour out water' (*rixtan āb*) *San.* 291 v. 29: *Xwar.* XIV *kuđ-ditto Qutb* 142; *kuy-* *Qutb* 143: *Kip.* XIV *kuy- şabba wa đā'a* ('to squander') *İd.* 77.

Dis. ĞDA

D *kata:* 'times' in the sense of ('so many') times'; morphologically obscure, der. fr. 1 *kat*, perhaps a crasis of the *Loc.*, but there does not seem to be any actual occurrence of *kattā:*. N.o.a.b. *Türkü VIII ff. İkl:nti: kata:* 'a second time' *Toyok IVr. 2 (ETY II 180): Yen. Mal.* 31, 4 (*teğzin-*): *Uyg.* VIII ff. *Man. M I* 29, 14 (1 oki-): *Bud.* (if one listens to this *dhiṛaṇi*) *bir kata* 'once' *U II* 34, 12; *kaç kata* 'several times' *PP* 23, 8; a.o.o.: *Civ. üç kata* 'three times' *H I* 127; a.o.o.: *Xak.* XI *kata:* a Particle (*harf*) meaning *marrata(n)* 'time', hence one says *bir kata: aydım* 'I said once' *Kaş. III* 218; o.o. *I* 321 (*kaç*); 498, 20: XIII(?) *At. miş kata* 'a thousand times' 67; *Tef. kata* ditto 203: *Xwar.* XIV ditto *Qutb* 135; *Nahc.* 248, 6.

D *kođ:* Adv. (? Ger.) fr. *ko:đ-*; 'downwards'. Survives only(?) in SC Uzb. *kuyı* (sic). *Türkü VIII Selege: kođ:* *yorıpan* 'advancing down the Selenga river' *II E* 37; a.o. *T* 27: VIII ff. *İrkB* 50 (*yađrit-*): *Uyg.* VIII *Selege: kođ:* *Şu. E* 4: VIII ff. *Man.-A* *özümün kođı idayın* 'I will launch myself downwards' *Man.-uig. Frag.* 401, 2; a.o. *M I* 26, 26 (*İlgerü:*) *Man. TT III* 20 (*üstürti:*); 35: *Bud. orunlukdın kođı öz kemışti* 'he threw himself down with his throne' *PP* 61, 5-6; o.o. *U III* 31, 8 etc. (*örü:*); *TT X* 311,

498—with a different shading of meaning in Sanskrit *pragādhavedanā* 'strong perception' *kođı* (spelt *koti*) *te:ğinme:kl TT VIII A.4:* *Şilabadrı açarı idmayukıya ayı kođı öpkesi kelip* 'becoming extremely angry because Şilabadrı Ačārya had not sent him' *Hüen-ts.* 286-8: *Civ. kođı asıra (sic) kişçe tutsarmen* 'if I treat him as a low and inferior person' *USP.* 98, 2-2: *Xak.* XI *kođı:* 'the lower part (*al-asfal*) of anything'; hence one says *kođı: ıldı: nazala ilā'-asfal* 'he descended' *Kaş. III* 220; 11 o.o., once spelt *ko:đı:* and three times in error *ko:đı:* *KB* 72 (*kakırla-*); 119 (*kavril-*); 1055 (*eğil-*): XIII(?) *At.* (ignorance) *ernl çökerdi kođı* 'makes a man kneel down' 102; (God) *kemşür kođı* 'casts down' (the proud man) 282: *Tef. kođ/kođı kođı/kozi* 'down' *Tef.* 210-11: *Çağ.* xv ff. *koyı aşığa* 'down' *Vel.* 346 (quotns.); *koyı zir dadd-i bālā* 'under, down', opposite to 'over, up'; in *Ar. taht San.* 292v. 24 (quotns.): *Xwar.* IX *kođı/kođı* 'below' (someone *Abl.*) *Qutb* 138.

VU *kutu:* in *KB* 'a class or group of people'; perhaps s.i.s.m.l. as *kuti/kutu* 'a small box'. L.-w. in this sense in *Pe.*, etc. *Doerfler III* 1569. *Xak.* XI *KB* *bularđın narukı kalın bir kutu* 'apart from these a large group of people' (follows them) 2710; *tariğı turur kör takı bir kutu* 'the farmers, sec, are another group' 4400; a.o. 4456.

Dis. V. ĞDA-

kađu- 'to sew or stitch (e.g. a garment) very firmly'; as such Hap. leg. but survives with the same meaning in NC *Kır. kayı-*; cf. *kađut-*, *kađuş-*. *Xak.* XI ol to:nuğ *kađu: şam-raca'l-xiyāta wa'l-darz* 'he sewed the needle-work or seam firmly' *Kaş. III* 260 (*kađu:r*, *kađu:mak:*).

Tris. ĞDC

?E *kuđu:çak* See *kuđurçak*.

