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Titel: Turkish glosses in the Pahlavi-Oghuz Turkish glossary Pahlavī- Āmīz: A linguistic...

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Ort: Wiesbaden

Jahr: 2006

PURL: https://resolver.sub.uni-goettingen.de/purl?666048797_0010|LOG_0014

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Turkish glosses in the Pahlavi-Oghuz Turkish glossary *Pahlavī-Āmīz*: A linguistic and textual analysis

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Turan, Fikret 2006. Turkish glosses in the Pahlavi-Oghuz Turkish glossary *Pahlavī-Āmīz*: A linguistic and textual analysis. *Turkic Languages* 10, 90-110.

Pahlavī-Āmīz is an interlinear Pahlavi to Oghuz Turkish glossary by an anonymous scholar composed in the late fifteenth century. It constitutes one of the last parts of an interlinear Persian-Oghuz Turkish grammar and conversation book that is entitled *Risāle-i Zebān*. It offers new glosses, semantic peculiarities of certain Turkic words and includes very rare and unknown Pahlavi vocabulary. This article examines textual peculiarities of the work and explains certain Oghuz words that demonstrate original semantic characteristics. It also lays out a full list of Oghuz vocabulary with their English meanings and their Pahlavi counterparts provided in the text, and points out the questions concerning certain vocabulary items. A full index of Pahlavi words and the facsimiles are presented in the final section.

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Pahlavi glossaries are rare among the linguistic and lexical studies that were produced in the formation period of the Turkish language and literature in and around Anatolia between the thirteenth and sixteenth centuries. These Pahlavi lexicological works that are scattered in the Turkish libraries are composed mostly in a Pahlavi to New Persian format. However, among them, one lexical work of select Pahlavi vocabulary entitled *Pahlavī-Āmīz* (PA) presents an original case of a Pahlavi to Oghuz Turkish glossary. It presents not only certain peculiar Pahlavi words unattested in many sources, but it also yields certain Oghuz Turkish lexemes that are either unattested or appear in different meanings in the sources by providing important information on the lexicology of the early Anatolian Turkish. In this article, I will analyze PA by expounding its textual and linguistic characteristics by demonstrating the peculiarities of its Turkish glosses. In addition, I aim to demonstrate the difficulties and the remaining problems of certain lexical elements that should be reconsidered by further inquiries.

PA is a short Pahlavi-Oghuz Turkish interlinear dictionary by an anonymous author composed in the late fifteenth century. It constitutes one of the last parts of an interlinear Persian-Oghuz Turkish grammar and conversation book entitled *Risāle-i*

Zebān. The work was composed in 1485 CE (890 H), and is currently located in Suleymaniye Library, where it is catalogued as Carullah 2043. Its dimensions measure 24 x 34 centimetres. PA consists of six pages placed between the folios 132b-134a of this bound book form that has 138 folios altogether. The book is in fine condition within a leather binding that was probably made and embellished with traditional motifs in later periods. Since it is placed in a Persian grammar and conversation book, it is clear that the students who studied the Persian language were expected to learn some Pahlavi vocabulary and grammar as part of their education as well. Starting from the fourteenth century, as a means of spreading and infusing classical Persian literature and culture in Anatolia, the school curricula included courses on Persian language and literature, and this work must have been used as a student text-book.

In PA, Pahlavi words are listed on odd-numbered lines and their Turkish counterparts are indicated right under them on even-numbered lines. Each page has fourteen lines. The work is written in the *naskhi* style with a relatively regular and clear vocalization. All words are penned in black ink, whereas the title “Pahlavī-Āmīz” is penned in red ink. Throughout the work, Pahlavi words are penned more thickly and clearly than their Turkish counterparts. Phonetically, like in many other earlier works, the consonants are often voiced word-initially and word-finally in Turkish words. Although this might be considered a result of misspelling, some words are consistently and regularly penned with voiced consonants like *avuj*, *bulamağ*, *busu*, *burçağ*, *giğ*, etc. And because of this consistency in spelling I take them to be characteristic of this specific dialect of Oghuz, and transcribe and list them as they are.

