

Edited
by Şinasi Tekin • Gönül Alpay Tekin

TURKISH SOURCES

VII

MAḤMŪD al-KĀŞĠARĪ

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

Edited and Translated with Introduction and Indices

by

ROBERT DANKOFF
in collaboration with
JAMES KELLY

Part II

Printed at Harvard University
Office of the University Publisher

1984

DOĐU DİLLERİ VE EDEBİYATLARININ KAYNAKLARI

7

Yayınlayan
Şinasi Tekin • Gönül Alpay Tekin

TÜRKÇE KAYNAKLAR

VII

MAHMÜD el-KAŞGARİ

TÜRK ŞİVELERİ LÜGATI

(Dīvānū Luġāt-it-Türk)

İnceleme • Tenkidli Metin
İngilizce Tercüme • Dizinler

ROBERT DANKOFF
JAMES KELLY

II. Kısım

Basıldığı yer
Harvard Üniversitesi Basımevi

1984

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Bütün telif hakları
yayınlayana âittir

Library of Congress Catalog Card Number: 70-131003



This volume has been partially subsidized by

The Institute of Turkish Studies, Inc.
Washington, D.C.

and by

The Department of Near Eastern Languages and Civilizations
Harvard University

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CORRIGENDA TO PART I

<i>Page</i>	<i>Line (x = from the end [excluding notes])</i>	<i>Correct Reading</i>	<i>Page</i>	<i>Line (x = from the end [excluding notes])</i>	<i>Correct Reading</i>
1	22	Tıpkıbasım	193	19	üzülmāk
4	fn. 51	(Add:) Also at 597G, 613-614G, 626G.	194	11	ākilmāk
5	5	oγuz		13	āgilmāk
14	18	köpüş-	196	6x	ümindā
	7x	; 614	199	16	oylān
15	5x	left	202	12	elātmāk
17	20	ķurudı	203	2	tulum anutsa qulun bulūr, tulum unutsa bulun bolūr
28	17	JKAK	206	8x	[I. 190/223]
57	21	išbā'	213	15	alqišti
77	17	bazγān	214	5	bōdun
84	4	Ärtiš	216	16	'AN·DIQA'R
85	14	have	219	10x	'AL·QIŠ ; alqiš
87	10	D [add in margin]	221	8	ārsinmāk
95	13	māhir	228	8	'SNATUR
	14	ħirfa	231	16	'UL
	15	rūħ	232	4	BAŠIY ; baši ayrıdı ; şuddi'a
	6x	nā		6	ayrır ayrımāq ; BAŠY
97	6x	ōy		7	BAŠY ; bir toyin baši
99	8x	ānūc			ayrısa qamuy toyin baši
100	8	išim			ayrımās
101	17	uyādūr	233	11x	ayśāmāq
	20	Türkmān	234	13	āmsāmāk
103	17	qizil	246	3	'AĞIR·LA'DIY
104	7x	ātmāk	248	5	P [add in margin]
116	fn. 1	şunduq		8x	anuqlādi
118	11	āγ	256	9x	KIŠY K'
123	2x	as-sālif	261	4	remnant
130	fn. 2	nāñ	266	11x	bōri
136	4	axšam	270	1	The fingers
145	3	üstāg	276	5	(omit ūgr)
184	4x	čärgäšür	282	10x	zāy
186	3x	yišiγ	283	15	TUTUŠ.
			285	14	does not heal

Corrigenda

<i>Page</i>	<i>Line (x = from the end [excluding notes])</i>	<i>Correct Reading</i>
291	2x	YD·Γ
299	7	šuył ; KUḌUK
307	15	qaymāduq ; qaymiš
309	8	satir
	18	G [in margin, rather than D]
313	fn. 2	<i>n-nāti</i> ; Yarbū‘
315	6	tumān
320	7x	tuxsi čigil
325	5	bütgü
334	1	bäklän
	10	NA·NK·NIY

<i>Page</i>	<i>Line (x = from the end [excluding notes])</i>	<i>Correct Reading</i>
343	8	KIYŠ·TA' ; 'TŸY
347	15	(P) [in margin, since not indicated in the text as a proverb]
351	2x	[postconsonantly]
356	10	šörčäk
363	7	qasirqu [add in margin]
364	9	tägirmä
377	10	käpäklik
413	20	kälmiš

N.B. On the Map (between pp. 82 and 83): remove “XX” after “Deserts of Basmil,” “Deserts of Tatar,” “Deserts of Bašqirt,” and “Deserts of Yemāk” (so read).

On p. 406: the three lines at the bottom of the page belong at the top of the page.

Occasionally the diacritic mark on č was inadvertently omitted (e.g., p. 148, line 13: čärig, etc.).

Chapter: *fa'aldī*, vowelled second radical, in its various vocalizations

R

:: TUBIY TUBUR'DIY **tüpi tüpirdi** "The wind blew up the dust (*habbat . . . wa-nasafat at-turāb*)." TUBIRA'R' TUBIR'MA'K' **tüpīrār tüpirmāk**. Proverb: TUTUŠ'MA'KIN'JA' TUZUL'MA'S' TUBIR'MA'KIN'JA' 'AJIL'MA'S' **tütüsmāginčā tüzülmās tüpirmāginčā ačilmās** 0 "As long as there is no contention (between two men) they cannot be reconciled; as long as the wind does not blow, the sky cannot clear." This is coined to request a person¹ to reconcile two quarreling men. 0

:: BA'Š' QABAR'DY **bāš qapardi** "The wound became swollen (*intafaxa*)." QABARUR QABAR'MA'Q **qapar qaparmāq**. The root-form is: QA'BAR'DIY **qāpardi** but it is more elegant to shorten [the vowel].

:: 'UL 'UNUḠ QUT(Ḑ)UR'DY² **ol unuy quturdi** "He poured out (*afraya*) the flour (from one container to another)." QUT(Ḑ)URUR² QUT(Ḑ)UR'MA'Q² **quturur quturmāq**.

:: 'UL MANIY 'UR'NUM'DI'N' QUBUR'DIY **ol māni ornumdin qopurdi** "He raised (*aqāma*) me from my place." The same for anything that one stirs (*hayyaja*) from its place. QUBURUR QUBUR'MA'Q **qoprur qopurmāq**. Proverb: TUTUVN' QUBUR'SA' 'IS'LANUVR'³ **tütün qopursa išlanūr** 0 "Whoever stirs up smoke cannot help getting covered with soot." The meaning is, whoever stirs up civil disorder inevitably falls victim to it because of its violence. 0

'AŠJ KUBUR'DIY **ešič köpürdi** "The pot (or other) foamed (*zabadat*)." :: SUVT' KUBUR'DIY **sūt köpürdi** "The milk became foamy (*tazabbadat*)." The same for a man who foams at the lips. KUBRUR' KUBR'MA'K' **köpürür köpürmāk**.

:: 'UT' BA'ŠIḠ BUTURDIY **ot bāšiy bütürdi** "The medicine healed (*admala*) the wound." :: 'NIK' 'UZA' 'ALMIN BUTUR'DIY **anig üzā almin bütürdi** "He proved his claim over him to the debt (or other) (*abarra ḥujjatahu wa-barhana da'wāhu wa-alzama 'alayhi d-dayn bi-l-ḥujja*)." BUTRUR' BUTURMA'K' **bütrür bütürmāk**.

:: 'UL SUVZIYN' MANDIYN BATUR'DIY **ol sōzīn mändin baturdi** "He hid (*katama*) his secret from me." :: 'UL 'ANY SUWQA' BATUR'DIY **ol ani suwqa baturdi** "He plunged (*maqala*) it into water." The same for anything which one puts at the bottom of something liquid

305 ¹MS. *li-man yuzādu*, read *yurādu*.

²B crossed out and altered to T.

³S altered from Š by later hand.

or soft, like candy in flour-paste. BATURUR BATURMA'Q baturur baturmāq. 0

:: MAN 'ANKAR 'AŠ· TATUR'DUM· mǎn anar aš taturdum "I had him taste (*aḍaqtu*) the food." TATURUR MAN TATUR'ØMA'Q· taturur mǎn taturmāq. tatur-

:: 'UL 'ANKAR· 'IT· TUTUR'DIY ol anar it tütürdi "He set the dog on him to catch him (*aḡrā 'alayhi l-kalb li-ya'xuḍahu*)." One may say: TUT'KURDIY tütgürdi. The root-form is with three *tā's*: 'IT· TUTURDIY it tütürdi with *tašdīd*, then one of them is dropped for lightness. TUṬRUR· TUṬR·MA'K tütürir tütürmāk. tütür-

:: 'AT· QULA'QIN TUWUR'DIY at qulāqin tuwirdi (?) "The horse pricked up (*aşarra*) his ears (or other)." This means that he raises them when he hears something. TUWYR'R TUWR·MA'Q tuwīrār tuwirmāq. tuwir- ?

:: 'UL 'ATIF· QATARDIY ol atiy qatardi "He turned the horse around (*radda, şarafa 'an wajha*)." :: YAĠY QATAR'DIY yaġi qatardi "He turned back (*radda*) the enemy (or other)." QATARUR· QATAR·MA'Q qatarur qatarmāq. Verse [cf. 257 taturyān]: qatar-

'AR'DIY 'AŠIN· TATURΓA'N	ärdi ašin taturyān	V
YAWLAQ· YAĠIΓ· QATARΓA'N	yawlaq yaġiy qataryān	
BUY·NIN· TUTUB· QADIRΓA'N	boynin tutup qadiryān	
BAS'TIY 'ULUM 'AΓ·TARUV	basti ölüm aḡtaru	

Eulogizing a man: "He was one who let his food be tasted, one who turned back his enemies, one who twisted their necks; until death brought him down." 0

:: 'UL YUMŠ'Q NA'NK·NY QATUR'DIY ol yumšāq nānni qaturdi "He hardened (*şal-laba*) something soft," as one makes steel from soft iron. :: TA'Š YŶR¹ 'ANIY QATUR'DIY tāš (yēr) ani qaturdi "Living away from home hardened him," i.e., made him inured to hardships (*ja'alahu mujarras^{an} muḥakkakan^{an}*). QATURUR QATUR·MA'Q qaturur qaturmāq. qatur-

:: 'UĠLA'N QUTURDIY oylān quturdi "The baby was high spirited and mischievous (*irtāḡa, lajja fī mujūn*)." :: TARIĠ QUTUR'DIY tariy quturdi "The seed (or plant, or other) grew quickly (*zakā*)." Its root-meaning is that one says of anything that "goes beyond its measure (*jāwaza 'an miqdār*)": QUTURDIY quturdi. QUTURMA'Q quturmāq. 0 qutur-

:: 'AR· YUK KUTUR'DIY är yük kötürdi "The man carried (*ḡamala*) the load." The same for a woman who is pregnant (*ḡamilat*). KUTRUR· KTURMA'K· kötürir kötürmāk. Proverb: TAIWAIY² YUK· KUTURSA' QAMIJ· YAM' KUTURR· tewe yük kötürsä qamiç yemä kötürir 0 P
"Since the camel carries the (entire) load, he can carry the ladle too." This is like the saying of the Arabs: *atbi*³

306 ¹YŶR yēr inserted by later hand.

²I's added by a later hand.

³MS. *itba'*.

al-faras lijāmāhā ("Let the bridle follow the horse").¹ 0

:: 'AJIṬ' NA'NK' SUJIR'DIY aḥy nāḥ süčirdi "The bitter thing became sweet (*ṭāba, iḥlawlā*)." :: SUJIRA'R' SUJIR'MA'K süčirār süčirmāk. 0 süçir-

:: MAN 'ANIY QAJURDUM män ani qačurdum "I put him to flight (*anfartuhu wasuqtuhu munhaziman maṭrūdan hāriban*)." QAJURUR MAN' QAJURMA'Q qačurur män qačurmāq. qaçur-

:: 'UL MANY SUWDAN KAJURDIY ol mäni suwdan káčürdi "He made me cross (*a'barani*)² the water." :: BAK 'ANINK YA'ZUQIN KAJURDIY beg anıñ yāzuqin káčürdi "The emir pardoned (*şafaḥa 'an*) his sin." KJURUR KAJURMA'K káčürür káčürmāk. kächür-

:: 'UL 'ANY 'AWDIN KUJUR'DIY ol ani äwdin köčürdi "He made him move or migrate (*ḥawwala, anqala, az'ana*) from his home." Also :: 'UL BITIK KUJURDIY ol bitig köčürdi "He copied (*nassaxa*) the book." The name for anything that one transfers (*anqala*) from one place to another. :: 'UL KUJT' KUJURDIY ol köčüt köčürdi "He transported (*naqala*) the horse from one place to another." KAJURUR KAJURMA'K [sic] köčürür köčürmāk. köçür-

:: MAN 'ANY TUDUR'DUM män ani tođurdum "I satiated him (*aşba'tuhu*)." The root-form is: TUDUR'DUM tođurdum. TUDURUR MAN' TUDUR'MA'Q tođurur män tođurmaq. 0 tođur-

:: 'UL ANNK BUY'NIN QAĐIR'DIY ol anıñ boynin qađirdi "He twisted (*lawwā*) his neck (or other)." :: 'UL 'NIK SUVZIN QAĐIR'DIY ol anig sōzin qađirdi "He refuted (*radda 'alayhi*) his words." QAĐIRA'R' QAĐIR'MA'Q qađirār qađirmāq. 0 qađir-

:: 'UL BUV 'IYŞ'TA' QUDUR'DIY ol bu išta qudurdi "He exerted himself, he did his utmost (*jadda, bālaya*) in this matter." QUDURUR' QUDUR'MA'Q qudurur qudurmāq. qudur-

:: 'UL MANKA' TUVN KAĐUR'DIY ol maña tōn kädürdi "He had me put on (*albasa*) the garment (or other)." KAĐURUR' KUĐUR'MA'K kädürür kädürmāk. kädür-

:: 'UL QUVYUṬ KAĐIR'DIY ol qōyuy kädirdi "He skinned the sheep and cut the flesh into strips (*jalafa . . . wa-qaddada*)." KAĐIRA'R' KAĐIR'MA'K kädirār kädirmāk. 0 kädir-

:: TUVN' QARAR'DIY tün qarardi "The night became dark (*aḥlama*)." :: TUVN QARAR'DIY tōn qarardi "The garment (or other) became black (*iswadda*)." QARA'RUR' QARIR'MA'Q qarārur qararmāq. qarar-

307 ¹I.e., "Since you've given me the horse, now give me the bridle." Cf. the English expression, "going the whole hog." Cf. Lane, Vol. 1, p. 294: "... used in bidding to complete a favour, or benefaction . . ."

²MS. *a'barahu*.

- :: QURIR·DIY NA'NK' qurirdi nāṅ "The thing began to dry (*tawajjaha . . . li-l-jafāf*)." QURIRUR·QURIR·MA'Q' qurīrur qurirmāq. 0 **qurir-**
- :: QIZAR·DIY NA'NK' qizardi nāṅ "The thing became red (*iḥmarra*)." QIZARUR·QIZAR·MA'Q' qizarur qizarmāq. 0 **qizar-**
- :: TAZAR·DIY NA'NK' tazardi nāṅ "The thing became bald or scabby (*taqarra'a*)." TAZARUR·TAZAR·MA'Q' tazarūr tazarmāq. **tazar-**
- :: YIYR·TUZAR·DIY yēr tüzärdi **tüzär-**
- [II. 64/77] **308**
- "The ground (or other) became flat (*istawat*)." TUZARUR·TUZAR·MA'K' tüzärür tüzärmāk. 0
- :: 'UVD¹·KUZAR·DIY öḍ küzärdi "The autumn season began (*tawajjaha l-waqt an yaṣīra xarīfan*)." KUZARUR·KUZAR·MA'K' küzärür küzärmāk. **küzär-**
- :: TANKRY TA'Ṭ·BIR·LA' YIYRIK BASUR·DIY tāṅri tāy birlä yērig basurdi "God staked down (*waṭṭada*) the earth with mountains." Also for anything that is put beneath something heavy (*wuḍī'a taḥt šay' taqīl*). BASURUR·BASURMA'Q' basurur basurmāq. **basur-**
- :: KUVK·BUSAR·DIY kōk busardi "The sky became covered with mist (*γāmat as-samā' wa-qāma ḍ-ḍabāb*)." BUSA'RUR·BUSAR·MA'Q' busārur busarmāq. 0 **busar-**
- :: 'UL 'UZUN·NA'NK·NIY QISUR·DIY ol uzun nāṅni qisurdi "He shortened (*qaṣṣara*) something long." QISURUR·QISUR·MA'Q' qisurur qisurmāq. 0 **qisur-**
- :: 'UL 'ATIF·KUSUR·DIY ol atiy kösürdi "He shackled (*aškala*) the forelegs of the horse." KUSURUR²·KUSUR·MA'K' kösrür kösürmāk. 0 **kösür-**
- :: 'UL MANIY BUŞUR·DIY ol mäni buşurdi "He annoyed (*aḍjara*) me." BUŞURUR·BUŞUR·MA'Q' buşurur buşurmāq. 0 **buşur-**
- :: 'UL 'AT·BIŞUR·DIY ol ät bişurdi "He cooked (*ṭabaxa*) the meat (or other)." BIŞURUR·BIŞUR·MA'Q' bişurur bişurmāq. **bişur-**
- :: 'UT 'ŞIJ·TAŞUR·DIY ot eşiē taşurdi "The fire made the kettle overflow (*afārat*)." The same for any liquid that is made to overflow (*ufiḍa*) from its place. TAŞURUR·TAŞUR·MA'Q' taşurur taşurmāq. **taşur-**
- :: 'UL MANIY SANKA' TUŞUR·DIY ol mäni saṅa tuşurdi "He arranged a meeting (*awqa'a l-mulāqāt*) between me and you." TUŞURUR·TUŞUR·MA'Q' tuşurur tuşurmāq. **tuşur-**

308 ¹Dot of D altered by later hand to *sukūn* (thus: öḍ).

²Middle U changed from *sukūn*.

:: 'UL 'ALIK'DIYN YAR'MA'Q TUŞUR'DIY ol äligdın yarmâq tüşürdi "He dropped (asqaṭa) the dirham (or other) from his hand." :: MAN 'ANY 'AṬIN TUŞUR'DUM män ani attin tüşürdüm "I caused him to alight (anzaltuhu) from the horse." The same if you make him fall (asqaṭahu). TUŞURUR TUŞURMA'K tüşürür tüşürmāk.

:: 'UL YINJUVNIY JAŞ BILA' SAŞUR'DIY ol yincüni cāş bilä saşurdi "He strung together the pearls separated by turquoises (or other jewels) (faşala bayn . . . fī naẓm)." SAŞURUR SAŞUR'MA'Q saşurur saşurmâq.

:: KUVL' KUŞAR'DIY kōl köşardı "The pool filled nearly to overflowing (imtala'a . . . jiddan ḥattā kāda an yafīḍa)." KUŞAR'RUR KUŞAR'MA'K köşärür köşärmāk. Verse:

'ALIN' TUḐUV YAŞAR'DIY	alin töpü yaşardı	V
'URUT 'UTIN YAŞURDIY	orut otin yaşurdi	
KUVL NIK SUWIN KUŞARDIY	kōlnig suwin köşardı	
SİĞIR BUQA MUN'K'RAŞUVR'	siyir buqa münräşür	

Describing spring: "The mountain tops have turned green with foliage, new plants have covered over

[IL. 66/80]

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the year-old dry ones, the pools are filled with water nearly to overflowing; the bulls and oxen are bellowing for joy at it." Also, they say of a bowl that is "filled to the brim (yuyātu ilā aṣbārihā)"¹ with water so that it nearly overflows: KUŞAR'DIY köşardı.

:: 'UL YIĞA'J' BUĞAR'DIY ol yiyāc buyardı "He made notches (ḥazza) in the wood." BUĞARUVR BUĞAR'MA'Q buyarür buyarmâq. Its root-form is: BUĞ'RA'DIY buyrādi. 0

:: 'URA'ṬUT 'UĞUL TUĞUR'DIY urāyut oğul tuğurdi "The woman gave birth (wala-dat) to a child." By extension, they also say of animals who have given birth: TUĞUR'DIY² tuğurdi. TUĞRUR TUĞUR'MA'Q tuğrur tuğurmâq. Proverb: 'ATA' 'UĞLIY 'ATAJ' TUĞA'R' ata oğli ataç tuğār "A man's son, when he reaches maturity, without a doubt resembles his father in character." 0

:: 'UL MANK' TUĞ'RUDIY³ ol maña toğurdi "He left the road and came at me precipitately (atā ilayya muta'asmiran wa-taraka ṭ-ṭarīq)." The same for anyone who goes blindly (sāra muta'assifan) toward a thing. TUĞRUR TUĞ'RUM'Q toğrur toğurmâq. The tā' has iṣbā'. 0

:: 'AR' SUVV' SAĞUR'DIY ār sūw suğurdi "The man sipped ('abba) the water." Also :: QUM' SUVV' SAĞUR'DIY qum sūw suğurdi "The sand absorbed (naṣṣafa) the water." :: 'UL QURUT' SAĞURDIY ol qurut suğurdi "He drew off (anṣafa) the water from the curds to make

309 ¹MS. yu'ātu ilā iḍbārihā.

²R corrected from Z.

³Second U altered from sukūn ('); originally TUĞ'R'DY.

them dry" – Qarluq dialect. :: 'UL YUQA'RUV YA'RIN·SAĠURDIY ol yoqāru yārin suyrurdi D
 "He spit (*bazaqa*) up toward the sky" – Barsyān dialect – others say: SUD·TIY suḏti. SAĠ- D
 RUR·SAĠUR·MA'Q suyrur suyurmāq. Proverb [= 501 kōk, 634 sūd-]: KUVK·K'⁴ SAĠUR· P
 SA' YUVZKA' TUŠUVR· kōkkā suyrursa yūzkā tūšir 0 "If you spit toward the sky it falls on
 your face." 0 This is coined about a person who wishes to stand up against (*mukābada*) some-
 one bigger than he but [his opponent] falls upon him. 0

:: 'UL 'UVNUĠ·QA'B·QA' SIĠUR·DIY ol ūnuy qāpqa siyrurdi "He packed (*adxala wa-* siyrur-
anja'a) much flour into a small container." The same

[II. 67/81]

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for anything that one packs (*awsa'a*) into a thing by pressing or kicking. SIĠURUR·SIĠUR·
 MA'Q siyrurur siyurmāq.

:: 'UL TARIĠ QUĠUR·DIY¹ ol tariy qaγurdi "He fried (*qalā*) the wheat (or other)." qaγur-
 QUWUR·DIY¹ qawurdi is a variant, with thin *fā'* instead of *γayn*. QAĠURUR·QAĠUR·MA'Q qawur- D
 qaγurur qaγurmāq. 0

:: 'AR·TAW'RIF 'AWUR·DIY TAWUR·DIY ār tawāriy āwürdi tāwürdi "The man tāwür-
 turned the merchandise upside down and inside out (*qallaba . . . wa-tašarrafa fihā wa-ja'ala zah-*
rahā l-baṭn)." 'AWUR·DIY āwürdi is the "root" and TAWUR·DIY tāwürdi is the "branch."
 TAWUR·R·TAWUR·MA'K tāwürār tāwürmāk. 0

:: 'AR·'UQ JAWUR·DIY ār oq čawürdi "The man tested the arrow by turning it on his čawür-
 nail (*naqara . . . 'alā zufr*)." The same for anything that you turn (*dawwarta*) on the nail of your
 left thumb. Also :: 'UL·JIFRIYNIY JAWUR·DIY ol čiyriṇi čawürdi "He turned (*adāra*) the
 pulley (or other)." JAWUR·R·JAWUR·MA'K čawürār čawürmāk. 0

:: 'AR·TARIĠ SAWUR·DIY ār tariy sawurdi "The man winnowed (*darrā, naqqā fi* sawur-
l-kūds) the wheat." The same for anything that you winnow (*nasafṭa wa-naqqayta fi r-rīh*).
 SAWUR·R·SAWUR·MA'Q sawurār sawurmāq. 0

:: BILA'ZUK KUNK·'AL·KIN·QAWUR·DIY bilāziuk kün algin qawurdi "The bracelet qawur-
 squeezed (*ḍayaṭa*) the slavegirl's hand." The same for anything that squeezes a thing. QAW-
 RA'R·QAWUR·MA'Q qawrār qawurmāq.

:: 'UL 'AT·TAKIYRIN·DĀ'² BUQR·DIY ol at tāgīrindā boqurdi "He lowered (*haṭṭa* boqur-
min) the price of the horse (or other, as a favor, or for another reason)." The same for anything
 that you lower from its place. BUQRUR·BUQR·MA'Q boqurur boqurmāq. 0

:: 'UL MANK' KIŠIY BAQR·DIY ol maṇa kiši baqurdi "He made [me] look (*anzara*) baqur-
 [at a person]." BAQRUR·BAQR·MA'Q baqurur baqurmāq. 0

⁴ K' added above line in red ink (original copyist).

310 ¹ First U altered from A.

² Final A: another A added by later hand (indicates nunnation, thus: tāgīrindān).

:: MAN 'ANIY 'AWDAN· JIQAR·DIM män ani äwdän čiqardim "I brought him out (axrajtu) of the house (or other)." JIQA'RUR JIQAR·MA'Q· čiqārur čiqarmāq. 0 čiqar-

:: QUŠ SIAQIR·DIY quš siqirdi "The bird whistled (šaffara)." :: KŠIY SIQIR·DIY kiši siqirdi "The man whistled." SIQ·IRA'R· SIQIR·MA'Q siqrār siqirmāq. 0 siqir-

:: 'AR· QIQIR·DIY är qiqirdi "The man shouted out, calling (a person, or other) at the top of his voice (šāha . . . yad'ū . . . bi-a'lā šawt)." QIQ·IRA'R QIQIR·MA'Q qiqrār qiqirmāq. Verse: qiqir-

QUDIY QIQIRIB· 'UḤŠ· TIR·DIM·
YAFY QA'RUV KIRIŠ· QUR·DUM
TUQUŠ 'JRA' 'URŠ BRDM
'ARN KVRUB BAŠY TIF·DIY

qođi qiqrip oyuš terdim
yayiqāru kiriš qurdum
toqiš ičrā uruš berdim
ārān köriip baši tiydi

V

"I shouted out to the foot of the mountain and gathered the clan with my call; then I strung my bow against the enemy;

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I shot and fought with him; when he saw the men of my army he hid his head and fled." 0

:: 'UL MANK' BAK·DIN SUVZ· TAKUR·DIY ol maña begdin sōz tögürdi "He brought (ballağa) me word from the emir (or other)." TAKURUR TAKUR·MA'K· tögürür tögürmāk. tögür-

:: 'UL TAWAY JUKUR·DIY ol tewe čökürdi "He made the camel kneel (anāxa)." The same for making a man kneel (aḡtā 'alā rukbatayhi). JUKURUR· JUKUR·MA'K čökürür čökürmāk. 0 čökür-

:: 'AR· KIKIR·DIY är kegirdi "The man (or other) belched (tajašša'a)." KAĪK·IRA'R· KAĪKIR·MA'K kegrār kegirmāk. kegir-

:: KUVKAR·DIY NA'NK kōkärđi nāñ "The thing turned grey (aḡbara)." It means to become sky-colored ('alā lawn as-samā'). KUVKARUR· KUVKAR·MA'K kōkärür kōkärđmāk. kōkär-

:: KULAR·DIY SUVF kōlärđi sūw "The water gathered in a pool (istarāđa, istanqa'a, šāra ka-l-ğadīr)." KULARUR· KULAR·MA'K kōlärür kōlärđmāk. kōlär-

:: 'AT· KULAR·DIY at kōlärđi "The horse lay down flat from swelling of the belly (inbaḡaḡa . . . min intifāx al-baḡn) (or the like)." KULARUR· KULAR·MA'K· kōlärür kōlärđmāk. Proverb: 'AR· 'Uḡ·LIY MUNKA'D·MA'S 'IT· 'UḤLIY KULAR·MA'S· är oyli muḡāđmās, it oyli kōlärđmās "The child of a man does not suffer distress (for long but finds a way to escape it, just as) the young of a dog never lies flat (like a horse)." 0 P

:: 'AR· BUR·NIY TAMUR·DIY är burni tomurđi "The man's nose bled (ra'ufa)." :: 'AR· YIḡA'J TUJMUR·DIY är yiyāč tomurđi "The man cut the wood rounded (qaḡa'a . . . mudawwar^{an}) (such as column supports, or the like)." TMURUR· TUMUR·MA'Q tomurur tomurmāq. 0 tomur-

:: 'UL 'ANIY SUWQA' JUMUR·DIY ol ani suwqa čomurđi "He plunged (ğafḡa, maqala) him into the water." JUM·RUR· JUMUR·MA'Q čomurur čomurmāq. čomur-

:: JUMUR·DIY JUMURUR JUMUR·MA'K *čömrüdi čömrür čömürmāk* – this means plunging [something] deeper than the former (*a'maq minhu fi l-γaff*). čömrür-

:: 'UL SUVTUK·SUIMR·DIY ol *sütug sümürdi* “He gulped down (*‘abba*) the milk (or other).” SUIMRUR·SUIMRMA'K *sümürür sümürmāk*. sümür-

:: 'UL 'AW·SUBUR·DIY ol *äw sipürdi* “He swept (*kanasa*) the house (or other).” SUBURUR·SUBUR·MA'K *süpürür süpürmāk*. 0 süpür-

:: 'UL SUNKUVK·KAMUR·DIY ol *sünük kämürdi* “He sucked the marrow (*tamaš-šaša*) from the bone.” KAMÜRUR·KAMUR·MA'K *kämürür kämürmāk*. kämür-

:: TUNAR·DIY YZR·*tünär*di *yēr* “The place became dark (*ažlama*).” Also of time. TUNARUR·TUNAR·MA'K *tünärür tünarmāk*. tünär-

Z

:: 'UL MANKA' SUVZ·TABUZ·DIY ol *maṇa sōz tapuzdi* tapuz-

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“He asked me a riddle (*alyaza . . . al-kalām min al-alyūza*).” TABUZUR·TABUZ·MA'Q·*tapuzur tapuzmāq*.

:: MAN 'ANKA'R·SUVZ TUTUZDUM *män aṇār sōz tutuzdum* “I gave him a suggestion or instruction, or told him something that he ought to bear in mind (*aw'aztu¹ . . . al-kalām aw šay' min haqqihi an yurā'a ḡālīka*).” TUTUZUR·TUTUZ·MA'Q *tutuzur tutuzmāq*. tutuz-

:: 'UL SUVW·TAMUZDIY ol *sūw tamuzdi* “He let the water (or other) drip (*qaṭṭara*).” TAMUZUR·TAMUZMA'Q *tamuzur tamuzmāq*. tamuz-

:: 'UL MANK' KUḌAZ·DIY ol *maṇa köḏāzdi* “He kept (*ḥafaṣa*) something for me.”
 :: 'UL MANIY KUḌAZ·DIY ol *māni köḏāzdi* “He waited (*intaṣara*) for me.” This word indicates² both “keeping” and “waiting.” KUḌ'ZUR KUḌAZ·MA'K *köḏāzür köḏāzmāk*. Its root is: KUVZ·'AṬIY *kōz atti* meaning “He cast his eyes (*ramā bašar*)” on something in order to “keep” it.³ Another variant of this is: KUZAṬIY *kōzatti*. 0 D

The *zāy* in these verbs is not according to rule, since [the rule is that] any intransitive verb is made transitive by adding *rā'* to the imperative form. Example :: 'AR·QAJ·TIY *är qačti* “The man fled (*haraba*)” – this is an intransitive verb; transitive: 'UL 'ANY QAJUR·DIY ol *ani qačurdi* “He caused him to flee (*ahraba*).” :: 'AR·SUVF·KAJ·TY ar *sūw kächti* “The man crossed (*a'bara*) the water”; :: 'UL 'ANY KAJURDIY ol *ani kächürdi* “He took him across (*'abara*) (the water).” These are intransitive verbs in their root-form; as in: SUVW·TAM·DIY *sūw tamdi* G

¹ MS. *awγaztu*.

² MS. *tubnā*, read *tunbi'u* with EP.

³ I.e., to “keep an eye on, keep watch over, look after” – folk etymology.

“The water dripped (*qatarā*)”; and: MANIY KUD·TIY *māni küḍti* “He waited (*intaḗara*) for me.” According to analogy they should⁴

The Oyuz sometimes have *zāy* instead of *rā*'. Example :: 'UL TAWA'R·'AL·DUZ·DIY *ol tawār alduzzi* “He [let his property be taken; it was] plundered or stolen (*ḥuriba, suliba*).” Its root is: 'AL·DIY *aldi* meaning “He grasped or took (*qabaḗa, axaḗa*).”

š

:: 'UL MANIK BIRLA' TABIŠ·DIY *ol mānig birlā tāpišdi* “He vied with me in kicking (*rākalani bi-r-rijl*).” TABIŠUVR· TABIŠMA'K *tāpišūr tāpišmāk*. 0

:: 'UL MANIK BIRLA' TUBIQ QABIŠ·DY *ol mānig birlā topiq qapišdi* “He contended with me in snatching (*xālasa*) the ball (in polo, or other).” QABIŠUVR· QABIŠMA'Q *qapišūr qapišmāq*. 0

:: 'UL MANIK BRLA' QUBUŠ·DIY *ol mānig birlā qopušdi* “He vied with me in standing (*qiyām*).” The same for helping. QUBUŠUVR·

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QUBUŠ·MA'Q *qopušūr qopušmāq*. 0

:: 'UL MANKA' TUVN· KUBUŠ·DIY *ol maḗa ton küpišdi* “He helped me quilt (*taḗ-riḗ*) the garment.” Also for vying. KUBUŠUVR· KUBUŠ·MA'K *küpišūr küpišmāk*. 0

:: 'UL MANK' BITIK BITIŠ·DY *ol maḗa bitig bitišdi* “He helped me write (*kitba*) the book.” Also for vying. BITIŠUVR· BITIŠMA'K *bitišūr bitišmāk*.

:: 'UVLA'R· 'İKY BTIŠ·TILA'R *olār ekki bütüşilār* “Each of them acknowledged the other's claim against him (*aḗarra . . . mā dda'ā 'alayhi šāhibuhu*).” BITIŠUVR·LA'R· BITIŠ·MA'K *bütüşilār bütüşmāk*. 0

:: 'ULA'R· 'KY TUTUŠ·DIYLA'R *olār ekki tutušdilār* “They caught hold (*axaḗa*) of one another.” Also of anything that sticks (*laḗiqa*) to something else. TUTUŠUVR· TUTUŠ·MA'Q *tutušūr tutušmāq*.

:: 'UL MANK' KAYIK· TUTUŠ·DIY *ol maḗa kāyik tütüşdi* “He helped me capture (*axḗ*) the game.” Also for vying. :: 'ULA'R· 'KY TUTUŠ·DIYLA'R *olār ekki tütüşdilār* “The two of them quarreled (*tašājarā*).” TUTUŠUVR· TUTUŠM'K *tütüşūr tütüşmāk*. The root is the first.

:: 'UL MANK' YUVNK· TITIŠ·DIY *ol maḗa yūḗ titišdi* “He helped me card the wool by hand for spinning (*nafš . . . bi-l-yad li-yuḗzala*).” Also for vying. The same if two people tear

⁴Text deficient; they should form the transitive with *r* not *z*. *Kāšyarī* understands *küḗ-* as the root of *kōḗāz-* whereas the latter is more likely a metathesis of *kōzād-* (*kōzāt-*); see ED, 707.

(*mazaqa*) each other's clothes. TITIŠUVR·TITIŠMA'K-Q titišūr titišmāq/titišmāk. Proverb: SUKŠUB·'UR·ŠUR·'UT·RA' TUVN·TITIŠUVR·sōkšūp uršur otra tōn titišūr 0 "From mutual reviling a quarrel arises and a garment gets torn in between." This is coined to advise people to refrain from cursing at each other. 0 P

:: 'UL MANK' TAW'R·SATIŠ-DIY ol maṇa tawār satišdi "He helped me sell (*bay'*) the merchandise." Also for vying. SATIŠUVR·SATIŠMA'Q·satišūr satišmāq. satiš-

:: 'UL MANIK·BIR·LA' TAL·QA'N·QA' YA'Γ·QATIŠ-DIY ol mānig birlā talqānqa yāy qatišdi "He helped me mix (*jadḥ*) the barley gruel with butter." Also for vying.¹ QATIŠ-UVR·QATIŠ·MA'Q qatišūr qatišmāq. 0 qatiš-

:: 'ULA'R·BIYR·'AIKN·DIYDIYN·KATIŠDIY olār bīr ekindīdīn ketišdi "The two of them parted (*tafarrāqa*) from one another." KAṬIŠUVR·KATIŠ·MA'K ketišūr ketišmāk. Verse: ketiš-

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YARAΓ BULUB·YAΓUŠ-DIY	yaray bulup yayušdi	V
'AR·TUQLUQN SUKUŠ-DIY	ortuqluqin sōküšdi (?) ¹	
QULUN QABUB·KITŠDIY	qulun qapup ketišdi	
SURD' [sic] MANK QVYUMY	sürdi mānig qōyumi	

Describing a partner of his who hid something from him after they made a profit: "He seized the opportunity and stole a colt which he owned with me in partnership (?);¹ he drove away my sheep, and then departed (*faraqa*)." 0

[When he found the opportunity he approached
He broke up our partnership (?)¹
He grabbed a colt and left
He drove off my sheep.]

[In explanation of the word **ortuqluqin**:] LIQIN·LIKIN·-liqin, -likin are two particles meaning "with (*ma'a*)."² The *lām* has either *raf'* (U) or *kasr* (I). In some contexts it corresponds to the [Arabic prepositional] *bā'* of attachment.² Example :: BLIKIN 'ULUΓ·LUQA' TAK·DIM biligin uluyluqqa tāgdim "Through (*bi-*) wisdom I attained honor." :: 'ADKUVLUKUN KAL·'IYSIZ·LIKIN KAL·MA' ādgūlūkiin kāl ēsizlikin kālmā "Come with good (*bi-xayr*) do not come with evil (*bi-šarr*)." The root-form is with *qāf*, which is replaced by *kāf* in words that have *kāf* G

313 ¹Thus the text; helping and vying should be reversed, or else *mānig birlā* should read *maṇa*.

314 ¹Clauson (ED, 211) reads **artuqluqin** and translates "he stripped off the surplus (i.e. profit)." The reading **ortuqluqin** seems to accord better with the translation; "which he owned with me in partnership" is in the text: *a'annī fī š-sirka*; *a'annī* for *a'anna-nī* could refer to the type of partnership known as *'inān*; but note that the Arabic lexicons gloss *'anna* with *sabba*, which is the usual equivalent of **sōk-** (526), i.e. "to insult"; but **sōküš-** (322) can also be taken as from **sōk-** (275) "to tear out or tear down." The grammatical explanation below only confounds the dilemma; the "particle" in question is only the instrumental suffix **-in**, which may be attached to the abstract noun suffix **-liq/-lik**, but also may not, as the case of **biligin** illustrates.

²*bā'* *al-iṣṣāq*, cf. Wright II, 157 B.

or *imāla*, as I explained above. The *lām* has *raf'* (U) when the word it is affixed to has *raf'* in the middle (i.e. U in the ultima); it has *kasr* (I) when the word it is affixed to has *kasr* or is unvowelled in the middle.

:: 'UL MANIK BIRLA' YĠIA'J_ BIJİŞ·DIY ol mǎnig birlǎ yīγāč bičīšdi "He vied with me in cutting (*qač'*) the wood (or other)." Also for helping. BIJİŞUVR· BIJİŞ·MA'Q' bičīšür bičīšmāq. The same for two men who cut off relations (*tahājarā*). 0 bičīš-

:: SUVJUŞ·DIY NA'NK sücišdi nǎñ "The thing became sweet throughout (*tāba* . . . *wa-hlawlā ba'duhu fi ba'd*)." SUJİŞUVR· SUJİŞMA'K sücišür sücišmāk. 0 süciš-

:: 'UL MANK' YAR·MA'Q SAJİŞ·DIY ol maña yarmāq sačišdi "He helped me scatter (*naṭr*) the dirhams." Also for vying. SAJİŞUVR· SAJİŞMA'K [sic] sačišür sačišmāq. sačiš-

:: 'AT·LA'R QAMUĠ_· SUJUŞ·DIY atlār qamuγ sučišdi "The horses (or other) leaped together (*istaṭṭaba*)." SUJUŞUVR· SUJUŞMA'Q sučišür sučišmāq. sučiš-

:: 'ULA'R· BYR· BYR·DIN QAJİŞ·TIY olār bīr bīrdin qačišti "They fled from one another (*tanāfarā*)." QAJİŞUVR· QAJİŞ·MA'Q qačišür qačišmāq. qačiš-

:: 'UL MANIK BIRLA' QUJUŞ·DIY ol mǎnig birlǎ qučušdi "He embraced (*'ānaqa*) me." QUJUŞUVR· QUJUŞ·MA'Q qučušür qučušmāq. 0 qučuš-

:: 'UL MANIK BIRLA' SUVW· KAJİŞ·TIY ol mǎnig birlǎ sūw kāčišti "He vied with me in crossing (*'ubūr*) the water." kāčiš-

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KAJISUVR· KAJİŞMA'K kāčišür kāčišmāk. 0

:: 'ULA'R· 'IĶY TAWA'R· KUJAŞ·DIY olār ekki tawār küčāšdi "They vied with each other, or helped each other, in forceably seizing (*γašb*) the merchandise." KUJAŞUVR· KUJAŞ·MA'K küčāšür küčāšmāk. küčāš-

:: 'UĠLA'N· BUḌUŞDIY oγlān bödüšdi "The boys vied in dancing (*zafn, raqş*)." BUḌUŞUVR· BUḌUŞ·MA'K bödüšür bödüšmāk. bödüš-

:: BḌŞDY NA'NK buḌušdi nǎñ "The thing was split apart (*inḡaraja, taqā'asa*)," such as the legs when they are straddled (*tafaḡḡajatā*). BḌŞUR BḌŞMA'Q buḌušür buḌušmāq. 0 buḌuš-

:: 'ULA'R· BIYR· BIYRIK· TIḌİS·DY olār bīr bīrig tiḌišdi "They held each other back (*tamānā'a*) (in a certain matter)." TIḌISUVR· TIḌISMA'Q tiḌišür tiḌišmāq. tiḌiš-

:: 'UL MANK' TUVN QADI·ŞDIY¹ ol maña tōn qadušdi "He helped me stitch (*šamraja*² . . . *wahwa xiyāṭa mu'akkada*) the garment." QADI·ŞMA'Q¹ qadušmāq. Also for vying. qaduš-

315 ¹ *Sukūn* (·) altered from *ḡamma* (U).

² MS. *šamraxa*.

:: 'UL MANK' BUR·K· QIDIŠDIY ol maña bōrk qidišdi "He helped me sew the rim (*xiyāta hitār*) on the cap." The same for helping to sew anything that has a circular border (*lahu stidāra wa-kafāf*). QIDIŠUR· QIDIŠ·M'Q qidišur qidišmāq. Also for vying. qidiš-

:: 'ULA'R· BIYR· BIYR·KA' 'IYŠ· QUDUŠ·DIY olār bīr bīrkā iš qodušdi "Each of them left (*taraka*) the matter to the other and relied on him (*ittakala 'alayhi*)." QUDUŠVR QUDUŠ·MA'Q qodušur qodušmāq. 0 qoduš-

:: 'ULA'R· BIYR· BIYRIK KUDUŠ·DIY olār bīr bīrig küdüšdi "They waited (*intazara*) for each other." KUDUŠVR· KUDUŠ·M'K küdüšur küdüšmāk. 0 küdüš-

:: 'ULA'R· BIYR· BIYR·KA' BARIŠDIY olār bīr bīrkā barišdi "They went (*dahaba*) to one another." BARIŠUVR· BARIŠ·MA'Q barišur barišmāq. The same for helping or vying. 0 bariš-

:: 'UL MANK' BUR·MA' BURUŠ·DIY ol maña bürmä bürišdi "He helped me to tighten the waistband (*kaff an-nayfaqa*)." The same for anything that encompasses and goes around (*lahu tadwīr wa-stidāra*), such as the mouth of a leather bag, or the like. BURUŠUVR· BURUŠ·MA'K· bürišur bürišmāk. 0 büriš-

:: BURUŠ·DIY NA'NK· burušdi nāñ "The thing was contracted or drawn together (*inqabaḍa*)," such as a frowning (*kulūḥ*) face. buruš-

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BURUŠUVR· BURUŠ·MA'Q burušur burušmāq. 0

:: 'ULA'R· BYR· BYR·K' QYZ· BARIŠ·DIY olār bīr bīrkā qīz berišdi "They gave their daughters in marriage (*dafa'a*) to each other." The same if they exchange (*ta'āṭaw*) something between them. BAIRŠUVR· BIRIŠ·MA'K berišur berišmāk. 0 beriš-

:: KJK 'ULUḤ BRLA' TURUŠ·DIY kiçig uluy birlä turušdi "The small one opposed (*qāwama*) the big one (in a dispute, or the like)." TURUŠUVR· TURUŠ·MA'Q turušur turušmāq. Proverb: KJK 'ULUḤ QA' TURUŠ·MA'S· QIR·TUVY· SUNKQURQ' QARIŠ·MA'S· kiçig uluyqa turušmās, qirγūy sunqurqa qarišmās 0 "The small cannot oppose the big (even if he is strong, since the big is wily and clever [sic], just as) the sparrow-hawk cannot compete with the largest of the falcons." turuš-

P

:: 'UL MANIK BRLA' TIRAŠ·DIY ol mänig birlä tirāšdi "He quarreled (*jādala*) with me." The same for helping someone buttress (*ta'mid*) a thing, like the bar of a gate [*tirāk*, see 255:1] when it is fastened (*tušaddu*). TIRAŠUVR· TIRAŠ·MA'K tirāšur tirāšmāk. 0 tirāš-

:: 'UL MANK' BITIK TURŠDIY ol maña bitig türüšdi "He helped me roll up (*ṭayy*) the book (or other)." TURŠVR· TURŠ·MA'K türüšur türüšmāk. The same for vying. türüš-

:: 'UL MANK' YIMIŠ TIRIŠ·DY ol maña yemiš terišdi "He helped me pick (*ijtinā'*) the fruit (or other)." The same for gathering (*jam'*) or gleaning (*iltiqāṭ*) anything. TAIRŠUVR· TARIŠ·MA'K terišur terišmāk. Also for vying. teriš-

:: YILQY TUYAΓIŪN TIRAŠ·DIY **yilqi tuyayin tirāšdi** "The animals were hindered from running because of being crowded (*tamāna'at . . . min as-sayr zaḥmat^{an}*)." [Lit. "were hindered in the hoof"? – cf. *tuyay* 517.] TIRAŠUVR·TIRAŠMA'K **tirāšūr tirāšmāk.** 0 **tirāš-**

:: 'UL MANK' SUW·LUQ·SARIŪŠ·DIY **ol maṇa suwluq sarušdi (sarišdi ?)** "He helped me wind (*kawr*) the turban." The same for wrapping (*laḥf*) anything. Also for vying. SAR·IŠUVR·SARIŪŠ·MA'Q **sarušūr sarušmāq.** 0 **saruš-**
(**sariš-?**)

:: TUVN TA'RIK SURUŠ·DIY **tōn tārig sorušdi** "The garment completely absorbed (*naššafa ajzā' at-ṭawb*) the sweat." SURUŠUVR·SURŠMA'Q·**sorušūr sorušmāq.** 0 **soruš-**

:: 'ANIK YUVZIY SURIŠ·DY **anig yūzi sorišdi** "His face frowned (*kalaḥa*)." SUR·IŠUVR·SURIŠMA'Q **sorišūr sorišmāq.** 0 **soriš-**

:: QIYZ·'ANA'SINKA'

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KIDZ·SIRIŠDY **qiz anāsiṇa kiḍiz sirišdi** "The girl helped her mother in close-stitching (*xiyāṭa . . . muqarmaṭat^{an} bi-mubalāra*) the felt," as is done for Turkman tentbands, saddle-cloths, and the like. SIRIŠUVR·SIRIŠM'Q **sirišūr sirišmāq.** 0 **siriš-**

:: 'AḌĪR·QISRA'Q BIRLA' SURUŠ·DY **aḍyir qisrāq birlā sūrūšdi** "The stallion bit at (*sānna*) the mare" – this occurs when he wishes to mount her. :: 'UL MANIK BIR·LA' SU·RUŠ·DIY **ol mānig birlā sūrūšdi** "He tried to drive me away (*ṭarada*)." :: 'UL 'ANDA' 'ALIMN SURUŠ·DIY **ol anda almin sūrūšdi** "He exacted payment (*taqāḍā*) of his debt from him." SURUŠVR·SRŠM'K **sūrūšūr sūrūšmāk.** 0 **sūrūš-**

:: BURIY TIYŠY QARIŠ·TIY **bōri tīši qarišti** "The wolf's teeth gnashed (? *ixtalafat*)" – this occurs during the days of his fast, since the wolf does not eat for one week out of each month, and during this period lives on wind. :: TUN KUN BIR·LA' QARISDY **tūn kūn birlā qarišdi** "Night and day disagreed (*ixtalafa*)." Verse:

YA'Y·QIŠ·BLA' QARIŠTY	yay qiš bilā qarišti	V
'AR·DAM ¹ YA'SIN QURŠTY	ārdām yāsin qurušti	
JARIK TUTUB·KURŠTIY	čārig tutup kūrašti	
'UQTA'ĠALY 'UTRŠUVR	oqta'yāli utrušūr	

"Summer and winter disagreed and debated (*ixtalafa . . . wa-tanāzarā*); they each strung their bow of virtue; they stirred up battle and fought [lit. they mustered troops and wrestled]; they were about to shoot arrows at each other." 0 :: 'IKY BAK·LA'R·QARIŠTIYLA'R **ekki beglār qarištīlār** "The two emirs disagreed and fought (*ixtalafa . . . wa-taqātālā*)." 0 :: 'UL MANK' YUVD·DA' QARIŠ·TY **ol maṇa yōlda qarišti** "He met (*istaqbala*) me on the road." QARIŠUVR·QARIŠM'Q **qarišūr qarišmāq.** 0

:: 'UL MANIK BIRLA' YA' QURUŠ·TY **ol mānig birlā ya qurušti** "He vied with me in stringing (*tawtir*) the bow." Also for helping. QURUŠUVR·QURUŠ·MA'Q **qurušūr qurušmāq.** **quruš-**

- 'AT·M'K QMUḤ QURŠ·DIY **ātṁāk qamuy qurišdi** "The bread (or other) completely dried out (*tajāffa ba'ḍuhu fi ba'd ajzā'ihī*)." UQURŠUVR·QURŠMA'Q **qurišūr qurišmāq.** 0 **quriš-**
- :: 'UL MANK' UQURUḤ UQURİŠ·TIY **ol maṇa qoriy qorišti** "He helped me guard the [royal] preserve (*ḥifẓ al-ḥimā*)." **qoriš-**
- :: 'UL MANK' YIYR·QIRIŠDIY **ol maṇa yēr qirišdi** **qiriš-**
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- "He helped me scrape (*qašr*) the ground (or other)." The same for vying. QIRIŠUVR·QIRŠ·M'Q **qirišūr qirišmāq.** 0
- :: 'UL MANK' YIB·KARIŠDIY **ol maṇa yip kārišdi** "He helped me stretch (*madd*) the rope (or other)." Also for vying. KARIŠUVR·KARIŠMA'K **kārišūr kārišmāk.** **kāriš-**
- :: 'UL 'ANIK BIR·LA' KARIŠ·DIY **ol anig birlā kārišdi** "He fought (*nāza'a*) with him (over something)." :: 'UL 'ANIK BIRLA' KARIŠ·DIY **ol anig birlā kārišdi** "He struggled and fought (*šājara, nāza'a*) against him." KRŠVR KRŠM'K **kārišūr kārišmāk.** 0
- :: 'L MNK BRL' KURŠDY **ol mānig birlā kōrišdi** "He and I looked at each other (*nāzaranī bi-l-'ayn¹*)." The same for seeing each other (*tarā'a*). KURİŠUVR KURİŠMA'K **kōrišūr kōrišmāk.** **kōriš-**
- :: 'UL MANK' QA'R·KURAS·DIY **ol maṇa qar kūrāšdi** "He helped me shovel (*jarf*) the snow (or other)." Also for vying. KURASUVR·KURASMA'K **kūrāšūr kūrāšmāk.** **kūrāš-**
- :: 'UL MANIK BIR·LA' 'IYŠ·QA' KIRIŠ·DIY **ol mānig birlā išqa kirišdi** "He vied with me in entering (*duxūl*) a matter (or other)." KIRIŠUVR·KIRŠ·MA'K **kirišūr kirišmāk.** **kiriš-**
- :: 'UL MANK' BAZAK·BAZAŠ·DIY **ol maṇa bāzāk bāzāšdi** "He helped me decorate (*naqš*) the thing." Also for vying. BAZAŠUVR·BAZAŠ·MA'K **bāzāšūr bāzāšmāk.** 0 **bāzāš-**
- :: 'UL MANK' 'AW BUZŠDIY **ol maṇa āw bozušdi** "He helped me tear down (*hadm*) the house." Also for vying. BUZUŠUVR·BUZUŠMA'Q·**bozušūr bozušmāq.** 0 **bozuš-**
- :: 'LA'R 'IKY TAZIŠ·DIY **olār ekki tāzišdi** "The two of them ran away from each other (*tanāfarā*)." TAZIŠUVR·TAZIŠ·MA'K **tāzišūr tāzišmāk.** **tāziš-**
- :: 'UL MANK' YIYR·TUZUŠ·DIY **ol maṇa yēr tūzāšdi** "He helped me level (*taswiya*) the ground (or other)." Also for vying. TUZAŠUVR·TUZAŠ·MA'K **tūzāšūr tūzāšmāk.** 0 **tūzāš-**
- :: 'UL MANIK BIR·LA' YINJUV TIZIŠDY **ol mānig birlā yinčü tizišdi** "He vied with me in stringing (*naẓm*) pearls (or verses, or other)." Also for helping. TIZIŠUVR·TIZIŠM'K **tizišūr tizišmāk.** 0 **tiziš-**

:: 'UL MANK' YIYR· QAZIŞ·DIY ol maña yēr qazişdi "He helped me dig (*ħafr*) the ground (or other)." The same for vying. QAZIŞUVR· QAZIŞM'K·Q qazişūr qazişmāq. 0 qaziş-

:: 'UL MANKA' YIYR· KAZIŞ·DIY ol maña yēr kāzişdi "He vied with me in travelling around (*taṭwāf*) the land." KAZIŞUVR· KAZIŞMA'K· kāzişūr kāzişmāk. kāziş-

:: 'UL MANK' 'UVT· KUZAŞ·TIY ol maña ōt közāşti "He közāş-

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helped me stir (*taħrīt*) the fire." Also for vying. KUZAŞUVR· KUZAŞ·MA'K közāşūr közāşmāk. 0

:: 'UL MANK' 'UYMA' BASIŞ·DIY ol maña uyma basişdi "He helped me mat (*talbīd*) the Turkman felt from which boots are made." The same for anything that has to be compressed (*yujtama 'alayhi*) to stop being inflated or hard [sic]. BASIŞUVR· BASIŞ·MA'Q basişūr basişmāq. 0 basiş-

:: BAK·LA'R· BUSŞ·DIY beglār busuşdi "The emirs lay in ambush (*ittaxāda . . . kamīn^{an}*) for each other." BUSUŞUVR· BUSUŞ·MA'Q busuşūr busuşmāq. 0 busuş-

:: 'IĶY QUJNKA'R· SUSUŞ·DIY ekki qoçnār süsişdi "The two rams butted each other (*tanāṭahat*)." SUSUŞUVR· SUSUŞ·MA'K süsişūr süsişmāk. süsiş-

:: 'UL MANK' YĶIA'J· KASIŞ·DIY ol maña yiyāç kāsişdi "He helped me cut (*qaṭ'*) the wood (or other)." The same for vying. KASIŞUVR· KASIŞ·MA'K kāsişūr kāsişmāk. 0 kāsiş-

:: 'ARAN· QAMUĶ TAWA'R· KUSAŞ·DIY ärän qamuy tawār küsāşdi "The men [all] desired (*tamannā*) or boasted of (*tafāxarū*) wealth." KUSAŞUR· KUSAŞMA'K küsāşūr küsāşmāk. 0 küsāş-

:: 'ULA'R· 'IĶY BUĶUŞ·DIY olār ekki boyuşdi "They strangled (*xanaqa*) each other." BUĶUŞUVR· BUĶUŞMA'Q boyuşūr boyuşmāq. boyuş-

:: 'ULA'R· 'IĶY SUVT· SAĶIŞ·DIY olār ekki sūt sayişdi "They vied in drawing (*ħalb*) milk." The same for helping. SAĶIŞUVR· SAĶIŞ·MA'Q sayişūr sayişmāq. 0 sayiş-

:: 'UVD· SUĶUŞ·DIY ōd soyişdi "The season became cold (*tawajjaha . . . li-l-burūda*)." SUĶIŞUVR· SUĶIŞMA'Q soyişūr soyişmāq. soyiş-

:: 'UL MANIK BIR·LA' 'AT· TUWIŞ·DIY ol mänig birlä ät täwişdi "He vied with me in arranging (*naẓm*) meat on skewers." Also for helping. The same for other things. TUWIŞUVR· TUWIŞMA'K täwişūr täwişmāk. täwiş-

:: 'ULA'R· 'IĶY SAWAŞ·DIY olār ekki sawaşdi "The two of them quarreled (*tajā-dalā*)." Oʻyuz dialect. SAWAŞUVR· SAWAŞ·MA'Q sawaşūr sawaşmāq. 0 sawaş-

D

:: 'ULA'R· 'IĶY SAWIŞ·DIY olār ekki säwişdi "The loved each other (*taḥābbā*)." SAWIŞUVR· SAWIŞMA'K säwişūr säwişmāk. 0 säwiş-

:: YUṬUR·MIŠ·'UVN·SUWIŠ·DIY *yoğurmiş ün suwişdi*

suwiş-

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“The dough was flabby from too much water (*istarxā . . . min kaṭra al-mā'*).” The same for a liquid that becomes thin (*raqqa*) from too much water. SUWIŠUVR·SUWIŠMA'Q *suwišūr suwišmāq*.

:: 'UL MANK' 'AW·SUWAŠ·DIY *ol maṇa āw suwaşdi* “He helped me plaster (*taṭyīn*) the house (or other).” Also for vying. SUWAŠUVR·SUWAŠ·MA'Q *suwaşūr suwaşmāq*.

suwaş-

:: 'AR·KAK TIŠIYQA' QAWUŠ·DIY *ārkāk tişīqa qawuşdi* “The male had intercourse with (*nakaḥa*) the female.” Its root-meaning is “joining (*ittişāl*)” of something to something else. Thus :: QAD'Š QAD'ŠQ' QAWUŠDY *qadaş qadaşqa qawuşdi* “The kinsman joined (*ittaşala*) his kin.” From this comes the phrase for “the reconciliation of two kings (*mulāqāt al-malikayn bi-ş-şulh*)”: QAW·SUT·*qawuşut* [277]. Proverb [= 511 *tāy*]: TA'Ṭ·TA'Ṭ·QA' QAWUŠ·MA'S·KIŞY KŞIYK' QAWUŠUVR·*tāy tāyqa qawuşmās, kişi kişikā qawuşūr* 0 “One mountain cannot reach (*yaşilu*) another mountain, but one person may reach another person.” QAWUŠUVR·QAWUŠMA'Q *qawuşūr qawuşmāq*. 0 In this word the thin *fā'* may be changed to *vāv* [i.e. *qavuş-*].

qawuş-

P

(qavuş- D)

:: 'ULA'R·BIYR·'KIN·DIYNIY QUWUŠ·DIYLA'R·*olār bīr ekindīni qowuşdīlār* “They drove each other out (*tārada*).” QUWŠUVR·QUWŠMA'Q *qowuşūr qowuşmāq*.

qowuş-

:: 'ULA'R·BIYR·BIYR·KA' BAQIŠ·DIY *olār bīr bīrkā baqişdi* “They looked at one another (*tanāzarā bi-l-liḥāz*).” BAQIŠUVR·BAQIŠ·MA'Q *baqişūr baqişmāq*.

baqiş-

:: BAK·LA'R·TUQUŠ·TIY *beglār toqişti* “The emirs (or other) fought (*ḥārabat*).” TUQIŠUVR·TUQIŠMA'Q *toqişūr toqişmāq*.

toqiş-

Verse:

KUJY TANKY TUQŠ·TIY	<i>küçi tãñi toqişti</i>	V
'UṬŠ·QUVNUM U'UQŠ·TIY	<i>oγuş qõnum oqişti</i>	
JARIK·TABA' YAQIŠ·TIY	<i>čärig tapa yaqişti</i>	
BIZKA' KALIB·'UJ·'UTA'R·	<i>bizkã kãlip öč ötār</i> 0	

Describing a man: “He fought with all his might; the clan called on one another; they approached the battle; they rallied [to us] to pay the blood-price.”

:: KIŞY 'AW·DA' TIQIŠ·TIY *kişi äwdä tiqişti* “The people were crowded into the house (*izdahama . . . wa-mtala'a l-bayt*).” TIQIŠUVR·TIQIŠM'Q *tiqişūr tiqişmāq*.

tiqiş-

:: 'UL MANK' JAQ·MA'Q JAQIŠ·DIY *ol maṇa čaqmāq čaqişdi* “He helped me strike (*qadh*) the firestick.” Also for vying. JAQIŠUVR·JAQIŠMA'Q *čaqişūr čaqişmāq*. 0

čaqiş-

:: 'UL'R·'IKY 'AW·DIN·JIQIŠ·DIY *olār ekki äwdin čiqişdi* “The two of them vied in going out (*xurūj*) of the house.” The same for helping. JIQIŠUVR·JIQIŠ·MA'Q *čiqişūr čiqişmāq*.

čiqiş-

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:: UL MANK' TUVZ·SUQUŠDY *ol maṇa tūz soquşdi* “He helped me crush (*daqq*) the salt (or other).” Also for vying. SUQUŠUVR·SUQUŠ·MA'Q *soquşūr soquşmāq*. 0

soquş-

:: 'UL MANK' 'UZUM· SIQIŠ·DIY ol maṇa üzüüm siqišdi "He helped me press ('aşr) the grapes." Also for vying.¹ SIQIŠUVR· SIQIŠ·MA'Q siqišür siqišmāq. Also :: KIŠY SIQIŠ·DIY kiši siqišdi "The people were so crowded that the room was too small for them (*izdahama* . . . ḥattā taḍāyaqa l-makān)." siqiš-

:: 'ARAN· QAMUḤ QAQIŠDIY ärän qamuy qaqišdi "The men were [all] angry at each other (*tayaḍḍaba* . . . ba'ḍuhum 'alā ba'd)." :: 'UVLA'R· 'IKY BAŠ·RA' QAQIŠ·DIY ölar ekki bašra qaqišdi "They hit each other (*taqāra'a*) on the head." QAQIŠUVR· QAQIŠ·MA'Q qaqišür qaqišmāq. qaqiš-

:: BAKIŠDIY NA'NK· bāküšdi nān, "The thing was made firm (*istaḥkama*)." BA·KUVŠUR· BAKIŠMA'K bāküšür bāküšmāk. bāküš-

:: 'UL MANK' TA'L· BUKUŠ·DIY ol maṇa tāl büküšdi "He helped me bend ('atf) the rod (or other)." BUKUŠUVR· BUKUŠMA'K büküšür büküšmāk. With hard *kāf*. büküš-

:: 'UL MANK' SUVW· BUKUŠ·DIY ol maṇa sūw böğüšdi "He helped me dam up (*sakr, qarw*) the water." Also for vying. BUKUŠUVR· BUKUŠMA'K böğüšür böğüšmāk. böğüš-

:: 'ULA'R· 'IKY BAK·KA' TKIŠ·DIY olār ekki begkā tägišdi "They went for judgment (*tahākamā*) to the emir." :: MANIK 'ALIKYM² TARS·Q' TAKIŠ·DIY mänig älgim tarusqa tägišdi "My hand reached (*waşala*) the roof." TAKIŠUVR· TAKIŠMA'K tägišür tägišmāk. Proverb: MUVŠ· YAQ·RIYQA' TAKIŠMA'S 'AY·UR KIŠIY NANKY YARAŠ·MA'S· müš yaqriqa tägišmās ayur kiši nānj yarašmās 0 "The cat cannot reach the fat (hanging on the stake so) she says, 'Human things are not good for me'." 0 This is coined about someone who cannot attain a thing that he wants, and then says that he left it alone on purpose ["sour grapes"]. 0 tägiš-
P

:: 'UL MANIK BIR·LA' TUKUVN· TUKUŠ·DIY ol mänig birlä tügün tügüšdi "He vied with me in tying ('aqd) the knot." Also for helping. TUKUŠUVR· TUKUŠMA'K tügüšür tügüšmāk. 0 tügüš-

:: 'UL MANIK BIRLA' TUVZ· TUVKUŠ·DIY ol mänig birlä tüz tögüšdi "He vied with me in crushing (*daqq*) the salt (or other)." Also for helping. TUVKUŠUR· TUKUŠ·MA'K tögüšür tögüšmāk. tögüš-

:: 'UL MANK' TUVN· TIKIŠ·TIY ol maṇa tön tikišti "He helped me tikiš-

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sew (*xiyāfa*) the garment (or other)." :: 'UL MANKA' TURMA'K TURMA'K [sic] TIKŠ·DIY ol maṇa türmāk tikišdi "He fed (*nāwala*) me the rolled bread (or other)." TIKIŠUVR· TIKIŠ·MA'K tikišür tikišmāk. 0

321 ¹MS. *al-i'āna*, error for *al-mubārāt*.

²M added later (original copyist?); two dots indicating Y added by later hand.

:: 'UL MANK' TARIḠ TUKUŠDY ol maḡa tariḡ töküšdi "He helped me pour (*ṣabb*) the wheat (in heaps for threshing)." The same for pouring water while sprinkling. TUKUŠUVR·TUKUŠ·MA'K töküšür töküšmāk. Also for vying. töküš-

:: 'UL MANK' JIKIK JAKIŠDIY ol maḡa čäkig čäkišdi "He helped me point the text (*naqṭ an-nuqṭ*)." Also for vying. JAKIŠUVR·JAKIŠMA'K čäkišür čäkišmāk. 0 čäkiš-

:: 'AR·'URA'ḠUT·BIRLA' SKIŠDY är urāyut birlä sikišdi "The man copulated (*bāḡa'a*) with the woman." In this expression, each of them is actively copulating (*muḡami*). SKIŠUVR·SKIŠMA'K sikišür sikišmāk. sikiš-

:: 'ULA'R·'IKY SUKUŠ·DIY olār ekki söküšdi "They insulted each other (*tasābbā*)." SUKUŠUVR·SUKUŠM'K söküšür söküšmāk. 0 söküš-

:: 'UL MANK' TUVN SUKUŠ·DIY ol maḡa tön söküšdi "He helped me tear out the seams (*naqḍ durüz*) of the garment." The same for helping to tear down (*hadm*) a house, or other. SUKUŠUVR·SUKŠMA'K söküšür söküšmāk. Also for vying. 0

:: 'UL MANIK BIR·LA' BILIŠDIY ol mänig birlä bilišdi "He became acquainted (*ta'ārafa*) with me." BILIŠUVR·BILIŠMA'K bilišür bilišmāk. biliš-

:: 'ULA'R·'IKY BIYR·BYRIK BULUŠDIY olār ekki bīr bīrig bulušdi "The two of them found (*wajada*) each other." BULUŠUVR·BULUŠMA'Q bulušür bulušmāq. 0 buluš-

:: 'UL MANK' BULUŠ·DIY ol maḡa bolušdi "He took my side and fought for my sake against any who opposed me (*ta'aṣṣaba lī wa-arāda hawāya wa-šājara li-ajlī ma'a man yunāwīnī*)." BULUŠUVR·BULUŠMA'Q bolušür bolušmāq. 0 boluš-

:: 'ULA'R·'IKY TA'M·TALIŠDIY olār ekki tām tālišdi "They vied in boring through (*taqb*) the wall (or other)." Also for helping. TALIŠUVR·TALIŠMA'K tālišür tālišmāk. tāliš-

:: 'L MANK' YARIN·DA'Q·TILIŠ·DIY ol maḡa yarindāq tilišdi "He helped me cut leather into strips (*qadd al-qidd*)." TILIŠUVR·TILIŠMA'K tilišür tilišmāk. 0 tiliš-

:: 'UL MANIK BIR·LA' NA'NK TILAŠ·DIY ol mänig birlä nān tilāšdi "He vied with me in searching for something lost (*iftiqād, nišdān*)." TILAŠUVR·TILAŠMA'K tilāšür tilāšmāk. 0 tilāš-

:: QABUḠ JALŠ·DIY qapuy čališdi "The door split open at the cracks (*inṣarajat ṣudū' al-bāb*)." The same for the patches (*ru'ūb*) of a bowl or the joints (*mafāšil*)¹ of a saddle. čališ-

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JALIŠUVR·JALIŠMA'Q čališür čališmāq. Also :: 'UL MANIK BIR·LA' JALIŠ·DIY ol mänig birlä čališdi "He wrestled (*šāra'a*) with me." 0

:: 'UL MANK' 'UT· JILAŠ·DIY ol maña ot čilašdi "He helped me moisten (*ball*) the fodder (or other)." The root of this word belongs to *ḍawāt al-arba'a* [i.e. ends in a vowel plus mater lectionis, 535 JIY č] but it is used as shown. 0 JIYLAŠUR· JIYLAŠMA'Q čilašūr čilašmāq. 0

čilaš-

:: 'ULA'R· 'IĶY YIYNK· SALIŠ·DIY olār ekki yēñ sališdi "The two of them waved (*lama'a*) at each other with a sleeve." Also, in wrestling, if one of them takes the other by the side and throws him right and left (*axaḍa . . . 'iṭf¹ al-āxar . . . fa-ahwā bihi yamnat^{an} wa-ša'mat^{an}*). SALIŠUVR· SALIŠMA'Q sališūr sališmāq. The root-meaning is for two people to shake out (*nafaḍa*) a garment, or other. 0

sališ-

:: YA'Š· SULUŠ·DIY yāš solušdi "The greens (or other) wilted (*ḍabala*)." The same for any fruit or vegetable that has lost its freshness (*ḍahabat ṭarāwa*). SULŠUVR· SULUŠMA'Q solušūr solušmāq.

soluš-

'AT· 'ADĠIR· QALIŠ·DY at aḍyir qališdi "The mares and stallions leaped together (*tawāṭabat*)." QALIŠUVR· QALIŠMA'Q qališūr qališmāq. Also for two men who vie in remaining behind (*tark xalf^{an}*).² 0

qališ-

:: 'UL MANK' 'IYŠ QILIŠ·DIY ol maña iš qilišdi "He helped me in the action (*'amal*)." Also for vying. QILIŠUVR· QLIŠMA'Q qilišūr qilišmāq.

qiliš-

:: 'ULA'R· 'IĶY QIYZ· QULUŠ·DIY olār ekki qiz qolušdi "The two of them asked one another for a daughter in marriage (*xāṭaba*)." The same for two men who ask (*sa'ala*) for something from each other.

qoluš-

Verse:

TVNKUR QAḌIN BULŠ·TIY	tūñjūr qaḍin bolušti	V
QIR·QIN· TQY QULUŠTY	qirqin taqi qolušti	
'AM·DIY TIŠIM· QAMAŠ·TIY	amdi tišim qamašti	
'AL·TY TURM·TA'YIM·NY ³	alti turumtāyimi	

Describing a man who has betrayed him: "He undertook with me a pact of mutual marriage ties; he asked (*xāṭaba*) for my daughter, and I for his; (then he betrayed me and) took away (from me) my (slave named) Turumtay; so now my teeth are set on edge."

:: 'UL MANK' KALIŠ·DIY BARIŠ·DIY ol maña kālišdi barišdi

kāliš-

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"He came to visit me (*ixtalafa ilayya*) and I also went to visit him." KALIŠUVR· KALIŠ·MA'K kālišūr kālišmāk.

:: 'UL MANK' 'ULUK· KULIŠ·DIY ol maña ölüg kölišdi "He helped me bury (*dafn*) the dead man." KULIŠUVR· KULIŠMA'K kölišūr kölišmāk.

köliš-

¹MS. 'aṭafa 'alā.²MS. *xalq^{an}*.³N added by a later hand.

- :: BUḌUVN· QAMUḌ KULUŠ·DIY *boḏūn qamuy küliüşdi* “The people all laughed (*taḏāḥaka*).” KULUŠUVR· KULUŠMA’K *külüšür küliüşmāk*. küliüş-
- :: SUVF TAMIŠDIY *sūw tamišdi* “The water dripped (*taqāḏarat*) (from the ice, or other).” TAMIŠUVR· TAMIŠMA’Q *tamišür tamišmāq*. tamiš-
- :: ’UL MANIK BIR·LA’ SUWQA’ JUMUŠ·DIY *ol mänig birlā suwqa čomušdi* “He vied with me in diving (*inḏimās*) into the water.” JUMUŠUVR· JUMUŠMA’Q *čomušür čomušmāq*. 0 čomuš-
- :: JUMŠDY JUMŠUVR· JUMŠMA’Q [sic] *čöümüšdi čöümüšür čöümüšmāk* This is also “to dive (*inḏimās*),” but deeper than the former (*aq’aru minhu*). čöümüš-
- :: TIYŠ· QAMAŠ·DIY *tīš qamašdi* “The teeth were set on edge (*kallat*),” from eating a sour quince, or the like. QAMAŠUVR· QAMAŠMA’Q *qamašür qamašmāq*. 0 qamaš-
- :: ’ULA’R· ’IYŠQA’ QUMIŠ·DIY *olār išqa qomišdi* “They entered joyfully into their work (*ihtazzū li-l’amal wa-našafū fihi*).” The root-meaning is in the phrase: SUVW· UQUMŠ·DIY *sūw qomušdi* “The waves arose (*hājat*) on all sides.” UQUMŠUVR· QUMUŠMA’Q *qomišür qomišmāq*. qomiš-
- :: ’UL MANK’ NA’NK KUMUŠDY *ol maṇa nāṇ kömišdi* “He helped me bury (*dafn*) the thing (under ground).” KUMIŠUVR KUMIŠMA’K *kömišür kömišmāk*. kömiš-
- :: ’L NA’NK KAMIŠDY *ol nāṇ kāmīšdi* “He threw (*ṭaraḥa*) the thing.” KAMIŠUVR· KAMIŠMA’K *kāmīšür kāmīšmāk*. Proverb: ’AḌKUVLUK·NY SUVW· ’ADA’QINDA’ KAMIŠ BAŠIN·DA’ TILA’ *āḏgūlūkini sūw adāqinda kāmīš bašinda tilā* “Throw good (*iṭraḥ al-ma’rūf wa-alqi l-iḥsān*) (to people) in the bottom of the water and you will see it floating on top of the water.” Another interpretation: “Throw provisions to the bottom of the canal and you will find them on top.” 0 kāmīš-
P
- :: ’ULA’R· ’IḲY SUVZ TANUŠ·TIY *olār ekki sōz tanušti* “The two of them enjoined (*aw’aza*)¹ words upon each other.” Its root is: TAN(B)UVDIY² *tanūdi*. TAN(B)UŠUVR·² TANUŠMA’Q *tanušür tanušmāq*. tanuš-
- :: ’ULA’R· MANIY TANIŠ·DIY [sic] *olār ekki alimni tanišdi*³ “Each of them disclaimed (*jaḥada*) the other’s debt.” taniš-
- [II. 90/112] 325
- TANIŠUVR· TANIŠMA’Q *tanišür tanišmāq*.
- :: ’ULA’R ’IḲY ’AT·MA’K· SUNUŠ·DIY *olār ekki ātmāk sunušdi* “The two of them offered (*nāwala*) each other bread (or other).” SUNUŠUVR· SUNUŠMA’Q *sunušür sunušmāq*. 0 sunuš-
0 The same for vying. 0

324 ¹MS. *awḡaza*. (Note same error at 564 *tanu-*, 333 *tanul-*, 312 *tutuz-*.)

²N also has a dot velow (indicates B).

³See Tercüme II, 112 n.

:: 'ULA'R·'IĪKY TAW'R· QUNUŠ·DIY olār ekki tawār qunušdi "Each of them stole (salaba) the other's property." The same for vying or helping. QUNUŠ:VR· QUNŠMA'Q qunušūr qunušmāq. 0 qunuš-

:: YKIT LA'R 'IYŠQA' QINIŠDY yigitlār išqa qanišdi "The young men were happy (irtāḥa) in their work." This means that they took pleasure (ihtazzū) in something. QINIŠUVR· QINIŠMA'Q qanišūr qanišmāq. 0 qaniš-

Rule. The *šīn* in this section comprises several meanings. The root of these verbs is biliteral. Thus :: 'AR· TAWA'R· QAB'TIY ār tawār qapti "The man stole (salaba) the property." :: 'UL 'ANY TAB·DIY ol ani tāpdi "He kicked (rakala) him (with his foot)." The insertion of *šīn* indicates mutuality of the action (*al-mufā'ala*), between two or more. Thus :: 'UL MANIK BRLA' TUBQ· QABUŠ·DIY ol mānig birlā topiq qapušdi "He contended with me in snatching (*xālasani*) the ball." :: 'UL MANIG BIR·LA' TABIŠ·DIY ol mānig birlā tāpišdi "He vied with me in kicking (*rākalanī*)." 0 Then there are four categories that comprise the usage of this form. G

1) It occurs with the meaning of giving help (*al-i'āna*) in the action. Thus :: 'UL MANK' TUVN TIKIŠDY ol maḥa tōn tikišdi "He helped me sew (*a'ānani fī xiyāḥa*) the garment." :: 'UL MANKA' BITIK· BTIŠ·DIY ol maḥa bitig bitišdi "He helped me write (*kitba*) the book."

2) It occurs with the meaning of vying (*al-mubārāt*) in the action—to see which of the two is the more skillful, the more courageous, the stronger, or the more resourceful in that action. Thus :: 'UL MANIK· BR·LA' JALIŠ·DIY ol mānig birlā čališdi "He wrestled (*šāra'a*) with me (to see which of us was the better or the stronger wrestler)." :: 'UL MANIK· BIR·LA' YA' QURUŠ·TIY ol mānig birlā ya qurušti "He contended with me in stringing (*wātara ma'i*) the bow (to see which of us was the stronger in stringing)."

The distinction between helping and vying is as follows. When you mention the particle: MANKA' maḥa meaning "to me (*li*)" then it has the meaning of helping.

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When you join to the verb the particle: MANIK· BIR·LA' mānig birlā meaning "with me (*ma'i*)" then it has the meaning of vying.

3) When *lām* and *šīn* are suffixed to a noun, that noun becomes the name of the stake (*xaṭar*) in games of chance, racing, and shooting. Thus :: 'UY·NA'DIM· 'AT·LAŠUV oynādim atlašu "I played, with a horse as the stake (*la'ibtu wa-ja'altu l-xaṭar fīhi l-faras*)." :: 'UY· NA'DIM· 'AL·TUNLAŠUV oynādim altunlašu "I played with him and made gold the stake." In this there is a type of vying.

4) It occurs as a simple verb, without connoting any of the above meanings. Thus :: KAMIŠDIY NA'NKIN kāmišdi nāḥni "He threw (*ṭaraḥa*) the thing." :: 'UL 'ANIK BIR·LA' KARIŠ·DIY ol anig birlā kārišdi "He quarreled (*jādala*) with him." So understand!

Q

:: YIYR· TARIQ·TIY yēr tariḥti "The room (or other) was too narrow (*taḍayyaqa*)." TARIQA'R· TARIQ·M'Q tariḥār tariḥmāq. 0 tariq-

:: QA'N TURQ·TIY qān turuqti “The blood swelled in the vein (*aqrana*).” The same when pus and matter gather (*ijtama'at*) in a wound. UTURQA'R·UTURQMA'Q turuqār turuqmāq. 0 turuq-

:: ?IT(Y)UVL [sic] SURUQ·TY yitük soruqti “The stray was sought and news of it was found (*wujida xabar . . . ba'd inšād*).” SURUQA'R·SURQM'Q soruqār soruqmāq. soruq-

:: 'AR·KUVZIY QARIQTIY ār kōzi qariqti “The man's eyes were dazzled from the snow (*qamarat min at-ṭalj*).” QARIQA'R·QARIQM'Q qariqār qariqmāq. If this is derived from “snow” [qār] then it is: QA'RIQ·TIY qāriqti in the defective category; but if it is derived from the word QARAQ·qaraq meaning “eyeball (*muqla*)” then it is sound. QARIQA'R·QARIQMA'Q qariqār qariqmāq. 0 qariq-

:: KIŠY YAĠY QA' BASIQ·TIY kiši yaġiqa basiqti “The people were attacked at night by the enemy (*bayyata l-'aduww 'alā l-qawm*).” BASIQA'R·BASIQM'Q basiqār basiqmāq. The root-form is: BAŠIQ·TIY bassiqti with *tašdīd* of the *šm* [380]. basiq-

:: 'AR·BUSUQ·TIY ār busuqti “The man was caught in an ambush (*uxida . . . fi l-kamīn*).” BUSUQA'R·BUSUQM'Q busuqār busuqmāq. 0 busuq-

:: BUV 'UT·MANKA' TUSUQ·TIY bu ot maṅa tusuqti “This medicine benefited (*nafa'a*) me.” TUSUQA'R·TUSQM'Q tusuqār tusuqmāq. tusuq-

:: 'AR·'AWDIN TAIŠIQTY ār äwdin tašiqti “The man went out (*xaraja*) of the house.” Dialect of Yaġma, Tuxsi, tašiq-
D

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Qifčāq, Yabāqu, and some of the Türkṁān. Most of the Turks say: JIQ·TY čiqti. TAIŠIQTIIY TAIŠIQA'R·TAIŠIQM'Q tašiqti tašiqār tašiqmāq. 0

:: TUR·K·TATIQ·TIY türk tatiqti “The Turks acted like Persians (*taxallaqa . . . bi-axlāq al-fārisi*).” Also :: QILJ TŪTUIQ·TY¹ qilič tatiqti “Rust (*aṭ-ṭab' wahwa ṣ-šadā*) appeared on the sword.” TŪTUIQA'R·TŪTUIQMA'Q² tatiqār tatiqmāq. 0 tatiq-

:: KIŠY MANIK BIR·LA' TAILIQDY kiši mänig birlä tiliqdi “The person talked with me and tried to get information from me (*takallama . . . wa-stajarra . . . l-xabar*).” :: 'UL 'AR·'YSZ TAILIQTY ol är ēsiz tiliqti “The man became an object of censure and abuse because of his bad conduct (*šāra . . . ṡarađan li-l-alsun yuđammu wa-yusabbu li-fi'lihi d-đamīm*).” The first is an Oġuz expression; the Turks do not know it. :: TAILIQA'R·TAILIQM'Q tiliqār tiliqmāq. D
0

:: 'AJ·KUV TAĠIQTY äčkü tayiqti “The goat (or other) became wild, became a mountain-goat (*ta'abbada, laħiqa bi-l-jabal*).” TAĠIQA'R·TAĠIQM'Q tayiqār tayiqmāq. tayiq-

327 ¹ Changed from: TATIQTY by later hand.

² Changed from: TATIQR TATIQMA'Q by later hand.

:: 'AR· JAWIQTY *är čawiqti* "The man became famous (*šāra li-r-rajul šīt*)."
 QA'R· JAWIQMA'Q *čawiqār čawiqmāq.* 0 čawiq-

:: SUVZ JINIQTY *sōz činiqti* "The report or statement was verified (*taḥaqqāqa*)."
 JINIQ'R· JNIQ-M'Q *činiqār činiqmāq.* činiq-

K

:: TUVN· KIRIK·TY *tōn kirikti* "The garment (or other) was soiled (*darina*)."
 A'R KIRIKMA'K *kirikār kirikmāk.* 0 kirik-

:: BUV 'YŠIF 'NK'R SIYZIK·TM *bu iši anār sēziktim* "I guessed (*zanantu*) this matter from him."
 SIZIK'R· MAN SAZIKMA'K *sezikār mān, sezikmāk.* 0 sezik-

:: YIL KUZKTY *yil küzükti* "The season turned to autumn (*šāra z-zamān xarīfan*)."
 KUZKA'R· KUZKM'K *küzükār küzükmāk.* 0 küzü-

:: QUVY· BULUK·TIY *qōy bölükti* "The sheep formed into herds (*šāra . . . quṭ-ānan³*)."
 BULUKA'R· BULKM'K *bölükār bölükmāk.* The same for any animal that forms into groups (*šāra quṭ-ānan wa-ta'allabat*). 0 bölük-

:: 'AR· 'IYŠY JULKTY *är iši čülükti* "The man's condition was shabby (*raṭṭat hay'a*)."
 JULKA'R· JULK-M'K *čülükār čülükmāk.* Verse: čülük-

TIYNIY YM' U'UJKTY

tini yemä öčükti

V

'ARIY 'ATIY 'IJKTY

ari ati ičikti

'YŠY TQY JULUK·TY

iši taqi čülükti

SUVZIN· 'ANIK KIYM TUT'R·

sōzin anig kim tutār

Describing a captive: "(When he was captured) his voice was still, his knights surrendered (to us), and his condition was shabby; who will pay attention to his words (after these calamities)?" 0

The scope

G

[II. 95/118]

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of the *qāf* and *kāf* is of two types.

1) They form a verb which acts upon the subject (*fi'l wāqi* 'alā man huwa maḡlūb fihi). Example :: BAŠIQTY 'AR· *bassiḡti är* "The man was attacked at night (*buḡyīta*)"—meaning that the enemy attacked him; the root is: BAS·DIY *basdi* [268-9]. :: TUVN· KIRKTY *tōn kirikti* "The garment became soiled (*ḡalaba d-daran 'alā t-tawb*)."

2) They form a class of verbal roots (*aṣl li-l-bāb*). Example :: 'AR· BALIQ·TY *är baliḡti* "The man was wounded (*jurīḡa*)"; BALIQA'R· BALIQMA'Q *baliḡār baliḡmāq.* :: JULUK·TY 'AR· *čülükti är* "The man's appearance was shabby."

L

:: BITIK BITILDY bitig bitildi "The book was written (*kutiba*)."
BITILUVR·BITL·M'K bitilür bitilmāk. 0 bitil-

:: TABIL·DIY YIYR· täpildi yēr "The ground (or other) was kicked (*rukila*)."
TAB·LUVR·TABUL·M'K täplür täpilmāk. 0 täpil-

:: 'UL 'UVT·UTUBL·DIY ol üt topuldi "He bored (*naqaba*)¹ a hole."
:: 'AR·TUV·NIN·UTUBLDIY är tōnin topuldi "The man took off (*naza'a*) his garment"—Oγuz dialect.
TUB·LUVR·TUBUL·M'Q toplür topulmāq. 0 topul-

:: TABUİL·DY NA'NK tapildi nāñ "The hidden thing was found (*wujida*)."
TAB·LUVR·TABULM'Q taplür tapilmāq. 0 tapil-

:: 'ANIK 'AWIY JABIL·DY anig äwi çapildi "His house was plastered with thin fresh mud (*tuyyina bi-ḡin raqīq ḡurr*)."
JABLUR JABLM'Q çaplür çapilmāq. Also when a man's neck is struck (*duriba*)—Uighur dialect. 0 çapil-

:: YIB·YIK·NA'KA' SABILDIY yip yignākä sapildi "The thread was inserted (*insal-aka*) into the needle."
:: 'UFL 'ATA'SINK' SABIL·DIY oγul atāsiña sapildi "The son kept up (*iltahaqa*) with his father (in walking someplace)."
SAB·LUR SABILM'Q saplur sapilmāq. 0 sapil-

:: 'AR·'AWDA' QABIL·DIY är äwdä qapildi "The man was confined (*ḡubisa*) in the house."
Also :: 'NIK TUVNY QABIL·DIY anig tōni qapildi "His garment was stolen (*ixtalasa*)²."
QABILUVR·QABILM'Q qapilür qapilmāq. 0 qapil-

:: 'ANIK TUVNY KUBUL·DIY anig tōni küpildi "His garment was quilted (*ḡurriba . . . taḡriban*)."
KUBULUR KUBUL·MA'K küplür küpilmāk. 0 küpil-

:: KAYIK TUTULDIY käyik tutuldi "The wild animal (or other) was caught (*uxida*)."
TUTULUVR·TUTLM'Q tutlür tutulmāq. 0 tutul-

:: 'AŠ TATILDY äš tatildi "The food (or other) was tasted (*dīqa*)."
tatil-

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TATILUVR·TATILM'Q tatilür tatilmāq. 0

:: 'AT·BIŠIB·TITILDIY ät bišip titildi "The meat was cooked to shreds (*taharra'a . . . bi-ḡ-ḡabx*)."
The same for a garment that is worn out and torn (*axlaqa wa-tamazzaqa*).
TIT·LUVR·TITLM'Q titlür titilmāq. 0 titil-

:: 'UFLA'N TAYTILDIY oylān tētildi "The boy became clever (*šāra . . . fatin*)."
TAIYTLUVR·TAIYTILM'K tētlür tētilmāk. 0 tētil-

328 ¹ Changed to *nuqiba*.

² Changed to *uxtulisa*.

:: TAWA'R· SATILDIY *tawār satildi* "The merchandise was sold (*bi'at*)."
SATILUR *satil-*
SATILM'Q *satilur satilmāq.* 0

:: 'AR·PA' 'KUR BIRLA' QATILDY *arpa ügür birlä qatildi* "The millet was mixed (*ixtalata*) with the barley." The same for anything that is mixed with something else. :: 'AR·'URA'ΓUT·QA' QATILDIY *är urāyutqa qatildi* "The man copulated with (*jāma'a*) the woman."
QAT·LUR QATILM'Q *qatlur qatilmāq.*

:: QUTALDIY 'AR· *qutaldi är* "The man became lucky (*šāra . . . majdūd*)."
Its root is the phrase: QUT·'ALDIY *qut aldi* meaning "He got luck (*axada l-jadd*)."
QUTA·LUR QUTAL·M'Q *qutāiur qutalmāq.* *qutal-*

:: 'AR·'AM·KAK·TIN· QUTULDIY *är ämgäktin qutuldi* "The man was delivered (*najā*) from trouble." QUTLR QTLM'Q *qutlur qutulmāq.* Also :: 'URA'ΓUT QUTULDY *urāyut qutuldi* "The woman gave birth and was delivered from her labor (*waladat . . . wa-najat min ta'ab al-wilāda*)."
There are two possible interpretations of this word. One is that it is the shortened form of: QURTULDY *qurtuldi* meaning "He was delivered from trouble [383]."
The other is that it is from the compound: QUT BULDY *qut buldi* meaning "She found fortune (*wajadat al-baxt*) (when she was delivered)."
qutul-

:: YIΓA'J· BIJILDY *yiyāč bičildi* "The wood (or other) was cut (*quṭi'a*)."
BIJLUVR· BJLM'Q *bičlūr bičilmāq.* *bičil-*

:: YAR·MA'Q SAJILDY *yarmāq sačildi* "The dirhams (or other) were scattered (*nuṣirat*)."
SAJILUVR SAJLM'Q *sačilūr sačilimāq.* 0 *sačil-*

:: 'AR· TUVNIN SUJULDY *är tōnin sučuldi* "The man took off (*naza'a*) his garment."
The same if a sheep is skinned (*sulixa jild*). SUJLUVR SUJLMA'Q *sučlūr sučulmāq.* Verse: *sučul-*

YAΓMUR YAΓIB· SAJLDY	<i>yaγmur yaγip sačildi</i>	V
TURLK JJ'K SUJLDY	<i>türliüg čečāk sučuldi</i>	
YUNJUV QA'BIY 'AJILDY	<i>yinčü qāpi ačildi</i>	
JNDA'N YBA'R YUΓRSUVR	<i>čindān yipār yoyrušür</i>	

Describing spring: "(When) the raindrops are scattered (*intaṭarat*) and the flowers are brought forth (*uxrijat*) (from the earth), and the pearl (and coral) shells have opened (meaning the white blossoms); then

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(the scent¹ of) sandalwood and musk are kneaded together (and their fragrances spread)."

:: 'AR· SARIL·DY *är särildi* "The drunken man swayed and nearly fell (*tamāyala . . . wa-kāda an yasquṭa*)."
SAR·LUR SARILM'K *särtür särilmāk.* The same for other things that sway and nearly fall. 0 *säri-*

:: BAK 'ANKA'R· 'ARILDIY SARIL·DY *beg anār ärildi sarildi* "The emir (or other) was angry (*yaḍiba*) at him."
SARILUR SARILM'Q *sarilur sarilmāq.* *saril-*

- :: 'AT· SURUL·DY at sūrildi “The horses were driven (*sīqa*).” :: 'AR· SURULDY **sūrül-**
är sūrildi “The man (or other) was driven out (*ṭurida*).” :: MUNJUQ SURUL·DY **mončuq**
sūrildi “The bead was rubbed (*suḥiqa*).” The same if something rubs itself (*insāḥaqa . . . bi-*
nafsīhi)—transitive or not transitive [i.e. passive or middle]. SUR·LUR SURLM'K **sūrlür sūrül-**
māk. 0
- :: YIŠIF YΓIA'J· QA' SARUL·DY yišiy yiyāčqa saruldi “The rope (or other) was **sarul-**
wound (*iltaffa*) on the tree.” SARILUR SARILM'Q **sarulur sarulmāq. 0**
- :: YA'Γ 'LIKK' SIRILDY yāy āligkā sirildi (?) “The oil stuck (*iltāṣaqa*) to the **siril-?**
hand.” The same for anything of which the parts stick to another thing, such as flour, or other,
to felt. SAR·LUR SAR·LM'Q **sirlur sirilmāq. 0**
- :: SUVF SUZULDY sūw süzüildi “The water (or other) was filtered (*ṣafā*).” SU- **süzül-**
ZULUR SUZULM'K **süzülür süzülmāk. 0**
- :: TUKUVN ŠAŠILDY tügün säšildi “The knot came untied or was untied (*inḥallat,*
ḥullat)”—transitive or not transitive [i.e. passive or middle]. ŠAŠILUR ŠAŠILM'K **säšilür säšil-**
māk. 0
- :: BIŠIF TARIΓ SIŠILDY bišiy tariy sišildi “The cooked wheat swelled (*intafaxat*) **sišil-**
(with water so that the pot became too small for it).” The same for anything whose components
are cramped from swelling so that its place is too small (*taḍayyaqa ajzā'uhu min al-intifāx ḥattā*
ḍāqa makanuhu). SIŠILUR· SŠILM'Q **sišilür sišilmāq.**
- :: SUVT SAΓILDY sūt saγildi “The milk was drawn (*ḥuliba*).” SAΓILUVR· SAΓL- **saγil-**
M'Q **saγilür saγilmāq.**
- :: SUVW· SUΓUL·DY sūw suγuldi “The water receded (*naḍaba*).” The same for **suγul-**
milk when it dries up in the udder (*baku'a*).” SUΓ·LUVR SUΓULM'Q **suγülür suγulmāq.**
- :: KUVN SAWILDY kün sawuldi “The sun began to go down (*mālat wa-zālat*).” Also **sawul-**

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- :: KUNKLUM 'ANK'R SAWUL·DY könüm anār sawuldi “My heart inclined (*māla*) towards
him.” The same for anything when it declines from a fixed position or inclines (*zāla 'an qarār,*
māla). SAWULUR SAWUL·MA'Q **sawulur sawulmāq.**
- :: TRIF SUWALDIY tariy suwaldi “The sown field was watered (*suqiya*).” The same **suwal-**
for anything that is sprinkled (*rušša*) with water. SUWALUR· SUWAL·MA'Q **suwalur suwalmāq.**
0
- :: TUVZ· SUQULDY tūz soquldi “The salt was crushed (*duqqa*).” **soqul-**
- :: 'AW· SUWAL·DIY äw suwaldi “The house (or other) was plastered (*ṭuyyina*¹).” **suwal-**
SUWA'LUR SUWALM'Q **suwālur suwalmāq. 0**

:: TAWA'R· 'AWK' SUQUL·DIY *tawār äwkä suquldi* "The goods (or other) were brought (*udxila*) into the house." SUQULR SUQLM'Q *suqulur suqulmāq.* **suqul-**

:: 'UZUM· SIQILDY *üzüm siqildi* "The grapes were pressed (*uşira*)." The same for anything that is pressed or squeezed (*uşira, duşita*). SIQILUR SIQILM'Q *siqilur siqilmāq.* 0 **siqil-**

:: TUVN· SUKULDIY *tön söküldi* "The seams of the garment (or other) were torn out (*nuqiða durüz*)." The same for a building that is torn down (*nuqiða*). SUKULUVR· SUKULM'K *sökülür sökülümāk.* 0 **sökül-**

:: 'AR· 'AT· SUKUL·DY *är ät sögüldi* "[The man] roasted (*şawā*) the meat (or other)." SUKULUR SUKULM'K *sögülür sögülümāk.* 0 **sögül-**

:: 'URA'UT· SIKIL·DIY *urāyut sikildi* "The woman was copulated with (*jūmi'at*)." SIKILUR SIKILM'K *sikilür sikilmāk.* **sikil-**

:: 'IYŞ· SINAL·DIY *iş sinaldi* "The matter was tested (*jurriba*)." SINALUR SINAL·MA'Q· *sinalur sinalmāq.* **sinal-**

:: 'AR· 'IYŞ· TAN· TIĐIL·DIY *är iştän tiđildi* "The man refrained (*imtana'a*) from working." Also if someone else prevents (*mana'a*) him—transitive or not transitive [i.e. passive or middle]. TIĐILUR TIĐIL·MA'Q· *tiđilur tiđilmāq.* 0 **tiđil-**

:: TARIĠ· TARIL·DIY *tariġ tarildi* "The field (or other) was sown (*zuri'a*)." TARILUR TARILM'Q *tarilur tarilmāq.* 0 **taril-**

:: TARIL·DIY NA'NK *tarildi nānġ* "The thing was dispersed (*tafarraqa*)." **taril-**

:: SAJ· TARAL·DIY *saġ taraldi* "The hair was combed (*muşita*)." TARALUR TARAĠL·MA'Q· *taralur taralmāq.* 0 **taral-**

:: 'AR· 'IYŞ· TIN TURUL·DIY *är iştin turuldi* "The man was disgusted (*sa'ima*) at the work." Also if he is disgusted (*başima*) at food. TURULUR TURULM'Q *turulur turulmāq.* **turul-**

:: 'ULK TIRIL·DY *ölüg tirildi* "The dead came to life (*ĥayiya*)." TIRLUR TIRLM'K *tirlür tirilmāk.* 0 **tiril-**

:: BUĐUVN· TAIRL·DIY *bođun terildi* "The people gathered (*ijtama'a*)." :: YAR·MA'Q TIRILDY *yarmāq terildi* "The dirhams (or other) were collected (*ijtama'at*)." **teril-**

[II. 101/127]

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TAIRLUR TARIL·M'K *terlür terilmāk.*

:: BITIK TURLUR·DIY *bitig türüldi* "The book (or other) was rolled up (*tuwiya*)." TURLUR TURLUR·M'K *türülür türülmāk.* 0 **türül-**

:: YIYR· TUZUL·DIY *yēr tüzüldi* "The ground was levelled (*suwwiyat*)." :: 'IYŞ· TUZUL·DIY *iş tüzüldi* "The matter was straightened out (*istaqāma*)." TUZULUR· TUZUL·MA'K *tüzülür tüzülmāk.* **tüzül-**

:: YIN·JUV TIZIL·DIY **yinčü tizildi** “The pearls (or verses) were strung together (*nužima*).” The same for something that arranges itself (*intažama bi-nafsıhi*)—transitive or not transitive [i.e. passive or middle]. TIZILUR TIZIL·M’K **tizilür tizilmāk**. 0 tizil-

:: BUV ’UT· ’ANKA’R· TUSUL·DIY **bu ot anār tusuldi** “This medicine was beneficial (*nafa’a*) to him.” The same for anything that is beneficial to a thing. Its root is: TUSUV BUL·DIY **tusu boldi**. TUSUL·UR TUSUL·MA’Q: **tusulur tusulmāq**. tusul-

:: QA’B· TAŠIL·DIY **qāp tāšildi** “The wineskin split (*inšaqqā*).” Verse: **tāšil-**
 QA’NIY ’AQIB· YUŠUL·DIY **qāni aqip yušuldi** V
 QA’BIY QAMUḤ: TAŠIL·DIY **qāpi qamuy tāšildi**
 ’ULK· BILA’ QUŠUL·DIY **ölüg bilä qoşuldi**
 TUḤ·MIŠ KUNIY ’UŠ· BATA’R· **tuymış küni oş batār**

0 Describing one who has been killed: “His blood flowed as though it had been held back in a wineskin until it split open and its contents flowed out. Now he is joined with the dead, and his rising sun is setting—meaning fortune and life.” TAŠILDY TAŠILM’K **tāšildi tāšilmāk**.

:: TUŠAK TUŠAL·DIY **töşäk töşaldi** “The bedding was spread out (*furiša*).” töşäl-

:: ’URḤA’Q· TISAL·DIY **oryāq tişaldi** “The teeth of the scythe were sharpened (*huddida asnān*).” Similarly :: TAKIRMA’N· TIŠAL·DIY **tāgirmān tişaldi** “The teeth of the millstone were sharpened.” The same for the teeth of a saw, etc. TIŠALUR TIŠALM’K **tişälür tişälmāk**. tişäl-

:: ’UQ BAŠAQIY TAŠ·QA’ TAKIB· TAḤIL·DY **oq başaqi taşqa tāgip tayildi** “The arrowhead point was blunted and broken (*kalla wa-nkasara*) when it struck the rock.” The same for any pointed thing that is blunted when it strikes a hard object or a rock. TAḤILUR TAḤIL·M’Q **tayilur tayilmāq**. 0 tayil-
(tiyil-?)

:: ’AT· SIYŠ·QA’ TAIQILDY **ät sişqa taqildi** “The meat was arranged (*nužima*) on the skewer (or other).” TAIQILUR TAIQILM’Q **taqilur taqilmāq**. taqil-

:: ’AR· TUQUL·DIY **är toqildi** “The man was beaten (*duriba*).” :: BUVZ· TUQUL·DIY **böz toqildi** toqil-

[II. 102/129]

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“The cloth (or other) was woven (*nusija*).” :: QILIJ· TUQUL·DIY **qilič toqildi** “The sword (or knife) was fashioned (*tubi’a*).” The phrase: ’AR· TUQUḤL·DIY **är toqildi** is Oğuz dialect. TUQILUR TUQILM’Q **toqilur toqilmāq**. 0 D

KANDUĀKA’ ’UVN· TIQIL·DIY **kändükkä ün tiqildi** “The flour was stuffed (*şubba . . . bi-sidda wa-ḍayt*) into the vat.” 0 :: ’WK’ KIŠY TQILDY **äwkä kişi tiqildi** “The people were crowded (*izdahama*) in the house.” The same for anything so crowded that the room is too small for it. TIQILUR· TIQILM’Q **tiqilür tiqilmāq**. 0 tiqil-

:: SUVV· TUKUL·DIY **sūw töküldi** “The water was poured out (*uriqa*).” The same for anything composed of particles that can pour (*yanhālu wa-yanşabbu*), such as grain or flour that is poured (*şubba*) on something. TUKULUR TKULM’K **tökülür tökülmāk**. Transitive or not transitive [i.e. passive or middle]. tökül-

:: TKUVN·TUKUŁDY *tügün tügildi* “The knot became tied (*in‘aqadat*).” Also if someone ties it (*‘aqadahu yayruhu*).¹ TUK·LUR·TUKULM‘K *tüglür tügülmäk*. Transitive or not transitive. 0 tügül-

:: ‘AŞ·BUĞUZ·DA’ TUKUL·DIY *aş boıuzda tügildi* “He choked (*ıuşııa*) on the food, it stuck (*in‘aqada*) in his throat.” TUKULUR TUKLMA‘K *tügülr tügülmäk*.

:: ‘ANIK KUVZIY TAIKL·DIY *anıg közi tągildi* “His eye was blinded (*i‘warrat*).” TAIKLUR TKLM‘K *täglür tągilmäk*. tągıl-

:: YĞ‘J TIKLDIY *yııāē tikildi* “The tree was planted (*ıurisat*).” The same for something that is set upright (*ıntaşıba . . . qā‘ıman*). TIKILUR TIKILM‘K *tikilür tikilmäk*. 0 tikil-

:: ‘ANKA‘R SUVZ TANUL·DIY *aıār söz tanuldi* “Words (or other) were enjoined (*ü‘ıza*)² upon him.” TANULUR TANULM‘Q *tanulür tanulmāq*. tanul-

:: ‘AM·KA‘K·TIN TINIL·DY *āmgäktin tinildi* “Rest was had (*usturıha*) from toil and trouble.” This is an intransitive verb whose agent is not named [i.e. impersonal]. There are many examples of it in this language. In Arabic, not every intransitive verb may be made into a verb whose agent is not named; but this is often done in Turkic. Example :: ‘AWKA‘ BARIL·DIY *āwkä barildi* “There was a going (*duhiba*) home.” :: TA‘ĞDIN ‘NILDIY *tāıyin enildi* “There was a coming down (*nuzıla*) from the mountain.” TNLR TNLM‘Q *tinilür tinilmāq*. tinil-
G

:: BTIK BURLDY *bitig büriildi* “The book (or other) was folded (*inzawā*).” büriil-

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BURLUR BRLM‘K *bürlür bürülmäk*. 0 334

:: ‘ANKA‘R·YARMA‘Q BIRILDY *aıār yarmāq berildi* “The dirham (or other) was given (*dufi‘a*) to him.” BIRLUR BRILM‘K *berlür berilmäk*. 0 beril-

:: ‘AW·BAZAL·DY *āw bāzāldi* “The house (or other) was decorated (*nuqiıa*).” BAZ·LUR BAZLM‘K *bāzālır bāzālmäk*. 0 bazal-

:: ‘AW BUZUL·DIY *āw bozuldi* “The house was ruined (*uxriba*).” The same if someone else destroyed (*hadama*) it. BUZLUR BUZLM‘Q *boızur boızulmāq*. Transitive or not transitive. Similarly :: ‘AR·BUZLDIY *ār bozuldi* “The man(‘s property) was ruined (*xurıba māl*).” 0 bozul-

:: ‘R·BUĞULDY *ār boıuldi* “The man (or other) was strangled (*xunniqa*).” BUĞULUR BUĞULM‘Q *boıulür boıulmāq*. 0 boıul-

:: YIYRK‘ BAQIL·DIY *yērkä baıildi* “The land (or other) was watched (*qad fıli‘a wa-nuııra ilā l-ard*).” BAQILUR BAQILM‘Q *baıilür baıilmāq*. baııl-

333 ¹MS. *wa-yayruhu*.

²MS. *awıaza*.

- :: 'ADA'Q TUQUL·DY ađāq boquldi "The (stretched-out) foot was drawn in (*uxiđat wa-qubiđat*)." B(T)UQILUR¹ B(T)UQILM'Q¹ boqulur boqulmāq. **boquil-**
- :: BUTIQ BUKULDY butiq büküldi "The bough bent (*in'ađafat*²)." Also if it is bent by someone (*'uđifat*)—transitive or not transitive. BUKULUR BUKULM'K bükülür bükülmāk. **bükül-**
The same for anything that folds or bends (*inđanā, in'ađafa*).
- :: SUVW·YUKULDY sūw böğüldi "The water collected behind a dam built for it (*ijutama'a . . . min sakr uttuxiđa lahu wa-kađura*)." YUKULUR YUKULM'K böğülür böğülmāk. **böğül-**
0
- :: YIB·JUŽULDIY yip čözüldi "The (torn) rope was stretched (*imtadda*)." Also of thick liquids, such as syrup or resin or the like, when they are stretched :: JUŽUL·DY čözüldi. JUŽULUR·JUŽULM'K čözülür čözülmāk. With žāy³ between the two points of articulation. **čözül-**
0
- :: 'R [sic] ?Γ JΓLDY boy (?) čiyildi "The bundle was tied (*šuddat*)⁴ (with ropes, or the like)." JΓLR JΓLM'Q čiyilur čiyilmāq. 0 **čiyil-**
- :: JAQ·M'Q JAQILDY čaqmāq čaqildi "The firestick was struck (*quđiđa*).": TA'Š·JAQIL·DY tāš čaqildi "The stone was struck and sparks came out (*inqadađa . . . fa-xaraja nār al-ħubāħib*)." :: SUVZ QULA'Q' JAQIL·DY sōz qulāqqa čaqildi "Words were poured (*šubba*) into the ear." JAQILUR JAQILM'Q čaqilur čaqilmāq. **čaqil-**
Verse:
YUKURDIY KAWAL 'AT· yügürdi kāwāl at
JAQILDIY QIZL 'UT· čaqildi qizil ot
KUYURDIY 'ARUT· 'UT· köyürdi orut ot
SAJ·RAB· 'ANIN 'URTANUVR sačrap anin örtänür 0 **V**
- [II. 106/133] **335**
- Describing a running horse: "(When) the courser ran, [red] fire was struck (from his hooves), and the dry grass blazed up from that fire." 0
- :: 'AW·DIN JIQILDY āwdin čiqildi "There was a going out (*xurija*) from the house (or other)." JIQILUR JIQILM'Q čiqilur čiqilmāq. **čiqil-**
- :: BTK JAKIL·DY bitig čäkildi "The book (or other) was pointed (*nuqiđa*)." JAKILUR JKILM'K čäkilür čäkilmāk. **čäkil-**
- :: TUKUVN JIKILDY tügün čigildi "The knot was tightened (*ištaddat*)." The same for a rope that is knotted (*in'aqada*). JIKILUR·JIKILM'K čigilür čigilmāk. 0 **čigil-**

334 ¹First letter: two dots above (indicating T) and one dot below (indicating B), all crossed out.

²MS. *inqađa'at*.

³Changed from žāy (two dots by later hand).

⁴MS. *šaddat*.

- :: 'ULM DIN· QAJIL·DIY ölümdin qaçildi "Death (or other) was fled from (*furra*)."
QAJILUVR QAJILM'Q qaçilür qaçilmāq. 0 **qaçil-**
- TUVN· QADIŪL·DIY tōn qaduldi "The garment was stitched (*šumrija*)."
QADIL·MA'Q· qadulur qadulmāq. **qadul-**
- :: BIYR· NA'NK BIYR·K' QARIL·DIY bīr nāñ bīrkā qarildi "One thing was mixed
(*ixtalaṭa*) with another." Oğuz dialect. The Turks use this as a pleonasm :: QATILDY QARIL·
DY qatildi qarildi. QARILUR QARILMA'Q· qarilur qarilmāq. 0 **qaril-**
D
- :: 'AR· 'LKY UQURL·DIY ār älgi quruldi "[The man's] hand (or foot) was convulsed
or cramped (*tašannajat*)."
:: YA' QURUL·DIY ya quruldi "The bow was strung (*wuttira*)."
QURLUR QURLM'Q qurlur qurulmāq. **qurul-**
- :: QIRILDY NA'NK qirildi nāñ "The thing was scraped (*qušira*)."
QIRILUR QIRIL·
M'Q qirilur qirilmāq. Also :: QA'R· QIURILDY qār qirildi "The snow was shovelled (*jurifa*)
(from the ground)."
:: 'AR· QIRILDIY ār qirildi "The man was impoverished (*iftaqara*)."
—this is when his property is taken (*uxida . . . māl*) from him. 0 **qiril-**
- :: 'ARIQ QAZIL·DY ariq qazildi "The canal (or other) was dug out (*ḥufira*)."
QAZIL·
UR QAZLM'Q qazilur qazilmāq. **qazil-**
- :: 'AR· YAZUQTIN QIZLDY ār yazuqtin qizildi "The man received an exemplary
punishment and suffered the consequence of his deed (*nukila 'alā r-rajul wa-dāqa wabāl amrihi*)."
QIZILUR QZILM'Q qizilur qizilmāq. And he did not commit that crime again. 0 **qizil-**
- :: 'LIK QABUŪ· QA' QISIL·DIY āig qapuyqa qisildi "His hand was squeezed (*iṇḍa-*
yaṭa) in the door." The same for anything that is squeezed (*taḍayyaqa*) between two things and
cannot get out. QISILUR QISILM'Q qisilur qisilmāq. **qisil-**
- :: BYR NA'NK· BYR·K' QUŠUL·DY bīr nāñ bīrkā qoşuldi "One thing was joined
(*qurina*) to another." Also if someone else joins it. QUŠULUR QUŠULM'Q qoşulur qoşulmāq.
Hence :: YIYR· QUŠUL·DIY yīr qoşuldi "The love song was composed (*nuḗima*)."
0 **qoşul-**
- [IL 107/135] **336**
- :: BAŠ·RA' QAQIL·DIY bašra qaçildi "He was hit (*qur'a*) on the head." QAQILUR·
QAQIL·MA'Q· qaçilur qaçilmāq. Hence :: QAQILDY SUQUL·DY qaçildi soçuldi "He was
buffeted with blows (*ḍuriba wa-qur'a idā ḍullila*)."
0 **qaçil-**
- :: 'AR· QAMUL·DIY ār qamuldi "The man lay down (*iḍṭaja'a*)."
QAMŪLUVR·
QAMŪL·M'Q qamlür qamulmāq. 0 **qamul-**
- :: SUVV· KAJIL·DIY sūw kāçildi "The water (or other) was crossed (*'ubira*)."
KAJUŁUR KJLM'K kāçilür kāçilmāk. **kāçil-**
- :: 'AR· TAW'RIY KUJAL·DY ār tawāri küçaldi "The man's property (or other) was
seized wrongfully (*ḗulima*)."
KUJA'ŁUR KUJ'LM'K küçälür küçälmāk. **küçäl-**

:: TUVN· KAḌIL·DIY tōn kāḏildi “The garment (or other) was put on (*lubisa*).” **kāḏil-**
KAḌLUR KAḌLM·K kāḏlūr kāḏilmāk.

:: 'AR· KARIL·DIY ār kārildi “The man yawned and stretched (*taṭāwaba . . . wa-*
mtadda).” Also :: 'URUQ· KARIL·DIY uruq kārildi “The rope (or other, such as a hide or skin)
was stretched (*imtadda*).” KARILUR KARIL·MA·K· kārilūr kārilmāk. 0 **kāril-**

:: KURUL·DIY NA'NK· körüldi nāñ “The thing was looked at (*nuzira*).” UKURLUR **körül-**
KURL·M·K körlūr körülmāk. 0

:: 'AWKA' KIRILDY äwkä kirildi “The house (or other) was entered (*duxila*).” **kiril-**
KIRILUR KIRLM·K kirilūr kirilmāk. 0

:: KASIL·DY NA'NK kāsildi nāñ “The thing was cut (*inqaṭa'a*).” KASILUR KASIL- **kāsil-**
M·K kāsilūr kāsilmāk.

:: 'AR· 'AḌAQ· KUSUL·DIY ār aḏaq kōsüldi “The man stretched out (*basāṭa*) his **kōsil-**
foot.” KUSULUR KUSULM·K kōsülūr kōsülmāk. Proverb: YUḒUR·QAN·DA' 'AR·TUQ· **P**
'AḌAQ· KUSUL·SA' 'UŠIYUVR· yoyurqanda artuq aḏaq kōsülsä üšiyūr 0 “If the foot is
stretched (*muddat*) beyond the cover it will get cold.” This is coined to advise a person not to
go beyond his limit. 0

:: 'AR· KUVJIY KAWIL·DIY ar kūci kāwildi “The man's strength was weakened **kāwil-**
(*ḏa'ufat*).” Verse [= 270 tüs-]

TAK·RA' 'AWIB· 'AK·RALIM·	tāgrā awip āgrālim	V
'AṬIN TUŠUB· YUKRALIM·	attin tüšip yūgrālim	
'AR·SLAN LAYUV KUK·RALM	arslanlayu kökrālim	
KUVJIY 'ANIN KAWIL·SUVN·	kūci anin kāwilsün	

“We will surround (the enemy), get down from our horses and run, and roar like lions, so that his
strength weakens because of it.”

:: 'AT·M·K SIR·KA·KA' MANIL·DIY ätmāk sirkākā manildi “The bread was dipped **manil-**
(*šubīya*) in the vinegar (or other).” MANILUR MANILM·Q manilur manilmāq.

:: TUVN MUNAL·DIY tōn münāldi “The selvage of the garment was cut off (*quṭi'a* **münäl-**
aṭrāf)”

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. . . *wa-qawāratuhu z-zā'ida*).” MUNALUR MUNALMA·K münālūr münālmāk.

:: 'AT· MUNULDY at münüldi “The horse (or other) was mounted (*rukiba*).” MUN- **münül-**
ULUR MUNULMA·K münülūr münülmāk.

Rule. This section is based on *lām*. It has three aspects.

G

1) It forms trilateral verbs that are compounded of biliteral roots plus the suffix *lām*
which is a marker of verbs whose agent is not named [i.e. passive]. Example :: YA' QURUL·DIY

ya quruldi “The bow was strung (*wuttira*).” :: 'AR· 'URULDY är uruldi “The man was struck (*duriba*)”—this has a chapter of its own [105ff.]. The root is: QURDIY qurdi, 'UR·DIY urdi.

2) It forms impersonal (*majhül*) verbs from intransitive ones. This departs from the rule for Arabic. Example :: 'UL NA'NK KURL·DY ol nāṅ körüldi “That thing was seen (*ru'iyā*).” :: 'UL YIYR·K' BARILDY ol yērka barildi “That place was gone to (*dühiba*).”

This usage sometimes agrees with that of the following letter [i.e. n]. Example :: BTIK BTIN·DIY bitig bitindi “The book was written (*kutiba*)”—BITIL·DIY bitildi means the same. :: 'AR· 'ITIN·DIY är itindi “The man crawled (*tazaḥḥafa*)”—'ITILDY itildi is a variant.

3) It forms independent verbs. Example :: 'ULUK· TIRIL·DIY ölüg tirildi, SUVT·SUFUL·DY sūt suyuldi—meaning, “The dead came to life (*ḥayiyā*),” and “The milk dried up in the udder (*baku'a*).” :: SUVW SUZUL·DY sūw süzülde “The water was purified (*ṣafā*).”

N

:: MN TNKRIYK' TABIN·DIM män tänrīkā tapindim “I obeyed God Most High and followed His commands (*aṭa'tu llāh ta'ālā wa-lazimtu awāmirahu*).” :: 'UL BAKK' TABIN·DIY ol begkā tapindi “He served (*xadama*) the emir.”

tapin-

Verse:

V

'UKRAN· 'ANIK BILKIN KUNDA 'ANKA'R BA'RUV 0

QUTQLIQIN TABIN·GIL QUDGIL KUWAZ· NA'RUV

ögrän anig biligin kündä anār bāru

qotqiliqin tapinyil qodγil küwāz nāru

Admonishing his son: “(When you meet up with a knowing and wise man then) go to him every day and learn wisdom from him, serve him with humility, and leave off pride.” 0 TABI·NUVR· TABIN·M'Q tapinūr tapinmāq.

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:: 'AR· 'ATIN TABIN·DIY är atin täpindi “The man spurred his horse with his foot (*rakaḍa . . . bi-rijl*).” The same when he moves his foot (*ḥarraka rijl*) for any purpose. TABI·NUVR TABIN·M'K täpinūr tapinmāk. 0

täpin-

:: 'AR· BTIK BITIN·DIY är bitig bitindi “The man pretended to write (*yaktubu*) the book.” The same if he writes independently without seeking help from someone else. BITINUVR· BITNM'K bitinūr bitinmāk. 0

bitin-

:: YIΓA'J BUTAN·DY yiyāč butandi “The tree was pruned (*quṭi'at aṣṣān*).” The same if a man pretends to strike the branches (*yadrībuhā*). BUTANUVR BUTANM'Q butanūr butanmāq. 0

butan-

:: 'AR· 'UZNK' 'AT· BIJIN·DIY är öziṅā āt bičindi “The man pretended to cut (*qaṭ'*) the meat for himself.” Also if he does it by himself. BIJINUVR BJNM'Q bičinūr bičinmāq. 0

bičin-

:: 'URA'GUT YUGURQA'N BURUN·DIY urāγut yoyurqān büründi “The woman (or other) wrapped herself or veiled herself (*iltahafat, taqanna'at*) with a coverlet.” BURNUR BURNM'K bürnür bürünmāk.

bürün-

:: 'URA'ĠUṬĪN QA'N BARIN·DY urāyuttin qān barindi “The ‘ādīl—this is the vein from which menstrual blood emerges—discharged blood (*istaṭlaqa* . . . *bi-d-dam*)” [lit. “Blood emerged from the woman”]. BARINUVR BARINM'Q **barinūr barinmāq.** 0 **barin-**

:: 'AR 'WK' BARIN·DIY ār āwkā barindi “The man pretended to go (*yadhabu*) home (or other).” BARINUVR BARINM'Q **barinūr barinmāq.** 0

This type of verb has the meaning of [the Arabic pattern] *tafā'ul*, which is that the agent pretends (*yuriya* . . . *min nafsihi*) something that he does not intend in actuality; as in the expressions *taṣamma r-rajul* meaning “[the man] pretended that he was deaf,” and *tamāwata* meaning “he pretended that he died.” 0 **G**

:: 'URA'ĠUT BAZAN·DIY urāyut bāzāndi “The woman adorned herself (*tabarrajat*).” **bāzān-**
 :: 'AW· BAZAN·DIY āw bāzāndi “The house was decorated (*zuxrifā*).” The *nūn* is an alternant of *lām* [i.e. *bāzāl*]. BAZANUVR· BAZANM'K **bāzānūr bāzānmāk.** **D**

:: 'UL 'ARIK BASIN·DIY ol ārig basindi “He oppressed (*istaḍ'afa, qahara*) the man.” **basin-**
 BASINUVR BASINM'Q **basinūr basinmāq.**

:: QUVY· BUŠAN·DIY qōy bošundi “The sheep were let free (*istaṭlaqa*) and released (*ḥulla*) from their bond.” BUŠANUVR· BUŠUNM'Q **bošunūr bošunmāq.** **bošun- ?**

:: TUKUVN BUŠAN·DY tugūn bošandi (?) “The knot came loose (*wahāt*).” :: **bošan- ?**
 'URA'ĠUT BUŠAN·DIY urāyut bošandi

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“The woman was divorced (*ṭulliḡat*)”—Aryu dialect—with slurring (*rakīka*). BUŠUNUVR BUŠANM'Q **bošanūr bošanmāq.** **D**

:: 'AT· BUĠUNDY at boḡundi “The horse (or other) choked (*ixtanaqa*).” BUĠNUVR· BUĠN·M'Q **boḡnūr boḡunmāq.** **boḡun-**

:: 'YŠ KIYDIN·KA' BAQINĠIL īš kēdiṅā baqinġil “Look (*intaḡir*) at the end of the deed and consider the result (*tadabbar*).” BAQINUVR BAQNM'Q **baqinūr baqinmāq.** **baqin-**

:: 'AR· 'ADA'QIN ?QNDY ār adāqin boqundi “The man drew in (*qabaḡa*) his outstretched foot.” ?QNVR ?QNM'Q **boqunūr boqunmāq.** 0 **boqun-**

When one wishes to announce the arrival (*majī'*) of a person to a king or an emir, in Čigil, one says: 'UL TAKIN·DIY ol tāgindi meaning “He has arrived (*ḡadara*).” Its real meaning is “He has been pleased to arrive (*taballaḡa bi-l-wuṣūl*).” The same for departing (*ḡahaba*) :: TAKIN·DIY **tāgindi.** The Oḡuz dislike this word. TAKINUVR· TKNM'K **tāginūr tāginmāk.** **D**

:: 'UL TUKUVN TUKUNØDIY ol tügūn tügüнди “He acted independently in tying (*aqd*) the knot.” The same for pretending to tie it. TKNUVR TKNM'K **tügünūr tügünmāk.** 0 **tügün-**

:: YITUK¹ BULUN·DIY *yitük bulundi* “The stray (or other) was found (*wujidat*).” **bulun-**
BUL·NUVR BULUN·M’Q *bulnür bulunmāq*.

:: ‘AR· ‘IYŠIN BILIN·DIY *är išin bilindi* “The man knew (*‘arafa, faṭina*) his business.” **bilin-**
BILINVR BILNM’K *bilinür bilinmāk*. Also :: ‘AR· YA’ZUQIN BILIN·DIY *är yāzuqin bilindi*
“The man acknowledged (*i’tarafa*) his sin.”

:: KUVN· TUTUN·DIY *kün tutundi* “The sun was eclipsed (*kusifat*).” :: ‘AY· TU-
TUN·DIY *ay tutundi* “The moon was eclipsed (*xusifa*).” :: BAK· MINİY ‘UḤUL TUTUN·DIY
beg mini oyl tutundi “The emir (or other) adopted me as a son (*tabannā . . . wa-ttaxada*
ibn^{an}).” :: ‘AR· KAYIK TUTUN·DIY *ar kāyik tutundi* “The man acted independently in
catching (*axđ*) the gazelle.” The same for catching anything when one does it alone. :: ‘UVT·
TUTAN·DIY² *öt tutundi* “The fire caught (*ittaqadat*).” TUTANUVR TUTAN·M’Q *tutanür*
tutanmāq. Verse:

‘UḌIK ‘UTİY TUTUḆNUB· *üđig oti tutünup* **V**
‘UB·KA’ YURAK· QUḤ·RULUVR³ *öpka yüräk qaṛulür*

Describing love: “When the fire of passion takes hold (*ittaqadat*) the heart and lungs (and sur-
rounding organs) are roasted (from it).” :: ‘UL ‘AWUR·TA’ TUTUN·DIY *ol awurta tutundi*
“He took on (*ittaxada*) a wet-nurse.” :: ‘UL· MANİY ‘UTUḶ·JY TUTUN·DIY *ol māni ötüğci*
tutundi “He engaged (*ittaxada*) me as intercessor before the king.” The infinitive is the same.

:: ‘UL ‘ANKR TTINDY *ol anar tetindi* “He opposed him boldly (*qāwamahu*)” **tetin-**

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wa-jtara’a ‘alayhi).” Hence :: ‘NIK YUVZINKA’ TIT·NUV BAQ·SA’ BUL·MA’S· *anig yūziṅā*
tetni baqsa bolmās “One cannot look at his face directly (*lamaḥan bāširan*) (because of his
beauty).” TITNUVR· TTINM’K *tetniür tetinmāk*.

:: ‘AR· TUDUḆ·DY *är todundi* “The man pretended that he was satisfied (*šab‘ān*).” **todun-**
The same if he satiates himself (*tašabba’a*). TUD·NUVR TUDUḆNM’Q *todnür todunmāq*.

:: ‘AR· ‘YŠTIN TIḐIN·DIY *är ištīn tiḐindi* “The man refrained (*imtana’a*) from work-
ing.” TIDINUVR TIDNM’Q *tiḐinür tiḐinmāq*. 0 **tiḐin-**

:: ‘UL SAJIN TARAN·DIY *ol sačin tarandi* “He combed (*imtašaṭa*) his hair without
help from anyone else.” TARA’NUR TARAN·M’Q· *tarānür taranmāq*. **taran-**

:: ‘AR· TARIḤ· TARIN·DIY *är tariḥ tarindi* “The man pretended to till (*yaḥruṭa*)
the field.” The same for tilling it alone. TARIUḆNUVR·¹ TARINM’Q *tarinür tarinmāq*. 0 **tarin-**

339 ¹Corrected from TIUYK?

²A changed from U?

³First U changed from A; *sukūn* (◌) changed from U.

340 ¹V crossed out.

:: 'AR· 'IYŠ·TA' BUŠUT·Y TARIN·DIY är *īšta bušti tarundi* "The man was annoyed and irritated (*dajira . . . wa-taḍayyaqa*) at the matter." TARUVNUR TARNM'Q tarūnur tarunmāq. tarun-

:: 'UL MANK' 'UTRV TURN·DY ol maṇa utru turundi "He stood against me (*qāwamani*)." Also if he stood up to confront him or opposed him (*qāma bi-muqābala, 'āraḍa*). UTURNŪVR TURUNM'Q turnūr turunmāq. 0 turun-

:: 'AR· 'UVZ BTKN TURNDIY är *ōz bitigin türündi* "[The man] rolled up (*ḥawā*) his own book by himself." TURUNŪVR TURNM'K türnūr türünmāk. 0 türün-

:: 'AR· 'YŠTIN TARIN·DY är *īstin tirāndi* "The man refrained (*imtana'a*) from working." The same for anything that is held back (*imtana'a*). :: 'UL TA'M·QA' TIRAN·DIY ol *tāmqa tirāndi* "The man leaned (*ittaka'a*) against the wall (or other)." TIRA'NUR TIRAN·M'K tirānūr tirānmāk. 0 tirān-

:: 'UVZINK' YAMIŠ TAIRIN·DY *ōziṇa yemiš terindi* "He gathered (*jam'*) fruit (or other) by himself and for himself." TIRINUVR TIRINM'K terinūr terinmāk. terin-

:: 'AĀT· TURUN·DIY *āt turundi* "The horse (or other) was emaciated (*huzila*)." TURUNUVR· TURN·M'Q turnūr turunmāq. 0 turun-

:: 'AR· 'IYŠTA' TURUN·DIY är *īšta turundi* "The man paused (*tawaqqafa*) in the matter." UTURNUVR TURNM'Q turnūr turunmāq. 0

:: 'UL TAZIN·DY ol *tāzindi* "He pretended to flee (*yahrabu*)." TAZNUR TAZINM'K tāznūr tāzinmāk. tāzin-

:: 'URA'TUT YINJUVSIN TIZN·DIY *urāḡut yinčūsin tizindi* "The woman strung (*naḡamat*) her pearls." TIZINUR TIZINM'K tizinūr tizinmāk. tizin-

:: 'AR· 'AḌA'QY TUŠAN·DIY är *aḍāqi tušandi* "The man's feet were hobbled (*ta'aq-qalat*) and

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his legs were tangled (*iltaffat*) (from fear)." Proverb: 'AR·S·LAN KUK·RASA' 'AT· 'ḌA'QIY TUŠA'LIR· [sic] *arślān kökrāsā at aḍāqi tušānur* 0 "When the lion roars the horse's legs are shackled (*yatašakkalu*) (because of it)." This is coined about a weak man who decides to oppose a great one but when the time comes to attack him he holds back. TUŠA'NUR TUŠAN·M'Q tušānur tušanmāq. 0 P

:: 'UL 'UVZINK' TUŠA'K· TUŠAN·DIY ol *ōziṇa tōšāk tōšāndi* "He took it upon himself to spread out (*farš*) the bedding for himself. TUŠA'NUR TUŠAN·MA'K tōšānūr tōšānmāk. 0 tōšān-

:: 'AR· 'LIKN 'UWUN·DIY TAWIN·DIY är *āligin uwundi tāwindi* "The man (was worried over a matter and) wrung (*dallaka*) his hands (with shame or regret)." TAWINUVR· TUWNM'K tāwinūr tāwinmāk. tāwin-

:: 'AR· TA'M-QA' TUQIN-DY **är tāmqa toqindi** “[The man] crashed into the wall (*šadamahu l-hā'it*).” :: 'AR· TAQIN-DY **är toqindi** “The man was beaten (*ḍuriba*)”—Oγuz dialect. :: QILJ TUQIN-DIY **qilič toqindi** “The sword was fashioned (*ṭubi'a*).” :: TUQM TUQUN-DIY **toqum toqindi** “He slaughtered (*jazara*) the beast for himself.” TUQNVR· TUQN-M'Q **toqinūr toqinmāq.** 0

toqin-
D

:: 'AR· YUVNIK· TAĠA'R-QA' TIQIN-DY **är yūḡ tayārqa tiqindi** “The man undertook to force the wool in the sack by pressing and kicking (*idxāl . . . bi-šidda wa-rakl*).” :: 'AŠ· TIQIN-DIY **aš tiqindi** “The person forced down his food (*akala l-insān bi-'unf*)”—this is said only when the person is angry with it (? *iḍā yaḍiba l-insān 'alayhi*). TIQINUVR· TIQIN-M'Q **tiqinūr tiqinmāq.** 0

tiqin-

:: TA'M· TALIN-DY **tām tālindi** “The wall was bored through (*intaqaba*).” TALINUR TALINM'K **tālinūr tālinmāk.** 0

tālin-

Verse:

KUJAN-DIY BILA'KIM	kučāndi bilākim	V
YAĠUVDIY TIYLA'KIM ¹	yaγūdi tilākim	
TALIN-DY BILYKIM	tālindi bilīgim	
TAKRUB· 'NKR JAR·TAILUVR	tāgrūp anar čartilūr	

“My wrist (has become too heavy for me and) is oppressed² (because of the great amount of wisdom I have written; and now that) my desire (for knowledge) is near, the springs of wisdom have opened (*intaqabat*) in my breast; but now that (time) has brought me to this pass, (life) is fleeing (from me).”

:: TARIY TILIN-DY **tāri tilindi** “The skin was split lengthwise (*inšaqqa . . . ṭūlan*),” as for straps (*qidd*). TILINUVR TILNM'K **tilinūr tilinmāk.**

tilin-

:: 'UL 'UVZNK' YA'Ġ· TAMIN-DIY **ol ōziḡā yāγ tamindi** “He dripped (*taqtīr*) the oil by himself and for himself.” TAMINUVR TMNM'Q **taminūr taminmāq.**

tamin-

:: 'AR· 'ATIN JABIN-DIY **är atin čapindi** “The man whipped (*sāṭa*) his horse.” :: 'AR· SUW-DA' JAB-DIY **är suwda čapdi** “The man swam (*sabaḡa*) in the water” [265]—JABIN-DIY **čapindi** is a variant. JABINUVR JBNM'Q **čapinūr čapinmāq.**

čapin-
D

:: 'AR· 'UVZINK' JAQ-M'Q JAQIN-DIY **är ōziḡā čaqmāq čaqindi** “The man pretended to strike (*yaqdaḡu*) the firestick.” JAQINUVR JAQINM'Q **čaqinūr čaqinmāq.**

čaqin-

:: 'AR· BTIK KA'

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JAKIK JAKINDIY **är bitigkā čäkig čäkindi** “The man undertook to point (*naqt*) the points [of the text].” JAKINUVR JAKINM'K **čäkinūr čäkinmāk.** 0

čäkin-

341 ¹Y added by a later hand.²MS. *nṣlm 'alayhi*, read (? , with EP) *tuḡullima*.

- :: 'UL YUVKUN JAKIN-DY ol yūkūn čigindi “He took it upon himself to fasten his load and to tie it (*šadd*, ‘*aqd*) by himself.” JAKINUVR JAKNM’K čiginūr čiginmāk. 0 čigin-
- :: 'AT· JALIN-DIY at čalindi “The horse was emaciated (*hazula*) (because of bad fodder).” :: SUVZ· BAK· QULA’QINKA’ JALIN-DIY sōz beg qulāqiņa čalindi “The words reached (*balarya*) the ear of the emir (or other)”—Oğuz dialect. :: 'AR· 'UVZIN· YIYR-KA’ JALIN-DIY är özin yerkä čalindi “The man threw himself (*šara’a* . . . *nafsahu*) to the ground, or he pretended to do so.” JALINUVR JALNM’Q čalinūr čalinmāq. 0 čalin-
- :: JILAN-DIY NA’NK čilandi nān “The thing became moist (*nadiya* . . . *min ar-ruḫūba*.)” Its root-form is: JIYLAN-DIY čilandi. JIYLANUVR· JYLANM’Q čilanūr čilanmāq. :: 'AT· JILAN-DIY at čilandi “The horse sweated (*‘araqa*.)” 0 čilan-
- :: 'IŠLA’R· YKI-NA’ SABIN-DIY ešlār yignā sapindi “The woman undertook to thread (*idxāl as-silk*) the needle, but did not actually do it.” SABINUVR SABINM’Q sapinūr sapinmāq. sapin-
- :: 'AR· 'ATIN· SATIN-DIY är atin satindi “The man pretended to sell (*yabi’u*) his horse.” SATINUVR SATIY·NM’Q [sic] satinūr satinmāq. satin-
- :: 'AR· 'UVZINK’ SUVW· SAJIN-DIY är öziņa sūw sačindi “The man undertook to sprinkle (*rašš*) water over himself.” SAJINUVR SAJNM’Q sačinūr sačinmāq. 0 sačin-
- :: 'AR· SUVZ-KA’ SUJUN-DIY är sōzkā süčindi “The man found the words sweet and became absorbed in them (*wajada* . . . *ḫalāwa al-kalām wa-šara’a fihi*) and did not pay attention to his business.” SUJINUVR SUJIN·M’K süčinūr süčinmāk. Proverb: SUVZ-KA’ SUJUN·SA’ BULUN BARIYR· sōzkā süčinsä bulun barir 0 “When one is taken with sweetness (*talaḏḏaḏa* . . . *bi-ḫalāwa*) of words, one ends up a captive.” There is a story behind this. It is coined about one who leaves his work for the sake of words that he hears. 0 süčin-
- :: 'AR· SUW·LUQIN SARIN-DIY är suwluqin sarindi “The man wound (*kawwara*) the turban (on his head).” :: 'URA’GUT BURUN·JUK· SARIN-DY urāyut bürünčük sarindi “The woman veiled herself (*taqamma’at*.)” The same for anyone who wraps himself (*iltahafa*, *iltaffa*) in a thing. SARINUVR· SARINM’Q sarinūr sarinmāq. 0 sarin-
- :: 'AR· 'IYŠ-Q’ SARIN-DIY är išqa sārindi “The man bore himself patiently among those who found the job that he was seeking (*šabbara* . . . sārini
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- nafsahu fi jumla man wajada l-‘amal alladī arādahu wa-ḫalabahu*.)” SAIRNVR SARINM’Q [sic] sāriniūr sārini māk. 0 sārini-
- :: KIŠY 'UVZ· YIYNIN· SURUN-DIY kiši öz yēnin süründi “The man scratched (*ḫakka*) his body.” SURUNUVR· SURUN·M’K sürnūr sürünmāk. The same for something hard that is rubbed (*insahaqa*.) sürün-
- :: 'AR· 'UVZINKA’ SUVW· SUZUN-DIY är öziņa sūw süzündi “The man pretended to filter (*yušaffi*) the water for himself.” SUZUNUVR· SUZ·NUM’K süziünūr süziünmāk. süziün-

:: 'UL 'ANKA'R· SAYZIK· SAŶYZIN·DIY ol anār sēzig sēzindi “He had a suspicion about him (*ḡanna lahu ḡann^{an}*).” SAYZINUVR· SAYZINM'K sēzinūr sēzinmāk. sēzin-

:: 'AR· QULIN 'UR·ΓA'LIY SASAIN·DIY [sic] är qulin uryāli sāšindi “The man was about to (*hamma, qašada, idtaraba*) beat his slave.” SASAINUVR SASAIN·M'K sāšinūr sāšinmāk. The same for a horse that has nearly slipped out of the bond (*kāda an yanfalita min al-waṭāq*). sāšin-

:: 'AR· BAŠIN TA'M·QA' SUSUN·DIY är bašin tāmqa süsindi “The man pretended to beat (*yaḡribu*) his head against the wall (or other).” SUSUNUVR· SUSUNM'K süsinūr süsinmāk. süsün-

:: 'AR· QUVRUIYN·¹ SAĞIN·DIY är qōyin sağindi “The man pretended to milk (*yaḡlibu*) his sheep.” SAĞINUVR SAĞINM'Q sağinūr sağinmāq. sağin-

:: 'AR· SUĞUN·DIY är soğundi “The man became cold (*tabarrada*).” :: 'AR· SUĞUN·DIY är soğundi “The man made ablutions (*istaṭāba*) (after urinating, etc.).” SUĞINUVR· SUĞUNM'Q soğinūr soğunmāq. 0 soğun-

:: KAYIK· TURAΓ·QA' SIĞIN·DIY kāyik turuḡqa siğindi “The wild animal took refuge (*iltaja'a*) in the mountain stronghold.” The same for anything that seeks refuge (*lāḡa*) in something else. Hence :: MAN TANKRIYKA' SIĞINUVR· MAN män tānḡrikā siğinūr män “I take refuge (*a'ūdū*) with God.” SIĞINUVR· SIĞIN·M'Q siğinūr siğinmāq. siğin-

:: 'AR· SAWUN·DY är säwüendi “The man rejoiced (*surra wa-btahaja*).” SAWUNUVR SAWUN·M'K säwünūr säwünmāk. Verse: säwün-

SAWNMAKIL YUND· 'KUR 'AḌ·ĞIR 'ANIN V

'ALTUN KUMŠ BUL·NBAN 'AĞIY TAWA'R·

säwünmāgil yond öğür aḡyir atin

altun kümüş bulnupan aḡi tawār

“Do not rejoice when you have found horses in herds, stallions and mares, and also silver and gold and brocade”—i.e., you should use these for good deeds. 0

:: 'UL MANK' 'AḌKUV SAĞIN·DY ol maḡa äḡü sağindi (sağindi)² “He thought well of me in his heart (*ḡanna bī xayran wa-aḡmara ḡālīka fī nafsīhi*).” Also if he helped (*a'āna*) with his words. sağin- (sağin-)

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SAĞINUVR· SAĞIN·MA'Q sağinūr sağinmāq.

:: 'UL MINDIN SAQIN·DIY ol mindin saqindi “He was wary of me (*ḡaḡara 'anni*).” The *qāf* in this word is harder than the former. SAQINUVR· SAQIN·MA'Q saqinūr saqinmāq. 0 saqin-

343 ¹ R added by a later hand.

² See ED, 812-813.

- :: 'URA'TUT· BAŞIN· SUIQUIN·DY urāyut başın suqundi (?) "The woman washed (*iytasalat*)." Uč dialect. SUIQ·NUVR· SUIQN·M'Q suqnūr suqunmāq. 0 suqun- ?
D
- :: 'AR· BAK·KA' SUKUN·DIY ar begkā sökündi "The man kneeled (*jaṭā 'alā ruk-batayhi*) [before the emir]." :: 'UL TUVNIN· SUKUN·DIY ol tōnin sökündi "He pretended to tear out (*naqđ*) the seams of his garment." SUK·NUVR· SUKUN·MA'K· söknūr sökünmāk. 0 sökün-
- :: YIN·JUV QULA'Q·TIN SALIN·DIY yinčü qulāqtin salindi "The pearl hung (*tadallā*) from the ear." The same for anything that hangs from a thing. SALINUVR· SALIN·MA'Q· salinūr salinmāq. 0 salin-
- :: 'AR· TAWA'R· QABIN·DIY är tawār qapindi "The man pretended to steal (*yaslubu*) the goods." QABINUVR QABINM'Q qapinūr qapinmāq. 0 qapin-
- :: 'UFLA'N YAL· QABIN·DIY oylān yel qapindi "The baby suffered a demonic stroke (*aşāba ş-şabiyya sa'fa*)." qapin-
- :: 'UL TAL·QA'N·QA' YA'T· QATIN·DIY ol talqānqa yāy qatindi "He pretended to mix (*yajdahū*) the barley gruel with butter." QATINUVR· QATIN·M'Q qatinūr qatinmāq. qatin-
- :: QA'NDIY NA'NK qutandi nān, "The thing turned out fortunate (*şāra . . . maj-dūdan*)." Q?'NR Q?'NM'Q qutānur qutanmāq. qutan-
- :: 'UL MIN·DIN QAJIN·DIY ol mindin qačindi "He pretended to run away (*yahrubu*) from me." QJNUR QJNM'Q qačinūr qačinmāq. qačin-
- :: 'AR· TAW'RINK' QURUN·DIY är tawāriṅa qorindi "The man was stingy (*baxila, ḍunna*) with his money." QURIYNUVR QURINM'Q qorinūr qorinmāq. 0 qorin-
- :: 'AR· UQURN·DY är qurindi "The man dried himself (*tajaffafa*) (after washing)." QURINUVR QURINM'Q qurinūr qurinmāq. 0 qurin-
- :: 'UL NA'NKNIY QIRIN·DY ol nānṅni qirindi "He pretended to scrape (*yuqaşşiru*) the thing." QIRINUVR QIRNM'Q qirinūr qirinmāq. qirin-
- :: 'UVZINK' QUDUḤ QAZIN·DY öziṅā quḍuy qazindi "He undertook to dig (*ḥafr*) the well by himself." Also for pretending. QAZINUVR QAZINM'Q qazinūr qazinmāq. qazin-
- :: 'URA'TUT· BAZAN·DIY QUZAN·DIY urāyut bāzāndi qozandi "The woman decked herself out (*tabarrajat, tazayyanat*)." QUZA'NUR QUZNM'Q qozānur qozanmāq. qozan-
- :: 'AR· TAWA'RIN· QISIN·DIY är tawārin qisindi "The man was stingy (*baxila . . . bi-infāq*) with his wealth." The same for one who suffers from retention of urine (*al-ḥāqin aw al-ḥāqib idā axada bawlahu 'an al-xurūj*). QISINUVR QISIN·M'Q qisinūr qisinmāq. qisin-
- :: 'AT· QAŞAN·DIY at qaşandi qaşan-

“The horse (or other animal, but especially the horse) staled (*bāla*).” QAŠANUVR·QAŠAN·M’Q qašanūr qašanmāq.

:: 'AR·NA'NK·QULUN·DIY är nāṅ qolundi “The man asked for (*sa'ala*) a thing.” qolun-
QULUNUVR QULUN·MA'Q·qolnūr qolunmāq.

