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On the central meanings of the Old Turkic cognitive categories *-Xk-* and *-Xn-*

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The core meanings of two Old Turkic deverbal verb formatives *-Xk-* and *-Xn-* are identified here to show their iconicity. The emergence of the central meanings results from comparative studies of the base verb and its derivate in relation to the appropriate formative. The mappings of the forms *-Xk-* and *-Xn-* to (and from) their respective core meanings are shown to be unambiguous.

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1. Introduction

This study identifies the central meanings of (1) the old Turkic deverbal verb formative *-Xk-* and (2) the deverbal reflexive verb formative *-Xn-*. By re-examining their semantic contents, we have found it possible to give these two items their respective core meanings beyond the usual structural labels. They are then two distinctive cognitive categories. As such, they provide organic bases for cognitive analyses.

The formative *-Xk-* turns out to signify the notion of 'to have experienced the action or process as a whole represented by the base verb'. It can be characterized as a cognitive experiential verbal category marker with a perfective aspect value.

The formative *-Xn-* has a unified meaning denoting 'a response to some expectations resulting from the action or process represented by the base verb'. The response could manifest as literal or metaphysical with varying focuses in the response. The subjects responding to the expectation of the base verb could be persons, animals, heavenly bodies, mountains, etc. It may be characterized as a cognitive responsive verbal category indifferent to tense and aspect.

We draw most of the lexical material from Erdal 1991 (EW,) and some from Clauson 1972 (CT). The former is more up to date and more comprehensive in the coverage of historic data. It considers, besides CT, *Kāšġarī*'s *Compendium of the Turkic dialects* (translations by Dankoff & Kelly 1982-1985) as well as Röhrborn's Uigur dictionary (*Uigurisches Wörterbuch*, 1977-1988) and more.

2. The cognitive category *-Xk-*

In Erdal (1991: 645-651), the meaning of the Old Turkic deverbal verb formative *-Xk-* is not specified. Some claim that it produces "intensive" verbs, but Erdal obviously does not agree with the notion of any intensifying content. We have re-examined the meanings of 23 entries that we consider to be transparent, mostly listed in EW and CT. Instantiated by these examples, we come to the conclusion that there is an unambiguous central meaning associated with *-Xk-*. That is, the formative *-Xk-* is to signify the notion: "to have experienced the action or process represented by the base verb". Here are the 23 entries examined, with cognitive analyses leading to the emergence of the central meaning:

1. *öçük-* "(of embers) to die" (EW647) < *öç-* "to go out" (CT019);
to have experienced 'going out'.

2. *oŋuk-* "to wilt" (CT183) < *oŋ-* "to turn pale" (CT169);
to have experienced 'turning pale'.

3. *bölük-* "to get into locks, groups" (CT341) < *böl-* "to divide, separate, distinguish" (CT332);
to have experienced 'dividing, separating, distinguishing'.

4. *basık-* "to be attacked by night, crushed" (CT373) < *bas-* "to press, crush, oppress, make a surprise attack on s.o." (CT373);
to have experienced 'some surprise attack'.

5. *busuk-* "to be caught in ambush" (CT373)< *bus-* "to hide, lie in wait, lay an ambush; to lie hide; to crouch" (CT371);
to have experienced 'an ambush scheme laid'.

6. *çomuk-* "to drown" (EW646) < *çom-* "to sink in water" (CT422);
to have experienced 'sinking in water'.

7. *tusuk-* "to benefit s.o." (CT554) < *tus-* "to be useful, beneficial" (CT555);
to have experienced 'being useful, beneficial'.

8. *kır(ı)k-* "to shear, shave, remove wool" (CT651) < *kır-* "to scrape, strip (hair)" (CT643);
to have experienced 'scraping hair'.

9. *sançık-* "to be stabbed, routed" (CT836) < *sanç-* "to pierce (with a lance), to stab" (CT835);
to have experienced 'piercing (with a lance) or stabbing'.

10. *savruk-* "break into spray, (of tears) to drip" (CT792) < *savur-* "to scatter; to winnow";
to have experienced 'scattering'.

11. *sėzik-* "to suspect; to have an apprehension towards somebody in some matter" (CT862) < *sėz-* "to perceive, feel, discern, understand, conjecture; to think, to doubt, to suppose, to become aware of, to know, apprehend, to surmise" (CT862);
to have experienced 'doubting, apprehending, surmising, supposing'.

12. *soruk-* "to be inquired about in response to inquiry by a soruğçi" (CT849) < *sor-* "to ask a question, to inquire about s.t.; to scrutinize" (CT843);
to have experienced 'scrutinizing'.

13. *soyuk-* "to be plundered, be stripped of it" (CT859) < *soy-* "to strip an individual; to rob, slaughter, to denude, to undress" (CT858);
to have experienced 'stripping, robbing'.

14. *tarık-* "to disperse (intr.), to be driven, go away" (EW648) < *tar-* "to disperse (tr.), scatter, do away with, remove" (EW648);
to have experienced 'dispersing, scattering, removing'.

15. *usuk-* "to be overcome with thirst" (CT245) < *us-* "to be thirsty" (CT241);
to have experienced 'being thirsty'.

16. *yalkık-* "to have enough of something" (EW649) < *yalık-* "to be nauseated" (EW649);
to have experienced 'being nauseated'.

21. *açık-* "to be famished" (CT23) < *a:ç-* "to be hungry" (CT19);
to have experienced 'being hungry'.

22. *tur-uk-* "to stand still, come to a complete stop" (CT540) < *tur-* "to stand; to stand upright; to stand still; to halt, stay, remain; is also an aux. verb following gerunds in *-u,-p,-gali* meaning to continue to do something" (CT529);
to have experienced 'standing', thus, 'coming to a complete stop'.

23. *kır-(ı)k-* "to shear, shave, remove wool; to scrape, to shorten" (CT651) < *kır-* "to scrape, strip (hair); to shave; to graze or pass close to s.t. (of an arrow or a stone); to massacre, exterminate; to break; to annihilate" (CT643);
'to shorten' is to have experienced 'to shave'
'to remove wool' is to have experienced 'to scrape, to shave hair'.

The formative *-Xk-* alone is clearly responsible for the semantic content 'to have experienced …'. Each of the examples refers to experiencing an action or process as a whole; thus, the formative imparts a perfective aspect to the complex of the base verb and the formative. *-Xk-* is obviously a perfective marker.

The formative *-Xk-*, therefore, is an experiential perfective marker denoting a cognitive category with the central meaning of "to have experienced an action or process represented by the base verb".

3. The cognitive category *-Xn-*

Erdal (1991: 584-638) has a collection of 222 entries with deverbal verb formative *-Xn-*. We have re-analyzed 156 entries among the collection which are deemed to have transparent etymology; that is, both the base verb and its derivate have been well attested. From the analysis, a common central meaning is identified to be 'to respond to the expectation of the base verb.'

Not included in EW, are two other groups of verbs with the formative *–Xn-*. Numbered from 201 through 220 are a collection of literal responses to the model in form only and not in substance; and they are characterized by the phrase: to pretend to (base verb). From 301 through 306 are six verbs with hyperactive responses to the model characterized by the phrase: to make it one's own business to (base verb).

The base verb and the complex of the base verb plus the formative *-Xn-* constitute a discursive relationship. The content of the base verb contains a prototype action or process to be modeled after, and the complex would respond by fulfilling the expectation raised by the prototype. The base verb would have a larger cognitive frame. and the responding complex would be a more narrowly focused rendition of the prototypical action or process. They may manifest as a metaphor in a target conceptual domain, as highlighting of the subject or the object, as proactive or hyperactive response in the same conceptual domain as the base verb, as literal response only in form but not in substance, as designating object or results of action, or as viewed in different perspectives.

Structurally, the formative *-Xn-* produces only anti-transitive verbs.

Cognitive analyses on lexical materials

1. *aç-ın-* "to open one's clothes, baring the bossom; to disclose one's sins" (EW584) (CT29) < *aç-* "to open; to untie; to conquer; to reveal; to disclose, publish; to explain" (CT18);
to respond to the expectation of 'to open, to disclose'.
1.1. The model 'to open s.t.' gets a literal response highlighting the subject, thus, 'to open one's clothes, thus baring one's chest'.
1.2. The model 'to open s.t.' gets a metaphorical response on the conceptual domain of Buddhism, thus, 'to open one's soul and disclose one's sins'.

2. *açı-n-* "to look after and tend the houses and property; to tend s.o. and make him comfortable; to show favor" (CT29) < *açı:-* "to be bitter; to sour; to be painful; to feel the pain of others; to feel compassion" (CT20);
to respond to the expectation of 'to feel the pain of others; to feel compassion'.
2.1. The model 'to feel the pain of others' gets a literal response with a focus on a specific object in 'to tend s.o. and make him comfortable'.

3. *ag̲ır-ın-* "to separate (intr.) from one's family" (EW585) < *ag̲ır-* "to separate (two things, or s.t. from s.t. else); to distinguish; to single out, prefer; to split (s.t. into two); to withdraw, release (s.o. from s.t.)" (CT66);
to respond to the expectation of 'to separate s.t. from s.t. else'.
3.1. The model 'to separate s.t. from s.t. else' gets a metaphorical response in the conceptual domain of kinship, thus, ' to separate (intr.) from one's family'.

4. *adırtla-n-* "to be singled out, to be under special observation" (EW585) < *adırtla-* "to distinguish between things; to analyze" (EW429);
to respond to the expectation of 'to distinguish between things; to analyze'.
4.1. The model 'to distinguish between things, to analyze s.t.' gets a literal response highlighting the object, thus, 'to be singled out, to be under special investigation'.

5. *ağrı-n* "to suffer pain" (CT92) < *ağrı:-* "to be, or become, heavy; to be in pain; to be vexed, angry; to ache, be painful; to arrive; to meet, come upon s.o. or s.t.; to avoid meeting s.o.; to attack s.o.; to pass by" (CT91);
to respond to the expectation of 'to ache, be painful'.
5.1. The model 'to ache, be painful' gets a literal response highlighting the subject, thus, 's.o. suffers pain, s.o. undergoes the suffering of pain'.

6. *agt-ın-* "to rise, climb, get to" (EW586) < *ağıt-* "to put to flight" (CT80);
to respond to the expectation of 'to put to flight'.
6.1. The model 'to put s.t. to flight' gets a literal response from the perspective of the object, thus, '(s.t.) to rise, climb, get to'.