In the manuscript, the vocabulary is organized in no particular order. However, it seems that all synonymous words are listed successively and linked by the conjunction *ve* ‘and’. Sometimes words ending in the same phoneme follow each other, but this is not carried out consistently. Otherwise, words are listed randomly. Sometimes one single Oghuz word represents several synonymous or near synonymous Pahlavi words that are usually shown together one after the other. For example, on line 7-8 (131v) the Oghuz word *qurbaya* ‘frog’ is used for the rendition of the Pahlavi words *γūk*, *vazay*, *bazay*, *ğere* ‘all of which are either synonymous or signify different kinds of the animal ‘frog’. A similar case is observed on line 9-10 (131v), where the Oghuz *qablu baya* ‘tortoise, turtle’ is used for the Pahlavi words *seng-pošt* and *kešef*, and so on.

The Pahlavi words that are explained in *Pahlavī-Āmīz* are mostly nouns or words of nominal classes. Only one verb is given as a word entry, namely the second person imperative form *žāla* ‘answer the question’. There is also one single frozen expression of exclamation, *ēy besā* ‘Oh how many, how many there are!’. Although the Pahlavi entries are usually simple root or derived words like *sāl* (*yl*: year), *imsāl* (*bu yl*: this year), *āteš* (*od*: fire, blaze) or *āteš-dān* (*oğaq*: hearth), there are a few word groups in *izafa* constructions and frozen compound word groups such as *sāl-i āyende* (*gelesi yl*: next year) or *pek ve lek* (*gūjūklenmek*: conceited, ignorant), etc.

About fifteen Pahlavi nouns are translated into Oghuz as *masdar* forms, e.g. *aylamaq* (*mūye*: crying), *añmaq* (*yād*: remembrance), *edeblemek* (*yārsin*: training, education), *xoš dutmaq* (*nuvāxt* ve *nuvāz*: caressing, blandishing), *inanmaq* (*bāver*: believing), *iç burmaq* (*kuzāyiš*: twisting of the stomach), *qaynamaq* (*tūy?*: boiling), *qurtulmaq* (*rustī*: escaping), *suda yüzmek* (*senāb* ve *šināh* ve *šenā* ve *šenāy*: swimming), etc. And also, because this work is aimed to teach Pahlavi to students, the author often uses nominal and adjectival phrases to explain the words more clearly and more descriptively, e.g. *ayağ čivisi* (*biyāz*), *bayarsuq yağı* (*rūze*), *jānver azūsi* (*yešk*), *jılq qoyun* (*sitān*), *dikejek ayağ* (*derxāl*), *er görmüş qız* (*kālīm*), *eyer āleti* (*sitāmī*), *giļi barmaq* (*kālūj* ve *kihīn*), *qatı yavğa* (*çilālūš*), *mūšk otı* (*nāk*), *üzüm tegegi* (*tāk*), etc. In this work, approximately 215 Turkish word or phrase entries are given as counterparts or explanations of approximately 250 Pahlavi lexemes, whereas other Pahlavi words are used as loanwords in Turkish and rendered as such. In addition, some of the Turkish words that are used as counterparts to Pahlavi words are originally words borrowed from New Persian or from another dialect of Persian, as is the case with *čāšnī* for *numūne* (a sample), *čuvālduz* for *bunduz* (a big packing needle), *fērište* for *surūš* (an angel), *merjimek* for *dānze* (a lentil), *mory-zār* for *māy* (meadow), etc.

Notes on Turkic glosses

aq-palas (*šāl*: 133a 1-2) In Oghuz dialects the Persian word *šāl* is used widely but mostly with a short /a/ as *šal* meaning ‘a shawl or a mantle made of Tibetan goat’s wool’ or ‘a common shawl’. Here *aq-palas* should be the name of a specific kind of shawl that is made of white hair-cloth. Today, in Oghuz dialects the word *palas* or its variant *palaz* usually signifies a kind of kilim, sack, a bed or a coarse cloth with no reference to ‘shawl’, see Oružov, Redhouse (1890), TS, Tekin et al. (1995). Nakhjivānī (1366) also translates it as ‘çul ve küçücek palas’ (sack and small kilim).