:: 'AR·TAK·MA' QILINJ·QILIN·DIY är tāgmā qilinč qilindi “The man did a bit
of everything (*'amila . . . min kull al-'amal*).” This is used when one wishes to say that he is going
beyond his limit (*ya'duwa ṭawr*); :: 'KUŠ QILIN·MA' üküš qilinma meaning “Do not go beyond
the limit (*lā tujāwiz al-ḥadd*).” QILINUVR·QILIN·M'Q·qilinūr qilinmāq. 0 qilin-

:: 'AR·SUVW·KAJUṆ·DIY är sūw káčindi “The man pretended to cross (*ya'buru*) the
water.” KAJNUVR KAJNM'K káčnūr káčinmāk. káčin-

:: 'AT·KUJAN·DY at küčāndi “The horse lost his strength (*faturat quwwa*) (because
of the heavy load).” :: 'UL 'ANIK TAW'RIN KUJAN·DIY ol anig tawārin küčāndi “He took
his property by force (*ṣalama*).” The former is intransitive, the latter transitive. KUJA'NUVR
KUJAN·M'K küčānūr küčānmāk. küčān-

:: 'URA'TUT·KIJIN·DIY urāṅut kičindi “The woman lusted (*baṅat*).” Hence ::
KIJN·MA' kičinnmā meaning “Don't ask for a beating! (*lā tabṛi ḍ-ḍarb*).” Its root meaning is
the expression: 'AT·KIJN·DIY āt kičindi “The body itched (*iḥtakka*).” KIJINUVR KIJIN·
MA'K·kičinnūr kičinnmāk. 0 kičin-

:: 'AR·SÜW·DA' KIRIN·DIY är suwda kirindi “The man waded and washed himself
(*xāḍa, iṭtasala*) in the water.” :: 'AR·'AWKA' KIRIN·DY är āwkā kirindi “The man pretended
to enter (*yadxulu*) the house.” KIRNUVR KIRNM'K kirnūr kirinmāk. 0 kirin-

:: 'UL BAK KA' KURUN·DY ol begkā köründi “He had an interview with (*laqiya . . .*
wa-ra'a) the emir.” :: TA'Ṭ KURNDIY tāy köründi “The mountain (or other) appeared (*badā,*
ṣahara).” The same for anything that appears darkly in the distance. KURNVR KURN·M'K
körnūr körünmāk. körün-

:: KURUN·DIY [sic] NA'NK közündi nāṅ “The thing was seen (*ru'iya*).” Aryu
dialect. This has some analogical basis (*fīhi ba'ḍ al-qiyās*)—it derives from the word: KUVZ·
kōz meaning “eye.” However, they oppose the preterite (*māḍī*) to the imperative, saying: KUR·
kōr to mean “See (*abṣir*)”—this is with *rā'*—and the preterite is with *zāy*.¹ KUZNUR KUZN·M'K
köznūr közünmāk. 0 közün-

:: 'UL 'UVZINK' 'AT·KASIN·DIY ol özinā āt kāsindi “He cut off (*iqṭaṭa'a*) a piece of
meat (or other) for himself.” KASINUVR KASINM'K kāsinnūr kāsinnmāk. 0 kāsın-

345 ¹ Presumably what Kāṣyārī wishes to say is that in Aryu dialect the medial-passive of *kōr*- is not *körün*- but *közün*-, by analogy with *kōz*.

:: 'AR· KUNKA' KUŠUN·DIY är künkä köšindi "The man shaded himself (*tažallala*) from the sun." The same if köšin-

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he hides himself (*tawārā*) from a person. KUŠINUVR KUŠIN·M'K köšinür köšinmāk. 0

:: 'UL MANIK BIRLA' KUWNDY ol mänig birlä küwändi "He was proud of me (*iftaxara bī*)." KWNVR KWNM'K küwänür küwänmāk. küwän-

:: 'AR· 'ILKY 'AḌA'QIY KULUIN·DY är älgi aḍāqi kölündi "The man's hands and feet were numb (*fatarat*) (from working or from being jolted too much in riding or walking)—as if he were tied with weights (*muqayyad min aṭ-ṭiqḷ*)." KUL·NUVR· KULUN·M'K kölnür kölünmāk. 0 kölün-

:: 'AR· TAWA'RIN KUMUN·DIY är tawārin kömüندی "The man pretended to bury (*yadfunu*) his goods." KUMUNUR KUMUN·MA'K· kömnür kömünmāk. kömün-

This section has several aspects.

G

1) It expresses that the agent does the action independently and without asking the aid of anyone else.¹ The root of this type is a biliteral verb. Example :: 'UL 'AWKA' BARIN·DIY ol äwkä barindi "He pretended to go home but did not actually go." :: 'UL 'AŠ TATINDY ol aš tatindi "He pretended to taste the food but did not actually do so." This type is like the Arabic pattern *tafā'ul*, as in the phrase *tašamma r-rajul* "[the man] pretended to be deaf"; and *ta'āqala* "he pretended to be wise but was not."

2) It expresses that the agent does the action alone and in defiance of others. Example :: 'AR· 'AL/IMIN·² 'ALIN·DIY är almin alindi "The creditor collected (*qabḍ*) his debt by himself." :: 'UL TARIḌ TARIN·DIY ol tariḍ tarindi "The man tilled for himself, independently (*istabadda . . . bi-z-zirā'a li-nafsihi*)." When this is the meaning one may mention the self (*nafs*) by saying: 'UVZINK' öziñä meaning "for himself (*li-nafsihi*)," or: 'UVZIY özi meaning "himself (*nafsuhi*)." The *kāf* [i.e. the suffix *-kä*] is suffixed with the meaning of *lām* [i.e. the prefix *li-* in Arabic].

When, however, the verb expresses that one pretends something without actually doing it, then one may not mention the self.

The difference between the two [may be explained as follows]. Actions are common to mankind. Now if one person from among the whole takes it upon himself [to perform an action], then it is mentioned that the agent has undertaken this action directly and without asking the aid of anyone else. The description would be deficient if one did not mention the self in that case; if one does mention the self along with it,

346 ¹This belongs with 2); the sentence here should read, "It expresses that the agent pretends to do the action but does not actually do it."

²First *sukūn* (·) crossed out.

then the description becomes complete, and the action pertains to the agent alone, thus departing from the common category. This is like the saying of the Most High: *fa-qtulū anfusakum* (Q.2:54/51 “and slay one another”). Since killing is common to mankind, these ones are singled out from among the whole and are commanded to perform the action directly upon themselves. The description in this case would not be complete without the mention of the self, and so it is mentioned. But if it has the meaning of pretending, or if the verb has an intransitive sense, or if there is no sense in which it is common [to others], then the self, even though it is not mentioned with the verb, is as if it is mentioned, since an intransitive verb implies it. The description in that case is complete. This is like the saying of the Most High: *kallā inna l-insāna la-yaṭṭā an ra’āhu staṭnā* (Q.96:6-7 “No indeed; surely Man waxes insolent, / for he thinks himself self-sufficient”). The Exalted One does not say: *an ra’ā nafsahu staṭnā*. This is like our saying in Turkic: ‘IYŞ-QA’ BAQIN *ışqa baqin* meaning “Look at the end of your deed (*unzur āxir amerika*)”; :: QURIN *qurin* meaning “Dry yourself (*tajaffaf*)¹”; :: SUWQA’ KIRIN *suwqa kirin* meaning “Wash yourself (*iytasil*).”

3) It agrees² with the section with *lām*, the *nūn* being an alternant of it. Example :: BITIK BITIL·DIY BITIN·DIY *bitig bitildi, bitindi* “The book was written (*kutiba*).” Both [are correct]. This is a marker of the passive verb. In Arabic [also] *lām* and *nūn* alternate, as in the phrases: *rajuḷ saṭn al-aṣābi’ wa-ṣaṭluḥā*³ (“a man with rough fingers”), and *kabn ad-dalw wa-kabluḥu*⁴ (“the fold of a leathern bucket”)—it is the part of its rim which bends.

4) It occurs as a simple verb without expressing any of the above meanings. Example :: TANKRIYK’ TABIN·DY *tānrīkā tapindi* “He worshipped (*‘abada*) God Most High.” :: TANKRIYKA SI’IN·DIM *tānrīkā siyindim* “I took refuge (*‘udtu*) with God Most High.”

These are the various meanings as well for the chapters of weak words, nasal words, etc., both simple and compound.

Rule. The aorist (*mustaqbila*) verbs of

G

the trilateral root may be divided into two types:

1) Those with unvowelled middle radical. Example :: ‘UL TUVN KAḌUR·DIY ol *tōn kāḍürdi* “He put the garment on [someone]”; KADURUR· [sic] *kāḍrūr* “He puts it on”¹—the *ḍāl* is vowelled in the preterite, unvowelled in the aorist. :: TANKRYK’ TABIN·DIY *tānrīkā tapindi* “He worshipped God Most High”; TABINUVR [sic] *tapnūr*—the *bā’* is vowelled in the preterite, unvowelled in the aorist.

347 ¹ MS. *tajaffafa*.

² MS. *ynfiq*, read *yuwāfiqa*.

³ MS. *wa-saṭluḥu*.

⁴ MS. *wa-kabnahu*.

348 ¹ MS. *yalbasuhu*, read *yulbisuhu*.

2) Those with vowelled middle radical in both the preterite and the aorist. Example :: 'AT· QULA'Q· T UWURDIY² at **qulāq tuwirdi** (?) "The horse pricked up his ears"; T(Y)A· WIURA'R·³ **tuwirār** [cf. 306: **tuwirār**]—the thin *fā'* is vowelled in both the preterite and the aorist.⁴ :: TANKRIY MANY KUDAZ·DIY **tānri māni kōdāzdi** "God Most High preserved me"—the *dal* has *fath* (A) in both the preterite and the aorist [312: **kōdāzür**].

The principle is that every verb that is derived from a noun takes a vowelled middle radical in the aorist. Example :: TUŠAK TUŠAL·DY **tōšak tōšaldi** "The bedding was spread" [cf. 332: there also no aorist given, would be ***tōšālür**]; :: TUKUVN TUKUL·DY **tügün tügüldi** "The knot was tied" [333: aorist given as **tüglür!**]; :: TARIİ' SUWAL·DY **tariy suwaldi** "The field was watered" [331: **suwalur**]. As for those from verbs pure and simple, most of them have unvowelled middle radical in the aorist. Example :: SUVT· SAĞIL·DY **süt suyuldi** "The milk dried up in the udder"; SAĞLUR **suylur**.⁵ :: KUVN SAWUL·DIY **kün sawuldi** "The sun went down"; SAWULUR· **sawlur** [cf. 330-331]. Etc. 0

Each of the sections in this chapter contains a meaning that does not pertain to the others. 0

The *rā'*-section has three aspects:

1) It forms a denominal verb. Example :: TUVN· QIZARDIY **tōn qizardi** "The garment (or other) became red (*iḥmarra*)"—its root-form is: QIZL· 'R·DIY **qizil ārdi** meaning "It became red (*šāra aḥmar*)"; the *lām* and *hamza* drop, forming a simple verb. :: TUVN· QARAR·DIY **tūn qarardi** "The night became dark (*iswadda*)"—its root-form is: QARA' 'R·DIY **qara ārdi** meaning "It became black (*šāra aswad*)"; it derives from the word:

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QARA' **qara** "Black." 0

2) It forms a transitive verb from one that is bilateral and intransitive. Example :: 'AR· SUVV· KAJ·TY **ār sūw kāčti** "The man crossed the water"; then :: 'ANIY SUW·DAN KAJUR·DIY **ani suwdan kāčürdi** "He took him across the water." :: 'AR· QAJ·TIY **ār qačti** "The man ran away"; then :: QAJURDIY **qačürdi** "He made him flee."

3) It forms simple verbs, without expressing any of the above meanings. Example :: 'ANIK BUY·NIN· QADIR·DIY **anig boynin qadirdi** "He twisted his neck." :: QA'B· QUTUR·DIY **qāp quturdi** "He emptied out the container."

The *zāy*-section is of two types:

² Both U's altered from A ?

³ T also has two dots below (indicates Y).

⁴ MS. *wājib*, which also means preterite; error for *γābir*, *mustaqbal*, or *tilw*.

⁵ Possibly *baku'a* is an error for *ḥuliba*, in which case read **sa'yildi**, **sa'yilur**; cf. 330.

1) It transitivizes a verb. Example :: 'AR· SUVW TAMUZ·DIY *är sūw tamuzdi* "The man let the water drip." This is an exception to the rule [see 312 G].

2) It forms simple verbs. Example :: TABUZ·FUQ· TABIZ·DIY *tapuzyuq tapizdi* "He asked the riddle."

The *šin*-section has been explained above [325-326].

The *qāf*- and *kāf*-section is of two types [cf. 327-328 G]:

1) When *kāf* or *qāf* is suffixed to a biliteral verb, the meaning is that the object of the action is overcome by it unwillingly.¹ Example :: 'AR· YAḠIYGA' [sic] BASIQ·TY *är yaḡīqa basiḡti* "The man was attacked at night and captured by the enemy." :: 'AR· USUQ·TIY *är usuḡti* "The man was overcome with thirst." Their roots are: BUS·DIY 'US·DIY *basdi, usdi*. Example of *kāf* :: TVN KIURIK·TIY *tōn kirikti* "The garment was overcome with dirt." :: 'AR· KḠNIK·TIY *är kenikti* "The man was overcome with weakness so that he tarried behind his companions."

2) It forms simple verbs. Example :: 'AR· 'AWK' 'AŠUQ·TY *är äwkä ašuḡti* "The man longed for home." 0 :: 'AR· 'IYŠIY JULUḠ·TIY *är iši ülükti* "The man's condition was shabby."

The *lām* and *nūn* have been discussed above [337, 346-347].

The infinitive of this [chapter] is according to the pattern *fa'allāl*.² Example :: QAJURMA'Q *qačurmāq*—the second radical is vowelled.

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YUK KUTURMA'K *yük kötürmāk* "Lifting the load." This is the sound infinitive.

The infinitive construct, on the other hand, is according to the pattern *fu'lulī*, with unvowelled second radical. Example :: 'ANIK YUK KUT·RUKIY¹ KUR· *anig yük kötrügi kör* "Look at his lifting the load." :: 'NIK SUVW· KAJURKIY KUR· *anig sūw kačrügi kör* "Look at his crossing the water." I have explained to you above the place of *ḡayn* or *kāf* in this form [286].

The imperative of this chapter has three letters² and for this reason we have called it "triliteral." Example :: TANKRYK' TABIN *tānḡrikä tapin* "Worship God Most High." :: TANK·RIYKA' YUKUN *tānḡrikä yükün* "Bow down to God Most High." :: SARIN *sārin* "Be patient."

349 ¹ MS. *min ixtiyārihi*, read *min ḡayr ixtiyārihi*.

² MS. *fa'lalāl*.

350 ¹ *Sukūn* (·) altered from U.

² MS. *awjuh*, read *aḡruf*.

If you wish [you may say]: TABINĠIL·YUKUN·KIL SARIN·KIL *tapinyil*, *yüküngil*, *säringil* as in the rule mentioned previously for the imperative singular [288].

The prohibitive (negative imperative), as I have explained [300], is formed with *mīm* *alif*. Example :: SAQINM' *saqinma* "Do not think." SAWINMA' *säwinmä* "Do not rejoice."³

First person singular :: TABIN·DIM *tapindim*—with *mīm*—"I worshipped." Second person: TABIN·DINK· *tapindin*—with nasal *kāf*. Third person: TBINDIY *tapindi*—with *yā'*, as above.

In some dialects of Aryu, the *kāf* of the second person is changed to *γayn*. Example :: TABIN·DUF *tapinduy* "You worshipped (singular)." :: SAN·'ANIY QAJURDUF *sän ani qačurduy* "You made him flee." This rule holds for all verbs. *Kāf* is the root-form; the insertion of *γayn* in this place is incorrect. D

The active participle of this chapter is: TABIN·FUJY *tapinyuči* "Worshipper," YUKUN·KUVJY *yüküngüči* "One who bows down," in the dialect of most of the Turks; TABIN·DAJY YUKUN·DAJY *tapindači*, *yükündäči* in the dialect of Oγuz. D

The participle which expresses duration of the action: TABIN·GA'N YUKUNKA'N·*tapinyān*, *yüküngān*. The determination of *qāf*, *kāf*, *γayn*, *išbā'*, etc. in this form is as I have explained [293-294].

The participle which expresses that one is desirous of performing the action :: TABUF·SA'Q·'AR·*tapuysāq är* "A man who desires to serve."

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This type of adjectival occurs only rarely with trilateral and multilateral verbs. The rule holds for all. All that exceed the biliteral drop the last part of the stem before being joined to the suffix which carries the meaning of this adjectival. Example :: TABIN·DIY *tapindi* "He worshipped"; the adjectival is :: TABUFSA'Q *tapuysāq*—the *nūn* drops and the word reverts to its root, namely the word: TABUF *tapuy* "Service."

The participle which expresses that one ought to, or is resolved to, perform the action is on the pattern *fa'ul'ulul*, the two 'ayn's (second and fourth radicals) are vowelised with one of the three vowels, and the two lām's (third and sixth radicals) are unvowelised. Example :: BAK·YA'ZUQ KAJURK·LUK 'AR·DIY *beg yāzuq kăčürgülük ärdi* "The emir should have forgiven the sin"; :: 'UL TANKRIYKA' TABIN·FULUQ·'AR·DIY *ol tänrikä tapinyuluq ärdi* "He should have worshipped God Most High." The rule is to add this suffix to the stem, taking into account those words with or without *qāf*, etc. This type contains something of the meaning of the infinitive.

The participle which expresses that he is one who will perform the action :: 'UL TANK·RIYKA' TABINI·LIY 'AR·DIY *ol tänrikä tapiniyli ärdi* "He used to worship God Most

3MS. *lā tasurru*, altered from *yusarr* (?), read *tusarra*.

High”; :: 'UL MANY SUW·DIN KAJRUK·LY 'AR·DIY **ol māni suwdin kāčrūgli ārdi** “He was one who used to take me across the water.” The pattern of this form is *fa'la'lī*, the two 'ayn's (second and fourth radicals) are unvowelled and the two *lām*'s (third and fifth radicals) are vowelled. 0 When the word: 'AR·DIY **ārdi** is mentioned with this verb, it indicates that the agent carried out the action in the past; when the word: 'UL **ol** is mentioned, or the word: TURUR· **turur** this indicates that the agent intends to perform the action, but has not yet done so.

The passive participle is formed on a single pattern. Example :: KUZAT·MIŠ NA'NK **közätmiš nān** “Something guarded”; 0 QUTUR·MIŠ· QA'B· **quturmiš qāp** “An emptied wineskin.” When *mīm*

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and *šin* are suffixed to intransitive verbs they become adjectivals informing that the action has taken place. :: SAWIL·MIŠ KUVN **sawilmiš kūn** “The sun which has gone down (*zā'ila*).” :: SUFUL·MIŠ SUVW· **surulmiš sūw** “Water which has receded (*γā'ir*).”¹

Verbal inflection is as above, in the biliterals. The same for nouns of time and place. The various suffixes are added to the stem, with no exception from the rule; so understand! 0

End of the Chapters of Trilateral Words

Chapters of Quadrilaterals

Chapter: *fa'laldī*, second and fourth radicals unvowelled, in its various vocalizations

R

:: KUVK· BURKURDIY **kōk bürkürdi** “The sky rained continually (*dajanat*).” :: YUḤ·JIY TUVN·QA' SUVW· BURKURDIY **yučī tōnqa sūw bürkürdi** “The fuller sprinkled (*rašša*) water on the garment to moisten it.” BURKURA'R· BURKURMA'K **bürkürār bürkür-māk**. :: QA'N· BUR·KURDIY **qān bürkürdi** “Blood gushed (*na'ara*) from the wound.” 0

:: 'AR· YḤA'J BIJ·TURDIY **ār yiγāč bičturdi** “[The man] ordered the wood to be cut (*qaṭ'*).” BIJTURUR BIJTURMA'Q **bičturur bičturmāq**. 0

:: 'UL MNY 'WK' BAR·TURDIY **ol māni āwkā barturdi** “He had me go (*adhaba*) to the house (or other).” BARTURUR BARTURMA'Q **barturur barturmāq**. 0

:: BAK 'UḤRIYNIY BAS·TURDIY **beg oγrīni basturdi** “The emir ordered the thief to be held down by the limbs (*qabḍ aṭrāf . . . wa-baṭḥ*).” Also for anything that is so heavy (*taqula*) that it prevents one from rising or turning. BAS·TURR BAS·TURMA'Q **basturur basturmāq**.

:: 'UL 'ANY BUḤ·TURDIY **ol ani boyturdi** "He ordered him to be strangled (*xanq*)."
 BUḤ·TURR BUḤ·TRMA'Q **boyturur boyturmāq.** 0 **boytur-**

:: 'AT·BIR·QIRDIY **at birqirdi** "The horse (or other) snorted (*naxara*)."
 BIR·QIRA'R·BIR·QIRMA'Q **birqirār birqirmāq.** 0 **birqir-**

:: 'IṢ·LA'R YUVZIY BURQURDIY **eṣlār yūzi burqurdi** "The woman's face was wrinkled and drawn (*inzawā, inqabaḡa*)."
 The same for skin that is wrinkled. BURQURA'R·BURQ·URMA'Q·**burqurār burqurmāq.** **burqur-**

:: 'IYṢ·BAL·KUVR·DIY **iṣ bālgürdi** "The matter (or other) became apparent (*zahara*)."
 Proverb [= 515 yāy]: KUVZ KALIKY YA'ZIN·BALKUVRA'R **kūz kālīgi yāzin bālgürār** 0 **bālgür-**
 P

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"The (manner of the) coming of autumn becomes apparent in the summer." This is coined about something whose end can be predicted at its beginning.

Verse:

KIZLAB·TUTAR·SAWUK LK
 'AḌ·RIṢ KUNIY BAL·KUR'R·
 BAṢ·LIḤ KUZUK·YAB·SAMA'
 YA'ṢIY 'ANIK SAFRQA'R·

kizlāp tutar sāwüklük
aḍriṣ küni bālgürār
baṣliḡ köziḡ yap sama
yāṣi anig sawruḡār

V

"Hidden love becomes apparent on the day of parting, and the wounded tearful eye cannot hide its tears."

[Love that is held hidden
 Becomes apparent on the day of parting
 Even if the wounded eye is shut
 Its tear trickles out.]

BAL·KURA'R·BAL·KURMA'K **bālgürār bālgürmāk.** 0

:: QUṢ·TAL·BIRDIY **quṣ talpirdi** "The bird fluttered (*xafaqa*) its wings." :: TALWIR
 TALBIR·DIY **tolwir talpirdi** "The pavillion fluttered." Also of anything that is agitated (*iḡṭar-aba*).
 TALBIRA'R·TAL·BIR·MA'Q·**talpirār talpirmāq.** 0 **talpir-**

:: TANKRIY 'UḤUL·TUḤ·TURDIY **tānri oḡul tuḡturdi** "God brought forth (*awlada*) a child (from the woman)." Its root is: TUḤUR·TURDIY [sic] **tuḡturdi**—according to the rule that any verb that is transitive without the suffix *tā'* [i.e. in this case **tuḡtur**—"to give birth"] is made doubly transitive¹ when *tā'* is added. Example :: SUVW·'IJUR·DIY **sūw iḡürdi** "He caused the water to be drunk (*aṣraba*)"; if you say: SUVW·'IJ·TUR·DIY **sūw iḡtürdi** the meaning is: "He ordered someone else to cause the water to be drunk (*amara ḡayrahu bi-iṣrāb*)."
 Also :: 'UL 'ANIY BUḤ·DIY **ol ani boḡdi** "He strangled him"; if you say: BUḤ·TUR·DIY **boḡturdi** the meaning is, "He ordered someone else to have him strangled." Similarly, in Arabic, you say *laḡaṭa s-sunbul* ("He picked the ears of grain") and *alḡaṭahu ḡayrahu* ("He had someone else pick them"); *naḡaṭa l-muṣḡaf* ("He pointed the text") and *anḡaṭahu ḡayrahu* ("He had someone else point it")—with the addition of the *alif* the verb becomes doubly transitive. The same in this case. BUḤ·TURUR·BUḤ·TURMA'Q·**tuḡturūr tuḡturmāq.** **tuḡtur-**
 G

353 ¹ Lit. "is transitivized with regard to its object by means of two agents, one that orders (MS. *amr*, read *āmir*) and the other that performs the action."

:: 'AT· SIYŞ-QA' TAIQ·TURDIY *ät sişqa taqturdi* "He arranged (*nażama*) the meat on the skewer." TAQ·TURR·TAQ·TUR·MA'Q *taqturur taqturnmāq.* taqtur-

:: 'UVNUŦ· QA'B-QA' TIQ·TUR·DIY *ünuy qāpqa tiqturdi* "He had someone press (*idxāl . . . wa-šadd*) the flour into the container." Also for other things. TIQ·TURUR TIQ·TUR·MA'Q *tiqturur tiqturnmāq.* 0 tiqtur-

:: BAK 'UŦ·RIYNIY TUŦUTUR·DIY² *beg oyrini tutturdi* "The emir ordered the thief to be caught (*axd*)." TUT·TURR TUT·TURMA'Q *tutturur tutturnmāq.* 0 tuttur-

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:: 'UL·SUVW·TUK·TUR·DIY *ol sūw töktürdi* "He ordered the water (or other) to be poured (*şabb*)." TUK·TURR TUKTURMA'K *töktürür töktürmāk.* 0 töktür-

:: 'UL TUVN·TIK·TURDIY *ol tōn tiktürdi* "He ordered the garment to be sewn (*xiyāṭa*)." TIK·TRUR·TIKTURMA'K *tiktürür tiktürmāk.* 0 tiktür-

:: 'ANY 'URUB·TAL·TURDIY *ani urup talturdi* "He beat him until he almost fainted (*ḍarabahu ḥattā kāda an yuṛṣā 'alayhi*)." TAL·TURR TAL·TURMA'Q *talturur talturmāq.* taltur-

:: 'UL TA'M·TAL·TURDIY *ol tām tāltürdi* "He ordered the wall (or other) to be bored through (*ṭaqb*)." The final *tā'* is an alternant of *dāl*¹ [i.e. *tāldür-*]. Similarly, in Arabic, (tāldür·D) you may say *qatara 'alā 'iyālihi* or else *qadara* ("He stinted his allowance to his family"). Or compare the words of the Exalted: *wa-man quḍira 'alayhi rizquhu* (Q.65:7 "As for him whose provision is stinted to him"), and, in another verse: *wa-ammā iḍā mā btalāhu fa-qadara 'alayhi rizqahu* (Q.89:16 "But when he tries him and stints for him his provision"). It is permitted [in these cases] to consider *dāl* as an alternant of *tā'*. The same for the *tā'*² which is an alternant of *dāl* in the words *xatara* and *xatala*, the root [of both] being *ḡadara* ("deceive")—in this instance there are three alternations [i.e. *ḡ~x*, *d~t*, *r~l*]. TAL·TURR TAL·TURMA'K *tāltürür tāltürmāk.*

:: 'UL 'AYAQ TUL·TURDIY *ol ayaq tolturdi* "He filled (*aml'a*) the bowl (or other)." TUL·TURR TULTRMA'Q *tolturur tolturmāq.* toltur-

:: 'AR·YARIN·DA'Q·TIL·TURDIY *ār yarindāq tiltürdi* "[The man] ordered the strap to be cut (*qadd*)." The same for anything that is cut lengthwise (*qudda*), such as a leather strip, or the like. TIL·TURR TILTURMA'K *tiltürür tiltürmāk.* 0 tiltür-

:: 'UL 'NIK 'ŦZINK' SUVW TAM·TURDIY *ol anig aṛziṇa sūw tamturdi* "He ordered the water to be dripped (*taqaṭṭur*) into his mouth." TAM·TURR TAM·TUR·MA'Q *tamturur tamturnmāq.* This is a weak word (? *luḡa ḍa'ifa*). 0 tamtur-

353 ² *Tasḍīd* (~) by later hand.

354 ¹ MS. *lām*.

² MS. *bā'*.

:: YAḤ MUR TAM·JURDIY *yaḥmur tamčurdi* “The rain drizzled (*taraššaša*³ *l-maḥar wa-jā’a t-tall*) (or the like).” TAMJIRA’R TAMJURMA’Q *tamčirār tamčurmāq*. 0 **tamčur-**

:: MAN ’UḤUL·NIY ’ANA’SINKA’ TAB·JURDUM· *mān oḡulni anāsiḡa tapčurdum* “I gave over (*alḡaqtu, alšaqtu*) the son to [his] mother.” The root of the *ḡim* is *šim* [i.e. *tapšur-*]. (b) **tapčur-**
 “I gave over (alḡaqtu, alšaqtu) the son to [his] mother.” The root of the *ḡim* is *šim* [i.e. *tapšur-*]. Also for someone else. TABJURR· TBJURMA’Q *tapčurur tapčurmāq*. **(tapšur-)**

:: ’AT·LIḤ ’ANIY TUL·DUR·DIY *atliy ani taldurdi* “The horseman (or other) knocked into (*šadama*) him.” **taldur-**

:: ’ANY BIJA’K· BILA’ TILDURDIY *ani bičāk bilā tildürdi* “He stabbed (*waja’a*) him with a knife.” TIL·DURUVR· TILDUR·MA’K *tildürür tildürmāk*. **tildür-**

:: ’UL MANK’ ’IYŠ BIL·TURDIY *ol maḡa iš biltürdi* “He informed (*’arrafa*, **biltür-**

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a’lama) me of the matter.” BILTURR· BILTURMA’K *biltürür biltürmāk*.

:: ’UL ’UVT· TAM·TURDIY *ol öt tamturdi* “He lit (*awqada*) the fire.” Also for lighting a lamp (*asraja*). TAM·DURUR TAM·DURMA’Q *tamdurur tamdurmāq*. **tamtur-**

:: ’UL MANK’ ’ALMIN TAN·TURDIY *ol maḡa almin tanturdi* “He made me disclaim (*ajḡada*) the debt (or other).” TANTURUR TAN·TUR·MA’Q *tanturur tanturmāq*. **tantur-**

:: ’UL· MANIY TINDUR·DIY *ol māni tindurdi* “He let me rest (*awqa’a fi r-rāḡa wa-ajamma*).” Its root is the word: TIYN·DIY *tīndi* meaning “He breathed (*tanaffasa*)” [278]. **tindur-**

:: ’UT· ’NIK KUVZIN TUN·TUR·DIY *ot anig kōzin tunturdi* “The medicine covered (*yaḡḡā*) his eye.” The same for anything that covers over (*satara*) a thing. TUN·TURUR TUN·TRMA’Q *tunturur tunturmāq*. **tuntur-**

:: ’UL MANIY TUḌ·FUVR·DIY *ol māni toḡyürdi* “He satiated (*asba’a*) me.” TUḌ·FURUR TUḌ·FUR·MA’Q *toḡyurur toḡyurmāq*. Proverb: ’AW·LIK· TUḌ·FUR·SA’ KUVZII YUL·QA’ BULUVR· *äwlig toḡyursa kōzi yolqa bolür* 0 “When the host has satiated (the guest, then the guest’s) eye is (always) on the road (in order to go).” This is coined for one who excuses himself to the host after a feast. Verse: **toḡyür-**

TUḌ·FUR·MADY ’ITIMNY *toḡyurmadi itimni*
 TUR·FUR·ḤALIR· ’ATIM·NIY *turyuryalir atimni*
 SUR·DIY MANIK QUTUMNY *sürdi mänig qutumni*
 QA’Z· TAQII QUR·DA’YIMII *qāz taqi qordāyimi*

V

Describing a hunter to whom he lent his hunting animals, a dog and a horse, but who then did not catch anything: “He did not (catch enough game to) satiate my dog; he nearly emaciated my horse (from running it so much); he drove away my good fortune (when he drove away) my

goose and my swan.” 0 :: 'UL MANIY BUV 'IYŞ-TIN TUḐ-ḐUR-DIY ol māni bu iştin toḑyurdi “He gave me my fill of this business, he made me disgusted at it (*amallanī fī hāda l-amr ḥattā wajadtu sa'ama minhu*).” 0

:: 'UL 'ATIF TURḐURDIY ol atiy turyurdi “He emaciated (*hazala*) the horse.” turyur-TUR-ḐURUR·TUR-ḐURMA'Q turyurur turyurmāq.

:: 'UL MANY 'URUN-DUN TUR-ḐURDIY ol māni orundin turyurdi “He made me rise (*aqāma*) from my place.” :: 'AR·TA'M·TURḐRDY är tām turyurdi “The man built (*banā*) the wall.” The same for a house or anything that one raises up (*naşaba*). TUR-ḐURUR·TUR-ḐUR-MA'Q turyurur turyurmāq. 0

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:: 'AR·BA'ŞIY TAZ-ḐAR-DIY är bāşi tazyirdi “The man's head was nearly bald (*kāda ... an yataqarra'a*).” TAZḐIRA'R·TAZḐIR-MA'Q tazyirār tazyirmāq. 0 tazyir-

:: YIYR·TUZ-ḐIR-DIY yēr tozyirdi “The ground was at the point that dust would rise from it (*kādat al-arḑ an yahubba minhā l-habā' al-mantūr*).” TUZḐIRA'R·TUZḐIR-MA'Q tozyirār tozyirmāq. 0 tozyir-

:: 'UL 'AWIN·TAW'R·BIRLA' TUŞ-ḐURDIY ol äwin tawār birlä toşyurdi “He filled (*mala'a*) his house with goods.” Also if you fill a vat with water, etc. TUŞ-ḐURUR TUŞḐUR-MA'Q toşyurur toşyurmāq. toşyur-

:: 'ŞIJ·TAŞ-ḐUR-DIY eşiç taşyurdi “The kettle nearly overflowed (*tafūra wa-yaxruja minhā l-mā'*).” TAŞḐURA'R·TAŞḐURMA'Q taşyurār taşyurmāq. taşyur-

:: MAN 'UḐLNY 'ATA'SINK' TUŞ-ḐUR-DUM män oḑulni atāşına tuşyurdum “I arranged a meeting (*awqa'tu l-mulāqāt*) between the son and the father.” The same if you arrange a meeting between any two people. TUŞḐURUR·MAN TUŞḐURMA'Q tuşyurur män, tuşyurmāq. Its root form is: TUŞUR-DUM tuşurdum [308]. tuşyur-

:: KUNK·LUM·TAḐL-ḐURDIY könlüm tolyardi “I nearly became nauseous from eating bad food (*kādat nafsī an tata'awwaja¹ limā laqisat min akl ṭa'am qaḏir*).” TAL-ḐURUR·TAL-ḐURMA'Q tolyarur tolyarmāq. 0 tolyar-

:: 'AR·T·BAŞIY TAL-ḐUIRDIY² art başi talyirdi “A blizzard arose (*qāmat ad-damaq*) at the head of the pass (or the like).” TALḐIRA'R·TAL-ḐIRMA'Q talyirār talyirmāq. 0 talyir-

:: SUVW·TAM-ḐURDIY sūw tamyirdi “Water was almost dripping (*yaḑtura*) (from the ice, or the like).” TAMḐIRA'R·TAM-ḐIRMA'Q tamyirār tamyirmāq. 0 tamyir-

356 ¹MS. *tatahawwaja*; ED suggests *tatamawwaja*; another possibility is *tataharraja*.

²First I: only a faint speck is visible; in red according to Tercüme II, 179 n.

:: 'UL 'IYŠIF TUB·KAR·DIY ol išiγ tüpgardı "He searched out the root of the matter and followed its trace (*tafaḥḥaša* 'an ašl . . . wa-ttaba'a aḥar)." TUB·KARUR TUB·KARMA'K tüpgärür tüpgärmāk. 0 tüpgär-

:: TANKRIY 'ULUK TIR·KURDIY tänri ölüg tırgürdi "God brought the dead to life (*aḥyā*)." TIRKURUR TIRKURMA'K tırgürür tırgürmāk. tırgür-

:: MAN 'NY TŪZKAŪRDIŪM³ män ani tüzgürdüm "I gave him a gift (*aḥdaytuhu*)." TŪZKURUR³ MAN TŪZKUR·MA'K³ tüzgürür män, tüzgürmāk. tüzgür-

:: 'AR· TALIM· TAL·MIR·DIY är tälīm tälırdi "The man turned (*talaffata*) right and left as though he were looking for a thing, or a person, or the like." TALMIRA'R· TALMIR·MA'K tälımrär tälırmāk. 0 tälımr-

:: 'AR· QULIN· SUW·DA' JAB·TURDIY är qulin suwda çapturdi "The man made his slave swim (*asbaḥa*) in the water (or other)." :: 'UL 'ANIK BUY·NIN· JAB·TUR·DIY ol anıg boynın çapturdi "He ordered his neck to be struck (*ḍarb*)"— çaptur-
D

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Uighur dialect. :: 'UL 'AWIN JAB·TUR·DIY ol äwin çapturdi "He ordered his house to be plastered (*tamwih*) with fresh mud." JAB·TURR JAB·TURM'Q çapturur çapturmāq.

:: BUV YUK· 'AITIF· JIŽ·TUR·DIY bu yük atıy çiztürdi "This load was so heavy that it caused the back of the horse to sink down (*axfaḍa*)." This is what a galled horse, or other, does from a load—he sinks down (*yanxafiḍu*) [268 çiz-]. JIŽTURUR JIŽTURMA'K çiztürür çiztürmāk. çiztür-

:: 'UL YIBIYF JUŽ·TUR·DIY ol yipıy çöztürdi "He caused the thin rope to be stretched (*amadda*)." Also for stretching sheep gut. JUŽTURUR· çöztürür—thus, with žāy between the two points of articulation. çöztür-

:: 'UL TŪKUVN JIK·TUR·DIY ol tügün çigtürdi "He ordered the knot (on the parcel, or other) to be tightened (*šadd*)." JIK·TURR· JIKTURMA'K çigtürür çigtürmāk. 0 çigtür-

:: 'L JAQM'Q JAQTURDY ol çaqmāq çaqturdi "He had him strike (*aqdaḥa*) the fire-stick." Also for causing dissension (*awqa'a t-tašājur, aḡrā*) between two men. JAQ·TURR· JAQ·TURMA'Q çaqturur çaturmāq. çaqtur-

:: 'UL QUŠUF QA'Z·QA' JUQ·TUR·DIY ol qušuy qāzqa çoqturdi "He made his falcon swoop down (*inqiḍād*) on the goose (or other)." JUQ·TURR· JUQTURMA'Q çoqturur çoqturmāq. çoqtur-

:: 'UL 'ANY 'AW·DIN· JIQ·TURDY ol ani äwdin çıqturdi "He ordered that he be taken out (*ıxraj*) of the house (or the like)." JIQ·TURUR· JIQTUR·MA'Q çıqturur çıqturmāq. 0 çıqtur-

:: 'UL TUVNIN JIQ·TURDIY ol tōnin **ēiqturdi** “He put his garment in a moist place until it became moist (*nadiya*).” JIQ·TURUR JIQ·TURMA'Q **ēiqturur ēiqturmāq**.

:: 'ANKAR JAKIK JAK·TURDIY **anar cäkig cäktürdi** “He had him point (*anqaṭa*) the book.” :: 'UL 'ATIN· JAK·TRDY ol atin **cäktürdi** “He bled (*aḫṣada*) his horse (because of a sore in the hoof,¹ or other).” JAK·TURR JAK·TURMA'K **cäktürür cäktürmāk**. **čäktür-**

:: 'UL 'NIK TAWASIYN JUK·TURDIY ol anig **tewesin cöktürdi** “He had his camel kneel (*istanāxa*).” Also :: 'UL KMUŠ 'AL·TUVN·DUN· JUK·TURDIY ol kümüş **altündun cök-türdi** “He purified the gold of silver by melting it and having it sink (*arsaba*) into the ground.” JUK·TURR JUK·TURMA'K **cöktürür cöktürmāk**. **čöktür-**

:: 'UL 'ANY JAL·TUR·DIY ol ani **čalturdi** “He made him strike him down (*aṣra'a*).” :: 'UL YITUK· JAL·TUR·DIY ol yitiük **čalturdi** “He ordered the stray to be sought (*nišdān*).” Also used for words that are **čaltur-**

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shouted in one's ear (*nūdiya li-s-sum'a*)—in Oğuz dialect. JAL·TURUR JAL·TURMA'Q **čalturur čalturmāq**. 0 **D**

:: 'UL 'ANIY SUW·QA' JUM·TURDIY ol ani **suwqa čomturdi** “He plunged (*amqala*) him in the water.” JUM·TURR· JUM·TUR·MA'Q **čomturur čomturmāq**. **čomtur-**

JUM·TUR·DIY JUM·TURR· JUM·TUR·MA'K **čömtürdi čömtürür čömtürmāk**—this is plunging more deeply than the former (*aq'ar minhu fi l-maql*). **čömtür-**

:: 'UL 'ANIY BUV 'IYŠ·QA' JAN·TUR·DIY ol ani bu **išqa čanturdi** “He aroused in him an aversion (*abā'*) in regard to this matter.” Its root-form is: JIN·DUTUR·DIY **čandturdi**. JAN·TURR· JAN·TURMA'Q· **čanturur čanturmāq**. **čantur-**

:: 'UL 'IYŠIF CIN·FARDIY ol išiγ **činyardi** “He searched out the root of the matter and determined the truth about it (*tafaḫḫaṣa 'an aṣl, ḫaqqaqā*).” Its root-form is: JIYN·ΓAR·DIY **činyardi** with *yā'*. JIYN·ΓAR·MA'Q **činyardmāq**. 0 **činyar-**

:: 'UL 'ANIK QIZIN· SAB·TUR·DIY ol anig **qizin säptürdi** “He ordered that his daughter be outfitted (*tajhiz*) and led in procession (*zaff*) to the groom.” **säptür-**

:: 'UL MANK' QUŠ· QANATIN· SAB·TURDIY ol **maṅa quš qanatin sapturdi** “He ordered me to bind (*waṣl*) the wing of the falcon (or other).” Also for mending (*rafā*) a thing. SAB·TURUR SAB·TUR·MA'Q **sapturur sapturmāq**. **saptur-**

The infinitive of the first one is with *kāf* [i.e. **säptürmāk**]. **säptür-**

:: 'UL MANIK· TAWA'RİŦ· SAṬUR·DIY ol mänig tawāriy satturdi "He caused my goods (or other) to be sold (*abā'a*)."
SAṬURUR· SAṬUR·MA'Q **satturur satturmāq.** **sattur-**

:: 'UL 'ANIK YUVZINKA' SUTURDIY ol anig yūziṅā **sutturdi** "He made [someone] spit (*abzaqa*) in his face."
Its root-form is: SUVD·TUR·DIY **sūḍturdi.** SUVD·TURUR· (sūḍtur-) SUTURMA'Q **sūḍturur sutturmāq**—assimilated.

:: 'UL 'UFLIN· SAİṬURDIY ol oylin **sittürdi** "He made his child urinate (*abāla*)."
Also for horses. SITURUR· STURMA'K **sittürür sittürmāk.** Its root-form is: SIYD·TUR·DIY **siḍtürdi**—assimilated. **(sīḍtūr-)**

:: 'UL MANK' YARMA'Q SAJ·TUR·DIY ol maṅa yarmāq **saçturdi** "He had dirhams scattered (*anṯara*) over me."
SAJ·TURR SAJ·TURMA'Q **saçturur saçturmāq.** **saçtur-**

:: 'UL 'ANY SIJ·TURDIY ol ani siçturdi "He made him defecate (*axra'a*)."
SIJ·TURR· SIJ·TRMA'Q **siçturur siçturmāq.** **siçtur-**

:: 'UL 'ANY SUR·TUR·DIY ol ani sürtürdi "He ordered him to be banished (*jilā'*) and driven out (*zajr*) from the place."
SUVR·TURUR·¹ SUR·TURMA'K **sürtürür sürtürmāk.** Also :: 'UL 'ANKAR QUVY· SUR·TURDIY ol anar qōy **sürtürdi** "He had him drive (*asāqa*) the sheep (or other)."
:: 'UL 'ANKAR TA'Š· SUR·TURDIY ol anar tāš **sürtürdi** "He had him rub (*aḥakka*)

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the stone." The infinitive is the same.

:: 'UL SURUṬ· SUR·TURDIY ol soruy **sorturdi** "He ordered the stray to be sought (*našdān*)."
:: 'UL QA'NIṬ· SUR·TURDIY ol qāniy **sorturdi** "He ordered the blood to be drawn out (*mašš, nazf*) with a cupping-glass."
SUR·TURUR SRTURMA'Q **sorturur sorturmāq.** **sortur-**

:: 'UL SUVW SUZ·TURDIY ol sūw süztürdi "He ordered the water (or other) to be strained (*tašfiya*)."
SUZ·TURR SUZTRMA'K **süztürür süztürmāk.** **süztür-**

:: 'UL QUJ· SUS·TUR·DIY ol qoç süstürdi "He made the ram butt (*niṯāḥ*)."
SUS·TURR SUS·TURMA'K **süstürür süstürmāk.** **süstür-**

:: 'L TKUVN SAŠ·TURDIY ol tügūn säštürdi "He had the knot (or other) untied (*aḥalla*)."
SAŠTURR SAŠTURMA'K **säštürür säštürmāk.** **säštür-**

:: 'UL 'ALIM· BIRIM· BIR·LA' SAİŠ·TURDIY ol alim berim birlā **sešturdi** "He settled the account (*awqa'a l-muqāšša*) by cancelling out his credit with his debit."
SAİŠ·TURR SAİŠ·TURMA'Q **sešturur sešturmāq.** 0 **seštur-**

:: 'UL QUVY· SĠ·TURDIY ol qōy sayturdi “He had the ewes (or other) milked (aḥlaba).” SAĠ·TURR· SAĠ·TURMA'Q· sayturur sayturmāq. saytur-

:: 'UL· BIYR· NA'NK·NIY BIYR·KA' SIĠ·TUR·DIY ol bīr nānṅi bīrkā siyturdi “He inserted and fit (*adxala, awsa'a*) one thing into another.” SIĠ·TURR· SIĠ·TURMA'Q· siyturur siyturmāq. siytur-

:: 'UL [sic] TAN·K·RIY SANIY MANKA' SAW·TUR·DIY tānri sāni maṅa säwtürdi “God aroused love for you in my heart (*awqa'a maḥabbataka fī qalbī*).” SAW·TURR· SAW·TURMA'K· säwtürür säwtürmāk. säwtür-

:: 'UL· BIYR· NA'NK·NIY BIYR·KA' SUQ·TUR·DIY ol bīr nānṅi bīrkā suqturdi “He ordered one thing to be inserted (*idxāl*) into the other.” SUQ·TURR· SUQ·TURMA'Q suqturur suqturmāq. 0 suqtur-

:: 'UL MUR·J SUQ·TURDIY ol murē soqturdi “He had the pepper (or other) crushed (*adaqqā*).” The same [aorist and infinitive—i.e. soqturur soqturmāq]. 0 soqtur-

:: 'UL 'UZUM SIQ·TUR·DIY ol üzüm siqturdi “He ordered¹ the grapes (or other) to be pressed (*'aṣr*).” SIQ·TURR SIQ·TURMA'Q siqturur siqturmāq. 0 siqtur-

:: 'UL TUVN SUK·TURDIY ol tōn söktürdi “He ordered the seams of the garment to be torn out (*naqd durüz*).” Also for ordering a wall, or other, to be torn down (*naqd*). SUK·TURR· SUK·TURMA'K· söktürür söktürmāk. söktür-

:: 'UL 'ANIY SUK·TUR·DIY ol ani söktürdi “He provoked him to insult (*sabb*) him.”

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Its root-form is: SUVK·TURDIY söktürdi with *vāv*, assimilated. SUK·TURR· SUK·TURMA'K söktürür söktürmāk. 0

:: 'AR· KUNĠN· SIK·TUR·DIY är küñin siktürdi “The man caused someone to copulate (*jimā'*) with his slavegirl.” SIK·TURR· SIKTURMA'K siktürür siktürmāk. siktür-

:: 'UL MANY 'ANKA'R· SAL·TURDIY ol māni anār salturdi “He ordered the credit to be transferred to me and charged against him (*amara bi-l-iḥāla lī 'alayhi*)”—Oyuz dialect. D
 :: 'UL MANKA' YAIYNG· SAL·TURDIY ol maṅa yēñ salturdi “He ordered someone else to wave (*alma'a*) his sleeve to me.” SAL·TURR· SAL·TURMA'Q salturur salturmāq. Also for ordering a thing to be thrown (*ṭarḥ*). 0 saltur-

:: 'UL TUKUVN· SAŠ·TURDIY ol tügün säštürdi “He had the knot (or other) untied (*aḥalla*).” This is a variant of *sīn* [i.e. 359 säštür·]. The same alternation is found in Arabic *misk*, Persian *mušk* (“musk”); [Arabic] *sukkar*, Persian *šakar* (“sugar”); [Persian] *laškar*, Arabic *'askar* (“soldier”). 0 säštür-
 D

:: 'AR· SUVV· SAJΓUIR·DIY är sūw sačyirdi “The man was about to sprinkle (yarušša) the water.” SAJ·ΓUIRA'R SAJ·ΓUIRMA'Q sačyirār sačyirmāq. 0 sačyir-

:: 'AT· SUJ·ΓURDIY at sučyurdi “The horse (or other) was about to leap (yaṭiba).” SUJΓURA'R SUJΓURMA'Q sučyurār sučyurmāq. 0 sučyur-

:: SARΓARDY NA'NK saryardi nān “The thing turned yellow (iṣfarra).”¹ SAR·ΓARUVR· SAR·ΓARMA'Q saryarūr saryarmāq. 0 saryar-

:: 'AR· YA'Γ SIZΓURDY är yāy sizyurdi “The man melted (aḏāba) the butter (or other).” SIZΓURUR· SIZ·ΓURMA'Q sizyurur sizyurmāq. Also when fever weakens (nahakat) a sick man :: SIZ·ΓUR·DIY sizyurdi. Verse: sizyur-

KUNK·LY KYUB· QA'NY QURIB· 'AΓ'ZIY 'AJB Q'ΓR'R V
SIZ·ΓURΓALIR· 'UḌI'AK LAR· 'AŠIZ· YUZY BURQRA'R
kōnli köyüp qāni qurip ayzi açip qatγurār
sizyuryalir üḏiglār essiz yüzi burqurār

“(The lovesick one) breaks out laughing (among people), with gaping mouth and burning heart, and his blood has dried up (in his body); passion has almost melted him—alas for his face so drawn!” 0

:: 'UL 'AT· SUW·ΓARDIY ol at suwyardi “He watered (saqiya) suwyar-

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the horse (or other).” SUW·ΓARUR SUW·ΓARMA'Q suwyarur suwyardmāq.

:: 'UL 'ANY KŠIYDAN· SAN·ΓARDIY ol ani kišidān sanyardi “He considered ('adda) sanyar-
him to be a person.” SAN·ΓARUR SAN·ΓARMA'Q sanyarur sanyardmāq. 0

:: 'UL YA'Γ·NIY QA'B·TIN· SAR·QUR·DIY ol yāyni qāptin sarqurdi “He let the oil sarqur-
drip (qaṭṭara) from the skin.” Also of any liquid when it is poured from one vessel into another
and the rest drips into it. SAR·QURUR SAR·QURMA'Q sarqurur sarqurmāq.

:: YUΓRUT· SUVT·KAR·DIY yoyrut sūtγardi “The yoghurt was shaken up (?) until sūtγar-
it became as watery as milk (bu'tira¹ l-laban ḥattā šāra ka-annah laban² fī riqqatihi).” SUT·
KIRA'R SUTKIR·MA'K sūtγarār sūtγarmāk.

:: SIFIR 'ARIK SUS·KIURDY siyir ärig süsgirdi “The ox was about to gore (yanṭiḥa) süsgir-
the man (or other).” SUS·KIRA'R· SUS·KIRMA'K süsgirār süsgirmāk. 0

:: 'UL 'ANKA'R· TAWA'R· QAB·TURDIY ol anār tawār qapturdi “He made him qaptur-
steal (ixtilās)³ the goods.” QAB·TURR QAB·TURMA'Q qapturur qapturmāq. 0

360 ¹ MS. aṣfarra.

361 ¹ MS. ya'tr.

² Note gloss in later hand: la'allahu mā'. More likely the first laban is an error for rā'ib.

³ MS. ixtilāf.

:: 'UL 'ANY 'URN·DUIN QUB·TURDIY **ol ani orundin qopturdi** “He raised (*anhaḍa*) him from his place.” QUBTURR· QUBTURMA'Q **qopturur qopturmāq.** 0 **qoptur-**

:: 'ARIK· QAJTURDIY **ārig qačturdi** “He ordered someone else to make the man flee (*ahraba . . .*).” QAJ·TURR· QAJTURMA'Q **qačturur qačturmāq.** **qačtur-**

:: 'UL MANY QUJTURDIY **ol māni qučturdi** “He made me embrace (*mu'ānaqa*) him.” QUJTURR QUJTURMA'Q **qučturur qučturmāq.** **qučtur-**

:: 'UL YIYB· QATŪRDIY **ol yip qatturdi** “He ordered the thread to be twisted (*fatl*) (for the needle, or other).” :: 'UL TAL·QA'N·QA' YA'Γ QATŪRDIY **ol talqānqa yāy qatturdi** “He had the gruel mixed (*ajdaḥa*) with butter.” The same for any two things that are mixed (*xuliṭā*). QATŪRR· QATŪRMA'Q **qatturur qatturmāq.** 0 **qattur-**

:: 'UL 'ANY SUWQA' QAR·TURDIY **ol ani suwqa qarturdi** “He made him choke (*a'yaṣṣa, ašraqa*) on (a piece of food or on) water.” :: 'UL 'ANKAR· YA'Γ TAL·QA'N·QA' QAR·TURDIY **ol anar yāy talqānqa qarturdi** “He had him mix (*ajdaḥa*) the gruel with butter”—Oyuz dialect. QARTURUR QARTURMA'Q **qarturur qarturmāq.** 0 **qartur-** D

:: 'UL MANK' YA' QURTURDY **ol maṇa ya qurturdi** “He made me string (*tawṭīr*) the bow.” :: XA'N· 'ANKAR JUVA'J· QURTURDIY **xān anar čuvāč qurturdi** “The king ordered him to unfurl (*našr*) the royal pavilion.” :: XA'N BAK·KA' SUVSIN QURTURDIY **xān begkā sūsin qurturdi** “The king ordered

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the emir to muster (*jam'*) the troops.” QURTURR· QURTURMA'Q **qurturur qurturmāq.** 0

:: 'UL 'ANKAR· YIYR· QIRTURDIY **ol anar yēr qirturdi** “He imposed on him the task of scraping (*qašr*) the ground (or other).” QIR·TURR· QIR·TURMA'Q **qirturur qirturmāq.** **qirtur-**

:: 'UL 'ANKAR· QADAḤ.¹ QAZ·TUR·DIY **ol anar qaziṯ (?) qazturdi** “He assigned him the task of digging out (*ḥafr*) the canal.” QAZTURR· QAZTURMA'Q **qazturur qazturmāq.** 0 **qaztur-**

:: SUJK 'ARIK QUS·TURDIY **süčig ārig qusturdi** “The wine made [the man] vomit (*qayy*).” Also for something that removes dye (*anšala l-xiḍāb*). QUS·TURR QUS·TURMA'Q **qusturur qusturmāq.** **qustur-**

:: BAK 'ANIK 'ḌA'QIN QSTRDIY **beg anig aḍāqin qisturdi** “The emir ordered his foot to be pressed (*ḍayṯ*).” Also if he tortures him with the noose (*'āqaba bi-l-wahq*). :: 'NIK 'AŠIN· QIS·TURDY **anig ašin qisturdi** “He ordered his food allowance (or other) to be reduced (*naqš*).” Its root-meaning is: 'UL 'NIK TUVNIN· QIS·TURDIY **ol anig tōnin qisturdi** “He ordered his garment (or other) to be shortened (*taqšīr*).” QIS·TURR· QIS·TURMA'Q **qisturur qisturmāq.** **qistur-**

361 ¹ A's changed from U? If **quduy** “well” is meant, then instead of *nahr* “canal” read *bi'r*.

:: 'UL 'ANIY BAŠ·RA' QAQ·TURDIY **ol ani bašra qaqturdi** "He gave him the task of boxing (*qafx*) him on the skull." QAQ·TURR·QAQ·TURMA'Q **qaqturur qaqturmāq.** **qaqtur-**

:: 'UL 'ANIY YARIŠ·TA' QAL·TURDIY **ol ani yarišta qalturdi** "He passed him and left him behind (*sabaqa . . . wa-taraka xalafan*) in going."² Also in anything in which he competes with him and he stays behind (*xāṭarahu fa-baḡiya*). QALTURR QALTURMA'Q **qalturur qalturmāq.** **qaltur-**

:: 'UL MIN·DIN NA'NK QUL·TURDIY **ol mindin nāḡ qolturdi** "He had someone ask (*sa'ala*) me for something." QULTURR QULTURMA'Q **qolturur qolturmāq.** 0 **qoltur-**

:: 'UL 'ANKAR 'IYŠ QIL·TURDIY **ol aḡar iš qilturdi** "He made him do (*a'mala*) the job." QULTURR QILTURMA'Q **qilturur qilturmāq.** **qiltur-**

:: 'UL 'ANIY 'URUB·QAM·TURDIY **ol ani urup qamturdi** "He assigned someone to beat him until he almost died and his voice was still (*ḡarb . . . ḡattā kāda an yahlika wa-xafata minhu ṣawtuḡu*)." QAMTURR QAMTURMA'Q **qamturur qamturmāq.** **qamtur-**

:: YIYL SUVWUḡ QUMTURDIY **yēl sūwuy qomturdi** "The wind made the water roll with waves (*amāja*)." QUMTURR QUMTURMA'Q **qomturur qomturmāq.** **qomtur-**

:: 'UL MINY SUWQA' QAN·TURDIY **ol mini suwqa qanturdi** "He quenched my thirst (*rawwā, abḡa'a*) with water." QAN·TURR QANTURMA'Q **qanturur qanturmāq.** Its root-form is with *dāl*: QAN·DURDIY **qandurdi.** Also with something other than water. 0 **(qandur-)**

:: 'UL·'AWIN·DA' QUŠ QUNDUR·DIY **ol āwindā quš qondurdi** "He let the bird alight (*awqa'a*) in **qondur-**

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his house." :: 'UL 'AL·TUVN·'UZA' JAŠ·QUN·DUR·DIY **ol altūn üzā čāš qondurdi** "He inlaid (*rašša'a*) the turquoise on the gold." The same for anything that is inlaid on a thing. QUN·DURUR QUNDURMA'Q **qondurur qondurmāq.**

:: 'AR·KULUB·QATḡURDIY **ār küliup qatyardi** "The man laughed immoderately (*ḡaḡika . . . ḡattā ahzaqa fihi wa-stayraba*)." QATḡURA'R·QATḡURMA'Q **qatyardar qatyardarmāq.** 0 **qatyard-**

:: TANKRY MANY QUTḡAR·DIY **tāḡri māni qutyardi** "God delivered (*najjā*) me from hardships." QUTḡARUR·QUTḡARMA'Q **qutyardur qutyardarmāq.** 0 **qutyard-**

:: MAN 'NKAR QADḡUR·DUM **mān aḡar qadḡurdum** "I was worried (*ihtamamtu*) about him." **qadḡur-**
Verse:

362 ² Possibly an error for "in the race"; ED reads *bariš* instead of *yariš*; possibly read *yoriš*.

KAL·SA' SANKA' YULΓIRA' kälśá saᅇa yolγira
 'UVĐUN [sic] 'ANY 'UĐ·ΓURA' ũđun (ũdin ?) ani ođγura
 BAR·SUN NARUV QAD·ΓURA' barsun naru qađγura
 SAŦY MANIK "YIMY satti mänig āyimi

V

Describing a man who deceived him, he advises a person: "If he comes to you travelling on his way, then wake¹ him from his sleep (and inform him of his deed, so that) he will go away worried (*muhtammān*), (since) he sold my servant [lit. my moon] (without my permission)." Hence :: QAD·ΓURA'R. qađγurār—QAY·ΓURA'R. qayγurār is a variant, of those who change *đāl* to *yā'*—QAD·ΓURMA'Q qađγurmāq. 0

D

:: QA'R. QUZΓAIR·DIY qār quzyirdi "The snow came pouring and swirling (*jā'a . . . sa'ābība bi-ᅇayarān*)." QUZΓIRA'R QUZΓIR·MA'Q quzyirār quzymāq. Qifčāq dialect. D

:: YIYR·QURΓIRDIY yēr quryirdi "The ground (or other) was dry (*yabisat*) (from lack of moisture)." QURΓIRA'R QURΓIRMA'Q quryirār quryirmāq.

quryir-

:: 'AR·QURΓIRDIY ār quryirdi "The man (or other) was light-witted (*ᅇāša*)." QURΓIRA'R QURΓIRMA'Q quryirār quryirmāq. 0

:: 'UL 'ANY BUV 'YŠTA' QIZ·ΓURDIY ol ani bu išta qizγurdi "He gave him an exemplary punishment and made him taste the evil consequence of his deed (*nakala bihi . . . wa-ađāqa wabāl amrihi*) (so that he would not do it a second time)." QIZ·ΓURUR QIZ·ΓURMA'Q qizγurur qizγurmāq.

qizγur-

:: 'UL MNDN QULΓIRDIY ol mindin qolyirdi "He was about to ask (*yas'ala*) me for something" QULΓIRA'R QULΓIR·MA'Q qolyirār qolyirmāq. 0

qolyir-

:: 'NIK YUVZIIY QAMΓIR·DIY anig yūzi qamyirdi "His face was almost palsied (*kāda an yata'awwaja wa-yulqā*)." QAMΓIRA'R QAMΓIRMA'Q qamyirār qamyirmāq. Also of anything that is slightly crooked (*arāda an yata'awwaja*).

qamyir-

:: 'UL 'ANY SUWDIN KAJ·TURDIY ol ani suwdin kächtürdi. "He

kächtür-

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ordered him to take him across (*i'bār*) the water." KAJTURUR KAJTURMA'K kächtürür kächtürmāk.

:: 'UL 'ANIK TUVNIN·KUN·K' KAR·TUR·DIY ol anig tōnin künkä kärtürdi "He ordered his garment to be spread out (*madd*) in the sun." Also :: 'UL YIYB·KAR·TURDIY ol yīp kärtürdi "He had the rope (or other) stretched (*amadda*)." KAR·TURUR KAR·TURMA'K kärtürür kärtürmāk.

kärtür-

:: 'UL 'ANKAR NA'NK·KUR·TURDIY ol anar nāᅇ körtürdi "He caused him to see (*ru'ya*) the thing." KUR·TURUR KUR·TURMA'K körtürür körtürmāk. 0

körtür-

:: 'UL 'ANY 'AWKA' KIR·TURDIY ol ani äwkä kirtürdi "He ordered him to be brought into (*idxäl*) the house (or other)." KIR·TURR KIR·TURMA'K kirtürür kirtürmāk. kirtür-

:: 'UL 'ANKAR YΓIA'J_ KAS·TURDIY ol anar yiyāč kästürdi "He gave him the task of cutting (*qač*) the wood (or other)." KAS·TURUR KAS·TURMA'K kästürür kästürmāk. kästür-

:: 'UL 'ANIK KUVJIN· KAW·TURDIY ol anig kücin kältürdi "He gave someone the task of weakening (*wahana*) his strength." KAW·TURUR KAW·TURMA'K kältürür kältürmāk. 0 kältür-

:: 'UL MANIY KUL·TURDIY ol mäni költürdi "He made me laugh (*ađhaka*)." KUL·TURR KULTUR·MA'K költürür költürmāk. költür-

Also: 'UL 'AT· 'ADA'QIN· KUL·TURDIY ol at ađāqin költürdi "He ordered that the horse's legs be bound (*šadd*) and that it lie down flat (*bađh*)." költür-

:: 'UL MANK' 'AT· KAL·TURDIY ol maña at kältürdi "He brought (*atā* . . . *bi-*) me a horse." KAL·TURR KALTURMA'K kältürür kältürmāk. With *tā*', thus, it is Oγuz dialect; with *dāl* [i.e. *käldür-*] it is Turk dialect. This is the practice of the Oγuz, to change *dāl* to *tā*' and *tā*' to *dāl*, in opposition to the Turks. For example, they say: TAWAY tewe for "camel (*ibil*)"; the Oγuz say: DAVA' dāvā. The Turks [say]: TAQIY taqi meaning "also (*ayđan*)"; the Oγuz say: DAQIY daqi. kältür-
D
(käldür-)
D

:: 'AR· BJA'K KIK·JURDIY är bičäk kikürdi "The man whetted (*amarra*) the knife, one [knife] against another." :: 'UL 'İKY 'AR· KIK·JURDIY ol ekki är kikürdi "He incited (*ayrā*) the two [men] against each other." KIK·JURUR KIK·JURMA'K kikürür kikürmāk. kikür-

:: 'UL YIYR·DA' NA'NK KUM·TURDIY ol yērdā nāñ kömtürdi "He had him bury (*adřana*) the thing under ground." KUMTRR KUMTRMA'K kömtürür kömtürmāk. kömtür-

:: 'AR· KUL·SIR·DIY är külsirdi "The man pretended to smile (*yatabassamu*)." The same if he does smile. KUL·SIRA'R· KULSIR·MA'K külsirär külsirmāk. külsir-

:: 'AT· KADKIRDIY at kädgirdi "The horse bolted (*jamaha*)." KAD·KIRA'R· KAD·KIRMA'K kädgirär kädgirmāk. kädgir-

::

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'AR· 'UQ· KAZ·KAR·DIY är oq kätzgärdi "The man notched (*fawwaqa*) the arrow." KAZ·KARUR· KAZKAR·MA'K kätzgärür kätzgärmāk. kätzgär-

:: 'UL 'AT'M·NIY MANK' KUZ·KAR·DIY ol atāmni maña közgärdi "He brought about an interview (*mu'āyana*)—that is, a meeting (*mulāqāt*)—between me and my father." KUZKARUR KUZKAR·MA'K közgärür közgärmāk. közgär-

:: 'UD·LAK· KUZKAR·DIY *ödläg küzgärdi* “The season turned to autumn (*xarîf*).” **küzgär-**
KUZKARUR KUZKAR·MA'K *küzgärür küzgärmäk*.

:: 'UL MANK' KAL·KIR·DIY *ol maña kälgirdi* “He was about to come (*ya'tiya*) to **kälgir-**
me.” KALKIRA'R· KALKIR·MA'K *kalgirär kälgirmäk*.

:: 'UL 'UQ· KUNKARDIY *ol oq köngärdi* “He straightened (*qawwama*) the arrow (or **köngär-**
other).” :: 'UL YUVL KUNKARDIY *ol yöl(qa) köngärdi* “He guided (*hadā*) to the road.” ::
BAK 'UTRIYNIY KUNKARDIY *beg oyrini köngärdi* “The emir forced the thief to confess
(*alzama . . . ḥattā aqarra*).” KUNKARUR· KUNKAR·MA'K *köngärür köngärmäk*. 0

:: 'UL MANK' 'AT· MUNDUR·DIY *ol maña at mündürdi* “He made me mount (*arkaba*) **mündür-**
the horse (or other).” MUNDURUR MUNDUR·MA'K *mündürür mündürmäk*.

:: 'UL MANK' QILJ MANDUR·DIY *ol maña qilič mandurdi* “He had me gird on **mandur-**
(*tanafuq*) the sword.” :: 'UL MANK' 'ATM'KIK· YA'Γ·QA' MANDUR·DIY *ol maña ätmäkig*
yāyqa mandurdi “He had me dip (*aşbağa*) the bread in the butter.” MANDURUR· MANDUR·
MA'Q *mandurur mandurmäq*.

:: 'UL 'AT·MA'KIK YA'Γ·QA' MANΓIR·DIY *ol ätmäkig yāyqa manyirdi* “He was **manyir-**
about to dip (*kāda an yaşbağa . . . wa-yaγmisa*) the bread in the butter.” Also for other things.
MAN·ΓIRA'R· MANΓIR·MA'Q *manyirär manyirmäq*.

This section has four functions:

G

(1) To transitivize a biliteral. Example :: BAR·DIY *bardi* “He went (*dahaba*).” :: BAR·
TUR·DIY *barturdi* “Someone else made him go (*aḏhabahu γayruhu*).” :: 'AR· SUWQA' QAR·
DIY *är suwqa qardi* “The man choked (*şariqa*) on the water”; :: 'ANIY SUW·QA' QAR·TUR·
DIY *ani suwqa qarturdi* “He made him choke on it.” These are cases of intransitive biliteral
verbs being made transitive in this chapter.

Or else you may begin with biliteral verbs that are transitive and suffix *tā'* and *rā'* [to
make them doubly transitive]. Example :: 'AR· YA' QUR·DIY *är ya qurdi* “The man strung
(*wattara*) the bow”—here there is one agent; but if you wish to say that someone else brought
him to do it, or put upon him the task of performing the action, you add the suffix

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tā' and *rā'* :: 'UL 'ANKAR YA' QUR·TUR·DIY *ol anar ya qurturdi* “He assigned him the task of
stringing the bow and he strung it (*kallafahu 'alā tawtīr al-qaws fa-wattara*)”—here there are two
agents, one of them ordering, the other performing. This is like [the Arabic] phrases: *naqaṭa*
r-rajul al-muṣḥaf (“The man pointed the manuscript”) and *anqaṭahu γayruhu* (“Someone else
made him point it”); *laqaṭa s-sunbul* (“He picked the ears of grain”) and *alqaṭahu γayruhu*
(“Someone had him pick them”)—here too there are two agents.

Or else you add *γayn* and *rā'*, or *kāf* and *rā'*. Example :: 'AT· TUR·DIY *at turdi* “The
horse (or other) was emaciated (*huzila*)”; :: 'AR· 'ATIN· TUR·ΓUR·DIY *är atin turyurdi* “The
man emaciated (*hazzala*) his horse.” :: 'AR· YUQA'RUV TURDY *är yoqāru turdi* “The man

stood up (*qāma*"); :: 'ANY TUR·ΓURDY **ani turyurdi** "Someone made him stand (*aqāma*)."
 :: YA'Γ 'ARUVDIY **yāyārūdi** "The butter melted (*dāba*)"; :: 'AR· YA'Γ 'AR·KUR·DIY **ār yāy
 ārgürdi** "The man melted (*adāba*) the butter." :: 'UQ· KUNDIY **oq köndi** "The arrow was
 straight (*istaqāma*)"; :: 'UQJY KUN·D·KAR·DIY¹ **oqçi köndgärđi** "The arrow-maker straight-
 ened (*qawwana*) the arrow."

The *tā'* and *γayn* and *kāf* are not what cause these verbs to be transitive, but rather it is the *rā'* alone that does this. The following is evidence for this. :: QUŠ· 'UJUR·DIY **quš
 učürdi** "He made the bird fly (*aṣāra*)"; SUVW· KAJURDIY **sūw kākürdi** "He took [him] across
 (*a'bara*) the water." In these verbs, transitivization is accomplished by the *rā'* alone; the same is
 the case here.

The reason for the insertion of *tā'* or *γayn* or *kāf* is ease of pronunciation. If they were
 not inserted, then in these verbs there would be joined together, in the transitive form, two *rā'*'s in
 the preterite and three *rā'*'s in the aorist. Example :: QUT·ΓAR·DIY **qutγardi** "He saved him"—
 if not for the *γayn* you would have to say: QUT·RAR·DIY ***qutrardi**. :: SUWΓAR·DIY **suw-
 γardi**—you would have to say: SUWRAR·DIY ***suwrardi**. This is in the preterite. In the aorist
 you would have to say: QUT·RAR·DIY² ***qutrarur** to mean "He will save him" and: SUW-
 RAR·DIY² ***suwrarur** to mean "He will give water." One of these *rā'*'s would belong to the root,³
 the second would be the *rā'* of transitivization, and the third would be the *rā'* of the aorist.
 Therefore the *rā'* of the root changes to *tā'* in hard (*ṣulba*) stems, to *γayn* in stems with *qāf* or
išbā', and to *kāf* in stems with *kāf* or *rikka*.

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The purpose is euphony.¹

(2) To transitivize a trilateral verb that is intransitive. Example :: 'AR· TIRL·DIY
ār tirildi "The man came to life (*ḥayiya*)"; :: TANK·RIY TIRKUR·DIY **tānri turgürdi** "God
 brought him to life (*aḥyā*)."
 :: 'AR· QZIL·DIY **ār qizildi** "The man was punished (*inzajara . . .
 lammā dāqa wabāl amrihi*)"; :: 'ANY QIZ·ΓUR·DIY **ani qizγurdi** "Someone punished him."

(3) To form an intransitive verb meaning that one almost did something, or intended
 actually to do it but came to it very gradually. Example :: SUVW· TAMJIR·DIY **sūw tamčirdi**
 "The water came down in a light shower (*taraššaša . . . wa-sariba qalīlan*) from the cloud." ::
 'ŠIJ TAŠ·ΓUR·DIY **ešič tašγurdi** "The kettle nearly overflowed (*kādat . . . an tafūra*)."
 When the verb has this meaning, the second² consonant is unvowelled³ in the preterite (*māđi*) and in
 the aorist (*γābir*), but the fourth consonant has *fathā* (A) in the aorist.

366 ¹A corrected from U (?); *sukūn* (·) over D crossed out or changed to U (?); the word wanted is **köngärđi** (see 365).

²The preterite ending is given, in error; crossed out by a later hand.

³*ašliyya*. It appears that *Kāšγari* assumes a hypothetical root-form ***qutr-**, ***suwr-**, by analogy with roots ending in *r* like **qur-**, **tur-** (??).

367 ¹MS. *ḥattā 'addati l-lafz*, read *'aduba* (thus EP).

²Altered from "the third."

³MS. *yuskr*, read *yuskanu*.

(4) To form a simple verb without any of the above meanings. Example :: TANKRIY MANIY QUTĜAR·DIY **tānri māni qutyardi** “God saved (*najjā*) me.” :: 'AR·QAT·ĜUR·DIY **ār qatyardi** “The man laughed immoderately (*hazaqa . . . fī ḡ-ḡahk*).”

To express, in this chapter, that someone else helped one, or vied with one, in the action, you add *šin* before the *dāl*. Example :: 'UL MANK' 'AT·SUWĜARIŠ·DIY **ol maᅇa at suwĝarišdi** “He helped me water the horse.” :: 'UL MANIK BIRLA' QARIN·TUD·ĜURUŠ·DIY **ol māniᅇ birli qarın toᅇyurušdi** “He vied with me in satiating the belly.”

To express that one pretended to do the action but did not actually do it, there are two ways:

(1) To add *nūn* before the *dāl*, as explained above. Example :: 'UL 'AT·SUWĜAR·DIY⁴ **ol at suwĝarindi** “He pretended to water (*uriya annahu yusqī*) the horse.” :: 'UL QARIN·TUD·ĜURUN·DIY **ol qarın toᅇyurundi** “[He pretended] to satiate the belly, or else he acted independently in this action.”

(2) The more correct, and better way,

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and the one more used, is to add *mīm* and *šin*¹ before the *nūn*, making [a suffix of] three consonants counting the *nūn*. Example :: 'UL 'AT·SUWĜARIM·SIN·DIY **ol at suwĝarimsindi** “He pretended to water the horse.” The *mīm* and *nūn* are unvowelled and the *šin* is vowelled with *kasr* (I). The explanation of this will appear in its proper place [396-398].

Z

:: BUL·DUZ·DIY NA'NK·NIY **bulduzdi nānᅇni** “He caused him to find (*awjada*) the **bulduz-** thing.” BULDUZUR BULDUZMA'Q **bulduzur bulduzmaq.**

:: 'UL MANK' 'IYŠ BILDUZDIY **ol maᅇa iš bildüzdi** “He informed (*a'lama*) me of **bildüz-** the matter.” BILDUZUR·BILDUZMA'K **bildüzür bildüzmq.** This is *Oyuz* dialect and goes against the rule; it is not used by the Turks. D

Š

:: 'IYŠ·BUR·BAŠ·DIY **iš borbašdi** “The matter (or other) was confused (*ixtalaᅇa*).” **borbaš-** BURBA'ŠUR BURBA'ŠM'Q **borbašur borbašmq.**

:: 'ULA'R·BIYR·'KINDY NINK KUNK·LIN·BAR·TIŠ·DIY LA'R·**olār bir ekindiniᅇ** **bārtiš-** **könlin bārtišdilār** “They were mean to each other (*taxāšanā*) and wounded (*jarahā*) each other's hearts.” BAR·TIŠUVR·BARTIŠMA'K **bārtišür bārtišmq.** 0

367 ⁴ *Sic*, plus an attempt by later hand to correct by a stroke for *nūn* before the *dāl*.

368 ¹ MS. *šin*.

:: 'UL MANK' YIḠA'J· BUḠRUŠ·DIY ol maḡa yiyāc buyrušdi "He helped me notch (*ḡazz*)² the wood." Also for vying, BUḠ·RUŠUVR· BUḠ·RUŠMA'Q· buyrušūr buyrušmāq. 0 **buyruš-**

:: 'ULA'R· 'IKŸY BUT·RUŠ·DIY olār ekki bütrüšdi "The two of them sued each other and tried to prove their claims against each other (*taḡākamā wa-tabarhanā mā dda'ayā*)." BUT·RUŠUVR· BUTRUŠMA'K bütrüšūr bütrüšmāk. 0 **bütrüs-**

:: 'ULA'R· 'IKŸY BIYR· BIYRIK SUW·QA' BAT·RUŠ·DIY olār ekki bīr bīrig suwqa batrušdi "They plunged (*maqala*) one another in the water." BAT·RUŠVR BATRUŠM'Q batrušūr batrušmāq. **batruš-**

:: 'UL MANIK BIRLA' BAK·LAŠ·DIY ol mänig birlä bāklāšdi "He made an agreement (*'āhada*) with me." :: 'UL MANKA QABUḠ BAK·LAŠ·DIY ol maḡa qapuy bāklāšdi "He helped me shut (*tašfiq*) the door." :: 'UL MANK' 'AT· BAK·LAŠ·DIY ol maḡa at bāklāšdi "He helped me guard (*ḡifz*) the horse (or other)"—Oḡuz dialect. BAK·LAŠUVR· BAK·LAŠMA'K bāklāšūr bāklāšmāk. D

:: 'UL MANIK BIRLA' YIḠA'J TUR·BUŠ·DIY ol mänig birlä yiyāc törpišdi "He helped me plane (*safn*) **törpiš-**

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the wood." Also for vying,¹ TURBIŠUVR· TURBIŠM'K törpišūr törpišmāk.

:: KIŠY QAMUḠ TAB·RAŠ·DIY kiši qamuy täpräšdi "The people moved (*taḡarraka*)." The same for anything that moves. TAB·RASUVR· TABRASM'K täpräšūr täpräšmāk. Verse: **täpräš-**

'UL QAR· QAMUḠ QIYŠIN 'INA'R·	öl qar qamuy qišin enār	V
'AŠLIQ TARIḠ 'ANIN· 'UNA'R·	ašliq tariy anin önār	
YAW·LAQ YAḠY MANDA' TINA'R·	yawlaq yayi mändä tinār	
SAN KALIBAN TAB·RAŠUVR·	sän kälübän täpräšūr	

Describing the debate of Summer and Winter; Winter says to Summer: "Snow and damp descend in winter; because of it the grain grows in summer; in me the hostile foe rests (from his raids); when you come (O Summer, then in you) he moves." 0

:: QUŠ·LA'R QAMUḠ TAL·BIŠ·DIY qušlār qamuy talpišdi "The birds fluttered (*xafaqat*) their wings." Also :: BAT(Y)·RAQ·² QAMUḠ TAL·BIŠ·DIY batraq qamuy talpišdi "The banners fluttered, the silk pieces on the lance tips waved (*iḡtarabat*), etc." TAL·BIŠUR TAL·BIŠM'Q talpišur talpišmāq. **talpiš-**

:: 'UL MANK' 'URUQ TARTIŠ·DY ol maḡa uruq tartišdi "He helped me stretch (*madd*) the rope." :: TARTIŠDY NA'NK tartišdi nān "The parts of the thing pulled at each other (*tajādabat*)." :: 'UL MANIK BIRLA' YA' TARTIŠDY ol mänig birlä ya tartišdi "He vied **tartiš-**

368 ²MS. *jazz*.

369 ¹Either helping and vying should be reversed, or *mänig birlä* should be *maḡa*.

²T also has two dots below indicating Y (apparently by later hand).

with me in stringing and drawing (*tawtir*, *jaḍb*) the bow.” :: 'UL MANK' 'AL_TUVN_ TAR_ TIŠDY ol maṇa altūn tartišdi “He helped me weigh (*wazn*) the gold.” Also for weighing anything. TAR-TIŠUVR TARTIŠ_M'Q tartišūr tartišmāq. 0

:: 'UL_ MANIK_ BIRLA' QUGUŠ_QA' YA'Γ_ TURTUŠ-DIY ol mānig birlā qoṛuṣqa **türtüš-**
yāy **türtüšdi** “He vied with me in rubbing (*laṭx*) oil on the hide.” The same for rubbing or smear-
ing (*laṭx*) anything. TUR-TUŠUVR_ TURTUŠM'K **türtüšūr** **türtüšmāk**. 0

:: YIYR_ QURUB_ TUBRAŠDY **yēr qurup toprašdi** “The ground dried up (from lack **topraš-**
of rain) and reached the point that dust rose up (*yaṣṭa'a . . . l-habā'*) from it.” TUBRAŠUVR_
TUBRAŠM'Q **toprašūr** **toprašmāq**. 0

:: 'ULA'R_ QAMUΓ BUV 'IYŠ_QA' TAB_ZAŠ_DIY olār qamuṛ bu īṣqa **tāpzāšdi** “They **tāpzāš-**
envied one another (*taḥāsadū*) in this matter. TAB_ZAŠ_UVR_ TABZAŠ_MA'K_ **tāpzāšūr** **tāpzāš-**
māk. 0

:: TAWAY TIR_KAŠ-DIY **tewe tergāšdi** “The camels (or other) walked in file (*taqaṭ-*
ṭarat).” **tergāš-**

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Also of anything, when they stand one behind the other in a row (*qāma aḥaduhu ba'd al-āxar*
mutaqaṭṭiran). TIR_KAŠUVR_ TIRKAŠM'K **tergāšūr** **tergāšmāk**.

:: 'ULA'R_ BUV 'IYŠΓ QAMUΓ TAB_LAŠDIY LA'R olār bu īṣiy qamuṛ **taplašdilār** **taplaš-**
“They were all pleased (*raḍū*) with this matter.” TABLAŠUVR_ TABLAŠM'K-Q **taplašūr** **taplaš-**
māq. 0

:: 'ULA'R_ BUV 'IYŠIΓ TUB_LAŠ_DY LA'R olār bu īṣiy **tüplāšdilār** “They searched out **tüplāš-**
the root (*tafaḥḥaṣū 'an aṣl*) of this matter.” TUB_LAŠUVR_ TUB_LAŠMA'K-Q **tüplāšūr** **tüplāš-**
māk. 0

:: 'UL 'IKY BIR_LA' TAT_LAŠ-DIY ol ekki birlā **tatlašdi** “They conversed in Persian **tatlaš-**
(*takallamā bi-kalām bi-lisān al-fārisiyya*).” Also if they jabbered together (*tarāṭanā*) in Uighur
dialect. TAT_LAŠUVR_ TAT_LAŠMA'Q **tatlašūr** **tatlašmāq**.

:: 'UL MANK' 'UY_M' TAL_QIŠDY ol maṇa uyma **talqišdi** “He helped me twist (*layy*) **talqiš-**
the felt used to make boots.” The same for anything that is twisted (*yulwā wa-yuftalu*). TAL_
QIŠUVR_ TAL_QIŠMA'Q **talqišūr** **talqišmāq**.

:: TUK_LAŠ-DIY NA'NK_ **töklāšdi nāṅ** “The things all poured out (*inṣabbat . . . wa-*
tasāyalat).” TUK_LAŠUVR TUK_LAŠMA'K **töklāšūr** **töklāšmāk**.

:: YIB_ LA'R_ TUK_LUŠ-DIY¹ **yiplār tüglüšdi** “The ropes became knotted together **tüglüš-**
(*in'aqadat*).” TUKULUŠVR TUKLUŠM'K **tüglüšūr** **tüglüšmāk**.

:: YĠIA'J· TIKILIŠ·DY *yīyāc tiklišdi* "The piece of wood (or other) was set upright (*intaṣabat*)." TIKLIŠUVR TKLIŠM'K *tiklišūr tiklišmāk*. tikliš-

:: 'ULA'R· 'IĶY TAIR·MAŠ·DIY *olār ekki tarmašdi* "They scratched at each other (*taxādašā² ma'an*)." TAIR·MAŠVR TAIR·MAŠ·M'Q *tarmašūr tarmašmāq*. tarmaš-

:: 'ULA'R· 'IĶY JAL·BAŠDY *olār ekki čalpašdi* "They quarrelled and treated each other roughly (*tajādālā wa-taxāšanā*) (in a certain matter)." Also of things when they become soiled (*irtakabahā qaḍar*). JAL·BAŠUR· JAL·BAŠM'Q *čalpašūr čalpašmāq*. čalpaš-

:: 'ULA'R· 'IĶY JAN·DIŠ·DIY *olār ekki čandišdi* "They were mutually hostile and shunned one another (*taxāšanā wa-a'raḍa kull wāḥid minhumā 'an šāḥibihi*)." JAN·DIŠUVR· JAN·DIŠ·M'Q *čandišūr čandišmāq*. čandiš-

:: 'UL MANIK BIR·LA' SUWDA' JUM·RUŠDY *ol mānig biriā suwda čomrušdi* "He vied with me in plunging (*yaḥḥ*) into the water." Also for helping. JUM·RUŠUVR· JUMRUŠM'Q *čomrušūr čomrušmāq*. čomruš-

:: 'UL MANIK BIR·LA' 'UQ· JAW·RUŠ·DIY *ol mānig birlā oq čäwrüšdi* "He vied with me in spin-testing (*tanqīr*)³ the arrow." Also for turning (*idāra*) anything round. JAW·RUŠUVR·

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JAW·RUŠ·MA'K· *čäwrüšūr čäwrüšmāk*.

:: TABIZ·LA'R JUQ·RAŠ·DIY *tāpizlār čoqrašdi* "The marshes bubbled up (*yalat*)." Also of anything with many parts which surge up and swell together (*yalā wa-māja ba'duḥu fi ba'd*). Hence :: KIŠY BIYR· BIYR· 'IJINDA' JUQ·RAŠ·DIY *kiši bīr bīr ičindā čoqrašdi* "The people surged together (*māja . . . ba'duḥum fi ba'd*)." JUQRAŠVR· JUQRŠM'Q *čoqrašūr čoqrašmāq*. čoqraš-

:: BYR BYR NNK 'UḠRY LIQN JQARIŠDY *bīr bīrniḡ oyriḡiqin čiqrišdi* "Each of them tried to expose the other's thievery (*tawallā . . . ixrāj sarqa al-āxar*)." The same for bringing out (*ixrāj*) anything, whether vying or helping. JAQIRŠVR JQRŠM'Q *čiqrišūr čiqrišmāq*. 0 čiqriš-

:: BVY BYR BYR K' JAQRŠTY *bōy bīr bīrkā čaqrišti* "The people shouted (*šāḥa*) to one another." Oyuz dialect. JAQRŠVR JAQRŠM'Q *čaqrišūr čaqrišmāq*. čaqriš-
D

:: 'AT·LA'R 'ADA'QY TIK·RAŠ·DIY *atlār aḍāqi tikrāšdi* "The horses' hooves clattered (*dawwat*)." :: 'UFLA'N TIKRAŠDY *oylān tikrāšdi* "The babies crawled (*tara'ra'at*)." TIKRAŠVR· TIKRAŠMA'K *tikrāšūr tikrāšmāk*. tikrāš-

370 ²MS. *taxārašā*.

³MS. *tanqīz*; cf. 310 *čäwür*.

:: TIYŞ·JIQRAŞ·TIY *tış çiqraşti* “The teeth grated (*şarrat*).” Also of anything with many parts which grate together (*şarra fī kaṭra*). çiqraş-

:: 'ĪKY SUV JARKAŞ·TIY *ekki sü çärgäšti* “The two battle lines drew up (*iştaffa farīqā l-qitāl*).” Verse [=222 *törkün*]: çärgäs-

KALSA' 'ABANK TARKANM	kälsä apan tärkänim	V
'IYTILKMAT TURKUNM	ētilgämät terginim	
TAIRLMAḠAY TURKUNUM	tarilmayay törkünüm	
'AM·DIY JARIK JAR·KAŞUVR·	amdi çärig çärgäsür	

“If the king comes (and helps us), my gathered goods will prosper, and my clan will not be dispersed; now the battle lines are drawn up.” 0 JAR·KASUVR·JARKASMA'K *çärgäsür çärgäsmäk*. 0

:: 'UḠLA'N JAR·LAŞ·DIY *oylän çarlaşdi* “The babies cried (*bakat*).” YANK'NA LA'R·JAR·LAŞ·DIY *yanānlār çarlaşdi* “The elephants cried (*bakat*)—i.e. they cried out (*şahat*).” JAR·LAŞUVR·JAR·LAŞMA'Q *çarlaşür çarlaşmāq*. çarlaş-

:: 'UL MANIK BIR·LA' JAK·LAŞDIY *ol mänig birlä çäkläşdi* “He drew lots (*qāra'a . . . min al-qur'a*) with me.” JAK·LAŞUVR·JAK·LAŞM'K *çäkläşür çäkläşmāk*. çäkläş-

:: TUKUVN QAMUḠ JIKILIŞ·DIY *tügün qamuy çiglišdi* “The knot was tightened (*iştaddat*).”¹ JIKILIŞUVR·JIKILIŞMA'K *çiglišür çiglišmāk*. çigliš-

:: 'UL MANK' JAḠIT [sic] JAR·MAŞDIY *ol maḡa çawiy çärmäşdi* “He helped me plait (*laff*) the whip strap (or the like).” Also for vying. JAR·MAŞUVR·JAR·MAŞMA'K *çärmäşür çärmäşmāk*. 0 çärmäş-

:: 'UL MANIK BIRLA' QUḠUŞQ' YAḠ SUR·TUŞDIY *ol mänig birlä qoyuşqa yāy sürtüşdi* “He vied with me in rubbing (*laṭx*) oil on the leather.” :: 'UL MANIK BIR·LA' 'AŞUQ·SUR·TUŞ·DIY *ol mänig birlä aşuq sürtüşdi* “He sürtüş-

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vied with me in rubbing (*ḡakk, saḡj*) the anklebone.” SUR·TUŞVR·SUR·TUŞM'K *sürtüşür sürtüşmāk*. 0 372

:: 'ULA'R·'ĪKY SAJ·TAŞ·DIY *olār ekki saçtaşdi* “The two of them took hold of each other's hair (*axada . . . şa'r*).” SAJ·TAŞUVR·SAJ·TAŞM'Q *saçtaşür saçtaşmāq*. saçtaş-

:: KIŞY QAMUḠ SIX·TAŞ·DIY *kişi qamuy sixtaşdi* “The people wept (*bakā*).” SIX·TAŞUVR SXTAŞM'Q *sixtaşür sixtaşmāq*. There is a variant with *ḡayn*: SIḠ·TAŞDIY *siḡtaşdi*. sixtaş- D

:: TUVN SAD·RAŞ·DY¹ *tön sädräşdi* “The garment lost its roughness and thickness (*ḡahaba taxāna, qalla kaṭāfa*).” Also :: BUDUVN² SAD·RAŞDY *bodün sädräşdi* “The people sädräş-

371 ¹MS. 'stadt.

372 ¹Dot of D added later (?).

²Dot over D (indicating D) added later (to the left, below the *ḡamma*).

dispersed (*qalla zaḥma*)." Also of anything that is light or sparse or loose after being dense or thick (*xaffa wa-qalla wa-taxalxala ba'd al-kaṭāfa*). SAD·RAŠUVR.¹ SAD·RAŠM'K¹ sādrāšūr sādrāšmāk. 0

:: 'UL 'ANKAR QA'R· SID·RIŠ·DIY ol anar qar sidrišdi "He helped him sweep and shovel (*kash, jarf*) the snow (or other)." SID·RIŠUVR· SID·RIŠM'Q sidrišūr sidrišmāq. 0

:: 'UL MANK' 'AT· TUḤ·RAŠDIY ol maṇa āt toḡrašdi "He helped me carve (*qaṭ' . . . muxardalan*) the meat." TUḤ·RAŠUVR· TUḤ·RAŠM'Q toḡrašūr toḡrašmāq. 0

:: 'UḤLA'N TIḤ·RAŠ·DIY oylān tiḡrašdi "The babies became sturdy (*tajāladat*)." This derives from the word: TIḤ·RA'Q· tiḡrāq meaning "sturdy (*jalad*)" [235]. 0

:: 'UL MANIK BILA' YUVL·QA' TUḤ·RUŠ·DIY ol mānig bilā yōlqa toḡrušdi "He vied with me in taking shortcuts and going directly to a place (*as-sayr wa-qaṭ' aṭ-ṭariq ilā l-maqṣad mutayāšmiran*)." toḡruš-

:: TUVN KIYR·DIN TUḤ·RAŠ·DIY tōn kirdin toḡrašdi "The garment became tattered (*tafazzara ajzā*) because of dirt." Also for anything in which there occur rending and splitting (*taqaṭṭu', inšiqāq*). TUḤ·RAŠUVR· TUḤ·RAŠ·MA'Q· toḡrašūr toḡrašmāq. 0

:: QUMLA'R SUVFUḤ· SUḤ·RAŠ·DIY qumlār sūwuy suḡrušdi "The sands absorbed (*tanaššafat*) the water (or other)." SUḤ·RŠVR SUḤ·RŠM'Q suḡrušūr suḡrušmāq. 0

:: 'ULA'R BYR BYRIK SIḤ·RŠDY olār bīr bīrig siḡrušdi "The two of them made a place (*makkana*) for each other." SIḤ·RŠVR SIḤ·RŠM'Q siḡrušūr siḡrušmāq.

:: 'UL MANK' TARIḤ SAW·RUŠ·DIY ol maṇa tariḡ sawrušdi "He helped me winnow (*taḡriya*) the grain (or other)." Also if one helps to draw off (*taḡriya*) soup with a ladle so it does not overflow. SAWRŠUVR.

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SAWRUŠMA'Q sawrušūr sawrušmāq. 0

:: 'ULA'R· BIYR· BYRIK SIḤ·RUŠ·DIY olār bīr bīrig siḡrušdi "The two of them made a place (*makkana*) for each other." SIḤ·RUŠUVR· SIḤ·RUŠ·M'Q siḡrusūr siḡrusmāq. 0

:: 'ULA'R· BAR·JA' SIQ·RIŠ·DIY ulār barča siqrišdi "The partridges whistled (*ṣafarat*)." The same for snakes, or other, when they whistle. SIQ·RIŠUVR SIQRŠM'Q siqrišūr siqrišmāq.

:: 'UL MANIK BIR·LA' YḤIA'J· TUM·RUŠ·DIY ol mānig birlā yiḡāč tomrušdi "He vied with me in cutting the wood rounded (*qaṭ' . . . mudawwaran*)," such as a tray. TUM·RŠUVR· TUMRŠM'Q tomrušūr tomrušmāq.

:: 'AT· LA'R· QAMUḤ SAM·RIŠDIY atlār qamuy sāmrišdi "The horses (or other) took on fat (*axaḡat . . . fī s-siman*)." SAMRIŠUVR· SAMRIŠ·M'K sāmrišūr sāmrišmāk. 0

:: 'UL MANIK· BIRL' SUVV· SUIM·RUŠDIY ol mǎnig birlǎ sūw sūmrišdi "He vied with me in gulping down (*'abb*) the water (or other)." SUIM·RUŠUVR· SUIM·RUŠMA'K sūmrišūr sūmrišmāk. 0 sūmriš-

:: 'AS·RUK· LA'R QAMUΓ· SAN·RUŠ·DIY ǎsrūklǎr qamuy sanrišdi "The drunkards raved (*hadḡat*)." Its root-form is: SAN·DIRIŠDIY sandrišdi. SAN·RIŠUVR· SANRIŠMA'Q sanrišūr sanrišmāq. Proverb [= 203 *saban*, 625 *sandruš*]: SABAN·DA' SAN·DIŠ [sic] BULSA' 'URTKUVNDA' 'AIR·TAIŠ· BUL·MA'S· sabanda sandriš bolsa örtgündǎ irtǎš bolmās 0 "If there is quarreling (*mulǎjja*) during the season of plowing there will be no strife during harvest." 0 sanriš- P

:: 'ULA'R· BIYR· 'AKIN·DIY BILA' SAT·ΓAŠ·DIY olār bīr ekindi bilǎ satyašdi "The two of them stepped on each other's neck (*taxaḡḡǎ . . . raqaba*)." This is also used to express arrogance (*taḡāwul*, lit. "stretching" [the neck]). :: 'UL MANKA' YUVL·DA' SAT·ΓAŠ·DIY ol maḡa yōlda satyašdi "He confronted (*laqiya . . . muwǎjahat^{an}*) me on the road." :: 'ULA'R· 'ALIM BRIM BILA' SAT·ΓAŠ·DY olār alim berim bilǎ satyašdi "They settled accounts by off-setting (*qāšša*) their debits with their credits"—Oḡuz dialect. SAT·ΓAŠUVR· SATΓAŠMA'Q satyašūr satyašmāq. 0 satyaš- D

:: 'AR· QAMUΓ BIL'K SITΓAŠ·DIY¹ ǎr qamuy bilǎk sityašdi "The men rolled up (*tašammarat*) their sleeves." Also for helping or vying. SITΓAŠUVR.¹ SITΓAŠ·MA'Q¹ sityašūr sityašmāq. sityaš-

:: BUVZ·DIN SUVV·

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SAR·QI·ŠDIY¹ būzdin sūw sarqišdi "Water dripped freely (*taqāḡara . . . kiḡrat^{an}*) from the ice." SAR·QIŠUVR· SAR·QIŠ·MA'Q sarqišūr sarqišmāq. 0 sarqiš-

:: 'UL 'IKY BLA' SAJ·LAŠDIY ol ekki bilǎ sačlašdi "The two of them took hold of each other's hair (*axaḡa . . . ša'r*)." SAJLAŠUVR· SAJLAŠM'Q sačlašūr sačlašmāq. sačlaš-

:: 'UL MANIK 'AḡA'Q· TIN TIKAN· SUJ·LUŠ·DIY ol mǎnig aḡaḡtin tikǎn sučlušdi "He helped me extract (*tanqīš*) a thorn from [my] foot." Also for vying, or helping, in drawing (*sall*) a sword from the sheath, or other. SUJ·LUŠUVR· SUJLUŠ·MA'Q sučlušūr sučlušmāq. sučluš-

:: MANK' SUW·LUQ SAR·LAŠDIY maḡa suwluq sarlašdi "He helped me wind (*tak-wīr*) the turban." The same for winding (*laff*) anything. Also for vying. SARLAŠVR SAR·LAŠ·MA'Q sarlašūr sarlašmāq. 0 sarlaš-

:: 'UL MANIK· BIR·LA' SUZLAŠ·DY ol mǎnig birlǎ sözlǎšdi "He conversed (*takal-lama*) with me." SUZLAŠUR· SUZLAŠMA'K sözlǎšūr sözlǎšmāk. Its root-form is: SUVZ·LAS·DIY sözlǎšdi. 0 sözlǎš-

373 ¹ Below the T are two dots added by later hand (indicating Y).

374 ¹ Second *sukūn* (·) altered from U.

:: SUVV· LA'R QAMUḠ SUZ·LUŠDIY *sūwlār qamuy sūzlişdi* "The waters were all filtered (*taşāfat*)."
SUZLUŠUVR· SUZLUŠM'K *sūzlişür sūzlişmāk*.

:: 'UL MANIK BIRLA' SAW·LAŠ·DIY *ol mänig biriä sawlaşdi* "He and I coined proverbs (*ḡaraba l-maṭal*) to one another." Also for news and other sorts of speech and story-telling (*anbā', kalām, qaşaş*).
SAWLAŠUVR· SAWLAŠMA'Q *sawlaşür sawlaşmāq*.

:: BUDUVN QAMUḠ SAQ·LAŠ·DIY *bodün qamuy saqlaşdi* "The people guarded themselves (*taḡāfaza*) from one another."
SAQ·LAŠUVR· SAQLŠMA'Q *saqlaşür saqlaşmāq*. 0

:: SUQ·LUSDIY NA'NK *suqluşdi nān* "The thing was inserted firmly into place (*idramajja . . . wahwa an yudxala . . . fi š-şay' wa-stahkama fihi*)," such as the tang of a sword which goes into the handle and is fixed firmly (*yadxulu . . . fa-yaṭbutu*) in it.
SUQ·LUŠ·VR· SUQ·LUŠM'Q *suqluşür suqluşmāq*. 0

:: BUDUVN BAR·JA' SIQ·LIŠDIY *boḡün barča siqlişdi* "The people (or other) were so crowded that the room was too small for them (*izdahama . . . ḡattā ḡāqa l-makān*)."
Also for grapes when they are pressed (*in'aşarat*).
SIQLIŠUVR· SIQLIŠM'Q *siqlişür siqlişmāq*.

:: TAT· QMḠ SUM·LUIŠ·DIY *tat qamuy somlišdi* "The Persians jabbered together in their own tongue (*tarāṭana . . . bi-luṡatihā*)."
Also for any who jabber in a non-Turkic language.

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SUM·LUIŠUR· SUM·LUIŠMA'Q *somlišür somlišmāq*.

:: 'UL MANK' YIŞḠ· SAR·MAŠ·DIY *ol maṅa yişiy sarmaşdi* "He helped me wind (*laff*) the (thing, such as a) rope (on a tree)."
SAR·MAŠUVR· SAR·MAŠ·MA'Q *sarmaşür sarmaşmāq*.

:: 'IYŠ SAR·MAŠ·DIY *iş sarmaşdi* "The matter was tangled and confused (*iltaxxa, ixtalaṭa*)"—transitive or not transitive.

:: 'UL MANK' BALIQ SAR·MAŠDIY *ol maṅa baliq sarmaşdi/särmäşdi* "He helped me remove (*ixrāj*) the fish (from the water)."
Also for helping to strain (*taşfiya*) Tutmāč from the kettle; or, of any liquid, to remove (*uxrijat*) foreign matter.
SAR·MAŠUR· SAR·MAŠMA'K·Q *sarmaşür sarmaşmāq/särmäşür särmäşmāk*. 0

:: 'ATLA'R QAMUḠ TAN·JİŠ·DIY *ätlār qamuy tinčişdi* "The meat¹ all stank (*aşal-lat*)."
TANJİŠUVR· TANJİŠMA'Q *tinčişür tinčişmāq*.

:: 'ULA'R· 'K̄Y SAN·JİŠDIY *olār ekki sancişdi* "The two of them stabbed (*waja'a*) each other (with a dagger, or the like)."
SAN·JİŠUVR· SANJİŠMA'Q *sancişür sancişmāq*. ::
BAK·LA'R SAN·JİŠ·DIY *beglār sancişdi* "The emirs battled (*taḡārabat*) and routed (*hazama*) one another." 0

:: TAWAY QAMUḤ TAB·RAŠ·DIY **tewe qamuy taprišdi** “The camels leaped (*qafazat*).”² TABRAŠUVR TABRŠM’Q **taprišūr taprišmāq**. This word is specifically for camels. 0 **tapriš-**

:: ’ULA’R· BYR· ’KINDIYKA’ ’AT· TAT(B)·RUŠDIY **olār bīr ekindīkā āt tatsušdi** “The two of them made each other taste (*aḏāqa*) meat (or other).” TAT·RUŠUVR· TATRUŠ·MA’Q **tatsušūr tatsušmāq**. **tatsuš-**

:: KIŠY TUMLIḤDIN TIT·RAŠDIY **kisi tumliḏdin titrāšdi** “The people shivered (*irta’ada*) from the cold.” Also for something that moves from its place (*tazaḥzaḥa*). TIT·RŠUVR· TIT·RAŠM’K **titrašūr titrašmāk**. 0 **titrāš-**

:: ’UL MANK’ QUŠ QUBRUŠDY **ol maḡa quš qoprušdi** “He helped me incite the bird to flight (*inhād*).” The same for raising (*raf*) anything from its place. QUBRUŠUVR· QUBRUŠ·MA’Q **qoprušūr qoprušmāq**. 0 **qopruš-**

:: ’UḤLA’N QUT·RUŠ·DIY **oylān qutrušdi** “The boys played cheerfully together (*la’iba . . . wa-našaḏū*).” QUTRUŠUVR· QUTRUŠMA’Q **qutrušūr qutrušmāq**. **qutruš-**

:: ’UL MANK Q’B· QUTURUŠDIY **ol maḡa qāp qutrušdi** “He helped me empty (*ifrāy*) the container (or other).” QUTURUŠVR· QUTURUŠMA’Q **qutrušūr qutrušmāq**.

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:: ’ULA’R· ’KĪY QAJ·RUŠDY **olār ekki qačrušdi** “The two of them drove each other away (*ṭarada*).” QAJRUŠUVR· QAJRUŠMA’Q **qačrušūr qačrušmāq**. **qačruš-**

:: ’UL BAK BRLA’ QUR·DAŠ·DIY **ol beg birlā qurdašdi** “He sat in the same rank (*jalasa . . . fī martaba*) as the emir (or other).” QURDAŠUVR· QURDAŠMA’Q **qurdašūr qurdašmāq**. 0 **qurdaš-**

:: ’UL MANIK BIRLA’ BUYUVN QAD·RIŠDIY **ol mānig birlā boyūn qaḏrišdi** “He vied with me in twisting (*layy*) necks (or other).” ’UL ’IKĪY SUVZ· QAD·RIŠDIY **ol ekki sōz qaḏrišdi** “The two of them refuted (*radda*) each other’s words.” Verse:

’YŠY ’NIK ’AR·TAŠIB	īši anig artašip	V
’UḤRAQ· BILA’ ’UR·TAŠIB·	oḡraq bilā örtāšip	
BUYNIN ’ALIB· QADRIŠIB·	boynin alip qaḏrišip	
TUTḤUN ’ALIB· QUL· SATA’R·	tutḡun alip qul satār	

Describing a captive: “His affair has deteriorated; they have burned¹ each other’s tribes [lit. he and Oḡraq have burned each other]; after their necks were twisted (*mulāwāt*) he was taken captive (and ransom was taken from him as though he were) a slave that is sold.” 0

:: ’UL ’ANKAR QIS·MA’Q QIS·RUŠDIY **ol aḡar qismāq qisrušdi** “He helped him² shorten (*qaṣr*) the stirrup strap (or other).” QIS·RIŠUVR· QIS·RIŠMA’Q **qisrišūr qisrišmāq**. **qisruš-**

375 ² MS. *qafarat*.

376 ¹ MS. *axraqat*, read *aḡraqat*.

² MS. *a’ānanī*, read *a’ānahu*.

:: 'UL MANK' TARIḠ QAW·RUŠDIY ol maḡa tariḡ qawrušdi "He helped me fry **qawruš-**
(*qaly*) the wheat (or other)." There is a variant with *ḡayn*: QAIḠ·RUŠDIY qayrušdi. QAW·**qayruš-**
RUŠUVR·QAWRUŠMA'Q qawrušür qawrušmāq.

:: SUVW·LA'R·QAMUḠ QAQ·RAŠ·DIY sūwīār qamuy qoqrušdi "The waters receded **qoqruš-**
(*jarazat*)."³ Also for any liquid that diminishes (*qalla*). QAQ·RAŠUVR.⁴ QAQRAŠ·M'Q⁴
qoqrušür qoqrušmāq. Also of swellings⁵ when they subside (*sakanat*).

:: 'ARAN QAMUḠ QIAḠ·RIŠ·DIY ārān qamuy qiqrišdi "The men screamed and **qiqriš-**
shouted (*šāḡat . . . wa-jalabū*)."⁵ QIAḠ·RIŠUVR·QIAḠ·RIŠ·M'Q qiqrišür qiqrišmāq.

:: QIYZ·LA'R·QUB·ZAŠDIY qizlār qopzašdi "The girls vied in playing the lute (*ḡarb*
al-'ūd)."⁵ QUB·ZAŠUVR·QUB·ZAŠMA'Q qopzašür qopzašmāq.

:: 'ULA'R·'K̄Y QAR·ḠAŠDIY olār ekki qaryašdi "They cursed each other (*talā'anā*)."⁵ **qaryaš-**
QAR·ḠAŠUVR·QARḠAŠMA'Q qaryašür qaryašmāq.

:: 'ULA'R·'IK̄Y QIR·ḠAŠ·DIY olār ekki qiryāšdi "The two of them **qiryāš-**

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shunned each other (*a'raḡa . . . 'an šāḡibihi*)."¹ QIR·ḠAŠUVR·QIR·ḠAŠM'Q qiryāšür qiryāš-
māq.

:: 'ULA'R·'KY YAS·ḠAŠDIY² olār ekki tasyāšdi "They slapped one another (*talā-*
ḡamā)."² YAS·ḠAŠAVR.² YAS·ḠAŠMA'Q² tasyāšür tasyāšmāq. Also for helping and vying.

:: 'UL MANIK BRLA' YUVNK·TUL·ḠAŠ·DIY ol mänig birlā yūḡ tolyāšdi "He vied **tolyaš-**
with me in winding (*ta'mit*) the wool." The same for winding (*lavy*) anything; also when the
stomach suffers from colic (*lawā*). TUL·ḠAŠUVR·TULḠAŠMA'Q tolyāšür tolyāšmāq. 0

:: 'UL MANK' SUW·DA' NA'NK QAR·WAŠDY ol maḡa suwda nāḡ qarwašdi "He **qarwaš-**
helped me grope (*awdaqa*) for the thing in the water." Also when one gropes (*ḡalaba . . . bi-yad*)
for a thing in the dark. QARWAŠUVR·QAR·WAŠMA'Q qarwašür qarwašmāq. 0

:: 'ULA'R·'IK̄Y QUR·QUŠDIY olār ekki qorqušdi "The two of them were afraid **qorquš-**
(*xāfa*) of each other." QURQUŠUVR·QURQUŠMA'Q qorqušür qorqušmāq. 0

:: 'UL MANK' YUVNK QIR·QIŠ·DIY ol maḡa yūḡ qirqišdi "He helped me shear **qirqiš-**
(*jazz*) the wool (or the camels-hair)."¹ QIR·QIŠUVR·QIR·QIŠMA'Q qirqišür qirqišmāq.

376 ³ Altered to *jarazat*.

⁴ Second A altered from U.

⁵ MS. *awram*, read *awrām*.

377 ¹ MS. *'araḡa . . . šāḡibahu*.

² The two dots of the Y written in later.

:: 'UL MANIK BIR-LA' 'UQ. 'AṬIY QIZ-LAŠUV ol mänig birlä oq atti qizlašu "He vied with me in shooting arrows and put a girl as the stake (*ja'ala l-xaṭar baynanā l-jāriya*)." QIZLAŠUVR. QIZLAŠMA'Q qizlašūr qizlašmāq. qizlaš-

:: 'UL MANIK BRLA' TAW'R. QAR-MAŠ-DIY ol mänig birlä tawār qarmašdi "He vied with me in plundering (*nahb*) the goods." Also for helping. QARMAŠUVR. QARMAŠM'Q qarmašūr qarmašmāq. Its root-form is: QAR-MA'LAŠ-DIY QAR-MA'LAŠUVR. QARMA'LAŠ-MA'Q qarmālašdi qarmālašūr qarmālašmāq. qarmaš-

:: 'IT. QAMUḠ TUM-LUḠ-DĪY QIS-TAŠDIY [sic] it qamuy tumluydin qasnašdi "The dogs (or other) whined and shivered (*harrat, irta'adat*) from the cold." QSTŠDIY [sic] QSTŠMA'Q qasnašūr qasnašmāq. 0 qasnaš-

:: 'UL 'ĪKY KAK-TAŠDIY ol ekki kaktāšdi "They harbored rancor against each other (*tahāqadā*)." KAK-TAŠUVR. KAK-TAŠ-MA'K kaktāšūr kaktāšmāk. 0 kaktāš-

:: 'UL MANKA' YḠIA'J KAR-TIŠ-DIY ol maṇa yiyāc kartišdi "He helped me notch (*ḥazz*) the wood (or other)." Also for vying. KAR-TIŠUVR. KARTIŠMA'K kartišūr kartišmāk. kartiš-

:: 'UL MANK' YUK KUTRUŠ-DIY ol maṇa yūk kötrüšdi "He helped me lift (*rafa'*) the load (or other)." KUITRUŠUVR KUTRUŠMA'K kötrüšūr kötrüšmāk. kötrüš-

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:: 'ULA'R. BIYR. BIYRNIK YA'ZUVQIN. KAJRUŠ-DIY olār bīr bīrnig yāzūqin kăcürüšdi "They forgave (*şafaha . . . 'an*) each other's sin." Also if they help each other take someone across (*i'bār*) a canal. KAJRUŠUVR. KAJRUŠMA'K kăcürüšūr kăcürüšmāk. 0 kăcürüš-

:: 'ULA'R. 'ĪKY TUVN. KAḌRUŠ-DIY olār ekki tōn kăḍrüšdi "Each of them dressed (*albasa*) the other in his garment." KAḌRUŠUVR. KAḌRUŠMA'K kăḍrüšūr kăḍrüšmāk. 0 kăḍrüš-

:: 'UVL MANK' 'AT. KAḌRIŠ-DIY ol maṇa āt kăḍrišdi "He helped me cut the skinned flesh into strips (*taqdīd al-māslūx*)." KAḌRIŠUVR KḌRIŠM'K kăḍrišūr kăḍrišmāk. kăḍriš-

:: BULIT LA'R QAMUḠ KUK-RAŠDY bulitlār qamuy kökräšdi "The clouds thundered (*ra'adat*)." :: BUṬRA' LA'R. KUK-RAŠDIY buṭralār kökräšdi "The stallions bellowed (*tahaddarat*)." The cry (*şiyāḥ*) of warriors in battle is likened to it, thus :: 'AL-B. LA'R KUK-RAŠDIY alplār kökräšdi "The warriors roared (*tahaddarat*)." Verse [= 508 qād]: kökräš-

KAL-DIY 'ASIN. 'AS-NAYUV kăldi āsin āsnäyü
QA'D-QA' TUKAL 'US-NAYUV qāḍqa tükäl ösnäyü
KIR-DIY BUDUVN QUS-NAYUV kirdi bodün qasnayu
QARA' BULIT. KUKRASUVR qara bulit kökräšūr

V

Describing spring: "The breeze came blowing, it was like a blizzard (in its blowing of wind and mist), the people [came in] shivering (from the cold), the black cloud thundered." 0 KUK-RASUVR. KUK-RASMA'K kökräšūr kökräšmāk.

:: 'ULA'R. 'ĪKY SUNKVK KAM-RUŠ-DIY olār ekki sinük kămrüšdi "They vied in sucking the marrow (*tamaššašā*) from the bone." KAM-RUŠUVR. KAM-RUŠMA'K kămrüšūr kămrüšmāk. kămrüš-

:: 'ULA'R· 'IKY TAWA'R· KIZLAŠ·DIY olār ekki tawār kizlāšdi “The two of them hid (*katama*) their goods (or other) from each other.” KIZLAŠUVR· KIZLAŠMA'K kizlāšūr kizlāšmāk. 0 kizlāš-

:: 'UL 'ANKAR 'UQ· KAZLAŠ·DIY ol anar oq kazolāšdi “He vied with him in notching (*tafwīq*) the arrow.” Also for helping.¹ KAZLAŠUVR KAZLAŠMA'K kazolāšūr kazolāšmāk. kazolāš-

:: 'UL MANIK BIRLA' KUZLAŠ·DIY ol mānig birlā kōzlāšdi “He vied with me in looking (*ru'ya*), we eyed each other (*'āyana*).” KUZLAŠUVR· KUZLAŠMA'K kōzlāšūr kōzlāšmāk. kōzlāš-

:: KAS·LIS·DIY NA'NK kāsālāšdi nān “The thing's limbs were cut off (*inqaṭa'a arāb*), kāsālāš-

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its parts were separated (*infašala ajzā'*).” KAS·LAŠUVR KAS·LAŠMA'K kāsālāšūr kāsālāšmāk.

:: 'UL 'ANIK BIRLA' KUK·LAŠDIY ol anig birlā kōklāšdi “He attached himself (*tašabbāṭa, tašabbaka*) to him.” This is a variant of: KUK·TAŠ·DIY kōktāšdi. :: 'UL 'ANKAR 'ADAR· KUK·LAŠ·DIY ol anar aḍār kōklāšdi “He [helped him]¹ to tighten the bands of the saddletree (*šadd ribāṭ ḥanw as-sari*).” :: 'UL 'ANIK BIRLA' KUK·LAŠ·DY ol anig birlā kōklāšdi “He established clan ties (*'aqada . . . 'aqd al-'ašira*) with him.” KUK·LAŠUVR· KUK·LAŠMA'K kōklāšūr kōklāšmāk. The latter is Bulyār dialect. kōklāš-
D

This section has four aspects:

G

(1) With the meaning of helping or vying in the action. Example :: 'UL MANK' YUK KUTURUŠDIY ol maṇa yūk kōtrūšdi “He helped me carry (*ḥaml*) the load.” I have already mentioned [325-326] that the participle: MANK' maṇa implies helping, and the participle: MANIK BIR·LA' mānig birlā implies vying. Example :: 'UL MANIK BIRLA' SAK·RIŠ·DY ol mānig birlā sekrišdi “He vied with me in jumping, to see which of us was stronger in it (*wāṭabani mubāratan li-yurā ayyunā ajlad fihi*).”

(2) As a branch-off² from biliterals. Example :: QAJ·TIY qaṭti “He fled,” QAJURDIY qaṭurdi “He caused to flee,” QAJRUŠ·DIY qaṭrušdi “The fled from each other.” The šin implies reciprocity. :: SUVW KAJ·TIY sūw kāṭti “He crossed the water,” KAJUR·DIY kāṭurdi “He caused him to cross,” KAJ·RUŠ·DIY kāṭrušdi “They caused each other to cross, or helped each other across.” A letter is added to the biliteral and it becomes triliteral; a letter is added to the triliteral and it becomes quadriliteral.

(3) As a verb formed from biliteral³ nouns and taking on the meaning of a stake (*xiṭār, qimār*). The suffix is lām and šin. Example :: 'UL MANIK BIRLA' 'UQ· 'ATIY 'TLAŠUV

378 ¹ Either vying and helping should be reversed, or anar should be anig birlā.

379 ¹ Emendation is now covered by repair tape.

² MS. *fary al-fary*, read *far' al-far'*.

³ MS. *tulāṭiyya*, read *tunā'iyya*.

ol mǎnig birlǎ oq atti atlašu "He had an archery contest with me with a horse as the stake, the winner to take it." This is a general rule by which verbs may be formed from nouns⁴ no matter how long the noun is. :: 'UL MANIK BIRLA' 'UY·NA'DIY KUKRUJ·KUVN·LAŠUV **ol mǎnig birlǎ oynādi kōgürčgünlāši** "He played with me with a dove as the stake." :: 'UL 'T YARŠDY MANIG BYL' TAWŠΓ'NLŠUV **ol at yarišdi mǎnig bīlǎ tawisyānlašu** "He raced horses with me with

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a rabbit as the stake, the winner to take it." All the verbs follow this rule.¹

(4) As a simple verb without any of these meanings. However, there are few of this type. Example :: 'IYŠ BURUŠ·DIY [sic] **iš borbašdi** "The matter was confused (*iltaxxa*) [368]." :: YB·BUY·MAŠ·DIY **yip boymašdi** "The yarn was tangled and could not be untangled (*iltāta . . . fa-lā yanšarihu*) [530]."

Q

:: 'ĀJ·'AR·BAΓ·RIQTY **āč ār bayriqti** "The hungry man's loins stuck to his liver **bayriq-** (*lašiqā xāšira . . . bi-l-kabid*)."

:: BUL·DUQTY NA'NK **bulduqti nān** "The thing was found (*wujida*)."
BULDUQA'R **bulduq-**
BULDUQM'Q **bulduqār bulduqmāq.**

:: 'AR·YAΓY Q' TUT·SUQ·DIY **ār yariqa tutsuqdi** "The man was taken captive **tutsuq-** (*uxida . . . fi yad*) by the enemy." TUTSUQA'R·TUTSUQM'Q **tutsuqār tutsuqmāq.** 0

:: 'AR·TUNJUQ·TIY **ār tunčuqti** "The man was clogged up so that he could not breathe (*γamma . . . hattā lam yaqdir an yatanaffasa*)."
:: SUΓUR·TUNJUQ·TIY **surur tunčuqti** "The weasel hibernated (*daxala . . . wajārahu šātiyyam lā yaxruju minhu ilā r-rabi'*)."
The same for any animal that has this practice. TUN·JIQA'R·TUN·JQM'Q **tunčiqār tunčiqmāq.**

:: YAΓY SAN·JIQ·TIY **yayi sančiqti** "The enemy was routed (*huzima*)."² Also if a **sančiq-** man is stabbed (*tu'ina*). SAN·JQ'R·SANJQM'Q **sančiqār sančiqmāq.**

:: 'AR·YAΓY QA' BAS·SIQ·TIY **ār yariqa bassiqti** "The man was attacked at night **bassiq-** by the enemy (*bayyata l-'aduww 'alā r-rajul wa-axaḍa 'alayhi*)."
BAS·SIQA'R·BAS·SIQM'Q **bassiqār bassiqmāq.**

KUVZDAN YAŠ SAWRUQ·TIY **kōzdān yāš sawruqti** "The tear trickled (*taraššaša*) **sawruq-** from the eye." Also of water in flowing rivers when it surges (*māja wa-ḍṭarabat amwājuhu bi-fawarān*)."
Verse:

379 ⁴MS. *yurakkabu min al-asmā' wa-l-af'al*; the *wa-* is an addition by a later hand and should be omitted.

380 ¹This sentence cannot now be read in MS. Translation follows EP.

²MS. *hazama*.

KUVZUM YAŠIY SAWRUQUB QUVĐIY 'AQA'R·
BILNIB· 'AŽUVN· 'AM·KAKIN TUVKAL· 'UQA'R·

V

kōzum yaši sawruqub qōđi aqār
bilnib ažün ämgäkin tükäl uqar

"My tears trickle [and flow down] because they know the cares of the world [and understand completely]." 0 SAWRUQA'R SAWRUQM'Q sawruqār sawruqmāq.

K

:: 'ANIK YAŠUT· 'IYŠIY BIL·SIK·TIY anig yašut iši bilsikti "His hidden affair became known (*urifa*)." **bilsik·**

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BIL·SIKA'R· BIL·SIKMA'K bilsikār bilsikmāk.

L

:: 'ANIK 'IYŠY BUR·BALDIY anig iši borbaldi "His affair was in disorder (*tašaw-waša*)." BUR·BALVR· BUR·BALMA'Q borbālūr borbalmāq. 0 **borbal·**

:: QA'B· BUK·SUL·DY qāp bögsüldi (?) "The wineskin burst (*tafazzara*)." The same for any vessel¹ that bursts and splits open (*tafazzara, tašaqqaqa*). BUK·SULVR· BUKSULM'K bögsülūr bögsülmāk. **bögsül· ?**

:: YİFA'J TURBUL·DIY yiyač törpüldi "The wood was planed with an adz (*sufina . . . bi-l-misfan*)." TURBULVR· TURBLM'K törpülūr törpülmāk. **törpül·**

:: YARMA'Q TAR·TIL·DIY yarmāq tartildi "The dirham (or other) was weighed (*wuzina*)." ² TARTILVR TARTILM'Q tartilūr tartilmāq. Also of a rope, or other, that is stretched (*mudda*). **tartil·**

:: TARIYK' YA'T TUR·TULDIY tārīkā yāy türtüldi "The oil was rubbed (*luṭixa*) on the skin (or other)." TURTULVR TURTULM'K türtülūr türtülmāk. **türtül·**

:: JAR·TILDY NA'NK čärtildi nān "The thing slipped away or escaped (*fāta*)." JAR·TILVR JARTILMA'K čärtilūr čärtilmāk. Proverb: 'AR·DAM· SIZ·DAN· QUT· JAR·TILUVR ärdämsizdān qut čärtilūr 0 "Fortune slips away from the man without virtue and good manners." **čärtil·**
P

:: YIYL· TAT·RUL·DIY yēl tetrüldi "The wind turned around (*inqalaba*) (from south to north or from north to south)." :: TATRULDIY NA'NK tetrüldi nān "The matter turned around or was reversed (*inqalaba, in'akasa*)." :: 'AR· QILQY TAT·RULDIY är qilqi tetrüldi **tetrül·**

381 ¹MS. *ṭurūf*, read *zurūf*.

²MS. *wazana*.

The man's character (or other) turned bad (*sa'a*)." TATRULUVR TAT·RULM'K tetrülür tetrül-māk. 0

:: 'AT·TUḞ·RAL·DIY ät toyraldi "The meat (or other) was carved (*quḡ'a . . . muxar-dalan*)." TUḞRALUVR TUḞRALMA'Q toyrälür toyralmāq. 0 toyräl-

:: TUVN KIYR·DAN TUḞ·RALDIY tōn kirdän toyraldi "The garment became tattered (*tafazzara*) because of dirt." Also if there appear splits (*ṣiqāq*) in a leg, or in any woven material. TUḞ·RALUVR TUḞRALM'Q toyrälür toyralmāq.

:: TALQIL·DIY NA'NK talqildi nāṅ "The thing was pushed (*iṣadama, indafa'a*)." talqil-
Hence :: 'YṢ TAL·QILDIY iṣ talqildi "The matter was put off (*indafa'a*)." :: YUK TAL·QIL·
DIY yūk talqildi "The load was pushed inside the rope (*indafa'a . . . fi l-ḥabl*)."³ TAL·QILUVR·
TAL·QIL·MA'Q talqilür talqilmāq.

:: 'ANIK·YUVZIY ṬṬR·MAL·DIY anig yūzi tarmaldi "His face was scratched (*xudiša*)." tarmal-
TARMALUVR·ṬṬR·MAL·MA'Q tarmälür tarmalmāq. 0

:: JIḞ·RIY JAWRUL·DIY çiri çäwrüldi "The pulley turned (*dārat*)." Also for any- çäwrül-
thing

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that rotates (*istadāra*). JAW·RULUVR·JAW·RUL·MA'K·çäwrülür çäwrülmāk. 0

:: JAWIḞ JAR·MALDY çawiḡ çärmäldi "The whip strap (or the like) was coiled and çärmäl-
plaited (*luwwiya, rummila*)." JARMALUVR JARMALMA'K çärmälür çärmälmāk. 0

:: SURTUL·DIY sürtüldi (nāṅ) "The thing rubbed or scratched itself (*iṣaḥaqa, in-sa-ürtül-
ḥaja*)." Also if someone else does it—transitive or not transitive [i.e. passive or middle]. ::
TARIYKY YAḞ SUR·TUL·DY tärükä yāḡ sürtüldi "Oil was rubbed (*luḡixa*) on the leather (or
other)." SURTULVR SURTULM'K sürtülür sürtülmāk. 0

:: BIJA'K·TA'M·QA' SAN·JIL·DIY biçäk tāmqa sançildi "The knife was driven sançil-
(*irtazza*) into the wall (or other)." :: SUW·SAN·JIL·DIY sü sançildi "The troops were routed
(*inhazama*)." Its root-meaning is from the phrase: 'AR·KA' BIJA'K SAN·JIL·DY ärkä biçäk
sançildi "The man was stabbed (*wuḡi'a*) with a knife." SANJLVR SANJLM'Q sançilür sançil-
māq.

:: 'AW·SUB·RUL·DIY äw süprüldi "The house was swept (*kunisa*)." If you get angry süprül-
with a person you say: SUB·RUK [sic] süprül meaning "Go as sweepings without anyone caring
about them." SUBRULUR SUBRULMA'K süprülür süprülmāk. 0

:: BALIQ 'LIK·DIN SID·RIL·DIY baliq äligdin sidrildi "The fish slipped (*tazallaqa*) sidril-
out of the hand." The same for anything slippery when it slides (*tamallaša*) out of the hand, or

other. :: YUVL· SIDRILDY yōl **sidrildi** “The road was inspected from all angles (*nuzīra¹ fī ṭ-ṭarīq bi-jami² zāwiyatihi*).” SIDRILUVR SIDRILMA’Q **sidrilūr sidrilmāq**. :: ’AR· TA’M·DIN SID·RIL·DY **ār tāmdin sidrildi** “The man slipped (*tazallaqa*) off the wall (or other).” 0

:: SUVW· SAWRUL·DIY **sūw sawruldi** “The river surged with waves (*māja l-wādī bi-fawrān wa-ḡalyān*).” Also, of a kettle, when some of the soup is drawn off (*rufi’a*) with a ladle and then put back (*rudda*) again in order for it to simmer down. :: TARIḤ SAW·RUL·DIY **tariḡ sawruldi** “The grain was winnowed (*ḡurriya*).” :: YA’Š KVZDIN SAWRUL·DIY **yāš kōzdin sawruldi** “The tear trickled (*taraššaša*) from the eye.” Verse:

TUN KUN TURUB· YḤLAYUV **tūn kūn turup yiylayu** V
YA’ŠIM MANIK SAWRULUVR· **yāšim mānig sawrulūr**

0 “I cry day and night, the tears pour (*yansakibu*) from my eyes.” 0 SAW·RULUVR SAWRUL·MA’Q· **sawrulūr sawrilmāq**. 0

:: BIYR· NA’NK· BIYR·KA’

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SIF·ZAL·DIY **bīr nāḡ bīrkā siḡzaldi** “One thing was inserted forcefully (*tadaxxala . . . bi-kulfa*) into another”—as a peg is inserted into the handle of an ax or spade in order to keep it tight, or as a thong is inserted between two stitch-holes [233 *siḡzay*]. SIF·ZALUVR SIF·ZALMA’Q **siḡzalūr siḡzalmāq**. 0

:: ’AR· BUY·NIY SAT·ḤALDIY **ār boyni satyaldi** “The neck of the man (or other) was stepped on (*xuṭṭiyat*).” Also of a debt that is offset (*uqtuṣṣa*) by something that compensates for it. SAT·ḤALUVR· SAT·ḤALM’Q **satyalūr satyalmāq**.

:: YINK SIT(Y)ḤAL·DIY¹ **yeḡ sityaldi** “The sleeves were rolled up (*šummira*).” SIT·ḤALUR· SIT·ḤALM’Q **sityalūr sityalmāq**.

:: BALIQ SAIR·MAL·DIY **baliḡ sarmaldi** “The fish was taken out (*uxrija*) of the water—as though it were strained (*šuffiya*) from the water.” Also :: TUTM’J SAIR·MAL·DIY **tutmāč sarmaldi** “The Tutmāč was strained from the kettle.” The same for other things. SAR·MALUVR· SAR·MALM’Q **sarmalūr sarmalmāq**. 0

:: ’ANIK TUVNY BAŠINK’ SAR·MAL·DIY **anig tōni bašīḡa sarmaldi** “His garment tangled (*iltaffa*) on his head.” SAR·MALUVR· SAR·MALMA’Q **sarmalūr sarmalmāq**. Also for other things. This is an intransitive verb. 0

:: ’URA’TUT· QURTULDIY **urāḡut qurtuldi** “The woman gave birth (*waladat*).” :: ’AR· ’AM·KA’K·TIN QURTULDIY **ār āḡḡaktin qurtuldi** “The man was delivered (*najā*) from the difficulty.” Verse:

’UḌLK YARAḤ· KUZṬIY **ōḡlāḡ yaray kōzātṭi** V
’UḤRIY TUZAQ· ’UZUṬIY **oḡri tuzaq uzatti**

382 ¹ MS. *nazr*.

383 ¹ T also has two dots below (indicates Y).

BAK LA'R BAKIN· 'AZIṬY beglār begin azitti
 QAJSJA' QALY QURTULUVR· qačsa qali qurtulūr

"Time awaited an opportunity, it stretched out its net² secretly (under the ground), and it led astray the emir of emirs (as if to say, Afrasiyāb); how then can he escape (*yanjū*) from it by fleeing?" 0 QURTULUVR QURTULM'Q qurtulūr qurtulmāq. Its root-form is: QUTUL-DIY qutuldi [329].

:: 'ANIK QAR·TIY QARTAL·DIY anig qarti qartaldi "The scab of his wound was removed (*nuki'at*)." QARTALVR QAR·TALMA'Q qartalūr qartal māq. qartal-

:: 'NIK BAŠINKA' TA'Š· QIR·JAL·DIY anig bašina tāš qirčaldi "The stone struck (*ašāba*) his head and fractured the skull (*šajjaja*)."³ QIR·JALVR QIRJALM'Q qirčalūr qirčal māq. qirčal-

:: SUVW· 'ALMA'DIN QUT·RUL·DY sūw olmadin qutruildi "The water was poured (*ufriya*) out of the jar." The same for any liquid. QUT·RULUVR QUTRULM'Q qutruildi qutruilmāq. 0 qutrul-

:: ANIK BUVY·NNIY⁴ QAD·RIL·DY anig bōyni qadrildi "His neck twisted (*iltawā*)." Also if someone else twists it—transitive or not transitive [i.e. passive or middle]. QAD·RILVR QADRIL·MA'Q qadrilūr qadrilmāq. qadril-

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:: BUṬDA'Y· QAW·RUL·DIY buydāy qawruildi "The wheat (or other) was fried (*quliyat*)." A variant of *ḡayn* [i.e. *qayrul*]. QAWRLUVR QAW·RULM'Q qawruildi qawruilmāq. qawrul-
 qayrul- D

:: QUBUZ· QUB·ZAL·DY qopuz qopzaldi "The lute was played (*ḡuriba*)." QUB·ZA'LUR QUBZAL·M'Q qopzālur qopzalmāq. QUB·SA'L·DIY qopsāldi with *šim* is a variant. This type [of alternation in Arabic] is common, as in the expression *kabš rabiz wa-rabīs*¹ meaning "[a ram] with compact flesh." 0 qopzal-
 qopsal- D

:: 'TMK 'UŠAL·DIY TAW·ŠAL·DIY ätmāk ušaldi täwsāldi "The bread (or other) was crumbled (*futta*)." 'UŠAL·DIY ušaldi is the root-word [107]. TAW·ŠALUVR TAWUŠALM'K² täwsālūr täwsālmāk. täwsäl-

:: YIB· TAF·ŠALDIY² yip tüwsāldi (?) "The yarn became tangled (*iltāta*) (from being handled too much)." Also for other things. TUW·ŠALUVR· TUW·ŠALMA'K tüwsālūr tüwsāl māq. tüwsäl- ?

383 ²MS. *hibālahu*, read *hibālatahā*.

³MS. *šahhaja*.

⁴Altered from BUVYNY?

384 ¹Altered to *ra'iz wa-ra'is* (dot of *b* not indicated).

²Second A altered to U (?).

:: 'UQ· QUW·ŠAL·DY oq qowšaldi "The arrow was straightened with an arrow-straightener (*turrīda . . . bi-ṭarīda li-yatamallasa*)."
QUWŠALUVR QUWŠALMA'Q qowšalūr qowšalmāq. qowšal-

:: YA'K QAR·ΓALDY yāk qaryaldi "The devil (or other) was cursed (*lu'ina*)."
QAR·ΓALVR QAR·ΓALM'Q qaryalūr qaryalmāq. 0 qaryal-

:: 'IYŠDIYN QURQUL·DY īšdīn qorquldi "One was frightened (*xīfa*) at the matter."
QURQULVR QURQULM'Q qorqulūr qorqulmāq. qorqul-

YVNK QIRQILDY yūn qirqildi "The wool (of a sheep, or other animal) was sheared (*juzza*)."
QIRQILVR QRQLM'Q qirqilūr qirqilmāq. 0 qirqil-

:: YΓ'J KAR·TILDY yiyāc kārtildi "The wood (or other) was notched (*ḥuzza*)."
QUL BUY·NY KARTILDY qul boyni kārtildi "The slave was humbled (*dullila*)"—although this derives from "notching [the neck]" it is used to express humiliation. KARTILVR KRTIL·M'K kārtilūr kārtilmāk. 0 kārtil-

:: TUVN KADRUL·DY tōn kādrūldi "The garment (or other) was put on someone by someone else (*lubbisa*)."
KADRULUVR·KADRUL·M'K kādrilūr kādrilmāk. kādril-

:: QUUV·KDRLDY qōy kādrildi "The mutton was cut in strips (*quddat . . . min al-qadīd*)."
KDRLVR KDRLM'K kādrilūr kādrilmāk. kādril-

:: TAW'R 'AWKA' KIKRUL·DY tawār āwkā kigrūldi "The goods were brought (*udxila*) into the house (or other)."
KKRULVR KKRVL·M'K kigrilūr kigrilmāk. kigril-

This section has two aspects:

G

(1) It forms passive verbs from trilaterals. Example :: YARMA'Q TARTILDIY yarmāq tartildi "The dirham was weighed (*wuzina*)."

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:: 'YŠ 'URTUL·DIY īš örtūldi "The matter was obscure (*iltabasa*)."
In this aspect it agrees with the *nūn* section.

(2) It forms simple verbs. Example :: QURTULDY qurtuldi "He escaped (*najā*)."
:: SARMALDY sarmaldi "(The thing) tangled (*iltaffa*)."

N

:: 'LK BARTINDY ālig bārtindi "The hand was bruised (*waṭa'at*) (from a blow, or the like) and became weak and limp (*badā fihā wahn wa-futūr*)."
BARTINVR BARTINM'K bārtinūr bārtinmāk. 0 bārtin-

:: YΓIA'J BURLAN·DY yiyāc būrlāndi "The trees budded (*barhamat* [defined])."
BUR·LANVR BURLANM'K būrlanūr būrlānmāk. 0 būrlān-

:: 'AR· 'IL·KY BUŞ·ΓUN·DIY ār ālgi boşyundi "[The man's] hand was dislocated (*inxalā'at*) and he was put out of work (*fatarā 'an al-'amal*)." The same for a foot.¹ BUŞ·ΓUNVR BUŞΓUN·M'Q boşyunūr boşyunmāq. The root-form of this is: BUŞUN·DIY boşundi [338]. 0

:: SUVW BUL·ΓAN·DIY sūw bulyandi "The water became muddy (*takaddarat*)." **bulyan-**
 :: KUNKUL BUL·ΓAN·DIY kōñül bulyandi "One became nauseous from eating something with filth in it (*zālimat aṭ-ṭabī'a min akl šay' fihi qaḍar*)." If one vomits (*qā'a*) you also say: KUNKUL BULΓANDY kōñül bulyandi. :: BAK 'NKAR BULΓAN·DIY beg aṅar bulyandi "The emir was angry (*yaḍība*) with him." BULΓANVR bulyanūr. :: 'IYL BUL·ΓAN·DIY ēl bulyandi "The realm was in a turmoil (*tašawwašat*)." BULΓANM'Q bulyanmāq. 0

:: 'AR· 'IYŞ·QA' BAS·LAN·DY ār işqa başlandi "The man undertook to do the job (*axaḍa . . . fi l-'amal wa-zahara amruhu*)." :: QUUV· TA'Γ·Q' BASLAN·DY qōy tāyqa başlandi "The sheep were driven (*insāqat*) to the mountain." :: TARIΓ BAŞ·LAN·DIY tariy başlandi "The grain was in ear (*tasanbala*)." BAS·LAN·M'Q başlanmāq. **başlan-**

:: 'UTUNK BAΓ·LAN·DIY otuñ baγlandi "The firewood was tied together (*ḥuzima*)." **baγlan-**
 :: 'VZINK' 'UTUNK BAΓ·LAN·DIY ōziñā otuñ baγlandi "He gathered the firewood and tied it by himself (*in farada bi-l-iḥṭiṭāb wa-ḥazama² li-nafsihi ḥuzmat^{an}*)." BAΓ·LANUVR· BAΓ·LAN·MA'Q· baγlanūr baγlanmāq. :: QUUV· BAΓ·LAN·DIY qōy baγlandi "The sheep (or other) were tied down (*rubīṭa*)." **baγlan-**

:: TUVN· BAΓ·LAN·DIY³ tōn boylandi "The garment was packed in a case (*'ubbiya bi-ṣ-šiwān*)." BAΓLANVR³ BUΓLANM'Q boylanūr boylanmāq. 0 **boylan-**

:: 'AT· BUΓ·LUNDY at boylundi "The horse (or other) choked (*ixtanaqa*)." BUΓ·LNVR BUΓLNM'Q boylunūr boylunmāq. **boylun-**

:: BAKLANDY N'NK bāklāndi nāñ "The thing was made firm (*istaḥkama*)." :: 'AR· 'AWINDA' BAK·LAN·DIY ār āwindā bāklāndi "The man entrenched himself (*taḥaṣṣana*) in his house; or he was confined (*ḥubisa*) in it." BAK·LAN·DY N'NK bāklāndi nāñ "The thing was kept or guarded (*ḥuḍiḏa*)"—transitive or not transitive. The latter **bāklān-** D

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is Oγuz dialect. BAK·LANUVR BAK·LANM'K bāklānūr bāklānmāk. 0

:: 'URA'ΓUT· BAK·LAN·DY urāyut beglāndi "The woman married (*taḥawwajat*)." **beglān-**
 BAK·LANUVR· BAK·LANM'K beglānūr beglānmāk. 0

:: BUK·LUN·DIY NA'NK būklūndi nāñ "The thing bent or folded (*in'aṭafa, taṭannā*)." ¹ **būklün-**
 BUK·LUNUVR· BUK·LUNM'K būklünūr būklünmāk.

385 ¹ MS. *rajul*, read *rijl*.

² MS. *ḥuzima*.

³ First A altered from U by later hand.

386 ¹ MS. *yutannā* (u and two dots of y by later hand).

:: SUVV· BUK·LUN·DIY *sūw böglü*ndi “The water gathered in a pool (*istanqa‘a*).” **böglün-**
Hence :: SUV BUK·LUN·DY *sü böglü*ndi “The troops mustered (*ijtima‘a*).” BUK·LNUVR
BUK·LUN·M‘K *böglünür böglünmāk*. 0

:: QUŞ· TAL·BINDY *quş talpindi* “The bird was agitated and fluttered its wings **talpin-**
(*iđtaraba . . . wa-xafaqa bi-jināhayhi*).” The same for anything that is agitated. TAL·BINUVR
TALBIN·M‘Q *talpinür talpinmāk*. 0

:: ‘AR· ‘UFLINK‘ TARTIN·DIY *ār oyliqa tartindi* “The man was solicitous for (*aşfaqa*
‘alā) his child”—he wanted any good thing that was given to him, or any food, to belong to his
child. :: ‘UL ‘AWK‘ TARIĪ TARTIN·DIY *ol äwkä tariy tartindi* “He pretended to convey
(*yanqulu*) wheat to² his house.” Also when nomads get provisions (*imtāra*) from the sedentary
populace. TARTINUVR· TARTINMA‘Q *tartinür tartinmāk*. 0 **tartin-**

:: ‘UL ‘UVZIYNK‘ YA‘T TURTUN·DIY *ol öziñä yāy türtü*ndi “He rubbed (*iddihān*)
himself with oil.” Also if he pretended to do so. TURTUNUVR TURTNM‘K *türtünür türtün-*
māk. 0 **türtün-**

:: TABRANDY N‘NK *täprä*ndi *nāñ* “The thing moved (*taḥarraka*).” TABRANVR **täprä-**
TBRNM‘K *täprä*nür *täprä*n^{māk}. 0

:: ‘UL ‘UVZIYNK‘ ‘AT· TUĪ·RAN·DIY *ol öziñä ät toyr*andi “He pretended to cut **toyr-**
(*yaqqa‘u*) meat (or other) for himself.” TUĪ·RANUVR TUĪ·RANM‘Q *toyr*nür *toyr*n^{māk}.

