MAḤMŪD al-KĀŠGĀRĪ

COMPENDIUM OF THE TURKIC DIALECTS
(Dīwān Luyāt at-Turk)

Edited and Translated with Introduction and Indices
by
ROBERT DANKOFF
in collaboration with
JAMES KELLY

Part I

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1982
MAHMÛD EL-KAŞGARÎ

TÜRK ŞİVELERİ LÜGATI
(Dîvânü Lugât-it-Türk)

İnceleme • Tenkidli Metin
İngilizce Tercüme • Dizinler

ROBERT DANKOFF
JAMES KELLY

I. Kısmı

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REMARKS OF THE SERIES EDITORS

As the seventh volume of our series we present Maḥmūd al-Kāšyārī's *Compendium of the Turkic Dialects (Dīwān Lūqat at-Turk)*. *CTD* will appear in three parts, of which the first contains a philological analysis and a translation of the first half of the text; subsequent parts will contain the remainder of the translation and extensive indices.

The *CTD* project originated with two Harvard PhD theses under the direction of Omeljan Pritsak: that of James Kelly (now at the University of Utah) in 1970, and that of Robert Dankoff (now at the University of Chicago) in 1971. Recognizing the inadequacy of previous editions and taking account of advances in Turkish studies over the past several decades, Dankoff and Kelly set out to produce an edition of the Turkish material and a translation of the Arabic text which would be both accurate and complete and which could serve as a reliable basis of further research. Through close study of the unique MS. in Istanbul they have succeeded in identifying, by an analysis of ink color and ductus, one or more later hands, and thus in restoring the author's system of spelling and vocalization. And through close attention to the author's own principles of arranging his material, as well as to contemporary principles of historical phonology and comparative linguistics, they have succeeded in recognizing the eliminating numerous scribal errors and ghost words.

A unique and valuable feature of the translation is the Running Marginal Index, which allows the reader to pinpoint immediately any item referred to elsewhere; to see at a glance the contents of each page; and to follow the rather complex pattern arrangement of the author in grouping lexical items.

The introductory study brings to the scholarly community new interpretations in connection with dating, the history of the text, Middle Turkish phonology, and the interpretation of Kāšyārī's technical terminology. Further useful and innovative features are found in the indices, to appear in part III.

*CTD* is mainly the work of Robert Dankoff, who profitted at every stage from James Kelly's collaboration and partnership. Mr. Dankoff also assisted in the final preparation of the printed text. The formidable job of preparing the text for the press was undertaken by our beloved Carolyn Cross, of boundless energy, to whom we owe our sincerest thanks.

Harvard University
1982
YAYINLAYANLARIN ÖNSÖZÜ

Serimizin yedinci cildi olarak Maḥmūd el-Kāşgā'ri’nin Türk Şiveleri Lügatı (Dîvânü Lügât-it-Türk) adlı eserinin İngilizcesi sunuyoruz. DLT üç ayrı kısım halinde yayınlanacaktır. Bunlardan ikinci geniş ilimi açıklamalar ile Arapça metnin ilk yarısının tercümesi yer almaktadır. İkinci ve üçüncü kısımlarda ise metnin öbür yarısı ve ayrıntılı dizinler bulunacak.


Eserin şimdiye kadar yapılmış olan yayılmardaki yetersizlikler ve Türk Dili ve Edebiyatındaki son gelişmeler göz önünde bulundurularak eserdeki Türkçe ile ilgili malzeme yenibaştan ele alınmış, Arapça metin tam olarak İngilizceye tercümе edilmiştir. Bu suretle ileride yapılacak araştırmalar için tam ve güvenilir bir temel eser meydana getirilmiştir.

DLT’in İstanbul’daki tek nüshası başta başıasi J. Kelly ve R. Dankoff, değişik renkteki murekkepler ve değişik harf şekillerine bakarak sonrasında esere birden fazla okuyucunun müdahale ettiği görmüşler ve bu suretle asıl yazarın kullandığı imlâ ve hareke sistemini ilk defa bütün ayrıntılarıyla tesbit etmişlerdir. Bir yandan yazarın, malzemesini tasnife tatbik ettiği usulleri, öte yandan günümüzdeki tarihi fonoloji ve mucizesi diil kaidelerini göz önünde bulundurarak suretiyle araştırmalar, birçok müstensih hatalarını ve bunlardan doğan hayali kelimeleri bulup ortaya çıkarmışlardır.

İngilizce tercümenin son derece önemli bir hususiyeti de her sayfanın kenarında devam eden dizindir. Bu suretle okuyucu bir başka yere atıf yapılan bir madde kolaylıkla yakalayabilecek, yazarın tasnifle kullandığı son derece karışık usulu takip etmek yerine bir başka ilgili sayfanın muhteviyatını derhal kavrayabilecektir.

Girişteki inceleme, eserin tarihi, metnin tarihçesi ve Orta Türkçenin fonolojisi ile Maḥmūd el-Kāşgā’ri’nin kullandığı teknik terimler hakkında yeni açıklamalar ve yeni yorumlar getirmektedir. Ayrıca üçüncü kısımda yayınlanacak olan dizinlerde de faydalı başka hususiyetler bulunacaktır.


Harvard Üniversitesi
1982
FOREWORD

Since its discovery just before W.W.I, the Compendium of the Turkic Dialects (Dİwān Lurğat at-Turk) has proven to be the cornerstone of modern Turcology. Kāşyarī's eleventh-century encyclopedic dictionary is the single most important source in Turkic historical linguistics, also a vital source for Central Asian history and ethnography, and a unique example of Islamic linguistic culture.

The present edition, including the first translation into a non-Turkic language, establishes the Turkic text according to rigorous philological principles, and provides detailed indices along lexicographic, topical and dialectal lines, plus a verse index and an outline of the grammar. The Editor's Introduction lays out the methodology embodied in the edition, and studies the work from the textual and linguistic viewpoints.

Of the contributors to this edition, Robert Dankoff was responsible for the final form of the translation; the Editor's Introduction; and the indices. James Kelly wrote the grammar outline; contributed substantially to the translation, especially in its early draft; and had a critical role in formulating the sections of the Editor's Introduction on ink color and the later hand, the structure of the Diwan, and phonology. All matters relating to methodology were decided jointly.

We both stand in debt to Omeljan Pritsak, our mutual mentor, who inspired us to conceive the project, and helped us see it through to completion. Anin qut buldimiz.

The American Research Institute in Turkey and the University Research Committee of the University of Utah provided us with grants, at different stages, to pursue research on the text. The staff of the Millet Genel Kütüphanesi, and of other libraries in Istanbul, were helpful and kind to both of us. To these institutions, and to other encouragers and well-wishers in the United States and in Turkey, we are grateful.

The typescript of this edition was completed in 1976, and it was possible to make only minor emendations after that date.

R. D.
Chicago/Cambridge, 1981-2
ABBREVIATIONS AND SELECTED BIBLIOGRAPHY

Atalay: see Dizin, Tercüme, Tıpkıbası

Brockelmann: see GAL, MTW, Volkspoesie


Diwan = Dîwân Luğât at-Turk


Doerfer: see TMEN


EI² = Encyclopedia of Islam New Edition


Lisân = Ibn Manzûr, Lisân al-ʿArab (several editions).


MS. = The unique manuscript of Diwan: Millet Genel Kütüphanesi, Ali Emiri, Arabi, no. 4189. [Published herewith in facsimile; cf. Tıpkıbası]


Rifat: see EP


Note special issues devoted to the Diwan of the following journals:

*Sovetskaja T’urkologija*, No. 1 (Baku, 1972)

*Türk Dili*, Vol. 27, no. 253 (Ankara, 1 Ekim 1972)

### TRANSLITERATION AND TRANSCRIPTION SYSTEM

<table>
<thead>
<tr>
<th>Arabic (italics)</th>
<th>Transliteration of Turkic (CAPS)</th>
<th>Transcription of Turkic (bold)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺑ</td>
<td>' (see note 1)</td>
<td>' (see note 3)</td>
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<tr>
<td>ﺏ</td>
<td>b</td>
<td>B</td>
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<tr>
<td>ﺪ</td>
<td>P (see note 4)</td>
<td>p</td>
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<tr>
<td>ﺕ</td>
<td>T</td>
<td>t</td>
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<tr>
<td>ﺣ</td>
<td>�� (see note 5)</td>
<td>��</td>
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<tr>
<td>ﺝ</td>
<td>j</td>
<td>J</td>
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<tr>
<td>ﺧ</td>
<td>Ć (see note 4)</td>
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<td>ﺪ</td>
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<td>�� (see note 7)</td>
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<td>ﺦ</td>
<td>�� (see note 8)</td>
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<td>ﺦ</td>
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<td>···</td>
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<td>···</td>
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viii
<table>
<thead>
<tr>
<th>Arabic</th>
<th>Transliteration of Turkic</th>
<th>Transcription of Turkic</th>
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<td>γ</td>
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<td>ف</td>
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<td>G (see note 4)</td>
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<td>ه</td>
<td>h (see note 2)</td>
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<tr>
<td>ي</td>
<td>Y</td>
<td>y</td>
</tr>
</tbody>
</table>

**Ligatures:**

| نك     | NK                       | η                        |
|        |                          | -K-Q (see note 9)        | -k, -q |

**Matres lectionis; Vowels; Diacritics**

<table>
<thead>
<tr>
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<th>(fatha)</th>
<th>(damma)</th>
<th>(kasra)</th>
</tr>
</thead>
<tbody>
<tr>
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<td>a</td>
<td>u</td>
<td>i</td>
</tr>
<tr>
<td>'Ā-</td>
<td>A</td>
<td>U</td>
<td>I</td>
</tr>
<tr>
<td>(see note 10)</td>
<td>a, ā, e</td>
<td>o, ō, u, ü</td>
<td>i, e</td>
</tr>
<tr>
<td>(see note 11)</td>
<td>ā, ạ̄</td>
<td>ō, ọ̄</td>
<td>ix</td>
</tr>
<tr>
<td>Arabic</td>
<td>Transliteration of Turkic</td>
<td>Transcription of Turkic</td>
<td></td>
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<td>un an in</td>
<td>... (see note 14)</td>
<td></td>
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<tr>
<td>o</td>
<td>(sukūn) (not indicated)</td>
<td>-</td>
<td>(not indicated)</td>
</tr>
<tr>
<td>[ ]</td>
<td>(tashdīd) (doubling)</td>
<td>~</td>
<td>(doubling)</td>
</tr>
</tbody>
</table>

(see notes 16-18)

Notes

1. Initial hamza is not indicated.

2. Ṭū' marbūta is indicated simply by -a, including words that are in construct; but in the latter case, the following word beginning with the article is indicated by al-, etc., showing lack of elision.

3. Initial alif normally lacks the hamza (where it occurs in the text it is usually by a later hand). See "Structure of the Diwan," discussion of Kitāb al-hams.

4. P, Č and G are rare, and the diacritics are probably added by a later hand in most cases.

5. Ṭ is interpreted t (?) at its sole occurrence (499 tīf).

6. Ḥ is interpreted x at its sole occurrence (407 xoč).

7. Ș occurs once: 219 sabrān N — šabrān is the "colloquial" pronunciation.

8. Ṭ occurs twice: 611 soğur — toɣrīl spelled toɣrīl. (Also, xitāy is spelled xitāy at 228 tawgyāč N.)

9. In most if not all cases, this is not a true ligature; the copyist has written an infinitive as -māq, and he or a later hand wishes to alter it to -māk (or vice versa). See "Phonology," discussion of -K-Q.


11. Transcribed a, ā at the end of a word; e in the word bēg. See "Phonology," discussion of /ē/ and of vowel length.

12. Transcribed u, ū at the end of a word.

13. Transcribed i at the end of a word.

14. Two fatḥas indicating nunation (e.g. -dan instead of -da) occasionally occur and are transliterated thus: Ā. The invariable interpretation is that one of them is by a later hand.

15. E.g.: ﺡ-tt- (Ar.), ﺝ (Tk. transl.), -tt- (Tk. transcr.).

16. Letters occurring singly as headings are given in caps (B, etc.); the names of letters are given as they appear (bā', etc.).

17. In the transliteration of the Turkic, the following further conventions are followed:
     a) A stroke lacking dots and indicating either B, T, N or Y is given as a raised question mark; e.g. 223 tamāta (?): ?M'T'.
     b) Letters dotted variously are given with one of the variants in parentheses; e.g. ﺝ: T(B) or B(T).
c) Letters (particularly vowel signs) crossed out in MS. are given with a line through them; thus:  
A, Ү, И

d) Letters (particularly vowel signs) judged to be by the later hand are given underlined; thus: A, Ү, И, ʾ (sukūn). This pertains especially to the following MS. pages: 26-120, 124-200, 442-445, 481-516. See "Ink color and the later hand."

18. Wherever exact transcription is not required, proper names beginning with xɑʾ are spelled Kh-. and Uyγur is spelled Uighur.
EDITOR’S INTRODUCTION

1. Description of the Manuscript; Previous Editions and Lexica

MS. is a unicum, preserved in Istanbul in the Millet Genel Küütüphanesi (Ali Emiri, Arabi, no. 4189). The old-fashioned black leather binding belongs to the twentieth century. The thick Oriental paper was originally sized and is a beige color, taking on a light brown cast in places due to moisture or oxidation. The folios have been cut, repaired with tape, and folded at the outside edges to fit the binding. The average size of each folio is 239 x 165 mm. The average size of writing on each page is 175 x 115 mm. There are seventeen lines to the page. The text, in a remarkably clear nask script, is completely vocalized, though there is good evidence that much of the vocalization, as well as emendations, are by a later hand than the original copyist. There are also numerous marginal notes and glosses by several later hands. The title page at the beginning includes a long note, not part of the main text, but written by the same hand as the main text. According to the colophon, the author completed his autograph in 466/1074 (probably an error for 469/1077), and the present text was copied from the autograph in 664/1266. There are 319 folios; their numbering as 638 pages belongs to the twentieth century. As presently bound, the folio containing pp. 463-464 and the one containing pp. 477-478 are in each other’s place.


Carl Brockelmann’s glossary (MTW, 1928) was based entirely on EP, since Brockelmann did not have access to MS. Accordingly, the glossary suffers from all the shortcomings of EP, in addition to numerous misprints, faulty references, and other inaccuracies.

Diwan studies advanced a giant step with the publication of Besim Atalay’s Turkish translation in three volumes (Tercüme, 1939-41), followed by a facsimile of MS. (Tıpkıbası, 1942) and an index volume (Dizin, 1943). Atalay’s edition is methodical and complete. It lacks control, however, in that Atalay only occasionally and inconsistently cites the original form of the text, and in most cases he simply follows EP. The facsimile is unclear in parts, difficult to read, and cuts off material in the margins.

Atalay’s work was supplemented by an index according to the Arabic script (Dilçin, 1957). It depends solely on the form of the Turkic words as they appear in Tercüme, not as they appear in MS. Also, as in Dizin, the references are only to Tercüme; this entails a cumbersome cross-reference in order to check the original.

The Uzbek translation by Mutallibov in three volumes (1960-63) appears to be based primarily on Tercüme.

The lexicon of Old Turkic published by the Soviet Academy of Sciences (DTS, 1969) includes all the vocabulary in the Diwan. Citations are for the most part to Tercüme, though occasionally to MS. For the most part, DTS is content to be a compilation, with material from the Diwan based squarely on Tercüme.

The same cannot be said of Sir Gerard Clauson’s "Dictionary" (ED, 1972), which represents the first important advance in Diwan studies since Atalay’s work. Clauson cites the text of the Diwan according to Tıpkıbası (although he refers the citations to the volume and page of Tercüme). He generally
gives the complete text of the main entry of a word (including the Arabic); and sometimes cites other instances, or else informs how many other occurrences of the word there are in the Diwan. Most importantly, he attempts to establish the correct vocalization according to historical principles, and thus corrects numerous erroneous forms that are found in MTW, Terciiine, and DTS. He is not thoroughgoing in this regard, however; also he frequently mis-cites the Arabic, and very often mistranslates. The significance of ED is that it is the first attempt to think through all the problems relating to the lexicological material in the Diwan.

2. *Features of the Present Edition; Principles of the Translation*

The following features have as their common aim to produce a text and translation of the Diwan that is accurate and complete, and that can serve as a reliable basis for further research.

1. *Closeness to the original.* A critical apparatus, combined with a clear facsimile of MS., effectively establishes the correct text of the Diwan, and eliminates the need for an edition of the Arabic text. This critical apparatus is contained in the footnotes to the translation. All references to the Diwan are to the page number of MS. Within the English text all of the Turkic material is given, both in exact transliteration (in caps) and in transcription (in bold type); this facilitates comparison between the original and our interpretation. In the definitions of Turkic entry words we incorporate the Arabic key-word or key-phrase; this key-word, in turn, provides one of the touchstones for grouping words in the Base Index.

2. *Methodology in establishing the Turkic material.* The present edition is based on methodological principles determined inductively through intense study of the text. (See "Ink color and the later hand," and "Scribal errors, ghost words, and textual emendations.") Applying these principles systematically, we have been able to pinpoint numerous copyist's errors and erroneous forms belonging to a later hand, and to correct them.

3. *Running marginal index.* This includes: entry words (i.e. the nouns or verbal stems that appear in order according to the patterning system of the Diwan); presence of dialect information (indicated by "D"); presence of grammatical information ("G"); presence of verses ("V") and proverbs ("P"); and presence of names, both personal and geographical ("N"). The purpose of the running marginal index is to direct the reader to a specific entry or to specific pertinent material. Many of these materials are resumed in appropriate indices (Dialect Index, Topical Index, etc.).

4. *Indices.* The Base Index lists all occurrences of all the Turkic words in the Diwan, and is arranged in such a way as to show the relationship between any word and the other words from the same root, not only phonologically, but also morphologically and semantically. The Topical Index groups the entire lexicon on a thesaurus principle, to facilitate finding words according to concepts; it also includes

---

1. The vocalization of Arabic words, which often does not agree with the classical standard, is generally left un-'corrected,' since it is prime data for Arabic (as opposed to Turkic) historical lexicography. Thus, for example, "plum" is consistently vocalized ḥāṣ in the Diwan, classical Arabic ḥāṣ; "melon" ḍāṭīn instead of ḍīṭīn; "dried fruit" ʃaḥiq instead of ἱλλᾶχ; "smith's hammer" ʃuṭs instead of ʃiṭṣ; etc. It should be kept in mind that much of Arabic vocalization is due to the later hand, not to the original copyist or to Kārīf. See "Ink color and the later hand."
indices of all proper and geographical names, and of Arabic quotations. The Dialect Index arranges together all the data in the Diwan relating to dialectal and other variants in the lexicon, and to dialectology in general. The Grammatical Index of Proverbs and Verses and the Appendix on the grammar of the Diwan present all of Kāšyarī's grammatical material in a coherent form.

The Turkic material (which in MS. is overlined throughout) is given, first in transliteration (in CAPS), then in transcription (in bold). The transliteration is a one-to-one rendering in Latin characters of the Arabic graphemes. The transcription represents what we believe is the phonemic system of the language Kāšyarī is describing, with some allowance also for phonetic peculiarities as indicated by the orthography (see section on Phonology, discussion of /d, d/ and /ē/). To a large extent, especially in the vocalism, it is a reconstruction based on historical principles. Vowel "length" is indicated in the transcription exactly as in MS. (i.e., vowel plus mater lectionis transcribed by vowel plus macron except in final position; see section on Phonology), although in many cases this is probably to be interpreted as indicating stress and not length. Parentheses in the transcription enclose words in the text that probably ought to be omitted, and words not in the text that probably ought to be added.

The presence of a dotted circle is indicated throughout (both at the end of entries, where it usually occurs, and elsewhere) by a circle (°). For the Arabic term yaqūlu introducing an illustrative sentence we substitute two colons (::). And for the term qāla introducing a verse we substitute the word "Verse."

The English throughout is a translation of the Arabic, not the Turkic. Where Kāšyarī is translating from the Turkic, this is indicated by quotation marks in the English. Within the quotation marks, any additional comments of the author, not directly translating the Turkic, are put in parentheses. Where Kāšyarī's translation is elliptical or inadequate, our own rendering of the Turkic is given in brackets. Everything in brackets is our own; and nothing that Kāšyarī says is omitted. Stray question marks (in parentheses) indicate a doubt on our part, either as to the vocalization or meaning of a Turkic word, or the sense of the Arabic.

Internal references to other parts of the Diwan are given in brackets, and refer in the first instance to the running marginal index.

Footnote numbers begin anew for each MS. page. The footnotes contain a critical apparatus for the Arabic text, as well as occasional explanatory notes.

At the beginning of each MS. page there is also a reference to the corresponding volume and page number of EP and of Tercüme.

2. Here we must acknowledge our debt to the industry and judiciousness of Sir Gerard Clauson; but we must also note that in numerous instances we have departed from Clauson's interpretation.

3. In some entries Kāšyarī first glosses the Turkic word by an Arabic word, and then proceeds to define the Arabic word, introduced by wa-huwa; in most of these cases we take the first gloss as the key word, and indicate the rest by the word "defined" in brackets. E.g.: 33 īrāk "A four-year-old sheep (qa'ān [defined])." In this case, the complete Arabic definition reads: aḏ-qa'ān min al-γanām wa-huwa iḏā Ǧa'ana fī r-rūbī'a.
The word "Turk" is spelled "Türk" where it is used to indicate a dialect group (generally as opposed to Օղuz = Türkmên).

Translations from the Qur'ân (cited as Q.) are those of A. J. Arberry, The Koran Interpreted (New York, 1955).

3. General remarks: Author, Title, Contents

The discovery before 1917 in Istanbul of the unique manuscript of the Dīwân Luğât at-Turk, and its subsequent publication, gave the scholarly world its richest source for the language and the ethnography of medieval Turkdom.⁴

The author of the Diwan, Maḥmûd ibn al-Ḥusayn ibn Muḥammad, known as al-Kâşyârî,⁵ was born in Barsûn near Lake Issik-kul (now in the Kirghiz SSR) some time in the first half of the eleventh century. He was a scion of the Qarakhanid dynasty, then ruling in Central Asia and in Transoxania.⁶

Kâşyârî travelled among the Turkic peoples, "throughout their cities and their steppes," as he tells us, "learning their dialects and their rhymes" (MS. p. 3). Being a Turk of noble stock and a Muslim deeply educated in the Arabic humanities, he was able to understand both the native tribal tradition and the court Islamic tradition; his aim, indeed, was to interpret the former in terms of the latter. By the second half of the eleventh century the Turks had become the dominant group in the political life of the Islamic community; or, as Kâşyârî puts it, "God Most High had caused the Sun of Fortune to rise in the Zodiac of the Turks" (MS. p. 2). Since the Diwan is dedicated to the caliph al-Muqtadî (1075-94), its immediate purpose was perhaps to explain to the Abbasid court at Baghdad the language and customs of their Seljuk overlords.

The meaning of "Diwan" in the title might best be expressed by the phrase "encyclopedic lexicon." There is first an introductory section, explaining the principles of Turkic lexicography and dialectology, and including a world-map illustrating, among other things, the geographical position of the dialect groups.⁷ The bulk of the Diwan is a lexicon, structured according to an elaborate patterning system, and modelled on the great Arabic lexicons. The language described is called "Turkiyya" (here translated "Turkic"); it is basically the dialect of the important Çigil tribe, belonging to the Qarakhanid confederation.

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⁵ For a list of all occurrences of the name in the text, see Topical Index, Section XII. The nisba, al-Kâşyârî, is only found on the title page (MS. 2), and is suspect, since the author was not from Kâşyâr but from Barsûn. For the life of the author, see O. Pritsak, "Mahmud Kâşgarî kimdir?" in Türkiye Mecmuası X (1951-53), pp. 243-6.

⁶ See EI², articles "Ilek-Khânids" (Bosworth); "al-Kâşghârî" (Hazai).

Several words are labelled "Khāqāniyya" meaning that they were peculiar to the Qarakhanid court, and several other dialect groups are distinguished (see Dialect Index). In particular, Kāšyārī gives equal weight to two main dialect groups: that of the "Turks" (including Čigil, Tuxsi, etc.), and that of the "Turkmān" or "Oyz" ("Ghuzziyā," often including the dialect of Qifčaq, etc.). The latter includes the Seljuks, who belonged to the Oyz tribe of Qiniq (MS. p. 40, s.v. ʿOyz); and indeed, most of the information on tribal organization which Kāšyārī gives is with reference to the Oyz tribes.

As part of the entries, Kāšyārī cites a large number of illustrative sentences and also proverbs and verses of poetry. In doing so, he follows the model of the Arabic lexicographers. In addition, the grouping of the lexical material according to patterns means that words containing a given suffix will often be found together; and this gives Kāšyārī an opportunity to intersperse sections on grammar, especially morphology. Noteworthy is the long section in Book II (MS. 279-304) which sets forth the entire verbal system. The dialectal information in the introduction, the lexicon, and grammatical excurses, together with the geographic data, give us a remarkably full picture of the various Turkic groups in the eleventh century and their linguistic relationships.

The Diwan is also important for its non-linguistic information, especially that relating to ethnography and folklore. There is a treatise on the Oyz subtribes and their brands (MS. 40-1), and another treatise on the twelve-year animal cycle calendar (MS. 173-5, s.v. bars). There are narrative sections devoted to folk-etymologies of important terms, most of them in connection with the Central Asian Alexander saga tradition (see especially the long narrative at MS. 622-5, s.v. türkmān). There is much data on social organization and kinship structure; there are recipes and folk remedies, and accounts of popular beliefs and customs.

All of this is prime data on medieval Turkdom, collected on the spot by an expert "field investigator" who was convinced of the supremacy of the Turks in God's design and of the need for non-Turkic Muslims to know the language and the traditions of their Turkic brothers. Indeed, Kāšyārī succeeded in doing for the Turks what the Arabic philologists in the first centuries of Islam did for the Arabs: to organize and elucidate their linguistic, genealogic, and cultural traditions.


4. Date of the Work

Kāšyarī mentions or implies dates at four points in the Diwan as follows:

(1) Dedication (MS. 3) to the caliph al-Muqtadī. We know from Islamic sources that al-Muqtadī began his reign on 13 Ša'bān 467 (4 April 1075) and died in Muharram 487 (February 1094).

(2) Discussion of Calendar s.v. bars (MS. 174 toward end): "The year in which I wrote this book was in Muharram 466 [Sept.-Oct. 1073], during which began the year of the serpent, yıllan yıllı. When this year ends, and the year '70 [marginal correction in later hand: the year '67] begins, then will begin the year of the horse, yond yılı."

(3) At 513 nāg: "The year in which I wrote this book, '69, was such a year" (i.e. nāg yıllı or Year of the Dragon).

(4) Colophon (MS. 638 toward end): "The composition of the book was begun on the first day of Jumādī l-ūlā in the year '64 [i.e. 464; Wednesday 25 January 1072] and was completed, after revising, correcting, and redacting it four times, on Monday the tenth of Jumādī l-akhir in the year 466 [10 February 1074]."

The contradiction in (2) above was resolved by Ahmet-Zeki Validi (Togan). He showed that the year of the serpent actually began in 469, and the year of the horse in 470. Therefore 466 is simply a copyist's error for 469 (Muharram 469 = Aug.-Sept. 1076). The marginal "correction" of '70 to '67 was then a mechanical construction based on the first error.

Louis Bazin offered a refinement of Togan's thesis. Bazin suggested that the mention of "Muharram 466" represented a vestige of an earlier redaction of the Diwan, that is also preserved in the colophon (4 above). Bazin went on to suggest that 464, 466, and 469 represent the first three of the four redactions of the Diwan which Kāšyarī mentions in the colophon; and that the date 466 given in the colophon as the year of the completion of the Diwan must be an error for 476 (1083). Bazin's arguments were as follows: 466 cannot be the date of the final redaction for two reasons: a) that date must be later than 469 mentioned elsewhere in the Diwan as "the year in which I wrote this book" (2 and 3 above); b) that date must be later than 467, the year in which al-Muqtadī began his reign (1 above). Nor can 466 in the colophon be a copyist's error for 469 since the year of the serpent, which Kāšyarī (in Bazin's interpretation) mentioned had begun before the 469 redaction (2 above, emended), did not begin until Rajab of that year, and the Diwan was completed in Jumādī l-akhir, which would still be in the year of the dragon.

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15. This is based on the "orthodox" Chinese calendar (see L. Bazin, Les calendriers Turcs anciens et médiévaux, Lille, 1974, p. 554). I see no reason to doubt Kāšyarī's statement that the year began at Navrız (MS. 175: Nayrūz), which in 469 would have been 15 Ša'bān = March 14 (extrapolating from Wüstenfeld-Mahler, p. 39). (Togan, p. 78, wrongly assumed that Navrız = March 22, which in 469 was 23 Ša'bān.)
Bazin’s proposal of 476 as correction of 466 in the colophon cannot be accepted. The phrase giving the day of the month reads as follows (638:15): *yaum al-iṣnayn al-ʿāṣir min jumādī l-ʿāxir sana sitt wa-ṣittìn.* Bazin understood this to mean "12 Jumādā-al-ahār [sic] 466" — but this would be *yaum al-iṣnayn ‘aṣara min* etc. The phrase *yaum al-iṣnayn* can only be "Monday" and *al-ʿāṣir* "the tenth." Checking chronological tables, we find the 10th of Jumādī l-ʿāxir was indeed a Monday in 466, and again in 469 (also 474, 477, 482); but in 476 it was a Wednesday.

It is here proposed, therefore, that 466 is an error for 469 in the colophon (4 above) as well as in the discussion of the calendar (2 above). The difficult phraseology at 174:14-17 (2 above) should be understood as follows: "The year in which I wrote this book began (Ar. kāna fi) in Muḥarram 469, during which will have begun (kānat daxalat) the year of the serpent; when this year ends, the year 470 will begin (yad-xulu), during which will begin (wa-hiya) the year of the horse." In this way all the apparent contradictions of the text are resolved.16

If this is correct, then the date given in the colophon of the final redaction of the Diwan should be emended to Monday the tenth of Jumādī l-ʿāxir in the year 469 (9 January 1077).

<table>
<thead>
<tr>
<th>Day of Week</th>
<th>A. D.</th>
<th>A. H.</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wednesday</td>
<td>25 January 1072</td>
<td>1 Jumādī l-ʿulā 464</td>
<td>Book begun</td>
</tr>
<tr>
<td></td>
<td>14 March 1073</td>
<td>2 Rajab 465</td>
<td>Year of the Ox</td>
</tr>
<tr>
<td></td>
<td>Sept.-Oct. 1073</td>
<td>Muḥarram 466</td>
<td>Error for 469</td>
</tr>
<tr>
<td>Monday</td>
<td>10 February 1074</td>
<td>10 Jumādī l-ʿāxir 466</td>
<td>Error (?) for 469</td>
</tr>
<tr>
<td></td>
<td>4 April 1075</td>
<td>13 Saʿbān 467</td>
<td>Reign of al-Muqtadī</td>
</tr>
<tr>
<td></td>
<td>14 March 1076</td>
<td>5 Saʿbān 468</td>
<td>Year of the Dragon</td>
</tr>
<tr>
<td></td>
<td>14 March 1077</td>
<td>15 Saʿbān 469</td>
<td>Year of the Serpent</td>
</tr>
<tr>
<td></td>
<td>14 March 1078</td>
<td>26 Saʿbān 470</td>
<td>Year of the Horse</td>
</tr>
<tr>
<td></td>
<td>Aug.-Sept. 1076</td>
<td>Muḥarram 469</td>
<td>Proposed here as date of final redaction</td>
</tr>
<tr>
<td>Monday</td>
<td>9 January 1077</td>
<td>10 Jumādī l-ʿāxir 469</td>
<td></td>
</tr>
<tr>
<td>Wednesday</td>
<td>25 October 1083</td>
<td>10 Jumādī l-ʿāxir 476</td>
<td>Bazin’s proposal for date of final redaction</td>
</tr>
<tr>
<td>Friday</td>
<td>27 October 1083</td>
<td>12 Jumādī l-ʿāxir 476</td>
<td></td>
</tr>
</tbody>
</table>

5. Title Page

Nothing on the title page (MS. 1) belongs to Kāsyaṛī, and so our translation of the text does not include it. It does contain much of interest for the history of the text, however, and requires a thorough discussion, especially as it has been misinterpreted up till now.

The first two lines, giving the title and author, are without question in the same hand as the copyist of the main text. The title, in line one, is given thus: *Kitāb Diwān Luyāt at-Turk.* Line two states: "Composition of Maḥmūd ibn al-Ḥusayn ibn Muḥammad al-Kāsyaṛī, may God have mercy on him."

16. One should note the compound error in EI², art. "al-Kāshgharī" (G. Hazai), Vol. IV, p. 699, giving the date of the final redaction recorded in the colophon as 476/1094 [sic].
Below this, after a double line, is a note consisting of fifteen lines of text, bringing the total number on this page to seventeen, the same as in the other pages of MS. Judging by the ductus alone, it seems certain that it was written down by the抄ist of the rest of the MS., though perhaps with a different pen (somewhat thinner). It may be surmised that he, or his patron, composed this note after the copying of the text was complete, and decided to fit it onto the title page. The contents of this note will be discussed below.

There are two marginal additions to this page by later hands. One, in the right margin between lines two and three, is an explanatory note to the first few words of the long note. The other, in the upper margin, states: "Belonging to Muḥammad ibn Aḥmad Khafīb Darayyā, may God forgive them both [i.e., father and son]; then there is a blank space, then a sīn (standing for sana "year"). This is clearly an Ex Libris, a signature of the owner of the book. The hand is quite different from that of the title, the title-page long note, and the rest of the MS. (note, for example, the shape of the final hā' in allāh). Just next to the Ex Libris, in the same hand, is the word bi-l-qāhira ("in Cairo"), and below this the word sana ("date") followed by the date 803 (1400-1401). Originally there seems to have been more than this, but if so it cannot be made out.

Kilisli Rifat (Bilge) identified this Darayyā with Muḥammad ibn Aḥmad ibn Sulaymān al-Anṣārī ad-Dimaṣqī ad-Dārānī, 745-810 (1344-1407). There is no doubt that this is correct.

Rifat went on to assume, however, that this Darayyā/Dārānī was the author of the long note on the title page; and for this there is no justification.

Ettore Rossi also devoted an article to the long note. He improved on Rifat's interpretation of the contents (see below); but he accepted Rifat's assumption that the author of the note was Muḥammad ibn Aḥmad Khaṭīb Darayyā — "though I must admit," Rossi stated, "that I had been unable to read the signature and date at the end [sic!]". The reason for this is, of course, that the signature and date are not at the end but before the beginning, in the upper margin, and in fact with no relation to the note at all. Rossi must have realized this when he examined the MS. in 1924, but have forgotten it when he wrote his article thirty years later, by which time he had learned of Rifat's own article, and was misled by it.

Both Rifat and Rossi gave readings of the Arabic text, with slight variations, and with several lapses on Rossi's part.

The merit of Rossi's interpretation was to show that for the author of the note the terms "Turk" and "Qifṣaq" were synonymous, as opposed to "Turkmān"; that the language described in the Diwan

17. The long note begins: la yanbarī an yu'arrajā 'alā man yaqūlu . . . ; the marginal note reads: [bi-ma']n]ā la yanbarī an yu'tamada 'alā man yaqūlu ilā axirih.

18. "Diwan لغات الترك ün başındaki makale," Türkiye Mecmuası VI (1936-39), 355-360. Rifat cited MS. Es'ad Efendi no. 2196, folio 213 b, Ḥadiqat ar-Riyāhīn by Abū l'-Abbās Muḥammad Hibatullāh Aءtārī, written before 1200 (1785-86). There is a notice devoted to him in the biographical dictionary of as-Sakhawī (d. 902/1496-97), ad-Daw' al-Lāmi' (Cairo, 1354/1935, Vol. 6, no. 1031, pp. 310-312). Sakhawī states that he was known as Ibn Khafīb Darayyā; he was famous for his wit and ready tongue; toward the end of his life he had to flee from Damascus after he made fun of a kadi; he remained in Cairo for a while, then returned to Baysān in Syria, where he died in Rabi' al-awwal or Safar, 811 (1408).

seemed to the author of the note close to that of the Turks/Qiftāq and far from that of the Turkman; and that these features correspond to the situation in the Mamluk period, when the dominant Turkic group were drawn from Qiftāq tribes.

As we have seen, however, Rossi, like Rifat, assumed that the note was written in Cairo around 803/1400; whereas our own hypothesis is that it was written in Damascus around 664/1266 — i.e., that it was written down (though not necessarily composed) by the copyist of the main text, who names himself in the colophon (MS. 638) as Muḥammad ibn abī Bakr ibn abī l-Fath, of Sava, then of Damascus.

Because the first folio of the MS. has been handled so much, the note, particularly the second half, is often difficult to make out. We give here the text in transcription based on an examination of the MS., followed by a fresh translation. Material in brackets [ ] cannot now be read with certainty; most of our readings follow Rifat.


We must disagree with the one who states that this book is in the language of the Turkman. The person who states this does not know the language of the Turks, nor that of the Turkman either.

It will prove his ignorance of Turkmânīyya to bring forward someone who knows Turkmânīyya and read to him some words of (the book). If he denies it, saying "this is not our speech," then you will know that the one who states it is in the Turkman language is ignorant of Turkmânīyya.

Of course, when a Qiftāq word is uttered by a Turkman, this does not mean that the word is no longer Qiftāqiyya. This has (in fact) happened to many words which the Turkman and the Qiftāq use in the same form.

The proof that he is ignorant of Qiftāqiyya (as well), and of its verses and proverbs, is that the majority of those who come from those lands come when they are young, and it is well known that a young (boy) does not have a comprehensive grasp of the language of his people. In fact, an adult does not have either! For we often see people who are born in Arab lands, and who occupy
themselves with learning, who (nevertheless) come across many Arabic words which they do not understand at all, and have to look up in books. Not only this, but they might even hear words of the Holy Book itself which they do not understand and have to look up. I am sure that if you ask many native Arabs, even scholars, about the words of God: fa-dāhiḥat fa-ballānmāhā bi-īshāq (Q. 11:71/74 "she laughed, therefore We gave her the glad tidings of Isaac"), or: a-tabānāna bi-kulli rītīn āyatān ta’baťūn (Q. 26:128 "do you build on every prominence a sign, sporting"), they will not know that ad-dāhāk ("laughter") [means al-ḥayāt ("menstruation")], and that or-rītān means "high place" and al-āya means "sign." There are many cases of this sort. And if such shortcoming (? difficulty) can occur with regard to [understanding] the words of the Book of God, Majestic and Exalted, even though God Most High has urged us to study and to learn it, then it should not surprise you (to find such shortcoming in regard to) the language of other people.

I have studied many compilations on (?) in Turkiyya, and I know the language well; but I have not seen any (book) more comprehensive [than this one]. Only he will understand its value who is well versed in the language of the Turks. May God have mercy [on its author] and forgive him.

6. Ink Color and the Later Hand

The copyist, Muḥammad ibn abī Bakr ibn abī l-Fath, of Sava, then of Damascus, completed the text in 664/1266, presumably in Damascus. There is no reason to doubt his statement in the colophon (683:13) that he worked from the author's autograph. The rather large number of scribal errors are most likely due to his ignorance of the subject-matter (see section, "Scribal errors . . . "). He employed a very clear naʿṣ script, with seventeen lines to the page, using black ink and also, for special items, red ink. These special items include: headings and subheadings, including head-letters, throughout the text (beginning at 67:14 black headings are also found); overlining of the Turkic material, beginning with MS. 12:16; the Turkic words in the first twelve pages up to that point; the dedication to the Caliph at MS. 3; the Uighur lettering at MS. 8 (at MS. 6 and at 204 kādin G the Uighur letters are black, the Arabic letters red); the brands at 40-1 ʿayz; a type of period, a single red dot, found sporadically at the end of verses, etc. (this is not indicated in our translation); decorative signs at the end of sections (four dots, a ḥāʾ, etc.; not indicated). Occasionally there are also additions or corrections to the Turkic text in red, probably since the copyist went through the text (or a given page or section) to overline the Turkic after he had finished it, and noticed some omissions or errors. For the same reason the overlining is sometimes missing or is found where it does not belong.

Although the text as it now appears is almost completely vocalized, both in the Arabic and the Turkic, this was not the original situation. Originally there was much less vocalization, and that must reflect the situation in Kāṣyānī's autograph. For example, of the first 100 ḥarakāt (vowel and quiescence signs) in Arabic words on MS. 58, 46 are in brown ink; two others are brown-ink emendations of original black. To take an example of the Turkic material, of the 81 ḥarakāt in the Turkic words at MS. 62, 22 are in brown ink, and two others are brown-ink emendations of sukūn of the original black dot of qāṭ. Another example: in the sample sentence at 103 īgīš only two vowel-signs are in the original black, namely the two indicating the pronunciation of the entry word (‘IKAS̱); all others are in brown ink, added later.

Ink color is only one criterion for judging different hands. Others are the shape and thickness of the pen point; and the ductus of the script (the shape of the letters and vowel-signs). On the basis of these criteria, more than one later hand is visible in the text. Our main hypothesis, however, is that most, perhaps 99%, of the additions and corrections to the main text belong to a single individual (we call him "later hand" or "the later hand" to distinguish him from others, whom we call "a later hand"). This person, who
probably lived in Damascus or Cairo in the late fourteenth century, filled out the vocalization of the Arabic and Turkic texts, and made emendations to both the Arabic and Turkic. For about a third of the text he mixed pigments in his ink which now appear as brown (perhaps because of oxidation or because of a chemical reaction with the sizing; the brown color is much clearer and lighter in the earlier part of the text); but his activity is apparent throughout. Failure up to now to distinguish this later hand has resulted in a distorted view of Middle Turkic vocalism. For he did not have another text of the Diwan before his eyes, but added to and emended the text out of his head — i.e. on the basis of his own dialect. The first editor of the Diwan, Kâllisî Rifat, accepted the text as he found it. If he saw a black vowel-sign crossed out in brown and a brown sign above or next to it, he did not hesitate to take the brown one as genuine, based on the time-honored principle of Oriental scholarship that a person who emends a text has more knowledge about how that text should read than the original scribe. (Rifat also did not hesitate himself to emend the text based on how he thought it should read, though he was more reluctant to do this in the case of the Turkic than the Arabic.) Besim Atalay mainly followed Rifat’s lead, though he did draw his readers’ attention several times in footnotes to the problem of different ink color and multiple vocalization. Only Sir Gerard Clauson recognized that one or more later hands must have been very active, but his attempts to distinguish these remained conjectural since they were based on the 1941 facsimile (Tıpki Basım). Our own attempt, in the following pages, is based on a close examination of the MS. And in the transliteration of the Turkic material, incorporated in our English text, all clear instances of the later hand are underlined (thus: A, I, U, [for sukûn]), or else are noted in the footnotes. It is an attempt to get behind the fourteenth-century additions and back to the original thirteenth-century copy which is as close as we can come to the eleventh-century autograph.

Brown ink occurs first in some of the tribal names at MS. 21:2-3. It is common, in both the Arabic and Turkic, from MS. 26 to 200, with the exception of 121-124 where we find only black. The brownish cast of the later ink suddenly reappears at 441:14 and lasts to the end of 445; then it is black again, but distinguishable for the most part, being much less dark and less clear than the original. Later ink is again visible on 481-516, and again toward the end of the book, around 570-600. As stated above, however, the very dark shade of the later ink on these pages make it difficult to distinguish in all cases from the original black, which also occasionally has a brownish tint.

The later hand did not like a single word to be broken up over two lines. At 135:10-11 aqramanî ("He made me desire meat") is originally over two lines, aqra- on line 10 and -manî on line 11; the later hand added a second -manî in the margin of line 10. Similarly at 104:11-12 unsâdîlar; the later hand wrote in another -dîlîr to complete the word in line 11.

He corrected several errors in the Arabic text. For example, he made good the omission of گ in the word یاد at 30:5; added a dot to ھ correcting it to ی in the word یابتلیج at 35:5; emended the ungrammatical یافیدک to یافیدک at 38:5 (but erroneously read ییدکہ instead of the correct ییدکہ in the translation of the verse at 43:8); made good the omission of یت in the word یایقما at 47:6 and the omission of یب in the word یابتbat at 72:17; improved the reading of ییزکب at 76:16; restored the ی of یازکییکییک at 126:12; etc. He did not like یار ("he pretended") and "corrected" it to یوریک throughout the text, first at MS. 14 (see n.); cf. یار unaltered at 585:14 and the feminine form یار at 131:15. He was learned in Arabic philology, as evidenced by his marginal glosses at 62:1 and elsewhere (discussed in the following section).

His emendations of the Turkic text are of several sorts, only a few of them being genuine corrections. He restored omitted dots (R to Z, etc.), but also put in dots where کیپاری was apparently content to do without them (K to G; F to W, especially in the word یسیم). At 107 یریل- P he restored the final ی of یلک (perhaps the original text had been یالکیف) and the copyist simply left off the final ی rather
than misreading it as V). He filled out the vocalization, often in a pedantic manner, as in the Arabic. He added unwanted matres lectionis and other letters; he added A along with original I for the sound /e/ (see section, "Phonology"); and he crossed out original vowels and wrote in new ones.

These latter emendations reflect his own dialect. Thus, he read 53 āw as ŏw, a Qifčaq feature (cf. 560 bāzā'). He read -dan instead of -din in some ablatives, an Oγyz or Qifčaq feature. He read -dan instead of -da with some postpositions (see 60 őniň, 67 āstūn, 77 ašnu, 102 āgyś-, 501 tūl P, 515 yūk P, 523 sanduvāč V). He read ās- "stretch" as ās (see 93 ās-, 102 āsāš-, 113 āsāt-, 118 āstūr-), and ās- "soot" as ās (see 151 āşlan-, 305 qopur-P). He insisted on progressive vowel harmony, thus rounding or unrounding the second syllable vowel depending on whether the first syllable vowel was rounded or unrounded (thus tending to read the roots ārū- "melt" and qorī- "protect" as ārī- and qoru-; many examples below).

He wanted to read yēn "body" as Persian tan (e.g. at 159 īrkāGene). He tended to break up consonant clusters, thus restoring the lost vowel in aorist forms (e.g. reading ētnūr as ētūnūr, see below). This tendency resulted in a distortion on the morphological level as well. Thus he occasionally read the ending -γān as -ayān (see below), and the ending -sā- as -sā- (e.g. 141 īcsī- as īcīsā-), meanwhile displaying that he did not understand Kāšyaři’s patterning system.

One very distinctive feature of the later hand is his consistent addition of an extra U where Kāšyaři apparently intended to have only one. For example, at 46:16 ātūg, the original spelling was 'UTK; the U, placed well to the left of the alif ('), was apparently to serve for the T as well. The later hand, thinking that this U went with the T (since it seems to be placed over the T) wrote in a second U in brown ink directly over the alif; in other cases it is even to the right of the first letter. In our transliteration this is illustrated as follows: U'UTK'. In the case of 75:13 utru, originally spelled 'UTRUV, he thought the first U was over the T, which would be incorrect, and so he crossed it out and wrote his own directly over the alif (the same at 131 utrun-). In this case the original copyist was indeed somewhat misleading for placing his first U so far to the left. Possibly it was Kāšyaři’s original convention for both CuCu- and CuCC- to write only one U placed between the first two consonants. It is very clear, at any rate, that in such examples as 97 ēpūr- and ff., 108 īkūl-, őgūl-, etc., our later hand thought the U was over the second consonant only, and so he put another one over the first.

Judging by some of these U’s we may conclude that the later hand represents a stage of the language when labial harmony had levelled out certain words originally distinct. A good example is 103 őgīš-. The original form in the MS. was 'UKIŠ; the later hand crossed out the I and put U to the right of the alif; he presumably pronounced the same way as 103 őgīš-. Also there was progressive unrounding; thus he read 85 aṣuqūr as aẓiqlū. We may also conclude that he retained the middle vowel in aorist forms that Kāšyaři intended to describe as lost. Thus 108 ētūr-, originally spelled 'UTNUVR őtūr in the aorist, now has another U at the beginning in brown ink (őtūnūr). Similarly in the entry following, 108-9 ačīn-, the later hand has changed the original sukūn in the aorist form 'AJ'NUR ačūr to I (ačīnur).

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20. E.g. at 88 opītyān, azītyān, 94 īl-, 95 őt-, 502 ūl, etc. But at 98 aḏīr-, -tan has a black A, and at 496 būz P, -dan has a black A, both on pages where brown ink is visible. It is possible that here and in many other cases -dan is due to the original copyist (i.e. a thirteenth-century dialect); at any rate, we have not read -din in these cases, though perhaps Kāšyaři did. The reading -dan at 355 tūyur- 357 cōktūr-, 361 qoptur-, 363 qadýur- V and 574 sīzla- is probably due to a later hand.
An important characteristic of these brown U's is that they are clearly different from the black U's not only in color but also in shape.\footnote{21} This fact provides us with a criterion for judging additions to the text by our later hand on pages where we do not find brown ink. Apparently he used black ink, very similar to that of the original copyist, before MS. 21, also on 121-124, and after 200 (except for the pages listed above). The first indication of his activity is at MS. 8:17 in the word õq. The original text has 'Q' in red ink (it will be recalled that the original copyist used red ink for Turkic words until 12:16 where he changed to black); the later hand added a hamza above the alif (see section, "Structure of the Diwan") and V between alif and Q (thus õq). Then beginning at 10:5 (ûrdû) we find some black U's (again where the original text had red); these U's also have the distinctive shape of the later brown ones, and this shape is also found in many of the qammus (= u) of the surrounding Arabic text.\footnote{22} Note at 11:8 the correction of yiyač, originally YAG'AJ' to YAIΓA'J - i.e., the later hand has crossed out the first A and substituted I.\footnote{23} At 13:14 (qorî), originally QURÎN, the later hand again thought the U went with the R (despite the context, where Kâşyari is saying that this word is the shortened form of qorî, spelled with the mater Y); he put a second U to the right of the Q (thus qorûy). The middle A at 17:10-11, baryân, kalğân (BARAG'AN, KALÂKA'N) is obviously by our later hand, even though the distinction in ductus for this vowel-sign is not as clear as with the U; compare 28:10-11, baryân, uryûn, where the anomalous A in the same form is in brown ink.\footnote{24} At 19:8 the three dots of the G in anig ('ANIG) are surely also by our later hand; compare MS. 27, n. 1, etc. etc.

Beginning again with MS. 201 the brown ink ceases, but the characteristic features of our later hand (peculiar shape of qamma and sukûn (U,'); different ductus and shape of pen point; alterations of the text) are still found. For example at 201:7 boûn, originally spelled BÎN, the I is crossed out and two U's and a sukûn are put in, indicated thus: BÎTNÎ' (thus boûn). At 201:12 V, apan, originally simply 'ABNK, the later hand has added another A over a hamza to the right of the alif, also three dots above the K, indicated thus: A'ABNG. The ink is black but, for the most part, distinguishable from the original, which is deeper. And, as noted above, the brownish cast is again visible at 44:14-445, 481-516, and after 570. With regard to all the black pages, however, it must be admitted that not all of the additions to the text can be detected; and that all the ones indicated in our transcription are not 100\% verifiable.\footnote{25} For twenty pages (201-220) we have attempted to indicate all those that were clearly distinguishable during an intensive examination of the MS. in June-July, 1976. In the main these are confined to qamma (U) and sukûn ('). It should be remembered that very many of the other vowel-signs on these pages are also not

\footnote{21} The brown ones are rather up-and-down: , whereas the black ones are broad: . The shape of the sukûn is also distinctive, the black ones being for the most part a regular circle: , the brown ones usually open at the top: .

\footnote{22} For example, in the red-ink heading at 11:15 wa-l-kâfu _gsulbatu, the final u in each word is in black ink, the other vowel-signs in red.

\footnote{23} There is no instance in the Diwan of an unambiguous spelling with original I instead of A in the first syllable; this argues that the pronunciation of the copyist (of Kâşyari?) was yayač, nevertheless, we have consistently transcribed the word yiyač.

\footnote{24} But note 414:8-9 G, tûtûn, satyân (TUT'Î'AN', SAT'Î'AN'), where the sukûn is apparently by later hand. At 603:17 muñiz P, suisgân (SUSAKA'N), it cannot be determined whether the A is by later hand; we assume it is.

\footnote{25} Ideally one should have a chemical or spectrographic analysis of all ink in the Diwan so that the date of a given vowel-sign, etc., could be determined unambiguously.
original; but we have dared to underline only those which were distinguishable from original ones on the basis of ductus or shape of pen-point. After MS. 221 we no longer indicate regularly the sukūns, most of which are apparently later additions; also we indicate later U's only sporadically and in striking cases, notably in the root or first syllable; and after MS. 226 we no longer note the change of K to G and of F to W (in the word sūw). In general we have tried to adhere to the principles that any later-hand addition should be indicated where it might make a difference in the reading, and that all such additions should be indicated within any given word. (Thus little attention was paid to sukūns where the pattern requires no vowel, to U before V, I before Y, A before ' , and the like.)

The types of changes to the Turkic text made by the later hand may be summarized in the following eight categories.

1) Alterations made to clarify the text or which make no difference in the reading. E.g. at 122: 17, āndāsūr, he apparently thought the first U was over the N and so crossed it out and put in another U directly over the alif. At 294:9, kālgūcī, he thought the U was over the V, crossed it out and wrote a new one directly over the K. At 305 qutur- and ff., added a second U where the original text sufficed with one. In this category may be put his preference for A to indicate /e/ where the original text has I.

2) Added an extra vowel. E.g. at 348:12, sawlur, he wrote a U over the W, ignoring Kāšyarī's point that the aorist of this word has unwvolved middle radical. Other examples above.

3) Rounded vowel of second syllable for vowel harmony. E.g. he read 313 kōpiš- as kūpiş-; 317 qoriš- and 344 qoriš- as qoriš-, qorun-; 320 toqīš- as toquş-; 342 sūcīn- as sūcūn-; 416 bögūt- as böğüt-; 516 čūvīt as čūvūt, 625 qorgūq, törgūl as qorgūq, törgūl. At 461 yāyımur V he read bulūt as bulut;26 at 591 qasīqla- he read quīn (quī plus third possessive plus accusative) as qulun; and at 596:11 G he read quṣiq as qusuq.

4) Unrounded vowel of second syllable for vowel harmony. E.g. he read 251 qaṣuqluq as qaṣiq-liq; 321 bākīš- as bākīš-, 431 čūrūt- as čūrūt-; 522 qayγuq as qayγiγ; 592 čaruqla-, qaṣuqla- as čariqla-, qaṣiqla-.

5) Rounded vowel of second syllable due to labial consonant. E.g. he read 328 tāpūl-, tapūl- as tāpūl-, tapūl-; 517 tāvil as tavul. (Possible tāwilq, qapūş, etc. belong here; see Index.)

6) Altered vowel of the root. This has resulted in the introduction of some ghost words in lexica based on the Diwan (see section, "Scribal errors . . . "). E.g. he read 126 āṭtās- as āṭtās- (or āṭṭās-)( 614 sīn- and 617 sīnūr- as sīn-, sīnūr-; 618 miŋūs- as mīnūs-. To this category belongs his reading āw as āw (see above). The reading of ātmāk as ātmāk (see Index) is an ancient one (see ED, 60) and in the Diwan belongs to the original text.

7) Altered vowel of the suffix. E.g. he read 378-9 kāšīs- as kāšūs- (i.e. as from the verbal root kās-, kāš- rather than from the nominal root kās, kāšīs-). At 271 sāw- P he read yūqrūkīn as yūqrūgānī (?). In the case of 275 tāl-, aorist tālār, in the meaning "join kid to milk-ewe," he read tālī-, tālīr; but it

26. Cf. consistent spelling of boyūn; but note two instances (see Index) of boyūn, with the mater V — these must reflect the pronunciation of the original copyist (or of Kāšyarī?).
is clear that in the language Kāšyārī was describing, this word had fallen together with tāl- meaning "bore through," since he included it in the same entry (tāl- would have appeared at MS. 563, in the Book of Final Weak Words; see section, "Structure of the Diwan"). In this category belong his readings of -dan for the the ablative; also, perhaps, of -isa- for -sa- and of -ayân for -yân (see above).

8) Altered consonant, or added a consonant. This has resulted in the introduction of some ghost words. E.g. he read 190 bariq as yoriq; 423 yanut- as yitit-; 594 yarinla- as yayrinla-. He apparently would have liked to read 473 yāṁur- as tomur-; and he knew 611 qīnraq in its metathesized form of qīnraq. At 525 tōγ- V he read bətrāq as bayrāq; and at 502 qōl he changed őri to őpri. To this category belong his reading iš as īš, āš- as āš-, and yēn as tān (see above).

7. Glosses and Marginal Notes

As many as fifteen different hands are evidenced in the MS. as it now appears. These are discussed here in the chronological order hypothesized in the following section ("History of the Text").

(1) The main copyist, author of the colophon (MS. 638); also wrote the long note on the title page (see section above, "Title Page"). 1266. After completing the copy he went over the entire text, comparing it with the original, making corrections, and adding in the margins words and lines that he had skipped. These marginal additions are invariably marked šh (for šahha "correct"). In our translation they are incorporated without comment.

(2) The later hand (see above section, "Ink Color and the Later Hand"). Fourteenth century. In addition to his emendations of the text he also made marginal notes both to the Arabic and Turkic material. The longest one is at MS. 62 in the upper right corner, in brown ink. It refers to the Arabic word al-arī in line 3 (in the definition of utduq) and reads: "al-arī is 'manger' in colloquial speech and in the usage of the fuqahā'." The following is a list of other glosses and notes which can be attributed to the same hand with reasonable certainty: 16:7, 266:8, 267:8, 270:13, 275:14 (dāri’an — to replace dāyat’an in the text?); 292:5, 311:1 (johd — to replace jund in the text), 314:5 (BILIK’LIKIN’ bilighikin — to replace biligin), 361:5, 367:4,8,15 (latter two cases are emendations of Arabic words), 531:2, 556:7, 559:15, 611:11 (QINGR’Q qīnraq — to replace qīnraq), 624:7, 625:11.

(3) Owner of the book, signed his name at MS. 1 in upper margin (see section above, "Title Page"). Early fifteenth century.

(4) A later hand, read the tribal name Basmil as Yasmil. (Evidence of one dot of the Y added later is more or less clear at 20:16, 242:2, and on the Map; appears as Y also at 25:2, 421:10, 600:4; original B left unaltered at 231:3,5.) Before 1422 (see section below, "Badraddīn al-‘Aynī").

(5) A later hand, perhaps the same as (4). Used dark black ink and a thin pen. He read the tribal name Öyrāq as Iyrāq at 25:4; therefore before 1422 (see section below, "Badraddīn al-‘Aynī"). Other evidence of his activity can be found at 111:4,9, 114:3,4; also probably 306:16, and elsewhere.

(6) A refined hand, perhaps the same as (5). Emended the Turkic text at 93:7-8.

27. Therefore we have not accepted the suggestion by Taymas, I,240, that tāl- in the meaning "join kid to milch-ewe" is a ghost word.
(7) Writer of a Persian note at MS. 58 in the lower right corner. It refers to the Arabic word irām in line 15 and reads: "[Arabic] The word irām means 'sign'; [Persian] a sign that is in the desert, like the pyramids in the country of Egypt near the Nile River" (qawluhu irām ay 'alāma nīsāni ki dar bayābān buvd mānand-i hirāmān dar kahr-i mīr nazdik-i nahr-i nīl).

(8) Writer of a Chagatay or Qifčaq (?) note at 54:15 below the Arabic words ni'ma Ǧ-šay' (translating ayir ǧādī). It reads: YXŞY NSN' yaxšī nāsā.

(9) Writer of an Arabic note at MS. 3 in the lower left margin. It refers to the Caliph al-Muqtadī mentioned in line 11 in Kāšyarī's dedication, giving the date of his proclamation as caliph (bay'ā) and the length of his reign (13 Ša'bān 467 - Muḥarram 487/4 April 1075 - February 1094). The text is as follows:

būyi'a l-m[úsafadī]  
bi-amr allāh [ibn muḥammad ibn]  
al-qā'im bi-am[ ğ] allāh yawm tālāta]  
'aṣar ša'b[ān]  
sal wa-[sittīn]  
wa-arba' mi'[a . . . . ]  
xal[Ī] f[a ? . . . . ]  
bi-amr allāh [ . . . . ]  
sana (?) [ . . . . ]  
ashur wa-[ . . . . ]  
yawmān

(10) Writer of an Arabic note at MS. 3 in the upper left margin; also of an Ottoman note at MS. 56. Possibly the same hand is also responsible for the explanatory gloss to the long note on the title page (see section above, "Title Page").

The Arabic note at MS. 3 is a fuller recounting of the life of the Caliph al-Muqtadī, mentioning his predecessor and successor, important events in his reign, character traits, etc. The text begins as follows:

wa-huwa l-xalīfa as-sābi' wa-l-'iṣrīn būyi'a bihi li-xilīfa ba'd mawt jaddīhi al-qā'im bi-amr allāh yawm al-xarnīs at-tālit 'aṣar min ša'bān sana 467 wa-ṭālat ayyāmuha [wa-] ḥasunat dawlatuha (?) . . . 'ajtār ḥasana . . . gayr annahu ḥadaṭat zalāži bi'-idda ṣaqlīm [wa-] dāma fi l-xilīfa ilā an tuwufiya bi-bayyād . . . al-muḥarram sana 487 fa-kānat mudda xilāfathīhī tis' 'aṣra sana wa-ṭamā- 

The Ottoman note refers to 56 ari "hornet" which Kāšyarī states (line 10) "agrees" with the Arabic word al-ari meaning "honey." The text, difficult to read, begins as follows:

işbu ārī ile 'arabiyyede olan ari müvafakatina . . . . çaribe (?) zaman mürürunda bu faḳīr (?) . . . . e mürāca'at eylediğimde 'asal ma'nāsına olan ari lâfza'na gördüğümе mülâhağaya gele . . . .  

bu . . . . muḥammad . . . raḥmet . . . faẓlihi

(11) A late hand. Made corrections to the text, some of which imply either that he had another MS. of the Diwan before his eyes, or else that he had made a very thorough study of our MS. At 404:15 bürçiğlān- he filled in a blank in the MS. with the appropriate Turkic words. At 207:17 bāzāk he restored
the definition of the entry word, which definition had dropped from the text. At 119:16 öndür- he added to Kâşyari’s dialect label for the Uighur usage the information: "the Oγuz do not know it." At 420:12 bulat- he added a phrase to Kâşyari’s description of the phonetics, a phrase which Kâşyari uses elsewhere in the same context. At 17:15 - 18:3, in a grammatical explanation, he made alterations to the word order of the Arabic text, apparently for the purpose of clarity. In three instances (57:7 ızı, 61:17 aγrīγ, 157:5-6 ıklinik) his emendations of the Arabic are unhappy ones. Finally at 48:10 özāk he altered the text of a hadith. (For all of these, see footnotes in the text.)

(12) An Ottoman reader, perhaps nineteenth century. He is responsible for the great bulk of marginal material, consisting of Turkish or (occasionally) Arabic or Persian glosses. They add nothing to our understanding of the text, and a complete list of them would be fruitless. The following examples, drawn at random, are representative. (The Ottoman Turkish is given in modern Turkish transcription, modified to show the Arabic spelling.)

9:8 (to bilgī) bilgin
9:13 (to kâsmā, kâsdi) kesme, kesdi
9:15 (to örmā sač) örmek saç ma’nāsına
9:16 (to qaçut, qaçdi) kaçmaḵ
9:17 (to kaqšt, kaqšti) giymek
10:3 bilis bi-ma’nā dāneš
10:4 bildi ‘alima ve dânest
10:9 (to qurīdi) kurudi
10:10 (to yaylaγ, yāγ) yaylaḵ, yaz
11:16 daţr bürünmek ve örtünmek demek
12:1 öldi bi-ma’nā be-mord
12:10 (to sordi; turyu yēr) şormaḵ maş gibî ya’nî emmek; duracaḵ yer
14:9 (to bardī, barturdi, kâldi, kâlturdi) giderdi (!), geldi, götürdi
14:11 (to suw ičsâdi) su içe yazdi (!)
28:9 (to tamγaq, tamaq) boγaz
30:7 jazar laγh maqţū’ matrûk li-s-sibâ’a
36:7 (to ġl qūs) ġartal kuṣî
38:15 (to uγur) vaγt ve devlet ve imkân ve bereket ve ġayîr
47:4 (to arûk) şeftalu
66:17 ârkîn iken, şöyle iken böyle iken denür
67:14 ârdım idim
69:13 ayruq gaγr ma’nâsına dur
69:15 ayla öyle demek
69:16 öyla vaγt-ı zuhr
69:17 âçîk gürüneği
70:4 (to adgī) haγsan ve eyü
73:17 (to osâl kiγi) uysal kiγi (!)
80:14 abâcî umaci demek
88:15 (to quyâγ) hârâret-i şayf
92:11 ârmâk olmaḵ kevn gibi
92:12 urmâk üfûrmeṅ
94:5 (to al-) âlim deyn ve borç
100:5 özāmâk yarışmaḵ
100:16 (to Ar. tarawwaba) at-tarwîb sûd yoγurt[ . . . (cut off)]
118:7 üstârdî inkâr etti
120:8 andyarmaq yemin vermek
120:14 iðgærmaq idxal
148:1 utandi hayâ etdi demek
178:16 tâg harf-ı tegbîh gibi gibi
180:1 qanat kanad ve bâl dur
180:5 kişidir berdi libas verdi
180:8 (to buqaç) su kabı ve bardak; allâhu a'lem buqraç bundan me'hûd ola
180:14 qaqaç ka kâ demek
184:5 (to Ar. awtâb) wa'th süd kabı ve tolum
192:11 (to Ar. jillawz; lihâ) uzunca findik ma'nâsina; âgaç kabuğ fi qar-ı şecer demek
193:10 (to P) ne [ ] biçak keskin olsa kendi sabini yonmaz kesmez
194:13 (to âdîgî, âsîz — below line) eyü, köti
195:10 (to Ar. fayšala) çeker başı
200:1 ya'nî bir adam boyu
201:2 bütün sahîb bütün ve dürüst ma'nâsina
201:10 (to biqin) börûr kaşık
204:6 (grammatical note) ka',iđe-i naşb ve raft ve her kemîmat-i türkîye
205:13 tatîy leđêçet ve çâşni
207:17 tilûk murâd ve dîlek demek
208:2 (to tükâl — below line) dükel ma'nâsina
209:13 (to Ar. tabî) buzağû dişi
210:5 kertindî Allahâ ve resûluna inandi
211:3 qanda ãhanda ve kücâ demek
211:8 kândî kendi ve hûd ma'nâsina
211:9 aydi dedi ve sîyledi
211:11 munda bunda burada
213:5 (to Ar. tâlbîna) südül bulamaç aşî ve 'indenba'darpa suyû
213:16 (to Ar. ma'rif) aşînâlar
   tamya ma'ruf dur tâbî al-malîk ma'nâsma
213:17 (to Ar. furça) deîz kenarinda olan [ . . . (blocked by repair tape)]
214:13 (to Ar. țâyvah) ziyade hạffî kimesne
215:8 qatqî uygunuzu adam
217:8 (to Ar. rakkakahu, misunderstood as rakkalûhu!) tarkîl türüçeye dönürmek
219:1 qonî jîr ve hemsâye
220:16 yawuz yawuz ve köti demek
223:12 qaráh dilenci ve gedâ
224:7 (to P) ev danasi öküz olmaz
229:15 taş kuyuya düştî taçîr taçîr etti
229:16 bildir geçen yıl 'âm-i mâqî ma'nâsma
238:4 (to Ar.) şafara yassî biçak
   tarmîd yakup kül etmek ve kül içinde kilmaq
239:4 (note to Qulbâq!) ḥarîkülâde
242:1 (to Ar. mutalábbad, misunderstood) birbiri üzerine yığîlmak
242:11 (to toyrul) Erţiğrul bundan me'huq ola
243:5 (to bağram) bayram bundan me'huq olmak gerek
284:11,13 (grammatical notes to Ar. text)
336:11 (to P) yorgandan ziyade ayak uzansa üsûr
352:7 (to yuyî) yuyucî veya yîkayucî demek ola
366: upper margin (grammatical note) bayân ta'diya al-af'ul
466: top margin (note to yat!) ḥāṣṣa-i ḡarīb
453:16 (note to qāš!) ḥāṣṣa-i ḡarīb
462:10 yortuy ʿordu (?)
612:1 (to P) yalıçız kaz ötmmez

The marginal notes on the final page (638) are of a different character from all the preceding pages, being the exact reproduction of words in the text which were not easily read.

(13) One or more twentieth century hands. Several of the notes are over the repair tape used when the book was bound (after 1917). The following belong here: 7:10, 15:4, 82:2 (gök ʿörtüldi), 83:1 (to Ar. malla), 308:3, right margin (to Ar. waṭṭada . . . wattda!), 361:2 (on repair tape), 379:top margin (on repair tape), 476:11 (iįtalafat — meant to replace Ar. iliţaraqat, cf. 505 yūṭ [jālifa], but see 15:4!), 626:6.

(14) One or more century hands; wrote in page and folio numbers; occasionally wrote in first word of the next folio in bottom left margin of reverse of the preceding folio. E.g. MS. 110-111. In the bottom left margin of 110 we find the word wa-yuqālu, which is the first word of the text in 111. In the bottom left margin of 111 we find the number 56, and in the top left margin the number 126, both in light ink, the same as that of wa-yuqālu on the previous page; these numbers are the original folio and page numbers, probably assigned before the book was bound. Finally in the lower left margin we find in Arabic (i.e. European) numerals the number 56, and in the top middle margin the numeral 111, both in pencil; these are the final folio and page numbers, assigned after the book was bound.

(15) A twentieth century Turkish reader, made corrections and notes in pencil. The first instance is at 31:13 (to im) parola; and in the lower margin, to the proverb in line 17: parola bilse kīşi ʾṣaṭl edilmmez. (One might note Atalay's translation in Tercümé I, 38: belgeyi bilen adam özmmez.) Other instances are as follows: 33:upper margin (illegible), 40:bottom left corner (illegible), the numbers over the brands at 40-1 ʿaruz, some vowel-pointings at 42:11 (see n. 2) and at 47:14 (see n. 2), some page notations at 92: lower margin (to ez- ezdī ezār ezmāʾik š. 107, 113, 117), 99:8 (illegible), 127:upper margin (to KŞTY [sic] in line 2: LAŞTIY), 151:5 (illegible), 174:14 (teʿlīf tārīḫ), 179:4 (to tūbūt, illegible), 212:16 šabāḥ (see n. 2), 264:lower right (reference to EP) iķincı ğild, 337:7 (parenthesis and grammatical note, illegible), 347:10 (grammatical note) inānu yattāfiquhu faṣl al-lām wa-n-nūn, 349:3 (basdī), 545:17 (note to the narrative) maʃna-ne nebeviyye, some vowel-pointings at 625:8 (see n. 2). Finally, at 70:7-8 ʿanḍuz, we find the curious definition rāsan ("elecampane"), apparently altered in pencil from original türmus ("lupine"); the alteration must have taken place in 1917, since EP has rāsan.

8. Badraddīn al-ʿAynī

The Topkapı Sarayi Library in Istanbul contains several volumes of the autograph of Badraddīn al-ʿAynī’s thirty-volume world history, ʿIqd al-Jumān fi Taʿrīx Ahl az-Zamān. Volume I, dated 825/1422, includes excerpts from the Diwan.28 Volume II includes a blank section about a page long which al-ʿAynī apparently intended to fill with another excerpt from the Diwan.29

29. No. 5921 in Karatay’s catalogue (p. 393).
Ayni was an official in the Mamluk court in Cairo between his first appointment in 801/1398-9 and his death in 855/1451. Judging from the excerpts in Volume I of his work, as will appear below, he depended on the very same MS. of the Diwan which is now the unique MS., and which must, therefore, still have been in Cairo in 1422.

Volume I of the 'Iqd al-Jumān begins with a long cosmological and geographical introduction, finally coming to human history with the creation of Man at folio 149b. The excerpts from the Diwan begin at 152a, second line from the bottom, and run through 153a, in the course of the listing of the descendants of Japheth son of Noah. There follow sections devoted to others of God's creations, the Jinn, Animals, Minerals, Plants, and Angels. Then 'Ayni returns to Adam at 198a and begins the stories of the Prophets, ending the volume just before the appearance of Abraham.

The following is a transcription of the text in question. The corresponding page and line numbers of the Diwan MS. are found in the left margin. Material that is not quoted directly from the Diwan is put in parentheses. Jumps in the text are indicated by three dots.

(wa-yuqālū at-turk huwa bn yāfiṭ li-ṣulbihi wa-hum)......
20:8 fi l-ašī 'iṣra'īnā qabīla . . .
20:11 wa-kull qabīla minhā butūn lā (yuḥṣīn) . . .
20:15 fa-awwal al-qabā'īl qurb ar-rūm BJIANK ṭūmma QF'Q(wa-yuqālū QF'X) ṭūmma 'UṬAZ [sic] ṭūmma YAM'K ṭūmma BAŠĪRT ṭūmma YAS'ML [sic] ṭūmma QA'Y [sic] ṭūmma YABA'QV ṭūmma TAT'R (wa-yuqālū TTR wa-yuqālū TAT'R) ṭūmma QIRIQIZ . . . ṭūmma
21:1 JIKIL ṭūmma TUX'SIY ṭūmma YTM ṭūmma 'I'R[Q][sic] ṭūmma JARUQ ṭūmma JUML ṭūmma 'UY'TUR ṭūmma TANKUT ṭūmma XI'TY (wa-yuqālū XI'TY wa-yuqālū XT') wa-hiyya (allātī tusammā) šīn ṭūmma TUVT'J [sic] (wa-tusammā) mašīn . . .
40:4 an (wa-min qabīla 'UṬUZ yatafarru'u t-turkmān [sic]) wa-hum īṭīn wa-išrūn bātūn li-kull bātūn minhā 'alāma wa-sima 'alā dawābbihim (wa-awābbihim wa-ṭāṭābihim) ya'rīfū biḥā ba'duḥum ba'qān (fa-a'žamuhum) QNIQ (wa-minhum) as-salāṭīn (wa-l-mulūk wa-minhum bānū sašjāq fa-awwal mulikihim ṭuṛulībak [etc. — there follows a precis of Seljuk and of early Ottoman history up to the time of Timur])

wa-'alāma (QNIQ) ṭāḥīhī (al-bātūn) aṭ-ṭānī (min at-turkmān) QAY'N (wa-yuqālū QAY'N [sic]) wa-'alāmatuhum ṭāḥīhī (al-bātūn) aṭ-tānī BH'UN'DUR wa-'alāmatuhum ṭāḥīhī (al-bātūn) ar-rābīi 'IVA' (wa-yuqālū IV') wa-'alāmatuhum ṭāḥīhī (al-bātūn) al-xāmis SAL'TR (wa-yuqālū SAL'RU) wa-'alāmatuhum ṭāḥīhī (al-bātūn) as-sādīs AF'S'R [sic] (wa-yuqālū 'AV'S'R) wa-'alāmatuhum ṭāḥīhī (al-bātūn) as-sābī BAK'TLY (wa-yuqālū BAK'DLY) wa-'alāmatuhum ṭāḥīhī (al-bātūn) aṭ-ṭāmin BU'T'UZ wa-'alāmatuhum ṭāḥīhī (al-bātūn) at-tāsi BY'T wa-'alāmatuhum ṭāḥīhī (al-bātūn) al-āšr YAZ'TIR (wa-yuqālū YAZ'R) wa-'alāmatuhum ṭāḥīhī (al-bātūn) al-ḥād' ašār 'AYMUR wa-'alāmatuhum ṭāḥīhī (al-bātūn) aṭ-ṭānī ašār 'ARAT RULK [sic] wa-'alāmatuhum ṭāḥīhī (al-bātūn) aṭ-tālī ašār 'ALQ RULK wa-'alāmatuhum ṭāḥīhī (al-bātūn) al-xāmis 'āšar URAR . . . wa-yuqālū YURKIR wa-'alāmatuhum ṭāḥīhī (al-bātūn) as-sādīs 'āšar TUVTAR'Q [sic] wa-'alāmatuhum ṭāḥīhī (al-bātūn) aṭ-ṭānī ašār URAR . . . wa-yuqālū DUKAR wa-'alāmatuhum ṭāḥīhī (al-bātūn) aṭ-ṭāsi 'ašār BAJANK wa-'alāmatuhum ṭāḥīhī (al-bātūn) al-išrūn JUVT'DUR [sic] wa-'alāmatuhum ṭāḥīhī (al-bātūn) al-ḥād' wa-l-išrūn JAB'NĪY wa-'alāmatuhum ṭāḥīhī (al-bātūn) aṭ-ṭānī wa-l-išrūn JARUQLUV (wa-yuqālū JARUQLUV wa-hiyya) qālīla . . . xafīyya 'alāmatuhā [blank space, end of line] . . .

30. See EI², article "al-'Aynī" (W. Marçais); GAL, II, 52, S.II, 51.
What 'Aynî has done is to conflate three separate passages from the Diwan into a single narrative on the origin of the Turks and the Turkman subtrbdes. The peculiar spellings of Basml as Yasmil and of Óyräq as Ýryäq prove that 'Aynî used our own unique MS. of the Diwan (see above section, "Glosses and Marginal Notes," nos. 4, 5). In those tribal names which had the obsolete letter wa' (W) he changed it to the familiar wa' (V). Thus he read 21:3 TWGAJ as TUVIJ; and 40:8-9 'IWA', YW' as 'IVA', YIV'. And to those names for which he knew a different spelling or a different pronunciation, he added this in each case, introduced by the phrase 'and they are also called' (wa-yuqâlu). In this regard, QAYN as the alternate of qâyi must be an error for QAYY (qayï); and for Kâshârî's TUKAR (tögär - 40:17) as the alternate of tögär he has substituted the more familiar dögär.

Several of 'Aynî's departures from the text are revealing. Thus, where Kâshârî states (40:4) that the Oyuz are the Turkman (wa-hum at-turkmâniyya), 'Aynî says that the Turkman were branches (yata-farra'u) of the Oyuz. To Kâshârî's statement (40:5) that the brands are found on their animals, 'Aynî adds "and their vessels and their furnishings" (wa-awânîhim wa-atâthîhim); 'Aynî says that he knew a different spelling or pronunciation, he added this in each case, introduced by the phrase 'and they are also called' (wa-yuqâlu). In this regard, QAYN as the alternate of qâyi must be an error for QAYY (qayï); and for Kâshârî's TUKAR (tögär - 40:17) as the alternate of tögär he has substituted the more familiar dögär.

Comparing the shapes of the bands in the two texts, we again notice certain differences. It is difficult to decide whether these differences are due to haste in copying on 'Aynî's part, or to 'Aynî's being influenced by contemporary shapes of Turkman damgas with which he might have been familiar. The brands are in red ink, as in Diwan MS.

Volume II of the 'Iqd al-Jumān begins with the story of Abraham and continues with the other pre-Muhammadan prophets, including Dū-l-Qarnāyn (137b ff.). Then there are several chapters devoted to the various pre-Islamic or non-Islamic kings, as follows: 164b Mulūk-al-Furs; 178a Mulūk al-Kaldānīyya; 178a Farā'īnā Miqr; 193a Mulūk al-Yūnān; 194a Mulūk ar-Rūm; 199a Mulūk al-Ifrānīj. At this point comes the blank section, about a page long (200b - 201a). There follows: 201a Mulūk as-Suryān; Mulūk al-Hind; 209a Mulūk al-'Arāb. The final chapter (216a ff.) is a history of the Arabs up to the Quraysh.

It was mentioned above that 'Aynī apparently intended to fill the blank section with an excerpt from the Diwan. Probably he had in mind the long report on King Shu contained in the entry at 622-5 türkmān — the report which he simply summarized in Volume I of his work; and probably the section was to have the heading: Mulūk at-Turk. (Possibly 'Aynī also intended to include information on other Turkic kings, such as Afrāsiyāb, drawn from the Diwan and other sources.) Evidence for this is found in an article by Ahmet-Zeki Validi (Togan) published in 1932, in which Togan states that he found such an excerpt in one of the 'Aynī MSS.³²

Because of the interesting, and confusing, nature of Togan's report, it will be well to cite it in full (Arabic script Romanized according to our own system):

Among Turks, other than Kâtip Çelebi, Ayıntaplı Bedreddin Al-'Ayni also saw Maḥmūd Kāşgarî's book. This individual, in Volume II of his history "Al-'Iqd al-Cumān" [sic], between the chapter devoted to the Europeans (mulūk ar-rūm wa-qīṣṣa al-faranj) and the chapter devoted to the Syrians and the Indians (qīṣṣa mulūk suɾyān wa-mulūk al-hind), also had a separate chapter for the Turks, entitled "Story of the Turkic tribes" (Türk kavimlerinin kisası, qīṣṣa umam at-turk). In some copies of Al-'Iqd al-Cumān, however, this chapter of the Turks is not found. For example, although it is found in the Topkapı Sarayi MS. Üçüncü Ahmed Küttiphanesi no. 2911, it is not found in the duplicate MS. of this same no. (ayni numaramız iki mükerrer nüşhasında bu kısım bulunmamaktadır). In this chapter of his book Bedreddin 'Ayni, beginning with the statement "I saw in the Diwan of Al-Kâşgarî" (wa-ra'aytu fi dīwān maḥmūd al-kāşgarī), summarizes in six pages the information from various passages of the Divanulğatū Türk [sic] concerning the Oğuz tribe (now covered in Vol. I, pp. 56-57 and Vol. III, pp. 314-317 [sic] of the printed edition); concerning the Turkic dialects (Vol. I, pp. 29-36); and concerning the Uyghur script (Vol. I, p. 9). The word written TFK'J in the MS. of the Divanulğatū Türk which is in our hands, Bedreddin 'Ayni writes in the form TVJ'J, and he mentions a tribe by the name JYN which is not seen in our MS. Similarly, the name of the fortress written "ŠVB'B" (i.e. "Şuyāb"[sic]) in the printed edition (Vol. III, p. 305), Bedreddin 'Ayni writes in the form "ŠV" (wa-kāna yuqrabu kull yawn li-umara' fi jundīhi bi-ṣaḥl kāw tālāfima' wa-sittīn nawba). In view of this, Bedreddin 'Ayni must have used a MS. of the Divanulğatū Türk different from the one we possess.

One source of confusion here is that the original cataloguer of the Ahmed III Library assigned the same number — 2911 — to all the volumes of 'Ayni's work, whether of the autograph (= Karatay, nos. 5920-5932) or of later copies (Karatay, nos. 5933-5940); and whether of 'Ayni's earlier draft (Karatay, no. 5941-5942), his main text, or the later epitome (muxt aşar).³³

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³³ There is one exception: he assigned the number 2912 to four volumes of one later copy (Karatay, nos. 5945-5948).
Based on research conducted at the Topkapı Sarayi Library during the summer of 1976, we can state categorically that Togan did not see the six-page long mystery section in any of the ‘Aynî MSS. which are now at that library. The relevant MSS. are as follows:

Karatay, no. 5941 (= A.2911/D1), ‘Aynî’s autograph of the first volume of what is apparently his first draft of the ‘Iqd al-Jumân, covering events from the Creation to year 11. The MS. is dated 799/1396. There is nothing at folio 151b between the chapter on the Ifranj and that on the Suryân.

Karatay, no. 5934 (= A.2911/C2), a copy of Volume II of ‘Aynî’s main text, dated 896/1490. A blank section, as in the Autograph.

Karatay, no. 5945 (= A.2912/1), covering events from the Creation to year 21. Probably 10th/16th century. At the corresponding folio, 289b, there is a blank section with the copyist’s note: "Thus did I find it in the original, a blank" (wa-kadha wajadtuhu fi nusxa bayad’an). (The material on the Turk tribes and the Oyuz is at 101a,b.)


The mystery section is also not in any of the ‘Aynî MSS. now at the Sûleymaniye Library. Typical is the following:

Esad efendi, no. 2322, a copy of Volume II, dated 1096/1685. There is nothing (not even a blank) at folio 255a between the chapters on the Ifranj and on the Suryân.

The passages from the Diwan which Togan states he saw in the six-page mystery section correspond to Diwan MS. as follows: 40-1 oyuz (EP. I, 56-57), 622-5 türkmân (EP. III, 304-307 [1]), 24-28 D (EP. I, 29-36), 7-8 G (EP. I, 9). We saw above that ‘Aynî’s autograph does contain excerpts from the first two of these passages, and also from MS. 20-1; these excerpts cover about two pages in Volume I; while Volume II contains a blank section about a page long. Of the three points Togan mentions to prove that ‘Aynî used a different MS. of the Diwan than the one we possess, only the first (TVT’J — actually TWG’J — written TVG’J) occurs in the autograph; we have explained this above in a different way.

We cannot be certain how to explain the confusing points in Togan’s report. We may speculate however that Togan mixed up his notes on the Autograph Volumes I and II, which he saw in the Topkapı Sarayi Library, with his notes on a copy of Volume II which he saw in another library and which is not at present known to us. Until that copy comes to light, it cannot be determined whether the writer of the mystery section based himself on a text of ‘Aynî which is also inaccessible to us, or whether he composed it himself based directly on the Diwan, be it from our own MS. or from a different one.

Since it has been shown above that ‘Aynî based himself on our own MS. of the Diwan, the material he includes cannot be used to reconstruct Kâshyârî’s text. It is of interest, however, in reconstructing the history of the text.

9. History of the Text

Drawing together the conclusions of the five previous sections, we may propose the following chronology. Some of the dates suggested are hypothetical or are based on inference.

Kâshyârî began writing his book on Wednesday, 25 January 1072, and completed the fourth and final redaction on Monday, 9 January 1077, dedicating it to the reigning caliph in Baghdad, al-Muqtadî.
After 1258 Kâshârî's autograph was removed, along with the Abbadid caliphate itself, to the Mamluk realm. Here, especially in the courts of Cairo and Damascus, Arabic speakers once again were confronted with the practical need of learning the Turkic language and background of their rulers, just as they had in Baghdad under the Seljuks. The new owner of the book now had a copy made, employing for that purpose a man of Persian origin, originally from Sava, who had made his way to Damascus, perhaps in the wake of the Mongol invasion of his homeland. The copyist completed his task on Sunday, 1 August 1266, either in his new home of Damascus, or else in the capital city of Cairo. The owner, who was learned in both Arabic and Turkic philology, then had the copyist add a note to the title page, in which he vented his wrath against someone who had claimed that the language Kâshârî described in the Diwan was that of the Turkmân.

At this point the autograph disappears from view.

In the course of the following century or century and a half, at least two or three later hands made alterations to the text (see section above, "Glosses and Marginal Notes," nos. 2, 4, 5). The first of these (see section above, "Ink Color and the Later Hand") filled out the vocalization of the entire text, both the Arabic and the Turkic; in the course of this he altered the Turkic vocalization to accord more with the Qifçâq dialect that was current among the Mamluks. Judging by these alterations and by the ductus of his hand, he probably lived in Damascus or Cairo in the late fourteenth century. The activity of the other two must have occurred before 1422. It is possible that other later hands (6-9) were also active during this period.

In 1400 the book was owned by a well-known scholar, originally of Damascus, who was residing in Cairo, and who signed his name on the title page (see section above, "Title Page"). The book must still have been in Cairo in 1422, since it was used there by another well-known scholar in the composition of his magnum opus (see above section, "Badraddin al-`Aynî").

Sometime after the Ottoman conquest of the Mamluk kingdom in 1517, the book was removed to Istanbul. Over the next few hundred years it was studied by several Ottoman readers. One of these (see "Glosses etc.," no. 10) added two marginal notes to the text. A second (no. 11) made corrections to the text, some of which imply that he may have had another copy of the Diwan before his eyes. A third (no. 12), perhaps in the nineteenth century, wrote in numerous marginal glosses which sometimes display his rather weak understanding of the text.

Around 1650 the famous Ottoman writer Kâtîb Çelebi (Hacî Hâlâfa) saw a copy of the Diwan, since he noted it in his voluminous Arabic bibliography, Kaif az-Zunân. His notice runs as follows:

*Dîwân Lûya at-Turk* [sic] of Maḥmûd ibn al-Ḥussayn Muḥammad [cf. MS. 2:6], bound. It begins: "Praise be to God, most lavish of bounty, etc." [cf. MS. 2:2]. He expounded it in Arabic. He mentioned that the Turkic dialects revolve on eighteen letters, not including ṭ, ṭ, z, s, q, h, t, k. [cf. MS. 6:7, 7:5-6]. He dedicated it to Abû l-Qâsim `Abdallâh ibn Muḥammad al-Muqtâdî bi-Amrillâh, the caliph [cf. MS. 3:10-12].

It is generally thought that Kâtîb Çelebi must have seen a copy of the Diwan different from the one we

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now possess, since he cites the title as "Diwan of the Turkic Language" instead of "Diwan of the Turkic Dialects." It is also possible, however, that he simply misread the title.

At the beginning of the twentieth century the book had been given to a woman by her kinsman, Nazif Pasha of the Vani Öğulları, who told her to sell it for not less than thirty gold liras if she fell on hard times. Before 1917 she offered it for sale in the Istanbul book market. It was purchased by the well-known bibliophile, Ali Emirî; and it now resides with the rest of Ali Emirî's library as part of the Millet Genel Kütüphanesi in the Fatih quarter of Istanbul.

Eventually Ali Emirî offered to Kilisli Rifat (Bilge) the task of editing the book. According to Rifat's own report, the book was in bad repair at the time he undertook the task: the binding was unravelled and the folios were in complete disorder. In the course of two months Rifat was able to arrange the folios in the correct order, and to declare that the book was complete. He also numbered the pages.⁵ Rifat proceeded to edit the book for publication, and it was printed in three volumes between 1917 and 1919 (= EP).

The repair and binding of the original book must have taken place at about this time. Several of the marginal notes are over the repair tape, proving that they are modern (see "Glosses, etc.," no. 13). The original page and folio numbers in light ink, along with indication of the first word of the following folio, must be by Kilisli Rifat (no. 14). Most of the pencil notes are probably later, although there is one curious pencil correction of the text which must have taken place in 1917 (no. 15).

10. Scribal Errors, Ghost Words, and Textual Emendations

Our unique MS. of the Diwan, copied two hundred years after Kâşyârî wrote, contains numerous scribal errors, both in the Turkic and the Arabic material. This was recognized from the beginning of Diwan studies. Kilisli Rifat, in his editio princeps (ED) of the text, performed a great service by normalizing the Arabic. As for the Turkic, Rifat mainly left it as he saw it.

On the basis of comparative Turcology and a broad sense of realia, Brockelmann suggested quite a few emendations in his glossary (MTW). For example, the tribal name Basmil is consistently spelled with Y- in MS. Rifat left it with Y-. Brockelmann (DTS, 241) corrected the reading to B- on the basis of the appearance of the name in the old Turkic inscriptions.

Atalay went beyond Brockelmann in suggesting new readings, but curiously, for the most part, confined these to the footnotes, leaving the text largely as in ED; also he seems to have become more daring as he went along, since there are many more suggestions to emend the text in Vol. III of his translation than in Vol. I. Neither Brockelmann nor Atalay, however, applied any consistent principles in their approach to establishing the text. (DTS hardly goes beyond Atalay in this regard. Several emendations were suggested by Taymas in his critique of Atalay's translation.)

Atalay apparently was not aware of the radical approach to this problem embodied in Schinke- witsch's work on Rabûzî's syntax, published in 1926 and 1927. Schinkewitsch offered several corrections to Brockelmann's readings of the verses in the Diwan. He based these corrections on the notion that the Turkic material ought to conform to Kâşyârî's Arabic translation of it, a notion that seemingly never

occurred to Brockelmann. For example, in the stanza at 229 böktir, the second line reads: BARIQ YA’QIB QYA’ KURDM, and the translation is: ra’aytu min ba’dain sawāda’n, “I saw a black spot from afar.” Brockelmann read this: yariq yaqib qaya kördim, and translated: “nachdem ich mich der Erdspalte (?) genähert hatte, erblickte ich einen Felsen.” Schinkewitsch saw that the copyist must have been nodding at this point, and he restored the line as follows: yiraq baqib qara kördim; suddenly the entire text conformed with the translation (Rabγüzis Syntax, II, 36).

This insightful method unfortunately never entered the mainstream of Diwan studies. Brockelmann himself compounded the confusion in his glossary by including ghost-forms along with his own “corrected” forms. Thus, in addition to yariq "gespalten" as the reading for the first word in the above verse (MTW, 79), we also find bariq "eine undeutlich in der Ferne auftauchende Erscheinung (?)" (MTW, 31). Brockelmann was apparently untroubled by having two readings for the same word without cross-reference, and by having one of those readings being a hapax legomenon (though the presence of the question mark does indicate a certain misgiving on his part).

Atalay’s reading of the line (Tercüme I, 456) is: Barik yakip kria kördim, translated "yakin vararak bir karalti gordum" (translation of the Arabic: "Uzaktan bir karaltı gördüm"). In his index, then, we find the same ghost word as in Brockelmann’s: barik "uzaktan beliren karaltı" (Dizin, 70); and this reappears in the Russian Old Turkic Dictionary (DTS, 84).

It was Sir Gerard Clauson who finally put Diwan studies on the right track by his thoroughgoing attempt to spot and remove ghost words and reconstruct the text on the basis of a penetrating analysis of the entire corpus of early Turkic materials. As late as 1955, in his article on "Turkish ghost words," Clauson could still refer to "the almost impeccable MS. of Kaşgari" (JRAS, 1955, p. 137); but by the time he published his monumental Dictionary (ED) in 1972, he had worked through and thought out a great many of the problems in the Diwan and suggested superior readings. Clauson was especially sensitive to Kaşgari’s patterning system of grouping lexical entries, and, for the first time, tried to apply Kaşgari’s system in a consistent way to the task of reconstructing the text. In some instances he was perhaps too daring; but the principle was sound. As was the case with Atalay, Clauson’s attitude toward the text became freer as he went along.

Thus far, two important methodological principles in establishing the Turkic material have been mentioned: 1) the Arabic is generally more reliable than the Turkic (applied by Schinkewitsch and also, though not consistently, by Clauson); 2) the patterning system of grouping entries is regular and consistent (applied by Clauson). There is a third principle that has not until now been given its due weight: 3) the choice of Arabic equivalents for Turkic words is remarkably consistent (this will be apparent from a glance at the Base Index).

Applying these principles in a thoroughgoing fashion, we have solved many (though of course not all) of the remaining problems in the text of the Diwan. We have also proposed many fresh readings of the text in cases where a problem has not been recognized hitherto.

The various categories of the scribal errors and erroneous readings are illustrated in the following lists. Several examples, especially in the first category, must be blamed on the later hand and not the original copyist (see "Ink color and the later hand"). Where earlier scholars have established readings regarded here as correct, reference is made to the earliest one. (Note that the Base Index refers to the categories listed here in the following manner: Xa, Xb, etc.).
a. Vowel only.

46 'ALUQ oлуq (on basis of 37 oüt; cf. olgun, etc.).
51 'ATAlN գայն (= Ar. գայն, hence the error; ED, 87).
60 'INKAS կնաս (< ան-!>)
60 'UKRUK շկաչ (cf. WB, I, 780 ջապար).
79, 637 'ILINJ ունիբ (influence of the following entry?; ED, 148).
98 'ADIR- ուճք (influence of the preceding entry; ED, 67). But at 186 kümüş V: 'UDRDUM աջդր (on basis of Arabic translation).
112 'ATAT- օտա (<< օտ-). 126 'ULTAŞ (see n.) տդաշ (< ատ).
150 'UZUMLAN- ուժման (confusion with ուժ; ED, 27-8).
153 'ARI'LA- ուրգիլա (influence of preceding entry; ED, 220).
230 TARMAZ (also at 173 գար: TURMUZ) tarmuz (<< Pers. tarmas).
232 BAŞLAT բուղա (MTW).
240 TUKLUK տղակ (ED, 480).
250 QABIRJAQ (see n.) quburçaq (see ED, 586; cf. CC quburçaq).
? At 263 qaşylaq V: 'ATR օտա (<< օտ- սինգ (bird))'.
At 276 չալ V: 'ALIP իլի (AR. ադձ, cf. definition of իլ.)
At 349:14: ՔՈՆԻԿՏՅ կենկի (ED, 731).
325 QINIS- գանի (cf. գանի, գանի-).
347 TABAŞ- տպրի (ED, 445).
429 TABRAT- տպրի (influence of preceding entry; ED, 444).
460 YALIYMN յուլրամ (<< ուլ-!).
517 QAYT qiyı (ED, 676).
565 QARJA գուրդա- (ED, 647).
At 605 սինակ V: TIKIB տիքիբ (Ar. յաղիւ - the summer pests "tie their tails and attack," i.e. like horses in battle!, cf. 237-8 գուրդրու V; hitherto read tikip.
At 611 qangdaş P: 'IKDIŞ օգդաշ (DTS, 379; ED, 103).
614 ՍՈՒՆԿ-, 617 ՍՈՒՆԴՈՒՐ- սին-, սինձուր- (though this root is not elsewhere attested, Kâşar surely wished to distinguish it from սիր-, and it must be the basis of սինի and սինակ).

b. Confusion among B, T, N, Y.

115 ես Y: 'ITIN անու (< anu-).
116 'ABIT- օպ-.
172 YART բարտ (EP). Same word at 59 անջ P: YURT (hence yurt in the meaning "vessel for measuring wine" is a ghost word; finally corrected in ED, 176).
190 YURIQ (see n.) բարի (<< բար-); confusion with yoriq.
At 191 կարան N: BTZAN բիզան or բիզան (a well-known figure in Iranian legend).
? At 199 qizil V: YUR- կաշ (see n.) terqisip (see terqisip in Index; yorgisip as the rhyme word in the next line precludes it here; *yüzqıs- or *yüzlis, suggested in ED, 986, are not attested).
At 211 munda V: TAMUV յամու (ED, 503).
227 YARKUJ բուկ (ED, 362-3).
At 229 բուկ V: BARIQ YA'QIB յաբղ բաղ (Schinkewitsch).
231 YURBA'S borbas (ED, 356).
c. Confusion among other consonants.

JX. 245 XUVNA’K čičiňäk (< süči? Cf. WB III, 2200 čičiňäk "sweetness," čičiňäm "sweet" (čay.).

J.K. 541 JATUQ xutu (See R. Dankoff, "A note on khutu and chatuq," JAOS 93.4 [1973], 542-3.).

RZ.D. 195 JKK čečäk "measles" (ED, 400).

84 'AWZUVRIY awrüzi (ED, 15).

140 'AWRA' -awzi- (EP).

220 BARGAN, Ar. fats "myrtleberry": bazyän, Ar. fats "smith's hammer" (ED, 390).

232 TUG'AT türägy (EP).

257 SUBUZIAN suburyän (MTW).

261 TARILKA'N tizilgän (ED, 575).

? At 364 qazturq: QAĐAQ qazrý (translated "canal," but probably simply the infinitive in -iğ of qazr-, cf. 192 qazzęq; ED, 598 reads quflrý "well" which requires too many emendations).

At 391 qazręyan - V: YUDQDY YUDDY burqi yürü (the copyist was nodding at this point; cf. 13:10 where burqi is again translated wajh 'abüs; and 233 tumlüy where again we find YUDİY yürü).
571 QIZGA'- qırnya- (ED, 655).
At 590 satıysa- V: YARI7SA'DIY yazısıysādī (ED, 986).
608 SAZINJY sarıncı (ED, 864).

R.T. 245 TARIRQUV tatarçu (< tatir?).
R,Y. ? At 229 böktrir V: QYA' qara (see n.; Schinkewitsch).
? At 555 ota- V: 'RLA' ayla (Ar. kadā). Brockelmann: ärlä "Heimat" (Volkspoesie, II, 36), "Heimatsfätte" (MTW); Tercüme: erē (as through from er, variant of yer!) "yurtluh"; DTS: "usud'ba"; ED, 229 suggests ergi "residence" (not otherwise attested in Diwan).

R,V. 84 'SKURTY eştâti (ED, 261).
Z,N. At 164 kiz: KIZ YI'BAR kın yipär (ED, 756).
At 42 öläss V: MNKYZ mänž "with a mole" (hitherto read mänž "complexion").
Γ,W. At 371 ĉärën: JALTİ ĉawż (ED, 430).
388 JALTİ- ĉawż (< ĉawż).
258 QAURG,A'A NH qaryuyâ (ED, 613).
466 YASITTİI yasiqli (ED, 975).
At 470 yüz-: TUT M toqum (ED, 984).
At 488 yetrul: SUNKUQ soŋuy (accusative of soŋ; hitherto read soŋuq — ghost word).
At 508 qät: FLİV awlqu.
551 QARQUVY qaryuy, qirgyû (ED, 654).
613 QARANKUV (see n.) qaranuq.

Q,W. 37 'UWUT oqut (< oq-; influence of preceding entry).
Q,V. 541 BUTUQ; JATUQ butu; xutu (ED, 299; 402 - çatu - see J,X above).
K,L. ? At 64 ördăk P: 'IK'NVR ellənûr (Ar. yatamailaku; < èl - but *ellä- is otherwise unattested!).
At 326 soŋuq-: TIYUVL yırlık (Tercüme II, 115 n.).
At 446 yin V: 'RLK ārakk (ED, 561).
K,T. At 455 yula V: 'YWT ëwâk (ED, 6).
L, '. At 59 aŋar V: BALZAY yâzi (Tercüme I, 94).
S,Š. 343 SASAIN- sâsîn- (< sâs; misreading of Š as SA!)
390 SATLAN-, Ar. ihtâzâ šatlan-, Ar. ijtar'a (MTW, 174 — correction of the Arabic; Taymas I, 248 — correction of the Turkish).
At 456 yamây P: QARJŠ qars (ED, 663).
S,B. ? At 568 şirza- 'IYISIN yipin (yip fits "thong" better than yî).
S,B,B,Š. 236 BAŞGA'A saprâq (ED, 786).
M,F. 531 KUYFAN- kûymän- (ED, 755-6).
M,V. 81 'RUM DUVN arûdun (ED, 232).

At 66 ändik V: YATIL- ettîl- (see n.).
77 'AZMÄN- (see n.) azma (ED, 288).
145 'ATLAN- atla-.

32 'UDUV; 'UVÄ; 'VQ' (see n.) ü; ü; ö (ED, 1).

D. Letters missing or letters added.
At 272 čqat-V: 'USN LAYUV üşâyü (Brockelmann, Volkspoesie II, 37).
At 380:3: BURUŠDY borbaşıdi.
At 417 törüt- V: 'D aşiz (Schinkewitsch I, 153-4; Brockelmann read it äd — Volkspoesie II, 39; Tercüme and ED: udu).
441 MINKDAD'TÝ, MINKDA'R MIKD'MA'K manda-t- (EP).
? At 466:8: 'UYU'LÜY puyury (ED, 271).
548 JILA'R čila (dittograph from first letter of definition: rawt; ED, 418).
Also, at 192 qiruq: adaq should probably be read adaqlıy (see n.); and at 552 čolqüy: ağil should be read ağilgıl.

e. Miscellaneous

? At 85 açaqlıy P: the text is waterstained; a word hitherto read Ş'BVK sabük 'quickly' (Persian) should probably be read as türk (or šap?).
At 156 orla- V: YARIQ yop (Ar. jö'a). Brockelmann took this as the same yariq 'gespalten' as at 229 baktır V (! — Volkspoesie I, 7); Tercüme: yirak "uzak."
At 173 Kând V: KALNKIZLAYUV kalginlayü (ED, 718).
At 206 qaylı P: QL qari (Ar. saryx). Clauson (ED, 614) suggests qul in the sense "servant (of God)"; but this would never be translated by Ar. saryx 'old man.'
? 209 JATYIBA' kâbâ (— ED, 402).
? At 520 quyär: BUV QUYA'RİY bu quyär qizi (only this reading makes the Turkic accord with the Arabic; Tercüme III, 171: bu quyär ‹r; ED, 679 emends Ar. bintułu to bi-fihi and translates "This man who dribbles and froths at the mouth").
? 523 QUDUVJAQ quyurçaq (ED, 606).
? At 547 sökö V: 'UDUV QAM' TBN ?AIDİY udu barma tebän yiğidi (the copyist was nodding at this point; the reading proposed restores congruity with the Arabic; uğulama would also fit; yiğ. = Ar. 'adâni "he held me back" is still questionable, particularly since yiğidi is the rhyme word in another stanza of this verse cycle — at 201 bulun).

f. Arabic misread as Turkic because overlined.

At 82 aramayân: 'AMUJ Ar. aşaḥh (Clauson, JRAS, 1955, 137).
At 210 esde: 'ULUX'SA' Ar. al-xusâ (ED, 414 — Clauson has al-xusa, incorrectly).
At 240 čäkriük: QAB' Ar. qabä (ED, 416).

g. Error in the Arabic gloss.

73 aluç, Ar. borguq, MS. barûd (MTW).
At 263 qaşylaq V: taq, Ar. yudâ, MS. yudar (see n.; Brockelmann, Volkspoesie II, 36).
At 352:2 suyulmû, Ar. ɣâ'ir, MS. ɣâbir.
421 SAKIT-, Ar. ahtä: sökit-, Ar. ajtä (ED, 820).

h. Text not incorrect but misinterpreted.

48 'SIK aşik (<äs-; synonym of kârik!; hitherto read isiq).
53 /ATZ (see n.) ez (homonymous with ez-; hitherto read iz).
At 59 ümâ V: the last word is uma, convertible form of um- (Ar. fā rajā'ika — the line connecting the jīm and alif is effaced and the word looks like radā'ika). Hitherto read ümâ or (ED, 3) öme ('Do not [stop to] think').
62 'TLQ utluq N (see n.; Tercüme: Itlik; DTS: Ailuq).
At 102-3 aqis- V: the last word 'KRȘVR is ügrisir, from ügrī- "to rock" (cradle) — the boat "sways" (Ar. yamīdu) like a cradle rocks, or like a cloud sways in the air (at 178-9 bulit V!). Hitherto read ügrisir.
105 eliq- (hitherto read aliq-; but must be from 36 el in the sense Ar. lâ'îm).
107 özal- (from öz, note mention of Ar. rūh, and cf. meanings of özgây [QB only] and özni; — hitherto read özal- or [ED, 287] uzal-.
128 ırpâl- P: nølı (<* nølı) (ED, 199 suggests onarip).
185 TAĶİŞ (see n.) tikiş (hitherto read tâğiş).
At 219 tüş DETAILS = 408 408 boquq V: böğüldi (< böğ, cf. b above, on 387 türlün- V; hitherto read büküldi).
At 251-2 saraniq V: siyta- (hitherto read yiyîla- — although the text is waterstained, S and T are clearly discernible).
258 quduzyun. MS. and EP clearly have Z here, and also at 13:3 (EP, I, 17:3) where the word is found again. MTW, Tercüme, DTS, ED all have quduzyun. Cf. osm. kuskun; Menges, Glossar, 106, s.v. quṣqan — Menges is also led astray here by a ghost, as is Doerfer, no. 1494 (TMEN); and Clauson, once again, in his re-edition of the Turkish-Khotanese Vocabulary (İslâm Tektikleri Enstitüsü Dergisi V, 1973, 37-45) which also clearly has the sibilant (kuďasîh ânâ)!
At 353 talpir-: TALWIR tolwir (Ar. ḥalâla) is "pavillion" (cf. 229 tolwir and at 485 yelwir-), not "partridge" which Ar. ḥala can also mean (MTW, 193 "Rebuhn"; Tercüme II, 173 and Dizin, 566 "keklık"; DTS, 529 "kuropatka"). Finally corrected in ED, 493.
356 tüşgir- "give a gift" (Ar. ahdaytu), cf. tuṣɣu! Usually taken as meaning "guide" (would be hadaytu), thus MTW "geleiten"; ED: tüğer- 'I guided him.' Correct in Tercüme II, 179: tüúmerdim (corrected in footnote to tüümüzdim) "armağan verdim."
At 369 tüprüs- V and 461 yaymur V: the phrase öl qar "damp and snow" (Ar. ʈalʃ wa-nadā at 369, ʈalʃ only at 461). Hitherto read el qar "that snow."
601 ọn (Ar. 'aqib) means "heal" (cf. 251 tolarsuq; and also burun "nose" then "front"). Hitherto interpreted as "progeny."

i. Reconstructions.

At 74 arpa P: art has dropped from the text.
At 536 su V (see n.): much of the second line was not copied. The reconstruction is based on the Arabic translation, and on the example sentence at 268 qaz- — at qazdi.

j. Words misread by Kâşya'r (?)

216 BUTLV buylu (see n.; should be at 521).
222 JĀT-KA'N cığân (see n.; should be at 206).
The reading of the words in the text is "correct" according to Kâşya'r's patterning system!

11. Structure of the Diwan

Consistent with Kâşya'r's reliance on Arabic linguistic methodology is his actual arrangement of the lexical material. By the eleventh century there were several systems of arrangement that had been
developed by the Arabic lexicographers. Kāṣyārī mentions (MS. 4-5) that he considered adopting the system of al-Khaṭṭī ibn Aḥmad (d. 170 or 175/786 or 791), but rejected it as too cumbersome. The system which he did adopt (outlined at MS. 4) was used, so far as is known, only by one Arabic lexicographer, and by no one else in Arabic, Persian or Turkic lexicography except for Kāṣyārī himself. This was Abū Ibrāhīm Ishāq ibn Ibrāhīm al-Farābī (d. 350/961), the maternal uncle of al-Jawhari (d. c. 398/1007) whose celebrated Shāhī was the first widely-used Arabic dictionary based on the rhyme order.

Farābī, in his Dīwān al-Adab fī Bayān Luḍayt al-ʿArab, adopted a unique patterning arrangement for the lexical material. First, the work is divided into six books, as follows:

1) kitāb as-sālim ("sound"): words having only sound consonants
2) kitāb al-muḏāʿafa ("doubled"): words having a geminate consonant or two identical consonants
3) kitāb al-miṯāl ("similar"): words beginning with one of the weak letters waw or ya' functioning as (hence similar to) a consonant
4) kitāb dawāʿat at-talāta ("possessing three"): words with a medial weak letter
5) kitāb dawāʿat al-arbaʿa ("possessing four"): words with a final weak letter
6) kitāb al-hamzā: words with hamza (i.e. ʿ).

(All of these terms are explained more fully below.) Then each book is divided into two main divisions, "Nouns" and "Verbs." Finally, within each division words are arranged according to pattern (thus, in the book of sound nouns, Farābī first gives all words of the pattern faʿl, then faʿla, faʿl, fuʿa, fiʿa, fiʿl, faʿal etc.). The arrangement of words within each of these sections is by final radical, or the rhyme order.

The "pattern" system is uniquely suited to a Semitic language, where word formation is based on a consonantal skeleton, usually triliteral, containing the basic sense of the word (k-t-b "to write") to which is added various vowel combinations, sometimes with additional consonants (kātib "writer," maktūb "letter"). The Arab grammarians indicated this by using as a model word the root f-ʿ-l meaning "to do." Thus the pattern faʿil represents the active participle or noun of agent (kātib "writing, writer," qāṭīl "killing, killer"); maʃʿal represents the passive participle (māktūb "written, letter"); maqṭūl "killed, victim"); the pattern miful forms nouns of instrument (minṣaf "winnow" from n-ṣ-f "to scatter"); and so on. Since Arabic morphology is indicated mainly by the various patterns, the arrangement of the lexical stock according to patterns has as its major feature the grouping together of words embodying a common morph; its major drawback is that words from the same root are widely scattered.

As for the arrangement within sections, this is alphabetical according to the final radical, then the first radical, then the second, and so on (thius: 3-1-2, 4-1-2-3, etc.). It appears that Farābī was the first to use this rhyme order scheme; then it was given wide currency in Arabic lexicography, beginning with his nephew Jawhari. The pattern arrangement, however, is peculiar to Farābī.

37. The dependence of Kāṣyārī on Farābī was first pointed out by G. Bergstrasser, "Das Vorbild von Kāṣyārī's dīwān luḍayt at-turk," Orientalische Literaturzeitung 24 (1921), 154-5. See also J. Kelly, "On defining Dhū ath-Thalāthah and Dhū al-Arbaʿah," JAOS 91.1 (1971), 132-6; and Kelly III. We have used the Bodleian Library copy of Farābī's Dīwān al-Adab (= MS Pococke 277). The work is now published, ed. Aḥmad Mukhtar 'Umar, 5 vols., Cairo, 1394-99/1974-79.
Turning now to the Diwan, we find that Kāṣyaṛī follows Fārābī in every detail. Even the title, %Dīwān% %Lyuṭ% at-Turk, is closely modelled on Fārābī’s %Dīwān% %Al-Adab% fi %Bayān% Luγat al-’Arab. But the change of %luγa% from singular to plural signals the most original contribution of Kāṣyaṛī to Islamic philology, in that his is to be a comparative lexicon of the Turkic dialects, and not a mere register of words found in a standard literary language.

The first six books in Kāṣyaṛī’s Diwan correspond exactly to Fārābī’s, except that the %kitāb% al-hamz, which is last in Fārābī’s scheme, is first in Kāṣyaṛī’s. Although Kāṣyaṛī does not mention Fārābī’s work, he clearly alludes to it when he remarks about the %kitāb% al-hamz: "we brought this to the fore, taking an augur from the Book of God Most High" (MS. 4). Kāṣyaṛī’s two additional books represent Turkic phonological features not found in Arabic:

7) %kitāb% al-γynna ("nasal"): words with /η/ or /nη/

8) %kitāb% al-jam’ bayn as-sākinayn ("joining of two unvowelled consonants"): words with consonant clusters

As with Fārābī, each of the books is divided into two main divisions, "Nouns" and "Verbs." (Kāṣyaṛī makes an exception with book 8; see discussion below.) Then the lexical stock is categorized according to the number of radicals (consonants), first biliteral, then triliteral, etc. (Fārābī had no biliteral category, since he followed the tendency of the Arabic philologists to assimilate all roots to the triliteral; also Kāṣyaṛī found much matter for sextiliteral chapters [e.g. MS. 264] because of the agglutinative character of Turkic word formation, whereas Arabic words rarely go beyond the quinquiliteral.) Fārābī had separate chapters within these larger sections depending on the vowel pattern (thus: fa‘l, fu‘l, fi‘l, fa‘al, fu‘al, etc.), since each of these patterns could have specific meanings (i.e. they could be morphs). Since the vowel pattern had no morphological significance in Turkic, Kāṣyaṛī grouped these together into larger categories (e.g. MS. 33: "Chapter: fa‘l, fu‘l, fi‘l, quiescent second radical, in its various vocalizations"). He again seems to allude to Fārābī at the end of his Introduction (MS. 28) when, remarking on this point, he states: "For the sake of lightness and conciseness I have put together in a single line all the chapters of the fath, the damm, and the haar." Finally, within each chapter, the arrangement of the words follows Fārābī’s rhyme order scheme quite exactly. Also there are subsections within each chapter based on those phonological features which determine the major division of the work into 8 books (e.g. MS. 32: 11 "Nasal" [al-γynna minhu], under which heading all the biliterals with /η/ are listed). In general, the principle is observed that each book contains words with the phonological characteristics of its own and subsequent books, but not of preceding books, which would already have included those words; but since it is structurally impossible to carry this out thoroughly, there are in fact numerous overappings among the books.

Since Turkic is agglutinative and word formation is based on suffixation rather than internal inflection as in Arabic, the pattern system does not by itself mark out classes of words by morphology, as was the case with Fārābī. Combined with the rhyme principle, however, the net effect is to group words together which have a common suffix; and this gives Kāṣyaṛī the opportunity for his frequent excurses on morphology. Thus, the chapter: fa‘al‘al in the noun section of the book of hamz (MS. 84ff.) first has the subheading Γ under which are listed all words with the ending /-liγ/; then the subheading Q under which are those with /-liγ/; then K, those with /-liγ/ and /-lik/, which he differentiates in a grammatical excursus (86

38. Cf. MS. 13: Septiliteral — "This is rare, in nouns . . . ."

egātīg). Elsewhere (e.g. 254-5 G) he has occasion to expiate on these endings and show how they relate to one another. Or the chapter: fa‘alat in the verb section of the book of sālim (MS. 305ff.) first has the subheading R, then (312) Š, then (326) Q and (327) K, then (328) L, and then (337) N; and at the end of each of these sections is a grammar section discussing the meanings attached to these various endings (causative, reciprocal, etc.).

We shall now discuss each book in greater detail.

1) Kitāb al-hamz (MS. 29-159). Arabic cannot begin a word with a vowel, but only with a glottal stop ('), which is considered a consonant; hamz or hamza is the name of the letter indicating the glottal stop. Hamz is peculiar in Arabic both phonologically and orthographically. (It must be recalled that the medieval philologists did not adequately distinguish between these two.) Morphophonemically (confining the discussion to initial-hamz, which is all that concerns us) there are two sorts of glottal stops. The first, called hamzat al-qat', remains sound in all positions; this includes roots whose first radical is hamz (e.g. 'k-l 'to eat' — but note that the hamz is lost in the imperative: kul), and words of the patterns 'af'al, 'af'āl, etc. The second, called hamzat al-waṣl, is elided in all positions except the beginning of a statement; this includes the definite article 'al-, bilateral words such as 'ism and 'ibn, and words of the patterns 'infa'ala, 'ifta'ala, etc. Orthographically (again confining the discussion to initial-hamz) the hamz is always written along with alif which in this case is called the "seat" of the hamz; and this alif is written even for the hamzat al-waṣl, in other words, even when the glottal stop elides. In practice, Arabic writers often omitted the hamz even when it was hamzat al-qat', allowing the alif alone to indicate the initial glottal stop. It is because of the peculiarities of hamz that the Arabic philologists considered it separately from the other consonants, and that Fārābī in particular treated it separately in his work.

Turkic lacks the glottal stop and can begin a word with a vowel. The Uighur script used the letter alif initially for all words beginning with a vowel (following the common Semitic practice in Hebrew and Aramaic, of which the Arabic system is also a reflection), and this practice was carried over when Turkic began to be written in the Arabic script. In the case of Turkic, then, writing hamz along with the alif was redundant. (It was often felt to be redundant in Arabic also, as we just saw.) In the Diwan, in fact, there are only a few hamza's in the Turkic material, and these only in the first few pages; the normal system is simply to have alif plus the appropriate vowel sign (ḥaraka). Kāšyarī retained Fārābī's terminology, however, calling the book Kitāb al-hamz.

Looking at the chapters, which are based on the pattern system, we find first "biliterals" (MS. 29ff. [nouns], 92ff. [verbs]), meaning in this case words (nouns) or stems (verbs) whose first letter is alif and whose second letter is another consonant — "letter" (ḥarf) meaning one of the letters of the Arabic alphabet; the vowel-signs (sg. ḥaraka) occurring above or below the alif are not considered letters, any more than the suktān indicating lack of vowel, and so do not figure in the pattern. (Generally Kāšyarī observes the ordering principle A-U-I; thus 'AT' at, āt; 'UT' ot; 'IT' it.) The subsections of the chapter follow the order of the later books; and so we find, in the noun section (MS. 32) first the heading "doubled" (meaning in this case a doubling of the second consonant); then "final-weak" (meaning that the second consonant is either 'V-Y); and then "nasal" (meaning that the second consonant is /η/ indicated by the ligature NK).

"Triliterals" (MS. 33ff.) begin with a chapter on the pattern CvCC, of which the first consonant is alif; this chapter has a subheading "defective" (manqūṣ), meaning that the second consonant is either

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40. Kāšyarī uses the terms hamza and alif interchangeably, referring to Arabic, at 280:17.
V-Y. In Arabic, words of the pattern CvC were assimilated to the pattern CvCC, since long vowels were indicated by using matres lectionis (alif, wāw, yā'); thus qīl is written qayl, etc. Therefore ḫāṣṣārār considers ŏt, written 'UVT. (i.e. with the mater V) to belong to this pattern; ŏy has the additional feature of ending in one of the "weak" or "defective" letters (the same ones used as matres lectionis), and so its occurrence is preceded by the sub-subheading "final weak" (MS. 36). Then comes the chapter on the pattern CvCvC (MS. 36ff. = nouns, 97ff. = verbs). The first subheading is "doubled" (MS. 52), meaning that the second and third consonants are the same (e.g. 'UBUB- ṣṣ-pūp). Under: the subheading "initial weak" (miṭāl; MS. 52ff.) we find words whose second consonant, like the first consonant, is alif; this is an anomaly, and will be discussed further in the section below on the Kitāb al-miṭāl. (The occurrence of ala in this subsection [MS. 53 end], besides its expected occurrence at 58, can be partially explained by the consideration that the Arabic philologians often considered lām-alif as a single letter, or ligature.) The subheading "medial weak" (54ff.) includes words whose second consonant is either V-Y (here functioning as consonants not as matres lectionis); and words like aya (55) are subsumed in this category under a sub-subheading "final weak" since their final consonant is alif. Words like ata then appear under the subheading "final weak"; and so on. This detailed analysis should be sufficient to illustrate ḫāṣṣārār's methodology.

2) Kitāb as-sālim (MS. 160-406). As we have seen, the Arabic philologians distinguished certain letters as "weak" or "defective" — viz. alif (along with hamz), wāw, yā'. All the remaining letters are "sound" (sālim), meaning that they do not suffer the changes which the "weak" ones undergo under certain circumstances (e.g. '-k-l, imperative: kul; q-w-l, jussive yaqul; b-n-y, 3rd fem. sg. perf. banat; etc.); nor do they serve as matres lectionis, either as vowel lengtheners or as "seats" for the hamz. ḫāṣṣārār applies this principle to Turkic in essentially the same way. This book is the least problematic and, since most words are made up of such letters, the longest. The noun section may be outlined as follows:

I. Biliterals (160): CvC
II. Triliterals (171 end)
   A. CvCC (172)
   B. CvCvC (178)
   C. G CvCvC (204). (In this case, the matres lectionis are referred to by the term madd augment or "lengthener")
   D. CvCvC (206)
   E. CvCvC (207). (Madd or līn augment)
   F. CvCCv (209)
   G. CvCCvN (219). (The Arabic philologians often considered N separately from the other consonants, even assimilating it to the "weak" letters, since one of its functions was as an augment, e.g. in the pattern fa'īn.)
   H. CvCvCv (223)
   I. CvCvNCv (225). (Again N is considered an augment.)
III. Quadriliterals (226 end)
   A. CvCCvC (226-7)
      1. C1vCCvCvC or CvC1CvCC (224)
   B. CvCvCCv (244)
   C. CvCvCCv (245). (tawīl-yūc is out of place here, belongs at IV.A; is probably put here because of 245 tawālqu; the same for 245 awīlqu, which should have been in the Kitāb al-hamz.)
   D. CvCCvCv (246)

41. Cf. 13 G; see Kelly II, 159-60; and Kelly, JAOS 91.1, p. 134.
IV. Quinquilaterals (247)
   A. CvcCvcCvc (247)
   B. CvcCvcvC (262). (264 mundarû is out of place here, belongs at III.D)

V. Sextiliterals (264)
   A. CvcCvcCvcC (264)

VI. Septiliterals (264): CvcCvcCvcCvC. (The example, zaryunčmûd, could also have been considered in the Kitâb al-yûnna or the Kitâb al-jam')

3) Kitâb al-muda'af (406-445) Arabic roots like d-l-l or m-r-r, of which the second and third radicals are the same, show certain peculiarities in the paradigm (e.g. the 3rd masc. sg. perf. is dalla, not *dalala, which would be expected on the model of such "sound" roots as k-t-b, kataba). Such roots were therefore considered separately by the Arabic philologists, who called them "geminate" or "doubled" (muḍâ'af). (Words like dalla also show the orthographical peculiarity of being spelled with only one lam; doubling is indicated by a special diacritical mark called ṣadda or taṣdîd.)

   In the noun section, Kâšyârî considers as "doubled" most words having two consonants the same. Among the biliterals we find, alongside such words as tat and qaq, also such phrases as hâč hâč (407), in which the two consonants are different, but the reduplication constitutes a type of doubling. (The Arabic philologists considered roots like z-l-z-l "to tremble" in the same light.) Beyond the biliterals, only those words are included in which the two final consonants are the same. (409 kökâğûn is out of place unless N is again considered an augment; one should have expected it to occur in the Kitâb as-sâlim at MS. 244 [III.B in the above outline] along with čîlâq, etc.) This excludes such words as 191 tutuq, čočq; 192 qapaq, qatîq; 219 tašîn; 220 tutyûn; etc. which are all considered "sound" and not "doubled."

   In the verb section (411ff.) Kâšyârî distinguishes between "genuine doubling" and "secondary doubling." Biliteral stems like tut-, süs-, qaq-, in which both radicals are the same, illustrate genuine doubling. All the other verbs in this section (from 412 end) illustrate secondary doubling, occurring only in the preterite, in which the preterite marker /-Di/ assimilates to the final dental consonant of the stem, resulting in a "doubled" T. This holds for roots ending in /t/ (bat-, etc.), and also for roots ending in /d/ (413 süd-, 414 kâd-, etc.). The majority of words in this section, however (415ff.), are "doubled" because of the causative suffix /-t-/.

4) Kitâb al-mitâl (445-493). We have already seen that Arabic roots containing one of the "weak" letters (hamz/âlif, waw, yâ') suffer certain changes in the paradigm and in word formation, and so were considered separately by the Arabic philologists. This and the following two books contain words with such letters (in Turkic: alif, wâv, yâ') respectively in initial, medial, and final position.

   Fârâbî already separated words initial-hamz from words initial-wâw or -yâ', since these two categories undergo different sorts of changes. The term "similarity" (mitâl) was applied to roots of which the first radical was wâw or yâ', since in the verbal paradigm such roots were "similar" to sound roots in the perfect, though not in the imperfect; thus w-j-d "to find" is conjugated like the sound root k-t-b "to write" in the perfect (wajada, kataba, etc.), but in the imperfect the wâw is lost (yajidu, yaktabu).

   In the Diwan there are only two words with initial wâv: the interjection 539 va (in an initial weak subsection of the biliteral noun chapter of the Kitâb dawât al-arba'a), and the foreign proper name varان given as an alternant to 80 oran. This book, therefore, contains only words initial-/y/.
As with the other cases, we also find examples of words initial-/y/ in other books if they illustrate the phonological peculiarities of those books; thus in the Kitāb al-muḍā'af we have 409 yetūt, 422 yat-, yopat-, etc. under the heading "initial weak" (miṭāl).

In addition, we find three cases of the heading "initial weak" in the Kitāb al-hamz where the reference is obviously not to the very first radical (which has to be hamz or, rather, allif) but to the second one which is Y; these are at MS. 68 (uyγur, aytiš, etc.), 73 (oynaš, ayrān), and 74 (ayās). This usage is probably based on the consideration that in such Arabic patterns as 'af'al (MS. 60, of which the examples at 68 are a subsection) the initial hamz (or allif) was considered an "augment" (ziyāda), and the letter occupying the /a/ position was considered to be the first radical.42 In other instances, however, Kašyarī uses a different label for such words, e.g. "with yā" (54 – uyaz, ayry, etc.), or "defective" (manqūs: 115 – ayit-, uyit-, etc.). (When he says, at 95 et-, "this word may also be found in the initial-weak chapter," this surely means that it could also have been listed under the following subheading, "defective," and not that there exists a variant with initial-/y/, which could have been listed in the Kitāb al-miṭāl. [Note, however, MS. 66, n. 1].)

Finally, there is one anomalous case (MS. 52) in which miṭāl is used to label words whose second radical is allif, not yā (this was mentioned above in the discussion on Kitāb al-hamz). The words in this section (at, ać, etc.) are written with two allif's side by side (e.g. یː 'AṬ-āt) as if to point up their trilleral character; elsewhere in the Diwan they appear with the normal Arabic orthography for /a/- which is one allif plus a special diacritical mark called madda ("lengthener") (e.g. at 555: یː 'AṬ-āt).

In the noun section, Kašyarī distinguishes these words from those with second radical V or Y, labelling the latter category "defective" (manqūs: 33ff. – 'UVT. ŏt, 'IYŚ īš, etc.); both, however, are included in the trilleral chapter (33 top). In the verb section, on the other hand, stems like 96 är, āź- ("AR-, "AZ-), are listed together with stems like 96 āp- ("UVB-"), and 96 ēr- ("IYR-") under the subheading "defective" (95 end); and the entire section occurs in the bitilleral chapter (97ff.). This inconsistency is symptomatic of Kašyarī's attempt to fit Turkic into the mould of Arabic.

5) Kitāb dawāt at-talāta (493-535). It appears that Fārabī applied this term to words with a medial weak radical (e.g. nouns like bāb, būq, būd; verbal roots like t-w-b, ʃ-y-h) by analogy with the reason for applying the term miṭāl to words initial weak – viz. that the first sg. perf. of a root like ʃ-y-h is šīhtu, i.e. it is a "possessor of three" (ḏu t-talāta), meaning three "letters" or consonants.43

In applying this to Turkic, Kašyarī again could not avoid certain inconsistencies, depending on whether he considered the "weak" letter to be a consonant (i.e. a radical) or a mere vowel-lengthener.

42. The same consideration explains 521 āyāgū alongside yorīya and yūllğa in an "initial weak" subsection in the following book.

43. One allif plus madda is the norm outside of the entry. Thus ʾālīn in the proverb at 53 āl is spelled 'A'LIYN, but in the same proverb at 410:17 'ALIYN. (and in the same proverb at 622:13 simply 'ALIYN). Cf. spellings of āč (227:15, 228:2, 258:1, 380:4), āš (420:5, 526:10; elsewhere simply āš), āw (27:2), āy (202:14, 253:10, 266:1, 458:13). Only the following exceptions occur: āy spelled "Y at 363:6 and 502:14. Also āč "open!" spelled "J in the phrase qol āč at 180:15 (secondary lengthening, or phrase stress). As noted in the base index, at "horse" occurs with madda 14 times. Note anomalous spelling of Ar. ʾāmis "Koumisse" at 236:1: یːّ یːّ.

44. Kelly, JAOS 91.1, 132-6.
(i.e. mater lectionis). The chapter of biliteral nouns (493ff.) first contains a preliminary category of words with final /-h/ which is considered in a special way and is explained by appeal to a special case of ḥāʾ in Arabic. Then comes the chapter headed faʿal, etc. (494), which is normally a triliteral pattern (CvCC), but here, as in the verbal section (524), is considered biliteral for the reason Kāṣyārī gives at 493 G, 515 G, and 526 G — namely that the "weak" letter in these words can be dropped in speech (especially when a suffix is added — 516 G), rendering them "biliteral in pronunciation." (It appears that Kāṣyārī is attempting to assimilate a Turkic phenomenon like qol:qoli to an Arabic phenomenon like sāḥa šītu, i.e. a loss of vowel length, indicated orthographically by the loss of the mater.) In the noun section, Kāṣyārī again distinguishes words medial-ʾalif from those medial-V-Y, putting the former under the heading faʿal "of the medial-ʾaʾu type" (507); this designation is based on the consideration that the Arabic philologists assimilated words like ḥāl to the faʿal pattern, the wāw occupying the ʾayn position being lost intervocally (i.e. *ẖawal > ḥaʾal = ḥāl; cf. the broken plural aḥwāl). In the verb section (524ff.) the two types are again lumped together. The next noun section (516) also has the heading faʿal, but "with radical wāʾ" (ṣūʿit, qavut, etc.), and then (517) "those with yāʾ" (qayūr, tayyūr, etc.), implying that these are considered triliteral; and this is confirmed in the corresponding verb section (526). Among the verbs, however, in addition to stems like buyūr-, 527 taʾīr-, etc. we also find 526 bāqir-, tāʾir-, 527 kūtir-, etc. In the latter cases, the medial weak letter is again only a vowel-lengthener or mater, and so a word like bāqirdi can be assimilated to the pattern faʿalḍi, even though orthographically the stem has four radicals (BAʾQIR-).

In the noun section the corresponding words are again marked off in a separate category (520).

6) Kitāb ǧawāt al-arbaʿa (535-599). In Arabic, as we saw above, verbs with medial weak roots (e.g. t-w-b, g-y-h) lose the weak radical in the first sg. perf. of the paradigm (ṭubtu, šītu). Verbs with final weak roots, on the other hand (e.g. d-w, b-n-y), retain the weak radical in the same form daʾawtu, banaytu). For this reason Fārābī called the latter class "possessor of four" (ǧū l-arbaʿa), meaning four "letters" or consonants, again including the /t/ of the suffix in the count.

In applying this to Turkic, Kāṣyārī found an analogous case with monosyllabic roots ending in a vowel (e.g. ba-, sa— see 554-5 G), since the first sg. preterite of such Turkic roots is also "possessor or four" in the sense of being written with four "letters" or consonants: BAʾDIM (bādim), SAʾDIM (sādim). Then Kāṣyārī extends the designation "possessor of four" to all words ending in a vowel (or, more exactly, all nouns and all verbal stems ending in V-Y). We have therefore consistently translated ǧū l-arbaʿa as "final weak," just as ǧū t-talāta is "medial weak" and miṯāl is "initial weak."

7) Kitāb al-γunna (599-622). As noted above, Kāṣyārī added two books to Fārābī’s scheme that are based on phonological features prominent in Turkic but not found in Arabic. The first of these is the sound [ŋ]. This was known to the Arabic grammarians, who described it as a secondary sound or allophone. In his discussion of the Uighur script (MS. 7) Kāṣyārī calls it "the nasal kāf, produced between γayn and qāf and nūn and qāf," and further remarks that "this letter is the hardest to pronounce for a non-Turk." In this instance "letter" (ḥarf) means "phoneme." Kāṣyārī in fact followed the Uighur practice of indicating the sound by means of a liguature of two letters: NK; but he clearly recognized that this represented a single sound; and the two letters are considered as one according to

45. Cf. Kāṣyārī’s remark at 529 G!

46. Cf. 4 4 4 G where tarma- is "possessor of four" because the imperative form has four radicals (TARMA’!)

47. Kelly III, n. 22 (Semaan, p. 40).
the pattern system (e.g. 500 böń, spelled BUNK, is "bilateral"; 611 qandaś, spelled QNKDS, is "quadrilateral"; etc.).