aqšama (*mevzāb*: 134a 9-10) This word is neither vocalized in the text nor is it attested in other sources. It is given as the Oghuz counterpart of *mevzāb* which means ‘an acid and inebriating drink made from dried grapes and water’, which is *boza* in Ottoman Turkish, and *aḡsuma* or *aḡsama* in Persian. The word *aqšama* probably derives from the Persian *aḡsuma* or *aḡsama*. Although the change s>š in syllable-initial position is rare in Oghuz dialects, few examples of it are seen in Turan (2001) as well. From the orthography of the word *aqšama* we can assume that that the copyist or the translator thought it to be a compound word consisting of *aq* and *šama*, see *Burhan*.

arsuz (*reste*: 131b 9-10) This word is shown as the counterpart of the Pahlavi *reste* meaning ‘pure without and within’. It seems that another copyist crossed the *arisuz* and wrote *arsuz*. In Old Turkic we find *ırlır* or *ırır* meaning ‘shame’, which Clauson (1972) connects with Arabic ‘*ār*. Agreeing with him, I also believe the word *arsuz* breaks down as *ar* < ‘*ār* (Arabic) and the privative +*suz* (*arsuz* < ‘*ārsuz*) meaning ‘pure, anything without shame or fault’. Although its variant *arsuz/arsız* has

negative denotations in Oghuz dialects, where it denotes 'shameless, immodest, carefree, light-hearted', the opposite meaning is semantically plausible as is the case in the New Persian *bī-ār* meaning 'blameless' or 'faultless', see Steingass (1957).

giši (*kākā*: 133b 7-8) Although this word means broadly 'a man, a human being' in Oghuz dialects, here it signifies specifically 'a mature, grown up male person' as it is used in modern Azeri dialects and is encountered in some Old Anatolian Turkish texts. It is clearly the semantic remnants of the Pahlavi word *kākā* meaning 'big brother, uncle or grown up male relative', see Steingass (1957) and TS. It is also interesting to see the phonetically changed variant of this Pahlavi word in the Iğdır dialect of Azeri as *yağa*, a colloquial word meaning 'a close male friend, buddy' in friendly male banter (my unpublished notes, FT).

gūjūklenmek (*pek ve lek*: 134a 5-6) This appears to be a variant of *gökçeklenmek* meaning 'to be proud, to show himself/herself very beautiful or handsome, to be vainglorious, egotistical', which is widely observed in Old Anatolian Turkish (OAT) texts. In the texts of the same period, it has variants like *göjçeklenmek* or *gökjeklenmek* as well, see TS. It is clearly derived from *gökçek* (beautiful, handsome, nice), which is still commonly used in Azeri and Eastern Anatolian dialects: (<*gökçek*+*le-n*-). Being a variant of it, *göcek* is dominant in Iğdır and Nakhchevan Azeri.

ilişi yıl (*pīrār*: 132a 11-12) This compound means 'the year before last, two years ago'. This form rarely appears in OAT texts. However, in Azeri dialects of North-Eastern Anatolia, its variant *nişil* (< *lişil* < *ilişi il/yıl*) is used extensively, especially in the dialect of Iğdır, and Nakhchevan.

keler (*perχū*: 134a 1-2) This is a variant of *kiler*, which is still used in Anatolian and Balkan dialects of Turkish as a borrowed word of Greek origin, see Eren (1999). However, the variant *keler* is used in the Niğde dialect of Turkish, see DS. Nakhjivānī (1366) translates it as *taḫtadan anbār* (a storehouse or granary built of wooden boards).

qība (*hazār*: 132b 3-4) This must be a vernacular variant of the Arabic *qubbe* (a dome, cupola, vault) in Turkish meaning 'a tomb' or 'dome'.

quma (*χuvāze*: 132a 1-2) While this word has a very close semantic association with the preceding word *qība*, it may have a different etymological history. Based on the semantic and phonetic proximity, in my judgement, this word *quma* is a variant of the Persian *χamba/χumba* (a vine-arbour, trellis, a gallery, a dome), see Steingass (1957).