Dis. ĞDD

D *katut* Active(?) *Dev. N. fr. 1 kat-*; n.o.a.b.; the semantic connection of the second meaning is tenuous. *Xak.* XI *katut al-mizāc* 'a liquid mixture'; hence one says *katutluğ ok* 'an arrow impregnated (*al-mamzūc*) with poison': *Barsğ:n* XI *katut* 'a segment' (*al-falıq*); hence one says *armut katutı:* 'a segment of pear': *Xak.* XI *katut al-tarğ* 'the glue' which shoemakers use *Kaş. II* 284.

Dis. V. ĞDD-

D *kađıt-*, etc. Preliminary note. *All these V.s are listed under the cross-heading -D- together with beđüt-, q.v., and Kaş.'s note thereon makes it clear that this spelling was deliberate, but etymologically this must have been only a dialect form. The MS. actually has -ğ- almost everywhere.*

D I *kađıt-* Hap. leg.; Caus. f. of I *ka:đ-*, but hardly Caus. in meaning except perhaps in the

sense of 'to allow oneself to be frozen to death'. **Xak.** x1 (after 2 **kađıt-**) also of a man when he dies of cold and is frozen stiff (?; *iđā māta minā l-bard fa'štadda*) one says **er tumluğka: kađıttı** *Kaş. II* 301 (no Aor. or Infin.).

D 2 kađıt- Caus. f. of 2 ***ka:d-**; but hardly Caus. in meaning, cf. 1 **kađıt-**; 'to turn back, return'. S.i.s.m.l. in all groups as **kayt-** and the like. See **katar-**, **kađır-**, **kaytar-**. **Uyg.** viii ff. **Bud.** *USP.* 97, 20-1 (*ké:rüi*): **Civ.** ditto *H II* 22, 32: **Xak.** x1 **er barır: erke:n kađıttı** 'the man turned back (*raca'a*) from the direction in which he was going after he had set out on his journey and met obstruction' (*imšana'a*) *Kaş. II* 301 (**kađıtar:**, **kađıtma:k**): **KB** (a modest man) **yağı birle karşur kađıtmaz öcün** 'fights the enemy and does not turn back from revenge' (?) 2290: **xiii(?) Tef.** **kayt-** 'to turn back' (to a place *Dat.*) 194: **Çağ.** xv ff. **kayt-** (-*mayıp*, etc.) *dön-* 'to turn back' *Vel.* 327-8 (quotns.): **kayt-** (spelt) *bargaştan* 'to turn back, return' *San.* 279v. 22 (quotns.) **Xwar.** **xiii kayt-** ditto *Ali* 31: **xiv kayt-/kayıt-** ditto *Qutb* 129; *Nahe.* 274, 5: **Kom.** **xiv** ditto **kayt-** *CCI*, *CCG*; *Gr.* 190 (quotn.): **Kip.** **xiii raca'a kayıt-** *Hou.* 34, 17; *āda minā l-'awd* same meaning **kayıt-** *do.* 42, 5: **xiv kayıt-** *racā'a lđ.* 77: **xv** ditto **kayıt-** *Kav.* 10, 8; **kayt-** *do.* 74, 19; **kayıt-** *Tuh.* 17a. 10; *radda bi-ma'nā raca'a kayt-* *Kav.* 78, 1; *qafala* (in margin *ay raca'a*) **kayıt-** *Tuh.* 30a. 9; *wallā wa radda kayıt do.* 38b. 8: *Osm.* **xv kayıt-** 'to turn back'; in two texts *TTS* (I 438); *II* 607.

D kađut- Caus. f. of **kađu-**; 'to have (something) sewn firmly'. Survives in **NW Kaz.** **kayıt-** *R II* 98; a superfluous *kasra* is added below the *dāl* in the **MS.** **Xak.** x1 **ol to:nuğ kađıttı**: 'he ordered that his garment should be sewn firmly' (*yuxāt muşamraca(n)*) *Kaş. II* 301 (**kađıtur:**, **kađıtmak**).

D kiđıt- Caus. f. of **kiđ-**; survives as **NE Şor kıyıt-** 'to put on one side' *R II* 721; for the meaning in *Kaş.* cf. **kıdığ.** **Xak.** x1 **ol bōrkīn kiđıttı**: *amara bi-xiyāfa hitār qalansuwatıhi* 'he ordered that a brim should be sewn onto his hat' *Kaş. II* 301 (**kiđıtur:**, **kiđıtmak**).

D kuta:d- **Den.** V. fr. **kut**; apparently both **Intrans.** 'to enjoy divine favour, or good fortune' and **Trans.** 'to bestow divine favour, or good fortune'. **N.o.a.b.** **Uyg.** viii ff. **Man.-A M I** 28, 15-17 (**kıvađ-**): **Bud.** (a new house) **ıyesıne kutadıur** 'brings good fortune to its owner' *TT VI* 100; **kopka kutadıur aşıllur** 'he is fortunate in everything and increases in strength' *do.* 348; **o.o.** *Kuan.* 60 (*erdem*), 71, 218: **Civ.** **taşdın ünser kutadıur** 'if he goes out he is fortunate' (if he stays at home **aşıllur**) *TT VII* 28, 32-3: **Xak.** x1 **er kutattı**: 'the man enjoyed good fortune' (*cidd wa dawla wa bast*); also used of anything which enjoys good fortune *Kaş. II* 299 (**kuta:tur**, **kutat-mak**; these forms seem dubious); **KB** the title **Kutađu:** **Bilıg** must mean 'wisdom which brings good fortune'; the word is fairly

common 350 (**kutađsu**), 352, 682, 1663, etc.; sometimes clearly **Intrans.** e.g. **bilıg bilse künde kutadıur kōni** 'if a man is wise, he is truly fortunate every day' 1814.