Unfortunately, Kāșyarī confused the issue by including the consonant cluster /nč/ along with the phoneme /ŋ/ as illustrating the same phenomenon of "nasality" (yunna – see 599 G).8 In this he was inconsistent, however, since he normally analyzes /nč/ correctly as two distinct sounds (/n/ plus /č/). Thus, we find 128 enčık- in the Kitāb al-hamz along with 120 ānyar-, etc. under the pattern fa’alal-(116ff.); 239 qandiq, mončiq in the Kitāb as-sālim (pattern fa’al = 226 end); 457 yincü in the Kitāb al-miṭāl; 577 yunč- in the Kitāb dawāt al-arba’a; and 626 sanč- along with sürč-, kürs-, etc. in the Kitāb al-Jam’. In the present book the "nasal with jīm" occurs first at 607-8, under the pattern fa’al (602 end) and the heading "final yunna" (605), following words ending in /ŋ/, and including such words as birinč, bāzānč, etc., as well as a few in the sub-category "final weak," including tutunču, qarinča, etc. Apparently Kāṣyarī considered the /nč/ in these words to be a single "letter" or phoneme, but not in the other words mentioned above. The "nasal with jīm" occurs again at 613 in the quadrilateral chapter (pattern fa’al = 610 end) in the same context, and including qazyanč, qorqunč, etc. Besides these two categories of words, we find in this book only 610 yincgā along with yalṇu and yāngā in the initial-weak subsection of the pattern fa’lā (608 end).

It is very likely that the section headed "nasal with jīm" at the very end of the Diwan (637-8) was originally intended to be included in this book, since words like őtünk and inanč are exactly like birinč and bāzānč, and they do not in fact illustrate the consonant-cluster characteristic of the final book, as will appear below. Also, the entire section is repeated exactly from the Kitāb al-hamz (78-9), where it occurs under the heading fu’ul!

8) Kitāb al-jam’ bayn as-sākinayn (622-638). A feature of Arabic phonology is that a syllable can end in a vowel or in a single consonant, but not in a consonant cluster. (That is, all syllables are of the type Cv or CvC, never CvCC.) The only exception is the "pausal" pronunciation of words ending in a short vowel, when the vowel is dropped (e.g. kalb "dog"). The Arabic philologians expressed this feature, as usual, in terms of the orthography. It will be recalled that the Arabic script is a consonantal one, short vowels being indicated only by small strokes (called harakāt "movements") above or below the letters which indicated the consonants. Lack of a vowel could also be indicated by a small circle above the consonant (called sukūn "rest"). Thus every letter (consonant) is either vowelled ("moving" mutaharrīk), or else unvowelled ("quiescent" sākin) (Wright I 13 B); and so the restricted feature could be expressed by the phrase "the joining of two unvowelled consonants" (al-jam’ bayn as-sākinayn).

Kāṣyarī did not consider nouns which end in a consonant cluster as illustrating this feature, probably in light of its occurrence in the Arabic "pausal" pronunciation mentioned above. Thus we find words like 33 alp, art, and in the Kitāb al-hamz; words like 172 bārt, 173 kānd, bars, and 176 türk in the Kitāb as-sālim; and words like 447 yarp, yurč, yond in the Kitāb al-miṭāl. He did however consider verbal stems which end in a consonant cluster as illustrating this feature, because in the preterite form, which he considered basic, they do contain two unvowelled consonants before the preterite suffix /-Di/ (e.g. 626 alq-, sanč-, kürs; 628 art-, bārt; 630 amurt-, qarpat; 632 yort-, yānč, yapurt-). In effect, "consonant cluster" means a cluster of three consonants, not two; or, to use Kāṣyarī's terminology, the "joining of two unvowelled letters" is significant only before another "letter" (consonant), and not at the end of a word. The only exception to this is the group of words like őtünk and inanč.

48. It is curious that the Old Turkic Runic alphabet used a single letter for the clusters /nč/, /nt/ and /lt/ as well as for /ŋ/ and /ny/.
in the section at 637 marked "nasal with jîm"; but this section is probably misplaced here, as we noted above in our discussion of the Kitâb al-γûnna.

In this book Kâşyârî departs from the pattern arrangement of the other books. Instead there are six chapters corresponding to the first six books of the Diwan, and each of these has a noun section and a verb section. This, at any rate, seems to be the original conception, but certain irregularities have crept in. Thus we find the first two (i.e. vowel-initial and sound) joined together, so that nouns like 622 ărslân, ölçen are followed immediately by 622 ĭrkmâûn, etc.; and verbs like 626 ălg-, 627 and ăr- are together with 627 qorq-, köngâr, etc. The "doubled" chapter (628ff.) mainly has verbal stems ending in /t/, as in the Kitâb al-muğà'af. The "initial weak" chapter (631ff.), in addition to the expected verbal stems, like 632 ȧnlâc, ȧlq, and 633 ȧğârt-, ȧldûl-, also contains 631-2 ȧdâ-, ȧdâ-, ȧgâ-, ȧgâ- which do not seem to have consonant clusters (cf. 526 ȧfr-, yör-, ȧfr- in the Kitâb ȧţâwûl ȧţ-țâlâţâ). Similarly, all the words in the defective chapter (633ff.; "defective" corresponds to "middle weak") seem to lack the required feature (633 ęnc, kânc, qâf-yar, bârdîy, ȯţlûk, ȯd-, bûd-, tûd-, tûd-, etc.) (cf. 524 ęčî, târ; 525 ɘn, ɭtq, ɭtq- in the Kitâb ɭâwûl ɭ-ɭâlûl). And again, in the "final weak" chapter (634ff.), along with the expected 635 asûrYu, qaldûra, etc., we also find 634 ȧnûb, ȧnûlî, ɭnûlî, etc. The common feature in all of these unexpected words is the long vowel, written, it will be recalled, with one of the matres lectionis, âlî, vâû, ȧlû' (7-V-Y). Since these letters are first of all consonants, and since they are not "moving" in the sense of being pronounced with a following vowel, the Arabic philologists considered them "quiescent" (sâkîn), and in fact often wrote them with sâkûn. Thus Kâşyârî could consider words like ȧyîdtî (Y-A'D-TY), ęnc (YINJ), and ȯţlûk (7UVZ-LUK) as illustrating the required feature of three consonants together. As for his inconsistent treatman of verbal roots with long vowels, he apparently considered such roots ending in /g/ in a different light from all others.

From Kâşyârî's statement at 613-4 G that consonant clusters cannot have /n/, it seems clear that his original intention was to end this book with six chapters (or rather five, since he put together the first two) corresponding to the first six books of the Diwan. As noted above, however, we do find a final chapter at 637 marked "nasal with jîm" which would correspond to the Kitâb al-γûnna, but its inclusion at this point was probably an afterthought. It should also be noted that the verb section (637-8) has only one example, ẏînâqîlûn-, which does illustrate (unlike the nouns) the required feature of the book; but ẏînâqî is found in the Kitâb al-γûnna (610).

In summary, this final book of the Diwan is based on the feature of a consonant cluster in the middle of a word (7-VCCV). Kâşyârî departed from the pattern arrangement of the other books, probably because this feature was so foreign to Arabic syllabification that it could not be indicated in the normal way using the schematic Arabic root 生产总. Kâşyârî realized, however, that the first consonant in the cluster was always one of the liquids /r,l,n,/, and he attempted to "justify" such clusters by the idea that these letters (sounds) "lighten the word from its heaviness and make it as though the two [joined] letters were one letter" (626 ălg-).
12. Turkic and Arabic

Kāšyārī's purpose, as he explains in the Introduction (MS. 5 top) is "to show that the Turkic dialects keep pace with Arabic like two horses in a race." 52 Not only is the study of Turkic recommended on religious and practical grounds (MS. 2-3); but Turkic is regarded as equal to Arabic in richness and complexity, and so its study is recommended on purely intellectual grounds as well.

The prestige of the language of Islam is such, however, that Arabic is the model against which Turkic is measured.

The extreme case of this modelling comprises those Turkic words which "correspond" (Ar. muwāfaqa) to Arabic in sound and sense. One of these (517 tavul) Kāšyārī takes to be an outright borrowing; 53 and another may also indeed be an Arabic loan (38 ʾayār; see ED, 89). Four of them (62 ʿirrīq, 180 kirit, 181 ʾuṣrī, 411 tārūt) are also etymologically related to their Arabic equivalents, most likely as being Iranian loans in both languages. For the rest, the resemblance is fortuitous. 54 There is a suggestion in each case that the Arabic form is somehow prior, an "Urform" of which the Turkic is a reflection. Nevertheless, Kāšyārī does not regard these as foreign words (cf. MS 20: "Foreign words in this language are not mentioned"). 55

More commonly, Kāšyārī cites a point in Arabic grammar or Arabic vocabulary to illustrate (or "justify") a similar point in Turkic, be it a phonetic variation, a semantic shift, or a grammatical usage. 56

52. The racecourse image recurs at 595 G.

53. Another word which Kāšyārī suggests is a borrowing from Arabic is 179 qarit.

54. 32 arra, 51 ʾayār, 56 ari, 57 ʾawa, 66 ʾūrūm, 162 ḥāč, 163 qar ʿur, 169 ʾūl, 183 qadr, 184 ʾāʾam, 407 ʾāʾam, 457 ʾayr, 507 ʾāʾāʾ, 588-9 ma, 550 qarvi. Another example of muwāfaqa (490 G) is the use of /n/ in both Turkic and Arabic to make a transitive verb intransitive, as in the example: yaz-, ḥalla, "untie"; yazin-, inḥalla, "come untied."

55. The following exceptions may be noted:

i) The examples already mentioned as Arabic borrowings. (The word xayl in an illustrative sentence at 278 ʾan-, and translated by Ar. xayl "horses," is probably a lapsus for ʾat.)

ii) Kāšyārī occasionally mentions an Oybuz word which he understands to be a borrowing from Persian: 51 ṣārīn; ṣāx (at 66 ʾustām); tan (at 466 ʾumāq — in this case Uc dialect); aftābe and gāšūr (Arğu ḡezrī, at 217 ṭūmr — here also qālihe from Arabic). Usually he regards the borrowing the other way around, i.e. from Turkic to Persian: 173 kānd, 243 baḍram, 435 taḥla, 459 yalma, 496 tēz, 511 dār. In portions of the Alexander saga some tribal names have a Persian folk-etymology: 68-9 ʿayyur, 198 ʾīgūl, 624 tūrmān. But place names like Qum, Qazvin, Samarqand are given a Turkic folk-etymology (at 509-10 qāz N).

iii) Finally, six words are labelled "not original" (yayr ʾašliyā : 213 tūmsa (Arğu dialect); 213 ġaṣū ; 230 borduz; 541 ʿuṣi (??); 549 mamu (cf. egāt); 573 taḥla- (but cf. 435 rāḥla- and 511 dār)).

Occasionally he brings in examples from Persian as well.  

The technical vocabulary used in the Diwan is that developed by the Arabic philologists over several centuries of intense scholarly effort. *Kāšyārī* borrows these technical terms "since," as he states (MS. 4 end), "people are familiar with them."

In the previous section we discussed terms relating to lexical categorization; and in the following we shall examine the phonological vocabulary. Here we shall concentrate on certain other key terms, also relating to lexicology, which cannot be fully grasped without some knowledge of their background in Arabic.

a) *Ḥarf*: "Particle"

Besides meaning "letter of the alphabet" (e.g. MS. 6ff.; and cf. 48 iżāk) the word *ḥarf* was used by the Arabic grammarians for any word that was neither a noun nor a verb (adjectives being classified as nouns). This included prepositions, adverbs, conjunctions, and interjections (see Wright I, 278 C).

In addition to these four categories, *Kāšyārī* considers as "particles" the rich vocabulary of onomatopoeic words, as well as some grammatical suffixes, words of abuse, etc. In the Topical Index, group X, we have listed all of these in sixteen categories. It should be pointed out that not every item in the list is labelled "particle" in the Diwan; but most of the items in each category are so labelled.

Al-Ḥārībī, who was *Kāšyārī*’s model (see previous section), included particles in the noun chapters of his work. *Kāšyārī* followed him in this regard also.

A curious feature about some of the "particles" is that they are listed in the noun sections of the Diwan even when they are basically nothing more than the imperative of verbs; e.g. 168 čok čok, which is said to camels to make them kneel; or 58 ālā, "slow!", of which *Kāšyārī* gives the alternate form ālāgīl.

b) *Addād*: "Words with opposite meanings"

The lexicon of classical Arabic, which includes several layers of dialectal, poetical, and colloquial usage, contains many words which appear to have opposite meanings. In most cases the semantic core can be easily detected from which the various meanings have branched out. Such words, called *addād* or "opposites," were collected and analyzed in special treatises by the Arabic philologists.


57. 56 aqā, 360 360 kāštür, 459 yubqa, 485 yahpur- (Persian words are cited in the absence of Arabic as glosses for Turkic words in the following entries: 90 itīlgān, 206 206 sīyun, 264 zaryunçmūd.)

58. For example, we find sawfa, layta, etc. in the noun section of Kitāb daawāt aṭ-ṭalāta (285b, line 12; 286a, line 22). And note Farābī’s remark (3a, line 20): The particle has a single form and is unchanging, except that it can function as a noun, as in the verse of Ibn Zayd: layta ʿiʿrī wa-ayna minnī laytun / inna laytun wa-inna sawf-an ‘inda-ū ("Would that I knew, but where am I with 'would that'? Truly 'would that' and 'will be' are nothing but trouble.")
Kâşvârî labels six words as belonging to the class of aqdad: 183 çaqir and 205 sâçig, both meaning "wine," can also refer to something sweet (Kâşvârî apparently did not consider wine sweet); 462 yarâs, either "coarsely ground" or "finely ground" flour; 580 sayra, either "to sing" (of a nightingale) or "to rave" (of a man); 563 tükâ-, basically "to come to an end," then either "to be depleted" or "to be sufficient"; 572 târâ-, either "to sweat" (of a horse) or "to currycomb" (a horse — i.e. clean off the sweat).

c) Luqâ: "Variant; Dialect"

The term luqâ has a wide range of application in Arabic (cf. Kâşvârî's remarks at 169 til). Its basic meaning is "utterance" or "word"; indeed, the title of the Diwan could be translated "Register of the Utterances of the Turks." Then, depending on the context, it could mean "specific pronunciation" or "variant," then "dialect," then "speech" or "language"; also (a modern application) "dictionary."

Unfortunately, Kâşvârî's usage, though it tends to be consistent, does not fully compensate for the lack of precision in the Arabic term.

For example, 456 yîrâç is said to be "a variant of yîrâç," but also "one of the four variants." Now the variation with or without vowel length in the second syllable is allophonic (cf. 284 G); thus 193 bâzâk and 207 bâzâk are also "variants." The other two variants of yîrâç can only be *îrâç and *îrâç — i.e. the corresponding forms with * instead of Y which, though not found as such in the Diwan, would be the expected Oğuz-Qifçâq dialectal forms according to the rule at 26 D (plus such examples as 460 yëlân, 49 SBATCH, etc.).

Similarly, the label "one of the two variants" at 202 tülûn and 221-2 qalqân must refer, respectively, to 606 tülûn and 612 qalqân. Although there is no dialect label in these two cases, the variation is probably dialectal, as evidenced by 612 tapçan, which is labelled "Kânçâq dialect," while 212 tapçan has no such label. Also, 608 yanân is specified as "not Oğuz," and so the label "one of the two variants" at 456 yarâq probably is equivalent to "Oğuz dialect."

Another level of usage refers to free variation in certain phonetic environments (e.g. γ-χ preconsonantally: see 234 boxûq, 432-3 qovşat, 565 siyta; γ-w intervocally: see 245 qayurmaiç, etc.; γ-w preconsonantally: see 223 sîfîn, etc.; see, in general, Dialect Index). If, however, Kâşvârî says that one variant is "more correct" than the other (e.g. 71-2 owrû) this might imply a dialectal difference, though it might only be a personal judgment (see below on sihha and faşâha).

It should be noted that the rubric "D" in the running marginal index will be found wherever the text has luqâ, and also where a specific dialect group is named without the term luqâ. The Dialect Index sorts out the various categories, and also includes other variations and alternations, whether or not labelled luqâ or mubdala in the text.

d) Mubdala: "Alternant"

Closely related to the concept of "variant" is that of "alternant." In fact the two often amount to the same thing. For example, 215 tarqa is "a variant of talqā"; but at 215 talqa we read "the ʾâm is an alternant of rā." (Cf. 464 yepgîl, yepgîn; 541 qayû ~ xayû.) Kâşvârî seems to prefer "alternant" when he can find a similar alternation in Arabic or Persian. 59 In the case of 457 yârou, the alternation depends on a

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59. E.g. 43 ülîk, 46 ǔşûq, 56 âçâ, 68 âçâq, 80 ǔını, 201 boğun (cf. 50 üłim, 453 yiğîm) 207 solag, 457 yovvû, 506 yîk, 510 qâz ~ qâs.
supposed connection of the root-form, yaqrū, with the Arabic equivalent, yaqrubu. Similarly in the case of 184 sāmiz, the alternation depends on a supposed connection between the Turkic word and its Arabic equivalent, sa mín; but here Kāšyarī finds an inner-Turkic "alteration" of /n/ and /z/ as well, viz. in the second person pronouns sān and sīz.

Kāšyarī also seems to prefer "alternant" when it is a question of a morphemic and not simply a phonetic alternation. Thus he calls /l/ an "alternant" of /n/ in those cases where verbal stems with one suffix mean the same as with the other (110 oqín-, 148 aɣîlan-, 278 bâr-, 338 bâzân-); but he also says that itin- is a "variant" of itîl- (337 G; cf. 347 G: bitîl-~ bitîn-, "alternant"); and 472 yan- is the Qifčaq dialectal "variant" of yal-. Also, "mîm is an alternant of bâ-" expresses the morphophonemic alternation of the first person plural pronoun, biz as an independent word, -mîz as a suffix (164-5 -mîz).

e) Šiḥa: "Correctness"; Faṣha: "Elegance"; Żarafa: "Refinement"; Rîkka: "Slurring"

We enter now on a discussion of certain terms which seem to reflect Kāšyarī's personal judgment, rather than being based on objective linguistic criteria; or which reflect a standard of some social class, perhaps the Qarakhanid court, similar to a preference for the King's English over other levels of English speech which would be considered substandard.

Kāšyarī appeals to such a standard overtly in his introduction to the discussion of the various dialects (MS. 24-5). The pithiest statement is at 25:7f.: "The lightest (ażaff) of the dialects is that of Əγyz; the most correct (aqâh) is that of Yaxma and Tuxsi . . . as far as the country of Uighur; the most elegant (afṣah) is that of the Khâqânî kings and those who associate with them."

In practice the judgment of "correctness" and "elegance" often go together, especially in the preference for short vowels over long, and this probably reflects the court standard suggested above. Thus, at 162 bir G: "The more elegant and more correct usage in the Turkic dialects is the shorter pronunciation and the abruder enunciation" (cf.13 G, 53 əw, 204 kâlîn G, 284 G, 305 qapar-, 447 G [here aṣwâb instead of aṣaḥî], 526 G). We do not find total consistency in this point, however. For example, at 448 yîyaç we are told that yiýâca is "better" (here ajwad instead of aṣaḥî); while at 13 G and 284 G the implication is that yîyaç is "more elegant" and "more correct" than yiýâca. Similarly, bêrt and tört are "better" (ajwad than bert and tört (MS. 172); qaçâç is "more correct" (aṣaḥî) than qaçâç (408); and šanju is "more correct" than šanju (210). Perhaps the inconsistency derives from a conflict between an abstract standard and actual usage; but it is hard to tell which forms the basis of Kāšyarī's judgment in any given case. Occasionally, however, Kāšyarī does give an objective reason for preferring one form over another.

53 əz ~ əs: əs is "more elegant" (it is also the form used as a nickname for slavegirls; cf. 408 qaçâç: qaçâç, which is "more correct," is used as a nickname for slavegirls).

70 âsîyâk is "more elegant" than âsîgâk.

91 ühi: ügi is "more correct, since there is no hâ' in Turkic."

71 owrûγ: oγrûγ is "more correct."

60. With regard to ıl- ~ en- we find "alternant" at 94 en- and 142 ensâ-, "variant" at 119 âldur. (See section "Phonology," discussion of /i/.)
80 orān: varān is "more correct." (Kāṣyaṇḍ knew the original form of this proper name and considered it "more correct" than the Turkic pronunciation; cf. 50 orān < Pers. ưrān; probably sānju is "more correct" than şānju (210) for the same reason.)

82 armajān: yarmajān is "more correct." (Possibly the form with y-, which is not attested elsewhere, is the Türk-Çigil dialectal counterpart of armajān, an Oγuz word; but note the opposite case at 579 yıklā:- įklā- is "more elegant." )

121-2 G: the doubly transitive form in arýurt-, uškūrt- is "more elegant and more correct" than in arýurtur-, uškūrtur- (perhaps because it is shorter).

133 őrľān- "arise": ĭr- is "better" (aḥsan — perhaps because it is shorter).

135 ućsat- "crumble": "this is the correct form; there is also uṣat" (the root-form is more correct).

187 tariγ "wheat" according to most of the Turks, but "millet" according to the Oγuz; this latter is wrong (xata').

192 qulaq is "more correct" than the variants qulxāq or qulqāq.

266 G, 282 G: pronouncing the preterite marker -di as -ti after /p, t, č, k, q/ is "preferable" or "more elegant" (aşwab, aʃbaḥ).

367-8 G: suwýarimsin- "pretend to water," as opposed to suwýarin-, is "more correct, better, and more used" (aşahh, aşwad, akṭar istimāt). (Cf. 533 bilgālān: bilimsin- is "better" (aḥsan).)

400 qadjārál-: its root-form, qadran-, is "more correct."

443 G D: Tk. -γuluq ~ Oγ. -iysaq ~ some Oγ. -iysi — "the first form (i.e. -iysaq) is more correct; others of them follow the genuine Turks (şimim at-turk) in this type also."

450 yaliγ, a "variant" of yāl; yēl is "more correct than both." (Unfortunately, yēl in this meaning is a hapax; see "Phonology," discussion of velar-palatal alternation in the root.)

503 tūm "wine-merchant": tūmci is "more correct" since -ci is the marker for occupations.

505 bony: "A variant of bōg; the latter is more correct."

547 tiki (tegi?): "The word has kasra on the tā, but in my opinion napb [thus tāgi?] is better (ajwad) because . . . . " (See R. Dankoff in JAOS 95.1, p. 74.)

547 kükā: kükāy is "more correct."

554 qa- (Aryu dialect): qaɭa- is "more elegant."

584-5: yasta- < yastuq, bulγa- < bulγyuyuq; "or else these nouns are derived (ma'xuţ) from the verbs through suffixation; in my opinion this is more correct, because nouns are derived (yustanbaţu) from
verbs" (ex.: süd- > suðuq, sid- > siðiik); "this excellence does not belong to any other language but Arabic and Turkic."

591 satıyla-: satıylaš- is "more correct . . . but both are used." (Probably the š-form is considered more correct because of the reciprocal meaning in the example sentence.)

591 butiqa-: buti- is "more correct" (perhaps because it is shorter).

600 čiñ: "more elegant" than the former (reference uncertain, see note).

Sometimes a word is said to be "elegant" (fašha - thus 588 ayda- "clap the hands") or "inelegant" (gayr fašha - thus 529 köyür- "order to be burned"), without apparently contrasting with anything. (In each case, however, an alternate form is perhaps implied; cf. 176 qars, 527 köyür-.) In the case of 226 salindi ("the male member"), "inelegant" probably means "vulgar." Otherwise it might mean "colloquial," the equivalent of lafža al-āmma, a phrase characterizing the form arila-, with the qualification that the entry form, 156 arila-, is "more correct" (asaḥh). Note also 159 oryla-: "the common people (al-āmma)" say orylia- (cf. 152, where two "explanations" of this form are given) and "this is an error (xaṭ'a)." Finally, 67 astin "below" is labelled "uncouth" (radyya), with the remark that altin is "more elegant" (afṣah) (perhaps Kāšyari sees in the former a resemblance to Ar. ist "posterior").

We noted that in his introduction to the discussion of the various dialects Kāšyari stated that the "most elegant" dialect was that of the Khāqānī kings and their associates. Before this, however, he gives another criterion (MS. 24 top): "The most elegant of the dialects belongs to those who know only one language, who do not mix with Persians, and who do not customarily settle in other lands; those who have two languages and who mix with the populace of the cities have a certain slurring (rikka) in their utterances." Here the standard is provided not by the court, but by those Turkic tribes who have retained their nomadic ways in full vigor, uncorrupted by prolonged contact with the Iranian-speaking populace of the cities. The significance of this idea will be readily grasped if one keeps in mind that the Arabic philologists also had assumed that Bedouin usage was more conservative and less corrupted by foreign elements than the Arabic spoken by the descendents of the early Islamic conquerors, who lived in the Amšār or camp-towns of the Middle East. The Arabic philologists too had gone to the desert, seeking out the pure Arabic (al-luṣa al-fuṣḥā). And Kāšyari is merely applying their methods and their standards to Turkic.

In the enumeration of the dialects, however, we do not find complete consistency in this regard. Thus Uighur, one of the sedentary peoples, have "a pure Turkic language" (lisān turkiyya maḥda, 24:13); while, among the nomadic peoples, we find a list of eight tribes (Qirqız, Qifčaq, Oγuṣ, Tuxsi, Yaγma, Çigil, Oγraq, Čaruq) who speak "pure Turkic, a single language" (turkiyya maḥda lūṣa wāḥida, 25:4), even though the most significant dialectal cleavage is between Oγuṣ on one side (including Qifčaq) and Çigil on the other (including Tuxsi and Yaγma). Kāšyari does not regard the dialectal differences in this group as reflecting on the purity of the language. This is borne out by his remarks at 243 baḍraṃ "joy and laughter": "I do not know the origin of this word, since I have heard it from the lips of Persians; however, the Oγuṣ call a festival day baḍraṃ, since it is a day of joy and pleasure; the dāl has been changed to yā according to their custom; from this point of view the word must be pure Turkic (luṣa maḥda)."

61. Similarly, the label "weak" (qaʾīfa), found only at 354 tamtur-, probably implies a contrast with 421 tamit- (or 312 tamuz-).
Related to the notion "pure" is that of "genuine" (şamīm). Thus at 517 tavul "drum" (Ar. ṭabl): "I think that it is derived from the Arabic . . . ; however, I have heard the word spoken by genuine Turks in the farthest reaches of Islam." Also at 199 büküm (Oğuz dialect): "Others say mükim or mükün, changing the bā' to mīm and the final mīm to nūn; I think this is not genuine; nevertheless, the Qifşaq and other crude peoples use this word." Finally the /h/ found in some Turkic words is not considered "genuine" (7 D, 27 D, 493-4 G D).

Kâşyârî appears to have an ambiguous attitude toward the Oğuz. On the one hand the Oğuz dialect has suffered much admixture from corrupting elements. Thus (51 orân): "When the Oğuz mixed with the Persians they forgot many Turkic words and used Persian instead"; and (511-2 dāγ/dāγ): "The Oğuz neighbor on the Arğu and there is some admixture (mukāsata) in their speech." On the other hand the Oğuz dialect is considered "pure Turkic" and indeed, as we saw, "the lightest of the dialects." Thus (182 tamur): "The Oğuz say tamar . . . ; they always prefer lightness, and nasb [a] is the lightest of the vowels, so they have recourse to it" (cf. 504 sen D). The ambiguity is clearest at 217 turma, where Kâşyârî first gives several examples of Oğuz borrowing from Persian because they forgot their own language, and then has a discourse on the "refinement" of the Oğuz, which consists in their using in isolation certain words that the Turks only use in paired expressions. Another "refined" usage is 555 ota- in the meaning "warm oneself": "however," Kâşyârî notes, "it belongs to Yâryma and Yemâk." ("Refined" translates zarîfa.)

Returning to Kâşyârî’s statement about those who have a "slurring" (rikka)62 in their utterances (24:4), the three dialects singled out are Sorydâq, Kâncâk and Arğu; later (25:11) we read: "there is a slurring in the speech of the people of the entire country of Arğu, which is considered to extend from Isbîjâb to Balâsâyûn." The following examples occur in the text:

7 D: "Firestick" is called čaha in Kâncâk dialect, with slurring (rakîk). (Perhaps the original form is *čaqa rather than čaqmâq.)

190 balıq "mud" (Arğu dialect): "Part of Oğuz and part of Arğu say bâlıq . . . " (see preceding section, "Structure of the Diwan," n.49); "the Arğu slur their speech." (Perhaps the "slurring" consists in the long vowel before the consonant cluster; if the Oğuz pronunciation were *bâlıq, this might be considered an example of "lightening" (cf. 33 urq).

217 turma "radish," sariy turma "carrot": "The people of Arğu call the latter gêzri, borrowing the Persian word for carrot gazar but pronouncing it with slurring; the Oğuz call it gâżûr which they also borrowed from the Persians . . . ."

338-9 boşan- (?) "be divorced" (Arğu dialect) — with slurring (râkiha). (The basic stem is 561 bošu-; where "divorce" is also the Arğu meaning; the vocalization here and at 418-9 bošat- (bošat- ?) varies between bošu- and boša-; but here there are two separate entries, first 338 boşun- (?) "be let free, be released," then boşan- (?) meaning "come loose (knot)" and also "be divorced" (Arğu); therefore Kâşyârî seems to be distinguishing the form with -a as a deviation from the root-form, and labels it "slurring.")

563 qaqi- aorist qağır: "The Arğu say qaqiyyûr and form all the aorists in this chapter with ġamma even though there is no basis for this ġamma; it is irregular (li huwa bi-qiyyûs); this is a slurring in the language." (Cf. 275 bîl-.)

62. The translation "slurring" is an interpretation. The Arabic philologists used the term rakîk to mean simply "incorrect," the opposite of jazl "sound"; it is therefore a synonym of da‘îf "weak" (see Lane, s.v.).
To these examples should be added the following:

350 G D: "In some dialects of Arɣu the kāf of the second person is changed to γayn" (ex. tapindug, qačurdug); "kāf is the root-form; the insertion of γayn in this place is incorrect (hujna)."

504 sēn "you" (Kāncā dialect): "The Turks say sān; thus the speech of Kāncā is corrupt (tarad-gala) since they always prefer kasra . . . . The Turks say bardim 'I went' . . . which is the rule (huwa l-qiyās); the Oγuz et al. say bardam . . . which is not the rule; the people of Arɣu say bardum . . . which is farthest from the rule."

In summary, "slurred" or "corrupt" seem to be catch-all terms for certain substandard dialectal peculiarities, especially characteristic of Arɣu pronunciation, including a type of drawl, or a palatalization, or perhaps a diphthongization, of certain vowels. (For the suggestion that ē in some cases represents a diphthong, see section "Phonology," discussion of /ē/.)

f) kināya: "Allusion," etc.

The terminology of semantic transfer was highly developed by the Arabic philologists, and was applied especially in the field of poetics. Kāšyari uses five terms (by no means consistently) to express the idea of a shift or extension of meaning: kināya "allusion," 'ibāra "expression," isti‘āra "metaphor" or "extension" (lit. "borrowing"), tašbih "simile" (lit. "likening"), and qiyās "analogy."63

First of all, kināya and 'ibāra are found on a primary level meaning "standing for" or "expressing" the basic meaning of the word. Thus:

31 ɣl: "a particle expressing the meaning 'he' " . . . ; "a particle alluding to the meaning 'that'"

30 ɣr: "a particle alluding to shame"

50 ūçān: "a particle expressing 'cause or sake' "

50 ičın: "a particle expressing 'among' "

167 čq: "a particle expressing the essence and exact identity of a thing"

291 G top: "ɣr [i.e., -i] alludes to the third person in the word BAR-DIY bardi"

Furthermore, 'ibāra can mean "expression" in the sense of "manner of speaking." Thus:

290 G D: bardinž "you went," Oγ. — plural, Tk. — singular to one who is honored. "The Oγuz here observe the rule; but the Turks have beauty of expression and retain the distinction between superior and inferior."

544 tušu: "in a certain way of speaking" (fi ɣbāra ma). (The reference could be to the form with

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63. Qiyās is also the normal term for "rule" in the sense of "regular form"; "irregular" is layṣa bi-qiyās, or else kādig "anomalous."
rū (turšu ?), which Kāšyarī says cannot be written; the original form is probably tur-šu, i.e. the imperative of tur- plus the emphatic 537 -šu/-šū.)

Now we list the examples of semantic transfer:

51 aqin "flood"; metaphorically "night raiding party." (Cf. Kāšyarī’s remark at 273 bög-.)

75 esrī "leopard"; also "anything two-colored — likened to the color of a leopard."

154 aruqla- "rest"; "an expression for sleep in the Khāqānī dialects."

164 qīz "dear; girl; daughter; virgin; concubine": "its root-meaning is 'virgin'; the others are by extension from that."

191 čapāq "a small fish": "a puny man is likened to it and called čapāq ār." 220 bašyān "a large fish": "a tribal chieftain is likened to it and called bodun bašyānī."

196 šātūk saqal "scanty-bearded" — "as likened to an inkstand." (Cf. 146 tākā saqal, Eng. "goatee.")

215 bärgā "flee": "a light-witted man is likened to this and called bärgā kīšī."

237-8 qudrūq "tail": "anal aperture (by allusion)."

239 qančiq "bitch": "to curse out a woman one likens her to this and calls her qančiq."

277 qīl- "act": "the word is used by allusion for copulation."

309 tuyn- "give birth," used of a woman; also, "by extension," of animals.

384 kārtīl-. qul boyni kārtīldī (lit. "The slave's neck was notched") — "although this derives from 'notching' it is used to express 'humiliation'."

409 suqāq "white antelope": "it is used by allusion for 'a Persian' among the Oyuz."

457 yartṣu "wood chip": "by analogy 'a writing board' may be called yartṣu."

489 yayqāl- "be disturbed (liquid)": "and a man who is strongly inclined to a thing is likened to it . . . ."

504 kōn "skin," used especially of a horse; also, "by extension," of a camel. (Note also the idiomatic usage in this entry: "His skin dried up - meaning he died.")

512-3 bēg "emir": also "husband — he is likened to an emir in his own house."

547 bala "young of a bird": may be used for the young of any small animal, "by extension."

628 art-": "His rib expanded — this is [an idiom] alluding to arrogance." (Cf. derived meanings of bayīr, boyūz, boyīn, etc.)
g) *Ašl*: "Root"

It was a habit of mind among the Arabic philologians, as it was among the scholars of Islamic jurisprudence and other fields as well, always to seek out the "root" of a matter, and to distinguish what is radical or primary (*ašlī*) from what is secondary or deriviative (*farī* from *far* "branch"). The philologians often seem to have had in mind the image of language as a tree, of which the manifold acts of speech are like the branches and leaves visible to the eye, while their own task was to uncover and explicate the fundamental words and principles which are like the root system below the ground. (It is not unlike the concepts of "underlying" and "surface" forms in modern linguistics.)

Kāšyārī elaborates this tree image in his Introduction (MS. 5, end): "For each of their dialectal groups I have established the root principles from which the acts of speech branch out (*innī muʿaṭṭil li-kull firqa minhum jurṭūma tatafarrāʾu minḥā l-kalim); since pruning down what is spread out allows wisdom to grow." Elsewhere he uses other metaphors. Thus at the end of the section on morphology in the Introduction (MS. 12) he states: "These are the principles (lit. roots, *uṣūl*) upon which all the dialects turn, like the Pole upon which turns the Heavenly Sphere." And at the end of the long grammar section in the Kitāb as-sālīm (MS. 304): "This is the alchemy of the principles of the dialects."

The various Turkic dialects, then, are like so many branches growing out of the same root. This root is "the basic language" (*ašl al-lurğāt*, MS. 25, end), and in Kāšyārī’s mind the main trunk is the dialect of Čigil and related groups.\(^{64}\)

Thus, in phonology, there is no "radical" (*ašlī*) /h/ in Turkic, though the sound /h/ does occur in certain dialects which are not "genuine" Turkic, as well as in certain "genuine" Turkic onomatopoeics (MS. 493-4).

Similarly, in Turkic (i.e. Uighur) orthography, there are eighteen "primary" (*ašliyya*) letters, and also seven other "secondary" (*farīyya*) letters which the dialects cannot do without (MS. 6). Although Kāšyārī does not keep phonology and orthography distinct, he is aware that the first is somehow prior or more basic; thus he explains the plene character of the Turkic (Uighur) script, as opposed to the more phonetic Arabic script, by saying that the matres lectionis indicating short vowels in the Turkic script "are not found in Arabic script in the root-word (*fi ašl al-kalima*)" (MS. 204 G). That is to say, Arabic script reflects the sounds of Turkic better than Uighur script, since the former distinguishes between long and short vowels. There is still confusion here, however, between phonology and orthography. The term "root-word" does not mean "pronunciation" (since Uighur script indicates the pronunciation as well as Arabic script), but rather, in good Arabic fashion, "the consonantal skeleton of the word."\(^{65}\)

The same phrase, *ašl al-kalima*, is used elsewhere in connection with morphology, where it means "stem" (581:3): as opposed to Arabic, in which tenses and the like are indicated by prefixes (as well as infixes and suffixes), "in the Turkic dialects the stem (ašl al-kalima) remains fixed and suffixes are added to the end." Deverbal nouns "stem" or "branch out" (*tataša ‘abu*) from verbs by the addition of various letters (9:4). Elsewhere the verbal stem is called the "root-letter" (*harf al-ašl*). Kāšyārī is explicit that the

\(^{64}\) See note 55 above for words regarded as "not original" (*γayr ašliyya*).

\(^{65}\) In the headings at 516-9 and 531-9, Kāšyārī uses the phrase *mimmā ja‘a ‘alā l-ašl* to characterize words in which the weak letters V and Y are "radical" — i.e., pronounced as consonants, as opposed to being simply matres lectionis.
stem is congruent with the imperative form of the verb (286:5): "the stem is what remains fixed in the imperative" (wa-ḥarf al-ašl mā staqaarra l-amr ‘alayhi); also (281:12): "the letters of meaning (i.e., suffixes, ḥurūf al-ma‘ānī) that occur with verbs for various purposes are affixed only to the imperative." And finally (97:9): "the verbal system in this language turns on the imperative. The form that is fixed in the imperative is the stem upon which the derivational suffixes turn" (madār al-af‘āl fi ḥādihi l-lūya ‘alā l-amr fa-kull ḥarf istaqaarra fi l-amr fa-hwa la-šl yadāru ‘alayhi ḥurūf al-ma‘ānī allafī taddzulu li-ṣṣyāḍ muxtaliha).

In terms of inflection and derivation, then, the root of a word is generally the same as what we identify to be the etymological root. In Kāšyarī’s terms this is usually a biliteral (see section above, "Structure of the Diwan"), though it can also be a triliteral if one of the "letters" is a mater lectionis (examples: 143:13, 349:13, 396 G, 426:15). Thus qačruš-, for example, is considered a "branch of a branch" (far‘ al-far‘), the root being qač- and the intermediate form qačur- (379:9).

Any form, however, that is derivationally prior may be considered the root. Thus (393:13-15) qart- is the root of qarten-, kūğa- of kūgān-, qūṟa- of quršan-. In terms of Kāšyarī’s patterning system, therefore, any verbal entry which fits a certain pattern and which cannot be analyzed into root plus suffix is considered to belong to that pattern as a "root-category" (ašl li-l-bāb – e.g. 328:4, 427:13, 585:5). It is also called "an independent verb" (fi‘l mustaqill bi-nafsīhi – 337:10), or "a simple verb" (fi‘l maḥḍ bina‘an ‘alā ḥiyālihi – 326:6).

Similarly, nouns such as oq "arrow" and qilič "sword" are termed "simple" (mawḏū‘a – lit. "given"), since they cannot be further analyzed (lā yatafarra‘u), while others are "derived" (muṣṭaqqo) from verbal roots (MS. 8, end).

Kāšyarī occasionally uses methods of analysis which are at variance with the etymological principles of modern linguistics.

One such method is to relate a word to another from the same etymological root which in Kāšyarī’s mind is somehow prior to the first, even though it too may be derived. The root-word in this case is generally a noun which expresses the basic idea. Thus in the sentences tōṣāk toṣāldī "The bedding was spread" and tūgān tūgūldī "The knot was tied," the verbs are thought to be "derived" (uttusqā) from the nouns (348:8). Just as qariš "span" is the root of qarsāt- "to measure in spans," so qorqunč "fear" is the root of qorqit- "to frighten," and aylāq "empty" is the root of aylat- "to empty" (445, top). (We may say that qariš is derivationally prior, while qorqunč and aylāq are only conceptually prior; for Kāšyarī all three of the verbs are "derived" [ma‘xūd – 444:17] from the nouns.) In other cases the root-word is a verb. Thus ulūrulq "deeming oneself great" is derived (ma‘xūd) from ulyād- "to become great," and qurulqulq "dryness" is derived (muṣṭaqq) from qurīn- "to dry" (252:6). The case of tapuṟaṣāq "desiring to serve"

66. At 396:7 the final consonant of the root is referred to by the phrase: ṣāxīr ḥarf al-kalima al-aṣliyya; this covers both the l of kūl- and the l of tiłā-

67. Kāšyarī relates a word to its derivational root in the following entries: 78 Ṣütunč, 80 เมียı‘ık, 192 qasųq, 205 tūdāā, 233 tumlįɣ, 241 kākmāk, 323 čilaš, 325 tunuš, 332 tusul, 353 tyytǔr, 355 tindur, 399 butaqλaŋ, 626 küṛa, 634 sawči, 637 Ŀučuń G. Also in the following, where instead of the concept of "root" we find the concept "derived" (ma‘xūd): 45 aļuq, 61 ӧgaść, 291:11 G, 566 tuwra-, 604 sińuq, 635-6 bārkłą-.

68. In the last example it is conceivable that qurīndi is a copyist’s error for qurīdī.
is ambiguous (350-1 G): the basic form is tapin- "to worship"; then the nān drops and the word reverts to its root (raja'at al-kalima ilā l-asl), namely the word tapry "service." Elsewhere Kāšyārī has qualms about this method of analysis. Thus (584-5 G) he first states that yastuq "pillow" is the root of yasta- "hint (lit. to prop up)" and bulğyuuq "muddy" is the root of bulğya- "to be muddy." "Or else," he goes on, "these nouns may be derived (ma'xüd) from verbs through suffixation; in my opinion this is more correct, because nouns are derived (yustabanbатu) from verbs;" and he cites examples like süq- "to spit," süquq "spittle." Again, yeni- "to give birth" has two possible etymons, both of which are "plausible" (482-3 G): the first is yenik "light," since a woman is lightened when she gives birth; the second is yen "body," since she expels a body out of herself. (A similar example: 326 qarqıq-).

Another method of analysis Kāšyārī uses is to explain a word as composed of two separate words, where we would explain it rather as root plus suffix. Thus the "root" of 48 özük, a title meaning "pure of soul" or the like, is öz- ök "that very soul"; and 451 yazuq "jerked meat" is derived from yätz oq ye "Eat it in the spring!" Other examples: 180 qulač "span of the outspread arms" < qol ač "Open wide your arms!"; 223 qurman "bow case" < qur män "Fasten the belt!"; 227 tutmač "a food" < tutma ač "Don't leave hungry!"; 418 közat- "wait" < köz at- "throw one's eyes"; 421 tonač- "dress in a garment" < tön iç- "send a garment"; 428 yinïč- "blow the nose" < yin at- "throw snot"; 439 yars成本- "disgust" < yar süd- "spit out something disgusting"; 461 yasyač "rolling-pin for dough" < yasi yiyač "a broad board." In other examples, Kāšyārī's etymologies might well be the correct ones. Thus he considers the verbal infix of desire -sa- to derive (ištiqāq) from the verbal root sa- "to count" (143, end; cf. 554 sa-; see also 464 yıksık); 198 tāqul "not" (Oyuz) is derived (ašluhu ma'xüd) from the Aryan phrase dāy ol; 229 baktür, a man's name, is from the root bâk tur "Hold fast to your place"; and 455 yamu, meaning "won't you?" or the like, is from the root yah "yes" plus the interrogative particle mu.

The root and branch image recurs in connection with jingles or compound phrases (Kāšyārī uses the terms izdiwāy and itbā', translated here as "paired expression" and "pleonasms"). Thus in the phrase āwūrdi tāwūrdi (310 tāwūr-), the first word is the root, the second the branch. The implication is that tāwūr- has no independent status, but is only found as the complement of āwūr-. Similarly in the phrase ušaldı tawśāldı (384 tawšāl-), ušaldı is termed the root-word. A mark of the "refinement" (zarāfa — see above) of the Oyuz is that they use independently words that the other Turks use only as the complement of head words in certain compound phrases (217, end). (See also 625 burslān, etc.)

By far the commonest usage of așl in the Diwan is that translated here as "root-form." This refers to the phonological shape of the word which Kāšyārī regards as prior to the form under discussion. He cites some Arabic examples from the Qurān at 68 āsāqāk. In some cases it is a question of one dialectal variant considered to be the root-form of another; thus at 44 ilîy he states: its root-form is with yər', yiliy. More commonly, the root-form refers to the phonological shape the word would have before undergoing vowel-shortening, assimilation, elision, apocope, augment, metathesis, and the like. 69

69. For another Arabic example, see 82-3 ārdini.

Finally, in many cases asl is translated "root-meaning." This refers to what Kâşyarî regards as the basic meaning of the word, indicating that the meaning in question is due to a semantic shift.²⁷¹

13. Phonology

The following sounds occur in the dialects of the Diwan according to our transcription. Vowels: /a, ã (e), i, o, ö, u, ü/ and the corresponding long vowels; it is to be observed that /e/ has a special status which is discussed in detail below. Consonants: /b, p, m; d, q, t; n, η; l, r; g, k, γ, q; s, z, ẑ, j, ç; ẑ; f, h, x; y, w, v/.

In discussing phonology it will be useful to begin with what Kâşyarî says on the subject (MS. 6-8), although it must be kept in mind that Kâşyarî, as his Arabic sources, did not distinguish adequately between "letters" and "sounds" (orthography and phonology), and also that he attempted to explain all features of Turkic in terms of Arabic grammar.

Kâşyarî recognized that the Uighur alphabet was inadequate to represent the sounds of Turkic. The eighteen "primary letters" stand for the consonants /w, x, v, z, q, y, k, d-ŋ, m, n, s, b, č, r, ẑ, t, l/; with proper diacritical pointing the following could also be distinguished: /p, j, ẑ, ʃ, γ, g, η/; and also, for Arabic words: /t, ʃ, h, t, h/.

Arabic script was better, but it also was deficient for Turkic, and it contained certain letters which did not correspond to any sounds in Turkic, viz.: ʃ, q, t, ʃ, h, h, t.²⁷² Using a modified Arabic script Kâşyarî was able to represent clearly all the consonant sounds of Turkic; though in practice he was consistent only in using ź for ḷ and the ligature NK for η; W is found throughout the Diwan, but F is also used for /w/; and where we find P, G, and Č as distinguished from B, K, and J, the diacritical points in the MS. were often, if not always, added by a later hand.

The tradition of Arabic writing had the additional advantage of being able to distinguish vowel length, which the Uighur tradition did not develop.²⁷³ Neither script, however, could distinguish adequately between /a - â/, between /i - e/, and among /o, o, u, ü/.


71. Asl means "root-meaning" in the following entries: 45 içeq, 46 ötüğ, oluq, 65 ügmäk, 73-4 inGil, 118 ęstir-, 128 ąrtul-, 131 isrin-, 145 arqa-, 147 ayard-, 154 aruyla-, 164 qiz, 188 quruy, 203 qaçan, 208 teşin, 225 čiulmän, 237 saýlıq, 272 kaw-, 289-90 GD, 306 qatlar, 320 qauwaš, 323 salis-, 324 qomış-, 345 kičin-, 362 qistur-, 382 sančil-, 390 qurtan-, 393 kâmlän-, 410 tölğy-, 420 büktil, tôlät-, 422 yopat-, 437 somlit-, 453 yerim, 462 yarmaš, 463 yawlaq, 495 őr, 497 sız, 543 qara, 569 suwşa-, 606 toña, 620 mändâ-, 626 kürs-. In the following we find the concept "derived" (ma'xud) referring to the same phenomenon: 384 kârtul, 543 qari, 587 tikülä-

72. Şabrân was the "colloquial" pronunciation of Sabrân (219); toq̄rıl is once spelled toq̄rıl (at 611 suqur); /h/ was found in "genuine" Turkic only in a "pausal" position — i.e., in certain onomatopoeic words at the end (see MS. 7). Note that in this section slashes / indicate phonemes, brackets [ ] indicate allophones.

73. See 204 kälin G; Kelly II, 152-3. Vowel length is discussed below, part h).
There was a technical vocabulary at Kāşyari’s disposal, part of which he lists at MS. 8, which included terms by which the Arabic grammarians distinguished allophonic or dialectal phonetic peculiarities. The first five terms in Kāşyari’s list (išbā’, išmām, imāla, ǧalāba, rikka) are found sporadically in the Diwan to distinguish among Turkic phonemes; they are discussed in detail below. The other five terms refer to various consonantal phonomena peculiar to Turkic and not found in Arabic. They are:

1) "Nasalization" (γyūnna) refers to the latter N but only when followed by K or J(i.e. the consonant /ŋ/ and the consonant cluster /nČ/). See 599 G, the Book of Nasal Words (kitāb al-γyūnna).⁷⁴

2) "The nasal consonant" (al-γharf al-xayšūmī) apparently refers to N alone (possibly also M) as distinguished from "nasalization"; since this term does not appear again in the Diwan it is hard to see if it refers to a special peculiarity of Turkic as distinguished from Arabic.

3) "The joining of two unvowelled consonants" (al-jam’ bayn as-sākinayn). See 626 G, the Book of Consonant Clusters.⁷⁵

4) "The joining of qāf and jīm" denotes the consonant cluster /qČ/ which is common in Turkic (e.g. oqči), whereas Arabic roots have the restriction that qāf and jīm cannot occur together.

5) "The alternation of bā with mīm and of nūn with lām" refers to alternations on three levels: dialectal (e.g. bān ~ mān); morphophonemic (e.g. bíz ~ -mīz); morphological (e.g. bītin ~ bītīl-). See Dialect Index.

a) Ǧalāba, Rikka

Returning to the first five terms, we find that the fourth and fifth (jalāba, rikka) are mainly used to distinguish /k - g/: the "hard kāf" (with jalāba) and the "thin kāf" (with rikka) mean the voiceless /k/ and voiced /g/.

Then Kāşyari extends the meaning of the two terms in somewhat different directions.

At 281-2 G (also 266 G) Kāşyari includes /p, t, ġ/ and also /q/ along with /k/ as "hard letters" (ḥurūf as-ǧalāba). Verbal stems ending in such letters prefer the preterite marker -ti instead of -di.⁷⁷ The "hard bā" is mentioned again in the section discussing the Uighur script (MS. 6:15-16); also at 29 op, 55 ţbā, 456 yēpār.

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⁷⁴ Kelly I, 188.
⁷⁵ Kelly I, 188-9.
⁷⁶ E.g.: 255 G; 185 sōkūš, sōgūš; 180 bākāč, bāgāč; 500 kūg, 501 kōk; 506 yīg, yīk. Kelly I, 187-8.
⁷⁷ Kelly I, 186-7. Also, the verses preserve a system in which the stems ending in /-š/ prefer -ti as well.
Of "thin letters" (raḫka) we find, in addition to the "thin kāf" (i.e. /g/), the "thin fā" (i.e. /w/).\(^78\) At 26:17 Kāšyarī describes this sound as "the fā' produced between the points of articulation for Arabic fa' (i.e. /f/) and sound ba' (i.e. /b/)"; and furthermore states the dialectal rule that the Oγyuz pronounce this sound as vāw. Since vāw (Ar. wāw) is pronounced [v] both in new Persian and "Oγyuz" Turkish; and since in Soghdian the grapheme for F was used to signify [w] or [β]; therefore we have represented all wa' ( _wā_ = "thin fā") as /w/ and all vāw ( _vā_ = Ar. wāw) as /v/, both in the transliteration and in the transcription of the Turkic material.\(^79\)

In the Uighur script (MS. 6) /w/ was represented by F, just as /č/ was represented by J; and so the "Arabic jīm" (i.e. /j/) and the "Arabic fa'" (i.e. /f/) had to be distinguished from these by using diacritical points. /f/, like /j/, was a secondary sound in Turcik, not a primary phoneme. (/j/ occurred only in some loanwords and as a dialectal variant of /č/; /f/ occurred only in some loans and onomatopoeics, and as a variant of /p/ or /w/ in some positions — note furxān alongside burxān (loan), xafsi, qifčaq, qafتنا (*qap tūn), etc.). For this reason Karšyarī (or the copyist) was not bothered by an inconsistency in the orthography between w and F for this sound; in virtually all cases F is to be interpreted /w/ not /f/, and we have interpreted it so in our transcription.

A similar wavering is found between D and D; but here the situation is more confusing. Uighur script had only one letter for /d - ḍ/; Arabic script had D and D, and our transcription reflects the orthography consistently in this case. The result is that most of the words with /ḍ/ also occur with /d/.\(^80\)

There seem to be three possible interpretations of this phenomenon: 1) D in all these cases is an error for D (Kāšyarī, or the copyist, left off the dot, just as he left off two of the three dots of W, writing F instead); 2) the phoneme in question was phonetically between [d] and [ḍ], and Kāšyarī used D and D interchangeably to indicate it (just as he might use A or I to indicate /e/); 3) the wavering reflects dialect mixture.

It must be noted that Karšyarī explicitly states a /d ~ ḍ/ alternation in connection with two words: 162 kād, 511 dāγ (Aryu for "not"). And in at least three places in the Diwan he has separate subheadings for D and D. The first is at MS. 52, where the intention seems to be to distinguish between ād ("manufactured item") and āḍ ("good omen"). The second is at MS. 416, where the subheading D includes bādūt-, qadit-, qadut-, qidit-; while D includes buḍut-, bōdīt-, sidit-. The third is at MS. 558, where D includes bādī-, bōdī-; while D includes uḍi-, boṣu-, qaḍu-. The inconsistent treatment of bōdī- and qaḍu- is immediately obvious; only bādī- is consistent; but a glance at the Base Index shows that although we find bādī- once elsewhere and also bādūt-, bādūk is found six times with /d/ but twice with /ḍ/. Finally we have Karšyarī's remark at 416 qidit- that those dialects which change /ḍ/ to /y/ also change /d/ to /y/, and also his

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78. It is called "thin fā" at 244 qaṛurmāč, 310 qaṛur-, 348 G, 516 čūvit, 517 qaqviq, 571 ṣarwa-. It is called "fā" between the two points of articulation" at 54 ávāt, 544 tewe.


80. E.g.: boṣun (ten times) ~ bodun (seventeen); ḍd (eight) ~ ḍd (four); qoḍi (twelve) ~ qodi (one); qaḍuγ (eight) ~ quduγ (six); qaḍruq (six) ~ qudruq (five, four of these at the entry). On the other hand, some words appear only with /ḍ/: aḍaqu (nearly fifty times), iḍ-, kiḍiz (nine times), săḍr-i (six times, etc. Some cases seem to imply voicing intervocally; thus: 45 aḍaqu < ayduq; 400 qaḍırlan- < qaḍran- (sic).
typical "explanation" of the /d ~ ɗ/ alternation in Turkic by appeal to an Arabic example. It seems to us that the wavering in the text reflects confusion in Kāšyarī's mind, perhaps compounded by carelessness of the copyist.

*Rikka*, in addition to expressing a feature in phonology (e.g. /g/ as opposed to /k/ and /w/ as opposed to /f/), is used in two other ways: as a synonym of *imāla* meaning "palatalization" (see below); and as a technical term for several dialectal peculiarities (see "Turkic and Arabic," discussion of "slurring.")

b) *Išbā', Išmām, Imāla*

Finally we come to the first three terms in the list at MS. 8. These pertain to vocalism. First we shall list the 28 contexts in which Kāšyarī uses these terms to distinguish vocalism of particular words in contrast to other words of the same orthographical shape when they come up as entries according to his pattern system. Then we shall examine the usage of the terms in the grammar sections. Finally we shall analyze the meaning of the terms. The discussion will then turn to the problematic vowels /e/ and /i/.

First, all occurrences of *išbā' and išmām (= ʃamma)* in their respective contexts:

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<td>ţd</td>
<td>&quot;with ʃamma&quot;</td>
</tr>
<tr>
<td>(6)</td>
<td>34</td>
<td>őr</td>
<td>&quot;with ʃamma&quot;</td>
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<td>őr</td>
<td>&quot;with ʃamma&quot;</td>
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<td>(7)</td>
<td>34-5</td>
<td>ţz</td>
<td>&quot;with ʃamma&quot;</td>
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<td>ţz</td>
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<td>ţz</td>
<td>&quot;with ʃamma&quot;</td>
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<tr>
<td>(8)</td>
<td>42</td>
<td>utuš</td>
<td>&quot;with išmām of the alif&quot;</td>
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<tr>
<td></td>
<td></td>
<td>ötuš</td>
<td>&quot;with išmām of the alif&quot;</td>
</tr>
<tr>
<td>(9)</td>
<td>49</td>
<td>őļūg</td>
<td>&quot;with išmām of the alif&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>őļūg</td>
<td>&quot;with išmām of the alif&quot;</td>
</tr>
<tr>
<td>(10)</td>
<td>51</td>
<td>ārān</td>
<td>&quot;with išbā' of the alif&quot;</td>
</tr>
<tr>
<td></td>
<td>aran</td>
<td>aran</td>
<td>&quot;with išbā' of the alif&quot;</td>
</tr>
<tr>
<td>(11)</td>
<td>53</td>
<td>āw</td>
<td>&quot;with išmām of the alif&quot;</td>
</tr>
<tr>
<td></td>
<td>āw</td>
<td>&quot;with išmām of the alif&quot;</td>
<td></td>
</tr>
</tbody>
</table>
(12) 55  äbä
äpä  apa  "with ʾišbāʿ of  the  alif"

(13) 200  turum  torm  "with ʾišbāʿ"

(14) 229  bälDIR  bälDIR  oqul  bälDIR  qiz  bälDIR  tariy  bälDIR  qozï

"All four of these have ʾišbāʿ of the bāʿ"

(15) 309  tūyur-
toyur-  "the tāʿ has ʾišbāʿ"

(16) 495  tōr  "with ʾišmām"
tōr  "with ʾišbāʿ"

(17) 496  bōz  "with ʾišmām"
būz  "with ʾišbāʿ"

(18) 496  tōz  "with ʾišbāʿ"tūz  "with ʾišbāʿ"
   tūz

(19) 497  tūš  "with ʾišmām"
tūš  "with ʾišbāʿ"tūš

(20) 498-9  čōγ  "with ʾišmām"čūγ  čōγ

(21) 505  bōy  "with ʾišbāʿ"bōy  bōy

(22) 535  tū  "with ʾišbāʿ"to

(23) 542  tura  tūrā  "with ʾišmām of the tāʿ"tora

(24) 599-600  tāŋ  "with ʾišbāʿ"tanŋ

(25) 606  būruŋ  "with ʾišmām of the bāʿ"būrūŋ

Now the three occurrences of imāla:

(26) 497  sıš (SĪYŠ)  "with imāla"seš (SAYŠ)
(27) 498  kîš (KIYŠ)  "with imāla"
       kîś (KIYŠ)  "with imāla"
(28) 501  tüll  "with imāla"
       töll  "with imāla"

In the grammar sections, ʾibāʾ is the general word signifying "velarization"; ʾismāʾ is not found; imāla and ʾikka both signify "palatalization." For example, in the discussion of the infinitive ending (284-5) Kāšyarī states that it is /-māq/ for verbal stems containing qāf or ʾayn or ʾibāʾ, /-māk/ for those with kāf or ʾikka or imāla. As an example of a word with ʾikka he gives sār-, as opposed to sar- which has ʾibāʾ. In the discussion of the participial ending /-yūci, -gūci/ (292) he gives the following examples: "those with kāf": kul-, kir-; "those with imāla": tēr-, sūr-; elsewhere, examples "with imāla" are: (295 G) ter-, and (299 G) bēr-, tēr-. Finally, at 91 G the opposition palatal:velar is expressed by rakīk:mušbaʾ, and also by mumāl:mufaxjam.

Analyzing the 28 groups of words and the grammar sections together, we find the following:

Iṣbāʾ = "velarization": 1, 2, 3, 10, 12, 14, 16, 17, 18, 19, 21, 22, 24 and grammar sections

Iṣmāʾ = "palatalization: 1, 4, 5, 6, 7, 8, 11, 16, 17, 19, 23, 25

Imāla = "palatalization": 28 and grammar sections (where = ʾikka)

Iṣbāʾ = "lowering" (/ū/ to /ō/ ?) 3; (/u/ to /o/) 13, 15

Iṣmāʾ = "raising" (/ō/ to /ū/) 20; (/ō/ to /ū/) 9, also 7 (?), also 4 since ʾūt has "less šamma" than ūt

Imāla = /ē/ not /ī/: 26, 27

The usage of these terms in the Diwan can be explained partially by their meaning in Arabic grammar, and partially by the ambiguity of the Arabic script in representing Turkic vowels. Arabic has six vowel phonemes /a, u, i, ā, ū, ī/ and two diphthongs /au, ai/. The short vowels are indicated only by a small stroke (called haraka "movement") above or below the consonant; thus ʾū (bāʾ with fathā) /ba/; ʾū (bāʾ with damma) /bu/; ʾī (bāʾ with kasra) /bi/. The long vowels and diphthongs are indicated by the letters alif, wāw, ūn used as matres lectionis; thus ʾī (bāʾ with alif) /bā/; ʾū (bāʾ with wāw) /bū/ or /bau/; ʾī (bāʾ with yāʾ) /bī/ or /bai/.

The grammarians were aware that each of these vowels had various phonetic realizations (allophones) depending on the surrounding consonants, or varying according to dialect; and they used the terms ʾibāʾ, ʾismāʾ and imāla to indicate this.

ʾibāʾ (lit. "filling") meant prosodic lengthening of a short vowel in the middle of a word (Wright II 382 D). There is a remnant of this original usage in the Diwan at 284 G where Kāšyarī remarks that the biliteral may be considered trilateral in pronunciation by virtue of ʾibāʾ, and gives the examples: bardi ~ bārdī, tordi ~ tūrdī (secondary lengthening). Elsewhere, however (including the rest of 284 G), ʾibāʾ means "velarization" — or, more accurately, the requirement of certain roots (like bar- and tur-) to take velar suffixes, a requirement which these roots share with roots containing qāf or ʾayn (like qur-, say-). 81
Iṣmām (lit. "flavoring") meant pronouncing ḍamma between kasra and ḍamma (i.e. [u] to [ū]); Wright I 71 A). Kāšyāri extended this to mean "palatalization" in general, but only used the term as a label to distinguish among roots. Then he further extended the opposition ḍābā‘:iṣmām to indicate /o,ō:/u,ū/.

Imāla (lit. "deflection") meant pronouncing fatḥa between kasra and fatḥa (i.e. [a] to [e], [ā] to [ē] or even to [ī]; Wright I, 10 C). In the grammar sections of the Diwan it means (like rikka) "palatalization" — or, more accurately, the requirement of certain roots (like tēr-, sūr-) to take palatal suffixes, a requirement which these roots share with roots containing kāf (like kir-, og-). Used as a label to distinguish among words spelled the same as entries, imāla means "palatalization" only in one instance (28 above). In the other two cases (26, 27) it has its original signification in Arabic grammar — the pronunciation [ē]. In both instances, however, it contrasts not with [ā] (as in Arabic) but with [Ī]. The reason it is used here is because the traditional way of writing [ē] was with the mater for ī/ not for ā/, and so the term was used to contrast the pronunciation of two words spelled the same way.82

c) /ē/

Historically, kēš is most likely to be reconstructed as kāš. There was apparently a strong tendency in Turkic for /ā/ to be pronounced [ē] allophonically (like the Arabic imāla); and Kāšyāri, as earlier and later writers using the Uighur and Arabic scripts, wished to indicate this phonetic peculiarity. The normal way to do this was to use the mater for Y instead of for alif (‘), apparently since it was thought this sound was closer to ī/ than to /ā/.

The case with sēš is different, since historically this is most likely to be reconstructed as *saiš or *sayiš (cf. osm. sayis, "to settle accounts").83 The diphthong /ai/ must have fallen together phonetically with some realizations of /ā/, since Kāšyāri considered the vowel in sēš to be the same as that in kēš. However, the verbal form homophonous with sēš is attested with the factitive ending /-tur/ and the usual shortening of the vowel: 359 seštur-. Here the infinitive in /-māq/ also seems to imply that the vowel in question was a diphthong, [ai].

It is difficult to separate those roots with /ē/ which ought to be reconstructed with a diphthong from those which seem to represent /ā/, since they are spelled the same;84 but there are some clues. Besides seštur-, there are three other instances of roots with /e/ occurring with velar suffixes; unless these all reflect copyist's errors, or the like, perhaps the vowel in each case represents [ai]. The instances are: (1) 104-eníš (-māq) — the only instance of the root en- in the Diwan with a suffix distinguishing velar-palatal quality; elsewhere we have interpreted the suffixes palatally; it should be noted, however, that three of the other six occurrences are in connection with īl- (-māq), with the note that N and L

81. Note 582:5 where Kāšyāri specifies such roots as having "išbā‘ liquids." (On liquids, see "Structure of the Diwan," discussion of Kitāb al-jam‘.)

82. Persian, which had an /ē/ phoneme used alif (‘) or Y (Kelly I, 186, n. 31); Turkic had normally used Y in both the Runic and Uighur alphabets.

83. Another case of a diphthong, perhaps, is 525 qiš, apparently to be reconstructed as *qiyyiš- (see Base Index s.v. qiyy-: qiyyiš-; but cf. qay-).

84. The apparent "variation" or "confusion" in some spellings between I and A is in all cases likely the result of the activity of the later hand. See above.
are "variants" or "alternants" (see Index); this will be discussed further below in connection with /i/. (2) 105 'elq, from el in the meaning "vile"; 85 note that the same word in the meaning "courtyard" is found with the ablative ending in a proverb cited twice in the Diwan, once with the usual shortening of the vowel (’ALDIYN), the other time with the mater Y (’1YLDIN). (3) 44 ečiqim, which is eči with the diminutive and first person suffixes.

There are several instances of verbal roots with /e/ occurring as entries in sections requiring either a short vowel or consonantal /y/. Perhaps the mater Y in these cases does not indicate length, but rather a diphthong [ai] or [ei]. The instances are: 95 et-, 115 enat-, 116 efür- (Pattern fa’al); 139 e'ril-, e'wil- (same section as 'ayil- < *ayeil-); 329 tétil-, sæzin- (pattern fa'il-); 422 yêt-; 530 bēl-, kēčil-, 577 yēsā- (pattern fa'al-); 602 yēn; 616 kēnās.

The Kâncak pronunciation of sān was 504 sēn (SIYN). Kâşyari characterizes their speech as "corrupt" (tarağdaka); perhaps this means they pronounced /ā/ as a diphthong, as in some American dialects of English. Similarly, the Arçu pronunciation of Pers. gazar is gēzri (KIVZRIY), "with slurring" (rikka; 217 turma; see "Turkic and Arabic," part e), at the end.

In our transcription of the Turkic we have ē wherever the text has the mater for /i/ (Y) which must be reconstructed as /ā/ (or possibly /āi/) on historical principles (e.g. tēr-, bēl, bēr-, bēs, nøk, kēč-, ēs, yēg, yēl, yēn, yēt-). With suffixes these words usually shorten and are spelled with kasra (I) — but sometimes also, or instead, with fatha (A) (probably all of these by the later hand); in any case they are always interpreted as e. In addition, we have interpreted the common word bēg in this fashion because there are two occurrences with the mater Y (see Base Index); even though there are four occurrences, including the entry, with the mater alif ('), and the shortened form uniformly with fatha, never kasra. Some words whose vocalization cannot be established on historical principles are also interpreted with ē or e if there is a similar variation in the orthography of the vowel as in the above cases.

There appears to be no opposition äč, but only āč (kēč-keč-). With suffixes, however, we do find āč (e.g. 141 āwā-έwswa-; 416 kâčit-keč-it; 541 kâčā-kečâ); and also with assimilation or secondary shortening (414 kât- < kâd-: ke't- < *kēt- — cf. kētār-). The opposition on the phonemic level appears to be /ā:ā/, while phonetically /ā/ is realized as /ē/; but with suffixes, with the usual shortening, the vowel tends to be [a] — hence the variation in the orthography. Some nominal roots with original /ā/ appear as entries with the mater alif ('), interpreted here as secondary lengthening (see below, part h), on vowel length): ād, āw, kâd-, kânc, tār. Words like kâržû and kâwâli, like bēg (/bēg/), are probably borrowings; the same for yâk and Kâncâk, which perhaps ought to be read yak and Ganjağ (cf. nāg). The status of ēz is uncertain.

Finally, there are five instances where we find AY in the non-first syllable. The most common of these is tewe (effect of vowel harmony? — see Base Index). The others are: süwre, čâged, čümêli (surely the same word as cumâli), and Oγ. aftâbe (< Pers. aftâbe). 86

d) /i/

In the list of technical terms at MS. 8 išmân carries the qualification "to the three vowels," and once (at 284 G) imâla also is "to the three vowels." "Vowels" here is harakât, the word which we saw was

85. This point was discussed by R. Dankoff in JAOS 95.1, p. 76, n. 47.

86. Cf. the Oγuz pronunciation of Ar. qaâda: qâlida (QALIYDAH); this should perhaps be read qâlêda, or the like — i.e., with imâla! The status of erēz is uncertain.
used by the Arabic grammarians for the small strokes above or below a consonant and which indicated the three Arabic short vowel phonemes /a,u,i/.

It is striking, however, that none of the examples for ʾisbāʾ, ʾismāʾ or ʾimālā refers to /i/ or /ɪ/. (As we have seen, the two examples where ʾimālā seems to mean /e/ instead of /ɪ/ depend merely on a coincidence in the orthography, and that ʾimālā really means [ē] as opposed to [ā] or [ā].)

There is positive evidence that there was no phonemic opposition /i:ɪ/ in the language of the Diwan, but only one neutral phoneme /i/ (and the corresponding long vowel /ɪ/) which could take velar or palatal suffixes. This is reflected in our transcription, which has only i and ɪ.

On the one hand, there is a clear tendency for a given root to prefer suffixes of one quality or the other, thus: (in the following examples, roots containing /γ,g,k,q/ are not considered; see below).

**Palatal only**

<table>
<thead>
<tr>
<th>ič</th>
<th>sīd-</th>
<th>īd-</th>
<th>sīč-</th>
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<tbody>
<tr>
<td>ič</td>
<td>sīn-</td>
<td>ɪl-</td>
<td>sīdɪr-, sīr</td>
</tr>
<tr>
<td>il- (''stick'')</td>
<td>tīl-</td>
<td>ɪsɪr-</td>
<td>sīr-</td>
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<tr>
<td>isi-</td>
<td>tīr-</td>
<td>ɪt</td>
<td>sī-</td>
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<td>it-</td>
<td>tīz-</td>
<td>biš-</td>
<td>tīd-</td>
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<tr>
<td>bil-</td>
<td>yīt-</td>
<td>ċi</td>
<td>tīn-</td>
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<tr>
<td>biti-</td>
<td></td>
<td>ċīn</td>
<td>yīrt-</td>
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**Velar only**

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<td>ič</td>
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<td>il-</td>
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<tr>
<td>biti-</td>
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</tbody>
</table>

On the other hand, a significant number of roots have variation in the suffixes, thus:

��š: ʾisšy, ʾišqa (ʾiškā — see Index!), ʾišly; ʾišlā-, ʾišlāš-, ʾišlāt; ʾišlan- (ʾišlān-) 87
biš-: all suffixed forms are velar except bičāk
tīl: ʾtillīg; ʾtillq, ʾtillq-
ṭīš: ʾṭiššy; ʾṭišā-; ʾṭišlā- (ʾṭišla-); ʾṭišlān-; ʾṭišlat-
tīz: ʾtīzlā- (ʾtīzla-); ʾtīzlāt-
yīn: ʾyinkā ʾyina
yīdː ʾyida-, ʾyiḏy; ʾyidmāq (ʾyidmāk)
yīliː ʾyilmāq, ʾyilmāq, ʾyišy; ʾyilmāmāk; ʾyilmāmāq/-māk
čižː ʾčižmāq; čižtūrīmāk

A further reason for considering /i/ to be neutral is that there is no clear minimal pair illustrating an opposition /i:ɪ/. One apparent exception is the two ʾil-‘s in the above lists. There are several difficulties here. It should first be noted that the opposition is found with the infinitive ending, but that there is also a corresponding opposition in the aorist (see 94 ʾil-): the root meaning "stick, catch" has the aorist form ʾilār and infinitive ʾilmāk; while the root meaning "come down" has aorist ʾilur and infinitive ʾilmāq. It is possible that we are dealing with homophonous roots that have developed a distinction in certain parts of the paradigm, or else that have retained a distinction from an earlier period when the two roots were distinguished (say *ʾilā-ʾil- or ʾil-:*ʾilu-). A second possibility is that the phonemic opposition lies in the

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87. Verbal stems cited this way appear as entries with -K-Q in the infinitive form; see below, part f).
consonant, not the vowel — i.e., that there were a velar /t/ and a palatal /l/ as two phonemes; however, there are no other examples of such an opposition. A third possibility is that the il- meaning "come down" should be read el-; Kasrī himself says that il- in this meaning is an "alternant" or "variant" of en-; and one might postulate a root *e- (or *e - compare the homophonous ēn "downward slope") plus the passive /-l/ or the medial-passive /-n/ suffix. If this is so, we would again have the curious phenomenon of a root with /e/ taking velar suffixes; but we have already noted that en- seems to be one of those roots that may do so, since we find the form enišmāq (see above on /ē/).

The question arises as to the interpretation of /l/ in roots with a velar consonant /γ/ or /q/. There are numerous cases of minimal pairs in this regard (pairs cited in parentheses are not strictly minimal):

\[
\begin{align*}
\text{(īk} & \sim \text{yīk}) \quad - - - - \quad \text{iq} \\
\text{irk} & \quad - - - - \quad \text{irq} \\
\text{čik} & \quad - - - - \quad \text{čiq} \sim \text{čiq} \quad (\text{both onomatopoeic}) \\
(\text{kidž}) & \quad - - - - \quad \text{qidžγ} \\
(\text{kim}) & \quad - - - - \quad \text{qimiz} \\
\text{kin} & \quad - - - - \quad \text{qin} \sim \text{qin} \\
(\text{kīr}) & \quad - - - - \quad \text{qir} \\
\text{kir, kiriš-} & \quad - - - - \quad \text{qir-, qiriš-} \quad (\text{etc.}) \\
(\text{kirpi, kirpik}) & \quad - - - - \quad \text{qirpās} \\
(\text{kīš}) & \quad - - - - \quad \text{qīš} \\
\text{kiz} & \quad - - - - \quad \text{qız} \\
\text{sik-} & \quad - - - - \quad \text{sīq} \\
\text{sik-, sikil-} & \quad - - - - \quad \text{siq-, siqil-} \quad (\text{etc.}) \\
(\text{tik-}, \text{tikil-}) & \quad - - - - \quad \text{tiq-, tiqil-} \quad (\text{etc.}) \\
(\text{yignā}) & \quad - - - - \quad \text{yıgla-} \sim \text{iyla-} \\
\text{yigтур-} & \quad - - - - \quad \text{yıytur-} \\
(\text{yilik}) & \quad - - - - \quad \text{yılqı}
\end{align*}
\]

The interpretation adopted here is that in these cases as well the /l/ is neutral, and the phonemic opposition lies in the consonants /kːq/ and /gːγ/. In connection with other vowels, however (kāl-qāl-, āk-āq-, bōg-: bōγ-, bōk:bōq, etc.) the gutteral consonants are probably merely allophones of the same phoneme, since the phonemic opposition seems to lie in the vowel. (This will be discussed further below.)

e) Velar-Palatal Alternation in the Root

In addition to the roots with /i/ that are found with velar or palatal suffixes, listed above, we also find several in which there is an alternation /kːq/ or /gːγ/ in the root itself. Thus: (for references, see Base Index)

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88. See above, note 81. Cf. the remark of Ibn Sīnā (d. 428/1037):

... there is a velarized (l) the relation of which to /l/ is the same as that of /t/ to /t/. This velarized (l) is common in the language of the Turks, and is considered as an independent speech-sound, but those (among them) who commonly use the Arabic language treat it (i.e. the velarized [l]) as the one and the same /l/.

(K. I. Semaan, Arabic Phonetics [translation of Risāla fi Asbāb Ḥudūḍ al-Ḥurūf], Lahore, 1963, p. 54.)
čiğ- "tie." čığ- "tie." čiğil-, čiğin-, čiğtür-
ciqra-, cıkra- "grate (teeth)." (Onomatopoeic)
qičila- "tickle" (< qiči "mustard" ?). kičil- "itch." (Onomatopoeic ?)
qirt "miserly, bad-tempered." kirtüč "grudging, ill-tempered"
tiyrat- tigrät- "harden"
ıyıril- "clench (from cold); shrink (garment)." ıyırun- "crawl (flesh); consider raw (meat)." (< yüg "raw")

Related to this is:

uğlit-, üklit- (read üglit-?) "increase"

All of these appear to be special cases of a larger category of words having apparently velar-palatal alternation in the root as determined by variation in the suffixes. Thus:

*os/os "likeness; trick" (?). osuy "correspondence"? [taḥāyul]. ösifā- (-māq/māk) "open without a key, by a trick [ḥū]" (Kāncāk). ösna- "resemble." osnat- "liken."
ōp- "gulp." őp- "sip; kiss"
bus- "lay in ambush." bōsig bōs- "beat; lay an ambush" (the two meanings are unrelated, and it is easier to assume that in the second sense there is simply a confusion with bus-).
*bur-/būr- "draw together, contract; twist, turn." būr- "draw together (mouth of bag).” būrçāk "forelock," būrçāč "bread turner." būrāk "wound string." būrič- "be folded (book)." būrmā "waistband." būrān- "wrap or veil oneself." būrānčik "veil." būrānī "whirlpool."
*burq- "wrinkle (skin), frown": burqi, burqiy, burqur-, burqit-
čom- "dive." čom- "dive (deeper than čom.)." čomur-, čomür-; čomus-, čomüş; čomtur-, čömür- (same difference, consistent). čomča "ladle" (Oğuz). čomuşluq "privy"
sārim (sarim ?) "filter (wine)." sārma- "strain (soup, fish, noodles, etc.)." sarmačuq "a type of noodles." sarmal-; sarmaş- (sârmâş), sarmat- (sârmât). (N.B. There is also a stem *sarma-; not related, derived from *sar, saru, sarum.)
*taw-/tâw- "turn, twist, move"; used as a jingle with other verbs. taw- (tâw-?) "dispose of (merchandise)" [tašarrafā, < š-r-f "turn over"] (hapax legomenon: the context implies that it is merely a jingle with sat- "sell," and so it is probably not the root of tawar "merchandise").
tāwin-: uwun- t. "wring (hands)." tāwür-: āwür t. "turn upside down . . . (merchandise)." tāwrān (tawrān ?) "twisted threads . . . ." tawrat- "spin (yarn)." tawus- "sound and movement." tāwäši, tūwāši- "tangle (yarn); form beads (sweat)" (these two stems are hopelessly confused in MS). *tawış-/tāwış-: satišyan tawışyan "who buys and sells"; tawışyan "rabbit" (unrelated ?); tawış- "be very active"
tut- "take, catch, capture." Many derived forms with velar suffixes. tutîr- ~ tutgür- < tutâtür- (sic) "incite to catch." tutşig "quarrelesome" (perhaps here a confusion with tut- "smoke, smoulder")
tutuš- = tutuş- "grab one another; quarrel"
tužuš- "gift." tüzgür- "give a gift"
yäl "mane (horse)." yêl "mane" (? - hap. leg.)
yanç- "crush; bite." yançīl-/yançıl-
yar- "split forcefully." yer- "split gently." (yar-/yer- and yarîl-/yerîl- are due to a confusion, or a failure to distinguish the two consistently.) yarưq, yerûk; yarîn, yerîn "half." yerîn-
yarîndaq "strap." yarîš- "race; share," yerîš- "split." yurtar-, yertür-
*yow-/yöw- "share, help." qur- yow- "cement kinship ties, share wealth, overwhelm with kindness." yowgiš "give!" yowsa- (yowşā) "desire to share wealth." yowus "help to kin in outfitting bride." yowus- (yowus-) "help, share." yöwür-
yüm- "shut the eyes." yümülğân. yumluš-. yumun- (yümün-). yümürt-
yuš- (yüš-) "pour out (beer from tap in vat)." yušil- (yükšil-) "be poured out." yušul - "gush (blood from wound)."

A possible interpretation of this phenomenon in some cases is that it reflects an earlier stage of the language, in which phonemic opposition lay in the consonants, not the vowels. (The Turkic "Runic" alphabet is apparently based on this principle.) Then the opposition on the graphemic level between gutturals (γ:γ, q:ʁ), discussed above, would have represented a phonemic opposition also, not only with j/i but with other vowels as well. It was already suggested, as a possible explanation of the two ī-l's, that there were a velar /t/ and a palatal /l/ as two phonemes. As consonantal harmony gave way to vocalic harmony in the phonemic system, there could have arisen a confusion as to the interpretation of the vowel in some cases. And in some cases (čom-/čoʃ-, yar-/yəɾ-) the doublet would have been revalorized as expressing a different nuance in meaning. Possibly, different dialects would interpret the vowel differently.

Alternately, if one assumes original velar/palatal opposition in four pairs of vowels, then in the language Kāšyarī is describing there is a tendency for this opposition to break down; in the case of i/i a merger has taken place, with remnants of the former opposition preserved in some paradigms.

Interpretation of the vocalism in the Diwan is complicated, not only by the possibility of dialect mixture in the language Kāšyarī is describing, but also by special factors connected with our unique MS. The scribe miscopied; or else he substituted his own pronunciation; or else the later hand changed the original form in the text. In some cases, therefore, we shall have to fall back on the standard interpretation of apparent velar-palatal alternation in the root: that the variation is a result of phonetic conditioning (the palatal character of certain consonants, such as /y/ and /uş/, etc.) and represents consecutive historical phases or interdialectal borrowing.

f) -K-Q

Particularly difficult to interpret are those cases in which the infinitive form of the verb appears in the text as -MA'K-Q — i.e., with what looks like a type of ligature (şş), combining kāf and qāf. The 61 occurrences of this combined form are analyzed below. Although in most cases it seems to be due to the scribe writing now one form and now the other, or to a later hand changing what the scribe originally wrote, it is not discounted that in some cases it does reflect a type of ligature by which Kāšyarī himself intended to indicate velar-palatal alternation in the root. Thus it has been used as evidence for such alternation in several of the examples in the above lists (išlan-, ösiglā, sarmaš-, sarmat-, yančil-, yowsa-, yowuš-, etc.).

Before listing the occurrences of the combined form, we must first discuss the following cases, where we have interpreted the text to be in error:

<table>
<thead>
<tr>
<th>-MA'K error for -māq</th>
<th>-MA'Q error for -māk</th>
</tr>
</thead>
<tbody>
<tr>
<td>93 aw-</td>
<td>92 őc-</td>
</tr>
<tr>
<td>102 ozuš-</td>
<td>96 ır-</td>
</tr>
<tr>
<td>146 usla-</td>
<td>106 örül-</td>
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<tr>
<td>152 uduzla-</td>
<td>126-7 awlāş-</td>
</tr>
<tr>
<td>314 šačis-</td>
<td>134 ürt-</td>
</tr>
<tr>
<td>429 taprit-</td>
<td>157 öñiklān-</td>
</tr>
</tbody>
</table>
479 yerin-
sar- at 285:11 G
342-3 särin-
477 yöüb-
486 yügriüş-
555-6 üzüň-

Some of these are simply errors (the copyist was nodding). In the case of yöüb- it might be argued that this should indeed be read yörüb-, since modern attestations of this root have back vocalism, and even the text of Qutadğu Bilig, contemporary with the Diwan, shows velar-palatal alternation of the type discussed in the previous section (see ED, 955). We have interpreted it here as an error since all the other occurrences of the root in the Diwan are with palatal suffixes (see Index); also it occurs in the Diwan immediately after yarıl- and yerıl-, a circumstance that might well have engendered confusion in the copyist’s mind; so that in this case Clauson’s explanation is plausible (ED, 967): ‘the scribe substituting his own pronunciation for the original one.’ In other cases the errors are most likely due to influence of the preceding entry. This is clearly the case with taprit- (see section above, ‘Scribal Errors…’, A.); and is probably the case also with öč- (follows uč-), örub- (follows orub- and note that ürub-, following, lacks aorist and infinitive), äwlaš- (follows awlaš-), and ozuš- (follows üzüš-).

The case of ör- is more complex. Following his usual ordering of the material (A-U-I or, with matres, ‘V-Y) Kāşyarī has first 96 ăr; then ör- (’plait’) and ör-; then ăr- and ör- (treated as a single entry). Apparently he then recalled another meaning of ör- and so we find it now again, out of order (’rise’) — but he also gives the meaning he gave previously (’plait’). Perhaps the copyist made an error in the infinitive here under the influence of the preceding entry with the same mater, viz. ör-. It must also be considered, however, whether the reading of ör- as ör- represents a dialectal peculiarity of the copyist.

Our interpretation of the combined form -K-Q is based on a careful examination of the orthography in the MS. In most cases it is quite apparent that either K or Q was written first, and that the other was written later, either by the original copyist or by a later hand. (Based on the orthography alone, the determining criteria are usually the placement of the two dots of the Q and the presence or absence of the small kāf inside the K.) It must be admitted, however, that except for a few cases one cannot be 100% certain of the interpretation.

In 36 instances it appears that K was written first, Q later: 93 uw-, 111 inan-, 113 aşüt-, 119 ildur-, 120 alwir-, 141 atsa-, 148 atizlan-, 151 amašla-, 153 əsiglē-, 318 qaziš-, 370 taplaš-, 370 tiplisch-, 423 yulit-, 428 yonat-, 429 toprat-, 435 tōşlē-, 439 yünčit-, 469 yer-, 470 yüź-, 470 yuš-, 477 yarıl-, 477 yušil-, 490 yürül-, 492 yıšiman-, 524 sär-, 566 tuwra-, 568 čapa-, 572 tužla-, 573 tišla-, 573 tišla-, 586 sačula-, 598 burčala-, 616 tüniš-, 619 tünil-, 620 sišila-, 621 sarčula-. In the first two or three cases (the case of aşüt- is uncertain) the Q is in brown ink, indicating the activity of the later hand. The next five cases are also on pages where brown ink is visible, but here the Q is black, and so cannot be due to the individual we have called "the later hand"; the same is true for the example at MS. 490, and most of those at MS. 572 and ff. The majority of all these cases were simply scribal errors of the type discussed above (-MA’K for -mäq), emended later, either by the original copyist or, as seems more likely, by a later hand. The emendation of 470 yüź- and 490 yürül- perhaps represents a dialectal peculiarity of the copyist (or of a later hand). Some of the examples (120 alwir-, 566 tuwra-, 616 tüniš-, 621 sarčula-) are hapax legomena.

In 21 instances it appears that Q was written first, K later: 151 ışlan-, 156 orla-, 159 erša-, 313 títiš-, 375 sarmash-, 428 sürčit-, 438 sarmat-, 475 yowuš-, 476 yilis-, 477 yečit-, 477 yerit-, 480 yumun-, 480 yitč-, 485 yelwir-, 488 yancit-, 569 čiwaš-, 578 yowasa-, 579 yiplaš-, 590 taraslα-, 616 taniš-, 635 sorpla-. No brown is visible in the first three cases. taraslα- and sorpla- are hapax legomena. Some of these are again simply cases of scribal error (-MA’Q for -mäq) emended later. Others (ışlan-, sarmaš-, sarmat-, yowuš-,
yowsa-, yançil-, yumun-) belong to the category of velar-palatal alternation discussed above. In these, as in those containing /i/ in the root, it is not excluded that in some cases the combined form -K-Q goes back to Kaşyari himself.

Finally there are four anomalous cases. In 571 bitla- and 594 yelimla- the intention of the orthography in regard to the Q is uncertain. In 428 toprit- it appears that the Q was written later and then erased, but this too is not certain. In one case only, 567 säwra- (a hapax), the Q is written directly above the K rather than in the middle of it.

Although the general conclusions drawn here correspond more or less to those of previous interpretations of the Diwan, it might be noted that previous interpreters were not consistent and that they failed to take into account the peculiarities of the orthography. Rifat (EP) simply levelled out all the -K-Q’s to either K or Q, apparently depending only on his own preference. Atalay followed Rifat half the time; but in 31 cases he noted that there was a problem. In 29 of these he interpreted it as Q altered to K or vice versa. In one case (I, 298 n., ad 159 ûslan-) he interpreted it as a confusion among two different stems (işlen-, ûslan-); and in one case (III, 73 n., ad 475 yowuš-) he posited that the combined form indicates -maq/-mâk.

Clauzon’s approach was very similar to Atalay’s. In 27 cases he assumed that the copyist originally wrote one form, then corrected it to the other. In six other cases, however, he could not decide which direction the correction was to be interpreted. Clauzon interpreted 159 ûslan- along the same lines as Atalay, assuming a confusion between two different roots, one with back vocalism and the other with front (ED, 263); similarly he interpreted 148 atžlan- as confusion in the text with an otherwise unattested *ätözân- (ED, 75 – however, even ätöz is not found in the Diwan). In one case (429 toprat-; ED, 444) he misread the form in the text ("MS. in error -mek"); he also failed to notice our combined form at 578 yowsa- and 475 yowuš- (ED, 880, 881; cf. 871, s.v. yow-: "the quality of the vowels is uncertain"). In one instance only he offered a different interpretation of the apparent confusion in the vocalism, viz. as evidence of dialect mixture (ED, 934, yum-: "Except in Xak. the vowel is consistently -u-; in Kaş. the forms are yüm-, yümîr-, yümîl-, but yumland-, and see yumun-; unless this is a vagary of the scribe’s, this must be a dialect form.").

In the case of 153 ösîlgâ-, Atalay suggested (I, 306 n.) that this should be *osuryla-, on the basis of osuy. Although the reading with g is assured by the position of the word under a K heading, Atalay's

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89. See footnotes to Tercüme I, 166, 224, 226, 286, 292, 299, 306, 316; II, 206, 316, 327, 328, 330, 352; III, 58, 60, 77, 78, 79, 100, 181, 284, 294, 352, 394, 404, 405, 410, 444.

90. See the following entries in ED: 4-5 uv-, 156 amça-, 213 ėrtdi-, 440 taplaš-, tûbleš-, 349 bortlaš-, 258 eşit-, 517 tênit-, 523 tûmla-, 526-7 tümiş-, 840 sişimle- ("-mek corrected from -mak not vice versa as in Atalay"), 843 sâr-, 845 sürçit-, 854 sürmülle- (ad 621 sarñula-), 853 sermeş-, sermet-, 886 yûld-, 923 yûlt-, 933 yûç-, 945 yançil- (cf. 944 yanç- "MS. in error -mek"), yuncî-, 947 yûna-, 967 yarîl-, yeril-, 976 yûç-, 978 yûsimlân-, 987 yûzlen-.

91. ED: 128 alvîr-, 444 tovra-, 462 tûvs-, 564 tîsle-, 845 şorple-, 937 yûmûn-. On tîsle- Clauzon elsewhere wrote (private communication to R. Dankoff dated 8/11/71): "As the Caus. form is quite clearly , I have no doubt that the text originally had , that the scribe either originally copied it correctly and then added to suit his own pronunciation, or first wrote as he would have pronounced it and then saw this was a mistake and added ."
suggestion is acceptable with the modification that both forms are possible — indeed, that the very purpose of the combined form -K-Q is to indicate that both are possible. It should not be ignored, however, that ösöglä- also carries the label "Känčäk dialect." The possibility of dialect mixture must also be considered, then, as an explanation of ösnä-, osnat-. Clauson’s hint that 480 yumun-/yümän- might also indicate dialect mixture was just mentioned. In this case, however, as in all the other cases besides ösöglä-, none of the various forms have a dialect label.

\[ g) \ /\eta > g/ \]

There is a tendency for /η/ to lose its nasal quality following /n/ (dissimilation). Thus the usual genitive forms of ol, män, sän are anig, mänig, sänig (see Index). Genitives with -niň do occur (ärniniň 92:7; börninň 221:6 P; bir ekindiniň 368:8; bir birtin 371: margin, 378:1; öyliniň 421:7 P). More commonly, however, the form is -niň (kimniň 182:14 V, 221:12 V, 453:16, 550:8 V, 555:8 V; küniň (küniği?) 213:11; xäniniň 215:3 P; quyyniň 221:6 P ananınıň 253:13 V; kölniň 308:16 V; yätiniň, özniniň 462:17 P; yayınıň 463:12 P; käyikniň 509:15 P; adinınıň 543:2 V; künniň 549:12 P; ërniň 574:10; yalınıň 612:7 P).\[92\]

Datives with the third person possessive, normally -iňa (e.g. anśniňa 316:17, 354:14; tawäriniňa 344:11; äwiniň 565:10), occur as -iga on nouns ending in -n (qanına 563:11 [fi damihi], 626:13 [damän]).[93]

The second singular possessive, normally -iň (e.g. 196:7 käzıginiň), occurs as -ig on nouns ending in -n (qanın 249:9 V; yenin 512:3).

Two examples may be noted in which the dissimilation occurs preceding /n/. Thus "your tongue" with the accusative ending is tiligni at 463:4 V; and "his wealth" with the accusative is nän gin at 251:17 V.

h) Vowel Length; Madd and Lin Letters; Lightening

As a rule, vowel length is phonemic only in the first syllable, or root.\[94\] Length tends to be lost with suffixes, as Kâşiärî clearly points out (515-6 G); and this is borne out throughout the Diwan.\[95\] Most of the examples that contradict this rule can be explained.

First, there are many anomalous long vowels (or, rather, plene writing) in the introductory pages of the Diwan (e.g. 10 G birgyu; cf. 304 G birgyu); these are probably to be blamed on the copyist.

Second, Kâşiärî at times inconsistently uses a plene orthography, as in Uighur, even though he states that it is "more elegant and more correct" to shorten the vowel in speech (see 204 kâlin G).\[96\]

\[92\] The same form is found in contemporary documents in Uighur script discovered at Yarkend: yernig (YYRNYK), begniň (B’KNYK). See Ş. Tekin, "Bilinen en eski türkçe metinler: Uygur harfleriyle yazılmış Karahanlılar devrineri ait tara satışı metinleri (473, 483 = 1080, 1090)," Selçuklu Araştırma-lari Dergisi 4 (1975), 157-186 — facsimile II,9, IV,18, V,1.

\[93\] The words read törkünkä (222:6), ìnkä (39:14 P) and yinkä (446:14 P) should perhaps be read törkügniä, inçe, yinçä (?).

\[94\] Kelly II, 155.

\[95\] Examples in Kelly II, 157. Other examples: 339 tutun-: öt tutundı, V: uçığ oti tutunup; 380 sawruq-: közdän yäs sawruqti, V: közüm yaşı sawruqup; 616 tanjidi báš, är bašin tanjindi. (Cf. 426 G.)

\[96\] Kelly II, 152-3, 159.
Third, there are numerous examples of secondary lengthening, or what may be called "pausal lengthening," when words are cited alone, or else in proverbs or verses, especially toward the end of a line and in the rhyme position. Examples of /ä/ in entries have been cited above (see discussion of /i/); also bârd, türdî cited at 284 G (see above, discussion of îbâ‘). Example in a proverb: at 176 bûrî: tatsiz, bâssiz; but same proverb at 407 tat: tatsiz, baßiz. Example in a verse: at 513 bâl: qâl (imperative of qal-, rhymes with bâl). 97

Fourth, there is another type of secondary lengthening in the root which, like plene writing in the non-first syllable, is rather to be interpreted as indicating stress. 98 We especially find such plene writings in two-word phrases, where it points to stress on the root as against the general rule; e.g. 170 tîn: tûnlä kaldim; 170 tin: anîg tîni; 171 qin: qiliç qîni; 243 bâyram qum: bâyram qûmi. This is similar to the loss of length in other phrases where the stress goes to the end, following the general rule; e.g. 634 qo’d-, aorist qo’dür, but in verse: qo’dür mân. The entire subject of stress is complicated and requires much further study.

Normally Kâynarî uses the term "madd and lîn letters" for the matres lectionis 'V-Y. 99 Omitting these letters is an example of "lightening" (e.g. 204 kâllin G). 100 And the shorter form is generally considered "better" or "more elegant" (e.g. 162 bir, 52 âd, 53 åw; but note 172 tört: "the better pronunciation is TUVRT tört with wâv’; also 305 qapor-; 13 G, 284 G, 526 G). 101

With the exception of 32 arra, urra, irra, all words ending in a vowel are written plene. 102 It is unlikely that this indicates vowel length in all these cases; rather, it is probably merely an orthographical convention. When suffixes are added the plene writing of the base word is usually maintained. This is true, for example, of all verbal stems ending in a vowel (MS. 553 end - 599); 103 in these cases our transcription

97. Other examples: at 37 ögüt V: tîlâ (imperative of tîlâ); at 396 G: tîlâ, bûlâ (imperatives); 42 ölâs V, âkûs, also âsî, etc. — see ED, 372, 528.
98. Kelly II, 159-60.
99. Only at 13 G Kâynarî distinguishes alîf (‘) as madd and V-Y as lîn; elsewhere he uses them interchangeably. Kelly II, 153-5, 159.
100. Other examples: 579 yuṣû-, 584 G. In this context "lightening" is a synonym of "assimilation." The term "lightening" as opposed to "heaviness" also means pronouncing a word with a consonant dropped (45 âduq for ayduq, 120 anyar- for anyar-, quîna- for *qulunla- at 482 yeni- G; also 30 ir for 32 irra, 183 sîkîz for sîkkîz); or pronouncing a word with a vowel dropped (33 urq for uruq, 76 oγiri for oγîri, 152 oγurla- < oγîri- [sic]). Nasality and consonant clusters, on the other hand, are both "heavy" (613 G, 626 G); as is the joining of two gutturals of the same genus (292 G: *saγγûci > saγqîci). Another type of "lightening" is the pronunciation of tiḍ- as 522 tiy-.
101. Kelly II, 159.
102. Kelly II, 160-1. Other "exceptions" can be explained as copyist’s errors: bolyâli at 109:7 (LY misread as L); mûyâvu at 271:3 (VUV judged to be a dittograph and read VU); arra at 470:10 ('R' misread as 'R); tâgu at 618:12 (TKR' misread as TKR). Similarly, the later hand added a vowel sign to the final consonant in certain words, making them appear as if they end in a vowel and are written non-plene: yuqâr at 83:5 (verse, shortened from yuqâru for the meter!); ay at 175:9,10; also at 496 qûr, 495 kêp, 500 siq.
103. But note 597 G, which implies that the final mater is only required in the imperative form and may be dropped with any endings.
follows the normal system of indicating the plene writing in the middle of the word (553-4 bādī, bār, bāmāq), but omitting the vowel-length notation in the running marginal index (ba-). It is also true of bisyllabic nominal stems (540 tapa, 586 tapāla-), but not of monosyllabic nominal stems, though Kāśyarī often gives the "root-form" in plene notation and says that the mater has dropped (see e.g. 535 tü, či; 563 tūlā- < tūlas-, čila- < čila-).  

104. Other examples: 323 čilaš < čilaš; 534 G; 597 G on udiqla-. Note 538 qi (vocative particle): "It is pronounced long (yumaddu) between the qāf and the l-vowel" — i.e., an exception? Note also that nouns consisting of a vowel only are interpreted long (32 ā, ū, etc.). Some inconsistent writings are again perhaps to be explained by the effect of phrase stress. Thus we find kišīnī (KIŠINY) four times in the context bu X ol k. X-γām (88:11,15, 89:4,8), but elsewhere kišīnī, always in the context X k. X-di (KIŠINY 136:14, 554:15; KIŠY NY 416:14, 430:11, 485:17). Similarly, we find kišūnī (KIŠYL'R) six times (102:14, 103:9, 160:7, 438:9, 467:8, 617:11); but at 208:8,9 first kišūnār (KIŠY LA'R) in the phrase qurām k., then kišūnār (KIŠIL'R) in the sentence k. qurām olturdi.
In the Name of God the Merciful the Compassionate

— in Him there is Assistance —

Praise be to God, most lavish of bounty, and gracious of benefaction; Who sent forth Gabriel, with a detailed Exposition, a Revelation, setting forth clearly what is forbidden and what permitted; to Muhammad, who then followed the Way, and raised up the Lamp and the Guide; at a time when the heartiest was sickly, and the most eloquent was dumb; God bless him and his family, of most noble lineage, and grant them peace.

To proceed. The slave, Maḥmūd ibn al-Ḥusayn ibn Muḥammad [al-Kāṭyar] states:

When I saw that God Most High had caused the Sun of Fortune to rise in the Zodiac of the Turks, and set their Kingdom among the spheres of Heaven; that He called them "Turk," and gave them Rule; making them kings of the Age, and placing in their hands the reins of temporal authority; appointing them over all mankind, and directing them to the Right; that He strengthened those who are affiliated to them, and those who endeavor on their behalf; so that they attain from them the utmost of their desire, and are delivered from the ignominy of the slavish rabble; — [then I saw that] every man of reason must attach himself to them, or else expose himself to their falling arrows. And there is no better way to approach them than by speaking their own tongue, whereby bending their ear, and inclining their heart. And when one of their foes comes over to their side, they keep him secure from fear of them; then others may take refuge with him, and all fear of harm be gone!

I heard from one of the trustworthy informants among the Imams of Bukhara, and from another Imam of the people of Nishapur: both of them reported the following tradition, and both had a chain of transmission going back to the Apostle of God, may God bless him and grant him peace. When he was speaking about the signs of the Hour and the trials of the end of Time,

and he mentioned the emergence of the Əğyz Turks, he said: "Learn the tongue of the Turks, for their reign will be long (ṭuwāl, transmitted with raf' of the tā')." Now if this Hadith is sound — and the burden of proof is on those two! — then learning it is a religious duty; and if it is not sound, still Wisdom demands it.

I have travelled throughout their cities and steppes, and have learned their dialects and their rhymes; those of the Turks, the Turkmān-Əğyz, the Čigil, the Yaγma, and the Qirqiz. Also, I am one of the most elegant among them in language, and the most eloquent in speech; one of the best educated, the most deep-rooted in lineage, and the most penetrating in throwing the lance. Thus have I acquired perfectly the dialect of each one of their groups; and I have set it down in an encompassing book, in a well-ordered system.

1. MS. ištimāla, read istimāla.
I wrote this, my book, asking the assistance of God Most High; and I have named it Dīwān Luğāt at-Turk ("Compendium of the Turkic Dialects"); in order that it be an everlasting memorial, and an eternal treasure; and have Dedicated it to:

His Excellency; of the Hallowed and Prophetic, Imamate, Hashemite, Abbasid line; our Master and Patron; Abū l-Qāsim 'Abdallāh ibn Muḥammad al-Muqtadī bi-Amrillāh; Emir of the Faithful and Deputy of the Lord of Worlds. May God prolong his abiding in everlasting glory and felicitous life, and anchor the foundations of his authority in such glory that former splendors will abide in his courtyard. May He exalt the degrees of his Proof with such favors that mankind will draw life from the bounty of his hand; with Good Fortune the companion of the auspicious star, and Determination whose arrow hits the mark; with friend joined to glorious victory, and foe weakened by ignominious subjection. May the Muslims never be deprived of his Shadow and his Beauty, his Strength, his Favor, and his Splendor.

And I have set it out according to the order of the alphabet;

[I. 4/5]

and adorned it with words of wisdom and elegant speech, proverbs, verses of poetry, and sentences of prose. Thus did I soften its rough places, and make smooth its pits and hollows. I have spent long years of labor over it, causing each word to lie down in its proper place, and lifting each one out of obscurity; so that the one who seeks it may find it in its correct compartment, and the one who desires it may observe it in its allotted order.

I have comprised this entire language in eight books:

1st — Book of Words Vowel-Initial (kitāb al-hamz): we brought this to the fore, taking an augur from the Book of God Most High;
2nd — Book of Sound Words (kitāb as-sālim);
3rd — Book of Doubled Words (kitāb al-muḍā'af);
4th — Book of Words Initial-Weak (kitāb al-miṭāl);
5th — Book of Words Medial-Weak (kitāb dawāt at-talāṭa);
6th — Book of Words Final-Weak (kitāb dawāt al-arba'a);
7th — Book of Nasal Words (kitāb al-yunna);
8th — Book of Words Joining Two Unvowelled Consonants (kitāb al-jam' bayn as-sākinayn).

Each of these books I have divided into two parts, Nouns and Verbs; putting the nouns first, then the verbs, and dividing them further into chapters according to their stations, the first ones first, [etc. — i.e., according to length and pattern]. The titles of these books and chapters I have borrowed from Arabic, as technical terms, since people are familiar with them.

I originally intended to structure the book along the lines of al-Khaṣīl in his

[I. 5/6]

Kitāb al-'Ayn, recording together both words that are in use and those that do not occur, in order to show that the Turkic dialects keep pace with Arabic like two horses in a race. That method would have been more comprehensive. The present structure, however, is more to the point, since it is easily accessible, and people generally prefer it. Therefore I have set down only what is in actual use, and have ignored what does not occur, for the sake of brevity.
The following is a table of [the types of words which] are found, and those which are not found, so that you may know their scope in Turkic.

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Word</th>
<th>Meaning</th>
<th>Found/Not Found</th>
</tr>
</thead>
<tbody>
<tr>
<td>'ARIQ</td>
<td>ariq</td>
<td>“canal” (nahır)</td>
<td>found.</td>
</tr>
<tr>
<td>'AQUR</td>
<td>aqur</td>
<td>“stable” (iştabl)</td>
<td>found.</td>
</tr>
<tr>
<td>QA'R</td>
<td>qār</td>
<td>“snow” (tālī)</td>
<td>found.</td>
</tr>
<tr>
<td>QARA'</td>
<td>qara</td>
<td>“black” (aswād)</td>
<td>found.</td>
</tr>
<tr>
<td>RAQA'</td>
<td>raqa</td>
<td></td>
<td>not found.</td>
</tr>
<tr>
<td>RA'Q</td>
<td>-rāq</td>
<td>Comparative suffix</td>
<td>found.</td>
</tr>
<tr>
<td>'AZUQ</td>
<td>azuq</td>
<td>“provisions” (zād)</td>
<td>found.</td>
</tr>
<tr>
<td>'AQUZ</td>
<td>aquz</td>
<td></td>
<td>not found.</td>
</tr>
<tr>
<td>QUZIY</td>
<td>qozi</td>
<td>“lamb” (ḥamal)</td>
<td>found.</td>
</tr>
<tr>
<td>QIYIZ</td>
<td>qīz</td>
<td>“girl” (jāriya)</td>
<td>found.</td>
</tr>
<tr>
<td>ZIQUIY</td>
<td>ziqi</td>
<td></td>
<td>not found.</td>
</tr>
<tr>
<td>ZIYIQ</td>
<td>ziyiq</td>
<td></td>
<td>not found.</td>
</tr>
</tbody>
</table>

"The first step points the way": you may judge by analogy with these the case of quadrilateral and multilateral words.

I have chosen this arrangement, then, for the sake of lightness and brevity. Thus have I brought forth a book with which nothing at all can compete. The fundamentals are arranged according to rules and principles which are clearly set forth, so that the composition follows the proper path and the exemplary model. It will guide correctly those who seek earnestly in it, and follow faithfully those who forge ahead of it; it is an open road on which to travel, and a ladder by which to ascend.

For each of their dialectal groups I have established the root principles from which the acts of speech branch out; since pruning down what is spread out allows wisdom to grow. I have strewn therein examples of their verses, which they utter in their pronouncements and declarations; as well as proverbs

[1. 7/8]

which they coin according to the ways of wisdom, both in adversity and in felicity, and which are handed down from speaker to transmitter. And I have gathered therein much-repeated matters, and famous expressions. Thus has the book attained the utmost of excellence, and the extreme of refinement.

May God grant me success in my endeavor. Upon Him do I rely. There is no power and no strength except with God the Exalted. He is our Sufficiency, and the finest Protector.

Concerning the Letters on which the Dialects are Based

The letters composing the Turkic dialects comprise eighteen primary letters, which go to make up the Turkic script. They are combined in the following vox memoriae: 'axuwka laffa samj nazaq baḍr šutiyyā.1 Separately [i.e., in alphabetical order] they are written as in the following table.

---

1. These are Arabic words, meaning: “your brother, he wrapped, ugly, frivolity, seed, the rainy season.” The first word, in normal transcription, is axūka.
These letters correspond to the Arabic \( \text{hi} \text{jā} \) order: ' for \( b \), \( t \), and \( t \).

There are also seven other, secondary, letters, which are not differentiated in the script, though the dialects cannot do without them. They are: the hard \( b \) (\( p \)); the Arabic \( f \) (\( f \)), which is rare in this language; the \( z \) for the points of articulation between \( z \) and \( s \) (\( z \)); the Arabic \( f \) (\( f \)); the dotted \( y \). \( a \) and \( \eta \) — this letter is the hardest to pronounce for a non-Turk. These secondary letters are written with the characters of the primary letters, but they are distinguished by diacritical points.

In none of the Turkic dialects will you find the following [Arabic letters]: \( t \); the emphatic letters, \( f \), \( z \), \( s \), \( d \); the gutteral letters, \( h \), \( h \), \( 'y \). To be sure, some say for ‘owl’: 'UVHIY \( \ddot{u} \) hi, but the genuine language has: ‘UVKIY \( \ddot{u} \) hi with \( k \) – Qiftëq dialect. “Flint” is called: JAH\( A \) \( t \) ah\( a \) in Kâncëk dialect, with slurring (\( r \) \( k \)). And “bleariness of the eye” is called: ‘UVHI- \( \ddot{u} \) (?) — this too is not genuine. Besides this, \( h \) may appear in pausal form [in certain onomatopoeic expressions], such as the call for a falcon: TA\( H \) TA\( H \) \( t \) ah \( t \) ah, or the call for a foal: QURRIH QURRIH. But it does not occur in orderly speech. You do find \( h \) in the speech of Khotan, since it is of Indian origin; and in the speech of Kâncëk as well, since it is not Turkic.

If you require to write \( t \), then you must use the form for Turkic \( d \) with the appropriate diacritical marks; similarly for \( d \) use \( d \) with pointing, and for \( s \) use \( s \) with pointing. For \( h \), \( 'y \) and \( h \) use the form for the dotted \( x \) and indicate the intended form with an appropriate mark, since these letters are peculiar to Arabic and when they are written in the Turkic alphabet they must accommodate to the pattern of its letters; they may then be distinguished by appropriate pointings or markings.

All of the letters may be written.

[I. 9/10]

in the following vox memoriae when joined together.

---

2. MS. \( \ddot{y} \).

3. MS. \( \ddot{y} \)r\( \ddot{z} \)a, read ‘az\( \ddot{z} \)a.

4. MS. ‘\( a \)yn. The “dot” distinguishes \( y \) for ‘\( a \)yn in Arabic script; in Uighur script \( \Gamma \) is written with the sign for X and Q.

1. Final \( \ddot{z} \)\( \ddot{u} \)n (\( \cdot \)) in each case altered from U.
The basic principle of this orthography is that every fatha (A) is expressed by an alif in the script, even when there is no basis for it in pronunciation [i.e., when not pronounced long]; every damma (U) is written with vau, even when there is no basis for it in pronunciation; and every kasra (I) with ya', even when there is no basis. This is similar to the Arabic orthography of the words ab and ax ("father, brother") in the construct state; you say hādā abūka ("This is your father"), ra'aytu abāka ("I saw your father"), and maratu bi-abīka ("I passed by your father") — you write them this way, with an added letter for the vowel.¹

This is the script used for all documents and correspondence of the Khāqāns and the Sultans, from ancient times to the present, and from Kāshgār to Upper Șin, encompassing all the lands of the Turks.

Furthermore, the speech of the Turks contains išbā' ("saturation"); imāla ("deflection") and išnām ("flavoring") to the three vowels; šalāba ("hardness") and rīkka ("thinness") in pronunciation; yunna ("nasalization"); the nasal consonant; the joining of two unwelled consonants; the joining of qāf and jīm; the alternation of bā' with mīm and of nūn with lām; etc. Each will appear in its proper place.

On Deverbal Nouns

Nouns are of two types, derived and simple. Those from verbs are derived by adding to them [i.e., to the verbal stems] letters (suffixes) to the number of twelve. Simple ones are such as: QILĪ: qīlīc for "sword" and: 'UVQ² oq for "arrow"; this type of noun cannot be further analyzed.

[I. 10/11]

Only the derive ones may be analyzed. Furthermore, of these, some are actually heard and in use, while others may be derived analogically but are not actually found. I have omitted what does not occur, and I have furnished principles based on actual usage, although non-occurring forms may be derived from these by analogy.

The nouns that stem from verbs are formed by the addition of one [or more] of the following twelve letters: alif, tā', jīm, ḫīm, yāyn, qāf, the sound kāf, the thin kāf produced between the points of articulation for qāf and kāf (g), lām, mīm, nūn, vau.

Example of alif :: BIL-KA' bulgā "Knowing, wise, intelligent"; derived from: BIL-DIY bildi "He knew something." :: 'UGA' oğā — an honorific title for one of superior intellect; derived from: 'UVDIY NA'N-KNIY òdi nānī "He understood the matter after thinking it over." And a certain food is called: 'UVA' uwa derived from: 'UV-DIY uvdī "He crumbled the thing," since you crumble sugar in it.

1. In Arabic script vowel lengthening is indicated with the matres lectionis: alif for ā, waw for ū, yaa' for ū.
2. Original word in red ink; hamza over alif ('') and V added later in black.
The *alif* is usually fixed with a *mim*. Example :: KAS-MA' kāsmā "Forelock", from: KAS-DIY kāsdi "He cut," since part of the hair is cut off so that it does not cover the eyes. And "a braid" is called: 'UVR-MA' SAJ. ōrmā sač from: 'UVR-DY ōrdi "He braided."

Example of *tā'* :: QAJUT. qačut "Pursuit," from: QAJ-DIY qačdi "He fled." And "a garment" is called: KAḌUT. kāḍīt, from: KAḌ-TIY kāḍti "He put on the garment."

[I. 12/12]

Example of *jīm* :: KUMAJ. kūmāc "Flat-bread," from: KUM-DIY kūmādi "He buried (in the embers, or other)." :: SAWIN-J sāwīnč "Joy," from: SAWIN-DIY sāwīndi "(The person) rejoiced."

Example of *sīm* :: BILIŞ. bilis "One with whom [you have] acquaintance," from: BIL-DIY bīldi "He was acquainted." And "war and strife" is called: 'UVR-US. TUQUS. ūruš toqūš, from: 'UVR-DIY ūrdi "He struck," and from: TUQIYDIY toqūdi also "He struck."

There are three usages of the *yayn*.

1) It is added to verbal roots to form nouns. Example: something "clean" is called: 'ARIN-āry, from: 'ARIN-DIY [sic] NĀN-K aṛdi nān "The thing was clean." And something "dry" is called: QURUF- qurūy, from: QURIYDIY qurūdi "It dried."

2) It is added to simple nouns to form nouns of place. Example :: YAY-LA'T. yaylāy "Summer pasture"; YA'Y. yāy is "Summer," and *yayn* is added to it for this meaning. Similarly, "Winter pasture" is called: QIȘ-LA'T. qiślāy; QIȘ. qiš is "Winter," and adding *yayn* brings about this meaning.

3) It is added to verbal roots, fixed with *vāv*, in all of the Turkic dialects [sic], to form nouns of instrument. Example :: BIYJ-IV bīcyu "Name of the instrument with which something is cut," from: BIYJ-DIY bīdīi "He cut." :: 'UR-IV NĀN-K. urgyu nān "Something with which a thing is beaten," from: 'UR-DIY urdu "He beat." In this last usage it alternates with thin *kāf*. Example :: KAS-KUV NĀN-K kāsgū nān "Something

[I. 13/13]

with which to cut," from: KAS-DIY kāsdi "He cut." :: 'AWUVS-KUV áwūsgū "Something with which to winnow," from: 'AWUVS-DIY áwūsdi "He winnowed something." The *yayn* occurs with verbs that have *išāra* but not those that have *imāla* or *rikka*; the *kāf* acts just the reverse of this. The *yayn* or *kāf* in this language corresponds to the *mim* which is prefixed to verbal roots in Arabic [to form nouns of instrument]; for example: *minjal* ("scythe"), from *najala* "He cut the herbage"; *munxul* ("sieve"), from *naxala* ("He sifted the flour, or other"); *minsaf* ("winnow"), from *nasafa*, "He winnowed the thing."

The *Oyuz*, for this usage, have *alif* in place of *yayn* or *kāf*, and *sīm* and *yā' in place of *vāv*. Example :: YAJI'AY. BIJAI'AY NĀN-K yiyāc bīcūsi nān "Something with which to cut wood." :: UTVN- KASA'SIY BAL-DUV oțiń kāsgū baldu "An ax used to cut firewood." Nouns of time and place, and the infinitive [sic], are formed on the same pattern. Between the Khāqānī Turks, etc., on the one hand, and

1. First A in red, as rest of word, crossed out in black (later hand); I in black.
Turkmän-Orūz, etc., on the other, there is an absolute and consistent dialectal cleavage. This will be explained in the proper places, God willing [see 25-28].

Example of qāf: a “comb” is called: TAR·ΓA’Q. taryāq, from: SAJ· TARA‘DIY saq tarādi “He combed the hair.” And a “scythe” is called: ‘UR·ΓA’Q. oryāq, from: ‘UT· ‘ŪVR·DIY ot ərdi “He cut the grass.”


Example of thin kāf: you call something “alive”: TIRIK· tirīg, from: TIRIYL·DIY tirildi “He came to life.”

[I. 15/15]

And something “dead” is called: ‘UVLUK əğ, from: ‘UVL·DIY əldi “He died.”

Example of lām :: BIYJ·ΓIYL· YIYR· biçyl yēr “Cracks in the ground,” from: BIYJIYL·DIY NA’NK. biçildi nāŋ “The thing was cut.” And you call something “mixed black and white”: TAR·ΓIYL· taryāl, from: TARIYL·DIY tarildi “The thing separated” — as if the black and white had mixed and then separated from each other.

Example of mīm :: YADIM yādīm “Carpet,” from: YAD·TIY yādī “He spread it out.” And “a slice of melon” is called: BIYR· BIYJIM· QA·TUVN· bir biçim qāγūn, from: BIYJ·DIY biçdi “He cut.”

Example of nūn: you call “a flood”: ‘AQIN· aqir, from: SUW· ‘AQ-DY suw aqdi “The water flowed.” And you call “a pile of dirt”: YIYGIN· TUB·RA’Q· yīyin toprāq, from: TUB·RA’Q YIΓ·DIY toprāq yīydi “He piled up the dirt.”

The wāw is seldom found alone without an accompanying word following it. Example: you call “a cupping glass”: SUR·ΓUV suryā, from: SUR·DIY sordi “(The animal) sucked (the milk or blood).”

:: TUR·ΓUV YIYR· turyu yēr “A place to stay.”

These are the principles upon which all the dialects turn, like the Pole upon which turns the Heavenly Sphere. They are general rules for all verbs, biliteral, trilateral, quadrilateral, quinquiliteral, or longer. We have given a summary explanation in this place, and will dwell on each point as it comes up afterward, God willing.

On the Scope of Word Patterns

Biliteral, lightened [i.e., with short vowel]. Example :: ‘AT at “Horse.” ‘AR är “Man.”

Trilateral. :: ‘AZUQ· azuq “Provisions.” YAZUQ yazuq “Sin.”

Quadrilateral. ::

1. MS. ayraf a’ram, the first word should be read abraq.
YAMUR- yaymur “Rain.” JAMUR çağmur “Turnip.”

Quinquilateral. :: QURUL-SA‘Q quruṣaṣq “Stomach.” QUDUR-ΓΑ‘Q. quduryaq “One of the two tails of a gown.”

Sextiliteral. The “girth” of a saddle is: KUMUL-DURUK- kömüldürük. The “crupper” is: QUDIZ-ΓUVN- quduzγûn.

Septiliteral. This is rare, in nouns. An example is: ZARINJMUV- zaryunčmlîq — the name for a type of basil.

There is no pattern beyond the septiliteral.

On Nominal Augments

Nominal augments [consist first of all of] madd (“prolonging”) and ìn (“softening”) letters.

Example of madd: “A sack of wheat” is called: TAΓAR- tayîr. And “a firebrand” is: JAWR- čawār.


Example of hamza: “a stallion” is called: 'AD-ΓIR- adγîr. “Rhubarb” is: 'ΣIΓN isγûn.


Example of yâ‘: “A mound” is called: KUT-KIY kötki. A “frowning” face is: BUR-QIY burqî.

It is permitted to drop the ìn letter in pronunciation from words of the pattern fa‘âl or fu‘âl or fi‘âl or fa‘ûl or fa‘ûl. For example, “wood” is called: YAIΓJ- yîrîγ, but you are permitted to say: YIΓAJ- yîrîγ. Similarly, “the opposite bank of a canal or a river” is called: YUGUVJ- yoγuč, but it is permissible to pronounce it: YUGUJ- yoγuč. The same holds for the word: QURIΓ- qorîγ “Reserve”; you may also say: ʔQURIΓ- qorîγ. Shorter speech is more elegant than that which is lengthened.

The remaining points will be mentioned in the course of the book, God willing.

On Verbal Augments and their Formation

Verbs [i.e., verbal stems] may be biliteral, trilateral, quadriliteral, quinquilateral, or sextiliteral.
Verbal augments [i.e., suffixes to nominal or verbal roots] consist of the following ten letters: alif, tā', rā', sīn, sīn, qāf or kāf, lām, nūn, lām-alif, yā'. Each is suffixed with a different meaning.

The alif [forms verbs from nouns.] Example :: TAB'ZA'DIY tāpzādi “He envied,” from the root: TABIZ tāpiz “Swamp.” :: QUB'ZA'DIY qopzādi “He played the lute,” from the root: QUBUZ qopuz ["Lute"].

The tā’ is used to transitivize a verb. Example :: TARIF 'ARIṬĪY tarīy aritti “He cleaned the wheat (or other)”; :: ṬUṽN' QURUṬY tōn quritti “He dried the garment (or other).” The respective roots are: 'ARIYDIY arīdi “It was clean,” and: QURIYDIY qurīdi “It dried.”

The rā’ is usually compounded with tā’ to transitivize a verb. Example :: BAR'DIY bardi “He went”; BAR'TUR'DIY burtardi “He caused to go.” KAL'DIY kaldi “He came”; KAL'TUR'DIY kälturdi “He let come.”

The sīn is added to verbal roots with the meaning that one desires to perform the action. Example :: SUVW 'IJSAĐIY sūw ēṣādi “He desired to drink the water.” :: 'AṢ' YAIYSADIY aṣ yēṣādi “He desired to eat the food.”

It may also be added with the meaning of [the Arabic pattern] tafā'ul, when one pretends1 to perform a certain action, but does not actually do so. Example :: 'UL MAN'DIYN' YARMA'Q 'ALIM'-SIN'DY ol māndin yarmāq alimsindī “He pretended to take from me the dirham (or other).” :: 'UL MAN'K' KULUM'SIN'DY ol maṣa külimsindī “He [pretended] to laugh at me.”

The sīn is added with the meaning of musafala, when the action is mutual. Example :: 'UVR'DIY ērdi “He struck”; 'URUS'DIY urūḍi “He struck back or fought.” TUR'DIY turdi “He stood up”; TURUS-DIY turusdi

[1. 18/19]

"He stood up to someone or withstood.” The idea of competing or vying may also be present with this type; we shall discuss that in its proper chapter [see, e.g., 325 G].

The qāf is added with the meaning of mafā'ul, when one is overcome or forced. Example :: 'AR 'AJIQ'DIY ar aṣiqdi “The man was overcome with hunger (from being imprisoned or detained).” :: YIL-QIY YUTUQ-DIY yilqi yutiqdi “The cattle were burnt (i.e. frostbitten) by a calamity that overtook them.” Usually in this type the qāf is compounded with sīn. Example :: 'AR 'AR-SIQ-DIY ar arsiqdi “The man was deceived.” :: 'AR SUY-SUQ'QDIY ar soysuqdi “The man was stripped of his wealth.”

The kāf alternates with qāf in this meaning for words with rikka or ināla, or that have kāf. Example :: QAJ'IN 'R YIT-SIK'TIY qāqin ār yetsiktī “The fleeing man was caught up with.” :: 'UL AR'BIL'SIK'TIY ol ār bilsiktī “That man was recognized and his hidden affair became known.”

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1. arā, altered to uriya; thus throughout the text.
The lām is added to verbal roots when the agent of the action is not mentioned. Example :: 'AR·UVQ 'ATĪY ār ḍq attī “The man shot the arrow”; :: 'UVQ 'ATIL·DIY āq ātildī “The arrow was shot.” :: BUVZ·TUQIYDIY būz toqīdī “He wove the cloth”; then :: BUVZ·TUQIYL·DIY būz toqīldī “the cloth was woven.”

The nūn is added with the meaning of direct association of the agent with the action, with no intermediary. Example :: 'UL YAR·MA'QIN 'ALIN·DY ol yarmāqin alīndī “He seized his dirhams by himself.” :: UL MAN·DIYN TAW'RİYN QULUN·DIY ol māndīn tawārīn qulūndī “He took it upon himself to ask me for his money.”

The lām-alif is added only to nouns to form verbs. Example :: BAIYK· QUVS·LA'DIY bēg qūšādī “The emir hunted birds”; QUVS· qūš meaning “birds” is an indeclinable noun, and when lām-alif is affixed to it, it then acts like a simple verb in all respects. This is an important principle, and must be memorized. :: BAK KAN·DA' QIYŞ·LA'DIY bēg kāndā qūšādī “The emir spent the winter in the city”; QIYŞ· qūš is “winter,” and becomes a verb when lām-alif is joined to it.

The yā' is compounded with lām for verbs meaning that the action was about to be performed but had not yet taken place. Example :: 'UL TUR·GA'LIY QAL·DIY ol tūryālī qalūdī “He was about to stand up.”

Learn these principles!

On the Order of the Patterns

We begin with biliterals, then triliterals, quadriliterals, quinquiliterals, and sextiliterals.

We put first those with unvowelled middle radical, then those that are vowelled with various vocalizations; after this, those with prefixed augments, namely ḥamza and the like; then those with augments between the first and second radicals, in their various vocalizations; finally, those with suffixed augments.

This is the method for every pattern that I have explained; and these are the sum of the nominal patterns in every book.

On the Order of Letters

We begin with nouns ending in bā', and go on from there, following the course of the entire alphabet, according to the model of the foremost litterateurs, and in imitation of the arrangement

1. Gloss in a later hand: “but did not stand.”
in Arabic dictionaries. At the same time, we have taken into account the initial consonant of words, and also their articulation; the closer a letter is to hamza, the earlier does it appear in the [words of a given] pattern. We have not put the [Arabic] copula waw among the words, since it has no place in this language; so understand!

On Adjectivals that are not Mentioned

The following adjectivals may be formed [from verbs] in any chapter, each with its characteristic meaning.

1) The participle expressing infrequency of the action. Example :: BAR·DIY 'AR· bardī år “The man went”; participle :: BAR·DAJīY 'AR· bardačī år “The going man, the man who went.” KAL·DY 'AR· kāldī år “The man came”; KAL·DAJīY 'AR· kāldačī år “The coming man, the man who came.” This type of adjectival will not be mentioned [in the noun sections].

2) The participle expressing continuity or frequent occurrence of the action. Example :: 'UL 'AR· 'UL 'AWKA' BARAΓA·N ol år ol āwkā baryān “That man is one who goes frequently to his house.” :: 'UL KĪŠY 'UL BIY·K' KALAKA·N ol kīš ol bīzkā kālgān “That man is one who comes to us often.” This type of adjective will not be mentioned.

3) The participle expressing intent and desire to perform the action. Example :: 'UL 'AR· 'UL 'WK' BARIΓ·SA·Q' ol år ol āwkā bariγsāq “That man is one who intends and desires to go home.” ::'UL KȘY 'UL BIYŻKA' KALIK·SA·K' ol kīš ol bīzkā kāligsāk “That is a person who is desirous of coming to us.”

4) The participle expressing that one ought to perform the action. Example :: 'UL 'AWKA' BARΓLIQ [sic] 'AR·DY ol āwkā baryuluq ārdi “He should have gone home.” The Őyüz replace this lām by șin for this meaning, in all

chapters [see 296 G]. [Another example] :: 'UL YIKT· BIYŻ·KA' KALKUVLUVK 'AR·DIY ol yigit bīzkā kālgülük ārdi “That young man ought to have come to us.”

5) The participle expressing that one is about to perform the action. Example :: MAN 'AW·KA' BARIYTL·LIY MAN mān āwkā barīyli mān “I am about to come to you.”

All of these adjectivals were derived from the same verbal roots. By analogy with these you may deduce the adjectivals in these meanings from all verbs.

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17 1. Gloss in later hand: “This will not be mentioned.” In the body of the text the words “not mentioned” are crossed out after the first sentence of 4) and 5).
18 1. See note to previous page.
The passive participle (?) is also left unmentioned, except in connection with [the sections explaining] rules, in order to explain the scope of the rule and the manner of the variants of this form among the people (?)..

As for the formation of plurals and singulare, the comparison of adjectives, diminutives, and other types of inflection- none of these is mentioned, since I have devoted to them another book, named: Kitāb jawāhir an-nāhîr fi luyāt at-turk (“The Gems of Grammar of the Turkic Dialects”), and you may study it for these grammatical rules, God willing.

On Infinitives that are not Mentioned

Infinitives or verbal nouns are of two sorts: 1) the infinitive absolute — this is mentioned in the verb sections along with the preterite and the aorist, and 2) the infinitive construct, which has the meaning of a hāl (adverb describing a condition) — I do not mention this except when necessary.

Example of the infinitive absolute :: BARIYIR barîr “He goes,” BAR·MA’Q barmāq “A going, to go.” KAL·DIY kaldi “He came,” KALIYIR kâtir “He comes,” KAL·MA’K kâlmâk “A coming, to come.”

Examples of the infinitive

[1. 25/26]

construct :: MANIG BAR·TIM’ BULSA’ MAN’K’ TUŠIYLY mânig baryim bolsa mana tušyil “When the time comes for me to go, meet me.” :: KAYIK’ KALKIY BULSA’ ’UQTA’ kâyik kâlîgi bolsa qohta “When the game appears, shoot at it.” Proverb [= 286 G, 293 G]: TA’Z’ KALIKY BURK·JÎYKA’ tâz kâlîgi P bôrkêkâ “The bald man’s coming to a hatter (is inevitable).” The rule for this type of infinitive is to add to the stem γayn or qâf in words that have qâf or ıwbâ [or kâf otherwise; see 286]. Example :: BARIY: BAR·DIY barîy bardî “He went a direct going.” :: ‘UL QULIN ’URU‘I’ ‘UR·DIY ol qulîn urwî urdi “He gave his slave a real beating.” The qâf or [hard] kâf is only found in construct [to a personal pronoun], never alone like the γayn or thin kâf. Example :: ‘ANIG’ YURQIYIY NATAK anîg yoriqî nattâq “What is the manner of his walking, how is he conducted?” This type of qâf may also be an alternant of γayn. The [thin] kâf is used in words that have kâf or rikka. Example :: ‘ANIG SUKUK’ SUK·TIY ani sökîk söktî “He reviled him greatly.” :: ‘UL QULIN TABIK TAG·DIY ol qulîn tâpîg tâpî “He gave his slave a strong kick.” This type is used for emphasis and affirmation, as in the words of God Most High and Blessed: wa·kallama llâhu mûsâ takliman (Q.4:162 “and unto Moses God spoke directly”).

My sole purpose in mentioning these types of rules is conciseness and completeness, since these rules have a general application. Every rule that I mention, and every principle that I establish holds good for all of these dialects, and so must be learned, God willing.

2. al-mawṣūf allaṣf waqqa’a ‘alayhi l-fi‘l: this is probably a roundabout expression for the passive participle, elsewhere called maf‘ûl and discussed after the fā‘il (active participle) section in the sections explaining rules; see, e.g., 351, 425, 583. The last part of the sentence is also troublesome: ibnunaniy li·jarayân al-qayys wa·t‘ilaman kayfiyya luyât hâdî l·harf min an-nâs.

3. MS. ‘âbir, read γâbir.
On What is Mentioned in the Book and What is Not

Of the names of mountains and deserts, and of rivers, lakes, and other bodies of water, I have mentioned

[I. 26/27] those which are within the territories of Islam, since their names are on people’s tongues. I have mentioned them because they are well known; but the majority of them I have left unmentioned, because of their obscurity. As for those that are in the lands of Polytheism, I have mentioned a few and have avoided the rest, since there is no profit in mentioning them.

Foreign words in this language are not mentioned.

The same for proper names of men and women, except that I have mentioned those that are well known and widespread, and which therefore require to be known exactly.

On the Classes of the Turks and an Outline of their Tribes

The Turks are, in origin, twenty tribes. They all trace back to Turk, son of Japheth, son of Noah, God’s blessings be upon them — they correspond to the children of Rüm, son of Esau, son of Isaac, son of Abraham, God’s blessings be upon them. Each tribe has branches whose number only God knows. I shall mention only the great tribes and leave the little ones, except for the branches of the Oyuz-Turkmän — their branches I shall mention, along with the brands of their cattle, since people need to know them [see 40-41 oyuz].