7. *al-ın-* "to take for oneself; to act alone; to be captivated, fascinated" (CT148) or "to accept, choose, receive into oneself, take up (used with 'advice', 'the true doctrine', 'the King of Men' in Buddhist texts)" (EW556) < *al-* "to take; to seize, collect (a debt), receive, accept; to take off (a cap, saddle); to marry" (CT124);
to respond to the expectation of 'to take, to receive, to accept'.
7.1. The model 'to take' gets a literal response highlighting the subject, thus, 'to take for oneself, to act alone '.
7.2. The model 'to take, to receive, to accept' gets a hyperactive response, thus, 'to be captivated, fascinated'.

7.3. The model 'to take, to receive, to accept' gets a metaphorical response in the conceptual domain of Buddism, thus, ' to accept, chose, receive into oneself, take up the true doctrine, etc.'.

8. *alk-ın-* "to use s.t. up for one's own advantage; to use oneself up, exhaust oneself; to be used up, exhausted" (CT138) or "to consume or exhaust oneself, perish, be or get used up" (EW587) < *alk-* "to use up, finish, come to the end of s.t.; to destroy s.t." (CT135);
to respond to the expectation of 'to use up, finish, come to the end of s.t.; to destroy s.t.'.
8.1. The model 's.o. to use up s.t.' gets a literal response highlighting the subject, thus, 'to use up s.t. for one's own good'.
8.2. The model 's.o. to use up s.t.' gets a literal response identifying the object with the subject, thus, 's.o. to use oneself up, to consume or exhaust oneself, to perish'.
8.3. The model 's.o. to use up s.t.' gets a literal response foregrounding the object, thus, '(s.t.) to be exhausted, to get used up'.

9. *alka-n-* "to call out invocations or to call out in invocations, both when praying or praising and when cursing" (EW587) < *alka-* "to praise; to bless, pray for a blessing on s.o." (CT138);
to respond to the expectation of 'to praise; to bless, pray for a blessing on s.o.'.
9.1. The model 'to praise; to bless, pray for a blessing on s.o.' gets a metaphorical response in the conceptual domain of religion, thus, 'to call out invocations or to call out in invocations when praying'.
9.2. The model 'to praise; to bless, pray for a blessing on s.o.' gets a negative literal response, thus, 'to call out invocations or to call out in invocations when cursing'.

10. *amra-n-* "to be friendly, loving; to desire, lust; to live in peace; to fondle; to long for, covet" (CT163) < *amra-* "to be contented, at peace; (euphemism) to die" (CT163);
to respond to the expectation of 'to be contented, at peace'.
10.1. The model 'to be contented, at peace' gets a proactive literal response, thus, 'to be friendly, loving; to live in peace'.

11. *anu-n-* "to prepare oneself (for s.t. or to do s.t.), to make ready" (EW588) < *anu:-* "to be prepared, made ready" (CT171);
to respond to the expectation of 'to be prepared, made ready'.
11.1. The model 'to be prepared, made ready' gets a proactive literal response highlighting the subject, thus, 'to prepare oneself (for s.t. or to do s.t.), to make ready'.

12. *ar-ın-* "to tire (intr.)" (EW588) < *a:r-* "to be tired, exhausted, weak" (CT193);
to respond to the expectation of 'to be tired.'

12.1. The model 'to be tired' gets a literal response designating the end results, thus, 'to tire or to run down due to overuse'.

13. *arı-n-* "to clean oneself; to clear oneself on s.t." (CT235) < *arı:-* "to be, or become clean, pure" (CT198);
to respond to the expectation of 'to be clean, pure'.
13.1. The model 'to be clean, pure' gets a proactive literal response highlighting the subject, thus, 'to clean oneself'.

14. *arıt-ın-* "to clean oneself" (CT213) < *arıt-* "to clean, or purify s.t.; to cleanse s.t.; to clean s.t. off s.t.; to wipe s.t. off s.t.." (CT207);
to respond to the expectation of 'to clean s.t.'.
14.1. The model 'to clean s.o.' gets a literal response designating the object with the subject, thus, 'to clean oneself'.

15. *art-ın-* "to load s.t. for, or onto, oneself (CT209) < *art-* "to load s.t. onto s.t." (CT201)
to respond to the expectation of 'to load s.t. onto s.t.'.
15.1. The model 'to load s.t. onto s.t.' gets a literal response highlighting the subject, thus, ' to load s.t. for oneself or onto oneself'.

16. *aşa-n-* "to have a meal; to eat; to enjoy" (EW589) < *aşa-* "to eat; to eat up, destroy; to enjoy, experience s.t." (CT256);
to respond to the expectation of 'to eat; to eat up, destroy; to enjoy, experience s.t.'.
16.1. The model 'to eat, to eat up' gets a metaphorical response in the conceptual domain of daily routine, thus, 'to have a meal'.

17. *ata-n-* "to be named, to be called, to be considered to be, to be nominated to a higher office" (EW590) < *ata:-* "to call out s.o.'s name; to call out to s.o.; to call s.o. or s.t.; to nominate s.o. to a post; to betroth s.o. as prospective spouse; to dedicate s.t. to God or place; to promise s.t." (CT42);
to respond to the expectation of 'to call out s.o.'s name; to nominate s.o. to a post'.
17.1. The model 'to call s.o.' gets a literal response highlighting the object, thus, 'to be named, called'.
17.2. The model 'to nominate s.o. to a post' gets a literal response highlighting the object, thus, 'to be nominated to a higher post'.

18. *atla-n-* "to ride or mount a horse, to set out" (EW591) < *atla-* "to ride a horse" (EW431);
to respond to the expectation of 'to ride a horse'.
18.1 The model 'to ride a horse' gets a literal response designating the end results, thus, 'to set out'.

19. *uza-n-* "to be long, stretched out" (CT289) < *uza:-* "to be long, or become, long or long drawn out" (CT281);
to respond to the expectation of 'to be long drawn out'.
19.1. The model 'to be long drawn out' gets a literal response designating the end results, thus, 'to be long stretched out'.

20. *üzl-ün-* "to break" (CT288) < *üzül-* "to be torn, or pulled to pieces; to be broken" (CT287)
to respond to the expectation of 'to be broken'.
20.1. The model 'to be broken' gets a proactive response in 'to break'.

21. *ba-n-* "to bind s.t. on oneself; to put on a weapon" (EW591) > *ba:-* "to bind; to fasten s.t. to s.t." (CT292);
to respond to the expectation of 'to bind s.t.; to fasten s.t. to s.t.'.
21.1. The model 'to bind s.t.; to fasten s.t. to s.t.' gets a literal response highlighting the subject, thus, 'to bind s.t. on oneself; to put on a weapon'.

22. *bak-ın-* "scrutinize s.t." (CT316) or "to look at s.t. for one's own benefit; to look around" (EW591) < *bak-* "to look at s.o. or s.t.; to look after s.o.; to look to, obey s.o.; to look towards; to see, perceive" (CT311);
to respond to the expectation of 'to look at s.t. or s.o.; to perceive'.
22.1. The model 'to perceive' gets a hyperactive response in 'to scrutinize s.t.'.
22.2. The model 'to look at s.t.' gets a literal response highlighting the subject, thus, 'to look at s.t. for one's own benefit'.
22.3. The model 'to look at s.t.' gets a hyperactive response in 'to look around'.

23. *maŋra-n-* "to call out s.o. or s.t." (EW592) < *maŋra-* "to shout, to crow; to low, bleat; to call to prayer; to thunder" (CT770);
to respond to the expectation of 'to shout, to call to prayer.'
23.1. The model 'to shout, to call to prayer' gets a literal response designating an object, thus, 'to call out s.o. or s.t.'.

24. *bar-ın-* "*to take shelter, to lodge; to pretend to go*" (CT367) or "to flow off from a person's body" (EW592) < *bar-* "to go, to go away" (CT370);
to respond to the expectation of 'to go away, to go'.
24.1. The model 'to go away' gets a literal response designating the end point of the process, thus, 'take shelter, to lodge'.
24.2. The model 's.o. to go' gets a literal response in form but not in substance, thus, 's.o. pretends to go'.
24.3. The model 's.o. to go away' gets a metaphorical response in the conceptual domain of female menstrual cycle highlighting the subject, thus, 's.t. to go away from the body'.

25. *bas-ın-* "to treat s.o. with contempt" (EW592) < *bas-* "to press, crush, oppress, make a surprise attack on s.o.; to annihilate" (CT370);
to respond to the expectation of 'to oppress'.
25.1. The model 'to oppress' gets a literal response designating the end results, thus, 'to treat s.o. with contempt'.

26. *başla-n-* "to begin (intr.); (of a crop) to form ears; to be directed; to be guided, or sent" (CT382) < *başla-* "to begin s.t., to lead; to direct towards; to guide; to travel" (CT381);
to respond to the expectation of 'to begin s.t.; to direct; to guide'.
26.1. The model 'to begin s.t.' gets a literal response highlighting the object, thus, 's.t. to begin. (of a crop) to form ears'.
26.2. The model 'to lead s.o.; to direct s.o. towards; to guide s.o.' gets a literal response highlighting the object, thus, 'to be directed, to be guided, or sent'.

27. *bıç-ın-* "to pretend to cut s.t. for oneself, to cut out clothes for oneself" (CT296) < *bıç-* "to cut, to cut out clothes" (CT292);
to respond to the expectation of 'to cut out clothes'.
27.1. The model 'to cut out clothes' gets a literal response in form but not in substance, thus, ' to pretend to cut s.t. for oneself'.
27.2. The model 'to cut out clothes' gets a literal response highlighting the subject, thus, ' to cut out clothes for oneself'.

28. *beǯe:-n-* "to adorn oneself" (EW593) Z < *beǯe:-* "to adorn s.t." (CT310);
to respond to the expectation of 'to adorn s.t.'
28.1. The model 'to adorn s.t.' gets a literal response highlighting the subject, thus, ' to adorn oneself'.

29. *bedükle-n-* "to grow" (CT304) < *bedükle-* "to be, or become big, great; to consider to be big" (CT304);
to respond to the expectation of 'to be big'.
29.1. The model 'to be big' gets a proactive response in 'to grow'.