Tris. ĞDD

D katutluğ **Hap.** leg.; **P.N./A.** fr. **katut**; 'impregnated with a mixture'. **Xak.** x1 *Kaş. II* 284 (**katut**).

Tris. V. ĞDD

D kutađturul- **Hap.** leg.; **Pass.** Caus. f. of **kuta:d-**. **Uyg.** viii ff. **Bud.** **ol tegreki** (so read) **yér orunnuğ yavlak ađalar amrırlı kutadıurılımsın sakınıp** 'thinking that the grievous dangers of places in that locality have been neutralized and made to yield good fortune' *USP.* 103, 22-3.

Dis. ĞDĞ

PU **kađağ** in the phr. **mün kađağ** can hardly be a mistranscription of **katığ** although **kada-kın** in *M I* 28, 26 is an error for **katağın** the **Man.-A** form of **katığın**, but it is difficult to find any other explanation; the phr. seems to mean 'defect, shortcoming', and the like. **N.o.a.b.** **Kađağ** in *Kaş. II* 190, 20 (**kaztur-**) is an error for **kuduğ.** **Uyg.** viii ff. **Bud.** **edğü kutluğ yalapuklar üze yok kuruğ yala urup mün kađağ sözledim erser** 'if I have cast unfounded suspicions on good men enjoying the favour of heaven and ascribed shortcomings to them' *Suv.* 135, 5-7; (they neither understand the right way nor) **tuğmak ölmeknlı [mün]in kađağın bilirlir** 'know the evils of (the cycle) of births and deaths' *U II* 4, 4; **uluğ élig köpüldeki neçe yırılntılığ [mün] kađağlar bar erser** 'whatever sinful shortcomings there may be in the mind of the great king' *U III* 73, 25-7.

D kađığ (**kađu:ğ**) **Dev.** **N.** fr. **kađu-**; apparently survives in **NE Alt.**, **Şor**, **Tel.** **ka:yı** 'hem, trimming, fur edging', etc. *R II* 93, but semantically this word is nearer to **kıdığ.** **Xak.** x1 **kađığ al-xiyāfatu l-mu'akkada** 'reinforced stitching' *Kaş. I* 375.

?**S kađık** **Hap.** leg.; semantically this looks like a **Sec. f.** of **kazuk** in the sense of something dug out; not an earlier form of **kayık** which is a **Sec. f.** of **kağuk.** **Arğu:** x1 **kađık nağıru l-xağab** 'a wooden trough' *Kaş. I* 382.

D katığ **Dev.** **N./A.** fr. 2 **kat-**; 'hard, firm, tough', and the like. **S.i.a.m.l.g.** as **kattığ/katı/kattı/kattu:** **Türkü** viii ff. *İrkB* 65 (**ağız**): **Uyg.** viii ff. **Man.-A M I** 28, 26 (**bütün**): **Bud.** **bek katağ kértüğnlüğ** 'with a firm strong belief' *U II* 88, 75; **bek katığ süzüük kértüğnc köpüllüğ** 'with a mind full of firm, strong, pure belief' *TT VII* 40, 117; **öz etözin alp katağ üze tutar erdi** 'he kept his own body in a state of toughness and hardiness' *U IV* 34, 49-50; **o.o.** *U III* 26, 13-14; *U IV* 8, 8 etc. (**yavla:k**); 22, 295 (**alakırıs-**); *TT X* 445 (**tiğra:k**), etc.: **Civ.** **kađır katkı katığ sav** 'a grim, harsh, firm speech' *TT I*