:: ‘AR· TAWRAN·DIY *ār tawr*andi “The man pretended to go quickly (*yasta‘jilu fi*
s-sayr).” TAW·RANVR TAWRANM‘Q *tawranür tawranmāk*. 0 **tawran-**

:: BAK ‘NKAR TAR·SIN·DY *beg anar tärs*indi “The emir was angry (*yađiba*) with **tärsin-**
him.” :: BA‘Ş TARSIN·DIY *bäs tärs*indi “His wound or sore broke open again after healing
(*nukisa . . . ba‘da ndimāl*).” TAR·SINUVR TARSINM‘K *tärsinür tärsinmāk*. 0

:: ‘AR· ‘YŞTA‘ TALIM TAW·ŞIN·DIY *ār išta tālim tāwş*indi “The man was very **tāwşin-**
active (*i‘tamala . . . wa-taḥarraka kaṭir^{an}*) in the matter.” TAW·ŞUNUVR TAWŞNM‘K *tāwşinür*
tāwşinmāk. 0

:: ‘AR· ‘ŞIF TAT·ĜAN·DY *ār aşi*y *taty*andi “The man found the food tasty and **tatyan-**
smacked his lips (*taladḍada, tamaṭṭaqa*).” TAT·ĜANUVR TAT·ĜAN·MA‘Q *tatyanür tatyanmāk*.
0

:: ‘AR· ‘ULIN·DIY

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TUL·ĜAN·DY *ār ulin*di *tol*yandi “The man writhed with pain (*iltawā . . . min waja‘ bihi wa-*
taqallaba min janb ilā janb).” :: ‘AR· ‘UVZIY TUL·ĜAN·DIY *ār özi tol*yandi “The man was **tolyan-**

seized with dysentery (*axada r-rajula l-hayda wa-z-zahir*).” :: 'UL 'UVZINK' YUVNK TUL·ΓANDY ol *ōzinā yūn tolyandi* “He wound the wool in skeins (*'ammata . . . 'amīta*) for himself.” TUL·ΓANVR TUL·ΓANM'Q *toľanūr toľanmāq.* 0

:: 'UL MN·DIN TURQIN·DY ol *mindin turqindi* “He was ashamed (*istahyā*) before me concerning a matter which he wanted but held back from out of shame.” TRQINUVR TURQIN·MA'Q *turqinūr turqinmāq.* 0 turqin-

:: JIΓ·RIY TAZKIN·DY *čiryi tǎzgindi* “The pully (or other) turned (*dārat*).” :: 'UL YYRIK TAZKIN·DY ol *yērig tǎzgindi* “He travelled about (*tāfa*) the land.” The same for anyone who travels about a place. TAZKINVR TAZKINM'K *tǎzginūr tǎzginmāk.* tǎzgin-

:: 'UL 'ANKAR BUL·ΓAN·DY TAL·KAN·DY ol *aňar bulyandi tǎlgāndi* “He was angry and annoyed (*yađiba, ħarida*) with him.” You do not use: TAL·KAN·DY *tǎlgāndi* alone but only as the complement of: BUL·ΓAN·DIY *bulyandi*. TAL·KANUVR TALKANM'K *tǎlgānūr tǎlgānmāk.* 0 tǎlgān-

:: TA'M TUBLUN·DY *tām toplundi* “The wall (or other) was bored through (*taťaq-qaba*).”¹ TUBLUNVR TUBLUNM'Q *toplunūr toplunmāq.* 0 toplun-

:: YGA'J TUPLAN·DY *yiyāč tüplāndi* “The trees took root (*ta'aşşala*).”² :: 'AR·TUBLAN·DIY *ār tüplāndi* “The man became wealthy (*tamawwala*).” Also of anything that takes root (*ta'aşşala*).² TUBLANVR TUBLANM'K *tüplānūr tüplānmāk.* 0 tüplān-

:: 'AR·'IYŞ·TIN TID·LINDY *ār iştin tiđlindi* “The man refrained (*imtana'a*) from work (or other).” Also if he is hesitant (*tawaqqafa*) in speaking. TID·LINVR TID·LINM'Q *tiđlinūr tiđlinmāq.* 0 tiđlin-

:: 'ALKIN·TUŞLAN·DY *elgin tüşlāndi* “The traveller halted at midday for a siesta before proceeding (*ta'arrasa . . . wa-nazala li-yuqayyila tumma yanhađa*).” TUŞLANVR TUŞLANM'K *tüşlānūr tüşlānmāk.* 0 tüşlān-

:: 'AT·TAR·LAN·DY *at tǎrlāndi* “The horse (or other) sweated (*'ariqa*).” TARLANVR TARLANM'K *tǎrlānūr tǎrlānmāk.* tǎrlān-

:: TURLUN·DIY NA'NK *türlündi nāň* “The thing rolled up or folded up (*inťawā, in-zawā*).” TUR·LUNVR TURLUNM'K *türlünūr türlünmāk.* Verse: türlün-

'IDIM·NY 'UKAR MAN

iđimni öğärmān

V

BLIKNY YUKAR·MAN

biligni böğärmān

KUNKUL·NY TUKAR·MAN

könülni tüğärmān

'AR·DAM 'UVZA' TUR·LUNVR

ärdām üzä türlünūr

“I praise God (for His favors), I accumulate excellence [lit. wisdom] (by His grace), I tie my heart (with that, for my heart) is rolled up (*yanťawī*) with virtues.” 0

387 ¹MS. *yťaqab*.

²MS. *ta'ajjala*.

- :: TUZLUN·DY YYR· *tüzlüندی yēr* "The ground (or other) was levelled (*suwwiyat*)."
tüzlün-
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- A variant of: TUZUL·DIY *tüzüldi* [332]. Also :: 'IYŠ· TUZLN·DY *īš tüzlüندی* "The matter (or other) was straightened out (*istaqāma*)."
TUZLUNVR TUZLUNM'K *tüzlünür tüzlünmāk*. D
- :: 'AT· TUZLAN·DIY *āt tuzlandi* "The meat (or other) was salted (*tamallaḥa*)."
TUZLANUVR· TUZLANM'Q *tuzlanür tuzlanmāq*. 0 tüzlan-
- :: YINJUUV TIZLIN·DY *yinčü tizlindi* "The pearls (or other) were strung together (*intaẓama*)."
TIZLINUVR TIZLNM'K *tizlinür tizlinmāk*. tizlin-
- :: BIYR· NA'NK BIYR·K' TUŠ·LAN·DIY *bīr nāḥ bīrkä tušlandi* "One thing faced another and was opposite it (*tawajjaha, kāna bi-izā'ihī*)."¹
TUŠLANUVR TUŠLANM'Q *tušlanür tušlanmāq*. tušlan-
- :: 'UFLA'N TIŠLAN·DY *oylān tišlāndi* "The baby teethed (*xarajat asnān aš-šabi*)."
:: 'UR·GA'Q TIŠ·LANDY *oryāq tišlāndi* "The teeth of the sickle were sharpened (*ḥuddidat asnān al-minjal*)."
TIŠ·LANVR TIŠLANM'K *tišlānür tišlānmāk*. 0 tišlān-
- SUVW BU'ZDA' TUK·LUN·DY *sūw boyuzda tüglüندی* "The water was caught (*in'aqada*) in the throat and the man choked on it."
:: YIB· TUK·LUNDIY *yip tüglüندی* "The thread (or other) became knotted (*in'aqada*)."
TUKLNVVR TKLNM'K *tüglünür tüglünmāk*. tüglün-
- :: SUVW TUK·LUN·DIY *sūw töklüندی* "The water was poured out (*iṣṣabba, sukiba*)."
TUKLUNVR TUKLUNMA'K *töklünür töklünmāk*. töklün-
- :: YI'FA'J· TIK·LIN·DY *yiḡāč tiklindi* "The piece of wood (or other) was set upright (*intaṣaba*)."
TIKLINUVR TIKLNM'K *tiklinür tiklinmāk*. 0 tiklin-
- :: 'AR· 'UVZIY JIAR·LAN·DIY *ār ōzi čärlāndi* "The man was sick (*i'talla*) and his body was heavy (*taqula*)."
JIR·LANVR JIR·LANM'K *čärlänür čärlänmāk*. Hence :: 'ANIK KUVZY JAR·LAN·DIY *anig kōzi čärlāndi* "His eye was bleary (*ramadat*)."
čärlän-
- :: 'UL 'NDIN NA'NK JUR·LAN·DY *ol andin nāḥ čürlāndi* "He got some profit (*jarra* ... *manfa'a*) out of it."
JUR·LANUVR JURLANM'K *čürlänür čürlänmāk*. čürlän-
- :: 'UVT· JUḤ·LAN·DIY *ōt čöylandi* "The fire blazed (*iltahabat*)."
Also of the sun when it blazes (*waqa'a luhāb*).²
JUḤFLANVR JUḤFLNM'Q *čöyänür čöyänmāq*. 0 čöylan-
- :: SUV QAMḤ JUḤFLANDY *sü qamuy čüylandi* "The troops all came together (*jā'a* ... *bi-qaḍḍihī wa-qaḍḍihī*)."
The same for anything that clusters together (*ta'allaba*).
JUḤFLANVR JUḤFLANM'Q *čüyänür čüyänmāq*. čüylan-

388 ¹ MS. *bārāhu*.² MS. *lu'āb*.

:: 'AT· JAḠLANDY [sic] ät čawlandi "The meat was undercooked (*talawhaja*)." :: čawlan-
'AR· JAWLAN·DIY är čawlandi "The man became famous (*šara li-r-rajul šit*)." JAWLANVR
JAWLANM'Q čawlanür čawlanmäq. 0

:: 'AT· YḠ'J· QA'

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SUR·TUN·DIY at yiyäčqa sirtüнди "The horse scratched himself (*ihtakka*) on the tree (or sirtün-
other)." :: 'AR· 'UZINK' YA'Ḡ SURTUN·DIY är öziñä yäy sirtüнди "The man rubbed (*tadhin*)
oil on himself." Also if he pretends to oil something. SURTUNVR SURTUNM'K sirtünür
sirtünmäk. 0

:: 'AR· SIT·ḠANDY är sityandi "The man set to work (*tašammara*)." Also if he tucks sityan-
up (*šammara*) his garment—transitive or not transitive. SITḠANVR SITḠANM'Q sityanür
sityanmäq. 0

:: 'AR· TVNIN· SILKIN·DY är tönin silkindi "The man shook out (*nafd*) his own silkin-
garment." :: 'AR· SILKIN·DY är silkindi "The man shuddered (*iqša'arra jild al-insän*)." ::
TAWY SILKIN·DY tewe silkindi "The camel trembled (*intafaḍa*)." Proverb: TWY SILKIN·SA'
'ASA'K K' YUVK JQ'R tewe silkinsä äšäkkä yūk ciqār "When the camel trembles an ass's load P
comes out of him." This is coined to advise a person to take the great and leave the small.
SLKINUVR SILKINM'K silkinür silkinmäk. 0

:: 'AR· SAJ·LAN·DIY är sačlandi "The man's hair grew (*nabata ša'r*)." SAJLANVR sačlan-
SAJLANM'Q sačlanür sačlanmäq. 0

:: QLYJ QYN·DIN SUJ·LUN·DY qilič qindin sučlundi "The sword was drawn (*insalla*) sučlun-
from the sheath." Also for anything that is withdrawn (*insalla*) from its place. SUJLUNVR
SUJLUNM'Q sučlunür sučlunmäq.

:: 'AR· SUW·LUQ· SAR·LAN·DIY är suwluq sarlandi "The man wrapped his turban sarlan-
(*ta'ammama*)." :: 'AR· YURK'N·JUV SARLANDY är yörgänčü sarlandi "The man wrapped on
leg-wrappings (*talaffafa . . . bi-l-lifafa*)." :: YB· YḠ'J· Q' SAR·LAN·DIY yip yiyäčqa sarlandi
"The rope was wound (*iltaffa*) on the tree." It is transitive or not transitive. SARLNVVR SAR-
LNM'Q sarlanür sarlanmäq.

:: 'AR· 'YŠ·Q' SRLAN·DY är išqa sarlandi (?) "The man prepared (*ista'adda*) for the
job."

:: 'AYA'Q· SIR·LANDY ayäq sirlandi "The bowl was smeared with engraving paste sirlan-
(*luḡixat . . . bi-luzūjät li-yunqasha 'alayhā*)." SIR·LANVR SIRLNM'Q sirlanür sirlanmäq. 0

:: 'UL SUVZIN MANK' SUZLAN·DIY ol sözin maḡa sözländi "He spoke and ex- sözlän-
pounded to me some of his words (*takallama wa-aḡhara li ba'd kalāmihi*)." SUVZLANUVR
SUVZLANM'K sözlänür sözlänmäk.

:: SUVW SUZLUN·DIY süw süzlündi "The water (or other) was filtered (*šafa*)." süzlün-
SUZLNVVR SUZLNM'K süzlünür süzlünmäk.

:: 'AT·SAŠ·LIN·DIY at säšlin̄di "The horse (or other) got free from his bond (*intalaqa* ... *min waṭāq*)." SŠLNV R SŠLNM'K säšlinūr säšlinmāk. säšlin-

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:: SUW·LAN·DIY NA'NK suwlandi nāṅ "The thing became watery (*raṭuba, kaṭura mā*)"—such as fruit which becomes soft because of too much water, or a sore in which there appears yellow water [i.e. pus] and swelling. SUW·LANVR SUWLANM'Q suwlanūr suwlanmāq. suwlan-
 :: 'ANIK KUVZIY SUW·LAN·DIY anig kōzi suwlandi "His eyes teared (*sāla dam*)." 0

:: 'UL MIN·DIN SAQ·LAN·DIY ol mindin saqlandi "He guarded himself (*ḥaḍira, tawaqqā*) against me." SAQ·LANVR SAQ·LANM'Q saqlanūr saqlanmāq. 0 saqlan-

:: 'NIK 'ADA'QIY 'UVT·KA' SUQ·LUN·DIY anig aḍāqi ūtkā suqlundi "His foot went into (*daxalat . . . fi*) a hole." Also of anything that goes into a thing and gets stuck (*istaḥkama*) in it. SUQ·LUNVR SUQ·LUNM'Q suqlunūr suqlunmāq. 0 suqlun-

:: 'AT·SUK·LUN·DY āt söglündi "The meat roasted (*inšawā*)." :: 'UL 'UZINKA' söglün-
 'AT·SUK·LUN·DY ol öziṅā āt söglündi "He roasted (*tašwiya*) the meat for and by himself." söglün-
 SUK·LUNVR SUK·LNM'K söglünūr söglünmāk.

:: 'UL BUV 'IYŠ·QA' ŠAT·LAN·DIY ol bu iṣqa šatlandi "He dared (*ijtara'a*)¹ to do this matter." Čigil dialect. ŠAT·LANVR ŠAT·LANM'Q šatlanūr šatlanmāq. šatlan-
D

:: 'AR·QARTIN QAR·TAN·DIY ār qartin qartandi "He man treated (*dāwā*) his own wound." And you say to a man: 'UVZ·QARTINK QARTAN·ōz qartiṅ qartan meaning "Treat (*dāwi wa-ālīj*) your own wound!"—as if to say, "Don't go beyond your limit!" QAR·TANVR·QARTAN·MA'Q qartanūr qartanmāq. qartan-

:: KUNK·QURTAN·DIY kūṅ qurtandi "The slavegirl (or other) scratched herself because of lice (*iḥtakkat . . . min al-qaml*)." Its root-meaning is to search for worms (*ṭalab ad-dūd*) in sheep. QURTANVR QURTANM'Q qurtanūr qurtanmāq. 0 qurtan-

:: 'AR·'UFLINK' QWDUN·DY ār oylīṅa qawdindi "The man was solicitous (*ašfaqa*) for his child and he used any means to keep dangers (*iḥtāla li-daf' al-maḥādir*)² from him." QAWDINVR QAW·DIN·MA'Q qawdinūr qawdinmāq. 0 qawdin-

:: KULA'R 'AR·QAT·RUN·DIY külār ār qatrundi "The laughing man restrained himself (*imtana'a*)." Its root-meaning is to stop short (*ḥirān*)³ in a matter. Hence :: 'UL MANK' YARM'Q BIYRUR 'AR·KA'N·QAT·RUN·DIY ol maṅa yarmāq bērūr ārkan qatrundi "He was giving me a dirham (or other) but then he stopped short and held back (*ḥarina wa-mtana'a anhu*)." QAT·RUNVR QATRUM'Q qatrunūr qatrunmāq. 0 qatrun-

390 ¹MS. *iḥtaza*.

²MS. *muḥadir*.

³MS. *ḥarrān*. The lexicons give *ḥirān* and *ḥurān* as maṣḍars of *ḥaruna* (not *ḥarina*, as *infra*).

:: BAK 'NK'R· QAD·RAN·DIY *beg anār qadrandi*

qadran-

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“The emir was angry at him and treated him harshly (*ḥarida ‘alayhi, ‘asura xulquhu wa-fi‘luhu¹ ma‘ahu*).” QAD·RAN·UVR· QAD·RAN·MA'Q· *qadranūr qadranmāq*.

:: 'AR QUVRIN² QUR·ŠAN·DIY *är qūrīn quršandi* “The man girded himself (*tanaḥ-ṭaqa*) with his belt.” QUR·ŠAN·UVR· QUR·ŠAN·MA'Q· *quršanūr quršanmāq*. 0

quršan-

:: 'AR· 'UVZIN QAR·ΓAN·DIY *är õzin qaryandi* “The man cursed (*la'ana*) himself (out of remorse).” QAR·ΓAN·UVR· QAR·ΓAN·M'Q· *qaryanūr qaryanmāq*.

qaryan-

:: 'AR· TAVA'R· QAZ·ΓAN·DIY *är tavār qazyandi* “The man acquired (*kasaba*) property.” QAZ·ΓAN·UVR QAZ·ΓAN·MA'Q· *qazyanūr qazyanmāq*.

qazyan-

Verse:

BAQ·MAS· BUDUN SAWK· SUZ	baqmas bodun sāwiiksiz	V
YUD·QY YUDY [sic] SARAN·QA'	burqi yūzi saranqa	
QAZΓAN 'ULIJ TUZUN·LK	qazyan olič tižünlik	
QALSUN JAWINK YARIN·QA'	qalsun čawin yarinqa	

Admonishing his son: “The people do not look kindly³ at the miser, odious⁴ and dour-faced; (therefore) my son acquire forbearance, that your name remain for tomorrow.” 0

:: 'AR· TAW'RIN QIS·ΓAN·DIY *är tawārin qisyandi* “[The man] was stingy (*taḍay-yaqa bi-infāq*) with his wealth (or in other matters).” QIS·ΓAN·UVR QIS·ΓAN·M'Q· *qisyanūr qisyanmāq*. 0

qisyan-

:: 'UL YANJI·Q⁵ 'IJ·RA' YAR·MA'Q· QAR·WAN·DIY *ol yančūq ičrā yarmāq qarwandi* “He looked for (*ṭalaba*) a dirham in his wallet.” Also for anyone who gropes about in search of a thing (*arja'a wa-'ayyaṭa⁶ fi ṭalab šay'*). QAR·WAN·UVR QAR·WAN·M'Q· *qarwanūr qarwanmāq*.

qarwan-

:: 'AR· 'IYŠ·DIN QURQUIN·DY *är išdin qorqindi* “The man felt fear but did not show it (*aḥassa . . . l-xawf wa-aḍmara fi nafsihi*).” QUR·QUN·UVR QURQUIN·M'Q· *qorqinūr qorqinmāq*.

qorqin-

:: 'AR TAWA'RINK' QUR·LAN·DIY *är tawāriṇa qorlandi* “The man regretted the loss (*taḥassara . . . 'alā fawt*) of something of his and he reckoned it as a loss (*xusrān*).” QUR·LAN·UVR QURLAN·M'QA *qorlanūr qorlanmāq*. Its root-form is: QUVR·LAN·DIY *qōrlandi* with *vāv* [495 *qōr*].

qorlan-

:: YUΓ·RUT· QUR·LAN·DIY *yoyrut qorlandi* “The curdled milk thickened (*γaluza*).”

391 ¹ MS. *ḥalqihī wa-fi'lahu*.

² V added later.

³ MS. *ylt't*, read *yaltafitu*.

⁴ MS. *baγiz*, read *baγid*.

⁵ altered from U (i.e. *sukūn* from *ḍamma*).

⁶ MS. *γayyaba*, *b* altered from *ṭ*.

- :: YIYR·QIR·LAN·DIY *yēr qırlandı* “The ground had ditches and furrows (*‘aram wa-axādīd*).” QIR·LANUVR QIRLAN·MA’Q· *qırlanūr qırlanmāq*. **qırlan-**
- :: UL·BUV·’ATİF·QIZ·LAN·DIY *ol bu atıy qızlandı* “He reckoned this horse (or other) dear (*γālī*).” :: ’UL·’ANY·QIZ·LAN·DIY *ol ani qızlandı* “He adopted her as a daughter (*tabanmāhā ay ittaxadāhā bint^{an}*).” QIZ·LANUVR QIZ·LAN·M’Q· *qızlanūr qızlanmāq*. **qızlan-**
- :: YIYR·QAZ·LİN·DY *yēr qazlındı* “The ground was torn up and full of holes (*inxazaqat . . . wa-şāra fihā ḥufar*).” QAZ·LİNÜVR·QAZ·LİN·MA’Q· *qazlinūr qazlinmāq*. **qazlin-**
- [II. 199/251] **392**
- :: QIS·LİN·DIY NA’NK· *qıslındı nāñ* “Something was squeezed (*taḍayyaqa, inḍayaḡa*) between two things”—such as a foot between the two straps of the stirrup, or a foot between the doorstep and the door. QIS·LİNÜVR QIS·LİN·MA’Q· *qıslinūr qıslinmāq*. **qıslin-**
- :: ’YKY NA’NK QUŞ·LUN·DIY *ēki nāñ qoşlındı* “Two things joined together (*qurina bayn aš-şay’ayn*).”—this is intransitive—such as one sheep joining (*yuqārinu*) another so their heads are on the same level in running, or two riders who join (*qaranā*) their horses so that they ride with their heads at the same level. QUŞ·LUNVR QUŞLNM’Q· *qoşlunūr qoşlunmāq*. **qoşlun-**
- :: ’AR·’UZINK’ ’AT· QUŞ·LAN·DIY *ār öziñā at qoşlandı* “The man outfitted himself with a reserve horse (*janība*) [498 qoş at].” QUŞLANÜVR QUŞLNM’Q· *qoşlanūr qoşlanmāq*. **qoşlan-**
- :: ’AT·QAQ·LAN·DIY *āt qaqlandı* “The meat was jerked (*taqaddada*).” :: SUVW·QAQ·LAN·DIY *sūw qaqlandı* “The water collected as pools in the hollows of rocks (*istanqa’a . . . wa-şāra γudrān^{an} fi l-aqlāt*).” QAQ·LANVR QAQLANM’Q· *qaqlanūr qaqlanmāq*. **qaqlan-**
- :: TAWY KAW·ŞAN·DY *tewe kāwşāndı* “The camel (or other) ruminated (*ijtarra*).” KAWŞANÜVR KAWŞANM’K· *kāwşānūr kāwşānmāk*. **kāwşān-**
- :: ’AR·KUJ·LAN·DIY *ār küçlāndı* “The man (or other) was strong (*qawiya*).” KUJ·LANVR KUJLANM’K· *küçlānūr küçlānmāk*. 0 **küçlān-**
- :: KUVK KUR·LAN·DIY *kōk kürlāndı* “The sky rumbled (*axaḡa s-samā’ jalab*).”¹ **kürlān-**
- :: TUVN KIR·LAN·DIY *tōn kirlāndı* “The garment (or other) was soiled (*darana*).” KIR·LANVR KIR·LANM’K· *kirlānūr kirlānmāk*. **kirlān-**
- :: KUVZ KIR·LANDY *kōz kirlāndı* “The eye was bleary (*γamişat*).”²
- :: ’UQ·KAZ·LANDIY *oq kāzlāndı* “The arrow was notched (*fuwwiqa*).” :: ’ŞIJ KAZLAN·DIY *eşiç kāzlāndı* “The remainder of food (*qurara*) stuck to the bottom of the pot.” KAZ·LANUVR KZLANM’K· *kāzlānūr kāzlānmāk*. 0 **kāzlān-**

392 ¹MS. *axaḡat . . . jalb*.²MS. *γamaḡat*.

:: 'UL TAWA'RIN KIZLANDY ol tawārin kizlāndi "He pretended to hide (*yaktumu*) his goods; or else he hid them by himself." KIZLANVR KZLANM'K kizlānūr kizlānmāk. kizlān-

:: KAS·LIN·DY NA'NK· kāsindi nāñ "The thing was cut (*inqaṭa'a*)." KAS·LINUVR KAS·LIN·M'K kāslinūr kāslinmāk. 0 kāslin-

:: 'ADAR· KUK·LAN·DIY ādār köklāndi "The saddle straps were tightened (*ṣuddat bi-rabṭ as-sarj*)." :: 'AR· KUK·LAN·DY ār köklāndi "The man assumed nobility of origin, or he became rich (*ta'aṭṭala, ḡaniya*)." KUK·LANUVR KUK·LNM'K köklānūr köklānmāk. 0 köklān-

:: YUVZIY 'ANIK KUK·LAN·DIY yūzi anig küglāndi "A freckle (*kulfa*) appeared on his face." :: 'AR· KUK·LANDY ār küglāndi "The man sang (*ḡannā*)."³ KUKLANVR KUKLAN·M'K küglānūr küglānmāk. küglān-

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Its root-form is: KUVK·LAN·DY küglāndi.

:: 'AT· KAM·LAN·DY at kāmlāndi "The horse (or other, but in its root-meaning referring to horses) took sick (*dā'a*)." KAM·LANVR KAM·LANM'K kāmlānūr kāmlānmāk. 0 kāmlān-

This section has four aspects.

G

(1) To mean that one came into possession (*ṣāra ṣāḥib*) of the thing named. Example :: 'URA'ṬUT BAK·LAN·DIY urāyut beglāndi "The woman took on a husband." :: 'AR· 'ANIY QIZ·LAN·DIY ār ani qizlāndi "The man adopted her as a daughter."

(2) To form a verb from a biliteral noun. Example :: 'AR· 'AT·LAN·DIY ār atlandi "The man mounted the horse." 0 :: 'AT· TAR·LAN·DIY at tārlāndi "The horse (or other) sweated."

(3) To mean that the agent undertook the action by himself (*tawallā iqāma ḡālika l-fi'l bi-nafsihi*). Example :: 'AR· 'UVZINKA' YMIŠ 'AW·DIN·DIY ār ōziṅā yemiš āwdindi "The man picked the fruit by himself." :: 'UL 'VZINKA' 'AT· SUKUL·NDY ol ōziṅā āt söglündi "He roasted the meat alone and did not ask the help of anyone else."

Nouns and verbs ending in a vowel (*min dawāt al-arba'a*) may become sound (*qad yajrī . . . majrā ṣ-ṣāḥiḥ*) in this section because the weak letter is dropped with the tightening (*ṣalāba*) of the pronunciation. Example :: 'AR· QAR·TIN· QARTAN·DIY ār qartin qartandi "The man treated his own wound"—this is like an intransitive verb; its root is: QARTA'DIY qartādi. :: 'AR· KUK·LANDIY ār küglāndi "The man sang a song"—its root is: KUVK·LA'DIY küglādi :: QUVR QURŠAN·DIY qūr quršandi "He put on a belt"—its root is: QUVR·ŠA'DIY qūršadi.

(4) To form a simple verb without any of these meanings. Example :: TAWAY KAW-ŠAN·DIY *tewe kăwšāndi* “The camel ruminated.” ’AR·TURQUN·DIY *ār turqindi* “The man was ashamed to undertake a matter.” JIĠ·RIY TAZKIN·DIY *čiyri tăzgingindi* “The pulley (or other) turned.”

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Rule. The imperative of this chapter has four consonants. Example :: MANIY TUD·FUR·mäni *tođyur* “Sate me.” :: ’AT·SUW·FAR·at *suwyar* “Water the horse.” :: MANIY ’UD·FUR *mäni ođyur* “Wake me.”

If in the *rā*’ section you wish to make the verb doubly transitive you add *tā*’ after the *rā*’ and this assimilates to the *dāi*, resulting in a doubled *tā*’. Example :: ’UL ’ATIN SUWFAR·TY *ol atin suwyartti* “He had someone water his horse”—there is here a joining of two unvoiced consonants (*jam’ bayn as-sākinayn*). :: MAN ’ANY TUD·FURTUM *mān ani tođyurttum* “I ordered that he be satiated.” Understand!

The active participle is: SUWFAR·FUVJIY TUD·FUR·FVJY *suwyaryūči, tođyuryūči* for the Turks; TUD·FUR·DAJY SUWFRDAJY *tođyurdači, suwyardači* for the Oğuz. D

The active participle expressing duration of the action: ’UDFUR·FA’N·TUD·FUR·FA’N *ođyuryān, tođyuryān* in words with *qāf* or *ğayn* or *išbā*’; or, in words with *kāf*: KUL·SIRKA’N ’R·külsirgān *ār* “A man who always smiles (*mubsam*).” 0 Or, of a camel :: KAW·ŠANKA’N·TAWAY *kăwsāngān tewē* “A camel that ruminates a lot.” 0

The active participle expressing that one ought to or intends to perform the action. Example :: ’UL ’ANIY TUD·FURFULUQ ’AR·DIY *ol ani tođyuryuluq ārdi* “He should have satiated him.”

The active participle expressing that one intends or desires to perform the action. Example :: ’L ’AT·SUW·FARIĠ·SA’Q ’AR·DIY *ol at suwyariysāq ārdi* “He intended, or desired, to water the horse.” :: ’UL ’ANY SUW·DIN·KJRUS·SA’K ’AR·DIY *ol ani suwdin kăčrüssäk ārdi* “It was his intention and desire to help him cross the water.” However this type is rare.

The active participle expressing that one has in mind

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to perform an action, or else an action that one has transferred (? *fi’l qad amđāhu*). Example :: ’UL ’AT SUWFARIĠ·LIY ’AR·DIY *ol at suwyariyli ārdi* “He was watering (*kāna sāqiyān*) the horse.” :: ’UL ’ANIY TUD·FURĠ·LY ’UL *ol ani tođyuryyli ol* “He is feeding (*mušabbi*’) him.” The last letter of the stem is vocalized in this case.

Passive participle: ’UD·FUR·MIS·’UL [sic] *ođyurmiš ār* “A man who has been wakened (*mūqaz*).” TUD·FUR·MIS *tođyurmiš* “One who is satiated (*mušabba*’).” It is formed in a single way, as has been shown above [297].

Chapters of Quinquiliterals

Chapter: *fa'al'aldī*, second and fourth radicals vowelled, in its various vocalizations

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:: 'ANIK BIRLA' SALIM·LAŠ·DIY **anig birlā salimlašdi** "He wrangled and quarreled **salimlaš-** (*jādala, mārā*) with him." SALIM·LAŠUVR SALIMLAŠM'Q **salimlašūr salimlašmāq.**

:: 'ULA'R 'IK̄Y QUNUQ·LAŠ·DIY **olār ekki qonuqlašdi** "The two of them received **qonuqlaš-** one another as a guest (*aḍāfa*)." QUNUQLAŠUVR QUNUQ·LAŠM'Q **qonuqlašūr qonuqlašmāq.**

Except for the first of these, this type is not formed from verbal stems (? *lā yūjahu li-hāda n-naw' min šamīm al-af'āl ḡayr al-awwal*). 0 Rather, you form the verb from a trilateral noun. It has the meaning of a stake in gambling. Example :: 'ANIG BIRLA' 'UY·N'DIY YARIQ·LAŠUVR **anig birlā oynādi yariqlašu** "He played with him and made the stake a suit of armor (*ja'ala l-xaṭar jawšan^{an}*), the winner to take it." Or else it has the meaning of vying. Example :: 'ULA'R 'IK̄Y QUNUQ·LAŠ·DIY **olār ekki qonuqlašdi** "They competed in hospitality (*tabārayā fī ḍ-ḍiyāfa 'alā wajh al-mujārāt*)."¹ You may form a verb according to this rule from any noun you wish, whether trilateral, quadrilateral, or other.

N

:: 'UL 'AWKA' BARIM·SIN·DIY **ol āwkā barimsindi** "He pretended to go (*yaḍhabu*) **barimsin-** home but did not really go." BARIM·SINUVR BARIM·SINM'Q **barimsinūr barimsinmāq.**

:: 'UL TARIḠ TARIM·SIN·DIY **ol tariḡ tarimsindi** "He pretended to sow (*yazra'u*) **tarimsin-** the seed but did not really do so." TARIM·SINVR TARIM·SINM'Q **tarimsinūr tarimsinmāq.**

:: 'UL BARUḠ KALIM·SIN·DIY **ol bārū kälimsindi** "He pretended to [come] toward **kälimsin-** us (*annahu naḥwanā* [sic])." KALIM·SINDY [sic] KALIM·SIN·MA'K· **kälimsinūr kälimsinmāk.**

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:: 'AR· KULUM·SIN·DY **ār külümsindi** "The man (or other) pretended to laugh or **külümsin-** smiled (*taḍāḥaka*)."¹ KULUMSINVR KULUM·SINM'K **külümsinūr külümsinmāk.** 0

The root of these verbs is biliteral and to it is added *mīm sīn nūn* thus making it quinquiliteral. These letters may also be added to trilaterals, quadrilaterals and quinquiliterals with the same meaning. It is equivalent to the Arabic pattern *tafā'ul* [in such phrases as] *tayāfala r-rajul* meaning "[The man] pretended to be negligent about it although he was not negligent," and *taḍāḥaka* meaning "He pretended to laugh but was not really laughing." Thus.

When this is the meaning desired, the rule is that the last letter of the root word is vocalized with *fath* (A) if [the root word] has *fath*, *ḍamm* (U) if it has *ḍamm*, and *kasr* (I) if it

395 ¹ MS. *mujāzāt*.

396 ¹ MS. *ḍāḥaka*.

has *kasr*. Example. *Fatḥ* :: 'UL 'ANDIN NA'NK TILAM·SIN·DIY ol andin nāṅ tilāmsindi "He pretended to ask for something from him." :: 'UL BIJA'K· BILAM·SIN·DIY ol bičāk bilāmsindi "He pretended to be sharpening the knife but was not really doing it." The imperative of these is: TIYLA' tīlā "Seek!" BIYLA' bīlā "Sharpen!" The *lām* has *fatḥ* in the imperative, and remains thus. 0 *Ḍamm* :: 'UL MANK' TALIM· KULUM·SINDY ol maṅa tālim kūlūmsindi "He pretended to laugh a lot." :: 'UL YUQA'RUV TURM·SINDIY ol yoqāru turūmsindi "He pretended to be standing up but was not really standing." The imperative of these is: KUL·kūl "Laugh!" TUR·tur "Stand!" The *lām* and *rā'* are unvowelled in the imperative; they take *ḍamm* (U) when this suffix is added, following the vowel of the preceding consonant which is the first consonant of the word [i.e. in vocalic harmony with the first syllable]. 0 But in the case where the biliteral root has *fatḥ* (A) then it takes *kasr* (I) and does not follow the *fatḥa* [of the preceding consonant—i.e. there is no vocalic harmony]. Example :: 'UL 'AWKA' BARIM·SINDY ol āwkā barīmsindi "He pretended to go home." :: 'AR·SUW·QA' QARIM·SINDY ār suwqa qarīmsindi "[The man] pretended to choke on the water."

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The final consonant does not take *fatḥa* in these verbs, as I have explained. When the first letter of a biliteral has *kasr* (I) it remains thus. Example :: 'UL 'AWK' KIRIM·SIN·DIY ol āwkā kirīmsindi "He pretended to enter the house." :: 'UL YAR·MA'Q· TIRM·SIN·DY ol yarmāq terīmsindi "He pretended to collect the dirhams (or other)."

The *mīm* is always unvowelled. The *sīm* always takes *kasr* (I). The *nūn* is also unvowelled. Only the vowel before the first consonant of the suffix changes.

What I have discussed to this point pertains to biliterals. 0

Trilaterals. :: 'UL 'ANY QAJRM·SINDIY ol ani qačrūmsindi "He pretended to drive him away¹ but did not really do so." :: 'UL 'ANIK·YA'ZUQIN·KAJRM·SIN·DIY ol anig yāzuqin kāčrūmsindi "He pretended to forgive his sin." The *rā'* in these examples has *ḍamm* (U) since in the word: QAJR·qačur the *ḡim* has *ḍamm*. The *ḡim* becomes unvowelled in this section, the *ḍamma* (U) going over to the *rā'*. In trilaterals the vowel is taken from the middle since it is closer to the last letter of the word.

Quadrilaterals. :: 'AR·'AT·SUW·ΓARIM·SIN·DIY ār at suwyarīmsindi "The man pretended to water the horse." The *rā'* here takes *kasr* (I) even though the *ḡayn*² has *fatḥa* (A) since *fatḥa* does not stand opposed to *kasra*; just as in the biliterals you say: BARIM·SIN·DY barīmsindi meaning "He pretended to go." But in the word: TILAM·SIN·DIY tilāmsindi meaning "He pretended to seek," you do not say TILAM·SIN·DIY [sic] tilīmsindi since it belongs to the roots ending in a vowel (*ḍawāt al-arba'a*), its root being: TILA' tīlā—the *alif* is dropped in order that the suffix may combine with the stem; thus the *alif* disappears in pronunciation and is dropped in writing. After the *alif* is dropped it is not permitted to have *kasr* (I) after the *lām* lest the trilateral look like the biliteral, namely ::

397 ¹MS. *yuharribu* (altered from *yuhribu*) *wa-yaṭṭaridu*, read *yaṭṭrudu*.

²MS. *'ayn*.

YARIN·DA'Q· TILIM·SIN·DY *yarindāq tilimsindi* "He pretended to cut the leather strip." :: BIJA'K BILAM·SIN·DIY *bičāk bilāmsindi* "He pretended to sharpen the knife"—had the *lām* taken *kasr* (I) it would look like the word in the phrase: 'IYŠ BILIM·SIN·DIY *iš bilimsindi* meaning "He pretended to know the matter." The latter is a biliteral root, the former a trilateral.

We said above that the rule for trilaterals is to take the vowel from the middle letter of the word [in such examples as]: QAJUR·KAJUR· *qačur, káčür*. In this section the *ǰīm* is unvowelled in: QAJ·RUM·SIN·DY *qačrumsindi* meaning "He pretended to drive him away"—the vowel has gone over to the following *rā'*. Therefore we said that *fatħa* (A) does not stand opposed to *kasra* (I) and so remains as it is. But *ḍamma* (U) stands opposed to it and so [the final letter] would not take *kasr* (I). :: 'UL 'ANY TUD·GURM·SINDIY *ol ani toḍyurumsindi* "He pretended to satiate him."

These rules which I have explained hold good for all verbs in the Turkic dialects (*alsina*), without any exception.

There is no quinquiliteral verb on this pattern that does not have this meaning¹ except one, namely :: 'UL MANK' YARAM·SIN·DIY *ol maṇa yaramsindi* "He flattered (*tamallaqa*) yaramsin-me." YARAM·SINUVR· YARAM·SINM'Q *yaramsinūr yaramsinmāq*.

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:: 'AR· TAW'RIN· QSIRQAN·DIY *är tawārin qisirqandi* "The man held on tightly to his money and was afraid to spend it (*tašaddada . . . fi taħaffuz, xāfa infāq*)." QISIR·QANUVR QSIRQAN·M'Q *qisirqanūr qisirqanmāq*. Verse:

'IL·TIB· TARIḠ QUD·MADIY	<i>eltip tariḡ qoḍmadi</i>	V
SIJ·GA'N· TAQIY SIQIR·QA'N·	<i>sičyān taqi siqirqān</i>	
KIZLAB· NALUK· KUTAR·SAN·	<i>kizlāp nālūk ketārsān</i>	
'M·DY 'ANIY QSIR·QA'N·	<i>amdi ani qisirqān</i>	

Reproaching a man who held back stores from his family until the field-rats and house-rats spoiled his grain: "The field-rats [and house-rats have taken away] the grain and have not left a thing; [why do you hide it and go away?]; now hold on and do not spend it (*amsik wa-lā tunfiq*) (for your family)." 0

:: KUVK· BULITLAN·DIY *kōk bulitlandi* "The sky was clouded over (*ḡāmat*)." BULIT·LANVR BULITLANM'Q *bulitlanūr bulitlanmāq*. 0

:: QA'N· BAḠIRLAN·DIY *qān bayirlandi* "The blood flowed out and clotted (*iḡ'anjara wa-n'aqada*)." Also of curdled milk when it thickens (*xatıra*). BAḠIR·LANVR BAḠIR·LAN·M'Q *bayirlanūr bayirlanmāq*. 0

398 ¹ So must we understand '*alā hādā l-ma'nā*.

:: YAĞA'J· BUTAIQ·LAN·DIY *yiyāc butaqlandı/butiqlandi* "The tree budded (*barahamat*)."¹ :: SUVW BUTAIQLAN·DIY *sūw butaqlandı/butiqlandi* "The water formed tributaries (*a'dad*)."² Its root is the word: BUTAIQ· *butaq/butiq* meaning "branch (*yuşn*) of a tree" [189]. BUTAIQLANVR BUTAIQLANM'Q *butaqłanūr/butiqlanūr butaqłanmāq/butiqlanmāq*.

:: SUNKUV BAŞAQ·LAN·DY *sünqū başaqlandı* "The spear was given a point (*sinān*)."³ Also for an arrow if it is given a head (*naşl*). BAŞAQ·LANVR BAŞAQLANM'Q *başaqłanūr başaqłanmāq*. 0

:: KUVL· BALIQ·LAN·DY *kōl baliqlandi* "The pond was full of fish (*samak*)."³ Also if a place is characterized by mud (*fin*), in Arġu dialect; or contains a fortress (*hişn*), in Uighur dialect. BALIQ·LANUVR BALIQ·LANM'Q *baliqlanūr baliqlanmāq*. D

:: 'AR· BIJA'K·LAN·DIY *är bičäkländi* "The man became owner of a knife (*sikkin*)."³ BJKNLVR BJKNLM'K *bičäklänūr bičäklänmāk*. 0

:: 'AR· TUBUT·LANDIY *är tübütländi* "The man dressed in the manner of: TUBUT· *tübüt*"—they are a tribe who settled in the lands of the Turks [179]. TUBUTLANVR TUBUT·LANM'K *tübütłänūr tübütlänmāk*. 0

:: 'UZUM· TATIĞLAN·DIY *üzüm tatiylandi* "The grapes were tasty (*dā ға'm wa-ladda*)."³ Also for anything that is tasty. TATIĞLANVR TATIĞLANM'Q *tatiylanūr tatiylanmāq*.

:: 'UR'ĞUT· TUTUĞQ·LAN·DIY² *urāyut tutuqlandi* "The woman hired a eunuch as a bodyguard (*ittaxadat . . . al-xaşi hājiban yaqdamuhā*)."² TUTUĞQ·LANUVR² TUTUĞQ·LAN·MA'Q² *tutuqlanūr tutuqlanmāq*.

:: 'UL·BUV·'TIF·UTURQ·LAN·DY *ol bu atıy tuşuqlandi* "He considered this horse (or other) emaciated (*mahzül*)."³ TURQ·LANVR TURQLANM'Q *uruşlanūr uruşlanmāq*. 0

:: 'AR·TULUM·LANDIY *är tulumlandı* "The man put on armor (*labisa . . . awzār al-ħarb wa-s-silāħ*)."³ TULUM·LANUVR TULUM·LANM'Q *tulumlanūr tulumlanmāq*. 0

:: 'AJ·KUV·JUBUR·LAN·DIY *äčkü čöpürländi* "The goat's hair grew (*nabata şa'r al-ma'z*)."³ JUBURLANVR JUBURLANM'K *čöpürlänūr čöpürlänmāk*. 0

:: 'UFLA'Q·JABIŞ·LAN·DIY *oylāq čäpişländi* "The kid became, or was considered, a six-month-old (*jadā* [defined])."³ JABIŞ·LANUVR JABIŞLANM'K *čäpişlänūr čäpişlänmāk*.

:: 'AR·JARUQ·LAN·DIY *är čaruqlandi* "The man put on sandals (*iħtađā . . . bi-l-ħidā*)"³ and became their owner." JARUQ·LANUVR JARUQLANM'Q *čaruqlanūr čaruqlanmāq*. 0

¹ MS. *barahamat*.² First U changed from A (?).³ MS. *iħtađā . . . bi-l-ħidā*.

:: YIḤA'J· JIḤJAK·LANDIY *yiyāc čecāklāndi* "The tree (or other) blossomed (*tawar- čecāklān-rada*)."⁴ JAIJAKLANVR JJKLNLM'K *čecāklānūr čecāklānmāk*.

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:: YYR· SUKUT·LAN·DIY *yēr sögütlandı* "The ground was covered with willows *sөгütlan-(muxlifa min šajar al-xilāf)*." SUKUTLANVR SUKUTLANM'K *sөгütlanūr sögütlanmāk*.

:: BUV YYRIK SUḤUQ·LAN·DIY *bu yērig soḡuqlandi* "He considered that place cold *soḡuqlan-(bārid)*." SUḤUQ·LVNR SUḤQLAN·M'Q *soḡuqlanūr soḡuqlanmāq*. The same for anything that one considers cold. 0

:: 'UL BA'LIYḤ· SUWIḤ·LAN·DY *ol bālīy suwiylandi* "He considered the honey (or *suwiylan-*other) watery (*raqīq*)."¹ SUWIḤ·LANVR SUWIḤLANM'Q *suwiylanūr suwiylanmāq*.

:: 'AR· QANAT·LAN·DIY *ār qanatlandı* "The man had a fiery mount and flew on *qanatlan-*it and almost reached his destination (*šāra . . . ma'a dābba fāriha fa-ḡāra 'alayhā wa-ašrafa 'alā ḡ-dahāb ilā maḡṣad*)."² :: QUŠ QANAT·LANDIY *quš qanatlandı* "The bird's wings grew (*nabata janāḥ*)."³ QANAT·LANVR QANAT·LANM'Q *qanatlanūr qanatlanmāq*. 0

:: 'AR QILJLANDIY *ār qiličlandi* "The man got a sword (*sayf*)."⁴ QILJ·LANUVR *qiličlan-*QILJLAN·MA'Q *qiličlanūr qiličlanmāq*.

:: 'AR JAḤIRLAN·DIY *ār čayırlandi* "The man got some juice or wine (*ašīr, xamr*)."⁵ *čayırlan-*JAḤIR·LANVR JAḤIRLANM'Q *čayırlanūr čayırlanmāq*.

:: YIYR· JIḤIR·LAN·DIY *yēr čiyırlāndi* "Paths and narrow roads (*ḡuruq wa-maḡārib*) *čiyırlan-*appeared on the ground."⁶ JIḤIRLANVR JIḤIRLANM'Q *čiyırlanūr čiyırlanmāq*.

:: 'AR QADIR·LAN·DIY¹ *ār qađırlandi* "The man pretended to be harsh (*asura qađırlan-ḡab*)."² Its root-form is: QAD·RI·NDIY² *qađrandi* [390], and this is more correct. QADIR·LANUVR¹ QADIR·LANM'Q¹ *qađırlanūr qađırlanmāq*.

:: YIḤA'J· QADIZ·LAN·DIY *yiyāc qađızlandi* "The tree grew bark (*liḡā*)."³ QADIZ·LANUVR QADIZLANM'Q *qađızlanūr qađızlanmāq*. 0

:: 'AR· QUDZ·LAN·DIY *ār qođuzlandi* "The man married a woman left without a *qođuzlan-*husband (*tazawaja . . . ḡayyiban*)."⁴ Arḡu dialect. QUDZLANVR QUDZLANM'Q *qođuzlanūr qođuzlanmāq*. 0

:: 'AR· QIMZLAN·DIY *ār qimızlandi* "The man got some koumiss (*amiš*)."⁵ This is *qimızlan-*fermented mare's milk. QIMZLANVR QIMZLAN·M'Q *qimızlanūr qimızlanmāq*. 0

399 ⁴ MS. *tawaradda*.

400 ¹ *Sukūn* (·) changed from dot over R indicating Z (?).

² Second *sukūn* (·) changed from A (?).

:: SUW· QUFUŞ·LAN·DIY *sūw qoγuşlandi* “The water flowed forth (*inṭa‘aba*).”³ *qoγuşlan-*
 QUFUŞ·LANVR QUFUŞLANM’Q *qoγuşlanūr qoγuşlanmāq*.

:: YIYR· QAMI·ŞLAN·DIY⁴ *yēr qamişlandi* “The ground became a reed-bed (*maq qamişlan-*
şaba).” QAMIŞLANVR QMŞLNM’Q *qamişlanūr qamişlanmāq*.

:: QIDIΓ·LAİN·DIY NA’NK· *qidiγlandi nān* “The thing was given a border or rim *qidiγlan-*
 (*kafāf wa-ḥitār*).” QIDIΓ·LANÜVR QIDIΓLANM’Q⁵ *qidiγlanūr qidiγlanmāq*.

:: ‘AR QATIΓ·LAN·DIY *ār qatiγlandi* “The man exerted himself (*ijtahada*).” QATIΓ· *qatiγlan-*
 LANÜVR QATIΓ·LANM’Q *qatiγlanūr qatiγlanmāq*. Proverb: KIJK·DA’ QATIΓ·LAN·SA’ P
 ‘ULFA’DUV SAW·NUVR· *kiçigdā qatiγlansa ulγādu sāwnūr* 0 “One who exerts himself
 when he is young will be happy when he is old.” 0

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:: ‘UL ‘UTM’K·NY QURUΓ·LAN·DIY *ol ötmākni quruγlandi* “He thought that the *quruγlan-*
 bread was plain and dry (*qifār*) and so did not eat it.” QURUΓ·LANVR QURΓLANM’Q *quruγ-*
lanūr quruγlanmāq. Also for other things. 0

:: ‘AR QAŞUQ·LANDIY *ār qaşuqlandi* “The man became owner of a spoon (*mil‘aqa*).” *qaşuqlan-*
 QAŞUQLANVR QAŞUQLANM’Q *qaşuqlanūr qaşuqlanmāq*. 0

:: TA’Γ KALAB·LANDY *tāγ käläpländi* “The mountain was covered with the plant *käläplän-*
 known as: KALAB· *käläp* [178].” 0

This section has several aspects:

G

(1) To mean that one has become owner or master [of the thing]. Example :: ‘AR·
 TARIΓ·LAN·DIY *ār tariγlandi* “The man became owner of a field (*ḥart*).” :: ‘AR· QAŞUQ·
 LANDY *ār qaşuqlandi* “The man became owner of a spoon.”

(2) To mean that one considers oneself to belong to the category of what is mentioned,
 or dresses in their dress. Example :: ‘AR· ‘UFUZ·LAN·DIY *ār oγuzlandi* “The man dressed like
 the Oγuz and considered himself one of them.” :: ‘AR· JIKILAN·DIY *ār çigilländi* “The man
 dressed like the Çigil.” This is like the Arabic [verse]: *wa-qaysa ‘aylāna wa-man taqayyasā*,
 meaning “[Qays ‘Aylān and those who] dress in their manner.” This is a general rule holding for
 all verbs.

(3) To mean that the thing naturally brought it forth. Example :: YΓA’J BUTAIQ·
 LANDY *yiyāç butaqlandi/butiqlandi* “The tree brought forth branches (*axraja . . . al-aγşan*).”
 :: YIF’J YAMIŞLAN·DIY *yiyāç yemişländi* “The tree brought forth fruit (*aṭmara*).”

400 ³MS. *inba‘ata*.

⁴First *sukūn* (·) changed from U.

⁵Dot of D added later.

(4) As a simple verb without any of these meanings. Example :: 'AR· QATIF·LANDY **är qatilyandi** "The man exerted himself (*ijtahada*)." KIŠIY YUMURLAN·DY **kiši yumurlandi** "The people assembled (*ijtima'a*)."

The root of all of these verbs is a trilateral noun from which the verb is formed. By analogy with these you may form verbs from quadrilaterals, quinquilaterals, or what exceeds that. Therefore know it well, that you gain in wisdom.

End of the Quinquilateral Chapters

Chapters of Sextilaterals

[T]

:: 'AR· TUŠ·FUT·LAN·DIY [sic] **är bošyutlandi** "The man took on an apprentice **bošyutlan-** (*tilmīd*)."
TUŠ·FUT·LANVR TUŠ·FUT·LANM'Q **bošyutlanūr bošyutlanmāq.**

[II. 215/270]

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:: SUVW TARMUT·LAN·DY **sūw tarmutlandi** "The water formed tributaries and **tarmutlan-** channels (*a'dād wa-xulj*)."
TURMUT·LANVR¹ TURMUT·LANM'Q¹ **tarmutlanūr tarmutlanmāq.**

:: 'AR· 'IYŠIY(T)AN² QIZ·FUT·LANDY **är išin (?) qizyutlandi** "The man refrained **qizyutlan-** from the matter after being punished and disgraced because of it (*imtana'a . . . lammā dāqa wabāl amrihi fa-ftaḍaḥa fihi*)."
QIZ·FUT·LANVR· QIZ·FUT·LANM'Q **qizyutlanūr qizyutlan-** **māq.**

J

:: 'AR TAW·FAJ·LANDY **är tawyačlandi** "The man dressed in the manner of the **tawyačlan-** people of Māšin."
TAW·FAJ·LANVR TAW·FAJ·LANM'Q **tawyačlanūr tawyačlanmāq.**

:: BJA'K SUR·QUJ·LANDIY **biččāk surqičlandi** "The knife handle was attached with **surqičlan-** resin (*šudda . . . bi-'ašāra šiby lukkan*)."
SUR·QUJ·LANVR SUR·QUJ·LANM'Q **surqičlanūr sur-** **qičlanmāq.** Also :: 'AR· SUR·QUJ·LAN·DY **är surqičlandi** "The man got some resin (*'ušāra lukkan*)."

:: YYR SUR·QUJ·LANDIY **yēr sarqičlandi** "The ground was covered with gum succory **sarqičlan-** (*mārūra*)."
SUR·QUJ·LANVR SUR·QUJ·LANM'Q **sarqičlanūr sarqičlanmāq.**

:: 'AR· SAF·DIJ·LANDIY **är sawdičlandi** "The man got a basket (*qaf'a*)."
SAF·DIJ·LANVR SAF·DIJ·LANM'Q **sawdičlanūr sawdičlanmāq.**

402 ¹ First U changed from A.

² Second Y also has two dots above, apparently added later (thus: *īštān*).

:: YIḠA'J MANDAR·LAN·DIY *yiyāc* mandarlandi “The tree was wrapped with bind-weed (*lablāb*).” MAN·DARLANVR MANDARLN̄M'Q mandarlanūr mandarlanmāq. mandarlan-

:: 'ALIK JAL·BUŠLANDY *ālig čalpušlandi* “The hand was smeared with sticky substance (*talaṭṭaxat al-luzūjāt*) (from eating fruit, or the like).” JAL·BUŠLANVR JAL·BUŠLANM'Q čalpušlanūr čalpušlanmāq. čalpušlan-

:: QIYZ QIR·TIŠ·LANDY *qiz qirtišlandi* “The girl had a fine complexion and a radiant face (*ḥasuna rawnaq . . . wa-naḍāra wajh*).” QIRTIŠLANVR QIRTIŠLANM'Q qirtišlanūr qirtišlanmāq. qirtišlan-

:: 'UL MANIG BRL' QUL·DAŠLANDIY *ol mänig birlā qoldašlandi* “He considered himself one of my associates (*aṣḥāb*).” QUL·DAŠLANVR QULDAŠLN̄M'Q qoldašlanūr qoldašlanmāq. qoldašlan-

Γ

:: 'AR 'YŠDA' BUŠ·LAḠ·LANDY *ār išda bošlaylandi* “The man acted heedlessly in the matter and did not accept advice (*tahawwara, lam yaqbal al-'iṣa*).” BUŠLAḠ·LANVR BUŠLAḠ·LANM'Q bošlaylanūr bošlaylanmāq. 0 Proverb: BUŠ·LAḠ·LAN·SA' BUX·SUQ·LANVR·bošlaylansa boxsuqlanūr 0 “One who acts heedlessly in a matter and defies advisors (*'aṣā l-muṣīr*) becomes manacled hand to neck.” This is coined for a person who is headstrong in his views. 0 bošlaylan-
P

:: 'UL MIN·DIN TURQIḠ·LAN·DIY *ol mindin turqiylandi* “He held back from turqiylan-

[II. 217/272]

403

the matter out of shame before me (*imtana'a 'an al-iqdām fi l-amr wa-ḥtarama wa-ḥtašama minnī*).” TARQIḠ·LANVR TARQIḠLANM'Q turqiylanūr turqiylanmāq. 0

:: 'UḠLA'N·TUḠRAḠ·LANDY *oylan tuyraylandi* “The boy was given a: TUḠ·RAḠ·tuyrāy—this is a horse that the king gives his troops to ride on the day of a parade (*yawm al-mawkiḥ li-r-rukūb*) and that is returned to him after they dismount [232]. TUḠRAḠ·LANVR TUḠ·RAḠ·LANM'Q tuyraylanūr tuyraylanmāq. Also, of a document, when the signature is affixed (*wuqqi'a*)—Oryuz dialect. tuyraylan-
D

:: BUV 'UḠUR·NIY TUMLUḠ·LANDY *bu uḡurni tumliylandi* “He considered this time too cold (*bārid*) (and so he changed his mind).” TUMLUḠ·LANVR TUMLUḠLANM'Q tumliylanūr tumliylanmāq. :: 'UL 'ANKAR TUMLUḠ·LANDY *ol anar tumliylandi* “He treated him coldly (lit. he showed severity and a stern face, *aḫhara l-jafā' wa-kulūḥ al-wajh*).” tumliylan-

:: 'UL BUV YIYRK QIŠ·LAḠ·LANDIY *ol bu yērig qišlaylandi* “He considered this land to be a winter quarter (*muštāt*) and he wintered in it.” QIŠ·LAḠ·LANVR QIŠLAḠ·LANM'Q qišlaylanūr qišlaylanmāq. 0 qišlaylan-

:: XA'N BUV YIYRK QUŠ·LAḠ·LANDY *xān bu yērig qušlaylandi* “The king took this place as a hunting ground for birds (*muṣṭād muṭayyara yaṣīḍu fiḥā ṭ-ṭayr*).” QUŠ·LAḠ·LANVR QUŠLAḠLANM'Q qušlaylanūr qušlaylanmāq. qušlaylan-

Q

:: BUJ·ΓAQ·LANDY NA'NK bučyaqlandi nān̄ “The thing had corners or shanks bučyaqlan- (zawāyā, akari’).” BUJΓAQ·LANUVR BUJΓAQ·LANM'Q bučyaqlanūr bučyaqlanmāq.

:: TAR BURJAQ·LAN·DIY tār burčaqlandi “The sweat (or other) formed beads burčaqlan- (taḥabbaba).” BURJAQ·LANVR BURJAQ·LNM'Q burčaqlanūr burčaqlanmāq.

:: 'AR BAŠ·MAQLANDIY är bašmaqlandi “The man put on shoes (zarbūl).” Oγuz bašmaqlan- dialect. BAŠ·MAQLANVR BAŠMAQLANM'Q bašmaqlanūr bašmaqlanmāq. D

:: BULUT BUΓNAQLAN·DY bulit boynaqlandi “The clouds were scattered (šāra . . . boynaqlan- qaza'āt).” BUΓ·NAQLANVR BUΓNAQLANM'Q boynaqlanūr boynaqlanmāq.

:: 'AR BUΓ·MAQLANDIY är boymaqlandi “The man fastened his shirt button ('urwaboymaqlan- al-qamiš).” BUΓMAQLANVR BUΓMQLNM'Q boymaqlanūr boymaqlanmāq. 0

:: BUVY· TAR·MAQ·LANDIY bōy tarmaqlandi “The subtribes camped in the desert tarmaqlan- on all sides, like claws (nazala l-ḥilal wa-l-qabā'il ka-l-maxālib fi l-mafāza min kull jānib).” :: BALA' TIARMAQLANDIY bala tarmaqlandi “The chick's claws (maxālib) appeared.” :: SUVV TAR·MAQ·LANDIY¹ sūw tarmaqlandi “The water formed channels (xuluj).” TARMAQ· LANVR¹ TARMAQLANM'Q¹ tarmaqlanūr tarmaqlanmāq. 0

:: 'AR· TIΓRAQ·LANDIY är tiyraqlandi “The man displayed sturdiness (jalāda).” tiyraqlan- TIΓRAQLANVR TIΓRAQ·LANM'Q tiyraqlanūr tiyraqlanmāq.

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TIΓRAQ·LANIB· SAKIR·T̄IY	tiyraqlanip säkirtti	V
'ARIN· 'ATIN YUKUR·T̄IY	ärin atin yügürtti	
BIZ·NIY QAMUΓ 'ANKIT̄IY	bizni qamuγ āñitti	
'ANDAΓ· SUVK' KIM YATA'R· [sic] anday sūkā kim tetār		

Verse:

Describing a man who attacked in battle: “He showed sturdiness and attacked us, he urged on his horses and men, he bewildered us [all] (at his deed); who is there who can oppose the troops of such as he?”

:: YILA'N JUQ·MAQ·LANDIY yilān čaqmaqlandi (?) “The snake coiled (tarahḥat, čaqmaqlan- istadārat).” JUQ·MAQ·LANUVR JUQMAQ·LANM'Q čaqmaqlanūr čaqmaqlanmāq. 0 ?

:: KIŠY JIM·FUQ·LAN·DIY kiši čamyuqlandi “The person was a slanderer (qattāt čamyuqlan- nammām šarīr yaḍummu kull insān).” JIMFUQLANVR JMFUQLANM'Q čamyuqlanūr čamyuq- lanmāq.

:: 'AR SAΓ·LIQ·LANDIY är sayliqlandi “The man became owner of ewes (ni'āj).” sayliqlan- SAΓLIQLANVR SAΓLIQLANM'Q sayliqlanūr sayliqlanmāq.

:: KIYŞ QAB-ΓAQ-LANDIY **kēš qapyaqlandi** “The quiver was outfitted with a cover **qapyaqlan-**
(‘ifāš).” QAB-ΓAQ-LANVR QAB-ΓAQ-LANM’Q **qapyaqlanūr qapyaqlanmāq.**

:: TA’T QD-RUQ-LAN-DY **tāy qadraqlandi** “The mountain had many ravines and **qadraqlan-**
rugged places (*fijāj, huzūn*).” QD-RUQ-LANVR QD-RUQ-LANMA’Q **qadraqlanūr qadraq-**
lanmāq.

:: ’AR QIS-RAQ-LAN-DIY **ār qisraqlandi** “The man became owner of a mare **qisraqlan-**
(*ramaka*).” QIS-RAQLANVR QIS-RAQLANM’Q **qisraqlanūr qisraqlanmāq.**

:: ’AR QAR-LUQ-LANDIY **ār qarluqlandi** “The man dressed in the manner of: QAR-
LUQ **qarluq**”—they are a tribe of Turkmān [238]. QARLUQLANVR QARLUQLAN-M’Q
qarluqlanūr qarluqlanmāq.

:: ’AR QAIW-JA’Q-LAN-DIY **ār qifcāqlandi** “The man dressed and acted in the man- **qifcāqlan-**
ner of: QI-FJA’Q.¹ **qifcāq.**” QIF-JA’Q-LANVR QAFJQLANM’Q **qifcāqlanūr qifcāqlanmāq.** 0

:: QIYZ MUN-JAQ-LANDIY **qiz mončuqlandi** “The girl got some beads and trinkets **mončuqlan-**
(*xarazāt wa-ḥulī*).” MUN-JUQLANVR MUNJUQLANM’Q **mončuqlanūr mončuqlanmāq.**

:: ’AR TUVNIN MANJUQLANDY **ār tōnin mančuqlandi** “The man put his garment in **mančuqlan-**
a case and hung it (*ja’ala . . . fi šiwān² wa-allaqa*) on the saddle behind him.” MUNJQLANVR
MUNJUQLANM’Q **mančuqlanūr mančuqlanmāq.**

K

’T BRJKLNDY³ **at bürcäkländi** “The horse grew a forelock (*sabība*).” Also if a person **bürcäklän-**
grows a forelock (*nāšiya*). BURJAK-LANVR BURJAK-LANM’K **bürcäklänūr bürcäklänmāk.**

:: ’UTM’K TUR-MAK-LANDY **ötmāk türmäkländi** “The bread was made into rolled **türmäklän-**
bread (*zumāward*).” TURMAK-LANVR TURMAK-LAN-M’K **türmäklänūr türmäklänmāk.**

:: ’AR TAW-LUKLANDIY **ār täwlügländi** **täwlüglän-**

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405

“The man considered himself among the deceivers (*muhtālīn*)¹ and followed their way.” TAW-
LUK-LANVR TAW-LUK-LANM’K **täwlüglänūr täwlüglänmāk.**

:: QUL JUKRAK-LAN-DIY **qul cäkräkländi** “The slave put on a woolen garment **cäkräklän-**
(*libās min šūf*).” JUKRAK-LANVR JUKRAK-LANM’K **cäkräklänūr cäkräklänmāk.**

404 ¹ First *sukūn* (·) changed from A.

² MS. *swān* (sic).

³ This is written in by a later hand.

405 ¹ MS. *muxtālīn*.

:: KVZ·JAL·BAK·LANDIY² *kōz čālpāklāndi* "The eye was bleary (*γamaṣat*)." JAL·čālpāklān·BAK·LANUVR·² JAL·BAK·LAN·MA'K·² *čālpāklānūr čālpāklānmāk*. 0

:: QIYZ·BUKSUK·LAN·DIY *qīz bōksāglāndi* "The girl's breasts rounded out (*nahāda bōksāglāntady*)." BUK·SUK·LANUVR·BUK·SUK·LAN·MA'K·*bōksāglānūr bōksāglānmāk*.

:: 'ANIK KUVZIY KIR·BUKLANDY *anig kōzi kirpiklāndi* "The lash (*ša'r nāxis*) in kirpiklān·his eye grew." KIRBUK·LANVR KIRBUKLANM'K *kirpiklānūr kirpiklānmāk*.

:: 'AR·KANJAK·LANDY *ār kāncāklāndi* "The man dressed in the manner of: KAN·kāncāklān·JA'K·*kāncāk*"—they are a tribe [241]. KAN·JAK·LANUVR·KAN·JKLNM'K *kāncāklānūr kāncāklānmāk*. 0

:: TUVN KUN·JUK·LANDY *tōn kōncūklāndi* "The garment was given a collar-opening *kōncūklān·(jayb)*." KUNJUK·LANVR KUNJUK·LANM'K *kōncūklānūr kōncūklānmāk*.

M

:: 'AR BAJKAM·LAN·DY *ār bāčkāmlāndi* "The man marked himself with a badge *bāčkāmlān·(tasawwama)* (on the day of battle, or other)." BAJKAMLANVR BAJKAMLANM'K *bāčkāmlānūr bāčkāmlānmāk*.

N

:: 'AR TUR·BUN·LANDY *ār torpunlandi* (?) "The man inquired (*taḥarrā*) about a torpun·matter." TURBUNLANVR TURBUNLNM'Q *torpunlanūr torpunlanmāq*. 0 lan·?

:: 'URA'TUT KIR·ŠAN·LANDY *urāyut kirsānlāndi* "The woman coated her face *kirsānlān·with white lead (isfidāj)*." KIRŠAN·LANVR KIRŠANLANM'K *kirsānlānūr kirsānlānmāk*.

:: 'UL BUV 'AW·NY TUR·KUN·LAN·DIY *ol bu āwni tōrkūnlāndi* "He reckoned this tōrkūnlān·house as among his people's houses and so he alighted in it (*'adda hādā l-bayt min jumla bayt ahlihi fa-nazala bihi*)." TUR·KUN·LANUVR TURKUN·LAN·M'K *tōrkūnlānūr tōrkūnlānmāk*.

:: TA'Γ·TUŠKUNLANDY *tāy tūšgūnlāndi* "The mountain was covered with goats·tūšgūnlān·thorn (*šajar al-kaṣīrā*)." TUŠKUNLANVR TUŠKUNLANM'K *tūšgūnlānūr tūšgūnlānmāk*.

:: 'UL BUV 'AŠIΓ JIWKUJNLANDIY *ol bu ašiy čiwginlāndi* "He considered this čiwginlān·food fattening and wholesome (*muxšib li-l-badan nāji*)." JIWKUJNLANVR JIWKUJNLANM'K *čiwginlānūr čiwginlānmāk*. 0

:: 'AR·SUK·MAN·LANDY *ār sōkmānlāndi* "The man dressed in the manner of war·sōkmānlān·riors (*abṭāl*) and considered himself one of them." SUKMKLANVR SUKMAKLANM'K [sic] *sōkmānlānūr sōkmānlānmāk*.

The imperative of this chapter is made up of six consonants. Example :: SUK·MAN-LAN· **sökmänlän** “Dress like a warrior.”³ :: KIR·ŞAN-LAN· **kirşänlän** “Coat your face with white lead.” 0

This section has

[II. 222/278]

four aspects:

(1) To mean that one considers oneself to belong to the class of the thing named, or dresses in that manner. Example :: 'AR· QIF·JA'Q-LAN·DIY **är qifcäqlandi**, 'AR· 'UΓ·RAQ-LAN·DY **är oγraqlandi** “He dressed in the manner of Qifcäq or Oγraq.”

(2) To mean that one has become master or possessor of the thing named. Example :: 'AR QIS-RAQ-LAN·DIY **är qisraqlandi** “The man became owner of a mare.” :: 'AR YAR-MAQLANDIY **är yarmaqlandi** “The man got a dirham.”

(3) To be a verb formed from a quadrilateral noun. Example :: 'ANIK KUṼZIY JAL·BAK·LAN·DY **anig közi cälpäkländi** “His eye was bleary.” :: 'NIK KVZY KIRBUṼKLAN·DIY **anig közi kirpikländi** “The lash (*hadab nāxis*) in his eye grew.”

(4) To be a simple verb. Example :: TAR· BURJAQ-LAN·DY **tär burcäqlandi** “The sweat formed beads.” :: YILA'N JUQMQLAN·DIY¹ **yilän cäqmaqlandi** “The snake coiled.” 0

All sextiliteral verbs of this type are formed from quadrilateral nouns; there is no independent verb. If you wish to form verbs in this meaning from any biliteral, trilateral or quadrilateral noun, the way to do it is to add the suffix *lām nūn*, thus forming a verb that is conjugated in these ways. [This is] a general rule holding good without exception for all the dialects (*luγāt*), and therefore it should be memorized.

End of the Book of Sound Words

Praise be to God

405 ³MS. *tazayyā l-abṭāl*, read *tazayya bi-ziyy al-abṭāl*.

406 ¹U changed from A by later hand.

In the Name of God the Merciful the Compassionate

Book of Doubled Words

Chapter: Biliteral Nouns

T

TAT· tat “Persian (*fārisī*)”—among most of the Turks. Proverb: TATIḤ· KUVZ· RA’ **tat** D
 TIKA’NIK TUB·RA’ tatiy kōzrā tikānig tüprā “(Strike) the Persian on the eye, (cut) the thorn P
 at its root.” 0 TAT· tat “Uighur infidels (*kafara uyğur*)”—among the Yağma and Tuxsi. D
 I heard it from them in their own country. They use it in this expression: TAT· TAW·ΓA’J
 tat tawyāč meaning “Uighurī and Şīnī.” The proverb [above] also originally refers

[II. 224/280]

407

to them, because they lack loyalty; just as the thorn should be cut at its root, so the Uighurī P
 should be struck on the eye. Another proverb [= 176 börk]: TAT·SIZ· TURK· BULMA’S·
 BAŞSIZ BUR·K· BUL·MA’S· tatsiz türk bolmās başsiz börk bolmās 0 “There is no Persian
 except in the company of a Turk,¹ (just as) there is no cap unless there is a head to put it on.”

TAUT· tat “Rust (*tab’*) that appears on a sword, or other.” Proverb: QILJ TATIḤ·
 SA’ ’IYŞ· YUN·JIYR ’AR TATIḤ·SA’ ’AT· TUN·JIYR· qilič tatiqsa iş yuncir är tatiqsa ät tinčir P
 0 “When rust overtakes a sword the condition (of the warrior) suffers, (just as) when a Turk
 assumes the morals of a Persian his flesh begins to stink.” This is coined to advise a person to
 be steadfast and to live among his own kind.

J

HUJ HÜJ xoc xoc A phrase used to drive goats. 0 xoc

HJ HJ häč häč A phrase used to restrain horses. Its root-form is: ’AJ ’AJ äč äč—the
hamza has been changed to *hā*. This agrees with the Arabic expression *hajhajtu bi-l-yanam*
 meaning “I shouted at [the sheep] when they became stubborn.” häč

Ş

ŞIŞ· şiš “The skewer (*minzām*) with which Tutmāč is eaten.” siş

Q

QAQ· qaq “Something split in two (*faliq*).” :: ’ARUK· QAQIY ärük qaqi “A split qaq
 peach (or other) [i.e. dried fruit].” 0 QAQ· ’AT· qaq ät “Jerked (*qadid*) meat.” 0 The
 same for anything that is cut and dried in the sun (*taqaddada*). 0

407 ¹Thus the Arabic: *lā yakūnu l-fārisī illā wa-yuxāliḡu t-turka*. “Persian” and “Turk” should be reversed to accord with the Turkic.

QAQ· qaq “Pond (*γadīr*).”

Verse [= 99 ilār-]:

QAQ·LAR QAMΓ KULAR·DIY

qaqlar qamuy kölärđi

V

TAΓ·LAR BAŞIY 'ILARDIY

taylar başı ilärđi

'AŽUN TANIY YILIR·DIY

ažun tini yilirdi

TUV TUV JAJAK· JAR·KAŠUVR

tü tü čečäk čärgäsür

Describing Spring: “The ponds filled up until they became like lakes; the tops of the mountains appeared in outline [i.e. silhouetted] (among the ponds when the water flooded their lower valleys); the breath of the world became warm; flowers shot up in rows.”

K

KAK· kāk “Seeking vengeance (*hiqd*).” :: 'UJ·LUK· KAK·LIK KIŠY öčlüg kāklig kiši

kāk

“One seeking vengeance (*šāhib al-ḥiqd wa-t-ta'r*).”KAK· kāk “Hardship (*mihna*).” :: KAK· KUR·DIY 'AR· kāk körđi är“The man experienced hardship (*imtaḥana*).” 0KUK· kök “Saddle girth (*rabṭ as-sarj*).”

kök

[II. 226/283]

408

Proverb: 'AR· SUVZIY BIYR· 'ADAR· KUKIY 'UVJ· är sözi bir ađār köki üç 0 “(It is part of being) a man that his word be one (with nothing corrupt in it, just as) the girth of the saddle-tree (*rabṭ ḥanw as-sarj*) is three”—if one [more band] were added the saddletree (*qarbūs*) would break because there would be too many holes, and if there were one less than three they would not be able to support a man. This is coined advising a person to carry out what he says. 0 0

P

KUK· kök “Root or origin (*aşl*).” :: KUKUNK· KIM· köküñ kim “From whom is your origin and to which tribe are you related (*mimman aşluka wa-ilā man tantamī min al-qabā'il*)?” Oʻyuz and Qifčāq dialect.

D

End of the Biliteral Chapters

Triliteral Chapters

Chapter: *fa'al*, middle radical voweled, in its various vocalizations

T

QATUT· qatut “Mixture (*mizāj*).” Hence :: QATUT· LUF· 'UQ qatutluy oq “An arrow whose head is mixed with poison (*mamzūja naşluhu bi-s-samm*).” QATUT· qatut “Something split in two (*faliq*)”—Barsγān dialect. Thus :: 'ARMUT· QATUTIY armut qatuti “A split [i.e. dried] pear.” 0 QATUT· qatut “The glue (*tarṭ*) used by shoemakers.” 0

qatut

D

KATUT· KIŠY kätüt kiši “A churlish old man (*mutaqabbađ, 'ulfūf*).”

kätüt

J

QAJAJ **qačac** A *šini* brocade. The more correct form is: QAJAJ'J· **qačac**. Hence female servants may be called: QAJAJ'J· **qačac**. 0

qačac
N

QAJAJ'J· **qačac** "Dirt (*daran*)."
Thus :: TVN QAJ'J· BULDIY *tōn* **qačac** **boldi** "The garment became dirty (*darana*)."
The *jim* is an alternant of *qāf*; its root-form is: QAQA'J· **qaqac** [180].

Q

BUQAQ· **boqaq** "Crop of a bird (*hawşala*)."

boqaq

BUQUQ **boquq** "The bud (*jamā'a*) of a flower; the calyxes (*akmām*) of flowers and blossoms." Hence :: JAJAK BUQUQ·LAN·DY **čečak boquqlandi** "The flower formed a calyx"—this occurs before it blossoms.

boquq

Verse [= 209 *tügsin*]:

TAK·M' JJAK 'UKUL·DIY	tagmä čečak üküldi	V
BUQUQLANIB· BUKUL·DY	boquqlanip bögüldi	
TUK·SN TUKN TUKULDY	tügsin tügün tügüldi	
YAZLIB YAN' YURKAŞUVR	yazlip yana yörgäşür	

Describing Spring: "The various flowers are heaped up; their calyxes are gathered and knotted together; they will split open, and then intertwine (because of their abundance)." 0

BUQUQ **boquq** "Goiter (*lahm yudadi*) occurring between the skin and the flesh

[II. 228/285]

409

on both sides of the Adam's-apple." In Faryāna and the regions of *Šiqnī* there are groups of people who are characterized by this defect. Each generation acquires these swellings (*yatahaw-şalūna bihi*) anew. Sometimes they are so large that they prevent people from seeing their own chests and feet. I asked them about the origin of this, and they told me the following story:

"Our forebears were loud-mouthed infidels. The companions of the Prophet of God (may God bless and keep him) made a raid against them. Our forebears attacked them at night with loud screams and yells, and the Muslims were put to flight at the sound. The news reached 'Umar (may God be pleased with him). He put a curse upon them, and this defect appeared on their throats."

It has remained among them as a legacy. Now there is never seen among them one who is loud-mouthed. 0

TAQUQ· **taquq** "Chicken (*dajāj*)."
Türkmān dialect.

taquq D

SAQAQ **saqaq** "Chin (*daqan*)."
Proverb [= 144 *oxša*]: SAQAQ 'UXŞA'R· SAQA'L BIJA'R· [sic] **saqāl oxşar saqaq bičār** 0 "He (playfully) strokes your beard and (secretly) cuts your chin." 0 This is like the saying of the Arabs: *yusirru ḥaswan fī rtiyā'* ("He conceals a sipping in drinking froth"). 0

saqaq
P

SUQAQ· **suqaq** "White antelope (*ar-rīm min az-ziḅā'*)."
0 SUQAQ **suqaq** is used by allusion for "a Persian (*fārisī*)" among the *Oyuz*. :: BUV SUQAQ· NA' TIYR· **bu suqaq nā tēr** "What is this Persian saying?"

suqaq
D

K

TUKAK **tügäk** “A wooden ring tied to the ends of ropes in order to fasten loads (*farīs* [defined]). 0 **tügäk**

JAKUK **čäkäk** “Hammer (*miṭraqa*).” Oğuz dialect. 0 **čäkäk** D

JAKIK **čäkig** “Diacritical marks (*nuqaṭ*) in a book.” 0 **čäkig**

JAKIK **čäkik** “The penis of a small boy (*‘ard aṣ-ṣabī fī ḥāl ṣiṣarihi*).” 0 **čäkik**

JAKIK **čäkik** “A speckled (*a‘ram*) bird, like the *waṣī‘*, found on stony tracts.”

KAKUK **käkük** “Falcon (*zummaj*).” A bird whose bones are used in conjurations and love-potions and their spells.¹ 0 **käkük**

Initial Weak²

YATUT· **yetüt** “Reserves (*madad*),” in an army. It is taken from the phrase: YATUT· **yetüt**
SAJ· **yetüt sač** meaning “Hair that is left loose after being tied (*ursila ba‘d al-awl*).”³

KUKA‘KUVN· **kökägün** “Blue fly (*‘antara wahwa ḍubāb azraq*).” Proverb [= 103 **kökägün**
egāš-]: ‘IKY BU‘TRA’ ‘IKA‘ŠUVR ‘UT·RA’ KUKA‘KUVN· YAN·JILUVR **ekki boṣra egāšür**
otra kökägün yančilür 0 “Two stallions clash and bite each other and a blue fly perishes
between them.” This is coined about two rulers. P

[II. 230/287]

410

who war against each other while the weak perish between them. 0

End of the Triliteral Chapters

Quadriliteral Chapters

Chapter: *fa‘lāl*, in its various vocalizations

Γ

TUL·ΓA·Γ **tolyāy** “Woman’s earring (*ṣanf*).” Thus :: YINJUV TUL·ΓA·Γ **yinčü** **tolyāy**
tolyāy “A pearl earring.”

409 ¹*yusta‘malu ‘izāmuhu fī n-nayrinjiyāt wa-l-juyyāt wa-ruqyatihā* (MS. *ruqyatuhā*). The dictionaries do not have *juyya*, but only *jawā* “love” and *jawī* (fm. *jawīya*) “love-struck (*‘āšiq*).”

²In MS. this heading is misplaced after the entry **yetüt**, and before **kökägün**.

³MS. *awwal*.

TUL·ΓA'Γ *tolγāy* “Hardship (*miḥna*).” Thus :: 'AM·KA'K TUL·ΓA'Γ· *ämgäk tolγāy*. Its root-meaning is “dysentery and colic (*zahīr, qūlanj*).”¹ Hence :: 'ANIK QAR·NIY TUL·ΓA'R· *anig qarni tolγār* “He was taken with dysentery and diarrhea in his belly.” 0

TAL·ΓA'Γ· *talyāy* “A blizzard (*damaq*)” that strikes a man² and almost kills him. *talyāy*
Thus :: TA'Γ· 'UZA' TAL·ΓA'Γ· BUL·DIY *tāy üzä talyāy boldi* “Snow and a blizzard arose on the mountain”

QAR·ΓA'Q· [sic] *qaryāy* “Cursing (*la'n*).” Thus :: TANK·RIY QAR·ΓA'ΓINKA' 'ILIN·MA' *tänri qaryāyına ilinmä* “Do not enter into the curse of God Most High.” *qaryāy*

QIR·ΓA'Γ·³ *qiryāy* “The selvages (*kifāf, ṭurra*) of a garment.” 0 *qiryāy*

QIAR·ΓA'Γ· *qiryāy* “The anger (*yaḍab*) of an emir or king at whoever is below him.” Hence :: XA'N· 'NY QIR·ΓA'DIY *xān ani qiryādi* “The king was angry with him and shunned him.”

They distinguish between the cursing of a slave [i.e., man] by God, the Most Great and Powerful, and the cursing by one of His slaves of one of his subjects who is like him. The former has *fathā* [i.e. *qaryāy*], the latter *kasra* [i.e. *qiryāy*]. This is similar to the distinction they make between the Messenger of God Most High and the messenger of the king. They call the Messenger of God Most High: YL'FAJ· *yalāwač*, and the messenger of the king: YALA'FAR· *yalāwar*, in Uighur dialect. D

Q

TUL·QVQ *tolqūq* “An inflated wineskin (*ziqq manfūx fihi*).” *tolqūq*

K

:: KUVK YUR·KAK· BUL·DIY *kök bürkäk boldi* “The sky became overcast (*dajanat*).” *bürkäk*

BAZ·KA'K *bäzgak* “Shudder (*ri'da*).” 0 *bäzgak*

TUR·KA'K *türgäk* “Bundle (*rizma*).” *türgäk*

TAZKA'K· 'AR· *täzgak är* “A man who shuns (*nafūr*) work, or other.” 0 *täzgak*

SAR·KAK· *särgäk* “Shaking and swaying (*ihtizāz, tamāyul*) from drunkenness, or other.” :: 'AS·RUK SAR·KAK·LADIY *äsruk särgäklädi* “The drunken man swayed (*tamāyala*).” *särgäk*

KAR·KUK· *kärgük* “Something in the stomach of a sheep, along with the third stomach, and like the third stomach [the rumen?] (*šay' fī kirš aš-šat ma'a l-faḥṭ ka-l-faḥṭ*).” 0 *kärgük*

410 ¹ MS. *qawlinj*.

² MS. *yuyšā l-insānu*, read *yuyšī l-insāna*.

³ First *sukün* (·) changed from U (?).

KAS·KUK· **kāsgük** “Iron collar for dogs (*sājūr*).” 0

kāsgük

KUS·KUK **kōsgük** “A scarecrow (*xiyāl*) which is planted in kitchen-gardens and vineyards to protect against the evil eye.” Proverb [= 53 *āl*, 622 *arslān*]: 'ĀLIYN· 'AR·SLA'N·TUTAR· KUVJUVN KUS·KUK· TUTMA'S· *ālīn arslān tutar kūcūn kōsgük tutmās* 0

kōsgük
P

[II. 232/289]

411

“By trickery one can capture a lion, but by force one cannot capture a scarecrow.” 0

KUR·KA'K· **kürgāk** “Oar (*mijraf*) of a boat; shovel (*mishāt*) of a thing.” 0

kürgāk

KAF·KA'K **kāwgāk** “One who mispronounces, who stutters (*alṭay, yulajliju bi-kalām*).” **kāwgāk**

Chapter: Quinquiliterals, of the pattern *fa'al'al*

K

SAMUR·KUVK· **sāmürgük** “Something resembling the nightingale (*'andalīb*).” Balā- **sāmürgük**
sā'yūn dialect. Verse: D

BUJ BUJ 'ATAR SAMURKUK· **buč buč ötār sāmürgük**

V

BUṬ·ZIY 'UJUṬVN MANKLANUVR **bozyi üçün mənḷänür**

“The warbling bird (when it is hungry) pecks at seed for the sake of its throat.” 0

KIṬḌIZ·KA'K· QA'ṬUVN· **kiḏizgāk qā'yūn** “A melon that has lost its freshness and **kiḏizgāk**
has become like felt (*libd*).” 0

KSI·RK'K· 'AR· **kōsürgāk** (?) *är* “A man who feels cramped for space when he sees a **kōsürgāk**
person in his house (*yataḏayyaqu 'alayhi makānuhu idā ra'a l-insān fi baytihi*).” ?

Nasal Words

JANKAL [sic] 'AR· **čängāk är** “A wicked (*šarīr*) man.”

čängāk

JUNKAK [sic] **čöngāk** “A leather milking pail (*'ulba*).” Čigil dialect. 0

čöngāk D

TRNKAK **tärnjik** “Water oozing from the ground (*nazz*).” In Arabic it is *turnuq*.¹ **tärnjik**
The *qāf* alternates with the *kāf*; this is an agreement [between the two languages]. 0

End of the Book of Doubled Nouns

Praise be to God

In the Name of God the Merciful the Compassionate

Book of Doubled Verbs

Chapter: Biliterals

Know that genuine doubling is rarely found. Verbs are only doubled by the combination of a *tā'* which is part of the word itself with a *dāl* which is the preterite marker; then a *tašdīd* appears and we call it "doubled." Note that doubling does not occur in the aorist or the infinitive, since in both of these the *dāl* disappears. As for true doubling, it is rare, and we have set it off in this section because of its infrequent occurrence. Thus ::

T

BA'Š· TUṬIY *bāš tutti* (titti ?) "The wound throbbled with pain (*amaḍḍa . . . bi-ḍarabān*)." TUTA'R· TUTM'Q *tutār tutmāq*. 0

G

tut-
(tit- ?)

:: 'IT KAYIK· TUṬIY *it kāyik tutti*

tut-

[II. 234/292]

412

"The dog caught (*axaḍa*) the gazelle (or other)." The same for anyone who catches a thing. :: 'UL MANK' 'ALIK· TUṬIY *ol maṇa ālig tutti* "He gave surety for me (*kafala bī*)" [lit. "He held my hand"]. Proverb: 'ALIK· TUT·ḤIN·JA' 'UT· TUT· ālig *tutyinča ot tut* 0 "To hold fire is better than to give surety (*kafāla*)"—because afterwards that will be a cause for regret. 0 TUTA'R· TUTM'Q *tutār tutmāq*.

P

:: 'UL 'ANY TIṬIY *ol ani titti* "He held him back from it (*mana'a*)." Its root-form is: TIYD·TIY *tīḍti*, assimilated and doubled. TIDA'R· TID·MA'Q *tidār tidmāq*.

tit-
(tīḍ-)

:: 'UL 'AT· TIṬIY *ol āt titti* "He shredded the meat (*mazzaqa l-laḥm al-muharrā*)." Also for tearing clothes to shreds (*tamziqan bāliyan*).

:: QUL BAK· KA' TIṬIY *qul begkā tetti* "The slave opposed (*qāwama*) the emir (or other)." :: 'UL 'ANKA'R· TIT·RUV BAQ·DIY *ol anār tetrū baqdi* "He fixed his glance (*aḥdaqa n-naẓar*) on him." Hence, of a beautiful person :: 'ANK'R· TIT·RUV BAQ·SA' BULM'S· *anār tetrū baqsa bolmās* 0 "One cannot fix one's glance on him." This may also have the meaning of 'looking askance (*naẓar aš-šazr*)." TITA'R· TIT·M'K *tetār tetmāk*.

tet-

The infinitive for tearing meat and clothes is: TIT'R· TIT·M'Q *titār titmāq* with *qāf*.

tit-

S

:: 'UVD.¹ SUS·DY *ūd sūsdi* "The ox (or other) butted (*nataḥa*)." SUSAR· SUS·M'K *sūsār sūsmāk*.

sūs-

Š

:: 'AR· TUKUVN SAS·DIY *är tügün säšdi* "The man untied (*halla*) the knot." Also *šäs-*
for untying a horse, or other, from its bond. SASA'R SASM'K *šäsär säsmäk.*

Q

:: 'NY BAŠ·RA' QAQ·TY *ani bašra qaqti* "He struck him lightly (*qara'a . . . xafifan*) *qaq-*
on his head." QAQA'R QAQM'Q *qaqār qaqmāq.*

:: YA'Γ 'UVĪA' QUQ·TIY *yāy ōtta qoqti* "The smoke of the oil [in the fire] rose up *qoq-*
(*irtafa'a duxān*)." It is as when one extinguishes a lamp and the smoke rises from it; or when
meat is burnt and its aroma (*qutār*) rises :: 'AT· QUQ·DIY *āt qoqdi.* QUQ'R QUQM'Q *qoqār*
qoqmāq.

K

:: BJ'K KIK·DY 'AR· *bičāk kikdi är* "The man sharpened (*sanna*) the knife, or he *kik-*
whetted (*amarra*) one against another." KIK'R K'KM'K *kikār kismäk.*

These have genuine doubling. All others have secondary doubling. Thus :: *G*

T

KUVN BAĪTY *kün batti* *bat-*

[II. 236/293] *413*

"The sun set (*yarabat*)." :: QURΓRYN SUWQA' BAĪTY *qoruyzīn suwqa batti* "The lead (or
other) sank (*rasaba*)¹ in the water." The same for anything that disappears from sight (*γāba 'an*
al-'ayn). BATA'R BAT·M'Q *batār batmāq.* 0

:: 'AR· 'UVNIY BUĪTY *är ūni bütti* "The man's voice disappeared (*xafata*) (because *büt-*
of hoarseness in the chest, or an illness, or a blow)." :: 'ANIK· 'ALMIY BUĪTY *anig almi bütti*
"The debt against him was confirmed (*ṭabata, ṣahḥa*)." :: BA'Š· BUĪTY *bās bütti* "The wound
healed (*indamāla*)." :: QUL· TAN·KRIY KA' BUĪTY *qul tānrikā bütti* "The slave [i.e. wor-
shipper] confessed the unity (*aqarra bi-wahdāniyya*) of God Most High." :: 'UT· BUĪTY *ot bütti*
"The plant shot up and grew (*ṭala'a, nabata*)." ² Also of a fruit that grows. :: 'UFLA'N BUĪTY
oylān bütti "The child was born (*wulida*)." And of anything that grows (*nabata*) or is born
(*wulida*) or is created (*xuliqa*) one says: BUĪTY *bütti* in Qifčāq dialect. BUTA'R BUTM'K *D*
bütār bütümäk. 0

:: 'AR· 'UFLA'Q QUZIY QA' JAĪTY *är oylāq qoziqa čatti* "The man joined (*qarana*) *čat-*
the kid with the lamb (or other)." JATA'R JATM'Q *čatār čatmāq.* Oγuz dialect. Verse: *D*

413 ¹MS. *rasati*.

²MS. *nabtu*.

'URḌULANIB YŪK-SAK TAḠIT 'UḠLA'Q JATA'R

V

'UYḠUR TATIN YUḠḠA' 'ALIB YUM-ḠIN SATA'R-

ordulanip yūksāk taḡiy oḡlāq čatār

uyḡur tatin yuwya alip yomyin satār

Describing a man who climbed³ to the peak of a mountain: "He set up camp on the summit and (it is still his practice) to join the kid (with the lamb, or other, meaning that he is a shepherd; nevertheless, he raids) the Uighur and captures them [separately?] and sells them all together."⁴

:: 'UL TAW'R SAṬIY ol tawār satti "He sold (*bā'a*) the merchandise (or other)." SAT-SATA'R SATM'Q satār satmāq.

sat-

:: 'UL KIŠY YUVZYNKA' SUṬIY ol kiši yūziḡā suttī "He spit (*bazaqa*) in the man's face." Its root-form is: SUVD-TIY sūḏti, assimilated. SUDA'R SUDMA'Q suḏār suḏmāq.

sut-
(sūḏ-)

:: 'AR- SIṬIY ār sitti "The man (or other) urinated (*bāla*)." Its root-form is: SIYD-TIY siḏti, assimilated. SIDA'R SIDMA'K siḏār siḏmāk. 0

sit-
(siḏ-)

:: 'UL SIR-K'NIY YUḠRUT-QA' QAṬIY ol sirkāni yoḡrutqa qatti "He mixed (*mazaja*) vinegar with curdled milk." Also of anything that is mixed (*xuliḡa*) with something else. :: YUMŠ'Q NA'NK-QATY yumšāq nāḡ qatti "The soft thing became hard (*ḡaluba*)." QATA'R-QAT-M'Q qatār qatmāq. 0

qat-

:: 'UL NA'NK-QUṬIY ol nāḡ qotti "He left (*taraka*) the thing."

qot-

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414

Its root-form is: QUVD-TIY qōḏti, assimilated. QUDUVR-QUD-MA'Q qoḏūr qoḏmāq. 0

(qōḏ-)

:: 'AR- TUVNIN-KṬIY ār tōnin kātti "The man put on (*labisa*) his garment." Its root-form is: KAD-TIY kāḏti. KAD'R-KADMA'K kāḏār kāḏmāk. 0

kāt-
(kāḏ-)

:: 'AR- YIYRIN-DIN KIṬY ār yērindin ketti "The man withdrew (*zāla, tanaḡḡā*) from his place." KIADA'R KIDMA'K [sic] ketār ketmāk 0

ket-

Rule. The imperative in this chapter has two consonants, and therefore we have called it biliteral. Example :: 'AT-TUT at tut "Take the horse." :: TAWA'R-SAT tawār sat "Sell the merchandise."

G

This type of verb is called ["doubled"] only because of the joining of two consonants of the same genus in the preterite. This does not follow the course of Arabic [doubled roots] in the aorist and infinitive, as you can see. However, since it is similar [to Arabic] in the preterite, it is given that name.¹

413 ³MS. *tadrā*, read *taḏarrā*.

⁴Lit. "captures from them altogether and sells them"; *ya'xuḏu minhum jumlatan fa-yabi'uhum* —the last two words should be reversed to accord with the Turkic; however, the meaning of *yuwya* is obscure.

414 ¹Thus, e.g., Tk. *batti* is similar to Ar. *marra*, but there is no doubling in *batār batmāq*, as there is in *yamurru murūr*.

Active participle: TUT_FUVJY *tutyūci* "One who takes"; SAT_FUVJY *satyūci* "One who sells." This is in Turk dialect. The Turkmān and those who follow them say: TUTAJIY SAĀAJIY *tuttaçi, sattaçi*. D

The participle indicating frequent occurrence of the action: TUT_FA'N_ SAT_FA'N_ *tutyān, satyān* "One who often takes, One who often sells."

The participle indicating that one desires to perform the action: TUTUF_SA'Q_ SATIF_SA'Q_ *tutyūsāq, satiysāq*.

The participle indicating that one ought to perform the action: 'UL TUT_FULUQ 'AR·DIY *ol tutyuluq ārdi* "He should have taken"; :: 'UL SAT_FULUQ TURUR *ol satyuluq turur* "He ought to sell." The *Oyuz* make the *lām* a *sīn* in this meaning, thus :: 'UL 'ANY TUTUF_SAQ 'AR·DIY *ol ani tutyysaq ārdi* "He intended to take"; :: 'UL 'ANY SATIFΨSAQ_ 'UL_ *ol ani satiysaq ol* ["He intends to sell it"]. D

The participle indicating that one is on the point of performing the action: 'UL 'ANY TUTUF_ILY 'UL *ol ani tutyuli ol* "He is about to take it"; :: 'UL TAW'RIN SATIF_LIY 'UL *ol tawārin satiqli ol* "He is about to sell his merchandise."

The rest of the derivations are formed according to the rules of the preceding chapters, in exactly the same way,

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with no divergence at all.

End of the Biliteral Chapters

Chapter of Triliterals

Chapter: *fa'aldī*, second radical vowelled, in its various vocalizations

B

:: 'IT· KIŠIY K' JABIŦIY *it kisikā čapitti* "The dog attacked the man to bite him (*hamala 'alā . . . li-ya'adda*)." Also :: BAK 'ANIK BUY·NIN JABIŦIY *beg anig boynin čapitti* "The emir ordered his neck to be struck (*darb*)"—Uighur dialect. JABTVR JBTM'Q *čapitūr čapitmāq*. 0 D

:: 'AT· QUD·RUQ SABIŦY *at quđruq sapitti* "The horse swished (*harraka*) his tail." :: 'IT· QUD·RUQ_ SABIŦY *it quđruq sapitti* "The dog wagged (*başbaşa*) his tail." SABITUR SABITM'Q *sapitur sapitmāq*. D

:: 'UL NA'NKNY SUBIŦY *ol nāñni subitti* "He sharpened the point of the thing and lengthened (*allala* [defined]) it," as a nail, for example. SUBITUVRU_ SUBITMA'Q *subitūr subitmāq*. 0 D

:: YIYL· TUVNUḤ KABIṬY yēl tōnuḡ kăpitti “The wind partially dried (*ajaffa* . . . *ba‘d al-jafāf*) the garment.” KBITUVR KABITM’K kăpitūr kăpitmāk. **kăpit-**

:: ‘UL TUVNIN· KUBIṬY ol tōnin kŭpitti “He ordered the garment to be quilted (*taḍrīb*.)” KUBITVR KUBITM’K kŭpitūr kŭpitmāk. **kŭpit-**

T

:: ‘UL BTIK BITIṬY ol bitig bititti “He had the letter written (*aktaba*.)” BITITUVR· BTIT·M’K bititūr bititmāk. 0 **bitit-**

TUVZ· ‘AŠIḤ TATIṬY tūz ašiy tatitti “The salt brought out the taste (*awjada* . . . *ṭa‘m*) of the food.” Also for anything that gives you the impression of the taste (*aṭṭara* . . . *ṭa‘m*) of a thing. TATITUVR TATITM’Q tatitūr tatitmāq. **tatit-**

:: ‘UVT· TUTUḠN TUTAṬY ōt tūtūn tūtātti “The fire smoked (*daxxana d-duxāna*.)” TUTITUVR TUTITM’K tūtātūr tūtātmāk. 0 **tūtāt-**

:: ‘AR· QUTAṬY ār qutatti “The man acquired good fortune (*jadd*,¹ *dawla*, *baxt*.)” The same for anything that acquires good fortune.¹ QUTAṬTUR QUTTM’Q qutātūr qutatmāq. **qutat-**

J

:: ‘UL ‘ANKAR SUW SAJIṬY ol aṇar suw saḥitti “He had [him] sprinkle (*arašša*) the water (or other).” SAJITVR SAJITM’Q saḥitūr saḥitmāq. :: ‘UL ‘NIK MINKIYSIN SAJIṬY ol anig mānīsin saḥitti “He beat him until he scattered (*faraṭa*) his brain.” Also of anything that one orders to be dispersed (*intiṭār*).

:: ‘UL ‘AJḤ NA’NKNY SUJIṬY ol aḥiy nāṇni sŭḥitti “He sweetened (*aḥlā*) the sour or bitter thing.” :: ‘UL YIYRIK· SUJIṬY ol yērig sŭḥitti “He made the saline land (*sabxa*) into land fit to be sown (*qarāḥ ḥaqḷa*.)” SUJITVR SUJTM’K sŭḥitūr sŭḥitmāk. 0 **sŭḥit-**

[II. 242/300]

416

:: ‘UL ‘ANIY SIJIṬY ol ani siḥitti “He caused him to defecate (*axra‘a*.)” SIJITUVR SIJITM’Q siḥitūr siḥitmāq. **siḥit-**

:: ‘UL ‘ATIḤ SUJIṬY ol atiy suḥitti “He made the horse (or other) rear (*awṭaba*.)” SUJITUVR SUJITM’Q suḥitūr suḥitmāq. 0 **suḥit-**

:: ‘UL ‘ANY QAJIṬY ol ani qaḥitti “He made him flee (*ahraba*.)” QAJTUVR QJTM’Q qaḥitūr qaḥitmāq. 0 **qaḥit-**

:: ‘UL ‘ANKAR SUVW· KAJṬY ol aṇar sūw kăḥitti “He made him cross (*a‘bara*) the water.” KAJTUVR KJTM’K kăḥitūr kăḥitmāk. 0 **kăḥit-**

:: 'UL 'ANIK TAW'RIN KUJAṬIY ol anig tawārin kücätti "He had him wrongfully seize (*yaşb*) his property." KUJATUVR KUJTM'K kücätür kücätmāk. 0 **kücät-**

:: 'ANIK 'UḌUVZIY KIJIṬIY anig uḏüzi kiçitti "He had him scratch (*aḥakka*) his mange." KIJITUVR KIJITM'K kiçitür kiçitmāk. 0 **kiçit-**

:: 'L 'YŞIḠ KAJIṬIY ol İşiy keçitti "He delayed (*abṭa'a*) the matter." KJITVR KJITM'K keçitür keçitmāk. **keçit-**

D

:: 'UL 'UVḠ·LA'NIḠ BADUṬIY¹ ol öylāniy bādütti "He raised the boy and brought him up (*rabbā, kabbara*)." BADTUVR¹ BADTM'K¹ bādütür bādütmāk. 0 **bādüt-**

:: 'AR· BARIYR· 'AR·KA'N QADIṬIY¹ är barir ärkän qaditti "[The man] turned back and refrained (*raja'a min wajhihi, imtana'a*) after he had started to go." QADITA'R¹ QADITM'Q¹ qaditār qaditmāq. Also, when a man dies from the cold when it is severe (*māta min al-bard fa-ṣtadda*) :: 'AR· TUMLUḠ·Q' QADṬIY är tumluḡqa qaditti. The same [aorist and infinitive]. **qadit-**

:: 'UL TVNUḠ QADIṬIY¹ ol tönuy qadütti "He ordered his garment to be stitched (*yuxāṭa muṣamrajan*)." QADIUTUVR¹ QADIṬTM'Q¹ qadütür qadütmāq. 0 **qadut-**

:: 'UL BURKIN QIDIṬIY¹ ol börkin qiditti "He ordered a rim (*hitār*) to be sewn on his cap." QIDITUVR¹ QIDITM'Q¹ qiditür qiditmāq. **qidit-**

There are those among them who make the *dāl* in all of these verbs *yā'*, imagining that it is a pointed *dāl*. I have heard this in Yaḡma, Tuxsi, Oḡuz, and the extremities (*aṭrāf*?) of Uighur. The alternation of *dāl* and *dāl* is also permitted in Arabic, as in: *mā duqtu 'adūfan² wa-lā 'adūfan* ("I have not tasted a thing"), with either *dāl* or *dāl*. **D** **G**

D

:: 'UL KŞIY NY TUMLUḠ·Q' YUD·ṬIY ol kişini tumluḡqa buḏütti "He made the man freeze to death (*ahlaka r-rajula fi l-bard wa-wajada l-qurr ḥattā māta*)." YUDTVR YUDTM'Q buḏütür buḏütmāq. 0 **buḏüt-**

:: 'UL 'UḠLINY BUDUṬIY ol oylini böḏütti "He made his son dance (*zafan*)." BUDUTUVR BUDUTM'K böḏütür böḏütmāk. 0 **böḏüt-**

:: 'URA'ḠUT· 'UḠLIN SIDIṬIY urāḡut oylin siditti "[The woman] made her baby urinate (*abālat*)." Also of a horseman when he makes his horse stale (*abāla*). SIDITUVR SIDITM'K siditür siditmāk. **sidit-**

416 ¹D altered from D (dot added by later hand)—or else dot is original, but scratched out (thus in *qadit-*).

²MS. 'adūqan.

R

::

[II. 244/302]

417

'UVT. 'ŠIJNY BURĪY *ōt ešēni burutti* "The fire caused the kettle (or other) to steam (*baxxarat*)." :: 'UFLA'N BURŪTY *oylān burutti* "The baby farted with a bad smell (*radama muntin^{an}*)." BRITY *buritti* is a variant. BURTVR BURTM'Q *burutūr burutmāq*. 0 **burut-**
burit- D

:: 'UL 'NK'R¹ 'AWIN TARŪTY *ol aṅār āwin tarutti* "He made his house too cramped for him (*ḍayyaqa 'alayhi baytahu*)." Also if someone narrows (*ḍayyaqa*) a thing. TARIUTŪVR TRTM'Q *tarutūr tarutmāq*. **tarut-**

:: TANKRY YALINKUQ ŪTURĪY *tānri yalṅuq törütti* "God Most High created (*xalaqa*) Adam (and other creatures)." ŪTURŪVR TURTM'K *törütūr törütmāk*. In *Oyuz* dialect TURTY *törütti* means "to fit a thing or make it right (*qaddara, aṣlaḥa*)." Verse: **törüt-**
D

TANKRIY 'AŽUN ŪTURĪY	<i>tānri aṣun törütti</i>	V
JIF·RIY 'D [sic] TAZ·KINUVR·	<i>ēiyri āḍiz tāzginūr</i>	
YULDUZLARY JURKAŠIB. ²	<i>yulduzlari čärgäšip</i>	
TUN KUN·'UVZ' YURKANŪVR·	<i>tün kün ūzä yörgänūr</i>	

"God created the world and the heavenly sphere, lofty, (always) revolving, with its stars arrayed in ranks, and night turning on day." 0

:: 'AR· TARIĪY *ār tāritti* "The man (or other) sweated (*'ariqa*)." [Either] this derives from the word: TARIY *tāri* meaning "skin," and the meaning is: TARIY 'UĪTY *tāri ötti* "(Sweat) passed through the skin"; the *hamza* was elided and it became a single verbal form. Or else it derives from the word: TAR· *tār* meaning "sweat," and the meaning is: TAR· 'AĪTY *tār atti* "(The body) threw out sweat"; the *hamza* was dropped and it became a single verbal form. TARITA'R TARIT·M'K *tāritār tāritmāk*. 0 **tārit-**

:: 'UL 'ANKAR SUWLUQ SARŪTY *ol aṅār suwluq sarutti* "He urged him to wind (*takwīr*) the turban." SARITŪVR SARIT·M'Q *sarutūr sarutmāq*. Also for ordering a thing to be wrapped (*laff*). 0 **sarut-**

:: 'URA'ŪT KAN·JKA' SUVT· SURŪTY *urāyut känčkä sūt soritti* "The woman let her infant suck (*amaṣṣat*) the milk." :: 'AR· YUVZIN SURĪTY *ār yūzin soritti* "The man scowled (*'abbasa wajh*)." SURITŪVR SURITM'Q *soritūr soritmāq*. **sorit-**

:: 'UL QIYZQA' KIDIZ SIRĪTY *ol qizqa kidiz siritti* "He charged the girl with close-stitching (*šamraja . . . mu'akkadatan muqartamatan*) the felt." This corresponds to quilting (*taḍrib*) a garment. SIRITŪVR SIRITM'Q *siritūr siritmāq*. **sirit-**

:: 'UD·LK 'ANY QARĪTY *ödläg ani qaritti* "Time made him an old man (*šayx*)." QARITVR QARIT·MA'Q *qaritūr qaritmāq*. **qarit-**

417 ¹ Above line, added later.

² U changed from A.

[II. 245/304]

418

Proverb: 'D-LK QARIT-MIŠ-QA' BUĐUŦ TALQIM'S- ödläg qaritmišqa bođuy talqmās 0 P
 "One whose hair Time has turned white (*šayyaba*) is not disgraced by using dye."

:: KUVN TUṼVNUŦ QURITĪY kün tōnuŷ quritti "The sun dried (*ajaffat*)¹ the garment (or other)." QURITṼVR QURTM'Q quritūr quritmāq. qurit-

:: 'UL 'ANIK QULIN KURATĪY ol anig qulin kürätti "He urged his slave to run away (*ibāq*)." KURTṼVR KURAT-M'K kürätūr kürätmāk. kürät-

:: 'UL 'ANKAR QA'R- KURATĪY ol anar qār küritti "He urged him to sweep away (*kash*) the snow (or other)." KURATṼVR KURAT-M'K küritūr küritmāk. kürit-

:: 'UL 'ITIN- KARITĪY ol itin käritti "He made his dog bark (*anbaħa*)." KARITṼVR KARITM'K käritūr käritmāk. 0 Qarluq dialect. kärit-
D

Z

:: 'UL 'WIN BAZATĪY ol āwin bāzätti "He ordered his house to be painted (*tanqīs*)." BAZA'TṼVR BAZAT-M'K bāzätūr bāzätmāk. bāzät-

:: 'IT- KAYIK-NY TAZITĪY it kāyikni tāzitti "The dog made the wild animal flee (*anfara*)." TAZITVR TAZTM'K tāzitūr tāzitmāk. 0 tāzit-

:: TUMLUŦ 'ANY BAZITĪY tumluŷ ani bāzitti "The cold made him shiver (*ar'ada*)." Hence "shivering fever (*ħummā nāfiđ*)" is called: BAZ-KA'K bāzġāk. BAZITṼVR- BAZIT-M'K bāzitūr bāzitmāk. bāzit-

:: 'UL TUBRA'Q- TUZUŦIY ol toprāq tozitti "He stirred up (*ayqaza, aťara*) the dust." TUZITVR TUZTM'Q tozitūr tozitmāq. tozit-

:: 'UL 'NKAR YA'T SIZITĪY ol anar yāŷ sizitti "He had him melt (*iđāba*) the solidified oil (or other)." SIZITVR SIZITM'Q sizitūr sizitmāq. sizit-

:: 'UL 'ANIK BUŦ-ZIN QURUŦY [sic] ol anig boyzin quzitti "He made him desire food"—the root-form of the *zāy* is *rā'* [i.e. *qurit-*]—as though someone caused his throat to be dry (*ajaffa*) of food and so he desired it. QURUṼVR QRUTM'Q quzitūr quzitmāq. This is irregular, since intransitive verbs are only made transitive with *rā'* [sic]. 0 quzit-
G

:: 'UL MANY YZR- KAZITĪY ol māni yēr kāzitti "He had me walk around (*ťawwafa*) the land." KAZITVR KAZITM'K kāzitūr kāzitmāk. 0 kāzit-

:: 'UL MANY KUZAŦIY ol māni kōzätti "He waited for (*intaźara*) me." Its root is: KUVZ- 'AŦIY kōz atti meaning "He threw his eyes (toward me in waiting)." KUZATṼVR KUZTM'K kōzätūr kōzätmāk. kōzät-

Š

:: 'UL TAΓ'R BUŠAŦIY² ol tayār bošatti (bošutti?) "He emptied (*afraḡa*) the sack of its contents." The same for any container that is emptied of its contents. :: 'UL TUKUVN· BUŠAŦIY² ol tūgūn bošatti **bošat- (bošut-?)**

[II. 247/307]

419

"He loosened (*awhā*) the knot (or other)." :: 'UL 'URA'ΓUT· BUŠAŦIY ol urāyut bošatti "He divorced (*ḡallaqa*) the woman"—Aryu dialect. :: 'UL BULUNUΓ· BUŠAŦIY ol bulunuy bošatti **D**
"He released (*aḡlaqa*) the prisoner." The same for anyone who releases (*fakka*) another person from a fetter or bond. BUŠATUVR BUŠAT·M'Q bošatūr bošatmāq.

:: TARIΓ· TAŠIŦIY tariy tašitti "He had the wheat (or other) conveyed (*anqala*) from one place to another." TAŠITUVR TAŠTM'Q tašitūr tašitmāq. **0** **tašit-**

:: 'UL TUŠ'K TUŠAŦIY ol tōsāk tōsatti "He had the mattress spread out (*afraša*)." TUŠA'TUR TUŠTM'K tōsātūr tōsātmāk. **0** **tōsāt-**

:: 'UL 'URΓA'Q TIŠAŦIY ol oryāḡ tišatti "He ordered the teeth of the scythe to be sharpened (*taḡdīd asnān*)." The same for the teeth of a mill-stone. TIŠA'TUR TIŠATM'K tišātūr tišātmāk. **tišāt-**

:: 'URA'ΓUT KAN·JIN· JAİŠAJIY urāyut kāncin čišatti "The woman caused her infant to be unruly and he defecated on her (*a'aqqat . . . wa-axra'ahā*)." JIŠATUVR JŠIAT·M'K čišātūr čišātmāk. **čišāt-**

:: 'AR· TANIYN· [sic] QAŠIŦIY ār yēnin qašitti "The man had his body scratched (*aḡakka*)." QAŠITUVR QAŠTM'Q qašitūr qašitmāq. **qašit-**

:: BULIT KUVKUK· KUŠIŦIY bulit kōkūg kōšitti "The cloud covered (*satara*) the sky." KUŠITUVR KUŠITM'K kōšitūr kōšitmāk. The same for anything that covers a thing. **kōšit-**

Q

:: 'UL 'ANY 'AW·DIN BAQIŦIY ol ani āwdin baqitti "He pointed it out and ordered him to look (*aḡla'a, . . . yubšira*) [from the house]." Also for having someone look (*yanzura*) at a place. BAQITUVR BAQIT·M'Q baqitūr baqitmāq. **baqit-**

:: BUZA'ΓUV BUQAŦIY buzāyū buqatti "The calf became a bull (*fahī li-l-baqara*) and was counted among the bulls." Its root-form is: BUQA'D·TIY buqāḡdi. BUQA'TUVR BUQAT·MA'Q buqātūr buqatmāq. **buqat- (buqād-)**

:: 'UL 'ANIK BUY·NIN TUQIUŦIY ol anig boynin toqitti "He had his neck struck (*aḡraba*)." TUQITUVR TUQIT·MA'Q toqitūr toqitmāq. :: 'L¹ BUVZ· TUQIŦIY ol bōz toqitti **toqit-**

418 ² Attempt to change A to U (?—faintly visible).419 ¹ L above line in red ink.

"He had the cloth woven (*ansaja*)." :: 'L QILJ· TUQIT̃IY ol qilič toqitti "He had the sword (or knife) fashioned (*aṭba'a*)." TUQITUVR TUQIT·M'Q toqitūr toqitmāq. :: 'UL QABUṬ TUQIT̃IY ol qapuy toqitti "He had the door knocked (*aqra'a*)."

:: 'UL 'ANKAR 'AŠ· TAIQIT̃IY ol aṅar aš tiqitti "He had him force-feed someone (*alqamahu iyyāhu ṭ-ṭa'ām*)." Its root-meaning is for anything that is forced into a container by kicking (*yadxulu . . . bi-rakl ṣadīd*). TIQITUVR TḤIQIT·MA'Q· tiqitūr tiqitmāq. tiqit-

[II. 249/308]

420

:: 'UL 'ANIY QAQIT̃IY ol ani qaḡitti "He angered and annoyed him so much that he shunned him (*aḡḡabahu wa-aḡḡarahu ḡattā a'raḡa 'anhu*)." QAQITVR QAQITM'Q qaḡitūr qaḡitmāq. qaḡit-

:: 'UL 'ANKAR SUKLUN·JUV QUQIT̃IY ol aṅar söglünčü qoḡitti "He grilled the meat until its smell arose (*qattara . . . ḡattā rtafa'a r-rā'iḡa*)." QUQITUVR QUQITM'Q qoḡitūr qoḡitmāq. Also when one extinguishes a lamp and it emits noxious fumes (*aṭfa'a . . . wa-daxxana duxān^{an} munkar^{an}*)." qoḡit-

K

:: 'UL 'IYŠIṬ BAKUT̃IY ol iṣiy bākütti "He made the matter firm (*aḡkama*)." Its root-meaning is to tighten (*šadda*) a knot. BAKITUVR BAKIT·M'K bākütūr bākütmāk. 0 bāküt-

:: YA'ḠLIṬ 'AŠ MANY¹ BUKUT̃IY yāyliy āš māni bükütti "The greasy food nauseated me and I was satiated with it and it gave me indigestion without filling the stomach (*ḡalaba 'alā qalbī, šabī'tu, ḡamita 'alayya min ḡayr imtilā' al-baṭn*)." Also for giving a person so much money that he has his fill of it (*imtala'a 'ayn*). :: 'UL MANIY TAWA'RIN· BUKUT̃IY ol māni tawārin bükütti "He satiated (*ašba'a*) me with money." BUKUTUVR BUKTM'K bükütūr bükütmāk. 0 büküt-

:: 'UL 'IYŠIN· TUKAT̃IY ol iṣin tükätti "He finished (*faraḡa*) his work." TUKAṬ·TUVR TUKATM'K tükätūr tükätmāk. tükät-

:: 'URAṬTUT· NY SIKIT̃IY urāyutni sikitti "He had someone copulate (*jāma'a*) with that woman." SIKITUVR· SIKIT·MA'K· sikitūr sikitmāk. sikit-

:: 'UL 'ANIY SAKIT̃IY ol ani sökitti "He made him kneel (*aḡṭā*)."² SAKITUVR SAKIT·MA'K sökitūr sökitmāk. sökit-

L

:: 'UL QUVZIY BULAT̃IY ol qōzi bulatti "He ordered the lamb to be steamed (*ṭabx . . . fi buxār al-qidr*)." The same for anything steamed. Its root-form is: BUVLA'D·TIY bülāḡṭi (bülāḡ-) —the *vāv* was dropped for lightness.³ BULATUVR· BULAT·M'Q bulatūr bulatmāq. bulat-

420 ¹ This word written in later.

² MS. *aḡṭā*.

³ Gloss above line by a later hand: *ṭumma uḡyima* "then it was assimilated."

:: 'UL BIJA'K· BILĀTŪ ol bičĕk bilĕtti "He had the knife honed and ordered it to be whetted on a whetstone (*amarra, imhā' 'alā l-misann*)."
BILATUVR· BLIATM'K bilĕtūr bilĕtmĕk. bilĕt-

:: 'UL 'ANY TILĀTŪ ol ani tilĕtti "He ordered someone to look for (*yaḥlubu, iftaqada*) him."
TILATUVR TILATM'K tilĕtūr tilĕtmĕk. 0 tilĕt-

:: 'UL QUUVY· TULĀTŪY ol qōy tōlĕtti "He assisted the ewe to give birth (*nataja*)."⁴
Oyuz dialect. Its root-meaning is to lose the winter coat of hair (*isqāḥ' 'aqīqa min aš-ša'r*). [tūlĕt-
!] TULATVR TULATMA'K tōlĕtūr tōlĕtmĕk. (tūlĕt-)

:: 'UL KABA'K· JILĀTŪY ol kĕpĕk čilĕtti "He ordered the bran (or other) to be moistened (*tandiya*)."
JILATUVR JILATMA'Q· čilatūr čilatmĕq. Its root-form is: JIYLATY čilĕtti and the yā' was dropped. čilat-

:: 'UL 'ATIF· JILĀTŪY ol atiy čilĕtti "He made the horse run

[II. 250/310]

421

until it sweated (*a'dā . . . ḥattā 'arraqa*). The same [aorist and infinitive].

:: 'UL TUVNUF· QALĀTŪY ol tōnuy qalĕtti "He wrapped up (*yallafa*) the garment."
Also for anything that one puts in a wrapping (*lifāfa*) or a case (*šiwān*). Its root-form is: QA'LA-
TŪY qalĕtti. QALATUVR QALATM'Q qalĕtūr qalĕtmĕq. qalat-

:: 'UL 'ULUK·NY KULĪTŪY ol ölügni kōlĕtti "He had the corpse (or other) buried (*adfana*)."
KULITUVR KULITM'K· kōlĕtūr kōlĕtmĕk. kōlĕt-

M

:: 'UL SUVWNY¹ TAMĪTŪY ol sūwni tamitti "He let the water (or other) drip (*qaḥ-
ḥara*)."
TAMITUVR TAMITM'Q tamitūr tamitmĕq. 0 tamit-

:: KUVN KUVZUK· QAMAĪTŪY kūn kōzūg qamatti "The sun dazzled (*ḥayyara*) the eyes (with its rays)."
QAMATUVR QAMATM'Q qamatūr qamatmĕq. qamat-

:: 'AJIF 'AW·YA' TIYŠIF QAMAĪTŪY ačiry awya tīšiy qamatti "The sour quince (or other) set the teeth on edge (*akalla*)."
Proverb [= 564 qama-]: 'ATA'SIY 'AJIF 'AL·MILA' YIYSA' 'UFLY NINK TIYŠY QAMA'R· atāsi ačiry almila yēsā oyliniñ tīši qamār 0 "When the father eats a sour apple it sets his son's teeth on edge (after his death)."
This is coined about a crime committed by the father for which the son is punished after his father is dead. P

:: 'UDIK· MANIY QUMĪTŪY üdig māni qomitti "Longing (for the beloved or the homeland) agitated (*hayyaja*) me."
QUMTVR QMTM'Q qomitūr qomitmĕq. Verse: qomit-

420 ⁴MS. *natajat*.

421 ¹W added by a later hand.

YASMIL SUVSIN QUMİȚY basmil sūsin qomitti
 BARJA' KALIB YUMİȚY barċa kälip yomitti
 'AR·SLAN TABA' 'AMİȚY arslan tapa ämitti
 QURQUB BAŞIY TAZKINVR qorqub baši täzginür

V

Describing the Basmil² troops which warred against the Ghazi Arslān Tegīn: "The Basmil² roused (*hayyaja*) their troops (to war against us); all of them banded together; they went after the lion;³ (but when they saw us their eyes were dazzled and) they were dizzy with fear." 0

N

:: 'UL MANK' SUVZ TANUȚY ol maṅa sōz tanutti "He ordered me to enjoin (*īṣā'*)
 the words upon another." TANUTVR TANUTM'Q tanutür tanutmāq. 0 **tanut-**

:: 'UL QUNUQUȚ 'AWDA' TUNAȚIY ol qonuquȚ äwdä tünätti "He put up the guest
 in the house for the night (*abāta . . . laylatan*)." TUNATUVR TUNATM'K tünätür tünätmāk. 0 **tünät-**

:: 'UL MANIY TUNAȚIY ol mäni tonatti "He had me put on a garment (*albasanī*
f-tawb) (as a gift from himself)." TUNATVR TUNATM'Q tonatür tonatmāq. Its root is: TUVN
 'IAD·TIY tōn iḏti meaning "He sent him the garment." 0 **tonat-**

:: 'UL MANY BUV 'IYŞ·TA' SINAȚIY ol mäni bu īšta sinatti "He ordered someone
 to test (*jarraba*) me in this matter." SINATUR SINAT·MA'Q sinatur sinatmāq. 0 **sinat-**

:: 'UL 'ANIYNK·

[II. 252/313]

422

BURNIN· QANAȚIY ol anīṅ burnin qanatti "He caused his nose to bleed (*admā*)." QANA-
 TUVR QANATM'Q qanatür qanatmāq. 0 **qanat-**

:: 'UL 'UVZINK' QUNUM· QUNAȚY ol öziṅā qonum qonatti "He let a clan (along
 with their retainers and supporters) settle (*askana*) around his house." QUNATUVR· QUNAT-
 M'Q qonatür qonatmāq. 0 **qonat-**

:: BAK 'ANY QINAȚY beg ani qinatti "The emir ordered him to be punished (*iqāb*)." **qinat-**
 QINATVR QNTM'Q qinatür qinatmāq.

:: 'AR· YFA'J· KUNİȚY är yiyāċ könitti "The man straightened (*qawwama*) the wood
 (or other)." KUNITUVR KUNITM'K könitür könitmāk. **könit-**

Initial Weak¹

T

421 ²MS. *yasmil*.

³I.e., presumably, Arslān Tegīn.

422 ¹This section should have come with the monosyllabic roots, after 414 *ket*·.

:: 'AR· YAĪȲ ār yatti "The man (or other) slumbered (*haja'a*)."
YATVR YATM'Q yat-
yatūr yatmāq.

:: 'UL YUMRT·ΓA'NIY YUȲIY ol yumurtȳāni yutti "He swallowed (*ibtala'a*) the egg
(or other)." Oğuz and Qifčāq dialect. YUVT'R· YUVTM'Q yūtār yūtāmāq. 0 yut-
D

:: 'L TVNUĠ KUVN·K' YAȲIY ol tōnuȳ künkē yatti "He spread (*basāṭa*) the garment
(or other) in the sun." Its root-form is: YA'D·TIY yād̄ti, assimilated. YAḌA'R· YAḌMA'Q
yaḌār yaḌmāq. 0 yat-
(yād-)

:: YIȲIY NA'NK yitti nāñ "The thing went astray (*ḍalla*)."
yit-

:: 'UL MANY YAĪȲ ol māni yetti "He caught up with (*laḥiqa*) me (or another)."
YATA'R· YATM'K yetār yetmāk. yet-

:: 'UL 'AT· YAYȲIY ol at yētti "He led (*qāda*) the horse (or the blind man, or other)."
YAYTA'R· YAYT·M'K yētār yētāmāk. yēt-

The Oğuz and Qifčāq² pronounce every *yā'* at the beginning of a word as *ĵim*; thus ::
'UL MANIY JAȲIY ol māni jetti "He caught up with me," whereas this is: YITIY yetti with
yā'. Similarly, the Turks say: SUWDA' YUN·DUM *suwda yundum* meaning "I bathed (*iḡtasaltu*)
in the water"; they [Oğuz and Qifčāq] say: JUN·DUM· *jundum*. Between the Türks and the
Türkmān there is this constant rule.

D

Initial Weak

:: 'UL 'YŠIĠ YUBAȲIY ol iṣiy yopatti "He neglected (*aḡfala*) the matter and caused
others to neglect it." YUBATŪVR YUBATM'Q yopatūr yopatmāq. Its root-meaning is deceit
(*xadā'*); the Oğuz say: 'UL 'ANY YŪBIYLA'DIY ol ani yopīlādi "He deceived (*xada'a*) him." yopat-
D

:: TANKRY YALINKUQ YARAȲIY tānri yalnuq yaratti "God created (*xālaqa*) Adam
(and other creatures)." The Oğuz say: 'UL TUVNUĠ· YARAȲIY ol tōnuȳ yaratti "He fitted
(*qaddara*) the garment"; yarat-
D

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and: BUV 'ATUK· NIY MANKA' YARAT· bu ātükni maña yarat "Fit (*qaddir*) this boot for
me." :: 'UL 'UVZIN·DIN SUVZ· YARAȲIY ol ōzindin sōz yaratti "He fabricated (*ixtalaqa*) the
lie by himself." YARATŪVR· YARAT·M'Q yaratūr yaratmāq. 0

:: 'UL MNIY TALIM· YURITȲIY ol māni tālim yoritti "He made me walk (*amṣā*) a
great deal." :: 'UT· 'ANIK· QAR·NIN YURUȲIY ol anig qarnin yoritti "The medicine loosened
(*aṭlaqa*) his bowels." YURITŪVR YURIT·M'Q yoritūr yoritmāq. yorit-

:: 'UL 'ANIY YIRATŪY ol ani yiratti "He sent him far away (*ab'ada*)." YIRATVR yirat-
YIRATM'Q yiratūr yiratmāq.

:: 'AR. 'YŠKA' YAIRŪTIY ol iškā yeritti (?) "He was lazy and indolent (*takāsala*,
ijlanṭā) in the matter." YARATVR YARTM'K yeritūr yeritmāk. yerit-?

:: 'UL 'ATIŪ MANK' YAŪŪTIY ol atiy maṇa yayutti "He brought the horse (or
other) near (*qarraba*) to me." YAŪUTVR YAŪUTM'Q yayūtūr yayutmāq. yayut-
Verse:¹

KAL·SA' 'UMA' TUŠUR·KIL TIN·SUN 'NK 'ARUQ·LUQ V

'AR·BA' SAMAN· YAŪUT·ŪIL BUL·SUN· 'ATIY YRQLQ

kalsā ümā tūšürgil tinsun anig aruqluq

arpa saman yayutūyil bulsun ati yaruqluq.

"When a guest comes to you, help him alight² so that he may rest, and bring near to him straw
and barley so that his horse may find the brightness³ of rest."

:: TANKRIY YAŪMUR YAŪŪTIY tānri yaṇmur yayitti "God made the rain fall (*am-
ṭara*)." 0 YAŪTVR YAŪTM'Q yayitūr yayitmāq. yayit-

L

:: 'AR SAJIN YULŪTIY ār saċin yūlitti "The man had his head shaved (*aḥlaqa*)." yūlit-
YULITŪVR· YULIT·M'K yūlitūr yūlitmāk. 0

:: BAK BUVY·NIY YULŪTIY beg böyni yulitti "The emir [ordered] a tribe to be raided
(*iṭāra*)." YULTVR YULTM'K·Q yulitūr yulitmāq. yulit-

:: 'AR· YILŪTIY ār yilitti "The man had fever (*ḥumma*) and his body was warm
(*saxuna*) from fever"—this is intransitive. Then :: 'AR SUVWŪ YILITŪTIY ār sūwiṭ yilitti "The
man warmed (*saxxana*) the water"—this is transitive. YILITŪVR YILIT·M'Q yilitūr yilitmāq. yilit-

M

:: KIŠY YUMIŪTIY kiši yomitti "The people (or other) gathered (*ijtima'a*)." YUMI-
TVR YUMITM'Q yomitūr yomitmāq. yomit-

N

:: 'UL 'ANKR BJA·K YIŪTIY⁴ ol anar biċāk yanutti "He ordered the knife to be
whetted (*tašḥīd*) or to be passed over (*imrār*) the hand." YIŪTVR⁴ YIŪTM'Q⁴ yanūtūr
yanutmāq. yanut-

:: BA·Š YNIAŪTIY bāš yenātti "The wound healed (*indamala*)." YNTVR YNTM'K yenāt-
yenātūr yenātmāk. Its root-form is: YNA·D·TIY yenādṭi, assimilated. (yenād-)

423 ¹The next entry (yayit-) appears before the verse.

²MS. *anzalahu*, read *anzilhu*.

³MS. *ṣyā*, read *ḍiyā*'.

⁴First T changed from N (dot added by later hand)?

:: 'AR· 'URA'ΓUT· NIY YNATŪY *är urāyutni yenitti* "The man delivered the woman of a child (*wallada . . . walad^{an}*)." YNTVR YNTM'K *yenitür yenitmäk*. yenit-

Rule. Doubling in Turkic only occurs with words ending in *tā'* [i.e. "secondary" doubling in verbal roots—see 411 and 412 G]. This doubling does not extend G

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to all forms of the verbal conjugation. And it is rarely found in nouns. We call this type of verb "doubled" because of the junction of two consonants of the same genus in the preterite. One of these is a radical—part of the root¹ of the word—and this is *tā'*. The other is *dāl* which is the preterite marker; this becomes *tā'* because of its proximity to the hard *tā'* [i.e., by assimilation], and thus doubling is produced.

Doubling in the root is rarely found, as I wrote above [411]. 0 The imperative in this chapter has three consonants. Example :: 'AW· BAZAT· *äw bāzät* "Paint the house"; :: BITIK BITIT· *bitig bitit* "Have the book written."²

The sound active participle in this chapter: BITIK BITIYKUVJIY *bitig bitigüçi* "One who has something written"; :: 'AT· KUZT·KUVJIY *at közätgüçi* "One who guards a horse." In Oğuz and Qifcāq dialect: BITT·DAJY *bititdäçi*, KUZAT·JIY *közättäçi*—the root-form of this is: KZT·DAJIY *közätdäçi*, assimilated. D

The active participle expressing duration of the action: one adds the suffix *γayn alif nūn*, or *kāf* in place of *γayn* according to the rule. Thus :: 'UL 'ATIΓ KUZT·K'N 'UL ol *atiry közätgān ol* "He always guards³ the horse"; :: 'UL 'AWIN BAZAT·KA'N 'UL ol *äwin bāzätgān ol* "He always paints his house." And in words with *išbā'*: 'UL TARIΓ TARIT·ΓA'N 'UL ol *tariy taritγān ol* "He always orders tilling"; :: 'UL BUΓDAY· 'ARIT·ΓA'N 'UL ol *buγday aritγān ol* "He always cleans the wheat (or other)."

Words with *kāf* or *γayn*, and *rikka* or *išbā'*, follow the example of the first method (? *yu'tabaru . . . 'alā l-minhaj al-awwal*).

The active participle expressing that one desires to perform the action. :: 'UL TARIΓ TARIT·S'Q 'L ol *tariy taritiγsāq ol* "He is eager and desirous to sow"; :: 'UL 'AWIN· BAZT·IK·SA'K· 'UL ol *äwin bāzätigsāk ol* "He is eager

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and desirous to paint the house." One adds *γayn* or *kāf* to the stem, plus *sīn*, plus *qāf* for words with *išbā'* or *qāf* or *γayn*; 0 but *kāf* is found at the beginning and the end [of the suffix] in words with *kāf* or *imāla* or *rikka*, as was the rule for sound verbs [294-295].

424 ¹ MS. *sanj*, read *sinx*.

² MS. *uktub*, read *aktib*.

³ MS. *yahfaṭu*, read *yahfaṣu*.

The active participle expressing that one ought to perform the action or intends to do so. :: 'UL TARIF TARITΓILQ 'L ol **tariy tariyuluq ol** "He intends to order the sowing"; :: 'L 'AT· KUZTKILIK 'L ol at **közätgülik ol** "He ought, or intends, to guard the horse." The place of *γayn* or *kāf* follows these examples (? *yu'tabaru maḥall al-γayn wa-l-kāf fi maḥallihā*). Some of the Oγuz make this *lām* a *sīm*, as I have explained [296].

The active participle expressing that one is about to perform the action which he has in mind to do. :: 'UL TARIF TARITIF-LIY 'AR·DIY ol **tariy taritiyli ārdi** "He had in mind to order the sowing, and was about to do it." :: 'UL 'ATIF· KUZTIK-LIY 'AR·DIY ol **atīy közätigli ārdi** "He intended and was on the point of guarding the horse." This aspect approximates the first aspect in the sound active participle (?).

Passive participle. :: KUZAT·MIŞ 'AT· **közätmiş at** "A guarded horse"; :: BTITMIŞ BTIK· **bititmiş bitig** "A book ordered to be written." The rule about *šīn* which occurs in this form was given in the preceding chapters [297-298, etc.]. The infinitives are as you see.

Nouns of time, place and instrument are all formed on a single pattern. Thus [noun of time] :: BTIK BTITKUV 'UΓUR **bitig bititgü uγur** "The time to have the book written"; :: 'AT· KUZTKUV 'UΓUR· at **közätgü uγur** "The time to guard the horse (or other)." 0

Noun of place. :: TRIF TARIT·ΓUV YIYR· **tariy taritγu yēr** "The place for sowing"; TARIF 'ARIT·ΓUV YIYR· **tariy aritγu yēr** "The place for cleaning the wheat." 0

Instrument. :: TARIF 'ARIT·ΓUV NA'NK· **tariy aritγu nān** "A thing with which to clean wheat"; :: BTIK BTITKV NA'NK· **bitig bititgü nān** "A thing on which to have something written."

The difference between the nouns of time, place, and instrument is that, when the noun of time is wanted, one mentions after it: 'UVD· **ōḍ** or: 'UΓUR· **uγur**. Thus :: TARIF 'ARIT·ΓUV 'UΓUR· **tariy aritγu uγur** "The time for cleaning wheat." 0

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When the noun of place is wanted, one adds after it: YIYR **yēr**. Thus :: 'ARIT·ΓUV YIYR· **aritγu yēr** "The place for cleaning." When the noun of instrument is wanted, one adds: NANK· **nān**. Thus :: TRIF 'ARIT·ΓUV NA'NK· **tariy aritγu nān** "A thing with which to clean wheat."

The Oγuz put *alif* in place of *γayn* or *kāf*, and *sīm* in place of *vāv*, for all of these nouns. Thus :: TARIF 'ARITA'SIY 'UΓUR· **tariy aritāsi uγur** "The time for cleaning wheat"; :: TARIF 'ARIT'SIY YIYR· **tariy aritāsi yēr** "The place for cleaning wheat"; :: TARIF 'ARIT'SIY NA'NK· **tariy aritāsi nān** "A thing with which to clean wheat." This is a clear rule for all verbs, both simple and compound. 0

D

To indicate mutuality of the action, between two or more persons, in the way of vying or helping, you add *šīn* to the stem. Thus :: 'UL MANK' TARIF 'ARITİŞ·DIY ol **maḥa tariy aritişdi** "He helped me clean the wheat"; :: 'UL MANK' 'AT· KUZATIŞ·DIY ol **maḥa at közätişdi** "He helped me guard the horse"—also for vying to guard it, and other things.

Know that this chapter has several aspects. One is to be a trilateral verb derived from the deficient or final-weak chapter, intransitive, to which a *tā'* has been added, thus transitive the verb. The weak letter drops and *tā'* takes its place, so the verb becomes like [i.e., again] a trilateral.

Example, with a defective verb¹ :: 'AR· BUR·NIY QA'NADIY *är burni qānadi* "The man had a nosebleed"; it becomes transitive thus: 'AR· BURNIN QANAṬIY *är burnin qanatti* "He made the man's nose bleed"; and in the imperative: 'NINK BURNIN· QANAT· *aniḡ burnin qanat* "Make his nose bleed." The *alif* has dropped from: QA'NADIY *qānadi*. :: 'UL BILIK·NY QUVQIṬIY *ol bilikni qōqitti* "He extinguished the lamp and made its fumes spread"; its root is: QUVQ·DIY *qōqdi*; and in the imperative it becomes: QUQIT· *qoqit*—the *vāv* has dropped. 0

Example, with a final-weak verb :: 'AR· QUMIN·DY [sic] *är qomīdi* "The man was aroused in a matter"; this is an intransitive verb, and it becomes transitive thus: 'ANY QUMIT· *ani qomit* "Arouse him in

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a matter"—the *yā'* drops and *tā'* takes its place. :: 'ULIYDIY NA'NK *ölīdi nāḡ* "The thing became wet"; it is transitive thus: 'ULIṬY *ölitti* "Something made it wet"; and in the imperative: 'ULIT· *ölit* "Make it wet."

Thus a defective or final-weak intransitive verb is made transitive by *tā'*. There is no use of the suffixes *rā'* and *ḡayn* or *kāf* by which intransitive sound verbs are made transitive, as in: QUṢ 'UJ·DIY *quṣ uḡdi* "The bird flew"; transitive: 'UJUR·DIY *uḡurdi* "Something made it fly"; :: 'ULK· TIRL·DIY *öliḡ tirildi* "The dead came to life"; then: TANKRY TIR·KURDIY *tāḡri tirḡurdi* "God Most High brought him to life"; :: 'AR TUD·TY *är toḡti* "The man was satiated"; then: 'UL TUD·ḤURDIY *ol toḡyurdi* "He satiated him." This is the rule in all chapters of doubling. 0

When the verb has a single agent [i.e. is singly transitive] in the deficient or final-weak category, and *tā'* is added, then it becomes transitive toward an object in regard to two agents, one of them ordering and the other carrying out the action [i.e. doubly transitive]. Example :: 'AR· BTK BTIYDIY *är bitig bitīdi* "The man wrote the book." This is an action which arises from a single agent and is directed toward an object. Then: 'UL 'ANKAR BTK BITIṬIY *ol aḡar bitig bititti* "He had him write the book." The verb has become transitive toward an object in regard to two agents. :: 'AR BJA'K· BILA'DIY *är biḡāk bilādi* "The man sharpened the knife." Then: BILATIY *bilātti* "He caused someone else to sharpen it." The same.

The other aspect is to be a basic root belonging to the chapter and having nothing to do with the former meaning. Example :: TA'M· 'AMITIY *tām āmitti* "The wall (or other) was leaning (*māla*)"; :: 'AR· SUVZ· 'UNITIY *är sōz unitti* "The man forgot (*nasiya*) the words."

426 ¹ Here *qāna-* is considered defective (*manqūṣ*) because it is spelled with medial *alif*; as an entry it is final-weak (*dawāt al-arba'a*): 564 *qana-*.

Defective

T

:: TANKRY MANY BAYUṬĪY **tānri māni bayutti** “God Most High made me rich (*aḡmā*).” BAYUITVR BAYUITM’Q **bayutūr bayutmāq.** **bayut-**

:: ’UL ’ANIY SUW QA’ TAYIṬĪY **ol ani suwqa tayitti** “He made him slip (*azlaqa*) into the water.” TAYITUVR TAYTM’Q **tayitūr tayitmāq.** Also for making a thing slip. 0 **tayit-**

:: ’UL ’ATIF QUYUIṬĪY **ol atiy quyutti** “He made the horse bolt (*anfara*).” QUIYU-TV R QUYUITM’Q **quyutūr quyutmāq.** **quyut-**

Nasal

:: ’AR BAŠIN

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TUNKIṬĪY **ār bašin tönjitti** “The man bowed (*ṭa’ṭa’a*) his head.” TUNKITUVR TUNKIT-M’K **tönjītūr tönjitmāk.** **tönjit-**

:: ’AR ’UQIN TNKĪY **ār oqin tänjitti** “The man shot his arrow up toward the sky (*a’lā . . . naḡw as-samā’ šu’dan*).” TUNKTUVR TUNKITM’K **tänjītūr tänjitmāk.** **tänjit-**

:: ’AR. ’AWIN. KANKUIṬĪY **ār āwin kenjitti** “The man widened (*awsa’a*) his house (or other).” KINKUTVR KYNKUTM’K **kenjītūr kēnjitmāk.** **kenjit-**

Initial Weak

:: ’AR. YINKIṬĪY **ār yinjitti** “The man blew his nose (*imtaxaṭa*).” Its root is: YINK. ’ATĪY **yinq atti** meaning “He threw snot (*ramā bi-l-muxāṭ*).” YINKITVR YNKTM’K **yinjītūr yinjitmāk.** 0 **yinjit-**

:: ’UL ’ANIY BAĶĀ’ YUNKAṬĪY **ol ani begkā yonatti** “He had him slandered (*awsā*) before the emir (or other).” YUNKA’TUVR YUNK’T-M’K-Q **yonātūr yonātmāq.** 0 **yonat-**

End of the Triliteral Chapters

Quadriliteral Chapters

Chapter: *fa’landī*,¹ with the *dāl* doubled, in its various vocalizations

B

:: 'UL 'ANK 'YŠIN BUR·BAIŦY ol anig išin borbatti "He brought his affair into confusion and delay (*tašwiš, taswiŧ*)." BURBATUVR· BURBTM'Q borbatür borbatmäq. **borbat-**

:: 'UL MUNKUZ TUR·BŦY ol müñüz törpitti "He filed (*asfana*) the horn (or other)." TURBTVR TRBTM'K·Q törpitür törpitmäk. **törpit-**

D

:: 'UL 'ANIK 'ADA'QIN· BAIŦ·DAŦIY ol anig adāqin baydatti "He ordered that his foot be tripped (*šarʒaba*) (in wrestling)." BAIŦ·DATUVR· BAIŦ·DAT·M'Q baydatür baydatmäq. **baydat-**

:: 'UL 'ANY SIX·TAŦIY ol ani sixtatti "He made him cry (*abkā*)." SIŦ·DAD·TY siydatti is a variant. SIXTATUVR SIXTATM'Q sixtatür sixtatmäq. **sixtat-** D

:: 'UL 'ADAR· YLŦIN· KUK·LAŦY ol ādār yalʒin köklätti (kökdätti?) "He ordered the straps of the saddlebow to be tightened (*šadd suyūr aḥnā' as-sarj*)." KUK·LATVR KUK·LAT·M'K köklätür köklätmäk. KUK·DAD·TY kökdätti is a variant. **köklät-** D

J

:: 'UL 'ATIN SUR·JIŦIY ol atin sürçitti "He caused the horse (or other) to stumble (*'atra*)." SUR·JTVR SURJTM'K·Q sürçitür sürçitmäk. 0 **sürçit-**

:: 'UL 'NK QA'ŠIN QIR·JAŦY ol anig qāšin qirçatti "He threw a stone at him and hit him on the edge (*ṭaraf*) of his brow and fractured (*šajja*) him." Also of other things. Verse: **qirçat-**

'LKIM 'ARIŦ QIRJATUR 'UQ· BAŠAQIY **V**

'UN·MIŠ 'ULŦ TARNKAK 'UZA' KUB· QAŠAQIY

ālgim ariy qirçatur oq bašaқи

önmiš uluṣ tärnük üzä köp qašaқи

"The arrowheads [completely] fracture (*tušajjiu*)² my hand, (while I pass into) a thicket of reeds (that have grown)

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over the swampy¹ ground." QIRJATUVR QIRJATM'Q qirçatür qirçatmäq. Also :: 'UQ· 'AMA'JIŦ QIRJAŦIY oq amāciy qirçatti "The arrow struck the edge of the target and went through it (*ḍaraba . . . fi ṭaraf² al-hadaḍ wa-nafaḍa minhu*)." 0

:: 'UL 'ANKAR 'IYŠ TUR·JIŦY ol anar iš törçitti "He made him begin (*abda'a*) the job." TURJITUVR TURJTM'K törçitür törçitmäk. **törçit-**

:: 'UL 'ANY QAF·JIŦIY ol ani qawçitti "He made him so angry that he did something he had resolved not to do (*aṣḍabahu ḥattā aṣṣāhu 'alā fi'l 'azama 'alā tarkihi*)." :: 'UŦLA'N· **qawçit-**

428 ²MS. *tašḥḥ*.

429 ¹MS. *yastanḥilu*, read *yastanjilu*.

²MS. *ṭarf* (*sukūn* over *r* by later hand).