qoqu (*χ'onjīze*: 133b 13-14) In Old and Middle Turkic dialects *qoq-* means issuing an unpleasant smell of burning meat or food, see Clauson (1972). Thus, it demonstrates the exact meaning of the *χ'onjīze*, which Halimī renders as the smell of burning suet or fat (*čerbeš*). However, this should be only one meaning of the word because the other word *yīd/yīdīy* that is encountered in Old and Middle Turkic texts often shows the same meaning 'an unpleasant smell', see Kaşgari. These words plainly must have signified 'any kind of smell' as well as a 'bad smell' as was the case in OAT. In OAT, *qoqu/qoqu* and *yīyi* (<*yīdīy/yīd*) are used interchangeably, and

they sometimes appear within the same couplet as in *eser yel bigidir getürür eyi / gülelden qoqu vü 'alefden yişi*. (It is like a blowing wind it brings well / The pleasant fragrance of roses and sweet aroma of victuals), see Dilçin (1991). After about the sixteenth century *yişi* developed into *iy* and became dominant in Azeri with the meaning a good and pleasant smell, while Ottoman and Modern Turkish retained *qoqu* for both pleasant and unpleasant smells.

yardam (*yāver*: 132b 8-9) This is a variant of *yardım* (help, assistance, helper) used in Ottoman, Modern Turkish and Azeri dialects. This variant is, however, common in modern Turkmen, see Tekin et al. 1995. The word has probably derived from Persian *yār* < **yār+da-m* (friend, helper) as Nakhjivānī (1366) translates it with the same Persian word *yār*.

Turkish glosses

(a. Arabic, g. Greek, p. Persian)

a, 'a

açuq: 1. Open, 2. Naked. (*furūje*: 133a 3-4)

ādem boqı: Human excrement (*kūh*: 131b 3-4)

aĵla: Hungry, having an empty stomach (*nāšitā*: 133a 11-12)

ayaĵ čivisi: Wedge for splitting timber (*biyāz*: 133b 13-14)

aylamaq: Crying, weeping (*mūye*: 133a 3-4)

alu: Exalted, eminent, lord, commander (*vālā*: 132a 5-6)

añmaq: Remembering, remembrance (*yād*: 132b 7-8)

añdurujı: Keepsake, anything memorable, a present (*yādigār*: 132b 8-9)

aq-palas: Shawl made of white hair-cloth: (*šāl*: 133a 1-2)

aqšama: p. Light alcoholic drink made of dried grapes and water (*mevzāb*: 134a 9-10)

arı: Pure, clear, (*vīž*: 133b 1-2)

arsuz: Pure without and within, freed (*reste*: 131b 9-10)

'arš: a. Sky, heaven (*girizmān*: 131b 13-14)

aşıl: a. Root, origin (*nižāz*: 134a 7-8)

asma: Vine, grapevine (*ābā*: 131b 11-12)

aşuq: Bone of the elbow, ankle or the heel, hucklebone (*qāb*: 132a 1-2)

'avrat: a. A woman, married woman (*pūt*?: 133a 9-10)

avuj: Palm of the hand (*keyfe*: 133a 7-8)

avurd: Pouch of the cheek (*žem*: 133b 9-10)

'ayb: a.. Fault, a shameful thing, a shortcoming (*sikāl*?: 132b 11-12)

b

- balıq duzaı: Net or fish hook (šast: 134a 1-2)
 baıarsuq: Intestine (rūze: 132b 3-4)
 baıarsuq yaı: Intestine fat, suet, lard (čazdere: 132b 3-4)
 bāz: *p.* Back, again, anew, afresh (bāz: 132a 13-14)
 beñzerü: Alike, resembling (qoš: 131b 13-14)
 bezir-χāne: Oil-mill, mill producing linseed oil (γınk: 131b 5-6)
 bıldır: Last year, past (pār: 132a 11-12)
 bilek: Wrist (γarbūn ? : 134a 5-6)
 boq: Dung, excrement (sekāle: 131b 5-6)
 boymuz: Horn (šūγ: 134a 7-8)
 boyunduruq: A yoke for oxen (yūγ: 134a 7-8)
 bögrek: Kidney (kurde: 132b 1-2)
 bulamaı: A kind of pottage, soup (ardihāla ve kāčī: 132a 9-10)
 buqayı: Fetter, chain (zāvilāne: 132b 8-9)
 burıaq: Vetch (mīšū: 131b 11-12)
 burušuq: Wrinkle, a wrinkled thing (kerunı: 133a 7-8)
 busu: Ambush (kemīn: 133a 5-6)
 bu yıl: This year (imsāl: 132a 11-12)

