An Introduction to Chaghatay: A Graded Textbook for Reading Central Asian Sources



Eric Schluessel

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Cover Illustration: "Islamic Calligraphy in the Nasta`liq style." (Credit: Wellcome Collection, https://wellcomecollection.org/works/chengwfg/, licensed under CC BY 4.0)

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No one is creative in a vacuum. This book came about from a nexus of concern, love, prodding, and the recognition of certain needs. I have learned much from more experienced scholars, not least the inestimable Jun Sugawara, and from colleagues, particularly Nicholas Walmsley, Joshua Freeman, Noriko Unno-Yamazaki, Ildikó Bellér-Hann, Onuma Takahiro, Niko Kontovas, Rian Thum, and Baihaiti. I must also thank my outstanding teachers of Uyghur, Gülnisa Nazarova and Erkin Qadir, both of whom taught me as much about Turkic linguistics as they did about language. Special thanks go to my own students and friends who were the test subjects for these lessons, including Marysia Blackwood, Eli Lee, Evangeline McGlynn, Ali Hassan, and David Porter. Devin Fitzgerald rightly told me to rewrite the section on the alphabet. Several others helped me untangle nasty linguistic and paleographic knots.

None of this work would have been possible without the careful guidance of my teachers of Chaghatay. At Indiana University, Devin DeWeese introduced me to my first Chaghatay manuscripts, and most memorably to the weird world of Central Asian hagiography. The general sequence of this book's chapters is derived from what we studied under his tutelage. Later, I spent some years on the sofa of Wheeler M. Thackston, retired from Harvard University, who patiently led a group of us through the *Baburnama* and the works of Navaʾi. He later consented to read with me the vulgar scribblings (though I love them) of Mullah Musa Sayrami, Shah Baba Mashrab, and numerous anonymous others. For this I am eternally grateful. I hope that this book reflects well on both of them.

This book is dedicated to my partner Gwendolyn Collaço. Her scholarly brilliance and perceptive critiques of the institutions of knowledge production and language teaching inspired this experiment in radical Turkology.

Introduction

This book is an introduction to the premodern literary Turkic language of Central Asia that scholars have come to call "Chaghatay." (This is also spelled "Chagatay" or "Chagatai.") It is intended as a textbook for total novices with no experience in any Turkic language or the Arabo-Persian script, as well as those who have already learned a relevant language like Uyghur or Farsi. By the end of chapter 16, the learner should be capable of reading manuscript narrative sources in Chaghatay with the aid of a dictionary.

There are narrow and broad definitions of the Chaghatay language. Narrowly, we can date the development of Chaghatay proper to the fifteenth century in the former realm of Chaghatay Khan (r. 1226–1242), son of Chinggis Khan, and his descendants. There such notables as the poet ʿAli Sher Navaʾi (1441–1501) elevated the speech of the Turkic peoples of the Timurid realm to the station of a common literary language alongside Persian. Around the same time, Ẓahir ud-Din Babur (1483–1530), founder of the Mughal dynasty, wrote a mainly autobiographical work in Chaghatay, the *Baburnama*, which remains a classic of Islamic and world literature. No small number of other poets and prose writers followed them in places ranging across Central Asia from present-day Xinjiang, China, to the Ottoman Empire. "Chaghatay" in this sense points to a realm of literary production engaged with Turko-Persian high culture.

Broadly, "Chaghatay" encompasses writing in Arabo-Persian script along a continuum of Eastern Turkic varieties from the 1400s through the 1950s. In this sense, we can think of Chaghatay as a lingua franca for Central Asia that in most places functioned alongside Persian, and in some areas was much more prevalent. The written language, like the spoken, varied significantly across the region, but it was mostly intelligible to different readers and listeners across time and space. That broad continuity is reflected in how people talked about the language: When people wrote and spoke, they referred to "Turki," "the language of the Turks," as opposed to "Farsi." Turki as a spoken language interacted with the literary legacy of Navaʾi and the clerical legacy of Timurid scribes and so provided people with a common idiom for writing all sorts of texts for centuries. We can thus speak not only of Chaghatay poetry and prose but also of Chaghatay documents of every genre.

We might also define "Chaghatay"—or "Turki"—negatively, according to the boundaries of its mutual intelligibility and differences with other Turkic varieties. Chaghatay is not Ottoman or Tatar. These Western Turkic languages have a distinct grammar, different rules for structuring speech sounds, and their own general habits of representing those sounds on the page. Nevertheless, some Chaghatay writers borrowed forms that we associate with Western Turkic, and in the nineteenth century, intellectuals across Eurasia frequently incorporated these forms into their writing in Eastern Turkic. In Central Asia proper, we can find many examples of written Kazakh that are even more obviously distinct from "Turki," as the sound rules and grammar of Kazakh are also highly divergent from Eastern Turkic.

This textbook uses the broader definition of Chaghatay for three reasons:

1 Students approaching Central Asian sources will not want to limit themselves to the texts that remain from the Timurid period. Scholars increasingly study social and economic documents from later centuries, the archive of which appears to be expanding rapidly. Most of the available archives are comprised mainly of later documents and a broad range of narrative sources.
2 This approach will emphasize flexibility in reading. Insofar as students are learning to read "Turki," they will find it useful to read a variety of texts from a range of times and places, each of which engages with earlier texts in different ways. The grammatical and vocabulary differences between early and late Chaghatay are slight, but orthographic conventions are sometimes extremely inconsistent. No textbook can teach you simply to read Chaghatay, but this one will help you learn to parse a sentence—break it into its component parts—and work independently from there.

   As such, I believe it is pedagogically sounder to begin with simpler, more straightforward texts, rather than the more elevated, flowery, and Persianate prose of "Classical Chaghatay."
3 This textbook is intended in many ways for scholars of China and Inner Asia, and the Qing (1636/1644–1911) in particular. These scholars already have access to introductory textbooks for reading Manchu, Mongol, and Tibetan, and there is growing interest in reading Chaghatay in its Eastern Turkestani context. Not coincidentally, the bulk of Chaghatay manuscripts available in digital format also come from this region and time period, which makes practicing with them and conducting research relatively easy. I have in mind as my audience a Sinologist or, perhaps, Mongolist who would like to dig into Ming, Qing, and Republican-era Chaghatay petitions, deeds, and local histories for research purposes.

Therefore, we will begin with very late Chaghatay from turn-of-the-century Xinjiang in the form of what many linguists then called "Eastern Turki." The first third of the book introduces this late, relatively easy-to-learn variety through exercises in grammar, vocabulary, and translation through a series of progressive and cumulative lessons. The second third serves to familiarize the learner with major genres of writing in Chaghatay, as each lesson is based on a real primary source written in this later form of the language. These include legal documents, historical narratives, and legends derived from sacred history. The last third consists of readings in earlier Chaghatay narrative sources, including the *Baburnama*, Navaʾi, and Abu ʻl-Ghazi, and some more modern manuscripts typical of what one may find in an archive. Each lesson includes relevant glosses and grammar.

Throughout I have emphasized the need to read Chaghatay manuscripts, rather than typescript editions. The student's goal is to be ready to parse a previously unstudied text without reference to another scholar's own interpretation. Many archives where I have worked do not permit taking photographs of manuscripts, and so it is necessary to transcribe them on the spot. The discussions of common variants of letterforms and the constant juxtaposition of original texts with transliterations from chapter 10 onward are meant to help the student build this skill.

These manuscript selections are adapted mainly from sources available in the libraries of Lund University and Uppsala University in Sweden. The staffs of both libraries have invested great effort in making their collections as freely available to the public as possible. In a time when the archives of Xinjiang are almost entirely closed to research, and those in Russia and Central Asia require at least a long journey to access, these institutions have put large parts of their collections online. I am also profoundly grateful to the E. J. W. Gibb Memorial Trust,

which has permitted me to reproduce images of the Hyderabad manuscript of the *Baburnama* from Annette Beveridge's 1905 edition. Thanks to them, students will encounter a range of hands.

This textbook differs from the available grammars of Chaghatay in its tone and style, which is meant to be clear and inviting. I have made the grammar explanations as simple as possible, and they are not exhaustive. That is, we may learn one use of a suffix in a given lesson, and then study further uses in another. My goal has been to introduce the most common forms and some of the subtleties of their usage, while rarer constructions may be left to reference grammars or, one hopes, a future intermediate textbook. Moreover, I have avoided detailed linguistic explorations in favor of clear examples explained in plain language. Verse has been excluded from this introductory textbook mainly because, in order to read Chaghatay poetry well, it is best to become familiar with Persian poetry first.

I have been fortunate to learn this language from two skilled teachers. I have endeavored to translate what I learned from these two masters, as it is recorded in years of notebooks and marginal scribblings, into an accessible set of progressive lessons in the Chaghatay language. All errors are entirely my own.

Yet there were a few more trying experiences in learning Chaghatay that I hope to spare the learner by producing this book. Perhaps the most time-consuming aspect of learning to read Chaghatay is the endless dictionary work. There is no significant dictionary of Chaghatay in English. For this reason, it has always been necessary to learn Russian, German, or French in order to access the glossaries composed in those languages. Alternatively, one can muddle through with an Ottoman dictionary and a Persian dictionary, supplemented by an extensive working knowledge of Uyghur or Uzbek. I recall countless hours sitting around with my comrades in one library or another, passing around a stack of dictionaries and trying to guess which of the twelve definitions of a word listed in Steingass's *Persian-English Dictionary* was the right one. Learning the meaning of odd, archaic Turkic words was an even more circuitous process. This book intends to take the lexicographical guesswork out of learning Chaghatay, replace it with training in common vocabulary, and help the student focus on studying grammar.

As for that working knowledge of Uyghur or Uzbek: Experience indicates that it is indeed a good idea to learn both Chaghatay and a modern Turkic language. Studying one will strengthen your knowledge of the other. I recommend Modern Uyghur, as its orthography, phonology, morphology, and vocabulary are closer to what you will encounter in Chaghatay. Nevertheless, I do not believe that such study should be a prerequisite. Chaghatay grammar is not overly difficult, certainly not for anyone who has studied a reading language before. As for the extreme frequency of Persian vocabulary in Chaghatay, I do not believe it is necessary first to be expert in Persian, although I would encourage studying the language. This book does not replace a good background in Persian, but it does help the learner acquire the vocabulary and intuitions necessary to parse a Turkic sentence with Persian words and phrases in it.

My experiments with the lessons herein demonstrate that students with no background in Turkic or Persian are indeed capable of learning to read narratives and documents in Chaghatay. It is based on lessons produced for a class I taught at Harvard University in spring 2016, "Introduction to Chaghatay," and for experimental reading lessons conducted with colleagues beginning in 2014. Students have ranged from those with no background in Turkic to advanced students of Uyghur and Kazakh. Some were familiar with Arabo-Persian script beforehand, and others not. Each learned from these lessons. I am confident that the progression of grammar and vocabulary presented herein can help a student progress from no knowledge of Chaghatay to a reasonably firm reading knowledge in one semester.

This book aims to satisfy the needs of a new generation of scholars of Central Asia. Since the end of the Cold War, interest in this region has increased markedly in the Anglophone

world, and there are increasing opportunities for undergraduates and advanced specialists alike to study its history and literature. Scholars of Central Asian history and literature have long looked for ways to increase interest in the field, but students of Central Asia have sometimes been frustrated in their efforts to study the region's historical record as it existed before print and communism. At the same time, increasing interest in Xinjiang or Eastern Turkestan means that a higher number of China historians are engaging with Chaghatay sources, or wish to but cannot.

Unfortunately, the present state of learning and reference materials for Chaghatay in English imposes a significant intellectual, temporal, and financial burden on the student. To my knowledge, no textbook for learning the language has ever been published in English, with the exception of Gustaf Raquette's *Eastern Turki Grammar*, which was focused specifically on the language of Kashgaria in the early twentieth century. Raquette's work was, nevertheless, systematic, and this textbook owes a great debt to it—the first several lessons are based closely on Raquette's *Grammar*. The same can be said of the available reference materials: János Eckmann's manual and András Bodrogligeti's grammar are critical tools for the student of Central Asian history and literature, and neither can be dispensed with. Nevertheless, they are expensive, unwieldy for the nonspecialist, and transliterate Chaghatay into a Latin script one would never encounter in an original text. Moreover, as manuals rather than textbooks, they spend little time discussing fundamental points of grammar, such as the formation of interrogative sentences, in any detail.

Therefore, I have written this *Introduction to Chaghatay* in order to serve the needs of students who are interested in Central Asian history and literature and wish to begin reading Chaghatay sources as quickly as possible. It is far from perfect. Yet I hope it will embolden learners to study the language and encourage those of us who can already read it to instruct others.

Some Common Reference Works and Tools for Studying and Reading Chaghatay

András J. E. Bodrogligeti, *A Grammar of Chagatay* (München: Lincom Europa, 2001). Bodrogligeti's project was rooted in the methodologies of linguistic documentation, and as such his grammar draws on a much broader range of sources than does Eckmann's below.

Gerard Clauson, *An Etymological Dictionary of Pre-Thirteenth-Century Turkish* (Oxford: Clarendon Press, 1972). A last resort for most people, but very useful for finding obscure Turkic words. It uses an idiosyncratic system to organize words by sets of consonants.

Pavet de Courteille, *Dictionnarie Turk-Oriental, destiné principlemente à faciliter la lecture des ouvrages de Bâber, d'Aboul-Gâzi et de Mir-Ali-Chir-Nevâï* (Paris: L'imprimerie imperiale, 1870). A Chaghatay-French glossary for the Baburnama and ʿAli Sher Navaʾi's works.

János Eckmann, *Chagatay Manual* (The Hague: Mouton & Co., 1966). This entire textbook has been checked against Eckmann's work. Eckmann *Manual* is indispensable, but it is based largely on poetic sources and some "classical" prose.

H. F. Hofman, *Bio-bibliographical Survey of Turkish Literature* (Leiden: Brill, 1969). One of the great delights of reading Chaghatay sources is getting to look them up in Hofman's insightful, comprehensive, and stylistically idiosyncratic guide to literature in Eastern Turkic. Chapter 12 of this book offers some discussion of how to use it.

Gunnar Jarring, *An Eastern Turki-English Dialect Dictionary*, Lunds universitets årsskrift 56:4 (Lund: C. W. K. Gleerup, 1964). A glossary for Jarring's published texts, 1929–1935, so focused on the specifics of vernacular written Chaghatay in southern Xinjiang.

Gustaf Raquette, *Eastern Turki Grammar: Practical and Theoretical with Vocabulary, Volumes 1–3* (Berlin: Reichsdruckerei, 1912–1914). Gradual introduction to the spoken and written language of Kashgar in the early twentieth century, with a lengthy glossary in the third volume. Includes useful ethnographic detail.

V. V. Radlov, *Versuch eines Wörterbuches der Türk-Dialekte* (‘s Gravenhage: Mouton, 1960), 4 vols. Collects vocabulary from across all Turkic languages. This is useful for finding colloquial Turkic words—for example, a mystery word in a legal document might be Kazakh in origin. Definitions are given in Russian and German.

J. W. Redhouse, M.R.A.S, *Redhouse's Turkish Dictionary*. Whatever edition of this classic dictionary you find, make sure it is the one in Ottoman, not in modern Turkish. The inventory of common Arabic and Persian words in Chaghatay is similar to that in Ottoman, and so is the semantic range of a given word, so it is often more convenient to look them up in Redhouse rather than go straight to a Persian dictionary.

Francis Joseph Steingass, *A Comprehensive Persian-English Dictionary* (New Delhi: Cosmo Publications, 1977). This venerable dictionary may provide too many definitions, but one of them will probably be the right one. A searchable version of Steingass is also available online.

Ármin Vámbéry, *Ćagataische Sprachstudien, enthaltend grammatikalischen Umriss, Chrestomathie, und Wörterbuch der ćagataischen Sprache* (Amsterdam: Philo Press, 1975). A collection of texts in various genres with glossaries in German. Very useful reading practice.

How to Read the Alphabet

NB: If you already know Persian, Arabic, Urdu, or another language written in Arabo-Persian script, you will only need to skim this section. Otherwise, please consider this a guide. Also, this chapter uses square brackets [] to indicate sounds and sharp brackets < > to indicate letters.

Chaghatay is written in the Arabo-Persian alphabet. This alphabet was first used to write Arabic, and it represented the unique sounds of Arabic. Like many other writing systems, the Arabic alphabet is an *abjad*—it does not write out short vowels! This idea may seem daunting, but picture it this way: You cn stll fgure out wht ths sys, evn wthout th shrt vwls. To help clarify pronunciations, the Arabic alphabet gained a set of small *diacritical marks* that indicated those short vowels, kind of like this: You c^{a}n st^{i}ll f^{i}gure out wh^{a}t th^{i}s s^{a}ys, ev^{e}n w^{i}thout th^{e} sh^{o}rt v^{o}w^{e}ls.

The Arabic alphabet was soon adapted for writing Persian (or Farsi), which is a very different language. Some of the sounds of Arabic—like [ṭ], represented by the letter <ṭā’> ط, a pharyngealized “t” sound—did not appear in Persian. However, Persian writing kept these letters for writing Arabic words. They could also be used to write similar sounds. For example, <ṭā’> ط and <t> ت could both be pronounced the same way. At the same time, Persian had several sounds that did not exist in Arabic. To represent these sounds, scribes invented new letters like <č> چ.

Later, as Persian literary culture spread along with Islam, this “Arabo-Persian” script was used to write Turkic languages. Ottoman was written in Arabo-Persian script, and so was Chaghatay. Turkic languages were again very different from Arabic or Persian, but they retained all of the features of the Arabic and Persian alphabets: sounds like <ṭā’> ط do not exist in Ottoman or Chaghatay, but the Arabic letter is there for writing Arabic words, and sometimes for distinguishing homophones. Chaghatay has not added any letters to the Arabo-Persian alphabet. However, as we will see, its sounds are very different.

In this book, we will learn the Arabo-Persian alphabet as it was used for writing the Chaghatay language. There are entire books devoted to reading the Arabic alphabet in Arabic, and picking up a copy of one may be useful for you. However, Chaghatay was (usually) written in the Nastaʿlīq script, like Persian and Urdu, while Arabic is usually written in a different way. There are books on how to read Arabo-Persian writing in the specific context of Ottoman, Persian, and Urdu manuscripts, for example, B. M. Spooner and William L. Hanaway’s excellent *Reading Nastaʿliq: Persian and Urdu Hands from 1500 to the Present* (Costa Mesa, CA: Mazda Publishers, 1995). While *An Introduction to Chaghatay* cannot fully replace a long education in Arabo-Persian calligraphy, it will enable you to read the script as it is found in both typeset texts and manuscripts written in Nastaʿlīq. This book assumes no background knowledge in Arabo-Persian writing.

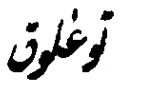
In this section, we will go through the alphabet, letter by letter, with examples from manuscripts for each form of each letter.

Some advice: *Don't try to learn the script perfectly before you start the lessons*. Your knowledge of the script will only come with practice. *Perfectionism will paralyze you*. For the first few lessons, you will probably need to look back at this section to make sure you have read something correctly. That is perfectly fine.

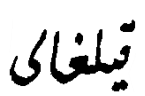
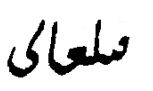
Note: The transliteration system used in this book is a modified version of that used by the *International Journal of Middle Eastern Studies* (*IJMES*), which is the standard in the field. However, some modifications are made: (1) in order to avoid digraphs and preserve a one-to-one correspondence between sound and symbol and (2) in order to accurately represent the vowel system of Chaghatay, which differs from those of other Turkic languages.

Some Preliminaries

Arabo-Persian script is always *joined up*, like writing in cursive in English. However, some letters do not connect.

All of these letters join up . . .	**. . . but the letter و does not.**
	
شکنت < ش ک ن ت	توغلوق < ت و غ ل و ق

Arabo-Persian writing goes from *right to left*. First write the line, then add the dots, slashes, and other diacritics.

Step Two: Add the dots	**Step One: Just the line, right-to-left**
	
قیلغالی	فلعالی

Each letter *changes form depending on its position*. That is, each time you write a letter, context dictates that you write one of up to four variations. Most letters have four variations:

- **Initial:** Most of the time, letters connect to each other. That means that the first letter of a word, the initial letter, must have a shape that allows it to connect to the following letter.
- **Medial:** The medial form is for letters that connect on both sides. Usually this is a shorter, smaller version of the letter.
- **Final:** The last letter of a word. It is often connected to the preceding letter, but it does not connect to anything after it. The final version of a letter is often longer or fuller than the initial or medial versions.
- **Isolated:** Sometimes a letter does not connect to any others. It is written out in full.

Let's look at the letter ب. This is a *connecting* letter. Notice how the highlighted letter connects to the letters around it:

حساب	کتیب	یبدو	باسما
Isolated	Final	Medial	Initial

In this example, the letter ب takes slightly different forms depending on its place in the sentence. I have highlighted each example to make it clearer. How can you tell the letter is ب ? Look for a single "dot" below and either an empty "bowl" or a single "tooth" above.

Not every letter has all four forms. These are *half-connecting* letters. After one of these letters, the next letter will be in its "initial" form (if it connects to the left) or its "isolated" form (if it does not). Let's take ر <r> as an example:

کوروب	کتیر	پرادو	رسملاری
Isolated	Final	Medial	Initial

Alphabet Guide, Step by Step

The forms of the letters we learn here are the ones you will see most frequently. They are provided with illustrations from different manuscript sources dating from the 1710s through the 1940s. There are some examples of common variations. Later lessons will explore these variations more thoroughly.

The letters are grouped according to their shapes. Many letters in Arabo-Persian writing have the same basic forms, but they can be distinguished by the number of dots written around them. Grouping the letters like this will help you differentiate similar letters visually.

Some notes on how the letters are written are included. The goal of these examples is not to teach you how to write, but to help you read. Sometimes you will encounter a manuscript where the letters have been copied unclearly but knowing how the scribe made their letters will be useful for figuring out which is which.

b, p, t, s̲ ب پ ت ث

These first four letters all have the same basic shape, but they have different numbers of dots depending on which sound they represent.

Let's take the example of ب first. For the isolated form, one writes the curved line, and then the dot:

Step Two: Write the dot.	Step One: Write the line from right to left . . .
	

The medial form is written in the same order: first the "tooth," and then the dot:

Step Two: Write the dot.	Step One: Write the line from right to left . . .
	

In exactly the same way, we would write the initial and final forms by writing the line first, and then adding the dot.

Final	Medial	Initial	Isolated	Sound	Description
ب	بـ	بـ	ب	b	voiced [b], as in "a bear!"
				p	voiceless, unaspirated [p], as in "a*pp*le"
قيليب	قبا	بره	ب		
					
پ	پـ	پـ	پ	p	voiceless, unaspirated [p], as in "a*pp*le"
قيليپ	ئتپا	پا	پ		
					
ت	تـ	تـ	ت	t	voiceless, unaspirated [t], as in "bu*t*ler"
شكنت	نتاق	توغلوق	ت		
					
ث	ثـ	ثـ	ث	s	English *s* as in *s*imper; (in Arabic, *th* as in *"th*rough")
عث	مثل	دثه			
					

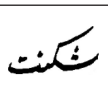
Notes on پ <p>:

- This letter is fairly uncommon in written Chaghatay. Most of these examples are from a very late 1950s manuscript.

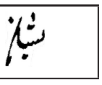
- The sound [p] is often represented by the letter ب.
- The sound [p] is often represented by the letter ف <f>. In these cases, it will be transliterated in this book as <ṗ>. (See below.)
- Sometimes پ is a contraction of پي <b+y>, where all three dots are combined.

n ن

<n> ن looks very much like the letters above, but it has some subtle differences. Compared to ب or <t> ت, the "bowl" of ن is much deeper.

Final	Medial	Initial	Isolated	Sound	Description
ـن	ـنـ	نـ	ن	n	English *n*
يدين	شكنت	نجات	خان		
					

Note that <n> ن can take many forms, perhaps because it is an extremely common letter. <n> ن at the end of a word is often written elongated like this:

يشان	

j, č, ḥ, ḫ ج، چ، ح، خ

These letters are all written with the same basic form. To write the isolated form of ج <j>:

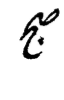
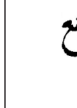
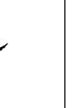
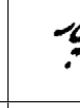
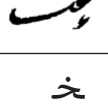
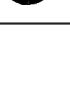
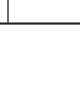
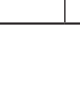
Step Two: Write the dot.	Step One: Write the line from left to right, and then down and over . . .
	

The initial form of ج <j>:

Step Two: Write the dot.	Step One: Write the line from left to right, and then right to left . . .
	

The medial form of ج <j>:

Step Two: Write the dot.	**Step One: Continue the line from right to left, angle back left to right, and then right to left . . .**
	

Final	**Medial**	**Initial**	**Isolated**	**Sound**	**Description**
ج	ـجـ	جـ	ج	j or č	voiced *j* as in "Uh, *J*im"; voiceless, unaspirated *ch* as in "mu*ch*"
صج	غجه	جمع	ج		
					
چ	ـچـ	چـ	چ	č	voiceless, unaspirated *ch* as in "mu*ch*"
هچ	کچه	چهار	اوچ		
					
ح	ـحـ	حـ	ح	ḥ	breathy English *h*
لح	مصلحت	حا	ح		
					
خ	ـخـ	خـ	خ	ḫ	*ch* in "Ba*ch*"
شیخ	بختی	خان	دوزخ		
					

Notes:

چ <č>: The sound [č] is often represented instead by the letter ج <j>. The letter چ <č> itself is not very common.

ح <ḥ>: ح has no dots, so it is often marked with a ء underneath to distinguish it.

a ا (alef)

This letter is one of three long vowels in Chaghatay. We will see the others below. ا <a> is a half-connecting letter—it connects to the previous letter (to the right), but not to the next letter (to the left).

Actually, ا <a> serves two functions. First, it indicates an [a, ä] sound. In the middle of a word, the letter ا <a> usually means a long [ā], for example, تا [tā], جاب [jāb].

Just as often, however, ا <a> is used before of another vowel at the beginning of a word. You will see it before و <w>, as in او, where it means [u, o, ü, ö]. You will see it before ي <y>, where it means [i, e, ī]. Or you may see it before nothing at all! In that case, ا <a> is indicating the presence of a short vowel.

This is because any Chaghatay word that starts with a vowel needs to begin with a "glottal stop." Try it in English: say the words "arrest," "indicate," or "understand." You will feel a light hiatus before the vowel. You could also say "uh oh!" or the word "bottle" in a Cockney accent. That sound in the middle, where the airflow of your voice pauses, is the glottal stop.

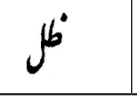
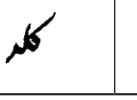
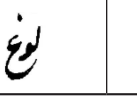
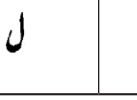
At the beginning of a word, آ written with a line over it (called *alif maddah*) indicates a long [ā].

Some examples: الد [ald], آط [āṭ], اولدی [oldi], ایسه [isä], ایسه [äysa], ات [it], اورومچی [Ürümči]

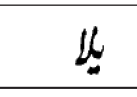
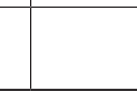
Final/Medial	Initial/Isolated		Sound	Description
ـا	ا	ا، آ	a	*ah*
			ä	*a* as in *cat*
			ā	long *ah*
تا	آلما	الد		
				

l ل

Many students have difficulty differentiating ا <a> and ل <l>. This is because both of them are tall, upright letters formed mainly by writing a single stroke. ل [l], however, connects both to the right and to the left, while ا <a> is a half-connecting letter. Contrast کاد [kad] with کلد [kalad]

Final	Medial	Initial	Isolated	Sound	Description
ـل	ـلـ	لـ	ل	l	English *l*
ظل	كلد	لوغ	ل		
					

The combination لا [la] is very common. The letters are written together thus:

ـلا	لا	la / lā	English *la*
يلا	لار		
			

Note: In Arabic words, the prefix -ال *al-* often assimilates to the sound that follows it. So, الدين *al-dīn* is actually pronounced *ad-dīn*, while الصادق *al-ṣādiq* is pronounced *aṣ-ṣādiq*. This happens only when -ال *al-* is followed by these letters: ث ت د ذ ر ز س ش ص ض ط ظ ن <s̲, t, d, ź, r, z, s, š, ṣ, ż, ṭ, ẓ, n>—all of which sounds are formed in the same place as the ل [l].

In this same prefix, the ا <a> is often dropped when it follows a vowel. So, ابو الغازى *Abū al-ğāzī* is pronounced *Abū ʻl-ğāzī*, and so on.

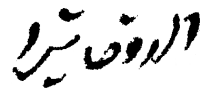
d, ź, r, z, ž, w د، ذ، ر، ز، ژ، و

All of the letters in this group are "half-connecting" letters. This means that they connect to the letter that precedes them—to their right—but do not connect to the letter that follows them—to their left.

The letters ر ,د, and و are often written very, very similarly. Ideally, و <w> has a loop at the top. ر <r> should be long and skinny. د <r> should be rounded. Not all of these rules will be followed in practice. To distinguish them in a manuscript source, look for three things:

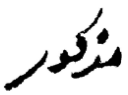
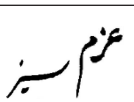
1. Where د <d> connects to the previous letter, there will be a short "tooth." Then the د will be written in a downward direction:  The same is true for ذ <ź>.
2. Where ر <r> connects to the previous letter, there will be no such tooth. Instead, you will see a smooth line before the ر glides downward:  The same is true for ز <z>.
3. Where و <w> connects to the previous letter, it will begin higher than د <d>. There should be a clearer, more rounded connection at the beginning as compared to a د <d>. The connection to the previous letter may also be at a higher angle: 

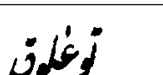
Of course, all three letters can and will appear in isolation. Moreover, in many manuscripts, ا <a> will also be written in such a way as to suggest an ر <r> or د <d>, for example:



الدوق تيرا

As a diagnostic, it is good to scan the first page of any new manuscript for each of these letters or their variants: ا <a>, ر <r>, د <d>, و <w>. This will help you "calibrate" yourself and anticipate how the scribe wrote each one.

Final/Medial	Initial/Isolated	Sound	Description
ـد	د	d	voiced *d* as in "ma*d*e it"
كلد	مقصود		
			
ـذ	ذ	ź	English *z*; (in Arabic, *th* as in "bo*th*er")
مذكور	ذو		
			
ـر	ر	r	trilled or tapped *r*
كر	لار		
			
ـز	ز	z*	English *z*
عزم سيز	ز		
			
ـژ	ژ	ž*	*zh*: French *j* as in "*j*e suis"

Final/Medial	Initial/Isolated	Sound	Description
	ژ		
و	و	w	English *v*
		u	English “oo”
		o	English “oh”
		ü	Similar to the *u* in bea*u*ty; see notes below
		ö	Similar to *yr* in “M*yr*tle”; see notes below
		ū	Long “oo” sound
توغلوق	فزو		
			

ذ <ź>: The letter ذ <ź> is often confused or replaced with the more common letter ز <z>. They share the same pronunciation in Chaghatay and look similar.

ژ <ž>: The letter ژ <ž> appears very, very rarely in manuscripts. It is usually used to write a loanword from Russian or French. In very late manuscripts, it represents a sound in some dialects of Turkic, particularly Taranchi, where ژ <ž> sometimes begins words.

و: The letter و <w> represents several different but related sounds. In Arabic, it stood for *w* and a long *u* sound, both of which are made with rounded lips. In Persian, it also represents an *o*. Chaghatay has a much wider range of these *rounded* vowel sounds—u, ü, o, ö—along with *w*, which is pronounced like *v*.

u sounds like the English “oo.” To make *ü*, first say “ee” with your lips stretched wide. While making this “ee” sound, draw your lips together into the round form to make “oo.” Similarly, for *ö*, make an “oh” sound. Then combine “ee” and “oh” to make a sort of “errr.”

Fortunately, context will usually tell you how this letter is pronounced, and so will your knowledge of vocabulary. (Note that in Chaghatay, *o* and *ö* are only found in the first syllable of a word.)

وا <wa>: The combination وا <wā>, when it follows a consonant, is mainly used for Persian words. The most common are the words خواه *ẖʷāh* and خواجه *ẖʷāja*, the latter often written in English as “khwaja” or “khoja.” This combination was apparently pronounced [o] in Chaghatay. This fact led to some confusion in very late manuscripts, where a regular و [o] in a Turkic word is sometimes rendered instead as وا [wā], for example بوالدی *bʷāldi* instead of بولدی *boldi*.

س، ش s, š

The letters س <s> and ش <š> are simply variations on each other—one has no dots, the other has three.

Final	Medial	Initial	Isolated	Sound	Description
س	سـ	سـ	س	s	English voiceless *s* as in "*s*imper"
يونس	بولسا	سيز	لاس		
يونس	بولسا	سيز	لاس		
ش	شـ	شـ	ش	š	English *sh* as in "*sh*ower"
يش	فشته	شهر	ش		
يش	فشته	شهر	ش		

As you can see, these letters are often written without their three "teeth," but in a straight line instead.

س <s> is often written with a small teardrop shape underneath it.

The dots of ش <š> are often written together in a cluster or triangle shape. Alternatively, the bottom two dots of the triangle can be written in a short line with the third dot on top.

ṣ, ż, ṭ, ẓ ص، ض، ط، ظ

All of these letters represent Arabic sounds that are not found in Chaghatay. They are pronounced [s, z, t, z], respectively. However, their visual difference from س <s>, ز <z>, and ت <t> is meaningful in the context of written Chaghatay. It was very important to reproduce Arabic correctly, as it was spelled in the Quran and other Arabic texts, rather than phonetically according to local pronunciation.

Later, Chaghatay used these letters to make other distinctions. Two homophones could be written differently: ات *at* and آط *āṭ*, for example. Loanwords could be written using these letters, as well, along with another Arabic letter: ذ <ź>. That spelling showed that they were foreign words: ذونكتونک *źoŋtoŋ*, تيطی *tīṭay*, and so on.

These letters share a basic form. For the isolated form of ض <ż>:

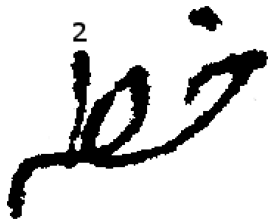
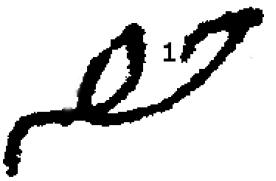
Step Two: Write the dot.	Step One: Write the line from left to right, and then down and over . . .
	

When the connecting forms are written, they do not continue directly from the right. Instead, the scribe picks up the pen and then writes the rounded part from left to right. Look at where ح meets ض in حضار:



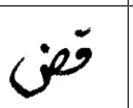
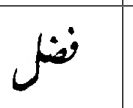
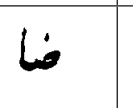
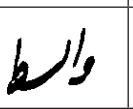
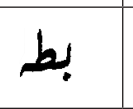
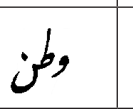
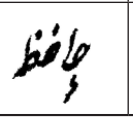
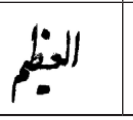
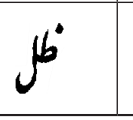
In many manuscripts, however, the scribe crosses the line underneath the letter and makes a closed loop instead.

The upright part of ط <ṭ> and ظ <ẓ> is a single stroke, written from top to bottom. See the example of خط [ḫaṭ]:

Step Two: Write the upright stroke along with the dots.	**Step One: Write the line from left to right, and then down and over . . .**
	

You can see this clearly from how مصطفى *Muṣṭafà* is written here: 

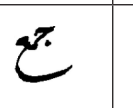
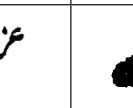
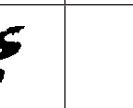
Final	Medial	Initial	Isolated	Sound	Description
ص	صـ	صـ	ص	ṣ	English *s* as in "*s*imper"; (in Arabic, a pharyngealized *s*)
جص	مقصود	صلا	خلاص		
					
ض	ضـ	ضـ	ض	ż	English *z*; (in Arabic, a pharyngealized *d*; in Persian, *z*)
قض	فضل	ضا	ض		

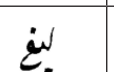
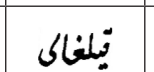
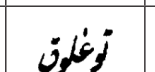
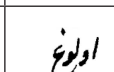
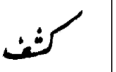
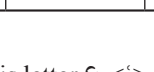
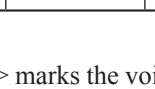
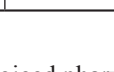
Final	Medial	Initial	Isolated	Sound	Description
					
ط	ط	ط	ط	ṭ	English voiceless, unaspirated *t*; (in Arabic, a pharyngealized *t*)
واسط	بطه	وطن	ط		
					
ظ	ظ	ظ	ظ	ẓ	English *z*; (in Arabic, a pharyngealized *z*)
حافظ	العظيم	ظل	ظ		
					

ʿ, ğ, f/ṗ, q ع، غ، ف، ق

The medial forms of all of these letters form a loop above the line. Generally speaking, ف <f> and ق <q> are rounder, while ع <ʿ> and غ <ğ> form a wider, more triangular loop.

A careless scribe may write these letters in such a way as to make ف <f> and غ <ğ> nearly identical, or write the loop of ق <q> so small that it resembles ت <t>. When you encounter a new manuscript, look through the text to find examples of each.

Final	Medial	Initial	Isolated	Sound	Description
ع	عـ	عـ	ع	ʿ	a glottal stop, as before an English word beginning with a vowel; (in Arabic, a guttural pharyngeal fricative called *ʿayn*)
جمع	معر	عزم	ع		
					
غ	غـ	غـ	غ	ğ	*gh*: a uvular fricative, like a growl in the throat; similar to French *r* as in "*R*enoir"

Final	Medial	Initial	Isolated	Sound	Description
ليغ	قيلغالى	توغلوق	اولوغ		
					
ف	ـفـ	فـ	ف	f	English *f*
				ṗ	Commonly, a voiceless, unaspirated *p*
كشف	عفو	فزو	ف		
					
ـق	ـقـ	قـ	ق	q	a uvular stop, like a *k* formed around the uvula
تعلق	مقصود	قيليب	ق		
					

ع <ʿ>: This letter ع <ʿ> marks the voiced pharyngeal fricative *ʿayn* in Arabic. It has no clear equivalent in Chaghatay pronunciation.

ف <f> or <ṗ>: ف is often used to represent the sound [p]. In these instances, the letter is transliterated <ṗ>, with an overdot resembling the overdot of ف. The learner may have to look up a word like فوتتى in the dictionary under پوتتى or بوتتى.

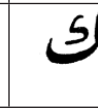
غ <ğ> and ق <q>: These two sounds are formed in the same place in the back of the mouth. In speech, and so in vernacular writing, they are often interchangeable, especially at the end of a word, for example, اونداق [undaq] vs. اونداغ [undağ].

k, g, ŋ ک، گ، نک

All of these letters are variants of ک <k>. Feel where you make a "k" sound: it's in the middle of the roof of your mouth. گ <g> and نک <ŋ> are made in the same place.

The letter ک <k> is actually written with two strokes: first the base, and then the top stroke.

Step Two: Add the top stroke along with any dots in the word.	Step One: First write the bottom part . . .
	

Final	Medial	Initial	Isolated			Sound	Description
ـك ـک	ـکـ	کـ	ک / ك			k	voiceless, unaspirated [k]
						g	voiced [g] as in English eggs.
بیک	یکا	کلد	ک	ك	ک		
							
گ	گ	گ	گ			g	voiced [g] as in English eggs.
لیگ	ینگی	گف					
							
نک	نکـ	نک	نک			ŋ	*ng* as in "si*ng*," but never with a *g* following; like English "si*ng*er"
نینک	منکا	یونکنی	نک				
			نک				

ک <k>: The letter ک <k> is very common, especially at the end of words, and so it is often written in a hurried or abbreviated way:  You can see how the first part was written on the bottom. The scribe then drew their pen upward and then down for the top stroke.

گ <g>: This letter is fairly rare in manuscripts until late. Scribes used ک instead. Another variation of گ <g> is گ.

نک <ŋ>: The sound [ŋ] is usually represented by the combination of two letters, ن <n> + ک <k>, into نک <nk>. In Modern Uyghur, it has been simplified to a single letter ڭ, and you may see similar letters in Chaghatay, especially in printed books and newspapers. Some texts, usually from the western end of Central Asia, will simply use a ک for [ŋ]. There are also a wide range of shorthand ways to write نک—see the examples at the end of this chapter.

m م

Final	Medial	Initial	Isolated	Sound	Description
م	ـمـ	مـ	م	m	English *m*
يم	طمع	من	عزم		
ـيم	ـطمـ	منـ	عزم		

h, at, ä ه

Final	Medial	Initial		Isolated	Sound	Description
ه	ـه/ـهـ	هـ/هـ		ه	h	English *h*
يغه	بها	هر	هنک	ه		
يغه	بها	هر	هنک	ه		Note the small teardrop shape underneath
ة/ة		none		ة	at	
		none		الصلوة		
		none		الصّلوة		
ه		none		ه	ä, a	The letter form is the same as <h> above, but when it is pronounced as a vowel, it does not connect to the left.
غه		none		بره		
غه		none		بره		

The basic letter form ه has a number of different uses, which can be very confusing. In Arabic, this letter was basically a [h] sound. The forms you see in the first line show ه when it acts

like a consonant [h]: it changes shape depending on its position and connects to either side. Fortunately, this form is actually relatively uncommon in Chaghatay, and it is graphically very distinct.

At the end of an Arabic word, ۀ (with two dots) indicates a final [t]. This has to do with Arabic grammar. Simply put, some words end with a soft [h] sound, which is shown with ه. When grammatical endings are added to the word, this sound can then be pronounced as [t], written with two dots as ۀ. This is called *tā' marbuta*.

In Persian, this final ه came to be used for an [a] sound at the end of a word. Chaghatay uses it for the same purpose. For example, غه is pronounced [ğa], not [ğah]. While [a, ä] ه is almost always "word-final" in Chaghatay, occurring at the end of a world, there are some exceptions where it is used in the middle of a word, for example, به‌جین *Bäjin* "Beijing."

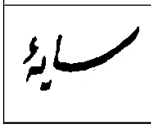
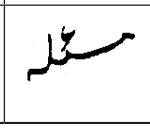
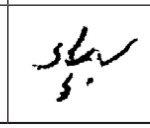
y/i/e ی

The letter ی <y> is written similarly to the first group of letters—ب پ ت ث <b p t s̲>. In many ways, it looks like a ب, but with two dots instead of one. The difference is in the final and isolated forms, which are shaped differently. In Chaghatay, the final and isolated forms generally have no dots.

Final	Medial		Initial	Isolated	Sound	Description
ی/ے	یـ		یـ	ی/ي	y	English *y*
					i	English *ih* as in "m*i*xer"
					ī	English *ee* as in "m*ea*n*y*"
					e	English *eh* as in "m*e*t"
					ä	English *a* as in "cat"
نی	قیلیب	سیز	یلا	ی		
ـنی	ـقیلیب	ـسیز	ـیلا	ـی		
ـیٰ	none				à	English *ah*, called *alef maksura*; only found at the end of certain Arabic words
ـیٰ	none					
ـیٰ	none					

ی <à>: This ی, usually [y] or [i], represents the sound [a] at the end of certain Arabic words, for example, موسی Mūsà "Moses" or عیسی ʿĪsà "Jesus." In these cases, it is transliterated as [à] to make the distinction clear. ی <à> is sometimes marked with a small ا [a] above it.

Hamza ء

Final	Medial	Initial	Isolated	Sound	Description
ء	ء	ء	ء	ʾ	a glottal stop, or brief hiatus of sound
سایۀ	مسئله	ائیل	بهاء		
					

ء <ʾ>: This is called the *hamza*. It usually represents a glottal stop. To make a glottal stop, say these words in a stereotypical Cockney English accent: "bo*tt*le" (boh-'oo) or "city" (sih-'ee). Or, try making the sound of a petulant child saying "no it isn't": "nuh-uh!" The glottal stop is that hiatus of sound in between the vowels.

The *hamza* appears in limited contexts in Chaghatay, and when it does, it is often placed in unexpected locations. The Arabic word تأمیل *taʾmīl*, for example, often has its *hamza* on top of the ا. In Chaghatay, however, a scribe might write تاءمیل, or leave out the *hamza* entirely تامیل, or mistake the glottal stop for a pharyngeal fricative تعمیل *taʿmīl*.

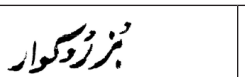
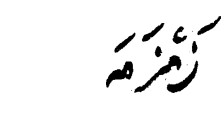
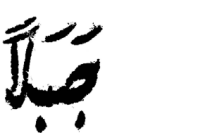
The *hamza* can also appear at the end of a word, if that word ends in a vowel. This indicates the addition of an *ezafe* (10.3) linking two words together.

Diacritics

Rarely, a scribe is kind enough to mark the short vowels with Arabic diacritics. These little marks go above or below the consonant they follow. (Note that Chaghatay does not use the full range invented for Arabic, except when a special word or passage is actually in Arabic!)

Sound	Name	Examples
a, ä	*maddah*	مَن män قَند qand شَهر šahr وَ wä اَش aš دَولَت dawlat تیطَی tīṭay
i, e	*kasra*	مِهر mehr اِت it قَاضِی qāżī
u, o, ü	*damma*	قُل qul بُت but بُی boy فُت ṗüt
Other diacritics:		
(no vowel)	*sukun*	قَلَمْ qalam جَمْعَهْ jamʿah
(double consonants, often combined with vowels)	*šadda*	حَدّ ḥadd کتّی kätti نچّه näčča قُبَّه qubba
-n (an adverbial ending)	*fatḥatan*	مثلًا masalan نسبةً nisbatan

Examples:

		
بُزرُوکوار	یتّیلار	دُلْدُلْ
buzrukwār	*yättilar*	*duldul*
		
شَهْرِ	زَمْزَمَه	جَبَلاً
šahri	*zamzama*	*jabalan*

Common Combinations

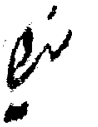
The name of God الله Allah is written in a special way in Arabic, Persian, and therefore also in Chaghatay.

	
الله	الله

Because of the grammar of Chaghatay, certain other letter combinations are very, very common. Scribes often abbreviate these letter combinations or write them in a way that may be difficult to understand at first. Here are some of the most common ones:

	
کان	کلکان

The suffix *-gän/-kän* marks the Past Participle (8.4.1).

		
نینک	نینک	نینک

The suffix *-niŋ* marks the genitive case (3.3.5).


لیک

The suffix *-lik* has a number of uses (7.6).

Special Rules about Joining Letters Together

The general rule of writing is that every letter of a word that can be joined to its adjacent letters should be joined.

Of course, there are exceptions:

1. Some Arabic words end in a ى pronounced as [a] (transliterated as <à>). This should not be joined to anything that follows it, for example, خودای تعالیغه *hūdā-ye taʿālàğä*.
2. Two adjacent ل s should not be joined to each other, for example, قوللوق *qulluq*.
3. When the letter ه/ە represents a vowel [a] or [ä], it is not joined to any following letter, for example, دیوانه‌که *dīwānagä*.
4. When the letter ه/ە represents a consonant [h], ه/ە can only join to the following letter if that letter is a vowel, for example, کناهیمیز *gunāhimiz*, but کناه‌کار *gunāhkār*.
5. Suffixes are often written separately from their stem words, but it is difficult to predict when. Suffixes attached to nouns are more frequently separate, while those attached to verbs are generally joined.

In short, it is difficult to know how a scribe will write a word. Fortunately, there is almost always a small but clear gap between one word and the next.

Vowels: Length and Harmony

Chaghatay's vowels—*a, ä, i, u, o, ü, ö*, and *e*—can all be represented through the use of full letters.

At the beginning of a word, the letter ا [a] always precedes any vowel. Thus:

ا or آ	ای	او
a	i, e	u, o, ü, ö

In Turkic words, we need to mark whether or not the vowel is front (ä, ü, ö) or back (a, u, o).

"Back" vowels are made with the back of the mouth open: *a* sounds like English "ah," *u* like English "oo," and *o* like English "oh."

"Front" vowels are made in the front of the mouth: *ä* sounds like the [a] in "cat." *ü* sounds like the vowel at the end of "eww." To approximate it, say "eee," then draw your lips together into the shape of an "oo." *ö* is difficult to describe in text, but in a pinch, you can use the vowel in "fern." A closer approximation: say "ohhhh," then stick your lips out while moving the front part of your tongue forward.

You can determine if a vowel is "front" or "back" from a dictionary. It is not necessarily the case that certain consonants mark a vowel as "front" or "back."

تام	کوپ	بار	ایت	کیم	توف
tam	*köp*	*bar*	*it*	*kim*	*toṗ*

اتا	ایککی	قول	کاشغر	بلوت	اولوب
ata	*ikki*	*qol*	*Kašğär*	*bulut*	*ölüp*

Turkic words do not natively possess a contrast in length; that is, there is no distinction between [a] and [ā]. Therefore, we generally assume that any vowels are "short" and transliterate them as such, for example, اياغ *ayağ*, not *ayāğ*.

In this textbook, I have preserved the vowel length distinctions in Arabic and Persian words, since these distinctions are meaningful in those languages, and Central Asian writers were likely to be aware of them.

Chaghatay Phonology

Just what were the vowels in Chaghatay, anyway? In all honesty, it is not critical for you to master the subtleties of Chaghatay phonology. This is, after all, a reading language. Nevertheless, if you are curious or object to the conventions used in this book, read on.

Some students may be familiar with the vowel harmony system of Turkish. Turkish presents a neat contrast between "front" and "back" vowels:

Front	e	i	ö	ü
Back	a	ı	o	u

In any given word in Turkish, one is taught, all of the vowels must be from the "front" row or the "back" row. That means that all of the vowel sounds in a word will be made in roughly the same place, for example, *dönecek* versus *donacak*.

For some time, scholars assumed that Chaghatay had a similar vowel harmony system, with only a small difference in how we transcribed it:[1]

Front	ä	i	ö	ü	e
Back	a	ï	o	u	

There are two odd things about this system: first, we cannot actually tell from the way Chaghatay is written whether or not there was a difference between front [i] and back [ï]. Second, it contains a "neutral" vowel [e] that can be either front or back. Eckmann noted that [e] only appeared as the first vowel in a word.

In similar Turkic vowel systems, we find that [e] appears only in the first syllable of a word, and that there is no clear contrast between [ï] and [i]. I will spare you the details, but given that [ï] and [i] are written the same way, we can understand the Chaghatay vowel system like this:

Front	ä	ö	ü	i, e
Back	a	o	u	

For these reasons, this textbook transliterates all [i] sounds as [i]. At the very least, getting rid of the written distinction between [i] and [ï] will help us focus on learning the language instead of puzzling through the phonology.

Learning and Practicing the Alphabet

The best way to learn the alphabet is to use it. To start, work on transliterating the Arabo-Persian alphabet to the Latin alphabet and *vice versa*.

Exercise 1: Transliterate from Arabo-Persian to Latin Alphabet

All of the vowels are written out. Don't worry about getting the quality of the vowels just right! *Tip*: Try sounding the words out loud.

1. بو
2. چاغ
3. قات
4. توپ
5. ظالیم
6. چاغاتای

1 Eckmann, *Chagatay Manual*, 27.

7. چینکگیس
8. خان
9. اورفا
10. به‌جین
11. روح
12. قومول
13. طورفان
14. اورومچی
15. غولجه

Exercise 2: Transliterate from Arabo-Persian to Latin Alphabet

Some of the vowels are written out, others are not. Don't worry about getting the quality of the vowels just right!

1. بَلا
2. قُتْ
3. پِر
4. کاشغَر
5. اُستون آرتُچ
6. خُقَند
7. کِتابْ
8. قَوْمْ
9. کَنسُو
10. لَنْجُو
11. بَیْ
12. بُلبُل
13. باوُرچی
14. مَذکُوره
15. خُتَنْ

Exercise 3: Transliterate Latin to Arabo-Persian Alphabet

at 1.

bowa 2.

čay 3.

ikki 4.

müšük 5.

ğam 6.

tola 7.

ṭilla 8.

balalar 9.

šāŋyū 10.

kelämän 11.

baradur 12.

butḫāna 13.

ṗočta 14.

rassām 15.

Chapter 1
Basic Word Order and Copular Sentences

1.1 Introduction

The simplest sentences in a Chaghatay text tell you "X is Y." These indicate that thing X has the quality of Y, as in "tea is tasty," or that thing A is equivalent to thing B, as in "pepper is medicine." We could also express the contrary: "tea is *not* tasty," "pepper is *not* medicine." You could do the same in the plural, although we aren't going to study that just yet: "cows are pretty."

Once we have learned this simple sentence, it will be easy to add more adjectives to the things and describe them vividly. We will learn that "green tea is expensive" or that "black pepper is not good medicine," and that many people think "red meat is tasty."

1.2 Word Order

Chaghatay, like all other Turkic languages, puts the verb at the end of the sentence. Where in English we say "The cat *is* pretty," in Chaghatay, they say, "The cat pretty *is*." In English, we say that "Johan *went* to the store"; in Chaghatay, they say, "Johan to the store *went*."

This is called SOV word order: *S*ubject-*O*bject-*V*erb.

The subject goes at the start of the sentence, and the corresponding verb at the end. If there is an object, it goes in the middle. Of course, it's going to get more complicated later on, but this is the basic rule.

1.3 Copular Sentences: X Is Y. B Is Not C

1.3.1 دور dur

The Chaghatay verb for "to be"—which goes at the *end* of the sentence—is *dur* دور "is/are." The formula is: X Y *dur*. "X is Y."

دور *dur* is attached to the final word of the sentence, like a suffix. However, as you will see in the examples that follow, it is often written without connecting it to that word.

موز قاتیق‌دور	قند اق‌دور	توز اچیق‌دور
muz qattiq dur	*qand aq dur*	*tuz aččiq dur*
(The) ice is hard.	(The) sugar is white.	(The) salt is bitter.

چای ایسّیقدور	قند شیرین‌دور	موز ساوق‌دور
čay issiq dur	*qand širin dur*	*muz sawuq dur*
(The) tea is hot.	(The) sugar is sweet.	(The) ice is cold.
نان و سوت آرزان‌دور	قند و چای قیمت‌دور	چای تاتلیق‌دور
nan wä süt ärzan dur	*qand wä čay qimmät dur*	*čay tatliq dur*
(The) bread and milk are cheap.	(The) sugar and tea are expensive.	(The) tea is tasty.
قتق اق سوت‌دور	شورپا کوشت و توزدور	میوه قنددور
qetiq aq süt dur	*šorpa gösht wä tuz dur*	*mewä qand dur*
(The) yogurt is white milk.	(The) soup is meat and salt.	(The) fruit is sugar.

As you can see, *dur* can be used where X is a noun and Y is either a noun or an adjective. In this case, the adjectives are called "predicate adjectives."

You can also tell that there is no word for "the"—the definite article—in Chaghatay. We will see one way of expressing "the" in 3.3.4, but it will apply only under certain circumstances.

1.3.2 ایماس *emäs*

The opposite of *dur* is *emäs* ایماس (or *ermäs* ایرماس) "is not/are not." Usually this appears alone, and sometimes in combination with *dur*: ایماس دور *emäs dur*.

emäs ایماس works just like دور *dur*: it goes at the end of the sentence. X Y *emäs* "X is not Y."

توز شیرین ایماس	قند اچیق ایماس‌دور	موز ایسّیق ایماس
tuz širin emäs	*qand aččiq emäs dur*	*muz issiq emäs*
(The) salt is not sweet.	(The) sugar is not bitter.	(The) ice is not hot.
چای ساوق ایماس‌دور	قند آرزان ایماس	موز تاتلیق ایماس‌دور
čay sawuq emäs dur	*qand ärzan emäs*	*muz tatliq emäs dur*
(The) tea is not cold.	(The) sugar is not cheap.	(The) ice is not tasty.
قیزیل کوشت اش ایماس‌دور	شورپا کوشت و توز ایماسدور	قند میوه ایماس
qizil gösht aš emäsdur	*šorpa gösht wä tuz dur*	*qand mewä emäs*
(The) red meat is not rice.	(The) soup is not meat and salt.	(The) sugar is not fruit.

اش ساوق ایماس ایسیق‌دور	مرچ قزل ایماس کوک‌دور	دارو آرزان ایماس قیمت‌دور
Aš sawuq emäs, issiq dur.	*Murč qizil emäs, kök dur.*	*Dārū ärzan emäs, qimmät dur!*
(The) food is not cold, it is hot.	(The) pepper is not red, it is green.	Medicine is not cheap, it is expensive!

1.4 Attributive Adjectives

Sometimes we encounter an adjective as part of a "to be" phrase: *süt* ***aq*** *dur* "Milk is *white*." Sometimes, however, it also modifies a noun directly after it: ***aq*** *süt* "*white* milk." Then we can take this phrase and put it in a sentence: ***Aq*** *süt tatliq dur*. "The *white* milk is tasty." or ***Ačči***q *dārū* ***yaḫši*** *dārū emäs*. "*Bitter* medicine is not *good* medicine."

شیرین قند	قیزیل مرچ	اق قتق
širin qand	*qizil murč*	*aq qetiq*
sweet sugar	red pepper	white yogurt

ایسّیق چای تاتلیقدور	اق سوت ارزان‌دور	قیزیل رنک و اق رنک
Issiq čay tatliq dur.	*Aq süt ärzan dur.*	*qizil raŋ wä aq raŋ*
(The) hot tea is tasty.	(The) white milk is cheap.	red color and white color

اق قند و قرا چای یخشی دارو ایماس‌دور	قیزیل میوه قیمت ایرماس	قرا چای و کوک چای یخشی‌دور
Aq qand wä qara čay yaḫši dārū emäs dur.	*Qizil mewä qimmät ermäs.*	*Qara čay wä kök čay yaḫši dur.*
White sugar and black tea are not good medicine.	(The) red fruit is not expensive.	Black tea and green tea are good.

Vocabulary

Chaghatay	Transliteration	Definition
نان	nan	N. bread
توز	tuz	N. salt
قند	qand	N. sugar
چای	čay	N. tea

Chaghatay	Transliteration	Definition
موز	muz	N. ice
سوت	süt	N. milk
اش	aš	N. rice
شوربا	šorpa	N. soup
مُرچ	murč	N. pepper
کوشت	göšt	N. meat
میوه	mewä	N. fruit
تاتلیق	tatliq	Adj. tasty
یخشی	yaẖši	Adj. good
شیرین	širin	Adj. sweet
قرا	qara	Adj. black
ایماس	emäs	V. “is/are not”
اق	aq	Adj. white
قیمت	qimmät	Adj. expensive
ارزان/آرزان	ärzan	Adj. cheap
قاتیق	qattiq	Adj. hard
اچیق	aččiq	Adj. bitter, spicy
و	wä	Conj. and
دارو	dārū	N. medicine
رنک	räŋ	N. color
پُل	pul	N. money
قتق	qetiq	N. yogurt
قزل (قیزیل)	qizil	Adj. red
ایسّیق	issiq	Adj. hot
ساوق	sawuq	Adj. cold
ینکی	yeŋi	Adj. new
کوک	kök	Adj. blue/green
دور	dur	V. “is/are”

Exercises

Exercise 1

Read, transliterate, and translate into English. There is no punctuation in Chaghatay, so you will have to figure out for yourself where each sentence begins and ends.

Tip: You will have noticed that the sentences in this chapter tend to end in either دور or ایماس.

موز ساوق‌دور قند شیرین‌دور چای ایسّیق‌دور کوشت قزل ایماس‌دور مرچ تاتلیق‌دور نان قیمت ایماس‌دور یاخشی چای قیمت‌دور دارو ارزان ایماس چای و شورپا ایسیق‌دور میوه و موز اچیق ایرماس ینکی قتق اق رنک‌دور قاتیق کوشت یخشی ایماس نان پُل‌دور پُل یخشی‌دور قتق شورپا ایرماس‌دور قیزیل چای و میوه تاتلیق‌دور موز ساوق‌دور ایسیق ایماس اش اق‌دور قیزیل ایماس توز قیمت‌دور آرزان ایماس نان و توز دارو ایماس‌دور اش‌دور یخشی قتق شیرین ایماس‌دور اچیق‌دور

Exercise 2

Can you translate these phrases into Chaghatay?

Salt is expensive.
Tea is tasty.
Meat and bread are good.
Milk is not cheap.
Ice is not hot. It is cold.
The yogurt is bitter.
Good yogurt is not sweet.
Soup and pepper are good medicine.

Chapter 2
Existence

2.1 Introduction

We have learned "X is Y"; now we will learn "there exists X."

This point is often difficult for students to understand, so let us make the difference very clear. In chapter 1, we looked at sentences like کوک چای یخشی‌دور *Kök čay yaḫšidur* "Green tea is good." This use of *dur* shows that (in one person's opinion) green tea has the quality of being tasty. Similarly, we could read بوقا دوست ایماس *Buqa dost emäs* "A bull is not a friend."

In this chapter, we will look instead at "there is X" and "there are Xs" in the sense of "there exists X." A sentence like چای بار *Čay bar* "There is tea" tells us that we have tea, but it says nothing about the quality of that tea. چونک بوقا بار *Čoŋ buqa bar* "There is a big bull" simply says that there is a large bull in the room, or in the field, or somewhere.

2.2 و *wä* "and"

The conjunction و *wä* can be used to put two nouns together. It is only rarely used to join sentences together. (We will learn how sentences are joined in 7.8.1.)

نان و چای	کچیک خوراز و چونک اناک	ایر و مظلوم
nan wä čay	*kičik ḫoraz wä čoŋ inäk*	*er wä maẓlūm*
bread and tea	little rooster and big cow	man and woman

2.3 Existence: There Is X. There Is No Y

2.3.1 بار *bar*

Chaghatay indicates the existence of a thing with a special verb, بار *bar* "there is," meaning "there exists." Sometimes you will see the more emphatic باردور *bar dur*.

Take, for example, the sentence پُل بار *pul bar*. Depending on context, we could interpret this "There is money." "I have money." "Money exists." "There exists money."

قتق بار	آرزان دارو بار	قزل کوشت باردور
qetiq bar	*ärzan dārū bar*	*qizil gösht bardur*
There is yogurt.	There is cheap medicine.	There is red meat!

کچیک بلا باردور	مظلوم کشی بار	چونک اینک بار
Kičik bala bardur.	*Maẓlūm kiši bar*.	*Čoŋ inäk bar*.
There is a small child!	There is a woman.	There is a large cow.

قزل کوشت باردور	چونک بوقا و بر خوراز بار	بر آدم بار
qizil göšt bardur	*čoŋ buqa wä bir ḫoraz bar*	*bir ādam bar*
There is red meat!	There are a large bull and a rooster.	Someone is there.

2.3.2 يوق *yoq*

The opposite is يوق *yoq*: "there is no" or "there exists not."

ايسّيق سو يوقدور	ينکی ميوه يوق	پُل يوق
Issiq su yoqdur.	*Yeŋi mewä yoq*.	*Pul yoq*.
There is no hot water!	There is no new fruit.	There is no money.

يوق *yoq* and ايماس *emäs* mean very different things. Students often get them confused. Contrast these sentences:

اوشبو اينک دوست ايماس	چای شيرين ايماس	کوشت يوق
Ušbu inäk dost emäs.	*Čay širin emäs*.	*Göšt yoq*
This cow here is not a friend.	The tea is not sweet.	There is no meat.

او اينکده دوست يوق	شيرين چای يوق	ميوه کوشت ايماس
U inäkdä dost yoq.	*Širin čay yoq*.	*Mewä göšt emäs*.
That cow has no friends (see 2.5).	There is no sweet tea.	Fruit is not meat.

2.4 Articles: This, That, The, One, Etc.

There are a number of different articles in Chaghatay: this, that, the, one, etc.

Again, *there is no word that simply means "the."* We will look at expressing this "definiteness" in 3.3.4.

For now, you can learn these: بو *bu* "this"; اول *ul* (or *ol*) "that"; شو *šu* "this"; شول *šul* "this"; اوشبو *ušbu* "(just) this"; اوشول *ušul* "(just) that"; بر *bir* "one, a."

You will notice that many of these words have a similar general meaning in English. The differences between the different articles are subtle and not always clear. However, we can observe some general guidelines:

بو *bu*: "this" in the more concrete sense, as when indicating an object near to oneself, for example, بو مکیان *bu makiyan* "this hen (here)."

اول *ul* (or *ol*): "that" in the more concrete sense, as when indicating an object far from oneself, for example, اول کشی *ul kiši* "that person (over there)."

شو *šu* or شول *šul:* "this" in the abstract sense, usually either (1) a concept or an idea or (2) something that the speaker has already been talking about. For example:

بو اوی‌دور شول اویده آدم بار

Bu öydur. Šul öydä ādam bar.

This is a house. In this (aforementioned) house, there is a man.

اوشبو *ušbu:* "(just) this," or "this in particular." This points to a very specific thing, perhaps one that is very close at hand, for example, اوشبو کتاب *ušbu kitāb* "this book (that you hold in your hands)."

اوشول *ušul:* "(just) that," or "that in particular." This points to the object of discourse, but one that is not close at hand, for example, اوشول بلا *ušul bala* "that child (of which I speak)."

بر *bir:* "one," both as a number ("1") and as an indefinite article ("a, an"), for example, بر جانور *bir jānwar* "an animal."

If one of these words is missing before a noun, then that noun is indefinite, for example, جانور *jānwar* "an animal," بر جانور *bir jānwar* "an animal," بو جانور *bu jānwar* "this animal."

2.5 Locative Case ده- *-da/-dä (Part One)*

The Locative Case suffix ده- *-da/-dä* indicates where something is (or where an action takes place), for example, *yolda* یولده "on the road." It is written interchangeably as ده- or دا-. ده- is more common.

We will return to the Locative Case in 3.3.1. For now, just accept that it is sometimes pronounced *-da*, and sometimes *-dä*.

The Locative Case is often combined with بار and یوق, for example, *öydä süt yoq* اوی‌ده سوت یوق "There is no milk in the house." This can also be used to express possession, for example, *maẓlūmda išäk bar* مظلوم‌ده ایشاک بار "the woman has a donkey."

اوشول کتاب‌ده بر اینک بار	بو اویده کشی یوق	اوی‌ده بلا بار
Ušul kitābda bir inäk bar.	*Bu öydä kiši yoq*.	*Öydä bala bar*.
There is a cow in this book.	There is no one (no person) in this house.	There is a child in the room.

شول مظلومده بوقا یوق	کوشت اوشول یرده یوق	اول یرده ایر کشی باردور
Šul maẓlūmda buqa yoq.	*Gošt ušul yärdä yoq*.	*Ul yärdä er kiši bardur*.
This woman (we mentioned) has no bull.	There is no meat at that place.	There are men at that place!

2.6 Subtleties of "There Is" and "There Is Not" vs. "X Is There" and "X Is Not There"

If the sentence is focused on the *place*, it will use بار *bar* and یوق *yoq*. If the sentence is focused on the thing or person that is or is not present, it will use دور *dur* and ایماس *emäs*.

That focus is usually expressed by which element comes first: the place or the person or thing. For example:

توخته اویده	اول آدم و مظلوم کشی اوشبو یردەدور
Toḫta öydä.	*Ul ādam wä maẓlūm kiši ušbu yärdädur*.
Toḫta is in a (the) house.	That man and woman are in this place right here.

توخته بار	بو جانور بوقادور شول بوقا اویده ایماس
Toḫta bar.	*Bu jānwar buqadur. Šul buqa öydä emäs*.
Toḫta is around.	This animal is a bull. This bull is not in the house.

توخته اوشبو کتابده ایماس	اوشبو کتابده توخته یوق
Toḫta ušbu kitābda emäs.	*Ušbu kitābda Toḫta yoq*.
Toḫta is not in this book.	There is no Toḫta in this book./ Toḫta is not in this book.

Vocabulary

Chaghatay	Transliteration	Definition
یوق	yoq	V. "there is no"
اول	ul	Art. that
شو/شول	šu/šul	Art. this
بر	bir	Num. 1
کشی	kiši	N. person
دوست	dost	N. friend

Chaghatay	Transliteration	Definition
ایرکک	erkäk	Adj. male (person or animal)
ایر (کشی)	er (kiši)	N. man, husband
جانور	jānwar	N. animal
کچیک	kičik	Adj. small
مکیان	makiyan	N. hen
مظلوم (کشی)	maẓlūm (kiši)	N. woman
کتاب	kitāb	N. book
بار	bar	V. “there is”
بو	bu	Art. this
اوشبو	ušbu	Art. this
تیشی	tiši	Adj. female (animal)
آدم	ādam	N. man, person
بلا	bala	N. child
بوقا	buqa	N. bull
خروس/خوراز	ḫorus/ḫoraz	N. rooster
اینک	inäk	N. cow
چونک	čoŋ	Adj. large
اوی	öy	N. house, room
یر	yär	N. place
توختە	Toḫta	PN. a man’s name
قوزی	qozi	N. lamb

Exercises

Exercise 1: Read, Transliterate, and Translate into English

بر دوست بار اول ایر کشی‌دور بر کچیک مکیان بار خروس چونک‌دور بر مظلوم کشی و بر بلا بار ینکی شوربا یوق‌دور پُل باردور بر کچیک جانور بار اول تیشی‌دور بو چونک جانور بار اول ایرکک‌دور بر یخشی آدم بار اول آدم ایر کشی‌دور رنک قزل‌دور میوه یوق اوی اق‌دور شول اویده بر آدم و بر مظلوم

کشی بار اوشول مظلوم کشی‌ده بلا یوق اویدا ایسّیق چای و نان یوق شوربادا مرچ کوشت و اش بار اوشبو شوربا تاتلیق‌دور اچیق ایماس شول کوشت اینک ایماس مکیان‌دور توخته بو کتاب‌ده ایماس توخته اول کتابده باردور توخته‌دا مظلوم کشی بار اوشول مظلوم کشی‌ده بر بلا بار شول بلاده خروس بار خروس اویده ایماس اوشبو یرده‌دور چونک اویده کتاب بار اول کتاب شول اویده ایماس‌دور اق اویده خوراز و مکیان بار کوک چای یوق شوربادە اش و کوشت بار سوت شوربادە ایماس ایر کشی‌دا چای و نان یوق قند چایده چایده سوت یوق

Exercise 2: Can You Translate These Phrases into Chaghatay?

There is a small child in the white house. This small child has a black hen. This child is not in this place (here).

There is sugar in this black tea.
There is no milk in this green tea right here. This green tea is tasty.
In this soup, there is meat, salt, and rice. It is tasty.
Toḫta is not in that place (there). He is in this place (here).
There is a woman in the house. This woman has a husband. This woman and man have a small child.

Chapter 3

Plural, Palatal Harmony, and Case Endings

3.1 Introduction

This chapter introduces a number of absolutely critical suffixes. These include the plural, and then everything you need to say where something is or happens, where something comes from, where something is going, to whom something belongs, and to whom something happens. Fortunately, these are most of the suffixes you will need to attach to nouns in Chaghatay!

3.2 The Plural لار- *-lar/-lär*

To make a noun plural, simply add the suffix *-lar* or *-lär*, both written لار- (or لر-), to the end of the word. Why is the vowel sometimes an "a," and sometimes an "ä?" Before reading further, see if you can compare these words and figure it out.

بلا	بلالار
bala	*balalar*
child	children
یول	یول‌لار
yol	*yollar*
road	roads
سوز	سوزلار
söz	*sözlär*
word	words
ایشاک	ایشاک‌لار
išäk	*išäklär*
donkey	donkeys

3.2.1 Palatal Harmony

Chaghatay exhibits a couple of different kind of *vowel harmony*. Broadly speaking, "vowel harmony" means that a vowel in a suffix changes according to the vowel in the word or suffix that precedes it. Here, we will tackle *palatal harmony* through the example of the plural suffix. Understanding harmony will help you pronounce the language correctly and thus aid you in puzzling through its intricacies.

The choice of *-lar* or *-lär* depends on the quality of the final vowel in the stem word. Chaghatay has "back" and "front" vowels. (See the introduction to writing for a discussion of these terms.) [*a*] is a back vowel, while [*ä*] is a front vowel.

1. If the last vowel in the stem is back [a, u, o], choose *-lar*.
2. If the last vowel in the stem is front [ä, ü, ö], choose *-lär*.
3. If the vowel is neither front nor back, but neutral (*i* or *e*), the plural suffix is probably *-lär*. If the stem contains [q] or [ğ], which are formed in the back of the mouth, then the stem is more likely to sound "back," so you would choose [a].

(Ultimately, however, no one knows, and no one is actually speaking the language.)

Back	a	u	o	i, e
Front	ä	ü	ö	

Look at the examples above once again. Now pause and think, what would be the plural suffixes for the following words?: *öy, kala, müšük, it, qiz, ton*.

It can be more difficult to tell if a non-Turkic word should have a front suffix or a back suffix, *-lar* or *-lär*. Following the tendencies of Modern Uyghur, which is similar in phonology to later Chaghatay, we might assume that a long vowel [ā, ī, ū] tends to be interpreted as "back," while a short vowel [a, i, u] sounds "front." Thus, مظلوملار *maẓlūmlar* "women," but دروازەلار *darwāzalär* "gates."