[In the following list] I outline the geographical position of each of their tribes in the eastern world.¹ They are listed in order [from West] to East, both pagan and Muslim, beginning with those closest to Rüm. First is: BAJANAK: bāĉanák, then: QIFJA’Q qiftāq, then: ‘UTUZ’ oγuz, then: YAM’K yemāk, then: BAŞI’R-T başyrirt, then: YAS’MIL’ basmil, then: QA’Y qāy, then: YABA’QUV yabāqu, then: TATA’R tatār, then: QIR’QIZ qirqiz. The last one is closest to Şin.

[I. 28/28] All of these tribes are opposite Rüm, extending toward the East.

Then: JIKIL čigil, then: TUXSY tuxsi, then: YAM’M’ yaγma, then: ‘TRA’Q oγrāq, then: JARUQ čaruq, then: JUMUL čömil, then: ‘UY-ΓUR uyγur, then: TANKUT taγut, then: XITA’Y xitāy which is Şin, then: TWΓA’J tawγāc which is Māsin. These tribes are middling between South and North.

Each of them is shown in the following circle (map).¹

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20 1. I.e., excluding the conquests of the Turks in the Near East and Anatolia.
2. Y altered from B as throughout the text.

21 1. The map covers MS. 22-3. The original is in four colors, the key given in the four corners as follows:
   - Rivers are gray. 
   - Seas are green.
   - Sands (deserts) are yellow.
   - Mountains are red.
On the Turkic Dialects

The most elegant of the dialects belongs to those who know only one language, who do not mix with Persians, and who do not customarily settle in other lands. Those who have two languages and who mix with the populace of the cities have a certain slurring (rikka) in their utterances — for example, Soy-dāq, Kānčūk and Arγų. The second category are such as Khotan, Tūbūt and some of Tangut — this class are settlers in the lands of the Turks. I shall now outline the language of each of their groups.

The language of the people of Jābarqa is unknown because of their distance and the interposition of the Great Sea between them and Māşin.

The people of Māşin and of Șin have a language of their own, although the sedentary population know Turkic well and their correspondence with us is in the Turkic script.

Also the language of Yājūj and Mājūj is unknown because of the Barrier and the interposition of the mountains and the sea that is near Māşin.

Tūbūt have a language of their own. Khotan also have both a script and a language of their own. Both of these do not know Turkic well.

The Uighur have a pure Turkic language, and also another language which they speak among themselves. [And they have two] writing systems, one in the Turkic script composed of twenty-five letters which I have enumerated above [6] and in which their correspondence is written, and another which they have in common with Șin and in which they write their scriptures and registers — no one can read it except their priests.

Those that

I have named to this point are sedentary peoples.

Among the nomadic peoples are the Čömül — they have a gibberish (rațāna) of their own, but also know Turkic; also Qāy, Yabāqu, Tatār and Basmil — each of these groups has its own language, but they also know Turkic well.

Then Qırqız, Qifča, Oγuz, Tuxsi, Yaγma, Çigil, Oγrāq, and Čaruq — they speak pure Turkic, a single language.

Approaching these is the language of Yemāk and Başyirt.

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24 1. MS. "twenty-four."

25 1. MS. YAS'MIL, Y altered from B.

2. MS. 'IΓRA’Q'; I by a later hand (dark black ink, thin pen).
As for the language of Bulğar, Suvăr, and Bâçänäk, approaching Rûm, it is Turkic of a single type with clipped ends (?). 3

The lightest of the dialects is that of Oğuz. The most correct is that of Yağma and Tuxsi, and those who dwell on the rivers Îla, Artis, Yamâr and Ätil, as far as the country of Uighur. The most elegant is that of the Khâqânî kings and those who associate with them.

The people of Balâsâyûn speak both Soghdian and Turkic. The same is true of the people of Tirâz (Talas) and the people of Madînat al-Bayḍâ’ (Ibîjâb).

There is a slurring (rikka) in the speech of the people of the entire country of Arğu, which is considered to extend from Ibîjâb to Balâsâyûn.

Kâshgar has villages in which Kânçâkî is spoken, but in the main city [they speak] Khâqânî Turkic.

The main part of the lands of the Turks, from the area next to Rûm up to Mâshîn, is five thousand farsakhs long by three thousand wide, making a total of eight thousand farsakhs [sic]. I have indicated all this in the circle (map) in the shape of the earth so that it may be known.

On Dialectal Differences

There is very little variation in the basic language (aṣl al-lugât [lit. the root-form of the dialects]). Differences occur only in certain letters

[I. 31/31]

by virtue of alternation or elision.

Thus, the Oğuz and Qifçaq change every yâ’ at the beginning of a word, whether nominal or verbal, into alif or jim. For example, the Turks say: YAL’KIN yeğin for “traveller”; they say: ‘ALKIN elgin. 0 The Turks call “warm water”: YILÎG SUVV1 yilîy sûw; they say: ‘ILÎG ilîy with alif. Likewise, the Turks call “a pearl”: YINJUV yîndû; according to them it is: JINJUV jîndû. And the Turks call “the long hair of a camel”: YÎGDUV yoγdu; with them it is: JÎGDUV jyoγdu. 0

The Arğu change every medial or final yâ’ to nûn. For example, the Turks call a “sheep”: QUYY: qöy; they say: QUVN: qûn. The Turks call “a poor man”: JÎYÂ’Y: čîrîy; they say: JÎNA’N: čîrân. And the Turks say: Q’YYUV NÂ’NK qûyu nân meaning “which thing?”; they say: QA’NUV qûnu with nûn.

3. mahdûfa al-âtrâf ‘alâ namaṭ wâhid. This has been translated as follows: “aber in ein- und derselben Weise verstümmelt” (C. Brockelmann, “Maḥmûd al-Kâshgârî über die Sprachen und die Stämme der Türken im 11. Jahrh.,” Köroşi-Csoma Archivum I.1, 1921, p. 38); “mit gleichmässiger Elidierung der Suffixe” (O. Pritsak, “Kâşgarîs Angaben über die Sprache der Bolgaren,” ZDMG 109, 1959, p. 106); “bir düziye kelimelerin sonu kısaltılmış” (Tercüme I, 30).

1. Originally SUVF, two dots added to F by later hand (brown ink).
The Oγuz, Qifčaq and Suvārin change every initial mūm to bā'. For example, the Turks say: MAN BARDIM mān bardim meaning "I went"; these groups say: BAN BARDUM bān bardum. The Turks call "broth": MUVN: mūn; this class call it: BUVN: būn.

The Oγuz and those who follow them change every tā' to dāl. Thus, the word for "camel" is: TAWAY tewe but they call it: DAVAY dāvā. Also, the Turks call a "hole": 'UVṬ: Ṽū; they say: 'UVĐ: lūd. [However,] most dāl's among the genuine Turks correspond to tā' in Oγuz dialect. For example, the Turks say: BUGĐA' būgđā for "dagger"; with them it is: BUKṬA' būgṭā. The "service tree" is: YIKĐA' yigkeitā in Turkic; in Turkmen-Oγuz it is: YIGTA' yigṭā. What I leave unmentioned is according to this rule.

Every ṭā' produced between the points of articulation for Arabic ṭā' and sound bā' (i.e., w) in genuine Turkic is changed to vūb by the Oγuz and those who follow them. Thus, the Turks call "a house": 'AW' āw; they say: 'AV' āv. The Turks call "the hunt": 'ĀW āw; they say: 'AV āv with vūv. I shall write the genuine form of the word, and you should alter the letters for this class of alterers whom I have named.

The Yaγma, Tuxsi, Qifčaq, Yabāqu, Tatār, Qāy, Čömūl and Oγuz all agree in changing every dotted dāl to yā'. They never pronounce it dāl. For example, all those other than this class call the "birch": QADING1 qadīn; these groups call it: QAYING1 qayīn. And "an inlaw" is called: QADIN' qadīn; but by them: QAYIN' qayīn.

Similarly, every dotted dāl in the speech of Čigil and other Turks is changed to zāy by some of Qifčaq, Yemāk, Suvār, Bulyār and those in the area stretching to Rūs and Rūm. Thus, the Turks call "a foot": 'ADAQ aḍaq; they call it: 'AZAQ azaq. The Čigil Turks say: QARIN' T_UDṬY qarīn toḍṭī to mean "His belly was full"; they say: TUZDIY toḍī with zāy. You may form the other nouns and verbs by analogy with these examples.

In summary, the dāl of the Čigil dialect corresponds to yā' in the dialects of Yaγma, Tuxsi, Oγuz, and part of Arγu going up to Şīn; and to zāy in the dialect of Qifčaq, etc., going down to Rūm. We shall explain everything in its proper place.

The people of Khotan and Kānčāk change every alif at the beginning of a word to hā'. For this reason we do not consider them among the Turks, since they insert into the speech of the Turks what does not belong to it. For example, the Turks call "father": 'ATA' ata; they say: HATA' hata. And "mother" is: 'ANA' ana; but they say: HANA' hana.

The rā' may alternate with

2. In MS. this is turned around.
1. Final G altered from K by later hand (addition of three dots in brown ink).
2. MS. mutasfīlan, read musfīlan.
la̱m — this will appear in its proper place [e.g., 145 arqa-, 215 tarqa, talqa]. The zāy may alternate with sīn, and vice versa — this too will be explained [e.g., 53 āz, ās, 510 qāz/qās].

The欧阳 change every γaγn¹ in nouns of time and place to ali̱f. Thus, the Turks say: BAR·ΓUV YIYR: baryu yср meaning “A place of going”; the欧阳 change this to: BARA·SIY YIYR barāši yср. The Turks say: TUR·ΓUV 'UTVR: turyu uyгr meaning “The time for standing”; the欧阳 say: TURA·SIY 'UTVR: turāsi uyгr.

The qāf may alternate with kāf, and vice versa — this will appear in its proper place, God willing.

This completes the topic of alternation of letters.

As for elision: the groups of欧阳 and Qifzāq agree in eliding every medial γaγn in nouns and in the [de-] verbal form expressing continuity of action. An example in nouns is the word for “white-footed crow”: JUM·ΓUQ čumygq which they call: JUMUQ čumuq dropping the γaγn. The Turks call “the gullet”: TAM·ΓAQAQ tamgaq; they say: TAMAQ tamaq. A [de-] verbal example :: 'UL 'AWKA' BAR·ΓA'N' 'UL ol āwkā baryān ol “He is one who frequently goes home”; the欧阳 say: BARA'N 'UL barān ol with the same meaning. The Turks say: 'AR' QULINY 'URAI'N' 'UL ār qulini urγān ol “That man is one who constantly beats his slave”; they say: 'URA'N' urān. They also drop kāf in nouns, for the sake of lightness; and, in verbs, the kāf which corresponds to γaγn in the above meaning.

This is the scope of all the Turkic dialects. What remains will be mentioned in the course of [the sections explaining] rules.

For the sake of lightness and conciseness I have put together in a single line all the chapters of the fath, the damm, and the kasr.²

There is no power and no strength save with God
Most High.

In the Name of God the Merciful the Compassionate

Book of Vowel-Initial (hamz) Nouns

Chapter of Biliterals

B

28 1. MS. ‘aγn.

2. This indicates the usual order of entries; e.g. 29-30: 'AJ (ač), 'UJ (üč, uč), 'IJ (ič); 95: 'AT- (at-), 'UT- (uk-, öt-, üt-), 'IT- (it-), 'TYT- (ët-).
A particle of emphasis and exaggeration. To exaggerate in describing something as good: "AB' 'ADKV N'NK ap ädgü nān "A very (jiddān) good thing."

"AB' 'AQ' ap aq "Very pure (nāši' jiddān) white." Oγyuz dialect.

"AB' ap A particle meaning "not (lā)" Thus: "AB' BUV 'AB' 'UVL ap bu ap oł "Neither this nor that."

"UB' üp A particle of emphasis for colors. Thus, in Čigil dialect: "UB' 'URUNG üp üriŋ "Pure (yaqaq) white."

"UB' 'UB' ob ob A particle used when an ass stumbles, as the Arabs say la'ān meaning "Up! (inta'iš)."

"UP' op - with hard bā' - "Threshing ox (ar-rākīs min at-fīrān)." Argyu dialect.

"AT' at "Horse (faras)." With išbā' of the alif. Proverb: QUVŞ QANATIN' 'ARATIN' qūš qanatin ār atin "The bird (reaches its goal) by wing (and similarly) the man (reaches his goal) by horse."

"AT' ät - with išmām of the alif - "Meat (laḥm)." "Soft (sahl) ground" is called: "AT' 'YİR ät yer."

"UT' ot "Plant (nabl)." :: "UT' 'UNDY ot öndi "The plant grew."

"UT' ot A word used for any kind of "fodder ('alaf)." Thus: "AT'QA' 'UT' BYR'KYL atqa ot bērgīl "Feed (i'ilif) the horse."

"UT' ot "Medicine (dawā')." Thus: "UT' 'IJ TIM ot ičtim "I drank the medicine." From this comes the word for "doctor (tabīb)". "UT'JY otāči."

"UT' ot "Poison (summ)." Thus: "BAK 'NK'R' 'UT' BİYRDIY beg anğar ot bērdi "The emir made him drink poison."

"IT' it "Dog (kalb)."

"Aj' ač An utterance used in the same way as the vocative particle (yā' an-nidā') in Arabic. :: "AJ BARUV KAL' ač bārū kāl "You! come here! (ta'ālā ya hādā)."

"UJ' üč The number "three (talāta)."

1. G altered from K by later hand (addition of three dots in brown ink).
Thus: "UJ' YARMA'Q üč yarmaq "Three dirhams." 0

'UJ' üč — with übä' of the alif — A well-known city.

'UJ' üč A mountain tree from which are made pens for writing Turkic; also spindles and staffs are made from it.

'IJ' ič "The inner part (bätin)" of anything. Hence "a girdle (wişäh)" is called: 'IJ' QUR- ič qur meaning "inner belt"; and "a secret (sirr)" is called: 'IJ' SUVZ- ič söz meaning "inner words." 'IJ' 'AT- ič ät "The tender meat attached to the liver."

R

'AR- är "Man (rajul)." The plural is: 'ARAN äran which is irregular, since the plural marker is: LA' R- lâr.

'IR- ir A particle alluding to shame. Thus: 'AR' 'IR' BULDY ar ir boldi "The man was ashamed (xajila)."

Z

'UZ üz "Grease (dasam)." Hence: 'UZLUK MUVN üzlüg mün "Greasy (dasima) soup."

S

'US us "Discrimination (tamyâz) between good and evil." Oyuz dialect. Thus: 'UL 'US' BULDY ol us boldi "He discerned ('aqila) good from evil."

'AS äs "The prey (jazar) of beasts of prey." 0

'US' üs "Vulture (nasr)." 0

Verse: üs

KLDY MANK' T'T
'AY' DYM 'M'DY YAT
QUŞ' QA' BULUB' AT
SNY TILA' R 'US' BURY

Kälde mâna tät
aydim amdi yät
quşqa bolup ät
sani tilär üs böri

"An Uighur infidel came to me;
I killed him and made him prey
for vultures." 1

[A Tat came to me
I said, "Now lie down!"
Be meat for the birds
May vultures and wolves seek you."]

1. Gloss: "and beasts of prey."
2. Or possibly: "Now, foreigner!"
§

'UŠ oš A particle meaning “thus (hākaḏa).” :: 'UŠ MUNDAY QYL oš mundane qil “Do thus.”

'UŠ oš A particle meaning “now (al-ān).” :: 'UŠ KALDUKUM BUV oš kāldǣkūm bu “I have just come (haqārē al-ān).”

'UŠ 'UŠ oš oš A particle used to incite oxen to drink water.

'UŠ oš “The core (qalb)’ of a tree or branch or horn. Thus :: MUNKUZ 'UŠY mūnūz oši “Core of a horn.” Also the “tail bone (‘asib ad-ḏeḥāb)” of a bird or a horse is called: 'UŠ oš.

'iš is “Soot (sināq)” of a lamp; “smoke (duxān)” found on a wall, or other. Thus :: TŪVN 'IŠ BULDY tōn is boldi “The garment was sooted with smoke (tadaxxana).”

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Q

'UQ oq “Arrow (sahm).”

'UQ' oq “Beam (jā’īza) of a house.” Thus :: 'AW' 'UQ' Yawi oqi “Beam (sahm) of a house.”

'UQ' YILA'N oq yīlān “A viper (afār) which hurls itself at a man.”

'UQ oq “Lot (qur‘a)” used in dividing up lands or shares of property.

'UQ oq A verbal emphatic particle. Thus :: BAR'IL 'UQ' baryil oq “Do go! (iddhabānna).”

'UQ oq A particle which accompanies circumstantial expressions. Thus :: BAYA' 'UQ' KALDIYM baya oq käldim “I came just now (qabla hāḏihi s-sā'a ħaqiqatan).” :: 'AM'DY 'UQ' AY'DY AMDI oq ayydim “I said just now (sā'at'iḏīn).”

'IQ' iq “Hiccups (rabw) arising from the chest when one drinks cold water and eats bread on top of it.” Thus :: 'ANY 'Q TŪTĪY ani iq tutti “He had hiccups.”

L

'UL ol A particle expressing the meaning “he (huwa).” Thus :: 'UL 'ANDAY 'AY'DY ol anday aydi “Thus said he.”

31 1. Q altered to W by later hand (addition of one dot in brown ink).
2. W altered from Q by later hand (one dot in brown ink).
'UL ol A particle alluding to the meaning "that (dāka)" also. :: 'UL 'AR ol är "That (dālika) man."

'UL ol An emphatic particle added to nouns or verbs. Thus :: 'UL MANK 'UILUM 'UL ol mānig oylum ol "He is definitely (haqīqa'tan) my son." 0 :: 'UL 'AWK BARMĪY Ś 'UL ol āwkā barmiš ol "He definitely went home."

M

'AM ām "Medicine ('ilāj)." Hence "a medicine man (mu'ālij)" is called: 'AM Y āmē. ām

'AM am "Vulva (jahāz al-mar'a)." Ortuz and Qiťeq dialect. am D

'UM ām "Trousers (saraūf)."

'IM ām "Password (amāra)" which the king designates among his troops; it is the name of a bird or a weapon, or some other word, used as a challenge (?) when two groups meet, so that each party may know their own men in order not to attack one another by mistake. When two men meet at night one asks the other the signal ('alāma), and, if he answers with the right password, he lets him pass since he is of the same party; but if the one challenged mentions a signal which is different from the password of the challenger, he attacks him. Proverb: 'IM BIL SA 'AR 'ULM 'IM ām bilsā är olμās 0 P

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"If a man knows the signal he won't be killed" — by mistake at the hand of one who will recognize it.

N

'UN ān "Voice (ṣawt)." It is permitted to say: 'UVN ān. ān

Doubled

'ĀRA arra "Urine (bawl)." This is a particle used to incite an ass to leap the female; one repeats it two or three times until he leaps. This agrees with Arabic, since arr means "copulation" in Arabic. 0 arra

'UĀRA urra "Hernia (udra)," in men. Ortuz dialect. urra D

'IĀ irra "Shame (xafla)." This may occur either light [i.e. 30 îr] or heavy [i.e. irra]. irra

Final Weak

3. MS. y.t.f. 'k, probably in error for yutasā’alu (or possibly yutafa’alu).
A particle expressing bewilderment. Thus: 'UL MÅNY' "QILDY ol māni ā qildi
"He made me bewildered (mutahāyyir)."

'UV-ū "Sleep (naum)." Hence: '_UDIYDIYM uḏidim "I slept (nimtu)." The vāv drops because it falls between āamma (U) and kasra (I).

'UVĀ́2 ū (?) A particle of response to a caller. If a person is addressed, "O Muḥammad!," then he responds: 'UVĀ́2 ū meaning "What do you command?"

ū³ "Surety (kafāla)." :: MAN 'ANY 'UVQA' 'AL-DIM mān ani āqa aldīm "I stood surety (kafaltu) for him."

'ĀUVó — with isḥā' of the alif — A particle of refusal of an order.

'AIY- (?) "An orange-colored brocade." 0 'AY- BṬIY ṝ bitigi Name of a roll (tūmār) in which are written the provisions (pay? [arzāq]) of the troops and their names.

'ITY- ī An utterance of refusal (inkār), like: 'UAV-ō.

Nasal

'ANG-ān "Cheek (xadd)." :: QIZIYLI 'ANG-ān qizīl ān "Red cheek."

'ANAG-ān Name of a bird whose fat is used as a medicine. When the palm of the hand is coated with it, it penetrates to the other side.

'ANG-ān An Oyuz particle meaning "no (lā)." When a person is ordered to do something he says: 'ANK 'ANK an an meaning "No no."

'UNG-ōn "Front (quddām)." :: 'UL MINDĀ‘6 UNKDUN BAR-DIY ol mindā ōṇduń bardī "He went in front of (quddām) me."

'UNG-ōn "The color (lawn)" of a thing. :: YA’SIL 'UNK LUK TUVN yāsil ōnlīg tōn "A green-colored garment."

'UVNG-ōn is "An easy (sahl) matter." It is the shortened form of: 'UNGAY-ōn

'UNG-ōn Älik- ōn aļig "The right (yumā) hand." Čigil dialect.

### Notes
1. Marginal gloss: 'UDUV.
2. Final alif (') apparently added later.
3. Entry word missing; marginal gloss: 'VQ'. On these words, see ED. 1.
4. U crossed out and A added by later hand (brown ink).
5. G altered from K by later hand (three dots in brown ink).
6. Second A added by later hand in brown ink (to indicate nunnation, thus: mindān).
End of Biliteral Chapters

Chapters of Triliterals

Chapter: fa‘l, fu‘l, fi‘l, quiescent second radical, in its various vocalizations

B

'AL'B' alp "Brave (ṣujā')." Proverb: 'AL'B' YAF'YDA' 'AL'JAQ JUN'YDA' alp yagiḍa alçaq čogida "The warrior (baṣal) (is tested only) when he confronts the enemy (just as the forbearance of) the gentle (is tried) in a dispute."

'AL'B' 'AR TUNK' 'ULDIYMUV alp är toña öldi mü
YSYZ 'ŽVN QALDIYMUV esiz azun qalidi mu
UD'LAK 'UVJIN 'ALDIYMUV odlag ochin aldi mu
'AM'DY YURAK YIR'TILUVR amdi yurak yirtilur

Verse:

"Has King Afrāsiyāb died? Does the wicked world remain (empty of him)? Has Time exacted its revenge upon him? Now the heart bursts (out of grief for his kingdom and out of rage against Time)."

T

'AR'T_ SAI_ art sač "Hair of the nape (qafā)," since: 'AR'T_ art is "neck (raqaba)."

'AR'T_ art "Pass (aqaba) in the mountains." Proverb: 'AR'MAKUVKA' 'ŠIK 'AR'T BULŬVR: ārmagūkā ešik art bolūr "For the lazy man a threshold becomes a mountain pass."

'UR'T_ urt "Eye of a needle (samm al-xiyāt)."

'UR'T_ ört "Blazing fire (ḥariq)."

'AS'T ast "Alleys (aziqqa)." Čigil dialect.

D

'AN'D' and "Swearing an oath (halif)." Hence :: 'AN'DQ_ andiq "Swear! (iḥlif)."

and

Q

'RQ_ arq "Feces (aḍira)."

"The slag (xabat) of iron" is called: TAMUR 'AR'QY tämüri arqi.

'TURQ urq The lightened form of: 'URUQ uruq [45, "rope"] — in Oyuz dialect. This is like [Arabic] 'unq and 'unuq ("neck").
'IR·Q_ irq “Divining, taking omens, drawing out what is hidden (kaḥāna, faʿl, išrāj ad·damār).”

K

'AR·K ārk “Authority; power to act (sāltana; nafād al-amr).” 0

'UR·K örk “Halter (zināq)“ for lambs; “tether (tawīla)” for horses.

'IR·K_ irk “A four-year-old sheep (dān [defined]).” 0

'IL·K_ ilk “The first (awwal)” of anything. :: 'ILK SAN BAR·TĪYL ilk sān baryūl “You go first.”

Defective

B

One says to a man who brags about something and then is unable to prove it: 'UVB 'UVB ēb ēb.

T

'UVT_ ēt “Fire (nār).”

[1. 46/43]

Proverb: 'UVT· TĪYAŠA 'ALTIZ KUY·MA'S ēt tēsā aγīz kēymās 0 “If one says ‘Fire’ his mouth does not catch fire.” This is coined about someone who apologizes for something he said. 0

'UVT_ ēt “Hole (τa qb)“ in a wall or a piece of wood. With şamma of the vāv. 0

'UVT_ ēt “Gall (marāra).” With less şamma than the former.

J

'U̯VJ_ ĕč “Seeking vengeance (hiqṣ).”

Verse: ĕč

'VJ KAK_ QMUT KIŠY NINK YALINKUVQ 'UVZA' 'ALYM BYL
'DKVLVKV 'UVṬANJ 'ALIKYNK BYL' TLYM QYL

ĕč kāk qamurγ kīšiniγ yanluq izzes alīm bīl
ädgülüküg ῥyanaγ ālgīn bīlā tālim qil

“Vengeance (taʿr) is claimed like a debt, therefore guard against it by doing good to strangers and travellers as much as you can.” 0
[Know that vengeance (hend.), of all people, is a debt claimed upon a man
Do good, as much as is in the power of your hand.]

'UVJ üč The “extremity (taraf)” of a thing. :: BUTAQ 'UVJIY butaq üči “End (taraf)
of a branch.” 0

'UVJ 'YL üč él “Frontier (tayr).” 0

'UVJ üč The “depletion (nafād)” of a thing. Öyuz dialect. :: BUVY'DA' NA' 'UVJ BA'R bōyda nā üč bār “There is no depletion in number (nafād . . . katratān) among the people.” D

'UVD őd “Time (zamāna).” With šamma of the vāv. Proverb: 'UVD' KAJ'R KIŠY TUVY'MA'S' YALINKUVQ 'UVT'Liy MANK'KUV QAMLA'MS' őd kāčār kīšī tūymās, yalhūq öyli māngū qamlās 0 “Time (zamān) passes and man does not perceive it, the sons of Adam do not live forever.” P

'UVD' őd “Ox (baqr).” Čigil dialect. :: 'UVD' YYLY őd ylıli One of the twelve years üd D in Turkic.

R

'UVR' 'AT' őr at “A horse between sorrel and bay (bayn al-ašqar wa-l-kumayt).” őr

'UVR' őr — with šamma — The “waist (mahall al-xāsiratayn)” of a cloak. 0 őr

'YR' īr (ēr ?) “Awl (mitqab).” īr (ēr ?)

'IYR ēr “Ground (arq).” Variant of: YIYR̄ ēr.

Z

'UVZ üz “Grease (dasam).” With šamma. Hence :: 'UVZ'LUK 'AȘ üzlīg aš “Greasy (dasim) food.” 0 üz

'UVZ üz “Deaf (ašam).” :: 'UVZ KIŠY üz kīši. 0

'UVZ' őz “Self (nafs).” 0 õz

Verse: õz

KVRKLVK TUNVT 'VZVNK K' körklīg tonūy ṣızūŋkā V
TATLY'T 'SYT 'ADIYN'Q' tatlīy ʿašīy ʿadīnqa
TUVT'IY'L' QUNUVQ 'AMIYRLYI' tütyēl qonūq ayūrīy
YAĎSUVN JAWIYNK BUĎUVN'QA' yadsūn čawīn boğūnqa

1. Two dots of first Y in brown ink.
“Put on fine garments for yourself; make tasty food as a portion for others; honor the guest, so that he spread your fame among the people.”

'UVZ ęż “Valley (wādī) in the mountains.”

[1. 47/46]

TA'T' 'UVZIY tāγ ężi “Mountain valley.”

'UVZ ęż Kišy ęż kiši “A person who is a kinsman (qarīb).”

BUV BIZ'NIK' VZ' KIŠY 'UL bu bizniğ ęż kiši ol “This is one of our kinsmen.”

'UVZ ęż “The heart and what is inside the belly (al-qalb wa-mā taḥwi‘alayhi l-baṭn).”

': 'UVZUM 'Al'RIYDIY ężiım ayriidi “I have a belly-ache (waJa'a ma fi baṭni).”

'UVZ ęż “The core (qalb) of a tree”

YIAJ'J 'UVZIY yIrāč ężi — like the pith (jum-mār) of a date palm, or the like.

'UVZ KIŠIY ęż kiši “A person who is skilled and expert in his craft (san' al-yad, mahir fi hirfa).”

'UVZ QUNUQY ęż qonuqi [“The soul’s guest”] Name for “a part of the body that palpitates (mā yaxtalīju min al-jasad).” It is said to be the spirit (ruḥ). The following verse speaks of it in this sense.

Verse:

BAR'DY KVZVM YARVQY
'AL'DIY 'UVZVM QNUQY
QANDA' RNJ QANIVQY
'AM'DIY 'UVDIYV 'UVD'TURVR

"The delight of my eye has gone; he took away my spirit (when he departed). Where can he be now? He wakens me from sleep.”

Š

'İYŞ iS “Work, affair (‘amat, amr).”

NA' 'İYŞING BA'R na ḫin bār “What is your affair or your work?”

'İŞ eS “Companion (gāhib).” “One who has a familiar spirit (ma’ahu tābi‘a min al-jinn)” is called: 'İŞLK eSliq.

Verse:

'NINK ' İŞNY KAJURVĐUM
'İŞNY YM' QJVURVĐUM

aniğ iṣin kāčūrdüm
ėšin yemā qačūrdum

1. G altered from K by later hand (three dots in brown ink).
"I put an end to his affair (amdaytu amrahu) (by killing him); and I made his companion flee; I gave him the potion of death to drink; he drank it with a sour face." He means, "I made him taste death."

Γ

"UVG" üy "Any of the ribs (dil) in the upper part of a tent."

Q

"UVQ" og "Share (na∫ib) of an inheritance." Thus: 'NK'R: BYR 'UVQ' TKDY an∫ar bir og tagdi "He received a share of the inheritance."

K

"UVK" og "Understanding ('aql, fitna)." From this comes the title: 'UVKA' oga for a man of understanding and ripe old age.

One calls "any animal that has reached maturity (inta∫afa sinn, kabura)" 'UVK og. "A four-year-old (alla∫i jāwaza arba' sinn) horse" is called: 'UVK 'AT og at.

"IYK" ik "Spindle (mi∫zal)." A variant of: YYK yik.

"IYK" ig "Sickness (marad)."

L

"UVL" ül "The foundation (uss)" of any kind of wall. Thus: 'TM' UVLIV tām üli "Foundation of a wall."

"UVL" NA'NK: ol nān "Anything damp (ra∫b)." Thus: 'UVL' UVN: ol tōn "A damp garment." The Oγuz do not know this word.

"IYL" el "Realm or province (walāya)." : BAK 'IYLIV beg eli "The emir's realm or province."

"YL" el "Courtyard (finā)." Thus: QBULI YLY qapuy eli.

"YL" el A word used for "horses (xayl)," since horses are the Turk's wing. Hence a "groom (sā'is)" is called: 'IYL BAŠIY el ba‰ which translates as "head of the realm or province" but refers to a groom of horses.
"'Yl_ 'el "Peace (ṣulḥ) between two kings." :: 'ÝKY BAK BIYR-'LA' 'ÝL_ BUL-DIY ḍki beg bīlā 'el boldi "The two emirs made peace between themselves (ṣūlaḥa ... ma'ān)."

'ÝL_ KIŠIY 'el kīši "A vile (laṭim) man."

'ÝL_ QUVṢ_ 'el qūṣ "Vulture (raxma)."

M

:: 'AR_ 'UVM_ BULDY ar ōm boldi "The man had upset stomach and sluggishness (ittaxama, 'amita) from eating meat."

N

'UVN_ ōn The number "ten ('ašara)." 0

'UVN_ ūn "Voice (ṣawt)." With long or short vowel.

'UVN_ ūn "Flour (daqīq)." 0

'IYN YIYR_ ēn yēr "A downward slope (habūt) of the ground." :: IYN YUQ ēn yoq "A decline (habta) and an incline." 0

'IYN_ ēn The "breadth ('ard)" of anything. :: BUV BUVZ_ 'IYN'IY NJA' bu būz ēnī nācā "What is the breadth of this cloth?"

'IYN_ īn The "den or lair ('arīn, wīfār, ma'wā)" of a lion, fox, or any beast of prey. You may say: YIYN_ yīn with yā'.

'IYN īn "Sheep dung (fart al-'aman)." A variant of the form with yā' [i.e. yīn]. 0

Final Weak

Y

'UVY_ ōy "Ravine (al-huwwa fī l-ard)." ṭy

'UVY_ 'AT_ oy at "Ash-colored (dayzaj) horse." 0

End of the chapters of the quiescent second radical.

Chapters of the Vowelled Second Radical

Chapter: fa'āl, fa'ul, fa'il, vowelled second radical, in its various vocalizations

T

BYR_ 'ADUT NA'NK_ bīr ağut nān "A handful (ḥafīn [defined]) of something." 0 ağut
'RT 'T orut ot “Year-old dried grass (dawīl [defined]).” 0

'UJUT öçüt “Vengeance, desire for revenge (ta'r, hıqd).” Its root is: 'VJ ȫc. 0

'U'UT uyun Name for a leaven (xamīr) used to make beer, as follows. Various herbs are mixed with flour made from sprouted barley; [the mixture] is then kneaded, cut into portions the size of hazelnuts, and left to dry. The resulting leaven is crumbled and sprinkled over wheat that has been cooked together with barley, in the ratio of one portion (lit. hazelnut) of leaven to one mann of cooked wheat. The wheat is then wrapped in something clean and left to ferment for three days, after which it is taken out and put into a vat and left to ferment for ten more days. Finally water is poured on top and it is strained. This is “wheat wine (ṣarāb al-hinta).” 0

'AWAT_ äwät A particle meaning “yes (na'am).” There are three variants. 'AWAT_ äwät belongs to Ya'ma, Tuxsi, Qifqāq and Oğuz. 1 'MAT 'VAT_ YAMAT_ ämät, ävät, yämät belong to the rest of the Turks. 0

'UWUT_ uwt “Modesty (ḥayā').”

'UWUT[sic] oqtu “Invitation or summons (da'wa),” to a meal or a sultan. 0

'KIT ägit A medicine which is rubbed on the faces of babies to ward off demonic possession and evil eye. It is made from herbs mixed with saffron, or the like.

'UKUT_ ögit “Advice ('iṣa).” 0

Verse: ögit

'LIYL 'UKUT MINDYN 'UI'VL 'AR'DAM TIYLA' BVY'DA' 'UVLĪ BILKA BULUB BILKYNK 'UVLA'
alyīl ögit mindin oγül ardām tilā
bōyda ülyμ bilgā bolup bilgīn īlā

“Take counsel from me, my son, and seek virtue, so that you become a chief of the people and dispense wisdom and virtue among them.” 0

'UKIT_ ögit “Grinding (tahın)” of grain, or other. 'UKIT_JIY ögitči “Grinder (tahın).” 2

'AİKAT_ egät “The maidservant (xādima) sent with the bride on the night of the nuptial procession to serve her.”

'IYKIT ĩgit “Lie (kaḍib).” Oğuz dialect. Hence :: 'IKT SUVZ_ ĩgit söz “Lying words.” 3

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1. Originally wa-l-yuzziiyya, changed to wa-li-l-yuzziiyya by later hand (brown ink). The text is confused.
2. In MS. this entry comes before the verse s.v. ögit.
3. MS. qatı.
'ULUT' ölüt "Killing (qitāl)." Hence "a killer (qātil)" is called: 'ULUT'ÖLÜTČI. ölut

'ULUT' OLUT 'AR: OLUT ÄR "A man who is mature, in his prime (kahl, tārr)." 0

[1. 52/52]

J

'ATAJ: 'U'LÜVL ATAE GYUL A boy who acts like an old man (mutaşayyīx), as though he were "father of the people."

'ATIČ ATE "The hole used as a target in the children's game of 'walnuts' (mizdāt [define])." Ațič

'ISIJ ESİČ "Kettle (qidr)." Proverb: 'ISIJ 'AYUVR: TÜVBUM: 'ALTÜVN: QMJ 'AYUVR: MAN QAŃDA: MAN ESIČ ÂYUR TÜM ÜLM ANIČ ÂYUR MANK QAŃDA MANK "The kettle claims its bottom is gold, the ladle says, 'Where am I?'" 0 This is coined about someone who brags in the presence of one who knows him. 0

'KAJ: AKAYČ A little girl who acts sagely, as though she were "sister of the people (uxt al-qawm)." She is given this name as a sign of affection. 0

'AMAJ: AMAČ "Target (haddaf)." Amač

'AMAJ AMAC "Plow (faddān [defined]).." 0

'ULJ OLIČ A particle of affectionate address for sons. :: 'ULJM OLIČIM "My dear son (bunayya)." Qarluq dialect. 0

'ANAJ ANAC A little girl who acts sagely, as though she were "mother of the people (umm al-qawm)." She is given this name as a sign of affection. 0

'ANUJ ANUČ "Cataract on the eye (ţafra al-'ayn)."

R

'AYIR: AYIR Anything "heavy (taqīl)." A person who is "honored (mukarram)" by a people or an emir is called: 'AYIR: RAYIR: KIȘY AYIRLIĞI KIȘİ. :: TANKRY MANKY 'AYIR: LA'DIJY TȧNRI MANKI AYIRLADI "God honored (akrama) me." When a portion of the night (hüdû2 'min al-layl) has passed, one says: 'AYIR: AńDAQ 'AM'RAL'DY AYIR AĎȘAQ AMRULDI meaning, "The heavy foot is still"; the intention is, "He has reached the way-station, though his journey was slow." 0

38 1. QANDA' altered to QAY'DA' by later hand (brown ink).
2. MS. huduww.
'AGYR' NA'NK' ayir nân “A high-priced (γαλλία t-tamâna) object.”

'UGUR 'AT' oýar at “Horse with a blaze on the forehead (aýarr).” This word agrees with the Arabic in sound and sense, except that the alif has fatha in Arabic and damma in Turkic.

'UGUR: uyur “Time (waqt).” :: NÂ 'UGUR-DÂ' KAL'DYNNK nà uyurda kâldîn “At what time did you come?”

'UGUR: uyur “Reign (dawla).” :: BAK 'UGURJYN-DÂ' MANIK 'UYŞÝYM 'UYTIL-DIY beg uyurında märîg isîm etildi “My affairs prospered during the reign of the emir.”

[1. 54/53]

'UGUR: uyur “Opportunity (imkân, furşa)” for a thing. Hence :: BV 'YŞ 'UGUR-LUG BUL-DIY bu îs uyuruy boldî “This matter became opportune.”

'UGUR: uyur “Compensatory gift (iwa),” Oyuz dialect. :: 'ATQA' 'UGUR AL-DIYM atqa uyur aîdîm “I received a compensatory gift for the horse.”

'UGUR: uyur “Good fortune (xayr, baraka).” Oyuz dialect. One says to a traveller: YUVL: 'UGUR BUL-SUVN yöl uyur bolsùn “May the journey be fortunate.” This expression is used only in the case of travel.

'AKIR ægir “Galingale (waqji),” which is used as a medicine for stomach ache. Proverb: 'AKIR BULSA' 'AR 'UL'MAS' ægir bolsa âr oölàn “If a man has galingale he won’t die” from stomach ache, since he can take it and find relief. [This is coined] as advice to prepare for something before the need for it arises.

'UGUR: ægir “Millet (duxn).” Among the Turks; the Oyuz do not know this.

YAT: UKRY yây ægëri “Sesame (simsim).” Oyuz dialect.

'UGUR: ögir Any “flock (sirb, qafl),” of sheep, antelope, slave-girls, grouse, or camels.

'AMIR: imir “Gloom, mist (dajn, ðabab).” Oyuz dialect.

Z

'UBUZ: obuz “Any roughness of terrain (kull γilaç min al-ard).” Hence :: 'UVY obuz 'UBUZ ûy obuz “Rugged land (γâ'î û-sa-fadfad).”

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1. First alif (') added by later hand (brown ink).
2. Z altered from R (dot added in brown ink).
'ATIZ atiz “A strip of land between two embankments (kull šatḥa min al-arḍ bayn al-arḍ ‘arimayn).”

'UJUZ NA’NK učuz nān “Something cheap (raxiš).” And a “despicable (dafīl, muhān)” person is called: 'UJUZ učuz. Hence :: BAK 'ANY 'UJUZ-LA’DIY beg ani učuzlādī “The emir belittled (ahāna) him.”

'UDUZ učuz “Mange (jarab).” Proverb [= 446 yin]: TLKV 'VZ 'YNIKA 'UR-SA’ 'UDUZ BULVR tīkī ṣīyka ʿursa učuz bolūr 0 “When a fox yelps at its own den he becomes mangy (yaqrabu).” This is coined about someone who blames his own tribe or clan or city, to rebuke him and his fault-finding.

Any ground, or other, that is “raised (murtafi)” is called: 'ADIYZ YYR ʿaḡīz yēr. 'DĪYZ T ‘aḏīz tāy “An inaccessible (māni) mountain.”

'AΓUZ aγuz “Beestings (libā)”. With ţāy between the two points of articulation. Pronunciation with regular ţāy [i.e. aγuz] is permitted.

[1. 55/55]

'AΓIZ aγiz “Mouth (fūha) of a river; mouth (fam) of a waterskin or a wire jug or a well.” 0 AΓIZ aγiz “Mouth (fam) of a man or animal.” Proverb: 'AΓIZ YĪYSA’ KVZ ‘UYA’DUVR; aγiz yēsā kūz uyaḵdur 0 “When the mouth eats the eye is ashamed.” This is coined about someone who has “eaten” another person’s gift and then is ashamed for failing to do what he should in return.

'UGUZ oγuz A tribe of the Turks; the Turkmān. They consist of twenty-two branches, each of which has a distinctive brand (’alāma, sima) on its animals by which it is known from the others. The chief of them is: QINIQ qiniq to which our present sultans belong; 0 the brand on their animals is

The second is: QAYIR qayīr. Their brand is [V].

The third is: BA’YUN DUR bāyundur. Their brand is [E].

The fourth is: ’IWA’ ewā — with hamza, or else with yā’: YW yewā. Their brand is [Y].

The fifth is: SAL GUR; salyur. Their brand is [A].

The sixth is: 'AP SĀR; aflār. Their brand is [A].

The seventh is: BAK TILY baktilli. Their brand is [A].

The eighth is: BUK DUZ; bügdüz. Their brand is [A].

40 1. Z altered from R by later hand (dot added in brown ink).
2. Brands are in red ink; numbers over brands are in pencil.
The ninth is: BAYA'T bayāt. Their brand is 

The tenth is: YAZGIR yazgir. Their brand is 

The eleventh is: 'AYMUR aymır. Their brand is 

The twelfth is: QRBULK qara bolluk. Their brand is 

The thirteenth is: 'LQA' BULUK alqa bolluk. Their brand is 

The fourteenth is: 'IKDIAR igdir. Their brand is 

The fifteenth is: 'URAKIR uragir – the hamza alternates with yā': YURAKIR yuragir. Their brand is 

The sixteenth is: TUVTIR'Q tutirqa. Their brand is 

The seventeenth is: 'UVLA' YUNDLUL üla yonduy. Their brand is 

The eighteenth is: TUVKAR togar – the vāv may drop: TUKAR togar. Their brand is

[1. 57/57]

The nineteenth is: BAJANAK bacanak. Their brand is 

The twentieth is: JUVUL'DAR čuvuldar. Their brand is 

The twenty-first is: JAB'NY čapni. Their brand is 

The twenty-second is: JARUQLUL čaruqluly. They are few in number and their brand is unknown. 0

Maḥmūd says: I have mentioned all of these subtribes because they must be known. These brands are all signs of their animals and horses. Each branch knows its cattle by means of these signs when they mingle.

These are the principle subtribes. Then each subtribe is composed of sub-branches, which I have omitted for the sake of brevity. The names of these subtribes are the names of their ancestors who gave birth to them in olden times. They trace back their ancestry to them, just as among the Arabs one says “Banū Salīm” or “Banū Khafāja.” 0

3. Brand in margin, now invisible because of repair on the MS.

1. A altered from U by later hand (brown ink); second U crossed out (? – unclear).
'UKUZ ögüz Any "flowing river (wādī jārī)," such as the Jayḥūn (Oxus) or the Euphrates. When this word is used in a specific sense among the Oruz it applies to a river called Wādī Banākat [Syr Daryā?]; their cities are along it, and those among them who are nomadic camp along its banks. This word is used in the names of many rivers in the lands of the Turks; also of a frontier town called: 'YKY 'UVKZ əki ögüz — it is a town between two rivers: 'ILA' ila and: YAFINJ yawinč. 0

'UKUZ öküz "Ox (taur)." Proverb: 'UKUZ 'AD'QY² BUL'FINJ'A' BUZ'TUV BAŞIY öküz P BULSA' YIYK öküz adaqı bolynča buzāyu başı bolsa yęb "Better to be the head of a calf than the foot of an ox." This means that ruling oneself is better than submitting to another.

'AWUS⁴ awus

[1. 58/59]

"Wax (müm)." Bulyār dialect. 0

'UVLA'S' KUVZ_ əläss köz "A gently-glancing (laṭīfa ar-runuw) eye," like the eye of a drunken man.

Verse:

BULN'R MYNY 'UVLA'S' KUVZ
QAR' MNKYZ QIYZYL' YUVZ
'ANDYN TM'R TVK'L TVZ
BULNA'B YAN' 'UVL QAJ'R

"This drunken (sakrā) eye captivates me; with a bright face and a charming mole upon it; as if charm dripped from his cheeks; then you flee from me after taking me captive."

§¹

'UBUŞ öpüş "A kiss (taqbıl), between two people."

'ATIŠ_ atiş "Shooting at one another (murāmāt)."

'ATAIŠ_ atiş A man's name. 0

'UTUŞ utuš Also [a man's name]. 0

2. Q altered from F by later hand (one of dots in brown ink).
3. MS. 'ijawl (?), read 'ijl.
4. W altered from Q by later hand (one of dots in brown ink).

1. MS. S.
'UTUŞ  ötiš — with išmām of the alif — [A word used] in a game, as follows. Boys sit themselves in a circle and one of them pushes the boy next to him and says: 'UTUŞ 'UTUŞ ötiš ötiš meaning "Pass the push ('addi 'anka l-qamš) to the one next to you." This goes on until they reach the end of the circle.

'TIŠ itiš "Two people pushing each other with the hand (al-mudāfa'a bayn itnayn bi-l-yad)." 0

'UJAŞ: öcáš "Wager (muxātaara)." Hence :: 'UL MAN'NIG  BIRLA' 'UVJAŞ'DIY ol māniq birlä öcášdi "He made a wager (xāṭara) with me over something." 0

'ADAŞ adaš "Intimate friend (xidn)." 0

'IDIŠ idiš "Drinking-bowl (qadaha)." Among the Yağma, Tuxsi, Yemāk, Oγuz and Arγu it means "any kind of pot or vessel (qidr, tawr, inā')."

'ARIŞ ariš "Warp (sadā)." 'ARIŞ 'AR'A T ariš arqāy "Warp and woof." 0

'URUŞ uruš "A quarrel (mušājara)." Also, "a battle (ḥarb)." 0

'ΑΓΙŞ  āyiš "Ascent (qā'ud)." 0

'ΟΓΙŞ: óyüş "Clan (aṣīra)." 0

'UWUS uwuš "Crumbs (futāt)" of a thing. "Bread crumbs (duqāq)" are called: UWUS  AT MA'K: uwuš ātmāk. 0

'UQUŞ uquis "Intelligence (fitna)." An "intelligent (faṭīn) person" is called: UQUŞ- LUG KIŠĪY uquisluğ kiši. 0

'VKUVŞ NA'NG  üküš nän "Much or many (kaftār) 0

I. 60/62

of anything." Proverb: TIYRIYK 'ASAN BULSA' TA'NG 'VKUVŞ KURUVR tīrīg āsān bolsa tān, üküš körür 0 "When one is alive and healthy one often (kaftār) sees wonders." 0

2. Three dots of G in brown ink; sukūn (') in pencil (?).
3. A crossed out and I (with hamza) added in brown ink; other hamzas on this line and on next line (āyiš) also in brown ink.
4. Three dots of W in brown ink.
5. Three dots of G in brown ink.

1. Three dots of G in brown ink.
"An unruly (ḥarūn) animal" is called: 'VKVŠ YLQY ūgūš yilqi. ūgūš

'ALIŠ ališ "The draw-off points of a reservoir (fūḥāt aš-širb wa-š-anšibā")." ališ

'ALUŠ aluš Name of a village belonging to Kāš'ar. aluš N

'ALIŠ ališ "Suing the debtor for the debt (al-mu'āxada bi-d-dayn li-l-yaṛīm)." Hence :: 'ALIŠ BIYRĪŠ ališ bērīš "Taking and giving what is due (aṣd ḥaqqa wa-išṭā 'ḥaqq)." ališ

'ULUŠ ūlūš "Share (naṣīb)." The root-form is with kāf instead of sin: 'ULUŠK ūlīg. ūlūš
This is like the alternation of kāf with sin in the Arabic feminine suffix, as in the verse of Majnūn: fa-aynāsī 'aynāhā wa-jīdušī jīduhā2 ("Your eyes are her eyes and your neck is her neck") — he means 'aynāκī and jīdukī.

'ULUŠ uluš "Village (qaryā)" in Čigil dialect. Among the people of Balasāyūn and the neighboring Arūn country, "City (balda)." Hence the city of Balasāyūn is called: QUVZ: VLVȘ qūz uluš. 0

'ULS ʿūlīš "Distribution of shares (tafäraq al-ansibā') among the people." The sin is an ulūš alternant of kāf [i.e. ʿūlīg], as in the variant reading [Qurʾān 19:24]: qad ja'ala rabbūšī tahtašī sariyy an3 ("thy Lord has set below thee a rivulet") — instead of rabbuki and tahtaši.

Γ

'AJĪΓ aċiy Name for "a gift (jā'iza) of the sultan." Thus :: XA'N MANKA' 'AJĪΓ BIYR'DY xān mana aċiy bērdī "The king gave me a gift (ajāza)." aċiy

'AJĪΓ aċiy "Savoring life (tana'um)." Hence :: 'VZRKNKY JIR'LIΓ TUT ūzūnī aċiyliy tuṭ "Enjoy some fine food (na'im nafsaka bi-l-ayḍiya aṣ-ṣāliḥa)." aċiy

'AJIΓ aċiy "Bitter (murr)," of anything.

'ADĪΓ aďiy "Bear (dubb)." Proverb [= 167 taw]: 'AWJY4 NAJ' AL BIL-SA' 'ADĪΓ aďiy P 'ANJ YUVT BILYR awēi nāčā al bilsā aďiy anēa yōl bīlir 0 "As many tricks as the hunter knows the bear knows ways (of escape)." This is coined about two clever people who have a dispute. 0

'ADĪΓ aďiy "One who has recovered (ṣāḥī)

[1. 60/63]

from drunkenness." Thus :: 'AS'RUK 'ADĪΓ āṣrūk aďiy "Drunk and sober (ṣāḥī)." 0

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2. MS. ḥidāhā (a in brown ink).
3. Tašādīd over ū crossed out in brown ink.
4. W altered from Q by later hand (one dot in brown ink).
'AĐIΓ adiy Name of one of our villages. 0
diy

'UDUG 'AR odiy ār "A man (or other) who is awake (yaqqān)." 0 odiy

One calls "a man of wakeful heart (mutayaqqīz al-qalb)".: 'UDUG KVNEOKÓ: LUVK;'AR odiy kūnīlūg ār — this means an "intellegent (faṭiḥ)" man. 0

'ARIΓ ariy "Tent band (izār al-xibā)." Barsyān dialect. 0 ariy D

ARIΓ NA'NK ariy nān "Something clean (naqīf)." 0

'URUG urugy The "seed (ḥabb)" of anything. "Seed for sowing (baḍr)" is called: 'URUG urugy urugy. Thus :: 'URUG 'AK-TIY urugy ākti "He sowed the seed," "Relatives (aqārib)" are likened to it, and are called: 'URUG TARIG urugy tarīy. 0

'AZIΓ aziy The "canine tooth (nāb)" of any animal. 0 aziy

'ASIG asiy "Profit (riḥḥ)." 0 asiy

'USUG osiy The "correspondence (tahayyul)" of one thing to another. Hence :: BV 'YŚ1 'USTIY MUNDAG bu ʾūs osiy mundag "The following corresponds (muḥāyala) to this matter." 0

'ALIG aliy Anything "bad (raḍī)." Oγuy and Qifčaq dialect. aliy D

'ULUG ulugy Anything "large (kaḥīr)." ulugy

'ILIG SUVF iliɣ sūw "Lukewarm (fātit) water." Its root-form is with ya': YILIG iliɣ yiliɣ [450].

Verse:

'ULUG LVQUG BULSA' SAN 'DKV QILYN
BULQYIL KIŠIYK BAK'LA'R QATIN YXSY 'VLA'N
ulugyliɣy bulsa sān aṭgū qitil
bulqīš kisg beqal qatin yaxši ulla

"When you gain great prestige and influence (jāh wa-baṣṭa) then behave correctly. Be before the emirs a good joiner, one who presents well people’s affairs (waṣṣāl xayr ḥasan al-maḥḍar li-amr annās)."

Q

'ÂCUQ ačuq "Open (maftūḥ)," of anything. Thus :: 'AJUQ QABUΓ ačuq qapuɣy "An open door." "Sky that has become clear (muṣhiya)" is called: 'AJUQ KUVK ačuq kūk. 0 ačuq

And "a matter that is clear (bayyīn)" is called: 'AJUQ 'TIY ačuq ʾīs. 0

1. Three dots of Ș faintly visible (brown ink?).
"UJAQ" oçaq "Stove or fireplace (kânûn)." 0 oçaq

The Khâqâniyya address an elder brother (ax akbar) by saying: 'AJIQIM eçiqim inserting a qâf [to eçim, see 56 eçî], but only when joined to the first person suffix; it is not permitted to say: 'AJIQING eçiqiŋ in the second person. 0 eçiq

[1. 63/65]

'AĐAQ aðaq "Foot (rijl)."
aðaq

‘DUQ N’NK aðuq nān “Something unknown (majhûl).” Its root-form is: ‘AGDUQ’ aðuq meaning “Changed, disguised (mutârayyîr, mutannakîr).” This is derived from the phrase: ‘N’K MANKZY ‘AG’DY anîq (anîn?) mânzi aðî “His color changed (taçayyara).” The γayn is dropped for lightening (taxffî). aðuq

One calls a “sleepy (wasnân)” man: ‘UDIQ ‘AR: uðîq ār. 0 uðîq

‘IDUQ iðuq Anything “blessed (mubûrat).” Its root-meaning is that any animal that is set free (yusayyaybu) is called: ‘IDUQ iðuq. One does not burden its back nor milk its udder nor shear its wool, because of a vow which falls on its owner. 0 iðuq

‘IDUQ TAT’ iðuq tây “A mountain that is inaccessible and long (mânî ûawîl).” 0 iðuq

‘ARIQ arîq “Canal (nahr).” Proverb: ‘AGYL DA’ ‘UGLA’Q TUT’SÀ’ ‘ARIQ DA’ ariq P

‘VTIY ‘UVA’N’R: aylâq uylâq tûysa arîqda ôti ûnär 0 “When a kid is born in the pen, grass for its grows in the canal.” 0 This is coined to advise someone not to be too concerned with making a living. 0 arîq

‘ARUQ ‘AR: arûq ār “A man (or other) who is tired out (mu’ûyî).” 0 arûq

‘ARUQ TURUQ arûq turûq Name of a mountain pass between Farîyana and Kâçgar. 0 N arûq

‘ARUQ arûq “Emaciated (mahzûl).” Oyûz and Qifşayq dialect. 0 D arûq

‘RUQ urûq “Rope (êstam).” urûq

‘AZUQ ‘ÜVQ azuq ûq “Stray arrow (sahm al-ýarb)” — i.e. of which one does not know who shot it. 0 azuq

‘AZUQ MUNQ azuq munuq “A runaway, a stray (âbiq, ûdALL).”

‘AZAQ azaq Name of a chief among the Oyûz emirs. 0 azaq

1. U (brown) altered from original A (black).
"A matter that has lasted long (tāla)" is called: 'UZAQ 'ĪYŠ uzaq īš. Hence :: YAL-VAJ. 'UZAQ BAR'DIY yaltāvac uzaq bardi "The messenger has been gone long (abṭa'a)."

"A horse that runs in front (sābiq)," in a race, or other.

"Foot of a mountain (safṭ),"  Oγυz dialect.

"Anklebone (ka'b)" of a man

[1. 64/67]

or other.

"Things that are small (ṣiyār)" are called: 'UŠAQ NA'NK ušaq nān. Hence "babies (ṣibyān)" are called: UŠAQ 'U'I'L'N ušaq ẓūlān, and "chips (duqāq) of fire-wood" are called: 'UŠAQ 'UVTUNK ušaq ẓuṭn. This word is not used for the singular but only for the plural.

"Iron helmet (bayda al-hādīd)." The alif is an alternant of yā' [i.e. yuṣuq], as one says [in Arabic] almaṭ or yalmaṭ1 ("brilliant").

"Overshoe (jurmāq)."

"The "she-antelope (ṣabya)" which frequents stony tracts and deserts.

"A sturdy (aḍla') man."  Oγυz dialect.

"Something hollowed out (yunqaru) of a tree trunk, such as a (olaq) "trough (milāf)," for cooling juice or watering animals.

"A garment that is shabby, worn out (xalaq, bāli)." The same for anything worn out.

"Small boat (zauraq ṣayīr)." Its root-meaning is the first [i.e. "something hollowed out..."].

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2. The word is crossed out and there is a marginal gloss: 'RG' in a different hand.

1. MS. almaṭi wa-yalmaṭi.

2. W altered from F by later hand (two dots added in brown ink).

3. There is a V inserted in brown ink between the alif (') and L; second U (brown) altered from original A (black).
'ULUQ uluq “Withers (minsaj) of a horse.” Proverb: 'ULUQ YAVIRIQ 'UGUVL- QA' QALIVR uluq yuqri oyulqa qalir “The sore of the withers remains (an inheritance) for the son.” This means that it will not heal quickly since it is the place where the joints and sinews are gathered.

'ALIQ aliq “Beak (minqar) of a bird.” Oyuz dialect.

'ANUQ NA’NK: anuq naq “Something ready (hadjir).” Proverb: [278 san-]: 'ANUQ anuq P 'UTRUV TUTSA' YUVQA' SANSM'SS anuq utru tua' yooqqa samnas “If one offers what food is available (al-hadjir min at-ta'am) (to the guest then hospitality) is not reckoned as nought.” This is coined to advise a person to offer what he can as host.

A baby word for “bread (xubiz)” is: 'ABAK espak.

'ATAK: atak “Skirt (dayl).”

'ATUK atuk “Boot (xuff).”

'UTUK\[4\] otug “A petition (qiṣqa, ḥaja) which is addressed to the sultan.” Its root-meaning is “imitating or recounting (hiqaya)” a thing.

'UTUK otug “Dysentery (hayda).” :: 'NK'R 'UTVK TUTY anar otug tutti “He had a case of dysentery.”

U'UTK: ität “An iron (hadida), like a trowel, which is heated and used to warm the nap of a garment to make it smooth.”

'IJUK içük “A fur (farw),” made from sable

[1. 66/69]

or squirrel, or the like.

'UDIYK: üdğ “Passion, desire (hayajən aš-sawq wa-l-iṣq).”

Verse: üdğ

'UVĐIYK MYNY QUMİTY

SAQINJ MANK’ YUMİTY

KVNKLVM 'NK'R 'AMIŢY

YYYZUM MANIK SAR-FARUVR

üdğ mını qomitti

saqinç maña yomitti

könlüm anar âmitti

yüziim mânig saryarur

4. There is a V inserted in brown ink between the alif (‘) and T.
“Longing for the beloved (aš-sawq wa-t-taḥammun ilā l-maḥbūb) roused me, and care joined me, when my heart inclined toward him, and so my face is yellow.”

'ARUK ãrük A general term for peaches, apricots and plums. They are distinguished from one another by adjectives. Thus “peach (aš-sawx)” is called: TUVLK: 'ARUK tūlīg ãrük [“hairy”]; “apricot (mišmiš)” is: SA'RIG 'ARUK sârīy ãrük [“yellow”]; and “plum (ajāṣ)” is: QAR 'ARUK qara ãrük [“black”].

One calls anything “plaited (maḏfūr)”': 'URUK-1 ãrük. Thus a “braid (ḏaḏfīr)” is called: 'URUK SAJ- ãrük sač. 0

'URUK- örīg “Staying in a place for a period of time (al-iqāma ... muddatan).” Hence :: SUV 'UVN: KUVN 'URUK BULDYبيعā sū ŏn kūn örīg boldi “The army stayed in one place for ten days without leaving or raiding.” The same for an emir or a tribe when they halt (aḏāma). 0

“Anything that has rotted (balīya)” is called: 'IRIG K NA'NKG irig nān. Thus “moldering (hašīm) fire-wood” is called: 'IRIG 'UTVNKG irig otūn. 0

'ARIG NA'NKG ãrīg nān “Anything that melts (ḏā'īb),” like butter, or the like; also anything that has melted after being frozen. 0

'IRUK erik “A breach or crack (tulma)” in a wall, or other. Proverb: KUNDA 'IRUK YUQ BAKDAQ QIYIQ YUQQ kūndā erik yoq, begrda qiyyiq yōq 0 “There is no crack in the (disc of the) sun (just as) there is no breach of promise in the emir.” This is coined to advise emirs not to break their promises. 0

'ARUK-2 ãrük “Anything used in tanning skin (mā yudba'ya3 bihi l-jīld).” Hence :: TARIG 'ARUK-LAD'İY2 tāri ārūklādi, “He tanned (daba'ya) the skin.” 0

'ARIG-4 YIYIQ QIYIQ erig yīlqi “A lively (färiculara) animal.” Thus :: 'RIYIQ 'AT- erig at “A splendid (rāyi) horse.” The Oğuz do not know this word.

'RIK 'R irig ār “A man who is steadfast and resourceful (jalad, nāfid fi l-umūr).” Proverb: 'ARIK 'IYRINIQ YAT'LĪY 'AR'MAKUV BA'SĪY Q'N'LIYIQ- irig ērini yāgilī, ārmūgū bāšī qanīlī 0 “The steadfast one has greasy lips (since he works hard and so gets good food and fat meat which makes his lips greasy); the lazy one (who is too lazy to work gets hit and so) has a bloody head.” [This is coined] to advise steadfastness and leaving off laziness. 0

'IRIG NA'NKG irig nān “Anything rough (xašin).” 0

47 1. Original A (black) over the alif (') altered by later hand to hamza (brown); and U added (brown).
   2. U in pencil (?) .
   3. Altered from yudba'ya (dot of dāl changed to sukūn in brown ink).
   4. Y added by later hand (brown ink).
One calls a “scabby head (ra’s al-jarbān)”: ‘IRIK irig. 0

‘AZIK ezig “A lengthwise scratch (xadša ... tūl an)” in the skin.” 0 ezig

‘UZUK: özük A title for women, as in: ‘AL-TUVN; ‘UZUK: altūn özük meaning “Pure özük N of Soul as Pure Gold (nāqiyya an-nafs ka-d-dahab al-xāliṣ)” and : ‘AR-TINY ‘UZUK ārdini özük “Pure of Body as a Pearl (ṣāfīya al-badan ka-d-durrā)” — since a peerless pearl is called: ‘AR-DINY ārdini and there is assimilation [cf. 82 ārdini]. This title is for the women of Čigil. Its root is: ‘UZV: öz “soul” with kāf joined to it in the meaning “that very thing,” as one says: ‘UL ‘AR’NY ‘UK¬ KALDUR ol ārni ok kǎldur “Bring that very man.” 0 ‘UQ oq is used instead with words that have išbā’ or qāf or yāyn. 0

‘UZUK özük Any “land that is swampy or flooded (mā stanjala min al-arğ fa-sāra hiyād).” Similarly, “an arm of a river (xālij min al-a-wdiya)” is called: ‘UZUK SÚW özük sūw. 0

‘UZAK¬ özük “Spinal cord (abhar).” It is a vein inside the spine, the one the Prophet referred to when he said: “The food I ate at Khaybar causes me renewed pain each year; this was the time my spinal cord was cut.” 0

‘UZUK: üzük “Spelling (hijā).” Hence :: BITIK ‘UZUK:LA’DIY bitig üzükladi “He spelled out the writing (hājā l-hurāf wa-l-kitāb).” One calls every “letter (ḥarf) of the alphabet”: ‘UZUK: üzük. Thus :: BU’V NA ‘UZUK ‘UL: bu nā üzük ol “What is this letter?” With zāy between the two points of articulation. 0

‘SIK YİVR: āsik yēr “Steppe (sahab) land” — it is the “stretched out one (madīda).” āsik

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48
1. There is a V in brown ink inserted under the K.
2. W altered from F by later hand (two dots in brown ink).
3. There is a V and an alif (‘) inserted in brown ink between the three consonants (thus: özāk).
4. MS. abhur, u altered from a by later hand (brown ink); u in abhurī in the following Hadith is also in brown ink.
5. Originally: mā zālat ukla xaybar tu‘adduni fa-hādā awān qaṭa‘at abharī (MS. abhurī — see previous note). A later gloss has altered this to read: mā zālat ukla xaybar tu‘adduni fi kull ‘am ḫattā kāna hādā awān qaṭ abhurī (“The food I ate at Khaybar keeps coming back to me each year; this was the time my spinal cord was cut”). In Arabic idiom, “to cut the spinal cord” means “to cause intense pain.” Cf. Bukhārī, Bk. 64, no. 83 (ed. Krehl, Vol. III, p. 184, three lines from bottom): qālat ‘ā‘īsā kāna n-nabī ... yaqūlu fi maraḍīhi ilāṣī māta fihi yā ‘ā‘īsā mā azālū ajidu alam aṭ-ṭa‘am allaṣi akaltu bi-xaybar fa-hādā awān wajadhu najtā abhārī min čalikā s-samm (“‘Ā‘īsā said: The Prophet ... used to say during the illness from which he died: O ‘Ā‘īsā! I still feel the pain of the food I ate at Khaybar; this was the time I felt my spinal cord cut from that poison”).
'IŞIK NA’NK isig nān “Something hot (ḥār).” Thus: 'IŞIK KUVN isig kūn “A hot day.”

'ĂŞUK āśük “Coverlet (daṭār).” 0 'ĂŞUK āśük The name for any brocade which is sent to cover the grave of a dead emir or king as a sign of honor to him; it is afterward divided among the poor. 0

'ŬŞIK- Ŀūk [“Frost”] The cold which scorches (al-bard alladī yaḥriqū) fruit and prevents it from growing. 0

'ĂLIK= Ŀālig “Hand (yad).” 0

[1, 69/72]

One calls the “right hand”: 'VNG̱ 'ÂLIK ĕn Ŀālig – the Oγuz call it: SAT= 'ÂLIK sāγ Ŀālig. One calls the “left hand”: SUVL 'ÂLIK sōl Ŀālig – this is common to both. 0

'UVLUK ĭlōlig “Dead (mayyit).” 0

'UVLUK ĭlōlig — with ışmām of the alif — “Share (naṣīb).” 0

'ILIK Ŀilik “Marrow (muṣṣ)” — in Oγuz dialect; among the Turks it is: YILIK Ŀilik. The alif is an alternant of the yā’. 0

'ÂMİK ľāmig “Female breast (tady).” Also the “male breast (tunduwa)” is called: 'ÂMİK ľāmig.

One calls a “warm (fāṭir al-ḥarr) day”: 'ÂMİK= KUVN ľemīk kūn. Similarly, anything “which becomes warm (saxūna) after being cold but whose heat is not intense (lām yaštadd ḥarāra)” is called: 'ÂMİK= ľemīk. 0

'ÂNUK= ľënūk “Lion whelp (ṣibl al-asad).” “The young (walad)” of a hyena, wolf or dog is: 'ÂNUK ľënūk. 0

One calls the “teeth (asnān) of a lock”: KIRTULK [sic] 'ÂNVKY kiritlik ľēnūki.

L

'BUL² abul (?) Name of one of our villages. 0

'ÂTIL ľātil Name of a river [the Volga] in the country of Qifṣaq which flows into the Bulyār Sea; it has an arm (xalīf) which flows over Rūs. 0

Verse:

6. Altered from yaḥtariqu by later hand (brown ink).

1. Three dots of G in brown ink.

2. U in pencil (?) — unclear.
"The water of the Ätil River flows, striking against the foot of the cliff; there are many fish and frogs in the pool which fills up from its overflow."  

'ÂGIL ayril "Sheepfold (marba'd al-yanam)." Among the Oyuz it is "sheep dung (rawt al-yanam)." This is because of the close connection between the two, just as [in Arabic] both rain and clouds may be called "sky,"  

'UGUL oyal "Son (ibn)." "A boy other than a son" may also be called: 'UGUL oyal. BUU 'UGUL Na' TiYr: bu oyal ná têr "What does this boy (sabi) say?" The plural is: 'UGIL LA'N oylân — this is irregular; according to rule the plural should be: 'UGIL LA'N oylâlär — this is like: 'ARAN ârân for "men"; both of them [i.e. oylân and oylâlär] are found.  

'UKIL ükil "Much or many (kaftir)." Qifçaq dialect.: 'UKIL KŞY ükil kisi "Many people,"  

'AMUL amul "Quiet (sâkin)" of anything. Thus one who is "forebearing (halâm)" is called: 'AMUL amul.  

Verse: 50  

Scolding a boy who had been with him but went away leaving his horse behind, who then came back looking for it — he refuses to give it back to him, because of his turning against him, saying: "You were tranquil and contented (sâlim sâkin Hasan al-hal mahbûr al-bal) with me, so why did you turn away from me?"

[Where did you go my boy?  
You were content and quiet with me.  
Now give up the horse,  
For you have done what should not be done.]  

BIYR: 'UBUM' MUVN bîr öpun mûn "A sip (haswa) of soup."  

3. V inserted between M and L by later hand (brown ink).
'ATIM 'AR: atim är "A man skilled at shooting, a marksman (hāṣaq fi r-ramy, muqar-ṭīs)."

BiYR: 'URUM 'UT: bir orum ot "One cutting (qadr mā yuqūṭ al-marratān) of herbage."

'UZUM: üzüm "Grapes ('ināb)."

BiYR: 'ÂKIT 'YIYR bīr āyim yer "An elevation in the ground that can be climbed in one step (ṣa‘ād ... qadr mā yāṣidu daťātan 'alayhā)."

BYR: 'ÂQIM SÜVW bīr āqim sūw "One flowing (qadr mā yasīlu marraṭān) of water."

BiYR: 'ÂKIT 'YIYR bīr āyim yer "Land of an amount that can be sown at one time (qadr mā yubštān marraṭān waḥidatān)."

BiYR: 'ÂKUM YARAM 'Q bīr ākum yarmāq "A pile (kawma) of dirhams. The mīm is an alterant of nūn [i.e. ʿūkīn]."

ALIM alim "The claim on a debt (ad-dāyın allaṣṭī alā insān)." Proverb [= 206 bērīm]: 'ÂLĪM 'JY 'AR SLÀN BYR 'MEY ŠIJ 'TA 'N alīmī ālsān bērīmī šēyān "The creditor (dāʾīn) is (like) a lion (in his charge), the debtor is (like) a mouse (because of the fear that falls upon him)."

ULUM: ʿūlīm "Death (maوت)."

N

'ATAN: atan "Gelded camel (al-xaṣī min al-ibl)." Proverb: 'ATAN YUVKY AŠ BULSA 'AJ Q 'AZ KURNÛVR: atan yūkī aš bolsa acqa az kōrnūr "Even a gelded camel's load of food seems a small amount to a hungry man" – because of his overwhelming hunger.

'UJUN: ʿūṭūn A particle which expresses "cause or sake (ajl)." :: SANIK 'UJUN KALDIM sānīg ʿūṭūn kāldīm "I came because of (li-ajl) you."

'IJIN: ʿīṭīn A particle which expresses "among (bayn)." :: 'ULA'R 'IJIN 'AY TĪŞ DIY ʿīṭīn lārī ṣtīṣṭīlār "They became reconciled among themselves (taṣālaḥī fīmā baynahum)."

UDUN udun Name of the city of Khotan. The inhabitants of Khotan.

50 1. Two dots of Y in brown ink.
2. W altered from F by later hand (two dots in brown ink).
are also called: 'UDUN udun. 0

'ADIN aðin A particle meaning "other (γayr)." Čigil dialect. 0 aðin D

'ARAN TUVZ ärän tüz Name of the constellation "Libra (al-mīzān)." It is one of the lunar mansions. 0 ärän

'ARAN ärän "Men (riāl)" — an irregular plural. ärän

'ARAN aran — with ḥāʾ of the alif — "Stable (ārī)." 0 aran

'URAN örān "Bad (radī)," of anything. Q'yz dialect. I consider it to derive from Per- sian vīrān "ruined (xarāb)." When the Q'yz mixed with the Persians they forgot many Turkic words and used Persian instead. This is an example. 0 örān D

'IRIN erin "Lip (ṣafa)." 0 erin

'UZUN uzun "Long (tawīl)," of anything. uzun

'ĀZUN ažun "World (dunyā)." :: BUV 'ĂZUN bu ažun "This world (ad-dunyā)." 'UL 'ĂZUN ol ažun "The other world (al-āxīra)." Čigil dialect. With ẓay between the two points of articulation. 0 ažun D

'ASAN äsān "Sound or well (sālim)," of anything. Thus :: 'ASAN MUV SAN äsān müsān "Are you well?" It may also be used to mean "well-being (sālama)," as in the proverb: 'ASANDA' IYWAQ YUVQ äsāndā ʿewāk yōq 0 "There is no haste in well-being." This is coined to advise someone to act slowly. 0 äsān P

'ĂSIN āsin "Breeze (nasīm)." 0 āsin

'UȘUN ośun "Shoulderblade (raʾs al-katif)."

'AR' āgin ār "A man with a nasal voice (aγan)." This agrees with the Arabic in sound and sense. 0 āgin

'UṬAN āyan "Having power over things (al-qādir 'alā l-aṣyā)." Thus God is called: 'UṬAN TANK RIYY āyan tānrī meaning "God almighty (al-qādir)." 0 āyan

'ĂWIN äwin "Grain of seed (ḥabb)." äwin

'AQIN aqin "Flood (sayl)." "A flash flood (atī)" is called: MUNDUZ 'AQIN munduz aqin. This word can be used metaphorically for a "night raiding party (al-katība al-muṣīra laylan)." Thus one says: 'AQINJY KAL DIYY aqinči kāldī which means "The raiding party came pouring in like a flash flood." aqin

'AKIN āgin "Shoulder (katif)." āgin
116

'AKIN ӓkin “Sown land (mazra’a).” Oyuz dialect. 0 ӓkin D

'KIN ӓgin A piece of cloth (kirbās) that is a span and a half wide and four cubits long; the Suvār use it for their merchandise. 0 ӓgin D

'UKUN: ükün A “heap (kaawma)” of dirhams or roses or other ükün

[1, 74/78]

things. “Heaped up (mujtami’) earth” is called: 'UKUN TUB’RA’Q ükün toprāq. 0

'ALIN: alin “Forehead (jabha).” 0 'ALIN alin “The brow (hayd, rukuḥ) of a mountain.” 0 alin

'ULUN ulun “Shaft (qidḥ) of an arrow.” ulun

Doubled

B

'UBUB’ üpüp “Hoopoe (hudhud).” A variant of: 'UB’KUK üpgük. üpüp D

K

'AKAK’ ŠL’R ükāk esār “Prostitute (mūmisa), of women” 0 ükāk

'UKAK’ ükāk “Box (tābūt, sundūq).” 0 ükāk

'UKAK’ ükāk “Tower (burj) on the city wall fortified for battle.”

L

'ILAL' ilal A particle meaning “yes (na’am).” Khāqān dialect. It is used in replying to ilal D emirs and kings.

Initial Weak

T

'Ă’T āt “Name (ism).” 'Ă’T āt “Title (laqab).” Thus: BAK ‘NK’R. ‘Ă’T BIVR’DIY āt beg anār āt ārdī “The emir gave him a title (laqqaba).” Thus “a chief of the people (kabīr al-qawm)” is called: ‘ĂTLĪ ātlīy [lit. “Having a name”].

-----------------------------------------

52 1. Altered from sundūq (wāw in brown ink).
"Hungry (yurfān)." Proverb: 'A'J N' YYM'S TOQ NĀ' TĪYMA'S: āc nā yēmās,

Anything "manufactured (maṣnū')," such as brocade, and the like. It may be

shortened to: 'AD³ ād – this is the better pronunciation. :: 'ADKUV 'AD³ ādgū ād "A good

manufactured item."

"Good omen (fa'l jayyid)." Thus :: 'IKLIK TUTZIY 'A'D BULVR ighig tutzuyi

ād būlūr "The testament of a sick man is a good omen (fa'l ḥasan) (for him)." This phrase is used
to request a sick man's testament.

"[Something] chestnut- (ašhab) colored." It may also be called:

KRUB' NJUK QJMADINK körüp nāčūk qa'īmadiñ
YAMAR SUWIN KAJMADINK yamar suwin kāčmādinñ
TAWA'RINK'NY SAJMADINK tawārīnī sa'īmādinñ
YYSUV SNY 'A'R' BURY yēsī sāni ār bōri

Describing one of the routed soldiers whom he has taken: "When you saw me why did you not
flee from me and cross the Yamār tributary (xalīj)? Why did you not cast off your belongings
(and escape with your life)? So now may (you be killed and) the hyena eat you."

[1. 76/80]

"Something little in amount (qalūl)."

"Ermine (qāqūm)." A variant of the form with sīn [i.e. ās], which is more eleg-

tant. 0

2. Original D altered to D (heading letter in red ink, dot in black).
3. D altered from original D (dot in brown ink).
'A'IZ ez Any "lengthwise scratch (xadša . . . tūlān)" in the ground or the skin. ez N
QZL 'UZ qizil ez A winter pasture in the Kāšyar mountains.

S

'A'S ās "Ermine (qāqm)." A variant of the form with zāy [i.e. āz]. This is used as a name for slave-girls. ās D N

š

'A'S šš "Food (ṭa'ām)."

One calls the "repaired part (ru'ba)" of a vessel: š šš. Hence: 'AYQ 'AŚL ayāq ašla "Repair (ir'ab) the bowl."

Γ

'A'T āγ "Space between the thighs (al-masāfa allatī bayn al-faxidayn)." āγ YUVZ 'AT MINK 'AΓ-DIN KJTY yūz at mānīg aydīn kāčtī "A hundred horses have passed between my thighs." It is similar to the span between two fingers.

W

'A'W āw "Hunt (ṣayd)." BAK 'AWQA' JIQ'TY beg awqa čiqti "The emir went out to hunt." āw 0

'UW2 āw "House (bayt)." With ỉmām of the alif. The shortened form is more elegant: āw āw, āw āw.

Q

'A'Q āq "White (abyad)" of anything. Oyüz dialect. Among the Turks it is used for horse colors: 'A'Q 'AT āq at "Gray (ašhab) horse." 0 āq D

'A'Q SAQA'L 'AR āq saqāl ār "A white-bearded (ašyab) man." Oyüz dialect. 0 D

'Q SA'Y āq sāy Name of a place. 'A'Q TAR'K āq terāk Name of a ford of the Ila River in Yaγma. N

L

'A'L āl An orange-colored brocade used to make kings' banners and to cover the saddles of their favorite horses. Also the color "orange (nārānjī)" is: 'A'L āl. 0 āl

53 1. First alif (' ') crossed out (black ink).
2. U (brown) altered from original A (black); the second occurrence of the word is crossed out (black ink).
"Cunning, deceit (makr, ḥāfṣa)." Proverb [=410 köögük, 622 arslân]: 'A'LĪN 'AR'S-L'N TUT'R' KVJUN 'YUQ TUTM'S; ālān arslân tutār, kūčīn oyuq tutmās "You can capture a lion by trickery (ḥīla) but you cannot capture a scarecrow by force." This is coined to advise a person to use trickery for something when he cannot get it by force.

L'

'ALA' ala "Leprous (ābraš)," of a man. :: 'ALA' 'AT' ala at "Spotted black and white (arqaṭ)," of a horse.

BAK: 'ALA' BUL'DIY beg (xānqa) ala boldi "The emir rebelled against (xālafa . . wa-xaraja ālā) the king and came to terms with his enemy."

[I. 77/82]

'ALA ala Name of a summer pasture near Faryāna.

'ALA' YIİJ' ala yiīč Name of a place on the frontier.

Another Type

'A'Y [sic] āy "Moon (qamar)." "The full moon (bard)" is called: TÜVLUN 'A'Y āy tölün āy.

'A'Y āy "Month (ṣahr)," also.

Verse:

QIŠQA' ITIN [sic] KAL'SA QALY QUTLU'T YA'Y
TUN KUN KAJ' 'LQNR 'UD'LK BILA' 'Y
qišqa anun kâlsa qali qutluγ yāy
tün kün kâcâ alqinûr oğlîq bîlâ āy

"Prepare for winter when blessed summer comes, for Time runs out and months come to an end with the passing of night and day." The reason "month" is called by the word for "moon" is simply that the passing of the month is known by it. Proverb [= 146 imliä-]: "Y' TULVN BUL-SA' 'ILKIN 'IM'LA'M'S āy tölün bolsa alqin imliämâs "When the moon is full one does not point to it with the hand" — since anyone who has eyes can see it. This is coined about any matter of which the defect is apparent.

Medial Weak

T

'AVUT avut A variant of: 'ADUT aḏut [36] meaning "handful (ḥafna)."

3. In lower margin: X'NQ'.

54

1. U above first alif ('') crossed out in brown ink.
'UVUT₂ uvut A variant of: 'UVUT₁ uvut meaning "modesty (ḥaya')." 0 uvut D

'AVAT₁ āwāt Equivalent of: 'AWAT₁ āwāt meaning "yes (na'am)." 0 āwāt D

The principle is that every wā' between the two points of articulation may alternate with vāv. For example, one calls "messenger": YALA'VAJ yalāvač or: YALA'WJ yalāwač. One calls "[the plant] turfūţ": YAWA' yawa or else with vāv: YAVA' yava. Thus.

' VN āvan "Trees (ṣajar)." Dialect of Sayram, which is Isbījāb. 0 āvan D

' AVIN₃ āvin "Grain of seed (ḥabba)." Variant of: 'AWIN āwin.

With yā'

'UYAZ uyaz "Small gnats (al-hamaj min al-baćād)." Oγuz dialect. uyaz D

Γ

'AYIR ayiry "Bear (dubb)." Dialect of Oγuz, Qifčaq and Yāyma for: 'DIΓ adīy. 0 ayiry D

'YIR ayiry A particle corresponding to [the Arabic verb of praise] ni'ma⁴ and also to [the verb of blame] bi'sa. Thus :: 'AYIR 'AIDKUV ayiry ādgū "What a good (thing)!" :: 'AYIR YAWUZ NΑ’NK; ayir yawuz nān "What a bad thing."⁵ This particle is used as an emphatic prefix (yadxulu ta'kidān) for "good," or other.

Q

'AYAQ ayaq "Bowl (qaṣ'a)." The Oγuz do not know this; they call a "bowl": JANÄQ ayaq D čanaq.

'AYAQ ayaq "Foot (qadam)." Variant of the form with dāl [i.e. 45 adaq]. 0 D

'AYIQ ayiq "Promise (ida)."

[1. 79/84] 55

Thus :: 'NIK MANK' 'AYIQY BA'R anig mana ayiqi bār "I have his promise." 0

'UYUQ oyuq "Scarecrow, waymark stone (xayāl, iram)." Oγuz dialect. oyuq D

Verse [= 193 qonuq]

2. First U (brown) altered from original A (black).
3. Three dots added above V in brown ink.
4. MS. na'am.
5. "thing" added in margin in brown ink.
“Gone are [the men] who, when they found a guest, used to reckon him as good luck; left are [the bad ones] who, when they see a waymark stone or a scarecrow (in a desert), tear down their tents (for fear lest it alight as their guest).”

'UYUK₁ öyük "Any ground that is elevated (murtafi'), like a mound (tall)." Ḍuruz dialect. 0

'UYUK YIYR öyük yēr "Quicksand (al-ānīk min ar-raml)," which is sand in which the feet sink and from which it is difficult to pull them out because of water, or other. 0

TYK iyik A variant of: YIYK yēk meaning "spindle (miyżal)." 0

N

'UYUN oyun "Game (la'īb)."

Medial and Final Weak (mu'tall al-'ajz)

Y

'AYA' aya "Palm of the hand (kaff)." 0

'UYA¹ uya "Nest (wakr, 'ušš) of a bird."

'UYA' uya "Brother, relative (ax, qarīb)."

Verse:

TAWAR 'UJUN TNKRY [sic] 'DLMADB tawar üçün tənərini aşləmədip
'UYA' QADAŞ 'UFLNY JIN-'LA' BUT'R uya qadaš oylini çinla boyan

Describing lack of affection among brothers: “A man sees his wealth and does not pay attention to God, but he strangles his own brother's son for the sake of wealth.” 0

[For the sake of wealth he pays no heed to God / But truly strangles his own brother’s son]

Final Weak

B²

55 1. First U (brown) altered from original A (black).
2. B originally (?) P (two dots scratched out?).
'ABA'2 äbä "Mother (umm)." Oğuz dialect. Among the Qarluq Turkmen it is pro-äbä, äpä pronounced with hard bā' [i.e. äpä]. D

'BA'2 apa —with išbä' of the alif — "Bear (dubb)." Qifşaq dialect. apa D

'BA'2 aba "Father (ab)." Tübüt dialect — as though it were a remnant in their language aba D from Arabic; they are the descendants of Tābit, a man from Yemen who fled to the country of the Turks and sired them. 0

'ABA'2 BAŞY apa bäsî "The tannûm plant" — it grows like cucumber (qitā') and has apa bäsî a thorny stem; it is eaten in the mountains. 0

'BY abi A man's name. abi N

'UBA' oba "Tribe (qabila)." Oğuz dialect. oba D

'UBUV1 opu "White lead (iṣfīdāj)." opu

T

'ATA ata "Father (ab)." ata

[I. 81/86]

'TA' SA'TUVN ata sāyūn "Doctor (ṭabīb)."

J

'AJA' ačā Equivalent of: 'AKA' äkā meaning "Elder sister (uxt akbar)." The ğim is an ačā D alternant of kāf [i.e. 57 äkā], as [Persian] jarm and garm ("warm"), junbad and gunbad ("arch"). 0

'AJY ači "Sly old woman (şahla)." Barsγın dialect. ači D

'UJA' uča "Back (zahr)." uča

'IJIY eči "Elder brother (ax akbar sīmnan)." eči

D

'UDV uđu "Mound (akama)." From this one calls a "sanddune (kaşib)"; QUM 'UDV uđu qum uđu. Also from this, a city in Arjū is called: 'UDV KAN'D uđu kānd. uđu N

1. MS idāttaqa'a, read idā rtasa'a (?).
'UDV u đu [A particle] meaning "behind (xalfa)." :: MAN 'ANI?K 'UDV KALDIM mÄn ânîg (Ânîg ?) u đu kALDîm "I came behind him." :: MAN SANIK 'UDV BAR·DIM mÄn sĂnîg u đu bArDîm "I followed (iqtafaculty) you."

'IDIY îdi "Master (sâyîd, mawlā)." :: 'IDIY NA' TIYR îdiN nâ têr "What does my master (mawlâya) say?" And "God (âllâh ta'âlâ)" is called: 'IDIY îdi. They say: 'IDIYîZ YAR·LIJÎY îdiMîZ yarîlîyî "The command of our Lord (rabb)."

R

'ARA' ara "The middle (wasaţ) of something." Thus :: KŞY 'ARA' KIR·DIM kîsî ara kîrdîm "I came in among (bayna) the people." ::

'ARIY ari "Hornet (zambûr)." This agrees with Arabic, since al-arî in Arabic is "honey," and in Turkish it is that from which honey is produced. The Çigil Turks call "honey (asal)": 'ARIY YAIJÎY ari yayî meaning "bee butter (sâmân an-naḩîl)."

'UVRUV ĕru "A pit (hûfra)" that is dug out for keeping wheat, turnips, or the like.

'URIY ori "Outcry (sîyâh, jalaba)." Proverb: 'URIY QUB·SA' 'UJÎSU 'AQLIŞUVR YAIJÎY KALSA' 'IMRAM TAB·RAŞUVR [sic] ori qopsa oyuş aqlisûr, yayî kalsî irmâram têrisûr "When the call for help (surâx) is raised1 the clan gathers (to it to help the caller); when the enemy comes the parties gather (to fight them)." This is coined to advise someone to band together with his kinsmen (at-ta'allub fi l-umûr)."

'URIY uri "Male child (ad-dakar min al-awlâd)." :: 'URIY 'UVÎL 'N uri oylân "Male children."

Z

'AZUV azu An utterance giving an alternative (taxyîr) between two things. Thus ::

'UZUM YÊYKIL 'AZUV QA'TUVN YYKL âzûm yêgîl azu qâyûn yêgîl
[1. 82/88]

"Eat grapes or else (aw) melon." It is usually used in interrogative sentences. :: KALIR· MUV SAN 'AZUV BAŞYR· MUV SAN kâli r mü sân azu barîr mü sân "Are you coming or (am) going?"

'UZA' oza "Former times (ad-dahr as-sâlih)." Hence :: 'UZA'QIY BÎL·KA' N'JA' 'AY·MÎYŞ ozâqi bilgâ âncâ aymîlîs "Thus spoke the sage of former times."

Verse:

'AR·DY 'UZA' 'ARAN LA'R' ärdî oza ârânîr
'AR·ĐAM BAKIY BLIK· TA'T' ârdâm begi bilig tä'y
'AY·DY 'KUŞ·KUT LA'R' aydi ikiş ôgûtîr
KUNKLM BULUR 'NKR SAT' könlîm bolur ânarsâ'y

"There were in olden times (ad-dahr as-sâbiq) men, masters of virtues, mountains of wise sayings and knowledge, who spoke many words of counsel; the heart is purified by (mentioning) them."
"UZIY őzi "Ravine (faļj) in a mountain." Čigil dialect.

"IZIY izi "Year after next (qubāqib [defined])." Thus: 'AR·QIN 'IZIY arqin izi "Next year and the year after."

S

'ĂŠUV ašu "Red ochre (muγra [defined])."

Γ

'ĂΓUV ayu "Poison (samm)."

'ĂΓIY aγi "Brocade (dibaj)." From this one calls a "treasurer (xāzin)" πĂΓIY·IY aγi aγići because he guards it.

W

'AW' awa A particle expressing "pain (ta'allum)," corresponding to Arabic wāwaylī said by a person experiencing pain (tawajja'a) from something. 'W' 'W' awa awa.

'UWA' uwa Name of a food made by cooking rice, putting it into cold water and straining it, then adding sugar and ice and letting it cool. It is eaten as a cooler.

'IW' ewā A branch of the Oγuz.

Q

'ĂQIY aqi "Generous (jawād)." Hence "a walnut that is easy to shell (farik)" is called: 'ĂQIY YĂΓA'Q' aqi yarrāq meaning a "generous" walnut.

K

'ĂKA' ākā "Elder sister (uxt akbar)." The Oγuz say: 'ĂZA' āzā.

'ŪKA' ogā The title for a man of the common people who is intelligent, mature, and experienced in affairs. He is one degree below the Tegān. The origin of this is that when Du-l Qarnayn arrived in Şin the king of the Turks sent toward him a detachment made up completely of young men in order to engage him in battle. The vizier said to him:

57 1. The definition reads: al-ăm alladī yatlu l-muqbi; the last word is crossed out and replaced by l-qabil in a later hand.

2. Y' (brown) altered from original N (black).
"You have sent young men against him, but there ought to be with them some mature man, advanced in years, experienced in war." He said: 'ŪVKA' ŏgā meaning, "A mature man (a-kahl)?" and he answered, "Yes." So he sent a mature man. They attacked the vanguard of Du-l Qarnayn and routed them. One of the Turks struck one of the soldiers of Du-l Qarnayn and cut him near the navel. The one thus killed had tied a purse of dinars round his middle, and now the purse split open and the dinars came pouring out, mixed with blood. In the morning the detachment of Turks saw the dinars mixed with blood and wondered what it was. Someone said: 'AL-TUN QA'N': altun qan meaning "gold and blood" — and a great mountain that was there was given this name. It is a mountain surrounded by nomads, near Uighur. Du-l Qarnayn made peace with him after that.

L

'ALA' aša "Leprous (abraš)." Proverb: KIŠY 'ALA'SIY 'IJ'TIN YILQIY 'ALA'SIY TÂŠ'TIYIN: kiši alāsi ičtin, yilqi alāsi taştin 0 "The leprosy of a man is⁴ on the inside"¹ — by this is intended the concealing of rebellion (muḫalaфа) — "the leprosy of animals is on the outside (of the body, apparent)." This is coined about someone who uses flattery while scheming treachery. 0

'ALA' ālā A particle meaning "slowly (ruwayd)." :: 'ALA' 'ALA' ālā ālā "Slowly, slowly." You may also say: 'ALA'KIL ālālī with the addition of kāf lām. 0

'ULA' ula "A waymark in the desert (šawā [defined])." Proverb: 'ULA' BULSA' YVL 'ZM'S BLIK BULSA' SUVZ YAZMA'S ula bolsa yōl azmās, bilig bolsa söz yazmās 0 "If there is a waymark (iram) in the desert one cannot lose the way; if there is intelligence (in a man) one cannot err in speech. 0

'ILA' ila Name of a river [the Ilī]. On its banks camp two tribes of the Turks, namely Yağma and Tuxsi, and a group of Çigil. It is the "Jayḫūn" (the "Oxus") of the Turk country.

[1. 85/92]

'ILY QABULİ' ili qapuy "A door (or a bolt) that opens without a key (yanfatiḥu min yāyr miftāḥ)."

M

'UMA' uma "Mother (umm)." Tübüt dialect — as though it were a remnant among them from Arabic. 0

---------------------------------------------

58 1. gloss: "hidden."
2. MS. fi zāhirīhi, in error for fi bāṭinihi.
‘UMA’ ümā “Guest (dayf) who stays in one’s house.” Proverb: ‘UMA’ KAL’SÀ’ QUT ümā P
KALYR ümā kālsà qut kālīr 0 “When a guest comes (to you) good luck comes (with him).”
That is, he should be considered a blessing, not a burden.
Verse:

KAL’SÀ’ QALÝ YAR’LIĠ BULUB YUNJIĬ ‘UMA’
KALDUR ‘ANUQ BULMJÍS ’AŠĪĬ TUTM’ ‘UMA’
kālsà qali yarliğ bolup yunçıği ümā
kaldür anuq bolmiş aşıği tutma uma

“When a guest comes (to you) tattered and distressed, then offer (him) what food is available and
don’t keep him waiting and hoping.” 0

N

’ANA’ ana “Mother (umm).” 0 ana

’INY ini “Younger brother (ax aşyar fī s-sinn).” 0 ini

Nasal

T

’ANGIT–1 anît “Ruddy goose (nuḥām).” It is a red bird, similar to a duck. 0 anît

’NKUT2 anût “Funnel (qam’) for wine.” Proverb: YURT’ [sic] KIK BULSA’ ‘NKUT
BADUK ‘UVR. barît kîçîg bolsa anût bădık ür “When the wine measure is small, put in a big
funnel.” 0 This is coined to advise someone to pretend to people that a small matter is big. 0 anût P

R

’ANGAR–1 anar A particle meaning “to him (lahu).” :: ‘ANGAR1 ‘AY-DIM anar aydim
“I said to him.”

‘AY’DM ‘ANKAR SAWWIJK
BIZ’NY TAB’ NA’ ‘LUK [sic]
KJTNK BALZAY [sic] K’RIK
QIRL’R ‘ADIZ BAĐUK
aydim anar sawwrik
bizni tâpa nâlûk
kâçtiçî yazi kârik
qîrlîr âdiz bâdjûk

Describing the phantom of the beloved: “I said to him, O my beloved! how did you cross over to
us, passing over the stretched-out deserts and the lofty mountains?” 0

’UNGUR–1 ünîr “Cave (kahf).” 0 ünîr

‘INGIR–1 înîr “Twilight (sudfa)” — i.e., the mixture of light and darkness. The Oγuz
înîr D
call it: ‘IMIR’ îmir [39]. 0
'ANGIZ anız "Stubble (jill)" — i.e., the stalks of wheat, or other, after it has been reaped.

S

"A man who turns right

[I. 87/94]

and left as though he were a foreigner (a'jamī)" is called: 'INKAS KIȘY anıș kisi.

L

'ANKIL 'AJUQ QABUG anıl açuq qapu'γ "wide open (futuh jiddan) door."

N

'UNKIN öni ṅ A particle meaning "other than (γayar)." :: BUV 'AṬĀ 'UNKIN KAL-DUR bu atta öni kāldūr "Bring a horse other than this one."

End of the Chapters of Simple Roots

Chapters of Augmented Roots

Chapter: af'āl, in its various vocalizations

T

'AR·MUT armut "Pear (kumuṭrā)."

J

AR·TUJ artuč "Juniper ('ar'ar)." In Kāşyar there are two villages named: 'AR·TUJ artuč N

0

'UJLJ üčläč A "featherless arrow (mi'raḏ) used to shoot at rabbits, and made of three sticks (ṭalāt qudbān) joined at the tip by a piece of iron." 0

'UDJ oğuč "Firebrand (aš-su'la mīn an-nār)." 0

2. Three dots faintly visible over the K.

60 1. Second A: another A in brown ink (indicates nunnation: attan).
2. J altered from Ḥ by later hand (dot in brown ink).
'AR'TUJ aruyč Anything “by which one is deceived (ya'ättaru bihi l-insān).” “The world (ad-dunyā)” is called: 'AR'TUJ 'ĂZUN aruyč āţun meaning “Deceitful (yarūr) world.”

'AR'KAIČ ārkāč “He-goat (tays).” Proverb: 'AR'KAIČ 'ĂTĪY 'ĂM BULVR 'ĂJ'KUV ārkāč āţī ām bālūr, āţkī āţī yēl bālūr “He-goat’s meat is medicinal, she-goat’s meat is flatulent (generates wind in the belly).”

'U'R'KUJā3 ārkāč “Wave (mawj).” Hence: SUVWā 'U'R'KUJ-LAN'DIY sūw ārkāčländi “The water was wavy (māja).”

'U'R'KUJā örgūč “A woman’s braid or tuft (ḏaffara, qunza’a).” 0 'U'R'KUJ örgūč örgūč “Trivet (uṣfiya).”

R

'ADĪR adyir “Stallion (faḥl),” of horses. 0 adyir

'U'L'KAR ālkār “The Pleiades (at-ṭurayyā).” 0 There is a battle tactic called: 'U'L'KAR JARIK ālkār āqārig — the troops fall back in squadrons on all sides, then when one squadron rounds to attack, the others follow. Using this stratagem they are seldom routed.

Z

'ARWUZ arwuz A man’s name. 0 arwuz N

'AR'KUZ SUVF ārgūs sūw “Thaw water (ḏawāba) of snow and ice at the beginning of spring.”

Verse:

YĀ'Y BARVBAN 'AR'KUZYA yāŷ yarūban ārgūzī
'AQ'TIY āQIN MUNDUZIY āqūtī āqin munduzī
TUFĐI YARUQ YULDUZIY ūtyā di yaruq yulduzī
TINKL' SUVZUM KULKVSUZ tiṃla sōzūm külğūzūz

[1. 88/96]

“Spring dawned; the thaw water (ḏawāba) (of ice) and the flash flood flowed; the shining star rose; listen to my words (which are strange) without laughing.” 0

'UK'SUZ ʾogsīz “Orphan (yaṭīm); bewildered (ḥayrān).” Its root-form is: 'VKSUZ ʾogsīz ʾogsīz derived from: 'UVK ʾog meaning “understanding (ʾaql, fiṭna).”

S

3. First U (brown) altered from original A (black).
4. W altered from F by later hand (two dots in brown ink).
'UTAMIŠ\textsuperscript{2} utmiš A man’s name. 0
tutmiš N

'AĞRIŞ ağiş “Fork of a road (ra’s kull ārāq).” 0
ağiş

'UDRUS üdriş “Choosing (mušāyara) among things.” 0
üdriş

'AĞIİŞ āğiş Name of a place. 0
āğiş N

'UDGIŞ ādiği A tribe of the Turks who have settled in Özünd. Its root-form is the
metathesis of this: ‘AKĐIȘ ādiği. 0
ādiği N

ARTIŞ ārtiş Name of a river [the Irtish] in the steppes of Yemāk which flows into a
lake there and which has many arms and tributaries. It is called: ‘ARTIŞ SUWIY ārtiš suwi. It
is derived from the word: ‘ARTIŞ ārtiš [122] meaning “Compete with me in crossing (bārīnī]
fil-muḥābara) [to determine] which of us is stronger in crossing it.” 0
ārtiš N

'IRTAŞ irtaş The “inquiry, claim, calling to account (tafaḥṣuš, muṣālaba)” that occurs
among a people over a certain matter. Thus :: ‘IRTAŞ irtaş qopdi “The inquiry (bahṣ,
tafaḥṣuš) was stirred up.” 0
irtaş

'ARQIŞ arqiş “Caravan (‘Īr).” Proverb: YIIRA’Q YIYR SA’WIN ‘ARQIŞ KALDURUVR
yirāq yēr sāwin arqiş kaldurūr 0 “The traveller (safr) brings news of a distant land.” This is as
in the verse: wa-yā’īn bī-l-axbārī man lam tuzawwidi (“There will bring you the news one whom
you have not provisioned”). 2
arqiş P

'ARQIŞ arqiş Name of the “envoy (mursal)” to someone in a distant country. Thus ::
NIK ‘ARQIŞY KALDIY anig arqişī kaldī “His messenger (rasūl) came.” It can also mean “mes-
sage (risāla).”

'ALQIŞ aliş “Eulogizing, recounting the strengths and virtues (tanā’, du’a’, ġikr ayādī,
‘add mañqīb) of a man.” ::’UL BAK’ KA ‘ALQIŞ BIYR’DIY ol begkā aliş berdi “He eulo-
gized (aţmā ‘aţā) the emir.” :: YALAV’AJQA ‘ALQIS BIYR’KIL yalāvačqa aliş berkīl “Call
blessings (sallī) upon the Prophet (peace be upon him).”

Γ

'OṬRUG ọtrug “Island (jazīna).” 0
ọtrug

'ATLIG’AR atliğ ār “Horseman (rajul fāris).” 0
atliğ

'OṬLUG TΓ ọtrug tāγ “Grassy (mu’sīb) mountain.” 0
ọtrug

61 1. MS. bārīnī.
2. From the end of the Mu’allaqa of Tarafa; meaning news of one’s death.
'TLIQ utluq Name of a city near Tarāz. 0 'UT-'LUQ utluq means “stable (ārī)” in their dialect. 1 0

'UJLUQ učγuq “The common cold (zukām).” 0 učγuq

'ADRIQ ağıriq A plant called in Arabic al-ʃil (“peat”). 0 ağıriq

'ADRÜQ ađruq A word meaning “other (γayr)” in Oyuz dialect. The Turks say: ađruq D 'ADIN ađın for “other.” Proverb: 'ADIN KŞY NA'NKY NANKSINMA'S 2 ađın kiši nání nání sínmās “The property of another cannot be considered property” — even if it is in your hand, since it can be reclaimed. 0

'UDLUQ uḍluq “The thick part of the bone of the foreleg (mustaylaž 'azm aḍ-dirā’).” uḍluq 0

'UD-'LUQ uđluq “Stable for cows (mabīt al-baqqar min al-ārī).” Aṛγu dialect. 0 uđluq D

'UD'MAŁQ uđmaq4 “Follower, servant (tābi', tākirī).” 0 uđmaq

3. ilā aḍā'ihi is crossed out and replaced in the margin by ilayhi.

62 1. ğī luyaṭiḥim — this must refer to the dialect of the place just mentioned, apparently a place named after a stable, which in their dialect was utluq instead of uḍluq (below). Another word in this dialect appears at 251:9 where the place is spelled: 'TLIQ.

2. Gloss above word in a later hand: NNK S'N'M S nān sānmās.

3. D altered from original D in these two words: dot of D (black) changed to sukān (brown).

4. Gloss below word in a later hand: 'UYMAQ uymaq.
'AR-TUQ\textsuperscript{5} artuq "Excess (ziyāda)." 0

'URTUQ\textsuperscript{5} ortuq "Partner (ṣarīk)." Proverb: \textquoteleft UR-TUQ\textsuperscript{5} AR-DAN 'ARTUQ \textquoteleft LM'\textprime S ortuq ardān artuq almās \textquoteleft One does not take from one's partner an excess (in the share [of the profit]).\textquoteright This is coined to advise someone to be equitable. 0

'ZMUQ aţmuq "White alum (šabb abyab).\" The baldness of a scabby-head is likened to it, thus: \textquoteleft AŢMUQ TÀZ: aţmuq tāz that is to say, as though the head of the bald man were shattered with alum. With zāy between the two points of articulation. 0

IS'RIQ isriq A word said when treating babies for demonic possession or evil eye. One fumigates the [victim's] face with incense (yudaxxaru wa-yubaxxaru fi wajhīhī), then says: \textquoteleft SRIQ \textquoteleft ISRQ isriq isriq meaning \textquoteleft Be bitten (kun ma'dūd) O jinn!\textquoteright 0

USRUQ osruq "Fart (rudām)." 0

USRIQ: usriq "Sleepy (wasnān)," of a person.

'ΑΓDUQ KÎŞY ayduq kīši \textquoteleft A stranger, one whose identity is unknown (ad-daxil allaḏī lā yu'rafū man huwa).\textquoteright 'DĪQAD adyq is a variant, by metathesis. 0

'ΑΓRUQ: ayrq "Heavy merchandise (taqal al-matā').\textquoteright\textsuperscript{6} Thus :: \textquoteleft ΑΓIR \textquoteleft ΑΓ-RUQ\textsuperscript{3} QAYUVDA' QAL-DİV ayir ayrq qayūda qaldī "Where was the baggage (al-haml wa-f-taqal) left?" 0

IWRQ iwriq \textquoteleft Ewer (ibriq).\textquoteright This agrees with Arabic in sound and sense, except that the bā' was changed to wā' in Turkic.

[IV. 92/100]

\textquoteleft IWRQ BAŞY QAZLAYUV  iwriq baší qazlayu
SAFRQ TULUV KUZLAYUV  sayaṛaq tolu kozlayü
SAQINJ QUDY KIZLAYUV  saqinçe qoḍi kizlayü
TUN KUN BILA' SAWNALIM'  tün kün bilä sawnālīm

\textsuperscript{V}

\begin{quote}
"The head of the ewer is (upright) like (the neck of) a goose and the cup is full like the eye, so let us bury sadness under it and be joyful night and day." 0
\end{quote}

\textquoteleft UQ-RUQ uqrq "Lasso (wahaq).\" Proverb [cf. 539 ya\textcolon TAΓ'T\textquoteright UQRUQN 'AK\textprime M\textquoteright S uqrq P TNKIZNY QAY-GİQN BUKM\textprime S täγīg uqrqin äğmäs, täńzīni qayγuqin böğmās 0 "The (lofty) mountain cannot be bent with a lasso, 0 the sea cannot be dammed up with a boat." 0 This means that an important matter cannot be rejected for a weak cause. 0

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5. Second U is perhaps A (scratchy, cannot be distinguished); therefore ortaq?

6. Later changed to at-taqal wa-l-matā'.


'UQLUQ oqluq “Quiver (kināna).” oqluq

'AL'JAQ alcaq “Forbearing, gentle (ḥalīm zarīf).” alcaq

'ULDUQ 'AT' olduq at "A shoeless (ḥāfi) horse (or other).” olduq

'AL'DUQ al'yuq Name of a village belonging to Kāṣyar. al'yuq

'AM'RAQ KUNKUL amraq kūnūl “A warm, pure (mahmūm naqī) heart.” amraq

K

'IB'RUK iprūk “A mixture of curdled and fresh milk (an yuxlaṭa r-rā'ib bi-llabān al-
ḥalīb)” which is drunk as a laxative by one who is constipated from drinking sour (raḍ'ā) or
churned milk (maṣīḍ). iprūk

'BMAK āpmāk “Bread (xubz).” Dialect of Ya'ma and Tuxsi and part of Oyuz and Qif-āpmāk D čaq. In Arabic there is an equivalent of this [i.e. the alternation p-t in āpmāk ~ ātmāk] in the
alternation of wāw and bā’, because of the closeness of the points of articulation, and then of tā’
and wāw, as in the oath bi-llāhi wa-llāhi ta-lāhi (“By God!”). However, this rule is rarely
applied in Turkic. G

'ÄTLIK1 ātilik “Meat hook (mi'laq al-lahm).” Also, “a sheep prepared for the slaughter
(uḥḍirat li-d-dabḥ)” is called: 'ATLIK QVY ātilik qūy meaning “meat sheep.” ätilik

“'A corpulent (dāxma) man” is called: 'ATLIK KISH ātilig kīšī. Also “one who owns meat
(sāhib al-lahm)” is called: 'ATLIG2 KISH ātilig kīšī. With a thin kāf. It is my intention not to
mention adjectival except those that would not be known if they were not mentioned. G

'AT'RAX ātrak “Ruddy (ašgar),” of a man. Oyuz dialect. ātrak D

'UTRUK3 ötrük "Scheming (muḥtāl).” Oyuz dialect. Verse: ötrük D

'UT'RUK3 'UTN 'UṬRIY LAYUY YUZKA' BAQR' 'ILKIN TUŞB' BIRMIŞ 'SIG BAŞRA' QAQR'

ötrük utun oyrilayu yūzka baqar
elgin tuşip birmiş ašy baṣra qaqar

[1. 94/102]

“(There has remained from among men) he who is scheming (dā ḥila) and ignoble, who looks into

63 1. First I (black) crossed out in brown.
2. Three dots of G in brown ink.
3. Second U altered from original A (?).
(a guest’s) face as though he were a thief, who vaunts over the traveller-guest what he feeds him and hits him over the head with it [i.e. throws it in his face].”

'UTLUK ötlük “Advice (‘iya).” One may also use: 'UVUT övüt for “advice”; its root-form is: 'UKUT ögüt.

'ATMAK ätmäk “Bread (xubz).”

'IJ'LİK ičlik “Saddle cloth (waliyya as-sarj).”

'IJ'MAK ičmäk “Fleece, sheepskin (farw al-birqān).”


'UDLIK ödläg “Time (zamān).”

Verse [= 462 yunčīr]:

"Time has become weak and virtues few, the weak and obscure have grown strong, since the emir of virtues passed away” — meaning Afrāsiyāb the king.

'UDRAK NA’NK üdrag nān “Anything thriving, prospering (rāyi‘ [defined]).”

'ADLIK NA’NK ådlık nān “Anything that can be put to good use (yuntafa‘u bihi).”

'URPAK ürpäk “Shaggy (aš‘af),” of an animal or man.

'ARTIK ärtik “A well-travelled road (tariq maslık).”

'URTUK örtüg “The covering (sutra)” over anything, such as a saddle cover, or the brocade used to cover the graves of nobles; also “the cover (γιθα)” of anything.

'URJUK örcüg “Braid (daftar).” Oγuz dialect. It is the metathesized form of: 'UR-KUJ örgüč [60].

64 1. Dot of D partially altered to sukūn(‘) in brown ink.
2. Second U altered from original A (?).
3. First U altered from original A (?).
'URDAK ördük “Duck (iważz).” Proverb: QA’Z: QUBSA’ 'URDAK KUVLG ‘K’NVR [sic] qaz qopsa ördük koliṣq ellanur (?) “When the goose⁴ rises from the pond the duck takes possession of it.” This is coined about an obscure person who lords it over a people after their real master leaves. 0

'ARSAK: ‘SL’R ärṣak esūr “Prostitute (mūmisa bāyiya).” Proverb: ‘ARSAK ARK TKM’S ‘YWAK ‘AWK TKM’S ärṣak ārkā tāgmas, ēwāk āwkā tāgmās “The hasty prostitute (al-‘ajūl min al-bawāyi) rarely finds men (because of her extreme haste

which does not accord with her purposes; similarly) the hasty man does not get home (since he jades his riding animal (in his haste.)” This is as the Prophet said, “The traveller stranded because his mount died has neither crossed a land nor left a mount alive.” This is coined to advise someone to leave off haste.

'AR’LJIK ärlik “Manliness (rujuliyya).”

'AR’NAK ärnik “Finger (iṣba).” A variant of ‘R’NG’K₁ ärnik. 0

‘IZLIK İzlik “Sandal (ḥiḍa)” of the Turks, made from camel hide. Proverb: ‘IZLIK BULSA’ ‘AR: ‘ULDIYMA’S ‘IJ’LK BULSA ‘AT: YAR’IYM’S izlik bolsa ār oldīmās, īčlik bolsa at yayarįmās “When there is a sandal (accompanying) a man he does not go barefoot; when there is a saddle cloth (on the back of) a horse he does not get galled.” [This is coined] to advise prudence. 0

‘AS’RUK āsrük “Drunk (sakrān).” 0

‘AWŠUK āwšük “Beam, rafter (‘ariḍa).” 0

‘ILRUK irlük “Rue (ḥarmal).” Dialect of Uč. 0

‘UMZUK² ümzük “Tip of a saddle-tree in front or back (taraf ḥanw as-sarj muqaddaman wa-mu’a’x̄aran).” 0

‘IK’DUK igdük A food made from milk and curdled milk, similar to cheese. 0

‘AKRIK ägrik “Yarn (yazl).” 0

‘UG’RUK¹ ıgrığ “Rocking of a baby’s cradle (taḥrīk al-mahd li-ṣ-ṣabī).” 0

4. MS. xayf in error for bâff.

65 1. Three dots of G in brown ink.
2. First U altered from original A (?).
'AKŠIK  äkšig  Anything “sour (muzz),” such as a sour pomegranate.  

'AKSUUK  ägsik  “Defective (naqiś),” of anything.  :: 'KSUK YARMAQ  ägsik  yarmaq  ägsik  "A defective dirham."  

'UG'MAK 1 ügmāk  “Woman’s earring (xurş, halaqa),” of gold or silver.  It is an ügmāk  infinitive in root-meaning.  

One calls anything “piled up (mukawwam)”: 'UKMAK ükmāk.  It is also an infinitive ükmāk in its root-meaning.  

'ANDAK  ändāk  “Roof (sath).”  Oyuz dialect.  

L  

'UJKUL  üçgil  “Triangle (muṣallat [defined]),”  

'R'SAL SAJ  arsal sač  “Chestnut (aşhab) hair.”  

'AŞTAL 'UΓUL  aštal oyul  “Child of a man’s old age (‘uğza walad ar-rajul).”  

'ANDIK  'AR'  ändik ar  “A simple-minded (aḥlaḥ) man.”  Proverb:  'ANDIK  'UMA  ändik P  'AWLIKNY  'AGR'LA'R  ändik umā āwilgni ayırlar  “The simple-minded guest is one who entertains the host.”  This means that it is the guest who should be entertained.  

Verse:  

[I. 97/106]  

'ANDIK KIŠIY TAYTILSUVN  ändik kiši tētilsūn  
'IYL TURV YATILSUVN [sic]  ēl tōri ṭētilsūn 1  
'TUQLY PURY YAYTILSUVN 2  toqîli bōri yētilsūn  
'QDI'V YM' SAWLSUVN  qaţyu yeμa sawulsūn  

"(We shall uncover trouble with the sword,) so that the simple-minded come to his senses, the realm prosper, the wolf walk with the six-month lamb close behind, 3  and care leave us.”  

66  

1. The translation (taṣhuḥu) requires this reading. Possibly the initial alif (') was omitted by an over-zealous scribe who thought it was otiose after the V of TURV and did not belong with a Turkic word.  

2. First Y altered to Q in brown ink; qatisūn ("may lamb and wolf be joined together") would be an excellent reading (cf. QB 461, 1040, 3096) but would not accord as well with the euphony of the rhyme position or with the translation (see next note).  

3. fa-yamši  d-dīb  ma'ā l-jadā'a  min aq-dīb  ma'ān xalduhu.  The last four words are crossed out in MS., but the sense accords with 476 yetil- (laḥqa).  Clauson (ED, 469) amends min aq-dīb to min aq-dā'n; cf. 217 toqīl.
M

'UTRUM őtrim "Purgative (dawā’ mushil).” 0 One calls “milkweed (şubrum)”: őtrim
SUVT: 'UTRUM süt őtrim. This is close to the Arabic [in sound and sense]. 0

'AX ŞAM: axsam “Evening (waqt al-ma'rib).” 0

'AD RIM: ādrim [“Saddle-pad”] The leather and felt that is beneath both sides of the
saddletree. 0 ādrim

'UDRUM ūdrim The “best or choice (xiyār)” of a set of things. 0 ūdrim

'AR DAM ārdām “Refinement, virtue (adab, manqiba).” Proverb [= 169 til, 501 tīl]: ārdām
'AR DAM BAŞIY TİYL ārdām başi til “The head of virtue is the tongue” — the one who knows
how to speak well gains honor thereby. 0 ārdām

'USTAM: üstām The “inlay (mā yuraṣṣa'atu)” of gold and silver in the buckles of belts or
saddle straps. It is what the Oyuz call: SA’XT sāxt [Persian loanword]. 0 üstām

'IS RIM KISI isrim kişi “A man who clenches his teeth and scowls (mutaqqabbiḏ, isrim
qatāb).” 0

'İSKUM iškūm “A large bowl-shaped tray (mā’ida ka-hay’a al-jafna) which is put before
the king.” It has no legs. 0 iškūm

BYR 'UQTAM YYR bir oqtam yer “A bowshot length (qadr ramiyya) of land.” 0 oqtam

'AK RIM: āgrim “Whirlpool (?), a place where water collects (tayhûr al-mā’ wahwa
āgrim mustanqa’uḥu).”

'IM RAM imrām “All the groups of the realm when they embark boldly on a matter
imrām (kull jamā’at min ahl al-walāya iḏā xāḏū fī amr).” :: : MRAM TİYRİŞTY [sic] imrām tāprāšti
“The community (jamā’ā) was set in motion.”

N

'UTUN utyun A broad strap on the saddle from the left5 side; the ring of the girth is utyun
attached to it and fastened with its tongue.

'ARQUN arqun “A horse that is crossbred from a wild stallion and a tame mare.” It is arqun,
the fastest racehorse. 0

4. Clauson (ED, 113) amends to tayhuwa; but cf. tayhûr “quicksand” at 199 tarim. Normally
wahwa introduces a definition of the Arabic key-term translating the Turkic; here in error for wa?

5. MS. ansā, error (?) for aysar.
'URKAN örgän "Thong of a camel' girth (nis')." Oyuz dialect.

'AR-\KAN\ ärkän A particle meaning "at the time of (hālata)" such-and-such.

[I. 98/108]

Thus :: 'UL KALJR 'AR\KA\N\ KUR\DUM ol kālūr ärkän kördüm "I saw him at the time of his coming."

'IRKIN SUVW irkin suw "Water that has collected in a place (mustanqa')." The same for anything "gathered together (muñtama')." From this comes the title of the Qarluq chiefs: KVL: 'IRKIN kōl irkin meaning that his intelligence is "gathered together like a full pond."

'IRKIN YAYMUR irkin yāymur "Rain which lasts for days (dā'im ayyāmān)."

'ARQUN arqun The word for "next year (al-ām al-muqbil)." Thus :: 'ARQUN 'YZY arqun izi "Next year and the year after."

'URK UN ürkün "The panic (hazāhiz) that befalls a people because of the enemy so that they flee to forts and castles."

'UTRAN otran "Trousers (sarāwil)." I heard it in Ya[y]ma.

'IJ'KIN 'AR ičkin ār "A man who has come over from the enemy and whom they grant safe conduct (daxala min al-aduw wasālān wa-āmanūhū)."

'US'TUN üstün A particle meaning "above (fawq)." :: 'ANDĀ 'US'TUN anda üstün "Above it."

'AS'TIN astin A particle meaning "below (taht)." It is an uncoch word; the more elegant form is: 'ALTIN altin.

'AWRAN āwrān "Something built in the shape of a smith's furnace and used for baking."

'ALTIN altin A particle meaning "below (taht)."

'IŞ\UN ișyun "Rhubarb (rības)."

'AŞKIN TUBRA'Q aśkin topraq "Earth (or sand) that is poured out (munhāl)."

"Riding at a gallop (safar mu'addī)" is called: 'AŞKIN aśkin. Hence "a mounted express courier" is called: 'AŞKINJY aśkinçī.

'AMŞAN amšan "Fleece, a skin made into a fur (burqān, jild yuttaxaðu minhu l-farw)."
'ANDĀ'N² andan An Öyuz word meaning "after that (ba'da ǧālīka)." Thus: 'ANDAN andan D 'AY·DIM andan aydim "I said after that (ba'dahu)." The Turks say: 'ANDA' anda with alif, but the meaning is "there (hunāka)" [78]; thus: MAN 'ANDA' 'AR·DIM mān anda ārdim "I was there."

Doubled

T

'ARTUT ārtūt "A gift (hadiyya)," such as a horse, or the like, offered in the presence of emirs, or others; then every gift came to be called: 'ARTUT ārtūt.

Q

'ARQUQ KİŞİY arquq kişi "Obstinate (ṭarān)," of a man. 0 'ARQUQ arquq "A wooden obstruction (xasaba mu'tariḍa) between two walls or columns."

K

'UBKUK üpgük "Hoopoe (hudbud)." Čigil dialect. 0 üpgük D

[I. 100/110]

'AM·KAK ümgük "Hardship (miḥna)." Proverb: 'AM·KAK 'AKINDA' QALMA'S ümgük P ümgük āgindā qalmās 0 "Hardship does not remain (stuck) to the shoulders (of those who are deprived or afflicted)." This is similar to the words of God Most High [Q.94:6]: "truly with hardship comes ease."

'UM·KUK ümgük "Fontanel — i.e., the soft part of the skull (al-qurqūf wahwa ramā‘a)" ümgük ar-ra‘s)."

'AY·DY SANIK 'UVDV aydi sānig ūdu ümgük V
'AM·KAK TALIM 'YDV ämgāk ālim ūdu
YUMŠAR QTIF 'VDV yumšar qatīrī ūdu
KUNK·LUM' SANK' YUKRUK könlüm saña yügrük

Describing the passing phantom of his beloved, he says [cf. 59 anar], "How did you cross these hard mountain paths to us?" and he answers: "I endured hardships because of you, and so the mountains softened; my heart is racing toward you." 0

'ASKAK üşgāk "Ass (ḥimār)." One of two dialectal variants, the other being: 'ŠYA'K üşgāk D üşyāk. The ya' is an alternant of one of the doubled letters. The same thing is permitted in Arabic

2. Second A: another A added in brown ink; also second alif (') in brown ink.

1. MS. rīmāya.
as in the phrase taqaddā l-bāzī — its root-form is taqaḍḍaḍa (“the hawk swooped”); or in the words of God [Q.75:3]: tumma ḍahaba ilā ahlīhī yatamatťā — i.e. yatamatṭatu (“then he went to his household arrogantly”); or [Q.91:10]: wa-qad xiāba man dāissors — its root-form is dassassahā (“and failed has he who seduces it”).

'AR'AKAK ārāk The “male (dakar)” of any animal. Thus “cock (utrufat)” is called: ārāk

'AR'AKAK TAQĂΓ Y ārāk taqāγu.

'INKAK ingāk “Cow (baqara).”

'INKAK ingāk “Female turtle (al-unṭā min as-salāhīf).” Oγυz dialect.

Initial Weak

R

'UYYUR uyγur The name of a principality (wilāya) composed of five cities, which Dū-l uyγur N Qarnayn built when he made peace with the king of the Turks. I was told by Niẓām ad-Dīn Isrāfīl Ṭoyān Tegin, son of Muḥammad Ċaqr Tonqa Khān, on the authority of his father, who said: When Dū-l Qarnayn arrived in the vicinity of the principality of Uighur, the Khāqān of the Turks sent toward him four thousand men. The wings of their caps were like the wings of falcons, and they could shoot backward and forward equally. Dū-l Qarnayn was astonished at them

[I. 102/112]

and said [in Persian]: īnān xuḍ xuρand, meaning “These are independent in feeding themselves” — they have no need of anyone’s food since game never escapes them but they eat it whenever they wish. Therefore the principality was named: XuḍΧUR xuḍxur. Afterward, the [first] xā’ was changed to alif. This is the case with gutteral letters; they alternate with one another, especially xā’ with alif and alif with xā’.

Maḥmūd, the author of this book, states: In accordance with this, our forefathers, the emirs, used to be called xamīr, since the Oγyz were not able to say ‘amīr; they changed the alif to xā’ and said xamīr. Our forefather — he was the one who conquered the lands of the Turks from the Samanids — used to be called: al-‘amīr ʔJRKYN (?). They changed the alif to xā’ as I showed you.

2. The Arabic words taqaddā, yatamatṭa and dassā are spelled with final yā’ (alif maṣūra); Kāṣyari considers this yā’ an “alternant” of the final consonant in taqadda, yatamatṭatu and dassasa, which are their respective “root-forms.”

69 1. The text reads: al-‘imr ǧubrīn. Atalay’s suggested reading is: xamīr tegīn (Tercüme I, 112n.; Dizin, 832). Togan read the name “Beherkin” (sic; Atsz Mecmuası 17, 1932, pp. 133-4). The easiest emendation is to: al-‘amīr (error for al-xamīr?) baḥr tegīn; or, possibly: al-‘amīr naṣr tegīn. According to Pirtsak (TM 10, 1953, pp. 243-4) he must be Buγra Khān Hārūn al-Ḥasan ibn Sulaymān, who conquered Bukhara from the Samanids in 382/992, rather than Arslan Ilīg Naṣr ibn ‘Alī, who together with Maḥmūd of Ghazna brought an end to the Samanid state in 389/999.
Concerning Uighur: When they changed the xāʾ to alif they made the dāl in xud into a yāʾ — this is an important rule, namely that dāl may be made yāʾ. Then they made the xāʾ in xur into a γayn — the alternation of xāʾ with γayn and γayn with xāʾ is permitted [in Arabic also] as in xatara ~ γadara ("he betrayed").

This principality consists of five cities whose people are the strongest of the infidels and the best shooters. They are: SULMY sulmi which Ğu-l Qarnayn built; then: QUJUV Qoço; then: JANBALIQ janbaliq; then: BIŃŚ BALIQ bēś balīq; then: YANKY BALYQ yańi balīq.

Ș

'AYTIŞ aytis "The inquiring after one another's health (an yas'ala r-rajlūn kull wāhid minhumā hāl al-āxar)."

Γ

'AYITIĞ aytığ A variant of: 'AYTIŞ aytis meaning "the inquiring after one's health (al-istixbār an as-salāma)," or the like.

Q

'AY'RUQ ayruq A variant [of 62 a druq] meaning "other (γayr)." Oruz dialect.

'AYRIQ ayriq "Peat (tīl)" — it is a tender plant. The Turks call it: DRIQ a driq, and the Oruz change it [i.e. the d] to yāʾ. 0

::'AYLUQ 'AYLUQ ayloq ayloq "Thus, thus (kaďa kaďa)." Oruz dialect.

Doubly Weak

L

'AY'LA' ayla — Oruz dialect — "Thus (ka-đâlika)." :: 'AY'LA' QILIL ayla qilyil "Do thus (kaďа)".

'UY'LA' öylä "Noon (ṣuhur)." Oruz dialect. The Qifčaq make the yāʾ into zāy and say: öylä D 'UZLA' özlâ.

Another Type

Q

'AJ'LIQ äcliq "Hunger (majā'a)." 0 äcliq

[I. 104/114]

'ASKIQ asliq "Kitchen (mafspax)." The Oruz call "wheat (burr)": 'ASKIQ asliq. asliq D
K

'SYAK āšyāk "Ass (ḥimār)." 'AŠKAK āšāk is a variant; the form with yā' [i.e. āšyāk] āšyāk D is more elegant.

W

'AWIYA awya "Quince (safarjal)." A variant. awya D

Final Weak

T

'IK·TUV igtū "Stall-fed ('alūfa)," of an animal. igtū

R

'AQRUV aqrūA particle meaning "slowly (ruwayd)." :: 'AQRV 'AQRV aqrū aqrū "Slow and gentle! (taraffaq ruwaydan)."

K

'ĂDKV ādgū "Good (ḥasan)," of anything. Verse: ādgū

QUŠNIY QUNUM 'APIŠQA'
QILĪL 'ANKAR: 'AIPR'ŁQ'
'ARTUT 'ALIB: 'ANUNIŁ
'ĂDKUV TAWAR: 'UȚURLUQ

"Honor and respect your clansmen; when you receive a gift prepare a good recompense for it."

Another Type

'AM'SUVY: amšuy A kind of plum (ajāṣ); it is yellow. amšuy

Nasal

Z

1. MS. mütbax — not a classical form; perhaps to be read miṭbax "cooking implement."
2. Presumably aywa, the regular form, has dropped from the text.
'ANKDUZ anđuz "Elecampane (rāsan)" — it is the root of a plant that is dug up and used to cure horses of stomach-ache. Proverb: 'ANK'DZ BULSA' 'AT' ULM'S anđuz bolsa at ölümäs 0 "If there is elecampane 3 the horse will not die (of stomach-ache)" — since he can be made to drink it and then will recover. This is coined [as advice] for travellers to be prepared.

J

'INKLIJ inlič A mountain plant, similar to garlic, which is eaten with roast meat.

K

'NKLIK änlik "Rouge (raxf)" — a red color used to paint women's cheeks (wajanāt).

N

'ÜNKDUN ondün A particle meaning "front (quddām)." The Oγuz drop the dāl and ondün D nūn and say: 'ÜNKDUN YURUT, ondün yort "Ride in front (sir bi-farasika quddāman)." They have the correct form. 4

Final Nasal

'UL'DANK ulyan "Sole of a shoe (asfal al-xuff)." Proverb: 'IT'O' WUT 'AT'SA' ulyan P 'ULDANK YI(Y)M'S itqa uwut itsā ulyan yēmās 0 "If one beats modesty into a dog it will not eat the sole of a shoe." 0 This is coined to advise someone to behave modestly. The meaning is: One who is forced to be modest stops his bad behavior

[I. 105/116]

out of modesty.

L

'İLNK azlan "Chameleon (ḥirbā).' With zāy between the two points of articulation. azlan, Oγuz dialect.

D

'İZDANK izdan "A kind of net (ṣabaka) for catching fish." One plants a row of thin stakes in the water leaving an opening in the middle of the channel, and throws the net over the mouth of the opening. The fish go into it and are pulled out all at once.

S


4. Referring to the Oγuz; presumably the second sentence and the example sentence should be reversed.
'AXSUNK' 'AR' axsun aç" “A man who is brawling drunk (mu'arbid fi sukrihi).” A dialect variant of: 'AXSUM axsum.

Initial Weak

B

'AY'BANG' 'AR' aypan aç" “Bald (a'sla’) man.” Čigil dialect.

'AY'DINK aydin aç” “Moonlight (fakj al-qamar).”

Final Weak

'AR'INGA'N' 'AR' arnän aç" “Unmarried (‘azab) man.” Proverb: 'ARNK'K'A' arnän P 'ALIK' QAR'IY BUZV 'UVM' TUIKA'MA'S' arnänkä allig qari böüzün üm tükämäs “Fifty cubits of cloth are not enough for the trousers of an unmarried man” — since a stranger will not sew it for him. This is coined to advise someone to marry.

Chapter: af'äl, uf'äl, if'äl, vocalized second radical, in its various vocalizations

R

'ARQA'R açrawn Aç“Mountain she-antelope (arwîyya [defined]).” Its horns are made into knife handles. 0 arqar

'SBA'R ašbår Aç“A mixture of moistened straw and bran that is fed to horses.” 0 ašbår

'AISL'R açsår Aç“Woman (mar’a).” Its root-form is: 'AISYL'A'R açsår meaning “noble women (as-sayyidät min an-nisâ’);” the ya’ dropped for lightening since the word was used so often. It is a plural used as a singular. There is a long story behind the giving of this name.

Γ

'UXŠA'T açşa Aç“Like or similar (ṣabih).” :: 'ANIK: 'UXŠA'TIY açnig açşa Aç“One who resembles him.” 0 oxsa Aç

'ARQ'A'T açqa Aç“Weft (luhama at-tawb).” arqa Aç

'URURUV açwrç AçA variant of: 'URURUV açwrç Aç[61-62] meaning the “joint (mafšil)” of a bone or the “bend (jiz, munqata’) Aç2 Açof a mountain.

'URURUV açwrç Aç“First vertebra of the neck (fahqa).” The more correct form Aç Aç

71 1. Three dots of G in brown ink.
2. MS. jaz’, manqata’.
for all three of these is: 'Ulrurn'øyryn.

'Ulrurn uyry 'Aim, intention (qasd, 'azīma)." 0 uyry

'andag andag A particle meaning "thus (ka-ğālīka)." Thus :: 'ANDAG'AY'DIM andag andag aydim 'Thus (kağā) said I." Çigil dialect. 0

'nirg indag (?) "Frame of a sieve (itār al-munxul wa-l-yārbał)." indag ?