č

- čadır: Tent (čere ? : 132a 5-6)
 čārsız: Without remedy (nā-guzīr: 133a 11-12)
 čašmı: *p.* Sample, example (numūne: 133a 13-14)
 čevük: Strong, swift (kelendür: 132a 1-2)
 čuvālduz: *p.* Large packing needle (bunduz: 131b 3-4)

d

- dar: Narrow, sad (teng: 132a 13-14)
 degenek: Club, shepherd's staff (pāhu: 133b 5-6)
 delü: Mad, insane, crazy (šeydā ve dīvāne ve āšufte: 133a 1-2)
 dırmıq: Rake (esīb: 132a 7-8)
 dikejek aıaı: Young tree, sapling (derχāl: 132a 3-4)
 dübdüz: Very plain, equal, even place or thing (yeksan ve hemvāre: 131b 11-12)
 dünya: *a.* The world, the earth (gītī: 133a 7-8)

e

- edeblemek: To teach politeness (yārsīn: 132b 7-8)
 ehl ? : *a.* Family, people, community (balaı ? : 132a 3-4)
 ekinji: Farmer, cultivator (dihqān: 132b 7-8)
 elek: Sieve (māšū ve pervīzen: 133a 9-10)
 emek: Trouble, hardship, grief (renı: 134a 5-6)
 enegim saymal: Rainbow (tīrāze ve nūse: 131b 13-14)

er görmüş qız: Widow or divorced woman (kālīm: 131b 3-4)
 eş: Friend, partner, confidant (hemdem: 133b 9-10)
 ey niçe: Oh how much, how many there are! (ey besā: 132a 11-12)
 eyer āleti: A part or parts of a saddle (sitāmī: 132a 3-4)

f

fērište: *p.* Angel (surūš: 133b 5-6)
 fiske: *p.* Striking the cheeks lightly with the hand, flipping (zīger: 132a 3-4)

g

gelesi yıl: Next year (sāl-i āyende: 132a 11-12)
 gēn: Open, wide (firāḫ: 132a 13-14)
 gīji barmaq: Little finger (kālūj ve kihīn: 133b 7-8)
 gīji biter üzüm: A small kind of grape (feršeng: 132a 3-4)
 giši: Big brother, uncle or grown male member of the family (kākā: 133b 7-8)
 gizlū: Anything concealed or hidden (nuhuft: 133b 1-2)
 gökjek: Beautiful, elegant, good (naʔz: 133a 11-12)
 gömej: A kind of bread baked in ashes (sekārvā: 132b 12-13)
 gözük: Delicate, beautiful, handsome (geš: 134a 1-2)
 güjeste ? : 1. A musical instrument with six strings, 2. Children's toy similar to a ball (šeşyanj: 134a 7-8)
 güjli / güjlü: A strong one (tīve: 131b 11-12, kelendür: 132a 1-2)
 güjlü ve jevük: Strong and nimble person (kelendür: 132a 1-2)
 güjükleme: Being conceited or ignorant, excessively proud (pek ve lek: 134a 5-6)
 gümiş: Silver (māḫ: 134a 7-8)
 gün dönmesi: Sinking of the sun after noon, sunset (čāvāle ? : 131b 1-2)
 günlük: Clear, manifest (mebīn ? : 133b 13-14)
 güyegü: Son-in-law (dilād: 132b 5-6)

h, ħ

ħalvaĵı: Maker or seller of sweetmeats (šīrīn-kār: 133a 3-4)
 heybet: *a.* Fear, awe, respect, dignity (sitūh: 133a 1-2)
 ħūyre: *a.* Small house, cell or hall (kāšāne ve gurīj: 133a 3-4)