30. *bekle-n-* "to be solid, hard; to be stored up; to keep oneself secure" (CT327) < *bekle:-* "to fasten, make fast, secure; to keep secure; to watch over; to watch for, expect; to wait; to hold fast (tradition); to store up; to keep (a secret); to protect s.o. from s.t." (CT326);
to respond to the expectation of 'to store up; to keep secure; to protect s.o. from s.t.'.
30.1. The model 'store up' gets a literal response highlighting the object, thus, 'to be stored up'.
30.2. The model 'to keep secure' gets a literal response highlighting the subject, thus, 'to keep oneself secure'.

31. *bert-in-* "to be injured; to be dislocated or sprained; to be bruised" (CT359) < *bert-* "to injure, hurt s.o. more particularly without breaking the skin; to cut, hack, incise; to bruise, sprain" (CT358);
to respond to the expectation of 'to injure s.o.; to bruise, to sprain'.
31.1. The model 'to injure s.o.; to bruise s.t., to sprain s.t.' gets a literal response highlighting the object, thus, 'to be injured, to be bruised, to be sprained'.

32. *bış(u)r-un-* "to assemble a doctrine, get well versed in it and exercise it" (EW594) < *bış(u)r-* "to cause to mature, to cook" (CT383);
to respond to the expectation of 'to cause to mature, to cook'.
32.2. The model 'to cook' in the conceptual domain of culinary affairs gets a metaphorical response in the conceptual domain of religion, thus, 'to assemble a doctrine, get well versed in it and exercise it'.

33. *bil-in-* "to know for oneself; to attain self knowledge, to come to one's senses, to become self-conscious, to admit one's sin" (EW594) < *bil-* "to know, to understand" (CT330);
to respond to the expectation of 'to know, to understand'.
33.1. The model 'to know, to understand' gets a literal response highlighting the subject, thus, 'to know for oneself, 'to attain self knowledge, to come to one's senses, to become self-conscious '.
33.2. The model 'to know, to understand' gets a metaphorical response in the conceptual domain of religion highlighting the subject, thus, 'to admit one's sin'.

34. *boğuzla-n-* "to have s.o.'s throat cut" (CT322) < *boğuzla-* "to cut the throat of s.o., to slaughter" (CT322);
to respond to the expectation of 'to cut the throat of s.o.'.
34.1. The model 'to cut the throat of s.o.' gets a literal response designating a third party agent, thus, 'to have s.o.'s throat cut'.

35. *boşu-n-* "to free oneself, to get free from impediments of the soul (mainly sin)" (EW595) < *boşu:-* "to free, liberate; to be weak, lazy; to release, handover, divorce; to give up; to be empty" (CT377);
to respond to the expectation of 'to free, liberate'.
35.1. The model 'to free, to liberate' gets a literal response highlighting the subject, thus, 'to free oneself'.
35.2. The model 'to free, to liberate' gets a metaphorical response in the conceptual domain of religion, thus, 'to get free from impediments of the soul (mainly sin)'.

36. *bög-ün-* "(of a stream) to be dammed; (of water) to collect and become higher; (of people) to assemble" (CT328) or "to comprehend, perceive, recognize" (EW595) < *bög-* "to collect, gather together" (CT324);
to respond to the expectation of 'to collect, gather together.'

36.1. The model 'to collect, gather together' gets a literal response designating the requisite action in the conceptual domain of engineering, thus, '(of a stream) to be dammed'.
36.2. The model 'to collect, gather together' gets a literal response in the conceptual domain of engineering, thus '(of water) to collect and become higher'.
36.3. The model 'to collect, gather' gets a literal response in the conceptual domain of social activity, thus, '(of people) to assemble'.

37. *böl-ün-* "to be divided into parts or groups" (EW595) < *böl-* "to divide, separate, distinguish" (CT332);
to respond to the expectation of 'to divide, separate, distinguish'.
37.1. The model 'to divide, separate, distinguish s.t.' gets a literal response highlighting the object, thus, 'to be divided into parts or groups'.

38. *bulğa-n-* "to be stirred; to be confused, stirred, mixed together; to be troubled; to be turbid" (CT337) or "to be stirred up, agitated; to be contaminated with s.t." (EW596) < *bulğa:-* "to stir (a liquid); to confuse, disturb s.o., produce a state of disorder" (CT337);
to respond to the expectation of 'to stir (liquid), to confuse, disturb s.o'.
38.1. The model 'to stir' gets a literal response highlighting the object, thus, 'to be stirred, to be stirred up, agitated; to be contaminated with s.t., to be turbid'.
38.2. The model 'to confuse' gets a literal response highlighting the object, thus, 'to be confused, to be troubled'.

39. *bügüle-n-* "to have mystical wisdom" (EW597) < *bügüle-* "to make one's mystical wisdom bear on a matter" (EW434);
to respond to the expectation of 'to make one's mystical wisdom bear on a matter'.
39.1. The model 'to make one's mystical wisdom bear on a matter' gets a proactive response, thus, 'to have mystical wisdom'.

40. *bür-ün-* "to wrap s.t. around oneself" (EW597) < *bür-* "to twist, wind around, to screw together" (CT355);
to respond to the expectation of 'to wind around'.
40.1. The model 'to wind around' gets a literal response highlighting the subject, thus, 'to wrap s.t. around oneself'.

41. *çız-ın-* "to draw or write for oneself" (EW597) < *çız-* "to scratch, to draw a line; to draw" (CT432);
to respond to the expectation of 'to draw'.
41.1. The model 'to draw' gets a literal response highlighting the subject, thus, 'to draw or write for oneself'.

42. *edle-n-* "to serve as s.t., to be utilized" (EW597) < *edle-* "to make good use of a thing, to cultivate a garden, etc." (EW435);
to respond to the expectation of 'to make good use of a thing'.
42.1. The model 'to make good use of a thing' gets a literal response highlighting the object, thus, 's.t. (object) to serve as some purpose, to be utilized'.

43. *esirke-n-* "to regret the loss of what is one's own, i.e., to grudge" (EW598) < *esirge:-* "to regret with s.t." (CT252);
to respond to the expectation of 'to regret with s.t.'.
4.3.1. The model 'to regret with s.t.' gets a literal response highlighting the subject, thus, 'to regret the loss of what is one's own, i.e., to grudge'.

44. *eşü-n-* "to put on a covering" (CT264) < *eşü-* "to cover, to envelop" (CT256);
to respond to the expectation of 'to cover'.
44.1. The model 'to cover' gets a proactive literal response in 'to put on a covering'.

45. *elt-in-* "to be carried, brought, sent" (CT133) < *elet-* "to carry; to bring s.t.; to carry away s.t.; to send, in the sense of sending s.t. to the place to which it should be sent" (CT132);
to respond to the expectation of 'to carry, bring, send s.t.'.
45.1. The model 'to carry, bring, send s.t.' gets a response highlighting the object, thus, 'to be carried, brought, sent'.

46. *er-in-* "to be annoyed at, impatient with, or negligent about s.o. or s.t." (EW599) < *yer-* "to loathe, to oppose, to despise, to criticize" (EW599);
to respond to the expectation of 'to loathe, to oppose, to despise, to criticize'.
46.1. The model 'to loathe, to despise' gets a hyperactive response, thus, 'to be annoyed at, impatient with, or negligent about s.o. or s.t.'.

47. *et-in-* "to organize oneself; to adorn oneself; to prepare for oneself " (CT61) < *e:t-* "to organize, to put in order; to ornament, adorn; to create; to do" (CT36);
to respond to the expectation of 'to organize, to adorn, to prepare'.
47.1. The model to 'organize, adorn, prepare for' gets a literal response highlighting the subject, thus, to organize oneself; to adorn oneself, to prepare for oneself'.

48. *ev-in-* "to hurry (intr.)" (EW600) < *e:v-* "to be in a hurry" (CT4);
to respond to the expectation of 'to be in a hurry'.
48.1. The model 'to be in a hurry' gets a proactive literal response, thus, 'to hurry (intr.)'.

49. *ırğa-n-* "to shake, sway, rock; to move, stir" (CT217) < *ırğa:-* "to shake, or rock s.t." (CT217);
to respond to the expectation of 'to shake, or rock s.t.'.

49.1. The model 'to shake, or rock s.t.' gets a proactive literal response, thus, 'to shake (intr.), sway, rock'.

50. *irk-in-* "to collect for onself" (CT227) < *irk-* "to collect or assemble (things)" (CT221)
to respond to the expectation of 'to collect (things)'.
50.1. The model 'to collect s.t.' gets a literal response highlighting the subject in 'to collect s.t. for oneself'.

51. *iske-n-* "to pluck for oneself" (CT246) < *iske:-* "to pluck out' (CT246)
to respond to the expectation of 'to pluck out'.
51.1. The model 'to pluck out' gets a literal response highlighting the subject, thus, 'to pluck for oneself'.

52. *asl-ın-* "to be hung on s.t." (CT248) < *asıl-* "to be hung" (CT247)
to respond to the expectation of 'to be hung'.
52.1. The model 'to be hung' gets a literal response designating a requisite pivot point, thus, 'to be hung on s.t.'.

53. *as-ın-* "to be hung up" (CT248) < *as-* "to hang, suspend s.t." (CT240)
to respond to the expectation of 'to hang s.t.'.
53.1. The model 'to hang s.t.' gets a literal response highlighting the object, thus, 'to be hung up'.

54. *es-in-* "to stretch for oneself" (CT248) < *es-* "to stretch, esp. a rope, cord" (CT241)
to respond to the expectation of 'to stretch'.
54.1. The model 'to stretch' gets a literal response highlighting the subject, thus, 'to stretch for oneself'.

55. *ısr-ın-* "to clench one's teeth" (CT252) < *ısır-* "to bite" (CT251)
to respond to the expectation of 'to bite'.
55.1. The model 'to bite' gets a proactive literal response in 'to clench one's teeth.'

56. *ıy-ın-* "to strive, strain oneself" (CT275) < *ıy-* "to suppress" (CT266)
to respond to the expectation of 'to suppress'.
56.1. The model 'to suppress' gets a proactive literal response in 'to strive, strain oneself'.

57. *igdüle-n-* "to feed oneself" (EW602) < *igdüle-* "to feed" (EW437);
to respond to the expectation of 'to feed'.
57.1. The model 'to feed' gets a literal response highlighting the subject in 'to feed oneself'.