14-15; o.o. do. 187, 193: **Xak.** xi **katıg** 'hard' (or tough, *al-şulb*) of anything *Kaş.* I 375; **kudruğ katıg** **tüğdümmüz** 'we knotted (our horses') tails tightly' (*bi-şidda*) I 472, 10; several o.o. usually translated *şulb*: **KB katıg** is common; usually as an Adv., e.g. **katıg kur badı** 'he fastened his belt tightly' 542; **emger katıg** 'suffers acutely' 689; o.o. 714, 773, 842, 964 (*ba:-*), 1275, 2504, 5609; sometimes as an Adj., e.g. **negü bar ajunda ölümdin katıg** 'what is there in the world more unyielding than death?' 1139; **soğuk suvka yunmak yanutı katıg** 'the reaction to washing in cold water is violent' 3584: XIII(?) *At.* **katıg kizle räziy** 'keep your secret firmly hidden' 169; **katıg ya okun** 'with a tough bow and arrow' 228; *Tef.* **katıg/kati** ditto 203-4: xiv *Muh.* *qareya* 'to be strong, tough' **kati**: **bol-** *Mel.* 30, 9 (*Rif.* 114 *kat-?*); **şahih** 'stings' **kati**: 52, 3; 148; *al-baxil* 'miserly' **kati**: 52, 11; 149; **Çağ.** xv ff. **katıg/katik kati** . . . *saxt ma'nāsına* 'hard', etc. *Vel.* 315; ditto *saxt wa şulb San.* 267r. 29 (quotn.): **Xwar.** XIII ditto '*Ali* 12, 54: XIV ditto 'strong; strongly, vigorously' *Qutb* 135; *MN* 8, etc.; *Nahe.* 30, 6: *Kom.* xiv 'hard, tough' **kati/kattı CCI, CCG; Gr. 196 (quotns.): **Kip.** XIII *al-şadid miṭla'l-ma'cün* 'solid, firm', like dough (opposite to 'soft' **yumşak**) **kati**: *Hou.* 28, 1; (among P.N.s) **kati**: *yalu*: 'with a strong (*gawwi*) bow' do. 30, 6: xiv **kati**: (v.l. **kati**): *al-şadid*; one says **kati yalu**: (v.l. **kati yalu**): 'with a strong bow' *Id.* 68; **kati**: *al-şadid* do. 73; xv *qareyi kati* (and *berk*) *Tuh.* 29b. 9; 50a. 1: *Osm.* xiv ff. **kati** both Adj. and Adv.; c.i.ap. *TTS* I 431; *II* 598; *III* 419; *IV* 481.**

D katik (**katuk**) *Dev.* N. in **-uk** (Pass., this must have been the original form) fr. 1 **kat-** 'something mixed into something else; seasoning, condiment', and the like. S.i.s.m.l. in similar meanings. **Xak.** xi **katik** 'seasoning' (*al-şibğ*) such as vinegar and curdled milk which is put into *tuṣma:ç*: **katik** 'something which is mixed' (*al-mizāc*) with anything *Kaş.* I 382: **Çağ.** xv ff. **katıg/katik idām wa nān-xcuriç** 'seasoning, condiment' *San.* 267r. 29 (quotn.): **Kip.** xiv **katik al-idām** *Id.* 68; a.o. 69 (1 **kat-**): xv *idām kaṭik Tuh.* 5a. 2.

D kidiğ *Dev.* N. fr. **kıd-** 'basically 'the edge' of something, in such applications as 'the sea shore; the frontier (of a country), the lip (of a cup)', and the like. S.i.s.m.l. with these and extended meanings, usually as **kıyıg**/**kıyı**. *Uyg.* viii ff. *Bud.* *PP* 52, 4-5 (*teğür-*); *TT* V 4, 10-11 (*egin*); *VIII* A.6, etc. (*indin*); *Hien-ts.* 99, etc. (1 u:ç): xiv *Chin.-Uyg.* *Dict.* 'frontier' **kidiğ R II** 790; *Ligeti* 166. **Xak.** xi **kidiğ** 'the side' (*cāmib*) of anything like the sea or a canal or river; also 'the rim' (*hitār*, *MS.* *tā'* undotted) of anything; one says **arık kidiğ**: 'the bank (*şattı*) of a canal', and **ayak kidiğ**: 'the lip (*şafir*) of a cup', and **yar kidiğ**: *şafā'l-curuf* 'the edge of an eroded river bank' *Kaş.* I 375; and see **kayığ**: (XIII?) *Tef.* **kırığ** in such phr. as **daryā kırığ** 'the edge of the sea' seems to be an error for **kidiğ** 209: xiv *Muh.* *al-sāhil* 'the (sea) shore' **kıyıg**

Mel. 77, 1; *Rif.* 180: **Xwar.** XIII(?) *İtl* **mürenniğ kuduğda** (*sic*) 'on the bank of the Volga' *Oğ.* 158: xiv (tepliz *kırığında* 'error' *Qutb* 149); **daryā kidiğına Nahe.** 329, 7; a.o. 355, 13: **Kip.** XIII *al-sāhil* **tepliz kıyı**: (?; *MS.* *kıyı*): *Hou.* 7, 3: *Osm.* XVIII **kıyı** (spelt) in *Rümi*, *kanār-i daryā* 'the sea-shore' *San.* 300r. 3.