Q

'ubraq opraq A "tattered (xalaq)" garment, or other. Thus :: 'UBRAQ TVN_ opraq opraq tön "A tattered garment." 0

'attag'ag atagq Bile, colic (ṣufār, qawlanj)." A plant with yellow flowers is called: atagq 'ATTAG'AG atagq. Any face that is yellow with grief is likened to it.

ujmaq ucmaq "Paradise (al-janna)." Verse: ucmaq

Turlg JJK YAZILDIY türülğ çeçük yazıldı V
BARJIN YADIM KARILDY barėn yaḍim kārildi
'UMQ YARY KURUL'DIY ucmāq yerī kōrūldi
TUML'YAN KALKUVSVUVZ tumlry yana kālgūsūz

Describing springs: "Varieties of flowers have split open, (as though) a brocade carpet has been spread, and the land of paradise has been seen; (the season has become so temperate that) cold will never return." 0

'axsaq axsaq "Lame (a'raj)." axsaq

'artq na'nk artaq nanq "Something spoiled or corrupt (fāsid)." 0 artaq

'urq'ag orqag "Scythe (minjal)." 0 orqag

'urq'ag orqag A tribe of the Turks inhabiting a frontier district called: QARA' orqag N YİGA'J qara yiyāč.

'alaq ylar yēr "A lonely or unfrequented (lā anīs bihi) place." 0 aylaq

'ayalq aylaq "Kid (jady)." Proverb: 'ULLA'Q YLIK SIZ 'ULL'N BILK SIZ aylaq P yiliklisiz aylan biligsiz 0 "There is no intelligence in babies, just as there is no marrow in (the bones of) kids."

K
'IS'TA'K istāk "Inquiry, prosecution, investigation (talab, tatabbu', faḥṣ)" of a thing. Thus :: 'IS'TA'K QUB'DIY istāk qopdi "The inquiry (talab) was stirred up." 0

'US'TA'K üstāg "Added amount (ziyāda)," as when 100 is added to 1000. Thus :: MAN 'US'TA'K BIYR·DIM mān üstāg bērdim "I gave him the added amount." üstāg

N

'B·L·N aplān A small animal of the rat (jirdān) genus.
aplān

'AR·ΓΥVN aryūn A small animal of the rat (jirdān) genus. Its body is as long as half a cubit, and it is used to hunt out small birds in the crevices of walls. If it attacks a sheep, its flesh turns yellow; and if it attacks a man in his sleep, he suffers retention of urine. 0

'LTVN altūn "Gold (dahab)." 0

'UMK·N ömgān "Jugular vein (wadaj)." ömgān

'IN·KA'N ingān "She-camel (nāqa)." Proverb: 'IN·KA'N 'INK·RASA' BUTUV BUZ·LA'R ingān īnrasa botu bozlār 0 "When the she-camel moans the baby-camel grumbles (in answer)." 0 This is coined about the longing of relatives for each other. 0

Initial Weak

Š

'UYN'S oynāš "A woman who has an illicit lover (lahā man zarhaqūhā harāmān)." oynāš

Q

'UYN'QŠL·R oynāq esīr "A coquettish (tula'a xuba'a) woman." oynāq

N

'AY·RA'N ayrān 'Churned milk (māxīḍ).'

ayrān

With Final Vāv

Γ

'UYNA'TUV YĪYR oynāγu yēr "Playground (mil'ab)." oynāγu

---

72 1. Dot of B in brown ink.
Defective

N

'ULYA'N: ulýan A sweet-smelling edible root of a plant (ar-rāl [? -- defined]). ulýan

Nasal

K

'ARNK'K ārnek "Finger (išba')." Proverb: BIYŠ 'RNK'K TÜVZ 'ARMA'S bēs ārnek ārnek P

tüz ārmās "The five fingers are not equal" — and likewise people are unlike one another.

'JRNQA'K: ürnek "Gypsum (jaṣṣ)."

Chapter: fa'āl, fa'āl

J

'ALUVJ alūč "Yellow plum (? barqūq)." alūč

'ULA'R ulār "Partridge (ya'qūb)."

Z

'UVSUZV KIŠY ûsūz kiši "A sleepless (ṣaqlān) one." ûsūz

'ISIYŻ esīz "Naughty (a'ram)," of a child. esīz

'AdjYŻ adīz "Raised (murtafi')." of anything. adīz

S

'AİKYŞ egīş "The filings of any ore which is smelted (suḥāla kull mā yudabbu min al-
jawāhir)." egīş

'IKYŞ igiš "Unruly (ḥarān)," of an animal. igiš

K

'AIWA'K 'AR' ewāk ār "A hasty ('ajūl) man." ewāk
'A'lūk "Mockery (ṣuxriyya)."

'Ulāγ "A horse which an express courier takes by order of the emir and rides until he finds another."

Patch (ruq'a) of a garment.

The juice of dried apricots ('uṣāra fašiq al-mišmiš) which is drunk.

Slander (namīna).

A negligent (γafil fi l-umūr) person.

The name for any young man whose mother is a Khātūn and whose father is a commoner. This is the root-meaning.

A boat with two sails (ṣafīna ḍāt juḥayn)." Qifčaq dialect.

Clear (muṣhiyya) sky." Thus mamlukes may be called: 'AYA'S ayās N ayās, likening to it the clearness (ṣafā') of their faces.

Shameless, vile (waqīḥa, laʾīm)."

---

4. I crossed out in brown ink.

5. Gloss in brown ink below the word: YM'T yamāγ.

6. MS. muṣṣamāš.
Final Weak

K

"UKA'Y' 'ATA' ögäy ata "Stepfather (râbb)." One calls a "stepson (rabib):" 'UKA'Y' ögäy 'UGUL ögäy 0γul 0 and a "stepdaughter (rabiba):" 'UKA'Y' QIYZ ögäy qiz.

M

"UMA'Y' umäy [Placenta] "Something that emerges from the woman's womb after giving birth"; it is like a container (ḥuqqo) and is said to be the companion (ṣâhib) of the child in the womb. Proverb: 'UMA'Y' qa' TA'BNSA' 'UGUL BULVR umäyqa tapinsa 0γul bulür 0 "One who worships that one [i.e. umäy] will get a child." They 1 draw a good omen from that.

Chapter: fa'li (fa'lä), in its various vocalizations

B

"ARBA' arpa "Barley (ṣa'ir)." Proverb: 'ARBA'SIYZ 'AT' 'AȘUVMA'S 'ARQ'SIYZ 'AL'B JARIYK SIYUVMAS'S arpasiz at [art] ašūmäs, arqsiz alp cărig siyūmäs 0 "The horse is not able to cross the mountain pass until he nibbles on some barley; (and also) the warrior is not able to break the battle line except with a backer to help him." This is coined to advise helping one another.

T

"URTVA ortu The "middle (wasat)" of anything. Thus :: 'URTVA 'AR' ortu är "Middle-aged (tawassaṭa min 'umurihi) man." :: 'AW 'URTUVSIY 'aw ortusi "Middle of the house." :: KUVN 'URTUV kūn ortu "Noon (ṣuhr)." Čigil dialect. 0

"AIR'TAR' ertä "Early morning (bukra)."

J

"ARJY arçī "Saddlebag (ḥaqība)."

D

"URDUV ordu "Residence of a king (qašaba al-malik)." Thus the city of Kâshâr is called: 'URDUV KAND ordu kând meaning "City of Residence of Kings (balda al-iqâma wa-qašaba al-malik)." 'URDUW ordu A residence near Balâsâγün. Balâsâγün also is called: QUVZ 'URDUV qūz ordu from this word. 0

74 1. Gloss: "Women." In the text, after the heading "Proverb" comes "of women" (maṭal an-nisâ', altered in brown ink to maṭal li-n-nisâ'), later crossed out.

2. This reading in brown ink.
'URDUV BAŠY ordu baši Name for the "bedmaker (farrāš)" of kings. 0

'URDUV ordu The "burrow (nāfiqā)" of a gerboa; the "hole (ḫiyr)" of a weasel; the "underground habitation (maskan ..."

[I. 112/124]

"tahta l-arḍ)" of any animal. 0

'URDUV T'L ordu tāl "Depilatory paste (nūra)." One of the two variants [Cf. 84 ordu tāl arḍūtāl]. 0

'AK'DUV ägdu "A crook-headed knife (sikkīn mu'aqqaf ar-ra's)" used to hew out sheaths for swords, or other. ägdu

'KDY ägi (?) "Slaughterhouse (madbah)." ägdi ?

'AMDIY amdi A particle meaning "now (al-āna)." :: 'AMDIY KALDIM amdi käldim "I came now." The Oğuz have kasra with the alif and say: 'IMDIY imdi. Verse: D imdi

"UBKAM KLĪB 'UΓRADIM öpkâm kālip uyradim
'ARŚ-LAN LAYUV KUK'RADIM arslanlayu kökrādim
'AL'B LA'R BAŚIN TUGRADIM alplār baśin toγradim
'AM'DY MANY KYM TUT'R amdi māni kim tutār

"I went toward the enemy in a raging fury; I roared like a lion and cut the warriors' heads; (I called out in the midst of the multitude): 'Now who can capture me?'" 0

'UMDUV umdu "Coveting, begging (ṭama', su'āl)." Hence "a beggar (sā'il)" is called: umdu

'UMDVJ/IY umduči. 0

'ANDE' anda A particle meaning "there (hunāka)." anda

R

'UB'RĪY opri "Pit or hollow (ḥufra)." opri

'UTRA' otra The "middle (wasṭ)" of anything — i.e. the middle of anything that has sides. It is a metathesis of: 'UR'TUV ortu. 0

'AYRUV ayru A particle meaning "if not (in lam)." Thus :: MUVNY TITYA'MASA' SAN 'AYRUV NA' KRA'K mūni ṭīlāmāsā sān ayru nā kārāk 0 "If you are not (idā lam) pleased with this, then what do you want?" 0

'AD'RĪY adri "Winnowing fork (miḏrā)" — i.e., the instrument used to winnow wheat in order to cleanse [the chaff from the grain]. And anything bifurcated (lāhu šu'batān) is: 'AD'RĪY adri. Thus "man (insān)" is called: 'AD'RĪY BUT'LUL adri butlūy meaning "split at the thighs (munfarīj al-faxiḍayn)." adri
utru “Opposite or facing (qubāla)” anything. :: 'UVL MANK' U'VTRUV KALDY ol maŋa utru kāldi “He came to meet me (bi-qubālatī).”

'AS'RA' asra A particle meaning “under (taḥta).”

'IS'RA' isra A word meaning “beyond that place (dūna dālika l-makān).” Thus :: 'UL 'ANDAN 'IS'RA' 'UL ol andan isra ol “He is after or beyond (ba'da, dūna) that.”

'AIS'RĪY esri “Leopard (nimr).” 0 “A rope with black and white strands (mubal-laq)” is called: 'AIS'RĪY YĀṢĪ'IL esri yišīy. Also anything that is two-colored (dū launayn) is: 'AIS'RĪY esri likened to the color of the leopard. 0

'ŪΓRIY oγri “Thief (liṣṣ).” 0
:: BUM [sic] NA'NKR 'ANIK 'ŪGRY 'UL bu nāŋ anig oγri ol “This thing is below (dūna) that.” The root-form is with kasr of the γayn [i.e. oγiri], but it was lightened, as one says [in Arabic] ibil or ibl (“camels”), uḏun or uḏn (“ears”). 0

'ĀGRĪY āγri Anything “crooked (mu'wajj).” Proverb: YLÂN KĀNDUV 'AKRĪY-SĪYN BIL'M S TAWAY BUYYININ 'AKRÝ TYR yīlān kādu āγrisīn bilmās, tewē bōynin āγri tēr “The snake does not know its own crookedness (‘iwaj) but claims that the camel’s neck is crooked (mu'wajj).” This is coined about someone who lays blame where he himself is to blame. 0

'UK'RA' ügrā “Noodles (iṭriyya).” It is similar to: TUTM‘J tutmāč 0 except that it is finer. 0

'AILRĪY elri “Kid-skin (badra [defined]).” You may say: 'AIL'DIRĪY el dri with a dāl augment. 0

Z

'ŶRV [sic] aržu “Jackal (ibn āwā).” With zāy between the two points of articulation. You say about people who “stand around (ḥaffu ḥawla)” something: KŠY 'ŶRVLYV TURDIY kišī aržūlayu turdi meaning “The people crowded around him (izdāḥama . . . ḥawlahu) as jackals crowd around a person to eat him.”

75 1. Second (originally first) U crossed out in brown ink.
2. Gloss in brown ink below the word: BSR'.
3. Later gloss (black): BV.

76 1. Altered to QRY(?).
'AR'SUV ārsū “Vile or depraved (radal),” of anything. Oγuez dialect.

Γ

'ARΓV arγu “Ravine between two mountains (al-liḥb² bayn al-jabalayn).” From this the country between Ṭirāz and Balāsāyūn was named: 'ARΓU arγu since it is between two mountains.

'URΓA' urγa “A tall many-branched tree (dawha).” Oγuez dialect; also Aγu dialect. 

'IMΓ imγa “Treasurer (al-xāzin li-l-amwāl wa-l-qayyim ‘alā jam‘ihā).”

'ΝΓA' AR inγa är “A vile or depraved (radl) man.” Anything “fallen or base (sāqîṭ)” is called: 'ΝΓA' inγa. 

W

'IR'WY QULA'Q irwi quλaq “A pointed, thin (mu'allala, ḫaṣra) ear.”

'IR'WY irwi An Indian medicine.

Q

'AR'QA' arqa “Back (zahr).”

'AR'QA' arqa “Backer (zahr), one who helps you in misfortune.” As in the saying: 'AR'QA'SIZ 'ALB' JARIK SIYUVMA'S arqāsiz alp čārig siyūmās “The warrior cannot break the battle line except with a backer.” [See 74 arpa P.]

K

'UBK' ṭopkā “Lung (riyya).”

'UB'K' ṭopkā “Anger (γayz).” The reason it is called this is that anger rises in the lung, and the two are closely connected, just as [in Arabic] “rain” may be called “sky.”

[I. 115/128]

'UTAKY ötki “Compensatory gift (‘iwaḍ).” Čigil dialect. :: BUV 'ATQA' 'UTAKY ötki D BYRDIM bu aṭqa ötki bêrdim “I gave a compensatory gift for this horse.”

2. Later addition: wahwa mà.
'AJ·KUV äčkü “Goat ('anz).”

'IJ·KUV ičkü “Drink (mašrūb),” of anything.

'ADKUV ädgü “Good (hasan).”

Verse [= 277 kül-

KUL·SA’ KİŞ Y AT·M’ ÄNK’ R’ UR·TAR’ KULA’
BAQIL’ ÄNK’ R’ ADKUVLKUN’ AF’ ZIN KULA’

külü kisi atmə anar ərta r kül-ä
baqqil anar ädgülikin əγzin kült

“When a person comes toward you smiling, don’t pour hot ashes on his face [i.e. put him to shame], but regard him with kindness (ihsān) and a laughing mouth.”

'AR·KIV ärki A particle of doubt (šakk). Thus :: 'UL KALIR’ MUV’ AR·KIV ol kālir
miü ärki “Is he coming or not (am lä)?” It takes the place of an interrogative (istifhām).

'URKV örgü “Hump (sānām).”

'AS·KV1 äsgü “Winnowing basket (minsaf).”

'AS·KY äski Anything “old, worn out (qadīm, bəlıń).” Hence :: 'AS·KY TUVN äski ton
“A tattered (xalaq) garment.”

'ULKUV ülgü “Measure (faymān).”

'AL·KA’ BULA’Q ālkä bulāq A tribe of the Turks.

L

'UΓ·LA’ oγla “Young man (fatā).” Arγu dialect.

'UΓ·LY oγli “Parsnip (? hinzāb).” It is a sweet white carrot (jazar) cultivated in the city of Kasgar and eaten.

M

'DMA’ YLQY ıdma yilqi “Set free (sā‘iba), of an animal.”

'UVR·MA’ SAJ’ ırmä sač “Braid (daşıra).”

'AZ·MA’N’ azma [Gelded ram] A ram of which the skin of the testicles has been cut so that it is no longer able to mount the female.

77 1. VU added in brown ink between alif (’) and S (thus: āvüsgü).
2. N’ added in brown ink.
'UŽMA' üzmä “Mulberry (tüt).” 3 With ẓay between the two points of articulation. 0 üzmä

USMIY TARIM usmi tarım Name of a large river which flows from the land of Islam toward Uighur and there is absorbed in the sand. 0 usmi N

'AK'M' ägän “Arch (ṭāq)” in a house. ägän

'UK'M' TUBRA'Q ükmä topräq “Piled up (mukawwam) earth.” The same for anything piled up. 0 ükmä

'AL'MA' alma “Apple (tuffāḥ).” 0 alma D

'ULMA' olma “Jar (jarra).” 0 olma

N

'UT'NUV ötnü A particle used in connection with loans. :: MAN YARMA'Q 4'UT'NUV BIYR'DIM mānyarmāq ötnü berdim “I gave the dirham as a loan (qarḍan).” 0 ötnü

'ÅŚ'NUV ašnu A particle meaning “before (qabla).” :: MAN 'ANDĀ'5 'ÅŚ'NUV KALDIM mān anda ašnu kāldim “I came before him.” 0 ašnu

'ANDA' anda A particle meaning “there (hunāka).” The Oyuz 0 anda

[1. 117/130]

change the final alif to nūn [i.e. 67 andān] when the meaning is “after (ba'da)” but when the meaning is “there” they agree with the others. The alternation of alif and nūn is permitted in Arabic, as in the words of God [Q.26:23]: wa-mā rabbu l-ʿālamīn (“And what is the Lord of all Being?”) in the story of Moses — the alif is an alternant of nūn, since it is not permitted when inquiring about rational beings to say mā hāḍā (“What is this?”), but rather man (“Who?”); or in the words of God [Q.96:15]: la-nasfa'an bi-n-nāṣīya (“We shall seize him by the forelock”) — the alif is an alternant of nūn [i.e. la-nasfa'an, with nūn instead of tanwīn]; 0 or in the verse of al-Aʾṣā: wa-lā n-nuṣuba1 l-manṣūba lá ta'budannahu — meaning fa-ʿbudā ("Do not worship the idol that is set up, lest there be a consequence, but God your Lord, [Him] worship!"). 2

3. MS. tüt.
5. This entry is out of order here; see 75 anda.

78 1. MS. n-nasba (vowels in brown ink).
Chapter: fa'lā

'IKY ekki The number "two (iñān)." ekki

Nasal with jīm

Chapter: fu'ul

T

'UTNJ öütünč "Loan (qard)." :: MAN 'NK'R YARMA'Q 'UTNJ BYR'DIM mān aŋār öütünč
yarmāq öütünč bērdīm "I loaned (aqradtu) him the dirham."

One calls a matter that is "disgraceful, reproachable (mundiiyya, mu'āyir): 'UVTUNJ öütünč
'YŚ útunč īš. Its root is from: 'UWT urwut "modesty or shame (ẖayā')."

J

'UJNJ üčünč The [ordinal] number "third (ťālit)." 'IKNJ ekinč "Second." This is a üčünč
rule, namely that for any number below ten one adds to the root word nūn and jīm to express
that it follows the number that is before it: TVRTNJ tōrtünč "Fourth," BYŚNJ bēšınč "Fifth" —
the roots are: TŪVRT tōrt "Four," BYŚ bēš "Five" — nūn and jīm were added to express this
meaning. It is permitted to express the tens in the same way: 'VNNJ ŏnunč "Tenth," YKRMNJ
yigirminč "Twentieth." 0 This is a regular rule. 0

'ARINJ ärınč A particle meaning "perhaps (la'alla)." Thus :: 'UL KALDIY 'ARINJ ärınč
ol kälti ärınč "Perhaps he has come." 0

'URUNJ urunč "Bribe (rušwa)."

[1. 118/132] 79

'IRINJ erinč "Comfort, happiness (at-tana'um wa-t-taqallub fī n-ni'ma)." In some dia-
lects it is: 'RIN/YŶ erēž (?) with zāy between the two points of articulation. 0

W

'AWINJ awinč "Friendliness or familiarity with a thing (al-mu'anasa bi-š-šay')." :: awinč
MANK' 'AWIN'DY maṇa awindi "He was friendly (ānasa) with me."

wa-dā n-nuṣubi l-manṣūbi là tansukannahu wa-lā ta'budi l-awtāna wa-llāha fa-budā
with the variant:

wa-lā n-nuṣuba l-manṣūba là tansukannahu bi-'aqibatin wa-llāhu rabbuka fa-budā
For the grammatical principle, see Wright I, 61 D.
K

'IKINJ ekinč The “second (tānī)” of something, in numbering. 0 ekinč

'UKUNJ ökünč “Regret (hasra).” : 'UL TALIM 'UKUNJ 'UKUNDY ol tālim ökünč ökünč ökündi “He had many regrets (taḥassara bi-ḥasarāt kaṭīra).” 0

'UGUNJ¹ ögünč “Self-praise (tamadduḥ).” : BUVD 'LYŠQA'² NA' 'UGUNJ¹ KARA'K ögünč bu īsqa nā ögünč kārāk “Why must there be self-praise in this matter?”

L

'ILINJ³ YVL ulinč yōl “A winding (multawī, laysa bi-l-mustawī) road.” The same for anything winding (multawīn).

'IALANJ ilānč “Reproach (taʿyīr) to an advisor over a matter of which it appears that his view was unsound.” ilānč

M

'UMNJ umunč “Hope (rajā).” : 'UMNJ TANKRIY KA' TUT umunč tāṣrīkā tut umunč “[Put] your hope in God (may He be exalted).”

'UNNJ YARMA'Q onunč yarmāq “The tenth (tāṣir) dirham (or other).” 0 onunč

'INANJ inanč “Reliable (muʿtamad).” From this comes the name: 'INANJ BAK inanč inanč N beg meaning “Reliable Emir.”

Another type: faʿanlā, in its various vocalizations

T

'IATINJUV NA'NK atinču nān “Something thrown (maṭrūḥ).” atinču

'ITNJUV NA'NK itinču nān “Something pushed (madfū').” itinču

D

'IDINJV SAJ idinču saē “A man’s hair which he lets loose after confining it (arsala baʿd al-awl).” The same for other things. 0 idinču
One calls "an animal that is set free (sā'iba)": 'IDINJV YİLQY iĉinĉı yîlqi.

'İARINJV iĉinĉı "Sin (iṭm)."

W

'AWINJV NA'NK awinçu nân "Something with which one enjoys pleasure and familiarity (yuta'allalu bihi wa-yusta'nasu)." Thus slavegirls may be named: 'WINJV awinçu.

Q

'AQINJY aqinĉı "Night raiding party (as-sariyya allāti taḍhabu laylan wa-tubayyitu l-'aduww)."

Nasal with Kāf

'ABAN'K apağ A particle meaning "if only (law)." :: 'ABANK SAN BARSA' SAN apağ sän barsa sän "If only you went."

T

'UTN'K otuñ "Firewood (ḥatab)."

R

'URN'K ürin "White (abyad)," of anything. The Oruz say: 'Q aq.

'URN'K ürin "White of the nail (kadab[defined])." :: TIRNK'Q 'URNKY tînrâq ürinç "White (bayâd) of the nail."

'URNK ürinç "Diviner’s fee (hulwân al-kâhin)." :: 'LIK 'URNKY BIYR âlig ürinç bêr "Give the fee! [lit. the white of hand]."

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'URANG¹ oran Name of a place near Rûm. It is toward the north, over against Rûm. oran N

The more correct form is: VARANK varan 0

'IŘÎNK irin "Pus (qayh, ṣadid)."

S

'USANK TA'Sî ušan tās "Smooth (mâlsâ) rock." A variant of: YUŞAUNK yüsân  ušan D

L

'ALANG¹ YAZIY alan yazî "Level (qarqar) plain." It is a metathesis of: 'NKL anîl alan [60] which is used for an "open (futuh)" door.
Doubled

'ANGAK ànāk “Jaws, jawbone on either side of the mouth (al-mādiyān wa-l-fānikān min janbatay al-fam).” ànāk 0

'ANKAK ànāk “The string (xayṭ) with which a woman ties her veil.” ànāk 0

'UNKIK _outline; 0 0
öjīk “False earlock (ṣudr  .  .  .  γūran) which women make from goat’s hair.” öjīk
It is called: 'UNKIAK YURKAYK ₀ öjīk yorgāyāk. The root is: 'UNKY öjī meaning “other.” 0

'UNKIUK ₀ öjīk “The silk tassels (adnāb, ādān) of a pillow.” öjīk 0

Final Weak

'UNKIY öjī A particle meaning “other (gayr).” The yā’ is an alternant of nūn: 'UNKIN öni. This is like the alternation of yā’ and nūn in Arabic, as in inkamāna and inkamā. Õ “It was hidden.” öni

Another Type

'ARNKAYUV ārnāyiū “A man with six fingers (lahu sitta aṣābi’).” 0 ārnāyiū

'ARNKAYUV ārnāyiū “A very short (qāsīr  .  .  .  jiddan) man” — one who is two cubits tall.

Chapter: fa’ālā, fu’ālā, fi’ālā, in its various vocalizations

T

'ULA'TUV ūlātū [Silk handkerchief] “A piece of silk which a man keeps in his pocket to clean his nose with.” ūlātū

J

'ALAJUV alāçu “Large tent (fāza, fustāṭ).” 0 alāçu

'ABJYY abācī “Nightmare (jātūm).” To frighten a baby one says: ’ABA’JJY KALDIY abācī käldi meaning “Nightmare has come.” 0 abācī

'AJIN’JY ayīcī “Keeper of brocade (xāzin ad-dībāj).” ayīcī

Γ

80 1. Three dots of G in brown ink.
2. inkamā is spelled with final yā’ (= alif maqṣūra).
'ULATUV NA'NK  ulāyu nāq  "Anything by which something is mended (mā yūṣalū bihi š-ṣay')." such as the patch of a garment.

:: BUV 'UṬUR 'UL BURIQ 'ULIYIUV bu ụnụ ọl bori ulīyu  "This is the time for the howling (‘uwa’) of the wolf (or other)."

Q

'ABA'QIY  abāqi  "A scarecrow (xīyāl) that is set up in vegetable gardens to ward off the evil eye."

'ATA'QIY  atāqi

[I. 122/136]

A word of affectionate address, meaning "O my father (yā abati)."

K

'ITA'KUV  itāgū  "The wooden frame on which the turning millstone is mounted." It is raised if one wants coarse flour, and lowered if one wants white flour or the like.

'IJA'KV  ićāgū  [Intestines] The name for what is enclosed by the ribs.

'ULIYKA  ọlīgā  "The plant of birdlime (nabd ad-dibq)," which is the residue (? šarṭ).

'INA'KV  ināgū  Name of a sickness which takes hold opposite the navel, like colic.

K

'AB'KY  ābāki  A particle, said when belittling (istiqlāl) something.

M

'ANUVMY  anūmi  "Elephantiasis (juḏām)."

'IKA'MA'  egāmā  "A type of lute (naw' min al-mażāhir)."

Doubly Weak

K

'AYA'KV  āyāgū  "Rib (dil)." One calls the "ribs (adlā)’ of a tent: 'AYA'KUV  āyāgū. And "a piece of land in the middle of a mountain, like an incline (ṣa'ūd)" is called: 'AYA'KUV  YĪYR  ṣāyāgū  yēr.
With Nūn Final Augment

'ŠYJA’N  ašījan Name of a city on the stages of the journey to Šīn.  ašījan

'ALUVJYN alūcīn An edible plant with nodes (anābib).  alūcīn

D

'RUM DUVN [sic]  arūḍūn “Dye (ṣībγ).”  arūḍūn

Γ

'URA'TVN urāγūn An Indian drug used as a medicine.  urāγūn

K

'UTUVKA’N  ötükān Name of a place in the deserts of Tatār near Uighur.  ötükān

Another Type

'ALIMALA’  almila “Apple (tuffāh).”  almila

K

'AR'MAKUV  ārmāgi “Lazy (kaslān).”  ārmāgi

Proverb: ‘AR‘MAKUVK‘ BULŪJT YUK  BULUVR ārmāgikā builit yūk bolūr “For the lazy one the (shadow of a) cloud is a burden.”  P

Γ

'UGLĀTVV  oγlāγu “Accustomed to or raised in luxury (mura‘am, murabbā fī ni‘ma).”  oγlāγu

Thus Khāṭūns (princesses) are called:  ‘UGLĀ’T V QA’TUVN oγlāγu qātūn.  0

UXŠATUV  oxšāγu “Plaything (lu‘ba).”  It is used as a nickname for women.  oxšāγu

Chapter:  afā‘ul, in its various vocalizations

T

'ARUVBA’T  arūbāt “Tamarind (tamr hindī).”  arūbāt

'URA'TVVT  urāγūt “Woman (mar‘a).”  urāγūt

'AR‘MUVT  arāmūt A tribe of the Turks near Uighur.  arāmūt

'AR‘MUVT  arāmūt Name of a place.
'IQYLA'J iqiläče “Courser (faras räyi' jawäd).” Proverb: 'AL'B 'ARIKA YAWRIT'M' iqiläče
'IQYLA'J 'AR'Q'SIN YAI'G'RIT'M' alp ärig yawristma iqiläče arqäsin yawritma 0 “Do not harm and weaken the man who is a warrior, do not gall the back of the courser (jawäd

[I. 124/139]

sabûh).” This [is coined] as advice for emirs.

'IQYLA'JIM 'IRK' BUL'DY iqiläçim erig boldi
'RIK' BUL'TUV YARIY KURDY erig bolğu yeri kör디
BULIT' 'UVRUB' KUVK' 'UR'TUL'DIY bulit örtüp kôk örtüldi
TUMAN TUVRUB' TULIY YAI'DIY tuman türup toli yagydi

“My courser (jawäd) galloped swiftly; because he saw that that was proper for him; when the cloud rose covering the sky, and the mist piled up and the hail poured down.” 0

'AL'A'VA'N alâvän “Crocodile (timsâh).”

Chapter: af'alan

'AR'BÄ'N arpağän A plant similar to barley (fä'ir) that grows ears but without seeds. arpağän 0

'AR'MÄ'VA'N armâyän A “gift (hadiyya)” which a man returning from a successful armâyän journey brings for his relatives. Öyüz dialect. There is another variant: YAR'MÄ'QA'N [sic] D yarmâyän which is more correct. 0

Chapter: fi'inî, in its various vocalizations

T

'ITINDY NA'NK itindi nän “Something pushed (madfü‘).”

Q

'AQINDI Y SÜYW aqindi süw “Flowing (sä'il) water.” 0

'AKINDY TARI' äkindi tariy “Sown (mazrü‘) seed.”

'ÜKUNDIY KŞY ögündî kişi “A man praised (mamdûh) by every tongue.” 0

82 1. MS. sabaḥa ... wa-a'adda fi s-sayr; for a'adda read ajadda (or, less likely, a'addâ, cf. 67 aškin).

2. MS. AMUJ (overlined, as if Turkic), in error for ašaḥh.
'IKNY NA’NK  ekindi nān “The second (tānī) thing” — in numbering.  

'AKINDY  ekindi “Time of the afternoon prayer (waqt ẓalāt al-‘aṣr).”

End of the Trilateral Chapters

Chapters of Quadrilaterals

Chapter: af‘āl

Doubled

'AR·ΓA‘Γ  irγāγ “Fishhook (aš·siš· allaqi yuṣādu bihi s-samak).”

'IR·Γ`Γ  irγāγ “Grapnel (xuṭṭāf) used to drag ice from the source to the icebox.”

With yā' suffixed to this pattern

::BUV 'YŚI·IMTILY QLDY bu ʾisīy imtili qildi “He performed this matter without deliberation, haphazardly (min ʾayr tadabbur wa-lā rawiyya jazā`fān).” Čigil dialect.

J

'UM·DUVJY  umdūci “Beggar (sā’il).”

'AR·QUJY  arquči “Mediator (mutawassit) between two men; go-between (rasūl) of the two families in a marriage.”

D

'AR·DINJY  ārdini “Peerless pearl (durr yaṭīm).” From this comes the name for women: ārdini N 'AR·TINY ʾUZK ārtini özük meaning “With a body like a peerless pearl” — the dāl assimilates into tā’ as [Arabic] muddakir

[I. 126/141]

from the root-form muṭtakir (“remembering”).

R

'USBRY  usbari “[A dish made by] crumbling (yuṭattu) bread baked in ashes into butter and adding sugar.”

Chapter: fa‘ūl, doubled middle radical

'UTUZ YARMA’Q  ottuz yarmāq “Thirty (talaṭūna) dirhams (or other).” This word may also be used for “three (talaṭa).” Among the Ya’ma, in: KUNKUT kūnūt I heard them say: 'UTUZ 'IJA‘LIM ottuz icālim when they meant “Let us drink three,” though the word means thirty. In my opinion, they drank three each (talaṭan talaṭan).

Verse: ottuz
"Let us drink three, let us stand up and shout, let us roar like a lion, and let us rejoice that care has fled from us."

According to another tradition: 'UṬVZ 'IJ'B QIQRALIM ottuz icip qiqralim means: "Let each one of us drink three each."

"One who is impudent, treacherous, shameless, wicked (waqih, yaddar, xalī al-'idār, sīrīr)" is called: 'ĪSIZ KIȘY essiz kiși. The doubling [of the s] is for exaggeration.

'TĀSZ essiz A word of sighing for a loss (talāhhu), like Arabic yā asafā ("Alas!"). Thus :: TĀSZ 'NİK YKTLIKY essiz anyīg yigitlikī "Alas (yā lahfā) for his youth!"

'TIKZ 'UTĻ'N ekkiz oğān "Twins (taw'amān)."

Chapter: fa'allā,2 quiescent third radical

"LIK YARM'Q allīg yarmāq "Fifty (xamsūna) dirhams (or other)."

With Damma on First Radical

"AWIJ'DA' awićya "Old man (ṣayx)."

With Kasra on First Radical

83 1. MS. لطين, read li-nusarra.
2. MS. fa'īlal.
Γ

'ILIMΓA' elimγa “Secretary (kātib)” who writes the correspondence of the sultan in the elimγa
Turkic script.

Chapter: afālīl

Τ

'ALBAΓUT alpāγut “A hero, a brave (mubāriz, buhma).”

Verse: alpāγut

BU德拉YMA' QUDR'DIY
'ALBAΓUTIN 'UDR'DIY
SUVSIN YAN' QDIR'DIY
KLK'ILIMAT 'IR' KASUVR

budraγ yemii qudurdi
alpāγutin ʔudurdi
sūsin yana qadirdi
kālqālimat irkisūr

"Bu德拉 (the name of a former emir of the Yabāqū) turned back his troops, chose
[ And Budraγ went beyond the limit
He chose his braves
He turned round his troops
They are assembled to come (against us).”]

[I. 128/144]

his braves (abtāl) and assembled to approach.”

Q

'ADΓIRA'Q adγirāγ “White-footed mountain goat (al-ʔasam min al-wuʔul).” It corre-

adγirāγ

sponds to the ram (kabs) among sheep.

'ADΓIRA'Q SUYWI adγirāγ suwi Name of a river in Yaγma. 0

N

'ROQJQ arqičaq Name of an instrument with which medicine is poured into the corner

arqičaq

do of the mouth. It is similar to a sukurma [a type of bowl] and has a spout (mat'ab).

L

'ARΓUVTA'Λ arδūtāl “Depilatory paste (nūra).”

Chapter: fālūlī

Τ

84 1. W altered from F by later hand (two dots in brown ink).
'ŠKURTY [sic] ešgüti An embroidered Şini brocade of the silk variety.

Z

'WZUVRIY awrūzi "Mixed (marla)," of food, such as wheat and barley flour mixed together and baked.

Chapter: fa'landī

D

'UDRUNDĪY NA'NK üdründi nānī "Something chosen (muxtār)."

'AWDIN'DY NA'NK äwdindi nānī "Gleanings (luqāta) of anything."

This chapter consists of deverbal nouns corresponding to the Arabic pattern fu'āla for what is left over from something.

Chapter: fu'ālin

Nasal

N

'UNKUVŻIYNY onžūzin "A ghoul (ɣūl) that attacks a man in the desert."

End of the quadrilateral chapters

Chapters of Quinquilaterals

Chapter: fa'al'al, in its various vocalizations

This chapter contains simple nouns, adjectivals, and nouns of the place in which something is situated. One ought to be able to form the nouns of place and the adjectivals by applying the rule, but there are some which one could not know unless mentioned. They are therefore mentioned here so that the rule may be applied by the one who understands it.

Γ

"A modest (račiq al-hayā') man" is called: 'WUTLI KIŠY uwutluγ kiši.

'TIRLIΓ 'AR-aγirliγ ār "A man who is honored (mukram) among the people."

'UGRLUIΓ 'YŞ uyurluγ iš "An opportune (allaḍī waqa'a fi imkānīhi) matter."

2. MS. ğū ajrab.
"A man with beestings (dılibā")."

"A man with a clan (lahu 'ašīra)."

"An intelligent (faṭīn) man."

"A man who savors life (muna‘am)." Proverb: 'AJILĠİLĠ ağişliy ār tārk (šap ?) qarimās "A man who savors life (dı ni‘ma yatana‘amu P fīhā) does not age quickly."

"A vat which sours whatever is poured into it (dı hamūdat muḥammad mā šubba fīhī)."

"A mountain with many bears (dı dubb kaṭīr)."

"Gold (or other) that is struck or minted (mawḍū‘)."

"A horse that is full grown, that has all his teeth (qāriḥ)." Also for any animal whose canines (nāb) have appeared.

"A house with a stove (dı kānūn)."

"A cheerful, good-natured (talq, ḥasan al-xulq) person." ağişliy ār açuqlūy ār

"A useful (dı manfa‘a) deed."

"A thing with feet (dı arjul)."

"A land with a canal (dıt nahr)."
'UURQ'LUG QUVA' uruqluyy qova "A bucket with a rope (dū ḥabl)." 0 uruqluyy

'ZUIQLI' AR' azuqluyy är "A man with provisions (dū zād)." Proverb: 'AZUQLI' azuqluyy AR'MA'S-5 azuqluyy armās 0 "One who has provisions for the journey does not get tired (since he is strong and well nourished)." 0 P

'ARANLI' AR' aranliy āw "A house with a stable (dū ỉṣṭabl)." 0 aranliy

'ATANLI' AR' atanliy ār "A man with a gelded camel (ba'īr xaṣī)." 0 atanliy

'ULARLI' T'IL ularliypad "A mountain with partridges (dū ya'āqīb)." 0 ularliy

'ALIMLI' AR' alimliy ār "A man who is a creditor (dā'īn)." 6 alimliy

'ALINLI' AR' alinliy ār "A man with a large forehead (dū jabha 'ażīma)." 0 alinliy

'ULUNLI' AR' ulunlyy ār "A man who has arrow-shafts (dū qidāḵ li-s-sihām)." 0 ulunlyy Q

'URUNJAQ urunčaq "Deposit (wadī'a, amāna)." It may also be pronounced: 'URNJ Q urunčaq urunčaq. Verse:

'URNJQ 'AL'B' YARMADY urunčaq alip yermādi V
'ALIMLI' KURV 'ARMADY alimliy kūrī armadi
'DASLQ 'UZ' TURMADY adašlīq uzá turmādi
QLIN 'RAN TRKŞVR qalīn ārān terqāṣūr

Reproaching a man: "He was not loath to take a deposit and then to put off the one to whom it was due when he saw him; nor has he continued in friendship. Now he has mustered a huge army (and is advancing toward me with it)." 0

'ÚULJUQ oyułçuq "Womb (raḥim)," of a woman. oyułçuq

'ARUQ'ŠUQ' ayirişšuq "Spindle whorl (filka al-miɣzal)." 0 ayirişšuq

'ÚUL'MAUIQ oyułmuq "A straight piece of wood supporting a beam (xašaβa musta-ɔ yulmuq wiya

[I. 131/149] 86

fi qiwām al-ārida)." 0

5. Gloss between the two words: 'ARUQ (thus: azuqluyy aruq armās).
6. MS. dayn.
7. A altered to U in brown ink.
'UJZLUQ učuzluq “Cheapness (ruxša),” in prices. 0

'UJZLUQ učuzluq “Humiliation, belittlement (mağalla, şarır).” 0

'ADIAŞLIQ adašliq “Friendship (şadâqa).” 0

'ADALIQ adaqliq “Wood used to make legs for trellises (sūq al-‘arīs) in vineyards.” 0

'UDUQLIQ uduqluq A person’s “neglect, unawareness (γαφλα, tanāwum)” of a thing. 0

'UĎUQLIQ oğuqluq “Wakefulness or awareness (at-tayaqquţ fī l-unûr).” 0

'ARIQLIQ ariqluq “Cleanliness (naţfa).” 0

'UWLQ BUTDA’Y uruqluq buydây “Wheat that is stored for use as seed grain (allaţī udderūxra li-l-ba’d.)” 0 The same for any other seed or grain. 0

'AJIQLIQ ačīqluq “Bitterness (marāra).” 0

YUVZ 'AJUQLQ̄ YUZ ačuqluqi “Openness (ṭalāqa) of face.” 0

QBU’I’ AJIQLIQ̄ QAPUYY ačıqluqi “A door’s being open (an yakûna ... maftûhan).” 0

'UJAQLIQ YYR očaqliq yer “Place for a stove (maũdi al-kânûn).” 0 :: 'UJAQLIQ očaqliq TITIK očaqliq titig Any “clay (or other) used to make a stove.” 0

'ARUQLIQ aruqluq “Tiredness (i’yā’).” 0

'URUQLIQ YUVNG uruqluq ūnq “Wool that is to be made into a rope (u’idda li- yuttaxađa minhu l-habl).” 0

'AZUQLIQ azuqluq “Something prepared as provisions (mā u’idda li-z-zād).” 0

'UZAQLIQ uzuqluq “Being slow or late (ibţā) for something.” 0

'UṢAQLIQ uṣaqliq “Childishness (tašābī) in a matter.” :: 'UṢAQLIQ QILM’ uṣaqliq uṣaqliq qilma “Don’t be childish.” 0

'ULUQLIQ uluqluq “Grandeur, glory (kibriyā’, şaraf).” Thus :: 'ULIQLIQ TKNRIY uluqluq KA' uluqluq tāqrīkā “Grandeur belongs to God (Glorified and Exalted).” 0 'ULUQLIQ uluqluq “Old age (al-kibr fi s-sinn).” 0

86 1. MS. tanātracted.

2. Three dots of G in brown ink.
"A place where a target for shooting (hadaf lit-ramy) can be set up."  

"Readiness (al-isti'dād fi l-umūr)."

"Stinginess (ḍinn) over a thing."

"The maidservant who is to be sent with the bride on the night of the nuptial procession." And "the bride (ʻarūṣ)" is: 'AIAKTI-LIK egātlīg.

This is a general rule. When the suffix is with the hard kāf [i.e., -lik] the meaning is the place where the noun is, or that it is a thing stored up or made ready for the noun, or an infinitive. When it does not have any of these three senses, but the intended meaning is the possessor or companion (šāhib) of the noun, then it is with the thin kāf [i.e., -lig]. Thus: 'AIAKTLIK egātlīg — with the hard kāf — means that the slavegirl is made ready to be sent as the bride's maidservant; and if the kāf is made thin [i.e. egātlīg] the meaning is that the bride has or is the possessor or companion (šāhiba) of the maidservant. The meaning is thus in all of these cases.

"Place where the hole is dug for the game of 'walnuts' (al-mawdī' allāqī fihī l-mazda li-l-lā'ib al-jawz)."

The "possessor of a saddle (šāhib as-sarj)" is with the thin kāf [i.e. ädārlīg].

"Place where millet (duxn) is put." The owner of it is with thin kāf [i.e. ügūrlīg].

"A man who has a flock (dū qaṭī) of sheep, or other."

"A stallion with mares (lahu rimāk)" is called: 'UKUR-LIK 'ADTĪR' ögūrlīg adığır.

"Elevation (irtifā')."

"Evil (ṣarr)."

1. MS. fa-l-bi-kāf, read fa-bi-l-kāf.
2. MS. duxn.
"ATAK'LİK BUVZ ätıklik böüz "Cloth that is to be made into a skirt (dayı)." If a garment is characterized by a skirt it is called: 'ATAK'LİK TUVN ätıklig ton meaning "A garment with a skirt" — with the thin kāf. 0 ätıklik ätıklig

'ATUKLUK SARIY ätıklik sayrı "Leather that is to be made into a boot (xüff)." 0 ätıklük

'UTKLK KSY öttiglig kişi "A person with a petition (da hāja) for the sultan." 0 öttiglig

'U'UZK'LUK üzüklik "A being cut off (inqiṭa'un)." 0 üzüklik

'URUMJK örumčük "Spider ('ankabūt)." 0 örumčük

'IALARUSUK ilarsük "Waistband (tikka) of trousers." 0 ilarsük

'ISIK'LİK isiglik "Heat (harāra)." 0 isiglik

'SIK'LİK isiglik "Love, affection (ḥubb mawadda)." :: KUNKUL 'İSKLIKYE KAR'K könül isigiliki käräk "There must be warmth of affection (harāra al-mawadda) in the heart."

'ÅRUKLük ärüklik "Peach orchard (manbit al-xawx)." 0 ärüklik

'YRİK'LİK ėriglik "Liveliness (farāha)," of animals. ėriglik

'AŞIK'LİK YİGAJ ėšiklik yīyač "A piece of wood (or other) to be used for a threshold ('ataba)." 0 ėšiklik

'AŞUK'LİK BAR'JIN ėšiklik barčin "Brocade that is to be made into a coverlet (dičar)." ėšüklik ėšiklich The owner of one is with thin kāf [i.e. ėšiklich]. 0 ėšüklik ėšiklich

'AWAK'LİK ewäklik "Haste (al-’ajala fi l-umūr)." 0 ewäklik

'AKAK'LİK äkāklik "Wantonness, shamelessness (xala’a, qilha)," of a woman. 0 äkāklik

'UKAK'LİK ükāklik "Any piece of wood that is to be made into a box (ṣundūq)." ükāklik

"A wall on which there are towers ('alayhi burūj)." is called: 'UKA'KLİK TA'M ükāklig tām. 0 ükāklig

'LİLKLİK âliglik "Gloves (quffāzān)." 0 âliglik

'AMIKLİK 'AS'LAR' âmilig eslä "A nursing (murdi’a) woman." 0 âmilig

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Proverb: 'AMIKLİK 'URAGUT KUSA'KJY BULUVR âmilig urayut küsāği bolür 0 "A P nursing woman gets food-cravings" — so she is given whatever suits her. 0

'NUKLUK 'ARS'LÎN ânuklük arslan "A lioness with cubs (da t ašbāl)." 0 ânuklük
Chapter:  fa'alān, first and second radicals vowelled, in its various vocalizations

This chapter is concerned with participles denoting frequent occurrence of the action. It corresponds to the Arabic pattern mīf'āl for an adjectival expressing the frequent occurrence of the action, as mīṭ'ām “often feeding” and miḥrāb “often making war.” It has final nūn, but most of ʿOyuz and Qīfīq make this nūn a ɡāf. For example, a “quick-tempered (ḍajīr)” man is called: BUŠΓA’N buṣyān; the ʿOyuz say: BUŠAQ buṣaq — dropping the ɣayn altogether. This is a genuine rule.

T

:: 'UL 'AR 'UL 'UVZIN KŠDAN 'BTĪ’N ol ār ol ɔzın kiʃidān opitγān “He is a man who habitually hides (min ‘ādatihi l-ishfā) from people.” 0

:: 'UL KUB 'UL SUJIK'NY 'AJITI’N ol kūp ol sāqigni aĉitγān “It is a jar which always sours (abaďān yuẖammiḏu) something sweet (that is poured into it).” 0

:: 'UL [sic] BUV 'UT 'UL KŠINY 'UDIṬΓA’N bu ot ol kišini udiṭγān “This is a drug which always puts people to sleep (yurqidu).” 0

:: 'UL KŠY 'UL TARĪT 'ARITTA’N ol kiši ol tariγ aritγān “That man is always cleaning (yunqi) the wheat (or other).” 0

:: 'UL KŠY 'UL YUVLDAN 'AZIYTI’N ol kiši-oḷ yōldan azitγān “This is a person who always leads people away (yuḏilli) from the road.”

:: BUV 'AR 'UL ɬIȘIɬ 'AZITIΓA’N_ bu ār ol ɬişi uzatγān “This is a man who always prolongs (yuṭawwilu) an affair.” 0

:: BUV 'AR 'UL 'ATIN 'UZITΓA’N_ bu ār ol atin ozitγān “This is a man who always makes his horse run ahead (yuṣbiqu).” 0

BUV QUYAY'S_ L KŠINY 'USITΓA’N_ bu quyāš ol kišini usitγān “This is a summer heat that makes one thirsty (mu’attǐs).”

Verse:

'USITΓA’N QUY’S QABSADY usitγān quyāš qapsadi
'MNJLT 'DŠ YAYSADY umunēlųy adaš tāpsādi
'ARTIȘ SUWIN KAJSAĐIȘ ārtiš suwin kăësdādi
BUVDUN 'ANIN 'ＵＲＫＵȘVR böḍun anin ürküšūr

“The summer heat encompassed us, the longed-for friend envied us, (the enemy) was about

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to cross the Ārtiš River; because of that the people were panic-stricken.” 0

1. MS. ta’yura, read ya’bura.
BUV KAYK 'ÛL 'ITI' T'Q' 'AÎITI'N bu käyik ol itiğ yâqqa ayîtîân "This is game ayîtîân which always makes the dog climb (yuça' idu) up the mountain." 0

BUV 'T'G' 'L TAWRA'AQ 'AQI'TI'N bu täy ol tawräq akîn aqîtîân "This is a moun- aqîtîân tain which makes the rainfall stream quickly (sârî al-insâla li-l-maṣār)." 0

BUV BITK 'L KÎNY 'UQITÎ'A'N bu bitig ol kişini oqîtyân "This is a book which often oqîtyân causes one to read it (kaṭîrîn mà yuqri'î) (because of its length)." 0

BUV 'R' 'L 'ITI'N ULITÎ'N bu är ol itîn ulityân "This [is a man who] often makes ulityân his dog bark (yuⁿbiẖu)." 0

BUV 'AR' 'ÛL SÚVZ 'UNI'TÎ'A'N bu är ol sóz unityân "This is a man who often for- unityân gets (kaṭîr an-nilisîyân) words." 0

BUV 'R' 'ÛL 'YŞI'T 'ANUITI'TN bu är ol âşîy anutîyân "This is a man who is always anutîyân prepared (yâsta'iddu) for things." 0

BUV 'R' 'L QUŞI'T 'UJUR'I'TN bu är ol quşîy uçuryân "This is a man who often flies uçuryân (kaṭîr al-iʃrā) birds." 0

BUV 'AŞ 'ÛL KÎNY 'AJUR'I'TN bu âş ol kişini açuryân "This is food which is (quick açuryân to digest and) quick to leave hungry (sârî al-ijâ'â)." 0

BUV 'AR' 'L TÂLIM 'ASUR'I'TAN bu är ol tâlim asuryân "This is a man who often asuryân sneezes (kaṭîr al-uṭās)." 0

BUV 'AR' 'L 'USUR'I'TA'N bu är ol osuryân "This is a man who farts much (dârāt)." osuryân 0

'ISIR'I'TA'N 'IT isirîyân it "A biting ('aqûr) dog." isirîyân

AWUZUVN awuʒyûn The "acacia leaves (qarâṣ)" used in tanning hides. 0 awuʒyûn

'UL MANIK BIRLA' 'UQ 'ATISI'TA'N ÛL ol mânîg bîlîq oq atîşyân ol "He customâr- atîşyân ily competes with me in shooting arrows (mîn 'âdatîhi an yûrâmiyâ ma'i n-nabl mubârâtan)."

K

BUV 'AR' 'L SÛVT 'ÛBUR-I'N bu är ol sût öpûrgân "This is a man who customarily öpûrgân gives others milk to sip (iḥsâ')." 0

BUV 'R' 'L TLM SUJK 'IJURK'N bu är ol tâlim sücîg iċîrgân "He is a man who fre- iċîrgân quently gives people wine to drink (yasqî)." 0
BUV 'IT 'L KAYIK'NY 'ADARK'N bu it ol käyikni edärğân “This is a dog who edärğân habitually chases after (min 'ādatihi ṭilāb) game.” Also used to describe a man who always seeks revenge (yaflubu ḥiqdahu da'imān). 0

BUV 'R 'L 'YŞI 'AWUR'N TAWURKA'N bu är ol išiğ aywūrgân täwūrgân “This is aywūrgân a man who wheels and deals (ḥuwwal li-l-umūr wa-qullab).”

BUV 'R 'L TAKM' N'NK NY 'UDURK'N bu är ol tägmä naamni üdürğân “This üdürğân [I. 139/157]

is a man who always chooses (yuxayyuru) among things.”

BUV 'R 'L KVZIY 'UŞAR'KA'N bu är ol közi üsärğân “This is a man who is always üsärğân bleary-eyed (yataḥayyaru ṭarfuhu) (from hunger or the like).” 0

KURKA'N üdürğân A grain plant. It is eaten by the Qarluq Turkmān. 0 üdürğân

BUV 'AŞL'R 'L TALIM YİB 'AKIR'K'N bu ešlar ol tālim yip ağırgân “This is a ağırgân woman who spins much (kaṭira al-γazl).” 0

BUV 'AR 'L 'TILK'N SAYIL'N bu är ol itilgān sapilyän “This is a man who is a itilgān bustler, one who goes in and out among affairs (xarāj wašāfī l-umūr).” 0

TILK'N itilgān [Glanders?] A disease affecting horses. It consists of boils which are lanced (γudad yušaqqu 'anhā) so that the horse recovers. It is called xunām in Persian. 0

MANK 'İYŞIM 'ADKUV LKUN 'ATILK'N 'UL mānig išim ädgüllükün etilgān ol “My etilgān business always prospers (yanšalihu) with goodness.” 0

BUV YIŞI 'UL 'ÜZULK'N bu yişiy ol üzülgān “This is a rope which always snaps (yan- üzülgān qati'ī).” 0

BUV 'R 'L 'UB'KA'N 'URULK'N bu är ol öpkān urūlgān “This is a man who is urūlgān always swollen (yantafixu) with anger (like a wineskin).” 0

BUV YIB 'UL 'AŞILK'A'N2 bu yip ol āsilgān “This is a rope that is always stretched āsilgān out (yamtadēdu).”

BUV QAYIR 'L 'AŞILK'N bu qayir ol āsilgān “This is sand that is always pouring out āsilgān (yanhālu).”

90 1. Sukūn (') (brown) altered from original U (black).
2. Three dots of Ş in brown ink.
:: BUV BUTAQ 'L 'AKILKA'N bu butaq ol ägilğan “This is a branch that is always ägilğan bending (yatamāyalu).” 0

:: BUV NA'NK 'L TUT'Y 'UKUILKA'N bu nāŋ ol tutći ükülğān “This is something that ükülğān is always piled up (yatakaw'awamu).”

Another Type

D

'ÜRUM'DA'Y urumday A stone used as an antidote to poison. 0 urumday

Chapter: af'ālal

'R:SALIQ arsaliq “Hermaphroditic (xunțā),” of an animal. Oγy dialect. arsaliq

With _rqamma on First Radical

J

'USKBJ üskābāc “Raisins (zabīb).” üskābāc

K

'UK'RAYŬK ögréyük “Custom (‘āda).” [Verse] describing Time in the elegy of King ögréyük Afrāsiyāb: 0

'K:RAY'KY MUNDA'Y MUNDA' 'DIN TILDATŠ 'UQ münday oq munda aţin tildag oq mün āţun uţrap oq muna aţat aţün uţrap oq üs an uţrap oq manda āţan uţrap oq

"Thus is the custom (of Time); any other (of death's causes) is a mere pretext; for were Time to shoot an arrow toward the mountain tops, they would break apart."

Chapter: fu‘ālīl

Q

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'USA'YUQ 'R osāyuq ār “A negligent (γāfil) man.” osāyuq

Another Type: Defective

3. L altered to K by later hand (upper stroke in brown ink).
Q

‘YAD’SILIQ ‘R uyadsiliq (?) är “A man who is overcome with shame (γαλαβα ‘αλαυη l uyadsiliq ḥayā’).”

Another Type

H

‘VHY ūhi “Owl (bām).” Most of the Turks call it: ’UVKI Y ūgi with kāf, and this is ūhi D more correct, since there is no hā’ in Turkic.

Nasal

J

‘UTKUNJ ötgünē “Imitation or recounting (ḥikāya).” Thus: ’UTKUNJ ’UTKUN’DIY ötgünē ötgünē ötgündi “He gave an imitation or a recounting.”

Chapter: fa’ālil

Nasal

R

‘LA’NKIR alānir One of the rat (jirdān) genus, namely “the gerboa (yarbū’).” The alānir Turkmān eat it.

Q

‘UNKA’MUQ ‘AR onāmuq är “A right-handed (ayman)1 man.” onāmuq

K

‘UNKA’YUK NA’NK onāyūk nān “Something which is peculiar (xāss) to a thing.” And onāyūk “anything by which a man is distinguished from others (xuṣṣa bīhi)” is to him an: ‘UNKA’YUK onāyūk.

Another Type

Q

‘UTUNKLUQ otnļuq “Woodshed (muḥtaṣib).” otnļuq

1. MS. aysar “left-handed.” Cf. 244 solāmuq.
End of the Book of Vowel-Initial (hamz) Nouns

Praise be to God

In the Name of God the Merciful the Compassionate

Book of Verbs

Chapter of Biliterals  0

Know that in the verbal section of every book we shall mention the preterite, the aorist, and the infinitive. We shall also explain the usage of the preterite, but not bother with the aorist or infinitive, since this would be unnecessary. They will be mentioned however, since the form of the aorist and the manner of its vocalization cannot be predicted. The same holds true for the infinitive. One would not be able to distinguish the rakīk from the mušba' or the mumāl from the mufaxxam [i.e., whether the infinitive will be with -māk or -māq] unless it was mentioned.

The rule for all verbs is that if the infinitive has kāf [i.e. -māk] then the preterite and aorist will contain imāla or rikka [i.e., palatalization, or front vowels]. The infinitive with qāf [i.e. -māq] requires that the stem have qāf or isbā' [i.e., velarization, or back vowels] or ḭāyn. The one with kāf requires the word to have kāf or imāla [or] rikka. This is the basic rule with regard to all verbs and infinitives.

B

[I. 143/163]

:: 'UL MANIY 'UB'DIY ol māni ṣōdī “He kissed (qabbala) me.” 'UBA'R: 'UBMA'K ṣāṣār ṣōmāk. Proverb: TA'SH'I ʾIS' RUVMASA' 'UBMIŠ KRA'K tāšī ṣūṣūṣa ṣōmīṣ kārāk “One who cannot bite a stone should kiss it.” This is coined to advise someone to be gentle in a manner in order to attain his goal. 0

:: MUVN: 'UB'DY mūn ṣōdī “He sipped (ḥasā) the soup (or other).” 'UBA'R: 'UBMA'K ṣāṣār ṣōmāk.

J

:: QBU'I 'AJ'DIY qaphy aḏdi “He opened (fāṭha) the door (or other).” 'AJA'R aḏ- 'AJMAQ aṯār aḏmāq. 0

:: QUŠ 'UJ'DIY quš uḏdi “The bird flew (ṭāra).” :: 'ANIK QUTIY 'UJ'DIY anig quti uḏdi “His luck flew away (ṭāḥabāt).” :: 'AR: 'AT'I QUDIY 'UJ'DIY ar ṣāṭin qoḏi uḏdi “The man fell down (ṣaqata) off the horse.” 'UDA'R: 'UJMAQ uṯār uḏmāq, for all of these.

92 1. Gloss: D’N above line in a later hand (black ink).
:: 'UVT 'UJ-DIY öt öčdi "The (flame of) the fire died down (sakana)." :: 'R'NINK

'UBK'SIY 'UJ-DY ärnüç öpkköi öçdi "The man's anger died down (sakana)." :: 'AR' TIYNY

'UJ-DIY är tüni öçdi "The man's breath was cut off (inga'ta'a)." 'UJA'R 'UJM'Q [sic] öçar öçmäk,
for all of these. 0

:: 'AR' SUVW² 'UJ-DY är sûw içdi "The man drank (šariba) the water (or other)."

For anything that "drinks (šariba)" a thing or "absorbs liquid (našifa)" one says: 'UJ-DIY içdi.

'VJJA'R³ 'VJJMA'K³ içar içmäk.

R

:: 'L 'NDAI AR'DY ol anday ärdi "He was (känä) thus." 'ARUV'R 'AR'MA'K ärür
ärmäk. 0

:: 'L 'UVT 'UR'DY ol öt ürdi "He blew on (nafaxa) the fire (or other )." :: 'IT 'UR'-
DIY it ürdi "The dog barked (naba'ha)." 'URA'R 'URMA'K urur urmäk.

:: 'LKINDA'KY NA'NKNY YYRDA' 'UVR'DIY⁴ älgindâki nânçi yërdâ ürdi "He put
(waḍa'a) the thing which was in his hand on the ground." Proverb: KMUŠ KUNKA' 'URSA'

'ALTUN 'ĐA'QIN KALÎYR; kümiš künkä ursa altun adäqin kâlfir 0 "When dirhams [lit. silver]
are put out in the sun, gold comes walking to it." This is coined to advise someone to spend a
dirham in order to satisfy his need. 'L QULIN 'UVR'DIY ol qulin ürdi "He struck (daraba) his
slave (or other)." 'URUV'R 'UR'MA'Q urur urmäq. 0

:: 'UL YYR'NY 'ZDIY ol yërni ezdî "He [scratched] the earth," or he "scratched
(xadaša)" the skin, or the like. 'UUZA'R⁵ 'UIZMA'K⁵ ezär ezmäk. 0

::

[I. 145/165]

'UL YIB 'UZDIY ol yip üzdi "He cut or snapped (qaṭa'a) the rope or string (or other)."

'UZA'R 'UZMA'K üzär üzmäk.

S¹

:: 'L YŞII AŞ-DIY² ol yišiš äsdi "He stretched (madda) the rope (or other)." 'AŞA'R²
	AŞ'M'K² äsar äsmäk.

2. W altered from F by later hand (two dots in brown ink).
3. U crossed out in brown ink.
4. U (brown) altered from A (black).
5. Hamza over alif in black; I in red; U in brown.

93 1. MS. Ş.
2. Three dots of Ş in a later hand (black).
"The breeze blew (tanassama)."³ :: TARĪF’A’S-DIY tariy äsdi "He winnowed (nasafa) the wheat (or other)." The same for wind that "blows up (nasafat)" dust. Transitive or intransitive.

:: 'AR' US'DY är usdi "The man was thirsty ('uṭiṣa)." 'USAR' 'USMA’Q usar uşmaq.

:: MAN ‘AY’LA’ US’DUM män ayla usdum "I thought (zanantu) so." Oγyz dialect. [Aorist and ] infinitive the same [as above].

§

:: 'L QAYIR’NY A’S-DIY ol qayrini äsdi "He poured out (ahala) the sand." The same for pouring flour into a sack, or other. :: 'ATLI’ A’S-DIY atliy äsdi "The horseman trotted, galloped (xabbaba, rakaqa)." :: 'ŞJ QAY’NA’ Ş-DY şeşeq qayna äsdi "The kettle boiled over (aylat... γalayānã)." AŞ’R AŞM’K ašar ašmâk.

:: 'UL 'UQ ‘UŞDY ol oq üsdi "He bored a hole (tagaba... bi-l-miqqab) in the arrow (or other)." :: 'ATM’KA’ TALIM KŞY US’DY âmâkka tišim kiši üsdi "Many people crowded (izdaḥama) around the bread (or other)." 'UŞ’R UŞM’K üşâr uşmâk.

W

:: 'L ‘TM’K US’DIY ol âmâk uwdi "He crumbled (fatta) the bread (or other)." UW’R UW’M’K-Q Q uwar uwmâq.

:: KURNJK’ KŞY AW’DIY körünčkä kiši awdi "The people surrounded a thing (haffa... hawla say’) to look at it." AÎWA’R AWM’K [sic] awâr awmâq.

:: 'R’ WDIY ar ewdi "The man hurried (ajila)."

Verse:

'UDV BA’RIB ‘KUŞ ‘WDIM udu bârîp ükûš ewdim
TLIM YUVRIB‘ KUJY KÅWDIM tâlim yûrip kiši käwdim
‘ATIM BîR’LA’ TKUV ‘IW’DIM atim bîrlâ tâgû ewdim
MINY KVRUB6 YASIY7 ‘AI’DIY mini kûrûp tûsî8 aγydi

---

3. MS. yunassamu.
4. QAY’NA’ is crossed out and QYN’R put in margin by a later hand (black ink) as belonging before 'ŞJ.
5. K is original; Q is added by later hand (brown ink).
6. Altered from KRUB.
7. Two dots of first Y in brown ink.
8. The reading ûñû is also possible (cf. 116 ürpâr) and was adopted by Brockelmann (Volkspoesie I,6) and subsequently; but 91 aγ means “change color” and 535 tî means “hair” or “color” (specifically of an animal’s coat).
Describing a wolf: “I hurried while chasing him, I weakened his strength through much running, until I overtook him with my horse; when he saw me his skin shuddered.” ṢW’R ṢW’M’K ewar ewmāq.

Q

:: SUVW ṢQDY sūw aqdi “The water (or other) flowed (sāla).” :: YAY Y ṢQDIY yayi aqdi “The enemy (squadrons) advanced (jā’at).” ṢQA’R ṢQM’Q aqar aqmāq.

:: ‘UL YR ṢYŚIN ṢQDIY ol ār īsin uqdi “That man understood (faṭina) his business.” ṢUQ’R ṢQM’Q uqar uqmāq.

K

::

[I. 147/168]

‘L TR’ ṢK’DIY ol tariy ākdi “He sowed (baḏara) the seed.” The same for “spreading (ḍarra)” powder or medicine over a thing. ṢK’R ṢKM’K ākār ākmāq. 0

:: ‘L YRM’Q ṢKDY ol yarmaq ākdi “He piled up (kawwama) dirhams (or other).” ṢUK’R ṢUKM’K ākār ākmāq. 0

:: ‘L BUTQ ṢKDIY ol butaq ākdi “He bent (aṭafa) the branch (or other).” ṢK’R ṢKM’K ākār ākmāq.

L

:: ‘L ṢLMIN ṢALDIY ol alamin aldi “He collected (qabaḍa) his debt.” :: BAK YL ṢALDIY beg ēl aldi “The emir captured (axāda) the province.” ṢALIR ṢALM’Q alīr almāq. 0

:: ‘AT BĪṢIB ṢULDIY āt biṣip oldi “The meat was cooked to shreds (ṭubixa . . . ḥattā taharra’a min at-ṭabṣ).” The same for a garment that “is shabby or worn out (uxliqa, baliya)” from long use. ṢULUR ṢULM’Q olūr olmāq. 0

:: TK’N TVNUṬ ṢILDY tikān tōnuqy oldi “The thorn caught on (jaḍaba) the garment (or other).” :: ‘R’ ṢAṬ’DAN QUDIY ṢILDIY ār tāydaq qodi oldi “The man came down (nazala) from the mountain (or other).” ṢILAR ilār — with nasb of the lām for the thorn [and] the garment; but for “coming down” with qadd of the lām: ṢILUR ilur. ṢLM’Q ilmāq — the infinitive has qāf for “coming down”; for “catching on” it is: ṢLM’K ilmāq with kāf.

M

:: KNJ ṢN’SIN ṢMDY kānē anāsin āmddi “The baby sucked the breast (raḍī’a) of its mother.” The same for any animal that sucks the breast. ṢMA’R ṢM’K āmār āmmāk. 0

:: ‘L MNDN Y’N’K ṢMDY ol māndin nāṣ umddi “He coveted (ṭami’a) something from me.” ṢUMA’R ṢUM’A’Q umār ummāq.
'UT 'UNDY ot óndī "The plant grew (nabāta)." :: 'L 'WK' 'UNDY ol āwākh óndī "He went (dahāba) home." - Uighur dialect. 'UN'R 'UNM'K ónrār ónmāk. 0

:: 'L T'GDN Q'DY 'UNDY ol täy din qoqī endī "He came down (nuzala) from the mountain (or other)." The nīn is an alternant of lām [i.e. il-] as in Arabic: rajul šāṭn al-āsābī wa-šaṭluhu ("a man with rough fingers"), or: kābn ad-dalw wa-kabluhu ("fold of a leather- bucket").

Doubled

T

::

[I. 149/170]

'AR: 'UQ 'AṬĪY ar qā attī "The man shot (ramā) the arrow (or other)." :: TANK 'AṬĪY tanq attī "Dawn broke (inbalaja)." 'UL 'AṬĪY N'NKNY :: ol attī nānī "He threw away (ṭaraḥa) the thing." 'AT'R 'ATM'Q atar atмāq.

:: 'UL 'ANY 'UṬĪY ol ani utti "He defeated (qamara) him (in the game, or other)." UT'R 'UTM'Q utār utmāq.

Verse:

QIŠ YA'Y BILA' TUQS'TY
QINKR KVZUN BAQS'TY
TUTŠQALY YQSTS
'UTĪA'LLIMAT' UTĪRAŠUVR

qiš yāy bilā toqistī
qiŋır közün baqistī
tutuštqali yaqistī
utγalimat ugраṣür

"Winter debated and quarreled with summer, each looked askance [at the other], each drew near the other to capture him; each desires to defeat (yaγliba, yaqmara) the other."

:: 'UQ KAYIKTAN: 'UṬĪY oq kāyiktān otti "The arrow pierced (nafaḍa) the deer (or other)." The same for anything that "pierces or passes through (nafaḍa) something." :: QARIYN' 'UṬĪY qarīn otti "He moved his bowels (aṭlaqa l-baṭn w-a-maṣā)." UT'R 'UTM'K oṭār otmāk. 0

:: 'UL BAŠĪR 'UṬĪY ol bašīr utti "He singed the hair (ašāta ša'r, ahraqa) of the head (or other)." UT'R 'UTM'K utār utmāk. 0

:: 'L 'NY 'ṬĪY ol ani itti "He pushed him down (ṣada ma wa-dafa'a . . . hattā asqaṭa) to the ground with his hand or foot." IT'R 'ITM'K itār ittmāk. 0

TNKRY MANIK 'YSM 'ṬĪY tāngī mānīg īsim etti "God made my business prosper (aṣlaḥa)." :: 'L YUKNJ 'ṬĪY ol yükünče etti "He performed the prayer (ṣallā)" - Oγuz dialect.
Anything that they “do (fa’alā)” they express with the word for “do well (ṣalāḥ)”: 'IYṬY ĕtti. The Turks say: QILDY qildi for “do (‘amilah)” [277]. The latter word, however, is used [among the Oyuz] for copulation; for this reason they [i.e. the Oyuz] avoid this word and use the other instead, in order not to embarrass the ladies. 'IYṬ'R 'IYTM'K ētār ētmāk. 0 This word may also be found in the Initial-Weak Chapter.

Defective

B²

:: 'AR' SUVW 'UVBDY ēr sūw ṥpḍi “The man gulped down (‘abba) the water (or other).” 'UVB'A'R 'UVBM'Q ṣpār ṣpṁq.

J

:: 'AR' 'AJ'TIV² ēr āṭṭi “The man (or other) was hungry (jā’a).” 'AJA'R² 'AJ'MA'Q⁴ āchār āchāq.

[1. 150/172]

R

:: 'AR' 'Ā'ARDIY ēr ārdi “The man (or other) was tired (‘ayya).” :: 'UL 'A'AR'DIY óljānījārdi “He deceived (yarrā) him.” 'ÂRA'R' 'ÂRMA'Q ārār armāq. 0

:: 'UL SAJ 'UVR'DY ol sač ṣordi “He plaited (rammala, nasaja) the hair (or other).” 'UVRA'R' 'VR' MA'K ṣrār ṣrmāq.

96

:: 'UL 'UT' 'UVR'DIY ol ot ṣordi “He cut (qata’a) the grass.” The same for “mowing (hāṣada)” a field, or other. 'UVRA'R' 'UVR'MA'Q ṣrār ṣrmāq. 0

:: 'AR 'IYRDY ēr ērdi “The man was lonely (istawhaša)” — this is from lack of company. :: 'L T'M 'IYRDY ol tām ērdi “He made a breach in (ṭalama) the wall (or other).” 'IY'R' 'IYRM'A'K ērār ērmāk. 0

:: BULT 'UVR'DY bulit ṣordi “The cloud rose up (naša’at).” :: QUYY 'UVR'DY qoy ṣordi “The sheep got up (nahadat) from their pen and were driven out to pasture.” The same if they “pasture at night (nafišat tāḥt al-layl).” :: 'L SFDJ 'VR'DY ol sawdič ṣordi “He wove (rammala) the basket.” The same for any material that is woven by hand, such as thread or palm leaves. 'UVRA'R' 'VR'MA'Q [sic] ṣrār ṣrmāq.

95 1. I.e. with y as first radical after hamza; cf. section headings at 68, 73, 74.
2. MS. R.
3. First alif (‘) added by a later hand (black ink).
4. Second alif (‘) added by a later hand (black ink).
:: 'L YUVEL "AZDY ol yōl āzdi "(The man) lost (dalla) the way." "A'ZA'R "AZ-MA'Q azār azmāq.

:: 'NIK 'ATY 'UVZ'DY anig ati āzdi "His horse ran ahead (sabaqa)." The same for a person who runs ahead of another. '"UVZ'R '"UVZMA'Q ozār ozmāq.

S

:: 'L 'AT' "ÅSDY ol āt āsdi "He hung ('allaqa) the meat (or other, on a peg)." The same for a man who is "hung or crucified (ṣuliba)." '"ASA'R "ÅSMA'Q asār asmāq.

Š

:: 'L TA'Γ "ÅSDY ol tāy āsdi "He crossed over (jāwaza) the mountain (or other)." "ÅS'R "ÅSMQ asār asmāq.

Γ

'L TA'Γ Q' "ÅGDY ol tāyqa āydi "He climbed (ṣa'ada) the mountain (or other)." "ÅGR 'ÅGMQ āyār aymāq. :: BULIT "ÅDY bulit āydi "The cloud rose up (naša'at)." :: 'NIK 'YVZIY "ÅGDY anig yūzi āydi "His color changed (tayayyara lawnuhu)."

W

:: 'NKAR KŞY "AW'DIY anār kīshi āwdi "The people crowded (izdāḥama) upon him." "AWR "ÅWMQ āwār awmāq.

K

:: 'UL MANIY 'UVK'DIY ol māni ŏgdī

[1. 152/174]

"He praised (madaḥa) me." 'UVK'R 'UVKM K ŏgār ŏgmāk.

Final Weak

:: 'L MANK' SUVZ 'AY'DY ol mana sōz āydi "He spoke (qāla . . . kalāman) to me." "AYUVR 'AY'MQ ayūr aymāq . 0
'UL QŪVNY ÜVY'DY ol qāyūn ûydi “He scooped out (qauwrara) the melon (or other).” 'ŪVYA'R 'ŪVY'M'Q ûyär ûymaq. 0

:: 'L 'VNU'Y'DY ol ûnûy uydi “He pressed (qayata) the flour (or other) [in the sack]” so that it remained firm and wholesome. 'ŪVYA'R 'ŪVY'M'Q ûyär ûymaq.

Nasal

K

:: 'AR' 'ANKD'IY är ândi “The man was bewildered (tahayyara).” 'ANK'R 'ANKM'K ândar ânmak.

:: 'L YAI'J 'UNKDY ol yiyâc ündi “He bored a hole (naqaba) in the wood (or other).” ündi The same for “sapping (naqaba)” the foundation of a wall, or other. 'UNK'R 'UNKM'K ündar ünmak.

:: BARJIN' BUDV'IY 'UNKDIY barên bodûyi onûdi “The color of the brocade (or other) faded (inşama, dâhaba).” 'UNK'R 'UNKM'Q onûr onmûq. You may also say: 'UNK-KUQ'TY onûqti [116].

Rule. The imperative in this chapter is bilateral, as in: YARMA'Q 'AL yarmaq al “Take the dirham”; 'ATIN' IL attin il “Dismount from the horse.” Then you should know that the verbal system in this language turns on the imperative. The form that is fixed in the imperative is the stem upon which the derivational suffixes turn. The negative of all verbs is formed by adding mûm and alif after this stem, for example: 'AL'MA' alma “Do not take”; 'IL'MA' ilma “Do not come down.” All the grammatical rules will be thoroughly discussed in the Book of Sound Words [279ff.], God willing.

End of the Biliteral Chapters

Chapter of Triliterals

Chapter: fa'al, vowelled second radical, in its various vocalizations

R

:: 'L MANK' SUVT: 'UBUR'DY ol maña sût öpûrdi “He gave me milk (or other) to sip (alhsâ).” 'BUR-'BUR'M'K öpûr öpûrmûk.

:: 'L SIBUZ 'IUV² TURDIY ol sibizyu ötûrdi “He sounded (şayyağa) the flute (or other).” 'UTRUVR-'UTUR'M'K ötrûr ötûrmûk.

1. MS. “soup”; possibly sût is in error for mûn.
2. First U (brown) changed from A (black) (?).
:: 'UL SAJ 'UTUR'DIY ol sač oturdi

[I. 154/176]

“He trimmed (qaṣṣa) the hair (or the garment, or the like).” 'UTUR' 'UTR' 'MA'Q otrur oturmāq. 0

:: 'L TA'M 'UTURDY ol tām ötürdi “He pierced (taqaba) the wall (or other).” 'UTRR 'UTR' 'MA'K ötür ötūrmāk. 0

:: 'UL QUŞ 'IJURDY ol quş učurdi “He made the bird fly (aṭāra).” :: 'UL 'ANY 'AṬIN 'IJURDY ol ani attin učurdi “He made him fall (asqaṭa) off the horse (or other).” 'IJURR 'IJURMA'Q učur učurmāq. 0

:: 'UL 'UTUJ 'IJURDY ol oturıg öčurdi “He put out (atfa’a) the (flame of) the fire.” :: 'ANIK 'UBK'SIN 'IJURDIY anig opkāsin öčurdi “He calmed (askana) his anger.” :: 'UL 'ANIQ 'RUB TİNYIY 'IJURDY ol ani urup tini öčurdi “He beat him until he silenced him with death (askata na'matahu).” 'IJURR 'IJURMA'K öčur öčūrmāk. Proverb: 'VTUJ 'Division BIR-LA' 'IJURMA'Śö remedy yegyét birli öčūrmās “You cannot put out a fire with a firebrand.” This means that one civil disturbance cannot be calmed down by means of another like it, but only by peace. 0

:: 'UL 'ANKAR SÜVW 'IJURDY ol anar süw ičurdi “He gave him water (or other) to drink (ašraba).” 'IJURR 'IJURMA'K ičur ičūrmāk. 0

:: 'L 'DKVNY YAW'LA'Q'TAN 'ADIRDIY2 ol őgūni yawlaqtan ağırdırı “He chose, discriminated (ixtāra, mayyaza) good from evil.” 'ADIRUR2 'ADIRMA'K2 [sic] ağırdır ağırmāq. Proverb: 'AT'LY TİNG'Q'LY1 'ADIRMA'S ālī tırnaqli ağırmās “You cannot separate (la yufarrāqa) the fingernail from the flesh.” This is coined about kinship; the meaning is, “There is no more separation between kin than between the fingernail and the flesh.”

:: 'L 'ADIRDIY2 NA'NKNY ol üdürüdī nānī “He chose or preferred (ixtāra) the thing. 'ADIRUR2 'ADIRMA'K2 üdür üdūrmāk. 0

:: MN 'ANY 'ADAR'DIM mān ani edārdim “I followed in his tracks (iqtafaytahu wa-
ttaba'tu aṭarahu).” 'ADAR'RUR MN 'ADARMA'K edārūr mān, edārmāk. 0

'AR' 'ASUR'DIY ar asurdi “The man sneezed ('aṭīsa).” 'ASURUR 'ASURMA'Q asur asurmāq. 0

98 1. Three dots of G in brown ink.
2. First A and I apparently by a later hand (black ink).
3. MS. ixtiyār.
4. First U (brown) changed from sukūn (‘) (black).
:: 'AR· 'USRDY AR OSURDI “The man farted (radama).” 'US·RUR 'USR·MA'Q OSUR ORSMAG. 0

:: 'IT· 'ISIR·DY IT ISIRDI “The dog (or other) bit (‘aḍda).” Proverb: ‘IT· 'SIR·MA'S 'AT TAB·M'S TİYMA' IT ISIRMAS AT TĂMPAŞ TĔMĂ “Don’t say that the dog won’t bite (ya’qiru) and the horse won’t kick” — since that is what they are likely to do. 'IS·RUR 'ISIR·MA'Q ISIR ISIRMÂQ. ISIR·P

::

99

[1. 156/178]

'ANIK KVZY 'UŞARDY ANIG KÖZİ ÜŞARDI “His eye was dazzled, bleary (sadirat, irmad-dat) from looking closely or from hunger.” 'UŞ·RUR 'UŞAR·MA'K ÜŞAR ÜŞARMĂK. 0

:: 'AR· SUNKK 'UĞURDY AR SINJUK OĞURDI “The man disjointed (tabbaqa, faṣala) the bone.” 'UĞ·RUR 'UĞUR·MA'Q OĞUR ORŞURMAQ. 0

:: 'LM NYA YVLIDN 'AWURDY OL MĂNI YOLDIN ĀWURDI “He turned me away (ṣarafa) from the road.” :: L 'LM [sic] 'AYQ 'AWURDY OL AYĂQ ĀWURDI “He turned over (qalaba) the bowl (or other).” 'WR'R 'WRMA'K ĀWRĀR ĀWŪRMĂK.

:: BAK KAND 'KIRDIY BEG KĂND ĀGIRDİ “The emir besieged (ḥuṣara) the city.” :: 'URA'TUT YİYB 'AKIRDIY URĂYUT YİP ĀGIRDİ “The woman spun (yazalat) the yarn.” :: SVW KAMIYNY 'AKIRDIY SŬW KEMİNİ ĀGIRDİ “The water turned the boat around (adāra).” ‘AKIR'R 'AKIRMĂ'K ĀGİRĂ ĀGIRMĂK. :: 'LM NYY 'YŠQ 'KRĐY OL MĂNI İŞQA ĀGIRDİ “He directed (alâşa) me to the thing.”

:: TLQ 'LRDY TALQA ALARDI “The sour grapes (or other fruit) were varicolored (talaw-wana).” :: KŞY YIYNIY 'ALAR'DIY KIŞI YĔNİ ALARDI “The person’s body (or other) was leprous (bariṣa).” :: 'ANIK KVZY 'ALAR'DIY ANIG KÖZİ ALARDI “His eyes were dazzled (bariya).” 'ALAR'R 'ALAR·MA'Q ALĂR ALARMAQ. 0

:: MANIK KVZUMA' NA'NK 'ILAR'DIY MANIG KÖZUMA' NAŇ İLARDI “The thing appeared in outline (tauṣayyala) to my eye (in the distance or in the dark).” Verse [= 407 qağ]:

QAQL'R QAMI' KUL'RDY QAQLAR QAMUY KOLLARDI
TAĽ'A'R BAŞI 'ILARDY TÂYLAR BAŞI İLARDI
'AZUN TİLİY 'YILIR'DY AZUN TİNİ YILIRDI
TV TV JAJKJ JARKAŞVR TÜ TÜ ČEČAK ČAĞGAŞUR

“The ponds filled with water, and the mountain tops appeared in outline [i.e. silhouetted]; the breath of the world became warm; (the trees blossomed and the calyxes split open so that) flowers of every variety were lined up in ranks.”

1. MS. imtaddat.
"URA'TT 'UJ'LINK' SUVT 'AMUZDY urāyut oylı́ña sūt āmūzdi "The woman suckled (arđa'at) her son with milk." 'AMUZR 'MUZMA'K āmzūr āmūzmāḵ.

\[L. 157/180\]

for a dirham (or other)." 'UTŠUR 'UTŠM'Q utšur utuśmāq.

This very pattern has two usages. One is to make the verbal stem mutually transitive, like the Arabic pattern muṣa'ala, or else to give the sense of helping to accomplish the verbal action or of competing in it. The other is to make the verbal stem intransitive but extending to all parts of the subject, as in: SIRKA' 'AJIŠDY sirkā ačišdi "The vinegar was thoroughly sour (ḥamūḍa . . . ba'duḥu fī ba'd)"; or in: TUVN TAR'NY 'JJIŠDY tōn tārni ičišdi "The garment totally absorbed (nāṣafa . . . fī ajzā'ihi) the sweat." There are many verbs of this type.

"AR' 'ADĀQY 'AJIŠDY ar aḍāqi aḍišdi "The man straddled (faḥiša) his legs." 'ADŠVR 'DSM'Q aḍišur aḍišmāq. The same for any pair of which one is separated (infaraja) from the other. 'ADŠVR 'ADISHM'Q aḍišur aḍišmāq.
"L MANIK BRL' 'UDUIŠDIY ol mänig birlä uđišdi "He vied with me in sleeping (nawm) (to see which of us could sleep more)." :: 'ADA'Q' 'UDIŠDIY adaq uđišdi "The foot was asleep or numb (xadarat)." YUGRUT 'UDIŠDY yogrut uđišdi "The milk curdled (tarawwaba, xatarā)." 'UDIȘVR 'UDIȘM'Q uđišur uđišmāq.

"UL MANK' 'ARTUT 'IDISDY ol mana ārtūt idīšdi "He exchanged gifts with me (ahdānī wa-inmi ayqān ahdāytu hu șay)." Also of anything

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that you vie with someone in sending or releasing (iflaq). 'IDIȘVR 'DIȘM'Q idīşur idīšmaq. 0

:: 'ULA'R 'IĞY 'AŘIȘDY1 olār ekki arišdi "Each of them deceived (yarrra) the other."
AŘIȘVR1 'AŘIȘM'Q1 arišur arišmāq. 0

:: YÂT 'ARUȘDY yāy ārišdi "The butter (or other) melted completely (taḏāwaba)."
AŘUȘVR 'AŘUȘM'K ārusūr ārusmāk.

:: 'NIK BRLA' 'URUŞDY anig birlā urušdi "They quarrelled with each other (tašājarā)."
Also for two emirs, or others, who do battle (taḥāraba). 'URUȘVR 'URUȘM'Q ursūr urušmāq. P
Proverb: 'ALB LA'R BIR'L'A 'URUȘ M BAKL'R BIR'L'TUŘUŞMA alplār birlā urušma, beglār birlā turuşma "Do not batle with brave warriors, do not stand opposed to emirs."
Verse [= 181 qilič] : 2

"ARAN' ALBY 'UQIQTIYLA'R QINIKR' KUVZUN BAQIQTIYLA'R QAMUT TULMUN TUQIQTIYLA'R QILJ QIN'Q' KUJN SIP'DY ärān alpi oqiqstilār qinir kūzūn baqiqstilār qamūz tulmūn toqiqstilār qilič qinqa kūzūn sīrīdī

"The warriors called out to [i.e. challenged] one another, they looked [at one another] askance, they did battle with all their weapons, until the swords could [hardly] fit into their scabbards (because of the great amount of dried blood on them)." 0

:: 'L MANK' 'UVT 'URUȘDIY ol mana ọt uruśdi "He helped me blow (nafx) on the fire." The same for competing. 'URȘVR 'URȘM'K ursūr urušmāk.

:: 'L MANK' YŞİG 'URUȘDIY ol mana yisīy oruśdi "He helped me in plaiting (tawdīn) the rope." The same for vying in weaving (ramīl) anything. 'URȘVR 'URȘM'K orsūr orušmāk. 0

101 1. Madda over alif (') in brown ink.
2. Either this is meant to illustrate 103 oqiq- and is out of place here, or else toqiqstilār is in error here for uruštilār.
When one wishes to distinguish helping from competing, this is done according to the accompanying adverbial (ḥarf as-sīla). When the verb is accompanied by MANKA' mana, a particle meaning “to or for me (li),” the intention is “helping”; when it is accompanied by MANIK BIR'LA' mānīg blīrā, a particle meaning “with me (ma't),” the intention is “competing.” This is a root-principle for all reciprocal verbs. For the third person one says 'ANKAR' anār — a particle meaning “to or for him (lahu)” — if the intention is “helping”; or if the intention is “competing or contesting (mubārāt, musājala)” one says

[ILL. 160/184]

'ANIK BIR'LA' anīg blīrā meaning “with him (ma'ahu).” This should be memorized! 0

:: 'L MANK' 'UZM 'UZŠDY ol mana ẓūm ẓūsīđi “He helped me in picking (qatf) the grapes.” The same for breaking (ḥadaq) a rope, or other; also for competing. 'UZŠVR 'UZŠM'K ẓūzīr ẓūsīmāq. 0

:: 'UL MANIK BIR'LA' 'AT' 'UZUŠDY ol mānīg blīrā at ẓūsīđi “He competed with me in racing (ṣibāq) horses.” The same for helping. 'UZUŠVR 'UZŠM'K [sic] ẓūsīr ẓūsīmāq.

:: 'UL MANK' 'AT' 'ASIS'DY ol mana ẓā tisīđi “He helped me hang (ta'liq) the meat (on a peg).” 'ASISVR 'ASISMA'Q tisīr tisīmāq.

:: 'L MANK' YIB 'ASIS'DIY1 ol mana yip tisīđi “He helped me stretch (madd) the rope.” The same for competing. 'ASISUVR 'ASISM'K1 tisīr tisīmāq. 0

:: 'ISISDY NANK tisīđi nāq “The thing became hot (ḥarra) — i.e. the heat extended throughout (ta'addāl ḥarāra fi ajza'ihi).” 'ISISVR 'ISISM'K tisīr tisīmāq. 0

:: 'L MANK' TUBRA'Q 'ASISDY ol mana topraq tisīđi “He helped me in pouring out (ṭaḥā) the earth.” The same for competing. 'ASISVR 'ASISM'K tisīr tisīmāq. 0

:: 'L MANIK BRL' T'TQA' 'AṢISDY ol mānīg blīrā tāqqa ayyīđi “He vied with me in climbing (ṣu'ūd) the mountain (or other).” 'AṢISVR 'AṢISM'Q ayyīr ayyīmāq. 0

:: 'L MANIK BIR'LA' BĮYR 'ALTUVNDA2 'AṢISDY ol mānīg blīrā bir altūnda ayyīđi “He raised the price by one dinar (ɣālav fi s-sīr bi-dīnār).” :: BAKL'R BIYR 'KINDY BRL' 'AṢIS-DY berblā bir ekīnda blīrā ayyīđi “The emirs dashed (tadaffa'at) against one another.” 0

:: 'L MANK' 'ATM'K 'UWWUDY ol mana ẓatmāk uwuṣđi “He helped me in crumbling (fatt) the bread (or other).” The same for competing. 'UWWVR 'UWWM'Q uwuṣīr uwuṣmāq. 0

:: 'KSYL'R TYQQA' 'AWIŞDY kisīlār isqa ewiṣđi “The people were hasty (ajila) in the matter.” 'TYWIȘVR 'TYWIŞM'K ewiṣīr ewiṣmāq. 0
Describing summer:  “The snow and ice have melted, and the [mountain] streams have flowed together;

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a green cloud has risen up and sways (in the air) as a boat rocks (in the water).”

:: 'ULA'R BUV 'İYŞI'I 'UQIŞTİVLA'R olär bu işiğ uquştilär “They have understood (fatinül) this matter.”  'UQIŞVR L'R 'UQIŞM'O uquşurlär uquismaq. 0

:: 'ULA'R BYR' 'KINDY BRL' 'UQIŞTİVLA'R olär bir ekindi birlä oqisiştilär “They called (da'a) one another.”  'UQIŞUVR 'UQIŞM'O oqisür oquismaq. 0

:: 'L MANIK BRL' BİTK 'UQIŞDY ol mänig birlä bitig oquisdi “He competed with me in reading (qir'a) the book.” The same for helping. 0

:: 'L MANK' TRİG 'AKIŞDY ol mana tariy akişdi “He helped me sow (badr) the grain.” 0

:: 'L MANK' YUK'N 'AKIŞDY ol mana ogóan aquisdi “He helped me bend ('att) the polo stick (or other).” The same for competing. 'AKIŞVR 'KİSM'K aquisür aquismak. 0

:: 'İKY 'RAN 'UKUSDY ekki aṙan ağişdi “The two men praised each other (tama-da'ha).”  'UKUSVR 'KUŞM'K ağişür ağışmak. 0

:: 'L MANK' TARIĞ 'UKŞDY ol mana tariy ağişdi “He helped me grind (tahın) the wheat (or other).”  'UKIŞVR¹ 'UKŞM'K¹ ağişür ağişmak. 0 The same for competing.

:: KİŞYLA'R İYŞTA' BIYR BIYRIK 'İKAŞDİVLA'R kişilär ister bir birkä igaşdilär “The people depended (ittakala) upon one another in the matter.”  'İKAŞVR 'İKAŞMA'K igaşür igaşmak. 0

:: 'L MANK' TAMUR 'İKAŞDIY ol mana támur egäşdi “He helped me file (sahil) the iron (or other).”  'İKAŞVR 'İKAŞM'K egäşür egäşmak.
"IKY BUR'A 'IKASIY ekki buyra egasdi "The two [camel-] stallions pushed and bit one another (tasadama, ta'dada)." Proverb [=409 kokagun]: 'IKY BUR'A 'IKASUVR 'UTRA' KUKA'KUVN YANJILUVR ekki buyra egasir otrak kokagun yanclur 0 "Two stallions clash (yatasadamu) and a blue fly is crushed in between." 0 This is coined about two emirs who do battle with the result that between them the weak are killed.

"L MANK 'ALIM 'ALISDY ol mana alim alishdi "He helped me to collect (qabid) my debt (or other)." 'ALISUVR 'ALISMA'AQ alishur alishmaq.

"IKY NA'NK BIRLA' 'ILISDY ekki nang birla ilisdi "The two things were caught on or stuck to (ta'allaga) one another." 'ILISUVR 'ILISMA'AQ ilisur ilismak.

QANJIK 'ILISDY qangiq ilisdi "The dog's penis was stuck inside the bitch." 0

"ADTIR 'ILISDY adyir ilisdi "The two horse- (or camel-) stallions bit each other (ta'adda)."

[B. 164/188]

"BURY BARJA' 'ULISDY bo'ri barca ulisdi "The wolves (or other) howled (awat)."

"ULISIB 'ARN BUVRLYV yirtip yaqa orlayu
YRTN YQ' UVRLAYV siqrip üni yurlayu
SIQRIQ 'VNY YVRLAYV siytaq közi örtülür
SITTAB KVZY UR-TULVR

"The men howl like wolves (in grief over Afrasiyab), they tear the collar with wailing, they warble like a singer, and cry until the eye is covered (with tears)." 'ULISUR 'ULISMA'AQ ulisur ulismak.

"ULA'R 'KYY TW'RN 'ULAŞDY olar ekki tawarin ilisdi "Each of the two divided (mayyaza) his property and took his share (axaga hissa)." 'ULAŞUVR 'ULAŞMA'AQ ulasur ulasmak.

BYRN'NK BIYRK' 'ULAŞDY bir nang birkä ulasdi "One thing was joined (itnasala) to another." 'ULAŞUVR 'ULAŞMA'AQ ulasur ulasmak.

"ULISDY NA'NK olisdi nang "The thing was soaking wet (ibtalla, nafadat al-rufa fî ajza'hi)." 'ULISUVR 'ULISMA'AQ olisur olismak.

"L MANIK BRL' TATDIN QUDIY 'ILISDY ol manig birla tarydin qodi ilisdi "He competed with me in coming down (muzul) from the mountain." 'ILISUVR 'ILISMA'AQ ilisur ilismak. 0

UL MANIK BRL' TUBIQ 'ILISDY ol manig birla topiq ilisdi "He competed with me in catching (ta'aqa) the ball; he had a contest with me to see which of us was the better catcher (a'laq)." 'ILISUR 'ILISMA'AQ ilisur ilismak. 0
"AMIŞDIY 'AR' amuşdi är "The man (or other) hung his head in silence due to being blamed or rebuked (sakata . . . muṭrīqān min 'itāb aw lā'ima')." 'AMUŞUVR 'AMIŞMA'Q amuşūr amuşmāq. 0

:: BUV 'IYSĪF 'ULA'R QMĪ 'UNAŞ-1 DIYL' R' bu īsīy olār qamūy unaşdīlār "They came to terms (tarādāw) over this matter (or other)." 'UNIŞUVR L' R' UNAŞMA'Q unaşūrlār unaşmāq. 0

:: 'UL MANIK BRL TĀ'T' DīN 'İNİŞDY ol mānīg birlā tāyīdīn enişi di "He competed with me in coming down (muzūl) from the mountain." 'İNİŞUVR 'NĪŞM'Q enişiür enişi māq.

Q

:: 'AR' 'AJİQ'TY ār āčiqti "The man was convulsed with hunger (taḍawwara . . . min al-jū')." 'AJİQ'A'R 'AJİQ'M'Q ačiqār āčiqmāq. 0

:: 'YŚ 'UJUQTY īs učuqti "The matter came to an end (balayā . . . āξīrahu)." 'UJU-Q'A'R 'UJUQ'M'Q ucuqār učuqmāq. 0

:: 'AR' 'USUQ'TY īr usuqti "The man was thirsty ('atīṣa)." 'USUQ'R 'USUQ'M'Q usuqār usuqmāq. Proverb: 'SUQMIŞ'Q' SA'OQIT QAMI SUVF KURNVR usuqmīṣqa sāqi y qamu y süw körnū "The thirsty one sees every mirage as water." This is coined about a man in need, who sees in every thing the fulfillment of his need. 0

:: 'L 'WK' 'AŞUQ'TY ol āwkā aṣuqti "The man longed (ištāqa) for home." The same for anyone who craves or longs for (müla', muştāq) something. 'AŞUQ'R 'AŞUQ'M'Q aṣuqār aṣuqmāq. 0

:: 'AR' 'AĞUQ'TY ār āyūqti "The man was poisoned (summa)." This is intransitive, as [Arabic] ḥumna r-rajul ("The man was feverish") from al-ḥumā ("fever"). 'AĞUQ'R 'AĞUQ-M'Q āyūqār āyūqmāq. 0

:: 'AR' 'ALİQ'TY ār eliqtī "The man was vile or corrupt (la'uma)." :: BAŞ 'AJLIQ'TY būs eliqtī "The wound festered (tanaffaṭa, fasada)." The same for anything that becomes spoiled (fasada) from the glance of a menstruating woman, a confined woman, or one polluted. 'AJLI-Q'A'R 'AJLIQMA'Q eliqtār eliqtāmāq. 0

Verse:

BAŞIY 'ANIK 'ILIQTY
QNY YUZUB TURQTY
bāši anig eliqtī
qāni yüzüp turuqtı

104 1. DIY L'R added in brown ink.

105 1. A (brown) altered from original U (black).
Describing a wounded man whose blood went cold: "His wound festered (tanaʃaqa) but he climbed the mountain, though the blood in the wound was swollen and thick; who can reach him now?"

K

:: 'Ur'l'n 'Atikty oylân ätíkti "The baby put on flesh (tarabbala, kabura)." 'Atik're 'Atikma'k ätíkär ätíkmâk. 0

:: 'Ar 'Irjiktyî ʔär ičikti "The man capitulated and went over to the other side (istaslama... fi l-ĥarb wa-daxala ilâ l-ĥarb al-ʔaxar tāyi'ān)." 'Irjik're 'Irjkm'k ičikär ičikmâk. 0

:: 'Ar Tiýny U'Ujktî ʔär tînî očikti "The man's voice was still (xafa tat) (in battle), or his breath was cut off (inqaʃa'at) (from cold water being poured over him or from a severe blow)." 'Ujuk're 'Ujkm'k očuknî očukmâk.

L

:: Suvt' U'UBLdy sît oþüldî "The milk (or other) was sipped (husiyat). This is a root- principle, namely that when you add lâm to the preterite the verb becomes passive. U'UBLG U'UBLMA'K oþülmâk. 0

:: 'Uq 'Atildîy oq atildî "The arrow was shot (rumiya)." 'Atilur 'Atilm'q atilur atilmâq.

:: Jaj'K 'Afizîy 'Atildîy ʔeček āygî atildî "The calyx split open (taʃatatarat al-jama'at)." The same for any flower or blossom; also anything that splits open without leaving a gap (infaraja min ʔayr baynu). 0

:: 'Ul Bu'v 'Iyṣ'ta 'UTALDY ol bu ʔista otâldî "He exerted himself, went to great pains (ta'annâ, mîrâs $$Š$$-ṣidda) in this matter." 'UTALUR' TALM'K otâlur otâlmâk. 0

[1. 168/193]

:: Tariř 'UTALDY1 tariy otâldî "The superfluous leaves of the crop were cut off ($qutî'at$)" — i.e., any [part of the] plant which one destroys in order not to let it spoil.2 'UTALUR2 'UTALM'Q2 otâlur otâlmâq.

2. MS. "soup" — see 97, n.1.

106

1. A altered to U in brown ink.

:: QUVY BAŞI UTULDI qoy basi itildi “The head of the sheep (or other) was singed (uhriga sa’at).” UTULUR ÜUTLM’K itilir itilmak. 0

:: 'ATILDIY NA’NK itilde naq “The thing was pushed (dufta).” :: 'URLN 'ATILDIY oylan itildi “The baby pushed himself forward, crawled (tara’ra’a, tazaähfa).” 'ATILVR ‘ATILMA’K itilir itilmak.

:: KVK 'AJILDIY kök acildi “(The thing opened [infataha]; or) the sky cleared (tqas-sha’at).” :: KUNKUL 'AJILDIY könl acildi “The breast dilated with joy (insaraqa).” The same for anything that opens (infataha). ‘AJILVR ‘AJILM’Q acilur acilmak.

:: SUVF 'IJILIY suw iildi “The water (or other) was drunk (suriba).” 'IJILUR 'IJLM’K ildur iilimak. 0

:: 'ASRUK 'ADILDIY açrik acildi “The drunken man (or the man who fainted) came to his senses (afāqa).” ‘ADLVR ‘ADILM’Q aç lur açilmak.

:: TUTVYN 'IDILDIY tütün iildi “The captive (or the bound man, or other) was released (utliqa).” ‘IDLR ‘IDLM’Q ildur ildilmak.

:: 'AK 'URULDIY är uruldı “The man (or other) was struck (duriba).” 'URLVR ‘URULM’Q urlur urilmak.

:: TIRKY 'URULDY tergi uruldı “The table was set (wuqlat).” :: TUVF ‘URULDY tüğ uruldı “The sentry drums were beat (duribat).” 0

:: TARI 'URULDIY tariy oruldı “The grain was reaped (husida).” Verse: orul-

| QUR VIY JUVAJ QURLDY | qarvi çavbac quruldi |
| TUVYUM TIKIB 'URULDY | tüğum tikip uruldi |
| SUVSFY 'TN [sic] 'RULDY | süsi anin oruldi |
| QANJUQ QAJR ’UL TUTR | qanc-oq qaçar ol tutar |

Describing a battle: “When the royal canopy was unfurled in it” — i.e. the canopy made of silk for the kings of the Turks under which they seek shade in the summer heat and protection from rain and snow — “when my banners of war [were set up and] the drums beat, there the enemy troops were mowed like grain; now how can the greatest of them [i.e. Tutar] flee from me?” 0

:: 'URK’N 'URULDIY organ oruldi “The thong of the camel’s girth (or other) was plaited (rumhila).” ‘URLUR ‘URLM’Q [sic] orilir orilmak. 0

:: ‘AK ‘UWK’SINDA ‘URULDIY ar oküsindä uruldı “The man was puffed up (intafaxa) urul-

3. D altered from D by later hand (dot in brown ink).
4. Amended from 'AD’LR.
5. Originally ‘UZLDY, dot of Z altered to U in brown ink.
in anger.” :: Q’B ‘ÜRULDY qāp ürûldi “The wineskin was blown up (nufixa fî).” :: ‘UVT ‘ÜRULDY ähl urûldi “The fire was blown (nufixat).” It is transitive or not transitive. Proverb: YALMKQ1 YURULMİS QA’B UL ‘A’ZİY YAZ-ŁB ‘ALQINVR yalnuq urulmüş qāp ol, ayzi yazlup alıqınür “Man is (like) an inflated (manfûx fihi) wineskin; when the mouth opens the wind goes out [he expires].” 0

:: ‘AR ‘IRILDY2 SARILDY ār erıldı sarıldı “The man was shaken with grief and remorse (ihtazza . . . min yamın wa-lâma nafsa fihi).” ‘IRILUR2 ‘RILM’K erlır erılmâk. 0

:: ‘ANIK ‘ATY ‘IZİLĐY anıq atı ezıldı “His flesh was scratched (xudîşa).” Also of anything that is scratched lengthwise (xudîşa tülâm). ‘IZLUR ‘ZLM’K ezlır ezılmâk. 0

:: YUVL ‘AZILDĮ yöl azıldı “The way was lost (dulla).” ‘AZILUR ‘AZILM’Q azılur azılmâq. 0

:: ‘AR ‘UZALĐY ār özâldı “The man suffered and persisted in a matter without finding speedy relief (ta’ayya, baqiya fî amr la yanfâriju ‘anhu sâri’dân).” Hence :: ‘IK ‘LIK ‘UZALDY iglig özâldı “The sick man was tenacious in giving up the ghost, as though he were too strong for death to be decreed against him (‘asura ‘alâ l-mari’d naz’ ar-rûḥ ka-annahu lâ yuqâd ‘alayhi min aš-śidda).” ‘UZALUR ‘UZALM’K özâlur özâlmaq. 0

‘UZLDY NA’NK uzıldı nân “The thing was cut or broke (inqaṭa’a).” ‘UZALUR ‘UZALM’K üzür üzülmâk. 0

:: YAŚIĬ ‘ASILĐY yişîr âsildı “The rope (or other) stretched (ımtadda).” Also if it is stretched by someone (mudda). ‘ASLUR ‘ASILM’Q âsîr âsîlmâq.

:: BYR NA’NK BYRK ‘ASILĐY bîr nân bîrkâ âsîldı “One thing was hung on or stuck to (ta’allaqa) another.” ‘ASLUR ‘ASILM’Q âstur âsîlmâq. 0

:: ‘TMK ‘UŞALĐY âtmâk usâldı “The bread (or other) crumbled (tafattata).” ‘USLUR ‘UŞALM’Q usâlur usâlmaq.

:: ‘NIK ‘UZA’ YULUR ‘QAN ‘AŞULDJY anıq uzâ yowurqân âsîldı “He was covered (dûttira) with a coverlet.” The same when a thing is put as a cover (yûttiya) over something, ‘ASLUR ‘AŞULMA’K âsîlur âsîlmâq.

:: QUM ‘AŞILĐY qum âsîldı “The sand (or other) was poured out (inhâla).” ‘AŞLUR ‘ŞILM’K âsîlur âsîlmâq. 0

:: ‘NIK ‘LKY ‘IYŞQ ‘IŞILĐY anıq âlîqî qîqâ işîldı “His hand became accustomed (marînat) to the job (or other).” ‘AŞLUR ‘IŞILM’K işîlur işîlmâq. 0

1. Q altered from V by later hand (brown ink).
2. First I in Red ink.
:: 'NIK 'WY 'UŚALDY anig àwi üsälıdi "His house was searched (buh̄ita)." The same for anything that you search. 'UŚ'LUR 'UŚLM'K üsälür üsälmāk. 0

U'UWLĐY NA'NK uwuldi nāŋ

[1. 171/197]

"The thing was crumbled (futta)." 'UWLĐR 'UWLĐM'Q uwlur uwulmāq. 0

:: BV SÚVZ 'UQULĐY bu sōz uqulđi "These words were understood (urīfa)." 'UQULĐR 'UQLĐM'Q uqlur uqlmāq. 0

:: BTIK 'UQILĐY bitig oqildi "The book was read (qurī'a)." 'UQILĐR 'UQILĐM'Q oqilur oqilmāq.

:: TARĪ'UKILĐY tarīy ākildi "The grain was sown (zurī'a)." The same for anything that is spread (durra) over a thing. 'AKI'LUR 'AKILM'K ākīlīr ākīlmāk. 0

:: YŘ'J 'AKILM'K yiyāč āgilīd "The branch (or other) bent down (māla)." 'AKILUR 'AKILM'K āgilīr āgilmāk. Proverb [cf. 539 ya]: QURĪ YŘ'J 'AKILM'S QURMIŠ KIRŠ TUKULM'S QURGH yiyāč āgilīmās, qurmiš kiriš tūğilmās 0 "Dry wood cannot bend (yan'atīfu), a strong bowstring cannot be tied." 0 This is coined about anything that has passed beyond the limit of its usefulness and cannot return to its original state even if one wishes it to.

:: TUBR'Q 'UKULĐY topräq ākīldi "The earth (or other) was piled up (takawwama)." 'UKULĐR 'KULM'K üklür ükūlmāk.

:: 'AR 'UKULĐY ār āgūldi "The man was praised (mudiša)." 'UKULĐR 'UKLM'K āgūlīr āgūlmāk.

:: MANDIN 'UBANĐIY māndin opindī "He hid (iṣṭafā) from me." 'UBANUVR 'UBANM'Q opinūr opinmāq.

:: 'UL MUVN 'UBUNĐIY ol mūn āpūnīdī "He pretended to sip (yaḥṣū) the soup." 'UBANUVR 'UBUNM'K āpūnīr āpūnmāk. 0

Some verbs formed with the nun suffix have this meaning, namely that the subject pretends to do the action but does not really do it; or else that he is independent in doing the action and requires no help from anyone else. 0

:: 'UL N'RUVDI 'ATNDIY ol naïru ātindī "He crawled (tazah̄haḍa) to the other side." The same if something rolls (tadahraja) due to the force of something else. 'ATN'NUVR 'ATN'-M'K ītūnūr ītinmāk. 0

:: 'UL 'UQ 'ATNDIY ol oq ātindī "He pretended to shoot (yarmū) the arrow." 'ATNUVR 'ATNM'Q ātūnūr ātinmāq.

:: 'UL MANDIN 'UTANDIY ol māndin utandī "He was embarrassed in front of me (istahyā minnī)." 'UTANUVR 'UTANM'Q utānūr utānmāq. Óyuz dialect.
:: 'ULXA'NQA' ÜTUK ÜTUN'DY ol xanqa öttig ötündi "He addressed a petition (raf'a qis'atahu) to the king (or other)." Its root-form is: 'ÜTUKÜNDY öttündi meaning "He mimicked or narrated as he had heard (ňakä kamä sami'a)." ÜTÜNUVR 'ÜTUNM'K ötnür ötünmäk. 0

:: BAK 'ARIN 'AJNIĐIY beg ärin açindi "The emir

[1, 173/199]

entertained, favored (akrama, na'ama) his troops (or other)." :: 'AR' 'ATIN 'JNIĐY är atin açindi "The man favored (aḥsana) his horse (with fine barley or fodder)." 0 :: 'AR' QUVYN 'AJJNIĐIY är qoyin açindi "The man pretended to open (yaftahu) his blouse." The same for a sick man or a baby in the cradle who throws off (kašafa) the coverlet. 'AJJNIUR 'AJNMQ açnur açinmaq.

:: 'AR' 'UDNYDY är odundi "The man woke up (istayqa... min manamih)." ÜDNUR ÜDNMQ açnur açinmaq. 0

:: 'UV'T 'UDNDY öt uджindi "The fire was extinguished (xumidat, tvfi'at)." :: YULA' Ü'UDNDY yula uджindi "The lamp (or other) was extinguished (tvfi'a)." ÜDNUR ÜDNMA'Q uджnur uджinmaq.

:: 'NIK QUTIY Ü'UDNDIY aniq quti uджindi "His luck was extinguished (tvfi'a)."

Verse:

'AMĐIY 'UVĐN ÜUDNY
KIYDIN TALM 'KUNDY
'YL BULґA'LI'I 'KANDY
'ANDAR'RIK KYM 'UTA'R

amdi uджn orundi
kедин tælim ökündi
el bolýali igändi
anday ärig kim utar

"Now (the enemy) woke up from his sleep; then he repented much, since he had balked at making peace; who can overcome the likes of that man (except I)?" 0

:: 'AR' 'ARINDY är arindi "The man wiped himself, washed (istaňaša, ayətasala)." :: 'AR' 'ARINDY är arindi "The man applied depilatory and shaved his pubes (nawwara... waştašna iďa ťalaqa anatahu)." ARINUVR 'ARINMQ arinৰ arinmaq.

:: 'UL' UVZIN ÜURNDY ol özın urundi "He struck (daraba) himself in repentance over a matter." The same for pretending to strike. :: 'AR' SUWLQ 'RUNDY är swluq urundi "The man wrapped his turban (ta'ammama)." :: 'URATUT BURNJUK ÜURNDY urəyut bürünčük urundi "The woman put on a veil (ixtamarat)." ÜRNUR ÜRNM'Q urun urunmaq. 0

AR' SKY ÜURNDY är siki örtindi "The man’s penis was erect (naňaz)." ÜRNUR ÜRNM'K örnür örümäk.

1. Original sukun(') crossed out in brown ink and replaced by I.
2. MS. naďima, read nadima.
:: 'AR 'IYṢQA 'IRNDY ʿār ʾisqa ʿerindi “The man was indolent in the matter out of boredom (takāsala . . . mustuwaḥsan).” 'AIRNUR ‘AIRINM’K ʿernūr ʿerinmāk.

:: 'AT 'ISNDY ʿat ʾāsindi “The horse stretched (madda) the rope to escape and nearly broke it (kāda an yaqṭaʾa).”

:: MAN 'ANK'R 'ISNDIM men aḥār ʾisindim “I loved (ahbabtu) him.” ‘UL 'UVT'Q 'ISNDY ol ʾūṭa ʾisindi “He warmed himself (ištālā) at the fire.” ‘UL KUVN [sic] 'ISNDY ol kūnkā ʾisindi

[I. 175/202]

“He basked (taṣarrāqa) in the sun.” 'ISNŪVR 'ISINM’K ʾisnūr ʾisinmāk.

:: ‘UL MANK ‘IṢAN’DY ol maḥā ʾisandi “He depended (ittakala, i’tamada) upon me in the matter.” ‘IṢANUR ‘IṢAN’M’K ʾisānūr ʾisānmāk.

:: ‘UL MANDIN ‘AṢUNDIY ol māndin ʾaṣundi “He went ahead (sabqa) of me.” ‘AṢUNDUR ‘AṢUNMA’Q ʾaṣunur ʾaṣumnāq.

:: ‘UL MANK ‘AWINDIY ol maḥā awindi “He was friendly (ista’nasa) to me.” ‘AWINDUR ‘AWINMA’Q ʾawnur ʾawinmāq.


:: ‘UL ‘ALKIN ‘UWUNDY ol ʾaḍiŋ ʾuwundi “(That man) wrung (farraka) his hands (because of a misfortune that befell him or bad news or rain).”

:: BTIK ‘UQIN’DIY bitīg ʾoqindi “The book was read (quri’a).” ‘UL BTIK ‘UQIN’DY ol bitīg ʾoqindi “He pretended to read the book.” ‘UQINUR ‘UQINMA’Q ʾoqinur ʾoqinmāq. The nūn is an alteralant of lām [i.e. oqil-].

:: ‘UL ‘UVZINK ‘TARIṬ ‘AKINDY ol ʾūṭiŋā ʾaṭariṯ ʾākinī “He sowed the ground (zirā’a, baḏr al-aḍ), by and for himself.” ‘AKINUR ‘AKINM’K ʾākinūr ʾākinmāk.

:: ‘UL YA’AZUQINK ‘KUNDIY ol ʾaṣuqiṇa ʾokūndi “He regretted, repented for (taḥassara ‘alā, nadima) his sin.” The same for any repentance (nadāma). ‘UKNUR ‘KUNM’K ʾoknūr ʾökūnmāk.

:: ‘UL ‘UVZIN ‘UKUNDY ol ʾūzīn ʾoqīndi “He praised (madāha) himself.” ‘UKNUR ‘KUNMA’K ʾoknūr ʾökūnmāk. Proverb: ‘UKUNKUVJY ‘UMINDA’ ‘ARTA’TUR ʾḫiŋģūci ʾumīnda artāṯūr “The self-praiser (māḏiḥ an-naṣf) may ruin his trousers” — meaning that when he is put to the test he may not be able to prove his boast and then will be so embarrassed that he defecates in his trousers. This is coined to advise someone to stop praising himself.

:: ‘AT ‘IKANDY ʿat ʾigāndi “The horse (or other) was refractory (ḥarana).” ‘IKANUR ‘IKANM’K ʾiğānūr ʾiğānmāk.
:: QISRA'Q 'IKANDY [sic] qisra'q alindi “The mare conceived (hamalat . . . fuluwwan wa-'aliqat).” Also: "UL.'ALMIN 'ALINDY ol almin alindi “He collected (qabdi) his debt alone, without anyone’s help.” 'ULINUR 'ALINMA'Q alinur alinmaq.

:: 'ULANDY NA'NK ulindi nān "One thing was joined to (ittasala) another.” 'ULAN'NUR 'ULANMA'Q ulanurulanmaq.

[I. 172/204]

:: U'ULANDY NA'NK ulindi nān “The thing twisted and turned (iltawa, dāra)” — such as a rope around a tree; or as a snake witherith and twists (tartaišu, taltawi).” :: YUVL 'ULUNDY yol ulindi “The road twisted (iltawa).” 'ULINUR 'ULNM'Q ulinur ulinmaq.

:: MAN BUV YŞTA 'ULIN DIM mān bu ista olindim “I was weary (malaltu) of this matter and all that I suffered because of it.” 'ULINUR MAN 'ULINM'Q olinur mān, olinmaq.

:: 'L 'NK'R 'IALIAN DİY ol anar ilandi “He reproached (‘ayyara) him (after he had depended on his judgment in a certain matter and it now appeared that it would have been better to do the opposite).” From this comes the word for “reproach (malama)”: 'ILANJ ilanve. 'ILA'NUR 'ILANM'K ilanur ilanmaq.

:: TIK'N TVN Q' 'ILINDY tikān tōna ilindi “The thorn caught on (ta'allaqa) the garment.” 'ILINUR 'ILINMA'K ilinur ilinmaq.

Verse:

? BDUV MANK 'AILIN'DY yabdu (?) maña ilindi
'M'K'K KURV 'ULINDY āmgāk kūri ilindi
QILMSINK 'ILANDY qilmüşna ilindi
TUTUN BULB 'UL QAT'R tutyun bolup ol qatar

“The enemy [i.e. Yabdu] fell prisoner (usira) in my hand, and suffered hardships until he was weary with life (sa'ima l-hayāt), then he repented and reproached himself for what he had done; now [as a captive] he has become hardened after being soft.”

:: 'AR' YAI'YA QA 'AILINDY ar yayaqa ilindi “The man was taken prisoner (usira) by the enemy.” :: KYK TUZAQ QA 'ILINDY kāyik tuzaqqa ilindi “The game was caught (ta'allaqa) in the snare.” The same [aorist and infinitive as above].

:: MAN TNIKR DIIN 'UMUNDUM mān tānridin umundum “I put my hope (rajawtu) umun- in God (may He be exalted).” 'UMNUR 'UMNM'Q umnur umunmaq.

111 1. Second A by a later hand (dark black, thin pen).

2. The first letter could be b, t, n or y. Brockelmann (Volkspoesie I,15) suggested Yabdu; Atalay (I, 205) Tapdu; also conceivable are Baydu and Taydu. Though translated “the enemy” it must be a proper name.

3. First I by a later hand (dark black, thin pen).
"UL YAYQ Q'ANUN'DIY ol yâqiqa anundi "(The man) prepared (ista'adda) for the enemy (or other)." 'ANUN'UR 'ANUNM'Q annur anunmâq.

MAN 'NK'R 'INAN'DIM mân anâr inandim "I trusted (i'tamadtâ) in him." 'INA'NUR 'INANM'K-Q inânur inanmâq. Hence "a trusted emir" is called: 'INANJ BAK inanc beg.

Doubled

B

"UL 'UZIN MANDIN 'UBÂTÎY ol özin mândin opitti "He hid (katama) himself from me." The same for concealing or hiding (satara, katama) anything. 'ABITUR5 'ABITM'Q5 opitur opitmâq.

T

TA'Y 'ATITÎY tây atittî "The colt was reckoned to be a horse (tâfarrasa... ay 'udda min al-fursân)." This is like the Arabic: futtiyat al-jâriya ay 'uddat min al-fatayât ("The girl was reckoned to be a young woman").

[1. 178/206]

P

Proverb: TA'Y 'ATAIT'SA1 'AT TINUVR 'UIL'V 'ARAÐSA2 'ATA' TINUVR tây atitsa at tinur,oyûl âraðsa ata tinûr "When the colt is reckoned a horse, the horse rests (meaning the stallion rests from being mounted); when the boy is counted among the men, the father rests (since he can free him from want)."

Verse [=514 tây]:

V

TAKUR MANIK SA'WMNY BLK'ILKA' ÄY
TINUQ QAL'Y 'ATAIT'SA1 QISRAQ SANY TA'Y:

tâgûr mânig sawimni bilgâlakâ ây
tinur qali atitsa qisraq sani tây

"Convey my words and say to the wise ones, that the mare rests when her colt is counted among the horses." 0

"UL 'ANY 'ATAÎY ol ani öttâtti "He caused him to suffer hardship (awqa'ahu fî muqásat al-mîhna)." 'AT'TUR 'T'TM'K öttâtür öttâmâk.

4. K original (black); Q by later hand (brown); circle in red.
5. A smudged, reading doubtful.

112 1. Two dots below second T in brown ink.
2. D altered from D by later hand (dot in brown ink).
:
:: 'UL SIR'I 'AJĪṬY ol sirkā ačitti "He soured (ḥammaḍa) the vinegar (or other).

" :: 'UL 'NIK KVNK'LIN 'AJĪṬY ol anig kōnlin ačitti "He pained his heart with misfortune (amaḍḍa . . . bi-fajṭa)." 'AJITU'R 'AJĪṬ'M'Q ačitur ačitmāq.

D
:: 'UL MINY 'UḌĪṬY ol mini uḍitī "He put me to sleep (anāma)." 'UḌITU'R 'UḌIT'M'Q uḍitur uḍitmāq.

:: 'UL YUJRUT 'UḌĪṬY ol yojrut uḍitī "He curdled (rawwaba) the yoghurt." :: 'UL 'UḌITM' 'UḌĪṬY ol uḍitma uḍitī "He curdled (jabbana) the cheese." :: 'UL 'UT 'UḌĪṬY ol ot uḍitī "He put out (atṭa'ā) the fire." The same [aorist and infinitive as above].

R
:: 'UL TARIΓ 'ARĪṬY ol tariy arīṭti "He cleaned (naqqā) the wheat (or other)." 'ARIṬTU'R 'ARĪṬ'M'Q arīṭur arīṭmāq.

:: 'UL QUVZIY 'ARĪṬY ol qozi arīṭti "He gelded (rūza'a xuṣya) the ram (or other)." The same for circumcision (xattana) a boy. The same [aorist and infinitive as above].

:: 'UGLA'N 'ARĀṬY oγlan arāṭti "The boy was reckoned a man ('udda . . . min arrijāl)." Its root-form is: 'AIRD'TIY ārāṭti and [the dentals] assimilated, as one says [in Arabic] muḍḍakir ("one who remembers") from aḏ-dikr ("remembering"). 'ARADUV'R 'ARAD'MA'K ārāṭūr ārāṭmāk.

:: 'UL YAT' 'ARUIṬY ol yāγ arīṭti "He melted (aḍāba) the butter (or other)." 'ARUIṬTU'R 'ARUITM'K arīṭur arīṭmāk.

Z
:: 'UL 'ANKA'R YUVL 'AZĪṬY ol aŋār yōl azittī "He made him lose (aḍalla) the way." 'AZITU'R 'AZITM'Q azitūr azitmāq.

:: 'UL 'UGLA'N QULA'QIN' 'AZĪṬY ol oγlān qulāqin ezitī "He slit (aṣraṭa) the boy’s ear." The same

[1. 180/209]

for anything that one scratches lengthwise (xadaša1 wa-ṣaraṭa ṭawīlan). 'AZITU'R 'AZITM'K ezitūr ezitmāk.

1. MS. xadšin.
"UL YSI' 'uzatîy ol yîşîy uzatî "He stretched (madda) the rope (or other)." ::
'LS YSI' 'uzatîy ol yîşîy uzatî "He prolonged, postponed (tawwala, sawwafa, maţala) the matter." 'UZATUR 'UZATM'Q uzâtur uzatmâq.
:: "UL 'ANIK QUL'QIN 'uzîty ol anîg qulâqin üzîtti "He deafened (taqqala sam', aşamma) him (from talking too much)." :: SIR'K 'KUB'NIY 'UZÎY sirdâ küpli üzîtti "The vinegar (or other) caused the vat to sweat (rašṣaha) (because of its acidity)." 'UZITUR 'UZITM'K üzîtur üzîtmâk.

S
:: "UL 'URUQNIY 'asîtíy ol uruqni âsîtti "He had the rope (or other) stretched (amadda)." :: 'ASTUR 'ASTM'K âsîtur âsîtülmâk. 0
:: TUVZUL' AT MINY 'USITIY tûzulîy ât mini usîtti "The salted meat made me thirsty ('atţasa)." :: USITUR 'USITM'Q usîtur usîtmâq. 0
:: "UL MUVN 'ISITIY ol mûn usîtti "He warmed (saxxana) the soup." The same for heating (âhmâ) iron, or other. :: 'AR' 'ISITIY âr isîtî "The man had a fever (humma)." The latter is intransitive, the former transitive. 'SITUR 'SITM'K istîr isîtülmâk.

S
:: "UL MANK' 'AŠ 'AȘÂTIY ol maţa aš ašatti "He fed (aţamâ) me the food." Most of the Turks use this word for the food of kings and nobles, but the Oyuz use it for everyone. 'AȘATUR 'AȘÂT-M'Q așatur așatmâq. The Oyuz follow the rule [in this matter]. 0
:: "UL MANK' YUWURQA'N 'ASU'TIY ol maţa yowurqan âsütî "He ordered someone to cover (daṭṭara) me with a coverlet." The same for anyone who orders someone else to conceal (satr) a thing. 'ASUITR 'AȘITM'K-Q 3 âsîtur âsîtülmâk.

Verse:

'IDU'V BYRB' BUŞTÜM
TAW'R YUVLÜ'T TAŞTÜTÜM
'RAN'AŞIN 'STM
YUKN BARJA' 'UZY JÎDY

idu bêrîp boštûtum
tawâr yûlûgy taštûtum
ârân aśîn âsûtüüm
yükîn bärça âzî čiydi

Describing a captive: "I let him go free; (he ransomed himself for something, and) I had the ransom conveyed to its place; I ordered the men's corpses to be concealed (satr) (underground); their chief tied his load with his own hand, (not finding anyone to help him)."

:: "UL MINY TUMLIQ QA' 'USITIY ol mini tumliqqa uşîtti "He put me out in the cold (awjadani l-qurr)." :: 'UL SUJUK 'USITIY ol siqiq uşîtti

2. Three dots in brown ink faintly visible over the S.
3. K black; Q brown (? not clear).
"He put the sweet juice out to be cooled (wada'a...lit bard haṭṭā wajada l-qurr)" — this is a type of drink. 'UṢUTUR 'USTM'K ūṣūtūr ūṣīmtāk.

:: 'UL 'ATMA'K 'UṢATĪY ol ʿatmāk uṣattī "He crumbled (fatta) the bread (or other)." uṣat-
The same for crushing or crumbling (raḍḍa, fatta) anything. 'UṢATUR 'USTM'Q uṣatur uṣatmāq.

:: 'UL 'NIK 'VIN 'AUṢAIṬĪY1 ol anig āvin uṣāṭī "He (the man) ordered someone else to search (baḥt) his house." The same for searching anything. 'AUṢAITUR1 'UṢAITMA'K1 uṣāṭūr uṣātmāk.

Proverb: QULA'Q 'AŠITSA' KVΝΚVL BILYR KZ KVRSA' 'UDIK KLYR qulāq eṣit-P eṣīsā kōnjīl bīlīr, kōz kōrsā ʿudīg kāfīr 0 "When the ear hears (sam'ta) the heart knows (it), when the eye sees (its beloved) desire is aroused."

Γ

:: 'UL 'ANY TA'G QA' 'AIṬĪY ol anī tāyqa ayrītī "He made him climb (aṣ'ada) the mountain (or other)." aṣīt-
:: TANKRIY BULIT 'AIṬĪY tāŋri bulit ayrītī "God raised up (anša'a) the cloud." 'AIṬITUR 'TIM'TQ ayrītur ayrītmaq.

Q

:: TANKRIY 'AQIN 'AQIṬĪY tāŋri aqīn ayrītī "God caused the flood to flow (aṣīla)." aqīt-
:: 'UL SÚWV 'AQIṬĪY ol sūw ayrītī "He made the water flow (ajrā).":: BAK 'AQINJY 'AQIṬĪY beg aqīncī ayrītī "The emir sent (ba'ata) a raiding party against an enemy." 'AQITUR 'AQITMQ ayrītur ayrītmaq. 0

:: 'L MANK' BTIK 'UQIṬĪY ol mana bitig oqītī "He had me read (aqr'a'a) the book (or other)." 'UQITUR 'UQITMQ oqītur oqītmaq.

K

:: UL TARI' 'AKIṬÍY ol tariy ākītī "He had the seed sown (aβdara)." The same for a powder that one spreads (ḍarrā). 'AKITUR 'KITM'K ākitūr ākitmāk.

:: 'L TARI' 'UKIṬÍY ol tariy āqītī "He had the wheat (or other) ground (aṭhina)." āqīt-
'UKITUR2 'UKITM'K2 qītūr qītmaq.

:: 'UL 'ANY 'IKIṬIY ol ani ʿigītī "He reared (rabba) him." Its root-form is: 'AKIḌṬIY ʿigīḍī - the dāl assimilated to the tā. 'IKIḌUR 'IKIḌMA'K ʿigīdur ʿigīdmāk.

114 1. First A and first I in a later hand (black ink, thin pen) — confusion with eṣit-, of which the entry is missing except for the proverb.

2. First U in red ink.
"He moistened (balla) the garment (or other)."

:: UL QA'TUVN 'AWK 'ILATĪ Y ol qāyūn āwkā elātti "He brought (dahaba bi-) the melon (or other) home." 'ILATUR 'LATM'K elātūr elātmāk.

:: UL JI'AY QA' YARMAQ 'ULAJĪ Y ol ēyāyqa yarmāq ulātti "He ordered that the dirhams be distributed (tawzī', tafriqa) among the poor." 'ULATUR ULATM'K ulātūr ulātmāk.

:: TA'M 'AMI'TĪ Y tām āmītti "The wall (or other) was leaning so as to fall (māla . . . li-yasqūta)." KUNKLUM 'ANKAR 'AMI'TIY kōnjum ānār āmītti "My heart inclined (māla) to him." AMITUR 'AMIT'M'K āmītūr āmītmāk.

V

QULA'N TUKA'L QUMĪ Y
'AR'QAR SUQAQ YUMIŪ Y
YAYLΓ TAB AMI'TIY
TZKQ [sic] TRUB SAKRİŞUVR

quān tükāl qomītti
argār suqāq yomītti
yayıya tappa āmītti
tızgın turup sekrişür

Describing spring: "(Spring) has roused the wild ass\(^2\) and the mountain goat\(^3\) and female and male antelope have come together; they inclined (mālat) toward the summer pasture, and stood in rows, leaping (with joy)."

N

:: UL YAYΓ Q' TULUM 'ANU'TIY ol yayaqta tulum anutti "He prepared (a'adda) the weapon for the enemy." The same for anything that is prepared. 'ANUT'VR 'ANUTM'Q

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1. MS. māłā.
2. MS. 'nr, read 'ayr.
3. Sic (wa'l); therefore tükāl ("all") is perhaps an error for tākā.
**anutür anutmäq.** Proverb: **TULUIM ’ANUTSA’ QULUIN BULVR TULUM ’UNUTSA’ BULUN BULVR tulum anutsa qulun bulür, tulum anutsa bulun bolür** 0 “One who prepares his weapon (for the enemy) finds a colt, one who forgets (to prepare) [his weapon] becomes a captive.” [This is coined] to advise preparedness. 0

:: MAN 'UNA’MA’S ‘AR’DIM ‘UL MINY ’UNAṬIY män unāmās ārdim ol mini unatti
“T was displeased (abi) with this but he made me pleased with it (arḍānī fihi).” ‘UNA’TUR 'UNATM’Q unāṭur unatmāq.

:: 'L SUVZIN 'UNTĪY ol sōzin unittii “He forgot (nasiya) his words (or other).” ‘UNITUR 'UNITM’Q unitur unitmāq. 0

:: 'UL QUVVIN 'IYNAṬIY ol qōyin ēnattii “He ordered his sheep to be earmarked (i’lām [defined]).” ‘INATUR 'INATMA’K ēnāṭur ēnātmāk.

**Defective**

:: 'UL MANK’ SUVZ ’YṬY ol maṇa sōz ayitti “He asked for (sa’ala) some words from me.” The Oṣuz say: MAN ‘ANK’R; SUVZ; ‘AYĪṬIY mān anār sōz ayittim meaning “I talked to him (takallamu ma’ahu wa-qultu lahu kalāman)” – this is not according to rule. ‘AY’TUVR ‘AYĪTM’Q aytūr ayītmāq.

:: 'UL MINDIN ‘UYAṬIY ol mindin uyattii “He was ashamed before me (iṣṭahyā minmi).” Its root-form is: ‘UYAṬṬIY uyāṭṭi – it was assimilated. ‘UYAṬUR ‘UYAṬMA’Q uyāṭur uyadmaq. 0

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**Final Week**

**B**

:: 'UL ‘ANY KŠIYDIN ‘ABIYṬIY [sic] ol ani kiṣiṭin opīdi “He concealed (satara, axfā) it from the person.” The same for anything that you hide (wārayta) from someone else. 'ABITUṽR ‘ABITM’Q [sic] opīr opīmāq.

**Nasal**

:: 'AR’ YUVZIY ‘UNKUṬIY är yūzi oṇuṭī “The man’s face was drawn (sahuma).”
:: BARJIN ‘UNKUṬIY barcīn oṇuṭī “The brocade (or the like) lost its sheen (ḍahabat ṭarā-wa).” ‘UNKUQ’R ‘UNKUQM’Q oṇuqār oṇuqmāq.