58. *il-in-* "to catch s.o. on s.t.; to be attached to; to be caught suspended, hung (on it); to be entangled in, attracted by, interested in s.t.; to be caught in a trap; to be bound, taken" (CT148) < *il-* "to catch (s.t. with hand, hook, a noose); to hang s.t. to s.t.; to hang on; to take, seize, to pay attention to; to fasten, attach, suspend; to grip s.t.; to cling" (CT125);
to respond to the expectation of 'to catch s.t., to fasten, to attach, to suspend'.
58.1. The model 'to catch s.t. with hand, hook, a noose' gets a literal response designating the object, thus, 'to catch s.o. on s.t.'.
58.2. The model 'to catch s.t. with hand, hook, a noose' gets a literal response highlighting the object, thus, 'to be caught suspended, hung (on it), to be caught in a trap'.
58.3. The model 'to take, seize' gets a literal response highlighting the object, thus, 'to be bound, taken'.
58.4. The model 'to pay attention to' gets a hyperactive literal response in 'to be attracted by, to be interested in'.

59. *isi-n-* "to have warm feelings towards s.o." (EW602) < *isi-* "to be hot" (CT241);
to respond to the expectation of 'to be hot'.
59.1. The model 'to be hot' gets a metaphorical response in the conceptual domain of intimacy in 'to have warm feelings towards s.o.'.

60. *kakı-n-* "to repent" (EW603) < *kakı-* "to be angry (with s.o.); to abuse; to be enraged; to reprimand" (CT609);
to respond to the expectation of 'to be angry with s.o., to reprimand s.o.'.
60.1. The model 'to reprimand s.o.' gets a literal response designating the end results, thus, '(the object) to repent'.

61. *karğa-n-* "to curse oneself" (CT655) < *karğa-* "to curse" (CT655);
to respond to the expectation of 'to curse'.
61.1. The model 'to curse' gets a literal response highlighting the subject in 'to curse onself'.

62. *kat-ın-*[1] "to become tough" (CT603) < *kat-*[1] "to be hard, firm, tough" (CT595);
to respond to the expectation of 'to be hard, firm, tough'.
62.1. The model 'to be hard, firm, tough' gets a proactive literal response in 'to become tough'.

63. *katr-un-* "to harden oneself" (EW603) < *katur-* "to harden (tr.)" (EW604);
to respond to the expectation of 'to harden'.
63.1. The model 'to harden' gets a literal response highlighting the subject in 'to harden oneself'.

64. *kaz-ın-* "to dig s.t. for oneself" (CT684) < *kaz-* "to dig, dig out" (CT680);
to respond to the expectation of 'to dig s.t.'.

64.1. The model 'to dig s.t.' gets a literal response highlighting the subject in 'to dig s.t. for onself'.

65. *kal-ın-* "to be made, created; (of a child) to form its own character; to grow up" (CT623) or "to behave in a certain way, to behave as if ..., to make oneself into, to act; to come into existence, be formed" (EW605) < *kal-* "to do s.t.; to make s.o. s.t." (CT616);
to respond to the expectation of 'to do s.t.; to make s.o. s.t.'.
65.1. The model 'to make s.o. s.t.' gets a literal response highlighting the object, thus, 'to be made, created; to come to existence, to be formed'.
65.2. The model 'to make s.o. s.t. (i.e., to create)' gets a proactive response highlighting the subject in the conceptual domain of child psychology, thus, '(of child) to form its own character, to grow up'.
65.3. The model 'to make s.o. s.t. (i.e., to create)' gets a proactive response highlighting the subject in the conceptual domain of psychology, thus, 'to behave in a certain way, to behave as if ..., to make oneself into, to act'.

66. *kiçi-n-* "to itch (intr.); to ask for trouble (with a sexist overtone)" (CT698) < *kiçi-* "to itch" (CT695);
to respond to the expectation of 'to itch'.
66.1. The model 'to itch' gets a metaphorical response in the conceptual domain of human relationship in 'to ask for trouble'.

67. *kizle-n-* "to pretend to hide; to hide oneself; to be hidden" (CT761) < *kizle:-* "to put s.t. in a box, a bag; to hide" (CT760);
to respond to the expectation of 'to hide'.
67.1. The model 'to hide' gets a literal response only in form but not in substance, thus, 'to pretend to hide'.
67.2. The model 'to hide' gets a literal response highlighting the subject, thus, 'to hide oneself'.
67.3. The model 'to hide' gets a literal response highlighting the object, thus, 'to be hidden'.

68. *kol-un-* "to ask for s.t. for oneself" (CT623) < *kol-* "to ask for s.t.; to pray" (CT616);
to respond to the expectation of 'to ask for s.t.'.
68.1. The model ' to ask for s.t.' gets a literal response highlighting the subject, thus, 'to ask for s.t. for oneself'.

69. *kora-n-* "to lose flesh" (EW606) < *kora-* "to suffer loss, be diminished; to be weakened; to decrease" (CT645);
to respond to the expectation of 'to suffer loss'.

69.1. The model 'to suffer loss' gets a literal response in the conceptual domain of human health, thus, 'to lose flesh'.

70. *kork-un-* "to fear for oneself" (CT655) < *kork-* "to fear, be afraid of s.o. or s.t." (CT651);
to respond to the expectation of 'to fear s.o. or s.t.'.
70.1. The model 'to fear s.o. or s.t.' gets a literal response highlighting the subject, thus, 'to fear s.o. or s.t. for oneself'.

71. *köl-ün-* "to be hobbled, fettered, harnessed; to harness for oneself" (EW606) < *köl-* "to harness (an animal to plough); to fasten the legs of a sheep for slaughter" (CT715);
to respond to the expectation of 'to harness'.
71.1. The model 'to harness' gets a literal response highlighting the object, thus, 'to be hobbled, fettered, harnessed'.
71.2. The model 'to harness' gets a literal response highlighting the subject, thus, 'to harness for oneself'.

72. *köŋle-n-* "to think seriously for or about oneself" (EW606) < *köŋle-* "to be sunk in thought; to wonder at s.t." (CT732);
to respond to the expectation of 'to be sunk in thought'.
72.1. The model 'to be sunk in thought' gets a proactive literal response highlighting the subject, thus, 'to think seriously for or about oneself'.

73. *kör-ün-* "to become visible or be seen; to see for oneself" (EW607) < *kör-* "to see s.t." (CT736);
to respond to the expectation of 'to see s.t.'.
73.1. The model 'to see. s.t.' gets a literal response highlighting the object, thus, 'to become visible or be seen; to see for oneself'.
73.2. The model 'to see s.t.' gets a literal response highlighting the subject, thus, 'to see for oneself'.

74. *kurşa-n-* "to put on one's belt" (CT665) < *kurşa-* "to bind the waist; to surround, encircle" (CT665);
to respond to the expectation of 'to bind the waist'.
74.1. The model 'to bind the waist' gets a literal response highlighting the subject, thus, 'to put on one's belt'.

75. *küçe-n-* "to become arrogant; to seize by force" (EW607) < *küçe-* "to oppress, to use violence over s.o., to compel" (CT695);
to respond to the expectation of 'to oppress, to use violence over s.o., to compel'.
75.1. The model 'to oppress' gets a literal response designating the end results, thus, 'to become arrogant'.

75.2. The model 'to use violence over s.o.' gets a literal response designating the end results, thus, 'to seize by force'.

76. *küse-n-* "to wish s.t. for oneself" (EW607) < *küse-* "to wish, to desire, to long for" (CT749);
to respond to the expectation of 'to wish'.
76.1. The model 'to wish s.t.' gets a literal response highlighting the subject, thus, 'to wish s.t. for oneself'.

77. *küzed-in-* "to guard oneself" (EW608) < *küzed-* "to watch, to guard, to protect" (EW491);
to respond to the expectation of 'to guard'.
77.1. The model 'to guard' gets a literal response highlighting the subject in 'to guard oneself'.

78. *okı-n-* "to be read; to pretend to read; to be called, summoned" (CT87) < *okı-* "to call out aloud; to summon s.o.; to recite or read aloud; to read" (CT79);
to respond to the expectation of 'to read, to summon s.o.'
78.1. The model 'to read s.t.' gets a literal response highlighting the object, thus, 'to be read'.
78.2. The model 'to read s.t.' gets a literal response only in form not in substance, thus, 'to pretend to read'.
78.3. The model 'to summon s.o.' gets a literal response highlighting the object, thus, 'to be summoned'.

79. *orna-n-* "to place or install oneself; to be placed or installed" (CT236) < *orna-* "to take one's place; to establish oneself s.w." (CT235);
to respond to the expectation of 'to take one's place; to establish oneself s.w.'.
79.1. The model 'to take one's place' gets a proactive response in 'to place or install oneself'.
79.2. The model 'to take one's place' gets a literal response highlighting the object, thus, 'to be placed or installed'.

80. *ög-ün-* "to praise oneself, to boast, to bray" (CT110) < *ö:g-* "to praise" (CT100);
to respond to the expectation of 'to praise'.
80.1. The model 'to praise' gets a literal response highlighting the subject, thus, 'to praise oneself, to boast'.
80.2. The model 'to praise' gets a metaphorical response highlighting the subject in the conceptual domain of mules, thus, 'to bray'.

81. *ögret-in-* "to educate oneself" (EW610) < *ögret-* "to teach s.o. s.t.; to accustom s.o. to s.t. " (CT114);
to respond to the expectation of 'to teach s.o. s.t.'.

81.1. The model 'to teach s.o. s.t.' gets a literal response highlighting the subject, thus, 'to educate oneself'.

82. *ögrünçüle-n-* "to enjoy oneself" (EW610) < *ögrünçüle-* "to have a good time" (EW442);
to respond to the expectation of 'to have a good time'.
82.1. The model 'to have a good time' gets a literal response highlighting the subject, thus, 'to enjoy oneself'.

83. *öp-ün-* "to pretend to sip the soup; to swallow up" (CT13) < *öp-* "to kiss; to sip soup" (EW610);
to respond to the expectation of 'to sip soup'.
83.1. The model 'to sip soup' gets a literal response in form but not in substance, thus, 'to pretend to sip soup'.
83.2. The model ''to sip soup' gets a hyperactive response in 'to swallow up'.

84. *örge-n-* "to rest" (CT227) < *örge-* "to stay, tarry (at a place in a journey)" (CT227)
to respond to the expectation of 'to stay, tarry'.
84.1. The model 'to stay, tarry' gets a literal response designating the end result, thus, 'to rest'.