1

1anmaq: To believe, believing (bāver: 131b 5-6)

i

ič burmaq: Twisting of the stomach, contortion (kuzāyiš: 133a 7-8)
 ič yaĵı: Suet, lard (pīh: 132b 3-4)
 iči boş: Empty, hollow, rotten inside (kavak: 133b 7-8)
 ilişi yıl: The year before last, two years ago (pīrār: 132a 11-12)
 iş-güj: Work, labour, occupation (kiyā: 133b 11-12)

iškeñje: *p.* Torture, torment, pain (efzāh ? : 132a 13-14)
 išūñ temāmī: Concluding a work, completing a task (siperī: 134a 11-12)
 ‘ivaž: *a.* Exchange, reward, return for good or evil (keyfer: 131b 9-10)

j

jalıq: (Usually a horse) going sideways and skipping (jehende: 132b 3-4)
 jānver azūsi: Tooth or tusk of a wild animal (yešk: 131b 11-12)
 jēvāb vēr su’āla ? : Answer the question (žāla ? : 131b 1-2)
 jılq qoyun: A weak sheep (sitān: 133b 9-10)
 jiger: *p.* Liver (jiger: 132b 1-2)
 jubıq yaprayı: Bough of a tree (ferhānj: 131b 5-6)

k

keçiler: Goats (dekihān: 133a 7-8)
 kef: Potash, pumice stone, froth (kelāšekere: 133b 11-12)
 keler: I. *g.* Buttery (perχū: 134a 1-2)
 keler: II. Lizard, alligator, porpoise (sūsmārā: 131b 9-10)
 kemend: *p.* Noose, lasso (χāmī ve uqru’a ? : 132a 5-6)
 kešür: Carrot (zerde-zemīn: 132b 8-9)
 kilindir: *g.* A kind of wine pitcher mostly made of metal, a firkin (bulbulī: 132a 1-2)
 kiri: *p.* Reward given to the bringer of good news (muždegānī: 133a 11-12)
 kirpi: Porcupine, hedgehog (χārpošt: 131b 7-8, čīzū: 132b 5-6)
 kösegü: Poker, half-burnt wood (āteš-kāv ve āteš-engīz: 132a 9-10)
 kükremek: Making tumult, clamour (demdeme: 132b 5-6)
 külük ? : Swift, fast, speedy (sefej ? : 134a 3-4)

l

loχusa: *g.* A woman in childbed (zāj: 132a 5-6)

m

māla: *p.* Trowel (χišl ve riħš ? : 131b 3-4)
 masχaralıq: Irritation, vexation, derision (efsūs: 132a 7-8)
 mekr: *a.* Fraud, imposture (destān: 132b 5-6)
 merjimek: *p.* Lentil (dānze: 132b 7-8)
 meydān: *a.* An open field for public gatherings, course (isperiš: 132a 3-4)
 morγ-zār: *p.* Green field, or meadow (māγ: 133a 9-10)
 mumsuz bāl: Pure honey (šehd: 131b 3-4)
 müšk otı: A sort of musky herb (nāk: 133b 7-8)

n

nite ki¹: As, like (133b 11-12)

o

oĵaq: Fireplace, hearth, furnace (kālāne: 133a 5-6, āteš-dān: 132a 9-10)

od: Fire (āteš: 132a 9-10)

od gözi: Live coal, firebrand (zelek ve aĵker: 134a 3-4)

oĵul bal: Virgin honey, the first honey of a new swarm of bees (šān: 131b 3-4)

oynaš: Sweetheart, paramour, gallant (mol: 133b 9-10)

ö

öd: Gall-bladder, bile (zehre: 132b 1-2)

ög: Intellect, understanding capacity, judgement (hūš: 133b 3-4)

ögendire: Ox-goad (ġāvšeng: 132a 1-2)

ögürmek: To retch, make a noise when vomiting, bellow (bāzbīḥ ? : 132a 5-6)

öksürük: Cough (ġafa ve surfa: 132b 1-2)

örnek: Model, specimen (numūdār: 133a 13-14)

öyken: Lungs, lights (šuš: 132b 1-2)