3.3 Case Endings

We inflect nouns by adding simple suffixes to them. Most of them, like *-lar/-lär*, are susceptible to vowel harmony. If a noun is pluralized, the case ending always comes after the *-lar* suffix.

3.3.1 Locative Case -da/-dä دە-

We discussed the Locative Case *-da/-dä* دە- in 2.5. Now, however, you understand why the pronunciation of this suffix varies.

There is another trick: following a *voiceless consonant*, you will sometimes find this suffix written تە [ta/tä] or (rarely) تا [ta/tä], for example, *bašta* باشتە "on the head." The voiceless consonants in Chaghatay are [پ p, ف f, ت t, س s, ش š, ث s̲, ص ṣ, ط ṭ, چ č, ح ḥ, ک k, خ ḫ, ق q, ھ h].

Let's learn a verb to go with the Locative Case, -اولتور *oltur-* "to sit." Right now, we will learn only one form of this verb, اولتورادور *olturadur* "he/she/it sits."

اوشول بالالار اویده اولتورادور	توخته بو یرده اولتورادور
Ušul balalar öydä olturadur.	*Toḫta bu yärdä olturadur*
Those children sit at home.	Toḫta sits here.

3.3.2 Ablative Case -din (or -dan/-dän) -دین

The Ablative Case suffix دین indicates movement or action away from something, for example, بازاردین *bazardin* "from the market." In Chaghatay, you will also find the suffix written دان or occasionally دەن, pronounced *-dan/-dän*, or دن, pronounced *-din* or *-dan/-dän*.

Following a *voiceless consonant*, you will sometimes find this suffix written with a ت [t], for example, ایرککتین *erkäktin* "from a man."

Let's learn a verb that uses the Ablative Case, -کل *käl-/kel-* "to come." Right now, we will learn only one form of this verb, کلادور *kelädur* "he/she/it comes."

اوشبو مظلوم کشی بزاردین کلادور	پیغمبر عربستاندین کلادور
Ušbu maẓlūm kiši bazārdin kelädur	*Payğambar ʿArabistāndin kelädur*
This woman is coming from the market.	A (the) prophet comes from Arabia.

The Ablative Case can also indicate the origin of a thing.

بو پادشاه عربستاندین	بزاردین میوه الادور
Bu pādišāh ʿArabistāndin.	*Bazārdin mewä aladur*
This king is from Arabia.	She gets fruit from the market.

The Ablative Case can show that an action only affects *some* of something. This second usage is called the "partitive"—it indicates that only *part* of a thing has been taken or consumed.

اوتوندین الادور	قوی‌لاردین سویدوق
Otundin aladur	*Qoylardin soyduq*.
He takes some of the firewood.	We slaughtered some of the sheep.

3.3.3 Dative Case -ğa/-gä/-qa/-kä -غه ـ که

The Dative Case indicates movement or action toward or for the benefit of something, for example, *makiyanğa* مکیان‌غه "to the chicken" or *išäkkä* ایشک‌که "for the donkey."

Following a *voiceless consonant*, you will sometimes find this suffix written with a ق [q], for example, *dostqa* دوست‌قه "to a friend." Some texts contrast voiceless ک [k] with voiced گ [g]. While the most common suffix, regardless of vowel harmony or consonant harmony, is غه, be on the lookout for: غه قه غا قا که کا گه گا. The scribe's choice of written suffix may have

no relationship to how it would sound when spoken out loud. That is, someone might have said *išäkkä* "to the cow" out loud, but written down ایشاکغه *išäkğa*.

Let's learn a verb to go with the Dative Case, -بر *bär-/ber-* "to give." Right now, we will learn only one form of this verb, برادور *berädur* "he/she/it gives."

قوزیلارغه بوغاز برادور	آطغه اوت برادور
Qozilarğa boğaz berädur	*Aṭğa ot berädur*
She gives the lambs some fodder.	She gives the horse some hay.
اول آدم مظلوم کشیکه پُل برادور	بلالارغه اش برادور
Ul ādam maẓlūm kišigä pul berädur	*Balalarğa aš berädur*
That man gives money to a woman.	He gives children rice.

3.3.4 Accusative Case -ni -نی

The Accusative Case suffix -*ni* -نی marks *direct objects*, but *only when they are definite*. A "direct object" is the thing that an action affects: In the sentence "The donkey kicks the sheep," "the sheep" is the direct object of "kicks." In the sentence "A king takes some horses," "some horses" is the direct object of "takes." "The sheep" is *definite* because it is a specific thing; "some horses" is *indefinite* because it indicates a nonspecific thing.

We will illustrate this with a new verb, -سوی *soy-* "to slaughter," in the form سویادور *soya-dur* "he/she/it slaughters." Contrast:

قویني سویادور	قوی سویادور
Qoyni soyadur	*Qoy soyadur*
He slaughters *the* sheep.	He slaughters *a* sheep.

In either case, a sheep is the direct object of the verb *soy-* "to slaughter." On the left, however, there is no Accusative suffix—we only slaughtered *a* sheep. On the right, قوی *qoy* is marked with -نی *-ni*—we slaughtered *the* sheep.

"The sheep" is either a sheep mentioned previously in the text, or else it is somehow specific in the eyes of the speaker. Perhaps it was the family's only sheep: "(After falling into crushing poverty), we slaughtered *the* sheep."

Proper nouns also take the Accusative suffix. This is because a named person or thing is obviously quite singular.

3.3.5 Genitive Case -نینک *-niŋ and the Possessive Suffix* -سی/-ی *-i/-si*

The Genitive Case suffix -*niŋ* -نینک shows that one noun possesses another.

In the third person (he, she, it, they), the possessed object always takes the possessive suffix -سی/-ی *-i/-si*. The -ی *-i* suffix follows a consonant, while -سی *-si* follows a vowel:

آدم‌نینک بلاسی	مظلوم‌نینک سوزی
Ādamniŋ balasi	*Maẓlūmniŋ sözi*
(a) man's child	(a) woman's word
بایینینک دروازه‌سی	عربستان‌نینک یوللاری
Bayning darwāzasi	*ʿArabistānniŋ yollari*
(a) rich man's door	(the) roads of Arabia

There are exceptions to the -*i*/-*si* -ی/-سی rule when (1) a loanword ends in a long vowel and (2) a Persian word ends in a *h* ه that turns silent in Chaghatay pronunciation, for example, *Ḫiṭāyniŋ līyi* خطای‌نینک لی‌یی "the law of the Chinese" or *Rūsiyya pādišāhsi* روسیه پادشاه‌سی "the emperor of Russia." *Su* سو "water" is also an exception, written *süyi* سویی.

The genitive suffix is sometimes dropped. -*niŋ* is such a frequently used suffix that it has developed a range of graphic variants, often used as shorthand. Look out for نینك نک نیک نگ گ گ and other clusters involving ک and/or ن. Another common variant is (confusingly) -*ni* نی. You will be able to tell from context that this is not the Accusative suffix. (See the section on writing Chaghatay for examples of -نینک in the wild.)

3.3.6 Nominative Case

The Nominative Case indicates the subject of a sentence. It is unmarked in Chaghatay.

3.4 Chart of Case Endings

3.4.1 With Back Vowels

	Plural			**Singular**		
Nominative	roads	yollar	یول‌لار	road	yol	یول
Locative	on (the) roads	yollarda	یول‌لارده	on a/the road	yolda	یولده
Ablative	from (the) roads	yollardin	یول‌لاردین	from a/the road	yoldin	یولدین
Dative	to (the) roads	yollarğa	یول‌لارغه	to a/the road	yolğa	یولغه
Accusative	the roads	yollarni	یول‌لارنی	the road	yolni	یولنی
Genitive	(the) roads'	yollarniŋ	یول‌لارنینک	a/the road's	yolniŋ	یول‌نینک

3.4.2 With Front Vowels

	Plural			**Singular**		
Nominative	words	sözlär	سوزلار	word	söz	سوز
Locative	on (the) words	sözlärdä	سوزلاردە	in a/the word	sözdä	سوزدە
Ablative	from (the) words	sözlärdin	سوزلاردین	from a/the word	sözdin	سوزدین
Dative	to (the) words	sözlärgä	سوزلارکە	to a/the word	sözgä	سوزکە
Accusative	the words	sözlärni	سوزلارنی	the word	sözni	سوزنی
Genitive	(the) words’	sözlärniŋ	سوزلارنینک	a/the word’s	sözniŋ	سوزنینک

Vocabulary

Chaghatay	**Transliteration**	**Definition**
اوتون	otun	N. firewood
دروازە	darwāza	N. gate
کول	köl	N. lake
سو	su	N. water
پیغمبر	payğambar	N. prophet
بزار	bazār	N. market
بر-	bär-/ber-	V. to give
سوی-	soy-	V. to slaughter
سوز	söz	N. word
عربستان	ʿArabistān	PN. Arabia
اولتور-	oltur-	V. to sit
آط	aṭ	N. horse
ایت	it	N. dog
موزای	mozay	N. calf
پادشاە	pādišāh	N. king, ruler, emperor
کسل	kesäl	Adj. sick; N. sickness

Chaghatay	Transliteration	Definition
یمان	yaman	Adj. bad, evil
تار	tar	Adj. narrow
ایشاک	išäk	N. donkey
الدیدا	aldida	"in front of"
ایچ-	ič-	V. to drink
قوی	qoy	N. sheep
کل-	käl-/kel-	V. to come
ال-	al-	V. to take, to get
یول	yol	N. road
بای	bay	N. wealthy person
توطی	tuṭi	N. pony
اوت	ot	N. grass, hay
بوغاز	boğaz	N. fodder, corn
روسیه	Rūsiya	PN. Russia

Exercises

Mark all of the places a sentence ends. Mark all of the case endings and possessive suffixes. Then transliterate and translate.

آدم آطنی سویادور بلا توطیغه اوت برادور بایدا پُل بار بای آطلارغه بوغاز برادور بلا ایشاک‌کا اوت برادور موزایغه سوت برادورلار ایت‌لارده نان باردور اق قوی‌لار بار اوی‌لار بار بر مظلوم کشی سوت‌نی بلاغه بردی سوت‌ده نان یوق‌دور آطلارده بوغاز یوق‌دور بلا آطغه سو برادور توطی اول یرده اولتورادور توطی اوشول یردین کلادور قوینی بزاردین الادور

شول قویغه اوت برادور شول قوینی سویادور قوی‌نینک کوشتی تاتلیق‌دور کوشتی قیزیل‌دور کوشتی اشده اشدا توز میوه و قوی کوشتی بار یخشی اش‌دور اول اش‌ده قوی کوشتی یوق یخشی ایماس‌دور کول‌دا سو یوق بزاردین سو الادور سودین ایچادور بلاده سو یوق بلانینک الدیدا سو ایچادور بلانینک قوزی‌سی یوق‌دور آطنینک پوتی کسل‌دور اویده دارو بار کول کچیک ایماس‌دور جونک اویده اوتون یوق قوی‌نینک رنکی اق دور بو آدم‌نینک قرا قویی چونک‌دور قوزیغه سوت برادورلار

کچیک کولده سو بار کول‌نینک سویی ساوق‌دور اویده اوتون یوق اوتون ایسیق‌دور ایشاک‌که اوت بار ایت‌لارغه نان یوق کچیک اوی الدیدا یخشی آطلار بار اول یول تاردور دروازه الدیده بلا ایشاک‌که

اوت برادور قرا دارو کول‌ده بار یمان پیغمبر یوق کول‌نینک سویی شیرین‌دور روسیه‌دا یمان آدم‌لار بار یخشی ایماس‌دورلار چونک بای‌لار یمان ایماس‌دور اول کول‌دین سو برادورلار قرا سودور بو یوللارده اوتون یوق کسل کشی قرا سونی ایچادورلار بای‌لار یخشی بلالارغه اوتون برادورلار

روسیه‌نینک یولی تار بای‌لار شول یوللاردا بای‌لار شول یوللاردین کلادور بای‌لار کشی‌دین پُل الادور اوشول بای‌لار مظلوم کشی‌لارنی الادور قوی‌لار و آط‌لارنی سویادور پادشاه‌سی یمان ایماس‌دور یخشی‌دور بو یرده بلالار یخشی قوزی ایشاک اینک و آط‌لاریغه بوغاز برادور شول جانورلار یخشی سو ایچادور روسیه‌ده یخشی ایماس یمان‌دور روسیه‌ده بای‌لار ایت‌دور

اوشبو بلانینک کسلی بار کسلی یمان‌دور بو یرده کشی‌لار کسل بلاغه اش نان و ایسّیق چای برادور بلانینک چایی‌ده قند و سوت بار ایچادور بلاغا شوربا برادور شوربا‌ده قوی کوشتی و قیزیل مرچ بار قیزیل مرچ‌نی مظلوم کشی بزاردین الادور عربستاندین کلادور

Chapter 4
People and Questions

4.1 Introduction

In this chapter, we will introduce two things: (1) the way to form a simple question and (2) the basic personal pronouns (I, you, she, they . . .). Both of these grammar points build on what you have just learned, and learning them now will make it easier to learn the more complex material to follow.

4.2 The Question Particle مو- *-mu*

The sentence-final particle مو- *-mu* makes a statement into a question. Put another way, it makes an affirmative sentence interrogative. (You may also encounter the variant می- *-mi*.)

Applying مو- *-mu* to the grammar we have learned is very simple. Affix it to the verb at the end of the sentence to make a question. For copular sentences ("X is Y") that end in دور- *-dur*, replace دور- *-dur* with مو- *-mu*:

کول‌ده ساوق سو بار

Köldä sawuq su bar

There is cold water in the pond.

کول‌ده ساوق سو بارمو

Köldä sawuq su barmu?

Is there cold water in the pond?

بو چای قرادور

Bu čay qara dur

This tea is black.

بو چای قرامو

Bu čay qaramu?

Is this tea black?

اول آدام‌ده بلا یوق

Ul ādamdä bala yoq

That man has no child.

اول آدام‌ده بلا یوق‌مو

Ul ādamdä bala yoqmu?

Does that man have no child?

بو بای یمان ایماس

Bu bay yaman emäs.

This wealthy man is not bad.

بو بای یمان ایماس‌مو

Bu bay yaman emäsmu?

Is this wealthy man not bad?

One can also attach مو- *-mu* to the ends of the verbs we looked at in chapter 3:

کچیک بلا قوزی‌غه بوغاز برادورمو	خواجه‌لار کوچادین کلادورمو
Kičik bala qoziğa boğaz berädurmu?	*Ḫʷājalar Kučadin keladurmu?*
Does the small child give fodder to the lamb?	Are the khwajas coming from Kucha?

4.3 Personal Pronouns

Chaghatay has only a few personal pronouns, words expressing ideas like "me," "she," and "they." Here they are in the Nominative Case, meaning that they are the subject of a sentence. (These pronouns will change a little bit when we add other case endings.)

Singular			**Plural**		
1 "I"	män	من	1 "we"	biz	بیز
2 "you"	siz	سیز	2 "you"	sizlär	سیزلار
2 "you" (familiar)	sän	سن			
3 "he, she, it"	u/ul	اول/او	3 "they"	ular/alar	اولار/الار

4.3.1 Notes on Pronouns

Some of these pronouns have variations. بیز *biz* "we" can sometimes appear as بیزلار *bizlär* "we," which at first looks like a very silly double plural: literally, it means "wes." Nevertheless, بیزلار *bizlär* can appear in very formal writing, which suggests that writers did not consider it entirely improper.

Chaghatay does not mark gender. However, it does mark levels of respect. Notice the difference between سیز *siz* "you (singular, formal)" and سن *sän* "you (singular, familiar)." سیز *siz* is by far more common, as most of the people you encounter in texts will not know each other well, or will be in formal situations. سن *sän* is reserved for close friends, family, and God.

4.3.2 Personal Pronouns in Copular Sentences

These personal pronouns can be slotted into the grammar we've learned thus far. We will learn how to conjugate verbs in chapter 5; for now, just keep practicing the V-*adur* form from chapter 3.

Look closely at the following examples. All of them use دور- *-dur* and ایماس *emäs*. Do you see a pattern? When we use من *män* "I" with دور- *-dur*, for example, what do we add to the end of دور- *-dur*? What about with سیز *siz* or بیز *biz*?

من بالیق ایماس‌من پادشاه‌دورمن

Män baliq emäsmän, pādišāhdurmän!

I am not a fish, I am a king!

او بای ایماس ملادور

U bay emäs, mullādur.

He is not a rich man, he is a mullah.

بیز قیز بلالار ایماس کاشغرنینک خواجه‌لاری‌دورمیز

Biz qiz balalar emäs, Kašğarniŋ ẖʷājalaridurmiz.

We are not little girls, we are the khwajas of Kashgar!

سیز بلا ایماس چونک آدم‌دورسیز

Siz bala emäs, čoŋ ādamdursiz.

You are not a child, you are an adult ("big") man.

اولار باغده ایماس اویده‌دورلار

Ular bāğda emäs, öydädurlar.

They are not in the garden, they are in the house.

او بو یرده ایماس بزارده‌دور

U bu yärdä emäs, bazārdadur.

She is not here, she is at the market.

سیزلار ایرکک کشی ایماس مظلوم‌دورسیزلار

Sizlär erkäk kiši emäs, maẓlūmdursizlär.

You are not men, but women.

سن دوست ایماس اتادورسن

Sän dost emäs, atadursän.

You are not a friend, but a father.

Clearly, when we begin a copular sentence with a personal pronoun, we can also attach a suffix to دور- *-dur* or ایماس *emäs* that (1) looks a great deal like the pronoun and (2) reiterates its meaning:

بیز کچیک بلا ایماس‌میز

***Biz** kičik bala emäs**miz**.*

We are not small children.

من کاشغر پادشاه‌سی‌دورمن

***Män** Kašğar pādišāhsidur**män**.*

I am the king of Kashgar.

The chart of pronouns and their corresponding suffixes is thus:

Pronoun			**Suffix**		**Pronoun**			**Suffix**	
I	män	من	-män	-من	we	biz	بیز	-miz	-میز
you (formal)	siz	سیز	-siz	-سیز	you (plural	sizlär	سیزلار	-sizlär	-سیزلار
you (familiar)	sän	سن	-sän	-سن					
he, she, it	u/ul	او/اول	(none)		they	ular	اولار	-lar	-لار

4.3.3 Exceptions

Nevertheless, any of these pronouns *or* suffixes can also be dropped. You might see sentences like these:

من بای	ایسّیق سو ایماس
Män bay.	*Issiq su emäs*.
I am a wealthy man.	It is not hot water.
ملانینک اوغلی‌دورمن	کوچاده ایماس‌میز
Mullāniŋ oğlidurmän.	*Kučada emäsmiz*.
I am the mullah's son.	We are not in Kuchar.

4.3.4 Questions

What if we want to make such a sentence into a question? Replace دور- *-dur* with مو- *-mu*, just as above. After من- *-män* and میز- *-miz*, however, مو- *-mu* goes at the end.

او ملامو	پادشاه‌من‌مو
U mullāmu?	*Pādišāhmänmu?*
Is he a mullah?	Am I a king?
توختەنینک بلاسی‌موسیز	کاشغرنینک خواجه‌سی‌موسن
Toḫtaniŋ balasimusiz?	*Kašğarniŋ ḫʷājasimusän?*
Are you Toḫta's child?	Are you the khwaja of Kashgar?
کچیک بلامیزمو یا چونک بای‌لارمو	سیزلار کوچا خواجه‌لاریدین‌موسیزلار
Kičik balamizmu, yā čoŋ baylarmu?	*Sizlär Kuča ḫʷājalaridinmusizlär?*
Are we little children, or great wealthy men? (See 4.3)	Are you some of the Kuchar khwajas? (See 3.3.2)
من پادشاه‌نینک اتاسی ایماس‌من‌مو	سیز کوچانینک چونک ملاسی ایماس‌موسیز
Män pādišāhniŋ atasi emäsmänmu?	*Siz Kučaniŋ čoŋ mullāsi emäsmusiz?*
Am I not the king's father?	Are you not a great mullah of Kuchar?

ملاموسیز	پادشاه‌من‌مو	خواجه‌میزمو	بای‌موسیزلار
Mullāmusiz?	*Pādišāhmänmu?*	*Ḫʷājamizmu?*	*Baymusizlär?*
Are you a mullah?	Am I a king?	Are we khwajas?	Are you wealthy?

4.4 یا *yā* "or"; یا *yā* or ای *ay* "Oh, X!"

Let's add one more conjunction to our vocabulary. You already learned و *wä* "and," which joins two nouns together (2.2). Now look at یا *yā* "or," which can join two nouns *or* two sentences:

بزارده مکیان یا خوراز بارمو

Bazārda makiyan yā ḫoraz barmu?

Is there a hen or rooster at the market?

ملا یا بای

mullā yā bay

mullah or rich man

بزاردین بالیق یا قوی کوشتی الادور

Bazārdin baliq yā qoy göšti aladur.

He gets either fish or mutton from the market.

اول کشی کاشغر پادشاه‌سی یا کوچا خواجه‌سی‌دور

Ul kiši Kašğar pādišāhsi yā Kuča ḫʷājasidur.

That person is either a ruler of Kashgar or a khwaja of Kucha.

توخته بزارده‌مو یا اویده‌مو

Toḫta bazārdamu, yā öydämu?

Is Tokhta at the market, or at home?

خواجه‌لار کوچادین کلادور یا کاشغردین کلادور

Ḫʷājalar Kučadin kelädur, yā Kašğardin kelädur.

The khwajas are coming from Kuchar, or they are coming from Kashgar.

If you see یا *yā* at the beginning of a sentence before a noun X, it often means "Oh, X!" You could call this the Vocative Case, that special form of the noun used for addressing a person. However, the noun addressed will be in the Nominative Case.

یا پادشاه تولا یخشی‌دورسیز

Yā pādišāh! Tola yaḫšidursiz.

Oh, king! You are so good.

یا خدا

Yā ḫudā!

Oh, God!

Generally, یا seems to be used in religious contexts. More commonly, you will encounter ای *ay*:

ای ملا اشبو باغ تولا چونک‌دور

Ay mullā! Ušbu bāğ tola čoŋdur.

Oh, mullah! This garden is very large.

ای توخته

Ay Toḫta!

Oh, Toḫta!

4.5 Vowel-Zero Alternation

There are two nouns in this lesson that behave a little strangely: اوغول *oğul* "boy" and کونکول *köŋül* "heart," as in اونینک اوغلی *uniŋ oğli* "his son" and کونکلی اق *köŋli aq* "he is kind."

Notice how both of these words lose a vowel when the third-person possessive suffix is added: كونكول *köŋül* → كونكلى *köŋli*; اوغول *oğul* → اوغلى *oğli*.

This apparent loss of a vowel is called "vowel-zero alternation." It happens only in some words. It applies only to [*u, ü, i*], and only in the second syllable of a word. Keep an eye out for it.

Vocabulary

Chaghatay	Transliteration	Definition
اتا	ata	N. father
انا	ana	N. mother
قيز	qiz	N. daughter
اوغول	oğul	N. son
قيز بلا	qiz bala	N. girl
ملا	mullā	N. mullah
كوچا	Kuča	PN. Kuchar, city in Xinjiang
دنيا	dunyā	N. world
كونكل	köŋül	N. heart, mind
كونكلى اق	köŋli aq	Adj. kind
ايكى	ikki	Num. 2
اى	ay	"Oh!"
باليق (بليق)	baliq (beliq)	N. fish
اوغول بلا	oğul bala	N. boy
باغ	bāğ	N. garden
يا	ya	Conj. or; "Oh!"
كاشغر	Kašğar	PN. Kashgar
خدا	ẖudā	PN. God
خواجه	ẖʷāja	N. khwaja or khoja, a Sufi master
كونكلى قرا	köŋli qara	Adj. mean
اوچ	üč	Num. 3

Exercise

Mark the end of each sentence. Then mark the personal pronouns and their corresponding suffixes. Transliterate and translate.

بلانینک اتاسی بای‌مو بلانینک اتاسی بای ایماسدور بلانینک اناسی کسل‌مو بلانینک اناسی کسل‌دور اوغول بلا چونک‌مو اوغول بلا جونک ایماس‌دور آدم‌نینک اطی اق‌مو آدم‌نینک اطی اق ایماس بای‌نینک قیزی کچیک‌مو قوزی‌لاری کچیک‌مو بلالاری بارمو بلالاری یوق کول‌ده بلیق بارمو کولده بلیق بار باغقه سو کلادور بلالار کلادورمو قیز بلالار و اوغول بلالار کلادور قیز بلاغه پل برادورلار آدم اوچ قوی‌نی سویادورمو بلانینک موزایی اویدین کلادور باغده ایکی چونک کول بار شیرین میوه بار بلالارنینک اتاسی بای‌مو اول آدم بای‌دور ایکی باغی بار اناسی کاشغردین کلادور اوچ اوغلی قرا دروازه‌ده قیزی چونک باغ‌دین کلادورمو اول بای‌نینک کونکلی قرادور اق ایماس‌دور

یا خدا سن دونیا پادشاه‌سی‌دورسن ایکی دنیاده پادشاه‌دورسن

ای پادشاه سیز کاشغر اتاسی‌دورسیز سیزده ایکی باغ بار بر باغ کوچاده بر باغ کاشغرده‌دور کاشغرنینک باغیده چونک کول بار ایماس‌مو یا کوچا باغیده اوچ یخشی آط بار ایماسمو من پادشاه‌دورمن بایدورمن باغ بار کول یا آط یوق

اوشبو قیز بلالار توخته‌نینک قیزلاری‌دورلار شول قیز بلالار چونک ایماس کچیک‌دورلار اتا و انالاری یخشی کشی‌دورلار کونکل‌لاری اق‌دور اولار بو یرده ایماس کوچاده‌دور توخته‌نینک اوغلی بار شو اوغول بلا اوی الدیده اولتورادور شو اوغول بلاده کتاب بار بزاردین اتاسی اوشول کتاب‌نی الادور اوغلی اوشول کتابنی قیزلارغه برادور اناسی قوی سویادور بلالاریغه قوی کوشتی‌نی برادور اویده یا باغده چای ایچادورلار

من توخته‌دورمن من کوچاده ملادورمن یا خدا بو دنیاده یخشی خواجه بارمو یا خدا بو دنیاده کونکلی اق پادشاه بارمو کاشغرده کونکلی قرا ایکی خواجه باردور روسیه‌ده کونکلی قرا بر پادشاه باردور

ایکی قوی بار بر قوی کچیک اق قوی‌دور بر قوی چونک قرا قوی‌دور ملالار کول الدیده اولتورادورمو شول یرده اولتورادور ای ملالار سیزلار بو دنیاده چونک بلیق من کچیک بلیق‌دورمن چونک بلیق‌لار کچیک بلیق‌لارغه اش برادورمو چونک یا کچیک سو ایچادور آدم‌لار چونک قوی‌لارنی سویادورمو آدم‌لار چونک قوی‌لارنی سویادور کچیک قوزی‌لارنی سویادور چونک‌غه و کچیک‌که بوغاز برادور کچیک‌نینک کونکلی اق‌دور چونک‌نینک کونکلی قرادور

من بو کول‌لاردین بالیق الامن بالیق‌لار کچیک ایماس چونک‌دور خواجه‌لارنینک باغلاریده اط‌لار و موزای‌لارغه اوت و بوغاز بار اول خواجه جانورلاریغه یخشی اوت برادور ملالار کونکلی اق‌دور من قیز بلا ایماس‌من سیز اوغول بلاموسیز اوغول بلا ایماس‌من کچیک توطی‌دورمن یمان ایماس‌سیزلار یخشی

Chapter 5
The Present-Future Tense

5.1 Introduction

In the last two chapters, you got a glimpse at some verbs. Now, we will focus on the conjugation of the Present-Future tense. This indicates ongoing, regular, or future action.

5.2 Present-Future

The Present-Future tense includes actions and states that (1) occur once in the present ("She eats."), (2) will happen once in the future ("She will eat."), or (3) are ongoing or frequent ("She often eats.").

5.2.1 Present-Future Affirmative

There is a simple formula to conjugating verbs in the Present-Future:

$$\text{Stem} + \begin{pmatrix} -a- \\ -ä- \\ -y- \end{pmatrix} + \text{personal suffix} \begin{pmatrix} -män \\ -siz \\ -sän \\ -dur \\ -miz \\ -sizlär \\ -dur\,[lar] \end{pmatrix}$$

Or, in Arabo-Persian script:

$$\begin{pmatrix} \text{من} \\ \text{سیز} \\ \text{سن} \\ \text{دور} \\ \text{میز} \\ \text{سیزلار} \\ \text{دورلار} \end{pmatrix} \text{personal suffix} + \begin{pmatrix} \text{-ا-} \\ \text{-ي-} \end{pmatrix} + \text{Stem}$$

قیلامن	qilamän	I do	خواهلایدور	ḫʷāhlaydur	She wants
کوراسیز	köräsiz	You see	ایستایمیز	istäymiz	We seek

The choice of *-a-/-ä-* or *-y-* following the stem depends on whether or not the stem ends in a vowel. If it ends in a vowel, use *-y-*; if it ends in a consonant, use *-a-/-ä-*.

The choice of *-a-* or *-ä-* depends on palatal harmony. *-a-* follows back vowels, while *-ä-* follows front vowels. In the case of stems that have only neutral vowels [*i*, *e*], vowel harmony is variable, but stems with *i* and guttural consonants [غ *ğ*, ق *q*] tend to take *-a-*, for example, *qil-* > *qiladur* "she does."

The personal suffixes for the Present-Future closely resemble the personal pronouns. You will recognize them from chapter 4:

Singular			**Plural**		
Suffix	**Pronoun**		**Suffix**	**Pronoun**	
-män من	من	1 "I"	-miz میز	بیز / بیزلار	1 "we"
-siz سیز	سیز	2 "you"	-sizlär سیزلار	سیزلار	2 "you"
-sän سن	سن	2 "you" (familiar)			
-dur دور	او/اول	3 "he, she, it"	-dur(lar) دورلار	اولار	3 "they"

Note, though, the personal suffix -دور *-dur* here works a little differently from the -دور *-dur* that means "is/are" in copular sentences. It cannot be replaced with ایماس *emäs*. It cannot be replaced with -مو *-mu*. See below.

5.2.2 Present-Future Negative

Or you could negate the action: "She does not eat," "She will not eat," "She usually does not eat." Another simple formula:

$$\text{Stem} + \begin{pmatrix} -may \\ -mäy \end{pmatrix} + \text{personal suffix} \begin{pmatrix} -\text{män} \\ -\text{siz} \\ -\text{sän} \\ -\text{dur} \\ -\text{miz} \\ -\text{sizlär} \\ -\text{dur}\,[\text{lar}] \end{pmatrix}$$

$$\begin{pmatrix} \text{من} \\ \text{سیز} \\ \text{سن} \\ \text{دور} \\ \text{میز} \\ \text{سیزلار} \\ \text{دورلار} \end{pmatrix} \text{personal suffix} + \text{مای} + \text{Stem}$$

قیلمایمن	qilmaymän	I do not do	خواهلامایدور	ẖʷāhlamaydur	He does not want
کورمای‌سیز	körmäysiz	You do not see	ایستامایمیز	istämäymiz	We do not seek

The choice of -مای *-may* or *-mäy* depends on palatal harmony. *-may* follows back vowels, while *-mäy* follows front vowels. In the case of stems that have only neutral vowels (i, e), vowel harmony is variable, but stems with the neutral vowels [*i, e*] and guttural consonants (ق [q] and غ [ğ]) tend to take *-a-*, for example, *qil-* > قیلمایدور *qilmaydur* "she does not" vs. بیلمایدور *bilmäydur* "she does not know."

5.2.3 Present-Future Interrogative

To form the interrogative in the Present-Future, simply add -مو *mu* to the end of the verb.

قیلامن‌مو	qilamänmu	Do I do?	خواهلایدورمو	ẖʷāhlaydurmu	Does she want?
کوراسیزمو	köräsizmu	Do you see?	ایستایمیزمو	istäymizmu	Do we seek?
قیلمایمن‌مو	qilmaymänmu	Do I not do?	خواهلامایدورمو	ẖʷāhlamaydurmu	Does he not want?
کورمای‌سیزمو	körmäysizmu	Do you not see?	ایستامایمیزمو	istämäymizmu	Do we not seek?

(Uyghur speakers, note that the placement of the interrogative particle differs from Uyghur. Compare Modern Uyghur قىلمامدۇ, كۆرەمسىز. It is closer instead to modern Uzbek, for example, *ko'radimi*, *qilmaydimi*.)

5.5 Adverbs

In 1.5, we learned that when an adjective modifies a noun, it *precedes* (*goes before*) the noun, for example, قسقه خط *qisqa ẖaṭ* "short missive" or اکیز تام *egiz tam* "high wall."

Adverbs also precede the adjective or verb, for example, تولا ایکیز *tola egiz* "very tall" or تولا خواه‌لایدور *tola ẖʷāhlaydur* "She desires very much."

5.6 Conjugations

5.6.1 امّا ammā "but"

There are several ways of saying "but" in Chaghatay. Let's learn the most common one first: امّا *ammā* "but." Note the *shadda* (ـّـ) over the م [m] in the middle of the word: that means it's doubled.

امّا *amma* “but” connects two contrasting sentences:

اوق بار امّا یاری یوق	ختن و کاشغرنینک یورتی کنکرودور امّا خطاىنینک آدملاری تولادور
Oqi bar, ammā yari yoq.	*Ḫotan wä Kašğarniŋ yurti käŋrüdur, ammā Ḫiṭāyniŋ ādamlari toladur*.
He has an arrow, but no bow.	The lands of Khotan and Kashgar are broad, but the people of China are many.
شوردریانینک سویی اچّیق امّا بو دریانینک سویی شیریندور	تاغ اکیزدور امّا چقامن
Šordaryāniŋ süyi aččiq, ammā bu daryāniŋ süyi širindur.	*Tağ egizdur, ammā čiqamän*.
The sea’s water is bitter, but this river’s water is sweet.	The mountain is high, but I will climb.
توختەنینک اویی چولده امّا قودوق تولا چوقوردور	اول کاشغرغه بارادور امّا کاشغرنینک یولی اوزوندور
Toḫtaniŋ öyi čöldä, ammā quduqi tola čoqurdur.	*Ul Kašğarğa baradur, ammā Kašğarniŋ yoli uzundur*.
Toḫta’s house is in the desert, but his well is very deep.	He is going to Kashgar, but the road to Kashgar is long.

5.6.2 هم häm “and, also”

هم *häm* has two uses. First, it connects two or more adjectives as “and.” However, it can only connect *predicate* adjectives (1.3.1), the kind that come at the end of a sentence. *Attributive* adjectives, the kind that come before a noun (1.4), do not use هم *häm*.

کنکرو چوقور دریاغه بارامن	کاشغر دریاسی کنکرو هم چوقوردور
Käŋrü, čoqur daryāğa baramän.	*Kašğar daryāsi käŋrü häm čoqurdur*.
I am going to the wide, deep river.	The Kashgar River is wide and deep.
خوتانینک اکیز کنکرو سفیلیغه چیقادور	ختنینک سفیلی اکیز هم کنکرو
Ḫotanniŋ egiz, käŋru safīliğa čiqadur.	*Ḫotanniŋ safīli egiz häm käŋrü*.
She climbs the tall, wide walls of Khotan.	Khotan’s walls are tall and wide.

Secondly, هم *häm* can mean “also.” It comes after a noun, including one with a case suffix. Apart from that, there are almost no restrictions on its use or placement.

عبستان‌ده یخشی آط بار کوچاده هم بار

ʿArabistānda yaḫši āṭ bar. Kučada häm bar.

In Arabia, there are good horses. In Kucha, there are also [good horses].

بیز ختن‌غه بارامیز توخته هم بارادور

Biz Ḫotangä baramiz. Toḫta häm baradur.

We are going to Khotan. Toḫta is also going.

بیز قوی و ایناک‌لارنی هم سویامیز

Biz qoy wä inäklärni häm soyamiz.

We will slaughter sheep, and the cows, too.

خواجه‌لار کاشغردین کلادور روسیه‌دین هم کلادور

Ḫʷājalar Kašğardin kelädur. Rūsiyadin häm kelädur.

The khwajas are coming from Kashgar. They are also coming from Russia.

5.7 نمه *nemä* "what"

The word نمه *nemä* "what" can take the place of any noun or adjective. It turns the sentence into a question that asks "What thing?" or "What kind of thing?" Because نمه *nemä* is a question word, the sentence *does not* end in مو- -mu.

One common variant of نمه is نیمه.

بلالار خطای‌ده نمه کورادورلار

Balalar Ḫiṭāyda nemä körädurlar?

What are the children seeing in China?

شول یرده نمه قیلاسیز

Šul yärdä nemä qilasiz?

What are you doing here?

Vocabulary

Chaghatay	Transliteration	Definition
دریا	daryā	N. river
تاغ	tağ	N. mountain
اوق	oq	N. arrow, bullet, axle
ایشیک	išik	N. door
امّا	ammā	Conj. but
شوردریا	šor-daryā	N. "salt" sea
اوزون	uzun	Adj. long
ایکه	igä	N. master, owner
تام	tam	N. wall
یورت	yurt	N. country, land

Chaghatay	Transliteration	Definition
چول	čöl	N. desert
کنک/کنکرو	käŋ/käŋrü	Adj. wide, broad
چق-	čiq-	V. to enter, climb
کور-	kör-	V. to see
ایستا-	istä-	V. to seek
بار-	bar-	V. to go
ختن	Ḫotan	PN. place name, Khotan
هم	häm	Conj. also
تاش	taš	N. stone
درخت	daraḫt	N. tree
قودوق	quduq	N. (water) well
یار	yār, yar	N. friend (*yār*); bow (as with an arrow) (*yar*)
تولا	tola	Adj. many; Adv. very
چوقور	čoqur	Adj. deep
یومولاق	yumulaq	Adj. round
قسقه	qisqa	Adj. short
اوکزه	ögzä	N. roof, ceiling
سفیل	safīl	N. city wall
نمه	nemä	N. what
ایکیز	egiz	Adj. tall, high
تور-	tur-	V. to stand, wait
قیل-	qil-	V. to do
خواهلا-	ḫʷāhla-	V. to desire
خطای	Ḫiṭāy	PN. China, a Chinese person
خط	ḫaṭ	N. letter, missive
یاز-	yaz-	V. to write

Exercises

Exercise 1: Translate into English

باغده قودوق بارمو باغدا قودوق یوق‌دور باغده درخت بار تولا قودوق هم باردور بو تاغده اق تاش بارمو بو تاغنینک تاشی اق ایماس قرادور بای‌نینک اوغلی بارمو بای‌نینک اوغلی یوق‌دور امّا بر قزی بار شوردریانینک سویی اچیق‌مو شوردریانینک سویی تولا اچیق‌دور اوی ایکه‌سی یمان‌مو اوی ایکه‌سی تولا یخشی بر آدم‌دور اوی ایکه‌سی بارمو اوی ایکه‌سی ایکیز تام‌نینک الدیدا تورادور سفیل‌نینک الدیدا یورت بارمو سفیل‌نینک الدیدا کنک یورت باردور

اوکزه‌ده کشی بارمو اوکزه‌ده مظلوم کشی‌نینک ایری تورادور بلاسی هم تورادور اناسی اول یرده تورمایدور اول سفیل‌نینک دروازه‌سی الدیده تورادور مظلوم کشی سفیل‌غه چیقمای‌دور امّا شول مظلوم کشی تولا خواه‌لایدور اول هم کاشغرنینک خواجه‌لاری‌غه خط یازادور امّا خواجه‌لار کورمایدورلار

ای ملا کوراسیزمو بیز یخشی پادشاه ایستایمیز شول پادشاه کشی‌لاریغه یار هم کونکلی اق‌دور شول پادشاه‌نینک سفیلی اکیز ایماس امّا یورت‌لاری کنکرودور سیز شول پادشاه‌دورسیزمو شول پادشاه‌نینک قودوق چوقوردور آط‌لارغه سو و کشی‌لارکه اش برادور کشی‌لاریدین تولا پُل المایدور ای ملا سیز یخشی پادشاه ایماس‌دورسیز توخته خواجه خطای‌ده بیز اوشول خواجه‌غه خط یازامیز خطای‌دین کلادورمو یا کلمایدورمو اول کلادور دوست‌لاری هم کلادور اول چونک خواجه کاشغرنی خواه‌لایدور خواجه‌غه کاشغر و کاشغرنینک یورتی‌نی برامیز ختن‌که باراسیز اول یرده توراسز امّا ختن‌نینک یولی اوزون ایماس امّا چول کنکرو تاش‌لاری هم تولادور ختن‌دین کلاسیزمو کلمایمن ختن‌ده توراسیزمو ختن‌ده تورمای‌من من هم خطای‌غه بارامن

سیزلار کوچادین کلاسیزلارمو کوچادین ایماس ختندین هم کلمای‌میز عربستان‌دین کلامیز عربستان‌دین خطای‌غه بارامیز عربستان بزارلاریدین طوتی و آط الامیز خطای‌لار تولا خواه‌لایدور خطای‌ده تولا پُل ایستایمیز اوشول یورت‌ده نمه قیلاسیزلار بیز شول یرده تاش الامیز خطای‌لار ختن‌دین تاش خواه‌لایدور نمه تاش‌لار خواه‌لایدور دریاده چوقور سوده یومالاق تاشلار باردور شول تاشلار اق هم کوک‌دور چونک تاش‌لار و کچیک‌لار هم بار

Exercise 2: Translate into Chaghatay

I go to Khotan. You go to Kashgar. You [familiar] go to Kuchar. She goes to China.

We come from Russia. You [plural] come from Kuchar. They come from Khotan.

Do I write a letter? Do you climb the wall? Do you [familiar] come from Khotan? Does the cow want fodder?

Do we drink water from the pond? Do you [plural] drink medicine? Do the horses drink water?

What do I get from the market? What do you do in China? What does he see in this book?

What kind of horse do we get from Arabia? What do you [plural] want from the king? What do they give to the mullah?

Does she not drink water? Do we not come from Kuchar? Do you not greatly desire Kashgar?

Chapter 6
Possessive Pronouns and the Simple Past

6.1 Introduction

We have come so far. Now that you have learned one of the possessive endings (-سی/-ی *-i/-si* "his/her/its"), we will learn the rest of them. Then we will build on your new knowledge of verbs to learn the Simple Past, which is the tense you will encounter the most when reading Chaghatay.

6.1 Possessive Pronouns and Suffixes

We have learned "I, you, she"—now let's learn "my, your, her."

We looked at the third-person possessive suffix -سی/-ی *-i/-si* (3.3.5) above. Recall that it was paired with the word انینک *aniŋ* or اونینک *uniŋ* "his, her, its." As you will see, "my, your, her" and so on all work in a similar way. They have both a possessive pronoun and a corresponding possessive suffix.

Possessive pronouns are the genitive forms of the personal pronouns. That is, we make them by adding the genitive suffix to the personal pronoun, for example, من *män* + نینک *niŋ* = منینک *meniŋ* or *mäniŋ*.

Like adjectives, possessive pronouns come before the nouns they possess.

The possessed noun takes a suffix to indicate the possessor. Usually, the pronouns themselves can be omitted, since the suffix indicates the same relationship.

Singular			**Plural**		
Suffix	**Pronoun**		**Suffix**	**Pronoun**	
-Vm م- (-یم -وم)	meniŋ منینک	1 "my"	-(i)miz یمیز-	biziŋ بیزنینک	1 "our"
-(i)ŋiz ینکیز-	siziŋ سیزنینک	2 "your"	-Vŋlar نکلار- (-ینکلار -ونکلار)	sizlärniŋ سیزلارنینک	2 "your"
-Vŋ نک- (-ینک -ونک)	seniŋ سنینک	2 "your" (familiar)			
-i/-si سی/-ی-	aniŋ انینک	3 "his, her, its"	-i/-si سی/-ی-	ularniŋ اولارنینک	3 "their"

"V" is short for "vowel." Where the chart indicates "V" in a suffix, this means that, if the suffix follows a consonant, that vowel will turn into an *i*, *u*, or *ü*, depending on roundedness harmony (6.2).

Possessive suffixes come *after* plural suffixes and *before* case endings. The order is: stem + plural + possessive + case, for example, اط *aṭ* "horse" → اطلار *aṭlar* "horses" → اطلاری *aṭlari* "her horses" → اطلاریغه *aṭlariğa* "to her horses." At the same time, note: اطی *aṭi* "his horse," اطده *aṭda*, اطلارغه *aṭlarğa*.

منینک اتام یوق

Meniŋ atam yoq.

I have no father. (He is deceased.)

بر آدم کاشغرنینک سفیللاریده تورادور

Bir ādam Kāšgarniŋ safīllarida turadur.

Someone is standing on the walls of Kashgar.

باقی اخوند چونک دادانکیزنی اورادور

Bāqī āḫūnd čoŋ dadaŋizni uradur.

Baqi Akhund hits your grandfather.

باشینک‌ده ساچ بار

Bašiŋda sač bar.

You have hair on your head.

اویوم‌دین کلاسیزمو

Öyümdin keläsizmu?

Are you coming from my house?

آطلاریمیزغه اوت برامیز

Āṭlarimizğa ot berämiz.

We give fodder to our horses.

تامیمیزغه چیقامیز

Tamimizğa čiqamiz.

We will climb our wall.

کولونکلارده سو یخشی‌مو

Kölüŋlarda su yaḫšimu?

Is the water in your [plural] pond good?

6.2 Roundedness Harmony

Possessive, Simple Past, and Perfective suffixes (7.8) all change depending on the vowel in the preceding syllable. Let us take the first-person singular possessive suffix *-m* -م "my" as an example:

Rule	Example	
. . . V + −m = Vm	ana + −m = anam	انا + −م = انام
aC + −m = aCim	at + −m = atim	ات + −م = اتیم
äC + −m = äCim	är + −m = ärim	ایر + −م = اریم
oC + −m = oCum	yol + −m = yolum	یول + −م = یولوم
uC + −m = uCum	bulbul + −m = bulbulum	بلبل + −م = بلبلوم
öC + −m = öCüm	köz + −m = közüm	کوز + −م = کوزوم
üC + −m = üCüm	müšük + −m = müšüküm	موشوک + −م = موشوکوم

Note: V stands for "vowel," C for "consonant."

پادشاهیم	pādišāhim	my ruler	بلام	balaŋiz	your child
سوزونک	sözüŋ	your word	کوزلاریم	közlärim	my eyes
اخوندونکلار	āẖūnduŋlar	your akhund	موشوکونک	müšüküŋ	your cat
باشینکیز	bašiŋiz	your head	اوییمیز	öyimiz	our house

As an example, here is how roundedness harmony works for the first-person singular possessive suffix م- (“my”).

1. If the stem ends in a vowel, just add م-, for example بلام *balam* “my child”
2. If the stem ends in a consonant, and the last vowel is [a, ä], add یم- *-im*, for example, اطیم *aṭim* “my horse”
3. If the stem ends in a consonant, and the last vowel is [o, u], add وم- *-um*, for example, آخوندوم *āẖūndum* “my akhund”
4. If the stem ends in a consonant, and the last vowel is [ö, ü], add وم- *-üm*, for example, سوزوم *sözüm* “my word”

6.3 Simple Past

The Simple Past expresses action that has already taken place and been completed: “She went.” “They wrote.” “We conquered Kashgar.” It is used to tell stories and to narrate history.

6.3.1 Affirmative Simple Past

To conjugate the Simple Past, add one of these suffixes to the verb stem:

Singular			**Plural**		
Suffix	**Pronoun**		**Suffix**	**Pronoun**	
-dVm (-دیم -دوم)	من	1 “I”	-duq/-dük -دوق -دوک	بیز / بیزلار	1 “we”
-diŋiz -دینکیز	سیز	2 “you”	-dVŋlar (-دینکلا -دونکلار)	سیزلار	2 “you”
-dVŋ (-دینک -دونک)	سن	2 “you” (familiar)			
-di دی-	اول/او	3 “he, she, it”	-di دی- / -dilär دیلار-	اولار	3 “they”

As you can see, the Simple Past suffixes are very similar to the possessive suffixes. They are similarly susceptible to roundedness harmony. For V, substitute *i, u, ü* as appropriate.

A scribe’s choice between the two first-person plural suffixes دوق-/دوک- *-duq/-dük* appears to be entirely random. It ideally ought to follow palatal harmony but usually does not. دوق- *-duq* is much more common than دوک- *-dük*.

بردیم	bärdim	I gave	بردوق	bärduq	we gave
بردینکیز	bärdiŋiz	you gave	بردینکلار	bärdiŋlar	you (pl) gave
بردینک	bärdiŋ	you (fam) gave			
بردی	bärdi	he/she/it gave	بردی	bärdi	they gave
توردوم	turdum	I stood	توردوق	turduq	we stood
توردینکیز	turdiŋiz	you stood	توردونکلار	turduŋlar	you (pl) stood
توردونک	turduŋ	you (fam) stood			
توردی	turdi	he/she/it stood	توردی	turdi	they stood
کوردوم	kördüm	I saw	کوردوق	körduq	we saw
کوردینکیز	kördiŋiz	you saw	کوردونکلار	kördüŋlar	you (pl) saw
کوردونک	kördüŋ	you (fam) saw			
کوردی	kördi	he/she/it saw	کوردی	kördi	they saw

Sometimes, when the end of the verb stem is *voiceless* (ending in ت [t], س [s], ش [š], پ [p], ق [q], etc.), the suffix will begin with ت [t] instead of د [d].

چیقتیم	čiqtim	I saw	چیقتوق	čiqtuq	we saw
چیقتینکیز	čiqtiŋiz	you saw	چیقتینکلار	čiqtiŋlar	you (pl) saw
چیقتینک	čiqtiŋ	you (fam) saw			
چیقتی	čiqti	he/she/it saw	چیقتی	čiqti	they saw

If the stem ends in ت [t], you are likely to see the ت [t] doubled, for example, ایشلاتّینک *išlättiŋ* "you used."

6.3.2 Negative Simple Past

To form the Negative Simple Past, simply insert -ما- *-ma-/-mä-* between the stem and the Simple Past suffix, for example, kör + -ma- + -dVm > *körmädim* کورمادیم

Roundedness harmony means that, when the verb is negative, all of the variable Simple Past suffixes will take *i*, never *u* or *ü*.

دیمادیم	demädim	I did not say	دیمادوق	demäduq	we did not say
دیمادینکیز	demädiŋiz	you did not say	دیمادینکلار	demädiŋlar	you (pl) did not say
دیمادینک	demädiŋ	you (fam) did not say			
دیمادی	demädi	he/she/it did not say	دیمادی	demädi	they did not say

6.3.3 Interrogative Simple Past

The Interrogative is formed simply by adding *-mu* -مو to the end of the verb, whether Affirmative or Negative.

کلدیم‌مو	käldimmu	Did I come?	ایستامادوق‌مو	istämäduqmu	Did we not seek?
اولتوردینکیزمو	olturdiŋizmu	Did you sit?	ییدینک‌لارمو	yediŋlarmu	Did you eat?
کورمادینک‌مو	körmädiŋmu	Did you not see?			
بارمادی‌مو	barmadimu	Did she not go?	برمادیمو	bärmädimu	Did they not give?

6.4 Use of *dä-/de-* -دی "To Say" for Quoted Speech

There are several ways to mark a quotation in Chaghatay, but they all end with some form of the verb *dä-/de-* -دی "to say." The verb "to say" marks the *end* of the quote, for example:

من سیزلار اوی‌غه باراسیزلارمو دیدیم

Män "Sizlär öyğa barasizlärmu?" dedim.

I said, "Are you going to the house?"

او پادشاه آخوندنی اوردی دیدور

U "Pādišāh āḫūndni urdi," däydur.

She says, "The ruler hit the akhund."

6.5 "Self" *öz* اوز

The word for one's "self" *öz* اوز acts like an adjective, like a pronoun, and like a noun.

As an adjective, اوز *öz* means "one's own":

مینینک اوز اولاغلاریمنی الدیم

Mening öz ulağlarimni aldim.

I took my own beasts of burden.

اونینک اوز ایشی بار

Uniŋ öz iši bar.

She has her own affairs/work/business.

6.5.1 Respectful Speech

Chaghatay can mark respect with the plural suffix لار- *-lar/-lär*. This can be confusing: is the author addressing or referring to multiple people, or just one? What if it's a group of people, all of whom are respected? When we get to longer passages, it will help to pay attention to context.

The "compound plural possessive" suffix *-lari/-läri* لاری- is also used to indicate honor or respect in the second or third person, for example, التفاتلاری *iltifātlari* "your grace" (when addressing a higher authority) or عدالتلاری *ʿadālatläri* "his justice" (referring to the ruler).

When speaking directly to a respected superior, a person may call that superior اوزلاری *özläri* "himself/herself/oneself." We could translate this as "sir" or "madam." For emphasis, one might write اوز اوز *öz-öz*.

کاشغر پادشاهلاری
Kašğar pādišāhlari.
the respected ruler of Kashgar

روسیه پادشاهسی
Rūsiyya pādišāhsi
the emperor of Russia

اوزلاری پادشاهدور
Özläri padišahdur.
Sir is a king.

کوچا خواجهلاری
Kuča ẖʷājalari
the khwajas of Kuchar

من اوزوم تاجیکدورمن ترک ایماس
Män özüm Tājīkdurmän, Türk emäs.
I myself am a Tajik, not a Turk!

خطای پادشاهی اوزینی اولتوردی
Ḫiṭāy pādišāhi özini öltürdi.
The Chinese emperor killed himself.

ای خواجه اوزلاری کاشغرنی الدیلار
Ay, ẖʷāja! Özläri Kašğarni aldilar.
Oh, khwaja! Your Excellency has taken Kashgar.

ای پادشاه اوزلارینکیز نمه دیدیلار
Ay pādišāh! Özläriŋiz nemä dedilär?
Oh, king! What did Your Excellency say?

روزی خواجه پادشاه بولامن دیدی
Rozi ẖʷāja "Pādišāh bolamän," dedi.
Rozi Khwaja said, "I will be king."

کچیک بلام چونک بولادور
Kičik balam čoŋ boladur.
My little child is growing up.

6.6 On بول- *bol-* "To Be, to Become"

This is the first appearance of a simple but occasionally confusing verb, بول- *bol-* "to be, to become."

In the Present-Future, we do not need a verb to say "X is Y." We have دور- *-dur* for that. However, if we want to say "X is becoming Y" or "X will be Y," we use بول- *bol-*:

In the Simple Past, -بول *bol-* shows us that "X became Y":

ساچلاریم اق بولدی امّا کونکلوم قری بولمادی	باشی تاز بولدی
Sačlarim aq boldi, ammā kөŋlüm qeri bolmadi.	*Baši taz boldi*
My hair turned white, but my heart did not grow old.	He went bald.

Of course, there are exceptions.

Vocabulary

Chaghatay	Transliteration	Definition
اتا انا	ata-ana	N. parents
ایال	ayal	N. wife
چونک دادا	čoŋ dada	N. grandfather
سمان	saman	N. wheat straw
ایش	iš	N. work
اسباب	asbāb	N. tool
روزی	Rozi	PN. man's name
کیمرسه	kimärsä	N. somebody
قری	qäri	Adj. old (of body)
کوز	köz	N. eye
باقی	Bāqī	PN. man's name
بی‌بی	bibi	N. "Mrs.," "Madame"
دی	dä-/de-	V. to say
نیاز	Niyāz	PN. man's name
بول-	bol-	V. to become, be
خان	ẖan	N. khan; "Miss"
اخوند	āẖūnd	N. "Mr."
ساچ	sač	N. hair
تاز	taz	N. bald
باش	baš	N. head

Chaghatay	Transliteration	Definition
خُما	Ḫumā	PN. woman's name
-یی	yä-/ye-	V. to eat
-ایشلات	išlät-	V. use
-اق	aq-	V. flow
بارینکلار	bariŋlar	V. "Go!" (imperative)
تککان	täggän	Adj. married (of a woman) (Dative)
یاش	yaš	Adj. young; N. tear (from the eyes)
اوز	öz	N. self
-تک	täg-	V. to belong, to touch (Dative)
هوا	hawā	N. weather, air, climate
اولاغ	ulağ	N. beast of burden
فقرا	fuqarā	N. common people
یاق	yaq	"No."

Exercises

Exercise 1: Translate into English

اتا انامیز یوق امّا چونک دادامیز بار سنینک اطینک بیزنینک سمانیمیزدین یدی‌مو منینک اطیم سیزنینک سمان‌ینکیزدین یدی منینک اسباب‌لاریم‌نی ایشلاتینکیزمو سنینک بر اسبابینک‌نی ایشلات‌دوق نمه دیدینکیز سیزلار اوز ایشلارینکیزغه بارینک‌لار من هم اوز ایشیم‌غه بارامن دیدیم اوغلوم سیزنینک اویونکیزده توردی‌مو یاق بیزنینک اویمیزده اوغلینکیز تورمادی سیزلارنینک اویونکلارده بر کیمرسه بارمو باق اخوند بیزنینک اویمیزده تورادور بیزنینک پادشاهمیز قری کشی‌مو سیزنینک پادشاهینکیز یاش بر آدم دور قری ایماس کوزینکیز نمه بولدی هوا ساوق‌دور کوزلاریم‌دین یاش‌لار تولا اقادور بلالارینکیزغه چای و قند بردیم سنینک اوز اولاغینک بارمو اوزومنینک بر ایشاکیم و بر اطیم بار سنینک بلانک باشی تازمو یاق باشی تاز ایماس‌دور

خما خان یخشی مظلوم‌دور ساچلاری هم تولا اوزون امّا او تککان ایری تازدور اولارنینک بر یاش بلاسی بار بلاسی اتام دیدی اتاسی بلاسی‌غه بلام نمه خواه‌لایسن دیدی بلاسی نان و قند خواه‌لایمن دیدی اتاسی بلاسی‌غه نان بردی قند برمادی اناسی قند برمایمیز دیدی بیزده قند یوق دیدی خما خان‌نینک قیزی هم بار قیزی ایرکه تککان ایماس امّا بر بلاسی بار کاشغرده یمان مظلوم تولادور چونک اتاسی خطای‌دور لنجودین کلدی خما خان‌نینک چونک داداسی چونک اناسی‌نی کوردی سیز ایرکه تککان‌مو دیدی یاق ایرغه تککان ایماس دیدی ایکی کشی نان ییدی کوشت ییمادی

اول آدم توخته بای‌دور ایککی اوغلی بار بر اوغلی روزی آخونددور روزی آخوند اتاسی توخته بای‌غه من بر ایال خواه‌لایمن دیدی توخته بای بلاسی‌غه بلام ایال خواه‌لایدور بیز بر ایال استایمیز دیدی بزارغه باردیلار توخته بای بلاسی‌غه بر ایال استادی روزی آخوندنینک کوزلاری خُما خان‌نی کوردی اتاسی‌غه من اوشول قیزنی خواه‌لایمن ایالیم بولادور دیدی توخته بای شول ایالغه سن ایرکه تککان‌موسن دیدی خُما خان یاق ایرکه تکمادیم من یاش‌دورمن دیدی توخته بای کوزلارینک چونک ساچ‌لارینک هم اوزون‌دور اغلوم‌غه تکاسن‌مو دیدی یاق من ایرکه تکمایمن دیدی امّا توخته بای خُما خان‌نینک اتا اناسی‌نی استادی اتاسی قری اناسی هم قری اولارغه تولا پُل بردی اولار قیز بلاسی‌غه شول اوغول‌غه تکاسن اتاسی بزکه پُل بردی دیدی‌لار امّا خُما خان‌نینک کوزلاریدین یاش‌لار اقتی اش ییمادی

نیاز بی‌بی و باقی آخوند نمه یرکه باردیلار کوچاغه ایماس کاشغرغه باردیلار آط‌لاری‌نی و هم تولا سمان اول یرکه الدیلار کاشغر دریاسی‌نینک سولاری اول یرده اقادور اولار قری ایماس‌مو قری‌دور امّا بلالاری تولا یاش‌دور قیزلاری ایرکه تکدی‌مو بر قیزی ایرکا تکدی بری تکمادی اوزی کچیک‌دور امّا اتاسی باقی آخوند کاشغرده نمه ایش قیلادور باقی آخوند بو یرده قوی اینکلار سویدی اوغول بلاسی روزی آخوند هم شول ایش قیلدی‌مو شول ایش قیلدی اسباب‌لاری تولا بار نیاز بی‌بی هم کاشغردین کلمادی‌مو کاشغردین ایماس کوچادین کلدی امّا کاشغرده دوستلاری بار اوشول دوستلار نیاز بی‌بی و باقی آخوندغه خط یازدی‌لار

Exercise 2: Translate into Chaghatay

Niyāz Bibi went to Khotan. She stayed in the desert.

I went to Kashgar. I saw her child there.

Rozi Akhund is the son of Baqi Bay. Rozi Akhund wanted a wife very much.

Baqi Bay looked for a wife for his son. He said to a woman, "Are you married?"

What did you say? I said, "Go to your own work!"

Madame Ḫumā's husband is not a very good man. Her husband's head is bald.

Madame Ḫumā and her husband climbed the city wall.

From that place, they saw the king.

Madame Ḫumā's husband said, "I, too, will become a king!"

Madame Ḫumā said to her husband, "What king will you become? A bald king?"

Her husband said, "Did you not see the king? The king is very young, but he took money from the common people. He did not give the common people food."

Madame Ḫumā said, "The king's heart is mean, but he gave the common people salt."

Her husband said, "Did he give it? I, too, will give the common people salt, but I will give the common people food, as well."

Chapter 7
A Legal Document

7.1 Introduction

Congratulations! You are ready to start reading simple but authentic texts. The format of the lessons will change a little from here on out. Each lesson will be focused on an authentic text belonging to a specific genre. We will start with formulaic, fairly straightforward genres, and gradually move on to more difficult-to-understand texts.

Our first texts concern the rental and sale of land, respectively. They are based on real documents.

7.2 Texts

You may already have your own process for deciphering unfamiliar texts. Nevertheless, I will recommend one that may be useful:

1. Look through the vocabulary list at the end of the lesson. Sound out each word as you read. Then study the grammar, especially (7.8).
2. Parse the text. Where do the sentences end? Where do the phrases end? Mark the ends of each phrase. (Hint: look for suffixes like دور- and ب-! I like to put a single vertical line after each ب- and a double vertical line after each finite verb.)
3. Make sure you identify all direct quotations (6.4). There are two quotations in this document. Where do they begin and end?
4. Transliterate each phrase of the text one by one. Note unfamiliar words and look them up in the glossary. You can check yourself against the transliteration at the end of this lesson.
5. Translate. You can check vocabulary word-by-word at first. Before you translate, however, read the whole sentence and figure out what it means. Ideally, you should gradually learn to translate each sentence as a unit of meaning, and eventually each paragraph.

7.2.1 Rental of Land

تاءریخقه بر مینک ایکی یوز توقسان بش آط یلی شوال آیی‌نینک یکرمه توققوزونجی کونی ایردی من که طرفان‌لیق ممت آخوند ابن مقصود آخونددورمن اقرار شرعی قیلدیم که بغره کنتی‌ده بر فارچه اون بش چارک‌لیک یریم و بر حویله باغی برله بغره کنت‌لیک احمد آخوندغه اوتوز بش سر بدلیده بر یل‌لیق اجاره که قویوب بدل اجاره‌نی تماماً تاپشوروب الدیم دیب اوشبو قولیم‌نینک راستلیقی اوچون بو خط‌نی بردیم

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7.2.2 Sale of Land

تأریخقه بر مینک اوچ یوز الیک التە ماه صفرنینک اوچی ایردی من‌که چونک اریق کنتی‌دین یعقوب بای‌نینک اوغلی محمد بای‌دورمن اقرار شرعی قیلدیم که مذکور کنتداکی توقوز فتمن‌لیق یریم‌نی تابع درخت‌لاری بیلان باقی آخوندنینک اوغلی ثابت آخوندغه ایکی یوز قرق یته سرکا ساتیب بردیم ثمنی‌نی تماماً تابشوروب الدیم دیب اوشبو قولیم‌نینک راستلیقی اوچون اوشبو وثیقه‌نی بردیم مذکور یرنینک حدود اربعه‌سی حد شرقی نیاز بی‌بی‌نینک ملکی‌غه متصل فاصل تام حد شمالی موسی بای‌نینک ورثه‌لاری‌نینک حویله‌سیغه متصل فاصل اریق حد غربی عام اریق‌غه متصل حد جنوبی باقی آخوندنینک باغی‌غه متصل فاصل قر

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Chaghatay	Transliteration	Definition
کون	kün	N. day, sun
آی	ay	N. month, moon (Turkic)
ماه	māh	N. month, moon (Persian) (Before a month, it has an *ezafe*: *māh-i šawwāl* "the month of Shawwal." [See 10.3])
شوال	Šawwāl	Islamic month of Shawwal
صفر	Ṣafar	Islamic month of Safar
یل	yil	N. year
ای-/ایر-	e-/er-	V. to be
طرفان	Ṭurṗan	PN. place name, Turpan/Turfan
ممت	Mämät	PN. man's name
ابن	ibn	"son of," usually abbreviated as "b." in English translation
علی	ʿAlī	PN. man's name
اقرار شرعی	iqrār-i šarʿī	N. legal declaration
ثابت	Ṯābit	PN. man's name
بغره	Bağara	PN. place name
کنت	känt	N. town
احمد	Aḥmad	PN. man's name
فارجه	ṗarčä	N. piece, parcel (of land)
چارک	čārak	N. a unit of weight (about 9 kg, but highly variable across Central Asia), or a unit of area indicating the amount of land necessary to grow that amount of wheat

Chaghatay	Transliteration	Definition
حویله	ḥoyla	N. courtyard
بیلان/برله	bilän/birlä	Postposition. with
سر	sar	N. a silver coin equal to 16 tanggas (another kind of coin), or 35 grams
بدل	badal	N. price; a thing exchanged for another
اجاره	ijāra	N. renting
بدل اجاره	badal-i ijāra	N. rent (money paid)
تماماً	tamāman	Adv. completely
قوی-	qoy-	V. to place, put
قول	qawl	N. speech, thing said
راستلیق	rāstliq	N. truth
اوچون	učun	Postposition. for, because of, on behalf of
حضار المجلس	ḥużār al-majlis	N. those present at the meeting (as witnesses)
شاهد	šāhid	N. witness
یعقوب	Yaʿqūb	PN. man's name, Yaʿqub
محمد	Muḥammad	PN. man's name, Muḥammad
اریق	eriq	N. irrigation ditch, channel
مذکور	maźkūr	Adj. the aforementioned. This also has a feminine form, مذکوره *maźkūra*.
فتمن	ṗatman	N. a unit of weight (about 574 kg in the area of Kashgar ca. 1910, but highly variable across Central Asia), or a unit of area indicating the amount of land necessary to grow that amount of wheat
تابع	tābiʿ	Adj. belonging to, included
سات-	sat-	V. to sell
ثمن	s̱aman	N. price
تاپشور-	tapšur-	V. to hand over
وثیقه	waṩīqa	N. confirmation of an oath
حدود اربعه	ḥudūd-i arbaʿa	N. the "four limits" (the boundaries of a parcel of land)
حد	ḥadd	N. boundary (singular of Ar. *ḥudūd*)
حد شرقی	ḥadd-i šarqī	N. eastern boundary

Chaghatay	Transliteration	Definition
ملک	milk	N. property
متصل	mutaṣṣil	Adj. bordering
فاصل	fāṣil	Adj. dividing
حد شمالی	ḥadd-i šimālī	N. northern boundary
موسی	Mūsà	PN. man's name, Musa (biblical Moses)
ورثه	waraṯa	N. heirs (Arabic plural of وارث *wāriṯ* "heir")
حد غربی	ḥadd-i ğarbī	N. western boundary
عام	ʿāmm	N. common people; Adj. common use, for the common good
حد جنوبی	ḥadd-i janūbī	N. southern boundary
قر	qir	N. a low dyke of earth separating fields
میراب	mīrāb	N. an official who manages irrigation and the distribution of water
ایت-	eyt-	V. to say

7.3 Numbers

It is time for you to learn your numbers. You should not do so all at once, unless you are one of those people who is very good at memorizing. Consult Appendix A for a chart of the numbers.

You will notice that numbers come in two forms. They can be written out as words, or they can be written in the Hindu numerals common to the Muslim world:

Chaghatay	Hindu numerals	Transliteration	Value
بر	١	bir	1
مینک	١٠٠٠	miŋ	1000
ایکی	٢	ikki	2
یوز	١٠٠	yüz	100
توقسان	٩٠	toqsan	90
بش	٥	bäš	5

They otherwise work just like the numbers familiar to a native speaker of English or Chinese. To use the example this document provides, بر مینک ایکی یوز توقسان بش *Bir miŋ ikki yüz toqsan bäš* is "one thousand, two hundreds, ninety, five" or 1,295.

7.3.1 Dates

Dates begin with the word *tārīḫ*, variously spelt تأريخ, تاءريخ, تاريخ, and so on. This word literally means "year" or "history," and for reasons no one seems to understand, it generally takes the *Dative* suffix -قه/-كه/-غه- *-ğa/-gä/-qa*: تاءريخقه *tārīḫqa*.

تاءريخقه بر مينک ايکی يوز توقسان بش *Tārīḫqa bir miŋ ikki yüz toqsan bäš* is thus "the year 1295" of the Hijri calendar.

7.3.2 Ordinal Numbers

Ordinal numbers are numbers that count things, or put them in order: first, second, third, one-hundredth, and so on.

Ordinal numbers take the suffix -نجی- *-nči* (sometimes -ينجی- *-inči* or -ونجی- *-unči/-ünči*).

Chaghatay	Transliteration	Meaning	Chaghatay	Transliteration	Meaning
برنجی	birinči	1st	التنجی	altinči	6th
ايکينجی	ikkinči	2nd	يتينجی	yättinči	7th
اوجونجی	üčünči	3rd	سکزنجی	säkkizinči	8th
تورتونجی	törtünči	4th	توقوزونجی	toqquzunči	9th
بشنجی	bäšinči	5th	اونونجی	onunči	10th

As you see in the text, ordinal numbers are used to specify the day. Of course, numbers can also be spelled out in numerals.

ماه شوال‌نينک يکرمه توققوزنجی کونی

māh-i šawwālniŋ yigirmä toqquzunči küni

the 29th day of the month of Shawwal

جمادی الاخری‌نينک ۱۸نجی کونی

jumādà al-āḫiràniŋ 18-nči küni

the 18th day of Jumada al-Akhira

۱۸نجی جمادی الاخری

18-nči jumādà al-āḫirà

the 18th of Jumada al-Akhira

7.4 -ايرـ/ای- *i-/er- (är-)* "To Be"

Your next step in reading the date is to decipher that verb at the end, ايردی *erdi* (or possibly *ärdi*). You remember that to say "to be" in the present, we use -دور- *-dur*. In the past, however, there is no -دور- *-dur*. Instead, we use a special verb that has disappeared from the present but survives in the past: -ای- *i-* or -ايرـ *er-*.

-ایر/-ای *i-/er- (är-*) "to be" is conjugated in the Affirmative just like any other Simple Past verb:

Chaghatay	Transliteration	Meaning	Chaghatay	Transliteration	Meaning
من ایردیم	män erdim	I was	بیز ایردوق	biz erduq	we were
سیز ایردینکیز	siz erdiŋiz	you were	سیزلار ایردینکلار	sizlär erdiŋlar	you were
سن ایردینک	sän erdiŋ	you were			
اول ایردی	ul erdi	he/she/it was	اولار ایردی(لار)	ular erdi(lär)	they were

However, -ایر/-ای *i-/er-* "to be" in the Negative requires us to use ایماس *emäs* followed by -ایر/-ای *i-/er-*:

Chaghatay	Transliteration	Meaning	Chaghatay	Transliteration	Meaning
من ایماس ایردیم	män emäs erdim	I was not	بیز ایماس ایردوق	biz emäs erduq	we were not
سیز ایماس ایردینکیز	siz emäs erdiŋiz	you were not	سیزلار ایماس ایردینکلار	sizlär emäs erdiŋlar	you were not
سن ایماس ایردینک	sän emäs erdiŋ	you were not			
اول ایماس ایردی	ul emäs erdi	he/she/it was not	اولار ایماس ایردی(لار)	ular emäs erdi(lär)	they were not

اول مظلوم کشی باقی خواجه‌نینک اناسی ایردی

Ul maẓlūm kiši Bāqī Ḫʷājaniŋ anasi erdi.

That woman was Baqi Khwaja's mother.

من اوشول یرده ایردیم

Män ušul yärdä erdim.

I was in that place.

تولا کچیک ایماس ایردیم امّا چونک ایماس ایردیم

Tola kičik emäs erdim, ammā čoŋ emäs erdim.

I was not very young, but I was not grown up.

شول زمانده سیز تولا کچیک ایردینکیزمو

Šul zamānda siz tola kičik erdiŋizmu?

At that time, were you very young?

7.5 Subordinating Conjunction که *ke*

The conjunction که *ke* comes from Persian, in which it means "that" or "who are." It begins a subordinate clause, which we can usually think of as a sort of parenthetical description.