'ARIYNIY QAF·JITĪY oylān arīni qawcitti "The boy incited the hornet to sting (*'add*)." Proverb: 'ARIY QAFJIT·SA' 'IS·RUVR· ari qawcitsa isrūr 0 "One who incites a hornet will get stung." 0 This is coined about a person who stirs up trouble and then falls into it. QAF·JITUVR QAF·JITM'Q qawcītūr qawcītmāq. 0 P

:: 'UL TUVNIN· TAF·JITĪY ol tōnin tāwcitti "He ordered the garment to be sewn loosely (*mušabbak^{an} mušamrajan*)." ³ TAFJTVR TFJTM'K tāwcītūr tāwcītmāk. tāwcit-

R

:: 'UL TAB·RAṬY NA'NK·NIY ol tāpratti nānni "He moved (*ḥarraka*) the thing." tāprät-
TAB·RATVR TBRATM'K tāprätūr tāprätmāk.

:: 'AR· YAḠIYQA' TAB·RAṬY är yayīqa tāpratti "The man attacked (*ḥamala 'alā*) the enemy." 0

:: 'AR· TAWAY SIN· TAB·RAṬY är tewesin tapritti "The man (or other) made his camel jump (*awṣaba*)." TBRATVR TBRTM'K [sic] tapritūr tapritmāq. This is only used for camels. 0 taprit-

:: QUVY· 'UTĪ· TUB·RAṬIY qoy otuy topritti "The sheep ate all the vegetation until none remained on the ground and they began to stir up the dust (*tahibbu . . . al-ḥabā*)." TUBRATUVR· TUBRATM'K·Q topreatūr topreatmāq. 0 topreat-

:: 'UL 'ANKAR 'AT· TUḠ·RAṬY ol anar ät toyratti "He ordered him to carve (*qaṭ' . . . muxardalan*)⁴ the meat." This is only used for something edible. TUḠRATVR TUḠRAT·M'Q toyratūr toyratmāq. toyrat-

:: 'AR· TAWRAṬY är tawratti "The man hurried (*'ajila*)." TAWRATUVR TAWRAT·M'Q tawratūr tawratmāq. 0 :: 'URAḠUT YIB· TAW·RATY urāyut yip tawratti "The woman spun (*fatalat . . . wa-aḡārat*)⁵ the yarn." 0 tawrat-

:: 'UḠLIN 'IYŠ·QA' TIḠ·RAṬY oylin išqa tiyratti "He toughened (*šaddada, ja'ala jaladan*) his son in every vicissitude and in dealing with affairs." TIḠ·RATUVR TIḠ·RAT·MA'Q· tiyratūr tiyratmāq. 0 tiyrat-

:: 'UL 'ATIN TIK·RAṬY ol atin tikratti "He made his horse run with a clatter (*ḥafīf fī jary*)." tikrät-

:: 'UL 'UḠIL·NY TIK·RAṬIY ol oylini tigratti tigrät-

429 ³ MS. *lā mušamrajan*; see 565 tāwci-

⁴ MS. *muxardala* (with *tā' marbūṣa*).

⁵ MS. *aḡāzata*.

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—a variant of the form with *ḡayn* [i.e. *tiyrat-*]. TIKRATUVR·TIKRAT·M'K tigrätür tigrätmāk. 0

D

:: 'UL MANKA' SUVV·SAJ·IRATĪY ol maḡa sūw sačratti “He splattered (*anṭara*) water on me unintentionally”—as when one pours water from one vessel into another, or oil, or any liquid, and some of it splatters¹ on one's clothing, etc.; or when a man cuts wood and a fragment flies off² from it. Hence a kind of snare is called: SAJIRAT·ḠUV sačratḡu. This is made by taking two twigs that are joined together and tying a string between them which has hooks on it. This is hidden in the dirt and grain is sprinkled³ on top of it. Then a bird alights to pick up the grain, and its neck or foot is caught on a hook, and it is captured. Proverb: SAJIRAT·ḠUVDI·AN·QURQ·MIŠ QUŠ·QIR·Q·YIYL 'AD·RIY YḠA'J·'UZA' QUN·MA'S· sačrat·yudin qorqmiš quš qirq yil adri yiyāč üzä qonmās 0 “The bird that was once caught in this snare will not alight for forty years on any shrub with two twigs.” This is like the Hadith: “The believer is not stung in a lizard's lair twice.” 0 SAJ·RAT·M'Q SAJRATUVR sačratmāq sačratür. For emphasis (? *fī t-ta'k'id*).

sačrat-

P

:: 'UL TUVNUḠ SAD·RĪY ol tönuy sädratti “He wove the garment flimsily (*hal-hala*).” :: 'UL KIŠY NIY SAD·RATĪY ol kišini sädratti “He dispersed (*qallala zaḡma*) the people.” Also for diminishing or lightening anything that is packed together (*qallala wa-axaffa zaḡma kull šay'*). SAD·RATUVR SADRATM'K sädrätür sädrätmāk.

sädrät-

:: 'UL 'NIK 'AWIN SUḠ·RATĪY ol anig äwin suyrutti (suyratti?) “He searched his house and saw all that was in it (*baḡaṭa . . . wa-ra'ā mā fihi aḡma'*).” SUḠ·RUṬUVR SUḠ·RUṬ·M'Q suyrütür suyrütümāq.

suyrüt-
(suyrat-?)

:: 'UL YḠA'JḠ SUWARI·ṬY ol yiyāčiy süwritti “He sharpened the point (*allala ṭaraf*;⁴ *ḡaddada*) of the wood (or other).” SUWRITVR SUWRITM'K süwritür süwritmāk.

süwrit-

:: 'UL 'AWIN SAWRĪY ol äwin säwrätti “He emptied (*farraya*) his house of furniture.” :: 'L 'YŠN SAWRĪY ol išin säwrätti “He completed (*atamma*) his affair and finished it (*farraya minhu*).” SAWRTVR SAWRTM'K säwrätür säwrätmāk.

säwrät-

:: 'UL 'ATIN 'ARIQ·TIN·SAKIRĪY ol atin ariqtin sekritti “He made his horse jump (*awṭaba*) over the canal (or other).” SAKIR·TUVR sekritür. Also :: 'UL BITIK 'UQIR 'AR·KA'N·SAKRĪY ol bitig oqir ärkän sekritti “He skipped a line (*aswā barzax^{an}*) in reading a book (or the Koran).” SAKRITM'K sekritmāk.

sekrit-

[II. 268/333]

431

:: 'UL UQIN KYŠ·TA' JILRAṬĪY ol oqin kēštä čalratti “He rattled (*šawwata*) his arrow in the quiver.” The same for anything that one rattles (*taqalqala bihi*). JIL·RATUVR JL·RAT·M'Q čalratür čalratmāq. 0

čalrat-

430 ¹MS. *yanšuru minhu našr*, read *yanṭuru minhu naṭr*.²MS. *yaṭubbu*, read *taṭibu*.³MS. *yunšaru*, read *yunṭaru*.⁴MS. *ṭarf* (*sukün* over *r* by later hand).

:: 'AR·'ATIN SAM·RİTŸ är atin sāmrittī "[The man] fattened (*samma*) his horse (or other)." SAM·RITVR SAM·RITM'K sāmritūr sāmritmāk. 0 sāmrit-

:: 'UL YIYRIK JIΓRIŸTŸ ol yērig çiyruṭṭi "He trampled and hardened (*rakkala*, *şallaba*) the ground with his foot." The same for anything that one presses and hardens by force (*şadda bi-quwwa wa-şallaba*), such as a sack that one presses into. :: 'AR·'UΓLIN·'IYŞ·TA' JIΓRIŸTŸIY är oγlin iṣṭa çiyruṭṭi "The man hardened (*şallaba*) his son with work." JIΓ·RIŸT·UVR·JIΓRIŸT·M'Q çiyritūr çiyritmāk. çiyrut-

:: 'L 'AŞAJ·JUQRATŸIY ol eṣiç çoqratti "He made the kettle (or other) boil (*aylā*)." This is for boiling with little water and much spices and cereal. JUQRATVR JUQRATM'Q çoqrātūr çoqratmāk. çoqrat-

:: 'AR·KUVZIN·JAQRATŸY är kōzin çaqratti "The man rolled (*qallaba*, *adāra*) his eyes and made as though he were blue-eyed (*azraq*)." JAQRATVR JAQRATM'Q çaqratūr çaqratmāk. çaqrat-

:: 'UL TIYŞIN JIQRAŸTŸ ol tişin çiqratti "He grated (*aşarra*) his teeth." Also :: BUΓRA' TIYŞIN JQIRAŸTŸ buγra tişin çiqratti "The stallion gnashed (*qaşafa*) his canines." Also for the squeaking (*şarīr*) of a door or a pen. JQRTVR JQRTM'Q çiqratūr çiqratmāk. çiqrat-

:: 'UL QAQRAT·ΓUV QAQ·RAŸTŸ ol qaqratyū qaqratti "He sounded (*şawwata*) the field-guard's drum to chase away the sparrows, etc., from the sown field." QAQ·RATUVR QAQRATM'Q qaqrātūr qaqratmāk. 0 qaqrat-

:: 'UL SUVFUΓ QUQ·RAŸTŸ ol sūwuy qoqratti "He reduced (*naqqaşa*) the water (or any other liquid)." QUQ·RATUVR QUQRAT·M'Q qoqrātūr qoqratmāk. 0 qoqrat-

:: 'UL 'ANIK KUVJIN KAW·RAŸTŸIY ol anig kūcin kāwrātṭi "He weakened (*awhana*) his strength." KAW·RATUVR KAWRAT·M'K kāwrātūr kāwrātṭmāk. kāwrāt-

Verse:
'UD·LK KUNY TAWRATVR ödläg küni tawratūr
YALINKUQ KUJIN KAW·RATVR yalnuq kücin kāwrātūr
'AR·DIN 'AŞUN SAWRTVR ārdin aşun säwrātūr
QJSA' TAQY 'ARTLUVR qačsa taqi artalūr

V

"Time's days hasten, to weaken the powers¹ of man, and empty the world of men (meaning Afrāsiyāb and his followers); though one flee (from destruction, it will follow and overtake him, and) he will perish."

[II. 269/335]

432

:: 'UL MANIY BUV 'IYŞ·QA' TAB·ZATŸIY ol māni bu iṣqa täpzātṭi "He incited me to envy (*ḥasad*) in this matter." TAB·ZATUVR TAB·ZAT·M'K täpzātūr täpzātṭmāk. täpzāt-

:: 'UL 'ANY QUB·ZATŸIY ol ani qopzatti "He urged him to play the lute (*darb al-ūd*)." QUB·ZATUVR QUB·ZAT·M'Q qopzatūr qopzatmāk. qopzat-

S

:: 'UL 'UF₂LINIY 'IYŠ-QA' ?UX-SAŦY ol oylini išqa boxsatti "He incited his son (or other) to disobedience (*'utuww*) in the matter." ?UXSATVR ?UXSATM'Q boxsatür boxsatmāq. boxsat-

:: 'UL MANY TAB-SAŦIY ol māni täpsätti "He incited me to envy (*ḥasad*)." Variant of the form with *zāy* [i.e. *täpžät*]. TAB-SATVR TABSATM'K täpsätür täpsätmāk. täpsät-
D

:: 'UL MANY SUW-DIN KAJ-SAŦY ol māni suwdin kácsätti "He made me want to cross (*'ubur*) the water (or other)." KAJ-SATUVR KAJ-SAT-M'K kácsätür kácsätmāk. 0 kácsät-

:: 'UL 'ANY SAR-SIŦIY ol ani sarsitti "He rebuked him harshly and swore at him (*'annafahu wa-yallāza 'alayhi*)." SARSTVR SAR-SIT-MA'Q sarsitür sarsitmāq. 0 sarsit-

:: 'UL 'ANIY SUW-SAŦIY ol ani suwsatti "He made him thirsty (*'aṭṭaša*)." SUW-SATUVR SUW-SAT-MA'Q suwsatür suwsatmāq. suwsat-

:: 'L 'ANY SAM-SIŦIY ol ani samsitti "He hurt (*adā*) him (with his tongue or with his hand)." SAM-SITUVR SAM-SIT-MA'Q samsitür samsitmāq. samsit-

Š

:: 'UL YIYBIF TAF-ŠAŦIY ol yīpiri täwsätti (tüwsätti ?) "He tangled (*šawwaša*) the yarn so the end could not be found." TAWŠATUVR TAWŠATM'K täwsätür täwsätmāk. :: 'UL(tüwsät-?) 'ANIK TARIN TAWŠAŦIY ol anig tarin täwsätti "He exhausted him so much that his sweat came out in beads (*'ayā . . . ḥattā yuḥabbiba 'araqahu*)." The same [aorist and infinitive]. täwsät-

:: 'UL JAŦIR JUWŠAŦIY ol čayir čiwšatti "The man (or other) let the juice ferment (*ḥammaḍa*)." :: SIR-KA' QARIN JIW-ŠAŦIY sirkā qarīn čiwšatti "The vinegar soured (*ḥammaḍa*) the stomach." Also, when it is poured on the ground and it makes the ground churn (*aḡlat*). JIW-ŠATVR JIW-ŠAT-MA'Q čiwšatür čiwšatmāq. čiwšat-

:: 'UL MANIK QULA'QA' SUVZ ŠUW-ŠAŦIY ol mänig qulāqqa sōz šuwšatti "He had someone murmur (*haynama*) words to me." ŠUW-ŠATUVR ŠUW-ŠAT-MA'Q šuwšatür šuwšatmāq. 0 šuwšat-

:: 'UL BUVZUK QAR-ŠAŦIY ol böziḡ qaršatti "He had someone measure the cloth (or other) in spans (*ašbara*)." QAR-ŠATUVR QAR-ŠAT-MA'Q qaršatür qaršatmāq. 0 qaršat-

:: MAN 'AN-KARA QUVR QUR-ŠAŦIM män anar qūr quršattim "I ordered him to gird himself (*tanaṭṭuq*) [with a belt]." QURŠATVR MAN QUR-ŠATM'Q quršatür män, quršatmāq. quršat-

:: QUYA'Š 'ANY QUF-ŠAŦIY quyaš ani qoḡšatti "The heat weakened him (*awhana quwwatahu*)." Also for something hard when you soften it (*awhanta quwwatahu*). There is a variant with *xā*' in place of *ḡayn* [i.e. *qoxšat*]. QUF-ŠATUVR. qoḡšat-
D

QUṬ-ŠAT-MA'Q. qoṣṣatūr qoṣṣatmāq. 0

:: 'UL 'UQ. QUW-ŠAṬIY ol oq qoṣṣatti "He ordered the arrow to be straightened in an arrow-straightener [= 185 qoṣuṣ] (*tamlīs . . . fī t-ṭarīda*)." QUW-ŠATUVR. QUW-ŠAT-MA'Q. qoṣṣatūr qoṣṣatmāq. qoṣṣat-

:: 'UL QATIF. NA'NK-NY KAWŠAṬIY ol qatīy nāṅni kāwšatti "He softened (*awhana quwwa*) the hard thing." KAW-ŠATUVR. KAW-ŠAT-MA'K. kāwšatūr kāwšatmāk. :: 'UL TAWIY SIN KAWŠAṬIY ol tewesin kāwšatti "He let his camel ruminate (*ijtirār*)." The same [aorist and] infinitive. 0 kāwšat-

Γ

:: 'UL QULIN. TAS-ḠAṬIY ol qulin tasyatti "He had his slave (or other) slapped (*aṭama*)." TAS-ḠATUVR. TAS-ḠAT-MA'Q. tasyatūr tasyatmāq. 0 tasyat-

:: 'L YA'K-NY QARḠAṬIY ol yākni qarṣatti "He had [someone] curse (*a'ana*) the devil (or other)." QARḠATUVR. QARḠAT-MA'Q. qarṣatūr qarṣatmāq. 0 qarṣat-

:: YIYR. QUR-ḠAṬIY yēr quryatti "The ground began to go dry from lack of moisture (*axadāt . . . fī l-jafāf wa-qahīṭat min qilla an-nadā*)." QUR-ḠATUVR. QURḠAT-MA'Q. quryatūr quryatmāq. Its root-form is: QURḠA'D-TIY quryādṭi, assimilated. 0 (quryād-) quryat-

:: 'UL 'ANIY BAK-KA' QIR-ḠAṬIY ol ani begkā qiryatti "He incited the emir to be angry with him and shun him (*haniqa 'alayhi wa a'raḍa 'anhu*)." QIR-ḠATUVR. QIRḠAT-MA'Q. qiryatūr qiryatmāq. 0 qiryat-

F

:: 'UL 'ANIK QUṬVYUN-DA' NA'NK. QAR-WAṬIY ol anig qōyunda nāṅ qarwatti "He urged a person to look for (*yaṭlubu*) something in his bosom." Also of one who gropes (*amassa*) for a thing with his hand where he cannot see it with his eye.¹ QARWATVR. QARWATM'Q. qarwatūr qarwatmāq. 0 qarwat-

Q

:: 'UL YUVZIN. BUR-QIṬIY ol yūzin burqitti "He made his face frown (*kalaha*)." BURQITUVR. BURQITM'Q. burqitūr burqitmāq. 0 burqit-

:: 'UL 'ANIK 'YŠIN TILQAṬIY ol anig išin talqitti "He had someone impede (*'awwaqa*) his affair." :: 'UL YUK-NY TLQAṬIY ol yūkni talqitti "He had someone press against (*yašdimu*) the load." Or else he ordered it to be secured with a crowbar (*mirba'a* [= 228 talyūč]) inserted talqit-

between the rope and the load and twisted (*yuftalu*) so that the load is straight. TALQITVR TLQTM'Q talqitür talqitmāq.

:: 'UL TVN·DIN·SUVF·SAR·Qİ̄TY ol tōndin sūw sarqitti "He let the water drip (*qaṭṭara*) from the garment (or other)." SAR·QITUVR·SAR·QIT·MA'Q·sarqitür sarqitmāq. sarqit-

:: 'UL 'ANIY·QUR·Qİ̄TY ol ani qorqitti "He frightened (*xawwafa*) him." QUR·QITUVR·QUR·QTM'Q qorqitür qorqitmāq. qorqit-

K

:: 'L BARKİ̄TY NA'NK·NIY ol bärkitti nāni "He secured (*aḥkama*) the thing (or the affair)." BARKITUVR BARKIT·M'K bärkitür bärkitmāk. bärkit-

:: 'UL MANK' N'NK KURKĪTY ol maṇa nān körgitti "He showed (*arā*) me the thing." KUR·KITUVR KURKUT·M'K körgitür körgitmāk. 0 körgit-

:: QIYZ KURKĀTY qiz körkätti körkät-

[II. 273/340]

434

"The girl had a beautiful complexion (*ḥasuna wajh . . . wa-lawn*)." KURKATVR·KURKATM'K körkätür körkātmāk. Its root-form is: KUR·KA'D·TY körkādti, assimilated. (körkād-)

:: 'UΓ·LA'N·BIL·KĀTY oylan bilgätti "The boy was intelligent (*'aqala, fatana*)." Its root-form is: BIL·KA'D·TY bilgādti, assimilated. BLK'TVR BILKAT·M'K·bilgätür bilgātmāk. (bilgād-)

Know that: 'D̄TY -ād̄ti is a suffix that is attached to nouns forming verbs that indicate natural qualities. Example: the word for "beauty" is: KUR·K körk; to say that something was beautiful¹ you attach the suffix: 'AD·TY -ād̄ti thus :: KUR·KA'D·TY körkādti meaning "It was beautiful." The word for "intelligence" is: BLIK bilig; then :: 'UΓ·LA'N·BLKA'D·TY oylan bilgādti "The boy was intelligent." Then the *alif* disappears² in pronunciation [i.e. the vowel is shortened], and the *dāl* assimilates to the *tā*' giving rise to doubling. G

L

:: 'UL BUTUṬVNIY BUZ·LĀTY ol botūni bozlatti "He made the young camel (or other) grumble (*aryā*)." BUZLATVR BUZLATM'Q bozlatür bozlatmāq. bozlat-

:: MAN 'ANKAR 'YŠ BAŠ·LĀTIM mān aṇar īš bašlattim "I ordered him to begin (*ibdā*) the matter." BAŠLATUVR BAŠLATM'Q bašlatür bašlatmāq. bašlat-

:: 'ANKAR 'UTUNK·BAΓ·LĀTIM aṇar otuṇ baylattim "I had him tie together (*aḥzamtū*) the firewood (or other)." :: 'NKAR YUVΓ BΓLĀTIM aṇar böy baylattim "I had baylat-
baylat-

434 ¹MS. *ḥusunū*, read *ḥasuna*.

²MS. *tadūbu*, read *taḍūbu*.

him tie (*sadd*) the package or the bundle for keeping women's clothing." BAḠLATVR MAN BAḠLATM'Q baylatür män, baylatmāq (boylatür män, boylatmāq).

:: BAK·'UFRİYNIY BAK·LAṬY beg oyrīni bāklätti "The emir ordered the thief to be bound and imprisoned (*istifāq, ḥabs*)." :: MAN 'AT· BAK·LAṬ(Y)IM män at bāklättim "I ordered the horse (or other) to be guarded (*ḥifz*)"—Oryū dialect. BKLTVR MAN BAKLATM'K bāklätür män, bāklätmāk. bāklät-
D

:: MAN 'ANY BUV 'YŠQA· TAB·LAṬIM män ani bu išqa taplattim "I made him content (*arḍaytu*) with this matter." TABLATVR MAN TABLATM'Q taplatür män, taplatmāq. taplat-

:: 'UL BUV 'IYŠİF TALIM TUB·LAṬIY ol bu išiřy tālim tüplätti "He had this matter looked into (*ařḥaša*) thoroughly." TUBLATUVR· TUBLATM'K tüplätür tüplätmāk. 0 tüplät-

:: 'UL 'ATIN· TAR·LAṬY ol atin tārlätti "He made his horse sweat (*'arraqa*)." :: 'UL 'ATIḠ TURLAṬY ol atiy tārlätti "He had his horse curry-combed (*aḥassa . . . wa-amarra bi-farjan*)." TAR·LATUVR TARLATM'K· tārlätür tārlätmāk. 0 tārlät-

:: 'UL 'AT· TUZ·LAṬIY ol āt tuzlattı "He ordered the meat (or other) to be salted (*tamlīḥ*)." TUZLATVR TUZLATM'Q tuzlatür tuzlatmāq. 0 tuzlat-

:: 'UL TIZLAṬY NA'NKNY ol tizlätti nāḡni "He ordered the thing to be crushed with the knee (*ḍarḡ bi-r-rukba*)." TIZLATUVR TIZLATM'K tizlätür tizlätmāk. 0 tizlät-

:: 'UL 'ANIY TUŠ·LAṬIY ol ani töslätti "He ordered him to be beaten on the chest (*ḍarb 'ala šadr*)." TUŠ·LATUVR. töslät-

[II. 275/342]

435

TUŠLATM'K-Q töslätür töslätmāk.

:: 'UL YIYRIK 'ANKAR TUŠ·LAṬIY ol yēriḡ anar tušlattı "He had someone stand on a piece of ground opposite him measuring from a distance (? *ḥamala man yaqūmu maqām arḍ bi-ḥiḍāhu muwājahat^{an} bi-l-qiyās min ba'id*)." Also for anything into which one inquires (? *fī kull šay' yataḥarrā fihi*).¹ TUŠ·LATUVR· TUŠLATM'Q tušlatür tušlatmāq. tušlat-

:: 'UL 'ANY TAŠ·LAṬY ol ani tašlattı "He ordered him to be stoned (*ḍarb bi-l-ḥijāra*)." :: 'UL 'UḠLNIY TAŠ·LAṬIY ol oylini tašlattı "He sent his son abroad (*yarraḇa*) (to be injured by travel)." TAŠ·LATUVR TŠLTM'Q tašlatür tašlatmāq. tašlat-

:: 'L 'ANY TIŠLAṬY ol ani tišlattı "He had him bite with the teeth (*a'adḍahu bi-s-sinn*)." tišlat-
Verse:

435 ¹The last word has been interpreted as follows: EP *yutaḥarrā*, Tercüme *yutaḥazzā*, ED. *yataḥazzā*. Perhaps read *yataḥadḍā*, cf. 573 *tušla*-. But note 219 *torpun* where *taḥarrī* = *qiyās*; 635 *torpla*- where we read *taḥadḍā* as *taḥarrā*. The basis of the confusion is the similarity in both graphic shape and meaning of the Arabic roots: thus *Muḥiṭ al-Muḥiṭ* glosses *ḥadḍā* first as *qaddara*, which is also the definition of *qāsa*!

JAGRIY BIRB·QUŞLATV çayri berip quşlatu
 TAY·GAN 'AIDIB TİŞLATV tayyan idip tişlatu
 TILKV TUNKUZ TAŞLATUV tilkü toñuz taşlatu
 'AR·DAM BILA' 'UK·LALIM· ärdäm bilä öglälim

V

Describing the hunt and festive outing: "We'll give the sacer-falcon (to the youths) for them to hunt with, we'll set the hounds to bite (the gazelle,) the boar and the fox, and we'll (help them by) stoning; we'll boast of our virtues." TİŞLATVR TİŞLATM'Q tişlatür tişlatmāq. 0

:: 'UL 'ATIN·TAF·LAŦIY ol atin taylattı "He had his horse branded (*awsama . . . bi-l-kayy*)." TAF·LATVR TAF·LAT·MA'Q. taylatür taylatmāq. The Persians took this word [i.e. 511 *dāy*] from the Turks, since they say: DA'Γ *dāy* for "brand (*wasm*)"; just as they took from the Turks the word for "fortress (*qal'a*)" which they call *diz* and which in Turkic is: TIYZ YZR·tēz yēr meaning "a high place (*makān murtafi*)" [496]. taylat·

:: 'UL SUVF·TUM·LIŦIY ol sūw tumlitti "He cooled (*barrada*) the water (or the milk, or other)." TUM·LITVR TUM·LITM'Q tumlitür tumlitmāq. :: 'UL 'ANIK KUNKULIN TUM·LUIŦIY ol anig könlin tumlitti "He angered him and made his heart cold (*barrada*) so that he no longer loved him." TUM·LITVR TUM·LITM'Q tumlitür tumlitmāq. tumlit·

:: 'UL QILJ SAB·LAŦIY ol qilič saplattı "He had someone attach the tang of the sword in the hilt (*rakkaba s-silān fi l-qabi'a*)." Also for attaching the handle (*nişāb*) [onto the blade] of a knife, dagger, or the like. SAB·LATVR SAB·LATM'Q saplatür saplatmāq. saplat·

:: 'UL 'UFLA'NIŦ JAR·LAŦIY ol oylāniy čarlatti "He made the baby cry (*abkā*)." Also for making an elephant cry out (*aşāha*). JAR·LATVR JAR·LATM'Q čarlatür čarlatmāq. čarlat·

:: 'UT·'NIK KUVZIN JAR·LAŦIY ot anig közin čärlättı "The drug made his eye suppurate (*afsada*)."² Also for making a person ill (*aṭqala bihi*) by eating heavy (*yalız*) food and the like. JAR·LATVR JAR·LAT·M'K čärlätür čärlätmāk. čärlät·

:: 'UL 'ANDIN N'NK JUR·LAŦIY ol andin nāñ čürlättı čürlät·

[II. 277/345]

436

"He had someone appropriate (*qaffa*) some of his goods." JUR·LATVR JUR·LATM'K čürlätür čürlätmāk.

:: 'UL TUVNIN·JUŦ·LAŦIY ol tonin čuylattı "He had someone wrap up (*ḍabbara*)¹ his garment." JUŦ·LATVR JUŦ·LATM'Q čuylatür čuylatmāq. čuylat·

:: 'UL BUVZ JIŦ·LAŦIY ol bōz čiylattı "He had someone measure the cloth with a Turkic cubit (*ḍar*² . . . *bi-ḍirā' turki*)." This is two-thirds of a [common] cubit. JIŦ·LATVR·JIŦ·LATM'Q čiylatür čiylatmāq. čiylat·

435 ² MS. *fasada*.

436 ¹ MS. *min ḡayr ṭawbihi*, read *man ḍabbara ṭawbahu*.

² MS. *bi-ḍ-ḍar' al-kirbās*, read *bi-ḍar' al-kirbās*.

:: 'UL 'ANIK 'IYŞIN JIN·LAŦY ol anig ĩşin ċinlattı “He ordered the verification (taşdıq) of what he said or claimed.” JANILATUVR JINLATM'Q ċinlatūr ċinlatmāq. 0 ċinlat-

:: 'UL SUWLUQ SAR·LAŦY ol suwluq sarlattı “He ordered the turban to be wound (takwır).” The same for anything. SAR·LATVR SAR·LATM'Q sarlatūr sarlatmāq. sarlat-

:: 'UL 'YA'Q SIR·LAŦY ol ayāq sirlattı “He ordered the Turkic bowl to be lacquered (talğix luzūjāt al-ğirā).” SIR·LATVR SIR·LATM'Q sirlatūr sirlatmāq. sirlat-

:: 'UL MANIY SUZ·LAŦY ol māni sözlättı “He made me speak (kalām).” SUZ·LATVR SUZLATM'K sözlātūr sözlätmāk. sözlät-

:: BUVZU TIYŞİĞ SIZ·LAŦY büz tışy sızlattı “The ice set the teeth on edge (akalla).” This means that the cold begins to creep in the teeth like an ache or the creeping of ants. Also for cold water—when the hand is put in it a feeling of cold is felt in the same way. SIZ·LATUVR SIZ·LATM'Q sızlatūr sızlatmāq. sızlat-

:: 'UL 'ANIK QUVYNK' 'LIK SUĞ·LIŦY ol anig qōyıña ālig suylitti “He ordered someone to put his hand into his bosom looking for something (adxala yad . . . yağlubu şay) in it.” SUĞLITVR SUĞLTM'Q suylitūr suylitmāq. suylit-

:: 'UL JUB·NIY SUF·LAŦIY ol ċöpni suwlattı “He had someone sprinkle water (raşşa l-mā) on the sediment of a thing (or other).” SUWLATVR SUWLTM'Q suwlatūr suwlatmāq. suwlat-

:: 'UL 'ANY SAN·LAŦIY ol ani sānlättı “He made him address him as an inferior (xiğāb aş-şiyār).” As we have explained [171 sān] the Turks address a superior with *sīn* and *zāy*, thus: SIZ siz and one inferior in rank with *sīn* and *nūn*, thus: SAN· sān. Hence :: 'UL 'ANY SAN·LAŦIY ol ani sānlättı “He urged him to address [him] thus, to show contempt (tağqır^{an}).” SANLATVR SANLATM'K sānlātūr sānlätmāk. sānlät-

:: MAN 'NY SIZLŦIM män ani sızlättim “I ordered him to address him as a superior (xiğāb al-akābir).” SIZ·LATVR MN SIZ·LATM'K sızlātūr män, sızlätmāk. sızlät-

:: 'UL 'ANY SUM·LIUŦY ol ani somlitti “He had him speak in a language unknown to the Turks (kalām lam ya'rifhu t-turk).” somlit-

[II. 279/347]

437

This is because the Turks call anyone not knowing Turkic: SUM·LIM somlim [244], just as the Arabs call anyone not knowing Arabic *a'jamī*. This is the root-meaning. But when he later comes to know Arabic this name still does not leave¹ him. As for Turkic, when he learns their language he then leaves the definition of: SUM·LM· somlim. SUMLITVR SUMLTM'Q somlitūr somlitmāq. 0

437 ¹ MS. ya'rif'u, read yartafi'u.

:: TANKRIY QA'R· QAR-LATĪY *tānri qār qarlattī* "God made it snow (*aḡlaja . . . t-ḡalj*)."
QARLATUVR QARLTM'Q qarlatūr qarlatmāq. **qarlat-**

:: 'UL 'ARIQ· QIR-LATĪY *ol ariq qirlattī* "He erected a dam or bank (*'arim, ṣaḡḡ*) for the canal."
QIR-LATUVR QIRLTM'Q qirlatūr qirlatmāq. **qirlat-**

:: 'UL 'ANKAR QUŠ QUŠ-LATĪY *ol aṅar quš qušlattī* "He caused him to hunt birds (*iṣṣiyād aḡ-tayr*)."
QUŠ-LATUVR· QUŠ-LAT·MA'Q· qušlatūr qušlatmāq. 0 **qušlat-**

:: 'UL 'ANY 'AWIN·DA' QIŠ-LATĪY *ol ani āwindā qišlattī* "He let him spend the winter (*ṣattā*) in [his] house (or other)."
QIŠLATVR QIŠLATM'Q qišlatūr qišlatmāq. That is, he took care of him (*ta'ahhadahu wa-ḡafizahu*). 0 **qišlat-**

:: 'UL YYRIK QIḠ-LATĪY *ol yērig qiy lattī* "He had his land manured with dung (*admala . . . bi-s-sirjīn*)."
:: 'UL 'ATIN QIḠ-LATĪY *ol atin qiy lattī* "He made his horse drop dung (*arāṭa*)."
QIḠLATVR QḠLATM'Q qiyatūr qiyatmāq. **qiyat-**

:: 'UL 'ANKAR 'AT· QAQ-LATĪY *ol aṅar āt qaqlattī* "He ordered the meat to be jerked (*taqḡīd*)."
QAQLATUVR QAQLATM'Q qaqlatūr qaqlatmāq. **qaqlat-**

:: 'UL 'UḠLA'NIḠ KUT·LATĪY *ol oylāniḡ kötlättī* "He let the boy (or other) be sodomized (*anāka*)."
KUTLATVR KUTLATM'K kötlātūr kötlātmāk. 0 **kötlāt-**

:: 'UL 'UQ· KAZ-LATĪY *ol oq kəzlättī* "He ordered the notch of the arrow to be repaired (*iṣḡlāḡ fūq*)."
KAZ-LATUVR KAZLATM'K kəzlātūr kəzlātmāk. 0 **kəzlāt-**

:: 'UL MANK' SUVZ KIZLATĪY *ol maṅa sōz kizlattī* "He urged me² to keep the words (or other) secret (*kitmān*)."
KIZLATVR KIZLATM'K kizlātūr kizlātmāk. **kizlāt-**

:: BUV 'UT· 'ATIḠ KAM-LATĪY *bu ot atiy kəmlättī* "This fodder sickened (*āḡā*) the horse (or other)."
KAM-LATUVR KAM-LATM'K kəmlātūr kəmlātmāk. **kəmlāt-**

M

:: 'UL 'ANIK YUVZIN TAR·MATĪY *ol anig yūzin tarmattī* "He caused his face to be scratched (*axdaša*)."
TAR·MATVR TARMATM'Q tarmatūr tarmatmāq. **tarmat-**

:: 'AL·B 'AR· 'ATIN JAR·MATĪY *alp ār atin čärmättī* "The champion warrior plaited the horse's tail with silk (*armala ḡanab . . . bi-ḡarīra*)."
This is one of the marks of champions (*abḡāl*). The same for anything plaited (*yurmalu maḡtūlan*).
JAR·MATUVR JARMATM'K čärmātūr čärmātmāk. For example, a whip strap that is plaited (*yulaffu*) with strips of leather. **čärmāt-**

:: 'UL 'ANKAR BALIQ SAR·MATĪY *ol aṅar baliq sarmattī/särmättī* "He had him take the fish out (*ixrāj*) of the water." Also **sarmat-/särmāt-**

:: 'UL TUTM'J· SAR·MATŪY ol tutmāč sarmatti/sārmātti "He had him remove ('azala) the Tutmāč from the water." The same for anything that one strains (*šaffā*) from a liquid. SAR·MATUVR SAR·MATM'K·Q sarmātūr sarmātmāk/sarmatūr sarmatmāq.

:: 'UL YIŠI'NIY YĜA'J·Q' SARMŪY ol yišiyi yiyāčqa sarmatti "He had the rope wound (*alaffa*) on the tree (or other)." SAR·MATVR SAR·MATM'Q sarmatūr sarmatmāq. sarmat-

N

:: 'UL 'ANIK SUVZIN QAT·NAŪY ol anig sōzin qatnatti "He made him repeat (*raddada*) his words time after time." 0 qatnat-

:: TUMLUŪ 'ANY QAS·NAŪY tumluŷ ani qasnatti "The cold made him shiver and made his teeth chatter (*ar'adahū ḥatta ja'ala taḍribu asnānuhu l-a'lā 'alā l-asfal*)." QAS·NATVR QAS·NATM'Q qasnatūr qasnatmāq. 0 qasnat-

:: 'UL 'ANY BUL·NAŪY ol ani bulnatti "He ordered him to be taken captive (*usira*)." BULNATVR BULNATM'Q bulnatūr bulnatmāq. bulnat-

:: YUFQA' NA'NK QAL·NAŪY yuwqa nāḡ qalnatti "The thin thing became thick (*ḡaluḡa*)." Its root-form is: QALNA'D·TIY qalnād̄ti, assimilated. QALNATVR QALNATM'Q qalnatūr qalnatmāq. qalnat- (qalnād-)

Genuine Doubling

š

:: 'UL 'ANIK BIRLA' ŠUWŠAŠ·DY ol anig birlā šuwšašdi "He murmured (*haynama* . . . *bi-kalām xafī*) together with him." ŠUWŠAŠUVR ŠUWŠAŠ·M'Q šuwšašūr šuwšašmāq. 0 šuwšaš-

:: KIŠYLA'R QAMUŪ QUŪ·ŠAŠ·DY kišilār qamuy qoŷšašdi "The men lost their strength (*ḡahabat quwā r-rijāl*) (because they were overcome with heat, or the like)." QUŪ·ŠAŠUVR QUŪ·ŠAŠ·MA'Q qoŷšašūr qoŷšašmāq. There is a variant with *xā'* instead of *ḡayn* [i.e. *qoxšaš-*]. qoxšaš- D

:: 'UL 'ANIK 'UQIN QAWŠAŠDY ol anig oqin qowšašdi "He helped him straighten the arrow in an arrow-straightener (*taḡriḡ . . . bi-ḡ-ḡarīda*)." QUW·ŠAŠUVR QWŠAŠMA'Q qowšašūr qowšašmāq. qowšaš-

:: TAWY 'UT.¹ KAWŠAŠDY tewe ot kāwšašdi "The camels ruminated (*ijtarat*) while looking at one another." KAWŠAŠVR KAWŠAŠM'K kāwšašūr kāwšašmāk. 0 kāwšaš-

438 ¹ V added between *alif* (') and T by a later hand.

Another Type

Q

:: TULQUQLANDY NA'NK **tolquqlandi nāṅ** "The thing was inflated like a wineskin **tolquqlan-**
(*intafaxa ka-z-ziqq miṭlan*)."
TULQUQLANVR TULQUQLNM'Q **tolquqlanūr tolquqlanmāq.**

K

:: TUVN TUR·KAK·LAN·DIY **tōn türgäkländi** "The garment was tied in a bundle **türgäklän-**
(*šudda*² . . . *fī r-ruzma*)."
TURKAKLANVR TURKAK·LANM'K **türgäklänūr türgäklänmāk.**

Initial Weak

B

:: 'K·LIK YARBAṬY **iglig yarpatti** "The sick man recovered (*inta'aša*)."
YARBAṬIY **oylān yarpatti** "The baby crawled (*tara'ra'a*)."
:: 'UḠLA'N· **yarpāt-**

[II. 282/351]

439

YAR·BTUVR YARBTM'Q **yarpātūr yarpātṁq.** Its root-form is: YARBA'D·TIY **yarpāḍti**, (**yarpād-**)
assimilated. 0

:: 'UL 'AT·QA' 'AŠBA'R YLBṬY **ol atqa ašbar yelpitti** "He moistened (*balla*) the **yelpit-**
horse's fodder (which is straw and bran)."
YALBTVR YLBTM'K **yelpitūr yelpitṁk.** Also for a
drizzling rain that marks the surface of the ground with moisture (*wasama* . . . *min an-nadā*)
:: YAḠMUR YIYRIK YLBTY **yaymur yērig yelpitti.** 0

:: 'UL 'ANKAR SINKA'K YAḠ·BAṬY **ol anar siṅāk yelpitti** "He had him chase away
(*dabb*) the flies from him with a fan (*mirwaḥa*)."
YLBTVR YLBTM'K **yelpitūr yelpitṁk.**

J

:: 'L 'ANY YUN·JUṬIY **ol ani yunčitti** "He did him harm (*asā'a ilayhi wa-ādāhu*)."
YUNJTVR YNJTM'K·Q **yunčitūr yunčitṁq.**

R

:: 'AT· QULA'QIN· YAB·RIṬY **at qulāqin yapritti** "The horse pricked up (*ašarra*) his **yaprit-**
ears." This is when he is about to kick at something or shy from something.
YBRTVR YABRT·M'Q **yapritūr yapritṁq.** 0

:: 'UL MANIK· 'ATIḠ YAḠ·BRIṬY **ol māniḡ atiy yayritti** "He galled (*adbara*) my **yayrit-**
horse (or other)."
YAḠRTVR YAḠRTM'Q **yayritūr yayritṁq.**

:: 'UL 'ANY YAWRĪȚY ol ani yawritti “He weakened (*xawwara*, *ḍa‘‘afa*) him.” **yawrit-**
YAWRTVR YAWRTM'Q yawritūr yawritmāq.

:: 'UL 'UVT· YULIRȚY ol ȳt yolritti “He made the fire glow (*awmaḍa*).” :: 'UL **yolrit-**
TVJUȚ YLIRȚY ol tūčuy yolritti “He had the brass or copper burnished and polished (*amqā*,
ajlā) until it took on a gleam and sparkle (*barīq*, *talāmī'*)”—like a burnished basin or a shield that
glitters, whether or not the sunlight falls on it. YLIRTVR YLIRTM'Q yolritūr yolritmāq.

:: KIRŠA'N 'ANIK YUVZIN YUİL·RAȚĪY kiršān anig yūzin yalritti “The white lead **yalrit-**
(or other) brightened (*abraqa*) the woman's face.” Also of anything that makes a thing shine
(*ašraqa*). :: 'UL QUMĠA'NIȚ YL·IRAȚĪY ol qumyāniȚ yalritti “He had the rust polished away
(*ajlā ṭ-ṭaba'* ‘an) from the flask until it took on a gleam (*barīq*).” Also of anything that has a
gleam. YALRTVR YALRTM'Q yalritūr yalritmāq.

Of these two verbs, the one with *fatḥa* on the *yā'* [i.e. **yalrit-**] is stronger than the one
with *ḍamma* [i.e. **yolrit-**].

S

:: 'UL 'ANY YARSĪȚY ol ani yarsitti “He made something seem loathsome (*qaddara*)¹ **yarsit-**
to him, so that he loathed (*'āfa*) eating any of it.” YARSITUVR YARSITM'Q yarsitūr yarsit-
māq. Its root is the phrase: YA'R SUVȚ·TY yār sūȚti meaning “He spat out (something which
he found loathsome) (*majja l-buzāq mimmā staqḍarahu*)”; assimilated. 0

:: 'UL TA'M YUKSAȚY ol tām yūksätti **yüksät-**

[II. 284/354]

440

“He erected (*rafa'a*, *ašāda*) a wall.” The same for anything that one erects. YUKSATVR YUK-
SATM'K yūksätūr yūksätmāk.

Š

:: 'UL TARIY YUMŠAȚĪY ol tāri yumšatti “He tanned (*dabaḡa*) the hide.” :: 'UL **yumšat-**
QATIȚ N'NKNY YUMŠAȚY ol qatiȚ nāṅni yumšatti “He softened (*alāna*) the hard thing.” ::
'UL 'AR· [sic] SUVZK YUM·ŠAȚY ol sōziȚ yumšatti “He spoke rapidly and in a low tone
(*hadrama l-kalām*).” Also when one reads the Koran rapidly to oneself and memorizes it (*haḍā*,
ḥafiḡa). YUMŠATVR YUMŠATM'Q yumšatūr yumšatmāq.

Γ

:: 'UȚLA'N YUȚĠȚY oȚlān yuwȚatti “The boy misbehaved (*majuna*, ‘*aruma*).” Its **yuwȚat-**
root-form is: YUȚĠA'D·TIY yuwȚāȚti, assimilated. YUȚĠATVR YUȚĠATM'Q yuwȚatūr (yuwȚāȚ-)
yuwȚatmāq.

:: 'UL 'ANKAR BA'L YAL·ΓAṬY ol anar bāl yalyatti “He let him lick (*al'aqa, alḥasa*) yalyat-
the honey.” YALΓATVR YALΓATM'Q yalyatūr yalyatmāq.

F

:: 'UL 'ANKR YAṬ YALFAṬY ol anar yāy yalwatti “He let him lick (*alḥasa*) the yalwat-
butter.” A variant of the form with *ḡayn* [i.e. *yalyat-*]. YALFATVR YALFATM'Q yalwatūr D
yalwatmāq.

K

:: 'UL YIB·YURKAṬY ol yip yörgätti “He had him wind (*alaffa*) the yarn (on a thing).” yörgät-
Also for having foot-wrappings or other wrappings put on (*alaffa lifāfa ar-rijl wa-ḡayriḥā*).¹
YURKATVR YURKATM'K yörgätūr yörgätmāk.

L

:: 'URAṬUT YVZIN YBLṬY urāḡut yūzin yiplatti “The woman depilated (*nammaṣat*) yiplat-
ṣa'r) her face.” YIB·LATUVR YBLTM'Q yiplatūr yiplatmāq. 0

:: BAK YTLAṬY beg yatlati “The emir ordered the diviner to bring forth wind and yatlat-
rain by divination (*amara l-kāhin ḥattā yatakahhana wa-jā'a bi-r-riḥ wa-l-amṭār*).” YTLTVR
YTLM'Q [sic] yatlatūr yatlatmāq. This is well known in the country of the Turks; wind, hail
and rain are brought forth with stones—by the leave of God Most High. 0

:: 'UL QVYN YAY·LAṬ·DA' YAZ·LAṬY ol qōyin yaylāyda yazlatti “He had his sheep yazlat-
spend the spring (*arba'a*) in the summer pasture.” YAZLATVR YAZLATM'Q yazlatūr yazlat-
māq. 0

:: 'UL 'ANY YIṬ·LAṬY ol ani yiylatti “He made him cry (*abkā*).” YIṬLATVR YṬLAT-
M'Q yiylatūr yiylatmāq.

:: 'UL QAṬIṢ·NIY YAṬ·LAṬY ol qoḡuṣni yaylatti “He ordered the leather (or other) yaylat-
to be oiled (*tadhīn*).” YAṬLATVR YAṬLTM'Q yaylatūr yaylatmāq.

:: 'UL 'ANY TAṬ·QA' YUQ·LAṬIY ol ani tāyqa yoqlatti “He made him climb (*aṣ'ada*) yoqlat-
the mountain (or other).” YUQLATVR YUQLATM'Q yoqlatūr yoqlatmāq.

:: 'UL YUK·YUK·LAṬIY ol yük yüklätti “He had him load (*aḥmala*) the burden.” yüklät-
YUKLATUVR YUKLATM'K yüklätūr yüklätmāk. 0

:: 'UL 'UQ.

[II. 286/356]

441

YUK-LATĪY ol oq yüglätti "He feathered (*arāša*) the arrow." YUK-LATUVR YUK-LAT-MA'K yüglätür yüglätmāk. Its root-form is: YUVK-LATIY yüglätti, assimilated [i.e., vowel shortened]. yüglät-

:: 'UL 'AWIN YAM-LATĪY ol äwin yamlatti "He ordered his house to be swept (*taḥwīq*)." YAM-LATUVR YAMLAT-M'Q yamatür yamatmāq. 0 yamat-

:: TANKRIY YAŠIN YAŠNATĪY tənri yašin yašnatti "God made the lightning flash (*alma'a*)." Also for a man who makes his sword, or other, gleam (*alma'a*); or anything that has a gleam or a shine (*barīq, tala'lu*'). yašnat-

YAŠNAT-QILJ BAŠINIY [sic] 'UZA' QAQIL-YARA'

BIJ-LIB-ANIK BUYNİY TAQIY QAL-QAN-TURA'

yašnat qilič baši üzä qaqqil yar-a

bičlip anig boyni taqi qalqan tura

"Make the sword gleam (*abriq*) (over your enemy) and his neck will be severed from him, strike him on his head so that his buckler and shield are split by it."

Verse:

V

Another Type

L

:: 'UL 'ANIY TA'Γ-DA' YAY-LATĪY ol ani tāyda yaylattı "He settled him for the summer (*aqāmahu wa-šayyafahu*) in the mountains (or other)." YAY-LATUVR YAY-LAT-M'Q yaylatür yaylatmāq. yaylat-

Defective

N

:: 'UL 'UFLAÑIY 'IYŠ-QA' BUY-NAĪY ol oylini išqa boynatti "He made his son be disobedient (*utuww*) in the matter." BUY-NATUVR BUYNAT-MA'Q boynatür boynatmāq. boynat-

:: 'UL TAW'RIN SAY-BATĪY ol tawārin saypatti "He made him squander (*tabdīr*) his wealth." SAY-BATVR SAY-BAT-MA'Q saypatür saypatmāq. saypat-

R

:: 'UL 'NKAR SAY-RATĪY SUVZUK ol anar sayratti sözüg "He made him talk a great deal (*kalām katīr*)." SAY-RATUVR SAY-RAT-M'Q sayratür sayratmāq. sayrat-

N

:: 'UL 'IŠIJ QAY-NAĪY ol ešič qaynatti "He made the kettle boil (*aylā*)." QAY-NATUVR QAYNATM'Q qaynatür qaynatmāq. qaynat-

Nasal

R

:: 'UL 'ANY 'INK·RATĪY ol ani inṣratti "He made him moan (*arannahu min ar-ranīn*)." inṣrat-
'INK·RATUVR 'INK·RATMA'Q inṣratūr inṣratmāq.

D

:: 'UL 'ANIK SAJIN·MNIKDADTIY [sic] ol anig saḥin māṇdatti "He had his hair māṇdāt-
plucked out (*antafa*)." MINK·DA'R MIKD'MA'K [sic]¹ māṇdātūr māṇdātṁāk.

R

:: 'UL QUNKRA'ḤUV JINKRATĪY ol qoṇrāyu ḥinṣratti "He jingled (*ṣawwata*) the ḥinṣrat-
bells and rattled (*ṣalṣala*) the bridle." JINKRATUVR JINKRATM'Q ḥinṣratūr ḥinṣratmāq.

:: 'UL 'ANY MANK·RATĪY ol ani maṇratti "He made him shout and cry out (*aṣāta*, maṇrat-
ṣayyaḥa)." MANKRATUVR MANKRATM'Q maṇratūr maṇratmāq.

:: 'UL 'UVD·NY MUNKRATĪY ol uḍni münṣratti "He made the ox bellow (*axāra*)." münṣrāt-
:: 'UVT·'ŠIJ·NIY MANKRATY ot ešični münṣratti "The fire

[II. 288/358]

442

made the pot boil with a bubbling noise (*aḥlat . . . bi-fawarān wa-ṣawt*)." :: 'UL 'AR·NY 'URVB·
MUNKURATĪY ol ārni urup münṣratti "He beat the man until he made him howl and bellow like
an ox (*a'wāhu wa-axārahu*¹ *xuwār al-baqar*)." MUNKURATVR MUNKURATM'K münṣratūr
münṣrātṁāk.

Z

:: 'UL BIYR NA'NKNIY BIYRKA' MANK·ZATĪY ol bīr nāṇni bīrkā mānzatti "He mānzāt-
likened (*ṣabbaha*) one thing to another." MANKZATVR MANKZATM'K mānzātūr mānzāt-
māk.

L

:: 'UL MANY TANK·LATĪY ol māni taṇlatti "He made me marvel at it (*awqa'ani fi*
l-'ajab wa-a'jabani dālika)." TANKLATVR TANK·LATM'Q taṇlatūr taṇlatmāq.

:: 'UL MANK' SUVZ TINK·LATĪY ol maṇa sōz tiṇlatti "He made me listen (*asma'a*, tiṇlat-
istaṣyā) to the words." TINLATVR TNKLATM'Q tiṇlatūr tiṇlatmāq.

:: 'UL QUŠ·NY SANK·LATĪY ol qušni saṇlatti "He made the falcon (or other) drop saṇlat-
dung (*aslaḥa*)." SANK·LATUVR SANKLATM'Q saṇlatūr saṇlatmāq.

441 ¹The brownish cast of the later ink begins to reappear here and lasts to the end of 445; for several pages thereafter the later ink, though black, is still clearly distinguishable.

442 ¹Corrected from *xārahu* by later hand.

:: 'UL QA'ZIF MANK-LATĪY ol qāziy mǎnǎtti "He made the goose (or other) peck at mǎnǎt-the grain (*alqaṭa l-ḥabb*).” MANKLATVR MANKLATM'K mǎnǎtūr mǎnǎtmāk. 0

Initial Weak

:: 'UL 'ANKAR SUVZK YANKZATĪY ol anar sōzūg yanǎratti "He made him say something that should have been kept secret (*kalām min ḥaqqihi l-isrār bihi*).” YANKZATVR YANKZATMA'Q yanǎratūr yanǎratmāq.

Š

:: 'UL 'NIK BAŠIN YANKŠTY ol anig bašin yanšatti "He talked so much that his head buzzed and ached (*takallama katīr^{an} ḥattā waqa'a d-dawī wa-ṣ-ṣudā' fi ra'sihi*).” YANKŠATVR YANKŠATM'Q yanšatūr yanšatmāq.

L

:: 'UL QUVYF· YUNK-LATĪY ol qōiyi yunǎlatti "He had his sheep (or camels) sheared (*ajazza*).” YUNKLATVR YUNKLATM'Q yunǎlatūr yunǎlatmāq.

Rule. The imperative in this chapter has four consonants. Example :: TAW·RAT·tawrat "Hurry (*'ajil*)"; TAB·RAT·täprät "Move it (*ḥarrik*).” Negative imperative: TAWRAT·M' tawratma "Don't hurry (*lā ta'jal*)"; TABRAT·M' täprätmä "Don't move it.” G

Root doubling in this chapter is that in which two consonants of the same genus occur in the imperative. Example :: 'IYŠIF 'AR·TAT·İšiy artat "Corrupt (*afsid*)² the matter"; :: 'ANY SI'TAT·ani siytat "Make him cry.”

The sound active participle in this chapter: TAWRATFUJY tawratyuči "One who hurries (*musri'*)";³ TAB·RAT·KUJY täprätgüci "One who moves something.” In the Oʻyuz dialects: TAB·RATAJY TAWRATAJY täprättäci, tawrattaçi. D

The participle expressing continuity of the action: TAWRAT·FA'N·tawratyān "One who is always going in a hurry (*'ajul fi s-sayr*)"; TABRAT·K'N täprätgān

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443

"One who moves things a great deal.”

The participle expressing that one desires to perform the action. Example :: TAW·RATIḤ·SA'Q 'AR·tawratīysāq ar "A man wanting to hurry (*ya'jala*)"; :: 'UL YIḤA'JIIḤ TABRA·TIK·SA'K 'UL ol yiḥāciy täprätigsāk ol "He wants to shake (*yuḥarrika*) the tree (or other).”

442 ²MS. *afsada*.

³MS. *musarri'* (vocalization by later hand).

The participle expressing that one ought to perform the action. Example :: 'UL TAW-RATIḞ-LIQ 'UL ol tawratyuluḡ ol "He ought to be one who hurries (*mu'ajjil*)";¹ :: 'UL TAB-RATIK-LIK 'AR-DIY ol täprätgülik ärdi "He should have moved it, or he almost did so." Some of the Oḡuz make this *lām* a *šm* and say: 'UL TAWRATIḞSAḞQ² 'AR-DIY ol tawratıysaq ärdi "He should have hurried (*'ajala*)"; :: 'UL TABRATIḞSAḞK² 'AR-DIY ol täprätıgsäk ärdi "He should have moved it." In another of their dialects they make the *qāf* a *yā* and say: 'UL TAW-RATIḞ-SIY 'AR-DIY ol tawratıysi ärdi; TAB-RATIK-SY 'AR-DIY täprätıgsi ärdi—the meaning is the same; however the first form is more correct. Others of them follow the genuine Turks in this type also.

The participle expressing that one is about to perform the action which he has in mind to do. Example :: 'UL TAWRATIḞ-LY 'UL ol tawratıyli ol "He is serious about hurrying (*mu'ajjil*³ *jiddan*) and is about to do it"; :: 'L TABRATIḞLY 'UL ol täprätıgli ol "He is serious about moving it and has almost done it."

Passive participle: TAIFRATMIŞ YB tawratmiş yip "Twisted (*muḡār*) rope"; 0 TABRAT-MIŞ NA'NK täprätmiş nāḡ "Something moved."

The noun of time, place and instrument follows the rule already stated [425-426]. :: TIAFRAT-ḞUV YİB. tawraty u yip "Rope that is to be twisted (*mimmā yuḡāru wa-yuḡtalu*)"; :: TABRATKUV NA'NK täprätgü nāḡ "A thing with which something is moved." :: TABRAT-KUV YAYR täprätgü yēr "A place for moving something"; :: TABRATKUV 'UḞUR. täprätgü uḡur "A time for moving something." :: TAFRATḞUV YIYR. tawraty u yēr "A place for hurry (*'ajala*)"; :: TAFRAT-ḞUV 'UḞUR. tawraty u uḡur "A time for hurry." In Oḡuz dialect: TAF-RATA'SIY YIYR. tawratāsi yēr "A place for hurry";

[II. 291/362]

TABRATA'SIY 'UḞUR täprätāsi uḡur "A time for moving something."

The verb mutual between two persons: one adds *šm* to the stem. Example :: 'UL YİḞJ. TABRATIŞ-DIY ol yiḡāč täprätišdi "He helped, or vied with him, in shaking the trees"; :: 'UL 'NIK BİRL' TAFRATIŞDIY ol anig birla tawratišdi "He vied with him in hurrying (*'ajala*) to see which of them was the faster (*asra'*) in walking."

This chapter has several aspects.

One of them concerns those verbs with the letter *lām*. Most of these are formed from biliteral nominal roots, by the addition of *lām* and *tā*'. Example :: 'UL 'ANY 'AM-LATİY ol ani ämlätti "He ordered him to be treated (*'ilāj*)"; 'AM äm is "medicine (*'ilāj*).": BUḞ-DA'Y 'ATIḞ KAM-LATİY buydāy atıy kamlätti "(Eating) the wheat harmed (*awḡā, aḡarra*) the horse"; its root is: KAM. kām meaning "sickness (*dā*)'."

443 ¹ MS. *mustajil*; possibly read *musta'jil*.

² Final A (brown) changed from U (black).

³ MS. *'jil*; possibly read *'ujjal* (?—unattested; adjectival pattern: *fu'al*, cf. Wright I, 137 D).

As regards the other letters, they differ. Some derive from quadrilateral final-weak [verbs], just as some of the verbs in the preceding chapter derive from trilateral final-weak verbs [426-427]. The *līn* [letter] is dropped and doubling takes its place. Example :: 'UL 'NIK YUVZIN TAR·MA'DIY ol anig yūzin tarmādi "He scratched his [face]." This is a final-weak verb because in the imperative one says: TAR·MA' tarma meaning "Scratch!" with four consonants [*dawāt al-arba'a* ("final-weak") literally means "having four"]. When the verb is made doubly transitive one says: 'UL 'ANY TARMATĪY ol ani tarmatti meaning "He had him scratch him." The *alif* which was in the final-weak form drops in favor of *tā'*. Imperative: TARMAT·tarmat "Have him scratch!"—the *alif* drops in favor of *tā'* as you see. 0 :: 'UL 'ANY BAḠ·DA'DIY ol ani baydādi "He tripped him." Imperative: BAḠ·DA' bayda "Trip!" It is a final-weak verb. When it is made doubly transitive, one says: 'UL 'ANIK 'ADA'QIN BAḠ·DATĪY ol anig aḡāqin baydatti "He ordered him to be tripped." The *alif* drops in favor of *tā'*. Imperative: BAḠ·DAT·baydat "Order him to be tripped."

This is the first aspect.

Some derive from nouns. Example ::

[II. 293/365]

'UL BUVZUK QAR·ṢATĪY ol bōziḡ qarṣatti "He had the cloth measured in spans";¹ its root is: QARIṢ qarīṣ meaning "span (*šibr*)." :: 'UL 'ANIY QURQUṬY ol ani qorqitti "He frightened (*xawwafa*) him"; its root is: QURQUN·J qorqunč. :: 'UL YYRIK 'AḠ·LATĪY ol yērig aḡlatt "He emptied (*axlā*) the place"; its root is: 'AḠ·LA'Q· YIYR· aḡlāq yēr meaning "An empty (*xālīn*) place." The final letter in nouns of this type drops in favor of *tā'*.

Most of the verbs in this chapter are doubly transitive, one of the agents ordering and the other carrying out the action, as we have explained. Some are intransitive final-weak verbs to which is added the *tā'* of transitivity. Example :: 'AT· SAM·RIYDIY at sāmrīdi "The horse put on fat"; then: 'AR· 'ATIN SAM·RIṬY ār atin sāmritti "The man fattened the horse." :: NA'NK 'UK·LIYDIY nāḡ ūklīdi "The thing grew in quantity";² then: 'AR NA'NKNY(YN)³ 'UK·LIṬY ār nāḡin ūklitti "The man increased his wealth." 0

The last aspect is that it be independent and have none of these meanings. Example :: 'AR· TAWRATĪY ār tawratti "The man hurried";⁴ :: 'UḠLA'N· 'ULḠATĪY oḡlān ulyatti "The boy (or other) grew up."⁵ 0

End of the Book of Doubled Words

Praise be to God

445 ¹MS. *aḡra'a*, read *aṣbara*; cf. 432 *qarṣat*. *Qariṣ* is "span of the hand," Ar. *šibr*; while Ar. *ḡirā'* "cubit, span of the arms" is *ḡīry*. See 185 *qariṣ*, 499 *ḡīry*, 436 *ḡīrylat*.

²MS. *akṭara*, read *kaṭura*.

³Apparently the copyist first wrote -NY, then changed it to -YN.

⁴MS. *'ajala*; may also be read *'ajjala* "hurried something."

⁵MS. *akbara*, read *kabura*.

In the Name of God the Merciful the Compassionate

Book of Initial Weak Nouns

Chapter of Biliterals

B

YAB· yap “Round (*mudawwar*),” of anything. Thus :: YAB· YAR·MA’Q YUVQ yap yap
yarmāq yōq “I do not have any round dirhams”—i.e., sound ones.

YAB· yap “The refuse of wool (*qarda*),” Thus :: YUVNK YAB· yūṅ yap “The refuse
of wool and wool.”

YIB· yip “Yarn (*γazl*),” 0 YIB· yip “Tether (*ṭawīla*) with which to tie down yip
horses.” Also “a rope (*ḥabl*)” is called: YIB yip.

T

YAT· yat A type of divination (*kahāna*) using special stones with which one brings on yat
rain, wind, etc. It is well known among them. I myself witnessed it in Yaḡma where it was
performed to put out a fire that had broken out.

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Snow fell in the summer, by the leave of God Most High, and put out the fire in my presence.

R

YAR· yar “Spittle (*lu’āb*),” Thus :: ’ANIK YARIY ’AQ·TIY anig yari aqti “His spittle yar
flowed.” 0

YIR· yir “Song (*γinā*).” :: ’UL YIR· YIR·LA’DIY ol yir yirlādi “He sang a song.” yir
This word usually refers to love songs (*γazal*). They also say: ’IR· ir with *alif* as an alternant D
[of *yā*].

Š

YAŠ yaš “Greens or herbage (*baql*),” Hence :: YAŠ ’UT· yaš ot “Fresh (*ṭarī*) fodder.” yaš
And :: YAŠ YUŠ yaš yoš pleonastically. 0

YŪŠ· yoš “Crowd (*zaḥma*).” Oḡuz dialect. Thus :: BUḌŪVN YUIŠ BUVL·DY yoš
boḡūn yoš bōldi “The people were crowded (*izdaḥama*).” 0 D

YIŠ yiš “Downward slope (*habūt*).”¹ :: ’AR·T YIŠ art yiš “An incline and a decline yiš

(*ša'ūd wa-habūṭ*)." [Another word for] "decline (*habūṭ*)" is 'IYN ēn [36]; and 'AR·T_ art is "a mountain pass" [33].

Q

YUQ **yuq** "Remainder of food in a bowl (*sulāta al-qaṣ'a*)." Thus :: YUQ YAQ_ **yuq** **yaq** pleonastically. 0 **yuq**

YUQ YYR_ **yoq yēr** "Upward slope (*ša'ūd*) of the land." **yoq**

K

YUK **yük** "Load (*ḥiml*)." Thus :: BIYR YUK BUṬ·DA'Y_ **bīr yük buydāy** "A load of wheat." Or "a heavy load (*wiqr*)," etc. **yük**

L

YUL **yul** "A spring of water (*'ayn al-mā'*)." Thus :: JUQ·RAMA' YUL **čoqrama yul** "A bubbling spring." 0 **yul**

YIL **yil** "Year (*sana*)." Thus :: BIYR_ YIL KAJ·TY **bīr yil kăcti** "A year has passed." **yil**

M

YAM **yam** "Mote or speck (*qadā*)." Thus :: KUVZKA' YAM_ TUŠTIY **kōzkā yam tūšti** "The mote fell in the eye." 0 **yam**

YAM_ **yām** "Spices (*afāwīh*)." Thus :: 'UVT_ YAM_ **ōt yām** "Condiments and spices," pleonastically; YAM_ **yām** is not used alone. **yām**

N

YIN **yin** "Dung (*farṭ*)." Thus :: QUVY_ YINIY **qōy yini** "Sheep's dung." **yin**

YIN_ **yin** "The den (*'arīn*) of a lion" :: 'AR·SLA'N YINIY **arslān yini**. 0 And the "lair (*wijār*)" of a fox or the "den (*ma'wā*)" of any fanged beast is called: YIN_ **yin**. Proverb [= 39 **uḏuz**]: TILKUV 'UṼZ_ YINIKA' 'UVR·SA' 'ḌUVZ_ BULUVR_ **tilkü ōz yinkā ürsä uḏüz bolūr** 0 "When the fox yelps at his own lair he gets mangy." This is coined about a person who finds fault with his tribe and then cannot do without them. Verse:

QUŠ QURT QAMUṬ TIRLDY	quš qurt qamuy tirildi	V
'R·LK [sic] TŠY TʔRLDY	ärkāk tiši tērildi	
'UKUR 'ALIB_ TARILDY	ögür alip tarildi	
YIN·Q' YAN' KIR·KUSUVZ_	yinqa yana kirgüsüz	

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447

Describing spring: "All the birds and beasts have come to life (after death when the spring breezes blew); male and female have come together; they have formed scattered herds, and will not enter their lair (*wajār*) a second time."

It is permissible to include these words in the chapter of those written defectively and pronounced with *līn*; however, the form given here is better. G

Chapter: *fa'l, fu'l, fi'l*, with unvowelled middle radical

B

YAR·B NA'NK **yarp nān** "Something firm (*muḥkam*)."

yarp

YAR·B **yarp** "Brightness of the face (*rawnaq al-wajh*) when one feels joy." Thus :: 'NIK YAR·BIY YAZIL·DIY **anig yarpi yazildi** "The wrinkles of his face relaxed (*inšaraḥa ḡuḏūn*) when he felt joy."

T

YUR·T: **yurt** "Ruined dwelling (*ṭalal, rab', diman*)."

yurt

YAL·T: QAYA' **yalt qaya** "A bald mountain or cliff (*jabal ṣald*)."

yalt

thing "solid (*muṣmat*)."

J

YURJ: **yurč** "A woman's younger brother (*ax al-mar'a aṣ-ṣayir*)."

yurč

One distinguishes between the brother of a man and of a woman. A man's brother is called: 'NIY **ini** if he is younger than the man; if older, he is called: 'IJIY **eči**. A man's sister is called: SINKIL **sinil** if she is younger than he; if older, she is called: 'AKA' **ākā**. A woman's younger sister is called: BAL·DIZ **baldiz**; and an older one: 'AKA' **ākā**.

D

YUN·D: **yond** "Horses (*xayl*)"—the word is used for singular or plural, like [Arabic] *ibil* ("camels"). Thus :: YUN·D: 'ATIY YB'R **yond āti yipār** "Horse flesh (exudes) musk"—this means that when it is cooked and left to cool there exudes from it a good odor.

yond

YUND **yond** Name for one of the twelve years in Turkic. :: YUN·D: YILY **yond yili**.

0

There are few words in this chapter, since they are only formed with liquids [as the second radical]. G

Chapter: *fa'al, fa'ul, fa'il*, with vowelled middle radical

T

YUḐUT NA'NK: **yoḏut nān** "Something in which there is nothing good (*lā xayr fihi*)."

yoḏut

To insult a person, you say: YUḐUT: **yoḏut**. 0

YAŠUT NA'NK **yašut nān** "Something hidden (*maxbū*)."

yašut

And as a pleonasm :: YAŠUT BAKUT **yašut bākūt**. 0

YKIT **yigit** "Youthful (*šābb*)," of anything.

yigit

[III. 6/8]

448

YAMAT· **yāmāt** A particle meaning "yes (*na'am*)."¹ Also :: 'AMAT· **āmāt**. The *yā'* is an alternant of *alif*. 0

yāmāt
D

YANUT **yanut** "Recompense (*iwad*)."

yanut

J

YASIJ **yasič** "Broad arrowhead (*al-mi'bala min an-niṣāl*)."¹ 0

yasič

YIΓAJ **yiyač** "Wood (*xašab*)."¹ 0

yiyač

YIΓAJ **yiyač** "A man's penis (*dakar*)."¹ 0

YIΓAJ **yiyač** "A parasang (*farsax*) of land." :: BIYR· YIΓAJ YIYR· **bir yiyač yēr** "A parasang of land." 0

YIΓAJ **yiyač** "Tree or shrub (*šajar*)."¹ Thus :: 'UZUM YIΓA'JJIY **üzüm yiyači** "Grape vine (*šajar al-inab*)" (or other). YAΓA'Q· YΓA'JY **yaṣāq yiyači** "Walnut tree." 0 YIΓ'J **yiyač**, with *alif*, is better.

YUAΓUJ **yoγuč** "The other side (*fānib āxar*) of a river or canal." This means that whatever side a man stands on, the other side becomes for him: YUAΓUJ **yoγuč**. Thus :: YUAΓUJ KAJ·TIM **yoγuč kāčtim** "I crossed to the other side of the river."

yoγuč

R

YAΓIR· **yaγir** "A gall (*dabar*) on an animal." Hence :: YAΓIRLF 'AT· **yaγirly at** "A galled (*dabir*) horse." 0

yaγir

YUKUR· **yügür** A variant of: 'UGUR **ügür** meaning "Millet (*duxn*)."¹ 0

yügür D

YMUR **yumur** "Caecum (*mimraḡa*)," of an animal.

yumur

YULAR **yular** "Halter (*iḡār*) of a horse." Proverb: YUND BA'ŠIN YULA'RLAB· KANK·LDIY [sic] **yond bāšin yulārlap kenki ye (?)** "When you wish to cook and eat the horse's head, put the halter securely on him first, so that he does not escape, then eat it." This is coined to advise someone to guard his horse and not let it go loose.¹

yular
P

Z

YATIZ **yetiz** "Broad (*'arīd*)," of anything. :: YTIZ QADIŠ **yetiz qadiš** "A broad strap." YAṬIZ YIYR· **yetiz yēr** "Broad land."

yetiz

448 ¹Text of the proverb is corrupt (see ED, 932); **kenki** seems the likeliest reconstruction, though not attested elsewhere in the Diwan (cf. ED, 731); possibly **kedin**, or ***kenrū**?

YAĞIZ *yayız* "Dark brown (*atḥamī*)," the color between red and black. The earth is likened to it, and called: YAĞIZ YIYR. *yayız yēr*. YAĞIZ 'AT. *yayız at* "Dust-colored (*aḫlas*) horse." 0 *yayız*

YAFUZ *yawuz* "Vile (*radī*)," of anything. 0 *yawuz*

YUMUIZ 'AR. *yumuz, yumiz ār* "A stout (*buḫtur, samīn*) man." *yumuz*

YAMIZ *yamiz* [Groin] "On both sides of the pubes, the top of the thighs on the inside." *yamiz*

Š

YARIŠ *yariš* "Horserace (*sibāq al-xayl*)." Hence :: 'UL 'AT. YARIŠ·TIY *ol at yarišti* "He raced (*sābaqa*) the horses." 0 *yariš*

YARIŠ *yariš* "Division of property (*muqāsama al-māl*) between two men."

YAĞIŠ *yayiš* Name of the sacrificial animal (*'atīra*) that the heathens used to slaughter for their idols *yayiš*

[III. 8/10]

449

because of a vow that fell due, or as an offering.¹

YAWAŠ KIŠY *yawaš kiši* "A mild, gentle (*layyin al-jānib, ḥalīm*) man." Similarly, any animal that is "docile or tame (*munqād*)" is called: YAWAŠ. *yawaš*. Verse [cf. 224 *taqāyu P.*]: *yawaš*

QULDAŠ BLA' YARAŠGIL	<i>qoldaš bilā yarašyil</i>	V
QARŠIB· 'ADIN 'UDURMA'	<i>qaršip adin üdürmä</i>	
BAK· TUT· YAWAŠ TAQA'ΓUV	<i>bäk tut yawaš taqāyu</i>	
SUWLIN YZIN· 'DARMA'	<i>süwlin yazin edärmä</i>	

Exhorting: "When you make someone your friend, show deference to him and agree with him in affairs; do not oppose him, nor choose² another one over him; hold fast to the hens in your house (*allaḏī fī baytika*); do not go after pheasants in the field (and let the hens get away from you)." 0

YUFUŠ *yöwüş* "Help (*i'āna*) to relatives," with clothing or goods. This is used mainly in regard to a bride when she is presented to her husband. Then her relatives send her as gifts whatever occurs to them, for her trousseau (*tajhiz*). Proverb: YUFŠ LK KALIN KUḐA'KUV YAFAŠ. BULVR *yöwüşlüg källin küḏāgü yawaš bulūr* "The bride who is showered with gifts from her relatives (*mukarrama bi-amwāl aqribā'ihā*) will find a groom who is kind and gentle (*waqūr, munqād*) (to her, since he has found her well outfitted, and so treats her kindly)." *yöwüş*

449 ¹MS. *yaqarrub*, read *taqarrub*.

²MS. *taḫtar*, read *taxtar*.

YUMUIŞ· yumuş, yumiş “A message (*risāla*)” between two men, or other. Hence they call “an angel (*malak*)”: YUMIŞJY yumişci, since the word *malak* [in Arabic] derives from *alūk* meaning “message (*risāla*).” The Turks do not know any word for “angel.” 0 yumuş

YMIŞ yemiş The generic word for “fruit (*fawākīh*).” It is usually applied to the fruit or berries of a tree (*ḥaml al-aşjār*). yemiş

Γ

YATIΓ yatiγ “Sleep (*manām*).” Thus :: ’ANY YATIΓINDA’ TUT-ΓIYL ani yatγinda tutγil “Seize him in his sleep.” 0 yatiγ

YIDIΓ yidiγ “Stinking (*muntin*),” of anything. YDIΓ ’UT· yidiγ ot “Rue (*ḥarmal*)”—dialect of Kāşyar; in the dialect of Uç and Barsγān it is called: ’LĎURK ildruk and in that of Oγuz: YUVZ ’AR·LK yūzārlık. yidiγ
D

YUDUΓ yoduγ “Being punished for another’s crime (*an yu’xada r-rajul bi-jurm γayrihi*).” Thus :: ’ANIK YUDUΓIY TUQIN·DY anig yoduγi toqindi “He reaped the evil consequence of another’s crime (*wabāl jurm γayrihi*).” yoduγ

YUDUΓ yoduγ A word used to curse out young boys. Kānçāk dialect; equivalent to: YUDUT· yodut [447]. 0 D

YARAΓ yaray “Opportunity, the right time or place (*furşā, imkān*).” yaray

[III. 10/13]

450

Proverb: ’IYŞ YARAΓIN·DA’ SAR·T ’ASIIΓIN·DA’ iş yarāyinda, sart asiγinda 0 “Affairs await their opportunity, the merchant his profit”—when he knows he will get a profit he does not mind selling something he loves. 0 P

YIŞΓ yişiy “Thong of a camel’s girth (*nis*).” 0 yişiy

YAWUΓ yuwuy “A boulder (*julmūd saxr*) which the torrent washes down from above.”¹ The same for boulders that roll down (*yatadaḥraju*) to the bottom of a valley when they are displaced by a man or a bear walking on the summit. 0 yuwuy

YAQΓ yaqiy “Bandage (*ḍamād*)” on tumors, or the like. yaqiy

YALΓ yaliγ “Cock’s comb (*urf ad-dīk*).” :: TQQ YLΓY taquq yalı. 0 YLΓ yaliγ “Horse’s mane (*urf al-faras*),” also. A variant of: YA’L yāl. The form: YYL yēl (?) is more correct than both. 0 yaliγ
D

YULUΓ yuluy “Ransom (*fidā*).” Verse [= 128 alsiq-]: yuluy

450 ¹*julmūdu şaxrin ḥaṭṭahu s-saylu min ‘alī*: a quotation from the Mu‘allaqa of Imru’u-l-Qays, where the poet likens his horse to such a boulder.

MINK KIŞY YULUĞIY BULUB 'VZUNK' **miñ kişi yuluyi bolup öziñä** V
 BRKALAR 'UVZUN 'ANIK KUVZINK' **bergälär öziñ anig köziñä**

"A thousand people's (souls) are ransom for his soul; they will give their spirits for (a glance of) his eyes." 0 'UVZ- öz means "spirit (*rūḥ*)" in this couplet; I have already explained what people say about it [cf. 35 öz qonuqi]. 0

YILIG SUVF **yiliy sūw** "Lukewarm (*fātir fi l-ḥarr*) water." The same for anything **yiliy**
 warm (*saxīn*), between hot and cold. 0

YALIG **yaliy** "Arch of the saddletree, both front and back (*al-qarbūs wa-l-qayqab ma'an*)." One distinguishes between them by calling the former: 'UNK·DUN·KY YLIG **öñdüñki yaliy**, meaning "the front one of them," and the latter: KIYDIN·KY YLIG **kēdinki yaliy**, meaning "the back one."

YANIG **yaniy** "Vomit (*quyā'*)."² Thus :: 'UL YANIG YAN·DIY **ol yaniy yandi** "He vomited much (*qā'a kaṭīran*)." 0 **yaniy**

YANIG **yaniy** "Threat (*tahdīd*)." Thus :: BAK YANIGINDA' TUŞ·MA' **beg yanyinda tüşmä** "Do not fall³ under the threat of the emir (or other)."

Q

YATUQ **yatuq** Name of a wool fabric woven from two types of thread, in which the **yatuq**
 warp is wool and weft is cotton. 0

YATUQ NA'NK **yatuq nāñ** "Something discarded, forgotten (*maṭrūḥ, mansī*)." Hence "a lazy person (*kaslān*)" is called: YATUQ KIŞIY **yatuq kişi**. There is a class of Oğuz, in their own land, who never nomadize or go on raiding expeditions; they are called: YATUQ **yatuq**, meaning "Lazy ones, ones left behind (*al-kasālā*

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al-maṭrūḥūn)." **yatiq**

YATIQ **yatiq** "Sleep (*nawm*)." Also "sleeping place (*manām*)." Thus :: 'ANY YATI·QIN·DA¹ TUŤIY **ani yatqinda tutti** "He captured him in his sleep, or in his sleeping place."

YARUQ YIYR· **yaruq yēr** "A bright (*muḍī*) place." :: YAB· YARUQ· NA'NK **yap yaruq nāñ**, "A very [bright] thing." 0 **yaruq**

YARUQ· **yaruq** "A crack (*ṣad'*)" in the ground, a wall, mountains, a glass, or the like. Thus :: BUV 'AYAQ NIK YARUQIY BA'R· **bu ayaqnig yaruqi bār** "This bowl has a crack." 0

450 ²MS. *qayā'*.

³*taqa'* corrected from *yaqa'*.

451 ¹Also *sukūn* (·) above T, crossed out (?).

YARIQ **yariq** The generic term for “coats of mail (*durū‘*) and suits of armor (*jawā-
šin*).” One distinguishes between them by calling “coat of mail (*dir‘*)”: KUBA’ YARIQ **küpä
yariq**, and “suit of armor (*jawšan*)”: SA’Y· YARIQ· **sāy yariq**. 0 yariq

YURIQ **til yoriq til** “Correct speech (*lahja faṣīḥa*).” yoriq

YURIQ **yoriq** “Character, behavior (*xuluq, sīra*).” Thus :: ’ANIK YURIQIY NATK
KIŞY **BİL’ anig yoriqi nātäg kişi bilä** “How is his character or behavior with people?” 0
YURIQ **yoriq** “Gait (*jirya, sayr*).” Thus :: ’AT· YURIQIY NATAK **at yoriqi nātäg** “How is the
horse’s gait?” The same for the “manner of flowing (*jarya*)” of water, or other. 0

YRIQ **yariq** [Ilium?] “The tips of the thighs where they grow out of the hips (*ru’ūs
al-faxiḍayn fī mi’ṣraq al-warikayn*).” This derives from the phrase: YARIL·DY NA’NK **yarildi
nān**, meaning “The thing split, diverged (*inṣaqqā, infaraja*),” since the two legs split apart on
either side of the pudendum. 0 yariq

YAZAQ **yazaq** “Pasture (*marta‘*).” Dialect of Yağma and Tuxsi. 0 yazaq D

YAZUQ ’AT· **yazuq at** “A horse untied (*maḥlūl*) from its fetter.” The same for any-
thing that is untied from its bond or fetter. 0 yazuq

YAZUQ ’AT· **yazuq ät** “Meat that is jerked (*yuqaddadu*) in the autumn, with spices,
then left to be eaten in the spring.” This derives from the phrase: YA’Z· ’UQ· YY **yāz oq ye**,
meaning “Eat it only in spring,” since livestock are lean in that season, while he can eat fat meat.
0

YAZUQ· **yazuq** “Sin (*ḍanb*).” Proverb [= 201-202 **tütün**]: ’UVT· TUTUNSUZ BUL-
MA’S· 0 YIKİT YA’ZUQ·SUZ BULMA’S· **öt tütünsüz bolmās, yigit yāzuqsuz bolmās** 0
“There is no fire without smoke, (likewise) there is no youth without sin.” [This is coined] to
excuse a youth who has sinned and whom someone blames. 0 P

YASIQ· **yasiq** “Bowcase (*miqwas*).” Türk dialect. The Oğuz and Qifčāq do not know
this word; they call it: QURMA’N· **qurmān**. yasiq
D

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Proverb: ’UB·RAQ· YASIQ·DIN TUVZ·LUF· YA’ JIQA’R· **opraq yasiqdin tōzluy ya čiğār** 0 P
“A well-wrapped bow may come out of a shabby bowcase.” This is as in the verse: “You see a
slender man and make light of him/But within his clothes is a rebellious lion.”¹ 0

YULAQ· **yulaq** “A very small spring of water (*‘ayn al-mā’ al-kaṭīrat aṣ-ṣīyār*).” :: YUL·
YULAQ **yul yulaq**. The *qāf* is added² to the *lām*. yulaq
Verse [= 118 **aqtur**]:
’AQTURUR· KUVZUM YULA’Q **aqturur kōzüm yulāq** V
TUŞ QILUR ’UR·DAK YUḞA’Q· **tüş qilur ördāk yuyāq** 0

452 ¹ *tarā r-rajula n-naḥīfa fa-tazdarīhi / wa-fī aṭwābihi asadun marīdu* (MS. *mazīdu*).

²MS. *muḥḷaqa*, read *mulḷaqa*.

“My eye flows forth springs of water (until ponds are formed from it and) ducks and other water birds alight in it.” 0

YULAQ_ **yolaq** “A small road in the desert (*turraha*³ [defined]).” 0

yolaq

YULAQ BARJIN **yolaq barċin** “Striped (*muxaġġat*) brocade.” Also, anything that has on it paths or lines (*ġarā’iq, xuġuġ*) is called: YULAQ **yolaq**. Its root-form is: YUVLAQ **yōlaq**.

K

YITUK **yitük** “A stray (*dālla*).” Proverb: YITUKLK ‘NA’SĪY QUVYUN_ AJA’R_ **yitüklüg anāsi qōyun aċār** “The owner of a stray looks for his stray in the lap of its mother” [“The owner of a stray opens its mother’s lap”]. The meaning is that he is excused. 0

yitük

P

YITIK BIJA’K **yitig biċċāk** “A sharp (*ħadīd*) knife.” The same for anything sharp (*lahu hidda*), such as swords, etc. 0

yitig

YITIK_ ‘AR_ **yitig ār** “A clever, sharp-witted (*nadb fi l-umūr, ħādd*) man.” 0

YURAK **yüräk** “Heart (*qalb*).” YURAK_LIK **yüräklig** “A stouthearted warrior (*al-baġal dū l-qalb aġ-ġābit*).” 0

yüräk

YURUK **yörüg** “Interpretation (*ta’bīr*).” Thus :: TUVŠ YURUKIY **tüš yörügi** “The interpretation of dreams.” 0

yörüg

YURUK **yörüg** “The sense, explication (*fahwā, tafsīr*) of words.” Thus :: SUVZ_ YURUKIY **söz yörügi** “The explication of the words.” 0

YIRUK ‘IŠ-LA’R_ **yerük ešlār** “A woman, the separation between whose vagina and rectum has been rent (*muġġāt*).” 0

yerük

YIRUK NA’NK **yerük nān** “Anything whose beauty is spoiled by being split lengthwise (*inšaqqā ġūlan*).” 0

YIRUK_ **yerük** “Crack (*ġulma*).” 0

YUZUK **yüzük** “Seal-ring (*xātim*).”

yüzük

YIZA’K **yezāk** “Vanguard (*ġalī’a*) of an army.” 0

yezāk

YANIK **yenik** “Light (*xafīf*),” of anything.

yenik

L

YASUL TA’T_ **yasul tāy** “A sloping (? *ħaġba*) mountain.” Also, any sloping (*šabab*) ground is called: YASUL_ **yasul**. 0

yasul

YAŞIL_ **yaşil** "Green (*axđar*)," of anything. "Bright (*nāđir*) green" is called: YAB- **yaşil**
YAŞIL_ **yap yaşil**. And as a pleonasm: YAŞIL YUŞUL **yaşil yoşul**.

M

YADIM_ **yađim** "Bedding, mattress (*firās, mihād*)." Hence **yađim**

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a *mařfuri*¹ is called: TUVLUK YADIM **tülüg yađim**, meaning "bedding with hair." This is not original. (?) 0

YARIM_ **yarim** "Half (*nişf*)" of something. Thus :: 'ALIM·LA' YARIMİY **almila yarim**
yarimi "Half of the apples (or other)." 0

YARIM_ **yerim** "A strip (*şatba wa-jadīla*)"² of anything. Hence :: BUTIQ YARIMİY **yerim**
butiq yerimi "Half (*nişf*) of a branch." Its root-meaning is "a splitting (*inşiqāq*)." 0

YIŞIM **yişim** "Leggings (*rānāt*)" which are worn over the legs in the cold. 0 **yişim**

YIĞIM TUBRA'Q **yiğim topraq** "A mound (*tall*) of earth." The *mīm* alternates with
nūn [i.e. *yiğim*]. 0 **yiğim**

YALIM_ QAYA' **yalim qaya** "A cliff or bald mountain (*aş-şuḥ wahwa l-jabal aş-şald*)." **yalim**
Proverb: TALIM_ SUVZUK_ 'UQSA' BULM'S_ YALIM_ QAYA' YIĀQ_SA' BULM'S **tālim sōzüg**
uqsa bolmās, yalim qaya yiqsa bolmās "One cannot understand blathering (? *muşānfir*) words,
(just as) one cannot tear down a cliff (*şuḥ*)." This is coined to advise someone to be moderate in
speech. 0 **P**

YALIM **yelim** "Glue (*γirā*)," used to attach feathers [to an arrow], or other. "Fish
glue (*γirā as-samak*)" is called: YARUV³ YALIM **yaru yelim**. **yelim**

N

BAYNA [sic] **yepün** "Dark red (*aḥmar muşbi*)." It is any[thing] the color of the red **yepün**
anemone (*şaqā'iq*). Proverb [= 199 *qizil*]: QILNUV BILSA' QIZIL KAD'R_ YARA'NUV **P**
BILSA' YAŞIL_ KAD'R **qilnu bilsā qizil kādār, yarānu bilsā yaşil⁴ kādār** 0 "If (a woman)
knows how to be coquettish and flirtatious she will wear red silk; if she knows how to be flatter-
ing and charming, she will wear purple (*arjuwāni*) silk." This means that her husband will give
her these as gifts. 0

453 ¹ Clauson (ED, 891) suggests *fařfuri* "Chinese carpet."

² MS. *wa-ḥadīla*; Clauson (ED, 969) suggests *waḥīda* "single"—unlikely. *Jadīla* means "plait,
braid"; also "a type of napkin of skin used by menstruating women and as a diaper for babies" (Muḥīṭ al-
Muḥīṭ: *şibh itb min adam tattaziru bihi n-nisā' al-ḥawā'id wa-ş-şibyān*).

³ V changed to Q by later hand (?).

⁴ Error for **yepün**.

YATAN· **yatan** A “wooden bow (*qaws min xašab*)” for shooting arrows. 0 **yatan**

YATAN· **yatan** Also, “a carder’s bow (*qaws an-naddāf*).” 0

YARIN **yarin** “Shoulderblade (*‘aẓm al-katif*).” The Turks say about it: YARIN **yarin** BULĠAN·SA’ ’IUYL BULĠANUVR **yarin bulʔansa ʔl bulʔanūr** meaning, “If [the shoulder-blade] is impaired, the state [will suffer impairment] (*idā tašawwaša l-wilāya*).”⁵ (P)

YURUN **yurun** “A cut piece of brocade (*quṭā’a ad-dībāj*).” :: YURUN YUQA’ **yurun yuqa**. 0 **yurun**

YAŠIN **yašin** “Lightning (*barq*).” A saying (*ḥikma*) of the Turks: KIMNIK BILA’ QA’Š BULSA’ YAŠIN YAQ·MA’S **kimniġ bilä qāš bolsa yašin yaqmās** “One who has qāš (which is a clear white stone used in seal-rings [jade]) will not be harmed by lightning”—because this is its nature. Also, when (P)

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it is wrapped in cloth and placed in the fire, it will not burn, nor will the cloth. This has been tested. If a man is thirsty and puts it in his mouth it will take the edge off his thirst. 0

YIĠIN· TUB·RA’Q **yiġin toprāq** “A pile (*kawma*) of earth (or other).” **yiġin**

YAQIN· **yaqin** “Near (*qarīb*),” of anything. :: YAQIN· YYR· **yaqin yēr** “A near place.” YAQIN· ’AR· **yaqin ər** “A near one, a kinsman (*ar-rajul al-qarīb min al-ixwa*).” Verse: **yaqin**

YAQIN· YAĠUQ· KUR·MAḌIB· NA’NK·NY KUḌUVR V

QADAŠ TABA’ ’IT· KIBY QYNKRUV [sic] BAQA’R

yaqin yaġuq körmädip nāñni küdür

qadaš tapa it kepi qinir baqār

Describing the lack of loyalty and his disgust with people: “Man does not pay respect to a kinsman (*qarīb*, *ax*) but pays attention to property; he looks askance at his brother like a dog (who is protecting his bone from someone else).” 0

YIKAN **yigān** “Rushes (*bardī*).” 0 **yigān**

YALIN **yalin** “Flame (*lahab*).” 0 :: ’UVT· YALINY **öt yalini**. 0 **yalin**

YULUN **yulun** “Spinal cord (*nuxā*).” 0 **yulun**

YLIN **yelin** “Teats (*aṭbā*),” of a mare, or of any hoofed animal. **yelin**

Another Type

Г

YAIYΓ KIŠY yayıy kiši “An unstable (*muḍṭarib al-xuluq*) person, one who leans now this way, now that.” yayıy

Q

YAYIQ KŠY yayıq kiši A variant of the form with *γayn* [i.e. *yayıy*]. This is similar to the word: BIŠIΓ 'AT· bišiy ät, meaning “cooked meat,” of which a variant is: BIŠIQ bišiq [187, 190]. 0 yayıq D

YYM yayim “Flax seeds (*bazr al-kattān*).” They are seeds (*ḥabb*) like sesame, except that they are red and their oil is used for lamps. 0 yayim

Doubly Weak

YBA' yiba “Moist (*raṭb, nadī*),” of anything. Oγuz dialect. 0 yiba D

YABIY yapi “Saddlecloth (*mayṭara*).” Čigil dialect. yapi D

R

YARUV YALIM yaru yelim “Fish glue (*γirā' as-samak*).” yaru

YURA' yörä The “area around (*ḥawl, ḥitār*)” anything. Oγuz dialect. yörä D

Z

YAZIY yazi “Open plain (*faḍā'*).” yazi

S

YASIY NA'NK yasi nān, “Something broad (*'arīḍ*).” yasi

Γ

YAΓIY yayi “Enemy (*'aduww*).” yayi

W

YAWA' yewä A subtribe of Oγuz. It may be pronounced with *vāv*: YAVA yevä; also with *alif*: 'AWA' ewä. 0 yewä
N

YAFA' yawa “[The medicinal plant] *ṭurtūt*.” 0 yawa

YAF' YIYR· yawa yēr “A warm (*dafi' min al-bard*) place.”

Q

YAQ' yaqa “Collar (*jiribbān*).” yaqa

:: YAQIY YUQY 'AR· yaqi yuqi är “A flatterer, an obsequious sycophant (*mutamal-liq, mutawāḍi'*).” 0 yaqi yuqi

YAQUV **yaqu** "Raincoat (*mimṭar*)." Its root-form is: YAṬ·QUV *yāyqu*, which was lightened. **yaqu**

K

YIKIY YIḠAJ· **yigi** *yiyāč* "Trees that are very dense (*kaṭīr*), **yigi**

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multaff)." The *kāf* may be dropped from it, thus: YIY YIḠJ· *yi yiyāč*. :: YIKIY TIYŠ **yigi** *tīš* "Teeth that are close together (*mutarāšš*)." 0 Hence :: TUVN· YIKIY TIK **tōn yigi tik** "Sew the garment with tight-fitting seams (*wa-j'al darzahu mutarāšš^{an} mušamrajan mu'akkadad*)." "A seam (*darz*)" is called: YIY· *yi* from the root-form: YKIY **yigi**; it is from this word.

L

YALA' **yala** "Accusation (*tuhma*)" concerning a thing. A type of pastry (? *mīydan*) is called: YALA'JY YUḠA' **yalāci yuḡa**, meaning "folded (*muḡaḏḏan*) bread." When the slightest thing touches it, it crumbles because of its fineness, so people accuse the baker (*yattahamu bihi ṭ-ṭāhī*) and say, "You broke it!" **yala**

YULA' **yula** "Lamp (*sirāj*)." Verse:

Verse:

yula

TKM' 'YWT· [sic] 'AŠ·QA' KRUB TURḠIL 'ALA'
JAQMAQ JAQIB· 'IYWSA' QALY 'UDINUVR· YULA'
tāgmā ēwāk išqa körüp turyil älä
čaqlmaq čaqip ēwsä qali uḏnūr yula

V

"Do not rush into a matter, but look (how to begin it) and stop to consider its nature; when one strikes the firestick and does it hastily the lamp goes out (because of haste)." 0

YULUV **yälü** "Tether for colts (*ribāṭ al-aflā'*)." When [milk for] kumiss is to be taken from mares, the colts are tied down by a single rope so that the mares circle round them to be milked. **yälü**

M

YAMUV **yamu** A particle meaning "Did you accept these words and memorize them in order to do what you were told?" Thus :: SAN BAR·ḠIL YAMUV **sän baryil yamu** "You will go, won't you? (*iḏhab anta a-na'am*)." Its root is the word: YAH· **yah** which is a particle meaning "yes (*na'am*)." The *mim* and *vāv* are the interrogative [i.e. *mu*]. **yamu**

N

YANA' **yana** Particle meaning "a second time (*tāniy^{an}*)." :: YANA' KALDIY **yana** **kāldi** "He came a second time." **yana**

Another Type

YAYA' **yaya** "Buttocks (*alya*)," especially of humans. **yaya**

V

YAVA' **yava** "[The medicinal plant] *ṭurtūt*." It is a plant whose juice is used to color Tutmāč. A variant of the form with soft *wā'* [i.e. *yawa*]. yava
D

YAVA' **yevä** Dialectal variant of: YAW' **yewä**—A subtribe of Oγuz. Also, a variant of their word for "a warm (*dafi*) place" is: YAFA' YIYR· **yav a yēr**. I explained above that *vāv* alternates with soft *wā'*. yevä N
D

Chapter: *fa'lal*

T

YATYIY **yetti** The number "seven (*sab'a*)." Thus :: YATY QAT_ KVK **yetti qat kök** "The seven yetti

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layers of the heavens." 0

Chapter: *faw'al*

YUVLIJ **yovlic** "Goats' down (*mir'izzā*)." yovlic

Γ

YUVFA' **yuvya** "Folded bread (*xubz muṣaḍḍan*)." yuvya

YAY·FUQ **yayyuq** "The tip of a horse's teat (*ṣiṣiyya ṭady al-faras*)." Some say: YAZ·FUQ **yazyuq**, in Qifčāq dialect. yayyuq
D

Chapter: *fa'āl*, in its various vocalizations

[T]

YANUVT **yanūt** "Answer (*jawāb*)." Thus :: SUVZ YANUVTIY **sōz yanūti** "The reply (*jawab*) to a statement." 0 yanūt

YANUVT_ **yanūt** Both "recompense (*iwad*)" and "price (*ṭaman*)." yanūt

J

YIFA'J_ **yiṣāč** A variant of: YFAJ **yiṣāč** [488]. One of the four variants [i.e. *yiṣāč*, *yiṣāč*, *iṣāč*, *iṣāč* (?)]. yiṣāč
D

R

YIPA'R **yipār** "Musk (*misk*).¹ With the hard *bā'*." yipār

YULA'R **yulār** "Halter (*'idār*) of a horse." yulār

YAMA'R: **yamār** Name of a place over which flows: YAM'R: SUVWIY **yamār sūwi**. yamār
This is a large river in the steppes of Yabāqu. N

Γ

YADA'Γ **yadāy** "One on foot (*rājil*).⁰" yadāy

YARA'Γ **yarāy** "Opportunity, the right time or place (*furṣa, imkān*).⁰ :: 'YŠ YARA'-
ΓY **iš yarāyi (kōr)** "See the opportune time and course of the affair (*unzur furṣa al-amr wa-*
jihatāhu).⁰ A variant of: YARJAG: **yaray**. yarāy
D

YAM'Γ: **yamāy** "Patch (*ruq'a*).⁰ Proverb: BAR·JIN YAMA'ΓIY BAR·JIN·QA'
QARIŠ YAM'ΓIY QARIŠQA' [sic] **barčin yamaḡi barčinqa, qars yamaḡi qarsqa** yamāy
P
⁰ "A patch of brocade is (more suitable) for brocade, and a patch of wool is (more proper) for wool." This is coined in the sense, "Each to his own kind."

Q

YIRA'Q YIYR: **yirāq yēr** "A distant (*ba'id*) place." The same for a distant kinsman yirāq
(*kull ba'id min al-ixwa*), or other. Verse:

'UΓRAΓIM· KANDUV YIRA'Q **uḡrayim kändü yirāq** V
BUL·NADIY MA'NIY QARA'Q: **bulnadi māni qarāq**

"What I desire is distant, but the pupil (of the beloved) has captivated me (and kept me from my goal).⁰" 0

YAΓA'Q **yaḡāq** "Walnut (*jawz*).⁰" yaḡāq

YAΓUVQ: YIYR: **yaḡūq yēr** "A near (*qarīb*) place." "Kinsmen (*aqārib*)" are called: yaḡūq
YAQ YAΓUVQ: **yaq yaḡūq**.

YUN'Q: **yonāq** "Anything that is placed under the pack-saddle (*mā yūḡa'u taḡta ikāf*)" yonāq
of an ass, an ox, or the like.

K

YIMA'K **yemāk** A tribe of the Turks. They are considered by us to be Qifcāq, but the yemāk
Qifcāq Turks reckon themselves a different party. N

N

YAΓA'NA **yaḡān** "Elephant (*fil*).⁰ In one of the two variants [cf. 608 **yaḡān**]. It is yaḡān
used in a man's name, thus: YAΓA'N: TIKIYN: **yaḡān tegin**. D N
⁰

YUΓUVN: yoyūn		yoyūn
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“Bulky (<i>ḡaxm</i>),” of anything.	0	
YILA’N yilān “Snake (<i>ḡayya</i>).”	0	yilān
’UQ. YILA’N oq yilān “A viper (<i>af’ā</i>) that throws itself” at a man, or other. YILA’N YILY yilān yili Name of one of the twelve years in Turkic.	0	
YAM’N yamān “Vile (<i>radī</i>),” of anything. YAM’N: ’IYK yamān ḡg “Elephantiasis (<i>judām</i>).”	0	yamān
Chapter: <i>fa’lā</i> , middle radical unvowelled		
B		
YAL₂BIY NA’NK yalpi nāḡ “Broad (<i>’ariḡ</i>),” of any wooden thing that is hollowed out (<i>manqūr</i>), such as a plate with no depth (<i>lā ’umq lahu</i>).		yalpi
T		
YARTUV yartu “A wood chip (<i>nuḡāta</i>).” By analogy, “a board (<i>lawḡ</i>) on which one writes” may be called: YAR·TUR yartu.		yartu
J		
YIR·JU yirēu “Grave (<i>qabr</i>).”		yirēu
YURJY yerēi “An experienced guide (<i>dalīl xarīt</i>).”	0	yerēi
YNJUV yinčü “Pearl (<i>lu’lu</i>).” Female servants are sometimes called: YNJUV yincü. yinčü N Proverb: ’UVTLUK YNJUV YR·DA’ QAL·MA’S· ütlüg yinčü yērdä qalmās 0 “The pierced P pearl will not be left on the ground”—rather, someone will come along and pick it up. This is coined to suggest that girls will not be left as maiden spinsters, but someone will come along to marry them. The Oγuz and Qifčāq call it: JINJUV jinčü, changing <i>yā</i> ’ to <i>jīm</i> .		D
D		
YUΓ·DUV yoyḡdu “The long hair of a camel beneath the lower jaw (<i>ḡiwāl wabar al- ba’ir ’inda l-’uḡnūn</i>).”	0	yoyḡdu
YIKDA’ yigḡä “Service tree (<i>ḡubayrā</i>).”	0	yigḡä
YAM·DUV ¹ yāmdü “The pubes (<i>’āna</i>).”	0	yāmdü

457 ¹ *Sukūn* (·) changed from U by later hand.

YUN₂DIY **yundi** The “wash-water (*yusāla*)” of bowls after the food has been eaten. **yundi**

R

YAB₂RIY YIYR· **yapri yēr** “A smooth, broad (*malsā*, ‘*arīḍa*) land.” 0 **yapri**

YAB₂RIY QULA'Q **yapri qulāq** “A flabby (*aḡḍaf*) ear.”

:: 'UL YAŠRUV KAL₂DIY **ol yašru kaldi** “He came secretly (*muxtafiyan*).” :: YAŠRUV 'YŠ **yašru iš** “A secret (*yusarru fihi*) matter.” **yašru**

YUΓRUV **yoγru** “The long hair of a camel (*tūl wabar al-ba'ir*).” They also say: YUΓRUVY **yoγrūy**. And the *rā*' is an alternant of *dāl* [i.e. *yoγdu*], as in Arabic ‘*akara* ~ ‘*akada* (“root of the tongue”). 0 **yoγru**
D

:: 'UL 'NKAR Y(T)UΓRV YURYM'S· **ol aḡar yaγru yorimās** “He does not go near him (*lā yaqrubu*² *ḥawlahu*).” Its root-form is: YAQ₂RUV **yaqru**, with *qāf*, which was changed to *ḡayn* because of proximity [in their points of articulation]. The word: YAQRUV **yaqru** is close to the Arabic *yaqrubu* (“he goes near”). The *vāv* is an alternant of the *bā*' of *yaqrubu*. **yaγru**
(**yaqru**)

YUΓRY **yoγri** “A large bowl (*jafna*).” Proverb: 'AŠ TAT₂ΓY TVZ YUΓRIYN **yoγri**
YYMA'S· **aš tatγi tūz, yoγrīn yēmās** 0 “The taste of food” P

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is salt, but salt is not eaten (by itself) in a bowl.” This is coined to advise continence. 0

YAQ₂RIY **yaqri** “Fat (*ṣaḡm*).” Verse: **yaqri**

BIŠRILUVR YAQ₂RIY QIYA'Q· **bišrilur yaqri qayāq** V

TUŠ₂ΓURUR YUΓ₂RIY JANA'Q· **tošγurur yoγri čanāq**

“The fat and pellicle of milk are cooked, and fill the bowls.”

Š

YAXŠIY **yaxši** “Good (*ḡasan*),” of anything. Thus :: YAXŠIY NA'NK **yaxši nān** “A good thing.” YAXŠY 'IYŠ **yaxši iš** “A good matter.” 0 **yaxši**

YARŠIY **yarši** The word for “one who shares half (*munāšif*)” of something; and the word for “a half (*nišf*)” of something. Thus :: 'NK YAR₂ŠIYSIY BUV **anig yaršisi bu** “This is the one who shares (*munāšif*) with him.” :: 'UL MANIK BIRLA' TA'M YARIŠIY **ol mānig birlā tām yarši** “He is my neighbor in sharing the house (*jārī mušāṭara al-bayt*)”—meaning that we are separated by a wall. **yarši**

Γ

YAF·ΓUV yawyu Title of a subject (*min as-sūqa*) who is two degrees below the Khā- yawyu N
qān.

YAF·ΓUV yawyu Name of a city near Barsyān. A mountain pass near: YAF·ΓUV N
yawyu is called: YAF·ΓUV 'AR·T yawyu art. 0

YUFΓA'¹ yuwya "Bastard (*da'i*)." 0 yuwya

QARA' YAL·ΓA' qara yalya An inaccessible mountain pass between Farghana and the yalya N
lands of the Turks. Proverb: QARA' MUVNK· KALMAKINJA' QARA' YAL·ΓA' KAJ·MA'
qara mūn, käl māginčā qara yalya käämä 0 "As long as black misfortune does not come (to
you), do not cross this pass"—because it is difficult of access and always blocked with snow. P

YAL·ΓUV yalyu An "ignoble (*fasl*)" man. Oryuz dialect. yalyu D

W

YAL·WY yelwi "Magic (*sihr*)." A "magician (*sāhir*)" is called: YAL·WIYJIY yelwiči. yelwi
Verse:

YALWIN· 'ANIK· KUVZIIY	yelwin anig kōzi	V
YAL·KIN· 'ANIK 'UVZIIY	yelgin anig ōzi	
TUVLUN 'ĀYIN YUVZY	tōlun āyin yūzi	
YARDIY MANINK YUVRA'K	yardi māniṅ yūrāk	

Describing his beloved: "His eye is magic (he captivates by it); his soul is a traveller; his face is
like the full moon; (he threw me a glance and because of it) my heart split." 0

Q

YUWQA' yuwqa "Thin (*daqīq*)," of anything. Proverb: 'ANA'SIY TAW·LUK YUW- yuwqa
QA' YABA'R· 'UFLIY TAYTIK QUŠA' QABA'R· anāsi tāwliṅ yuwqa yapār, oylī tētig qoša
qapār 0 "The mother is tricky,² she bakes thin loaves (*ruqāq*); the boy is clever, he steals
them two by two." This is coined P

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about two crafty people who fall together.

YUB·QA' yubqa A variant of the form with *fā'* [i.e. *yuwqa*]. The *bā'* alternates with yubqa
fā', as in Arabic *usrub* ~ *usruf* ("lead") and *maṣṭaba* ~ *maṣṭafa* ("bench"), or as *bānīd* [Persian
pānīd] is Arabized *fānīd* ("type of sweetmeat"). D

YILQY yilqi "Livestock (*bahā'im*)," the generic term for all four-legged animals yilqi
(*dawāt al-arba'*).

458 ¹ U changed from A by later hand.

² MS. *muxtāla*, read *muḥtāla*.

M

YAR·MA' YUVΓA' **yarma yuvya** "A type of folded bread (*muḡaḏḏan*).” Also, anything “split lengthwise (*fuliqa ṭūlan*).” **yarma**

YAΓM' **yaγma** A tribe of the Turks. They are called: QAR' YAΓM' **qara yaγma**. **yaγma** N
YAΓMA' **yaγma** Name of a village near Ṭarāz. It is derived from the former. 0 N

YAL·MA' **yalma** The *yalmaq* [a padded raincoat]. The Persians took it from the Turks and said *yalmah*; then the Arabs took it from the Persians and said *yalmaq*, changing the *hā'* to *qāf*, just as they say *xandaq* (“ditch”) from [Persian] *kandah* 0 and *yaraq* (“bracelet”) from [Persian] *jarah*. Even Dū-r-Rumma mentions this word, in his verse: *ka-annahu mutaqqabbī yalmaqin* (“As though he were robed in a *yalmaq*”). It was Arabized. No one can say that the Turks took this word from the Persians, because I heard it from crude (*ajlāf*) Turks on the farthest frontiers; also, they have a greater need for raincoats (*manṭar*) than other people, since rain and snow are more plentiful in their lands. **yalma**

N

YAZNA' **yāznā** Word for the “older sister’s husband (*zawj al-uxt al-akbar*).” 0 **yāznā**

YIK·NA' **yignā** “Needle (*ibra*).” TAMAN YIK·N' **tāmān yignā** “A large needle (*mu-salla*).” **yignā**

Doubly Weak

Γ

YUMΓY NA'NK **yomyi nān** “Something collected together, abundant (*mujtami' kaṭīr*).” Thus :: KIŠY YUMΓY KAL·DIY **kiši yomyi kāldi** “The people came all together (*bi-qaḏḏihim wa-qaḏḏihim mujtami'in*).” **yomyi**

Chapter: *fa'ālī*, in its various vocalizations

J

YALA'JIY 'AR· **yalāci ār** “A man who is quick to accuse someone about anything (*yattahimu l-insān sari'an fi kull šay'*).” A type of “folded bread (*muḡaḏḏan*)” is called: YALA'JIY YUVΓA' **yalāci yuvya**, since it breaks apart when the slightest thing touches it. **yalāci**

Γ

BUYA'ΓUV 'YŠ **yopāyu iš** “A matter that ought to be neglected and left undone (*ḥaqquhu an yuḡfala fihi wa-lā yubramu*).” 0 **yopāyu**

YURIYΓUV YIYR· **yoriḡu yēr** “A place for walking or running (*mašy, sayr*).” It is a noun of place; also of time. **yoriḡu**

YIRA'ΓUV **yirāyu** “Musician, singer (*muṣṭrib, muḡanni*).” 0

yirāyu

::

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BUV 'AR·'UL 'UZUVN YAŠA'ΓUV **bu ār ol uzūn yašāyu** “This man should live long (*ḥaqquḥu an yaṭūla 'umr*).” It is also a noun of place and time. 0

yašāyu

:: BUV TUVN 'UL YAMA'ΓUV **bu tōn ol yamāyu** “This garment should be mended (*yurdama*).”

yamāyu

Q

YABA'QUV **yabāqu** A tribe of the Turks. 0

yabāqu N

YABA'QUV **yapāqu** “Refuse (*qarda*) of wool.” When the hair on the head “becomes matted (*iltabada*)” you say:: YABA'QUV BUL·DIY **yapāqu boldi**. 0 YABAQUV SUWIY **yapāqu suwi** Name of a river that flows over Özjand Farḡāna from the mountains of Kāšyar.

yapāqu

N

K

YULA'KUV NA'NK **yölāgü nāḡ** “Something used to support (*yu'ammadu bihi*) something else.” 0

yölāgü

:: BUV 'URA'ΓUT 'UL YANYIKV **bu urāyut ol yenīgü** “This woman is about to give birth (*ašrafat 'alā l-wilāda*).” 0

yenīgü

Chapter: *fa'lān*, in its various vocalizations

J

YAB·JA'NA **yabčān** “Wormwood (*ših*).” YA_UW·JA'N_ **yawčān** is a variant. *Fā'* alternates with *bā'*, according to the rule.

yabčān
yawčān D

Š

YIMŠA'N **yimšān** Name of a fruit which grows wild (*tamar barrī*) in the Qifčāq coun- try.

yimšān

Γ

YAWΓA'N 'AŠ· **yawḡān aš** “Meatless (*lā laḥm fihi*) food.”

yawḡān

YAL·ΓA'N_ **yalyān** “Lie (*kaḏib*).” It is also used as an adjective; thus :: YALΓA'N KIŠIY **yalyān kiši** “A liar (*insān kaḏḏāb*).” :: YALΓA'N SUVZ **yalyān sōz** “Lying (*kaḏib*) words.”

yalyān

YILḠUVN_ yilyūn “Tamarisk (*ṭarfā*).” yilyūn

K

YIB·KIYN NA'NK yepgīn nāṅ “Something dark green or deep purple (*aṭḥamī al-lawn*).” 0 yepgīn

YALKIN 'ATLḠ yelgin atliḡ “A horseman who hastens (*muḡidd*).” The Oḡuz call a “traveller (*musāfir*): 'AL·KIN elgin, changing the *yā*' to *alif*.” yelgin
D

L

YAM·LA'N yamlān “A type of rat (*jurad*).” yamlān

Chapter: *fa'īlān*

K

YATIYKA'N_ yetigān “Ursa Major (*banāt na's*).” yetigān

M

YASIYMA'N yasīmān “A jug which gurgles (*al-muqarqir min al-kīzān*).” 0 yasīmān

YALIYM'N_ yulimān “A devastating raid (*ḡāra ša'wā*).” yulimān

Chapter: *fa'anlā*

YUNIN·DIY yonindi “Wood shavings (*nuḡāta, burāya*).” yonindi

End of the Chapters of Triliteral Roots and Their Augments

Chapters of Quadrilaterals

Chapter: *fa'lal, fālāl*, in its various vocalizations

T

YAB·ḠUT_ yapḡut “Pillow (*ḡašiyya*)”; also, “the refuse of hair or wool (*al-qarda min aš-ša'r wa-š-šūf*).” yapḡut

J

YAB·TAJ_ yaptač (yapḡuč ?) “A small felt cloak (*lubbāda šaḡīra*)” yaptač
(yapḡuč ?)

which shepherds wear in rain and snow. 0

YAB·ΓUJ **yapyuč** "A stick (*qađīb*) used to drive asses, or other."

yapyuč

YAS·ΓA'J **yasyāč** "A rolling-pin for dough (*xiwān al-'ajīn*)." Its root is: YASİY
YΓIA'J **yasi yiyāč**, meaning "A broad board (*xašab 'arīđ*)." P

yasyāč

R

YAΓMUR **yaγmur** "Rain (*mařar*)." YAMΓUR **yamyur** is a variant. Proverb: NAJ' **yaγmur**
MA' 'UBRAQ· KADUK 'AR·SA' YAΓMURQA' YARA'R· **nāčä mä opraq kädük ärsä yaγmurqa yamyur D**
yarār 0 "A felt cloak (*lubbāda*), even though it is worn out, may be suitable for rain" [How- P
ever worn the cloak may be it is suitable for rain]. This is coined about someone who wants to
remove one of his servants on the grounds of stupidity and is told that even if he is stupid he may
still be suitable for certain jobs, so you should put him to work doing them while you rest. Verse:

QUY·DIY BULUJT· YAΓMURIN **quydi bulit yaγmurin** V

KARIB· TUTA'R· 'AQ· TURIYN **kärip tutār aq torīn**

QIR·QA' QOD·TIY 'UL QARIN **qirqa qodti öl qarīn**

'AQIN 'AQAR· 'ANK·RAŠUVR **aqīn aqar anrašūr**

"The clouds poured forth their rain, having spread their [white] net (across the sky—meaning
rain clouds); they left their snow on the mountain, from which the torrent flows moaning and
groaning."

Z

YAR·BUZ **yarpuz** "Basil (*ħabaq*)," a plant. 0

yarpuz

YAR·BUZ **yarpuz** "Mongoose (*nims*)." It is an animal that kills serpents. Proverb:
YILA'N YARBUZ·DIN QAJ'R QANJA' BARSA' YARBUR [sic] 'UTRUV KALUR· **yilān** P
yarpuzdin qačār, qanča barsa yarpuz utru kälür 0 "The snake (always) flees from the mon-
goose (but) wherever it goes the mongoose meets it." This is coined about someone who flees
from something he hates but which he always sees and meets up with. 0

YULDUZ· **yulduz** The generic term for "star (*kawkab*)." Then they are distinguished **yulduz**
as follows. "Jupiter (*al-muštārī*)" is called: 'ARAN· TUVZ· **ärān tüz.** 0 QAR' QUŠ· **qara quš**
is the constellation "Libra (*al-mīzān*)." 0 'ULKAN [sic] **ülkär** is "The Pleiades (*ař-turayyā*)." 0
0 YATIYKA'N· **yetīgān** is "Ursa Major (*banāt na's*)." TAMUR QAZUQ· **tämür qazuq** is "The
Pole Star (*al-quřb fi l-falak*)." 0 BAQIR· SUQIM **baqir suqīm** is "Mars (*al-mirriř*)." 0

YIL·DIZ **yildiz** The "root (*irq*)" of a tree. It is used metaphorically for a man's **yildiz**
lineage (*nasab*); thus :: TUVB·LUK YIL·DIZLIİ' **tüplüg yildizliγ** "A man deep-rooted, noble
(*'arīq, ařil*) in lineage."

YUL·SUVZ· **yolsüz** "One who has lost the way (*đall*)." Its root-form is: YUVL· **yolsüz**
SUVZ· **yölsüz.**

YAR·DAŠ· KIŠY **yerdäš kiši** "A compatriot (*baladī*)." 0

yerdäš

That is, when two men are from the same city, each of them is to the other a: YAR·DAŠ·
yerdäš. Oγuz dialect. 0

D

YAR·MAŠ· yarmaš "Coarsely ground flour (*jarīš*)." 0 YARMAIŠ· 'UVN· yarmaš ün yarmaš
"Finely ground flour (*daqīq ḥawārī*)." This word is one of those having two opposite meanings;
but their root-meaning is actually the same. 0

YUΓRUŠ· yuγruš "A commoner of vizier rank among the Turks (*bi-manzila al-wazīr*
mīn as-sūqa fī l-atrāk)." A knight (*fāris*) or other cannot be given this title, even though he is
capable and has a large following.¹ It is one degree below the Khāqān. He is given a black
canopy (or parasol, *qubba*) of silk which is raised above his head in rain, snow, and heat [= *čuvač*].

Γ

YUN·JIF· 'IYŠ yunčiy iš "A troublesome (*mu'dī*) affair, one that cannot be relieved yunčiy
because of its weak condition (*lā yanfarīju li-ḍa'fīhi*)." 0 YUN·JIF· 'AR· yunčiy är "A man in
a bad condition, weak (*sayyi' al-ḥāl, ḍa'if*)." Verse [= 64 ödläg]:

'UḌLK 'ARIΓ KAFRADIY	ödläg ariy kăwrădi	V
YNJΓ YAWUZ TAFRDY	yunčiy yawuz tawradi	
'AR·DAM YIMA' SAFRDY	ărdăm yemă säwrădi	
'AŽUN· BAKIY JAR·TILUVR	ažun begi čărtilūr	

"Time has become weak; the weak and obscure have become strong; the people of the age are
devoid of virtue, because of the passing of the emir of the world—meaning Afrāsiyāb." 0

YURTUF yortuy "The sultan's escort on the day of battle or of departure from camp yortuy
(*mawkib as-sulṭān yawm al-ḥarb aw az-za'n*)." 0

YAR·LIF· yarliy "Wretched, poor (*marḥūm faqīr*)." Thus :: YAR·LIF· 'AR· yarliy är yarliy
"The wretched man." 0

YARLIF yarliy "The sultan's decree or command (*kitāb as-sulṭān wa-amruhu*)." Čigil
dialect; the Oγuz do not know it. 0

D

YAŠLIF KUVZ· yašliy kōz "A tearful (*'abrā*) eye." 0 yašliy

YAŠLIF 'AR· yašliy är "An aged (*musinn*) man." The same for any animal that is
old (*musinn*). Its root-form is: YAŠLIF yāšliy. 0

YAMLIF KUVZ· yamliy kōz "Eye with a mote (*qadīyya*)." Its root-form is: YA'M·- yamliy
LIF yāmliy.

Q

YABΓA'Q yapγāq "A kind of snare (*fuxūx*) for hunting birds." yapγāq

YAT·ΓA'Q· yatγāq "Guard (*ḥāris*)" of a king, a fortress, or the like. Thus :: YAT·Γ'Q yatγāq
YAT̄IY yatγāq yatti "(The man) spent the night on guard (*bāta . . . ḥārisan*)."

YUD·RUQ yudruq "Fist (*jum' al-kaff*)."
DĀ' 'UVZ·NUK· QA'N·LIF YUD·RUQ YIYK· yātnig yāyliḡ tikūsindā öznig qanlıḡ yudruq yēg
0 "A blow P

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or slap with the fist by a kinsman is better than a greasy morsel from a stranger." [Better the kinsman's bloody fist than the stranger's buttery dish.] This is coined among kinsmen to reconcile them when they quarrel. 0

YARMAQ· yarmaq "Dirham (*dirham*)."
0 yarmaq

YAS·TUQ yastuq "Pillow (*wisāda*)."
0 yastuq

YAWLAQ KIŠY yawlaq kiši "An ill-natured (*wa'ir al-xuluq*) person." YAW·LA'Q· yawlaq
yawlāq "Evil (*radī*)," of anything; Oḡuz and Qifčāq dialect. Verse: D

KUL·SA' KIŠY YUZYNK' KURK·LUK YUZIN· KURUNKIL V

YAWLAQ KUĐAZ· TILIK·NIY 'ADKUV SAWIΓ TILAN·KIL

kūlsā kiši yūzīnā körklüg yūzin körüngil 0

yawlaq köđāz tiligni äđgü sawiy tilängil

"When a man smiles in your face, confront him (also) with a cheerful face; guard your tongue closely (*ḥifẓan šadīdan*), and seek good words (in conversation)." 0

YAWLA'Q SARIΓ yawlāq sariḡ Name of an emir. N

The root-meaning of: YAW·LA'Q yawlāq is "strong (*šadīd*)" of anything. :: YAWLA'Q
QATIG YΓIA'J yawlāq qatiḡ yiḡāč "Wood that is very hard and strong." 0

YUM·ΓA'Q· yumγāq Anything "rounded or circular (*mudahraj, mudawwar*)."
"coriander seed (*kuzbara*)" is called: YUM·ΓA'Q· TANA' yumγāq tana in Uč dialect. As for: D
TANA' tana I reckon it to be the Persian word for "seed," *dāne*, which has been Turkicized to:
TANA' tana. 0

YUMŠA'Q· yumsāq "Soft (*layyin*)," of anything. 0 yumsāq

YANDAQ TIKA'N· yandaq tikān "Goat's-thorn (*šawk al-qatād*)."
0 yandaq

YANDAQ JAKAR· yandaq čākār "Persian manna (*taranjabīn*)."

YAN·DIQ· 'AT· yandiq at "Horse having a defect (*akšam*)."
0 yandiq

YUNDAQ yundaq "Dung (*rawt*)," particularly of horses. Proverb: YAΓIYNK 'RSA'
KARAL YUNDAQY TAKYR yayīnig ärsä kārāk yundaqi tāgīr 0 "Wealth is necessary even P

though it belongs to your enemy, for the least thing of your enemy that can be used is his horse's dung, which you can use to light a fire." [Even if it is the enemy's, his horse's dung has value.]
0

YNΓUQ **yunyuq** "Potash (*ušnān*)." Know that *qāf* is suffixed to verbal stems to make a noun of instrument, as in: 'UR·ΓA'Q **oryāq** "Scythe," from: 'UVR·DIY **ōrdi** "He cut the grass." The same holds for this word, since: YUVDIY **yūdi** is the verb meaning "He washed (*γasala*)," and this word is for "that which washes (*γāsila*)" clothes. The *qāf* is suffixed to verbal stems, as you see. 0

YAN·LQ **yanliq** "Shepherd's bag (*qal' ar-rā'i*)." 0 **yanliq**

YANJUQ **yančuq** "Purse (*kīsa*)." **yančuq**

K

YUDRUK· **yüdrük** "A platform (*sarīr*) upon which" **yüdrük**

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goods and clothes are piled up (*yunaqđdadu 'alayhi*)." 0

'IKY YUZLK 'AR· **ekki yüzlüg ār** "A hypocritical (*mudāhin*) [lit. two-faced] man." **yüzlüg**
0 'KY YUZLK KUZNKUV **ekki yüzlüg köznü** "Mirror (*māwiyya*)."¹ 0

YUK·RUK 'AT· **yügrük at** "A racing (*sābiq, muhđdir*) horse." The *Oyuz* call "a scholar who is clever and perspicacious (*hādiq faṭin fāḍil*):" YUK·RUK· BIL·KA' **yügrük bilgä**. 0 **D**

YUKSAK TAΓ **yüksäk tāγ** "An elevated (*murtafi'*) mountain." Anything "elevated, tall, or lofty (*murtafi' ṭawīl bādix*)" is: YUKSAK· **yüksäk**. It is derived from the word: YUVK **yüg** "Bird's feather," since its nature is to rise and ascend. The same for anything "high" (*'ālī*).
Verse:

'US· 'AS· KRUB· YUKSAK QALIQ QUVDIY JAQ'R

BILK' KŠY 'KUT BRIB TAWRAQ 'UQA'R·

üs äs körüp yüksäk qalig qōdi čoqār

bilgä kiši ögüt berip tawraq uqār

"When the vulture sees prey he swoops down from high (*ṣā'id*) in the air; (similarly, the prey of) the wise man is advice, as soon as he hears it he (memorizes it and) understands it." 0

YUK·SAK **yüksük** [Thimble] "Something like an archer's finger-guard (*xatī'a*), made from brass or hide, which a tailor attaches to his fingertips to protect them from being pricked by the needle." 0 **yüksük**

YIL·BIK **yelpik** "A demonic stroke (*as-sa'fa min al-jinn*)." Thus :: 'AR·KA' YILBIK **yelpik**
TAK·DIY **ärkä yelpik tægdi** "The man was seized with a demonic stroke."

L

YIB-KIL TUVN· **yepgil tōn** “A purple (*urjuwānī al-lawn*) garment.” The *lām* is an alternant of *nūn* [i.e. **yepgin**]. **yepgil**
D

:: BIYR· YARTIM· BUDUVN· **bīr yartim bođūn** “A group of people which has separated from the whole (*ṭā'ifa . . . infaradū min bayn al-jumla*).” 0 **yartim**

:: BIYR· YUFRUM· 'UVN· **bīr yoғrum ūn** “Wheat to the amount of one kneading (*qadr mā yu'janu bihi marratan*).” 0 **yoғrum**

:: YAT·RUM· SAJ· **yetrüm saç** “Hair that is left loose after being tied (*ursila ba'd al-awl*).”² 0 **yetrüm**

:: BYR YARŞIM· YIYR· **bīr yarsīm yēr** “Land the size of a race track (*qadr sibāq al-xayl fi l-ḥalba*).” 0 **yarsīm**

:: BIYR YUK·RUM YIYR· **bīr yügrüm yēr** “Land which can be run across at one time (*qadr mā yu'dā fihā marra'tan*).” **yügrüm**

N

YIB-KIN TUVN· **yepgin tōn** “A purple (*arjuwānī*) garment.” A variant of the form with *lām* [i.e. **yepgil**]. **yepgin**
D

Another Type

YAY·LA'Γ **yaylāy** “Summer pasture (*muṣṭāf*).” **yaylāy**

Chapter: *fa'ālil*

J

[III. 35/47]

465

YALA'WAJ **yalāwač** “Messenger (*rasūl*).” YALA'VAJ· **yalāvač** is a variant. **yalāwač** D
yalāvač

R

YALA'FAR **yalāwar** Name given to the “messengers of kings (*rusul al-mulūk*).” **yalāwar**
Uighur dialect. Proverb: YA'Ş 'UT KUYM'S· YALA'FAR 'ULMA'S· **yaš ot köymās, yalāwar** D P
ölmās 0 “(Just as) fresh grass does not burn, (so) the messenger does not die”—even though his message may contain treachery or coarseness on the part of the sender. This is similar to the words of the Exalted [Qur'an 5:99]: “It is only for the Messenger to deliver the Message.”

Q

YABIYTAQ 'AT. **yabītaq at** "A horse without a saddle or saddlecloth (*lā sarj 'alayhi wa-lā waliyya*)." Thus :: 'UL 'ATIĦ YABIYTAQ MUN·DIY ol atiy **yabītaq mündi** "He rode the horse bareback (*i'rawrā*)."

YAM'JUK. **yāmāčük** "A small sack (*γirāra šayīra*) for carrying wheat." **yāmāčük**

Chapter: *fa'allū*¹

F

YAFIŠFUV **yawišyu** "The azarole or medlar (*za'rūr*)." YUMUŠ·FA' **yumušya** is a **yawišyu** variant. **yumušya D**

M

YKIRMA' **yigirmä** "Twenty (*išrīn*)." YKIRMIY **yigirmi** is a variant. **yigirmä D**
yigirmi

End of the Quadriliteral Chapters

Chapters of Quinquiliterals

Chapter: *fa'al'al*, in its various vocalizations

YBARLIĦ KSURKUV **yiparliy käsürgü** "A bag with musk (*dū misk*)." Proverb: **yiparliy**
YBARLIĦ KSURKUVDIN YBAR KITSÄ' YIYDY QALYR **yiparliy käsürgüdin yipar ketsä yīdi** P
qalır 0 "When the musk goes from its bag its fragrance does not depart [lit. is left behind]." This is coined about one who bestows a favor, and the trace of his favor remains with him even though the favor itself is gone, so that something of it can still be found with him. 0

YAĦIR·LIĦ TAWAY **yayirliy tewe** "A galled (*dabir*) camel (or other)." 0 **yayirliy**

YULAR·LIĦ 'AT. **yularliy at** "A haltered (*mu'addar*) horse." **yularliy**

YABIĦLIĦ QABUĦ **yapiyliy qapuy** "A bolted (*muylaq*) door." 0 **yapiyliy**

YADIĦLIĦ TUŠA'K. **yadıyliy töšäk** "Bedding that is spread out (*mabsūt*)." 0 **yadıyliy**

YARAĦLIĦ 'IYŠ **yarayliy iš** "An opportune (*mumkin*) matter." 0 **yarayliy**

YAZIĦ·LIĦ 'AT. **yaziyliy at** "An unfettered (*munšať min 'iqāl*) horse." The same for other things. 0 **yaziyliy**

YİŞİΓ·LİΓ 'AR· yişiyliy är "A man with a rope (<i>dū habl</i>)."	0	yişiyliy
YULUΓ·LİΓ KIŞY yuluyluy kişi "A man who is ransomed (<i>mufaddā</i>)."		yuluyluy
YAMAΓ·LİΓ TUVN· yamayliy tōn "A mended (<i>muraddam</i>) garment."	0	yamayliy
YARΓ·LİΓ [sic] 'AR· yariqliy är "An armor-clad (<i>dāri</i>) man."	0	yariqliy
YAZUQ·LUIΓ· yazuqluy "Sinful (<i>mudnib</i>)."	0	yazuqluy
YÄİSIQ·LİΓ 'AR· yusiqliy är		yusiqliy

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466

"A man masked by an iron helmet (*muqanna' bi-bayḍa al-ḥadīd*)."

YASİΓ·LİΓ [sic] YA' yasiqliy ya "A bow with a bowcase (<i>dāt al-miqwas</i>)."	0	yasiqliy
YAF·AQLİΓ YİΓ·A'J yayaqliy yiyāc "A tree with walnuts (<i>dū l-jawz</i>)."	0	yayaqliy
:: YURUN·LUIΓ 'URA'Γ·TUT yurunluy urāyut "A woman who has pieces of brocade (<i>qiṭā'āt min ad-dībāj</i>)."	0	yurunluy
YAŞIN·LİΓ BULIT yaşinliy bulit "Clouds with lightning (<i>barq</i>)."	0	yaşinliy
YAF·AİN·LİΓ 'AR· yayanliy är "An elephant-man (<i>fayyāl</i>)."		yayanliy

This section contains several meanings. One is the passive, as in : YADİΓ·LİΓ TUŞA'K **G**
yadiyliy tōşāk "Spread-out (*mabsūt*) bedding," and: YAZİΓ·LİΓ 'AT· **yaziyliy at** "Unfettered
(*munaşşāṭ min 'iqāl*) horse." 0 The other is "owner (*şāḥib*)" of the thing named, as in:
YİBARLİΓ 'AR· **yiparliy är** "A man owning musk." Also "possessor (*dū*)," as in: 'AYAQ·LİΓ·
TAWSİY **ayaqliy tāwsī** "A tray having a bowl (*dāt qaş'a*)," and: 'UYUΓ·LUIΓ [sic] 'AW **üylyu**
äw (?) "A house having arches (*dū ṭāqāt*) [cf. 35 üγ].

Q

YARINDAQ yarindaq "A Turkic strap (<i>qidd</i>) cut from goat's hide."	0	yarindaq
YABUŞ·GA'Q yapuşyāq A plant having hairy thorns the size of hazelnuts which catch (<i>yata'allaqu</i>) on the tails of horses, or other. Similarly, "a man who sticks (<i>yata'allaqu</i>) to an affair" is called this. 0		yapuşyāq
YABUR·GA'Q yapuryāq "Leaf (<i>waraq</i>)" of a tree. Also, the "leaves (<i>awrāq</i>)" of a yapuryāq book are called: YABUR·GA'Q· yapuryāq. 0		
YİΓAJ·LIQ· yiyācliq "Woodland (<i>muşjara</i>)."	Also, "woodhouse (<i>dār al-xaşab</i>)."	0 yiyācliq
YDİΓ·LQ yaḍayliq "Travelling on foot (<i>ar-rujla fi s-sayr</i>)."	0	yaḍayliq

YAḌIḤLQ yidiylik Both “stench (*natn*)” and “decay (*bilā*).” 0 yidiylik

YAMAḤ-LIQ·BUVZ· yamaqliq bōz “A patch (*ruq'a*) of cloth (or other) prepared to be a gusset (*banīqa*).” 0 yamaqliq

YALIḤLQ yiliylik “Warmth (*suxūna*).” 0 yiliylik

YAF̄AQ-LIQ· yayaqliq “Walnut grove (*manbit al-jawz*).” yayaqliq

YARUQLQ yaruqluq “Light, brightness (*nūr, diyā*).” 0 yaruqluq

YIRAQ-LIQ· yiraqliq “Distance (*bu'd*).” yiraqliq

YALINDAQ 'AR· yalindaq ār “A naked (*'uryān*) man.” yalindaq

K

YKITLK yigitlik “Youth (*fatā*).” Thus :: 'ASIZ 'ANIK YIKITLIK Y essiz anig yigitliki “Alas for his youth (*ṣabāb*)!” 0 yigitlik

YURAK-LK 'AR· yüräklig ār “A strong-hearted (*rābiṭ al-ja's, qawī al-qalb*) man.” 0 yüräklig

YTIZLIK yetizlik “The breadth (*'ard*)” of something. 0 yetizlik

YULAK-LIK· YḤIA'J· yöläklig yiyāc yöläklig

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“Wood for a support (*musnada*)”; also [i.e., yöläklig] “a tree that is propped (*murajjab*).”¹ 0 (yöläklig)

YILIKLIK SUNKUVK yiliklig süñük “A marrow- (*mumixx*) bone.” yiliklig

Chapter: *fa'al'ān*, in its various vocalizations

T

:: 'UL KIŞY 'UL TALIM SUVZ 'AYIT-ḤA'N ol kişi ol tälim sōz ayityān “That is a man who asks many questions (*sa'al*).” 0 ayityān

:: TANKRIY 'UL YYRIK· YARAT-ḤA'N tänri ol yērig yaratyān “God Most High is the creator (*xallāq*) of the earth (or other).” yaratyān

:: KUN 'UL 'AŽUNUḤ YARUT-ḤA'N· kün ol ažuṇuy yarutyān “The sun always illuminates (*tunayyiru, tušarriqu*) the world.” 0 yarutyān

YURT-ḤA'N KIŞY yorityān kişi “One who often breaks wind (*raddām*).” yorityān

:: 'L KIŠY 'UL 'UVZIN² YAΓUT·ΓA'N ol kiši ol ōzin yaγutyān “He is a person who yaγutyān always draws himself nearer (*yuqarribu nafsahu*) to people by his kindness.”

:: TNKRY 'UL YAΓMUR YAΓIT·ΓA'N tānri ol yaymur yaγityān “God Most High is yaγityān the one who causes rain to fall (*mimṭār*).” 0

:: 'UL KIŠY 'UL TUTJIY YAΓIT·ΓA'N ol kiši ol tutči yaγityān “He is a person who always shows hostility (*yu'ādī*) after peace.” 0

:: 'UL KIŠYLA'R 'UL YUMIT·Γ'N ol kišilār ol yomityān “These are people who yomityān always agree (*yatajamma'ūna fi l-amr*).”

R

:: BUV 'AR· 'UL 'IYŠN YABURΓA'N bu ār ol īšin yapuryān “He is a man who always yapuryān hides (*yaktumu*) his affair and is secretive (*yadussu*).” The same for concealing (*ixfā'*) anything.
0

:: 'UL 'AR· 'UL NANKIN YAŠUR·ΓA'N ol ār ol nānin yašuryān “He is a man whose yašuryān custom is to hide (*kitmān*) his wealth (or other).” 0

:: 'UL 'AR· 'UL 'YŠ-QA' YABUŠΓ'N ol ār ol īšqa yapušyān “He is a man whose yapušyān custom is to stick (*ta'alluq*) to affairs.” The same for anything that is tenacious (*'allāq*) in affairs.

:: BUV BA'Š· 'UL QA'NIY YUŠUL·ΓA'N· bu bāš ol qāni yušulyān “This is a wound yušulyān from which blood always flows (*yasīlu*).” 0

:: BUV 'AR· 'UL 'ILKY 'YŠ-QA' BUŠIU·L·ΓA'N³ bu ār ol ālgi īšqa yišilyān “He is a yišilyān man who is always nimble-handed and agile (*taxiffu yad, naduba*) in the work.” 0

:: BUV YIYR· 'UL MUNDA' KIŠY YIΓILΓ'N bu yēr ol munda kiši yiyilyān “This is yiyilyān a place where people always gather (*yajtami'u*).”

:: 'UL TA'M· 'UL TUTJY YIQILΓ'N ol tām ol tutči yiqilyān “This is a wall which yiqilyān always collapses (*yanhadimu*).” The same for other things.

Q

YUΓURQA'N yoγurqān “Coverlet (*diṭār*).” yoγurqān

K

YUKURKA'N yūgürgān Name for a “courier (*barīd*)” yūgürgān

467 ²V added later.

³Dot of B added by later hand.

who goes out in advance of the merchants of Sin toward the lands of Islam and brings news of them and their communications. 0

YUKURK'N 'AT· yügürgän at "A race horse (*muḥdır*)¹ (or other)."

YKURKUVN yügürgün A plant having red seeds like millet. The Turkmān eat it. yügürgün

:: BUV SUVF· 'UL YFA'JIF YAMURKA'N bu sūw ol iyāciy yämürgän "This is water which uproots (*qallā*, *musta'şil*) trees." The same for anything which uproots (*musta'şil*). yämürgän

:: BUV BUTIQ· 'UL TUTJY YRIL·K'N bu butiq ol tutci yerilgän "This is a branch that always splits (*yanşaqqu*)."⁰ yerilgän

:: BUV 'AR· 'UL KUVZIY YUMUL·KA'N bu är ol kōzi yümülgän "This is a man who always shuts his eyes to doze (*yanđammu țarfuhu wa-yu'đi wa-yawsanu*)."² yümülgän

Doubly Weak

YZI'JY [sic] yoriçi "The mediator (*safir*) who carries messages between the relatives of the bride and groom." O'uz dialect. yoriçi
D

Γ

YAYIL·Γ'N KIŞY yayilyān kişi "An irresolute (*muđtarib al-'azm*) man, who who is inconstant (*lā yařbutu 'alā amr wāḥid*)."³ yayilyān

Chapter: *fa'lalal*, in its various vocalizations

J

YUR·KAMAJ· yörgämäc "Tripe that is wrapped and rolled (*yulaffu, yudraju*) in a thin gut, then roasted or cooked." yörgämäc

Q

YAT·FAŞUQ yatyaşuq "Bed-fellow (*đaji*)."³ 0 yatyaşuq

YAT·FAŞIQ 'U'RIY yatyaşiq u'ri "The first third of the night (*'atama*)."³ In a certain dialect. yatyaşiq
D

N

468 ¹ MS. *muḥdır*.

² MS. *yanđamu țarfahu wa-ta'şī wa-tasinu*.

³ MS. *đaji*.

YAQIRQAN **yaqriqan** A plant from which there falls berries the size of hazelnuts, the **yaqriqan** skin of which is stuck over the lips when they are chapped from the wind, and they heal.⁴ 0

YAQIRQA'N **yaqriqān** A name for "ice-fat (*ṣaḥm al-jamd*)"; when ice is cut there **yaqriqān** drops from it something shaped like fat.

Another Type

Q

YUBA'QULAQ **yapāqulaq** "Chills from a fever (*ar-ri'da min al-ḥummā*)."
Yabāqu and **yapāqulaq** D
Yemāk dialect. 0

YABA'QULAQ **yapāqulaq** "Owl (*hama*)."
In their dialect. D

Chapter of Sextiliterals

Γ

YARSINJΓ NA'NK **yarsinčiy nān** "Something loathsome (*yustaḡdaru minhu*)."
yarsinčiy

L

YAΓMURJIL YIYR· **yaγmurčil yēr** "A place where there is much rain (*yakṭuru fihi yaγmurčil l-maṭar*)."

This is a rule, that when anything follows continuously upon a thing, you suffix *jīm* and *lām* to the noun from which the action originates. G

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It then becomes an adjectival (*ṣifa*) of that thing. For example, a "windy place (*mirwāḥ* [defined])" is: TUBIYJIL YIYR· **tūpīčil yēr**; TUBIY **tūpī** is the word for "wind (*riḥ*)," and the *jīm* and *lām* are suffixed to it making it an adjectival indicating abundance (*waṣfan li-l-kaṭra*). "A man who is always sick (*mimrād*)" is called: 'IYK·JIL· **igčil**. However, this rule is rarely applied.

End of the Book of Initial Weak Nouns

Praise be to God

In the Name of God the Merciful the Compassionate

Book of Verbs

Chapter of Biliterals

B

:: 'AR· QABUḤ YABIṬĪY [sic] **ār qapuy yaptı** "The man shut (*şafaqa*) the door." :: **yap-**
 'AR· TUVR· YABIṬĪY **ār tōr yaptı** "The man threw (*alqā*) the net (over the birds, or other)." ::
 'IŞ·LA'R 'UTM'K YABIṬĪY **eşlār ötmāk yaptı** "The woman stuck (*alşaqat*) the bread in the oven." :: 'AR· TA'M· YABIṬĪY **ār tām yaptı** "The man built (*banā*) the wall." YABA'R YAB·M'Q **yapār yapmāq.**

R

:: 'AR· YIḤA'J YAR·DIY **ār yiyāç yardi** "The man split (*şaqqa*) the wood (or other)." **yar-**
 Also for other things, such as land that one stakes off into lots (*waḍa'a t-tuxūm wa-ḥadda*).
 YAR'R· YARMA'Q **yarār yarmāq.** 0

:: 'URA'TUT· 'UḤLAN BAŞIK·TIN YUR·DIY **urāyut oḡlin beşiktin yördi** "The **yör-**
 woman untied (*ḥallat*) her child from the cradle (bonds)." YURA'R· YURMA'K **yörār yörmāk.**
 0

:: 'UL BUTIQ YA'R·DIY **ol butiq yardi** "He split (*şaqqa*) the branch (or other)." **yer-**
 [The same] for anything moist that is split lengthwise but not cut with a sharp instrument
 (*şaqqahu ṭūlan min ḡayr qaṭ' bi-l-ḥadīd*). YIAR'R· YIARMA'K·Q **yerār yermāk.** The first
 [i.e. **yar-**] is a forceful (*bi-qaṭ' wa-'unf*) splitting; this one is a gentle (*bi-luṭf*) splitting. Proverb:
 TABUḤ TA'Ş· YARA'R TA'Ş BA'ŞIḤ· YARA'R· **tapuy tās yerār tās bāşiy yarār** 0 "Service **P**
 splits a stone but a stone splits the head." 0 This is coined about a servant who does¹ his
 master a kindness or who helps him against his enemies.