öykünmek: To follow a custom, to be a faithful observer, (verziš: 133b 1-2)

p

palan atı: Pack-horse (māġçe: 133b 5-6)

q

qabīle: *a.* Tribe, family (tabār: 132a 3-4)

qablu baġa: Tortoise, turtle (seng-pošt ve kešef: 131b 9-10)

qalem: *a.* Reed, pen (kilk: 133a 5-6)

qanat: Wing, feather (pežir: 134a 3-4)

qanā‘atlu: Content, satisfied, pleased (ġorsend: 133b 11-12)

qanlu qabarġuq: Bloody swelling, pus (hav: 133b 3-4)

qānūn: *a.* Rite, custom, common law (āyīn: 132a 7-8)

qapaq: Lid of a pot or furnace (nuhunbīn: 133b 1-2)

qaravaš: Female servant, servant (perestār: 133b 9-10)

qarbuz: Watermelon, pumpkin (hinduvāle: 133b 3-4)

qarın: Belly, paunch, stomach (şikem: 132b 3-4)

qarış: Span, length of a span (vīže: 133b 3-4)

qasurya: Hurricane, whirlwind (dūle ve hīle: 133b 13-14)

qatı ġavġa: Tumult, riot, uproar (ġilālūš: 133b 11-12)

qavun: Melon, watermelon (ġarbuze: 133b 3-4)

¹ Meaning “like the preceding one.”

qayyulu: Sad, unhappy, afflicted (mustemend: 132a 1-2 < arabic)
 qayın-ana: Mother-in-law (xasvite ? : 131b 11-12)
 qaynamaq: Boiling, to boil (tūy ? : 134a 5-6)
 qiba: Tomb, ossuary, dome (hazzār: 132b 3-4)
 qıma: Triumphal arch, tomb, scaffold (xuvāze: 132a 1-2)
 qolay: Ease, leisure, rest (pervā: 134a 1-2)
 qoltuq içi: Arm-pit (keš: 134a 1-2)
 qoqu: Unpleasant burning smell, smell of burnt meat or food, bad odour (x^wonjize: 133b 13-14)
 qunduzjuq: Beaver (čafāla: 131b 3-4)
 qurbaya: Frog (yūk ve vazay ve bazay, ve jere‘: 131b 7-8)
 qurd ešeni: Pimple, eruption, rash (pišterm: 133b 13-14)
 qurtılmaq: Escaping, being liberated (rusti: 132b 5-6)

r

raxt: *p.* Burden placed on a pack animal (šilek ? : 134a 3-4)
 revnaq: *p.* Beauty, comeliness, elegance, lustre (fer: 131b 5-6)
 riše: *p.* Fiber, fibrous fringe (kaḡša ? : 133a 5-6)
 rufadan yumurda: Poached egg (nīm-birišt: 133a 13-14)

s, š

saqaq: Dewlap or wattles (yabyab: 133a 3-4)
 saqsryan: Magpie (kelāže: 133b 11-12)
 šarp: Very steep, very hard or difficult (pelek: 134a 3-4)
 savaš: War, battle (barḡāš: 131b 5-6)
 sevinmek: Rejoicing, being joyous or happy (šād-kām ve xurrem: 132a 7-8)
 sıva: Plaster, mortar (ežend: 132a 7-8)
 sidük: Urine (jehīn: 132b 3-4)
 sikiš: Coition, sexual intercourse (gān: 133a 5-6)
 soyuljan: Earthworm (send: 132b 11-12)
 suda yüzmek: Swimming (senāb ve šināh ve šenā ve šenāy: 132b 11-12)
 süjī: Wine (siyegī ve mul: 132b 12-13, bāde: 132b 12-13)
 sülük: Leech (mālīz ve zālū: 133a 9-10)

š

šāb: *a.* Rock-alum, vitriol (zeme: 132b 8-9)
 šalvar: *p.* Breeches, drawers (išim ve rānīn: 131b 13-14)

t, ʈ

ṭalaq: Spleen, milt (supurz: 132b 1-2)
 ṭamla: Drop, a drop of water (tek: 133b 5-6)
 ṭanušiq: Consultation, deliberation (kengāḡ: 133a 5-6 <t. keñeš ?),
 ṭatlu: Sweet, milky, pleasant (šīrīn: 133a 1-2)