85. *ör-ün-* "to be erect" (CT235) < *ö:r-* "to rise; to sprout" (CT235)
to respond to the expectation of 'to rise; to sprout'.
85.1. The model 'to rise, to sprout' gets a literal response designating the end result, thus, 'to be erect'.

86. *örle-n-* "to rise, climb (esp. of heavenly bodies)" (CT230) < *örle-* "to rise, go upwards" (CT208);
to respond to the expectation of 'to rise, go upwards'.
86.1. The model 'to rise, go upwards' gets a metaphorical response in the conceptual domain of astronomy, thus, 'to climb (of heavenly bodies)'.

87. *örte-n-* "to blaze, burn; to be burnt" (CT209) < *örte-* "to light, or burn s.t." (CT208);
to respond to the expectation of 'to light, or burn s.t.'.
87.1. The model 'to light, or burn s.t.' gets a literal response designating the end results, thus, 'to blaze, burn'.
87.2. The model 'to burn s.t.' gets a literal response highlighting the object, thus, 'to be burnt'.
88. *öt-ün-* "to submit a statement, or request to superior; to request, pray; to make representation; to represent" (CT62) < *öte:-* "to carry out an obligation; to carry out one's obligation to (God or superior); to pay debt" (CT43);

to respond to the expectation of 'to carry out an obligation; to carry out one's obligation to (God or a superior); to pay debt'.
88.1. The model 'to carry out one's obligation to a superior' gets a literal response designating the end results, thus, 'to submit a statement, or request to a superior; to make representation; to represent'.
88.2. The model 'to carry out one's obligation to God' gets a literal response designating the end results in 'to pray'.

89. *özirke-n-* "to bring s.o. back to one's true self" (CT290) < *özirke-* "to regard as one's own" (EW461);
to respond to the expectation of 'to regard as one's own'.
89.1. The model 'to regard s.t. as one's own' gets a literal response designating the object, thus, 'to bring s.o. back to one's true self'.

90. *sa-n-* "to count oneself; to be counted among a group, class, etc.; to be deemed to be s.t.; to think, suppose, deem, to be reckoned to be" (CT833) < *sa-* "to count" (CT781);
to respond to the expectation of 'to count'.
90.1. The model 'to count' gets a literal response highlighting the subject, thus, 'to count oneself, to think, suppose, deem oneself to be reckoned to be'.
90.2. The model 'to count' gets a literal response highlighting the object, thus, 'to be counted among a group, class, etc.; to be deemed to be s.t.'.

91. *sak-ın-* "to think, to think longingly about s.t.; to desire, think anxiously about s.t.; to be worried; to take care of oneself; to be cautious, on one's guard against; to protect; to stop and think, to plan, to intend; to be thoughtful; to think carefully" (CT812) < *sa:k-* "to think, to reckon" (CT804);
91.1. The model 'to think, to reckon' gets a hyperactive response in 'to think longingly about s.t., to desire, think anxiously about s.t., to think carefully'.
91.2. The model 'to think' gets a proactive response in 'to be thoughtful, to plan, to intend, to think carefully'.
91.3. The model 'to reckon' gets a literal response hyperactive response in 'to be cautious, to be on one's guard'.

92. *sal-ın-* "to hang down; to be thrown into s.t.; to hang; to be suspended; to swing; to wobble" (CT827) or "to hang down loosely (of people's flesh, hair and beard, lip and object hanging from a person's neck); to cast away from oneself" (EW612) < *sal-* "to move s.t.; to put s.t. into motion with some implication of violent motion; to wave, to stir; to wash away; to spend; to pay; to drive away; to draw oneself away; to cause to swell; to bring to a place; (of the heart) to palpitate; to move; to agitate" (CT824);
to respond to the expectation of 'to put s.t. into motion with some implication of violent motion, to be thrown into s.t.'.

92.1. The model 'to put s.t. into motion with some implication of violent motion' gets a literal response highlighting the subject, thus, 'to cast away from oneself'.
92.2. The model 'to put s.t. into motion' gets a literal response designating the end results, thus, 'to swing, to wobble'.
92.3. The model 'to put s.t. into motion' gets a literal response designating the requisite physical configuration, thus, 'to hang, to be suspended, to hang loosely'.

93. *ser-in-* "to impose patience on oneself" (EW612) < *ser-* "to endure s.t.; to be patient" (CT843);
to respond to the expectation of 'to endure s.t.'.
93.1. The model 'to endure s.t.' gets a proactive response highlighting the subject in 'to impose patience on oneself'.

94. *sev-in-* "to rejoice, be joyful; to be glad; to rejoice and be merry; to be pleased" (CT790) < *sev-* "to love, to like, to love passionately" (CT784);
to respond to the expectation of 'to rejoice (to have lots of pleasure)'.
94.1. The model 'to love, like, to love passionately (from s.t. that gives pleasure)' gets a literal response designating the end results, thus, 'to rejoice, to be joyful (to have lots of pleasure)'.

95. *sė:z-in-* "to have a feeling about s.t.; to suspect, to be aware, conscious of s.t.; to have an inkling, to be patient; to be doubtful" (CT864) < *sėz-* "to perceive, feel, discern, understand, conjecture; to think, to doubt, to suppose, to become aware of, to know, apprehend, to surmise" (CT860);
to resond to the expectation of 'to feel, to doubt, to surmise'.
95.1. The model 'to feel s.t., to doubt s.t.' gets a literal response designating specific objects, thus, 'to have a feeling about s.t.; to suspect, to be aware, conscious of s.t.; to have an inkling, to be patient; to be doubtful'.

96. *sı-n-* " to break (intr.), to be broken" (EW613) < *sı-* " to break, to conquer, to rout" (CT782);
to respond to the expectation of 'to break s.t.'
96.1. The model 'to break s.t.' gets a literal response highlighting the object, thus, '(s.t.) to break (intr.) or to be broken'.

97. *sığ-ın-* "to take refuge in or with, to trust; to rely on; to shrink; to press together" (CT813) < *sığ-* "to fit into s.t.; to suit, fill exactly" (CT804);
to respond to the expectation of 'to fit into s.t.; to suit, fill exactly.'
97.1. The model 'to fit into s.t.; to suit, fill exactly' gets a proactive response in 'to shrink, to press together'.
97.2. The model 'to fit into s.t.; to suit, fill exactly' gets a literal response highlighting the security of the container (the object), thus, 'to take refuge in s.t., to trust, to rely on'.

98. *sıka-n-* "to rub oneself" (EW613) < *sıka:-* "to fondle, to grope; to rub with hands, smooth, massage; to caress, to show kindness to" (CT806);
to respond to the expectation of 'to fondle, to rub with hands, to caress.'
98.1. The model 'to rub with hands' gets a literal response highlighting the subject in 'to rub oneself'.

99. *silk-in-* "to shake oneself" (EW614) < *silk-* "to shake (tr.)";
to respond to the expectation of 'to shake s.t.'.
99.1. The model 'to shake s.t.' gets a literal response highlighting the subject in 'to shake oneself'.

100. *sola-n-* "to lock oneself in" (EW615) < *sola:-* "to chain, to fasten with a chain" (CT825);
to respond to the expectation of 'to fasten with a chain.'.
100.1. The model 'to fasten s.o. or s.t. with a chain' gets a literal response highlighting the subject, thus, 'to lock oneself in'.

101. *sögl-ün-* "to be roasted" (CT821) < *sögül-* "to roast" (CT821);
to respond to the expectation of 'to roast'.
101.1. The model 'to roast s.t.' gets a literal response highlighting the object, thus, 'to be roasted.'.

102. *suçul-un-* "to be plucked or pulled out" (EW615) < *suçul-* "to pluck or pull out" (EW615);
to respond the expectation of 'to pluck or pull out.'.
102.1 The model 'to pluck out s.t.' gets a literal response highlighting the object, thus, 'to be plucked out'.

103. *suğ-un-* "to make ablutions (after urinating, etc)" (EW615) < *suğ-* " to draw out, drain off" (CT805);
to respond to the expectation of 'to drain off'.
The model 'to drain off' gets a literal response designating the end results in the conceptual domain of urination, thus, 'to make ablutions'.

104. *sürt-ün-* "to rub oneself, to make it one's business to rub oneself" (CT847) < *sürt-* "to rub, to rub s.t. together, to rub s.t. on or into s.o.; to rub out, erase" (CT846);
to respond to the expectation of 'to rub oneself.'
104.1. The model 'rub oneself' gets a hyperactive response highlighting the subject, thus, 'to make it one's business to rub oneself'.

105. *tap-ın-* "to serve, or worship; to serve a human master; to adore, to bow in prayer, to worship; to prostrate oneself; to show respect to an individual" (CT441) or

"to nurse (a sick person), to serve for one's own good" (EW616) < *tap-* "to serve; to worship; to find; to meet; to attain";
to respond to the expectation of 'to serve, worship'.
105.1. The model 'to serve, to worship' gets a literal response designating specific objects, thus, 'to serve a human master; to adore, to bow in prayer; to prostrate oneself; to show respect to an individual'.

106. *tarı-n-* " to cultivate (the land) for oneself; to pretend to cultivate the land" (CT552) < *tarı:-* " to cultivate (ground)" (CT532);
to respond to the expectation of 'to cultivate ground'.
106.1. The model 'to cultivate ground' gets a literal response highlighting the subject, thus, 'to cultivate the land for oneself'.
106.2. The model 'to cultivate ground' gets a literal response only in form but not in substance, thus, 'to pretend to cultivate the land'.

107. *tart-ın-* "to be attached (to one's relatives), to love them dearly" (EW616) < *tart-* "to pull, or drag s.t." (EW616);
to respond to the expectation of 'to pull, drag s.t.'.
107.1. The model 'to pull, drag s.t.' gets a metaphorical response in the conceptual domain of kinship relationship, thus, 'to be attached (to one's relatives), to love them dearly'.

108. *tatga-n-* "to find a dish tasty" (EW616) < *tatga-* "to have a certain taste" (EW423);
to respond to the expectation of 'to have a certain taste'.
108.1. The model 'to have a certain taste' gets a literal response highlighting the subject (the dish) in the conceptual domain of culinary affairs, thus, 'to find a dish tasty'.