**L**

:: SUKAL ‘UNKULṬIY sökāl oṇuṭli “The sick man recovered (indamala).” :: ‘IYŠ ‘UNKULṬIY ḫis oṇuṭli “The matter was set right (istaqāma) (that had been muddled).” 1 ‘UNK-LVR ‘NKULM’Q oṇţur oṇulmāq.
End of the Triliteral Chapters

Chapters of Quadrilaterals

Chapter: fa'lahdi, unvowelled second and fourth radicals, in its various vocalizations

R

:: 'AR 'URBAR'DIY ar ürpdri "The man bristled (tanaffasa, izba'arra) (with anger, or for a fight)." :: TAQ'TUVN [sic] 'URBAR'DIY taqayu ürpdri "The cock bristled (taqazza'a) for the fight." :: 'ANIK TİYNIY [sic] 'URBAR'DIY anig yendi ürpdri "He had gooseflesh (iqsha-arra jildułu)." 'UR'BARUR 'URBAR'MA'K ürpérür ürpärümök.

:: 'ANY 'UB'TURDIY ani öptürdri "He ordered him to kiss (qabbala) someone else." öptürü 'UBTURR 'UBTURMA'K öptürür öptürümök. 0

:: 'UL 'UQ 'A'TUR'DIY ol oq atturdri "He ordered the arrow to be shot (ramy)." The same for having something thrown (afraha). "'ATURR 'A'TURMA'Q atturur atturmâq. 0

:: SIBZU TUV 'UTURDY sibizyü öttürdri "He sounded (ṣayyaḥa) the flute." The same for anything which brings forth a sound by your action (ḫadatu minhu š-ṣiyāḥ bi-fi'līka)." 'UṬ-RUR 'UṬURMA'K öttürür öttürümök. 0

:: 'UL MANIK 'IYȘIM 'IYȚUR'DIY ol mānig ʾišım āttürdri "He ordered my affair to be settled (işlah)." :: 'L 'UK 'YȚRDY ol ʾātük āttürdri "He ordered his boot to be repaired (işlah)." The same for other things. 'YṬURR 'YṬURMA'K āttürür āttürümök.

:: 'UL QABUṬ 'AJ'TURDIY ol qapuṭ aṣṭurdri "He ordered the door to be opened (fath)." The same for anything that one orders to be opened. 'AJ'TURR 'AJ'TURMA'Q aṣṭurur aṣṭurmâq.

:: 'UL MANK' SUVF 'ĪJ'TURDIY ol mana suw iṭurdri "He made me drink (aṭraba) the water (or other)"' 'ĪJ'TURUR 'ĪJ'TURMA'K iṭṭürür iṭṭürümök. One may say: 'IJUR'DIY ićürdi [98] with this meaning.

[1. 187/218]

Proverb: SUVF 'IJUR'MA'S K' SUVT BIYR: suw ićürmâskā süt bêr 0 "To one who does not give you water, give him milk to drink" — meaning, require with good one who harms you. 0

116 1. MS. msus, read muşawwaş.
2. MS. tanaffasa.
3. MS. şannaha.
The root-principle of these verbs is that they are doubly transitive, one of the agents ordering the action to be performed, the other carrying out the action directly by his order. These verbs consist of biliteral roots plus a suffix of two letters [i.e. ṭ and ṛ] giving this meaning. This type could not be known by the rule, and therefore I mention it here.

:: 'AR· TAŠI· AX-TAR·DIY ār tāṣīɣ axtardi “The man turned over (qallaba) the stone.” :: TUBIY YIΓA·JJIG· AX-TAR·DIY tūpī yiриɣiɣ axtardi “The wind felled (asqatat) the tree.” The same for anything that turns over (qalaba) something. The xa’ is an alternant of γayn [i.e. ayτar-], as one says [in Arabic] xattār or yaddār (“traitor”), xumār an-nās wa-yumārūhum (“crowd of people”). :: 'UL YYR· AX-TAR·DIY ol yēr axtardi “He turned over (‘azaqa, karaba) the soil.” ‘AXTARUR ‘AXTARMA’Q axtarur axtarmāq.

:: 'UVN YARMA’Q ’UZA’ BIYR· AR·TUR·DIY und yarmāq üzā bir arturdi “He added (zāda) one dirham to ten.” :: 'AR· AR·TUR·DIY ār arturdi “The man exceeded his proper limit (‘adā . . . šawrahu).” ‘ARTURVR ‘AR·TURMA’Q arturur arturmāq.

Verse:
KALDI BARUV ‘AR·TURV
BYR·DIY ‘ILIN ‘AR·TURV
MUBDA’ QAILB ‘ULTURV
BUKRIY BLB ‘UN BUT’R

V kalidi bari arturu
bērdi elin ārturu
munda qalip olturu
biükri bolup ün būtār

Describing a captured emir: “He came to me (with an enormous army) boasting and overstepping his bounds (yašifū wa-ya’dīq šawrahu); then he presented to us his realm, and stayed sitting among us with humped back and subdued voice.”

:: ‘NIK YA’ZUQIN ‘AR·TURDIY anig yāzuqin ārturdi “He pardoned (šafaqa ‘an) his sin.” :: ‘NIK ‘YŚIN ‘AR·TURDIY anig ˃išin ārturdi “He permitted (ajāza) his affair” — meaning that he accepted (qabila) it. The same for anyone who lets a thing pass from a place (jāwaza šay’ ‘an mawdi’). ‘RTURR ‘RTURMA’K ārturur ārturmāk.

:: 'UL 'UTLY QULA’QIN ‘AZTURDIY ol oɣli qulāqin ezūrdi “He slit (aṣraṭa) his son’s ear.” The same for any lengthwise scratch

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or line on the skin or the ground (kull xadās aw xatf fi l-jild wa-l-arḍ ťawīlan). ‘AZTURR ‘AZTURMA’K ezūrdur ezūrmāk.

:: 'UL YB· UZTURDIY ol yiph ezūrdi “He had the rope (or other) broken (aḥḍaqa).” ‘UZTURR ‘UZTURMA’K izūrdur izūrmāk.

:: 'UL ‘AR· ‘ASTURDIY ol ār asturdi “He had the man (or other) hung or crucified (šalb).” :: ‘UL ‘AT· ‘ASTURDIY ol at asturdi “He ordered the meat (or other) to be hung (tā’līq) (on the peg).” ‘AS·TURR ‘ASTURMA’Q asturur asturmāq.

:: ‘URUQ ‘AS·TURDIY4 uruq āsturdi “He had the rope (or other) stretched (amāda).” :: ‘UL QAWIQ ‘USTURDIY ol qawiq āsturdi “He ordered the bran to be winnowed (nasf, tawqiyâ) out of the millet.” The same for winnowing (nasf) anything. ‘USTURR ‘USTURMA’K āsturur āsturmāk.
:: 'UL MANKA 'USTARDIY ol mana üstar’di “He opposed (mârâ) me in a certain matter.” :: 'UL QILMİŞ 'YŠIN 'USTARDIY ol qilmış inšin üstâr’di “He denied (jaḥada) what he had done.” The same for any denial (inkâr, jâhûd). 'USTARR 'USTARMA’K üstârûr üstârmâk. Proverb [=209 tâzûn]: TVZUN BRL 'URŠ 'VTUVN BRL 'US'TARMA’ tâzûn bîrlâ urûs, ütûn bîrlâ üstârmâ “Quarrel with the gentle one (for he will put up with you), do not oppose (lâ tumâri) the shameless one (for he will be vulgar and insulting).” 0

:: 'UL MANK ‘ ĐKV SVZV ‘AIŠTARDIY ol mana aâdgû söz eštûrdi “He let me hear (asma’a) good words.” Its root-form is: ‘SîTARDIY eştittûrdi, with doubled râ’. ‘IŞTURR ‘IŞTURMA’K eştürûr eştûrmâk. 0

:: 'UL QUM ‘ĂŞ’TARDIY ol qum aštûrdi “He ordered the earth to be poured out (ihâla).” The same for ordering flour to be poured into a sack. ‘IŞTURR ‘IŞTURMA’K aštûrûr aştûrmâk. 0

:: 'UL 'UQ ‘UŞTARDIY ol qoq ištûrdi “He ordered the socket of the arrow to be bored (taqûr ru‘z).” The same for any boring of a narrow hole (taqûr dayyiq). ’UŞTURR ’USTRMA’K ištûrûr iştûrmâk.

:: 'UL SUVW ‘AQUTARDIY ol sûw aqtûrdi “He ordered that the water be made to flow (tasyill, isâla).” ’AQUTURR ‘AQUTURMA’Q aqtûrur aqtûrmâq. Verse [=452 yulaq]:


‘AQUTURR KVZUM YULA’Q
TUŞLANUR ‘UR’DAK YU’A’Q

aqtûrur kûzûm yulaq
tuštûnûr ûrdûk yuqûq

“My eye flows (tasîlu) springs of water, (such that there gather) and alight in them ducks and other such water birds.”

:: 'UL MANK’ 'NIK SVZZIN ‘UQ’TARDIY ol mana anig sözin uqtûrdi “He made me understand (affâma) his words

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(or other).” ’UQTURR ‘UQTURMA’Q uqtûrur uqtûrmâq.

:: 'UL TARII ‘AK’TARDIY ol tarîg aktûrdi “He had the seed sown (abîqara).” The same for a powder that one orders to be spread (qârûr). ‘AKÔTURR ‘KÔTURMA’K aktûrûr aktûrmâk. 0

:: 'UL JUKA’N ‘AK’TARDIY ol čogûn âgtûrdi “He ordered the polo stick to be bent (‘atf).” The same for bending (imâla) anything. ’AKÔTURR ‘AKÔTURMA’K âgtûrûr âgtûrmâk. 0

:: 'UL MÎNY ‘UKTARDIY ol mini ögtûrdi “He had someone praise (yamdaḥa) me.” ögtûr-

’UKÔTURR ‘KÔTURMA’K ögtûrûr ögtûrmâk. 0

1. Three dots faintly visible over S.
2. MS. madda.
:: 'UL MINK YARMAQ 'ANKAR 'UKTURDIY ol mîn yarmanq anar üktürdi "He appointed him to pile up (takwim) [a thousand] dirhams (or other)." 'UKTURR 'KTURMAK üktürür üktürmâk. 0

:: MAN 'NDAN YARMAQ 'ALTURDUM mân andan yarmanq alturdu "I ordered the dirham to be taken (axd) from him." 'ALTURR MAN 'LTURMAQ alturur mân, alturmâq. 0

:: 'L 'ŞIJ 'IJRA' 'AT' 'ULTURDY ol ešîc ičrâ àt olturdu "He overcooked (harrâ) the meat in the pot." The same for wearing out (ablâ) a garment, or other. 'ULTUR [sic] 'ULTURMAQ olturur olturmâq. 0

:: 'UL 'AR' 'ULTURDIY ol âr olturdu "The man (or other) sat down (jalasa)." 'UL–TURR 'LTURMAQ olturur olturmâq. Proverb: BUTVN 'UVM LK QANJA' QULSA' 'ULTURR bütün ümlîq qanqa qolsa olturur 0 "One whose trousers are sound sits as he wishes." This is coined about one who is sure of his own chastity (ma'mûn al-izâr) and does not worry about suspicion.

:: 'L MANK' KAYIK' 'ILTURDY ol mâna käyik iltürdü "He ordered me to catch (ta'llîq) the game (in the snare)." The same for catching (ta'llîq) anything. 'ILTURR 'ILTURMAK iltüür iltürmâk. 0

:: 'UL 'UTRİNY NY 'ULDURDIY ol oγrîni öldürdü "He killed (qatala, amâta) the thief (or other)." 'ULDURUR 'ULDURMAK öldürür öldürmâk. 0

:: 'UL 'ANY TA'GDIN 'ILDURDIY ol ani tâyîn ildürî "He brought him down (anzâla) from the mountain (or other)." 'ILDURUR 'ILDURMAK-Q ildürür ildurmâq. There is also a variant with núun: 'IN'DURDIY endürî. 0

:: TANKRY 'UVT 'UVN'DURDIY tâŋri öt öndürî "God caused the plants (or other) to grow (anbata)." :: 'UL 'ANY 'AWKA' 'UNDURDIY ol ani äwkâ öndürî "He sent him off (ašxaşa) home." The latter is Uighur dialect – the Oïez do not know it.1 'UNDURUR 'NDURMAK öndürür öndürmâk. 0

:: 'L MINY 'AT'TARDIY ol mini atyârdi "He helped me mount (a'âna . . . 'alâ rukûb, arkaba) the horse (or other)." 'AT'TÄURUR 'AT'TARMAQ atyâru atyârmâq. 0

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:: 'AT 'UTARDIY [o]atu atyârdi "He grazed (ra'â) the horse (or other)." 'UTTÄURUR atyâru uttärmaq. 0

:: 'UL MINIY 'UD'URDIY ol mini odyûrdi "He woke me up (ayqaşâ . . . min manâm)." odyûr 'UD'URR 'UD'URMAQ odyûru odyûrmâq. 0

1. là ta'rifuhâ — written above the line in a later hand.
'UL 'ANY KIY' DIN 'UDGURDIY ol ani këdin odyaridi "He recognized him after think-odyar-ing a while (‘arafahu1 ba’da tafakkur wa-mudda)." 'UDGARUR 'UDGARMA’Q odyarur odyarmaq.

'UL 'ATIN 'ARQURDY ol atin argyrdi "He jadèd (a’yā) his horse." 'ARQURUR argyur-ARQURMA’Q argyurur argyurmāq.

Verse:

KUNK’LUM ‘ANKAR QAYNAYV könjüm ançar qaynayu
‘IJ’TIN ‘NKAR ‘UYNAYV ieçin ançar oynayu
KALDY MANK’ BUYNAYV kaldi maça boynayu
‘UYNAB MINY ‘ARQURVR oynap mini argyurur

"My heart welled up toward (my beloved) when I played with him within the house; he came to me with haughtiness and arrogance, and played with me until he exhausted (a’yā) me." The same for an animal that you work to exhaustion (a’yayta).

'UL 'ANIIY ‘AN’GURDIY ol ani anyardi "He made him swear an oath (ḥallafa)." anyar-Its root-form is: ‘ANDGURDIY andyrdi — the dal is dropped for lightening. This is as in the (andyar-)words of God [Q. 56:65]: fa-zaltum tafakkahina ("and you would remain bitterly jesting") — its root-form is: fa-zalaltum, but [one of the l’s] was dropped for lightening. ’ANDGARUR ‘ANDGARMA’Q andyurandur anyarmak.

'UL ‘NIK YVZING ‘ALWIRDIY ol anig yuzina alwirdi (?) "He snapped back at him alwir? (lit. jumped in his face with words) as though he wanted a quarrel (waṣaba fi wajhihi fi kalām ka-annahu yuridu musājartahu)." 'ALWIRA’R ‘ALWIRMA’K-Q alwirur alwirmāq, alwirmāq.

'UTRUM QARIN ‘UTKURDIY ötrüm qarín ötgürdi "The laxative loosened (aṭlaqa) the bowels." :: 'UL ‘AWK’ BITK ‘UTKARDY "(The man) got a letter through (anfaḍa) to his home." The same for anyone who passes something through (anfaḍa . . . ‘an) a thing. 'UTKURUR ‘UTKURMA’K ötgürur ötgürmāk.

'UL ‘ATIN ‘AWK’ ‘IJKARDIY ol atin awkā ięgārdi "He made his horse (or other) enter (adxula) the house." ‘IJKARUR ‘I’ KARMA’K ięgårur ięgārnāk.

'UL ‘ANY BAKKA’ ‘IJKARDIY ol ani begkā ięgārdi "He slandered (wašā bi-) him to the emir (or other)."

'UL KIJK SUVZUK ‘DKARDIY ol ięçig sőçig ädgārdi "He heard some trivial words but considered them important and acted accordingly (kabbarahu wa’amila biхи)." This word is usually used in the negative, thus:

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NK SUVZIN ‘ADKARMADY anig sőzin ädgārmādī "He paid no heed (mā ḥtafala bi-, mā balā) to his words." :: 'UL YAWUZ NA’NKNY ‘ADKARDY ol yawuz nannya ädgārdi "He improved (aṣlaḥa) the thing which was bad." ‘ADKARUR ‘ADKARMA’K ädgārur ädgārnāk.

1. MS. ‘arrafahu.
:: 'UL YAṬ 'ARKURDIY ol yāy ārgūrdi "He melted (adāba) the butter (or other)." 'ARKUR 'RKRUMA'M K ārgūrdi ārgūrmāk.

:: 'ΑŚ-QA' 'AURKURDY1 (ol) ašqa ārgūrdi "He got to (adraka) the food before it was gone." The same for anyone who gets to something before it is gone (adraka say'ān qabla an yānfalita). 'AUR'KURUR1 'AURKURM1 ārgūrdi ārgūrmāk.

:: TUVN 'AŚ-KIRDIY tōn āskirdi "The garment wore out (axlaqa) (or other)." 'AŚ-KIRUR 'AŚKIRM AČ āskirdi āskirmāk. 0

:: 'UL 'ITĪṬ KAYĪKA 'UŚKURDIY2 ol itī'y kāyikkā āskirdi "He incited (agāt) the dog against the game." The same for inciting a man against something. :: YILA'N 'UŚKURDY2 yīlān āukridi "The snake hissed (nafāxat ... bi-fīḥā)." The same for a person who whistles (ṣafara bi-fīḥā); also of a vulture that shrieks (ṣafara). Proverb: 'US' 'UŚKURSA' 'ULUVR ʿūs āskirāsā ʿūlūr 0 "When the vulture shrieks (in a man's face, it is a sign that) he (it?) will die." They draw a bad omen from this. 'UŚKURUR 'UŚKURM AČ āskirā ʿūskirmāk. 0

:: 'L ʿUNNṬĪM ŚUVZŪK 'UŚKURDIY ol unitmiš sözūg āskirdi "He remembered (tadakkara) the words which he had forgotten (or other)." 'UŚKUR 'UŚKURM AČ āskirā ʿūskirmāk.

When you wish to transitivize the intransitive verbs of this chapter, or to make one doubly transitive, change the preterite marker dāl into a doubled tā' - one is the dāl, which is assimilated, and the other is the tā' of transitivity. For example, you say SUVZ 'UŚKURDIY Sōz āukrīḍi to mean "He remembered the words." To transitivize this verb, you say: 'UŚKURṬĪY āukrīṭtī meaning "He brought someone to remember what he had forgotten." 0 Example of the doubly transitive verb: 'ANIK 'ATIN 'AR-TURṬĪY anīg ʿatīn āryurttī "He had someone ride his horse." Another way is to say: 'AR-TUR'TIY āryurttārī meaning "He ordered the jad- ing";

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'UŚKUR TUR'DIY āskirturdī "He caused the inciting" - but the first way is more elegant and more correct.

§

:: 'RAN 'UR'BAŠTIY ārān ārpaṣdī "The warriors (or others) bristled (taša 'ata/taša 'aba, izba'arrū) (with anger)." 'URIYAȘV [sic] 'URYAȘMA'M ārpaṣār ārpaṣmāk. Verse:

'RAN 'ARIĆ 'URBAȘUR ārān arič ārpaṣār
'UVJIN KAKIN 'IR-TAŠUR ʿōčin kākān ārtāṣār
SAQAL TUTUB TARTIȘUR saqal tutup tartiṣār
KUK'SIY 'AR' 'UV'T TUTA'R kögsi ara ʿot tütār

1. A in a later hand (dark black, thin pen).
2. U's in black but apparently the same hand as the brown of previous pages.
"The warriors look at one another askance with rage (yanṣūrū... bi-a'yun šazr ḥanaq²); they seek to take revenge upon one another; (the warriors) have caught hold of their beards (in the intense heat of battle; it is as though) the fire of rage smoldered in their breasts."

:: 'ULA'R BUV SUZUK 'IR'TAŠTIYLAR olār bu söziiş irtāšilār "They inquired into (tafaḥhašū) this (matter or) word (or the like)." 'IR'TAŠUVR 'IR'TAŠMA'K irtāšur ārtāšmāk.

:: YAL'NIKUQ 'IJIN 'AR'TAŠDIY yalqūq ičin ārtāşdī "The people were corrupted by each other's example (fasada... ba'duhu bi-ru'ya ba'd)." The same for anything of a large amount that becomes thoroughly corrupted (fasada ba'duhu fi ba'd). 'AR'TAŠUVR 'ARTAŠMA'Q ārtāšur ārtāšmāq.

:: 'ULA'R BUV 'IYŚI'TI 'UR'TUŠDIY olār bu līši ārtūšdī "They conspired to conceal (tawāṭa'ā 'alā satr) this matter." The same for anyone who helps someone else cover or conceal (tayṭtīya, satr) a thing. 'UR'TUŠUVR 'URTUŞMA'K ārtūşur ārtūşmāk.

:: BUVDUN BIYR 'AKINDIYNIK 'AWLA'RIN 'UR'TAŠDIY böğün bir ekīnindig āvlārin ārtāşdī "The people burned (aḥraqa) each other's houses." Likewise for other things; the same for cooperating or competing. 'URTUŞUVR 'URTUŞMA'K ārtūşur ārtūşmāk.

:: 'UL MANIK BRL 'ARSLIN' DAN 'AR'TIŞTIY ol mānāg birlā arslāndān ārtīšī "He vied with me in getting past (muğāwaza 'an) the lion (or anything frightening)." 'ARTIŞUR 'ARTIŞMA'K ārtīšur ārtīşmāk.

:: 'UL MANK 'ARJY 'AR'TIŞDIY ol mağa arş ārtišdī "He helped me load (iğā', haml) the saddlebag (on the animal)." 'ARTIŞUR 'AR'TIŞMA'Q ārtišur ārtišmāq. The same for competing.

:: 'L 'ANIK BRL 'UQTAŞTIY ol anīg birlā oqtaštī "He had a shooting contest with him (rāmahu¹ bi-s-sahm)." The same for drawing lots (qāra'ahu). 'UQTAŞUR 'UQTAŞMA'Q oqtašur oqtašmāq.

:: 'UL 'ANIK BRL 'UNDAŞDIY ol anīg birlā āndāšdī "They called to one another (tanādayā)." ČYUN'DAŞUVR² 123

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'UNDAŞMA'K āndāšur āndāşmāk.

:: TUVN LA'R UBRAŞTIY tōnlār opraštī "The garments (or other) began to wear out (aṣaḥat... fi l-bilā)." 'UBRAŞUVR 'UBRAŞMA'Q opraşur opraşmāq. Proverb [cf. 601 keń]: KANK'S LYK BLYK 'UDRAŞUVR KNK'S SYZ BLYK 'UBRAŞVR keńanjlig bilig ʿudrasūr, keńanjlig bilig opraşur ["Knowledge with counsel bears fruit, knowledge without counsel wears out."]
"Management of affairs, when it is fertilized with counsel, daily grows better, but when it is without counsel, daily grows worse (yabla)."

:: 'UL MANK' MUVN Ü'UBRŞDY ol mana mün öprüšdi "He helped me sip (ḥasw) the soup (or other)." 'UBRŞUVR 'UBRŞM'K öprüšür öprüśmāk. The same for competing. 0

:: 'ULA'R' BIYR' BYR'KA' BITK 'UTRUSDY olär bir bīkā bitig öprüšdi "Each of them got a letter (or other) through (anfaḍa) to the other." 'UTRUSÜR 'UTRUSMA'K öprüśür öprüśmāk. 0 Its root-form is: Ü'V'TŪK'RUSDİY1 ötgürüşdi. The same for helping or competing in carrying through (tanfiḍ) anything. 0

:: 'UL 'NKAR 'UTRUSDİY ol anar utruşdi "He opposed (qawama) him in a certain matter." :: 'UL MANK' 'UTRUSDY ol mana utruşdi "He faced (wājahā) me." 'UTRŞVR 'UTRŞMA'Q utruşür utruşmāq. 0

:: 'L MANK' KS'MA' Ü'V'T'RUS'DY1 ol mana kāsmā outrüşdi "He helped clip (jazz) the forelock." The same for anything of which the excess is cut off (yuqṭa'u ziyādatuḥu) with scissors. Ü'V'T'RUSVR 'UTRŞMA'Q outruşür outruşmāq. 0

:: 'UVL MANK' QUŞ 'UJRUSDY ol mana quş uçruşdi "He helped me fly (iṭāra) the bird." The same for helping or competing. 'UJRUSVR 'UJRUSM'Q uçruşür uçruşmāq. 0

:: 'UL 'ANIK 'UBK'SIN MANIK BRL' Ü'UJRUSDY ol anig öpkāsin mānig birlā öčrüšdi "He helped me quiet (tasḵīn) his anger." The same for helping to extinguish (iṭfā') the flame of a fire. 'UJRUSVR 'UJRUSMA'K öčrüšür öčrüšmāk. 0

:: 'UL MANK' SUVF 'IJRUSDY ol mana süw ičrüšdi "He helped me give water to drink (saqy)." The same for competing. 'IJRUSUVR 'IJRUSMA'K ičrüšür ičrüšmāk. 0

:: 'ULA'R' IYKY 'ADRIŞDİY2 olär eki adrişdi "The two (companions) separated (tafāraqa, tazāyalā)." 'ADRIŞSVR 'ADRIŞMA'Q adrişür adrişmāq. 0

Verse:

TUMN' JAJAK TIZILDIY
BUKUNDAN 'UL YAZILDIY
'KUŞ YATIB 'UZAL'DIY
YYR'DA QUB' 'ADRIŞVR
tümān čečāk tizildi
tüşgündan ol yazildi
ükiš yatip özāldi
yeṛdā qopa adrişür

Describing summer: "There are lined up varieties

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of blossoms and flowers; the calyces have split open; how long they have endured under the ground; now they rise up out of the ground and separate (yanfarinā) one from the other."

123 1. Second (original first) U changed to sukûn (? - unclear).
2. Sukûn (') changed from U (confusion with 124 üdrîš); A added by a later hand.
"UL MANK' TVA'R 'UDURUŞDY ol mana tavar ûdrüsdi "He helped me choose the goods (or other)." Ū'UDRÜŚUVR1 'UDRÜŚMA'K ûdrüsûr ûdrüsûmâk. The same for competing.

"IKY 'ADRIR' BRL 'IS'RİŞTIY ekki adyir birîa isrishti "The two stallions (or other) bit each other (ta'adda)." 'IS'RİŞUVR 'IS'RİŞMA'Q isrisûr isrismâq. The same for helping or competing.

"IKY 'AR' 'AS'RÜŞ-DIY ekki är asrusdi "The two men sneezed at each other (ta'â-ţasa) to see who could sneeze more." 'AS'RÜŞUR 'AS'RÜŞMA'Q asrusûr asrusmâq.

"ULA'R 'IKY 'US'RÜŞDY olâr ekki osrusdi "The two of them competed in farting (rudâm)." 'US'RÜŞUR 'US'RÜŞMA'Q osrusûr osrusmâq.

"IKY YAJY 'UÎRASA-DIY ekki yazi urâsdi "The two enemies (or other) headed toward (qaşada) each other." Ū'ÔRASûR1 'ÔRASM'Q urâsûr urâsmâq.

"ULA'R BV 'YSQ' 'ÂRİŞ-TIY LA'R olâr bu îsqa âyristilâr "They commiserated (tawajja'û) over this matter." 'ÂRİŞVR 'ÂRİŞM'Q âyrisûr âyrismâq.

"L MANK' SUNKUVK 'UÎRUSTY ol mana sünük oyrusti "He helped me to disjoint (taṭbûq, faşl) the bone." The same for competing. 'UÎRȘUR 'UÎRȘM'Q oyrûsûr oyrûsmâq.

"NIK BRL TALM WRSTY anig birîa tâlim âwruštî "He often tried his strength (mârasa) with him." "UL 'ANIK QJMYŞ 'ATIY 'AWRİŞTIY ol anig qařmîs atîy ãwruštî "He helped him turn back (radd wahh . . . ilayhi) the horse after it bolted." "UL MANK' TAVR 'AWRİŞTIY ol mana tavar âwruštî "He helped me turn the commodity (or other) upside down (taqlib [defined])." 'AWRİŞUVR 'AWRİŞM'K âwrušûr, âwrušûr ãwrušmâk.

"YUN'D QAMÜ 'UQRAŞ-DIY yond qamuy oqraṣdi "The horses whinnied together (tâhamjamat) (for fodder, or other)." Ū'UQRAŞVR 'UQRŞM'Q oqraṣûr oqraṣmâq.

Verse:

YAŞIN 'TB YAŞ'NADY yaşin atip yaşnadi
TUM'N TVRB TUŞ'NADY tumân türup tüşnâdi
'ADRIR QSIR' KIŞNADY adyir qisir kişnâdi
'KUR' ALIB 'UQRŞVR ögür alip oqraṣûr

Describing spring: "The cloud lightened; the mist was stirred up; the stallions and mares (saw the traces of spring and) neighed; they whinnied together (for joy) and each stallion took his mares as a herd."

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1. Sukûn (') changed from U.
:: 'UL BAKK' KAND'1 'AKIRIŞ'TY ol bekgâ kând ägriști “He helped the emir to besiege (muĥâșara) the fortress.” :: QIZ 'NA'SIY BİRLA' YİB 'AKIRIŞ'TY qiz anası birlá yip ägriști “The girl competed with her mother in spinning (yazl).” The same for helping. 'KRIŞVR 'KRIŞM'K ägrișür ägrișmâk. 0

:: 'UL 'ANKAR BAYIŞK Ü'l KRIŞTIY2 ol anar bēsik ügriști “He helped him rock (tahrîk) the cradle.” 'UKRIŞUVR 'UKRIŞMA'K ügrișür ügrișmâk. 0

:: 'ATIM BAR'JA 'AMRİŞ'TY atîm barçe ämrîşî “My flesh itched (ihtakka) (from mange, or other).” 'AMRİŞUVR 'MRŞM'K ämrîşûr ämrîşmâk. 0

:: QA'M' LA'R QAMU'I 'AR'WAŞDY qâmlâr qamûq arwaşdi “The diviners murmured magical phrases (haynamat . . . bi-kalâm).” The same for pronouncing a spell against demonic possession (raqaw min sa'fa), or the like. 'ARWAŞÜR 'ARWAŞMA'Q arwaşur arwaşmâq. 0

:: 'UL 'ANIK BİRL' YUK 'AR'QAŞ'TY ol anig birlá yük arqaşî “They lent each other their backs to carry the load (hamâla . . . muzâhârdân) [defined].” 'ARQAŞUVR 'ARQAŞMA'Q arqaşûr arqaşmâq.

:: BUÝ' I'KY BİLA' 'AL'QIŞ'TY bûy (bir) ekki bilâ aqlîşî “The people destroyed each other (tafaqâ).” The same for competing in destroying (ifnâ) something. 'AL'QIŞUVR 'AL'QIŞMA'Q aqlîşûr aqlîşmâq.

:: 'UL MANIK BRL' 'ALQIŞ 'ALQAŞDIY ol mânig birlá aqlîş aqlaşdi “He competed with me in eulogizing (madhi, tanâ).” 'ALQAŞUVR 'ALQAŞMA'Q alqaşûr alqaşmâq. The same for helping.

Verse:

'LB LA'R 'ARİF 'ALQIŞUR· alplâr ariy alqişûr
KÜJ BYR QLIB 'ARQAŞUR' küç bir qilib arqaşûr
BYR BYR 'VZA' 'ALQAŞUR.' bir bir üzâ alqaşûr
'ADKARMADIB' 'UQ 'TA'R ädgârmâdip og atâr

Describing a battle: “The bravest are destroying one another (tufnî ba'duhum ba'dân); they have united their strength, lending another one another their backs (muţâhirîn); they cooperate in eulogizing one another (yuţnî ba'duhum 'alâ ba'd b-t-ta'awun); each shoots his arrow, paying no heed to death.”

:: 'UL MANK' TAV'R 'IR'KİŞ'TY ol maça tavâr irkişî “He helped me collect (jam') property (or other).” The same for competing. 'IR'KİŞVR 'IR'KİŞMA'K irkişûr irkişmâk. 0

:: 'UL 'ANKAR 'UVN 'ALKAŞ'TY ol anar ün algâşî “He aided him in sifting (naxl) the flour.” The same for competing. 'ALKAŞUR 'ALKAŞMA'K algâşûr algâşmâq. 0

125 1. Brown ink resumes here. Originally KNDA', A altered to sukûn ('') and alif ('') crossed out in brown ink; read kândâ?
2. Sukûn ('') (brown) altered from U (black).
:: BUV 'YŚ TA' BUVY. 'AM'KAŚ'TIY bu ışta bōy āmgāšti "The people tired ämgāš-

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each other out (ta'iba . . . ba'dhum bi-sabab ba'd) in this matter." 'AM'KŚUR: 'AM'KŚMA'K āmgāšur āmgāšmāk. 0

BUVDUN 'IKN'DIY TAW'RIYN 'UBLAŚDY bodun (bīr) ekindi tawāzin üpläšdi "The people raided (a'yāra) each other's property." 'UBLAŚUR 'UBLAŚMA'K üpläšür üpläšmāk.

:: 'UT-LAŞDY NA'NK ütlāšdi nān "The things were pierced (inţaqabat)." 'UTLŚVR 'UTLŚMA'K ütlāšür ütlāšmāk. 0

This is used for plundering (nahb). 1

:: 'AL'B LA'R 'UT-LAŞDIY alplār ātlāšdi "The warriors fought closely (talāhamat, tajālādū)." 'UTLŚUVR2 'UTLŚMA'K2 ātlāšür ātlāšmāk.

:: 'ITLIŞDY NA'NK itlīšdi nān "The things were pushed together (indafa'at)." 'ITLŚVR 'ITLŚMA'K itlīšür itlīšmāk. 0

:: QABUL'LA'R 'AJLIŞDIY qapuy āclišdi "The doors opened (infatahat)." The aclišür aclišmāq.

:: 'ULA'R BYR 'IKINDNYIY 'ADLAŞDIY olār bīr ekindini āglāšdi "The two of them uţlāšür āglāšmāq. 0

:: 'IWIQ BIYR BIYR'KA 'UDLAŞDIY 'iwīq bīr birkā uţlāšdi "The she-antelopes walked one behind the other (maşat . . . xālijatān)." 'UDLĀŞUVR 'UDLAMA'Q uţlāšür uţlāš-

māq.

:: 'ULA'R 'IKY 'AR-LAŞDIY olār ekki ārlāšdi "The two of them vied in manliness (tābūrayā fi-r-rujīliyyā)," 'ARLŚVR 'ARLMA'K ārlāšür ārlāšmāk.

:: BUVDUN QMŪJ 'UR-LAŞDIY bōdun qamury orlašdi "The people raised a cry (ṣāha, jalabū)." 'UR-LAŞVR 'UR-LAŞMA'Q orlašur orlašmāq. Its root-form is: 'URIYLAŞ'TIY orlašti.

:: 'UZ'LŰŞDIY NA'NK üzlušdi nān "The thing was cut or snapped (inţqat'a)." : BAKY KIŞY 'UZLŲŞDY begi kişi üzlušdi "The marriage between husband and wife was dissolved (inţqa-ta'at az-zawjiyya)." 3 :: 'ALIM'LII BYRIM'LIK'DIN 'UZLŲŞDY alimliy bērimligдин üzlušdi
"The debt was dissolved between the creditor and the debtor (infaṣala d-dā'in min al-madyūn)." 
'UVZLŪŠUVR: 'UZLUŠMA'K iżlūšur iţlūšmāk.

:: 'UL MANIK BIR'LĀ' 'ĪSLAŞ-DĪY ol mānīg birlā iṣläṣdī "He vied with me in the work (bārānī fī l'amal)." The same for helping. 'ĪSLAŞUVR: 'ĪSLAŞMA'K iṣläṣur iṣläṣmāk. 0

:: 'UL'LA'N 'ĪL'LAŠTY oyrān iylyastī "The babies cried (bakat)." A variant of the form with yā' [i.e. iyylas-]. 'ĪL'LAŠUR 'ĪL'LAŞMA'Q iylyṣur iylyṣmāq.

:: KIŚY 'AWLAŞDY kiši awlasdi "The people crowded (izdahlama) about the thing." 'AWLAŞUVR 'AWLAŞMA'Q awlāṣur awlāṣmāq.

:: BAK BRL 'AWLAŞTY 'UY'NĀ'B: beg (anig) birlā āwḷāṣti oynāp "The emir played with him putting a house as the stake (wa'ala baynahumā 1-xaṭar baytan)." This is a root-principle, namely

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that anything that is placed as the stake in gambling is mentioned along with the suffix: KSY [sic] 'laṣṭi. 'AWLAŞVR 'AWLAŞMA'Q [sic] āwḷāṣur āwḷāṣmāk. 0

:: BYR NĀ'NK BYR: 'UZ'A 'UK'LUŞDY bir nāq bir uzā īkläṣdī "One thing was heaped up (inkaṭaba) on another" — of such things as sand, a swarm of locusts on reeds, a crowd of people. 'UKULŞVR 'UKULŞMA'K īkläṣur īkläṣmāk.

:: TKM' YANKA'Q'TIN BUVĐUN 'AQ'LİŞDİY tāgmā yanqəqtin bōdan aqlīṣdī "The people crowded together (izdaḥama) from every side." Also of waters that flow together (tāsāya-lat) from every ravine. 'AQ'LİŞUVR 'AQ'LİŞMA'Q aqlışur aqlışmāq. 0

:: 'ULA'R QAMUL 'DAQ' 'AK'LAŞDY LA'R olār qamur yādq ikläṣdilār This is an expression for "mutual trampling (tawāṭu')" upon a thing or for a group of people "agreeing (muwāfaqa)" upon a matter; also, "They helped each other trample (waṭa') with the foot." 'AKLAŞUR 'AK'LŞMA'K ikläṣur ikläṣmāk.

:: YLQY 'ARI'I 'IKĻAŞDIY yilqi arīy igläṣdī "The cattle (or other) were sick (mariqät)." 'IKĻAŞUR 'IKĻAŞMA'K igläṣir igläṣmāk.

:: BA'LİT LA'R 'AMLAŞDIY LA'R bālīyər āmlāṣdilār "The wounded treated each other (ta'ālajat)." 'AMLAŞUVR LA'R 'AMLAŞMA'K āmlāṣurlār āmlāṣmāk.

:: 'UL 'ANIK BIR'L JUKN 'UR'DIY 'UM'LAŞV ol anig birlā çogən urdi umlāṣi" "He had a polo contest with him with trousers as the stake (alā xitfār as-sarāwil)." 'UMLAŞUVR 'UMLAŞMA'K umlāṣur umlāṣmāk.

:: 'UL 'ANIK BL' 'ALKIN 'IM'LAŞDY ol anig bīla ālgin imlāṣdī "He pointed (asāra) to him with his hand and the other did likewise." 'AİM'LAŞUR1 'AİM'LAŞMA'K1 imlāṣur imlāṣmāk. 0
Q

:: 'L YARMA'Q 'UT SUQ'TY ol yarmaq utsqti "Some dirhams were wagered (gümira darahim [i.e. he lost them]) in the game." The same for other things. 'USTUQA'R 'USTUQMA'Q utsaqar utsqmaq. Proverb: SIN'MASA 'AR'SIQA'R SAQIN'MASA 'USTUQA'R sinamas arsiqar saqinmasa utsqar "When something is not tested one is deceived by it, when thought is not taken (at the outset of a matter) one is overcome (yurabu)." This is coined [to advise] testing and caution.

:: 'AR 'AR'SIQTiy är arsiqti "The man was deceived (yurra)." 'AR'SIQA'R 'AR'SIQT M'Q arsiqar arsiqmâq.

:: 'AR 'URSUQ'TY är ursqti "The man underwent a beating (yuliba2 ... fi q-darb wa-sâra ma'draban). 'UR'SUQA'R3 'URSUQM'Q ursqar ursqmâq.

:: 'UL TAW'REIN 'AL'SIQTÝ ol tawarin alsiqti "He was plundered, deprived (huriba, suliba) of his property." 'AL'SIQA'R 'AL'SIQT MA'Q alsiqar alsiqmâq.

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'AR 'AN'DIQ'TY är andiqti "The man swore an oath (halafa)." AN'DIQ'A'R AN'DIQ' MA'Q andiqar andiqmâq.

Verse [=450 yulu]:

QUY'GAŠIB YTS' 'NIK YVZYNK'
'ALSIQAR 'VKIN 'NIK SUIVZYNK'
MINK KŠY YULUYFY BVLB 'VZYNK'
BYR'KA' LAR 'UDIN [sic] 'NIK KVZYNK'

"One who lies with him and sees his face loses his mind (suliba 'aqalu) over his (song and his charming) speech; a thousand souls are ransomed for his beauty; [they will give their souls for his eyes]."

K

:: 'R 'INJKTIY är enčikti "The man lost consciousness, shook, and shriveled up (dabat hàsa ... ka-anahu muymâ 'alayhi wa-rta'ada wa-taqaša) (from cold water being poured over him)." 'INJIK'A'R 'INJKM'K enčikâr enčikmâk.

:: 'L BV 'YŠ Q' 'USTUK'TY ol bu ışqa östikti "He coveted, longed for (hâriša 'ala, ištâqa) this thing." 'USTK'R 'STKM'K östikâr östikmâk. Its root-form is: 'VZ TIKTY öz tikti.

2. MS. yulibat.
3. Sukün (') (brown) changed from A (black).
:: YI'J IRBALDY yirâq irpãldî “The wood was sawn (nu'sra . . . bi-l-minsâr).”'IRBALUR 'IRBALMA'K irpâlûr irpâlmâk. Proverb: 'NK'KAY' [sic] IRBALDY 'YŠ oğâli irpâldî is 0 “The matter was meant to be made right but was sawn” – i.e. ruined (urûda l-amr bi-l-islâh fa-nûsra ya'nî ufsida). 0

:: 'AR' 'AT' 'UVZA' 'AR-TIL'DY âr at üzâ artildi “The man threw himself on the horse in a straddled position âlqâ . . . nafshu . . . wawha an yakûna nişf al-badan min jânib wa-l-âxar min jânib).” :: TAF'R 'ASYA'K 'UVZA' 'ARTILDY taɣar âsyåk üzâ artildi “The sack (or other) was loaded (âhumilat) on the ass.”’ ARTILVR 'ARTILM'Q artilûr artilmäq. 0

:: YŠ 'AR 'UVZ' 'RTILDIY üs âr üzä örtûldî “The matter was obscure (ubhima) to the man.” :: KVK URTULDIY kôk örtûldî “The sky was overcast (taɣayyamât).” Its root-meaning is anything that is concealed (sutira) under a thing. Ü'URTULVR1 'URTULMA'K örtülûr örtûlmäk.

:: BUK URTALDY bûk örtûldî “The thicket (or other) was burned (uḥriqat).”’ URTLVR 'URTLM'K örtûlûr örtûlmâk. 0

:: 'IRTALDIY 'N'NK irtûldî nâŋ “The thing was inquired into, sought after (fuḥîsa 'an, ğu'liba).”’ IRTLVR 'IRTLM'K örtûlûr örtûlmâk. Verse:

  KNKLM 'IJN 'URTADY könlüm için örtûldî
  YTMYS YŞI [sic] QARTADY bütmüş başiy qartadi
  KJMYŞ 'DUK 'IRTADY käçmiş öğül örtûldî
  TUN KUN KJB 'IRTALUVR túñ kûn kâçip örtûldî

Describing the one he is eulogizing: “My heart burned [inwardly]

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(at the pain of loss); the wound [which had healed] opened; he sought after bygone days; but Time caught up with him, while he was ever searching for (yatafaḥaṣu1 ‘an) it [lit.: while day and night pass it is sought].” 0

:: MUVN 'UBRULDY mûn öprûldî “The soup (or other) was sipped (ḥusiyat).”’ UBRURUR 'UBRLM'K öprüllûr öprülmâk. 0

:: SVW 'USTAL'DIY suw üstûldî “The water increased (zâda) or was added to (zîda filî).” The same for other things. ’USTALUR 'USTALM'K üstûlûr üstûlmâk. 0

1. Second (original first) U crossed out in brown ink.

1. MS. yatafaḥaṣu.
:: 'IS'TALDY NA'NK istälidä nän. "The thing was desired, sought after ('tuliba, fuḥṣa)."
ISTALUR 'ISTALM'K istälir istälmäk. 0

:: BV SÚVZ 'AŞTİLİDIY bu söz estildi. "These words (or other) were heard ('sumi'a)."
AŞTİLUR 'STILM'K estilir estilmäk. 0

:: 'ĂR 'ÂTİLİDY är aytildi. "The man was knocked down (šuri'a)." Its root-form is:
ÂTİLRLR 'TILM'Q aytirlur aytılmäq. 0

:: 'WDILDY NA'NK āwdildi nän. "The thing was picked up (ultuqiṭa)." ĀWDILUR āwdil-
WDILM'K āwdilur āwdilmäk. 0

:: 'UL'L 'IK'DILDY oyul igildi. "The boy (or other) was reared (rubbä)." ĪKDILUR igdil-
IKDLM'K igdilur igdilmäk. 0

:: SBIZ'TUV 'UTRLDY sibizyū ötrülldi. "The flute (or other) was sounded (šuyyiḥa bi-)." ĮUTRLR 'UTRLM'K ötrulur ötrilmäk.

:: SAJ ӯ'_UTRLDY sač otrulldi. "The hair (or other) was trimmed (qūṣa)." ĮUTRLR otrul-
'UTRLM'Q otrulur otrumläq.

:: YY'L 'ÂDRİLİDY yöl adrildi. "The two roads diverged (taفاراقا)." The same for two
cominions, or two teeth of which one is separated (tazāyala) from the other. ĀDRILUR 'AD-
RIL'MA'Q adrilur adrilmäq.

:: 'U'DRULDY NA'NK üdrülldi nän. "The thing was chosen, set apart (xuyyira, muy-
yīza)." The same for a party of men who are set apart (inḥāzat ... jāniban): :: 'NIK 'ARA'NİY
'UD'RULDY anig arāni üdrülldi. "His men were set apart (imtāza ... jāniban)." ĮUD'RULUR
'UDRULM'K üdrulur üdrilmäk.

:: 'ÂTM'K 'IS'RULDY âtmäk isrildi. "The bread (or other) was bitten (uḍḍa)." ĪYS-
RILUR 'IS'RULM'Q isrilur isrulmaq.

:: YUK 'ÂR'TIN 'ȘRULDY yük arttin așrulldi. "The load was brought across (ujiṣa) via
the pass (or other)." ĀŞRULUR 'ȘRULM'Q așrulur așrulmaq. 0

:: UL YİYR'KA' U'TRULDY ol yerkä uyralldi. "It was intended to go (quṣidat) to those
regions (or other)." ĮU'TRALUR3 ĮTRM'Q uyralur uyralmaq.

:: SUNKVK 'U'TRULDY sıniqık oyruldı. "The bone was disjointed (fuṣila, ūbbiqa)."
Verse:

2. Three dots faintly visible over S.
3. First U (brown) changed from A (black); A (brown) changed from U (black).
In the debate between Summer and Winter: “Clay and mud pile up; the wretched poor one crouches hunched up; his fingers split (yanfasılu) (from the severe cold), and he comforts himself with a firebrand.”

:: 'AR: 'AWRILĐY ār āwrlīdī “The man turned away (raja’a . . . min wajh) from his course.” The same for anyone who turns away (insaraфа ‘an wijaḥ) from his course. 'AWRULR 'AWRUL'M'K āwrlīr āwrlīmāk.

:: KAND 'AKRIL'DIY kānd āgrildī “The city was besieged (ḥūṣirat).” :: YIB: 'AKRIL'DIY yip āgrildī “The yarn was spun (ṭuṣila).” 'AKRULR 'KRLM’K āgrīl āgrīlmāk.

:: BYŠIK 'UKRILĐY bēšik āgrildī “The baby’s cradle was rocked (ḥurrika).” 'UKRLUR 'UKRLM’K āgrīl āgrīlmāk.

:: QAY’NA'R 'AŚJ 'AMRUL'DIY qaynār eṣe amruldi “The boiling pot subsided (sakana) (because cold water was poured over it).” :: 'AR: TIYNIY 'AMRUL'DIY ār tīnī amruldi “The man’s breath was still (sakana) (and he died).” Also of anything that subsides or is still after being stirred up. 'AMRULR 'MRUL’Q amrulr amrulmāq.

:: YIΓA’J 'IRΓAL'DIY yiyāch ɪryalidī “The tree was shaken (nufiṣat).” The same for anything that is shaken (huza). 'IRΓALUR 'IRΓAL’Q ɪryalur ɪryalmāq.

:: 'AR:QIȘ [sic] 'ARWALĐY arwis arwalidī “The spell was spoken (ruqiyat).” 'AR-WALR 'ARWAL’Q arwalur arwalmāq.

:: BAK’KA' 'ALQIS 'ALQAL'DIY begkā alqis alqalidī “The emir was eulogized (uṭ-niyya) and his virtues enumerated.” 'ALQALUR 'ALQAL’Q alqalur alqalmāq.

:: SUV TALIM 'IRKIL'DY suṯaḷim ɪrkildī “The great army gathered (iṯtama’a).” The same for anything which gathers until it becomes many, or which is gathered by someone; transitive or not transitive [i.e., passive or middle]. 'IRKILUR 'IRKIL’M’K ɪrkilur ɪrkilmāk.

:: 'ÜRNKJ BULUB 'URKULĐY ʊrkuṇč bolup ʊrkildī “Panic broke out causing the people to flee (hazāḥiz . . . nufirā).” 'URKULUR 'RKUL’M’K ʊrkilur ʊrkilmāk.

:: 'UVN 'ALKALĐY ūn ʊlgaldī “The flour (or other) was sifted (nuxila).” 'ALKALUR 'ALKAL’M’K ʊlgalur ʊlgalmāk.

N
:: 'AR 'ARJISIN 'ARTINDIYY ar årēisin artindi "[The man] loaded (ḥamala) his saddle-bag (on the pack animal)." The same for other things. 'ARTINUR 'AR-'TIN'M'Q artinur artin-māq.

:: 'URATUT YVZIN 'URTUNDIYY urāyut yūzin ortedini "The woman unveiled her face; or else she veiled (satarat) it." 'URTUNUR 'URTUNM'K ortedün urūnmāk.

:: 'URTAN'DY NA'NK ortedi nān "The thing blazed up (ihtaraqa)." 'URTANUR-

[I. 212/251]

'URTAN'M'K ortedün urūnmāk. :: BULIT 'URTANDY bulit ortedendi "The clouds reddened (iḥmarrat) (after sunset)." The Turks regard this as a good omen; hence the proverb: TUNL' P

BULIT 'URTANSA' AWLUK 'URĪY KALDURMIŞJA' BULVR TANKDA' BULT 'URTANSA' 'AWKA' YAİY KIRMİŞJA' BULVR tīnā bulit ortedisi ālūk urī kāldürmişčā bolūr, taqda bulit ortedısı āwkā yayi kirmişčā bolur. "When the clouds redden at night it is as though the wife gave birth to a male son; when they burn (iḥtaraqat) in the dawn (and the morning) it is as though the (raiding) enemy entered the house." The second is a bad omen.

:: 'UVZINKA' YÂMIYŠ 'AWDIYDIY őziņa āyis äwđindi "He picked (iltaqatā) the fruit (or other) for himself." 'AWDIY'A'M'K äwđinnāk.

:: 'L MANK' U'UTRNDIYY ol maņa utrundī "He opposed (qāwama) me." :: YYL YÎL'A'Q 'UTRNDIYY yēl yiγačqa utrundī "The wind blew against (istaqbālat) the tree." 'UTRNUR 'UTRN'M'Q utrunur utrunmāq.

:: 'AR 'IS'RIND'DY ār isrindī "The man clenched his teeth in anger (iqla'azza ya-dabat)." Its root-meaning is for a cauliflower, or the like, when it is cooked and before it is done, water is poured over it so that it remains as if raw and does not cook any more. It is also used of a person with an easy manner who becomes severe (iṣtadda). 'IS'RINUR 'IS'RIN'M'AQ isrinur isrinmāq.

:: BA'LIF 'AΓRIN'DIYY bāliγ ayrindī "The wounded man (or other) was in pain (tawajja'a) (from his wounds)." 'AΓRINUR 'AΓRIN'M'AQ ayrinur ayrinmāq.

:: 'UL BILIK 'UKRAN'DY ol bilig āgrändi "He learned (ta'allama) knowledge and wisdom (or other)." 'UKRANUR 'UKRAN'M'K āgrandrū āgrāmāq.

Verse:

'AR'DAM TILA' UKRANYN [sic] BULM KUW'Z
'AR'DM SIZN 'KUNSA' NKMKV'D 'NK'R
ārdām tīlā āgrānībān bolma kūwāz
ārdāmsizin āgünśā ānmāđūdā āţār

"Seek wisdom and knowledge and learn it and do not be too proud to learn; he who claims wisdom and education without learning will be bewildered when put to the test." 0

1. Sic (safarat) — this meaning is out of place here.
:: 'AR' 'UZLUQ 'UKRAN'DY är uzluq ögrändi "The man learned a craft" (or other.)

:: 'URAT'TUT YIB' 'AG'RINDIY urayut yip ögrindi "The woman spun (yazalat) the yarn for herself; or else she pretended to do it but did not really." 'AKRINUR 'KRIN'M'K ärgrinür agrinmäk.

:: 'UL QILMIŞ 'YŞNK' 'UXSN'DIY ol qilmiş ğişiña oxsinid "He regretted (nadima) what he had done." 'UXSNUVR 'UXSNM'Q oxsinür oxsinmäq.

:: 'UL 'AR'SIN'DY oğul ärşind "The boy showed manliness (abda... min nafsìhi nufüliyya)." 'ARSINUR 'AR'SIN'M'K ärşinür ärşinmäk.

[I. 214/253]

:: 'UL BUV 'AWNY 'AWSINDY ol bu ľwni ľwsind "He reckoned this house as one of his own houses (buyât) and stayed in it." 'AWSINUR 'AWSIN'M'K ľwsinür ľwsinmäk.

:: 'L QUŞNY 'ALIKDN 'IJ'OQ'N'DY [sic] ol quşni ălgidin içyind "He let the bird go (aflata) from his hand." Proverb [=578 yalya]: YAQ'DA'QIQ YALΓA'TALIQ 'ALIKDA'KIY 'IJ'İNÜVR yaqdadagı yalyagali ălgidiki içyınır 0 "One who licks (the food that falls) on his collar lets go (yaflit sun yandalti) (the bowl, or other) that is in his hand." This is coined to advise a person to hold on to what he has if he cannot get what he wants. :: 'AR' 'IJ'INDY är içyind "The man broke wind (radama) in a party of people and was ashamed of it but could not hold it back." 'IJ'İNÜVR 'IJ'INM'Q içyınır içyınmäq.

:: YHΓAJ 'IR'ANDIY yiräč iryanıd "The tree shook and swayed (ihtazzat, taşarrakat)." Also for anything else. 'IR'ANUVR 'IR'ANM'Q iryanür iryanmäq.

:: TA'S 'AŞİNDY täş aşıyind "The rock was worn away or crushed (insaḥqa)." Also of anything that is worn away or crushed. 'AŞİNUR 'AŞİN'M'Q aşıynur aşıynmäq.

:: 'AL'QINDIY NA'NK alqindı nä "The thing was completely used up (naʃada... bi-rummatihi)." :: 'AR' 'ALQINDY är alqind "The man died, perished (mata, funiya)." 'AL'QINUR 'ALQINM'Q alqınur alqınmäq.

:: 'UL MANK' 'UTC'KUNDIY ol mança ötgündi "He vied (hasil, bârâ) with me in something." '.UTCKNUVR 'UTCNM'K ötgânür ötgăn mãk. Proverb: QARΓA' QA'ZIΓA' '.UTCUNSA' BUTIY SINÜVR qarqa qazqa ötgünsi buti sinür ò "When the crow vies with (hasil) the goose (in strength and flying) his foot breaks." This is coined to advise a person not to exceed his limit.

:: 'UL 'UVZINKA' NANK 'IRKINDIY ol öziňä näŋ irkindi "He accumulated (jama'a) wealth (or other) for himself." 'IRKINUR 'IRKIN'M'K irkinür irkinmäk.

131 1. MS. xirfa, read hirfa.
2. MS. abda'a.

132 1. MS. bisfâda, read nufâda.
at the palace.” It means that fatigue (ta‘ab) overcame him on his journey and he alighted. This is said of emirs and nobles out of extreme respect. ‘AMKANUR ‘AMKANM’K ämgänür ämgänmäk. The Oγuz do not know this form. 0

:: ‘ANIK TAWR’IY ‘UBLANDY anig tawārī üpländi “His goods were plundered (muhiba) or he was raided (uγira ‘alayhi).” ‘UBLANDUR ‘UBLANM’K üplänür üplänmäk.


:: ‘TUL ‘AT-LANDIY oγul ätländi “The baby took on flesh (tarabbala).”2 Also of anything which becomes fat (samina) after being lean. ‘ATLANUR ‘ATLANM’K ätlänür ätlänmäk.

:: TA’S ‘ITLINDY tāγ itlini ‘The rock (or other) was pushed (indafa‘a).” Also of a baby when he crawls (tazalha‘a). Hence, in anger :: MANIK YVZDN TLN mänig yűzdin itlin meaning “Depart (uγrub) from me.” ‘TLNR ‘TLINM’K itlinür itlinmäk.


:: ‘UJ-LANDIY NA’NK üčländi næŋ “The thing became three (sāra . . . talāta).” :: ‘IKY QA’Z ‘UJ-LANDIY ekki qaz üčländi “The two geese (or other) became three (tatallata).” ‘UJ-LANUR ‘UJLANM’K üčlänür üčlänmäk. 0

:: TARIΓ ‘IJ-LANDIY tariγ ičländi “The seeds of the crop swelled (in’aqada ḥabbāt).” Also of anything whose center (wasaṭ) is eaten when it becomes edible. ‘IJLANUR ‘JLANM’K ičlänür ičlänmäk.

2. There is a second qalilän above the line.

133 1. MS. γira.
2. MS. tarayyala.
"The thing became pointed (dū aṭrāf)." 'UJLNUR uṭlan-. 'UJLANM'Q uṭlanur uṭlanmāq.

"The thing was made into goods and not left neglected (uttuxiđa 'araḵanwa lam yuttrak muhmañan)," as a fur is made from a skin, or a boot from felt. 'ADLANUR 'ADLANMA'K uṭlanur uṭlanmāk.

"The mares were in heat (daba'at, istahat al-fuḥūula)." 'UDLANUR 'UDLANM'K uṭlanur uṭlanmāk.

"The woman married (tazawwajat)." 'AR-.LANUR 'AR LANM'K uṭlanur uṭlanmāk.

"The clouds rose up (nāṣa'at)." 'UR LANUR 'URLANM'K uṭlanur uṭlanmāk. It is better to say: 'ŪVRDY ūrdi [96].

'AY QABUB 'AWLANB ay qopup āwlānūp V
'AQ BULT 'URLANUB aq bulit āwlānūp
BJR BJR 'UVZA 'UKLNUB bir bir ūza ʿulkānūp
SAJLB SWY 'NKRAŠUVR sačlup suwi anrašār

[1. 217/258] 134

"When the moon rises with its halo surrounding it, then the rain clouds rise up (yartañju) and accumulate, until they scatter water (over the face of the earth and it flows) with a noise and a murmur." They augur rain when the moon has a halo.

"The rope (or other) broke (inqaṭa'a)." 'UZLNUR 'UZLNUM'K uṭlanur uṭlanmāk.

"The grease in the pot rose to the top (irtafa'adasam)." 'UZLNUR 'ZLNM'K uṭlanur uṭlanmāk.

"The thing was hung (ta'allaqa) on another thing." 'AS'LÑUR 'ASLNM'Q aslinur aslinmāq.

"The moon acquired a halo (dāra)." :: 'L BUV āwlān-. 'AWNY 'AWLANDIY ol bu āwni āwlāndī "He acquired this house as a dwelling (maskān) and counted himself as one of its residents." 'AWLNUR 'AWLNM'K āwlānur āwlānūmāk.

"The weary man rested (ajamma)." ûglān-. 'UKLNUR 'UKLANM'K oglanur oglanmāk. Also when someone understands (faṭima) something after not knowing it. Its root-form is: 'ŪVK LANDIY ûgländi.
:: 'URATUT 'IKLANDIY urayut ıgländi "The woman went into labor (talq)." Also of a man who is slightly ill (mariça qalılan).²

:: 'AR 'AMLANY dı amländi "The man applied medicine ('älaja) to himself." 'AMLANUR 'AMLANM'K amlänür amlänmäk.

Doubled

[B]

:: 'AR' BAŞIN 'URBATY ar basın ürpätı "The man ruffled (sa‘ata) the hair of his head (or other)." 'URBATUR 'URBATM'Q [sic] ürpätür ürpätmäk.

:: 'UL YIJ 'RBATY ol yirāc ırpätı "He ordered the wood (or other) to be sawn (naṣr... bi-l-minšar)." 'IRBATUR 'IRBATM'K ırpätür ırpätmäk.

T

:: 'UL 'ARTATIY ol artattı (nâşni) "He corrupted (afsada) the thing." 'ARTATVR 'ARTATM'Q artattür artatmäq. 0

:: 'UL 'ANY 'R'TATY ol ani ırtattı "He had it searched for (faḥṣaṣa 'an, aṭlabā)." 'IRTATUR 'IRTATM'K ırtattür ırtatmäk.

:: 'L BAK 'URATATIY ol bük ırtattı "He had the thicket (or other) burnt (taḥriq)." 'URTATUR 'RTATM'K ırtättür ırtättmäk.

:: MAN 'ANY 'ISTATIIM mân ani istättim "I sent after him to be looked for (ba'atṭu fi ḥaṭarihi li-yuṭlabā)."³ 'ISTATUR 'ISTATM'K istättür istättmäk.

:: BAK 'ANY 'UQTATIY beg ani oqtattı "The emir had him shoot an arrow (ərmahu bi-n-nabl)." 'UQTATUR 'UQTATMAQ oqtattur oqtatmäq.

X⁴

:: 'UL MÀNIY 'ULXUTIY ol mání oξutti "He seated (aflasa) me." 'ULXUTUR 'ULXUTM'Q oξutur oξutmäq.

134 1. R altered to Z by later hand (dot in brown ink).
2. There is a second qalılan over the first.
3. Altered to yaṭluba.
4. MS. J.
Its root-form is with γayn: 'UL:ΓUTIY olyutti since the verb is never made transitive with xā’ but with γayn; for example, in: 'UDΓURDY odyurdi “He awakened him,” TUDΓURDY todyurdi “He filled him to satiety,” the verbs are made transitive with γayn.

R

:: 'UL TVNIN 'UBRΑTY ol tōnin opratti “He wore out (ablā) his garment (or other).” oprat-
'UBRATUR 'UBRATM’Q opratur opratmāq. 0

:: 'UL TAWRIT ‘UDRΑTY ol tawariy ̄uβrātī “He made his wealth yield gain (tammarā, namūs).” ̄uβrātūr ̄uβrātmāk.

:: 'UL 'ANY ‘ΑΓΡΙΤΙY ol ani ayritti “He hurt (awja’a) him.” ‘ΑΓΡΙΤΥR ‘ΑΓΡΙΤΜ’Q ̄ayritur ̄ayritmāq. 0

:: 'UL MANY ‘ΤΥΣQ’ ‘ΓΡΑTY ol mānī ḍisqa uyrratī “He directed (aqṣada) me into a matter.” ‘ΓΡΑΤΥR ‘ΓΡΑΤΜ’Q uyrratur uyrratmāq.

:: 'UL MANK’ BLIK ‘UKRΑTIY ol mana’ bīlīg ̄uγrātī “He taught (‘allama) me good manners and wisdom (or other).” ‘UKRATVR ‘UKRATM’K ̄uγrātur ̄uγrātmāk. 0

‘Λ ‘ΝΚ’R BĪK ̄ΥΨKRITY ol anār bešik āgiṛitti “He had him rock (tahrik) the baby’s cradle.” ‘ΥΨKRITUR ‘ΥΨKRITM’K āgiṛitur āgiṛtmāk. 0

:: QAŚINMA’Q MANK YAYNIM ‘AMRITII qaśinmāq manīg yēnim āmritti “The irritation made my flesh itch (aḥakka).” As when something itches in a man’s armpit or neck and the flesh tickles (yaḥtakku) making him laugh. ‘AMRITUR ‘AMRITM’K āmritur āmritmāk.

S

:: 'UL MNY ‘ΑΤΣΑΤY ol mānī ātsātti “He made me desire meat (agramanī2 ilā l-lāḥm wa-ṣahhāni).” ‘ΑΤSATUR ‘ΑΤSATM’K ātsātur ātsātmāk.

:: 'UL 'ANY ‘AXΣΑΤIY ol ani axsatti “He crippled (‘arraja) him.” ‘AXSATUR ‘AXSATM’Q axsatur axsatmāq.

:: 'UL ‘ΑΝΙY ‘ΑΣΣΑΤY ol ani aṣsatti “He made him desire the food (mannāhu3 t- ṭa‘ām).” ‘AṢSATUR ‘AṢSATM’Q aṣsatur aṣsatmāq.

:: 'ULUM MANY ‘AWΣΑΤY oγlum mānī āwsātti “My child made me homesick (mannāni wa-ṣawwaqani ilā l-bayt).” ‘AWSATUR ‘AWSATM’K āwsātur āwsātmāk.
"He likened (sabbaha) me to my father." 'UXSATUR 'UXSATM'Q oxsat ur oxatmāq.

"He crumbled (fatta) the bread (or other)." 'UWSATUR 'UWSATM'Q uwşatur uwşatmāq. This is the correct form; there is also: 'UŠATIY ušatti [114].

"He made him so hungry that he became dizzy (aţa a... ismadarra źarf)." 'ŁSATUR 'ŁSATM'K őlsätür őlsätmāk.

"He had the tree (or other) shaken (anfaţa)."

YKTDLRIK 'İŞLATUV
YI'J YMŞ 'IRİFATUV
QLN KAYK 'AWLATUV
BAĐRAM QILB 'AWNALIM

Descriing a festival: "We'll put the youths to work; we'll have them shake trees and fruits; we'll have them hunt the wild ass and other wild beasts; while we occupy ourselves with merrymaking for a few days."

"The baby grew (kabura)." Its root-form is: 'UL-'GA'Ţ'TIY uływāti, assimilated. 'UL'ĘATUR 'Ł'ĘATM'Q ływatur ływatmāq.

"He startled (naffara) the sheep (or other)." 'ŪRKU'TURR [sic] 'ŪRĶUTM'K urrectür urrectmāk.

"He wearied (a'yā) him." 'AMKTUR 'AMKTM'K ámgatür ámgatmāk.

"He had the flour sifted (anxala)." 'ALKTUR 'ALKT-M'K altertür altersmāk.

"He had his property plundered (anhaba)." 'UBLATUR 'UBLATM'K uplatür uplatmāk.
:: 'L QVY 'AT-LAṬY ol qoy ältätti “He had the sheep made into meat (laḥm).” 'AT-LATUR 'AT-LATM'K ältätür ältätmäk.

:: 'L NA'NKNY 'UKLUTṬY ol nānîn üklitti “He increased (kaṭṭara, ṭammara) his wealth.” 'UKLITUR 'UK-LATM'K üklitür üklitmäk.

:: 'L TAV'RN 'AD-LAṬY ol tavārin ädlätti “He ordered that good use be made (iṣlāḥ) of that part of his goods which had been neglected.” 'AD-LATUR 'AD-LT'M'K äglätür äglätmäk.

:: 'L UTLIN 'UD-LAṬY ol oylin uḍlatti “He made his child follow (aṭba'a) behind him.” Also for other things. 'UD-LATUR 'UD-LT'M'Q uḍlatur uḍlatmäq.

:: 'L 'NKAR 'YŚ 'IṢLĀṬY ol anar is iṣläti “He made him do (ista'mala) the job.” 'ṢLATUR 'IṢ-LATM'K iṣlätür iṣlätmäk. 0

:: 'L 'YQ 'AṢ-LAṬY ol ayāq aṣlatti “He had the vessel or bowl repaired (ar'aba).” 'AṢ-LATUR 'AṢ-LATM'Q aṣlatur aṣlatmäq.

:: 'L KIŠYNIY '_AI-LAṬY ol kisini aylatti “He sent the people away (ab'ada) from him so that what he wanted would be exclusively his.” 'AI-LATUR 'AI-LT'M'Q aylatur aylutmäq. 0

:: 'L TAV'RN 'UṬ-LITṬY ol tavārin uṭytti “He increased (ṭammara, kaṭṭara) his wealth.” 'UṬ-LTUR 'UṬ-LT'M'Q uṭltur uṭltmäq. 0

:: 'L MANK' IWQ 'AWLĀṬY ol maña iwiq awlatti “He had me hunt (aṣāda) the female gazelle (or other).” 'AWLATUR 'A-WLTM'Q awlatur awlutmäq.

::

[I. 223/265]

'L 'ANKAR YAYR 'IKLṬY ol anar yēr ıkliätti “He made him trample (awṭa'a) the ground (or other).” 'KLTR 'KL-TM'K ıklatür ıklatmäk.

:: BUV YAYR 'ANY 'I-K-LṬY bu yēr ani ıglätti “This place made him ill (amraḍat) (because it did not agree with him).” 'IKLATUR 'I-K-LT'M'K ıglätür ıglätmäk.

:: MAN 'ANY 'AM-LAṬIM mān ani ämlättim “I had him treated with medicine ('ilāj).” 'AMLATUR 'A-MLTM'K ämlätür ämlätmäk.

:: MAN 'ANY 'IM-LAṬIM mān ani imlättim “I ordered someone to gesture (aṣāra) to him by the hand or a wink of the eye.” 'IMLATUR MAN 'ML-TM'K imlätür mān, imlätmäk.

1. MS. xalfi, read xalfahu.
N

:: 'AR: 'AD'NATÝ är aşnatı "The man changed (tayyayara) from what he was." The same for anything that changes from what it was. 'ADNATUR 'ADNATM'Q aşnatı aşnatmaq.

:: MAN NA'NK 'UR'NATM mân nân ornattim "I put the thing in its place (wa'datu ... mawdi'ahu)." 'URNATUR MÂN 'URNATM'Q ornattı ornatmaq. 0

:: TANKRIY 'ASIN 'AS'NAYÝ tânri aşın Ashtonı "God made the breeze blow (nas-sama)." :: Y'A'K'NY 'IS'NATIY yâk ani aşnatı "The devil made him yawn (awqa'ahu fi l-tu'abâ)." 'ASNATUR 'SNATM'K aşnutur aşnatmaq.

:: MN'ANKAR 'US'NATUM mân anar osnattı "I likened (sabbahtu) him to him and suspected (zanantu) that it was he." 'US'NATUR 'US'NATM'Q osnatur osnatmaq.

:: 'L 'TIN TUBRA'QA' 'AI'NAYÝ ol atin topraqqa aşnattı "He let his horse roll (marrağa) in the dust (or other)." :: YAG'Q'ANIK TİY LIN 'AI'NATIY yayaq aniq tilin aşnattı "(Eating) walnuts made his tongue so heavy (taqqala) that it seemed as though he had a speech defect (arafta)." 'AIŞNATUR 'AIŞNATM'Q aşnatur aşnatmaq. 0

:: 'UL 'UQIN 'ULNATIY ol oqinulanı "He had the shaft of his arrow repaired in such a way that the notch and head were reversed (işlah qadlı ... hatta ju'ila niksân)." 'ULNATUR 'ULNATM'Q ulnatur ulnatmaq. 0

Another Type; Defective

:: 'L MANK' SUVZ 'UVTURDIY ol mana söz öüpürdı "He reminded (galkara) me of the words (or other)." 'UVTURU 'UVTURMA'K öüpüür öüpümak.

:: 'L 'NKAR BİLK 'YÜRURY ol anar bilik itürürdı (?) "He had him twist (aftala) the wick." 'YTURR 'YTURMA'K itürüür itürmak. Also of anything that is twisted.

R

:: 'L 'ANY 'IJUR'DY [sic] ol ani acurdi "He made him hungry (asýaba) for it." 'JURR 'JURMA'Q ačur ačurmak.

S

:: 'ULA'R 'İKY QA'TUVN 'UYUSDY olär ekki qaryaun oyušdi "The two of them laid in hollowing out (taqûr) the melon." Also for helping. 'UYŞUR 'UYŞM'Q oyuş oyuşmaq.

[I. 225/268]

:: 'UL 'ANKAR QA'BQ' 'UVN 'UYŞDIY ol anar qapqa ün oyušdi "He helped him press (şadd) the flour into the sack (or other)." 'UYŞUR 'UYŞM'Q oyuş oyuşmaq.

K
"ANIK 'ADA'QIYY QUM'DA' 'UYK'TIYY aniq aðaûqi qumda üyûkti "His foot sank (sâxat) in the quicksand." :: INIK 'ADA'QIYY 'UYKTY aniq aðaûqi üyûkti "His foot was injured by a stone (laṭamat al-ḥiâra riijlahu wa-ḥaßa)."' UYKA'R 'UYKM'K üykär üyûkmâq.

"'NKAR SUVZ 'AYILDIYY anâr sôz aylildi "The words were said (qîla) to him." 'AYILUR 'AYILM'Q aylur ayilmâq.

"YYR 'UYULDY yêr oyuldi "The ground collapsed (hârat, xasaßat)." :: KUTV 'UYULDY kütti oyuldi "The roof was pierced (inṭâqaba) by the falling rain." 'UYLVR' 'UYLM'Q oylur oyulmâq.

"L MANDIN 'UYALDIYY ol mândin uyalldi "He was ashamed (iṣṭâkya) before me in the matter and refrained from pursuing it."' UYALUR 'UYALM'Q uyalur uyalmâq.

"L 'AR 'IYNI'DIYY (ol) âr iyindî "The man strained at stool (ajhada tâbî'atahu fi iṣrâj al-barâz)."' IYINUR 'IYINM'Q iynr iyinmâq.

Quadriliteral

"L MANK' SUVZ 'YTRDY ol mança sôz ayturdi "He made me speak (takallum) to him." 'AYTRUR 'AYTURMA'Q ayturur ayturmâq. 0

"L MANK' QA'TUVN 'UYTURDY ol mança qâyûn oyturdi "He made me scoop out (taqûrî) the melon (or other)."' UYTRR 'UYTURMA'Q oyturur oyturmâq.

"UL 'UVN 'UYTURDY ol ün uyurdi "He had the flour pressed (ṣadd, ġaṛṭ) into the sack (or other)."' UYTURR 'YTURMA'Q uytrur uyurmâq.

"L MÂNIY 'UYTURDIYY ol mâni oyyurdi "He woke (ayyqaṣa) me." A variant of the form with dâl [i.e. 120 oyyur-].' UYTURR 'YTURMA'Q oyyurur oyyurmâq.

§

"UYA'R 'IŠY 'AYIRIŠ'DIYY olâr ekki ayyirißdi "The two of them parted (tazâyalâ, tafarraqâ)."' AYRIŠVR 'YRIŞMA'Q ayyirišur ayyir mâq. A variant of the form with dâl [i.e. 123 aḍris-].

"SUVZ 'AYTILDIY sôz aytildi "He was asked (su'ila) about the statement (or other)." 'AYTILUR 'YTILM'Q aytur ayilmâq.
:: 'L SUVZ 'AIYTINDY ol söz aytindi "He took it upon himself to question (su'al) the statement.” 'AIYTINUR 'AIYTINM'Q aytin aytınmäq. 0

:: 'L MANDIN BUV 'IYŠ'TA' 'AY'MANDIY ol mändin bu İsta əymändi "He was ashamed (ıstaḥyâ) before me and did not dare to pursue this matter.” 'AYMANUR 'AYMANM'K əymänür əymänmäk.

L

:: TA'M 'IYRILDY tâm ěrilidi "The wall (or other) was breached (ınșalama).” 'IYRILUR 'IYRILM'K ěrilür ěrilmäk. Hence :: 'AY 'AIYRILDY ay ěrilidi "The moon began to wane (axdaña... fi n-ıfuşān) (toward the end of the month).” 0

:: 'IYŞIL'DY N'NK əysildi nän "The thing diminished (naqṣa).” 'IYŞILR 'IYŞILM'K əysılır əysilmäk.

:: 'IYŞ Q' IYWILDY İşqa ěwildi "There was a hurrying (ıujila) to the affair.” 'YWILUR 'IYWILM'K ěwilür ěwilmäk.

Doubled

:: 'UL 'ANY 'UY'^NATIY ol ani oynatti "He let him play (al'aba) with it.” 'UYNATUR 'UYNATM'Q oynatur oynatmäq.

Another Type

:: 'L TVNIN 'AYA'DIY ol tönin ayâdi "He took good care of (şâna) his garment (or other)” :: XA'N 'ANKAR 'AYA'T 'AYA'DIY xan anar ayâγ ayâdi "The king gave him an honorific title (laqqaba).” 'YA'R 'YA'MA'Q ayâr ayâmäq.

Trilitateral, Final Weak

B

:: 'L YI'U 'IRBA'DIY ol yiγäč ırpâdi "He sawed (našara) the wood (or other).” :: 'L 'YŞ 'RBA'DIY ol ışqy ırpâdi "He spoiled ( afsada) the matter when he wanted to improve it.” 'RBA'R 'RBA'MA'K ırpâr ırpâmäk.

T

:: 'ARTA'DIY NA'NK ərtâdi nän "The thing became spoiled (fasada).” 'ARTA'R 'ARTA'MA'Q ərtâr ərtəmäq. 0
"I cried after (xalfa) my beloved, and I broke open the sore on my liver (after it had healed); I followed after (tabitu' ufar) fleeing Fortune;" (my eye) rains [blood like] rain."

"The horse (or other) was unshod (hafaya)." 'ULDIYR 'ULDYMA'Q oldīr oldīmāq.

"The garment (or other) was worn out (baliya)." oprā-
:: 'AGRUVDY NA'NK ayruḏi nāq "The thing was heavy (taqula)." :: 'IKLK 'AGRUVDY aɣilig ayruḏi "The sick man became seriously ill (taqula, danifa)." 'AGRUVR 'AGRUMA'Q ayruṯ aɣrūmāq.

:: 'NIK BASIY 'AGRIYDIY anig basi ayridi "He had a headache (suddi'ar a'suḥu)." Also for the aching (waʃ) of wounds and limbs whatever they may be. 'AGRIYR 'AGRIYMA'Q aɣrūṯ aɣrimaɣ. The same for any other aches and pains. Proverb: BYR 'TUYN BASY 'AGRIYSA' QAMI'TUYN BASY 'AGRIYMA'S bir toyin basi aɣrisa qamuy toyin basi aɣrīmā." "If one of the imams of the infidels has a headache, not all of them do." This is coined about a man who refuses a thing while his companions desire it and eat it and accept it.

:: BAK 'NKR 'UĠRA'DIY beg anar uyṛādi "The emir (or other) came toward (qasada) him." 'UĠRA'R 'UĠRA'MA'Q uyṛrā uyṛmāq. The same for any going somewhere (qasad). Verse:

QUL-SA' QALY 'UĠRAYIAN³ BIR-KIL TAQY 'AZUQLUQ V qolsa qali uyṛaban bergil taqi azuqluq
QARĪ lã QILUR 'UMA'LA'R YUNJ'T KRUB QUNQLUQ qaryiš qilur umālar yunči körüp qonquļuq

"When the guest asks you for provisions and comes to you for it give it to him; the guest will curse if his reception is bad." 0

:: 'AT 'UQRA'DIY at oqrādi "The horse whinnied to be fed (ḥamha ma ... istilāf)." oqra-
'UQRA'R 'UQRA'MA'Q oqrār oqrāmāq.

:: 'URATUT BIŠIK 'UĠKRIYDY urāyut bešik iƣridi "The woman rocked (ḥarraka) the cradle." Also of someone who intrigues through flattery (dassa l-makr fi tamalluq). :: 'UL 'ANIY 'UKRIYDIY ol anī iƣridi "He 'rocked his cradle' as though he were a baby." 'UKRYR 'KRIYMA'K iɣrīr iɣrīmāk.

:: MANIK YIYNIM 'AM'RİYDIY mānīg yēnīm āmridi "My flesh itched (iḥtakka)." aɣri-
'AM'RİYR 'AM'RİYMA'K āmṛrī āmṛmāk.

:: 'UL SÚVZNIY 'ANKAR 'AWR'DIY [sic] ol sōzni anar āwzādi "He slandered [someone] to him (wašā ilayhi) with these words." 'AWRA'R 'AWRA'MA'K āwzar āwzmāk.

:: MAN 'ANY 'UB-SA'DIM mān ani öpsādim "I wanted to kiss (taqbil) him." öpsā-
'UBSA'R MAN 'UBSA'MA'K öpsār mān, öpsāmāk.

[1. 231/275]

:: 'AR 'AT-SA'DIY ārtsādi "The man desired meat (qarima l-ḥām)." ötsā-
'ATSA'MA'K ātsār ātsāmāk. 0
"The man wanted to shoot (ramy) the arrow (or other)." 'AI'TSA'R 'AI'TSA'MA'K-Q atsār atsāmaq. 0

"He wanted to get out (yaxruja) of the hole." 'UTUSAR' 'UTUSAMA'K ötsār ötsāmaq. Also for piercing (nuṣūd) anything.

"He wanted to roll (yudahnija) the stone (or other)." 'AI'TSA'R 'AI'TSA'MA'K itsār itsāmaq.

"The man wanted to open (yaftaha) the door." The same for opening anything. 'AIJ-SA'R 'AIJ-SA'MA'Q aṣār aṣāmaq. 0

"He wanted to drink (ṣurb) the water (or other)." 'IJSAR' 'IJSAMA'K ḥāsār ḥāsāmaq. 0

"The horse (or other) was lame ('arija)." 'AX-SA'R 'AX-SA'MA'Q axsār axsāmaq. 0

"He wanted to send (yab'ata) his slave to me." 'IJSAR' 'IJSAMA'Q ḥāsār ḥāsāmaq.

"He desired and intended to strike (yaḏribah) him." 'URUSAR' 'URUSAMA'Q uṣār uṣāmaq. 0

"He desired and intended to cut (yahdīqa) the rope." 'UZSAR' 'UZSAMA'K uṣār uṣāmaq. 0

"He desired and intended to cross (muja:waza) the mountain pass." Also when one desires food (ištahā t-ta'am). 'AṢ-SA'R 'AṢ-SA'MA'Q aṣār aṣāmaq.

"He wanted to climb (ṣu'ud) the mountain (or other)." 'AIJSA'R 'AIJSA'MA'Q aṣār aṣāmaq.

"The man longed for home (ištāqa ilā baytihi wa-tamāna)." 'AW-SA'R 'AW-SA'MA'K ʿawsār ʿawsāmaq.

"The man wanted to hurry ('ajala)." 'IAWSA'R 'IAWSAMA'K ʿewsār ʿewsāmaq. 0

"The man wanted to understand (yafṭina) the words." 'UQUSA'R 'UQUSA'Q uṣār uṣāmaq.

"I desired and intended to bend (imāla) the branch (or other)." 'AKISA'R MAN AKISA'MA'K aṣār mān, aṣāmaq. 0

"He intended to praise (yamdaha) me." 'UKUSA'R 'UKUSA'MA'K aṣār aṣāmaq. 0
"The thing decreased (naqasa)." 'AKSUVR 'AK'SUVMA'K ägsür ägsümāk. 0

"UL TUBR'Q UUK-SA'DIY ol topraq üksādi "He intended to pile up (takwīm) (the wheat) or the earth (or other)." 'UUKUSA'R 'UUKUSA'MA'K üksär üksämāk. 0

"UL 'AT' ALISA'DIY ol at alsādi "He desired and intended to buy (yaštariya) the horse (or other)." 'ALISA'R 'ALISA'MA'Q alsär alsāmāq. 0

"AR 'ULUSA'DIY är ölsādi "The man intended and desired to die (mawt)." 'ULUSA'R 'ULUSA'MA'K ölsär ölsämāk. 0

"AR TATDIN 'ILISA'DIY är täydin ilsādi "The man intended to come down (yanzila) the mountain (or other)." 'ILISA'R 'ILISA'MA'Q ilsär ilsämāq.

"KANJ 'AN'SIN' AMJS'A'DY käńt anāsin ämsādī "The baby wanted and intended to suck (yurdi'a) its mother." 'AMJS'A'R 'AMJS'A'MA'K ämsär ämsämāk.

"AR' KTUVDIN 'ANJS'A'DIY ar kütüdin ensādī "The man desired and intended to come down (yanzila) from the roof (or other)." 'ANSA'R 'ANJS'A'MA'K ensär ensämāk. The nūn is an alternant of lām [i.e. ilsā].

Rule

Know that the sin and alif are suffixed to bi- and triliteral nouns and verbs with the meaning that the agent desires and intends to perform that action but has not yet done it. The rule also holds for nouns and verbs beyond the bi- and triliteral but is seldom applied. 0

Examples of biliteral nouns. "AR' AT'SA'DIY är āsādī "The man desired meat"; "meat" is: 'AT' āt a biliteral, and when sin and alif are suffixed to it they create in it the meaning of intending and desiring. 'AR' AW'SA'DIY är āwsādī "The man desired and intended his house"; "house" is: 'AW' āw a biliteral, and when these two letters are suffixed to it they give the meaning of desire and intention. 0

Examples of triliteral nouns. The word for "sour" or "bitter" is: 'AJIG aēry and to say "The man desired something sour" "AR' AJIG'S'DIY är aērisādī. The word for "a sweet taste" is: TATIĪ tatiy and to say "The man desired something sweet" 'AR' TATIĪ'SA'DY är tatiysādī.

Examples of words with augments. 'AR QA'TUVNSA'DY är qāyūnsādī "The man desired the melon." 'AR' JNSTURKSA'DY är qanistūraksādī "The man desired the well-known fruit" - it is the early fruit, like hazelnuts, Sinī (?). The rule applies generally, but we indicate some and you may derive the rest. 0
Examples of biliteral verbs. :: 'AR QIYZIN 'UB·SA'DYār qīzin ọpsādi “The man desired to kiss his daughter.” 0 :: 'UL YA'ATISA'DY ol ya atsādi “He wanted to shoot the arrow.” The roots are: 'UBDIY öpdi “He kissed,” 'ATIY atti “He shot.” 0

Triliteral verbs. :: 'AR YUK KURTURASA'DIY ār yūk kōturesādi “The man wished to carry the load.” 0 :: 'UL QUŞ 'UJURUSA'DIY ol quş učursādi “He wanted to let the bird fly.” 0

With augments. :: 'L TΝKRYK' KYRTKIN'SA'DIY ol tāñričā kērğusādi “He intended to acknowledge the unity of God Most High.”

This rule sometimes differs with stems ending in rā'. In that case a γayn is added to those with ābā‘ letters and a kāf otherwise. Thus :: 'L 'AWKA' BARIŞSA'DY ol āwkā bariysādi “He intended and desired to go home.” :: MAN SANIY KURUKSA'DIM mān sāni körüşsdāmi “I wished to meet you.” It is permissible to say BARIŞSA'DIY barsādi instead of BARIŞSA'DIY barīysādi, and KURUSDA'Y körüsdā instead of KURUKSA'DIY körüşsdā; however, the form used is that which I have mentioned. The roots are BAR'DIY bardī and KUR'DIY körđī. 0 The same if the stem ends in ʷām. Thus :: 'UL 'ANDIN YAR'MA'Q 'ALI'SA'DIY ol andin yar- māq aliysādi “He intended to take the dirham from him.”

The meaning of these two letters is derived from the word: SA'DIY NA'NKNĪY sādi nānī meaning “He counted the thing” 0 as though the agent in respect to these descriptive words “counts” [them] among the things he intends and desires. 0 Thus :: 'AR SUWSA'DY ār suwssādi “The man was thirsty” – meaning that he counted water

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among his desires.

When the alif in these words is changed to yā, it then means that the object named is altered from its original state and takes on the nature of what is connected with it. Example :: SUJK SUWSIYDIY siçig suwsādi “The wine became watery” 0 USM 'AJIŞIYDIY üzüm aĉiysādi “The grapes became sour and the sourness overcame (lit. broke the essence of) the sweetness.” This rule only holds for fluids and other things which alter from state to state. The meaning in these verbs is derived from the word: SIYDIY NA'NKNĪY sādi nānī meaning “He broke the thing” – as though wateriness broke the essence of the wine, and sourness broke the essence of sweetness'

Other examples may be drawn by analogy with these. It is a consistent rule in all the Turkic dialects.

§

1. Sukūn (‘) altered to U by later hand (brown ink).
:: MAN ’ANY ’UXŠ’DIM mān ani oxšādim “I soothed and caressed (lātaftu, lā’abtu) him.” Also of a woman who speaks tenderly (tunārī) to her child. Proverb [=409 saqaq]: SA-QA’Q BĪJAR SAQ’L ’UXŠA’R’ saqāq bītār saqāl oxšār “He cuts the chin (in secret) while he caresses the beard.” 0 This is only coined about someone who intrigues treacherously while flattering. :: BYR NA’NK BYRK ’UXŠ’DIY bir nān bīrkā oxšādi “One thing resembled (šabaha) the other.

:: ’AT ’AXŠ’A’DIY at uxšādi (?) “The horses slept (nāma).” This expression is particular to horses and is not used of anything else. Dialect of Yemāk, Yabāqu, and most of the nomads. ’UXŠA’R ’UXŠA’MA’Q oxšār oxšāmāq. 0

:: ’AR ’AJIB ’LŠ’DIY ār aĉīp ölšādī “The man was so hungry that he became dizzy and almost fainted from hunger (ismadarra ṭarfahu wa-kāda an yuŷša ‘alayhi min ſidda al-Jū’).” Čigil dialect. ’LŠ’R ’LŠ’MA’K ölšār ölšāmāk.

:: ’L YIΓA’J ’IRΓA’DIY ol yiyāc iryādī “He shook (hazza, nafaqa) the tree (to make its fruit fall).” Also for other things. ’IRΓA’R ’IRΓA’MA’Q iryār iryāmāq.

W

:: QA’M ’ARWA’Š-1 ’ARΩ’WA’DIY qām arwiš arwādī “The diviner prepared a spell (raqā...ruqya).” ’ARWA’R ’ARΩ’WA’MA’Q arwār arwāmāq.

Q

:: ’UL ’ANIK

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‘AWIN ’AR’QA’DIY ol aniq āwin arqādī “He examined (baḥata) what was in his house and investigated (ṭalaba) it and searched (faḥaṣa) for what he thought was in it.” Oγuz dialect.

:: ’UL ’ANY QAR’ΓA’DIY ’ARQA’DY-1 ol ani qaryādī arqādī “He cursed him and mentioned his evil deeds (la’ana wa-dakara masa’āt).” This is only used as a paired expression, never alone. It is derived from their word for “praise (tanā)”: ’AL’QIŠ alqiš. From the frequent use in the paired expression, ’ALQA’DIY alqādī became used also for evil, even though its root-meaning was for good. Then the rā is an alternant of the lām; just as in the words of the Exalted: ka-annhum būnyāhun marṣūṣ (Q. 61:4 “as though they were a building well compacted”), malsūṣ is a variant reading. ’ARQA’R ’ARQA’MA’Q arqār arqāmāq.
:: 'L YUVNK 'Y'SK'DIY ol yūn iskādi "He plucked (natafa) the hair [i.e., wool] (or other)." 'SKA'R 'ASK'MA'K iskār iskāmāk.

:: 'L 'VN 'AL'KA'DIY ol ün älgädi "He sifted (naxala) the flour (or other)." 'AL'KA'R 'AL'KA'MA'K älgär älgämāk.

:: 'AR 'AM'K'DIY är ämgädi "The man suffered trials and hardship (imtaḥana wa-qāsā l-miḥna)." 'AM'K'R 'AM'K'MA'K ämgär ämgämāk.

:: 'L 'NIK TAW'RIN 'UB'LA'DY ol anig tawārin üpläđi "He plundered (nahaba)³ his property." 'UBLA'R 'UBLA'MA'K üplār üplāmāk.

:: 'L QVY'I 'AT'LA'DIY ol qōyiy ätlāđi "He made the sheep into meat (lahām)." 'AT'LA'R 'ATLA'RMA'K [sic] ätlār ätlāmāk.

:: 'AT' 'UTLA'DIY at otlāđi "The horse (or other) fed on fodder (i'talafa)." 'UTLA'R 'UTLA'MA'Q otlār otlāmāq.

N

:: 'UL 'AT' 'ATLĀNDY [sic] ol at atlāđi "He mounted (rakiba) the horse." 'ATLANUR 'ATLANM'Q [sic] atlār atlāmāq.⁴

Verse:

YLYQ YRIN 'TLNV R
'UTLAB 'ANIN 'TLNUVR
BAKLAR SAMUZ 'ATLANVR
SAFRN 'UKUR 'SRIŚVR

0 Describing spring: "The animals thrive in it [i.e., in springtime]; they [graze and] put on flesh at that time; then the emirs find fat horses to mount; the herd rejoices (at the first signs of spring) and bite one another (from joy)."

:: 'UL 'ANY 'ITL'DY ol ani itlāđi "He reviled and scorned him and considered him a dog (min jumla al-kilāb)." 'ITL'R 'ITLA'MA'Q itlār itlāmāq.

:: 'L⁵ TVNUG 'IJ'L'DY ol tōnūy ičläđi "He made a lining (biṭāna) for the garment." ičlä-

:: 'UL 'ADLA'DIY NA'NKN ol ädlāđi nājin

ädlā-

2. U crossed out in brown ink.
3. MS. anhāba.
4. Cf. 133 atlan-; the verse illustrates atlan-.
5. Added in red ink.
"He manufactured the thing as goods (šana'a 'arqan')." 'DL'R 'DL'MA'K ädlär ädlämāk. 0

:: 'UL 'UVNU' 'UZ'LA'DIY ol ünuyu özlədi "He baked the dough in the ashes (mal-lala)." 'UZ'L'R 'UZLA'MA'K özlər özləməq. 0

:: 'UL 'S'L'DY NA'NKNY ol uslədi nənəni "He discriminated (fatana, mayyaza) between good and evil." Oğuz dialect. 'S'L'R 'S'L'MA'K [sic] uslər usləməq.

:: 'L 'Y'Q 'AŠLA'DIY ol ayäq ašlədi "He repaired (ra'aba) the bowl (or other)." 'AŠL'R 'AŠLA'MA'Q ašlər ašləməq.

:: 'AR 'IŠL'DIY är išlədi "The man (or other) worked ('umila)." 'IŠL'R 'IŠLA'MA'K išlər išləmək.

Γ

:: 'UIL'N 'IAT'LA'DIY1 oğlən iylədi "The baby cried (bakā)." A variant of: 'IIL'LA'DIY iylədi. 'IIL'R 'IIL'MA'Q1 iylər iyləməq.

W

:: BAK 'AW 'AWL'DIY beg aw awlədi "The emir went hunting (şada ş-sayd)." :: awlə-

'ANK'R KŞY 'AWLA'DIY anğar kişə awlədi "The people crowded (izdažama) around him." 'WLA'R 'WLA'MA'Q awlər awləməq.

K

:: 'UK'LIYDY NA'NK üklədi nənə "The thing grew (zada, namə)." 'UK'LAIR 'UKLY-

MA'K üklər ükləmək.

:: 'L YYRIK 'KL'DY ol yərəg üklədi "He trampled (wați'a) the ground (or other)." 'KL'R 'KLAM'A'K iklər ikləmək. 0

:: 'AR 'IK'L'DY är iqlədi "The man (or other) became sick (marida)." 'IKLA'R 'IKLA'MA'K iqlər iqləmək.

L

:: MAN 'ANY 'AM'LA'DIM mən ani ämlədim "I treated him with medicine ('alajtu, dawaytu)." 'AM'LA'R MAN 'AM'LA'MA'K ämlər mən, ämləmək. 0
:: MAN 'ANK'R 'IM'L'DIM mān anār imlādim "I winked (γαμαζτυ) to him (with my eye) or pointed (ασαρτυ) to him (with my hand)." 'IM'LA'R MAN 'IM'L'M'K imlār mān, imlāmāk. Proverb [-54 āy]: 'AY' TULVN BULSA' 'LKN 'IM'L'AMA'S ay tolūn bolsa ālgin imlāmās "When the moon is full one does not point to it with the hand." This is coined about any matter that is obvious.

N

:: YIYR' 'ADNA'DIY yēr aḍnādi "The land (or other) changed (ταγαγγαρτη)." 'ADNA'R 'ADNA'MA'Q aḍnār aḍnāmāq.

:: MAN BUV YYR'DA' 'UR'NA'DIM mān bu yērdā ornādim "I settled (ταυταςταντυ) in this place." :: R'NA'DIY NA'NK ornādi nān "The thing was placed and stayed firm (ταμακ-κανα μωδι'αν ωσταςκαρρα)." :: KUVN 'UR'NA'DIY kūn ornādi "The sun set (γαβατ)." 'UR'NA'R 'UR'NA'MA'Q ornār ornāmāq.

:: 'UYUL 'AT'QA' 'UZ'NA'DIY oyuł atāqa öznādi "The son was disobedient ('ατα, lam yanqad li-amr) to his father." Also for others. 'UZNA'R 'UZNA'MA'K öznār öznāmāk.

:: 'ASIN' 'AS'NA'DIY āsin āsnādi "The breeze blew (τανασσαμα)."

[I. 242/288]

:: 'AR' 'IAS'NA'DIY ār āsnādi "The man (or other) yawned (τατωαβα)." 'IAS'NA'R 'IAS'NA'MA'K āsnār āsnāmāk.

:: BYR NA'NK BYR NA'NKKA' 'US'NA'DIY bīr nāq bīr nāqkā öznādi "One thing resembled (σαβαθα) the other." 'UVS'NA'R 'US'NA'MA'K öznār öznāmāk.

:: 'AT 'AG'NA'DY at aynādi "The horse rolled (ταμαραγα) (in the dust, or other)." :: 'AR' 'AG'NA'DIY ār aynādi "The man was tongue-tied (τατα'α λισαν αρ ραβα ωσνακα αλαγη)." 'AG'NA'R 'AG'NA'MA'Q aynār aynāmāq. Its root-meaning is "talking through the nose (αλγυννα)."

Nasal

R

:: 'URNKARDJY NA'NK ürṇārdi nāq "The thing became white (ιβυαγδα)." 'URNKARUR 'URNKAR'M'K ürṇārūr ürṇārmāk.

:: 'AR' 'ASKRDY [sic] ār osnārdi (?) "The man suddenly stopped work and sat down (χαρνα μιν αλ'αμαλ ωσαλασα)." 'SNKRA'R[sic] 'SNKRM'AQ osnārūr osnārmāq.

1. MS. ḥazuna.
S

:: 'UILA'N 'ANKRAŠDIY oğlän anraşdi “The babies (or other) were in pain (adîyat).”
'ANKRAŠVR 'ANKRSM'Q anrašür anraşmâq.

:: 'İNK'K'N 'İK'R'AN'DIY ingin iňrandi “The she-camel (or other) moaned (ḥannat).”
İNKRNVR 'İNKRMN'Q iňranür iňranmâq.

:: 'UZM 'UNKINDY [sic] üzmän önländi “The grapes took on color (talawwana).” Also
of a man when he takes on color after an illness. 'UNKLNVR 'UNKLN'M'K önlänür önlänmâk.

:: 'AR'NIY 'ANK'TURDY ğarni äntürdî “He confused (ḥayyara, adhaşa) the man in the
matter.” 'ANKTARUR 'ANKTRMA'K äntürür äntürmâk.

:: 'L 'NKR YI'U 'UNKTURDY ol anar yirâeq üntürdî “He had him pierce a hole (atqaba)
in the wood.” 'UNKTURUR 'UNKTURMA'K üntürür üntürmâk.

Another Type

:: 'UL SÜVZUK 'ANKLA'DIY ol sœziq anlädi “He understood (fahima) the words (or
other).” 'ANKLA'R 'NKLAMA'Q ağlär anjamâq. Oğuz dialect.

End of the Quadrilateral Chapters

Chapters of Quinquilaterals

R

:: 'L MANKY 'UFUTTAR'DIY ol mânî uwutyardî “He made me feel ashamed (alja'ani ilâ uwutyar-
l-ḥayâ' ḥattâ ḥayîtu).” 'UWUTTARUR 'UWUTTARMA'Q uwutyarur uwutymâq.

K

:: 'ANIK BAŞIY 'ISIR'KNDY anig bâşi isirğândî “His head broke out in heat rash (buṭür
bi-ḥarâra) (because he had not shaved it for a long while).” 'ISIR'KANURVR 'ISIR'KANM'K isir-
gânûr isirğânmâk. 0

:: 'AR TAWA'RINKA' 'ASIR'KAN'DY är tawâria aṣirgângi “The man regretted the
äşirgân-gâng loss (ta'assafa 'alâ ḍâhâb) of his wealth.” 'ASIR'KANVR 'ASIR'KANM'K äşirgânûr äşirgânmâk.

N

::

[1. 244/291]

'AR 'UWUT'LAN'DIY är uwutlandî “The man was ashamed (istâlîyâ).” The Oğuz say: 'UTAN-
DIY utandi dropping some letters. 'UWUT'LANUR 'UWUT'LAN' MA'Q uwutlanur uwutlanmâq. D

0
:: QYZ 'AKATLANDY qız egätłändi "The bride acquired a maidservant (xâdima) who was sent with her." 'AKATLANUR 'AKATLANM'K egätłänür egätłänmâk. 0

:: 'AR 'SIJLAN'DY är esichländi "The man acquired a pot (qidr)." 'SIJLANUR 'SIJLANM'K esichlänuür esichlänmâk. 0

:: 'NIK KVZY 'ANUJLANDY anig közi anüçländi "His eye acquired a cataract (žafara)." 'ANUJLANUR 'ANUJLANM'K anüçlänuür anüçlänmâk. 0

:: 'AR 'AĞIRLANDY är ayirlandi "The man was honored (ukrima)." The nûn is an alternant of lâm [i.e. ayırlar]. :: 'UL BUQ 'AT'NIY 'AĞIR'LAN'DIY ol bu atni ayirlandi "He considered this horse expensive (γαλλί)." 'AĞIRLANUR 'AĞIR'LANM'Q ayirlanur ayirlanmâq. Also for considering a thing heavy (taqil).

:: 'UGURLAN'DY NA'NK uyurlandi nâq "The right time came (ḥ安娜 waqṭ) for the thing." :: YUVL 'UGURLAN'DY yöl uyurlandi "The journey became propitious (mubâarak)." :: 'AT 'UGURLANDIY at uyurlandi "A recompense was given ('uwwiğa) for the horse (which had been given as a gift)" — Oğuz dialect. 'UGURLANUR 'UGURLANM'Q uyurlanur uyurlanmâq. 0

:: YUN'D 'UKR'LANDY yond ögürlandi "The horses formed a herd with a stallion (šârat dât faḥil ra'îlan)." 'KURLANUR 'UKURLANM'K ögüränür ögürënümâk. The same for any kind of animals when they form flocks (qut'ân). 0

:: YUR 'ATUIZLANDY yêr atizlandi "The land was made a watershed (muṣārāt)." 'ATUIZLNUR 'ATUIZLANMAK-Q atizlanur atizlanmâq. 0

:: BUV NA'NKNY 'UJUZLAN'DIY bu nâñqi uçuzlandi "He considered this thing cheap uçuzlan-(râxi)." 'UJUZLANUR 'UJUZLANM'Q uçuzlanur uçuzlanmâq.

:: 'L TAT'NY 'ADIZLANDY ol täñi ädizlanlandi "He considered the mountain to be a long ädizlän-barrier (mâñi ṭawîl)." 'ADIZLANUR 'DIZLANM'K ädizlanur ädizlanmâk. 0

:: 'UGLA'N 'ISIZLANDY oylân esizlandi "The baby was naughty ('aruna)." 'ISIZLANUR 'AISIZLANM'K esizlanur esizlanmâk. 0

:: 'AR 'UGUZLAN'DIY är oğuzlandi "The man put on the dress of the Oğuz." 'UGUZ oğuzlanur 'UGUZLANM'Q oğuzlanur oğuzlanmâq. 0

:: 'AR 'UKUZLANDY är öküzlândi "The man became owner of an ox (tawr)." 'UKUZ öküzlänur 'UKUZLANM'K öküzlänür öküzlänmâk. 0

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:: 'AR 'UGUSLANDIY är oğuzlandi "The man acquired a party and kinsmen (taḥazzaba oğušlan-wa-ṣâra di āhl wa-'asra)." 'UGUSLANUR 'UGUSLANM'Q oğušlanur oğušlanmâq. 0

1. MS. 'awd.
:: TARI'ūRūILANDIY tarig ururylandi “The grain seeds swelled (in'aqada ḥabbah).” ururylan-
:: KBA'ZūRūILANDY kābāz ururylandi “The cotton formed seed (in'aqada).” 0 Also for
any kind of fruit. 'URUFLANUR 'URUFLANM'Q ururylanur ururylamāq. 0

:: 'AW' 'UJUAQLAN'DY āw očaqlandi “The house acquired a stove or fireplace očaqlan-
(kānūn).” 'UJUAQLANUR 'UJUQLANM'Q očaqlandur očaqlamanāq. 0

:: 'DĀQLANDY NA'NK adaqlandi nān “The thing acquired a foot (rijl).” Proverb: adaqlan-
P 'ALIM KIYJ QAL'SA' 'ADĀQLANUR alim kēc qalṣa adaqlanur 0 “When the debt remains
(upon the debtor) for a long time it gets a foot” — that is, his creditor sends him a request. 'A-
DĀQ'LANUR 'ADĀQLANM'Q adaqlanur adaqlamanāq. 0

:: SUVV 'ARIQ'LANDY sūw ariqlandi “The water was canalized (inṭa'aba).” 1 Also ariqlan-
of land when it is characterized by eroded channels like canals (anhr). 'ARQLANUR 'ARIQ-
LANM'Q ariqlanur ariqlamanāq. 0

:: 'AR: 'AZUQLANDY ār azuqlandi “The man obtained provisions (zād).” 'AZUQ-
LANUR 'AZUQLANM'Q azuqlanur azuqlamanāq.

:: TUVN 'ATAK'LAN'DY tān ātklāndi “The garment was given a skirt (dayl).” ātklān-
'ATAK'LANUR 'ATAK'LANM'K ātklānur ātklānāk. 0

:: 'AR: 'ATUK'LAN'DY ār ātklāndi “The man obtained a boot (xuff).” 'ATUK'LNUR ātklān-
'ATUKLAM'K ātklānur ātklānām. 0

:: YGA'J: 'ARUK'LAN'DY yīyāē ärūklāndi “The trees produced peaches, apricots, or ärūklān-
plums (xawx, miṣmīṣ, afāṣ).” 'ARUK'LANUR 'ARUKLANM'K ärūklānur ärūklānāk. 0

:: 'L BUV 'U'UR'DA' YARMA'Q QA' 'ISIK'LAN'DY ol bu uyurda barmaqqa isgiləndi
“(The man) considered the time too hot (ḥārr) to go.” 'ISIK'LANUR 'ISIK'LANM'K isgilən-
ur isgilənmək.

:: 'IT: 'ANUK'LAN'DIY it änükəndi “The bitch bore a puppy (jirə).” A NUK'LANUR änükən-
'ANK'LANM'K änükənur änükənəm. 0

:: 'AR: 'ATANLANDY ār atanlandi “The man obtained a gelded camel (baṭr xaṣə).” atanlan-
'ATANLANUR 'ATANLANM'Q atanlanur atanlanmāq.

:: BADI J 'UZUMLANDY bədič üzümləndi “The trellis became covered with grapes üzümlən-
('inab).” 'UZUMLANUR 'UZUMLANM'K üzümlənür üzümlənmək.

Doubled, Irregular

149 1. Also pointed inba'ata.
2. This section is out of place here; it belongs rather with the doubled section of the quadri-
literals (134-137).
:: 'AR: TAWA'R'IY 'UB: LAL'DY är tawāri üplälđi "The man’s property was plundered (nuhiba)." 'UBLALUVR 'UBLALMA'K üplälür üplälmæk.

[I. 248/295]

:: QUVY 'AT'LAL'DY qöy ätlälđi "The sheep was made into meat (laḥm)." Also for other things. 'ATLALUVR 'ATLALM'K ätlälür ätlälmæk.

:: 'AD'LAL'DIY NA'NK üdlälđi nāŋ "The thing was put to good use (uṣliha)."1 'AD'LALUR 'AD'LALMA'K üdlälür üdlälmæk. Also of something that is taken good care of (uftuqida).

:: 'AYA'Q 'AŠLALDY ayāq ašlaldí "The vessel was repaired (ru'iba)." 'AŠLALUR 'AŠLALMA'Q ašlalur ašlalmæk. 0

:: 'YŚ 'IŠLALDY īś išlaldí "The deed was done ('umila)." 'IŠLALUR 'IŠLALM'K išlälür išlalmæk. 0

:: KYIK 'AWLAL'DY käyik awlaldí "The wild beast was hunted (šīda)." 'AWLALUR 'AWLALM'Q awlalur awlalmæk.

Verse:

'AWLALUR 'UVZUM 'ANIK TVZNK awlalur özüm anig tüzüña
'AM'LALUR KUVZUM 'ANIK TVZNK ämlälür közüm anig tüzüña

Describing his beloved: "My soul is hunted by his charm; my eye is treated (for bleariness) by the dust of his (foot)."

:: TKM' TURLK 'YK 'IK'LAL'DIY tāgma türlug īg iglälđi "He was taken ill (muriqa) with every kind of illness." 'IK'LALUR 'IKLALM'K iglälür iglälmæk. 0

:: 'IK'LIK 'AM'LAL'DIY īgilg ämlälđi "The sick person was treated ('ūlija)." 'AM'LALUR 'AM'LALM'K ämlälür ämlälmæk. 0

:: KIŚY 'IM'LALDY kişi imlaldí "The man was gestured to (uṣra) (by winking² the eye, or the like)." 'IMLALUR 'IM'LALM'K imlälür imlälmæk.

Quinquinlateral, Defective

:: 'AT: 'AR'BALAN'DIY at arpalandi "The horse got some barley (ša'īr)." Also for arpalan-others. 'ARBA'LANUR 'ARBALANM'Q arpālanur arpalanmæk.

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1. MS. aşlaḥa.
2. MS. γmr, read γamz.
:: BAK BYR YYRK 'RDVLANDY beg bir yêrig ordûländi "The emir took a place as ordûlan-
his personal residence (qašaba)." 'URDUVLANUR 'URDUVLANM'Q ordûlanur ordûlanmâq.

:: 'UL 'ANKAR 'UTRUVLAN'DY ol aγ ar utrûlándi "He stood opposite (wâjaha) utrûl-
him." 'UTRULANUR 'UTRULANM'Q utrulanur utrulanmâq.

Q

:: 'LMNY 'ARQALANDY ol mânî arqalandi "He took me as a backer or helper (qâ- arqalan-
hîr)." :: 'LM TA'T'NY 'ARQALANDY ol tâynî arqalandi "He leaned (istanada) on the moun-
tain." 'ARQALANUR 'ARQALANM'Q arqalanur arqalanmâq.

M

:: 'Y'J 'UZUM'LANDY [sic] yiyâc uzmâländi "The tree grew mulberries (tût)." 3 uzmâlân-
'UZUM'LANUR 'UZUMLANM'K uzmâlânîr uzmâlânmâk.

Another Type

T

:: 'AT 'VT'LANDY at ötlendi "The horse galloped like fire (iltahaba jaryan)." Also :: ötlan-
'AR.'

[I. 250/297]

'UVT'LANDY âr ötlendi "The man flared up in anger (iltahaba yaqaban)." 'UVT'LANUR 'VTLANM'Q ötlanur ötlanmâq.

Z

:: 'UL BUV YARMA'QII 'ZLANDY ol bu yarmâqîy âzlandi "He considered the dir-
hams to be few (qalîl)." Also for other things. 'ZLANVR 'AZLANM'Q âzlanûr âzlanmâq. 0

:: 'AR 'UVZLANDY âr üzlandi "The man displayed good craftsmanship (abdâ fî üzlan-
şan'atihi hûsn 'amal wa-'aʃdafa)." 1 'UVZ'LANUVR 'VZ'LANM'Q üzlanûr üzlanmâq.

§

:: 'AR 'IYSLANDY âr Îslandi "The man pretended to be working (ya'malu)." :: 'AW Îslan-
'IYSLANDY² äw Îslandi "The smoke adhered to the house and it became blackened (laziqa d-

3. MS. tûf.

151 1. MS. ähûdafa.

2. Later hand (brown ink) has changed the three dots of § to sukûn(‘) and placed three dots
below.
duxan, iswadda)." The same for clothes, or other. 'IYSLANUR' IYSLANMK-Q IYSLANUR IYSLANMAQ (IYSLANMAQ).

K

:: 'AR 'VZINK' 'AWLANDY aZiNE aWLANDI "The man hunted (istiyad) by and for himself." 'AWLANUR 'WLANM-Q awlanur awlanmaq.

W

:: 'ARUQ 'AR' VK-LANDY AURQ aRGLANDI "The tired man (or other) recovered from his fatigue (ajamma)." Also used of a baby when he grows (kabura). 'UVKLKLANUR 'VK-LANM-K aRGLANUR aRGLANMAK.

Final Weak

T

:: 'AR YRMAQ 'ADUTLA'DY aR YARMAG ADUTLADI "The man scooped up the dirhems with his palm (hafta . . . bi-kaff)." Also for scooping up water with one's hand (yarafa . . . bi-yad). 'ADUTLAR 'ADUTLMAQ ADUTLAD aRGLANMAQ.

:: 'L 'ANY 'UZTLA'DIY OL ANI aZIITLADI "He considered him a miser (ba>xala, nasaba ila l-buxu)." 'UZTLAR 'UZTLMAK aZIITLAR aZIITLAMAK.

:: 'L 'UFLIN 'KUTLA'DIY OL OYLIN aZIITLADI "He counseled (wa>za) his son (or other)." 'UKUTLAR 'KUTLMAK aZIITLAR aZIITLAMAK.

:: 'UL QIYZIN 'AKATLA'DIY OL QIZIN aZIITLADI "He sent a maidservant (xadima) with his daughter to her husband's house." 'AKATLAR 'AKATMAK aZIITLAR aZIITLAMAK.

:: 'AR 'ULUTL'DY aR aZIITLADI "The man quarreled and almost started a fight (jadala hatcha kada yuqui l-muqatala)." 'ULUTLAR 'ULUTLMAK aZIITLAR aZIITLAMAK.

J

:: 'AR QUShI 'AMAJLA'DY aR QUSARY aMAELADI "The man made the bird a target (yarad)." 'AMAJLAR 'AMAJMAK-Q aMAELAR aMAELAMAK.

:: 'UTAIFY KVZUK 'ANUJLA'DIY oTACI kOZUG aNUCLADI "The doctor treated the eye for cataracts (zafara)." 'ANULJAR 'NUJLMAK aNUCLAR aNUCLAMAK.

[I. 252/300]

3. MS. muqatila.
:: 'AT 'ADR'AD'DY (ár) at ēḏārālādi “The man saddled (asraja) the horse (or other).”

:: 'ADR'AR 'DR'AL'M'K ēḏārālār ēḏārālāmāq.

:: TNKRY MANIY 'AB'R'LA'DIY tānī mānī āyīlādi “God Most High honored (akraṃa) me.” 'ARD'UL'R 'ARD'L'A'M'Q āyīlār āyīlāmāq. Also of anyone who honors another person.

:: 'AR 'YŚN 'U'G'UL'RD'YY ēr īśin āyūrālādi “The man put off the matter and did it in its proper time (irtaqaba, fa'ala fī waqtihi wa-inkānihi).” 'U'G'UL'R 'U'G'UL'RD'YY āyūrālār āyūrālāmāq. Hence :: 'AR TAV'R 'U'G'UL'RD'DY ēr āyūrālādi “The man stole (saraqa) the goods” – because he waited for the opportunity and the right time (yartaqību fīrsatāhu wa-waqtāhu).

There is another explanation for this verb, namely that it is based on the noun: 'U'G'RIY ọpyr the word for “thief (sāriq)” and the ọy r dropped from: 'U'G'RIY ọpyr through lightening. I prefer the latter explanation, but both are plausible.

Verse:

BAKIM 'UVZN 'U'G'UL'RD'YY
YAR' BYLB 'U'G'UL'RD'YY
'L'TNKRY 'A'R'L'RD'YY
'NIN QUT QW TURY [sic] TUD'RD'YY

0 Describing the emir of the Tangut who prepared an ambush for the enemy: “My emir stole away from the army and lay in ambush, waiting for the right moment; God Most High honored him with victory, and thus arose the dust of Luck and Fortune.”

Z

:: 'AR 'YIRIN 'A'ZIZ'L'DY ēr ērīn atizlādī “The man put dams and watersheds (dībār, musannāt) in the land (for sowing)” 'A'ZIZ'L'A'R 'A'ZIZ'L'A'M'Q atizlār atizlāmāq.

:: BAK 'ANY 'U'ZUL'RD'DY beg anī ụcuzlādī “The emir treated him with scorn (ahānā).” 'U'ZUL'R 'U'ZUL'M'Q ụcuzlār ụcuzlāmāq. 0

:: 'UL 'ANY 'UDUZ'L'RD'YY ol anī ụdūzlādī “He treated him for mange (jarab).” 'UDUZ'L'R 'UDUZ'L'A'M'Q [sic] ụdūzlār ụdūzlāmāq. 0

:: 'UL 'ARIQN 'A'G'IZ'L'RD'YY ol ariqnī ayīzlādī “He made a mouth (fāha) for the canal.” :: 'L QULIN 'A'G'IZ'L'RD'YY ol quлин ayīzlādī “He struck his slave (or other) on the mouth (fām).” 'A'G'IZ'L'R 'A'G'IZ'L'A'M'Q ayīzlār ayīzlāmāq.

:: 'UL MANY 'U'G'UL'RD'DY ol mānī ọyuzlādī “He considered me

[1.253/302]

Oyuz and related me to them.” 'U'G'UL'R 'U'G'UL'M'Q ọyuzlār ọyuzlāmāq.

1. In MS. this form occurs on the next line after the translation of the following sentence.
:: 'UL BITK 'UQITISÁ'DIY ol bitig oqitsádi "He wanted to have the book read (yuqri'a)." Also when one wants to call (yad'wá) a person. 'UQITISÁ'R 'UQITISÁ'MQ oqitsár oqitsámág. 0

:: 'L TARÍ' 'UKITISÁ'DIY ol taríy ogitsádi "He wanted to have the wheat ground (yaštana) by someone else." 'UKITISÁ'R 'UKITISÁ'MÁK ogitsár ogitsámák. 0

:: 'AR 'AKIR'SÁ'DIY är ågîrsádi "The man wanted galingale (waqj) (to treat himself with it)" :: 'URA'TUT YIB 'AKIRISÁ'DIY uráyut yip ågîrsádi "The woman desired and intended to spin (taγzil)." :: BAK KAND 'AKIRISÁ'DY beg känd ågîrsádi "The emir desired and intended to besiege (yuḥášira) the fortress." 'AKIRISÁ'R 'KIRISÁ'MÁK ågîrsár ågîrsámák. 0

:: 'AR 'AJIG'SÁ'DY är acîyádi "The man desired something sour (humüğa)." AJIG'SÁ'R AJIG'SÁ'MÁQ acîyásar acîyásmág. 0

:: 'AR 'AÅA 'ULSÁ'DIY är atta ulûyádi "The man wanted the large one (kabûr) of the horses." The same for anything large. 'ULSÁ'R 'ULSÁ'MQ ulûysár ulûysámág. 0

:: 'AR 'ARUKSA'DY är ärûksádi "The man wanted peaches (xawx) (or other)." ärûksá 'ARUKSA'R 'ARUKSA'MÁK ärûksár ärûksámák. 0

:: 'AR 'ULUKSA'DY är ölûgsádi "The man wanted to be dead (mayyit)." 'ULUKSA'R 'ULUKSA'MÁK ölûgsár ölûgsámák.

§

:: 'AR TAV'RIN 'UKUŚL'DY är tavarín ükûsládi "The man considered his wealth to be much (kağır)." 'UKUŚL'R 'KŚL'M'K ükûslâr ükûslâmák.

Γ

:: QUZY 'ARIG'L'DY qozi ariyládi "He gelded (naza'a xuğya) his lamb (or other)." ariylá :: 'L YARMAQIF 'ARIG'L'DY ol yarżyqiy ariyládi "He picked out the best (ilğaqata jawda) of the dirhems." The same for anything of which one chooses the best (ixtâra nuğawa). 'ARIG'L'R 'ARIG'L'MQ ariylâr ariylâmâq.

:: 'UL KBA'Z ARIG'L'DY [sic] ol kâbûz uruyâli "He removed the seed (naza'a hash) from the cotton." Also when one extracts the pit (axrâqa nauât) from a fruit. 'ARIG'L'R 'ARIG'L'MQ uruyâlâr uruyâlâmâq.

:: TUNKZ 'ATIG 'AZIG'L'DY tonuz atîy aziyládi "The boar attacked the horse and wounded it with its fang (nâb)." aziylá

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:: MAN TUNKZNY 'AZIG'L'DIM mân tonûzni aziylâdim "I struck the boar on its fang." Also of
any wild animal with fangs or canines (nāb) on both sides. 'AZĪL’R 'AZĪL’M’Q azīylār azīylāmāq.

:: TANKRY MANİY 'ULUL’DY tāngī mānī ululylādī “God Most High blessed me with glory (razaka al-kibriyyā’).” :: BAK MANY 'ULUL’DY beg mānī ululylādī “The emir considered me great (kabīr).” 'ULUL’R 'ULUL’M’Q ululylār ululylāmāq. Proverb: 'LİNY 'LİL’SA’ QUT BULUVR; uluny ululylāsa qut bulūr 0 “When one honors (waqqara) the elder (because of his age) one finds Fortune.”

Q

:: 'Lİ NY 'ADAQL’DY ol ani adaqlādī “He hit him on his foot (rijil).” 'ĐAQL’R 'ĐAQL’M’Q adaqlār adaqlāmāq.

:: 'Lİ NY 'ADUQL’ADY ol ani aduqlādī “He considered it a rarity because it was unknown (istaṛafahu li-kawnihi majhul).” 'ADUQL’R 'ADUQL’M’Q aduqlār aduqlāmāq.

:: BAK 'ARUQL’DY beg aruqlādī “The emir recovered from fatigue (ajamma min atta’ab).” This is an expression for sleep (naum) in the Khaqānī dialects. Its root-meaning is “to rest from weariness (istaṛaḥya min al-kalāla).” 'ARUQL’R 'ARUQL’M’Q aruqlār aruqlāmāq.

:: 'Lİ NY 'AŞUQL’ADY ol ani așuqlādī “He hit him on the anklebone (ka’b).” 'AŞUQL’R 'AŞUQL’M’Q așuqlār așuqlāmāq.

:: 'Lİ NY 'AŞAQ’ADY ol ani ușaqādī “He considered him small (ṣaṭīr).” Proverb: YAĞYNYJ Y'AŞAQ’LSA’ BAŞQA’ QJ’R yāyini uşaqāsa başqa tiqār 0 “When one belittles the enemy it goes to the head.” The intention is that it destroys one’s head, meaning one’s determination, so do not belittle him. :: 'UL MANİK SUSZUM'NY 'IŞAQL’ADY ol mānī sızımni uşaqādī “He misrepresented and slandered (qatta, waṣṣa) my words.” 'IŞAQL’R 'IŞAQL’M’Q uşaqār uşaqāmāq.

:: 'Lİ 'ANUQL’DY NA'NKNY ol unuqlādī nāñni “He found the thing to be ready (ḥāḏir mu’add) so he took it.” 'ANUQL’R 'ANUQL’M’Q anuqlār anuqlāmāq.

K

:: 'Lİ TVNUL' 'IJKL’ADY ol tūnur ičıkādī “He attached to his garment the fur (farw) (of a sable, squirrel, or other).” 'IJKL’R 'IJKL’M’K ičıkār ičıkāmāk. 0

:: TARIY 'ARUKL’DY tāri ārükādī “He tanned (dabarya) the hide.” 'ARUKL’R 'ARUKL’M’K ārükār ārükāmāk. 0

:: 'Lİ QVY(N)UL’ 'UZAK’L’DIY' ol qoyuṛ özakādī “He cut özekā-
the sheep’s spinal vein (abhar).” Also for striking it. ‘UZUK‘R ‘UZUK‘L‘M‘K özäklär özäklämäk. 0

:: ‘R ‘SIKL‘DY är isigläd ‘The man went out in the heat (hamäwa) of summer or the midday sun.’ ‘SIKL‘R ‘SIKL‘M‘K 1 isiglär isiglämäk.

:: ‘L KIRTLIK ‘USKL‘DY ol kiritlik ösigläd (?) “He opened the lock without a key by a trick (fataha . . . bi-lässa min gayr miftah).” ‘SKL‘R ‘SKL‘M‘K-Q ösiglär ösiglämäk. Känčäk dialect.


:: ‘L KYKNY ‘USKL‘DY ol käykinä isiklä ‘He captured the gazelle while it was restrained by the cold (fi hañrihi wa-lässala wuñüdihi l-bard).” Also for other things. ‘USKL‘R ‘SKL‘M‘K isiklar isiklämäk.

:: ‘URA‘TUÑNY ‘KAKL‘DY ura‘yutni åkäklä ‘The man insulted the woman and called her a whore (sabba . . . wa-nasaba ilä l-fujär).” ‘AKAKL‘R ‘AKAK‘L‘M‘K åkäklär åkäklämäk. 0

:: ‘L T‘MG ‘UKAKL‘DY ol tämiy åkäklä ‘He put towers (burüj) on the city walls.” Also for putting boxes (sana‘diq) on a thing. ‘UKAKL‘R ‘UKAKL‘M‘K åkäklär åkäklämäk. 0


Verse:

TANKUT SUVSIN ‘USKL‘DY tanğt süsin isiklä ‘
KIŞY ‘YŞN ‘ALIYK‘L‘DY 2 kişi isin älükä
‘ARIN ‘ATIN BALIKL‘ADY ärin atin beläglädä
BULUN BVLB BAŞY TTDY bulun bölüp başi tiydi

“(The enemy) attacked the troops of Tangut (a realm or province near China) at night in the bitter cold (so that he would not gain victory); then he mocked them, until they presented to us their horses and men; he bowed his head from the hardships he suffered [lit.: he fell captive and hid his head].”

:: 'IT' 'ANUK'LA'DIY it änüklädi "The bitch bore a puppy (ajrat)." :: 'ARS'L N 'ANUKL'DY arslän änüklädi "The lioness bore a cub (ašbalat)." 'ANUKL'R 'ANUK LAM'K änük- lär änüklämäk.

:: 'L MANK' 'ASANL'DY ol maña äsänlädi "He greeted me and shook hands (ḫayya, şafaḥa)." 'ASANL'R 'SANLA'M'K äsänlär äsänlämäk.

Another Type

D

[I. 259/308]

:: 'L 'NY 'UDUVL'DY ol ani udülädi "He followed (ittaba'a, iqtafa) him." 'UDUVLA'R 'UDUVLAM'Q udülär udülämäq.

R

:: 'L 'KY KİŞY 'UTRA' 'RA'LA'DY ol ekki kişi otra arälädi "He mediated (šalaḥa) between the two men." Also for passing between (fāwaza bayna) them or between any two things. For "making peace (ṣulḥ)" you may say: 'ARIYL'DIY arılädi — this is the colloquial pronunciation; but the first is more correct. 'RA'LA'R: 'ARA'LA'AMA'Q arälär aralämäq.

:: 'AR: 'URIYL'DIY ār orılädi "The man shouted (šaḥa, rafa'a 'aqīra)." 'URIYL'R 'URIYL'M'Q orılär orılämäq.

:: 'R 'RYL'DY ār orılädi "The man boasted and went beyond the limit (salafa, zāda 'an al-γaγa)." 'URYL'R 'RYL'M'K.Q orılär orılämäq. 0

Verse: 1

'UZN KNB 'RYL'DY YARIQ [sic] YYRK QRYL'DY 'TIĪ KMŚB 'URYL'DY 'UFT BVLB TUBV 'TDY özin öğnip orılädi yorıp tērig qarılädi atı γ kāmšip orılädi uwut bolup töpü ąγdi

Describing a warrior whom he attacked: "He was proud and boastful and puffed up with pride (faxara wa-salafa wa-nafaxa amruhu); he came measuring the ground in cubits; he spurred on his horse [and shouted]; (then he turned back) in shame, climbing up the hill." 0

:: 'L QVNUİ 'URUVL'DY ol qönüry orülädi "He slaughtered the sheep as it was standing." 'URVLA'R 'URVLA'AMA'K orülär orülämäk.

Γ

:: 'L 'AŞIN 'AH'VUL'DY ol ašin ayülädi "He poisoned (samma) his food (or other)." 'AHVUL'R 'TVL'M'Q ayülär ayülämäq.

1. In MS. the verse appears after the following entry.
:: 'NK TKR' KŠY 'AW'LA'DY anig tägrä kishi awâlâdi "The people surrounded (haffa hawla) him." 'AW'L'R 'AW'L'M'Q awâlar awâlâmâq. This is used especially in regard to civil strife (fitna); otherwise :: 'AW'DIY awdi [93]. 'AW'L'R 'W'L'M'Q awâlar awâlâmâq.

Q

:: 'L MANY 'AQIY'L'DIY ol mâni aqîlahäi "He considered me to be generous (jüd)." 'AQIY'L'R 'QYL'M'Q aqîlar aqîlâmâq.

K

:: 'L 'NY 'AKA'LA'DIY ol ani aqîlahäi "He called her an elder sister (uxt kabîra)." 'KA'L'R 'K'L'M'K aqîlar aqîlamâk.

:: 'L 'NY 'UKA'LA'DIY ol ani ögîlahäi "He gave him the honorific title of 'UKA' ögä meaning 'a chief among the people (kabîr fî l-qawm).'" 'UKA'LA'R 'UKA'L'M'K ögîlar ögîlamâk.

N

:: 'L 'ANY 'NA'LA'DIY ol ani anâlahäi "He called her his mother (umm)

[I. 260/311]

and attributed motherhood to her." 'AN'L'R 'AN'L'M'Q anâlar anâlâmâq.

Nasal

D

:: 'AWJY KÂYJKNY 'ANKDYDY awêi kayikni aqîdäi "The hunter laid a snare (ihtâla) for the gazelle." :: 'L 'ANY 'ANKDYDY ol ani aqîdäi "He laid a snare to catch (ihtâla li-ya'xâla) him." 'ANKDYR 'NKDYM'Q aqîdâr aqîdâmâq.

Another Type

:: 'SY'K 'ANKIY'L'DY ësëik aqîlahäi "The donkey brayed (nahaq)." 'ANKIY'L'R aqîla-

'NKYL'M'Q aqîlar aqîlâmâq.

Another Type

:: 'URAT'TUT 'KKLNDY urâyût önjikândi "The woman put on a pair of false earlocks önjikând (wa'daat... bi-şu'dra'yin musawwirayn)."² 'NKKLANUR 'NKKLJMA'Q [sic] önjikânür önjikân-
mâk.

---

1. Sic; N added before first K by a later hand (black).
Quinquisyllabary

N
:: 'AR·'AR'IQAN·DIY ər ayyiqandi "The man complained of pain (ṣakā . . . mīn ayyiqan-waja'ihi)." 3 'AR'IQANUR 'AR'IQAN·MA'Q ayyiqanur ayyiqanmāq.

With Two Unvowelled Consonants

:: MAN 'NY 'AN·D·ΓAR·DIM mān ani andγardim "I made him swear (hallaftu)." andγar·'AN·D·ΓARUR MAN 'AN·D·ΓARMA'Q andγarur mān, andγarmāq.

Sextisyllabary

T
:: Y'J 'AR·MUT·LAN·DIY yīyāč armutlandi "The tree gave forth pears (kumāṭrā)." armutlan·'AR·MUTLANUR 'ARMUTLANM'Q armutlanur armutlanmāq.

J
:: T'T 'AR·TULANDY täγ artučlandi "There were many junipers ('ar'ar) in the moun- artučlan·tains." 'AR·TULANUR 'ARTULANMA'Q artučlanur artučlanmāq. 0

:: SUVF 'UR·KULANDY sūw ārkčlandi "The water surged in waves (māja)." 'AR·ārkčlān·KAJLANUR 'AR·KJLANM'K ārkčlānur ārkčlānmāk. 0

:: QYZ 'URKULANDY qīz örgüčlandi "The girl acquired a braid (qunza'a, ẓāfīra)." örgüčlan·'URKULANUR 'URKULANM'K örgüčlānur örgüčlānmāk.

:: 'SİJ 'URKULANDY ešīc örgüčlandi "The pot acquired a trivet (uzzfiyya)." 'URKJ·LANUR 'URKJLANM'K örgüčlānur örgüčlānmāk.

R
:: TA'Y·AD'IRLANDY täy adγirlandi "The colt acted like a stallion (faḥl)." Also adγirlan·of mares when they acquire a stallion. 'AD'IR·LANUR 'AD'IRLANMA'Q adγirlanur adγir·lanmāq.

Q
:: 'AR·'UĐMAQLANDY ər uđmaqlandi "The man acquired followers and servants uđmaq·(taba’, šākīrī)." 'UĐMAQLANUR 'UĐMAQLNM'Q uđmaqlanur uđmaqlānmāq. 0 uđmaq-

______________

2. MS. wḏ'b . . . bṣud γyr mrūryn; a later hand (black) through an addition in the margin has altered it to read bi-ṣud γymin sa'r'anz muzawwirātan ("a false earlock made out of goat's hair").