There are two main variations on this suffix: کی *ki* and کیم *kim*.

باقی آخوند که کین اوز یورتی‌غه یاندی بلاسیغه بر فارچه خط بردی	انام که خطای‌دین کلدی
Bāqī Āḫūnd (ke keyin öz yurtiğa yandi) balasiğa bir ṗarčä ḫaṭ bärdi.	*anam (ke Ḫiṭāydin käldi)*
Baqi Akhund, who later returned to his own land, gave his child a letter.	my mother (who came from China)

In our document, we see it as *män ke . . . -durmän* من‌که . . . -دورمن "I, who am . . ." bracketing a list of names. This is the usual way of listing names at the beginning of such a document so as to indicate who is filing the plaint, agreeing to the settlement, and so on.

من که طرفان‌دین ممت آخوند ابن مقصود آخونددورمن	بیزلارکه ختن‌دین نیاز خان روزی بای و خما بی‌بی‌دورمیز. . .
Män (ke Ṭurṗandin Mämät Āḫūnd ibn Maqṣūd Āḫūnddurmän) . . .	*Bizlär (ke Ḫotandin Niyāz Ḫān, Rozi Bay, wä Ḫumā Bibidurmiz) . . .*
I (who am Mämät Akhund b. Maqsud Akhund from Turpan) . . .	We (who are Niyaz Khan, Rozi Bay, and Huma Bibi from Khotan) . . .

Sometimes, a quote begins with که *ke*, as in *eytti ke* ایتی‌که "he said that . . ." This either takes the place of دی- *de-* by indicating the beginning of a quote rather than the end. Sometimes you will see both together. Sometimes there will be far too many verbs for "to say" in one place, and one will be doubled through the use of a Perfective suffix (7.8).

اقرار شرعی قیلدیم که	پادشاه دیدی‌لارکه بیز بشنجی ایده ختن‌نی الامیز
Iqrār-i šarʿī qildim ke, . . .	*Pādišāh dedilärke, "Bäšinči ayda Ḫotanni alamiz."*
I made a legal declaration to the effect that . . .	The king said, "In the fifth month, we will take Khotan."

من که کوچالیق توختی میرابدورمن ایتّیمکه اوشول اون تورت فتمنلیق یرنی یعقوب آخوندغه بر یوز التّه سرکه برامن دیپ ایتّیم	ملا آخوند ایتی‌لار که کاشغر خواجه‌لاری تولا یخشی‌دور دیدی‌لار
Män (ke Kučaliq Toḫta Mīrābdurmän) eyttim ke, ušul on tört ṗatmanliq yärni Yaʿqūb Āḫūndğa bir yüz altä sargä berämän dep eyttim.	*Mullā āḫūnd eyttilär ke, "Kašğar ḫʷājalari tola yaḫšidur," dedilär.*
I, Tokhta Mirab of Kucha, said, "I gave this fourteen-*patman* plot of land to Yaʿqūb Akhund for 106 *sar*."	Mullah Akhund said, "The khwajas of Kashgar are very good."

7.6 -لیک/-لوغ/-لیغ/-لیق- *-liq/-lik/-liğ/-luğ*, etc.

One of the most common suffixes in Chaghatay is -لیق *-liq*, or some variation on it: -لیک *-lik*, -لوق *-luq*, -لیغ *-liğ*, -لوغ *-luğ*, -لوک *-lük* or *-lüg*—all of these are possible.

Technically, we are looking at two *different* suffixes that just happen to look extremely similar. They are so similar, in fact, that most scribes did not distinguish them in writing. For the sake of clarity, we will treat these two suffixes separately here, but keep in mind that they will usually be *written* the same way afterward.

7.6.1 Attributive -لیغ *-liğ* -لیگ *-lig* -لوغ *-luğ* -لوگ *-lüg*

This suffix ending in غ [ğ] or گ [g] is an "attributive" suffix—it indicates belonging to something, or possessing its particular quality. This suffix turns nouns into adjectives. For example, the word آط *āṭ* "horse" can be turned into آطلیغ *āṭliğ* "possessing a horse, horse-having." A placename like کاشغر *Kašğar* will become an adjective کاشغرلیگ *Kašğarlig* "originating in Kashgar, Kashgari."

Look at the end of each suffix: -لیغ *-liğ* -لیگ *-lig* -لوغ *-luğ* -لوگ *-lüg*. All of these end in a voiced consonant. If the stem has a back vowel, the suffix will end in غ [ğ]. If the stem has a front vowel, the suffix will end in گ [g]. Roundedness harmony determines the vowel. So, both palatal harmony and roundedness harmony play roles in choosing the form of the suffix.

تاز باشلیغ	آطلیغ	ختنلیگ	کوللوگ	اوتلوغ
taz bašliğ	āṭliğ	Ḫotanlig	köllüg	otluğ
bald-headed	horse-having, on horseback	originating in Khotan	possessing a lake	grassy

تاز باشلیغ قری آدم	بش مینک آطلیغ کشی	ختنلیگ مظلوم	کوللوگ باغ	اوتلوغ یورت
taz bašliğ qeri ādam	bäš miŋ āṭliğ kiši	Ḫotanlig maẓlūm	köllüg bāğ	otluğ yurt
a bald old man	5,000 mounted men	a Khotanese woman	a garden with a lake	a grassy land

The person named at the top of the first document is from طرفان Ṭurḫan, so he is طرفانلیغ *Ṭurḫanliğ* "Turpanese." Later, *-liğ* is added to a noun to make it an adjective: بر یللیغ اجاره *bir yilliğ ijāra* "a one-year rent."

Nevertheless, the attentive reader will have noticed that the actual spelling of this suffix in the document is -لیق *-liq* in both cases. In practice, these suffixes were rarely distinguished from the next variant. This is because word-final consonants were (probably) always devoiced in Chaghatay (7.6.2). You may see them written differently in earlier texts.

7.6.2 -لیق *-liq* -لیک *-lik* -لوق *-luq* -لوک *-lük of Abstraction*

The suffix ending in ق [q] or ک [k] produces nouns that relate to the root word in an abstract way.

It can turn adjectives into nouns: راست *rāst* "true" → راستلیق *rāstliq* "truth"; چونک *čoŋ* "large" → چونکلوق *čoŋluq* "largeness"; کچیک *kičik* "small" → کچیکلیک *kičiklik* "smallness; youth."

It can turn nouns into more abstract nouns: پادشاه *pādišāh* "king" → پادشاه‌لیق *pādišāhliq* "kingship"; بلا *bala* "child" → بلالیق *balaliq* "childhood"; خدا *Ḫudā* "God" → خدالیق *Ḫudāliq* "deity; godliness."

Once again, the choice of suffix relates to both palatal harmony and roundedness harmony. -لیق *-liq* is used following the *back* vowel [a] and -لیک *-lik* following the *front* vowel [ä]. -لوق *-luq* will follow the *back, round* vowels [o, u], while -لوک *-lük* will follow the *front, round* vowels [ö, ü].

The opposite of -لیق *-liq* is -سیز *-siz* "without" (12.3).

7.7 Postpositions: بیلان *biläп* or برله *birlä* and اوچون *učun*

In English, we use prepositions to describe the place, manner, goal, or direction of an action: "*around* the house," "*to* the store," "*according to* the law," and so on. All of these *pre*positions come *before* the words they modify, hence "pre-."

Chaghatay uses *post*positions to do the same work. Unlike Chaghatay adjectives, these postpositions come *after* the words they modify. We have two in this document:

بیلان *biläп* usually means simply "with," but it can also indicate "together with; by means of; on the occasion of," and so on. You will be able to tell from context. There are many variations on بیلان *biläп*, most commonly برله *birlä*. We also encounter ایله *ilä*, بله *billä*, and others.

اوچون *učun* means "for; because of; for the benefit of; for the purpose of."

من روزی آخوند بیلان بزارغه کلدیم	سیزلار نمه اوچون شول ایشلارنی قیلدینکلار
Mäп Rozi Āḫūnd biläп bazārğa käldim.	*Sizlär nemä učun šul išlarni qildiŋlar?*
I came to the market with Rozi Akhund.	For what purpose did you do these deeds?

7.8 The Suffix -ب *-p*

7.8.1 Serial Verbs

Chaghatay links verbs together in time sequences with the suffix -ب *-p*. (It is also written -پ, but we usually see -ب in manuscripts). This is how we connect two sentences—not with و *wä*, but with -ب *-p*.

We could translate -ب *-p* as "and" or "and then." It has no tense—it works in the Past, Present, or Future. What -ب *-p* does indicate, however, is that the action is or will be "completed" before the one that follows. In technical language, we call it a "perfective" suffix. The subjects of the two verbs do not have to be the same.

من اوی‌دین چیقیب دریاغه باریب سو ایچیب اش ییدیم	اتام سیزلار نمه ایش قیلاسیزلار دیب اولار بیز آط ایستایمیز دیدی
Mäп öydin čiqip, daryāğa barip, su ičip, aš yedim.	*Atam "Sizlär nemä iš qilasizlar?" dep, ular "Biz āṭ istäymiz" dedi.*
I left the house, went to the river, drank water, and ate food.	My father said to them, "What are you doing?" and they said, "We are looking for a horse."

The vowel in the ب- *-p* suffix depends on roundedness harmony and palatal harmony, just like the suffixes in the Simple Past.

1. if the stem ends in a vowel, only ب- *-p* is added, for example, ایستاب *istäp* "seek and"
2. if [a] or [ä] then a consonant, add یب- *-ip*, for example, باریب *barip* "go and"
3. if [o] or [u] then a consonant, add وب- *-up*, for example, توروب *turup* "stand and"
4. if [ö] or [ü] then a consonant, add وب- *-üp*, for example, کوروب *körup* "see and"

Of course, this is just a rule. It will be broken.

7.8.2 Manner (the Copulative Gerund)

When you see two verbs right next to each other, and the first one ends in ب- *-p*, it is very likely that they are linked together intimately. In these cases, the *first* of the two verbs indicates the action, while the *second* one suggests the result of the action or the manner in which it was done. (This is especially common when the second verb in the sequence is ال- *al-* or بر- *bär-*.)

ساتیب بردیم	تاپشوروب الدیم
satip bärdim	*tapšurup aldim*
Literally: I sold in a way that resulted in someone else receiving, or that benefited them.	Literally: I received by something being handed over.
"I sold it to her." (or "I sold it on her behalf.")	"I collected."

How do you know if تاپشوروب الدیم is *Tapšurup aldim* "I received it (in a way that benefited me)," or *Tapšurup, aldim* "I received, and then took?" Pay attention to context.

To see how the negative version of ب- *-p* works, go to مای- *-may -mäy* (9.8).

7.8.3 Dissecting a Tricky Sentence

Now that we know how ب- *-p* works, we can parse this sentence:

بر یل‌لیق اجاره‌که قویوب بدل اجاره‌نی تماماً تاپشوروب الدیم دیب اوشبو قولیم‌نینک راستلیقی اوچون بو خط‌نی بردیم

Mark each serial verb ending in ب- *-p* and all of the verbs in the Simple Past. There are three serial verbs (قویوب، تاپشوروب، دیب) and two in the Simple Past (الدیم، بردیم).

Start from the end of the sentence: بو خط‌نی بردیم *bu ḫaṭni bärdim* "I provided this document." You now know how the story ends.

Why did he provide the document? اوشبو قولیم‌نینک راستلیقی اوچون *ušbu qawlimniŋ rāstliqi učun* "because of/for the benefit of the truth of what I said." The document is here as a record, noted by an Islamic judge, that he indeed made this statement.

Where is the statement? Remember that the verb دی- *de-* "to say" acts like a quotation mark—it shows where someone's speech ends. Here, instead of دیدیم *dedim* "I said," we have the serial verb دیب *dep*, "I said, and . . ."

What is the statement? Quotations tend to end in verbs that specify action in a specific time and place, in this case الديم *aldim* "I took."

How did he take, and what? بدل اجاره نی تماماً تاپشوروب *badal-i ijārani tamāman tapšurup* "I received in its entirety the rent." Great, we now have a whole story.

But wait, there is another serial verb before بدل! What did he do before receiving the rent? بر يللیق اجارهکه قویوب *bir yilliq ijāragä qoyup* "I placed [the land] into a one-year rental, and . . ."

Put it all together.

"Bir yilliq ijāragä qoyup, badal-i ijārani tamāman tapšurup aldim," dep, ušbu qawlimniŋ rāstliği učun bu ẖaṭni bärdim.

" 'I placed [the land] into a one-year rental, and I received in its entirety the rent,' I said, and as proof of what I said, I provided this document."

Transcription

Text 1

Tārīẖqa bir miŋ ikki yüz toqsan bäš, aṭ yili, Šawwāl ayiniŋ yigirmä toqquzunči küni erdi. Män (ke Ṭurṗanliq Mämät Āẖūnd ibn Maqṣūd Āẖūnddurmän) iqrār-i šarʿī qildim ke, "Bağara käntidä bir ṗarčä on bäš čāraklik yärim wä bir ẖoyla bāği birlä Bağara käntlik Aḥmad Āẖūndğa ottuz bäš sar badalidä bir yilliq ijāragä qoyup, badal-i ijārani tamāman tapšurup aldim," dep ušbu qawlimniŋ rāstliqiğa bu ẖaṭni bärdim.

Ḥużār al-majlis: Niyāz Āẖūnd, Ṣābit Āẖūnd, ʿAlī Āẖūnd šāhiddur.

Text 2

Tārīẖqa bir miŋ üč yüz ällik altä, māh-i Ṣafarniŋ üči erdi. Män (ke Čoŋ Eriq käntidin Yaʿqūb Bayniŋ oğli Muḥammad Baydurmän) iqrār-i šarʿī qildim ke, "Maźkūr käntdäki toqquz ṗatmanliq yärimni tābiʿ daraẖtlari bilän Bāqī Āẖūndniŋ oğli Ṣābit Āẖūndğa ikki yüz qirq yättä sargä satip bärdim. Ṣamanini tamāman tapšurup aldim," dep ušbu qawlimniŋ rāstliqi učun ušbu waṣīqani bärdim. Maźkūr yärniŋ ẖudūd-i arbaʿasi: ẖadd-i šarqī: Niyāz Bibiniŋ milkiğa mutaṣṣil, fāṣil: tam. Ḥadd-i šimālī: Mūsà Bayniŋ waraṣalariniŋ ẖoylasiğa mutaṣṣil, fāṣil: eriq. Ḥadd-i ğarbī: ʿām eriqğa mutaṣṣil. Ḥadd-i janūbī: Bāqī Āẖūndniŋ bāgiğa mutaṣṣil, fāṣil: qir.

Ḥużār al-majlis: Ṣābit Mīrāb, Mämät Āẖūnd, Muḥammad ʿAlī Āẖūnd šāhiddur.

Translation

Text 1

In the Hijri year 1295, the Year of the Horse, on the 29th day of the month of Shawwal, I (Mämät Akhund b. Maqsud Akhund of Turpan) made a legal declaration: "I agreed to rent a parcel of my land 15 *charak* in size, along with a house and its orchard, to Ahmad Akhund of the town of Baghara for 35 *sar* for the period of one year. I received the rent in full." As proof of what I said, I provided this document.

Witnesses: Niyaz Akhund, Sabit Akhund, and ʿAli Akhund.

Text 2

In the Hijri year 1356, on the third day of the month of Safar, I (Yaʿqub Bay, son of Muḥammad Bay, of the town of Big Ditch) made a legal declaration: "I sold 9 *patman* of land in the

aforementioned town, with its trees, to Baqi Akhund's son Sabit Akhund for 247 *sar*. I received the price in full." As proof of what I said, I provided this confirmation of my oath. That land's four boundaries are: to the east, it abuts Niyaz Bibi's property, boundary: wall. To the north, it abuts the house of the heirs of Musa Bay, boundary: ditch. To the west, it abuts the common irrigation ditch. To the south, it abuts Baqi Akhund's orchard, boundary: a low dyke of soil.

Witnesses: Sabit Mirab, Mämät Akhund, and Muḥammad ʿAli Akhund.

7.9 Further Reading and Study

Resources for studying these sorts of documents abound. Gustaf Ahlbert, a Swedish missionary in Kashgar, in 1920 produced a collection of specimens of formal writing, including contracts, deeds, and letters. It was called خطوط المتفرقه يعنى التە شهرنينك رسم خط و وثيقەلارى *Ḫuṭūṭ al-mutafarriqa, yaʿnī Altä Šaharniŋ rasm ḫaṭ wä waṯīqalari* (*The Manner of Writing Letters and Documents in the Six Cities*). This collection can be found digitized on the website of the Jarring Collection at the Swedish Research Institute in Istanbul as *xutu:t al-mutɛfɛrriqæ jænï alte šɛhɛrnïŋ rɛsmi xæt vɛ vɛsi:qælærï*, publication 1920:3 in the Kashgar Prints. (Later editions include corrections or examples of other genres.)

Scholars in China are now producing collections of precisely these sorts of documents, complete with photoreproductions of the originals, transliterations, and translations. See, for example, Zhang Shicai, *Weiwuer zu qiyue wenshu yizhu* [*Uyghur Contracts and Documents, Translated and Annotated*] (Wulumuqi: Xinjiang daxue chubanshe, 2015).

Chapter 8
A Newspaper Story from Kashgar

8.1 Introduction

This text comes from the later end of Chaghatay. It was published on October 9, 1933, in Kashgar in the newspaper *Eastern Turkestan Life (Šarqī Turkistān Ḥayāti)*, the mouthpiece of a short-lived republic, while fighting raged throughout the city. "Dungans" (a name for Hui, Chinese-speaking Muslims) fought against Turks for control of Kashgar.

This newspaper story narrates one of those battles, and along the way illustrates and builds upon some of the narrative conventions and grammar we learned in chapter 7 and earlier.

Note that some of the spelling in this article is different from what we have seen before. ک [k] is replaced with ك [k]. لار- *-lar* is now shortened to لر- *-lar*.

If you would like to read the original version of this article, scans of *Eastern Turkestan Life* can be found online on the website of the Jarring Collection of the Lund University Library in Sweden. This text has been slightly modified from the original.

From this point on, because we are using authentic texts, we will encounter words that are otherwise fairly uncommon. These are marked in the vocabulary lists with an asterisk (*).

8.2 Text

۱۸نجی جمادی الاخری یکشنبه سحرده کچه غفلت‌دین فایدالانیب تورت یوز یکشنبه واقعه‌سی قدر تونکان فرقه‌سی چقیب کچیک چت یول‌لر بر آط بازاریغه قدر کلدی موندین بر فرقه‌سی تاش بازاریغه کلکان ایدی عسکرلر طرفی‌دین آتیلب بر سرایغه قامالدیلر بر نچه‌سی شونده ثلمت‌غه اوچراب باقیسی سرای‌نینك آرقه‌سینی تیشیب چقیب قاچدیلر آط بازاریده قالغانلری پایناف‌ده بر نچه عمارت‌لرکه اوت یاقیب تورغان حالده تیشوك دروازه طرف‌دین عسکرلرمیز یتیب کلیب هجوم باشلاب اوندین زیاده‌سینی آتیب باقیسی قاچیب عسکرلر طرفدین آرقه‌دین تعقیب اتیلدی سکز تاشغه کلکانده خچرچی طرفداکی اوزبك عسکرلری کلیب تونکانلارنی ایکی طرفدین آتیب الیکدین زیاده‌سی اولتورولوب کوبلری یارالانیب ینکی شهر ایچی‌که قاچدیلر بش آتار اون آتار اون ملطیق بر نچه کته آطلر غنیمت الیندی بر نچه اسیرلر توتولدی

Chaghatay	Transliteration	Definition
شرقی	šarqī	Adj. eastern
ترکستان	Turkistān	Turkistan, the "land of the Turks"
حیات	ḥayāt	N. life

Chaghatay	Transliteration	Definition
یکشنبه	yakšanba	PN. Sunday
واقعه	wāqiʿa	N. incident, event
جمادی الاخیر	jumādà al-āḫīr	PN. the month Jumada al-Akhir
سحر	saḥar	N. early morning
کچه	kečä	N. night, evening
غفلت	ğaflat*	N. carelessness, inattention
فایدالان-	fāydalan-	V. use (دین فایدالان--*din fāydalan-* "to use X")
غه قدر-	-ğa qadar	up to X
تونکان	Tungan	PN. Dungan, Hui, Sino-Muslim, Chinese-speaking Muslim
فرقه	firqa	N. group
چت	čät	Adj. outlying, distant
موندین	mundin	"from this" (بو + -دین ←)
عسکر	ʿaskar	N. soldier
طرف	ṭaraf	N. side; in construction *X ṭarafidin*, indicates the agent X in a passive construction
آت-	at-	V. to shoot
سرای	sarāy	N. serai
قاما-	qama-	V. lock, shut
یت-	yät-	V. to arrive
بر نچه	bir näčča	Some
شونده	šunda	"in that place" (< ده + شول)
ثلمت	sulmat*	N. crack, hole
اوچرا-	učŕa-	V. to encounter
باقی	bāqī	N. remainder
آرقه	arqa	N. back
تیش-	tiš-	V. to bite; dig through
قاچ-	qač-	V. to flee
قال-	qal-	V. to stay, remain; to be left in a state

Chaghatay	Transliteration	Definition
پاپناف	Paynaṗ	PN. placename, Paynap
اوت	ot	N. fire
-یاق	yaq-	V. to light (- -غه اوت یاق-*ğa ot yaq-* “to light X on fire”)
حال	ḥāl	N. state (of being)
هجوم	hujūm	N. attack
تعقیب	taʿqīb	N. pursuit
سکز تاش	Säkkiz Taš	PN. place name, Sakkiz Tash “Eight Stones”
خچرچی	Ḫačarči	PN. place name, Khujand, a city in today’s Tajikistan
اوزبک	Özbäk	PN. Uzbek
-دین زیاده	X-din ziyāda	more than X
-اولتور	öltür-	V. kill
کوب	köp	Adj. many
-یارالا	yarala-	V. to wound
شهر	šahar	N. city (ینکی شهر *yäŋi šahar* “New City”)
ایچی	iči	N. inside
بش آتار	bäš atar	N. five-shooter pistol
اون آتار	on atar	N. ten-shooter pistol
ملطیق	milṭīq	N. rifle
کته	katta	Adj. large
غنیمت	ğanīmat	N. booty, spoils
اسیر	asīr	N. prisoner
-توت	tut-	V. to seize

Reading Questions

As you read, it will help to engage with the substance of the text—not just the language, but the narrative told through it. This is a newspaper article, so answer the basics:

When did this happen? (Look for ways to convert from Hijri to Gregorian dates!)
Who was involved?
What happened?

Where?
How?
Why? (You may need to speculate)
Who is telling the story?

8.3 Passive Voice

This text contains several examples of the Passive Voice. To make a verb Passive, simply attach the suffix -ل- *-l-*. If the stem's final consonant is already <ل> [l], then the suffix becomes -ن- [n]. Examples in this passage include:

Active Verbs				
-آت	-قاما	-اولتور	-يارالا	-ال
at-	qama-	öltür-	yarala-	al-
to shoot	to shut in	to kill	to wound	to take
Passive Verbs				
-آتيل	-قامال	-اولتورول	-يارالان	-الين
atil-	qamal-	öltürül-	yaralan-	alin-
to be shot	to be shut in	to be killed	to be wounded	to be taken

Note that when you add the suffix -ل- *-l-*, the vowel before it depends on the stem. You will recognize these rules from our discussion of roundedness harmony (6.2).

1. If the stem ends in a vowel, just add -ل- *-l-*, ex -يارالان *yaralan-* "to be wounded."
2. If the stem ends in a consonant, and the last vowel is [a, ä], add -يل- *-il-*, for example, -آتيل *atil-* "to be shot."
3. If the stem ends in a consonant, and the last vowel is [o, u], add -ول- *-ul-*, for example, -سويول *soyul-* "to be slaughtered."
4. If the stem ends in a consonant, and the last vowel is [ö, ü], add -ول- *-ül-*, for example, -كورول *körül-* "to be seen"

In Passive constructions, the agent (the doer of the action) is marked with *X ṭarafidin* طرفيدين X "by X."

تونكانلار طرفيدين آتيلدى	قامالدوق	عسكارلار طرفيدين اولتورولدىلار
Tunganlar ṭarafidin atildi.	*Qamalduq*.	*ʿAskarlär ṭarafidin öltürüldilär*.
He was shot by Dungans.	We were shut in.	They were killed by soldiers.

8.4 Participle -غان/-كان *-ğan/-gän*

A participle can turn a verb into an adjective. In English, we can talk about "a king who conquers the world," but we can also turn that phrase around: "a world-conquering king." The

phrase "world-conquering" is kind of like a participle in Chaghatay. In Chaghatay, however, participles can work in both the Past and in the Present-Future, so we also see phrases like "a conquered-the-world king."

A participle can also function as a noun, to which we can then add the case suffixes. We will see examples below.

The participle suffix is very common, so scribes often wrote it hurriedly or with a sort of shorthand. See the section on Chaghatay writing for examples.

8.4.1 Past Participle

When it is added directly to a verb stem, the suffix -غان/-كان *-ğan/-gän* forms the Past Participle.

The newspaper story gives us a couple of examples of the participle as a noun. Let's think of this as "the moment when an action was done," "the time when something was in a certain state."

كچيک بولغانيمده	ملالار شمالدين يانغانده
kičik bolğanimda	*mullālar šimāldin yanğanda*
when I was small	when the mullahs returned from the north
باغنى الامن ديكانيده	عسكرلر اتيلغاندين كين
"Bāğni alamän" degänidä	*ʿaskarlär atilğandin keyin*
when he said "I am taking the orchard"	after the soldiers were shot

Break these down, and you will see some patterns. First, the choice of -غان *-ğan* or -كان *-gän* depends on palatal harmony: *back* vowels [a, o, u] take -غان *-ğan*, while *front* vowels [ä, ö, ü] take -كان *-gän*. Of course, these rules are made to be broken.

The participle can then take a suffix or a postposition: the Locative -ده *-da/-dä* puts the action "in" the time when something happened. The Ablative suffix -دين *-din* can be used with the postposition كين *keyin* to indicate that something happened "after" an event.

Optionally, the participle can take a personal possessive suffix (6.1). This helps clarify *who* or *what* was doing the action, or was in a certain state, for example, ديكانيده *degänidä* "when *he* said." Break this down into *degän* "saying," *-i-* "his," and *-dä* "at, in"—literally, "at his saying."

The participle can also modify a noun, as it does at the end of the document:

طرفاندا قالغان دوستى	شمالدين يانغان ملالار
Ṭurṗanda qalğan dosti	*šimāldin yanğan mullālar*
her friend who stayed in Turpan	mullahs returned from the north
بيز كوركان تنچ زمان	قيلينغان خط
biz körgän tinč zamān	*qilinğan ḫaṭ*
the peaceful time we have seen	a made (written) letter

8.4.2 Present Participle

We see this suffix combined with Present-Future verbs to produce a Present Participle. Just like the Past Participle, this can be a noun ("the fact of doing something or being in a certain state") or an adjective ("which is doing something or is in a certain state"). The adjective is vastly more common.

قولانکغه کتادورغان عام یول	شول یرده اولتورادورغان قیز
Qolaŋğa ketädurğan ʿāmm yol	*šul yärdä olturadurğan qiz*
the highway that goes to Qolang	the girl who is sitting here

8.4.3 Past Perfect

You will have noticed that stories tend to be told with a combination of the Simple Past, the Perfective Converb, and the Past Participle: نیاز بی‌بی ختن‌دین کلیپ خواجه‌لارنینک باغی‌ده اولتوردی اولتورغانیده بر عسکر طرفیدین اولتورولدی *Niyāz Bibi Ḫotandin kelip, ḫʷājalarniŋ bāğida olturdi. Olturğanida, bir ʿaskar ṭarafidin öltürüldi*. "Niyāz Bibi came from Khotan, and she sat in the orchard of the khwajas. When she sat down, she was killed by a soldier."

Sometimes, however, the storyteller must switch the focus along the way to sometime further in the past: امّا نیاز بی‌بی کلکانیده شول باغقه بر عسکار هم تونکان ایستاب کلکان ایدی *Ammā Niyāz Bibi kälgänida, šul bāğqa bir ʿaskar häm Tungan istäp* ***kälgän idi***. "However, when Niyaz Bibi arrived, a soldier *had come* to this orchard looking for Dungans."

To make this Past Perfect, Chaghatay combines the Past Participle with the Simple Past of ای-/ایر- *er-/i-* "to be."

بر فرقه‌سی تاش بازاریغه کلکان ایدی

Bir firqasi Taš Bāzāriğa kälgän idi.

One group had come to the Stone Market.

8.5 ب- تورغان حالده *V-p turğan ḥālda*

This text gives us an example of how to say "while X was doing Y": ب- تورغان حالده *V-p turğan ḥālda*.

[تونکانلار] بر نچه عمارت‌لرکه اوت یاقیب تورغان حالده . . .

[Tunganlar] bir näčča ʿimāratlärgä ot yaqip turğan ḥālda . . .

While [the Tungans] were setting fire to several buildings . . .

This phrase has two parts. Let's start with ب- تور- *-p tur-*. In 7.8, we noticed how, when some verbs are combined by the suffix ب- *-p*, the meaning of the *second* verb (تور- *tur-* "to

stand, stay") affects the meaning of the *first* verb (-ياق *yaq*- "to light"). While اوت ياقدى *ot yaqdi* alone means "they lit fire," اوت ياقيب توردى *ot yaqip turdi* means "they kept lighting on fire." This phrase integrates the meaning of -تور *tur*- "stay" into the meaning of -ياق *yaq*- "light."

Now we can make a participle out of this phrase (8.4). اوت ياقيب تورغان *ot yaqip turğan* means, as an adjective, "continuously lighting on fire in the past." This phrase can modify the word حال *ḥāl*, meaning "state (of being)": اوت ياقيب تورغان حال *ot yaqip turğan ḥāl* "a state of continuously lighting on fire in the past."

Add again the Locative suffix -دە *-da*: اوت ياقيب تورغان حالده *ot yaqip turğan ḥālda* "during a state of continuously lighting on fire in the past"—or, in colloquial language, "while they were lighting fires."

This is the most common way to say "while X was doing Y." We will see it again in later lessons.

8.6 Practice

Try reading these real newspaper stories. A glossary is included below.

8.6.1 From Free Turkestan (Ärkin Turkistān) No. 14, 2 Shaban 1302

ینکی شهر ٤نجی شعبان سەشنبه کونی تازغون یولیده عسکرلریمز تونکانلر برله مقابله بولوپ اوروشوب نتیجەده تونکانلردین یکرماسی اتیلدی قالغانی ینکی شهرکه قاچدیلر بو اوروشده عسکرلریمز یته دانه یخشی بش اتار اون اتار ملتق غنیمت الدیلر ایکی نفر اسیر توتولدی

8.6.2 From Independence (Istiqlāl), 1302 AH

وکیل عبداللطیف افندینینک تشریفی

١٥نجی شعبانده—رئیس جمهور حضرتلرینینک حضور عالیلریدین عالی یارلقلر برلن محترم وکیل عبداللطیف افندی باش وکالتغه تشریف بیوردیلر، مذکور افندینینک تشریفی مناسبت بله باش وکالتده قومندانلرنینک فوق‌العاده مجلسلری بولدی، ارتەسی محترم وکیل افندی یانکی شهرغه چقیب آنده توقیف ایتلغانی اوچون تونکانلر ایله یانکیدین سوقوش باشلاندی.

8.6.3 Practice Glossary

Chaghatay	Transliteration	Definition
سەشنبه	sešanba	PN. Tuesday
مقابله	muqābila	N. confrontation; Adj. confronting
نتیجه	natīja	N. result
دانه	dāna	(Measure Word)

Chaghatay	Transliteration	Definition
ملتق	miltiq	N. rifle (variant spelling of ملطق)
وكيل	wakīl	N. representative
عبداللطيف	ʿAbd ul-Laṭīf	PN. man's name
افندى	äfändi	title, mister
تشريف	tašrīf	N. conferring of an honor
شعبان	Šaʿbān	PN. month of Shaban
رئيش جمهور	raʾīs-i jumhūr	N. president of a republic
حضرت	ḥażrat	Adj. "the great"
حضور عالى	ḥużūr-i ʿālī	N. one's esteemed presence
عالى	ʿālī	Adj. esteemed, great
يارليق	yarliq	N. command, proclamation
محترم	muḥtaram	Adj. respected
وكالت	wakālat	N. power to represent
تازغون	Tazğun	PN. place name, Tazghun
اوروش-	uruš-	V. to fight with one another
اوروش	uruš	N. fight
بيور-	buyur-	V. to order
مناسبت	munāsibat	N. connection, occasion
قومندان	qomandan	N. commander
فوق‌العاده	fawqu ʻl-ʿādah	Adj. extraordinary
مجلس	majlis	N. meeting
ارته	ertä	N. the next day, tomorrow
يانكى	yaŋi	see ينكى *yäŋi*
آنده	andä	there (← ده + اول)
توقيف	tawqīf	N. arrest, detention
ايت-	et-	V. to do, create, make
يانكيدين	yaŋidin	Adv. anew (= ينكى‌دين)
سوقوش	soquš	N. fighting

8.7 Transliterations and Translations

Main Text (8.2)

Yakšanba wāqiʿasi: 18nči Jumādà al-Āḫirà, yakšanba, saḥardä, kečä ğaflatdin faydalanip, tört yüz qadar Tungan firqasi čiqip, kičik čät yollar birlä Aṭ Bāzāriğa qadar käldi. Mundin bir firqasi Taš Bāzāriğa kälgän idi. ʿAskarlär ṭarafidin atilip, bir sarayğa qamaldilar. Bir näččäsi šunda ş̲ulmatğa učrap, bāqīsi sarāyniŋ arqasini tišip, čiqip, qačdilar. Aṭ Bāzārida qalğanlari Paynaṗda bir näččä ʿimāratlärgä ot yaqip turğan ḥālda, Tišük Darwāza ṭarafdin ʿaskarlärimiz yätip kelip, hujūm bašlap, ondin ziyādasini atip, bāqīsi qačip, ʿaskarlär ṭarafdin arqadin taʿqīb etildi. Säkkiz Tašğa kälgändä, Ḫačarči ṭarafdaki Özbäk ʿaskarläri kelip, Tunganlarni ikki ṭarafdin atip, ällikdin ziyādasi öltürüp, köpläri yaralanip, Yaŋi Šahar ičigä qačdilar. Bäš atar, on atar, on milṭīq, bir näččä katta aṭlar ğanīmat alindi. Bir näččä asīrlar tutuldi.

The Sunday Incident: On Sunday, 18 Jumada al-Akhira, in the early morning, taking advantage of the inattention of [people at] night, about 400 Dungan soldiers came out, and by means of backroads ["little, distant roads"] came all the way to the Horse Market. One group of them had come to the Stone Market. They were fired upon by soldiers and were trapped in a serai. Some of them found a hole [in the wall] there, while the remainder broke through the back of the serai, exited, and fled. While those who remained in the Horse Market were setting fire to several buildings in Paynap, our soldiers arrived from the Tishük Gate, began an attack, and shot more than ten of them, and so the rest of them fled, and were pursued by the soldiers. When they came to Eight Stones, Uzbek soldiers from Ḫačarči came, shot at the Dungans from two sides, killed more than fifty of them, and wounded many. They fled into the New City. Five-shooters, ten-shooters, ten rifles, and some large horses were taken as booty. Some prisoners were taken.

From Free Turkestan (Ärkin Turkistān) No. 14, 2 Shaban 1302

Yäŋi Šahar 4-nči šaʿbān sešanba küni Tazğun yolida ʿaskarlärimiz Tunganlar birlä muqābila bolup, urušup, natījada Tunganlardin yigirmäsi ätildi. Qalğani Yäŋi Šahargä qačdilar. Bu urušda ʿaskarlarimiz yättä dāna yaḫši bäš atar, on atar, miltiq ğanīmat aldilar. Ikki nafar asīr tutuldi.

The New City: On 4 Shaban, Tuesday, on the road to Tazghun, our soldiers fought the Tungans. Ultimately, twenty Tungans were shot. The rest fled to the New City. In this battle, our soldiers seized seven good five-shooters, ten-shooters, and rifles. Two prisoners were taken.

From Independence (Istiqlāl), 1302 AH

Wakīl ʿAbdullaṭīf Afandiniŋ tašrīfi

10-nči šaʿbānda—rȧīs-i jumhūr ḥažratläriniŋ ḥužūr-i ʿālīläridin ʿālī yarliqlar birlän muḥtaram wakīl ʿAbdullaṭīf Afandi baš wakālatğa tašrīf buyurdilar, maźkūr afandiniŋ tašrīfi munāsibat bilä baš wakālatdä qomandanlarniŋ fawqu ʻl-ʿāda majlislari boldi. Ertäsi muḥtaram wakīl afandi Yaŋi Šaharğa čiqip, anda tawqīf etilğani učun Tunganlar ilä yaŋidin soquš bašlandi.

The Honor Granted to the Representative Mr. Abdullatif

10 Shaban: By the orders of his excellency the great president of the republic, the respected representative Mr. Abdullatif was granted the position of chief representative. On the occasion of this honor, the commanders within the chief representative's office convened an extraordinary meeting. The next day, the respected representative Mr. Abdullatif went to the New City, and there because of his (prior) arrest he began the fight with the Tungans anew.

8.8 Further Reading and Study

Nearly the whole print run of *Šarqī Turkistān Ḥayāti* and its successors has been digitized and made available through the Lund University Library in Lund, Sweden. It can be found on the website of the library's Jarring Collection.

The events of 1933–1934 in Kashgar are discussed, among other places, in Andrew D. W. Forbes's *Warlords and Muslims in Chinese Central Asia: A Political History of Republican Sinkiang 1911–1949* (Cambridge: Cambridge University Press, 1986) and David Brophy, *Uyghur Nation: Reform and Revolution on the Russia-China Frontier* (Cambridge: Harvard University Press, 2016). Rian Thum discusses the origins and uses of printing in the region in *The Sacred Routes of Uyghur History* (Cambridge: Harvard University Press, 2014).

Chapter 9
Qasim Beg, “Events in Ghulja”

9.1 Introduction

Now let’s read a genuine historical narrative from the manuscript tradition. This text is from “A Narrative of Events in Ghulja” (غولجەنینک واقعاتلارینینک بیانی *Ǧuljaniŋ wāqiʿātlariniŋ bayāni*) by قاسم بیک Qāsim Beg. It is a historical eyewitness account. Qāsim Beg’s story talks about the 1860s, when the Muslims of the Ili Valley in northwestern Xinjiang, on the border with the Russian Empire, revolted against the Qing. The loss of Qing military control produced a power vacuum across most of Xinjiang, into which stepped various factions who vied for dominance. In this case, Turkic-speaking Muslims fought with Chinese-speaking Muslims, which this text calls “Dungans.” Later, after the Turkic-speaking Muslims were victorious, they had another conflict with a group of Kalmyk Mongols.

This version of the text is based closely on a manuscript in the Institute for Oriental Manuscripts of the Russian Academy of Sciences, B 4018. I have altered it very slightly, as the original has a peculiar grammatical feature that might confuse the learner unnecessarily.

There are two selections. The grammar of the first should be very familiar to you, but it is used in a complicated way. Read this passage closely and try to tease out the basics of the narrative: who did what to whom, and in what order. The second selection has more grammar to learn, including the Conditional (“if” sentences)!

9.2 Passage One

ینه بر مونچه تونکانلار احمت خان توخته آخونلار برلان و هم ملا شوکت آخوندنی کورەغه قاچوروب کرکان یریدین تونکانیلارنی اولتوروب احمت خان باشلیق بو اوچنی توتوب باغلاب الیب چیقیب احمت خاننی شول یرده اولتوروب ملا شوکت آخوننی زندانغه سولاب توخته آخون خوجەنی بولاق بیشیغه الیب بریب اویکه سولاب قویوب نچن کوندین کین قاضی عسکر قوتلوق باچکیرنی نچن آداملار برلان بو یردین کیچەده کیلیب شوکت آخوننی الیب بیریب تغارغه سولاب دریاغه تاشلاب اولتورکان توخته آخوننی یاتقان اویده ملطیق برلان اتیب اولتورکان

Chaghatay	Transliteration	Definition
غولجه	Ǧulja	PN. city of Ghulja
واقعات	wāqiʿāt	N. (pl) events
بیان	bayān	N. narrative, explanation

Chaghatay	Transliteration	Definition
ینه	yänä	Adv. again; more, other
احمت خان	Aḥmat Ḫan	PN. man's name, Aḥmad Khan
توخته آخون	Toḫta Āḫūn	PN. man's name. *āḫūn* is a common variant of *āḫūnd* آخوند
ملا شوکت آخوند	Mullā Šawkat Āḫūnd	PN. man's name
کوره	Kürä	PN. placename, Kürä
قاچور-	qačur-	V. to cause to flee
باشلیق	bašliq	Postposition. under the leadership of
باغلا-	bağla-	V. tie up
زندان	zindan	N. jail
سولا-	sula-	V. to lock, to shut or lock in
خوجه	ḫoja	N. master (common form of *ḫʷāja* خواجه)
بولاق بیشی	Bulaq Beši	PN. place name, "the head of the spring"
نچن	näččän	Adj. several (variant of *näčča* نچه)
قاضی عسکر	qāżī ʿaskar	N. chief judge
قوتلوق باچکیر	Qutluq Bačkir	PN. man's name, Qutluq Bachkir
کیچه	kečä	N. night
تغار	tağar	N. sack, bag
تاشلا-	tašla-	V. to throw
یات-	yat-	V. to lie (down)

9.3 Causative

Compare these verbs. You already learned three of them, and the other three are from this lesson, both Passage One and Passage Two:

اول-	اولتور-	کل-	کلتور-	قاچ-	قاچور-
öl-	*öltür-*	*käl-*	*kältür-*	*qač-*	*qačur-*
to die	to kill	to come	to bring	to flee	to chase away

Do you notice a pattern? When we add a certain suffix to a verb like اول- *öl* "to die," we give it a new meaning: اولتور- *öltür-* "to cause to die," that is, "to kill." This is the Causative suffix.

Here, two of our examples use the suffix -تور *-tur/-tür*, while a third uses the closely related -ور *-ur/-ür* (The choice of *-tur* or *-tür* depends on palatal harmony—but you know that by now, don't you?)

Nevertheless, there are a number of Causative suffixes in Chaghatay. Look out for these:

Suffix	Example		Definition	Derived From
-ار *-ar/-är* -ور *-ur/-ür*	-چیقار	*čiqar-*	to cause to leave, to cause to go up	-چیق *čiq-* to leave, go up
	-قایتار	*qaytar-*	to cause to return	-قایت *qayt-* to return
	-تاپشور	*tapšur-*	to hand over	-تاپیش *tapiš-* to find one another
-دور *-dur/-dür*	-یاندور	*yandur-*	to cause to return	-یان *yan-* to return
	-بیلدور	*bildür-*	to inform	-بیل *bil-* to know
-کوز *-kuz/-küz* -غوز *-ğuz/-güz*	-اوتکوز	*ötküz-*	to cause to pass, to celebrate (a holiday)	-اوت *öt-* to cross
	-کورکوز	*körgüz-*	to show	-کور *kör-* to see
	-اولتورغوز	*olturğuz-*	to seat	-اولتور *oltur-* to sit
	-ایچقوز	*ičquz-*	to let or make someone drink	-ایچ *ič-* to drink

9.4 باشلیق *bašliq*

The word باشلیق *bašliq* is an adjective. It means "under the leadership of" or "represented by." You saw the suffix -لیغ (but honestly usually it is spelled -لیق) earlier (7.6.1)—it can be used to turn a noun into an adjective. In this case, the noun is باش *baš* "head." You might say something that is باشلیق *bašliq* is "headed" by someone else.

قادر خان باشلیق نیاز میراب
مریم بی‌بی‌لار

Qādir Ḫan bašliq Niyāz Mīrāb, Maryam Bibilar

Niyaz Mirab and Maryam Bibi, led by Qadir Khan

ملا توخته باشلیق تونکان‌لار

Mullā Ḫan bašliq Tunganlar

Dungans under the leadership of Mullah Tokhta

As you can see, the formula is this: <the leader> *bašliq* <the people who are led>.

This passage includes the phrase احمت خان باشلیق بو اوچ *Aḥmat Ḫan bašliq bu üč*. Who is the leader? Aḥmad Khan. Who is being led? "These three." If we count, however, we only find three people in the whole party: Aḥmad Khan, Tokhta Akhund, and Mullah Shawkat Akhund. The leader is usually included in the total number of people.

9.5 Passage Two

اندین بو یورت تالاشادورغانلارنینک همه‌سی توگاب اندین غولجه‌نی قاضی عسکر برلان سلطان سوراب تورغانده توققوز تراغه قالماق کلیب بر مینک بش یوز توتون کیشی‌نی چاببب مونینک‌دین کوب کیشی قاجیب بلالارینی الب یماتوغه کلسه کیمه‌جی یوق بولار قورقونیدین جونک کچیک نچه یوز جان هیچ توختامای بلا برقه‌سی برلان دریاغه کیریب غرق بولوب اولکاندین کین بو خبر سلطانغه یتیب بو یردین عسکر بویروب توققوز تراغه بارسه قالماق یوق بو بارغان عسکر قایتیب کلیب تورغانده نیلخه‌دین خبر کلدی کوب قالماق لشکری کلیب چافان باشین دیکان یرکه توشتی دیب مونینکغه اوچ مینک لشکر الیب سلطان باریب تاش دابان دیکان یرده اوچ کون قاتتیق اوروش قیلیب تورتونجی کونی قالماقلار غلبه قیلمای قاشتی بولار قاشقان بویونجه کونک کسدین اوتوب کتتی ایکینجی مراتبه کلمادی

Chaghatay	Transliteration	Definition
اندین	andin	Conj. "and then"
تالاش-	talaš-	V. to compete (over)
همه	hämmä	Adj. all
توگه-	tügä-	V. to be "finished," to die
سورا-	sora-	V. to manage, govern
توققوز ترا	Toqquz Tara	PN. place name
قالماق	Qalmaq	PN. Kalmyk Mongol
توتون	tütün	N. household (as a unit of measurement)
جاف-	čaṗ-	V. to speed
یماتو	Yamatu	PN. place name, Yamatu, southeast of Ghulja
کمه‌جی	kemäči	N. ferryman
قورقون	qorqun	N. fear
جان	jān	N. life; figuratively, a person
هیچ	heč	Adv. never, not at all
توختا-	toḫta	V. to stop
بلا بارقه	bala-barqa	N. children
غرق	ğarq	Adj. drowned
اول-	öl-	V. to die

Chaghatay	Transliteration	Definition
خبر	ḫabar	N. news, knowledge
قایت-	qayt-	V. to return (DAT)
نیلخه	Nilḫa	PN. place name, Nilkh
لشکر	läškär	N. soldier
چاپان باشین	Čaṗan Bašin	PN. place name, Chapan Bashin
تاش دابان	Taš Daban	PN. place name, Tash Daban
بویونجه	boyunčä	Postposition. while
کونک کس	Kuŋ Kis	PN. place name, Kung Kis
اوت-	öt-	V. pass (ABL, DAT)
غلبه	ğalaba	V. victory
قاش-	qaš-	variant of V. -قاچ *qač*- to flee
مراتبه	murātaba	N. time, occasion

9.5 Combining Case Endings with Demonstratives

Sometimes, when combining a pronoun with a case ending, the genitive suffix is interposed. This is necessary when the pronoun is monosyllabic and ends in a vowel, as in بو *bu* "this" → بونینکدین *buningdin* "from this" (NOT **budin*).

Here we have مو *mo*, which is a word for "this." It normally replaces *bu* in the Taranchi dialect of Ili, but it is also a common variant of *bu*. "From this" is not expressed as **modin*, but as مونینکدین *moniŋdin*; "towards this" is not **moğa*, but مونینکغه *moniŋğa*.

9.6 The Conditional

The *Conditional* in Chaghatay means either "if" or "when," depending on context.

اورسام اولادور

Ursam, ölädur.

If I hit him, he will die.

اورسام اولدی

Ursam, öldi.

When I hit him, he died.

اورسام اولامایدور

Ursam, ölmäydur.

If I hit him, he will not die.

اورسام اولمادی

Ursam, ölmädi.

When I hit him, he did not die.

اویدین چیقسام اون تورت میلطیق‌لیق تونکانلار مینی باغلاب تغارغه قویدی‌لار	یماتوغه کلسه کیمه‌جی یوق
Öydin čiqsam, on tört milṭiqlyq Tunganlar meni bağlap tağarğa qoydilar.	*Yamatuğa kälsä, kemäči yoq*.
When I left the house, fourteen rifle-toting Dungans tied me up and put me in a bag.	When they came to Yamatu, there was no ferryman.

To form the Conditional, we take the verb stem, add the suffix سا-/سه- *-sa/-sä*, and then one of the personal endings used for the Simple Past.

تاشلاسانک	قایتسانکلار	بارسام
tašlasaŋ	*qaytsaŋlar*	*barsam*
when you tossed/if you toss	when you (pl.) returned/if you (pl.) return	when I went/if I go

A Conditional verb, of course, is not a finite verb, and it cannot end a sentence. Like the Perfective Converb formed with ب- *-p*, its meaning is not entirely clear until we reach the finite verb. The "if" and "when" senses of the Conditional emerge in the context of Present-Future (if) and Simple or Narrative Past (when), respectively.

9.6.1 Affirmative Conditional

Singular		**Plural**	
Suffix		**Suffix**	
-sam/-säm سام-	I	-saq/-säk ساق- ساک-	we
-saŋiz/-säŋiz سانکیز-	you	-saŋlar -säŋlar سانکلار-	you (pl.)
-saŋ/-sän سانک-	you (fam)		
-sa/-sä سا- سه-	he, she, it	-salar -sälär سالار-	they

کورسام	körsäm	if I see	کورساک	körsäk	if we see
کورسانکیز	körsäŋiz	if you see	کورسانکلار	körsäŋlär	if you (pl) see
کورسانک	körsäŋ	if you (fam) see			
کورسا	körsä	if he/she/it sees	کورسالار	körsälär	if they see

9.6.2 Negative Conditional

To form the negative, interpose the Negative suffix ما- *-ma/-mä*, which you used for the Present-Future and the Simple Past.

دیماسام	demäsäm	if I do not say	دیماساک	demäsäk	if we do not say
دیماسانکیز	demäsäŋiz	if you do not say	دیماسانکلار	demäsäŋlär	if you (pl) do not say
دیماسانک	demäsäŋ	if you (fam) do not say			
دیماسا	demäsä	if he/she/it do not say	دیماسالار	demäsälär	if they do not say

9.7 Pair words

You will often encounter pairs of adjectives or nouns, usually binary opposites. These indicate "both X and Y." For example, here we have جونک کیچیک *čoŋ kičik* "both large and small." We may also encounter ایر مظلوم *er maẓlūm* "both men and women."

9.8 Negative Gerund مای- *-may -mäy*

We have seen many examples of the suffix ب- *-p*, which we use to indicate serial actions (7.8.2). In this sense, ب- *-p* means "verb, and then . . ." Now, let's learn the negative version of this suffix, مای- *-may -mäy* "without verb'ing."

اولار غرق بولمای قاچتیلار	خبر برمای باردینکیز
Ular ğarq bolmay qačtilar.	*Ḫabar bärmäy bardiŋiz*.
They did not drown but fled.	You went without giving news (letting me know).

As you can see, the choice between *-may* and *-mäy* depends on palatal harmony. This passage contains two examples of this suffix:

قالماقلار غلبه قیلمای قاشتی	نچه یوز جان هیچ توختامای بلا برقه‌سی برلان دریاغه کیریب
Qalmaqlar ğalaba qilmay qašti.	*Näččä yüz jān heč toḫtamay, bala-barqasi birlän daryāğa kirip . . .*
The Kalmyk were not victorious, and they fled.	Without stopping at all, hundreds of souls entered the river with their children.

9.9 Uses of the Verb دی- *de-* "To Say": Naming and Quoting

The most important verb in Chaghatay is دی- dä-/de- "to say." Here we have two critical and very common uses of it.

9.9.1 Naming Something with دیکان degän

دیکان *degän* means "called" or "named." It is the Past Participle of "to say." It follows the name and precedes the noun it describes:

چن لونک دیکان خان	چافان باشین دیکان یر
"Čän Loŋ" degän ẖan	*"Čaṗan Bašin" degän yär*
the khan called Qianlong	a place called Čaṗan Bašin

9.9.2 Explaining Reasoning with دیب dep

As you learned in 7.8.2, the suffix پ- *-p* can be used to create serial verbs. When this suffix is combined with the verb دی- *de-*, دیب *dep* means "said and . . ." This word is often used to *end a quote*. In this passage, we see it describing the content of the news received from Nilkh.

However, دیب *dep* has another usage, which is to indicate purpose or reason. It can be translated as "because." Problem is, it is often difficult to tell if the narrator is actually *quoting a passage of speech*, or if the narrator is just *explaining reasoning* in the form of quoted speech.

خطای‌ده یخشی میوه بار دیب شرق طرفکه باردیم	قاچماسام اولامن دیب قاچتی
"Ḫiṭāyda yaḫši mewä bar," dep šarqī ṭarafkä bardim.	*"Qačmasam ölämän," dep qačti*.
I went to the east because there's good fruit in China.	He fled because, if he did not flee, he would die.
literally: I said, "There's good fruit in China," and I went to the east.	**literally:** "If I don't flee, I'll die!" he said, and he fled.

In Passage Two, دیب *dep* follows a string of words that look like a quote. Which way is دیب *dep* functioning in this passage? Is it quoting speech? Giving a reason? Or both?

(Phonological note: The stem of this verb is probably *dä-*, but *dep* is almost universally written دیب, and only occasionally as دەب or دب. In Chaghatay, we find not only دیب, but also words like ییب *yep* "ate and . . ." from the stem یی- *yä-* "to eat." It is possible that scribes preferred this form for aesthetic reasons, but it's also possible that the sounds *ä* and *e* sounded nearly the same. Ultimately, this matters little for reading the language.)

9.9 Transcriptions and Translations

9.9.1 Passage One

Yänä bir munčä Tunganlar Aḥmat Ḫan, Toḫta Āḫūnlar birlän wä häm Mullā Šawkat Āḫūndni Küräğa qačurup kirgän yäridin Tunganilarni öltürüp, Aḥmat Ḫan bašliq bu üčni tutup bağlap alip čiqip, Aḥmat Ḫanni šul yärdä öltürüp, Mullā Šawkat Āḫūnni zindanğa solap, Toḫta Āḫūn Ḫojani Bulaq Bešiğa alip berip, öygä solap qoyup, näččän kündin keyin

Qāẓī ʿAskar Qutluq Bāčkīrni näččän ādamlar birlän bu yärdin kečädä kelip, Šawkat Āḫūnni alip berip, tağarğa solap, daryāğa tašlap öltürgän. Toḫta Āḫūnni yatqan öydä milṭiq birlän atip öltürgän.

Several more Tungans chased Ahmat Khan and Tokhta Akhund, along with Mullah Shawkat Akhund, back to Kürä. Where they entered (Kürä), they killed the Tungans, but (the Tungans) captured these three led by Ahmat Khan, tied them up, and took them away. They killed Ahmat Khan there. They locked Mullah Shawkat Akhund up in jail. Tokhta Akhund Khwaja they took to Bulaq Beshi and locked him up in a house. A few days later, Chief Judge Qutluq Bachkir came to this place with a few people, took Shawkat Akhund out for them, put him in a bag, and threw him in the river, killing him. They shot Tokha Akhund with a rifle in the house where he was staying.

9.9.2 Passage Two

Andin bu yurt talašidurğanlarniŋ hämmäsi tügäp, andin Ǧuljani Qāẓī ʿAskar birlän Sulṭān sorap turğanda, Toqquz Tarağa Qalmaq kelip, bir miŋ bäš yüz tütün kišini čaṗiṗ, moniŋdin köp kiši qačip, balalarini alip Yamatuğa kälsä, kemäči yoq. Bular qorqunidin čoŋ-kičik näččä yüz jān heč toḫtamay, bala-barqasi birlän daryāğa kirip, ğarq bolup ölgändin keyin, bu ḫabar Sulṭānğa yetip, bu yärdin ʿaskar buyrup, Toqquz Tarağa barsa, Qalmaq yoq. Bu barğan ʿaskar qaytip kelip turğanda, Nilḫadin ḫabar käldi: "Köp Qalmaq laškari kelip, Čaṗan Bašin degän yärgä tüšti," dep, moniŋğa üč miŋ laškar alip, Sulṭān berip, Taš Daban degän yärdä üč kün qattiq uruš qilip, törtinči küni qalmaqlar ğalaba qilmay qašti. Bular qašqan boyunčä Kūŋ Kisdin ötüp kätti. Ikkinči murātaba kälmädi.

Then all of those who were fighting over this land were finished, and when the Chief Judge and Sultan were ruling Ghulja, the Qalmaqs came to Toqquz Tara. They ran there with 1,500 households of people. Even more people were fleeing with their children, but when they came to Yamatu, there was no ferryman. Out of fear, hundreds of souls, old and young, rushed into the river with their children and drowned. After that, when news of this reached the Sultan, he ordered soldiers from there, but when they went to Toqquz Tara, there were no Qalmaqs. While those soldiers who had gone were returning, news came from Nilkha: "A number of Qalmaq soldiers came and made camp at a place called Chapan Bashin." The Sultan went with three thousand soldiers and fought them hard for three days at a place called Tash Daban. On the fourth day, the Qalmaqs could not win, and they fled. While they were fleeing, they passed by Kung Kis. They did not come back again.

9.10 Further Reading and Study

The manuscript from which this selection is taken is unfortunately only available at the Institute for Oriental Manuscripts itself. However, similar narratives from the same area can be found in the published works of Nikolai Pantusov (1849–1909), a Russian officer who collected a great deal of ethnographic material during the Russian occupation of the Ili Valley. This is collected in his series called "Materials for the Study of the Taranchi Dialect of the Ili District" *Materialy k izucheniiu narechiia taranchei Iliiskago okruga* (Kazan', 1897–1907). These volumes reproduce the Turkic text, typeset, and provide a Russian translation. They can all be found digitized through the website of the Sinor Research Institute for Inner Asian Studies (SRIFIAS) at Indiana University, along with many other rare and valuable texts.

The story of the Muslim uprisings themselves has been expertly told by Hodong Kim in *Holy War in China: The Muslim Rebellion and State in Chinese Central Asia, 1864–1877* (Stanford: Stanford University Press, 2004).

Chapter 10
Craft Manual of the Blacksmiths

10.1 Introduction

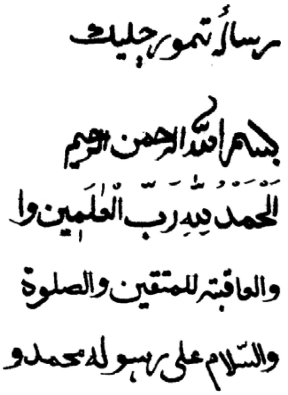
Now let's read a popular religious text. The following is an example of a رساله *risāla*. Literally this means a "letter," but a رساله is more commonly thought of as a sort of "manual." This is because رساله could be found in the hands and tucked into the belts of members of specific craft guilds. While this text, for example, is the *Manual of the Blacksmiths*, it actually tells us very little about how to go about making something out of metal. Instead, the رساله outlines the moral and religious requirements placed upon the guild's members, which verses they are meant to recite at each stage of their workday, and the legend of their craft's origins.

We will focus here on the legend of the craft's origins. According to this manual, blacksmithing can be traced all the way back to the Prophet داود Dāwud, known to some as the biblical king David.

The *Manual of the Blacksmiths* in question dates to 1929 and was copied in Yarkand. It is held in the Gunnar Jarring Collection of the Lund University Library in Sweden as Jarring Prov. 1. A full scan of the original can be found on the library's website. The lesson text below is altered from the original for the sake of clarity.

Compare the manuscript with the typescript version. I would recommend reviewing the grammar points, especially 10.4.1, before beginning to read.

10.2 Passage One



رسالۀ تمورچلیك

بسم الله الرحمن الرحیم

اَلْحَمْدُلِلّٰهِ رَبِّ الْعٰلَمِین

والعاقبه للمتقین و الصلوة

والسّلام علی رسوله محمدو

اله واصحابه اجمعین

اما بعد حضرت امام جعفری صادیق و

رہنمای موافیق رضی الله عنه آنداغ

روایت قیلورلار کیم حضرت

داود علیه السّلام دایم الاوقات قوم

لارینی ایمانغه دعوت قیلور ایردیلار

کافرلار ایمان ایتغالی اونامدیلار

ناکاه غمکین بولوب اولتوروب

ایدیلار حضرت ربّ العزتدین

فرمان بولدیکه ای جبرائیل داودکه آیغیل

ایمدی قومینی ایمانغه دعوت قیلسون دیدیلار

حضرت داود انجنان سعی قیلدیکم بولمدیلار

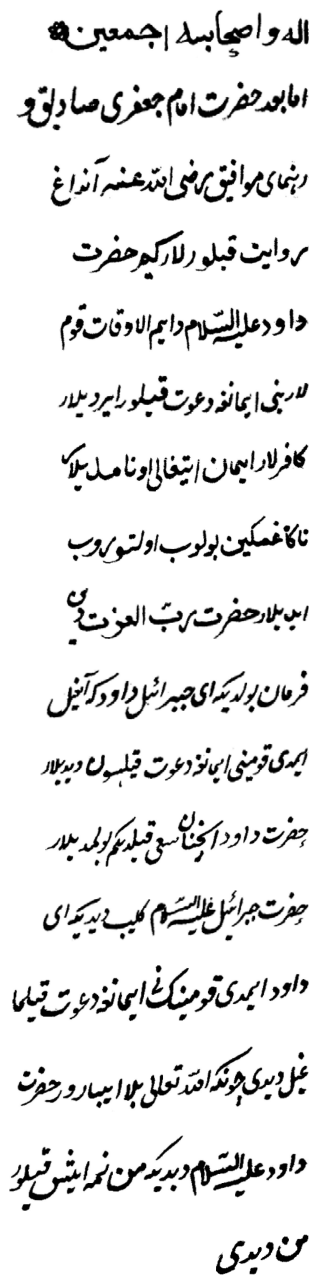
حضرت جبرائیل علیه السّلام کلیب دیدیکه ای

داود ایمدی قومینک‌نی ایمانغه دعوت قیلما

غیل دیدی چونکه الله تعالی بلا ایبارور حضرت

داود علیه السّلام دیدیکه من نمه ایش قیلور

من دیدی



Chaghatay	Transliteration	Definition
تمور	tömür	N. iron
تمورچی	tömürči	N. blacksmith
تمورچیلیک	tömürčilik	N. smithing

Chaghatay	Transliteration	Definition
امام جعفری صادق	Imām Jaʿfarī Ṣādiq (here spelled صادیق)	PN. colloquial name for Imām Jaʿfar al-Ṣādiq (702–765 CE), the sixth imam in Shiite tradition, also revered by Naqshbandi Sufis. In Central Asia, much sacred knowledge is attributed to him almost by default.
راهنمای موافق	rāhnumāy-i muwāfiq	"the commensurate guide," a description of Imām Jaʿfar al-Ṣādiq.
روایت	riwāyat	N. story
حضرت	ḥażrat	"the Great"; before names, has an *ezafe*: *ḥażrat-i*
داود	Dāwud	PN. the Prophet Dawud, the biblical David
دایم الاوقات	dāyim al-awqāt	"all of the time"
قوم	qawm	N. a group of people
امان	imān	N. faith
دعوت	daʿwat	N. proselytization, calling
کافر	kāfir	N. nonbeliever
اونا-	una-	V. to agree, assent
ناکاه	nāgāh	Adv. suddenly
غمکین	ğamkin	Adj. sorrowful
ربّ العزّت	rabbu 'l-ʿizzat	"Lord of Glory" (a name for God)
فرمان	farmān	N. order, command; speech (when given by a respected or kingly figure)
جبرائیل	Jibrāʾīl	PN. the archangel Jibrāʾīl/Gabriel
آی-	ay-	V. to say, tell
ایمدی	ämdi/emdi	Adv. at last, finally, now
انجنان	= آنچنان ānčunān	Adv. such, so much
سعی	saʿī	N. effort
چونکه	čūnke	Conj. because
الله تعالی	Allāh taʿālà	"God the Highest"
بلا	balā	N. disaster
ایبار-	ibar-	V. to send

10.3 -چی *-či*

The suffix -چی *-či* can be added to a noun to indicate "a person who sells or does that thing." For example, we have تمور *tömür* "iron" and تمورچی *tömürči* "blacksmith, one who works iron." We also have قوی *qoy* "sheep" and قویچی *qoyči* "shepherd," بالیق *baliq* "fish" and بالیقچی *baliqči* "fisher,"and so on.

10.4 The *Ezafe*

Chaghatay makes use of a Persian construction called the *ezafe* (also called the *izafat*). This is when you combine two words by putting the suffix *-i/-ye* between them. (*-i* follows a consonant, and *-ye* follows a vowel.) It basically means "of."

We have seen a couple of examples of this already, for example, ماه شوال *māh-i šawwāl* "month of Shawwal" in chapter 7.

In Persian, one can use the *ezafe* to combine two nouns, or to attach a noun to an adjective:

راهنمای موافق

rāhnumāy-i muwāfiq

the commensurate guide

پادشاه امان

pādišāh-i amān

king of peace → peaceful king

دریای سیاه

daryā-ye siyāh

the Black Sea (سیاه *siyāh*, P. "black"; دریا is "sea" in Persian, "river" in most Chaghatay texts")

رسالهٔ سوداکرچیلیک

risāla-ye sawdāgarčilik

manual of the merchant's trade

Note that the *ezafe* is not marked where a word ends in a consonant. When a word ends in a vowel, the *ezafe* is often marked, either as a *ḥamza* on top of a final ه [a] or as an ی following a full vowel.

The *ezafe* is used extensively in poetry, but less frequently in prose, where it generally appears in fixed phrases borrowed from Persian or where it lends a certain sacredness to the language, as it does here. After all, تمورجلیک رساله‌سی *tömürčilik risālasi*, using Turkic grammar, would mean just the same thing as رسالهٔ تمورچلیک *risāla-ye tömürčilik* does, using Persian grammar.

In the second text, you will see the phrase درختی طوبی *daraḫti Ṭūbà*. Properly this should be spelled درخت طوبی. Instead, the *ezafe* has been written out as a full vowel.

10.5 Arabic Phrases

You will notice that the first few lines of this text make little to no sense—unless you already read Arabic. Arabic appears frequently in Chaghatay texts, but it is rarely creative. That is, instead of writing original passages in Arabic, writers used phrases that would be familiar to their readers, mainly quotations from the Qur'ān and hadith, or commonly known prayers.

A good knowledge of Arabic (and Persian!) is vital to any serious work on theology, mysticism, or jurisprudence, and Central Asia was by no means a secular society. Nevertheless, most researchers can get by with a passing knowledge of classical Arabic. It will be beneficial to you in the longer term to find a concordance of the Qur'ān, which will allow you to look up individual passages, and to work through a textbook in Qur'ānic Arabic.

10.5.1 On Muddling through Arabic

Meanwhile, you can learn to muddle through by recognizing common phrases. There are other clues that a passage is in Arabic: (1) Many words start with ر [r] and ل [l], which cannot begin Turkic words, as well as the prefix ال *al-*. (2) Arabic passages tend to use more of the short vowel diacritics.

Some understanding of basic Arabic grammar and common phrases can be gleaned from Ludwig Peters, *Grammatik der türkischen Sprache* (Berlin: Axel Juncker Verlag, 1947), 199–238, in which Peters provides straightforward explanations of basic Arabic and Persian morphology and grammar. He wrote for Ottomanists, but most of what he wrote applies to Chaghatay, as well.

In this textbook, passages of the Qur'ān are translated as in Marmaduke Pickthall's *The Meaning of the Glorious Koran: An Explanatory Translation* (London: A. A. Knopf, 1930).

10.5.2 Common Phrases Used in This Text

بسم الله الرحمن الرحيم *bismillāhu 'r-raḥmanu 'r-raḥīm* "In the Name of God, the Compassionate and the Merciful": This is the بسملة *basmala*. It is recited before prayers, and it is the first verse of the first surah (chapter) of the Qur'ān. You will find it at the beginning of countless texts in Chaghatay. It serves here to index the sacred character of this manual.

الحمدلله رب العلمين *al-ḥamdu lillāh rabbi 'l-ʿālamīn* "Praise be to God, the Lord of the Worlds": the second verse of the first surah of the Qur'ān.

و العاقبه للمتقين *wa 'l-ʿāqibatu lil-muttaqīn* "the sequel is for those who keep their duty." This comes from Qur'ān 7:128: "And Moses said unto his people: Seek help in Allah and endure. Lo! the earth is Allah's. He giveth it for an inheritance to whom He will. And lo! the sequel is for those who keep their duty (unto Him)."

والصلاة والسلام على رسوله محمد *wa 'l-ṣalāhu wa 's-salām ʿalà rasūla Muḥammad* "and peace and blessings be upon his Messenger Muḥammad"

واله و اصحابه اجمعين *wa alahi wa aṣḥābaha ajmaʿīna* "and upon all his family and companions"

10.5.3 Honorifics

You will also encounter Arabic honorifics with a frequency that will first seem alarming but rapidly become more of a chore. Any prophet, saint, or similar figure will probably have his or her name preceded by a title and followed by a phrase in Arabic. The most common is حضرت *ḥażrat* (Ar. حضرة) "his Majesty" or "the great." Since this honorific is so common, one almost never translates it, so as to avoid cluttering the translation. By the way, it is pronounced with an *ezafe*: حضرت داود *ḥażrat-i Dāwud*.

When translating, one usually ignores the honorifics that follow these names for similar reason. However, sometimes one wishes to capture the distinctly pious dimensions of a text. Two such honorifics found in this text are:

رضى الله عنه *raẓī allāhu ʿanhu* "(May God be pleased with him!)"
عليه السلام *ʿalayhi 's-salām* "(Peace be upon him!)"

علیهم و السلام *ʿalayhimmi (wa) ʿs-salām* "(Peace be upon them!)" (Note: The و *wa* should not be here, but it often appears anyway.)

10.6 امّا بعد *ammā baʿd*

The Persian phrase امّا بعد *ammā baʿd* literally means "but after" or "but then." It is used to mark the beginning of a text following the Arabic preface.

10.7 The Aorist ار- ور- *-ar -är -ur -ür*

The Aorist denotes an action or state occurring in no particular time. It can thus indicate present, future, habitual, or even past action, if the speaker's frame of reference is in the past. In essence, from whatever perspective is taken, the action of state of the Aorist is "incomplete."

Therefore, قیلار *qilar* or قیلور *qilur* could mean, depending on context, "does," "would do," "would have done," "will do," "might do," and so on, but never simply "did." We often encounter it in poetry.

10.7.1 The Aorist as Finite Verb

The Aorist suffixes are (Affirmative): ار- ور- *-ar/-är, -ur/-ür* and (Negative) *-mas, -mäs*. Selecting the *-ar* or *-ur* forms appears to be a matter of preference or dialect, as they coexist in some texts.

اول شهر تاغ الدیده بولور

Ul šahar tağ aldida bolur.

That city is/was/will be in front of a mountain.

من اولسام نمه روایت ایتور

Män ölsäm, nemä riwāyat eytur?

If I die, what story will they tell?

خبرنی بیلیب غمکین بولور

Ḫabarni bilip ğamkīn bolur.

She learned the news and became sorrowful.

دعا قیلسه خدا فرشته ایبارور قیلماسه ایبارماس

Duʿā qilsa, Ḫudā farišta ibärür; qilmasa, ibärmäs.

If one prays, God sends an angel; if not, he sends it not.

The conjugation is very straightforward. To form the affirmative, add *-ur* or *-ür* (or *-ar* or *-är*) to the stem, depending on vowel harmony. Then add a personal suffix. The negative ending is *-mas* or *-mäs*, followed by a personal suffix.

Affirmative Aorist

کورورمن	körürmän	I see	کورورمیز	körürmiz	we see
کورورسیز	körürsiz	you see	کوروزسیزلار	körürsizlär	you (pl) see
کورورسن	körürsän	you (fam) see			
کورور	körür	he/she/it see	کورورلار	körürlär	they see

Negative Aorist

The Negative Aorist uses the suffix ماس- *-mas/-mäs*, which you will recognize from ایماس *emäs* "is not." Indeed, ایماس *emäs* is the Negative Aorist of the verb ای-/ایر- *i-/e-/er-* "to be!"

کورماسمن	körmäsmän	I do not see	کورماسمیز	körmäsmiz	we do not see
کورماس‌سیز	körmässiz	you do not see	کورماس‌سیزلار	körmässizlär	you (pl) do not see
کورماس‌سن	körmässän	you (fam) do not see			
کورماس	körmäs	he/she/it does not see	کورماس‌لار	körmäslär	they do not see

10.7.2 The Aorist as Participle

The Aorist can be used as a participle that modifies a noun.