109. *taya-n-* "to support oneself by, rely on s.o. or s.t." (CT569) < *taya-* "to prop s.t. up; to lean s.t. against s.t. else; to support" (CT567);
to respond to the expectation of 'to prop s.t. up; to lean s.t. against s.t. else; to support'. 109.1. 109.1. The model 'to prop s.t. up; to lean s.t. against s.t. else; to support' gets a literal response highlighting the subject 'to support oneself by, rely on s.o. or s.t.'

110. *teg-in-* "to reach, attain; to venture to do s.t. " (CT484) or "to undergo, to experience; to be entitled to; to get to; to approach for one's own benefit" (EW617) < *teg-* "to reach (a place); to attack s.o.; to touch s.t.; to concern s.o.; to be worth (i.e., to reach a price of, so much)" (CT476);
to respond to the expectation of 'to reach (a place, a price or value)'.
110.1. The model 'to reach (a place)' gets a literal response highlighting the subject, thus, 'to approach for one's own benefit'.

110.2. The model 'to be worth (i.e., to reach a price of, so much)' gets a literal response highlighting the owner of the subject, thus, 'to be entitled'.
110.3. The model 'to reach (a place)' gets a hyperactive response in 'to venture to do s.t.'.
110.4. The model 'to reach (a place)' gets a literal response designating the process of reaching, thus, 'to undergo, to experience'.

111. *tel-in-* "to get perforated, pierced, worn through" (EW618) < *tel-* "to pierce; to make a hole in s.t.; to bore" (CT490);
to respond to the expectation of 'to pierce; to make a hole in s.t.; to bore'.
111.1. The model 'to pierce; to make a hole in s.t.; to bore' gets a literal response highlighting the object, thus, 'to get perforated, pierced, worn through'.

112. *telge-n-* "to be infuriated and enraged by s.o." (CT499) < *telge:-* "to infuriate and enrage" (CT499);
to respond to the expectation of 'to infuriate and enrage'.
112.1. The model 'to infuriate and enrage' gets a literal response highlighting the object, thus, 'to be infuriated and enraged by s.o.'.

113. *teŋle-n-* "to estimate one's ability; to take stock of one's affair" (CT522) < *teŋle-* "to equate, weigh, compare" (CT521);
to respond to the expectation of 'to equate, weigh, compare'.
113.1. The model 'to equate, weigh, compare' gets a literal response highlighting the subject, thus, 'estimate one's ability; to take stock of one's affair'.

114. *tepre-n-* "to move (intr,); (of dry bones or mountain) to stir; (of the heart) to beat" (CT444) < *tepre-* "to move, stir, shake" (CT443);
to respond to the expectation of 'to move, stir, shake'.
114.1. The model 'to move, stir, shake' gets a literal response designating the end results, thus, 'to move (intr,); (of dry bones or mountain) to stir; (of the heart) to beat'.

115. *tep-in-* "to urge on one's horse with his feet; to move one's feet for s.t." (CT442);< *tep-* "to kick s.o.; to stamp, clap" (CT435);
to respond to the expectation of 'to kick s.o.'.
115.1. The model 'to kick s.o.' gets a literal response designating a specific object in the conceptual domain of equestrian practices, thus, 'to urge on one's horse with his feet'.
116. *tevşi-n-* "to be very active in a matter" (EW619) or *tevşe-n-* "to entangle oneself" (CT447) < *tevşe-* "to be tangled and mixed up, to be interlocking" (CT446);
to respond to the expectation of 'to be tangled and mixed up, to be interlocking'.
116.1. The model 'to be tangled and mixed up, to be interlocking' gets a metaphorical response highlighting the subject, thus, 'to be very active in a matter, or to entangle oneself'.

117. *tėt-in-* "to oppose and take a bold stand against s.t." (CT458) < *tėt-* "to resist, oppose; to be hostile to s.o." (CT450);
to respond to the expectation of 'to oppose, resist'.
117.1. The model 'to oppose, resist' gets a hyperactive response, thus, 'to oppose and take a bold stand against s.t.'.

118. *tıɢ-ın-* "to restrain and/or control oneself, to refrain from doing s.t." (EW619) < *tıɢ-* "to obstruct, restrain; to hold back; to prevent, hinder s.o. from s.t." (CT450);
to respond to the expectation of 'to restrain'.
118.1. The model 'to restrain' gets a literal response highlighting the subject, thus, 'to restrain and/or control oneself, to refrain from doing s.t.'.

119. *tıt-ın-* "to get torn to shreds" (EW619) < tıt- "to tear to shreds" (EW619);
to respond to the expectation of 'to tear to shreds'.
119.1. The model 'to tear to shreds' gets a literal response highlighting the object, thus, 'to get torn to shreds'.

120. *tile-n-* "to ask for s.t. for oneself, to beg" (CT501) < *tile:-* "to seek (for s.t.); to desire, ask for; to wish, request; to beg (for alms); to intercede for" (CT492);
to respond to the expectation of 'to seek (for s.t.), to request'.
120.1. The model 'to request, to ask for' gets a literal response highlighting the subject, thus, 'to ask for s.t. for oneself, to beg'.

121. *tire-n-* "to support oneself on s.t.; to brace oneself against s.t.; to resist; to be firm, resolute" (CT552) < *tire-* "to prop up, support; to put up, erect" (CT533);
to respond to the expectation of 'to prop up, support'.
121.1. The model 'to prop up, support' gets a literal response highlighting the subject, thus, 'to support oneself on s.t.; to brace oneself against s.t., to resist'.

122. *to-n-* "to be blocked, to be closed up" (EW620) < *to:-* "to close, block" (CT434);
to respond to the expectation of 'to block'.
122.1. The model 'to block, to close' gets a literal response highlighting the object, thus, 'to be blocked, to be closed up'.

123. *toka-n-* "to collide with; to catch sight of; to be hit; to be knocked; to touch, to come in contact with; to be forged "(CT471) < *toka:-* "to hit knock s.t.; to beat (an enemy); to weave (a fabric); to knock (at a door); to drive in (a peg); to forge (a sword); to erect (a gallows); to compose (a story); to devour; to punish; to strike a painful blow" (CT467);
to respond to the expectation of 'to knock'.

123.1. The model 'to knock' gets a literal response highlighting the object in 'to be knocked, to be hit'.
123.2. The model 'to forge' gets a literal response highlighting the object in 'to be forged'.
123.3. The model 'to hit knock s.t.' gets a literal response from the viewpoint of the object, thus, 'to collide with'.

124. *tona-n-* "to dress" (EW621) < *tona-* "to put on (a piece of clothing)" (EW621);
to respond to the expectation of 'to put on a piece of clothing'.
124.1. The model 'to put on a piece of clothing' gets a proactive response in 'to dress'.

125. *topl-un-* "to get pierced" (EW621) < *topol-* "to pierce" (EW621);
to respond to the expectation of 'to pierce'.
125.1. The model 'to pierce' gets a literal response highlighting the object, thus, 'to get pierced'.

126. *tut-un-* "to adopt s.o.; to devote oneself to catching s.t. when one concentrates on it; (of a fire) to catch hold; to engage s.o. as s.t.; to control oneself to take (as one's own God, friend, son, etc.)" (CT458) < *tut-* "to hold, grasp, seize, to keep, to cling to, to hold to a doctrine" (CT451);
to respond to the expectation of 'to keep'.
126.1. The model 'to keep' gets a literal response designating specific objects in 'to adopt s.o.'.
126.2. The model 'to seize' gets a metaphorical response in the conceptual domain of fire, thus, '(of a fire) to catch hold'.
126.3. The model 'to hold a doctrine' gets a literal response highlighting the subject, thus, 'to control oneself to take as one's own God'.
126.4. The model 'to cling to' gets a literal response highlighting the subject, thus, 'to devote oneself to catching s.t. when one concentrates on it'.

127. *tuy-un-* "to have, or acquire perception, or awareness" (CT570) "to comprehend, achieve enlightenment" (EW621) < *tuy-* "to perceive, notice, feel; to understand" (CT567);
to respond to the expectation of 'to perceive, notice, feel; to understand'.
127.1. The model 'to perceive, to notice' gets a literal response designating the end results, thus, 'to have, or acquire perception, or awareness'.
127.2. The model 'to understand' gets a literal response in the conceptual domain of Buhhdism in 'to achieve enlightenment'.

128. *türt-ün-* "to rub (an ointment) onto oneself" (EW622) < *türt-* "to rub, anoint (with ointment); to wipe, anoint, rub (s.t.) on; to remind s.o. by prodding him with a

finger; to prod, to push up, to nudge, to incite, to jog s.o.'s elbow or memory" (CT535);
to respond to the expectation of 'to rub with ointment'.
128.1. The model 'to rub with ointment' gets a literal response highlighting the subject, thus, 'to rub (an ointment) onto oneself'.

129. *u-n-* "to be successful; to thrive" (EW622) < *u-* "to be capable" (CT2);
to respond to the expectation of 'to be capable'.
129.1. The model 'to be capable' gets a literal response designating the end results, thus, 'to be successful; to thrive'.

130. *uk-un-* "to realize s.t. about oneself" (EW623) < *uk-* "to understand s.t.; to find out, hear; to know" (CT77);
to respond to the expectation of 'to know, to understand s.t.'.
130.1. The model 'to know, to understand s.t.' gets a literal reponse highlighting the subject, thus, 'to realize s.t. about oneself'.

131. *ula-n-* "to be joined to s.t.; to be rooted, founded in it; to be joined, tied together; to attain, reach s.t." (CT148) < *ula:-* "to repair s.t. broken; to join s.t. to s.t.; to twist together" (CT126);
to respond to the expectation of 'to join s.t. to s.t.; to twist together'.
131.1. The model 'to join s.t. to s.t.; to twist together' gets a literal response highlighting the object, thus, 'to be joined to s.t.; to be joined, tied together'.

132. *um-un-* "to desire, to request, or to pray for s.t. from s.o.; to set one's hope on s.t.; to look forward to" (CT162) < *um-* "to ask for, or covet s.t.; to expect, hope" (CT155);
to respond to the expectation of 'to hope'.
132.1. The model 'to hope, to ask for' gets a literal response designating specific object, thus, 'to set one's hope on s.t., to request or pray for s.t. for s.o., to look forward to s.t.'.