D kuduğ *Conc.* N. fr. **kud-**; lit. 'something which pours out (water)', in practice 'a well'. An early l.-w. in Mong. as **kuduk** (*Haenisch* 70, *Kow.* 918). S.i.a.m.l.g.; in NW, SW **kuyı/kuyu** and the like; elsewhere **kuduk**, re-borrowed fr. Mong., is used. Cf. 2 çat: *Uyg.* viii ff. *Chr.* U I 8, 9 (*antaça*): *Civ.* **terin kuduğ TT** I 102; o.o. do. 51 (*üze*); *TT VII* 29, 2 (**bulak**); 39, 4; 42, 7 (**balık**): **Xak.** xi **kuduğ al-bi'r** 'a well' *Kaş.* I 375 (prov.); about 10 o.o., habitually translated *al-bi'r*; in *II* 190 (**kaztur-**) it is mis-spelt *kadağ* and mistranslated 'canal'; in the examples of **kaz-** and its der. f.s. **kuduğ** alternates with **arık** and in this case the translation of **arık** was inadvertently used—**kuyuğ al-bi'r**, dialect form of **kuduğ III** 166: **KB** (this world is a prison or) **karıku kuduğ** 'a dark well' 5423; (some dig the earth and) **suv kuduğda içer** 'drink water from a well' 1735: XIII(?) *Tef.* **kuduğ/kuyuğ** 'well' 216: xiv *Muh.* *al-bi'r kuyuk Mel.* 77, 8; **kuyuğ Rif. 181: **Çağ.** xv ff. (after **koy** (kođı)) and metaph. (**kuyı**) means 'well' (*çāh*) *San.* 292v. 24: **Xwar.** XIII **kuduğ** (*sic*) 'well' '*Ali* 37: xiv **kuduğ** 'well' *Qutb* 142; *MN* 275; *Nahe.* 135, 4; 355, 13; 385, 11; **kuyuğ Qutb** 143: *Kom.* xiv 'well' **kuyu CCI, CCG; Gr. 196: **Kip.** xiv **kuyu**: *al-makānu'l-mustafil min bi'r wa gayrihi* 'a depression, well', etc. *Id.* 76; *al-bi'r kuyı*: also used for any 'depression' *Bul.* 3, 15: xv *bi'r kuyu Tuh.* 7a. 13.****

D katki: 'harsh, hard hearted', and the like; morphologically obscure, perhaps *Dev.* N./A. fr. ***katik-** Emphatic f. of 2 **kat-**. N.o.a.b. *Uyg.* viii ff. *Civ.* *TT* I 14-15 (**katıg**): **Xak.** xi *al-raculuṭi-l-asiri'l-tab'iṭlādī lā yangād li-ahād* 'a man with a harsh character who does not obey anyone' is called **katki**: **kişi**: *Kaş.* I 427; **katği**: (*sic*) **yaği**: 'the violent (*al-şadid*) enemy' I 441, 11: **KB** (a humble man is popular among the people) **sevüksüz bolur köñli katki kişi** 'the hard-hearted man becomes unloved' 2232; **boğun katkısı** 2233.

(?) **D kađğ**: 'sorrow, grief, care, anxiety', and the like: perhaps *Dev.* N./A. fr. 1 **kađ-**, but the semantic connection is tenuous. S.i.a.m.l.g. except NE(?) as **kayğı/kaygu** and the like. *Uyg.* viii ff. *Bud.* **Mağad uluştaki kađğ-ları** 'the distress in the country of Māğadha' *TT X* 247; a.o. *U II* 11, 6 (**busuğ**): *Civ.* **kađğ bar** 'there is anxiety' *TT* I 20; o.o. do. 79 (**belğü**), etc.: **Xak.** xi **kađğ**: *al-hamm wa'l-huzn* 'anxiety, sorrow' *Kaş.* I 425; five o.o. translated *al-hamm*, *al-huzn* or *al-ğam* 'grief': **KB kamuğ kađğısı erdi umma** 'üçün' 'all His (the Prophet's) anxiety was for the people' 40; **sevinç kolsa kađğ tutaş** 'yorır' 'if a man asks for joy, sorrow always

comes' 434; *kokuz boldı kadğu sevinçli tolu* 'sorrow became non-existent and his joy full' 617; o.o. 681, 1231, 6275: XIII(?) *At.* (know wealth for what it is) *bu kün kadğu sakinç* 'today anxiety and care' (tomorrow a burden and a curse) 426; *Tef. kadğu* ditto 192: *Çağ.* xv ff. *kayü* (sic) *kayü ve ğuşsa* ('anguish') *Vel.* 326; *kayğu/kayku ğamm wa andüh* ('care') *San.* 281 v. 6 (quotn.): *Xwar.* XIII *kadğu* (rare)/*kayğu* ditto *Ali* 10, 52: XIII(?) *kayğu* 'sorrow' *Oğ.* 164, 306-7: XIV *kadğu/kayğu* ditto *Qutb* 128; *Nahc.* 236, 16-17 (antağ): *Kom.* XIV 'sorrow, anxiety' *kayğı CCG*; *Gr.*: *Kip.* XIII *ħazina* 'to grieve' *kayğı*: *fat-* *Hou.* 35, 13: xv *hamm wa ħuzn* (God protect us from them!) *kayğı Tuh.* 37b. 11; a.o. 83b. 7: *Osm.* XIV to XVI *kayğu* in such phr. as *kayğu ye-* 'to be sorrowful'; in several texts *TTS I* 436-7; *II* 604; *III* 425; *IV* 486.