مسلمان بولور کشی	عربی بیلماس ملا
Musulmān bolur kiši	*ʿarabī bilmäs mullā*
a person who is/may/will become a Muslim	a mullah who does not know Arabic

10.7.3 Habitual Past

The Aorist can also be combined with the Simple Past of ای-/ایر- *e-/i-/er-* "to be" to form the Habitual Past.

ایمانغه دعوت قیلور ایردی‌لار	حودای تعالی دنیاغه بلا ایبار ایردی‌لار
īmānğa daʿwat qilur erdilär	*Ḫudā-ye taʿallà dunyāğa balā ibar erdilär.*
he would often call them to the faith	God would send disasters to the world.

(Speakers of Uyghur will recognize this construction as the origin of Modern Uyghur's Habitual Past اتتی-, for example, مەن كىچىك ۋاقتىمدا پات-پات ئۇ بىناغا باراتتىم.)

The Negative Habitual Past appears in 12.13.

10.8 *-ğali -gäli -qali -käli* غالی -کالی -قالی-

The suffix *-ğali* forms a gerund. It indicates (1) the starting point of the main action or (2) purpose or intention. Here, it is paired with اونامادی *unamadi* "did not agree" to indicate that people did not assent to the proposed action:

بیز کاشغرغه بارغالی اوناماسمیز	کافرلار ایمان ایتغالی اونامدیلار
Biz Kašğarğa barğali unamasmiz.	*Kāfirlar īmān eytğali unamadilar.*

بیز کاشغرغه بارغالی اوناماسمیز

We refuse to go to Kashgar.

کافرلار ایمان ایتغالی اونامدیلار

The unbelievers refused to profess the faith.

The selection of the suffix depends on palatal harmony and whether the final letter in the stem is voiced or voiceless.

10.9 *-sun* سون-

The suffix *-sun* indicates a third-person imperative: "may he/she/it V" or "let him/her/it V." This is the only form of the suffix.

حضرت داود ایمدی اول قومنی ایمانغه دعوت قیلسون

Ḥażrat-i Dāwud ämdi ul qawmni īmānğa daʿwat qilsun.

May the great Dawud finally call those people to the faith.

اول مظلوم کشی چاپیپ کلسون

Ul maẓlūm kiši čapip kälsun.

I hope that woman comes here quickly.

ناکاه چونک دادام ایمدی بو بلاغه مینینک روایتیم ایتیلسون دیدی

Nāgāh čoŋ dadam "Ämdi bu balağa meniŋ riwāyatim eytilsun," dedi.

Suddenly, my grandfather said, "At last, let my story be told to this child."

پادشاه ایمدی بزکه اول پیغمبرنی ایبارسون دیدی

Pādišāh "Ämdi bizgä ul payğambarni ibarsun," dedi.

The king said, "Now let them send this prophet to us."

The negative imperative is formed with the Negative suffix -ما- *-ma-/-mä-*.

شول واقعات‌لار کافرلارغه هیچ بیان قیلینماسون

Šul wāqiʿātlar kāfirlarğa heč bayān qilinmasun.

May these events never be related to the nonbelievers.

خودای تعالی دنیاغه ینه بلا ایبارماسون

Ḫudā-ye taʿallà dunyāğa yänä balā ibarmasun!

May God not send another disaster to the world!

You may also encounter the variant *-sin* سین-.

10.10 Imperative *-ğil, -gil* کیل- غیل- (*-ğin, -gin* کین- غین-)

The suffix *-ğil* indicates the second-person imperative: "You, do this!" The selection of *-ğil* or *-gil* depends on vowel harmony. ex. آیغیل *ayğil* "Say!" برکیل *bärgil* "Give!"

The negative imperative is formed with the infix *-mA-*. ex. قیلماغیل *qilmağil* "Do not do it!" کورماکیل *körmägil* "Do not see!"

You will also see the variation *-ğin -gin* کین- غین-.

امان ایتکیل دیب امان ایتتی

“Imān eytgil,” dep, imān eytti.

He said, “Profess the faith,” and she professed the faith.

اتام تمورچی دیسه‌لار بارغیل تمورچی‌لیک قیلغیل دیدی‌لار

“Atam tömürči,” desälär, “Barğil. Tömürčilik qilğil,” dedilär.

If they said, “My father is a blacksmith,” they would say, “Go. Do blacksmithing.”

سوزلاریغه ایشیتماکین

Sözläriğa išitmägin.

Do not listen to his words.

ایمدی هیچ دعوت قیلماغیل

Ämdi heč daʿwat qilmağil.

Now stop proselytizing entirely.

10.11 Passage Two

حضرت جبرائیل علیه السلام درگاه



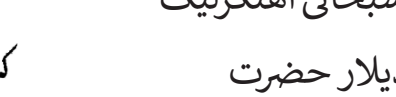
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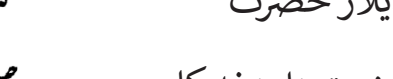
قیلدیلار حضرت حق سبحانی اهنکرلیک



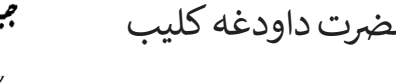
کسب قیلماق‌غه بیوردیلار حضرت



جبرائیل علیه السلام حضرت داودغه کلیب



دیدیکه ای داود سنکا اهنکرلیک کسب



فرمان بولدیلار حضرت حق سبحانه و تعالی



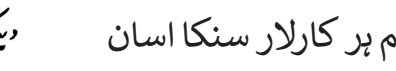
غه حضرت داود مناجات قیلدیلار کیم



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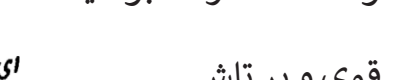
و بزلارکه مشکل ترور شولساعتده فرمان بولدیکه



ای جبرائیل جنت‌ده بر قوی و بر تاش



یراتکان‌من انی الیب کلکیل دیدی



درحال حضرت جبرائیل الیب کلدیلار

طوبی درختیدین الیب کیلدیلار

درختی طوبی‌دین آلغان یغاچنی محکم

قیلغل دیدی بهشت‌دین بلول الیب

کلکیل دیدی درحال الیب کیلدیلار

از برای اینکرلیک اسباب‌لارینی

مهیّا قیلدیلار و ینه فرمان بو

لدیکه دم باسغلدیب حضرت میکائیل

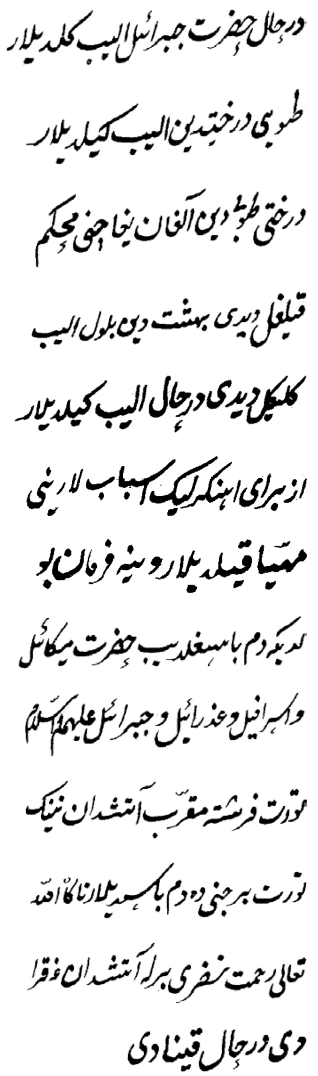
و اسرافیل و عذرائیل و جبرائیل علیهم و السلام

تورت فرشته مقرّب آتشداننینک

تورت برجنی‌ده دم باسدیلار ناکاه الله

تعالی رحمت نضری برله آتشدان‌غه قرا

دی درحال قینادی



Chaghatay	Transliteration	Definition
درکاه حق	dargāh-i ḥaqq	“the presence of God”
سوزی‌نی قیل-	sözini qil-	VP. to talk about someone
اهنکرلیک	ahangirlik	N. blacksmithing
کسب	kasb	N. profession
ترور	turur	variant of دور *dur* “is, are”
مناجات	munājāt	N. prayer
فروردکار	parwardigār	N. God

Chaghatay	Transliteration	Definition
هر	här	Adj. each, every
کار	kār	N. craft
اسان	asān	Adj. easy
مشکل	muškil	Adj. difficult
هنر	hunar	N. skill
ساعت	sāʿat	N. hour
جنت	jannat	PN. Heaven, Paradise
یارت-	yarat-	V. to create
درحال	dar ḥāl	Adv. immediately
طوبی	ṭūbà	PN. name of a tree in Paradise
منوّر	munawwar	Adj. illuminated
تیره	terä	N. skin, leather
دم	dam	N. bellows; breath
یغاچ	yağač	N. wood
محکم	maḥkam	Adj. tight, firm; Adv. Firmly
بهشت	bihišt	PN. Paradise
پلوک	paluk*	N. a smith's hammer
از برای	az barā-ye	(Persian) "for the purpose of"
مهیّا	muhayyā*	Adj. prepared
دم باس-	dam bas-	VP. to blow
مکائیل اسرافیل عذرائیل جبرائیل	Mikāʾīl, Asrāfīl, ʿAźrāʾīl, Jibrāʾīl	the archangels Michael, Raphael, Azrael, and Gabriel
فرشته	farišta	N. angels
مقرب	muqarrab	N. intimate or familiar person; an angel allowed into the presence of God
آتشدان	ātešdān	N. brazier
پرچین	parčīn (here برجن)*	N. a spike affixed to the top of a low wall, as on the four corners of a rectangular brazier
رحمت	raḥmat	N. compassion

Chaghatay	Transliteration	Definition
نضر	nażar	N. brightness (of God)
قرا-	qara-	V. to look (DAT)
قینا-	qiyna-	V. to get hot

10.12 *-maq/-mäk* ماک- ماق-

The ماق/-ماک- *-maq/-mäk* suffix forms a Verbal Noun. That is, a verb stem + *-maq* makes a word that means "Verb-ing" or, as an infinitive, "to Verb." This word can then take all of the case endings for nouns.

سیز بیلان کاشغرغه کلماکنی خوالمامادیم

Siz bilän Kašğarğa kälmäkni ḫʷāhlamadim!

I didn't want to come to Kashgar with you!

سنی اهنکرلیک کسب قیلماقغه بیوردیلار

Seni ahangarlik kasb qilmaqğa buyurdilar.

He ordered you to make blacksmithing a profession.

جنتغه کرماک اوچون دعا قیلامیز

Jannatğa kirmäk učun duʿā qilamiz.

We pray to enter Paradise.

قاچماق اساندور غلبه قیلماق مشکل

Qačmaq asandur; ğalaba qilmaq muškil.

Fleeing is easy; achieving victory is hard.

10.13 Declined Pronouns

The personal pronouns can take somewhat different forms when combined with the case suffixes:

	Dative		Accusative		Nominative
maŋa	منکا مانکا	meni	منی	män	من
sizgä	سیزکه	sizni	سیزنی	siz	سیز
saŋa	سنکا سانکا	seni	سنی	sän	سن
ularğa aŋa	اولارغه انکا	ani	انی	ul	اول
bizgä	بیزکا	bizni	بیزنی	biz	بیز
sizlärgä	سیزلارکا	sizlärni	سیزلارنی	sizlär	سیزلار
ularğa	اولارغه	ularni	اولارنی	ular	اولار

	Locative		Genitive		Ablative
mändä	مندە	meniŋ	منینک	mändin	مندین
sizdä	سیزدە	siziŋ	سیزنینک	sizdin	سیزدین
sändä	سندە	seniŋ	سنینک	sändin	سندین
anda aniŋda uniŋda	اندا انینکدە اونینکدە	uniŋ aniŋ	اونینک انینک	andin uniŋdin aniŋdin	اندین اونینکدین انینکدین
bizdä	بیزدە	biziŋ	بیزنینک	bizdin	بیزدین
sizlärdä	سیزلاردە	sizlärniŋ	سیزلارنینک	sizlärdin	سیزلاردین
ularda	اولاردە	ularniŋ	اولارنینک	ulardin	اولاردین

10.14 Partitive Use of the Ablative *-din* -دین

Recall that the Ablative suffix -دین *-din* can also have a Partitive meaning (3.3.2). That is, it can mark a direct object of which only part is affected by the action. ex. یغاچدین ال- *yağačdin al-* "to take some wood" vs. یغاچنی ال- *yağačni al-* "to take the wood"

10.15 Transliterations and Translations

10.15.1 Passage One

Risāla-ye Tömürčilik. *Bismillāhu ʻr-raḥmanu ʻr-raḥīm*.

Al-ḥamdu lillāh rabbi ʻl-ʿālamīn. Wa ʻl-ʿāqibatu lil-muttaqīn. Wa ʻl-ṣalāhu wa ʻs-salām ʿalà rasūla Muḥammad wa alahi wa aṣḥābaha ajmaʿīna.

Amma baʿd: ḥażrat-i Imām Jaʿfarī Ṣādiq wä rahnumā-ye mufāwiq (*ražī allāhu ʿanhu!*) andağ riwāyat qilurlar kim, ḥażrat-i Dāwud (*ʿalayhi ʻs-salām!*) dāyim al-awqāt qawmlarini īmānğa daʿwat qilur erdilär. Kāfirlar īmān eytğali unamadilar. Nāgāh ğamkīn bolup olturup idilär. Ḥażrat rabbu ʻl-ʿizzatdin farmān boldike, "Ay, Jibrāʾīl! Dāwudgä ayğil, ʻÄmdi qawmini īmānğa daʿwat qilsun!'" dedilär. Ḥażrat-i Dāwud ānčunān saʿī qildikim bolmadilar. Ḥażrat-i Jibrāʾīl (*ʿalayhi ʻs-salām!*) kelip, dedike, "Ay, Dāwud! Ämdi qawmiŋni īmānğa daʿwat qilmağil," dedi, "čūnke Allāh taʿālà balā ibarur." Ḥażrat-i Dāwud (*ʿalayhi ʻs-salām!*) dedike, "Män nemä iš qilurmän?" dedi.

The Manual of Blacksmithing. In the Name of God, the Compassionate and the Merciful.

Praise be to God, the Lord of the Worlds. "The sequel is for those who keep their duty." And peace and blessings be upon his Messenger Muḥammad and upon all his family and companions.

The Great Imam Jaʿfar al-Ṣadiq, the commensurate guide, related the story that Dawud (peace be upon him!) always called his people to the faith. The nonbelievers refused to profess the faith. Suddenly, he became tired and sat down.

The Lord of Glory said, "Oh, Jibra'il! Tell Dawud at last to call his people to the faith."

Dawud put in such effort, with no result.

Jibra'il (peace be upon him!) came and said, "Oh, Dawud! Now stop calling your people to the faith, for God will send a disaster."

Dawud (peace be upon him!) said, "What should I do?"

10.15.2 Passage Two

Ḥażrat-i Jibrāʾīl (*ʿalayhi 's-salām!*) dargāh-i ḥaqqgä barip, ḥażrat-i Dāwud sözini qildilar. Ḥażrat ḥaqq subḥānà ahangirlik kasb qilmaqğa buyurdilar. Ḥażrat-i Jibrāʾīl (*ʿalayhi 's-salām!*) ḥażrat-i Dāwudğa kelip dedike, "Ay, Dāwud! Saŋa ahangirlik kasb farmān boldilar." Ḥażrat ḥaqq subḥāna wa taʿallàğa ḥażrat-i Dāwud munājāt qildilar kim, dedike, "Ay, ṗarwardigārim, här kārlar saŋa asān, wä bizlärgä muškil turur!"

Šul sāʿatdä farmān boldike, "Ay, Jibrāʾīl! Jannatdä bir qoy wä bir taš yaratkanmän. Ani alip kälgil," dedi. Darḥāl ḥażrat-i Jibrāʾīl alip käldilär. Ṭūbà daraḫtidin alip keldilär. "Daraḫt-i Ṭūbīdin alğan yağačni maḥkam qilğil," dedi. "Bihištdin paluk [NB: written لولب here] alip kälgil," dedi. Darḥāl alip käldilär. Az barā-ye ahangirlik asbāblarini muhayyā qildilar. Wä yänä farmān boldike, "Dam basğil," dep ḥażrat-i Mikāʾīl wä Asrāfīl wä ʿAźrāʾīl wa Jibrāʾīl (ʿalayhimmi [wa] 's-salām!) tört farišta[-ye] muqarrib ātešdānniŋ tört purčinida dam basdilär. Nāgāh Allah taʿallà raḥmat nažari birlä ātešdānğa qaradi. Darḥāl qiynadi.

Jibra'il (peace be upon him!) went to the presence of God and talked to Him about Dawud. God the Highest ordered him to take on the profession of blacksmithing. Jibra'il (peace be upon him!) came to Dawud and said, "Oh, Dawud! The profession of blacksmithing has been ordered unto you." Dawud prayed to God the Highest, saying, "Oh, God, every craft is easy for you, and difficult for us!"

At that time, He said, "Oh, Jibra'il! In Paradise I have created a sheep and a stone. Bring them." Immediately Jibra'il brought them. He also brought part of the Tree of Tuba. "Now seize the wood from the Tree of Tuba firmly." "Bring a smith's hammer from Heaven," he said. He brought it immediately. He prepared all of the tools for blacksmithing. When He said, "Blow!" the four angels familiar to God Mika'il, Asrafil, Azra'il, and Jibra'il (peace be upon them!) on the four corners of the brazier blew. Suddenly, God with his compassionate brilliance looked upon the brazier. All at once it heated up.

10.16 Further Reading and Study

The *risāla* is such a common genre that examples of it abound in collections of texts. This is an excellent genre for practicing one's reading skills because it tends to be written in fairly straightforward language, has frequent repetition of terms and grammar, and includes short, entertaining stories.

The Lund University Library in Lund, Sweden, holds numerous other *risāla*s at varying degrees of preservation. All of the following and more are available in digital format online:

- Jarring Prov. 45 is a different *risāla* of the blacksmiths;
- Jarring Prov. 2 contains three *risāla*s, of the vegetable oil-makers, the famers, and the weavers;
- Jarring Prov. 36 is the *risāla* of the butchers;
- Jarring Prov. 43 and 500 both present *risāla*s of the shoemakers;
- Jarring Prov. 397, a very interesting *risāla* of the merchants, specifically those who sell perfume.

Most of the scholarship on *risāla*s is in Russian, with the exception of Elif Dağyeli's *"Gott liebt das Handwerk": Moral, Identität und religiöse Legitimierung in der mittelasiatischen Handwerks-risāla* (Wiesbaden: Reichert Verlag, 2011).

For a discussion in English of craft guilds and *risāla*s that summarizes much of the relevant Russian literature, see Z. Jasiewicz, "Professional Beliefs and Rituals among Craftsmen in Central Asia: Genetic and Functional Interpretation," in Shirin Akiner, ed., *Cultural Change and Continuity in Central Asia* (London: Kegan Paul International, 1991), 171–180.

Chapter 11
Babur's Description of Ferghana

11.1 Introduction

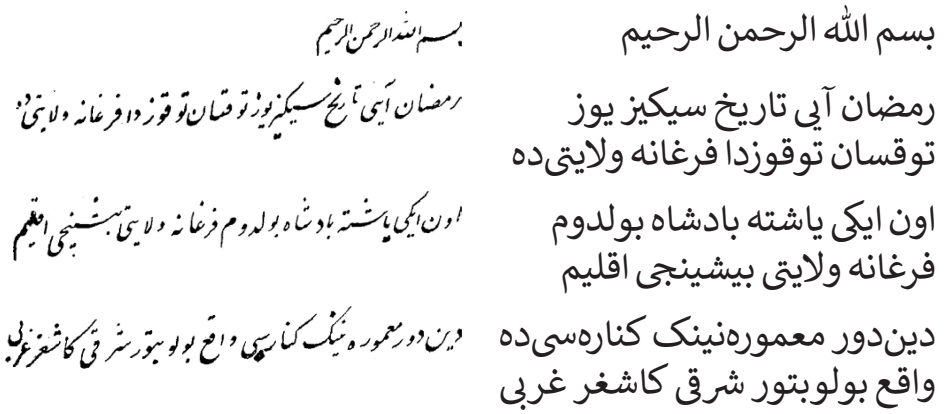
It has all been leading up to this. Our next step is to get a taste of an extended narrative, learn to handle complicated grammar and a large amount of unfamiliar vocabulary, and (if you wish) practice reading manuscript sources in fairly good handwriting. By now, you are already prepared to start reading that great classic of Chaghatay prose, the *Bāburnāma*.

The بابرنامه *Bāburnāma* ("Book of Babur") was written by the first ruler of the Mughal Empire, Ẓahīr ud-Dīn Bābur (1483–1530). It is remarkable in large part because it is an autobiography that recounts not only Bābur's conquests and failures, his military adventures in Central Asia and India, but also such sensitive events as his first time attending a drinking party. For this reason, the *Bāburnāma* has attracted significant scholarly attention, including translations by Annette Beveridge and Wheeler M. Thackston, and an outstanding scholarly edition by Mano Eiji (*Bāburu-nāma no kenkyū*, vol. 1 [Tokyo, 1995]).

These passages are taken from the Hyderabad manuscript of the *Bāburnāma* as it was printed in Annette Beveridge's 1905 edition. Beveridge's reproduction is in turn reproduced here with permission of the E. J. W. Gibb Memorial Trust. The images have been altered slightly for clarity.

11.2 Passage One

For our first excursion, let us read the manuscript side by side with a typed version.



بسم الله الرحمن الرحيم

رمضان آیی تاریخ سیکیز یوز توقسان توقوزدا فرغانه ولایتی ده

اون ایکی یاشته بادشاه بولدوم فرغانه ولایتی بیشینجی اقلیم

دین دور معموره نینک کناره سی ده واقع بولوبتور شرقی کاشغر غربی

سمرقند جنوبی بدخشاننینک سرحدی تاغلاری و شمالیدا اکرچه بورون

شهرلار بار ایکاندور مثل المالیغ و الماتو و یانکی کیم کتبدا اُطرار بیتیرلار

مغول و اوزبک جهتی‌دین بو تاریخ‌دا بوزولوبتور اصلا معموره قالمایدور

مختصر ولایتتور اشلیغ و میوه‌سی فراوان کِرداکِردی تاغ واقع بولوبتور

غربی طرفی‌دا کیم سمرقند و خجند بولغای تاغ یوقتور اوشبو جانب‌تین

اوزکا هیچ جانب‌تین قیش یاغی کیلاالماس سیحون دریاسی کیم خجند سویی‌غه

مشهوردور شرق و شمال طرفیدین کیلیب بو ولایت‌نینک ایچی بیلا اوتوب

غرب ساری اقار خجندنینک شمالی و فناکِتنینک جنوبی طرفیدین کیم حالا شاهرخیه‌غه

مشهوردور اوتوب ینه شمال‌غه میل قیلیب ترکستان ساری بارور ترکستاندین

خیلی قوُیراق بو دریا تمام قوُمغه سینکار هیچ دریاغه قاتیلماس

Chaghatay	Transliteration	Definition
رمضان	Ramźān	PN. the Islamic month Ramadan
فرغانه	Farğāna	PN. Ferghana, the Ferghana Valley
ولایت	wilāyat	N. country
یاش	yaš	N. year of age, e.g., اون ایکی یاش *on ikki yaš* "twelve years old"; Adj. young
اقلیم	iqlīm	N. clime, region of the world according to Ptolemy's geography
معموره	maʿmūra	N. an inhabited place, the inhabited world
کناره	kanāra	N. edge
واقع بول-	wāqiʿ bol-	V. to be (located)
شرق	šarq	N. east
غرب	ğarb	N. west
سمرقند	Samarqand	PN. place name, Samarqand, a city in today's Uzbekistan
خجند	Ḫojand	PN. place name, Khujand, a city in today's Tajikistan
جنوب	janūb	N. south
سرحدی	sarḥadd	N. border
شمال	šimāl	N. north
اکرچه	ägärčä	Conj. although
بورون	burun	Adv. before (in time)
مثل	miṯl-i	"like, as, such as"
کتب	kutub	N. books (Arabic plural of کتاب *kitāb* "book")
بیت-	bit-	V. write
مغول	Moğul	PN. Mongol
جهت	jihat	N. direction
اصلا	aṣlan	Adv. never, none
مختصر	muḫtaṣar	Adj. minor, insignificant
اشلیغ	ašliğ	N. foodstuffs
فراوان	farāwān	Adj. abundant

Chaghatay	Transliteration	Definition
کرداکرد	girdāgird	N. area all around
جانب	jānib	N. side, direction
اوزکا	özgä	Adj. apart from X (X-دین اوزکا)
قیش	qiš	N. winter
یاغ	yağ	N. rain
سیحون دریاسی	Sayḥūn daryāsi	PN. the Jaxartes River
مشهور	mašhūr	Adj. famous, known
ایچ	ič	N. inside, interior
بیلا	bilä	Postposition. same as برله ,بیلان, etc.: "with," "by means of"; here, "through"
ساری	sāri	Postposition. in the direction of
فناکِت	Fanākit	see شاهرخیه
حالا	ḥālā	Adv. still
شاهرخیه	Šāhruḫiya	PN. place name, Shahrukhiya near Tashkent
میل قیل-	mayl qil-	V. incline
ترکستان	Turkistān	PN. the town of Turkistan in present-day Kazakhstan
خیلی	ḫaylī	Adv. quite; still
قویي	qoyi	Adj. downstream
تمام	tamām	Adj. complete
قوم	qum	N. sand
سینک-	siŋ-	V. soak, seep
قات-	qat-	V. join, connect

11.3 دور- *-dur* and تور- *-tur*

In this text, Bābur uses تور- *-tur* in place of دور- *-dur*. This is a very common phenomenon in earlier Chaghatay texts. Technically, these are slightly different words, but the meaning is the same here.

11.4 Paleography

These passages display some features of handwriting that may be unfamiliar to you now, but that are really commonplace in manuscripts.

11.4.2 Alternate Forms of ه <h>

ه <h> has different forms both in printing and in handwriting. Fortunately, they actually make it easier to identify the letter. One kind of ه, as used in this manuscript, has a small teardrop shape under the letter when it is in initial or medial position. (These forms are discussed in the section on the alphabet at the beginning of this book.)



Initial ه is thus quite easy to identify. Here you will see هر *här* "every," written ہر. Look at the word هچ *heč* "no, none" (Line 10), or rather as it is written, ہچ

You will likewise see medial ه both as ھ and with a teardrop. If it helps, you can remember the two forms as "<h> with two eyes" and "<h> with a teardrop."

11.4.2 Elongated س <s> and ش <š>



Elsewhere, س <s> is missing its teeth. It is written instead as a long, elegant line. This is a very common way of writing س <s>, so look out for it. Here in the word فارسی, the scribe has helpfully included the three dots—you will not usually have that hint.



ش <s> can be written with the same kind of line, but it will include the three dots above, as in the word یخشی *yaḫši*.

11.5 Narrative Past بدور- *-bdur*/بتور- *-ptur*

Chaghatay uses a special verbal suffix for actions that took place in the unknowable past, as in stories or in historical narratives. The suffix is simply a combination of the Perfective Converb ب- *-p* and the copular دور- *-dur*: بدور- *-pdur*. We can translate it as, "it seems that" or "it is said that."

This suffix follows the rules of roundedness harmony when it is added to a verb stem. That is, if the verb ends in a vowel, just add the suffix; if it ends in ا- *-a/-ä*, then a consonant, add یبدور- *-ipdur*; if it ends in و- *-o/-u*, then a consonant, add وبدور- *updur*; and if it ends in و- *-ö/-ü*, then a consonant, add وبدور- *-üpdur*.

Personal suffixes can be added. The negative form includes the infix ما- *-ma-/-mä-*.

قیلیبدورسن	qilipdursän	It is said that you did	انکلامابدورمیز	aŋlamapdurmiz	It seems we did not listen
واقع بولوبدور	wāqiʿ bolupdur	It seems there was	برمابدورلار	bärmäpdurlar	It is said that they did not give

The *Bāburnāma* uses the Narrative Past to indicate nearly everything that happened in the past, sometimes even if Babur himself witnessed it.

11.6 Adjectival Suffix ی- *-ī*

In these two passages, you will see many examples of words that end in ی- *-ī*. There are plenty of similar words that end in ی- *-i*. You can see why it might be easy to mix these up.

Let us contrast the words *šimāl* شمال "north," *šimāli* شمالی "the north of . . .," and *šimālī* شمالی "northern."

Šimāl شمال "north" is a familiar noun.

Šimāli شمالی, as in *Andijānniŋ šimāli* "north of Andijan," is simply this noun with a possessive suffix.

If we add the suffix *-ī* ی-, we get an adjective: *šimālī* شمالی "northern." The same is true if we add *-ī* ی- to any place name: *Andijānī* اندجانی "from Andijan," *Samarqandī* سمرقندی "from Samarqand," and so on.

What about ordinary nouns? *Šahar* شهر "city" can become *šaharī* شهری "urban." *Bāzār* بازار "bazaar, market" can become *bāzārī* بازاری "of the bazaar." You see how the pattern works.

This suffix, however, is not native to Chaghatay—it comes from Persian. It cannot be applied to any word, but only to things like place names and words that are already of Persianate origin. In Persian, the suffix has several variations when it comes after an adjective, which you can look out for: *-gī* گی-, *-wī* وی-. Herat's adjective form, for example, is *Herawī* هروی "of Herat."

11.7 *ikän* ایکان

Ikän ایکان is used to indicate uncertain knowledge in the present or past. It comes at the end of a sentence. Contrast sentences with *bar* بار and *yoq* یوق:

کاشغرده چونک مسجد بار ایکان

Kāšğarda čoŋ masjid bar ikän.

It is said there was a large mosque in Kashgar.

کاشغرده چونک مسجد بار

Kāšğarda čoŋ masjid bar.

There is a large mosque in Kashgar.

کاشغرده چونک مسجد یوق ایکان

Kāšğarda čoŋ masjid yoq ikän.

It is said there is/was not a large mosque in Kashgar.

کاشغرده چونک مسجد بار ایدی

Kāšğarda čoŋ masjid bar idi.

There was a large mosque in Kashgar.

And with *dur* دور- and *emäs* ایماس:

سیحون سویی ساوق ایکان

Sayḥūn suyi sawuq ikän.

They say the Jaxartes waters are cold.

سیحون سویی ساوق‌دور

Sayḥūn suyi sawuqdur.

The Jaxartes waters are cold.

سیحون سویی ساوق ایماس ایکان

Sayḥūn suyi sawuq emäs ikän.

They say the Jaxartes waters are/were not cold.

سیحون سویی ساوق‌دور

Sayḥūn suyi sawuq emäs idi.

The Jaxartes waters were not cold.

11.8 *-ğay/-gäy* -غای -کای

The suffix *-ğay/-gäy*, in its narrow usage, indicates an imperative much like *-sun* -سون (10.9). It expresses a wish or indirect command: -غای/-کای V-*ğay/-gäy* "may he/she/it V!" کلکای *kälgäy* "Let her come!/May she come!/They ought to come!"

In this passage of the *Baburnama*, however, the *-ğay* suffix expresses uncertain knowledge. The sentence reads, سمرقند و خجند بولغای *Samarqand wä Ḫujand bolğay* "ought to be Samarqand and Khujand."

11.9 The Abilitative -ال -ا *-a al-* -ال -ی *-y al-*

Here is how Chaghatay expresses someone's ability, whether they "can" do something.

Take the verb stem, and add -ا *-a/-ä*, for example, برا *berä*, اولتورا *oltura*. (This suffix is a kind of gerund used mainly for this purpose. We will revisit it in 12.5.)

Next, add the verb -ال *al-* "to take," and then conjugate as normal:

کورا الماس‌من	دیا الماس ایکان	ایچا الادور	بارا الماس ایکان‌میز
körä almasmän	*deyä almas ikän*	*ičä aladur*	bara almas ikänmiz
I cannot see.	It seems they cannot say.	She can drink.	It seems we cannot go.

If the stem ends in a vowel, we must use -ی *-y* instead of -ا *-a/-ä*.

اونای الماسمیز	ایستای الاسیزلارمو
unay almasmiz	*istäy alasizlärmu*
We cannot consent.	Can you search?

11.10 Comparative -راق/-راک *-raq/-räk*

In this text, there are several examples of the suffix -راق/-راک *-raq/-räk*. In each of these cases, this suffix is used to show a *comparison*:

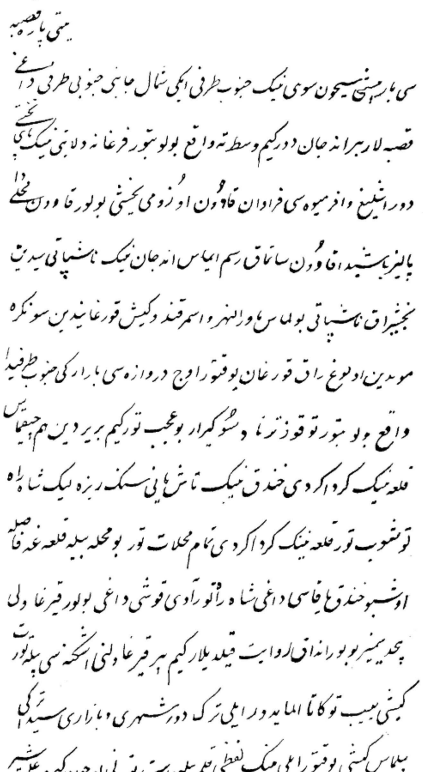
ترکستاندین خیلی قویراق بو دریا تمام قومغه سینکار	اندجان‌نینک ناشپاتی‌سیدین یخشیراق ناشپاتی بولماس	موندین اولوغراق قورغان یوقتور
Turkistāndin ḫeli qoyiraq bu daryā tamām qumğa siŋar.	*Andijānniŋ našpatisidin yaḫširaq našpati bolmas.*	*Mundin uluğraq qurğan yoqtur.*
Further downstream from Turkistan, this river seeps completely into the sand.	There are no better pears than the pears of Andijan.	There is no greater fortress than this.

See a pattern? -راق/-راک *-raq/-räk* is usually used with -دین *-din* to show comparison: X Y-din Adj-raq = "X is more Adj than Y."

کاشغر ارک‌یدین یارکند قلعه‌سی خیلی چونک‌دور	اندجان سمرقنددین مشهورراق
Kāšğar argidin Yārkand qalʿasi ẖeli čoŋdur.	*Andijān Samarqanddin mašhūrraq*.
The fortress of Yarkand is much larger than the citadel of Kashgar.	Andijan is more famous than Samarqand.

11.11 Passage Two

Now that you are getting used to the handwriting, try reading the whole passage with the typed version below it.



ییتی پاره قصبه‌سی بار بیشی سیحون سویی‌نینک جنوب طرفی ایکی شمال جانبی جنوبی طرفی‌داغی قصبه‌لار بیر اندجان‌دور کیم وسطته واقع بولوبتور فرغانه ولایتی‌نینک پای‌تختی‌دور اشلیغی وافر میوه‌سی فراوان و اوزومی یخشی بولور قاوون محلی‌دا پالیز باشیدا قاوون ساتماق رسم ایماس اندجان‌نینک ناشپاتی‌سیدین یخشیراق ناشپاتی بولماس ما ورا النهردا سمرقند و کیش قورغانیدین سونکره موندین اولوغ‌راق قورغان یوقتور اوج دروازه‌سی بار ارکی جنوب طرفیدا واقع بولوبتور توقوز توقوز

ترناو سو کیرار بو عجب‌تور کیم بیر یردین هم چیقماس قلعه‌نینک کرداکردی خندق‌نینک تاش یانی سنک ریزه‌لیک شاه راه توشوب‌تور قلعه‌نینک کرداکردی تمام محلات‌تور بو محله بیله قلعه‌غه فاصله اوشبو خندق یاقاسی داغی شاه راه‌تور اوی قوشی داغی کوب بولور قیرغاولی بیحد سیمیز بولور انداق روایت قیلدیلار کیم بیر قیرغاولنی اشکنه‌سی بیله تورت کیشی ییب توکاتاالمایدور ایلی تورک‌دور شهری و بازاری‌سیدا ترکی بیلماس کیشی یوقتور ایلی‌نینک لفظی قلم بیله راست‌تور نی اوچون کیم میر علی شیر نوائی‌نینک مصنفاتی باوجود کیم هری‌دا نشو و نما تابیپ‌تور بو تیل بیله دور ایلی‌نینک آرَاسیدا حسن خیلی باردور خواجه یوسف کیم موسیقی‌ده مشهوردور اندجانی‌دور هواسی‌نینک عفونتی بار کوزلار ایل بیزکاک کوب بولور

Chaghatay	Transliteration	Definition
پاره	pāra	(measure word); N. piece
قصبه	qaṣaba	N. fortress
داغی	dağı; -dağı	Adv. also, more; = *-daki*/*-däki* -داکی (14.13) "that which is on X" (*janūbī ṭarafdağı* "that which is on the south side")
اندجان	Andijān	PN. Andijan, in present-day Uzbekistan
وسط	wasaṭ	N. middle
پای‌تخت	pāy-taḫt	N. capital city
وافر	wāfir	Adj. abundant
اوزوم	üzüm	N. grape
قاوون	qawun	N. melon
محل	maḥall	N. time, season
پالیز	pālīz	N. orchard, melon patch
ناشپاتی	našpati	N. pear
ما ورا النهر	Mā warā 'n-nahar	PN. "The Land Beyond the River," Transoxiana, Mawarannahar (NB: when reading out loud, most pronounce it like "Mawranahar")
کیش قورغانی	Keš qurğani	the fortress of Kesh, present-day Shahrisabz in Uzbekistan
قورغان	qurğan	N. fortress
سونکره	soŋra	Adv. later; Adj. after, beyond
اولوغ	uluğ	Adj. great
ارک	arg	N. citadel
ترناو	tirnäw	N. irrigation canal

Chaghatay	Transliteration	Definition
کیر-	kir-	V. to enter
عجب	ʿajab	Adj. remarkable
خندق	ẖandaq	N. trench
یان	yān	N. side
سنک ریزه	saŋ-reza	N. gravel (→ سنک ریزه‌لیک "gravelly")
شاه راه	šāh rāh	N. a highway ("royal road")
راه	rāh	N. road
توش-	tüš-	V. to be situated; to dismount; to fall
قلعه	qalʿa	N. fortress
محلات، محله	maḥallat, maḥalla	N. neighborhood, quarter or area of a town; outlying region of a settlement
یاقا	yaqa	N. edge
آو	aw	N. hunt; hunting
اوی	awī*	Adj. for hunting
قوش	quš	N. bird; fowling
قیرغاول	qirğawul	N. pheasant
بیحد	bē-ḥadd	Adj./Adv. without limit, innumerable
سیمیز	semiz	Adj. fat
اشکنه	iškana*	N. soup, stew
توکات-	tügät-	V. to finish
ایل	el	N. nation, people
تورک	Türk	PN. Turk
شهری	šaharī	Adj. of the city
بازاری	bāzārī	Adj. of the bazaar
ترکی	Turkī	PN. the Turkic language
لفظ	lafaẓ	N. word
قلم	qalam	N. speech; pen
راست	rāst	Adj. true, correct
نی	ne	"what"; same as نمه *nemä*
میر علی شیر نوائی	Mīr ʿAlī Šer Nawāʾī	PN. Mir ʿAli Sher Navai (1441–1501), famed poet, writer, and patron

Chaghatay	Transliteration	Definition
مصنفات	muṣannafāt*	N. compositions (plural of Persian مصنفه *muṣannafa*)
باوجود کیم	bā-wujūd kim	Conj. although, despite the fact that
هری	Harī	PN. a way of saying "Herat" هرات, a city in present-day Afghanistan
نشو و نما	našw wa namā	N. development, growth
تیل	til	N. language, tongue
تاب-	tap-	V. to find
آرا	ara	N. space between, among → آراسیده *arasida* "among them"
حسن	ḥusn	N. beauty
یوسف	Yūsuf	man's name
موسیقی	mūsīqī	N. music
اندجانی	Andijānī	Adj. from Andijan
عفونت	ʿafūnat*	N. putridity
کوز	küz	N. autumn
بیزکاک	bezgäk	N. a disease, possibly an inflammation, possibly malaria

11.12 Persian Prefixes 1: بی *bē-* "without"

As you are by now very much aware, Persian had a profound influence on Chaghatay writing. Some would go so far as to say that, without a strong admixture of Persian vocabulary, a text is not properly Chaghatay—just "Turki." As we slowly climb the ladder into more refined language, we will see more and more Persian phrases especially. We will only rarely encounter Persian verbs, however—generally speaking, Chaghatay simply uses large numbers of Persian adjectives and nouns.

Here we have a common Persian prefix بی *bē-* "without." Any reasonably well-educated reader or writer of Chaghatay would have recognized this prefix from their study of Persian.

This prefix attaches to a noun and creates an adjective or adverb. It is normally only used with nouns of Arabic or Persian origin.

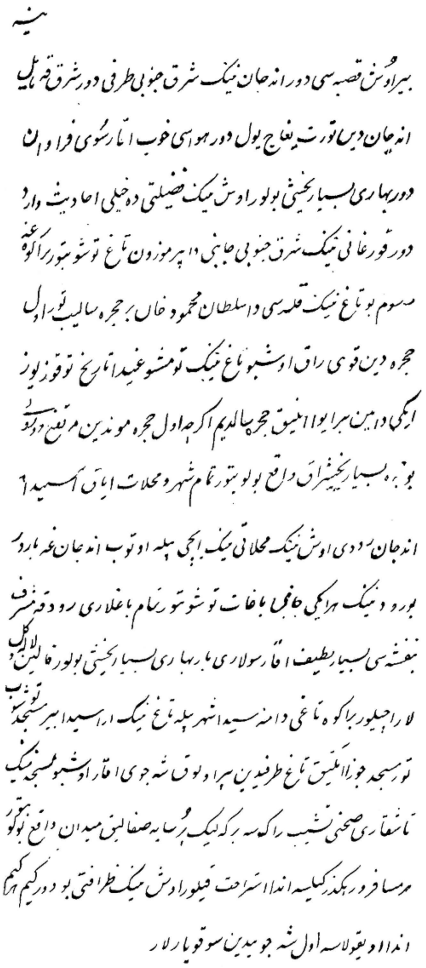
قیرغاولی بیحد سیمیز بولور	همه فرزندلاریم بی‌غم بولغای	پادشاه بی‌مثال
Qirğawuli bē-ḥadd semiz bolur.	*Hämmä farzandlarim bē-ğam bolğay.*	*pādišāh-i bē-miṯāl*
The pheasants there are extremely fat.	May all of my children be without suffering.	a king without equal
(Literally: The pheasants are fat without limit.)		

We will visit this prefix's opposite, -با *bā-* -ب *ba-* "with," in 14.7.

11.13 Paleography: پ as چ, بی as جی

Notice how the scribe has written بی *be* پ in بیشی with three dots as though it were *p*: پشی. This is a fairly common shorthand. It simply combines the dots from ب and ي into a single پ. The same is sometimes true of جی, in which the three total dots of ج and ي make one cluster: چ.

11.14 Passage Three



ینه بیر اوُش قصبه‌سی‌دور اندجان‌نینک شرق جنوبی طرفی‌دور شرق‌قه مایل اندجان‌دین تورت یغاچ یول‌دور ہواسی خوب اقار سُوی فراوان‌دور بهاری بسیار یخشی بولور اوش‌نینک فضیلتی‌ده خیلی احادیث واردور قورغانی‌نینک شرق جنوبی جانبی‌دا پر موزون تاغ توشوبتور براکوه‌غه موسوم بو تاغ‌نینک قله‌سی‌دا سلطان محمود خان بر حجره سالیب‌تور اول حجره‌دین قوی‌راق اوشبو تاغ‌نینک تومشوغیدا تاریخ توقوز یوز ایکی‌دا مین بر ایوانلیق حجره سالدیم اکرچه اول حجره موندین مرتفع‌دور ولی بو حجره بسیار یخشیراق واقع بولوبتور تمام شهر و محلات ایاق آستیدا اندجان رودی اوش‌نینک محلاتی ایجی پله اوتوب اندجان‌غه بارور بو رودنینک هر ایکی جانبی باغات توشوبتور تمام باغلاری رودقه مشرف بنفشه‌سی بسیار لطیف اقار سولاری بار بهاری بسیار یخشی بولور قالین لاله و کل‌لار

اچیلور براکوه تاغی دامنه‌سیدا شهر پله تاغ‌نینک اراسیدا بیر مسجد توشوب‌تور مسجد جوزا آتلیق تاغ طرفیدین پر اولوق شه جوی اقار اوشبو مسجدنینک تاشقاری صحنی نشیب‌راک سه‌برکه‌لیک بُرسایه صفالیق میدان واقع بولوبتور ہر مسافر و رہکذر کیلسه اندا استراحت قیلور او[با]ش‌نینک ظرافتی بودور کیم ہر کیم اندا اویقولاسه [شه]جویدین سو قویارلار

Chaghatay	Transliteration	Definition
اوش	Oš	PN. Osh, city in present-day Kyrgyzstan
مایل	māyil	Adj. toward, inclining
یغاچ	yağač	N. league (unit of distance)
خوب	ḫūb	Adj. good; Adv. well
بهار	bahār	N. spring
بسیار	besyār	Adv. very
فضیلت	faẕīlat	N. excellence
احادیث	aḥādīṯ*	N. sayings (Arabic plural of خدیث *ḥadīṯ*)
وارد	wārid*	Adj. informed, known
موزون	mawzūn*	Adj. balanced in its proportions
براکوه	Bara Kuh	PN. Bara Kuh mountain
موسوم	mawsūm	Adj. known as
قله	qulla	N. peak, summit
سلطان محمود خان	Sulṭān Maḥmūd Ḫan	PN. Sultan Maḥmud Khan
حجره	ḥujra	N. chamber; pavilion
تومشوغ	tumšuğ	N. spur, subpeak; bill, muzzle, snout
ایوان	aywān	N. portico, porch, verandah
مرتفع	murtafiʿ*	Adj. high up
ولی	walī	Conj. but, nevertheless
ایاق	ayaq	N. foot; bottom
رود	rōd*	N. river
مشرف	mušrif	Adj. overlooking
بنفشه	binafša	N. violet
لطیف	laṭīf	Adj. elegant
قالین	qalin	Adj. thick

Chaghatay	Transliteration	Definition
لاله	lāla	N. tulip
كل	gul	N. rose
-اچ	ač-	V. to open
-اچيل	ačil-	V. to bloom (passive of -اچ *ač-* "to open")
دامنه	dāmana	N. foot of a mountain
مسجد	masjid	N. mosque
جوزا	Jawzā	PN. the constellation of Gemini
اولوق	uluq	Adj. great (variant of اولوغ)
شه	šah	variant of شاه *šāh*
شاه جوی	šāh jōy	N. large irrigation canal ("royal canal")
جوی	jōy	N. canal
تاشقاری	tašqari	Adj. external, outside
صحن	saḥn	N. courtyard
نشيب	našīb*	Adj. down a hill
سه‌برکه	se-barga*	N. clover (literally "three-leaf")
پرسايه	pur-sāya*	Adj. shady (< *pur* پر "full of" + *sāya* سايه "shade"
صفاليق	ṣafāliq	Adj. pleasant
صفا	ṣafā	N. pleasantness
ميدان	maydān	N. square; field
مسافر	musāfir	N. traveler
رهگذر	rah-guźar*	N. wayfarer, traveler upon the road
استراحت	istirāḥat	N. resting place
اوباش	awbāš*	N. rabble, urchins
ظرافت	ẓarāfat	N. joke, prank
-قوی	quy-	V. to pour

11.15 Persian Plurals: -ات *-āt* and -ان *-ān*

The word باغات is unlikely to appear in your dictionary. This is because it is the word باغ *bāğ* "orchard" made plural in the Persian manner, by adding the suffix -ات *-āt*.

You will see other nouns pluralized with the suffix ان- *-ān*, such as یاران *yārān* "friends." When a noun ends in a vowel, sometimes a consonant is added before the suffix, as in خواجکان *ẖʷājagān* "khwajas."

11.16 Transliterations and Translations

Passage One

Ramżān ayi, tārīẖ-i säkkiz yüz toqsan toqquzda, Farğāna wilāyatida on ikki yašta pādišāh boldum.

Farğāna wilāyati bäšinči iqlīmdindur. Maʿmūraniŋ kanārasida wāqiʿ boluptur. Šarqi Kašğar; ğarbi Samarqand; janūbi Badaẖšanniŋ sarḥaddī tağlari; wä šimālida ägärčä burun šaharlär bar ikändur, miṣl-i Almaliğ wä Almatu wä Yangī, kim kutubda Uṭrār bitirlär, Moğul wä Özbäk jahatidin bu tārīẖda buzuluptur. Aṣlan maʿmūra qalmaydur.

Muẖtaṣar wilāyattur. Ašliğ wä mewäsi farāwān. Girdāgirdi tağ wāqiʿ boluptur. Ğarbī ṭarafida, kim Samarqand wä Ḫojand bolğay, tağ yoqtur. Ušbu jānibtin özgä heč jānibtin qiš yağı kelä almas.

Sayẖūn daryāsi, kim Ḫojand suyiğa mašhūrdur, šarq wä šimāl ṭarafidin kelip, bu wilāyatniŋ iči bilä ötüp, ğarb sāri aqar. Ḫojandniŋ šimāli wä Fanākatniŋ janūbi ṭarafidin, kim ḥālā Šāhruẖiyağa mašhūrdur, ötüp, yänä šimālğa mayl qilip, Turkistān sāri barur. Turkistāndin ḫelī qoyiraq bu daryā tamām qumğa siŋär. Heč daryāğa qatilmas.

In the month of Ramadan, in the year 899, in the country of Ferghana, at the age of twelve, I became king.

The country of Ferghana belongs to the fifth clime. It is situated on the edge of the settled world. To its east is Kashgar; to its west, Samarqand; to its south, the border mountains of Badakhshan; and to the north, although they say there used to be cities there—like Almaligh and Almaty, and Yangi, which is written "Utrar" in the books—they were destroyed in this age by the Mongols and Uzbeks. Not a trace of their inhabitation remains.

It is a minor country. Its foodstuffs and fruit are abundant. All around it are mountains. To the west, which ought to be Samarqand and Khojand, there are no mountains. The winter rains cannot come from any direction but this direction.

The Jaxartes (Sayhun) River, which is known at the Khojand Water (River), comes from the east and north. It passes through this country and flows westward. It passes north of Khojand and south of Fanakat, which is still known as Shahrukhiya, turns north again, and goes toward Turkistan. A ways downriver from Turkistan, this river seeps completely into the send. It is not joined with any other river.

Passage Two

Yätti pāra qaṣabasi bar. Beši Sayẖūn suyiniŋ janūb ṭarafi. Ikki šimāl jānibi.

Janūbī ṭarafi daği qaṣabalar: bir Andijāndur, kim wasaṭta wāqiʿ boluptur. Farğāna wilāyatiniŋ pāytaẖtidur. Ašliği wāfir. Mewäsi farāwān, wä üzümi yaẖši bolur. Qawun maḥallida, pālīz bašida qawun satmaq rasm emäs. Andijānniŋ našpatisidin yaẖširaq našpati bolmas. Mā warā ʻn-naharda Samarqand wä Keš qurğanidin soŋra, mundin uluğraq qurğan yoqtur. Üč darwāzasi bar. Argi janūb ṭarafida wāqiʿ boluptur. Toqquz tirnaw su kirär. Bu ʿajabtur kim, bir yärdin häm čiqmas. Qalʿaniŋ gardāgardi ẖandaqniŋ taš yani saŋ rezälik šāh rāh tüšüptur. Qalʿaniŋ girdāgirdi tamām maḥallāttur. Bu maḥalla bilä qalʿağa fāṣila ušbu ẖandaq yaqasi daği šāh rāhtur.

Awī quši daği köp bolur. Qirğawuli be-ḥadd semiz bolur. Andaq riwāyat qildilar kim, bir qirğawulni iškinasi bilä tört kiši yep tügätä almaydur.

Eli Türkdur. Šaharī wä bāzārīsida Turkī bilmäs kiši yoqtur. Eliniŋ lafaẓi qalam bilä rāsttur. Ne učun kim, Mīr ʿAlī Šīr Nawāʾīniŋ muṣannafāti, bā-wujud kim Harīda našw wa namā tapiptur, bu til bilädur. Eliniŋ arasida ḥusn ḫeli bardur. Ḫʷāja Yūsuf, kim mūsīqīda mašhūrdur, Andijānīdur. Hawāsiniŋ ʿafūnati bar. Küzlär el bezgäk köp bolur.

There are seven fortresses. Five of them are to the south of the Jaxartes (Sayhun) River. Two are to the north.

Fortresses to the south: one is Andijan, which is located in the middle. It is the capital of Ferghana. Its foodstuffs are abundant. Its fruits are plentiful, and its grapes are good. In melon season, it is not the custom to sell melons at the head of the melon path. [Meaning: Melons are so plentiful, there is no point in charging for them.] There are no pears better than the pears of Andijan. In Mawarannahar, apart from the fortresses of Samarqand and Kish, there is no greater fortress. It has three gates. Its citadel is located on the south side. Nine streams of water enter it. The strange thing is, nowhere does any water exit. On the stone side of the trench that surrounds the fortress, there is a highway made of gravel. All around the fortress, there are neighborhoods. Along the edges of the trench that divides the neighborhoods from the fortress, there is another highway.

Its game birds are also plentiful. Its pheasants are extremely fat. They say that four people cannot finish one pheasant and its soup.

Its people are Turks. There is no one among the people of the city or the people of the market who does not know Turki. The people's speech is just like that of the written word. This is because it is the same as the compositions of Mir ʿAli Sher Navai, although those came to fruition in Herat. A degree of beauty may be found among its people. Khwaja Yusuf, who is famous among musicians, is Andijani. There is a putridity to its weather. In the autumn, the people have a great deal of disease.

Passage Three

Yänä bir Oš qaṣabasidur. Andijānniŋ šarq janūbi ṭarafidur. Šarqqa māyil Andijāndin tört yaǧač yoldur. Hawāsi ḫūb. Aqar süyi farāwāndur. Bahāri besyār yaḫši bolur. Ošniŋ faẓīlatidä ḫaylī aḥādīṯ wāriddur. Qurǧaniniŋ šarq janūbī jānibida bir mawzūn taǧ tüšüptur. Bara Kuhǧa mawsūm. Bu taǧniŋ qullasida Sulṭān Maḥmūd Ḫan bir ḥujra saliptur. Ul ḥujradin qoyiraq ušbu taǧniŋ tumšuǧida tārīḫ-i toqquz yüz ikkidä men bir aywānliq ḥujra saldim. Ägärčä ul ḥujra mundin murtafiʿdur, walī bu ḥujra besyār yaḫširaq wāqiʿ boluptur. Tamām šahar wä maḥallat ayaq astida. Andijān rōdi Ošniŋ maḥallati iči bilä ötüp, Andijānǧa barur. Bu rōdniŋ här ikki jānibi bāǧāt tüšüptur. Tamām bağlari rōdqa mušrif. Binafšasi besyār laṭīf. Aqar sulari bar. Bahāri besyār yaḫši bolur. Qalin lāla wä gullar ačilur. Bara Kuh taği damnasida šahar bilä taǧniŋ arasida bir masjid tüšüptur. Masjid-i Jawzā atliq. Taǧ ṭarafidin bir uluq šah jōy aqar. Ušbu masjidniŋ tašqari ṣaḥni našībräk sebargalik ṣafāliq maydān wāqiʿ boluptur. Här musāfir wä rahguźar kelsä, anda istirāḥat qilur. Awbāšniŋ ẓarāfati budur, kim här kim anda oyqulasa, šah jōydin su quyarlar.

Another is the fortress of Osh. It is to the southeast of Andijan. It is four leagues' travel east of Andijan. Its weather is pleasant, its running water are plentiful. Its spring is very nice. There are quite a lot of sayings about the excellence of Osh. To the southeast of its fortress, there is a well-proportioned mountain. It is known as Bara Kuh. On the peak of this mountain Sultan Maḥmud Khan had a pavilion erected. Down from that pavilion, on a spur of this mountain, in the year 902, I had a porticoed pavilion erected. Although that pavilion is higher than this one, nevertheless, this pavilion is placed much better. The whole city and its outlying areas are at its feet. The Andijan River passes through the outlying areas of Osh and goes toward Andijan. There are orchards on either side of this river. All of the orchards overlook the river. Its violets are very elegant. There are flowing waters. Its spring is very nice. Thickly-growing tulips and

roses bloom. At the foot of Bara Kuh mountain, between the city and the mountain, there is a mosque. It is called the Mosque of Gemini. From the direction of the mountain, a great irrigation canal flows. Downhill from this mosque's courtyard is a pleasant field of clover. Every traveler who comes there makes it a resting place. The rabble have a joke, whereby whoever sleeps there, they pour water on them from the irrigation canal.

11.17 Further Reading and Study

There is no shortage of scholarship on the *Bāburnāma*. If you wish to read further, consult the editions and translations discussed in the introduction to this chapter: Beveridge, Mano, Thackston. We have only begun to scratch the surface of this remarkable book. The "translator's preface" to Thackston's translation provides illuminating discussions of the context and interpretation of the text. (*The Baburnama: Memoirs of Babur, Prince and Emperor* [New York: Modern Library, 2002]; or, for a lavishly illustrated edition [Oxford: Oxford University Press, 1996].)

Chapter 12
Abu ʻl-Ghazi's *Shajara-i Turk*

12.1 Introduction

Let us exercise your long-form reading abilities while looking at some more variations on Chaghatay grammar and orthography.

Abū ʻl-Ghāzī Bahadur (1603–1663) was the khan of Khiva. He wrote the *Shajara-i Turk* شجرهٔ ترک ("Genealogy of the Turks"), from which these passages are taken, as a history of his people, and of his own descent in particular.

The language of this piece differs both from that of Bābur and from that of the works we read earlier. You will see forms that seem to belong to Western Turkic (languages like Tatar and Ottoman) intermingled with the Eastern Turkic Chaghatay. This is partly because the work was composed in Khiva, which is further to the west than the places we have visited so far, and because it remained very popular in the general area of the Caspian Sea. Abū ʻl-Ghāzī himself and the scribes who followed him would not necessarily have seen stark differences between kinds of Turkic. Rather, as Abū ʻl-Ghāzī would have put it, all of those variations belonged to a continuum of languages called "Turkī," "speech of the Turks."

The manuscript here is adapted from Uppsala University Library MS O Vet. 60, and its origins are worth remarking upon. It was first collected in Siberia by P. Schönström while he was imprisoned, probably on account of the Great Northern War between Sweden and Russia. Schönström apparently worked on a rough translation into German with some of his fellow prisoners, and then donated the manuscript to the library in 1722. This means that the manuscript is not too much younger than Abū ʻl-Ghāzī himself. The manuscript catalog refers to the language as "rude Tatar, but in a clear script" (*Catalogi*, 189–190).

Abū ʻl-Ghāzī's work has received significant scholarly attention over the past couple of centuries. Multiple translations of varying quality have been rendered in English, Russian, German, French, numerous modern Turkic languages, even Latin! This is because it was one of the first long-form histories of the region that European Orientalists learned about.

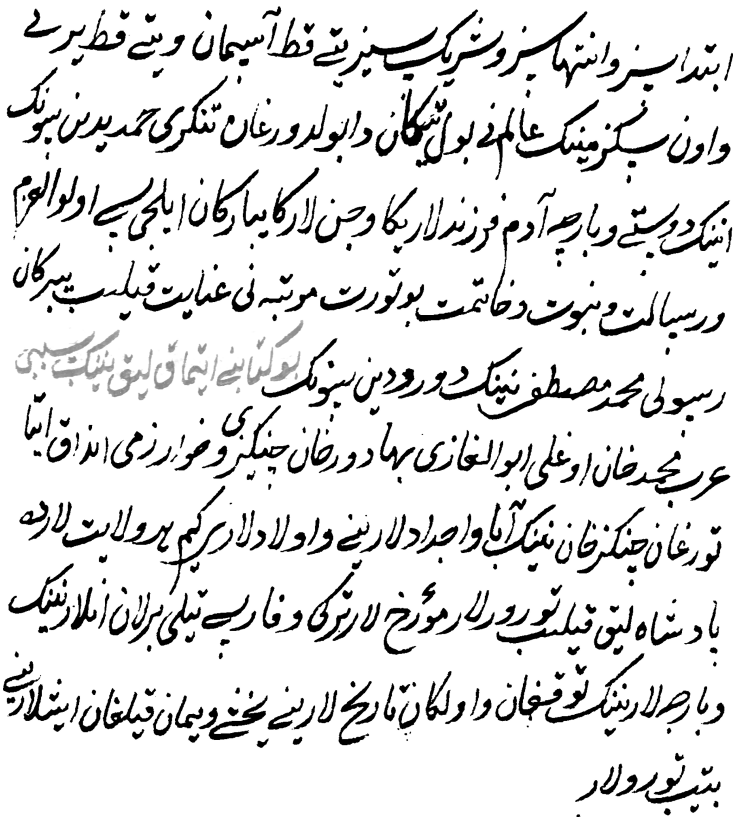
12.1.1 Looking Up Texts

In order to find out more about this text, you would first look in H. F. Hofman's *Bibliographical Survey of Turkish Literature* (Leiden: Brill, 1969). The *Survey* is technically incomplete—only "Volume III" exists—but it still provides some 1,380 pages of detailed descriptions of Chaghatay manuscripts and prints, their histories, where to find them, and who had written about them as of the late 1960s.

Texts in the *Survey* are listed alphabetically by author's name. Abū ʻl-Ghāzī's *Shajara-i Turk* is found under A, so it is fairly early in the *Survey*: "Volume III," Part 1, pages 17–32. Bābur is listed under B in Part 1, pages 162–183.

12.2 Passage One

The author explains his dissatisfaction with histories that have come before.



ابتداسیز و انتهاسیز و شریک‌سیز یتی قط آسمان و یتی قط یرنی و اون سکز مینک عالم‌نی بول تیکان‌دا
بولدورغان تنکری‌نینک حمدیدین سونک آنینک دوستی و بارچه آدم فرزندلاریکا و جن‌لارکا یبارکان
ایلچی‌سی اولو العزم و رسالت و نبوت و خاتمت بو تورت مرتبه‌نی عنایت قیلیب بیرکان رسولی محمد
مصطفی‌نینک درووددین سونک بو کتابنی آیتماق‌لیق‌نینک سبی عرب محمد خان اوغلی ابو الغازی
بهادور خان چنکزی و خوارزمی آنداق آیتا تورغان چنکز خان‌نینک آبا و اجدادلارینی و اولادلاری کیم
هر ولایت‌لارده پادشاه‌لیق قیلیب تورورلار مؤرخ‌لار ترکی و فارسی تیلی برلان آنلارنینک و بارچه‌لارنینک
توقغان و اولکان تاریخ‌لارینی یخشی و یمان قیلغان ایشلارینی بتیب تورورلار

Chaghatay	Transliteration	Definition
ابتدا	ibtidā	N. beginning
انتها	intihā	N. end
شریک	šarīk	N. partner
یتی	yetti	same as یته *yättä* "seven, 7"

Chaghatay	Transliteration	Definition
قط	qaṭ	N. layer (usually قات *qat*)
آسمان	āsmān	N. sky
عالم	ʿālam	N. world
تی-	te-	same as -دی *de-* "to say"
بولدور-	boldur-	V. to cause to be (from -بول *bol-* "to be")
تنکری	Täŋri	PN. God
بارچه	barčä	Adj. all
جن	jinn	N. djinn, genie
یبار-	yebär-	V. to send
ایلچی	ilči	N. emissary
اولو العزم	ulū ʻl-ʿazm*	N. those possessing the power of decision
رسالت	risālat	N. message
نبوت	nubūwat*	N. prophecy
خاتمت	ẖātimat*	N. end; the "seal"
عنایت	ʿināyat	N. favor, bestowal
مرتبه	martaba	N. station
رسول	rasūl	N. messenger
محمّد مصطفی	Muḥammad Muṣṭafà	PN. the Prophet Muḥammad "the chosen"
درود	durūd	N. praise; prayer
سبب	sabab	N. reason
عرب محمّد خان	ʿArab Muḥammad Ḫan	PN. ʿArab Muhammad Khan
ابو الغازی	Abū ʻl-Ǧāzī	PN. Abu ʻl-Ghazi
بهادور	bahadur	N. hero
چنکزی	Čiŋgizī	Adj. descended from Chinggis Khan
خوارزمی	Ḫʷārizmī	Adj. from Khwarezm, in this case descended from its rulers
آنداق	andaq	Adv. in that way
چنکز خان	Čiŋgiz Ḫan	PN. Chinggis Khan
ابا و اجداد	abā wa ajdād	N. ancestors

Chaghatay	Transliteration	Definition
اولاد	awlād	N. descendants (Arabic plural of ولد *walad* "son")
مؤرّخ	muʾarriḫ*	(= مورخ *muwarriḫ*) N. historian
فارسی	Fārsī	PN. Farsi, Persian language
توغ-	tuğ-	V. to bear, give birth to

12.3 سیز- *-siz* "without"

We have seen how the suffix لیق- *-liq* "with" turns a noun into an adjective: اوت *ot* "grass" becomes اوتلوق *otluq* "grassy," for example (7.6).

We can do the same with the suffix سیز- *-siz* "without." This suffix never changes form.

At the beginning of this passage, we have ابتداسیز و انتهاسیز و شریكسیز *ibtidāsiz wa intihāsiz wa šarīksiz* "without beginning, without end, and without partner."

We can see the suffix سیز- *-siz* on all sorts of words: کوزسیز *közsiz* "eyeless"; دوستسیز *dostsiz* "friendless"; کتابسیز *kitābsiz* "bookless," and so on.

12.4 Familiar Imperative

We have seen several forms of the imperative, voluntative, and optative, all of which command someone to do something. This last form is the easiest of all.

The second-person familiar imperative is just the verb stem. Here, God commands the universe to come into being with the word بول *Bol!* "Be!"

The same rule applies to other verbs: اولتور *Oltur!* "Sit!"; کیل *Kel!* "Come!"; دی *De* "Speak!"

12.5 Imperfect Gerund ا- *-a* ی- *-y*

We just looked at the Abilitative (11.9), which is formed thus: اولتور *oltur* "to sit" → اولتورا *oltura alamän* الامن "I can sit"; اونا- *una-* "to consent" → اونای الماسمیز *unay almasmiz* "We cannot consent."

The suffix ا- *-a* ی- *-y* is actually what we can call an "imperfect gerund." It points to an action that is not complete, and that is linked to the following action. We can think of it as "-ing," or "by Verb-ing."

We have the example in this passage of شوندق قیلا *šundaq qila* "by doing it in this way."

مینا کلدیلار	اوقوی بیلورمیز	بول دیی بولدورغان
Minä keldilär.	*Oquy bilürmiz.*	*"Bol" dey boldurğan.*
They came by riding.	We will know it by reading.	He made it be by saying "Be!"

This same suffix ا- *-a* ی- *-y* can be used with a number of other verbs apart from ال- *al-*. Remember that ال- *al-* normally means "to take," but when you combine it with the imperfect gerund, that meaning shifts to "can." Other verbs will change their meaning when combined with the imperfect gerund.

Here we have the example of آیتا تورور *ayta turur* "keep saying." -تور *tur-* "to stand" has the meaning "to keep on" doing something. (Note that there is a *second* word تورور *turur* in this passage that means دور *dur* "is, are." This latter تورور does not follow a gerund.)

Other verbs that change their meaning in this context include:

-کیل *kel-* "to come" → "to continue as before"

فرغانه ولایتی ترک‌لارنینک یورتی بولوب کلکان

Farğāna wilāyati Türklärniŋ yurti bolup kälgän.

The land of Ferghana has been the country of the Turks (for a long time).

-قال *qal-* "to remain" → "to persevere" or "to end up"

حضرت داوت بش ییل قومی‌نی دعوت قیلیب قالدی

Ḥażrat-i Dāwut bäš yil qawmini daʿwat qilip qaldi.

David persisted in calling his people to the faith for five years.

-بول *bol-* "to become" → "to finish"

قرآن‌نی اوقوی بولا الماس‌من

Qurʾānni oquy bola almasmän.

I cannot finish reading the Qur'ān.

12.6 Review: Copulative Gerund ب- *-p*

We have seen the verb ending ب- *-p* before (7.8). Like the Imperfect Gerund, it expresses "by doing something," or it puts actions in sequence.

The difference is that the Imperfect Gerund points to action that is not complete, while the Copulative Gerund points to action that *is* complete.

Contrast شونداق قیلا *šundaq qila* "by doing it this way" with شونداق قیلیب *šundaq qilip* "after/because of doing it this way."

Both the Imperfect and the Copulative Gerunds can be in the Past, Present, or Future tense. The difference is in the relationship of the verbs *within* that timeframe.

اول ایلچی چولده یوروب تولا شهرکه کلدی

Ul ilči čöldä yürüp tola šahargä käldi.

That emissary, having wandered in the desert, came to many cities.

اول ایلچی چولده یورا تولا شهرکه کلدی

Ul ilči čöldä yürä tola šahargä käldi.

That emissary, by wandering in the desert, came to many cities.

Like the Imperfect Gerund, the Copulative Gerund can express manner. We have seen ب-تورغان حالده *V-p turğan ḥālda* "while X was doing Y." You can use the other verbs we looked at in 12.5, as well.

However, try to contrast آیتا تورور *ayta turur* "keep saying" with آیتب تورور *aytip turur* "kept saying." The difference is very subtle, and it's not clear that this difference was meaningful for our author Abū 'l-Ghāzī. The meaning of the Copulative Gerund when expressing manner is basically the same as that of the Imperfect Gerund.

12.7 Epenthetic -ن- *-n-*

The letter ن <n> is showing up much more in this text than in the others. Here are some examples of words in Abū 'l-Ghāzī, compared to how they would have looked in the other readings:

Example	Abū 'l-Ghāzī		Elsewhere	
1	آلدندا	aldinda	الديدا	aldida
2	يرندين	yärindin	يريدين	yäridin
3	آنلارنينك	anlarniŋ	اولارنينک	ularniŋ
4	آتينه	atina	آتيغه	atiğa

In Cases 1 and 2, we see ن <n> inserted between a third-person possessive suffix ى- *-i* and a case ending beginning with د <d>. This is what we call an "epenthetic" <n>—it appears under special circumstances between two other sounds.

This is much more common in Western Turkic languages like Ottoman, and in the earlier Turkic languages from which Chaghatay descended. We see traces of it in the declension of اول *ul*: انينک *aniŋ*, انکا *aŋa*, انده *anda*, اندين *andin*, and so on.

However, Abū 'l-Ghāzī (or the scribe) is not consistent—he does not always add ن <n>.

In Case 3, Abū 'l-Ghāzī has swapped اول *ul* for آن *an*. This is a logical extension of how اول *ul* is declined in Chaghatay.

In Case 4, Abū 'l-Ghāzī seems to have used نه- *-na* instead of the Dative suffix غه- *-ğa*. Once again, this looks like an earlier or a Western Turkic form. In those languages, the basic Dative suffix is -(نا) *-(n)a*, where the ن <n> only appears under some circumstances. In this case, ن <n> appears because it is between two vowels.

Once again, Abū 'l-Ghāzī is inconsistent in his choice of نه- *-na* or غه- *-ğa*. See آتلاريغه *atlariğa* "to their names" in the same manuscript.

12.8 Forming Nouns with ليق- *-liq*

We noted in 7.6 that one could add ليق- *-liq* to a noun and produce a related, but more abstract term: پادشاهليق *pādišāhliq* here means "kingship" or "rulership," while بلاليق *balaliq* indicates "childhood" and خداليق *ẖudāliq* "deity, godliness."

Here we see this suffix attached to infinitives: بو کتابنی آيتماقليقنينك سببی *bu kitābni aytmaqliqniŋ sababi* "the reason for the telling of this book."

It is not clear that this extra level of abstractness adds anything to the meaning of the word, given that infinitives can already be treated like nouns (10.12).

In Passage Two, we will see ليق- *-liq* added to adjectives to form nouns. For example, بےپروليق *bē-parwāliq* "inattentiveness" is formed from the noun پروا *parwā* "attention"; the Persian prefix بے *bē-* "without," which makes the adjective بےپروا *bē-parwā* "inattentive"; and then ليق- *-liq*, which forms the nouns.

12.9 Red Text

You will frequently encounter red ink. Often, this ink indicates that the text begins a new passage—it acts like a heading. This can be very useful when you are trying to find a certain section of a manuscript.

Other times, red text is used for the names of holy figures, or simply for emphasis.

12.10 Paleography

12.10.1 Ways of Writing Final ی <i, y>

Chaghatay does not usually mark a final ی with two dots underneath, ي. In this brief passage, we see two different ways of writing final ی.