133. *ur-un-* "to bump against one thing or another; to beat oneself; to put on s.t., e.g. a crown" (CT235) <*ur-* "to put s.t. on s.t.; to strike s.o. or s.t." (CT194);
to respond to the expectation of 'to put s.t. on s.t.; to strike s.o. or s.t.'.
133.1. The model 'to put s.t. on s.t.' gets a literal response highlighting the subject, thus, 'to put on a crown (on oneself)'.
133.2. The model 'to strike s.o. or s.t.' gets a literal response highlighting the subject in 'to beat oneself'.
133.3. The model 'to strike s.o. or s.t.' gets a literal response from a view point of the object, thus, 'to bump against one thing or another'.
134. *üdle-n-* "to be excited (about s.t.)" (CT58) < *üdle-* "to desire (s.t.)" (EW625);
to respond to the expectation of 'to desire'.

134.1. The model 'to desire s.t.' gets a hyperactive response in 'to be excited'.

135. *ük-ün-* "to bring together, concentrate (troops)" (CT111) < *ük-* "to heap up, accumulate s.t.; to collect, to assemble" (CT100);
to respond to the expectation of 'to accumulate s.t.'.
135.1. The model 'to accumulate s.t., to assemble' gets a literal response in the conceptual domain of military maneuvers, thus, 'to bring together, concentrate troops'.

136. *örт-ün-* "to cover oneself, be covered; to hide oneself" (CT209) < *örт-* "to cover, conceal s.t.; to suppress or forgive sins" (CT202);
to respond to the expectation of 'to cover s.t.'.
136.1. The model 'to cover s.t.' gets a literal response highlighting the subject, thus, 'to cover oneself, to hide oneself'.
136.2. The model 'to cover s.t.' gets a literal response highlighting the object, thus, 'to be covered'.

137. *ya:d̲-ın-* "to spread" (CT892) < *ya:d̲-* "to spread out (on the ground); to publish abroad; to stretch out" (CT883) ;
to respond to the expectation of 'to spread'.
137.1. The model 'to spread' gets a literal response designating the end results, thus, 'to spread out'.

138. *yap-ın-* "to cover oneself, to dress, clothe oneself; to adhere, cohere; to hide oneself, to cover oneself" (CT878) < *yap-* "to build (e.g. a wall); to shut a door; (of things) to cover, to stick, or put together; to put on, to cover, to hide, to conceal, to clothe; to make bread" (CT870);
to respond to the expectation of 'to hide, cover'.
138.1. The model 'to hide, cover, put on' gets a literal response highlighting the subject, thus, 'to cover oneself, to hide oneself'.
138.2. The model 'to put on' gets a literal response designating the end results, thus, 'to dress, clothe oneself'.

139. *yapş-ın-* "to stick to s.t.; to have liaisons with; to cover oneself up; to cling to" (CT881) < *yapış-* "to adhere, stick to s.t.; to be closely concerned with; to hold fast; to cling tightly" (CT880);
to respond to the expectation of 'to cling tightly'.
139.1. The model 'to cling tightly (intr.)' gets a literal response designating specific objects to cling to, thus, 'to cling to s.t.'.

140. *yara-n-* "to curry favor with s.o., to ingratiate oneself with s.o." (EW627) < *yara:-* "to be successful, advantageous, beneficial, useful, serviceable; to be suitable for s.t.; to permissible, possible; to be suitable, appropriate, acceptable, useful" (CT956);

to respond to the expectation of 'to be successful, advantageous'.
140.1. The model 'to be successful, advantageous, beneficial, useful, serviceable' gets a proactive response, thus, 'to curry favor with s.o., to ingratiate oneself with s.o.'

141. *yarat-ın-* "to organize oneself; to adorn and furnish oneself with s.t.; to work hard on s.t. for oneself" (EW627) < *yarat-* "to make, or find, suitable, convenient; to adapt; to approve, agree with; to compose; to create; to construct" (CT959);
to respond to the expectation of 'to make suitable'.
141.1. The model 'to make suitable' gets a literal response highlighting the subject, thus, 'to organize oneself, to adorn and furnish oneself with s.t.'.
141.2. The model 'to create, to construct' gets a hyperactive response highlighting the subject, thus, 'to work hard on s.t. for oneself'.

142. *yarlıka-n-* "to command" (EW627) < *yarlıka-* "to issue orders to an inferior; (of God) to pardon, have mercy on" (CT968);
to respond to the expectation of 'to issue orders to an inferior'.
142.1. The model 'to issue orders to an inferior' gets a literal response highlighting the subject in 'to command'.

143. *yarma-n-* "to cling onto a tree, rope, wall and climb up" (969) < *yarma:-* "to scale (a wall); to pull oneself up the bank of a river" (CT969);
to respond to the expectation of 'to scale (a wall); to pull oneself up the bank of a river'.
143.1. The model 'to scale (climb up)' gets a literal response designating specific means to scale with, thus, 'to cling onto a tree, rope, wall and climb up'.

144. *yasta-n-* "to prop oneself up on s.t.; to prop or rest s.t. on s.t.; to put s.t. as a pillow or support for s.o.'s head" (CT974) < *yasta-* "to give s.t. as a pillow; to prop s.t. on s.t." (CT974);
to respond to the expectation of 'to prop s.o. up on s.t.'
144.1. The model 'to prop s.o. up on s.t.' gets a literal response highlighting the subject, thus, 'to prop oneself up on s.t., to rest on s.t.'
144.2. The model 'to give s.t. as a pillow' gets a literal response designating specific object (s.o.'s head), thus, 'to put s.t. as a pillow or support for s.o.'s head'.
145. *yayka-n-* "(of the sea) to be rough; (of a ship) to be tossed about; (of a man) to be disturbed" (CT981) < *yayka:-* "to rinse; to wash; to shake, set in motion" (CT981);
to respond to the expectation of 'to shake, set in motion'.
145.1. The model 'to shake, set in motion' gets a metaphorical response in the conceptual domain of sea-faring, thus, '(of the sea) to be rough'.
145.2. The model 'to shake, set in motion' gets a metaphorical response in the conceptual domain of ship-sailing, thus, '(of the ship) to be tossed about'.

145.3. The model 'to shake, set in motion' gets a metaphorical response in the conceptual domain of psychology, thus, '(of a man) to be disturbed'.

146. *yaz-ın-* " to become loose; to set oneself free" (CT988) < *yaz:-* "to reduce s.t. to a simpler form; to untie; to unfold; to dissolve; to open; to loosen; to dissipate; to break wind";
to respond to the expectation of 'to untie, loosen'.
146.1. The model 'to loosen' gets a literal response designating the end results, thus, 'to become loose'.
146.2. The model 'to untie' gets a literal response highlighting the subject, thus, 'to set oneself free'.

147. *yığ-ın-*[1] "to collect s.t. for oneself, to assemble (for religious ceremony)" (CT904) < *yığ-* "to collect, assemble s.t." (CT897);
to respond to the expectation of 'to collect, assemble s.t.'.
147.1. The model 'to collect s.t.' gets a literal response highlighting the subject, thus, 'to collect s.t. for oneself'.
147.2. The model 'to assemble s.t.' gets a literal response in the conceptual domain of Buddhism, thus, 'to assemble for ceremony'.

148. *yığ-ın-*[2] "to keep away (intr.), to hold back, restrain oneself" (EW629) < *yığ-* "to restrain, hold back, prevent, to withhold" (CT897);
to respond to the expectation of 'to restrain'.
148.1. The model 'to restrain, to hold back' gets a literal response designating the end results, thus, 'to keep away (intr.)'.
148.2. The model 'to restrain, to hold back' gets a literal response highlighting the subject, thus, 'to to hold back, restrain oneself'.

149. *yılı-n* "to be enthusiastic, to try hard" (EW630) <*yılı:-* "to be, or become, hot; to be lukewarm" (CT919);
to respond to the expectation of 'to be hot'.
149.1. The model 'to be hot' gets a metaphorical response in the conceptual domain of psychology, thus, 'to be enthusiastic'.

150. *yo̲d̲-un-* "to undertake by oneself to wipe off s.t. from s.t. else" (CT892) < *yo:d̲-* "to destroy, obliterate, wipe out, wipe off; to erase, to strip off, to annihilate" (CT885);
to respond to the expectation of 'to wipe off'.
150.1. The model 'to wipe off' gets a literal response highlighting by designating the subject, thus, 'to undertake by oneself to wipe off s.t. from s.t. else'.

151. *yola-n-* "to go in a ceratin direction, to make oneself a way" (EW640) < *yola:-* "to set out, or go on a journey" (CT919);

to respond to the expectation of 'to set out, go on a journey'.
151.1. The model 'to set out, go on a journey' gets a literal response designating the end results, thus, 'to go in a ceratin direction, to make oneself a way'.

152. *yörg-en-* "to wrap oneself round" (CT966) < *yörge:-* "to wrap s.t. up; to swaddle (an infant)" (CT965);
to respond to the expectation of 'to wrap s.t. up'.
152.1. The model 'to wrap s.t. up' gets a literal response highlighting the subject, thus, 'to wrap oneself round'.

153. *yu-n-* "to wash oneself, to perform the ritual ablution" (CT942) < *yu-* "to wash s.t." (CT870);
to respond to the expectation of 'to wash s.t.'.
153.1. The model 'to wash s.t.' gets a literal response highlighting the subject, thus, 'to wash oneself'.
153.2. The model 'to wash s.t.' gets a metaphorical response in the conceptual domain of religion, thus, 'to perform the ritual of ablution'.

154. *yul-un-* "to be freed; (of a bird) to be plucked; to be stripped off " (CT931) < *yul-* "to pull out, pluck out; to take back, recover; to copy s.t.; to redeem; to get a divorce; to pull up (grass); to ransom, rescue; to pluck out hair or feathers;
to respond to the expectation of 'to pull out, to pluck out'.
154.1. The model 'to pluck out' gets a literal response highlighting the object, thus, 'to be plucked out'.
154.2. The model 'to ransom, rescue' gets a literal response highlighting the object, thus, 'to be freed'.

155. *yup-an-* "to hide from a difficult situation, a difficult task etc" (EW631) < *yuba:-* "to neglect s.t. and not to follow it up";
to respond to the expectation of 'to neglect s.t. and not to follow it up'.
155.1. The model 'to neglect s.t. and not to follow it up' gets a literal response designating the end results, thus, 'to hide from a difficult situation, a difficult task etc'.

156. *yükün-ün-* "to worship for one's own sake" (EW632) < *yükün-* "to bow, do obeisance to s.o.; to worship; to prostrate" (CT913);
to respond to the expectation of 'to worship'.
156.1. The model 'to worship' gets a literal response highlighting the subject, thus, 'to worship for one's own sake'.