3. MS. waja'ahu; mīn above line.
:: 'AR. 'ARTUQLANDY är artuqlandiy "The man went beyond his limit ('adā tawr)." artuqlan-
'ARTUQLNUR 'ARTUQLANM'Q artuqlanur artuqlanmaq. 0

::

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T'Z BAŞY 'IZMAQLANDY {sic} tāz başi aţmuqlandi "The scabiness (qara') of the scabby-headaţmuqlan-
became worse." :: YIYR 'IŽMAQLANDY yer aţmuqlandi "There was much alum (şabb) in the
ground (or other)." 'AIŽMAQLANUR 'IŽMAQLANM'Q aţmuqlanur aţmuqlanmaq.

:: 'UL BU'B 'YŚIÈ 'AŢRUAQLANDY ol bu isţiy aţryuqlandi "He found this matter bur- aţryuqlan-
densome (istatqala)." Also of a load which one considers too heavy (jaqil). 'AŢRUAQLANUR
'AŢRUAQLANM'Q aţryuqlanur aţryuqlanmaq. 0

:: 'AR. 'UĪRQAQLANDY är oyyaqlandiy "The man put on the dress of Oýraq (a tribe of oyyaqlan-
people)." 'UĪRQAQLNUR 'UĪRQAQLANM'Q oyyaqlanur oyyaqlanmaq.

K

:: 'AR. 'ATMAKLANDY är âtmaklândiy "The man had much bread (xubz)" — meaning, âtmaklâ-
he was rich (aţrâ). 'ATMAK-LANUR 'ATMAKLANM'K âtmakłanur âtmaklânmaq. 0

There are many verbs of this type, derived from nouns. The equivalent in Arabic is to
say, for example, albana r-rajul ("The man was be-milked") meaning that he had much milk, and
asâtha ("He was be-stripped") meaning that he had many strips of paper. 0

:: 'AR. 'IJ-MAKLANDY är içmâklândiy "[The man] put on a lambskin (farw barqân);içmâklân-
or else he became owner of one." 'IJMKLANUR 'IJMKLM'K içmâklânur içmâklânmaq.

:: 'IŞ-LA'R 'AR-SAK-LAN-DIY esâr âşrâkländiy "The woman passionately desired a man âşrâklân-
(talabat ar-rajul li-shawa bihâ biyâ'an wa-širî'an)." 'AR-SAKLNUR 'RSALMN'K âşrâklânur
âşrâklânmaq.

:: 'URA'TUT K-MAKLANDY urâyut ugmakländiy "The woman put on earrings (taşama- ugmaklân-
-fat, taqaraţat)." 'UK-MAMLNUR 'UKMKLMN'K ugmaklânur ugmaklânmaq.

M

:: SÚWV1 'AKRIM-LAN-DIY sûw âgrimlândi "The water revolved in the swamps with âgrimlân-
gushing and flowing (istadâra fi l-manâqi' ma'â favour wa-jary)." 'AKRIM-LNUR 'AKRIM-LAN-
M'K âgrimlânur âgrimlânmaq.

N

1. W changed from F by later hand (two dots in brown ink).
"'AR 'IŠTUNLAN'DIY ěr īstonlandi "The man put on trousers (ṣarāwīl)." Its root-form is: 'IJJ'TUNLANDY īstonlandi but the ǧīm changed to șīn because of the proximity of the (iṣṭonlan-) points of articulation. 'IŠTUNLNUR 'IŠTUNLN'MQ īstonlanur īstonlanmāq.

Doubled

Q

"'AR 'AR QUQLANDY ěr arquqlandi "The man refused to obey the order ('atā fi arquqlan-qabūl al-amr wa-ḥaruna)." 'ARQUQLNUR 'ARQUQLANM'Q arquqlanur arquqlanmāq.

K

"'I LV 'YŠI' AMKAKLNDY ol bu īšīy āmgāklāndi "He considered this matter to be a āmgāklānhardship (miḥna)."

[1. 264/315]

'AM KAKLNUR 'AM'KKLN'MK āmgāklānūr āmgāklānmāk. 0

"'AR 'AŠKA KLANDY ěr āgāklāndi "The man became owner of a donkey (ḥimār)." āgāklān-One of the two variants. 'AŠKAKLNUR 'AŠKAKLN'MK āgāklānūr āgāklānmāk. 0

SUW'[1] 'AIR KAKLNDY2 sūw ārkāklāndi "The water was wavy (māja)." 'ANIK ārkāklān-

YNY3 'AIRKAKLNDY2 anig yēni ārkāklāndi "His skin shuddered (iqša'arra)." 'IR KKLNUR

'IR KKLNM'K ārkāklānūr ārkāklānmāk. Also of a man when he pretends to be manly (rujū-

liyya). 0

Final Weak

B

"'UL 'ATIN 'ARBA'LA'DIY ol atin arpālādi "He fed his horse barley (ṣa'īr)." 'ARBA-
LAR 'ARBA'LA'MQ arpālār arpālāmāq.

T

"'AR YA'SIN 'URTVA'DY ěr yāšin ortūlādi "The man was middle-aged (intāṣafa ortūla-

min 'umrīhi)." 'URTVA'L'R 'URTVA'M'Q ortūlār ortūlāmāq. 0

"'AR 'YŠQ' 'RT'A'L'DY ěr țiqa ertālādi "The man rose early (bakkara) for work." ertālā-

'RTA'LA'R 'RT'LA'MA'K-Q ertālār ertālāmāk.

1. W changed from F by later hand (two dots in brown ink).
2. First A by a later hand (?) (dark black, thin point).
3. There are two dots in brown ink over the first Y (thus T).
The rules will be discussed in their place.

End of the Book of Vowel-Initial (hamz) Words

Praise be to God

In the Name of God the Merciful the Compassionate

Book of Nouns of Sound Words

[1. 267/318]

Chapter of Biliterals

B

TAB tap A particle meaning “enough (hasbu).” Thus :: BUV 'AŠ MANK' TAB bu aš tap maña tap “This food is enough for me.” :: TAB BULDY tap boldi “It is sufficient (kafā).”

TUB töp “Boiled wheat (xaɗīna) that is kneaded with a leavening made from barley, then wrapped in a felt cloth and left in a warm place to mature.” Then it is eaten.
JAB' JAB' čap čap Onomatopoeic for whips cracking (waq' as-siyāt) or lips smacking (ṣīb aṣ-ṣifāh). Thus: 'L 'ARUK JAB' JAB' YIYDIY ol ärük čap čap yēdī “He ate the peach smacking his lips.”

JUB čop “Dregs (durdī)” of wine; also the “sediment (‘akar)” of anything. Hence “human rubbish (ḥutāla an-nās)” is called: JUB' JAB' KI千年R čop čap kisilār.

JIB' čip A “twig (ṣun latīf daqiq).” This is shortened from: JIBIQ čiipiq, just as “ball (kura)” is called TUB2' tōp which is shortened from: TUBIQ topiq.

JUB' čop A “piece (qit'a) of Tutmāc.” :: BIYR' JUB' YIYKIL bīr čop yēgīl “Eat a piece of Tutmāc.” The same for pieces of noodles (al-latīf wa-l-ṭriya).

ZAB zap zap An onomatopoeic particle indicating “quickness of step (sur'a naqāl al-qadam wa-l-māsī).” Thus: ZAB ZAB BAR'I'L zap zap baryīl “Hurry! (asri).”

“The trousseau (jahāz)” of a bride is called: SAB' sāp. It is her property.

SIB sip “A colt (muhr) that has reached the second year.”

ŠAB šap A particle of hastening, like the Arabic hallā. Thus: ŠAB' KAL' šap kāl “Come quickly (asri fi l-mafi').”

QUB' qop A particle of exaggeration and emphasis. Thus: 'UL' QUB' BADUVIY oyuq qop bādūdī “The child grew a great deal (rāyyat'an).” :: QUB' 'ADKV1 NA'NK qop ādgū nān “A very (jīddan) fine thing.”

KUIB' NA'NK köp nān Anything that is “tangled and dense (multaff katir).” Thus: KUIB' SAJ' köp sac “Thick (jatīl) hair.” Proverb: KUIB' SUKUT'KA' QUŞ QUNA'R KRKLVG KI千年' SUVZ KALYR köp sōgitkā quş qonār, körkül kīšikā söz kālīr “Birds settle on the willow of tangled branches; (similarly) a message comes to the beautiful and charming woman.” It is transmitted in another version:

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YI'J 'VJNK YYL TKYR1 KURKL KI千年' SUVZ KALYR yiğāc üeqna yēl tāgīr, körkül kīšikā söz kālīr “The tree branch cannot help being blown by the wind; the charming one cannot help receiving messages” — she, however, has to guard her chastity.

BAT' bat “Dregs of pressed dates (taqīr).”
BIT\textsuperscript{1} bit “Louse (qaml).” Hence “the worm (dūd) that infests wheat” is called: TARI\textsuperscript{2}?
BITI\textsuperscript{2}Y tari\textsuperscript{2} biti. 0

JAT JAT \textsuperscript{3} cat cat Sound of a blow (waq\textsuperscript{1}). Thus :: JAT JAT 'URDY cat cat urdi “He struck with such a sound.” 0

JIT\textsuperscript{3} \textit{čit “A hut (xuğ) of reeds or thorns.”}

\textit{ŠAT} \textit{šat “Courage (jur'a).” Thus :: 'NIK NA' ŠATIY BA'R anig nā šati bār “What courage does he have?” — implying the negative.

QAT\textsuperscript{1} qat “Fold (tiny)” of anything. :: TUVN QATIY tūn qati “Fold of a garment.”
From this comes the word: QAD'R'AQ' qadraq for “mountain bends and folds (ma'aṭīf al-jibāl wa-maḥāniḥā).” 0

QAT\textsuperscript{2} qat Oyuz dialect. A particle corresponding to ‘inda (“at, near”). Thus :: BAK QATINDA' beg qatinda “At the emir’s.” 0

QUT\textsuperscript{2} qut “Fortune, luck (dawla, jadd).” From this comes the name: QUT-LUJ\textsuperscript{N} qutluy.

QUT\textit{QUWI} BIR\textit{SA} 'IDIM QUVLINKA' qut qiwīy bersā idim qūliņa
KUNDA' 'ISY YUKSABAN\textit{-} YUVQ'R\textit{-} 'AI'R kiindā iši yıックスbān yöqār ayār

0 “If God gives fortune to his slave his status rises daily.” 0

KUT køt “Posterior (dubur).” 0

MAT mat A particle meaning “thus” (kaḍā). :: 'ANDAI MAT anday mat “Thus so (kaḍā huwa).” 0

J

SJ sač “Hair (ša'r).” 0

SUJ suč Onomatopoeic for something “bouncing off (nubūw).” Thus :: QILJ SUJ QILDY qilič suč qildi “The sword glanced off (nabā).” :: 'AR SUJ QILDY ār suč qildi “The man refused to obey the order (nabā . . . qabūl al-amr).” 0

QAJ qač A particle of quantity meaning “how many? (kam).” :: QAJ YARMA'AQ BIYRDĪY qač yarmāq bërdî “How many dirhams did he give?” 0

QUJ qoč “Ram (kabş).” Oyuz dialect. Its root-form is: QUJNK'A'R\textsuperscript{2} qočnār.

2. K changed to G by later hand (three dots in brown ink).
QAJ qač A particle meaning “time (marra).” Thus :: QAJ QATA’ 'AY-DIM qač qat
aydim “How many times did I say?” 0

KUJ köč “Moving camp

[I. 270/321]

or going on campaign (az-za’n wa-l-irtihāl).” Hence :: SUV KUJTY sü köčti “The army set off
(irtihāla).” 0

KUJ köč “Hour or while (sā’a).” Thus :: BIYR KUJ KUDKIL bīr köč küdgīl “Stay a
while (sā’a’tan).” 0

HJ HJ hāč hāč A word used to restrain horses when they wish to gallop at full speed.
This expression corresponds exactly to the Arabic [i.e. haj]. It goes against the rule, since it con-
tains hā’. There is no hā’ in the Turkic dialects.

D

KAD¹ kād (with dāl or dāl) A particle of emphasis or exaggeration in the description of
something. Thus :: KAD’ĀĀT kād āt “What a good horse! (ni’ma l-faras).” :: KAD NA’NK kād
nān “What a good thing!” 0

R

BIYR bīr The number “one (wāhid).” :: BIYR YARM’Q bīr yarmāq “One dirham.” It is
permissible to include this in the defective chapter and say: BIYR bīr. There are many examples
of this; but the more elegant and more correct usage in the Turkic dialects is the shorter pronunci-
ation and the abrupter enunciation. 0

:: ’R TR YLDY’ ār tār boldī “The man was ashamed (xajila).” This is in place of saying:
’AR BULDY īr boldī. 0

JAR čār Onomatopoeic for heaviness (illness) of the body (tiqal al-badan). Hence ::
’AR JRLANDY ār čārlāndi “The man’s body was heavy (taqala badan).” Khāqānī dialect. 0

JAR čār “Time (waqt).” Oγuz dialect. Hence :: BUV JARLIK DA’ KAL bu čārlīkda
kāl “Come at this time.” 0

JAR: čār “The opposite side (qubāla)” of something. Oγuz dialect. Hence :: ’ANIK
’AWIJ BUV JARLIK DA’ anig āwī bu čārlīkda “His house is opposite this.” From this comes the
word: JARIK: čārig for “the two battle-lines (ṣaffay al-ḥarb)” since they face one another (yata-
qābalānī).

162 1. D changed to D (brown dot barely visible).
JIR čir Onomatopoeic for the tearing (maqg) of a garment, or other. Thus "NIK TUVNIN JIR YIR-TY anig tónin čir yírtti "He tore his garment with (such) a sound."

JUR čir "Profit (manqa'a)." Hence "UL 'AN-DIN' NA'NK JURLA'DIY ol andin náŋ čurládi "He got some profit (nála . . . manqa'a) out of it."

JUR čir čur Onomatopoeic for milk falling from the udder into the pail. The same for any liquid when it makes (such) a sound.

JIR čir "Grease (dasam)." "AŠ'TA JIR YUVQ eščtá čir yóq "There is no grease in the pot." Its root-meaning is "suet (as-simhāq min aš-šāhmin)."

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"There is no fat (šāhmin, samn) on this meat."

One says of the sound of the cricket: SIR SIR ĀTY sir sir etti meaning "It made such a sound." The word is also onomatopoeic for the "scratching (šarër)" of a pen, and the like.

SIR sir ["lacquer"] A paste (lužūját tuttaxaďu min al-ŷirā') with which Šín bowls are smeared, then painted upon. Hence: SIR LI'AY'ĀQ' sirlyy ayāq "A bowl so smeared and painted" [A lacquered bowl].

ŠR ŠR šar šur Onomatopoeic for rain falling noisily and heavily. The same for any liquid when it makes (such) a sound. The šin is an alternant of ũm. "UL JAR JUR YIYDY ol ěar čur yěđi "He ate all he found, leaving nothing."

QAR QUR 'ĀTY QARIN; qar qur etti qarin "The belly growled (qarqara)." This corresponds to the Arabic in sound and sense.

QUR qur "Rank (martaba)." Thus: MANIK QRUM; 'ULI māniq qurum ulayy "My rank is high."

QUR qur "Belt (minťaqa)." 'IJ QUR iĉ qur "Girdle (wašāh)."

QIR-YAYI qir yayi "Secret (mukāsīh) enemy."

QIR 'ĀT qir āt "Dun (samand) horse."

QIR qir "Dam ('arım, musannāt)."

QIR qir "Mountain formed of one mass of rock (al-haḑba min al-jibāl)."

KUR 'AR kūr ār "A man who is cool-headed (rābiṭ al-ja's), strong-hearted (qawī al-qalb) and proud (šāmīx bi-l-anf).” Proverb: KIM KUR BULSA' KUW'Z BULVR kim kūr bolsa kūwāz bolūr "Whoever is firm (jalal) and strong-hearted may become proud (mutakabbir).” Verse:
Yemāk is a tribe of Qifčaq. “This tribe [lit.: The Yemāk of the Ārtī River] have rolled up their sleeves, their hearts strong and high-spirited (qawīyya ‘alīyya), and have now mustered to come to us.”

Z

BIZ biz A particle meaning “we (nāḥnu).” :: BIZ KALDJMYMZ biz kāl‘dīmīz “We came.”

TUZ tüz Anything “level (mustaw‘īn).” Thus :: TUZ YĪYR tüz yēr “Level ground.”

JUZč čuz A red and black gilt Şīnī brocade.

“The shaded side (maqnuwa) of mountains” is called:

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QUZ TA‘Γ quz tāγ. It is the side over which the sun rises only after noon; which remains to the left (‘an yasār) of the sun; and which is always covered with cold and snow. Proverb:

QUZ'DA QA'R 'AK SUVMA’S quzda qār āgsūmās
QUVY'D YAT 'AKSUVMAS qoyda yāγ āg sūmās

“The shaded side of mountains lacks not for snow; (similarly) sheep lack not for fat.”

“Something dear or expensive (γαλή)” is called: QIZ NA'NK qiz nān. Thus :: BUV 'ĀT QIZ 'ALDIM bu āt qiz aldīm “I bought this horse dear.”

QIZ qiz “Girl (jāriya).” Thus :: QIZ QIRQIN qiz qirqin “Girls (jawārī).” QIZ qiz “Daughter (bint).” Thus :: MANIK QIZM mānīq qizim “My daughter.” And “a virgin (‘adrā)’” is called: ’AV QIZIY āv qizi meaning “One secluded in the house (muxaddara al-bayt).”

QIZ QUSH qiz quṣ Name of a bird that confronts (yatakāfahu) a man as if it wished to light on him.

abroad” and he remains unknown. This is coined to advise a person to be generous in order to
gain far-flung report and fine praise.  

KAZ_ kāz “The notch (fūq) of an arrow.” :: ’UQ KAZĪ Y q kāz.  

KAZ kāz “ Remainder of food in a pot (al-qurāra).” It is the remnant of milk or flour
or the like that sticks to the bottom of a kettle and must be scraped off. :: ’AŠJ_ KIZĪ Y ešīq kāz.  

KAZ_ kāz Name of a type of Šīnī brocade.  

KUZ kūz “Autumn (xarīf).”  

KIZ kiz “Scent-box (‘atīda); wardrobe (text); clothing-bag (‘ayba aṭ-tīyāb).” The same
for any case or cupborad (siwān). :: KIZDA’KĪ Y KIZ [sic] YĪBA’R_ kizdākī kin yīpār “A musk-
bag kept in a case (nāfīja misk maṣūna fī šiwān).” This phrase is used only as a simile for the fra-
grant breath of maidens.  

MIZ mīz A particle meaning “we (nahnu).” The mīm is an alternant

[I. 275/327]

of bā’; bā’ comes at the beginning of the word. Thus :: BIZ BAR’DIMIZ biz bardimiz “We went.”
:: KALDIMIZ kāldimiz “We came.” This rule holds for both nouns and verbs. :: A’TĪMIZ
ātimiz “Our horse.”

S

BIS_ bis “Dregs (tūfāla) of a churn or wine-skin.” It is something like tar (qīr).  

When the Ōyuz wish to exaggerate the description of anything round they say: TAS:
TAKIR’MA’ tās tāqīrmā. This goes against the rule. The rule about colors and exaggerating
the description of things is to take the first letter of the word and join it to bā’ in most of the Turkic
dialects, but to mīm in Ōyuz.  

Example. One calls a “deep-gray (aybar mušābba’)” color:
KUB: KVK; kōp kōk, but in Ōyuz you say: KUM KVK kōm kōk.  

KVK kōk means “dark gray (akhab).” The Turks take the first kāf, join it to bā’, and say: KUB: kōp, which is the ex-
gaggerative particle; then they bring forward the color name and say: KVK kōk. The Ōyuz
change the bā’ to mīm and say: KUM KUVK kōm kōk for “deep gray.”  

One says for “yellow (aṣfar)”: SARĪ sarī. One says for “bright yellow (aṣfar faqi’):” SAB: SARĪ sap sarī.
The šīn is taken from: SARĪ sarī, then joined to bā’ to form the exaggerative, and then the
color name is brought in after it.  

“An open space (faḏā)” is called: YAZĪY yazi. To ex-
gaggerate the description you say: YAB: YAZĪY yap yazi meaning “wide open space (faḏā’
afyāh).” All exaggeratives are according to this rule. But there is no rule for changing bā’ to šīn.

TAS: tas Anything “bad (rada’).” Ōyuz dialect. :: BUV A’ĀT TAS TAKUL bu āt tas
tāgūl “This horse is not bad.”
TUS TUS tos tos Onomatopoeic for beating anything soft, as when one beats clothing or felt. Thus :: TUS1 TUS1 'URDIY tos tos urdi

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"He beat with this sound."

KAS kās "A piece (qi‘a)" of anything. :: BIYR KAS' ATM'K bir kās ätmāk "A piece of bread." 0

KAS kās "A piece of dried clay (or other) used to wipe the anus (nubla [defined])."

KIS kis "Wife (zawja)." Thus :: 'ANIK KISIY1 anig kisi "His wife." Some use the word with the possessive suffix (ma' al-idāfa): :: 'UL KISIY2 AL-DIY ol kisi aldi "He took a wife (xaṭaba z-zawja)."

$\$

BUŞ YILQY boș yilqi "An animal that has been set free (musayyaba)." Hence :: 'UL ISLA'R BUŞ ol ešār boș (qildi) "He divorced (tallaqa) the woman" — as though he "let her go free (ahmala)." :: 'UL QUL BUŞ QILDY ol quł boș qildi "He freed (a‘qqa) the slave." 0 "A free man (hurr)" is called: BUŞ boș. Proverb: BUŞ NA'NK K' IDIY BULM'S boș nænkä idi bolmäs 0 "Something left free or neglected (muhmal) has no master." This is coined to advise a person to hold on to his property. 0

TUŞ tüš "Place or time of a halt (manzil, waqt an-nuzül)." 0 Hence :: TUŞ 'UVDIY tüš tüš ṭuği "Time to halt."

JAŞ čāš "Turquoise (fayrūzaj)."

Verse: čāš

YARATA YASIL JAŞ yaratti yašil čāš
SAWUR'DIY 'URNK QAŞ sawurdı urun qas
TIZIL'DIY3 QARA' QUŞ tizildı qara quş
TUN KUN 'UVZA' YURKANUVR4 tün kün üzā yörganūr

Describing the sky: "(God Most High) created a sky like turquoise in its greenness; He sowed therein the stars as though they were jade" — this is a white stone used to make seals; "He arranged from them Libra (al-mizān)" — a constellation called in Turkic: QARA' QUŞ qara quş; "that night and day would turn on one another." 0

165 1. U (brown) changed from A (black).

166 1. Taṣdīd (⌒) in brown ink.
2. Three dots of Š in brown ink.
3. Z changed from R (dot in brown ink).
4. Two dots of Y in brown ink.
JIŠ JIŠ čiš čiš A word said by a woman to make her baby (or other) pee (inda ibāla aṣ-ṣabi'); also by a horseman to make his horse stale after riding.

SIŠ siš “Skewer (suḫūd).” “The instrument for arranging Tutmāḏ (minţām tutmāj)” is also called: SIŠ siš. 0

QUŠ quš “Bird (tayr).” This is the generic term; then they are distinguished by special names, thus: 'URNK: QUŠ: urūn quš “White falcon (bāzī aḥyad)”; 0 QAR’ QUŠ qara quš “Eagle (uqāb)”; 0 TAWAY QUŠ: tewe quš “Ostrich (na'āmi)”; 0

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YUVN QUŠ yūn quš “Peacock (ṭawūs)”; 0 'IYL QUŠ əl quš “Vulture (raxaa).”

QAR’ QUŠ qara quš The planet “Jupiter (muṣtarī).” ; QAR’ QUŠ TUI’DY qara quš tūydi “Jupiter has risen.” It rises, according to them, at dawn. 0

QAR’ QUŠ qaraq quš “Tips of a camel’s hoof (aṭrāf axfāf al-ībil).” Oγυz dialect. 0

QIZ QUŠ qiz quš Name of a bird resembling the finch (abū barāqis) in color. 0

QIŠ qiš “Winter (ṣītā).” Proverb: QIŠ QUNUQY’ UVT: qiš qonuqi ot “Winter’s guest is fire.” 0

[F]

TAF tāw “Deceit, trickery (maqr, ḥīla).” Proverb [=43 aḍiy]: ‘AWJY NĀJ’ A’ĀL BILSA’ ‘ADI’ ‘NJ’ YUVL BILYR awēi nācā ḳâl bilsā aḍiy anča yol bilîr 0 “As many tricks as the hunter knows the bear knows ways of escape.” 0

JIF čiwr Onomatopoeic for the “boiling (γalayān)” of syrup in a vat, and the like. čiwr

QIW qiw “Luck, fortune (baxt, dawla).”

Q

TUQ KIŠY toq kisi “A satiated (ṣab‘ān) person.”

TUQ ‘AR’ toq är “A man without hair on his head,” as of the Turks (allaqī la ša’ar ‘alā ra’sihi kanā li-t-turk). ; TUQ YILQY toq yilqī “A hornless (ajamm [defined]) animal.”

TUQ TUQ ‘IY tuq tuq etti “Something solid (muṣmat) made a noise,” like one stone striking another. 0

167 1. Sic, in error for tāw.
'R KIŠIY² BIRLA' TUQ TUQ BULDIY ěr kisi birlä toq toq boldi "The man and woman had a falling-out (waqa'at al-xušuna bayn ar-rajul wa-l-mar'a)." 0

Jaq čaq A particle expressing "the essence and exact identity of a thing ('ayn aš-say' wa-nafsuhi)." Thus :: JAQ 'UL 'AT'NIY TUT'IL čaq ol atni tut'īl "Hold that very horse!" :: JAQ 'UMAJNY 'UR'IL čaq amačni urgyil "Hit the target on the nose!" 0

Jaq JUQ čaq čeq Sound of "breaking (kasr)" something like the breaking of wood or bone or nuts or the like. Thus :: JAQ JUQ 'ATY čaq čeq etti. 0

Jaq čiq Also onomatopoeic. 0 :: 'UL 'ANY 'UR'DIY JAQ 'AT' MADIY ol ani urdi, čiq etmādi "He hit him, but he felt no pain nor cried out (mā ta'allama wa-mā ťaḥa)." 0

ZAQ ZQ zaq zaq A particle of incitement (iyyā'), used to incite rams to butt (miṭāh). zaq

SAQ SAQ saq saq A particle used by a guard among the troops to order alertness (tayaq-quṣ) in keeping castles, fortress̄es or horses from the hands of the enemy. :: SAQ SAQ saq saq [I. 279/333]

"Be alert! (kūnū ayqāzan)." Hence "a clever and alert (faṭin, mutayaqqīz) man" is called: SAQ 'AR saq ěr. 0

SUQ YALNKVS 'AR suq yalnūs ěr "Loner, a man without a friend or help (al-waḥīd al-munfarid là anīs lahu wa-lā mu'āwin)."

K

BAK' NA'NK bāk nāq "Anything firm (muĥkam)." 0

BUK būk "Thicket (ajama)." būk

BUK būk "Corner (zāwiya)." Arγu dialect. 0 D

TAK tāk A word meaning "without a purpose (lā qasḏa)." Thus :: TAK KALDIM tāk kāldim "I came, not for any reason (i.e. just, simply) (bīla qasḏ li-say')." 0

:: TAK TUR tāk tur "Be quiet! (uskut)." Oγuz dialect. 0 D

JAK-¹ JUK-¹ čāk čūk "Rubbish, old furniture (al-xurți min al-matta')." 0 čāk čūk

JUK JUK čōk čōk A word used to make camels kneel (yunaxu biḥā l-ba'īr). 0 čōk

2. Taṣdīd (~) in brown ink.

168 1. The stroke of the K has been scratched out so that it looks like L.
JIK JIK čık čık A phrase used for calling or driving kids (du‘ā’ al-jady wa-kadālikā idā sīqā). 0

JIJKČIČIK A particle used in playing knuckles (al-ka‘b); when it falls on its underside (idā waqa‘a li-baṭnīhi) one says: JIJK TURDIY čık turdi. 0

:: DJUK 'UR'DIJ DİK URDI “He struck a light blow with his fist (daraba bi-kaffihi ḍarban xafīfn majmū‘an anāmiluhu).” 0

DIUK MİNK DİK MIN “Thousands (mā bayn al-ulāf).” :: DIUK MİNK YARMAQ DİK MIN YARMāQ “Thousands of dirhams.” 0

If something is “set standing up (qā‘imān)” one says: DIJK TURDIY DİK TURDI.

SİK SİK “The male member (‘ard ar-raja‘ul).” Maḥmūd [al-Kāsīyarī] states: It shows good manners, and respect for the Book of God, for a Reader among crude Turks and their women to muffle his reading of the following verses: wa-ĀtÂtat kullā wāḥidatin minhumā sīkk̡ān (Q. 12:31 “then she gave to each one of them a knife”); and: mā yafṣahā ilāhu li-n-nāṣi min rahmatān fa-lā mumṣikā laḥā wa-mā yumsik fa-lā mursilā lahu min ba‘dihī (Q. 35:2 “Whatsoever mercy God opens to men, none can withhold and whatsoever He withholds, none can loose after Him”). He should muffle his reading of such verses among them, for they do not understand the meaning, but consider that the sounds of the words mean what they understand by them in their own language; so they commit a sin by laughing at them. Likewise, he should muffle his reading of the following verse: in hāḏā illā xtilaq (Q. 38:7 “this is surely an invention”) because in their language TILQ XTLAQ is “vulva (farj al-mar‘a).” Likewise, he should muffle among the ʿUyūz all phrases containing the interrogative am, as for example: a‘antum anzaltumūhū min al-muznī am nahu l-munzilān (Q. 56:69 “Did you send it down from the clouds, or did We send it?”), since ʿAM AM is “vulva (farj al-mar‘a)” in ʿUyūz dialect.

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But there is no objection with regard to one who understands the meaning. 0

ŞUK şük A word of silencing. The Turks say: ŞUK TUR ŞÜK TUR “Be quiet (uskut).” 0

:: 'UL MUK TURDIY OL MÜK TURDI “He stood bent over (qiyām ar-rākī).”

MÜK

L

BUL ʿĀT bol āt “A white-legged (muḥajjil) horse.” One calls a horse “with a blaze and a white leg (aγαr muḥajjil)” : 'USR BUL OγAR BOL. 0

BUL ʿAKI BUL TARIY. The same if it has rotted due to rain or moisture. And anything “that has spoiled with time (baliya min ʿāl az- zamān)” is called: BUL BUL. This is close to Arabic in both sense and sound, since it is baliya in Arabic and BUL BUL in Turkic. 0
TIL til “Speech (kalâm).” :: 'UL 'ANKAR TIL TÂKURDY ol anâr til tagûrdî “He did him harm (aḍâ) with his tongue and his speech.” 0

TIL til “Tongue (lisân).” Proverb [=66 ārdâm, 501 til]: 'AR' DAM BAŞI Y TIL ārdâm bašî til “The head of the virtues is the tongue” — meaning thereby fine speech, as they say [in Arabic], al-mar’ maxbû tahta lisânîhi (“A man is hidden beneath his tongue”). 0

TIL til “Dialect (luγa).” :: 'ULZ TLY oγuz tili “The dialect of Oγuz.” :: YABA’QV TILY yabāγu tili “The dialect of Yabâgu.” This word corresponds to the Arabic in meaning, since al-lisân (“tongue”) in Arabic can be divided into “speech” (kalâm), “language” (luγa), and so on; as in the following verse:

imin âtanî lisânun lâ usarru bihâ min 'alwa lâ 'ajabun fihâ wa-lâ saxarû 0

(“There has come to me a word [lisân . . . arâda bihi l-kalîma], at which I do not rejoice, from above; there is sought in it to be amazed at, nor to scoff at.”)1

One calls “an enemy captive (al-aḍâd min al-aḍâd)”: TIL til. Thus :: TIL TÛTÝM til tuttîm “I have taken one of the enemy” — to spy out the circumstances from him. 0

JIL cîl “Trace of a blow on the skin (aṭar aḍ-darb fi l-jîld).”

“Someone maladroit (axraq al-yad)” is called: ŠAL ŠUL 'ALIÎLÎK, šal šul âliglig. šal šul

QUL qul “Slave ('abd).” Proverb: QUL YAI'Y IT' BURIY qul yâyi, it bori 0 “A slave (if he has power over his master's property will take part of it, seizing the opportunity, and carry it away, like) an enemy; a dog is a wolf (in his own household, since he never guards anything edible once he has gotten hold of it).” This is coined about the lack of a slave's loyalty to his master. 0

QIL qîl “A hair (ša'ra)’ of a man, or other. 0

QIL QUŞ qîl quṣ “Wild swallow (subad).” It is a duck-like (ka-liwazz) bird which comes

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in the beginning of spring and is given as a gift in that season by emirs to one another. It is also called QIL QÛDRIQ qîl qûdrâq meaning “Hairy-tail” (aṣ'ar aḍ-ḍanâb). 0

KUL kül “Ashes (ramād).” Proverb: KUL 'URKNJ' KUVZ 'URSA' YIYK kül ürğinčā kōz ursā yēg 0 “Blowing on burning coals is better than blowing on ashes.” 0 This is coined to advise someone to concern himself with important matters and leave alone insignificant ones.

TAM tam “Bolt (līzāz)” of a door. Hence :: QBUΓ TAMLTY qapūγ tamlatti “He bolted the door.” 0

TUM tum “Cold” (al-bard) in its root-meaning; but: TUMLIΓ tumliγ is used for “cold (al-bard)” as well as for “any cold thing (aš-say’ al-barīd).” 0

TUM tum “Single-colored (bahīm),” of horses’ markings. Thus :: TUM QARA’ AT tum qara at “All-black (bahīm aşham)” horse. 0 :: TUM TURIΓ T tum torūγ at “All bay (kumayt bahīm)” horse. 0

JIM ċim An exaggerative particle of dampness or rowness. Thus :: JIM' YIYK 'AT ċim yīg āt “Very raw (niyy jiddān) meat.” :: JIM' UL TUVN ċim öl tōn “A very damp (raṭb jiddān) garment.” 0

JIM ċim “Peat (tīl).” This is what is cut away from the ground and dried, then used as kindling, since it contains dense-rooted vegetation. :: JIM' BIJTIY ċim biĉti “He cut some peat.”

SUM' SUJK NA’NK sūm süčig nāq “Something very sweet (hulw jiddān).” Oγuz dialect. 0

QUM qum “Sand (ramīl).” Čigil dialect; the Oγuz do not know it.

KAM’ kām “Sickness (dā’).” Hence :: ’AT’ KAM’ LANĐI Y at kämländi “The horse (or other) took sick.” 0

KUM kōm Exaggerative particle for gray, in Oγuz dialect. :: KUM’ KVK kōm kōk “Deep gray (aγbar jiddān).” 0

KIM kim An interrogative particle meaning “who? (man).” :: BUV KIYM bu ċim “Who is this?” It is used for singular or plural. The Oγuz say: BUVY KYM bōy kim meaning, “Who are your clan? (man al-qabīla).” This is a collective noun.

N

BAN bān A particle meaning “I” (anā). :: BAN BAR’DIM bān bardim “I went.” Oγuz dialect; the Turks say MAN’ mān. 0

TUN tūn “Night (layla).” Thus :: TUVN’LA’ KAL’DIM tūnlā kāldim “I came at night.” 0

TIN tin “Spirit, breath (rūḥ, nafas).” Thus :: 'ANIK TİYNIY KASIŁ’DIY anig tini kāsildi
"The man's breath and spirit were cut off."

TIN tin "Halter (miqwad)." Thus :: TIN TIZ KIN tin tizgin "Halter and bridle."  

ČIN čin "Truthfulness (ṣidq)." Thus :: ČIN SUVZLA'R čin sōzlär "He speaks truthfully (yasdugu l-kalām)." :: ČIN 'AY DINK čin aydin "You told the truth."

SAN sın A particle meaning "you (anta)." The Turks use this word for children and servants, or anyone below the speaker in age or rank. For anyone of respect or rank they say: SIZ siz, with zāy. The Oyuz turn the story around. They call older people SAN sın, with mūn, and younger people SIZ siz, with zāy. The latter is also used for the plural, and this is according to rule, since SIZ siz is a collective.

QIN qin "Sheath (jaftn)" of a sword or knife. :: QILJ QIYNIY qilič qini "Sword-sheath."

KAN kān Any "city" in the Eastern regions (kull balda fi diyār aš-šarq). This is a lightened form of KAN D kānd.

KUN kūn "Sun (šams)." :: KUN TUGDIY kūn tuydi "The sun rose." Proverb: KUN KA BAQ SA' KVZ QAMAR künkä baqsa kōz qämär "One who looks at the sun will daze his eyes."

KUN kūn "Day (yawm)." :: BUV KUN BATİL bu kūn baryil "Go today." It is called this because daylight is due to the sun.

KIN YBA'R kin ylpär "Musk-bag (nāfija misk)."

MĀN mān A particle meaning "I (anā)." Turk dialect.

MUN mūn "Soup (maraqa)." Among the Yaŷma I heard them say: MUN KALDUR mūn kaldür meaning "Bring the soup" but they brought noodles (iṭriya), since that is what they meant.

In Turkic script or in this script it is permitted to insert the ġin letter in these words; in the pronunciation, however, its presence in their dialects is as I have written.

End of Chapters of Sound Biliterals

Chapters of Trilaterals

Chapter: fatl, futl, fitl, medial quiescent, in its various vocalizations
BART  bart  “A measuring vessel for wine (nayṭal aš-šarāb); a measuring-cup (mikyāl) of any liquid.”  0

YART  bart  “Jug (kūz) for drinking water.” Oγuṣ dialect.  D

YART YURT TUTY  bärt bärt tutti  “He grasped it from every side at once (min kull bärt bärt jānib fajatan).”  0

YURT  bärt  “Nightmare (jāṭūm).” It may be called KTY BURT köti (?) bärt.  0

BYRT  [sic]  bert  “The tax (ḏarība) which a master (mawla) receives annually from his slave (‘abd).” The better pronunciation is: BYRT bērt, with yā’.”  0

:: ŠANIK TUVNIN TIR'T TIR'T YIR'TY  anig tōnin tirt tirt yirtti  “He tore his clothes with this sound, carelessly (min yayr mubālāt bihi).”  0

TURT YARMA’Q  tört yarmāq  “Four (arba’a) dirhams.” Likewise, every “four” is: tört TUVRT Tīrt. The better pronunciation is: TUVRT tōrt, with vāv.  0

One calls the “crumbs (duqāq)” or “fragments (ruḍād)” of anything: JAR’T JUR’T ērt ērt ērt. Hence :: BŽINIK ‘ANDA’ BYR’ JART’ ALĪUVMIZ BA’R bizin anda bir ērt alyūmiz bār “He has a crumb (kisra) which belongs to us.”  0

If a man “spits through his teeth (min xīlāl asnānihi)” one says: JIR’T SUD’T YIY ērt südīti.  0

SAR’T  sart  “Merchant (tājir).” Proverb: SAR’T ‘AZUQY ‘ARĪF BULSA’ YULDA’ YXR sart aṣuqi ariy bolsa yolda yér.  0 We have already explained this above [45 azuq].  0

:: ŠANIK ‘ADĀ’QIY SAR’T SURT QILDY anig aḏāqi sart surt qildi  “His foot made (such) a sound” — it is like the sound a foot makes in a loose-fitting slipper.  0

SIR’T  sirt  “Coarse hair (hulb).”  1

The Oγuṣ call every “stream (tuḷ’a)” or “small valley (wāḍī ṣayir)”: SIR’T sirt.  D

QART  qart  “Wound or sore (qarḥ).” Hence “an ill-tempered (sakis al-xulūq) man” is called: QART AR’ qart ār.  0

QURT  qurt  “Worm (dūd),” among all the Turks; and the Oγuṣ call “a wolf (dī’b)”:\nQURT’T qurt.  0

1. MS. halb; cf. 635:12.
:: 'ALIK QURT QURT 'ÂLÝ qart qurt etti "His fingers cracked (tatarça at al qart qurt aṣābi)."

QIRT 'UT qirt ot "Short (qaṣîr) grass." Similarly, "short hair" is called: QIRT SAJ qirt sač. And "a man who is miserly and bad-tempered" (baxîl, sayyî al-xuluq) is called: QIR T KIŠY qirt kiši. 0

:: 'AR BA'NY KURT KURT YİYDİY at arpanı kurt kurt yedi "The horse ate kurt

[I. 287/343]

the barley crunching (bi-xaqq)." The same for one who eats something, like a cucumber, and crunches it (aṣāda).

KURT kurt an-nab. It is a mountain tree used for making bows, whips and staffs.

J

:: 'AR TURMUZNY QARJ QURJ YYDY âr tarmuzni qarç qarç yedi "The man ate the qarç qarç gherkins crunching (bi-xaqq)." 0

One calls "steel (ḥadīd ḍakar):" QUR J ATAMUR qarç tâmûr. This word is used as an epithet for strong (jilâd) men, thus: QUR J 'ARAN qarç ârân meaning "tough (ṣilâb) men." The same for anything "solid and hard (muṣmat ṣalb)." 0

MUR J murc "Pepper (filfil)."

[D]

KAN D känd "City (balâd)." Kâşyar is called: 'UR DJUV KAND ordu känd meaning kând "City of residence (balâd al-iqâma), since Afrasîyâb used to reside there because of its fine air; it is Lower Şîn.

Verse:

KAL N KIZLAYUV [sic] 'AQ TIMZ kâlgînlayû aqtimiz
KAND LAR 'UZA JIQTIMZ kândlûr uzû çiqtimiz
FURXAN 'AWIN YQTIMZ furxân âwin yiqtîmiz
BURXAN 'UZA SIJTIMZ burxân uzû siçtimiz

Describing their raid on the Uighur: "We came down on them like a flood; we went out among their cities; we tore down the idol-temples; we shot on the idols' heads." It is customary for the Muslims when they capture a country of infidels to defecate on the heads of their idols in order to profane them. 0

KND känd "Village (qarya)" (among the Ọyûz and those who associate with them); "town (kûra)" (among most of the Turks). The chief city (qaṣâba) of Fârâyâna is called: 'UVAZ KAND ŐZ känd meaning "City of our souls (balâd anfusina)." SAMIZ KAN D sâmiz kând meaning "Fat city (balda samîna)" is called thus because of its great size; it is, in Persian, Samarqand.
BAR:\'S\: bars "Leopard (fahd)." 0 BAR:\'S bars One of the twelve years in Turkic. bars 0

The Turks take the names of twelve different animals and brand twelve [successive] Calendar years by these names. Dates of births and battle are then reckoned according to the succession (dawarân) of these years. 0

The origin of this custom is that one of their kings once required information about a battle that had occurred some years before his reign, and they [his ministers?] were mistaken about the year

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in which that battle fell. 0

So he consulted with his people about it. He said: "Just as we were mistaken about this date, so will those who are after us be mistaken. Let us now therefore appoint a twelve-year cycle, corresponding to the number of the months and the number of the signs of the Zodiac, so that the reckoning [of years] from now on shall be according to their succession, and shall be an everlasting memorial." They said: "Just as thou judgest."

Then he went out hunting, and ordered that the wild beasts be driven toward the valley of the Illa, a great river. They hunted the beasts and drove them into the water. Twelve different ones crossed the river, and he put the name of each of them on a year. The first is: SIJ:\'A\'N\: si\'yân "Mouse (fara)." This was the first to cross, so he put it at the beginning of the cycle. The usage follows these names. :: SIJ:\'A\'N YILY si\'yân yili "Year of the mouse"; 0 then: \'UVD YILY ûd yili "Year of the ox (baqar)"; then: BAR:\'S YILY bars yili "Year of the leopard"; then: TAWI\'A\'N YILY tawis\'yan yili "Year of the hare (arnab)"; then: N\'K LVV\'1 YILY n\'ag (lû) yili "Year of the crocodile (timsâh)"; 0 then: YIL\'A\'N YILY yilan yili "Year 2 of the snake (hayya)"; then: YUN:\'D YILY yond yili "Year of the horse (fara\'s)"; 0 then: QUV\'Y YILY qu\'y yili "Year of the sheep (\'anam)"; then: BI\'YJIN YILY be\'cin yili "Year of the monkey (qird)"; 0 then: TAQA\'GUV YILY taqâju yili "Year of the hen (dajaj)"; then: IT YILY it yili "Year of the dog (kalb)"; then: TUNKUZ YIL\'I YILY tonuz yili "Year of the pig (xim-zir)."

When it reaches this: TUNKUZ tonuz, then the reckoning begins again with: SIJ:\'A\'N\: si\'yân "Mouse."

The year in which I wrote this book was: Mu\'arram, 466, during which began the year of the snake or YIL\'A\'N YILY yilan yili. When this year ends, and the year '70 3 begins, then will begin the year of the horse or: YUND YLY yond yili.

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1. Below the line (gloss by a later hand?).
2. MS. sana wahya, omit wahya.
3. Marginal note in brown ink: "Correction: the year '67."
The reckoning of the cycle is thus, as I have shown you.

The Turks claim a piece of wisdom (hikma) for each of the years,

[I. 290/347]

and draw an omen from it. They say: "If it is: 'VID YILY üd yili -- i.e. the year of the ox -- there will be many battles, because of the goring of oxen. 0 If it is the year of the hen there will be much food, but there will be strife among men, since the food of hens is grain, and they are constantly tossing about refuse [to find pieces of grain]. If it is the year of the snake, or the year of the crocodile, there will be rains and abundance of herbage, because the home of these animals is water. If it is the year of the pig there will be much cold and snow and discord." Thus do they claim something for each year.

The Turks do not have names for the seven days, since the week became known [only] with Islam. Also, the names of the months, in the cities, are given in Arabic. The nomads1 and the heathen infidels give them names according to four seasons: every three-month period has a name by which the passing of the year is known. For example, the beginning of spring, after Nayrūz, is called: 'UL'AAQ 'AYI oylaq ay meaning "Month of the kid (jady)"; then: 'LUI 'UL'AAQ 'AYI ulug oylaq ay meaning "Month of the large kid" -- since the second month is longer; 0 then: 'LUI 'AY ulug ay meaning "Great month" -- since it falls in mid-summer when milk is abundant and all the blessings of livestock and of earth appear. And so for the rest; but I will not mention them, since they are seldom used -- so understand! 0

BAR'S bars Any "swelling (waram)" on the body, from the bite of a louse or flea, or from the eruption of pimples. :: 'NIK 'ATY BAR'S BULDY anig ätí bars boldi "His skin swelled up (tawarrama) in that way."

TAR'S tärs Anything "difficult (qa'b)." Thus :: TAR'S 'YÅS tärs ìs "A difficult matter."

:: 'UL 'ANY JAR'S JAR'S 'URDIY: ol ani čars čars urdi "He struck him on the skin with (such) a sound." Similarly one says: TRS TRS 'URDY tars tars urdi meaning that "he struck him from all sides (min kull jānib)."

QARS qars "Robe (kitā) of camels-hair or sheeps-wool." 0

[I. 291/348]

:: 'UL QAR'S QAR'S 'AYA' YAB'TY ol qars qars aya yapti "He clapped his hands (ṣaffaqa bi-yadayhi)." This is onomatopoeic for the sound of clapping.

---

1. "The nomads" added in margin (original copyist).
The wall collapsed noisily and suddenly (bi-šawt wa-sur'a)."

One never uses: BARQ barq alone, but only paired.

Q

"House and home (bayt wa-dār)." One never uses: BARQ barq alone, but only paired.

One calls the "length (fül)" of any body: TURQ turq. Thus :: BIYR SUNKUV

TURQY bir sünji turqi "As long as a spear (qadr fiil al-qanāt)." :: YIYR jiyNIY TURQIY yer

eni turqi "The length and breadth of the land." 0

JULQ S'KURK [sic] čulq āsrūk "Drunken, 'potted' (sakrān ṭāfiḥ)." 0

JALQ JULQ ?DR QILDY: čalq čulq badar qildi "He shoved him (wakazahu)." This is čalq čulq onomatopoeic for the sound of shoving.

QIARQ qirq The number "forty (arba'in)." Proverb: QIRQ YILQAV BA'IY JIΓAY

TUZLIUNUVR qirq yilqa bāy ēriyāy tüzlinūr 0 "The rich and the poor shall be equal in forty

years" — meaning with death, or with the turning of Time.

K

BARK NANK bārk nāŋ "Something firm (muhkam)." Its root-form is: BAK bāk; the

rā' is an augment.

BURK börk "Cap (qalanswāwā)." Proverb [=407 tat]: TA'TSIYZ TURK BULM'S

BA'IŞSIYZ BURK BULM'S tātiz türk bolmās, bāsiz börk bolmās 0 "A Turk is never without

a Persian (just as) a cap is never without a head." 0

TRK türk Name of a city in the country of the Turks. 0

:: TARK KAL tārk kāl "Come quickly! (asrī' fi l-ḥudūr)." Also used in any command

of hastening; :: TARK QIL tārk qil "Hurry! (asrī)." 0

TURK türk Name of the son of Noah, God's blessings be upon him. This is the name by

which God called the sons of Turk son of Noah, just as "Man (al-insān)" is the name of Adam,

peace be upon him, in the following verse: hal atā 'alā l-insān jihimm min ad-dahr (Q. 76:1 "Has

there come on man a while of time ... ?") — in this passage a general name (ism) is used for an

individual (wāhid); and in the following verse: la-qad xalaqā l-insāna fi aḥsani taqwim in ṭumma

radadnāhu asfala sāfīlīn illā llaqīna āmanū wa-amilīn ș-šāliḥāt (Q. 95:4-6 "We indeed created Man

in the fairest stature then We restored him the lowest of the low — Save those who believe, and do

righteous deeds . . . . ") — it is a collective noun (ism jam'ī), since there is no one who can be

excluded
from this singular. In the same way "Türk" is the name of the son of Noah, in the singular; but when it refers to his sons it is a collective — like the word "human (al-usahaan)," it is used for singular or plural. Likewise, "Rüm" is the name of Rüm son of Esau son of Isaac, God's blessings be upon him, and also his sons were called by that name.

I state that at-Turk is the name given by God. This is on the authority of the venerable Shaykh and Imam, al-Ḥusayn Ibn Khalaf al-Kāṣyari, who was told by Ibn al-Gharqī, who said: It was transmitted to us by the Shaykh, Abū Bakr al-Mu'ayyid al-Jarjarā, known as Ibn Abī-d-Dunya, in his book On the End of Time (al-mu'allaf fi āxir az-zaman), with his chain of transmission going back to the Prophet, God bless him and give peace to him, who said: “God, exalted and mighty, says, ‘I have a host whom I have called at-Turk and whom I have set in the East; when I am wroth over any people I will make them sovereign above them.’ ” This is an excellence of theirs above the rest of created beings: that He the most high took it upon himself to name them; that He settled them in the most exalted spot and in the finest air on Earth; that He called them his own army. Not to mention their other virtues, such as beauty, elegance, refinement, politeness, reverence, respect for elders, loyalty, modesty, dignity and courage, all of which serve to justify their praises unnumbered.

Verse:

QJAN KURSA 'ANY TURK
YUDN 'A? TA 'NIK 'AYDAJY
MUNKAR TAKIR 'ULU'LULQ
MUNDA' NARUV KAS LINUVR

Praising a man: “When the tribes of the Turks see him they will say, 'Glory and pride befit this one, and after him will be cut off.'”

The singular is: TURKU türk as well as the plural. :: KIM SAN kim sän “Who are you?”; answer: TURK MAN türk män “I am a Turk.” :: TURK SUVSIY 'ATLAN'DIY türk süsü atlandi “The troops of the Turks mounted.”

177 1. MS. Jarjarānī. The title given here is not found among the works of the famous Ibn Abī d-Dunya, Abū Bakr 'Abdallāh ibn Muḥammad ibn 'Ubayd (d. 281/894). (Cf. GAL, S I, 247-8: “40. K. Āhir az-zaman, zitiert al-Kāṣgarī . . . .”)

2. Possibly boğun goes with the first line, and “tribes of the Turks” (tawā'if at-turk) translates türk boğun. Omitting the word altogether both lines are metrically correct, and line two literally means: “a sayer of theirs will say.” This would translate the Arabic phrase qala qā'ilahā (“one of them would say”) in a verse of al-Farazdaq on which this Turkic verse is based according to A.-Z. Validi [Togan], “Maḥmūd Kaṣqāriye ait ndolar,” in Atṣu Mecmua 17 (1932), p. 126. The Arabic verse in question is: idā ra'athu qurayshun qala qā'ilahā ili makārimi hāqda yantahā l-karamu (“When the Quraysh saw him, one of them would say: ‘Nobility reaches as far as this one’s noble qualities’ ”). Alternately line two must be amended to read: boğun anār aydači, and the first two lines translated either “When the Turks see him, the people will say to him” (thus Brockelmann, “Volkspoesie,” I, p. 18) or “When they see that he is a Turk, the people will say” (thus Atalay, Tercüme, I, 352 n.).
TURK türk A particle of time indicating "the mid-point of the ripening of a fruit (wasat idrāk kull ẓay' min at-ṭamar)." Thus :: TURK 'ZUM 'UVDIY türk ẓāmīm ṣōdī "The mid-time (waqt tawassut) of ripening grapes." :: TURK QUÝ'Š 'UVDY türk quyāš ṣōdī "Mid-time (noon waqt tawassut [aḥ-ṣams?])." :: TURK YİKT türk yiğit "A young man at the prime of his youth (ṣābb tawassata ṣabābułu)." 0

SAR·K särk "Earthenware, potsherds (al-xazaf wa-mā nkasara minḥā)." 0

:: 'NIK 'DA'QY SUR·K BUVZ· TAK anig aḍāqī särk bŭz tāg "His foot is cold as ice (ka-l-jamād fi l-burūda)." This word is used only in this context. 0

KUR·K kürk "Fur (farw)." 0

KUR·K körk "Beauty (ḥusn, jamāl)." Hence :: KUR·K·LUK· körkliq meaning "beautiful (jamāl)." 0

End of Chapters of Medial Quiescent Words

Chapters of Medial Vowelled Words

Chapter: fa'al, fa'ul, fa'il, medial vowelled, in its various vocalizations

B

KALAB· kālāp A tender plant (naḥt nā'īm) which grows in the summer pasture of the Turks and fattens cattle quickly. 0

T

BASUT basut "Assistant, sympathetic helper (ẓahīr, mu'āwin muṣfiq)." 0 BASUT· basut "Help (i'ana)." Thus :: 'UL MANK' BASUT· BIR·DIY ol maṣna basut berdi "He helped me." These two are related. 0

BULIT bulit "Cloud (sahāba)." :: QAR· BULIT· qara bulit "Black cloud." :: 'AQ· BULIT· aq bulit "Rain-cloud (muṣn)."

Proverb [cf. 540 tūpi]:

QAR· BULIT'T İYL 'AJA'R
'URNJ BIL' İYL 'AJA'R
qara bulitiq yēl aċār
urunč bilā ēl aċār

0 "When a black cloud covers the sky, the wind clears it away; similarly, a bribe opens the door of state." This is coined to advise someone to spend money in order to attain his desire.
Black hair may be likened to it; thus: BULIT TAK SAJY bulit tâg sači “His hair is like a cloud (in its abundance).”

Verse:

[:A’hdiy Bulit: Kukrayuv
Yatür Tuly Sak’riyuv
Qaliq ‘Any ‘uk’raiyu
Qanju Bariyr Balkuvusuvz
aydi bulit kökrayü
yâyîmu toli sekrüyü
qâlîq âni ügr ügriyü
qança bârîr bâlgüszü]

[1. 296/354]

“A cloud came up thundering, rain and hail leaping from it, the air blowing it about; it is unknown what direction it will take.”

TUBÜT tübütt A large tribe (jîl . . . kaftîr) in the lands of the Turks. Among them is found the musk-deer whose navel or musk-bag is cut out. 0 They are the descendants of Tâbit. He was a man from Yemen who committed a crime, then took flight and fled by sea to Śîn. He found those regions to his liking and settled there. His children multiplied to such an extent that they took over 1500 parasangs from the lands (arัดî) of the Turks. They are bordered on the East by Śîn, on the West by Qiśmîr, on the North by Uighur, and on the South by the Indian Sea. In their language one still finds some Arabic words, such as: ’Uμα’ uma “Mother (umm)” and: ’ABA’ aba “Father (ab).”

TIKÎT: tegit Plural of: TIKYN: tegin. Its root-meaning is “slave (’abd)”; then it became an honorific for the sons of the Khâqâniyya. It is an irregular plural. :: ’UKA’ TIKÎT: ögä tegit “The class comprising great commoners and small nobles (al-kibûr min as-sûqa wa-š-shîyâr min abnâ’ al-mulâk).” This is used as a paired expression: ’UKA’ TIKÎT: ögä tegit. The origin of the appellation: ’UKA’ ögä goes back to the time of Dû-l Qarnayn, when a skirmish took place between the vanguards of his army and of the Turks, before the truce [see 57 ögä].

JUKUT KÎŞY çökût kîši “A short (qašîr) man (or other).”

JIKIT ēgit “Cotton seed (habb al-qutn).” Arju dialect.

SIBUT sibut “Coriander seed (kuzbara).” Kâşyar dialect.

SU ḪUT suyût “Dried curds (aqit).” Qarluq dialect. SU ḪUT suyût “Gut-wurst (al-am’â) stuffed with spices, rice and meat, then cooked and eaten.”

SIĞIT siyit “Weeping (bukâ).”

SUKUT sögit “Willow (ṣajar al-xâlîf).” Proverb [=502 sôl]: SUKUT SUVLINK’ QAĐINK Q’SNK’ sögit sölinâ, qađin qâsîn “The moistness which is in the willow most properly belongs to it, and the bark-strap of the birch most properly belongs to the birch.” [The

2. I in a later hand (black, thin point).
willow for its sap, the birch for its bark.] This is coined about anything which inclines toward its origin (yamīlu ʾilā ašliḥt). 0

QAJUT qačut "Pursuit (ṭirād)" in battle, etc. 0 qačut

QARIT qarit A word of abuse belonging to the Türkān (sabb li-t-turkmān). I think it is borrowed from the Arabic yārat ("raid"?). 0 qarit D ?

QURT qurut "Dried curds (aqīt)." 0 qurut

[1. 298/357]

QANAT qanat "Wing (janāh)." 0 qanat

QUNAT qonat "Any group of people who stick together (kull ʾṣīm min an-nās talab-bada baʿduhum bi-baʿd)." Thus: UL MANIK QUN'TIM UL ol mānīg qonātim ol "He is one of those who stick with me." 0 qonat

KABIT kābit "Shop (ḥānūt)." 0 kābit

KUJAT küčāt A tribe (jīl) of Turks, who have been settled (uskinū) in Khwārizm. 0 küčāt N

KJUT köčūt "Horse (faraṣ)." köčūt

KAĐUT kāḏūt "An item of clothing (kull mā yulbasu min al-ʾatwāb)." This word is normally confined to weddings, when the relatives of the groom and bride put on a certain garment in their honor. One then says: KAĐUT BIR-DIY kāḏūt berdi meaning, "He gave him a garment of honor (lībās al-kārāma)." 0 kāḏūt

KIRIT kirit "Key (miftāḥ)." This word is close to the Arabic iqīlīd; the alif was dropped, the qāf was changed to kāf, the lām to rā', and the dāl to tā'. 0 kirit

KULUT küllūt "A laughing-stock (ḍulḥka) among the people."

J

BUQAJ buqač "Earthen jar or kettle (at-tawr aw al-qidr min xazaf)." :: AŠJ BUQAJ eşič buqač "Pots and pans (qidr wa-tawr)," used pleonastically. 0 buqač

BAKAJ bākāc A princely honorific (laqab li-t-takākīn), as in: BAKAJ ARLA′N: TIKJYN bākāc arslān tegīn. bākāc N

If this word is pronounced with the thin kāf [i.e. begāc] it means "O little emir" (yā umayyar). It is a diminutive of "emir," used as a term of endearment. The word: BAK beg "Emir" is with a thin kāf.

BULUJ buluč A man's name. buluč
TUQJ  toqač “Flat-bread (qurṣ),” This is derived from the expression: TUQ ‘AR toqār meaning “a satiated man,” since it fills him up. 0
toqač

TIKIJU tiküč “Pastry-cook’s prick (minsaya),” 0
tiküč

JANJ čanač “One who is effeminate (muxannaṭ), cowardly (jabān), ungainly and awkward (lä rifq lahu fī l-umār wa-fīni fasal wa-futūr).”
čanač

“A red leather bag (jirāb almar)” is called: SANJ KSIR ‘LUV sanač kāsirgū. 0
sanač

QAQAJ qaqāč “Filth, pollution (wasax, daran).” Thus :: TUVN QAQAJ BULDY tōn qaqāc bolid “The garment became soiled (wasixa).” 0
qaqāč

QUILA=< quluc A man’s name. 0
quluc N

QUAJU qulač “Span of the outspread arms (fathom) (bā).” Its root is the expression: QUL ‘Aj quol aš meaning “Open wide your arms (iftaḥ al-bā).” Thus :: BYR QULJ BARJIN bir qulač barčin “A span of brocade.” 0
qulač

QLIJ qilič “Sword (sayf).” Proverb: QUŠ QILJ QIN’QA’ SĪM’S qoş qilič qinaqa siγmās 0 “Two swords cannot fit in one sheath.”
qilič

181 [I. 299/359]

This is coined about two men who are arguing over something or who are wooing the same woman. The Ḵaṣāniyya use this word as an honorific, as in: QILJ XA’N qilič xān meaning “a king who executes his affairs and decisions like a sword.”

Verse [=101 uruš-]:

'RAN 'ALBY 'QIŠ'TIYLAR:
QINKR KVZIN BAQIŠ'TIYLAR:
QAMUṬ TULMUN TUQIŠ'TIYLAR:
QILJ QINQA’ KUJUN SĪM’DIY

arān alpi oqīşṭālar
qinjir közîn baqīsṭālar
qamμuṭ tulmūn tōqīšṭālar
qilič qinqa kücīn sīydi

Describing battles — “The warriors called out to each other; they looked at one another askance; they fought with all their weapons; (until) the sword could hardly fit in its sheath” — because of the large amount of blood that dried on it.

QAMIJ qamič “Ladle (miγrafa).” 0
qamič

To curse out a boy, one says: KUTIJ kötīč meaning “O stink-bum! (yā muntin kaš-sumārā).” This derives from the word for “posterior [i.e. 161 kōt].” 0
kötīč

KUZAJ küzač “Jug, pot (kūza, 1 bastāqa).” This word corresponds to the Arabic except that the hā’ became jīm. 0
küzač

181 1. MS. al-lawza.
KUADAJ küdäc with däl — also, "Jug (kūza)"; Aṛgy dialect. One finds the same alteration of däl and zāy in Arabic, for example: zabara and dabara for "to write"; and: mā' zu'aq wa-du'aq ("bitter water").

KUMAJ kömäc "Flat-bread (qurs) that is buried in the embers [for baking]."

KUMUJ kömüc "Buried treasure (kanz)."

BUTR botar (?) "Cotton of rushes (ṭūt al-bardī)."

BADAR YADAR YUKRDY badar badar yügürdi "He ran with a pattering sound ('adā wa-sumi'a li-adwihi ḥaffam)."

BASR basar "Mountain garlic (ṭūm al-jabal)."

BAYIR buyar "Liver (kabid)." A man who obeys no one is called: BADUK BAYIR-LI'

BAYIR buyirly meaning "Big-livered." And "the middle (kabid) of a bow" is called: YA' BAYIR-

BAQIR baqir "Copper (nuḥās)." Proverb: BA'R BAQIR YUVQ 'ALTUVN bār baqir yōq altūn "What is present is (like) copper (one cares nought about it), what is missing is (like) gold (in its preciousness)." This is coined about one who is the object of scorn among his near ones but whom they grieve over sorely when they lose him.

BAQIR baqir "Copper coins (fīlūs)" in Ǧīn, with which they buy and sell.

BAQIR SUQIM baqir suqim

I. 301/361

"Mars (mirīx)." Its redness is likened to copper.

BUKUR bögür "Kidney (kulya)."

BUKR bögür A fortress (qal'a) on a mountain-top between Kuca and Uighur. It is a frontier post (ṭaγγ).

TABAR tapar The two sons of: 'INA'L 'UVZ ināl ǧūz, one of the kings of Qifcāq.

TATIR YIR tartir yer "Steppe (al-qarāh min al-ard)."

TITIR titir "Female camel (nāqa)."

2. MS. dabara.
:: 'AT 'ADA'QIY TAQIR TAQIR 'AṬIY at ağāqi taqir taqir etti “The horses' hooves made (such) a sound.” Also: TIKIR: TIKIR: 'AṬIY tikir tikir etti, same meaning.

TAMUR tāmūr “Iron (ḥadīd).” Proverb: KUVK TAMUR KUV TURMA'S kōk tāmūr kerū turmās “The blue iron does not come to rest ineffectually (lā yastaqīrru min ṣayr 'amal)”—that is, it causes a wound when it strikes something. 0 This has another meaning also. The Qırqız, Yakāq, Qifzāq and others, when they enter into alliance with a person or become party to a contract with him, place an unsheathed sword crosswise before him and say the following: BUV KUVK KIR'SUVN QIZIL JİQ SUVN bu kōk kirsün qizil čiğsün meaning, “May this (iron) go in blue and come out red”—that is “bloody”—if I break this treaty. This means he will be killed by iron, in order that the iron be avenged upon him, since they regard iron as possessing great power (yu'aẓzimmuna l-ḥadīd).

TAMUR: tamur “Vein (‘irq) in the body.” The Oγuz say: TAMAR: tamar, with fathāl of the mim. They always prefer lightness, and naṣb (A) is the lightest of vowels, so they have recourse to it.

TAWAR: tawar “Property, animate or inanimate” (as-sil'a ma šāta' waṣamata). The Oγuz and other say: TAVAR: tavar, with vāv.

Verse: D tavar

TAWAR KIM'NIK UK'LISA' tawar kimnig üklisā
BAKLİK 'ANKAR KARKAYUVR' beglik anar kargayūr
TAWARSIZIN QALİB' BAK tawarsizin qalip beg
'ARAN SIZIN 'AM KAYUVR åransizin ämgayūr

"Whoever has much wealth (mü'l) is more worthy of being emir than another; but if an emir is left emptyhanded he will tire himself in collecting men," since they gather around him only out of a desire for wealth. 0

JUBUR čöpūr “Goat's-hair (ṣa'r al-ma'z).”

One calls “rubbish, old furniture” (al-xurfī min al-mata): JUBUR JABUR čöpūr čapūr, pleonastically. 0

One calls “a bad-tempered (sayyi' al-xuluq) man”: JUTUR KİŞY čotur kişi. 0

[1. 303/363]

JAĞİR čaɡır “Juice ('ašīr).” 0 JAĞİR čaɡır “Wine (xamr).” This word has two opposite meaning (min al-aḍḍād).

JAĞİR čiğir “Narrow path (qaqab [defined]).” 0

JAQIR čaqır “Blue (azraq).” Proverb:

1. MS. šā.

2. Under the T is a dot in red ink (indicates B).
"A blue [-eyed] dog is worth a horse but a blue [-eyed] horse is not worth a dog" — since such a horse does not see well — coined as a warning against such a one.

**Čikir čikir** Sound of teeth [chewing] bread that has grit (qadīf) in it so the teeth are set on edge (yakillu).

**Suğur suğur** "Weasel (wabr)." It is a small animal resembling the monitor lizard (waral); its skin is used to make raincoats.

**Sayir [Battue-shooting]** A type of hunting (sayd) of kings with their subjects: the king scatters people among the thickets and plains to round up animals and drive them toward him while he stands there shooting, without tiring himself from seeking them out.

**Siyir** "Ox (baqar)." 0 **Suvw Siyir Siyir** "Water-buffalo (al-jāmūs ay baqar al-mā)."

**Qatir qatir** "Mule (ba'yl)."

**Qadir Na'Nk qadir näñ** "Something hard (sa'b)." Thus :: **Qadir Yīyr qadir yer** "A hard place" — this refers to a place in the mountains that is very cold and snowy.

**Qadîr Qisir qisir** "Severe cold (zamharir)." 0 **Qadîr Qadîr** "A tyrannical and harsh king (al-jabbār as-sa'b min al-mulāk)." The Khāqāniya use this word as an honorific in: **Qadîr Xa'N qadîr xān.** This usage corresponds to the Arabic, since tyranny (tajabbur) derives from power (qudra) and the tyrant (jabbār) is one who has power (yaqdiru) to act as he wishes.

**Qisir qisir** "Barren (aqrām)," of a woman or animal. :: **Qisr Qisra'Q qisr qisraq** "A mare that has not yet foaled (hā'il)."

**Kālār kālār** "Lizard (dabb)."

**Boğuz** "Throat (hallq)."

**Tabiz tāpiz** "Swamp or salt marsh (subxa)." 0 **Tabiz Kīsī tāpiz kisī** "An envious (hasūd) man."

"A (pack-saddle or) load which the rider cannot settle comfortably (allaqī là yastaqirru rakibuhi)" is called: **Tabiz Yk Topuz (?) yük.**

**Titiz Nink titiz näñ** "Anything bitter (lahu ta'm 'afīs)," such as the myrobalan nut, or the like.

**Tküz 'At tōğüz (?) at** "Horse with a blaze on the forehead (aqrah)."
SAĞIZ sayız “Resin (‘ilk).” 0 SAĞIZ TUBRA’Q sayız topraq “Dry clay, pure clay (șalṣāl, țin ĕurr).” 0

SAQIR saqiz Any “viscous substance (luẓūja)” that sticks to clothing, such as rob, etc. 0

SAKYZ- säkiz The number “eight (țamâniya).” This is the lightened form of: SAKYZ- säkkiz. 0

[I. 305/365]

SAMIZ- sâmiz “Fat (samîn),” of an animal. This word corresponds to the Arabic except that they have changed the nūn to zāy, which is permitted in their language, as in: SAN sâm meaning: “You (anta);” and: SIZ- siz also meaning “You (anta).” Zāy alternates with nūn. 0

QUBUZ qopuz “Lute (al-țud allâdî yuẓrâbu bihi).” 0

QUTUZ qotuz “Wild ox (baqar al-wahlî)” [i.e. “yak”].

QUTUZ ’IT qotuz it “Rabid (kalîb) dog.” 0

QDZ qâdiz “Bark (liḥā)” of a tree. 0

QDUZ qođuz “A woman left without a husband (mar’a tayyib).” 0

QIMIZ- qimiz “Koumiss (al-âmis).” This is mares’ milk which is poured in skins, then fermented and drunk. QIMIZ- ‘AL’MILA’ qimiz almila “Sour apples resembling koumiss.” 0

KUKUZ kögüz “Breast (ṣadr).” 0

KIĐIZ kiđiz “Felt (libd ).” 0

KWIZ köwiz “Carpet (zarbiya).” 0

KUWÎZ köwiż – with zay between the two points of articulation – “The hollow part of a tree” (waṣṭ kull șajara bûliya), e.g., the decayed portion of a willow. :: KUWÎZ TUR’MA’ köwiż turma “A rotten (fâsid) radish,” or other, that the taste has gone out of.

S

TARUS- tarus “Roof (saqf al-bayt).” 0

TALS talas “Goal-rope (maqbaql [defined])” in horse-racing or polo. 0

TALAS- talas The city known as Ta’râz. There are two cities by this name. One is: ’LU’ TLA’S uluy talâs meaning “The great Talas”; the other, on the frontier of Islam, is: KẠMIY TALA’S- kûmî (?) talâs. 0

One calls “a sad or mournful (sâhim) face”: TULAS YVZ tulas yûz.
BIJŠ  bičiş Name for "a piece of brocade (qit'a min ad-dihāj)" given to guests at the feasts of nobles and at wedding feasts.

BURIŠ  buriš "A wrinkle (inziwā')" in skin or clothing.

BAĞIȘ  bağiš "Joints (mafaṣil)" of fingers and other limbs; also "nodes (anabib)" of reed, etc.

BAQIȘ  baqiš "Looking (al-munāṣara bi-l-baṣar)."

BILİŞ  biliş "Acquaintance (ma'rifā)." It is here a descriptive word (ṣīfa) and not a verbal noun (maṣdar).

BULUȘ  buluş "The profit (manfa'a) which one derives (yaṣidu) from something one does."

BULUȘ  buluş "Verbal aid (al-i'āna bi-l-kalām)." Thus :: 'UL MANKA' BULUȘ QILDĪY ol maça buluş qildi "He aided me verbally."

TABIȘ  tapiš "Mutual trust (muwākala)" between two men, or other.

TUTUȘ  tutuş — pronounced more firmly¹ — "Quarrel (mu'āxaḍa)." TTŞ: tutuş A man's name.

[I. 306/367]

TAWIȘ  tawīş "Sound and movement (ḥiss wa ḥarakā)."

TUQIȘ  toqiş "Battle (ḥarb)."

Verse:

TUQIȘ 'IJRA' URŞTM
'LUI' BIR'LA' QARŞTM
TUKUZ 'TIN YARŞTM
'AYDM 'M'DY 'AL 'UTA'R

"I fought in the thick of battle (hayjā') with a great hero, I vied with him on my blazed horse, (then shot him with an arrow) and said: 'Take this, Utar!'"¹ — this is a man's name.

TUQIȘ  toqiş A name.

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1.  "aşlab lafżan minhu" — perhaps this refers to tutuş as a proper name.

1. MS. utā.
TAIKIŠ tikiš “Mutual feeding (munāwala [defined]).”

TAKIŠ tāgiš “The extreme or limit (γαγα, madā)” of anything.

TAKIŠ tāgiš A man’s name.

JABIŠ čāpiš “Six-month old goat (min awlād al-ma’z idā atā ‘alayhi sitta ašhur).”

JAWUŠ čawuš “[The officer] who keeps the troops in battle order and holds them back from unwarranted violence (allaḏī yusawwāf ṣ-suṣfūf fi l-ḥarb wa-yaza’u l-jund ‘an az-zulm).”

JIQIŠ čiqiš “Profit (manfa’a).” :: ’UL ʿYŠTA JIQIŠ YUVQ ol īṣṭa čiqiš yōq “There is no profit in that business.”

JALIŠ čališ “Wrestling (muṣṭara’a).”

SORUŠ soruš Name for grains of wheat that are roasted on the ear before they harden, then picked off and eaten.

SIQIŠ siqiš “Crowding, colliding (zaḥma, taṣādum).”

SUKUŠ sōkūš “Cursing, mutual reviling (sabb, tasābb).”

SUKUŠ sōguš — with the thin kāf — “Kid or lamb fit for roasting (mā yaṣluḥu li-š-šuwā’ min al-jidā’ wa-l-ḥumlān).”

SIKIŠ sikiš “Coitus (muḥāma’a).”

QABIŠ qapiš “Plundering (intiḥāb, ixtilās).”

QABUŠ qapuš Name of a place (mawḍī) in Arṣu.:

QAJIŠ qacīš “Panic and flight (al-munaffara wa-l-muṭārada bayn al-qawm).” Proverb: QJIS BULSA’ QYA’ KUR’MA’S qačiš bolsa qaya kūrmūs 0 “When there is panic no one turns toward his fellow (īḍa waq’a’n-nifār wa-l-hazāhīz bayn al-qawm fa-lā yu’arrīju aḥad ‘alā aḥad).”

QUJUŠ qucuš “Embrace (mu’taqa’a).”

QDS qaḍaš “Kinsman (al-qarīb min al-ixwān).”

QADIŠ qaḍiš “Leather strap (as-sayr allaḏī yuqaddu min julūd al-juzur).”

QARIŠ qariš “Span (ṣibr).” :: BIYR QARIŠ: bīr qariš “One span.”

2. A by a later hand (?).
QUIŷŠ qoyuš “Leather (jild al-juzur),” tanned or untanned. 0

QUIŷŠ qoyuš “Water-course; drain (ma’tab, mizāb).” :: QUIŷŠ qoyuš “Millrace” (ma’tab at-tāḥiyn). :: TAKRMA’N QUIŷŠIY tāgirmān qoyuš. 0

QUIŷŠ qoyuš “Arrow-straightener (ṭarīda an-nabbāl).”

QAMIŷW qamiŷ “Reed (qasab).” 0

[K. 308/369]

KAJĪŠ kāčiŷ “Ford (ma’bar)” of a canal or river. Proverb: ’UL KJŠNY SUVW ’_ILATIY ol kāčiŷni sūw śliti “The flood has taken away that ford” – this is coined about something that is past and out of reach. 0

KARIŷ kāriŷ “A mountain top that can be climbed (ra’s kull jabal yuṣ’adu ‘alayhi).” Oyuz dialect.

KARIŷ: kāriŷ “Withers (kāhil) of a horse.” Proverb: KARIŷ YAYRY ’_UJUL’QA’ QALIYY kāriŷ yaqri oyulqa qalir 0 “The sore of the withers remains (an inheritance) for the son” – since it is the place where the joints are gathered and does no heal quickly. This is coined as advice to protect that part of the body. 0

KARIŷ kāriŷ “Resistance in a quarrel (al-muqāwama fi l-mujādala).” 0

KURUŠ kōriŷ “Looking (al-munāżara bi-l-alhāţ lā bi-l-alfāţ).” 0

KIRIŷ kirīŷ “Bowstring (watār al-qaws).” 0

KIRIŷ kirīŷ “Income (daxl) – what comes in from one’s estate (ḍay’a).” 0

KARIŷ kāriŷ “Quarrel (mujādala).” :: NA’LIK KARIŷTIŅ Nālūk kārištī̄ “Why did you quarrel (lima jādalta)?” 0

One calls “coming and going (aḍ-dahāb wa-l-majī)”’ KALIŷ BARIŷ kāliŷ bariŷ. From this comes the expression for “guest-house” (bayt aḍ-dīfān): KALIŷ LIK BARIŷ LIL’ AW kālišliy āw, meaning “House of coming and going.” 0

KUMUŷ kūmus “Silver (fiţda).” 0

Verse: kūmus

’LB’ ’RAN NY’1 UDRDUM 0 alp ārānī aḍīrīdīm V
BUY’NIN ’ANĪK QAḌIR’DIM boynin anig qaḍīrdīm
’ALTUN KUMUŷ YUDR’DIM altun kūmus yuṭūrdīm
SUVSYY QALIN KYM ’UTAR sūsī qalīṭ kīm otār

186 1. NY above line.
Describing a battle: “I divided the enemy troops, twisted the warrior’s necks, then loaded up the gold and silver of their treasuries; but I could hardly pass through the throng of soldiers.”

KUMUSH kümüš “Dirham (dirham),” since it contains silver. :: KUMUSH kümüš A slave-girl’s name.

BATIY batıy “Deep (ramiq),” of a canal, or other.

BAIJI biciy “Covenant, contract (miṣaq, ahd).” :: ‘UL MANIK BIR·L’ BIJJI QIYLI·DIY ol máníq birla biciy qildi “He made a pact with me (‘ahada ma‘ī).”

:: ‘UL BARIY BRDY ol bariy bardi “He went directly (dahaba dāhāban wa-lam yu‘arrij ‘alā šay’).”

BAIRIY bariy “Something stinking (muntin).” This word is used in the paired expression: SASIY BAIRIY sasiy bariy.

BASIY basiy “Place of a night raid; taking by surprise (mahall at-tabyit yuqalu [sic] wa-laxd ‘alā yirra).”

[1. 310/372]

:: ‘UL ‘ANY BASIYANDA TUTIY ol ani basyinda tutti “He captured him during a night raid (fi awānithi bayātun).”

BUSUJ busuğ “Ambush (kamīn).”

BUSUJ boșuğ “Permission to return (al-īd . . . bi-l-qufūl),” granted by a ruler to a messenger sent to him; also the “gift (jā‘iza)” that he gives him. Compare the Arabic sufra, which originally meant the food given to a visitor, then came to mean the piece of hide on which the food was served. A similar shift is involved in this word. Also, when a relative comes from afar, before he can return he must give a party (da‘wa) to which he invites his kinsmen, and others; then he receives permission to return after giving them gifts. This is called: BUŞUJ ‘AȘY boșuğ aši meaning “Food of permission (ta‘ām al-īd).”

BIŞIL ’Ș bisiy aš “Cooked (mēbuš) food.” The same for anything cooked. Thus “baked bricks (ġurr)” are called: BIŞIL KRBJ bišiyy kärpič, meaning “Cooked bricks” :: BIŞIL SUJVK bišiyy såçîg “Mulled wine (šarāb mařbūx).”

BAQI baqıy “Glance (maqr).” Thus :: ’ANIK BAQIY KUR anig baqıyi kör “Look at his glance.”

It is my intention in this book not to mention verbal nouns of this sort unless they are very commonly used.

:: BUŞUJ BUŞDIY bușuğ bușdi “He was intensely annoyed (dajıra dajran).”

TABUJ tapuğ “Service (xidma).”

N

batıy

biciy

bariyy

bariyy

basıyy

basıyy

187

busuğ

boșuğ

bišiyy

baqıyy

bușuğ

tapuğ
TABUR tapuγ “Obedience (tā’a).” Thus :: TNKRY TABUR tapuγ tiŋri tapuγi “Obedience to God (may He be exalted).”

TUTUY tutuγ “Pledge or hostage (rahn).”

TUTUY tutuγ “Demonic possession (al-ixd wahwa s-sa’fa min al-jinn).” :: ’NK TUTUY BA’R anig tutuγi bār “He is possessed (bihi sa’fa).”

TIDIG tiŋri “Restraint, prevention (haṣr, man)’” from something.

TARIY tariy The generic word for “cereal crops (zar).” 0 TRI tariy is “Wheat (hiŋta)” according to most of the Turks, but “millet (duxn)” according to the Oγuz. This latter is wrong. They [i.e., Oγuz] call “wheat”: ’AŚLIQ ašliq. 0

TURUIG turuy “Mountain stronghold (wazar [defined]).”

TURUIG toruy A word used to designate “horses (xayl).” :: BUV ’UΛNIG BĪYR·TURUIG-QA’ ’ALDIM bu oylanıŋ bıdr toruyqa aldīm “I bought this slave for a horse (faras).” By extension it may also designate camels or cattle. :: TURUIG ’AT toruy at “A bay (kumayt) horse.”

TURIG ’AR’T TIYZ turuy art tēz Name of a summer pasture (muṣṭāf) in Kāšyar.

JAWIG čawıγ “Whip lash (‘aṣaba as-sawt).”

[I. 312/374]

SABI sapıγ “Tent skirt (kišr al-xibā).”

SATIG satıγ “Selling (mubāya’a).”

SIDIΓ sidiy “One of the two skirts of a robe, from the thighs up to the collar (aḥad daylay al-qabā’ ilā t-talib min al-janbayn).” Thus :: SIDIΓ YABIYB-I ’UL’TURDIY sidiy yapıp olturdi “He drew together the two skirts of his gown and sat down” — this act is indicative of good breeding.

SIDIΓ sidiy “Tooth-gaps between the gums (furaj al-asnān bayn al-liṯūṯ).” One says to a person whom one is asking to keep a secret: BUV SUVZ-NIG SIDIΓ/N SIZIT’MA’ bu sızni sidiydi sızıma 0 “Don’t let this word seep out between the gaps of your teeth” — i.e. don’t reveal it.

SARIΓ sariy “Yellow (aṣfar)” of anything. One calls “bright yellow (aṣfar fāqi’):”

SAB: SARIG sap sariy. “Yellow bile (al-nirra al-ṣafrā)’” is called simply: SARIΓ sariy. SARIΓ SUVZ sariy süw is “the yellow water that collects in the belly (aṣ-ṣafar fil-baṭn).” :: SARIΓ SURIΓ sariy sariy — a paired expression — “Yellow (aṣfar).”

1. Dots of first B and second Y in brown ink.
SURUG soruy "Seeking a stray (ništān aḍ-ḍālla)." :: SURUG QIVL-DIY soruy qildi soruy
"He sought a stray." 0

JALIG čaliq also means "Seeking a stray"; also, "the urgent news which one of the emirs sends out to the populace, both settled and nomadic, calling them to him (yab'atūna l-xabar . . . li-yātūhu)." 0

QABUG qapuy "Door or gate (bāb)." 0 qapuy

QATIG qatīq "Hard (ṣalb)" of anything. 0 qatīq

QADIG qadiq "Reinforced needlework (xiyāta mu'akkada)." qadiq

QUĐIG quduqy "Well (bi'r)." Proverb: QUĐUG'DA' SÜVW BA'R I'T BURNY TKM'S quduqyda sāw bār, it burni tāġmās 0 "There's water in the well but the dog's nose won't reach it." This is coined about someone who wants something but cannot get it, or one who sees someone else's food and desires it but cannot get at it. 0 quduqy

QIDIG qidiq The "shore or bank (jānib)" of a sea, canal, or river; also the "rim (ḥitār)" of anything. :: 'ARIQ QIDIGY ariq qidiqy "The bank (ṣaṭṭ) of a canal." :: 'AYAQ QIDIGY ayaq qidiqy "Rim (ṣaṭār) of a bowl." YA'R QIDIGY yār qidiqy "Brink (ṣaṭā) of a chasm." 0 qidiq

QURIG 'AW quruy āw "A house that is empty (xāli)" of people or of furniture. :: QURIG 'UL MA' quruy olma "A dry (yābis) jar." The root-meaning here is that any container that is "empty (ida xalā 'ammā fīhi)" is called: QURIG quruy 0 QURIG quruy "Dry (yābis)" of anything.

[I. 313/375] 189

The previous word goes back to this one.

QURIG qoriq "The protected place or reserve (ḥimā)" of emirs or others. Any "enclosed place (makān mahūz)" is called: QURIG qoriq. qoriq

QASIIG qasīq "Hollow of the mouth on either side (ṣahṛ [defined])." 0 qasīq

QISIG qisiq "Confinement (ḥabs, ḍiḡ)." :: 'UL BAK QISIG'N'DA' QAL-DIY ol beg qisiqynda qalqi "He remained in the emir's custody (ḥabs) and claim (muṭalaba) over a matter." 0 qisiq

QUSIG qusiq "Vomiting (quyā)." :: 'ANY QUSIG TUṬIY ani qusiq tutti "He had a fit of vomiting." 0 qusiq

QUŠUG qošuy "Poem, ballad, ode (šīr, rajaz, qasa'id)." Verse: qošuy

2. MS. ḥiyāz.
"Convey an ode from me to the Khätün, the queen, and say: 'Your servant presents you with a new act of service.' "

QAQIQ qaği "Anger, spite (γαθα, murāyama)." Thus :: MAN 'ANIK QAQIQ'IN'DA' BUV 'İY Ş QILDIM män anig qaği'ında bu ış qildim "I did this to spite him (raymamalahu)."

QAMÜR qaümür A particle meaning "all" (kull). Thus :: QAMÜR KİŞY TÜVZ 'AR-MA'S qaümür kiši tüz ärmäs "Not all men are equal."

QANİG qanîy "Joy (aryahiyya)."

TUTJY YAĦAR: BULÝTY V tutêî yağar bulîti
''ALTUN TAMR: 'ARIĞ V altun tamar ariği
''QSA 'NINK 'Qyny V qaşa aniq aqini
QANDİY MANIK QANİG V qandi mânig qanîy

Describing the bounty of the queen: "The cloud of her (bounty) rains down pure gold; should her flood flow (upon me my happiness (nasat) would be perfect and) I would overflow with joy (sunûr)."

Q

BUTIQ butiq "Branch (γuşn, şu'ba)" of anything.

BUTIQ butiq "A small water-skin (qirba şayri); Kâşiyar dialect.

"A container (qirba)" made from the skin of a horse's leg, used to keep koumiss, etc.

BUTAIQ butaq "Branch (γuşn)," also; in one variant. The vowel with the tâ' is either

nasb [a] or kasr [i].

KIM: 'AYIQ 'İSTUR QULA'Q V kim ayip eşür qulâq
'AY: 'AWIQ 'AR'TUJ BUTA'Q ay āwi artuč butâq

"Which ear heard, and who

[İ. 315/377]
said, that the house of the moon was a juniper branch?" He is describing a girl and compares her face to [the halo of] the moon and her stature to the branch [of the juniper].
BJUQ bičuq “Cut off (maqṣū)’” of anything. Thus “half (nisf)’” of anything is called: BJJUQ bičuq. :: BJJUQ YARMA’Q bičuq yarmāq “Half a dirham.” 0

BIDIQ biqiq “Mustache (sabala).” 0

BARAQ: baraq “A shaggy dog (kalb ahlab).” The Turks claim that when the vulture grows old it lays two eggs, then hatches them; from one of them emerges this dog called: BARRAQ baraq. It is the swiftest running of dogs and the most reliable in hunting. From the other emerges a chick, the last of its chicks. 0

YURIQ¹ bariq “Behavior, conduct with people (as-sīra wa-l-i‘zra ma’a n-nās).” :: BAK YURIQY¹ NATK beg bariqi nātāq “How does the emir conduct himself?” 0

BIRUQ biruq Name for the one who specifies the stations of courtiers (aqlāfī yunzilu l-takāira fi marātibihim ‘ind al-malik). Its root-form is: BUYRUQ buyruq which means “Command (amr),” since he commands them to do this. 0

BUZUQ ’AW bozuq āw “Ruined (munhadim) house.” Likewise, anything “broken or ruined (makṣūr munhadim)” is: BUZUQ bozuq.

BAŠAQ bašaq “Head (nasl) of an arrow; point (sinān) of a spear.” 0

BAŠAQ bašaq “Slipper (mik’ab); Čigil dialect. The Öyz and Qışqaq add mim and say: BAŞMAQ bašmaq. This type of augment is permitted also in Arabic; one says tamaḍra’at al-mar’a (“the woman put on a shift”) — its root is tādira’at from ad-dir’ (“shift”). 0 One says tamaška r-rajal (“the man became quiet”) — its root is tasakkara from as-sukūn (“quiet”). 0

BUŠAQ ’AR bušaq ār “Annoyed (dajjur) man.” Dialect of Öyz et al. 0

BIŞIQ ’AT bişiq āt “Cooked (maṭbūx) meat (or other).” Yaşma dialect for: BAŞIQ [sic] bişiy. 0

BALIQ baliq “Fish (samak).” Proverb: BALIQ SUWDA’ KVZIY TAŠTIN baliq suwda kōzi taṣtin 0 “The fish is in the water but his eye is out.” This is coined about one who appears to be unaware of something while he is actually aware of it. 0

BALIQ baliq “Mud (ṭīn);” Arğu dialect. Part of Öyz and part of Arğu say: BA’L’IQ’ bālq with three unvowelled consonants in a row. In Turkic only two unvowelled consonants in a row are found; the Arğu slur their speech. 0

BALIQ baliq “Fortress (hiṣn), city (madīna),” in the dialect of the heathens (al-jāhilīyya al-juhalā’) and of Uighur. From this comes the name: BIYŞ BALIQ bēs baliq — (the largest city of Uighur) — meaning:

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190 1. One of two dots of Y in brown ink; U changed from A (? — unclear).
“Five cities (xams bilâd). Another city of theirs is called: YANKIY BALIQ yanîq baliq meaning: “New city (balda jadîda).”

BULAQ’ ‘AT’ bulaq at “Broad-backed (adakk) horse.” BULAQ bulaq A tribe (jîl) of the Turks. The Qifçâq took them captive, then God (may He be exalted) caused them to be released, and they came to be called: 'ALKA' BULAQ’ âlkâ bulaq. The vowel is long or short. 

BAMUQ bamuq “Cotton (quân).” Oyuz dialect. 

TUBIQ topiq “Ball (kura)” that is hit with a stick. :: TUBIQ SUNKVK topiq sînjûk – “Meat bone (al-kurdûs min aţ-ţa‘âm).”

TUTUQ tutuq “Gelding, eunuch (xasî, majbûb).”

TURUQ turuq “Emaciated (mahzûl)” of anything.

‘ARUQ TURUQ aruq turuq Name of a pass (‘aqaba) between Kâşyâr and Farýâna.

TUZAQ tuzaq “Snare, trap (fakk, hîbâla)” for hunting.

Verse:

‘IK’LADY MA’NIK ‘DA’Q 
KURMAQIB ‘UFRY TUZ’Q 
‘IKLADIM ‘ANDIN ‘UZA’Q 
‘AM’LAKIL ‘AM’DY TUZA’Q

iklûdû mâînîq aţâq 
kûrmûdip oyny tuzaq 
ighlûdim andin uzûq 
âmîlûdî amdi tûzaq

“My foot accidentally trod upon a snare hidden in the ground, and it has been in agony a long time because of it; therefore heal me, my charming one (maiîha)!”

TUZAQ tuzaq An utterance which a man uses in praising the charm (istamlaţha) of his beloved; it is fixed with ya’: TUZAQIY tuzaqi.

TAŞAQ taşaq “Testicle (xusiya).” “The penis (ţakar)” is also called: TAŞAQ taşaq because of the close connection between the two.

TUTUQ tutuq A man’s name.

TANUQ tanuq “Witness (ţâhid).”

JABAQ çapaq Name of a type of fish. They are small and are found in the lake of the Turks. “A puny (maďl) man” is likened to them and called: JABAQ ‘AR’ çapaq ār.

JIBIQ çiçiq “A tender branch (qadîb raţb).”

JUJUQ çoçuq “Suckling pig (xânnûs).”

JARUQ çaruq “Sandal (hiţa’).” Proverb: YD’T ‘TY JARUQ KUVJY ’AZUQ yadây ati çaruq kûçî azuq “The footman’s horse is a sandal, his strength is provisions.” Coined to
advise a person to outfit himself with these two things so that he does not go barefoot or become weak.

JARUQ čaruq A tribe of the Turks. They inhabit: BARJUQ barčuq the city of Afrāsiyāb, in which he imprisoned: āTZAN [sic] bizan son of Nebuchadnezzar. 0

JULUQ čoluq “One-armed (aqta’).” 0

JULIQ čuliq A spotted water bird the size of a ring-dove. 0

JUMAQ čomaq “Stick or cudgel (āṣā).” 0 JUMAQ čomaq “Muslim (muslim)” — according to the Uighur and all the Infidels. :: JUMAQ ‘ARIY čomaq āri “A man of the Muslims.”

JUMAQ 192 čanaq “A turned piece of wood (al-maxrūf min al-xašab)” such as a salt-container, or the like. 0

JUMAQ čanaq “Wooden bowl (qaš’a).” Öryz dialect. D

SAJUVQ NAK sačūq naŋ “Something scattered (manṭur).” 0

SUĐUQ suđuq “Spittle (buzāq).” 0

SIJUQRQ siruq “Tent pole (ṣaqb [defined]).”

SASIQ sasiq “Earthenware (xazaf).” Dialect of Uč and environs. D

SUSIQU susaq “Bucket (dalw).” In a certain dialect which I have heard. 0

QABAQ qapaq “Eyelid (jafn al-āyn).” :: KUVZ QABAQIQY kōz qapaqi. 0

QABAQ qabaq “Gourd (dubbā).” It is the squash (qar’) which is eaten when fresh. 0

QABQ qapaq “Virginity (‘udra al-ādrā’).” :: QIYQ QABAQIQY 1 SIYDIY qiz qapaqi sidi “He deflowered the maiden (iqtadda l-jāriya).” 0

QATIQ qatiq “A condiment (sibī) that is added to Tutmāc,” such as vinegar or churned milk. 0 QATIQ qatiq “something mixed (mizāj)” in anything. 0

:: BIYR QIJQAQ BUVE būr quçaq bōz “A bundle (idbāra) of cloth (or other).” 0
QADIQ  qadiq “A hollowed-out piece of wood (naqir al-xašab).” Argy dialect. 0 qadiq D

QARAO  qaraq “Eyeball (muqla).” QAR’ QARAO qaraq qaraq “The black part of the eye (sayad al-ayn).” 0 RUNK QARAO qurna qaraq “The white of the eye (bayad al-ayn).” UVT QARAO ûr qaraq “The pupil of the eye (nâzir al-ayn).” 0 qaraq

QIRUQ ‘AR  qiruq âr “A disabled (âsall) man.” :: QIRUQ ‘DQ qiruq âdaq “A lame (âsam) foot.” 2 0 qiruq

QAZUQ ‘ARIQ  qazuq ariq “A canal (or other) that is dug out (mahfur).” 0 qazuq

QASUQ  qasuq A thing like a water-skin (râwiya) made of horse-hide, used to keep milk or koumiss. 0 qasuq

QASUQ  qasuq “Bark (lihâ) of a tree.” Its root is QA’S qâs – the qâf is an augment. 0 qasuq

QUSIQ  quisiq “Hazel (jillawz).” This is used as a name for slave-girls. 0 qusiq N

QASHAQ  qashaq “Alfa (halfa).” 0 qašaq

QASHAQ  qashaq “Spoon (mil’aqa).” Proverb: QURUQ QAŠAQ ‘AGIZ’QA’ YARAMA’S QURUT S UVZ QULA’QA’ YAQIŠMA’S quruq qashaq ayizqa yaramas, quruy sôz qulâqa yaqis-mas 0 “A dry spoon does not fit the mouth, vain speech does not approach the ear.” This is coined to advise someone to favor the person who has what he needs. P qašaq

QAWAQ ‘AR’T  qawaq ârt Name of a pass (âqaba) between Kâshar and Özjând. 0 qawaq N

QUWUQ NA’NK  qowuq naq “Anything hollow (ajwaf).” 0 qowuq

QAWUQ  qawiq “Bladder (mâjâna).” 0 qawuq

QAWIQ  qawiq “Millet bran (muxâla al-jawars wa-d-duxn).” 0 qawiq

QALIQ  qaliq “Air (hawâ).” 0 qaliq

QULAQ  qulaq “Ear (udun).” Some say: QUL’XA’Q qulxåeq, and some say: QUL’QA’Q qulqåq, but the first is the most correct. 0 qulaq D

[1. 320/383]

QULAQ’ TUVN  qulaq tôn “A short-sleeved (qâšir al-kummayn) garment.” 0 qulaq

QILIQ  qiliq “Behavior, conduct with people (as-sîra wa-l-išra ma’a n-nâs).” The lâm may be unwovelled, thus QIL’Q qilq. 0 qiliq

2. MS. rujul, read rijl; or else qiruq âdaqiy “A lame man.”

3. MS. an-nayl ilâ, read al-mayl ilâ (?).
QUMQ qumuq Name of an emir with whom I associated for a time. 0 QUMQ qumuq qumuq N
“Dung (rawt),” especially of horses. 0

QANAQ qanaq “The pellicle on milk (duwāya).” Dialect of Arγu and Bulγār. The nun qanaq D
is changed from yā’ [i.e. 959 qayaq].

QUNUQ qonuq “Guest (dayf).” 0 Verse [=55 ouyq]: qonuq

BAR'DIY 'ARAN QUNQ BULB QUT'QA' SQ'R
QALDY 'ALIΓ 'YUQ KRUB 'AW'NIY YIQA'R
bardi ârān qonuq bulup qutqa saqār
qaldi aliya ouyq korūp âwni yiɣār

“Gone are those who reckoned a guest as good fortune; remaining are those who tear down the
tents when they see a scarecrow (lest he wish to camp with them).” 0

QUNAQ qonaq “Coarse millet (jawars).” 0 Proverb: QUNAQ BAŠY SAD'RAKY qonaq
YYK qonaq baš sīdiri yeg “An ear of millet is better the fewer seeds it has” — since if the seeds
are few they are firm and large, while if they are many they are thin and small. This is coined
about one who prefers small company 0 so that he may attain his desire and authority.

K

BITIK bitig “Book (kitāb).” 0 BITIK bitig “Writing (kitāba).” Also the verbal
noun; thus :: 'NIK BITKY BALKUVLK anig bitigi bālgūlug “His writing is clear.” 0 BITIK
bitig “Amulet (âuda)” — Oγúz dialect. 0

BIJAK bičak “Knife (sikkîn).” Proverb: NAJ’ YITIG BIJÀ’K ’AR’SÀ’ VZÌ SA’BIN
YUNUVMA’S nacâ yitig bičak ârsâ əz sàpîn yonûmâs 0 “No matter how sharp the knife is it
cannot cut its own handle.” This is coined about one who is clever at solving other people’s
problems but is unable to solve his own. 0

BADUK bādük “Big (kabîr),” of anything. :: BADUK TAIWAÎY¹ bādük tewe “A big
camel.” 0

BURUK bûrük “A string that is drawn around (xayî mudawwar),” such as the loop of a
bag or the belt of trousers. 0

BAZAK bâzâk “Painting or decoration (naqṣ),” A variant [cf. 207 bâzâk].

BZIK² bâzig “Shivering (rî’da).” Thus :: ‘L BAZAK² BZDIY² ol bâzig bâdzi “He
shivered.” 0

193 1. All vowels except the first by a later hand (?) — black ink.
2. Dot of B in brown ink.
:: 'L QULIN BUSK BUSDY ol qulin böṣüg böṣđi “(He laid an ambush; also,) he gave [his slave] a beating (dirāb).” 0

BULK bölük “Group (tā'ifa),” of any kind of animal. Thus :: BYR BULK QUVY-bir bölük qøy “A herd (qaţī) of sheep.” 0

[1. 322/385]

:: BYR BULK KİŞİY bir bölük kişi “A group (tā'ifa) of people.” This is a collective noun, like al-qawm (“people”) and al-ibil (“camels”), 0

BILAK bilāk “Wrist (mi'ṭam al-yad).” 0

BALAK belāg “Gift (hadiyya)” which a traveller brings his relatives, or which is sent from one spot to another. 0

BALIK bilik “Wick of a lamp (fatīla as-sirāj).” 0

BLIK bilik “Probe for wounds (mīṣbār).” 0

BILIK bilig “Knowledge (‘ilm).” Thus :: BILIK 'UK-RAN bilig őrğān “Learn knowledge.” 0 BILIK bilig “Wisdom (ḥikma).” Hence :: 'UZ'QIY BILKA'LA'R ozāqi bilgālār “The sages of old (al-huḵmā) al-mutaqaddimūn.” 0 BILIK bilig “Understanding (‘aql).” Proverb: 'UL'LA'N BILIK SİYZ oɣlān biligisiz “There is no understanding in babies.” 0

BANK1 bānāk “Seed of grain (haḥba).” Aṛy dialect; in some other dialects (wa-fī bānāk D ba'ḍ al-luɣa) BNAL [sic] bānāk is “Penny (fals).”

TABUK täpūk [Football] Something fashioned from lead in the shape of a spindle-whorl, then wound with goat’s-hair or the like. Boys play with it by kicking (rakl).

:: 'UL QULIN TABİ'DY ol qulin täpig täpdi “He gave his slave a kick (rakla).” 0

:: BAŞ TİTK TİTİ bās titig titti “The wound throbbed with pain (amaḏda ayya imḍāḍ).”

This [structure] is only used for emphasis. Example: 'UL 'ARIK 'RUG 'UR'DY ol ārig uruɣ urdi “He struck the man hard (daraba . . . darban 'ayya darb).” :: 'UL QIĞ QİDY ol qačiy qaçdi “He fled quite away (firār).” 0

TUTAK tüṭāk “Spout (sunbūr)” of an urn, or the like.

TİTIK titig “Clay (ţīn).” 0

3. ittaxaça l-kami'n — confusion (?) with 187 busuɣ.

194 1. K changed to G (three dots in brown ink).
TIRIK tirig “Living (hayy),” of an animal.

TAZAK täzäk “Horse dung (rawt al-faras).”
Proverb: täzäk

TAZAK QA’RDA’ YTM'S
'DKV 'YSYZ QATM'S

“Dung does not remain beneath snow (because of its heat it melts the snow; similarly,) one must not mix the good with the bad (since they are not alike).”

TAZIK täzig “Panic, flight (an-nifār bayn al-qawm).” :: TAZIK KIŠIY täzig kiši “One who flees (nafūr) from something.” 0
täzig

TIZIK tizig “Row (saff)” of anything. :: TIZIK TIZIK [sic] tizig teräk “A row of poplars (saff min al-ḥawr).” :: BYR TIZIK YNJUV bīr tizig yincū “A string (naẓm) of pearls.” 0
tizig

TAŽIK tažik “Persian (fārisī)” — with zāy between the two points of articulation. 0
tažik

TAŠUK tāšik “Ruptured in the scrotum (āḍar).”
tāšik

[1. 324/387]

Proverb: TAŠUK SUWDA’ BALKURA’R tāšik suwda bālgūrār 0 “A man’s rupture is noticed only when he bathes.” 0 This is coined about one who does something that he boasts of, so people say, “We’ll see whether it’s good or not when you reveal it.” 0

TAŠIK tāšik “A glutton (manhūm)” — one whose eyes are bigger than his stomach. 0
tāšik

“A sluggard (sāqīt kaslān)” is called: TUŠUK KIŠIY tāšik kiši.
tūšik

TUŠAK tōšāk “Bedding (firāš).” 0
tōšāk

TIŠAK tišāk “A two-year old sheep (aṭ-tanī min al-γanam).” 0
tišāk

TULĀK: tōlāk “Tranquil, quiet (muṭma’inn sākin).” Proverb: ’AJ’ IYWAK TUQ TULĀK: ač ēwaq toq tōlāk 0 “The hungry one is hasty (for food), the full one is tranquil” — he is not bothered if dinner is late. Oyuz dialect.
tūlāk

TULĀK tūlāk “The season in which animals shed their winter coat (waqt ʾisqāt addawābb ʾaqā’iqahā).” :: ’UL QVY TULĀ’KINDA’ KAL’DY ol qūy tūlākindā kāldī “He came during the season when sheep shed their winter coat.” 0
tūlāk

TALĪK tālik “Hole (taqīb).” 0
tālik

2. z changed to ż (two dots in brown ink).
TUWK tüwäk [Blowgun] made by removing the bark from a tender willow branch. It is like a trumpet (sabbûr). It is used to shoot at small birds, using hazelnuts or pellets (banâdiq). It can also be made from reed. Čigil dialect. 0

JUBAK čıpäk “Baby’s penis (fayšala aš-sabî).” 0 čıpäk

JIBAK QARI’VY čıpäk qaryûy “Sparrow-hawk (yu’yu’).” čıpäk

JATUK čätük “She-cat (hirra).” Oγuz dialect. 0 KVK JATK küvük čätük “He-cat (çaywan).” čätük D

JAJAK čečäk “Flower, blossom (nawr, zahr).” 0 čečäk

JAKAK čečäk “Measles (ḥašba).” Čigil dialect. 0  D

JARIK čârig “Battle line (ṣaff al-ḥarb).” 0 Proverb: ’AL·B’ JARIK·DA’ BIL·KA’ P
TAIYRIK·DA’ alp čârigdä bilgä tērigdä “The hero (is tried) in battle (‘when the fuel of war is kindled’), the sage (is tried) in council.” 0

JARIK čârig “Opposite side (qubâla)” of anything, in Oγuz dialect; “time (waqt)” of anything. D

JURAK: čöräk “Flat bread (qurṣ).” čöräk

One says, as a call for kids (fi du’ā’ al-jady): JLIK JLIK čilik čilik. 0 čilik

JUNK čünük “Plane tree (ṣajar ad-dulb).” čünük

JUŠK čüsäk “Pasturage (ri’y).” Soγd dialect. čüsäk D

DULK düläk “Potsherd (xazaf ašar),” such as a jar with a broken top. 0 düläk

SIBAK sibäk “Pivot of a hand-mill (quṭb ar-raḥā).” It is the piece of iron around which the millstone turns. 0

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SIBAK sibäk “The reed (qaṣāb) which is placed in a baby’s cradle as a urinal (li-yabūla fîhi).” 0

SIDUK sidük “Urine (bawl)” of any kind. sidük

1. idâ subba dirāmuḥā — a quotation from the Mu’allâqa of Labîd.
2. MS. ašā.
SIDIK sig "One of the two skirts of a robe (aḥad fānibay al-qabā’ min al-fānlibayn)."
This form is better than: SIDIL sigi [188]. 0

SURLUK: sūrūg Any "herd (qaṭīl)" of cattle. :: BIYR: SURUK QUVY: bīr sūrūg qūy
"A flock (qaṭīl) of sheep." Verse:

'ŪKUR SURUK QUVY: TAWY YUNDIY BILA
YUMURLAYUV 'R:KANN SUVTIN SAṬA'R
ögūr sūrūg qūy tewe yondi billā
yumurlayer erkānīn sūtīn sāfar

"(He who is blessed with) herds of sheep, camels, and horses should gather them [early] to milk
(and profit therefrom)."

SUZUK SÜWW1 sūzūk sūw "Clear blue (azraq sūfī) water" Anything "clear (sūfī),"
such as a ruby, is: SUZUK sūzūk. 0

Anything "that is loosed from its bond (ḥulla min waṭāqīthi)" is called: SAŠUK sāšūk.
:: SAŠUK 'AT sāšūk at "A horse set free (muṭlaq) from its tether." 0

SAWUK NA'NҚ sāwūk nān "Something loved (maḥbūb)." 0

SILIK 'AR: silīg ār "A man who is graceful (ṣarīf), clean (naqī), handsome (ḥasan) and
fine-spoken (laṭīf al-kalām)." 0

ŠUBIJK šōpīk "The remainder of a fruit which is discarded after eating (ṣamāj [de-
defined])." The šīn is an alternant of ḟīm [i.e. čōpīk]. 0

ŠUTUK sūtūk "Inkstand (dawāt)" made from the horn of an ox, or other. :: ŠUTUK2
SAQA'L sūtūk saqāl "Scanty-bearded (kawsaj)" — as likened to an inkstand. 0

"A plane tree (dulb)" is called: ŠUNUK sūnūk. The šīn is an alternant of ḟīm [i.e. 195
čūnūk]. 0

KABAK kāpāk "Bran (muxāla)." 0 KABAK YNJV kāpāk yīnčù "Small pearls (lu'lu'
ṣaγīr)." 0 KABAK kāpāk "Scurf (ḥazāza ar-ra's)." 0

KUBUK köpūk "Foam (zabad al-mā')." 0 KUBUK köpūk "Overflow of a kettle
(ṭuṣāha al-qīdūr)." 0

KAJIK kāčīg "Ford (ma'bar)." Proverb [=528 qayin-]: QAY-NA'R 'UKUZ KAJIK
SIYIZ BULMA'Š; qaynār ẓājīg kāčīgīš bolmās "There is no rushing river that is without a ford."
This is coined about a perplexing problem of which one says, "There must be a way out." 0

1. W changed from F (two dots in brown ink).
2. Second U (brown) changed from A (black).
KJK köčük "The fatty tail (of a sheep); buttocks (of a man) (al-alyatān wa-ridf al-insān)."

KIJİK kičig "Small (ṣarīr)" of anything.

KADUK kādük "Felt cap (lubbāda)." KADUK kādük "Feather head-dress (al-γifāra min ar-nīś)" — since it resembles a felt cap.

"Toil and work (až-subl wa-l-'amal)" is called: 'YŞ KUDUK īş ködıig. KUDUK ködıig is never used alone but only in this paired expression.

KARAK kārāk A particle meaning "necessary (yanbaγī)." It is used as the answer to one who says: KARAK MUV kārāk mü "Is it necessary? (a-yanbaγī)." The answer is: KARAK kārāk meaning: "Yes it is (balā)."

KURUK körük "Smith’s bellows (ḫimlūj, minfāx al-ḥaddād)."

KUZK küzük In a loom, "the knotted threads (al-xuyūf al-mun’aqida ba’duha ‘alā ba’d) by which the upper warp is separated from the lower." Also for one who weaves brocade (nāsij ad-dībāj), or other.

KAZIK kāzik "Fever and chills (al-ḫumma allatī ta’xuḍu l-insān bi-ra’dā)." :: SARIL KAZIK sariγ kāzik "Jaundice (yaraqān)."

KAZIK kāzig "A turn" in work (an-nawba fi l-amal). Thus :: SANIK KAZIK KIYNK kāzig KALDIY sānig kāzīγn kāldi "Your turn has come."

KAZIK kāzig "Courage (jūr’a)." :: BV 'YSTA' SANK' KAZIK KARA’K bu īsta saŋa kāzig kārāk "You must have courage in this matter." Its meaning is the first (? wa-ma’nāhu al-awwal).

KUŽK küzāk "Lock or tuft of hair (al-quzza’a min aš-ša’r wa-ṣudd)." Arğu dialect.

KASAK kāsāk "Piece (qiṭ’a)" of something. :: BYR KASAK 'UTM’K bir kāsāk ʿātmāk kāsāk "A piece of bread."

KAWS kāwīg — with the thin kāf — "Cartilage of the nose (γηδρήf al-’anf)."

KUWK MUVŠ kiuwiük müš "He-cat (dāywān)." Čigil dialect.

197 1. MS. balī, kasra in brown ink.
2. K changed to G (three dots in brown ink).
KULUK N'NK kölük nän “Something borrowed (musta'ar).”

KULUK kölük “Beast of burden (zahr [defined]).”

KAMK kāmāk “A fabric (nasīf) of cotton, embroidered and striped,” used for mantles and, by the Qifčaq, for raincoats.

KUNAK könäk “Leather bag (rakwa).”

MAŽK māžāk “Dog’s dung (ja’r al-kalb)” — with the zāy³ between the two points of articulation. :: IT MAŽKY it māžāki.

NATAK nätäg An interrogative particle meaning “how? (kayfa).” Thus :: NATAK SAN nätäg sän “How are you?”

NAJUK nāčük A particle meaning “why? (lima).” Thus :: NAJUK BAR-DIYNK nāčük bardīn “Why did you go?” Yabāqu dialect.

NALK nālūk A particle with the same meaning as NAJUK nāčük, among the rest of the Turks. It means “why? (lima).”

NRAK nārāk A particle meaning “why is it necessary? (limāḏā yanbayī).” :: BV SANK’ NRAK bu sanā nārāk “Why is this necessary for you?” Its root-form is: NA’ KARA’K nā kārāk, with some letters dropped.

[I. 329/392]

L

BJAL bičal “Uncircumcized (matkā),” of a woman; “castrated (amtan)” of a man, horse, any animal.

BAŠIL QUVY bašil qōy “Sheep with a white spot on the head (aṣqa’),” A variant [cf. 242 bašyil].

BADAL ’R’T badal art Name of a pass (’aqaba) between Uč and Barsyān. It is steep (ka’ūd).

TSL tasal “The boundary (madā, ḥadd)” that is set up in polo. It is a metathesis of: TALA’S’ talās — as, in Arabic, one says mā fī al-ard ‘alaq wa-la’aq meaning “[there is no] pasturage [in the land].”

TAKAL tāgūl — Orūz dialect — “Not so (layṣa kaḏālika).” It derives from the Arūn phrase: DAI’UL dāy ol. The dāl was changed to tā’, the yāyn to kāf, and the two alifs were dropped.

3. z changed to ȥ (two dots in brown ink); MS. in error, bi-zā bayn bayn, read bi-zāy bayn.
:: 'UQ KYŠ 'JRA' JI'IL Tİ'IL QILDY oq kēş ičrā čiγîl tırîl qîldî “The arrow made čiγîl tırîl [such] a sound in the quiver,” or other.

JI'IL čiγîl Name for three groups (tawā'if) of the Turks.

The first is a nomadic people (qaum min ahîl al-wabar) inhabiting: QUAYA'S qayās, a small district (bulayda) beyond Barsyān.

The second is a small district near Ţarāz called: JI'IL čiγîl. It is the original referent of this name. Thus: When Dū-l Qarnayn came to the land of Arγu the clouds loosed their founts and the road became muddy, and this caused him great difficulty. He said in Persian: 'IYN JI'IL 'AS'T; Ĕn čiγîl ast meaning: “What is this mud (mā hādā ʧ-fîn) — there’s no escaping it!” So he ordered a building to be constructed in that spot, and they built the fortress (hišn) that is called: JI'IL čiγîl to this day. The place was called by that name; then the Turks who settled there were called: JIKIL čiγîl and this name spread after that. Now the Oγuz, since their lands bordered on this fortress, used to fight the Čiγîl continually — the enmity between the two peoples persists to the present — and so they called all Turks who dressed in the manner of the Čiγîl by that name. That is to say, the Oγuz called all the Turks from the Jayhūn (Oxus) to Upper Șin: JI'IL čiγîl — but this is an error.

The third is a group of villages (qūrā) in Kāšyar

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called: JI'IL čiγîl. They too have spread out from one place. 0

JMUL čómül A tribe (jîl) of the Turks. 0

SUKAL sökāl “Sick (marîd).” Oγuz dialect. 0

SIGIL sigîl “Wart (tu'îl).” 0

QZIL qızîl “Red (aẖmar)” of anything. 199

QILNUV BLSA' QIZL KAD'R qılnu bilsâ qızıl kâdâr
YARA'NUV BLSA' YAȘIL KAD'R yarânu bilsâ yašîl kâdâr

“If (a woman) knows how to be good company she will wear red silk; if she is flattering and flirtatious she will wear green silk.” This is one of the women's proverbs. It is coined as advice to be good company in order to get good things. 0

QIZIL qızîl Name of a river (wādi) in Kāšyar. 199

Verse: N

1. There are two U’s in brown ink over the Y (indicate nunation).
2. Three dots of G in brown ink.
QIZIL SARIG’ R’QAŞIB’
ybelin yaśih yur’kašib’
bir’ bir’ karuv yurkašib’
yalinkuq’ any tank’lašuvr
qizil sariγ arqašip
yepgin yaśil tergašip (?)
bir bir kerü yorgašip
yalnuq ani tanjašur

Describing spring: "The red and yellow (flowers and blossoms) are heaped up, the green and brown (basils) are [in rows (?) and] entwined upon one another; mankind is astonished." 0

KAWL ’AT kāwāl at “Fleet horse, courser (faras ṭā’i’ jawād).”

M

:: BYR BJIM QA’TVN bir biciq qaγūn “A slice (ṣaṭba) of melon.” The same for something else.

BU’IM boγim “Knuckle (ašja’i)’ of the finger. A “node (anbūb)” of reed or alfa is also called: BU’IM boγim. 0

BUKUM ’ATUK büküm atük “Boot (xuff) worn by women.” Oruz dialect; others say: MUKIM mūkim or: MUKIN mūkin, changing the bā to mīm and the final mīm to nūn. I think this is not genuine; 0 nevertheless, the Qifčaq and other crusty peoples4 use this word. 0

TARIM tārim The title by which one addresses princes (takākim) and those princesses (xawārīn), and others, great or small, who descend from Afrāsiyāb. This term is used only for the sons of the Khāqānī kings, and for none one else, however great. One says 'ALTUN TARIM' aitun tārim when addressing princesses. 0

TARIM tarim “River channels (aḍād al-awdīya) that flow into swamps and quicksand.”

TARIM tarim Name of a place (mauḍi) on the frontier of Uighur near Kuča. It is called: 'SMY5 TARIM āsīm tarim and there is a river (wādī) flowing in it [1. 332/396]

which is also called by that name. 0

TU’UM turum “The height of a man (qadr qāma ar-rajqul).” Thus :: BIYR’ AR’ TURUM MUV SUUW bir ār turum ūšw “A man’s height of water.” The same for other things. 0

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2. Two dots of Y in brown ink.
3. Dot of T in brown ink.
5. This word added below the line (original copyist).
TURUM: torum — with išba’ — “Newborn camel (ibn maxād).” The female (bint al-maxād) is called: TİŞY TURUM, tīş torum. 0
torum

“A string (naẓm) of pearls” is called: BYR: TİZİM YINJUV² bīr tizim yincii. 0
tizim
TUQUM toqum “Slaughter-animal (jazûr)” — usually used of a horse. 0
toqum

“A portion (bidda) of rolled bread” is called: BIYR: TİKМ TURMA’K, bīr tikim türmāk. 0
tikim

TALIM tālim “Much or many (kaṭīr)” of anything. :: TALIM YARMA’Q tālim yarmaq 0

“Many dirhams.” Verse:

tālim

TALIM BAŞLAR: YUWLDIYMAT
tālim başlar yuwuldimat
YAĪY ’ANDIN YAWLDYMT
yayi andin yawaldimat
KUJY ’NINK KAWLDIYMAT
küci aniŋ käwldimat
QILJ QIN’Q’ KUJN Sİ’DIY
qiliŋ qinqa küçün siydi

Describing a battle: “The warriors’ heads rolled; the foe’s rage was stilled because of it; their strength waned; until the sword entered the sheath [only] by use of force (because of all the gore which was clotted upon it).” 0

TULUM tulum “Weapon (silāh)” (generic term). ³
tulum

:: BYR TİLIM ’AT bīr tilm āt “A slice (filda) of meat.” The same for anything cut or split lengthwise (maqṭū’a aw maṣqūq āṭulan).
tilm

DIDIM didim “The crown (ikūl) which is worn by the bride on the night of the nuptial procession.” 0
didim

SARIM sārim “A piece of silk or other material used to cover the mouth of a jug or decanter in order to filter (li-yuṣaffā bihi) wine.” 0
sārim

:: BIYR: SAI’IM SUVT bīr sayim sūt “The milk of one milking (qaḍr ḥalba min laban).”
sayim

SUQM suqim Name of a piece of wood which is hollowed out in the shape of a pine cone, then perforated on three sides and attached to an arrow; it is “the whistler (aš-ṣufārī).” “The planet Mars (mirrīx)” is called by this name: BAQIR SUQIM baqir suqim. 0
suqim

BYR: QUJAM NA’NK bīr qučam nāŋ “A bundle (iḍbāra) of something.” 0
qučam

QURUM: qorum “Rocks (ṣaxr).” One calls “a treasure (māl jamm)” : QURUM qorum. 0
qorum
:: ’UL’ QURUM: BULDY ol qorum buildi “He found a treasure.” 0

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2. Two dots of Y in brown ink.
3. In MS. this entry comes before the verse s.v. tālim.
KARAM kārām “Underground habitation (sarab).” Dialect of Upper and Lower Şīn. 0 kārām D

[1. 334/398]

KARIM kārim “Figured curtain (al-qirām).” Hence :: TA’M’ KARIMIY tām kārimi kārim
“Wall cover (sitr al-jidār).”

N

One calls “a trustworthy person (amīn nāṣīḥ):” JIYN’ BUTUN’ KIŠIY ēn būtūn kišī. 0 būtūn
BUTUN’ būtūn “Sound or genuine (ṣaḥīḥ)” of anything. :: BUTUN YARMA’Q būtūn yarmāq “A sound dirham.” 0

BUĞUN’ boğun “Subjects, commoners (ar-ra’īya wa-‘awāmm an-nās).” Čigil dialect. 0 boğun D

BURUN burun “Nose (anf).” 0 BURUN burun “Mountain peak (ra’īn al-jabal).” :: burun
TA’I’ BUR-NIY tāy burni. One calls the “first part (awwāl)” of anything: BURUN’ burun. :: UL MANDIN’ BURUN BAR’DIY ol māndin burun bardī “He went ahead of me (qudāmi).” This word corresponds to the Arabic in sense, not in sound.1 0

BUŽIN bužin “Hellebore (xarbaq).” With the zāy between the two points of articulation. bužin

BASAN’ basan “A meal (ta‘ām) which is prepared for the dead person after they have buried him.” :: YUVI’ BASAN yōγ basan. 0 basan

BUĞUN’ boğin “Knuckle (ašja’); node (unbūb)” of reed. The nūn is an alternant of mīm [i.e. 199 boğim]. This type of alternation is permitted in Arabic also as in the following couplet: 0 yā rubba ja’din fihimū law tadrīn yadrību darba s-sabiṭi l-maqādīm

(“Many a stocky one among them — if you only knew — strikes like a lanky one, forward in battle.”) Note also the negative particles lam and lan. 0

BAQAN’ baqan “Ring or necklace (ḥalqa, ṭawq)” made of brass. :: ’ALTUN BAQAN altun baqan “A ring of gold”; etc. 0 baqan

BIQIN biqin “Hip (xāṣira).” biqin

BUKN böğān “Impotent (‘immīn).” böğān

BUKN böğān “Caecum (al-mimrāya3 min al-am‘ā).”

201 1. Ar. anf “nose” is also used to mean “first part.”
2. I crossed out by later hand.
3. MS. mumarrāya.
BUKAN буквэн “Watermelon (bâqîx hindî).” 0

BULUN bulun “Captive (axîd, asîr).” Verse: bulun

A'ABNG4 QULSA'AM5 'UDUV BA'RIB apanq qolsa udu bärîp
TUTAR 'AR'DIM SUSIN TA'RIB tutar ârdim sisin târîp
BULUN QIYLIB BA'SY YA'RIB bulun qîlîp bâsi yârîp
YULUY BARJA' MANK' YÂÎDI6 yuluy barça maña yîydi

Describing the routed foe: “Had I wished I would have followed him, taken him, dispersed his troops, made him captive, and split open his head; (but) he gathered for me much ransom (so I granted him freedom).” 0

TABAN taban “Hoof (xuff) of a camel.” 0

TUBUN topun “Knob of a corn-stalk (ku'bura at-ţa'âm).” Uê dialect. topun D

TAĐUN tađun “Calf (al-ţađa' min al-baţar).” The female is: TIŞIY TAĐUN tiši tađun. tađun 0

TUĐN tuđun “Village chief (‘arîf al-qaryâ); distributor of water (muwazzî' al-miyâh fi ɪ-şîrb),” 0

TUTUN tütün “Smoke (duxân).” Proverb [=451 yazuq]: tütün 202

[1. 335/400]

'UVT TUTUN SUZ BUL'M'S
YGT YA'ZUQ SUZ BULMA'S

"No fire without smoke, no youth without sin.” 0

TUGUN1 tûgûn “Knot (‘uqda).” 0
tûgûn

TIKAN tikân “Thorn (ţawk).” This pronunciation is only for lightness. By rule one should double the kâf and say: TİKAN tîkkân. 0 This word comes from the verb: TİK'DY tîkdi meaning “He pricked or planted (ţaraza), pierced with an awl (xaraza), 2 goaded (nasasa).”

1. Three dots of G by later hand.
2. MS. jazaza.
The first kāf is part of the root, the second kāf is added to form an adjectival (ṣifā). Other examples: TAW' DIY 'AT'NY tawdi ātīnī “He pierced the meat (on a spit) (ṣakkā k-lāhām ǧī s-saffūd)”; to form an adjectival from this verb you say: 'AT'NY TAW'KA'N_ ātīnī tawgān “One who skewers meat (ṣakkāk li-lāhām).” You add a kāf for the noun that is not part of the root. :: 'AR_ JUM'DY SUWDA_ ār āmādi swāda “The man dove (yāṣa) into the water”; to form this into an adjectival you say: SUWQA_ JUMKA'N_ 'AR_ swūqa āmāgān ār “A diver (raju ǧawwāṣ).” You add a kāf for the adjectival that is not a part of the root. If the word has a kāf as part of the root the rule is to add the adjectival kāf (kāf ǧ-ṣifā) by doubling the kāf. For example: 'AR_ 'URA'TUT_NIY SIKTY ār urāyutni sikti “The man cohabited with (jāma'a) the woman”; to form the adjectival you say; SĪKA'N_ 'AR_ sīkān ār “One who cohabits frequently (raju jamma).” The word: TIKAN_ tikān “Thorn” is on the same order, except that one of the kāfs has been dropped for lightness. 0

TULUN_ tulun “Temple of the head (ṣudīɣ).” One of the two variants [cf. 606 tulun]. And “the gear (hana) to the right and left of the temples on a bridle” is called: TULN tulun. D

TULUN_ āy_ tulun āy “Full moon (badr).” 0
tulun

TAMAN_ tāmān Name of a river flowing through Kāşyar. 0
tāmān

TAMAN_ YINK'NA_ tāmān yīnā “Large needle (ibra kābīra).”

TUMAN tūmān “Much (kaṭīr)” of anything. :: TUMAN TUR'LŪK SUVZ_ LA'DIY tūmān tūriṯīq soṣūlādī “He spoke much about every sort of thing (qūla min kull nāw' kalāman kaṭīrān).” TUMAN MINK_ tūmān miṯ “A thousand thousand ('alf ǧalf fi al-'adad).” :: TUMAN MINK YARMAQ tūmān miṯ yarmāq “A million dirhams.” 0
tūmān

tosun “Colt not yet broken (al-muhr al-raŋī lam yurad ba'du).” 0
tosun

JUBAN_ čupan “Assistant to the village chief ('awn 'arīf al-qaryya).” 0
čupan

[1.337/402]

JIQAN_ čiqaq “Mother's sister's son (ibn al-xāla).” 0
čiqaq

JAKUN čākūn “Young of the weasel (walad al-wabr).” 0
čākūn

JUKAN čōgān “Polo stick (ṣawlaqān).” 0
čōgān

SABAN_ sabān “Plowing gear (al-faddān bi-jamī' alātīhi).” SABAN sabān is also “the act of plowing (falāḥa al-ard).” Proverb [=373 sanriṣ, 625 sandruṣ]: SABANDA' SAND-
sabān

3. Later hand has placed a taṣdīd above KA.
4. A changed from U (?).
RIŞ BULSA' Ü'URT-KUN'DA' İRTAŞ BUL'MA'S sabanda sandriş bolsa örtgündü īrtüş bolmäs
“If there is quarreling during (the season of) plowing there will be no strife during harvest.”
This is coined as advice for someone to secure an affair at the beginning of his dealing with it
so that contention will not arise at the end. 0

SAGUN sayun Honorific title of the Qarluq chiefs. 0 “A Turkic doctor (tabl turki)" is called: ‘ATA’ SAGUN ata sayun. 0

SIΓAN' SAJ siyan sac “Lank (sabît) hair.” 0

SUΓAN sogän (?) “Basket or pack saddle (qirfala).” 0

QAJN qacan A particle meaning “when? (matâ).” Thus :: QAJN KAL'DINK qacan kàldin “When did you come?” It may also be used in the meaning “if only (law);” thus :: QAJN BAR'SA' SAN qacan barsa san “If only you had gone.” It can also mean “When (idâ).” The root-meaning is the first. 0

QADIN' qadin “Relation by marriage (işhr).” Or with zay [i.e. qazin] in Qifçâq dialect. Proverb [=553 qay]: QADAŞ TYMYŞ QAY'MA'DUQ QADIN TYMYŞ QAY'MIYŞ qadas têmis qaymaduq, qadin têmis qaymiis “They said (concerning kinsmen) ‘brother’ and he paid them no heed; they said ‘brother-in-law’ and he paid them heed.” This is coined as advice to bridegrooms to respect their inlaws.

QARIN qarin “Belly (baûn).” 0 QARIN' 'AT'MA'Q' qarin atmaq The stomach (karš) of a slaughtered beast is made a target for shooting and whoever hits it gets a portion of the meat.

QURUN qurun [Soot] “The trace of smoke that sticks to the wall (atar ad-duxân al-murtabik 'ala l-jidâr).” 0

QUQUQ qoqun “Spark (sarara).” 0

QALIN' qalin Anything “thick or coarse (taxin yalîz).” “Dense (katîf) troops” are called: QALIN' SUV qalin suî. 0

QULUN' qulun “Foal (falw).” 0

QULAN' qolan “Saddle girth (hizâm).” 0 QULAN' 'ATIY qolan âti “The place on the horse for the saddle girth.” 0

KATAN kâtân “Hardship (mi'hna).” Hence one says of a person undergoing hardships: KATAN KUR'DIY KARA'KUV YÜ'T'TIY kâtân kordi karakü yüdi “He underwent (so many) hardships (that) he could carry his tent (on his back because of the fewness of his belongings).” [But cf. 225 karakü P.] 0

203 1. MS. mulâha, read mulâjja.
2. MS. lima, read law.
KUDAN: kūdān “Wedding feast (walima).”

KUBAN köpān — Öyuz dialect — “A camel blanket (ḥils al-ba‘īr), pack saddle (barda‘a), or other such animal gear.”

[1. 339/404]

KURIN kūrin “A basket (šari‘a) for transporting melons, cucumbers, and the like.”

KUZAN: kūzān One of the rat (jirādān) genus, used to hunt small birds; also “the gerboa (yārbū‘).”

KUSAN kūsān Name of the city which is called Kuča. It is a frontier of Uighur.

KALIN kālin “Bride (‘arūs).”

When the nouns in these chapters are written down [i.e., in the Uighur script] you must write the medial A (al-manṣūb al-ausat) by adding an alif in the Turkic script (fi hijā’ at-turkiyya). Example :: TABAN tabān “camel’s hoof” is written thus:  

Example with words with medial U (marfū’a ausatuhā): TUBAN topān “knob of a cornstalk” is written in the Turkic script thus:  

[with Y for I]. The rule follows these examples for what I have not mentioned. The addition of the madd and lām letters is permissible; but the more elegant and more correct pronunciation is that indicated in this book (mā yamṭiqu bihi l-kitāb). The reason it is permissible is that fa‘al is the shortened form of fa‘āl, fu‘ād of fu‘āl, and fi‘al of fi‘āl. The lengthened form does not depart from the pattern. The shortened form is for conciseness and lightness, and lightening is more correct.