S kodkı:/kotkı: See *kođıkı*.

VU kodğu: 'a fly'; prob. an animal name ending in -ğū; there is no obvious semantic connection w. *ko:d-* or *kuđ-*. *Pec.* to *Kaş.*; displaced by *sipek* and, later, *çıbın*. *Xak.* XI *kođğu:* *al-ğubāb* 'fly' *Kaş.* *I* 425; a.o. *III* 367, 9.

VU(D) katkuç *Hap.* leg.; completely unvocalized; no doubt a der. f. of some kind. *Arğu:* XI *katkuç* 'a thing which stings (*yaldag*) like a scorpion' *Kaş.* *I* 455.

Dis. V. ĞDĞ-

D kadğur- *Intrans.* *Den.* V. fr. *kadğu*; 'to be grieved, sorrowful; to be anxious (about something *Dat.*)'. S.i.a.m.l.g. except *NE*(?) usually as *kayğır-/kayğur-*. *Uyg.* VIII ff. *Man.* *kadğurarmen kadğurduk* [üçün] 'I grieve, and because I grieve' *M II* 8, 6: *Xak.* XI *men apar kadğurdum ihtamamtu li-acilihi* 'I was anxious about him' *Kaş.* *II* 192 (verse); *kadğurar*, *kayğurar* in those languages which turn -d- into -y-, *kadğurma:k*; *er kayğurdi:* *ihtamma'l-racul*, dialect form for -d- *III* 193 (*kayğurar*, *kayğurma:k*): *KB* *kılınç edğü tut neñke kadğurmağıl* 'do what is right and do not be anxious about anything' 1305; *sakinçin kadaşı üçün kadğurup* 'feeling anxious about his kinsman' 6276; a.o. 5445 (eliğleş-): XIII(?) *Tef. kadğur- ħazina* 'to grieve' 192; *kayğur-* ditto 206 (mistranscribed *kuğur-*): *Çağ.* xv ff. *kayğur(-mas) kayur- Vel.* 329; *kayğur-* (spelt) *ğammāħ sudan* 'to be sorrowful' *San.* 280v. 17 (quotns.): *Xwar.* XIV *kadğur-* 'to grieve' *Qutb* 128; *Nahc.* 233, 8-14: *Kom.* XIV 'to mourn' *kayğır- CCG*; *Gr.*: *Tkm.* XIV (antağ-) *ħazina* (this is a very western (*ğarbiya cidda(n)*) word, the word now normally used is the *Tkm.* one) *kayğur- İd.* 24: xv *al-hamm* 'to be anxious' *kayğurmak Kav.* 61, 16; *ħuzn kayğamak* (in margin *kayğirmak*) *Tuh.* 12b. 10; *kayğırdı do.* 83b. 7; *bālā* 'to be anxious' *kayır-* *do.* 8a. 13: *Osm.* XIV ff. the word occurs in two forms; *kayğur-* XIV-XVI

'to grieve' *TTS I* 436; *II* 604; *III* 425: *kayır-/kayur-* 'to be anxious; to care for; to guard against; to prepare'; c.i.a.p. *I* 437; *II* 605; *III* 426; *IV* 486: XVIII *kayır-* (spelt) in *Rümi, işfāq wa mihrabāni kardan* 'to show kindness and favour' *San.* 281r. 18.

(D) *katğur-* 'to laugh wildly', a stronger word than *kül-* with which it is often associated; morphologically obscure; *prima facie* an Inchoative f., but without any obvious semantic connection with *1* or *2 kat-*. Survives as *katkır-* in several *NE* languages. *Xak.* XI *er külp katğurdi: daħaka'l-racul ħattā alħazaqa fihi wa stağraba* 'the man laughed until he laughed to excess' *Kaş.* *II* 192 (*katğurar*, *katğurma:k*); (the lover) *katğurar: yahziq fi'l-dāħik II* 188, 11; a.o. *II* 201, 15; *bu er üküş katurğar:n* (sic, the position indicates that the spelling was deliberate) 'this man is always laughing, enjoying himself, and boasting' *I* 516: *KB ünün ötti keklik küler katğura* 'the partridge sings his song laughing wildly' 76; (after rain) *çiçek yazdı yüz kör küler katğurar* 'the flowers open their faces and laugh wildly' 80; a.o. 4113 v.l.

S kutğar- See *kurtğar-*.

(D) *kuđğur-* See *kuzğır-*.

Tris. ĞDĞ

D kođıkı: *Den.* N./A.S. fr. *kođı*; lit. 'situated below', but normally used metaph. *N.o.a.b.* *Uyg.* VIII ff. *Bud.* Sanskrit *nyūnapuruṣānām* 'of inferior men' *kođıkı* (MS. *kuṭıkı*) *ere:n-le:rnig TT VIII A.2:* *Civ.* *TT I* 128-9 (örükı): *Xak.* XI *kotkı:* *er al-racul'-mutawādi* 'a humble man' *Kaş.* *I* 427: *KB* *süçig tutğü til söz me kodkı özi* 'he must keep his tongue and speech sweet and himself humble' 547; (the man who finds me must be modest (altçak) and) *köplül kođıkı* 'with a humble mind' 703; o.o. 1696, 1705, 2231.