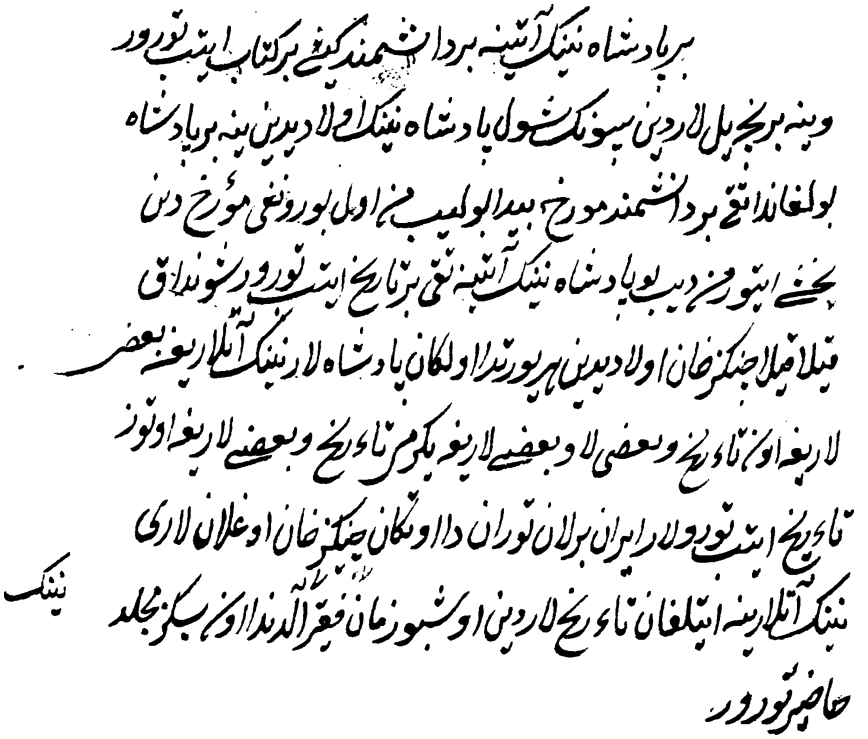
ایردی The first one is just like the typescript letter. See ایردی *erdi* or قلدی *qildi*, where ی cannot connect to the previous letter and thus stands alone.

لارینے In the other cases, ی is attached to a previous letter. Here it folds backward and underneath: تاریخ‌لارینی *tārīẖlarini* is written تاریخ‌لارینے, and ایلچی‌سی *ilčisi* as ایلچی‌سے (Line 3, Line 9).

12.10.2 س <s> With Three Dots Underneath

آسیمان The familiar letterform for س <s> includes three small teeth. Look at the word آسمان, however—the س here is written with three dots in a triangle shape underneath it. This helps distinguish س from surrounding letters in some cases, and it is also an attractive way to write the letter (Line 1).

12.11 Passage Two



ینینک

بیر پادشاه‌نینك آتینه بر دانشمند کشی بیر کتاب ایتب تورور و ینه بر نچه یل‌لاردین سونک شول پادشاه‌نینک اولادیدین ینه بر پادشاه بولغاندا تقی بر دانشمند مورخ بیدا بولیب من اول بورونغی مؤرخ‌دین یخشی ایتورمن دیب بو پادشاه‌نینک آتینه تقی بر تاریخ ایتب تورور شونداق قیلا قیلا چنکز خان اولادیدین هر یورتدا اوتکان پادشاه‌لارنینک آتلاریغه بعضی‌لاریغه اون تاءریخ و بعضی‌لا و بعضی‌لاریغه یکرمی تاءریخ و بعضی‌لاریغه اوتوز تاءریخ ایتب تورولار ایران برلان توران‌دا اوتکان چنکز خان اوغلان‌لاری‌نینک آتلارینه آیتلغان تاءریخ‌لاردین اوشبو زمان فقیرنینک آلدندا اون سکز مجلد حاضر تورور

Chaghatay	Transliteration	English
آت	at	N. name
دانشمند	dānišmand	Adj. wise
تقی	taqi	Conj. and, also, too; Adj. another; Adv. again (see داغی)
پیدا بول-	paydā bol-	VP. to appear, to come into being
بورونغی	burunğı	Adj. previous, former (usually بورونقی *burunqi*)
بعضی	baʿżī	Adj. some
ایران	Īrān	PN. Iran
توران	Tūrān	PN. Turan, the land to the east of Iran
فقیر	faqīr	Adj. poor; N. "your humble author"
مجلّد	mujallad	Adj. bound (as a volume)
حاضر	ḥāżir	Adj. present
اوغلان	oğlan	N. son

12.12 Paleography

12.12.1 Omissions and Repetitions

Twice in this short passage, we have scribal errors. One is بعضی‌لا و بعضی‌لاریغه—here, a word has been repeated.

Shortly after, we have تورولار. Clearly, we would normally write this as تورورلار *tururlar*. However, the scribe may have missed a letter, owing to the similarity of و and ر.

12.12.2 Elongated ن <n>



You will often see final ن <n> turned from a deep, round line into an elongated, flowing line. من *män* is a prime example: see how ن has turned into a long curve. We can usually distinguish it from ز by the way it "hooks" or turns to the right at the bottom. ز points to the left—elongated ن points to the right.

12.13 Passage Three

Abū 'l-Ghāzī continues to explain his reasons for writing this history.



امّا بیزنینک اتا و اقالاری‌میز بی‌پروای‌لیغی و خوارزم خلقی‌نینک پوقوف‌لیقی بو ایکی سببدین بیزنینک جماعت‌میزنی عبد الله خان‌نینک آتالاری برلان بیزلارنینک اتالارمیزنینک ایرلغان یرندین تا بزکا کیلکونجه تاریخ‌لاری [بتمای] ایردیلار بو تاءریخ‌نی بر کشی کا تکلیف قیلالی تیب هر چند فکر قیلدوق هیچ مناسب کشی تابمادوق ضرور بولدی اول سبب‌دین اوزیمز ایتدوق ترک‌نینک مثلی تورور اوکسوز اوز کندیکین کسار تیکان آدم زمانیدین تا بو دمکاچه اولجاقلی تاریخ‌لار ایت‌لغان تورور کیم حسابینی تنکری بیلور هیچ پادشاه و میر و هیچ حکم دانشمند اوز تاریخی‌نی اوزی ایتغان ایرماس تورور بیزنینک یورتیمزنینک بهواسندین و اهل خوارزم‌نینک بی‌بضاعت‌لیکیدین هیچ زماندا بولمغان ایش بولدی ایمدی کونکلینکزکا کیلماسونکم فقیر طرف توتوب یالغان ایتلغان بولغای‌من و یا اوزومنی غلط تعریف ایتکان بولغای‌من

Chaghatay	Transliteration	Definition
آقا	aqa	N. elder brother
پروا	parwā	N. attentiveness

Chaghatay	Transliteration	Definition
خوارزم	Ḫʷārizm	PN. place name, Khwarezm, south of the Aral Sea
خلق	ẖalq	N. people
وقوف	wuqūf	N. awareness
جماعت	jamāʿat	N. group
عبد الله	ʿAbdullah	PN. man's name, Abdullah
آیری-	ayri	V. to separate
تکلیف	taklīf	N. invitation
قیلالی	qilali	V. "Let's do" (see 13.3.2)
چند	čand	N. time, occasion
فکر	fikir	N. thought, opinion, idea
مناسب	munāsib	Adj. appropriate
ضرور	żurūr	Adj. necessary
مثل	miṯl	N. proverb
اوکسوز	öksüz	N. orphan
کندیک	kindik	N. navel
کس-	käs-	V. to cut
اوجاقلی	olčaqli*	Adj. similar
قلم	qalam	N. pen
حساب	ḥisāb	N. count
میر	mīr	see امیر
امیر	amīr	N. commander
حکم (حکیم)	ḥakīm	N. wise man
بضاعت	bażāʿat	N. worth
کونکل که کل-	köŋülgä käl-	VP. to come to one's mind
طرف توت-	ṭaraf tut-	VP. to take a side
یالغان	yalğan	N. lie, falsehood
غلط	ğalaṭ	N. mistake, error
تعریف	taʿrīf	N. praise

12.14 -مای ایر- *-may er-*

In 10.7.3, we saw the Habitual Past, formed with -ار ایر- *-ar er-*.

حودای تعالی دنیاغه بلا ایبار ایردی‌لار

Ḫudā-ye taʿallà dunyāğa balā ibär erdilär.

God would send disasters to the world.

The construction -مای ایر- *-may er-* is the Negative Habitual Past. Simply add the Negative Gerund -مای *-may -mäy* to the end of the verb, and then conjugate the Past tense verb "to be" -ایر *er-*. (Occasionally it is formed like the Present-Future [5.2] followed by -ایر *er-*.)

اولار یالغان ایتغانده خواجه مناصب کورمای‌دور ایردیلار	هر چند اقالاریم اوروشسه طرف توتمای ایردیم	تاریخلارینی بتمای ایردیلار
Ular yalğan eytğanda, ḫʷāja munāṣib körmäydur erdilär.	*Här čand aqalarim urušsa, ṭaraf tutmay erdim*.	*Tārīḫlarini bitmäy erdilär*.
When they would tell lies, the khwaja would not find it appropriate.	Whenever my brothers fought, I would not take sides.	(During that time,) they would not write their histories.

12.15 -دین *-din* Expressing Reason

The Ablative suffix -دین *-din* is pretty flexible. Here it is used to express the reason for something. We can translate it as "because of" or "on account of": بو ایکی سببدین *bu ikki sababdin* "because of these two reasons . . ."

12.16 تا *tā* "until, up to" and the Delimitative Suffix -غوجه/-غونجه *-ğučä/-ğunčä* -کوچه/-کونچه *-güčä/-günčä*

The *Delimitative* (or Terminative) denotes an action in the future that will put an end to an ongoing action or state. It indicates one action that *limits* another. It is added to verbs.

This suffix is found in a number of variations, including -کوجه *-güčä*, -قوجه *-qučä*, -غونجه *-ğunčä*, -کونجه *-günčä*. As with previous suffixes, the choice depends on palatal harmony: -غوجه *-ğučä* follows back vowels, while -کوجه *-güčä* follows front vowels, and so on.

The preposition تا *tā* means "until" or "up to" a time or place. It is very frequently found together with the delimitative suffix.

بیز خواجه‌لار کلکونچه تورامیز	تا بیزکا کیلکونچه
Biz ḫʷājalar kälgünčä turamiz.	*tā bizgä kälgünčä*
We stay until the khwajas come.	until it came to us

ملا احمد خان اقاسی برله آیریلغوچه تاریخ یازمای ایردی	مریم بلا توغونچه ایشک‌غه مینیب یورار ایردی‌لار
Mullā Aḥmad Ḫan aqasi birlä ayrilğučä tārīḫ yazmay erdi.	*Maryam bala tuğğunčä esäkğa minip yurar erdilär*.
Mullah Ahmad Khan, up until the time he was separated from his brother, did not write histories.	Maryam used to ride around on a donkey until she bore a child.

We will see much more of this suffix in the next chapter.

12.17 -غاچه *-ğačä*

There is also a Delimitative suffix for nouns. It denotes the time or place when an action will end. Usually, it is written -غچه *-ğičä*, but here it has been rendered as -غاچه *-ğačä*: تا بو وقت‌غاچه *tā bu waqtğačä* "up until this time." Variants include -کچه *-gičä*, -کاچه *-gäčä*, and so on.

شول یرکاچه کلیپ توشتی‌لار	هرات‌غچه بار
Šul yärgäčä kelip tüštilär.	*Herātğičä bar*.
They came all the way here, and then dismounted.	Go as far as Herat.

We will visit the Delimitative suffix again in the next chapter.

12.18 The Royal We

Note that Abū ʻl-Ghāzī continually refers to himself in the plural (بیز *biz*) "we" throughout this passage.

12.19 Paleography

12.19.1 ح with a Hamza ء Underneath

Because ح <ḥ> has no dots, scribes were often concerned with differentiating it clearly from surrounding letters. (Remember the use of three dots under س <s> to distinguish it from ش <š>. You may be noticing a pattern here—scribes generally preferred clarity to ambiguity.)

You will commonly see ح <ḥ> written with a mark like a *hamza* ء underneath it. This shows that ح is not a چ, ج, or خ.

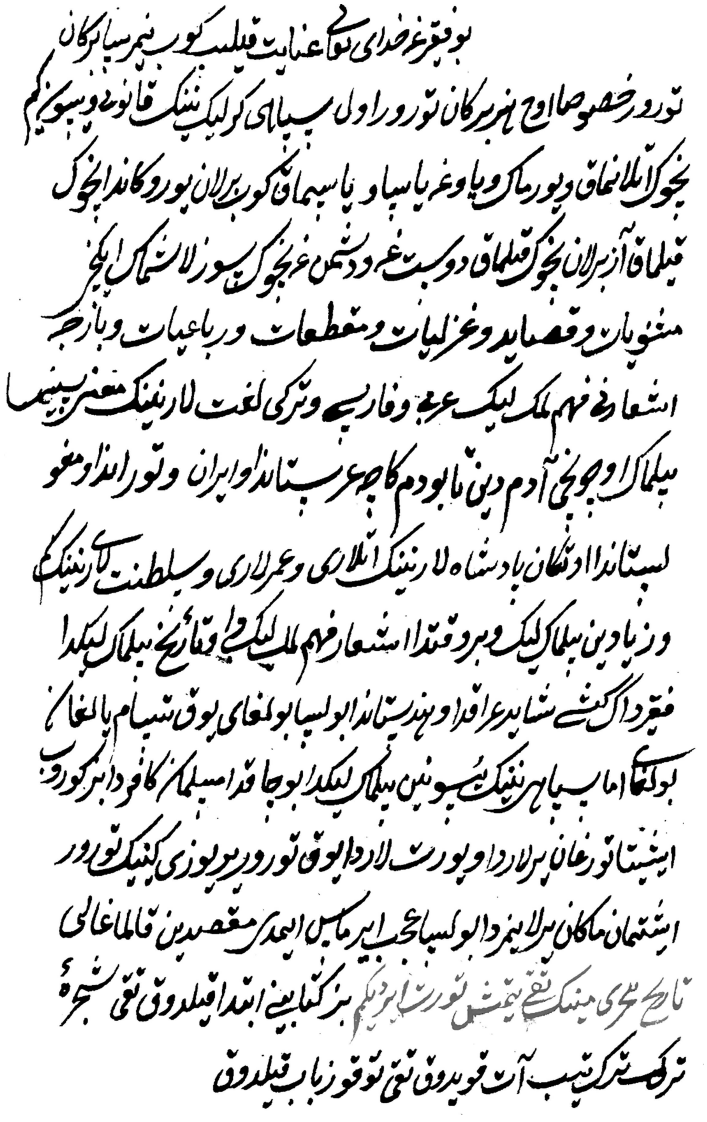
12.19.2 Attaching کیم kim and که ke

The conjunctions کیم *kim* and که *ke* are used to introduce speech or a relative clause (7.5). In handwriting, they are sometimes attached to the words that precede them, especially in these later vernacular texts.

Here we have an example in کیلماسونکم *kelmäsunkim* . . . “May it not come . . .” (Line 10). It could just as well be written کیلماسون کم *kelmäsun kim* . . .

12.20 Passage Four

Abū ‘l-Ghāzī shows us just how humble he is.



بو فقیرغه خدای تعالی عنایت قیلیب کوب نمرسا بیرکان تورور خصوصا اوچ هنر بیرکان تورور اوّل سپاهی کرلیک‌نینک قانونی و یسونی کیم نیچوک آتلانماق و یورماک و یاوغه یاساو یاسماق کوب برلان یوروکاندا نیچوک قیلماق آز برلان نیچوک قیلماق دوست‌غه دشمن‌غه نیچوک سوزلاشماک ایکنجی مثنویات و قصاید و غزلیات و مقطعات و رباعیات و بارجه اشعارنی فهم‌لمک‌لیک عربی و فارسی و ترکی لغت‌لاری‌نینک معنی‌سینی بیلماک اوچونچی آدم‌دین تا بو دم‌کاچه عربستاندا و ایران و توراندا و مغولستاندا اوتکان پادشاه‌لارنینک آتلاری و عمرلاری و سلطنت‌لاری‌نینک کم و زیادین بیلماک‌لیک

و بو وقتدا اشعار فهم‌لمک‌لیک‌دا و تأریخ بیلماک‌لیکدا فقیرداک کشی شاید عراقدا و ہندستاندا بولسا بولغای یوق تیسام یالغان بولغای اما سپاہی‌نینک یسونین بیلماک‌لیکدا بو چاقدا مسلمان کافردا بز کوروب ایشتا تورغان یرلاردا و یورت‌لاردا یوق تورور یر یوزی کینک تورور ایشیتماکان یرلاریمزدا بولسا عجب ایرماس ایمدی مقصدین قالماغالی تاریخ هجری مینک تقی یتمیش تورت ایردیکم بیز کتابنی ابتدا قیلدوق تقی شجرۂ ترک تیب آت قویدوق تقی توقوز باب قیلدوق

Chaghatay	Transliteration	Definition
نمرسا	nemärsä	same as نرسه *närsä* "thing"
خصوصاً	ẖuṣūsan	Adv. especially
سپاهی‌کرلیک	sipāhīgarlik	N. the military profession (from سپاهی *sipāhī* "soldier")
قانون	qānūn	N. law
یسون	yosun	N. manner, custom
نیچوک	nečük	Conj. how, why
آتلان-	atlan-	V. to ride on horseback
یور-/یورو-	yür-/yürü-	V. to walk, to go about
یاوغه	yawğa	Adj. hostile; ferocious
یاساو	yasaw	N. military order
دشمن	dušman	N. enemy
سوزلاش-	sözläš-	V. to discuss (together)
مثنویات	maṯnawiyāt*	N. plural of مثنوی *maṯnawī*, a kind of poetry
قصاید	qaṣāyid*	N. plural of قصیده *qaṣīda*, a kind of poetry
غزلیات	ğazaliyāt	N. plural of غزل *ğazal*, a kind of poetry
مقطّعات	muqaṭṭaʿāt*	N. plural of مقطع *muqaṭṭaʿ*, short poems
رباعیات	rubāʿiyāt	N. plural of رباعی *rubāʿī*, quatrain
اشعار	ašʿār	N. poems (Arabic, plural of شعر *šiʿr*)
فهم	fahm	N. understanding
لغت	luğat	N. language
معنی	maʿnà	N. meaning
دم	dam	N. moment; breath
موغولستان	Moğulistān	PN. place name, Moghulistan, the "land of the Mongols," roughly modern-day southern Xinjiang

Chaghatay	Transliteration	Definition
عمر	ʿumr	N. life
سلطنت	salṭanat	N. kingship
گم و زیاد	kam wa ziyād	"more or less"; N. approximation
فهملا-	fahmla-	V. to understand, comprehend
شاید	šāyad	Conj. Perhaps
عراق	ʿIrāq	place name, Iraq (including both "Arab Iraq" and "Persian Iraq")
هندستان	Hindustān	PN. place name, India
سپاهی	sipāhī	N. soldier
چاق	čaq	N. time (usually چاغ *čağ*)
اشت-	išit-	V. to hear
یوز	yüz	N. face, surface
کینک	keŋ	same as کنک *käŋ* and کنکرو *käŋru* "broad"
شجره	šajara	N. tree, pedigree, genealogy
باب	bāb	N. chapter

12.21 Reciprocal Suffix -ش- -š-

To show that people do something "together" or "to each other," Chaghatay adds the suffix -ش- *-š-* to verbs. It cannot end a word, however—we put -ش- *-š-* between the verb stem and the suffix.

Like م- *-m*, ب- *-p*, and so on, -ش- is subject to roundedness harmony.

1. After a vowel, it is simply -ش- *-š-*: -سوزلا *sözla-* "to speak" → -سوزلاش *sözläš-* "to discuss"
2. If the last vowel in the stem is <a> or <i>, it is -یش- *-iš-*: -سال *sal-* "to throw" → -سالیش *sališ-* "to hurl at each other"
3. If the last vowel in the stem is <o> or <u>, it is -وش- *-uš-*: -اور *ur-* "to hit" → -اوروش *uruš* "to do battle"
4. If the last vowel in the stem is <ö> or <ü>, it is -وش- *-üš-*: -کور *kör-* "to see" → -کوروش *körüš* "to meet"

12.22 -دیک *-dek* or -داك *-dak* "like"

The suffix -داك *-dak* or -دیک *-dek* can be added to any noun, pronoun, or proper noun. It forms an adjective or adverb meaning that something is "like" that thing, or an action is done in its manner. (In earlier texts, you may see -تیک *-tek*. The usual form is -دیک *-dek*.)

قیاش‌دیک یوزلاری و نوردیک ساچ‌لاری‌نی کوردوک	سیزدیک بر دوست ایستاب تافالماس‌من	ای یاران‌لار فرزنددیک سوزلامانکلار
Quyašdek yüzläri wa nūrdek sačlarini kördük.	*Sizdek bir dost istäp taṗalmasmän*.	*Ay yārānlar, farzanddek sözlämäŋlar*.
We saw his sun-like face and his light-like hair.	I will seek, but can never find, a friend like you.	Oh, friends, do not speak in the manner of children.

12.23 Abbreviated Accusative ن- *-n*

Twice in this passage, we see the familiar Accusative suffix نی- *-ni* abbreviated to simply ن- *-n*: یسونین *yosunin* and گم و زیادین *kam wa ziyādin*.

It is not uncommon to see the Accusative written this way, and it is especially frequent in poetry.

The Abbreviated Accusative is used after the third-person possessive suffix ی- -سی *-si -i*: یسون *yosun* "manner" → یسونی *yosuni* "its manner" → یسونین *yosunin* "its manner (Accusative)."

The same is true of گم و زیاد گم و زیادین: *kam wa ziyād* "more or less; approximation"; گم و زیادی *kam wa ziyādi* "its approximation"; گم و زیادین *kam wa ziyādin* "its approximation (Accusative)."

12.24 بولسا بولغای *bolsa bolğay*

Abū ʻl-Ghāzī expresses some doubt in this passage:

فقیرداك کشی شاید عراق‌دا و هندوستاندا بولسا بولغای یوق تیسام یالغان بولغای

Faqīrdak kiši šāyad ʿIrāqda wä Hindustānda bolsa, bolğay. "Yoq" tesäm yalğan bolğay.

Literally: It seems like someone like me, if he exists, he ought to be in Iraq or Hindustan. If I said "they do not exist," that would probably be a lie.

You can see how the غای- *ğay* suffix (11.8) is used to express uncertainty about the truth.

The combination of the Conditional سا- *-sa* and what looks like a third-person imperative غای- *-ğay* ought to give us pause. What is going on here?

This is an example of using the Conditional سا- *-sa* with the verb "to become" بول- *bol-* to grant permission, for example, اولار کەلسه بولادور *Ular kelsä boladur*. "They are permitted to come."

For now, consider a simple example: چیقسه بولور *čiqsa bolur* "If he goes out, it is permitted." What if we see بولسا بولور *bolsa bolur*? "If she is, it is permitted." With the addition of غای- *-ğay*, we get بولسا بولغای *bolsa bolğay* "If there is, it ought to be permitted/okay/fine." Idiomatically, we can read Abū ʻl-Ghāzī as granting the possibility for someone like him to exist elsewhere in the world.

12.25 Transliterations and Translations

Passage One

bismillāhu ʻr-raḥmanu ʻr-raḥīm

Ibtidāsiz wä intihāsiz wä šarīksiz, yetti qaṭ asmān wä yetti qaṭ yerni on säkkiz miŋ ʿālamni "Bol!" tegändä boldurğan Täŋriniŋ ḥamdidin soŋ, aniŋ dosti wä barčä ādam farzandlärigä jinnlärgä yebärgän ilčisi ulū ʻl-ʿazm wä risālat wä nubūwat wä ḫātimat bu tört martabani ʿināyat qilip bergän rasūli Muḥammad muṣṭafàniŋ durūdindin soŋ, bu kitābni aytmaqliqniŋ sababi:

ʿArab Muḥammad Ḫan oğli Abū ʻl-Ğāzī Bahadur Ḫan Čiŋgizī wä Ḫʷārizmī andaq ayta turğan: Čiŋgiz Ḫanniŋ abā wä ajdādlarini wä awlādlari, kim här wilāyatlärdä pādišāhliq qilip tururlar, muʾarriḫlar Turkī wä Fārsī tili birlän anlarniŋ barčälariniŋ tuqğan wä ölgän tārīḫlarini yaḫši wä yaman qilğan išlarini bitip tururlar.

In the Name of God, the Compassionate and the Merciful.

After praising God, (who is) without beginning, without end, without partner, who brought the seven layers of heaven, the seven layers of earth, and the eighteen thousand worlds into being when he said, "Be!"—after praising the messenger Muḥammad, the chosen one, His friend and the emissary He sent unto all the children of Adam and to the djinn, who held the four stations of the decision, the bringing of the message, the prophecy, and the Seal—the reason for writing this book:

The son of ʿArab Muḥammad Khan, Abu 'l-Ghazi Bahadur Khan, Chinggisid and Khwarezmian, said: historians used to record in Turki and in Persian all of the dates of birth and death and the deeds both good and ill of the ancestors and descendants of Chinggis Khan who ruled in every country.

Passage Two

Bir pādišāhniŋ atina bir dānišmand kiši bir kitāb aytip turur, wä yänä bir neččä yillardin soŋ, bu pādišāhniŋ awlādidin yänä bir pādišāh bolğanda, taqi bir dānišmand muʾarriḫ paydā bolup, "Män ul burunği muʾarriḫdin yaḫši ayturmän," dep, bu pādišāhniŋ atina taqi bir tārīḫ aytip turur. Šundaq qila qila, Čiŋgis Ḫan awlādidin här yurtda ötkän pādišāhlarniŋ atlariğa baʿżīlariğa on tārīḫ wä baʿżīlariğa yigirmi tārīḫ wä baʿżīlariğa ottuz tārīḫ aytip tururlar. Īrān birlän Tūrānda ötkän Čiŋgis Ḫan oğlanlariniŋ atlarina aytilğan tārīḫlaridin ušbu zamān faqīrniŋ aldinda on säkkiz mujallad ḥāżir turur.

Some wise man would write a book in the name of some king, and a few years later, when one of that king's progeny would become king, another wise historian would appear and say, "I will tell it better than that previous historian," and so he would write another history in the name of that king. And so on and so forth until, of the kings of each country who were descendants of Chinggis Khan, some had ten histories in their names, and some twenty, and some thirty. At this moment, there are in front of me eighteen volumes of histories told about the sons of Chinggis Khan in Iran and Turan.

Passage Three

Amma biznïŋ ata wä aqalarimiznïŋ bē-parwāīliqi wä Ḫʷārizm ḫalqiniŋ bē-wuqūfliqi bu ikki sababdin biznïŋ jamāʿatimizni ʿAbdallah Ḫanniŋ atalari birlän biznïŋ atalarimiznïŋ ayrilğan yäridin tā bizgä kelgünčä tārīḫlari [bitmäy] erdilär. "Bu tārīḫni bir kišigä taklīf qilali," tep, här čand fikir qilduq, heč munāsib kiši tapmaduq. Żurūr boldi. Ul sababdin özimiz aytduq. Türkniŋ miṣli turur: "Öksüz öz kindikin kesär," tegän. Ādam zamānidin tā bu damgäčä olčaqli tārīḫlar eytilğan turur kim, ḥisābini Täŋri bilür. Heč pādišāh wä mīr wä heč ḥakīm-i dānišmand öz tārīḫini özi aytğan ermäs turur. Biznïŋ yurtimiznïŋ hawāsindin wä ahl-i Ḫʷārizmniŋ bē-bażāʿatlikidin heč zamānda bolmağan iš boldi. Ämdi köŋliŋizgä kelmäsunkim, faqīr ṭaraf tutup, yalğan aytilğan bolğaymän, wä yā özümni ğalaṭ taʿrīf etkän bolğaymän.

However, on account of two reasons, the inattentiveness of our fathers and elder brothers and the unawareness of the people of Khwarezm, no histories were written from the time when the

forefathers of ʿAbdallah Khan were separated from our own up until our own time. I thought to myself, "I shall invite someone to (write) this history," but every time I thought about it, I could find no one appropriate. The matter became urgent. This is why I wrote it myself. It is (like) this proverb of the Turks: "The orphan cuts his own umbilical cord." From the time of Adam to now, so many similar histories have been told, only God knows how many. No king or commander, no wise man, has written his own history. Because of the weather of our land, and the worthlessness of the people of Khwarezm, this has never happened. Think not that your humble author has taken sides and tells lies, nor that I am praising myself.

Passage Four

Bu faqīrğa Ḫudā-ye taʿallà ʿināyat qilip, köp nemärsä bergän turur. Ḫuṣūṣan üč hunar bergän turur. Awwal: sipāhīgarliknıŋ qānūni wä yosuni, kim nečük atlanmaq wä yürümäk, wä yawğa yasaw yasamaq; köp birlän yürügändä, nečük qilmaq; az birlän, nečük qilmaq; dostğa, dušmanğa nečük sözläšmäk. Ikkinči: maṯnawiyāt wä qaṣāyid wä ğazaliyāt wä muqaṭṭaʿāt wä rubāʾiyāt wä barčä ašʿārni fahmlämäklik; ʿArabī wä Fārsī wä Turkī luğatlariniŋ maʿnàsini bilmäk. Üčünči: Ādamdin tā bu damgäčä ʿArabistānda wä Īrān wä Tūrānda wä Moğulistānda ötkän pādišāhlarniŋ atlari wä ʿumrlari wä salṭanatlariniŋ kam wa ziyādin bilmäklik. Wä bu waqtda ašʿār fahmlämäklikdä wä tārīḫ bilmäklikdä faqīrdäk kiši šāyad ʿIrāqda wä Hindustānda bolsa, bolğay. "Yoq" tesäm yalğan bolğay. Ammā sipāhīniŋ yosunin bilmäklikdä bu čaqda Musulmān kāfirda biz körüp išta turğan yärlärdä wä yurtlarda yoq turur. Yer yüzi keŋ turur. Išitmägän yerlärimizdä bolsa, ʿajab ermäs. Emdi maqṣaddin qalmağali. Tārīḫ-i hijrī miŋ taqi yetmiš tört erdikim, biz kitābni ibtidā qilduq. Taqi "šajarah-i Türk" tep at qoyduq. Taqi toqquz bāb qilduq.

God the Highest has granted your humble author many things. He has given three skills especially. The first is the law and manner of the military profession, including how to ride and how to march, and how to array a ferocious army; what to do when marching with large numbers; what to do when marching with small numbers; and how to speak with friend and enemy. The second is understanding *mathnawi*s, *qasida*s, *ghazal*s, and short poems, and all kinds of poetry; and knowing Arabic, Farsi, and Turki. The third is knowing more or less the names, lives, and kingships of the kings who ruled in Arabia, Iran, Turan, and Moghulistan from the age of Adam to today. Today, it seems that there may be those who understand poetry and know history as well as I do in Iraq or Hindustan. If I said "There aren't any," it would be a lie. However, in knowing the ordering of soldiers, at this time, among Muslims and nonbelievers, in the places and lands we are aware of, it seems there are none (like me). The world is a big place. If there is such a person in the places we do not hear about, it would not be a surprise. But let us not lose sight of our purpose: in the Hijri year 1074, I began this book. And I called it the *Shajara-ye Türk*. And I wrote nine chapters.

12.26 Further Reading and Study

The entire manuscript from which this selection was taken, O Vet. 60, can now be found online at the Uppsala University Library's website.

Chapter 13
Nawāʾī's *Seven Sleepers*

13.1 Introduction

ʿAlī Sher Nawāʾī is considered one of the best prose stylists and poets in the whole Chaghatay canon. Yet his work is in an elevated style, replete with Persianate idioms, that we have not yet encountered. At this point, you are equipped to read some Nawāʾī with a glossary. He tends to use long sentences filled with elevated Arabic and Persian words, but the grammar is ultimately quite simple.

13.2 Passage One

The following story is taken from Nawāʾī's *Tārīẖ-i Anbiyāʾ* "History of the Prophets." It concerns the famous Seven Sleepers, who according to the Qurʾān slept in a cave for 300 years. Interpretations and retellings of the story are found across the Islamic world and beyond.

اصحاب کهف بابیدا اختلاف کوب‌تور مختصری بو دور کیم یونان ملکیدا افسوس شهریدا دقیانوس اتلیغ ملک جبّار بار ایرمیش کیم بعضی دیب‌دورلار کیم الوهیت دعویسی قیلور ایرمیش و بو اصحاب کهف بعضی روایت بله نوابلاری و ملازملاری ایرمیشلار و مسلمان ایکان‌دورلار و یشورون تنکری تعالی عباداتین قیلور ایرمیشلار

(Adapted from Eckmann, *Chaghatay Manual*, 262–263.)

Chaghatay	Transliteration	Definition
اصحاب	aṣḥāb	N. companions (Arabic plural of صاحب ṣāḥib "companion; master")
کهف	kahf	N. cave (Arabic)
بابیدا	bābida	Postposition. concerning, literally "in the chapter of"
اختلاف	iẖtilāf	N. disagreement
مختصر	muẖtaṣar	N. summary; the long and short of it
یونان	Yūnān	PN. Greece

Chaghatay	Transliteration	Definition
ملک	mulk	N. kingdom
افسوس	Afsūs	PN. the city of Ephesus
دقیانوس	Daqyānūs	PN. the Roman emperor Decius (r. 249–251)
ملک	malik	N. king
جبّار	jabbār	Adj. mighty, powerful; tyrannical
الوهیت	ulūhiyyat*	N. divinity
دعوی	daʿwà	N. claim
نواب	nawwāb	N. an official; a person of status; "nabob"
ملازم	mulāzim	N. servant; lieutenant
یاشورون	yašurun	Adj. clear, open; Adv. openly
عبادت	ʿibādat	N. worship

13.3 Indirect Preterit میش- *-miš*

You have seen the Simple Past دی- *-di*, and so on, which indicates events that have taken place (6.7). You have also seen the Narrative Past بدور- *-pdur* for events that one has heard of second-hand (11.5).

Then there is the Indirect Preterit -میش *-miš*. This also points to things that have apparently happened in the past, but of which one is not entirely certain. There is a simple way of using this tense with a single verb:

اول چاقدا یالغان ایتمامیش‌سیز

Ul čaqda yalğan aytmamišsiz.

It seems that, that time, you did not tell a lie.

ملک‌نینک ملازم‌لاری شول کهف‌کا کیرمیش‌لار

Malikniŋ mulāzimlari šul kahfgä kirmišlär.

It seems that the king's servants entered this cave.

بارچه جن‌لارکا یار بولمیش‌من

Barčä jinnlärgä yār bolmišmän.

It seems that I have become a friend to all djinn.

توران خلقی تنکری‌کا عبادت قیلمامیش‌لار

Tūrān ḫalqi Täŋrigä ʿibādat qilmamišlar.

It seems that the people of Turan did not worship God.

As you can tell, we can negate میش- *-miš* by adding -ما- *-ma-* between the stem and the suffix. We can also add personal suffixes to میش- *-miš*.

In this passage, however, میش- *-miš* is used in a slightly more complex way.

ملک جبّار بار ایرمیش	دعوی قیلور ایرمیش	نوابلاری و ملازملاری ایرمیشلار
Malik-i jabbār bar ermiš.	*Daʿwà qilur ermiš*.	*Nawwāblari wä mulāzimlari ermišlär*.
It seems there was a powerful king.	It seems he made a claim.	It seems they were his lieutenants and servants.

The last case is the simplest: the verb ایر- *er-* "to be" is in the Indirect Preterit: "they were." The first case is also straightforward: if بار ایردی *bar erdi* means "there was," بار ایرمیش *bar ermiš* means "it seems there was" (14.3).

What about the middle example? It combines the Aorist and the past to form the Habitual Past (10.7.3). Using the Indirect Preterit simply means the speaker is uncertain about the veracity of the information.

13.4 Passage Two

The story continues.

دقیانوس بو حالدین واقف بولوب الارنینک قتلی فکریدا بولمیش الار بو حالنی معلوم قیلیب اتفاق بله شهرلاریدین قاچیب ایل یولوقور وهمیدین یولسیز بیابانغه توشوب بر قویجی‌غه اوجراب قویجی داغی الارغه قوشولوب قویجی‌نینک ایتی هم قوشولوب رقیم اتلیغ غارغه کرمیشلار و الارنینک عددیدا تردد بار هر تقدیر بله غارغه کریب حق تعالی الارغه اویقونی مستولی قیلیب اوج یوز توقوز یل اویومیشلار

Chaghatay	Transliteration	Definition
واقف	wāqif	Adj. aware
قتل	qatl	N. murder
معلوم	maʿlūm	Adj. known
اتفاق	ittifāq	N. unity
یولوق-	yoluq-	N. to run across, encounter
وهم	wahm	N. suspicion
بیابان	bayābān	N. wilderness
قویجی	qoyči	N. shepherd
قوش-	qoš-	V. to join

Chaghatay	Transliteration	Definition
رقیم	Raqīm	PN. place name, Raqim
غار	ğār	N. cave
عدد	ʿadad	N. number
تردد	taraddud*	N. hesitation
تقدیر	taqdīr	N. fate
اویقو	oyqu	N. sleep
مستولی	mustawlī	Adj. overwhelming
اویو-	oyu-	V. to sleep

13.5 Passage Three

اول مدّت دقیانوس جهنمغا باریب نچه پادشاهلار کردیش بولوب بر خداپرست عابد پادشاهغه سلطنت یتکاندا اصحاب کهف تنکری تعالی امری بله اویغانمیشلار و تملیخا دیکان رفیقلارین شهرغه یبارمیشلار طعام کلتورورکه جون اول رفیق شهرغه یتکاج شهر اوضاعین متغیر تابیب خلایقنی عیسی علیه السلام دینیغه فهم قیلیب متحیر بولمیش بضروره طعام الوردا دیرام جیقارغاج دقیانوس کنجینی تابیب سین دیب انی توتمیشلار کوب ماجرادین سونکرا پادشاه قاشیغا التمیشلار فقیر متحیر اوزکا پادشاه و اوزکا خلق کوروب حیران ایرمیش

Chaghatay	Transliteration	Definition
مدّت	muddat	N. period of time
جهنم	Jahannam	PN. Hell
کردیش	gardiš*	N. cycle, overturning, succession
خداپرست	ẖudāparast	N. worshipper of God
پرست	parast	Adj. worshipping (used as a suffix,e.g., بتپرست *butparast* "idol-worshipper")
عابد	ʿābid	N. worshipper
امر	amr	N. order, command
اویغان-	oyğan-	V. to wake up
تملیخا	tamlīẖā	PN. name, Tamlikha
رفیق	rafīq	N. friend, comrade

Chaghatay	Transliteration	Definition
طعام	ṭaʿām	N. food
اوضاع	awżāʿ	N. manners, situations (Arabic plural of وضع *wazʿ*)
متغير	mutağayyir*	Adj. changed
دين	dīn	N. religion
متحير	mutaḥayyir*	Adj. astonished
بضروره	biżżurūra*	Adv. out of necessity
ديرام	diram*	N. coin (درهم *dirham*)
كنج	kanj	N. oneself
ماجرا	mājarā	N. event
الت-	elt-	V. to lead
حيران	ḥayrān	Adj. surprised; N. surprise, amazement

13.6 -ğač -gač -غاج -كاج

You have seen the suffix -p ب link together a series of actions (7.8.1). The suffix -ğač -gač -غاج -كاج is similar, but the actions are *simultaneous*, or one takes place *immediately after* the next.

شهرغه يتكاج شهر اوضاعين متغير تابيب خلايقنى عيسى عليه السلام دينيغه فهم قيلميش

Šaharğa yätkäč, šahar awżāʿin mutağayyir tapip, ḫalāyiqni ʿĪsà ʿalayhi ʿs-salām dīniğa fahm qilmiš.

As soon as he arrived at the city, he found its people's manners changed, and then he made them aware of the religion of Jesus.

ديرام جيقارغاج دقيانوس كنجينى تابيب سين ديب انى توتميشلار

Diram čiqarğač, "Daqyānūs känjini tapipsen!" dep, ani tutmišlar.

As soon as he took out his coins, they said, "You have found Decius himself!" and seized him.

13.7 Passage Four

پادشاه انينک حالى كيفيتين سوروب اول فقير هر سوز كى اوز حاليدين ايتور عجب كورونور پادشاه علمانى يغيب بو بابدا قيل و قال قيليب سونكرا الار ديميشلار كيم عيسى عليه السلام انجيلدا بو حالدين خبر بريب‌دور كيم دقيانوس جاغيدا بو جماعت غارغا كريب اوج يوز توقوز يل اويوب سنينک زمانينكدا اويغانغايلار پادشاه بو ايشدين مسرور بولوب تميخاغا يول باشلاتيب اصحاب

کهف صحبتیغا مشرف بولوب الار طعام ییب تنکری تعالی‌غا سجدات شکر قیلیب ینه اویقوغا بارمیشلار اویقولاغاج روحلارین قابض ارواح حق تعالی امری بله قبض قیلمیش اول پادشاه اول غار ایشیکیدا اولوغ کنبد یاساب الارنی مدفون قیلیب اول یر خلایققا عظیم معبد بولمیش بو قصه تواریخ و تفاسیردا مبسوط بار و اخبارنینک غریبیدین بری بودور

Chaghatay	Transliteration	Definition
کیفیت	kayfiyat	N. quality
علما	ʿulamā	N. scholars (Arabic plural of عالم *ʿālim*)
یغ-	yiğ-	V. to gather
قیل و قال	qīl-u qāl*	N. debate
عیسی	ʿĪsà	PN. ʿIsa (biblical Jesus)
انجیل	Injīl	PN. Bible, New Testament
مسرور	masrūr*	Adj. happy
باشلا-	bašla-	V. to lead, to guide
باشلات-	bašlat-	V. to cause to guide
صحبت	ṣuḥbat	N. conversation
مشرف	mušarraf	Adj. honored
سجدات	sajdāt*	N. prostrations
شکر	šukr	N. gratitude
روح	rūḥ	N. spirit
قابض	qābż*	N. tax collector
ارواح	arwāḥ	N. spirits (Arabic plural of روح *rūḥ*)
قابض ارواح	qābż-i arwāḥ*	PN. Angel of Death
قبض	qabż*	N. grasping, seizing
کنبد	gunbad	N. dome, indicating a shrine
یاس-	yas-	V. to build
مدفون	madfūn	Adj. buried (related to Arabic دفن *dafn* "burial")
خلایق	ẖalāyiq	N. people (Arabic plural of خلیقه *ẖalīqa* "person")
عظیم	ʿaẓīm	Adj. grand

Chaghatay	Transliteration	Definition
معبد	maʿbad	N. place of worship
تواريخ	tawārīḫ	N. histories (Arabic plural of تاريخ *tārīḫ*)
تفاسير	tafāsīr	N. commentaries (on the Qurʾān; Arabic plural of تفسير *tafsīr*)
مبسوط	mabsūt*	Adj. detailed
اخبار	aḫbār	N. news (Arabic plural of خبر *ḫabar*)
غريب	ğarīb	Adj. strange

13.8 Arabic Roots

It will be to your benefit to start to recognize Arabic words, if you have not already.

Arabic words are based on "roots." Roots are sets of two, three, or four letters that encode a basic meaning. Then these roots are adapted to different patterns of vowels and consonants that turn them into nouns, verbs, adjectives, and so on.

For example, the three-letter root ك ت ب *k.t.b* encodes the basic meaning of "writing." From this root, we can derive كتاب *kitāb* "book," كتب *kutub* "books," مكتوب *maktūb* "written," مكتب *maktab* "school," مكاتبه *mukātaba* "correspondence," كاتب *kātib* "scribe," كتابة *kitābatan* "in writing," كتبته *katabtuhu* "I wrote," and many more.

Other Arabic roots we have seen in this chapter include ع ل م *ʿ.l.m*, ج م ع *j.m.ʿ*, س ر ر *s.r.r*, ص ح ب *ṣ.ḥ.b*, ش ر ف *š.r.f*, ق ب ض *q.b.ż*, ر و ح *r.w.ḥ*, د ف ن *d.f.n*, خ ل ق *ḫ.l.q*, ع ظ م *ʿ.ẓ.m*, ف س ر *f.s.r*, ب س ط *b.s.ṭ*, خ ب ر *ḫ.b.r*, غ ر ب *ğ.r.b*, ا م ر *a.m.r*, م د د *m.d.d*, ع ب د *ʿ.b.d*, م ل ك *m.l.k*, ق ت ل *q.t.l* . . . and those are not all. We can label the elements in these roots 1, 2, and 3.

Look at the vocabulary closely. What patterns do you see? Which letters tend to be added to these roots? In what order?

To take one example, compare مدفون *madfūn* "buried" and دفن *dafn* "burial" with مبسوط *mabsūṭ* "detailed" and بسط *basṭ* "explanation." What kind of word does the pattern م-1-2-و-3 form?

The most common variation you will encounter is the "broken plural." This is a special way of forming plural nouns that might be confusing to you if you are not familiar with Arabic. (Not all words can be made plural in this manner.)

Broken plurals are formed by changing the vowels between the elements in the root. Here are some patterns you can learn to recognize:

You have seen the word خبر *ḫabar* "news, information," and now اخبار *aḫbār* "news." خبر is the singular, and اخبار the plural. The singular of "pious endowment" is وقف *waqf*; its plural is اوقاف *awqāf*. ولد *walad* "son" becomes اولاد *awlād* "progeny." You see a pattern? If you run across a word with the pattern ا–1–2–ا–3, try looking it up under 1–2–3.

There is another pattern: The word "boundary" is حدّ *ḥadd*, and its plural is حدود *ḥudūd*. Singular "knowledge" علم *ʿilm* becomes the plural علوم *ʿulūm*. The same is true of فنّ *fann* "science" and فنون *funūn*. 1–2–3 is written as 1–2–و–3.

And a third: تاریخ *tārīḫ* "history" comes from the root ا ر خ "to date." Its plural is formed as تواریخ *tawārīḫ* "histories." This is not unlike the shift from تفسیر *tafsīr* "commentary" to تفاسیر *tafāsīr* "commentaries." As you may discern, the root of تفسیر is ف س ر "to explain."

This is not the place for a full explanation of Arabic grammar. However, reading Chaghatay, especially in its more formal registers, requires some study of Arabic. Generally speaking, the range of Arabic vocabulary is limited, and you will find what you need in an Ottoman dictionary, or if not Ottoman, Persian. Nevertheless, it will be useful to keep an Arabic dictionary handy and to locate a concordance of the Qurʾān.

13.9 Transliterations and Translations

Passage One

Aṣḥāb-i kahf bābida iḫtilāf köptur. Maḫtaṣari bu du, kim Yūnān mulkida Afsūs šaharida Daqyānūs atliğ malik-i jabbār bar ermiš, kim baʿżī depdurlar kim, ulūhiyat daʿwàsi qilur ermiš. Wä bu aṣḥāb-i kahf baʿżī riwāyat billä nawwāblari wä mulāzimlari ermišlär. Wä musulmān ikändurlar. Wä yašurun Täŋri taʿallà ʿibādatin qilur ermišlär.

There are many disagreements about the Companions of the Cave. The long and short of it is, in the kingdom of Greece, in the city of Ephesus, there was a tyrannical king named Decius, who some say claimed divinity. And these Companions of the Cave, according to some stories, were his officials and servants, and they were Muslims, and they openly worshipped God.

Passage Two

Daqyānūs bu ḥāldin wāqif bolup, alarniŋ qaṭli fikirdä bolmiš. Alar bu ḥālni maʿlūm qilip, ittifāq billä šaharlaridin qačip, el yoluqur wahmidin yolsiz bayābānğa tüšüp, bir qoyčiğa učrap, qoyči alarğa daği qošulup, qoyčiniŋ iti häm qošulup, Raqīm atliğ ğarğa kirmišlär. Wä alarniŋ ʿadadidä taraddud bar. Här taqdīr billä ğarğa kirip, ḥaqq taʿallà alarğa uyquni mustawlī qilip, üč yüz toqquz yil oyumišlar.

When Decius found out about this, he began to think about killing them. They learned about this, and together they fled the city. Out of fear that they might meet people, they went into the trackless wilderness. They met a shepherd, and the shepherd joined them, and so did the shepherd's dog. They went into a cave called "Raqim." And one hesitates with regard to their number. In any case, they entered the cave, God sent them an overwhelming sleep, and they slept for 309 years.

Passage Three

Ul muddat Daqyānūs jahannamğa barip, näččä pādišāhlar gardiš bolup, bir ḫudā-parast ʿābid pādišāhğa salṭanat yätkändä, aṣḥāb-i kahf Täŋri taʿallà amri billä oyğanmišlar. Wä Tamlīḫā degän rafīqlarin šaharğa yebarmišlar, taʿām kältürürgä. Čūn ul rafīq šaharğa yätkäč, šahar awżāʿin mutağayyir tapip, ḫalāyiqni ʿĪsà ʿalayhi ʿs-salām dīniğa fahm qilip, mutaḥayyir bolmiš. Biżżarūra taʿām alurda, diram čiqarğač, "Daqyānūs kanjini tapipsen!" dep, ani tutmišlar. Köp majāradin soŋra, pādišāh qašiğa eltmišlär. Faqīr-i mutaḥayyir özgä pādišāh wä özgä ḫalq körüp, ḫayrān ermiš.

During that time, Decius went to Hell. Several kings succeeded him, and when the throne came to a God-worshipping king, by God's command the Companions of the Cave awoke.

And they sent their companion named Tamlikha to the city, to bring back food. When that companion arrived at the city, he found that the city had changed. When he explained the religion of Jesus (Peace be upon him!) to the people, they were astonished. When out of necessity he wanted to get some food, as soon as he took out a coin, they said, "You have found Decius himself!" and seized him. After many further events, they brought him to the king. This poor astonished man was surprised at seeing a different king and a different people.

Passage Four

Pādišāh aniŋ ḫāli kayfiyatin sorup, ul faqīr här söz, ki öz ḫālidin eytur, ʿajab körünür. Pādišāh ʿulamāni yiğip, bu bābda qīl-u qāl qilip, soŋra alar demišlär, kim ʿĪsà alayhi ʻs-salām Injīldä bu ḫālda ḫabar beripdur, kim Daqyānūs čağida bu jamāʿat ğarğa kirip, üč yüz toqquz yil oyup, seniŋ zamāniŋda oyğanğaylar. Pādišāh bu išdä masrūr bolup, Tamlīḫāğa yol bašlatip, aṣḥāb-i kahf ṣuḥbatiğa mušarraf bolup, alar ṭaʿām yep, Täŋri taʿallàğa saǰdāt-i šukr qilip, yänä oyquğa barmišlar. Uyqulağač, rūḥlarin qabż-i arwāḥ ḥaqq taʿallà amri billä qabż qilmiš. Ul pādišāh ul ğar išikidä uluğ gunbad yasap, alarni madfūn qilip, ul yär ḫalāyiqqa ʿaẓīm maʿbad bolmiš. Bu qiṡṡa tawārīḫ wä tafāsīrda mabsūṭ bar. Wä ğarībidin biri budur.

The king asked about him, and every word he said about himself seemed wondrous. The king gathered the scholars. They debated with each other, and then told him, "Jesus related this matter in the Bible, that in the time of Decius, this company would enter a cave, sleep for 309 years, and awaken in your time." The king was happy about this. He had Tamlikha lead the way and come to enjoy conversation with the Companions of the Cave. They ate food and prayed in thanks to God, and then they went back to sleep. As soon as they fell asleep, by God's command, the Collector of Souls collected their souls. That king erected a great shrine dome at the mouth of that cave and buried them there. That place came to be a great place of worship for the people. This story is detailed in histories and commentaries. This is one of the stranger tales.

Chapter 14

The *Tadhkira* of Jalāl ud-Dīn Katakī, Part One

14.1 Introduction

Now it's time to try less-structured reading of a manuscript. The following passages are taken from the تذکره *tadhkira* "legend" of Jalāl ud-Dīn Katakī. He was originally named Jamāl ud-Dīn, and for reasons you will read about here, he was renamed Jalāl ud-Dīn. Later, he earned the *nisba* (a name indicating one's origin) *Katakī* for his adventures in the mythical city of Katak. Katak is thought to be one of the lost cities of the Taklimakan Desert. He is credited with a vital role in spreading Islam in Eastern Turkestan, which you will read about here.

The term *tadhkira* "memorial" in Central Asia generally refers to narratives of the lives of Islamic saints such as Katakī. These narratives are read aloud at the saints' shrines. Thus the *tadhkira* is a widely- appreciated genre, and one with deep connections to Turkestani popular culture. They are often fantastic and strange, blending legend with sacred history with stories about the origins of peoples.

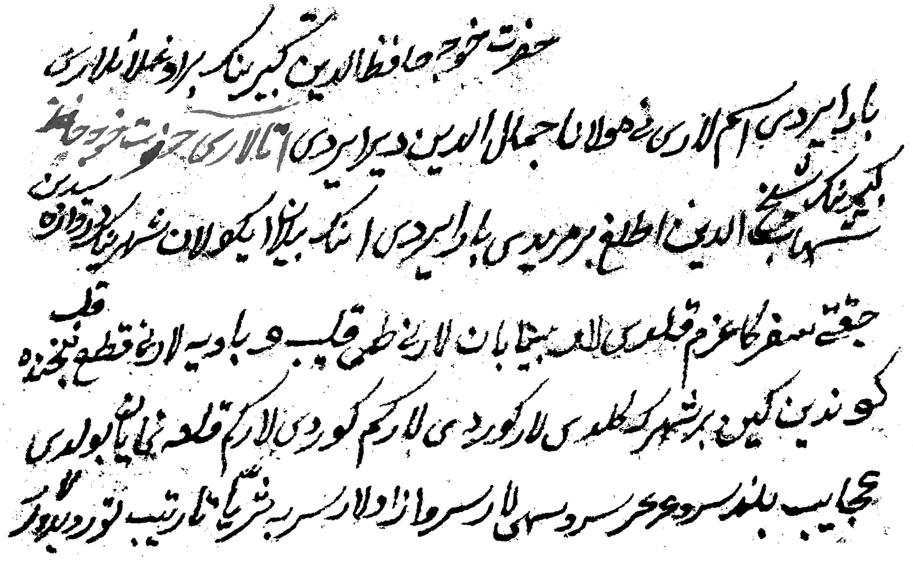
The handwriting in this text is not elegant. However, it is close to what you will encounter in the majority of manuscripts. You will also notice that the lines of handwriting in the manuscript tend to impose on one another. Many manuscripts are prepared carefully by a scribe who first impresses horizontal guidelines on the page, and then writes more or less according to them. This example does not seem to have benefited from such a level of attention. Good—you will need to learn to read messy things, and doing so will only make the easy things more pleasurable.

Nor for that matter is the spelling very predictable. It will behoove you to read the text aloud—manuscripts were often written down "by ear" according to how the words sounded, rather than according to codified standards of orthography. If you cannot find a word in a dictionary, say it out loud, write it in Latin letters, and then consider how else it might have been written. ورث *wirṯ*, for example, may be spelled ورس *wirs*, or صلح *ṣulḥ* as سلخ *sulḫ*.

This selection is from Lund University Library, Jarring Prov. 328.

14.2 Passage One

We begin with the introduction of Jamāl ud-Dīn, including his parentage and his traveling companion.



حضرت خوجه حافظ الدین کبیرنینک بر اوغلانلاری بار ایردی اسم‌لاری ـ نے مولانا جمال الدین دیر ایردی اتالاری حضرت خوجه حافظ کبیرنینک شیخ شهاب الدین اطلغ بر مریدی بار ایردی انینک بلان ایکولان شهرنینک دروازه‌سیدین جقتے سفرکا عزم قلدی‌لار بیابان‌لارنے طی قلیب و بادیه‌لارنے قطع قلیب نجنده کوندین کین بر شهرکه کلدی‌لار کوردی‌لار کم کوردی‌لار کم قلعه نمایان بولدی عجایب بلند سرو عرعر سرو سهی‌لار سرو ازادلار سربه شریّا تارتیب توروبدورلار

(From Jarring Prov. 328, 1v:11–2r:3)

Chaghatay	Transliteration	Definition
حافظ الدين	Ḥāfiẓ ud-Dīn	PN. Hafiz ud-Din
اسم	isim	N. name (اسم < اسمی *isim* > *ismi*)
مولانا	mawlānā	N. master (as a title)
جمال الدين	Jamāl ud-Dīn	PN. Jamal ud-Din
حافظ كبير	Ḥāfiẓ Kabīr	PN. Hafiz Kabir
شيخ شهاب الدين	Šayḫ Šahāb ud-Dīn	PN. Shaykh Shahab ud-Din
اطلغ	aṭliğ	Adj. named (variant of اتليق)
مريد	murīd	N. disciple
ايكولان	ikkäwlän	N. “the two of (them/us/you)”
بيابان	bayābān	N. wasteland
عزم قيل-	ʿazm qil-	VP. set out for
طى قيل-	ṭayy qil-	VP. traverse (quickly)
باديه	bādiya	N. wilderness

Chaghatay	Transliteration	Definition
قطع قیل-	qaṭʿ qil-	VP. to travel across
نجنده	näččänd	Adj. many (see نچه)
نمایان	numāyān	Adj. apparent
عجایب	ʿajāyib	Adj. strange, wondrous
بلند	buland	Adj. tall
سرو عرعر	sarw-i ʿarʿar*	N. Chinese sumac tree
سرو سهی	sarw-i sahī*	N. an erect cypress tree
سرو ازاد	sarw-i azād*	N. elm tree
سرو شریان	sarw-i šaryān*	N. beech tree (here rendered سربه شریّا)
تارت-	tart-	V. (of a tree) to be rooted in the ground; to pull; to suffer

14.3 بار ایردی "There Was"

This passage witnesses the return of بار *bar* "there is," now combined with the Past tense "to be," -ایر *er-*. This makes a Past tense statement of being: بار ایردی *bar erdi* "there was." (We mentioned this briefly in 13.3.)

شیخ شهاب الدین اطلغ بر مریدی بار ایردی	بر اوغلانلاری بار ایردی	اول تاغلارده بر قلعه بار ایردی
Šayḫ Šahāb ud-Dīn aṭliğ bir murīdi bar erdi.	*Bir oğlanlari bar erdi.*	*Ul tağlarda bir qalʿa bar erdi.*
He had a disciple named Shaykh Shahāb ud-Dīn.	He had one son.	There was a fortress in those mountains.

14.4 Paleography

Scribes are imperfect. They are tired, underpaid, or unskilled. Sometimes they just want to get the job over with. Or, usually, they are simply writing according to the style with which they are familiar. Here are some comments on the way this passage is written in the manuscript to help you decipher it. Many of them will already be familiar to readers of Arabic, Persian, or Urdu.

14.4.1 نینک- *-niŋ*

The genitive suffix نینک- *-niŋ* is so common in Chaghatay that many scribes write it in a kind of shorthand. Usually this involves removing at least one of the dots for the two ن <n> letters. Here it looks like نیک or ینک. The word انینک *aniŋ* "his" is written even more simply, as انک, without the dots underneath the ي <i>. (See the introductory section on the alphabet for examples of contracted نینک.)

14.4.2 Stacking

Notice how many words or letters in the manuscripts are stacked atop each other. There are different reasons for this.



First, the word بیلان *biläⁿ*. The ن <n> is atop the ا <a> in لا <la> simply because that is a common way to write it. It looks rather elegant.



Second, at the end of Line 3, we see how the suffix سیدین in دروازه‌سیدین *darwāzasidin* "from the gate" is stacked on top of its stem. This is very common at the ends of lines, and especially at the end of a page. Scribes preferred not to split a word over a page break, or across a line break, and stacking letters was considered an acceptable way to avoid doing so.

Third, at the beginning of Line 3, کیبرنینک شیخ appears to be stacked atop the word شهاب. Here, the scribe miscopied some words and, rather than start over, inserted them at a convenient place. The same is true of the placement of قلیب on Line 4.

14.4.3 س <s> and ش <š>



The familiar letterform for س <s> includes three small teeth. Look at the word اسم‌لاری, however—the س here is written as a long, elegant line above the initial ا. It will usually look like this. See also the word دروازه‌سیدین *darwāzasidin*.



The same is true of ش, which is simply س with three dots on top. See how شهاب *šahāb*, شیخ *šayḫ*, and شهر *šahar* are written: the three small teeth are flattened into that long, elegant line. The three dots are compressed into squiggles.

14.4.4 Missing Teeth

Finally, you will find that many familiar letters are missing teeth—that is, instead of a full letter, you will just see its associated dots.



For example, see the word جقتے *čiqti* at the beginning of Line 4. There is no clear tooth to mark the letter ت <t>. However, its two dots sit above the line.

If you were seeing this word for the first time, how would you puzzle through its pronunciation? You can see حقے—now which letters are those?

Look at the dots. We have a single dot underneath—that could only be ج <j> or ب. We can be pretty certain that it belongs to the ح shape at the beginning of the line: جقے

Then we see two sets of double dots over the line. We cannot put two dots over ح—there is no such letter—so they probably belong to that round shape: جقے

Now we have the other set of double dots. They must go somewhere. They cannot attach to the ی, here written ے, so there must be another letter in hiding. The only possibilities are ق, which we have just seen, and ت. Normally, ق will have a round form somewhere to anchor the two dots. Fortunately, your Chaghatay skills inform you that it must be جقتے: ت *čiqti* "they departed."

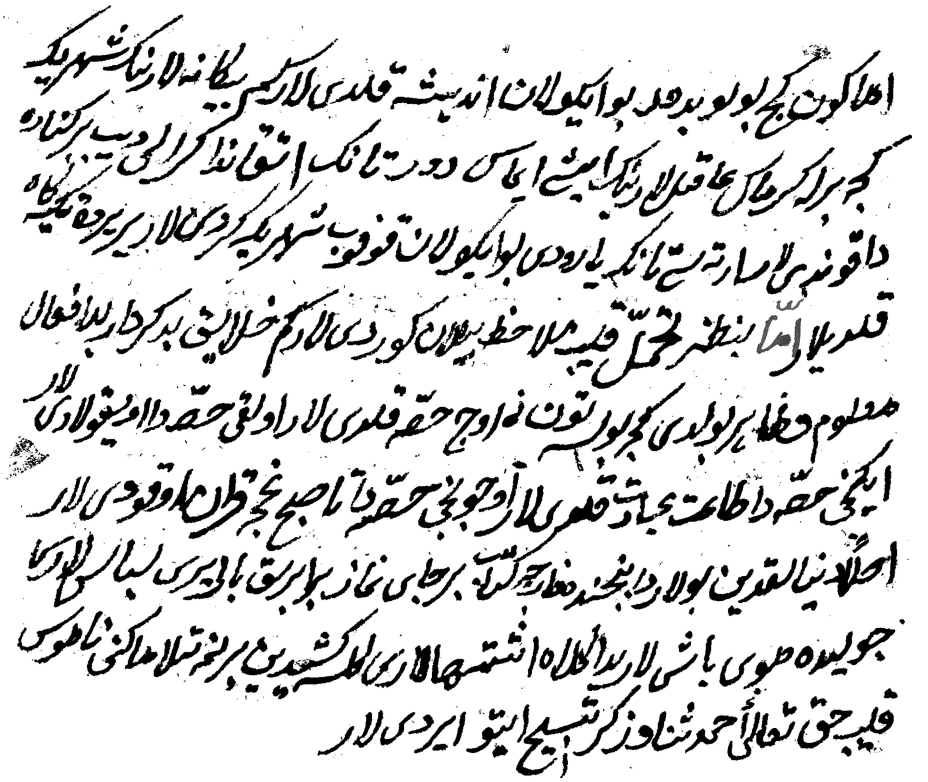
14.4.5 Repetition

The scribe has in one place written the same thing twice: کوردی‌لار کم کوردی‌لار کم

Best to get used to it.

14.5 Passage Two

Jamāl ud-Dīn and Šayḫ Šahāb ud-Dīn continue their journey.



اما کون کج بولوبدور بو ایکولان اندیشه قیلدی‌لار کم بیکانه‌لارنینک شهریکه کجه برله کرماک عاقل‌لارنینک ایشی ایماس‌دور تانک اتقاندا کرالی دیب بر کناره‌دا قوندی‌لار ارته‌سی تانک یارودی بو ایکولان قوفوب شهریکه کردی‌لار یر یرده تکیه‌کاه قلدیلار امّا بنظر تحمّل قلیب ملاحظه بیلان کوردی‌لار کم خلایق بردکردار بدافعال معلوم و ظاهر بولدی کجه بولسه تون‌نی اوج حصّه قلدی‌لار اولقی حصّه‌دا اویقولادی‌لار ایکنجی حصّه‌دا طاعت عبادت قلدی‌لار اوجونجی حصّه‌دا تا صبح‌غجه قران اوقودی‌لار اصلاً دنیالقدین بولاردا نجنده فارجه کتاب بر جای نماز بر ابریق بار ایری لباس‌لاری جولیده موی باش‌لاریدا کلاه اشتهالاری کلسه کشیدین بر نمه تیلاماکنی ناموس قلیب حق تعالی‌غه حمد ثنا و زکر تسبیح ایتور ایردی‌لار

(From Jarring Prov. 328, 2r:5–13)

Chaghatay	Transliteration	Definition
کج	käč	Adj. late
اندیشه	andīša	N. worry
بیکانه	bēgāna	N. foreigner

Chaghatay	Transliteration	Definition
عاقل	ʿāqil	Adj. intelligent
تانک ات-	taŋ ät-	VP. dawn breaks
قون-	qon-	V. to sleep
یارو-	yaru-	V. to light up, to shine
قوف-	qoṗ-	V. to get up (from sleep)
یر یر	yär yär	N. every place
تکیه‌کاه	takyagāh	N. place of refuge
بنظر تحمّل	ba-naẓar-i taḥammul*	"with patient observation" (ba- "with"; *naẓar* "observation, sight; eye"; *taḥammul* "patience": "with the eye of patience")
ملاحظه	mulāḥaẓa	N. observation
بدکردار	bad-kirdār*	N. an evildoer (bad in deed)
بدافعال	bad-afʿāl*	Adj. bad in actions (افعال is the Arabic plural of فعل *fiʿl* "action")
ظاهر	ẓāhir	Adj. clear, apparent
تون	tün	N. night
حصّه	ḥaṣṣa	N. part, section
اولقی	awwalqi	Adj. first; original, previous
اویقولا-	oyqula-	V. to sleep
طاعت	ṭāʿat*	N. obedience
صبح	ṣubḥ	N. early morning, dawn
قران	Qurʾān	N. the Qurʾān
اوقو-	oqu-	V. to read
دنیالیق	dunyāliq	N. possessions
جای‌نماز	jāynamāz	N. prayer rug
ابریق	ibrīq	N. ewer, jug (in this case for ritual ablutions)
ایری	ayrī	Adj. of the loins (< ایر *ayr* "loins, penis")
لباس	libās	N. clothing
جول	čūl*	N. loins, penis
موی	mūyī	Adj. hairy (< موی *mūy* "hair")
کلاه	kulāh*	N. hat

Chaghatay	Transliteration	Definition
اشتها	ištihā*	N. wish, desire
تیلا-	tilä-	V. to ask for
ناموس	nāmūs*	N. law; honor; hidden deceit
حق تعاىٰ	ḥaqq taʿallà	God the highest
حمد	ḥamd	N. praise
ثناء	s̱anāʾ	N. praise
زکر (ذکر)	zikr (źikr)	N. remembrance; Sufi recitation of the name of God; any of a number of formulae one would recite as a remembrance of God
تسبیح	tasbīḥ	N. praise of God; a form of *źikr* in praise of God; any of a number of formulae one would recite in praise of God

14.6 Voluntative الی- *-ali/-äli* یلی- *-yli*

We have seen the second-person imperative غیل- *-ğil* (10.10). We have also seen the third-person imperatives or optatives کای- غای- *-ğay -gäy* (11.5) and سون- *-sun* (10.9). Now let us command ourselves. This is called the Voluntative.

The suffix الی- *-ali/-äli* is added to a verb to indicate what "we" (first person plural) ought to do. الی- *-ali/-äli* is for verb stems that end in a consonant. Stems that end in a vowel take یلی- *-yli* instead.

ارته‌کجه اویقولایلی	قرآن اوقویلی	شهرکه کرالی
Ertägičä oyqulayli.	*Qurʾān oquyli!*	*Šahargä kiräli!*
Let's sleep until tomorrow.	Let's read the Qurʾān!	Let's enter the city!

In Passage Four, you will see the *negative* form of the optative. It simply includes the negative suffix -ما- *-ma-/-mä-*:

بر طرفکه کتالی موندا‌غ یرده تورمایلی	اوشول قلعه‌غه بارمایلی	فرغانه ولایتی‌غه کیرمایلی
Bir ṭarafkä ketäli, mundağ yärdä turmayli.	*Ušul qalʿağa barmayli.*	*Farğāna wilāyatiğa kirmäyli.*
Let's go somewhere else, let's not stay in a place like this.	Let's not go to the fortress.	Let's not enter the land of Ferghana.

14.7 Persian Prefixes 2: -ب ba- -با bā- "with; by means of"

The opposite of -بی *bē-* "without" is -ب *ba-* -با *bā-* "with."

The prefixes -ب *ba-* -با *bā-* generally mean "with." We can extend that meaning to include the instrumental meaning "by means of." You will see -ب *ba-* -با *bā-* attached to the beginnings of nouns, which then form adjectives or adverbs.

In this passage, we see the phrase بنظر تحمّل *ba-naẓar-i taḥammul*.

If you look up بنظر in, for example, the famed Steingass dictionary, you will not find it. نظر *naẓar*, however, is an Arabic word meaning "sight" or "observation." تحمّل *taḥammul* is another Arabic word, this one meaning "patience." They will be joined by an *ezafe*: نظر تحمّل *naẓar-i taḥammul*. Add the prefix: بنظر تحمّل *ba-naẓar-i taḥammul* "by means of patient observation."

In this text, however, the author has taken بنظر تحمّل to be a kind of fixed phrase. That is, "بنظر تحمّل" is acting like a single word, not a phrase. To this the author has added -قیل *qil-* "to do":

بنظر تحمّل قلیب ملاحظه بیلان کوردیلار کم

ba-naẓar-i taḥammul qilip, mulāḥiẓa bilän kördilär kim . . .

They did by-patient-observation, and with observation saw that . . .

It is not necessary to translate this sentence too literally. In later Chaghatay especially, grammar within Persian phrases is often ignored in favor of that phrase's general meaning: "They observed patiently."

14.8 تا *tā* "until, up to" and the Delimitative Suffix -غجه *-ğičä* -کجه *-gičä*

In 12.3.4, we briefly touched on the delimitative (or Terminative) suffix -غجه *-ğičä* or -کجه *-gičä*. When added to a noun, it denotes the time or place when an action will end. We already saw a similar delimitative suffix for verbs (12.16).

شول شهرکجه کلیب اولدیلار	تانک‌غجه اویقولاب قوفارسیزمو	سمرقندغجه سفر قیلدیم
Šul šahargičä kelip, öldilär.	*Taŋğičä oyqulap qoparsizmu?*	*Samarqandğičä safar qildim.*
They came as far as this city, and then died.	Will you sleep until dawn, then arise?	I traveled as far as Samarqand.

The preposition تا *tā* means "until" or "up to" a time or place. It is very frequently found together with the Delimitative (or Terminative) suffix.

تا کاشغرغجه سو ایچتی ختن‌کجه چای	علم ایستاسانکیز تا خطای‌غجه بارغیل	اول دریا تا چول‌غجه اقار
Tā Kašğarğičä su ičti, Ḫotangičä čay.	*ʿIlm istäsäŋ, tā Ḫiṭāyğičä barğil.*	*Ul daryā tā čölgičä aqar.*
All the way to Kashgar, she drank water; to Khotan, she drank tea.	If you seek knowledge, go as far as China.	That river flows until it gets to the desert.

In this story we find our heroes in the midst of a very pious activity:

تا صبح‌غجه قران اوقودی‌لار

Tā sabaḫğičä Qurʾān oqudilar.

They read the Qurʾān until the early morning.

14.9 Persian Pairs and Flowery Prose

Chaghatay writing picked up a habit from Persian prose: an author will often place two synonyms side by side. The reasons are purely stylistic. Usually, the words in question are in Arabic or Persian, and they serve to display the author's erudition. It is as though we were to write in English, "We consumed drinks and beverages in convivial and affable company and companionship with clever and witty individuals and characters." We could call these "pair words."

You will encounter these pairs most in the first few lines of a work or a chapter, though many writers will pepper them throughout a text. We will see more examples later. For now, note that our heroes express both حمد *ḥamd* and ثناء *ṯanā* to God—and both mean "praise."

14.10 Paleography

If you look at the manuscript of this text, you may have difficulty locating or identifying all of the letters. We have here some letters that all but disappear, some appearing in disguise, and some we have not seen.

14.10.1 Small Final h ه

At the end of a word, ه <h>, final form ـه, will almost disappear. See for example the word ملاحظه (Line 4), which almost looks like it ends in ظ. In fact, ه is still there—it has just formed a thin, short shape: ـه

14.10.2 An Oddly Shaped م

This scribe writes his م <m> a little oddly. It looks like ط, but the vertical line is very short. See for example the word ناموس (Line 8).

14.10.3 Small alef

Remember that a final ى in Arabic words is often pronounced <à>. To make that clear, scribes sometimes add a small ا "alef" above the ى: ىٰ

The example in this passage is حق تعالىٰ *ḥaqq taʿallà* "God the highest" (Line 9). It is unclear why the scribe added a *hamza* ء above the small alef.