Z

:: 'UL TUKUVN YAZ·DIY **ol tūḡūn yazdi** "He untied (*ḥalla*) the knot." :: 'UL BTIK **yaz-**
 YAZ·DIY **ol bitig yazdi** "He wrote (*kataba*) the book"—Oḡuz dialect. 0 :: 'UL SUVZINDA' **D**
 YAZ·DIY **ol sōzindā yazdi** "He made an error (*axṭa'a*)

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in his speech." 0 :: 'UL 'ANIY 'URUV YAZ·DIY **ol ani uru yazdi** "He almost (*kāda*) struck
 him." :: 'UL KAYIK·NY YAZ·DIY **ol kāyikni yazdi** "He missed his shot (*axṭa'a . . . fī ramy*)
 at the game." Proverb [cf. 610 **yanqu**]: YAZ·MA'S· 'ATIM· BUL·MA'S· YANKILM'S BIL·KA' **P**
 BULM'S· **yazmās atim bolmās yanilmās bilgā bolmās** 0 "There is no marksman who does not
 miss, and there is no scholar who does not err." YAZA'R· YAZ·MA'Q **yazār yazmāq.** 0

:: 'AR· SUWDA' YUZ·DIY **ār suwda yūzdi** "The man swam (*āma*) in the water." :: **yüz-**
 'IRINK YUZ·DIY **irin yūzdi** "The pus and matter swelled (*nafaşat*) (in the body, or the wound)."

:: 'AR· TUΓM [sic] YUZ·DIY **är toqum yuzdi** "The man slaughtered (*jazara*) the slaughter-beast and flayed (*kaşafa*)¹ it." YUZA'R· YUZ·MA'K·Q² **yüzär yüzmäk.**

S

:: BAK· SUVSIN YAS·DIY **beg süsin yasdi** "The emir disbanded (*farrāqa*) his troops to their homes." Its root-meaning is the expression: 'AR· YA'SIN YAS·DIY **är yāsin yasdi** "The man unstrung (*naza'a . . . l-watar*) the bow." :: XA'N· JUVA'J· YAS·DIY **xān čuvāč yasdi** "The king unfurled (*ħalla . . . 'uqda*) the royal canopy which is raised over his head." YASA'R· YAS·MA'Q **yasār yasmāq.** yas-
P

Š

:: 'UL MANIY KRUB YAŠ·DIY **ol māni köriip yašdi** "He hid (*inkāmā*) when he saw me." Proverb: TAWAY MUNUB· QUVY· 'ARA [sic] YAŠMA'S· **tewe münüp qōy ara yašmās** 0 "The camel rider cannot hide himself (*yaktuma nafsahu wa-yaxtafi*) among the sheep." This is coined about a matter which one wishes to conceal after it is well known. YAŠA'R· YAŠ·MA'Q· **yašār yašmāq.** yaš-
P

:: 'UL BAK·NIY YUŠ·DIY **ol bāgni yušdi/yüšdi** "He poured out (*asāla*) the beer (from a tap in the vat)." This is a beverage made from wheat, barley and millet. YUŠA'R· YUŠM'K·Q² **yušār yušmāq / yüşār yüşmāk.** yuš-/yüş-

Γ

:: YAΓMUR YAΓ·DIY **yaymur yaydi** "Rain fell (*maṭara*)." Proverb: QUTLUΓ QA' QUŠA' YAΓA'R **qutluyqa (qut ?) qoša yayār** "Fortune rains double on a lucky man." YAΓA'R YAΓM'Q **yayār yaymāq.** Also for snow and hail when they fall (*saqaṭa*). 0 yay-
P

:: 'UL MANY 'AŠQA' YIΓ·DIY **ol māni ašqa yiydi** "He detained (*mana'a*) me for a meal (or other)." :: 'UL TARIΓ YIΓ·DY **ol tariy yiydi** "He piled up (*kawwama*) the wheat (or other)." The same yiy-

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for a person who accumulates (*jama'a*) something. YIΓA'R YIΓ·MA'Q **yiyār yiymāq.**

W

:: 'AR· TUBIQ YUW·DIY **är topiq yuwdi** "The man rolled (*daḥraja*) the ball (or other)." YUWA'R YUW·M'Q **yuwār yuwmāq.** yuw-

Verse:

TAWAR· YIΓIB· SUW 'AQIN 'N·DIY SAQIN

QURUM KIBY 'IYDSIN QUVDIY YUWA'R·

tawar yīyip suw aqin endi saqin

qorum kepi iḍisin qōdi yuwār V¹MS. *kašafa*.²K is original, Q by later hand.

Describing the accumulation of wealth: "He who accumulates it, let him suppose that a flood descended (from the mountain top) and rolled down his possessions as it rolls down a boulder."

:: 'AŠ·YA'K·YUW·DIY *äšyāk yowdi* "The donkey ran as quickly as it could (*'adā . . . ašadd 'adwihi*)." 0 :: 'UL 'ANY 'ĀR·DY TAW·DIY¹ *ol ani ārdi yowdi* "He deceived (*xada'a, xatala*) him." The same [aorist and infinitive as *yuw-*]. 0 yow-

:: 'AR QADA'ŠIN QUR·DIY [?]UWDIY *är qadāšin qurdi yowdi* "The man cemented ties (*wašala*) with his kinsman, shared his wealth (*wāsā bi-māl*) with him, and overwhelmed him with kindness (*xawwala ni'ma*)." YUW'R² YUWM'Q² *yowār yowmāq*.

Q

:: 'AR·BAŠ·QA' YAQI' YAQ·DIY *är bašqa yaqiy yaqdi* "The man bandaged (*dam-mada . . . bi-damād*) the wound." :: 'UL 'ANKAR·YAQ·DIY *ol anar yaqdi* "He approached (*izdalafa, qaruba*) him." Hence :: 'ANIK KALMA'KY YAQ·DIY *anig kälmäki yaqdi* "His arrival drew near (*qaruba*)." :: 'UL 'ANKR 'LIK·YAQ·DIY *ol anar ālig yaqdi* "He touched (*massa*) him with his hand (or other)." YAQA'R YAQM'Q *yaqār yaqmāq*. 0 yaq-

:: 'LIK K' YA'Ṭ YUQ·DIY *āligkā yāy yuqdi* "The oil spattered (*talaffaxa*) on his hand." :: 'NK 'UḌUVZIIY 'ANKAR YUQ·DIY *anig uḏūzi anar yuqdi* "His mange infected (*a'dā*) someone else." Also for anything that spatters on a thing. YUQA'R YUQM'Q *yuqār yuqmāq*. yuq-

:: 'UL 'AWIN YIQ·DIY *ol āwin yiqdi* "He tore down (*hadama*) his house (or other)." YIQ'R YIQM'Q *yiqār yiqmāq*. yiq-

L

:: 'UVT·YAL·DIY *öt yaldi* "The fire blazed (*iltahaba*)." :: BA'Š·YAL·DIY *bāš yaldi* "The wound burned (*amaḏḏa*)." :: KUVN YUVZK·YAL·DIY *kūn yūziüg yaldi* "The sun burned (*lawwaḥat, sawwadat*) the face." YALA'R·YAL·M'Q *yalār yalmāq*. yal-

:: 'AR·BULUNUQ· [sic] YULDIY *är bulunuy yuldi* "The man redeemed (*fakka*) the captive." :: 'AR TUTUṬ YUL·DIY *är tutuy yuldi* "The man redeemed (*fakka*) the pledge." :: 'AR·QUŠ YUL·DIY *är quš yuldi* "The man plunged the bird into boiling water so that it could be plucked (*li-yatammarrāṭa*)." The same for scalding (*asmaṭa*) the hair off a hide, or other. :: 'URA'ṬUT·BAŠIN YUL·DIY *urāyut bašin yuldi* [Lit. "The woman redeemed her head"] "The woman obtained a divorce" yul-

[III. 48/64]

472

in compensation for returning the bridewealth (*ixtala'at . . . min al-mahr*)." YUL'R YULM'Q *yulār yulmāq*. Hence :: 'UL BITK YLDY *ol bitig yuldi* "He copied (*nasaxa*) the book." The same.

471 ¹ Sic; confusion with 167 *tāw*? Traces are visible of two dots below the T (indicating Y), erased.

² Two dots of Y erased, traces are barely visible.

:: 'TLΓ YIL·DIY atliγ yeldi “The horseman ambled (*xabba*, *aḥḍara*).” YIALA'R YELMA'K yelār yelmāk. yel-

:: 'AŠ· YILDIY aš yeldi “The food (or other) was eaten (*ukila*).” YILUVR YILM'K yeliūr yelmāk.

M

:: 'AR· KUVZ YUM·DIY ār kōz yūmdi “The man shut (*γamaḍa*) his eyes.” YUMA'R YUM'K yūmār yūmmāk. yūm-

N

:: 'AR· YUVDAN YAN·DIY ār yōldan yandi “The man returned (*raja'a*) from the journey (or other).” :: BAK 'ANİY YANIDIY beg ani yandi “The emir (or other) threatened (*haddada*) him.” Proverb: YALINKUQ MNKKV TIRLM'S SIYN QA' KIRB KIRUV YAN·M'S·yalnuq māngü tirilmās sinqa kirip kerü yanmās 0 “The son of Adam [i.e. Man] does not live forever; when he enters the grave he does not return from it a second time.” 0 :: 'UVT·YAN·DIY ot yandi “The fire glowed (*aḍā'at*)”—variant of the form with *lām* [i.e. *yal-*]—Qifčāq dialect. :: 'AR· YAN·DIY ār yandi “The man vomited (*qā'a*).” YAN'R YANM'Q yanār yanmāq. D

Verse:

YANDY 'ARINJ· 'UΓ·RAΓIY	yandi ārinč uγrayi	V
KAL·DIY BARUV TIΓ·RAΓIY	kāldi bāri tuγrayi	
'UVZY QUYYIY 'UΓRAΓIY	ōzi quyi oγrayi	
'AL·B· LA'R QAMUΓ TIRKAŠUVR·	alplār qamuy tergāšir	

Describing the enemy: “Perhaps he has turned back (*raja'a*) from his intention, for his mounted messenger came to us, and in the bottom of the valley and on the slope the warriors are lined up for battle.” 0

:: 'AR· SUWDA' YUN·DIY ār suwda yundi “The man washed (*iytasala*) in the water.” yun-
 :: 'AR· YUNDIY ār yundi “The man performed the ritual ablution (*tawaḍḍa'a*)”—Oγuz dialect. D
 YUNA'R YUN·M'Q yunār yunmāq. 0

:: 'NK 'AWIN YIN·DIY anig āwin yindi “He searched (*baḥaṭa*) his house.” Its root-form is: YIN·D·TIY yindti and it has been lightened. YIN·DA'R· YIN·D·MA'K yindār yindmāk. (yind-)

Another Type

:: 'AR· TUVN· YUVDIY ār tōn yūdi “The man washed (*γasala*) the garment (or other).” YUVR· YUVM'A'Q yūr yūmāq. Proverb [= 514 qān]: QA'NIΓ QA'N BILA' YUV·MA'S· qāniγ qān bilā yūmās “Blood is not washed with blood”—that is, civil disorder is not quelled by another disorder like it, but by peace. 0 P

:: 'AR· 'AŠ· YIYDIY ār aš yēdi “The man ate (*akala*) the food (or other).” 0 YIYR YIYMA'K yēr yēmāk. ye-

fa'aldī, middle radical vowelled, in its various vocalizations

R

:: 'UL YYRIK YABURDIY ol yērig yapurdi "He levelled (*mallasā, malaqa*) the ground." Also :: 'AR·SUVZUK YABUR·DIY ăr sōzüg yapurdi "The man concealed (*axfā, katama*) the words." YABURUR·YABUR·MA'Q yapurur yapurmāq. 0 yapur-

:: 'AR·YAR·MA'Q YIĀTUR·DIY ăr yarmāq yitürdi "The man lost (*faqada*)¹ the dirham (or other)." YITURUR YITURMA'K yitürür yitürmāk. 0 yitür-

:: 'UL TAWY K' YUK·YUḌUR·DIY ol tewekā yūk yüdürdi "He loaded (*hamala*) the burden on the camel (or other)." YUḌ·RUR YUḌRMA'K yüdüür yüdüürmāk. Verse: yüdüür-

'AḠRUQ 'AḠIR 'İŞINKNY 'AḌNA'ḠUQA' YUḌURMA' V

'AJ·RUB·'UḌUNK 'UŞA'RIB·'AḌNA'ḠUNIY TUḌURMA'

aḡruq aḡir işinīni aḌnāyuqa yüdüürmä 0

aḷrup özüñ üşārip aḌnāyuni toḍurma

"Do not load the burden of your soul upon someone else, lest you leave yourself hungry and bleary-eyed while satiating another." 0

:: 'UT YAŞAR·DY ot yaşardi "The plant became green (*ixḍarra*)." YAŞARDIY YAŞ'RUR YASAR·MA'Q yaşardi yaşārur yaşarmāq. yaşar-

:: 'UL 'NK² NA'NK·YAŞUR·DIY ol nāñ yaşurdi "He hid (*katama*) the thing." YAŞ'RUR YAŞRMA'Q yaşurur yaşurmāq. yaşur-

:: 'UL 'ATIF MANK' YAQUR·DIY ol atiy maña yaqurdi "He brought the horse (or other) near (*qarraba*) to me." YAQURUR YAQUR·MA'Q yaqurur yaqurmāq. yaqur-

:: KIŞY YAQRDIY kişi yaqurdi (?) "The man sighed (*tanahhada, axaḍahu r-rabw*)." YAQRUR YAQR·MA'Q yaqurur yaqurmāq. 0

:: 'AR·YUKURDIY ăr yügürdi "The man ran quickly (*'adā wa-şadda*)." YUKRUR·YUKURMA'K yügürür yügürmāk. Verse: yügür-

'UNDAB·'ULUḠ TABA'RUV TAWRAQ KALIB·YUKUR·KIL· V

QURḠAQ·YILIN BUḌUN KUR·QANDA' TUŞAR QVDY 'IL

ündāp uluy tapāru tawraq kālip yügürgil

quryaq yilin boḍun kör qanda tüşār qōdi il

"When an old man summons (you, answer his summons and) run towards him [quickly]. Observe where the people settle in a year of drought, and settle with them." That is, be loyal to your people in any vicissitude that may befall them. 0

473 ¹MS. *fuqida*.

²'NK crossed out.

:: 'UL BUVZ YUKUR·DIY ol bōz yügürdi (?) "He wove the warp (*asdā s-sadā*) of the cloth." 0

:: 'AR· YIF'J YAMUR·DIY är yiyāc yämürdi "The man uprooted (*qala'a*)³ the tree (or other)." YAMURUR YMURMA'K⁴ yämürür yämürmāk. yämür-

š

::

[III. 51/70]

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YAILM YUVĀ'K YABUŠ·DIY yelim yūgkā yapušdi "The glue stuck (*iltaṣaqa*) to the feather." Also for anything that sticks (*iltaṣaqa, ta'allaqa*) to a thing." :: 'IT· KAYIK' YABUŠ·DIY it kāyikkā yapušdi "The dog held fast (*ta'allaqa*) to the game." YABUIŠUR YABUIŠMA'Q yapušur yapušmāq. 0 yapuš-

:: 'UL 'ANKAR TUŠA'K YADIŠ·DIY ol anar töšäk yađišdi "He helped him spread (*başf*) the mattress." Also for vying. YADIŠUVR· YADIŠ·MA'Q yađišür yađišmāq. 0 yađiš-

:: 'UL QILJ TIN QA'N YUDUŠ·DIY ol qiličtin qān yođušti "He helped him wipe (*maşh*) the blood from the sword." Also for erasing (*maḥw*)¹ writing, and removing the trace (*iđhāb aṭar*) of a liquid. YUDUŠUVR YUDUŠ·M'Q yođušür yođušmāq. 0 yođuš-

YDIŠ·DY NA'NK yidišdi nān "The thing was rotten through and through (*baliya ajzā' . . . ba'd fī ba'd*)." yidiš-

:: 'UL MANK' YNK'K YDIŠ·DIY ol maṇa yetgāk yedišdi "He helped me stitch up (*xiyāṭa ḡuraz*)² the sack or bundle (or the like)." YDŠUVR YDŠM'K yedišür yedišmāk. yediš-

The infinitive of the first is with *qāf*: YDŠM'Q yidišmāq. 0 yidiš-

:: 'UL 'IKY TARIF YUDUŠ·DY ol ekki tariy yüdüšdi "They helped one another load (*ḡaml*) the wheat (or other)." Also for vying. YUDŠUVR YUDŠM'K yüdšür yüdšmāk. 0 yüdš-

:: 'ULA'R 'IKY YARAŠ·DY olār ekki yarašdi "The two of them agreed (*wāfaqā*) on the matter." YARAŠUVR YARAŠM'Q yarašür yarašmāq. Verse: yaraš-

Describing a man who doublecrossed him after they had agreed:

'URTUQ BULUB· BILIŠ·DIY	ortuq bolup bilišdi	V
MANIK TAWAR· SATIŠ·DY	mānig tawar satišdi	
BIS·TA' BILA' YARAŠ·TIY	bista bilā yarašti	
KIZLAB· TUTA'R TA'YIMIY	kizlāp tutār tāyimi	

473 ³MS. *qaṭa'a*.

⁴Below line, by later hand: TUMUR·DIY TUMURM'Q tomurdi tomurmāq.

474 ¹MS. *naḥw*.

²MS. *ṭurz*.

“He shared with me, and we knew one another; he helped me sell my goods; but he agreed with the host (*rabb al-bayt*), and hid from me my colt.” 0 BISTA' bista is the word for a person who acts as host (*muḍīf*) to merchants. The merchant alights at his house, and he sells his goods, herds his sheep, and hosts him as long as he remains. When the guest leaves, he takes one out of twenty of the sheep. This is the custom of the Tuxsi, Yaγma, and Čigil; I have witnessed them doing this. YARAŠUVR YARŠM'Q yarašūr yarašmāq. 0

:: 'UL 'NIK BRLA' 'AT· YARIŠDIY ol anig birlä at yarišdi “He raced (*sābaqa*) yariš-

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horses with me.”¹ :: 'UL 'NIK BIRLA' TAW'R· YARIŠ·DIY ol anig birlä tawār yarišdi “He shared (*nāšafa*) the goods with him.” This expression is also used to refer to dividing shares of an inheritance (*qisma al-mawārīt*). YARIŠUVR YARIŠMA'Q yarišūr yarišmāq.

:: 'UL MANIK BIRLA' YURIŠ·DIY ol mänig birlä yorišdi “He vied with me in walking (*mašy*).” :: TURQUV YURIS·DIY torqu yorišdi “Streaks appeared (*badat aṭ-ṭarā'iq*) in the silk (or other).” This happens when it is about to come apart. YURIŠUVR YURIŠM'Q yorišūr yorišmāq.

:: YIRIŠ·DIY NA'NK yerišdi nāñ, “The thing was dislocated (*taqā'asa*)—as when it splits apart (*infirāj*).” :: 'AR· YIRIŠ·DIY ār yerišdi “The man (or other) smiled (*tabassama*).” YIRIŠUVR YRIŠ·MA'K yerišūr yerišmāk. Also :: 'IT· TIYŠIY YIRIŠDY it tīši yerišdi “The dog's (or other's) canine teeth became weak (*aftara*).”²

:: 'UL 'ANK'R³ TUKUVN YAZIŠ·DIY ol aṇār tügün yazišdi “He helped him untie (*ḥall*) the knot.” Also for vying. YAZIŠUVR YAZIŠM'Q yazišūr yazišmāq. 0 :: 'L MNK' YA' YAZIŠDIY ol maña ya yazišdi “He helped me unstring (*naz' al-watar*) the bow (or other).” YAZIŠUVR YAZIŠM'Q yazišūr yazišmāq.

:: BIYR· NA'NK BIYR·KA' YAĞUŠ·DIY bīr nāñ birkä yağuşdi “One thing approached (*taqāraba*) another.” YAĞUŠUVR· YAĞUŠMA'Q yağuşūr yağuşmāq. 0

:: 'UL MANK' BUĞDA'Y· YĠIŠ·DY ol maña buydāy yiğişdi “He helped me pile up (*takwīm*) the wheat (or other).” YĠIŠVR YĠIŠM'Q yiğişūr yiğişmāq. 0

:: 'ULA'R 'K̄Y YUĠUŠ·DY olār ekki yowuşdi/yöwüşdi “The two of them assisted and shared with (*a'āna, wāsā*) each other.” YUĠUŠUVR YUĠUŠM'K-Q yowuşūr yowuşmāq / yöwüşür yöwüşmāk. 0

:: 'ULA'R· BYR· BYR·K' TUBIQ YUWUŠ·DIY olār bīr birkä topiq yuwuşdi “The two of them rolled (*daḥraja*) the ball to each other.” YUWUŠUVR· YUWUŠMA'Q yuwuşūr yuwuşmāq.

475 ¹ Either the translation should be emended to “with him” (*ma'ahu* instead of MS. *ma'ī*), or the Turkic should be emended to *mänig birlä*.

² Possibly an error for *iftaraqa*, “separated; came loose (?)”

³ This word added above entry later.

:: 'UL 'ANKAR YQIŦ YAQIŠ-DY ol anar yaqıy yaqıšdı "He helped him apply the bandage (*wad' ađ-đamād*) (on the wound)." :: 'NIK KALM'KY YAQIŠ-DIY anig käl māki yaqıšdı "His arrival drew near (*qaruba*)." The same for anything nearby whose arrival is imminent (*āna*). When an eloquent speaker talks, one says: 'NK 'IYR-NIY YAQIŠ-MA'S- anig ěrni yaqıšmās 0 meaning "His lips never come together (*lā yaqrubu*),"

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because of his speed and fluency in speaking. YAQIŠUVR· YAQIŠMA'Q yaqıšūr yaqıšmāq. 0

:: U'DZ· TUQUŠ-DIY uđuz yuqušdı "The mange spread (*ta'addā*) from one spot to another on the body because of moisture." TQŠVR TQŠM'Q yuqušūr yuqušmāq. yuquš-

:: 'UL 'ANKAR TA'M YIQIŠ-DIY¹ ol anar tām yiqišdı "He helped him tear down (*hadm*) the wall (or other)." YIQIŠUVR YQIŠM'Q yiqišūr yiqišmāq. yiqiš-

:: SUWLA'R QMUŦ YILIŠ-DY suwlār qamuy yilišdı "All the water (or other) became warm (*saxunat*)."² YILIŠUVR YLIŠMA'K-Q yilišūr yilišmāq / yilišūr yilišmāk. yiliš-

:: 'ULA'R BYR 'AKIN-DYKA' 'UŦRIY BILIŠ-DY [sic] olār bīr ekindīkā oγri yalašdı "The two of them suspected or wrongly accused (*ittahama*) each other of theft." ?LIŠUVR· YLIŠM'Q yalašūr yalašmāq. yalaš-

:: BUĐVN³ BIYR 'AKIN-DIYNY BULUŠDIY [sic] bodūn bīr ekindīni yulišdı "The people raided (*aγāra*) each other." BUL·ŠVR BULŠM'Q yulšūr yulišmāq. 0 yuliš-

:: 'UL 'ANKAR TUVN· YAMAŠ-DIY ol anar tōn yamašdı "He helped him patch (*raq'*) the garment (or other)." YAMAŠUVR YAMAŠ-MA'Q yamašūr yamašmāq. Also for vying. 0 yamaš-

:: 'ULA'R BYR· BYR-K' 'UQ· YUNUŠ-DIY olār bīr bīrkā oq yonušdı "They helped each other carve (*naht*) arrows (or other)." YUNUŠUVR· YUNUŠMA'Q yonušūr yonušmāq. Also for vying. yonuš-

Q

:: YAŦUQ KŠIY YATIQ-TIY yayuq kiši yatiqti "The kinsman became a stranger (*ajnabī*)." YATIQA'R YATIQ-M'Q yatiqār yatiqmāq. 0 yatiq-

:: YILQY YUTIQ-TY yilqi yutiqti "The animals were burnt (i.e. frostbitten) (*ihtaraqat*) by the snow." This means that they died from the cold. YUTIQA'R YUTIQ-M'Q yutiqār yutiqmāq. yutiq-

476 ¹ Y corrected from T.² MS. *suxinat*.³ Dot of Đ by later hand.

:: YIYL YAZIQ·TY yīl yaziqtı “The season turned to spring (*rabi'*).” YAZIQA'R YZIQ·MA'Q yaziqār yaziqmāq. yaziq-

:: KUVZ YAŞIQ·TY kōz yaşıqty “The eye was dazzled (*ḥārat*) by the sun.” YAŞIQA'R YŞIQ·M'Q yaşıqār yaşıqmāq. 0 yaşıq-

:: BAK·LA'R·BYR·BIYR·K' YAĞIQ·TIY beğlār bīr bīrkā yayıqtı “The two emirs were hostile (*ta'ādā*) to one another.” YAĞIQ'R YAĞIQ·M'Q yayıqār yayıqmāq. yayıq-

L

:: QBUĞ YABUL·DIY qapuy yapuldi “The door was shut (*inşafaqa*).” Also of anything when it is blocked (*insadda*). YAB·LUVR⁴ YABUL·M'Q yaplūr yapulmāq. yapul-

:: 'IYŞ YUBALDY īş yopaldi “The matter was neglected and left unsettled (*uyfıla*⁵ *wa-lam yubram*).” YUBA'LUVR·YUBAL·M'Q yopālūr yopalmāq yopal-

:: 'UL SUVKA' YITILDIY ol sūkā yetildi “He overtook (*laḥıqa*) the army (or other).” YITILUVR yetil-

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YATILMA'K yetilūr yetilmāk. 0

:: SUV YADIL·DIY sū yađildi “The troops (or other) dispersed (*tafarraqa*).” :: TUVN KUVNK' YADIL·DIY tōn künkā yađildi “The garment was spread out (*busıta*) in the sun.” The same for anything else that is spread out. YAD·LUVR YADIL·M'Q yađlūr yađilmāq. :: YA'F TUVN·DA' YADILDIY yāy tōnda yađildi “The oil spread (*tafaşsa*) on the garment (or other).” YAD·LUR YADILM'Q yađlur yađilmāq. yađil-

:: QA'N QILJTIN YUĐUL·DY qān qiličtin yođuldi “The blood was wiped (*muḥıya*) from the sword.” :: 'NIK 'ATY 'AY·DIN YUĐUL·DIY anig ati ēdin yođuldi “His name was erased (*muḥıya*) from the Sultan's register.” The same for anything that is wiped off or erased. YUĐ·LUR YUĐLM'Q yođlur yođulmāq. yođul-

:: YTK'K YADIL·DIY yetgāk yeđildi “The bundle was sewn up (*xıřat*) and the goods were packed (*'ubbiya*)¹ in it.” YDLR YĐLM'K·Q yeđlūr yeđilmāk. 0 yeđil-

:: QA'B YARILDY qāp yarildi “The wineskin (or other) split open (*inşaqqa*).” YAİRILVR YARILM'K·Q² yarilūr yarilmāq. yaril-

:: BUTIQ YARILDY butiq yerildi “The branch split off (*inşaqqa*) from the tree.” Also for anything moist when it splits (*infaşama*). YAR·LUVR YRLM'K·Q yerlūr yerilmāk. yeril-

476 ⁴ First *sukūn* (·) altered from U.

⁵MS. *ayfala*.

477 ¹MS. *'aybat*.

²K is original, Q by later hand.

:: 'UṬL BŠKTIN YURUṬLDY oḡul bešiktin yörüldi “The baby was untied (*ḥulla*) from his cradle.” YUR-LUR YURUṬM'Q [sic] yörülür yörülmäk. yörül-

:: TKUVN YAZIL-DIY tüḡün yazildi “The knot (or other) came loose (*inḥallat*),” yazil-

:: 'IYŠ YASIL-DY iš yasildi “The matter was left alone and it dissipated (*turika . . . wa-furriqa asbābuhu*),” :: YA' YASIL-DY ya yasildi “The bow was unstrung (*nuzi'a l-watar*),” yasil-
 :: SUV YASILDY sü yasildi “The troops (or other) were disbanded (*tafarraqa*),” The same for anything that disperses (*tafarraqa*). YASILUVR YASIL-M'Q yasilür yasilmäq. 0

:: QA'N YUŠUL-DIY qān yušuldi “The blood gushed (*na'ara*) (from the wound, or other).” YUŠULVR YUŠULM'Q yušulür yušulmäq. yušul-

:: 'NIK 'LKY 'IYŠQA' BİŠILDY anig älgi išqa yišildi “His hand became accustomed (*marinat*) to the work.” yišil-

Also, when vinegar or beer³ is poured out (*suyyila*) from a tap in the vat :: YUŠILDY yušildi/yüšildi. YUŠILVR YUŠLM'K-Q² yušilür yušilmäq / yüšilür yüšilmäk. 0 yušil-/
yüšil-

YAṬMUR YAṬIL-DIY yaṭmur yaṭildi “The rain (or other) was poured down (*um-tira*),” YAṬILVR YAṬILM'Q yaṭilür yaṭilmäq. 0 yaṭil-

:: 'AR- 'IYŠ-TIN YIṬILDY är ištīn yiṭildi “The man refrained (*imtana'a*) from work.” yiṭil-
 Also when someone else prevents (*mana'a*) him—transitive or not transitive [i.e. passive or middle]. YIṬILVR YIṬILM'Q yiṭilür yiṭilmäq.

::

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BUDVN YIṬILDY boḡün yiṭildi “The people gathered (*ijtama'a*),” :: YARMA'Q YIṬILDIY yarmäq yiṭildi “The dirhams (or other) were collected (*ijtama'a*),” :: TUBRA'Q YIṬILDY topraq yiṭildi “The earth (or other) was piled up (*kuwwima*),” YIṬILUVR YIṬILM'Q yiṭilür yiṭilmäq—the same.

:: 'UṬLA'N YUWUL-DIY oḡlān yawaldi “The baby was quieted from his bad behavior (*sukkina min da'ara*),” YUWLUVR YWLM'Q yawlür yawalmäq. yawal-

:: TUBQ YUWULDY topiq yuwuldi “The ball (or other) rolled (*tadaḥrajat*),” YUW-LUVR YUWLM'Q yuwlür yuwulmäq. yuwul-

Verse:

'AY-DIM 'NKAR SAWULM'

aydim aṅar sawulma

V

QUL-BAQ- 'UDUV YUWUL-M'

qulbaq uḡu yuwulma 0

YUW-ṬA' SWN SWLM'

yuwṭa suwin suwulma

QAB-TIY MANIK QA'YIMIY

qapti mänig qāyimi

Describing a man who betrayed him: "I said to him, 'Do not incline to Qulbāq (the name of a man [239]), do not roll behind him, and do not ask for water¹ which comes from an unknown source.' He stole from me (the slave imported from the tribes of) Qāy."

:: SUW YAIFIL·DIY *sü yewildi* (?) "The troops caught up with one another (*tadāraka*)." :: BAK·NIY YAṂUL·DIY *bāgni yewildi* "The beer matured (*balāya*)." This is a drink made from wheat and millet. :: BILIK YIFILDIY *bilig yewildi* "The mind matured (*tadāraka*)." Also for anything of which the season comes around and the last part catches up with the first (*balāya awānuhu wa-ltaḥaqa l-āxir² bi-l-awwal*). YAWLVR YWLM'K *yewlür yewilmäk*. 0

:: 'ANKAR YAQIL·DIY *aṅar yaqildi* "It was brought into contact (*umissa*)³ with him." YAQILUVR YAQILM'Q *yaqilür yaqilmāq*. 0

:: TUVN·Q' QARA' YUQUL·DIY *tōnqa qara yuqildi* "The garment (or other) was spattered (*talaṭṭaxa*) with black [ink?]." YUQ·LUVR YUQULM'Q *yuqlür yuqulmāq*. 0

TA'M YIQILDY *tām yiqildi* "The wall (or other) collapsed (*inhadama*)." YIQILVR YIQIL·MA'Q *yiqlür yiqilmāq*.

:: TUVN YAMAL·DIY *tōn yamaldi* "The garment (or other) was patched (*ruqi'a*)." YAMALVR YAMALMA'Q *yamalür yamalmāq*.

:: BJA'K YANUL·DY *bičāk yanuldi* "The knife⁴ (or other) was honed (*ṣuḥida*) by passing it over the hand." YANUVLUR YANUL·MA'Q *yanülür yanulmāq*. 0

:: YTA'J YUNUL·DY *yiṅāč yonuldi* "The wood (or other) was carved (*nuḥita*)." YUNULVR YUNULM'Q *yonulür yonulmāq*.

Doubled

:: 'ANKAR QURĠ YALA' YALAL·DIY *aṅar quruḡ yala yalaldi* "He was falsely accused (*uttuhima bi-tuhma kādiba*)." YALALUVR YALALMA'Q *yalalür yalalmāq*. 0

:: TA'M·YULAL·DIY *tām yölälüdi* "The wall was propped up (*ummida . . . bi-'imād*)." yöläl·

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479

YULALVR YULLM'K *yölälür yölmäk*. 0

:: SAJ·YULUL·DY *sač yülüldi* "The hair was shaved (*ḥuliqa*)." YULILUVR YULL·MA'K *yülilür yülilmäk*.

N

478 ¹MS. *lā tastaqī*, read *lā tastaqi*.

²MS. *l-amr*. (Cf. 487 *yiḡliš*, 488 *yetrül*; cf. Muḥiṭ al-Muḥiṭ: *tadāraka l-qawm: talāḥaqū ay laḥiqa āxiruhum awwaluhum*.)

³MS. *amassa*.

⁴MS. *sayf* "sword," read *sikkin*.

- :: 'AR. QALQN YABIN·DIY **är qalqan yapindi** "The man covered himself (*tasattara*) with a shield." :: 'UL QABUṬ YABIN·DIY **ol qapuṭ yapindi** "He shut (*şafq*) the door by himself." YABINUVR YABNM'Q **yapinür yapinmāq.** 0 **yapin-**
- :: 'AR. 'YŠTIN YUBAN·DIY **är iştin yopandi** "The man neglected (*aṣfala*) the affair." YUBA'NUVR YUBAN·MA'Q **yopānür yopanmāq.** **yopan-**
- :: 'UL MANDIN YAJAN·DIY **ol māndin yačandi** "He was ashamed [before me] because he failed to do the matter (*istahyā wa-ḥtašama min ḥaytu lam yuqdim 'alā l-amr*)." YAJANUVR YAJNM'Q **yačanür yačanmāq.** **yačan-**
- :: 'UL TUVNIN KUVNK' YADIN·DIY **ol tōnin künkā yađindi** "He spread out (*başt*) his garment by himself in the sun." Also for other than garments. YADINUVR YADIN·M'Q **yađinür yađinmāq.** **yađin-**
- :: 'UL KVZDN YA'Š YUDUN·DIY **ol közdin yāš yođundi** "He¹ wiped (*masaha*) the tear from his eye." Also when a man wipes a thing from something else by himself. YUDUNVR YUDLM'Q [sic] **yođunür yođunmāq.** **yođun-**
- :: 'AT YARAN·DIY **at yarandi** "The horse was run on a track to accustom it to racing (*dummira . . . fī miḍmār ḥattā marina wa-stamarra 'alā l-jary*)." :: 'L MANK' YARAN·DIY **ol maṇa yarandi** "He flattered (*tamallaqa*) me." YARANUVR YRNM'Q **yanarür yaranmāq.** **yanar-**
- :: 'L BUTIQ YARIN·DY **ol butiq yerindi** "He split (*şaqq*) the green branch² (or other) by himself." YARINVR YRNM'Q [sic] **yerinür yerinmāk.** **yerin-**
- :: 'AR. QUVRIN· YAZIN·DIY **är qūrin yazindi** "The man undertook to untie (*ḥall*) his own belt (or other)." YAZINUVR YAZNM'Q **yazinür yazinmāq.** **yazin-**
- :: 'AR. 'UVZNK' YARMA'Q YİḐINDY **är öziṇā yarmāq yiṇindi** "The man collected (*jam'*) dirhems by and for himself." YİḐINUVR YİḐINM'Q **yiṇinür yiṇinmāq.** **yiṇin-**
- :: QUL TNKRY K' YUKUN·DIY **qul tānrikā yūkundi** "The slave (i.e. worshipper) bowed down (*sajada*) to God Most High." :: TUYUN· BURXA'NQ' YUKUNDIY **toyin burxānqa yūkundi** "The heathen bowed down to the idol." :: 'L MANK' YUKUN·DIY **ol maṇa yūkundi** "He bowed (*ṭaṭ'a*) his head to me and bent down (*inxafaḍa*) out of respect." YUKUNUVR. YUKUNM'K **yükünür yükünmāk.** **yükün-**

Verse:

YUK·NUB MANK' 'AIM·LADY	yüknüp maṇa imlädi	V
KUZUM YA'ŠIN YAMLADY	közüm yāšin yamladi	
BAḐRIM BA'ŠIN 'AM·LADY	baṣrim bāšin ämlädi	
'ALKIN BULUB 'UL KJA'R·	elgin bolup ol kăčār	

Describing the passing phantom of his beloved: "He greeted me with a bow (*ḥāyyānī wa-ṭa'mana lī*) and gestured toward me (with [an attitude rendering] service);

479 ¹ MS. has "the man."² MS. *xūṣ* "palm leaves," read *xūṭ*.

he cured the mote in my eye (at his sight); he healed the wound on my liver; then he passed me by as a traveller." 0

:: 'AR YALINDIY *är yalindi* "The man (or other) stripped himself (*ta'arrā*)." YALINUVR YALMA'Q [sic] *yalinūr yalinmāq*. 0 yalin-

:: SAJ YULUN·DIY *sač yulundi* "The hair was plucked out (*murriṭa*)." :: QUL YULUN·DIY *qul yulundi* "The slave was freed (*'utiqa*) when he paid his own value to his owner." :: BULUN YULUN·DY *bulun yulundi* "The captive was ransomed and freed (*iftadā wa-uṭliqa*)." :: 'URA'TUT YULUNDIY *urāyut yulundi* "The woman was divorced (*ixtala'at*)." YUL·NUVR YULNM'Q *yulnūr yulunmāq*. yulun-

:: 'AR· TUVNIN YAMAN·DIY *är tōnin yamandi* "[The man] undertook to patch (*raq'*) his own garment." YAMA'NUVR YAMA'N·M'Q *yamānūr yamānmāq*. yaman-

:: 'UL KUVZIN YUMUN·DIY *ol kōzin yumundi/yümündi* "He pretended to shut (*yurḡdī*) his eyes." YUMINUVR YUMUN·M'K-Q *yumnūr yumunmāq / yümnūr yümünmāk*. yumun-/
yümün-

:: 'UL YFA'J YUNUN·DIY *ol yiṭāč yonindi* "He pretended to carve (*yanḥatu*) the wood (or other)." YUNINUVR YUNIN·M'Q *yoninūr yoninmāq*. yonin-

Another Type

:: 'UL SUWD' TVNIN YAYIN·DIY *ol suwda tōnin yayindi* "He undertook to stir (*xaḏxaḏa*) his garment in the water." YAYINUVR YAYIN·M'Q *yayinūr yayinmāq*. yayin-

Final weak

B

:: 'AR· 'YŠIṬ YUBA·DIY *är iṣiṭ yopādi* "The man neglected the matter and did not settle it (*ayfala . . . wa-lam yubrim*)." YUBA'R YUBA'MA'Q *yopār yopāmāq*. yopa-

D

:: 'AT· YIDIYDIY *ät yiḏīdi* "The meat was putrid (*axamma*)." Also for anything that stinks (*antana*). YIDIYR YIDIYM'K-Q¹ *yiḏīr yiḏīmāq (yiḏīmāk)*. yiḏi-

R

:: KUVN YARUVDIY *kūn yarūdi* "The sun shone (*aḏā'at*)." Also for a dark place when it becomes light (*aḏā'a*). YARUVR YARUVMA'Q *yarūr yarūmāq*. yaru-

:: 'UL NA'NK 'ANKAR YARA'DIY ol nān anar yarādi "That thing suited (*wāfaqa, sāya*) him." YARA'R· YARA'MA'Q· yarār yarāmāq. Also when something is permitted (*jāza . . . min al-jawāz*). Proverb: 'TA' TUVNIY 'U'UL QA' YARA'SA' 'ATA'SIN TILA'MA'S· ata tōni oyulqa yarāsa atāsin tilāmās 0 ["When the father's clothes fit the son, he does not want his father."] This means that he does not want his father to live after that, so that he can get the inheritance. Another interpretation is that he can do without his father in meeting his needs. 0 Hence the Oryuz say: YUVL YARA'SUN yōl yarāsun meaning "May you attain your goal on the journey (*yuwāfiquka fi t-tariq murāduka*)" [lit. "May the road be fitting"]. 0

:: 'AR· YURIYDIY är yorīdi yori-

[III. 62/87]

481

"The man (or other) walked (*mašā*)." The same for anything that travels or walks (*sāra, mašā*). YURIYR YURIYMA'Q yorīr yorīmāq. Proverb: TUNLA' Y(T)URB·¹ KUNDUZ· SAW·NUVR· KJK·DA' 'FLNB² 'ULFA'ḌUV SAW·NUVR·³ tūnlā yorip kündüz sāwnūr kiçigdā äwlanip ulyaḍu sāwnūr 0 "He who travels by night is happy by day (since he covers the distance without seeing it); he who marries when he is young is happy when he is old (since his children work for his needs and he relaxes)." 0

:: YIRA'DIY NA'NK yirādi nān "The thing was distant (*ba'uda*)." YIRA'R YIRA'MA'Q· yirār yirāmāq. yira-

Z

:: 'AR· QIŞ·LA'Ḍ DA' YAZA'DIY är qişlāyda yazādi "The man spent the spring (*rabī'*) in the winter quarters (or other)." YAZA'R YAZA'MA'Q yazār yazāmāq. 0 yaza-

:: QUVY· YUZ'DIY qōy yozādi "The ewe was barren (*ḥālat wa-lam tahmil*)." Also for any animal covered by the male but not conceiving; except the mare, of which one says: BIY QISIR· BULDIY be qisir boldi to mean that it was barren. YUZA'R YUZ'MA'Q yozār yozāmāq. 0 yoza-

:: YAZA'K QMUḌ YIYRAIK· YIZA'DIY yezāk qamuḡ yērig yezādi "The vanguard patrolled (*tāfat*) the [entire] area to see whether any of the enemy was in it." YAZA'R· YAZ'MA'K yezār yezāmāk. Rarely used. yezā-

Ş

:: 'AR· 'UZUVN YAŞA'DIY är uzūn yaşādi "The man lived (*ummira*) for a long time." YAŞA'R YAŞ'M'Q yaşār yaşāmāq. yaşa-

481 ¹Two dots below (indicating Y) in red ink.

²This word added later, above line (original copyist).

³Brownish cast of later ink reappears here, is more or less distinguishable through 515.

:: 'AR· YARUVDIY YAŠUVDIY *är yarüdi yašüdi* "The man was happy and joyful (*irtāha wa-surra min farah*)." YAŠUVDIY *yašüdi* does not occur alone, but only paired. YARU-VR· YŠVR² YRVMA'Q YAŠUVMA'Q *yarür yašür, yarümāq yašümāq.* yašu-

F

:: BAK KALM'KIY YAΓUVDIY *beg kälämäki yaγüdi* "The arrival of the emir (or other) drew near (*qaruba*)." YAΓUVR YAΓVMA'Q *yaγür yaγümāq.* yaγu-

L

:: 'UL 'ANKAR 'UΓRIY YALA'DIY *ol anar oγri yalädi* "He suspected or falsely accused (*ittahama*) him of theft (or other)." YALA'R YALAM'Q *yalār yalamāq.* 0 yala-

:: 'UL TA'MIΓ YULA'DIY *ol tämiγ yölädi* "He propped up (*'ammada*) the wall⁴ (or other)." YULA'R YULA'MA'K *yölär yölämāk.* yölä-

Verse:
'ULUΓ NY TILA'R MAN *uluγni tilār män* V
TAWA'RIYN· YULA'R MAN *tawārin yölär män*
TILAK· NIY BULA'R MAN *tilākni bulār män*
YILQIM 'ANKAR 'UBLANUVR *yilqim anar üplänür* 0

"I seek wisdom [lit., the great]⁵ and I prop it up with wealth (meaning glory); [I find] the goal, and so my (wealth) and livestock are plundered." 0

[III. 64/90]

482

:: 'AR· SAJ YULIYDIY *är sač yülüdi* "The man shaved (*halaqa*) the hair." YULIYR YULIYMA'K *yülür yülümāk.* 0 yuli-

:: BAK· BUDUNUΓ YULA'YDIY¹ *beg bodunuy yülüdi* "The emir raided (*aγāra*² 'alā) the people." YULAYR YULAYMA'Q· *yulür yülümāq.* yuli-

:: SUV(W)³ YILIYDIY *sūw yilüdi* "The water (or other) became warm (*saxuna*)." YILIYR· YILIYMA'Q *yilür yilümāq.* yili-

M

:: 'UL TUVN· YAMA'DIY *ol tön yamädi* "He patched (*raqa'a*) the garment (or other)." yama-

N

481 ⁴"The wall," above line by a later hand (black ink).

⁵See Schinkewitsch, I, 148. *Uluγ* "the great" here stands for wisdom, *bllig* (*al-'ilm*), which is the poet's desire in the other three stanzas (Brockelmann, Volkspoesie, II, 38-39); it is possible, but unlikely, that *uluγ* here is an error for *bllig*.

482 ¹*Alif* (') added by later hand (brown ink).

²MS. *a'āna*.

³V has three dots (added later?) indicating W; *sukūn* (·) changed from U (?).

:: 'AR· BJA'K YANUVDIY **är biçäk yanüdi** "The man honed (*şaḥiḍa*) the knife (or sword, or the like)." This is when he passes it over his hand after he has sharpened (*sanna*) it. YANUVR· YANUVRMA'Q [sic] **yanür yanümäq.** 0

yanu-

:: 'URA'TUT· YANIYDIY **urāyut yenīdi** "The woman gave birth (*waladat, waḍa'at ḥamlahā*)." YINIYR YANIYMA'K **yenir yenimäk.** This is only said of a woman; for other animals, the name of the young is taken, and the particle: LA'DIY **-lādi** is suffixed to it in order to express giving birth (*nitāj*). Example, for a cow: 'INKA'K BUZA'TUVLA'DIY **ingäk buzāyū-lādi** "the cow bore a calf"; BUZA'TUV **buzāyu** is "calf," and to it was suffixed: LA'DIY **-lādi**, thus making it a verb for giving birth. A "chick" is called: BALA' **bala**; to say, "The bird bore young," you say: QUŞ· BALA'LA'DIY **quş balālādi.** This is the rule, except for a mare. A "colt" is called: QULUN· **qulun**; to say "The mare gave birth," you say: QIS·RQ QUL·NA'DIY **qisraq qulnādi**; it ought to have been: QULUN·LA'DIY ***qulunlādi**, but this is not said, because *nūn* and *lām* are articulated at the same point and alternate with one another, and so it is lightened. :: 'AR·S·LA'N 'ANVK·LA'DIY **arslān ānūklādi** "The lioness (or other) bore a cub."

yeni-
G

The etymology of the phrase: 'URA'TUT· YANIYDIY **urāyut yenīdi** has two possible explanations. One is that it derives from the phrase: YANIK NA'NK **yenik nān** meaning "a light (*xafif*) thing," since when she gives birth she is "lightened (*xaffat*)" and so one says: YANIY·DIY **yenīdi.** The *nūn* has *kasr* (I) but *ḍamm* (U) is the rule for this type. The other explanation is that it derives from: YIYN· **yēn** meaning "body (*badan*)"—as though, when a woman gives birth, she expells

[III. 65/92]

483

a body (*jasad*) from herself. Both of these explanations are plausible.

End of the Trilateral Chapters

Chapters of Quadrilaterals

Chapter: *fa'laldī*, second radical unvowelled, in its various vocalizations

R

:: YIL· YAL·BAI'RADIY **yel yelpirdi** "The breeze blew (*tanassama*)." :: 'AR· YAIL·BAIRADIY¹ **är yelpirdi** "The man turned right and left as though he were struck with a demonic stroke (*sa'fa min al-jinn*)." :: KABAK· YIL·BIRADIY **käpäk yelpirdi** "The bran was moistened (*nuddiyat*)." Also, when a gentle rain (*ṭašš*) strikes the surface of the ground :: YAF·MUR YIL·BIRADIY **yaymur yelpirdi** "The rain moistened (*naddā*) the surface of the ground." YIL·BIRA'R YIL·BARAMA'K **yelpirär yelpirmäk.** 0

yelpir-

:: 'UL 'ANKAR QABUḤ YAB·TUR·DIY **ol anar qapuy yapturdi** "He ordered [him] to shut (*radd, şafq*) the door." :: 'UL 'ANKAR TA'M· YAB·TUR·DIY **ol anar tām yapturdi**

yaptur-

483 ¹ First two A's changed from two dots over Y and B respectively (indicate T).

“He assigned him to build (*binā*) the wall.” :: 'UL 'ANKAR 'AT·MA'K· YAB·TUR·DIY ol anar ätmäk yapturdi “He had him bake (*axbaza*) the bread.” YAB·TRUR YAB·TURM'Q yapturur yapturmāq. 0

:: 'UL 'ANKAR TUŠA'K· YATÜR·DY ol anar töšäk yatturdi “He had him spread out (*absaṣa*) the mattress.” The same for anything that is spread out. YTURR YAṬRMA'Q yatturur yatturmāq. Its root-form is: YAD·TUR·DIY yadturdi, assimilated. :: MAN 'ANKAR SUV·(yadtur·) SṬUN· YATÜR·DUM män anar süsin yatturdum “I ordered him to disperse (*tafriq*) the troops.” Also for other things. 0

:: MAN 'NKAR BTK YUTÜR·DUM· män anar bitig yotturdum “I had him erase (*amḥaytu*) the writing.” Its root-form is: YUD·TUR·DUM yoḍturdum. The same for anything (*yoḍtur·*) that you wipe until all trace of it disappears (*amsaḥtahu ḥattā yaḍhaba aṭaruhu*). YATÜR·D MAN YṬRDMA'Q [sic] yotturur män, yotturmāq. 0

:: 'UL 'ANKAR YARMA'QIN YİṬÜR·DIY ol anar yarmāqin yittürdi “He made him (*a'dama*) his dirham (or other).” YİṬÜRUR· YṬRMA'K yittürür yittürmāk.

The same [i.e., *yettür·*] when one has him pack (*ta'biya, ṣawn*) goods in a bundle, or the like. Its root-form is: YAD·TUR·DUM yedṭürdüm, assimilated. 0

:: 'UL 'ANK' [sic] YİFA'J YAR·TURDY ol anar yiyäc yarturdi “He ordered him to (*šaqq*) the wood (or other).” YARTURUR YARTURMA'Q yarturur yarturmāq.

:: 'UL 'ANKAR BUTIQ YAR·TURDY ol anar butiq yertürdi “He assigned him to (*šaqq*) the branch.” YARTURUR YARTURMA'K yertürür yertürmāk. 0

[III. 67/95]

484

:: 'UL 'ANKAR TÜKUVN· YAZ·TURDIY ol anar tügün yazturdi “He had him untie (*aḥalla*) the knot (or other).” :: 'UL 'ANY 'UQ·TA' YAZ·TURDIY ol ani oqta yazturdi “He made him miss the mark (*xafa*) in shooting.” Also [for making an error] in speaking. YAZ·TURUR· YAZTURMA'Q yazturur yazturmāq.

:: 'UL 'ANKAR QUVY· YUZ·TUR·DIY ol anar qöy yüztürdi “He had him skin (*as-laxa*) the sheep (or other).” :: 'UL 'ANIY SUW·DA' YUZ·TUR·DIY ol ani suwda yüztürdi “He made him swim (*a'ama*) in the water.” YUZTURUR YUZTURMA'K yüztürür yüztürmāk. 0

:: TANKRY YAḤMUR YAḤ·TURDIY tänri yaymur yayturdi “God Most High caused the rain (or other) to fall (*amṭara*).” YAḤTURUR YAḤTRMA'Q yayturur yayturmāq.

:: 'UL 'ANKAR TARIḤ YİḤ·TURDIY ol anar tariḥ yiṭturdi “He had him pile up (*tak-wim*) the wheat (or other).” Also if he charges him to detain (*man*)¹ a man for a meal, or other. YİḤTURUR YİḤTURMA'Q yiṭturur yiṭturmāq. 0

:: 'UL QADA'ŠINK' NA'NK YIΓ·TURDY [sic] ol qadāšīna nān̄ yōwtürdi "He made him share (*muwāsāt*) with his kinsman or brother." YFTURUR·YİTRMA'K yōwtürür yōwtür-māk. 0 yōwtür-

:: 'UL TUBIQ YUW·TUR·DIY ol topiq yuwturdi "He made him roll (*daḥraja*) the ball (or other)." YUWTURUR YUWTURMA'Q yuwturur yuwturmāq. 0 yuwtur-

:: 'UL BA'Š-QA' YAQIΓ·YAQ·TURDY ol bāšqa yaqiy yaqturdi "He ordered that a bandage be applied (*taqmūd*) to his wound." :: 'UL 'ANIK 'AWIYNKA² 'UVT·YAQ·TUR·DIY ol anig āwīnā ōt yaqturdi "He ordered his house to be burned (*iḥrāq*) and he lit (*awqada*) the fire." YAQTURUR YAQTURMA'Q yaqturur yaqturmāq. Also for [having] someone touch (*massa*) a thing. yaqtur-

:: 'UL 'ANIK·TUVNINK' YIBA'R·YUQ·TURDIY ol anig tōniḥa yipār yuqturdi "He had his garment rubbed (*aḥṭaxa, amassa*) with musk." YUQTURUR·YUQTURMA'Q yuqturur yuqturmāq. yuqtur-

:: 'UL 'ANIK 'AWIN YIQ·TURDIY ol anig āwin yiqturdi "He had his house torn down (*aḥdama*)." Also for anything else. YIQTURR YIQTURM'Q yiqturur yiqturmāq. 0 yiqtur-

:: TA'R 'ATUK 'ADA'QIΓ·YIK·TUR·DIY tār ātūk aḏāqiy yigtürdi "The tight boot cramped (*aksaha*) the foot." YIK·TURUR YIK·TURMA'K yigtürür yigtürmāk. yigtür-

:: TUBIY 'UVTUΓ·YAL·TURDIY tüpi ōtuy yalturdi "The wind made the fire blaze (*alhabat*)." YAL·TURUR YAL·TURMA'Q yalturur yalturmāq. yaltur-

:: 'UL BULNUΓ YUL·TUR·DIY ol bulunuy yulturdi "He had someone ransom (*fādā*) the captive." :: yultur-

[III. 69/97]

485

'UL TAQA'TUVNIY YUL·TURDIY ol taqāyūni yulturdi "He had the chicken (or other) plucked (*antafa riš*)." The same for having anything with hair plucked (*istamraṭa*). :: 'UL QULIN YUL·TURDY ol qulin yulturdi "He had his slave buy himself (*ištārā nafsahu*) from his owner." YULTURUR YULTURMA'Q yulturur yulturmāq.

:: 'UL 'ANIK KVZIN YUMTURDIY ol anig kōzin yümtürdi "He made him shut (*iḡḏā*) his eyes." YUM·TURUR YUM·TUR·MA'K yümtürür yümtürmāk. yümtür-

:: 'UL 'VQA' YUK·YAB·JURDIY ol ōqqa yüg yapçurdi "He stuck (*aḥsaqa*) the feather onto the arrow." Also: YAW·JURDIY¹ yawçurdi with *fā* [i.e. -w-], a variant. YABJURUR yawçur-D YBJURMA'Q yapçurur yapçurmāq. yapçur-

:: 'AR·'YŠY YUN·JIRDIY ār īši yunçirdi "The man's affair began to worsen (*ašqā* . . . 'alā s-sū')." YUN·JIRA'R·YUN·JIRMA'Q yunçirür yunçirmāq. yunçir-

484 ²W altered from F by later hand (two dots in brown ink).

485 ¹W altered from F by later hand (two dots in brown ink).

:: YIL YAIL-DİRĀDIY² yel yeldirdi "The breeze blew (*tanassama*)." YAL-DIRA'R yeldir-YALDIRMA'K yeldirār yeldirmāk.

:: 'UL KIŞY NİYY YUM-DAR-DIY ol kişini yomdardi "He gathered (*jama'a*) the people yomdar-(or other)." YUMDARUR·YUMDAR-MA'Q yomdarur yomdarmāq. 0

:: 'L 'NY 'AWKA' YUN-DUR-DIY³ ol ani āwkā yandurdi "He made him go back yandur-(*raja'a bihi*) home (or elsewhere)." :: 'AR·YUN-DUR-DIY³ ār yandurdi "The man vomited D (*qā'a*)"—a variant of: YUNDY³ yandi [472]—also for threatening (*tahdīd*).⁴ YUNDURUR³ YUN-DURMA'Q³ yandurur yandurmāq.

:: 'NIK 'AWIN YIĀN-DURDIY anig āwin yindürdi "He had his house searched, look- yindür-ing for something of his that he suspected was stolen or that had strayed (*abḥaṭa . . . yaṭlubu maẓinnatahu wa-ḍāllatahu*)." YŪINDURUR YŪINDURMA'K yindürür yindürmāk. 0

:: 'UVQA' YILIM YAB-ŞURDIY oqqa yelim yapşurdi "He stuck (*aşqa*) the glue to yapşur-the feather [i.e., of the arrow]." A variant of the form with *jīm* [i.e. yapçur-]. YAB-ŞRUR· D YAB-ŞUR-MA'Q yapşurur yapşurmāq. 0 This is similar to [the Persian name] Bahrām Čübīn which is Arabized to Šübīn.⁵ 0

:: 'UL 'ANY YAT-ΓUR-DIY ol ani yatγurdi "He let him lie down, he put him to sleep yatγur-(*aḍja'a, anāma*)." YAT-ΓURUR YATΓURMA'Q yatγurur yatγurmāq. 0

:: 'UL MANKA' YAL-WAR-DIY ol maṇa yalwardi "He asked me to help him fulfill yalwar-his desire (*istaḡāṭa, ṭalaba taḥṣīl murādihi*)." YAL-WARUR YAL-WAR-MA'Q yalwarur yalwar-māq.

:: TULWR YLWRDIY tolwir yelwirdi "The canopy fluttered (*xafaqa, raḫafa*)."⁶ yelwir-YALWR'R·YAL-WRMA'K-Q yelwirār yelwirmāk.

:: SUVW¹ YILMIR-DIY sūw yilmirdi "The water was almost warm (*kāda . . . an yilmir-yasxuna*)." YILMIRA'R·YILMIR-MA'K yilmirār yilmirmāk.

Another Type

[III. 70/100]

486

:: 'L TUVNIN SUW-DA' YAY-TURDIY ol tōnin suwda yayturdi "He ordered his yaytur-garment to be rinsed (*xaḍxaḍa*) in the water." Also for anything that is stirred (*yuxaḍxaḍu wa-yuḥarraku*). YAYTURUR YAY-TURMA'Q yayturur yayturmāq.

485 ²Second A changed from *sukūn* (·).

³First U changed from A (original copyist)?

⁴Presumably *Kāşyarī* means that the causative form of the root *yan-* in the two meanings of "to vomit" and "to threaten" does not have a causative or doubly transitive meaning; he therefore calls *yandur-* a "variant" of *yan-* in these two meanings.

⁵Spelled *jūyīm* and *sūyīm*.

⁶MS. *frf*.

Ş

:: 'UL 'ANKAR SINK'K YAİL·BIŞ·DIY ol anar siñāk yelpişi "He helped him drive away (*dabb*) the gnats." Also for fanning (*rawwaḥa*) him. YAL·BIŞUVR· YAİL·BIŞ·MA'K yelpişür yelpişmāk. 0 yelpiş-

:: KABA'K YILBIŞ·DIY kâpāk yelpişi "The bits of bran were drawn apart from each other (*tajādabat an-nuxāla ba'ḍuhā min ba'd*)." YALBIŞUVR YLBIŞMA'K yelpişür yelpişmāk. 0

:: 'UL 'ANKAR BUVZ YIR·TIŞ·DY ol anar bōz yirtişi "He helped him tear (*mazq*) the cloth (or other)." YIRTŞUVR YIRTIŞMA'Q yirtişür yirtişmāq. Also . . .¹ yirtiş-

:: 'UL MANIK BILA' YUR·TUŞ·DIY ol mänig bilä yortuşdi "He vied with me in trotting (*taxbiḥ*² *al-faras*)." YUR·TŞUVR YURTUŞMA'Q yortuşür yortuşmāq. 0 yortuş-

:: 'UL 'ANKAR YIYR· YAB·RUİŞ·DIY ol anar yēr yapruşi "He helped him level (*tamlīs, taswiya*) the ground." YAB·RUŞUVR· YAB·RUŞMA'Q yapruşür yapruşmāq. 0 yapruş-

:: 'ULA'R· 'İK̄Y BIYR· BYR·K' 'AT· YAT·RUŞ·DIY olār ekki bīr bīrkā at yetrüşi "They helped each other overtake (*iḥḥāq*) the horse (or other)." YATRUŞUVR YATRUŞ·MA'K yetrüşür yetrüşmāk. 0 yetrüş-

:: 'ULA'R· SUVZUQ· YAŞ·RUŞ·DIY olār (ekki?) söziğ yaşruşi "The two of them agreed to conceal (*tawāṭa'a 'alā kitmān*) the words (or other)." YAŞRUŞUVR· YAŞ·RUŞ·MA'Q· yaşruşür yaşruşmāq. 0 yaşruş-

:: 'UL 'ANKAR 'UVN· YUḞ·RUŞ·DIY ol anar ün yoḡruşi "He helped him knead (*ajn*) the dough." :: SUDUQ 'AḞIZ·DA' YUḞ·RUŞ·DIY suduq aḡizda yoḡruşi "The saliva dried (*aşaba*) in the mouth." YUḞRUŞUVR YUḞRUŞM'Q yoḡruşür yoḡruşmāq. 0 yoḡruş-

:: 'UḞLA'N YUK·RUŞ·DIY oḡlān yügrüşi "The boys (or other) ran (*adat*)." YUK·RŞUVR· YUK·RUŞ·MA'Q· [sic] yügrüşür yügrüşmāk. 0 yügrüş-

:: QUVZIY YAM·RAŞ·DIY qōzi yamraşdi "The lambs mingled (*ixtalaṭa*) with the ewes." yamruş-

Verse:

QUJNKA'R TAKA' SAŞIL·DIY
SAḞ·LIQ SURUK QUŞUL·DIY
SUVT·LAR QAMUḞ YUŞUL·DY
'UḞLAQ QUZIY YAMRŞUVR·

qoçnār tākā sāşildi
sayliq süriḡ qoşuldi
sütlār qamuḡ yuşuldi
oḡlaq qozi yamraşür

V

Describing summer: "The rams and billy-goats separated (from the ewes and she-goats at the coming of summer), the herds of ewes were joined together (for milking), the milk flowed (from

486 ¹ *wa-kaḍāiika*—misplaced? phrase missing?

² MS. *taḥnīb*.

the udders) abundantly; the [kids and] lambs mingle with their mothers (instead of their being milked)."¹ 0

:: 'UL 'ANKAR YIΓA'J YAMRUŠ-DIY ol aṅar yiyāc yāmrüšdi "He helped him uproot yāmrüš- (qal') the tree." YAMRUŠUVR: YAMRUŠ-M'K yāmrüšür yāmrüšmāk.

:: 'UVL 'ANIK BIRLA' YAṬ:ΓAŠ-DIY ol anig birlä yatyašdi "He lay down with him yatyaš- (ḍāja'ahu)." YAṬ:ΓAŠUVR: YAṬ:ΓAŠMA'Q yatyašür yatyašmāq. 0

:: 'ULA'R BA'L YAL:ΓAŠ-DIY olār bāl yalyašdi "They licked the honey (or other) yalyaš- together (talā'aqū)." YAL:ΓAŠUVR YAL:ΓAŠM'Q yalyašür yalyašmāq.

:: YUL-QAŠ-DY NA'NK yulqašdi nāṅ "The thing was scraped (insaḥaja)." YUL-QAŠUVR YUL-QAŠ-MA'Q yulqašür yulqašmāq.

:: 'ULA'R·BIYR·'KIN·DIYDIN NA'NK YUL:QUŠ-DIY olār bīr ekindīdin nāṅ yulqišdi yulqiš- "They both derived an advantage (jarra . . . manfa'a) from each other." YUL:QUŠUVR² YUL:QUŠ-MA'Q² yulqišür yulqišmāq. 0

:: YΓIA'J-QA' YIB·YUR·KAŠ-DIY yiyācqa yip yörgäšdi "The rope was wound yörgäš- (iltaffa) on the tree (or other)." Also for anything that wraps itself (iltawā) around a thing. YURKAŠUVR YURKAŠMA'K yörgäšür yörgäšmāk.

:: 'URA'ΓUT LA'R YUVZIN YIB:LAŠ-DIY urāγutlār yūzin yiplašdi "The women yiplaš- depilated (nammašat) each other's faces." YAIB:LAŠUVR YIB:LAŠ-MA'Q yiplašür yiplašmāq. 0

:: YLQY YIDLAŠ-DIY yilqi yidlašdi "The cattle (or other) sniffed (tašammamat)." yidlaš- YID:LAŠUVR·YID:LAŠ-MA'Q yidlašür yidlašmāq. Proverb: KIŠY SUVZLAŠUV YIL:QIY P YID:LAŠUV kiši sözläšü yilqi yidlašu 0 "People (recognize one another) by talking, animals by sniffing." 0

:: SUV YAD:LIŠ-DIY sü yaḍlišdi "The troops dispersed (tafarraqat) in all directions." yaḍliš- Also when something spreads (tafaššā) on a thing, such as fine ink on bad paper. YAD:LIŠUVR YAD:LIŠ-MA'Q yaḍlišür yaḍlišmāq. 0

:: BTIK LA'R YUD:LUŠ-DIY bitiglār yodlušdi "The writings (or other) were erased yodluš- (innaḥat)." YUD:LUŠUVR YUD:LUŠ-MA'Q yodlušür yodlušmāq. 0

:: TKUVN L'R YAZ:LIŠ-DIY tügünlār yazlišdi "The knots (or other)³ came loose yazliš- (inhallat)." YAZ:LIŠ U VR YAZ:LIŠMA'Q yazlišür yazlišmāq.

487 ¹ wa-lā yuṣaffu 'alayhā bi-l-laban; cf. Muḥīṭ al-Muḥīṭ: ṣaffa n-nāqa : ḥalabahā fī maḥlabayn aw talāṭa.

² I (black) crossed out by later hand (brown).

³ MS. al-'uqda wa-ḡayruhu, read al-'uqad wa-ḡayruhā.

:: SUV QMUṬ YṬI-LIŠ-DIY sū qamuṭ yiyliṣdi “The troops caught up with one another (*tadāarakat*).” YṬILIŠUVR YṬILIŠMA’Q yiylišūr yiylišmāq. 0 yiyliš-

:: QAURIM-LA’R QMUṬ YUF-LUŠ-DIY qorumlār qamuṭ yuwluṣdi “The boulders⁴ (or other) all rolled together (*tadaḥrajat*).” YUFLUŠUVR YUW-LUŠ-MA’Q yuwlušūr yuwlušmāq. 0 yuwluš-

[III. 74/105]

488

:: ’UL ’ANKAR ’AF YAMLAŠ-DY ol anar āw yamlaṣdi “He helped him sweep (*taḥ-wīq*) the house (or other).” YAMLŠVR YAMLAŠ-M’Q yamlašūr yamlašmāq. yamlaš-

:: KUVZLA’R YUM-LUŠ-DY kōzlār yumluṣdi “The eyes closed (*aṣḍat*).” YUM-LUŠVR YUMLŠMA’Q yumlušūr yumlušmāq. yumluš-

Q

:: ’AR ’UṬLUN-DIN¹ YAR-SIQDIY ār oylindin yarsiqdi “The man got separated (*infarada*) from his son.” This is when one of them loses his way in a desert, so one arrives at one place and the other at another, or else falls into the hands of the enemy. YAR-SIQA’R YAR-SIQ-M’Q yarsiqār yarsiqmāq. yarsiq-

K

:: ’AR YAT-SIK-TY ār yetsikti “The man reached senility (*balāya . . . arḍal al-’umr*).” yetsik-
 :: QAJIṬAN: ’AR YAT-SIK-TY qačyin ār yetsikti “The fleeing man was overtaken (*ulḥiqa*).”
 YAT-SIKA’R YAT-SIKM’K yetsikār yetsikmāk.

L

:: TUVN YIR-TILDY tōn yirtildi “The garment was torn (*inmazaqa*).” Verse: yirtil-
 ’AT-SA’ ’UQIN KAZKARIB KIM TURA’NIY YIṬ-DAJIY V
 TA’ṬIṬ ’ATIB ’UṬRASA’ ’UVZIY QUIYI YIRTILUVR
 atsa oqin kāzgārip kim turāni yiydači
 tāyiy atip uṣrasa ōzi quyi yirtilūr 0

Describing Time: “When it shoots an arrow, after notching it, [who can put up an obstacle?], and aims it at a mountain, the center and bottom of the valley are torn asunder (*yatamazzaqu*) by it.” 0 YIRTILUVR YIRTIL-MA’Q yirtilūr yirtilmāq. 0

:: YAS-TUQ YAS-TAL-DY yastuq yastaldi “The pillow was propped (*wusidat*).” yastal-
 :: ’UQ ’AMAJQA’ YAS-TAL-DIY oq amačqa yastaldi “The arrow hit the side (*ḍaraba . . . jānib*) of the target.” YAŠ-TALUVR YAS-TALM’Q yastalūr yastalmāq. 0

487 ⁴MS. *janādīl*, read *janādīl*.

488 ¹Second U (brown) altered from A (black).

:: QA'TUVN YAN_JILDİY qāyūn yančildi/yānčildi "The melon (or anything similar) was crushed (*inḍaḡaṡa*, *inxabaṡa*)." YAN_JLVR YAN_JILM'K-Q yančilür yančilmäq / yānčilür yānčilmäk. 0 yančil-/yānčil-

:: BIYR N'NK BIYRKA' YAB_RUL_DİY bīr nāṅ bīrkā yapruldi "One thing stuck (*iltabada*) to another." :: TUVN YAB_RUL_DY tōn yapruldi "The inner part of the garment stuck together until it wore out (*iltabada 'aqr aṡ-ṡawb ḥattā jarana*)." YAB_RULVR YAB_RUL_M'Q yaprulür yaprulmäq. yaprul-

:: SUNKUQ [sic] BURUN-Q' YAT_RUL_DY soṅuḡ burunḡa yetrüldi "The last was joined up (*ulḥiqa*) to the first." YAT_RULVR YAT_RULM'K yetrülür yetrilmäk. yetrüldi-

:: 'UVN YUF_RULDİY ūn yoḡruldi "The dough was kneaded (*'ujina*)." YUFRU_LUVR YUFRUL_M'Q yoḡrulür yoḡrulmäq. 0 yoḡrul-

:: 'AR· TUMLUḡ·QA' YIḡ_RIL_DİY ār tumluḡqa yiḡrildi "The man drew his arms together (*ikla'azza*) from the cold." :: TUVN yiḡril-

[III. 75/107]

489

YIḡ_RIL_DİY tōn yiḡrildi "The garment shrunk (*taqallaṡa*) from being washed." YIḡRILUVR_YIḡRIL_M'Q yiḡrilür yiḡrilmäk. yiḡril-

Another type

L

:: SUVF YAY_QAL_DİY sūw yayqaldi "The water was disturbed (*iḍṡaraba*)." Also for any liquid which is disturbed. And a man who is strongly inclined (*mayyāl*) towards a thing is likened to it, thus: 'AR· KUNK_LIY YAYIL_DIY YAY_QAL_DY ār könḷi yayildi yayqaldi ["The man's heart swayed"] – YAY_QAL_DY yayqaldi is a weak variant of this. YAY_QALVR YAY_QALM'Q yayqalür yayqalmäk. D yayqal-

N

:: 'UḡLA'N YALBİNDY oḡlān yelpindi "The boy was seized by a demonic stroke (*sa'fa*)." :: 'UL 'UVZINKA' YIYL· YALBIN_DIY ol öziṅä yel yelpindi "He fanned (*tarwiḥ*) himself." YALBNUVR YLBNM'K yelpinür yelpinmäk. yelpin-

:: 'L TVNIN YIḶAR_TINDY ol tōnin yirtindi "He pretended to tear (*yumazziqu*) his garment (or other)." YIRTINVR YRTINM'Q yirtinür yirtinmäq. yirtin-

:: 'UḶA' YILIM YAB_JUN_DIY oḡqa yelim yapčundi "The glue stuck (*iltaṡaqa*) to the feather [i.e., of the arrow]." Also for anything that sticks (*iltaṡaqa*, *ta'allaqa*) to a thing. YAB_JNVR YABJNM'Q yapčunür yapčunmäq. There is a variant form with *šin*: YAB_ŠUN_DY yapšun-yapšundi, and one with *fā*: YAW_JUN_DIY¹ yawčundi. yapčun-

:: 'NIK YIYNĪY TUK·RN·DIY anig yēni yigrāndi "His flesh crawled (*iqša'arra*)." :: yigrān-
 :: 'AR· 'AT·NY YKRNDY ār ātni yigrāndi "The man considered the meat to be raw (*niyy*) and
 loathed to eat it." YIK·RANUVR YIK·RAN·MA·K yigrānūr yigrānmāk. 0

:: 'AR· QAFTA·N YAX·SINDĪY ār qaftān yaxsindi "The man threw (*alqā*) the cloak
 over his shoulders but did not fasten the middle or put his arms in it." Also for a tunic, or other.
 YAXSINVR YAXSINM·Q yaxsinūr yaxsinmāq.

:: 'AR· YYRK YAR·SINDY ār yērig yersindi "The man settled in a place and became
 accustomed to it (*tawaḥḥana . . . wa-'tāda*)." YAR·SINVR YAR·SINM·K yersinūr yersinmāk. 0

:: 'AR· 'AŠ YAM·SIN·DIY ār aš yemsindi "The man pretended to eat (*ya'kulu*) the
 food but did not really eat it." YAM·SINUVR YAM·SINM·K yemsinūr yemsinmāk. 0

:: 'AR· JAN·Q YALĠAN·DIY ār čanāq yalyandi "The man applied himself to licking
 (*lahs*) the bowl (or other)." YALĠANUVR YALĠANM·Q yalyanūr yalyanmāq. 0

:: 'AR· 'AĠZIN YAL·WAN·DIY ār ayzin yalwandi "The man stuck out his tongue and
 licked his lips (*adla'a . . . lisānahu wa-talammaḥa² fāhu*)." YALWNVVR YALWNM·Q yalwanūr
 yalwanmāq. 0

:: YUL·QUN·DIY NA·NK yulqindi nāḥ "The thing was scraped (*insaḥaja*)." YUL·
 QUNUVR YULQNM·Q yulqinūr yulqinmāq. 0

:: 'URUQ YĠIA·J·Q' YURKAN·DIY uruq yiyāčqa yörgāndi yörgān-

[III. 77/110]

490

"The rope was wound (*iltawā*) on a tree (or other)." :: 'AR· YUĠURQA·N·Q. YURKAN·DIY
 ār yoyurqānqa yörgāndi "The man wrapped himself (*iltahafa*) in the blanket (or other)." YUR-
 KANVR YURKANM·K yörgānūr yörgānmāk.

:: 'AT· YID·LAN·DIY āt yidlandi "The meat (or other) stank (*tarawwaha*)." YID·
 LANUVR YID·LAN·M·Q yidlanūr yidlanmāq. 0

:: TKUVN YAZ·LIN·DIY tügün yazlindi "The knot (or other) came loose (*inhallat*)." yazlin-
 YAZLNVVR YAZ·LNM·Q yazlinūr yazlinmāq. 0

:: 'UL MANKA' YAZ·LIN·DIY ol maḥa yüzlāndi "He faced (*tawajjaha*) me." :: 'AR·
 YUZ·LAN·DIY ār yüzlāndi "The man enjoyed respect (*wajuha*)¹ among the people." Or else
 he sought their respect (*ṭalaba minhum al-jāh*). YUZ·LANUVR YUZLNM·K·Q yüzlānūr yüzlān-
 māk.

:: YAĠ·LANDĪY NA·NK yaylandi nāḥ "The thing was oiled (*iddahana*)." YAĠ·
 LANUVR YAĠLANM·Q yaylanūr yaylanmāq. 0

489 ²MS. *talammaḥa*.

490 ¹Altered to *wujiha* by later hand (brown ink).

:: YUW·LUN·DY NA'NK yuwundi nān “The thing rolled (*tadaḥraja*).” YUW·LUN·YUVR YUWLN·M'Q yuwulunūr yuwulunmāq. 0

:: 'AR· TA'M·QA' YARMAN·DIY ār tāmqa yarmandi “The man scaled (*tasallaqa*) the wall (or other).” YAR·MAN·YUVR· YARMAN·M'Q yarmanūr yarmanmāq.

Rule. When any biliteral verb which is transitive has *lām* suffixed to it, it becomes intransitive or passive, as was shown above. 0 G

When *nūn* is suffixed to a transitive verb it becomes intransitive. This agrees with Arabic, since in Arabic you say *fataḥa l-bāba* (“He opened the door”), which is transitive; then *infataḥa l-bābu* (“The door opened”), which is intransitive. When *nūn* is added the verb changes from transitive to intransitive. Again, you say *kasara² r-rajulu š-šay'a* (“The man broke the thing”); then *inkasara* (“It broke”), which is intransitive.

In this language you say: 'AR· TKUVN YAZ·DIY ār tügün yazdi meaning “The man untied (*ḥalla*) the knot”; then you add *nūn* and say: TKUVN YAZ·L·DIY [sic] tügün yazindi meaning “The knot came loose (*inḥallat*).” The verb becomes intransitive with the addition of *nūn*. 0

With *lām*, you say: TUKUVN YAZ·L·DIY tügün yazildi meaning “the knot was untied (*ḥullat*)”³; this also means “It came loose (*inḥallat*)”; then *nūn* may be combined with *lām*, thus: YAZ·L·L·DIY yazlindi meaning “The knot came untied by itself (*inḥallat bi-ṭab'ihī*).” Similarly,

[III. 78/112]

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one says: 'AR· TUBIQ YUWDIY ār topiq yuwdi “The man rolled (*dahraja*) the ball”; then: TUBIQ YUW·L·DIY topiq yuwuldi “The ball was rolled (*duḥrijat*).”¹ Then *nūn* may be added to it, thus: YUW·LUN·DIY yuwundi meaning “It rolled by itself (*tadaḥraja bi-ṭab'ihī*).” Before the *nūn* was added to the *lām* the verb was intransitive in two respects. One is that the action was performed by an unknown or absent agent; in this case the verb acts intransitively, and when *nūn* is combined with it, the verb becomes intransitive without anything else performing the action upon it [i.e. middle]. As in the above example: YUW·DIY yuwdi means “He rolled (*dahraja*)”—a biliteral transitive verb; when *lām* is added, thus: YUW·L·DIY yuwuldi it means “It was rolled by the agency of something else (*duḥrija bi-fi'l ḡayrihi*)” [i.e. passive]; or else “It rolled by itself (*tadaḥraja bi-nafsihi*)” [i.e. middle]. The verb becomes trilateral and intransitive in two respects. And when *nūn* and *lām* are combined, thus: YUW·LUN·DIY yuwundi it means “It rolled by itself (*tadaḥraja bi-nafsihi*).” The verb becomes quadrilateral and intransitive, progressing from biliteral to trilateral, and from trilateral to quadrilateral.

Most of the rules were given in the Book of Sound Words [279ff.]. All of these verbs are used in the imperative, the negative, and so on, according to the principles that have been given. 0

End of the Quadrilateral Chapters 0

490 ²MS. *kasru*.

³MS. *ḥallat*.

491 ¹MS. *dahrajat*.

Chapters of Quinquiliterals 0

Chapter: *fa'al'aldī*

J

:: YIYR·YIΓAJ·LAN·DIY *yēr yiyačlandi* “The land had many trees (*ašjarat* [defined]).” YIΓAJLANVR YΓAJLANM'Q *yiyačlanūr yiyačlanmāq*.

R

:: TAWY YAΓIR·LAN·DIY *tewe yayirlandi* “The camel (or other) had many saddle galls (*kaḡurat adbār*).” YAΓIR·LANVR YAΓIR·LANM'Q *yayirlanūr yayirlanmāq*. Or else it itched from a gall (*iḡtakka min ad-dabar*). 0

:: SUV YUMR·LAN·DIY *sü yumurlandi* “The troops (or other) mustered (*ijtima'a*).” yumurlan-Oğuz dialect. 0 D

:: 'AT·YULAR·LAN·DIY *at yularlandi* “The horse was bridled (*uḡḡira*).” YULAR·LNVR YULARLANM'Q *yularlanūr yularlanmāq*.

Z

:: 'UL 'ATIF YAWUZLAN·DIY *ol atiy yawuzlandi* “He considered the horse (or other) bad (*radī*).” YAWUZLANUḲVR YAWUZLANM'Q *yawuzlanūr yawuzlanmāq*.

Š

:: 'AR·YAWAŠ·LAN·DIY *ār yawašlandi* yawašlan-

[III. 80/114]

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“The man showed clemency (*ḡilm*).” YAWŠLANVR YAWAŠLANM'Q *yawašlanūr yawašlanmāq*.

:: YΓA'J YAMIŠ·LANDIY *yiyač yemišlandi* “The tree bore fruit (*aḡmarat*).” YAMIŠ·LANVR YAMIŠLANM'K *yemišlanūr yemišlanmāk*.

Γ

:: TAQUQ YALIΓ·LAN·DY *taquq yaliγlandi* “The cock's comb (*'urf*) grew.” Also *yaliγlan-* for a horse's mane (*'urf*). YALIΓ·LNVR YALIΓ·LNM'Q *yaliγlanūr yaliγlanmāq*.

Q

:: 'AR·YARIQ·LAN·DIY *ār yariqlandi* “The man put on a coat of mail (*tadarra'a*).”¹ *yariqlan-* Or else he put on a suit of armor (*tajawšana*). YARIQ·LANUVR YARIQLNM'Q *yariqlanūr yariqlanmāq*. 0

:: 'AR· YIYRIK· YIRAQLAN·DIY är yërig yiraqlandi “The man considered the place to be far away (*ba'īd*).” YIARIQ·LANVR YIIRAQLNM'Q yiraqlanür yiraqlanmāq. **yiraqlan-**

:: YIYR· YULAQ·LAN·DY yër yulaqlandi “There were many springs (*yanābī'*) in the ground.” YULAQ·LANÜVR YULAQLNM'Q yulaqlanür yulaqlanmāq. **yulaqlan-**

K

:: 'AR· YURAK·LAN·DIY är yüräkländi “The man (or other) was brave (*tašajja'a*).” YURAK·LANÜVR YURAK·LANM'K yüräklänür yüräklänmāk. **yüräklän-**

M

:: YARIM·LAN·DIY NA'NK yarimlandi nāñ “The thing was shared by halves (*inta-šafa*).” YARIM·LANVR YARIM·LANM'Q yarimlanür yarimlanmāq. 0 **yarimlan-**

:: 'AR· YIŠIM·LAN·DIY är yišimlandi/yišimländi “The man wore leggings (*rānān, farāhijān*).” YIŠIMLANVR YIŠIMLNM'K·Q yišimlanür yišimlanmāq / yišimlänür yišimlänmāk. **yišimlan-**

:: 'UQ· YALIM·LAN·DIY oq yelimländi “The glue stuck (*iltāšaqā l-γirā'*) to the arrow.” Or else it was made to stick (*ulišiqā*)² to it. YALIM·LANVR YLIM·LANM'K yelimlänür yelimlänmāk. **yelimlän-**

Sextiliterals

R

:: 'AR· YAL·ΓANDURDIY är yalyandurdi “The man accused [someone] of lying (*kaḏḏaba*).” YAL·ΓANDURUR YAL·ΓAN·DURMA'Q yalyandurur yalyandurmāq. **yalyandur-**

Z

:: YIΓA'J· YIL·DIZ·LAN·DIY yiyāč yildizlandi “The tree took root (*a'raqat*).” Also of a man when he settles in a place and established himself (*tawaḏḏana, hayya'a asbāb*). :: 'AR· YIL·DIZ·LAN·DIY är yildizlandi “The man took root (*a'raqa*)”—as though he put down roots in a place, or became deep-rooted (*'ariq*) in lineage. YILDIUZLANÜVR· YILDIZLNM'Q yildizlanür yildizlanmāq. **yildizlan-**

Q

:: 'AR· YUD·RUQ·LAN·DY³ är yudruqlandi “The man grasped something in his fist (*qabaḏa . . . 'alā jum' kaffihi*).” YUD·RUQ·LANÜVR³ YUDRQLNM'Q yudruqlanür yudruqlanmāq. **yudruqlan-**

492 ²MS. *aššaqā*.

³First *sukūn* (·) (brown) altered from U (black).

:: 'AR· YAR·MAQLAN·DIY är yarmaqlandi “The man acquired a dirham (*dirham*).” yarmaqlan-YAR·MAQ·LANUVR YAR·MAQLAN·MA'Q yarmaqlanür yarmaqlanmāq. 0

:: 'UL MANK' YUMŠAQ·LAN·DIY ol maña yumšaqlandi “(The man) was compliant, yumšaqlan-flattering and deferential (*talāyana, tamallaqa, xaḍa'a*) [to me].” YUM·ŠAQ·LANUVR

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YUMŠAQLANM'Q yumšaqlanür yumšaqlanmāq.

:: YUM·ΓAQ·LAN·DIY NA'NK yumyaqlandi nāñ “The thing was circular or rounded yumyaqlan- (*tadawwara, tadhraja*).” YUM·ΓAQ·LANVR YUM·ΓAQ·LANM'Q yumyaqlanür yumyaqlanmāq.

N

:: 'AR· 'AŠIΓ YAW·ΓAN·LAN·DY är ašiy yawyanlandi “The man considered the food yawyanlan-meatless (*bi-γayr laḥm*) and felt hungry after eating it.” YAW·ΓAN·LANVR YAW·ΓAN·LAN·MA'Q yawyanlanür yawyanlanmāq. 0

:: YIYR· YIL·ΓUN·LAN·DY yēr yilyunlandi “The land produced tamarisks (*ṭarfā'*).” yilyunlan-YIIL·ΓUN·LANUVR¹ YIIL·ΓUN·LANM'Q¹ yilyunlanür yilyunlanmāq.

End of the Book of Initial-Weak Words

Praise be to God

In the Name of God the Merciful the Compassionate

Book of Medial Weak Words (*ḍawāt aṭ-ṭalāṭa*)

Chapter of Biliteral Nouns

T

TA'H TA'H **tāh tāh** A particle, used to call the falcon (*bāzī*) after sending it loose. The *hā'* is in pause. **tāh**

J

JUVH JUVH **čōh čōh** A particle, used to incite or to restrain (*yusāqu, yuzjaru*) horses. **čōh**

K

KA'H KA'H **kāh kāh** A particle, used to call dogs. **kāh**

M

MA'H **māh** A particle meaning "here (*hunāka*)" or "take it (*xud*)," said when handing something over. **māh**

Initial Weak

YA'H **yāh** A particle meaning "yes (*na'am*)." This is used as a reply to someone who says: 'AT· TUT· **at tut** meaning "Take the horse," and the one who replies says: YA'H· **yāh** meaning "Yes." **yāh**

The *līn* letters drop from these words in rapid speech. ∴ T: TA'H· TA'H· **tah tah**, J: JUH· JUH· **čoh čoh**, K: KA'H· KA'H· **kāh kāh**, M: MA'H· **mah**, [Y:] YAH· **yah**. For this reason we included them in the chapter of defective words (*bāb al-manqūṣ*), since the *līn* letter is absent (*yunqaṣu*) from them in speech, though not in writing. **G**

The *hā'* in these cases is the *hā'* of pause (*hā' istirāḥa*), as in the verses: *fa-bi-hudāhumu qtadih* ([Q.6:90] "So follow their guidance"), and: *lam yatasannah* ([Q.2:259] "it has not spoiled"). The *hā'* is in pause in these cases.

A radical (*aṣlī*) *hā'* does not exist in genuine Turkic, except in the phrase: 'AR· 'H-LADY **ār ihladi** meaning "The man hiccupped (*axaḍa r-rajula r-rabwu*)"—but this is onomatopoeic for the sound that arises from the breast [cf. 31 iq]; and the word for "owl (*būm*)": 'UVHIY **ūhi**—even here, the genuine Turks

[III. 84/118]

494

call it: 'UVKIY **ūgi** with *kāf*. The *hā'* is found in the speech of Khotan and Kāncāk, since they are not Turkic, but are settlers (*nazīl*) in the lands of the Turks. **0** **D**

Chapter: *fa'l, fu'l, fi'l*, unvowelled middle radical, in its various vocalizations

B

TUVB. **tūp** The "root (*ašl*)" of a tree. :: YIΓA'J₂ TUVBIY *yiyāč tūpi* "Tree root." 0 **tūp**
 TUVB. **tūp** The "base (*uss*)" of a wall. :: TA'M TUVBIY *tām tūpi* "Base of a wall." Also, a man's "root or origin (*ašl*)" is called: TUVB. **tūp**. Hence :: TUVB·LUK 'ARAN· *tūplüg ärän* "A man of good breed (*ašil*)."

"A ball (*kura*)" is called: TUVB₂ **tōp**. This is shortened from: TUBIQ₂ **topiq**. 0 **tōp**

JUVB. **čōp** The "dregs (*tuf*)" of anything, or "what is squeezed out (*ašir*).": **čōp**
 'UZUM₂ JUVBIY *üzüm čōpi* "The sediment (*tajir*) of grapes." 0 YA'Γ JUVBIY *yāγ čōpi*
 "The sediment (*akr*) of oil." BUVR· JUVBY **bōr čōpi** "The dregs (*durdi*) of wine." The same for other things. TUTM'J· JUVBIY *tutmāč čōpi* The word for any "piece (*qit'a*) of noodle or macaroni dough." 0

:: 'L MANY KURUB· QUVB· QIL₂DIY *ol māni körüp qōp qildi* "He became cheerful (*hašša wa-rtāha*) when he saw me." 0 **qōp**

KUVB· **kūp** "Vat (*dann*).": **kūp**

KIYB· **kēp** "Mould (*qālib*)" of anything. :: KARBJ KIYBY *kärpič kēpi* "Brick mould." **kēp**

KIYB-I **kēp** "Like (*miḡl, šibh*).": *Oyuz* dialect. Thus :: BUV 'R· 'NIK KIYBY *bu är anig kēpi* "This man is like him." D

T

BUVT₂ **būt** "Thigh (*faxid*).": 0 **būt**

BUVT· **būt** (?) The name for "a large and valuable turquoise which is attached to the forelocks of the sons or daughters of nobles." Thus :: QIZ₂ BUVT₂ 'URIYDIY [sic] *qiz büt urdi* "The girl put one on." 0 **büt ?**

BUVT **būt** (?) The name for "a provision (*mīra*) which is given to the transmitter of a gift from a noble." For example, if one man gives another a horse, then he gives a dinar or a sheep to the groom of the horse, and this sheep is called: BUVT **būt**. 0

[III. 86/120]

TIYT· **tīt** "Pine tree (*šajar aš-šanaubar*).": 0 It grows in the mountains. 0 **tīt**

J(X)IYT₂ **čīt** Name of a *Šinī* brocade embroidered with figure work. 0 **čīt**

SUVT· **sūt** "Milk (*laban*).": 0 **sūt**

ŠUVT. **šūt** "Root (*nijār*)." Khotan dialect.

šūt D

J

TUVJ. **tūč** "Yellow copper or bronze (*šabah ašfar*)." 0

tūč

KUVJ. **kūč** "Strength (*quwwa*)." KUVJ. **kūč** "Violence or injustice (*zulm*)." Proverb [= 273 čiq-]: KUVJ. 'IYL·DIN KIRSA' TURUV TUNK·LUK·TIN JIQA'R. **kūč** *ēldin kirsā törü tünjüktin čiqār* 0 "When violence comes in by the courtyard, custom (meaning justice) goes out by the window." From this comes the word for "wrongdoer (*zālim*)": KUJAM·JIY **küčämci**. And "a strong man (*qawī*)" is called: KUVJ·LUK **küčlüg**. 0

kūč

P

KUVJ. **kūč** "Sesame (*simsim*)." Hence "sesame oil (*duhn al-ḥall*)" is called: KUVJ·YA'ŦIY **kūč yayi**. Čigil dialect. 0 The berry of the castor oil plant (*ḥaml al-xarwa'*) is called: 'INKA'K KUVJIY **ingāk kūči** meaning "cow sesame (*simsim al-baqar*)," because of its large size. 0

D

KIYJ **kēč** "Tardiness (*buḥ'*)." Thus :: KIYJ·KAL·DIY **kēč kaldi** "He came late (*abḥa'a fi l-ḥuḍūr*)." 0

kēč

Ḍ

BUVD. **bōḍ** "A man's height (*qadd, qāma*)." Hence :: 'UZUVN· BUVDLUḠ KIŠY **uzūn bōḍluy kiši** "A tall (*ṭawīl al-qadd*) person." 0

bōḍ

BUVD.¹ **tōḍ** "Bustard (*ḥubārā*)." BUVD.¹ MUNJUQ **tōḍ mončuq** The name for "beads, made of compound perfume and musk, and worn by slave girls." 0

tōḍ

R

BUVR. **bōr** "Wine (*xamr*)." Proverb: BUVR BULM'DIB· SIR·KA' BUL·M' **bōr bolmāḍip sirkā bolma** 0 "Do not become vinegar before you have become wine." This is coined about a young boy who acts like an old man.

bōr

P

BIYR. **bīr** The number "one (*wāḥid*)." Thus :: BIYR·YAR·MA'Q **bīr yarmāq** "One dirham." 0

bīr

TUVR. **tōr**—with *išmām*—"The foremost part of the house (*muqaddam al-bayt*)." :: TUVR·KA' KAJ· **tōrkā kēč** "Proceed to the foremost part of the house." 0

tōr

TUVR. **tōr**—with *išbā'*—"Snare or net (*faxx, šabaka*)," used to hunt birds or fish. 0

tōr

JUVR. 'UAR'ŦUT. **čōr urayut** "A woman with a tight vagina (*ratqā'*)." The Oγuz call "dense vegetation (*nabt multaff*)": JUVR. 'UT. **čōr ot**. This is the root-meaning of the former. 0

čōr

D

:: 'AR· SUVR· SUVR MUVN 'UBTY *är sör sör mün öpti* “The man sipped the soup slurping (*bi-šīb*).” It is onomatopoeic for the sound of his lips. 0 sör

QUVR· qōr “Loss (*xusrān*).” Thus :: 'AR· QUVR· QILDY *är qōr qildi* “The man incurred a loss (*xasira*).” 0 qōr

[III. 87/122]

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QUVR· qōr “The ferment of curdled milk (*xamīr ar-rā'ib*).” It is the remainder of curdled milk or of fermented koumiss which is left in the bottom of the container; then fresh milk is poured over it so that the curdled milk will solidify, or the koumiss will ferment.

QUVR·I qūr “Dry (*yābis*).” Oğuz dialect. It is shortened from: QURUḞ· quruḡ. Proverb: QULA'N QUDUḞ·QA' TUḤSA' QUVR BAQA' 'AY·ḞIR· BULUVR qulān quduḡqa *tüssä qūr baqa ayır bolūr* 0 “When the wild ass falls in the well, the frog (which is native to it [*? aḡ-ḡifda' al-barri' alayhi*]) becomes a stallion.” This is like the Arabic saying: *inna l-buḡāḡ bi-arḡinā tastansiru* (“The kite in our land becomes a vulture”). qūr D
P

Z

BUVZ· 'AT· bōz at “A gray (*aḡhab laysa bi-l-aḡḡah*) horse.” This word is used for any animal between white and sorrel. :: BUVZ· QUḞY· bōz qōy “A chestnut (*aḡhab*) sheep.” 0 bōz

BUVZ· bōz “Cotton cloth (*kirbās*).” With *iḡmām*. bōz

BḞVZ büz “Ice (*jamd*).” With *iḡbā'*. Proverb: BUVZDAN SUḞV ḞAM'R büzdan sūw *tamār* 0 “(Only) water drips from ice.” This is coined about one who resembles his father in character. büz P

BIYZ· bēz “A tumor (*ḡudda*) that appears between the skin and the flesh.” 0 bēz

TUVZ· tōz—with *iḡbā'*—“Dust (*ḡubār*).” tōz

TUVZ tōz “The birch-bark strap (*jalīza*)¹ which is wrapped around bows.” 0

:: 'YL TUVZ· NATAK *ēl tōz nātāḡ* “How are the state (*wilāya*) and the subjects (*ra'iyya*)?” 0 tōz

TḞVZ· tōz “Root (*aḡl*).” :: 'NIK TḞVBİY TḞVZİY KM *anıḡ tūpi tōzi kım* “What is his root? to whom does he trace his origin? (*man aḡluhu wa-ilā man yantamī*).”

:: TḞVZ YİYR· tüz yēr “A flat (*mustawiya*) place.” 0 tüz

TUVZ tüz—with *iḡbā'*—“Salt (*miḡḡ*).” 0 tüz

496 ¹*jalīza* is not found in the Arabic dictionaries. See 502 *sōl* and 179 *sōḡüt*.

TĪYZ tīz “Knee (*rukba*).” 0

tīz

TAYIZ₂ tēz “Any high place (*makān murtafi*).” The Persians borrowed this word and called their castles (*qilā'*): *diz*. 0 TAYIZ₂ tēz Name of a summer pasture belonging to Kāšyar. It is called: TARIF¹ 'ART TAYIZ₂ turiy art tēz because of its height. 0 ²AT(Y)ZNK² TAYIZ₂ (?) tēz Name of another summer pasture. 0 YYZ'WY TYZ (?) tēz Name of a summer pasture near Barsyān. 0

tēz

N

N

N

JYŽ ċīz—with *zāy* between the two points of articulation—“Iron nail (*mismār min hadīd*).” Also “the nail-head of a coat of mail (*qatīr ad-dir*)” is called: JIYŽ₂ ċīz. 0

ċīz

SUVZ₂ sōz “Speech or words (*kalām*).” 0

sōz

[III. 89/124]

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SIYZ sīz A particle of address for the elder and the honored, in Čigil dialect, meaning “you (*anta*).” Its root-meaning is “you (plural) (*antum*).” A younger person is addressed: SAN₂ sān with *nūn*. The Oγuz turn the story around. 0

sīz D

D

QUVZ TA'Γ qūz tāy “The shaded side (*maqnuwa*) of mountains.”

qūz

S

:: KUVK₂ BUVS₂ BUL₂DIY kōk būs boldi “The sky became covered with mist (*dajanat . . . min aḍ-ḍabāb*), or the like.” :: 'AR· KUVZY BUVS· BUL₂DIY ār kōzi būs boldi “The man’s eyesight became clouded from stomach gas (*aḗlama . . . min buxār ma'ida*).”

būs

:: 'ANY B(T)UVS¹ B(T)UVS¹ 'UR·DIY ani tōs tōs urdi “He struck him rapidly (*sari'an*) on his clothes.”

tōs

Š

BUVŠ KIŠY bōš kiši “A free (*ḥurr*) man.” 0 BUVŠ 'URA'TUT bōš urāyut “A divorced (*tāliq*) woman.” 0 BUVŠ₂ 'ALIK bōš ālig “A hand that is free (*fāriya*) of work or of wealth.” BUVŠ 'AT· bōš āt “Soft (*raxw*) meat.” Also of soft ground. BUVŠ 'AT· bōš at “A horse let free (*muḗlaq*).” 0 :: BUVŠ 'AW bōš āw “An empty (*fāriy*) house.” Similarly, containers and instruments which are “free (*fāriya*)” from work are said to be: BUVŠ₂ bōš. 0

bōš

BIYŠ bēš The number “five (*xamsa*).” 0

bēš

TUVŠ₂ tūš like or equal (*kufw*).” Thus :: 'NIK TUVŠ₂IY anig tūši “His like or equal.” 0 TUVS tūš “Facing (*qubāla*)” something. :: 'AWIM· TUVŠ₂IY āwim tūši “Facing (*muqābala*) my house.”

tūš

496 ²Two dots below T (indicating Y) by later hand (brown ink).

497 ¹Two dots over B (indicating T) by later hand.

TUVṢ̌. tōš “The sternum or breast bone (*al-qassa² wahya ra's aš-šadr*.)” With *šamma*. tōš

TUVṢ̌. tūš—with *išbā'*—“Belt buckle (*ibzīm al-mintaqa*) made of gold or silver and attached to the ends of straps.” 0 tūš

TUVṢ̌. 'UVDIY tūš ōdi “Siesta time (*aq-ḡahwa wahwa waqt al-qā'ila*.)” 0 TUVṢ̌ tūš tūš
 “Dream (*ḡulm*.)” Thus :: TUVṢ̌ KURMIŠ 'UFLA'N tūš kōrmiš oḡlān “A boy who has attained puberty (has had a wet dream) (*muḡtalim*.)” 0 TUVṢ̌. tūš “Dream vision (*ru'ya*.)” Thus :: TUVṢ̌ YUVR·DIY tūš yōrdi “He interpreted the dream vision.” 0

TIYṢ̌ tīš “Tooth (*šinn*),” human or other. TIYṢ̌. tīš “ploughshare (*sikka al-ḡirāḡa*.)” tīš
 0

TIYṢ̌ 'T tīš at “A horse whose blaze is spread over his eyes (*sālat ḡurratuhu ilā qubāla 'aynayhi*.)” This is between the horse called [in Arabic] *mubarqi'* and the one called *'uḡfūr*. 0

SĪYṢ̌ sīš “An instrument for arranging *tutmāč* (*minzām TUTMA'J*.)” 0 sīš

SĪYṢ̌ sīš “A swelling or tumor (*waram*.)”

SAYŠĪ sēš—with *imāla*—“Surety for a debt (*ḡamān*.)” Thus :: MAN 'ANKAR SAYṢ̌ sēš
 BĪYR·DIM mān anar sēš bērdim ‘I

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gave a surety for his debt (*addaytu ḡamānahu*.)” 0

QUVṢ̌ 'AT. qōš at A name for “the reserve horse of the king (*janāba al-malik*.)” 0 qōš
 QUVṢ̌ qōš “A pair (*zawj*)” of anything. Hence “shears (*miḡrāḡ*)” are called: QUVṢ̌. BIJA'K qōš
bičāk meaning “paired knives (*zawjay šikkīn*.)” Arḡy dialect. Proverb: QUR·Q·MIṢ̌ KIŠYKA' D
 QUVY· BAŠĪY QUVṢ̌. KURNŪVR qorqmiš kišikā qōy baši qōš kōrnūr 0 “One who is P
 frightened by something sees every sheep's head double (because of his fear.)” This is coined
 about someone who is frightened by something and jumps every time he imagines it. 0

KIYṢ̌ kīš “Sable (*sammūr*.)” Its tail is called: KIYṢ̌ QUDRUQY kīš quḡruqi. kīš

KIYṢ̌ kēš “Quiver (*kināna*.)” With *imāla*. This word is unknown to the Oḡuz and kēš D
 to their Qifčāq brothers. 0

LIYṢ̌ lēš “Mucus (*lu'āb*.)” Čigil dialect. LIYṢ̌ lēš is also “phlegm (*balḡam*.)” :: LIYṢ̌ lēš D
 'AQ·TIY lēš aḡti “The mucus or phelgm flowed.”

MUVṢ̌ mūš “She-cat (*hirra*.)” Čigil dialect. The Oḡuz call it: JATUK· čātük. mūš D

Γ

BUVΓ bōγ “Package or bundle (*‘ayba, rizma*)” of merchandise. 0

bōγ

TUVΓ tōγ “The dust (*habā*) that is raised by horses’ hooves.” 0

tōγ

TUVΓ tūγ “The drum (*kūs, ṭabl*) that is beaten in the presence of the king.” Thus :: XA’N: TUVΓ ’UR·DIY xān tūγ urdi “The king beat the watch (*nawba*).” 0

tūγ

TUVΓ tūγ “Standard (*‘alam*).” Hence :: TUQUVZ TUVΓ·LUF XA’N: toqūz tūγlyuγ xān “A king or Khāqān with nine standards.” They do not go beyond nine standards, however great may be his dominion (*wilāya*) or rank (*manzila*). They draw a good omen from nine. These nine standards of the king are made from brocade or silk of an orange color. They draw a good omen from this [color also; see 53 āl]. 0

TUVΓ tūγ “A dam (*sikr*) of water.” :: SUW·QA’ TUVΓ ’UR·tuwqa tūγ ur “Build a dam for the water.” 0 TUVΓ tūγ “The cover or stopper (*sidād*)” of anything. Thus :: TUNK·LK TUVΓIY tūḡlūk tūγi “Cover of the smokehole,” or other. 0

TIYΓ ’AT· tīγ at “A horse between sorrel and bay (*bayn al-ašqar wa-l-kumayt*).”

tīγ

:: JA’Γ JUVΓ QUB·TIY čāγ čōγ qopti “There arose a clamor and an uproar (*ḡalaba, jalab*).” They also say: JUFΓIY QUB·DIY čōγi qopdi meaning “There arose an uproar.” 0

čōγ

JUVΓ čūγ—with *šamma*—“A package (*‘ayba*).”

čūγ

[III. 92/128]

499

JUVΓ čōγ “The scorching or blaze (*šaqr, luḡāb*)”¹ of the sun. Thus :: KUVN JUVΓIY kūn čōγi “The blaze¹ of the sun.” 0 JUVΓ čōγ “The blaze (*lahab*) of a fire after the wood has become red hot (*jamr*).” 0

čōγ

JYΓ čīγ “A curtain (*qirām*), used as a screen (*satra*), and made for tent dwellers from the santonin plant (*qayšūm*).” This is a plant that is thinner and more fragile than reed [506 yēz]. 0

čīγ

JIYΓ čīγ The word for “a Turkic cubit measure (*ḡirā’ turkī*)” which is two-thirds of a [common] cubit. It is used among the nomads for measuring cloth.

SIYΓ -sīγ A particle of comparison, suffixed to nouns; the object named is compared to the suffixed noun. Example: QULSIF ’AR· qulsīγ ār “A man whose character resembles (*yušbihu xuluq*) that of a slave [slavish].” 0 :: BUV QARY ’UL ’UFLA’N·SIF bu qarī ol oγlānsīγ “This is an old man whose character is like that of a boy [boyish].” The *ḡayn* becomes *kāf* with *rikka* or *imāla* of the stem. Thus :: BUV ’AR· ’UL BAK·SIK bu ār ol begsīg “This is a man whose character resembles that of emirs.” :: BUV ’UFUL ’UL ’AR·SIK bu oγul ol ārsīg “This is a young boy who is like a man in character [manly].” 0

-sīγ G

QUVΓ. qōγ “A speck (*qadā*)” in the eye or in food. 0 qōγ

:: QA'Z QA'Γ QUVΓ 'ĀTIY qāz qāy qōγ etti “The goose cried out with such a sound.”

0

QIYΓ qīγ “Dung (*zibl*) that is used to manure land.” qīγ

F

TVF: [sic] tūf (?) Name of a belt (*minṭaqa*) that is hand woven from threads of wool (šūf). tūf ?

SUVW: sūw “Water (*mā*).” Proverb: SUVW BIYRMA'S· KA' SUVT: BIYR· sūw sūw P
bērmāskā sūt bēr 0 “Whoever does not give you water, give him milk.” This means, Do good to one who does you harm, for your doing good will make him your slave.

They say of a garment that has become wrinkled and torn in the stitch (*inzawā wa-nxaraqa*² *fi l-xiyāṭa*): TUVN QA'W QUVW BUL·DIY tōn qāw qōw boldi. qōw

Q

BUVQ: bōq “The green color (*xuḍra*) that forms on bread when it turns moldy from age or moisture.” Also on other things. 0 BUVQ bōq “Excrement (*γā'it*).” Oγuz dialect. bōq D

:: QA'TUVN BUVQ· YIYR·K' TUŠDIY qāγūn bōq yērkā tūšdi “The melon fell

[III. 94/129]

500

to the ground with this sound.” Similarly, when anything hollow falls on the ground and splits open, they say: BUVQ: 'AṬIY bōq etti. This is onomatopoeic for the sound it makes. 0

JUVQ 'AR· čōq ār “A vile (*nadl*) man.” Oγuz dialect. čōq D

One says to a man to threaten him:¹ JIYQ: 'AT: KJURA'YIN:² čiq et kōrāyin “Cry out in a low voice (*ših bi-šawt xafī*) that I may see (your fortitude therein).” It is said to one who shows weakness in opposing an antagonist. 0 čiq

SUVQ 'AR· sūq ār “A greedy (*ṭami', jaši'*) man.” 0 SUVQ 'AR·NKA'K: sūq ārṇāk sūq
“The index (*muhallila*) finger.” The literal meaning is “greedy (*ḥariš*) finger” since it is the first to reach out for food. 0

SIYQI sīq “Few (*qalīl*).” Oγuz dialect. Thus :: 'L'RDA' QUVY: SIYQ: 'UL olārda sīq D
qōy sīq ol “They have few sheep.” 0

499 ²MS. *wa-nḥaraqa*.

500 ¹*yuqālu li-r-rajul idā xawwafa*, perhaps to be read *xuwwifa* and translated, “One says to a man when he is frightened . . .” Cf. 80 *abāci*.

²First I (black) crossed out by later hand (brown).

QA'Z QA'Q̄UVQ 'AṬIY qāz qāq̄q̄q etti "The goose cried out in this way." 0 qāq̄q̄q

"Dried fruit (*faliq*)" is called: QA'Q̄UVQ qāq̄q̄q, as a pleonasm.

K

BUVK bōk Name for the falling of the knuckle on its back (*waq' al-ka'b . . . li-zahr*) in the game [of knuckles]. Thus :: JIK BUVK·čik bōk. 0 bōk

BVK³ bōg "A poisonous spider (*taṭṭāt*)." One of the two variants [cf. 505 bōy]. 0 bōg D

KUVK⁴ küg—with the thin *kāf*—"Prosody (*'arūd aš-si'r*)." 0 :: BUV YIYR·N' küg
 KUVK 'UZ' 'UL bu yīr nā küg üzā ol "What meter (*'arūd*) is this ghazal in?" 0 KUVK küg "A tune (*lahn*)" in singing. Hence :: 'AR·KUVK·LAN·DIY är küglandı "The man sang to a tune of his (*ḡannā . . . bi-lahn lahu*)." 0 KUVK küg The word for a "joke (*uḡḡūka*)" that is current among the people of a city in a given year and that tongues wag about. Thus :: BUV YIL BV KUVK KAL·DIY bu yil bu küg kaldi "This joke came in this year."

K

KUVK YILQIY küg yilqi "Any animal that is driven to pasture (<i>masrūḡa</i>)." Verse:	
KUVK·LAR QAMĪ TUZĀUL·DY ²	küglār qamury tüzüldi
AWRIQ·'İDİŞ TIZILDY	iwriq idiš tizildi
SANSIZ 'UZUM·'UZAL·DIY	sansiz özüim özaldi
KAL·KIL 'AMUL·'UYNALIM	kälgil amul oynalim

"The tunes are arranged, the beakers and cups are set in rows, my soul yearns for you; come let us dally undisturbed." 0

KUVK küg

[III. 96/132]

501

"Rut (*sifād*)" of rams or wild animals, in the rainy season. Thus :: QUUVY·KUVKIY BOL·DIY qōy kügi boldi "The season [arrived] for sheep (or others) to be in heat (*waqt sifād*)." 0

KVK küg "Rust (*tab'*)" that forms on the surface of mirrors. Thus :: KUVZ·NKUV·KA' KUVK·TUŠ·DIY köznükä küg tüsdi "Greenness (*xuḡra*) and rust formed on the mirror surface." 0 KUVK küg "A freckle (*kalafa*)" that appears on the faces of women, or others.

KUVK kōk—with the hard *kāf*—"Sky (*samā'*)." Proverb [= 309 suḡur·; 634 sūd·]: KUVKĀ' SUDSA' YUVZK' TUŠUVR·kōkkä suḡsa yūzkä tūsūr "If you spit toward the sky it will fall in your face." This is coined about a person who does something ugly to another and

500 ³Written above line by a later hand (black).

⁴For words of this pattern see ED, 708f. It is hard to tell if the repetition of the heading K indicates anything. Some of the words following are perhaps to be read kōg or kōk (note *xuḡra* under 501 küg "rust" and kōk "sky").

the action falls back on himself. 0 KUVK TUVN **kök tön** "A dark gray (*akhab*) garment." Also, any color like the sky. :: KAN·D KUVKIY **känd köki** "The outskirts (*sawād*) of a city," referring to the greenness (*xuḍra*) of the trees. 0

KVKYUVQ **kökyüq** A name given as an honorific to village chiefs and chiefs of the Turkmän. N

L

BIYL **bēl** "Waist (*xāšira*)." Thus :: 'ANY BIYLINDA' TUT· **ani bēlinda tut** "Hold him by the waist." :: 'UL 'ANKAR 'ANJA' 'AŞ BYR·DIY BIYL QIUL·DIY¹ **ol anar anča aş bērdi bēl toldi** "He gave him so much food that his flanks (*xawāšir*) became full." Also, when someone gives another more food than he wishes, one says of him: BIYL QIL·DIY¹ **bēl qildi**. Čigil dialect. 0 D

TUVL 'URA'FUT· **tül urāyut** "Widow (*armala*)." Proverb: YAWLA'Q· TIYLĪĜ· BIYKDĀ' KRUV YAL·NIKUVS· TUVL· YIYK· **yawlaq tīlīy bēgdā kerü yalnūs tül yēg** 0 "A woman's being a [lone] widow is better than her having a husband with an evil tongue (who is always abusing her)." 0 P

TUVL **tōl**—with *imāla*—"The season of littering (*waqt an-nitāj*)." Oʻyuz dialect. And "the litter (*natāj*)" is also called: TUVL· **tōl**. 0 D

TIYL· **tīl** "Tongue (*lisān*)." Proverb [= 66 *ārdām*, 169 *tīl*]: 'AR·DAM· BAŞIY TIYL· **ārdām baši tīl** 0 "The head of the virtues is the tongue." This is like the saying: *al-mar' maxbuww tahta lisānihi* ("A man is hidden beneath his tongue"). 0 TIYL· **tīl** "Dialect (*luḡa*)." Thus :: 'UY·FUR TIYLIY **uygur tīli** "The dialect of Uighur"; XITA'Y· TILIIY **xitāy tīli** "The dialect of Şin." TIYL· **tīl** "Speech or words (*kalām*)." Thus :: 'UL BAKKA' TIYL· TAKURDIY **ol begkā tīl tāgürdi** "He reviled the emir with abusive words (*aşāba . . . bi-kalām fihi sabb*)." 0

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TIYL· **tīl** "Spy (*jāsūs*)." Thus :: YAFIYDAN· TIYL TUŦIY **yaŦidan tīl tutti** "He captured a spy (*'ayn*) from the enemy."

JIYLŪ **ēil** "A deformity (*qabḥ*)." Oʻyuz dialect. 0 JIYL **ēil** "The trace of a blow (*aḡar ḡarb*) on the body." 0 D

SUWL· **sōl** "Moisture (*ruḡūba*)" in trees or in meat. Hence :: SUVL· LUK 'AT· **sōllūg ät** "Meat that is not well done and in which there is yet a trace of blood." Proverb [= 179 *sōgüt*]: SUKUT SUVLINKA' QADINK QA'SINK' **sōgüt sōliḡā qadīn qāsiḡa** "Moistness is most proper for the willow, the bark-strap (*jalīza*) for the birch." [The willow for its sap, the birch for its bark.] P

SUVL· 'AĪLK **sōl ālig** "The left (*yusrā*) hand." 0 sōl

SIYL· KIŠY sīl kiši "A person who is loath to eat food (*qatīn* [defined])." Hence :: sīl
 SIYL 'AT· sīl at "A horse that eats little (*qalīl al-i'tilāf*)."

QUVL· qōl "Arm (*'aḍud*)." 0 QUVL· qōl Name of "that part of the mountain
 which runs down from the summit and up from the bottom of the valley." :: 'UVB·RIY QUV·
 RIL·IY¹ ōri qōli "Spur (*'aḍud*) of the valley." 0 QUVL qōl "'Ridge (*ṣaṭība*) of a sword or
 knife." It is a groove (*ṭariqa*) that stretches [along the blade] and is sometimes plated with gold.
 :: QILJ QUVL·IY qilič qōli "Ridge (*'aḍud*) of the sword."

KUVL· kōl "Pool (*ḥawḍ*)." 0 KVL· kōl "Pond (*ḡadīr*)." 0 'SIK KUVL· isig kōl
 Name of the lake (*buhayra*) of Barsyān. Its dimensions are thirty farsakhs by ten. 0 KURNK
kōrtūn Name of a lake in YYZ tēz (?)² in the mountains of Kāšyar. Its circumference is thirty
 farsakhs. 0 SIDINK KUVL· sidin kōl Name of a similar lake near: QUJNKA'R· BA'ŠIY
qočnār bāsi. 0 YULDUZ KUVL· yulduz kōl Name of a lake at the frontier between Kuča and
 Kiñüt³ and Uighur. 0 'AĀ'Y· KUVL· āy kōl Name of a place near Uč. 0 TARINK KUVL
tārin kōl Name of another lake, on the frontier of: 'IKY 'UKUVZ ekki oḡūz. Each of these
 lakes has a circumference of forty or thirty farsakhs. There are many of this sort in the lands of
 the Turks, but I have mentioned only those that are within the lands of Islam, and the larger of
 these (*ummahātihā*).

KUVL· kōl "The sea itself (*al-baḥr nafsuhu*)."

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503

Hence "sea foam (*zabab al-baḥr*)" is called: KUVL· KUBUKIY kōl köpüki and not: TANKIZ
 KUBUKIY *tānjz köpüki.

TIYM· tīm "A wineskin (*ziqq*) that is full of wine." TAIYM·JIY tīmči "Wine dealer
 (*xammār*)." Some people call a wine merchant (*tājir al-xamr*): TIYM· tīm but the first [i.e.
tīmči] is more correct, since *jīm yā'* [i.e. -či] is the marker for occupations. 0

SYM SM·R'Q sīm simrāq Name of a dish. The head is cooked, then cut up into small
 pieces; these are placed in an earthen jar with spices. Over the whole is then poured sour curdled
 milk, and it is left to mature. Then it is eaten. Čigil dialect. 0

QUVM· qōm "Pack saddle (*qatab*) of a camel." One takes the camel blanket and
 stuffs it with straw, then props it up level with the hump so that one may place things on top.
 It is called: TAWY QUVM·IY tewe qōmi. 0

QUVM· qōm "Wave (*mawj al-mā'*)."

Verse:

KULUM QUVM·IY QUB·SA' QALY TA'MIŦ 'ITA'R
 KUR·SA' 'ANY BILKA' KIŠY SUVZK' BUTA'R

V

502 ¹Originally 'UVRIY QUVRIY (sic), altered by later hand (brown ink) to 'UVB·RIY QUVL·IY
 (B· added in first word; R crossed out and LI added in second word).

²*ism buhayra byyz*—last word not overlined, interpreted here as the Arabic preposition *bi-* plus
 496 tēz N.

³MS. KYKT.

kölüm qōmi qopsa qali tāmīy itār

kōrsā ani bilgā kiši sōzkā bütār 0

“When my pool is stirred up (*māja*) it strikes against the wall (of my castle as if to sweep it from its place) and push it away. Should a wise man see it he would believe my words.” 0

NUVM: nōm “Religion (*millā, šarī’a*.)” Thus :: TANKRIY NUVMİY tānri nōmi nōm
 “The religion (*šarī’a, dīn*) of God.” Also, all religions (*milal*) are called: NUVM: nōm. Dialect D
 of the Šīns.

N

TUVN: tōn “Garment (*tawb*.)” 0 tōn

TUVN tūn “Tranquility (*tumānīna*.)” Thus :: KUNKUL: TUVN BUL:DIY kōñül tūn tūn
 boldi “The heart became tranquil (*iṭma’anna*.)” 0

TUVN ’UḞUL tūn oḡul “First born (*bikr al-mar’a*.)” It is the first child a woman bears, be it male or female. The female is called: TUVN QIYZ: tūn qīz meaning “First (*auwal*) daughter.” A woman’s first husband is called: TUVN: BAK tūn beg.

TIYN: KIŠIY tīn kiši “A man who is resting (*mujimm*), one not occupied with work tīn
 (*lā yata’annā bi-šuyī*.)” The same for an animal that rests (*istarāḡa, aḡamma*) for some days. 0

TIYN: tīn “Rein (*inān*.)” 0

JIYN: SUVZ: ċīn sōz “True (*šidq*) words.” 0 JIYN: KIŠY ċīn kiši “One who is ċīn
 trustworthy and honest (*amīn šādiq*.)” 0

XUVN ’IYŠ: xūn iš “Something ungraceful (*lā rifq fihi*.)” Thus :: XUVN: XARA’ xūn
 ’IŠ-LAMA’ xūn xara išlāmā

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“Do not act clumsily (*lā ta’mal ‘amalan fihi xurq*.)” 0

“A man who is compliant and good-natured (*layyin al-jānib, salīm al-qalb*)” is called: sūn ?
 SUVN: KIŠIY sūn (?) kiši. 0

SUVN: ’ALTUVN: sūn altun “A draft (*suftaja*) on gold.” It may be from a finger to a cubit in length. 0

SIYN sīn “Stature, height (*qadd, qāma*.)” :: BUVḞLUḞ SIYNLIḞ KIŠY bōḞluy sīn
 sīnliḡ kiši “A tall (*ṭawīl al-qāma*) man.” Hence “the grave (*qabr*)” is called: SIYN: sīn since it [is made] according to one’s height. 0 SIYN sīn “Grave.” QA’TUVN SIYNIY qātūn sīni
 A city between Taḡut and Šīn. 0 N

SIYN sēn “You (*anta*.)” Kāncāk dialect. The Turks say: SAN: sān. Thus the speech sēn D
 of Kāncāk is corrupt (*taraḡḡala*) since they always prefer *kasra* (I). The Čigil, Yaḡma, and Tuxsi, D

as far as Upper Šīn, prefer *ḍamma* (U). The Oγuz, Qifčāq, and Suvārīn, as far as Rūm, prefer *fatha* (A). Thus the Turks call a camel: TAIWAY¹ *tewe* with *kasr* of the *tā'*, and the Oγuz and those I mentioned with them say: TAVA' *tāvā* with *naṣb* of the *tā'*. 0 The Turks say: BAR-DIM *bardim*—"I went"—with *kasr* of the *dāl*, which is the rule. The Oγuz et al. say: BAR-DAM: *bardam* with *naṣb* of the *dāl*, which is not the rule. The people of Arγu say: BAR-DUM *bardum* and: KALDUM: *kāldūm* with *raf'* of the *dāl* in all preterite verbs, which is furthest from the rule. This is the kind of difference among these groups. 0

ŠYN. šīn "Couch (*sarīr*)." Čigil dialect. 0

šīn D

QUVN. qōn "Sheep (*šāt*)." Arγu dialect. The *nūn* is an alternant of *yā'* [i.e. *qōy*]. This is according to rule, as I have explained above [26]. 0

qōn D

QIYN. qīn "Sheath (*jafn*)" of a sword or knife.

qīn

KUVN. kōn "Skin (*jild*)," especially of a horse; :: 'AT. KUVNIY *at kōni*. It may also be used for the skin of a man; :: 'NIK KUVNY QURIYDIY *anig kōni qurīdi* "His skin dried up"—meaning he died. And you may say: TAWY KUVNIY *tewe kōni* "camel skin," by extension. This word is used only [for skin] before tanning; afterward it is called: QWIFUVŠ: *qoγūš*.

kōn

[III. 102/140]

505

M

MUVN. mūn "Illness, fault (*dā'*, *'ayb*)." :: MUVN: [sic] KIŠIY *mūnsüz kiši* "A sound-hearted (*salīm al-qalb*) man." Proverb: YALINKUQ 'UFLIY MUVN: SUZ BULMA'S. *yalnuq oγli mūnsüz bolmās* 0 "No son of Adam is free from fault or illness."

mūn

P

Doubly Weak (*maṭwī*)

B

BUVY. bōy "Fenugreek (*al-ḥulba allatī tu'kalu*)." Oγuz dialect. 0

bōy D

BUVY. bōy "A poisonous spider (*taṭṭāt*)." A variant of: BUVK *bōg* [500]—the latter is more correct.

bōy D

BUVY. bōy—with *išbā'*—"Kin, subtribe, clan (*raḥt*, *qabīla*, *'ašīra*)." Oγuz dialect. If two men meet who do not know each other, one greets the other and then says: BUVY KM *bōy kim* meaning "Who are your kinsmen, your clan, your people (*raḥt*, *'ašīra*, *qawm*)?" He answers: SAL-FUR: *salγur* meaning "My kinsmen (*raḥt*) are the subtribe (*qabīla*) Salγur," or else he mentions one of the other branches (*buṭūn*) that I mentioned in the first part of the book [40-1 *oγuz*]. They are the proper names of the ancestors of the subtribes. After that they begin to converse, or else go off without further ado; for then each of them will know the party (*ḥizb*) of the other. 0

bōy D

504 ¹ First A (black) crossed out by later hand (brown).

TUVY· tōy “Military camp (*mu'askar*).” Thus :: XA'N· TUVY· xān tōy “Camp of the Khāqān.” The Oγuz do not know this word. 0 tōy
D

TUVY· 'UTY tōy oti Name of a plant used as a medicine.

TUVY· tōy “Ceramic clay (*tīn al-xazaf*).” Hence “an earthen pot (*qidr al-xazaf*)” is called: TUVY 'AŠIJ· tōy ešič. 0

TUVY· tōy “Bustard (*hubārā*).” This is a variant of *dāl* in the Čigil word: TUVD· tōd [495] according to the rule of those who change *dāl* to *yā*'. 0 D

QUVY· qōy “Sheep (*γanam*).” 0 QUVY· YLY qōy yili Name of one of the twelve years in Turkic. 0 qōy

QUVY· qōy “Bosom of a gown (*ħajr al-qabā*).” Thus :: 'LIK QUVY·QA' SUQ ālig qōyqa suq “Insert your hand into the bosom of the gown.” 0

QUVY· qūy “Bottom of a valley (*qarār al-wādī*).” qūy

Initial Weak

B

YA'B· YUVB· yāp yōp “Trickery, deceit (*makr, xadī'a*).” They do not use: YUVB· yōp alone, but only paired. However the Oγuz do say: 'UL 'ANIY YUVB·LA'DIY ol ani yōp-lādi meaning “He deceived (*xada'a*) him.” yōp
D

T

YUVT yūt “A calamity (*jālīfa*) that kills animals and livestock with the cold in winter.” yūt

R

YA'R· yār “Water-bank or precipice (*jarf*).” 0 yār

YIYR· yēr “Earth or land or ground (*arḍ*).” 0 YIYR· yēr One of the two surfaces of brocade yēr

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506

or of *maγāfirī* (?)—its “warp (*sadā*)”; or “a color which is predominant (*akṭar*) and prior (*matbū'*) to the other colors.” :: YAŠIL YIYR·LIK BAR·JIN yašil yērlig barčīn “A brocade that is predominantly (*aγlab*) green”—that is its root [ground color] and the other colors are branches [subordinate].

YIYR· yīr “Love poem, song (*γazal, γinā*).”¹ yīr

Z

YUVZ: **yüz** "Face (*wajh*)." Proverb [= 267 *kör*]: YUVZK' KUVR·MA' 'AR·DAM **yüz**
TILA' **yüzkä körmä ärdäm tilä** "Do not look at (the beauty or ugliness of) the face, but look P
for good breeding (in a man)." This is like the saying of 'Išām: *innamā l-mar' bi-aşyarayhi bi-qalbihi wa-lisānihi* ("A man is in his two smallest parts, his heart and his tongue"). 0

YIYZ: **yēz** "Santonin (*qayşūm*)." It is a plant that is thinner and more fragile than **yēz**
reed, and it is used by the nomads to make curtains and screens [cf. 499 *čīγ*].

Š

:: YA'Š YUVŠ **yāš yōš** "Vegetables, greens (*baql, xuđar*)," as a pleonasm. 0 **yōš**

YIYŠ **yīš** "Downward slope (*habūṭ*)." Thus :: 'ĀR·T: YIYŠ **ärt yīš** "An incline and a **yīš**
decline (*ša'ūd wa-habṭa*)." 0

Γ

YUVΓ: **yōγ** Name for "the meal (*ṭa'ām*) that is made for people who have come back **yōγ**
from burying the dead," up to three or seven days.

Q

:: YA'Q: YUVQ **yāq yūq** "The residue of food in a bowl (*sulāta al-qaş'a*)." Hence **yūq**
they say: 'AYA'Q YUQIY **ayāq yuqi** for "the residue of food in a bowl." The "distant rela-
tives (*al-abā'id min al-aqārib*)" are called: YA'Q YUVQ QADA'Š: **yāq yūq qadāš**.

YUVQ **yōq** A particle meaning "is not (*laysa*)." Thus :: 'UL MUN·DA' YUVQ: **ol yōq**
munda yōq "He is not here."

K

YUVK: **yūg** "Feather (*riš*) of a bird." 0 **yūg**

YIYK: **yīk** "Bit of the bridle (*fa's² al-lijām*)." Thus :: YKAVN: YIYKIY **yügün yīki**. **yīk**
0

YIYK **yēg** A particle meaning "better (*xayr*)." It is only used in comparisons. Thus :: **yēg**
BUV 'AT: 'ANDA' YIYK **bu at anda yēg** "This horse is better than that."

YIYK 'AT: **yīg ät** "Raw (*nī*) meat." Also, anything raw is called: YIYK: **yīg**. 0 **yīg**

YIYK: **yīk**—with the hard *kāf*—"Spindle (*miṣṣal*)." This is a variant of: 'IYK: **īk** with **yīk** D
alif, as one may say in Arabic *alma'ī* or *yalma'ī* ("wizard"), *alandad* or *yalandad* ("caviller"),
alternately.

L

YUVL₂ yōl “Road (*ṭariq*).” 0 “A journey (*safar*)” is also called: YUVL yōl. Thus :: 'ANKAR· YUVL JIQ·TIY **anar yōl eiṭti** “A journey came up for him”—this is only said when the journey comes up unexpectedly (*'alā ḡirra*).” 0 yōl

YUVL yūl “Spring of water (*'ayn al-mā'*).” 0 yūl

YIYL· yēl “Breeze (*nasim*).” 0 YIYL yēl “Demon (*jinn*).” Hence :: 'AR· YAL₂· PIN·DIY **ār yelpindi** “The man was seized with a diabolic stroke (*aṣāba r-rajul sa'fa min al-jinn*).” yēl

M

YIYM· yēm “Food (*ṭa'ām*).” Thus :: YIYM KALDUR· yēm **kāldür** “Bring the food.” yēm

N

YUVN· QUṢ· yūn (?) **quṣ** “Peacock (*ṭāwūs*).” yūn ?

YUVN 'ARIQ yūn **ariq** Name of a summer pasture near Balāsāyūn. N

YAIYN· yēn “The human body (*badan al-insān*).” 0 yēn

Chapter: *fa'al*, vowelled first and second radicals, of the medial -vāv type (*min dawāt al-vāv*)

B

TA'B· tāp “A scar (*nadab*) on the skin from a wound or a blow.” :: 'UL 'ANY TA'B· TUVB· 'UR·DIY **ol ani tāp tūp urdi** “He struck him rapidly on all sides (*sari'an min kullawb*).” 0 tāp

SA'B· sāp “Handle (*niṣāb*)” of a sword or knife. 0 Proverb: 'UFLA'N 'IYṢIY 'IYṢ BULMA'S· 'UFLA'Q MUNK·ZIJ SA'B· BUL·MA'S· **oylān īši īṣ bolmās oylāq münzi sāp bolmās** 0 “A boy's job is not a job (to be taken into account, just as) a kid's horn is not (suitable for a good) handle.” 0 sāp P

SA'B· sāp “A turn (*nawba*)” in answering; also in grinding or watering. Thus :: 'UL SUVZ·K'LY [sic] SA'B· BIYR·MA'S· **ol sōzkā¹ sāp bērmās** 0 “He does not allow [anyone] a turn to speak (*lā yuṭliq n-nawba li-l-kalām*).” In grinding, and so on, they say: SANIK· SA'B· KAL·DIY **sānig sāp kāldi** “Your turn has come.”

:: 'UL 'ANIY ṢA'B ṢA'B· BUYUN·LADIY **ol ani šāp šāp boyunladi** “He slapped him with such a sound.” :: 'UL QA'TUVNUṬ· ṢA'B ṢA'B YIYDIY **ol qāḡūnuṭ šāp šāp yēdi** “He ate

the melon smacking his lips (*bi-šīb wa-tamaṭṭuq*)." The same for eating anything watery, like a peach, etc. This word agrees with the Arabic, since *šīb* in Arabic is the sound of lips (*mašāfir* ["camel's lips"]). 0

QA'B. *qāp* "Wineskin (*ziqq*)." QA'B. *qāp* "Receptacle (*zarf*)."

qāp

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508

"Any vessel or container (*wi'ā'*)" is called: QA'B. *qāp*. This is similar to the Arabic word *al-fars*: its root-meaning is "breaking the neck"; then any sort of killing became: *fars*. 0

QA'B. *qāp* [Caul] "The membrane (*γirs*)¹ in which the foetus is enclosed in the womb." [If] the child is born thus [together with it] he is reckoned as blessed (*mubārak*); such a one is called: QA'B-LIF 'UṬUL *qāpliy oγul*. 0 QA'B. *qāp* is "kinsman (*qarīb*)," by extension. :: 'UL MANIK BIRLA' 'UYA' QA'B. 'UL ol *mānig birlä uya qāp ol* ["He is nest and sac with me"]—this means that he is his kinsman, as though the two of them were born from a single receptacle.

T

JA'T. *čāt* "Well (*bi'r*)."
Oγuz dialect.

čāt D

QA'B. *qāt* "The berry of any thorny tree (*haml al-'iḏāh ajma'*)."
:: 'FLΓV [sic] Q'TY *awilqu qāti* "Berry of the *qarm* tree."
:: SINJΓ'N QA'TIY *sinčyān qati* "Berry of the acacia (*iḏāh*)."
The former is squeezed and [the juice] mixed with curdled milk, then used as a gravy for Tutmāč. 0 Among the Yemāk, Qifčāq, Qāy, Tatār, and Čömül: QA'T *qāt* is the word for the fruit of any tree whatsoever.

qāt

D

J

SA'J. *sāč* "Frying pan (*miqlāt*)."

sāč

D

Q'D *qāḏ* "A blizzard (*damaq*) that kills people."
:: QA'D BUL-DIY *qāḏ boldi* "The blizzard arose."² It occurs in the mountains in summer or winter, in the steppes in winter only.

qāḏ

Verse [= 378 *kökräs*]:

KAL-DIY 'ASIN 'AS-NAYUV

kāldi āsin āsnäyü

V

QA'D-QA' TUKAL 'S-NAYUV

qāḏqa tükäl ösnäyü

KIRDIY BUḐUN QAS-NAYUV

kirdi boḏun qasnayu

QAR' BULIT KUK-RŠUVR-

qara bulit kökräsür

"The breeze came blowing; it was like a blizzard (*damaq*) (in its coldness); the people [came in] shivering from it; the black cloud thundered."

¹ MS. 'rs.² MS. *hayāju*, read *hāja*.

R

BA'R: bār A particle that informs as to the existence (*wujūd*) of a thing and its being in its place (*kaunihī ḥāḍiran fī maḥallihī*). Thus :: SAN:DA' YARMA'Q BA'R·MUV sändā yarmāq bārmu "Have you a dirham with you (*ma'aka*)?" The answer is: BA'R: bār meaning "Yes, I have a dirham with me." It is the opposite of Arabic *laysa* ("is not"), Turkic: YUVQ: yōq. 0

bār

BA'R: YIKDA' bār yigdā "The large service tree (*γubayrā' kibār*)."

TA'R: tār "Narrow (*ḍayyiq*)," of anything. :: TA'R: 'AW: tār āw "A narrow house." The same for other things.

tār

TA'R: tār "Raft (*ramṭ, γimd*)."

D

[III. 109/148]

509

they are bound together and made like a flat roof-top (*saḥḥ*) above the water, and people sit on them and use them to cross. It can also be made from reeds or branches.¹ Dialect of Yabāqu and Tatār. 0

TA'R: tār "Dregs of butter (*tufāla as-samn*)."

TA'R: tār "Wages of a hired man (*ujra al-ajīr*)."

tār

tārčī. 0

TAR:JIY [sic] tār "Sweat (*'araq*)."

"Children (*darādiq, atfāl*)" are called: JA'R: JAR·MAQ čār čarmaq. 0

čār

QA'R: qār "Snow (*talj*)."

qār

Z

BA'Z: bāz "Foreigner, stranger (*ajnabī, γarīb*)."

bāz

Thus :: YA'T: BA'Z⁴ YAḌIL:DIY yāt bāz yaḍildi "The foreigners (*ajānīb*) have scattered." 0

TA'Z: tāz "Bald or scabby-headed (*aqra'*)."

tāz

0 TA'Z: 'AT: tāz at "A speckled (*abraš*)⁵ horse." 0 TA'Z: QUVY: tāz qōy "A hornless (*ajamm*) sheep." 0 TA'Z: YIYR

509 ¹MS. *aγḍān*, read *aγṣān*.

²MS. *asīr*, read *ajīr*.

³MS. *burādiq*.

⁴B has a second dot in brown ink (indicating Y).

⁵MS. *abras*.

tāz yēr "Saline (*sabaxa*) land."⁶ Proverb: TA'Z 'AT· TAFAR·JY BULM'S· tāz at tawārē bol- P
mās 0 "The speckled⁵ horse is not good for carrying merchandise," since it has bad nails. 0

QA'Z· qāz "Goose (*baft*)."⁷ 0

qāz

QA'Z qāz Name of the daughter of Afrāsiyāb. She is the one who built the city of N
Qazvīn. The root-form of this is: QAZ· 'UYNY qāz oyni meaning "Qaz's playground (*mul'ab*)" since she used to live there and play. For this reason some of the Turks reckon Qazvīn within the borders of the Turk lands. Also the city of Qum, since: QUM· qum in Turkic is "sand (*raml*)" and this daughter of Afrāsiyāb used to hunt there and frequent it. Others of them reckon [the borders] from Marv as Šāhijān since her father: TUNK' 'AL·B· 'AR· toṅa alp ār—who is Afrāsiyāb—built the city of Marv, three hundred years after Ṭamhūraṭ built the citadel.⁷ 0 Some of them reckon all of Transoxania as part of the Turk lands, and in the first place: YAN·KAN·D [sic] baykānd. This used to be [called]: DIZ RUVTYN [sic] diz rū'īn meaning [in Persian] "city or castle of brass (*madīna wa-qal'a min nuḥās*)" because of its strength. It is near the city of Bukhara. In it was killed the husband of this Qāz, Afrāsiyāb's daughter, who was called Siyāvūš. The Magians come here on a certain day each year to weep

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510

over the place he was killed and to sacrifice their offerings, whose blood they pour on his blood—such is their custom!

Now proof that all of Transoxania, from: YAN·KAN·D baykānd eastward, is part of the Turk lands are the names: SAMIZ KAND sāميز kānd for Samarqand, 0 TAŠ·KAND· taškānd for Šās, 'UVZKAND· özkānd, TUN·KAND· tunkānd—the names of all these cities are Turkic. KAN·D· kānd in Turkic is "city (*balda*)."⁷ They built these cities and gave them these names, and the names have remained as they were. But when the Persians began to multiply in them they became like Iranian cities (*bilād al-'ajam*).

At the present time the boundaries of the Turk lands are reckoned from: 'UVZJAND· özjānd to Šīn and from Rūm to Šīn, with their extremities bounded by the sea which is called the Sea of Ābisgūn [the Caspian], which is five thousand farsakhs long by three thousand wide, making eight thousand farsakhs in all [sic]. 0

QA'Z· SUWY qāz suwi Name of a large river which flows into the river Ila. It was N
named this because the daughter of Afrāsiyāb built a castle on top of a promontory on its bank, and the river was named after it.

S

QA'Z qāz/qās "The bark (*qiraf*)" of any tree. Hence they say in the proverb: QA'· qāz/qās
DINK· QA'SINKA' qādiṅ qāsiṅa [see 179 sögüt, 502 söl]. You only say¹ *sīn* because *zāy* preceded it and took its place in speech, so that when *sīn* followed it there was no place left for it P

509 ⁶The definition reads: *al-arḍ as-sabaxa qalīlahu*, probably read *qalīlatu n-nabt* "with scanty vegetation."

⁷MS. *qahndar*, read *quhandiz*.

510 ¹*qulta*, altered by later hand to *qullibat*; also "followed" in the next phrase: *talat*, altered to *taliya*.

in speech (?). *Zāy* may alternate with *sin*² [in Arabic], as in the word for "ship": *būzī*, *būṣī*; also *laziqa*, *laṣiqa* ("stick"); *buzāq*, *buṣāq* ("spittle").

Š

BA'Š bāš "Head (*ra's*)."⁰

bāš

BA'Š bāš "Wound (*jirāḥa*)."⁰ Proverb: KUNY BARIR KAYIK NIK KUVZIN-DA' 'AḌIN BA'ŠIY YUVQ kōni barir kāyiknig kōzindā aḍin bāši yoq⁰ "The gazelle that goes straight on (running no risks) has no other wound than his eyes"—implying that the eye is not really a wound. This is coined to scold a person who runs risks and then falls

P

[III. 112/152]

511

into them.⁰

TA'Š tāš "Stone (*ḥajar*)."

tāš

TA'Š TUVN. tāš tōn "An outer (*zahāra*) garment."⁰ TA'Š YIYR. tāš yēr "Open country; a foreign land (*al-faḍā' min al-arḍ wa-l-yurba*)."⁰

SA'Š 'AT. sāš at "A shy (*ramūḥ*,¹ *nafūr*) horse."⁰

sāš

QA'Š qāš "Eyebrow (*ḥājib al-'ayn*)."⁰

qāš

QA'Š qāš ["Jade"] A clear stone (*ḥijāra ṣāfiya*), white or black. The white one is set in a ring (*yaxtimu*) as a protection from thunderbolts, thirst, and lightning.

QA'Š 'UKUVZ qāš ögüz Two rivers that flow along the two sides of the city of Khotan. One of them is called: 'URUNK QA'Š 'UKUVZ ürün qāš ögüz; in it is found the clear white stone, and the river was named after it. The other is called: QARA' QA'Š 'UKUVZ qara qāš ögüz; in it is found the clear black stone. This stone is not found anywhere in the world except in these two rivers.⁰

N

QA'Š qāš "The edge or rim (*ḥarf*, *ṣafir*)" of anything. Thus :: YA'R. QA'ŠIY yār qāši "The edge (*ḥarf*) of a precēpice (or other)."

Γ

BA'Γ bāγ "Vineyard (*karm*)."⁰

bāγ

BA'Γ bāγ "A bundle (*ḥuzma*)" of firewood, or other. :: 'UTUNK BA'ΓIY otun bāyi "A bundle of firewood."⁰

510 ²Error for *ṣād*? In the examples, *būṣī* is the Arabized form of Persian *būzī*; *laziqa* and *busāq* (with *sin*) are also found in addition to the forms with *zāy* and *ṣād* given in the text.

511 ¹MS. *rūmū*.

TA'Γ tāy "Mountain (*jabal*)." Proverb [= 320 qawuṣ-]: TA'Γ TA'Γ·QA' QAWUŠ-MA'S· KIŠY KIŠYK' QAWUŠUVR· tāy tāyqa qawuṣmās, kiši kišikā qawuṣūr "Two mountains never meet (since they are anchored to their place), but one man can meet another (though it may take a long time)." This is coined about one who sees his beloved after a long time. 0

DA'Γ: dāy "Brand (*kayy*)," by which horses and others are marked (*yūsamu*). The Persians took this word from the Turks. It should not be said that this is a word of the Persians since, compared with the Turks, they have no animals at all, let alone names for their brands (*simāt*). Besides, I have heard this word as far as the frontiers of Islam. 0

DA'Γ or DA'Γ dāy/dāy A particle meaning "is not (*laysa*)." Arzu dialect. :: 'UL 'ANDA' DA'Γ 'UL ol anday dāy ol "He is not like that." The Oğuz took the word from them and changed their expression: DA'Γ 'UL dāy ol into: TAKUL· tægül meaning "is not (*laysa*)." The Oğuz neighbor

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on the Arzu and there is some admixture in their speech. 0

SA'Γ sāy "Intellect (*'aql*)." Oğuz dialect. 0 SA'Γ sāy "Understanding, cleverness (*fiṭna, dakā'*)." Oğuz dialect. Thus :: SAN·DA' SA'Γ: YUVQ sändä sāy yōq "You have no understanding." 0 SA'Γ sāy "Health, soundness (*ṣihḥa, salāma*)." Thus :: YIYNIK SA'Γ·MUV yēniḡ sāy mu "Is your body healthy (*ṣahīḥ*)?" 0 SA'Γ SUVW sāy sūw "Clear, sweet (*qarāḥ, 'adb*) water." 0 SA'Γ 'ALIK sāy ālig "Right (*yumnā*) hand." All these are Oğuz dialect; the Turks do not know these words.