D katıđı: (*katıgtı:*) *Adv.* fr. *katıg*; 'tightly, firmly'. *N.o.a.b.*; after -ğ the *Suff.* should be -tı: in *Türkü*; this is the spelling in *Irkb* 14 but in *do.* 33 and *I S* 2 it is -dı: and in *I N* 11 -dı: (sic). *Türkü* VIII edğüti: *eşid katıđı: tipla:* 'hear well and listen attentively' *I S* 2; *katıđı:* *sakıntım* 'I thought earnestly' *I N* 11: VIII ff. *Irkb* 14 (edğüti:), 33 (ur-).

D katıglik *A.N.* fr. *katıg*; 'hardness, harshness, severity', and the like. S.i.s.m.l. w. some phonetic changes. *Xak.* XI *kelse: kalı: katıglik* 'if misfortunes and hardships (*bala*) wa şidda (come to you) *Kaş.* *III* 233, 15; n.m.e.: XIII(?) *At.* (if I receive Your grace, my soul is saved) *agar bolsa 'adlıñ katıglik mapı* 'if Your justice, I shall have a harsh fate' 40; *Tef. katıglik/katkılık* '(physical) hardness; hardship', etc. 204: *Xwar.* XIV *katıglik* ditto *Qutb* 135.

D katıklıg *P.N./A.* fr. *katık*; 'mixed, containing an admixture'. *N.o.a.b.* *Türkü* VIII ff. *Man.* *ınça kalıti katıklıg altun* (PU) *kısaada*

arıyurça 'just as one crushes(?) and refines base gold' *M III* 14, 7-9 (iii): *Uyg.* viii ff. Bud. (four kinds of illnesses, those due to demoniac possession, those connected with mucus, those called (in Sanskrit) *saṃnipāta* and) **katıklıg** *ig* 'diseases of mixed origin' (?) *Suv.* 591, 10: Civ. **banıt katıklıg küncit** 'sesame seed flavoured with honey (l.-w.)' *TT VII* 16, 16: **Xak. xı katıklıg** (sic in MS.) *er al-racul'il-hacin* 'a man of mixed ancestry' (for example the son of a free man and a female slave); also 'one who has a seasoning to season his food' (*idām yu'tadam bihi*) *Kaş. I* 496; *xiii* (?) *At. bu ajun mazası katıklıg maza* 'the flavour of this world is a mixed flavour' (more bad than good) 437.

D kidiğlig P.N./A. fr. **kidiğ**; 'having an edge' and the like. N.o.a.b. *Uyg.* viii ff. Civ. in a list of **töşek**, 'mattress' or the like, two are described as **kidiğlig** *USp.* 79, 11-12 (**örtüg**): **Xak. xı kidiğlig bork** 'a hat with a brim sewn onto it' (*hitār muxayyaf*) *Kaş. I* 496.

D kuđuğluğ P.N./A. fr. **kuđuğ**; n.o.a.b. **Xak. xı kuđuğluğ ev** 'a house with a well' (*bi'r*) *Kaş. I* 496.

D kađğuluğ P.N./A. fr. **kađğu**; 'sorrowful, anxious', and the like. S.i.s.m.l. usually as **kayğılı/kayğılu**. *Uyg.* viii ff. Bud. *PP* 3, 8 (**busuşluğ**): Civ. *TT I* 217 (**busuşluğ**): (**Xak.**) *xiii* (?) *Tef. kađğuluğ/kayğıluğ/kayğıluk* 'sorrowful' 192-3: **Çağ. xv ff. kayğıluk** (sic) *ğuşşalu wa kayğılu Vel.* 326; **kayğıluk ğamnāh** 'sorrowful' *San.* 23v. 13; **kayğıluk kuş cuğd owl**, in Pe. also called **bū tīmār** 'bittern' (sic) *do.* 281v. 7.

D kotkılık (**kodkılık**) A.N. fr. **kotkı**: (**kodkı**); n.o.a.b. **Xak. xı kotkılık tapın-ğıl** 'serve him with humility' (*bi'l-tawādu'*) *Kaş. II* 140, 9; n.m.e.: *xiii* (?) *At.* 270 (**kılık**).

D katıksız Priv. N./A. fr. **katık**; 'pure, unalloyed', and the like. S.i.s.m.l. **Xak. xı KB** **bir ol bir katıksız karıksız arıg** '(God) is one, one without admixture (Hend.) and pure' 3899: *xiii* (?) *At.* 211 (**um**).

D kidiğsiz Priv. N./A. fr. **kidiğ**; 'without an edge, border', etc. N.o.a.b. *Uyg.* viii ff. Bud. *Siv.* 584, 12 (**uçşuz**): Civ. *USp.* 79, 11 (**örtüg**).