End of Unaugmented Chapters

Chapters of Words with a Madd Augment between the First and Second Radicals

Chapter: fa‘īl, in its various vocalizations

1. Kāşyarī points up the plene character of Uighur script by repeating the letters one for one in Arabic script below: T.-B.-N.
2. T-V-B-V-N.
4. MS. fu‘āl.
5. MS. fi‘āl.
T

QA'TUT qāyut Name of a dish made from millet. The millet is boiled, dried and ground, then mixed with butter and sugar. It is one of the foods given to confined women. qāyut

R

JA'TIR čatîr "Tent (xayma)." čatîr

JA'TIR čatîr **Sal ammoniac** (nuṣādîr).** Kuča dialect. D

JA'JIR čāsîr "Tent (xayma)." The Oyuz call it: JA'SIR čâsîr. čâsîr D

SA'TIR satîr A term of abuse meaning "You bastard!" sâtîr

[1. 340/406]

(lâ ašl lahu)," 0

SA'TIR sayîr "A conical vessel for wine, shaped like a mortar." sayîr

Z

SIYBIZ KŞY sîbiz kîşi "A clumsy, careless (axraq yâfil) person." sîbiz

§

One calls "anything that resembles something else of the same sort (kull jins min al-ašyā' yuṣbîhu ba'duμu ha'dan)": TUVDAŞ NANK tūdâš nân. The root is: TUV tî meaning: "Hair (ša'ra)." One says of animals: BUV 'AT NA' TÜVLÜK bu at nâ tîlîg meaning "What is the color-marking (šiya) of this horse?" 0 DAŞ-daş, -daş is a particle of close association (haʃ muṣâhâba wa-muqârana). One calls two children from one womb: QARIN'DAŞ qarindaş; QARIYN qarîn is "womb" (baţn); when DAŞ -daş is suffixed the meaning is "womb-fellow" (muṣâhîb al-baţn). "A breast (tady)" is called 'AMIK āmîg; and "two babies sucking at the same breast" are called: 'AMIK'DAŞ āmîgdâš meaning: "Breast-fellows" (šâḥibay at-tady). :: YIYR'DAŞ yîrdâş "Two people who come from the same place (mawdi')." :: QADAŞ qadaş "Brother, kinsman (ax, qarîb)"; the root is: QA qa "Receptacle (zarf)"; and DAŞ -daş is suffixed causing it to mean that each of the two kinsmen lay in a single receptacle, the mother's womb. :: KUNKUL'DAŞ köṇül-dâş "Heart-fellow (muṣâhîb al-qalb)," since "heart" is: KUNKUL köṇül. Therefore TUVDAŞ tūdâš is "color-fellow (muqârîn al-la∞n wa-šiyya)." 0
tūdâš

TIYDIS tîdiş "Hindering (mumâna'a)." tîdiş

KA'KUŞ kâkuş A salve for tumors known as "white hellebore (kundus)." kâkuş

6. sabb, written SAB and overlined as if Turkic.
Γ

BA’LIG bāliγ “Wounded (jarīṭ).” 0

Verse: bāliγ

‘URMIŠ ‘AẓUN BUSVĪ’IN urmiš aẓun busūɣīn V
QILMIŠ ‘ANIY BA’LIG qilmiš ani bāliγ
‘AM’ SAM’ ‘NKR TILA’NIB ām sam anar tilānīp
SIZDA’ BULUR YAQĪĪ sızdā bulur yaqīγ

Describing his condition: “Time held me in a snare of trials and left me wounded [lit: Time laid its ambush, and wounded him]; he sought medicine for that, and found a dressing with you.” 0

TA’TĪΓ tātiγ “Pleasant taste (laγda).” One says, as a paired expression: TA’TĪΓ T’LĪΓ tātiγ tāliγ.

K

BIYŠK bēšik “Cradle (mahd aš-šabī).” 0 bēšik

DIYDAK didāk “Litter curtain (kabīsa aš-zā’īna).” The bride is always hidden by it from strangers when she departs.

didāk

BIYLAK bēlāg “Gift (hadiyya).” 0 bēlāg

TUVNAK tūnāk “Prison (sījn)” Barsyān dialect. 0 tūnāk

SUVJIK sūcīg “Sweet (ḥulw),” of anything. 0 SUVJIK sūcīg “Wine (al-xamr),” sūcīg D specifically. This word has two opposite meanings. The people of the Īla valley — Yaγma, Tuxsi and Čigil — call wine: QIZIL- SUVJIK qizil sūcīg meaning:

[1. 342/408]

“Red drink” (šarāb aḥmar). 0

SAJYZIG sēzīg “Opinion or suspicion (ẓann).” sēzīg

KUVBIK kūpīg “Quilting (taḍrīb at-ṭawb).” 0 kūpīg

KUVŠIK kōsīk “Screen, curtain (xamar, sutra).” 0 kōsīk

KUVLIK kōlik “Shadow (ẓīl).” kōlik

L

QA’TĪL qāyīl “Tender willow rods (quḏbān xīlāf raṭb)” used to bind vine stalks. Proverb: QL [sic] SA’WIY QALM’S QA’TĪL BA’TĪY YAZIL’MA’S qari sāwi qalmās, qāyīl bāyī yazilmās 0 “An old’man’s words are not left (neglected but are used, just as) fresh willow rods (once they are bound) do not (afterwards) come loose.” qāyīl
BIYRIM bērim “Debt (dayn).” Proverb [=50 alim]: ‘ALIMJY ‘AR’S’LA’N BIYRIMJY SİJ’A’N alimče arslăn bērimči sîyân 0 “The creditor is (like) a lion (in his power over the debtor), the debtor is (like) a mouse (in his fear of him).”

BIYJIN bêcin “Monkey (qird).” BIYJIN bêcin(yil) One of the twelve years in Turkic.

TYMIN têmin A particle meaning “a short while ago (qabla hâdihi s-sâ’i’a).” :: TYMIN KALDÎM têmin kâldim “I came a short while ago.” 0

JUVĐIN çödîn “Bronze (qifr).” Thus :: JUVĐIN ‘AŞJ çödîn esîç “A bronze kettle.” 0

SUVGUN sōγun, sōγan “Onion (başal)” (with dâmm [u] or nâşb [a] in the second syllable). 0

SUVGÂN’ YILA’N sōγân yîlân “A large harmless snake (al-ḥußâfît min al-hâyyât).” 0

SIYUN sîyân “Stag (ayıl).” SIYUN’UTY sîyân oti [Mandrake] A certain plant whose root is shaped like a man and which is used as a remedy for impotence. It is called in Persian istarang. It is found as male and female; the male is for men, the female for women. 0

SIYUN SAMUR sîyân samur Name of a place (maヴîlî). Buγra Khân was poisoned there. 0

JA’ĐAN çâdan “Scorpion (‘aqrab).” 0

LA’JIN lâčin “The shahin falcon (sâhin),” a bird of prey. A man may be called: LA’JÎYN lâčin for his prowess in war. 0

Chapter: fā’ul

Q’TUVN qâtûn The name of all female descendants (banât) of Afrâsiyâb. Proverb: qâtûn N XA’N ‘IYŞIY BULSA’ QÂTVN ‘IYŞIY QALÎYR xân îsi bolsa qâtûn îsi qâlîr “When the Khâqân’s business is at hand the Khâtûn’s business is put off.” This is equivalent to the Arabic saying: îdâ jâ’a nahr allâh baţala

[I. 343/410]

nahr ‘îsâ (“When the canal of God comes the canal of Jesus is vain.”) 1

207 1. Cf. Tha’alibi, Thimâr al-Qulûb (Cairo, 1384/1965), pp. 30-31. Nahr allâh means “the sea” or “rain” or “a flood”; nahr ‘îsâ was the name of a canal in Baghdad.
QATUVN: qāyūn "Melon (baṭīx)." Proverb: QATUVN: QARMA' BULSA' IDISIY 'IΚΙY 'ALΚIN TAKIYR: qāyūn qarma bolsa idisi ekki älgin tāgīr 0 "When a melon is the plunder its owner is snatched along by both hands." This is coined about the tenacity with which a wealthy man holds on to his belongings. 0

LATUVN: lāyūn "Something hollowed out like a grain-measure (ṣay'manqār ka-ṭṣa'), out of which one drinks milk, curdled milk, and the like." 0

Chapters of Words with a Madd or Līn Augment between the Second and Third Radicals

Chapter: fa'āl, fa'ūl, fa'īl, in its various vocalizations

J

BUQA'J AR'T buqāc art Name of a pass ('aqaba). 0 buqāc N

BUQA'J buqāc "Pots and pans (tawr wa-gidr)." :: 'ṢIJ BUQA'J esīc buqāc.

R

TATA'R tatār A tribe (jīl) of the Turks. 0 tatār N

TAΓA'R taɣār "Sack (ɣirāra)" for keeping wheat, etc. 0 taɣār

TW'R tawār "Merchandise, property (sil'a, māl)."

JAWA'R čawār "Kindling (aḍ-ḍaram alladjī yūqadu bihi n-nār)." It is used in the paired expression: JAWA'R JUW'R čawār čuwār. 0 čawār

SUQA'R soqār "Hornless (lā qarn lahu)" (animal); bald toward the temples (lā ša'r 'alā ra'sihi nahw aṣ-ṣudāyyn) (man) — or like the Turkic (? aw ka-t-turkiyya). :: S UQA'R QUVY: soqār qoy "A hornless (jammā) sheep." 0 soqār

XUZ'R xuzār Name of a place (maωdi') in the country of the Turks. xuzār N

Z

KUFAR küwāz "Haughty (mutakabbir)." 0 küwāz

MARA'ZA marāz "Indigo ('ızlim)."

MARA'ZU marāz "Hireling (ajīr)." Argyu and Yaɣma dialect. :: XIYA'R MARA'Z xiyār marāz.

Γ

TAŠUIG taṣūy "Conveyance (nuqla)" of merchandise, etc. 0 taṣūy
TUŠAɭ’ tušâγ “Shackle for the fore-legs of a horse (ṣīkāl yaday al-faras).”

Q

BAJAɭ’ bačāq “Christian fast (ṣawm an-naṣārā).”

TALAɭ’ talāq “Spleen (tīhāl).”

TILAɭ’ tilāq “Female organ (matā' al-mar’a).” Čegil dialect.

SULAɭ’ solāq “Spleen (tīhāl).” Qifčāq dialect. The sīn is an alternant of tā’. This is like the Arabic sīt (“six”) from the root sīds and tāst (“basin”) from the root ṭass. The grammarians cite the following verse in this connection: jazā llāhu bani s-sīlātī ‘amran wa-qābūsa šīrār an-nātī (“May God requite the sons of the demons, ‘Amr and Qābūs the evilest of men’”)

K

BUDIYK bōdīg “Dance (zafan, raqs).”

BAZAɭ’ bāzāq A variant of: BZK bāzāk [193].

TIRAɭ’ terāk “Poplar (al-ḥawr min aš-šajar).”

TILAɭ’ tilāk “Wish (murād).”

TULɭ’ YŁQY tīlāk yilqi “An animal which sheds (mu’iqq) its winter coat and grows a summer one.”

[I. 345/412]

L

TUCAɭ’ tūkāl “Completeness (tamām).” Also, “a complete thing (ṣay’ tāmm)” is called: TUCAɭ’ tūkāl. Thus: TUAɭ’ ALL’IL tūkāl aylīl “Take it all (tāmman).”

QIWAɭ’ BURN qiwāl burun “A proud nose (‘irmin ašamm).” This is an object of praise. Verse:

2. Two syllables are missing at the beginning for a good Rajaz: jazā llāhu bani s-sīlātī / ‘amran wa-qābūsa šīrār an-nātī. Cf. the verses of ‘Ilbā’ ibn Arqam (cited Lisān al-‘Arab, s.v. wnt): yā qabbaḥā llāhu bani s-sīlātī / ‘amra bna yarbū’a šīrār n-nātī / laysū a’iffā’ wa-lā akyūti (“May God efface the sons of the demons, ‘Amr son of Yarbu’ the evilest of men, neither modest are they nor clever”).

3. The definition is below the line in a later hand.
Describing a girl: “The girl led you on, (the supple-bodied one), her body swaying coyly and shaking like a juniper branch, while her nose was in the air.”

JURA’M ěurăm “A shot with a light arrow (ramya bi-sahm xaffī).” It is farther than the γαλω [one-eighth mile]. The man shoots while lying on his back (mustalqān) so that the arrow will cover the most distance. :: JURA’M ’UQIY ěurăm õqi “The arrow used in this kind of shooting.”

QUR’M KİŞY LA’R qurām kışlär “People seated according to rank (al-țiłās ‘alā l-marātīb),” as they are seated in court. :: KIŞILA’R QURA’M’ ŬLȚURDIY L’R kışlär qurām olturdilär “The people sat down according to rank.”

BULA’N bulān Name of a large beast hunted in the lands of Qifcăq. It has one horn, shaped like a jar, hollowed out and erect toward the sky, in which snow and rain accumulate. The female kneels down so that the male may drink from her horn, and the male kneels down so that the female may drink from his.

TIJKN tegin “Slave (‘abd)” — this is the root-meaning. Thus :: KEMUŞTIKYN kümiş tegin “A slave clear-colored as silver.” ’AL’B’ TIJKN alp tegin “Strong slave.” QUTLUY TIJKN qutluğ tegin “Blessed slave.”

Then this word became a title pure and simple (simā mahda) for the sons of the Khāqāniyya. It is found joined with the names of birds of prey. For example: JAI’RJY TIJKN çaγri tegin meaning: “A Teg’in like a falcon (bāzī) in his ferocious courage.” KUJ’ TIJKN küč tegin “A powerful Teg’in.”

The reason why this name was transferred from the slaves (mawālī) to the sons of Afrāsiyāb is simply that the latter used to pay their respects to their fathers by addressing them in the following way, both orally and in letters: “Your slave (‘abd) did such-and-such and performed such-and-such.” This showed modesty on their part and respect for their fathers. Afterwards this name was reserved for them [when uttered alone], while as a name for slaves (mawālī) it remained joined to some other element, so as clearly to distinguish the two.
TUZUVN: tüzün “Forebearing (ḥalīm).” Proverb [=118 ʿustar-]: TUZUVN BYRLA’
‘URUŠ ʿUVTUUVN BYRLA’ TIRAŠMA’ tüzün birlä uruš, ātuń birlä tiräšmä 0 “Argue with
one who is forebearing (for he will bear with you) but do not quarrel with one who is insolent and
foolish (for he will overcome you).” 0

TUKUVN: tögün “Brand, cauterization (wasm, kayy).” 0
tögün

TUMAʾN: tumän “Mist (ḍabāb).” 0
tumän

JARUVN čarūn “Plane tree (ṣajar al-dulb).” Yağma dialect. 0
čarūn D

JIKIYN: čiğīn A plant which grows among vines, forms ears, and is used as fodder. 0 čiğīn

JIKYN: čiğīn “Silk (ibrīsam).” :: JIKYIN YIBIY čiğīn yipi “Silk thread.”

JIKYN čiğīn “A stitch of brocade figured with gold (xīyāta ad-dībāj muqargam an bi-d-dahab).” :: JIKYIN JIK ʿNAʾDIY čiğīn čignādi “He embroidered (qarqama) the brocade.” 0

SAMAʾN: samān “Straw (tībn).” Čigil dialect. 0
samān D

QULAʾN qulān “Wild ass (ḥīmār al-waḥl).”
qulān

QABAʾN qapān A man’s name.
qapān N

QUTʾN qutān A man’s name also. 0
qutān N

KUKAʾN: kōğān “Noose (ribāq)” for small cattle or for milch cows when being milked. kōğān

?IL KUKAʾN: yel kōğān “Rainbow (qaṣw quzaḥ).”

Those with an Augment after the Third Radical

Chapter: faʾlā, faʾlū, faʾlī, medial quiescent

B

TUR BIY torpi “Calf in its first year (tabī).” 0
torpi

KUR BAʾ UVṬ körpā őt “Late-sprouting (xalīfa) plant.” Similarly :: KURBAʾ körpā
YIMIŠ körpā yemiş “Late-ripening (xalīfa) fruit.” It refers to what emerges after its first

209 1. First A changed from U (?).
season. Likewise, one calls "a child born in the summer (walad šayfî)"; KURBA' 'UL'UL-körpâ oyuł. Lambs and camels and calves if born after their season (iğa wulidat ba'da awâniha) are called: KUR'BA' körpâ.

KIR'BIY kirpi "Hedgehog (gunfud)." The "porcupine (duldul)" is called: 'UL'UL kirpi

JAT'IBA' [sic] kâsbâ (?) The name for a compensation (rahn) which the village chief exacts from one who does not come out to dig a canal or irrigation channel. Çigil dialect.

KNP'A' känpâ A plant. Kânçâk dialect.

BARTV bârti "Tunic (qurtaq)."

BUR'TA' burta "Gold leaf (ruqâqât aq-dâhab)."

TAX'TUV taxtu "Raw silk before it is spun (al-qazz qabl al-yažl)."

SUQ'TUV suqtu "Gut-wurst (amuš)" stuffed with liver, meat and spices, then cooked and eaten.

QIF'TUV qiftu "Shears (miqrâd)." Çigil dialect.

KIR'TUV kertti "Oath (yamîn)." KIR'TUV kertti "The place of truth (maudi' aš-šidq)." One says of a dead man: 'UL KIR'TUV YIYR'DA' 'UL ol kertti yerdâ ol meaning: "He is in a place of truth where it is not permissible to lie." From this comes the expression: 'UL TANKRIYK' KAJRTIY'N'DIY ol tângkâ kertendi "He believed (āmana) in God (and acknowledged His Prophet)."

BAR'JA' barça A particle meaning "all (kull)." 

BAR'JA KAL'DIY LA'R' barça kädilâr They all came.

Verse:

QUL'DAJIY QA' MINK YÂF'A'Q qoldačiqa mîn yayaq
BARJA' BILA' 'AY-ROQ TAY'AQ barça bilâ ayruq tayaq

"I owe the beggar a thousand walnuts; besides all this (I'll give him) a stick to lean on."

TARJIY târêi "Hireling (ajîr)."
TANJUV tançu “Morsel (luqma).”

JUMJA’ čömçä “Ladle (miyrafa).” Oyuz dialect.

JINJVU jinçü “Pearl (lu’lu’).” Oyuz and Qifçaq dialect. The ğim is an alternant of yä’ [i.e. yinçü].

JANJVU jançü “Rollingpin (miṭmala)” for flattening noodle dough.

SINJVU sinçü A type of bread larger than a wafer but smaller than a loaf (xubz bayn ar-suqqa wa-r-raṭif).

ŠANJVU šanju A city (balda) on the road to Upper Šin. The more correct pronunciation is to lengthen the vowel: ŠANJVU šanju.

QAM:JIY qamçä “Whip (sawt).” QILJ QAM:JY qiliq qamçä “Pickax (miṭwal)” i.e., a whip with a sword inside. QAM:JY qamçä “Rod (penis)(qaṭlib)” of a horse, bull or camel. It is usually used for a horse. :: ’AT QAM:JIYSIY at qamçäsi.

KAĞJIY kâwçä A measure (miyyl) in use from Kâşyar to Uighur. It holds ten raṭls.


MANJUV mançü “Wage, of a craftsman only (uṣra al-muḥtarif faqaṭ).”

BUK:DA’ bögđä “Dagger (xanjar).”

BAL:DUV baldu “Ax (fa’s).”

TAM:DUV tamdu “Kindling (daram).” One may also say: TAM:DUQ tamduq.

JUK:DAY čugde “The projecting part of the head behind the ears (xuṣṣa’ [defined]).”


SIN:DUV sindu

[I. 350/418] 211

“Shears (miqrād).” Oyuz dialect.

QAM:DUV qamdu A piece of cloth, four cubits long and a span in breadth, sealed with the seal of the Uighur Khān, and used in commercial transactions (bihā biyā’atuḥum). When it becomes worn it is patched, then washed and re-sealed; this occurs once every seven years.
QANDA' qanda An interrogative particle of place meaning "where? (ayna)." :: QANDA' qanda ARDIYNK qanda ärđiň "Where were you?" The niň is an alternate of ya': QAY'DA' qayda. The root-form is: QAYUVDA' qayūda. 0

QAR'DUV qardu "Ice grains (ḥabbāt al-jamāl) the size of hazelnuts which flow on the surface of the water in extreme cold."

Verse:

QAR'DUVNIY YINJUV SAQINMN'K qardūni yinčū saqinnān
TUZŅY NY MANJUV SIZINMN'K tuzyńi mančū sezinnān
BULM'DQ' N'NK K' SAWINMN'K bulmaduq nānkā sāwinnān
BILKA'LAR' 'ANIV YIYRA'R bilgālār ani yērār

"Do not consider ice grains as pearls; do not consider a gift of food as a wage for work; do not rejoice at what you have not found; for at all these the sages scoff." 0

KAN'DUV kändii "Self (dāt, naf)." :: 'UL KANDUV 'AY'DIY ol kändii aydi "He himself said." 0

KUNDIY kündi "Vile (rađl)." Oğuz dialect. :: 'UL KUNDIY KIŠY 'UL ol kündi kīši ol "He is a vile man." This particle may be used as a filler (ṣila) when one loses the thread of speech (īdā lam yattaflq ḥuḍūr al-kalām). One inserts this word until one can resume the thread of speech. 0

MUNDA' munda A particle meaning "here (hāhunā)." :: 'UL MUNDA' 'UL ol munda ol "He is here."

MAILDA' mändä A particle meaning "I have (fīyya wa-indī)."

Verse:

'AM'KAK SIZIN TURGUV YUVQ MUNDA' TAMUV (munda)
'AD' KUV² LUKUK KURMUĐIB' 'AZUN JIQ'A'R ämgäksizin turyu yōq munda yamuädgülükğ kūrmadip azūn čiqār

"It is unthinkable that man remain here without grief; before he sees any good his time is up (and he dies)." 0

MANDUV mandu Name of a Turkic vinegar (ṣall turkī). The juice from fine grapes is kept in an earthen jar until it ferments, then pure wine is poured over it and the mixture is left overnight to mature. It is the most excellent of vinegars. 0

[R]

211 1. DQ below line.
2. KUV above line (apparently a later hand).
BUGR'A  buγra “Camel stallion (fašl al-ibil).” From this comes the name: BUGR'A  buγra N XA'N: buγra xan. 0

[1. 352/420]

BUKRIY  bükrī “Bent over (hunchbacked) (alḥadab),” of anything. 0 bükrī

TATRUV  tetru “Inverted (ma'kūs),” of anything.
tetru

TUVRUV  tuoγru “The tang of a blade (sīlān).” It is the tail (danab) of a sword, knife or dagger, which is inserted into the handle. 0 tuoγru

TAKRA'  täγrä “Circuit, rim (ḥawāl, ḥitār)" of a thing. :: QUĐUG  TAKRASIY  quδuy täγräsi “Rim of a well (or other).”
täγrä

JUBRA'  čöprä “Shabby (xalaq),” of clothing. čöprä

JAYRIY  čaγri “The sacer falcon (ṣaqr).” From this comes the man's name: JAYRIY  čaγri N BAY  čaγri beg. 0

JIJRY  čiγri “Sphere (falak).” :: KUVR  JAYRIYSIY  ḵök  chiγrisi “The celestial sphere.” čiγri

JIJRY  čiγri “The spindle (falak)” of a mill, waterwheel, or the like; a “whorl (ṣihrja)” of silk; a “pulley (bakara)” of any kind.

Verse: V (čaγri)

JAYRIY  'ALI'B 'ARQUN MUNUB 'ARQAR YATA'R 'AWLAR KAYIK TAY'AN  'IDIB  TILKUV TUT'R čaγri alip arqun münüp arqar yeṯar awlār kayīk tayyān idip tilkü tutār

Describing the hunt: “He takes sacer in hand and, mounting a courser, reaches the mountain goats; he hunts the wild beasts and foxes with his hounds.” 0

SAYRI  saγri “Hide (shagreen) (zarṟab).” The “skin or surface (adīm)” of anything is called: SAYRI  saγri. Thus :: YIYR: SAYRIYSIY  y̱er  saγrisi The surface (adīm, wajh) of the earth. :: KISHY SAYRIYSIY YUVZ: kiši  saγrisi yüz “A man’s hide (zarṟab) is his face” — since it is the hardest and coarsest skin because it is exposed to heat and cold.

SIYRA'  siγra “Ravine, valley (fajj, wādī).” Oruz dialect. 0 siγra D

SUWRE  süwre Any “pointed (muḥaddad ar-ra’s)” object, such as a spearhead, arrowhead, minaret, skewer, and other small objects. 0 süwre

:: 'AWK'  SÚQ'RUV  KIRDIM' āwkā suγru kirdim “I entered the house as an intruder, without permission (dāmiran min γayr idn).” 0 suγru

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1. I crossed out by later hand.
KUS'RY kusri (?) "Ribcage (jawāniḥ aš-sadr)."

KUW'RA' kowra "The trunk (ṣabah)² of a dead animal when its insides have rotted away and the flesh remains dried to the bones." 0

KAK'RA' kākrä A bitter plant chewed by camels.

Z

BAN'ZY banzi "Remains of the vine on the trellis after the grapes have been plucked (baqāyā l-'inab ba'd al-qīṭāf

[1. 353/422]

'alā l-'arīš)." Kānčāk dialect.

SUNZIY sunzi (?) A type of flea (burūf). I consider it to be the louse (qaml). 0

JWŽV čawžu (?) A tree that is red in trunk and branch, has red bitter berries, and grows in the mountains. It is the 'anam tree to which are likened the fingertips of young girls. 0

KAN'ZIY kānzi A Śīnī fabric (nasīj) in various colors, red, yellow or green.

BUX'SIY buksi Name of a food. It is made by cooking wheat, putting it into a jar with almond kernels, and pouring over it talbīna [a mixture of bran, milk and honey], then leaving it to ferment. One eats the solid part and drinks the liquid. 0

TUXSIIY tusxi A tribe (jīl) of the Turks in Qayās.¹ :: TUXSIY JIKIL tuszi čigil. 0

TAW'SIY tawsı "Tray (xiwān)." 0

TUM'SA' tumsa (?) "Platform (minbar)." Arğu dialect — not original. 0

XAF'SIY xafsi "Small box (huqqa)." 0

TUT'SIY tutši Something "adjoining (muqārin, mujāwir)." :: 'ANIK YJYRY MANIG² YYR³ KA' TUT'SIY 'UL anīg yērī mānīg (yēr)kā tutši ol "His land is adjacent (muqārina) to

2. MS. šayx.

213 1. MS. quyās (u by later hand).
2. Three dots of G by later hand.
3. Added by later hand below line.
mine.” The šīn here is related to fīn; one may say: TUT'JIY tultī. A variant of the same word is: TUTA'SIY tutṣī. :: MAN: SANK' TUTA'SIY BARIYR: MAN mān saṣa ṭutṣī barīr mān “I go to you habitually (dā'īban).” 0

JAX:ŚUV čaxšu “Box-thorn (ḥuḏad).” It is used to treat ophthalmia. Not original. 0 čaxšu

QARŠIY qarṣī “Royal palace (qaṣr al-malik).” 0 qarṣī

QARŠIY qarṣī “Opposite (dīdd).” :: TUVN KUVNŪK: QARŠIYSIY 'UL tūn kūnīg qarṣīsi ol “Night is the opposite of day.” 0

QARŠIY qarṣī “Disagreement (ixtīlāf)” between two emirs. :: 'UL BAK 'ANIG BIR- LA’ QARŠIY 'UL ol beg anig birlā qarṣī ol “That emir is in disagreement (muhālif) with the other.” 0

QAWŠIY QAŚ qawši qāš “Joined and arched (maqrūn azajj) eyebrows.” qawši

Γ

BAT-GA' batγa “The board (lawḥ) upon which one cuts felt and goat's-hair cloth for caps.” batγa

TUS:ŚUV tuzγu “A gift (hadiyya) of food which is brought out for a relative or acquaintance who is passing through.” tuzγu

TAM-GA' tamγa “Seal (ṭābi')” of the king, or other. tamγa

TAMS:GA’ tamγa Any “tributary (ṣā'id)” of water, running into a sea, lake, river, etc. Also “an estuary (furda al-baḥr)” is called: TAM-GA’ tamγa. 0

[1. 355/424]

Verse:

TAM-GA' SUWIY TAŞ:RA' JIQB: TA'ĪĪF 'UTA'R; 'AR'TUJ LARIY TAK'RA' 'ŪNUB: TIZ:KIN YATA'R; tamγa suwi taṣra čiqip tāγiγ ötār artuçlari tāγrā önūp tizgin yetār

“The water of this tributary penetrates the mountain, while on either bank grow junipers in a row like a horse's halter.”¹

JUF-GA' čuwγa “Relay horse of the express courier (al-farās al-lāḏī ya'xuḏu hu l-barīd al-miṣrī' fī ʿt-ṭārīq fa-yarkabu hu ilā an yājida l-aخار).” čuwγa

1. A play on words with tizig “row” and tizgin “halter” (see ED, 574).
JUFT'A  ŋuwyä “Scout, guide (dašîl, qâ‘id).” Qîfçaq and Qûz dialect. Proverb [cf. 244 quîwuz]: QALIN QULA’N JUFT’A SIZ BULM’S: qalîn quîwîsîz bolmâs “There is no herd of wild asses without a guide (dašîl, hâdi).” This is coined [to advise] a person to follow another in a matter where it is right for him to obey. 0

SURÎUV  soryu “Cupping glass (mîhjama).” 0

SLÎ’ ‘ÂT, salya åt “A restive (jamûh) horse.”

QAB’TA’ qarya “Gate or pass (darb).”

QADÎUV qadîyu “Care, sorrow (hamm, huzn).” 0

QUDÎUV qudyu “Flies (dubâb).” 0

QAR’TA’ qarya “Crow (γurâb).” Proverb:

QAR’TA’ QARIYSIN KIM BILYR qarya qarîsîn kim bilîr
KISY ‘ALA’SIN KIM’ TAB’R kişi alâsîn kim tapâr

“Who is it that knows old crows (from young? Likewise,) who is it that knows a man’s secret thoughts?”

Verse:

QAR’TA’ QLY BVILSA’ MUNGIN ‘UL’ BIZ SUQ’R
‘AWJ YASİB’ TUZAQ’ TABA’ MANK’ K’ YAQ’ R.
qarya qali bilsâ munîn ol buz suqār
aweî yaşîp tuzaq tapa mânkâ yaqâr

“The crow, when he knows that hardship (and hunger will come down on him) will bore through the ice; but he will not hesitate to enter the trap when he sees grain inside, as long as the hunter is well hidden.” 0

QURÎUV ‘AR, qryu är “A light-witted (ṭâyyâs) man.”

QURÎUV qarya “A structure in the shape of a minaret, built on a mountain peak, on which a fire is lit to warn people to arm themselves against an approaching enemy.” 0

QAS’TA’ QUVY, qasya qôy “Sheep with black body and white head (arxan).” QAS’-TA’ ‘ÂT; qasya at “Horse with a white blaze (mubârqa) except for black around the eyes.” “A camel with a white spot on the head (asqâ)’ is also called this. 0 QAS’TA’ BİRRA’ qasya buyra. The name of two places (ism mawfi‘ayn). 3 0

2. MS. jamî‘.

3. Atalay (Tercümê I, 426) speculates that “A camel with a white spot on the head” is the definition of qasya buyra, and that the word defined as “The name of two places” has dropped from the text.
Anything "twisted or crooked (inzwā, i‘wajja)" is: QAM‘TIY qaṃgī. One calls "a person with palsy of the mouth (laqwa)": QAM‘TIY YUVZ·LUK· qaṃgī yūžlug.

W

TAL‘WA‘ telwā "Crazy (majnūn)."

QAL‘W‘ qalwa "An arrow that has a rounded wooden head in place of the iron point (jummaḥ [defined])."

[I. 357/426]

Q

"Anything wrinkled (fihi γυδυσ)" is called: BUR‘QIY NA‘NK· burqi nāḥ – for example, a frowning face in which the forehead is wrinkled.


TUR‘QUV torqu "Silk (ḥarīr)." Proverb: TAW‘TA‘J· XA‘NIK TURQUV SIY1 TALIM TANK·LA‘MA‘DIB· BIJ‘MA‘S‘ tawyāq xānnig torquṣi tālim, tānjamādip bičmās "The Khāqān of Šīn has much silk but he measures it out before cutting it (for clothing)." This is coined to advise someone to be moderate and leave off squandering.

TAL‘QA‘ talqa "Sour grapes (hīṣrim)." The lām is an alternant of rā‘ [i.e. tarqa].

Anything "twisted" or "spun" (maftūl mudawwar) is called: TAL‘QUV talqu. Thus "a twisted rope" is called: TAL‘QUV YIŠÎ‘Y talqu yišīy.

JANQA‘ čanqa "A type of hunting snare (ad-dāḥūr wahwa naw‘ min al-maṣāyid)."

"A hard-tempered (‘asir at-ṭab‘) man, one who obeys no one (lā yanqādu li-ḥḥad)" is called: QAT‘QIY KIŠIY qatqī kišī.

QUT‘QIY ‘AR‘ qotqī ār "A humble man (mutawāḏī)."

K

BAR‘KA‘ bārgā "A rod or whip (qaḏīb, sawf)" used to beat thieves or to goad asses.

BURKA‘ bārgā "Flea (bargæ)." "A light-witted (tayyāq) man" is likened to this and called: BURKA‘ KIŠIY bārgā kišī.

BIYR‘KUV bārgūi "Debt (dayn)." :: ‘ANIK MANK‘ BIYR‘ ‘AĀT‘ BIYR‘KV SIY1 bārgū BA‘R, anig mana‘ bir āt bārgūsī bār – "He owes me a horse."

215 1. SIY above line, by later hand.
BAL·KUV balgü “Mark, sign (amāra, ‘alāma).” Proverb: QUT· BALKUVSIY BILIK qut
bālgūsī bilg “The mark of Fortune is Wisdom.”

BILKA’ bilgā “Wise (ḥakīm).”

BILKA’ bilgā “Knowing (‘ālim).”

BIL·KA’ bilgā “Intelligent (‘āqil).”

BILKA’ ‘ARIK ‘DKV TUTB SUVZIN ‘IȘIT
‘AR·ĐAMINIY ‘UK·RANIBAN ‘IȘQA’ SURA’
   bilgā ārg ādgū tutup sōzīn eṣiṭ
   ārdīmīnī ogārīnbān iṣqa sūrā

Verse:

“Hold the wise man in good stead, listen to his words, learn his manners and virtues, and apply
(what you have learned).”

From this comes the name: BIL·KA’ BAK’ bilgā beg meaning “Wise, knowing, intelligent
emir.” The Khān of the Uighur was called: KUVL· BIL·KA’ XA’N’ kōl bilgā xān meaning “His
intelligence is like a lake” (‘aqlu hu ka-l-yadīr).

[I. 358/428]

:: BUKV BILKA’ būgü bilgā “Intelligent (‘āqil).” It is likened to pools of water only because of
its abundance.

TĀIR·KUV tergü “Saddle straps (simāṭ).”

TIRKY tergi “Spread table (mū’ida).” Proverb [cf. 237 sayrāq]: TILIN· TIRKY K’
TAKIYR tilin tergikā tāgūr “By (gracious) speech you’ll reach the table spread.” This is
coined to advise a person to show his excellence through his speech. It is like the Arabic say-
ing: al-mar’ maxbūw talīta lisānihī (“A man is hidden beneath his tongue”).

One says of the panic (ḥazāhīz) which befalls a people when the enemy appears, so
that they flee (nafārū) from him: TAZKY BULDY tāţgi boldi.

TILKUV tilkū “Fox (ta’lab).” This is a nickname for baby girls. When a
woman gives birth, they ask the mid-wife: TILKUV MUV TUILDIY ‘AZUV BURIYMUV tilkū
mū tūydi azu börīmū meaning “Did she bear a fox (meaning a girl, since girls are coy
and cunning; and :: BURIYMUV) or a wolf (meaning a boy, since boys are brave)?”

:: BIYR TILKA’ ‘AT bīr tilgā āt “A slice (fildā) of meat.” The same for anything cut
lengthwise. Hence “a strip (ṣaṭba) of land” is called: BIYR TILK’ YIYR bīr tilgā yēr.

---

1. The classical plural of simāṭ “saddle strap” is sumāṭ; simāṭ can mean “tablecloth”; see ED, 544.
JAJK’ čäčgä “Weaver’s reed (ḥaff al-nassāj).”

To ask a child whether he must [pee] or not (ḥal bihi am lä) they say: JURKV BA’R MUV čürgü bär mu. 0

BUTKUV bütgü “Excrement (ɣā’ıt),” used only of children. :: BUTKUV BA’R MUV bütkü bär mu “Do you have to go ca-ca?” 0

JILKUV ‘AT:_ čilgü at “A sorrel (aşqar) horse.” 0

SIR’KA’ sirkä “Vinegar (xall).” 0

SIR’KA’ sirkä “Nit (ṣu’a ba ar-ra’s).” 0

KATKIY ’AT:_ kētki at “Horse with protruding chest and hollow back (aq’as).” 0

KUT_KIY kētki “Mound of earth (at-tall min al-turāb).” 0

KADKUV kēdgü “Clothing (malbūs),” of whatever sort. 0

KULKV kēlgü “Laughter (ṣahika).” 0

“Apoplexy (ṣakta)” is called: KULKV kēlgü. :: ’AR: KLV BRDY kēلغü bardı “The man had an apoplectic stroke.” One may also say: KUL:KUV kēltgü. 0

KAR_KIY kārki “Carpenter’s ax (qaddūm).” 0 0

KUR’KA’ kērgä “A wooden plate (at-tabaq allaqī yuṣna’u min xaşab).” Kānçāk dialect. 0

L

BUTLV butlu (buylu ?) Camel’s nose-plug (xaşās anf al-ba‘īr).2 0

[1. 360/430]

BIRLA’ birlä A particle meaning “with (ma’a).” :: ’UL MANIK BIR:LA’ ’AR:DY ol mānig birlä ārdı “He was with me.” One may elide the rā’ for lightness and say: BILA’ bilā. 0

BBLY bibli “Long pepper (ad-dār fulful).” 0

TUB:LUV toplu (?) Grave (qabr). To curse someone you say: TUB:LUVQA’ TUL toplūqa tol, meaning: “May the grave be filled with him!” 0

TUQ'LIY toqli “Sixth-month old sheep (al-jaḍa' min aḍ-ḍa'na wahwa llaḍi maḍa' alayhi sitta aš̱ur).”

JAFLY čawli “The shahin falcon (sāhin).”

JAFLA' čayla Name of a summer pasture in Uč.

ŠU̱ʰLUV šuylu “Hound’s-berry ('inab aṭ-ta'lab).”

M

BIJMA YURYNJGA' bićma yorinčya “Cut (maqti') clover.”

Those [deverbal] nouns with the mīm alif suffix [-ma] indicating the passive participle become simple nouns, and so I shall mention them here.

TU̱ITM' tutma “Box (sanduq).”

TURMA' turma “Radish (fiğ).” Hence “carrot (jazar)” is called: SARĪT TURMA' sarīt turma, meaning, “yellow radish.” The people of Arγu call the latter: KIYRÎY gęzri, borrowing the Persian word for carrot gazar but pronouncing it with slurring (rikea). The Oγu call it: KASUR gęšir which they also borrowed from the Persians. When they mixed with the Persians they forgot some of their own language and used Persian in its place. For example, they call a flask (gumquma): 'AF TAPER aťabe which is the Persian aţabe. They call a necklace (tawq): QAĻIYADAH qešfa - in Arabic it is qalada. The Turks call a flask (qumquma): QUM'I'N qumyān and they call a necklace or ring (tawq, halaq): BAQAN baqan.

Know that the Oγu are refined. They use nouns and verbs in isolation that the Turks use only in paired expressions, as a branch or subordinate is joined to its root. For example, the Turks say to mean “He mixed two things”: QAṬIY QAR'DY qatti qardi. QAṬIY qatti is the root in the matter of mixing two things; QARDIY qardi is subordinate to it. The Oγu say: QAR'DIY qardi for mixing two things, leaving off the root. Similarly, the Turks say: 'ĐKV YAWLA'Q aḍgū yawlāq - 'ADKUV aḍgū is 'good'; YAWLA'Q yawlāq is “bad” and is used paired with 'ADKUV aḍgū not alone. The Oγu use it alone.

[1. 361/433]

TIZ'M' tizmā “Waistband (nayfaga)" of trousers. Also anything that resembles it, such as the “mouth (ra's)" of a bag. It is made like a waistband, then a string is inserted to tie it up.

TAKMA tāgmā A word meaning "every one (kull aḥadan)." Proverb: TAKMA' KIŠIY 'UVZ BULM'S; YΑ'T YΑFUQ TUVZ BULM'S tāgmā kisi öz bolmās, yät yayaq tüz bolmās. "Every person is not like your self (that you should entrust your secret to him or rely upon him), nor are the foreigner and the kinsman equal."
TUKMA' tügmä “Button (zirr)” of a shirt. Also the buttons of tunics and robes. tiqma

TIK_M’ NA’NK tilmä nān “Something sewn (muxayyät).” tikma

JAL’MA’ čalma “Clod (madar).” “The dung (kirs) from sheep folds and camel stables which is cut up and dried for fuel in the winter” is called: JAL’M’ čalma. čalma

SATM’ satma “A type of platform which the vineyard guard sets up in a tree to sit on at night (‘irzāl [defined]).” satma

SUZ’MA’ süzmä “Curds (hālām).” süzmä

QAT’MA’ YUVTA’ qatma yuvgā “Folded bread cooked in butter (yuţbaxu fi samn).” qatma

QAR’MA’ qarma “Plunder (nahb).” Hence :: NA’NK QAR’MA’LA’DIY nān qarmālādi “He plundered something.” qarma

QIR’MA’ qirma Anything “turned on a lathe (maxrūţ).” Thus :: QIRMA’ TUBIQ qirma qirma
topiq “A turned ball.” qirma

KAS’MA’ kāsmā “A broad iron arrowhead (al-mišqaq min an-nišāl).” kāsmā

KAS’MA’ kāsmā “Forelock (nāšiya).” Verse:

<table>
<thead>
<tr>
<th>TUNLA’ BIL’ BASTIMIZ</th>
<th>tünla bilā bastimiz</th>
<th>V</th>
</tr>
</thead>
<tbody>
<tr>
<td>TAK_M’ YNKAQ BUSTIMZ</td>
<td>tigmā yanaq bustimiz</td>
<td></td>
</tr>
<tr>
<td>KS’MA’LARIN KAS’TIMZ</td>
<td>kāsmālārin kāstimiz</td>
<td></td>
</tr>
<tr>
<td>MINK’LA’Q ‘ARIN BJTIMZ</td>
<td>minlaq ārin biṭtimiz</td>
<td></td>
</tr>
</tbody>
</table>

Describing their raid on the Uighur: “We attacked them at night; we lay in ambush on every side; then we cut their horses’ forelocks, and killed the men of: MINK’LA’Q minlaq (a place name).”[N]

BAK’NIY bāgni “Beer (zurāb)” of wheat, millet or barley. bāgni

BAΓ’NA’ bayna “Rung (daraja) of a ladder.” bayna

“A type of laserwort (mahrūţ)” is called: TAΓ’N’ YWA’ tayna yawa. Its medicinal juice is mixed with curdled milk and added to the gravy of Tutmāc.

TAΓ’NA’ tāknā “Trough (naqīr).” tāknā

JURNY čurni “A laxative (dawā’ mushil) compounded by the doctors of the Turks.” čurni

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1. MS. ma’qūrūn, read ma’qūruhu, in the meaning ‘aqqaruhu.
JIKN' čignā “Harrow (mimlaqa).” Ya'γma dialect. čignā D

XAS'NIY xasni An Indian medicine which is placed in the butter-skin of a baby. xasni

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who licks it in order to get fat.1

QUŠNIY qošni “Neighbor (jär).” The Oγuz put the nūn before the šin and say: qošni

QUNŠIY qonši. Both of these are correct. qonši D

Chapter: fa'lan, fu'lân, fi'lân, in its various vocalizations

B

TUR'BUN' torpun (?) “Inquiry, conjecture (taḥarrī, qiyās).” :: 'ANIK 'AFIN TUR-torpun (?)
BIN'LA' anig āwin torpinla “Inquire where his house is (taḥarra ayna baytuhu).”

T

TRBYN tartīn “A band or retinue (jamā'a, raḥt) of people, under the command of a chief from among them.” tartīn

TARTIYN tartīn “Provisions (mīra).” tartīn 2

:: 'AR'TAŠTIN BARDIY ār taštīn bardi “The man went outside (xārijān).” taštīn

JIK'TIN čiktān “Saddle cover (γāšiya as-sarj).” čiktān

QAF'TA'N' qaftān “Robe (qabā’).” qaftān

J

BARJA'N barčān Name of a place. barčān N

TABJA'N tapčān “A three-legged [stool] shaped like a tray (xiwān), used to stand on when picking grapes.” It is for picking those bunches which cannot otherwise be reached. tapčān

1. MS. li-yatarayyala, read li-yatarabbala.
JUR'JA'N jurcān One of the frontiers (taγr) of Islam, on the road to Ṣin. jurcān N

X

BARXA'N barxān Name of Lower Ṣin. It is a fortress (hiṣn) on a mountain top near barxān N Kāšyar. There are gold mines beneath it. 0

BURXA'N būrxaṇ “Idol (ṣanam).” As a painted effigy (dumya) it is called: BDAZ būrxaṇ

BURXA'N bādiz būrxaṇ. 0

TARXA'N tarxān A pagan word meaning “emir (amīr).” Arụ dialect. tarxān D

D

JIN'DA'N čindān “Sandalwood (ṣandal).” JINDA'N 'AT čindān at “A reddish- čindān bay (ward) horse.”

R

TAW'RA'N tawrān “Threads which are gathered and then twisted together (xuyūf tawrān tujma'u ṭumma yuftalu)” for trouser-bands and sling-ropes. 0

SAB'RA'N sabrān Name of one of the cities of the Oγuz. The common people call it sabrān N ŠAB'RA'N sabrān with šād, but there is no way for šād to come into Turkic. 0

SUY'RA'N subrān (?) Anything “long or tall (tawīl),” such as a minaret, or the like. subrān ? Oγuz dialect. 0

D

S

TUUKSIYN tūgsin “A type of four-ribbed knot (naw' min al-'uqad yu'qaddu 'alā arba'a tūgsin aḍlā').”

Verse [=408 boquq]:

TAK'M JAJ'K UKUL'DIY
tāgmā čečāk ükūldi
BUQUQLANIB BUKUL'DIY
boqūqlanip bögüldi
TUUKSIYN TUKUVN TUKUL'DIY
tūgsin tūgsin tügüldi
YAR'TA'LIMAT YURKAȘVR
yazyālimat yörgāšūr

Describing summer: “The flowers are heaped up; their calyxes are gathered like ribbed knots; they are entwined one in another, ready to burst asunder.” 0

TUUKSIYN tūgsin Title of a commoner in the third rank  N

2. Gloss above line in a later hand: ta'am (“food”).

3. First sukūn (') changed from dot over ṣ (indicates Z).
from the king.

TUQSUVN toqsôn The number “ninety (tis‘ān).” Its root is: TUQVZ ’UVN toqûz on meaning “nine times ten.” The two words were joined into one.

SAX‘SIYN saxsîn A city near Bulûr. It is Suvûr.

SAKSUVN säksôn The number “eighty (tamânûn).” Its root is: SAKIZ ’UVN; säkiz on meaning “eight times ten.” The two words were joined into one.

KUB‘SUVN köpsûn “Mattress, soft bedding (hašîyya, firâš mawtû’).”

KIMSA‘N kimsân “Gold leaf (ruqâqât ad-dahab),” used on caps, etc.

KIR‘SA‘N kiršân “White lead (isfidiy).”

KUKSYN NA‘NK köksîn nân “Anything of a sky-blue color (ka-lawn as-samâ’).”

BAR‘GA‘N [sic] bazgân “A smith’s hammer (fušs).”

BAŞ‘GA‘N başgân A large fish weighing 50-100 ra’tîs. A tribal chieftain (kabîr al-qawm) is likened to it and called: BUDUN BAŞ‘GA‘NIY bodun başgâni meaning “Chief of the people (ra‘îs al-qawm).”

TUTGUVN tutgûn “Captive (axîd, asîr).”

TAD‘GUVN tadgûn “River (wâdî),” such as the Euphrates, etc. It is used like: ’UKUZ ogûz for any “flowing river (wâdî jârî).”

TAL‘N ‘YK talgân ‘îg “Epilepsy (sâr).”

SIJ‘GA‘N siçgân “Mouse (fârā).” Proverb [=562 qašî]: ’ULDAJY SIJ‘GA‘N MUVŞ TAŞAQIY QAŞIYR: oldâcî siçgân müs taşaqi qaşîr “The mouse whose death is near will scratch at the cat’s testicles.” This is like the Arabic expression: ka-b-bâhît ‘an al-mudya (“Like one who seeks the dagger”), coined about a person who hovers about that which will bring his death. SIJ‘N YILIY SIJG N YILI One of the twelve years in Turkic.

SAR‘GA‘N saryân A plant which grows in swamps. The place where it grows is called: SAR‘GA‘N YIYR saryân yêr “A thicket in which the cane has dried up (yabisa)” is called: SAR‘GA‘N QAMIYŞ saryân qamiş.

QRG‘GA‘N YIYR qaçgân yêr “Land that has erosion (jûrûf), cracks (axqîq) and furrows (ṣuqûq).” Proverb:
The worst bird is the magpie. The worst tree is the (one called) Azýan."

This is a shrub which has white and yellow rose-like blossoms and red berries like ear-drops; among us it is planted with the grazing-weeds (\textit{xuss}) of orchards, since it has no value as firewood: whenever it is kindled it crackles in the fire and sparks of it fly out and burn one's clothing and furniture. "The worst land is the eroded (\textit{gāt al-juruf})" — since it has no value for camping or sowing. "The worst people are those of Barsýan" — since they are unsociable and miserly.

\textit{Quz\textasciitilde{u}nv}: quzy\texttilde{n} "Raven (\textit{yud\textasciitilde{a}f})."

Proverb: \textit{Burinink 'urtaq Quz\textasciitilde{u}nv-y\textasciitilde{n}gy\textasciitilde{r} 'a\textasciitilde{s}\textasciitilde{n}da} böriniq ortaq quzy\textasciitilde{n}nuq yiy\textasciitilde{a}c bäsinda "The raven shares with what the wolf hunts, but what the raven hunts is on top of the tree." [The wolf's is shared, the raven's is on the tree top.] This is like the Arabic saying: \textit{yarbu\textasciitilde{q}u hajrat\textasciitilde{n} wa-yarta\textasciitilde{t} wasaat\textasciitilde{n}} ("He lies down aside and pastures in the middle").

\textit{Qs\textasciitilde{v}n}: qu\textasciitilde{y}n "Tender cane (qa\textasciitilde{s}ab ra\textasciitilde{b}) which is used as fodder."

A variant of: \textit{Us\textasciitilde{v}n u\textasciitilde{y}n meaning "rhubarb (rībāṣ)."}

\textit{Qum\textasciitilde{t}a'n}: qumy\textasciitilde{n} "Flask (qumquma)."

\textit{Mun\textasciitilde{t}a'n Kišiy}: mun\textasciitilde{y}n kiši "A loquacious person (tartār)."

\textit{Barqin Kišiy}: barqin kiši "A traveller whom nothing alters from his course (ar-rajul al-musāfir allaqī la yātmīhi 'an 'azmihi ūây')."

\textit{Turqu\textasciitilde{v}n Suv\textasciitilde{w}}: turqun suw "Still (dā'im) water."

\textit{Talqa'n}: talqān "Barley gruel (sawīq)."

Verse: talqān

\textasciitilde{U}ll\textasciitilde{m} 'ükut; 'al\textasciitilde{t}il
Bilik sxilih k\textasciitilde{t}ār;
Talqa'n kimnix bul; sa'
'An\textasciitilde{g}ar bax\textasciitilde{m}x; qata'ar;

\textasciitilde{O}yulum ölüüy al\textasciitilde{y}l
Bilgisizlik kētēr
Talqān kimmig bolsa
An\textasciitilde{g}ar bákmsās qatār

1. \textit{Tas\textasciitilde{dd}ûd} (~) and three dots of G by later hand.
2. The dots of the W by later hand.
3. Three dots of G by later hand.
“My son, take my counsel and drive off ignorance, for he who has barley gruel mixes it with syrup” — and similarly, he who has intelligence will accept advice.

JAL'QAN čalqan “The spread of an infection (ta’diya al-jurh wasirayatu) from one spot to another,” such as a swelling of the leg which causes lumps in the groin.

QAL'QA'N qalqān “Shield (turs).” One of the two variants. [Cf. 612 qalqān] Verse: qalqān

IQ'RIB: 'ATIL' KAM'SALIM4 qiqrīb atiyy kāmsālim
QAL'QAN' SUNKUVN JUM'SALIM qalqan su'nūn čomšalim
QAY'NAB' YANA' YUM'SALIM qaynap yana yumšalim
QAT'IY YAI'IY YUWIL'SUVN5 qat'i yayi yawalsūn

[I. 368/441] 222

Describing the enemy: “We'll attack them screaming and shouting; we'll thrust with them with spear and shield; we'll be violent in the fray — then quiet (for the sake of peace, if it be sued for), so that the hard foe may relent.”

K

TAR'KAN' tārkān An address (xiṭāb) of the Khāqāniyya for one who has sovereignty over a realm or province (man kāna malikāq 'alā l-wilāya). It is used only for those who belong to (?) 'alā ṣadr) the Khāqāniyya and the king. The word means: “You who are obeyed! (yā muṭāq).”

:: TAR'KIN KAL' tārkīn kāl “Come quickly (asri' fi l-hudūr).” Its root is: TAR'K. tārkīn meaning “speed (sur'a).”

:: TUR'KUN' törkīn “Gathering-place of the clan (majma' al-'aṣira); parents' house (bayt al-umm wa-l-ab).” :: QIZ' TUR'KUNIKA' KALDIY qiz törkünkā kāldī “The daughter came to her father's house.”

Verse [=371 čargās-]:

KAL'SA' 'ABNG1 TAR'KANIM'. kālsā apān tārkānim
'ATIL'KAMAT TUR'KUNIM etilgāmāt terginim
YADIL'MẠYAY TAR'KINIM yaḍilmayay törkīnīm
'AM'DIY JARĪK JAR'KASUVR amdi čārīg čargāsūr

4. Most sukūns (') in this stanza are apparently by later hand. This is not indicated in the transliteration beyond this point except in very striking cases.

5. All the U's in this stanza are apparently by later hand. This is indicated only sporadically beyond this point in the transliteration.

222

1. Three dots of G by later hand. Most of the vowels in this stanza are apparently by later hand.
Calling the Khāqān to help fight the Yabāqu: “May the Khāqān but come! then my gathered goods (jam‘ī) will prosper, my clan’s houses (buyūt ‘aširati) will not go to ruin; now the battle line is drawn up (may he reach me!)” 0

TAR‘KIN’ SÚVW² tergin süw “Stagnant (mustanqa‘) water.” 0 TAR‘KIN’ SÚV tergin süw “Gathered (mujtama‘) troops.” Anything “gathered together (mujtama‘) is: TARKIN’ tergin.

TAŠ‘KAN’ taškān Name of Šāš. This is the home-town of Abū Bakr al-Qaffāl aš-Šāšī. taškān N

Its root-form is: TAŠ‘KAN’ D. tāsh kānd meaning “City of stone (balda min hijāra).” 0

TUŞKUN tüşgūn “Goat’s-thorn (ṣajar al-kaṭrā‘ dū ṣaww).” tüşgūn

JAT‘KA‘N‘ čatgān (čigān ?) “Bridle rein (‘inān al-lijām).” 0 čatgān (čigān?)

JUMK‘N [sic] čimgān “Meadow (rawd); peat (ṭīl).” 0 čimgān

JIWKIN’ ĀŠ‘ čiwgin aš “Food that is wholesome and fattening (nāji‘ musammin).” :: čiwgin

JWIKIYN’ UT‘ čiwgin aš “A fattening plant (for animals).” 0 čiwgin

SITKUVN sitkūn A city of the Orūz. sitkūn N

SUZKUN sùzgūn A black thorny mountain tree. sùzgūn

KIR‘KIN kirgin “Rut of a stallion (qaṭm al-fahl).” :: BUT‘RA‘ KIR‘KINAY KIR‘DIY bu‘yra kirgin kirdi “The [camel] stallion was at rut (daxala qaṭm al-fahl).” 0 kirgin

KAÐKIN’ ĀŠ‘ kāwgin aš “Unwholesome (γαυρ nāji‘) food.” It is the opposite of: kāwgin

JIWKIN’ čiwgin. Also of a plant. 0 kāwgin

KAL‘KIN‘ kālgin “Flood tide (al-madd wahwa bi-manzil as-sayl).” 0 kālgin

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LIM‘KAN‘ limkān “Yellow plum (ijjās asfār).” limkān

BAQ‘LA‘N QUZIY baqlān qozi “A young and fat (ṭarī samīn) lamb.” baqlān

2. Two of the dots of W by later hand.

3. See ED, 402 for the suggestion that the definition is for tizgin which has dropped from the text. DTS, 145 (četgān) compares with čīgān at Qb, 6110 (hapax legomenon) with the same meaning. Since MSS. B and C of Qb both clearly have čīgān (JYK‘N) and since this fits the meter (while četgān would not), it must be genuine.
BK-'L A'N baklān A man's name. 0  

JUL-'L A'N čoylān Name of a Qarluq chieftain. 0  

SUK-'LYN siglīn "Pheasant (tadruj)." SUWKYN¹ siwīlīn is a variant. 0  

[M]  

BAT-'MA'N batmān "A manā [= 2 raṭls]." :: BIYR BAT-'MA'N 'AT' bīr batmān āt "A batmān of meat." 0  

JUQMIYN čuqmīn A bread which is shaped like a biscuit and cooked by steaming in a kettle. It is the most wholesome type of bread. 0  

SUKM'N sökmān An honorific title for warriors (abīl), meaning "He who breaks the battle line (kāsir ʒaff al-ḥarb)." It comes from the expression: SUK-'TY MA'NK'NĪY söktī nānī meaning "He broke through (hataka) the thing." 0  

SIQM'N siqmān "Grape pressing season (awān 'aṣr al-ʿinab)." 0 In the autumn. 0  

QUR-'MA'N' qurmān "Bow case (miqwas)." 0 Ṭr and Qifčaq dialect. :: KIYŠ' QUR-'MA'N' kēs qurmān "Bow case and quiver." Its root is the expression: QUVR MA'N' qūr mān meaning "Fasten the belt (ṣudd al-minṭaqa) (to your waist)." 0  

KAT-'MA'N' kētān "Hoe (miʿzaq) with which one breaks up the soil." 0  

KUVZ-'MA'N' közmān "Bread baked in hot ashes (xubx al-malla)." 0  

Chapters of Words with a Madd or Līn Augment between the Second and Third Radicals  

Chapter: ḥaʿālā, in its various vocalizations  

T  

?Mi'T' tamāta (?) Name of a thin batter (ʿajīn raqīq), the consistency of qaṭāʾif dough, 0  

which is spread on fat chickens or meat to retain the juices when roasting. 0  

J  

QAR'JIY qarāči "A beggar (sāʿil) who goes from door to door." 0  

KALA'JUV kālāčīi "Talking, speech (ḥadīṯ, kalām)." Oyuz dialect. 0  

KUMYJA' kömīčā "Gnat (baqq)." 0  

223 1. Stroke of K crossed out by a later hand making it L.
R

:: 'UL MANIK TABA’RUV KAL'DIY ol mánig tapāru kaldi “He approached me (bağara ilayya).” 0 :: 'UL 'ANIK TABA’RUV BAR'DIY ol anig tapāru bardi “He approached him.”
0 TABA’ tapa is a particle meaning “toward (ilā).” The rā and vāv are augments. 0

XUM’RU’V xumāru “Inheritance (al-mīrāt bi-'aynīhi).” :: BUVDY ’TAM: DAN XUM’-RU’V BULDUM būni atamdan xumāru buldum “I received this from my father as an inheritance.”
0 XUMA’RU’V xumāru “Memorial property (at-taqūra min al-anwāl).” It is a custom of the Turks.

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that when a chief of the realm dies a valuable portion of his property is set aside for the king. This is called: XUMA’RU’V xumāru meaning “a memorial from him (taqūra minhu).” The word is used as a man's name or a woman's name. Also a traveller leaves behind with his kinsmen something to remember him by (šay' taqūrutan), and this too is: XUMA’RU’V xumāru.

Z

NAMYZ’ namīža “Wife's sister's husband (silf [defined]).” Çigil dialect.

Ş

ŞALA’ŞUV šalāçu A type of Şinî fabric.

ŞAMUVŞΑ’ šamūşa “Fenugreek (al-ḥulba allatī yu’kalu).”

Γ

QARΑ’ΤUV qarāγu “Vitriol (zāj).” 0

QARΑ’ΤUV qarāγu ”Blind (a’mā).” 0

QURIYΤUV NA’NK qurīγu nān “Something about to dry (‘alā šaraf al-jafāf).” Also, “the time in which a thing dries (waqt jafāf).” 0

QIRA’ΤUV qirāγu “Frost (jalīd) which drops from the sky when it is cold.” 0

BUZA’ΤUV buzāγu “Calf (‘ilj).” Proverb: ’AWDA’KΥ BUZA’ΤUV ’UKUVZ BUL-
MA’S’ äwdāki buzāγu öküz bolmās “The house calf never becomes a bull.” 0 This is coined about a man who stands high in virtue and honor but whose kinsmen still regard him as though he were a child. 0

BUZA’ΤUV TILIY buzāγu tili [lit. “calf's tongue’] “A rat (jirdawm).” It is a small animal. 0
:: 'AT: BUŠUVIUV BULDY at bošūyu boldi "It became time to let the horse loose from the tether (awān ištāq . . . min al-waṭaqaq)." The same for other things.

:: 'AT: TUŠA'TUV BULDY at tušāyu boldi "It became time to put the shackle (waqt waḏ'aš-sikāl) on the horse." The same for other things.

BUQAI'TUV buqāyu "A fetter (maqāra) which is placed on a thief." P

TAQA'I'TUV taqāyu The generic word for "fowl (dīk wa-daḏaj)." Then one distinguishes them by saying 'AR'KAK: TAQA'I'TUV ārkāk taqāyū for "cock (dīk)" and TIŠIY TAQA'I'TUV tiši taqāyū for "hen (daḏaj)." Proverb [cf. 449 yawaṣ V]: YAZYDA' QY SUW-LIYN: 'ADAR'KALIY 'AW'DA'KITY TAQA'I'TUV 'IJ-GIN'IMA' yazīdaqi süwlin ejārgāli ūwdāki taqāyū ičyinma 0 "When you go out to hunt pheasant [in the field] do not let the hens in the house escape." 0 This is coined to advise a person to stop spending what he has to get what he does not have. 0

TAQA'I'TUV YILIY taqāyu yili Name of one

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of the twelve years in Turkic. 0

TALA'I'TUV talāyu "Fatal poison (summ muḏhīz)." 1 "Dysentery (zaḥīr)" is also called: TALA'I'TUV taḥāyu. 0

TUMA'I'TUV tumāyu "A cold (zuḵām)." 0

QAN'I'TUV qanāyu "Lancet (mibda')."

K

BUTUVKA' būṯūḡā "Eggplant (bāḏinjān)."

BIL'A'KUV bilāḡū "Whetstone (misann)." 0

TIRA'KUV tirāḡū "Anything that supports (yu'tamadu 'alayhi wa-ya'midu bihi) something else," such as a column, etc.

KAR'KIV kārākū "Tent (xībā)," among the Türkmen; "winter house (ba'yṭ šatwī)," among the settled folk. Proverb [= 203 kāṯān]: KUK KURDIY KARA'KIV YUḌTY kāk kōrdi kārākū yūḏti "He saw trouble so he loaded the tent (on his back)."

224 1. MS. daḏaj.

225 1. MS. mujahhaz.
KUZ'KUV közągü “Fire poker (milḍāt).” Proverb: KUZ'KUV 'ÜZUVN BULSA' 'ALIK KUY'M'S közągü uzun bolsa alig köymäs 0 “If the poker is long the hand will not get burned.” 0 This is coined about a man who has sons and servants looking after his affairs while he relaxes. 0

KUŞIYKA' köşiğä “Slight shade (zi'll şayir).” 0

KALÀ'KUV kälägü “Gerboa (yarbū).”

KULIYK' kölgä “Deep shade (zi'll zalîl).”

L

JUMA'LIY çümälî “Ant (naml).” Çigil dialect. 0

One says of a man who is dazed (sadîra țarfuḥu) from the heat: JUMAIYLÝ2 BULDY çümêli (?) boldi meaning “He became dizzy and sluggish (sadîra wa-fatara).” 0

KABA'LIY kâpâli “Butterfly (al-farâs aṭlatî taṭîru).” 0

Chapter: fa'âlân, faʾIlân, in its various vocalizations

Z

QARIYZ'N qarizân “Dotard (ṣayx harim).” qarizân

Q

JIYQA'N3 čibiqân “Jujube ('unmāb).” 0 JIYQA'N3 čibiqân “Boil (dummal)” — čibiqân likened to a jujube because of its redness. 0

QAR'Q'N qaraqân A type of mountain tree. qaraqân

M

JULYMA'N 'IYŞ čulîmân (?) īs “An inextricable (lā yuʿrafu maxrajahu) affair.” The čulîmân root-meaning is “stagnant water (mustaŋqa' al-mā).” Kânčâk dialect. 0

Chapter: fa'anlî, in its various vocalizations

D

2. I by a later hand (dark ink, thin point).

3. One dot of Y crossed out, making it BI.
TATINDY SUVT tatindi sūt “Remainder of milk in the udder (al-γubr min al-laban).”

SAJIN'DIY NA’NK sačindi nān “Something thrown off, scattered (maṭrūḥ manšūr).”

TAḌİN’DY NA’NK tiḍindi nān “Something inaccessible (mumanna’).”

KADINDY TUVN kāḍindi tōn “An often-worn (malbūs kaṭīran) garment.”

[1. 374/449]

SURṪṪ’DIY ’AR sūrindi ār “A man who has been cast out (maṭrūd) of every place.”

QIRINDIY qirindi “The peel or parings (quṣāra) of a thing.”

Z

ZARNZ’ zaranza “Safflower (’uṣfur).” “Safflower seed (qirṭim)” is called: ZARNZ’ zaranza

’UR-TĪY¹ zaranza uryi.

N

SUZṪṪ’DIY SUWV suśūndi sūw “Water that has been much filtered (allaḏ ṣuffiya kaṭīran).”

QAZṪṪ’DIY TUB’RA’Q qazindu toprāq “Excavated earth (nabiṭa at-turāb).”

BULṪ’DIY boqundu “Bladder (maṭāna),” of animals, not of humans.

SALṪṪ’DIY ’UTUNG² salindu otun “Firewood which the flood has thrown up (lafaṣa) on the bank.”

SULṪṪ’DIY NA’NK salindu nān “Something thrown out (maṭrūḥ).” This comes from the expression: SULṪṪ’DIY NA’NK salindu nān meaning “The male member (’awf ar-raju).” This comes from the expression: SULṪṪ’DIY NA’NK salindu nān meaning “The thing hung down (tadallā),” since it is always hanging. An inelegant word (luγa γayr faṣīha).

TAMṪṪ’DIY SUWV² tamindu sūw “Drip water (quṭara al-mā’).”

KṪṪṪ’DIY NA’NK kōmīndu nān “Something buried (madfūn).”

4. MS. ‘ubr.

226 1. Sukūn (‘) changed to U (?).

2. Three dots of G and two of the dots of W by later hand; not indicated henceforth in our text.

3. MS. laqṣaṭa.

4. MS. ‘arf; cf. 451:10, and see Dozy II, 190. Possibly to be read ‘ard; cf. 168 sik.
When "nūn dāl yā'" are added to verbal roots they become nouns with the meaning of excess (fuḍāla) or of the passive participle (al-maʃīl). It is the same function as the Arabic form fuḍa."  

Another approach is to begin with the past tense form of the verb. When "nūn is inserted between the final radical of the verbal root and the past tense marker dāl yā', then the verb becomes a noun with the meaning of the passive participle. For example: SUW⁵ NIY SUVZ·TIY [sic] suwni süzdi "He filtered the water." When you insert "nūn between the radical zāy and the past tense marker dāl yā' and say: SUZUN·DIY SUVW² sizündi suw, then the verb becomes a noun which is the object of the action, meaning "Filtered (muṣaffā) water." Other words follow this rule.  

Chapter: fuˈlulī  

BUS·TULY bustuli "Mountain spinach (as-sarmaq allaḏī yuˈkalu)."  

End of Triliteral Chapters  

Chapters of Words of More than Three Radicals  

Chapter: faˈlal, faˈlal, faˈlul, in its various vocalizations

[1. 376/451]  

T  

BUṢUT· boʃyut "Apprentice (at-tilmīḏ fi l-ḥirfa)."  

TAR MUT· tarmut "Mountain ravines and streams (faʃaʃ al-jabal wa-talăʕuḥu)." Thus :: TAR· TAR MUT KAJTIM tāy tarmut kāctim "I crossed the mountain ravines and streams."  

TAK·ṢUT· tāgšiṭ "Exchange (baḍal) of something in the way of compensation (iwaḍ)," such as the exchange of bad coin for good.  

RABJAT rabcāt¹ (?) "Forced labor (suxriyya)," as when an emir uses his subjects' pack-animals without recompense. Kāncāk dialect.  

JABUT čarṣut "Mattress (stuffing) (haʃiyya)."  

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5. W changed from V (three dots by later hand).  

227 1. See ED, 780. Note that this word is not in the correct alphabetical order, which requires the first letter to be T or J. Perhaps tapcūt (< tapšut) or čapcūt (< čapšut)?
QARŠUT  qarṣut “Opposite (ḏidd),” such as night and day. 0 qarṣut

QIZĠTUT  qizyut “Exemplary punishment (nakāl)” — a man is disgraced (yufsāhu) before the people because of a crime, and he is punished for it, so that others will see him and be restrained thereby.

QAWġUT  qawṣut “Reconciliation (muṣāfaḥa muṣālahā) of two kings for the well-being of the state.” From this comes the man’s name: QAWġUT  qawṣut. qawṣut

LUĠNT  lučnut° (?) “Giving aid (iṭāna) in the cleaning of wheat, etc.” The villagers help one another by sending over a slave, or else an animal to thresh the grain. Kānčāk dialect. lučnut°

BIĠĠUVJ  bičyūč “Shears (miqrāḍ [defined]).” 0 bičyūč

BUDŘAĠJ  budrāč Name of a chieftain of the Yabāqu. They fell into the hands of the Muslims in the time of Bākāč Arslān Tegin. budrāč

YARĠKUVJ  bürgūč “A broad piece of wood shaped like a sword, used to turn over bread in the oven.” bürgūč

BUSĠKAĠJ  bösgāč “A flat loaf (raγif).” bösgāč

TUTĠMĠJ  tutmāč A well-known food of the Turks. 0 It is one of the provisions of Dū-l-Qarnayn [remaining] among them. Thus: When Dū-l-Qarnayn emerged from the lands of darkness the people’s food supply was short and they complained to him of hunger, saying: BIZŊNIY TUTĠMĠJ ’ĀĠJ  bizni tutma āč meaning “Don’t keep us (here) hungry (lā tumsiknā hāḥunā jiyā’ant)” — but let us go, that we may return to our homelands.” He consulted with the wise men about this, and they came up with this food. It strengthens the body and reddens the cheeks.

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and is not quickly digested. After eating 0 Tutmāč one then drinks the broth, double (? aḍāfahu). When the Turks saw this they called it: TUTĠMĠJ  tutmāč. Its root is: TUTĠMĠJ ’ĀĠJ  tutma āč meaning “Don’t leave hungry (lā tujawwi’).” The two alif were dropped for lightness. The sense is, “Don’t leave yourself hungry, but take this food and eat it.” 0 tutmāč

TUTĠĠUVJ  tutyūč “Breakfast (as-sulfa min aṭ-ṭa‘ām).” 0 tutyūč

TUDĠRIĠ  tudrič “Manure (ziobl).” Arġu dialect. 0 tudrič D

2. Perhaps köčnut (cf. 180 köṭut “horse”)?

228 1. U changed to (or from?) A.
TAL·ΓUVJ· talgyūč The name for a piece of wood which is inserted between an animal’s bundle and the rope. The rope is twisted (yuftalu) with it several times so that the rope is stretched taut, the load is fastened securely, and the bundle does not go awry. 0
talgyūč

TAW·Γ’J tawyač The name for Māsin. It lies beyond Šin a distance of four months’ travel. 0 Šin is originally threefold: “Upper,” in the east, which is: TAWΓA’J tawyač; “Middle,” which is: XIAΓA’Y· xiṭay; and “Lower,” which is: BAR·XA’N barxān, the vicinity of Kāṣyār. 0 But now Tawyač is known as Māsin, and Khitay as Šin. 0
tawyač

TAWΓA’J· tawyač The name of a tribe of the Turks who settled in those regions. From this word comes the expression: TAT TAWΓA’J tat tawyač meaning “Uighur (which is Tat) and Šin (which is Tawyač).” 0

“Any manufactured item that is ancient and imposing (idā kāna qadilmān ‘azīman)” is called: TAWΓA’J ‘ADIY tawyač ādi. This is like the Arabic expression šay’ ādī (“something of Ād”). The word is also used as a name for kings: TAWΓ A’J· XA’N· tawyač xān meaning “of great and inveterate rule (‘azīm al-mulk wa-qadīmuḥu).” 0

They say, as a paired expression: TAT TAWΓA’J· tat tawyač. By “Tat” they mean “Persian (al-fārīs),” and by “Tawyač” they mean “Turk.” In my opinion the more correct usage is what I have mentioned [above]. The latter is used in the lands of Islam; the former in that place. Both are correct.

TAWΓA’J YUDA‘SIY tawyač yodāsi A shrub whose leaves are like leaves of the lily (sūsan) and are used as a medicine. 0

SARQIJ sarqič “Gum succory (mārūra [defined]).” 0

SURQIJ surqič “Resin (‘uṣāra šībγ al-lukk)” used to glue the tangs of swords, daggers and knives to their handles. 0

SAR‘NIJ· sarnič “A leather milking pail (‘ulba).” 0

[1. 379/455]

SAG‘DIJ· saydič “Friend (ṣadiq).” 0

SUG‘DIJ· soydič Name of a feast (diyāfa) that circulates among the people in winter, in succession (‘ala t-tartib). 0

SAWDIJ sawdič “A basket (qaf‘a) woven from branches,” used to carry fruit, etc. 0

SANKAJ· sāngāč A species of apple (tuffāh) the size of a hazelnut, sweet, red and white. 0

QTQIJ· qatquč (?) “Something that stings (ṣay’ yaldaryu),” like a scorpion. Arγu dialect. qatquč?
QIS'TA'J' qisyač “Pincers (kalbatān).”  

QUŠTA'J' qisyač A small black animal that bites people. Oruç dialect.  

KARI BIJ' kārpič “Brick (labīn).”  “Baked bricks (ājurr)” are called: BIŠIΓ KARI BIJ' bišiy kārpič.  

KIR TÜJ KİŞİY kirtüč kişi “A grudging and ill-natured (haṣūd ẓaris al-xulq) person.”  

BAŚTAR baštar “Scythe (minjāl).” Arğu dialect.  

BAKTUR bāktir A man's name. Its root is: BAK’ TUR: bāk tur meaning “Hold fast (to your place) (uṭbut makānaka jaldan).”  

BUKTIUR böktir “Hard depressed ground in a mountain (al-ḥazan wa-l-wahada fi l-jabal).”  

'AGA' BUKTIUR 'Z' YURDIM aya böktir üzā yordim  
BARIQ YA'QIB QYA' [sic] KURDM yiraq bāqip qara2 kordim  
'NY BYLB TQY BARMD ani bilip taqi turdīm  
TUKAL YA'TY TURY [sic] TUĞDY tükāl yāyi tozi toqdi  

"I climbed a hard outcropping (ḥazn)3 of the mountain, I saw a black spot from afar, I stayed in my place after I recognized (it), then the dust of the enemy rose up [completely].”  

BALDIR bāldir “Mountain peak (ra'n al-jabal).”  

BALDIR' UΓUL bāldir oγul “Step-son (rabīb).” BALDIR QIYŻ bāldir qīz “Step-daughter (rabība).”  

BALDIR TARIΓ bāldir tariy “A field that is tilled at the beginning of spring (allaḍī ḥurīṭa fi btidā' ar-rabī').” That is the best time for it. Similarly, “anything that occurs at the beginning of its season (kull fi'l fi btidā' awānīhi)” is called: BALDIR' bāldir.  

229 1. Second U in red ink.  

2. Read thus, to correspond to the translation (qara, Ar. sawād, here means “a form dimly perceived in the distance”; cf. WB,ii, 138). Qaya is also a good reading; the phrase would then mean, “I looked back from afar.”  

3. MS. ḥazm.
:: TA'S QUDIQ TUŞTY BULDUR BULDUR: 'TİYI tāš quduṛqa tüştı buldur buldur etti "The stone fell in the well causing such a sound to arise."

BILDİWR: bildur "Last year (al-ām al-maḏī)." 0

BULTA'R: bulyār A well-known city of the Turks. 0

TUL'FIR: tolwir (?) "Bridal pavilion (as-sitr wahwa l-ḥijāl)." It is stretched out (yumad-du) for women, and is made of brocade and silk. 0

[1. 380/457]

:: 'UQ KIYS'TA' JAL'DIR: JAL'DIR: 'İTY og kēstā čaldir čaldir etti "The arrow rattled (taqalqala) in the quiver." Also for the [rustling] sound of dry grass blown by the wind.

JAMUR čaɣmur "Turnip (šaljam)." 0 JAMI'UR čaɣmur The same, by metathesis. čaɣmur čaɣmur

SAR'KAR: sārkār "Bandit (qāṭi' at-ṭarīq)." Qarluq dialect. 0

QAN'DIR: qandir Name of the skin (jild al-laḥm) which remains after the hide which is suitable for tanning has been stripped off. 0

KASTAR kāstār "Earthenware (xazaf)." Uč dialect. 0

KASIMIR: kāšmīr A city in the region of the Turks. It was built by Solomon, God's blessings be upon him. 0

MANDAR mandār A plant which winds around trees and causes them to dry up — "bindweed ('ašaqa)." Oγuz dialect. mandār

Z

YURDUZ borduz "Truck-garden (fāliz)." This word is not original. 0

BALDIZ: baldiz "Wife's younger sister (uxt al-mar'a aṣ-suγrā)." "A man's sister (uxt ar-rajal)" is not called: BALDIZ baldiz, but rather: SINGIL sinjil [604]. 0

TARMAZ: tarmuz "Gherkin (qaṭad)." 0

QUTSUZ: qutsuz "Luckless (al-mudbir fi l-umār)." Proverb [cf. 545 qowj]: QUTSUZ QUDUQ QA' KIR'SA' QUM: YAGA'R: qutsuz quduqqakürsā qum yaya'r 0 "When a luckless one (al-mudbir allaḏī la jadd lahu) falls in the well it rains sand (on top of him)." This is like the

230 1. MS. yuqalqihu.
2. "in the well" added by a later hand above the line.
Arabic saying: *idā aqbara aqbara wa-idā adbara dammara* (**Going forward he brings fortune, going backward he brings misfortune**).

QIR'QIZ qirqiz A tribe of the Turks.

QALBUZ qalbuz "Morsel (*luqma).*" :: QAL'BUZ LA'DIY NA'NKNY qalbuzladi nānqi qalbuz

"He took a bite (*iltaqama*) of the thing."

QUNDUZ qunduz "Beaver (*al-quaš'a wathya kalba al-mā*)." 0 QUNDUZ QAY'Riy qunduz

qunduz qayri "Castoreum (*xizmīyān*) (a medicine)." 0

KUNDUZ kündüz "Daylight (*da'w* 'an-nahār')." 0

MUNDUZ munduz "Singleton (*al-ablah min an-nās*)." Proverb: NAJA' MUN'DUZ: 'ARSA' IYŚ: 'AD'KUV NAJA' K'RIY 'AR-SA' YUVL' 'AD'KUV nāča munduz ārsā ēs ādgū, nāča āgri ārsā yōl ādgū "Though your companion be a singleton, that is better than being alone in the desert; though the road be twisted, travelling on it is better than going at random through the desert wastes, for at least by the road one may reach one's destination." [Lit.: "No matter how simple, a companion is good; no matter how crooked, a road is good."] 0

MUNDUZ: 'AQIN munduz aqin "Sudden flood (*al-atī min as-sayl*)." 0 MUNDUZ YURIYI' 'ĀAT: munduz yoriya āt

[1. 382/458]

"A horse whose only pace is a jog-trot (*hamlaja*)."

S

BIJ'TA'S: bičyās "A contract or covenant (*'ahd, mišāq*)" among people, etc.  Verse: bičyās

BIJ'T'S BTIK QILURLAR: bičyās bitig qilurlar

'ND KAY YM' BIRUVRLAR: and kāy yemā berürlär

X'NDIN BASUT TILAR'LAR: xāndin basut tilārlär

BAS'N MIL JUMAL TIRKAȘUVR: basmil čomul tergāsūr

Calling the Khāqān to help in battle with the Yabāqu: "My people write a pact of allegiance (*kitāb al-'ahd wa-l-bay'a*) not to go against the king; [they even take a firm oath; they seek aid from the Khān;] for now the tribes of Basmil and Čomul are gathered to do battle with us." Then the Khāqān overtook them and took them captive. 0

BAKMĪS: bākmās "Syrup (*rubb*)." 0 bākmās

QIRBS'A'S: 'AR qirpās ār "A man whose hair falls out (*yatanātaru*) of his head so that it is wispy not thick (*yaxiffl wa-lā-yakufū*)."

§

YURBA'S 'IYŚ borbāš ʾīs “A confused, inextricable (muxtāliṯ lā yuʾrafu maxrajahu) borbāš affair.”

BATRUŠ SUW' batruš sūw “Muddy (kadīr) water.” Also “noodles (aṭrīyya) that have too much dough and too little water.”

BULTA'S būlāš “Civil disorder (fitna) that befalls a people at the approach of an enemy.” 0

TIRK'SIY sūw tergāši “The press of a crowd preventing movement (at-tamānuṯ fī s-sayr min az-zahma).” 0 SUVF. TIRK'SIY sūw tergāši “Stagnant water in a river channel (mustanga' al-mā' fī l-wādī min al-aḍḍād).”

JULBUS ʾalpuš “The sticky substance (luẓūja) of fruits that sticks to (yuṣību) one’s clothes or hands.” 0

SAR'MAŠ sarmaš “The winding of one thing around another (iṭtifāf aṣ-ṣayr ‘bi-ṣ-ṣayr’).” 0 When people “mingle in confused discord (māja . . . baʾḍuhum fī baʾḍ fī fitna)” one says: SAR'MAŠ BULDY sarmaš boldi. 0

SUWSUŠ suwsuš “What remains of beer after its alcoholic strength has gone out (āxīr mā' al-ḥinta baʾda mā ẓahaba quwwa šarābihi).” Also “churned milk that has been watered down (al-māṣiḏ ṣir ṣir yuṣabbu 'alayhi l-mā’)” is given this name. 0

QATLIŚ qatliš “The place where channels of a river come together (muʾtarak al-miyūḥ 'inda tanāṯuḥ al-aḍḍād).” :: SUVF. QATLIŚ'TIY sūw qatlišṭi. 0

QATMIŠ qatmiš A man’s name. 0 qatmiš N

QIRTIŚ qirtiš “Face color or complexion (lawn wajh)” of a person, or other. qirtiš

[I. 383/460]

:: KURK'LIK QIRTIŚ'LIṬ KIŠY körkülüş qirtištīy kišī “A person with a beautiful complexion.”
:: YYR' QIRTIŚY yēr qirtiši “The surface (aḏīm) of the earth.” Not every surface is called: QIRTIŚ qirtiś. 0

QARTIŚ qaryiš “Curse (la'na).” :: TANKRIY QAR-'TIŚY 'ANIK. 'UZA' tánri qaryiš qaryiš anīṯ ẓazā “God’s curse upon him!” It may be used as an adjective; thus: QARTIŚ KIŠY qaryiš kišī “A damned (mālūn) person.” 0

QULDAŠ qoldaš “Associate (qarīn).” This is used only among servants of the nobility qoldaš (? fī xīdam al-kubārā'). 0

231 1. MS. māhīd; cf. 73 ayrān.
KIRDAŞ kirdäs “A neighbor who resides with you in a single dwelling (al-jār allaqī fi dār wāhiḍa).”

YURBAĞ borbāγ “Postponing, procrastination (al-maṭl wa-taswīf fi l-umlūr).”

BIRQIQ birqiγ “Snorting (naxīr) of a horse or donkey.”

BRQIγ burqiγ “A wrinkle (inzīwā’) in the skin, etc.”

BAŠLAΓ NA’NK bošlāγ nāŋ “Something left free or neglected (muhmal).” Thus:

BAŠLAΓ YILQY bošlāγ yilqi “An animal that is left free.”

BILRĪΓ boyrūγ (?) “A bulge (amt)” in a straw sack, a milk skin, etc.

TABLAΓ taplāγ “Satisfaction (riḍā’)” with a thing.”

TABLAΓ TINK BA’R MUV bu īsda sānig taplāγiŋ bār mu “Do you have satisfaction in this matter?”

TABZUL tapuzyg “Riddle (al-ulγūza allatī yuḥāja biḥā).”

TUTSUΓ tutsyg “Will or request (waṣiyyya).”

TARTIΓ tartīγ “Saddle girth (dāʕraf ar-raḥl wa-hizāmuḥu).”

TARTIΓ tartīγ “Summons (du‘ā’) of a king to his retinue because of a matter that has arisen.” Hence:

BARK DAN TARTIΓ Y KALDIY begdān tartīγi kāldi “The summoner (dā‘ā’) of the king or emir has come.”

TURQIγ turqiγ “Shame (al-ḥayā‘ fi l-amr).”

TURQIγ turqiγ² “He was ashamed (qāra . . . ḥayī) before me over something he did.”

TUĞRAY tuɣrāγ “The king’s seal and signature (tābi‘ al-malik wa-tawqī‘hu)” Of the dialect. The Turks do not know this word and I do not know its origin.

TUĞZAΓ [sic] tuɣrāγ “Any horse which the king gives his troops on the day of a parade or a battle (yaum ar-rukūb av al-ḥarb) and which he takes back when they return.”

TILDAΓ tildāγ “Falsely accusing a person (at-tajammī ‘alā l-insān).”

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1. MS. safr ar-rajuł.
2. Read turqiγ̄ render (402-3) or turqiγ boldi.
Thus :: 'UL 'ANKAR: TILDA'I: QILUVR: ol aŋar tildāy qilūr "He accuses him falsely (yatajannā 'alayhi)." This is equivalent to the Persian bahāne. 0

"The east (starg)" is called: KUVN: TULSUT kün tuyusuy. 0 KUVN BATSIY kün tuyusuy (batsiy)
batsiy is "the west (yārb)." 0

TALQI Y talqiy "A place where ropes collide (mustadam al-ḫibāl)." 0 TALQI Y talqiy "An impediment (ta'wāq) in affairs." 0

TUMLIY tumliy "Cold (noun or adjective) (bard, bārid)." 0 Verse: tumliy

0 "Cold has come and covered the world. It is envious of blessed summer. It has snowed and nearly hidden the earth. Bodies shiver as though ants were creeping inside." 0 The root of:

TUMUL TUMUL tumliy is: TUMUL tum. 0 :: 'ULUK YUDIY TUMUL TUMUL ōlīg yūzi tumliy "The dead man's face is cold." — this means that his kinsmen draw back from him after death.

SIRTIY sirtiy "The trace of a story (atar kull ḥadīf) of which one is only partially aware." Thus :: MAN BUV SUVZDAN SIRTIY BULDUM mān bu sōzdān sirtiy buldum "I got wind of this story (waṣadtu aṭar hādā ʿl-kalām)." 0

SAJLI Y 'AR sacliy ār "A hairy (saʿrānī) man." 0

SARSIY SAVZ SARSIY SAVZ "Coarse (xaṣīn) speech." The same for a coarse matter, or a coarse way of walking. 0

SIZ LAṬ sizāy The word for "setting the teeth on edge (kalāl as-sinn)" from drinking freezing water or biting ice and feeling the cold.

SIZZIY sīyzay "A thong that is inserted between stitch-holes of a shoe or the like (kalb [defined])." 0 SIZZIY sīyzay "A patch holding two things together (ar-ruʿba bayn aš-ṣayʿayn)." 0

"A toothpick (xilāl al-asnān)" is called: TIYṢ SIZZAṬIY īṣ sīyzāyi. 0

SAGLIY [sic] sanliy Anything "counted (maʿdūd)." Its root-form is: SAGLIY [sic] sanliy 0

1. MS. jibal.
SUW'LATΓ suwlāy “Watering place (mašra'a al-mā').”

QUT'ΛΓ NA'NK qutluq nānq “Anything blessed (mubārak).” The man’s name is after this word.

QAR·ŠATΓ qaršāγ “Spanning of cloth (sibr at-tawb).”

[1. 387/464]

Thus :: 'ANIK QAR·ŠATIY KUVR anig qaršāγi kōr “Look at him spanning the cloth (or other).”

QURŠATΓ quršāγ “Girding oneself with a belt (at-taŋtuq bi-l-minīqa).” QURŠΓ quršāγ “A coil (furra) of woven wool that is wound around a tent (wahwa minīqa al-xibā).” It is called: 'AW QURŠA'TY āw quršāγi.

QIŠLATΓ qišlāγ “Winter quarters (mištār).” Proverb: 'VZ KVZ 'YR QIŠLAΓ ḍoz kōz īr (?) qišlāγ 0 “If a man does his own job and does not entrust it to someone else, he is like one who takes as his lot the winter quarters that are on the sunny side of the mountains (mašraqa al-jibāl), for that side keeps green longer and has less snow in the winter.” [Lit. “One’s own eye is (like) winter quarters on the sunny side of the mountain” (?)].

MA'N QIŠ·LATΓ mān qišlāγ Name of a place in the country of the Oγuz.

QUŠLATΓ qušlāγ “Bird grounds (maʃra).” It is a place where birds abound and are hunted.

QRQAΓ qirqaγ “Barren desert (mart).” It is a desert (maʃsa)1 that has no water and no vegetation.

QUL·SIΓ 'AR qulsiγ ār “A slavish (yušbihu xulquhu xulq al-‘abīd) man.”

NIẒDAΓ niżdāγ “Whetstone (maʃha).” With zāy between the two points of articulation.

Q

BATRAQ batraq “A lance (miʃra) topped with a piece of silk, which marks the champion on the day of battle.”

BUJΓQ bučyaq “One of the four quarters of the earth (qurṭ al-ard).” :: YYR BUJΓA'QIY yēr bučyaqi.

BUJΓA'Q bučyaq “Corner (zawiya),” and the like.

1. MS. mufaʒa.
BUJGA’Q buğāq “Skin from a camel’s shanks (jild akāri’ al-juzur),” used to make sandals. 0

BUXSUQ boxsuq “Manacles (γυλ).” 0 BUJSAQ boğsuq is a variant of the same boxsuq word due to the alteration of xa’ and ɣayn as in Arabic xatir ~ ɣadir (“treacherous”). 0 boğsuq D

“One who is crippled and lame (a’raj a’sam)” is called: ‘AXSAQ’ BUXSAQ’ axsaq boxsaq axsaq, pleonastically.

BADRUQ’ badruq A man’s name. 0 badruq N

BARJUQ barjuq A city built by Afrāsiyāb. He imprisoned therein Bīzan son of Nebuchadnezzar. 0 barjuq N

BURJAQ’ burjaq “Beans (lūbiyā’).” 0 burjaq

BURJAQ burjaq “Beads of sweat (ḥabbāt al-‘araq).” Hence :: TAR BURJAQ’LAN’DIY tār burjaqlandī “The sweat came out in beads (taḥabbaba).” 0

BUZLUQ buzluq “Icehouse (majmada).” 0 buzluq

BASRUQ basruq “What keeps anything weighted down (tiqāl kull ʃay’).” Proverb: 235

[I. 388/466]

YIYR: BASRUQY TAT’ BUĐUVN: BASRUQY BA’K yēr basruqi tāy bodūn basruqi bēg 0 P “The underpinnings (awtād) of earth, what keep it weighted down (tiqāl), are the mountains; similarly, what keep people weighted down are emirs.” This means that the stability of the earth depends on the mountains, and similarly the stability of men depends on rulers who restrain them. 0

BAŞNAQ [sic] ‘AR: baṣṭaqār “An unarmed (ḥāsir) man (or other).” 0 baṣṭaq

BAŞMAQ başmaq “Shoe (mik‘ab).” Oγuz dialect. 0 başmaq D

BUΓMAQ boγmaq “Button of a shirt (zirr al-qamīs).” 0 BUΓMAQ boγmaq “A boγmaq necklace (at-tiqār wahwa qiłada. . .) of gold or other material, studded with jewels and pearls and worn by brides.” 0

BALJIQ balçiq “Mud (waḥl).” Oγuz dialect. 0 balçiq D

BULΓA’Q bulğāq “Panic (hazāhiz) which befalls a people at the appearance of an enemy.” 0 BULΓA’Q bulğāq A man’s name. Verse: N

BUJΓA’Q ‘UKUŞ BULSA’ QAJAN BILKINK’ YITA’R: V
YANKŠAQ TALIM’ SAYRAB’ ‘ANY TAMΓAQ’ QATA’R: 
bulğāq üküş bolsa qačan bilgin yatār 
yaŋšaq tālim sayrap ani tamγa qatār
“When there is much disorder (fitan) among people your intellect goes astray and is not led to the right path; and when there is much vain talk the palate stiffens from dryness of the mouth.” [This is coined] to advise continence in speech.

TUB'RA'Q' toprāq “Earth or soil (turāb).”

TAB'LUVQ' toplūq “Cracks (šuqāq) in the ground.”

TUT'GA'Q' tutyāq “A detachment (jarīda) that sallies forth at night to capture enemy skirmishers and spies.”

TAR'TUQ tartuq Name of a city in Yaγma. tartuq N

TAR'ΓA'Q' taryāq “Comb (muṣt).”

TUR'LA'Q' turlāq “Emaciated (nahlīf),” of an animal. And if a person grows up weakly (šubba... bi-q-d-da') he is called: TUR'LA'Q' turlāq.

TARMA'Q' tarmāq “Claw (mixlab).” A certain kind of plant is called: QAR'ΓA'Q' TARMA'QY qaryāq tarmāqi.1

TUZ'LUQ' tuzluq “Salt container (mimlaḥa).”

TUG'RA'Q' toɣrāq “A type of willow (al-ɣarab2 wahwa šajar al-hamad [?]).”

TIGRA'Q' 'AR' tyṛāq ār “A sturdy (jald) man.”

‘UGRA'Q' 'AR'Y TĪRA'Q' V oɣrāq āri tiɣrāq
YYMY 'ANIK 'U'L'Q yēmi anig oɣlāq
SUVTY 'AZ' SAΓRA'Q siṭī ızā saryāq
YYRQ TQY 'AFLA'Q yēri taqi aɣlāq

“The tribe3 of Oɣrāq are sturdy, their food is kids, there is ever a cup over their koumisss, though their land is bare withal.” He is describing them as generous and brave. 0

TUW'SA'Q' tugsāq “Widow (armała).” This is usually used in the paired expression: tugsāq

TUVL' TUW'SA'Q' tūl tugsāq. 0

1. Clauson (ED, 550) suggests qaryya tarmāqi “crow’s foot.”

2. MS. γarb. According to Lane (p. 2242) γarab is generally held to be the willow, salix Babylonica; γarb is a different tree, from which pitch is extracted, and this might relate it to hāmid which can mean “black and stinking (of a fruit)”; but hamad is unattested. Perhaps the balsam poplar; see ED, 472.

3. MS. qatila, read qabila.
TAW'RA'Q  tawrāq  “Speed (sur'a).” Hence :: TAW'RA'QIN KAL tawrāqin kāl  “Come quickly.” It may be used as an adjective; thus :: TAW'RA'Q' YṢYY tawrāq iṣṣī  “A fast (musrī') worker.”

tawrāq

TUQ'LUQ  toqluq  “Satiety (ṣiba').”

toqluq

TUQ'LUQ  toqluq  “Baldness, of a man; hornlessness, of an animal (jamam [defined]).”

talyūq

TALF'UVQ  talyūq  “A peg (watid) that is inserted in the handle of a spade or a pickaxe in order to fasten the blade to it.”

tumšuq

tumšuq

TAM'ΓA'Q  tamγaq  “Throat, larynx (ḥalaq, ḥanjara).”

tamγaq

JAX'SA'Q  čaxšaq  “Stony ground on mountain peaks (ar-rafrād fi qulal al-jiābāl).”

čaxšaq

Proverb: JAX'SA'Q' 'UZA' 'UT' BUL'MA'S' JAQ'RAQ' BILA' 'UWU'T' BUL'MA'S' čaxšaq ʿizā ʿot bolmās čaqraq bilā ʿuwut bolmās  “There is no grass on stony mountain ground, there is no shame with a scabby-headed man.”

čaqraq

JAX'SA'Q  čaxšaq  “Dried apricots or raisins (falīq al-miṣmiš wa-z-zabīb).”  Qarluq dialect.

čarmaq

JA'R JARMAQ  čar čarmaq  “Children (ad-darādīq wa-l-atfāl).” One word follows closely on the other [i.e. a pleonasm]. A variant is: JAMR'Q čamraq.

čarmaq

čamraq D

JIGRUQ YIYR  čiyruq yēr  “Ground that is trampled down hard (murakkala ṣulba).”

čiyruq

JAQ'MA'Q  čaqmāq  “The fire-stick (zand) used to strike a fire.” It is a simple noun and also a verbal noun [i.e. “striking a fire”], just as one says [in Arabic] hamad1 (“praise, praising”) from ḥamidtu2 (“I praised”) or jamad3 (“ice, freezing”) from jamada4 ʾl-mā’ (“the water froze”); they are both simple nouns and verbal nouns.

čaqmāq

G

JAL'BAQ  čalpaq  “Dirt, filth (qaḍar, wasax).”

čalpaq

JAL'BAQ' IYṢ' ċalpaq ʾiṣ  “A confused (muxtalīf) affair.”

čalpaq

JUMQUQ  čumyuq  “A white-footed crow (al-ʾaṣam min al-yrbān).” The ʿOyuz leave off the γayn and say: JUMQ ʿumuq. They do the same for every quadriliteral word having γayn or kāf [preconsonantally].

čumyuq

(čumyuq D)

“A slanderous (nammām, muxrandaq) man” is called: JAMQ'UQ 'AR' čamyuq ār.  čamyuq

čamyuq

236  1. MS. jamd.
2. MS. jamdidat.
3. MS. jamida.
4. MS. jamd. These emendations follow EP and Tercüme I, 469.
BAŞĞA’Q’ sapγāq [Waist] “What is above the hips (mā fawq al-warikayn).”

SAB’LIQ’ sapqliq “Anything that is to be made into the hilt (miqbad) of a sword or knife, or the handle (niṣāb) of a thing” is: SAB’LIQ’ sapqliq.

[I. 391/470]

“One who squanders his wealth (man yubāḏdiru mālahu).” is called: SAJ’GA’Q’ KIŠIY sačγaq kisī. 0

SIJ’GA’Q’ sičγaq “One who moves his bowels frequently (ya’tārīhi l-γā’īt kaftāran).” This is an exception to the rule, according to which the qāf in this word should be nūn, since that is how to form adjectives indicating habitual action. For example: 'UZ’GA’N ’AT’ ozγān at “A horse which continually runs ahead (sabbāq).” 0 :: 'UL ‘IYŚ QIL’GA’N ’L ol ỉs qilγān ol “He is one who works much (kaft āl’amal).” 0

SUS’GA’Q susγaq “Anything used to ladle (yuγrafu bihi) water, or other.” Dialect of Qarluq, Qifēq, and all nomadic peoples. 0

SUG’DA’Q’ soydāq A people who have settled in Balāsāγūn. They are from Soyd which is between Bukhara and Samarqand, but their dress and manner is that of Turks. 0

SAI’RA’Q’ sayγaq “Drinking cup (al-qa’b wa-λ-kā’s alaḏī yuṣrubu fihi).” 0 Proverb [cf. 216 terg]: SAW’IN’ SAIFRA’Q’ QA’ TAKIYR’ sāwin sayγaqa tāgīr 0 “By (gracious) speech one attains the cup (of emirs in their drinking)” — meaning that one is honored thereby. 0

SIR’MA’Q’ sirmaq “Pack-saddle cloth (barda’a) for asses.” 0

SUG’NA’Q’ suynaq A city of the Oγuz. 0

SAI’LIQ sayliq “Ewe (na’ja).” Its root-meaning is “milk (ḥalūb).”

SUW’LUQ’ suwlq “Towel (mindīl).” 0

SAQ’LIQ’ saqliq “Alertness (al-yaqaṣa fi l-umūr).” 0

SUQ’LUQ suqluq “Greediness (ḥirṣ, jaṣa’a)” for food, or other. 0

QAB’TA’Q’ qapyāq “Quiver cover (‘ifāṣ [defined]).” 0

QA’JA’Q’ qatcaq “The place where channels of a river come together (al-mawḍī’ alaḏī yatanāţahu l-miyāh min as-sawō’id).” 0

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1. MS. naj’a.
QADRAQ qadraq “Windings and folds of mountains (ma‘atif al-jibāl wa-maḥānīhā).” Thus :: QAT’ QADRAQ qat qadraq “A winding and fold (ma‘atf wa-maḥniyā).”

QUD‘RUQ qudruq The generic word for all “tails (adnāb).” :: QUYY QUD‘RUQIY qoy qudruqi “The fatty tail (alya) of sheep.” ’AT’ QUD‘RUQIY at qudruqi “A horse’s tail (danab).”

Verse:

QUD‘RUQ QAT’I TUK‘DUMIZ
TANK‘RIYK‘ ’UKUŞ‘ ’UK‘DUMIZ
KAM‘ŠIB‘ ’ATI‘ TAK‘DIMIZ
’ALDAB‘ YANA‘ QAJ‘TIMIZ

qudruq qatī’ tūgūmūz
tānqīg ukkan ıkūmūz
kāmšētāt tūgūmūz
alda pā yaña qačtīmīz

I. 393/472

“We tied the horses’ tails securely; we praised God Most High greatly (meaning the cry allāhu akbar among the heathen ranks), we attacked them and drove the horses, then feigned flight (so that they would come after us and we might round on them and rout them).” QUŠ QUD‘RUQY quš qudruqi “Bird’s tail.” Proverb: TUQUM‘ BUZUB‘ QUD‘RUQ‘TA‘ BIJAK SIYMA‘ toqum yūzūq qudruqa bītāk ıkāmī 0 “After you skin the horse do not break the knife on its tail.” This is like the Arabic saying: sawwā axūka ḥattā ıkāmī anḍajā rammāda (“Your brother roasted the meat so much that when it was done he put it in the ashes”).

QUD‘RUQ qudruq “Anal aperture (by allusion) (yuḵnā bīhi ‘an al-faqa’hā).” Thus :: QUD‘RUQY ‘TK‘N KṢIY qudruqi ıkūn ḵīš “A much-farting (nabbāj al-faqa’hā) person.”

QAR‘SA‘Q‘ qarsaq “The fennec or corsac fox (famak).”

QAR‘LUQ qarloq A tribe of the Turks. They are nomads, not Yūz, but they are also Turkmān. 0

QUR‘LUQ qorluq “A skin (ṣamm) for keeping koumiss.”

QARN‘Q qarnaq A city of the Yūz.

QARNA‘Q ‘AR‘ qarnaq ār “A large-bellied (‘ażīm al-bātn) man.”

QIRNA‘Q qirnāq “(Slave-)girl (jāriya).” Dialect of Yabāku, Qāy, Čōmūl, Basmīl, Yūz, Yemāk, Qifcāq. 0

QUT QARNA‘Q köti qızlāq “A red-tailed bird (al-ḥummara min at-ţaqr wahwa aḥmar șad-ţanab).”

QIS‘RA‘Q‘ qisraq “Young mare (ramaka fatiyya)”; or, according to the Yūz, “any mare (ar-ramaka kā‘īmān mā kānāt).” Proverb: QIYY BIR‘LA‘ KURAŞMA‘ QIS‘RA‘Q BIRLA‘ YARIŞMA‘ qīz birlā kūrāṣmā qisraq birlā yarisma 0 “Do not wrestle a virgin (for she is strong and will bring you down), and do not race against a young mare (for she is stronger and more impetuous than an older horse (farās) and so will beat you).” This is one of the proverbs of the Khāqānīyya which pertain to the wedding night of Sultan Mas‘ūd, when she tripped him with her foot and brought him down. 0
QIS'MAQ qismāq "Lasso (wahaq)." 0
QUŠ'LUQ qušluq "Forenoon (ṣāhwa)." 0 Qayṣ dialect. qušluq D
QIŠ'LIQ qišliq qišliq 239

[I. 394/474]

"Winter house (bayt šitwi); something made for the winter (ṣay' u'idda li-š-šittā')." 0
QUIŚ'ŠAQ NA'NK qoryšaq nāŋ "Something feeble and weak (fīhi futūr wa-wahn)." 0 qoryšaq
QIF'JAQ qifčaq A tribe of the Turks. qifčaq N
QIF'JAQ qifčaq Name of a place near Kāṣyar. qifčaq

QUL'BAQ qulbāq Name of an ascete of the Turks who used to frequent the mountains qulbāq N of Balāṣāyūn. They say that he used to write with his hand on hard black stone: TANK'RIY QULIY QUL'BAQ' tāng r qulbāq meaning "God's slave Qulbāq," and the writing would show forth on it in white; and the same on white stone, where the writing would show forth in black. Traces of it are found to this day. 0

QALTUQ qaltuq "Horn of the wild ox [i.e. yak] (qarn baqar al-wahš)." It is perforated and used to drink koumiss, etc. qaltuq

QULTIQ qoltiq "Armpit (ibīt)." 0 qoltiq
QLTQ qiltiq "Dandruff, scurf on the head (ibriyya ar-ra's wa-ḥazāzatu hu)." 0 qiltiq

QAMlijah qa'myāq "Panic grass (ṭumām)." 0 qamlyāq

QUM'LAQ qumlāq [Hops] A plant similar to bindweed (lablab) which grows in the Qifčaq country. They prepare a drink from it mixed with honey. When this plant is brought on board ship the sea becomes so agitated that the passengers nearly drown. qumāq

QAN'JIQ qančiq "Bitch (kalba)." 0 To curse out a woman one likens her to this and calls her: FYNJIQ [sic] qančiq.

MUN'JUQ mončuq "Bead, trinket (ku'll xaraza min al-ḥušū)." 0 MUN'JUQ mončuq mončuq "Anything that is hung to a horse's neck, such as gems, lions' paws, or amulets (tamā'im)." 0

MANJUQ mančuq "Anything that is hung (yu'allahu) on a saddle, such as a provisions bag or nose bag (ḥaqiba, mišlāt)." 0 mančuq

MUNGA'N KIŠIY munyāq kiši "A loquacious (tarīf) person." munyāq

QIS'MAQ qismāq "The two broad straps on either side of the stirrup (sayray ar-rikāb al-'ariqayn yakūnu r-rikāb baynahumā)." qismāq
K

BUR'JAK bürčäk “Forelock (näšiya), of a man; hair of the forelock or mane or tail (sabiba), of a horse.” 0

BI'TRIK bitrik “Clitoris (baçr al-mar'a).” 0

BI'TRIK bitrik “Pistachio (fustuq).” Arğu dialect. 0

BI'STK bistäk “Cotton that is carded and ready to be spun (qat'a quţn manduf mu'add li-l-yašl).” Çigil dialect. 0

BI'STK bistäk “Wick (fatila).” Arğu dialect. D

BUK'SAK böksäg “Woman's bosom (tariba al-mar'a).” BUK'SAK böksäg “Upper part of the chest (nahr).” 0

TUT'SUK KIŠY tütsüg kiši “A quarrelsome (mušåhîn) person.” 0

[1. 396/476]

THJJK taxčäk (?) A type of Şini silk. 0

TURBK' törpig “Adz or file (safan).” They also say: TURBKUV törpigü. 0

TARLIK' tärlik “The saddle felt (mirschåha) which is put under the saddlecloth.” 0

TUR'LUK türlüg An expression for “the different types (anwâ')” of a thing. Thus :: QAJ TURLR' K Ya' türlüg nân “Different kinds (aşnâf) of a thing.” 0 :: QAJ TUR'LUK' SÜVZ' AY'DIM qaç türlüg söz aydim “I said all sorts of things (qultu anwâ'an min al-kalâm).” 0

TUR'MA'K' türmâk “Rolled bread (zümäward).” 0

TIRNA'K' ternoğ “An assembly of the people who agree on a course of action (milhâl al-qawm ıftama'ı t-tadbûr).” 0

TUŞ'LK 'UV'DIY tüşlik оçi “Time to halt for a rest (waqt at-ta'rîs).” 0

TAKRAK' täğräk “Rim (hitât)” of anything. Thus :: QU'DU'T TAK'RAK'IY qu'dur tägıräki “Rim of a well.” 0

TUK'LUK' täglük “Blind (çarîr).” Thus :: TUK'LUK' KUZLK täglük közlük “A blind man.” 0

TAW'LUK' täwluğ “Deceiver (muhtal, xadda').” 0

JAK'RAK' čâkräk “A single layered gown (qabä' tâq) of wool, worn by slaves.” 0
“A weak-sighted person (axfaš)” is called: KUVZIY JAR'LÍK kőzi čärlič. čärlič

JALBAK čalpäk “Bleariness of the eye (γαμας al-'ayn).” čalpäk

JIL'DAK čildäg “A sore (qarḥ) that appears on the upper chest of a horse.” It flows with pus and afterwards must be cauterized. čildäg

SUR'TUK 'İŞ'L'R. sirtük esšär “Lesbian (al-mar'a al-mashūqa wa-s-sāhiqa kādālika).” sirtük

Anything “rubbed (insaḥaqa)” is called: SUR'TUK sirtük. sirtük

SAD'RÁK¹ BUVZ: sadräk böz “Loosely-woven (muhalhal an-nasj) cloth.” SADRÁK QABUI' sadräk qapuy “A grated or latticed door (as-sanjūra wahwa bāb mušabbak).” sadräk

SUR'JUK sörčük “Evening conversation (samar).” The Oγuz have fatḥa on the fīm and say: SUR'JAK sörčak. sörčük D

SALJUK sāltük Name of the grandfather of the present Sultans. He was called: SAL-JUK SUV BA'SIY sāltük sī bāšī. sāltük N

SIKRİK sekrık “Any place in the mountains that is crossed by jumping (kull mawdī'ī fī l-jabal yu'baru 'anḥā bi-l-waṣḥ).” sekrık

SUKRUK sökrük “Female organ (matā' al-mar'a).” sökrük

KUBRUK köprüğ “Bridge (qanṭara).” köprüğ

KUT'LUK költük A word of abuse meaning “You effeminate one! (yā muxannat).” költük

Its real meaning is “You catamite! (yā man 'umila bihi 'amal qawm lūṭ).” költük

TUM'RUK² tümrig “Tambourine (duff).” Oγuz dialect. tümrig D

KUB'JUK köpčük “Saddle cushion (mīṭara).” Oγuz dialect. köpčük D

KIR'BİK kirpik “Eyelash (al-hudb fī jafn al-'ayn).” kirpik

[1. 398/478]

KARTÜK kärčük “A notch (ḥazz) in wood.” :: KARTUK KAM'RUK kärčük kāmrük “Notches and furrows (ḥuzūz wa-axādīd).” KARTIK kärčük “A notch (ḥazz) cut in wood to keep tally of bread and the like.” kärčük

KURŞA'K küršäk Name of a food. It is made by boiling millet kernels in water or milk, then butter is put on it, and it is eaten. küršäk

240 1. Dot of D by later hand (?).

2. Second U changed from A (?).
KAZLIK käzlik “A small knife (sikkîn šayîr) which a woman keeps with her fastened to her robe.”

KUZLUK közlük “Something woven from horse tails and put on the eye if it is bleared or dazzled.”

KUS’RUk· TUSAT kösrük tuṣāγ “Shackle for the forelegs of a horse (ṣîkâl yaday al-faras).”

KWRIK käwrük “A thorny tree (al-’arfaṣ min aṣ-ṣajar).”

KUWRUK· küwrüg “Kettledrum (al-kûs wa-ṭ-table allâḏi yuḏra ṣu biḥi).”

KAW’RAK NA’Nk käwrâk nân “Any pliant shrub (kull šay’ xirw min aṣ-ṣajar),” such as the castor oil plant, etc.

KAW’ŠAK NA’Nk kâwsâk nân “Anything soft and pliant (fiḥi lîn wa-futûr),” such as a thin garment, etc.

KUWŠAK ’AT köwsâk ât “Tender (fiḥi ṣaxâwa) meat.” KUWŠAK ’AT·MA’K köwsâk âtmâk “Bread made from fine-yeast dough (’ajînâhu min xamîr ḥisân).”

KUW’LUK· kâwlâk “A clay pellet (bunduqa min aṭ-ṭîn),” which may be shot before or after drying.

KAK’LIK· kâdlik “Partridge (qabj).”

KAKMAK’AR· kâmâk är “A man hardened by troubles (ḥârasathu l-unûr wa-qâsâ l-miḥan fa-ṣtadda fiḥi).” Its root is: KK käk meaning “Hardship (miḥna).” Adjectives of this sort are exceptions to the rule, according to which this word should be: KAK’MA’N· *kâkmān.

KAM’DUK SUNKUVK· kâmdûk sûnlûk “A bone stripped of the flesh (al-’urâq min al-‘izām).”

KUNJUK· kônçük “Opening at the collar (jayb).” The OYuz have fathâ on the jîm and say: KUNAJAK· kônçâk.

KAN’JA’K kânçâk A tribe of the Turks.

KAN’J’K SANKIR kânçâk sânj “Name of a city near Tarâz. It is a frontier of Qifcâq.”

KANDUK kândûk “A vat-shaped container for flour, etc. (kandûj [defined]).” Kânçâk dialect.

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241 1. MS. qayh.
KUNLUK künlik “A daily matter (amr muyāwama).” KUNLKYIM künlik yem künlik
“Daily bread (rizq).” However, this [expression] is rarely used. 0

MAR'ĐAK' mărdāk “Young of the bear (walad ad-dubb).” MAR'DAY adīy mărdāk
mărdāki “Bear cub (daysam).” Some of the Turks call “a suckling pig (xinnaus):” TUNKUZ
MAR'DAKY tŏnuz mărdāki. D

[1. 399/480] 242

MALDAK NA'̄NK măldāk nāq “Anything felted (mutalabbad),” such as the depilated
pudendum.

L

BIL'IL biqyl “Cracks (ṣuqāq)” in the hand or foot,1 also cracks in the gound. 0 biqyl

BAS'BAL basbal “A single coil of spun thread (jaḏba min ḡazl).” basbal

YAS'MIL' basmil A tribe of the Turks. basmil N

“A quadruped with a white head (ibyadḍa ra'suḥu)” is called: BAS'ILYLQY bašyil
bašyīl yilqī. 0

BTMUL bitmūl “Long pepper (ad-dār fulful).” bitmūl

BUŠK'A'L bōsgāl “Flat bread (ar-ruqqa min al-xubz).” Khāqāniyya dialect. bōsgāl D

BUG'RUL boyrul “A bulge (amr)” in a full bag, a milk-skin,2 and the like. 0 boyrul

BUG'RUL QUYY boyrul qōy “A white-throated (ibyadḍa ḡalqahu) sheep.”

BUKTAL 'AR' büktāl är “A middle-sized (rab'a) man.” BUKTAL 'AT' büktāl at
“A blat-backed (adakk) horse.” 0 büktāl

BUKRUL 'AT' bögrūl at “A horse white in the flanks (aṣṣaf).” Also a sheep with white
spots (aṣkal), etc. bögrūl

BND'L bandāl (?) al-karb [defined as] Something which comes out of a tree in the
shape of a shoulderblade, and which boys take and burn, then beat its coals, at night. They call
it: 'ÚVT' BNDAL 'OT bandāl. This is in polo [sic].

TAR'IL YILQI taryīl yilqī “Any animal that has white and black stripes on its back
(fī ẓahiri xuṭṣat bid wa-sūd),” such as “a speckled one (namiš)” is: TAR'IL taryīl. This adjective
temporary modify all animals except horses. 0

242 1. MS. rajul, read rījīl.
2. MS. tābb, correct to waṭf; cf. 232 boyrūj.
TU'RIL\' toγril A bird of prey. He kills a thousand geese and eats one. The man's name: TUIRIL\' toγril is after this. 0 toγril N

TTRL toγril "Gut-wurst (am'a) stuffed with meat and spices." Kānčāk dialect. 0 D

JAŠKA'L čāskāl "Earthware, broken pots (xazaf, 3 burma a'sār)." Kānčāk dialect. 0 čāskāl D

SANKIL [sic] sāpgil "A freckle (kalafa) which appears on the face." 0 sāpgil

SAR'SA'L sarsāl "Weasel (dalaq)." It is a small animal resembling the sable (sammūr). 0 sarsāl

QAR'TA'L 'AT' qartāl āt "Meat in which are whiteness and redness (mujazza')." QAR'TA'L QUUV qartāl qōy "A spotted (arqaṭ) sheep." 0 qartāl

QIR'IL 'AR' qirgil ār "A grey-haired (kahl) man." 0 qirgil

QIZ'IL 'AT' qizgil at "A horse between ash and grey (bayn al-aṭḥal wa-l-ašhab)." 0 qizgil

M

BAJ'KAM' bāčkām "A badge (sawm) in the form of a piece of silk or the tail of a wild ox (yak), which marks the warrior during battle." The Oγuz call it: BAJ'JAM' bārčām. bārčām D

Verse:

BAJ'KAM' 'URUB' 'AT' LAQA' bāčkām urup atlaqa
'UY'UR'DAQĪV TAT' LAQA' uyyurdaqi tatlaqa
'UI'RIY YAWUZ 'IT' LAQA' oγri yawuz itlaqa
QUŞ'LAR' KIBIY 'UJ'TUMIZ' quşlar kepi učtimiz

"We put badges on the horses; we headed for the Uighur dogs (meaning 'people') [lit.: towards the Tats among the Uighur; toward the hidden evil dogs;] we flew (toward them) like birds (until we fell upon them)." 0

BAJ'KUM bāčkūm "Hall of a house (saqīfa al-bayt)." 0 bāčkūm

BAD'RAM\' baγram "Joy and laughter among the people (as-surūr wa-d-ḍahika bayn al-qawm)." The ground, when it has blossomed forth with flowers, is called: BAD'RAM\' YIYR\' baγram yēr meaning "Pleasant ground (arḍ nazīha)." I do not know the origin of this word, since I have heard it from the lips of Persians. However the Oγuz call a "festival day (yawm al-īd)": BAY'RAM\' bayram, since it is a day of joy and pleasure. The gāl has been changed to yā' according to their custom. From this point of view the word must be pure Turkic (luya mahda). 0 (bayram D)

3. MS. jazaf.
:: 'UL YUMUŞQA' BIR·TAM BAR·DIY ol yumuşqa birtām bardi "He went off on the mission whole-heartedly and for a long time (munqatī' an ṭawīlan), as if he did not intend to come back." 0

BAI·RAM QUM' bayram qum "Sand dune (raml ālij jubayl)."1 A certain sandy tract (raml) between Kāshyar and Yārkānd is called: BAI·RAM QUVMĪY bayram qūmi. 0

BUΧSUM buxsum "Millet beer (mīzr [defined])." 0'

TUM·RUM YIΓA'I tomrum yīrāč "A piece of wood that is cut (maqtū')," such as a shoemaker's last ('alat al-iskāf), and the like. 0

TUŠ·RUM tūşrūm "A ball of spun thread (kull dajāja min al-γazl)."2 Arγu dialect. 0 tūşrūm D

ZUNKM zūngūm A type of Šinh brocade. 0 zūngūm

SID·RIM sidrīm "Strap (qidd)." Oγuza dialect. 0 :: SID·RIM 'IYŠLIΓ 'AR' sidrīm islīγ ār "A man who completes a job and leaves nothing over for someone else." 0

SAR·QIM sarqīm "Hoarfroast (saqī')." 0 sarqīm

KUTRUM kūtrūm "Bench (dukkān) on which one sits." 0 kūtrūm

KUJRIM kūčrūm "Panic (faza'a)." It is when villagers flee into the city. 0 kūčrūm

KD·RIM 'AT kādūm āt "Skinned (maslūx) flesh." 0 kādūm

[1. 402/485]

KAS·TAM kāstām "A feast (diyāfa) which one prepares for drinkers who come to him without formal arrangements." 0 kāstām

Words Having Two Letters the Same

R

TAR·TAR tartar (turtur ?) A bird like the turledove (qumrī). tartar

:: TAWY 'AM'KY JURJUR ūwe āmgi čurčur [lit. "the camel's teat čurčur"] Onomatopoetic for the fall of milk into the milking dish. 0 čurčur

243 1. MS. ḥabīl.
2. MS. daḥāja min al-'azl.
3. Second sukūn (') changed from U (?).

244 1. Sukūns (') changed from U (first one is unclear).
:: QARIN QURQRQ "TY qarın qurqur etti “The belly growled (taqarqara).”

K

SUKSUK süksük “Tamarisk (γαδά).”

M

SUM’LIM TAT’ somlim tat “A Persian who does not know any Turkic.” Anyone who does not know Turkic is called: SUM’LIM somlim. 0

KUR’KUM kürküm “Saffron (za’farăn).” This word agrees with Arabic, since the Arabs too call it kürkum.

BAKLAR ‘TIN ‘AR’TURUB’ beglär atin aryurup
QAD’GUQ ‘ANY TUR’TURUB’ qad’gu ani turyurup
MANKZIY YUZIY SAR‘TARIB’ mänzi yüzi saryarip
KUR’KUM ‘ANKAR’ TURTULTUVR’ kürküm anar turtülür

Eulogizing Afrasiyab: “The emirs have jaded their horses, and grief has emaciated them; their faces [have turned yellow] as though smeared with saffron.” 0

Chapter: fa’ilil, in its various vocalizations

J

SARA’GUL saragüče “A woman’s veil (ximār al-mar’a).”

R

SIPA’QUR sipaqur “Nosebag (mixlāt).” Its root is: SĪB ‘AQURY sip aquri meaning sipaqur “Manger of a foal in its second year (mi‘īf at-tani min al-xayl).”

Z

QULA’B(W)UZ: qulabuz “Guide (dalil).” The bā’ is an alternant of vāv. Proverb [cf. 214 çuwya]: QALIN QA’Z QULA’VUZ SUVZ BULM’S qalin qāz qulavuqsüz bolmās 0 “A flock of geese do not fly without a guide.” This is coined to advise someone to follow one who is better guided3 than himself.

Q

JIJA’LAQ čičalaq “The little finger (xingir).” 0

---

2. B altered to W by later hand.
3. MS. ahdā, read ahdā.
4. Sukun (‘) changed from U; originally JJ’LUQ (?).
JIJA’MUQ čičamuq “The ring finger (binšir).” This is a little-known word.\(^5\) 0 čičamuq

SULA’MUQ solamuq “A left-handed (a’sar) man.” 0 solamuq

QAR’JUQ qaračuq A name for al-Fārāb. It is one of the cities\(^6\) of the Oγyz. 0 qaračuq

QAR’MUQ qaraμuq “Corn cockle (zuwān aš-ta’ām).” 0 qaraμuq

[I. 404/487]

QAMĪJYJA’Q qamīčaq “Tadpole (du’mūṣ).” 0 qamīčaq

K

TUN’RIK YIYR tünārīg yēr “Any dark (mužlim) place.” Also “the grave (qabr)” is tünārīg called: TUN’RIK tünārīg. :: ‘AR TUN’RIK’K KIRDY ar tünārīgā kirdi “The man entered the grave.” 0

JUM’RUK KŠY čomārīk kīši “A bleary-eyed (a’māš) man.” 0 čomārīk

XUVJNA’K [sic] čučūnāk (?) “A melon which is sweet-smelling and streaked (hadaja čučūnāk [defined]).” 0 čučūnāk

BAJ’NĀK bāčānāk A tribe of the Turks dwelling near Rum. BAJ’NK bāčānāk A clan of the Oγyz; BJAN’K bāčānāk is a variant. 0 bāčānāk

Chapter: fa’al’al, second and fourth radicals vowelled; fa’allū

J

TAFIL’UVJ tawilyūč “Jujube (ťabarxūn).”\(^1\) tawilyūč

D

BUJUR’DA’ SAJ buyurda sač “Curly (ja’d) hair.” buyurda

S

JIṢAXSY činaxsi (?) An embroidered Şini silk. činaxsi ?

---

5. qalla mā yu’rafu, last word changed to ya’rifu by later hand.
6. MS. ism bilād, read min bilād, or (Tercüme I, 487n.) ism balda min bilād.

1. MS. ẗayarxūn.
Γ

TABUZ-ΓUV NA’NK tapuzyu nāṣ “Riddle (al-yūza).”

TUTUR-ΓUV NA’NK tutuzyu nāṣ “Something to be recommended (ḥaqquhu an yū’aza fihi).”

SIBIZ-ΓU sibizyu “Flute (mizmār).”

SIRIΓ-ΓA’ sirīγa “Glass (zujāj).”

SAIRIγ-ΓA’ sariγa “Locust (jarād).” An indolent (rāw) man is likened to it and called: S AIRIγ-ΓA’ AR’ sariγa är. 0

QUBUR-ΓA’ qoburya “Owl (al-hāma min at-ṭayr).”

Q

TRRQUV [sic] YIYR’ tātirqu (?) yēr “Ground with sparse vegetation (nabtuhā γayr tātirqu ? multaff).”

TATIR-ΓA’ tātirqa “A white tanned skin (qādam [defined]).”

TAWILQUV tawilqu A variant of: TAWIL-ΓUVJ’ tawilyūč meaning “jujube (tabar-xūn).”

‘AWILQUV awilqu Type of plane tree (ṣajar al-qarm). It has red berries, the juice of which is added to the gravy of Tutmāc. Its bark is used as a medicine for ophthalmia. It is also used to dye clothing. 0

TUQUR-ΓA’ toqurqa “The spigot (ṣunbūr) on vats or ablution vessels.”

TUQUR- QA’ toqurqa Name of a place in the summer pastures of Kāṣyar.

SAQAIQUV saqirqu “Tick (qurāḍ).”

QASIR-ΓUV qasirqu “Whirlwind (išār).”

K

TUŠR-ΚUV tūširgü “The outlet (fūha) of water into a canal; the place where the run-off from a mill pours (mafray) into another stream; etc.”

JAKUR-ΚA2 čākūrgā “Locust (jarād),” in Orjuz dialect; “locust before it can fly (qabl an yafiṟa),” in Turk dialect. Crowded households and armies are likened to them, thus: D

JUKURK’ TAK SUV čākūrgā tāg sū “An army as thick as locusts.”

2. First A changed from U (?).
Those with Quiescent Second Radical and Vowelled Third Radical

M

MINDATUV  mindatu  “Silken canopy (qazzīna).”

J

QUL’NAJIY  QIS’RA’Q  qulnači  qisrāq  “A mare that is about to foal (aqūq).”

QAR’NAI’UV  ’AR  qarnayu  ār  “A potbellied (baţīn) man.”
SAÎ-NAĠUV saynâyu “A dried gourd (qar‘ yābis).”

QUN'ĐIĠUV qondiyu “Polishing stone (midwas).”

QAM’JİYĠUV qamčįyu “A pustule (baṭra) that appears on the lips or fingers, with much pain, and with itching and fever.”

K

TUR'BIKUV törpigü “Adz (safan)” with which to smooth wood.

TAM’RAKUV tämrägü “Tetter (skin disease) (qūbä).”

SUK’NAKUV sōngägü “A pustule (baṭra) that appears between the nail and the skin.”

KAR’ŞAKUV 'AT: kärşägü at “A horse with sores on his withers (bihi dabar bi-minsa- jih).”

M

BUL’TAMA’ bulyama “Gruel (ašida) that is unsweetened and unbuttered.”

JUQRAMA’ YUL: čoqrama yul “An abundantly-flowing (fawwāra γazīra 3 al-mā) čoqrama spring.”

N

BUL’TUN’ bulyuna A shrub (ṣajar) which is red, pliant, and shaped like tamarisk (ṭarfā). Camels feed on it. MAL’TUN’ maḷyuna is a variant.

Chapter: fu’lulī

N^4

BULDUNY bulduni (?) Name of a thick mixture of sour and fresh milk (ratīyya) which bulduni? has grapes or raisins thrown in and is eaten. Kânčāk dialect.

R

SUNDIRIY sondiri (?) “Sea (baḥr).” Proverb: ’Š’YA’K ‘AYUR’ BAŠIM BUL’SÀ’ sondiri?

SUNDURIY DA’ SÜVF ‘IJ’KA’Y MAN āšyāk ayur bašim bolsa sondurida sūw ięgāy mān “The ass says, ‘My head must be sound so I may drink sea water.’” This is coined for one who wishes a long life in order to

3. MS. yarīza.

4. Cf. ED, 335; error for T? therefore bulduti?
gain his hopes.

MANDIRIY mandiri – Čigil dialect – name of the room (majlis) where the bride and groom are brought together at night and people shower them with coins (nișār).

L

BUSTALY bustuli A name for “mountain spinach (sarmaq)” which is eaten.

N

KUZKNY közkäni (?) “A type of beetle which flies about at night with a buzzing sound (quṭrub [defined]).”

Chapter: fu’lundi, in its various vocalizations

D

SUBURN’DIY süpründi “Sweepings (qumäma).” 0 süpründi

SAR’QIN’DIY SUVW- sarqindi sūw “Drip water (al-quṭār min al-mā’).” 0 sarqindi

QUJ’UN’DIY quçuṇudi “Onion (baṣal).” Čigil dialect. quçuṇudi D

End of Quadrilateral Chapters

Chapters of Quinquilateral

Chapter: fa’al’al, in its various vocalizations

J

SUQAR’LAJ BUR’K soqarlač börk “A tall (ṭawīla) cap.” 0 soqarlač

QAI’UR’MAJ qayurmäč “Fried wheat (hiṅta maqliyya).” 0 QAWURMAJ qawurmäč qayurmäč – with thin fa’ – is a variant.

YU’UGR’UVJ- yuyuryč “Pastry roller (miṭmala),” for flattening noodle dough, etc. 0 yuyuryč

R

1. First A changed to U (?).
Describing the enemy: “When he confronted me I rained down on him short arrows from the quiver, then said, ‘Your flattery and cries for mercy will not help you now.’”

Γ

:: SAMUR:ΤΥΓ’ ΙΥΣ samurturyįš “A confused, inextricable (muxtalit lā yudrā maxra-juhu) affair.”

:: QURUT:ΛΥΓ’ KIŠY qurutlurgy kiši “One who has dried curds (ḍū aqit).” This is like the Arabic expression: rajul tāmir wa-lābin (“a man be-dated and be-milked”), meaning: ḍū tamr wa-lāban (“who has dates and milk”).

:: TATIR:ΛΥ Γ’ YIYR tatirliry yēr “Smooth hard (ḍāt jadad wa-salāba) ground.”

:: QATIR:ΛΥΓ’ Γ’ qatirliry ār “A man with a mule (ḍū baryl).”

:: BASAR:ΛΥΓ’ Γ’ basarlity tāy “A mountain overgrown with garlic (ḍū tūm).”

:: BATIR:ΛΥΓ’ Γ’ BAṽIRLITY bacirlity ār “A man who submits to no one (lā yanqādu li-ḥadh).” This is like the Arabic expression: innā la-nahnu d’zam akbādān min al-ibil (“Indeed we are bigger-livered than camels”).

:: JAYIR:ΛΥΓ’ Γ’ ČAYIRLITY ār “A man who has juice (ḍū ‘ašīr).”

[1. 409/494]

:: SUGUR:ΛΥΓ’ ΤΑΓ’ suyurlury tāy “A mountain overrun with weasels (ḍū wabr).”

:: SITIRLITY Γ’ SIYIRLITY ār “A man who has cattle (ḍū baqar).”

:: TAWAR:ΛΥΓ’ Γ’ tawarlity ār “A man of wealth (ḍū māl).”

:: JAWA’R:ΛΥΓ’ Γ’ ĠAWARLITY ār “Ground that has kindling (ḍāt ẓarm).”

:: BAQIRLITY baqiriťy Name of a place near Balāsāyun. BAQIR:ΛΥΓ’ ΤΑΓ’ baqirliry baqirliry tāy “A mountain having copper (ḍū nuḥās).”

:: TAMIR:ΛΥΓ’ ΑΤ’ tamurlury āt “Flesh which has veins and sinews (ḍū ‘urūq wa-tamurlury a’ṣāb).”

:: QUBZIΓ’ KIŠY qopuzlury kiši “One who has a lute (ḍū ‘ūd wa-mizhar).”

367
QUTUMLU 'AR: qotuzluy ah "A man who owns a wild ox (yak) (śaḥib baqar al-waḥū)." qotuzly

SAYIZLI 'AR: sayizluy ār "One who has chewing gum (dū 'ilk yumdaŋu)." 0 SAYIZ-

LIY YYR: sayizluy yēr "Ground having pure clay (dū ṭīna ḥurra)." 0

SAQIZLI TVN saqizliy tōn "A garment with something viscous stuck to it (fīhi ta'alluq saqizliy
al-luzūfāt)." 0

QAMIŞ-LIY YYR: qamīšlīy yēr "A cane brake or reed-bed (maqṣaba)." 0 qamīšlīy

TABUMLU 'AR: tapuśmyluy ār "A man of inveterate service (dū xidma qaḍīma)." 0 tapuśmyluy

QABUMLU 'AW: qapuśmyluy āw "A house with a door (dū bāb)." 0 qapuśmyluy

TATI-LIY NA'NK tatiğlīy nān "Something tasty (laḏīḏ)." Its root-form is: TATI-G-

LIY: tātiğlīy 0

TUTUMLU YYR: tutuśmyluy yēr "A land haunted by jinn who injure anyone that tutuśmyluy
passes through (majanna [defined])." 0

TIĐI-LIY NA'NK tidiğlīy nān "Something to which access is prevented (māmnū 'an tidiğlīy
al-wuṣūl ilayhi)." 0

:: QIDIG-LIY BUR'K qidiglīy bōrk "A cap with a brim sewn on (dū ḥitār muxayyāt)." qidiglīy 0

QUDUMLU 'AW: quduśmyluy āw "A house with a well (bi'r)." 0 quduśmyluy

TARIG-LIY tariğlāy "A sown field (maẓra'a)." 0 tariğlāy

TURUMLU YYR turuglāy yēr "Place of residence (maudī al-iqāma)." 0 turuglāy

TARI- LIY YYR tariğlīy yēr "Land that is seeded (dū zar)'; also, "granary (huri)." 0 tariğlīy

SARI-LIY 'AR sariğlīy ar "A bilious (mamrūr) man." 0 sariğlīy

QURUMLU YA' quruglug ya "A strung (muwattar) bow." 0 quruglug

BUSUMLU YAY BUSUMLUG YAYI "The enemy in ambush (dū l-kāmīn)." 0 busuśmyluy

QABIQLI QIYIZ qapaqlīg qiz "A virgin (aḏrā')." 0 qapaqlīg

QATIQQ-LIY 'AR qatiqlīy ār "A man who is a mongrel or half-breed (haḏīn)'; also, qatiqlīy
"one who has a condiment with which to season his food (lāhu 'idām yu'tadam bihi)." 0

BARAQ-LIY KIŠY baraqlīy kiši "A man who has a shaggy dog (dū kalb aḥlab)." 0 baraqlīy

248 1. Final sukūn (') changed from U (originally QITUQLU 'AR ?).
JARUQLUĞ 'AR: čaruqluy är “A man with sandals (muẖtaḏi).” JARUQLUĞ čaruqluy čaruqluy
A clan of ʿOğuz. 0

QARAQLIĬ SıYZ: TAK KŬR'RŬ.2 qaraqız tāq körûr “He blinks (yatarāmazu) in battle, etc., as though he
does not recognize3

[I. 411/497]

the combatants and their outfits.”