SA'Γ sāy Name for "the sticks used to comb wool (*quḍbān yunfaṣu bihā ṣ-ṣūf*)." 0

SA'Γ: YA'Γ: sāy yāy "Butter (*samm*)." 0

SA'Γ: KUNKUL: sāy kōnül "A pure (*maxmūm, naqī*) heart." 0

W

SA'W sāv "Proverb (*maṭal*)." Thus :: SA'W·DA' MUNDA'Γ: KALIR sāvda munday kälir "It comes this way in the proverb." SA'W sāv "Story (*qiṣṣa*)." SA'W sāv "Report (*ḥikāya*)." 0 SA'W: sāv "Message (*risāla*)." 0 SA'W sāv "Speech (*kalām*)." 0 SA'W sāv "News (*anbā, aḥādīṭ*)." Hence they call "a prophet (*nabī*)": SA'WJY sāvci since he relates news, as well as stories, and conveys the message, and coins proverbs. 0 SA'WJY sāvci "The man who conveys messages (*yamṣī . . . bi-r-rasā'il*) between the relatives of the bride and the groom," since he reports the words of one to the other and vice versa, as I have explained. Verse:

BIL·KA' 'ARAN SAWLARIN· 'AL·GIL· 'UKUT

'ADKUV SAWI' 'AD·LASA' 'UVZK' SINK'R

bilgā ārān sawlarin alyil ögüt

ädgü sawıy ädläsä özkä sinār 0

"Take the speech of wise men as admonition, because fine speech, when one nourishes it, takes root (as wisdom) in the heart." 0

ŠA'W: šāw A plant like potash (*hurḍ*), in Uč, used to wash clothes. 0

šāw D?

QA'W qāw "The tinder (*hurṛāqa*) used as kindling for a firestick."

qāw

:: TUVN QA'W QUVW BULDIY tōn qāw qōw boldi "His garment wrinkled (*inqabaḍa*, *inzawā*)" because of being badly sewn. 0

LA'W lāw "Sealing wax (*al-mūm allāḍī yuxtamu bihi*)."

lāw

Q

QA'Q qāq "A dried (*faliq*) plum, or other." 0

qāq

QA'Q SUVW qāq sūw "Pond (*γadir*)."

K

BA'K: bēg "Emir (*amīr*)."

0

BA'K bēg "Husband (*zawj*)"

bēg

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al-mar'a.)" He is likened to an emir in his own house. 0

TA'K tāg A particle of resemblance. Thus :: 'UL 'ANDAḤ TA'K ol anday tāg "He is like that (*kaḍā yušbahu*)."

tāg

JA'K čāk A cotton fabric similar to the *burd* (striped cloth). It is used to make wraps (*duṭur*) and is worn by the Yēmāk. 0

čāk

NA'K: nāg "Crocodile (*timsāḥ*)."

0

NA'K YILA'N: nāg yilān "Dragon (*tu'bān*)."

nāg

NA'K YILIY nāg yili Name of one of the twelve years in Turkic. The year in which I wrote this book, '69, was such a year.

L

BA'L bāl "Honey (*asal*)."

Dialect of Suvārīn, Qifčāq, and Oγuz. The Turks call it:

bāl D

'ARIY YAḠIY ari yaḡi ["bee butter"].

Verse:

BAR·DIY SANKA' YA'K 'UTRV TUTUB· BA'L:

V

BARJIN KAḌIBAN TALUV YUWḠA' BULUB· QA'L:

bardi saḡa yāk utru tutup bāl

barčīn kādībān telwā¹ bolup qāl 0

"The devil confronted you and gave you honey (meaning the sweetness of this world). You even put on his silk (so much were you enchanted by him, therefore) remain and live on in madness (since you have not recognized his scheme)." 0

513 ¹The meter requires two syllables, and *telwā* (214, *majnūn*) fits the translation (*fī junūn*). Perhaps the copyist substituted the Oγuz variant *tālū* (548) and added the gloss *yuwḡa* (458 "bastard"), or simply misread **طرا** as **طرا** .

TA'L_ tāl "A tender branch (*qaḍīb raḥb*)." Hence "a tall and slim (*muṣaṭṭab al-qāma, ḡaḍḍ*) man" is called: TA'L BUVD·LUI tāl bōḍluḡ likening him to a branch in suppleness (*līn*); but this is usually used for a lithe (*sayfāna*) girl. 0 tāl

JA'L QUVY· čāl qōy "A sheep of mixed white and black color (*amlaḥ*)." čāl

SA'L_ sāl "Raft (*ḡimḍ*)."² It means the same as: TA'R· tār [508-9]. 0 sāl

SA'L sāl [Lacquer] "A paste (*luzūjāt yuttaxaḍu min ḡirā'*) with which Ṣīnī bowls, or other, are smeared and painted on."

M

TA'M· tām "Wall (*jidār*)." 0 tām

"Medicine (*'ilāj*)" is called: 'AM· SA'M· ām sām. SA'M_ sām is not used alone, but only paired. 0 sām

QA'M qām "Diviner (*kāhin*)." qām

N

TA'N tān "A cold wind (*rīḥ bārīda*) that blows in the early morning and the early evening." 0 tān

XA'N xān Their greatest king (*al-malik al-a'zam minhum*). This name is given to those who are descendants of Afrāsiyāb. He is the Khāqān. There is a long story behind the giving of this name. 0 xān N

SA'N_ sān "Number (*'adad*)." sān

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:: QUVY· SA'NIY NAJA' qōy sāni nāčā "What is the number (*'adad, ḥisāb*) of sheep?" 0

QA'N· qān "Blood (*dam*)." Proverb [= 472 yu-]; QA'NIḡ QA'N BIR·LA' YUVMA'S· qāniy qān birlā yūmās 0 "Blood cannot be washed with blood." 0 That is to say, civil disorder can be quieted only through peace. 0 qān P

MA'N QIŠ·LA'T mān qišlāy A name [of a place] in the country of the Oḡuz. 0 mān N
MA'N KND_ mān kānd Name of a city which was near Kāšyar; it is now in ruins. 0

MA'N YA'Š·LIIḡ QUVY· mān yāšliy qōy "A sheep that has passed four years (*jāwaza arba' sinīn*)." This is not used for any [animal] other than sheep.

Final Weak (*mu'tall al-'ajz*)

B

BA'Y· **bāy** "Rich (*ḡani*)."⁰ BA'Y· YIΓA'J **bāy yiyāc** Name of a place near Uč, **bāy N**
between it and Kuča.

T

TA'Y· **tāy** "Colt (*muhr*)."⁰ Verse [= 112 atit-]: **tāy**
TKUR MANIK SA'WIMY BLKA'LAKA' 'AY· V
TINAR· QALY 'TIT·SA' QIS·RAQ SINIY TA'Y·
tāgür mänig sāwimi bilgäläkä ay
tinar qali atitsa qisraq sani tāy 0

"Convey my words to the wise men and say to them: 'The mare rests when the colt is counted among the horses'"—since it is then mounted instead of the mother.

S

SA'Y· **sāy**¹ "Stony ground (*ḡarra*)."⁰ **sāy**

SA'Y· YARIQ **sāy yariq** "Suit of armor (*jawšan*)."⁰

QA'Y· **qāy** A tribe of the Turks. **qāy N**

Initial Weak

B

:: YA'B· YUVB· **yāp yōp** "Beguiling, deceiving (*xilāba, xidā'*)."⁰ :: YA'B· YUVB· **yāp**
QIL·DIY **yāp yōp qildi** "He beguiled or deceived (*xada'a wa-xalaba*)."

T

YA'T· KIŠY **yāt kiši** "Foreigner (*ajnabi*)."⁰ Thus :: YA'T· BA'Z· YADIL **yāt bāz yadil** **yāt**
"Let the foreigners (*ajānib*) disperse."⁰

YA'T· **yāt** "Divination (*kahāna*) with stones to bring on rain and wind."⁰

Z

YA'Z· **yāz** "Summer (*ṣayf*)."⁰ Proverb: YA'ZIN· QATIΓ·LAN·SA' QIYŠIN SAW·- **yāz**
NUVR **yāzin qatiγlansa qišin sāwnūr** 0 "Whoever works hard (and earns) in summer will be
happy in winter." P

S

YA'S· yās “Loss (*waqī'a, xusrān*.)” 0 Thus :: 'NIK TALIM YA'SIY² TAK·DIY yās
 anig tālim yāsi tāgdi “He suffered much loss.” 0 YA'S· yās “Death (*mawt, halāk*.)” Oʻyuz D
 dialect. Thus :: 'NIK 'UFLY YA'S· BUL·DIY anig oʻyli yās boldi “A son of his died (*halaka . . .*
aw-māta.)”

Š

YA'Š· yāš “Tear (*'abra*.)” Thus :: KUVZUM· YA'ŠIY 'AQ·DIY kōzüm yāši aqdi yās

[III. 119/159]

515

“My tear flowed.” 0 YA'Š yāš “Greens (*baql*.)” Thus :: YA'Š· YYDIM· yāš yēdim “I ate the
 greens.” 0 YA'Š· yāš “Fresh (*tari*),” of anything. Thus :: YA'Š· 'AT· yāš āt “Fresh meat.”

Γ

YA'Γ yāγ “Oil (*duhn*.)” 0 SA'Γ YA'Γ sāγ yāγ “Butter (*samn*.)” The Oʻyuz call yāγ D
 “animal fat (*šahm*)”: YA'Γ· yāγ. 0

Q

YA'Q YUVQ yāq yūq “The residue of food in a bowl (*sulāta al-qaṣ'a*.)” Hence “a yāq
 distant relative (*qarīb ba'id*)” is called: YA'Q YUVQ QADAŠ yāq yūq qadaš meaning that he
 sticks to us as the residue of food sticks to a bowl.

K

YA'K yāk “Devil (*šaytān*.)” Proverb: BILMIŠ YA'K BILMA'DUK KIŠYDĀ¹ YIYK· yāk
 bilmiš yāk bilmādqük kišidā yēg 0 “Better the devil you know than the man you don't.” 0 P
 This is coined to advise a person to respect acquaintances.

[L]

YA'L² yāl “Horse's mane (*'urf al-faras*); the place where the mane grows (*ma'rafa*.)” yāl
 In all dialects. :: 'AT· YA'LIY² at yāli “The mane-place (*ma'rafa*) of the horse”—it is the flesh
 on which the mane grows.

M

YA'M· yām “A mote or speck (*qadā*)” in the eye, or other. yām

514 ²S has traces of three dots above (indicating Š); erased?

515 ¹A: second A added by later hand (indicates nunation, thus: *kisidān*).

²L is corrected from K.

N

YA'N. *yān* "The tips of the hip-bones (*ru'ūs al-warikayn*).” "The hip-bone (*warik*)" is itself called: YA'N. *yān*. yan

Another Type

YA'Y. *yāy* "Spring (*rabi'*).” Proverb [= 352-353 *balgür*.]: KUVZ KALIKY YA'YN yay
BAL·KUVLUK *küz käligi yāyin hälgülüg* 0 "The way autumn will come is apparent at the P
coming of spring.” This is coined about something whose end result is known from the very beginning. Verse:

YA'Y. KURKINK' 'INAN·MA'	yāy körkinä inanma	V
SUWLAR 'UZ' TYANM'	suwlar üzä tayanma	
'ASIZ-LILIK· 'ANUN·MA'	esizlikig anunma	
TILDA' JIQA'R· 'DKUV SUVZ	tilda çiqār ädgü sōz	

"Do not depend on spring (or hope for good from its blossoms and bright colors); do not lean on water (for he who depends on taking pleasure from the good things of this world and from spring breezes is like one who leans on water); do not prepare yourself for evil; but bring from your tongue fine words (with which people will be pleased)."

Rule. We have called this and other chapters "defective (*manqūš*)" since the medial *līn* letter may drop from the word, rendering it biliteral in pronunciation, though not in writing; in its written form the letters remain sound. G

[III. 121/161]

516

Example: The "forearm (*aḡud*)" is called: QUVL. *qōl*. Then you say: 'NIK QULIY¹ 'L·DIY **anig qolin aldi** meaning "He grasped his arm." It has become like the word for "slave": QUL *qul* since the *vāv* has dropped out. Similarly: YIYL *yēl* "wind (*nasīm*)"; in the course of speech you say: 'NIK YALIY KUVJ·LUK **anig yeli küçlüg** "His wind (*rīḡ*) is strong," meaning that he has strength. It has become like the word for "year": YIL *yil*. This is the rule for all nouns and verbs in the "deficient" chapter. Notice how this agrees with Arabic. For example, the Arabic verbs: *zāna, yazīnu*, imperative: *zin* ("adorn"); *kāla, yakīlu, kil* ("measure"); the *līn* letter has dropped out in each case. But in this language [Turkic] there is a single rule for both nouns and verbs, due to its encompassing nature (*li-si'atihā*), whereas in Arabic this rule holds good only for verbs, not for nouns. Learn it!

Those of the Pattern: *fa'al*, with radical *vāv*

[T]

QIZIL JUVUṬ: *qizil čüvit* "Cinnabar (*sinjarf*).” 'AL· JUVUṬ: *al čüvit* "Vermilion (*isrinj*).” 0 KUVK JUVIT *kōk čüvit* "Azure (*lāzward*).” 0 YA'ŠIL JUVIT *yāšil čüvit* "Verdigris (*zinjār*).” 0 SA'RIF JUVUṬ: *sāriy čüvit* "Arsenic (*zarnīj*).” There is a variant with the thin *wā'*: JUWT *čüwit*. Know that: JUVUṬ: *čüvit* is a generic term for all of these colors, and they are distinguished by mentioning along with it the specific color name. 0 čüvit
D

UQUV·T² **qavut** A variant of: QA'ΓUVT· qā'yūt for the dish given to confined women. **qavut** D
It is made by mixing millet gruel (*sawīq ad-duxn*) with butter and sugar, then it is eaten.

J

QUVUJ·³ **qovuč** "The trace of a demonic stroke (*aṭar kull sa'fa min al-jinn*)."³ One **qovuč**
who is struck with it is treated by dashing cold water in his face, then saying: QUVUJ·³ QU-
VUJ·³ **qovuč qovuč**. Afterward he is fumigated with rue and aloes. I think it comes from their
expression: QAJ QAJ **qač qač** meaning "Run, flee, O jinni (*uhrub wa-firra yā jinnī*)."

KUVJ· YUKUVN· **küvāč yügün** "A Nayzakī⁴ bridle." **küvāč**

Z

QUVZ **qovuz** A variant of: QUVJ· **qovuč**. Oγuz dialect. Thus :: YIYL QUVZ· **qovuz** D
BITIKIY **yēl qovuz bitigi** "A charm against demonic stroke (*'awda al-jinn wa-s-sa'fa*)."⁰

[III. 122/164]

517

QUVZ· **qovuz** "A speck in wine (*al-qaḏā fi š-šarāb*)."⁰ Thus :: QUVZ SUJIK DĀN· **qovuz**
KATA'R· **qovuz sičigdān ketār** "Remove¹ the speck from the wine."

KUVUZ· **kövüz** "Carpet (*zarbiyya*); and bedding or spread (*firās, miḥād*) woven from **kövüz**
wool."

YUVUΓ· **yuvuy** A variant of: YUWΓ **yuwuy** meaning "a boulder that is rolled down **yuvuy** D
by the torrent (*al-jalmūd alladī yudaḥrijuhu s-sayl*)."

Q

SUVUQ· **suviq** The word for any watery (*raqīq*) liquid, such as curdled milk or syrup **suviq**
when they are thinned. Thus :: SUVUQ· YUΓRUT· **suviq yoγrut** "Watery yoghurt (*raṭiyya*
raqīqa)."⁰

SUVUQ· QUDRUQ· **suviq quḏruq** "A tail that is long and has little hair (*ṭawīl qalīl* D
aš-ša'r)," such as that of a mule. Also of a tree, or other. Qifčāq dialect. ⁰

QUVUQ· **qovuuq** Anything "hollow (*ajwaf*)."⁰ A variant of: QUWUQ **qowuuq**. ⁰ **qovuuq** D

QAVUQ· **qavuuq** "Bladder (*maṭāna*)."⁰ A variant of: QAWUQ **qawuuq**. ⁰ **qavuuq** D

QAVIUQ **qaviq** "Millet bran (*nuxāla ad-duxn*)."⁰ **qaviq**

516 ²Second U altered from A (?).

³First U altered from A.

⁴MS. *nyrky*. See 557:5; Dozy, II, 631.

517 ¹MS. *naḥḥā*, read *naḥḥi*.

The *vāv* in these words is an alternant of the thin *fā'* [w].

K

KUVUK MUVŠ **küvük mūš** "He-cat (*ḍaywan*)." KUVUK· **küvük** is "straw (*tibn*)" in **küvük**
Oyuz dialect. D

L

TUVUİL.² **tavil** "The drum (*ṭabl*) that is beaten for the falcon (*bāzī*) during the **tavil**
hunt." I think that it is derived from the Arabic, with *ḫā'* changing to *tā'* because of the closeness
of their points of articulation; as one says in Arabic: *ḡaliṭa*, *ḡalīta* ("to make a mistake");
qattara, *qaṭṭara* ("to scent"); or as they changed *Tābit* and said *Tübüt*.³ However, I have heard
the words spoken by genuine (*ṣamīm*) Turks in the farthest reaches of Islam.

Those with *yā'*

R

QAYIR· **qayir** "Trampled (*dahās*) ground." Turk dialect. The Oyuz call "sand **qayir** D
(*raml*)": QAYIR· **qayir**.

Š

TAVUŠ· **taviš** "Sound and movement (*ḥiss wa-ḥaraka*)." A variant of: TAWIŠ **tawiš**. **taviš** D

F

TAYIΓ YIYR· **tayiy yēr** "Slippery (*mazlaqa*) ground." 0 **tayiy**

TUYAΓ· **tuyay** "Hoof (*ḥāfir*)." :: 'AT· TUYAΓIY **at tuyayi** "A horse's hoof." **tuyay**

QUYUΓ· NA'NK **qoyuy nān** "Thick (*ṭaxīm*, *ḡalīz*)," of liquids. Thus "syrup (*rubb*)" **qoyuy**
is called: QUYUΓ· SUJIK **qoyuy sücig** meaning "Thick thin-wine (*ṣarāb raqīq ḡalīz*)."

QAYIΓ **qayiy** A clan of Oyuz. **qayiy** N

QUYUΓ· **quyuy** "Well (*bi'r*)." A variant of: QUḌUΓ **quḍuy**. 0 **quyuy** D

QAYΓ YIYR **qiyiy yēr** "Ground that slopes away (*munḥarifa*)"⁴ from the main road, **qiyiy**
or other.

Q

BAYIQ· SUVZ· **bayiq söz** "True (*ṣādiq*) words." Oyuz dialect. 0 **bayiq** D

517 ²First U altered from A.

³MS. *ṭabuta* (?); see 179 *tübüt*, 55 *aba*.

⁴MS. *munjarifa*.

TAYUQ 'AR. **tayuq** är "A man who is young, delicate, and fastidious (*sābb, ẓarīf, mutaqqazziz*)."⁵ 0 **tayuq**

[III. 124/166]

518

TAYAQ. **tayaq** "Staff (*'aṣā*)."⁰ :: KUD'KUV TAYAQ BIYR·DIY **küdāgü tayaq bērdi** "The groom gave a slavegirl or slaveboy for the bride to lean upon (*muttakiyan 'alayhi*) when dismounting." This is a custom of the well to do, and he becomes her personal property (*milk*). Proverb: TAYAQ·BILA' TAY·MA'S· TANUQ SUVZUN BUT·MA'S· **tayaq bilā taymās tanuq sōziün bütmās** 0 "The one who has a staff will not slip (in the mire); the words of a witness are not known (except when he bears witness)."⁰ **tayaq** P

TUYUQ· KIŠIY **tuyuq kiši** "A stingy (*munqabiḍ*) man."⁰ TUYUQ· KUVN· **tuyuq kūn** "An overcast (*dajn wa-ḍabāb*) day." TUYUQ· QABUḤ **tuyuq qapuḥ** "A locked (*muḥlaq*) door."⁰ **tuyuq**

QAYYAQ **qayaq** "The pellicle on milk (*dawāya*)."⁰ Verse: **qayaq**
 SADRAMIŠ 'LḤUN QUY'Q [sic] **sādrāmiš olyun (?) qonāq** V
 SAR·MAMIŠ SUVṬAN·¹ QAY'Q· **sārmāmiš süttān qayāq**
 "The yield² of [ripe?] grains from the coarse millet is sparse; the pellicle has been strained from the milk"—since they have to be cooked together in order to be eaten. 0

"Breach of promise (*xulf al-wa'd*)" is called: QIYIQ· **qiyiq**. It may be used as an adjective; thus :: QIYIQ· KIŠIY **qiyiq kiši** "One who breaks his promise (*mixlāf li-l-'ida*)."⁰ **qiyiq**

QIYIQ· NA'NK **qiyiq nān** "Anything cut obliquely (*munḥarif*)," such as the tip of a stylus that is cut obliquely (*muḥarraḥ*), etc. 0

MAYAQ **mayaq** "Dung (*ba'r*)," especially of camels. Then the meaning is extended; thus: QUVY· MAYAQIY **qōy mayaqi** "Sheep dung." But "horse dung (*rawṭ al-faras*)" is not called anything but: YUNDAQ· **yundaq**. Proverb: TAWY BADUK 'AR·SA' MAYAQIY BADUK 'ARMA'S· **tewe bādük ärsä mayaqi bādük ärmās** 0 "Though the camel is big his dung is not big."⁰ This is coined about one who thinks he is great though he is merely the servant (*šakiri*) of a great man, as if to say, "Greatness belongs to him whose servant (*'abd*) you are." P

K

KAYIK· **käyik** "Wild (*waḥšī*)," of anything, in its root-meaning. But when this word is used specifically it is confined to Cervidae (*ẓibā*, 'ufr, wu'ül), or to any of these types that is edible. 0 KAYIK· KIŠY **käyik kiši** "A wild man (*nasnās*)."⁰ KAYIK SUKUT· **käyik sōgüt** "The wild willow." Similarly, for any type of domestic plant, its wild variety is: KAYIK· **käyik**. 0

KAYUK **käyuk**

käyuk D

517 ⁵ MS. *mutaqqazzir*.

518 ¹ *Tašdid* (~) by later hand.

² MS. *rab'*, read *ray'*; cf. 140 *üdrä*; cf. proverb s.v. 193 *qonaq*.

K

KUYA' **küyä** "Moth worm (*sūs*)" that eats felt, etc. 0 **küyä**

KĀIYA' **-kiyā** A diminutive particle that occurs with words that have *kāf* or *rikka* or *imāla*. Thus :: 'AR·KIYA' **ärkiyā** "Little man (*rujajl*)." YIYR·KIYA' **yērkiyā** "Little land."

N

YAN' **yana** A particle that indicates "returning (*raj'a*).": YANA' KAL·DIM **yana** **käldim** "I returned, I came a second time (*raja'tu, ji'tu t̄āniyan*)."

Another type

[III. 128/170] **520**

YAYA' **yaya** "Buttocks (*alya*)," especially of humans. 0 **yaya**

This type of noun is not defective, either in speech or in writing, since the second radical is vowelled; only those with unvowelled second radical are defective. 0 **G**

End of the Chapters of Simple Words

Chapters of Augmented Words

Chapter: *fā'il*

N

TA'DUN **tādun** "A one year old calf (*at-tabī' min al-baqar*).": 0 **tādun**

TUVḌUVN· **tūdūn** "The distributor of water to villagers (*muwazzi' al-mā' fi ahl al-qurā min aš-širb*).": 0 **tūdūn**

TIYḌIYN **tēḏin** A particle of time. Thus :: BUV TIYḌIN· KAL·DIY **bu tēḏin kaldi** **tēḏin** "He came at about this time (*fī miṭl haḏā l-waqt*).": 0

Chapter: *fa'al*

T

BAYA'T **bayāt** The name of God (*allāh ta'ālā*). Ar̄yū dialect. 0 **bayāt D**

BAYA'T· **bayāt** The name of a clan of Oγuz. **N**

R

“Felt cap (*lubbāda*).” Dialect of those who change *dāl* to *yā*. 0

KUYUK NA'NK **köyük nāḡ** “Something burning (*muḡtariq*).” **köyük**

L

MAYL YMIŠ **mayil yemiš** The word for “any fruit that becomes soft after ripening and passing its prime (*lāna ba'da mā nađija wa-jāwaza ḡaddahu*),” such as a peach or a large and overripe¹ melon. **mayil**

M

QIYM· **qiyim** (?) “Panic (*xawf, faza'*) of the people of a country at the approach of an enemy.” :: QURQUNUJ QYM BULDIY **qorqunē qiyim boldi**. **qiyim ?**

:: 'UL KYM KYM KUVN KJURDIY **ol küyüm küyüm kün káčürdi** “He spent the day carelessly but keeping busy (*fī ḡafla lā qaṡa'a suḡlan wa-lā kāna fāriḡan*).” **küyüm**

N

BUYIN **boyin** “Neck (*raqba*),” of a man, or other. “The tang-pin (*ša'ira*) of a sword” is called: QILJ BUY·NY **qilič boyni**. Also: BIJA'K BUY·NY **bičāk boyni** “The tang-pin of a knife.” 0 **boyin**

BUYUN **boyun** “People (*qawm*).” Dialect of those who change *dāl* to *yā*. 0 **boyun D**

TUYIN 'AR· **tuyin är** “A stingy (*đanin, munqabiđ*) man.” 0 **tuyin**

TUYIN **toyin** “Heathen priest (*al-'ilj min umma al-kufr*).” He is like the 'Alim or Mufti among us. He is always found with his idols and reading books and the superstitions of the unbelievers—we take refuge from him with God most high! Proverb: BYR· TUYIN BAŠIY 'AḡRIYSA' QAMUḡ **TUYIN BAŠIY 'AḡRIYMA'S· bīr toyin baši aḡriša qamuy toyin baši aḡri-mās** 0 **toyin P** “If one priest has a headache, not all priests have headaches.” This is coined when someone refrains from eating something among his companions for a certain reason, and so they invite another person to eat it.

Doubly Weak (*matwi*)

QAYA' **qaya** “A hard bare mountain or cliff (*aḡ-šald min al-jabal*).” 0 **qaya**

QAIYA' **-qiya** A diminutive particle, for words with *išbā'* or *ḡayn* or *qāf*. Thus :: 'UḡUL·QIYA' **oḡulqiya** “My little son (*bunayya*).” QIYZ·QIYA' **qizqiya** “My little daughter.” **-qiya**

519 ¹MS. *ḡāb* (?), read *ḡāy*; cf. 528 *mayil*. *Kabīr* “large” is perhaps in error for *kaḡīr al-mā* “with much water.”

QUYA'R. **quyār** A word of abuse (*sabb*) for cattle or slaves. Thus :: BUV QUYA'RIY [sic] **bu quyār qizi** (?) "This is one whose daughter pours and spits (*hādā ṣābb wa-mājj bin-tuhu*)."¹ This derives from the expression: SUVF QUY·DIY **sūw quydi** meaning "He poured (*ṣabba*) the water (or other)."

S

QAY'S. **qayās** Name of the country of Tuxsi and Čigil. It is three fortresses. The first is called: SA'B-LIF QAYA'S. **sāpliy qayās**. The second is: 'URNK QAYA'S. **ürün qayās**. The third is: QAR' QAYA'S. **qara qayās**.

[Š]

QUY'Š **quyās** "The intense heat of summer; blazing sunlight (*ḥamāwa al-qayz, šidda waq' aš-šams*)."

Γ

'AYA'Γ. **ayāγ** "Honorific title (*laqab*)."¹ Verse: **ayāγ**
 QUDΓIL·MANK' 'AQIYLIQ·BULSUN MANKA' 'AYA'ΓA'
 'ID·ΓIL MANY TUQIŠ·QA' YUW·KIL MANKA' 'ULA'ΓA'
qođγil maṇa aqiliq bolsun maṇa ayāγa
idγil māni toqišqa yöwgil maṇa ulāγa 0

"Let me be generous and get a name for generosity (*fa-yakūnu laqabi jawādan*), send me to battle and help me¹ by giving me a horse that will convey me to it."

N

MUYA'N **muyān** "Religious recompense (*tawāb*)."¹ Hence "a watering station (*saqāya*) that is built on the road" is called: MUYA'N·LIQ **muyānliq. 0**

Chapter: *fa'lā*, in its various vocalizations

J

BUVJY QUBUZ **bōči qopuz** A type of lute (*al-arann min al-a'wād wahwa naw' min al-barābiṭ*).

D

QAY·DA' **qayda** A particle meaning "where (*ayna*)."¹ Thus :: QAY·DA' SAN **qayda qayda** **sān** "Where are you?" QAN·DA' **qanda** is a variant, with *nūn*.

[III. 130/173]

QAYUVDA' **qayūda** is another variant. 0

KUY·DA' köydä "The furnace (*atūn*) in which gold and silver ores are smelted (*yudābu . . . fa-yustaxlaşu*)." köydä

Q

QUY·QA' quyqa "Skin (*jild*)," in its root-meaning. And "fur (*farwa*)" may be called: quyqa
 QUY·QA' quyqa. Hence :: 'UL QUVY(N)UĠ QUY·QA'LADIY ol qōyuy quyqāladi "He singed the fleece to reveal the skin (*aḥraqa š-ša'r min al-jild ḥattā aḥhara l-jild*)" but did not flay it. This is called "scalding (*tasmīf*)."

M

QIY·MA' 'UKRA' qiyma ügrä Name of a type of noodles in which the dough is cut obliquely (*muhrafan*),¹ like "sparrows' tongue (*lisān al-'aṣāfir* [vermicelli ?])." It is called: QIY·MA' 'UK·RA' qiyma ügrä. 0

QUY·MA' quyma Name of a type of buttered bread. The dough is thinned like *qaṭā'if* dough, then poured (*yušabbu*) into a kettle of boiling butter so that it forms into thin loaves. Afterward it is removed and sprinkled with sugar, then eaten. 0 And "any tool that is manufactured by casting rather than forging the metal (*maṣnū'a min filazz al-arḍ mafrū'ya ḡayr maṭrūqa*)," such as a mortar, a lamp, or a hammer, is called: QUY·MA' quyma.

Chapter: *fa'ālū*, in its various vocalizations

Γ

TAY'ĠUV tayāyu "A piece of dried clay, a clod (*nubla, madara*)." tayāyu

TURIYĠA' torīya "Lark (*qunbura*)," a bird. 0 torīya

SŪYA'ĠUV soyāyu "Cock's spur (*šišiya ad-dīk*)." soyāyu

K

BITIYKUV bitīgü "An ink-box (*dawāt*)," Turkic or otherwise. 0 bitīgü

KULIYKA' köligä "Deep shade (*zill zalīl*)." köligä

M

QALIYMA' qalīma "Upper chamber (*ḡurf*a)." 0 qalīma

'KA'MA' egāmä A type of lute (*naw' min al-mazāhir*). egāmä

KUŠIYKA' köšigä "Slight shade (*zill ṣaḡīr*)." köšigä

Initial Weak

YURIYΓA' 'AT· **yoriya** at “Ambler (horse) (*faras himlāj*).” **yoriya**

K

YULIYKUV **yüligü** “Razor (*mūsā* [defined]).” The Oγuz do not know this word; **yüligü** D they call a razor: KARA'Y· **käräy**. 0

'AYA'KUV **äyägü** “Rib (*dil'*),” of an animal, or other. **äyägü**

Chapter: *fa'lān*

Γ

TAY·ΓA'N· **tayyān** “Hound (dog) (*al-aqabb al-aγdaf min al-kilāb*).” Proverb [= 271 **tayyān** **sāw**·]: TAY·ΓA'N YUK·RUKUZN· TIYL·KUV SAW·MA'S· **tayyān yugrukin tilkü säwmās** “The P fox loves not the swift-running hound.”

[III. 132/175] **522**

This is coined about two scholars of whom one vexes the other because of a certain superiority.

K

KAY·KA'N **käygān** The name of two rivers that flow from Qayās to the İla Valley. **käygān** N One of them is called: KIJK KAYKA'N **kiçig käygān** and is the smaller; the other is called: 'ULUΓ KAYKA'N **uluy käygān** and is the larger.

Chapter: *fay'al*, in its various vocalizations

J

QIY·MAJ BUR·K **qiymaç börk** A white cap of fine goats-hair worn by the Čigil. **qiymaç** D?

Q

BAYNAQ **baynaq** “Dung (*farṭ*).” Oγuz dialect. **baynaq** D

BUYNAQ **boynaq** “A narrow mountain pass (*taniyya fi jabal*).” 0 **boynaq**

BUY·NAQ **boynaq** “Lizard (animal) (*al-'azāya dābba*).” 0

QAY·ΓWIQ· **qayyuq** “Small boat (*zawraq*).” 0 **qayyuq**

MAY·ΓAQ·¹ **mayyaq** “Crook-footed (*aḥnaf*),” of a man; “short-haired (*ajrad*),”² of **mayyaq** hoofed animals.

522 ¹Second A changed from U (?).

²Thus MTW and ED. DTS translates: “incapable of running fast.” And note Muḥīṭ: *al-ajrad* . . . *qaḏīb ḏawāt al-ḥawāfir* (“the penis of hoofed animals”).

K

KAY·LIK **käylik** “A wild man (*nasnās*).” A man who walks turning this way and that like one who is mad (*madhūs*) or wild (*waḥṣī*) is likened to it and called: KAYLIK KIŞY **käylik kişi**.

L

BUY·ML 'AT **boymul at** “A horse with white in the neck (*fī 'unuqihi bayād*).” The same for sheep, etc. **boymul**

M

BAY·RAM **bayram** “Festival (*'id*).” Oʻyuz dialect. I think it is changed from the popular term (*qawl an-nās*): BAD·RAM· **baḍram** meaning “pleasure (*surūr, nuzha*),” since a festival day is a day of pleasure. Before Islam (*fī l-jāhiliyya*) there were no festival days at all, that there should have been a word for them. If there had been, then all of the Turks should have know it [in this meaning], but the only ones who do are [those who] change *dāl* to *yā'*, according to their dialect. 0

JAIYDAM **čaydam** Name of a thin felt (*libd raqīq*) used to make raincoats and to stuff bedclothes. **čaydam**

SAY·RAM **sayram** The name of White City (*al-madīna al-bayḍā'*) which is called Isbjāb. 0 SAR·YAM· **saryam** is a variant. 0 **sayram N saryam D**

SAY·RAM·SUVW· **sayram sūw** “Shallow (*ḍaḥḍāḥ*) water.”

Chapter: *fa'ālil*, in its various vocalizations

Q

BAQ'Y(N)AQ³ **baqāyaq/baqānaq** “The space between the two sides of a cloven hoof, or one of the two sides of a cloven hoof (*mā bayn ḡilfay kull ḡī ḡilf wa-aḥad ṣiqqay aḡ-ḡilf*).” (baqānaq) BAQA'Y(N)UQ³ **baqāyaq/baqānaq** “The frog of a horse's hoof (*nusūr ḥawāfir al-xayl*).”

TUQIYMAQ **toqīmaq** “Fuller's mallet (*bi'zar al-qaṣṣār*).” 0 **toqīmaq**

QAYA'JUQ **qayāčuq** A sweet-smelling mountain plant. **qayāčuq**

[III. 133/177]

523

I think it is *az-zarnab* (“saffron”?). 0

Initial Weak

Q

:: 'AR· 'ATIN· YABIYTAQ MUN·DIY **är atin yabītaq mündi** “The man rode the horse **yabītaq** bareback (*mu'rawrī*),” that is, without a saddle or saddlecloth (*lā sarj 'alayhi wa-lā libd*).

Chapters of Quinquiliterals

Chapter: *fa'al'al*, in its various vocalizations

Γ

QIYR·LIF YIYR· **qayirliḡ yēr** “Trampled (*dahsa*) ground.” 0 **qayirliḡ**

QUYAS·LIF 'AR· **qayasliḡ är** “A man belonging to Qayās.”¹ 0 **qayasliḡ**

TUYAΓLIF YILQY **tuyayliḡ yilqi** “A hoofed (*dū ḡāfir*) animal.” **tuyayliḡ**

Q

QUYUΓLQ **qoyuḡluḡ** “Thickness (*taxāna*),” of liquids. **qoyuḡluḡ**

Those with Unvowelled Second Radical

J

SANDUVA'J	sanduvāc	“Nightingale (<i>'andalīb</i>).”	Verse [= 264 sanduvāc]	sanduvāc	V
SANDĀ' QAJAR· SUNDILA'J			sāndā qačar sondilāc		
MANDA' TINAR· QAR·ΓILA'J			māndā tinar qarḡilāc		
TAT·LIF 'UTAR SAN·DUVA'J·			tatliḡ ötar sanduvāc		
'AR·KAK TIŠIY 'UJRŠUVR			ärkāk tiši uçrušür		

Describing the quarrel of summer and winter; Summer says: “The bullfinch flees from you, the swallow rests in me (and other birds too), the nightingale warbles² melodiously, male and female couple”—in summer.

Q

BULΓAYUQ SUVW **bulḡayuḡ sūw** “Muddy (*kadir*) water.” 0 **bulḡayuḡ**

SAR·QIY(N)Q **sarqiyuḡ/sarqinuḡ** “Third stomach of a ruminant (*faḡt*).” The form **sarqiyuḡ** with *nūn* is a variant, as in Arabic: *mīzāb*, *minzāb* (“sewer”), *mīšār*, *minšār* (“saw”). 0 **(sarqinuḡ)D**

QUḌUVJAQ· [sic] **quyurčaq (?)** “Coccyx (*'uḡ'uḡ*).” **quyurčaq?**

523 ¹MS. *quyāsī*, read *qayāsī*.

²MS. *yufarridu*, read *yuḡarridu*.

Another Type

BAY·BAYUQ **baybayuq** The *ṭunawwiṭ*. This is a bird that sings melodiously and **baybayuq** makes a nest that hangs on the branches of a tree in the shape of a palm basket (*zanbīl*).

Sextiliterals

Q

BUYUN·DURUQ· **boyunduruq** “Yoke (*samiqān*).” It is a piece of wood that is placed **boyun-**
on the necks (*unuqay*) of two oxen. 0 **duruq**

MUYAN·JILIQ· **muyançiliq** “Mediation, conciliation (*tawassuṭ, ṣulḥ*)” between two **muyançiliq**
men. 0 :: SAN MUYANJILIQ QIL **sān muyançiliq qil** “Mediate between us.” Its root is:
MUYA'N **muyān** meaning “religious recompense (*tawāb*).” 0

End of the Book of Nouns of Defective Words 0

[III. 136/180]

524

In the Name of God the Merciful the Compassionate

Book of Verbs

Chapter of Biliterals

J

:: 'AR· KYJTIY **är kēçti** “The man was slow (*abṭa'a*) in a certain matter.” KYJA'R· **kēç-**
KIYJ·M'K **kēçār kēçmāk**.

R

:: YIBA'R BUVR·DIY **yipār būrdi** “The musk-fragrance spread (*fāḥat*).” :: SUVW **būr-**
BUVR·DIY **sūw būrdi** “The steam rose up (*irtafa'a, baxxara*).” The same for any sharp fragrance
which spreads (*afāḥa*) or forms vapors (*baxxara*). BURA'R· BURMA'Q **burār burmāq**.

:: 'UL MANK' YAR·MA'Q· BIYR·DIY **ol maṇa yarmāq bērdi** “He gave (*a'ṭā*) me the **bēr-**
dirham (or other).” BIYRUR BIYR·MA'K **bērür bērmāk**.

:: BAK SUVSIN TA'R·DIY **beg sūsin tārdi** “The emir dispersed (*farrāqa*) his troops.” **tār-**
The same for anyone who disperses anything. TA'RA'R· TA'R·MA'Q **tārār tārmāq**.

:: 'AR· YUQA'RUV TUVR·DIY **är yoqāru türdi** “The man (or other) stood up **tūr-**
(*qāma*).” TUVRUR· TUVRMA'Q **tūrür türmāq**.

TUVRUR **tūrur** A verb in the aorist (*mustaqbal*). It has no preterite (*māḍī*) and no infinitive, like the Arabic words *yada'u* ("he lets") and *yaḍaru* ("he lets"). 0 It denotes the existence or position of a thing at the time it is mentioned (*yunbi'u 'an qarār aš-šay' wa-wujūdihi makānahu fī ḥāla ḍikerihi iyyāhu*). Thus :: 'UL 'AWDA' TRUVR. ol **āwdā turūr** "He is present (*ḥāḍir*) in the house." This does not imply "standing." :: 'AR. SUKAL. TRUVR **ār sōkāl turūr** "[The man] is sick (*annahu marīḍ*)." This does not imply "standing." 0 (tūrur)

:: 'ĀT. TUVR. DIY **āt tūrḍi** "The horse (or other) was emaciated (*hazala*)." TUVRA'R TUVR. MA'Q **tūrār tūrmāq**.

'UL TAW'R TIYRDY ol **tawār tērḍi** "He gathered (*jama'a*) the property (or other)." TIYRA'R TYR. MA'K **tērār tērmāk**. tēr-

'UL 'ANY SA'R. DIY ol **ani sārḍi** "He rebuked him harshly (*'annaḥa, xaššana . . . l-qawl*)." SARA'R. SAR. MA'K. Q **sarār sarmāq**. 0 sār-

:: KANJ SUVT. SUVRDY **kānč sūt sōrḍi** "The baby¹ sucked (*mašša*) the milk (or other)." :: 'AR. SUVZ. SUVR. DIY **ār sōz sōrḍi** "The man asked the news (*istajarra . . . l-xabar*)." :: 'AR. YITUK SUVR. DIY **ār yitūk sōrḍi** "The man searched for (*anšada*) the stray." SURA'R SUR. MA'Q. **soḥār soḥmāq**. These last two are Oγuz usages. 0 D

:: 'AR. SUWQA' QA'R. DIY **ār suwqa qārḍi** "The man choked (*šariqa*) on the water." 0 qār-

[III. 137/182]

525

:: SUVW. 'ARIQ. TIN. QA'R. DIY **sūw ariqtin qārḍi** "The water overflowed (*fāḍa*) from the canal (in winter)." This is when snow and water freeze [in the canal] so that water coming down upon it overflows. QARA'R. QARMA'Q **qarār qarmāq**.

Z

:: 'AR. TUMLUḤQA' TUVZ. DIY **ār tumluḥqa tōzḍi** "The man suffered cold and hunger (*xariša*) because of the cold." TUVZA'R. TUVZ. MA'K **tōzār tōzmāk**. Qifčāq dialect. 0 D

:: YA'Γ SIYZDIY **yāγ sīzḍi** "The butter melted (*dāba*)." :: 'ULMA'DIN SUVW SIYZDIY **olmādin sūw sīzḍi** "The water oozed out (*sariba, tarasḥa*) from the jar (or other)." :: KUVN SIYZ. DIY **kūn sīzḍi** "The sun became hot (*dābat*)." ¹ This is when the first rays appear in the east. SIYZA'R. SIYZ. MA'Q. **sīzār sīzmāq**.

Š

:: 'AR. YUVDAN. QAIYIŠ. DIY **ār yōldan qīšḍi** (?) "The man deviated (*māla*) from the road." Also of the sun when it declines (*zālat*) from the zenith. QIYIŠA'R. QIYIŠMA'Q **qīšār qīšmāq**. qīš- ?

524 ¹ MS. *zifl*, read *ṭifl*.

525 ¹ MS. *dābat*.

:: TUVΓ TVΓ·DIY tōy tōydi “The dust rose up (*saṭa’a l-habā’ al-munbatt*).” TVΓA’R tōy-
TVΓM’Q tōyār tōymāq. Verse: V

’AΓ·DIY QZIL BAT(Y)RA’Q² aydi qizil batrāq
TUVΓ·DIY QAR’ TUB·RA’Q· tōydi qara topṛāq
YAT·ŠUV KALIB· ’UΓRA’Q· yetšū kälip oyrāq
TUQŠIB ’ANIN KYJTIMZ toqšip anin kēctimiz

“The red banner was raised (among the Muslim troops), the black dust rose up (*saṭa’a*), the Oyrāq (cavalry) reached us, they fought with us together and therefore we were slow (in returning).”

W

:: ’AR· ’IYW·DIY är ewdi “The man hurried (*’ajjala*).” ’IYWA’R ’IYWM’K ewār ewmāk. ew-

:: ’AR· ’ATIN QUVV·DIY är atin qōwdi “The man drove (*sāqa, ṭarada*) his horse.” qōw-
the same for anything.

Q

:: TVN JIYQ·DIY tōn čiqdi “The garment became moist (*axaḍa . . . n-nadā*).” The čiq-
same for anything that absorbs moisture (*axaḍa n-nuduwwa bi-nafsihi*) from the ground. JY-
QA’R· JYQM’Q čiqār čiqmāq.

:: ’AT· QUVQ·DY ät qōqdi “The smell of burning meat arose (*irtafa’a qutār al-laḥm*).” qōq-
Or the smoke (*duxān*) of a lamp that is put out. :: SUVW QUVQDY sūw qōqdi “The water
subsided (*γāḍa . . . ’ammā kāna wa-sakana*).” :: SIYŠ QUVQ·DIY šiš qōqdi “The swelling sub-
sided (*sakana*).” QUVQA’R QUVQ·MA’Q· qōqār qōqmāq.

K

’AR TUVZ· TUVK·DIY är tūz tōgdi “The man crushed (*daqqa*) the salt (or other).” tōg-
TVKA’R· TUVK·M’K tōgār tōgmāk. 0

[III. 139/184]

526

:: ’UL ’ANY SUVK·DIY ol ani sōkdi “He insulted (*sabba*) him.” SUVKA’R SUVK·- sōk-
MA’K sōkār sōkmāk.

N

’UL ’ALIM·NY TA’N·DIY ol alimni tāndi “He disclaimed (*jaḥada*) the debt (or other).” tān-
The same for anyone who disclaims something. TA’NAR TA’N·M’Q tānār tānmāq. 0

:: ’UL ’WINK’ TUVN·DIY ol äwinä tōndi “He returned (*raja’a*) home.” TVNA’R tōn-
TUVN·M’K tōnār tōnmāk. Oγuz dialect. D

:: 'UL SUVV DIN QA'N·DIY ol sūwdin qāndi “(The man) was filled (*baḍa'a, rawiya*) with water.” QA'NAR QA'N·M'Q qānar qānmāq. 0 qān-

:: QUŠ·QUVN·DIY quš qōndi “The bird alighted (*waqa'a*) on something.” :: BUDVN QUVN·DIY boḍūn qōndi “The tribe settled after their migration (*nazalat ba'da z-za'n*).” QUV-NA'R QVN·M'Q qōnār qōnmāq. qōn-

Initial Weak

:: 'AR·'AŠIF YIYR·DIY ār ašiy yērdi “The man was disgusted at (*'āfa*) the food.” yēr-
 :: 'UL 'ARIK YIYR·DIY ol ārig yērdi “He blamed (*ḍamma*) the man.” YIYRA'R·YYR·MA'K yērār yērmāk. Oγuz dialect. D

:: 'URA'TUT 'UṬLIN BŠIKTIN YUVR·DIY urāγut oγlin bešiktin yōrdi “The woman untied (*ḥallat*) her child from the cradle.” The same for anything that one loosens from its bond (*anšaṭa min 'iqālihi*). YUVRA'R YVRMA'K yōrār yōrmāk. yōr-

L

'ĀŠ YIYL·DIY āš yēldi “The food (or other) was eaten (*ukila*).” YIYLUR YYL·M'K yēlūr yēlmāk. yēl-

This chapter is not genuinely biliteral, nor is it trilateral. We have put it with the biliterals since that is shorter in pronunciation and more elegant. However it is written as a bisyllabic (*'alā l-hijā'ayn*) in Arabic, and in Turkic [script] it is bound to the *līm* letters, as you see. 0 G

Chapter of Trilaterals: *fa'aldī*, in its various vocalizations

R

:: 'UL 'ANKAR 'AY·LA' BUYUR·DIY ol anar ayla buyurdi “He ordered (*amara*) him thus.” BUYURUR BUYUR·MA'Q buyurur buyurmāq. Oγuz dialect. 0 buyur-D

:: TAWY BA'QIR·DIY tewe bāqirdi “The camel bellowed (*ṣāḥa*).” Oγuz dialect. bāqir-D
 BA'QIRA'R·BA'QIRMA'Q bāqirār bāqirmāq. 0

:: 'UL MANK' 'AŠ·TA'TUR·DIY ol maṇa aš tāturdi “He had me taste (*aḍāqa*) the food (or other).” TA'TURUR TA'TURMA'Q tāturur tāturmāq. 0 tātur-

:: 'UL 'ANDAḠ ṬIYTUR·DIY ol anday tētürdi “He caused it to be said (*kallafa ḥattā qīla*) thus.” ṬIYTURUR ṬIYTURMA'K tētürür tētürmāk. 0 tētür-

:: TUVZ

[III. 140/186]

527

TUVZAR·DIY tōz tōzardi “The dust rose up (*saṭa'a*).” TUVZA'R·TUVZ·MA'Q [sic] tōzārur tōzarmāq. tōzar-

:: 'UL 'ANKAR QUVY· SA'TURDIY ol anar qōy sāturdi "He had him count (*a'adda*) the sheep (or other)." SA'TURUR SA'TURMA'Q sāturur sāturmāq. sātur-

:: 'UL 'UTUNK SIYTUR·DIY ol otuṅ sīturdi "He had the firewood (or other) broken up (*aksara*)." SIYTURUR SIYTURMA'Q sīturur sīturmāq. 0 sītur-

:: 'UL 'ANKAR QYJURDIY ol anar qīčurdi "He blamed him and took malicious pleasure at his misfortune (*lāmahu fī amr wa-ašmata 'alayhi wa-fariha bimā ašābahu nān al-hamm*)." QIYJUR'R QYJURMA'Q qīčurār qīčurmāq. 0 qīčur-

:: 'UL 'ANKAR QUVY· KUVTÜR·DIY¹ ol anar qōy kütürdi "He had him tend (*ar'ā*) the sheep (or other)." KVTÜRUR² KUVTÜR·MA'K² kütürür kütürmāk. kütür-

:: 'UL TA'ŠIF YUVL·DAN KIYTAR·DIY ol tāšiy yōldan kētārdi "He removed (*naḥḥā*) the stone from the road." The same for removing (*izāla*) anything from its place. KIYTARUR KYTARMA'K kētārür kētärmāk. 0 kētār-

:: 'UL 'YŠIF KYJURDY ol išiy kēcürdi "He postponed (*abṭa'a*) the matter." KYJURUR KYJURMA'K kēcürür kęcürmāk. 0 kęcür-

:: 'AR· 'UTUNK KUY·TUR·DIY [sic] ār otuṅ köyürdi "The man burned (*aḥraqa*) the firewood (or other)." KUY·RUR KYURMA'K köyrür köyürmāk. köyür-

Ş

:: 'UL 'ANIK BIR·LA' TAYIŞ·DY ol anig birlä tayişi "He vied with him in skating (*bārāhu fī t-tazalluq*)." TAYIŞUVR· TAYIŞMA'Q tayişür tayişmāq. 0 tayiş-

:: 'UL MANK' TARIY SUYUŞ·DIY ol maṅa tāri soyuşdi "He helped me flay (*a'anani fī salx*) the skin (of the sheep, or other)." The same for peeling (*qašr*) [the bark of] a tree or [the shell of] an egg. SUYUŞVR SUYUŞMA'Q soyuşür soyuşmāq. soyuş-

:: 'ULA'R· 'IKY BYR· BYR·KA' QAYIŞ·DIY olār ekki bīr bīrkā qayişi "The two of them were kindly disposed (*aṭafa*) to one another." QAYIŞUVR QAYIŞ·MA'Q qayişür qayişmāq. qayiş-

Verse:

NALUK 'ANKAR BILIŞ·TIM	nālük anar biliştım	V
QUJŞUB· TAQY QAWUŞ·TUM	qučşup taqi qawuştum	
TUZZUN·LUKIN QAYIŞ·TIM	tüzünlükın qayiştım	
'AL·QTIY MANIK YA'YIMIY	alqtı mänig yāyimi 0	

Describing a man who has deceived him: "Why did I become acquainted with him? I embraced him and companioned him. I favored (*aṭaftu*) him with my kindness. Now he has ruined my summer (in idleness)." 0

:: 'ANKAR SUVW· QUYUS·DIY anar sūw quyuşdi "He helped him pour (*şabb*) the water (or other)." QUYUŞUVR QUYUŞMA'Q quyuşür quyuşmāq. quyuş-

527 ¹Taşdīd (~) over the T by a later hand.

²Taşdīd and ḍamma added over the T by a later hand.

:: 'UL MANK' YIΓA'J· QIYIŠ-DY ol maḡa yiḡāč qiyiſdi "He helped me cut the wood obliquely (*qaḡ' . . . muḡrafan*)." Also **qiyiſ-**

[III. 142/189]

528

for vying. QIYIŠUVR· QIYIŠMA'Q qiyiſūr qiyiſmāq. 0

:: 'AR· YIYR·KA' MAYŪIŠ-DIY ār yērka mayiſdi "The man stuck (*laziqa*) to the ground (from stubbornness or laziness)." MAYIUŠVR· MAYIUŠM'Q mayiſūr mayiſmāq. This is when he is ordered to do a job and refuses. 0 YAMAŠ-DIY yamaſdi is a variant of: MAYIŠ-DIY mayiſdi by metathesis. YAM'ŠUVR YAMAŠM'Q yamaſūr yamaſmāq. **mayiſ-** (yamaſ-D)

Q

:: 'AR· SUYUQ·TY ār soyuqti "The man was stripped of his wealth (*ḡuriba māl*)." SOYUQA'R SUYUQ·M'Q soyuqār soyuqmāq. 0 **soyuq-**

:: YIYR· SAYIQ·TY yēr sayiqti "The ground became a stony tract (*ḡarra*)." SAYIQ·A'R SAYIQM'Q sayiqār sayiqmāq. **sayiq-**

L

:: BULT SUYUL·DY bulit soyuldi "The clouds dispersed (*taqašša'at*)." :: QUVY·TARIYSIY SUYUL·DY qōy tārīsi soyuldi "The sheep was stripped (*kuſiſat*) of its skin." :: 'AR·DIN TUVN SUYUL·DIY ārdin tōn soyuldi "The garment was stripped (*nuzi'a*) from the man." SUYULUVR SUYULM'Q soyulūr soyulmāq. **soyul-**

:: YUΓRT QUYUL·DIY yoḡrut qoyuldi "The curdled milk thickened (*xaḡura*)." The same for any liquid that thickens (*ḡaluḡa*). QUYULVR QUYULM'Q qoyulūr qoyulmāq. **qoyul-**

:: KUVN QIYIL·DIY kūn qiyildi "The sun declined (*zālat*)." :: 'UVD· QIYIL·DIY ōḡ qiyildi "Time has passed (*maḡā d-dahr*)." :: YIΓA'J· QIYIL·DIY yiḡāč qiyildi "The wood was cut obliquely (*quḡi'a . . . muḡrafan*)." :: SUVZ· QIYIL·DY sōz qiyildi "The promise was broken (*uzlifa*)." QIYILUVR· QIYILM'Q qiyilūr qiyilmāq. **qiyil-**

:: QA'ΓUVN MAYIL·DIY qāḡūn mayildi "The melon (having much water) became soft (*infasaxa*)." This is when it becomes overripe (*bāta wa-šāra ḡāyan*)." The same for any fruit. MAYLVR MAYLM'Q maylūr mayilmāq. **mayil-**

N

:: 'UL MANK' TAYAN·DIY ol maḡa tayandi "He leaned (*ittaka'a*) on me." The same for leaning on anything. TAYANUVR· TAYANM'Q tayanūr tayanmāq. 0 **tayan-**

:: ŠIJ QAY·INADIY ešič qayindi/qaynadi "The kettle (or other) boiled (*ḡalat*)." QAY·NA'R QAY·NAM'Q qaynār qaynamāq. Proverb [= 196 *kāčig*]: QAY·NA'R 'UKUZ KJIK SIYZ BULMA'S· qaynār ögüz kāčigsiz bolmās 0 "Even the river that is in flood (*yajīšu wa-yafūru*) is not without a crossing." This is said about a difficult impasse, as if to say, "There must be a way out!" 0 **qayin-/qayna-** P

:: 'UL 'UVZKA' SUVW QU_{YUN}-DI_Y ol *ōziṅā sūw quyundi* "He poured (*tawallā* *quyun-*
ṣabb)

[III. 144/191]

529

water over himself." QU_{YUN}VR QU_{YUN}-M'Q *quyunūr quyunmāq*.

Initial Weak

Q

:: 'UVD- YAYIQ-TI_Y *ōd yayiqti* "The season became spring (*rabi'*)." YAYIQA'R *yayiq-*
YAYIQMA'Q *yayiqār yayiqmāq*.

L

:: YI'J- YAYIL-DI_Y *yiyāe yayildi* "The tree swayed (*ḡāfat*)¹ (because of wind, or *yayil-*
the like)." The same for anything that sways of its own accord (*ih tazza wa-taḡarraka 'alā nafsihī*
bi-tamāyul).

YAYIL-DI_Y SUV- *yayildi sū* "The troops (or other) dispersed (*tafarraqa*)." A variant *D*
of *dāl* in the word: YADIL-DI_Y *yaḡildi*. YAYILUVR YAYILM'Q *yayilūr yayilmāq*. 0

The verbs in this section that have unvowelled middle radical are like quadrilaterals *G*
in form though they are really trilaterals. Example :: 'UL QU_{VY}(N)U' BA'TURDI_Y ol
qōyuy bāturdi "He had the sheep tied up (*arbaṭa*)." :: SA'TURDI_Y *sāturdi* "He had him count
(*a'adda*)." And so on.

Chapter of Quadrilaterals, on the pattern: *fa'laldī*, in its various vocalizations

[R]

:: 'UL 'ANY SUWQA' TAY-TURDI_Y ol *ani suwqa tayturdi* "He made him slip (*azlaqa*) *taytur-*
on the water (or other)." TAY-ITUR TAY-ITMA'Q [sic] *tayturur tayturmāq*. 0

:: 'UL MANK' SUVZ- TUYTUR-DI_Y ol *maṅa sōz tuyturdi* "He made me aware *tuytur-*
(*aḡṭana, 'arrafa*) of the words." TUYTURUR TYTRMA'Q *tuyturur tuyturmāq*.

:: 'L 'ANKAR QAY-TURDI_Y ol *aṅar qayturdi* "He urged him to help and to be kind *qaytur-*
to (*i'āna, 'aḡf*) his brother." QAY-TURUR QAYTURMA'Q *qayturur qayturmāq*. 0

:: 'UL 'ATI' QAY-TAR-DI_Y ol *atiy qaytardi* "He turned the horse around (*ṣarafa . . .* *qaytar-*
'an wajh)." QAYTARUR QAYTARMA'Q *qaytarur qaytarmāq*. O_{yuz} dialect. The Türks say: *D*
QTAR-DI_Y *qatardi*. 0

:: 'UL MANIK· 'LKK' SUVV· QUY·TURDIY ol mǎnig ǎligkǎ sūw quyturdi "He ordered water to be poured (*şabb*) over my hands." QUYTURUR QUYTURMA'Q quyturur quyturmāq. **quytur-**

:: 'UL 'ANKAR QAMIŞ QIY·TUR·DIY ol anar qamiş qiyturdi "He ordered the reed to be cut obliquely (*qaṭ'* . . . *muḥrafan*)." The same for other things. QIAY·TURUR QIYTURM'Q qiyturur qiyturmāq. **qiytur-**

:: 'UL 'ANIK TUVNIN KUY·TURDIY ol anig tōnin köytürdi "He ordered his garment (or other) to be burned (*iḥraq*)." KUYTURR KUY·TURMA'K köytürür köytürmāk. An inelegant word (*luḡa ḡayr faşīḡa*) [cf. 527 köyür- ?]. **köytür-**
D

:: YIYR· SAY·FIRDY yēr sayyirdi **sayyir-**

[III. 145/193]

530

"The ground nearly became a stony tract (*kādat* . . . *an taşīra ḡarra*)." SAY·FIRA'R SAY·FIARMA'Q sayyirār sayyirmāq.

:: 'AR· QAYTUR·DIY ǎr qayyurdi "The man was worried (*ihamma*)." A variant of *dāl* [i.e. *qaḡyur*- 363]. QAY·FURA'R QAYTURMA'Q qayyurār qayyurmāq. **qayyur-**
D

Ş

:: 'YŞ QMUṬ BUY·MAŞ·DIY iş qamuy boymaşdi "The matter (or other) was confused (*ixtalaṡa*)." BUY·MAŞUVR BUY·MAŞM'Q boymaşür boymaşmāq. **boymaş-**

:: 'ULA'R TALIM· SAY·RAŞ·DIY LA'R olār tālim sayraşdilār "They talked a great deal as though raving (*takallamū* . . . *ka-l-ḡaḡayān*)." :: QUŞ L'R SAY·RAŞDY quşlār sayraşdi "The birds warbled (*tarannamat*)." **sayraş-**

Verse:

YARUQ YULDUZ TUṬAR·DA 'UDNUV KALIB· BAQAR· MAN **V**

SA'TUVLAYUV SAY·RAŞIB· TATLIṬ 'UVNUN QUŞ 'UTA'R·

yaruq yulduz tuyarda oḡnu kǎlip baqar mǎn

sātūlayu sayraşip tatliy ünün quş ötār

"When the bright star rises I awaken from sleep and look (at the trees, and I listen to) the birds warbling with sweet melodies." SAY·RAŞUVR· SAY·RAŞMA'Q sayraşür sayraşmāq. **0**

:: 'ULA'R· 'IḲY BUYUVN QAYIRIŞ·DIY olār ekki boyün qayrişdi "The two of them vied in twisting (*lavy*) necks (or other)." QAYIRIŞUVR QYRŞM'Q qayrişür qayrişmāq. **qayriş-**

:: TAṬ·DIN SUVV L'R QMUṬ QUYULUŞ·DIY tāydin sūwlār qamuy quyлуşdi "The waters came pouring down (*işabbat*) from the mountain." The same for other liquids. QUYU·LUŞVR QUYLUŞ·M'Q quyлуşür quyлуşmāq. **quyлуş-**

:: SUVT L'R QUYULUŞDY sūtlār qoyлуşdi "The milk (or any other liquid) all thickened (*xaṡurat*)." QUYLUŞUVR QUYLUŞ·M'Q qoyлуşür qoyлуşmāq. **qoyлуş-**

:: 'ULA'R 'IḲY QAYITǎIŞ·DY olār ekki qaytişdi (*qaytaşdi* ?) "The two of them turned back (*āqaba*) upon one another." QAYITǎIŞUVR QAYITIǎŞM'Q qaytişür qaytişmāq. (*qaytaş-*?) **qaytiş-**

Q

:: 'AR· TUY·SUQ·DIY **är tuysuqdi** "The man realized that he was being deceived (*faṭuna . . . mā yumkaru ma'ahu wa-yukāyadu*)." TUY·SUQA'R TUYSUQM'Q **tuysuqār tuysuq-māq.** **tuysuq-**

L

:: 'IYŠ· KIYJIL·DY **iš kēcildi** "The matter was delayed (*ubṭi'a*)." KYJALUVR KIY·JLM'K **kēcilür kēcilmāk.** 0 **kēcil-**

:: 'AR· TAR·KA' BIYLAL·DIY **är tärkä bēlāldi** "The man was bathed (*γariqa*) in sweat." :: 'UṬLA'N BIYLAL·DIY **oylān bēlāldi** "The baby was fastened in the cradle (*šudda . . . fī mahdihi*)." BIYLALUVR BIYLAL·M'K **bēlālür bēlālmāk.** The former is intransitive, the latter is transitive [passive]. :: 'AT· QA'N·QA' BIYLAL·DY **at qānqa bēlāldi** **bēlāl-**

[III. 147/196]

531

"The horse was bathed (*γariqa*) in blood"—that is from the large number of slain men. The infinitive is the same.

N

:: 'AR· 'IYŠQA' KUYF(M)AN·DIY¹ **är išqa küymāndi** "The man was careless in the matter and did not do it properly (*aḡfala, lam yubrim*)." KUYFANUVR KUYFANM'K [sic] **küymänür küymänmāk.** There is a variant: KUFYANDY [sic] **kümyāndi** by metathesis. **kümyän-D**

Another Type

T²

YGA'J QA'T·LANDIY **yiyāc qātlandi** "The tree bore fruit (*tamarat*)." Dialect of Qifčāq, Yemāk, and Oyrāq. QA'T·LANUVR QA'TLANM'Q **qātlanür qātlanmāq.** Among other [Turks] this word is used specifically for the acacia berry (*tamar al-'idāh*) [see 508 **qāt**]; for cultivated trees they say: YAMIŠ·LAN·DIY **yemišlāndi.** **qātlan-** D

R

:: 'AR·T QA'R·LAN·DIY **art qārlandi** "The pass was snowed in (*šāra . . . dāt ṭalj*)." QA'RLANUVR QA'R·LANM'Q **qārlanür qārlanmāq.** **qārlan-**

:: 'AR· TAW'RINKA' QUVR·LAN·DIY **är tawāriṅa qōrlandi** "The man regretted the loss of his property (*talahhafa . . . wa-taḡassara 'alā mālihi lammā ḡahaba*)." **qōrlan-**

531 ¹ Sic; M indicated by later hand; also, in margin: KUVY·MA'N·DIY.

² MS. N.

:: QMIZ·QUVR·LAN·DY **qimiz qōrlandi** “The koumiss fermented (*hamuḡa . . . min xamūr kāna fihi*).” The same for curdled milk when it thickens (*xatūra*). QUVR·LANVR QVR·LANM’Q **qōrlanūr qōrlanmāq**.

Those with Radical [Medial-Weak Consonant]³

:: ’AR·TAYAQLANDIY **ār tayaqlandi** “The man became the owner of a staff (*‘aṣā*).” **tayaqlan·TAYAQLANVR TAYAQLANM’Q tayaqlanūr tayaqlanmāq**.

:: YAKIT·TAYUQLAN·DY **yigit tayuqlandi** “The young man dressed up as a dandy (*tazayyā . . . bi-zayy aṣ-ṣurafā*).” **tayuqlan·TAYUQLANUVR TAYUQLANM’Q tayuqlanūr tayuqlanmāq**.
0

:: SUVT·QAYUQLANDY **sūt qayaqlandi** “The pellicle appeared (*‘alat ad-dawāya*) **qayaqlan·on the milk.**” QAYUQLANUVR QAYUQLANM’Q **qayaqlanūr qayaqlanmāq**.

Rule. This type of verb is formed from the trilateral nouns in this book with various meanings:

G

1) With the meaning that the thing became with him or accompanied him. Example:: ’AR·TAYAQLANDY **ār tayaqlandi** “The man became the owner of a staff.” :: SUVT QAYUQLANDY **sūt qayaqlandi** “The pellicle appeared on the milk (*ṣārat al-laban ma’a d-duwāya*).”

2) With the meaning that one reckons the thing to belong to the category of the noun. Example:: ’AR·’ATIF QIYZ·LAN·DIY **ār atiy qizlandi** “The man reckoned the horse to be expensive (*‘adda . . . ṡāliyan*).” :: ’UL ’ANY QIYZLAN·DIY **ol ani qizlandi**

[III. 148/198]

532

“He counted the girl as one of his daughters (*‘adda l-jāriya min jumla banātihi*)” [Lit. “He considered her as a daughter.”].

3) As a verb whose agent is not named. Example:: TAWA’R JUṬF·LAN·DIY **tawār cūylandi** “The goods were tied up (*ruzima*).” :: BUVZ JIṬF·LANDY **bōz cūylandi** “The cloth (or other) was measured off in cubits (*ḡuri’a*).”

4) As a verb indicating similarity to the noun. Example:: ’AR·TAYUQLANDY **ār tayuqlandi** “The man dressed up as a dandy,” etc.

Two other categories may be mentioned here by analogy:

1) When the speaker means to say that [the subject] accompanies the noun or is its owner or master. Example:: TA’T·TIYT·LANDIY **tāy titlandi** “The mountain was covered with pines (*ṣāra . . . ma’a ṣajar aṣ-ṣanawbar*).” 0 :: ’AR·QA’B·LAN·DY **ār qāplandi** “The man became owner or master of a wineskin (*ṣāḡib ziqq wa-mālikahu*).”

531 ³MS. *mimmā jā’ala l-aṣl*, read with EP: *mimmā jā’a ‘alā l-aṣl*; cf. 516:9.

2) With the meaning that he reckons the thing to belong to the category of the noun. Example:: 'UL NA'NKNIY QIYZ·LAN·DY ol nāñni qızlandi "He reckoned the thing expensive" –and others of that sort that we have explained.

You will not go wrong if you form the remaining cases by analogy with these, and pronounce them in the meanings mentioned, since there is nothing to prevent any noun from being declined by adding the suffix in question. However, not every noun in all the dialects may be formed into a verb in this way. It is not permitted, for example, to say: 'AR·SA'W·LAN·DIY är *sāwlandi to mean "The man coined a proverb (*ḍaraba . . . maṭalan*)"; or: 'AR JA'W·LAN·DIY är *čāwlandi to mean "He became famous (*ṣāra lahu ṣīt*)." But all of these are permitted on the basis of analogy, so no one will blame you if you use them.

Another Type

B

:: 'UT·KURBA'LAN·DIY ot körpäländi "The plant sprouted late (*axrajat . . . xil-körpälän-fatan*)." KURB'LANUVR·KURBA'LANM'K körpälänür körpälänmāk. 0

:: KIŞY KIR·BIYLAN·DIY kişi kirpiländi "The man scowled (*ta'abbasa, kalaḥa*) as kirpilän-though he were a hedgehog (*qunfuḍ*) in his meanness." KIR·BIYLANUVR·KIR·BIYLANM'K kirpilänür kirpilänmāk.

T

:: 'AR·BRT·LANDY är bærtüländi "The man put on a tunic (*labisa . . . l-qurtuq*)." bærtülän-BARTLANUVR BARTLANM'K bærtülänür bærtülänmāk. 0

:: BURK B(T)URTULAN·DIY bürk burtalandi "The cap was gilt

burtalan-

[III. 150/200]

533

with gold leaf (*ruqāqāt aḍ-ḍahab*). BRTLANVR BRTLNM'Q burtalanür burtalanmāq.

R

:: TFY BUḠRALAN·DIY tewe buḡralandi "The camel became a stallion (*tafaḥḥala*)." buḡralan-BUḠ·RALANUVR BUḠRALAN·M'Q buḡralanür buḡralanmāq.

Γ

:: 'UL MANK' TUZḠULAN·DY ol maña tuzḡulandi "He gave me a gift (*hadiyya*) tuzḡulan-(of food, or other)." TUZḠULANUVR TUZḠULANM'Q tuzḡulanür tuzḡulanmāq.

:: 'UL BUV 'IŞQA' QADḠULAN·DY ol bu iṣqa qaḍḡulandi "He was worried qaḍḡulan-(*ihtamma*) about this matter (or other)." QADḠULANUVR QADḠULANM'Q qaḍḡulanür qaḍḡulanmāq.

:: 'AT· QUDḤULAN·DY at quḏyulandi "The horse whisked away the flies (*dabba* . . . quḏyulan-*d-dubāb min nafsihi*)." QUDḤULANVR QUDḤULANM'Q quḏyulanūr quḏyulanmāq.

:: 'AR· QURḤULAN·DIY är quryulandi "The man was light-witted (*ṭāṣa* . . . *wa-abdā min nafsihi n-nazaq*)." QURḤULANUVR QURḤULANM'Q quryulanūr quryulanmāq.

Q

:: 'UZUM· TALQILANDY üzüüm talqalandi "The grapes turned sour (*taḥaṣrama*)." talqalan-
TALQLANVR TALQLANM'Q talqalanūr talqalanmāq.

K

:: TAMUAR· BURKALAN·DY tamur/tamar bārgäländi "The man's veins filled up (*imtala'at*) (with blood, or other)." :: 'AR· BARKALAN·DY är bārgäländi "The man was owner of a whip (*sawṭ*) (which he used to drive animals)." BAR·KALANUVR BARKLANM'K bārgälänür bārgälänmāk.

:: 'AR· BURKALAN·DIY är bürgäländi "The man jumped with rage (*waṭaba* . . . *min yaḏab*) as though he were a flea (*buryūt*)." BURKALANUVR BURKALANM'K bürgälänür bürgälänmāk. 0

:: 'AR· BILIKALAN·DIY är bilgäländi "The man feigned intelligence (*ta'āqala*)." BIL-
KALANUVR BILKALANM'K bilgälänür bilgälänmāk. A better way of saying this is: BILIKM-
SIN·DIY [sic] bilimsindi meaning "The man feigned intelligence." The same is true for other
chapters: you add *sīn nūn mīm* [i.e. -imsin] to the imperative stem to mean that he pretended
to be that but was not really so. 0

G

:: 'AR· TILKUVLAN·DIY är tilküländi "The man was flattering and cunning (*tamal-
laqa* . . . *fī rūḡān*) as though he were a fox (*ṭa'lab*)." TILKUVLANVR TILKUVLANM'K til-
külänür tilkülänmāk. 0

:: 'UḤLA'N· SİR·KALAN·DIY oylän sirkäländi "The head of the baby (or other) sirkälän-
became nitty (*ṣayyaba*)." SİR·KALANVR SİRKALANM'K sirkälänür sirkälänmāk. 0

:: 'AR· TUK·MALAN·DY är tügmäländi "The man fastened his shirt buttons (*ṣadda* tügmälän-
. . . *azrār qamīṣihi*)." TUK·MALANUVR· TUK·MLANM'K tügmälänür tügmälänmāk.

:: QIYZ KAS·MALAN·DIY qiz kasmäländi "The girl did up her hair kasmälän-

[III. 152/203]

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with a forelock (*ittaxaḏat* . . . *li-nafsihā nāṣiya wa-ṭurra*)." KAS·MALANUVR· KAS·MALAN-
MA'K· kasmälänür kasmälänmāk.

Initial Weak

R

:: QUVY·YAQRILAN·DY qōy yaqrilandi “The sheep became fat (*kaṭura šaḥm*, *yaqrilan-šāra dā šaḥm*.)” YAQ·RILANVR YAQ·RILANMA'Q yaqrilanūr yaqrilanmāq.

Γ

:: 'UḤL YUW·FALAN·DIY oḡul yuwyalandi “The boy misbehaved (*'aruma*.)” YUW·FALANUVR YUW·FALANM'Q yuwyalanūr yuwyalanmāq.

Q

:: 'UL MANK' YUFQALAN·DIY ol maṇa yuwqalandi “He was flattering and deferential (*tamallaqa*, *xada'a*) to me.” YUFQALANUVR YUFQALANM'Q yuwqalanūr yuwqalanmāq.

M

:: 'AR·YAḤMALAN·DIY ār yaḡmalandi “The man dressed and acted like the Yaḡma.” YAḤ·MALANUVR YAḤ·MALANM'Q yaḡmalanūr yaḡmalanmāq. This is as in the verse 0 *wa-qaysa 'aylāna*¹ *wa-man taqayyasā* (“And Qays 'Aylān, and those who have become Qaysites”) 0 meaning those who dress as they do and resemble them; or as one says: *tama'dada r-rajul* meaning that [the man] pretended to be of the tribe of Ma'add. 0

This type of verb is formed from quadriliteral nouns. The final letter of the word [i.e. the mater lectionis] is left out, so the word is quinquiliteral in pronunciation though not in writing. Example:: QUVY·YAQ·RILAN·DIY qōy yaqrilandi. :: 'AR·YUFQALANDIY ār yuwqalandi “The man flattered (*tamallaqa*.)” The *yā'* has dropped from the word: YAQ·RIY yaqri meaning “fat” and the *alif* from the word: YUF·QA' yuwqa meaning “something thin.”

You may form verbs from the remaining nouns by analogy with these in the meanings that I have indicated.

Chapter of Sextiliterals

J

:: 'URA'TUT SARA'TUJ·LAN·DIY urāyut sarāyūčlandi “The woman veiled herself (*taqanna'at . . . bi-l-miqna'a*.)” SARA'TUJLNUVR SARA'TUJLANM'Q sarāyūčlanūr sarāyūčlanmāq.

K

534 ¹MS. *wa-qayyasa ḡaylānu* (erroneous vowel-marks by later hand); corrected in EP. Meter: Rajaz.

:: 'IŠ-LA'R· BILA'ZUK·LANDY ešlār bilāzüklandı "The woman put on a bracelet (*siwār*)." BILA'ZUKLANVR BLA'ZK·LNM'K bilāzükłanūr bilāzükłanmāk. bilāzük-
lān-

This type of verb is formed from quadriliteral nouns. If you formed one from a quin- G
quilateral or sextiliteral they are all permitted and used in all the Turkic dialects, as a general
rule. Examples:

:: 'AR· SAQAL·DURUQ·LAN·DY ār saqalduruqlandi "The man fastened the thread
of his cap (*xayṭ al-qalansuwa*)."

:: 'AR· 'ALA'JUVLAN·DIY ār alāčūlandi "The man set up a large tent (*fāza*)."²

:: 'AR· XUM'RUVLAN·DIY ār xumārūlandi

[III. 153/205]

535

"The man received a legacy (*ḍaxīra*¹ *min māl*) (from his friend, or other)."

:: 'AR· KARA'KUVLAN·DIY ār kārākūlandi "The man set up a tent (*xibā'*) and
entered it."

:: SUVW SAY·RAM·LAN·DIY sūw sayramlandi "The water was shallow (*ḍahḍāḥ*)."
SAY·RAM·LANVR SAY·RAM·LANM'Q sayramlanūr sayramlanmāq. 0

:: 'URA'TUT· QA'TUVN·LAN·DIY urāyut qātūnlandi "The woman dressed like a
Khātūn." QA'TUVN·LANUVR QA'TVNLNM'Q qātūnlanūr qātūnlanmāq. 0

:: 'AR· QA'TUVN·LAN·DIY ār qāyūnlandi "The man was the owner of a melon
(*baṭṭix*)."
QA'TUVN·LANVR QA'TUVN·LANM'Q qāyūnlanūr qāyūnlanmāq.

All of the rules have appeared in the Book of Sound Words [393] and may be found
there. 0

End of the Book of Medial Weak Words

Praise be to God

534 ²MS. *qāza*.

535 ¹MS. *ḍaxīra*.

In the Name of God the Merciful the Compassionate

Book of Final Weak Words

Biliteral Nouns

B

B' **bä** Onomatopoeic for the bleating (*tu'āj*) of a sheep. :: QUVY· BA'LA'DIY **qōy** **bā**
bālādi "The sheep bleated (*ta'aja*)." 0

BUV **bu** "Steam (*buxār*)." Thus :: 'ŠIJ BUYSIY **ešič** **būsi** "The steam of a pot (or
 other)." 0 **bu**

BUV **bu** A particle meaning "this (*hāḏā*)." Thus :: BUV 'AR· **bu** **är** "This man."

BY **be** "Mare (*ramaka*)." Türk dialect, not *Oğuz*. 0 **be** D

BIY **bi** A variant of: BUVY· **bōy** [505] meaning "poisonous spider (*taṭāt*)." *Oğuz*
 dialect. **bi** D

T

TUV **tü** "Hair (*ša'r*) of the body." Thus :: BYR· TUV SAJ· **bīr** **tü** **sač** "One little hair
 (*šu'ayra*)." 0 TUV **tü** "Color (*lawn*)." Hence :: TUVDAŠ· TUVNLA'R **tūdās** **tōnlār** "Clothes
 of one color (*'alā lawn wāḥid*)." 0 TUV **tü** "Markings (*šiya*) of a horse." Hence :: 'ATINK·
 NA' TUVLK **atiṅ** **nä** **tūliḡ** "What are the markings of your horse?" 0 **tü**

TUV **to**—with *išbā'*—The name for flour cooked like *talbīna* (bran mixed with milk and
 honey), then poured over boiled wheat² and left to ferment, then drunk. **to**

J

JA' **-ča/-čä** A particle of comparison, like the comparative *kāf* in Arabic. Thus :: 'UL **-ča/čä**
 MANIK JA' **ol** **māniḡčä** "He is like me (*ka-miṭlī*)." ³ :: BUV 'ANIK· JA' **bu** **anigča** "This is like
 that." 0

JIY **či** "Moisture (*nadā*)." Thus :: JIY YIYR· **či** **yēr** "Moist (*nadiyya*) ground." 0 **či**

JUV **-ču/-čü** A particle **-ču/čü**

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suffixed to the imperative and the prohibitive (negative imperative) with an emphatic meaning.
 Thus :: KAL· JUV **kälčü** "Do come! (*la-ta'tiyanna*)." BARM' JUV **barmaču** "Don't go! (*lā*
taḏhabanna)." This is only used in direct address.

535 ²MS. *xaḏīhihi*, read *xaḏīma*; cf. 160 *töp*.

³MS. *ka-miṭl hādā*, in error.

S

SA' -sa A particle meaning "if only (*law*)." Thus :: 'UL 'AFKA' BAR·SA' ol *äwkä barsa* "If (*iḏā*) he goes, if only (*law*) he had gone [home]." :: SAN QAJ'N· BAR·SA' SAN *sän qačān barsa sän* "If only you went." It is only attached to verbs. 0

SĀ¹ sa A particle meaning "you (*anta*)." Thus :: SA' 'AYUR MAN sa *ayur män* "I say to you (*aqūluka*)." The *alif* is an alternant of the *nūn* of SAN *sän* or else is the result of a crasis (*maḥḏūf*) from SANKA' *saṅa*. The *alif* alternates with *nūn* [in Arabic] as in the words of God, may He be exalted: *la-nasfa'an* (Q. 96:15 "We shall seize him"); also in the words of al-A'sā: *wa-llāha rabbaka fa-'budā* [see 78 D].

SUV *sü* "Army or troops (*jund*)." Proverb: 'TA'TQA' 'UBKAZLA'B· SUVK' SUVZ-LA'MA'DUK *otāyqa öpkälāp sükā sözlāmädük* 0 "He was angry with (his companions in) the tent (and after that) did not speak with the army." This is coined about a person who is angry at a deed someone has done and so he sulks at his friends and does not speak with them.

Verse:

SUV KAL·DY YIYR· YABA'	<i>sü kaldi yēr yapa</i>
QR'R QR ?? ' 2	<i>qazār qarliy tāy tapa (?)</i>
QAJTY 'ANKAR 'AL·B 'AYA'	<i>qačti aṅar alp apa</i>
'UFT BULUB 'UL YAŠA'R·	<i>uwut bolup ol yašār</i>

"The army came and covered the land's horizon; [digging (?)] at the snow-covered mountains with the horses' hooves; Alp Apa³ (a man's name) fled from him; he is ashamed of defeat and hides out of shame." 0

SIY -si A particle for the possessive construct (*iḏāfa*) suffixed to nouns of which the final letter is unvowelled; when it is vowelled, then a *yā* [i.e. -i] is sufficient. Example :: 'ATA' *ata* "Father"—the [final] *alif* is unvowelled, and so with the possessive ending it is: 'ANIK 'ATA'SIY *anig atāsi* "His father (*abūhu*)." :: 'ANA' *ana* "Mother." 'ANIK· 'ANA'SIY *anig anāsi* ["His mother..]—here too the [final] *alif* is unvowelled. One cannot say: 'ANIK 'ATA'YIY *anig *atāyi* with two *yā*'s, since then there would come together

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three *līn* letters. For this reason the medial one is replaced by a *sīn* so that the pronunciation is euphonious and the *līn* [letter] disappears. 0

Examples of the vowelled: 'UḒUL· *öyul* "Son (*ibn*)." :: 'ANIK 'UḒLIY *anig öyli* "His son (*ibnuhu*)." The *sīn* is not used here because the *lām* is vowelled in the construct. :: 'AT· *at* "Horse (*faras*)." :: 'ANIK 'ATIY *anig ati* "His horse (*farasuhu*)." The *tā*' is vowelled so one does not require the *sīn*.

This is the rule for all nouns in all of the dialects. The final letter of the word is examined as to whether it is vowelled or not and the construct is build thereon.

536 ¹Second A by later hand (indicates nunnation, thus: *sän*).

²Second line has a gap in MS.; transcription and translation are partially based on conjecture.

Last word of line: *w* .

³MS. *ayā*.

-sa

sa

sü

P

V

-si

G

537

Š

ŠA' ša Name of a spotted (*ablaq*) bird resembling the heron (*mālik al-ḥazīn*). It is nicknamed :: 'AR·DAM·SIZ·ŠA' *ärdämsiz ša* meaning "bird without merit" since it always flies close to the ground. 0 ša

ŠUV -šu/-šü A particle used in place of: JUV ču. :: BARGIL ŠUV *baryil šu* "Go! (*idhabanna*)."
KAL·ŠUV *kälšü* "Come! (*la-ta'tiyanna*)."
0 -šu/šü

ŠIY ši A particle used in greeting the kings of Šin. It is similar to the Arabic: *abayta l-la'n* ("May you avert a curse!"). ši

Γ

ΓUV -γυ A particle attached to the imperative form of the verb [i.e., stem] making it a noun of place, time, or instrument. Thus :: BAR·ΓUV YIYR· *baryu yēr* "Time of going (*waqt ad-dahāb*)."¹ TURΓUV YIYR· *turyu yēr* "Place of standing (*makān al-iqāma*)."
-γυ

Q

QA' qa "Vessel (*zarf*) or container (*wi'a'*)."
However, it is used for containers of liquids (*aw'iya al-mā'iya*).
Thus: QA' QAJ' *qa qača* "Vessels and containers," pleonastically. qa

QA' -qa An adverbial particle meaning "into (*fī*)" suffixed to nouns having *qāf*, *išbā'* or *γayn*.² Thus :: BA'Γ·QA' KIR· *bāγqa kir* "Enter (*udxul fī*) the vineyard."
:: TA'Γ·QA' YUQ·LA' *tāγqa yoqla* "Ascend (*iš'ad fī*) the mountain."
0 -qa

QA' -qa A particle meaning "to (*ilā*)"—Arγu dialect. Thus :: 'ATA'M·QA' BIYR·DIM YAR·MA'Q· *atāmqa bērdim yarmāq* "I gave the dirham to my father."
0 :: D

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'ANA'M·QA' TAW'R· BIYR·DIM *anāmqa tawār bērdim* "I gave some goods to my mother."
It can also be used in the meaning of the prepositional *lām* (*lām al-iḍāfa*). Thus :: 'ATAMQA' SUWZ 'AY·DIM *atamqa sōz aydim* "I spoke to (*li-*) my father."
0

QIY qi Vocative particle corresponding to the vocative *yā'* [in Arabic]. Thus :: QIY BARUV KAL· *qi barü käl* "Hey you, come here! (*ta'ālā yā anta*)."
It is pronounced long (*yumaddu*) between the *qāf* and the *i*-vowel (*jarr*). 0 qi

QIY -qi A particle of endearment attached to the end of words for relatives. Thus :: 'TA'QY *atāqi* "O my dear father (*yā ubayya*)."
'NA'QY *anāqi* "O my dear mother (*yā umayma*)."
-qi

537 ¹The Turkic should be *baryu uγur*, or else the Arabic *waqt* should be *makān*.

²MS. *rakīka*, read *γayniyya* (?).

K

K' **kä** An adverbial particle meaning "to (*ilā*).” It is suffixed to nouns having *kāf*, *rikka*, or *imāla*. Thus :: 'UL 'AFKA' BAR·DIY **ol äwkä bardi** "He went to (*ilā*) the house." It can [also] have the meaning "into (*fī*).” Thus :: 'UL 'AFKA' KIR·DIY **ol äwkä kirdi** "He went into (*fī*) the house." It can [also] have the meaning of the prepositional *lām*. Thus :: 'UL TAR·KA' KIR·DIY **ol tärkä kirdi** "He entered paid employment (*daxala l-ujra*)."

KUV **kü** Reknown (*ṣīt*) among the people.” Hence :: KUVLUK BIL·KA' **külig bilgä** "A famous (*dū ṣīt*) scholar.”

L

LA' **la** A particle used by the Oğuz to indicate that an action has been verified (*taḥaqquq*) or completed (*tamām*). It is attached to the end of verbs. Thus :: 'UL BAR·DIY LA' **ol bardi la** "He went and his going has been verified (*taḥaqqaqqa*).” :: 'UL KAL·DIY LA' **ol kälidi la** "He came and his coming has been verified.” There is involved here a degree of denying what the person addressed has said, implying that he does not know about the actual occurrence of the event. The Türks do not use this.

M

MA' **-ma** A negative (*nahy*) particle, suffixed to the imperative form of verbs. Thus :: QIL **qil** "Do!" QIL·MA' **qilma** "Don't do! (*lā taf'al*).” This is the rule for negation of all verbal stems, whether simple or augmented.

MA' **ma** A particle meaning "Take it (*xuḍ*).” You say: MA' **ma** to mean "Here, take it! (*xuḍ wa-hāka*).” It may be pronounced with *hā'* in place of *alif*: MAH·**mah** as one says [in Arabic] *abriya, habriya* ("pellicle"), or *arāqa, harāqa* ("to pour"). 0

MA' **ma** Onomatopoeic for the voice of sheep and lambs. This agrees with the Arabic in the verse of

[III. 160/216]

Dū 'r-Rumma: *bismi 'l-mā'i mabṛūmu* ("Bleated to with the word 'ma'.") 0

MUV **-mu/-mü** Interrogative particle, attached to the end of both nouns and verbs. Thus :: BUV 'AT·MUV **bu at mu** "Is (*a-*) this a horse?" :: BUV 'IT·MUV **bu it mu** "Is this a dog?" :: BAR·DINKMUV **bardiṅ mu** "Did you go?" KAL·DINKMUV **kälidiṅ mü** "Did you come?"

Some of the Oğuz differ from the Türks in the third person interrogative of the verb; they put a *kasra* on the *mīm* and make the *wāw* a *yā'* as in: 'UL BAR·DIYMIY **ol bardi mi** "Did he go?" They agree with the Türks in regard to nouns; thus :: BUV 'AT· SANIK· MUV **bu at sāniḡ mü** "Is this horse yours?" Likewise: BUV 'UḞUL· SANIK MUV **bu oḡul sāniḡ mü** "Is this child yours?"

N

NA' nā Particle meaning "What (*mādā*)." Thus :: NA' TIYR· SAN nā tēr sän "What do you say?" 0 nā

NA' nā A particle equivalent to the *mā* of wonder (*mā at-ta'ajjub*). Thus :: NA' MA' 'ADKV KIŠY 'L nā mā āḡgü kiši ol "How good (*mā aḥsana*) that person (or other) is!" NA' MA' YAWUZ· NA'NK· 'UL BUV nā mā yawuz nāḡ ol bu "How bad (*mā aswa'a*) this thing is!" 0

NUV nü A particle used in place of *nā* meaning "What (*mādā*)." Thus :: NUV TIYR· SAN nü tēr sän "What do you say?" Its root-form is: NA'KUV nāḡü and has been elided (*ḥudifa*). nü

Initial Weak

V

VA' va A particle of refusal (*inkār*) to a command of one giving a command in the second person (*āmīr muxāṭib*). Thus :: VA' NA' TIYR· SAN va nā tēr sän [lit. "Oh, what are you saying"] means "I refuse (*inkār^{an} 'alayka*) what you say." It is also a particle expressing pain (*tawajju'*) and suffering (*alam*). va

Y

YA' ya "Bow (*qaws*)." Proverb [cf. 108 āḡil·, 63 uqrūq]: QUR·MIŠ KIRIŠ TUKUL·M'S· 'UQ·RUQUN TA'T· 'AKIL·MA'S· qurmiš kiriš¹ tūḡilmās, uqrūqun tāy āḡilmās "The bowstring that is strung does not knot, just as the (high) mountain cannot be bent by a lasso." This is coined to advise a person not to attach himself to an important matter with a weak bond. 0 ya P

YA' ya A particle of refusal like the first [i.e., va]. 0

YUV yu A particle uttered by a woman when she is ashamed (*istiḥyā'*) of something. 0 yu

YIY yi "Seam (*darz*) of a garment." Hence :: YIYJIY yiči "Tailor (*xayyāt*)." yi

YIY yi "A small mountain path (*šib ṣayr fī l-jabal*)." 0

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:: YIY YIΓA'J· yi yiḡāč "Trees that are dense (*iltaffa*)." Its root-form is: YIYKIY yiḡi meaning "pressed together (*mutarāṣṣ*)," which has been elided. Hence "teeth that are close together (*mutarāṣṣ*)" are called: YIYKIY TIYŠ· yiḡi ṭiš. 0

Chapter: *fa'al*, *fa'ul*, *fa'il*, middle radical vowelled, in its various vocalizations

B

TABA' **tapa** A particle meaning "Toward (*ilā*)." :: MANIK TABA' KAL·DIY **mānig tapa kälidi** "He came to me (*ilayya*)."

TABA' **tapa** A particle meaning "Dislike (*raḡm*)." Thus :: 'UL 'ANIK· TABA'SIY QIL·DIY **ol anig tapāsi qildi** "He did to him what he disliked (*mā yarḡamuhu*)."

TABIY **tapi** "Satisfaction (*riḡā*)." Thus :: BUV 'IYŠ·TA' 'ANIK TABISI KARA'K **bu išta anig tapisi kārāk** "His satisfaction is necessary in this matter." 0 **tapi**

:: BUVDIY TABY 'AR· **bōḡi tapi ār** "A man of medium height (*rab'a*)."

TUBUV **töpü** "Summit (*qulla*) of a mountain." Thus :: TA'Ṭ TUBUVSIY **tāy töpüsi**. **töpü**
TUBUV **töpü** "Top of the head (*hāma*)" of a man. 0

TUBIY **tüpi** "Strong wind (*riḡh 'āṣif*)." Proverb [cf. 178 **bulit**]: QALIN· BULUTUṬ· TUBIY SURA'R· QARANK·QUV 'IYŠIṬ 'URUNJ 'AJA'R· **qalin bulutuṭ tüpi süār, qarānqu iṣiy urunē ačār** 0 " (Only) the wind clears the dark clouds (from the sky; similarly) a bribe opens the dark affair (in royal courts)." This advises bribery to anyone who requires it. 0 **tüpi**
P

SUBIY **subi** "Long and pointed (*ṭawīl, muḡaddad ar-ra's*)" of anything. "A man's head which is not round (*iḡā lam yakun mudawwar*)" is called: SUBY BA'Š· **subi bāš**. 0 **subi**

QUBA' 'AT· **quba at** "Horse between [the colors of] chestnut (*aṣḡhab*) and yellow (*aṣfar*)." The same for any similar color. **quba**

QAPA' **qaba** "Anything raised (*murtafa'*)." Thus :: QABA' YUVK·LUK 'UQ **qaba yūḡlüḡ oq** "An arrow with raised feathers." **qaba**

KUBA' **küpā** "Earring (*al-qurṭ*)." KUBA' YARIQ **küpā yariq** "Coat of mail (*ad-dir' min al-ḡadīd*)."

KIBA' **kibā** "A small number (*nadra*) of days." Oḡuz dialect. Thus :: KIBA' BULDIY **kibā boldi** "A short time (*burha*) has passed." 0 **kibā** D

BITIY **biti** "One of the revealed books (*al-kitāb min al-kutub al-munzala min as-samā'*)."

T

BUTA' **bütā** Particle meaning "much or many (*kaṭīr*)." Thus :: MAN· 'ANKR **bütā**

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BUTA' YARMA'Q BIYR·DIM **mān aṣar bütā yarmāq bērdim** "I gave him [many dirhams]." :: BUV 'IYŠ·QA' BUTA' BUL·DIY **bu iṣqa bütā boldi** "A long time (*zaman min ad-dahr*) has passed for this [matter]." This is like the Oḡuz phrase: KIBA' **kibā** meaning "A short time (*burha min ad-dahr*)."

BUTUQ [sic] **botu** "Young of a she-camel (*faṣīl an-nāqa*)."

botu

541

D

JATUQ [sic] **xutu** "The horn of a fish (*qarn samak*) imported from Şin." They say that it is the root of a tree from which is made knife handles. It is used to test for poison in food, as follows: Soup, or the like, is stirred with it in a bowl. [If poison is present] the food boils without fire. Or else this horn sweats without steam when placed on a bowl. 0 **xutu**

SATA' **sata** "Coral (*başşad*)." **sata**

ŞUTY **şuti**¹ (?) This is not an original word. 0 **şuti ?**

QATA' **qata** A particle meaning "Once (*marratan*)." Thus :: BIYR·QATA' 'AY·DIM **qata**
bīr qata aydim "I spoke once (*marratan*)." 0

QAYUV **qayu** A variant of: XAYUV **xayu**. The *qāf* is an alternant of *xā'*. The Oγuz and Qifčāq sometimes change *qāf* to *xā'*. They are a section of the Khalaj.² They say: XIYZIM **xayuzim** "My daughter (*binti*)" while the Türks say: QYZIM **qizim**. They [Oγuz and Qifčāq] say: XANDA' 'AR·DINK· **xanda ärdin**, "Where were you" while the Türks say: QANDA' 'AR·DINK· **qanda ärdin**.

KUTUV **kütü** "Roof (*saḥḥ*)." **kütü**

KATUV **kätü** "Paralyzed in the hand (*aşall*)." Qifčāq dialect. **kätü D**

J

BUJIY **boči** "A type of lute (*al-kirān wahwa l-arann min al-mazāhir*)." 0 **boči**

SAJA' **säcä** "Sparrow (*'uşfür*)." Oγuz dialect. 0 **säcä D**

SAJUV **saču** "Fringe (*hudb*)" on a garment, a towel, or the like. 0 **saču**

QUJUUV **qočo** Name of a town in Uighur. There (*hunāka*), the entire country may be given this name. 0 **qočo N**

KAJA' **käcä** "Felt (*libd*)." Oγuz dialect. 0 **käcä D**

KAJIY **käci** "Goat (*mi'zā*)." Oγuz dialect. **käci D**

KAJAJ' **kecä** "Night (*layl*)." Verse: **kecä**

KIJA' TUVRUB· YURIR· 'AR·DIM **kecä türup yorir ärdim**

QARA' QIZIL BURIY KUR·DUM· **qara qizil böri kördüm**

QATIĠ YA'NY QURA' KURDUM· **qatiĠ yāni qura kördüm**

QAYA' KUVRUB· BAQUV 'AĠ·DIY **qaya körip baqu aydi** 0

"I arose to walk at night; I saw black and red wolves; I strung the strong and rigid bow; (the wolf) turned towards me and when he saw me climbed up (fleeing) on a hill." 0

KAJ' **käcä** "Basket (*şariġa*) for carrying melons and cucumbers and the like." 0 **käcä**

541 ¹ MS. has as definition الشب . See ED, 867.

² Sic; see 624 on *xalač* < *qal ač*.

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NAJ' *nāčā* A particle meaning "How many (*kam*)" in numbering. Thus :: NAJ' *nāčā* YAR·MA'Q· BIR·DINK *nāčā yarmāq berdiŋ* "How many dirhams did you give?" It is also used as an interrogative (*istifhām*).

TADUV *tadu* "A man's inborn nature (*ṭab'*, *ṭabi'a*)." *tadu*

TADA' *tada* "A piece of land extending as far as the eye reaches: about ten paces (*bīn* [defined])."¹ 0 *tada*

DADA' *dādā* "Father (*ab*)." Oryuz dialect. *dādā* D

QUḌIY *qoḍi* "The lower part (*asfal*)" of anything. Thus :: QUḌY 'IL·DIY *qoḍi ildi* "He went downwards (*nazala ilā asfal*)." 0 *qoḍi*

BURIY *bōri* "Wolf (*di'b*)." Proverb: BURIY QUŠNIYSIN· YIYMA'S· *bōri qošnīsīn yēmās* 0 "The wolf does not eat his neighbor (out of respect for his being a neighbor)." This is coined to advise someone to show respect for his neighbors. 0 *bōri* P

BURIY *būri* "The ridge [of the arrowhead] where it enters the socket of the arrow (*'ayr as-sahm fi madxal ar-ru'z*)." Thus :: BAŠAQ· BURIYSIY *bašaq būri*. 0 *būri*

BURIY *būri* "Pieces of wood braced (*musnada*) in the openings of irrigation channels, and thrust and inserted into one another, so that the openings do not split." 0

TURIY NA'NK *turi nāŋ* "Anything having a bitter (*'afiš*) taste" like the taste of gall nuts (*'afš*). 0 Hence "a man who is ill-natured (*šakis al-xuluq*)" is called: TURIY KIŠY *turi kiši*. 0 *turi*

TURA' QAL·QAN· *tura qalqan* "Shield (*turs wa-daraqa*), and anything with which a man shields himself (*tasattara*) from the enemy." 0 *tura*

TURA' *tōrā* With *īsmām* of the *tā'*. "The foremost part (*muqaddam*) of a house, the seat of honor (*šadr*)." Thus :: TURA' YUQ·LA'DIY *tōrā yoqlādi* "He took the seat of honor (*tašaddara*) in the house." It is also called: TUVR· *tōr* [495]. 0 *tōrā*

TURUV *tōrū* "Custom (*rasm*)." Proverb [= 276 qal-]: 'IYL QALIR· TURUV QAL·MA'S· *ēl qalir tōrū qalmās* 0 "The realm may be left behind but not custom." This is coined to advise a person to follow the custom of those who came before." 0 *tōrū* P

TARIY *tāri* "Skin (*jild*)." 0 *tāri*

SARUV *sāri* "Shelf (*raff*) in a house on which goods are placed." 0 *sāri*

542 ¹MS. *al-bayn* ["corrected" from *al-bīn*] *wahwa qiṭ'a min al-arḍ qadr madd al-baṣar min 'ašra xaṭawāt*. Cf. Lane, I, p. 288: *bīn* "... a piece of land extending as far as the eye reaches"

QARA' **qara** "Black (*aswad*)" of anything. It is used as a name for the Khāqānī kings; :: BU'RA' QARA' XA'QA'N· bu'ra **qara xāqān**. There is a story behind this. 0 **qara**
N

QARA' QUŠ **qara quš** "Eagle (*'uqāb*)." QARA' QUŠ· **qara quš** "Jupiter (*al-muštārī*)." It rises at the break of dawn. It is also called:

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QAR' QUŠ YULDUZ **qara quš yulduz**. 0 QARA' QUŠ **qara quš** "The sides of a camel's hoof (*aṣṣrāf¹ xuff al-ba'ir*)." Oʻyuz dialect. D

QARA' 'URUN· **qara orun** "Tomb (*qabr*)." Verse: V

BIR·MIŠ SANIK BIL YALNKUQ TABAR· QARIN·QA'

QAL·MIŠ TAWAR· 'AḌIŃIK· KIR·SA' QARA' 'URUN·QA'

bermiš (yemiš) sānig bil yalnuq tapar qarinqa

qalmiš tawar aḏinnig kirsä qara orunqa

"What you give away (or eat)—know that it is yours, for man serves his belly. What wealth he leaves upon entering the tomb becomes (the wealth) of others." The root-meaning of: QARA' 'URUN· **qara orun** is "Dark (*muḏlim*) place."

QARA' BA'Š **qara bāš** A word that refers to "slave (*mamlūk*)," used for both male and female. Its meaning is "black head."

QARA' 'UT· **qara ot** "Aconite (*bīš*)." A kind of vegetable poison. 0

QARA' YA'T **qara yāy** "Naphtha (*naft*)." 0

QARA' SANKIR **qara sānir** Name of a place near Barsyān. N

QARA' 'IT·M'K **qara ätmāk** Name of a kind of bread. It is made by cooking meat until it shreds, then adding flour, butter, and sugar and boiling it until it thickens. Then it is taken out and eaten. 0

Pleonastically, one says: QARA' QURA' **qara qura**.

QARIY **qari** Anything "old (*musinn*)." Thus :: QARI'AL [sic ?] 'AR· **qari är** "Old man (*šayx*)." 0 QARIY 'AT **qari at** "Full grown (*muḏakkī*)² horse (or other)." 0 **qari**

QARIY **qari** "Forearm (*ḏirā' al-yad*)." 0 QARIY **qari** "Cubit (*ḏirā'*) with which cloth is measured." It derives from the former. This word agrees with Arabic in meaning since the word for "forearm" and "cubit" is the same in both languages. 0 **qari**

QURY QURY **quri quri** [Call] for a foal (*falūw*) that is left behind by the mare. One may make the *yā'* a *hā'* and say: QURH QURH **qurih qurih**. 0 **quri quri**

543 ¹MS. *aṣṣrāf*.

²MS. *muḏakkā*.

QURV qoru "Prickly hedge (*ḥasak*)." Qifčāq dialect. 0

qoru D

NARUV naru A particle meaning "direction (*jiha*)." Thus :: NARUV BA'R_ naru bar
"Go that way (*ilā tilka l-jiha*)."

naru

Z

BZY buzi "The black (*sawād*) that appears on the surface of bread from being burnt."
Thus :: 'AT-M'K BZY BUL_DIY ätmāk buzi boldi "The surface of the bread was burnt (*iḥta-
raqa*)."

buzi

QAZIY qazi "Fat rolls (*'ukan*)" of a man's belly; and the "plumpness (*siman*)" of a
horse's belly. Thus :: YUND_ QAZIYSIY YA'Γ yond qazīsi yāy "The plumpness (*siman*)³ of
the horse's belly is butter (*samn*)." This is the favorite

qazi
(P)

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meat of the Turks. 0

QUZIY qozi "Lamb (*ḥamal*)." 0

qozi

S

BASA' basa A particle meaning "after (*ba'da*)." Thus :: MAN 'AND' BASA' KAL-
DIM- män anda basa kāldim "I came after him."

basa

BASUV basu "Iron rod (*mirzabba*)." A variant.

basu D

TUSUV tusu "Benefit, cure (*manfa'a, šifā*)." Thus :: 'UL 'UT- MANKA' TUSUV
QIL_DIY ol ot maḥa tusu qildi "That medicine benefited (*nafa'a*) me." 0

tusu

QASIY qasi "A wooden enclosure (*ḥazīra min xašab*) for sheep and the like." Thus
:: QASIY BA'DIM_ qasi bādim "I tied together an enclosure."

qasi

QASIY qasi The name of a place belonging to us.

N

Š

TUŠUV tušu tušu Said to make a donkey stop (*īqāf*). Between the *tā'* and *šīn*
is put a *rā'* [i.e. *turšu*] which cannot be written; in a certain way of speaking (? *fī 'ibāra mā*). 0

tušu

TIŠIY tiši "Female (*unḥā*)," of anything at all.

tiši

KIŠIY kiši "Human (*insān*)." Used for singular or plural, masculine or feminine. 0
KIŠIY kiši "Wife (*zawja*); I heard the Yaḡma say: 'UL KŠIY 'AL-DIYMUV ol kiši aldi mu
meaning "Did he marry (*tazawwaja*)?"

kiši
D

F

BUFA' **buḡa** A drug imported from India. You say: SA'RIF BUFA' **sāriy buḡa** or: **buḡa**
 BUVZ: BUFA' **bōz buḡa** since it occurs as yellow or brown. 0

TUFA' **tuḡa** "Illness, difficulty of breathing (*dā'*, *ṭiqal an-nafas*)."¹ Thus :: 'IYK **tuḡa**
 TUFA' **īg tuḡa** "Illness and difficulty of breathing."¹ 0

JUFIY **čoyi** "Clamor (*jalaba*)." In Arḡu dialect the *jīm* has *fathā* [i.e. *čayi*]; 0 the **čoyi**
 rest of the Turks have *ḡamma*. **čayi D**

QUFUV **quḡu** "Swan (*ḡawāṣil*)." **quḡu**

SAFUV **saḡu** "A grain measure (*mikyāl*)." **saḡu**

W

TAWAY **tewe** "Camel (*ibil*)"—singular or collective. With *fā'* between the two points **tewe**
 of articulation. The Oḡuz say: DAVA' **dāvā**. 0 **D**

JAWA' **čawa** A name for young men (*min asmā' al-fityān*). **čawa**

JUWY **čowi** The title given to one who is below the Khāqān by two degrees according **čowi N**
 to the order of precedence of Khotan. The Turks have a similar order of precedence.

JWIY **čiwī** Name of a party (*ḡizb*) of jinn. The Turks maintain that when two groups **čiwī**
 do battle, the jinn who dwell in their respective lands fight each other beforehand, out of loyalty
 to the human rulers of their two lands. Whichever of them is victorious, victory comes to the
 ruler of that one's land on the morrow; but whichever of them is defeated during the night,
 defeat comes to

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the king in whose country that party of the jinn dwell. The armies of the Turks shield them-
 selves on the eve of battle and keep to their tents, to protect themselves from the arrows of the
 jinn. This is a well-known belief among them. 0

QUWY YIFAJ' **qowi yiḡāč** "Hollow tree (*al-quffa wahwa š-šajar al-bālī*)." You may **qowi**
 also say: QUVIY **qovi** with *vāv*. 0 **D**

QUWY 'AR. **qowi ār** "An unlucky (*mudbir*) man." Arḡu dialect. Proverb [cf. 230 **D**
qutsuz]: QUWY 'AR. QUDUḡQA' KIR·SA' YIL 'ALIYR· **qowi ār quduḡqa kirsā yel alīr** 0 **P**
 "When the unlucky man enters a well, the wind takes him out of it (so that he suffers hardship)."

Q

BAQA' **baqa** "Frog (*ḍifḍa'*).” Thus "Turtle (*sulḥafāt*)" is called: MUNKUZ BAQA' **baqa**
 münjüz **baqa** [lit. "horn frog"]. BAQA'JUQ **baqāčuq** is the diminutive of: BAQA' **baqa** and (**baqāčuq**)
 means "the muscle of the arm (*farīša aḍ-dirā'*).” 0

BAQUV **baqu** "Hill (*quff*).” 0 **baqu**

BUQA' **buqu** "Bull (*fahl al-baqara*).” 0 **buqa**

TAQIY **taqi** A particle meaning "Also (*ayḍan*).” Thus :: TQY YARMA'Q. BIYR-
taqi yarmāq bēr "Give another (*āxar*) dirham!" It may have the meaning "With (*ma'a*)" in
 Oğuz dialect. Thus :: 'UL TAQIAY ANDA' **ol taqi anda** "He is also there together (*ayḍan* . . .
ma'an).” D

TUQUV **toqu** "Belt buckle (*ibzīm al-minṭaqa*).” 0 **toqu**

SAQA' **saqa** "Foot of a mountain (*safh al-jabal*).” 0 **saqa**

SUQUV **soqu** "Mortar (*minḥāz*).” Its root-form is with a double *qāf* [i.e. **soqqu**]
 which is lightened, as in: BAQUV **baqu** "Hill (*quff*)"—originally with double *qāf*; or in: YAQUV
yaqu "Raincoat (*mimṭar*)" whose root-form is: YA'ΓQUV **yāyqu**. This is similar to the words
 of the Most High: *fa-ḡaltum tafakkahūn* (Q. 56:65 "And you would remain bitterly jesting.")
 The root form is: *fa-ḡaliltum* which has been lightened. The same for this. 0

:: 'URIY QIQIY **ori qiqi** "Clamor and shouting (*jalaba wa-ṣiyāḥ*).” **qiqi**

K

BUKA' **bökä** "Large dragon (*tu'bān 'azīm*).” Proverb: YITY BAŞLIĞ YIL. BUKA'
yetti başlıy yel bökä 0 "A dragon with seven heads." This word is used as a name for warri-
 ors; for example, one of the Yabaqu chiefs was called: BUK' BUD. RAJ. **bökä budraç**. God Most
 High put them to rout the day when Ghazi Arslān Tegīn fell upon them with 40,000 Muslims,
 while the infidels under Bökä Budraç were 700,000 strong.

Maḥmūd [al-Kāşyari] says "I asked one who witnessed this battle, How is it that de-
 feat fell

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upon the unbelievers, despite their numerous troops?" He said: "We also were amazed at this,
 and we asked the unbelievers how they were put to flight despite their great host. They said:
 'When the drums began to beat and the trumpets began to blow, we saw just ahead a green
 mountain blocking the horizon, and in it there were gates too numerous to count, each of them
 wide open and shooting at us sparks from fires. We were dumbfounded, and so you conquered
 us.' I said: This is one of the miracles of the Prophet (God bless him and grant him peace)
 which persist among all Muslims. 0

BAKIY **bäki** A man's name. 0

bäki N

BUKUV **bügi** “Wise man (*‘ālim, ḥakīm, ‘āqil*).” Thus :: BUKUV BIL·KA’ **bügi bilgä** as a paired expression. Verse: **bügi**

BLIKNY 'IR·DADIM [sic] **biligni eđärdim**
 BUKUVNIY 'UĐUR·DUM **bügüni üdürdüm**
 'UZUM·NY 'AĐIR·DIM **özümni ađirdim**
 YAŁ·FIL· 'ATIM YAZ·LINUXR **yalıl atım yazlınur**

“I sought wisdom and learning; I chose the wise (*‘āqil, ḥakīm*); I distinguished myself among the people; (for that reason) my white-maned horse is released (for this work).” 0

TKA’ **täkä** “Male antelope (*faḥl az-zibā*).” It is the one from whose horns are made bows. 0 TAKA’ **täkä** “Billy goat (*tays*).” Hence “a man with a sparse beard (*kawsaj*)” is called: TAKA’ SAQA’L· **täkä saqāl** likening his beard to the beard of a billy goat. 0 **täkä**

TUKA’ **tügä** “A calf (*walad al-baqara*) that has reached the second year.” The female is [also] called: TUKA’ **tügä**. **tügä**

:: BIYR·TIKUV 'AT· **bīr tikü ät** “A slice (*filḍa*) of meat.” Its root-form has a double **tikü** *kāf* [i.e. **tikkü**] which was lightened, and it joined its cognates.¹

:: JKY YY **jigi yi** “A seam that is tightly sewn (*mu’akkad al-xiyaṭa*).” The *jīm* is an alternant of *yā*’ in the phrase: YA’IKIY TIK·TY **yigi tikti** meaning “He sewed tightly (*xiyāṭatan mu’akkadatān*).” This is as we mentioned at the beginning of the book [26], that *jīm* is an alternant of *yā*’ in Qifṭāq and other dialects. For example: JIN·JUV **jinčü** “Pearl (*durr*).” The root-form has *yā*’ [i.e., **yinčü**]. 0 **jigi**
D

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TUKUV TUKUV **tükü tükü** A call for a puppy. 0 **tükü**

TUKIY **tügi** “Seeds of millet (*lubb duxn*) after the bran has been peeled away.” Oγuz dialect. **tügi** D

TIKIY **tiki (tegi ?)** “A rustling noise (*dawī*) heard during the night.” The Turks claim that the spirits of the dead gather one night each year, go into the settlements (*amṣār*) where they had passed their lives, and visit their families (*tazūru ahālīhā*). Whoever chances upon this noise at night dies. This is a well-known belief among the Turks. The word has *kasra* (I) on the *tā*’, but in my opinion *naṣb* (A [thus **tāgi ?**]) would be better, since you say of a woman who comes to visit her family after she has been given to her husband: TAK·DIY KAL·DIY **tägdi kälđi** meaning “She came visiting (*jā’at zā’iratān*).” 0 **tiki**
(tegi?)

SAKUV **säkü** “Bench (*dikka*).” **säkü**

:: 'AR·SUKA' 'ULTUR·DIY **är sökä olturđi** “The man knelt down (*jaṭā . . . ‘alā rukbatīhi*).” Verse: **sökä**

546 ¹*wa-ulḥiqa bi-axawātihi*. This refers to the other words in this chapter (i.e., of the pattern *fa'al*, etc.).

'ARAN 'YDIB SUKA' TURDIY ärän ĩdip sökä turdi
 BAŠIY BUYNIN SUKA' TURDIY baši boynin sökä turdi
 'UFT BUVLB· BUKA' TURDIY uwut bōlup bükä turdi
 'UḐUV QAM' TBN ?AḐDIY uḑu qama¹ tebän yiḑdi

V

Describing one who was routed: "He sent men who sat kneeling near me (*jalasū juṭiyyan* 'indī) (referring to the chief of the people); he continually reviled his head and neck (for what he did); he was ashamed and skulked and hid from the people; he held me back saying 'You must not follow me' (so I stopped)." 0

KUKUV *kükü* "Mother's sister (*xāla*)." Also: KUKUVY· *küküy* which is more correct. Thus :: KUKUVYUM KAL·DIY *küküyüm kälđi* "My mother's sister came."

kükü
 (*küküy*)

L

BALA' *bala* "Young (*farx*) of a bird." Also for the young (*walad*) of a wild animal, or other; as long as it is young (*šaḡīr*) this word may be used for it by extension. 0 Hence [proverb?] :: QUŠ· BALA'SIY QUSIN·JIG 'IT· BALA'SIY 'UXŠAN·JIG· *quš balāsi qusinčiy*, it *balāsi oxšančiy* 0 "The young bird (before it is fledged) is like something revolting to anyone who sees it; the young dog is like a doll (in appearance—then, when they mature, they are the opposite)." 0

bala

(P)

BALUV *balu* Name of a small town in Arḡu. 0

balu N

BALUV BALUV *balu balu* A particle used by a woman to put her baby to sleep in the cradle.

BALA'² *bala*

bala

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"A man's assistants (*a'wān*) in his affairs." Usually used in connection with agriculture. 0

TALUV *tälü* "Stupid (*aḡmaq*)." Oḡuz dialect. 0

tälü D

TALUV NA'NK *talū nān* "A choice (*muxtār*) thing." 0

talū

TULUV 'IDIŠ· *tolū iḑiš* "A full (*mal'ān*) vessel." The same for anything overflowing (*ṭāfiḩ*). 0

tolū

TULIY *tolī* "Hail (*barad*) that falls from the sky." 0

tolī

TILY *tilī* "Thong (*raṣāfa*) of an arrow." 0

tilī

JILA'R·¹ *čīla* "Fresh horse dung (*rawṭ*) in a stable." 0

čīla

547 ¹ Read *uḑūlama?*, *uḑu barma?*

² First A in red ink.

548 ¹ The R is a dittograph from the first letter of the definition (*rawṭ* . . .).

SALY sili "Mason's trowel (*miṭyan*)." 0 sili

SULY suli Name for a slave. It seems to be an abbreviation of Sulaymān. 0 suli N

QULA' 'AT. qola at "Russet-colored (*xalūqī al-lawn*) horse." 0 qola

QALIY qali An article meaning "How (*kayfa*), if only (*law*), or when (*idā*)." Verse: qali
KAL·SA' QALIY QATIḤLIQ 'AR·TAR· TAYUV SARIN·KIL· V
'UDLK 'YŠIN BILB· TUR 'ANJA' 'ANKAR· TIRAN·KIL·

kälsä qali qatilyliq ärtär teyü säringil

ödläg išin bilip tur anča anar tirängil

"When trial and hardship come to you, be patient and say that it will pass. Be knowledgeable in the affairs of Time; and do not let yourself go after every misfortune out of anxiety [lit. and then brace yourself against it]." 0 :: BUV [sic] SAN BUV 'YŠIF QALIY QILDINK sän bu išiγ qali qildiñ "How did you do this affair?" :: SAN QALY BAR·SA' SAN sän qali barsa sän "If only you had come!"

KULY küli "Peaches [and] apricots which have dried with their pits but not split küli
(*mā yujaffafu min al-xawx al-mišmiš ma'a nuwātihā wa-lā yuflaqu*)." 0

M

TAMUV tamu The name for "Hell (*jahannam*)." Proverb: TAMUV QABUḤIN tamu
'AJA'R TAWA'R· tamu qapγin açār tawār 0 "A bribe opens the gate of Hell (*nār*)"—then P
how much more other gates! This is to advise bribery for someone who wishes to succeed. 0

TUM' BUXSUN toma buxsun "The part of millet beer which rises to the top of the toma
vat (*mā yataṣā'adu 'alā ra's ad-dann*)." 0

:: JUḤY JAMY QILDIY čoyi čami qildi "He raised a clamor (*jalaba wa-ṣaxaba*)." JMY čami
čami is [only] used paired. 0

SUMA' suma The name for "sprouted wheat (*hiṇṭa munabbata*)" which is dried and suma
ground, then made into gruel or bread; also for "sprouted barley" which is used to make the
leaven of beer. 0

KAMIY kämi—with *fath* of the *kāf*—"Boat (*safīna*)." Oγuz and Qifčāq dialect. kämi D

KUMY TL'S kümi talās Name of a frontier of Uighur. kümi N

KIMY kemi "Boat (*safīna*)" kemi

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—with *kasr* of the *kāf* among the Turks.

KIMIY 'IJ·RA' 'ULDURUVB·
'ILA' SUWIN· KAJ·TIMYZ

kemi ičrä oldurüp
ila suwin käčtimiz

Verse: D
V

'UY·ΓUR TABA' BAŞ·LANIB· uyyur tapa başlanip
MINK·LAQ 'IYLIN 'AJ·TIMYZ minjaq ėlin aćtimiz

0 "We boarded the boat, and crossed the İla (a large river); then we headed towards Uighur, and conquered Miñlāq." 0

MAMA' māmā "The ox in the middle of the oxen trampling wheat, around which they turn (*rākis* [defined])." māmā

MAMUV mamu Name for a woman sent with the bride on the wedding night. Not an original word. 0 mamu

NAMA' nāmā A particle meaning "I don't know (*lā adri*)."
DIY nāmā nā qildi "I don't know what he did." nāmā

N

TANA' tana "A grain of coriander (*juljulān*)."
Uč and Arɣu dialect. 0 tana D

TN(Y)V T(Y)MU tanu, yamu Two particles meaning "and it will happen (*ħattā yaşıra*)."
Thus :: MAN BARĜA'Y· MAN YAMUV mān baryāy mān yamu "I shall go, you'll see (*ħattā tubşira*)."
0 tanu

SUNY suni "Beam (*jā'iza*) of a house." suni

QAN(Y)UV¹ qanu A particle meaning "which (*ayyu*)."
Thus :: QAN(Y)UV¹ KIŞY qanu kişi "Which of the people?"
Arɣu dialect. The *nūn* is an alternant of *yā'* [i.e. *qayu*]. D

QA'NIY QANIY qāni, qani A particle meaning "where (*ayna*)."
::'UFLUM QANIY oylum qani "Where is my son?" 0 qani

KUNİY NA'NK kōni nān "A straight (*mustawī*) thing."
And "a trustworthy (*amīn*) man" is called: KUNY 'AR· kōni ār. kōni

KUNİY küni "Fellow wife (*darra*)."
Proverb: KUNY NIK KULIYNA' TAKUV YAĜIY küninig külinā tāgü yaĝi "The fellow wife is an enemy until her ashes (are scattered in the sight of her fellow because of enmity between them)."
0 küni P

MUNUV² munu A particle meaning "There he is (*huwa dā*)."
This is the answer to the question: QA'NIY qāni "Where is he?"—one answers with this word. 0 munu

D

DAVA' dava "The tamarisk berry (*ħaml ʔarfā'*)" used by dyers. 0 dava

549 ¹ Dot over Y (indicating N) is crossed out, or changed to U.

² First U changed from A (?).

DAVA' **dava** "A skein (*'amīta*) of wool twisted into the form of a ring, then put on the forearm and spun." 0

QUVA' **qova** "Bucket (*dalw*)." Oʻyuz dialect.

qova D

QUVA' **qova** "The spout (? *šanbūr*) which is on the Turkic bridle standing upright over the nose of the horse." 0

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Chapter: *fā'il*, in its various vocalizations

T

LYTUV **lītu** "Noodles (*aṭriyya*) chilled with water, snow, or ice." Condiments are thrown in, then it is eaten as a cooling dish.

lītu

J

QA'JA' **qāča** "Container (*wi'ā'*)." Thus :: Q' QA'JA' **qa qāča**. It may be shortened to: QAJA' **qača**. 0

qāča

QUVJUV **qōčo** Name for the country of Uighur. 0

qōčo N

JUVJUV **čūču** Name of a Turkic poet.

čūču N

QIYJY **qīči** "Mustard (*xardal*)." 0

qīči

N

:: 'UVNUV **ōnu** "That one (*dāka*)." 0

ōnu

MUVNUV **mūnu** "This one (*hādā*)." Used to point out something specific (*ayn min al-a'yān*).

mūnu

SUVNUV **sūnu** "Coriander seed (*šūnīz*)." 0

sūnu

QA'NIY **qāni** A particle meaning "Where (*ayna*)." 0

qāni

[Doubly Weak]

LIYUV **līyu** "Mud (*ṭīn*) that turns into hard clay (*šaṣāl*) when it dries." 0

līyu

'UVHIY **ūhi** "Owl (*būm*)." Most of the Turks say: 'VKIY **ūgi**, with *kāf*.

ūhi D

Chapter: *fa'āl*, in its various vocalizations

T

XITA'Y. *xitāy* Name of Upper Šīn. *xitāy* N

Г

TAGA'Y *tayāy* "Mother's brother (*xāl*)." 0 *tayāy*

JIFA'Y. *čiyāy* "Poor (*faqīr*)."
KUNKUL. KMNIK BUL. SA' QALIY YUVQ. JIFA'Y. Verse: *čiyāy*
QIL. SA' KJUN BULMAS. 'ANY TUQ. BA'Y. V

könjül kimniḡ bolsa qali yōq čiyāy
qilsa küčün bolmas ani toq bāy

0 "One who is created poor in heart cannot be made rich."

Chapter: *fa'lā*, in its various vocalizations

R

TUR. NA' *turna* "Crane (*kurki*)." 0 *turna*

QARVY YA' *qarvi ya* "A bow with a raised string (*fajwā*)." :: QARVY QAŠLIF *qarvi*
KIŠY *qarvi qašliy kiši* "A person with arched (*azajj*) eyebrows." This corresponds to Arabic, *qarwā*
since *qarwā* is the word for anything curved (*muqwis*); as Ru'ba says, speaking of his camel: 0
qarwā'a min jābīn funuq ("curved, a bulky one, plump"). 0

Chapter: *fa'lāl*, in its various vocalizations

B

ŠAN. BUVY. *šanbūy* "Name for a feast (*dīyāfa*) given at night for drinkers coming *šanbūy*
from another party." Känčäk dialect. D

BUXTA'Y. *boxtāy* "A bag (*ayba*) for clothes." BUXTUVY *boxtūy* is a variant. *boxtāy* D

LUX. TA'Y. *loxtāy* "A red Šīnī brocade with yellow spangles (*fulūs šufr*)." *loxtāy*

J

QUN. JUVY. *qunčūy* "A noble woman or princess (*sayyida*)," one degree below a *qunčūy*
Khātūn. Thus :: QA'TUVN QUN. JUVY. *qātūn qunčūy*.

D

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551

BUḤ. DA'Y. *buydāy* "Wheat (*hīnṭa*)." Proverb: BUḤ. DA'Y. QATINDA' SAR. FJ *buydāy*
SUW. LUVR *buydāy qutinda sarqič suwālūr* "By the good fortune and blessing of wheat, the P
gum succory finds water." This is coined about someone who gets something good by associat-
ing with someone else.

The people of Barsyān cannot say: BUḤDA'Y *buḡdāy* but say: BUDḤA'Y· *budḡāy*, *budḡāy* D
This word can be used to test someone who says that he is not from there. 0

JIL·RA'Y· [sic] *čildāy* "A sore (*qarḥ*) that appears on the upper chest of a horse." *čildāy*
It is cauterized to make it heal. 0

SAM·DUVY· *samdūy* The word for "any food that is temperate (*mu'tadil*), between *samdūy*
hot and cold, according with its nature."

QUR·D'Y· *qordāy* "Swan (*ḥawāšil*)." 0 Verse: *qordāy*
QUR·DAY· QUḤUV 'ANDA' 'UJUB YUM·ḤIN 'UTA'R· V
QUZ·ḤUN YNK'N [sic] SAY·RAB 'ANIN 'UVNY BUTA'R·
qorday quḡu anda ućup yomḡin öťār
quzyun taḡān sayrap anin ūni bütār

Describing the pleasant view of a place: "The swans and other birds fly around the waters and
call out together with various melodies; the raven and white-headed crow¹ twitter until their
voice almost dies out."

Š

QUMŠUVY· *qumšūy* "A tick (*al-ḥalama min al-qirdān*) that fills up with blood." *qumšūy*
This is used proverbially about the man who suffers retention of urine and cannot urinate. (P)

Ḥ

BURḤUVY· *boryūy* "The trumpet (*šabbūr*) which is blown." 0 *boryūy*

JIR·ḤUVY· *čiryūy* "The ridge of an arrowhead (*'ayr našl as-sahm*)." 0 JIR·ḤUVY· *čiryūy*
čiryūy "The loop (*'urwa*) into which a belt enters on the flanks of a robe." 0

JAL·ḤA'Y· *čalyāy* "Forefeathers (*qawādim riš*) of a bird." 0 *čalyāy*

QIAR·QUVY· [sic] *qaryūy*, *qiryūy* "Sparrow hawk (*bāšik*)." JBAK QIARḤUVY· *qaryūy*,
čipāk qaryūy "Hawk (*yu'yu*)." 0 *qiryūy*

QAR·ḤUVY· *qaryūy* "Something built in the shape of a minaret or light-tower (*manā-
ra*) on a mountain or high spot." A fire is lit on it to warn of the approach of the enemy so the
people may take precautions. 0 *qaryūy*

MIN·ḤUVY *minḡūy* Name of "a dough paste (*'ajīn*)" with which paper is glued; the *minḡūy*
dough is flattened and then boiled to make it stickier.

Q

JUL·QUVY· 'ATUK· *čolqūy ätiik* "A boot of which the heel is torn (*inxaraqa*)" *čolqūy*

551 ¹ See 608 *taḡān*; *a'šam* ("white-footed" = 236 *čumḡuq*) is here in error for *ašqa*'.

on the side." From this, "one who has a clumsy (*axraq*) hand" is called: JUL·QUVY·'ALIK·
[sic] *čolqūy āliglig*.

Chapter of Quinquiliterals

J

TARIFJY *tariyči* "Farmer (*fallāḥ*)."
0 *tariyči*

SURUḤJJIY *soruyči* "One who seeks a stray (*nāšid aḍ-ḍālla*)."
0 *soruyči*

QURUḤ·JIY *qoriyči* "Guardian of a reserve (*ḥāmī l-ḥimā*)."
0 *qoriyči*

QURN·JIY *qurunči* "Felt that is blackened from smoke (*iswadda min ad-duxān*)"
in a tent, or other. *qurunči*

S

BUQUR·SIY *boqursi* "Ploughshare (*mān*)."
boqursi

Sextiliterals

Γ

JNJRF' *čipčirya* "Sparrow (*uṣṣūr*)."
čipčirya

J

SUK·LUN·JV *söglünčü* "Grilled meat (*šiwā*)."
0 *söglünčü*

QAMLAN·JV *qamlanču* Name of a small city near: 'IKIY 'UKUVZ· *ekki ögüz*.
0 *qamlanču*

KIZLAN·JUV *kizlänčü* "Hidden (*xabiyya*)."
Proverb: KIZ·LAN·JUV KALIN·DA' *kizlänčü*
kizlänčü kälindä "What is hidden can only be found with the young wife (because she may hide
novel things [*ṭarā'if*] for her husband)."
0 P

KAS·LIN·JUV *käslinčü* "Large lizard (*wazaṣa*)."
käslinčü

Chapter: *fa'ūlālī*

JUQUVBARIY *čoqūbari* "Clay of a crucible (*ṭīn al-būṭaqa*)."
čoqūbari

Γ

QARA'ḤUNY *qarāyuni* Name of a children's game which they play in the evening.
qarāyuni

Chapter: *fa'allāl*¹

T

TURUM·TA'Y· **turumtāy** Name of a bird of prey; a hunting (*ṣayūd*) bird. A man **turumtāy** may be given the name: TURUM·TA'Y **turumtāy** as an honorific. N

End of the Book of Final Weak Nouns

In the Name of God the Merciful the Compassionate

Book of Verbs

Chapter of Biliterals

T

:: 'AR TAY·DIY **ār taydi** "The man slipped (*zalaqa*).” Also of an animal when its foot slips in rain or mud. TAYA'R TAY·M'Q **tayār taymāq**. **tay-**

:: 'AR· 'IYŠIN TUY·DIY **ār īšin tuydi** "The man sensed what was hidden (*aḥassa* . . . *bi-mā xafiya 'alayhi* . . . *wa-ša'ara*) of the matter.” TUYA'R· TUY·M'Q **tuyār tuymāq**. **tuy-**

:: 'UL 'ANY TIY·DY **ol ani tiydi** "He restrained (*mana'a*) him.” Its root-form is: TID·TIY **tidti** with *dāl* which is lightened. TIYA'R· TIY·M'Q **tiyār tiymāq**. **tiy-** (tid-)

:: QARIN· TUY·DIY **qarin toydi** "The belly was satiated (*ṣabi'a*).” Its root-form is: TUD·TIY **toḏti**—the *dāl* is changed to *yā'* as we mentioned; colloquial (? *luḡa al-qawm*). (toḏ-) D
TUYA'R· TUYM'Q **toyār toymāq**.

S

:: 'AR QUVN(Y)UḤ SUY·DIY **ār qōyuy soydi** "The man skinned (*salaxa* . . . *jild*) the sheep (or other).” SUYA'R· **soy-**

[III. 185/244]

553

SUY·MA'Q **soyār soymāq**. Proverb: BIYR· TILKUV TARIYSIN 'IKIYLA' SUY·MA'S· **bir tilkü tārīsin ekilā soymās** 0 "One does not strip (*yunza'u*) the skin off one fox two times.” This is coined for someone who obtains a favor from someone and asks him for another. P

Q

:: QADA'ŠINKA' QAY·DIY **qadāšīna qaydi** "He showed respect to (*'atafa 'alā*) his kinsman.” The same for others. Proverb [= 203 **qaḏin**]: QADAŠ TIYMŠ· QAYMA'DUQ **qay-**

QADIN TIYMŠ· QAY·MIŠ qaḏaš tēmiš qaymāduq qaḏin tēmiš qaymiš 0 “They said ‘kinsman’ and he paid no heed; they said ‘in-law’ and he paid heed.” This is coined to advise someone to have regard and respect for in-laws. Verse: P

BAR·DINK NALK 'AY·MADINK	bardiñ nälük aymadiñ	V
KIYRUV KURUB· QAY·MADINK	kēri körüp qaymadiñ	
KNKL BRV YAY·MADINK	könül bärü yaymadiñ	
BULDUNK 'ARIN·J· BULMAḠUV	bolduñ ärinč bolmaḡu	

“You went away, why did you not report your going? Why did you not pay heed and turn back ('atafta wa-ltafatta xalfaka)? Why did you not incline¹ your heart towards us? Now you have become that which you should not have become.” 0

:: KIYRUV QAY·DIY kēri qaydi “He turned back (*iltafata xalfan*).” QAYA'R QAYM'Q qayār qaymāq.

:: 'AR KUBK' SUVW QUVDY är küpkä sūw quydi “The man poured (*ṣabba qallaba*) the water into the jug.” The same for any liquid, or other. QUYA'R: QUYM'Q quyār quymāq. quy- 0

:: 'AT· QUY·DIY at quydi “The horse (or other) bolted (*nafara*).” QUYA'R: QUY·M'Q quyār quymāq.

:: 'AR· SUVZIN QIY·DIY är sözin qiydi “The man went back (*xālaḑa*) on his word and his promise.” :: 'UL YḠA'J QIY·DIY ol yiḡāč qiydi “He cut the wood obliquely (*qata'a muḡrifan*).” QIYA'R QYM'Q qiyār qiyimāq. qiy-

K

:: 'UTUNK KUY·DIY otuñ köydi “The firewood (or other) burnt (*iḡtaraqa*).” KUYA'R KUY·M'K köyār köymāk. köy-

Another Type

:: 'UL SUVW·DA' TUVNUḠ YAY·DY ol sūwda tōnuḡ yaydi “He stirred (*ḡarraka*) the garment in the water.” :: 'UL MANNK KUNKUL YAY·DIY ol māniñ könül yaydi “He moved (*mayyala*) my heart (or other). :: YIYL· YḠIA'JḠ YAY·DIY yēl yiḡāciḡ yaydi “The wind shook (*ḡarrakat*) the tree.” YAYA'R YAYM'Q yayār yaymāq. yay-

Another Type

:: 'L 'TIḠ BA'DIY ol atiḡ bādi “He tied (*ṣadda*) the horse (or other). ba-

[III. 187/247]

554

Also of anything that one ties ('*aqada 'alā*) with a rope, or fastens (*awtaqa*). BA'R· BA'MA'Q bār bāmāq. 0

:: 'UL 'AḤ·ZIN TUḶDIY ol aḥzin tūdi "He shut (*kaḥama*) his mouth." Also of any hole that one covers up (*sadda*). TUVR· TUVMA'Q· tūr tūmāq. 0 tu-

:: 'UL MANKA' 'ANDAḤ TIYDIY ol maḥa anday tēdi "He spoke (*qāla*) thus to me." TIYR· TIYMA'K· tēr tēmāk. 0 te-

:: 'AR· QUVN(Y)UḤ· SA'DIY ār qōyuy sādi "The man counted (*'adda*) the sheep (or other)." SA'R· SA'MA'Q sār sāmāq. Verse: sa-

QARA' TUVNUK· KAJURUSA'DIM	qara tūniug kačūrsādim	V
'AḤIR· 'UVNIY 'UJURUSA'DIM ¹	aḥir ūni učūrsādim	
YATIYK'NIK· QAJ·RUḶSA'DIM	yātīgāniḡ qačūrsādim	
SAQIḶ 'IJRA' KNUM TUF·DIY	saqiḶ ičrā kūnum tuḡdi	

"I wished the dark night to pass; I wished heavy sleep to fly away; I counted the revolution of Ursa Major several times [lit. 'I wished Ursa Major to flee' ?]; while I was in that counting the sun of my day arose." 0

:: 'UL 'ANKAR BUYUḶN· SUV·DIY ol aḥar boyūn sūdi "He submitted (*inqāda*, *xaḍa'a*) [lit. 'offered his neck'] to him." :: 'UL MANK' YUVNK· SUVDIY ol maḥa yūn sūdi "He sent (*arsala*) me hanks of wool to spin." SUVR· SUVMA'Q sūr sūmāq. 0 su-

:: 'UL 'UTUNK· SIYDIY ol otuḥ sīdi "He broke up (*kasara*) the wood (or other)." :: 'UL SUVNIY SIYDIY ol sūni sīdi "He routed (*hazama*)² the troops." SIYR· SIYM'Q sīr sīmāq. si-

Q

:: 'UL 'ŠIJ·KA' 'UTUNK· Q'DIY ol ešičkā otuḥ qādi "He put firewood around (*aḥaffa*) the cooking pot." Also :: 'UL TUVNUḤ QA'DIY ol tōnuḡ qādi "He packed the garment in a case (*'abbā . . . fi šiwān*)." QA'R· QA'MA'Q· qār qāmāq. Yaḡma dialect. The more elegant form is: QA'LA'DIY qālādi. D

Another Type

:: 'UL TUVN· YUVDIY ol tōn yūdi "He washed (*ḡasala*) the garment (or other)." YUVR· YUVMA'Q yūr yūmāq. 0 yu-

:: 'UL 'AḶ· YIYDIY ol aḶ yēdi "He ate (*akala*) the food (or other)." And in Yabāqu³ dialect: BAK KŠIYNIY YAY·DIY beg kišni yēdi "The emir devoured the man's property (*ahlaka . . . māl, atlafa*)." YIYR· YYM'K yēr yēmāk. ye- D

We have called this type of verb "final weak" (lit. "having four") (*ḍawāt al-arba'a*) because the first person has four letters [i.e. consonantal graphemes]. Example :: 'AT· BA'DIM at bādīm "I tied (*raḥaḥtu*) the horse"; :: QUVY· SA'DIM· qōy sādīm G

554 ¹ Third U altered from *sukūn* (·).

² Altered to *hazzama* by later hand (*tašdīd* added over z).

³ Spelled: YABA'QUV' with otiose *alif*.

“I counted (*‘adadtu*) the sheep.” This is similar to Arabic *da‘awtu* (“I called”) and *ɣadawtu* (“I left in the morning”), each having four letters, and so it was named thus because of the resemblance between the two.

Chapter: Trilaterals, of the pattern *fa‘aldī*, medial vowelled, in its various vocalizations

[Vowel-Initial]

B

:: 'UL 'ANY KIŠYDAN· 'ABIYDIY ol ani kišidān opīdi “He hid (*satara*) it from the people.” Also of anything that one conceals (*wārā*) from another person. 'ABIYR· 'ABIYM'Q opīr opīmāq.

opi-

T

:: 'UL 'ANKAR 'ĀT 'ATA'DIY ol aṅar āt atādi “He gave him an honorific title (*laq-qaba bi-laqab*.)” Also when he gives him a name (*sammā bi-sm*). 'ATA'R· 'ATA'M'Q atār atāmāq. 0

ata-

:: 'UL TARIḤ 'UTA'DIY ol tariḥ otādi “He trimmed (*šarnaḥa*)¹ the crop”—that is, he cut the superfluous leaves (*širnāḥ*) in order not to let it spoil. This may also be used in tilling when the ears are cut (*fī l-ḥarṭ idā ḥuṣidat ar-ru'ūs*). 'UTA'R· 'UTA'MA'Q otār otāmāq. 0

ota-

:: 'UL 'ANIK 'ALIMIN 'UTA'DIY ol anig almin otādi “He paid (*qaḍā*) his debt.” 'UTA'R· 'UTA'MA'K otār otāmāk.

ötä-

Verse:

BULSA' KIMNIK 'AL·TUN KUMŠ 'R·LA' [sic] 'ITA'R
'ANDA' BULUB· TANKRBKRUV' TABḠIN 'UTA'R
bolsa kimnig altun kümüş ayla² etār
anda bolup tənḡrikärü tapḡin otār

V

“He who has gold and silver, thus he puts his house in order; and when he is secure in his place, then he performs (*yaqḍī*)³ his duty to God Most High.” 0

:: 'UL TUVNUḤ 'UTIYDIY ol tonuḥ ütīdi “He ironed the nap of the garment with an iron and smoothed it (*aḥraqa za'īr . . . bi-ḥadīda wa-mallasa*.)” 'UTIYR· 'UTYM'K ütīr ütīmāk. 0

üti-

:: 'UL 'UTUNK 'UTA'DIY ol otuḥ otādi “He warmed himself (*iṣṭalā*) by the fire and kindled (*aḥraqa*) the firewood.” This is a refined word; however, it belongs to Yaḡma and Yemāk.

ota-

D

555 ¹MS. *šarnaqa* and in the next line *širnāq* (*q* changed from *f* in both cases?); cf. 106 otal.

²Clauson (ED, 229) suggests *ergü* “dwelling place”; MTW, Terc., DTS: *ärlä*; possibly read *ävlä*.

³MS. *taqḍī*.

:: 'AM·JY 'ANKAR 'UT· 'UTA'DIY **ämçi anar ot otādi** "The doctor treated him with medicine (*'ālahahu bi-d-dawā*')." 'UTA'R· 'UTA'MA'Q **otār otāmāq.** Oğuz dialect.

D

J

:: SIR·KA' 'AJIYDIY **sirkā ačidi** "The vinegar (or other) was sour (*hamuḍa*)." Also for the pain of a wound when it hurts (*amaḍḍa*). 'AJIYR 'AJIYM'Q **ačir ačimāq.**

ači-

R

:: 'ARIYDIY NA'NK **arīdi nān** "The thing was clean (*nazufa*)." 'ARIYR· 'RIYM'Q **arīr arīmāq.**

ari-

:: YA'Γ 'ARUVDIY **yāy ārūdi** "The butter (or other) melted (*dāba*)." 'ARUVR· 'ARUVMA'K **ārūr ārümāk.** 0

āri-

:: YΠ'J_ 'ΨIRIYDIY **yiyāc irīdi** "The tree (or other) rotted (*baliya*) (from old age)." The same when bones rot. 'ΨIRIYR· 'UIRIYM'K **irir irīmāk.**

iri-

N

:: KUB 'AZIYDIY **küp üzidi**

üzi-

[III. 190/253]

556

"The vat sweated (*rašaha*)." The same for any earthenware vessel when it sweats. :: QULA'Q 'AZIY·DIY **qulāq üzidi** "The ear was almost deafened (*tataşamma*) (from the clamor)." 'AZIYR· 'AZIYMA'Q [sic] **üzir üzimāk.**

S

:: MUVN 'AISIYDY **mün isīdi** "The soup (or other) was warm (*saxuna*)." :: TAMUR 'ISIYDY **tämür isīdi** "The iron (or other) was hot (*hamiya*)." 'ISIYR 'SIYMA'K **isir isimāk.**

isi-

[Š]

:: 'AR· 'AŠ 'AŠA'DIY **är aš ašadi** "The man ate (*akala*) the food." The Khāqāniyya use this word for nobles; the other Turks use it without distinction, and this is according to rule. 'AŠA'R 'AŠA'MA'Q **ašār ašāmāq.**

aša-

D

:: 'UL YYRIK 'UŠA'DIY **ol yērig üsādi** "He searched the ground carefully (*bahāta* . . . *yaḥlubu say*')." 'UŠA'R 'UŠA'MA'K **üsār üsāmāk.**

üsā-

:: 'UL 'NK'R¹ YUḤURQA'N 'AŠUVDIY **ol anar yoyurqān ašūdi** "He covered (*daṭara*) him with a blanket." Also for anything that one covers (*satara 'alayhi wa-yaṭṭāhu*). 'AŠUVR· 'AŠUVMMA'K **ašūr ašümāk.** 0

ašū-

:: 'AR· 'UŠIYDIY *är üšidi* "The man was overcome by the cold (*hašara . . . min al-bard*)." 'UŠIYR 'UŠIYMA'K *üšir üšimäk.* üši-

Q

:: 'UL MANIY 'UQIYDIY *ol mäni oqidi* "He called (*da'a*) me." :: 'AR· BITIK 'UQIYDIY *ar bitig oqidi* "The man read (*qara'a*) the book." 'UQIYR· 'UQYM'Q *oqir oqimāq.* 0 oqi-

:: 'AR· 'UQIYDIY *är oqidi (ogidi ?)* "The man vomited (*taqayya'a*)." This [has] (*ogi-?*) *rikka* of the *kāf* [sic].² 'UQIYR 'UQYM'Q *oqir oqimāq.*

K

:: 'AR· BUḤDA'Y· 'UKIYDIY *är buydāy ögidi* "The man ground (*taḥana*) the wheat (or other)." 'UKIYR 'UKYM'K *ögir ögimäk.* ögi-

:: 'UL BIJA'K 'IKA'DIY *ol bičäk egādi* "He sharpened (*saḥala*) the knife (or other)." *egä-*
 :: BUḤ·RA' TIYŠIN 'IKA'DIY *buyra tišin egādi* "The [camel] stallion gnashed (*qašafa*) his canines." 'IKA'R· 'IKA'MA'K *egār egāmäk.* 0

:: 'UL 'ANKAR 'IKA'DIY *ol anar igādi* "He was stubborn and disobedient (*ḥaruna, atā*) to him." 'IKA'R· 'KA'MA'K *igār igāmäk.* igä-

L

:: 'UL YARMA'Q 'ULA'DIY *ol yarmāq ulādi* "He divided (*farraqa*) the dirhams (or other)." 'ULA'R· 'ULA'MA'K *ulār ulāmäk.* 0 ulä-

:: 'UL YIB· 'ULA'DIY *ol yip ulādi* "He joined (*wašala*) the string (or other)." :: 'UL YAḤUVQ· 'ULA'DIY *ol yaḥūq ulādi* "He cemented his kinship bonds (*wašala r-raḥim*)." 'ULA'R 'ULA'MA'Q *ulār ulāmāq.* 0 ula-

:: BURIY 'ULIYDIY *böri ulīdi* "The wolf howled (*awā*)." Also of a dog that barks terribly at night (*nabaḥa laylan nubāḥan hā'ilan*). uli-

[III. 192/255]

557

Also of a man when he suffers intense pain and cries out (*šāḥa*) like a wolf howling. 'ULIYR· 'ULIYMA'Q *ulīr ulīmāq.* Proverb: YAZIYDA' BURIY 'ULIYSA' 'AWDA' 'IT· BAḤ·RIY TAR-TIŠUVR· *yazīda böri ulīsa awdā it bayri tartišūr* 0 "When the wolf howls on the steppe, the dog at home feels pain in the liver (from sympathy)." This is coined regarding the sympathy of kinsmen for each other. 0 P

556 ²See ED, 79. Possibly this goes with the following entry under the heading K and is misplaced here.