14.10.4 Differences between ر *and* د

Finally, go through the text and look for differences between ر <r> and د <d>, and for that matter between ز <z> and ذ <ź>. Look at how these letters connect to the ones that come before them.

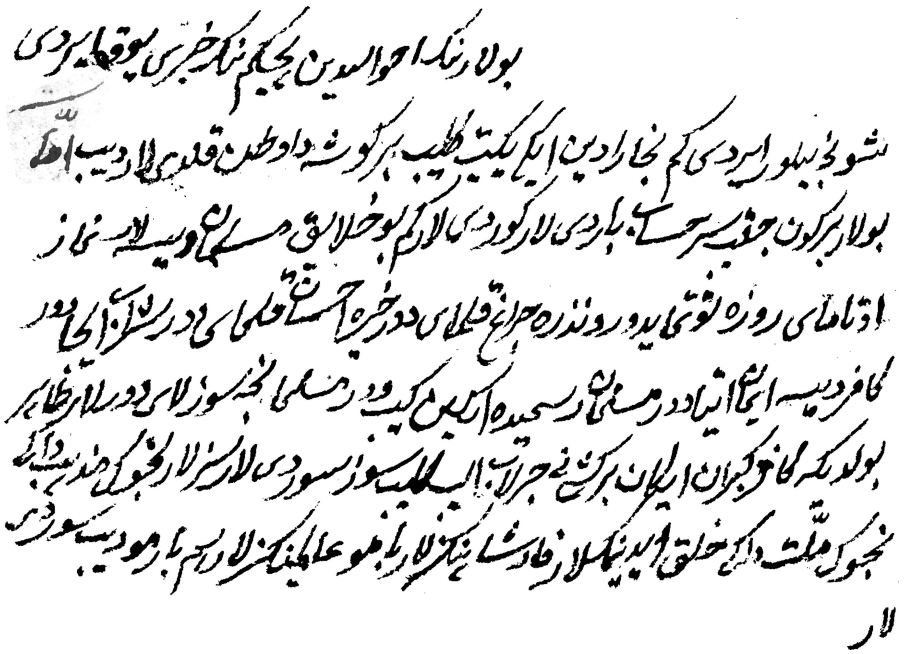
د and ذ always connect to the previous letter with a little vertical hump. While د and ذ are written with a sharper "curve" than ر and ز, that will not always identify them.

ر and ز connect with a smooth line, or with a gentle turn. There is no vertical hump.

Look for these words: کوردی *kördi* (Line 4), قران *Qur'ān* (Line 6), جولیده *čūlida* (Line 8).

14.11 Passage Three

Our heroes continue to observe the peculiar behavior of the people of this city. Finally, they decide to ask one citizen some questions.



بولارنینک احوالیدین ہچکیم‌نینک خبری یوق ایردی شونجه بیلور ایردی کم بخارادین ایکی یکیت کلیب بر کوشه‌دا وطن قلدی‌لار دیب امّا بولار بر کون جقیب سرحساب باردی‌لار کوردی‌لار کم بو خلایق مسلمان دیسه‌لار نماز اوتامای روزه توتمایدور و نذره جراغ قلمای‌دور خیره احسان قلمای‌دور شراب ایجادور کافر دیسه ایمان ایتادور مسلمان رسیده ایکین کیب‌دور مسلمانجه سوزلای‌دورلار ظاہر بولدیکه کافر کبران ایکان بر کشی‌نی جرلاب الیب کلیب سوز سوردی‌لار سیزلار نجوک مذہب‌داکی نجوک ملّت‌داکی خلق ایدینکلار فادشاہینکزلار بامو عالمینکزلار ہم بارمو دیب سوردی‌لار

(From Jarring Prov. 328, 2r:14–2v:7)

Chaghatay	Transliteration	Definition
احوال	aḥwāl	N. situation (Arabic plural of حال *ḥāl*)
ہچ کیم	heč kim	no one

Chaghatay	Transliteration	Definition
شونجه	šunčä	in this way, to this extent
بخارا	Buḫārā	PN. the city of Bukhara in modern-day Uzbekistan
یکیت	yigit	N. young man; cavalryman
کوشه	kuša	N. corner
وطن قیل-	waṭan qil-	VP. to settle down
وطن	waṭan	N. homeland
سرحساب	sarḥisāb	N. accounting
نماز اوت- (اوتا-)	namāz öt- (here *ötä-*)	VP. to say prayers
روزه توت-	roza tut-	VP. to fast
نذره جراغ (نذر چراغ)	naźra čirağ (naźr čirağ)	N. mourning by lighting a lamp
خیره	ḫayra*	Adj. beneficent
احسان	iḥsān*	N. benevolent deed
شراب	šarāb	N. wine
ایمان	īmān	N. (the) faith
رسیده	rasīda	Postposition. "in the manner of"
ایکین	igin	N. trousers
سوزلا-	sözlä-	V. to speak
کبران	kibrān*	Adj. great (plural)
جرلا-	čarla-	V. to invite
سور-	sor-	V. to ask
نجوک	nečük	what kind of
مذهب	maźhab	N. school of jurisprudence within Islam (i.e. Hanafi, Maliki, etc.)
ملّت	millat	N. sect; religious community
عالم	ʿālim	N. scholar

14.12 Equative جه- -čä "In the Manner of," "To the Extent Of"

We can attach the suffix جه- *-čä* to the end of a noun to form an adjective or adverb that means "in the manner of (that noun)." It is usually attached to proper nouns to indicate the manner or

style of a people or a place. We can call this this "Equative" because it "equates" the qualities of one thing with another.

If we combine -جه *-čä* with شو *šu* and بو *bu*, we get شونجه *šunčä* "in that manner; to that extent" and مونجه *munčä* "in this manner; to this extent."

مسلمانجه سوزلای‌دورلار	بجینجه لباس کیدی‌لار	شونجه بیلور ایردی
Musulmāncä sözläydurlar.	*Bäjinčä libās kiydilär*.	*Šunčä bilur erdi*.
They speak in the manner of Muslims.	They put on clothes in the style of Beijing (China).	They knew to that extent.

14.13 -داکی/-ده‌کی *-daki/-däki*

The **locative** suffix *-da/-dä* can be combined with the ending -کی *-ki* to make an adjective:

کول باغده *köl bāğda* "the pond is in the garden" → کول باغداکی *bāğdaki köl* "the pond that is in the garden"

This construction allows us to make more complex noun phrases to use as the subjects or objects of sentences.

کوچاداکی خواجه‌لار کاشغرنی خواه‌لادی‌لار	سیزلار نجوک ملّت‌داکی خلق ایدینکلار
Kučadaki ẖʷājalar Kašğarni ẖʷāhladilar.	Sizlär nečük millatdäki ẖalq idiŋlar?
The khwajas in Kucha desired Kashgar.	To which sect do your people belong?

14.14 Paleography and Quirks

14.14.1 Attaching کیم *kim and* که *ke*

Similarly, the words هیچ کیم *heč kim* "no one" are usually written separately. Here they have been combined as هیچکیم *hečkim* (Line 1).

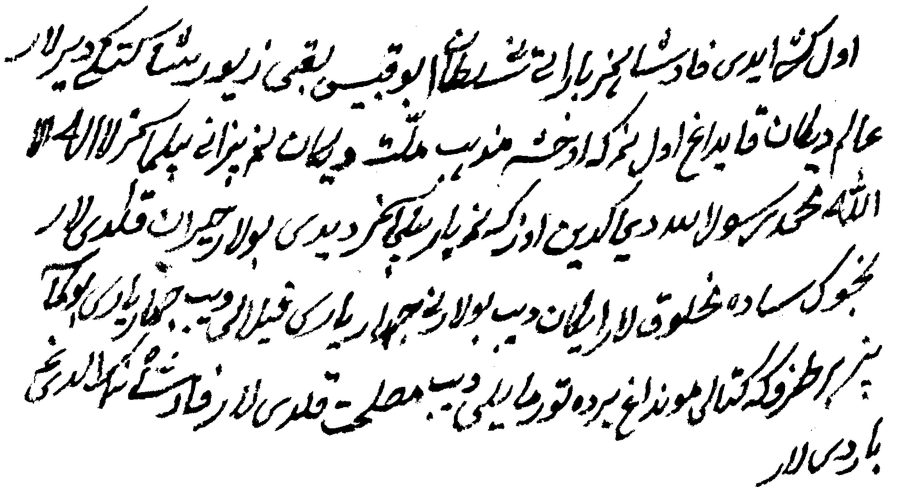
14.14.2 Ba(r)mu

On 2v:6, بارمو *barmu* is written as بامو *bamu*. Presumably, this is due to the lenition (weakening) of syllable-final <r> in more modern varieties of Turkic around Kashgar. The scribe may have been writing by ear, or simply forgot to write the letter.

14.15 Passage Four

Our heroes' new acquaintance answers their questions. They are amazed at what he tells them and formulate a plan of action.

There is no new grammar this time. This passage is to help reinforce what you have been learning.



اول کشی ایدی فادشاہمز بار اتے نے سلطان ابو قبیس لقبی زیور شا کتکے دیرلار عالم دیکان قایداغ اول نمه‌که اوخشه مذہب ملّت دیکان نمه پز اتے پلماسمز لا اله الا الله محمد رسول الله دیماکدین اوزکه نمه بار پلماسمز دیدی بولار حیران قالدی‌لار نجوک ساده مخلوق‌لار ایکان دیب بولارنے جهار یاری قیلالی دیب جهار یاری بولماسه پز بر طرفکه کتالی موندغ یرده تورمایلی دیب مصلحت قلدی‌لار فادشاه‌نینک الدی‌غه باردی‌لار

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(From Jarring Prov. 328, 2v:7–12)

Chaghatay	Transliteration	Definition
سلطان	sulṭān	N. sultan
ابو قبیس	Abū Qubays	PN. Abu Qubays
لقب	laqab	N. what someone is known as; a title or nickname
زیور	zīwar*	“adorned with gems”
شا (شاه)	šā (šāh)	N. shah
کتکی	Katakī	*nisba*, “of Katak”
قایداغ	qaydağ	Adj. what kind (of thing)
اوخشه	oḫša	Adj. similar to
اوخشه-	oḫša-	V. to resemble
لا اله الا الله محمد رسول الله	lā ʾilaha ʾilla llāhu Muḥammadun rasūlu llāhi	“There is no god but God; Muḥammad is the messenger of God.” This is the Shahada, the Muslim declaration of faith.

Chaghatay	Transliteration	Definition
ساده	sāda	Adj. simple
مخلوق	maḫlūq	N. creation (of God), living creature
جهار یاری	čahār yārī	"people of the Four Caliphs,"[2] meaning Sunnis
مصلحت	maṣlaḥat	N. advice, discussion

14.16 Paleography: يي as پ

Notice how the scribe has written بيز *biz*: پز, as though it were *pz*. This is a fairly common shorthand. It simply combines the dots from ب and ي into a single پ.

Elsewhere, for example پلماسمز *bilmäsmiz*, the tooth of the ي remains, while its dots are combined with the dot of the ب before it.

14.17 Transliterations and Translations

Passage One

Ḫażrat-i Ḫoja Ḥāfiẓ ud-Dīn Kabīrniŋ bir oğlanlari bar erdi. Ismlarini mawlānā Jamāl ud-Dīn der erdi. Atalari ḫażrat-i Ḫoja Ḥāfiẓ Kabīrniŋ Šayḫ Šahāb ud-Dīn aṭliğ bir murīdi bar erdi. Aniŋ bilän ikkäwlän šaharniŋ darwāzasidin čiqti. Safargä ʿazm qildi. Bayābānlarni ṭayy qilip, wä bādiyalarni qaṭʿ qilip, näččändä kündin keyin, bir šahargä käldilär. Kördilar, kim, kördilär, kim qalʿa numāyān boldi. ʿAjāyib buland sarw-i ʿarʿar, sarw-i sahī, sarw-i azād, sarba šarayyā tartip turupdurlar.

Khwaja Hafiz ud-Din Kabir had a son. His was called Master Jamal ud-Din. His father Khwaja Hafiz ud-Din had a disciple named Shaykh Shabab ud-Din. The two of them left the city and set out on a journey. They traversed the wastelands, and crossed through the wilderness, and some days later they came to a city. They saw that a great citadel had come into view. There were wondrously tall sumac, cypress, elm, and beech trees standing there.

Passage Two

Ammā kün keč bolupdur. Bu ikkäwlän andīša qildilar, kim bēgānalarniŋ šahārigä kečä birlä kirmäk ʿāqillarniŋ iši emäsdur. "Taŋ atqanda, kiräli," dep, bir kanārada qondilar. Ärtäsi taŋ yarudi. Bu ikkäwlän qoṗup, šahargä kirdilär. Yär-yärdä takyagāh qildilar. Ammā ba-naẓar-i taḥammul qilip mulāḥiẓa bilän kördilär, kim ḫalāyiq bad-kirdāt bad-afʿāl maʿlūm wä ẓāhir boldi. Kečä bolsa, tünni üč ḥaṣṣa qildilar. Awwalqī ḥaṣṣada oyquladilar. Ikkinči ḥaṣṣadar ṭāʿat ʿibādat qildilar. Üčünči ḥaṣṣada tā ṣubḫğičä Qurʾān oqudilar. Aṣlan dunyāliqdin bularda näččändä ṗarča kitāb, bir jāy-namāz, bir ibrīq bar erdi. Libāslari čūlida, mūyī bašlarida kulāh, ištihālari kälsä, kišidin bir nemä tilämäkni nāmūs qilip, ḥaqq taʿallà ḥamd ṣanā wä zikr tasbīḥ eytur erdilär.

2 The چهار یار čahār yār "Four Friends" refers in Sunni Islam to the four Rightly-Guided Caliphs who succeeded the Prophet Muḥammad.

But day passed into night. These two worried that entering a city of foreigners at night was not something smart people would do. "When dawn breaks, let's go in," they said, and they spent the night in an out-of-the-way place. The next day, the sun rose. These two got up and entered the city. They took refuge all over the place. But with patient observation they saw that it became clear that the people were bad in deed and in thought. In the evening, they divided the night into three parts: In the first part, they slept. In this second part, they worshipped. In this third part, until dawn they read the Qurʾān. In all the world, their only possessions were a few books, a prayer rug, and ewer. Their clothes were about their loins, they had hats on their hairy heads, and if they desired anything, they made it their custom to ask people for a little something, and give praise and remembrance to God.

Passage Three

Bularniŋ aḥwālidin hečkimniŋ ḫabari yoq erdi. Šunčä bilür erdi, kim Buḫārādin ikki yigit kelip, bir kušada waṭan qildilar, dep. Ammā bular bir kün čiqip, sar-ḥisāb bardilar. Kördilär, kim bu ḫalāyiq musulmān desälär, namāz ötämäy, roza tutmaydur. Wä naźra čirağ qilmaydur. Ḫayra iḥsān qilmaydur. Šarāb ičädur. Kāfir desä, īmān eytadur. Musulmān rasīda igin kiyipdur. Musulmāničä sözläydurlar. Ẓāhir boldike, kāfir-i kibrān ikän. Bir kišini čarlap alip kelip, söz sordilar: "Sizlär nečük maźhabdäki millatdäki ḫalq idiŋlar? Ṗādišāhiŋizlar bamu? ʿĀlimiŋizlar häm barmu?" dep sordilar.

No one knew anything about them. They only knew that two young men had come from Bukhara and settled in some corner. But these two went out in the day to reconnoiter. They saw that this people, if you were to call them Muslims, they did not say their prayers, nor fast. Nor did they mourn with lamps. Nor did they do charitable deeds. They drank wine. If you were to call them nonbelievers, they professed the faith. They wore trousers in the manner of Muslims. They spoke like Muslims. It was clear that these were some major infidels. They invited someone back to theirs, and they asked him, "What kind of school and sect do you people belong to? Do you have a king? Do you have scholars?"

Passage Four

Ul kiši aydi, "Ṗādišāhimiz bar. Atini Sulṭān Abū Qubays, laqabi Zīwar Šā Katakī derlär. ʿĀlim degän nemägä oḫša? Maźhab millat degän nemä? Biz ani bilmäsmiz. 'Lā ʾilaha ʾilla llāhu Muḥammadun rasūlu llāhi' demäkdin özgä nemä bar bilmäsmiz." Bular ḫayrān qaldilar. "Nečük sāda maḫlūqlar ikän!" dep, "Bularni čahār yārī qilali," dep, "Čahār yārī bolmasa, biz bir ṭarafkä ketäli. Mundağ yärdä turmayli," dep maṣlaḥat qildilar. Ṗādišāhniŋ aldiğa bardilar.

That man said, "We have a king. His name is Sultan Abu Qubays, and he is known as Ziwar Shah Kataki. What sort of thing is a 'scholar?' What is a school? A sect? We don't know about those things. Apart from saying, 'There is no god but God, and Muḥammad is the Messenger of God,' we don't know what else there is." They were shocked. "What simple creatures!" they said. "Let's make them into Sunnis!" "If they don't become Sunnis, let's go somewhere else," they decided. "Let's not stay in a place like this." They went before the king.

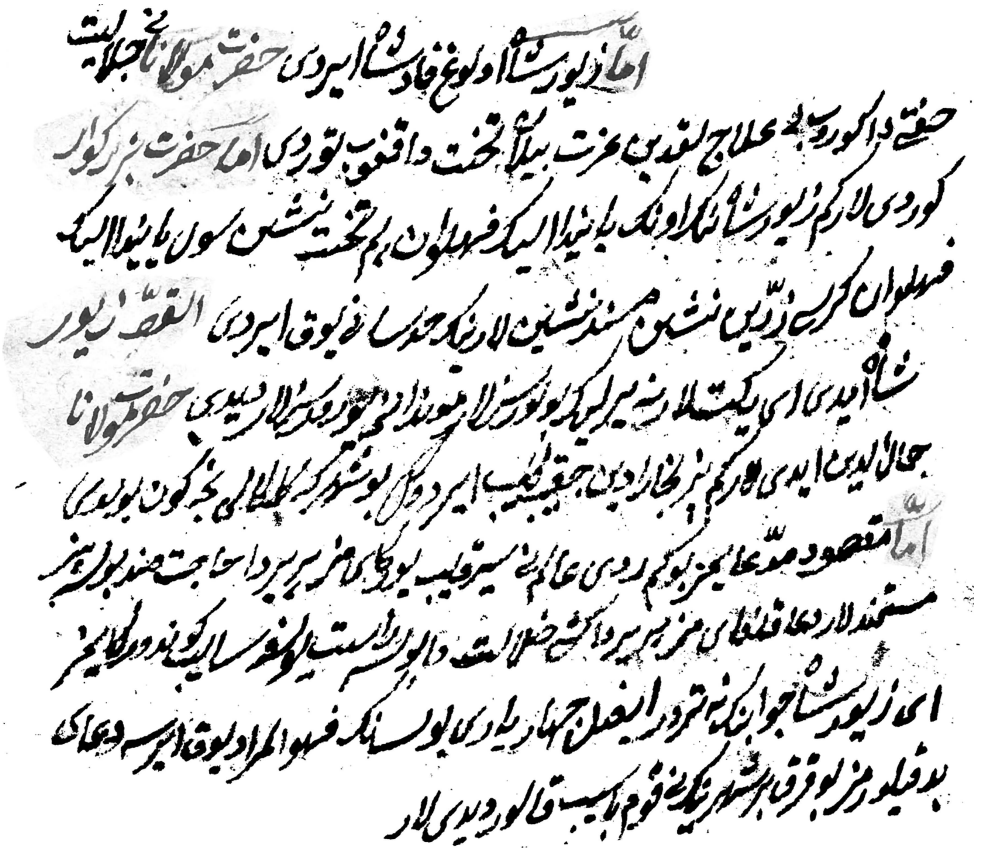
Chapter 15

The *Tadhkira* of Jalāl ud-Dīn Katakī, Part Two

15.1 Introduction

Since we last saw our heroes Jamāl ud-Dīn and Šahāb ud-Dīn, very exciting things have happened. Jamāl ud-Dīn made a lion appear out of nowhere, and rode it to see the king. They eventually made it into the throne room.

15.2 Passage One



امّا زیور شاه اولوغ فادشاه ایردی حضرت مولانانڭ جلالیت صفتیده کوروب ـ ےعلاجلقدین عزت بیلان تختدا قفوب توردی امّا حضرت بزرکوار کوردیلار کم زیور شاهنینک اونک یانیدا الیک فهلوان ہم تختنشین سول یانیدا اللیک فهلوان کرسی زرّینnشین مسندنشینلارنینک حد سانی یوق ایردی القصّه زیور شاه ایدی ای یکتلار نه یرلیک بولورسیزلار موندا نجه یورورسیزلار دیدی حضرت مولانا جمال الدین ایدیلار کم پز بخارادین جقیب کلیب ایردوک بو شهرکه کلکالی نجه کون بولدی امّا مقصود مدعّایمز بو کم روی عالمڭ سیر قلیب یورکایمز ہر یرده حاجتمند بولسه پز مستمندلار دعا قلغایمز ہر یردا کشی ضلالتدا بولسه راست یولغه سالیب کوندورکایمز ای زیور شاه جوابنک نه ترور ایغیل جهار یاری بولسانک فهو المراد یوق ایرسه دعای بد قیلورمز بو قرق بر شهرینکnی قوم باسیب قالور دیدیلار
(From Jarring Prov. 328, 3v:6–4r:2)

Chaghatay	Transliteration	Definition
جلالیت (جلالت)	jalāliyat (jalālat)	N. magnificence
صفت	sifat	N. manner
علاج	ʿilāj	N. remedy, cure; often means "way," "means to achieve an end," or "alternative"
عزت	ʿizzat	N. glory
تخت	taḫt	N. throne
بزرکوار	buzurgwār	Adj. great; N. the great one (often spelt in one of a number of variations, i.e. بزروکوار *buzrukwār*)
اونک	oŋ	Adj. right (direction)
فهلوان	ṗahlawān	N. hero, champion
-نشین	-nišīn	"sitting at, attending" (suffix from Persian) > تختنشین "attending the throne"
سول	sol	Adj. left (direction)
کرسی	kursī	N. chair
زرّین	zarrīn	Adj. golden → کرسی زرّین *kursī-ye zarrīn* "golden throne"
مسندنشین	masnad-nišīn	Adj. in the seat of honor
سان	sān	N. number, count
حد سان	ḥadd-i sān*	N. limit to the number
القصّه	al-qiṣṣa	"Back to our story."
مقصود	maqṣūd	N. goal, intention

Chaghatay	Transliteration	Definition
مدعّا	mudaʿʿā	N. reason
روی عالم	rūy-i ʿālam*	about the world
سیر	sayr	N. travel
حاجت‌مند	ḥājatmand	Adj. in need
مستمند	mustmand	Adj. unfortunate
ضلالت	ẓalālat	N. error
-سال	sal-	V. to place, to put
-کوندور	köndür-	V. to persuade
جواب	jawāb	N. reply, answer
فهو المراد	fahwu ʿl-murād*	N. a desired outcome (Arabic)
دعای بد	duʿā-ye bad*	NP. "a bad prayer," malediction, curse
بد	bad	Adj. bad (Persian)
-باس	bas-	V. to cover, to press

15.3 -غای -کای *-ğay gäy* "Shall, Ought to"

We have visited the verbal suffix -غای -کای *-ğay gäy* before (11.5). There it functioned as a general imperative form for the third or second persons, as well as a statement of "ought to" in the sense of "perhaps."

Here it is a command, and we can add personal suffixes to it!

Of course, according to palatal harmony, -غای *-ğay* goes with back vowels, while -کای *-gäy* goes with front vowels. The Negative is formed by adding -ما *-ma-* between the verb stem and the suffix. The Interrogative is formed by adding -مو *-mu* at the end.

Singular			Plural		
Suffix	**Pronoun**		**Suffix**	**Pronoun**	
-ğaymän غای‌من	من	1 "I shall"	-ğaymiz غای‌میز	بیزلار/ بیز	1 "we shall"
-ğaysiz غایسیز	سیز	2 "you shall"	-ğaysizlär غای‌سیزلار	سیزلار	2 "you shall"
-ğaysän غای‌سن	سن	2 "you shall" (familiar)			
-ğay غای	اول/او	3 "he, she, it shall"	-ğay(lar) غایلار	اولار	3 "they shall"

Singular			Plural		
Suffix	**Pronoun**		**Suffix**	**Pronoun**	
-gäymän کای‌من	من	1 “I shall”	-gäymiz کای‌میز	بیزلار/ بیز	1 “we shall”
-gäysiz کایسیز	سیز	2 “you shall”	-gäysizlär کای‌سیزلار	سیزلار	2 “you shall”
-gäysän کای‌سن	سن	2 “you shall” (familiar)			
-gäy کای	اول/او	3 “he, she, it shall”	-gäy(lar) کایلار	اولار	3 “they shall”

ای جبرائیل کم همه کار قیلاالایدور حضرت داودغه تمورچیلیک کسبینی برکایسن

Ay, Jibrā’īl, kim hämmä kār qila alaydur, ḥażrat-i Dāwudğa tömürčilik kasbini bärgäysän!

Oh, Jibrā’īl, who can do all tasks, give the craft of blacksmithing to Dawud!

اوشبو فادشاه خلقی‌نی راستلیق یولی‌غه سالماسه قوم شهرینی باسغای

Ušbu pādišāh ḫalqini rāstliq yoliğa salmasa, qum šaharini basğay!

If this king does not place his people on the road of truth, may the sand cover his city!

بیز سیزکه جواب برکایمیز

Biz sizgä jawāb bärgäymiz.

We shall give you an answer.

بیزلار خواجه تروب کوچانی سورماغایمزمو

Bizlär ḫʷāja turup, Kučani surmağaymizmu?

We being khwajas, should we not rule Kucha?

ای محمد اوشبو کافرغه جواب برماکای‌سن

Ay, Muḥammad! Ušbu kāfirğa jawāb bärmägäysän.

Oh, Muḥammad! Do not respond to this nonbeliever.

من بخاراغه سیر قیلغای‌من‌مو

Män Buḫārāğa sayr qilğaymänmu?u

Shall I travel to Bukhara?

15.4 تر- *tur-* “To Be”

We have yet another word for “to be,” تر- or تور- *tur-*. Unlike ایر- *er-*, it can be used in the Present tense or aorist. Unlike بول- *bol-*, it does not imply “to become.” Instead, it has a meaning like دور *dur*.

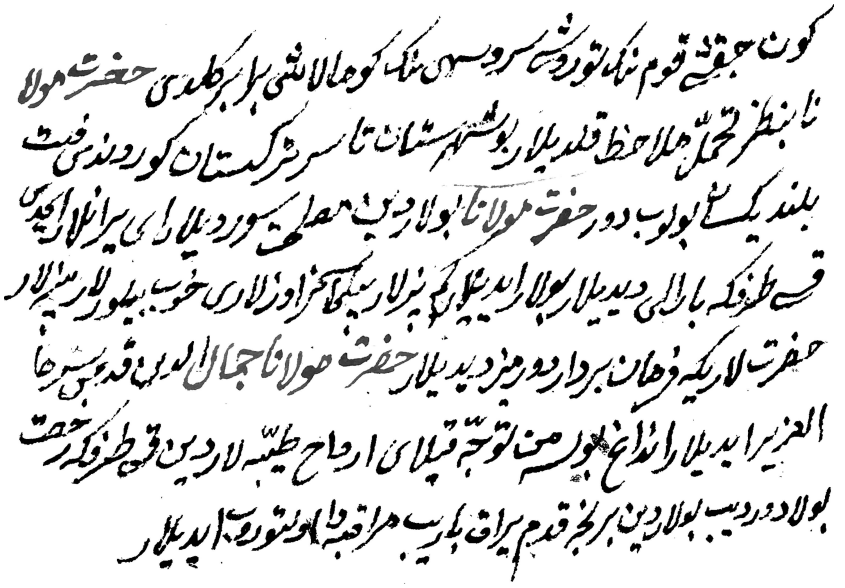
We saw تر- *tur-* a couple of times before (11.3). There it ended a sentence that meant “X is Y.” Here we see a common use of تر- *tur-* in the middle of a sentence using the Perfective Gerund ب- *-p*: تروب *turup* “it was, and . . .”

15.5 یوق ایرسه *yoq ersä*

The grammatically “correct” way to say “if not” in this context would be بولماسه *bolmasa* “if that were not the case.” However, we cannot rely on Chaghatay texts to be grammatically correct or consistent. Here instead we have یوق ایرسه *yoq ersä*, literally “if there is not.”

15.6 Passage Two

Under Satan's influence, the king refuses to accept Islam, and eventually the city is indeed buried in sand. Jamāl ud-Dīn Katakī wonders what to do next.



کون جقتے قوم‌نک توروشے سرو سهی‌نک کومالاشی برابر کلدی حضرت مولانا بنظر تحمّل ملاحظ قلدیلار بو شهرستان تا سر ترکستان کوروندی شت بلند یکسان بولوب‌دور حضرت مولانا بولاندین مصلحت سوردیلار ای یرانلار ایمدی قسی طرفکه بارالی دیدیلار بولار ایدیلار کم یزلار پلماسمز اوزلاری خوب بیلورلار یزلار حضرتلاریکه فرمان بردار دورمیز دیدیلار حضرت مولانا جمال الدین قدس سرّه العزیز ایدیلار انداغ بولسه من توجّه قیلای ارواح طیّبه‌لاردین قسی طرفکه رخصت بولادور دیب بولاردین بر نجه قدم یراق باریب مراقبه‌دا اولتوروب ایدیلار

(From Jarring Prov. 328, 6r:3–9)

Chaghatay	Transliteration	Definition
کوم-	köm-	V. to bury
کومال-	kömäl-	V. to be buried
شهرستان	šahristān	N. town and its inhabitants
تا سر	tā sar-i	"up to; all the way to" (Persian)
کورون-	körün-	V. to be seen; to be visible
فست	ṗast	Adj. low
یکسان	yaksān	Adj. singular
یران (یاران)	yārān	N. friends (Persian, plural of یار *yār* "friend")
قسی	qaysi	"Which?" (variant of قیسی)

Chaghatay	Transliteration	Definition
فرمان‌بردار	farmān-bardār	Adj. obedient
بردار	bardār	suffix "-taking"
قدس سرّہ العزیز	qaddasa sirrahu ʻl-ʿazīz	"(May God sanctify his beloved heart!)"
توجّه	tawajjuh	Adj. setting out for, heading; N. taking care
طیبه	ṭayyaba*	Adj. good (Arabic)
رخصت	ruḫṣat	N. permission
قدم	qadam	N. step
یراق	yiraq	Adj. far, distant
مراقبه	murāqaba	N. trance

15.7 Verbal Noun ش- -š

We have seen one way to turn a verb into a noun by adding the suffix ماک- ماق- *-maq -mäk*, making it an infinitive (10.11). Here is another way.

The suffix ش- *-š* makes a noun denoting the act or state of a verb, for example, بار- *bar-* → باریش *bariš* "the act of going," اوقو- *oqu-* → اوقوش *oquš* "the act of reading." All of the case endings can be attached to it.

This verbal noun also allows someone to refer to another person's actions.

اوشبو کافرلار دعا اوقوش‌نی بیلماس ایکان

Ušbu kāfirlar duʿā oqušni bilmäs ikän.

It appears that these nonbelievers do not know about praying.

ملا باقی‌نینک قایتیش‌ینی خواه‌لاماس‌من

Mullā Bāqīniŋ qaytišini ḫʷāhlamasmän.

I do not want Mullah Baqi to return.
[Lit. I do not want Mullah Baqi's returning.]

قوم‌نک توروشی سرو سهی‌نک کومالاشی برابر کلدی

Qumniŋ turuši sarw-i sahīniŋ kömäläši barābar käldi.

The level of the sand [lit. its standing] was equal to that at which the cypress trees were buried.

The choice of ending depends on roundedness harmony: a verb stem in which the final vowel is <o> or <u> takes وش- *-uš*; <ö> or <ü> takes وش- *-üš*; <a> or <ä> takes یش-; while a stem ending in a vowel simply takes ش- *-š*.

Here, کومالاش *kömäläš* "being buried" has taken an unexpected suffix, اش- *-äš*. This may reflect the way Kashgaris spoke at the time this manuscript was copied. In Kashgar, *i*, *u*, and *ü* were often pronounced as *a* or *ä*. (This could not happen in the first syllable of a word, however). So, *kiriš* "entering" could be pronounced *kiräš*, but not **käräš*.

15.8 Reflexive Suffix ن- *-n-*

We have seen the Passive suffix ل- *-l-* in action (8.3). This chapter gives us something a little different: the Reflexive suffix ن- *-n-*. This suffix generally points to things that one does to oneself, for example یو- *yu-* "to wash" → یویون- *yuyun-* "to wash oneself."

Here we see it in the verb كورون- *körün-* "to be seen; to be visible." Grammatically, it ought to mean "to see oneself," but it does not. The Reflexive suffix is fairly uncommon. You will find it in a few individual verbs like this one.

15.9 Voluntative ای- ی- *-ay -äy -y*

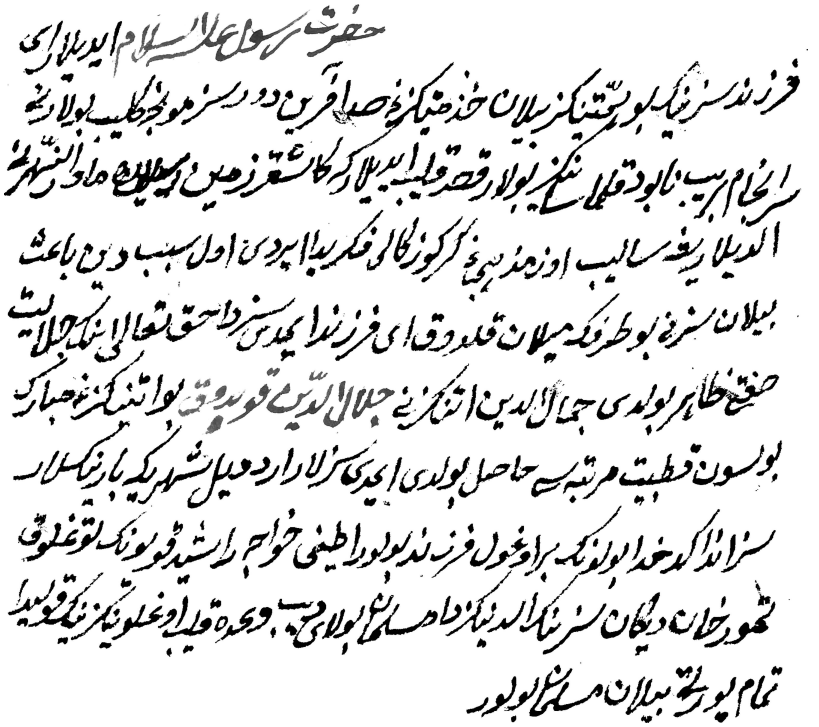
We have seen second-person commands ("Go!"), third-person commands ("May she go!"), first-person plural commands ("Let's go!"), and now gentler commands to one and all. Now we finally have a first-person singular command ("Let me go!")

This Voluntative form of the verb is made by adding the suffix ای- ی- *-ay -äy -y* to the end of the verb stem. If the stem ends in a vowel, just add ی- *-y*. If the stem ends in a consonant, add ای- *-ay -äy*, and pronounce it according to palatal harmony.

شول یرده توختای	سنکا یار بولای	انداغ بولسه من توجّه قیلای
Šul yärdä toḫtay.	*Saŋa yār bolay.*	*Andağ bolsa, mān tawajjuh qilay!*
Let me stop here.	I shall be a friend to you.	If that's the case, then I should get going!

15.10 Passage Three

Several of Jamāl al-Dīn's spiritual and familial ancestors appear before him, including the Prophet Muḥammad and the Four Rightly Guided Caliphs. Muḥammad tells him his mission and purpose in life and gives him (and us) a preview of the story to come. Note that Muḥammad does not speak directly to Jamāl al-Dīn—rather, the angel Jibrā'īl passes the news on.



حضرت رسول علیه السلام ایدیلار ای فرزند سزنیک بو ہمّتینکز بیلان خذمتیکزغه صد افرین‌دورسیز مونجه کلیب بولارنی سرانجام بریب نابود قلماسانکیز بولار قصد قلیب ایدیلار که کاشغر زمین‌لاریدین ما ورا النهّرنے الدیلاریغه سالیب اوز مذہبی‌غه کرکوزکالی فکریدا ایردی اول سبب‌دین باعث بیلان سزنے بو طرفکه میلان قلدوق ای فرزند ایمدی سزدا حق تعالیٰ‌نیک جلالیت صفتے ظاہر بولدی جمال الدین اتنک‌نے جلال الدّین قویدوق بو اتینکزغه مبارک بولسون قطبیت مرتبه‌سے حاصل بولدی ایمدی سزلار اردویل شهریکه بارینکلار سز اندا کدخدا بولونک بر اوغول فرزند بولور اطینی خواجه راشید قویونک توغلوق تمور خان دیکان سزنیک الدینکزدا مسلمان بولای دیب وعده قلیب اوغلونکیزنیک قولیدا تمام یورتی بیلان مسلمان بولور

(From Jarring Prov. 328 6r:12–6v:7)

Chaghatay	Transliteration	Definition
رسول	rasūl	N. messenger (here, *the* Messenger, Muḥammad)
فرزند	farzand	N. child
همّت	himmat	N. ambition
بیلان	bilän	Conj. “and” (contrast 7.7)
خذمت	ḫiźmat	N. service, employment
صد افرین	ṣadd āfirīn	“a hundred congratulations” (Persian)
سرانجام	sarānjām	N. order
نابود	nābūd	Adj. annihilated
قصد	qaṣad	N. intent
باعث	bāʿiṯ	N. reason
میلان	mayalān	N. inclination, preference (Persian, plural of میل *mayl* “inclination”)
جلال الدین	Jalāl ud-Dīn	PN. Jalal ud-Din (here referring to the *jalāliyat* of God that is manifest in Jamal ud-Din)
مبارک	mubārak	Adj. blessed
مبارک بولسون	Mubārak bolsun!	“Congratulations!”
قطبیت	quṭbiyyat	N. the quality of being a “pole” (قطب *qutb*), in the Sufi sense of a perfected human being
مرتبه	martaba	N. rank, degree, station
حاصل	ḥāṣil	N. result, yield

Chaghatay	Transliteration	Definition
اردویل	Ardawīl	place name, Erdabil in modern Kurdistan
کدخدا	kadḫudā	N. head of a household; father
رشید	Rašīd	PN. Rashid
توغلوق تمور خان	Tuğluq Temür Ḫan	PN. Tughluq Temür Khan (1329/30–1363, khan of the Chaghatay Khanate)
وعده	waʿda	N. promise

15.11 Imperative -نک *-ŋ* -نکلار *-ŋlar*

Yes, there is another Imperative form. One can add the suffix -نک *-ŋ* to the end of a verb to make the second-person singular formal imperative ("You, please go!"), or add a plural suffix -نکلار *-ŋlar* to made a second-person plural imperative ("All of you, please go!").

Like -ش *-š* (12.4.2) or the possessive suffixes -م *-m* "my" and -نک *-ŋ* "your" (6.1), the suffix -نک *-ŋ* can also be -ینک *-iŋ*, -ونک *-uŋ*, or -ونک *-üŋ*. The choice depends on roundedness harmony.

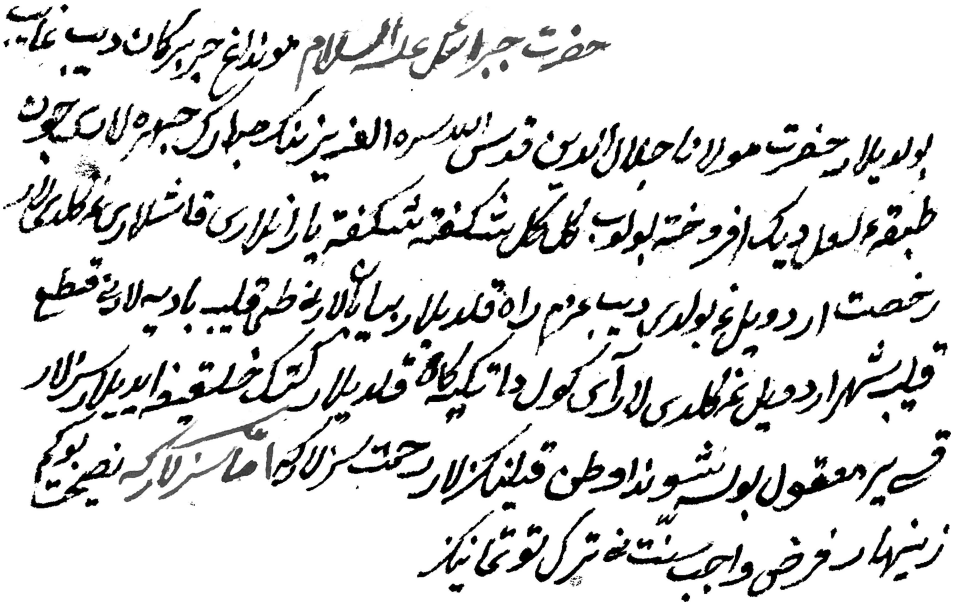
سیزلار منینک اویومده اویقولانکلار	سز ایمدی بر ایال تافیب کدخدا بولونک	سزلار اردویل شهریکه بارینکلار
Sizlär meniŋ öyümdä oyqulaŋlar.	*Siz ämdi bir ayal tapıp kadḫudā boluŋ*.	*Sizlär Ardawīl šaharigä bariŋlar*.
All of you, sleep in my house.	At last, find a wife and become a father.	Go to the city of Erdabil.

You may also encounter the variation -نکیزلار *-ŋizlar*, as in Passage Four below.
To make the Negative Imperative, insert the suffix -ما- *-ma-/-mä-*:

مسلمان بولسانک قرآن اوقوشنی توختامانک	سنّتنی ترک توتمانکیز	سیزلار شراب ایجمانکلار
Musulmān bolsaŋ, Qurʾān oqušni toḫtamaŋ.	*Sunnatni tark tutmaŋlar*.	*Sizlär šarāb ičmäŋlar*.
If you are a Muslim, do not stop reading the Qurʾān.	Do not abandon tradition.	Do not drink wine.

15.12 Passage Four

Jalāl ud-Dīn, with his new name, makes his way to Erdabil. He leaves the now-homeless people of Katak with some advice.



حضرت جبرائیل علیه السلام موندا‌غ خبر برکان دیب غایب بولدیلار حضرت مولانا جلال الدین قدس الله سره العزیزنیک مبارک جهره‌لاری جون طبقهٔ لعل‌دیک افروخته بولوب کل کل شکفته شکفته یارانلاری قاشلاری‌غه کلدی‌لار رخصت اردویل‌غه بولدی دیب عزم راه قیلدیلار بیابان‌لارنی طی قلیب بادیه‌لارنی قطع قلیب شهر اردویل‌غه کلدی‌لار ای کول‌دا تکیه‌کاه قلدیلار کتک خلقیغه ایدیلار سزلار قسی یر معقول بولسه شوندا وطن قلینکزلار رحمت سزلارکه امّا سزلارکه نصیحت بو کم زینهار فرض واجب سنّت‌نی ترک توتمانیکز

(From Jarring Prov. 328: 6v:7–13)

Chaghatay	Transliteration	Definition
خبر بر-	ḫabar bär-	VP. to give news, inform, tell
غایب	ğāyib	Adj. disappeared
قدس الله سره العزیز	qaddasa ʻllahu sirrahu ʻl-ʻazīz	"(May God sanctify his beloved heart!)"
جهره	čihra	N. face
جون	čūn	Conj. like
طبقه	ṭabaqa	N. group, stratum, type
لعل	laʻl	N. ruby
افروخته	afrōḫta	Adj. bright, as though burning (Persian, participle of افروختن *afrōḫtan* "to burn")

Chaghatay	Transliteration	Definition
شکفته	šukufta	Adj. blooming (Persian, participle of شکفتن *šukuftan* "to bloom")
قاش	qaš	N. eyebrow; side, presence, place
عزم راه قیل-	ʿazm-i rāh qil-	VP. to set out on the road for (see -قیل عزم *ʿazm qil-*)
قطع قیل-	qaṭʿ qil-	VP. to travel across
قطع	qaṭʿ	N. cutting
ای کول	Ay Köl	place name, "Moon Lake"
معقول	maʿqūl	Adj. satisfied, willing
رحمت	raḥmat	N. mercy; "thank you"
نصیحت	naṣīḥat	N. advice
زینهار	zīnhār	N. warning
فرض	farż	N. "obligation"; a category of Muslim jurisprudence
واجب	wājib	N. "necessary"; a category of Muslim jurisprudence
سنّت	sunnat	N. "tradition"; a category of Muslim jurisprudence
ترک	tark	N. abandonment

15.13 *Ezafe*

There are places in this passage where the word order does not make immediate sense, for example شهر اردویلغه کلدیلار. Shouldn't it be اردیول شهریغه کلدیلار *Ardawīl šahariğa käldilär*?

Instead, there is an *ezafe* (10.4) between شهر *šahar* "city" and اردویل *Ardawīl* "Erdabil": شهر اردویل *šahar-i Ardawīl* "city of Erdabil." This Persianate construction is very common when a phrase involves proper nouns and Persian or Arabic vocabulary.

Look for *ezafe*s in this passage. Where does the word order not make sense? What if you reversed those two words and added an *ezafe*?

15.14 "Like" دیک- *-dek* with چون *čūn*

In this passage, we have جون *čūn* to emphasize the meaning of دیک- *-dek* "like":

مبارک جهرهلاری جون طبقهٔ لعلدیک افروخته بولوب

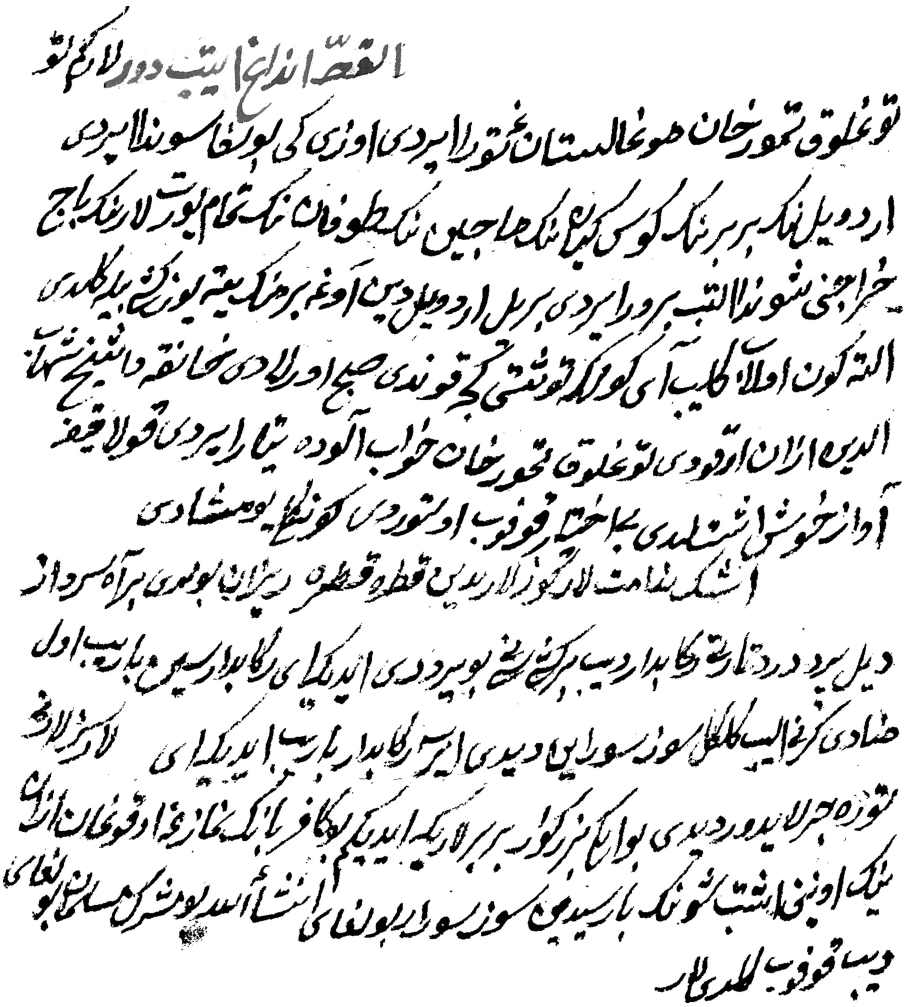
Mubārak čihralari čūn ṭabaqa-ye laʿldek afrōḫta bolup . . .

"His blessed face was brightened like rubies . . ."

It is not uncommon to see a Persian word (like چون *čūn*) paired with a Turkic suffix of similar meaning (like دیک- *-dek*).

15.15 Passage Five

One morning, one of Jalāl ud-Dīn's companions, Shaykh Shahāb ud-Dīn, gives the call to prayer, alarming the hunting party of Tughluq Temür Khan.



القصه انداغ ایتیب‌دورلار کم توغلوق تمور خان موغالستان‌غه تورا ایردی اوزی بولغاسوندا ایردی اردویل‌نک بربرنک کوس کیان‌نک ماجین‌نک طوفان‌نک تمام یورت‌لارنک باج خراجتی شوندا التب برور ایردی بر یل اردویل‌دین آوغه بر منک یته یوز کشی بیله کلدی الته کون اولاب کلیب آی کولکه توشتی کجه قوندی صبح اورلادی خانقه‌دا شیخ شهاب الدین ازان اوقودی توغلوق تمور خان خواب آلوده یتار ایردی قولاقیغه آواز خوش اشتلدی بےاختیار قوفوب اولتوردی کونکلے یومشادی اشک ندامت‌لار کوزلاریدین قطره قطره ریزان بولدی بر آه سرواز دیل پردرد تارتے رکابدار دیب بر کشیسے نے بویرودی ایدیکه ای رکابدار سین باریب اول منادی‌کرنے الیب کلکل سوز سوراین دیدی ایر رکابدار باریب ایدیکه ای لار کوزلارنے توزه جرلایدور دیدی بوایکا نیز کوز بربرلاریکه ایدیکه بوکافر یانک نمازغه اوقوغان ازان یتک اونی اشتب شونک باریسیدین سوز سوراربولغای آشنا آسدیوشرکین مسلمان بولغای دیب قوفوب کلدی لار

القصه انداغ ایتیب‌دورلار کم توغلوق تمور خان موغالستان‌غه تورا ایردی اوزی بولغاسوندا ایردی اردویل‌نک بربرنک کوس کیان‌نک ماجین‌نک طوفان‌نک تمام یورت‌لارنک باج خراجتی شوندا التب برور ایردی بر یل اردویل‌دین آوغه بر منک یته یوز کشی بیله کلدی الته کون اولاب کلیب آی کولکه توشتی کجه قوندی صبح اورلادی خانقه‌دا شیخ شهاب الدین ازان اوقودی توغلوق تمور خان خواب آلوده یتار ایردی قولاقیغه آواز خوش اشتلدی بےاختیار قوفوب اولتوردی کونکلے یومشادی اشک ندامت‌لار کوزلاریدین قطره قطره ریزان بولدی بر آه سرواز دیل پردرد تارتے رکابدار دیب بر کشیسے نے بویرودی ایدیکه ای رکابدار سین باریب اول منادی‌کرنے الیب کلکل سوز سوراین دیدی

ایرسه رکابدار باریب ایدیکه ای . . . لار سزلارنے توره جرلایدور دیدی بو ایکی بزرکوار بر برلاریکه ایدیکم بو کافر بانک نمازغه اوقوغان ازاننک اونینی اشتب شونک بارسیدین سوز سورار بولغای انشاء الله بو مشرک مسلمان بولغای دیب قوفوب کلدیلار

(Jarring Prov. 328, 7r:8–7v:6)

Chaghatay	Transliteration	Definition
تورا، توره، تورام	törä; töräm	title, here indicating Tughluq Temür Khan
بولغاسون	Bolğasun	place name, Balasaghun, in modern-day Kyrgyzstan (normally بالاساغون *Balasağun*)
بربر	Barbar	PN. Berber
کوس کیان	Kōs-kiyān	PN. Caucasian (usually کوچکیان)
ماجین	Māčīn	PN. place name, Southern China or "Machin"
باج	bāj	N. tax
خراجت	ẖarājat	N. expenditure; tax
الت-	ilt-/elt-	V. to transport; to take
اولا-	awla-	V. to hunt
اورلا-	örlä-	V. to get up
خانقه	ẖānqah	N. Sufi lodge
ازان (اذان)	azān (aźān)	N. the call to prayer
خواب آلوده	ẖʷāb-ālūda	Adj. sleepy
یت- (یات-)	yat-	V. to lie (down)
قولاق	qulaq	N. ear
آواز	āwāz	N. sound, voice
خوش	ẖoš	Adj. pleasant; Adv. well
اختیار	iẖtiyār	N. choice
یومشا-	yumša-	V. to soften
اشک	ašk	N. tear, teardrop
ندامت	nadāmat	N. regret
قطره قطره	qaṭra qaṭra	Adv. in droplets
ریزان	rīzān	Adj. pouring

Chaghatay	Transliteration	Definition
آه	āh	N. sigh
سرواز	sarwāz	N. soldier
دیل (دل)	dil	N. heart
پردرد	pur-dard	Adj. painful (< *pur* پر "full of" + *dard* درد "pain"
رکابدار	rikābdār	N. stirrup-holder
منادی‌کر	munādà-gar	N. herald
ایرسه	ersä	Conj. thereupon
بر بر	bir bir	each other
بانک	bāŋ	N. call, cry
بانک نماز	bāŋ-i namāz	N. call to prayer
اون	ün	N. sound
باری	bari	N. all, the whole thing
انشاء الله	inšāʾ allāh	"God willing"
مشرک	mušrik	N. polytheist

15.16 Voluntative -این *-ayin -äyin*

There is yet another way to say "I shall" or "let me": -این *-ayin -äyin*. It functions just like -ای *-ay -äy*.

Our example here is سوراین *sorayin* "I shall ask."

15.17 "Thereupon" ایرسه *ersä*

The conjunction "thereupon" is formed by combining the verb -ایر *er-* "to be" with the Conditional. Recall that, in the Past tense, the Conditional means "when." Literally, ایرسه *ersä* means "when it was (so)."

15.18 Forming Verbs from Nouns (Verbal Suffix -لا *-la*)

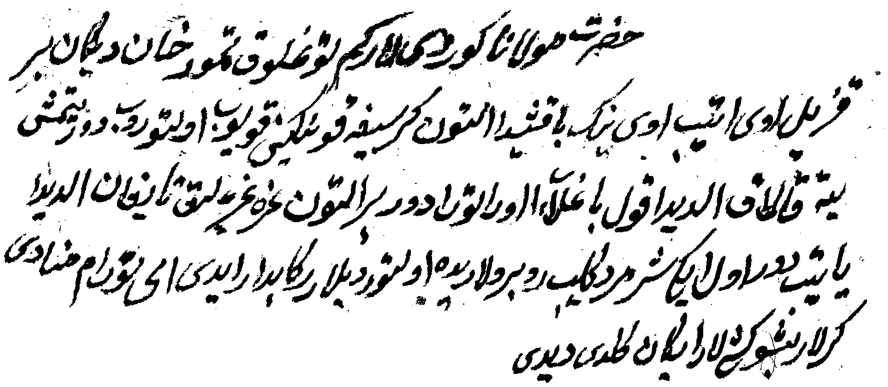
By now, you have met several verbs that contain the syllable -لا *-la*.

These verbs are derived from nouns. Let us take, for example او *aw* "hunt." If we add -لا *-la*, we get -اولا *awla-* "to hunt."

Similarly, -اویقولا *oyqula-* "to sleep" is derived from اویقو *oyqu* "sleep," while -سوزلا *sözlä-* "to talk" comes from سوز *söz* "word." We could also make آط *aṭ* "horse" into -آطلا *aṭla-* "to ride a horse," and so on.

15.19 Passage Six

Jalāl ud-Dīn's party makes their way to see Tughluq Temür Khan.



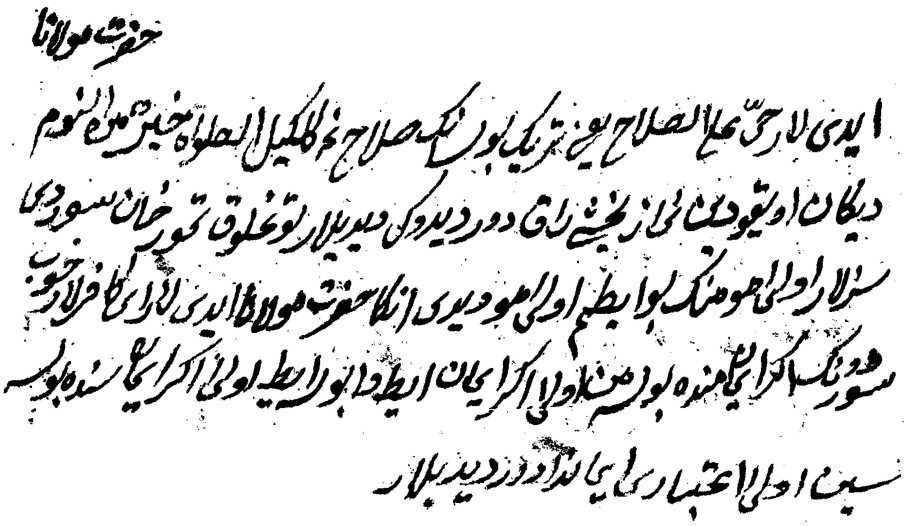
حضرت مولانا کوردی‌لار کم توغلوق تمور خان دیکان بر قزیل اوی اتیب اوی‌نینک باقشیدا التون کرسیغه قونکینی قویوب اولتوروب‌دور یتمش یته قالماق الدیدا قول باغلاب اوراتورادور بر التون غره غره‌لیق تایغان الدیدا یاتیب‌دور اول ایکی شرمرد کلیب روبرولاریده اولتوردیلار رکابدار ایدی ای تورام منادی کرلار شبو کشی‌لار ایکان کلدی دیدی

(From Jarring Prov. 328, 7v:6–10)

Chaghatay	Transliteration	Definition
قزیل	qizil	Adj. red
باقش	baqiš	N. tent gear
التون	altun	N. gold
کرسی	kursī	N. throne
قونک	qoŋ	N. bottom, ass
قول	qol	N. hand
-اوراتور	uratur-	V. to cause to halt (< -اورات urat- "to halt");
غره	ğurra	N. (white) spot
تایغان	tayğan	N. hunting dog
شر مرد	šarr mard	"grim fellow"
روبرو	rū-ba-rū	Adj. face-to-face
تورام (توره)	töräm (törä)	title, here indicating Tuğluq Temür Ḫan

15.20 Passage Seven

Tughluq Temür Khan challenges Jalāl al-Dīn. He asks the Muslims what it was they were calling out in the early morning.



حضرت مولانا ایدی‌لار حیّ علی الصلاح یعنی تریک بولسانک صلاح‌غه کلکیل الصلواه خیرٌ من النوم دیکان اویقودین نماز یخشی‌راق‌دور دیدوک دیدیلار توغلوق تمور خان سوردی سزلار اولی‌مو منک بو ایطم اولی‌مو دیدی انکا حضرت مولانا ایدی‌لار ای کافرلار خوب سوردونک اکر ایمان منده بولسه من اولی اکر ایمان ایطدا بولسه ایط اولی اکر ایمان سنده بولسه سین اولی اعتباری ایماندادور دیدیلار

Chaghatay	Transliteration	Definition
حیّ علی الصلاح	ḥayya ʿalà ʿṣ-ṣalāḥ	“Rush to prayer!” (Arabic)
یعنی	yaʿnī	Conj. “that is to say”
تریک	tirik	Adj. upright, alive
الصلواه خیرٌ من النوم	aṣ-ṣalawāt ḫayrun min an-nūm	“prayers are better than sleep” (Arabic, properly الصلوات)
نماز	namāz	N. prayer
اوی	awlà*	Adj. more important, taking precedence (Arabic)
اکر	ägär	Conj. if
اعتبار	iʿtibār	N. the thing on which a matter depends

If you wish to know how the tale ends, you will need to consult the manuscript! (Alternatively, there is a very readable translation of a different version of this story in the *Tārīkh-i Rashīdī*.)[3] We will move on to other exciting stories.

15.21 Transliterations and Translations

Passage One

Ammā Zīwar Šāh uluğ ṗādišāh erdi. Ḥażrat-i Mawlānāni jalāliyat ṣufatida körüp, bē-ʿilājliqdin ʿizzat bilän taḫtda qoṗup turdi. Ammā ḥażrat-i buzurgwār kördilär, kim Zīwar Šahniŋ oŋ yanida ällik ṗahlawān häm taḫt-nišīn, sol yanida ällik ṗahlawān kursī-ye zarrīn-nišīn, masnad-nišīnlarniŋ ḥadd-sāni yoq erdi. Al-qiṡṡa, Zīwar Šāh aydi, "Ay, yigitlär! Ne yärlik bolursizlär? Munda näččä yürürsizlär?" dedi. Ḥażrat-i mawlānā Jamāl ud-Dīn aydilar kim, "Biz Buḫārādin čiqip kelip erdük. Bu šahargä kälgäli näččä kün boldi. Ammā maqṣūd mudaʿʿāymiz bu kim, rawīʿālamni sayr qilip yürgäymiz. Här yärdä ḫājatmand bolsa, biz mustmandlar duʿā qilğaymiz. Bir yärdä kiši žalālatda bolsa, rāst yolğa salip köndürgäymiz. Ay, Zīwar Šāh! Jawābiŋ ne turur? Ayğil! Čahār yārī bolsaŋ, fahwu 'l-murād. Yoq ersä, duʿā-ye bad qilurmiz. Bu qirq šahariŋni qum basip qalur," dedilär.

Ziwar Shah was a great king. He looked upon the Master in a magnificent manner, and gloriously arose from his throne. The Great One saw that, to Ziwar Shah's right, there were fifty warriors and attendants to the throne, and on his left, fifty warriors, and countless attendants to the golden throne—there was no limit to the number of people in seats of honor. Back to our story. Ziwar Shah said, "Oh, young men! Where are you from? How long will you be here?" The Master Jamal ud-Din said, "We came from Bukhara. We came to this city a few days ago. But our goal is to travel the whole world. Wherever there is a need, we poor souls shall pray there. If someone somewhere is in error, we will persuade them onto the correct path. Oh, Ziwar Shah! What is your answer? Tell us! If you become a Sunni, that will be the desired outcome. Otherwise, we will curse you. Your forty cities will be buried by sand."

Passage Two

Kün čiqti. Qumniŋ turuši sarw-i sahīniŋ kömäläši bärabär käldi. Ḥażrat-i Mawlānā ba-naẓar-i taḥammul mulāḥaẓa qildilar. Bu šaharistān tā sar-i Turkistān köründi. Ṗast buland yaksān bolupdur. Ḥażrat-i Mawlānā bulardin maṣlaḥat sordilar. "Ay, yarānlar! Ämdi qaysi ṭarafkä barali?" dedilär. Bular aydilar kim, "Bizlär bilmäsmiz. Özläri ḫūb bilürlär. Bizlär ḥażratlärigä farmān-bardārdurmiz," dedilär. Ḥażrat-i Mawlānā Jamāl ud-Dīn (qaddasa sirrahu 'l-ʿazīz) aydilar, "Andağ bolsa, män tawajjuh qilay! Arwāḥ-i ṭayyabalardin qaysi ṭarafkä ruḫṣat boladur?" dep bulardin bir näččä qadam yiraq barip, murāqabada olturup idilär.

The sun came out. The level at which the sand stood came equal to that at which the cypress trees had been buried. The Master observed carefully. One could see all the way from this town to Turkistan. High and low had been flattened into one. The Master asked them, "Oh, friends! Which way should we go now?" They said, "We don't know. You yourself know well. We act on the Master's orders." The Master Jamal ud-Din (May God sanctify his beloved heart!) said, "In that case, I should get going! In which direction to the good spirits wish me to go?" He stepped a little ways away from them and sat down in a trance.

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3 Mirza Haydar Dughlat, *Tarikh-i-Rashidi: A History of the Khans of Moghulistan*, W. M. Thackston, trans. (Cambridge, MA: Harvard University Department of Near Eastern Languages and Cultures, 1996).

Passage Three

"Ḥażrat-i Rasūl ʿalayhi 's-salām aydilar, 'Ay, farzand! Siznıŋ bu himmatiŋiz bilän ḫiźmatiŋizğa ṣadd afirīndursiz. Munčä kelip, bularni saranjām berip, nābūd qilmasaŋiz, bular qaṣad qilip, aydilar ke, Kašğar zeminlaridin Mā warā 'n-naharni aldilariğa salip, öz maźhabiğa kirgüzgäli fikiridä erdi. Ul sababdin bāʿiṯ bilän sizni bu ṭarafkä mayalän qilduq. Ay, farzand! Ämdi sizdä ḥaqq taʿallàniŋ jalāliyat ṣufati ẓāhir boldi. Jamāl ud-Dīn atiŋni Jalāl ud-Dīn qoyduq. Bu atiŋizğa mubārak bolsun! Quṭbiyat martabasi ḫāṣil boldi. Ämdi sizlär Ardawīl šaharigä bariŋlar. Siz anda kadḫudā boluŋ. Bir oğul farzand bolur. Aṭini Ḫwāja Rašīd qoyung. Tuğluq Temür Ḫan degän siznıŋ aldiŋizda 'Musulmān bolay,' dep waʿda qilip, oğluŋiznıŋ qolida tamām yurti bilän musulmān bolur.' "

"The Prophet (Peace be upon him!) said, 'Oh, child! A hundred congratulations on your ambition and service. If you had not come all the way here, brought order to these people, and annihilated this place, they would have pledged their intention to place the land from Kashgar to Transoxiana before them and bring it into their own religion. For that reason, we directed you here. Oh, child! Now you possess God's own quality of magnificence [*jalāl*iyat]. In place of your name Jamal ud-Din, we have named you 'Jalal ud-Din.' Congratulations on your name! You have achieved the station of being a 'pole.' Now go to the city of Erdabil. There become a father. You will have a boy child. Name is Khwaja Rashid. Before you Tughluq Temur Khan will promise to become a Muslim, and in your son's hands, he and all his country will become Muslims.' "

Passage Four

Ḥażrat Jibrāʾīl ʿalayhi 's-salām mundağ ḫabar bärgän, dep, ğāyib boldilar. Ḥażrat-i Mawlānā Jalāl ud-Dīn (qadasa 'llahu sirrahu 'l-ʿazīz!) mubārak čihralari čūn ṭabaqa-ye laʿldek afrōḫta bolup, gül gül šukufta šukufta yārānlari qašlariğa käldilär. "Ruḥṣat Ardawīlğa boldi!" dep, ʿazm-i rāh qildilar. Bayābānlarni ṭayy qilip, bādiyalarni qaṭʿ qilip, šahar-i Ardawīlğa käldilär. Ay Köldä takyagāh qildilar. Katak ḫalqiğa aydilar, "Sizlär qaysi yär maʿqūl bolsa, šunda waṭan qiliŋizlar. Raḥmat sizlärgä. Ammā sizlärgä naṣīḥat bu kim, zīnhār: farż, wājib, sunnatni tark tutmaŋiz."

"The angel Jibråil (Peace be upon him!) has given you this news," he said, and disappeared. The Master Jalal ud-Din's (May God sanctify his beloved heart!) blessed face became as bright as rubies, and blooming like roses he came over to his friends. "We have order to go to Erdabil!" he said, and they set out on the road. They crossed the wilderness, traveled across the wastelands, and came to the city of Erdabil. They camped at Moon Lake. He said to the people of Katak, "Wherever you would like, make that place your home. Thank you all. But I have advice for you. Beware: do not abandon what is obligatory, necessary, and tradition."

Passage Five

Al-qiṣṣa. Andağ eytipdurlar kim, Tuğluq Temür Ḫan Moğulistānğa törä erdi. Özi Bolğasunda erdi. Ardawīlniŋ, Barbarniŋ, Kūs-kiyānniŋ, Mā-Čīnniŋ, Ṭu[r]ṗanniŋ tamām yurtlarniŋ bāj ḫirājati šunda eltip berür erdi. Bir yil Ardawīldin awğa bir miŋ yättä yüz kiši bilä käldi. Altä kün awlap kelip, Ay Kölgä tüšti. Kečä qondi. Ṣubḥ urladi. Ḫānqada Šayḫ Šahāb ud-Dīn azān oqudi. Tuğluq Temür Ḫan ḫʷāb-ālūda yatar erdi. Qulaqiğa āwāz-i ḫoš išitildi. Bē-iḫtiyār qoṗup olturdi. Köŋli yumshadi. Ašk-i nadāmatlar közläridin qaṭra qaṭra rīzān boldi. Bir āh-i sarwāz-i dil-i purdard tartti. Rikābdār dep bir kišisini buyrudi. Aydike, "Ay, rikābdār! Sen barip, ul munādàgarni alip kälgil. Söz sorayin," dedi. Ersä rikāb-dār barip, aydike, "Ay . . . lar! Sizlärni Törä čarlaydur," dedi. Bu ikki buzurgwār bir-birlärigä aydikim, "Bu kāfir bāŋ-i namāzğa oquğan

azānniŋ unini išitip, šuniŋ barsidin söz sorar bolğay! Inšāʾ allāh, bu mušrik musulmān bolğay," dep qoṗup käldilär.

Back to our story. They say that Tughluq Temür Khan was the Tora of Moghulistan. He was in Balasaghun. All of the taxes from Erdabil, the Berbers, the Caucasus, China, and Turpan used to be transported through there. One year he went out from Erdabil to hunt with 1,700 men. They hunted for six days, and then made camp at Moon Lake. They stayed the night. Dawn broke. At the lodge, Shaykh Shahab ud-Din made the call to prayer. Tughluq Temür Khan had been lying down asleep. His ears heard a pleasant sound. Without thinking about it, he got up and sat down. His heart softened. Tears of regret flowed in droplets from his eyes. He let out the sigh of a soldier with a painful heart. He gave an order to one of his men, the "stirrup-holder." "Oh, stirrup-holder! Go and bring back that herald. I want to ask him something." So then the stirrup-holder went and said, "Oh, . . . s! The Tora calls for you!" These two Great Ones said to each other, "This nonbeliever must have heard the sound of the call to prayer, and now wants to ask all about it! God willing, this polytheist might become a Muslim!" They got up and went with him.

Passage Six

Ḥażrat-i Mawlānā kördilär kim, Tuğluq Temür Ḫan degän bir qizil öy etip, öyniŋ baqišida altun kursīğa qoŋini qoyup olturupdur. Yätmiš yättä Qalmaq aldida qol bağlap uraturadur. Bir altun ğurra ğurraliq tayğan aldida yatipdur. Ul ikki šarr mard kelip, rū-ba-rūlarida olturdilar. Rikābdār aydi, "Ay, töräm! Munādà-garlär šubu kišilär ikän. Käldi," dedi.

The Master saw that this fellow called "Tughluq Temur Khan" had set up a red tent. Within its structure, he had placed his bottom on a golden chair. Seventy-seven Kalmyks stood before him with their hands linked, stopping [anyone from entering]. A golden, white-spotted hunting dog lay at his feet. These two grim fellows came in, and they sat face-to-face with him. The stirrup-holder said, "Oh, Tora! It turns out these two were the heralds. They have come."

Passage Seven

Ḥażrat-i Mawlānā aydilar, " 'Ḥayya ʿalà 'ṣ-ṣalāḥ,' yaʿnī 'Tirik bolsaŋ, ṣalāḥğa kälgil!' 'Aṣ-ṣalawāt ḫayrun min an-nūm,' degän, 'Oyqudin namāz yaḫširaqdur,' dedük," dedilär. Tuğluq Temür Ḫan sordi, "Sizlär awlàmu? Meniŋ bu iṭim awlàmu?" dedi. Aŋa Ḥażrat-i Mawlānā aydilar, "Ay, kāfir! Ḫūb sorduŋ. Ägär īmān mändä bolsa, män awlà. Ägär īmān iṭda bolsa, iṭ awlà. Ägär īmān sändä bolsa, sen awlà. Iʿtibāri īmāndadur," dedilär.

The Master said, "We said, *Ḥayya ʿalà 'ṣ-ṣalāḥ*, or 'If you are aware, come to morning prayers!' A*ṣ-ṣalawāt ḫayrun min an-nūm* means, 'Prayer is better than sleep!' " Tughluq Temür Khan asked, "Are you better? Or is this dog of mine better?" To him the Master said, "Oh, nonbeliever! That is a good question. If I have faith, then I am better. If the dog has faith, then the dog is better. If you have faith, then you are better. It depends on faith."

15.22 Further Reading and Study

The world of *tadhkira*s is wide, wonderful, and weird. A number of recent works illustrate the variety of stories they tell, including Thum's *Sacred Routes of Uyghur History*. Jeffrey Eden, Thum, and Brophy, *The Life of Muhammad Sharif: A Central Asian Sufi Hagiography in Chaghatay* (Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2015) provides a complete translation of one example of the genre with extensive notes and commentary.