The following entries numbered from 201 and up to 220 are characterized by a literal response to the model only in form and not in substance. They are all expressed with the phrase: 'to pretend to' (base verb).

201. *at-ın-* "to shoot oneself; to be shot; to swing oneself in a swing; to pretend to shoot s.t." (CT61) < *at-* "to throw, to shoot" (CT36);
to respond to the expectation of 'to shoot".
201.1. The model 'to shoot' gets a literal response highlighting the subject, thus, 'to shoot oneself'.
201.2. The model 's.o. to shoot s.t.' gets a literal response highlighting the object, thus 'to be shot'.
201.3 The model 's.o. to throw s.t.' gets a metaphorical response in a conceptual domain of child's play, thus, 'to swing oneself in a swing'.

202. *i:şle-n-* "to pretend to work; to be done" (CT263) < *i:şle-* "to work, to do s.t.; to make s.t." (CT262);
to respond to the expectation of 'to work, to do s.t.; to make s.t.'.
202.1. The model 's.o. to work' gets a response only in form but not in substance, thus, 'pretends to work'.
202.2. The model 's.o. to do s.t.' gets a response which highlights the object, thus, 'to be done'.

203. *biti-n-* "to pretend to write; to be written" (CT307) < *biti:-* "to write; to write s.t.; to be destined" (CT299);
to respond to the expectation of 'to write'.
203.1. The model 'to write' gets a literal response only in form but not in substance, thus, 'pretends to write'.
202.2. The model 's.o. to write s.t.' gets a response which highlights the object, thus, 'to be written'.

204. *tat-ın-* "to pretend to taste the food" (CT458) < *tat-* "to taste; to be tasty" (CT449);
to respond to the expectation of 'to taste'.
204.1. The model 'to taste s.t.' gets literal response only in form but not in substance, thus, 'to pretend to taste the food'.

205. *toğra-n-* "to pretend to cut s.t.; to be cut into pieces" (CT473) < *toğra-* "to cut, or split into slices of smaller pieces; to slice; to break in pieces" (CT473);
to respond to the expectation of 'to cut into slices of smaller pieces';
205.1. The model 's.o. to cut s.t. into slices of smaller pieces' gets a literal response only in form but not in substance, thus, 'to pretend to cut s.t.'.
202.2. The model 's.o. to cut s.t. into slices of smaller pieces' gets a response which highlights the object, thus, 'to be cut into pieces'.

206. *tüg-ün-* "to concentrate on tying a knot; to pretend to tie a knot" (CT485) < *tüg-* "to tie (a knot); to knot a string; to knit (the brows in anger)" (CT477);
to respond to the expectation of 's.o. to tie a knot'.

206.1. The model 'to tie a knot' gets a literal response highlighting the process, thus, 'to concentrate on tying a knot'.
206.2. The model 'to tie a knot' gets a literal response in form but not in substance, thus, 'to pretend to tie a knot'.

207. *tez-in-* "to pretend to run away" (CT576) < *tez-* "to run away; to succeed in running away, to escape" (CT572);
to respond to the expectation of 'to run away'.
207.1. The model 'to run away' gets a literal response only in form but not in substance, thus, 'to pretend to run away'.

208. *kap-ın-* "to pretend to carry off s.t." (CT585) < *kap-* "to grasp, or seize, with hands, teeth, etc.; to snatch away; to steal, take stealthily" (CT580);
to respond to the expectation of 'to steal'.
208.1. The model 'to steal' gets a literal response only in form but not in substance, thus, 'to pretend to carry off s.t.'.

209. *kaç-ın-* "to pretend to run away from s.o." (CT592) < *kaç-* "to flee, run away; to break loose" (CT589);
to respond to the expectation of 'to run away'.
209.1. The model 'to run away' gets a literal response only in form but not in substance, thus, 'to pretend to run away'.

210. *kat-ın-*^{2} "to pretend to mix s.t. with s.t." (CT603) < *kat-*^{2} "to mix (two things); to add s.t. to s.t. else; to twist (wool into thread); to confine s.o. s.w."(CT594);
to respond to the expectation of 'to mix two things'.
210.1. The model 'to mix two things' gets a literal response only in form but not in substance, thus, 'to pretend to mix s.t. with s.t.'.

212. *kır-ın-* "to cringe; to cut for oneself; to pretend to scrape" (CT661) < kır- "to scrape, strip (hair); to shave; to graze or pass close to s.t. (of an arrow or a stone); to massacre, exterminate; to break; to annihilate" (CT643);
to respond to the expectation of 'to graze or pass close to s.t. (of an arrow or a stone), to shave, to scrape'.
212.1. The model 'to graze or pass close to s.t.' gets a literal response designating the end results, thus, '(of the object) to cringe'.
212.2. The model 'to shave' gets a literal response highlighting the subject in 'to cut for oneself'.
212.3. The model 'to scrape' gets a literal response only in form but not in substance in 'to pretend to scrape'.

213. *keç-in-* "to earn one's living; to get on well (with people); to pass for (e.g., an expert); to pretend to cross" (CT698) < *keç-* "to pass away, elapse; to pass through s.t.; to cross, pass over s.t.; to surpass; to pass one's life; to renounce" (CT693);
to respond to the expectation of 'to pass one's life, to surpass, to cross'.
213.1. The model 'to pass one's life' gets a proactive response in 'to earn one's living'.
213.2. The model 'to surpass' gets a literal response with a narrow focus (the expert) in 'to pass for an expert'.
213.3. The model 'to cross' gets a literal response only in form but not in substance in 'to pretend to cross'.

214. *köm-ün-* "to pretend to bury s.t." (CT723) < *köm-* "to bury, to dig, cultivate; to cover up, to bury (the dead)" (CT721);
to respond to the expectation of 'to bury'.
214.1. The model 'to bury' gets a literal response only in form but not in substance, thus 'to pretend to bury s.t.'.

215. *kir-in-* "to pretend to enter, s.o. to wade in water and wash oneself in it" (CT746) < kir- "to enter, to penetrate, to begin, to cross, (of the month) to come up" (CT735);
to respond to the expectation of 'to enter, to penetrate'.
215.1. The model 'to enter' gets a literal response only in form but not in substance in 'to pretend to enter'.
215.2. The model 'to enter, penetrate, to cross' gets a literal response with a focus in water in 'to wade in water and wash oneself in it'.

216. *sök-ün-* "to pretend to tear s.t. apart" (CT821) < *sök-* "to tear apart, pull down, break through; to force one's way" (CT819);
to respond to the expectation of 'to tear s.t. apart'.
216.1. The model 'to tear s.t. apart' gets a literal response only in form but not in substance in 'to pretend to tear s.t. apart'.

217. *süs-ün-* "to pretend to butt" (CT856) < *süs-* "to butt" (CT855);
217.1. The model 'to butt' gets a literal response only in form but not in substance in 'to pretend to butt'.

218. *yum-un-* "to pretend to shut s.t." (CT937) < *yum-* "to shut, usually the eyes, but also the mouth; to clench (the fist), to blink" (CT934);
218.1. The model 'to shut s.t.' gets a literal response only in form but not in substance in 'to pretend to shut'.

219. *yon-ın-* "to pretend to hew (or carve)" (CT952) < *yon-* "to cut; to wound; to plane (wood); to carve (wood, stone); to carve or trim" (CT942);

to respond to the expectation of 'to cut, to carve'.
219.1. The model 'to cut, to carve' gets a literal response only in form but not in substance in 'to pretend to hew or carve'.

220. *yırt-ın-* "to pretend to tear" (CT961) < *yırt-* "to tear s.t.; to pull to pieces" (CT958);
to respond to the expectation of 'to tear s.t.'.
220.1. The model 'to tear s.t.' gets a literal response only in form but not in substance, thus, 'to pretend to tear s.t.'.

The following entries numbered from 301 and up all have a hyperactive response to the model, characterized by the phrase: to make it one's business to (base verb).

301. *çig-in-* "to make it one's business to fasten up" (CT416) < *çig-* "to tie up, fasten, knot" (CT413).
301.1. The model 'to tie up, fasten, knot' gets a hyperactive response in 'to make it one's own business to fasten up'.

302. *töşe-n-* "to make it one's business to spread out (a mattress)" (CT565) < *töşe:-* "to spread out (a mattress)" (CT561).
302.1. The model 'to spread out a mattress' gets a hyperactive response in 'to make it one's own business to spread out a mattress'.

303. *kav(ı)ɡ-ın-* "to make it one's own business to protect s.o. and ward off danger" (CT582) < *kavıɡ-* "to protect s.o. from s.t." (CT582).
303.1. The model 'to protect s.o. from s.t.' gets a hyperactive response in 'to make it one's own business to protect s.o. and ward off danger'.

304. *kuy-an-* "to make it one's business to pour water over s.o. or s.t." (CT678) < *kuɡ-* "to pour out (a liquid); to cast (metal); to squander" (CT596).
304.1. The model 'pour out (a liquid)' gets a hyperactive response in 'to make it one's own business to pour water over s.o. or s.t.'.

305. *sap-ın-* "to make it his business to thread the needle" (CT790) < *sap-* "to thread (a needle); to graft; to inoculate; to repair (s.t. broken); to go astray from the road" (CT784).
305.1. The model 'to thread (a needle)' gets a hyperactive response in 'to make it one's own business to thread the needle'.

306. *sürt-ün-* "to make it one's business to rub oneself, to rub oneself" (CT847) < *sürt-* "to rub, to rub s.t. together, to rub s.t. on or into s.o.; to rub out, erase" (CT846).
306.1. The model 'to rub s.t. on or into s.o' gets a hyperactive response in 'to make it one's own business to rub oneself'.

306.2. The model 'to rub s.t. on or into s.o' gets a literal response highlighting the subject, thus, 'to rub oneself'.

Conclusions

The 23 entries for *-Xk-* and the 182 entries for *-Xn-* examined here r-epresent an exhaustive set in CT and EW combined. That is, every relevant transparent case in CT and EW is gathered here for analyses. Because a single meaning emerges for *-Xk-* and *-Xn-* verbs respectively, we consider these central meanings common to all the entries examined. Thus, we have two cognitive categories. The category *-Xk-* has no obvious expansions but has perfective aspectual value, and the category *-Xn-* has various focuses and carries different conceptual domains. The category *-Xn-* is indifferent to tense and aspect.

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