:: TUVN 'ULIYDIY tōn öliđi "The garment (or other) was wet (*ibtalla*)." 'ULIYR· 'ULIYMA'K öliđ öliđmāk. Proverb: KADUK·LÜK 'ULIYMA'S· KUF AJ· LIK KURIYMA'S· kädüklüg öliđmās, küwäçlig kürimās 0 "One who has a felt cap does not get wet (from the rain but is protected by it); when the bit is curbed (*nayzaki*) (the horse) does not bolt." This is coined [to advise] preparedness. öli- P

N

:: 'ANUVDIY NA'NK anüdi nāñ "The thing was ready (*u'idda*)." This is an intransitive form which would correspond to *in'adda*¹ except that this is not used in Arabic. 'ANUVR· 'ANVMA'Q anür anümāq. anu-

:: 'UL BUV 'YŞIF 'UNA'DIY ol bu işiy unādi "He was satisfied (*rađiya*) with this matter." :: SAN· 'UN'DINK· MUV sän unādiñ mu "Did you accept (*qabilta*) and were you satisfied?" 'UN'R· 'UN'MA'Q unār unāmāq. una-

:: 'UL QUVYN 'INA'DIY ol qōyin enādi "He earmarked (*a'lama . . . bi-qaṭ' aṭraf al-āđān*) his sheep." 'INA'R 'INA'MA'K enār enāmāk. enä-

[Sound Initial]

B²

:: 'AT· UQD·RUQIY SABIYDIY at quđruqi sapīdi "The tail of the horse (or other) swished (*taḥarraka*)." SABIYR· SABIYMA'Q sapīr sapīmāq. 0 sapi-

:: SUBIYDIY NA'NK subīdi nāñ "The thing was long and pointed (*ṭāla, ta'allala ṭarf*)." SUBIYR· SUBYM'Q subīr subīmāq. sub-

:: TUVN KABIYDIY tōn kăpīdi "The surface of the garment dried somewhat (*jaffa . . . ba'd al-jafāf*) (from moisture, or other)." KABIYR· KABIYMA'K kăpīr kăpīmāk. kăpi-

:: 'UL TUVN KUBIYDIY ol tōn küpīdi "He quilted (*đarraba . . . tađriban*) the garment." KUBIYR· KUBIYM'K küpīr küpīmāk. küpi-

T

:: 'AŞ· 'AĞIZDA' TATIYDIY aş ağızda tatīdi "The food in the mouth was tasty (*wujida ṭa'm, talađdađada*)." TATIYR· TATIYMA'Q tatīr tatīmāq. Proverb: KIŞIY 'ATY TIRIK·LA' TATIYR· kişi āti tiriglä tatīr "A man's flesh is tasty (*yüjadu ṭa'm*) only while he is alive"—meaning that he earns P

557 ¹MS. *ana'uddu*.

²MS. T.

wealth from which he derives tasty delights and becomes as though he were tasty thereby, for example (? *fa-ju'ila ka-annahu taladdada bihi maṭalan*).

J

SUJIY·DIY NA'NK *sučīdi nān* “The thing was sweet (*iḥlawlā, ṭāba*).” SUJIYR SUJY-
M'K *sučīr sučīmāk*.

:: 'AT· SUJIYDY *at sučīdi* “The horse (or other) reared (*waṭaba, qafaza*).” SUJIYR·
SUJIYM'Q *sučīr sučīmāq*. 0

:: 'UL 'ANIK TAWA'RIN KUJA'DIY *ol anig tawārin küčādi* “He took his property by
force (*zalama*).” KUJA'R KUJA'MA'K *küčār küčāmāk*. :: 'UFLA'NIḤ KUJ'DIY *oḡlāniḡ küčādi*
“He sexually abused (*fajara . . . zulm^{an}*) the slave boy (or girl).” 0 Verse:

'UḌIK MANY KUJA'YUR·	<i>üdig māni küčāyür</i>	V
TUN KUN TURB· YIḤ·LAYUV	<i>tün kün turup yiḡlayu</i>	
KURDIY KUZUM TAWRAQIN	<i>kördi közüüm tawraqin</i>	
YURTY QALB 'AḤ·LAYUV	<i>yurti qalip aḡlayu</i>	

“Desire forces (*yazlımu*) me to weep day and night, since my eye saw the emptiness of his abandoned camp and his hasty departure from his ruined dwelling.” 0

:: 'ATIM KIJYDIY *atim kičīdi* “My flesh itched (*iḥtakka*).” Also of an animal. KIJYR
KJIYM'K *kičīr kičīmāk*.

D

:: 'UFLA'N BADUVDIY *oḡlān bādūdi* “The baby (or other) grew up (*kabura*).” Also of
anything that grows after being small. BADUVR· BADUVMA'K *bādūr bādūmāk*. 0

:: QYZ BUḌIYDIY *qīz bōdīdi* “The girl (or other) danced (*raqasat*).” BUḌIYR· BUDY-
MA'K *bōdīr bōdīmāk*. Proverb: QURT·ḤA' BUḌIYK· BILMA'S· YIYRIM TA'R TIYR· *qurtḡa*
bōdīḡ bilmās yerim tār tēr 0 “The old woman does not know how to dance and she says, ‘My
room is too narrow.’” This is coined about a person who brags about something but when he is
asked to prove it and is unable to, he gives a false excuse.

D

:: 'AR 'UḌIY·DIY *ār uḡdīdi* “The man (or other) slept (*nāma*).” 'UḌIYR· 'UḌIYMA'Q·
uḡdīr uḡdīmāq. 0

:: 'UL TUVNUḤ BUḌUVDIY *ol tōnuḡ boḡdūdi* “He dyed (*ṣabara*) the garment (or
other).” :: 'UL 'UQIN 'UR·DIY KAYIK·NIY YIḤA'J·QA' BUḌUVDIY *ol oḡin urdi kāyikni*
yiḡācqa boḡdūdi “He shot the game and fastened (*alzaqa*) it to a tree (or other).” BUḌUVR·
BUḌUVRMA'Q [sic] *boḡdūr boḡdūmāq*. 0

:: 'UL TUVNUḤ QADUVDIY *ol tōnuḡ qaḡdūdi* “He stitched (*ṣamraja*) the needlework
or seam [i.e., of the garment].” QADUVR· QADUVMA'Q· *qaḡdūr qaḡdūmāq*.

R¹

::

[III. 195/260]

559

YIDIYDIY NA'NK **yidīdi nāñ** "The thing stank (*natina*)." A bad word (*luḡa radiyya*). 0

yidi- D

:: QIYZ SAJIN TARA'DIY **qīz sačin tarādi** "The girl combed (*imtaṣaṭat*) her hair." :: **tara-**
 'ANIK SUVSIN TARA'DIY **anig sūsin tarādi** "He dispersed (*farrāqa*) his troops." Its root-form
 is: TAR·DIY **tardi** meaning "to disperse (*tafrīq*)" a thing [524 *tār*·]. Notice that they are
 identical in the aorist; thus :: TAR·DIY **tardi** "He dispersed," TARA'R· **tarār** and TARA'DIY
 TARA'R· **tarādi, tarār**. This rule is not consistent for all verbs; however the aorist is identical in
 [some] biliteral and trilateral [verbs] but the preterite differs.¹ Example :: 'AR· 'AR·T 'AŠ·DIY
ār art ašdi "The man crossed the mountain pass"; :: 'UL 'AŠ 'AŠA'DIY **ol aš ašadi** "He ate the
 food"; the aorist of both is: 'ASA'R· **ašār**—the identical form. :: 'UL SUWQA' QAN·DIY **ol**
suwqa qandi "He had his fill of the water"—this is the perfect; then: QANA'R· **qanār** "He is
 satisfied"; QAN·M'Q **qanmāq**. :: 'UL 'ATIN· QANA'DIY **ol atin qanādi** "He opened the vein
 of his horse"; then: QANA'R· **qanār**—the same form as above; QANAMA'MA'Q [sic] **qanāmāq**.
 They agree in the aorist but differ in the preterite and infinitive. 0

G

:: 'AW· TARUVDIY **āw tarūdi** "The house (or place of honor, or other) was too
 narrow (*dāqa*)." :: 'AR· BUŠ·DIY TARUVDIY **ār bušdi tarūdi** "The man was annoyed and
 depressed (*ḍajira wa-taḍayyaqa*)." TARUVR· TARUVMA'Q **tarūr tarūmāq**. 0

taru-

:: YALINKUQ TURUVDIY **yalñuq törüdi** "Man came into being (*inxalaqa*)." This is
 an intransitive verb, meaning *xuliqa* ("He was created."). TURUVR· TURUVMA'K· **törür**
törümāk.

törü-

:: 'UL TARIḤ TARIYDIY **ol tariy tarīdi** "He tilled (*ḥaraṭa*) the field (or other)." **tari-**
 TARIYR TARIYM'Q **tarīr tarīmāq**. 0

tari-

:: 'UL QABUḤ TIRA'DIY **ol qapuy tirādi** "He propped up (*'ammada*) the door."
 The same for propping up anything. TIRA'R· TIRA'M'K **tirār tirāmāk**. 0

tirā-

:: 'IT· SAḠIRIYDIY² **it sirīdi (sarīdi ?)** "The dog defecated (*saliḥa*)." :: 'UL KIDIZ·
 SAḠIRIYDY² **ol kiḍiz sirīdi** "He sewed the felt securely (*xāṭa . . . xiyāṭa mu'akkada*) in the
 manner of the Turkmān"—from this is made tent curtains and coverings for the migration.
 SAḠIRIYR·² SAḠIRYMA'Q² **sirīr sirīmāq**.

siri-
(sari- ?)

[III. 197/262]

560

:: 'UL SUVLUQ SARUVDIY **ol suvluq sarūdi** "He wound (*kāra*) the turban around his
 head." The same when one wraps (*laffa*) something around something. SARUVMA'Q **sarūmāq**.

saru-

558 ¹ Out of place, belongs after the following entry.559 ¹ MS. *yaftariqāq*, read *yaftariqān*. Presumably Kāšyarī wishes to point out that **tara-** in the mean-
 ing "disperse" is a back-formation based on the aorist of **tar-**.² A crossed out by later hand, who also wrote the marginal gloss: *ya'ni* SIY·DIY.

:: 'AR· QARIYDIY *är qarīdi* "The man (or other) grew old (*šāxa*)."
 QARIYR QRY-M'Q *qarīr qarīmāq*. Proverb: 'AR·SLA'N QARIYSA' SIJ·ΓA'N 'UTIN· KUDA'ZUVR· arslān *qarīsa sič·yān ütīn köđāzūr* 0 "When the lion grows old, he watches the burrow of the mouse (in order to capture him)." This is coined for an old man who cannot do something important so is satisfied with something insignificant.

qari-
P

:: QURIYDIY TUVN *qurīdi tōn* "The garment (or other) dried (*jaffa*)."
 QURIYR· QURIYMA'Q· *qurīr qurīmāq*.

quri-

:: 'UTIΓ QURIYDIY *otry qorīdi* "He guarded (*hamā*) the pasture (or other)."
 QURIYR QURIYMA'Q *qorīr qorīmāq*.

qori-

:: QUL· KURA'DIY *qul kūrādi* "The slave (or other) ran away (*abaqa*)."
 KURA'R KURA'MA'K *kūrār kūrāmāk*.

kürä-

:: 'AT· KURIYDIY *at kūrīdi* "The horse dug up (*hafara*) the ground with its hooves."
 :: 'UL QA'RIF KURIYDIY *ol qārīy kūrīdi* "He swept away (*kasiḥa, jarafa*) the snow."
 KURIYR· KURIYMA'K· *kūrīr kūrīmāk*.¹

küri-

Z

:: 'UL 'UWIN² BAZA'DIY *ol äwin bāzādi* "He painted (*naqaša*) his house (or other)."
 BAZA'R BAZA'MA'K *bāzār bāzāmāk*. 0

bāzä-

:: 'UL 'AT· TUZA'DIY *ol ät tuzādi* "He put salt (*mallaḥa*) on the meat." This is used
 in place of: TUZ·LA'DIY *tuzlādi* [572].

tuza-

:: 'UL YIYRIK QAZIYDIY *ol yērig qazīdi* "He excavated (*hafara . . . wa-baḥata*) the
 ground." The same when one scrapes off (*anka'a*) a scab and the like. QAZIYR· QAZIYMA'Q·
qazīr qazīmāq.

qazi-

:: 'ANIK BUΓZIY 'AŠ·QA' QURIYDIY [sic] *anig boyzi ašqa quzīdi* "His throat
 was dry (*jaffa*) with the food." This is used; but the more correct form is with undotted *rā'*
 [i.e. *quri*]. This is an irregular form, as in: SUVT· 'AMUZDIY *sūt ämüzdi* "She gave suck
 (*arḍa'at*)."³ QURIYR· QURIYMA'Q *quzīr quzīmāq*. 0

quzi-
G

:: TAWA'R· QIZUVDIY *tawār qizūdi* "The merchandise rose in price (*yalat as'ār*)."
 QIZUVR· QIZUVRMA'Q⁴ *qizūr qizūmāq*.

qizu-

:: 'UL QIYZIF QIZA'DIY *ol qīziy qizādi* "He deflowered (*iqtaḍḍa*) the virgin."
 QIZA'R QIZA'MA'Q *qizār qizāmāq*.

qiza-

560 ¹ Aorist and infinitive come before the translation of the last example.

² U changed from A (?).

³ MS. *arḍa'ahu*.

⁴ R added by later hand.

:: 'UL 'UVT· KUZA'DIY ol *ōt kōzādi* "He poked the fire with a poker (*ḥaraṭa* . . . *bi-l-miḥrāt*)." KUZA'R. **kōzā-**

[III. 198/265]

561

KUZA'MA'K *kōzār kōzāmāk*. :: 'UL 'UZUM·NY KUZA'DIY ol *üzümni kōzādi* "He plucked (*natafa*, *iltaḡaṭa*) single grapes from the bunch." 0

:: 'UL YAY·LA'T·DA' KUZA'DIY ol *yaylāyda küzādi* "He spent the fall (*aḡāma l-xariḡ*) in the summer pasture (or other)." KUZ'R· KUZU'MA'K *küzār küzāmāk*. **küzā-**

S

:: SASIDIY NA'NK *sasidi nāṅ* "The thing stank (*natuna*)." SASIYR· SASIYM'Q *sasīr sasīmāq*. **sasi-**

:: 'UL 'ANY KURMA'KIN KUSA'DIY ol *ani kōrmākin küsādi* "He desired (*tamannā*) to meet him." The same for anything that you desire. KUSA'R KUSA'MA'K *kūsār kūśāmāk*. **küsā-**

Š

:: 'UL YIḠA'JIḠ BAŠA'DIY ol *yiyāciy bašādi* "He put notches (*ittaxaḡa* . . . *ḥuzūz*) in the wood." The same for anything else that one notches (*ḥazza*). Also when boards are placed supporting (*musannada*) one another. BAŠ'R BAŠ'MA'Q *bašār bašāmāq*. **baša-**

:: 'ANIK 'UVZIY BUŠUVDIY *anig ōzi bošūdi* "He moved his bowels (*istaḡlaḡat ṭabī'a-tuhu*)." :: TUKUVN BUŠUVDIY *tūḡūn bošūdi* "The knot weakened (*wahana*)." :: 'AT·BUŠUVDIY *at bošūdi* "The horse was released (*inḡalla*) from its tether." :: XA'N·YALA'·VAJIḠ·BUŠUVDIY *xān yalāvačiḡ bošūdi* "The king permitted the messenger to return (*aḡina bi-rujū'*) to the one who sent him." :: 'AR·'URA'TUTIN BUŠUVDIY *ār urāyutin bošūdi* "The man divorced (*ṭallaḡa*) his wife"—Aryu dialect. This word is both intransitive and transitive. BUŠUVR BUŠUUMA'Q *bošūr bošūmāq*. **bošu-** D

:: 'UL 'AFK' YARMA'Q TAŠUVDIY ol *āwkā yarmāq tašūdi* "He conveyed (*naḡala*) the dirham (or other) to his house." TAŠUVR TAŠUUMA'Q *tašūr tašūmāq*. 0 **tašu-**

:: 'UL TUVŠ· TUŠA'DIY ol *tūš tūśādi* "He saw a dream (*ra'a ru'yā*)." Also for a wet dream (*iḡtalama*). TUŠ'R TUŠ'MA'K *tūšār tūśāmāk*. **tūśā-**

:: TUŠA'K TUŠA'DIY *tōšāk tōśādi* "He spread (*faraša*) the bedding." The same [as above—i.e. *tōšār tōśāmāk*]. **tōśā-**

:: TAKIRMA'N TIŠA'DIY *tāḡirmān tišādi* "He sharpened the cogs (*ḥaddada asnān*) of the millstone." In this expression the second part of the construct is dropped and the first part stands for it, since the word: TAKIRMA'N *tāḡirmān* is the noun for the entire mill (*ṭāḡhūn*) and only the cogs of the millstone (*al-asnān li-r-raḡā*) are sharpened. :: 'UL 'UR·ḠA'Q TIŠA'DIY ol *oryāq tišādi* "He sharpened the teeth (*ḥaddada asnān*) of the scythe." TIŠA'R· TIŠA'MA'K *tišār tišāmāk*. 0 **tišā-**

:: 'UFLA'N·

[III. 200/267]

562

JISA'DIY **oylān čišādi** "The baby urinated and defecated (*bāla wa-tayawwaṭa*).” This is only used of children. **čišā-**

:: TUKUVN SAŠUVDIY **tügün säšüdi** "The knot weakened and nearly came loose (*wahanat . . . ḥattā kādat al-inḥilāl*).” SAŠUVR· SAŠUVMA'K **säsür säšümāk**. 0 **säši-**

:: 'UL MANIY QAŠIYDY **ol māni qašidi** "He scratched (*ḥakka*) my flesh.” QAŠIYR· QAŠIYMA'Q **qašir qašimāq**. Proverb [= 220 *sičyān*]: 'UL·DAJY SIJ·FA'N MUVŠ· TAŠAQIN QAŠIYR· **öldäci sičyān müs tašaqin qašir** 0 "The mouse whose death is near will scratch at the cat's testicles.” This is coined about a person who is caught in a situation which can only bring his ruin. **qaši-**
P

:: TA'M· KUVNUK· KUŠIYDIY **tām kūnüg köšidi** "The wall obstructed (*wārā, satara*) the sun.” Also of anything that hides (*satara*) the light. KUŠIYR KUŠIYMA'K **köšir köšimāk**. 0 **köši-**

:: 'UL 'ATIF KIŠA'DIY **ol atiy kišadi** "He hobbled (*šakkala*) the horse.” :: 'AR· QUVLIN· KIŠA'DIY **är qūlin kišadi** "The man bound (*qayyada*) his slave.” KIŠA'R KIŠA'MA'K **kišār kišāmāk**. **kišā-**

Γ

:: SUVW SUFIYDIY **sūw soyiḍi** "The water (or other) was cold (*barada*).” SUFIYR SUFIYMA'Q **soyir soyimāq**. **soyi-**

Q

:: 'UL QBUḤ TUQIYDIY **ol qapuy toqidi** "He knocked (*qara'a*) on the door.” :: 'UL QULIN TUQIYDIY **ol qulin toqidi** "He struck (*ḍaraba*) his slave”—Oyuz dialect; the Turks use it paired and say: 'UR·DY TUQIYDIY **urdi toqidi** to mean "He struck.” :: TAMURJY QILJ TUQIYDIY **tāmürči qilič toqidi** "The smith fashioned (*ṭaba'a*) the sword (or knife, or other).” :: 'AR· BUVZ· TUQIYDIY **är böz toqidi** "The man wove (*nasaja*) the cotton cloth (or other).” :: 'ANY SUW· TUQIYDIY **ani suw toqidi** "The (flowing) water drowned him and carried him off (*ṡarraḡahu . . . wa-ḍahaba bihi*).” :: 'AR·NIY YIYL TUQIYDIY **ärni yel toqidi** "The man suffered a demonic stroke (*sa'fa min al-jinn*).” TUQIYR TUQYMA'Q **toqir toqimāq**. **toqi-**
D

:: 'UL MANIK KVZUMA' SAQIYDIY **ol mānig közümä saqidi** "He appeared dimly (*taxayyala*) before my eyes.” Thus. :: SA'QIḤ SAQIYDIY **sāqiy saqidi** "The mirage appeared like water (*taxayyala . . . annahu mā*).” SAQIYR· SAQYMA'Q **saqir saqimāq**. **saqi-**

:: 'UL 'ANY SUQIYDIY **ol ani suqidi** "He poked him with his finger (*nadaṡahu bi-iṡba'ih*).” SUQYR SUQYMA'Q **suqir suqimāq**. 0 **suqi-**

:: 'UL 'ANIK BAŠIN·

[III. 201/269]

563

SIQA'DIY ol anig bašin siqādi "He caressed (*amarra yad . . . ta'aṭṭufan*) his head." Also when one feels (*jassa*) a thing by passing (*imrār*) one's hand over it. SIQA'R SIQA'MA'Q siqār siqāmāq. 0

siqa-

:: 'UL 'AN-DIN QAQIYDIY ol andin qaḡīdi "He was angry and annoyed (*ḡaḡiba, ḡajira*) with him and what he did." QAQIYR·QAQIYMA'Q qaḡīr qaḡīmāq. In Arḡu dialect [they say]: QAQIYUVR·qaḡiyūr—they form all aorists in this chapter with *ḡamma* (U) even though there is no basis (? *matbū'*) for this *ḡamma*; it is irregular. This is a slurring in the language.

qaqi-
D

K

:: TUKUVN BAKUVDIY tūḡūn bākūdi "The knot was tight (*istaḡkamat*)." Also for a matter that is fixed (*istaḡkama*). BAKUVR BAKUVMA'K bakūr bākūmāk. 0

bākū-

:: 'IYŠ·TUKA'DIY īš tūkādi "The deed was over and done with (*tamma wa-mā baḡiya*)." :: BUV 'AŠ·QAMUḡ·QA' TUKA'DIY bu aš qamuḡqa tūkādi "This food was enough (*waḡala, balaḡa*) for everyone." This word has two opposite meanings.

tūkā-

L

:: QUVY·BALA'DIY qōy bālādi "The sheep bleated (*ṭa'aja*)." BALA'R·BAL'MA'K bālār balāmāk.

bālā-

:: QUZIY BULA'DIY qozi bulādi "He cooked (*ṭabaxa*) the lamb." Thus.¹ BULA'R BULA'MA'Q bulār bulāmāq.

bula-

:: 'UL BIJA'K BILA'DIY ol bičāk bilādi "He whetted the knife on a whetstone (*amhā wa-asanna . . . 'alā l-musann*)." :: 'UL TIYŠ BILA'DIY ol tiš bilādi "He sharpened (*aḡadda*) his teeth." BILA'R·BILA'MA'K bilār bilāmāk. 0

bilā-

:: 'UL KAN·JIN·BILA'DIY ol kāncin belādi "He laid his baby in the cradle and fastened him in it (*aḡja'a, awṭaqa*)." :: 'UL 'ANY QA'NIKA' BIYLA'DIY ol ani qāniga bēlādi "He laid (*aḡja'a*) him in his blood." BILA'R BYLA'MA'K belār belāmāk.

belā-

:: 'AT·TULA'DIY at tūlādi "The horse (or other) shed its winter coat and the young hair grew (*a'aqqa* [defined])." TULA'R TULA'MA'K tūlār tūlāmāk. Its root-form is: TUVLA'DIY tūlādi and the *vāv* was dropped.

tūlā-

:: QUVY·TULA'DIY qōy tōlādi "The ewe gave birth (*natijat*)." Oḡuz dialect. TULA'R·TULA'MA'K tōlār tōlāmāk.

tōlā-
D

563 ¹ MS. *kaḡālika*; error for *wa-ḡayrahu* "or other" (?).

:: 'UL 'ANY TILA'DIY ol ani tilādi "He sought (*talaba, faqqada*) him." :: TANKRIY tilā-
'ANDAΓ TILA'DIY tānri anday tilādi "Thus willed (*arāda*) God Most High." TILA'R· TILA'-
MA'K tilār tilāmāk.

:: TUVNUΓ JILA'DIY tōnuγ çilādi "He moistened (*naddā*) the garment (or other)." çilā-
JILA'R· JILA'MA'K çilār çilāmāk. Its root-form is: JIYLA'DIY çilādi and [the *yā*'] was
dropped.

:: BAK YAΓIYQA' SULA'DIY beg yaγīqa sülādi "The emir raided (*γazā*) sülā-

[III. 203/271]

his enemy." Its root-form is: SUV·LA'DIY sülādi and the *vāv* was dropped. SUVLA'R SUV-
LA'MA'K sülār sülāmāk. Verse:

YAΓINK TABA' TIT·RUV BAQIB· BUK·DANK· BILA' V

'UΓRAB· QALY¹ KAL·SA' SANK' QARŠUV SULA'

yaγiŋ tapa tetrü baqip bögdāŋ bilä

uγrap qali kälsä saŋa qaršu sülä

"Look intently at your enemy and whet (*waqqi*) the dagger on a whetstone; when he comes
toward you, fight against him (*fa-γzu ilayhi mukāfaḥaran*)."

:: 'AT· QALIYDIY at qalīdi "The horse reared and bolted (*waḥaba, jamaḥa*)." QA- qali-
LIYR· QALYMA'Q qalīr qalīmāq.

:: 'ULK KULIYDIY ölüg köliđi "He buried (*dafana*) the corpse (or other)." KULIYR köli-
KULIYMA'K köliđr köliđmāk.

M

:: KUVZ QAM'DIY köz qamādi "His eye was dazzled (*ismadarrat*) by the rays of qama-
the sun." QAM'R QAM'MA'Q qamār qamāmāq. Also :: 'ANIK TIYŠIY QAMA'DIY anig
tīši qamādi "His teeth were set on edge (*kalla*) from eating something sour." Proverb [= 421
qamat-]: 'TA'SY 'NA'SY 'AJIΓ 'ALIM·LA' YIYSA' 'UΓLY QYZIY TIYŠIY QA'MA'R· atāsi P
anāsi ačiy almila yēsā oγli qīzi tīši qamār 0 "When the father or mother eats a sour apple,
the teeth of the child are set on edge." This is coined about a matter which the mother and
father commit but the children are punished for. 0

:: 'AR· 'AWINK' QUMIYDIY ār äwiŋä qomīdi "The man was roused with longing qomi-
(*našaḥa, irtāḥa šawqan*) for his home." The same for anyone who longs (*ištāqa, ḥāja qalb*) for
something. QUMIYR QUMIYMA'Q qomīđr qomīđmāq.

N

:: 'UL MANKA' SUVZ· TANUVDIY ol maŋa sōz tanūdi "He enjoined me (*aw'azā²*
ilayya) with words." The same for commending (*awšā*). TANVR TANVMA'Q tanūr tanūmāq.
0 tanu-

564 ¹ Below line: QJ'N qačān.

² MS. awγaza.

:: 'UL MUNDA' TUNA'DIY ol mändä tünādi "He spent the night (*bāta . . . laylat^{an}*) with me." TUNA'R· TUN'MA'K tünār tünāmāk. tünā-

:: 'UL 'ANY SINA'DY ol ani sinādi "He tested (*jarraba*) him in something." SINA'R· SINA'MA'Q sinār sināmāq. 0 sina-

:: 'UL 'ATIN QANA'DIY ol atin qanādi "He cut his horse's vein and bled it (*wadaja, fašada*)." QANA'R· QANA'MA'Q qanār qanamāq. 0 qana-

:: BAK 'ANY QINA'DIY beg ani qinādi "The emir punished (*'addaba*) him." :: TANK·RIY 'ANIY QINA'DIY tānri ani qinādi "God Most High punished (*'āqaba*) him." :: 'UL BIJA'KIN QINA'DIY ol bičākin qinādi "He put a sheath (*jafn*) on his knife." QINA'R QINA'MA'Q qinār qināmāq. 0 qina-

:: BURUVN· QANADIY burūn qanidi "The nose bled (*ra'afa*)." qani-

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565

Also for any part of the body that bleeds (*damiya*). Its root-form is: QA'NIYDIY qānīdi and [the *yā'*] was dropped. QANIYR QANYMA'Q qanīr qanīmāq.

:: 'UL TUVNUṬ MUNA'DIY ol tōnuṭ münādi "He cut the ends of the garment to correct an unevenness (*qaṭa'a aṭraf . . . li-yuṣliḥa min al-inḥirāf*)¹ (or other)." MUNA'R· MUNA'MA'K münār münāmāk. münā-

:: 'UL QUVYN SANA'DIY ol qōyin sanādi "He counted (*'adda*) his sheep." SANA'R SANA'MA'Q sanār sanāmāq. Its root-form is: SA'NA'DIY sānādi and [the first *alif*] was dropped. sana-

Another Type

R²

:: 'AR· BAYUVDIY ār bayūdi "The man (or other) was rich (*ḡaniya*)." BAYUVR BAYUVMA'Q bayūr bayūmāq. bayu-

:: 'L 'NY TAYA'DIY ol ani tayādi "He propped him up (*'ammadahu ḥattā nahaḍa 'alayhi*)." TAYA'R· TAY'MA'Q tayār tayāmāq. taya-

End of the Trilateral Chapters

565 ¹ Corrected from *inḥirāq*.

² Sic; out of place here.

Quadriliteral Chapters 0

Chapter: *fa'aldī*, medial radical unvowelled, in its various vocalizations

B

:: 'AR· 'IYŠIΓ BUR·BA'DY *ār īšiy borbādi* "The man put off the matter without settling it (*sawwafa* . . . *wa-lam yubrim*)."
BURBA'R BURBA'M'Q *borbār borbāmāq*. **borba-**

:: 'AR· YIΓA'J TUR·BIYDIY *ār yiyāč törpīdi* "The man planed (*safana*) the wood (or other)."
TURBIYR· TURBYMA'K *törpīr törpīmāk*. **törpi-**

T

:: 'UΓLA'N SIΓ·TA'DIY *oylān siytādi* "The baby (or other) cried (*bakā*)."
SIΓ·TA'R SIΓ·TA'MA'Q *siytār siytāmāq*. There is a variant with *xā'* [i.e. **sixta-**]. This is like Arabic *γumār*, *xumār* ("crowd") and *γaddār*, *xattār* ("disloyal"). This is permitted [in Turkic] with verbs but not with nouns; thus it is not permitted to say: SIXIT **sixit* for "crying (*bukā*)" instead of *γayn* [i.e. 179 *siyt*]. **siyta-**
D
G

J

:: 'AR· 'IYŠ· TUR·JIYDIY *ār īš törēdi* "[The man] began (*bada'a*) the job."
JIYR· TURJYM'K *törēir törēmāk*. 0 **törēi-**

:: 'UL TUVNUΓ TAW·JIYDIY *ol tōnuy tāwēdi* "He sewed the garment loosely (*šam-
raja* [defined])."
TAWJYR TAWJYM'K *tāwēir tāwēmāk*. 0 **tāwēi-**

:: 'AT· TIN·JIYDIY *āt tinēdi* "The meat was putrid (*ašalla*)."
TIN·JIYR· TNJYM'Q *tinēir tinēmāq*. **tinēi-**

:: YUMŠA'Q NA'NK QAR·JA'DIY *yumšāq nāṅ qurčādi* "The soft thing hardened (*šaluba*)."
QAR·JA'R QURJA'MA'Q *qurčār qurčāmāq*. **qurča-**

:: 'UL 'UQ· 'AMA'J·QA' QIRJA'DIY (**ol**) *oq amāčqa qirčādi* "The arrow struck the side of the target and kept going (*daraba* . . . *jānib* . . . *wa-maḏā*)."
This is as with a glancing (*zālīj*) arrow. QIRJA'R QIRJA'MA'Q *qirčār qirčāmāq*. **qirča-**

:: 'AĀRIY KŠIYK' QAW·JIYDIY *āri kišikā qawēdi* "The hornet attacked the man to sting him (*ḥamala 'alā* . . . *li-ya'aḏḏa*)."
qawēi-

[III. 206/276]

566

Also of a man when he is furious (*γaḏība*, *inhamaka*) with another person. QAW·JIYR QAWJIYMA'Q *qawčīr qawčīmāq*.

D

:: 'L 'ANIK 'AḌA'QIN BAḌ·DA'DIY ol anig aḌāqin bayḌādi "He tripped (*ṣayzaba*) his foot (in wrestling)." BAḌ·DA'R BAḌ·DA'MA'Q bayḌār bayḌāmāq. **bayda**

:: 'UL QILIJ QUN·DIYDIY ol qilič qondīdi "He polished the sword with a polishing stone (*jalā . . . bi-l-midwas*)." QUN·DIYR QUNDIYM'Q qondīr qondīmāq. **qondi**

R

:: TAB·RA'DIY NA'NK tāprādi nāḡ "The thing moved (*taḥarraka*)." TAB·RA'R TAB·RA'MA'K tāprār tāprāmāk. 0 **tāprā**

:: 'UT TUBRA'DIY ot toprādi "The plant became dry stalks (*ṣāra . . . hašim*)." TUBRA'R·TUB·RA'MA'Q toprār toprāmāq. 0 **topra**

:: TAWIY TAB·RIYDY tewe taprīdi "The camel jumped (*waṭaba*)." This is only used for the jumping of a camel. TAB·RAIYR TBRYM'Q taprīr taprīmāq. **tapri**

:: KŠIY SAḌ·RADIY kiši sāḌrādi "The people were sparse (*xaffat zaḥma*)." :: TUVN SAḌ·RADIY tōn sāḌrādi "The garment was threadbare (*tahalhala, injarana*)."¹ SAḌ·RA'R·SAḌ·RA'MA'K sāḌrār sāḌrāmāk. **sāḌrā**

:: 'UL YḠIA'JIḠ BUḠRA'DIY ol yiḡāčiy buḡrādi "He notched (*ḥazza*) the wood (or other)." BUḠRA'R BUḠRA'MA'Q buḡrār buḡrāmāq. **buḡra**

:: 'AR·TIḠRA'DIY ār tiḡrādi "The man was hardy (*jaluda*)." TIḠ·RA'R·TIḠRA'MA'Q tiḡrār tiḡrāmāq. **tiḡra**

:: 'AT·TUḠRA'DIY āt toḡrādi "He cut up (*xardala*) the meat (for Tutmāč, or other)." TUḠRA'R TUḠRA'MA'Q toḡrār toḡrāmāq. **toḡra**

:: 'AR·YAW·RA'DIY ār tawrādi—the same as: TḠR'DIY tiḡrādi. YAWR'R YAWR'MA'Q tawrār tawrāmāq. **tawra**

Verse: D
V

QIŠ YA'YḠRV SUWLNVR [sic]	qiš yāḡaru sawlayūr
'AR·'AT·MNN YAWRYUVR	ār at mānin tawrayūr
'IK·LAR YMA' SAWRYUVR	iglār yemā sāwrayūr
'AT·YIN·TAQY ?KRŠVR	āt yen taqi bākrišūr

Describing the debate between Summer and Winter: "[Winter speaks to summer:] '(The flesh of) men and horses becomes hard (*yaštaddu*) during me; sickness decreases (in winter); and the bodies and flesh of men become firm (in winter).'"

:: 'UŠA'Q NA'NK TUW·RA'DIY ušāq nāḡ tuwrādi "The small things became big (*kaburat*)"—such as small sheep that grow big. TUWRA'R TUWRA'MA'K·Q tuwrār tuwrāmāq. This is derived from: TUWUZ YUNJUV² tuwuz (?) yinčü meaning "large (*kibār*) pearls."

566 ¹ Corrected from *injarāna*.

² Apparently corrected from TUWUR TNJUV (?).

:: 'AT SUJYDIY BUQ·RIYDIY [sic] at **sučīdi buqrādi** "The horse reared and bolted (*waṭaba, jamaḥa*)."
This is used paired and not alone. BUQRA'R BUQRA'M'Q **buqrār buqrā-māq.** **buqra-**

:: 'AT·'DA'QY TIK·RA'DIY at **aḏāqi tikrādi** "The horse's hoof clattered (*dawiya*)."
:: **tikrā-**

[III. 208/280]

567

'UΓ·LA'N TIK·RA'DIY **oγlān tikrādi** "The baby crawled (*tara'ra'a*)."
TIKRA'R·TIKRA'MA'K **tikrār tikrāmāk.**

:: YIYR·JIΓ·RUVDIY **yēr čiyrūdi** "The ground was trampled and hardened (*talabba-dat, ṣalubat*) (from so much stamping and walking on it)."
Also of anything soft that then becomes hard (*ṣaluba*). JIΓ·RUVR·JIΓ'RIUMA'Q **čiyrūr čiyrūmāq.** 0 **čiyru-**

:: 'AŠIJ·JUQ·RA'DIY **ešič čoqrādi** "The pot boiled with something thick (*γalat min šay' taxīn*)"—such as stew or porridge. When it boils with something thin one does not say: JUQ·RA'DIY **čoqrādi** but rather: QAY·NADIY **qaynadi** [528]. :: MINKAR JUQ·RA'DIY **miṇar čoqrādi** "The spring overflowed (*fāra*)"—its water became like the boiling of a pot. JUQ·RA'R JUQ·RAMA'Q **čoqrār čoqramāq.** **čoqra-**

:: TIYŠ JIQ·RA'DIY **tīš čiqrādi** "The teeth grated (*šarra*)."
:: QABUΓ JIQ·RA'DIY **qapuγ čiqrādi** "The door creaked (*šarra*)."
Also when a man shouts (*šāḥa*) in an argument, or the like, this is applied to him. JIQRA'R·JIQ·RA'MA'Q **čiqrār čiqrāmāq.** **čiqra-**

:: 'AT·M'K·TA' TA'Š JIK·RA'DIY **ätmāktä tās čikrādi** "The teeth grated (*šarrat*) on the gravel that is in bread."
JIK·RA'R·JIK·RA'MA'K **čikrār čikrāmāk.** 0 **čikrā-**

:: 'UQ·KIYŠ·TA' JAL·RA'DIY **oq kēštä čalrādi** "The arrows rattled (*taqalqala*) in the quiver."
Also for any similar sound. JILRA'R·JLIRA'MA'Q **čalrār čalrāmāq.** **čalra-**

:: 'YŠ SAFRA'DIY **iš säwrādi** "The deed was completed (*israfraya*)."
Also when the person doing it completes it (*faraya 'anhu*). SAWRA'R SAF·RA'MAK-Q¹ **säwrār säwrāmāk.** :: SUKAL·'IYK·DIN SAF·RA'DIY **sökäl iḡdin säwrādi** "The sick man recovered [from the sickness] (*indamala, insalla minhu*)."
säwrā-

:: 'AR·SUW·QA' SAKRIYDIY **är suwqa sekrīdi** "The man jumped (*waṭaba*) into the water (or other)."
SAK·RIYR·SAK·RYMA'K **sekrīr sekrīmāk.** **sekre-**

:: QUVY·SAM·RIYDIY **qōy sāmriḏi** "The sheep (or other) became fat (*samina*)."
SAM·RIYR SAM·RIYMA'K **sāmriḏr sāmriḏmāk.** **sāmri-**

:: 'AS·RUK·SAN·RIYDIY **äsruk sanriḏi** "The drunken man raved (*haḏā*)."
Its root-form is: SAN·DIR·AIYDIY **sandriḏi.** SANRIYDY SANRIYR SANRIYMA'Q **sanriḏi sanriḏr sanriḏmāk.** **sanri-**

:: 'NIK BAŠY TAN·RIYDY **anig baši tänri̇di (?)²** "His head was overcome with something like dizziness (*axada ra'sahu ka-d-duwār*)." This is when he is overcome with sleep but is prevented from it and so something occurs in his head like the creeping³ of ants from loss of sleep. TAN·RIYR TANRIYMA'K **tänri̇r tänri̇mäk.** tänri-?

:: 'ANIK· KUVJIY KUW·RA'DIY **anig küci käwrädi** käwrä-

[III. 210/282]

568

"His strength weakened (*wahanat*)." Also of anything hard whose strength weakens. KAW·RA'R· KAWR'MA'K· **käwrär käwrämäk.** 0

:: 'AR·S·LA'N KUK·RA'DIY **arslän kökrädi** "The lion roared (*za'ara*)." :: BUΓ·RA' KUK·RA'DIY **buγra kökrädi** "The camel stallion brayed (*hadara*)." ¹ :: BULIT· KUK·RA'DIY **bulit kökrädi** "The sky thundered (*ra'adat*)." And this can be used metaphorically for the shouting (*šayāḥ*) of warriors on the battlefield. Proverb: TAKIR·MAZANDA' TUΓ·MIŠ SIJ·ΓA'N· KUVK· KUK·RAKINKA' QURUQ·M'S· **tägirmändä tuγmiš sičyān kök kökrägiñä qorq-mās** 0 "The mouse born in the mill does not fear the thunder (*ra'd*)." This is coined about a person who has suffered many hardships and then is frightened by one of them. KUKRA'R· KUK·RA'MA'K **kökrär kökrämäk.** 0 kökrä-
P

:: TA'Š QUDUΓDA' KULRA'DIY **tāš quduγda külrädi** "The stone made such a sound in the well." KUL·RA'R KUL·RA'MA'K **külrär külrämäk.** külrä-

Z

:: 'UL 'ANY TAB·ZA'DIY **ol ani täpzädi** "He envied (*ḥasada*) him." TABZA'R· TAB·ZA'MA'K **täpzär täpzämäk.** 0 täpzä-

:: 'L TIYŠ SIΓ·ZA'DIY **ol tiš siγzädi** "He picked his teeth with a toothpick (*xallala . . . bi-l-xilāl*)." :: 'UL 'AITIK ² IYSIN [sic] SIΓ·ZA'DIY **ol ätük yīpin siγzädi** "He pulled (*jarrara*) the thong through the boot." Also of anything that is inserted between two things with pressure (*udxila bi-taḍyīq*). SIΓ·ZA'R· SIΓ·ZA'MA'Q **siγzär siγzämäq.** siγza-

:: 'UL QUBUZ QUB·ZA'DIY **ol qopuz qopzädi** "He played (*ḍaraba*) the lute." QUB·ZA'R QUB·ZA'MA'Q **qopzär qopzämäq.** qopza-

S

:: 'UL 'ANY TAB·SA'DIY **ol ani täpsädi** "He envied (*ḥasada*) him." A variant of the form with *zāy* [i.e. *täpzä*]. TAB·SA'R TAB·SA'MA'K **täpsär täpsämäk.** 0 täpsä-
D

:: BA'Š· BUTSA'DIY **bāš bütsädi** "The wound was nearly healed (*qaruba . . . min al-indimāl*)." BUTUŠA'R BUTUŠA'MA'K **bütsär bütsämäk.** bütsä-

567 ² Initial *t*- is out of order here; perhaps *sänri*-? Clauson (ED, 524) suggests *täwri*-.

³ MS. *ḍabīb*, read *dabīb*.

568 ¹ MS. *hadara*.

:: 'UL 'ANKAR BUX-SA'DIY ol anar boxsādi "He refused to obey the order and to do the deed out of disgust (*abā qabūl amrihi wa-fi'l al-fi'l kārihan*)." BUX-SA'R BUX-SA'MA'Q boxsār boxsāmāq. 0 boxsa-

:: 'UL SUWDA' JAB-SA'DY ol suwda čapsādi "He wished to swim (*ya'ūma*) in the water." JAB-ISA'R JAB-ISA'MA'K-Q čapsār čapsāmāq. čapsa-

:: 'UL 'ATIN SATISA'DY ol atin satsādi "He wanted to sell (*bay'*) his horse (or other)." SATISA'R SATISA'MA'Q satsār satsāmāq. satsa-

:: 'UL 'ATIŦ SURISA'DIY ol atiy sürsādi "He wanted to drive (*sawq*) the horse (or other)." SURISA'R SURISA'MA'K sürsār sürsāmāk. 0 sürsä-

::

[III. 211/284]

569

'AR· SUW-SA'DIY är suwsādi "The man (or other) became thirsty (*aṭiša*)." SUW-SA'R SUWSA'MA'Q suwsār suwsāmāq. The root-meaning of this also goes back to wanting. suwsa-

:: SIR·K' SUW·SIDIY sirkā suwsidi "The vinegar took on the taste of water (*mā'*) which cut the strength of the vinegar." SUWSIR· SUWSIYM'Q suwsir suwsīmāq. suwsi-

:: 'ANIK TAKRA' KIŠY QAB-SA'DIY anig tāgrā kiši qapsādi "The people surrounded him (*ḥaffa . . . ḥawlahu*)." QAB-SA'R QAB-SA'MA'Q qapsār qapsāmāq. :: 'UL 'ANIK TAW'RIN QAB-SA'DIY ol anig tawārin qapsādi "He wanted to seize (*yaṣluba*) his property." qapsa-

:: 'UL YUQA'RUV QUBUSA'DIY ol yoqāru qopsādi "He wanted to rise (*nuḥūd*)." QUBUSA'R QUBUSA'MA'Q qopsār qopsāmāq. qopsa-

:: MAN 'ANY KURUŠA'DIM män ani körsādim "I wanted to meet (*liqā'*) him." Its root-form is: KURUK-SA'DIM körügsādim. This is the rule regarding liquid letters, that in order to express the meaning of "wanting (*tamanni*) something," one suffixes to the verbal stem *kāf*, *sīn*, and *alif*. KURUŠA'R· MAN KURUŠA'MA'K körsār män, körsāmāk. körsä-
G

:: MAN SANK' KALIK-SA'DIM· män saṇa käligsādim "I wanted to come (*ātiya*) to you." KLISA'DIM kälisādim is a variant. KALISA'R· MAN KALISA'MA'K kälisār män kälisāmāk. kälisä-
D

:: 'AT· QAQ·SIDY ät qaqsidi "The meat was cut into strips and dried (*taqaddada*), or almost was." QAQ·SIYR QAQ·SIYMA'Q qaqsir qaqsīmāq. qaqsi-

Š

:: 'ANIK TARIY TUWŠADY anig tāri tüwšādi "His sweat covered him in beads (*tahabbaba*) (from work)." TUWŠA'R TUWŠA'MA'K tüwšār tüwšāmāk. 0 tüwšä-

:: YIB· QMUŦ TAW·ŠA'DIY yip qamuy tāwšādi "The yarn tangled (*tašawwaša*, *ixtalaṭa ba'duhu bi-ba'd*) and its end could not be found." TAW·ŠA'R TAW·ŠA'MA'K tāwšār tāwšāmāk. 0 tāwšä-

:: TA'S· JAX·ŠA'DIY **tās čaxšādi** "The pebbles rattled (*šawwata r-radṛād*)."¹ Also for the clinking (*waswās*) of ornaments, or other sounds. JAX·ŠA'R JAX·ŠA'MA'Q **čaxšār čaxšāmāq**.

:: JAΓIR JUWŠA'DIY **čayir čiwšādi** "The juice fermented and threw up a foam (*yalā wa-qaḏafa bi-z-zabad*)."² Also :: QARIN· JUW·ŠA'DIY **qarin čiwšādi** "The food burnt and soured (*laḏa'a, ḥammaḏa*) the stomach." JUW·ŠA'R· JUWŠA'MA'K-Q **čiwšār čiwšāmāq (čiwšāmāk)**. 0

:: 'UL QULA'QA' SUF·ŠA'DIY **ol qulāqqa suwšādi** "He whispered (*takallama . . . bi-kalām xafi*) into his ear." SUF·ŠA'R· SUF·ŠA'MA'Q **suwšār suwšāmāq**. 0 :: SUKALKA' SUF·ŠA'DIY **sōkālkā suwšādi**

[III. 213/286]

"He uttered spells (*raqqā*) to the sick person." There is a variant with *šīn*¹ [i.e. **šuwša-**]. (šuwša-D)

:: 'UL TUVNUΓ· QZARŠA'DIY² **ol tonuγ qaršādi** "He measured the garment (or other) in spans (*šabara*)."² QZARŠA'R² QARŠA'MA'Q² **qaršār qaršāmāq**.

:: 'UL QAFTA'N QURŠA'DIY **ol qaftān quršādi** "He fastened the belt (*šadda min-ṭaqa*) of the robe." QURŠA'R QURŠA'MA'Q **quršār quršāmāq**.

:: QATIF NA'NK QUT·ŠA'DIY **qatiγ nāṅ qoγšādi** "The hard thing became soft (*fatara*)."³ QUT·ŠA'R QUT·ŠA'MA'Q **qoγšār qoγšāmāq**.

:: 'AR· 'UQNIY QUW·ŠA'DIY **ār oqni qowšādi** "The man straightened the arrow³ with a straightener (*ṭarrada . . . bi-ṭarīda*)."³ QUWŠA'R QUWŠA'MA'Q **qowšār qowšāmāq**. There is a variant with *γayn* [i.e. **qoγša-**]. D

:: TAWY 'UT· KAWŠADIY **tewe ot kāwšādi** "The camel ruminated (*ijtarra*) on the fodder." :: QURJ NA'NK KAW·ŠADIY **qurc nāṅ kāwšādi** "The hard thing became soft (*fatara, šāra raxw*)."³ KAW·ŠA'R KWŠA'MA'K **kāwšār kāwšāmāk**. Hence "good leavened bread, well baked and wholesome," is called: KAW·ŠAK 'AT·M'K **kāwšāk ātmāk**.

Γ

:: 'UL 'ANY TAS·ΓA'DIY **ol ani tasyādi** "He slapped (*laṭama*) him." TAS·Γ'R TAS·ΓA'MA'Q **tasyār tasyāmāq**.

:: 'UL 'ANIK BUY·NIN SAT·ΓA'DIY **ol anig boynin satγādi** "He stepped on (*taxaṭṭā*) his neck." :: BIYR· YUVL BIYRIK SAT·ΓA'DIY **bir yōl birig satγādi** "A south road crossed

570 ¹ MS. *šīn*.

² First A changed from U (?).

³ "the arrow" added in margin by later hand.

(*jāza* . . . '*alā*) a west road [i.e. they crossed at right angles]." :: 'ALIM BYRIM-NY SATΓA'DIY alim bērimni satγādi "The debt due him cancelled (*iqtaṣṣa*)⁴ the debt upon him." SAT·ΓA'R·SAT·ΓA'MA'Q satγār satγāmāq.

Verse:

'AŽUN TUNIY KUNDUVZY YLKIN KAJ'R
KIM·NY QALY SAT·ΓASA' KUVJIN KAW'R
ažun tüni kündüzi yelgin káčār
kimni qali satγasa küčin kāvār

V

"The days and nights of Time pass as a traveller; whomever they trample on (*atā 'alayhi wa-xabaṭahu*) they weaken his strength." The sentences having to do with a road and a debt are Oğuz dialect. 0

D

:: 'UL QUVLIN SIT·Γ'DIY ol qōlin sityādi "He rolled up his sleeves (*šammara yadayhi*)." SIT·ΓA'R SIT·ΓA'MA'Q sitγār sitγāmāq. 0

sitγa-

:: 'UL 'ANIK 'DA'QIN·BAD·ΓA'DIY ol anig adāqin badγādi "He tripped (*šayzaba*) his foot (in wrestling)." There is a variant, by metathesis, in: BAΓDA'DIY baydādi [566]. BAD·ΓA'R BADΓMA'Q badγār badγāmāq.

badγa-

D

:: 'UL SUVWUΓ BUL·ΓA'DIY ol sūwuy bulγādi "He muddied (*kaddara*) the water." :: 'UL TUT·MA'J·BUL·ΓA'DIY ol tutmāč bulγādi

bulγa-

[III. 214/289]

571

"He stirred (*ḥarraka*) the Tutmāč in the pot (or other)." Also when one stirs a thing so that both the top and bottom are cooked, like porridge, or the like. 0 :: 'UL 'AR·'ANIK KUNK·LIN BUL·ΓA'DIY ol ār anig kōñlin bulγādi "That man annoyed and angered him (*ađjarahu wa-aγḏabahū*)." The root-meaning of this is that a man becomes nauseous (*yatakaddara ṭab' . . . fa-kāda an yataqayya'a*) from eating food that does not agree with him. BUL·ΓA'R BULΓA'MA'Q bulγār bulγāmāq.

:: QIYZ·YIN·JUV ?AL·ΓA'DIY qīz yinčü tolyādi "The girl put on earrings (*qarraṭat . . . šanafan*) (of pearl, or other)." :: 'UL YUVNK TUL·ΓA'DIY ol yūñ tolyādi "He made hanks ('*ammata 'amīta*)¹ of wool." :: 'NIK QAR·NIY TUL·ΓA'DIY anig qarni tolyādi "His belly had colic (*lawā*) (from dysentery, or the like)." ?ULΓA'R·?ULΓA'MA'Q tolyār tolyāmāq.

tolya-

:: TNKRY 'ANY QARΓ'DIY tāñri ani qaryādi "God (may He be exalted) cursed (*la'ana*) him." QARΓ'R QARΓ'M'Q qaryār qaryāmāq.

qarya-

:: YIYR·QURΓA'DIY yēr quryādi "The ground dried up (*yabisat*) (from lack of rain)." QURΓA'R QURΓA'MA'Q quryār quryāmāq.

:: BAK 'ANY QIZ·ΓA'DIY [sic] beg ani qiryādi "The emir sent him away, treated him roughly, and rebuked him (*ab'adahu . . . wa-xašuna 'alayhi wa-zajarahū*)." QIZΓA'R QIZ·ΓA'MA'Q qiryār qiryāmāq. Note that they distinguish between the cursing of God (may He be

qirya-

570 ⁴MS. *iqtaḏḏa*.571 ¹MS. *'amiyyatahu*.

exalted) and the driving away (*ṭard*) by a servant of God of another like him, by putting *fathā* on the one [i.e. *qarya-*] and *kasra* on the other.

W

:: 'UL QARANKQUVDA' QARWA'DIY ol *qaraṅqūda qarwādi* "He groped (*'awdaqā, lamasa ṭāliban bi-yad*) for it in the dark." QAR·WA'R QARWA'MA'Q *qarwār qarwāmāq*. Also: QAR·VA'DIY *qarvādi*—wherever there is a thin *fā'* it can alternate with *vāv*, as we have mentioned [26-7]. qarwa-
qarva- D

K

:: 'UL 'ATA'SIN BULḤA'DY [sic] ol *atāsin bulyādi tālgādi* "He annoyed and angered (*awqa'a . . . fi ḥard wa-ḍajar*) his father." TAL·K'DIY *tālgādi* is used paired not alone. TAL·KA'R TALK'MA'K *tālgār tālgāmāk*. tālgā-

L

:: 'UL BUVZ·NIY BTLA'DIY ol *bōzni batlādi* "He dressed the cloth with the dregs of pressed dates (*ṭajara . . . bi-t-ṭajīr*)." BAT·L'R BATLA'MA'Q *batlār batlāmāq*. batla-

:: 'IT· 'ARIK BUT·LA'DIY it *ārig butlādi* "The dog bit the man on the leg (*sāq*)." Also when one man hits another on the leg. BUT·LA'R BUT·LA'MA'Q *butlār butlāmāq*. 0 butla-

:: 'AR· BIT BIT·LA'DIY *ār bit bitlādi/bitlādi* "The man looked for lice (*qaml*)." BIT·LA'R BIT·LA'MA'K-Q *bitlār bitlāmāk / bitlār bitlāmāq*. bitlā-/
bitla-

[III. 216/291]

572

:: TITIR· BUZLA'DIY *titir bozlādi* "The female camel (or other) grumbled (*raṣat*)." BUZLA'R BUZLA'M'Q *bozlār bozlāmāq*. bozla-

:: 'AR· 'YŠ BAŠLA'DIY *ār iš bašlādi* "The man began (*bada'a*) the work. :: 'UL YUVL BAŠ·L'DIY ol *yōl bašlādi* "He indicated (*dalla*) the way." :: 'UL SUV BAŠ·LA'DIY ol *sū bašlādi* "He led (*qāda*) the troops." BAŠLA'R¹ BAŠLA'MA'Q *bašlār bašlāmāq*. 0 bašla-

:: 'UL 'UTUNK· BAḤLA'DIY ol *otuṅ baylādi* "He tied up (*ḥazama*) the firewood (or other)." BAḤLA'R BAḤLA'M'Q *baylār baylāmāq*. 0 bayla-

:: 'UL TUVN BUḤ·L'DY ol *tōn boylādi* "He packed (*'abbā*) the garment in its case (*ṣiwān*)." BUḤLA'R BUḤLA'M'Q *boylār boylāmāq*. They distinguish between packing (*šadd*) a garment and tying up (*ḥazm*) anything else by putting *našb* (A) on the *bā'* of the latter [i.e., *bayla-*] and *rafi* (U) on the former.² boyla-
G

572 ¹ In MS. this comes after the first example sentence.

² In MS. "latter" and "former" are reversed.

:: YIL·QIY BUQ·LA'DIY **yilqi boqlādi** "The animal defecated (*raṭat*)."³ Oʻyuz dialect. **boqla- D**
BUQLA'R BUQLA'M'Q **boqlār boqlāmāq.**

:: 'UL NA'NKIN BAK·LA'DIY **ol nānin bākiādi** "He guarded (*ḥafaza*) his property."³ **bāklā-**
:: 'UL QABUḤIN BAK·LA'DIY **ol qapuyin bāklādi** "He closed (*ṣadda*) his door." The same for
tying (*awṭaqa*) something. BAK·LA'R· BAK·LA'MA'K **bāklār bāklāmāk.**

:: 'UL 'ANY BAK·LA'DIY **ol ani beglādi** "He considered him an emir (*nasabahu ilā*
l-imāra wa-sammāhu amīran)."³ BAK·LA'R BAK·LA'MA'K **beglār beglāmāk.** **beglā-**

:: 'UL TUVNUḤ TAB·LA'DIY **ol tōnuḥ taplādi** "He accepted (*qabila*) the garment (or
other) and was satisfied (*raḍiya*) with it." TABLA'R TABLA'M'Q **taplār taplāmāq.** 0 **tapla-**

:: 'UL 'IYŠIḤ TUB·LA'DIY **ol īšiy tüplādi** "He went to the root of, investigated
(*faḥaṣa 'an aṣl, baḥaṭa*) the matter." TUB·LA'R TUB·LA'MA'K **tüplār tüplāmāk.** 0 **tüplā-**

:: 'UL 'ANY TAT·LA'DIY **ol ani tatlādi** "He considered him to be a Persian (*furs*)."³ **tatla-**
TAT·LA'R TAT·LA'MA'Q **tatlār tatlāmāq.** 0

:: 'AT TAR·LA'DIY **at tārlādi** "The horse sweated (*raṣaḥa, 'ariqa*)."³ :: 'UL 'ATIN
TAR·LA'DIY **ol atin tārlādi** "He curry-combed his horse and cleaned off any trace of sweat and
dung (*farjana, naqqā aṭar al-'araq wa-r-rawṭ*)."³ TARLA'R TARLA'MA'K **tārlār tārlāmāk.** This
word has two contrary meanings, being both transitive and intransitive. **tārlā-**

:: 'UL 'ANY TAZ·LA'DIY **ol ani tazlādi** "He considered him to be bald or scabby-
headed (*aqra'*)."³ TAZLA'R TAZLA'MA'Q **tazlār tazlāmāq.** **tazla-**

:: 'UL 'AT· TUZLA'DIY **ol āt tuzlādi** "He salted (*mallaḥa*) (the pot and) the meat (or
other)."³ TUZLA'R TUZLA'MA'K-Q³ **tuzlār tuzlāmāq.** 0 **tuzla-**

[III. 218/293]

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:: BUḤRA' 'ARIK TIZLA'DIY **buḥra ārig tizlādi** "The (rutting) camel-stallion knelt
on the man and crushed him with its knee (*baraka . . . wa-ḍaḥaṭa bi-rukba*)."³ Also of a person
who kneels (*jaṭā*) on something with his knee and crushes it. TIZLA'R TIZLA'MA'K-Q¹ **tizlār**
tizlāmāk (tizlār tizlāmāq). **tizlā-**

:: 'UL ITIḤ TAŠ·LA'DIY **ol itiy tašlādi** "(The man) stoned (*ḍaraba . . . bi-l-ḥijāra*)
the dog." :: 'AR· TAŠ·LA'DIY **ār tašlādi** "The man (or other) went abroad (*iytaraba*)."² TAŠ-
LA'R· TAŠ·LA'MA'Q **tašlār tašlāmāq.** 0 **tašla-**

:: MAN 'ANY TUŠ·LA'DIM· **mān ani tušlādim** "I confronted him (*taḥaḍḍaytuhu wa-*
qumtu bi-ḥiḍā'ihi wa-muwājahatihi)."³ TUŠ·LA'R³ MN TUŠ·LA'MA'Q³ **tušlār mān, tušlāmāq.** **tušla-**

572 ³ K is original, Q by later hand.

573 ¹ K is original, Q by later hand.

² MS. *aḡtarat*.

³ U changed from A (?).

:: 'UL 'ANY TIŠL'DIY ol ani tišlādi "He bit him with his teeth (*aqda bi-sinn*)." tišlā-
Also if he struck him on the teeth (*daraba 'alā sinn*). TIŠLA'R TIŠLA'MA'K-Q¹ tišlār tišlāmāq (tišlār tišlāmāq). 0

:: 'UL 'ATIN TAFLA'DIY ol atin taylādi "He branded (*wasama*) his horse." TAFLA-
LA'R TAFLA'MA'Q taylār taylāmāq. Also for other animals. Not an original word. 0 tayla-

:: 'UL YA'RAF TUFLA'DIY ol yāriy tuylādi "He plugged up (*sadda*) the breach." tuyla-
TUFLA'R TUFLA'MA'Q tuylār tuylāmāq.

:: SUVW TUM-LIYDIY sūw tumlādi "The water (or other) was cold (*barada*)." TUM-
LIYR·TUM-LIYMA'Q tumlār tumlāmāq. Verse: tumli-

KUR·DIY MANY A'AM·LAYUV	kördi māni āmlāyü	V
BAQ·TIY MANKA' 'IMLAYUV	baqti maṣa imlāyü	
QAL·DIM KUNKUL TUM-LIYUV	qaldim könül tumliyu	
QAḌ·FUV MANIY TUR·FURVR·	qaḍyu māni turyurür	

"(My beloved) looked at me and cured me with a glance; he beckoned to me with a greeting; I remained (in his track) and my heart was cold (because of afflictions that struck me); sadness consumes me." 0

:: 'UFLA'N JAR-LA'DIY oylān čarlādi "The baby cried (*bakā*)." :: YANKA'N čarla-
JAR-LA'DIY yaṅān čarlādi "The elephant trumpeted (*ṣāḥa*)." JAR-LA'R JARLA'M'Q čarlār
čarlāmāq. 0

JUFLA'DIY čoylādi—like: JAR-LA'DIY čarlādi for an elephant's trumpeting. JUFL'R čoyla-
JUFL'M'Q čoylār čoylāmāq.

:: 'UL TUVNUḌ·JUḌ·LA'DIY ol tōnuḍ čuylādi "He wrapped and packed (*dabbara*,
'abbā, razama) the garment (or other)." JUḌ·L'R JUḌ·LA'MA'Q čuylār čuylāmāq. čuyla-

:: 'UL BUVZ JIḌ·L'DIY ol bōz čiyādi "He measured the cloth by a Turkic cubit
(*ḍara'a bi-ḍirā' turkī*)." JIḌ·LA'R JIḌ·LA'M'Q čiylār čiylāmāq. čiyla-

:: 'AT·JAW·LA'DIY ät čawladi "He undercooked (*lahwaja*⁴ [defined]) the meat." čawla-
JUWL'R JUWLA'MA'Q čawlār čawlāmāq.

[III. 219/296]

574

:: 'UL 'IYŠIḌ·JIN·LA'DIY ol īšiy činlādi "He verified (*ḥaqqāqa*) the matter." JIN-
LA'R JINLA'MA'Q činlār činlāmāq. činla-

:: 'AR·QILJ SAB-LA'DIY ār qilič saplādi "He fastened (*rakkaba*) the sword in its
hilt (*qabi'a*)." The same when he fastens the handle (*niṣāb*) of anything. SAB-LA'R SAB-LA'-
M'Q saplār saplāmāq. 0 sapla-

:: 'UL SUWLUQ SAR·LA'DIY ol suwluq sarlādi "He wound (*kāra*) the turban on his head." :: 'AḌA'QINK' YUR·KA'N·JUV SAR·LA'DIY aḌaqiṇa yörgāncü sarlādi "He wound the wrapping (*laffa l-lifāfa*) around his foot." The same for anything wrapped around something. SAR·L'R SARLA'MA'Q sarlār sarlāmāq. sarla-

:: 'AY'Q·JY 'YA'Q· SIR·LA'DIY ayāqēi ayāq sirlādi "The bowl-maker lacquered (*laṭaxa luzūjāt al-yirā'*) the bowl (to paint it)." SIR·LA'R SIRLA'M'Q· sirlār sirlāmāq. sirli-

:: 'UL MANK' SUVZ SUVZLA'DIY ol maṇa sōz sōzlādi "He spoke (*takallama . . . bi-kalām*) to me." SUVZ·LA'R· SUVZLA'MA'K¹ sōzlār sōzlāmāk. sözlä-

:: 'ANIK TIYŠY BUVZDUN SIZLA'DIY anig tiši būzdin sizlādi "His teeth ached (*tawajja'a naxs*) because of ice (or drinking very cold water)." :: 'AR·NIK SUNKUVKIY SIZ·LA'DIY ārnig sūñūki sizlādi "The man's bones ached (*naxasa min qarš*)." SIZLA'R· SIZ·LA'MA'Q sizlār sizlāmāq. sizla-

:: 'AR· QUVY·NKA' SUḌ·LDIY ār qōyuṇa suylidi "The man put his hand into his bosom looking for something (*adxala . . . yad . . . yaṭlubu šay'*)." SUḌ·LIYR SUḌ·LIYMA'Q suylīr suylīmāq. The same for anything else. suyli-

:: 'UL TALIM SAW·LA'DIY ol tālim sawlādi "He spoke (*takallama*) a great deal." The same when one coins proverbs (*ḍaraba l-amṭāl*). SAWLA'R SAWLA'MA'Q sawlār sawlāmāq. sawla-

:: 'AT· SUWLA'DIY at suwlādi "The horse drank the water (*šariba . . . l-mā'*) (or other)." :: 'AR· TITIK SUWLA'DIY ār titig suwlādi "The man moistened (*amāha*)² the clay (or other)." SUWLA'R SUWLA'MA'Q suwlār suwlāmāq. 0 suwla-

Pleonastically :: 'UL 'ANY 'AM·L'DY SAM·LA'DIY ol ani āmlādi samlādi "He treated (*ālaja, dāwā*) him." SAM·LA'R SAMLA'M'Q samlār samlāmāq. samla-

:: 'AR· SUM·LIYDIY ār somlīdi "The man spoke in a non-Turkic language (*takallama . . . bi-kalām ḡayr at-turkiyya*), one which only the speaker understood." SUM·LIYR· SUM·LIYMA'Q somlīr somlīmāq. somli-

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:: 'UL 'ANY SAN·LA'DIY ol ani sānlādi "He addressed him as an inferior (*bi-xiṭāb al-adniyā'*)." SAN·LA'R· SANLA'MA'K sānlār sānlāmāk. This means to use the second person singular (*anta*). To use the second person plural is: SIZ·LA'DIY sizlādi meaning "you (pl.) (*antum*)," and this corresponds to the address of majesty (*xiṭāb al-mulūk*) [i.e. the Arabic royal plural] as in the words of the Most High: *innā anzalnāhu* (Q. 12:2 "We have sent it down"). 0 (sizlā-)

:: BULUIT QAR·LA'DIY bulit qarlādi "The clouds brought forth snow (*aṭlajat*)." QAR·LA'R QARLA'MA'Q qarlār qarlāmāq. qarla-

574 ¹ LA' added above line (later hand).

² MS. *amā*.

:: 'UL QAF-TA'NIF QURLA'DIY ol qaftāniy qurlādi "He made a belt (*minṭaqa*) for his robe and fastened it upon it." QUR·LA'R QURLA'MA'Q qurlār qurlāmāq. qurla-

:: 'UL YIYRIK QIR·LA'DIY ol yērig qirlādi "He made furrows (*axādīd*) in the ground (for melons and the like)." The same for walling a dam (*'arim*). QIRLA'R QIRLA'M'Q qirlār qirlāmāq. qirla-

:: 'ARIQ QAŠLA'DIY ariq qašlādi "He made a dam (*'arim*) for the canal." The same for hitting the eyebrow (*ḥājīb*) of a man. QAŠ·LA'R QAŠLA'MA'Q qašlār qašlāmāq. qašla-

:: BAK QUŠ·LA'DIY beg qušlādi "The emir hunted birds (*šāda . . . aṭ-ṭayr*)." QUŠ·LA'R QUŠ·LA'MA'Q qušlār qušlāmāq. qušla-

:: 'AR·'AWINDA' QIŠ·LA'DIY ār āwindā qišlādi "The man spent the winter (*tašattā*) in the house (or other)." QIŠ·LA'R QIŠLA'MA'Q qišlār qišlāmāq. qišla-

:: 'UL BJA'K QINLA'DIY ol bičāk qinlādi "He made a sheath (*jafn*) for the knife." The same for anything else. QINLA'R QINLA'MA'Q qinlār qinlāmāq. qinla-

:: 'UFLA'NIF KUT·LA'DIY oylāniy kötlādi "He sodomized (*nāka*) the boy (or other)." KUT·LA'R KUT·LA'MA'K kötlār kötlāmāk. kötlä-

:: 'AR·KAD·LA'DIY ār kādlādi "The man strived (*ijtahada*) and did the deed of stronger men (*fa'ala fi'l al-aqwiyā*)." KAḌLA'R KAḌLA'MA'K kādlār kādlāmāk. kādlä-

:: 'UL 'UQIN KAZ·LA'DIY ol oqin kəzlādi "He repaired the notch (*ašlaḥa fūq*) of his arrow." KAZL'R KAZLA'MA'K kəzlār kəzlāmāk. The same when one removes left-over food (*qurara*)¹ from a pot. kəzlä-

:: 'UL 'ANY KUZLA'DIY ol ani közlādi "He struck him on his eye (*ḍarabahu 'alā 'aynihi*)." KUZL'R KUZLA'MA'K közlār közlāmāk. 0 közlä-

:: 'UL KIZLA'DIY NA'NKNIY ol kizlādi nāḥni "He hid (*katama*) the thing." KIZLA'R·KIZLA'MA'K kizlār kizlāmāk. 0 kizlä-

:: 'UL 'TIF KAS·LA'DIY ol itiy kəslādi "He pelted the dog with clods of clay (*laqa'a . . . bi-madara*)." KAS·LA'R KAS·L'MA'K kəslār kəslāmāk. kəslä-

:: 'UL 'AḌAR·KUK·LA'DIY ol āḍār köklādi "He tied the girth (*šadda rabṭ*) of the saddle." KUK·LA'R KUK·LA'MA'K köklār köklāmāk. köklä-

::

[III. 222/300]

576

YIL·QIY KUK·LA'DIY yilqi küglādi "The cattle grazed on spring herbage (*ibtaqalat, akalat ar-rabi'*)." KUK·L'R KUK·LA'MA'K küglār küglāmāk. küglä-

:: 'AR· KUK·LA'DIY **är küglādi** "The man sang songs (*ta'γannā . . . bi-γniya*) and brought out the melody (*axraja lahn*) in singing." KUK·LA'R KUK·LA'MA'K **küglār küglāmāk.**

:: 'AT· KAM·LA'DIY **at kämlādi** "The horse was sick (*dawi'a*)." A variant of KAM·LA'N·DIY **kämlāndi.** KAM·LA'R KAM·LA'MA'K **kämlār kämlāmāk.** kämlä-
D

:: 'AR· MUN·LA'DIY **är münlādi** "The man sipped the soup (*ḥasā¹ . . . al-maraqā*)." MUNLA'R MUNLA'MA'K **münlār münlāmāk.** münlä-

N

:: 'AR· YAḞIYNIY BUL·NA'DIY **är yaḡini bulnādi** "The man captured (*asara*) the enemy." BUL·NA'R BULNA'MA'Q **bulnār bulnāmāq.** bulna-

:: 'UL BA'ŠIN TUK·NA'DIY **ol bāšin tögnādi** "He cauterized (*kawā . . . bi-n-nār*) his wound." TUK·NA'R TUKNA'MA'K **tögnār tögnāmāk.** tögnä-

:: QIYZ JIKIN JIKNA'DIY **qiz čigin čignādi** "The girl embroidered figures on the brocade with gold thread (*xāḡat γazl aḡ-ḡahab . . . bi-tašawīr*)." čignä-

:: 'AR· JIK·N' JIKN'DIY **är čignā čignādi** "The man used a harrow (*mimlaqa*) on the ground." JIKNA'R JIKNA'MA'K **čignār čignāmāk.**

:: 'AR· SUKUL SUK·NA'DIY **är sögül sögnādi** "The man treated the wart (*'ālaja . . . at-tu'lūl wa-dāwāhu*)." SUK·NA'R SUKN'MA'K **sögnār sögnāmāk.** sögnä-

:: 'AR· 'ANKAR QAY·NA'DIY [sic] **är anar qatnādi** "The man refused to obey the order (*ta'abbā qabūl al-amr*), was insolent (*'atā 'alā*) to the one ordering and contradicted his words (*radda kalām*)." QAY·NA'R QAYNA'MA'Q **qatnār qatnāmāq.** qatna-

:: 'AR· TUMLUḞQA' QAS·NA'DIY **är tumluḡqa qasnādi** "The man struck his upper jaw on the lower (*ḡaraba . . . al-ḡanak al-'alā 'alā l-asfal*) [i.e. his teeth chattered] because of the cold." The same for a dog who whines (*harra*) because of the cold. QAS·NA'R QAS·NA'MA'Q **qasnār qasnāmāq.** qasna-

:: YUFQA' NA'NK QAL·NUVDIY **yuwqa nāḡ qalnūdi** "The thin thing became thick (*taxuna, ḡaluza*)." QAL·NUVRU QAL·NUVMA'Q **qalnūr qalnūmāq.** 0 qalnu-

:: QIS·RA'Q QUL·NA'DIY **qisrāq qulnādi** "The mare dropped a colt (*natajat . . . falwan*)." QUL·NA'R QULNA'MA'Q **qulnār qulnāmāq.** qulna-

:: 'AT· KIŠ·NA'DIY **at kišnādi** "The horse neighed (*ḡahala*)." :: QATIR· KIŠ·NA'DIY **qatir kišnādi** "The mule brayed (*ḡahaja*)."² KIŠ·NA'R KIŠ·NA'MA'K **kišnār kišnāmāk.** kišnä-

576 ¹MS. *ḡassā*.

²MS. *ḡḡḡ*.

Initial Weak

B

:: 'UL 'ANKAR YASTUQ· YAS·TA'DIY ol aṅar yastuq yastādi "He propped him up (wassada) with a pillow." :: 'UL MANKA' SUVZ· YS·TA'DIY ol maṅa sōz yastādi "He hinted to me in words but did not speak clearly (*'arraḍa lī fi l-kalām wa-lam yatakallam ṣariḥ^{an}*)."

YS·T'R YS·TA'MA'Q· yastār yastāmāq.

[III. 224/303]

577

J

:: 'AR· YUN·JIYDIY är yunčidi "The man's state worsened (*sā'at ḥāl*) (because of poverty)." Verse: yunči-

BILKA' BUKUV YUN·JIYDIY

bilgä bügü yunčidi

V

'AŽUN· 'ATIIY [sic] YN·JIDIY

ažun ani yančidi

'AR·DAM· 'ATIIY TIN·JIDIY

ärdäm äti tinčidi

YAR·KA' TAKIB· SURTUUVVR·

yerkä tägip sürtülür

Describing Time: "The condition of the learned has worsened, and Time has bitten the wise; now the flesh of virtue is putrid—whenever it comes upon the earth it is abraded (because of weakness in it)." 0

The root-form of: TAN·JADIY tančadi (?) is: TAN·J·FA'DIY tančyādi (?). The *ḡayn* has been elided because of the requirement of the verse. This is permitted in Oḡuz and Qifčāq dialect, since they elide the medial *ḡayn* of both nouns and verbs.¹ G D

R

:: 'AR· YAWRIYDIY är yawrīdi "The man's state worsened and he was weak (*sā'at ḥāl, ḍa'ufa*) (because of poverty or illness)." YAWRIYR· YAWRIYMA'Q yawrīr yawrimāq. yawri-

S

:: 'UL 'ATM'K YAIY·SA'DIY ol ätmāk yēsādi "He wished to eat (*akl*) the bread (or other)." YAIYSA'R· YAIYSA'MA'K yēsār yēsāmāk. yēsā-

:: 'AR· 'AT·M'K YABISA'DIY är ätmāk yapsādi "The man wished to [bake]² the bread." Also for wishing to close (*yarudda*) the door. :: 'AR· TUVZA'Q· YABISA'DIY är tūzāq yapsādi "The man wished to throw (*yulqṭya*) the snare (on the bird to capture it)." YABISA'R YABISA'MA'Q yapsār yapsāmāq. yapsa-

577 ¹This grammatical excursus must refer to one of the verbs in the above verse; to *tinčidi* according to Clauson (ED, 516), but this is uncertain.

²MS. has *ya'kula* above line in later hand (confusion with previous entry); the missing word is probably *yulṣiqa* (cf. 469 *yap-* "to put bread in the oven").

:: 'AR· YATISA'DIY *är yatsādi* "The man wanted³ to settle down for the night, to sleep and to lie down (*baytūta, nawm, idḥijā'*)." YATISA'R YATISA'MA'Q *yatsār yatsāmāq.* **yatsa-**

:: 'UL MANY YITISA'DIY *ol māni yetsādi* "He almost caught up with me (*kāda an yalḥaqānī*)." YATISA'R YITISA'MA'Q *yetsār yetsāmāk.* 0 **yetsä-**

:: 'UL TUŠA'K YAḌISA'DIY *ol tösāk yaḏsādi* "He wanted to spread (*yabsuṭa*) the mattress and was about to do so." :: 'UL SUVSIN YAḌISA'DIY *ol süsin yaḏsādi* "He wanted to disperse (*yufarriqa*) his troops (or other)." Also for dough when one is about to roll it out (*yabsuṭa*). YAḌISA'R YAḌISA'MA'Q *yaḏsār yaḏsāmāq.* **yaḏsa-**

:: 'UL BITIK YUḌISA'DIY⁴ *ol bitig yoḏsādi* "He wished to erase (*yamḥuwa*) the writing." Also for [wiping] blood from a sword, and the like. YUḌISA'R⁴ YUḌISA'MA'Q⁴ *yoḏsār yoḏsāmāq.* **yoḏsa-**

:: 'UL YAR·SIYDIY NA'NKNY *ol yarsīdi nāṅni* "He found the thing loathsome (*istaqḏara,*

[III. 225/305]

578

'āfa)." YAR·SIYR·YARSIYMA'Q *yarsīr yarsīmāq.*

:: 'L QURYN YAZSA'DIY *ol qūrīn yazsādi* "He wished to untie (*yaḥulla*) his belt (or other)." YAZSA'R YAZISA'M'Q *yazsār yazsāmāq.* **yazsa-**

:: 'UL MIN·DIN YAŠISA'DIY *ol mindin yašsādi* "He wished to hide (*yaxtafiya*) from me." YAŠISA'R YAŠISA'MA'Q *yašsār yašsāmāq.* 0 **yašsa-**

:: 'AR· YAḤSA'DIY *är yaḥsādi* "The man desired butter or oil (*samn, duhn*)." YAḤSA'R YAḤSA'MA'Q *yaḥsār yaḥsāmāq.* **yaḥsa-**

:: YAḤSIYDIY NA'NK *yaḥsīdi nāṅ* "The thing¹ took on the taste of oil (*duhn*)." **yaḥsi-**
 :: YQRY YAḤY YAḤSIYMA'S· *yaqri yāḥi yaḥsīmās* "[In] pouring fat one does not find in it what acts like oil" [i.e. fat does not pour like oil (?)]. YAḤSIYR YAḤSIYMA'Q *yaḥsīr yaḥsīmāq.* Its root-form [i.e. of *yaḥsa-*] is: YAḤSA'DIY *yāḥsādi*—assimilated. (P?)

:: 'UL TUBIQ· YUWUSA'DIY *ol topiq yuwsādi* "He wished to roll (*yudaḥrija*) the ball (or other)." YUWUSA'R YUWUSA'MA'Q *yuwsār yuwsāmāq.* **yuwsa-**

:: 'UL MANKA' TAWA'R YWSA'DIY *ol maṅa tawār yowsādi/yöwsādi* "He wished to share (*yuwāsiya*) the wealth with me." YWSA'R YWSA'MA'K-Q *yowsār yowsāmāq/yöwsār yöwsāmāk.* 0 **yowsa-/ yöwsä-**

577 ³ "wanted" added in margin by later hand.

⁴ U changed from A.

578 ¹ MS. "man" in error.

:: 'UL TA'M· YIQISA'DIY ol tām yiqsādi “He wanted to tear down (*hadm*) the wall (or other).” YIQISA'R YIQISA'MA'Q yiqsār yiqsāmāq. **yiqsa-**

:: YUVK·SA'DIY NA'NK yūksādi nāṅ “The thing was high or tall (*irtafa'a, ṭāla*).” YUKSA'R YUKSA'MA'K yūksār yūksāmāk. **yüksä-**

š

:: YUMŠA'DIY NA'NK yumšādi nāṅ “The thing was soft (*lāna*).” YUMŠA'R· YUM-ŠA'MA'Q yumšār yumšāmāq. **yumša-**

:: 'YA'Q· YALΓA'DIY ayāq yalyādi “He licked (*laḥisa*) the bowl (or other).” YALΓA'R YALΓA'MA'Q yalyār yalyāmāq. Proverb [= 132 ičyin-]: YAQA'DA'QIY YALΓA'ΓA'LIIY 'ALIK·DA'KIY 'IJ·GINUVR· yaqādāqi yalyāyāli āligdāki ičyinūr 0 “When a man tries to lick (the food that has fallen)² on his collar he lets go (of the bowl) from his hand.” This is coined for a person who covets something and spends what he has to get it—he is advised to keep what he has and stop coveting what he lacks. **P**

W

:: 'AR· YAΓ YAL-WA'DIY ār yāy yalwādi “The man licked (*la'iqā*) the butter (or the like).” This is [used] more than the one above. YAL-WA'R YAL-WA'MA'Q yalwār yalwāmāq. **yalwa-**

K

:: 'UL 'ADA'QIN YURKA'DIY ol aḏāqin yörgādi “He wrapped (*laffa*) his foot (or other).” Also for anything that one wraps. YURK'R YURK'RMA'K [sic] yörgār yörgāmāk. **yörgä-**

L

:: 'URA'ΓUT YUVZIN YIB-LA'DIY urāyut yūzin yiplādi “The woman depilated (*nammaṣat*) her face.” YIB-LA'R· YIB-LA'MA'Q yiplār yiplāmāq. **yipla-**

:: YA'T·JIY YAT-LA'DIY yātēi yatlādi **yatla-**

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“The diviner performed a divination (*takahhana*) with stones for clouds and rain.” :: 'UL 'ANY YAT-LA'DIY ol ani yatlādi “He considered him a stranger (*ajnabī*).”

:: 'AR· YABLA'DIY ār yiplādi “The man played [i.e. walked] on the rope (*la'iba . . . 'alā l-ḥabl*).” YIB-LA'R· YIB-LA'MA'K-Q yiplār yiplāmāq / yiplār yiplāmāk. **yipla-/yiplä-**

:: 'UL YIBA'R YDLA'DIY ol yipār yidlādi “He smelled (*tašammama*) the musk (or other).” YIDLA'R· YIDLA'M'Q yidlār yidlāmāq. **yidla-**

:: 'UL 'ANIK YUVZINK' YAR·LA'DIY ol anig yūziḡa yarlädi "He spit (*bazaqa*) in his face." YARLA'R YARLA'MA'Q yarläär yarlämäq. yarla-

:: 'AR· YIRLA'DIY är yirlädi "The man sang (*taḡannā*) a song." YIRLA'R YIRLA'MA'Q yirlär yirlämäq. 0 yirla-

:: 'AT· YAŞ·LA'DIY at yaşlädi "The horse (or other) grazed on spring herbage (*ibtaqala . . . fi r-rabi'*)." Its root-form is: YA'Ş·LA'DIY yaşlädi but it has been elided for lightness as with others of its kind. YAŞLA'R YAŞLA'MA'Q yaşläär yaşlämäq. yaşla-

:: 'AR· QUḠUŞ· YAḠLA'DIY är qoḡuş yaḡlädi "The man oiled (*dahhana*) the leather (or other)." YAḠ·LA'R YAḠ·LA'MA'Q yaḡläär yaḡlämäq. Its root form is: YA'Ḡ·LA'DIY yaḡlädi. yaḡla-

:: 'UL 'ULUK·KA' YUḠ·LA'DIY ol ölüḡkä yoḡlädi "He made a meal (*ittaxada da'wa*) for the dead man." This is a custom of the Turks. YUḠLA'R YUḠLA'MA'Q yoḡläär yoḡlämäq. yoḡla-

:: 'UḠLA'N YIḠLA'DIY oḡlän yiḡlädi "The baby (or other) cried (*bakā*)." YIḠLA'R YIḠLA'MA'Q yiḡläär yiḡlämäq. yiḡla-

YLKIN BULUB BARDUQY KUNK·LUM 'ANKA'R· BAḠ·LAYUV V

QAL·DIM· 'ARIN·J· QAD·ḠUQA' 'IYŞİM· 'UḍUV YIḠLAYUV

yelgin bolup barduqi köñlüm anar baylayu

qaldim ärinç qadḡuqa eşim uḡu yiḡlayu

"My beloved went as a traveller and I tied my heart to his (love); as though I remained (behind him) for sadness crying after my companion." 0

:: 'UL TAWY KA' YUVK YUK·LA'DIY ol tewekä yūk yüklädi "He loaded (*ḡamala*) the load on the camel (or other)." YUK·LA'R YUK·LA'MA'K yüklär yüklämäk. 0 yüklä-

:: 'UL YIYRIK YIK·LA'DIY ol yērig yiklädi "He trampled (*waḡi'a*) the ground. In the dialect of those who changed *alif* to *yā'*; the more elegant form is: 'IK·LA'DIY iklädi [146]. YIK·LA'R YIKLA'MA'K yikläär yiklämäk. yiklä-
D

:: 'UL 'AWIN· YAM·LA'DIY ol äwin yamlädi "He swept out (*ḡawwaqa, kannasa*) his house." YAM·LA'R YAMLA'MA'Q yamlär yamlämäq. yamla-

:: 'UL MANKA' YIM·LA'DIY¹ ol maḡa yimlädi "He winked (*ḡammaza*) at me with his eye." YIM·LA'R YIM·LA'MA'K yimläär yimlämäk. Its root-form is: 'IM·LA'DIY imlädi. yimlä-

N

:: YAŞIN YAŞNA'DIY yaşin yaşnädi "The lightning flashed (*bariqa*)." Also of anything that flashes (*lama'a*), such as a polished basin yaşna-

or a mirror or the like. YAŠNA'R·YAŠ·NA'MA'Q *yašnār yašnāmāq*.

:: BIY YAL·NA'DIY *be yelnādi* "The mare (or other) was swollen in the udders (*ašraqa đar'*) (at giving birth)"—that is, the milk in them was abundant (*arsalat*). YALNA'R YAL·NA'MA'K *yelnār yelnāmāk*. yelnā-

Defective

B

:: 'UL 'YŠIḠ BUY·BA'DIY¹ *ol išiy boybādi* "He postponed and neglected (*sawwafa*, *ayfala*) the matter." BUY·BA'R¹ BUY·BA'MA'Q¹ *boybār boybāmāq*. boyba-

:: 'UL TAV'RIN SAY·BA'DIY *ol tavārin saypādi* "He squandered (*baḍḍara*, *asrafa fi kull šay'*) his wealth." SAY·BA'R SAY·BA'MA'Q *saypār saypāmāq*. saypa-

:: SANDUVA'J₂ SAY·RA'DIY *sanduvāč sayrādi* "The nightingale sang melodiously (*tarraba . . . bi-alḥān*)." :: 'AR·TALIM·SAY·RA'DIY *ār tālim sayrādi* "The man raved (*haḍā³ . . . min al-ḥaḍayān*)." This word has opposite meanings. SAY·RA'R·SAY·RA'MA'Q *sayrār sayrāmāq*. sayra-

Y

:: 'AR·TAḠ·DA' YAY·LA'DIY *ār tāḡda yaylādi* "The man summered (*tašayyafa*) in the mountains." YAYLA'R·YYLA'MA'Q *yaylār yaylāmāq*. yayla-

Rule. The imperative in this chapter is composed of four letters and for this reason we have called it quadrilateral. Example :: 'AT·TUḠ·RA' *āt toḡra* "Cut the meat"; :: 'AWKA' 'UḠ·RA' *āwkā uḡra* "Go⁴ home." If the speaker wishes, he may say: TUḠRA'ḠIL 'UḠRA'TIL *toḡrāḡil, uḡrāḡil*. G

The third person imperative is: TUḠRA'SUVN·*toḡrāsūn* "Let him cut"; 'UḠRA'SUVN·*uḡrāsūn* "Let him go."

Negative imperative: one adds *mīm* and *alif* to the imperative stem. Example :: 'UḠRA'MA' *uḡrāma* "Don't go"; :: TUḠRA'MA' *toḡrāma* "Don't cut." 0 The third person prohibitive is: 'UḠRA'MA'SUVN·*uḡrāmāsūn* "Let him not go"; TUḠRA'MA'SUVN *toḡrāmāsūn* "Let him not cut."

580 ¹ U changed from A by later hand (?).

² *Alif* (') added by later hand.

³ MS. *ahḍā*.

⁴ MS. *aqšad*, read *iqšid*.

To express the future tense (*sawfa yaf'alu*) one adds to the imperative stem *ḡayn alif yā'* when the word has *isbā'* or *ḡayn*, or *kāf* instead of *ḡayn* in words having *kāf* or *rikka*. Example :: MAN 'AT· TUḠRA'ḠA'Y· MAN· mǎn ät toḡrāyāy mǎn "I shall cut the meat"; MAN 'ANKAR· 'UḠRA'ḠA'Y· MAN mǎn aḡar uḡrāyāy mǎn "I shall go to him." This is the rule for all verbs, in this chapter and in others.

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The explanation of this is that, in the Arabic dialects, meanings are indicated by prefixes, such as the imperfect prefixes, the interrogative prefix [*a-*], the *sīn* of the future tense [*sa-*], the disjunctive *alifs*, the conjunctive *wāw* and the like.

In the Turkic dialects, however, the stem remains fixed and suffixes are added to the end, as has been observed [8-9, 281]. The same obtains for the active participles. The participial marker in Arabic is an infix as in: *ḡāfir* ("forgiving"), *ḡaffār* ("much-forgiving"), *ḡafūr* ("much-forgiving"). But in this language, these markers are placed after the entire word, as we shall explain.

The negative aorist: a *sīn* is added to the negative suffix; thus :: 'UL 'AT· TUḠRA' MA'S· ol ät toḡrāmās "He does not cut the meat." 0 :: 'UL SANKA' 'UḠRA' MA'S ol saḡa uḡrāmās "He does not go to you."

The prohibitive of the [3rd person] negative :: 'UL 'AT· TUḠRA' MA'SUVN· ol ät toḡrāmāsūn "He must not cut the meat." :: 'UL 'ANKA'R· 'UḠRA' MA'SUVN· ol aḡar uḡrāmāsūn "Let him not go to him!"

The plural: This rule has been given [289], which is that the nasal *kāf* is added to the singular imperative stem according to the rule of Qifčāq and Oḡuz. Thus :: 'AT· TUḠRA'NK ät toḡrāḡ "Cut [pl.] the meat!" :: 'AFKA' 'UḠRA'NK äwkä uḡrāḡ "Go [pl.] home!" This is a constant rule; however, the Turks employ the nasal *kāf* for the second person singular for one who is respected or aged; so that it is permissible to say for a collective: TUḠRA'NK·LA'R· toḡrāḡlār, 'UḠRA'NK·LA'R uḡrāḡlār. Were it not for this meaning, the remaining Turks could not combine these two suffixes of the plural, since they stand for one another. The Oḡuz and Qifčāq employ the first method which is according to rule.

D

The sound participle in this chapter is thus ::

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'AT· TUḠRA'ḠUVJIY ät toḡrāyūci meaning "One who cuts the meat." :: 'AFKA' 'UḠRA'ḠUVJIY äwkä uḡrāyūci "One who goes home." In the dialect of the Oḡuz and Qifčāq, the nomadic peoples who are related to them, and the Suvārīn:¹ TUḠRA'DA'JIY toḡrādāci, 'UḠRA'DAJIY uḡrādāci. This rule has been discussed [290-293].

D

The participle describing the continuity of the action :: TUF·RA'ΓA'N *toyrāγān* meaning "One who often cuts"; 'UΓRA'Γ'N *uγrāγān* "One who often goes." They all follow this rule.

The participle describing that one desires to perform the action. One adds *γayn* to the *išbā'* liquids or words having *γayn*, and *kāf* in the opposite case [i.e., palatal], plus *sīn* and *qāf* or *kāf*. Ex. :: 'UL 'AT· TUFRAΓ·SA'Q 'UL ol *āt toyraysāq ol* "He wants to cut the meat." And: 'UL TAVAYKA' YUK YUK·LAK·SA'K· 'UL ol *tevēkā yūk yüklāgsāk ol* "He wants to load (*haml*) the camel." However, this form is not used in this chapter of final-weak verbs as much as in the other chapters.

The participle describing that one is about to perform the action and intends to do so but has not yet accomplished it. Ex. :: 'UL 'AT TUFRAΓ·LY 'UL ol *āt toyrayli ol* "He intends to cut the meat and is about to do so." :: 'UL SANKA' 'UΓRAΓ·LY 'UL ol *saṅa uγrayli ol* "He is intending to go to you and is about to do so." The remainder follow this rule.

The participle describing that one ought to perform that. Ex. :: 'UL 'AT· TUFRT·LIQ [sic] 'AR·DIY ol *āt toyrayuluq ārdi* "He should have cut the meat." And: 'UL SANK' 'UΓRA'Γ·LIQ 'AR·DIY ol *saṅa uγrāyuluq ārdi* "He should have gone to you."

In the dialect of Oγuz and Qifčāq, *sīn* is used instead of *lām*. Ex. :: 'UL 'AT· TUFRT·SAIQ.² 'R·DIY ol *āt toyrāysaq ārdi* "He should have cut the meat." :: 'UL SANK' 'UΓRA'Γ·SAIQ.² 'AR·DIY ol *saṅa uγrāysaq ārdi*. D

The majority pronounce it following the rule

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of the Turks. 0

The negative of these participles is formed by adding *mīm* after the imperative stem. Example :: 'UL 'AYR.¹ 'AT· TUF·RA'MADJIY TURUVR ol *ār āt toyrāmadači turür* "That man is not cutting the meat"; 'UL YUK YUK·LA'MADAJIY TURUVR· ol *yūk yüklāmädäči turür* "He is not one who is loading." The remainder follow this rule. In another dialect [sic-?]: TUF·RA'MAF·LIY 'UL YUK·LA'MAK·LY 'UL *toyrāmayli ol, yüklāmāgli ol—mīm* and *γayn*² along with *lām* and *yā'* are added to the imperative stem with *išbā'* letters, or *kāf* [instead of *γayn*] in the opposite case. D

Passive participle: TUFRA'MIŠ· 'AT· *toyrāmiš āt* "Cut meat"; 'RF'MIŠ· YFA'J· *iryāmiš yiyāč* "A shaken tree." This follows the rule of the sound verbs.

Infinitive: we give this in the course of the verbal sections for any that belong in the chapter. The two infinitives³ which become an infinitive in the construct state: *kāf* or *γayn*

582 ²I in red ink.

583 ¹Sic; 'UL 'AYR added later in margin.

²MS. "γayn and mīm."

³*al-mašdarāni*; misvocalized by later hand as *al-mašdaru anna*. The reference is probably to the other infinitive construct, with *qāf* instead of *γayn* (see 286).

is added to the stem. Example :: 'ANIK 'AT· TUĞRA'ĞIY KUR· **anig ät toyrāyi kör** “Observe his cutting the meat”; 'ANIK 'UĞRA'ĞY KUR· **anig uyrāyi kör** “Observe his going.” These two take the place of nouns, and occur frequently, and for this reason I have indicated them.

Nouns of time and place and instrument are formed in a single way. Example :: BUV 'AT· TUĞRA'ĞUV **bu ät toyrāyu** “This is meat which is to be cut”; :: BUV TUĞ·RA'ĞUV 'UĞUR· 'UL **bu toyrāyu uyrur ol** “This is the time to cut”; :: BUV TUĞ·RA'ĞUV YIYR· 'UL **bu toyrāyu yēr ol** “This is the place to cut.” And for the instrument with which one cuts :: TUĞ·RA'ĞUV NA'NK· **toyrāyu nāñ** meaning “A thing with which to cut.” Negative :: BUV TUĞRA'ĞUV 'UĞUR· 'ARMA'S· **bu toyrāyu uyrur ärmäs** “This is not the time to cut.” The rest are formed according to this rule. 0

Know that I mention the preterite, the aorist and the infinitive because the preterite sometimes differs from the aorist in its medial vowelism and sometimes is identical with it, and this cannot be known by a rule. Example :: YAYR· QUR·Ğ'DIY **yēr quryādi** “The ground was dry”; QUR·ĞA'R QURĞA'MA'Q **quryār quryāmāq**—the preterite agrees with aorist and infinitive. :: YA' QURDIY **ya qurdi**

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“He strung the bow”; QURA'R· QURMA'Q **qurār qurmāq**—here it does not agree.¹ The difference has been explained above.

This chapter has several aspects.

One is to be a verb compounded of a biliteral or a defective triliteral noun, with the meaning that the agent performs an action associated with the object named. Example :: 'AR· 'UQ· KAZLA'DIY **är oq kâzlâdi** “The man repaired the notch of his arrow”; its root is: KAZ· **kâz** the word for “notch” to which was added the suffix: LA'DIY **-lâdi** making it a verb. :: 'AR· TAWA'R· KIZLA'DIY **är tawār kizlâdi** “The man hid the goods (or other)”; its root is: KIZ· **kiz** a noun [164 “box”]. In the defective [category] :: BULIT· QARLA'DIY **bulit qarlâdi** “The clouds brought forth snow”; :: QUGUŞ YAĞLA'DIY **qoγuş yaylâdi** “(The man) oiled the leather”—the roots are: QA'R· **qār** “snow” and: YA'Ğ· **yāγ** “oil”; the weak letter was elided for lightening.

When the noun is a sound triliteral, an *alif* suffices, and there is no need to combine it with *lām*. Example :: YAŞIN· **yaşin** “lightning”; then :: YAŞIN YAŞNA'DIY **yaşin yašnâdi** “The lightning flashed.” :: QIS·RA'Q QULNA'DIY **qisrâq qulnâdi** “The mare foaled” [cf. 203 **qulun**]. :: QIS·RAQ YILNA'DIY **qisraq yelnâdi** “The mare was swollen in the udders at giving birth” [cf. 454 **yelin**]. Since the noun is sound, just an *alif* without a *lām* suffices to make it a complete verb.

Sound quadrilateral nouns may also be included in this chapter. The final letter is dropped, making it a triliteral; then, when it is combined with *alif*, it [again] becomes quadrilateral. Example :: YUM·ŞA'Q **yumşāq** “something soft”; then :: YUM·ŞA'DIY **yumşâdi** “(The

thing) was soft.” :: 'UL 'ANKAR SUVZ· YAS·TA'DIY ol aṅar sōz yastādi “He hinted to him in words”—also for propping one up on a pillow—its root is: YAS·TUQ· yastuq [463 “pillow”].
 :: SUVW· BUL·FA'DIY sūw bulyādi “The water was muddy”; its root is: BULFA'(N)YUQ· bulyāyuq [523 “muddy”]. The *qāf* is dropped from these nouns in favor of *alif*

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to become verbs. Or else these nouns may be derived (*ma'xūd*) from verbs through suffixation; in my opinion this is more correct, because nouns are derived (*yustanbatu*) from verbs. Example :: SUVD·TIY sūḍti “He spit”; then :: SUḌUQ· suḍuq “spittle.” :: SIDTIY sidti “He urinated”; then: SIDUK· sidük “urine.” 0 :: 'AT· BIŠ·DIY āt bišdi “The meat cooked”; then: BIŠIF 'AT· bišiy āt “cooked [meat].” This excellence does not belong to any other language but Arabic and Turkic.

The other aspect is that it be a root-category based on itself alone without any of these meanings. Example :: 'AR· YIḤA'J· 'IR·FA'DIY ār yiyāč iryādi “The man shook the tree.” :: 'AR· YIḤLA'DIY ār yiyādi “The man wept.” :: 'AR· 'IYŠ·QA' 'UḤRA'DY ār išqa uyrādi “The man went to work.” 0

The way to express mutuality of the action between two or more, as with the *mufā'ala* pattern in Arabic, is to drop the weak letter in final position and add *šin* in its place. Example :: 'UL MANIK BIRLA' YIḤA'J· 'IR·FAŠ·DIY ol mānig birlā yiyāč iryāšdi “He shook the tree with me, either helping or competing.” :: KIŠY BARJA' YIḤLAŠ·DIY kiši barča yiyāšdi “The people [all] wept.” They are all formed according to this rule.

To express that the agent pretends to do the action but does not really do it, the weak letter is again dropped and in its place is added *mīm* combined with *šin* and *nūn*. Example :: 'UL SANK' 'UḤRAM·SIN·DIY ol saṅa uḥramsindi “He pretended to go to you but did not really do so.” :: 'UL YUK YUK·LAM·SIN·DIY ol yūk yūklāmsindi “He pretended to load but was not really loading.”

Rules other than these have been given in the Book of Sound Words and may be referred to there [279-304]. All the dialects follow these rules, and they are not contradicted, God willing. 0

Chapter: *fa'ālādī, fa'ūlādī, fa'ilādī*, in its various vocalizations

B

::

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'UL 'ANIY TABA'LA'DIY ol ani tapālādi “He reproached him and took pleasure in his misfortune (*'ayyara, ašmata*).” TABA'LA'R TABA'LA'MA'Q tapālār tapālāmāq. tapāla-

:: 'UL YAḤIYNY TUBUVLA'DIY ol yaḥini tōpūlādi “He hit the enemy on top of the head (*hāma*).” TUBUVLA'R· TUBUVLA'MA'K· tōpūlār tōpūlāmāk. tōpūla-

:: SUBIYLA'DIY NA'NK-NIY **subilādi nāḡni** "He lengthened the (broad) thing and sharpened its edge (*ṭawwala, ḥaddada ṭaraf*)."
SUBIYLA'R SUBIYLA'MA'Q **subilār subilāmāq.** subīla-

T

:: BAR-KA' JATIYLA'DIY **bārgā čatīlādi** "The whip cracked (*aṣāta*)."
Also for any similar sound.¹ JATIYLA'MA'Q **čatīlāmāq.** čatīla-

:: 'UL TALIM SATUVLA'DIY **ol tālim satūlādi** "He talked a lot of worthless talk (*kalām . . . lā manfa'a fihi*)."
SATUVLA'R SATVLA'MA'Q **satūlār satūlāmāq.** 0 satūla-

J

:: 'UL SUWLUQ SAJUVA'DIY **ol suwluq sačūlādi** "He made a fringe (*hudb*) for the towel (or other)."
SAJUVA'R SAJUVA'M'K-Q² **sačūlār sačūlāmāq.** sačūla-

:: 'L NA'NKNY QAJA'LA'DIY **ol nāḡni qačālādi** "He put the thing into a vessel (*aw'ā*)."
QAJA'LA'R QAJA'LA'MA'Q **qačālār qačālāmāq.** Its root-form is: QA'JA'LA'DIY **qāčālādi**, elided. 0 qačāla-

:: 'UL MANIY QIJIYLA'DIY **ol māni qičīlādi** "He tickled (*ḥakka fi*) my (body in places which evoke laughter when someone touches them, such as the armpit or sole of the foot)."
QIJIYLA'R QIJIYLA'MA'Q **qičīlār qičīlāmāq.** qičīla-

R

:: 'UL QARA'LA'DIY NA'NKNY **ol qarālādi nāḡni** "He blackened (*sawwada*) the thing."
QAR'LA'R QAR'LA'M'Q **qarālār qarālāmāq.** 0 qarāla-

:: 'UL YIYRIK QARIYL'DIY **ol yērig qarīlādi** "He measured the ground (or other) in cubits (*ḡara'a*)."
:: 'UL 'ARIK QARIYLA'DIY **ol ārig qarīlādi** "He reckoned the man to be old (*kabīr*)."
QARIYLA'R QARIYLA'MA'Q **qarīlār qarīlāmāq.** qarīla-

Also :: 'IT· QARA'LA'DIY **it qarālādi** "The dog defecated (*salaha*)."
0 qarāla-

:: TUBY QA'RIF QARIYLA'DIY **tūpi qāriy qarīlādi** "The wind blew the snow with a light rustling noise (*nafaḥat . . . bi-dawī wa-ḥafif*)."
QARIYLA'R QRYL'M'Q **qarīlār qarīlāmāq.** qarīla-

Γ

:: 'R· JUFIYLA'DIY **ār čoyīlādi** "The man shouted (*ṣaxaba, ṣāḡa*)."
JUFIYLA'R JUFIYLA'M'Q **čoyīlār čoyīlāmāq.** It can have *fathā* on the *jīm*, thus :: JAFIYLA'DIY **čayīlādi.** čoyīla-
čayīla-

586 ¹MS. has *sawṭ* "whip" instead of *ṣawṭ* "sound."

²K is original, Q by later hand.

:: SUVV· JAŦIYLA'DIY *sūw čayīlādi* "The water gurgled (*xarra*)."
 Both: ŽAŦIYLA'DIY *žayīlādi* and: ŠAŦIYLA'DIY *šayīlādi* are variants. ŠAŦIYLA'R ŠAŦIYLA'MA'Q· *šayīlār šayīlāmāq*. Verse: D
žayīla-
šayīla-
V

QATUN SIYNY JUŦIYLA'DIY	qatun <i>sīni</i> čoyīlādi
TANKUT BA'KIN YAŦIYLA'DIY	taŋut bēgin yaŋīlādi
QANIY 'AQIB ŽAŦIYLA'DIY	qani aqip žayīlādi
BUYUN· SUVVIN QIZL· SAŦ·DIY	boyin sūwin qizil saydi

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Qatun Sīni is the name of a place, being a city between Tangut and Šin. The two of them were warring, and Tangut routed the people of Qatun Sīni: "(The people of) Qatun Sīni shouted (*šaxaba*) and warred against (the people of) Tangut and their emir, until their blood flowed like gurgling (*xarīr*) water, and their necks milked red water (meaning blood)."

:: 'AR· BUŦ·DA'Y· SAŦUVLA'DIY *ār buydāy sayūlādi* "The man measured (*kāla*) the wheat (or other)."
 SAŦUVLA'R SAŦUVLA'MA'Q *sayūlār sayūlāmāq*. sayūla-

F

:: KUB· JIFIYLA'DIY *kūp čiwīlādi* "The vat made a sizzling noise (*hadara*)."
 Also when fruit juice boils and a bubbling (*azīz*) is heard from its boiling. ČIFIYLA'R· ČIFIYLA'MA'Q· *čiwīlār čiwīlāmāq*. čiwīla-

Q

:: 'AR· QAĐIŠ TUQUVLA'DIY *ār qadīš toqūlādi* "The man fastened a ring (*ħalqa*) on the strap."
 TUQUVLA'R TUQUVLA'MA'Q *toqūlār toqūlāmāq*. 0 toqūla-

:: TAIQIYLA'DIY¹ NA'NK *toqīlādi nāñ* "The solid (*mušmat*) thing made a noise because it fell on something hard (*šulb*)"—like the falling of a beam on a column, or the like.
 TAIQIYLA'R¹ TAIQIYLA'MA'Q¹ *toqīlār toqīlāmāq*. toqīla-

K

:: 'UL MANK' 'AT· TIKUVLA'DIY *ol maŋa āt tikūlādi* "He offered me a bite (*luqma*) of meat (or other)."
 :: 'UL BAK·KA' NA'NK TIKUVLA'DIY *ol begkā nāñ tikūlādi* "He bribed (*rašā*) the emir with something"—this is derived from the first. TIKUVLA'R TIKUVLA'MA'K *tikūlār tikūlāmāk*. tikūla-

:: TIKIYLA'DIY NA'NK *tikīlādi (tegīlādi ?) nāñ* "It made a light rustling sound (*dawiya wa-ħaffa*)."²
 TIKYLA'R TIKIYLA'MA'K *tikīlār tikīlāmāk*. tikīla-
(tegīlā-?)

L

587 ¹ First A crossed out by later hand.² MS. *dawiyyun wa-ħaffun* (vowels by later hand).

:: 'UL TALUVLA'DIY N'NKYNY ol talūlādi nāñni "He chose (*ixtāra*) the thing." talūla-
TALUVLA'R TALUVLA'MA'Q talūlār talūlāmāq.

M

:: 'AŞ_YA'K_ TUMIYLA'DIY äşyāk tümilādi "The donkey trotted (*rataka*), meaning tümilä-
it ran in leaps (*'adā 'adwan bi-qafazān*)." The form generally used is: TUMIYLAN·DIY tümilādi. TUMIYLA'R TUMYLA'MA'K tümilār tümilāmāk.

:: 'UL SUVWUΓ TAMUVLA'DIY ol sūwuy tamūlādi "He dammed up (*šadda sikr*) tamūla-
the water." TAMUVLA'R TAMUVLA'MA'Q tamūlār tamūlāmāq.

Initial Weak

B

:: 'UL 'ANIY YUBŪIY(Ń)LA'DIY³ ol ani yopīlādi "He deceived (*xada'a*) him." yopīla-
Verse:

TANKUT XA'NY YUBIYLA'DY

tañut xāni yopīlādi

V

'ULUM· BIRLA' TUBUVA'DIY

ölüm birlā töpülādi

QAĐAŞ LA'RIY TABA'LA'DIY

qađaşlāri tapālādi

'ULUM· KVRUB YUZIY 'AΓ·DIY

ölüm kōrüp yūzi aγdi

"The Khāqān of Tangut deceived (the king of Qatun Sīni) and struck him on top of his head with death;

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588

his brothers¹ reproached (the routed one and his enemy) took pleasure in his misfortune; when he saw that death (was inevitable) his color paled and his face changed." Oγuz and Qifčāq D
dialect. YUBIY(Ń)LA'R YUBIY·LA'MA'Q² yopīlār yopīlāmāq. The rest of the Turks seldom use it; they call "deceiving (*xidā'*)";³ YAB· YUB· yap yop [505, 514] and do not form a verb from it.

S

:: 'UL YASIYLA'DY NA'NK·NIY ol yasīlādi nāñni "He made the thing broad (*'arīđ*)" yasīla-
—such as dough which is flattened out (*yubsafu*) on a table, and the like. :: 'UL SUVZUK YASIYLA'DIY ol sōzūg yasīlādi "He explained fully and did not hint (*šarraha bi-l-kalām wa-lam yu'arriđ bi-l-kināya*)." YASIYLA'R· YASIYLA'MA'Q yasīlār yasīlāmāq.

Γ

587 ³ Over the second Y is one dot (indicating N) crossed out.

588 ¹ MS. *ixwatahu*, read *ixwatuhu*.

² *Sukūn* (·) changed from dot over Y (indicating N).

³ MS. *xaddā'*.

:: 'UL 'ANIY YAḠIYLA'DIY ol ani yaḡilādi “He was hostile (*'adā*) to him.” :: 'AR· YAḠIY YAḠIYLA'DIY ār yaḡi yaḡilādi “The man fought (*ḡaraba*) with the enemy.” YAḠIY-LA'R YAḠIYLA'MA'Q yaḡilār yaḡilāmāq. yaḡila-

Defective

:: QIYZ· 'AYA'LA'DIY qiz ayālādi “The girl⁴ clapped her hands (*ṣaffaḡat . . . bi-yadayhā*).” 'AYA'LA'R 'AYA'LA'MA'Q ayālār ayālāmāq. An elegant word. ayāla-

:: QUṢ· 'UYA'L'DIY quṣ uyālādi “The bird made a nest (*'aṣṣa, ittaxaḡa wakt*).” 'UYA'LA'R 'UYA'LA'M'Q uyālār uyālāmāq. uyāla-

:: 'R· KDIZ KUYA'LA'DIY ār kiḡiz kūyālādi “The man removed the moth-worms (*sūs*) from the felt (or other) (by shaking them off and driving⁵ them from it).” KUY'LA'R KUY'LA'MA'K kūyālār kūyālāmāk. kūyālā-

The rule in this chapter is as we explained in the previous chapter [580-584]. G

This chapter revolves around various aspects:

1) To a final weak trilateral noun is added: LA'DIY -lādi with the meaning that the agent performs an action associated with the object named. Example :: 'AR· TUVN· QARA'LA'DIY ār tōn qarālādi “The man blackened the garment.” :: YR· QARIYLA'DIY yēr qarilādi “The man measured the ground in cubits.” 0

2) When LA'DIY -lādi is added to nouns the meaning is that one connects or relates (*nasaba*) the person to the thing named. Example :: 'UL 'ARIK 'AQIYLA'DIY ol aḡig aḡilādi “He connected the man to generosity.” :: 'UL 'ANY QARIYLA'DIY ol ani qarilādi “He connected him to old age.”

3) It is a verb based on itself alone without intending any of these meanings. Example ::

[III. 243/329] 589

'UL ANIY QIJIYLA'DY ol ani qiḡilādi “He tickled him (*aḡakka . . . fi mawḡi' aḡ-ḡiḡk*).” :: 'AṢ·YA'K TUMIYLA'DIY aṣyāk tūmilādi [“The donkey trotted”].¹ 0

End of the Quadrilateral Chapters

588 ⁴MS. *mar'a* “woman” in error for *jāriya*.

⁵MS. *yaqā*, read *nafā*.

589 ¹Definition omitted in MS.

Chapters of Quinquiliterals

Chapter: *fa'al'ādī*, second radical vowelled, in its various vocalizations

T

:: 'UL 'ANY TUBŪTLA'DIY ol ani tūbūtlādi "He reckoned him to be among the Tübüt and related him to them." They are a tribe. TUBŪTLA'R TUBTLA'MA'K tūbūtlār tūbūtlāmāk. **tūbūtlā-**

:: 'UL QABUŪ KIRIT-LA'DIY ol qapuy kiritlādi "He locked (*aḡlaqa*) the door." KIRIT-L'R KIRTLA'M'K kiritlār kiritlāmāk. **kiritlā-**

J

:: 'UL 'ANIY JANJLA'DIY ol ani čanačlādi "He considered him to be weak (*da'f*), effeminate (*taxannuṭ*), and feeble (*wahn*)." JANJ-LA'R JANAJLA'MA'Q čanačlār čanačlāmāq. **čanačla-**

:: 'UL 'URQNY QULAJ-LA'DIY ol uruqni qulačlādi "He measured the rope (or other) by fathoms (*bā'a²* . . . *bi-bā'ihī*)." QULAJ-LA'R QULAJ-LA'MA'Q qulačlār qulačlāmāq. **qulačla-**

:: 'UL 'ANY QILJ-LA'DIY ol ani qiličlādi "He struck him with a sword (*sāfahu bi-sayf*)." QILJLA'R QILJLA'MA'Q qiličlār qiličlāmāq. **qiličla-**

:: 'UL MUVNUK QAMIJ-LA'DIY ol mūnüg qamičlādi "He ladled the soup with a ladle (*ḡarafa* . . . *bi-l-miḡarafa*)." QAMIJ-LA'R QMJLA'M'Q qamičlār qamičlāmāq. **qamičla-**

R

:: 'UL 'ANY BAḠIR-LA'DIY ol ani baḡirlādi "He hit him on his liver (*ḡaraba* . . . '*alā kabid, kabada*)." :: 'UL YA'SIN BAḠIR-LA'DIY ol yāsin baḡirlādi "He repaired the handle (*ma'jis*) of his bow." BAḠIR-LA'R BAḠIR-LA'MA'Q baḡirlār baḡirlāmāq. **baḡirla-**

:: 'UL 'UZUM-NIY JAḠIRLA'DIY ol üzümni čaḡirlādi "He made grape juice (*aṣīr*) from the grapes." JAḠIRLA'R JAḠIRLA'MA'Q čaḡirlār čaḡirlāmāq. Also for drinking grape juice. **čaḡirla-**

:: YIYRIK JIḠIR-LA'DIY yēriḡ čiyirlādi "He made a path (*ṡarīqa ṡaḡīra*) on the ground and trampled it down (*ḡašmara*)." Also when snow blankets the ground and a man makes a path on it with his foot. JIḠIRLA'R JIḠIRLA'MA'Q čiyirlār čiyirlāmāq. **čiyirla-**

:: 'UL 'ANY SIḠIR-LA'DIY ol ani siḡirlādi "He considered him an ox (*baḡar*)." SIḠIRLA'R SIḠIR-LA'MA'Q siḡirlār siḡirlāmāq. **siḡirla-**

:: 'UL 'ANY BUKUR-LA'DIY ol ani bögürlädi "He hit him on the kidney (*kalā* [defined])." :: 'UL YAĞIYNIY BUKUR-LA'DIY ol yağıni bögürlädi "He broke into the enemy ranks from right or left (*daxala şaff . . . 'an al-yamīn aw aš-šimāl*) so that he routed him without meeting him head on." BUKURLA'R BUKURLA'MA'K bögürlār bögürlāmāk. böğürlä-

S

::

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'AL·B· JARIK TARAS-LA'DIY alp čäriḡ taraslädi (?) "The warrior broke up (*faraqa*) the battle tarasla- ? line." :: JAĞRIY QA'ZİF TRSLA'DY čaḡri qäziy taraslädi "The sacer-falcon broke up the flock of geese." Also for anyone who breaks up a thing by force. TAR·S-LA'R TARS-LA'MA'K-Q¹ taraslār taraslāmāq.

:: 'UL 'AWIN· TARUS-LA'DIY ol äwin taruslädi "He put a roof (*saqq*) on the house." tarusla- TARUS-LA'R TARUS-LA'MA'Q taruslār taruslāmāq.

:: 'AR· QURUṬ·SA'DIY är qurutsädi "The man desired dry curds (*aqiṭ*)." QURUṬ·SA'R· QURUṬ·SA'MA'Q qurutsār qurutsāmāq. qurutsa-

:: 'AR· BAĞIR·SA'DIY är baḡirsädi "The man desired liver (*kabid*)." BAĞIR·SA'R· BAĞIR·SA'MA'Q baḡirsār baḡirsāmāq. baḡirsa-

:: 'UL MANKA' TUVN KAḌURSA'DIY ol maḡa tön kädürsädi "He wished to dress kädürsä- (*yaksuwa*) me in a garment." KAḌ·URSA'R KAḌ·URSA'MA'K kädürsār kädürsāmāk.

:: 'AR TATIĞSA'DIY är tatiysädi "The man desired sweets (*ḡalawa*)." TATIĞSA'R TATIĞSA'MA'Q tatiysār tatiysāmāq. tatiysa-

:: 'AR· 'ATIN· SATIĞSA'DIY är atin satiysädi "The man was about to sell (*yabī'a*) satiysa- his horse." Verse:

'AWIN BARQIN SATIĞ·SA'DIY	äwin barqin satiysädi	V
YULUĞ BIYRIB· YARIĞSA'DIY [sic]	yuluḡ bērip yaziysädi	
TIRK 'AR·SA' TURUĞSA'DIY	tiriḡ ärsä turuysädi	
'ANKAR SA'QINJ KUNY TUĞ·DIY	aḡar sāqinč küni tuḡdi	

"The enemy wished to sell his houses and his landed property, to ransom himself thereby; he wished to stay alive; the sun of sadness arose for him (meaning the day)."

:: 'UL 'AWK' BARIĞSA'DIY ol äwkä bariysädi "He wanted to go (*dahāb*) home (or bariysa- other)." BARIĞ·SA'R BARIĞSA'MA'Q bariysār bariysāmāq.

:: 'UL MUNDA' TURUĞ·SA'DIY ol munda turuysädi "He wanted to dwell (*iqāma*) turuysa- here." TURUĞ·SA'R TURUĞ·SA'MA'Q turuysār turuysāmāq.

:: QURUḤ·SIYDIY quruḥsīdi (nāḥ) “The thing started to dry (*tawajjaha . . . li-l-jafāf*).” QURUḤ·SAIYR QURUḤ·SIYMA’Q quruḥsīr quruḥsīmāq. Therefore “the stomach (*ma’ida*)” is called: QURUḤ·SA’Q quruḥsāq because it dries up hour after hour and desire for food rises from it. 0

:: ‘AR·BALIQ·SA’DIY ār baliqsādi “The man desired fish (*samak*).” BALIQ·SA’R BALIQ·SA’MA’Q baliqsār baliqsāmāq.

:: ‘UḤLA’N BILIK·SA’DIY oḥlān biligsādi “The boy desired wisdom (*‘aql*).” BILIK·SA’R BILIK·SA’MA’K biligsār biligsāmāk.

:: ‘UL MANKA’

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TAVA’R·BARIK·SA’DIY ol maḥa tavār berigsādi “He was about to give (*yu’tiya*) me the money (or other).” BARIK·SA’R BARIK·SA’MA’K berigsār berigsāmāk.

:: ‘UL MANY KURUḤ·SA’DIY ol māni kōriḡsādi “He wished to meet (*yalqā*) me.” KURUḤ·SA’R KURUḤ·SA’MA’K kōriḡsār kōriḡsāmāk.

:: ‘UL ‘AWKA’ KIRIK·SA’DIY ol āwkā kirigsādi “He wished to enter (*yadxula*) the house (or other).” KIRIK·SA’R KIRIK·SA’MA’K kirigsār kirigsāmāk.

:: ‘UL MANKA’ KALIK·SA’DIY ol maḥa kaligsādi “He wished to come (*ya’tiya*) to me.” KALIK·SA’R KALIK·SA’MA’K kāligsār kāligsāmāk.

Ṣ

:: ‘UL MANK’ ‘AT·BAḤIṢ·LA’DIY ol maḥa at baḡiṣlādi “He presented (*wahaba*) me a horse (or other).” BAḤIṢ·LA’R BAḤIṢ·LA’MA’Q baḡiṣlār baḡiṣlāmāq.

:: TAWUṢ·LA’DIY NA’NK tawiṣlādi nāḥ “There appeared in the thing sound and movement (*ḥiss wa-ḥaraka*).” TAWUṢ·LA’R TAWUṢ·LA’MA’Q tawiṣlār tawiṣlāmāq.

:: ‘UL TARIḤ SURUṢ·LA’DIY ol tariḡ soruṣlādi “He roasted the ears (*ṣawā sunbul*) of wheat (to eat them).” SURṢ·LA’R SURUṢ·LA’MA’Q soruṣlār soruṣlāmāq.

:: ‘UL KUḠNUK·QADIṢ·LA’DIY ol kōniḡ qadiṣlādi “He cut a strap (*qadda . . . sayr*) from the tanned leather.”¹ QADIṢ·LA’R QADIṢ·LA’MA’Q qadiṣlār qadiṣlāmāq.

:: ‘UL BARJIN QARIṢ·LA’DIY ol barḡin qariṣlādi “He measured the brocade (or other) by spans (*ṣabara*).” QARIṢ·LA’R QARIṢ·LA’MA’Q qariṣlār qariṣlāmāq.

Ḥ

:: 'UL 'AT· BIŠIΓ·LA'DIY ol ät bišiyładi "He cooked (*ṭabaxa*) the meat (or other)." bišiyła-
BIŠIΓLA'R BIŠIΓ·LA'MA'Q bišiyłār bišiyłāmāq. 0

:: 'UL 'ANIK BIR·LA' SATIΓ·LA'DIY ol anig birlä satiylādi "He traded with him satiyla-
(*bāya'a ma'ahu min al-bay'*)." SATIΓ·LA'R SATIΓ·LA'MA'Q satiylār satiylāmāq. The more
correct form is: SATIΓLAŠ·DIY satiylāšdi but both are used.

:: 'UL TUVNIN· SARIΓ·LA'DIY ol tōnin sariylādi "He dyed his garment (or other) sariyla-
yellow (*šaffara*)." SARIΓ·LA'R SARIΓ·LA'M'Q sariylār sariylāmāq.

:: 'UL BUR·K· QIDIΓ·LA'DIY ol bōrk qidiylādi "He sewed a brim (*ḥitār*) on the cap qidiyla-
(or other)." QIDIΓLA'R QIDIΓLA'MA'Q qidiylār qidiylāmāq.

:: QURΓ·LA'DIY NA'NKNY quriylādi nāñni "He used the thing while it was dry quriyla-
(*ista'mala . . . fi jafāfihi*)." QRIΓLA'R QRIΓLA'MA'Q quriylār quriylāmāq.

:: 'UL QULUIN QAIŠIΓ·L'DIY ol qulin qasiylādi "He punched (*wakaza . . . wakzan*) qasiyla-
his slave." QAIŠIΓ·LA'R QAIŠIΓLA'MA'Q qasiylār qasiylāmāq.

Q

:: 'UL YΓA'JIΓ BUTAIQLA'DIY ol yiyāčiy butiqlādi "He cut the branches (*aγšān*) butiqla-
of the tree." BUTAIQ·LA'R BUTAIQ·LA'MA'Q butiqlār butiqlāmāq. The more correct form
is: BUTAIYDIY butīdi.

:: 'UL 'UFLIN·

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TUTUQ·LA'DIY ol oylin tutuqlādi "He castrated (*xasā*) his son, or he connected him with tutuqla-
castrates (*nasaba . . . ilā l-xiṣyān*)." TUTUQ·LA'R· TUTUQ·LA'M'Q· tutuqlār tutuqlāmāq.

:: 'UL SUNKUV BAŠAQ·LA'DIY ol sinū bašaqlādi "He fixed a spear-head (*sinān*) bašaqla-
on the spear." BAŠAQ·LA'R BAŠAQ·LA'MA'Q bašaqlār bašaqlāmāq.

:: 'UL 'ATIΓ TURUQ·LA'DIY ol atiy turuqlādi "He considered the horse (or other) turuqla-
to be emaciated (*istahzala*)." TURUQ·LA'R TURAQ·LA'MA'Q· turuqlār turuqlāmāq.

:: 'UL 'ATIN JIBUIQLA'DIY ol atin čipiqładi "He beat his horse with a fresh switch čipiqła-
(*qađīb nā'im*)." JIBIQ·LA'R JIBIQ·LA'MA'Q čipiqłār čipiqłāmāq.

:: 'UL 'AĐA'QIN· JARUIQ·LA'DIY ol ađāqin čaruqlādi "(The man) put Turkic sandals čaruqla-
(*ḥiđā' turkī*) on his feet." JARUIQ·LA'R· JARIQ·LA'MA'Q čaruqlār čaruqlāmāq. Also when
one relates [a person] to a people called: JARUIQ čaruq. N

:: 'AR· QIYZIΓ QABAQ·LA'DIY är qīziγ qapaqlādi "The man deflowered (*iqtađđa*) qapaqla-
the virgin." QABAQ·LA'R QABAQ·LA'MA'Q qapaqlār qapaqlāmāq.

:: 'UL BAR·JIN·QUJAQ·LA'DIY ol barč̄in qučaqlādi "He took the brocade¹ under his arm (*ta'abbāṭa*)." QUJAQ·LA'R·QUJAQ·LA'MA'Q qučaqlār qučaqlāmāq. 0 **qučaqla-**

:: TAVA'RIF QARAQ·LA'DIY (ol) tavāriy qaraqłādi "He took the goods by highway robbery (*qaṭa'a ṭ-ṭariq wa-axada l-māl*)." QARAQLA'R QARAQ·LA'MA'Q qaraqłār qaraqłāmāq. Yaɣma dialect. 0 **qaraqla-** D

:: 'UL BA'LIF QAŠUIQ·LA'DIY ol bāliy qašuqlādi "He spooned the honey with a spoon (*al'aqa² . . . bi-l-mil'aqa*)." QAŠUIQLA'R QAŠUIQ·L'M'Q qašuqlār qašuqlāmāq. **qašuqla-**

:: 'UL 'UḤLIN QULAQ·LA'DIY ol oylin qulaqlādi "He struck his son on the ear (*uḍun*)." QULAQ·LA'R QULAQLA'MA'Q qulaqlār qulaqlāmāq. **qulaqla-**

:: 'AT·QUMUQ·LA'DIY at qumuqlādi "The horse defecated (*rāṭa*)." Also when one connects [a person] to: QUMUQ³ qumuq—the name of a man. QUMAUQLA'R³ QUMUQLA'MA'Q³ qumuqlār qumuqlāmāq. **qumuqla-** N

:: BAK MANIY QUNUQ·LA'DIY beg māni qonuqlādi "The emir (or other) entertained me as his guest (*aḍāfa*)." QUNUQ·LA'R QUNUQ·LA'MA'Q qonuqlār qonuqlāmāq. In dialects other than Oɣuz this signifies that the man spent the night in a house against the wish of the owner (*yabīta . . . karḥan li-rabb al-bayt*). Verse: **qonuqla-** D

YAḤIY BAK·DIN 'UḌUIQ·LA'DIY	yayi begdin uḍiqlādi	V
KURB·SUVNIY 'AḌIQLA'DIY	körüp sūni aḍuqlādi	
'ULM 'ANY QUNUQ·LA'DIY	ölüm ani qonuqlādi	
'AḠIZ 'IJRA' 'AḠUV SAḠ·DIY	ayiz icrā ayu saydi	

0 "The enemy was overcome with sleep in the presence of the emir; when he saw the army (had attacked him unawares) he was amazed and found it strange;

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death had him as a guest; poison milked into his mouth (and he died)."

K

:: 'UL 'ANIY BIJAK·LA'DIY ol ani bičāklādi "He stabbed him with a knife (*waja'ahu bi-s-sikkīn*)." BIJKL'R BIJK·LA'M'K bičāklār bičāklāmāk. **bičāklā-**

:: 'UL MANIY BADUK·LA'DIY ol māni bādūklādi "He reckoned me to be big (*kabīr*)." BADUK·LA'R BADUK·LA'MA'K bādūklār bādūklāmāk. **bādūklā-**

:: 'UL MANK' BALAK·LA'DIY ol maṇa belāglādi "He presented me with a gift (*aḥdā . . . bi-hadiyya*)." BALAKLA'R·BALAKLA'M'K belāglār belāglāmāk. **belāglā-**

592 ¹ MS. *ṣay* "thing" in error for *dībāj*.

² MS. *la'iqā* ("licked"); cf. 596:12.

³ First U changed from A (?).

:: 'AT TAZAK·LA'DIY at t̄az̄akl̄adi "The horse (or other) defecated (*rāṭa*)." TAZAK·LA'R TAZAK·LA'M'A'K t̄az̄akl̄ar t̄az̄akl̄am̄ak. t̄az̄akl̄a-

:: 'UL 'ANY TAŽIK·LA'DIY ol ani tažikl̄adi "He considered him a Persian (*fārisī*) and connected him to them." TAŽIK·LA'R TAŽIKLA'M'K tažikl̄ar tažikl̄am̄ak. tažikl̄a-

:: 'UL 'ANY TŠKLA'DIY ol ani t̄šukl̄adi "He considered him a glutton (*akūl man-hūm*)." TAŠUKL'R TAŠUKLA'M'A'K t̄šukl̄ar t̄šukl̄am̄ak. 0 t̄šukl̄a-

:: 'UL 'UVNUŦ JURAKLA'DIY ol ūnuŷ čörakl̄adi "He made loaves of flat bread (*aqriša*) from the dough." JURAK·LA'R JURAK·LA'M'K čörakl̄ar čörakl̄am̄ak. čörakl̄a-

:: 'UL 'ANY KARAKLA'DIY ol ani k̄arakl̄adi "He missed, looked for (*tafaqqada, k̄arākla-ṭalaba*) him." KARAKLA'R KARAKLA'M'A'K k̄arakl̄ar k̄arakl̄am̄ak. k̄arakl̄a-

:: 'UL 'UVTUŦ KURUK·LA'DIY ol ōtuy k̄örük̄l̄adi "He fanned the fire with a bellows (*nafaxa . . . bi-l-minfāx*)." KURUK·LA'R KURUK·LA'M'A'K k̄örük̄l̄ar k̄örük̄l̄am̄ak. k̄örük̄l̄a-

:: 'UL 'UŦLIN KUJUŦ·LA'DIY ol oŷlin k̄öčük̄l̄adi "He struck his son on the buttocks (*alya*)." KUJUŦK'L'R KUJKLA'M'A'K k̄öčük̄l̄ar k̄öčük̄l̄am̄ak. k̄öčük̄l̄a-

:: 'UL 'ANY KIJK·LA'DIY ol ani kičigl̄adi "He considered him to be small (*saŷir*)." KIJK·LA'R KJK·LA'M'K kičigl̄ar kičigl̄am̄ak. kičigl̄a-

M

:: 'UL SUVVUŦ TURUŦ·LA'DIY ol sūwuy turuml̄adi "He measured the depth of the water by his own height (*qāma*)." ŪTURM·LA'R TURM·LA'M'A'Q turuml̄ar turuml̄am̄aq. turumla-

:: 'UL 'UKUZY TARIM·LA'DIY ol ögüzni tariml̄adi "He crossed the river from one island (*jazīra*) to the other and from one channel (*xaliŷ*) to the other." TARML'R TARML'M'Q tariml̄ar tariml̄am̄aq. That is, he avoided its swamps. tarimla-

N

:: 'UL SUVZK BUTUŦ·LA'DIY ol söziŷ bütünl̄adi "He investigated the truth (*fahāša 'an haqīqa*) of the words (or other)." BTUŦ·L'R BTNLA'M'K bütünl̄ar bütünl̄am̄ak. bütünl̄a-

:: 'UL 'ANY BURUŦ·LA'DIY ol ani burunl̄adi "He struck him on the nose (*anf*)." BURUŦ·LA'R BURUŦ·LA'M'A'Q burunl̄ar burunl̄am̄aq. burunla-

:: TAVY TABAN·LA'DIY teve tabanl̄adi "The camel kicked him with its hoof (*raka-lahu bi-xuffhi*)." TABAN·LA'R TABAN·LA'M'A'Q tabanl̄ar tabanl̄am̄aq. tabanla-

:: 'UL YIYRK SABAN·LA'DIY ol yērig sabanl̄adi "He ploughed (*falaḥa, karaba*) the ground." SABAN·LA'R SABAN·LA'M'Q sabanl̄ar sabanl̄am̄aq. sabanla-

Initial Weak

R

:: 'UL 'ATIN YAĞIR·LA'DIY ol atin yayırlādi "He

yayırla-

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treated the gall (*aşlaḥa dabar*) on the horse." To express "galling" you say: 'UL 'ATIŦ YAĞIR·IRTİY¹ ol atiy yayırtti "He galled the horse" [439]. This is similar to Arabic *tariba* "to be poor," *atraba* "to be rich"; and *qasaḥa* "to act wrongly," *aqsaḥa*² "to act justly." YAĞIR·LA'R YAĞIR·LA'MA'Q yayırlār yayırlāmāq.

Z

:: 'UL YAWUZLA'DIY NA'NK·NIY ol yawuzlādi nāñni "He considered the thing to be bad (*radī*)." YAWUZ·LA'R YAWUZLA'MA'Q yawuzlār yawuzlāmāq.

yawuzla-

Q

:: BAK 'ANY YAZIQ·LA'DIY beg ani yazuqlādi "The governor charged him with a crime (*āxaḍa . . . bi-jināya*)." YAZUQ·L'R YAZUQL'M'Q yazuqlār yazuqlāmāq.

yazuqla-

K

:: 'UL 'AT·YITIK·LA'DIY ol at yitüklādi "He looked for the stray (*anşada ḍālla*) horse (or other)." YITIK·LA'R YITIK·L'M'K yitüklār yitüklāmāk.

yitüklā-

M

:: 'UL YUVLUŦ YARIM·LA'DIY ol yöluy yarimlādi "He reached the mid-point (*intaşafa*) of the journey." Also of other things. YARIM·LA'R YARIM·LA'MA'Q yarimlār yarimlāmāq.

yarimla-

:: 'UL 'UQ·YALIM·LA'DIY ol oq yelimlādi "He stuck the feather (*alşaqā r-rīş*) to the arrow." :: 'UL YUVLUŦ YLMLA'DIY ol yöluy yelimlādi "He went ahead (*taqad-dama*)³ of the troops to check the road and see whether there was on it an enemy ambush or vanguard [and] to inquire news." YLML'R YLMLA'MA'K-Q⁴ yelimlār yelimlāmāk.

yelimlä-

N

594 ¹ *Taşdīd* (~) by later hand.² MS. *qasaḥa*.³ MS. *yaqdamu*.⁴ Reading of the Q is questionable.

:: 'UL 'ANY YAΓ·RINLA'DIY⁵ ol ani yarinlādi "He struck him on the shoulder-blade ('aʒm katif)." YAΓ·RINL'R⁵ YAΓ·RIN·LA'MA'Q⁵ yarinlār yarinlāmāq. yarinla-

Rule. The imperative in this chapter has five letters [consonantal graphemes]. Example :: MANIY 'AΓIR·LA' māni ayirila "Honor me"; :: MANK' 'AT·BAΓIŠ·LA' maṇa at baγišla "Present a horse to me." 0 G

As for the negative imperative, the negative aorist, the second person, the active participles and their adjectivals, the passive participle, the nouns of place and time and instrument—these are formed regularly according to the rules of the preceding chapters. 0

When a true passive (*majhūl*) is desired in this chapter one adds a *lām* to the imperative stem, thus producing two *lāms*. Example :: 'AR·'AΓIRLAL·DIY ār ayirlaldi "The man was honored (*ukrima*)"; :: 'AT·BAΓIŠLAL·DIY at baγišlaldi "The horse was presented (*wuhiba*)."
It is also permitted to use *nūn* instead of *lām*. Example :: 'AT·BAΓIŠLAN·DIY at baγišlandi "The horse was presented";

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'AR·'AΓIRLAN·DY ār ayirlandi "The man was honored." However, the first one is used more.

You have learned that the mutual action of the verb between two is indicated by adding a *šin*; this is according to rule.

There are six aspects to this chapter.

1) It is composed from a sound trilateral noun. Example :: QABUΓ·KIRT·LA'DIY qapuy kiritlādi "He locked the door"; its root is: KIRIΓ·kirit "key" and to it was added: LA'DIY -lādi making it a verb. :: 'UL 'ANY QASIF·LA'DIY ol ani qasirlādi "He punched him on the jaw"; the noun is: QASIF qasiry "jaw" and to it was added: LA'DIY -lādi making it a verb. This chapter revolves around this in all meanings.

2) It has the meaning that the man, or other, is considered to belong to the class of the word mentioned. Example :: 'UL 'ANY 'UΓUZLA'DIY ol ani oγuzlādi "He connected him to the Oγuz and considered him among them." :: 'UL 'ANIY JIKILA'DIY ol ani čigillādi "He considered him a Čigilī and connected him to them." The same for anything to which a man is connected. Example :: 'UL 'ANY SARAN·LA'DIY ol ani saranlādi "He considered him a miser and connected him with miserliness." This is like the Arabic *zallamtahu* and *fassaqtahu*, meaning "you connected him with injustice (*zulm*) and immorality (*fisq*)."

3) It has the meaning that he struck him on the body member represented by the mentioned word. Example :: 'UL 'ANY QARIN·LA'DIY ol ani qarinklādi "He 'bellied' him—meaning he struck him on the belly." :: 'UL 'ANY BUKUR·LA'DIY ol ani bögürlādi "He 'kidneyed' him—meaning he struck him on the kidney."

594 ⁵Originally YAR-, altered to YAΓ·R- by later hand.

⁶MS. *akramanī*, read *akrimnī*.

This is an excellence in this language, that it keeps pace with Arabic like two horses in a race, since the Arabs [also] form verbs from nouns—for example *faxxaḡahu* “He hit him on the thigh (*faxd*)”; *ra’asahu* “He hit him on the head (*ra’s*)”; *maṭṭanahu* from “bladder (*maṭāna*)”; *jalladahu* from “skin (*jild*)”; and the like—as is well known. The Turks also do this. Thus :: TUVŠ·LA’DIY *töšlādi*

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“He struck him on the chest”—TUVŠ *töš* is “chest.” Verbs are composed from nouns with these meanings and used in all dialects.

4) It has the meaning that the agent performs the action upon the object with the instrument mentioned. Example :: ’UL ’ANY QILIJ·LA’DIY *ol ani qiličlādi* “He struck him with a sword.” :: ’UL ’ATIF JIBIQLA’DIY *ol atiy čipiqłādi* “He struck the horse with a stick.”

5) It has the meaning of separating (*tamyiz*) what is mentioned from its genus. Example :: BA’MUQ ’URUF·LA’DIY *bāmuq uruyłādi* “He separated the cotton from its seed.” :: TALUVLA’DIY NA’NKNY *talūlādi nāñni* “He chose the thing from its genus.”

6) It is a root-category with none of these meanings. Example :: ’UL MANK’ ’AT·BAĞIŞ·LA’DIY *ol maṅa at bayışlādi* “He presented me the horse (or other).” :: TANKRIY MANY ’AĞIR·LA’DIY *tāñri māni ayırlādi* “God Most High honored me.” 0

Know that verbs cannot be formed from every noun, even though this is permitted by the rule. Example :: QUSIUQ *qusiq* “hazel”; one may not form a verb from this and say: QUSUIQ·LA’DIY **qusıqlādi* in the way that one may say: QAŞUQ·LA’DIY *qaşuqlādi* meaning “He spooned the thing” from the root: QAŞUQ·*qaşuq*. Also one may not say: ’AT·QUNQLA’DIY *at *qonaqlādi* to mean “[The horse] ate the millet,” though one may say: ’UL MANY QUNUQ·LA’DIY *ol māni qonuqlādi* meaning “He treated me as a guest”—even though both of them are trilateral, QUNAQ *qonaq* “millet” and QUNUQ·*qonuq* “guest,” it is permitted to form a verb from one but not the other. However, if someone, following the rule, were to form verbs from these nouns and use them in speech I would permit¹ him to do so, since he is not prevented from following [the rule], and he would not be held in error; he has the right to do it! 0

The difference between this chapter and that of *nūn* is what we have said, namely

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that the *nūn* chapter requires that the verb relating to its agent be intransitive and independent from what preceded, while the verbs of this chapter require transitivity of the action relating from its agent to another. Example :: ’AR·’ATUK·LAN·DIY *ār ātuklāndi* “The man acquired boots (*şāra . . . dā xuff*)”; :: YĞIA’J·’ARUK·LANDIY *yıyāç aruklāndi* “The tree acquired peaches.” This category corresponds to the *infi’al* pattern in Arabic. The *lām* category—that is, the addition of the suffix: LA’DIY *-lādi*—corresponds to the *tafi’il* pattern, and is always

transitive. Example :: 'UL 'UVT·KURUK·LA'DIY ol *öt körüklādi* "He fanned the fire with bellows"; :: 'UL QABUḠ KIRIT·LA'DIY ol *qapuy kiritlādi* "He locked the door." To express that the man acquires what is mentioned by the noun, the form with *nūn* permits the formation of verbs from nouns with this meaning, as the rule shows.