ʔatlılıq: Being sweet, milky or pleasant (šīrīnī: 133a 3-4)
 ʔavul: Drum, cattle drum (tabīra: 133b 9-10)
 ʔaxt: *p.* Seat, bench, stool (nešīmen: 133a 11-12)
 ʔayr: Maternal uncle (xālū: 132a 13-14)
 temām ʔ: *a.* Whole, complete, full, perfect (bezduṃ ʔ: 132a 13-14)
 ters: Inverted, reversed (bāšgūne: 132a 13-14)
 ʔılaq: Lingula vulvae, clitoris, throes of childbirth (čeklīz: 132b 5-6)
 toñuzlan qurdr²: Bombardier beetle, dung-beetle, bracinus crepitans (kuşşa: 131b on margin)
 ʔuman: Smoke, fog, vapour, mist (nežīm ve hīr ve tārmīx: 133a 11-12)
 tū ūrpermek³: Horripilation, tremor of fever (ferāšā: 133a 7-8)

u

ulu barmaq: The large finger, thumb (sutrug: 133b 7-8)

ü

üzüm tegegi: Tendril of a vine, vine (tāk: 133b 5-6)
 [üzüm tegegi] başı: Upper branches and leaves of a vine (mivlāleng: 133b 5-6)

x

xāne: *p.* House, room, office (xāne: 132b 3-4)
 xatun: Princess, lady (bānū: 132a 13-14)
 xayran: *a.* Astonished, amazed (āseme: 132a 7-8)
 xoş dutmaq: Caressing, blandishing, comforting (nuvāxt ve nuvāz: 133a 13-14, 133b-1)

y

yaba: A farmer's fork for winnowing (hiḡ: 133b 9-10)
 yara: Wound, pus (hiyam: 132a 5-6)
 yaşıl ʔaş: Green stone, agate (sevīšem: 131b 5-6)
 yapıjı: Builder (dezār: 132b 7-8)
 yardım: 1. Help, assistance 2. Friend, helper (yāver: 132b 8-9)
 yélek: Running, trotting, a runner (pūyā: 134a 5-6)
 yeli: Mane of a horse (poş: 134a 1-2)
 yengej: Crab (xarjenk: 131b 7-8)
 yer baıarsuyı: Earth-worm (xarāşin: 134a 1-2)
 yıl: Year (sāl: 132a 11-12)
 yoyı: Cylinder or waterstone for consolidating clay-roofs (hīzīne: 133b 3-4)

² It is shown on the margin.

³ It is spelled as “ tū ūrperbek ” in the text.

yoryan: Quilt (henguft: 133b 1-2)
 yürek: Heart, courage (čīnīne: 132b 1-2)
 yüzgüji: Swimmer (senāber ve šenāver: 132b 12-13)

Z

zêvle: Wooden club holding the side of a yoke, a long stick (seme: 134a 7-8)

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⁴ I would like to express my thanks and regards to Prof. Oktor Skjaervo of Harvard University for his very valuable help in reading and rendering certain Pahlavi words in the text.

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سَنَوَه - شَال - شِيدَا - وِدِيَوَانَه - وَاشَقَنَه - شِيرِين
 نِیْت اَنَدِیَانِ دَلُ کَنَد
 شِيرِين - شِيرِين کَار - غَمَنَب - مَوِيَه - فَرُوخَه کَا شَانَه
 کَنَدَن خَلَوَانِ سَنَق اَعَلَن آهَن عَجَن
 وَاکُونَج - کَان - کَنکَنج - کَمِن - کَنشَه - کَلَانَه - کَلک
 بَکَش کَنشَه بَسَر بَشَه اَجَن نَم
 کِیَفَه - کِیَتی - وَاکَهَان - کَرَنج - فَرَا شَا - کَرَا شِس
 اَوَج دَنیا کِیَر بَرُوشَن نَرَاوَرِکَت رَاغ بَرُوشَن
 پَلُوت - مَالِیز - وَرَا لَو - مَاشَو - وِپَر وِپَرَن - مَاشَغ
 عَدَن لَکَل لَکَل اَلکَل مَرغ دَار
 نِشَمَن - مَرَد کَا نَه - نَغَرَه نَاکُزِیَرَه - نَاشَتَا - نَاشِم
 نَکَت کِیَر نَشَتَن کَوَاکَل چَا دِیَنز اَجَل کُشَان
 وِپَر وَتَارِیَنج - نِیَمِیَرِشَت - مَوَنَه - مَوَدَار - نَوَاحَت
 رَوَدَن مَرَدَه چَاشَن اَرَنکَل خَرَن دَقَن