Lund University Library has digitized a number of *tadhkira*s, among them:

- Jarring Prov. 349, including the legends of Imām Muḥammad Bāqir, the Twelve Imams, Yūsuf Qādir Khan Ghāzī, and others;
- Jarring Prov. 355, relating legends of the Bughrakhanids, and then of the Four Imams;
- Jarring Prov. 358, of Sultan Sutuq Bughra Khan and others;
- Jarring Prov. 369, of Āpāq Khwāja, and others.

Chapter 16
The Stories of the Prophets

16.1 Introduction

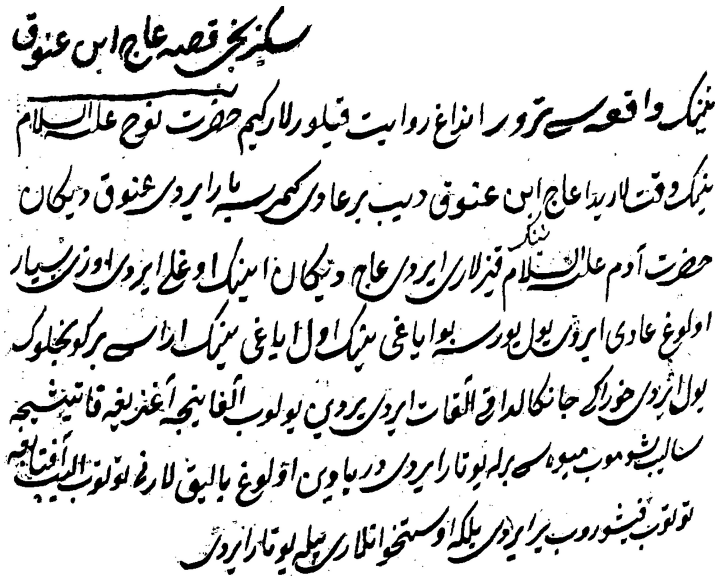
Let us continue to build up your recognition of vocabulary while adding new grammar and exercising your paleography.

You deserve a break after the story of Jalāl ud-Dīn Katakī, so let's read something entertaining written in clearer handwriting. Our subject is the "stories of the prophets" (*qiṣaṣ ul-anbiyāʾ*), a genre that expands on the stories in the Qur'ān by combining the history of revelation with amusing, sometimes ribald tales.

This example comes from Kashgar, where this story was written down in the mid-eighteenth century. The manuscript at hand is Lund University Library's Jarring Prov. 431, which was copied in the early nineteenth century. It claims to be an example of the "stories of the prophets" as related by Nāṣir al-Dīn b. Burhān al-Dīn al-Rabghūzī (1311), who wrote his version in Khwarezmian Turkic, an antecedent of Chaghatay. This copy is written in a more modern form of Chaghatay.

16.2 Passage One

We are introduced to ʿĀj, his parentage, and his mighty stature.



سکزنجی قصه عاج ابن عنوق‌نینک واقعه‌سی ترور انداغ روایت قیلورلار کیم حضرت نوح علیه السلام‌نینک وقت‌لاریدا عاج ابن عنوق دیب بر عادی کمرسه بار ایردی عنوق دیکان حضرت آدم علیه السلام‌نینک قیزلاری ایردی عاج دیکان اینک اوغلی ایردی اوزی بسیار اولوغ عادی ایردی یول یورسه بوایاغی بنک اول ایاغی بنک اراسی برکو بخلوک بول ایردی خوراکی جانکالداق آلغات ایردی بر دین یولوب آلغانیچه آغزیغه قاتیشیچه سالیب شوموب میوه‌سی برله یوتار ایردی دریادین اولوغ بالیق لارنی یولوب آلیب آلغانیچه یولوب قیشوروب برار ایردی بلکه اوستخوانلاری بیله یوتار ایردی

علیه السلام‌نینک قیزلاری ایردی عاج دیکان انینک اوغلی ایردی اوزی بسیار اولوغ عادی ایردی یول یورسه بو ایاغی‌نینک اول ایاغی‌نینک اراسی بر کونجلوک یول ایردی خوراکی جانکالداق آلقات ایردی یردین یولوب آلغانیجه آغزیغه قاتیشیجه سالیب شوموب میوه‌سی برله یوتار ایردی دریادین اولوغ بالیق‌لارنی توتوب الیب آفتابغه توتوب فیشوروب یر ایردی بلکه اوستخوانلاری پله یوتار ایردی
(From Jarring Prov. 431, 72v–73r)

Chaghatay	Transliteration	Definition
قصه	qiṣṣa	N. story
عاج	ʿĀj	PN. the antediluvian giant ʿĀj, usually called ʿŪj عوج
عنوق	ʿAnūq	PN. an evil daughter of Ādam and Ḥawā حواء (Adam and Eve), usually called ʿAnaq عنق or ʿAnāq عناق
نوح	Nūḥ	PN. man's name, Nuh (Noah)
عادی	ʿādī	PN. member of the tribe of ʿĀd عاد; Adj. giant in stature
کمرسه	kimersä	N. someone; person
آدم	Ādam	PN. Adam, the first man
ایاغ	ayağ	N. foot
خوراک	ẖʷarāk	N. food, sustenance
جانکال	jāŋgāl	N. wilderness
القات	alqat	N. scrub, bushes
یول-	yul-	V. to pull up, to pluck
قاتیش-	qatiš-	V. to join together, to meet
شوم-	šüm-	V. to suck on
یوتا-	yötä-	V. to swallow
آفتاب	āftāb	N. sun
فیش-	ṗiš-	V. to ripen; to be ready; to be prepared through cooking
فیشور-	ṗišür-	V. to cook
بلکه	balke	Adv. perhaps, even
اوستخوان	ustiẖʷan	N. skeleton, bone

16.3 چیلیق- *-čiliq*

In this passage we see the phrase بر کونجلوک یول *bir küničilük yol* "a road one day in length."

This is actually a new form of an old suffix, the لیغ- *-liğ* (frequently لیق- *-liq*) that turns a noun into an adjective (7.6.1). We can add this suffix to lengths of time to modify another noun

and show how long it lasts: سکز یللیق جنک *säkkiz yilliq jaŋ* "an eight-year war"; تورت کونلوک روایت *tört künlük riwāyat* "a story that last for four days."

Sometimes the suffix *-či* is added between the stem and *-liq* without changing the meaning of *-liq*: اوچ کونچیلیک سفر *üč künčilik safar* "a three-day trip."

The example here displays a variation on لیک- لیغ- *-liğ -lig*, لوک- لوغ- *-luğ -lüg*.

16.4 داقی- *-daqi*

This suffix داقی- *-daqi* is the same as one we saw earlier, داکی- *-daki*. This means that شهرداکی *šahardaki* and شهرداقی *šahardaqi* are both adjectives meaning "in the city."

16.5 شیچه- *-šičä* (Compared to غونچه- *-ğunčä*)

Recall the verbal noun formed with ش- *-š*, for example کلیش *keliš* "coming" (15.7). It can take the third-person possessive suffix ی- *-i*. Now recall the Equative suffix چه- *-čä*, meaning "to the extent of" (14.12).

If we combine these suffixes, we get words like قاتیشیچه *qatišičä* "as they meet; meeting" or آلغانیچه *alğaničä* "as he took; taking." The use of the Equative چه- *-čä* shows that this action is immediately followed by the next, or that they happen simultaneously.

This combination of suffixes dates to a late period in Chaghatay, and you are unlikely to find it in "classical" texts.

16.6 Passage Two

A story about ʿĀj begins.

حکایت‌دا انداغ کلتوروب‌دورلار کیم عاج طوفاندا هلاک بولمادی امّا کافر ایماس ایردی انیک اوپی باقی یوق ایردی دریالار یقاسیدا جنکالدا یورور ایردی طوفان سوپی انیک تزیغه یتمادی یوققاری هم اوتمادی خاتونینی یمان کونلار ایردی بر قزینی الیب تاغقه چقب اوستونیدا کشی کورماس یردا قویدی قوش هم کورماس ایردی بو قیز جونک بولدی بر کون جفت‌لوقغه میل قلیب ایردی بو قیز قورقوب قبول قیلمادی تانکلاسی عاج کلیب جقیب کتی قیز تاغ قویریغیقه کلدی بر یکت‌کا کوزی توشتی انکا عاشیق بولدی یکت ہم کوروب عاشیقی شیدا بولدی بربرده بولماقغه ہج حیله تپالمادی بو یکت باریب بر ماماغه حالینی بیان قیلدی مما ایتیکه یغاجی قاشیغه باریب بر صندوق ایتوروب منیک قاشیم‌غه الیب کلینک دیدی صندوق ایتوروب ممانیک قاشیغه الیب باردی بو یکت‌نی صندوقغه سولاب الیب باریب اول تاغ‌نیک توبیدا قیوب قاشیدا اولتوردی عاج کلیپ ایدی مما یغلاب ایتیکه ای اوغلوم بو صندوقدا کشی‌نیک امانتی بار ایردی شونی سین ساقلاب برسانک ینه کشیکا اعتمیدیم یوق دیب ایردی عاج الیب باریب اویدا قویدی ہر کونی چقب کتادور بو قیز صندوق‌نیک آغزینی آجیب بو یکت‌نی کوردی یکت چقاریب بر نچه کون انیک برله عشرت قیلدی بیکباره شبو حالدا عاج یتب کلدی کورار کیم بر کشی تورادور خاتون قورقوب راستین ایتا بردی اول یکت‌نی صندوق‌دین چقاریب خاتونینی اول ممانی یرکا انداغ اوردیکم پاره پاره بولدی

حکایت داغ کلتورمک

دورلارکیم عاج طوفان دا هلاک بولمادی آما کافرلار ایچرسیس ایردی اینیک اوی باقوبوق ایردی
دریالار یغاسیدا جنگالدا بورور ایردی طوفان سویی اینیک ستریغه یتمادی بوقغاری
هم اوتمادی خاتونینی بیان کوتلار ایردی برقنینی الیب تاغقه چیقیب اوستونیدا کشی کورماس
یردا قویدی قوشی هم کورماس ایردی بوقیز چونک بولدی برکون جفت لوقه میل ایردی
بوقیز قورقوب قبول قیلمادی تانکلاسه عاج کلیب جفتیب کتیز تاغ قویرغه
کلدی برمیکت کاکوزی توشته انکا عاشیق بولدی میکت هم کوروب عاشیق
شیدا بولدی بریده بولماقغه هیچ حیله تپالمادی بومیکت باریب برماماغه حالینی
بیان قیلدی مماانیکه یغاچی قاشیغه باریب برصندوق اینوروب مینک قاشیغ
الیب کلینک دیدی صندوق اینوروب مماینک قاشیغه الیب باردی بومیکت نی صندوقه
سولاب الیب باریب اول تاغ تیرک توبیدا قویب قاشیدا اولتوردی عاج کلیب ایدی
مماینکلاب اینیکه ای اوغلوم بوصندوقدا کشی نیک اماننه باردی شومنی
سین ساقلاب برسانگ بیه کشیکا اعتمادیم یوق دیب ایردی عاج الیب باریب اویدا
قویدی هرکونی جفت کتادور بوقیز صندوق تیرک آغزینی آچیب بومیکت نی کوردی
میکت چیقاریب برنچه کون اینیک براعشرت قیلدی بیکیاره شبو حالدا عاج بتیب کلدی
کورارکیم برکشی تورادور خاتون قورقوب راستین اینا بردی اول میکت نی صاقلاندی
دین چیقاریب خاتونینی اول مماز یرکا اندغ اوردیکم پاره پاره بولدی

Chaghatay	Transliteration	Definition
کلتور-	kältür-	V. to cause to come, to bring; to pass down over generations
طوفان	ṭūfān	PN. the Flood
هلاک	halāk	Adj. destroyed, killed
یقا	yaqa	N. edge, side
تز	tiz	N. knee
یوققاری	yuqqari	Adj. high, above
یمان	yaman	Adv. very much
کونلا-	künlä-	V. to be jealous (over someone)
اوستون	üstün	N. area above; upper
جفت	juft	N. couple, pair
قورق-	qorq-	V. to fear
قبول	qabūl	N. acceptance, consent
تانکلا	taŋla	N. dawn (تانکلاسی *taŋlasi* "the morning after")
قویروق	quyruq	N. tail; foot of a mountain
یکت	yigit	N. young man
عاشیق (عاشق)	ʿāšiq	Adj. in love; N. passion
شیدا	šaydā	Adj. mad, crazy
بربر	bir-bir	N. each other
بربرده	bir-birdä	Adv. together
حیله	ḥiyla	N. trick, plan, plot, scheme
ماما	mama	N. old woman
حال	ḥāl	N. situation
یغاجی	yağačči	N. carpenter
صندوق	ṣandūq	N. box
ایتور-	ettür-	V. to cause to make; to have something made
توپ	tüp	N. root, bottom
یغلا-	yiğla-	V. to cry, to weep
امانت	amānat	N. an object held in trust for another person

Chaghatay	Transliteration	Definition
ساقلا-	saqla-	V. to save, to keep, to preserve; to wait
اعتمید (اعتماد)	iʿtimēd (iʿtimād)	N. trust, confidence
آغیز	ağiz	N. mouth (آغیز، آغزی *ağiz, ağzi*)
چیقار-	čiqar-	V. to cause to exit; to let out
عشرت	ʿišrat	N. spending time together
بیکباره	ba-yakbāra	Adv. together
اور-	ur-	V. to strike, to hit
پاره پاره	pāra pāra	Adj. broken into pieces

16.7 Polite Requests with the Conditional

Sometimes in English we will ask someone to do something, but in a roundabout way. We ask, "If you would . . ."

Chaghatay can do the same thing by using the Conditional سه- *-sa/-sä* (9.6). In this passage, we have the example ساقلاب برسانک *saqlap bärsäŋ* "If you would protect it for me . . ." ʿĀj understands this as a polite request.

16.8 Transliterations and Translations

Passage One

Säkkizinči qiṡṡa: ʿĀj ibn-i ʿAnūqniŋ wāqiʿasi turur. Andağ riwāyat qilurlar kim, ḥażrat-i Nūḥ ʿalayhi ʻs-salāmniŋ waqtlarida ʿĀj ibn-i ʿAnūq dep bir ʿādī kimersä bar erdi. ʿAnūq degän ḥażrat-i Ādam ʿalayhi ʻs-salāmniŋ qizlari erdi. ʿĀj degän aniŋ oğli erdi. Özi besyār uluğ ʿādī erdi. Yul yürsä, bu ayağiniŋ ul ayağiniŋ arasi bir küncülük yol erdi. Ḫorāki jaŋgaldaqi alqat erdi. Yärdin yulup alğaniča, ağziğa qatišičä, salip šümüp, mewäsi birlä yötär erdi. Daryādin uluğ baliqlarni tutup alip, āftābğa tutup, ṗišürüp, yär erdi. Balke ustiḫʷānlari billä yötär erdi.

The Eighth Story: The Story of ʿAj b. ʿAnuq. The story is told that, in the time of Nuḥ, there was a giant named ʿAj b. ʿAnuq. ʿAnuq was Adam's daughter. ʿAj was her son. He was a very large giant. When he ran along the road, between this foot and that foot, there was a day's travel. His food was the scrub of the wastelands. As he pulled them from the ground and stuck them in his mouth, he would suck on them, swallowing them together with their fruit. He would take great fish from the sea, hold them up to the sun, cook them, and eat them. He would even eat them with their skeletons.

Passage Two

Ḥikāyatdä andağ kältürüpdurlar kim, ʿĀj ṭūfānda halāk bolmadi. Ammā kāfir emäs erdi. Aniŋ öyi bāqī yoq erdi. Daryālar yaqasida jaŋgalda yürür erdi. Ṭūfān süyi aniŋ tiziğa yätmädi. Yuqqari häm ötmädi. Ḫatunini yaman künlär erdi. Bir qizini alip, tağqa čiqip, üstünidä kiši körmäs yärdä qoydi. Quš häm körmäs erdi. Bu qiz čoŋ boldi. Bir kün juftluqğa mayl qilip erdi. Bu qiz qorqup, qabul qilmadi. Taŋlasi ʿĀj kelip čiqip kätti. Qiz tağ quyriğiqa

käldi. Bir yigitkä közi tüšti. Aŋa ʿāšiq boldi. Yigit häm körüp, ʿāšiqi šaydā boldi. Bir-birdä bolmaqğa heč ḥiyla tapmadi. Bu yigit barip, bir mamağa ḥālini bayān qildi. Mama eyttike, "Yağačči qašiğa barip, bir ṣandūq ettürüp, meniŋ qašimğa alip keliŋ," dedi. Ṣandūq ettürüp, mamaniŋ qašiğa alip bardi. Bu yigitni ṣandūqğa sulap, alip barip, ul tağniŋ tüpidä qoyup, qašida olturdi. ʿĀj kelip idi. Mama yiğlap eyttike, "Ay, oğlum! Bu ṣandūqta kišiniŋ amānati bar erdi! Šuni sen saqlap bärsäŋ? Yänä kišigä iʿtimādim yoq," dep erdi. ʿĀj alip barip, öydä qoydi. Här küni čiqip ketädur. Bu qiz ṣandūqniŋ ağzini ačip, bu yigitni kördi. Yigit čiqarip, bir näččä kün aniŋ birlä ʿišrat qildi. Ba-yakbāra šubu ḥālda ʿĀj yätip käldi. Körär kim, bir kiši turadur. Ḫatun qorqup, rāstin eyta bärdi. Ul yigitni ṣandūqdin čiqarip, ḫatunini ul mamani yärgä andağ urdikim, pāra pāra boldi.

It has come down to us in stories that ʿAj did not perish in the Flood. However, he was not a nonbeliever. He never had any house. He would go about alongside the rivers and in the wilderness. The waters of the Flood did not reach his knees, nor did they go above them. He would be very jealous about his wives. One of these girls he took and placed up on top of a mountain where no one could see, not even the birds. This girl grew up. One day, he wanted to couple with her. This girl was frightened, and she refused. The next morning ʿAj left. The girl came to the foot of the mountain. Her eye fell upon a young man. She fell in love with him. The young man saw her, too, and his passion was enflamed. They could find no way to be together. This young man went to an old woman and told her about his situation. The old woman said, "Go to the carpenter, and get a box made, then bring it back to me." He had the box made, and then brought it back to the old man. She locked the young man in the box and took it to the bottom of the mountain, where she put it down and sat down beside it. ʿAj came. The old woman cried, "Oh, my boy! In this box is a thing that has been entrusted to me. Would you keep it for me? I can't trust anybody else." ʿAj took it and put it in his house. He would go out every day. This girl opened up the box and saw the young man. She let the young man out, and they spend a few days in each other's company. Just as they were together in this manner, ʿAj returned. He would see that there was someone there. His wife was afraid, so she told the truth of it. He took that young man out of the box, and he hit the wife and the old woman against the ground so hard that they broke into little pieces.

16.9 Further Reading and Study

The "stories of the prophets" have been studied extensively, since different versions of these stories are known all over the Muslim world. With specific reference to this lineage, Rabghūzī's Khwarezmian text is meticulously translated and annotated in H. E. Boeschoten and J. O'Kane, eds., *Al-Rabghuzi's the Stories of the Prophets : Qiṣaṣ al-anbiyā': An Eastern Turkish Version* (Leiden: Brill, 2015). However, the majority of manuscript texts that claim to be Rabghūzī's differ from the Khwarezmian version in important ways. (Gunnar Jarring, "The Qisas ul-anbiya" in *Acta Regiae Societatis Humaniorum Litterarum Lundensis* 74 [1980], 15–68.) This Jarring article also includes a transliteration and translation of a large section of one of these texts. A facsimile is reproduced in Gunnar Jarring, *Literary Texts from Kashgar: The Original Texts in Facsimile, Edited with a Preface* (Lund: CWK Gleerup, 1982).

This is an awful little story, but it certainly shows how the "stories of the prophets" over time grew to be more entertainment for their audiences than extensions of scripture. To get a sense of how this genre was read, see Gayane Karen Merguerian and Afsaneh Najmabadi, "Zulaykha and Yusuf: Whose 'Best Story'?" in *International Journal of Middle East Studies* 29 (1997), 485–508.

Then look into the many manuscripts of "stories of the prophets" in Chaghatay. These are sometimes bound as a single collection, or else included in other manuscripts.

Appendix A
Numbers

The system of numbers in Chaghatay is fairly straightforward. The numbers 1–10 each have their own names. Then, to make "13," for example, simply say "10, 3." The multiples of 10, 20–90, each have their own names, but they work the same way: "47" is "4, 7."

After that, multiply 100s and 1,000s: "326" is "3, 100, 20, 6"—3 100, 20, and 6.

Empty places are not marked: "8,904" is "8 1,000, 9 100, 4."

1	۱	بر	bir	15	۱۵	اون بش	on bäš
2	۲	اکی	ikki	16	۱۶	اون التە	on altä
3	۳	اوج	üč	17	۱۷	اون یتە	on yättä
4	۴	تورت	tört	18	۱۸	اون سکز	on säkkiz
5	۵	بش	bäš	19	۱۹	اون توقوز	on toqquz
6	۶	التە	altä	20	۲۰	یکرمە/ یکرمی	yigirmä / yigirmi
7	۷	یتە/یتی	yättä/yätti	30	۳۰	اوتوز	ottuz
8	۸	سکز	säkkiz	40	۴۰	قیرق	qirq
9	۹	توقوز	toqquz	50	۵۰	الیک	ällik
10	۱۰	اون	on	60	۶۰	التمیش/ اتمیش	altmiš / atmiš
11	۱۱	اون بر	on bir	70	۷۰	یتمیش	yätmiš
12	۱۲	اون ایکی	on ikki	80	۸۰	سکسان	säksän
13	۱۳	اون اوج	on üč	90	۹۰	توقسان	toqsan
14	۱۴	اون تورت	on tört	100	۱۰۰	یوز	yüz

200	۲۰۰	ایکی یوز	ikki yüz
1,000	۱۰۰۰	مینک	miŋ
2,000	۲۰۰۰	ایکی مینک	ikki miŋ
10,000	۱۰۰۰۰	تمن	tümän
100,000	۱۰۰۰۰۰	لک	läk
500,000	۵۰۰۰۰۰	کرور	kürür

Persian Numbers You Are Likely to Encounter

1	۱	یک	yak	7	۷	هفت	haft
2	۲	دو	do	8	۸	هشت	hašt
3	۳	سه	se	9	۹	نه	ne
4	۴	چهار	čahār	10	۱۰	ده	dah
5	۵	پنج	panj	100	۱۰۰	صد	ṣad
6	۶	شش	šeš	1000	۱۰۰۰	هزار	hizār

Appendix B
Common Units of Measurement

Weights and measures could vary tremendously across Central Asia in time and in space. The same term might indicate two completely different weights or areas, depending on where and when it was recorded.

The following table is therefore intended as a rough guide. It is based mainly on Raquette's chart in his *Grammar* (Part 1, 35–36), Hōri Sunao, "18–20 Seiki Uiguru zoku no doryōkō ni tsuite" ["Concerning Uyghur Metrology in the 18–20 Centuries"] in *Ōtemae jōshi daigaku ronshū* 12 [October 1978], 57–67, and Zhang Shicai et al., eds., *Weiwuer zu qiyue wenshu yizhu* [*Uyghur Contracts and Documents, Translated and Annotated*] (Wulumuqi: Xinjiang daxue chubanshe, 2015), 24.

Length/Distance

Unit	Equals in Local Units	Known Rough Equivalencies
تاش taš	25 یول yol	1 hour of trotting by horse; 7.5–8.05 km; 9,113 paces; 4.5 miles
یول yol	360 غلاچ ğulač	
غلاچ ğulač	3 گز gäz	1.67 m; 1 fathom
گز gäz	4 غاریچ ğarič	1 ell or cubit
طاناب ṭānāb	60 ارشین aršin	40 m; approximately 42.67 m
ارشین aršin		35–71 cm; 2.33 ft
پوطی poṭäy	10 یول yol	4 km; 2 miles. The unit apparently comes from a Chinese term for "waystation," and as such its length varies considerably depending on where one is.
چیزه čizä	10 سونک suŋ	Chinese 尺子 *chizi* "foot," approximately 32 cm
سونک suŋ	10 پونک puŋ	Chinese 寸 *cun* "inch"; Chinese分 *fen*

Weight

Unit	Equals in Local Units	Known Rough Equivalencies
پتمان patman	8 غلبر ğälbir	0.91 kg; 57.3 kg; 381.95 kg; 573.44 kg (Kashgar ca. 1910); 580.61 kg; 5 石 *dan* 3 斗 *dou*
غلبر ğälbir	8 چارک čarăk	71.68 kg–72.58 kg; 6.625斗 *dou*
چارک čarăk	4 چاکسه čaksa; 8 نمشک nimšăk; 10–16 جینک jiŋ	6.72kg–9.027 kg
نمشک nimšăk		2.24 kg
چارک čarăk	16 چاکسه čaksa	
	16 جینک jiŋ	6.72 kg–8.96 kg
اسچک isčăk	4 چاکسه čaksa; 4 جینک jiŋ	2.27 kg
چاکسه čaksa	8 سر sär	
جینک jiŋ	16 سر sär	560 g–620 g; from Chinese 斤 *jin*
سر sär	مثقال miṯqāl	35 g–38.89 g
مثقال mithqāl	پونک puŋ	3.5 g–3.89 g
پونک puŋ	2 نخود noḫud	0.35 g–0.39 g; from Chinese 分 *fen*
نخود noḫud		"the weight of a chick pea"
قنطار qinṭār		48 kg–54.48 kg

Key to Exercises

Alphabet

Exercise 1	Exercise 2	Exercise 3
1. bu	1. balā	1. ات
2. čağ	2. qut	2. بوا
3. qat	3. pir	3. چای
4. top	4. kāšğar	4. ایکی
5. ẓālim	5. ustun artuč	5. موشوک
6. čağatay	6. ḫuqand	6. غم
7. čiŋgis	7. kitāb	7. تولا
8. ḫan	8. qawm	8. طلا
9. urfa	9. kansu	9. بلالار
10. bäjin	10. lanju	10. شانکیو
11. rūḫ	11. bay	11. کلامن
12. qumul	12. bulbul	12. بارادور
13. ṭurfan	13. bawurči	13. بت‌خانه
14. ürümči	14. maźkūra	14. فوچته
15. ğulja	15. ḫutan	15. رسّام

Chapter 1

Exercise 1

Muz sawuqdur. Qand širindur. Čay issiqdur. Gösht qizil emäsdur. Murč tatliqdur. Nan qimmat emäsdur. Yaḫši čay qimmatdur. Dārū ärzan emäs. Čay wä šorpa issiqdur. Mewä wä muz aččiq ermäs. Yeŋi qetiq aq räŋdur. Qattiq gösht yaḫši emäs. Nan puldur. Yaḫšidur. Qetiq šorpa ermäsdur. Qizil čay wä mewä tatliqdur. Muz sawuqdur. Issiq emäs. Aš aqdur. Qizil emäs. Tuz qimmatdur. Ärzan emäs. Nan wä tuz dārū emäsdur. Ašdur. Yaḫši qetiq širin emäsdur. Aččiqdur.

Ice is cold. Sugar is sweet. Tea is hot. Meat is not red. Pepper is tasty. Bread is not expensive. Good tea is expensive. Medicine is not cheap. Tea and soup are hot. Fruit and ice are not spicy. New (“fresh”) yogurt is white in color. Hard meat is not good. Bread is money. It is good. Yogurt is not soup. Red tea (=black tea) and fruit are tasty. Ice is cold. It is not hot. Food (=rice) is white. It is not red. Salt is expensive. It is not cheap. Bread and salt are not medicine. They are food. Good yogurt is not sweet. It is bitter/tart.

Exercise 2

توز قیمت‌دور چای تاتلیق‌دور کوشت و نان یاخشی‌دور سوت آرزان ایماس موز اسیق ایماس ساوق‌دور قتق اچیق‌دور یخشی قتق شیرین ایماسدور شورپا و مرچ یخشی دارودور

Chapter 2

Exercise 1

Bir dost bar. Ul er kišidur. Bir kičik makiyān bar. Ḫorus čoŋdur. Bir maẓlūm kiši wä bir bala bar. Yeŋi šorpa yoqdur. Pul bardur. Bir kičik jānwar bar. Ul tišidur. Bu čoŋ jānwar bar. Ul erkäkdur. Bir yaḫši ādam bar. Ul ādam er kišidur. Räŋ qizildur. Mewä yoq. Öy aqdur. Šul öydä bir ādam wä bir maẓlūm kiši bar. Ušul maẓlūm kišidä bala yoq. Öydä issiq čay wä nan yoq. Šorpada murč göšt wä aš bar. Ušbu šorpa tatliqdur. Aččiq emäs. Šul göšt inäk emäs. Makiyāndur. Toḫta bu kitābda emäs. Toḫta ul kitābda bardur. Toḫtada maẓlūm kiši bar. Ušul maẓlūm kišidä bir bala bar. Šul balada ḫorus bar. Ḫorus öydä emäs. Ušbu yärdädur. Čoŋ öydä kitāb bar. Ul kitāb šul öydä emäsdur. Aq öydä ḫoraz wä makiyān bar. Kök čay yoq. Šorpada aš wä göšt bar. Süt šorpada emäs. Er kišidä čay wä nan yoq. Qand čayda. Čayda süt yoq.

There is a friend. He is a man. There is a little hen. The rooster is big. There is a woman and a child. There is no new ("fresh") soup. There is money. There is a small animal. It is female. This big animal is there. It is male. There is a good person. That person is a man. The color is red. There is no fruit. The house is white. In this house, there is a man and a woman. This woman has no child. There is no hot tea or bread in the house. In the soup, there is pepper, meat, and rice. This soup is tasty. It is not spicy. This meat is not cow. It is chicken. Tokhta is not in this book. Tokhta is in that book. Tokhta has a wife. This woman does not have a child. This child has a rooster. The rooster is not in the house. It is right here. In the big house there is a book. This book is not in a house. In the white house there is a rooster and a hen. There is not green tea. There is rice and meat in the soup. Milk is not in the soup. The man has no tea or bread. Sugar is in the tea. There is no milk in the tea.

Exercise 2

اق اویده کچیک بلا بار شول کچیک بلاده قرا مکیان بار شول بلا بو یرده ایماس‌دور بو قیزیل چای‌دا قند یوق اوشبو کوک چایده سوت یوق کوک چای تاتلیق‌دور بو شورپادا کوشت توز و اش بار تاتلیق‌دور توخته اول یرده ایماس بو یرده‌دور اویده بر مظلوم کشی بار مظلوم کشی‌ده ایرکک بار ایر و مظلوم‌ده کچیک بلا بار

Chapter 3

آدم آطـنِی سویادور | بلا توطیغه اوت برادور | بایدا پُل بار | بای آطلارغه بوغاز برادور | بلا ایشاک‌کا اوت برادور | موزایغه سوت برادورلار | ایت‌لارده نان باردور | اق قوی‌لار بار | اوی‌لار بار | بر مظلوم کشی سوت‌نِی بلاغه بردی | سوت‌ده نان یوق‌دور | آطلارده بوغاز یوق‌دور | بلا آطـغه سو برادور | توطی اول یرده اولتورادور | توطی اوشول یردین کلادور | قوینِی بزاردین الادور |

شول قویغه اوت برادور | شول قوینِی سویادور | قوی‌نینک کوشتی تاتلیق‌دور | کوشتی قیزیل‌دور | کوشتی اشده | اشدا توز میوه و قوی کوشتی بار | یخشی اش‌دور | اول اش‌ده قوی کوشتی یوق

| یخشی ایماس‌دور | کول‌دا سو یوق | بزاردین سو الادور | سودین ایچادور | بلاده سو یوق | بلانینک الدیدا سو ایچادور | بلانینک قوزی‌سی یوق‌دور | آط‌نینک پوتی کسل‌دور | اویده دارو بار | کول کچیک ایماس‌دور | جونک اویده اوتون یوق | قوی‌نینک رنکی اق دور | بو آدم‌نینک قرا قویی چونک‌دور | قوزیغه سوت برادورلار|

کچیک کولده سو بار | کول‌نینک سویی ساوق‌دور | اویده اوتون یوق | اوتون ایسیق‌دور | ایشاک‌که اوت بار | ایت‌لارغه نان یوق | کچیک اوی الدیدا یخشی آطلار بار | اول یول تاردور | دروازه الدیده بلا ایشاک‌که اوت برادور | قرا دارو کول‌ده بار | یمان پیغمبر یوق | کول‌نینک سویی شیرین‌دور | روسیه‌دا یمان آدم‌لار بار | یخشی ایماس‌دورلار | چونک بای‌لار یمان ایماس‌دور | اول کول‌دین سو برادورلار | قرا سودور | بو یوللارده اوتون یوق | کسل کشی قرا سونی ایچادورلار | بای‌لار یخشی بلالارغه اوتون برادورلار|

روسیه‌نینک یولی تار | بای‌لار شول یوللاردا | بای‌لار شول یوللاردین کلادور | بای‌لار کشی‌دین پُل الادور | اوشول بای‌لار مظلوم کشی‌لارنی الادور | قوی‌لار و آطلارنی سویادور | پادشاه‌سی یمان ایماس‌دور | یخشی‌دور | بو یرده بلالار یخشی | قوزی ایشاک اینک و آطلاریغه بوغاز برادور شول جانورلار یخشی سو ایچادور | روسیه‌ده یخشی ایماس | یمان‌دور | روسیه‌ده بای‌لار ایت‌دور|

اوشبو بلانینک کسلی بار | کسلی یمان‌دور | بو یرده کشی‌لار کسل بلاغه اش نان و ایسّیق چای برادور | بلانینک چایی‌ده قند و سوت بار | ایچادور | بلاغا شوربا برادور | شوربا‌ده قوی کوشتی و قیزیل مرچ بار | قیزیل مرچنی مظلوم کشی بزاردین الادور | عربستاندین کلادور|

Ādam aṭni soyadur. Bala tuṭiğa ot berädur. Bayda pul bar. Bay aṭlarğa boğaz berädur. Bala išäkkä ot berädur. Mozayğa süt berädurlar. Itlärdä nan bardur. Aq qoylar bar. Öylär bar. Bir maẓlūm kiši sütni balağa bärdi. Sütdä nan yoqdur. Aṭlarda boğaz yoqdur. Bala aṭğa su berädur. Tuṭi ul yärdä olturadur. Tuṭi ušul yärdin kelädur. Qoyni bazārdin aladur.

Šul qoyğa ot berädur. Šul qoyni soyadur. Qoyniŋ gösti tatliqdur. Gösti qizildur. Gösti ašda. Ašda tuz mewä wä qoy gösti bar. Yaẖši ašdur. Ul ašda qoy gösti yoq. Yaẖši emäsdur. Köldä su yoq. Bazārdin su aladur. Sudin ičädur. Balada su yoq. Balaniŋ aldida su ičädur. Balaniŋ qozisi yoqdur. Aṭniŋ puti kesäldur. Öydä dārū bar. Köl kičik emäsdur. Čoŋ öydä otun yoq. Qoyniŋ räŋi aqdur. Bu ādamniŋ qara qoyi čoŋdur. Qoziğa sür berädurlar.

Kičik köldä su bar. Kölniŋ süyi sawuqdur. Öydä otun yoq. Otun issiqdur. Išäkkä ot bar. Itlarğa nan yoq. Kičik öy aldida yaẖši aṭlar bar. Ul yol tardur. Darwāza aldida bala išäkkä ot berädur. Qara dārū köldä bar. Yaman payğambar yoq. Kölniŋ süyi širindur. Rosiyada yaman ādamlar bar. Yaẖši emäsdurlar. Čoŋ baylar yaman emäsdur. Ul köldin su berädurlar. Qara sudur. Bu yollarda otun yoq. Kesäl kiši qara suni ičädurlar. Baylar yaẖši balalarğa orun berädurlar.

Rosiyaniŋ yoli tar. Baylar šul yollarda. Baylar šul yollardin kelädur. Baylar kišidin pul aladur. Ušul baylar maẓlūm kišilärni aladur. Qoylar wä aṭlarni soyadur. Pādišāhsi yaman emäsdur. Yaẖšidur. Bu yärdä balalar yaẖši. Qozi, išäk, inäk, wä aṭlariğa boğaz berädur. Šul jānwarlar yaẖši su ičädur. Rosiyada yaẖši emäs. Yamandur. Rosiyada baylar itdur.

Ušbu balaniŋ kesäli bar. Kesäli yamandur. Bu yärdä kišilär kesäl balağa aš, nan, wä issiq čay berädur. Balaniŋ čayida qand wä süt bar. Ičädur. Balağa šorpa berädur. Šorpada qoy gösti wä qizil murč bar. Qizil murčni maẓlūm kiši bazārdin aladur. ʿArabistāndin kelädur.

A person slaughters a horse. A child gives grass to a pony. The rich man has money. The rich man gives his horses fodder. The child gives a donkey grass. He gives the calf milk. The dogs

have bread. There are white sheep. There are houses. A woman gave the milk to a child. There is no bread in the milk. The horses have no feed. The child gives water to the horse. The pony sits there. The pony comes from this place here. She gets the sheep from the market.

One gives grass to this sheep. One slaughters this sheep. The sheep's meat is tasty. Its meat is red. Its meat is in the food. There is salt, fruit, and mutton in the food. It is good food. There is no mutton in that food. It is not good. There is no water in the lake. He gets water from the market. She drinks some of the water. The child has no water. They drink water in front of the child. The child has no lamb. The horse's leg is sick. There is medicine in the house. The lake is not small. There is firewood in the big house. The sheep's color is white. This person's black sheep is large. They give milk to the lamb.

There is water in the little lake. The lake's water is cold. There is no firewood in the house. The firewood is hot. There is grass for the donkey. There is no bread for the dogs. There are good horses in front of the little house. That road is narrow. In front of the gate, a child gives grass to the donkey. There is black medicine in the lake. There is no bad prophet. The lake's water is sweet. There are bad people in Russia. They are not good. The big rich men are not bad. They give water from that lake. It is black water. There is no firewood on these roads. Sick people drink the black water. Rich people give firewood to good children.

The road to Russia is narrow. The rich men are on these roads. The rich men come from these roads. The rich men take money from people. These rich men here take the women. They slaughter the sheep and horses. Their king is not bad. He is good. Here children are good. They give fodder to their lambs, donkeys, cows, and horses. These animals drink good water. It is not good in Russia. It is bad. In Russia, the rich people are dogs.

This child here has an illness. Her illness is bad. Here people give food, bread, and hot tea to sick children. There is sugar and milk in the child's tea. She drinks. They give soup to the child. There is mutton and red pepper in the soup. A woman gets the red pepper from the market. It comes from Arabia.

Chapter 4

بلانینک اتاسی بای‌مو | بلانینک اتاسی بای ایماسدور | بلانینک اناسی کسل‌مو | بلانینک اناسی کسل‌دور | اوغول بلا چونک‌مو | اوغول بلا جونک ایماس‌دور | آدم‌نینک اطی اق‌مو | آدم‌نینک اطی اق ایماس | بای‌نینک قیزی کچیک‌مو | قوزی‌لاری کچیک‌مو | بلالاری بارمو | بلالاری یوق | کول‌ده بلیق بارمو | کولده بلیق بار | باغقه سو کلادور | بلالار کلادورمو | قیز بلالار و اوغول بلالار کلادور | قیز بلاغه پل برادورلار | آدم اوچ قوی‌نی سویادورمو | بلانینک موزایی اویدین کلادور | باغ‌ده ایکی چونک کول بار | شیرین میوه بار | بلالارنینک اتاسی بای‌مو | اول آدم بای‌دور | ایکی باغی بار | اناسی کاشغردین کلادور | اوچ اوغلی قرا دروازه‌ده | قیزی چونک باغ‌دین کلادورمو | اول بای‌نینک کونکلی قرادور | اق ایماس‌دور|

یا خدا | سن دونیا پادشاه‌سی‌دورسن | ایکی دنیاده پادشاه‌دورسن|

ای پادشاه | سیز کاشغر اتاسی‌دورسیز | سیزده ایکی باغ بار | بر باغ کوچاده | بر باغ کاشغرده‌دور | کاشغرنینک باغیده چونک کول بار ایماس‌مو | یا کوچا باغیده اوچ یخشی آط بار ایماسمو | من پادشاه‌دورمن | بایدورمن | باغ بار | کول یا آط یوق|

اوشبو قیز بلالار توختەنینک قیزلاری‌دورلار | شول قیز بلالار چونک ایماس | کچیک‌دورلار | اتا و انالاری یخشی کشی‌دورلار | کونکل‌لاری اق‌دور | اولار بو یرده ایماس | کوچاده‌دور | توختەنینک اوغلی بار | شو اوغول بلا اوی الدیده اولتورادور | شو اوغول بلاده کتاب بار | بزاردین اتاسی اوشول کتاب‌نی الادور | اوغلی اوشول کتابنی قیزلارغه برادور | اناسی قوی سویادور | بلالاریغه قوی کوشتی‌نی برادور | اویده یا باغده چای ایچادورلار|

من توختەدورمن | من کوچاده ملادورمن | یا خدا | بو دنیاده یخشی خواجه بارمو | یا خدا | بو دنیاده کونکلی اق پادشاه بارمو | کاشغرده کونکلی قرا ایکی خواجه باردور | روسیه‌ده کونکلی قرا بر پادشاه باردور|

ایکی قوی بار | بر قوی کچیک اق قوی‌دور | بر قوی چونک قرا قوی‌دور | ملالار کول الدیده اولتورادورمو | شول یرده اولتورادور | ای ملالار | سیزلار بو دنیاده چونک بلیق | من کچیک بلیق‌دورمن | چونک بلیق‌لار کچیک بلیق‌لارغه اش برادورمو | چونک یا کچیک سو ایچادور | آدم‌لار | چونک قوی‌لارنی سویادورمو | آدم‌لار چونک قوی‌لارنی سویادور | کچیک قوزی‌لارنی سویادور چونک‌غه و کچیک‌که بوغاز برادور | کچیک‌نینک کونکلی اق‌دور | چونک‌نینک کونکلی قرادور|

من بو کول‌لاردین بالیق الامن | بالیق‌لار کچیک ایماس | چونک‌دور | خواجه‌لارنینک باغلاریده اط‌لار و موزای‌لارغه اوت و بوغاز بار | اول خواجه جانورلاریغه یخشی اوت برادور | ملالار کونکلی اق‌دور | من قیز بلا ایماس‌من | سیز اوغول بلاموسیز | اوغول بلا ایماس‌من | کچیک توطی‌دورمن یمان ایماس‌سیزلار | یخشی |

Balaniŋ atasi baymu? Balaniŋ atasi bay emäsdur. Balaniŋ anasi kesälmu? Balaniŋ anasi kesäldur. Oğul bala čoŋmu? Oğul bala čoŋ emäsdur. Ādamniŋ aṭi aqmu? Ādamniŋ aṭi aq emäs. Bayniŋ qizi kičikmu? Qozilari kičikmu? Balalari barmu? Balalari yoq. Köldä baliq barmu? Köldä baliq bar. Bāğqa su kelädur. Balalar kelädurmu? Qiz balalar wä oğul balalar kelädur. Qiz balağa pul berädurlar. Ādam üč qoyni soyadurmu? Balaniŋ mozayi öydin kelädur. Bāğda ikki čoŋ köl bar. Širin mewä bar. Balalarniŋ atasi baymu? Ul ādam baydur. Ikki bāği bar. Anasi Kašğardin kelädur. Üč oğli qara darwāzada. Qizi čoŋ bāğdin kelädurmu? Ul bayniŋ köŋli qaradur. Aq emäsdur.

Yā Ḫudā! Sän dunyā pādišāhsidursän. Ikki dunyāda pādišāhdursän.

Ay pādišāh! Siz Kašğar atasidursän. Sizdä ikki bāğ bar. Bir bāğ Kučada. Bir bāğ Kašğardadur. Kašğarniŋ bāğida čoŋ köl bar emäsmu? Yā Kuča bāğida üč yaẖši aṭ bar emäsmu? Män pādišāhdurmän. Baydurmän. Bāğ bar. Köl yā aṭ yoq.

Ušbu qiz balalar Toẖtaniŋ qizlaridurlar. Šul qiz balalar čoŋ emäs. Kičikdurlar. Ata wä analari yaẖši kišidurlar. Köŋülläri aqdur. Ular bu yärdä emäs. Kučadadur. Toẖtaniŋ oğli bar. Šu oğul bala öy aldida olturadur. Šu oğul balada kitāb bar. Bazārdin atasi ušul kitābni aladur. Oğli ušul qizlarğa berädur. Anasi qoy soyadur. Balalariğa qoy gösti berädur. Öydä yā bāğda čay ičädur.

Män Toẖtadurmän. Män Kučada mullādurmän. Yā Ḫudā! Bu dunyāda yaẖši ẖʷāja barmu? Yā Ḫudā! Bu dunyāda köŋli aq pādišāh barmu? Kašğarda köŋli qara ikki ẖʷāja bardur. Rosiyada köŋli qara bir pādišāh bardur.

Ikki qoy bar. Bir qoy kičik aq qoydur. Bir qoy čoŋ qara qoydur. Mullālar köl aldida olturadurmu? Šul yärdä olturadur. Ay, mullālar! Sizlär bu dunyāda čoŋ baliq. Män kičik baliqdurmän. Čoŋ baliqlar kičik baliqlarğa aš berädurmu? Čoŋ yā kičik su ičädur. Ādamlar čoŋ qoylarni

soyadurmu? Ādam čoŋ qoylarni soyadur. Kičik qozilarni soyadur. Čoŋğa wä kičikkä boğaz berädur. Kičikniŋ köŋli aqdur. Čoŋniŋ köŋli qaradur.

Män bu köllärdin baliq alamän. Baliqlar kičik emäs. Čoŋdur. Ḫʷājalarniŋ bāğlarida aṭlar wä mozaylarğa ot wä boğaz bar. Ul ḫwāja jānwarlariğa yaḫši ot berädur. Mullālar köŋli aqdur. Män qiz bala emäsmän. Siz oğul balamusiz? Oğul bala emäsmän. Kičik tuṭidurmän. Yaman emässizlär. Yaḫši.

Is the child's father rich? The child's father is not rich. Is the child's mother sick? The child's mother is sick. Is the boy big? The boy is not big. Is the man's horse white? The man's horse is not white. Is the rich man's daughter small? Are his lambs small? Does he have children? He has no children. Are there fish in the lake? There are fish in the lake. Water comes to the orchard. Are the children coming? Girls and boys come. They give money to the girls. Does this man slaughter the three sheep? The child's calf comes from the house. There are two big lakes in the orchard. There are sweet fruit. Is the child's father rich? That man is rich. He has two orchards. His mother comes from Kashgar. Her three children are at the black gate. Is her daughter coming from the big orchard? That rich man is mean. He is not kind.

Oh, God! You are the king of the world. You are the king of the two worlds.

Oh, king! You are the father of Kashgar. You have two orchards. One orchard is in Kucha. One orchard is in Kashgar. Is there not a big lake in the orchard in Kashgar? Or are there not three fine horses in the orchard in Kucha? I am a king. I am rich. I have orchard. I have no lakes nor horses.

These girls are Tokhta's daughters. These girls are not big/grown up. They are small/young. Their mother and father are good people. They are kind. They are not here. They are in Kucha. Tokhta has a son. This boy sits in front of the house. This boy has a book. His father gets this book from the market. His son gives it to these girls. His mother slaughters a sheep. She gives mutton to the children. They drink tea in the house or in the orchard.

I am Tokhta. I am a mullah in Kucha. Oh, God! Is there any good khwaja in this world? Oh, God! Is there any kind king in this world? In Kashgar, there are two mean khwajas. In Russia, there is a mean king.

There are two sheep. One sheep is a little, white sheep. One sheep is a big, black sheep. Do the mullahs sit in front of the lake? They sit here. Oh, mullah! You are big fish in this world. I am a small fish. Do the big fish give food to the little fish? Big or small, they drink water. Do people slaughter the big sheep? People slaughter the big sheep. They slaughter the little lambs. They give fodder to the big and small. The small are kind. The big are mean.

I get fish from these ponds. The fish are not small. They are big. There is grass and fodder for the horses and calves in the khwajas' orchards. That khwaja gives his animals good grass. The mullahs are kind. I am not a girl. Are you a boy? I am not a boy. I am a little pony. You are not bad. You are good.

Chapter 5

Exercise 1

Is there a well in the orchard? There is no well in the orchard. There are trees in the orchard. There are also many wells. Are there white rocks on this mountain? The rocks of this mountain are not white, but black. Does the rich man have a son? He has no son, but he has a daughter. Is the ocean's water salty? The ocean's water is very salty! Is the landlord bad? The landlord is a very good person. Is the landlord around? The landlord is standing in front of the high wall. Is there a patch of land in front of the city wall? There is a broad patch of land in front of the city wall.

Is there someone on the roof? The woman's husband is standing. Her child is also standing. Her mother is not standing there. She is standing in front of the gate in the city wall. The woman does not climb the city wall, but this woman wants to very much. She also writes a letter to the khwajas of Kashgar, but the khwajas do not see it.

Oh, mullah! Do you see? We are seeking a good king. This king is a friend to his people and is kind, as well. This king's wall is not high, but his lands are broad. Are you this king? This king's well is deep. He gives water to horses and food to people. He does not take much money from people. Oh, mullah! You are not a good king. Tokhta Khwaja is in China. We will write a letter to this khwaja. Will he come from China? Or not? He will come, and his friends will, too. That great khwaja desires Kashgar. We will give the khwaja Kashgar and Kashgar's country. You will go to Khotan, and you will stay there. But Khotan's road is not long. But the desert is broad, and its stones are many. Will you come from Khotan? I will not come. Will you stay in Khotan? I will not stay in Khotan. I will go to China, too.

Will you come from Kucha? Not from Kucha, nor from Khotan will we come, but we will come from Arabia and go to China. We will get ponies and horses from the markets of Arabia. The Chinese desire them very much. We will see much money in China. What are you doing in this place? We are getting stones from this place. The Chinese want stones from Khotan. What stones do they want? In the river, in deep water, there are round stones. The stones are white and green. There are big stones and little ones, too.

Exercise 2

من ختن‌غه بارامن سیز کاشغرغه باراسیز سن کوچاغه باراسن اول خطای‌غه بارادور
بیز اوروسیه‌دین کلامیز سیزلار کوچادین کلاسیزلار اولار ختن‌دین کلادور
من خط یازامن‌مو سفیل‌غه چقاسیزمو سن ختن‌دین کلاسن‌مو اینک بوغاز خواه‌لایدورمو
بیز کولدین سو ایچامیزمو سیزلار دارو ایچاسیزلارمو اطلار سو ایچادورمو
من بزاردین نمه الامن سیز خطای‌دا نمه قیلاسیز او بو کتاب‌دا نمه کورادور
بیز عربستان‌دین نمه اط الامیز سیزلار پادشاه‌دین نمه خواه‌لایسیزلار اولار ملاغه نمه برادورلار
او سو ایچمایدورمو بیز کوچادین کلمایمیزمو سیز کاشغرنی تولا خواه‌لامایسیزمو

Chapter 6

Exercise 1

Our parents are dead, but our grandfather is alive. Did your horse eat some of our wheat straw? My horse ate some of your wheat straw. Did you use my tools? We used one of your tools. What did you say? "Get back to your own work. I, too, will get back to my own work," I said. Did my son stay at your house? No, your son did not stay at our house. Is there someone in your house? Baqi Akhund is staying at our house. Is our king an old person? Your king is a young man, not old. What happened to your eye? The weather is cold. Many tears flow from my eyes. I gave your children tea and sugar. Do you have your own beast of burden? I have a donkey of my own, and a horse. Is your child bald? No, he is not bald.

Khuma Khan is a good woman. Her hair is very long, too, but the man she is married to is bald. They have a young child. "My father!" he said. His father said to his child, "My child, what do you want?" "I want bread and sugar!" his child said. The father gave the child bread. He did not give him sugar. His mother said, "We are not giving you sugar. We have no sugar." Khuma Khan has a daughter, too. Her daughter is not married, but she has a child. There are

many bad women in Kashgar. Her grandfather is Chinese. He came from Lanzhou. Khuma Khan's grandfather saw her mother. "Are you married?" he said. "No, I am not married," she said. The two people ate bread. They did not eat meat.

That man is Tokhta Bay. He has two sons. One of his sons is Rozi Akhund. Rozi Akhund said to his father Tokhta Bay, "I want a wife." Tokhta Bay said to his son, "My child wants a wife. We will search for a wife." They went to the market. Tokhta Bay sought a wife for his son. Rozi Akhund's eyes saw Khuma Khan. He said to her father, "I want this girl. She will be my wife." Tokhta Bay said to this woman, "Are you married?" Khuma Khan said, "No, I am not married. I am young." Tokhta Bay said, "Your eyes are big, your hair long, too. Will you marry my son?" "No, I will not marry," she said. But Tokhta Bay sought out Khuma Khan's parents. Her father was old, and her mother, too. He gave them much money. They said to their daughter, "You will marry this boy. His father gave us money." But tears flowed from Khuma Khan's eyes. She would not eat.

Where did Niyaz Bibi and Baqi Akhund go? Not to Kucha—they went to Kashgar. They took their horses and much wheat straw thither. The waters of the Kashgar River flow there. Aren't they old? They are old. But their children are very young. Are their daughters married? One of their daughter is married. One is not. She is young. But what does her father Baqi Akhund do in Kashgar? Baqi Akhund slaughtered sheep and cows here. Did his son Rozi Akhund do this work, too? He did this work. He has many tools. Did Niyaz Bibi come from Kashgar, too? She came not from Kashgar, but from Kucha. But she has friends in Kashgar. These friends wrote letters to Niyaz Bibi and Baqi Akhund.

Exercise 2

نیاز بی‌بی ختن‌که باردی او چولده توردی من کاشغرغه باردیم اول یرده بلاسی‌نی کوردوم روزی اخوند باقی بای‌نینک اوغلی‌دور روزی اخوند بر ایال تولا خواه‌لادی باقی بای اوغول بلاسیغه بر ایال ایستادی او بر مظلوم‌غه سن ایرکه تککان‌مو دیدی نمه دیدینکیز من اوز ایسینکیزکه بارینک دیدیم خما خان‌نینک ایری تولا یخشی آدم ایماس‌دور ایری‌نینک باشی تازدور خما خان و ایری سفیل‌غه چقتی اولار اول یردین پادشاه‌نی کوردی‌لار خما خان‌نینک ایری من هم پادشاه بولامن دیدی خما خان ایریغه نمه پادشاه بولاسیز تاز پادشاه‌مو دیدی ایری پادشاه‌نی کورمادینکمو پادشاه تولا یاشدور امّا فقرادین پُل الدی فقرالارغه اش برمادی خما خان پادشاه‌نینک کونکلی قرادور امّا فقراغه توز بردی دیدی ایری بردی‌مو من هم فقرالارغه توز برامن امّا اولارغه اش هم برامن

Chaghatay-English Glossary

This glossary includes all of the vocabulary from the preceding chapters, as well as a number of other words you are likely to encounter. It follows the alphabetical order common to Arabo-Persian writing:

ا ب پ ت ث ج چ ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ک گ ل م ن ه و ي

Parts of speech are abbreviated as such: N. noun, V. verb, Adj. adjective, Adv. adverb, PN. proper noun, Postposition, Conj. conjugation, Pro. pronoun.

ا alef

Chaghatay	Transliteration	Definition	Chapter
ال-	al-	V. to take, to get	3
ابا و اجداد	abā wa ajdād	N. ancestors	12
آباد	ābād	Adj. inhabited, cultivated	
ابتدا	ibtidā	N. beginning	12
ابراهيم	Ibrāhīm	PN. Ibrahim	
آبرو	ābrō	N. reputation; dignity	
ابريق	ibrīq	N. ewer, jug	13
ابن	ibn	“son of,” usually abbreviated as “b.” in English translation	7
ابو الغازی	Abū ‘l-Ǧāzī	PN. Abu ‘l-Ghazi	12
ابو قبيس	Abū Qubays	PN. Abu Qubays	14
اپار-	apar-	V. to carry away	
ات	ät	N. flesh, meat	
آت	at	N. name; horse	12
آت-	at-	V. to shoot	8
اتا	ata	N. father	4

Chaghatay	Transliteration	Definition	Chapter
اتا انا	ata-ana	N. parents	6
آتشدان	ātešdān	N. brazier	10
اتفاق	ittifāq	N. unity	13
آتلان-	atlan-	V. to ride on horseback	12
اجاره	ijāra	N. renting	7
اچ	ač	Adj. hungry	
اچ-	ač-	V. to open	11
اچیق	aččiq	Adj. bitter, spicy	1
اچیل-	ačil-	V. to bloom (passive of -اچ *ač-* "to open")	11
احادیث	aḥādīṯ	N. sayings (Arabic plural of خدیث *ḥadīṯ*)	11
احتیاط	iḫtiyāṭ	N. caution	
احسان	iḥsān	N. benevolent deed	14
احمت خان	Aḥmat Ḫan	PN. man's name, Aḥmad Khan	9
احمد	Aḥmad	PN. man's name, Aḥmad	7
احوال	aḥwāl	N. situation (Arabic plural of حال *ḥāl*)	14
اخبار	aḫbār	N. news (Arabic plural of خبر *ḫabar*)	13
اختلاف	iḫtilāf	N. disagreement	13
اختیار	iḫtiyār	N. choice	15
اخر	aḫir	N. end	
آخون	āḫūn	variant of *āḫūnd* آخوند	9
اخوند	āḫūnd	N. "Mr."	6
آدم	ādam	N. man, person; PN. Adam, the first man	2, 16
اذان	aźān	N. the call to prayer	15
آرا	ara	N. space between, among	11
آراسیده	arasida	Postposition. among (see آرا *ara*)	11
ارالاش-	aralaš-	V. to become mixed	
ارالاشتور-	aralaštur-	V. to mix	
آرام	ārām	N. rest	

Chaghatay	Transliteration	Definition	Chapter
ارپا	arpa	N. barley	
ارت-	art-	V. to load	
ارتوق	artuq	Adj. excessive; more (دین ارتوق- *-din artuq* "more than X")	
ارته	ertä	N. the next day, tomorrow	8
ارته‌گان	ertägän	N. morning	
اردویل	Ardawīl	place name, Erdabil in modern Kurdistan	15
ارزان	ärzan	Adj. cheap	1
ارزو	arzū	N. wish, desire	
ارشین	aršin	N. a unit of length	
آرقه	arqa	N. back	8
ارگ	arg	N. citadel	11
ارواح	arwāḥ	N. spirits (Arabic plural of روح *rūḥ*)	13
آری	āri	"Yes."	
اریق	eriq	N. irrigation ditch, channel	7
ارّه	arra	N. saw	
از	az	Adj. few	
از برای	az barā-ye	(Persian) "for the purpose of"	10
ازان	azān	see اذان *aźān*	15
اس-	as-	V. to hang	
اسان	asān	Adj. easy	10
اسباب	asbāb	N. tool	6
استا	asta	Adj. slow	
استراحت	istirāḥat	N. resting place	11
اسچک	isčäk	N. a unit of weight	
اسحاق	Isḥāq	PN. man's name, Ishaq	
اسرافیل	Asrāfīl	PN. the archangel Raphael	10
اسکندر	Iskandar	PN. man's name, Iskandar (Alexander)	
اسکی	äski	Adj. evil	

Chaghatay	Transliteration	Definition	Chapter
اسم	isim	N. name (اسمی < اسم *isim* > *ismi*)	14
آسمان	āsmān	N. sky	12
اسیر	asīr	N. prisoner	8
اش	aš	N. rice	1
اشت-	išit-	V. to hear	12
اشتها	ištihā	N. wish, desire	14
اشعار	ašʿār	N. poems (Arabic, plural of شعر *šiʿr*)	12
اشک	ašk	N. tear, teardrop	15
آشکارا	āškārā	Adj. open, public, exposed, apparent	
اشکنه	iškana	N. soup, stew	11
اشلیغ	ašliğ	N. foodstuffs	11
اصحاب	aṣḥāb	N. companions (Arabic plural of صاحب ṣāḥib "companion; master")	13
اصلاً	aṣlan	Adv. originally; never, not at all (with negative verbs)	11
آط	aṭ	see آت *at*	3
اطلغ	aṭlığ	Adj. named (variant of اتلیق)	14
اعتبار	iʿtibār	N. the thing on which a matter depends	15
اعتمید (اعتماد)	iʿtimēd (iʿtimād)	N. trust, confidence	16
اغاچه	ağačä	N. wife	
اغری-	ağri-	V. to feel pain	
اغریق	ağriq	N. pain, illness; a sick person	
اغیر	ağir	Adj. heavy	
آغیز	ağiz	N. mouth (آغیز، آغزی *ağiz, ağzi*)	16
آفتاب	āftāb	N. sun	16
افروخته	afrōḫta	Adj. bright, as though burning (Persian, participle of افروختن *afrōḫtan* "to burn")	15
افسوس	Afsūs	PN. the city of Ephesus	13
افضل	afżal	Adj. best, choicest	

Chaghatay	Transliteration	Definition	Chapter
افندی	äfändi	title, mister	8
اق	aq	Adj. white	1
اق-	aq-	V. flow	6
آقا	aqa	N. elder brother	12
اقار	aqar-	V. to whiten	
اقرار	iqrār	N. confession, declaration	
اقرار شرعی	iqrār-i šarʿī	N. legal declaration	7
اقسو	Aqsu	PN. place name, Aqsu, city in the northern Tarim Basin	
اقلیم	iqlīm	N. clime, region of the world according to Ptolemy's geography	11
اگاه	āgāh	Adj. aware, vigilant	
اگر	ägär	Conj. if	15
اگرچه	ägärčä	Adv. although	11
البتّه	al-batta	"of course," "certainly"	
الت-	ilt-/elt-	V. to transport; to take; to lead	13, 15
التفات	iltifāt	N. attention, kindness	
التون	altun	N. gold	15
الحاصل	al-ḥāṣil	"in short . . ."	
الد	ald	N. space in front	3
الدیدا	aldida	"in front of"	3
الصلواه خیرٌ من النوم	aṣ-ṣalawāt ḫayrun min an-nūm	"prayers are better than sleep" (Arabic, properly الصلوات)	15
القصّه	al-qiṣṣa	"Back to our story"; "The long and short of it is . . ."	15
الله تعالی	Allāh taʿālà	"God the Highest"	10
المه	alma	N. apple	
الهام	ilhām	N. hope	
الوهیت	ulūhiyyat	N. divinity	13
ام-	im-	V. to suck	

Chaghatay	Transliteration	Definition	Chapter
امّا	ammā	Conj. but	5
امام	imām	N. imam; leader of public worship	
امام جعفری صادق	Imām Jaʿfarī Ṣādiq	PN. colloquial name for Imām Jaʿfar al-Ṣādiq (702–765 CE), the Sixth Imam in Shiite tradition, also revered by Naqshbandi Sufis. In Central Asia, much sacred knowledge is attributed to him almost by default.	10
امان	amān	Adj. healthy, peaceful, safe from harm	
امان	imān	N. faith	10
امانت	amānat	N. an object held in trust for another person; deposit	16
آمبال	āmbāl	N. Chinese official, *amban*	
امر	amr	N. order, command	13
امیر	amīr	N. commander, emir	12
انا	ana	N. mother	4
انار	anar	N. pomegranate	
انتها	intihā	N. end	12
انجنان	see آنچنان ānčunān		10
انجیر	anjir	N. fig	
انجیل	Injīl	PN. Bible, New Testament	13
آنچنان	ānčunān	Adv. such, so much	10
انچه	ančä	Adv. so much, that much, to that extent	
آنداق	andaq	Adv. in that way	12
اندجان	Andijān	PN. Andijan, in present-day Uzbekistan	11
اندجانی	Andijānī	Adj. from Andijan	11
اندیشه	andīša	N. worry	14
اندین	andin	Conj. “and then”	9
آنده	andä	there (← ده + اول)	8
انسان	insān	N. human being	
انشاء الله	inšā allāh	“God willing”	15

Chaghatay	Transliteration	Definition	Chapter
انکاچه	aŋačä	Adv. until then; to that extent	
آه	āh	N. sigh	15
آهسته	āhista	Adv. slowly	
اهنگرلیک	ahangirlik	N. blacksmithing	10
آو	aw	N. hunt; hunting	11
آواز	āwāz	N. sound, voice	15
اوباش	awbāš	N. rabble, urchins	11
اوبدان	obdan	Adj. good; Adv. well	
اوت	ot	N. grass, hay; fire	3, 8
اوت-	öt-	V. pass, cross; to have been; to have come to pass	9
اوتا-	ötä-	see اوت- *öt-*	
اوترا	ottura	N. space between things (اوتراسیده *otturasida* "between them")	
اوتون	otun	N. firewood	3
اوچ	üč	Num. 3	4
اوچ-	uč-	V. to fly	
اوچرا-	učŕa-	V. to meet, to encounter	8
اوچور	učur	N. information	
اوچون	učun	Postposition. for, because of, on behalf of	7
اوخشه	oḫša-	Adj. similar to	14
اوخشه-	oḫša-	V. to resemble	14
اور-	ur-	V. to strike, to hit	16
اورات-	urat-	V. to halt	
اوراتور-	uratur-	V. to cause to halt	15
اوردا	orda	N. palace	
اورگان-	örgän-	V. to study	
اورلا-	örlä-	V. to get up; to rise	15
اوروس	Orus	PN. Russia	

Chaghatay	Transliteration	Definition	Chapter
اوروش	uruš	N. fight	8
اوروش-	uruš-	V. to fight with one another	8
اوروغ	uruğ	N. seed	
اوز	öz	N. self	6
اوزات-	uzat-	V. to extend, to reach out	
اوزاق	uzaq	Adj. far off	
اوزبک	Özbäk	PN. Uzbek	8
اوزگه	özgä	Adj. apart from X (دین اوزگه- *-din özgä* "apart from X")	11
اوزوم	üzüm	N. grape	11
اوزون	uzun	Adj. long	5
اوس-	ös-	V. to grow	
اوستا	usta	N. master	
اوستخوان	ustiẖʷan	N. skeleton, bone	16
اوستون	üstün	N. area above; upper	16
اوش	Oš	PN. Osh, city in present-day Kyrgyzstan	11
اوشاق	uššaq	Adj. slim; small, little (as children are)	
اوشبو	ušbu	Art. this	2
اوضاع	awżāʿ	N. manners, situations (Arabic plural of وضع *wazʿ*)	13
اوغری	oğri	N. thief	
اوغلان	oğlan	N. son	12
اوغورلا-	oğurla-	V. to steal	
اوغول	oğul	N. son	4
اوغول بلا	oğul bala	N. boy	4
اوق	oq	N. arrow, bullet, axle	5
اوقو-	oqu-	V. to read	14
اوکسوز	öksüz	N. orphan	12
اوگزه	ögzä	N. roof, ceiling	5

Chaghatay	Transliteration	Definition	Chapter
اول	ul	Art. that	2
اوّل	awwal	Adv. first, before, earlier	
اول-	öl-	V. to die	9
اولا-	awla-	V. to hunt	15
اولاد	awlād	N. descendants (Arabic plural of ولد *walad* "son")	12
اولاغ	ulağ	N. beast of burden	
اولتور-	oltur-	V. to sit	3
اولتور-	öltür-	V. kill	8
اولقی	awwalqi	Adj. first; original, previous	14
اولو العزم	ulū ʻl-ʿazm	N. those possessing the power of decision	12
اولوغ	uluğ	Adj. great	11
اولوق	uluq	Adj. great (variant of اولوغ)	11
اولوک	ölük	N. dead body, corpse; Adj. lifeless, dead	
اویٰ	awlà	Adj. more important, taking precedence (Arabic)	15
اون	ün	N. sound	15
اون آتار	on atar	N. ten-shooter pistol	8
اونا-	una-	V. to agree, assent	10
اونک	oŋ	Adj. right (direction)	15
اوی	awī	Adj. for hunting	11
اوی	öy	N. house, room	2
اوی-	oy-	V. to dig out	
اویغان-	oyğan-	V. to wake up	13
اویقو	oyqu	N. sleep	13
اویقولا-	oyqula-	V. to sleep	14
اوینا-	oyna-	V. to play; to dance	
اویو-	oyu-	V. to sleep	13
اویون	oyun	N. game	

Chaghatay	Transliteration	Definition	Chapter
ای	ay	"Oh!"	4
آی	ay	N. month, moon (Turkic)	7
-آی	ay-	V. to say, tell	10
ای کول	Ay Köl	place name, "Moon Lake"	15
-ای/ایر	e-/er-	V. to be	7
ایاغ	ayağ	see ایاق *ayaq* "foot"	16
ایاق	ayaq	N. foot; bottom	11
ایال	ayal	N. wife	6
-ایبار	ibar-	V. to send	10
ایت	it	N. dog	3
-ایت	et-	V. to do	8
-ایت	eyt-	V. to say, profess	7
-ایتور	ettür-	V. to cause to make; to have something made	16
ایچ	ič	N. inside, interior	11
-ایچ	ič-	V. to drink	3
ایچره	ičrä	Postposition. inside	
ایچی	iči	N. inside	8
ایر	är/er	N. husband	6
ایر (کشی)	er (kiši)	N. man, husband	2
-ایرا	ayra-	V. to separate	
ایران	Īrān	PN. Iran	12
ایرته		see ارته *ertä*	
ایرسه	ersä	Conj. thereupon	15
ایرکک	erkäk	Adj. male (person or animal)	2
ایری	ayrī	Adj. of the loins (< ایر *ayr* "loins, penis")	14
-آیری	ayri	V. to separate	12
-ایستا	istä-	V. seek	5

Chaghatay	Transliteration	Definition	Chapter
ایسّیق	issiq	Adj. hot	1
ایش	iš	N. work, deed, task	6
ایشاک	išäk	N. donkey	3
ایشان-	išän-	V. to believe	
ایشلات-	išlät-	V. use	6
ایشیت-		see اشت- *išit-*	
ایشیک	išik	N. door	5
آیق	ayiq	N. bear	
ایکولان	ikkäwlän	N. “the two of (them/us/you)”	14
ایکی	ikki	Num. 2	4
ایگیز	egiz	Adj. tall, high	5
ایگین	igin	N. trousers	14
ایگه	igä	N. master, owner	5
ایل	el	N. nation, people	11
ایلان-	aylan-	V. to turn into	
ایلچی	ilči	N. emissary	12
ایلغا-	ilğa-	V. to select, sort, pick out	
ایلگاری	ilgäri	Adv. before, formerly; Postposition./Adj. in front	
ایلی	Ili	PN. place name, Ili, the region and valley in northern Xinjiang	
ایله	Ilä	see ایلی *Ili*	
ایماس	emäs	V. “is/are not”	1
ایمان	īmān	N. (the) faith	14
ایمدی	ämdi/emdi	Adv. at last, finally, now	10
ایملداش	imildaš	N. milk brother	
اینک	inäk	N. cow	2
اینی	ini	N. younger brother	
ایوان	aywān	N. portico, porch, verandah	11

ب b

Chaghatay	Transliteration	Definition	Chapter
باب	bāb	N. chapter	12
بابا	baba	N. grandfather, old man	
بابیدا	bābida	Postposition. concerning, literally "in the chapter of"	13
باتور	batur	N. hero, brave	
باج	bāj	N. tax	15
باخشی	baẖši	N. shaman	
بادام	badam	N. almond	
بادیه	bādiya	N. wilderness	14
بار	bar	V. "there is"	2
بار-	bar-	V. go	5
بارچه	barčä	Adj. all	12
بارماق	barmaq	N. finger	
باری	bari	N. all, the whole thing	15
بارینکلار	bariŋlar	V. "Go!" (imperative)	6
بازار	bāzār	N. marketplace, bazaar	
بازاری	bāzārī	Adj. of the bazaar	11
باس-	bas-	V. to cover, to press	15
باش	baš	N. head; Adj. chief	6
باشقه	bašqa	Adj. other	
باشلا-	bašla-	V. to lead, to guide	13
باشلات-	bašlat-	V. to cause to guide	13
باشلیق	bašliq	Postposition. under the leadership of	9
باطل	bāṭil	Adj. false, wrong	
باعث	bāʿiş	N. reason	15
باغ	bāğ	N. garden	4
باغلا-	bağla-	V. tie up	9
باق-	baq-	V. to look; to take care of	