The *līn* letter may be dropped from these verbs when followed by a pronominal suffix (*iḍāfa* [i.e. personal ending]). Thus :: MN¹ 'UḌIQ·LADIM· *mān uḍiqladim* "I was sleepy"; SAN 'UḌIQ·LADINK *sān uḍiqladiḡ* "You were sleepy"; 'UḌIQ·LADIY *uḍiqladi* "He was sleepy." The remainder of the verbs are formed according to this rule; this will be explained, God willing.

There is no suffixed consonant (*ḥarf*) in the final-weak category [forming] verbs with a consonant cluster, since the final position in words of this category is [already] a suffixed consonant, and a cluster only occurs in connection with liquids; therefore such a suffix (*ma'nā*) cannot be found here. It is true that one may say: 'AR·MAKUVR·DIY (*ār*) *ārmāgūr*di meaning "The man was lazy (*takāsala*)"; 'AR·MAKUVRA'R· 'AR·MAKUVR·MA'K *ārmāgūrār ārmāgūr-māk*. Despite this, the *vāv* can be dropped, thus :: 'AR·MAKUR·DIY *ārmāgūr*di, so that no consonant cluster remains. Know this! 0

Chapter: Quinquiliterals, of the Pattern *fa'al'alādī*,² in its various vocalizations 0

[J]

:: 'UL 'ANY TAW·ḠAJ·LA'DIY ol *ani tawyačlādi* "He connected him to Māṣīn and considered him one of them." TAWḠAJ·LA'R TAW·ḠAJLA'MA'Q *tawyačlār tawyačlāmāq*. 0

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:: 'UL BIJA'K SUR·QUJ·LA'DIY ol *bičāk surqučlādi* "He fastened the tang of the knife (or other) into the handle with resin juice (*'uṣāra al-lukk*)." SURQUJLA'R SUR·QUJLA'MA'Q *surqučlār surqučlāmāq*.

Z

:: 'UL QAL·BUZLA'DIY NA'NKNIY ol *qalbužlādi nāḡni* "He took a bite (*iltaqama*) of the thing." QAL·BUZLA'R QAL·BUZLA'MA'Q *qalbužlār qalbužlāmāq*.

Š

:: 'UL SAḠRIYNIY QIR·TIŠ·LA'DIY ol *saḡrini qirtišlādi* "He peeled the skin (*qaššara adīm*) off the hide (or other)." QIRTIŠ·LA'R QIR·TIŠ·LA'MA'Q *qirtišlār qirtišlāmāq*.

Q

597 ¹MN added by later hand.

²MS. *fa'al'alādī*.

:: KUNK·LAK· BUḠMAQLAL·DIY [sic] **könläk boymaqlādi** “He fastened the **boymaqla-** buttons (*azrār*) of the shirt (or other).” BUḠMAQLANUVR BUḠMAQLANM’Q [sic] **boymaqlār boymaqlāmāq.**

:: ’UL ’ANY TAM·ḠAQ·LA’DIY **ol ani tamyaqlādi** “He struck him on the throat **tamyaqla-** (*ḥalq*).” TAM·ḠAQ·LA’R TAM·ḠAQ·LA’MA’Q **tamyaqlār tamyaqlāmāq.**

:: ’UL ’ANY QAR·LUQLA’DIY **ol ani qarluqlādi** “He connected him to the Qarluq” **qarluqla-** —they are a kind of Turkṁān. QAR·LUQ·LA’R QAR·LUQ·LA’MA’Q **qarluqlār qarluqlāmāq.**

:: ’UL ’ANY QIF·JA’Q·LA’DIY **ol ani qifcāqlādi** “He considered him a Qifcāq and **qifcāqla-** connected him to them.” QIFJAQLA’R QIFJAQLA’MA’Q **qifcāqlār qifcāqlāmāq.**

:: ’UL ’UTUNK· QUL·TUQ·LA’DIY **ol otuḡ qoltuqlādi** “He carried the firewood **qoltuqla-** under his arm (*ta’abbāṭa*).” Also for striking one on the armpit (*ibt*). QUL·TUQ·LA’R QUL·TUQLA’MA’Q **qoltuqlār qoltuqlāmāq.**

Another Type

B

:: ’AT· KURBA’LA’DIY **at körpālādi** “The horse ate the late grass (*al-xalifa min* **körpālā-** *an-nabt*).” KURBA’LA’R KURBA’LA’MA’K **körpālār körpālāmāk.**

T

:: ’UL BURK· TURTA’LA’DIY [sic] **ol börk burtālādi** “He attached gold leaf **burtāla-** (*ruqāqāt ad-dahab*) to the cap (or other).” TURTA’LA’R TURTA’LA’MA’K-Q **burtālār burtā-** **lāmāq.**

:: ’UL QIF·TUVLA’DIY BUVZUK **ol qiftülādi bōzüḡ** “He cut the cloth (or other) **qiftula-** with shears (*qaraḡa . . . bi-l-miqrād*).” QIF·TUVLA’R QIFTUVLA’M’Q **qiftülār qiftülāmāq.**

:: ’UL ’ANY KIR·TUVLA’DIY **ol ani kertülādi** “He believed what he said (*ṣaddaqahu* **kertülā-** *fimā qāla*).” KIRTUVLA’R KIRTUVLA’MA’K **kertülār kertülāmāk.**

J

:: ’AR· ’ATM’K TAN·JUVLA’DIY **är ätmāk tančülādi** “The man chewed (*maḡaṡa*) **tančula-** the bread (or other).” TAN·JUVLA’R TANJUVLA’MA’Q **tančülār tančülāmāq.**

:: ’AR· ’ATIN QAM·JIYLA’DIY **är atin qamčilādi** “The man whipped (*sāṭa*) his **qamčila-** horse (or other).” QAM·JIYLA’R QAM·JYLA’MA’Q **qamčilār qamčilāmāq.**

D

:: ’UL ’ANY BUK·DA’LA’DIY **ol ani bögdälādi** “He stabbed him with a dagger **bögdälā-** (*waja’ahu bi-l-xanjar*).” BUK·DA’LA’R BUK·DA’LA’MA’K **bögdälār bögdälāmāk.**

R

:: 'UL KUVNUK· SAḠRIYLA'DIY ol kōnüg sayrīlādi "He

sayrīla-

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made the skin into hide or shagreen (*zaryab*).” SAḠRIYLA'R SAḠRIYLA'M'Q sayrīlār sayrīlāmāq.

:: 'UL BTK TAM·ḠA'LA'DIY ol bitig tamḡālādi "He affixed the sultan's seal (*ḡaraba ḡābi' as-sulṭan*) to the letter.” TAM·ḠALA'R TAM·ḠA'LA'MA'Q tamḡālār tamḡālāmāq.

tamḡāla-

K

:: 'IT· KAYIKNY SUR·KIYLA'DIY it kāyikni sürgilādi "The dog made the deer run (*a'dā*) while following in its tracks to catch it.” Also for a person who runs after (*'adā xalfa*) a thing and attacks it to catch it. SURKĀLA'R SURKĀLA'MA'K sürgilār sürgilāmāk.

sürgilā-

:: 'UL 'UḠLAN BAŞIN· SIR·KA'LA'DIY ol oḡlin başin sirkālādi "He removed the nits (*şibān*) from his child's head.” :: 'UL SUVWUḠ SIR·KA'LA'DIY ol sūwuḡ sirkālādi "He mixed the water with vinegar (*xall*) (or other).” SIR·KA'LA'R SIR·K'LA'MA'K sirkālār sirkālāmāk.

sirkālā-

The rule in this chapter is the same as the others and may be formed by analogy with them.

G

:: 'UL QARMA'LA'DIY NA'NK·NIY ol qarmālādi nāḡni "He plundered (*nahaba*) the thing.” QAR·MA'LA'R· QAR·MA'LA'MA'Q qarmālār qarmālāmāq.

qarmāla-

End of the Book of Final Weak Words

In the Name of God the Merciful the Compassionate

Book of Nasal Words

Chapter of Biliteral Nouns 0

Maḥmūd states: Know that nasal words are of two sorts, those with *jīm* [i.e. -**nĉ**] and those with *kāf* [i.e. -**ŋ**]. Each of these types may be further divided into those [where the nasal feature appears] in the middle of the word, and those [where it appears] at the end. We shall mention them as [the plan of the book] necessitates.

B

“A gross and boorish (*ja'zari*, ‘*abl*’) man” is called: BUNK KIŠIY **böŋ kiši**. 0 BUNK **böŋ** is a shortened form of: ŠABANK **šabaŋ** (?) meaning “an iron rod (*mirzabba*)” [605]. And they say [in onomatopoeia] for the sound of something heavy when it falls on the ground: BUNK: 'AŦIY **böŋ etti**.

:: 'UFLA'N BANK: SIŦ·TA'DIY **oylān baŋ siŦtādi** “He cried like a baby (*bakā bukā* 'aŧ-ŧibyān).”

T

TANK **tāŋ** “Equal, like (*'idl*, *qim*).” Hence they say: TANK TUVŠ: **tāŋ tūš** for “an equal, a match (*'adl*, *qarīn*).”

TANK **tāŋ** “The right time or place (*imkān*, *mawḍi'*, *furṣa*)” of a thing. Proverb: TANK·SIŦZDA' TKIRM'N TURŦUR·SA' YARAŦ·SIŦZDA' YA'R· BARIYR: **tāŋsizdā tāgirmān turyursa yaraysizda yār barīr** 0 “If one constructs a mill

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in the wrong place or circumstance (*fī ḡayr mawḍi'ihī wa-imkānihi*) it will break in the wrong place.” This is coined about someone who does a thing at the wrong time. 0

TANK **taŋ**—with *išbā'*—“Sieve (*munxul*).” Arḡu dialect.

TANK NA'NK **taŋ nāŋ** “Something marvelous (*'ajīb*).” Thus :: TA'NK KURDUM **tāŋ kördüm** “I say a marvel.” 0

TANK: **taŋ** “Dawn (*ṣubḥ*).”

Verse:

TANK· 'ATA' YURTALIM

taŋ ata yortalim

BUD·RUJ: QANIN· 'IR·TALIM

budrač qanin irtālim

YAS·MIL BAKIN· 'URTALIM

basmil begin örtālim

'AM·DIY YIKIT· YWLSUVN

amdi yigit yewilsün

“We'll set out at the break of dawn, and seek the blood (and the blood-price) of BUD·RUJ: Buḍrač (a man of the Yabāqu), and burn the emir of Basmil,¹ now let the young men gather in

their squadrons.”² 0 :: TANK 'AĪIY **taṅ atti** “Dawn (*fajr*) broke.”

:: TUNK TUNK 'AĪIY **taṅ toṅ etti** “The heavy thing made [such] a sound when it fell on something solid (*muṣmat*).” 0 **taṅ toṅ**

“Anything that is not hollow (*lā jawf lahu*)” is called: TUNK NA'NK· **toṅ nāṅ**. Hence **toṅ** “alfa (*ḥalfā*)” is called: TUNK QAMIŠ **toṅ qamiš** meaning “Solid (*muṣmat*) reed.” And anything “frozen (*jāmid*)” is called: TUNK· **toṅ**. Thus “meat that has frozen (*jamida*) from the cold” is called: TUNK· 'AT· **toṅ ät**. The same for other things. 0

TAN **taṅ** “Any ancient building whose main part is gone but whose foundation remains, such as a high mound or tell which is the foundation of a citadel, or the like (*kull binā' kāna fī z-zamān al-awwal fa-dāhaba 'imāratuhu*³ *wa-baqiya aṣluhu ka-t-tall al-muṣrif wahwa aṣl kull quhandiz*⁴ *wa-naḥwuhu*).” **taṅ**

:: 'AR· TINK· TUR·DIY **är tiṅ turdi** “The man stood upright (*intaṣaba . . . qā'imān*).” **tiṅ**

J

JAN·K· **čaṅ** “Cymbals (*ṣanj*).”⁵ 0 **čaṅ**

JUNK 'AT· **čoṅ ät** “Boneless (*ḥabr*) meat.” **čoṅ**

:: QULA'QIM JINK· 'AĪIY **qulāqim čiṅ etti** “My ears rang (*ṭannat*).” The same for the sound of bells (*jalājil*) or a brass basin (*ṭašt*) or the like. **čiṅ**

:: JINK TULUV KUVL· **čiṅ tolu kōl** “A pond filled (*mal'ān*) with water.” Also, anything that is “filled to the limit (*imṭala'a ṛāyatān fīhi*)” is called: JINK· TULUV **čiṅ tolu**.

:: QULA'QIM JINK· 'AĪIY **qulāqim čiṅ etti**—this is more elegant than the former.⁶

D

:: DANK· DUNK· 'AĪIY NA'NK· **daṅ doṅ etti nāṅ** “The thing made [such] a sound.” **daṅ doṅ**
This is like: TANK· TUNK· 'AĪIY **taṅ toṅ etti** “It made [such] a sound.”

S

SANK· **saṅ** “Bird dung (*salḥ aṭ-ṭā'ir*).” Thus :: QUŠ· SANKIY **quš saṅi** “Dung (*ḍarq*)” **saṅ**

600 ²MS. *yatakabbabū*, read *yatakattabū*.

³MS. *'amātahu*.

⁴MS. *qahndr*.

⁵MS. *ṣinaj* (vowels by later hand).

⁶Therefore the former (two entries above) is perhaps to be read **čoṅ** (or **čaṅ**, cf. 619 **čaṅila-**).

of a bird.”

SUNK· soṅ “Heel (*‘aqib*),” of a man. SUNK soṅ A particle meaning “after (*ba‘da*).”¹
Hence :: SAN· MANIK· SUNK·DA· KAL· sän mänig soṅda (soṅra ?) käl “You come behind me
(*xalfi*).” 0 SUNK· soṅ “The last part (*āxir*),” of any object or act. :: BV SUVZ· SUNKIN·
DA· ‘AY·FIL bu sōz soṅinda ayṅil “You speak at the end of (*āxira*) this speech, or just after it
(*‘aqibahu*).”

soṅ

:: QULA‘QIM· SINK ‘AṬIY qulāqim siṅ etti “My ears rang (*ṭannat*).” :: KUMIN·JA’
[sic] SINK ‘AṬIY kömičä siṅ etti “The gnats buzzed (*naqqa*).” The same for flies that buzz
(*ṭanna*).

siṅ

Q

:: QA‘Z· QANK· ‘AṬIY qāz qaṅ etti “The goose made such a sound [honked].” It is
onomatopoeic for any similar sound.

qaṅ

QUNK· ‘AT· qoṅ ät “Muscle (*at-‘aḍāla min al-laḥm*).”

qoṅ

K

KUNK· küṅ “Slavegirl (*ama*).”

küṅ

“Anything wide (*wāsi‘*)” is called: KINK· NA‘NK keṅ nän. Proverb [cf. 123 *opraṣ*·]:
KIYNK TUVN ‘UB·RA‘MA‘S· KANKA‘Š· LIK BILK ‘AR·TA‘MA‘S· kēṅ tōn oprāmās, keṅāšlig
bilig artāmās “The wide garment will not wear out; intelligence fertilized by counsel will not go
bad.” This is coined to advise someone to take counsel with others in carrying out his affairs
and not to act independently.

keṅ

P

M

MANK· mänṅ “Bird seed (*‘alaf aṭ-ṭā‘ir*).” It is the word for pieces of grain that are
pecked at (*mā yultaqaṭu min al-ḥubūb*). Proverb: QUŠ· TUVR·QA’² MANK· ‘UJUN ‘ILI·
NUVR· quš törqa mänṅ üčün ilinūr “The bird gets caught in the snare only because of the seed.”
This is coined about someone seeking sustenance who falls into something he does not like.

mänṅ

P

MANK· mänṅ “Mole (*xāl*),” on the face.

Verse:

BIYRINK MANK’ SUVZKIY(N)A’

bēriṅ maṅa sōzkiyā

MANK· LIK QAR’ TUZ·QIYA’

mänṅlig qara tuzqiya

YALWIN TT’R KUZKIY(N)A’

yelwin tutār közkiyā

MUNKUM MANIK BILINK’

muṅum mänig bilin-ä

V

601 ¹MS. *ba‘adu*.

²Later hand has crossed out *sukūn* (·) and put a dot above the R (indicates Z).

“Give me³ a little promise, O black-moled one, O charming one, who traps with her bewitching eye;⁴ know what I have suffered (for love).”

MUNK TA'Γ **muŋ** tāγ “Wisdom tooth (*ḍirs al-ḥulum*).” Thus :: MUNK TA'Γ 'UN-DIY **muŋ** tāγ öndi “The molar (*nājid*) appeared.” 0 muŋ

MUNK **muŋ** “Hardship (*miḥna*).” Proverb: 'AR-KA' MUNK TAKIYR· TA'Γ· SAN-KIRIYNK' YAYL TAKIYR· ärkä **muŋ** tāgīr tāy sāniriñä yel tāgīr “Hardship may come upon a man (just as) the wind strikes” P

[III. 266/360]

602

the mountain peak”—then it will leave him, just as the wind passes on, leaving the mountain peak as it was. 0

MINK· **miŋ** “Thousand (*alf*),” in numbering. Proverb: BIYRIN· BIYRIN· MINK BULUVR· TAMĀ' TAMĀ' KUL· BULUVR **bīrin bīrin miŋ** bolūr tama tama köl bolūr “One by one becomes a thousand, drop by drop becomes a pond.” Coined to advise someone to accept a thing even though it is small. miŋ
P

N

NANK· **nāŋ** “Thing (*šay'*).” Thus :: BUV NA' NA'NK 'UL bu nā **nāŋ** ol “What is this thing?” 0 nāŋ

NANK **nāŋ** “Wealth or property (*māl*).” Verse:

BULMIŠ NANKIK SAWAR· SAN	bulmiš nāŋig säwār sän	V
'AQRUN 'ANKAR SAQINKIL	aqrun aŋar säwingil	
BAR·MIŠ NANKIK SAQIN·M'	barmiš nāŋig saqinma	
'AZRA'Q 'ANKAR 'UKUNKIL	azrāq aŋar öküngil	

“You love the wealth you have found, but rejoice hesitantly in it (for perhaps it will leave you, so do not pride yourself on it overweeningly); worry not over wealth you have lost, and regret it but a little (since regret will not bring it back to you).” 0

Initial Weak

YANK· **yaŋ** “The model or pattern (*markaz*)” of a thing, from which one takes the measurements to make another thing in the same shape. Thus :: BURK· YANKIY **börk yaŋ** “Cap pattern”—they cut out wings or a round hole from paper, or else mold something out of clay like a ball, and measure the brocade for the cap against it, then cut it accordingly. The same for the pattern of anything. yaŋ

YUNK **yuŋ** “Lumpy meat (*lahm ḡudadi*) that sticks to the lung and that only women eat, never men.” yuŋ

601 ³MS. *lahu* “him,” read *lī*.

⁴*'ayn sāhira*, written by later hand in margin; “traps”: MS. *yašidu*, read *tašidu*.

YUNK· yuŋ “Wool, of sheep or camels (<i>şūf, wabar</i>).” YUNK yuŋ “Cotton (<i>quṭn</i>),” in Arγu dialect; also dialect of Yaγma and Qarluq.	D
YAYNK yēŋ “Sleeve (<i>kumm</i>).”	yēŋ
YINK yiŋ “Snot (<i>muxāṭ</i>).”	yiŋ

End of the Biliteral Chapters

Chapter: *fa'al, fa'ul, fa'il*, in its various vocalizations

T

TANKUT· **taŋut** Name of a tribe of the Turks. They dwell near Şin but claim to be of Arab origin.¹ **taŋut** N

[III. 268/362]

603

KINKUT **kiŋüt** Name of a city on the frontier of Uighur. 0 **kiŋüt** N

SIUNKUT **siŋüt** “A gift for which there is no compensation or matching gift (*al-hiba allatī lā yu'tāḍu minhā wa-lā ri'da¹ fihā*).” :: BUV 'T· MANKA' SIUNKUT BIYR·DIY **bu at maŋa siŋüt bērdi** “He gave me this horse outright (*wahaba*).” **siŋüt**

[R]

TUNKUR· **tünjür** “A woman's in-laws (*aḥmā' al-mar'a*)”—the brothers, father and mother [of her husband]. 0 **tünjür**

SANKIR· **sänjir** “Peak (*ra'n*)” of a mountain, “end (*ṭaraf*)”² of a wall. **sänjir**

SÄINKIR **siŋir** “Nerve (*aşab*).” **siŋir**

QUNUKUR 'UVN· **qoŋur ün** “A hoarse (*abaḥḥ*) voice.” 0 **qoŋur**

QUNKUR QUVY· **qoŋur qōy** “A chestnut (*aşhab*) sheep (or other).”

QINKIR 'AR· **qiŋir är** “A squinting (*aḥwal*) man.” For “cross-eyed (*aqbal*)” they say: 'IKY KUVZIY QINKIR· **ekki kōzi qiŋir** meaning “squinting in both eyes.” **qiŋir**

:: MAN MUNKAR 'AY·DIM· **män muŋar aydim** “I said to this one (*li-hādā*).” It is a demonstrative of the third person. **muŋar**

602 ¹ *wa-hum yaz'amuna anna aşlanā min al-'arab*; this could mean, “and they claim that we [i.e. Turks?] are of Arab origin.”

603 ¹ MS. *ri'dā*.

² MS. *ṭarf* (vowels by later hand).

“A spring of water (*‘ayn al-mā’*)” is called: MINKAR· **miñar** in Oğuz dialect. **miñar** D

Z

TANKIZ **tāniz** “Sea (*baħr*).” 0 **tāniz**

TUNKUZ **toņuz** “Pig (*xinzir*).” 0 TUNKUZ **toņuz** One of the twelve years. **toņuz**

QUNKUZ **qoņuz** “Dung beetle (*xunfusā*).” **qoņuz**

KUNKUZ **kōņüz** “Dung heap (*ad-dimn wa-l-kirs fi l-aṭlāl*).” It is dung and urine mixed and compacted together. **kōņüz**

MANKIZ **māņiz** “A person’s complexion (*lawn*).” Hence :: QIZIL· MANKIZLIK **māņiz**
qizil **māņizlig** “A man with red cheeks.” The word usually refers to cheeks (*wajna*). 0

MUNKUZ **mūņüz** “Horn (*qarn*),” of any animal. MUNKZ MUNKZ **mūņüz mūņüz** **mūņüz**
Name of a boys’ game. They squat down on the canal bank and fill the area between their thighs
with soft wet sand which they beat with their hands. One of them [says]: MUNKUZ MUNKUZ
mūņüz mūņüz meaning “Horn! horn!” They ask: NA’ MUNKUZ **nā mūņüz** meaning “Horn of
what?” Then he begins to count off all the animals that have a horn and they shout back each
name as he says it. Suddenly he slips in the name of a hornless animal, such as “camel” or
“donkey,” and any of them who repeats it gets thrown into the water. Proverb: SUSAKA’N
'UVD·QA' TANKRIY MUNKUZ BIYR·MA'S· **sūsān üdqa tāņri mūņüz bērmās** P

[III. 269/364] **604**

“God does not give a horn to the ox that butts.” Coined about someone who wants to do a
thing but cannot, since had he been able to he would have brought harm to people thereby.

S

KANKAS· SUVW **keņas sūw** “Shallow (*daħdāħ*) water.” The same for an easy (*sahl*) **keņas**
matter.

Ş

SUNKŞ **sūņüş** “Attacking, jousting, battle (*tirād, muṭā’ana, ħarb*).” SUNKŞ **sūnüš** A **sūņüş**
man’s name. 0 N

KANKAŞ· **keņas** “Taking counsel, deliberation (*al-mašwara wa-t-tadbīr fi l-umūr*).” **keņas**

Γ

MANKIF **maņiy** “Step (*xaṭwa*).” Thus :: 'NIK MANKIFY KUVR **anig maņiyi kōr** **maņiy**
“Look at his step.”

Q

TANKUQ **tañuq** Name for "a gift, containing food and brocade (*dabābīj*),¹ that is brought out for kings on campaign or the like (*fī safar wa-naḥwihi*)." TANKQ **tañuq** Name for "a piece of brocade (*dībāj*) that is given to one who makes a goal in polo." TNKUQ **tañuq** "The piece of silk (*ḥarīra*) that is attached to the heads of lances and to standards during battle." 0 **tañuq**

SINKUQ NA'NK **siñuq nāñ** "Something broken (*maksūr*)." The Oʻyuz says: SINUQ· **siñuq** without *ḡunna*² and they are correct according to the rule, since the word derives from: (sinuq D) SIN-DY **sindi** meaning "It was broken (*inkasara*)" and there is no *ḡunna* in the verbal stem.

L

TANKIL KAYIK **tañil kāyik** "An antelope (or other) with stripes on the forelegs (*fī yadayhi xuṭūṭ*)." **tañil**

:: YUKUVN JINKIL JINKIL 'AṬIY **yügün çinil çinil etti** "The bridle made [such] a sound [jingled]." Also for any sound that resembles that. **çinil**

SINKIYL· **siñil** "A man's younger sister (*al-uxt aṣ-ṣaḡīra li-r-rajul*)." 0 **siñil**

KUNKUL· **könül** "Heart, mind (*qalb, fu'ād, fiṭna*)." Hence "a clever (*faṭin*) man" is called: KUNKUL LUK· 'AR· **könüllüg är**. Proverb: KUVZDAN YRA'SA' KUNKUL DAN YAM' YRA'R **közdän yiräsa köñildän yemä yirär** "When lovers are far from the eye their love also is far from the heart" [Out of sight, out of mind]. :: KUNK·LUNK NATAK **könliñ nätäg** "How is your state-of-mind (*fu'ād*)?" **könül** P

Doubled

?NNK **tänjig (?)** "The air (*hawā*)." **tänjig ?**

SANKAK· **sänäk** "Jug (*kūz*) for drinking, jar (*jarra*)." Oʻyuz dialect. 0 **sänäk D**

SINKAK **siñäk** "Gnats (*baqq*)," in the language of the sedentary populace. The nomads use this word for "flies (*dubāb*)." **siñäk D** Verse:

[III. 271/367] **605**

SANDA' QUBAR· JADAN·LA'R	sändä qopar čadanlär	V
QUḌḌUV SINKAK· YILAN·LA'R	quḏḏu siñäk yılanlär	
DUK MINK QUYUV TUMAN LA'R·	dük miñ qayu tümänlär	
QUḌ·RUQ· TIKİB· YUKRUŞUVRU	quḏruq tügüp yügrüşür	

Describing the debate of Summer and Winter; Winter says to Summer: "In you there arise scorpions; flies, gnats, (harmful worms) and snakes; [thousands and tens of thousands]; they tie their tails and attack."

604 ¹MS. *dabābīj*.

²MS. *yu'abbaru 'anhu (?)*, read *bi-ḡayr ḡunna*.

SUNKUK· **siñük** “Bone (*‘aẓm*).”¹ Proverb [cf. 612 **yalñuq**]: ’ADKUV ’AR· SUNKUVKY ’ARIYR· ’ATIIY QALIYR· **üdgü är siñüki ärir ati qalır** “A good man’s bones rot (in the dust) but his memory remains (forever).” Coined to advise someone to do good. siñük
P

Final Weak

K

TUNKUV **tuñu** “Deaf (*aṭrüş*).” tuñu

TUNKA’ **toña** “Tiger (*babr*).” It is the one that kills the elephant. This is its root-meaning; however, this word has remained with the Turks and its meaning persists among them.² It is often used as a title, thus: TUNKA’ XA’N **toña xān**, TUNKA’ TIKIYN **toña tegin** and the like. King Afrāsiyāb, chief of the Turks, had the title: TUNKA’ ’AL·B· ’AR· **toña alp är** meaning “A man, a warrior, (as strong as) a tiger.” toña
N

SUNKUV **siñü** “Lance, spear (*rumḥ, qanā*).” siñü

:: SANK’ ’AY·DIM **saña aydim** “I said to you (*laka*).” 0 saña

:: BUV ’AŞ ’UL SNKY **bu aş ol siñi** “This is food which is wholesome and digestible (*marī, hani*).” siñi

Doubly Weak

YANKA’ **yaña** “Side of a river, bank of a canal (*jānib al-wādī, şaṭṭ kull nahr*).” Oğuz dialect. 0 yaña D

YANKY NA’NK· **yañi nāñ** “New (*jadīd*), of anything.” 0 yañi

YUNKUV **yuñu** Name of a large river which flows by the town of Bārmān. This was built by the son of Afrāsiyāb on its bank, and the builder’s name was Bārmān, so the city was named after him. This is just as the land of Rūm was named after ar-Rūm son of Esau son of Isaac the prophet, God’s blessings upon him. yuñu N

Final *yunma*

ŞABINK **şabiñ** (?) “An iron rod (*mirzabba*).” Çigil dialect. şabiñ ? D

605 ¹ MS. *‘aẓam*.

² *Hādā huwa la-şl lākin baqiya hādā l-ism fī-t-turk wa-ẓalla ‘indahum ma’nāhu*. We can make sense of this if we understand Kāşyarī to be saying that although the word is archaic (cf. on **tayāñu** 610) the Turks still retain it (as a title). Thus Taymas II,96. We can make better sense if we amend *ẓalla* to *zāla* (this is preferable to Clauson’s *ḍalla*, ED 515) and understand Kāşyarī to be saying that although the word originally means “tiger” the Turks have retained the word only (as a title) but have lost its meaning.

SIDINK KUVL **sidin kōl** Name of a lake (*buḥayra*) near Qoçñār³ Bāši. 0

sidin N

QADINK **qađin** “Birch (*xalinj*).” Proverb: QADNK QA’ŠINK⁴ SUKUT SUVLINK’ **qađin qāsiņa sögüt sōliñä**. Its meaning was given above [s.v. sögüt 179, sōl 502].

qađin
P

To curse at a slave they say: QAŠANK· **qašaņ** meaning “You vile one! (*yā la’im*).”

qašaņ

[III. 273/370]

606

R

BURNK **buruņ** “A bowshot to the utmost possible distance (*al-ḡalwa li-r-ramy*).” :: BURNK· ’AŦIY **buruņ atti** “He shot an arrow to the utmost possible distance.” 0

buruņ

BURNK **bürüñ**—with *išmām* of the *rā*—“Whirlpool (*tayhūr al-mā*).”

bürüñ

TARINK TANKIZ· **tāriņ tāñiz** “A broad and deep (*afyah*, *amīq*) sea.” The Oḡuz [call] anything that is ample and deep (*ḡazir ḡamīq*): TARINK **tāriņ**. Thus :: TARINK· ’UV-RIY **tāriņ öri** “A deep (*ḡamīq*) ravine.” :: TARINK BIL·KA’ **tāriņ bilḡä** “A scholar of profound learning and wisdom (*ḡazir al-’ilm wa-l-ḡikma*).”

tāriņ
D

:: QULA’QIM TIRINK ’AŦIY **qulāqim tiriņ etti** “My ears rang (*ḡannat*).” It is onomatopoeic for any such sound. Thus :: YA’SIN TIRIŦK ’AŦUR·DIY **yāsin tiriņ ettürdi** “He twanged (*anbađa*) his bow”—onomatopoeic for the sound of the bowstring. 0

tiriņ

JIRINK· **čiriņ** Onomatopoeic for the sound of a brass basin (*ḡast*) or the like.

čiriņ

KURNK KUVL **körüñ kōl** Name of a lake (*buḥayra*), like a pond (*ḡadīr*), near Kāšḡar. **körüñ N**

Z

BIZINK **biziņ** A particle made up of the word: BIZ **biz** meaning “we” plus the *kāf* of the second person (*kāf al-xiḡāb*). Thus :: BIZNK· ’AW **biziņ äw** “Our house.” The meaning is, “This is the thing which is ours (*lanā*).” 0

biziņ

K

TAKINK· **tägiņ** “Sable (*samūr*).”

tägiņ

L

BALINK· **bäliņ** “The panic (*hazāhiz*) that befalls a people at the approach of an enemy.” And “a man who is frightened away (*nafūr*) from something” is called: BALINK·¹ KIŠY **bäliņ kiši**. 0

bäliņ

605 ³QUJ·NK’R·—R added by later hand.

⁴Three dots of Š by later hand (?).

606 ¹JIY added in the margin by later hand.

BULUNK· **buluṅ** “Corner (*zāwiya*).” 0

buluṅ

TULUNK **tuluṅ** “Temple of the head (*ṣudy*).” TULUNK **tuluṅ** “A gear (*hana*) on the bridle of a horse that is placed under the horse’s ear and the strap of the temple and head is inserted in it.” Thus :: YUKUN TULUNKIY **yügün tuluṅi** “Bridle apparatus (*tahyi’a al-lijām*).” 0

tuluṅ

“A man who is boisterous and talkative (*ṣaxxāb, kaṭīr al-kalām*)” is called: JALANK BA’ŠY **čalaṅ bāsi**.

čalaṅ

A Šīnī bowl is called: JALINK ‘AYA’Q **čaliṅ ayāq**. 0

čaliṅ

JALANK· YIYR· **čaliṅ yēr** “Ground that is saline and black and without vegetation as if it were burnt (*sabixa sawdā’ lā nabt fiḥā ka-annahā muḥtariqa*).” 0

XULINK **xuliṅ** Name of a silk (*ḥarīr*) of various colors imported from Šīn. 0

xuliṅ

QALINK· **qaliṅ** “Bridewealth (*muhr*).” Proverb: QALINK· BIYR·SA’ QIYZ· ‘ALIYR· KARA’K BUL·SA’ QIYZ· ‘ALIYR· **qaliṅ bērsā qiz alīr, kārāk bolsa qiz alīr** 0 “When a man gives the bridewealth he will find the bride a virgin; when

qaliṅ
P

[III. 275/371]

607

he seeks something that he needs he will have to pay dear for it.” [Lit. “If he gives the bride-wealth he gets a maid, if he needs something he buys it dear.”] Verse:

BIR·DIM SANK’ QALINK
‘AM·DY MŪNIY ‘ALINK·
‘AM·K’K· MANIK BLINK
‘UFRAR TNKR BARḒLY

berdim saṅa qaliṅ
amdi muni aliṅ
āmgāk mānig biliṅ
uḡrar tūjūr baryali

V

The groom says to his father-in-law: “I have given you the bridewealth; take this [now], and know the trouble and effort it cost me (to gather this wealth); the father-in-law (said that he) is on his way to visit.” 0

KULNK **kölün** “A pond of stagnant water where birds nest (*jiyya* [defined]).”

kölün

Initial Weak

[B]

YABANK YIYR· **yapaṅ yēr** “Quicksand (*al-‘ānik min al-arḍ*).” It is sand (*raml*) in which the legs of animals sink so that it is difficult to extricate them.

yapaṅ

T

YATNK **yataṅ** “The bow (*ḥaniyya*) used to tease wool.”

yataṅ

D

YADINK SUVW **yadiñ sūw** “Shallow (*ḍaḥḍāḥ*) water that spreads (*yanbasiṭu*) over a land surface.” **yadiñ**

Š

YUŠANK TA'Š· **yüšāñ tās** “Smooth (*malsā'*) rock.” **yüšāñ**

L

YALINK QILJ **yaliñ qilič** “A bare (*mujarrad*) sword.” 0 YALINK 'AR· **yaliñ är** **yaliñ**
 “A naked (*uryān*) man.” And anything naked (*'ārī*) is: YALINK· **yaliñ**.

“A place in which the wind blows a great deal (*yakṭuru fiḥā hubūb ar-rīḥ*)” is called: **yeliñ**
 YALINK **yeliñ**. :: BUV YALINK KUVN **bu yeliñ kūn** “[This is] a windy (*rāḥ*) day.”

Nasal with *jīm*

R

BRINJ NA'NK **birinč nāñ** “First (*wāḥid*), of a thing.” This is an analogical form **birinč**
 (*luḡa qiyāsiyya*), rarely used. 0

KUZUNJ [sic] **körünč** “Viewers or sightseers (*al-qawm an-naẓẓāra ilā šay'*).” **körünč**

Z

BZNJ **bäzänč** “A skein (*šahraja*) of silk or yarn.” 0 **bäzänč**

BZNJ **bäzänč** Name of a plant with red stem and leaves that grows in orchards and is eaten as a medicinal.

F

SAWINJ· **säwinč** “Joy or happiness (*surūr*).” Proverb: 'KUVŠ SAWNJ BULSA' **säwinč**
 QATIF 'UX·SUNUVR **üküş säwinč bulsa qatiḡ oxsinūr** 0 “One who has great joy may fall P
 into something which will cause him severe sorrow.” Advises moderation. Verse: V

MANDA' BULNUR SAWNJ 'UTY QAD·ḤUV 'ATA'R·

QARŠIY KURUB· SAḤ·DIJ· 'ANY 'UJMAQ 'AT'R·

mändä bulnur säwinč oti qaḍḡu otār

qarši körüp saydič ani uçmaq atār

[III. 277/374]

608

“In me is found the drug of joy (*farah wa-surūr*) that mows down sorrow; were a friend to see my palace he would call it paradise (because of its pleasantness).” 0

SAQINJ **saqinč** “Distress or sorrow (*hamm*).” **saqinč**

L

QILINJ· qilinē “A character trait (*xuluq*).” Thus :: 'ADKUV QILINJ ädgi qilinē “A good character trait.” Also for its opposite. QILINJ qilinē “Coquetry (*taʿannuj, dalāl*), of a woman.” They say to a woman: 'UKUŠ· QILINJ·LAN·M' üküš qilinēlanma meaning “Do not be so coquettish.” 0

KULUJINJ· külinē “Laughter (*ḍahik*).” 0 külinē

Initial Weak

F

YFNJ yawinē Name of a city near Ila. yawinē N

K

YUKUNJ· yükünē “Prayer (*ṣalāt*).” Qifcāq dialect. Thus :: TANKRIYKA' YUKUNJ yükünē D YUKUNDIY tānrikä yükünē yükündi “He prayed (*ṣallā*) to God Most High.” :: 'UL BAK·KA' YUKUNJ YUKUN·DIY ol begkä yükünē yükündi “He bowed his head (*ṣa'ta'a ra's*) to the emir (or other).”

Final Weak

T

TUTUN·JUV 'UḠUL· tutunēu oḡul “Adopted (*allaḍī tabannāhu r-rajul*) child.” tutunēu

R¹

SAZINJY [sic] TA'ŠIY sarinēi (?) tāši “Gypsum (*ṣuhrūj*).” sarinēi ?

QARIN·JA' qarinēa “Ant (*naml*).” Oḡuz dialect. qarinēa D

Initial Weak

YURIN·JA' yorinēa “Clover (*qatt*).” Oḡuz dialect. yorinēa D

Chapter: *fa'āl*

R

SINKA'R· siṅār “Side (*jānib*)” of a thing. Thus :: SINKA'R·DIN YURIY siṅārdin yori siṅār
“Walk alongside (*jāniban*).”

- :: MUNKA'R· 'AY·DIM₂ **muṅār aydim** "I said to this one (*li-hādā*)."
muṅār
- MINKA'R **miṅār** "Spring of water (*'ayn al-mā*)."
 Oḡuz dialect. **miṅār D**
- N
- ?NKA'N· **taṅān³** "A white-headed (*aşqa* [defined]) crow."
taṅān
- SANK'N NA'NK **saṅān nāṅ** "Any bitter (*'afş*) taste."
saṅān

Initial Weak

F

- YUNKA'Γ· **yoṅāγ** "Slander and calumination (*waşy*, *si'āya*)⁴ before the emir." Thus **yoṅāγ**
 :: 'ANY YUNK'Γ YUNKA'DIY **ani yoṅāγ yoṅādi** "He slandered him (*waşiya bihi wişāyat^{an}*)
 before the sultan."

Q

- YANK'Q **yaṅāq** [Cheekbone] "the bone in which the teeth are set on either side of
 the mouth (*al-'aẓm alladī ɣurizat 'alayhi l-asnān min jānibay al-fam*)."
yaṅāq
- YANKA'Q· **yaṅāq** "Side (*jānib*)," of anything. "A doorpost (*'idāda al-bāb*)" is called:
 QABUΓ YANKA'QIY **qapuγ yaṅāqi** from this word.

N

- YANKA'N· **yaṅān** "Elephant (*fil*)."
 The Oḡuz do not know this word. **yaṅān D**

Chapter: *fa'lā*, in its various vocalizations

R

- TANKRIY **tānri** "God, glorious and exalted (*allāh 'azza wa-jalla*)."
 Proverb: TUYIN **tānri**
 TABUΓ·SA'Q TANKRIY SAFINJ·SIZ **toyin tapuysāq tānri sāwinčsiz 0**
P

[III. 279/377]

609

"The priest of the infidels is worshipful of God Most High, but God (praised and exalted) is not pleased with his devotion." 0 Coined about someone who does a thing to another thinking to please him, but he is displeased with it. Verse:

TUN KUN TABUN TANKRIYK' BUY·NAMAΓIL
 QURQUB· 'ANKAR 'AY·MANUV 'UY·NAMAΓIL

V

608 ²Dot over D (indicating D) crossed out.³See ED, 523.⁴MS. *sifāya*.

tün kün tapun täñrikä boynamayil
qorqup añar äymänü oynamayil

“Worship God night and day and be not stiffnecked; fear Him and in fear and shame before Him be not playful.” 0 The infidels—may God destroy them!—call the sky (*samā*): TANK·RIY **täñri**; also anything that is imposing (*ażuma*) in their eyes they call: TANK·RIY **täñri**, such as a great mountain (*şawd*) or tree (*dawh*), and they bow down to such things. Hence they call a “wise man (*‘ālim*)”: TANKRIKA’N **täñrikän**. We take refuge from error in God! 0

D

TUNKRA’ **tonra** “Body filth (*wasax al-badan*).”

tonra

:: ‘AR· ‘UNK·RA’ YAŦIY **är öñrä yatti** “The man lay on his back (*‘alā qafā*).” 0

öñrä

:: ‘AR· TUNK·RA’ TUŞTIY **är töñrä tüşti** “The man fell on his face (*akabba . . . ‘alā wajh*).”

töñrä

TUNKSUV **tuñşu** “Lantern (*manāra as-sirāj*).” 0

tuñşu

JANK·ŞUV **čañşu** “A small tunic (*qurtuq şayir*).”

čañşu

JANK·ŞIY **čañşi** Name of an emir of Khotan. That city was conquered on account of him. They say that [the name] is changed¹ from Jamsīd.

čañşi N

K

MANKKUV **mängü** Something “immortal (*xālid*)”; also, “immortality (*xulūd*).” It is both a simple noun and a verbal noun. :: MANK·KV ‘AŽUVN **mängü ažün** “The abode of immortality (*dār al-xulūd*).”

mängü

Verse:

TUŦUB· TAŦIY QAL·MADIY MANKKUV ‘ARAN

V

‘AŽUN KUNIY YUL·DUZIY TUŦ·JIY TUŦA’R·

tuŦup taqi qalmadi mängü ärän

ažun küni yulduzi tutči tuŦār

Describing Time: “One who is born does not live immortal; but the sun and stars of the world keep rising forever (and do not fade).”

L

JANK·LIY MANK·LIY **čañli mañli** Name of a boys’ game. The Arabs call it *dawdāt* (“seesaw”).

čañli
mañli

QANK·LY **qañli** “A wagon (*‘ajala*) for carrying loads.” 0

qañli

QANK·LIY **qañli** Name of an important man of Qifčāq.

N

SALNKUV **salñu** “Slingshot (*al-şaddāfa allatī yurmā bihā l-ħaşā*).”

salñu

609 ¹ *maqlūb*; Clauson (ED 426) suggests amending to *maŦlūb* and translating: “It is said that he was overthrown by Jamsīd.” The *mīn* after *maqlūb* speaks against this; also cf. 522:12, etc.

ŠUNK·LA' šunja *du'būb* [defined as:]

šunja

[III. 280/379]

610

a plant in the country of Arḡu of which the root is dug up and eaten.

QALNKUV qalḡu "Floating (*tuḡuww*) on the surface of the water." Hence :: SUF-
DA' QALNKUVLA'DIY *suwda qalḡūlādi* "He floated (*taḡā*) on the water." 0

qalḡu

KUZNKUV kōzḡū "Mirror (*mir'āt*)."

kōzḡū

Initial Weak

[Q]

YANK·QUV *yaḡqu* "Echo (*bint al-jabal wahwa ṣ-ṣadā*)."¹ Proverb [cf. 470 *yaz-*]:
YAZ·MA'S·¹ 'AṬIM· YAI·MUR YANKILMA'S· BIL·K' YANK·QUV *yazmās atim yaḡmur*,
yaḡilmās bilgā yaḡqu 0 "The faultless² shooter is rain (since its target is the earth, which
is broad, so that) it never misses; the faultless scholar is echo (since it answers back just what
you have shouted)."² This is coined to excuse someone who makes an error.

yaḡqu

P

L

YALNKUV *yalḡu* Name of a girls' game ["swing"]. They tie the ends of a rope to a
tree or a beam, then a girl sits in the middle of the rope and kicks with her feet so that she
swings up and down.

yalḡu

K

YINJKA' *yinḡgā* Anything "thin or delicate (*daqīq*)."¹ Thus :: YINJKA' TUR·QUV
yinḡgā torqu "Thin silk." 0 :: YINJKA' QIYZ· *yinḡgā qīz* "Concubine (*surriyya*)."² And
"an ascetic and devout man (*nāsik, muta'abbid*)" is called: YINJK' KIŠIY *yinḡgā kiši*. 0

yinḡgā

YANK·KA' *yāḡgā* "Elder brother's wife (*zawja al-ax al-akbar*)."

yāḡgā

Chapter: *fa'ālū*

?N'NKUV [sic] *tayāḡu* The root word for "chamberlain (*fī aṣl al-luḡa al-ḡāḡib*)."¹
Then, when the [Arabic] word *ḡāḡib* became prevalent, it was replaced by it. Its root is the
word: TAYAN·DIY *tayandi* meaning "He depended (*i'tamada*)" since the king depends on
chamberlains, and also the subjects depend on them to present their petitions to him and to
receive his answer.

tayāḡu

Initial Weak

610 ¹ First A changed from U.

² MS. *ḡāḡiq*, read *ḡāḡiq*.

:: 'UL 'YŠIṬ' YANKIYLA' QIL·DIY ol işiy yaṅıla qildi "He undertook the matter anew, he tried a second time (*istajadda . . . wa-badā tāniyan*)."⁰ yaṅıla

End of the Trilateral Chapters

Quadrilateral Chapters

Chapter: *fa'lal*, *fan'al*, in its various vocalizations

J

TANKUJ [sic] tāngüč "Anything

tāngüč

[III. 282/381]

611

that is raised to the height of half a cubit (*murtafi' qadr nişf dirā'*)" such as the supports of a cooking pot, and the like. 0

SANLJ [sic] sāngäč Name of a kind of apple (*tuffāḥ*). They are small, the size of hazelnuts, and sweet.

sāngäč

R

SUNKQR suṅqur Name of a bird of prey (*jāriḥ min jawāriḥ aṭ-ṭayr*). It is smaller than the: ṬUṬ·RIYL¹ ṭoyril.

suṅqur

QUJNKA'R qoçṅār "Ram (*kaḥš*)."⁰ Proverb: 'IKIY QUJNKA'R BAŠIY BIYR 'AŠAJ·TA' BIŠMA'S· ekki qoçṅār baši bīr eşiçtä bişmās "Two rams' heads cannot be cooked in one pot." This is coined about two emirs or chieftains who are fighting over a city; one of them will have to leave it. 0

qoçṅār
P

QUJNKA'R· BA'ŠY qoçṅār bāši Name of a city.

N

Š

QNKDŠ QDŠ qaṅdaš qadaš "Sons of the same father and different mothers (*banū l-'allāt*)."⁰ Proverb: QNKDAŠ· QUM' 'URUVR· 'IK·DIŠ· 'URUV TAR·TA'R qaṅdaš qama urūr, ögdäš örü tartār "Sons of the same father but different mothers beat each other roughly (because of hatred between them); sons of the same mother help one another (because of love between them)."⁰

qaṅdas
P

Γ

MUNKLUṬ 'AR· muṅluṭ är "A man beset with hardships (*mumtaḥin*)."⁰

muṅluṭ

Q

"Anything marvellous or novel (*'ajīb yastaṭrifu minū*)" is called: TANK·SUQ·NA'NK **taṣuq nāṅ**. Hence "a food which is a rare delicacy (*alladī yajiduhu r-rajul ahyān^{an} li-nafāsatihi*)" is called: TANK·SUQ 'AŠ·**taṣuq aš**. 0

TIRNKAQ **tirṇaq** "Nail or claw (*ẓufr*)."⁰ **tirṇaq**

QIRNKA'Q· **qirṇāq** "A broad knife (*ṣafra*) like a cleaver (*sāṭūr*) used to cut meat or dough."⁰ **qirṇāq**

QAZUNKUQ **qazṇuq** "Stake or peg (*watad*)."⁰ "The celestial pole (*quṭb as-samā*)" is called: TAMUR QAZUNKUQ **tāmūr qazṇuq** meaning "Iron nail (*mismār ḥadīd*)," since the sky turns on it. 0

JĀINK·RAQ 'UVN **čirraq ūn** "A loud, clear (*jahīr, ṣāfi*) sound."⁰ **čirraq**

QNKRRQ **qanriq (?)** "Palate (*ḥanak*)."² 0 **qanriq ?**

QANK·SIQ 'ATA' **qanšiq ata** "Stepfather (*rābb*)."⁰ QANK·SIQ 'UḠUL **qanšiq oḡul** "Stepson (*rabīb*)."⁰ **qanšiq**

QALINKUQ **qalṇuq** "Scurf of the head (*ḥazāza³ ar-ra's*)."⁰ Also, anything that shrinks because it gets sticky (*inqabaḍa min luzūja aṣābathu*), such as a fur or a skin. **qalṇuq**

K

TUNK·LUK **tünlük** "Smokehole or window (*kuwwa*)."⁰ **tünlük**

JNK·LK **čänlik (?)** "Bindweed (*lablāb*)."⁰ **čänlik ?**

KUNK·LAK **könläk** "Shirt (*qamiš*)."⁰ **könläk**

L

DNK'L **dängäl (?)** "Node or knob (*ku'bura*)."⁰ **dängäl ?**

Initial Weak

[J]

YANKAJ [sic] **yängäč** "Crab (*saraṭān*)."⁰ Oḡuz dialect. **yängäč D**

611 ²Cf. Idrāk 75 **qanriq** "cartilage of the nose (*xayšūm*)"? (Thus Atalay, Dizin 261). MTW 160 and ED 640 both read **qonraq** and compare with 613 **qonraqy**; Brockelmann suggests amending *ḥanak* to *juḷjul* "bell"; Clauson to *jank* "cymbal."

³MS. *xarāza*.

S

YALNKUUVS·'AR· **yalñūs är** "A lone (*waḥīd*) man (or other)." **yalñus**

[III. 284/384]

612

Proverb: YALNKUUVS·QA'Z·'UTM'S· **yalñūs qāz ötmās** "The lone (*fard, waḥīd*) goose does not honk." This is coined to advise someone to seek help from others. P

Q

YANKRAQ **yañraq** "A mountain gorge (*‘āqūl al-jībāl wa-ṭarīquhā*) at the bottom of which there is a stream of water which a man can cross over by jumping (*bi-l-waṭb*), or the like." **yañraq**
0

YANK·ŠAQ 'AR· **yañšaq är** "A garrulous (*ṭarṭār*) man." 0 **yañšaq**

YALINKUQ **yalñuq** A name for Adam, God's blessings upon him. Proverb [cf. 605 **yalñuq N**
sinjūk]: YALINKUQ 'UFLY YUVQA'DUVR 'ADKUV 'ATY QALIYR· **yalñuq oγli yōqādūr** P
ädgü ati qalır 0 "The son of Adam passes away (with death), his good name remains behind
(if he has done good deeds)." Coined to advise someone to acquire virtue. YALNKUQ **yalñuq**
"Mankind (*al-bašar jamī'an*)."
Verse:

YAΓY 'ARUR· YALNKUQNK N'NKY TAW'R V

BILK 'ARIY YA'ΓISIN NA'LİK SAWA'R·

yaγi ärür yalñuqnig nāñi tawār

bilig äri yāγisin nälük säwār

"Man's wealth is an enemy to him; why should a man of intelligence love his enemy?" 0
YALNKUQ **yalñuq** "Slavegirl (*ama*)."
Dialect of Oγuz, Qifcāq, and Suvārīn. D

YANK·LUQ **yañluq** "An error (*xaṭa*)" in affairs, speech, action, etc. **yañluq**

[Final] *γunma*

TAB·JANK· **tapčan** "A three-legged [stool] shaped like a tray (*xiwān*) which the **tapčan**
vineyard keeper mounts when picking grapes in order to reach the bunches." Känčäk dialect. 0 D

JAL·BANK **čalpañ** "Mud (*waḥl*)."
D **čalpañ**

Š

JIFŠA'NK JAFİR **čiwšāñ čayir** "Sour (*qāriš*) juice." **čiwšāñ**

JAFŠA'NK **čawšāñ** "The shears for shearing sheep (*al-miqašš allađī yujazzu bihi l-* **čawšāñ**
yanam)." Čigil dialect. 0 D

JWŠA'NK **čawšāñ** "Blear-eyed (*a'maš*)."

KFŠNK **kāwšān** Name for a gift of food to one who helps stack the grain after it is cleaned (*hadiyya min aṭ-ṭa'ām li-man ḥaḍara l-kuds ba'd at-tanqiya*)." **kāwšān**

L

SUW·LA'NK· YΓIA'J· **suwlān yiṯāč** "A leafless (*mardā*) shrub, which has no branches on the stem." 0 **suwlān**

SUW·LA'NK· SAJ· **suwlān sač** "Lank (*sabaṭ*) hair."

Q

QALQNK **qalqaṇ** "Shield (*turs*)." A variant of: QAL·QAN· **qalqaṇ**. **qalqaṇ D**

Defective

TAY·LANK 'AR· **taylaṇ ār** "A man who is graceful and delicate, of pure countenance and clean dress (*zarīf laṯīf al-qadd waḍī' al-lawn naqī aṭ-ṭawb*)." This word is usually used **taylaṇ**

[III. 286/386]

613

for young lads. :: TAYLANK· YIKIT· **taylaṇ yigit** "A refined and graceful (*mutaqazziz*,¹ *zarīf*) youth."

With *jīm*

Γ

QAZ·ΓANJ **qazyanč** "Gain or earnings (*kasb*)." **qazyanč**

Q

QURQNJ **qorqunč** "Fear (*xawf*)." **qorqunč**

K

TAZ·KINJ **tāzginč** "Folds (*ma'āṯif*)," of mountains, or other. Similarly :: TAZKNJ **tāzginč**
YUVL **tāzginč yöl** "A winding (*multawī*) road."

Initial Weak

YUR·KAN·J **yörgänč** Like: TAZ·KNJ **tāzginč** for "winding (*iltiwā*)" or "bends (*aṯf*)" **yörgänč**
in a road, or other. 0 YURKNJ **yörgänč** Name of a plant that winds (*yaltawī*) about a tree causing it to dry up—"bindweed (*ašaqqa*)."

Chapter: *fa'lalu*

Γ

QUNK·RAΓUV **qoŋraγu** “Bells (*jalajil*).” 0 QUNKRAΓUV **qoŋraγu** “The pro- **qoŋraγu**
tuberant bone behind the ear (*xuššā*’² [defined]).”

K

SANK·RAKUV ’AT· **sänrägü at** “A horse that has glanders (*šudām*).” There is a flow **sänrägü**
of mucus from its nose like pus. This word may be used to curse out a boy whose nose is
always running.

Initial Weak

To curse out a boy they say: YINK·DAKUV **yindägü** meaning “Hey runny-nose! **yindägü**
(*yā man yasīlu min anfihī l-muxāṭ*).”

Quinquiliterals, on the pattern: *fa’anlāl*, in its various vocalizations

Q

SINKAR·SUQ **siŋarsuq** “Croup (*qaṭāt*)”—it is where the second rider sits on a horse. **siŋarsuq**

K

MUNKZK’K **münüzgāk** “A blister (*majal*) on the hand”—it is a rough spot that appears **münüzgāk**
due to work.

Final *γunna*

QARANK·ΓUV³ **qaraŋqu** “Darkness (*zulma*).” 0 **qaraŋqu**

:: YB· QAZNKQUV BUL·DIY **yip qaziŋqu boldi** “The thread was so knotted and **qaziŋqu**
tangled that it could not be undone (*in’aqada . . . wa-ltawā kaṭīr^{an} ḥattā lā yanšariḥa*).”

Initial Weak

Γ

YANKILΓA’N ’AR· **yaŋilyān är** “A man who forgets or gets wrong (*yansā, yuxṭi’u*) **yaŋilyān**
everything he sets about doing.

613 ²MS. *xāšā*.

³Γ altered from Q (?). Final *alif* (‘) by later hand.

Another type

TANKLKUJ **tāṅlāgüč** “Kite (*ḥida’a*)”—a bird. Oʻyuz dialect. **tāṅlāgüč** D

N

TANKLKUVN **tāṅlāgūn** “Kite (*ḥida’a*).” Dialect of the rest of the Turks. **tāṅlāgūn** D

TANK-RIKA’N: **tāṅrikān** “A wise man, a pious man (*‘ālim, nāsik*).” Dialect of the **tāṅrikān**
infidels. D

Sextiliterals

Q

YANKLDURQ **yaṅalduruq** “A piece of felt (*libda*) that is sewn on the shoulder of a felt cape and is used to cover the head during a blizzard or rainstorm. 0 **yaṅalduruq**

The joining of two unvowelled consonants did not appear in this book because nasality (*ḡunna*) is heavy and the joining G

[III. 288/389] 614

of two unvowelled consonants is also. Expressing both of them [together] in speech is therefore impossible. For this reason the latter is joined to liquids in order to ease the pronunciation [cf. 626]. There is one rare word [in which both occur], namely: SUVZ₂NKRY KYŠY **sözṅri kīši** meaning “a person who rants and raves (*mihḡār*)”; but even this word has *rā*’ which is one of the liquids and so the pronunciation is eased by its presence. Know it! **sözṅri**

End of the Chapters of Nasal Nouns

In the Name of God the Merciful the Compassionate

Book of Verbs

Chapter: Biliterals

T

:: QUŠ SINK₂DIY [sic] **quš tāṅdi** “The bird soared (*ḥallaqa*).” Similarly they say of an arrow that is shot up toward the sky and is lost from view in the air: ’UQ ²NKDY **oq tāṅdi** “The arrow soared.” ²NK’R¹ ²NKM’K **tāṅār tāṅmāk**. **tāṅ**

614 ¹In MS. this is misplaced before the translation of the previous example.

:: 'UL 'ANIK BAŠIN TANK·DIY ol anig bašin taṅdi “He tied a headband (*šadda* . . . *bi-‘iṣāba*) on his head.” The same for anything that you tie tightly (*šaddan qawiyyan*) with a rope or the like. TANKA'R· TANK·MA'Q· taṅār taṅmāq. 0 taṅ-

:: SUVF· TUNK·DIY sūw toṅdi “The water (or other) froze (*jamida*).” :: 'AR TUNK·DIY ār toṅdi “The man froze to death (*huri'a . . . min al-bard idā māta*).” TUNKA'R TUNKM'Q toṅār toṅmāq. toṅ-

S

:: 'AŠ· SINK·DIY aš siṅdi “The food was digested (*hana'a*).” :: SUVF· YZR·K' SINK·DIY sūw yērka siṅdi “The water sank (*γāra*) into the ground.” :: SUVZ· KUNKUL·KA' SINK·DIY sōz kōṅülkä siṅdi “The words had a good effect (*naja'a, 'amila*) on the heart.” SINK·A'R· SINK·M'K siṅār siṅmāk. siṅ-

:: 'UR·DAK QAMİŠ·Q' SİŪNK·DY ördäk qamišqa siṅdi “The duck (or other) concealed itself (*tadaxxala*² . . . *hattā tawārā*) in the reeds (or in the rubbish).” The same for anyone who goes into (*yadxulu*) a thing, such as a man who intrudes (*yatadaxxalu . . . dāmīran*) into a person's house, or the like. SİŪNKA'R SİŪN·KM'K sūṅār sūṅmāk. sūṅ-

M

:: 'AT· MUNKDY at möṅdi “The horse pulled in its legs and kicked (*jama'a . . . jarāmīzahu wa-ramaḥa*).” MUNK'R MUNKM'K möṅār möṅmāk. möṅ-

Initial Weak

:: 'AR· 'ANY YANK·DIY ār ani yāṅdi yāṅ-

[III. 290/391]

615

“(That) man overcame (*γalaba*) him (in something).” Oγuz and Qifčāq dialect. YANKA'R YANK·M'K yāṅār yāṅmāk. D

Chapter: Trilaterals, on the pattern: *fa'aldī*, with vowelled second radical,

in its various vocalizations

R

:: 'AR· 'UQ ²NKRDIY ār oq tāṅürdi “A man shot his arrow up toward the sky and it disappeared in the air (*ramā . . . muṣ'idan naḥw as-samā' hattā γāba fi l-jaww*).” The same if one launches (*azḥala*) a bird from one's hand so that it soars (*ḥallaqa*). ²NKRR ²NKRMA'K tāṅürür tāṅürmāk. tāṅür-

:: 'UL TANJUV SINKIR-DIY ol tanču siñürdi “He swallowed (*ibtala'a*) the morsel (or other).” SINKRUIR SINKRUMA'K siñürür siñürmāk. Similarly :: YA'Ṭ-NIY TARIYK' SINKIRDIY yāṭni tārīkā siñürdi “He caused the oil (or other) to penetrate (*anja'a*) his skin.” SINKIRUIR SINKRUIMA'K siñürür siñürmāk. siñür-

:: 'AR· YṬA'J QUNKURDIY är yiyāč qoñurdi “The man uprooted (*qala'a*) the tree (or other).” The same if the wind uproots something. QUNKRUR QUNKURMA'Q qoñurur qoñurmāq. qoñur-

:: 'AR· 'AWIN KIYNKURDIY är äwin kēñürdi “The man widened (*awsa'a*) his house (or other).” KYNKURUR¹ KYNKURMA'K kēñürür kēñürmāk. kēñür-

Z

:: 'AR· 'UB-KA' SINDA' TANKIZ-DIY är öpkāsindä tanızdi “The man swelled with rage (*işma'adda* [?] . . . *wahwa an yantafixa yaḍaban*).” :: 'UB-KA' TANKIZ-DIY öpkä tanızdi “The lung swelled (*intafaxat*)”—you pour vinegar and mustard on it to cook and it swells up. TANKIZAR· TANKIZ-MA'Q· tanızar tanızmāq. tanız-

Ş

:: TANKAŞ-DIY NA'NK tənāşdi nāñ “One thing was on the same level (*ta'ādala*) with another.” tənāş-

Verse:

MANIK· BILA' KAYNKAŞ-DIY	mānig bilä kēñāşdi	V
BILKY MANK' TANKAŞ-DIY	bilgi maña tənāşdi	
'ARAN BILA' SUNKŞDY	ärän bilä sünüşdi	
'AL·B· LA'R BAŞIN 'UL YUVA'R·	aplār başin ol yuvār	

Describing a man who took counsel with him in battle: “(When) he took counsel with me, his mind was on a level with mine; he jousted with the men (in battle), rolling the heads of the warriors (like balls).” 0 TANKA'ŞUVR TANKAŞM'K tənāşür tənāşmāk.

:: 'AR· TUNKUŞ-DIY är tönüşdi “The man bowed his head (*ta'fa'a* . . . *ra'sahu muṭriqan*).” TUNKUŞUVR TUNKUŞ-MA'K tönüşür tönüşmāk. 0 tönüş-

:: TUNKUZ TUNKUŞ-DIY tonuz tünüşdi “The boar fixed its gaze on the man and readied to attack him (*aḥdaqa* . . . *wa-hamma an yaḥmila 'alā l-insān*).” Also, they say of a man who hesitates before carrying out an order and stares at the one who gave the order with aversion (*iḍā ta'abbā qabūl al-amr wa-taraddada fi ḍālika wa-aḥdaqa n-naẓar ilā āmirihi*² *kārihan li-l-amr*): tünüş-

[III. 292/394]

616

'AR TUNKUŞDY är tünüşdi. TUNKŞUVR TUNKŞM'K-Q tünüşür tünüşmāk.

615 ¹ Second R added by later hand.² MS. *amrihi*.

:: SUVV·LA'R QAMUḤ: SINKIṢDIY sūwlār qamuy siṇišdi "The water was all absorbed (*tanāḍabat*).” The same for any liquid which is absorbed (*tadāxala ajzā'uhu*) into something else. SINKIṢUVR SINKIṢ·M'K siṇišūr siṇišmāk. siṇiš-

:: 'ĪKY 'AR· BIR·LA' SUNKUṢ·DY ekki ār birlā siṇišdi "The two men jousted in battle (*ḥarada . . . fi l-ḥarb wa-ḥā'anā*).” SUNKUṢUVR SUNKUṢ·M'K siṇišūr siṇišmāk. siṇiš-

:: 'UL MANK' KAYNKAṢ·DIY ol maṇa kēṇāšdi "He consulted (*sāwara*) with me.” KAYNKA'ṢUVR KAYNKA'ṢMA'K kēṇāšūr kēṇāšmāk. kēṇāš-

Q

:: 'ANIK YUVZİY 'UNKUQ·TIY anig yūzi oṇuḡti "His face became thin (*ḍamara*) (from sickness, or other).” :: BAR·JIN 'UNKUQ·TIY barčīn oṇuḡti "The brocade lost its luster (*ḍahabat ḥarāwa, naḍāra, mā', rawnaq*).” 'UNKUQA'R 'UNKUQ·M'Q oṇuḡār oṇuḡmāq. The same for anything similar to that. oṇuḡ-

:: 'AR· MUNKUQ·TIY ār muṇuḡti "The man was in trying or straightened circumstances (*umtuḥina, uḍḥurra*).” MUNKUQ'R MUNKUQ·MA'Q· muṇuḡār muṇuḡmāq. muṇuḡ-

L

:: SUKAL 'UNKUL·DIY sōkāl oṇuldi "The sick man recovered (*indamala*).” :: 'IYṢ· 'UNKUL·DIY iṣ oṇuldi "The affair (which had been in disorder) turned out right (*istaqāma*).” 'UNKULUVR 'UNKULM'Q oṇulūr oṇulmāq. oṇul-

:: YIḠA'J 'UNKUL·DIY yiḡāč üṇüldi "The wood (or other) was carved out (*nuqira*).” 'UNKULUVR 'UNKULM'K üṇülūr üṇülmāk. 0 üṇül-

:: TANKIL·DIY BA'Ṣ taṇildi bāṣ "The man wrapped his head with a headband (*aṣṣaba*)” [lit. "The head was bound"]. The same for anything that is tied (*sudda*) with a thread. TANKILUVR TANKIL·MA'Q· taṇilūr taṇilmāq. taṇil-

:: 'AR· 'IYṢTIN TUNKUL·DIY ār iṣtin tüṇüldi "The man despaired (*ayisa*) of the matter.” tüṇül-

N

:: 'AR· BAṢIN TANKIN·DIY ār baṣin taṇindi "The man wrapped his own head with a headband (*ta'aṣṣaba . . . wa-nfarada bi-fi'lihi*).” TANKINUVR TANKIN·MA'Q· taṇinūr taṇinmāq. taṇin-

Doubled

:: 'AR BAṢIN TUNKUṢ·TIY ār baṣin tōṇütti "The man bowed (*ḥa'ḥa'a*) his head (or other).” TUNKUṢUVR TUNKUṢ·M'K tōṇütūr tōṇütmāk. tōṇüt-

:: 'AR· 'UQIN TANKİTİY är oqin tənitti "The man shot his arrow up toward the sky (a'lā . . . muş'idān naḥw as-samā')." TANKTUVR TANKTM'K-Q tənītūr tənitmāk. tənīt-

:: 'AR· 'AWIN KİYNKİTİY är äwin kənitti "The man widened (*awsa'a*) his house (or other)." KİYNKİTUVR KAYNKİT·M'K kənītūr kənitmāk. kənīt-

Final Weak

K

:: 'UL MANK' KİYN·KA'DIY ol maḥa kənādi "He arranged his affair (*dabbara am-rahū*) with me." KYNK'R KİYNKA'MA'K kənār kənāmāk. kənā-

:: YİYR· KİYNKUVDIY yēr kənūdi "The place (or other) became wide (*tawassa'a*)." kənū-

[III. 293/396]

617

KİYNKUVR KİYNKUVMA'K kənūr kənūmāk.

Doubly Weak

:: 'UL 'ANY BAK·KA' YUNKA'DIY ol ani begkā yoḥādi "He slandered him (*waṣiya bihi*) before the emir (or other)." YUNKA'R YUNKA'MA'Q yoḥār yoḥāmāq. yoḥā-

Chapter: Quadrilaterals, on the pattern: *fa'laldī*, in its various vocalizations

R

:: 'UL QUŞ TUNKTRDIY ol quş tənītürdi "He let fly (*azḥala*) the bird (or the arrow)." TANK·TURUR· TANK·TURMA'K tənītürür tənītürmāk. tənītür-

:: 'UL 'AYQ TUNK·DAR·DIY ol ayāq tōḥdārdi "He turned over (*qalaba*) the bowl (or other)." TUNK·DARUR TUNK·DARMA'K tōḥdārür tōḥdärmāk. 0 tōḥdār-

:: SUJK 'AŞİİ' SINK·DURDIY sücig aşiş şındürdi "The wine made the food (or other) palatable (*amra'a*)." SINK·DURUR· SINK·DURMA'K şındürür şındürmāk. şındür-

:: 'UL 'ANY 'AWK' SİŞNK·DUR·DIY ol ani äwkä şındürdi "He had (the man) enter the house to spy it out (*adxala wa-ajassa*)." ¹ şındür-

:: 'UL 'ANY MUNK·QAR·DIY ol ani muḥqardi "He tried him and troubled him (*iḏḏarrahū wa-mtaḥana bihi*)." MUNKQARUR MUNK·QARMA'Q muḥqarur muḥqarmāq. muḥqar-

:: 'UL BIYR· N'NKNY BIYR·K' TAN·KAR·DIY² ol bīr nāḥni bīrkā tāngārdi "He balanced (*ādala*) one thing with another." TAN·KARVR² TANKAR·MA·K² tāngārūr tāngār·māk. tāngār-

§

:: BYR· NA'NK BYR·KA' TANK·LAŠDIY bīr nāḥ bīrkā tānlaşdı "One thing balanced (*ta'ādala*) the other." TANK·LAŠUVR TANK·LAŠMA·K tānlaşūr tānlaşmāk. 0 tānlaş-

:: 'UL MANIK BIR·LA' SUVZ· TANK·LAŠ·DIY ol mänig birlä söz tinlaşdı "He vied with me in listening (*istimā'*) to the words." TANK·LAŠUVR TANK·LAŠ·MA·Q tinlaşūr tinlaşmāq. tinlaş-

:: KIŞYLA'R BUV 'YŞİF TANK·LŞDIY kişilär bu işiy tanlaşdı "The people marvelled (*ta'ajjaba*) at this matter." TANK·LAŠUVR TANK·LAŠ·MA·Q tanlaşūr tanlaşmāq. Verse: tanlaş-

'URDIY BULIT 'INK·RAŠUV	ördi bulit inrašu	V
'QTY 'QN MUNKRŠV	aqtı aqın münräşü	
QAL·DIY BUDUN TANK·LAŠUV	qaldı bodun tanlaşu	
KUK·RAR TAQY MANKRAŠUVR	kökrär taqi manrašür	

Describing rain: "A cloud rose up with a roar, the torrent flowed from it moaning and murmuring, the people were left marvelling at it, while it thundered and shouted (and lightened)." 0

:: 'IKY 'URA'GUT MANK·DAŠ·DIY ekki urāyut mändäşdı "The two women plucked out each other's hair (*tanātafat . . . fa-axadät . . . ša'r al-uxrā*)." This indicates mutuality of the action (*mufa'ala*). MANK·DAŠUVR MANK·DAŠ·M·K mändäşūr mändäşmāk. mändäş-

Another type

§

[III. 295/399]

618

:: 'UL MANIK BIR·LA' MUINKAŠ·DY ol mänig birlä münäşdı "He rode behind me on the horse (*irtadafa ma'i l-faras*) (or the like)." MUINKAŠUVR MUINKAŠ·M·K münäşūr münäşmāk. münäş-

N

:: 'AR· 'IYŞ Q' KUNK·RAN·DIY¹ är İşqa kənřändi "The man² balked at carrying out the order and muttered to himself (*ħaruna li-l-iqdām 'alā l-amr wa-takallama ma'a nafsihī bi-kalām xafi*)." KUNK·RANUVR¹ KUNK·RAN·MA·K¹ kənřänür kənřänmāk. kənřän-

:: 'UL KIYNK·RUN·DIY ol kənřündi "The man lived a while in wide comfort (*tawas-sa'a . . . zamān^{an} fi ni'ma*)." KIYNK·RUNVR KIYNK·RUNM·K kənřünür kənřünmāk. kənřündi

617 ²Tašdīd (~) over the K crossed out by later hand.618 ¹U changed from A by later hand (?).²MS. *rajulāni*, read *rajul*.

:: 'AR· 'IYŠIN· TANK·LAN·DIY **är işin tənlandı** "The man took measures (*dabbara*) in his affair." TANK·LANUVR TANK·LANM'K **tənlanür tənlanmāk.** tənlan-

Initial Weak

:: 'UL 'SIK SUVVUḠ TUM·LUF·QA' YINK·ŠURDIY **ol isig sūwuy tumluḡqa yeḡ-yeḡsür-?** **šürdi (?)** "He mixed (*xalaḡa*) the hot water with the cold until it became lukewarm (*fātir*)." YAINK·ŠURUR YAINKŠUR·MA'K **yeḡsürür yeḡsürmāk.**

:: 'AR· YANKQUR·DIY **är yaḡqurdi** "The man turned (*iltafata*) right and left as though he heard a call or voice or sound (*hātif, ṣawt, ḡiss*)." YANK·QURA'R· YANK·QUR·MA'Q· **yaḡqurār yaḡqurmāḡ.** yaḡqur-

Chapter: *fa'lādi*, in its various vocalizations

D

:: 'UL YAḠIYNY SUNKDA'DIY **ol yaḡīni soḡdādi** "He followed on the heels of (*atba'a . . . wa-rakiba fī 'aqib*) the enemy." The same for anyone who chases after (*sāra 'aqiba . . . li-ya'xuda*) something. SUNKDA'R SUNKDA'MA'Q **soḡdār soḡdāmāḡ.** soḡda-

:: 'UL 'ANIK SAJIN MANKDA'DIY **ol anig saḡin māḡdādi** "He plucked out (*natafa*) his hair." māḡdā-

Verse:

'UḌM [sic] BARIB· SUNKDADIY
TKR [sic] TRUB 'ANK·DIDY
SAJN QR' MANK·DADIY
'ARZUḠVLAYUV 'AR 'WA'R

uḡu barip soḡdadi
tāḡrā turup aḡdidi
saḡin qira māḡdādi
arżūlayu är awār

V

Describing a man who has routed an emir: "He rode hard on his heels, he surrounded him to ensnare him; they plucked out his hair, the men crowding round him [like jackals]"—he likens the press of men around him to jackals since when they meet up with a man alone they circle round him and then eat him. MANKDA'R MANKDA'MA'K **māḡdār māḡdāmāk.**

R

:: 'UL QUNK·RA'ḠUV JINK·RADIY **ol qonrāyu çinradi** "He jingled (*ṣawwata*) the bells and rattled (*ṣalṣala*) the bridle." JINKRA'R· JINKRA'MA'Q· **çinrār çinrāmāḡ.** The same for any sound that resembles this. çinra-

[III. 297/402]

619

:: 'AR· 'IYŠQA' SUNKRA'DIY **är işqa soḡrādi** "The man balked at carrying out the order and disputed the statement (*ḡaruna . . . fī qabul al-amr wa-raddada l-kalām*)." SUNK·RA'R· SUNKRA'MA'Q **soḡrār soḡrāmāḡ.** soḡra-

:: 'UḠLA'N 'UVNIY QUNK·RA'DIY **oylān ūni qonrādi** "The boy's voice deepened (*ḡaluḡa*)." This occurs when he reaches puberty. :: QUVY· QUNK·RA'DIY **qōy qonrādi** "The sheep became chestnut colored (*aṣhaba*)." QUNKRA'R QUNKRA'MA'Q **qonrār qonrāmāḡ.** qonra-

:: 'AR· MANKRA'DIY **är maṅrādi** "The man (or other) shouted (*ṣāḥa*)." MANKRA'R **maṅra-**
MANKRA'MA'Q **maṅrār maṅrāmāq.**

:: 'UVD· MUNK·RA'DIY **uḍ münṛādi** "The ox bellowed (*xāra*)." MUNKRA'R **münṛā-**
MUNKRA'MA'K **münṛār münṛāmāk.**

Z

:: BIYR· NA'NK BIYR·K' MANKZA'DIY **bīr nāṅ bīrkā mānzādi** "One thing resembled **mānzā-**
(*taṣabbaha*) another." MANKZA'R MANKZA'MA'K **mānzār mānzāmāk.**

L¹

:: 'AR 'IYŠIḠ TANK·LA'DIY **är īširy taṅlādi** "The man marvelled (*ta'ajjaba*) at the **taṅla-**
matter." TANK·LA'R TANK·LA'MA'Q **taṅlār taṅlāmāq.**

:: BIYR NA'NK BIYR·KA' TANK·LA'DIY **bīr nāṅ bīrkā tāṅlādi** "He balanced (*'adala*
bayna) the two things." TANK·LA'R TANK·LA'MA'K **tāṅlār tāṅlāmāk.**

:: 'AR· SUVZ TĪNKLA'DIY **är sōz tiṅlādi** "The man listened (*aṣṣā*) to the words." **tiṅla-**
TĪNK·LA'R TNKLA'M'Q **tiṅlār tiṅlāmāq.**

:: QUŠ· SANK·LA'DIY **quš saṅlādi** "The bird excreted (*ḍaraqa*)." SANK·LA'R **saṅla-**
SANK·LA'MA'Q **saṅlār saṅlāmāq.**

Initial Weak

R

:: 'UL BYR· SUVZ YANK·RA'DIY **ol bīr sōz yaṅrādi** "He said something that should **yaṅra-**
have been kept secret (*takallama bi-kalām min ḥaqqihi an yuxfā*)." YANKRA'R YANKRA'
MA'Q **yaṅrār yaṅrāmāq.**

L

:: 'UL QUVYUN YUNK·LA'DIY **ol qōyin yuṅlādi** "He sheared (*jazza*) his sheep." **yuṅla-**
YUNK·LA'R YUNK·LA'MA'Q **yuṅlār yuṅlāmāq.**

Chapter: *fa'īlādī*, in its various vocalizations

:: NA'NK TṾĪNKIYLA'DIY **nāṅ toṅlādi** "The heavy (*taqīl*) thing made [such] a **toṅla-**
sound"—as when a mortar falls to the ground. TṾĪNKIYLA'R TṾĪNKIYLA'M'K·Q· **toṅlār**
toṅlāmāq.

:: 'IT· JAINKYLA'DIY it **čaṇīlādi** "The dog yelped (*harra*) when beaten"—it is a sound that is less than barking. And they say to a man who uses foul speech (*šanna'a bi-kalām*): TALIM JANKIYLA'DINK **tālim čaṇīlādiṅ** meaning "You have made too much tumult and shouting (*šarʿabta, šihṭa*)." JANKIYLA'R JANKIYLA'MA'Q **čaṇīlār čaṇīlāmāq.** čaṇīla-

:: 'UL 'ANY SUNKUVLA'DIY ol ani **sūṇūlādi** "He speared him (*ṭa'anahu bi-r-rumḥ*)."
SUNKUVLA'R SUNKUVLA'MA'K **sūṇūlār sūṇūlāmāk.** sūṇūlā-

:: 'IT· SINKIYLA'DIY it **siṇīlādi/siṇīlādi** "The dog whimpered (*harra*) (from the cold, or the like)." :: SUVW· SINK·YLA'DY **sūw siṇīlādi** siṇīla-
siṇīlā-

[III. 299/405]

620

"The water nearly froze (*barada . . . ḥattā kāda an yajmada*)."
:: QULA'QIM SINKIYLA'DIY **qulāqim siṇīlādi** "My ears rang (*ṭannat*)."
SINKIYLA'R SINKIYLA'MA'K-Q **siṇīlār siṇīlāmāq/
siṇīlār siṇīlāmāk.**

:: 'AR· TUNKA'LA'DIY är **toṇālādi** "The man performed a heroic deed (*'amal al-abṭāl wa-l-aqwiyā'*)."
TUNKA'LA'R· TUNKA'LA'MA'Q **toṇālār toṇālāmāq.** toṇāla-

:: 'AR· MANKIYLA'DIY är **māṇīlādi** "The man ate the brain (*akala . . . d-dimāry*)."
This is the root-meaning. Then it came to have in speech a meaning corresponding to the Arabic phrase *ṭūbā laka* ("Blessed art thou!"). The reason is that the sheep has to be slaughtered to get the brain which is its noblest organ, and the person who has the privilege of slaughtering the sheep for its sake and is presented the brain is much honored thereby. Then this phrase became a sobriquet for anyone who gets some delicacy. māṇīlā-

Verse:

'ANY YYTB· SUNKUVLA'DIY	ani yētip sūṇūlādi	V
BAŠIN YANDURUV YANKYLA'DIY	bašin yandru yaṇīlādi	
'ARAN BA'²UB MUNKYLA'DIY	ārān bāyup māṇīlādi	
'ANIK 'AL·BIN QAR'²UFDY	anig alpin qira boydi	

Describing a man who routed some troops: "He caught him up and speared him, he opened anew his old wound; the men savored (*tana'ama*)¹ their pondered wealth; he strangled the enemy warriors."

Initial Weak

L

:: 'UL TUVNIN· YANKIYLA'DIY ol **tōnin yaṇīlādi** "He renovated (*ajadda*) his garment (or other)."
YANKIYLA'DIY [sic] YANKYLA'MA'Q **yaṇīlār yaṇīlāmāq.** yaṇīla-

Another type

:: 'ANIK KUVZIY YAŠA'NKURDIY **anig kōzi yašāṇurdi** "His eyes were dazzled from the sun's rays and teared (*ismadarra . . . qarafat 'anhā l-'abra*)."
YAŠA'NKUR [sic] YAŠA'NKURMA'Q **yašāṇurur yašāṇurmāq.** yašāṇur-

Quinquiliterals

R

:: 'UL MANKA' TUNKUR·LANDIY ol maña tünjürländi "He considered himself an in-law (*šihr*) of mine." TUNKUR·LANUVR TUNKURLANM'K tünjürlänür tünjürlänmäk.

:: 'AT· SINKIRLAN·DIY ät siñirländi "The meat had many sinews (*a'šāb*)." :: siñirlän-YA' SINKIR·LAN·DIY ya siñirländi "The bow (or other) was outfitted with a tendon-string (*'aqab*)." SINKIRLANUVR SINKIRLANM'K siñirlänür siñirlänmäk.

Z

:: KŠIY MANKIZLANDIY kiši mänjizländi "The person had a beautiful face (*ḥasuna mänjizlän-wajh*)." MANKIZLANUVR MANKIZLANM'K mänjizlänür mänjizlänmäk.

:: QUZIY MUNKZLANDIY qozi müñjizländi "The lamb (or other) grew a horn (*müñjizlän-qarn*)." MUNKUZLNUVR MUNKUZLANM'K müñjizlänür müñjizlänmäk.

K

:: 'UFLA'N· SUNKUVK·LAN·DIY oylän süñükländi süñüklän-

[III. 300/408]

621

"The boy (or other) was big-boned (*kabura alwāḥ*)." SUNKUK·LANVR SUNKUK·LANM'K süñüklänür süñüklänmäk.

L

:: 'AR· 'IYŠ-QA' KUNKUĻAN·DIY är išqa köñülländi "The man determined (*'azama*) köñüllän-to do the thing." The same for a child when he understands (*'aqila, faṭina*) something. KUNKUĻANUVR KUNKUĻANM'K köñüllänür köñüllänmäk.

:: 'UL QIYZIĪ SINKIĻAN·DIY ol qīziy siñilländi "He adopted the girl as a sister siñillän- (*ittaxada . . . uxtan*)." SINKIĻANVR SINKIĻANM'K siñillänür siñillänmäk.

Final Weak

[R]

:: 'UL MANIY TUNKURLA'DIY ol māni tünjürlädi "He considered me an in-law tünjürlä- (*'addanī min ašhārihi wa-nasabanī ilā ḍālīka*)." TUNKUR·LA'R TUNKURLA'MA'K tünjürlär tünjürlämāk.

:: 'UL 'ANIY SINKAR·LA'DIY ol ani siñarlädi "When he found him alone and help- siñarla- less he considered him weak and took revenge on him (*lammā wajadahu farīdan bi-ḡayr mu'īn istaḍ'afahu wa-ntaqama minhu*)." SINKAR·LA'R SINKA'RLA'MA'Q siñarlär siñarlämāq.

:: 'UL YA'SIN SINKIR-LA'DIY ol yāsin siñirlādi "He outfitted the bow (or other) with a tendon-string (*'aqib*)." SINKIRLA'R SINKIRLA'MA'K siñirlār siñirlāmāk. siñirlä-

:: 'AŞAJ· KANKIRSIYDIY eşiç kânjirsidi "The pot smelled from something burning at the bottom (*ihtarāqa ş-şay' fi asfal naḥw al-qidra ḥattā rtafa'a riḥuhu*)." KANKIRSIYR· KANKIR·SIYMA'K· kânjirsir kânjirsimāk. kânjirsi-

K

:: 'AR· BALINK-LA'DIY är bāliñlādi "The man started in his sleep (*waṭaba . . . min nawmihi bi-faza' aṣābahu*)." The same for an animal that is startled by something and runs away (*fazi'a min ṣay' yaflatān fa-waṭaba 'anhu wa-nafara*). BALINK-LA'R BALINK-LA'MA'K bāliñlār bāliñlāmāk. bāliñlä-

:: 'UL QULIN TULUNK-LA'DIY ol qulin tulunlādi "He struck him [his slave] on the jaw or under the ear (*wakazahu 'alā laḥyihī¹ wa-taḥta uḍunihī*)." TULUNK-LA'R TULUNK-LA'MA'Q tulunlār tulunlāmāq. tulunlā-

Qunquilateral

K

:: 'AR· SARIN-KUVLA'DIY är sarñülādi (?) "The man slipped (*tazallaqa*) (on the ice, or the like)." SARIN-KUVLA'R· SARIN-KUVLA'MA'K-Q sarñülār sarñülāmāq. sarñüla-?

:: 'UZUM SALIN-KUVLA'DIY üzüm salñülādi "The cluster hung (*tadallā*) from the trellis." The same for anything that hangs down from above. :: 'AR· 'AṬIṬ SALIN-KUVLA'DIY är itiy salñülādi "The man shot at the dog with a sling (*ramā . . . bi-qaḍāfa*)." SALINKUVLA'R SALINKUVLA'MA'Q salñülār salñülāmāq. salñüla-

:: 'AR· SUW-DA' QALIN-KUVLA'DIY är suwda qalñülādi "The man floated (*ṭafā*) on the water." He does this by kicking his feet and moving his shoulders so that he remains supported by the water. qalñüla-

[III. 302/410]

622

QALINKUVLA'R QALINKUVLA'MA'Q qalñülār qalñülāmāq.

Initial Weak

Q

:: TA'Ṭ YANK·QUVLA'DIY tāy yañqülādi "The mountain echoed (*ṣadiya*)." This is when it answers you what you have shouted. :: 'AR· QULA'QIY YANK·QUVLA'DIY är qulāqi yañqüla-

yaṅqūlādi “The man’s ears picked up a sound (*ka-annahā sami’at ṣawṭ^{an} aw ḥissan*) and so he turned right and left.” YANKQVLA’R YANKQUVLA’MA’Q **yaṅqūlār yaṅqūlāmāq.**

:: QIYZ·YALINKUVLA’DIY **qīz yaṅqūlādi** “The girl (or other) played on the swing **yaṅqūla-** (*la’ibat . . . bi-l-ḥablayn alladī fussira* [?]¹).” YALINKUVLA’R·YALINKUVLA’MA’Q **yaṅqūlār yaṅqūlāmāq.**

:: ’UL NA’NKNY YINJ·K’LA’DIY **ol nāṅni yinčgālādi** “He considered the thing thin, **yinčgālā-** or he made it thin (*’adda . . . daqīq^{an}, adaqqa*).” YIN·J·KA’LA’R YNJK’LA’MA’K **yinčgālār yinčgālāmāk.**

Doubled Quadrilaterals

K

:: SUVF TARIN·KUK·LANDY **sūw tārṅüklādi** “The water oozed out of the ground **tārṅük-** (*istanjala, intahara*).” TARINKUK·LANUVR TARINKUK·LANM’K **tārṅüklānūr tārṅüklānmāk.** **lān-**

:: ’AR·KUNK·LAK·LANDIY **ār köṅlāklādi** “The man (or other) put on a shirt **köṅlāk-** (*taqammaṣa*).” KUNK·LAK·LANUVR KUNK·LAK·LANM’K **köṅlāklānūr köṅlāklānmāk.** **lān-**

End of the Book of Nasal Words

Praise be to God

In the Name of God the Merciful the Compassionate 0

Book of Consonant Clusters

Chapter of Nouns [Vowel-initial and Sound]

[K]

’LDRK **ildrük** “Rue (*ḥarmal*).” **ildrük**

N

’URTM’N **örtmān** “Roof (*saṭḥ*).” **örtmān**

’URTKUVN **örtgün** “Stack of harvested grain (*ṣubra*).” **örtgün**

’AR·S·LA’N· **arslān** “Lion (*asad*).” It is used as a name for kings. Proverb [= 53 āl, **arslān N** 410 **kösgük**]: ’ALIYN ’AR·SLA’N TUTA’R·KUVJIN·SIJ·ΓA’N TUTM’S· **alīn arslān tutār,** P

622 ¹ Clauson (ED, 932) suggests reading the last word as *tušadd*; the phrase would then mean “played with the two ropes that are fastened (to a tree)”; cf. 610 **yalṅu**. Alternately, *alladī fussira* should be taken to mean: “which was explained above.”

kūčīn sičyān tutmās “You can catch a lion with cunning but you can’t catch a mouse with force.” Coined to advise a person to proceed gradually, using subtle cunning and leaving off contention.

M

’UL-DURUM· oldrum “Disabled (*muq’ad*),” of a man.

oldrum

Another Type

TUR·KMA’N· türkmān. They are the Oğuz. There is a story about their being named **türkmān** thus, which is as follows: N

Du-l-Qarnayn had passed by Samarqand and was heading toward the lands of the Turks.

[III. 304/413]

623

The king of the Turks at that time was a young man named Shu. he had a great army. He was the one who began the construction of the fortress of Sūyāb¹ near Balāsāyūn. He used to have 360 drums beat every day for the emirs in his army at the fortress of Sūyāb.²

Someone informed him that this man—I mean Du-l-Qarnayn—was approaching. “Shall we do battle with him, or what do you command us?”

Now Shu had sent to the shore of the River of Khojende forty generals to act as a vanguard and to report when he [Du-l-Qarnayn] crossed. This detachment had left without any of the king’s soldiers being aware of it, and the king was very anxious about the vanguard. He had a silver tank which he used to carry on his campaigns and fill with water, then let geese and ducks wade in it. Now when they asked him, “Shall we do battle?” he answered, “Look how these geese and ducks are sinking in it!” This worried the people, because they thought he had failed to prepare either for battle or for retreat.

Du-l-Qarnayn crossed, and the vanguards came to him at night and reported his crossing. He [Shu] shounded the alarm that night and fled toward the east. Great commotion befell the people when their king went off without alerting them about his departure. Whoever could find a mount threw himself on it and went with the king—this one grabbed the animal of that, and that one snatched the animal of this—so that by morning the camp was an empty plain. At that time, you see, none of the cities and settlements had yet been built—such as ʿIṣṣāb, Isbjāb, Balāsāyūn, and so on—all of them were built later on. The people then were nomads.

When the king retreated with his army there were left behind 22 men with their families. They had not been able to round up their animals during the night in time to load and leave. These are

623 ¹MS. *šuw*. “Began the construction” is Ar. *fataḥa binā* (for *binā’a*); possibly this means instead, “conquered for us.”

²MS. *suwb’b*, with *suw* overlined, and *s* changed to *š* (three dots added by a later hand).

[III. 306/414]

624

the ones I named in the beginning of this book and distinguished the brands of their cattle, including Qiniq, Salyur, and so forth [40-41]. Now these 22 were wondering whether to go by foot or to stay where they were. Then they saw two men who had loaded their baggage on their backs and in this manner, along with their families, were making their way in the track of the army. They were exhausted and sweating under their load when they met up with these people, so they stopped to consult with them about it. Then they—I mean the 22—said, “You two! this man”—meaning Ɖu-l-Qarnayn—“is a traveller, he never stays in one spot. He’ll leave us too, and we’ll stay in our land.” In Turkic they said: QA’LA¹ qāl ač meaning “You two! stay! remain! abide! (*yā hādāni mkuṭā wa-bqayā wa-talabbaṭā*).” Afterward they came to be called: XALAJ-xalač This is the origin of the Khalajjiyya; they are two tribes.

N

When Ɖu-l-Qarnayn came up and saw this group of people with their distinguishing marks² and with the brands of the Turks, he said, before inquiring [who they were]: TUR-KUM’N-’AND- *turk mānand* meaning [in Persian] “These look like Turks.” This remained their name ever since his time, and until our own day. In origin they are 24 tribes, but the two Khalajjiyya tribes are distinguished from them in certain respects³ and so are not counted among them. This is the origin.

N

The king [Shu] went on to Šin and Ɖu-l-Qarnayn followed after him. When he approached him near Uighur, the king sent a vanguard toward him, and Ɖu-l-Qarnayn sent out another vanguard. They fought during the night, and defeat⁴ fell upon the vanguard of Ɖu-l-Qarnayn. The battle took place at: ’LŃUVN [sic] QA’N- *altūn qān*—today this is the name of a mountain⁵ called: ’AL-TUVN XA’N- *altūn xān*. Afterward Ɖu-l-Qarnayn made peace with him and built the cities of Uighur. He remained there for some time.

N

Shu the king retraced his steps until he came to Balāsāyūn.

[III. 307/415]

625

He built this city, which is called by the name of the king, Shu, and he ordered that a talisman be fastened to it. Even today the storks come as far as that city, but never go beyond it. So it has remained, from his day to our own.

Another Type

Š

SAN·D·RUŠ: sandruš “Quarreling (*mu’ātaba, mujādala*).” Proverb [= 203 *saban*, 373 *sandruš sanriš*]: SABAN·DA’ SAN·DURŠ BUL·SA’ ’URT·KUVN DA’ ’IR·TAŠ BUL·MA’S *sabanda* P

624 ¹ *Sic*. In margin, by later hand: ’AJ.

² MS. *šu’ūr*, read *šu’ur*.

³ “are distinguished from them in certain respects” is Ar. *infaradatā ‘anhā bi-ba’ḍ al-ašyā’*; possibly this means instead, “separated from them with some of the belongings.”

⁴ MS. *dayra*, corrected to *dabra* by later hand.

⁵ MS. *jīl* “tribe,” corrected to *jabal* by a later hand.

sandruš bolsa örtgündä irtäš bolmäs "If there is quarreling during the season of plowing there will be no strife during harvest." The meaning is that an affair should be well planned before its actual occurrence.

Q

BURSÜM·AQ [sic] **borsmuq** [badger] "A small animal resembling the monitor lizard **borsmuq** (*waral*)."¹ It is proverbial for fatness. The Oğuz drop the *mīm* and say: BUR·SÜQ· **borsuq**(**borsuq** D) They add [the *mīm*] in the word: BAŠ·MAQ **bašmaq** "Shoe (*midās*)" which the Türks call: BAŠAQ· **bašaq**. 0

QLDRQ² **qildruq** "Awn or beard (*safā*)," on wheat, or other. 0 **qildruq**

QURQ·LÄUQ 'AR· **qorqliq är** "A timid, cowardly (*xā'if, jabān*) man." **qorqliq**

L

TURT·KUIL· 'AW· **törtgil äw** "A square (*murabba'*) house." The same for anything **törtgil**
square.

N

BARS·ΓA'N **barsyān** Name of a son of Afrāsiyāb. He is the one who built: BARAS·ΓA'N· **barsyān** the city from which came the father of Maḥmūd. Some say that it was the name of a groom who belonged to the king³ of Uighur and who used to tend the horses there because of its fine air; then the city was named after him. 0 **barsyān** N

BUR·S·LA'N· **burslān** "Tiger (*babr*)"—this is its actual meaning (*fī ḥaqīqa al-luḡa*). **burslān**
Hence :: 'ARS·LA'N BUR·S·LA'N **arslān burslān** "Lions and tigers." 0 BUR·S·LA'N **burslān**
A man's name. It is correct to say that: BURS·LA'N **burslān** is secondary (*taba'*) to: 'AR·S·LA'N· **arslān** N
since they are mentioned paired and: BURS·LA'N **burslān** is never found alone. But the more correct view is that it means "tiger," since, if it were [merely] a secondary element, it would not be permissible to use it as a proper name; and since you do not say [in Arabic] *ḥādā šay' basan* but rather *ḥasan basan* ("This is a very good thing"). 0

M

QIRQ·LM SA'ΓUV **qirqlim sāyu** "A heaping (*jammān*) measure," one in which the **qirqlim**
measure is filled to the brim (*balaya l-kayl tufafāhu*).⁴

Sextiliterals

625 ¹ MS. *warak*; cf. 183 *suyur*!

² I below Q and *sukūn* above L in pencil!

³ "to the king" (*li-malik*) added in margin by later hand.

⁴ MS. *tuḡāfahu*.

:: 'IKR·J·KUVN· 'IYŠ· ekirčgün iš "A matter that wavers (*mutaraddad*) between ekirčgün

[III. 309/419]

626

being done and being left undone." :: KUNK·LUM 'IKIR·J·KUVN BUL·DIY köñlüm ekirčgün boldi "My heart wavered (*taraddada*) between doing and leaving undone."

KUKURJ·KUVN· kögürčgün "Dove (*hamām*)."

kögürčgün

Verbs

Q

:: 'UL TVA'RIN 'AL·Q·TIY ol tavārin alqti "He used up (*afnā*) his wealth (or other)." alq·
'AL·QA'R· 'AL·Q·MA'Q· alqār alqmāq.

Know that the joining of two unvowelled consonants [i.e. clusters] is rare, since the composition must include one of the three liquids: *rā'*, *lām*, *nūn*. This is a basic rule, for both nouns and verbs. No [cluster] is conceivable except in connection with one of these letters which lighten the word from its heaviness and make it as though the two [joined] letters were one letter. For this reason the poet is permitted to use them as if they were one.

G

K

:: QUVY· 'UR·K·TIY¹ qōy ürkti "The sheep was startled (*nafara*) (at night, or during the day, by a wolf, or the like)." :: BUDUVN 'UR·K·TIY¹ bodūn ürkti "The people were frightened (*nafara*) at the appearance of the enemy and panic-stricken (*waqa'a baynahum al-hazāhiz*)." 'UR·KA'R 'UR·KA'MA'K ürkār ürkmāk (ürkāmāk?).

ürk-

:: 'AR TVA'R· 'IR·K·TIY² ar tavār irkti "The man gathered (*jama'a*) wealth (or other)." 'IR·KA'R· 'IR·K'MA'K irkār irkmāk (irkāmāk?).

irk-

J

:: 'AT· SUR·J·IDIY at sūrčdi "The horse (or other) stumbled (*a'tura*)." SUR·JA'R SUR·J·M'K sūrčār sūrčmāk.

sūrč-

:: 'UL 'ANY BJA'KIN SAN·J·DIY ol ani bičākin sančdi "He stabbed (*waja'a*) him with a knife (or other)." :: BAK· YAĠYSIN SAN·J·DIY beg yaġisin sančdi "The emir routed (*hazama*) his enemy." SAN·JA'R SAN·J·MA'Q· sančār sančmāq.

sanč-

S

626 ¹ Corrected from: 'URKUŦIY ürkütti.

² Corrected from: 'IRKIŦIY irkitti.

:: YKIT QA'N-IKA' KUR-S·DIY **yigit qāniga kürsdi** "The young man was filled up with blood and fat until he became lusty (*imtala'a . . . dam^{an} wa-simn^{an} ḥattā abdā min nafsihi l-mujūn*)."³ Its root-meaning is for any vessel³ to be filled with something and then, after a while, to expand until it overflows (*intafaxa ḥattā zāda 'an ḥadd al-imtilā'*). For example, if you add to dough a good fermenting agent, then put it in a bowl, nearly full, and leave it for a while, it will expand until it goes over the rim of the bowl. KUR-SA'R KURSA'MA'K **kürsār kürsmāk** (**kürsāmāk?**). Its root is the word for a man who is "arrogant and high-spirited (*baḥar, ašir*)" [i.e. **kür** (163); then you add the suffix:] SA'DIY **-sädi** whose meaning we have already explained [569?]. KUR-SA'R KUR-SA'MA'K **kürsār kürsmāk** (**kürsāmāk?**).⁴

kürs-

[III. 311/421]

627

Q

:: SUFV· SAR-Q·DIY **sūw sarqdi** "The water leaked or ran out (*sariba*)."⁵ The same for any liquid that drips (*taqāḥara*) from something. :: 'DA'QIM SAR-Q·DIY **aḏāqim sarqdi** "My leg hung limply (*xadirat wa-taqāḥarat a'yā'an*) (from riding)." SARQ'R SAR-Q·MA'Q **sarqār sarqmāq**.

sarq-

:: QUL TANKRIY·DAN· QUR-Q·DIY **qul tānriḏān qorqdi** "The slave (worshipper) feared (*xāfa*) God (may He be exalted)." The same for someone who is afraid (*xāfa*) of something. QUR-QAR QUR-Q·MA'Q· **qorqar qorqmāq**. Proverb: QARIY 'UKUVZ· BAL·DUVQA' QUR-Q·MA'S· **qari öküz baldūqa qorqmās** 0 "The old ox fears not the ax." Coined about someone who is threatened with something to which he is already accustomed, as if to say, "He will not fear that, just as the old ox does not fear the ax," since he is accustomed [to having it around].

qorq-

P

Verse:

QUR-Q·MA' 'ANKAR 'UTRUV TURB· TAK·RA' YRA'
QAB·SA' 'ANIK 'ALBAḤUTIN· 'AN·DAN· YARA'¹
qorqma aḥar utru turup tāgrā yörä
qapsa anig alpaḥutin andan tür-ä

V

"Do not fear (the enemy), confront him, surround him, repel his warriors, and roll them up (like a scroll of paper)."

:: 'UL QUVYUN· QIR-Q·DIY **ol qōyin qirqdi** "He sheared (*jazza*) his sheep (or other)." QIR·QA'R QIR-Q·MA'Q· **qirqār qirqmāq**.

qirq-

K

:: 'AR· YIḤA'J SIL·K·DIY **är yiḥāč silkdi** "The man shook (*naḥaḏa*) the tree (or other)." SIL·KA'R· SIL·K·MA'K **silkāḥ silkmāk**.

silk-

Quadriliterals

626 ³MS. *ḥarf*, read *ḥarf*.⁴The explanation given here, and the form of the infinitive, imply that **kürs-** is a back-formation from **kürsä-**, the intermediary form being the aorist **kürsār**; cf. **ürk-** and **irk-** above, and 559 **tara-**.627 ¹Two dots of Y by later hand.

:: 'UL 'ANY 'AN-D-ΓAR-DIY ol ani andyardi "He made him swear an oath (*ḥallaḥa*)."
'AN-D-ΓARUR. 'AN-D-ΓAR-MA'Q. andyarur andyarmāq.

:: 'UL YΓA'J KUND-KAR-DIY ol yiḡāč köndgārdi "He straightened (*qawwama*) the köndgār-
piece of wood (or other)." :: 'UΓRYNY KUND-KAR-DIY oγrīni köndgārdi "He struggled
(*mārasa*) with the thief until he confessed (*aqarra*)."
:: 'UL 'ANY² YUVL-QA' KUNDKRDY ol māni yōlqa köndgārdi "He guided (*hadā*) me to the road (or other)."
KUND-KURUR KUND-KURMA'K köndgārūr köndgārmāk.

N

:: QUL TANK-RIYKA' KIRT-KUN-DIY qul tānṛikā kertgūndi "The slave (worshipper) kertgūn-
confessed (*aqarra*)³ the oneness of God and acknowledged (*šaddaqa*) His messengers." The same
if he confesses (*aqarra*)³ something that he has said or done. KAIR-TUKUNUVR. KAIR-
TṢKUN-M'K kertgūnūr kertgūnmāk.

The imperative of this chapter has five letters. Example :: YIΓ'J KUND-KUR. yiḡāč G
köndgār "Straighten the piece of wood." TANK-RIYKA' KIRT-KUN tānṛikā kertgūn

[III. 312/423]

628

"Believe (*āmin*) in God."

To transitivize these verbs, which have consonant clusters, you add the augment *tā'* to
the stem. Example :: 'UL NA'NK BAR-K-LATĪY ol nānḡ bārklātti "He ordered the thing to be
guarded (*ḥifẓ*)."
:: 'UL YΓIA'J. KUND-KURṬY ol yiḡāč köndgārtti "He ordered the piece of
wood (or other) to be straightened."

The following transitivizing suffixes do not occur in this chapter: *tā'* plus *rā'* as in ::
BAR-TUR-DIY barturdi "He caused (him) to go"; *γayn* plus *rā'* as in :: 'UL 'ANY TUDΓURDIY
ol ani toḡyurdi "He filled him to satiety"; *kāf* plus *rā'* as in :: TANKRIY 'ULUK. TIRKUR-DIY
tānṛi ölüg tīrgürdi "God brought the dead man to life."

Doubled

K

TIΛR-S-KA'K tirsgāk [Sty] "a swelling that breaks out on the edge of the eyelid tirsgāk
(*baṭra taxruju bi-ašfār al-'ayn*)."
0

TIRS-K'K tirsgāk "Forearm (*zind al-yad*)."

627 ²M written in between ' and N by later hand. Either 'ANY is an error for MANY, or *hadānī* is
an error for *hadāhu*.

³MS. *qarra*.

Of doubled nouns there is only one with unvowelled middle radical, namely: MAĶĀH· G
mäkkäh (?). It is the name of an ink (? *naqš*) imported from Šīn, with which Turkic books are **mäkkäh** ?
 written. The *kāf* is doubled; the *hā*' is from an original *alif* [i.e. **mäkkä** ?].¹

Also, there is none with augments. 0

Verbs

T [Vowel-initial]

:: 'AR·T̄IY NA'NK **artti nāñ** "The thing increased or expanded (*zāda*)." :: 'ANIK **art-**
 'AYA'KUVSIY 'AR·T̄IY **anig äyägüsi artti** "His rib expanded"—this is [an idiom] alluding to
 arrogance (*taḡāwul*). 'AR·TA'R· 'AR·T·M'Q **artār artmāq**.

:: 'UL 'UR·T̄Y NA'NK·NY **ol örtti nāñni** "He covered (*satara*) the thing." 'URTA'R **ört-**
 'UR·T·M'K **örtār örtmāk**.

:: 'UDLAK· 'AR·T̄IY **ödläg ärtti** "Time passed (*maḡā*)." :: 'AR· 'AWIN·DAN 'AR·T̄Y **art-**
är äwindän ärtti "The man passed by (*jāwaza min*) his house." The same for anyone who goes
 past (*maḡā wa-jāwaza 'an*) a place. 'ARTA'R· 'ART·M'K **ärtār ärtmāk**.

T [Sound]

:: 'UL 'ANIK 'ALKIN BAR·T̄Y **ol anig älgin bārtti** "He bruised (*awṭa'a*) his hand." **bārt-**
 The same for anything that one wounds or that one breaks without apparent injury (*jarāḡa aw*
kasara kasra^{an} ḡayr mubīn). BARTA'R BARTM'K **bärtār bārtmāk**.

:: KUVNK' YA'Γ TUR·T̄Y **kōnkä yāy türtti** "He rubbed (*laṭaxa*) oil on the leather." **türt-**
 The same for any rubbing or wiping on (*laṭx*). TURTA'R TURTM'K **türtār türtmāk**.

:: 'UL YAR·MA'Q TAR·T̄Y **ol yarmāq tartti** "He weighed (*wazana*) the dirham (or
 other)." :: 'UL YIB· TAR·T̄Y **ol yip tartti**

[III. 314/426]

629

"He stretched (*madda*) the string (or other)." :: 'L TRTN TRTY **ol tartin tartti** "He outfitted
 himself with provisions (*imtāra min al-mīra*)." The same for pulling (*jaḡdaba*) anything. TART'R
 TRTM'Q **tartār tartmāq**. 0 Also :: 'UL 'ATUVKIN TAR·T̄Y **ol ätükin tartti** "He took off
 (*naza'a*) his boots." Proverb: SUVF· KURMA'KINJ' 'ATUK· TART·MA' **sūw körmāginčä ätük** **P**
tartma "Don't take off your boots before you see the water." Coined to advise a person to act
 slowly and carefully.

:: 'UL JAR·T̄Y NA'NKNY **ol čärtti nāñni** "He let go of (*aflata*) the thing." :: 'UL **čärt-**
 YARMA'Q 'UVJIN JAR·T̄Y **ol yarmāq üčin čärtti** "He broke off (*kasara*) the edge of the

628 ¹The structure of this book requires a liquid (R, L, or N—see 626 G) before the doubled K; in
 view of the orthography, probably R or N (thus *märkkä(h) or *mänkkä(h) ?). But see ED, 766.

dirham." The same for breaking off the edge (*kasara taraf*) of anything. JAR·TA'R JAR·T·M'K **čärtär čärtmäk.**

:: 'UL 'ATM'KA' YA'Γ SUR·TY ol **ätmäkkä yāy sirtti** "He spread (*laḫaxa*) butter on the bread." :: 'UL YARMA'QIΓ TA'Š·QA' SUR·TY ol **yarmāqiy tāšqa sirtti** "He rubbed (*aḫakka*) the dirham on a stone." The same for other things. SUR·TA'R SURTM'K **sirtär sirtmäk.**

:: 'UL YIΓA'J KAR·TY ol **yiyāč kärtti** "He notched (*ḫazza*) the wood (or other)." :: 'UL QULIN BUY·NY KAR·TYIY ol **qulin boyni kärtti** "He 'notched' his slave's neck"—this is a saying that connotes "humbling (*idlāl*)." KARTA'R KARTM'K **kärtär kärtmäk.**

The imperative of this chapter has three letters. Example :: 'ART·ärt "Pass"; KAR·T·**kärt** "Notch." These verbs in the root-form have three letters, but they are pronounced as biliterals. All of the conjugations may be formed by analogy with what has gone before.

Quadrilaterals

[R; Vowel-Initial]

:: MAN· 'ANKAR SUVF 'UBUR·TUM· **mān anar sūw öpürttüm** "I made him drink (*šurb*) the water (or other)." 'UBURTUR MAN 'UBURTM'K **öpürtür män, öpürtmäk.**

:: SUJIK· 'ANY 'ASURTY **sičig ani äsirtti** "The wine intoxicated (*askara*) him." 'ASUR·TUR· 'ASUR·T·M'K **äsirtür äsirtmäk.**

:: 'UL 'ANKAR 'ATM'K 'ISIR·TY ol **anar ätmäk isirtti** "He caused him to bite (*a'aḫḫa*) the bread (or other)." The same for anyone who causes [someone] to bite something. 'ISIR·TUVR 'ISIRTM'Q **isirtür isirtmäq. 0**

:: 'UL KUNKA' YIB· 'KIRTYIY ol **künkä yip ägirtti** "He set his maidservant to spin (*γazl*)." The same if one orders the besieging (*taḫḫiq ḫawla*) of a fortress in order to capture it. 'AKIRTUVR 'IKIRTM'K **ägirtür ägirtmäk. 0**

:: 'UL 'ANKA'R KUVZIN· 'ALAR·TY ol **anar közin alartti** "He looked at him askance (*lamaḫa . . . bi-başar bāšir šazr*)." 'ALARTUR 'ALARTM'Q **alartur alartmäq. 0**

:: 'UL 'ANIK KUVZIYNK' BIYR· NA'NK 'ILAR·TYIY ol **anig köziḫa bīr nāḫ ilärtti** "He brought before his eyes the dim outline or apparation (*xiyāl*) of a thing." 'ILAR·TUR· 'ILART·MA'K **ilartür ilärtmäk.**

[III. 316/428]

:: 'UL BAK· 'UB·KA'SIN 'AMUR·TYIY ol **beg öpkäsin amurtti** "He quieted (*askana*) the emir's anger." The same for quieting a refractory foal, or a boiling kettle, or the like. Verse:

TUSUN MUNUB· SAKIR·T·SUN **tosun münüp sekirtsin**
'ASIZLIKIN 'AMURT·SUN **esizlikin amurtsun**

sürt-

kärt-

G

öpürt-

äsirt-

isirt-

ägirt-

alart-

ilärt-

630

amurt-

V

'IT-QA' KAYIK·QAY·TAR·T-SUN
TUT-MİŞ¹ SA'NIY 'UM·NALIM·

itqa kâyik qaytartsun
tutmiş sâni umnalim

Describing a boy: "Let him mount the unruly foal and make it run, so that he quiets its refractory nature (and may hunt on its back); let him urge on the dog to turn the game (toward us, and) let us consider the game taken"—for they hoped to eat its flesh afterward.

R [Sound]

:: 'UFRİY 'ARIK·JUB·RAȚY oγri ärig čopartti "The thief stripped him [the man] of his wealth (*salaba mälahu ħattā a'rāhu*)." JUBARTUR JUBARTM'Q čopartur čopartmāq. And they also say: JUBARTUV SIYDY čopartu sīdi meaning "He plundered him and stripped him (*salaba, 'arrā*)." čopart-

:: 'UL 'UFLIN·JIBIRI·ȚIY ol oγlin čipirtti "He beat his child with a fresh switch (*đaraba . . . bi-qadīb nā'im*)." JIBIR·TUVR JIBR·T·M'Q čipirtür čipirtmāq. čipirt-

:: 'UL 'ARIK 'UR·NIN·DIN QUBUR·ȚIY ol ärig ornindin qopurtti "He raised (*an-ħađa*) the man from his place (or other)." QUBUR·TUVR QUBUR·T·MA'Q qopurtür qopurtmāq. qopurt-

:: 'ATUK 'ADA'QIĞ QABAR·ȚIY ätik adäqiy qapartti "The boot caused blisters (*warrama* [defined]) on the foot." QABARTURUR [sic] QABAR·TMA'Q·qapartür qapartmāq. Hence :: 'UL SUVZUK QABAR·TIY ol sōziüg qapartti "He inflated (*faxxama*) his speech." Then a man is called: QABRTGA'N qapartyān because of his inflated pride (*nafx*).² qapart-

:: 'UVT·'Ş·J·NY KUBUR·ȚY ot eşični köpürtti "The fire caused the kettle to foam (*azbada*)." The same if a thing causes lips, or water, or the like, to foam. KUBUR·TUR KUBURT·M'K köpürtür köpürtmāk. köpürt-

:: 'ATIĞ QATAȚ·ȚY atiy qatartti "He ordered the horses to be turned back (*radd*)." QATIRTUR QATIRTM'Q qatartur qatartmāq. qatart-

:: 'UL 'ANY QAJUR·ȚY ol ani qačurtti "He had him chase [someone] away (*iħrāb*)." QAJUR·TUR QAJUR·T·M'Q qačurtur qačurtmāq. qačurt-

:: 'UL 'ANINK BUY·NIN QAĐIR·ȚIY ol aniñ boynin qađirtti "He had his neck twisted (*alwā*)." QAĐIR·TUR QAĐIR·T·M'Q qađirtur qađirtmāq. qađirt-

:: 'UL 'ANIK TUVNIN·QARAR·ȚY ol anig tōnin qarartti "He blackened (*sawwada*) his garment (or other)." QARAR·TUR·QARAR·T·MA'Q·qarartur qarartmāq. qarart-

:: 'UL QIZAR·ȚY NA'NK·NY ol qizartti nāñni "He reddened (*ħammara*) the thing." QIZAR·TUR QIZAR·T·MA'Q·qizartur qizartmāq. qizart-

630 ¹ Also pointed: YIYMIŞ yēmiş (يَيْمِشْ) T(Y)UIT(Y)·MİŞ; thus "eaten" instead of "taken."
² MS. *nafx*.

:: 'UL 'ANKAR TARIF· SAUWURȚY ol anar tariy sawurtti “He had him winnow (adrā) the wheat sawurt-

[III. 318/431]

631

(or other).” SAWUR·TUR· SAWUR·TM'Q· sawurtur sawurtmāq.

:: 'UL 'AT· SAKIR·ȚY ol at sekirtti “He made the horse (or other) gallop (a'dā).” sekirt-
SAKIRTUR SAKIRT·M'K sekirtür sekirtmāk.

:: 'UL 'ANKAR SUVF· KAJR·ȚY ol anar sūw kăčürtti “He made him cross (a'bara) the water (or other).” The same if he transfers (amđā) a matter to someone else. KAJURTUR KAJURTM'K kăčürtür kăčürtmāk.

The imperative of this chapter has four letters. Example :: SAKIR·T· sekirt “Make (the horse) gallop.” In pronunciation, however, it is like a trilateral. The rest of the conjugation—active and passive participles, nouns of place, time and instrument—is formed absolutely regularly, by analogy with the previous chapters. G

Initial-Weak

Γ

YAL·T·ΓA' yaltγa “Ridiculing (*suxriyya*)” a thing. :: 'UL 'ANIY YAL·T·ΓA' QIL·DIY ol ani yaltγa qildi “He ridiculed (*istahza'a, saxira*) it.” yaltγa

Q

YAL·DUR·IQ· NA'NK yaldriq nān, “Something shining (*muđī*),” such as a polished basin, or the like. And they call “a woman who is decked out (*mutabarrija, mutazayyina*)”: YALDU·RI·Q· AŞ·LA'R yaldriq ešlār. In both of these, the yā' may have *ḍamma* [i.e. yoldriq]. (yoldriq)

YARIYMA'Q· [sic] yartmāq Uighur dialect for: YAR·MA'Q yarmāq meaning “Dirham (*dirham*).” yartmāq D

Doubled

YARS·ΓA'Γ yarsγāy “A slippery place (*mazlaqa*),” on a mountain, etc. yarsγāy

Another Type

YULDURΓA' yuldruγa “Thistle (*naši*)”—it is a plant that grows long like a sword. The *dāl* may also be vowelled, thus: YULDUR·ΓA' yuldurγa. (yuldurγa)

K

“Bat (*xuffāš*)” is called: 'AYA' YARS·KUV aya yārsγü in Čigil dialect. Some call it: YARISA' yarasa (?). yārsγü D (yarasa ?)

Final Weak

Γ

YURINJΓA' **yorinčya** "Clover (*qatt*)."
0 yorinčya

YLINJΓA' 'AŠ. **yilinčya aš** "Food that has no grease, no salt, and no taste (*lā dasam fihi wa-lā milḥ wa-lā ṭa'm*)."
0 yilinčya

YUMURTΓA' **yumurtya** "Egg (*bayḍ*)," of a hen or other bird. And they call the **yumurtya** "testicles (*xuṣya*)" of a man or other animal: YUMUR-TΓA' **yumurtya**. 0

YIMIRTΓA' YAŠ. **yimirtya yāš**—with *kasr* of the *yā'* and the *mīm*—"Any soft (*nā'im*) vegetable (such as spinach or cauliflower) that has no roots (*lā 'urūq fihi*)."
Also, anything that has a crunch (*xaḍad*); and so "cucumber (*qitā'*)" is called: YUMIRTΓA' **yimirtya**.

Verbs

D

:: 'UL YA'D-TY NA'NKNY **ol yādṭi nāḥni** "He spread out (*basāṭa*) the thing"—such as bread on a tray. YADA'R·YAD·MA'Q **yādār yadmāq**. yād-

::

[III. 320/434]

632

'UL TUB·RA'Q·YUVZIN·DIN YUVD·TIY **ol toprāq yūzindin yōḍṭi** "He wiped off (*masaḥa*) the dirt from his face." Also :: 'UL BITK YUVD·TY **ol bitig yōḍṭi** "He erased (*maḥā*) the book (or other)." YUVD·A'R·YUVD·MA'Q **yōḍār yōḍmāq**. yōḍ-

:: 'UL YUK·YUVD·TY **ol yūk yūḍṭi** "He carried (*ḥamala*) the burden." YUVD·A'R·YUVD·MA'K **yūḍār yūḍmāk**. yūḍ-

:: 'UL YAT·KA'K·YAYD·TY **ol yetgāk yēḍṭi** "He sewed up (*'abbā*) the bag or pouch." YAYD·R·YYD·MA'K **yēḍār yēḍmāk**. yēḍ-

Triliterals

T

:: 'ATLIΓ YUR·TY **atliy yortti** "The horseman ambled (*xabba*)."
YURTA'R—two variants—YURT·M'Q **yortūr/yortār yortmāq**. yort-
D

:: 'UL TUVNIN YIR·TY **ol tōnin yirtti** "He tore (*mazzaqa*) his garment (or other)."
YIR·TA'R YIRT·M'Q **yirtār yirtmāq**. yirt-

J

:: 'UL QA'ΓUVNUΓ YANJ·DIY ol qāyūnuγ yānčdi "He crushed the melon (or other) under his foot (*xabbaṣa wa-daḡqa . . . taḡt ar-rijl*)." The same for something that one mashes together by biting (*'aḡḡa fa-ḡamma ba'ḡ ajzā' ilā ba'ḡ*). YAN·J'R YN·JM'K yānčār yānčmāk. yānč-

Q

:: 'UL YA'Γ·QA' YAL·Q·DIY ol yāyqa yalqdi "He got sick to his stomach from the oil (*γamatahu d-duhn ḡattā bašima minhu*)." YAL·QA'R YAL·Q·M'Q yalqār yalqmāq. Proverb: YAL·Q·SA' YAM' YA'Γ 'ADKUV KUVY·SA' YAM' KUVN 'ADKUV yalqsa yemā yāy āḡḡū, kōysā yemā kūn āḡḡū 0 "Butter, though it causes indigestion, is better (than plain salted food); the sun, though it burns, is better (than cloudy weather or fog)." 0 yalq- P

:: TA'Š 'ANINK 'DA'QIN YULQ·DIY tāš anin āḡāqin yulqdi "The stone scraped and bruised (*saḡaja, laṡama*) his foot." The same for anything that scrapes (*saḡaja*) a thing. YUL·QA'R YUL·Q·M'Q yulqār yulqmāq. yulq-

:: 'UL 'ANDIN NA'NK YUL·Q·DIY ol andin nān yulqdi "He scraped off (*qašara*) something from it"—meaning he got some use or profit from it (*intafa'a, ḡašala*). YUL·QA'R YUL·Q·M'Q yulqār yulqmāq.

Quadrilaterals

T

:: 'UL SUVZUK YABUR·TY ol sōziḡ yapurtti "He ordered that (the matter or) the words be kept secret (*ixfā'*)." :: 'UL YYRIK YABUR·TY ol yēriḡ yapurtti "He had someone level (*mallasa*) the ground." The same for anything disorganized (*ša'aṡ*) which one puts back together (*ḡamma ba'ḡ ajzā' ilā ba'ḡ*). YABURTUR YABURTM'Q yapurtur yapurtmāq. yapurt-

:: YAΓMUR 'UTUΓ YAŠAR·TY yaγmur otuγ yašartti "The rain greened (*xaḡḡara*) the vegetation." YAŠAR·TUR YAŠARTM'Q yašartur yašartmāq. yašart-

:: 'UL 'ANKAR·'UVN·YUΓUR·TY ol anar ūn yoγurtti "He had him knead (*a'jana*) the dough." YUΓUR·TUR YUΓUR·T·M'Q yoγurtur yoγurtmāq. 0 yoγurt- 633

the dough." YUΓUR·TUR YUΓUR·T·M'Q yoγurtur yoγurtmāq. 0

:: 'UL 'ANY YUKUR·TY ol ani yūḡurtti "He made him run (*a'dā*)." YUKUR·TUR YUKR·TM'K yūḡürtür yūḡürtmāk. yūḡürt-

Another Type

:: KUVN YAL·DRAIN·DIY [sic] kūn yaldriḡi "The sun shone dimly (*aḡā'at . . . qalīlan*)." The same for lightning or fire, etc., when they shine dimly :: YAL·DIRADIY yaldridi. YAL·DIRAIYR·YALDIRIYMA'Q yaldriḡr yaldrimāq. 0 yaldri-

:: QILJ YŪILD·IRADIY qilič yoldridi "The sword gleamed (*aḡā'a*)." The same for jewels. With *fath* [i.e. yaldri-] the word refers to light (*ḡiyā'*), with *ḡamm* [i.e. yoldri-] it refers to the shimmering (*talāmi'*) of jewels. YŪILD·IRAIYR·YŪILDIRAMA'Q yoldriḡr yoldrimāq. yoldri-

Defective

J

'IYNJ **ēnē** "Content, quiet (*muṭma'inn, sākin*)." Thus :: KUNKUL 'IYN·JMUV **kōṇūl** **ēnē**
ēnēmū "Is your heart content?" 'IYN·J·KAN·D· **ēnē kānd** Name of a town that belonged to the
 people of al-Muqanna', may God curse him; it has fallen to ruin. N

KA'N·J· **kānē** "Baby (*ṭifl*)." Also the "young (*ṣayīr*)" of an animal. KA'N·J· LIYUV **kānē**
kānē liyu "A table that is set up during festivals and the feasts of kings, for booty." It is like a
 minaret, thirty cubits straight up. **kānē**

Quadrilaterals

R

Q'FΓR **qāfʿyar** "*Bahramān* silk."¹ **qāfʿyar**

Γ

BA'R·LIF·'AR· **bārlīy ār** "A wealthy (*muṭrī, dū māl*) man." **bārlīy**

K

'UVZ·LUK **ōzlūk** "A favorite horse (*al-muqarraba² min al-xayl*)." Also, anything that
 a man reserves for himself (*xaṣṣa . . . li-naṣṣihi*). **ōzlūk**

Verbs

D [Vowel-initial]

:: 'UL MANK' 'AT·'IYD·TIY **ol maṇa at īḍti** "He sent (*ba'aṭa*) me a horse (or other)." **īḍ**
 :: TANK·RIY YALA'VAJ 'IYD·TIY **tānri yalāvač īḍti** "God sent forth (*arsala*) a Messenger."
 'IYDUVR·'IYD·MA'Q· **īḍūr īḍmāq**.

D [Sound]

:: 'ANIK KUVZIY ?YD·TIY **anig kōzi bēḍti** "His eyes had weak vision (*abṣarat*
ḍa'īfan)." ?YD'R ?YDMA'K **bēḍār bēḍmāk**. 0 **bēḍ**

:: 'AR TUM·LUΓ·QA' BUVD·TIY **ār tumluṅqa būḍti** "The man froze to death (*ḥaṣura*
 . . . *min al-bard wa-māta*)." BUVD'A'R· BUVD·MA'Q· **būḍār būḍmāq**. **būḍ**

633 ¹Cf. Steingass 211: *bahramān* ". . . fine silk interwoven or painted with flowers . . ."; Fakhru'd-Din Mubarakshah [A.D. 1206] (ed. E. D. Ross, London, 1927) 38, lists *bahramān* as one of the products of Turkestan.

²MS. *al-maqarru bihi* (vowels by later hand); cf. 53:12 s.v. **āl**.

:: MANIK· QARIN· TUVĐ·TY **mānig qarın tōđti** “My belly is full (*šabi'a*).” TUV·DA'R· TVĐUVR—two variants—TUVĐ·MA'Q· **tōđār/tōđūr tōđmāq.** tōđ·D

:: 'UL 'ANY 'AŠ·QA· TIYĐ·TY **ol ani ašqa tīđti** “He detained (*mana'a*) him for a meal.” The same for any detaining. TIYĐA'R· TIYĐ·MA'Q **tīđār tīđmāq.** tīđ·D

:: 'AR· SUVĐ·TIY **ār sūđti** “The man (or other) spit (*bazaqa*).” SUVĐA'R· SUVĐ·MA'Q **sūđār sūđmāq.** sūđ·D

[III. 324/439]

634

Proverb [= 309 *suγur*-, 501 *kōk*]: KUVKĀ' SUVĐ·SA' YUVZ·KA' TUŠUVR· **kōkkā sūđsa yūzkā tūšūr** “If one spits toward the sky it falls on one's face.” This is coined about one who acts hostilely against someone greater than himself in rank, as if to say, “This hostility and its consequences will come back to you, just as spittle comes back to the face [of one who spits toward the sky].” P

:: 'AR· SIYĐ·TY **ār sīđti** “The man (or other) urinated (*bāla*).” SIYĐA'R· SIYĐ·MA'K **sīđār sīđmāk.** sīđ·D

:: 'AR· QA'D·TY **ār qāđti** “The man died in the blizzard (*māta . . . min ad-damaq*).” QA'DA'R· QA'D·MA'Q **qāđār qāđmāq.** qāđ·D

:: 'UL 'IYŠIN QUVD·TIY **ol īšin qōđti** “The man put aside (*taraka*) his work.” The same for anything which one leaves or puts aside (*taraka*). QUVDVR QUVDMA'Q **qōđūr qōđmāq.** Verse: qōđ·D

'UFLUM SANK' QUDUR· MAN
'AR·DAM· 'UKUT XUMA'RUV
BIL·KA' 'ARIK BULB· SAN
BAQIL 'ANINK TABA'RUV

oγlum saṇa qođur mān
ārdām ögüt xumāru
bilgā ārig bulup sän
yaqqil aniṇ tapāru

V

“My child, I leave (*atruku*) to you virtue and good breeding [as a legacy]; when you meet a wise man stay near him (and profit from him).”

K

:: 'AR· TUVN KA'D·TIY **ār tōn kāđti** “The man put on (*labisa*) the garment (or other).” KA'DA'R· KA'D·MA'K **kāđār kāđmāk.** kāđ·D

:: 'UL MANY KUVĐ·TIY **ol māni kūđti** “He waited for (*intažara*) me.” :: 'UL QUVY·KUVĐ·TIY **ol qōy kūđti** “He tended (*ra'a*) the sheep (or other).” KUVĐA'R KUVĐ·MA'K **kūđār kūđmāk.** The latter is Oγuz dialect. kūđ·D

Final Weak

B

ZA'NBY **zānbi** “Cricket (*šarrār al-layl*).” ZA'NBY 'AR·T **zānbi art** Name of a pass between Qočṇār Bāsi and Balāsāγūn. zānbi N

J

SA'WJY *sāwċi* "A messenger of God Most High (*ar-rasūl min rusul allāh ta'ālā*)." Its root is: SA'W· *sāw* meaning "News, speech, proverb (*anbā', kalām, maṭal*)," since the Messenger conveys these things. 0 *sāwċi*

SA'W·JY *sāwċi* "The go-between who conveys messages between the families of the groom and the bride (*ar-rasūl wahwa s-safir alladī yamšī bayn al-aḥmā' wa-l-aṣḥār bi-r-rasā'il*)." Oḡuz dialect. D

Z

K'RŽV *kāržü* "Shot or pellet (*julāhiq*)." With *žāy* between the two points of articulation. *kāržü*

J

SA'L·JIY *sālċi* "Cook (*maṭbaxī*)," in its root-meaning. Then "a kitchen-knife (*šafra al-maṭbaxī*)" is called: SA'L·JIY BIJA'K *sālċi bičċāk*. 0 *sālċi*

[L]

JA'W·LIY *čāwli* "Peach rinds and walnut shells, used as kindling (*qašr al-xawx wa-l-jawz alladī tūqadu bihi n-nār*)." 0 *čāwli*

JAV·WLIY¹ *čōwli* (?) "A strainer (*mišfāt*) for Tutmāč." It is [made of] thin rods that are plated together in the form of a ladle. *čōwli* ?

KA'W·LIY *kāwli* "The mouth of an irrigation canal (*fūha an-nahr*)." *kāwli*

The last three words

D

[III. 326/442]

635

are Kānčċāk dialect.

Another Type

F

'ASUR·T·FUV 'UT· *asurtyu* ot "Sneezewort (*'aṭūs*)." *asurtyu*

'F·RT·FUV *ayartyu* (?) "A drink made from wheat flour, like beer (*fuqqā'*)." *ayartyu* ?

Q

"A clever (*faṭīn*, *muta'āqil*) man" is called: 'ASRTTUQ [sic] 'AR·asirtqu (?) är.¹ asirtqu ?

K

'AMIR·JK' āmirčgā "Cartilage (*γudrūf*)."
āmirčgā

QAL·DUR·ΓA' TUVN qaldraya tōn "A rustling (*mutaqa'qa'*) garment." Also anything qaldraya that rustles, such as paper, etc.

Verbs

T [Vowel-Initial]

:: 'UL 'ANY 'ART·LA'DIY ol ani artlādi "He slapped him on the back of the neck (šafa'a)." 'ART·LA'R 'ART·LA'MA'Q artlār artlāmāq. artla-

Q

:: QA'M· 'IR·Q·LA'DIY qām irqlādi "The diviner drew an omen (*takahhana* . . . *mutafa'īlan fi šay'*)." 'IR·Q·LA'R 'IR·Q·L'MA'Q irqlār irqlāmāq. irqla-

K

:: 'UL YIYRIK 'R·KLA'DIY ol yērig irklādi "He trampled (*waṭi'a*) the ground (or other)." 'RKL'R 'RCLA'MA'K irklār irklāmāk. A variant of: 'AK·LA'DIY iklādi [146]. irklä-D

:: 'UL 'ATIΓ 'URK·LA'DIY ol atiy örklādi "He tethered (*šadda* . . . *bi-ṭawīla*) the horse (to a stake)." 'URK·LA'R 'URK·L'MA'K örklār örklāmāk. örklä-

[B; sound]

:: 'AR·TUR·B·LA'DIY² NA'NKNY är torplādi nāñni "The man inquired about (taḥarrā)³ the thing." TURB·LA'R² TUR·B·LA'MA'Q² torplār torplāmāq. torpla-

:: 'UL 'AR·NKA'K BILA' SURIYLA'DIY [sic] ol ärñāk bilā sorplādi "He drew lots (*qāra'a* . . . *min al-qur'a*) with his finger." SURIYLA'R SURIYLA'MA'K·Q sorplār sorplāmāq. 0 sorpla-?

:: 'UL QUZIY KURYLA'DIY [sic] ol qozi körplādi "He roasted the lamb in a pit dug out of the ground (*hanaḍa* . . . *wa-šawā fi xadd⁴ min al-arḍ*)." KURYLA'R KURIYLA'MA'K körplār körplāmāk. körplä-

T

¹ Cf. ED 252. Possibly *u-si- "pretend that one is able"? Cf. 30 us (Oγuz)?

² U changed from A (by later hand?).

³ MS. taḥaddā.

⁴ MS. ḥad.

:: 'UL 'ANY SAR·T·LA'DIY ol ani sartlādi "He considered him a merchant (*tājir*)." SAR·T·LA'R SAR·T·LA'MA'Q sartlār sartlāmāq. sartla-

:: YIYBINIY SART(Y)·LA'DIY yīpni sirtlādi "He wound the string around the coarse hair (*lawā* . . . 'alā l-hulb)." Also, if one climbs up a small valley (*ša'ida* . . . fī l-wādī š-šayir), in Oryuz dialect. SĀIRIT(Y)·LA'R SĀR-IT(Y)·LA'MA'Q sirtlār sirtlāmāq. sirtla-
D

:: 'UL 'RK QAIRT·LA'DIY ol ārig qartlādi "He considered him ill-tempered (*nasabahū ilā šakāsa al-xuluq*)." Also, if one dresses a wound (*ašlaḥa l-qarḥ*). QART·LA'R QART·LA'MA'Q qartlār qartlāmāq. qartla-

:: 'UL YIYR·TURQ·LA'DIY ol yēr turqlādi "He surveyed the length and breadth of the land (*masaḥa l-arḍ fūlan wa-arḍan*)." Also, if one estimates the size (*qaddara haykal*) of a horse, or other. TURQ·LA'R TURQ·LA'MA'Q turqlār turqlāmāq. turqla-

K

:: 'UL TAVA'RIN BAR·K·LA'DIY ol tavārin bārklādi "He guarded (*aḥraza, ḥafaḥa*) his property." Also, if one imprisons (*ḥabasa*) a person, or other, or guards (*ḥafaḥa*) anything. BARK·LA'R BARK·LA'MA'K bārklār bārklāmāk. Its root-form is: BAK·LA'DIY baklādi It may also be derived bārklā-

[III. 328/445]

636

from the phrase: BAR·K·YIYR·bārklār meaning "A guarded (*ḥariz*) place."

:: 'UL 'IYŠIṬ TAR·K·LA'DIY ol īšiy tārklādi "He hastened (*'ajjala*) the matter." TARK·LA'R TARK·LA'MA'K tārklār tārklāmāk. 0 tārklā-

:: 'UL MANY TUR·K·LA'DIY ol māni türklādi "He considered me a Turk." Also, if one considers him any non-Arab (? *ista'jama*). TURK·LA'R TURK·LA'MA'K türklār türklāmāk. türklā-

The imperative of this chapter has five letters. Example :: BARK·LA' N'NKNY bārklā nāḥni "Secure (*istawṭiq*)¹ the thing." :: SURIYLA' [sic] sorpla "Draw lots (*qāri*)." In pronunciation, however, this pattern is more like a quadriliteral and functions like one (*fa-ḥumila 'alayhi*), since one of the unvowelled consonants does not appear distinctly in pronunciation. For this reason a poet is permitted to consider them as one letter, as I have explained [626 G]. G

The other rules and declensions may be formed by analogy with the preceding chapters.

This chapter has three aspects:

1) With the meaning that one considers it to belong to the class of the thing mentioned. Example :: TURK·LA'DIY türklādi "He considered him to be Turkic."

636 ¹MS. *istawṭaqa* (vowels by later hand).

2) As a verb formed from a trilateral² noun with unvowelled middle radical. Example
 :: TAVAY³ QURT-LA'DIY **teve qurtlādi** "He de-wormed (*naza'a d-dūd*) the camel (or other)."

3) As a simple verb with none of these meanings. Example :: 'UL TAV'RIN 'AL-Q-DIY **ol tavārin alqdi** "He used up his wealth." :: 'AR·YAL-Q-DY **ār yalqdi** "The man was sick to the stomach from greasy food (*bašima . . . min aṭ-ṭa'ām ad-dasim*)."

Final Weak

D

:: TUVY·TUL·DURA'DIY **bōy toldrādi** "The people dispersed on all sides (*tafarraqa n-nās min kull jānib*)."
 TULDRA'R TULDRA'MA'Q **toldrār toldrāmāq**. Oḡuz dialect. **toldra-**
 D

:: TUVN QAL·DIRA'DIY **tōn qaldrādi** "The garment (or other) rustled (*taqa'qa'a*)."
 QAL·DIRA'R QAL·DIRA'MA'Q **qaldrār qaldrāmāq**. **qaldra-**

:: TA'Š·JAL·DIRA'DIY **tāš čaldrādi** "The gravel (*raḍrāḍ*) made [such] a sound"—or other similar things, such as a chain that falls on the ground and makes a noise (*ašātat*),⁴ etc.
 JAL·DIRA'R JALDIRA'MA'Q **čaldrār čaldrāmāq**. **čaldra-**

:: TA'Š QUDUṼṼ·'IJ-RA' KUL·DURA'DIY **tāš quḍūγ ičrā küldrādi** **küldrä-**

[III. 330/448]

637

"The stone resounded in the well and indicated its depth (*šawwata . . . wa-axbara bi-bu'd qa'r*)."
 KUL·DURA'R KULDURA'MA'K **küldrār küldrāmāk**.

Nasal with *jīm*¹

T

'UTUNJ· **ötünč** "Loan (*qarḍ*)."
 MAN 'ANK'R·YARMA'Q·'UTUN·J·BIYR·DIM **ötünč**
mān aṅār yarmāq ötünč bērdim "I gave him the dirham as a loan." Oḡuz dialect. 0 **D**

'UTUṼṼJ·'IYS· **utunč īs** "A matter to be ashamed of (*yustaḥyā minhu*)."
 Oḡuz dialect. **utunč D**

J

'UJUNJ· **üčünč** "Third (*tālīt*)," in counting. **üčünč**

636 ²MS. *tunā'iyya*, read *tulāṭiyya*.

³Three dots over V by later hand.

⁴MS. *aḍā'at*.

637 ¹This section = 78-79.

This is a 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. Thus :: TUVRTUN·J *törtünč* “Fourth,” BIYŠINJ· *bēšinč* “Fifth”—from the roots: TUVR·T· *tört* “Four,” BIYŠ· *bēš* “Five.” Nasal *nūn* plus *jīm* are suffixed with this meaning. It is also permitted to express the tens in the same way. Thus :: 'UVNUN·J· *önunč* “Tenth,” YAİKIR·MN·J· *yigirinč* “Twentieth.” It is a regular rule.

G

R

'ARINJ· *ärinč* A particle meaning “Perhaps (*la'alla*).” Thus :: 'UL BAR·DIY 'ARIN·J· *ärinč* ol *bardi ärinč* “Perhaps he has gone.” Thus. 0

ärinč

'URUNJ *urunč* “Bribe (*rušwa*).”

urunč

'IRINJ *erinč* “Comfort, happiness (*at-tana“um wa-t-taqallub fi n-ni'ma*).” In some dialects they say: 'ARI[?]Ž· *erēž* (?), with *zāy* between the two points of articulation.

erinč
(erēž ? D)

W

'AWINJ *awinč* “Friendliness or familiarity with a thing (*al-mu'ānasa bi-š-šay*).”

awinč

K

'IKINJ NA'NK· *ekinč nān* “The second (*tānī*) of something.” 0

ekinč

'UKUNJ *ökünč* “Regret (*ḥasra*).” :: 'UL 'ANKAR 'UKUNJ QIL·DIY ol *aṅar ökünč* qildi “He caused him regret.” 0

ökünč

'UKUNJ· *ögünč* “Boasting or self-praise (*tamadduh*).”

ögünč

L

'ILAN·J· YUVL· *ulinč yöl* “A winding (*multawī, laysa bi-l-mustawī*) road.” 0

ulinč

'ILAN·J *ilänč* “Reproach (*ta'yīr*) to an advisor over a matter in which it appears that his view was unsound.”

ilänč

M

'UMUNJ *umunč* “Hope (*rajā*).” Thus :: 'MUNJ TANKRIYKA' *umunč tānrikā* “Hope is with God (may He be exalted).”

umunč

N

'NANAJ *inanč* “Reliable (*mu'tamad*).” From this comes the name: 'INANJ BAK *inanč beg* meaning “Reliable Emir.” 0

inanč

N

'UNUNJ· YAR·MA'Q· *onunč yarmāq* “The tenth (*'āšir*) dirham (or other).”

onunč

Verbs

K

:: 'UL MANK' YIN·JKA'LAN·DIY ol maṇa yinġālāndi "He humbled himself and yinġālān-submitted (*tawāḍa'a*, *xada'a*) to me." :: 'L QIYZIŦ YIN·JK'LAN·DIY ol qiziy yinġālāndi "He took the girl as a concubine (*surriyya*).":

[III. 332/450]

638

QUL·TANK·RIYKA' YIN·JKA'LAN·DIY qul tānrikā yinġālāndi—YIN·J·KA'LANUVR·YIN·J·KA'LAN·M'K· yinġālānūr yinġālānmāk 0 —"The slave (worshipper) humbled himself, mortified himself, worshipped, fasted, prayed, and submitted (*tawāḍa'a*, *tazahhada*, *ta'abbada*, *šama*, *šallā*, *xada'a*) to God (Lord of the Worlds)."

End of the Book of Consonant Clusters. Last of the Eight Books.

Praise be to God, Lord of the Worlds.

[Conclusion]

Maḥmūd ibn al-Ḥusayn states: We have carried out the conditions laid down in the Introduction of the book: to gather herein the dialects (*luḡāt*) of the Turks; to set forth their principles and to explain their rules; and to arrange their divisions into good order. The promise is fulfilled, and the goal is reached. I have discarded all extras, frills, superfluties and fillers. The book has come to its conclusion, and is immortalized as an everlasting treasure. End of the book.

Praise be to God eternal, and blessing upon His Apostle

forever, and upon his family entire. 0

[Colophon]

This copy was completed by the slave, dependent upon God Most High, Muḥammad ibn abī Bakr ibn abī l-Faḥ, of Sāva, then of Damascus—may God Most High pardon him—on Sunday, the 27th of Šawwāl, 664 [1 August, 1266] and was copied from the author's autograph manuscript. At the end of it he states the following:

The composition of the book was begun on the first day of Jumādī l-ūlā in the year '64 [i.e. 464; 25 January, 1072] and was completed, after revising, correcting, and redacting it four times, on Monday, the 10th of Jumādī l-āxir, in the year 466 [10 February, 1074]. There is no power and no strength except with God, great and exalted. He is sufficient for us, and the best Protector. 0