QASUQLUĞ 'AR: qasuqluy är “A man who has a skin of koumiss (lahu rāwiya al-
āmĭs).” qasuqluy qasuqluy qasuqluy 0

QUŞIQLIĬ 'AR: qusiqlıy är “A man who has hazels (ḏū jillawz).” qusiqlıy qusiqlıy qusiqlıy 0

:: BAŞAQLIĬ SUNKV başaqlıy sünji “A pointed (ḏāt sinān) spear.” Also, an arrow if
it has an arrowhead (ḏū našl). başaqlıy başaqlıy başaqlıy 0

:: TAŞAQLIĬ 'AR: taşaqlıy är “A man with testicles (ḏū xuşaṭa).” taşaqlıy taşaqlıy taşaqlıy 0

QAŞUQLUĞ 'AYQ qasuqluy ayāq “A bowl with a spoon (ḏāt mil'aqa).” qasuqluy qasuqluy qasuqluy 0

BUQUQLUĞ 'AR: boquqluy är “A man with goiter (ḏū ḥawašala).” boquqluy boquqluy boquqluy 0

TAQUQLUĞ 'AR: taquqluy är “A man who has chickens (ḏū daḏaj).” ʿOğuz dialect.
taquqluy taquqluy taquqluy 0

SUQAQLIĬ TA'T suqaqlıy tāy “A mountain overrun with antelope (ḏū ʿufr min
aḏ-zibā).” suqaqlıy suqaqlıy suqaqlıy 0

BAĻIQLIŬ UKUΖ baliqlıy özüz “A river with fish (ḏū samak).” Also, land that has
mud (fihā waḥl), in Arğu dialect. baliqlıy baliqlıy baliqlıy 0

:: QULAQLIĬ NA'NK quläqliy nānḥ “A thing with an ear (ḏū uḏun).” quläqliy quläqliy quläqliy 0

QUNUQLUĞ 'AW qunuqluy āw “A house with guests (ḏū aḏyāf).” qunuqluy qunuqluy qunuqluy 0

TŬRUM'LUĞ 'AR: torumluy är “A man who has a newborn camel (lahu ibn
maxāḏ).” torumluy torumluy torumluy 0

QURUMLUĞ TA'T qorumłu ĭ yā “A rocky (ḏū janādil) mountain.” qorumłu ĭ qorumlu ĭ qorumlu ĭ 0

TŬLŬM'LUĞ 'AR: tulumluy är “An armed man (mudajjaj).” 

Verse: tulumluy
tulumluy
tulumluy
tulumluy

2. First sukūn (‘) changed from U.
3. lā yadrī; corrected, below the line, to lā yarą, “does not see” (later hand).
"Why did you not beg mercy before you paid the tax several times? Now that you are armed you are stubborn. (Go back to paying the tax; if not,) your blood will water the ground."

TABANLIĞI TAWAY tabanlığ tewe "A camel with hooves (dāt al-xuff)."

tabanlığ

TUBUNLUĞI TARİĞI topunluğ tariğ "A corn stalk with knobs (al-burr dū l-kur-bura)."

topunluğ

:: BUDUNLUĞI BUQUNLUĞI KIŞIYI bodunluğ boqunluğ kişi "One who has kinsmen (dū raḥṭ wa-āšira)."

bodunluğ boqunluğ

:: BAYANLIĞI QADISİ: baqanlıq qadisi "A strap with a ring (dū ḥālqa)."

baqanlıq

BADUK QARINLIĞI 'AR: bādūk qariniğ är "A potbellied (baṭin) man."

qariniğ

QURUNLUĞU 'AW: qurunluğ aw "A house blackened with soot (muswadd min ad-duxān al-mutarākām)."

qurunluğ

SAFINLIĞI 'AR: sayinliğ är "A man who has milch-ewes (dū ḥalāʿib)."

sayinliğ

:: SUFUNLUĞI TA'Ī: soyunluğ tāy "A mountain overgrown with wild onions (dū 'unṣul)."

soyunluğ

:: SAMANLIĞI 'AR: samaniğ är "A man who has straw (dū tīb)."

samanlığ

QARUNLUĞI 'AR: qarunluğ är "A man who has a melon (dū baṭṭīx)."

qarunluğ

QUQUNLUĞU 'UVT qoqunluğ őt "A fire with sparks (dāt šarara)."

qoqunluğ

[1. 413/500]

QULUNLUĞI QISRA'Q qulunluğ qisraq "A mare with her foal following her (mutliya qulunluğ [defined])."

The principle is that: LIĞI -liğ added to these nouns denotes the owner (ṣāḥib) of the object named; or else the passive participle (mafsūl), which then takes on a variety of nuances that cannot be known in advance; or again, it may indicate nouns of place. The first of these usages is illustrated in the phrase: BADUK QARINLIĞI 'AR: bādūk qariniğ är meaning "a potbellied (baṭin) man, one who possesses a large belly (dū baṭṭīn 'azīm)"; also in: SAMANLIĞI 'AR: samaniğ är meaning "a man who owns some straw (dū tīb)." The second is illustrated in the phrase: SARİLIĞI 'AR: sarıliğ är meaning "A bilious (mamrūr) man"; also in: QURQLUG YA' quruqlug ya meaning "a strung (muṭwatār) bow." The third is illustrated in the phrase: TARIĞI TARIĞI for "sown field (mazara'a)"; and in: TURUL'G TURLIĞI for "place of residence (mawdū' al-iqāmā)."
Know that most of the words in the quinquiliteral chapter are compounds made from simple triliteral roots.

The suffix with γayn has a different connotation from that with qāf. The γayn\(^1\) is used as I have just shown. The qāf\(^2\) is only used for locations (talzamu l-amākin). Example :: TARIG-LIΓ 'AW tariyliγ āw means “a house having corn (dū ḫinta),” 0 but: TARIG-LIΓ [sic] tariyliq is “a granary (huri).” 0 QURIG-LUG YA' qururyluγ ya is “a strung (muwatatar) bow,” 0 and QURIG-LUG [sic] qururyluγ is “a bowcase (miqwas).” 0 This is what obliged me to mention several of them, so that they might be known.

In writing the word you may separate the lām and γayn as long as they are not part of the basic noun. For example, in the phrase: BALIG-LIΓ 'UKUZ baliqliγ āgūz you may separate the: BALIG baliq from the: LIΓ liγ. 0 [Another example:] BARAQ: LIΓ 'AR: bāraq liγ ār “a man who has a shaggy dog (dū l-kalb al-ahlāb).” However, the system employed in this book (? hādhi l-jīha) is better, since it serves for conciseness, both in the patterning (mīzān) and in the transcription (kitba).

Q

BURUNDUQ burunduq “Halter or nose-ropes (zimām).” 0

BASINJAQ 'AR: basincaq ār “An oppressed (mustad'af) man.” 0

SAYIRJIQ siyirciq “Starling (tayhūf).” 0

QABIRJAIQ\(^3\) quburcāq “A wooden case (tābūt).” It is usually used to mean “coffin quburcāq (tābūt al-mayyit).” 0

QUDURJUQ qoqurcāq [Doll] (al-kīd [?])\(^4\) They are figures (tamāfīl) which little qoqurcāq girls make\(^5\) to play with, in the shape of people. 0

QARINJAIQ qarincaq “Ant (namīl).” Oγuz dialect. qarincaq D

[I. 415/501]

They also say: QARINJAIQ qarinca [608]. 0

?GRJAQ bāyircāq “Pack-saddle (akāf) for asses.” bāyircāq

250 1. MS. qāf.
2. MS. γayn.
3. Altered from QUBURJAQ.
4. Possibly to be read al-libīd (“felt”) or, perhaps, al-lu‘ab (“dolls”).
5. MS. tathduh, read tatataxiḍuha.
TUŁAR'SUQ¹ tolarsuq (?) “Heel (‘aqib),” usually of an animal  0  
BAΓIR'SAQ KIȘY bayirsaq kiši “A compassionate, kindly (‘aṭuf ḥafi) person.”  0  
BAΓIRSUQ bayirsuq “Intestines (muši).”  0  
BAΓIR'DAQ bayirdaq “A woman’s bodice (ṣudra al-mar’a).”  0  
QURU européen quruyasaq “Stomach (ma’ida).” “A bird’s gizzard (qaniṣa at-fayr)” is also quruyasaq called: QURU EUROPEAN quruyasaq  0  
BUTURΓ'AQ buturyaq [Burr] “A thorn (ṣawk) shaped like a pistachio, with hooks (that catch on clothing, etc.)”  0  
TABUZΓ'UQ tapuzyuq “Riddle (al bayza).”  0  
TUBULΓ'AQ topulyaq “Sedge (su’d).” TUBLΓ'AQ topulyaq “Colic (qulanj).”  0  
SIDIRΓ'AQ sidiryaq “Cloven hoof (ziyl).”  0  
QUDRΓ'AQ' quduryaq “One of the two tails of a gown (ahad daylay al-qabā’ xalaman).” quduryaq  0  
QADIZΓ'AQ' qadizyaq “A blister (majl) on the hand, from working.”  0  
BADIJ'LIQ YΓ'AJ’ badičliq yiyāč “A piece of wood to make into a vine trellis (‘ariš badičliq al-karm).”  0  
JĄΓ'LAQ čanačliq “Awkwardness, effeminacy (xurq, taxni̇).”  0  
BAΓ IR'LAQ bayirlaq “Sandgrouse (qaṭāt).”  0  
TAWAR'LUQ tawarluq “Pantry (xizāna).”  0  
TURUQ'LUQ turuqluq “Emaciation (huzal).”  0  
TARIΓ'LIQ taryliq “Granary (hurī).”  0  
JUBULMAQ čubulmaq (?) “Dried apple (faliq at-tuffāḥ).” Utluq² dialect.  0  
JUMUŞLUQ čomuşluq “Privy (kani̇f).”  0  
JARUQLUQ čaruqluq “A strip of leather to be made into sandals (u‘idda... li-l-hi̇dā).” čaruqluq  0  

251  1. First sukun(‘) changed from U; originally TLURSUQ.
2. Spelled 'TLIQ – see 62, n. 1.
TANUQLUQ tanuqluq “Testimony (ṣahāda).”

TUGA’Q LIQ tuyāqliq “A piece of wood to be made into a strainer (fidām).”

SATIYYLIQ NA’NK satiyyliq nān “Something ready for sale (mu’add li-l-bay’).”

SARIYLIQ3 sariyliq “Yellowness (ṣufra)” of things.

SIRUQLUQ’ YI’GAIY. siruqluq yīgāc “A piece of wood to be made into a tent pole (ṣaqb).”

SURIQLIQ NA’NK soqīqliq nān “Anything prepared for the cold (mu’add li-l-burūda).”

QBQLUQ qabaqliq “A squash patch (manbit al-qar’).”

QADASHLIQ3 qadashiq “Brotherhood, kinship (uxuwwa, qarāba).”

QURULUQ qurululq “Dryness (jafāf)” of a thing.

QURULUQ qurululq “Bowcase (miqwas).” Thus :: KYŠ QURULUQ kèš qurululq “Quiver and bowcase.”

QASHIQLIQIY MUNKUZ qașuqluq mūnūz “A horn to be made into a spoon (mil’aq).”

SARANLIQ saranliq “Miserliness (buxl).”

NAKIN TUTAR BAK’LAYUV ‘UVZY Y˘MA’S
SARANLIQIN’ SIT-TAYUV3 ‘ALTUN’ YIF’R3
nāgin tutar bāklāyū ’ızī yēmūs
saranliqin siytayu altun yīyār

Describing human nature:

[I. 416/504]

“Man hoards up his wealth and holds on to it tightly, crying over it out of miserliness, while he piles up gold; then he leaves it to someone else!”

[He holds tight to his wealth and does not eat Crying because of miserliness, he piles up gold.]

QAFUNLUQ qayunluq “Melon patch (mabṭaxa).”
QUNQLUQ 'AV qonułquq åv “Guest house (bayt aḏ-diyaṭa).”

TAΓUZMQ 'AR tayuzmaq är “A short and stout (b uḫur qaṣīr) man.” There is also a tayuzmaq variant with qāf [i.e. taquzmaq]. Also for other things. (taquzmaq)

MUΓUZ'GAQ muγuzyaq “A fly (ḍubāb) that resembles the bee (nahīl).” Arγu dialect. muγuzyaq

This suffix has five usages: (1) To form a noun in the meaning of a verbal noun (maṣdar). Example: U'ULUG'LUQ uluyulq “Deeming oneself great (kiyriyā),” derived from: ULGA'DTIY ulyādī meaning “he became great (ka'bura);” QURUĞLUQ quruγulq “Dryness (jafa),” derived from: QURINDIY NA'NK qurindi nān meaning “the thing dried (jaffa).” (2) To form a noun denoting that one thing has been prepared (mu'add), or is in store (muddaxar), for something else. Example: SURUQ'LUQ YIΓA'J siruqluq yiγāč “a piece of wood prepared to be made into a tent pole (mu'add li-yuttaṣaxa ṣiṃhu ṣ-saṣq);” TUQA'Q'LIQ [sic] YIΓA'J toγaqliq yiγāč “A piece of wood in store to be made into a strainer.” (3) To form a noun denoting the place where something grows. Example: QABAFLIQ [sic] qaβaqliq “squash patch (manbat al-qar);” QAΓUNLUQ qaγunluq “melon patch.” (4) To form a simple noun, unconnected with these other meanings. Example: BAΓIR'LAQ baiγirlaq “sandgrouse (qaṭāt);” SIΓIRJUQ siγerčuq “starling (ṭayhū).” This is a guide to form words which are not enumerated. They follow the explanation given here. If you regard the matter from this point of view you will find nothing that deviates from the rule. (5) to form a verbal noun (maṣdar). Example: TURUQ'LUQ turuqluq “Emaciation (huṣāl).”

K

KIRIT'ΛK kiritlik “Lock (γalaq).” KIRIT'ΛK QABUL kiritlig qapuγ “A locked (muγ-laq) door.”

KUZAT'ΛK NA'NK közätlig nān “Something preserved (maḥfuẓ).”

JUKU'T'LUK’ ćökütlük “Shortness of stature (qaṣr al-jutta).”

SUKU'T'LUK’ søğütlük “Willow orchard (manbat šajar al-xilāf),” with the hard kāf. The owner (šahibułu) would be with the thin kāf [söğütlük].

KUZ'ΛU’K

[I. 418/506]

TITIK küzaččik titig “Clay to be made into a pot (bastūqa).” The owner would be with the thin kāf [küzaččik].

TAMURΛK tāmurļük “The place where iron ore is smelted (al-mawḍī allaḍī yuḏaḇu fīhi ḥijara al-hadid wa-yuṣallāṣu minha l-hadid).” The owner would be with the thin kāf [tāmurļük].

KMURLK kömürlük “A tree, or a place, for charcoal (šajar al-faḥm wa-mawḍī al-faḥm).” The owner would be with the thin kāf [kömürlük].

kirițlik
közätlig
ćökütlük
söğütlük
közätzlig
küzaččik
tāmurļük
kömürlük
TABIZ·LIK täpizlik “Envy (ḥasad).” Thus :: 'NIK TBZLIK Y KIM’KA’ TAL’QA’R’
täpizlik
anig täpizliki kimkā talqār “To whom does his envy do harm?” 0
täpizlik

TTIZLIK titizlik “Bitterness (‘afṣa),” as with the taste of myrobalan.
titizlik

BUŠINJAK büšinčak “A cluster of grapes (‘unqūd al-‘inab).” Kānčak dialect. 0 büšinčak D

TKIRMAK tāgormāk “Camel litter (hawdaj).” The Oγyz sometimes call it: 'UKUR-
tāgormāk (ūgūrmāk)
MAKūgūrmāk.

ŠAKIRTUKŠ šakirtük “Pistachio (fustuq).” 0 šakirtük

KABAZLK käbāzlik “Cotton field (maqṭana).” To describe the person you say: KBAZ-
käbāzlikLK 'AR’ käbāzlig ār meaning “A man who has cotton (dū qaṭn).” 0 käbāzlig

BAQIZ·LIK 'AW bāḏizlig āw “An ornamented (muzaxraḥ) house.” 0 bāḏizlig

KIḌIZ·LIK YUVNK kidizlik yūn “Wool prepared for making felt (libd).” The owner kidizlik
would be with the thin kāf [kidizlig]. 0 (kidizlig)

TAKUZLK tōgūzlik “A horse’s having a blaze (kawn al-faras ayyarr).” Proverb: 'AT-
tōgūzlikY ‘AY’ BUL’M’S at tōgūzlikī āy bolemās 0 “The horse’s blaze is not (a substitute P
for) the moon.” This is coined when one wishes something small to take the place of something big. 0

SAMIZ·LIK sāmizlik “Fatness (siman).” 0 sāmizlik

KUWAZ·LIK kūwāzlik “Insolence (baṭār).” Verse: kūwāzlik

'SṬIB | 'TA' 'NA’NK NIK SAWLARNY QADIR’MA'
V
NANK’ QUB’ BULUB’ KUWAZ·LIK QILNB’ YAN’ QUTURMA’
estip ata anāṇňg sawlarni qadirma
nāŋ qut bulup kūwāzlik qilnip yana quturma

“When you hear the words of your parents do not turn (their words against them); when you find
wealth and fortune¹ (do not boast) nor let insolence seize hold of you and do not overstep your
limit.” 0

JAJAKLK čečaklik Name for “a place where flowers grow (mawḏi’ yanbut fīhī z-zahr).” čečaklik

KABAKLK käpāklık “The place where bran is made (al-mawḏi‘ allaḏī yuḏalu fīhī n-
kāpāklık nuxāla).” The owner would be with the thin kāf [kāpāklık]. (kāpāklık)

1. MS. jidd, read jadd.
TUWAK'LIK tüwäklık “A branch that is to be made into a blowgun (mä käna min al-
yuṣn mu‘add li-yuttaxaḍa minhu marmä l-bañādiq tüwäklık
[Ì. 419/508]

bi-n-nafas) for shooting at small birds.”

BITIK'LIK N'NK bitiglik nän “Something suitable to be written upon (mu‘add li-
yuktaba ‘alayhi).” The owner would be with the thin kāf [bitiglig].

KADUKLK KIDIZ kädüklük kidiz “Felt which has been prepared for making a raincoat
(mimtar).” The owner would be with the thin kāf [käduklük].

:: 'YŠLI'T KUḌKLK AR' isliy ködülgül är “A man who has toil and trouble (dū šuyīl
wa‘amal).” One does not say: KUḌKLK ködülgül alone.

TIRAİKLK teräklık “A poplar orchard (manbit al-hawr).” The owner would be with
the thin kāf [teräklik].

:: BUV NA’NK 'UL BIZK KARAKLK bu näñ ol bizkä käräklük “This is something that
is necessary (yanbàyī) for us.”

BAŞIK'LIK 'URAṬUT bešiklik uṟyut “A woman who has (a baby and) a cradle (ḍāt
raḍī wa-mahd).”

TUŞAK'LIK BAR'JIN tösäklık barçın “Brocade (or other) to be made into bedding
(firās).” The owner would be with the thin kāf — I mean the owner of the bedding [tösäklig].

:: KUŞIK'LIK YYR köşiklik yer “A shaded (muṣallal) place.”

TIKIKLK TUVN tikiglig tön “A sewn (muxayyaṭ) garment.”

TUKKLK TARĪT töküklük tariγ “Poured (maṣbūb)1 wheat,” or other.

:: KVJ'ŁK BĪLAK'LIK KŠY külük biläklük kiši “A person with a strong arm (qawi dū
sā'id).”

“One who is knowing, intelligent, and wise (‘ālim ‘aql ḥakîm)” is called: BLIKLK KŠY
biläklük kiši.

BALIK’ŁK KBA’Z biliklik kābāz “A piece of cotton to be made into a wick (quṭna
mu‘adda li-l-fatsila).”

KULUK’ŁK 'AR kölükliq är “A man who has a beast of burden (laḥu ḥamūla wa-
zahr).”

254 1. MS. mašina.
KULIKLIK YYR: köliklig yër “A shaded (muğallal) place.” 0

BURN'JUK bürünçük “A woman’s veil (ximār al-mar’a).”

BILIN'JAK' NA'NK bilinçak nān The name for “anything stolen (masrūq) which is later found in the hands of the stealer or of someone else.” Thus: BILIN’JAK' BİLİDY bilinçak bildi “He recognized the stolen article in the hands of the stealer.” 0

TARINJAK tärinçak “A thin cloak (rayţa).” Oγυz dialect. tärinçak D

This suffix has five usages:

(1) To form a noun denoting the place where something grows. Example: SUKUT'LUK söğütlük “willow orchard (manbit al-xilāf).” Or denoting the place where something is put. Example: KABAK'LİK kapaklık “A place for bran (maωdi' an-nuţāla).”

(2) To form a noun denoting that something has been prepared (udduxira) to be made into the thing mentioned. Example: TUŞAK'LİK BAR'JIN' tōşālik barčin

[I. 421/511]

“brocade prepared for making bedding”; : BU'V YTA'J 'UL QABUL'QA' TIRAK'LİK bu yiyāč ol qapuγqa tirālik “This is a piece of wood that is to be made into the bar of a gate (mu‘add li-lizāz al-bāb).” 0

(3) To form a noun denoting abstract verbal nouns (bi-ma'nā l-maṣdar fī ṭ-ṭabāyi‘). Example: KUWAZLİK kūwāzlik “insolence (baṭar)”; YKITLİK yīgitlik “youth (ṣabāb).”

If the word falls in one of these three categories it has the strong, genuine kāf, no other, in all dialects.

(4) To form a noun denoting the owner of the thing named. Example: BILAK'LİK 'AR' bilāklig ār “A strong-armed (du stād qawī) man”; : BITK'LİK 'AR' bitilig ār “A man who has an amulet (du ruq’a).” This corresponds to the Arabic pattern in: rajul tāmīr wa-lābin (“a man be-dated and be-milked”). 0

(5) To form a noun denoting the passive participle. Example : BLIK KIŠY 'ARA' 'ULK'LİK 'UL bilig kiši ara ülülilig ol “Intelligence is divided (maqsūm) among people”; : TUŞAK'LİK TUŞA'K tōşālik tōşāk “bedding that is spread out (mafrūz).” 0

If it is in one of these two categories it has the thin kāf, no other.

All these words are composed of simple triliteral nouns plus the suffix, with the hard or thin kāf, in this chapter, or with the qāf in the last section, with the meanings that I have mentioned.

2. ’arifa wa-wajida; perhaps wajada “He found,” thus buldi.
As for quadrilaterals and quinquilaterals, etc., beyond the simple stem, in the sound pattern, one adds the lām and qāf to those roots of the qāf or ḫāṣṣā‘ variety, but kāf to those roots of the kāf or rikkā variety, in all of the five meanings. This rule holds in all cases, without any exception in any of the dialects.

Chapter: fa‘allān, second radical vowelled, third unvowelled

J

BALIQ‘JIN baliqēn  Name of a white bird which hunts fish and is called “heron (mālik baliqēn al-ḥazīn).”

D

JUGUR‘DA‘N čūqurdān  čūqurdān

[I. 423/512]

“water-bank or cliff (juruf).”

Z

QURĪZIYN qorūyžīn  “Lead (usruf),” with zāy between the two points of articulation. qorūyžīn (qušūn D)

The Ḫūz drop several letters and say: QUŠUVN qušūn.

S

BUDUR‘SIYN budursīn  “Quail (salwā).”

Verse: budursīn

’UZUM MANIK BUDUR‘SIYN  özüm mānīg budursīn
’UVTIY ‘ANIK JA‘LANUVR  öti anīg čaqlanūr

0  Describing his love: “My soul is (like) a quail (summānā), tossing and turning over the fire of (love for) him.”  0

Γ

TWĪṢI‘N tawīṣyān  “Rabbit (arnab).”  0 TWĪṢI‘N YLY tawīṣyān yili  One of the tawīṣyān twelve years in Turkic.  0

TAWUṢΓ‘AN ‘UKUZ tawīṣyān āqūz  Name of a river which flows by the city of Ut.  0

MS. fa‘lālān.

255  1.  MS. R.

256  1.  MS. R.

2.  MS. ‘(‘ayn).
BUV 'IT' 'UL KİSİY K' JABİTΓA'N bu it ol kişikä čapityän "This is a dog which always attacks (abadan yahmilu 'alâ) a person (to bite him)." JABİTΓA'N 'AR čapityän är "One who strikes necks (darrâb li-l'a'nâq)," in Uighur dialect. 0

BUV 'AT' 'UL QUD'RUQ SABİTΓA'N bu at ol qudruq sapityän "This is a horse which always moves (abadan yu'harrikû) its tail." Also of a dog who wags (tabaşbaş) his tail when he wants some bread or when he sees his people and fawns on them. 0

QADİTΓA'N 'AR qaşityän är "A man who obeys no one (lä yanqâdu li-aḥad)." The same for an animal that is refractory (harûn). 0

BUV 'AR' 'UL TALIM TARI TARI TARIΓA'N bu är ol tâlim tariγ tarîtyän "This is a man who often has his fields sown (kafir mä ya'muru bi-z-zirä'a)." 0

BUV 'AR' 'UL TALIM' 'UZUM' QURİTΓA'N bu är ol tâlim üzüm qurîtyän "This is a man who often dries (kaﬁr mä yu'ujûfû) grapes (or other)." 0

BUV 'AT' 'UL TALIM' TUB'RAQ'TUZİTΓA'N bu at ol tâlim topraq tozîtyän "This is a horse that often raises dust (kaﬁr mä yu'hayyiyu l-yubâr wa-yu'îrûhâ)." 0

BUV 'UT' 'UL QARIN' BUŞUTΓA'N bu ot ol qarin boşutîyân "This is a medicine which relaxes (yušhilu) the bowels." The same for anything that often weakens something strong by loosening (yuhyinu quwwa aš-say bi-l-ḥall). 0

BUV 'AR' 'UL 'AWINK' TALIM TAWA'R TAŞİTΓA'N bu är ol āwine tâlim tawâr taşityän "This is a man who often has goods conveyed (naqîl) to his house (or other)." 0

BUV 'UVT' 'UL 'AŞYJ TAŞİTΓA'N bu őt ol eşê taşityän "This is a fire that makes the kettle overflow (mufawwira)." 0

BUV 'AR' 'L ATIN QAŞİΓA'N bu är ol ātin qaşîtyän "This is a man who often has his body scratched (ḥakk)." 0

BUV 'AR' 'UL MANY TUV'TJIY QAŞİTΓA'N bu är ol mâni tütçî qaşîtyän qaşîtyän 0

[1. 424/515]

"This is a man who always rouses my anger and annoyance (abadan yuq'unî fî l-yâqîd wa-d-dâjar)." 0

BUV 'AR' 'UL 'ATIN' TALIM QALİTΓA'N bu är ol atin qaşityän "This is a man who always makes his horse jump (yuwaţîbî)." 0

BUV KUN 'UL KUZ QAMATΓA'N bu kün ol kûz qamatîyân "This is a sun which qamatîyân is dazzling (muhamyûna) to the eye." 0

'UL' MANIY 'AWK' QUMİTΓA'N 'L oγul mâni âwkâ qomîtyän ol "My son makes qomîtyän me long (muşawwîsq) for home (or other) always." 0
BUV 'UT 'UL BURUN QANAT'GÂN bu ot ol burun qanat'gân “This is a medicine which always makes the nose bleed (mura‘if).”

'UK'DIY 'UL 'ARIK QANIT'GÂN ögdi ol ärig qanit'gân “Praise ever gladdens (mu-hizza abd'ân) a man.” 0

BUV KIȘY 'UL SUVZ BATUR'GÂN bu kiși ol söz baturyân “This is a man who is in the habit of keeping a secret (min 'âdatihî kitmân al-kalâm), etc.” 0

BUV 'AR 'UL 'AŞ TATUR'GÂN bu är ol aşı tatoryân “This is a man who habitually feeds (min 'âdatihî idâqa at- fascism) (guests, or others).” Verse [cf. 306 qâtar-]:

'ÂR'DIY 'ÂSIN TATUR'GÂN ärdi aşı tatoryân
YAWLAQ YA'ITI' QAJUR'GÂN yawlaq ya'ity qaçuryân
'Ü'IRAQ SUVSIN QAY'TAR'GÂN o'rqâq sûsin qaytarlyân
BAST'IY 'ULM 'AX'TARUV basti ölüm axtaru

Eulogizing a man: “He was a feeder (mittâm) of guests, a repeller of enemies, one who used to drive back the army of O'rqâq (by his firmness), till death brought him down.” 0

TUBR'GÂN YYR' topuryân yêr “Soft bare ground from which the dust rises when it is trod (layna, baṭna [defined]).” 0

SUBUZ'GÂN [sic] suburyân “Sepulchral vault (nâwûs); tombs of the infidels (maqâbir al-kafara).” Proverb: SUBUZ'GÂN DA 'AV' BULM'S TUBR'GÂN DA 'AW BULM'S suburyân äv bolmás topuryânda aw bolmás “There is no house (for the living) in old tombs (maqâbir qadîma); (similarly) game does not inhabit bare ground (baṭina)” — it only frequents places where there are water and vegetation. 0

QABAR'GÂN qaparyân “A pustule (baṭra) that appears on the body, with itching and fever.”

BUV 'AR 'UL 'KUŞ QATUR'GÂN bu är ol iküs qaturyân “This is a man who is very jovial (kaṭîr aḍ-ḍâhk wa-s-surûr wa-l-fâxr).”

BUV 'AR 'UL TA'SH YYR' DAN QUBUR'GÂN bu är ol tâşi yerdân qopuryân qopuryân “This is a man who quarries (qallâ) rocks from the earth.” Also of other things.

[1.426/517]

BUV 'AR 'UL 'ÂJÎF TUDUR'GÂN bu är ol äçiğ toduryân “This is a man who fills (mušabbi) todyuryân the hungry always.” Its root-form is: TUDUR'GÂN todururyân.

BUV 'AR 'UL SİDRIM SİDIR'GÂN bu är ol siğrim sidíryân “This is a man who is always cutting strips of leather from a hide and peeling off the hair (yattaxigu l-qidd wa-yaqud-duhu min al-jild wa-yâquru ‘anhu šša’r).” The same for anyone who is characterized by peeling (qaşr) something. 0
:: BUV "AL B' "UL YA'ANYNY QAY TARTA'N bu alp ol ya'ini qataryan "This is a warrior who always drives back the enemy battallion (yaruddu l-xamis abadan)." qataryan

:: BUV "AR' "UL QUNUQ'NYI QAJUR'TA'N bu är ol qonuqni qačuryan "This is a man qačuryan who always drives away (tarrud naffar) guests (or other)."

:: BUV "AR' "UL KŞIYK'Y QJUR'TA'N bu âr ol kišikâ qačuryan "This is a man, qičuryan when he sees someone alighting at his place, always becomes ill-mannered and condescending (yasî'u xuluquhu wa-yubayyimu min nafsihi l-kibr wa-l-faxr da'imân)."

:: BUV "AR' "UL 'ARAN BUV:NIN QADIRI'N bu âr ol ârân boynin qađiryân "This is a qađiryân man who always bends (yalwî) men's necks." qađiryân

:: BUV UV'T "UL 'ISHJ TAŞURT'A'N: bu ot ol ešê taşuryan "This is a fire that makes taşuryan the kettle overflow (muťawwira)." The same for a torrent that always causes the cistern to overflow and disperse (aftaça mâ al-hawd wa-hazamahu abadan). qađuryân

QAQUR'TA'N [sic] qaquryan A bread that is kneaded with butter and cooked in the qaquryan oven.

:: BUV BILA'ZUK "UL BILAK QAWUR'TA'N bu bilâzük ol bilâk qawuryan "This is a qawuryan bracelet that always squeezes (yaqgayatu) the wrist." taşuryan

:: BUV "ULUL' "UL BURUNIY TAMUR'TA'N bu oyul ol burni tomuryan "This is a tomuryan boy whose nose is always bleeding (yar'ufu)." tomuryan

SAĞIZ'TA'N sayizyân "Magpie ('aq'aq)." 0 sayizyân

QUDUZ'UVN_ quduzyân "Crupper of the saddle (tafar as-sarj)." 0 quduzyân

:: BUV "AR' "UL KİŞY BRLA' TUTJY TURUŞ'TA'N bu är ol kişi birlä tutçî turuşyân turuşyân "This is a man who always opposes (yuqawimû) people." 0

:: 'ULA'R 'İKY TAWAR' SATIŞ'TA'N 'ALİŞ'TA'N LA'R 'UL olâr ekki tawâr satisîyân satisîyân alişîyânlar ol "The two of them are always selling and buying (yatabâya'atni...wa-yaşarıyâni) merchandise." Another way of saying this is: SATIŞ'TA'N TAWIŞ'TA'N satisîyân tawişyân, from the verbs: SATIY satti meaning "he sold (bâ'a)" and: TAWDIY tawdi (tawdi ?) meaning "he disposed (of merchandise) (taşarraf)." 0

[1. 427/519]

:: 'UL KİŞY BRLA' BAQIŞ'TA'N 'UL' ol kişi birlä baqışyân ol "He customarily baqışyân regards people with glances (min 'ādatihi abadan yunâziru l-insân bi-l-lihâz)." 0

258  1. Y' added by a later hand.

2. Y (or NY) written below K' (thus: kišini).
:: 'UL 'AR 'UL YAWLA'Q TUQUŠ TA'N ol är ol yawlāq toqušān “He is a man who is toqušān warlike and belligerent (min 'ādatihi l-ḥarb wahwa mihrāb wa-mis'ar).”

SUWUS TA’N sowušān “Tapeworm (ṣafar)” — it is a snake in the belly. sowušān

BIJILA’N biṣilyān “Cracks (ṣuqāq),” In the hands or feet, or in the ground. biṣilyān

KUVK TUBUL’A’N kōk topulān “Mountain swallow (sumām).” This is the name of a bird which is said to have steel in its feathers and to bore through (yaṣribu . . . fa-yaṣribu) mountain peaks to the other side. I was told this by someone to whom I am beholden for some favors. BUV ‘AR ‘UL JARIK TUBUL’A’N bu är ol čarig topulān “This is a man who breaks (ḥattāk) the battle line.” Its root-meaning is in the expression: TAMUR TUBL’DY tamūr topuldi “He bore through the iron with force (taqaba l-ḥadd bi-ṣidda wa-ṣalāba).”

:: BUV ‘AR ‘UL KŠIY BRLA’ TUTJQ QATIL TA’N QARIL TA’N bu är ol kisi birla qatilyān “This is a man who meddles in people’s affairs (mixlat mizyal).” qatilyān

:: BUV ‘AR ‘L SINKIRIY QURUL’A’N bu är ol sinqir qurulān “This is a man who always has muscle cramp (yaṭarihi t-tašānmu).” qurulān

:: BUV ‘AR ‘L YAIYIDIN QUTUL’A’N bu är ol yayidin qutulān “This is a man who always escapes (abdān yanā) from the enemy (or other).” qutulān

:: BUV NA’NK ‘UL QABUL ‘A’QABUL’A’N [sic] bu nāq ol qapūyda qawulān qawulān “This is a thing which always gets squeezed (yanḍarītu) in the door (or other).” qawulān

:: BUV QUZIY ‘UL SAI LIQ BRLA’ QUSHUL’A’N bu qozī ol sarqiy birla qoṣulān qoṣulān “This is a lamb that is always joined (yuqarinu) to the ewe.” The same for other things. qoṣulān

:: BUV SUVF ‘UL TAWRA’Q SUL UL’A’N bu sūw ol tawraq suryulān “This is water which always sinks into the ground quickly (sarītān mā yaṣārī abdān).” The same for a spring whose water dries up quickly (sarītā al-yū’ār). suryulān

:: BUV ‘AR ‘UL TALIM QAQLA’N SUQUL’A’N bu är ol tālim qaqla soqulān soqulān “This is a man who gets buffeted by men’s fists (dalūl bi-ajmār ar-rijāl mulakkad).” qaqla soqulān

Q

TUTUR QA’N tuturqān “Rice (uruz).” tuturqān

[1. 429/521]

TAŠIR QA’N KUVZLIK taşirqān közlīg “A boggle-eyed man (jāhiz).” taşirqān

259  1. B changed from T (?).

2. MS. mulkadd.
SIQIR' AQ'N  siqîrqân "A type of rat (naw' min al-jirdân)."

K

:: BU'L 'AR' SÜVKA' B'TILK'N 'UL  bu är sükä bitîlgân ol  "This is a man who is always reenlisting (yuktabu smahu) in the army."  0

:: BU'LVA'R BUVDÜN 'UL TUTJÝ TİRL'K'N  bulâr böðun ol tutê či terîlgân  "These are people who always meet together or agree in a matter (abadanyatami'una fi amr)."  The same for anything that customarily withdraws and assembles (fi 'ādatihi l-inziwā' wa-l-îtimā').  0

:: BU'L BÜRA' 'L YUK KUTURKA'N  bu buyra ol yük kötûrgân  "This is a camel kötûrgân stallion that carries (hammâl) loads (or other)."

:: BU'L BA'K 'UL YA'ZUQ' KAJURKA'N  bu bêg ol yazuq kâçûrgân  "This is an emir kâçûrgân who forgives (safâšt) offenses."  0

:: BU'R 'L TLİM 'IYŞ KAJURKA'N  bu är ol tâlim îs kâçûrgân  "This is a man who is skilled and decisive in affairs (huwwâl qullab fasâl xufta)."  Another way of saying this is: 'AWUR'KA'N TAWUR'KA'N äwûrgân täwûrgân.

Verse:

YAI'Y 'UVTÍN 'UJURKA'N
TUVY'DUN 'ANY KUJURK'N
'IŚLAR 'UZUB KAJURK'N
TKDY 'UQY 'ULDURUV

V

Yayî otiin öçûrgân
töydun ani köçûrgân
išlar üzüp kâçûrgân
tâgdî oqi öldûru

Recounting the virtues of the dead man: "He was one who put out the fire of battle-foes,1 one who drove them from their camp, but a decisive business-man withal (fasâl xufta); then a deadly arrow of fate struck him down."

:: BU'L 'AR' 'UL TALİM 'UQ JAWURK'N  bu är ol tâlim oq çawûrgân  "This is a man çawûrgân who tests (naqqâr) arrows" — this is done by turning them on one's nail.

KUSUR'KA'N  kösîrgân "A type of mole (naw' min al-xuld)."  0

TUŞUR'KUVN  tüsîrgûn "Goat's-thorn (sajar al-kaftâr)."  In one variant [cf. 222 tüşıgîn].  0

KUWRK'N  köwûrgân "Wild onion ('unsul [defined])."  The Ôyz call it: KÜMUR-KA'N  kömûrgân.  0

TAMURK'N  tämûrgân "Arrowhead (naśl as-sahm)."  Ôyz dialect.

:: BU'L 'AR' 'L 'IYŞI'I 'AĎA'QÂ' TAKUR'K'N  bu är ol īşî yagâqqa tägûrgân  "This is a man who always brings an affair to its end (yuballîyu l-amr âxirahu)."

---

260  1. MS. ẖurûf al-aqtâl, read ẖurûb al-aqtâl.
:: BUV 'AT 'UL KULAR'K'N bu at ol kölärgän “This is a horse whose belly always swells and who lies down flat (yan'tafixu baṭnuhu² wa-yanbaṭiḥu).”

[1. 430/523]

:: BUV 'AR 'UL SUVTUK' SUMUR'KA'N bu är ol sätüg sümürğän “This is a man who gulps down (‘abbâ’) milk (or other).”

:: BUV 'AR 'UL TAKMA YIY'R'DIN TUTJY SURUL'K'N bu är ol tägmä yerdin tutči sürülğän “This is a man who is driven out (mudaffa‘) from every place.”

:: BUV NA'NK 'UL' KARIL'KA'N bu nann ol kärilğän “This is something that is always stretched out (yantıddu),” such as a stretched skin, or clouds stretched over the mountain tops.

:: BUV 'AR 'UL TALIM KARIL'K'N bu är ol tälim kärilğän “This is a man who is always yawning and stretching (ya'tarîhi t-ţu'abâ ba-w-tamaṭṭ).”

:: BUV 'AR 'UL 'ADKUV SA'WIN TIRIL'KA'N bu är ol äğgü såwin tirilğän “This is a man who will always live with a good reputation (ya'îṣu fî ḥusn šît wa-ţanâ).”

:: BUV NA'NK 'UL BIYR BIYR'K TARIL'KA'N [sic] bu nann ol bir birka tizilğän “This is something which is always arranged part to part (yantız̄imu ba'dahu ba'dan).”

:: BUV YIB 'UL KASIL'KA'N bu yip ol käsilğän “This is a string which always snaps (yanqati‘u).”

:: BUV TUKUVN 'UL SAŚIL'KA'N bu tügün ol säsîlgän “This is a knot which always comes loose (tanḥallu).”

:: BUV YB 'UL TUKUL'K'N bu yip ol tügülğän “This is a thread that always gets knotted (mun'aqîd).” :: BUV 'AR 'UL TUT'JY QAŞİY KUVZİY TUKUL'K'N bu är ol tutči qâşı közi tügülğän “This is a man who always wrinkles (munzâwî) his brow (because of his meanness).”

This suffix (lit. chapter) — both (the section) with şayn and with kâf — has five usages.

(1) To indicate continuity or habitualty of the action. Example: BUV 'UL 'UL BUR'NY YUMUR'TA'N [sic] bu oğul ol burni tomûrgâni “This is a boy whose nose is always bleeding (da'îmar ya'tarîhi r-ru'af’).” :: BUV 'AR 'UL 'ADKUV SA'WIN TIRIL'K'N bu är ol äğgü såwin tirilğän “This is a man who will always enjoy a good reputation (da'îmar ya'îṣu fî šît ḥasan).”

(2) To form a transitive adjectival indicating continuity of the action. Example: BUV 'AR 'UL TUVVIN QURIT'TA'N bu är ol tönin qurîtîyan “This is a man who often dries (kaṣîr aṭtaţîf) his clothes”;

:: BUV 'AR 'UL SUVŮUL SUMUR'KA'N bu är ol sūwûr sümürğän

2. MS. baṭnuhu.
“This is a man who gulps down (‘abbā’) water (or other).”

The simple nouns in this section have the hard kāf; all of the adjectivals have the thin kāf.

(3) To form an adjectival with the meaning of the passive participle. Example: BUV 'AR 'UL QAQIL’TA’N SUQUL’TA’N bu ār ol qaqqil’yan soqul’yan “This is a man who is frequently pushed and shoved (kaṭīran mā yudfa’u wa-yudalla’u); ∶ BUV 'AR 'UL YIYR-DIN YIYR-K SURUL’KA’N bu ār ol yerdin yerdīkā sūrīlgān “This is a man who is driven (mudaffa’) from place to place.”

(4) To form an adjectival of an unwilled action. Example: BUV KĪŠY 'UL SUVZUK 'UNIT-’TA’N bu kīšī ol sūtīg unityān “This is a man who always forgets (dī‘imān yansā) words”; ∶ BUV TŪKUVN 'UL SAŠIL-K’N bu tūqīn ol sāshīlgān “This is a knot which always comes loose (tanḥallu dī‘imān).”

(5) To form simple nouns, with none of the above meanings. Example: KAWUR-’KA’N kūwūrgān “Wild onion (‘unṣil’); TAWUS-’TA’N tawwṣṣān “Rabbit (arnab).”

The Oγuz, and all nomadic peoples from Rūm up to Șin, elide the γayn or kāf which is the sign of the continuity of the action, for the sake of lightness.

There is no distinction in speech between masculine and feminine adjectivals. Gender is known only from the context.

None of the adjectival forms or of the rules which I have explained is confined to this chapter. Rather, each rule holds for all the verbs in each book, including those with four or more radicals. You will soon become acquainted with them, God willing.

Chapter: fa’lalāl,1 second radical unwovelled, in its various vocalizations

J


This is coined about a weak man

[1. 432/525]

who wishes to do the job of a strong man but cannot.

QAR‘ILA’J: qarylāc “Swallow (waṭwāṭ).” QAR‘ILIGAJ qarliyač is a variant, by qarylāc metathesis.

1. MS. fa’lalālal.
QAR`ALIĞ qaryaliğ Name of a fortress near Țarăz. Its root-form is: QAR`ALIĞ qaryaliğ N

Q

TAM`ALIQ tamγaliq “A small ewer (ibrīq ʂayîr).” 0 TAM`ALIQ tamγaliq “A small table, reserved for one man (mā`ıda ʂayîrä yaxuṣṣu bihā r-ra`jul).” Its root is: TAM`ALIQ tamγaliq meaning “stamped (di` t-täbi`).” The reason is that the king used to stamp with a seal his ewer and his small table, and they would contain enough wine and food for one man. Later every small ewer and every small table were called: TAM`ALIQ tamγaliq meaning “a table prepared to be stamped with a seal (mā`ıda mu`adda li-yūḍa`a `alayhā l-xätam)” in order to prevent other than the king from eating thereon. It would be correct to say that the γayn1 was changed to qaf because of the closeness of their points of articulation.

SRMJUQ sarmačuq “A type of noodles (naw` ʂatriyya).” The dough is cut up into small pieces the size of chickpeas; it is fed to sick persons, and the like, in a broth. 0

SAR`MUSAQ sarmusaq “Garlic (tūm).” SAMURSAQ samursaq is a variant, by metathesis. 0

QUR`TULUQ quryuluq “Lightheadedness (tayx, nazaq).” 2

QIZ`LA`MUQ qizlāmuq “Measles, or a similar eruption (al-ḥaʃba wa-butūr miʃluḥā).”

QAŠ`ALAQ qašyalaq A type of water bird, smaller than the duck. Verse: qašyalaq

TNKDA` BL` KURSA` MINY `UR`DAK `AT`R` QALW` KRUB` QAŠ`ALAQIQ SUWQA` BAT`R
taŋda bili` körşi mini ördük ötür qaƚwa körüp qašyalaq suwqa batär

Describing his hunting of birds: “When the duck sees me in those mornings3 [it quacks; when the qašyalaq sees me with] a headless arrow this bird dives into the water.”

BAL`KULK NA`NK bāglülug nān “Something evident (bādī ʂahir).” Proverb: BULDA`-

JİY BUZATUV `UKUVZ `ARA` BAL`KUVLUK boldäci buzäru 醌jɪz ara bāglülug 0 “A calf that is expected to become a bull is evident among the bulls.” 0 This is coined about a strong and clever lad from whom every virtue is expected. 0

———

263 1. MS. qaf.
3. MS. yudar ("ponds"), read yudā (pl. of yudwa, "dawn, morning"); cf. 131:2.
KUZKUNAK: közkünāk A bird which resembles the sacer falcon and the lizard [sic] közkünāk and lives on wind (tā’ir yusbihu š-saqr wa-l’azāya wa-yataballayu bi-r-riḥ).

[1. 434/528] 264

N

"Inlaws (al-ahmā’ wa-l-aṣāḥār)" are called: QADIN QA'D'NA'TUN qadin qađnāyun, qađnāyun pleonastically.

Another type.

SAN'DUVA'J: sanduvāč "Nightingale (‘andalīb)." Verse [= 523 sanduvāč]: sanduvāč

SAN'DA'1 QAČR SUNDILA'J
MAN'DA'TINAR QAR'TILA'J
TAT'LILU'TUJR SAN'DUVA'J
'RKAQ TŠLY JARŠVR [sic]
sândā qačar sondilāč
māndā tinār qaryilāč
tatlīy ûtār sanduvāč
lārkāk tiši učrūsūr

Describing the Quarrel of Summer and Winter; Summer says to Winter: "The bullfinch flees from you, the swallow (xuʃtāf) rests in me, the nightingale sweetly sings his songs, male and female couple"—that is to say, in summer.

R

MUNDARUV mundaruv "A silken bridal canopy (al-ḥajala min al-ḥari)." mundaruv

End of Quinquilateral Chapters

Chapters of Sextiliterals

Chapter: fa'al'alal, in its various vocalizations

K

TIZIL'DURUK tizildürük "Copper coins placed on the tip of a shoe (fulūs ru'ūs al-xuff)." tizildürük

KUZUL'DURUK közüldürük "Something woven from horse tails and put on the eye if it is bleared or dazed." A variant of: KUZLUK közlük. közüldürük (közlük D)

JANIŠTURK čaništürük "A berry (ḥaml šajar) similar to the hazelnut, white and red, that ripens at the beginning of summer and is eaten." čaništürük
KUMUL' DURK  kömüldürük  “The breast-girth on a saddle (al-labab fi s-sarj).”

Q

SAQAL'DURQ  saqalduruq  Name for “the thread woven from silk which is attached to caps in order to fasten the cap underneath the chin so it does not fall off.”

QALLDURUQ  qalalduruq  A man’s name.

Chapter of Septiteralms

ZAR'UNTJMUVD  zaryunčmud  “A type of basil (sinjilāt).”  It is what is called in Per- sian palang mušk.

End of the Book of Nouns of Sound Words

In the Name of God the Merciful the Compassionate

Book of Verbs

Chapter of Biliteralms

B

:: QUL TANKRIY KA’ TAB’DIY  qul tāŋrikā tapdis  “The slave (worshipper) worshipped (‘abada) God Most High.”

::

[II. 3/3]

'UL XA'N'QA' TAB’DIY  ol xanqa tapdi  “He served (xadama) the king (or other).”

:: 'UL NA’NK'NIY TAB’DIY  ol nānṇi tapdi  “He found (wajada) the thing (which was lost).”  TABA’R TAB’MA’Q tapār tapmāq.

:: 'UL QULIN’ TAB’DIY  ol qulin tāpdi  “He kicked (rakala . . . bi-rijl) the slave.”  TABA’R TAB’M’K tāpār tapmāk.

:: 'AR' SUWDA’ JAB’DIY  ar suwda čapdi  “The man swam (sabaḥa) in the water.”

:: 'UL 'AT'NIY JIBIQ’ BIR’LA’ JAB’DIY  ol atni čipiq birlā čapdi  “He struck the horse lightly (daraba . . . xaffan) with a stick.”

:: JUMAQ TAT BUYNIN JAB’DIY  čomaq tat boynin čapdi  “The Muslim struck (daraba) the neck of the unbeliever.”  Uighur dialect.
:: 'AR· 'AWIN· JAB'DIY är äwin čapdi “The man plastered his house with fresh mud (laṭaxa . . . bi-tin ḥurr),” JABA'R· JAB'M'Q čapăr čapmäq.

:: YYJY YKNA' SAB'DIY yiči yignä sapdi “The tailor threaded (da'xala . . . s-silk fi) the needle.”

:: 'UL QUŠ QANTIN' SAB'DIY ol quš qanatin sapdi “He bound (wašala) the bird’s wing.” The same for anything defective which one mends or binds (jabara, wašala). SABA'R SAB'M'AQ' sapăr sapmäq. 0

:: 'AR· TUVN QAB'DIY är tön qapdi “The man stole (xašasa) the garment (or other).” qap-
:: 'UL 'LÁ'NIT YIYL· QAB'DIY oylänig yel qapdi “The baby suffered a stroke (ašaba . . . sa'fa) from the jinn.” QABA'R QAB'M'AQ qapăr qapmäq. Also used of a breeze that flutters (habba bi-) a garment, or the like.

:: 'AR· YUQA'RUV QUB'DIY är yoqärū qopdi “The man rose from his place (qäma . . . min makanāthi).” :: TUBIY QUB'DIY tüpi qopdi “The wind blew up (habbat).” :: QUŞ QUB'DIY quš qopdi “The bird (or other) rose upward (nahāla).” QUBA'R QUB'M'Q qopăr qopmäq.

J

:: 'AR· 'AT· BIJ'DIY är åt bičdi “The man cut (qašt'a) the meat (or other).” BIJA'R BJMA'Q bičår bičmäq.

:: MAN YBA'R SAJ'TIM mān yipār sačtim “I scattered (našartu) musk (or other).” sač-
:: 'UL 'AWKA' SUVW SAJ'DIY ol äwkä sūw sačdi “He sprinkled (rašša) water in the house (or other).” SAJA'R SAJ'M'Q sačår sačmäq.

:: 'AR· SIJ'DY är sičdi “The man defecated (taγawwata).” SIJ'R SIJMA'Q sičår sičmäq. sič-
The same for other [animals]. 0

:: 'AR· QAJ'DIY är qačdi “The man (or other) fled (haraba).” QJ'R QJM'Q qačår qačmäq. qač-

:: 'UL MINY QUJ'DIY ol mini qučdi “He embraced (‘anaqa) me.” QUJA'R QUJMA'Q qučår qučmäq. quč-

[II. 5/5]

:: 'ĀY· KUVN KAJ'TY āy kün kāčti “The month and the day have passed (maqā).” :: kāč-
:: 'AR· SUVW KAJ'TY är sūw kāčti “The man crossed (‘abarā) the water (or other).” :: 'AR· KAJ'TY är kāčti “The man passed (maqā), i.e. died (māta).” KAJ'R· KAJ'M'K kāčår kāčmāk. 0

:: SUV KUJ'TIY sū köčti “The troops (or other) set out (raḥila).” KUJA'R KUJM'K köčår köčmāk. köč-

With regard to hard letters, it is preferable to change the dāl of the preterite into tā', for the sake of euphony. The hard letters are: the hard bā', the hard jīm, qāf, the hard kāf. With
the exception of these letters, the correct pronunciation of the preterite is with dal [see 281-2 G].

Verse:

TUNLA' BLA' KUJA'LIM  tünlä bila köçälím  V
YAMAR; SUWIN KAJ'LIM  yamar suwin käçälím
TARNUKUVE' SUWIN 'ÝJA'LM²  tärñük suwin ičälím
YUWI'A YAIY 'UWLSUVN  yuwya ya yi ujualün

"We'll set out (nartahilu) at night; we'll cross the Yamar water — (it is a river); we'll drink seepage water; so that the enemy, swerving from us, will crumble in our hand."

R

:: 'UL 'AWKA' BAR'DIY ol äwkä bardi "He went (dahaba) to the house (or other)."  bar-
BARIYR' BAR'MA'Q barir barmaq.  0

:: 'UL YANJUQ 'AYZIY BUR'DIY ol yançuq ayzi bürdi "He drew together (zawä) the mouth of the bag." The same for anything that resembles this, such as the waistband of trousers, etc.  bür-
BURA'R' BURA'MA'K bürär bürärek.

:: YIBA'R' BUR'DIY yipär burydi "The musk fragrance spread (fähat)." The same for any sweet fragrance that spreads out (taçawwa'a).  bur-
SUVW' BUR'DIY süw burydi "The steam (or other) rose up (irtafa'a)."  BURA'R' BURA'MA'Q burär bürmage.  0

:: 'AR' YUQA'RUV TUR'DIY är yoqarū burydi "The man (or other) stood up (qama)."  tur-
TUM'N TUR'DIY tumän burydi "The mist rose (haja)."  TURUR' TUR'MA'Q turur turmäq.

TURUR: turur. This is an aorist verb, with no preterite or infinitive. It means  (turur)

[I. 6/7]

"is" (huwa). For example: :: 'UL TA'Š TURUR' ol täs türur "It is a stone (annahu ħajarûn huwa)."  G

:: 'UL QUŠ TURUR' ol quś türur "It is a bird." This is a copula (śli) in speech. It is similar to Arabic yanbayî ("it is necessary") in not having a preterite or infinitive.  0

:: 'UL BITIK TUR'DIY ol bitig türdi "He rolled up (tawä) the book (or other)."  türr-
TURA'R' TUR'MA'K türär türmäq.  0

:: 'UL SAR'DIY ol särdi "He was patient (šabara) about something." SARA'R' SAR'-sär-
MA'K särär särmarek.  0

:: 'UL 'AT SUR'DIY ol at särde "He drove (sāqa) the horses (or other)."  sär-

266 1. MS. ya'.

2. Later hand, in margin: 'IJÂ'LIM.
:: 'AR· 'ITīT SUR·DIY ār itiy sûrdī “The man drove away (ṭarada) the dog (or other).” SURA' R SUR·MA'A'K sûrdār sûrmāk. Also when an emir banishes someone (ajlā) from the country you say: SUR·DIY sûrdī. 0

:: XA'N SUVSIN· QUR·DIY xān sūsin qurđī “The (emir or) king mustered (jama'a) his army.” :: X'N JUVAJ' QUR·DIY xān čuvāč qurđī “The king unfurled (ḥalla, našara) the royal pavillion.” 1 QURA'R· QUR·MA'A'Q qurār qurmāq.

:: 'AR· YIYRIK QIR·DIY ār yērig qirđī “The man scraped (qašara) the ground (or other).” QIRA'R· QIR·MA'A'Q qirēr qirmāq. 0

:: 'AR· YA' QUR·DIY ar ya qurđī “The man strung (wattara) the bow.” QURA'R· QUR·MA'A'Q qurār qurmāq. 0

:: 'AR· YIB· KAR·DIY ār yip kārdī “The man stretched (madda) the rope (or other).” :: BAK YUVL KAR·DIY beg yōl kārdī “The emir⁶ stretched (madda) the road.” This means that he has men strationed in look-outs so that no one can pass without his knowledge. 0 This is done from fear of the enemy.

:: 'IT· KARDĪY it kārdī “The dog barked (nabaha).” Qarluq dialect. KARA'R· KAR·MA'A'K kārēr kārmāk.

:: 'L MNY KRDĪY ol mānī kordī “He saw (ra'ā) me.” KUR'R KURM'K kōrēr kōrmāk. 0 Proverb [=506 yūz]: YUVZK'A· KUR·MA'A’ AR·ĐAM TILA' yūzkā kōrmā ārdām tilā 0 “Look not at the face (and its pale color, but) look for virtue and breeding (in a man).”

:: 'UL 'AWK' KIR·DIY ol āwēkā kirdī “He entered (daxala) the house (or other).” KIRUR KIR·MA'A'K kirēr kirmāk.

Z

:: 'AR· TUM·LI'T DIN BAZ·DIY ār tumliyādīn bāzādī “The man shivered (irta'ada) from the cold (or other).” BAZA'R· BAZ·MA'A'K· bāzār bāzmāk.

[II. 8/8]

:: 'UL 'AW' BUZ·DIY ol āw bozdī “He tore down (hadama) the house (or other).” BUZA'R· BUZMA'A'Q bozār bozmāq. 0

:: KAYIK TAZ·DIY kāyik täzdī “The wild animal (or other) fled (farra).” TAZ'R· TAZMA'A'K täzār täzmāk. 0

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267 1. “the royal pavillion” added in margin by later hand.
2. MS. ar-rajal al-amīr.
3. MS. lā yunzar, read lā tanzar.
:: BAK 'IYLIN TUZDIY beg elin tüzdi “The emir organized (sawwā) the realm or province.” :: 'UL YIYRIK TUZDIY ol yērig tüzdi “He levelled (sawwā) the ground (or other).” TÚZ'R TÚIZMA'K tüzār tüzmāk. 0

:: 'UL YINJUV TIZDIY ol yincē tüzdi “He strung (naẓama) pearls.” Also for stringing together (naẓama) words :: 'UL SUVZ TIZDIY ol söz tüzdi. TİZA'R TİZMA'K tüzār tizmāk. 0

:: YAFLIR-LİT 'AT JÎZDIY yavyirliy at çizdi “The galled horse sank down (inxafaḍa)” when someone wished to mount it, in order to protect its back. Any galled animal will do this when someone wishes to place a load on it. JÎZ'A'R JÎZMA'Q çizār çizmāq. With zay between the two points of articulation.

:: 'URA'TUT YİB JÎZDIY urayut yip çizdi “The woman stretched (jaḍabat) the yarn.” The same for anything that can be lengthened by stretching, such as rope or sheep gut. JÎZ'R JÎZMA'K çozār çozmāk. With zay between the two points of articulation. 0

:: 'UL SUUV SUZDIY [sic] ol sūw sızdī “He strained (ṣaffā) the water (or other).” SİZA'R SİZMA'K sızār sizmāk. 0

:: YA'T SİZ-DIY yıy sızdī “The butter (or other) melted (dāba).” :: KUVN SÜZ-DIY kın sızdī “The first rays of the sun appeared (badā qarn aš-sams).” :: SUKAL SİZ-DIY sökāl sizdī “The sick man became thin (indaqqa, tadhālala).” SİZA'R SİZMA'Q sizār sizmāq. 0

:: 'AR' 'ARIQ QAZDIY ār ariq qazdī “The man dug out (ḥafara) the canal (or other).” :: 'AT' QAZDIY at qazdī “The horse was restive and dug (ḥafara) at the ground with his fore-feet.” QAZ'A'R QAZMA'Q qazār qazmāq.

:: 'UL YIYRIK KAZ-DIY ol yērig kāzdi “He toured the country (naqqaba l-arḍ wa-fāfa fiḥā).” KAZ'A'R KAZMA'K kāzār kāzmāk.

S

:: 'ANY BUR'T BAS-DIY ani būrt basdī “The nightmare pressed (jaṭama) upon him.” :: BAK 'IYL BAS-DIY beg el basdī “The emir subjected and organized (qahara, sawwā) the realm or province,”

[II. 10/10]

as though he “pressed (jaṭama)” upon it. :: BAKNIY YAĜY BAS-DIY begni yayı basdī “The enemy (or other) made a night attack (bayyata) on the emir.” :: 'AR QİZİÎR BAS-DIY ār qizīr basdī “The man mounted (tasannama) the girl.” :: 'IT KAYİK'NIY BAS-DIY it kayikni basdī “The dog felled (axadā . . . faṣara'a) the game.” BAS'A'R BASMA'Q basār basmāq. 0

:: 'AR' QULIN BUS-DIY ar qulin böṣdī “The man beat his slave severely (darabā . . . mubāliγan fihi).” BUS'A'R BUSMA'K böṣār bösmāk. 0

269

1. MS. 'ixfaḍ.
:: BAK YÀ‘IYQA’ BUS’DIY beg yayîqa busdi “The emir lay in ambush (daxala fî kamûn) for the enemy.” BUSA’R: BUS’MA’Q busûr busmâq. 0

:: 'AR’ QUS’DIY är qusdî “The man (or other) vomited (qâ’a).” QUSA’R: QUS’MA’Q quşar quşmâq. Also :: BUDÚ’I QUS’DIY bo’dûr qusdî “The dye faded (naşala).” 0

:: QABU’I NIK ‘DAQ’IN QIS’DIY qapu y anig âqâqîn qisdi “The door squeezed (daqâqa) (the man’s) foot.” Also for anything that squeezes a thing. QISA’R: QIS’MA’Q qisâr qismâq.

:: UL ‘ANIK TUV’LUQIN QIS’DIY ol anig tûnlüqin qisdi “He cut down his clothing allowance (naqṣa mîn ifrî’îhî l-marsûm li-t-tawb).” The same for anything of which the allowance is cut off (mûnî’î min marsûmihi).

:: UL YI’AJA’I KAS’DIY ol yiğêq kàsdî “He cut (qâ’a’a) the wood (or other).” KASA’R: KAS’MA’K kâsâr kûşmâk. Proverb: "UYYUR YTA’J ‘UZUVN; KAS’ TAMUR QIS’TÀ’ KAS’ uyyur yiğêq uzûn kâs tâmur qisya kâs 0 “[Uighur!] when you cut wood cut it long and when you cut iron cut it short” — since iron can be lengthened. They [the Uighur] have a public crier who cries out every day and teaches sayings. 1 0

:: UL ‘ANDIN KUS’DIY ol andin kîsdî “He was offended with him (‘ataba ‘alayhi wa-a’ra’qa ‘anhu).” KUSA’R: KUS’MA’K kûsàr kûşmâk. Örûz dialect.

S

:: MAN BUV ‘TYÂDIN BUŞ’DUM mân bu ısdiin buşdum “I was annoyed (dajîrtu) at this business.” BUŞ’MA’Z MAN BUŞ’MA’Q buşmâz mân, buşmâq. Proverb: BUŞ’MASA’R 2 BUVZ QUŞ TUTA’R: ‘YW’MASA’R 2 ‘URVÎK QUŞ TUTA’R buşmâs boz quş tutar, ewmâsâ ırûn quş tutar 0 “One who does not get annoyed will catch the white falcon; one who does not hurry will catch the best falcon.” 3

[II. 11/12]

This is coined to advise someone to act patiently in order to reach his goal. 0

:: ‘AȘAJ: BUŞ’DIY eşiç biśdi “The pot (of soup) was done cooking (adrakat al-qidr wa-țubixat al-maraqa).” :: Y‘MIŞ BIŞ’DIY yêmiş biśdi “The fruit ripened (nâdîfât).” :: ‘AR’ QMIZ BUŞ’DIY âqîmîz biśdi “The man stirred the koumiss so that it reached the proper consistency (ţarraka . . . li-yudîrika). BIŞ’MA’Z BIŞ’MA’Q bişmâz bişmâq.

:: ‘SÎJ TAŞ’DIY eşiç taśdi “The pot boiled over (fârat . . . wa-fâdât).” Also :: SUVF TAŞ’DIY süw taśdi “The water (of a river or a vessel) overflowed (fâda).” TAŞA’R TAŞ’MA’Q: taśâr taśmâq. 0

269 1. MS.  poderá (vowel marks by later hand), read hukam.

2. R added later; there is a red circle above S.

3. Boz means “gray”; “white falcon” should refer to ırûn quş as at 166:17. (But cf. 53 aq at “gray horse.”)
"He confronted (laqiya . . . wa-ra‘a) me."

The man got off (nazala) the horse.

The man fell (saqata) from the wall. Also for falling from a horse, or of anything that falls from a place. The hasty gnat falls in the milk, and dies. This is coined to advise someone to stop acting hastily.

The man loosened (halqa) the shackle from his horse. The same for anything that you loosen from its bond.

He joined (qarana) the goat to the sheep.

He composed (naqama) the poem.

He strangled (xanqa) the man (or other).

The child was born (wulida)."

The kitten miaows like its mother [lit. "The kitten is born miaowing"]. This is coined about a boy who takes after his father.

The stone blunted (kallala, aqhabat didda) the arrowhead (when it struck it)."
:: 'UL TURKA’K JİΓ-DİY ol türgāk ğiydi “He tied up (şadda) the bundle (or other).” JİΓA’R JİΓ-M’Q ğiyár ğyımāq. 0

:: 'AR’ QUYY’ SAIΓ-DİY ğr qöy saydi “The man milked (halaba) the sheep (or other).” SAIΓA’R SAIΓ-M’Q sayar sāyımāq.

:: 'UL QUYY’ DAN QURUT: SAIΓ-DİY2 ol qöydan qurut suydi “He made dried curds (ittaxađa . . . laqit) from the sheep’s milk.” SUTA’R SUTA’M’A’Q suyår suyımāq. Its root is: SUTA’R SUTA’M’A’Q suyurdı [309].

:: BUV SÜVZ KUNKUL-KA’ SİΓ-DİY bu sőz köŋilka siydi “These words touched (naja’a . . . ñ) the heart.”

:: 'UVN’ QA’B’QA’ SİΓ-DİY ün qāpqa siydi “The flour fit (wasa’a) into the container.” The same for anything. SİΓA’R: SİΓ-M’Q siyår siyımāq.

W

:: 'UL ’ATIK SIYŚ’QA’ TAWDIY ol atig sîşqa täwdi “He arranged (nāzama) the meat on the spit (or other).” TAW’R TWM’K täwår täwımāk.

:: 'UL MANY SAW-DİY ol māni säwdi “He loved (ahabba) me.” SAW’R SAWM’K sāwär sāwımāk. Proverb [=521 tayyān]: TAYΓA’N’ YUKUR’KAṈI4 TIL’KUV SAWM’S’ tayyān yügrīkin tîlki sāwımās “The fox loves not the swift-running hound” — since it will catch him. This is coined about one who is outstanding among his fellows, while they envy and despise him. 0

:: ’IT’ KAYIK’NY QUWDIY it kāyikni qowdi “The dog chased (tarada) the game.” The same for anyone who chases something

[II. 14/16]

or runs in its tracks (tarada . . . wa-ya’dū fi aṭar). QAWA’R: QAW’M’A’Q qowär qowımāq. 0

:: 'AR’ SÜVZUK’ KAW-DİY ar sōzūg kāwdi “The man stammered (talajlaṭa . . . fi kalām).” Its root-meaning is in the phrase: TAN’JUVNIY KAW-DİY tančūni kāwdi “He chewed on the morsel (in his mouth) without swallowing (läka . . . wa-lam yabtal‘).” KAWA’R: KAW-MA’K käwär käwımāk.

Q

:: 'UL MANKA’ BAQ-DİY ol mana baqdi “He looked (nāzara) at me.” BAQA’R BAQMA’Q baqår baqımāq. 0

2. A changed from U.
3. U’s changed (or to?) A.
4. Taṣḥīl (¬) by later hand.
:: 'UL 'AḌA'QIN· BUQDIY ol aḍaḍin boqdi "He drew in his foot after it had been stretched out (ḍamna ilā nafsīhi... ba'da mā kāna mabsūṭan)." BUQA'R· BUQM'Q boqār boqmāq. 0

:: 'UL QA'B'QA' 'UVN· TIQ'DIY ol qāpqa ūn tiqdi "He pressed (ṣadda) the flour into the container." The same for anything that is forced into a vessel by kicking or pressing (ūḍxīla... bi-ṣidda rākī wa-dāyyf). Hence, "grapes that are densely clustered (mutarākim al-ḥabbāt)" are called: TIQ' 'UZUM· TIQMA tiqma ūzūm.

:: 'AR· BURJN·DUQ BUT·LUVQA· TAQ'DIY ār burunduq butluqa taqdi "[The man] tied (ṣadda) the camel's nose-ropes to the nose-plug." Oyuz dialect. Also for tying a string to something. TAQA'R· TAQM'Q taqār taqmāq.

:: 'UL SUIVUZUK· 'ANIK QULA'QA' JAQ'DIY ol sūzīg aniq qulāqqa čaqdi "He drummed (ballāra) the words into his ear. Oyuz dialect. :: 'UL 'IKY KŠIY 'ARA' JAQ'DIY ol ekkī kišī ara čaqdi "He incited enmity (aqrā) between the two men. :: 'UL JAQM'Q· JAQDIY ol qaqmāq čaqdi "He struck (qadaḥa) the firestick." JAQA'R· JAQM'Q čaqār čaqmāq. The latter is both a verbal noun and a simple noun. 0

:: QUŞ JUQDIY quş čoqdi "The bird swooped down (inqaadā)." JUQA'R· JUQM'Q čoqār čoqmāq.

Verse:

'ARAN· QAMUJT· AR·TAQDIY NA'NK LAR· 'UDV
TAWA'R· KRUB· USN [sic] LAYUV· 'AS· KA' JUQA'R
ārān qamāyy artādī nānīār udu
tawār kūrīp īslāyū īskā čoqār

"Men’s morals became corrupted when they coveted property; when they saw wealth they swooped down upon it, just as the vulture swoops down when it sees prey." 0

[II 16/17]

:: 'AR· 'AWDIN JIQ'TY ār āwnid čiqti "The man went out (xaraja) of the house (or other)." Proverb [=495 kūč]: KUVJ· 'AL·DIYN KIR· SA'TURUV TUNK·LUK TAN· JIQA'R· kūč ēldīn kirsī tūrizī tūjūktān čiqār "When violence comes in from the courtyard, law and justice go out the window." 0

:: MAN· 'ANY 'WK· SUQ·DUM· mān ani āwkā suqдум "I made him enter (adxlūtu) the house." Also of anything that you forcefully insert (adxlūta... bi-ṣidda) into something else, as an ax head into its shaft. Also: 'AR· TUVZ· SUQDIY ār tōz soqdi "The man crushed (daqqa) the salt (or other)." :: QUŞ MANK· SUQDIY quş mān soqdi "The bird pecked at (laqāta) the grain." :: 'ANIY YILA'N· SUQDIY ani yilān soqdi "The snake bit (laḍayāt) him." Oyuz dialect. SUQA'R· SUQM'Q soqār soqmāq.

273 1. MS. al-wars (?), perhaps in error for al-xaṣās; cf. 216 butlu.
:: 'UL 'UZUM SIQ' DIY ol üzüm siqdi “He pressed (ašara) the grapes (or other).”
SIQ' DIY SIQ'M'Q siqdi siqmäq. 0

K

:: 'UL MANIY KURÜB' BUK' DIY ol mäni körüp bükdì “When he saw me he skulked (lašı'a bi-l-ard wa-nxafaḍa mutakamman).” :: 'UL 'AŠ DIN BUK' DIY ol aşın bükdì “He was filled to nausea (šabī'a . . . ḥattā s'a'ma wa-bašima) with food.” Also :: 'UL TAW'RQA' BUK' DIY ol tawārqa bükdì “He was fed up with or had his fill of (ilmala'a 'aynuhu) property (or other).”
BUKA' R BUK' M'K bükär bükmäk. 0

:: 'UL SUWWU' BUK' DIY ol süwūf bögdì “He stopped up the water with a dam (qara . . . wa-jama'a . . . bi-sikr ittaxaḍa lahu).” Also :: BAK' SUVSIN BUK' DIY beg süsin bögdì “The emir mustered (jama'a) his troops.” BUKA' R BUK' MA' K bögär bögmäk. Know that an army, because of its great volume, is always likened to water; thus :: SUVF 'AQTIY süw aqtì “The water flowed,” and: SUVF 'AQTIY süw aqtì “The army flowed.” 0

:: 'ULLA'N SUVF TUK' DIY oylän süw tökdi “The boy poured (aräqa) the water.”
Proverb: 'ULLA'N SUVF TUKA' R 'ULLI' YA'NIY SINUVR' oylän süw tökär, ulur yäni sinür 0 “The boy pours the water and the old man (slips on it


[II. 17/19]

and) breaks his shin.” This is coined about a wrong which the young commit and of which the old suffer the consequences. 0

:: 'UL 'AWKA' TAK' DIY ol äwkä tägdi “He reached (balağa) the house (or other).”
TAKYR TAKMA' K tägär tigmäk. Proverb: 'IYWAK 'AWKA' TAKMA' S' äwák äwkä tigmäss “The hasty man does not reach home” — since by hurrying he jades his riding animal and is left without a mount. This is coined to advise someone to act slowly.

Verse:

'AT'TALIR' UQ'NIY 'AZA'Q atýalir oqnı azâq
TAKMADIY BUUV SA'W 'UŠA'Q tágmaḍi bu sāw uṣaq

“This slander did not reach me, though this temptress wishes to shoot at me an arrow from an unknown source.”

[She means to shoot an arrow, stray;
This word, slander, did not reach.]
TIK'M'KIN'J 'UNM'S' TILA'MAKIN'J BULMA'S' tikmāginčā önnās tilāmāginčā bulmās “As long as (the tree) is not planted it will not grow, as long as (the goal) is not sought it will not be found.” This is coined to advise someone to make an effort. 

:: 'UL BITIK JAK'DIY ol bitig čākdi “He pointed (naqāta) the book.” :: 'UL 'ATIN JAK'DIY ol atin čākdi “He bled (faṣada)

[I. 19/21]

'irq) the horse.” JAK'R JAKM'K čākār čākmāk. 0

:: 'UL BAK'KA JUK'DIY ol begkā čōkdi “He kneeled (jaṭā) before the emir (or other).” :: TAMUR SUWDA' JUK'DIY tömür suwda čōkdi “The camel kneeled (baraka).” :: TAMUR SUWDA' JUK'DIY tömür suwda čōkdi “The iron sank (rasaba) in the water (or other).” JUKAR' JUKM'K čōkār čōkmāk.

:: 'UL TARKA'K; BA'TIN JAK'DIY ol tūrgāk bāarin čigdi “He tied (ṣadda) the bond of the package (or other).” JK'R JKM'K čīgar čigmāk.

:: 'UL YAM'T SOK'TY ol yamāy sökti “He tore out (naqāda) the patch (from the garment).” :: 'UL 'AWIN SUK'TTY ol āwin sökti “He took down (naqāda) his tent or his building.” :: 'UL BAK'KA SUK'TTY ol begkā sökti “He kneeled (jaṭā) before the emir (or other).” Hence :: SUKA' ULTUR' sökā oltur “Sit kneeling.” SUKR SUK'M'K sökār sökmāk.

:: 'AR 'URA'TUT-NIY SIK'TY ār urāyutni sikti “The man copulated with (jāma'a) the woman.” SIKR SIKM'K sīkār sīkmāk.

L

:: 'UL YAR'MA'Q BUL'DY ol yarmāq buldi “He found (wašada) the dirhem (or other).” BULVR' BULMA'Q bulūr bulmāq.

:: 'UL BILIK BILDY ol bilig bildi “He knew (arafa) understanding, knowledge, or wisdom.” Also for other things. BILIYR' BIL'MA'K bilir bilmāk.

The people of Arān say: BILUVR' bilūr with ḏamma after the lām; others do not agree with them in this. 0

:: 'AR TA'M TAL'DIY ār tām täldi “The man bore through (tāqaba) the wall (or other).” :: 'UL 'UTLA'QI' SAI-LIQA' TALIDYI ol oylaqīy sayliqa täldi “He joined the kid to a milch-ewe to suckle it (ḏamma . . . li-tarḍa'a).” This is done when the she-goat has little milk or else dies, and the kid, or lamb, is left uncared for. TALAYR'2 TALAMA'K tālār tālmāk. 0

275 1. "or his building" added above line (original copyist), wa-bināhu, perhaps to be read wa-banāhu “And (re-)constructed it.”

2. A and alif ('') crossed out and Y added by later hand (i.e., originally TAL'R, altered to TALIYR: tālīr.
Also in the game of tipcat (striking one stick with another to make it fly - ḍarb al-qāl wa-l-qula), you say: TAL’DIY taldi. TAL’AR TLM’Q talar talmāq. 0

:: ‘AR’ YARIN’DA’Q’ TILDIY ʾār yarindāq tildi “The man cut (qadda) a strap (from the hide).” The same for anything that one cleaves lengthwise (ṣaqqa fūlan). TIL’AR’ TIL’MA’K tilār tilmāk. 0

:: ‘UL ‘ANY JAL’DIY ol ani čaldı “He struck him down (šara’a).” :: ‘UL SUVZUK MANIK QULA’Q’A’ JAL’DIY ol sōzig mānig qulaqqa čaldı “He shouted the words in my ear (samma’a).” Proverb: JAQ’SĀ’ TUT’NUVR’ JAL’SĀ’ BILNUVR’ čaqṣa tuntur čalsa bilnnur 0 “When (the firestick) is struck (the fire) takes hold, when (the words) are made heard (usmi’a) (the purpose) is known.” :: TUVNUI’ TA’Š’ UVZA’ JAL’DIY tōnyy tās ẓūz čaldı “(The fuller) beat (daraba) the garment on the rock.”

Verse:

‘IPHIM TVTB’ QUDIY JALDIY
‘ANIK TVSIN QIRA’ YUL’DY
BAŚIŅ ‘ALIB’ QUDIY SAL’DIY
BUFIZ ‘ALIB’ TUKAL BUF’DIY

Describing a dog: “He [lit. My dog] caught (the wolf) and brought it down (šara’a); he plucked out its hair; he [took its head and] cast it behind him, then bit its throat and strangled it.” JAQ’R JAQM’Q [sic; cf. 272 čaq-] čalār čalmāq. 0

:: ‘UL MANK’ TUVNIN SAL’DIY ol maṇa tōnin saldi “He waved (lama’a) to me with his garment.” :: ‘UL MANK’ KIȘY DA’ LTUN SAL’DIY ol maṇa kisidā altun saldi “He paid me gold, drawn on a person (axraja ḫalā insān ḍahabān).” :: SUVW YỊ’A’JỊ’ SALDY swu yiɣāciɣ saldi “The water cast up (lafaẓa)1 the wood (or other).” SAL’AR’ SALM’Q salār salmāq. Also used of a man who signals (awma’a) with his hands from a distance.

:: ‘AR’ KIYDIN’ QAL’DIY ʾār kēgin qaldi “The man remained (baqiya) behind.” :: ‘UL ‘UYUVN’ DA’ QAL’DIY ol oynūndā qaldi “He was left behind (turika)2 in the contest.” The same for anything that remains (baqiya) or is left (turika). Proverb [=542 tōrū]: ‘IYL QAL’DIY TRUV QAL’MA’S’ el qaldi tōrū qalmāq 0 “The realm has been left behind, but custom cannot be left behind.” This is coined to advise someone to act according to custom.

276 1. MS. laqata; altered from lafaza by later hand.
2. MS. taraka.
QALILYR' QALIMA'Q qalīr qalmāq.

:: 'UL MANDIN' NA'NK' QUL'DY ol māndin nāṇ qoldi “He asked (sa'ala) me for the thing.” QULUVR QUL'M'Q qolūr qolmāq. 0

:: 'AR 'YŞ QILDY ār īş qoldi “The man acted ('amila).” 'AR QIYZĪ QIL'DY ār qīziy qildi “The man copulated with (jāma'a) the girl.” The word is used by allusion for copulation. For this reason the Ṣūrūz avoid it; instead of saying: QILDY qildi for “He did ('amila 3-šay),” they say: 'IYYĪT ētti which means “He did well (aşlağa).” For example: 'AR YUKUNJ 'IYYĪT ār yūkūnč ētti “He performed (aşlağa) the prayer”; the Turks say: QILDY qildi. QULUVR QIL'M'Q qilūr qilmāq.

:: 'AR 'AWK' KAL'DY ār āwkā kāldi “The man came (atā) to the house (or other).” KALIDR' KALMA'K kālūr kālmāk. Proverb: BIYR' QAR'TA' BĪR'L' QĪŠ KALMA'S' bīr qaryā birla qīš kālmās 0 “Winter does not come with one crow.” This is coined to advise a person to act slowly until his friends arrive to help him. 0

:: 'AR KUL'DY ār kūldi “The man (or other) laughed (dhañika).” KULAR' KULMA'K kūlār kūlmāk. Verse [=77 ādgū]:

KULSA' KIŠIY 'ATMA' 'ANKAR' 'UR'TAR' KUL
BAQIL 'ANKAR' 'ADKUVLUKUN' 'AT'ZIN' KUL
kūlsā kiši atma anar ʾortār kūlā
baqqil anar ādgūlūkūn ʾayzin kūlā

“When you see a person smiling (yatabassamu) at you, don’t pour hot ashes on his face (i.e., don’t put him to shame), but regard him also with a smile (tabassum).” The sense is: repay kindness with kindness.

M

:: SUVW TAM'DIY sūw tamdi “The water (or other) dripped (qaṣara).” TAM'R TAMĀ'Q tamār tammāq.

:: 'UGLA'N SUWDA' JUM'DIY oylān suwda ṣomdi “The boy dived (yāṣa) in the water.” JUMAR' JUMA'Q ṣomār ṣommāq.

:: 'UR'DAK SUWQA' JUM'DIY ērdāk suwqa ṣomdi “The duck dived deeply (yāṣa . . . yāwsan mubārīy an fihi) in the water.” JUMAR' JUMA'K ṣomār ṣommāk.

The infinitive of the latter is with kāf, of the former with qāf, in order that the difference between the two verbs be recognized. 0

:: 'UL 'ANY QAM'DIY ol ani qamdi “He beat him to death (daraba fa-atxana wa-aωbaqa).” QUAMA'R' QUAMA'Q qamār qammāq.

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1. First A by a later hand (dark black, thin point).
The water was wavy (māja)." QUM'R: QUṆ'A QOMĀR QOMMĀQ.

"UL 'ULK'NY KUM'DIY ol ölügni kömdi "He buried (dafana) the dead one (or other)." KUM'R KUM'K KOMĀR KOMMĀK. Also: KUVZMA'N KUM'DIY KŐZMĀN KOMDI "He baked the bread in the hot ashes (ittaxaﺩa l-xubz fī l-malla)."

QUVY: BAN'DY qoy bandi "The sheep were bound (rubīta)." The same for anything that is tied up (ṣudda bi-wītāq). BA'NIR BANM'Q BĀNIR BANMĀQ. The nūn is an alternant of lām [i.e. bal].

KUVK TUN'DIY kōk tundi "The sky was overcast (yāmat)." QABUR TUNDIY qapūy tundi "The door was blocked (insaddā)." Similarly, when a pass is blocked by snow, one says: 'R'T TUN'DIY art tundi. TUNVR: tunūr — also, in the aorist: TUNA'R tunār — TUNMA'Q tunmāq. The nasb form in such verbs [i.e. the aorist with ā] is the manner of the Oyuz and Qifçāq.

YAYMUR TINDY yāymur tindi "The rain stopped (aqla’a)." AR: 'LUI TIN'DIY ār ulūy tindi "The man sighed (tanaffasa . . . aš-su'dā)." ARUQ: TIN'DIY ARUQ TINDI "The weary one rested (istarāha)." TINAR' TINM'Q TINĀR TINMĀQ.

The Oyuz, when they forbid someone from speaking, say: TINMA' TINMA. This is an inverted expression (maqlāb). It means, "Don't be quiet (lā taskut)." The Turks say: TIN' tin meaning: "Be quiet (uskut);" when they say: TINMA' tinma the meaning is: "Don't be quiet (lā taskut)." The Oyuz here are in error.

'UL 'AR: XYL BILA' SAN'DIY ol ār xayl bilā sandi "That man was reckoned (ṣudda) among the class of xayl [i.e. horses]." The same for anyone who is reckoned with something. SA'NUR: SANMA'Q sanūr sanmāq. Proverb [=46 anuq]: BA'RĪ'T 'UTRUV TUT-SA' YUVQA' SANMA'S bāriy utru tutsa yōqqa sanmās "If one offers what is available (to the guest, then hospitality is not [reckoned as nought]."

'UL MANK' 'AT'M'K SUN'DY ol maṇa ātmāk sundi "He offered (nāwala) me bread (or other)." SUNA'R SUNMA'Q SUNMĀQ.

YİG'A'J: SIN'DIY yıgāč sindi "The piece of wood (or other) broke (inkasara)." SUV SIN'DIY sū sindi "The army was routed (inhazama)." SINVR: SINM'Q sinūr sinmāq. Also: SINAR: sinār.

1. Most likely the Arabic word was substituted by a mechanical error for at or yond.
:: 'UYRIY TAWA'R QUN'DIY įgri tawär qundi “The thief stole (salaba) the property.”

Verse:

KIJK BULUB· YAT'INY YIR'KUV 'AMA'S·
'ADKAR·MA'DIB' QUD'SA' 'ANY 'IYL·NIY QUN'R·
kieğ bolup yärünü yergü ämäs
ädgärma'dip qodsa ani ẽlin qunär

"One must not scorn one's enemy, though he be small, for if one pays him no heed, and he is left alone, he will steal the realm from you.” QUN'R· QUNM'Q qunär qunmäq.

:: YG'IÁ'J KUNDIY yiyäč köndi “The piece of wood (or other) was straight (istaqāma).”
:: 'UYRIY KUNDIY įgri köndi “The thief confessed (agarrā) (his thievery).” Also of any person who denies having a certain property and who then confesses to it. :: 'AR· YUVL'QA' KUNDIY ār yolqa köndi “The man started out (šaxaša īlā . . . wa-rakiba) on the journey.” :: 'UTUNK KUNDIY otunq köndi “The firewood burned (ihtarāqa).” This is an Arğu word — they change yā' to nūn according to rule [cf. 533 kýy-]. :: TUSUVN· 'AT· KUNDIY tosun at köndi “The unruly horse was broken in or 'straightened' (irtāda, istaqāma).” The same for anything that is straightened. KUN'R· KUNDI'K könär könmäk.

0

:: 'AR· TULUM· MAN'DIY ār tulum mandi “The man girded on (labisa) the weapon.”
:: 'AR· A'UT'MA'K¹ SIR'KA'KA' MAN'DIY ār ötmäk sirkäka mandi “[The man] dipped the bread in vinegar to season it (šabāya . . . wa-'tadama).” The same for dipping anything to season it. MANA'R· MAN'M'Q manär manmäq.

0

:: QARIY 'AR· MUN'DIY qari är mundi “The dotard (or other) ranted (haḍā).” MUNA'R· MUN'M'Q munär munmäq.

0

:: 'AR· 'AT· MUN'DIY är t mündi “The man mounted (rakiba) the horse (or other).” MUNA'R· MUN'M'K munär mümäk.

Grammatical Rules and Inflections, the Explanation of Adjectivals, and the Application of Rules

I assert the following — and aid is with God!

The verbal system is based on the preterite and the imperative.

I have asserted that it turns on the preterite since if the first consonant of the word in the preterite

279 1. First A by a later hand.
has fath (A) then the aorist and infinitive will follow it in having naṣb (A) with their first consonant. The same if it has raf (U) or xaf (I). 0 Example :: BAR·DIY bardî “He went”; the bā' takes fath (A) in the preterite, and so the aorist is: BARIR· barî also with fath of the bā'; and in [the infinitive]: BAR·MAQX barmâq the bā' again has fath, as before. With raf (U) :: TUR·DIY turdi “He stood”; the tā' takes raf in the preterite, and so it will in the aorist: TURUR· turur with ðamm (U) of the tā'; and in the infinitive: TUR·MAQX turmâq with raf of the tā'. With kāsr (I) :: YIN·JUV TIZ·DIY yinči tizidī “He strung the pearls”; the tā' takes kāsr, and so in the aorist: TIZA·R· tizār with kāsr of the tā'; and in the infinitive: TIZ·MAK tizmâk also with kāsr of the tā'.

The structure of this language is not like that of Arabic where the preterite differs from the aorist. Thus, in the first-stem form of the verb “to sit” you say qa'ada, with the qâf taking naṣb (a); then you say yaq'udu, with the qâf unwavowled, in the aorist; and you say qu'ūdan, with the qâf taking ðamm (u), in the infinitive. Similarly of the verb “to rain”: maṭara,\(^1\) with fath of the mîm in the preterite; yamṭuru, the mîm unwavowled; muṭûran, with ðamm of the mîm. You have naṣb in the preterite, ðamm in the infinitive, and no vowel in the aorist. An example of the derived-stem forms is the verb “to honor”: ḥukrama, the hamza taking fath in the preterite; yuκrimu, the yā' taking ðamm in the aorist; Ḣurāma, the hamza taking kāsr in the infinitive. Another example: iṣṭara (‘to ask for pardon’) — the alif takes kāsr; nastarṣiru; istiṣfâran.

The preterite in all the verbs differs from the aorist and the infinitive. But Turkic is not like that. Rather, it is perfectly regular, in the biliteral, triliteral, quadriliteral and quinquiliteral chapters, and in what exceeds them. There is agreement among the preterite, the aorist, and the infinitive. 0

The second aspect is that doubling occurs only in the preterite, not in the aorist or in the infinitive [see 414 G]. 0

Third, the active participle is based on the preterite in the dialect of Or'uz, Qifcaq, Yemâk, Yaṣma, the people of Ar'yu, and the nomadic people from Suvārîn\(^1\) to Bāqanâk. Example :: BAR·DIY bardî “He went”; 0 BAR·DAJII bardači “One who goes”; a jîm is inserted between the dāl, which is the preterite marker, and the yā'. 0 :: TUR·DIY turdi “He stood”; TUR·DAJII turdači “One who stands”; a jîm is inserted between the dāl and the yā' which are the two preterite markers. All the verbal chapters follow this pattern.

The imperative. We assert that the active participle is based on the imperative in most of the Turkic dialects, Čigil, etc. [see below, 290ff.]. 0 And the letters of meaning (i.e., suffixes) that occur with verbs for various purposes are affixed only to the imperative, as we shall explain, God willing.

1. MS. maṭarān (vocalization by later hand).
1. Originally Suvārâyın, kāsrə added below the rā’ by a later hand.
Know that the preterite is fixed with dāl and yā' in all verbs, with the sole exception that the dāl changes to tā' if associated with hard letters, because of the force of the point of articulation [i.e., assimilation].

0 The hard letters in this language are four: hard pā', tā', hard čīm, and hard kāf. Example of pā' :: TAYTIY tāpti

[II. 28/32]

"He kicked with his foot." Example of tā' :: TUTIY tuttī "He took." Example of hard jīm :: QAJTITI qačti "He fled." Example of hard kāf :: TAWAY JUKTIY tevé čokti "The camel kneeled." Also qaṭ may be counted in this group following hard kāf; example :: UL MANIKI BAQTIY ol maʿna baqtī "He looked at me." The dāl becomes tā' solely due to the hardness of the points of articulation of these letters, as we have explained. Their root-form is dāl, but the pronunciation with tā' is more elegant when joined to these letters. This is the rule for all verbs, simple and compound, in each book.

The aorist is fixed with rā' in each book, in all verbs. If the last consonant of the stem is rā' then there are two rā's, repeated, one belonging to the stem, the other being the aorist marker. 0 The rā' of the aorist in this language is like the [prefixes] alif, tā', ṣūn and yā' in Arabic as aorist markers. 0 If there is no rā' in the stem of the word, then one rā' occurs which is the aorist marker. This rule is best observed in the preterite and the imperative. If rā' occurs before the dāl of the preterite, then it occurs [there is no difficulty]; and in the imperative the dāl and yā' which are the two preterite markers drop, leaving rā', unwovelled. This rā' then belongs to the stem, and in the aorist one must add to it a different rā' as the aorist marker. If, on the other hand, there is no rā' in the preterite and the imperative, then the aorist rā' is added to it [simply]. 0 Example :: BARDIY bardi "He went"; there is a rā' before the dāl;

[II. 30/34]

:: BAR bar is the imperative, the rā' remains fixed while the preterite markers drop, so in this case the rā' belongs to the stem; the aorist then is: 'UL BARIYR ol barīr "He goes"; the aorist rā' is added, resulting in two rā's, one belonging to the stem, the other being the aorist marker. :: 'UL TURIYT ol turī "He stood"; imperative: TURIY tur "Stand"; aorist: 'UL YUQA'RUV TURURY ol yoqarī turur "He stands up" — there are now two rā's in the word, one belonging to the stem, the other being the aorist marker. The 'Oyuz drop one of these two rā's in most aorist verbs, for lightness, and pronounce only one rā', as in the imperative; this is not proper and not according to rule [see below, 300-301]. As for verbs in which there is no rā' — such as: KALDIY kūldī "He came," imperative: KAL kūl, aorist: KALIR kūlir; or: KULDIY 'AR kūldī är "The man laughed," aorist: KULIR kūlär — a rā' is added in the aorist which is not in the stem. 0 The 'Oyuz agree with the Turks in this type of verb, in which there is no rā', and do not drop this rā'. This is a general rule, holding good for triliteral and quadriliteral verbs, and what exceeds them.

Know that the verbal patterns of [the dialects of] the Turks resemble those of the dialects of the Arabs. They are: fa'ālā for the preterite; fa'ilā for the aorist; and fa'ālāl for the infinitive. Example :: BARDIY bardi "He went"; this is like the pattern in 'aqṣā (pl. of 'aqṣār "wounded") and halqā (pl. of ḥalqīq "shaven").

1. -ā here is alif maqṣūra, written in Arabic with yā'.
2. MS. fa'ala (vowels by later hand).
BARIR: barir “He goes”; this is like namir (“leopard”), rajil (“on foot”), bakir fi ḥājatīhi (“rising early to meet his needs”). 0 BAR:MA’Q barrāq – this is like al-qarqāf (“wine”), al-xalāl (“ankle bracelet”). All the verbal patterns of this language are like this, both simple and compound. 0

The bilateral may be considered trilateral in pronunciation by virtue of īṣā‘. Example:: BAR:DIY bardi “He went”; :: BA’R:DIY bardī is permitted. :: TUR:DIY turdi “He stood”; :: TUVR:DIY tūrdī is permitted. This is allowed, however, only in the preterite, not in the aorist or the infinitive. 0 This is similar to the permitted insertion of madd and īn letters in simple nouns without being part of the root. Example :: YAY:’A:J: yiγač “Wood”; its root-form is: YAY:’A:J: [sic] yiγač. :: TANUVQ: tanuq “Witness”; its root-form is: TANUVQ: tanuq. However, the more correct and more elegant form of both nouns and verbs is what is shorter in pronunciation and firmer in enunciation. 0

The infinitive has one form for all verbs. This is to add to the stem mim alif and qāf for words containing a qāf or γayn or which have īṣā‘ in pronunciation; 0 or kāf instead of qāf for words which contain kāf or which have rikka or else imāla to the three vowels. 0 Example of those with qāf :: UL YA’ QU:DIY ol γa qurdi “He strung the bow”; QUR:AR:’ QUR:MA’Q qurār qurmāq – the infinitive has qāf because the word has qāf. Example of those with γayn :: UL SÜV: T: SA:DIY ol sūt sayrī “He drew milk”; SĀ:’A:R SĀ:’MA’Q sayār saymāq – the infinitive has qāf because the word has γayn. 0 Example of those with īṣā‘

[II. 32/38]

:: ’AR: BAR:DIY är bardi “The man went”; BARIR: BAR’MA’Q barrāq. TUR:DIY turdi “He stood”; TURUR: TUR’MA’Q turur tūrmāq – since the word has īṣā‘, the infinitive has qāf. 0 Example of those with kāf :: KAL’DIY kāldi “He came”; KALIR: KAL’ MA’K kālir kālmāk – the infinitive has kāf because the word has kāf. The same is true for the thin kāf instead of the hard one, thus :: UL MANIY ’UK:DIY ol mānī ogdi “He praised me”; ’UKA’R: ’UK’MA’K ögår ögmāk – even though the main part [of the word] has thin kāf, the infinitive still has hard kāf as in sound words [i.e. those with hard kāf in the root]. 0 Example of those with rikka :: ’AR: TALIM: SAR:DIY är tālim sārdi “The man was very patient”; SARAR: SAR’MA’K sārār sārmāk – since the word has rikka, the infinitive has kāf. Note that the corresponding word with īṣā‘ has its infinitive with qāf, thus :: BAK ’ANY SAR:DIY beg anı sardi “The emir scolded him”; SARAR: SAR’MA’K [sic] sarar sarmāq. 0 :: ’AR: BITIK: TUR:DIY är bitig tūrdī “The man rolled up the book (or other)”; TURUR: TUR’MA’K tūrur tūrmāq. :: ’UL YAR’MA’Q TIRDIY ol yarmāq terdī “He gathered the dirhams”; TIRAR: TIR’MA’K terār termāk. :: ’AT: SUR:DIY at sārdi “He drove the horses”; SURAR: SUR’MA’K sūrār sūrmāk – the infinitive [in these cases] has kāf for the reasons I have indicated. This is a general rule, holding good for all the chapters in each book, both simple and compound, without exception. The scope of qāf and kāf may be understood from the examples given, so study them! These are the sum of the principles concerning infinitives. 0
containing qāf, yayn or ʾishāʾ; or kāf otherwise, as in the above examples; 0 or else yayn and yāʾ, constructed to the thing referred to. The stem is what remains fixed in the imperative. :: 'UL BARI' BAR'DIY ol bariy bardi "He went a direct going." 0 :: 'NIKA ʾIYŠ QILI'IY BAL-KUVLK aniq is qilyi balğilīq "His doing the deed is evident." 0 :: SUKAL ʾTINI'IY ARTAQ sūkūl tiniyi artaqq "The breathing of the sick man is bad" — this derives from the phrase: 'AR 'UL'T TIN'DIY ʾār ulūy tindī meaning "The man sighed." 0 :: MANIK YURIQIM NATAK mānig yoriqim nātāq "How is my conduct?" :: SANIK YURIQING NATAK sānig yoriqin nātāq "How is your conduct?" :: 'ANIK YURIQY NATAK anig yoriqī nātāq "How is his conduct?" This type is an infinitive construct. Its root is the word: YURIYDIY yoriḏi meaning "He travelled." There is no qāf in this verb. The yayn occurs only in [words whose] infinitives are with qāf. The rule for this type of verb, from which infinitives may be derived, is best observed in the stem, which is the part of the word remaining in the imperative when the preterite markers dāl and yāʾ drop off. 0 The kāf occurs in words which cannot take qāf in this meaning. :: 'NIK YAR'MAQ' TIYRI'KIJ KÜVR' anig yarmaq tērīgī kōr "Look at his gathering dirhams." Proverb [= 19G, 293G]: TA'Z' KALIKY BUR'K'JYKA' tāz kāliği borkčiḳā "The coming of the bald man to the hatter (is inevitable, to buy from him something to cover his baldness)." This is coined about a person who flees from someone he cannot escape. 0 The root of this verb is: KAL'DIY kāl'dī "He came"; when it is changed from this meaning the infinitival kāf is inserted, as you see. 0 The qāf does not occur in place of yayn if the infinitive is in this meaning and this degree, but only after this degree, in a place where yayn hardly ever occurs; namely, between the dāl and yāʾ which are the preterite markers, producing a sound infinitive construct. 0 The kāf occurs in a similar place according to the above explanation. Example :: BAR'DIY bardi "He went"; an infinitive is formed from this as follows: 'NIK BAR'DUQY BARMA'DUQY BIYR anig barduq-barmaduq bir "His going or not going are equal." 0 :: TURDIY turdi "He stood"; an infinitive is formed from this as follows: MANIK TURDUQUM; TURMA'DUQUM; BIYR: mānig turbūqum turbūqum bir "My standing or not standing are equal." The yayn cannot occur in this type, since one may not say: TUR'DUQIY [sic] turbūyī in place of: TUR'DUQIY turbūqi to mean "his standing"; nor may one say: MANIK BARDUQUM; BARMADUQUM; [sic] mānig barduqum barmaduqum to mean "my going or not going." The yayn does not occur in this type. But the kāf does, thus :: 'NIK KALDUKY KALMA'DUKIY BIYR: anig kalduqī kalmadūqī bir "His coming or not coming are one." 0 :: SANIK KUR'DUKN KUR'MADUKNK BIYR: sānig kordiḳīn korma dikin bir "Your seeing or not seeing are one." I do not mention this type of infinitive either among the nouns or the verbs [in the course of the book], since whoever grasps these rules may easily derive them himself from the various dialects. This rule holds good for all kinds of verbs, sound, weak, doubled, and so on, both simple

and compound.

There is another type of infinitive that occurs in construct with the agent at the time he performs the act, and acts like a noun. The rule is to add after the stem qāf and yāʾ for words
The imperative of this chapter consists of two consonants, and for that reason we have named it "biliteral." Thus :: BAR' bar "Go." :: KAL' kāl "Come." This is the root. When the object of the imperative is singular, most of the Turks add to the stem γayn and lām in words having qāf or ʾūsbā'; qāf and lām in words ending in γayn; 0 or kāf and lām in words having kāf or imāla or rikka. In this case the imperative goes over from the biliteral to the quadrilateral class, or from trilliteral to quinquilateral, or from quadrilateral to sextiliteral. 0 Example :: BAR'TIL baryl "Go" :: TUR'TIL turyil "Stand"; these are ʾūsbā' words, so the suffix is γayn lām. Those with final γayn :: TAT'QA' ʾAT'QIL τāγγa ayγiλ "Climb the mountain"; :: SUVT ΣΑΓΣIL sīt saygil "Draw milk"; these end with γayn, so the suffix has qāf. 0 Those with kāf :: 'AWKA', KIRKIL ʾāwkā kirgil "Enter the house"; :: YARMAQ' TIR'KIL yarmāq tergil "Gather dirhams"; the suffix has kāf because of what I mentioned above, and has caused the word to go over from biliteral to the quadrilateral class. 0 Trilliteral :: YUK' KUTUR ʾyīk kōṭūr "Lift the load"; T'A'M' UTUR tām ʾūṭūr "Pierce the wall"; the imperative [forms may be] :: KUTR' KIL' 'UTR'KIL köṭūrgil, ʾūṭūrgil; they have gone over from the trilliteral to the quinquilateral class. Quadrilateral :: 'AT' SUWΓAR at suwayr "Water the horse"; :: MNY 'UD'FUR māṇi ʾədyur "Waken me"; the imperative [forms may be] :: 'UĐΓUR'TIL SUWΓAR'ΓIL ʾədyurγil, suwayrγil — the imperative has gone over from the quadrilateral to the sextiliteral class. This type of imperative is permitted only if the person addressed is singular; if it is dual or plural, the above does not apply.

[II. 37/44]

The imperative for the dual and plural is according to one pattern, and there is no difference between masculine and feminine. Thus :: BAR' bar "Go (singular)"; BARIYNKL'R KIY-KUV barinjar ekigū "Go (dual)"; the plural is :: BARIYNK' LA'R QAMUI barinjar qamuy. 0

If the person addressed is honored because of age or rank, the Turks address him with the plural form, thus :: BARINK' barin "Go (singular)" — its root meaning being "Go (plural)." The Oyuz and Qifčaq say: BAR' bar "Go (sg." and: BARINK barin "Go (pl.)"; the plural marker: LA'R -lār drops and is replaced by zāy plus nasal kāf, for the singular, if it is desired to show honor and favor to the person addressed — this is in their dialect a "plural of the plural," used as an address for the singular; as in the verse:

'AWLAB MANY QUYNKIZ
'AYIQ 'YB' QYMANKIZ
'AQAR KUZUM 'UŞ TANKIZ
TAKRA' YURA' QUŞ 'UJA'R

awlap māṇi qoymanjiz
ayiq ayip qiymañiz
aqar közmū oş tändig
ťągra yörą quş uçăr

"When you hunt me¹ do not leave me behind; do not go back on your promise; sea-water flows from my eye (comparing tears to sea-water because of their saltiness); birds fly round about (the streams of my eye)." 0 This type is permitted only for the second person. It does not occur in the first or third persons imperative, since the nasal kāf can only be imagined with a second person imperative. In the words: BAR'DINK bardin "You went" and: KALDINK kāldin "You came," this [letter] expresses a second person verb, not an imperative. Therefore it cannot drop without a trace in the [imperative form]: BARINK barin "Go."

1. MS. šaddatnī, read šittinī.
The dāl which is the preterite marker always takes kasr (I), in the first, second and third persons. Example :: BAR·DIM' bardim “I went” — the dāl takes kasr. :: BAR·DINK bardin, “You went” —

[II. 39/46]

the same. :: BAR·DIY bardi “He went.” The dāl takes kasr in all cases. Mīm is the first person marker in: BAR·DIM bardim “I went.” Nasal kāf is the second person marker in: BAR·DINK bardin “You went.” Yā’ is the third person marker in: BAR·DIY bardi “He went.” For the second person singular of one who is honored, the Turks say: BAR·DINKIZ bardiniz “You went (singular)”; the zāy plus nasal kāf is, in its root-meaning, used for the plural, and the Oğuz do use it for the second person plural, thus: BAR·DINKIZ bardinjz “You went (plural).” The Oğuz here observe the rule; but the Turks have beauty of expression, and retain the distinction between superior and inferior. In all of the above cases the dāl has kasr, as I have explained. This is the rule for all verbs in each book, in the language of all the Turks.

The active participle, of this chapter and of all the chapters, has five forms expressing various nuances. 0 There is divergence [among the dialects] solely with regard to the form of the participle which expresses that the action simply proceeds from the agent; but there is agreement with regard to the other deverbal adjectivals (i.e. participles). All classes of the Turks use them in the same way, along with the various meanings which they express.

1) The diverging form. :: BAR·DAJIY bardači “One who goes”; TUR·DAJIY turdači “One who stands.” This participle is based on the preterite. A jīm is inserted between the dāl and yā’ which are the two preterite markers, in the dialect of Oğuz, Qifcaq, Yaýma, Öýrąq, Suvārın and Bāzānāk as far as Rūs. This is according to rule, since dāl is a letter that serves as a preterite marker,

[II. 40/48]

while yā’ alludes to the third person, in the word: BAR·DIY bardi “He went.” Note that this [yā’] drops in the second person: BAR·DINK bardin, “You went,” and also in the first person: BAR·DIM bardim “I went.” The dāl, however, does not drop but retains its position in all cases where the verb is preterite. In: BAR·DAJIY bardači [on the other hand] it is known that the jīm and yā’ are agency markers. This is not the same yā’ [therefore] which marked the third person in the preterite. This being so, it must be based on the “relative” or “descriptive” noun, as in: 'AT·JY atči “Butcher (meat-man),” 'AT·MAK·JY altäkči “Baker (bread-man).” All groups of the Turks agree in adding jīm and yā’ to nouns in order to form the descriptive nouns of occupation. Example :: TARIJ tariy “Tillage,” :: TARIJ tariyči “Tiller”; :: 'ATUK·atük “Boot,” 'ATUK·JY atukči “Bootmaker.” 0 As for: BAR·DAJIY bardači “One who goes,” TUR·DAJIY turdači “One who stands,” these also are descriptive nouns (adjectivals), but derived from verbs; whereas the former are derived from nouns. It is fitting that their rules be based on a single principle. This rule does not change for words with qāf or kāf or ışba’, etc. 0

In the dialects of Çigil, Kâşar, Balasâyun, Arçu, Barsyañ and Uighur, as far as Upper Şin, the participle in this meaning is based on the imperative. Instead of the preterite marker dāl there occurs γayn, in words with qāf or γayn or ışba’, or thin kāf elsewhere.
In either case the jīm and ṣāʾ are fixed. Example. In the imperative: BAR’ bar “Go”; then “One who goes” is: BAR’UVJJIY baryūči in this dialect. :: TUR’ tur “Stand.” :: TUR’UVJJIY turūči “One who stands.” Those with qāf: :: YA’ QUR’UVJJIY ya quryūči “One who strings the bow”; :: TAWA’R QAB’UVJJIY tawār qaryūči “One who steals goats.” 0 Those with γayn: :: ʼAT’ SÚWVAR’UVJJIY at suwyaryūči “One who waters horses”; MÁNIY’ UD’UVRJIY mānī ʼodruryūči “One who wakens me.” In the bilateral chapter, this γayn becomes qāf with words having γayn, thus: TAA’QQA’ ʼAL’QUVJJIY täqqa ayqūči “One who climbs mountains”; :: QUVY’ SAI’QUVJJIY qōy sayqūči “One who milks [sheep].” The γayn becomes qāf because two guttural letters of the same genus are joined, resulting in heaviness” of pronunciation, and so one of them changes to qāf in order to remove the heaviness. The same holds true in the imperative when the last letter of the word is γayn — it [the γayn of the imperative suffix] changes to qāf, thus: :: TAA’QQA’ ʼAL’QIL täqqa ayqīl “Climb the mountain”; SUVT’ SAI’QIL sūt sayqīl “Draw milk.” In those with kāf, there occurs thin kāf in place of the preterite marker dāl, thus: :: KÜL’ KUVJJIY ʼAR’ kūlgūči ār “A man who laughs”; :: ʼAWKA’ KIR’KUVJJIY ʼawkā kirqūči “One who enters the house.” Those with ūmāl: :: YAR’MA’Q TYYR’QUVJJIY yarmāq tērgūči “One who gathers dirhams”; :: ʼAT’ SÚR’KUVJJIY at sūrgūči “A horse-driver.”

The Ḫüz, and those I mentioned with them, observe the rule, their speech being based on the first method; with regard to the latter type, however, the Ḫüz, etc., sometimes agree with the Turks of the Čegil, etc., so that the divergence disappears. Thus

the Ḫüz say: YUR’I’JY yoriqēči for “The mediator between the bride’s and groom’s inlaws”; they do not say: YURYDAJY yorīdači. And they say: TAR’I’JY tariqēči for “Tiller,” and not: TARIYDAJY *tarīdači. This holds true for all dialects. 0 Since they base these descriptive nouns on the imperative, and since the imperative ends in an unvowelled consonant, they cannot simply attach the two agency markers jīm and ṣāʾ, and say something like: BARUJY *baruči for “One who goes,” or: TURUJY *turuči for “One who stands,” since the rāʾ has a vowel in such cases and so departs from the structure of the imperative. Therefore they insert γayn in words with qāf or ṣāʾa, or kāf otherwise, thus keeping the imperative fixed with an unvowelled final consonant. It is clear then that these adjectives are based on the imperative in the dialects of these groups. Furthermore, γayn and kāf are more appropriate to be inserted in adjectives than other letters would be for this meaning, because they also occur in the infinitive constructs; thus: :: ʼANIK TURUJY NATAK aniq turuyi nātāq “How is his standing?” :: TAA’ Z’ KALIYIY BUR’K-JIYKA’ tāq kālīgī börkēlkā “The coming of the bald man is to the hatter.”

(P)

[In Arabic] the participle may be expressed by the infinitive, as in rajulun nauμun for nā’imun (“a sleeping man”), or sæwμun for sæ’imun (“fasting”); or as in the words of the Exalted: qul a-ra’aytum in asbāḥa mà’akum sæwμn for γā’irμn (Q.67:30 “Say: ‘What think you? If in the morning your water should have vanished into the earth . . .’ ”).
This is the adjectival for which there is divergence among the [dialectal] groups, in all chapters.

2) The participle which expresses duration or frequent occurrence of the action. This type is based on the imperative, with agreement among these [dialectal] groups, in all chapters. To the imperative is added ḡayn alif nūn in words having qāf or isbā‘, or kāf in place of ḡayn in those with kāf or imāla. 0 Example. In the imperative :: BAR: bar “Go”; to characterize a person as frequently performing this action, you say: ’UL ’AR: ’UL ’AW’KA’ BAR:Γ’A’N’ ol är ol āwkā bar’yān

[II. 44/53]

“He is a man who goes frequently to the house.” :: ’UL ’AR ’UL ’IY’LA’R’QA’ TUR:TA’N ol är ol īslāqa tur’yān “He is a man who often undertakes affairs.”” verse:

TUR:TA’N ’UL’ ’IŚ:LAQA’
TIRKY ’URUB ’AŚ:LAQA’
TUMLUF QADIR QĪS: LAQA’
QUṬY ’ARIK: ’UM:DURUV

tur’yān uluṣy īslāqa
tergi urup aslāqa
tumluṣy qadir qīslāqa
qoḍṭi ārig umduru

Eulogizing a man: “He was one who often undertook great affairs; (a feeder,) one who frequently spread the table [for feasts]; during the bitter cold of winter; he left men wishing (for his goodness and piety).” 0 Those with kāf :: KULKA’N ’AR kūlgān är “A laughing man”; the imperative is: KUL: kūl “Laugh,” and these letters are added to the imperative in this meaning.

Now since it is permitted to insert ḡayn and kāf in this adjectival, which indicates frequency of action, then it is even more suitable in the phrases: BAR:ΓUVJIY KAL:ΚΥΨVJIY baryūči, kālgūči which mean [simply] “One who goes, One who comes,” because the less frequent is based upon the more frequent; this should be known! This form is like the forms fa“āl2 or misfāl in Arabic, as in innahu la-sarāb bi-anqu’ (“he is a constant drinker of swamp-water”), or tallā‘ anjud (“a climber of highlands”), or mit‘ām (“a feeder”), or mit‘ān (“a spear-thrower”). These express frequent performance of the action.

3) The participle which expresses that one is desirous of undertaking an action, prior to his actually performing it. It is not based on the imperative[ directly]. After the stem one adds ḡayn sin alif qāf in words having qāf, ḡayn or isbā‘, or kāf in place of the medial ḡayn and final qāf in words with kāf or rikka. The letter in which the imperative is unvowelled now takes kasr (1).

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Example :: BAR: bar “Go”; to describe one who desires to go, you say: ’UL ’AW’K BAR:Γ’SA’Q ’UL ol āwkā barıyśaq ol “He is desirous of going to the house.” :: TUR: MUND’A’ tur munda

294 1. Original U crossed out, another placed directly above K by later hand.
2. MS, fi“āl.
"Stay here"; to express this idea you say: 'UL MUN'DA'TURÛF-SA'Q 'UL ol munda tuvêysaq ol "He is desirous of staying here." Those with kâf: 'UL BARUV KALIK-SA'K 'AR'DIY ol bûrû kâlgisák ârdi "He was intent on, or desirous of, coming here." :: 'UL 'AW'K KIRK-SA'K 'UL ol äwêk kirîgîq ol "He is desirous of entering the house." 0 Those with imâla:: 'UL TAWA'R TIRIK-SA'K 'UL ol tawar terîgîq ol "He is desirous of gathering money." Memorize the rules!

This [suffix] is also found on nouns to describe a man with this meaning. Thus: 'UL 'AR' 'UL TAWAR-SA'Q ol âr ol tawarsaq "He is a man who desires money." :: BUV 'URA'TUT 'UL 'AR-SA'K bu uräyut ol ärsäk "This is a woman who desires men." However, the yâyn or kâf do not occur with nouns.

4) The participle which expresses either that one ought to have performed the action which did not appear but is mentioned (? kâna min ıaqqihi an yaf'ala l-fîl al-kâmin al-muxbir 'anhu), or that one intends to perform it. This type is based on the imperative. That is, the imperative remains fixed, with its final consonant unwovelled, and to it one adds yâyn lâm qâf in words having qâf or išîbâ, or kâf in place of the medial yâyn and the final qâf [otherwise]. Example:: BAR' bar "Go"; to express that one ought to go, you say: 'UL BAR'TULUQ 'AR'DIY ol baryuluq ârdi "He should have gone," or else, "He intended to." :: 'UL MUNDA'TUR'TULUQ 'AR'DIY ol munda türüuluq ârdi "He ought, or intends, to stay here."

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Some of the Üyuz replace the lâm by sîn, thus:: 'UL MUNDA' BARI'-SAQA' [sic] 'AR'DIY ol munda tuveyasaq ârdi "He should have stayed here." :: 'UL MUNDIN BARI'-'SAQ' TAKUL ol mundin barîyasaq tätül "He is not going to go from here."

This type of adjectival makes quinquiliterals from biliterals, sextiliterals [from triliterals], and septiliterals from quadriliterals. All of this will appear in its proper place, God willing.

5) The participle which expresses that one has in mind the performance of the action. This is close to the first type [sic; the preceding type?] in which the agent intends to perform the action. This type is not based on the imperative; rather, the last letter of the word is vowelled with kâsr (l), while the first letter of the suffix is unwovelled, in all chapters. Example:: BAR' bar "Go"; one adds to the stem yâyn lâm yâ' in words with qâf or išîbâ, or kâf in place of yâyn in words with kâf or rikka; thus:: MAN SANK' BARI'-'LY MAN mân sanå bariyîlî mân "I have in mind going to you." :: 'UL MUNDA'TURûF-'LIY 'UL ol munda tûryulî ol "He has in mind staying here." Those with kâf:: 'UL MANKA' KALIKLIY TURUR ol mana kâlgîlî turur "He intends and has in mind coming to me." [With imâla]:: 'UL MANK' TAWA'R IRIX'-'LY 'UL ol mana tawar berîgli ol "He is going to give me the goods."

This type of adjectival is based on the infinitive construct, but with lâm and yâ' added to it so that it becomes an adjectival; since, as we have explained [286], when yâyn or kâf is added to the stem and the unwovelled [final stem-] consonant is vowelled, then it is an infinitive construct, indicating.

296 0. MS. annã, read annahu.
2. MS. yuƀna, read yunbi'u with EP.
the present performance of the action; as :: 'ANIK BARİ'Y KUR' anıq bariyî kör “Look at his going”; :: 'NIK KALIKY KUVR anig käliqi kör “Look at his coming.” Since this is an infinitive, it becomes an adjectival through the addition of läm yâ’, as I have explained.

There is complete agreement with regard to this type of adjectival among all the classes of Turks.

These are the five types of adjectivals, with their respective meanings, for all verbs.

The passive participle is formed in a single way in all chapters, namely by adding mîm šîn to the imperative. Thus :: YA' QUR ya qur “String the bow”; passive participle: QUR:MIŞ YA' qurmiş ya “A strung bow.” :: QAZ:MIŞ 'ARIQ' qazmiş ariq “A canal that has been dug out.” The stem remains fixed, and these two letters are added to it. This is for transitive verbs. Intransitive verbs may also take mîm šîn to form a preterite; thus :: 'AW'KA' BAR:MIŞ âwkî barmiş “He went to the house, but I did not observe it”; :: 'UL MANKA' KAL:MIŞ ol mana kälmîş “He came to me, but I did not know of it.” In these examples the mîm and šîn are in place of the preterite markers dâl and yâ’ in: BAR:DIY bardî “He went” and: KAL:DIY käldî “He came.” The difference between these two forms is that dâl yâ’ on preterite verbs indicate that the action occurred in the presence of the speaker. The action was verified by its occurrence in his presence. For example, if someone says: BAR:DIY bardî the meaning is, “He went, and I saw him go with my own eyes.” Mîm šîn, on the other hand, indicate that the action occurred in the absence of the speaker. Thus :: 'UL BAR:MIŞ ol barmiş “He went, but I did not see him go”; :: 'UL KAL:MIŞ ol kälmîş “He came, but I did not see him.” This is a general rule

holding good for all preterite verbs, whether intransitive or not. There is no difference between words with qâf or ištâ’ and those with kâf or rikka, nor between masculine and feminine, as the examples show. The mîm šîn in the phrases: BAR:MIŞ KIŠIY barmiş kişi “The man who went,” and: KAL:MIŞ 'AR' kälmîş är “The man who came” make the verb into an adjectival. The dâl yâ’ do not have this function in: BAR:DIY KAL:DIY bardî, käldî.

Inflection. Most of the dialectal groups — Yağıma, Tuxsi, Çigil, Argyu, and Uighur as far as Şin — agree with regard to the preterite that it is fixed with dâl and yâ’; thus :: BAR:DIY bardî “He went.” The Oğuz, however, and some of Qifçâq and Suvarîn, differ in that they replace yâ’ by qâf in words having qâf, ȥayn or ištâ’, or kâf in place of qâf in words having kâf or rikka. In this dialect, plural and singular have one form with no difference between them. With qâf :: YA’ QUR:DUQ: ya qurduq “He strung the bow”; :: MAN YA’ QUR:DUQ mân ya qurduq “I strung the bow”; :: BIZ YA’ QUR:DUQ biz ya qurduq “We strung the bow.” With ȥayn :: 'UL SUVT-

1. MS. yubnâ, read tunbi‘âni.
2. MS. suvârayn.
The imperative is the same in all the dialects.

Negative. :: BAR·MA'DIM barmādim "I did not go"; KAL·M'DIM kālmādim "I did not come." There is agreement with regard to this among all the dialects in the first person. Negative of the third person: BAR·MA'DUQ barmāduq "He did not go, as far as I have heard or suppose"; KAL·M'DUK kālmādük "He has not yet come, as far as I know." This type of negation corresponds to what we have just shown with regard to the assertion: BAR·MIŠ barmīs meaning "He went, but I did not observe him or witness his going"; KAL·MIŠ kalmīs "He came, but I did not see him come." When the negative is constructed with qāf in words having qāf or īsbā', etc., or with kāf otherwise, then it has this connotation, in all verbs. If however you wish to assert the negative, then you say: BAR·MA'DIY barmādi meaning "He definitely did not go"; KAL·MA'DIY kālmādi "He definitely did not come." As for the Oğuz, they denote assertion by saying: BAR·DUQ barduq "He went"; KALDUK kāldük "He came." The qāf or kāf is in place of the yā' of the third person or the mīm of the first person in the negative form of the Turk [dialect; thus]: BAR·MA'DUQ barmāduq "He did not go";

KAL·MA'DUK kālmādük "He did not come." It is used as a marker of assertion [in Oğuz dialect]. This is a general rule, holding good for all verbs without exception. 0

The infinitive used for emphasis comes before the verb, the reverse of the rule in Arabic. :: UL BAR·MA'Q BAR·DIY ol barmāq bardi "He went a going"1 — the infinitive is placed before the main verb; :: UL KAL·MA'K· KAL·DIY ol kālmāk kaldi "He came a coming" — the infinitive is placed before the preterite [i.e., before the main verb]. 0

Verbal inflection :: BAR·DIY bardi "He went"; BARIYR· barīr "He goes"; BAR·MA'Q barmāq "Going, to go"; imperative: BAR· bar "Go (singular)"; plural: BARIYNK· LA'R· barīnje

1. dahāban dahaha; Kāṣýarı reverses the correct Arabic order to point up the Turkic syntax.
"Go (plural)." The addition of läm alif rá' in the imperative of the second person plural is a rule of the Turks; they [i.e., the Oyuz — see 289 above] use nasal káf for the second person plural, just as the Turks use it to address an individual who is honored, thus :: BARIYNK' barĩn "Go (plural)."

The prohibitive (negative imperative) is formed in a single way, namely by addingnim alif to the imperative form in all dialects. Example :: BAR'MA' barma "Don’t go’; TUR'MA' turma "Don’t stand’; plural: BAR'MA'N'K'LA'R barmanãlär "Don’t go (pl.)’; TUR'MA'N'K'LA'R turmanãlar "Don’t stand (pl.).’ Third person :: 'UL'² BAR'MA'SUVN' ol barmãsün "May he not go’; KAL'M'SUVN' kãlmãsün "May he not come’.

The assertive [of the foregoing] :: BAR'SUVN' barsün "May he go’; KAL'SUVN' kãlsün "May he come.” You add sín vãv nûn to the second person imperative to form the third person, in all dialects.

[Aorist.] First person :: BARIYR' MAN barãr mãn "I go.” The Oyuz drop one of the rã’s in the aorist; they keep the rá’ of the stem and discard the aorist rá’. Thus :: MAN BARN mãn baran "I go,” MAN TURN mãn turan "I stand.” But if there is no rã in the stem,

then they insert the aorist rã’. Thus :: MAN KALIRA'N mãn kãlirãn "I come” — there is no rã in the word: KAL'DIY kãldi "He came”; MAN' KULARAN' mãn kãlirãn "I laugh” — there is no rã in the word: KUL'DIY kãldi "He laughed.” Also, they change the nim into alif — that is, the one that comes after the verb, in the phrase: MAN BARIYR' MAN mãn barãr mãn "I go” ; they say: MAN YA' QURARAN¹ mãn ya quran "I string the bow,” while the Turks say: QURAR-MAN quran mãn "I string,” with two rã’s, one belonging to the root and the other the aorist marker, and with: MAN mãn afterwards. This is according to rule; what the Oyuz do is not according to rule, but is for lightness.

Negation :: 'UL BAR'MA'S; ol barmãs "He does not go’; MAN BARMA'S; MAN' mãn barmãs mãn "I do not go.” There is no divergence from this among the dialectal groups. The rule for negation of aorist verbs is to add to the imperative form nim alif sín, whether in the first or third person. In the plural you add to these verbs the particle: LA'R' -lär. Example :: ULA'R' BAR'MA'S LA'R' olãr barmãs lär "They do not go”; BUVAL'A' BARMA'S' LA'R' bulãr barmãs lär "These do not go”; BIZ BARMA'S' MIZ biz barmãs miz "We do not go.”

If you wish to say that one will do something in the future, then you add to the imperative form γayn alif yã’ in words with qáf or ìsbã’, or káf otherwise, or else qáf in words with γayn. Thus :: 'UL YA' QUR'FAYY ol ya quryáy "He will string the bow” ; :: 'UL SUVT' SAT'QAYY ol sít sãyqãy "He will draw milk”; :: 'UL 'AWKA' BAR'FAYY ol äwkã barqãy "He will go home”; :: 'UL MANK' KAL'KA'Y ol mãna kãlgãy

2. Sukûn (‘) altered from U by later hand.
301 1. Second -RA- added by later hand.
"He will come to me"; :: 'UL YAR'MA'Q' TIYR'KA'Y' ol yarmâq têrgây "He will gather dirhams (or other)." This is the general rule, holding for all verbs in every chapter, to express this meaning.

To express that the agent is on the point of performing the action, or has almost done it, you add to the imperative form γayın alif lâm râ' in words with qâf or îbâ', or qâf in words ending in γayın, or kâf otherwise. This is the same for all dialects. Example :: MAN BARGA'LIR' MAN mâñ baryâlir mâñ "I am on the point of going"; :: MAN TUR'GA'LIR' MAN mâñ turyâlir mâñ "I am about to stand"; 0 :: 'UL YA' QUR'GA'LIR' ol ya quryâlir "He is on the point of stringing the bow and has almost done it"; :: 'UL TAT'QA' AL'QA'LIR' ol tâgya ayaqalir "He is on the point of climbing the mountain and has almost climbed it." With kâf :: 'UL' AWKA' KIR'KA'LIR' ol äwâkâ kirgâlir "He is about to enter the house, he has nearly entered"; :: 'UL' YAR-MA'Q' TIYR'KA'Y' ol yarmâq têrgâlir "He has almost gathered the dirhams, he is about to do it." This is a general rule, holding good for all verbs.

Nouns of time, place and instrument are formed by adding to the stem γayın and vâv in words with qâf or îbâ', or kâf in place of γayın in words with kâf or imâla or rikka. This occurs in the dialect of Çigil, Yağma, Tuxsi, Arû, and Uighur as far as Upper Sin. In the dialects of Öyz, Qifçâq, Băcânâk and Bûlyâr, to form such nouns, one adds to the imperative form sin and yâ'. Example. Noun of time [and place] :: BUV YA' QUR'TUR 'U'TUR' 'AR'MA'S' bu ya quryu uyyur ârmâs "This is not the time for stringing the bow." :: BUV TUR'GU'Y YIYR' 'AR'MA'S' bu turyu yêr ârmâs "This is not the place to stay." In Öyz :: BUV YA' QURA'SIY 'U'TUR' TAKUL' bu ya qursi uyyur tâgül "This is not the time for stringing the bow." :: BUV TURA'SIY YIYR' TAKUL bu turasi yêr tâgül "This is not the place to stay." And :: BUV TA'T AL'QUV 'AR'MA'S' bu tây ayyu (uyur?) ârmâs "This is not the time to climb the mountain" — I have already pointed out [cf. 292, 301] that when the last letter of the word is γayın you join to it qâf [instead of why] for such suffixes; the last sentence is an example of this. In Öyz dialect :: BUV TA'T; 'AGA'SIY U'U'TUR TKUL' bu tây ayâsi uyyur tâgül "This is not the time to climb the mountain." Along with this [suffix] you also mention the word for "time" or "place," namely: 'U'TUR' uyyur "Hour (sâ'a)," YIYR' yêr "Place." 0 Those with kâf :: BUV 'AW'KA' KIR'KUV 'UVD' 'UL bu äwâkâ kirgû öd ol "This is the time to enter the house." :: 'UL BIZ'KA' KAL'KUV BUL'DIY ol bîzkâ kâlgû boldi "The time of his coming to us has arrived." The Öyz say: 'UL BIZ'KA' KALÂSÝY BUL'DIY ol bîzkâ kâlgî boldi with the same meaning. This type of verbal acts like a noun in that it can be constructed [with personal pronouns]. Thus :: SANIK BAR'-GU'VNIK' QAJA'N' sâng baryun qaçân "When is your going?" The Öyz say for this: SANIK BARA'SIINK' QAJA'N' sâng barasîn qaçân. 0 :: MANIK BAR'GU'VM'2 YAQt'iY Mâñîng barûm yaqî "My going is near"; :: 'ANIK; BAR'GU'VSÎY anîg baryüsi. The Öyz say: MANIK BARA'SIÎM' Mâñîng barasîm for "My going." The sin yâ' are according to their rule for this type of noun. In their dialect there is no distinction [in this form] between words with qâf and those with kâf, etc.;
in the dialect of the others there is a distinction among words with γαν, qāf or kāf. Nouns of instrument of every category act like [simple] nouns though they derive from verbs. 0 Example :: YIYKUV NA’NK. yēgū nān “Something from which to eat; a plate.” :: ’URΓUV uryu “Something used to beat with.” 0 :: YĪΓA’J BIJ-ΓUV yīyāē bīγu “An ax with which to cut wood (or other).” :: SUR-ΓUV soryu “Cupping glass”; this is derived from the expression: ’AMIG SUR’DIY āmīg sordi “It sucked at the udder (or other).” This type of noun distinguishes among γαν, qāf and kāf as in the foregoing, in the dialects of these groups,1 but not in Ōγuz. The rule is the same as the preceding. As for Ōγuz, they form nouns of instrument with sīn and yā’ in all verbs; thus :: YIΓA’J BIJ A’SIY NA’NK. yīyāē bīcēsi nān “Something with which to cut wood”; :: YIYKA’SIY [sic] NA’NK. yeysāsi (?) nān “Something [from which] to eat.” 0

These principles and rules that I have indicated are not confined to this chapter alone. They apply to trilliters, quadriliters, quinquiliters and sextiliters, as a general rule with no exception at all, in each book and in the manner described. Therefore you must grasp the principles and rules at this point, since in this chapter I have been repetitive and long-winded, and elsewhere I will not be so expansive, but refer [here]. This is the alchemy2 of the principles of the dialects. I have spent many notebooks on their account. Once you have memorized these principles you may deduce the rest on your own accord; so, as long as you are assiduous in learning them, you will not be troubled by any word that you may hear from a Turk, even if you do not know its root. Understand!

End of the Biliteral Chapters

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304 1. MS. ṭabaqa, read ṭabaqāṭ.
2. MS. kīmā, read kīmiyā’.