D kađğusuz Priv. N./A. fr. **kađğu**; 'free from grief, anxiety, etc.'. S.i.s.m.l. as **kayğısız** and the like. *Uyg.* viii ff. Man.-A *M I* 29, 20 (**busuşsuz**): (**Xak.**) *xiii* (?) *At.* **tilekce tiril énc fāriğ kađğusuz** 'live as you wish, at peace, relaxed, and free from anxiety' 415.

Tris. V. ĞDĠ-

D katıgla- Den. V. fr. **katıg**; Hap. leg. and prob. an error for **katıgılan-**, q.v. Not to be confused with the Den. V. fr. **katık**, which is first noted in *xiv Muh. xalatā* 'to mix' **katıg-lar-** (sic) *Mel.* 25, 15; **kayğıgla-** (sic) *Rif.* 108 and s.i.s.m.l. as **katıkla-**. *Uyg.* viii ff. Bud. **işlerin tüzgeli ayaların kavşurup katıg-lamaklar** [ol] 'placing their palms together

they strive to set their affairs in order' *Hüen-ts.* 150-2.

D kidiğla- Hap. leg.; Den. V. fr. **kidiğ**. **Xak. xı ol bork kidiğla:dı** 'he sewed a brim (*xāta hitār*) onto his hat' (etc.) *Kaş. III* 336 (**kidiğlar**, **kidiğlama:k**).

D katıgılan- Refl. f. of **katıgla-**; lit. 'to harden oneself', in practice 'to exert oneself, strive', and the like. S.i.s.m.l. in NW and SW, e.g. Osm. **katılan-** 'to become hard', and perhaps even NW Nog. **katlan-** 'to grow corns on the feet'. *Türkü viii ff. Man. özütülg işke edğü kılınçka katıgılanlar 'they exerted themselves to (perform) spiritual work and good deeds' *TT II* 10, 87-8; o.o. *do.* 6, 29 (**İncek**); *M III* 21, 1 (**ağı**): *Uyg.* ix (my sons, when you grow up be like my teacher, serve the *xan*) **katıgılan** 'exert yourselves' *Suci* 9: viii ff. Man.-A *M III* 9, 6-8 (**uđık**): Man. **kértü törülerte katıgılanu** 'striving (to obey) the true rules' *TT III* 136; a.o. *do.* 139: Bud. (if a man) **atın atayu tapınu uđunu katiğlansar** (sic) 'exerts himself to call the names (of the Bodhisattvas) and serve and follow them' *Kuan.* 85; o.o. *TT VIII A.5* (**büt-**); *U III* 41, 8 (i) (**üz-**); *Suv.* 235, 12 (1 **ir-**); *PP* 27, 5 etc.: O. Kir. ix ff. **katıgılanip otuz yaşımğla**: **öge: boltum** 'by exerting myself I became a Counsellor at the age of thirty' *Mal.* 45, 3; o.o. *do.* 10, 7; 11, 2: **Xak. xı er katıglandı**: 'the man exerted himself' (*icāhada*) *Kaş. II* 268 (prov.); **katıgılanur**, **katıgılanma:k**; a.o. *III* 159, 11: **KB** (my good youth . . .) **katıglangıl** 'exert yourself' 360; o.o. 1317, 2157, 2503, 3638 (**tiren-**), 3944: *xiii* (?) *Tef. ditto* 204: *xiv Muh.* (?) *icāhada*, in margin, **katıkla:n- Rif.** 102 (only): **Xwar. xiv katıgılan-** 'to strive, exert oneself' *Qutb* 135: **Kom. xiv ditto katulan- CCG**; **Gr. Kip. xiv katılan- katlan-** (sic) *taşaddada wa şabara* 'to exert oneself, to persevere' *Id.* 68 (and see **katıl-**).*

D kidiğlan- Hap. leg.; Refl. f. of **kidiğla-**; in two places with -d- in error for -ğ-. **Xak. xı kidiğlandı: neñ** 'the thing was provided with a border or brim' (*hişaf wa hitār*) *Kaş. II* 268 (**kidiğlanur**, **kidiğlanma:k**).

D kađğulan- (**kađğu:lan-**) Refl. Den. V. fr. **kađğu**; so spelt, but in a section in which the second vowel is by implication long. S.i.s.m.l. as **kayğıulan-/kayğılan-** 'to be anxious, to grieve', etc. **Xak. xı ol bu: ırşka: kađğulandı**: 'he was anxious (*ibtamma*) about this affair' *Kaş. III* 201 (**kađğulanur**, **kađğulanma:k**).

VUD kađğulan- (**kađğu:lan-**) Hap. leg.; Refl. Den. V. fr. **kađğu**; see **kađğulan-**. **Xak. xı at kađğulandı: dabbā'l-farasu'l-ğubāh min naşsihi** 'the horse drove the flies away from itself' *Kaş. III* 201 (**kađğulanur**, **kađğulanma:k**).

D katıgılanur- Caus. f. of **katıgılan-**; 'to urge (someone) to exert himself'. N.o.a.b. *Türkü viii ff. Man. TT II* 10, 88-90