Chaghatay	Transliteration	Definition	Chapter
باقش	baqiš	N. tent gear	15
باقی	Bāqī	PN. man's name; N. remainder; Adj. eternal	6, 8
بالدور	baldur	Adv./Adj. early	
بالیق	baliq/beliq	N. fish	4
بانک	bāŋ	N. call, cry	15
بانک نماز	bāŋ-i namāz	N. call to prayer	15
باوجود کیم	bā-wujūd kim	Conj. although, despite the fact that	11
بای	bay	N. wealthy person	3
بایتال	baytal	N. mare	
بت	but	N. idol (< Buddha)	
بت‌پرست	put-parast	N. idol worshipper	
بت‌خانه	but-ẖāna	N. idol-temple	
بجین	Bäjin	PN. place name, Beijing; China proper	
بخارا	Buẖārā	PN. the city of Bukhara in modern-day Uzbekistan	14
بخت	baẖt	N. fortune, prosperity	
بد	bad	Adj. bad (Persian)	15
بدافعال	bad-afʿāl	Adj. bad in actions (افعال is the Arabic plural of فعل *fiʿl* "action")	14
بدکردار	bad-kirdār	N. an evildoer (bad in deed)	14
بدل	badal	N. price; a thing exchanged for another	7
بدل اجاره	badal-i ijāra	N. rent (money paid)	7
بدن	badan	N. body	
بر	bir	Num. 1	2
بر-	bär-/ber-	V. to give	3
بر بر	bir bir	each other	15
بر حق	bar-ẖaqq	Adv. in truth	
بر نچه	bir näččä	some	8
برابر	bärabär	Adj. equal	

Chaghatay	Transliteration	Definition	Chapter
برادر	barādar	N. brother	
براکوه	Bara Kuh	PN. Bara Kuh mountain	11
براو	biräw	N. one, someone	
بربر	Barbar	PN. Berber	15
بربر	bir-bir	N. each other	16
بربرده	bir-birdä	Adv. together	16
بردار	bardār	suffix "-taking"	15
برکت	barakat	N. blessing	
بزار	bazār	N. market	3
بزرگوار	buzurgwār	Adj. great; N. the great one (often spelt in one of a number of variations, i.e. بزروکوار *buzrukwār*)	15
بساط	besāṭ	N. carpet	
بسیار	besyār	Adv. Very	11
بش آتار	bäš atar	N. five-shooter pistol	8
بضاعت	bażāʿat	N. worth	12
بضروره	biżżarūra	Adv. out of necessity	13
بعضی	baʿżī	Adj. some	12
بغدای	buğday	N. wheat	
بغره	Bağara	PN. place name	7
بکاول	bakāwul	N. cook	
بل	bäl	N. midsection	
بلا	bala	N. child	2
بلا	balā	N. disaster	10
بلا بارقه	bala-barqa	N. children	9
بلباغ	bälbağ	N. belt, girdle	
بلبل	bulbul	N. nightingale	
بلکه	balke	Adv. perhaps, even	16
بلند	buland	Adj. tall	14

Chaghatay	Transliteration	Definition	Chapter
بنظر تحمّل	ba-naẓar-i taḥammul	“with patient observation” (ba- “with”; naẓar “observation, sight; eye”; taḥammul “patience”: “with the eye of patience”)	14
بنفشه	binafša	N. violet	11
بهادور	bahadur	N. hero	12
بهار	bahār	N. spring	11
بهشت	bihišt	PN. Paradise	10
بهشت	behišt	PN. Paradise	
بو	bu	Art. this	2
بورون	burun	Adv. before (in time); N. nose	11
بورونغی	burunğı	see بورونقی *burunqi*	12
بورونقی	burunqi	Adj. previous, former	12
بوره	börä	N. wolf	
بوز	boz	Adj. grey	
بوز-	buz-	V. to break	
بوزوق	buzuq	Adj. broken, spoiled, corrupted	
بوستان	būstān	N. oasis	
بوش	boš	Adj. empty	
بوشوک	böšük	N. cradle	
بوغاز	boğaz	N. fodder, corn	3
بوقا	buqa	N. bull	2
بوگون	bügün	Adv. today	
بول-	bol-	V. to become, be	6
بولا-	bula-	V. to plunder, to rob	
بولاق	bulaq	N. spring, well	
بولاق بیشی	Bulaq Beši	PN. place name, “the head of the spring”	9
بولدور-	boldur-	V. to cause to be (from بول- *bol-* “to be”)	12
بولغاسون	Bolğasun	place name, Balasaghun, in modern-day Kyrgyzstan (normally بالاساغون *Balasağun*)	15

Chaghatay	Transliteration	Definition	Chapter
بولک	böläk	Adj. other	
بویون	boyun	N. neck	
بویونچه	boyunčä	Postposition. while	9
بی‌بی	bibi	N. “Mrs.,” “Madame”	6
بیابان	bayābān	N. wasteland	14
بیابان	bayābān	N. wilderness	13
بیان	bayān	N. narrative, explanation	9
بیت	bayt	N. verse	
بیت-	bit-	V. write	11
بیچاره	bēčāra	Adj. poor, helpless, wretched	
بیحد	bē-ḥadd	Adj./Adv. without limit, innumerable	11
بیزگاک	bezgäk	N. a disease, possibly an inflammation, possibly malaria	11
بیشیک	bešik	see بوشوک *böšük*	
بیکباره	ba-yakbāra	Adv. together	16
بیگ	beg	N. lord	
بیگانه	bēgāna	N. foreigner	14
بیل-	bil-	V. to know	
بیلا	bilä	Postposition. same as برله, بیلان, etc.: “with,” “by means of”; here, “through”	11
بیلان/برله	bilän/birlä	Postposition. with; Conj. and	7, 15
بیور-	buyur-	V. to order	8

p پ

Chaghatay	Transliteration	Definition	Chapter
پادشاه	pādišāh	N. king, ruler, emperor	3
پارچه	parčä	N. piece, part	
پاره	pāra	(measure word); N. piece	11
پاره پاره	pāra pāra	Adj. broken into pieces	16

Chaghatay	Transliteration	Definition	Chapter
پالاو	palaw	N. pilaf	
پالیز	pālīz	N. orchard, melon patch	11
پای‌تخت	pāy-taḫt	N. capital city	11
پایناف	Paynaṗ	PN. place name, Paynap	8
پت-	püt-	see -بیت *bit-*	
پچاق	pičaq	N. knife	
پخته	puḫta	Adj. firm; Adv. firmly	
پرچین	parčīn (here برجن)	N. a spike affixed to the top of a low wall, as on the four corners of a rectangular brazier	10
پردرد	pur-dard	Adj. painful (< *pur* پر "full of" + *dard* درد "pain")	15
پرده	parda	N. curtain	
پرسایه	pur-sāya	Adj. shady (< *pur* پر "full of" + *sāya* سایه "shade")	11
پرست	parast	Adj. worshipping (used as a suffix, e.g., بت‌پرست *butparast* "idol-worshipper")	13
پروا	parwā	N. attentiveness; care	12
پس	päs	Conj. consequently; then	
پست	päst	Adj. low	15
پشین	pešin	N. noon	
پُل	pul	N. money	1
پلات	polat	N. steel	
پلوک	paluk	N. a smith's hammer	10
پناه	panāh	N. shelter, refuge, protection	
پنجشنبه	panjšanba	Thursday	
پهلوان	pahliwān	N. hero	
پوت	put	N. foot, leg	
پوت-	püt-	V. to finish	
پوطی	poṭäy	N. a unit of distance	

Chaghatay	Transliteration	Definition	Chapter
پونک	puŋ	N. a small unit of weight	
پیاز	piyaz	N. onion	
پیدا بول-	paydā bol-	VP. to appear, to come into being	12
پیغمبر	payğambar	N. prophet	3

ت t

Chaghatay	Transliteration	Definition	Chapter
تا سر	tā sar-i	“up to; all the way to” (Persian)	15
تاب-	tap-	V. to find	11
تابع	tābiʿ	Adj. belonging to, included	7
تاپشور-	tapšur-	V. to hand over	7
تاتلیق	tatliq	Adj. tasty	1
تاحقیق	taḥqīq	N. investigation	
تار	tar	Adj. narrow	3
تارت-	tart-	V. (of a tree) to be rooted in the ground; to pull; to suffer	14
تاز	taz	N. bald	6
تازغون	Tazğun	PN. place name, Tazghun	8
تاش	taš	N. stone; a unit of distance	5
تاش دابان	Taš Daban	PN. place name	9
تاشقاری	tašqari	Adj. external, outside	11
تاشلا-	tašla-	V. to throw	9
تاغ	tağ	N. mountain	5
تالاش-	talaš-	V. to compete (over)	9
تام	tam	N. wall	5
تانک ات-	taŋ ät-	VP. dawn breaks	14
تانکلا	taŋla	N. dawn (تانکلاسی *taŋlasi* “the morning after”)	16
تایغان	tayğan	N. hunting dog	15

Chaghatay	Transliteration	Definition	Chapter
تبرا-	täbrä-	V. to quake	
تخت	taḫt	N. throne	15
تخميناً;	taḫmīnan	Adv. about, something like, more or less, approximately	
تخوم	toḫum	N. egg	
تردد	taraddud	N. hesitation	13
ترک	tark	N. abandonment	15
ترکستان	Turkistān	Turkistan, the "land of the Turks"	8
ترکستان	Turkistān	PN. the town of Turkistan in present-day Kazakhstan	11
ترکی	Turkī	PN. the Turkic language	11
ترناو	tirnäw	N. irrigation canal	11
ترور	turur	variant of دور *dur* "is, are"	10
تری-	teri-	V. to plant, to cultivate	
تریک	tirik	Adj. upright, alive	15
تز	tiz	N. knee	16
تسبیح	tasbīḥ	N. praise of God; a form of *źikr* in praise of God; any of a number of formulae one would recite in praise of God	14
تشریف	tašrīf	N. conferring of an honor	8
تعریف	taʿrīf	N. praise	12
تعقیب	taʿqīb	N. pursuit	8
تعین	taʿīn	Adj. appointed	
تغار	tağar	N. sack, bag	9
تفاسیر	tafāsīr	N. commentaries (on the Qurʾān; Arabic plural of تفسیر *tafsīr*)	13
تقدیر	taqdīr	N. fate	13
تقرار	taqrār	N. repetition	
تقی	taqi	Conj. and, also, too; Adj. another; Adv. again (see داغی)	12
تکلیف	taklīf	N. invitation	12

Chaghatay	Transliteration	Definition	Chapter
تکیه‌گاه	takyagāh	N. place of refuge	14
تگ	täg	N. bottom	
تگ-	täg-	V. to belong, to touch	6
تگگان	täggän	Adj. married (of a woman)	6
تگورمن	tögürmän	N. mill	
تماشا	tamāšā	N. show, spectacle, amusement	
تمام	tamām	Adj. complete	11
تماماً	tamāman	Adv. completely	7
تمثیل	tamṯīl	N. example, simile	
تملیخا	tamlīẖā	PN. name, Tamlikha	13
تمور	tömür	N. iron; PN. a man's name, Tömür	10
تمورچی	tömürči	N. blacksmith	10
تمورچیلیک	tömürčilik	N. smithing	10
تن	tän	N. body; trunk of a tree	
تنچ	tinč	Adj. quiet, restful	
تنک	täŋ	Adj. equal	
تنکری	Täŋri	PN. God	12
تنکه	täŋgä	N. a unit of money	
تنور	tonur	N. oven	
تواریخ	tawārīẖ	N. histories (Arabic plural of تاریخ *tārīẖ*)	13
توپ	top	N. cannon	
توپ	tüp	N. root, bottom	16
توت-	tut-	V. to seize; to hold	8
توتون	tütün	N. household (as a unit of measurement)	9
توجّه	tawajjuh	Adj. setting out for, heading; N. taking care	15
توختا-	toẖta-	V. to stop; PN. a man's name, Tokhta	2, 9
توخته آخون	Toẖta Āẖūn	PN. man's name, Tokhta Akhund	9
تور-	tur-	V. stand, wait	5

Chaghatay	Transliteration	Definition	Chapter
تور	tür	N. type	16
تورا، توره، تورام	törä; töräm	title, here indicating Tughluq Temür Khan	15
توران	Tūrān	PN. Turan, the land to the east of Iran	12
تورک	Türk	PN. Turk	11
تورلوک	türlük	Adj. belonging to a type	16
تورور	turur	variant of دور *dur* “is, are”	12
توز	tuz	N. salt	1
توز	tüz	Adj. straight	
توش	tüš	N. dream, vision; N. midday	
توش-	tüš-	V. to be situated; to dismount; to fall, to descend	11
توشوک	töšük	N. hole	
توطی	tuṭi	N. pony	3
توغ-	tuğ-	V. to bear, give birth to	12
توغرا	toğra	Adj. right, correct; Adv. straightaway, forward	
توغلوق تمور خان	Tuğluq Temür Ḫan	PN. Tughluq Temür Khan (1329/30–1363, khan of the Chaghatay Khanate)	15
توققوز ترا	Toqquz Tara	PN. place name	9
توقیف	tawqīf	N. arrest, detention	8
توگات-	tügät-	V. to finish something	11
توگه	tögä	N. camel	
توگه-	tügä-	V. to come to an end; to be “finished”; to die	9
تول-	tol-	V. to be full	
تولا	tola	Adj. many; Adv. very	5
تولکی	tülki	N. fox	
توماق	tumaq	N. fur cap	
تومشوغ	tumšuğ	N. spur, subpeak; bill, muzzle, snout	11
تون	tün	N. night	14

Chaghatay	Transliteration	Definition	Chapter
تونگان	Tungan	PN. Dungan, Hui, Sino-Muslim, Chinese-speaking Muslim	8
تونو-	tonu-	V. to know (a person); to recognize	
تونه‌گون	tünägün	N./Adv. yesterday	
توی	toy	N. wedding	
تی-	te-	same as دی- *de-* "to say"	12
تیره	terä	N. skin, leather	10
تیش	tiš	N. tooth	
تیش-	tiš-	V. bite; dig through	8
تیشی	tiši	Adj. female (animal)	2
تیل	til	N. language; tongue	11
تیلا-	tilä-	V. to ask for	14
تیوه	tiwä	N. camel	

ث s̲

Chaghatay	Transliteration	Definition	Chapter
ثابت	s̲ābit	PN. man's name, Sabit	7
ثلمت	s̲ulmat	N. crack, hole	8
ثمن	s̲aman	N. price	7
ثناء	s̲anāʾ	N. praise	14

ج j

Chaghatay	Transliteration	Definition	Chapter
جابدوق	jabduq	N. equipment	
جان	jān	N. life; figuratively, a person	9
جانب	jānib	N. side, direction	11
جانگال	jāŋgāl	N. wilderness	16
جانور	jānwar	N. animal	2
جای	jāy	N. place	

Chaghatay	Transliteration	Definition	Chapter
جای‌نماز	jāynamāz	N. prayer rug	14
جبّار	jabbār	Adj. mighty, powerful; tyrannical	13
جبرائیل	Jibrāʾīl	PN. the archangel Jibrāʾīl/Gabriel	10
جزا	jazā	N. punishment, sentence	
جفا	jafā	N. oppression	
جفت	juft	N. couple, pair	16
جکار	jigär	N. liver	
جلال الدین	Jalāl ud-Dīn	PN. Jalal ud-Din	15
جلالیت (جلالت)	jalāliyat (jalālat)	N. magnificence	15
جمادی الاخیر	jumādà al-āḫīr	PN. Islamic month Jumada al-Akhir	8
جمادی الولی	jumādà al-ūlà	PN. Islamic month of Jumada al-Ula	
جماعت	jamāʿat	N. group	12
جمال الدین	Jamāl ud-Dīn	PN. Jamal ud-Din	14
جمع	jamʿ	Adj. in total, together, gathered	
جمعه	jumʿa	PN. Friday	
جن	jinn	N. djinn, genie	12
جناب	janāb	N. excellency, lordship	
جنت	jannat	PN. Heaven, Paradise	10
جنس	jins	N. genus, class, category, race, stock, kind, sort; Adj. of good stock, genuine	
جنک	jaŋ	N. war, fight	
جنوب	janūb	N. south	11
جهت	jihat	N. direction	11
جهنم	Jahannam	PN. Hell	13
جواب	jawāb	N. reply, answer	15
جوزا	Jawzā	PN. the constellation of Gemini	11
جوی	jōy	N. canal	11
جینک	jiŋ	N. a unit of weight	

چ č

Chaghatay	Transliteration	Definition	Chapter
چارک	čārak	N. a unit of weight, one-eighth of a *ğalbir*, or a unit of area indicating the amount of land necessary to grow that amount of wheat	7
چاف-	čaṗ-	V. to speed	9
چافان باشین	Čaṗan Bašin	PN. place name, Chapan Bashin	9
چاق	čaq	N. time (also چاغ *čağ*)	12
چاکسه	čaksa	N. a unit of weight	
چای	čay	N. tea	1
چپان	čapan	N. coat	
چت	čät	Adj. outlying, distant	8
چراغ	čirāğ	N. lamp	
چرلا-	čarla-	V. to invite; reconnoiter, inspect	14
چریک	čerik	N. soldier	
چق-	čıq-	V. enter, climb	5
چند	čand	N. time, occasion	12
چنگز خان	Čıŋgiz Ḫan	PN. Chinggis Khan	12
چنگزی	Čıŋgizī	Adj. descended from Chinggis Khan	12
چهارشنبه	čahāršanba	PN. Wednesday	
چهار یاری	čahār yārī	"people of the Four Caliphs," meaning Sunnis	14
چهره	čihra	N. face	15
چوقور	čoqur	Adj. deep	5
چول	čöl	N. desert	5
چول	čūl	N. loins, penis	14
چون	čūn	Conj. like	15
چونک	čoŋ	Adj. large	2
چونک انا	čoŋ ana	N. grandmother	
چونک دادا	čoŋ dada	N. grandfather	6

Chaghatay	Transliteration	Definition	Chapter
چونکه	čūnke	Conj. because	10
چیزه	čizä	N. a unit of length, “foot”	
چیقار-	čiqar-	V. to cause to exit; to let out	16

ح ḥ

Chaghatay	Transliteration	Definition	Chapter
حاجت	ḥājat	N. need	
حاجت‌مند	ḥājatmand	Adj. in need	15
حاجی	ḥājjī	N. pilgrim; one who has been on the Ḥajj	
حاصل	ḥāṣil	N. result, yield	15
حاضر	ḥāżir	Adj. present	12
حافظ الدین	Ḥāfiẓ ud-Dīn	PN. Hafiz ud-Din	14
حافظ کبیر	Ḥāfiẓ Kabīr	PN. Hafiz Kabir	14
حاکم	ḥākim	N. governor	
حال	ḥāl	N. state (of being); situation	8, 16
حالا	ḥālā	Adv. still	11
حایدا-	ḥäydä-	V. to drive away	
حجره	ḥujra	N. chamber; pavilion; cell (in a school, inn, madrasa, etc.)	11
حد	ḥadd	N. boundary (singular of Ar. *ḥudūd*)	7
حد جنوبی	ḥadd-i janūbī	N. southern boundary	7
حد سان	ḥadd-i sān	N. limit to the number	15
حد شرقی	ḥadd-i šarqī	N. eastern boundary	7
حد شمالی	ḥadd-i šimālī	N. northern boundary	7
حد غربی	ḥadd-i ǧarbī	N. western boundary	7
حدود اربعه	ḥudūd-i arbaʿa	N. the “four limits” (the boundaries of a parcel of land)	7
حدیث	ḥadīṯ	N. sayings; traditions concerning the words and behaviors of the Prophet Muḥammad	
حرام	ḥarām	Adj. unlawful, unclean	

Chaghatay	Transliteration	Definition	Chapter
حرمت	ḥurmat	N. respect	
حساب	ḥisāb	N. count; account	12
حسن	ḥusn	N. beauty	11
حصّه	ḥaṣṣa	N. part, section	14
حضار المجلس	ḥużār al-majlis	N. those present at the meeting (as witnesses)	7
حضرت	ḥażrat	Adj. “the great”; before names, has an *ezafe*: *ḥażrat-i*	8, 10
حضور عالی	ḥużūr-i ʿālī	N. one’s esteemed presence	8
حق	ḥaqq	N. truth	
حق تعالیٰ	ḥaqq taʿallà	God the highest	14
حقیقت	ḥaqīqat	N. truth	
حکایت	ḥikāyat	N. story	
حکیم	ḥakīm	N. wise man	12
حلال	ḥalāl	Adj. lawful, permitted	
حمد	ḥamd	N. praise	14
حوا	ḥawā	PN. woman’s name, Ḥawa (biblical Eve)	
حویله	ḥoyla	N. courtyard	7
حیّ علی الصلاح	ḥayya ʿalà ʿṣ-ṣalāḥ	“Rush to prayer!” (Arabic)	15
حیات	ḥayāt	N. life	8
حیران	ḥayrān	Adj. surprised; N. surprise, amazement	13
حیله	ḥiyla	N. trick, plan, plot, scheme	16
حیوان	ḥaywān	N. animal	

خ ẖ

Chaghatay	Transliteration	Definition	Chapter
خاتمت	ẖātimat	N. end; the “seal”	12
خاتون	ẖatun	N. wife; woman	
خاص	ẖāṣ	Adj. special; noble	

Chaghatay	Transliteration	Definition	Chapter
خاطر	ẖāṭir	N. memory; thought, mind	
خالق	ẖāliq	N. the Creator (God)	
خان	ẖan	N. khan; “Miss”	6
خانقه	ẖānqah	N. Sufi lodge	15
خانه	ẖāna	N. house, room	
خبر	ẖabar	N. news, knowledge	9
خبر بر-	ẖabar bär-	VP. to give news, inform, tell	15
خبردار	ẖabardār	Adj. informed	
ختن	Ḫotan	PN. place name, Khotan	5
خجند	Ḫojand	PN. place name, Khujand, a city in today’s Tajikistan	11
خچرچی	Ḫačarči	N. muleteer; PN. place name, the town of Ḫačarči	8
خدا	ẖudā	PN. God	4
خداپرست	ẖudāparast	N. worshipper of God	13
خذمت	ẖiźmat	N. service, employment	15
خراجت	ẖarājat	N. expenditure; tax	15
خروس	ẖorus	N. rooster	2
خزینه	ẖazīna	N. treasury	
خصوصاً	ẖuṣūsan	Adv. especially	12
خط	ẖaṭ	N. letter, missive	5
خطای	Ḫiṭāy	PN. China, a Chinese person	5
خفه	ẖafa	Adj. angry	
خلایق	ẖalāyiq	N. people (Arabic plural of خلیقه *ẖalīqa* “person”)	13
خلفه	ẖalfa	N. teacher of the Qurʾān in a religious school	
خلق	ẖalq	N. people	12
خُما	Ḫumā	PN. woman’s name	6
خندق	ẖandaq	N. trench	11
خواب آلوده	ẖʷāb-ālūda	Adj. sleepy	15

Chaghatay	Transliteration	Definition	Chapter
خواجه	ẖʷāja	N. khwaja or khoja, a Sufi master	4
خوارزم	H̱ʷārizm	PN. place name, Khwarezm, south of the Aral Sea	12
خوارزمی	H̱ʷārizmī	Adj. from Khwarezm, in this case descended from its rulers	12
خواه	ẖʷāh	N. desire	
خواه . . . خواه . . .	ẖʷāh . . . ẖʷāh . . .	Conj. whether . . . or. . .	
خواهلا-	ẖʷāhla-	V. desire	5
خوب	ẖūb	Adj. good; Adv. well	11
خوجه	ẖoja	N. master (common form of *ẖwāja* خواجه)	9
خوراز	ẖoraz	N. rooster	2
خوراک	ẖʷarāk	N. food, sustenance	16
خوش	ẖoš	Adj. pleasant; Adv. well	15
خون	ẖun	N. blood	
خیره	ẖayra	Adj. beneficent	14
خیلی	ẖaylī	Adv. quite; still	11

د d

Chaghatay	Transliteration	Definition	Chapter
دارو	dārū	N. medicine	1
داستان	dāstān	N. tale, anecdote	
داغی	dağı	Adv. also, more	11
دامنه	dāmana	N. foot of a mountain	11
دانشمند	dānišmand	Adj. wise	12
دانه	dāna	(Measure Word)	8
داوان	dawan	N. mountain pass	
داود	Dāwud	PN. the Prophet Dawud, the biblical David	10
دایم الاوقات	dāyim al-awqāt	"all of the time"	10

Chaghatay	Transliteration	Definition	Chapter
دایه	dayä	N. term of respect for Chinese officials	
دخل	daḫl	N. interference	
درحال	dar ḥāl	Adv. immediately	10
درخت	daraḫt	N. tree	5
درد	dard	N. pain, suffering, grievance	
درگاه حق	dargāh-i ḥaqq	"the presence of God"	10
درهم	dirham	N. coin	13
دروازه	darwāza	N. gate	3
درود	durūd	N. praise; prayer	12
دریا	daryā	N. river; sea (Persian)	5
دشمن	dušman	N. enemy	12
دعا	duʿā	N. prayer	
دعای بد	duʿā-ye bad	NP. "a bad prayer," malediction, curse	15
دعوت	daʿwat	N. proselytization, calling	10
دعوی	daʿwà	N. claim	13
دقیانوس	Daqyānūs	PN. the Roman emperor Decius (r. 249–251)	13
دل	dil	N. heart	15
دم	dam	N. bellows; breath; moment	10, 12
دم باس-	dam bas-	VP. to blow	10
دنیا	dunyā	N. world; wealth	4
دنیالیق	dunyāliq	N. possessions	14
دهقان	dehqān	N. farmer	
دوبه	döbä	N. mound, hillock	
دور	dur	V. "is/are"	1
دوزخ	dawzaḫ	PN. Hell	
دوست	dost	N. friend	2
دوشنبه	došanba	PN. Monday	
دوکان	dūkān	N. shop, store	

Chaghatay	Transliteration	Definition	Chapter
دولت	dawlat	N. wealth; government; fortune	
دی	dä-/de-	V. to say	6
دیرام	diram	see درهم *dirham* “coin”	13
دیل	dil	see دل *dil* “heart”	15
دین	dīn	N. religion	13
دیوانه	dīwāna	N. beggar; mendicant; Sufi	

ذ ź

Chaghatay	Transliteration	Definition	Chapter
ذکر	źikr	N. remembrance; Sufi recitation of the name of God; any of a number of formulae one would recite as a remembrance of God	14
ذو القعده	źū ʻl-qaʿda	PN. Islamic month of Dhu ʻl-Qaʿda	
ذو الحجه	źū ʻl-ḥijja	PN. Islamic month of Dhu ʻl-Hijja	

ر r

Chaghatay	Transliteration	Definition	Chapter
راحت	rāḥat	N. rest, repose, comfort	
راست	rāst	Adj. true, correct	11
راستلیق	rāstliq	N. truth	7
راضی	rāżī	Adj. satisfied, content	
راه	rāh	N. road	11
راهنمای موافق	rāhnumāy-i muwāfiq	“the commensurate guide,” a description of Imām Jaʿfar al-Ṣādiq.	10
ربّ العزّت	rabbu ʻl-ʿizzat	“Lord of Glory” (a name for God)	10
رباعی	rubāʿī	N. quatrain	16
رباعیات	rubāʿiyāt	N. plural of رباعی *rubāʿī*, quatrain	12
ربیع الاول	rabīʿ al-awwal	PN. Islamic month of Rabi al-awwal	
ربیع الثانی	rabīʿ al-s̱ānī	PN. Islamic month of Rabi al-thani	

Chaghatay	Transliteration	Definition	Chapter
رجب	rajab	PN. Islamic month of Rajab	
رحمت	raḥmat	N. compassion; mercy; "thank you"	10, 15
رخصت	ruḫṣat	N. permission	15
رسالت	risālat	N. message	12
رسول	rasūl	N. messenger; the Messenger, Muḥammad	12, 15
رسیده	rasīda	Postposition. "in the manner of"	14
رشید	Rašīd	PN. man's name, Rashid	15
رضی الله عنه	raẓī allāhu ʿanhu	"(May God be pleased with him!)"	10
رفیق	rafīq	N. friend, comrade	13
رقیم	Raqīm	PN. place name, Raqim	13
رکابدار	rikābdār	N. stirrup-holder	15
رمضان	Ramżān	PN. the Islamic month Ramadan	11
رنک	räŋ	N. color	1
رهگذر	rah-guźar	N. wayfarer, traveler upon the road	11
روایت	riwāyat	N. story	10
روبرو	rū-ba-rū	Adj. face-to-face	15
روح	rūḥ	N. spirit	13
رود	rōd	N. river	11
روزی	Rozi	PN. man's name	6
روزه توت-	roza tut-	VP. to fast	14
روسیه	Rūsiya	PN. Russia	3
روشن	rawšan	Adj. bright, clearly visible; evident	
روم	Rūm	N. the old Byzantine region, generally indicating Istanbul and Anatolia or the Ottoman Empire	
روی عالم	rūy-i ʿālam	about the world	15
رئیش جمهور	rāīs-i jumhūr	N. president of a republic	8
ریزان	rīzān	Adj. pouring	15

ز z

Chaghatay	Transliteration	Definition	Chapter
زرّین	zarrīn	Adj. golden → کرسی زرّین *kursī-ye zarrīn* “golden throne”	15
زکات	zakāt	N. alms	
زکر	zikr	see ذکر *źikr*	14
زمان	zamān	N. time, age	
زندان	zindan	N. jail	9
زیاده	ziyāda	more than (دین زیاده- *-din ziyāda* “more than x”)	8
زینهار	zīnhār	N. warning	15
زیور	zīwar	“adorned with gems”	14

س s

Chaghatay	Transliteration	Definition	Chapter
سات-	sat-	V. to sell	7
ساچ	sač	N. hair	6
ساده	sāda	Adj. simple	14
ساری	sāri	Postposition. in the direction of	11
ساریغ	sariğ	Adj. yellow	
ساعت	sāʿat	N. hour	10
ساقلا-	saqla-	V. to save, to keep, to preserve; to wait	16
سال-	sal-	V. to place, to put	15
سامساق	samsaq	N. garlic; PN. a man’s name, Samsaq	
سان	sān	N. number, count	15
ساوق	sawuq	Adj. cold	1
سبب	sabab	N. reason	12
سپاهی	sipāhī	N. soldier, cavalryman	12
سپاهی‌گرلیک	sipāhīgarlik	N. the military profession (from سپاهی *sipāhī* “soldier”)	12

Chaghatay	Transliteration	Definition	Chapter
سجدات	sajdāt	N. prostrations	13
سحر	saḥar	N. early morning, dawn	8
سر	sar	N. a silver coin equal to 16 tanggas (another kind of coin); a unit of weight	7
سرانجام	sarānjām	N. order	15
سرای	sarāy	N. serai, inn	8
سرای‌بان	sarāy-bān	N. innkeeper	
سرت	särt	Adj. ugly	
سرحدی	sarḥadd	N. border	11
سرحساب	sarḥisāb	N. accounting	14
سرو ازاد	sarw-i azād	N. elm tree	14
سرو سهی	sarw-i sahī	N. an erect cypress tree	14
سرو شریان	sarw-i šaryān	N. beech tree (here rendered سربه شریّا)	14
سرو عرعر	sarw-i ʿarʿar	N. Chinese sumac tree	14
سرواز	sarwāz	N. soldier	15
سزا	sazā	N. a merited reward or punishment	
سعی	saʿī	N. effort	10
سعید	Saʿīd	PN. man's name, Saʿid	
سفر	safar	N. journey, travel	
سفیل	safīl	N. city wall	5
سقال	saqal	N. beard	
سکز	säkkiz	Num. 8	
سکز تاش	Säkkiz Taš	PN. place name, Sakkiz Tash "Eight Stones"	8
سکسان	säksän	Num. 80	
سلام	salām	Interj. "Hi!"; N. safety, peace	
سلطان	sulṭān	N. sultan	14
سلطان محمود خان	Sulṭān Maḥmūd Ḫan	PN. Sultan Maḥmud Khan	11
سلطنت	salṭanat	N. kingship	12

Chaghatay	Transliteration	Definition	Chapter
سلّه	sällä	N. turban	
سمان	saman	N. wheat straw	6
سمرقند	Samarqand	PN. Samarqand, a city in today's Uzbekistan	11
سن	sän	Pro. informal singular you	
سنّت	sunnat	N. "tradition"; a category of Muslim jurisprudence	15
سنک ریزه	saŋ-reza	N. gravel (→ سنک ریزه‌لیک "gravelly")	11
سنکل	siŋil	N. younger sister	
سنی	sunnī	PN./Adj. Sunni	
سو	su	N. water	3
سوال	suʾāl	N. question	
سوت	süt	N. milk	1
سودا	sawdā	N. trade, commerce	
سوداگر	sawdāgar	N. merchant	
سور-	sor-	V. to ask	14
سورا-	sora-	V. to manage, govern	9
سوز	söz	N. word	3
سوزلا-	sözlä-	V. to speak	14
سوزلاش-	sözläš-	V. to discuss (together)	12
سوزی‌نی قیل-	sözini qil-	VP. to talk about someone	10
سوغاق	soğaq	see ساوق *sawuq*	
سوق-	soq-	V. to hit, to strike	
سوقوش	soquš	N. fighting	8
سوقوش-	soquš-	V. to fight physically (with each other)	
سول	sol	Adj. left (direction)	15
سولا-	sula-	V. to lock, to shut or lock in	9
سونک	suŋ	N. a unit of length, "inch"	
سونکاک	söŋäk	N. bone	

Chaghatay	Transliteration	Definition	Chapter
سونکرا	soŋra	see سونکره *soŋra*	13
سونکره	soŋra	Adv. later; Adj. after, beyond; Conj. later	11
سوی-	soy-	V. to slaughter	3
سوی-	söy-	V. to kiss	
سیحون دریاسی	Sayḥūn daryāsi	PN. the Jaxartes River	11
سیر	sayr	N. travel	15
سیز	siz	Pro. formal singular you	
سیمیز	semiz	Adj. fat	11
سین		see سن *sän*	
سیندور-	sindür-	V. to break, to snap	
سینک-	siŋ-	V. soak, seep	11
سه‌برگه	se-barga	N. clover (literally “three-leaf”)	11
سه‌شنبه	sešanba	PN. Tuesday	8

ش š

Chaghatay	Transliteration	Definition	Chapter
شا	šā	see شاه *šāh*	14
شاگرد	šāgird	N. student, pupil, disciple	
شام	šām	N. evening	
شاه	šāh	N. shah	14
شاه راه	šāh rāh	N. a highway (“royal road”)	11
شاهد	šāhid	N. witness	7
شاید	šāyad	Conj. Perhaps	12
شب	šab	N. night	
شجره	šajara	N. tree, pedigree, genealogy	12
شر مرد	šarr mard	“grim fellow”	15
شراب	šarāb	N. wine	14

Chaghatay	Transliteration	Definition	Chapter
شرق	šarq	N. east	11
شرقی	šarqī	Adj. eastern	8
شریعت	šarīʿat	PN. Shariah; law	
شریف	šarīf	Adj. noble, sacred	
شریک	šarīk	N. partner, companion	12
شعبان	Šaʿbān	PN. month of Shaban	8
شکر	šukr	N. gratitude	13
شکفته	šukufta	Adj. blooming (Persian, participle of شکفتن *šukuftan* "to bloom")	15
شمال	šamal	N. wind	
شمال	šimāl	N. north	11
شنبه	šanba	N. Saturday	
شه	šah	see شاه *šāh*	
شهر	šahar	N. city (ینکی شهر *yäŋi šahar* "New City")	8
شهرستان	šahristān	N. town and its inhabitants	15
شهری	šaharī	Adj. of the city	11
شو	šu	Art. this	2
شوال	Šawwāl	Islamic month of Shawwal	7
شور	šor	Adj. bitter, salty	
شوربا	šorpa	N. soup	1
شوردریا	šor-daryā	N. ocean, the "salt sea"	5
شول	šul	Art. this	2
-شوم	šüm-	V. to suck on	16
شونجه	šunčä	in this way, to this extent	14
شونده	šunda	"in that place" (< ده + شول)	8
شیخ	Šayẖ	N. shaykh; an elder, head of a religious community	

Chaghatay	Transliteration	Definition	Chapter
شیخ شهاب الدین	Šayḫ Šahāb ud-Dīn	PN. Shaykh Shahab ud-Din	14
شیدا	šaydā	Adj. mad, crazy	16
شیرین	širin	Adj. sweet	1
شیطان	Šayṭān	PN. Satan	

ص ṣ

Chaghatay	Transliteration	Definition	Chapter
صاحب	ṣāḥib	N. master; companion	
صادق	ṣādiq	Adj. true, faithful	
صبح	ṣubḥ	N. early morning, dawn	14
صحبت	ṣuḥbat	N. conversation	13
صحرا	ṣaḥrā	N. countryside	
صحن	saḥn	N. courtyard	11
صد افرین	ṣadd āfirīn	“a hundred congratulations” (Persian)	15
صفا	ṣafā	N. pleasantness	11
صفالیق	ṣafāliq	Adj. pleasant	11
صفت	sifat	N. manner	15
صفر	Ṣafar	Islamic month of Safar	7
صندوق	ṣandūq	N. box	16
صوفی	ṣūfī	PN. Sufi	

ض ż

Chaghatay	Transliteration	Definition	Chapter
ضرور	żurūr	Adj. necessary	12
ضلالت	ẓalālat	N. error	15
ضمیر	żamīr	N. conscience	

ط ṭ

Chaghatay	Transliteration	Definition	Chapter
طاعت	ṭāʿat	N. obedience	14
طاناب	ṭānāb	N. a unit of distance	
طایفه	ṭāyifa	N. people, sect, group, tribe	
طبقه	ṭabaqa	N. group, stratum, type	15
طبیب	ṭabīb	N. physician	
طرف	ṭaraf	N. side; in construction *X ṭarafidin* indicates the agent X in a passive construction	8
طرف توت-	ṭaraf tut-	VP. to take a side	12
طرفان	Ṭurṗan	PN. place name, Turpan/Turfan	7
طریقه	ṭarīqa	N. way, method; PN. the Sufi path	
طعام	ṭaʿām	N. food	13
طلا	ṭillä	N. a gold coin	
طلاق	ṭalāq	N. divorce	
طوبی	ṭūbà	PN. name of a tree in Paradise	10
طوفان	ṭūfān	PN. the Flood	16
طی قیل-	ṭayy qil-	VP. traverse (quickly)	14
طیار	ṭayyār	Adj. ready	
طیبه	ṭayyaba	Adj. good (Arabic)	15

ظ ẓ

Chaghatay	Transliteration	Definition	Chapter
ظالم	ẓālim	Adj. tyrannical	
ظاهر	ẓāhir	Adj. clear, apparent	14
ظرافت	ẓarāfat	N. joke, prank	11
ظلم	ẓulm	N. oppression, tyranny	

ع ʿ

Chaghatay	Transliteration	Definition	Chapter
عابد	ʿābid	N. worshipper	13
عاج	ʿĀj	PN. the antediluvian giant ʿĀj, usually called ʿŪj عوج	16
عاجز	ʿājiz	Adj. weak, powerless, humble	
عادت	ʿādat	N. custom	
عادل	ʿādil	Adj. just, equitable	
عادی	ʿādī	PN. member of the tribe of ʿĀd عاد; Adj. giant in stature	16
عاشق	ʿāšiq	Adj. in love; N. passion	16
عاشیق		see عاشق ʿāšiq	16
عاقل	ʿāqil	Adj. intelligent	14
عالم	ʿālam	N. world	12
عالم	ʿālim	N. scholar	14
عالی	ʿālī	Adj. esteemed, great	8
عام	ʿāmm	N. common people; Adj. common use, for the common good	7
عبادت	ʿibādat	N. worship	13
عبد الله	ʿAbdullah	PN. man's name, Abdullah	12
عبداللطیف	ʿAbd ul-Laṭīf	PN. man's name, Abd ul-Latif	8
عجایب	ʿajāyib	Adj. strange, wondrous	14
عجب	ʿajab	Adj. remarkable, strange, wondrous, surprising	11
عدالت	ʿadālat	N. equity, justice	
عدد	ʿadad	N. number	13
عدل	ʿadl	N. justice	
عذرائیل	ʿAźrāʾīl	PN. the archangel Azrael	10
عرابه	ʿarāba	N. a cart on two large wheels	
عراق	ʿIrāq	place name, Iraq (including both "Arab Iraq" and "Persian Iraq")	12
عرب	ʿarab	PN. an Arab	

Chaghatay	Transliteration	Definition	Chapter
عرب محمّد خان	ʿArab Muḥammad Ḫan	PN. ʿArab Muhammad Khan	12
عربستان	ʿArabistān	PN. Arabia	3
عرض	ʿarż	N. petition, complaint	
عزت	ʿizzat	N. glory	15
عزم راه قيل-	ʿazm-i rāh qil-	VP. to set out on the road for (see عزم قيل- *ʿazm qil-*)	15
عزم قيل-	ʿazm qil-	VP. set out for	14
عزيز	ʿazīz	Adj. great, precious	
عسكر	ʿaskar	N. soldier	8
عشرت	ʿišrat	N. spending time together	16
عظيم	ʿaẓīm	Adj. grand	13
عفونت	ʿafūnat	N. putridity	11
عقل	ʿaql	N. intelligence	
علاج	ʿilāj	N. remedy, cure; often means "way," "means to achieve an end," or "alternative"	15
علم	ʿalam	N. flag, banner	
علم	ʿilm	N. knowledge, science	
علما	ʿulamā	N. scholars (Arabic plural of عالم *ʿālim*)	13
على	ʿAlī	PN. man's name	7
عليه السلام	ʿalayhi ʻs-salām	"(Peace be upon him!)"	10
عليهم السلام	ʿalayhimmi ʻs-salām	"(Peace be upon them!)"	10
عمارت	ʿimārat	N. building, edifice	
عمر	ʿumr	N. life	12
عنايت	ʿināyat	N. favor, bestowal	12
عنوق	ʿAnūq	PN. ʿAnuq, an evil daughter of Ādam and Ḥawā حواء (Adam and Eve), usually called ʿAnaq عنق or ʿAnāq عناق	16
عهد	ʿahad	N. age, period of time	12
عيسى	ʿĪsà	PN. ʿIsa (biblical Jesus)	13

غ ğ

Chaghatay	Transliteration	Definition	Chapter
غار	ğār	N. cave	13
غالب	ğālib	Adj. victorious	
غایب	ğāyib	Adj. disappeared	15
غرب	ğarb	N. west	11
غرق	ğarq	Adj. drowned	9
غریب	ğarīb	Adj. strange; poor, needy	13
غره	ğurra	N. (white) spot	15
غزل	ğazal	N. ghazal, a kind of poetry	12
غزلیات	ğazaliyāt	N. plural of غزل *ğazal*	12
غفلت	ğaflat	N. carelessness, inattention	8
غلاچ	ğulač	N. a unit of length	
غلبر	ğalbir	N. unit of weight, one-eighth of a *patman*, or the amount of area that can grow that much grain	
غلبه	ğalaba	V. victory	9
غلط	ğalaṭ	N. mistake, error	12
غم	ğam	N. sorrow, grief	
غمکین	ğamkin	Adj. sorrowful	10
غنیمت	ğanīmat	N. booty, spoils	8
غولجه	Ğulja	PN. city of Ghulja	9

ف f, ṗ

Chaghatay	Transliteration	Definition	Chapter
فارجه	ṗarčä	N. piece, parcel (of land)	7
فارسی	Fārsī	PN. Farsi, Persian language	12
فاصل	fāṣil	Adj. dividing	7
فانی	fānī	Adj. transitory, passing	
فایدالان-	fāydalan-	V. use (-دین فایدالان- *-din fāydalan-* "to use X")	8

Chaghatay	Transliteration	Definition	Chapter
فایده	fāyda	N. benefit, use	
فتمن	ṗatman	N. a unit of weight, or a unit of area indicating the amount of land necessary to grow that amount of wheat	7
فراوان	farāwān	Adj. abundant	11
فرزند	farzand	N. child	15
فرشته	fariśta	N. angels	10
فرصت	furṣat	N. opportunity, time	
فرض	farż	N. “obligation”; a category of Muslim jurisprudence	15
فرغانه	Farğāna	PN. Ferghana, the Ferghana Valley	11
فرق	farq	N. distinction, difference	
فرقه	firqa	N. group	8
فرمان	farmān	N. order, command; speech (when given by a respected or kingly figure)	10
فرمان‌بردار	farmān-bardār	Adj. obedient	15
فروردگار	ṗarwardigār	N. God	10
فضیلت	fażīlat	N. excellence	11
فقرا	fuqarā	N. common people	6
فقیر	faqīr	Adj. poor; N. “your humble author”	12
فکر	fikir	N. thought, opinion, idea	12
فلان	fulān	Adj. a certain; N. so-and-so	
فهلوان	ṗahlawān	N. hero, champion	15
فهم	fahm	N. understanding	12
فهملا-	fahmla-	V. to understand, comprehend	12
فهو المراد	fahwu ʻl-murād	N. a desired outcome (Arabic)	15
فوق‌العاده	fawqu ʻl-ʿādah	Adj. extraordinary	8
فیش-	ṗiš-	V. to ripen; to be ready; to be prepared through cooking	16
فیشور-	ṗišür-	V. to cook	16

q ق

Chaghatay	Transliteration	Definition	Chapter
قابض	qābż	N. tax collector	13
قابض ارواح	qābż-i arwāḥ	PN. Angel of Death	13
القات	alqat	N. scrub, bushes	16
قات	qat	N. layer	12
قات-	qat-	V. join, connect	11
قاتیش-	qatiš-	V. to join together, to meet	16
قاتیق	qattiq	Adj. hard	1
قاچ-	qač-	V. flee	8
قاچور-	qačur-	V. to cause to flee	9
قاچیر	qačir	N. mule	
قادر	qādir	Adj. able, powerful; PN. man's name, Qadir	
قار	qar	N. snow	
قاری	qārī	N. reciter of the Qurʾān	
قاش	qaš	N. eyebrow; side, presence, place	15
قاش-	qaš-	see قاچ- *qač-*	9
قاضی	qāżī	N. qadi, Islamic judge	
قاضی عسکر	qāżī ʿaskar	N. chief judge	9
قاعده	qāʿida	N. rule, custom	
قال-	qal-	V. to stay, remain; to be left in a state	8
قالماق	Qalmaq	PN. Kalmyk Mongol	9
قالین	qalin	Adj. thick	11
قاما-	qama-	V. lock, shut	8
قان	qan	N. blood	
قانچه	qančä	Adj. how much?	
قانداغ	qandağ	Adj. what kind?, how (quality)?	
قانون	qānūn	N. law	12
قاوون	qawun	N. melon	11

Chaghatay	Transliteration	Definition	Chapter
قایت-	qayt-	V. to return	9
قایداغ	qaydağ	Adj. what kind (of thing)	14
قایر	qayär	Adv. where?, which place?	
قایسی	qaysi	Adj. which?	15
قبر	qabr	N. grave, tomb	
قبض	qabż	N. grasping, seizing	13
قبول	qabūl	N. acceptance, consent	16
قتق	qetiq	N. yogurt	1
قتل	qatl	N. murder	13
قچان	qačan	When?	
قدر	qadar	Postposition. up to (-غه قدر *-ğa qadar* "up to X")	8
قدس الله سره العزیز	qaddasa ʻllahu sirrahu ʻl-ʿazīz	"(May God sanctify his beloved heart!)"	15
قدس سرّه العزیز	qaddasa sirrahu ʻl-ʿazīz	"(May God sanctify his beloved heart!)"	15
قدم	qadam	N. step	15
قر	qir	N. a low dyke of earth separating fields	7
قرا	qara	Adj. black	1
قرا-	qara-	V. to look at	10
قرار	qarār	N. decision	
قران	Qurʾān	N. the Qurʾān	14
قرانکغو	qaraŋğu	Adj. dark	
قراول	qarawul	N. guard post; scout troop	
قرض	qarż	N. debt	
قرضدار	qarżdār	N. debtor	
قرق	qirq	Num. 40	
قری	qäri	Adj. old (of body)	6
قزان	qazan	N. cookpot	

Chaghatay	Transliteration	Definition	Chapter
قزل	qizil	Adj. red	1
قزيل		see قزل *qizil*	15
قسقه	qisqa	Adj. short	5
قسم	qism	N. kind, sort	
قسّم	qassam	N. oath	
قصايد	qaṣāyid	N. plural of قصيده *qaṣīda*, a kind of poetry	12
قصبه	qaṣaba	N. fortress	11
قصد	qaṣad	N. intent	15
قصص	qiṣaṣ	N. stories, tales, legends	
قصه	qiṣṣa	N. story	16
قطب	quṭb	N. a pole; the Pole Star	
قطبيت	quṭbiyyat	N. the quality of being a "pole" (قطب *qutb*), in the Sufi sense of a perfected human being	15
قطره	qaṭra	N. droplet	
قطره قطره	qaṭra qaṭra	Adv. in droplets	15
قطع	qaṭʿ	N. cutting	15
قطع قيل-	qaṭʿ qil-	VP. to travel across	14
قطعه	qiṭʿa	N. fragment (a kind of poetry)	16
قُل	qul	N. slave	
قلچ	qilič	N. sword	
قلعه	qalʿa	N. fortress	11
قلم	qalam	N. pen; speech	11
قلندر	qalandar	N. beggar, ascetic	
قله	qulla	N. peak, summit	11
قند	qand	N. sugar	1
قنطار	qinṭār	N. a unit of weight	
قنی	qäni	Where?	

Chaghatay	Transliteration	Definition	Chapter
قوتلوق باچکیر	Qutluq Bačkir	PN. man's name, Qutluq Bachkir	9
قودوق	quduq	N. (water) well	5
قورغان	qurğan	N. fortress	11
قورق-	qorq-	V. to fear	16
قورقون	qorqun	N. fear	9
قوزی	qozi	N. lamb	2
قوش	quš	N. bird; fowling	11
قوش-	qoš-	V. to join	13
قوشون	qošun	N. army	
قوغلا-	qoğla-	V. to pursue	
قوغون	qoğun	N. melon	
قوف-	qoṗ-	V. to get up (from sleep)	14
قول	qawl	N. speech, thing said	7
قول	qol	N. hand	15
قولاق	qulaq	N. ear	15
قوم	qawm	N. a group of people	10
قوم	qum	N. sand	11
قومندان	qomandan	N. commander	8
قون-	qon-	V. to sleep	14
قونک	qoŋ	N. bottom, ass	15
قوی	qoy	N. sheep	3
قوی-	qoy-	V. to place, put	7
قوی-	quy-	V. to pour	11
قویجی	qoyči	N. shepherd	13
قویروق	quyruq	N. tail; foot of a mountain	16
قویي	qoyi	Adj. downstream	11
قیرغاول	qirğawul	N. pheasant	11

Chaghatay	Transliteration	Definition	Chapter
قیرغیز	Qirğiz	PN. Kyrgyz	
قیز	qiz	N. daughter, girl	4
قیز بلا	qiz bala	N. girl	4
قیزیل		see قزل *qizil*	1
قیش	qiš	N. winter	11
قیل-	qil-	V. to do	5
قیل و قال	qīl-u qāl	N. debate	13
قیمت	qimmät	Adj. expensive	1
قینا-	qiyna-	V. to get hot	10

k ک

Chaghatay	Transliteration	Definition	Chapter
کشی	kiši	N. person	2
کار	kār	N. craft, work	10
کاروان	kārwān	N. caravan	
کاشغر	Kašğar	PN. place name, Kashgar	4
کاغذ	kāğaź	N. paper	
کافر	kāfir	N. nonbeliever	10
کان	kān	N. mine	
کباب	kabāb	N. roasted meat, kebab	
کبران	kibrān	Adj. great (plural)	14
کت-	kät-	V. leave	
کتاب	kitāb	N. book	2
کتب	kutub	N. books (Arabic plural of کتاب *kitāb* "book")	11
کتکی	Katakī	*nisba*, "of Katak"	14
کته	katta	Adj. large	8
کچ	käč	Adj. late	14

Chaghatay	Transliteration	Definition	Chapter
کچیک	kičik	Adj. small	2
کچه	kečä	N. night, evening	8
کدخدا	kadẖudā	N. head of a household; father	15
کرامت	kirāmat	N. miracle (worked through the agency of a saint)	
کرسی	kursī	N. throne	15
کس-	käs-	V. to cut	12
کسب	kasb	N. profession	10
کسل	kesäl	Adj. sick; N. sickness	3
کشی	kiši	N. person, people	
کل-	käl-/kel-	V. to come	3
کلاه	kulāh	N. hat	14
کلتور-	kältür-	V. to cause to come, to bring; to pass down over generations	16
کم	kam	Adj./Adv. few, less	
کَم و زیاد	kam wa ziyād	"more or less"; N. approximation	12
کمرسه	kimersä	N. someone; person	16
کمه	kemä	N. boat	
کمه‌جی	kemäči	N. ferryman	9
کناره	kanāra	N. edge	11
کنت	känt	N. town	7
کنج	kanj	N. oneself	13
کندیک	kindik	N. navel	12
کنک	käŋ	Adj. wide, broad	5
کنکرو	käŋrü	Adj. wide, broad	5
کهف	kahf	N. cave (Arabic)	13
کهنه	kohna	Adj. old	
کوپ	köp	Adj. many	8
کوپروک	köprük	N. bridge	

Chaghatay	Transliteration	Definition	Chapter
کوچ	küč	N. strength, power	
کوچ-	köč	V. to migrate, to move	
کوچا	Kuča	PN. Kuchar, city in Xinjiang	4
کوچکیان	Kōčkiyān	PN. Caucasian	15
کور-	kör-	V. to see	5
کورسات-	körsät-	V. to show	
کرسی	kursī	N. chair	15
کورگوز-	körgüz-	V. to show	
کورون-	körün-	V. to be seen; to be visible	15
کوره	Kürä	PN. placename, Kürä	9
کوز	köz	N. eye	6
کوز	küz	N. autumn	11
کوس کیان	Kōs-kiyān	see کوچکیان Kōčkiyān	15
کوشه	kuša	N. corner	14
کوک	kök	Adj. blue/green	1
کول	köl	N. lake	3
کول-	kül-	V. to laugh	
کوم-	köm-	V. to bury	15
کومال-	kömäl-	V. to be buried	15
کوموش	kümüš	N. silver	
کون	kün	N. day, sun	7
کوندور-	köndür-	V. to persuade	15
کوندوز	kündüz	N. daytime	
کونک کس	Kuŋ Kis	PN. place name, Kung Kis	9
کونکل	köŋül	N. heart, mind	4
کونکل که کل-	köŋülgä käl-	VP. to come to one's mind	12
کونکلی اق	köŋli aq	Adj. kind	4

Chaghatay	Transliteration	Definition	Chapter
کونکلی قرا	köŋli qara	Adj. mean	4
کونلا-	künlä-	V. to be jealous (over someone)	16
کوی	küy-	. . .-in-law (کوی اوغول *küy-oğul* "son-in-law")	
کوی-	köy-	V. to burn	
کی-	kiy-	V. to wear, to put on	
کیچه	kečä	N. night	9
کیر-	kir-	V. to enter	11
کیش قورغانی	Keš qurğani	the fortress of Kesh, present-day Shahrisabz in Uzbekistan	11
کیفیت	kayfiyat	N. quality	13
کیگیز	kigiz	N. felt rug	
کیم	kim	Who?; see که *ke*	
کیم	kiyim	N. clothing, garment	
کیمرسه	kimärsä	N. somebody	6
کین	käyn	N. the rear, the back part	
کین	keyin	Adv. afterwards, behind; Postposition. after	
کینک	keŋ	see کنک *käŋ*	12
که	ke	Conj. that; who; which	

گ g

Chaghatay	Transliteration	Definition	Chapter
گپ	gap	N. talk, speech	
گرداگرد	girdāgird	N. area all around	11
گردیش	gardiš	N. cycle, overturning, succession	13
گز	gäz	N. a unit of length	
گف		see گپ *gap*	
گل	gul	N. rose	11

Chaghatay	Transliteration	Definition	Chapter
گناه	gunāh	N. sin	
گنبد	gunbad	N. dome, indicating a shrine	13
گورونچ	gurunč	N. rice	
گوشت	göšt	N. meat	1
گیلام	gilăm	N. woven rug	

l ل

Chaghatay	Transliteration	Definition	Chapter
لا اله الا الله محمد رسول الله	lā ʾilaha ʾilla llāhu Muḥammadun rasūlu llāhi	"There is no god but God; Muḥammad is the messenger of God." This is the Shahada, the Muslim declaration of faith.	14
لازم	lāzim	Adj. necessary	
لاله	lāla	N. tulip	11
لب	lab	N. lip, edge	
لباس	libās	N. clothing	14
لشکر	läškär	N. soldier	9
لطیف	laṭīf	Adj. elegant	11
لعل	laʿl	N. ruby	15
لغت	luğat	N. language	12
لفظ	lafaẓ	N. word	11
لقب	laqab	N. what someone is known as; a title or nickname	14
لیکن	lekin	Conj. but	

m م

Chaghatay	Transliteration	Definition	Chapter
ما ورا النهر	Mā warā ʻn-nahar	PN. "The Land Beyond the River," Transoxiana, Mawarannahar (NB: when reading out loud, most pronounce it like "Mawranahar")	11
ماجرا	mājarā	N. event	13

Chaghatay	Transliteration	Definition	Chapter
ماجین	Māčīn	place name, southern China or "Machin"	15
مازار	māzār	N. shrine	
مال	māl	N. goods, wares; livestock	
ماما	mama	N. old woman	16
مایل	māyil	Adj. toward, inclining	11
ماه	māh	N. month, moon (Persian) (Before a month, it has an *ezafe*: *māh-i šawwāl* "the month of Shawwal." [See 10.4])	7
مبادا	mabāda	Conj. "just in case"; "in the event that"; a strong "if"	
مبارک	mubārak	Adj. blessed	15
مبارک بولسون	Mubārak bolsun!	"Congratulations!"	15
مبسوط	mabsūt	Adj. detailed	13
متحیر	mutaḥayyir	Adj. astonished	13
متصل	mutaṣṣil	Adj. bordering	7
متغیر	mutaǧayyir	Adj. changed	13
مثال	maṯāl	N. example	
مثقال	mithqāl	N. a small unit of weight	
مثل	miṯl	N. proverb	12
مثل	miṯl-i	"like, as, such as"	11
مثنویات	maṯnawiyāt	N. plural of مثنوی *maṯnawī*, a kind of poetry	12
مجلّد	mujallad	Adj. bound (as a volume)	12
مجلس	majlis	N. meeting	8
محترم	muḥtaram	Adj. respected	8
محرم	Muḥarram	PN. the month of Muḥarram	
محکم	maḥkam	Adj. tight, firm; Adv. Firmly	10
محل	maḥall	N. time, season	11
محلات	maḥallat	N. neighborhood, quarter or area of a town; outlying region of a settlement	11

Chaghatay	Transliteration	Definition	Chapter
محله	maḥalla	see محلات *maḥallat*	11
محمد	Muḥammad	PN. man's name, Muḥammad	7
محمّد مصطفی	Muḥammad Muṣṭafà	PN. the Prophet Muḥammad "the chosen"	12
مختصر	muḫtaṣar	Adj. minor, insignificant	11
مختصر	muḫtaṣar	N. summary; the long and short of it	13
مخلوق	maḫlūq	N. creation (of God), living creature	14
مدّت	muddat	N. period of time	13
مدعّا	mudaʿāʾā	N. reason	15
مدفون	madfūn	Adj. buried (related to Arabic دفن *dafn* "burial")	13
مذکور	maźkūr	Adj. the aforementioned	7
مذکوره	maźkūra	Adj. the aforementioned (feminine)	7
مذهب	maźhab	N. school of jurisprudence within Islam (i.e. Hanafi, Maliki, etc.)	14
مراتبه	murātaba	N. time, occasion	9
مراقبه	murāqaba	N. trance	15
مرتبه	martaba	N. rank, degree, station	15
مرتفع	murtafiʿ	Adj. high up	11
مُرچ	murč	N. pepper	1
مرید	murīd	N. disciple	14
مسافر	musāfir	N. traveler	11
مست	mast	Adj. intoxicated	
مستمند	mustmand	Adj. unfortunate	15
مستولی	mustawlī	Adj. overwhelming	13
مسجد	masjid	N. mosque	11
مسرور	masrūr	Adj. happy	13
مسلمان	Musulmān	PN. Muslim	
مسندنشین	masnad-nišīn	Adj. in the seat of honor	15

Chaghatay	Transliteration	Definition	Chapter
مشرف	mušarraf	Adj. honored	13
مشرف	mušrif	Adj. overlooking	11
مشرک	mušrik	N. polytheist	15
مشکل	muškil	Adj. difficult	10
مشهور	mašhūr	Adj. famous, known as or for	11
مصلحت	maṣlaḥat	N. advice, discussion	14
مصنفات	muṣannafāt	N. compositions (plural of Persian مصنفه *muṣannafa*)	11
مظلوم (کشی)	maẓlūm (kiši)	N. woman	2
معبد	maʿbad	N. place of worship	13
معقول	maʿqūl	Adj. satisfied, willing	15
معلوم	maʿlūm	Adj. known	13
معموره	maʿmūra	N. an inhabited place, the inhabited world	11
معنی	maʿnà	N. meaning	12
مغول	Moğul	PN. Mongol	11
مقابله	muqābila	N. confrontation; Adj. confronting	8
مقرب	muqarrab	N. intimate or familiar person; an angel allowed into the presence of God	10
مقصود	maqṣūd	N. goal, intention	15
مقطّعات	muqaṭṭaʿāt	N. plural of مقطع *muqaṭṭaʿ*, short poems	12
مکائیل	Mikāʾīl	PN. the archangel Michael	10
مکیان	makiyan	N. hen	2
ملا	mullā	N. mullah	4
ملا شوکت آخوند	Mullā Šawkat Āḫūnd	PN. man's name	9
ملاحظه	mulāḥaẓa	N. observation	14
ملازم	mulāzim	N. servant; lieutenant	13
ملّت	millat	N. sect; religious community	14
ملتق		see ملطق milṭīq	8

Chaghatay	Transliteration	Definition	Chapter
ملطیق	milṭīq	N. rifle	8
ملک	malik	N. king	13
ملک	milk	N. property	7
ملک	mulk	N. kingdom	13
ممت	Mämät	PN. man's name	7
ممکن	mumkin	Adj. possible	
مملکت	mamlakat	N. territory, country	
من	män	Pro. I, me	
مناجات	munājāt	N. prayer	10
منادی‌گر	munādà-gar	N. herald	15
مناسب	munāsib	Adj. appropriate	12
مناسبت	munāsibat	N. connection, occasion	8
منوّر	munawwar	Adj. illuminated	10
منینک	meniŋ	Pro. my	
مهمان	mehmān	N. guest	
مهیّا	muhayyā	Adj. prepared	10
مورخ	muwarriḫ	N. historian	12
مؤرّخ	muʾarriḫ	see مورخ *muwarriḫ*	12
موز	muz	N. ice	1
موزای	mozay	N. calf	3
موزون	mawzūn	Adj. balanced in its proportions	11
موسوم	mawsūm	Adj. known as	11
موسی	Mūsà	PN. man's name, Musa (biblical Moses)	7
موسیقی	mūsīqī	N. music	11
موغول	Moğul	PN. Mongol	
موغولستان	Moğulistān	PN. place name, Moghulistan, the "land of the Mongols," roughly modern-day southern Xinjiang	12
مولانا	mawlānā	N. master (as a title)	14
موما	moma	N. grandmother	

Chaghatay	Transliteration	Definition	Chapter
مونچه	munčä	Adv. this much, to this degree	
موندین	mundin	"from this" (بو + -دین ←)	8
موی	mūy	N. hair	14
موی	mūyī	Adj. hairy (< موی *mūy* "hair")	14
می	may	N. wine, alcohol	
میدان	maydān	N. square; field	11
میر علی شیر نوائی	Mīr ʿAlī Šer Nawāʾī	PN. Mir ʿAli Sher Navai (1441–1501), famed poet, writer, and patron	11
میراب	mīrāb	N. an official who manages irrigation and the distribution of water	7
میس	mis	N. copper	
میل قیل-	mayl qil-	V. to incline	11
میلان	mayalān	N. inclination, preference (Persian, plural of میل *mayl* "inclination")	15
مین		see من *män*	
مینک	miŋ	Num. 1,000	
میوه	mewä	N. fruit	1

ن n

Chaghatay	Transliteration	Definition	Chapter
نابود	nābūd	Adj. annihilated	15
ناچار	nāčār	Adj. helpless, compelled; of poor quality	
ناشپاتی	našpati	N. pear	11
ناغارا	nağara	N. kettle-drum	
ناگاه	nāgāh	Adv. suddenly	10
ناموس	nāmūs	N. law; honor; hidden deceit	14
نامه	nāma	N. letter, epistle, treatise	
نان	nan	N. bread	1
نبوت	nubūwat	N. prophecy	12
نتیجه	natīja	N. result	8

Chaghatay	Transliteration	Definition	Chapter
نجنده	näččänd	Adj. many (see نچه)	14
نجوک		see نیچوک *nečuk*	14
نچن	näččän	Adj. several (variant of *näččä* نچه)	9
نخود	noḫud	N. a very small unit of weight	
ندامت	nadāmat	N. regret	15
نذره جراغ (نذر چراغ)	naźra čirağ (naźr čirağ)	N. mourning by lighting a lamp	14
نشو و نما	našw wa namā	N. development, growth	11
نشیب	našīb	Adj. down a hill	11
-نشین	-nišīn	"sitting at, attending" (suffix from Persian) > تخت‌نشین "attending the throne"	15
نصیحت	naṣīḥat	N. advice	15
نضر	naẓar	N. brightness (of God)	10
نظر	naẓar	N. look, glance, consideration	
نظم	naẓm	N. poetry	16
نماز	namāz	N. prayer	15
نماز اوت-	namāz öt-	VP. to say prayers	14
نمایان	numāyān	Adj. apparent	14
نمرسا	nemärsä	same as نرسه *närsä* "thing"	12
نمه	nemä	N. what	5
نهایت	nihāyat	N. extreme; *nihāyat-i* "extremely"	
نواب	nawwāb	N. an official; a person of status; "nabob"	13
نوبت	nöbät	N. turn, time	
نوح	Nūḥ	PN. man's name, Nuh (Noah)	16
نی	ne	"what"; same as نمه *nemä*	11
نیاز	Niyāz	PN. man's name	6
نیت	niyat	N. intention, purpose	
نیچوک	nečük	Conj. how, why; Adj. what kind of	12
نیلخه	Nilḫa	PN. place name, Nilkh	9

h ه

Chaghatay	Transliteration	Definition	Chapter
هجوم	hujūm	N. attack	8
هچ کیم	heč kim	no one	14
هر	här	Adj. each, every	10
هرات	Herāt	PN. place name, Herat, a city in present-day Afghanistan; also هری *Harī*	11
هرگیز	härgiz	Adv. never, by no means (with negative verbs)	
هری	Harī	see هرات *Herāt*	11
هلاک	halāk	Adj. destroyed, killed	16
هم	häm	Conj. also	5
همانه	hamāna	as soon as (used after the infinite of the verb, e.g., لشکرلار کیرماک همانه اوروشتوق *Läškärlär kirmäk hamāna uruštuq* "As soon as the soldiers entered, we fought.")	
همّت	himmat	N. ambition	15
همه	hämmä	Adj. all	9
هندستان	Hindustān	PN. place name, India	12
هنر	hunar	N. skill	10
هوا	hawā	N. weather, air, climate	6
هیچ	heč	Adv. never, not at all	9

w و

Chaghatay	Transliteration	Definition	Chapter
و	wä	Conj. and	1
واجب	wājib	N. "necessary"; a category of Muslim jurisprudence	15
وارث	wāriṯ	N. heir	7
وارد	wārid	Adj. informed, known	11
وافر	wāfir	Adj. abundant	11
واقع	wāqiʿ	N. an occurrence	

Chaghatay	Transliteration	Definition	Chapter
واقع بول-	wāqiʿ bol-	V. to be (located)	11
واقعات	wāqiʿāt	N. (pl) events	9
واقعه	wāqiʿa	N. incident, event	8
واقف	wāqif	Adj. aware	13
وثيقه	waṯīqa	N. confirmation of an oath	7
وجه	wajh	N. plan, method	
ورثه	waraṯa	N. heirs (plural of Arabic وارث *wāriṯ* "heir")	7
وسط	wasaṭ	N. middle	11
وطن	waṭan	N. homeland	14
وطن قيل-	waṭan qil-	VP. to settle down	14
وعده	waʿda	N. promise	15
وفات	wafāt	N. death	
وقوف	wuqūf	N. awareness	12
وكالت	wakālat	N. power to represent	8
وكيل	wakīl	N. representative	8
ولايت	wilāyat	N. country	11
ولى	walī	Conj. but, nevertheless	11
وهم	wahm	N. suspicion	13
ويران	wayrān	Adj. ruined, devastated	

ي y

Chaghatay	Transliteration	Definition	Chapter
يا	ya	Conj. or; "Oh!"	4
يات-	yat-	V. to lie down	9
يار	yār, yar	N. friend (*yār*); bow (as with an arrow) (*yar*); plural يارلان *yaran*	5, 15
يارالا-	yarala-	V. to wound	8
يارت-	yarat-	V. to create	10

Chaghatay	Transliteration	Definition	Chapter
یارکند	Yarkand	PN. place name, Yarkand	
یارلیق	yarliq	N. command, proclamation	8
یارو-	yaru-	V. to light up, to shine	14
یاریم	yarim	N. half; Adj. half	
یاز	yaz	N. summer	
یاز-	yaz-	V. write	5
یاس-	yas-	see یاسا- *yasa-*	13
یاسا-	yasa-	V. to array; to construct, build	12
یاساو	yasaw	N. military order	12
یاش	yaš	Adj. young; N. year of age, e.g., اون ایکی یاش *on ikki yaš* "twelve years old"; N. tear (from the eyes)	6, 11
یاشا-	yaša-	V. to live; to grow older	
یاشورون	yašurun	Adj. clear, open; Adv. openly	13
یاغ	yağ	N. rain; grease, fat, oil	11
یاق	yaq	"No."	6
یاق-	yaq-	V. to light (غه اوت یاق- *-ğa ot yaq-* "to light X on fire")	8
یاقا	yaqa	N. edge	11
یالغان	yalğan	N. lie, falsehood	12
یامبو	yambu	N. a silver ingot, Chinese *yuanbao*	
یامغور	yamğur	N. rain	
یان	yān	N. side	11
یانکی	yaŋi	see ینکی *yäŋi*	8
یانکیدین	yaŋidin	Adv. anew (= ینکیدین)	8
یاوغه	yawğa	Adj. hostile; ferocious	12
یت-	yät-	V. to arrive	8
(یت- یات-)	yat-	V. to lie (down)	15
یتمیش	yatmiš	Num. 70	

Chaghatay	Transliteration	Definition	Chapter
یته	yättä	Num. 7	
یخشی	yaẖši	Adj. good	1
یر	yär	N. place	2
یر یر	yär yär	N. every place	14
یراق	yiraq	Adj. far, distant	15
یران		see یار *yār*	15
یسون	yosun	N. manner, custom	12
یشیل	yešil	Adj. green	
یعقوب	Yaʿqūb	PN. man's name, Yaʿqub	7
یعنی	yaʿnī	Conj. "that is to say"	15
یغ-	yiğ-	V. to gather	13
یغاجی	yağačči	N. carpenter	16
یغاچ	yağač	N. wood; N. league (unit of distance)	10, 11
یغلا-	yiğla-	V. to cry, to weep	16
یقا	yaqa	N. edge, side	16
یکسان	yaksān	Adj. singular	15
یکشنبه	yakšanba	PN. Sunday	8
یگت	yigit	see یگیت *yigit*	16
یگرمه	yigirmä	Num. 20	
یگیت	yigit	N. young man; cavalryman	14
یل	yil	N. year	7
یماتو	Yamatu	PN. place name, Yamatu, southeast of Ghulja	9
یمان	yaman	Adj. bad, evil; Adv. very much	3, 16
ینکی	yeŋi	Adj. new	1
ینه	yänä	Adv. again; more, other	9
یو-	yu-	V. to wash	
یوتا-	yötä-	V. to swallow	16
یور-	yür-	V. to walk, to go about	12

Chaghatay	Transliteration	Definition	Chapter
یورت	yurt	N. country, land, place	5
یورو-	yürü-	see یورو-	12
یوز	yüz	N. face, surface; Num. 100	12
یوسف	Yūsuf	man's name	11
یوق	yoq	V. "there is no"	2
یوقاری	yuqqari	Adj. high, above	16
یول	yol	N. road; a unit of distance	3
یول-	yul-	V. to pull up, to pluck	16
یولبارس	yolbars	N. tiger	
یولغون	yulğun	N. tamarisk	
یولوق-	yoluq-	N. to run across, encounter	13
یومشا-	yumša-	V. to soften	15
یومولاق	yumulaq	Adj. round	5
یونان	Yūnān	PN. Greece	13
یی-	yä-/ye-	V. to eat	6
ییبار-	yebär-	V. to send	12
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The Chaghatay language was used across Central Asia from the 1400s through the 1950s. Chroniclers, clerks, and poets in modern-day Afghanistan, Xinjiang, Uzbekistan, and beyond wrote countless volumes of text in Chaghatay, from the famed *Baburnama* to the documents of everyday life.

An Introduction to Chaghatay is the first textbook in over a century to introduce this language to English-speaking students. This book is designed to build a foundation in reading Chaghatay without assuming any background knowledge on the part of the reader. These graded, cumulative lessons include common vocabulary, accessible grammar explanations, and examples of Chaghatay manuscripts from a range of different genres.

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